The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

The year 1910 opens auspiciously upon a world which may be said to be nervous and doubtful, if not fearful. Hope still holds the reins, however. MONEY IS THE KING IN THE PRESENT ORDER OF THINGS, EVERYWHERE! His palace is entrenched, a veritable fortress, practically impregnable. His interest from bonds—national, state, county, municipal, railroad—and real estate mortgages represents more each year than all the gold money in the world could pay. Hence the debtors must make good the deficiency with other bonds, etc. Thus Money owns, and, in the last analysis, rules the world. Moreover, its debts are protected by most stringent laws and regulations, and with armies and navies, militia and police. Money could not be better off than it is today.

Indirectly money has noted the fat things of the world and has appropriated them and operates them through gigantic trusts and combines. The smaller business enterprises, Money disdains to touch. It leaves these to the weary and heavy-laden, that they may have some share in the property and be able to pay the interest on the bonds. The smaller manufacturers of the world, between satisfying the demands of trades' unionism and paying the interest on their bonded debts, find it impossible to say that the New Year opens prosperously. Still they hope, and, as they read descriptions of their fellow-manufacturers in other lands, they rejoice that business is no worse than it is, and hope for better times.

A bountiful harvest has given foundation for a fair degree of prosperity amongst the people as a whole and, everything considered, America is a very favored land.

For a long time the wealth of Europe has been largely derived from its trade with foreign countries. King Money in Great Britain has levied tribute on the entire heathen world. To protect this he has the largest navy on earth and watches jealously any neighbor who might be a competitor. King Money in Germany is growing rapidly rich and has great ambition. He can produce more manufactures than he can use and he desires to share the trade of the British King Money. To get this he is willing to spend hundreds of millions of dollars in building battleships. The English King Money fears that his supremacy of the seas would thus be endangered if the German King Money were on an equal sea-footing. His servants, the English press, of course, are greatly interested and excited. The whole British nation is aroused to excitement.

A German war scare makes some fearful and some beligerent. The claim is, that a strong German navy would compete with the British, take away her trade and starve her people by blockading her ports. The argument advanced is that war should be declared against Germany speedily, while the British navy is so much stronger of the two, and that with her navy destroyed, Germany should never be allowed to rebuild one which would in any degree be a menace to that of Great Britain. Meantime the British and the Germans are impoverishing their treasuries with war preparations, and latterly Austria has become bent on being a sea power, and is also building dreadnaughts. With the amount of zeal everywhere manifested to serve King Money it would not at all surprise us if there should be a cruel and dreadful war between the two great "Christian" nations, Great Britain and Germany, within two years.

How far-reaching would be the influence of such a war is difficult to guess. India which has for so long been under British control and yielded rich returns to King Money, is already in a ferment of revolution. Russia at such a time would be glad to free India from the domination of Great Britain and then would seek to grasp India as her own possession.

Meantime China and Japan are making wonderful strides in civilization—especially in war preparation. Soldiers are being drilled; cannon are being manufactured—and in general these great heathen powers which have been dormant for so long are getting awake. Presumably they have their own King Money managing their affairs. In the event of a war between Britain and Germany, if Russia should interfere with India, Japan as a British ally, would attack Russia, with China as her assistant. It would be easy for imagination to picture other nations becoming embroiled in the strife. Thus a great European war may be comparatively near. Many prominent Englishmen have expressed themselves much more positively than this—that war cannot be long averted.

Late advices from China and Japan indicate great business prosperity there. Some who have been examining the fundamental causes for the industrial awakening tell us that the basis of it lies in the fact that although gold is the nominal money standard of those lands, silver is the real standard—the money in which the business is conducted. Doing business with the cheaper money practically gives China and Japan a tariff wall of one hundred per cent and increasingly closes the ports of those great nations to European and American goods manufactured on the gold basis. The demonetization of silver, which was intended by King Money to bring to him wealth from peoples afar, as well as at home, is gradually closing upon him the doors of heathendom, representing three-fourths of humanity. The Chinese and Japanese hope soon to be able to duplicate at lower prices the wares of Europe and America. And those who ignore the imminence of Messiah's kingdom might well stand in dread of "a commercial invasion," as well as a political one, from Oriental lands within a quarter of a century.

The peoples of Southern Europe are feeling the influences of civilization and education, and are arousing themselves from lethargy and beginning to feel the gnawings of discontent. Socialism is spreading through the armies of Europe, and the various States are instructing their discontented millions in the use of all the implements of warfare and death, even while their national lives are threatened. It looks as though five years more would see the poorer classes of Europe awake, and, mad with envy and discontent, ready to pull down upon their own heads the social structures of the world in the vain hope that thus they can get more of the coveted gold.

In our own land it is really surprising to see how quickly and how thoroughly the millions of emigrants from Europe are absorbed and Americanized and civilized. Here everything is very quiet socially, but occasionally we have evidences that underneath the surface there is anger, malice, hatred, envy, strife—that the poor world as a whole is not Christianized. It is really galvanized with a semblance of Chris-

tianity in outward conduct, and liable at any moment to manifest those characteristics which St. Paul describes as sensual and devilish. Certainly comparatively few have the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love!

At any time in any quarter of the world conditions might suddenly arise which would convulse the financial world, and through it the social world, or vice versa. We cannot say that this might not come soon, although we see no apparent cause of such a convulsion in this year, 1910. The power of the Labor Unions all recognize. The unionists well know that they could paralyze business and bring starvation or surrender within one month.

THE "RELIGIOUS WORLD"

Strictly speaking, the world is not religious, yet so closely allied are nominal Christianity of all denominations and worldly institutions of every kind that some name is needed to describe the Babylonish mixture.

Thank God, there are still good people, and apparently some of them in every denomination; but most evidently they not only are not in the majority, but are a very small minority —quite unable to control the situation. The outward forms continue in all denominations, but they all seem to be honeycombed with unbelief. Higher Criticism, Evolution, Theosophy, Christian Science, Psychic Research, etc., have practically swallowed them up and there is left only the "form of godliness without its power," except in the small minority of consecrated saints already referred to. And those we are seeking for, and shall seek for by every power at our command, for they are all to be found and enlightened, blessed, ripened, gathered, before the end of the harvest time.

Church Federation on a large scale comes on slowly, but the spirit of it is making great progress in various directions. Church Federation is getting into practical shape in many cities. Undoubtedly it already is a force, but we are still to expect a still more formal organization or federation, and the vitalizing of the same through affiliation with the Episcopal system. Not until then will the "image of the beast" have power to speak, to command, to enforce its edicts.—Rev. 13:15-17.

OUTLOOK FOR THE TRUTH

In some respects the truth has never had a brighter or more prosperous outlook than at the present time. It has never wielded as much influence as now for the enlightenment of the people. Never before have so many millions of intelligent, thinking people been brought in contact with a knowledge of the divine plan of the ages and a knowledge of the effectiveness of the ransom price laid down on Calvary! Never before has the trumpet given a clearer sound! Never before have the soldiers of the cross had the armor more completely at their command or been better versed in how to use the sword of the Spirit, which is the Word of God! Never before have those who understand the truth seemed more awake to the responsibilities of the hour or more zealous to use them to the glory of Immanuel! What may we not expect, accordingly, in the year 1910 in the line of scattering the volunteer matter and putting the "Bible Keys" into the hands of every Bible student; and THE WATCH TOWER into the hands of every one who manifests interest; and the sermons weekly into the hands of all our neighbors!

Dear Brethren, what solemn resolutions or vows do you intend to make to the Lord respecting your faith and zeal and self-denials in his service during the year beginning? Let us promise nothing rashly; but, after considering well our wonderful privileges and opportunities, let us promise and do with our might, what our hands find to do.

"YOUR ADVERSARY THE DEVIL"

What we have said respecting the glorious opportunities for service and a good outlook for the work should not be understood to signify no attacks from the adversary. Quite to the contrary indeed. If from time to time in the past our great enemy has assaulted the truth and all who would seek to be faithful to it, what reason have we for supposing that he would be less on the alert or less aggressive in the present or succeeding years? On the contrary our expectation is that the battle for right, for truth, will wax hotter and hotter. Those unwilling to trust the Lord and those who are confident of themselves might about as well surrender now as any other time. Be assured that only the faithful and the courageous overcomers will stand the testing of this evil day. But this will not discourage us, if we will trust in the gracious promises of our Lord that greater is he that is for us than all that are against us.

The Apostle calls particular attention to "perils amongst false brethren" in our day and he particularly pointed us to the heady and high-minded and told us that "Of your own selves shall men arise speaking perverse things to draw away disciples after them." Such things are to be expected in 1910. Let us not be surprised, but on the alert to resist such besetments by increased humility. It surely is a fact that those who once enjoyed the light of present truth and who have left it seem thereafter more deficient of decency, reasonableness, honesty, manhood and womanhood than do worldly people, or those who have never seen the Truth. One might know how to calculate on what the worldly foe might do or say or insinuate, for they all have limits beyond which they would not think of going; but as for these false brethren, there is no calculating what they may do or say. Expecting such assaults we need not be disconcerted but "trust in the Lord and do good."

WHAT MANNER OF SPIRIT ARE YE OF?

Eighteen centuries ago when the Samaritans refused to sell bread for our Lord's company, the Apostles James and John in their loving zeal for the Master, said, "Lord, Wilt thou that we command fire from heaven" to destroy these men and their city? But Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. The Son of man came not to destroy men's lives, but to save them."—Luke 9:54-56.

These words are to be the guide of all the Lord's followers today, as well as before. We are not to render evil for evil, nor slander for slander, but, contrariwise, are to speak kindly, lovingly, generously, of those who, as foretold, will say all manner of evil against us falsely for Christ's sake—because we are his servants and representatives. And the more prominent our position, the more virulent will be their attacks. If we can remember that they are deluded and that the attacks are really from the adversary, it will help us to feel kindly, sympathetically toward them instead of maliciously and hatefully.

We urge upon the dear readers of this Journal that during the year 1910, more than ever before, they shall seek to walk very close to the Lord—in meekness and humility, in patience and love to the brethren, and in love and zeal for the Lord and for the truth.

Although somewhat disappointed that we are not even able to report seven thousand names to the vow—not more than one-third of THE WATCH TOWER list, nevertheless we have many reasons for believing that some of the dear friends who have not taken the Vow formally are striving to live up to its principles, and striving thereby to have a share of the blessings which it seems to be bringing to all who take it in sincerity, and in love of the truth and the principles of righteousness.

We urge all to beware of making the vow a test of brotherhood in Christ. Leave every matter of personal liberty with the individual, recognizing all who fully turn from sin to righteousness and avow full faith in the Redeemer as the Savior and a full consecration to him as "members of his body." What preference you should give in the election of elders to one who has taken the vow or to one who has not taken it is for yourselves to decide, according to your own judgment; just as the matter of the use of tobacco would not bar Christian brotherhood, but might be considered in the choice of an elder of the church.

Should any in opposing the vow show a bitter spirit, a fighting spirit, remember the Apostle's words, "Mark them which cause divisions . . . and avoid them." (Rom. 16:17) Nevertheless treat them not as enemies and think not of them as such, and hope for their return to a better spirit. Let us each remember, however, that his own chief ground for scrutiny and criticism is his own heart and his own life. Let us each fight the good fight there and avoid in every possible manner contentions and strife with the brethren, except it should be unavoidable along the lines of some violations of righteousness or the spirit of a good conscience and then let it be with loving and peaceable desires and endeavors.

THE NEW COMMANDMENT

Many of you have already obtained this year's motto card, the low prices of which are mentioned elsewhere. The texts for the year are most beautiful. The first is the New Commandment of the Master given to those who will be his disciples—those who would consecrate their lives with his, even unto death. "Love one another as I have loved you"—unto self-sacrifice. (John 15:12) The second text might be termed an apostolic commentary on this New Commandment. St. John wrote to fellow-Christians, "We ought (also) to lay down our lives for the brethren" (1 John 3:16)—following the example of our illustrious Redeemer and glorified Head. If you have several of these motto cards, have one in each room so that you will think continually upon brotherly love, assured that it is the final test of character in God's sight.

Not only keep the motto card in sight, but keep the sentiments continually in mind. Thus striving together in the unity of the Spirit and the bonds of peace and seeking to walk closely under the shadow of the Almighty, the year 1910 will assuredly be to us all a happy year. It will be full of happiness, however many trials and difficulties it may contain. The Lord knows how to make all things work together for our good!

1910—GREETINGS TO PILGRIMS AND COLPORTEURS—1910

Beloved in the Lord:—The opportunity for a Christmas and New Year's Letter is again at hand. My heart goes out with peculiar warmth and interest to the six hundred colaborers whom I now address. I feel that you individually and collectively are very close in my heart's affections. It is right that we should consider, appreciate and admire the Christian likeness of the Lord in each other—and I see so much of this in you, dear friends. Your loyalty and faithfulness to the truth, coupled with your zeal for its service, are continually an inspiration. I doubt not they also inspire many of the Lord's dear sheep who long for some such service as that in which you are engaged, but are denied the privilege, because of other duties and responsibilities.

As I look over the various departments of the harvest work I perceive that every feature of it is being used of the Lord for the blessing of his people and the enlightenment of the world. The conventions and other public meetings are doing a grand work; the printed sermons are influencing many minds; THE WATCH TOWER and the newspapers and the Volunteering are accomplishing much. But the colporteur work, in connection with the STUDIES IN THE SCRIPTURES, seems to be pre-eminently used of the Lord, in the full deliverance of those who have been more or less influenced by the truth through other channels. I inform you of this for your special encouragement, well knowing of your many discouragements. Dear colporteurs, you are awakening more than ever to an appreciation of your wonderful opportunities, and I rejoice accordingly!

Some years ago the work was esteemed more as a business. Of late an increasing number appreciate the fact that they have a great ministry of the truth to serve. No longer are they satisfied to sell the books—good as that work alone often is. More and more the privilege is appreciated of watering the seed sown—of calling back upon those who gave evidence of Christian characters and spirit—to see if they were reading and to help them wisely over any difficulties, and later to assemble them with others for Chart Talks, which later on develop into Dawn-Bible-Studies. The kind word, the happy face, the gentle presentation of Christian work in the encouragement of the study of the Scriptures, etc., find the hearts of those who are really hungering and thirsting after righteousness. It finds some hearts that never before tasted of the grace of God.

The Spirit of the Lord in the colporteurs magnetically attracts the "wheat" class, and family relationship and oneness in Christ is recognized. The tired, the troubled, the soul-hungry, find in these "angels" which are flying through the midst of heaven (Mark 13:27), the sympathy, consolation, Christian love, etc., which their hearts have longed for and nowhere else found. The solace which they have sought in vain in the sects they had reason to expect in the Lord's followers, but rarely found. Is it any wonder that such would be ready to hear the message of truth, and ready to confess that they had long been burdened and perplexed with the error?

At the opening of another year we bid you God-speed for the New Year, dear fellow-pilgrims and colporteurs. May the Lord's blessing continue with you richly, rewarding you, not only in the life to come, but also with large measures of blessing in the present time, and, if for your good, granting you to see some fruitage to your labors. One dear colporteur reports that during the year, by the Lord's grace, she has been guided with the message to seven who have received it gladly. It is not merely the planting of the seed, but the watering of it and the holding of it that brings it to fruitage.

We take this opportunity of calling your attention to the great work that is being done through the newspapers and Volunteer work. You may not have great opportunities of assisting in either of these departments of service directly, but you can at least exercise a good influence in favor of them with others. There are many cities and towns which have never been volunteered. We offer the printed matter free every year, but the dear friends residing in or near these places have not yet realized what a blessing they are missing when they neglect this service. Cannot you give them suggestions and examples along these lines and thus add to the service of the truth and to their joy and spiritual blessing through participation?

In the matter of the newspapers publishing the sermons: Where a paper in the county publishes, mention the fact in your canvass. It will help you effect a sale of the books and you may secure an order for the paper in combination. Make such price as you think proper: You have the published prices in the Peoples Pulpit and this will permit you to give a clubbing discount, as between the newspaper, THE WATCH TOWER and the DAWN-STUDIES. Make such combinations as you please. The one important thing is that no price ever shall be quoted in the combination that would be less than the cost of the newspaper.

Inform the friends you meet of the importance of sustaining the publishers of the sermons in view of the fact that the adversary is ever on the alert through various channels to discourage them and to interrupt this form of spreading the truth. Have in mind that the publishers of these newspapers have no interest in the truth, but merely in the circulation of their paper and in the profit. Advise friends not to attempt to write theology to the editor, but to leave that to the sermons, and merely to express their own pleasure, interest, satisfaction in the reading of them and that this constitutes their chief interest in the paper.

We invite the pilgrims, as well as the colporteurs, to send to us the addresses of such persons as desire the sermons but cannot afford the cost.

We desire to send a little Christmas token to each regular pilgrim in the service and to each regular colporteur. By "regular" we mean such as devotes entire time to the work, or at least one-half of his time.

Please accept one of the new gold Cross and Crown pins and advise us at your convenience where we shall send it. Reckon on its leaving here January 11, which will give us time to get through with our Christmas rush.

We will enclose one of the little booklets, "The Sweet Brier Rose," and trust that the sentiments of the poem are those of your heart. We send also one of the "Heart Bookmarks" and trust that the sentiments thereon expressed will find echo in your souls throughout the coming year. "Keep thy heart with all diligence" for the Lord and in his service and love, which means in the love and service of all who are truly his. Thus doing, undoubtedly the year 1910 will be to us a very happy and profitable one. As you look at the grape clusters on the bookmark, let them remind you of the Master's words, "Herein is my Father glorified, that ye bear much fruit"—fruits of the spirit of love.

Still remember throughout the coming year, as in the past, that my Christian love for you is very deep and very warm, and that in all your difficulties I am afflicted, and that if at any time you are in trouble, I would have you call on me, after you have first called upon the Lord.

Wishing you a very joyous Christmas and a very happy New Year, 1910, I remain, as ever,

Your brother and servant in Christ, C. T. RUSSELL.

The above was prepared as a letter, but later concluded that as we are rushed in the office work it would save labor and reach you equally well through THE WATCH TOWER. We conclude, indeed, that others might be interested also.

Possibly amongst their New Year's resolutions the dear colporteurs will include the following: (1) To send us promptly the lists of addresses of those who purchased STUDIES. (2) That on each Report Sheet they will give their own name and address. (3) That they will begin on the first page of Report blank. (4) That they will give at the head of each list name of the town and county. (5) That they will write very plainly. We use these lists for sending samples of our literature and have been obliged to destroy many because imperfect along some of the above lines.

Not I, but Christ, in lowly, silent labor;
Not I, but Christ, in humble, earnest toil;
Christ, only Christ! no show, no ostentation;
Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ, e'er long will fill my vision;
Glory excelling, soon, full soon, I'll see—
Christ, only Christ, mine every wish fulfilling—
Christ, only Christ, mine all in all to be.

"GIVE THEE FOR A COVENANT"

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49:7-9.

Full often have we made application of this Scripture to our Lord, the Head, and the church, his body. We now call attention particularly to the feature which declares, "I will preserve thee and give thee for a Covenant unto the people, to establish the earth," etc. Notice the fact that the people and their earthly inheritance are here differentiated from the great Mediator of the Covenant, through whom the people are to be blessed. Our Lord has not yet received the heathen for an inheritance and the uttermost parts of the earth for a possession. He has not yet regathered and blessed natural Israel and made them the special channels of his blessings to mankind. For more than eighteen centuries he has been waiting at the right hand of majesty for his foe to be turned over to him—for the time to come when he shall take to himself his great power and reign. The beginning of that reign will be the binding of Satan. Then the blessing and uplifting of the groaning creation will follow. Gradually the world will be prepared to resume covenant relations with God at the close of the Millennium.

Why the delay? Why did he not begin the work at once, immediately after he ascended up on high? The Scripture answer is that, in harmony with the divine plan, he has been waiting for the "members" of his body to join with him in sacrifice in the sufferings of this present time, that they may share with him as his "members" in the glorious work to which he has been appointed as the spiritual seed of Abraham. (Gal. 3:29) From this standpoint all the work of God's people during this Gospel age is so much of the ministry of the world's New Covenant—serving that New Covenant by getting themselves and each other ready for the future work of glory at the expense of self-denials as respects earthly things and the present life.

Note St. Paul's application of our text to the church. He quotes the passage as applicable to the body of Christ, saying, "We, then, workers together, beseech also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted [the antitypical Atonement Day], and in the day of salvation have I succored thee: behold, now is the accepted time [when we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our 'high calling of God in Christ Jesus']; behold, now is the day of salvation"—the great salvation to the divine nature.—2 Cor. 6:1, 2.

Reading again the prophecy from which this quotation is made—our text—we perceive that there is no room to question that the entire Christ Head and body was given as a covenant for the people, the world, to institute general times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

We see, in this connection, also the appropriateness of our Lord's speaking of his "cup" of suffering and death which he invited his faithful to share with him as being not only his own blood shed for us, but also "the blood of the New Covenant shed for many," in which we are privileged to participate. Those who see and who appreciate the privilege rejoice to be accounted worthy to have fellowship or participation with Christ in his sufferings and sacrifices, that they may have share with him also in his glories and work. The blood of the New Covenant signifies the "better sacrifices" by which God has been pleased to arrange to bring the whole world anew into covenant relations with himself.

THE MINISTRY OF RECONCILIATION

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. [Such are already back into harmony or covenant relationship with God.] And all [these] things are of God, who hath reconciled us to himself by Jesus Christ [brought us back to covenant relationship], and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech men by us; we pray men in Christ's stead, Be ye reconciled to God. For he [God] hath made him [Jesus] to be sin [offering] for us [him], who knew no sin; that we might become God's righteousness in him."—2 Cor. 5:17-21.

The careful student will note in the words quoted four parts distinctly separate: God, our Lord Jesus Christ, the church, and the world. God and the world are in opposition. Divine sentence of condemnation passed upon all the human family, determining that they were out of covenant relations with God—imperfect, unable to keep the divine requirements, and therefore under death condemnation. In due time God sent forth his Son, with the avowed object of reconciling the world. Jesus did not even attempt to do so. He confined his efforts entirely to the Jewish nation and amongst them to the seeking for the "lost sheep," as many as the Father would draw to him.

Having finished his ransom-sacrifice he ascended on high and applied it, not for the world, but for those who should believe on him and become his followers by consecration. The Apostle was one of these, as he explained to others, and incidentally to us of the same class today. The results of our Lord's appropriation of his merit on our behalf, was our consequent harmony with God and share in the reconciliation, not done by our Lord, but in a measure committed to us, his "members." He says, as above quoted, "God hath reconciled us to himself through Jesus and hath given to us the ministry [service] of reconciliation;" not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Our message is that this reconciliation is eventually to reach the whole world, but that, at the present time, it is intended only for "him that hath an ear to hear."

As ambassadors for God, as "members" of The Christ, it is our ministry or service in the world to carry the message to all who can hear it—to persuade men, to encourage them by word and example, to be reconciled to God—to accept his terms and conditions and to submit themselves fully to his will. This ministry or service in the present time affects merely the gathering of "the household of faith," including the "elect," but this is not the end of the service. Those faithful in the present work of the ministry of reconciliation will be counted worthy by the Lord of a share in the glorious work of the future. The reconciliation of that time will differ from the message of the present time. Now we persuade, we urge, we entreat, we lay down our lives for the brethren. We seek by word and example to encourage, to entice them to the Lord—to have fellowship in his sufferings and in our ministry.

The ministry of the future will be entirely different—it will be glorious. Instead of suffering and sacrificing and being rejected of men, the future reconciliation work will be accomplished on a plane of glory. Our Lord and Head, glorified, will be the King of kings and Lord of lords. We, his humble followers, will be "changed" by the power of the first resurrection and, as "members" of his "glorious body," we will sit upon his throne. We will exercise under him the office of Prophet, Priest, King, Mediator between God and men, the world. No longer will men be entreated, but, on the contrary, the law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. (Isaiah 2:3) And "the soul that will not obey that Prophet shall be destroyed from among his people," after full, fair warning and helpful advice.—Acts 3:23.

This ministry of reconciliation committed to the church, now and hereafter, is sometimes referred to as the ministry of the New Covenant—the service of bringing Israel in covenant relationship with God anew. These royal priests serve the New Covenant by way of making ready, under the guidance of their Head, the sacrificing of their restitution rights as underpriests. The duties and privileges of this "royal priesthood" are now a sacrificing service; by and by a reigning, restoring and teaching service. "As he was, so are we in this world."—1 John 4:17.

Verse 21 above quoted tells how our Lord became the sin-offering for us, the household of faith, and that this is in order that we might be made the righteousness of God in him. In other words, we his "members" may be the channels through whom his merit would be applied for the propitiation of the world's sins, under the terms of the New Testament, or bequest, in his blood. This is in harmony with the Apostle's statement that God's mercy through Christ will be extended to Israel through the church. As it is written, "They shall obtain mercy through your mercy." It is God's mercy through Christ which will pass through the church to natural Israel to whomsoever wills of all the families of the earth. Thank God for the privilege of this ministry of reconciliation committed unto us!—Rom. 11:27.

THE LAST OF THE PROPHETS

MATTHEW 3:1-12.—JANUARY 2.

GOLDEN TEXT:—*"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."*—V. 3.

John the Baptist was the last of the prophets and, as Jesus declares, "one of the greatest." To him was committed the honorable service of directly announcing the Savior, who said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) The last representative of the "house of servants," he discharged the duties of his office with dignity, declaring Jesus to be the long-promised Messiah-King, who was about to select a Bride class, to be his joint-heirs in his kingdom. The Prophet recognized that he himself was not eligible to this class, yet rejoiced in his privilege of announcing the Bridegroom, saying, "He that hath the bride is the Bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled."—John 3:29.

The Scriptures maintain a clear distinction between people of God prior to Pentecost, called friends and servants of God, and the people of God since Pentecost, called the sons of God. The latter are sons because begotten of the holy Spirit to a new nature—a spirit nature—to be fully attained by a share in the first resurrection. This important point is distinctly marked by St. Paul. After recounting the faithfulness of God's people of the past, who had this testimony, "That they pleased God," he declares "All these died in faith, not having received the promise (fulfilment), God having reserved some better thing for us, that they without us should not be made perfect."—Hebrew 11:39, 40.

The "better thing for us" is the spiritual part of the great Abrahamic promise. We are invited to become members of the spiritual seed of Abraham—the Christ, the Messiah, Prophet, Priest, Mediator, King of which our Redeemer, our Lord, is Head. The work of this spiritual seed as King and Mediator of the New Covenant between God and the world will progress throughout the Millennial age. Divine favor was cut off from the natural seed of Abraham during the past eighteen centuries and bestowed upon the spiritual seed selected from both Jews and Gentiles.

But as soon as the spiritual seed, "the elect," shall be completed, the blessing of the Lord shall proceed from and through the spiritual seed to the natural seed, eventually fulfilling God's promises of an earthly kind so long deferred to Israel. Notice how distinctly St. Paul outlines all this in Romans 11:25-32.

Thus seen, John's mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised kingdom of God was at hand, and that if they, as a people, desired to share in it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted, but as individuals. All, therefore, should make a searching of their hearts, and if they found evil therein, if they have been living in known violation of the law, they should repent and turn from the sin, and they should symbolize their reformation in the presence of witnesses by a baptism which symbolically represented this putting away of sin.

God chose a strong, rugged character to bear this message. Providentially John's experiences in the wilderness specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties amongst the Jews and gave him freedom of utterance, which he might not otherwise have had. At the same time these peculiarities made his message all the more striking to the minds of the people.

As an illustration of his boldness, he challenged some of the prominent religionists of his time, who came to his preaching and baptism. He declared that they were the offspring of vipers and that their repentance would not be considered genuine without certain proofs, and that they might rid themselves of the delusion that they could inherit any share in the kingdom merely because they were the natural children of Abraham, since God was able to fulfil his promise to Abraham along other lines.

John's declaration that now the axe was laid at the roots of the trees and that all not bringing forth good fruit would be hewn down and cast into the fire, was merely a figurative way of saying that the testing time for the Jewish people had come, that it was an individual matter, and that only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the kingdom. All the remainder, cut off from those privileges, would go into the fire of tribulation and destruction with which their national existence would cease.

He was faithful in telling his hearers that his work and his baptism were merely preparatory; that the greater teachings and the higher baptism Messiah would institute. The honor and dignity of Messiah were so great that in comparison he was not worthy to be his most menial servant to carry his shoes. Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptize with the holy Spirit and subsequently the unworthy, the non-fruitbearing, would experience a baptism of fire, of trouble, of national destruction.

Again he illustrated the character of Messiah's work in their nation, comparing it to the winnowing of wheat from chaff.

The entire mass, the entire nation, would be tossed about by the great winnower, in order that every grain of wheat might be found and separated from the chaff. The wheat was cared for, garnered, to a new state or condition at Pentecost and subsequently. The chaff of the nation was cast into a fire of trouble, insurrection and anarchy, which consumed them as people, as a nation, A. D. 70. That fire was unquenchable in the sense that it was the Divine intention that the nation should be consumed and it was not in the power of the ablest of statesmen and rulers to prevent this—to quench the fire. It burned itself out, as stated.

St. Paul calls attention to this matter saying, "Wrath is upon this people unto the uttermost," that all things written in the law and the prophets concerning them should have fulfilment. Space does not permit our rehearsing here what we have already presented at length in the SCRIPTURE STUDIES, Series II, Study VIII, respecting the fact that John the Baptizer, as forerunner of Jesus, Jesus' representative to the Jews, was but a partial fulfilment of the type of Elijah. As many of our readers have the SCRIPTURES STUDIES in their libraries, we commend to them this most interesting feature, which is closely related to today's study. An antitypical Elijah is there shown, composed of Jesus in the flesh and his followers in the flesh, who must do a preparatory work in the world, in introduction of the Messiah of glory, Jesus the Head, and the church his body.

OUR LORD'S SECOND COMING

Notwithstanding all that we have written on this subject, some appear not to fully comprehend it; as, for instance, is implied in a query just received: If the church must "fill up that which is behind of the afflictions of Christ" (Col. 1:24); if every "member" must finish the work of presenting his "body a living sacrifice, holy and acceptable to God" through Jesus (Rom. 12:1); if the blood of the New Covenant will only then be sprinkled on the antitypical mercy-seat "for the sins of all the people," before the great antitypical Priest comes forth to bless the world, would not this prove that the *parousia* of our Lord did not begin in October, 1874; that we are not now living in the days of his *parousia?* Our answer is, No, it would not.

To the very best of our ability we have endeavored to make clear that the *parousia* of our Lord is wholly different from his *epiphania*. Both of these Greek words are translated coming in our common Bible, but in the Greek they have very different significations. The word *parousia* signifies presence, but does not signify any outward manifestation of that presence. It is used in respect to the first stage of the second advent, in which our Lord is said to come "as a thief in the night" to reckon his own servants and to take the faithful of them with him to the heavenly mansion or condition prepared for them.

Our Lord's *parousia* and the gathering of the elect, we understand, has been in progress since October, 1874. It will continue until all of the "elect" shall have been gathered and glorified. In one sense our Lord will continue to be present as the world's King to the conclusion of the Millennial age; but his *parousia*, in the sense of secrecy of presence, will terminate when, as the Scriptures, declare, "He shall be revealed in flaming fire (judgments), taking vengeance on all who will not obey the truth," but enlightening and revivifying all who will hear and, to the extent of their opportunity, obey his message. The *parousia* is to the church and for the church only. The *epiphania* or *apokalupsis* of the Lord in power and great glory is not to the church nor for the church, but to the world and for the world. "When he shall thus appear we also shall appear with him in glory," the Apostle declares.—Col. 3:4.

Applying these things to the Atonement Work of this Gosple age and the resulting restitution work of the Millennial age, the matter is clear. Our Lord, as the great High Priest, ascended on high and applied his blood—the merit of his sacrifice—on behalf of the church—the antitypical priests and Levites. Immediately, as shown in the type, after making atonement for our sins, the High Priest appeared at the door of the tabernacle—amongst his consecrated ones waiting at Pentecost in the upper room. His presence was manifested amongst them by the holy Spirit. The sacrificing of the church, made acceptable by Jesus' blood, began. The work has progressed ever since with those who are spiritually seated with Christ in the holies. Soon the last of the great Priest's "members" will have suffered in the flesh.

Now, in the harvest time, he is present to gather the sleeping ones and to further test and perfect "us who are alive and remain." The High Priest is doing no work outside of the "holy" of the antitypical Tabernacle. His presence is unknown to the world. Soon Bridegroom and bride will be ushered into the presence of the Father in eternal glory. The "marriage supper of the Lamb" will be celebrated, and then bride and Bridegroom, Head and members complete in glory, will come forth to bless the world. That crowning day of joy to the church will be followed by our Lord's *apokalupsis* and *epiphania*. To the world he shall be revealed in flaming fire of the time of trouble, but nevertheless with power and great glory, "and all his saints with him." The great Mediator of the New Covenant will not be seen with the natural eye, nor by any except as their eyes of understanding open and they begin to grasp the situation. The first to "look upon him whom they pierced" will be the natural Israelites. Brought into Covenant relationship with God through the "better Mediator than Moses," they will be trained, chastened, blessed and uplifted by him during the Millennium; so that by the end of the Millennium they shall be ready for the everlasting covenant condition of perfection in harmony with God.

JESUS BAPTIZED AND TEMPTED

MATTHEW 3:13-17; 4:1-11.—JANUARY 9.

GOLDEN TEXT:—"*In that he himself hath suffered being tempted, he is able to succor them that are tempted.*"—Hebrews 2:18.

John's baptism, as we saw in a previous study, was intended merely as a sign of reformation. There is no intimation that either John or his disciples or others of the "Israelites indeed" made use of it. Nothing in the Jewish law required it either. Our lesson notes the fact that John objected to our Lord's being baptized, because he was not a sinner. He was "holy, harmless, undefiled and separate from sinners."

Our Lord's baptism, therefore, as intimated in his reply to John, was a new institution, which he did not explain at the time, but which, later on, he showed was a symbol of his consecration unto death, not as a sinner, but as a sin-offering. He thus consecrated as soon as he was thirty years of age, the legal age at which a priest could offer sacrifice. The language of his heart is told us by St. Paul, "Lo, I come, as in the volume of the Book it is written of me, to do thy will, O God." (Heb. 10:7) There, declares the Apostle, he began to set aside the typical sacrifices of the Law Covenant by beginning the "better sacrifices"—the antitypes.

In symbol our Lord declares that his perfect human will and all his earthly rights and powers were fully consecrated, even unto death, and that he was trusting the Father's promise that such an obedience would result in his resurrection from the dead to the spirit plane which he left, in order to become man's Redeemer. This symbolical consecration to death was responded to by the Father by the impartation of the holy Spirit as a beginning or start of the new spiritual nature which he would enter into fully by resurrection after the completion of his sacrifice. He was there begotten of the Spirit. Three and a half years later, in his resurrection, he was born of the spirit, "The first born from the dead." (Col. 1:18) An additional attestation of Divine favor was the voice, saying, "This is my beloved Son, in whom I am well pleased."

From a child Jesus sought to be about the Father's business, and to know the teachings of the Scripture respecting his appointed work. His anointing by the holy Spirit quickened his understanding and made all that he had learned much more significant. At once he began to see lengths and breadths and heights and depths not possible of discernment previously, because, as the Apostle declares, "The natural man [even though perfect] discerneth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. . . . But God hath revealed them unto us [Christ and all of his Spirit-begotten followers] by his Spirit, which searcheth all things, yea, the deep things of God."—1 Cor. 2:14, 10.

This illumination (Heb. 10:32) gave Jesus such new views respecting his work that he was thereby impelled to go aside into the wilderness to think and pray and study what his course should be as outlined by the Law and the prophets. He spent forty days thus, fasting, praying, studying. When weak as a result of these experiences the tempter was permitted to assault him with suggestions of ways and means of carrying out his work, which were far different from those which he found in the Scriptures,—which his perfect mind grasped completely, having heard them read by course in the synagogue from childhood.

OUR LORD'S THREE TEMPTATIONS

The three temptations experienced by our Lord illustrated all the temptations of his followers as new creatures. "He was tempted in all points like as we are, yet without sin." He was not tempted as a father, as a mother, as a drunkard, as a gambler—and neither are these the temptations experienced by his followers. Of the weaknesses of the flesh he had none, while his followers have many; but the merit of his sacrifice is efficacious for the forgiveness of all the blemishes of his followers to the extent that they are unwilling, unintentional faults. Their testing is not along those lines, even as his were not. Proper understanding of our Lord's three temptations reveals to us that they are the same by which we are tested as new creatures, his spirit-begotten disciples.

Temptation I. Hungry after his long fast, our Lord's flesh cried out for nourishment, and the tempter, affecting a kindly interest in his welfare, suggested that, having received the holy Spirit, he now possessed the power of miracles and should use it to transform the stones into food. Our Lord subsequently used this power in feeding multitudes, but it would have been sinful for him to use it upon himself—to sustain the human life which he had already consecrated to death. He might use any ordinary means to supply his physical needs, but the holy Spirit was given him for another purpose—not for gratification of the flesh, even legitimately. Our Lord at once recognized the principle involved and promptly refused the suggestion, declaring, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In a word, if he would deserve eternal life it must be as a result of absolute obedience to the divine law. To create and eat the bread for the nourishment of his life in opposition to the divine law would be disobedience; and that, so far from meaning life, would have meant death everlasting.

Applying this temptation to our Lord's subsequent career and that of his followers, the lesson is this: Obedience to the divine will is paramount every way, and holy privileges of the church in spiritual matters must not be bartered for earthly advantage. The wrong course is symbolically prefigured in Esau's selling his birthright for a mess of pottage. (Heb. 12:16) Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation.

Temptation II. It is not necessary to suppose that our Lord went to Jerusalem and to the pinnacle of the Temple in person to experience his temptation. On the contrary he was all the while in the wilderness and went to the Holy City merely mentally, guided there by Satan's suggestion that he could bring himself and his glorious mission quickly to the attention of all the people by performing a stupendous miracle—by leaping from the pinnacle of the temple into the chasm below and then arising unhurt. He could then explain to the multitude his heavenly errand and awe them to faith. Seeing that our Lord had repulsed his first temptation by quoting Scriptures, Satan now attempted to support the second temptation with a text of Scripture, which, on its face, might appear to be properly applied by him. The passage reads much as though it were specially intended as a suggestion to our Lord to perform the very feat suggested—"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. 91:11, 12.

Our Lord promptly discerned the fallacy of the argument and the misapplication of the Scripture, which really belongs

to the feet members of the body of Christ, which is the church, in this very time in which we are living, when stumbling-blocks to Christian faith are in the way, and when God is providing special light upon his Word and special assistance to the "feet" members of the body of Christ—that they may surmount the difficulties and receive blessing instead of injury.

It would have been sin for our Lord to follow the course indicated because, although not misusing the divine power, he would have been tempting God to use divine power for his deliverance, whereas this was unnecessary, as he had not been called upon to thus hazard his life, but rather was required to sacrifice it—laying it down in the service of the truth and of humanity. Our Lord's answer was directly to the point and was another quotation from Holy Writ; "Thou shalt not tempt the Lord thy God." In every case Satan seems to have realized that he was promptly and fully met by the quotations and his temptation shown to be contrary to the Divine instruction.

Our Lord's followers are tempted along this line also—tempted to presume on the goodness of God and by words or acts to place themselves in such positions as would test or tempt God in respect to his providential care of them—along lines which he has never authorized in his Word. The wonder-working spirit is contrary to the spirit of humility anyway and, if gratified, would lead to spiritual pride and egotism. God wishes his people now to "walk by faith and not by sight." Moreover the "call" of this Gospel age is along lines of faith in the promises, rather than faith respecting the wonder-working achievements of others or of ourselves. Meekness, humility, faith, all stand arrayed on the side of the question which our Lord took and which his followers should take.

Temptation III. Again it is unnecessary for us to assume that there is any very high mountain in the wilderness in which Jesus was being tempted, for there is no such high mountain there. Nor is there a mountain in all the earth on whose pinnacles all the kingdoms of the world could be seen in a moment. In this case, also, our Lord was mentally transported to a high mountain, to a great, lofty kingdom overlooking and overtopping all earthly empires. For in Bible symbology a mountain represents a kingdom. In a brief moment Satan pictured himself to our Lord as the ruler of all earth's kingdoms—as having the ruling empire of earth, controlling all empires. This is in accord with the Scripture which declares that Satan is the prince of this world (this age), and that he "now ruleth in the hearts of the children of disobedience"—thus ruling the vast majority.

After thus picturing his own power over the world—the power of a usurping prince imposing upon the ignorance and superstition of mankind, Satan's argument paraphrases thus: I know well the object of your coming, and the promise that your kingdom shall bless all the world and uplift the willing and obedient out of sin and death conditions. I assure you that I wish you well in the enterprise. As the ruler amongst men, I deplore present conditions myself. I suggest, therefore, that you undertake the work of reform amongst men as my lieutenant and assistant. If you will thus recognize, honor, reverence (worship) me, I will co-operate with you and turn the world of mankind over to your care. You, then, will be their earthly king or ruler, while I, Satan, as a spirit-being, would still control after the manner of an over-lord. This is the best you could do. The matter is fully in my hands, as you will judge from your present view of human conditions. If you take any other course, it will bring you disappointment, scorn, defeat, shame. If you take the course I suggest it will bring you prosperity and honor.

Our Lord's reply was, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The temptation passed successfully, Satan withdrew and holy angels ministered to our Lord.

A similar temptation is sure to come to every follower of the Lord, from the same adversary, in one form or another. These are permitted by the Lord for the testing of our characters, even as in his own case. The temptation is, Will we connive with and recognize unjust and sinful institutions, because they have power and because to oppose them would imply their opposition and the braving of shame and scorn and death. Such temptations may come to the tempted through political or social or religious institutions, saying, serve us and we will assist you. But in every case behind the temptation is the adversary. Those who have not learned to love righteousness and to hate iniquity—all who have not come to the point of a full submission of their will to the divine will—are in danger of falling in such a temptation. But those whose hearts are loyal to the core, as was the Redeemer's, will repulse the adversary and disdain his proffer of assistance on such terms or any terms.

Our Lord had no Advocate to sympathize with him and to succor and encourage him in the hour of temptation: "Of the people there was none with him." With us, however, matters are different. Our Lord, as our great High Priest, by the merit of his own sacrifice for man's sin, has ascended on high and has appeared as the Advocate of all those who are now being "called of God" to faith in his blood, and to walk in his steps, and to be baptized into his death, and to share with him glory, honor and immortality in "his resurrection." (Phil. 3:10) This great Advocate, having been tempted in all these lines, is able to succor us. Yet he waits for us to realize our needs and to apply for succor at the throne of grace, as intimated by our text.

"FOR THIS HE DID ONCE"

"Such an high priest became us, who is holy, harmless, undefiled; . . . who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."—Heb. 7:26, 27.

Had St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. As heretofore shown, he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a new priesthood, symbolized by Melchizedek—one combining the kingly with the priestly office. Until the Jews could get this view of the matter, they could not properly understand:

(1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.

(2) St. Paul would show them the divine intention of a New Covenant with a new high priest and new underpriests and better sacrifices for its institution.

(3) Only by so seeing could they comprehend the Gospel message: that Christ the new creature is the High Priest of a new order and that we, "his members," are the underpriests of that new order, as spirit-begotten new creatures. Only from this standpoint could they comprehend how the spirit-begotten Jesus, as the Priest, could put to death Jesus in the flesh and make him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ under the headship of the glorified High Priest, could follow in his footsteps of sacrifice and, begotten of the holy Spirit as new creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as their Advocate and the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with Christ, that by and by we, his members, may share his glory—as his bride.

Our text declares that Christ our High Priest "needeth not daily [continually] as those typical high priests, to offer up sacrifices—first, for his own sins, and then for the people's—"for this he did once, when he offered up himself." Turning to the record in Leviticus XVI. we find that the typical Priest made two offerings; the first "for himself and his house," and the second for all the remainder of "the people" of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul elsewhere refers to as the typical "better sacrifices." (Heb. 9:23) Let us meet the question squarely. What is signified by these two sacrifices—the bullock and the goat? Our opponents, and indeed everybody else, say that the death of our Lord Jesus is the antitype of both—the slain bullock represents him and the slain goat represents him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—"First for his own sins and then for the sins of the people." Why was this same order distinctly marked in the Day of Atonement type? (Leviticus 16) They have no answer. We ask them further how they understand the statement that the High Priest

offered sacrifice first for his own sins? Did our Lord Jesus have sins of his own which needed a sacrifice? Was he not holy, harmless and undefiled? Again they have no answer.

The answer to this question presented twenty-nine years ago, when the pamphlet, "Tabernacle Shadows of Better Sacrifices," was first published, is the only answer consistent with the facts and the testimonies of Scripture. Those who now are opposing these teachings once believed the presentations of "Tabernacle Shadows" or claimed that they did. Now their blindness is so sudden and so complete that they hesitate to admit that they ever believed our presentations. To beginners they endeavor to make it appear that THE WATCH TOWER has suddenly changed its teaching on this subject.

We recommend to all WATCH TOWER readers a careful, prayerful review of the teachings of "Tabernacle Shadows"—a re-examination of the first principles of the "mystery of God." Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

In the preceding verse (26) the Apostle declares our High Priest "holy, harmless and undefiled, separate from sinners." We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice "first for his own sins" to mean the contrary of what he had just stated—that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the church as the body of Christ. The "Head" was perfect, but the "body" was imperfect. The Head needed no covering during the day of sacrifice, but the body needed the white linen garments symbolical of justification. It is the church, therefore, that is referred to as "himself," his "members," for whom he offered the first sacrifice—his personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also "for his house"—in the type the house or tribe of Levi; in the antitype the "household of faith"—the "great company." We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, none others are yet saved in any sense of the word. Unbelievers have not escaped the "condemnation that is upon the world." The unregenerate have not received the mark of divine acceptance of the holy Spirit. "The world lieth in the wicked one"—unto this day.—1 John 5:19.

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the "Most Holy" before he offered the second sacrifice—"the Lord's goat." How was this fulfilled? We reply that forty days after our Lord completed his sacrifice at Calvary and arose from the dead, he ascended on high, appeared in the presence of God for us (his members or body and his house). He applied the merit of his sacrifice on our behalf, and secured for all consecrated believers of this Gospel age full reconciliation with the Father and full privilege to become dead with him to earthly interests and restitution favors, and alive with him to the glories, honors and immortality of the Spirit nature.

The manifestation of the Father's acceptance of the arrangement was given at Pentecost. The disciples and others, "about five hundred brethren," had already exercised justifying faith and had already consecrated to be dead with him, but this arrangement could not go into effect until it had the Father's approval. And God could not approve nor consider our sacrifice "holy and acceptable" (Rom. 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of his sacrifice—justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord's sacrifice was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including his proposed body.

Third, the Church there waiting at Pentecost was representative of the entire church and household of faith of this entire age.

Fourth, the impartation of the holy Spirit signified God's acceptance of the church's sacrifice already tendered—signified the killing of the Lord's goat, as represented in the type. Thus the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when "he offered up himself." There the Father's acceptance of his sacrifice was indicated by the descent of the holy Spirit upon him in the water. That sacrifice he finished at Calvary, as we have seen. His second sacrifice—"the Lord's goat"—was offered at Pentecost and acknowledged by the holy Spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings of Messiah and shall have passed beyond the veil. Then a little while longer and the special tribulations of the close of this age upon the "great company" class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the body of Christ.—1 Cor. 5:5.

Thus will be accomplished first, the glorification of the Head; secondly, the union of the members to the Head will complete the glorious High Priest, who, as Prophet, Priest and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Do our opponents inquire why our text says, This he did once, after specifying two offerings, "first for his own sins, and then for the people's"?

We reply: that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of his body shall have suffered with him faithfully unto death—awaiting the end of this age—for the inauguration of the great Mediatorial kingdom which is to bless Israel and the world. "Once" is here used in the sense of already. This he did already.

Do our opponents inquire what is meant by "daily" in the statement, "Who needeth not daily to offer up sacrifice"? We reply: that the word daily here is used as we frequently use the term, in the sense of continually. We have already called attention to a similar illustration, where Daniel's prophecy speaks of antichrist taking away the daily sacrifice. We have shown that this signifies that antichrist set aside the merit of the continual sacrifice of Jesus. (See Vol. III. STUDIES, page 25.)

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a certain day every year—"year by year continually," or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating his "better sacrifices," as did the earthly priests year by year repeat the types. The once doing of this sacrificial work in the beginning of this antitypical "Atonement Day" is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to his Body and to his house, so at the end of the second sacrifice—the sacrifice of the Lord's goat, which typified his "members," he will present the blood of that sacrifice to God on behalf of the world. But he will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings—the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the body, the "members," and the household, the second was not for those, but for all the people of Israel other than those represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as his Israel—under the terms of the New Covenant.

Both sacrifices were made by the priest, not by the bullock, not by the goat; and when our Lord shall present the blood of his secondary sacrifice—the blood of his church, "holy and acceptable to God" (Rom. 12:1)—he will be presenting "his own blood"—not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that his faithful followers, even in their earthly lives, are reckoned as his "members" and their flesh as his flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer—loaned to us for the purpose of sacrificing it—is it not eminently proper that the results should be spoken of as his blood? It surely is!

Take another view of the matter. Our Lord at his consecration surrendered up all his right to earthly things as a man as an act of obedience to the Father's will. He did not

appropriate those earthly rights to the world or to anybody. (Heb. 9:14) Those earthly rights, therefore, were to our Lord's credit in the heavenly accounts—at his command, to be used as he might please. When the Father rewarded his obedience with high exaltation to a spirit nature in his resurrection, it left him with those human rights to his credit for his disposal. He had not disposed of them to anybody, up to the time that he "ascended up on high." Then he appeared in the presence of God for us—as our Advocate. He applied those earthly rights to us—not thereby giving us heavenly blessings, but restitution rights, represented in his sacrifice of the earthly things. But it was not the divine plan to give the elect those earthly restitution blessings to keep, and thereby to cut out natural Israel and the whole world from restitution.

Those restitution rights were given to us conditionally, or, we might say, they were loaned to us, or made ours reckonedly for a time, and for a purpose. The purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly—even unto death—that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that he might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord's death, gives us the privilege of sacrificing those earthly rights as members of the body of Christ. And this in turn gives us the right, the privilege, of sharing with him in his glory. "For if we suffer with him, we shall also reign with him." If we drink of his cup and be baptized by baptism into his death, we shall thus share life and blessings on the spirit plane and sit with him in his throne.—2 Tim. 2:12.

DRINKING THE LORD'S CUP

"Are ye able to drink of the cup that I shall drink of?"—Matt. 20:22.

"The cup which my Father hath given me shall I not drink it?"—John 18:11.

"The cup of blessing which we bless, is it not the communion [koinonia, partnership or participation—Strong's Concordance] of the blood of Christ?"—1 Cor. 10:16.

St. Paul knew of only two cups—the cup of the Lord and the cup of devils.—1 Cor. 10:21.

Did our Lord drink of his own cup? And was it his cup which he passed to his disciples? And is it not this cup in which we must have "participation" if we would sit with him in his throne, and share also in due time his cup of joy in the Kingdom?

If our Lord did not participate in his own cup, but gave it all to us (his church) to drink, in what sense would it be his cup which the Father poured for him and in which he allows us to participate?

Let no man beguile you from the prize by voluntarily (without reason) submitting to and reverencing as messengers (of truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into what they admit they have not seen. Their fleshly mind being vainly puffed up they fail to hold the Headship of the Lord and the membership of the church as his body. They fail to recognize that "God hath set the various members in the body of Christ." Hence they fail to see that the "body" having nourishment, eating of the living bread and drinking of the cup, is knitted together and "increaseth with the increase of God."—Col. 2:18, 19.

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. The above quotation shows that our Lord laid similar stress on it. Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's "cup" symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.

The Apostles, when invited to drink of the cup, were already justified by faith—counted, like Abraham and others of the past, worthy of actual restitution under Israel's New Law Covenant when the due time should arrive. But they could not actually drink of the Redeemer's cup and be "baptised with his baptism" "into his [sacrificial] death" until he as their Advocate should appear in the presence of God for them. Then the holy Spirit at once came upon them recognizing them as Christ's "members"—his "brethren," his fellow or joint-sacrificers, who have a share or participation in his cup.

All the sufferings of Christ are sacrificial. "As he is, so are we in this world." (1 John 4:17) The sufferings of the Head are the sufferings of the Body and the sufferings of the Body are the sufferings of the Christ as a whole. "If one member suffers all the members suffer with it."

Our opponents who are losing their sight on this subject answer, that our sufferings are not like those of our Lord, because his were sacrificial, whilst ours are expiatory or because of our sins and weaknesses. Nay, we answer. St. Peter says that some indeed suffer as busybodies and evildoers; but he declares, "If any man suffer as a Christian, let him glorify God on this behalf." A Christian suffers as Christ suffered, not for his sins, but for his right-doing. Jesus was just, we are justified by faith. He consecrated his just self to death in obedience to God's invitation. We in obedience to the same invitation consecrate our justified selves to be dead with him, to be baptised with his death-baptism, to drink of his sacrificial cup and by partaking of it to become his "members" in glory and participators in the work of his Mediatorial kingdom.

THE WEDDING GARMENT

DEAR BROTHER RUSSELL:—

I have read with interest and profit THE TOWER of December 1st. I was especially interested in the article on the "Wedding Garment," and would like to ask you a question concerning it: Is it your thought that only those who consecrate are ever really justified—have the robe of Christ's righteousness imputed to them, covering their sins and reckoning them perfect; that other believers have only the blessing of the knowledge of provision of justification which will be freely given them only on condition that they sacrifice in the footsteps of our Redeemer?

With much Christian love, I remain yours in the One Hope. CLARENCE E. FOWLER.

IN REPLY.

We understand the Scriptures to teach that there is a difference between a faith-justification and an actual-justification. The world during the Millennial age under the processes of restitution will have full, grand opportunities for advancing from sin and death conditions to actual justification, righteousness—Covenant relationship with God. In the past the ancient worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by faith, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them. Christian believers of this Gospel age are in a still different position. They are justified by faith in the same manner as were the ancient worthies, but additionally, Christ, having now made a special application of the merit of his sacrifice on their behalf under agreement that they will not keep it in a restitutionary sense, but that they will sacrifice it—after the manner shown us in our Lord's example.

So, then, at the beginning of our Christian experience we are granted fellowship with God through a faith-justification, which continues available for a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration—self-sacrifice—brought to us divine acceptance, manifested by the begetting of the holy Spirit, and from that position as new creatures we must progress and make our calling and our election sure. Those who, after coming to a knowledge of the truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become vital—divinely approved. Such receive the grace of God in vain—they receive a knowledge of God's mercy and of their own privileges without profiting thereby—without accepting the only "call" of this age.—Eph. 4:4.

Our conclusion or summary, then, is this: There is a justification by faith, which for a time gives a reckoned

standing with God in his favor, during this age; but in order for this to become vital justification, it must be followed sooner or later by a full consecration. It is to those who consecrate to sacrifice, "those who have made a covenant with me by sacrifice" (Psa. 50:5), and who thus by faith become betrothed to Christ as members of his body through fellowship in his sufferings—it is to these that the wedding garment is given. At a Jewish wedding, we cannot imagine the offering of robes to passers-by, who merely have knowledge that a wedding is in prospect. The parabolic picture applies to such persons as have heard of the wedding and believed in it and have turned from other works and pleasure with a desire to enter and participate in the matter. Their desires would extend to the taking of the first steps, of entering the door, before they would be handed the wedding garment. So with us. We had a reckoned justification from the time we first believed in Christ, trusted in his merit and heard something of the conditions upon which we could become his joint-heirs. It was not until we had counted the cost and fully decided to enter in, that we were reckoned as members of the church of the first-born—members of Christ's betrothed.

It follows, then, that the taking off of the wedding garment would properly enough symbolize either of two acts:

(1) Repudiation of the sacrificial work of Christ; or,

(2) Repudiation of our nuptial contract—to suffer with him; to be dead with him; to drink of his cup; to be baptized into his death; to go to him without the camp, bearing his reproach.

GROWTH IN GRACE AND KNOWLEDGE

DEAR BROTHER RUSSELL:—

The Apostle enjoins, "Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time." Following this advice I write to say that I fear that some of the matters reported to you respecting me were at least partially true. I have always sought to have a conscience void of offense toward God, but fear that I have neglected the after part of that text—"and toward men." I have been inclined to please myself and to have others recognize my ideals and standards of thought, word and deed, whereas I should have sought, rather, to have my every word and deed such that everyone, saint and sinner, would have approved—had that been possible.

The third item of the vow, which I read daily, should have helped me on this point had I gotten the full force of it, as I now do. How plainly it states and emphasizes the matter: "I vow to thee that I will still more carefully, if possible, scrutinize my every thought and word and deed, to the intent that I may be the better enabled to serve thee and thy dear flock." Why did I not see that satisfying my own conscience was not enough; I should have been prompt to cut off any liberty (though cherished as a right hand), if thereby I might more efficiently serve the flock of God for whom Christ died.

I now perceive that the adversary's trap lay in drawing inferences and putting subtle meanings on words—somewhat as the Christian Scientists do, but not to so great an extreme. My brain structure naturally leads me toward the mystic, the symbolic, and occult. Doubtless I would have been swallowed up with occultism and spiritism had it not been for the truth. I still had several books on things occult when the vow came out; and when I took the vow I burned those books. I now see, however, that I did not entirely rid my mind of the influence of those books—they still influenced my reasoning.

I now resolve afresh, dear Brother Russell, that my influence shall be all it possibly can be for the Lord and for his flock. I have resolved that following your advice and example I shall hereafter stick closer than ever to the Word and also to the vow—in their letter and spirit.

I heartily appreciate your kind admonitions, and pray God that they may not only bless me, but also through my ministries help many of the Lord's dear household of faith. And I here suggest that if in your judgment this very letter might be helpful to others, I am quite agreeable to your publishing it.

Relying upon the grace promised to help in every time of need, and upon the merit of the precious blood presented on my behalf on the part of our great Advocate for our sins (1 John 2:1), I remain, beloved Brother Russell,

Yours in our dear Redeemer, our Sin-Offering,

M. L. HERR.

QUESTIONS ON THE COVENANTS

DEAR BROTHER RUSSELL:—

(1) Please explain Heb. 9:15, viz., Revised Version—"And for this cause he is the mediator of a New Covenant, that a death having taken place for the redemption of the transgressions that were under the first Covenant, they that have been called may receive the promise of the eternal inheritance."

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that New Covenant, could he offer the church a share in his Mediatorial work?

(5) I understand the New Covenant is the law of love; am I right?

(6) Please explain John 13:34—"A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

For convenience we have numbered the items above, and will now number our replies to correspond.

(1) This text shows a contrast between the old Law Covenant and the New [Law] Covenant. The original or Abrahamic Covenant, under which Christ and his body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the law and to be circumcised, in order to have any divine favor. This the Apostle is controverting as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was already dead, to the extent that the prize it offered had been won by Jesus. It is still alive, however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all of its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's body during this Gospel age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New [Law] Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator, to the Messiah of glory, the competent Mediator of the better covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "called" nation will receive all that they ever expected—and more. Israel's promises were not heavenly or spiritual, but earthly: "All the land that thou seest to thee (Abraham) will I give it, and to thy seed after thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Then the "mystery" Mediator will have sealed Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St. Paul explains this further in Romans 11:27-29, 31.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price which he will later present to Justice on behalf of the sins of the world.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the divine purpose and promise centuries before he became the man Christ-Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed the New Covenant nor because he had saved the world, but because he was the one through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant; but he will accomplish both purposes during the Millennial age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his church a share with himself in his Mediatorial kingdom on condition that she would share in his cup of suffering and self-sacrifice—share in his baptism into his death. So doing she shall share his reward of glory, honor and immortality in "his resurrection." (Phil. 3:10) And sharing his glory and throne as his joint-sacrificer and joint-heir of the promise she would be with him jointly the Mediator between God and men—the world—during the Millennial age—the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

(5) You are not right. There is a difference between a covenant and the law of a covenant. God's law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That law is perfect and will be the basis or law of the New Covenant. Moses as a Mediator under his covenant purposed to help Israel to keep that law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that law perfectly in act and thought and word, and hence they reaped its condemnation of death and not its proffered blessings of life. Under that covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year to cleanse the people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that law.

The New Covenant will have the same law exactly, but the Mediator having by then paid over to Justice the ransom-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the second death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of actual obedience to the divine law, and not along the lines of reckoned obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New [Law] Covenant will be similar—eternal life or eternal death.

Quite to the contrary of both of these arrangements, the church is now called to a "heavenly calling" under the Abrahamic Covenant—to be members of the body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. The church is "not under law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to sacrifice restitution rights to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the school of Christ and who are hoping to become "members" of the Anointed One—members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the law given to Israel, namely, supreme love of God and love for the neighbor as for one's self. This new commandment which the Lord gave applies only to the church of this Gospel age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit, you must do more than keep the law. You must be more than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another as I have loved you. (John 15:12) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Savior's meaning—my disciples must die with me.

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WHERE ARE THE DEAD?

Our Friends, Our Neighbors; the Holy, the Unholy, the Civilized, the Vile?

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage and assists towards the spirit of a sound mind!

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:29, 34.) *"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."*—John 3:13.

For a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general?

Of course, so important a question has had the most profound study, ever since the reign of Sin and Death began six thousand years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to say and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that after all the study the subject has had, but few are thoroughly satisfied with their conclusions.

THE AGNOSTIC ANSWERS THE QUESTION

Before presenting what we claim is the Scriptural and only satisfactory answer to our query, we think it but proper respect to the intelligence and thought of our day and of past centuries to make general inquiries on the subject and have before our minds the most profound thoughts of the most astute thinkers of our race. We cannot, however, go into this matter elaborately and give lengthy quotations. We must content ourselves with brief, synoptical answers, which will be stated kindly and truthfully, and with a desire not to offend anybody, however much we may disagree with his conclusions. We recognize the right of every man to do his own thinking and to reach his own conclusions, whether these agree with our conceptions or not.

We begin our examination by asking our agnostic friends, who boast of their untrammeled freedom of thought, What say you, "Free-thinkers," in reply to our query, Where are the dead? Their answer is, "We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to having joy for the saints, it certainly should be comforting to all as respects the vast majority of

our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe."

We thank our agnostic friends for the courteous reply, but feel that the answer is not satisfactory, either to our heads or to our hearts; which cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his pre-eminence in the divine plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life—an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

THE HEATHEN ANSWER TO OUR QUERY

Since three-fourths of the world are heathens, the weight of numbers implies that they next should be asked for their solution to the question—Where are the dead? Heathenism gives two general answers.

(1) Prominent are those which hold to Transmigration. These reply to us, "Our view is that when a man dies, he does not die, but merely changes his form. His future estate will correspond to his present living and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, etc., but if, as usual, life has been misspent, at death we will be remanded to some lower form of being—an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to tramp ruthlessly on the worm, our punishment might be a form in which we ourselves would be treated ruthlessly after the change which we call death."

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of different torments for the wicked. We are told that when people seem to die they really become more alive than ever and that the very minute they cross the river Styx they go to the realms of either the blessed or the ever doomed, and that there are steps or degrees of punishment and reward. We inquire, Where did you receive these views? The answer is, They have been with us for a long, long time. We know not where they came from. Our learned men have handed them down to us as truths, and we have accepted them as such.

But heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for divine revelation; the message from him with whom we have to do—our Creator.

THE CATHOLIC ANSWER TO OUR QUESTION

Turning from heathenism we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, What is your answer to the question? The reply is, "We are divided in our opinion, more than two-thirds of us holding the Catholic and nearly one-third the general Protestant view." Let us hear the Catholic view (Greek and Roman) first then, because age, as well as numbers, suggests such precedent.

Catholic friends, Give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the Revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of divine revelation. Our conclusion and teaching are that when anyone dies, he goes to one of three places: first, the saintly, of whom we claim there are but a few, go immediately to the presence of God, to heaven. These are referred to by our Lord, saying, 'Whosoever doth not bear his cross and come after me, cannot be my disciple.' (Luke 14:27) Those who faithfully bear the cross are the 'little flock,' the 'elect.' Respecting these Jesus says. 'Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it.' (Matt. 7:14) These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die, it is a custom of the church that masses be said for the repose of their souls. We would not say masses for any we believe to be in heaven, because there surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and those who have wilfully and deliberately opposed them—these alone meet the awful, hopeless fate.

MILLIONS TO PURGATORY

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the church. Dante's poem, 'Inferno,' graphically describes the tortures of Purgatory, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem. Dore, the artist, was also a prominent Catholic and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of Purgatory vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work, 'Inferno,' because it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in Purgatory. The billions of the heathens are there; because ignorance does not save, does not qualify for the heavenly condition. All who enter heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter heaven, except through the portals of the Catholic church; neither would God deem them worthy of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed. Nearly all Catholics go to Purgatory also, because, notwithstanding the good offices of our church, our holy water, confessions, masses, holy candles, consecrated burying ground, etc., nevertheless, not having attained to saintship of character, they would be excluded from heaven until the distressing experiences of Purgatory would prepare their hearts for heaven. We hold, however, that for the reason stated Catholics will not need to remain as long in Purgatory as will the Protestants and heathen."

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us to think that when present trials and difficulties are past, of being obliged, even for centuries (not to mention eternity), to have such awful experiences as Dante portrays, even though those centuries of anguish would purge us and fit us for the divine presence of heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholism to our question is not much better than the answer of heathendom. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

THE PROTESTANT ANSWER TO OUR QUESTION

I class myself as a Protestant without thereby meaning any disrespect to anybody else. I assume that the majority of my audience are Protestants. I remind you that many of us in times past have been inclined to boast a little of Protestant "breadth of mind." "intelligence," "education," etc. May we not reasonably expect from Protestants a clear, logical, satisfactory answer to our question? Having found all the other answers unsatisfactory, and having now come to the one-twelfth portion of our race which has had most advantage every way, we might reasonably expect to find in its answer the quintescence of wisdom and proof from every quarter and from every age. But what do we find, dear friends? With shame I say it, We find the very reverse! We find that the voice of Protestantism as a whole (barring numerically insignificant denominations) giving the most absurd answer to my question that could be conceived—an answer which is put to shame by the Catholics, the heathen and the agnostics. Is not this marvelous? Can this be? It

is written, "Faithful are the wounds of a friend." Bear with me, therefore, while I expose to you the wickedness of our position as Protestants; not with a view to our vexation and shame, but with the thought that our intelligent investigation of the subject can be turned to our advantage and enable us to know the truth and to lift the true, divine standards before the people, to the intent that we and all may come to clearer views of our Heavenly Father's character, purposes and future dealings with our race.

Permit me as gently as possible to touch this sore spot. The removal of the bandages and the cleansing of the sore may cause us pain, but the investigation should be helpful, nevertheless. We got our name Protestants from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name Protestants. We cannot defend all that they did to their enemies nor all that their enemies did to them.

One of their points of protest was that our forefathers could find nothing of Purgatory anywhere on earth, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of Purgatory and throw them away forever. This left them heaven and hell, into one of which, they said, every member of the race must go at death and there spend his eternity. Quite evidently these well-meaning forefathers of ours were not as long-headed, far-sighted and logical as we might have expected them to be, when they did not perceive the difficulty into which they were walking. Rather we should say, perhaps, that they did see something of the difficulty, but viewed matters differently from what we do. The theory of Calvin and Knox prevailed at that time amongst Protestants and led each denomination to hope that it was God's "elect" and that it would constitute the "little flock" who would go to heaven, while all the remainder of mankind would be consigned to an eternity of hellish torture.

No longer does either Catholic or Protestant pray,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Both Catholics and Protestants, looking back to that period which we often term the "dark ages," have reason to give thanks to God for the anointing of the eyes of our understanding, which enables us, we believe, to think more logically than our forefathers. Even those of us reared under the doctrine of predestination have lost the idea that the heathen were passed by because they were predestinated to damnation; instead those who accepted the Westminster confession of faith are today the most zealous in the preaching of the Gospel amongst the heathen by missionary effort. We are glad of this. It is a sign that our hearts are in truer and nobler condition, even though our heads have not yet gotten into proper adjustment with out hearts; and we still look at crooked doctrines and endeavor to imagine them altogether straight.

Theoretically Protestant doctrines stand with the Bible and with Catholics and declare that heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart," the "overcomers," the "little flock," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will not consent that all except the saints must spend an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity today are heathen and that fully that proportion of humanity altogether have never heard of God and the terms of salvation.

THE BEST OF PEOPLE PERPLEXED

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our hearts permit us to say that they are fit for heaven. Indeed it would be at variance not only with the Scripture, but also with reason itself, to suppose heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away Purgatory and kept the remainder of the arrangement. If we must object to Purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ—blessed with a knowledge of the Truth and opportunity to come into heart harmony with God and attain everlasting life through Christ. I believe that it is necessary to press this point of the unreasonableness of the eternal torment doctrine. Nevertheless, I will remind you of what our prominent Protestant theories are on the subject:

(1) The Calvinistic thought is that divine wisdom and power planned for mankind in advance—knew of the fall of man in advance, and prepared therefor by the creating of a great place called hell and the manning of it with fire-proof devils for the torment of the race—all except the "little flock," the "elect." Love and justice were left out of this calculation; (2) The other prominent Protestant theory, the "Arminian," held today probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that wisdom and power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by his creatures; because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

I shall surprise you, I feel sure, when I bring to your attention now the clear, plain, reasonable, just, loving and wise program of our Heavenly Father. It has been so long overlooked, so long buried under the rubbish of human tradition of the 'dark ages" that today "Truth is stranger than fiction." Well did our Lord through the prophet declare:

"As the heavens are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans."—Isa. 55:9.

WHAT SAY THE SCRIPTURES?

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death—that to die is to become more alive than before death. In Eden it was God who declared to our first parents, "Ye shall surely die." It was Satan who declared, "Ye shall not surely die." Notice that the heathens, as well as the Christians, have accepted Satan's lie and correspondingly rejected God's truth. Do they not all agree with the serpent's statement, "Ye shall not surely die"? Do they not all claim that the dead are alive—much more alive than before they died? This, dear friends, has been our common point of mistake. We have followed the wrong teacher; the one of whom our Lord said, "He abode not in the truth," and that he is the father of lies.—John 8:44.

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendency in the church of Christ during the "dark ages" and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Eccl. 9:5) and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them." (Job 14:21) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the resurrection. I remind you of the wise man's words, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in (sheol) the grave, whither thou goest." (Eccl. 9:10) I remind you that both in the Old Testament and in the New Testament it is written of both the good and the bad that they fell asleep in death. I remind you that the Apostle speaks of those who "Sleep in Jesus," and of those who have "fallen asleep in Christ"; who, he declares, are perished, if there be no resurrection of the dead. Could they perish in heaven or in Purgatory or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

In a word, then, the Bible teaching is that man was made superior to all the brute creation—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed and came under the death sentence. "In the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17) There the dying began, which, after nine hundred and thirty years, brought father Adam to the tomb and involved all of his children in his weaknesses and death

sentence. He died in the very day, which the Apostle Peter explains was not a twenty-four day, but a thousand year day, saying, "One day is with the Lord as a thousand years." (2 Pet. 3:8) During six of these great days the death sentence has brought man down in some respects to the level of the brute and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that "The seed of the woman should bruise the serpent's head." It was yet further elaborated to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed."—Gen. 28:14.

But not until four of the great thousand-year days had passed did God send forth his Son to redeem the race, by paying father Adam's penalty, by dying, "The just for the unjust, that he might bring us to God." (1 Pet. 3:18) As a result of that redemptive work accomplished at Calvary there is to be "a resurrection of the dead, both of the just and of the unjust"—a recovery from the death sentence, from the prison-house, the tomb.

DEATH, NOT TORMENT, THE PENALTY

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "The wages of sin is death"—not eternal torment. (Rom. 6:23) We search the Genesis account of man's fall and the sentence imposed, but find no suggestion of a future punishment, but merely of a death penalty. Repeating it the second time the Lord said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) But he said not a word respecting devils, fire and torment. How, then, did the adversary deceive our fathers during the "dark ages" with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20:27), says not a word about torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Note that it was not eternal torment that passed upon one man nor upon all men, but death. If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and divine fellowship, and instead got sickness, pain, sorrow, death. Additionally all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "A groaning creation."—Rom. 8:22.

GOD'S PENALTY A JUST ONE

Let no one think the death penalty unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides it is the divine purpose that present trials and experiences shall prove useful as disciplines; to prepare us for a wiser course than father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for divine compassion and the work of redemption.

Notice again why our Lord died for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the just for the unjust. But eternal torment was not the penalty; hence Jesus did not pay that penalty for us. Death was the penalty and hence "Christ died for our sins." "By the grace of God he tasted death for every man." Whoever could pay Adam's penalty could settle with divine justice for the sins of the whole world, because Adam alone had been tried—Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and economy of our Creator! The Scriptures assure us that he condemned the whole world for one man's disobedience, in order that he might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings"? We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome to get back to all that was lost in Adam and redeemed by Christ.

"AND THE DEAD CAME FORTH"

At his first advent our Lord's miracles foreshadowed the great work which he, with his glorified church, will accomplish for the world during the Millennium—then all the sick, lame, blind and dead will be revived and, if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the second death. The most notable miracle which our Lord performed was the awakening of Lazarus, his friend. Jesus was gone several days when Lazarus took sick and, of course, knew about the matter. Nevertheless Martha and Mary sent him a special message, saying, "Lord, behold he whom thou lovest is sick." (John 11:3) They knew of Jesus' power to heal, even by the word of his mouth. They had faith that if he could help strangers, he would surely be glad to assist his friend. But Jesus remained where he was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then he said to his disciples, "Our friend Lazarus sleepeth." (John 11:11) Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there."—John 11:14, 15.

He was glad to let his friend fall asleep in death, because it would provide a special opportunity for a special miracle. Then, with his disciples, he began the three-days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if thou hadst been here, my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." (John 11:23, 24) Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory." Nothing of the kind! Purgatory had not yet been invented, and he knew nothing of it. And as for heaven, our Lord's testimony is, in our text, "No man hath ascended into heaven, but he that came down from heaven." Martha was also well informed. The errors of the dark ages had not yet supplanted the truth. Her hope for her brother was the Scriptural one; that he would rise in the resurrection, in the last day, the Millennial day, the seventh of the great thousand-year days from creation.

Our Lord explained that the power of resurrection was vested in himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb and when he arrived at it. He said, "Lazarus, come forth." And we read, "He that was dead came forth." (John 11:43, 44) Mark well that it was not the living that came forth, but that Lazarus was really dead. Mark well that he was not called from heaven nor from purgatory.

"ALL THAT ARE IN THEIR GRAVES"

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John 5:28, 29) Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible—so fully immersed in the "doctrines of devils," so fully to believe in the serpent's lie, "Ye shall not surely die"—so blinded to the Lord's declaration, "Ye shall surely die," and "The wages of sin is death."

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. The first, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth unto a resurrection of judgment (see Revised Version). The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth, "every man in his own order." (1 Cor. 15:23) On thus being awakened the privilege will be theirs of rising, up, up, up out of present degradation, mental, moral, physical, to the glorious perfection which father Adam enjoyed in the

image and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as the "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

NOT UNIVERSALISM EITHER

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium; such as refuse to be uplifted to perfection, shall be destroyed from amongst the people in the second death—"They shall be as though they had not been." (Obad. 16) I remind you again of our Lord's teaching on this subject. He entered the synagogue at Capernaum and, being asked to read the lesson, He chose Isaiah, the sixty-first chapter, and read respecting Himself and His work —that a part of it would be "to open the prison doors and set at liberty the captives. We are well aware that our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. At his second advent our Lord will open this great prison-house and allow all the prisoners to come forth, just as truly as he did in the example—in the case of Lazarus. Nor will he call them from heaven, purgatory and hell, but, just as He declared, "Lazarus, come forth," "all that are in their graves shall hear His voice and come forth."

WHERE ARE THE DEAD?

My dear friends, you had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word—the divine declaration as to "Where are the dead?" Harkening to the voice from heaven we are assured that they are really dead and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary, and, secondly, upon the work of resurrection which, at His second advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, who you hoped was already in heaven, then as a consolation look at the other side of the question—behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death and would be suffering similarly for long centuries to come—consider the relief of mind and heart you get from the knowledge of the truth; that they are not alive anywhere, but simply dead, or more poetically they are "Asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

PRESENT YOUR BODIES SACRIFICES

Just a closing word! Our subject would lack a proper finish if we did not explain Scripturally why God has delayed the world's blessing, the resurrection, nearly two thousand years since the death of Jesus. The reason is such a glorious one! It must appeal to every true Christian heart and make it glad. It is this:

God purposed the selection of the church before the blessing of resurrection should go to the world. This church is called sometimes "the body of Christ, which is the church," of which Jesus is the Head. Again it is styled "the bride—the Lamb's wife." Ever since Pentecost the Heavenly Father has been drawing believers to Jesus' side. After having been justified through faith in the precious blood, they have been invited to become Jesus' disciples, his followers, to walk in his steps, to lay down their lives in the Father's service, as Jesus did, and to develop in their hearts the fruits and graces of the holy Spirit to such a degree that they might be called "Copies of God's dear Son."

The promise to these is not the resurrection of restitution promised the world during the Millennium. On the contrary, these have a "heavenly calling." After their consecration they are begotten of the holy Spirit and then instructed in the school of Christ and submitted to trials and discipline in various ways, for the purpose of chiseling and polishing their characters as new creatures. These are a "little flock," gathered one here and one there; "saints" from all denominations and from outside of all denominations, for "the Lord knoweth them that are his." When the predestined number of the "elect" shall have been selected and polished the present age will end. Our Lord will come in second advent glory and power. His elect bride will constitute the first resurrection class, from earthly to heavenly nature, "changed in a moment," for "flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50.

Then will come the holy, invisible Millennial kingdom and the binding of Satan and the destruction of his unholy, invisible kingdom, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those who are already the Lord's consecrated saints, I say, Lift up your heads and realize more fully than ever before the glorious fulness of the heavenly calling, of which you have been made partakers. To others who have the hearing ear and appreciate this high calling we say, permit the love of God, and of Christ to constrain you and become disciples indeed of Jesus, laying aside every weight and every besetting sin, and entering the race and pressing with vigor to its end and crown of glory!

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony; If they speak not according to this Word, it is because there is no Light in them."—Isa. 8:20.

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THE GREAT PRIEST WILL MEDIATE

A priest in the only true sense is a mediator between God and fallen creatures, to restore and establish harmony on a legal basis. I inquire then, Is not Jesus the Priest to the church and would not this imply that he is the church's Mediator, to restore and establish harmony on a legal basis?"

We answer, No. After we have become members of the church we are new creatures, to whom old things have passed away and all things have became new and against whom there is no condemnation. The new creatures are not to be restored. It is not true that we were new creatures at first and fell from that condition and are to be restored to it. We fell as human creatures, and as such we are never to be "restored to harmony with God on a legal basis." Such restitution God has provided for the world during the Millennium, but not for the church. As new creatures we are members of the Priest who is to thus restore the world—our Lord is the Head and we are his "members." The picture of the future is that of Melchisedec's—a priest upon his throne.

When we read, "Consider Jesus, the High Priest of our profession," the meaning is, the Chief Priest of our kind or order of priests. We are to consider him as our example, that, as members, we may present our sacrifice as he, our Forerunner, presented his. As a priest in receiving us as members of his own body, the church, his attitude toward us would necessarily be as different as is the relationship into which we are received. Jesus received the apostles on account of their faith and consecration before he died for their sins and before he "appeared in the presence of God for us" to make atonement for their sins and ours and to secure for them and for us the evidence of reconciliation to the Father—the holy Spirit begetting. He has appeared for all of the same class—not as Mediator, but as an Advocate applying his blood on our behalf because of our faith and obedience.

HE IS ADVOCATE FOR ALL WHO OBEY HIM

"I notice that you make a clear distinction between the church and the world in the matter of sin-atonement—proving (I believe Scripturally), that our Lord has thus far made atonement to justice only on behalf of consecrated believers, and that atonement will not be made for the sins of the world until the end of this Gospel age, when the great Priest will present the merit of his ransom sacrifice on behalf of the world, as it is now appropriated to the church: only that now it is granted to the church as a basis for sacrifice unto death of the flesh and all its earthly rights, whereas the appropriation of the future to the world will be unto life and actual restitution.

"I notice also your presentation that the drawing of the world will be during the Millennial age, and by the great

Messiah under the New Covenant arrangements and that the calling of believers during this Gospel age is not by the Son but by the Father, and not under the New Covenant, but under the Abrahamic Covenant. I agree that the Scriptures you cite uphold your position.

"I note also your claim that those drawn by the Father during the Gospel age are of a different character from the world in general and that this accounts for God's special dealing with them—their justification by faith and the offer to them of a share in the sacrifice of Messiah and a share in the glories of his Millennial kingdom. But here I am somewhat perplexed and hence the following question.

"But how can we harmonize this presentation with the statement of the Apostle? After speaking of the world in general he seems to declare that we who have received Christ were once in the same ungodly condition. His words are, 'Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath, even as others.' (Eph. 2:2, 3) If the world needs a Mediator why not also the church?"

It is quite true that all of Adam's children shared in his fall and became "by nature children of wrath." Yet there is a difference amongst these "children of wrath." While they are all imperfect and unable to commend themselves to God by good works, so as to merit eternal life and divine favor, nevertheless some of them have good hearts, good intentions, and secretly if not openly long for righteousness and fellowship divine. As, for instance, St. Paul describes his condition as a Jew, and presumably the condition of other Jews, when he says: "With the mind I myself serve the law of God. . . . For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7:25, 18) His mind assented that the divine requirement is "just and holy and good," and he desired to live up to that glorious standard and to be worthy of eternal life. But his flesh inherited imperfections, which hindered him from fulfilling the desires of his mind and keeping the divine law. Hence his cry, "O wretched man that I am! Who shall deliver me from this dead body?" He recognized his flesh as imperfect and under the divine law sentenced to death; but his mind was perfect, was loyal to God. If he could only get rid of the imperfect body and have a new body, then indeed he could and would live up to the divine standard and gain eternal life according to the Law. Oh, who would deliver him?

Then he thanks God that deliverance from the sin-condemned body has been provided through Jesus Christ our Lord. This is a faithful illustration of all those who are now accepted by the Lord under this Gospel call as antitypical priests and Levites. We were all "children of wrath, even as others," outwardly, but having turned from sin, Christ was revealed to our eye of faith as our Redeemer and we accepted him and his cross by faith and were accepted by the Father. We were first of all drawn, influenced, by a desire for God and for his righteousness and a distaste for sin. In God's providence we were next directed to Jesus as the world's Redeemer and informed that, although the time for the world's salvation is not yet, we are in the time of the gathering of the elect church as "his members," his bride, and that if we desire forgiveness of sins and reconciliation towards God we should accept his terms and present our bodies living sacrifices, and receive the begetting of his Spirit, then be educated in the school of Christ and tested as to our loyalty to righteousness and afterward be received to glory and joint-heirship in the great kingdom of Messiah through which blessing, salvation, restitution is coming to all mankind.

The Scriptures do not teach that all of the "called" class were born in this condition of preferring righteousness to sin, born "feeling after God;" but they do intimate that not until we reach that position, whether old or young, were we ready properly to receive the gift of God—the forgiveness of sins and acceptances to probationary membership in the body of Christ. These need no Meditorial kingdom to subdue them and gradually during a thousand years bring them to perfection and readiness to be introduced to the Father. The Father has made for them a special, peculiar arrangement of faith-justification as instead of actual-justification or restitution. As soon as they accept by faith the fact of their redemption and then sacrifice the redeemed rights to earthly life, that soon they are acceptable to God and acknowledged as his children by the holy Spirit which he imparts.

Before their justification on the basis of their sacrifice of earthly nature, they had the desire for righteousness pleasing to God, and when they accepted his arrangements through the merit of Christ they were instantly begotten as sons and needed no mediation, either before or after, but merely that their Redeemer, Elder Brother, Bridegroom in Glory, should act for them as their Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous," who appears for us and makes good out of his own merit for all of our unintentional imperfections and short-comings.—1 John 2:1.

ABRAHAM'S JUSTIFICATION AND OURS

"Abraham was justified by faith without a mediator, as you have pointed out. We, the church, also, as you point out, are justified by faith and not by a covenant nor by a mediator. Yet evidently there is some difference, because Abraham had not the privilege which we enjoy. Kindly explain the difference between his justification and ours."

We answer that Abraham was justified by his faith to fellowship with God, and his faith would have justified him to complete restitution privileges, had he lived, under the privileges of the Millennium—or to faith-restitution with sacrificing privileges had he lived after instead of before our Lord died for our sins and provided justification to life for believers. The death of Christ is the basis of all reconciliation to God by actual restitution during the Millennial or by faith-restitution for sacrificing now. Faith so justified Abraham and the entire class of ancient worthies that, as soon as the antitypical Atonement Day shall have ended and the Millennial morning of blessing shall be ushered in under the New Covenant, those ancient worthies will come forth from the tomb perfect—justified—restored fully, right and in harmony with God. "They had this testimony, that they pleased God"—they were justified to perfect human conditions by their faith in the promises, but the basis of those promises was the sacrifice of Christ (Head and body); hence they could not get the blessing promised to them until the completion of the sufferings of Christ, until the end of this Gospel Age, the close of this antitypical Day of Atonement. This is the Apostle's testimony, "God having provided some better thing for us (as members of the great Priest, Mediator and King) that they without us should not be made perfect."—Heb. 11:40.

We are favored in that we live since the ransom-sacrifice was laid down at Calvary, and since its merit was applied at Pentecost on behalf of the household of faith. On this account our justification by faith enables us, by God's grace, not only to have earthly, restitution rights reckoned to us, but also furnishes us the opportunity of sacrificing those earthly rights and thereby of participating in the sufferings of Christ and of the glories which shall follow.—1 Pet. 1:5-11.

WILL THE ANCIENT WORTHIES NEED A MEDIATOR?

"I assent to the reasonableness of your position that there is a difference between the standing of the church and the world in the sight of God—that we 'were children of wrath,' but, by God's grace, are such no longer, and that the world are still 'children of wrath.' I assent that 'the whole world lieth in the wicked one' and that this is proof positive that they have not been 'reconciled to God,' and that the Redeemer has not applied his merit on their behalf. I assent that, only we who have escaped the condemnation that is still in the world are of the class for whom the great High Priest has already made propitiation—satisfaction. I agree that the satisfaction for the sins of the world and the inauguration of the New Covenant between God and Israel at the hands of the Mediator, the glorified Christ of many members, will come to pass after this sacrificing age shall have closed. I agree, also, that there was a difference between believers and unbelievers, even before the grace of God was applied to the former: that is to say, I agree that God's grace is applied to no one who is in a rebellious attitude of heart, but only to those who, either by birth or through trials and disciplines have come to the condition of contrition for sin and a desire for reconciliation to God.

"But here comes my question: I can see how such, desiring in their hearts reconciliation and affiliation would need no mediator; and I can see how the world of mankind in the Millennial age will nearly all need a mediator's interference—chastisements and rewards, to bring them up to restitution. But will there not be some of mankind who will then at heart desire righteousness and fellowship with God, even as we now do? In other words, Does God during this Gospel age find and draw and accept by the holy Spirit every individual of Adam's race desirous of turning from sin and having fellowship with God? Will there be some of this class living at the second advent or, like the ancient worthies, awakened from the dead? And if there will be some of this class, will Christ act as a Mediator for them, as well as for the rebellious? Or will

Messiah be a Mediator for some and an Advocate for others, or how will it be?"

We reply: Your difficulty is that you think of a mediator as acting between God and the sinners as individuals. This is the wrong thought. Lay firm hold of the Scriptural proposition that a mediator has to do only with a covenant and that the covenant deals with a nation or people and not with its individuals. God will not make New Covenants with each member of Adam's race and have Messiah mediate thousands of millions of covenants. The correct thought is very different. When the great High Priest shall have finished his offerings, first for his own members and house, and then for all the people, he will present the merit of his sacrifice on the world's behalf redeeming the world (according to the original intention), as more than eighteen centuries ago he redeemed or bought the church, the household of faith.

He will then be the owner of the world and prepared to deal with them and to effect restitution for as many of them as will obey him. (Acts 3:23) As a means to this end, he will mediate for Israel the New Covenant, as a substitute for their old one, restoring that nation to the place of honor as the favored nation, Abraham's natural seed, through whom the blessings of redemption will extend to all nations. That New Covenant will not be made with rebellious sinners, however. God's Covenant will be with the Mediator for Israel, guaranteeing forgiveness and reconciliation to all of Abraham's natural seed who will exercise the faith and the obedience of Abraham. The work of the Mediator with Israel (and the world of mankind, who to be blest must become Israelites indeed) during the Millennium, will be their instruction, enlightenment and uplifting out of sin and death, out of ignorance and superstition, out of depravity and unbelief up to human perfection; so that, at the end of the Millennium, all of Abraham's seed, all of his faith and obedience, will have reached human perfection and be ready for the Mediator to deliver them over to the Father, that God may be all in all—the unwilling and rebellious, after due trial, being cut off during the Millennium in the second death.

In God's providence the ancient worthies already have demonstrated their loyalty to God and their worthiness to come forth unto a "better resurrection"—a resurrection to human perfection. This will be under the New Covenant arrangements and under the Mediator of that New Covenant. They will receive their blessing under it the same as the remainder of the world. The whole world can be regenerated only by the Second Adam. They can receive eternal life in no other way. With some this regeneration will result in a gradual work of restitution to perfection; but in the ancient worthies, because of previous developments in faith and obedience it will mean an instantaneous restitution. They, like the remainder of the world, receiving restitution life through the merit of Christ's death, are Scripturally styled the children of Christ and he their Father or Life-Giver. "He shall be called the Everlasting Father." (Isa. 9:6) Thus we read, "Instead of thy fathers (Abraham, Isaac, Jacob and all the prophets) shall be thy children, whom thou mayest make princes in all the earth."—Psa. 45:16.

Here, then, we see the order of the future, dating from the end of this age and the completion of the Mediator Priest and King. Our Lord and his church, the antitypical Isaac and his bride, the antitypical Melchisedec, Priest upon his Throne, will inauguarate his reign of righteousness in the great time of trouble and shaking with which this age will terminate. The ancient worthies, as the firstborn of his children, receiving the perfectional restitution and its privileges, will be made "princes in all the earth." To them and under their control will rally, first of all, the house of Israel and Judah, as they begin to see taking shape the earthly kingdom for which they have so long waited. To these will gradually come restitution privileges—health and prosperity. The world, still weak and awe-struck, as the result of the time of trouble, will begin to take notice to Israel's rising again to national life, and will notice the blessings bestowed upon them. "Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion (the spiritual kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem (the earthly kingdom in the control of the 'princes')."—Isa. 2:3.

The Millennial blessings will be conferred only upon the willing and obedient, but the knowledge of righteousness, of truth, will fill the whole earth. Both Jews and Gentiles will be required to approach the faith and obedience of Abraham and ultimately become "Israelites indeed in whom is no guile." Only such as shall be thus obedient will receive the full blessing of that time and attain perfection. All others will be cut off in the second death. The law of the New Covenant will be the same perfect one that was the basis of the Mosaic Covenant. The difference will be that the Priest will be of a higher order—a kingly priest after the order of Melchisedec. He will have as a basis for forgiveness of sins and restitution the merit of his "better sacrifices" of this Gospel age—this antitypical Day of Atonement.

As the ancient worthies will attain perfection immediately under the New Covenant and be granted a share in the kingdom, similarly all, in proportion as they shall understand and come into accord with the kingdom conditions, may proportionately to their sincerity and zeal make progress and the more quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beasts, fowl, fish, etc. (Psa. 8:5-8) And these earthly kings shall become more or less associated with the "princes" in the dominion of earth—they shall bring their honor and glory into the New Jerusalem.—Rev. 21:24, 26.

"THE CUP WHICH MY FATHER POURED"

"I have noted your reference to the communion cup which our Lord tendered to his disciples, saying, 'Drink ye all of it; for this is my blood of the New Testament (Covenant) shed for many for the remission of sins. But I say unto you that I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.' —Matt. 26:27-29.

"I note that you consider that our Lord referred to this same cup in Matt. 20:22, when he answered James and John that their only hope of sitting with him in his throne lay in their partaking of his cup and sharing in his baptism—into death. I wish to inquire whether or not this should be considered the uniform interpretation of the 'cup' in the Scriptures. In some places it had seemed to me to refer to joy, pleasure, rather than to suffering. For instance, in Psalms 23:5 we read, 'My cup runneth over.' And again, in Psalm 116:13, 'I will take the cup of salvation.' Neither of these, it seems to me, applies to the cup of Christ's sufferings. Do they?"

Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the church—their experience throughout this Gospel age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations, not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord . . . precious in the sight of the Lord is the death of his saints." The vow of Christ and his members is faithfulness unto death—the drinking of the cup. The promised reward is the crown of glory in the kingdom. This is represented as another cup of the future. Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age—at the close of this antitypical Day of Atonement and its sacrifices.

THE PASSOVER LAMB AND THE WORLD'S SIN

"You have called attention to the fact that the passover lamb spared only the firstborn of the Israelites and that the antitypical meaning of this would be that our Lord Jesus as the Lamb of God which 'taketh away the sin of the world' would spare or pass over only the church of the firstborn ones in this Gospel age, the antitype of the passover night. This being true, how shall we understand John's statement that the Lamb of God taketh away the sins of the world?"

Our answer is that only the church of the firstborn, the household of faith, the consecrated, are spared or passed over through divine mercy, through the merit of Christ's sacrifice, during this Gospel age. Nevertheless the divine plan does not end with the deliverance of "the church of the firstborn whose names are written in heaven" and who shall share with Christ in "his resurrection"—the first, or chief resurrection. The appropriation of the merit of Christ first to the church is merely an incidental feature of the divine plan. Soon the

church shall have shared by the privilege now granted to believers of becoming dead with Christ to the earthly interests and alive as New Creatures by the first resurrection. Then the merit of the blood of Christ, the slain Lamb, will be applied to the world of mankind to legally "take away the sin of the world." When applied it will immediately satisfy Justice on the world's behalf and turn over the world to the Redeemer for restitution blessings. Then the Lamb of God and the church, "the bride, the Lamb's wife," will prosecute the work of actually taking away the sin of the world during the Millennium.

THE SECOND ADAM AND EVE

Some make the mistake of supposing the Scriptures to teach that when Adam sinned and God's condemnation passed upon him and all of his race, it was necessary for Jesus to become "the second Adam" as a perfect man that as the second Adam he might give his life a ransom-price for the first Adam, thus redeeming him and incidentally all of his posterity.

On this foundation, which we will show to be thoroughly unscriptural, they proceed to say: THE WATCH TOWER and DAWN STUDIES must therefore be in error in claiming that our Lord applied the value of his sacrifice first to the church and that afterward he will apply it to all the people. They argue that the application of the atoning blood must first have been for Adam and that the church and all others merely share Adam's redemption.

The trouble with their position is that the foundation of it is wholly wrong and hence all built thereon is proportionately wrong and misleading.

Adam truly was the first man, but our Lord, as "the man Christ Jesus," was not the second Adam, and did not do the work of the second Adam. The first Adam was the father or life-giver to his race, Eve being associated in the generating; but the result was a dying race. The plan of God proposes that the second Adam shall in relation to Adam take his place as the father or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as Redeemer, but as father or life-giver to our race does our Lord correspond to Adam—as the second Adam.

Our Lord is Scripturally referred to as already the second Adam, not because he has already given life to Adam's race, but because he will do so in due time;—just as he was called the Savior when a babe—prophetically foretelling his future work.

Our Lord will be the second Adam or second father or life-giver to Adam's race during the Millennium. He waits until the church, his bride, as the second Eve, shall be with him in glory and honor and power in the kingdom. Adam the first generated no children until first Eve had been taken from his side. The second Adam will generate no children until the church, the second Eve, shall have been perfected and presented to him as his joint-heir and help-mate in the kingdom and its work of regeneration.

Note our Lord's words on this point: The Apostles asked him What shall we have as a reward for leaving all and taking up our cross and following thee? (Matt. 19:27, 28) "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration [time] when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Who can doubt from these plain words that the times of regeneration are the same which St. Peter styles the "times of restitution," the times or years of the Millennium, the times of "resurrection by judgment."—Acts 3:19-21; John 5:29, R. V.

Why does our Redeemer wait before beginning the regeneration of Adam's race, before assuming the office of father to Adam's children—the world in general?

There are several reasons:—

1. It is in the divine order that he wait for the bride promised by the Father, drawn by the Father, called by the Father and justified by the Father through the blood of Jesus. Not a single member of Adam's race (aside from the household of faith of this Gospel age) will be regenerated or given perfect human life until after the "bride of Christ" has been united to him at his second coming. Even of the ancient worthies it was written, "They without us shall not be made perfect."—Heb. 11:39, 40.

II. The world could not be regenerated until the Redeemer first applies his merit, his ransom-price, "for all the people." And that cannot be done until the church's deliverance; because that merit or ransom-price is now in use justifying by faith the specially "called" ones of this Gospel age.

"THE SECOND MAN IS THE LORD"

These words of the Apostle amply explain the case: "The first man was of the earth, earthy; the second man is the Lord from heaven. Like the earthy one [Adam] are [will be in the resurrection] the earthy ones. Like the heavenly One [Christ] are [will be in the resurrection] the heavenly ones"—the New Creation. "As we [the church] have borne the image of the earthy one [Adam], we shall also bear the image of the heavenly One" [Christ]. "And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit."—1 Cor. 15:45-49.

That our Redeemer is not our father or the giver of our spiritual life is evident both from reason and Scripture. Our Lord left his pre-human spirit-nature and its glory and all when he became a man; he did not give that spirit nature to us or to others, but merely was transferred or transformed to a lower nature (human) for the suffering of death. His earthly life rights, guaranteed by his obedience to God's law, he gave to the Father without appropriating the merit to any until he applied them "on our behalf."

It was our Lord's human life and restitution rights which he applied "for us," giving us by faith those rights, as a loan, as it were; because he gave them to us only on condition that we would not keep those earthly rights, but would follow his example and sacrifice them, that God, under the same promise, might deal with us as with him—rewarding the sacrifice with the new, the spirit nature. Only by sacrificing can any now obtain eternal life. As our Lord said: He that saveth his life shall lose it; but whosoever will lose his life for my sake shall save it—eternally.—Luke 9:24.

We lose our lives for Christ's sake in the sense that we sacrifice present interests and life itself in order that we may be members of the Christ—the world's Prophet, Priest, King, Mediator—his member, his bride and joint-heir as the seed of Abraham, the second Adam through whom the world will soon have opportunity for regeneration on the earthly plane.

Thus our Lord as the giver of restitution life to the world by virtue of his own merit, the merit of his ransom sacrifice, will become "The Everlasting Father." Of even the Patriarchs it is written, "Instead of thy fathers [they] shall be thy children, whom thou mayest make princes over all the earth."—Isa. 9:6; Psa. 45:16.

THE PROPHET OF GALILEE

MATTHEW 4:12-25.—JANUARY 16.

GOLDEN TEXT:—"*The people which sat in darkness saw a great light.*"—V. 16.

Palestine at the first advent consisted of four provinces. Judea was the principal one, with Samaria to the north and Perea to the east and Galilee further north, beyond Samaria. While Jesus preached in Judea and did some mighty works there and in Perea, his principal ministry was in Galilee; so much so that he and his disciples were known as Galileans. Although born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." Compare Luke 23:5, 6, 49, 55. Thus the vast majority of our Lord's miracles and teachings were to the Galileans. And his principal ministeries in Judea were in connection with his annual visits to the Passover and the Feast of Tabernacles. As for Samaria, its people were Gentiles with an admixture of Jewish blood. Jesus warned his disciples not to preach in that province, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) The Galileans, disesteemed by the Judeans as inferior members of their race, the expression, "Can any good thing come out of Nazareth?" applied to all Galilee.

That the light of the Gospel should first shine in Galilee was intimated through Isaiah's prophecy, "The people which sat in darkness saw a great light; and to them which sat in the region of the shadows of death a light sprang up." The prophet mentions the boundaries of Zebulon and Naphtali, two of the twelve tribes of Israel, on the Sea of Galilee. The word Galilee signifies circle; hence the prophecy implied that

this land would be encircled by the Gentiles. And so it was; the Samaritans to its south cutting it off from Judea. Its people, thus separted from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea.

The great light which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, the chief cities of Galilee, exalted these places to heaven figuratively, in the sense of bestowing so great honor and privilege upon them. But they were in turn cast down to *hades*, the grave, because they received not the message. (Matt. 11:20-24) The light shined in darkness and blessed and gathered some, "the elect," and passed onward to bless and gather others, as it has continued to do throughout this Gospel age. The time for the still greater enlightenment of the whole world is yet future. In the Millennial morning the Redeemer and his elect church (Malachi 4:2) will shine forth as the Sun of Righteousness with healing in its beams for the enlightenment and blessing of Israel and the whole world of mankind—including the millions who have gone down to the darkness of hades, the grave.

THE KINGDOM IS AT HAND

The Galilean Jews, in close contact with the Gentiles, could readily see the need of the long-promised kingdom of God, and they were more ready to give heed to it than the Judean-Jews. The latter, in contact with the showy formalism of the temple service and an earthly priest with gorgeous garments and a magnificent temple more grand than that of Solomon, were less inclined to hearken to the offer of a spiritual kingdom. To the latter the outward and showy prosperity of their system was a delusion and a snare which hindered them from seeing. Thus it has always been. The message of God's grace finds some of its most earnest friends amongst the poor and despised. Moreover Capernaum was more closely in touch with the Gentile world—its good and its evil—than was Jerusalem.

The kingdom of heaven was at hand in the sense that Jesus was present to make a formal tender of the kingdom to Abraham's natural seed. When they rejected the King they rejected the kingdom. He nevertheless blessed all who accepted him and as pre-intended and promised they became the nucleus of his spiritual kingdom, to complete the number of which consecrated believers from the Gentiles have since been "called." In a word, God's arrangement is first to elect a spiritual class, a "royal priesthood," to be associated with Jesus in his kingdom and then at the end of this age to establish that spiritual kingdom in power and great glory and to bless Israel with the great light and opportunity, and through her to bless all the families of the earth.

Peter and Andrew, James and John, fishermen, were invited by the great Prophet to be his followers, to be associated with him in his work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the "elect." They left all to follow him. These were his terms, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel age to become prominent ministers of the truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

The preaching of Jesus was that of his apostles also—"the Gospel (good news) of the kingdom." To his apostles he gave the same power over disease that he himself exercised—even to the casting out of demons. These miracles were merely to attract attention to the Prophet and his message. It was not the intention to heal all the sick, nor to awaken all the dead. But those miracles manifested forth beforehand the glorious blessings which the kingdom, when established, will exercise amongst men.—John 2:11.

Thus the fame of Jesus spread. The sick were brought to him and healed, and amongst his followers were to be found devout men from every province of Palestine. Truly the benighted Galileans were blessed in the great light which shone in their midst. But it tested them as truth, light, always does. The few children of the light were manifested and separated from the children of the darkness, the children of disobedience. And similarly we of today, living in the great light now shining as an arc-light upon the Word of God, have increased responsibilities and are taking our stand either as children of Light and its advocates, or as children of darkness in opposing it.

THE TEACHER AND THE LESSON

MATTHEW 5:1-16.—JANUARY 23.

GOLDEN TEXT:—"*Blessed are the pure in heart; for they shall see God.*"—V. 8.

"Never man spake like this man," said the common people, who heard him gladly. And this is the testimony of the humble-minded since. Not all have heard; not all can hear; but only, as the Scriptures declare, "He that hath an ear let him hear." The ear of faith is the special favor of God to those who are of a meek, honest heart, desiring truth and righteousness. To such the Lord's words apply, "Blessed are your eyes, for they see, and your ears, for they hear." The masses see not, hear not, neither do they understand the grace of God, because, as St. Paul explains, Satan has blinded them through ignorance, superstition, etc.—2 Cor. 4:4.

How glad we should be to know that the report which once reached us, that the Bible teaches that all these sin-blinded ones are to suffer torment eternally, is untrue—that such is not the teaching of the Bible! How glad we should be for the assurance of the Bible that, after the gathering of the elect church and the establishment of the Millennial kingdom of Christ, for which we pray, "Thy kingdom come; thy will be done on earth as in heaven," then "all the blind eyes shall be opened and all the deaf ears be unstopped." so that "the knowledge of the glory of God shall fill the whole earth" and enlighten every man. How glad we should be of the promise that in and through the spiritual seed of Abraham (Christ and the church, Gal. 3:29), "all the families of the earth shall be blessed" with an opportunity of return to harmony with God, and of everlasting life!

Our study pictures Jesus surrounded by his disciples, teaching them, that in turn they might teach us and all who throughout this Gospel age would have the hearing ear. The lessons of this sermon on the Mount are wonderful for their simplicity and sublimity. Our Lord's first message was, Repent and get ready for the kingdom. To those who accepted that message he now gave additional blessed lessons.

(1) The pure in spirit, the humble of mind, the meek, the gentle, the teachable, these would be of the class acceptable to God as participators with Messiah in his kingdom. Without such meekness they would not be prepared to learn of him, and not learning they would not be proper characters nor be prepared in due time to be the teachers of the World.

(2) They should not expect that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but, on the contrary, must learn that such experiences would be overruled for their good, would serve to test their faithfulness and trust, so that those who will be worthy of a place in the kingdom might expect to pass through considerable sorrow and mourning. They were to understand that if they should gain the kingdom through much tribulation, they would there find in its glories and blessings comforts and joys which would more than compensate for every tear and every sorrow endured as soldiers of the Cross and followers of the Lamb.

(3) To be his disciples and to share with him in the Millennial kingdom, they must be meek, gentle—not bold, grasping, ferocious, self-willed, getting the best of the earth and of everybody in it. Rather they must cultivate the spirit of meekness; they must learn not only to fight and contend for the best of earthly things, but even to submit to injustice in the interest of the coming kingdom and their opportunity to be its heralds and to exemplify the spirit of the Great King and of all who would be heirs of life eternal. These in the present time may lose houses and lands and the love of parents and children and friends, because of their loyalty to the words and doctrines of Jesus, but eventually they will have a great reward. They with their Lord will inherit the earth. All the earthly privileges, rights and blessings secured by our Lord through his sacrifice he will in the end of this Age share with his church; and they with him, as kings and priests during the Millennium, will dispense to the world of mankind the earth and its bounties. More than this, the heavenly kingdom which they will receive will be fully empowered to bring to pass all the restitution blessings promised by the mouth of all the holy prophets—restoring mankind to original perfection, plus knowledge, and bringing the whole earth to be again a Paradise of God and world-wide Eden.—Acts 3:19-21.

(4) Jesus would have his disciples understand that right-

eousness and truth are scarce commodities at the present time amongst men—that the world is full of error and sin and unrighteousness. His disciples, by reason of enlightenment, will discern between good and evil, righteousness and sin. And they must so love truth, righteousness, as to hunger and thirst for it. To such, spiritual food will be granted. Truth will be dispensed to them as "meat in due season." Nevertheless, because their longings infinite for righteousness are circumscribed by imperfections of the flesh in the present time, they will not attain full satisfaction until they shall experience their resurrection "change." "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13:10) "I shall be satisfied when I awake with thy likeness."—Psa. 17:15.

(5) The followers of Jesus who would share with him in his kingdom will need to be very merciful. As the kings and priests of the Millennial kingdom they will have to deal with the poor, groaning creation, uplifting the willing and obedient out of their sinful and degraded death condition—up to righteousness, perfection, eternal life. Only the merciful of heart could be properly entrusted with such a work. (1 Cor. 6:2) This lesson, therefore, all the followers of Jesus must learn—to be merciful.

Their first lesson must be concerning their own imperfection and their own need of divine mercy. This lesson needs to be continually inpressed until it becomes a fixed element of character—loving-kindness. Hence our Lord's declaration, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Again he tells us to pray, "Forgive us our trespasses as we forgive those who trespass against us." Consecrated believers, with all their past sins forgiven, unwilling, trespass against the perfect Law of God by word or thought or act daily, because they have the treasure of the new mind in the imperfect earthen vessel. These trespasses should be daily acknowledged and forgiveness asked for them through our great Redeemer-Advocate. But to impress upon us as a part of our character this essential element of mercy, the Lord declines to forgive our trespasses against his law, unless we exercise this spirit toward our fellow-men. "Blessed are the merciful, for they shall obtain mercy," and thus be enabled to make their calling and election sure—to a place and a share with their Redeemer in his kingdom.

(6) Those who will share the kingdom with Jesus will be "changed" from human nature to spirit nature in the resurrection, and see God—see him who is invisible to human eyes. (John 1:18) Only the "pure in heart" shall have this blessing. No man can help the fact that he was "born in sin and shapen in iniquity." (Psa. 51:5) But God has graciously arranged that the merit of Christ's sacrifice shall compensate for the weaknesses and blemishes of the followers of Jesus. Hence, these will not be judged of the Lord according to the flesh and its blemishes, but will be judged according to the purity of the heart, the mind, the intention, the will. Nothing less than purity of will could be satisfactory to God. Any consent to sin, any sympathy with it or intentionally yielding to it would indicate heart impurity and, unless abandoned, would lead to second death.

(7) All who will be heirs with Jesus in his Millennial kingdom will with him be called "sons of God," "sons of the Highest" under Jesus their Elder Brother. But only such can hold this title as attain that attitude of mind in which they "seek peace and pursue it;" and such to the extent of their opportunity would, therefore, rejoice, "to be peacemakers," not mischief-makers, not strife-breeders, not lawless, as the Apostle expresses it, but "subject to the powers that be," recognizing that God has all the power necessary for the subjection of the whole world, and that if he permits injustice and wrong, it will be for a time and for a purpose. We are not called upon now to rectify the affairs of the world, but to learn obedience and sacrifice and be prepared for sharing in the kingdom rule of righteousness in God's "due time."

(8) Those who would inherit the kingdom of heaven as joint-heirs with Jesus must love and serve righteousness to such an extent that a blind and unrighteous world will misunderstand them and persecute them on this account. By enduring such persecutions faithfully, calmly, rejoicingly, they attest to God that they possess characters which are copies of that of his Son our Lord.

(9) St. Peter tells us that if any man suffers as an evildoer the penalty for his misdeeds, he should be ashamed, but if he suffers as a Christian for his fidelity to Christ and his doctrines, let him glorify God on this behalf—let him be thankful for the opportunity, for on all such rests the spirit of honor and the Spirit of God. The Galilean Prophet emphasized this same thought; as many spoke evil of him, the King, similarly many would speak evil of all who would seek to follow closely in his footsteps. As they reproached and reviled him, so would they do to his followers. As they spoke evil of him, so would they do of his followers. And all this he would have them receive as evidence or proof of their faithfulness and of God's acceptance of them. These trials would evidence that God found them worthy of shaping and polishing for his service, whereas others without such persecutions would have every reason to doubt that they were in preparation for the kingdom. Such should rejoice and be very glad. They should realize that there will be different grades of honor and dignity in the kingdom and that the more they suffer for righteousness' sake, the higher and greater will be their reward.

(10) Christ's followers were to be "the salt of the earth"—exerting an influence and power amongst men of a preservative kind, delaying, if not arresting, degrading tendencies toward putrefaction and death. They should remember, however, that salt would be of no more value than sand if it were to lose its saltness.

(11) Jesus was the great light which came into the world, and his followers were to be lights or candles also. "As he was, so are we in this world"—light-bearers. The church is not of the world. As Jesus said, "Ye are not of the world." Yet the church is the light of the world. Each individual Christian should let his light shine before men, and the church as a whole is to be like a city on a hill which cannot be hidden. As a lamp would do no good if covered with a bushel, but its light would become extinguished, so also with the church individually and collectively. If light does not shine out it will soon die out. All that are in and of the household of faith should be able to see the shining of the spirit-light in every member of the true church, "the church, which is his body." Individually and collectively the church should let its light shine before men that many might see their good works, their likeness of character to the Lord, and glorify the Heavenly Father. Surely these are important lessons from the Great Teacher.

PERFECT AS YOUR FATHER IS PERFECT

MATTHEW 5:19-36, 38-48.—JANUARY 30.

GOLDEN TEXT:—*"Be ye therefore perfect, even as your Father which is in heaven is perfect."*—V. 48.

Since the Lord's followers have fallen flesh it is not possible for them to be perfect as God is perfect—except in heart, in intention. But this good heart intention is not sufficient to prove us worthy of a share with Christ as his "elect" to the glories of his kingdom. Our profession of pure heart and God-likeness must be tested. It must be demonstrated and developed to the point of fixity of character. It must stand tests of temptation. It must endure faithfulness under stress. Hence those accepted as disciples of Christ are required to be faithful under very trying circumstances.

The Jews had gradually lost sight of the divine law and had filled their minds with certain traditions which were more or less contrary to the Law. The Great Teacher, ignoring the Rabbis, might have been thought by some to be setting aside the Law, but he assured them, to the contrary, that he was merely setting aside human traditions and seeking to establish the Law and make it the more manifest. The people regarded the Scribes and Pharisees as very religious and holy. But Jesus assured them that they must have greater holiness or they would never enter the kingdom of heaven.

Tradition quoted the law, "Thou shalt not kill," and then added, "Whosoever shall kill will be in danger of the judgment"—in danger of trial and punishment by the appointed judges. But Jesus taught a still more rigid application, namely, that anger against a brother (in the heart, unexpressed) would mean a murderous condition of mind, which would be reprehensible in God's sight, even though the murder might never be actually committed. More than this, he reprehended unkind remarks, as, *rakah*, signifying "blockhead," and "thou fool," as meaning still worse, a moral degenerate. Our Lord declared that such expressions indicated wrong conditions of heart, which might, ultimately bring the individual before the Sanhedrin, or, possibly, eventually lead him on into the second death, symbolized by Gehenna.

Hell fire in this study is literally Gehenna fire. It refers

to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and the prevention of contagion. Into this fire the carcases of malicious evil-doers might be thrown for destruction. It thus symbolized the second death. —Rev. 20:14.

According to the Galilean Prophet it would be useless for anyone to approach God's altar with a sacrificial gift while his heart contained any enmity against another. Hence any of Christ's disciples before offering a gift to the Lord should search their hearts and purge them from enmity, knowing that otherwise their sacrifices and praises would be vain.

The advice of verses 25, 26 is sound. If there is an obligation against us we should settle and discharge it as quickly as possible. It was an important lesson for all Jews to learn that their Law Covenant, which they supposed was their friend and assistant, was really their adversary and condemned them all. Because of imperfection of flesh, they were unable to keep the law and could not have its approval, and hence had its condemnation. The proper course for all who recognized this was to seek as good a settlement with the Law as possible, confessing their imperfection.

Those who heeded our Lord's advice, realized their imperfect condition and cried for help and found forgiveness in Jesus through his sacrifice. Thus, by faith, these were permitted to come into God's favor and blessing at Pentecost. But the Pharisees, hypocritically claiming to keep the law perfectly, did not come to terms with it and confess their sins repentantly, and did not accept Jesus, and did not obtain the Pentecostal blessing. On the contrary all of that Jewish nation who rejected Jesus stumbled into prison nationally, and wrath came upon that people to the uttermost. And until all things written in the Law and the prophets concerning them shall be fulfilled, they shall not come out of that prison-house. They said, "His blood be upon us and upon our children," and they are held condemned of their law. It will require all of the Millennial age for them to profit by the opportunities of the Millennium, to rise up out of sin and death conditions. By the end of the Millennium through the Lord's grace they will have "paid the uttermost farthing" and then the willing and obedient shall get free. Every Jew who would get free from that law obligation could have done so only by confessing his shortcomings and inability and by accepting a share in the sacrifice of Christ. Only the few agreed with the law-adversary.—John 1:12.

"EYE FOR EYE—TOOTH FOR TOOTH"

The Mosaic Law laid down the divine principle which the Judges of Israel were to follow, "an eye for an eye," the exaction of strict justice. The people had applied this to their individual relationships unwarrantedly, with the result that it cultivated hardness of heart, an exacting disposition, pitiless, merciless. Our Lord's teachings showed the error of this and pointed to the more excellent way—love. Although the Heavenly Father had made the law, he had also prepared to show mercy and did show it in sending his Son into the world to be the Redeemer of sinners, that they might not perish, but have eternal life through obedience to the Savior. How much more proper was it that fellow-sufferers, both imperfect, should be lenient, tender-hearted toward each other. Mark the Lord's words. I say unto you that by requiring an eye for an eye and tooth for a tooth, in exacting justice of your imperfect fellows, you are encouraging an improper spirit in your own hearts.

(1) If your enemy smite you on the cheek turn to him the other one—not literally, but in your heart, mentally. Do not retaliate in kind. That our Lord did not mean this literally, is demonstrated by the fact that when on trial he was smitten but did not ask to be smitten again. Figuratively he turned the other cheek, but not literally.

(2) If any man sue us at the Law and legally get possession of our property we are to feel no grudge against him, but are to render up willingly all that the Court might decree, more rather than less. We are to be law-abiding to the extreme.

(3) If conscripted for Government service after the manner of ancient times and compelled to carry a burden for a mile, the Lord's followers were not to be too close or exacting, but evidence their good will by doing a little more, rendering help for another mile if necessary or expedient, rather than grumble and shirk legal exactions.

(4) The Lord's followers are to cultivate generosity. As the Heavenly Father is always giving and never asking, so all his children should have this character-likeness, and be ready to give something to anyone in need. This need not necessarily mean extravagant gifts, nor all that the petitioner would desire. Judgment, discretion, is to be used. But the desire to give, to help, should by all means be cultivated in his own heart by every follower of Jesus. And from him who would borrow of them they should not turn away. They should, on the contrary, do good and lend, hoping for no similar favor in return. The Lord's people might not thus amass as much money as others, but they would be pleasing and honoring their Heavenly Father, and laying up treasure in heaven, and getting their own hearts into that condition which God could approve and bless in the kingdom.

"BLESS THEM THAT CURSE YOU"

Tradition taught that neighbors should be loved and enemies be hated; but the Great Teacher said that enemies also should be loved and blessed, even though they returned persecution and injury. It was this new and high order of teaching which marked our Redeemer's utterances as different from all others.

The cultivation of this spirit of love for enemies, as well as for friends, would mark the followers of Jesus as children of God, as having the Heavenly Father's Spirit—disposition. He sends the sunshine on sinners and on saints. And the rain comes down for the just and for the unjust. It is difficult to estimate the amount of harm done to our minds by the traditions of the "dark ages" respecting God's intention to torment eternally his enemies—all except the elect. Thank God that we find that these teachings are not from his Book! They made our forefathers heretic-burners.

Admittedly love is a glorious quality and God-like quality. But if it extend only to those who love in return, how would it be worthy of any special reward? Do not the heathen, yea, all men, love after this fashion? And if we are courteous merely to those who are courteous to us, wherein are we superior to Gentiles and sinners.

The followers of Jesus, the pupils in his school, are to take the highest standard of excellence for their pattern,—their loving Creator. They are to strive for perfection such as his. They are to attain it in their hearts, and, so far as possible, outwork it in every thought and word and deed of their fallen flesh.

HYPOCRISY A FOE TO GODLINESS

MATT. 6:1-15.—FEBRUARY 6.

GOLDEN TEXT:—*"Take heed that ye do not your righteousness before men to be seen of them."*—V. 1.

Perhaps no other sin was as roundly and thoroughly denounced by the Great Teacher as was the sin of hypocrisy. Its meanness is recognized and acknowledged, even by those who practice it. It is falsehood and deceit, the very opposites of righteousness and truth. No matter what forms, ceremonies and garbs the hypocrite may wrap himself up in he cannot deceive God. Ere long he is sure to disclose his deformity to his fellow-men, also. So surely as one is dishonest, hypocritical, he is unworthy of the truth—not one of the kind whom the Lord is now "drawing" and "calling" to membership in the body of Christ, the elect church. The hypocritical, therefore, cannot see the truth, cannot comprehend it. They live on the plane of dishonesty and, in that sense of the word, are unrighteous or impure and unworthy of the truth.

This does not signify, however, that all hypocrites are worthy of second death—extinction. It merely means that they are not worthy of a place with those now called to be joint-heirs with Christ in his Millennial kingdom. Thank God, all that came down to us from the dark ages respecting eternal torment as the divine provision for all who would not be of the little flock was falsehood—blasphemous misrepresentation of the God of love and justice. The Millennial kingdom is for the very purpose of dealing with those who are hypocritical and otherwise degenerate. Under its restraints, corrections, rewards and punishments many of them "will learn righteousness," as the Scriptures assure us. (Isa. 26:9) Only the finally incorrigible will be destroyed in the second death.

Today's Study illustrates various forms of hypocrisy and condemns them all:

(1) The doing of righteous acts before men to be seen of them, while pretending to do these for righteousness' sake, to be in harmony with the divine will. Such will have no reward from God, though they may or may not get the reward they seek, namely, human praise from those whom they deceive. The alms and other righteous acts which God would approve are the unostentatious—not done for human praise, but from

principle, from love for God and his righteousness, and love or sympathy for fellow-men. So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity.

(2) Hypocrisy may take the form of religion—pretended piety, worship, praise, church attendance, "chief seats," the amen corner, etc. It delights in religious garbs which say ostentatiously, My coat or bonnet or collar or tie will tell you that I am specially holy. Praying in the streets has become unfashionable, except for our Salvation Army friends. We should not be understood to mean that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical! God forbid! Nor do we understand this to have been the teaching of the Son of God. He taught rather that these supposed manifestations of holiness might be used hypocritically. His warnings were not that we should undertake to correct those who are addicted to these condemned practices, but that we should see to it in our own hearts and lives, and all of our own religious sentiments, that they are sincere—to God and not to men. He who does such things for outward effect upon his fellow-men should know that his hypocrisy is distinctly known to the Lord, even when not recognized by his fellowmen. He should know that so far from receiving a blessing he goes the more deeply into divine disfavor.

True prayer should be to the Lord—never to the public. Individual prayer is specially commended by our Lord. Family prayer is also Scripturally proper. Prayer in the church is proper, because supposedly amongst those who constitute the family of the Lord—this is not public prayer in the proper sense of that term.

The prayers of God's people should be simple, earnest, heart-felt. They need not be long. Repetitions are useless. The Heavenly Father knoweth better than we what things we have need of. He waits to be gracious—waits to be asked for blessings. In so doing he cultivates in his people a proper spirit of appreciation of their needs and longing desires for the good things he is willing to give—to the intent that they may be blessings in the highest sense and degree.

THE SAMPLE PRAYER

What is generally styled "the model prayer" was given merely as an example. We are to pray after that manner, but not necessarily in those words. The order of the prayer is beautiful. How properly it opens by addressing "Our Father in heaven" and by expressing desire that the great name of God be hallowed, revered, honored, by all, and therefore by the petitioner also. It proceeds to express a desire that the divine will may be accomplished on earth as in heaven and the confidence that this can come about only through the establishment of God's kingdom—by Messiah's Millennial reign of righteousness, which will be enforced for the blessing and uplifting of mankind and the bringing of all the willing from sin and death conditions to life everlasting.

Thus the chief thing, the glory of God and the outworking of the divine plan, should be the most prominent things in our hearts as we approach the Throne of Grace. Then we may remember our own physical needs and ask for the bread of life. It is not for us to specify the spiritual or temporal food, but to petition the Giver of all good, in the spirit of submission to the divine arrangements, whatever they may be.

We have not the wisdom which would warrant us in specifying, particularizing our wants; rather the proper spiritual child delights in the Father's will and providence in all things:

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and shower
And the sun and the Father's will."

When told to pray, "Forgive us our trespasses," we are not to understand thereby original sin. That great transgression committed by our father Adam, which involved himself and all of his posterity in the sentence of death, cannot be forgiven upon request. For its cancellation God has already arranged—the death of Christ, "the just for the unjust."

But we trespass through imperfections and temptation, contrary to our better intentions and wishes. These sins require acknowledgment and forgiveness. Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of original sin. The Lord waits to be thus gracious, but, desiring our blessing and development, he requires that we shall be similarly forgiving toward those with whom we have to do. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15) What an incentive to sympathy, generosity and forgiveness is here!

FORGIVENESS VERSUS MALICE

[This article was a reprint of that published in issue of August 15, 1894, which please see.]

THE WORLD'S MEDIATOR OUR ADVOCATE

DEAR BROTHER RUSSELL:—

I have noticed with interest the discrimination you make between a mediator and an advocate—that believers of this Gospel age, called to be members of the body of Christ, the Mediator, have an Advocate and need one; because, although as new creatures they are accepted of God, nevertheless having the new nature in the imperfect "earthen vessel," they cannot deal directly with the Father; even as a good citizen, approved in an earthly court, is not permitted by law to approach the Court directly, but only through an Advocate or attorney. I appreciate this distinction. I see how incongruous it would be for us New Creatures to be under a mediator. And I agree that THE WATCH TOWER has rightly defined these distinctions; that our Lord Jesus is the Advocate for the church and the Mediator for the world. I agree, too, that his mediatorial kingdom is not yet established—that it belongs to the Millennial age. I agree, also, that while our Lord is now the Mediator of the New Covenant, he is thus spoken of prophetically, because this is the great work to which he was appointed and because by his death he has become a "surety" (Heb. 7:22) for the full carrying out of the divine promise of a New Covenant of blessing for Israel and the world.

I note my difficulty. It seems to me that the church, "the household of faith," needs no Mediator now, since we have become new creatures; but did we not need a Mediator before we could become new creatures? It seems to me that our Lord Jesus must have acted as Mediator for us, at least momentarily, while we accepted justification and made our consecration. If this is not the correct thought, please render me the necessary assistance out of my perplexity.

WE REPLY:—Your difficulty is merely one of terms and not one of facts. It is a fact that believers needed the application of the Lord's merit, the "ransom-price," to be applied on their behalf—as a covering for their human imperfections and a basis for their becoming joint-sacrificers with Christ. This fact which your mind has grasped thoroughly should never be relinquished. It is the foundation of all proper faith. But you have attached a wrong label or name to that fact and need to take it off, and instead to attach the Scriptural label or name. It is as our Advocate that our Lord justified us, and not as our Mediator, because the term Advocate applies to our Lord only as our representative before the Father, justified by faith in his blood and sanctified through our consecration to be dead with him, he appeared before the Father as our Advocate: we were accepted and begotten of the holy Spirit as new creatures, his "members." Our Lord continues as our Advocate. He is not the world's Advocate.

As for the word Mediator, it is indeed a glorious name and title possessed by our Lord, but it is not the proper label or name to be associated with his service in our justification. It is not Scripturally applicable to the church at all, except that we are associates with the Mediator of the New Covenant as "his members" in the sufferings of this present time, and as joint-heirs with him in the glorious prospects of the Millennium. It will help us greatly to remember that while the word mediator is very loosely used in general conversation today it is quite particularly and carefully and exclusively used in the Bible—only in connection with a covenant. Messiah (Head and body) is the Mediator of the New Covenant, as Moses was the Mediator of the Law Covenant. (Acts 3:22, 23) No other mediator than these is known in the Scriptures, whatever may be the usage of our language.

By what term, then, should we speak of our justification and of him whose sacrifice justifies the church? We should use the Scriptural term redeemer. Jesus is the church's Redeemer, for "He bought us with his own precious blood";

"Ye were redeemed, not with corruptible things, . . . , but with the precious blood of Christ." Our Lord will be the world's Mediator in due time. But he is as yet only the church's Redeemer, as he is now only the church's Advocate; because he has not yet made application of his merit on the world's behalf.

Are some surprised to note these clear Scriptural distinctions of terms? Let us reflect that the Lord has given us many blessed opportunities for the study of his Word not possessed by our forefathers. Hence we ought to see and appreciate more distinctly than they. We ought to be able to "rightly divide the Word of Truth" better than they. If some of our dear readers had the thought that they had studied the Scriptures so carefully that there could be nothing more to learn therefrom, let them confess that God's Book is wonderful, a mine of precious treasure. Its exactness in various features is marvelous. But this very exactness is proof of its divine inspiration, as the ability to see this exactness is an evidence to us that we are guided by the holy Spirit which wrote the Book; even as it is written, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural mind is disposed to reject, criticise and to call this "hair-splitting": It lacks in discrimination, or else is willing to turn and twist the Word of God to make it suit a theory. In either case there is blindness.

FOLLOWING A SUGGESTION SUCCESSFULLY

DEAR BROTHER RUSSELL:—

I have just received a letter from a Sister in the South and thought that an extract from it would be interesting to you, and possibly offer a suggestion to other WATCH TOWER readers. The Sister writes:—

"In THE WATCH TOWER of November 1st the suggestion is offered that those who cannot sell DAWN-STUDIES regularly might 'do a good follow-up work by selling the HEAVENLY MANNA.' After thinking prayerfully over the matter I decided, the Lord helping me, that I would make an effort along this line. I made the start today, working three hours and canvassing twenty people. The result was that I took orders for ten books and found two people already interested in the truth, one-half of my time being spent with these friends, namely, two sisters who have a brother in the truth in N. C. These sisters have but recently moved to Columbia and were wondering if there were any people residing here of their brother's faith. You may easily imagine how happy it made me to find these friends. One of them had been reading but recently and is becoming much interested.

"My motive at first in doing this work was to help our finances, which are low at present; nevertheless, down deep in my heart was a longing desire to do something to awaken the zeal which was in danger of being smothered by the daily trials to which I have been subjected of late; for really spiritual help and nourishment are what I stand in need of more than money. Accordingly, I prayed to the Lord that, if I had taken the right step, he would encourage me this first day, for it was just as hard for me to start out now as when I sold my first DAWN. I feel that he has indeed done so, for the meeting of those two interested ones was well worth the effort I had made."

DELIVERED FROM THE FOWLER

DEAR BROTHER RUSSELL:—

Please let me add my testimony to the many others sent you at this time. My feeble words cannot express my heart's joy, because of the great light that has come to me through the knowledge of "present truth."

The little tract from your pen that by accident fell into my hands many years ago accomplished its mission well. Under the Spirit's power God used that little messenger as an index-finger to point to the proof of its strange and new statements concerning the meaning of many things in the Bible. You said, Prove everything by the Word of God. I did so, found your words to be truth then, and the eyes of my understanding were opened.

The key to the great storehouse of God's truth was in my hand, and gradually, step by step, I have been guided by your Spirit-inspired pen, which has continually pointed to God's Word as the only proof test of its statements, until my heart has become established in the truth, and each day I am becoming more and more free. More and more is the light shining, and with joyful anticipation, faith points a little farther on unto the perfect day.

May our Father still make you his blessed instrument to show forth his light upon his fast-revealing truth, and still use your lips as his mouthpiece to guide those who otherwise could not understand. And may the ink-horn at your side never fail to supply the pen which will send the message of love and light to the thousands who cannot hear your voice, nor look upon your Spirit-illumined countenance. But it is not your work. Let God be praised for his wonderful work, which he has brought through his chosen servant and watchman, and may you still, as in the past, be sustained and comforted by him who will never leave, never forsake.—Job 8:19, 20; Ps. 84, 12; Heb. 12:27.

And may you be among those who cannot be shaken, but one to whom the verse—Ps. 37:6—will most fully apply, is my fervent prayer.

Nov. 17 was my 70th birthday anniversary, and how blessedly true is the text that is written in the HEAVENLY MANNA for that date. Faithful pastors and teachers, who have watched for my soul as they who must give an account. Surely I have been delivered from the subtle snare of the Fowler. Praise the Lord for his loving, unmerited kindness to me.

Yours in hope to anchor in the harbor.

MRS. M. A. SMITH.

DEAR SISTER SMITH:—

I have pleasure in acknowledging your kind letter of the 22nd inst., being deeply appreciative of the loving interest, sympathy and fellowship expressed in it.

Truly, in the wonderful mystical body of Christ, and of which by God's grace we are individually members, if one member suffer all suffer. Then, too, we are each built up by the means of the strength that each band, joint and ligament supplies, until we all come to the full stature of men in Christ. Our consolation is that the Lord knoweth them that are his, and that all things are working together for good to his elect ones. In our present trials let us take heed to ourselves that we ever remain in the faith, knowing that he who has called us is faithful, who will also do it.

Very sincerely your brother and co-laborer in the kingdom,

C. T. RUSSELL.

INFIDEL OBJECTION ANSWERED

The following was sent by Brother Fisher recently to a secular journal:—

MR. EDITOR. DEAR SIR:—

Infidels and unbelievers in the accuracy of the Bible love to prove that the grand old Book is wrong. Don't you think they would be benefited more by an equal amount of time and thought to prove it right?

For example, one of the favorite objections to the Bible is the longevity of the people before the Flood, under the favorable climatic conditions of those days and their nearness to the perfection of the first couple, created, as they were, "in the image and likeness of God."

It is solemnly affirmed by infidel scientists, both orally and in writing, that the only rational understanding of those long lives is that at that ancient day they reckoned time differently, calling a lunar month a year. Recently my attention was called to internal evidence in the account itself, which shows that our wise friends have got to find another reason.

If the antediluvians called a lunar month a year, then, of course, Adam, for example, lived 930 months, or about 80 years—an age that agrees with modern experience.

This seems rational, but the Sacred Record furnishes other data that involve a most irrational and absurd conclusion, if we are to act upon the lunar month theory.

It is that the antediluvians had children at an unbelievably tendered age. Of Adam the record runs: "Adam lived one hundred and thirty years and begat a son." (Gen. 5:3) According to the lunar month hypothesis he had his first baby at the tender age of eleven. Some of the other patriarchs were even more precocious; for example:—Seth, 9 years old; Enos,

7; Cainan, 6; Mahalalcel, 5; Jared, 13; Enoch, 5; Lamech, 15; Methuselah, 15; Noah, 41; Shem, 8; Arphaxad, 4; Salah, 2½; Eber, 3½; Peleg, 2½; Terah, 6; Abraham, 7; Isaac, 5.

After this the modern era of ages is admittedly in force.

Now, then, where are the infidels and infidel higher critics going to begin to throw the account out? They cannot believe in the lunar month theory. The only thing left is to throw the whole thing out of court, which many have done. I think the account is true, and trustworthy as it stands. What do you think about it, Mr. Editor? Yours truly,

G. H. F.

DEARLY BELOVED BROTHER IN THE LORD:—

May I ask you whether you understand that there is any time or circumstance under which, during the present time (S. S. 1:2—"Let him kiss me with the kisses of his mouth; for thy love is better than wine"), "kisses of the mouth" can have any fuller meaning than full heart recognition of the exceeding great and precious promises and their application to one's self, and by heart appreciation thus to recognize the presence of our dearly loved espoused Bridegroom?

In other words, is there any time or circumstance when you understand that there could be any recognition of a personal presence? Or should we fear such experience as one of the many forms and ways Satan will take to "deceive, if possible, the very elect"? transforming himself into an angel of light. While a personal answer will be appreciated, from the experience I hear some are having, it seems as if an answer through THE TOWER, and that soon, may save some from a snare of the adversary. With thanksgiving to God, I am,

Your brother by grace, J. C. EDWARDS.

IN REPLY

I am quite agreed that the figurative expressions of Solomon's Song should not be allowed to exercise fanciful impressions upon our minds. There would be great danger of putting one's self into a mental attitude which would be susceptible to adverse spirit influences—from the fallen angels. God has in these last times spoken to us by his Son in the record of his teaching and through his specially appointed apostles. Upon the exceeding great and precious promises which these set before us our hearts may freely feast. And in these we should find an abundance of spiritual nutriment, refreshment, and not invite or desire any physical or sensuous manifestations of our Heavenly Bridegroom's love and care. Thanks, dear Brother, for the kind words of loving cheer and sympathy. I am glad to note your firmness and clearness in the truth.

Very truly your brother and servant in the Lord.

ALLEGHENY, PA., Nov. 25, 1909.

DEAR BROTHER RUSSELL:—

In view of the flood of "Open Letters" by some ex-members of the New York Ecclesia, would it not be well to answer them in THE TOWER? Of course, your main article in the November 15 WATCH TOWER is a masterly reply to the Open Letter. Although not so declaring itself, the TOWER readers in general may not recognize it to be a response. And indeed I do not know whether you so intended it or not.

Its first exception to your (our) faith and teaching charges you with now presenting what the DAWN and TOWER do not teach—a subtle way of inferring that according to your presentation Jesus was not "a ransom for all" mankind. They misrepresent you as teaching that the church is a part of the ransom price.

Truly no weapon formed against the Lord's cause will prosper. The Lord will take care of the ultimate results.

The opposition further infers that your teaching is the "abomination that maketh desolate." What will they do with Daniel's prophesy—"from the time of the abomination that maketh desolate, there shall be 1,335 days" (years)? Evidently they are prepared to set aside the Scripture Chronology as well as the truth they have professed to love and serve.

Closing article I. they graciously accredit you as having been "helpful" to them in a study of the divine Word, inferring, however, that they dug out of the Bible, truth not received from your instruction. Well do they know they never discovered Scripture knowledge on God's plan that did not emanate from the DAWN and TOWER presentations.

In their article II. do they not agree with you (with us) that Jesus is our Advocate, though they did not always do so? Or, do they profess to hold to the position that they are still enemies of God and God, at enmity with them, thus necessitating the constant service of a Mediator or go-between? Are they proud of this animosity? We rejoice that Jesus is our Advocate.

Article III. of the "Open Letter" has been thoroughly covered by your masterful reply in Nov. 15 WATCH TOWER. The opposing faction deals in isolated verses where you treat the subject in its entirety and you do so forcefully, logically, conclusively. Truly God is with you.

Article IV. starts out with a deliberate misstatement (to be charitable)—falsehood (to be exact). It declares that you "set forth the view that you alone are 'that servant' of Matt. 24:45-47; Luke 12:42-44;" whereas your claim re "that servant" was for THE WATCH TOWER.

According to the position taken by the advocates of the "Open Letter" no sister could possibly come in for a "special blessing" at the hands of our Lord. Rather a discouraging doctrine for the sisters, surely! It tends to make discrimination between the males and females of the faith, "once delivered to the saints." I wonder that all the sisters do not at once see the force of that argument.

Article V. of the "Open Letter" stands powerfully against the argument of the opposing faction. In it they admit that only 17 out of 300 Bible students in Brooklyn Tabernacle were in favor of a certain character of Bible study. Did they expect that the 300 should have given way to the 17? Or, do they hold that the 17 are smarter than the 300 and know best what the Lord approves?

Here let me remind you how the "Berean Bible Studies" started in Allegheny. I was appointed the leader. You merely suggested that I introduce this form of Bible study to the class. I did so, and after the seventh lesson you went on the platform and reminded the congregation that they now knew what the Berean Study is, as compared with Bible study in other ways. You told them of the favorable reports you had of the Berean Study, its increase of attendance, and that you now desired an expression from the church as to its desire respecting future Bible Studies. Eleven hands were held up in favor of the Bible Study by books and chapters, four hands went up in favor of Bible Study by the selection of a verse or topic. Upwards of 250 hands were then extended in favor of the Berean method of study. I made note of all this at the time.

Now, dear Brother, I know not what method you pursued at the Brooklyn Tabernacle assembly, but am convinced that you did about the same as with the Allegheny congregation. The 17 objectors should at once have surrendered to the voice of God as expressed by the majority. It implied that God was pleased to have Berean Study, in which way every class studies systematically and has your assistance in arriving at conclusions. Only the wilful and heady would want to do otherwise.

[Seeing that some "Independents" were becoming confused, and manifesting an ungracious spirit, we recommended that for the next six months all meetings should be Berean Bible Studies, which had proven so helpful to many, and gave widest latitude for all and on almost every Bible topic. The vote was almost unanimous; about 300 in favor of Berean Studies, and 7 (not 17) against—by record.—EDITOR.]

Experience doubtless has taught us that, although people have had Bibles and studied them throughout the past, they have failed to get much good, but by studying in the Berean way they gain much knowledge of God's plan and principles of righteousness and know full well that the Berean studies are most helpful.

The opposing friends will have to get up a better argument than that set forth in their "Open Letter" if they shall deceive the Lord's little ones. Only those not really of us will be turned aside by their clamor and commotion on spiritual lines.

God help you, Brother, stand fast in the true faith, the faith "once delivered to the saints." Nobly have you espoused God's truth to the hearing ones. If some presume to hurry along ahead of light as it becomes due they will be as much (if not more) in the dark than they who stay behind.

Continue to remember me at the throne of heavenly grace. Be not dismayed by the shafts of the enemy.

Your brother in Christ our Redeemer and Advocate.

J. A. BOHNET.

THE MEMORIAL CELEBRATION

In the interest of readers in the uttermost parts of the earth, we note the fact that the time for the celebration of the Memorial Supper this year will be the evening of Friday, April 22, after six o'clock, which marks the beginning of the 14th day of the Month Nisan according to Jewish reckoning. That night corresponds to the one on which our Lord was betrayed. The following day corresponds to the date of his crucifixion, and Sunday, April 24, beginning at 6 P. M., on the

23d, will be the first day of the Jewish Passover week.—Lev. 23.

We refer our readers to the Sixth Volume of the Scripture Studies, Chapter XI, entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great Sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ. "If we suffer with him, we shall also reign with him." "If we be dead with him, we shall also reign with him." "This cup is the New Testament in my blood." "Drink ye all of it." —Luke 22:20; 1 Cor. 11:25; Mark 10:38.

VOL. XXXI BROOKLYN, N. Y., FEBRUARY 15, 1910 No. 4

1909—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1909

The brethren in charge of the foreign branches made their reports in due season, but we were unavoidably prevented from printing them until now. We are sure that they will be of deep interest to all WATCH TOWER readers. We have nothing in a concrete form to present respecting developments in Africa and India. However, matters in those lands are progressing as satisfactorily as could be expected. Of course, opposition is encountered everywhere, but not from the worldly. As it was the Scribes and Pharisees who opposed the Gospel message eighteen centuries ago, so similar classes oppose the Gospel of the kingdom now. As then the rulers were "grieved that he taught the people," so it is now. There seems to be little objection to the various forms of error, Christian Science, Higher Criticism, Evolution, etc., but the moment the Truth is presented anger and opposition are aroused. This seems to prove our theory that the adversary himself is exciting and driving our deluded opponents to envy, malice, hatred, strife, slander, evil-speaking and insinuations, which are his methods. Would that all of God's consecrated people could realize this! What a change it would speedily effect—even those blinded by error would then be saved from being used as Satan's tools!

The reading of the reports following will certainly prove a great encouragement to all who love the Lord and who delight to note the prosperity of the truth. Of course, to those that walk no longer with us the effect will be the reverse. Things once despised they now love; things which they once loved they now despise. The reports show that the sifting work is in progress all over the harvest field. This is just what we should expect. While our hearts ache for the dear friends who have left us, the fact that they so speedily lose not only the truth, but its spirit of love, reconciles us the more quickly to the situation and shows us that their condition of heart, which we did not suspect, but of which the Lord well knew, must have been behind their rejection by him and the taking from them the light of present truth. The evidences from every quarter are that many more are coming into the truth than are leaving it. And apparently those now coming in have been under the Lord's supervising care and in another department of the School of Christ for some time. Now as their eyes are open to the harvest message they feed upon it rapaciously. So successfully do they assimilate the truth that sometimes a six-months' beginner may be able to correct even a leader who has been in the truth for ten or twenty years, but who has neglected reading. We cannot too strongly urge the fact that our vessels are leaky and require frequent spirit renewings. We are glad to note from letters received that the number of those reading twelve pages of the "Dawn-Studies" each day is increasing. We believe this to be one of the very best methods of Bible study—putting on the whole armor of God, fortifying heart and head. We learned with pleasure that during our absence, on New Year's Day, nearly all the members of the Bethel family resolved to follow this method and so to accomplish the reading of the entire six volumes of "Scriptural Studies" during the Year 1910.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

I have pleasure in sending once again the British yearly report of books sold and work accomplished in this part of the harvest field. The year has not been specially notable in any of the various features of the harvesting, but you will see that the general activities have been kept up and the results betoken increase of interest. You will know that trade in these countries has not been very brisk, and you would partially expect, if not a decrease in the sale of STUDIES, not any notable increase. We have indeed to report a slight decrease in the circulation of the cloth-bound Vol. I, but there has been a considerable increase in the output of the cheaper issue. Our total, as shown on sheet No. 1, is 46,926 STUDIES and DAWNS and other books, amounting in all to 61,225 books and booklets.

The Tract work has gone on well. If our brethren find it hard to sell books they find it easy to give out tracts. These have been circulated to the extent of 2,369,000, at the rate of nearly 50,000 per week. The newer form—the PEOPLES PULPIT—is very popular both with the brethren and with those who look for our tracts; and the No. 3, "Where Are the Dead?" has brought forth many inquiries. People will read a paper when they will not read a tract. Then the small inset picture of yourself on the first page has done good by letting people see we are not associated with "Dowieism," which many have believed was the case. The inquiries and the results show that there are many waiting to hear some satisfying news of the love of God; and regularly we are getting evidences of the blessing which the STUDIES are bringing to the people. It has been a surprise to me that there has not been a large increase in the sales of these books, for surely in this country the Lord must have many who fear him. I believe there is a large number of the class who have been associated with religious work, an intelligent middle-class, who have as yet hardly been touched with the books, and I cannot but think many of these will come to the Lord through the Harvest work. There seems no chance of newspaper work here in the meantime, but surely the heavy tract work must to some extent correspond with the newspaper work of the States.

I regret that there is as yet no further information to send you about a central meeting hall for London. No doubt we could have a choice of several places if we were in for buying property; but we are waiting upon the Lord, as I know you are. The British friends look forward with eagerness to your return, desiring it as soon as it can be arranged. The year has brought us trials, sorrows, disappointments, but the joy of harvest is surely ours, and the many evidences of the Father's favor have been especially sweet. The work goes on, and the prospects are good at present. We want to use all our opportunities for witnessing to the truth and to the kingdom before the end comes. In humbleness of mind we pray the Lord to keep us and to keep all his own, and we pray especially for you, dear brother, that in the multitude of your labors you may be kept. With much love from the household and from all the brethren, I am

Your brother and fellow-servant,

J. HEMERY.

Summary of the Work

Number of DAWNS and STUDIES (in various bindings)	46,926
Number of booklets and other books	14,300

Tracts Distributed

Various tracts (including 304,000 No. 80 of last year vol. matter)	836,000
PEOPLES PULPIT No. 3	1,533,000
Total number of tract pages	40,669,800
Letters and cards received	11,735
Letters and cards sent out	10,405

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

We are pleased to send along herewith the usual Annual Statement; we could have hoped to have a better account to render, but under the circumstances we are thankful that it is what it is through the faithful efforts of the colporteurs and zealous and earnest friends.

You will notice that we wind up the year as has always been the case since the Branch started, with an increased debt to Brooklyn. This increase shows a little more than usual on account of including the amount of fares of Brother and Sister Henninges back to Buffalo. We should have liked to see Australasia somewhat more, if not entirely, self-supporting, and possibly many of the friends have not realized their privilege of co-operation in this way.

There remains little of Australasia that has not been colporteured, only a few isolated places; but we trust that a second going over the territory will prove even better in results as to the finding of "wheat," and just as easy for the colporteurs to make their way. We are glad that the Lord has put it in the hearts of our Brother and Sister Richardson to stay in these parts notwithstanding that it has meant so much of self-sacrifice for them to do so; and we hope that others may come forward in this the eleventh hour to enter the joys of the Harvest work. We have now five other laborers in this privileged serv-

ice, Brother and Sister Thompson having left for home by way of Ceylon, India and England.

The volunteer work shows a bit less output than previously; but the outlook for the ensuing year is better, and able and willing ones are now getting systematically to work. One dear elderly brother comes in regularly for his weekly supply, his face always beaming with joy as the privileges which he has of being able to put out 1,000 to 1,200 PEOPLES PULPITS per week. Throughout Australasia the work goes forward and new interest continually comes to light of some who are rejoicing in the very truths from which others have turned aside. It is as though those who have become upset over the Vow and become blinded as regards the covenants and the church's high calling have made room for others to "take their crowns." The great lesson appears to be "Take heed"—"Let him that thinketh he standeth take heed lest he fall."

Of course, as was anticipated, Bro. H. carried the bulk of the Melbourne class with him. He had such a hold upon them that there was small opportunity for assisting them to the truth on the points at issue. He also did what he could to prevent their reading the TOWERS, so that some TOWERS received from America were simply re-addressed to this office unopened (only two or three). Some whom I had not seen for two years and had left at that time in good fellowship—nothing having passed between us in the meantime—wanted to pass us on the street as though we were poison.

We have tried to take advantage of any opportunity that any would give us of helping them, and the Lord has been pleased to bless our efforts in this way so that some have been regained. When we started here there were about twelve with us; now we have usually about twenty-five at our Sunday evening meeting —but probably not more than twenty are thoroughly established in the truth. Bro. H., I think, still holds about eighty or so, but many of them are not readers to any extent and have been drawn to his meetings rather by his "eloquence" than by the truth. Some of them do not even acknowledge the "parousia," and one who happened to come in yesterday had still the thought that man has an immortal soul. I do not think that Bro. H. is making any progress, as I have not heard of any that he has gained, while we can count a few, say about ten, around Melbourne, besides more in other parts. Though our numbers remain low, it is not because there have not been additions, but on account of so many going out of the city, either to go into the colporteur work or for private reasons. All the same, we are not discouraged and do not want to accomplish more than the Lord is willing for us to do; only we do not wish to leave a stone unturned to the end that we may gather every grain of "wheat" in the vicinity.

We are contemplating more pilgrim work, but of course the distances are great and the little companies are far between. Brother Nicholson has just returned from a trip to South Australia, where he enjoyed the privilege of blessed meetings with the friends in Adelaide and other points. Brother Nelson is making preparations for a trip to Tasmania and New Zealand, coming around by New South Wales.

We would think it good for you to draw the attention of the Australian friends to this part of the work, especially if you think one or the other of us should be out most of the time. The friends here have not responded to the invitation in the May TOWER regarding Pilgrim trips, thinking, we suppose, that the matter referred to America only.

Yours in the privileged service of our Redeemer,
R. E. B. NICHOLSON and EDWARD NELSON.

Summary of the Work

Publications circulated:—	
Copies of STUDIES	11,356
Copies of Vol. I in WATCH TOWER form	970
Copies of Booklets	1,251
Copies of Free Tracts and WATCH TOWERS	90,602
These represent Tract Pages	1,906,096
Letters and Cards received	1,696
Letters and Cards despatched	2,970

Tract Fund Expenditure

	£.	s.	d.
Deficit from 1908	750	12	7
Tracts, postage, freight in and out, rent, gas, etc., Pilgrim work, meetings and other expenses, etc	310	12	8
	£1,061	5	3
Subscriptions to THE WATCH TOWER and contributions	£91	7	8
Deficit	£969	17	7

REPORT OF SWEDISH BRANCH

DEAR BROTHER RUSSELL:—

By the Lord's grace and favor we have again passed another year in his blessed communion and service, and it is once more my much appreciated privilege to send you an annual report from this part of the field.

As we expected at the beginning of the past year we have, during the same, seen greater victories for the Truth than in any other twelve-months period up to the present, and the prospects just now are more encouraging than ever, a fact that seems to indicate that this is the Lord's time to gather the last of his jewels, and, by his own methods, to finish their preparation for the coming "Glory, Honor and Immortality." We have also had the most abundant proofs that even the multitude begin to listen with joy to the "good tidings" and wish to hear of God's true character and plan. The doors of opportunity are open wider than at any time before and inspire us to pray the Lord of the Harvest to send more able and willing laborers to this end of the large field.

In spite of the bad economic circumstances which the Swedish people, and many of the truth friends also, have been in for the last four months, because of the great conflicts here between employees and employers, we are able to report a considerable increase in the circulation of DAWN-STUDIES as well as in other directions. We have sold over 2,000 more books and nearly 5,000 more booklets, TABERNACLE SHADOWS, etc., than last year. About ten regular Colporteurs have been at work during the year; they are all very thankful to the Lord for the privilege of spreading his message abroad. Of late, six or seven new ones have come into the work—one of these is a dear brother in Finland who, no doubt, is a chosen instrument in the Lord's hand to serve his people in that country. This Brother came in contact with the truth only five months ago, but his love for the Lord and his zeal for present truth are very great. A few days ago he visited Orebro in order to symbolize his consecration and to confer with us about the work and prospect for the truth in his native country. Another brother also in that land seems now to intend to sell his farm and go out as a colporteur there.

The number of subscribers to the Swedish WATCH TOWER has increased only by a little more than 200, but we have received many proofs, by letters, etc., that it is much appreciated and a great help to its readers in general. A good many new subscribers for next year are expected. We have also published a new edition of 10,000 copies of "About Hell," an edition of 9,000 copies of "About Spiritism," an edition of 5,000 copies of a new hymn book containing 166 very good hymns for use at our meetings, and besides this eight different tracts, or parts of the Swedish PEOPLES PULPIT—about two millions altogether.

Our efforts to have the tracts distributed with the newspapers as supplements have not led to any result, but still we have sent out nearly twice as much "volunteer" matter as in the preceding year, and the friends in general seem more and more to appreciate the opportunities of service offered to them through the Society's generous arrangements in this matter. As an example I will mention how a Brother living in a little place at a distance from here has of late began to systematically send out the tracts to all small villages and parts of the country where the Colporteurs and usual tract distributers have not been. He puts a four-fold tract into one of our envelopes, stamps it at his own expense, and sends it out according to the directory. Several orders for the first volume have already arrived at the office from remote places as a result of this brother's work.

The pilgrim work has been greatly extended, as the following report will show. Five Swedish brethren have taken part in this service during the year, and the Lord has richly blessed their efforts to edify the friends, and also the many meetings held for the public in nearly all parts of the country. One general convention has been held in Orebro, when the truth friends in attendance, numbering about 350, had the privilege of partaking of the spiritual feast the Lord spread before us by you as his mouthpiece. We also held about ten local two-days' conventions at different places, all of which were blessed of the Lord to the encouraging of his people.

The amount of the donations to the Tract Fund is not quite as high as last year's total, but still the sum is very good in view of the poverty of most of the friends in Sweden. And then we must consider that a large part of their savings has been used to rent halls for meeting, the advertising of public meetings, etc., which is not included in the report.

Hearty expressions of love and thankfulness for the faithful service you, Brother Russell, as the Lord's special servant at the present time, have rendered to the blessing and help of his people even in these lands, have been made in numerous letters received here from different parts. It is but proper for me to convey all this love and thankfulness to you. Please find enclosed a further list of two hundred and two Swedish brethren and sisters who have voluntarily taken the "vow" and ask us to send you notice of it.

We start the New Year with brighter prospects before us than ever, and we pledge our faithful services to the Lord and to the Society and pray that we, by his grace, may remain steadfast, immovable, always abounding in the work of the Lord, even unto death. Yours in him, AUG. LUNDBORG.

Summary of the Work

Work accomplished through the Swedish Branch, from Dec. 1, 1908, until Dec. 1, 1909:

Copies of DAWN-STUDIES circulated	7,261
Various booklets, TABERNACLE SHADOWS, Spiritism, etc.	11,211
Number of subscribers to the Swedish WATCH TOWER	1,580
Old sets Swedish TOWER, cloth-bound and unbound	427
Bibles sold	110
Volunteer Tracts and sample TOWERS	567,104
Expressed in usual form of Tract pages	7,156,224
Number of meetings held	788
Number of miles traveled in preaching tours	31,141
Letters and cards received	2,518
Letters and cards sent out	1,988
Parcels by mail and by railroad sent out from this office	14,251

Financial Summary

Expenditures.

Pilgrim, Convention and other meetings	kr. 3,919.56	$1,045.22
For translation, printing, paper, etc.	12,111.32	3,229.69
Freight and postage	1,681.17	448.31
Office expenses, rent, light, heat, etc.	2,983.52	795.60
Total	kr. 20,695.57	$5,518.82

Receipts.

Voluntary donations to the Tract Fund	kr. 4,407.17	$1,175.24
Swedish TOWER subscriptions	1,919.77	511.94
Books sold, etc.	8,179.31	2,181.15
Total	kr. 14,506.25	$3,868.33
Deficit, 1909	kr. 6,189.32	$1,650.49

REPORT OF FRENCH AND ITALIAN WORK

DEAR BROTHER RUSSELL:—

Enclosed you will find my account for the year 1909. I received your kind letter of the 29th of October and shall follow your instructions regarding the publishing of the French tracts in new form, having them to appear henceforth as PEOPLES PULPIT.

Doubtless by this time you have heard of the sifting work which is in progress in this country, as well as in the United States. A special meeting was held by the friends at Berne on the 7th of November. Here matters were discussed with considerable animation and some were to some extent in opposition to the harvest work and some were more clearly illuminated respecting doctrinal points. I am sorry to say that most of the Thun and Berne classes prefer to go their own way. I am sorry, too, to have to advise that the "*Aussicht*" has taken a stand on the wrong side of the controversy.

We see that we are drawing near to the end.

Yours in our dear Redeemer, King and Master,
A. WEBER.

Financial Summary

Receipts.

Received from sale of French and English DAWNS	157 frs.
Received as subscriptions for English and French TOWERS	603 "
Voluntary donations	610 "
Draft from Brooklyn, April 7	1,200 "
Draft from Brooklyn, October 15	596 "
Total	3,166 frs.

Disbursements.

For French TOWERS (2,000 monthly)	1,150 frs.
110,000 Volunteer tracts	565 "
Postage and customs	540 "
90,000 Italian free tracts	342 "
Rent, car fare, post cards, etc.	889 "
Total	3,486 frs.
Deficit	320 frs.

REPORT OF GERMAN BRANCH

DEAR BROTHER RUSSELL:—

With gratitude toward God and our dear Redeemer we look back upon another year of service in his cause. We feel that a good deal has been accomplished, though we could wish the results were greater. But we comfort ourselves with the Apostle's exhortation, "Inasmuch as ye know that your labor is not in vain in the Lord." We certainly feel drawn closer to him for having been engaged in his service, and we know of a good many others who have been richly blessed.

The German WATCH TOWER list now exceeds 3,000 subscribers, and certainly quite a number more readers. We are encouraged by this increase of interest. Many of the dear friends have patiently co-labored variously in the "preaching" of the glorious Gospel of Christ and the kingdom. In the distribution of tracts mentioned below they have had a large share, likewise in getting their friends and neighbors to read the STUDIES and booklets. Thus, with the few colporteurs ,who are able to remain in the field, we can rejoice in noting the totals of

LITERATURE DISTRIBUTED, SOLD AND FREE

Vol. I, STUDIES	5,450
Vol. II-VI STUDIES	2,168
Vol. I, TOWER form	1,350
Vol. I Hollandish	349
Total	9,317
Booklets	9,274
Copies of monthly German TOWER	38,214
Sample copies	91,700
Ditto stated in tract pages	4,585,000
4,800,000 tracts—pages	48,000,000
Total free literature in tract pages	52,585,000
Letters and cards received	5,131
Answers sent out	2,265

Of the total of $10,000 expended for printing and circulating the above mentioned tracts, and for all other expenses and pilgrim work, the contributions of Germany and Austria amount to $2,340.

The new year promises to be still more favorable. We anticipate that with PEOPLES PULPIT in German we shall hear of much new interest. The "people" are being waked up! We are sure that these plain, simple truths concerning the good tidings and the kingdom will convince many. Of course, we find that our opponents are angered. Some of them, we know, must admit that our presentations are reasonable and Scriptural, but they fear to "let the people know." Others are proclaiming the setting up of the kingdom in 1915 without giving the source of their information or the proofs. However, we think it is a good sign that the Truth is making some impressions.

Just a word about the siftings of this year. Some, indeed, have gone out from amongst us here in Germany, too, and they are using the very same arguments as are in English—they are busy translating. So we see that the adversary seems to have great liberties just now. Indeed, we see signs of still greater activities on his part. But we know that the Lord is on our part, and that the truth will fully sanctify (separate to himself) those who appreciate the "mystery" of the kingdom, of the church, and who are giving all diligence in faith and patience and love. The vow assists us in watching and praying.

I am glad to say that quite a number of the German friends have reported that they took the vow, and to me it is a source of strength, not only to be amongst those who have thus formed a special prayer circle, but to know that on such a basis of faith and prayer we cannot be deceived so far as the teaching of the Word is concerned. We are determined by his grace to "stand fast in the liberty wherewith Christ has made us free" and not to be entangled again in any yoke of bondage of error and schism and confusion—Babylon.

Praying the Lord's blessing upon you and your co-laborers everywhere, all the true Israel of God, I remain with love from us all.

Your brother in Christ our Lord,
O. A. KOETITZ.

Financial Report

Expenditures

For DAWNS and Booklets, German TOWER, Mdse., etc.	Mks.	8,203.50
For Pilgrim work	"	3,823.90
For tracts	"	29,463.21
Total	Mks.	41,490.61

Receipts.

German contributions	Mks.	9,841.89
From Brooklyn ($7,674.81)	"	31,648.72

REPORT OF WORK IN DENMARK

DEAR BROTHER RUSSELL:—

It is due to the fact that the Lord graciously heard our prayers, and sent out some efficient laborers in the Colporteur field, that we are now able to send a report from this country of some little work done in the past year in the way of spread-

ing the good tidings concerning the Kingdom. We trust that at the same time a work of grace has been going on in the hearts.

Yours in the Master's service,

CARL LUTTICHAU.

Summary of the Work

Output of DAWN-STUDIES at cost price	5,501
Output of various booklets at cost price	2,295
Total	7,796
Tracts, free, about	53,892
Letters and cards received	1,057
Letters and cards sent out	737
Parcels sent out	974

REPORT OF JAMAICAN BRANCH

DEAR BROTHER RUSSELL:—

The blessing of the Lord which maketh rich continues to flow upon us in Jamaica. The year which has just closed has brought us more of his favors than previous ones, as we should have expected, but these have come to us in ways a little different from those of any other year when viewed as a whole. It has been peculiarly a year of difficulties and drawbacks and disappointments and hardness, changing the course of many of our best endeavors.

The Colporteurs have come in for the largest share of these trials, which have tested their faith and patience to the limit. Although that part of the service began under very auspicious circumstances, it was not long before the Lord of the Harvest began to show them how great things they must suffer for his name. Those who engaged as Regulars were only two less than last year, but some of these had to leave the field altogether and were nigh unto death because of their zeal for the work; others, through unavoidable causes, could not return as they expected; and only a few, perhaps not more than a half dozen, were able to continue for any considerable length of time.

One other thing which contributed much to the difficulty was the strenuous opposition from the shepherds "out of the way." As careful as some were to avoid them, they often returned to the field with scores of volumes for delivery and found it impossible to deliver them because some shepherd had learned of it and poisoned the minds of all who had given orders. The work is done in the country parts, where one person's business is everybody's business.

The pilgrim service surpassed all others in the amount of work done, not because we tried to make it so, but because the circumstances would not have it otherwise. And we have found in our little territory that when one or two branches of the service expand usually, there is a corresponding contraction in some of the others, which apparently cannot be avoided.

If this is the Lord's method, we accept it as ours and will continue to thank him for the least privilege of serving him and his dear people.

We are pleased at the great number of those whom outside circumstances, as well as the life of the truth people, have made ready to investigate "this way." Some have received a genuine and lasting impression; but alas! others have gone out from us because they ceased to be of us.

Costa Rica and Barbados have received much spiritual profit through the ministrations of the two Pilgrim Brethren sent to them; and we hope that we shall soon be able to find servants among them, qualified to dispense the Truth to the edification of those classes and relieve those Pilgrims for service elsewhere.

The spiritual condition of the brethren everywhere is good, even while the whip of small cords in the hand of the Chief Reaper is doing its work of manifesting the true and the false.

The "covenants" and the "vow" have not been stumbling-blocks to us because we are not sufficiently educated for that, but the Lord is using other means to test our loyalty to him. He has shown us some favors recently, which make us confident that the coming year will bring us greater opportunities than ever for expanding all branches of the work, and rendering more efficient service.

We remember you daily in our prayers, and thank you for your assurances in word and deed that you have a genuine interest in our welfare.

Your fellow-servant,

J. A. BROWNE.

Summary of the Work

Number of Pilgrims	11
Number of Pilgrim visits	81
Public meetings held	14
Semi-private meetings held	850
Number of miles traveled	2,490
Number of Colporteurs	24
Total output of DAWNS	3,650
Total output of booklets	1,065
Total number of tracts distributed	17,000
Letters and cards received	1,286
Letters and cards sent out	950

Financial Statement

	£	s.	d.
Pilgrim service	234	17	6½
Freight, postage, etc	19	3	8
Current expense, sundries, etc	136	16	7½
Total expense	£390	17	10
Voluntary contributions	£131	14	11
Deficit for 1909, supplied from Brooklyn	£259	2	11

VOLUNTEER WORK EXTRAORDINARY

The four Christian mass-meetings recently held in the Brooklyn Academy of Music for the consideration of what the leading Christian denominations would be obliged to surrender in favor of church federation, required widespread advertising. Newspapers and bill-boards and window-cards were extensively used; but the volunteer work was specially effective. It was the most systematic and successful of which we have knowledge. We must describe it for the encouragement of volunteers everywhere:

Think of it—more than 300,000 copies of PEOPLES PULPIT were distributed carefully in one week, and the second week brought the total up to 530,000! These contained two sermons each, besides the back-page advertisement of the mass-meetings. Thus more than a million sermons were put into the hands of intelligent people, many of whom do not usually attend church services. And if each paper reached five persons (which is the usual newspaper claim), then five million sermons were delivered in two weeks by the Brooklyn and vicinity Tabernacle Congregation. Thank God for such privileges!

(1) The city was districted and each of the congregations which could do so served its own district.

(2) Managers of factories were approached in a pleasant and dignified manner by specially selected sisters. They were presented with P. P. and asked if the employees might be served at time of dismission, and how many, at what hour, and the number of exits. Later, these were served by volunteers supplied with P. P. in plenty.

(3) The managers of large department stores were similarly approached re employees. These gladly attended to the distribution themselves, with thanks!

(4) Large restaurants and hotels also accepted supplies and gave them to their patrons.

(5) Of course, the house-to-house distribution was the great work, and it included the serving of the large office buildings. This was a delicate matter, as ordinary circularizing is not allowed. But our P. P. are not circulars. Some of the brightest of the sisters were assigned this work, and they did it well.

(6) It is needless to say that the colporteurs of Brooklyn and vicinity were amongst the most active of the volunteers.

(7) What has been done can be done again—not only here, but in every city and village. Surely the Volunteers get the very cream of the blessing.

(8) How many can afford to miss so glorious an opportunity for serving the Lord, the truth and the brethren?

(9) Elect your volunteer captains and lieutenants at once and advise us how many copies of this year's Volunteer papers (PEOPLES PULPIT) you can and will use—wasting none. Give full shipping directions. We supply PEOPLES PULPIT free of charge—prepaying freight. Respond quickly that we may know how many millions to print.

WORTHY AND UNWORTHY AMBITION

MATTHEW 6:19-34.—FEBRUARY 13.

GOLDEN TEXT:—*"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."*

The Great Teacher taught no extravagance. He was energetic in the Father's business and taught his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in this lesson is that our energies are not to take the selfish form of laying up earthly treasures: We are to lay up heavenly treasures instead. Not-

withstanding the reference to moth and rust and thieves despoiling earthly treasures, we understand his teaching rather on a higher plane, though the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds, or stocks, or farm added to farm, and house to house, and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, and no thieves could steal the title to the property, the principle is the same. Treasures of every kind may lose their value—do lose their value to us, when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. "Naked came we into the world, and naked must we leave it." (Job 1:21) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morning. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this.

Let us not take the extreme view entertained by some; let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and that they might not be dependent upon charity in old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their family. The Bible distinctly teaches that "he who provides not for his own is worse than an unbeliever." The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or that we may have to lend to others, in need. God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital.

But earthly things are not to be the treasures of their souls, but merely their servants, conveniences—always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is, that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; while he who sets his affections upon the things above will become correspondingly heavenly, spiritual, blessed, generous. We have two eyes and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty, that we may get the true view of matters. So it is with the eye of our understanding. It has both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, so that we may see matters in their true light—see the great value of the future life in comparison with the present one, and correspondingly be guided to the setting of our heart affections there, and in general balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the divine promise, our case would be all the more pitiable. How great that darkness would be!

Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life, but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, "As for me and my house, we will serve the Lord."

The Master urges us to commit all of our interests to God and to wholly resolve to be obedient to him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him, in accordance with his promises. Such need have no anxiety with respect to their earthly affairs, but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one.

As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of his power and wisdom and grace, in his provision for the fowl of the air and for the lily of the field. We should realize that he has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Suppose we were of small stature, and inclined to worry over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service, leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become his children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care respecting food and raiment and all matters pertaining to these which the world in general are worried about. To be without worry would not mean to be without proper concern and due diligence to find work and to do it. But our Father knows better than we the things that we really need, and faith is not merely to trust him, but to accept what he gives as being for our best interests.

Our chief concern as followers of Christ is to seek to attain a share in God's kingdom with our dear Redeemer—a share in the Millennial kingdom as the bride of Christ, who shall sit with him in his glorious Throne for the blessing and uplifting of the world of mankind. We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him.

THE GOLDEN RULE

MATTHEW 7:1-12.—FEBRUARY 20.

GOLDEN TEXT:—"*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*"

"Never man spake like this man." Perhaps the nearest teaching to this Golden Rule was the maxim attributed to Confucius, "Do not do to others what you would not have them do to you." This latter is a grand teaching, but it is far inferior to the former, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to set standards; they are to raise up the Lord's standard before the people. It is not for the followers of Jesus to say, "We will endeavor to keep within the bonds of human law," but rather, "We will live according to the divine law, so far as possible. We will esteem that human law represents the standard of the majority of fallen men and not the divine standard."

Our Savior tells us that we will be tested along the line of our love for God and for our neighbor. God through the merit of Christ's sacrifice has provided forgiveness for our past sins, and now purposes that as his children we shall be taught the lesson of mercy, kindness, forgiveness toward others. Hence he tells us that only in proportion as we exercise benevolence towards others need we expect his benevolence in respect to our weaknesses and shortcomings. The principle of justice is involved in this. Whoever is kind and forgiving towards others demonstrates the possession of love in a ruling, dominating degree. And "Love is the fulfilling of the law." Hence these may be treated as though they were perfect, because their conduct towards others gives evidence that their hearts are right—ruled by love; and that the imperfections which cause their trespasses are merely weaknesses of the flesh, which may be forgiven, because not of the heart.

From this viewpoint how should Christians judge one another as respects motive, intention, etc.? Surely most leniently! How should they measure one another's endeavors? Surely most generously! How should they look upon the blemish in a brother? Would not their sympathy cause his defects to seem the smaller in their estimation? And would not their own imperfections show the more largely to themselves? Surely such would be more concerned in removing the beam from their own eyes than in assisting the brother to free himself of the mote or lesser blemish troubling him. Hence we may suppose that the continual fault-finder, who sees great blemishes in others and who sees none in himself, is blind to his own defects or hypocritical. This is the Master's word.

We are, nevertheless, to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less, brutish. Hence in our dealings with various classes of people (v. 6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear.

All the consecrated followers of Jesus are to be free to come in his name to the Throne of grace to make request for the things which they need—the things promised in the Word of God to the faithful. We are to seek for them and we shall find them. Knocking, we shall have divine blessings unlocked before us.

Consider how this principle prevails, even amongst fallen humanity. Any father asked for a fish, would he give instead a serpent? If asked for bread, would he give a stone? Surely not! And if so, what shall we say in respect to our Heavenly Father? Would he not be all the more willing to give to his children who ask him? He has indeed given us many blessings without the asking, but some of the chiefest of his favors he withholds from us until we make requests—because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow.

Elsewhere the Master tells us that the good thing which the Father is specially pleased to bestow is his holy Spirit. This is the all-important thing, for only as we become possessors thereof, only as we attain to the mind, the disposition of God, and of our Lord Jesus Christ, shall we be fit for a place in the glorious Millennial kingdom to which we have been invited. His holy Spirit is manifested in us by meekness, gentleness, patience, long suffering, brotherly kindness—love.

The Golden Text of our study (v. 12), "All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the Law and the prophets." The whole demand of the Law of God is briefly summed up in this Golden Rule. Yet the Christian has an additional requirement—the Lord's "New Commandment." To attain joint-heirship with the Redeemer in his kingdom we must "love one another" as our Redeemer loved us—to the degree of self-sacrifice, even unto death. "We ought also to lay down our lives for the brethren."—1 John 3:16.

We would be glad, indeed, if all of our readers would resolve to follow the Golden Rule in all of life's affairs; but we could not hope to have them do so, because we cannot hope that they are all fully consecrated to God. Nothing short of full devotion to the Lord and instructions in the School of Christ will enable a man or a woman to live consistently along the lines of this Golden Rule. Only by the assisting grace of the Great Teacher can this rule obtain, even in the consecrated heart. We urge, therefore, that the consecrated shall follow this rule, and that others should make consecration.

TRUE DISCIPLESHIP DEFINED

MATTHEW 7:13-29.—FEBRUARY 27.

GOLDEN TEXT:—"*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.*"—V. 21

The advance of the world in civilization, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilized world and the nominal church very close together. Never more necessary than now are the Master's words of this Bible Study, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life and few there be that find it."

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism—to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction—death. Now we see that father Adam by disobedience was cut off from fellowship with his Creator under death sentence and that his children were all born in a sinful and alienated condition and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world's Redeemer, but before dealing with the race as a whole he selects the church class—disciples. The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world—upward along the narrow way, at the end of which they are promised eternal life—glory, honor, and immortality and association with the Redeemer in his great work of the Millennial kingdom. Then he will deal with humanity now going down on the broad road to death—recovering them and giving them glorious opportunities secured by his sacrifice.

The present call to discipleship is through the narrow gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed, though they will miss the great "prize" now offered to the "elect," who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the second death.

The Lord's disciples are to beware of false teachers who pretend to be shepherds and wear the cloth, but really they are unlike the Great Shepherd. They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep.

It is forbidden us to judge the heart. "Judge not, that ye be not judged." (Matt. 7:1) The Master here illustrates that we shall judge those professing to be his disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and graded by its fruitage, so also may a man be known—and especially such as profess discipleship, such as profess to be followers of Christ and taught of him.

Nor will it do to make professions and offer prayers, saying, "Lord, Lord." Not all such will enter the kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the divine standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of his Government. And this being the case every shortcoming will be a cause of regret and the whole life will gradually become changed, "transformed."

When at the close of this age the Heavenly King shall return, before establishing his Millennial kingdom to deal with the world, he will reckon with his church that he may first reward the faithful with a share in his kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in his name and did many wonderful works, and even cast out devils, will be found unworthy of the kingdom, because of not having developed characters in harmony with the Father's law—the Golden Rule. The King will say to such, I do not recognize you and cannot receive you as my elect bride. Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Such, instead of entering the glories of the kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life, because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer, but to those now called, he is the great Exemplar, in whose footsteps all shall follow who desire to become joint-heirs with him in his heavenly kingdom. Those who essay to become his disciples and who, nevertheless, neglect a careful following of his instructions are building false hopes, building upon a foundation which will not stand the storms and trials of life, which are specially permitted as tests of character upon those favored with the call of this Gospel age.

The Apostle, describing the testing of the church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the church), "Every man's work shall

be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3:13-15) The Apostle here describes the testings of those who build upon the Rock. Those who build upon the sand will suffer the loss of everything and at the beginning of the Millennium will be no better off than the world in general.

MID-WINTER CONVENTIONS

Our trial of mid-winter conventions has proven only partly satisfactory. In several instances the cold and storms hindered large audiences, and on two or three occasions delayed our arrival on schedule time. The lesson is that hereafter we should not tempt Providence, but hold all Southern conventions in the winter and Northern conventions in the summer.

However, we are not complaining. On the contrary, no doubt the disappointments served to test our faith in the Lord's oversight of his work, and our submission to his providences. We are to remember how our Lord refused to leap from the pinnacle of the Temple, because such faith would be tempting Providence.

The friends everywhere got a reward for their labors of love in preparing for the meetings, even when the expected results were not attained—so did the speaker.

The Pittsburg Convention was a success in every way. The forenoon session was devoted to the election of servants for the church for 1910; the Editor had been re-elected pastor for 1910 on the previous Sunday. The Testimony Meeting which followed the election was a most interesting one.

The afternoon session for the public was in the Allegheny Opera House, where about 1,000 gave close attention—an excellent audience for the cold and unfavorable weather and the slippery condition of the streets.

In the evening Bible House Chapel was crowded beyond its capacity. Following a discourse we shook hands with the company and took train for Elgin, Ills.

At Chicago, we were joined by about 100 in two special cars. Notwithstanding the cold weather we had refreshing there, as also at Rockford and Milwaukee.

At Indianapolis a three-day convention was attended by about 400 from nearby points. Much as we should have enjoyed staying to its conclusion we could not, but after one day sped to Columbus, O., and then to Brooklyn. At both of those places the results were most instructing and seemingly profitable.

At Richmond, Va., the storm hindered our arrival in proper season, but did not hinder about 1,300 hearing a public address (by Brother Wright), nor hinder about 300 of the friends hearing us at the evening session.

Knoxville, Tenn., then Atlanta, Ga., then Birmingham, Ala., and Memphis, Tenn., had interesting meetings; the latter two lasted for three days each, being supplied by pilgrims as announced.

At Fort Smith, Ark., there was also a three-day convention —remarkably well attended. Nowhere did the friends appear more zealous and enthusiastic. Before 6 o'clock next morning about sixty-five were at the depot to bid us a final adieu. They sang for us, "God be with you." Our next stop was at St. Louis, Mo., where we addressed about 50 of the interested from 9 to 10:30 p. m. Quite a number accompanied us to the depot.

The Sunday at Chicago was a grand one, which we and many will long remember. We arrived in season to give our testimony at the Testimony Meeting of the forenoon. The afternoon meeting at the great Auditorium was a success. The dear friends had spared neither time nor money nor labor to make it a success. About 3,500 were present. We had excellent attention. Many prayed and all hoped that the results would be helpful to some and to the honor of our Lord.

In the evening we had a heart-to-heart talk with the interested for nearly two hours more—on the covenants, the ransom, etc. After it we had a season of hand-shaking and good wishing for each other's future, as the dear friends, tired, but happy, went to their homes. The meeting, we learned, cost the friends over $800 and many days of hard labor in circulating PEOPLES PULPIT, ads., window cards, etc.

At Bloomington, Ills., the meetings were not so large, but they were very good and we trust very helpful to the friends as well as to some of the public.

The Dubuque appointment was delayed by the cold and storm; but nevertheless we had an hour for the interested and fully two hours for the public. The class here is small but very intelligent and earnest. We hope that others will be added ere long—"of such as are disposed for eternal life."

The snowstorm delayed our train so that we missed our St. Paul-Minneapolis appointment; but the Lord provided a substitute in Brother George Draper, and the friends had a grand time. Spelling our disappointment with an h instead of a d we rejoiced to learn a lesson in patience and perseverance, and pressed onward. We have promised the dear Minneapolis friends a Sunday convention, if possible, next time and as soon as possible.

Winnipeg, Manitoba, our next appointment, was reached in good time. We were privileged to join in the morning Testimony Meeting, which we greatly enjoyed. The afternoon meeting for the interested was well attended and interesting. Here again we set forth and illustrated the various features of the philosophy of the Atonement. The evening meeting for the public was well attended. Manitoba Hall, said to hold 1,200, was crowded—some stood and many were unable to gain admittance. The interest was excellent to the close. We left for our train while the closing hymn was being sung.

Hamilton, Ontario, our next appointment, was reached in good season. We enjoyed a Social Tea with the local class and then gave a public address in the Y. M. C. A. Hall to a very attentive audience. After a refreshing night's rest we proceeded to our appointment for Sunday, January 9, at Toronto, Canada, accompanied by about thirty of the friends.

The Toronto meetings were fine in every sense of the word. They began on Saturday, Pilgrim Brother MacMillan having preceded, and continued over Monday. Pilgrim Brother Hersee serving them. The report is that the friends to the number of nearly three hundred gathered from all parts of Canada and had a delightful season of refreshing. The Sunday forenoon session was for the interested. We discussed the philosophy of the Atonement, apparently much to the satisfaction of the hearers.

The afternoon session for the interested was held in the Royal Alexandria Theater. Its capacity, 1,600, was overtaxed, hundreds being turned away disappointed. One gentleman almost had a row with the police. He had been reading the sermon and had come twelve miles from the country and wanted to have a chance to stand in the rear, where there were already enough for the safety rules. He was later quietly located at the rear of the stage. The large audience gave splendid attention and we hope some good was accomplished.

We subjoin a letter for two reasons: (1) To show that there are evidently some true, ripe grains of wheat still in Babylon, and (2) to show that it requires more than one meeting and more than one tract to sufficiently arouse such to even write for further reading matter—so strong is the prejudice and so false the misrepresentation of the truth.

"TORONTO, Jan. 12, 1910.

DEAR SIR:—

"It was my joy and privilege to listen to your lecture in the Royal Alexandra Treater on Sunday last. According to your invitation I am writing for a copy of your printed address on "Hell," and trust same will come to hand in safety.

"From a boy I have taken a heart-interest in Christianity, and am seeking day by day to make Christ king over my life. My soul seems, naturally, to respond to his claims, and, to sum the matter briefly in Professor Drummond's words, I believe that 'To become like Christ is the only thing in the world worth craving for; the thing before which every ambition of man is folly and all lower achievement vain.'

"And yet, Pastor Russell, there has been all the way through the bitter struggle with doubt; books like Paine's 'Age of Reason' having been largely the cause, perhaps. Being a profound lover of books, and with an earnest desire for truth, naturally, as a boy of eighteen or twenty, I came in touch with literature treating the Bible from countless viewpoints. And yet, perhaps, over and above all this, the church's doctrine of eternal punishment has always been one of the main barriers to a whole-hearted acquiescence to the message of the New Testament.

"Is it any wonder, then, think you, if I should appreciate beyond telling such an interpretation of the Christ message as you give? How it seems to lift the burden of gloom, and breathe new hope for the sin-maimed victims of heredity and environment, whom the church of old would condemn to a hopeless and terrible eternity!

"The silence of the present-day church on this subject goes to intimate that it is no longer in the thraldom of so terrible a doctrine.

"However, Pastor Russell, there are quite a few passages in Holy Writ that are hard to understand in the light of this newer interpretation. I should be, indeed, grateful to you if you could let me have any pamphlets treating this subject efficiently; also advise as to any books I might procure that would help me to a better understanding of that truth of which Christ is the unique centre.

"I have desired for years past to enter the ministry, feeling that that is what I am, perhaps, best fitted for. So far—principally through lack of capital—I have not realized my desires. However, the way may yet be opened; and, if so, I would like to take out into a sin-darkened world the Christ evangel in all its completeness; hence the need for more light.

"I may never meet you, Pastor Russell, but I am truly thankful for having heard you on two occasions in this city. I suppose it will take nothing less than an eternity to estimate the vital influence of such a life in the community.

"Thanking you in anticipation of a reply, with booklets,

"Sincerely, ———."

THE NEW COVENANT HARMONY WITH GOD

DEAR BROTHER RUSSELL:—

The secret of the Lord (the divine plan) is (already) with (understood by) them that fear (reverence) him, and (in addition to this favor) he will (future tense—in due time, through "that servant") show them his covenant (which, when understood, will order and classify all the features of that plan).

It has been on my mind for some time to write to you in regard to the New Covenant, and having been requested by several brethren to do so, I gather that possibly it is the Lord's will. But first let me express my thankfulness to the Lord, and to you as his servant, for all the truth that is shining for us clearer every day, through THE WATCH TOWER articles. I have particular reference to the article in the November 15 TOWER, under the caption, "Ransom Points to Be Remembered." To my mind the essence, the philosophy and logic of the sin-offering doctrine is all stated there in a few words, an unanswerable argument. Praise the Lord!

When Vol. 5 was published I read it and comprehended some of its beauties. Some three years ago you requested my opinion of the Swedish translation of Vol. 5. I therefore read sections of it critically, comparing it with the original. On page 27, Studies (pages 28 and 29 DAWN), I read something which riveted my attention, that had escaped me in previous readings. It was this: "When father Adam was perfect, in complete harmony with his Creator, and obedient to all his commands, a covenant between them was implied, though not expressed; the fact that life in its perfection had been given Adam . . . . and the additional fact that . . . . if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life . . . . —this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death." Thus Adam's condition before he fell was a covenant condition. To this agrees Hosea 6:7 (margin and Revised Version), "They have all like Adam broken the covenant." This thought is the key.

(1) Adam was in covenant relationship with Jehovah, Vol. 5, SCRIPTURE STUDIES, page 27 (pages 28 and 29 in DAWN). It was not a covenant or agreement in words, but an agreement of Adam's whole being with God's law, a oneness resulting from the fulfilling of mutual obligations—God supplying life and its blessings, Adam rendering obedience.

(2) Adam broke this covenant condition (Hos. 6:7, margin and Revised Version).

(3) God's plan is to restore the race into this oneness, this covenant condition, which Adam lost.

(4) This (future) perfect union or covenant condition was foreshadowed in and by an imperfect (typical) union or oneness between God and Israel. The law was "a shadow of good things to come."

(5) The Law Covenant was made on (or during) the "third day"—two days being preparatory.—Exod. 19:10, 11.

(6) The New (Law) Covenant will be made during the Millennial "day"—the Jewish "day"—the Gospel "day" being preparatory.

(7) Moses was the Mediator or "go between" of that Law Covenant. He went back and forth between God and the people, making known God's terms, and bringing back their response.

(8) The Christ will be the Mediator or "go between" of the New (Law) Covenant. He will make known to the world God's terms for human sonship and covenant relationship, and bring back their response.

(9) The title of Mediator applied to Moses only while the Covenant was being made. Only "at that time" did he stand "between" God and Israel as Mediator. (Deut. 5:5) His prominence afterwards in Israel's affairs was in great measure due to the imperfect covenant he established, which necessitated the repetition of its prominent features, renewing the covenant yearly, on the atonement day. In these repetitions Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the law—justice—which the Mediator satisfies—a different type from that of the "third day." (Lev. 9:3) TABERNACLE SHADOWS, page 82, last paragraph, and page 83, first paragraph.

(10) The Christ will be the Mediator only while he (gradually) establishes the New Covenant, but his prominence will (like Moses') continue after his mediatorial work is ended. He will, for instance, be Jehovah's agent in destroying the unworthy ones at the close of the Millennial Age, and be highly esteemed to all eternity by the restored world.

(11) The Jews were blessed with a Law Covenant on the "third day" and were blessed in it for a whole age (in proportion to their faithfulness to it).—Rom. 3:1, 2.

(12) The world will be blessed with a New Covenant being gradually made during the Millennial day, and will be blessed in it to all eternity, an "ever"-"lasting" condition of perfection and union with God.

(13) Jeremiah (31:31-33) states that the making of the New Covenant consists of a writing of God's law in men's hearts. When the law has been fully written, the union, not only of their wills, but of their whole being, with God will be accomplished—the covenant condition being fully attained.

(14) Before this New Covenant or perfect union between God and men can be consummated, a twofold work must be done. (1) The "book" must be sprinkled—Justice must be satisfied, and (2) the people must be sprinkled (cleansed, restored—see WATCH TOWER, 1909, page 110, second column, paragraphs 2-4).—Heb. 9:19, 20.

(15) The New Covenant will thus be mediated for a thousand years, and consequently will not be in force as a finished thing until the end of that time. THE WATCH TOWER, 1909, page 110, first column, paragraph 2, expresses this thought thus: "And it is consequently after the Gospel age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New Covenant comes into force."

(16) God has never entered into covenant relationship with any who have not first been both justified and consecrated.

(17) Abraham must be justified (by faith) and consecrated (by circumcision) in order to be in covenant relationship with Jehovah.—Gen. 17:9-14.

(18) Israel must leave Egypt (type of the world) and be freed from the dominion of Pharaoh (type of Satan and sin), and they must be (typically) consecrated,—"baptized into Moses" (Vol. 1, STUDIES, page 112, paragraph 1), the world must be actually justified and consecrated in order to enter into covenant relationship with Jehovah. Their consecration is the antitypical circumcision on the antitypical eighth day. They will prove their full consecration by standing the test coming to them in the "little season" which is the beginning of the eighth thousand-year day. (This thought was expressed by Pilgrim Brother Paul Johnson.)

(20) In the type, females were ignored. Only males were received into the Law Covenant, by circumcision, on the eighth day. In the antitype, at the end of the seventh thousand-year day, the beginning of the eighth thousand-year day, only males will be received into the New Covenant—restitution having previously lifted them to Adam's condition before he was divided into sexes. See TABERNACLE SHADOWS, page 101.

(21) The Law was one thing, and the Covenant based upon that Law quite another thing. See WATCH TOWER 1894, double number (Oct.), treating the Sabbath. The Law was the terms, while the Covenant was the condition which followed, a condition of oneness and harmony. While the Jews were "under" the law, under obligations to keep it, they were not "under" the covenant, but in it. The Scriptures do not speak of any being under any covenant, nor do they give that thought, but always in a covenant—under obligations of law in order to be in a covenant condition of blessing.

(22) The English usage of the word mediator forbids the thought of mediating a covenant after it has been made. To illustrate: Russia and Japan were at war with one another. After awhile they were willing to consider peace negotiations, but according to international customs and rules they could not directly confer with one another, but only through a third

party, a mediator. Ex-President Roosevelt volunteered this service, and by and by peace was concluded. The President then stepped back, his mediatorial work was finished. He had effected a covenant between the two parties. It would be untrue to say that he continues to mediate this covenant or agreement all the time it lasts. So with Christ: He will not establish the New Covenant at the beginning of the Millennial age and then mediate it afterwards, but the New Covenant will be the result of his work.

(23) The Law Covenant was a failure, as far as giving life was concerned, because Moses introduced the people in their imperfect condition into covenant condition with Jehovah, and, being unable to keep the law, the base of their covenant condition, they were condemned to death.

(24) The New (Law) Covenant will be a success because the Christ will make mankind perfect before he will introduce them to Jehovah, into covenant condition with Him, when they can fully keep that law upon which the New Covenant will be based. If the New (Law) Covenant were made with mankind at the beginning of the Millennial age, or at any time during that age, its Law, being applied to them when they entered the Covenant, would condemn them as the Jews were. And since the world will not then have imputed righteousness, they will be in a more or less sinful or imperfect condition. THE WATCH TOWER, 1909, page 314, column 2, paragraph 2, expresses this same thought that God cannot enter into any covenant with sinners, which corroborates the foregoing.

(25) From the time that Moses killed the animals whose blood was used in making the Law Covenant—from that time and on he was the mediator of it until he had consummated it—he was actually working on the first feature of it.

(26) The opponents of the truth point us to the present tense of Heb. 9:15 and 12:21, etc., and think they have an unanswerable argument for their view. But allowing the present tense, as we must do, is not that very thing the strongest argument against their theory? To illustrate: Mr. A. is building a house. From the time that the spade is stuck in the ground to excavate for the foundation, the actual work having begun, Mr. A. can truthfully be said to be building (present tense) his house, and may be spoken of as the builder of the house, although there is no framework in sight yet. So Christ, from the time he took the first actual step towards making the New Covenant is engaged in working on it—on its first feature, satisfying Justice—laying the foundations of the house, so to speak. And since the type was due to cease when the first actual work on the New Covenant was begun, it follows that no difficulty is encountered in saying that the typical significance of the law (not the law itself) ceased when Christ presented his sacrifice at Jordan, thus giving full play to Heb. 10:9. See WATCH TOWER Bible comments against this verse. And as Mr. A. has no house to live in until he is through with building it, so there is no New Covenant for men to be brought into as long as the Mediator is not through with his work of making it. In other words, Where there is a mediator, there is a covenant in progress, but not consummated yet, and where there is a covenant consummated there is no longer any mediator, his work being done.

(27) As in building a house there are three stages, (1) laying the foundation, (2) the actual building of it, and (3) the dwelling in it when finished; so the New Covenant. (1) One age is consumed in satisfying justice; (2) Another age in the actual making of the covenant [bringing of men into line with its provisions—EDITOR], and (3) Mankind being in it [in covenant relationship with God—EDITOR] to all eternity. What a wonderful covenant it must be when it takes two ages to make it!

(28) While the typical significance of the Law Covenant ended when the antitypical Mediator came and began to work on the New Covenant, the Law Covenant itself did not cease, and will not cease as long as Abraham's posterity continue to bind themselves to it by being circumcised on the eighth day. The condemnation feature thus rests upon them yet.

(29) The opponents accuse us of taking off the wedding garment. But on the contrary, they are doing that very thing theoretically. If a man, after attaining perfection at the close of the Millennial age, should say, "I need a mediator," would he not ignore and deny his perfection? He surely would. But the perfection which the world will attain to actually at that time is reckoned to us now. If we, after being justified, reckoned perfect, should say, I need a mediator, would we not ignore and deny our reckoned perfection? It surely would seem so. With much Christian love,

Your brother and fellow-servant of Christ,

D. KIHLGREN.

REPLYING.

DEAR BROTHER:—

Your letter is much appreciated. I am in very good accord with it. Incidentally I might say that although the New Covenant will not reach full operation until the close of the Millennium, nevertheless the blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice "for all the people." This blessing will begin with the ancient worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection—by the rewards and punishments of that "day of judgment." The world will be under the blessed provisions and experiences mediated for them by The Christ, but will not be individually introduced to the Father—brought into covenant relationship with God. At the close of the Millennium the perfected world (all rebels being destroyed in the second death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, "I the Lord will give thee for a covenant of the people." (Isa. 42:6) In other words, while the covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins.

Your brother and servant in the Lord, C. T. R.

HE SHALL SIT AS A REFINER

Sometimes as we look on, we gaze in wonder
Upon the dealings of our gracious God,
With those whom o'er and o'er his hand afflicted,
Who pass so often 'neath his chastening rod.

Pure gold and well refined, to our poor vision
These loved ones seem; and oft we wonder sore
Why souls who seem to us each day more saintly
Should by his hand be chastened more and more.

But the dear, loving Lord who tries the spirit,
Sees in them what no human eye can see—
A further fineness where his gracious dealing
Has formed the Christ within, in days to be.

As in a portrait by some cunning artist,
Which men call perfect—those who praise the skill
Of him who warms to life dull, senseless canvas,
Impatient that he labors at it still.

Labors, because before his inner vision
There floats an ideal he has not attained,
And in his heart he holds a steady purpose
To labor on until that point is gained.

So with these precious souls. Men see their graces,
So far exceeding those of common men,
And wonder why a God of loving kindness
Should chasten them again and yet again.

Nor will he stay his hand, though our impatience
Claim for these souls exemption from the rod,
Till, polished, perfected, refined, and holy,
Shines out from them the image of their God.

Art thou, beloved, one of this tried number?
Hold still, though furnace fires may hotter grow,
And when his work in thee is all accomplished,
The true life "hid with Christ in God" thou'lt know.

HELEN S. PEPPER.

ITINERARY FOR BROTHER RUSSELL'S MID-WINTER SOUTHERN TOUR

Norfolk, Va		Feb.	13	N. Y. P. & N. R. R.	Arrive	9:05 a. m.	Feb.	13	S. A. L. Depart 8:30 p. m.
Wilmington, N. C.		"	14	S. A. L.	"	1:10 p. m.	"	15	A. C. L. " 6:00 a. m.
Charleston, S. C.		"	15	A. C. L.	"	1:15 p. m.	"	16	" " 7:15 a. m.

Savannah, Ga.	Feb. 16	A. C. L.	Arrive 9:30 a. m.	Feb. 17	A. C. L.	Depart 2:35 a. m.
Jacksonville, Fla.	" 17	"	" 7:15 a. m.	" 17	S. A. L.	" 9:30 p. m.
Tampa, Fla.	" 18	S. A. L.	" 6:30 a. m.	" 21	"	" 9:00 p. m.

VOL. XXXI BROOKLYN, N. Y., MARCH 1, 1910 No. 5

VIEWS FROM THE WATCH TOWER

ZIONISTS ON TO CANAAN

News from all parts of the civilized world interested in Zionism have come face to face with the kingdom question. The reform government of Turkey has treated the Jews very favorably and proffered them full privileges in Palestine, reminding them that Turkey is one of the few nations that have not persecuted the Jews. This liberal offer would have been seized with avidity a short time ago, but, with the improvement of prospect, some of the leading Zionists are insisting that Palestine shall be made a Jewish State with a government of its own, but subject to Turkey, after the manner of the Balkan States. Scripturally we have reason to believe that such a concession will not be granted nor attained before 1915—following the close of "the times of the Gentiles."—Luke 21:24.

The Zionist Congress, which closed its session in Hamburg, Germany, on the last day of 1909, had this Kingdom question as its principal issue. Its President, Dr. Max Nordau, threw all the weight of his great influence against undertaking any special work in Palestine, until Turkey should grant the Jews an autonomous government. We quote a portion of his address. He said:—

"What we desire is to form a nationality within the Ottoman State like all the other nationalities in the empire. True, we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable, the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress and the power of the empire.

"But let it be understood that we will do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as much as you like. You shall be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties accorded to every citizen of the Ottoman Empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self-respect to refer to our original programme. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2,000-year-old firmness of character, respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love. Of this ideal I will not surrender an iota. On this point there can be no concession.

"This ideal I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle programme! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire with which a hatred that has lasted for 2,000 years has begrimed it."

The Work Not to be Delayed

Notwithstanding their great respect for their President, the Zionist delegates took an opposite view, claiming that further delay in the realization of their hopes must not be considered—that they must go up at once to possess the promised land, availing themselves of the "door" which Providence had opened before them. A correspondent pictures the sentiment of the Congress as a whole in the following graphic language:

"Long before the Zionist Congress convened there seemed to be a feeling pervading every activity connected with the Congress that the Zionist movement had reached a decided turning point in its progress. Every delegate, no matter where he hailed from, appeared to carry with him the subconscious conviction that unless all the stored-up energy and accumulated substance of Zionism is at once turned to practical uses in Palestine something might be missed.

"If any single word could aptly characterize the mental attitude of the majority of the delegates in that respect that word would have been 'impatience.' An irresistible desire was noticeable to do things, and to do them at once. There seemed to exist the apprehension that with the signs of Palestine's awakening before the eyes of the world the Zionist movement was not quick enough to take advantage of the situation."

The Deciding Vote

The test of the question—whether the Zionists would accept the dictum of their leader and President and abstain from further efforts to reoccupy the land of Canaan, perhaps for years, perhaps forever—was decided against him by a majority vote. At the close of an all-night session it was resolved that all Zionist capital should be gradually transferred to Palestine, making it the only center of its financial and industrial operations. In a word, the rank and file of the Zionists have outrun their leader. Otherwise stated, God's time having come for the rehabilitation of Palestine, even the most influential man amongst the Jews today was unable to hinder it. Within another year great things may be expected in Palestine. When six months ago the Turkish reformation threw open the door of Palestine, we wondered that there was no apparent haste made to enter. Now we see that Dr. Nordau for a time was the influential hindrance. We shall expect that so broad-minded a man, so able a leader, will join heartily with his co-religionists in a movement which is fulfilling prophecy and which will proceed and prosper with or without his assistance.

WHAT A WONDERFUL DAY IS OURS!

Prophecies thousands of years old are fulfilling before our eyes. The wilderness is being made to blossom as the rose, not only in the arid regions of our far Western States, but in the supposed cradle of the human family in the land of Mesopotamia, where Abraham lived. The power which is accomplishing these things, in fulfillment of God's Word, is human. The force behind the energy is not spiritual, but financial. The motive is not the fulfillment of the Scriptures, but selfishness—the desire for wealth. The project of the Turkish Government to revive Mesopotamia has already been referred to; nevertheless the following account, which is going the rounds of the newspapers, will be read with interest:

To Restore the Garden of Eden

"To restore the Garden of Eden sounds like a bold enterprise, yet a plan suggested by Sir William Wilcox, the English engineer, who built the Assouan dam, makes the project sound entirely feasible. It is Mesopotamia, 'the land between the rivers' Tigris and Euphrates, with which he is dealing, and he purposes to turn the surplus waters of the Euphrates into the River Pishon, and to carry down the delta a great canal which would not only bring back the productiveness of several million acres of land, but would guard the region from the overflows of the Tigris. It marks a definite step in the world's progress that the work of reconstruction should now be taken up by the Turkish government, which thereby demonstrates its real reform to broader views and more intelligent ambitions.

"To build this canal, which will double the cultivable area along the Euphrates, will take three years and cost $2,000,000 or less. Supplementing it, Sir William proposes a railroad from Bagdad to Damascus, costing $11,000,000, which would open the way to the Mediterranean, the natural commercial outlet of Mesopotamia. Such a road seems to be demanded because the irrigation scheme will impair the navigability of the river. And even before the increased wheat harvests are ready for transport there will be freight to carry and passengers to convey—Mohammedan pilgrims visiting holy places and tourists who will feel, probably, more interest in 'Arabian Nights country' than in the 'cradle of the race.'

"There may be some question that the railroad is indispensable, though Asiatic enterprises of this kind have generally met with astonishing success, and have been profitable

to the projectors as well as valuable to the territory through which they pass. Of the economic importance of the canal there can scarcely be a doubt. The transformation wrought in the valley of the Nile can probably be duplicated along the Euphrates. Great cities may never again arise in that region where the archaeologists have long been busy among the ruins of historical capitals, but the land may once more become a 'garden'—not an Eden perhaps, but far removed from the desert that later generations have known as the shame of its rulers."

An Englishman, Sir William Wilcox, an engineer of the Turkish Board of Public Works, is to have the management of this improvement. He suggests that an oasis called Harlah, northwest of Bagdad, marks the site of the once flourishing Garden of Eden. The Euphrates river runs through it, dividing into four arms, corresponding to the four rivers of Eden.

KING EDWARD THE STORM CENTER

The British House of Lords has very much charged up against it—probably more than is strictly true. Doubtless amongst the Peers of the Realm are to be found noble characters, as well as some debased by wealth and idleness. Doubtless as a whole the lords have been slandered to a considerable extent. The result has been the turning of many of the common people who once reverenced them into enemies who now hate them. During the recent election time members of Parliament considered it unsafe to be out after dark unaccompanied by a bodyguard.

The cry is that the House of Lords should be abolished, but it is very doubtful if this can be accomplished legally. The next step is an appeal to the King to appoint a large number of prominent Britains to the Peerage. The thought is that thus the present lords would be outweighed in influence, and a vote of the House of Lords would more nearly represent the public sentiment in all matters of legislation. Should the King do this he would, of course, incur to some extent the enmity of the lords. Should he decline to do it, he would be considered a sympathizer with them and be correspondingly unpopular with those who take the more democratic stand. Doubtless an evil time for kings and potentates is near at hand. Thank God for the glorious prospect that just beyond the time of trouble mankind will experience the Millennium!

MUCH DEPENDS ON THE VIEWPOINT

All classes of people seem to be amazed at the increasing preparations for war, and these, notwithstanding the cry of "Peace! peace!" and the realization on the part of all that warfare has become more terrible than ever before, by reason of the advancement made in the production of destructive explosives and every conceivable device for hurling them at opponents. Statesmen seem to be impelled by an unseen but dreadful power to almost bankrupt their governments in adding battleship to battleship, device to device, for the destruction of those whom they profess to recognize as fellow-Christians. We quote the words of two of Great Britain's most prominent men, as follows:

(1) "It is the deepest reproach upon the present-day civilization that preparation for war should be the dominant concern of the two most powerful nations of the Old World at the close of the first decade of the new century. England and Germany are not alone in pouring treasure into the construction of armaments at a rate never before contemplated. Every great power is compelled by their example—all in the interests of peace, forsooth—to do likewise. The legislatures of three countries, Great Britain, Germany and the United States, have been engaged during the past summer in imposing great burdens of taxation upon their constituents, amounting roughly to $125,000,000 per year in each case. National defense has been the impelling cause in every instance. There is no sign that the end has been reached.

(2) 'That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that 'Europe is an armed camp,' and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now, what do we see? Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon—and that in a time of profoundest peace."

A GREAT MOUNTAIN MELTING

Many of us are watching with keen interest the political struggle in progress in Great Britain. An Oxford College Professor, travelling in America, declared recently that Great Britain is facing a more serious crisis than at any time since the civil wars of Cromwell—along political lines. He summarizes the situation briefly as follows:

"The great English crisis is the French revolution done over in the English way. Here is the real issue: The Conservative party stands for a strong, parental, imperial and patriotic government, such as exists in Germany; the Liberals stand for social reform at home. They want to give the poor, down-trodden people a chance. They want justice to be given, in a socialistic sense, to the lower classes, who have for years been oppressed by landlords and capitalists. The question is, which policy is to be adopted?"

The Scriptures, referring to our time, symbolically picture the kingdoms of earth as mountains, and, describing our day, tell that some of these mountains will melt like wax and flow down to the level of the people, and others, retaining their rigidity, will be overwhelmed with the tidal wave of social strife and cast into the midst of the sea—into anarchy. (Psa. 46:2) Russia recently melted a little and yielded the Douma to the demands of the people. Great Britain and France are now melting—yielding to popular demands and, in so doing, preserving law and order the longer.

The melting process will evidently go hard with the German Emperor. His conception of the divine right of kings to rule and the divine mandate to the people to obey them will make him slow to yield, even for the preservation of his Empire. He desires to rule actually and not as a mere figurehead. He has said as much. The floods of Socialism are rising about him gradually day by day, year by year. Before very long a crisis of some kind must be faced in Germany—and in ever land, because the masses are gradually learning to appreciate their power; because superstition respecting the authority of kings and priests is waning; because the same selfishness which has made the rich keen to watch their interests is making the poor keen to turn every precedent, theory and law to their own advantage.

UNGODLINESS AND DISCONTENT

Below we print a clipping from an unknown paper, which gathers its facts from the *London Spectator*. It confirms what we have more than once called attention to in these columns, namely, that the spread of education and increase of wealth are not tending to make humanity happier, holier or more content, but rather the reverse. It says:

Facts Respecting Suicides

"From an article in the *Spectator*, it is evident that suicides are increasing at an alarming rate, especially in the larger cities. In fact, the rate has increased within the past ten years from fifteen to twenty-one per one hundred thousand of population. That is to say, ten years ago there were fifteen suicides to every hundred thousand of population of the cities, while last year there were twenty-one.

"But there are other features of the suicide statistics that are even more interesting than the per cent. of people who take their own lives. For instance, according to the *Spectator* article, we find that the average rate for ten years was 15.9 per 100,000 for the North Atlantic States; 23.3 for the North Central States; 14.5 for the Southern States; 27.7 for the Western States.

"An analysis of the statistics also shows that the increase is most noticeable with the well-to-do, prosperous and better educated classes. There has been no increase among the poor, unfortunate and illiterate classes. There is also seen to be, frequently, a connection between suicide and crime, many of the cases being those of prominent people who held responsible positions and who had 'gone wrong' in one way or another.

"The greatest number of suicides took place in the cities among people who were country bred, showing, to some extent, that the excitement or strenuosity of the cities was too much for many of those who were attracted by the glare."

One of the startling statements made in the article is this:

"'A study of any considerable number of individual cases of suicide does not confirm the view that real progress is being made as the result of modern educational methods and the vast increase in material prosperity, well-being and comfort, but it leads rather to adverse conclusions and the conviction that there is a positive increase in the so-called diseases of the will.'

"Can it be possible that all of our educational efforts, and our great accretions of wealth—our better understanding and our greater comforts—have not tended to prevent self-destruction? Or does the increase in the number of persons who commit suicide tend to show that we have acquired our knowledge and our wealth at a cost greater than human life itself? There are a good many questions that one might ask in face of the figures, and until a more thorough study is made of the question of suicidal mania, and until the human mind is better understood, we shall probably have to take it out in asking questions."

JUSTIFICATION BY FAITH AND ACTUALLY

The Lord through the Prophet declared that his message would be presented "Line upon line and precept upon precept." (Isa. 28:10) Some questions received imply that the important subject of justification is not yet fully and clearly grasped by all. Although the all-important matter is the keeping of the heart, nevertheless it is proper for us to utilize every item of knowledge furnished us by the Lord, that we may keep our heads right, that we may be able to view matters from the divine standpoint.

A narrow or a broad view of justification may be taken and both be true. For instance, we say that "Abraham was justified by faith," and say so truly. Yet this implies three different steps, two of which were Abraham's and one the Lord's. And the latter is not fully accomplished yet. God called Abraham to leave Haran and to come into the land of Canaan, promising that then he would make a covenant with him. Abraham believed when he started from Haran and continued to believe after he had come into Canaan. In due time God made the covenant as promised, assuring him that "in his seed all the families of the earth would be blessed." The making of this covenant implied a fellowship between God and Abraham on the basis of his faith-justification. But Abraham at that time was not justified to human perfection and life everlasting—but to fellowship merely. He needed to go on, to demonstrate that he had a strong faith. After many years of faith-testing Isaac was born. Abraham had thus an evidence of the Lord's favor and that the promise would be fulfilled. But still he was not justified to life and human perfection. Long years after Isaac's birth God put a final test upon Abraham's faith, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—Gen. 22:2.

Not until Abraham had shown his absolute heart-loyalty could he be counted of God as worthy of a "better resurrection" than the remainder of mankind—resurrection to human perfection—actual justification, actual rightness or righteousness. Even when Abraham's tests were all passed satisfactorily he could not still be actually justified or made actually perfect; because he needed to be redeemed with the precious blood of Christ. As a member of Adam's family he was under a death sentence which must be annulled before he could be actually justified to the perfection of human life. Abraham had done his part to the divine pleasement, but he must wait for his perfecting until the great Mediator, the second Adam, Head and body, would be complete and the New Covenant be sealed with Abraham and his natural seed, giving them earthly restitution and perfection at the hands of their mediator—. Heb. 11:38-40.

When our Lord Jesus at his first advent died some one might have said, Now Abraham and all the ancient worthies are justified. But that would not have been strictly true. It would have been true only in the sense that an unconscious, half-drowned child had been caught by its rescuer. An onlooker might shout, Hurrah, the child is saved! Yet really the rescuer must get the child into the boat and the work of resuscitation must be accomplished before the child would be fully saved.

Even when our Lord Jesus "ascended up on high, there to appear in the presence of God for us," and made satisfaction for our sins, as did the typical priest, sprinkling the blood of Atonement on the Mercy-Seat—even then Abraham and the other ancient worthies were not saved—not actually justified or made actually right—nor legally right. Why not? Because the precious blood was not then applied on behalf of Abraham and the other Ancient Worthies, nor on behalf of the world in general. The Apostle declares, "He appeared in the presence of God for us." We are not finding fault with those who lump matters and in a general way say, "Christ died for the whole world." We heartily assent to that. He did die for the whole world in the sense that in God's "due time" the whole world will have the full benefit of the merit of his sacrificial death. Thus again, "He is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." His death had as its ultimate object not only the cancellation of the church's sins, but also ultimately the cancellation of the sins of the whole world. But when he ascended up on high he made application "for us" and not for the world. As already shown he will make a fresh application of his own blood for the sins of the whole world at the close of this Gospel age—this antitypical Day of Atonement.

Notice how distinctly the Scriptures differentiate between the church class (the "little flock" of under-priests, and the "great company" of antitypical Levites) and the remainder of mankind, "Ye" "we" and "us" are terms Scripturally applied to those "called" during this Gospel age to be sharers with Christ in the high or heavenly calling—on the spirit plane like unto the angels. These are "not of the world," nor are they styled the children of Christ, but "his brethren," of whom he is the Elder Brother—Christ's members over whom he is the Head—the bride class, of whom he is the Head or Bridegroom. On the contrary, Israel and the whole world must get their life, and restitution rights and perfection from The Christ, the Mediator. Thus our Lord will be the Father or Life-Giver to the world. He is not the life-giver to the church, his bride, his members. Although we were "justified through faith in his blood" we never received earthly life and human perfection from him actually. We received merely an imputation of earthly life-rights for the purpose of permitting us to offer ourselves "living sacrifices, holy and acceptable to God," that we might become members of the body of Christ, the Mediator, the Priest, the King of glory. "The God and Father of our Lord Jesus Christ hath begotten us." Ours is a spirit-begetting similar to that of our Lord Jesus and from the same source and for the same reason—because of our obedience, even unto sacrifice—made acceptable through our great Redeemer's merit.

Of Abraham, Isaac and Jacob it is written that they shall be the children of The Christ; they will receive the earthly life and its full restitution privileges directly from the Redeemer—"in due time." The world has not received life in any sense as yet. Hence the Apostle says, "The whole world lieth in the wicked one." Jesus, the appointed Mediator between God and the world of mankind, has not yet taken up his work for them. They must wait until he shall have finished a preceding work "for us"—the gathering of the elect little flock from the world as his "members," "his body," his church.

When the time shall come for our Lord to make application of his merit on behalf of the world of mankind in general—for all not included in the household of faith, "us"—Abraham and all the ancient worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a "better resurrection" than the remainder of mankind will enjoy. Having been approved of the Lord in the past they will be granted restitution instantly; whereas the world will come up to that plane of actual justification or human perfection by the slower processes of the Millennial age. But the ancient worthies, like the remainder of mankind, reaching human perfection (actual justification) will be the children of Messiah. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16) Hearken to the Apostle. They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first.—Heb. 11:38-40.

OUR JUSTIFICATION BY FAITH

As there are three steps to Abraham's actual justification—two of these his own and one the Lord's—so also in our justification we may see three steps. As Abraham heard the call of God to leave his father's house, so the household of faith during this Gospel age is called of God to leave the world, to turn aside, to become his people under such experiences of joy and sorrow as he may see best for them. From the time we took the first step (or even as children of those who had taken the step of obedience), we were counted justified by faith, as Abraham was when he left Haran and entered Canaan. But as he was not yet justified to life, neither were we, until after we had come to the point of test and had proven faithful. As Abraham's faith was tested in the demand that he offer up Isaac as a sacrifice, our faith and loyalty were tested when we heard the message, "Present your bodies living sacrifices, holy and acceptable to God, and your reasonable service."

Our justification by faith holds thus far, but after reasonable time, if we decline to make the sacrifice, it demonstrates that our faith was insufficient, that our loyalty was insufficient, that we could not attain the glorious things to which we had been invited—that we were not worthy. Such, the Apostle implies, receive the grace of God in vain. After a reasonable time their justification to fellowship with God lapses and their peace and joy correspondingly diminish. They had an opportunity of attaining the great favor or high calling of this Gospel Age, but they failed to improve it. Their relationship to God thereafter will be the same as that of the remainder of mankind. They will be held over to be dealt with by the Redeemer under the New Covenant, to be blessed by its Mediator under his Mediatorial kingdom.

But some who, during the time of the call of this Gospel age, left the world behind and came into relationship with God through faith and were "justified by faith," were courageous to the degree of presenting their bodies living sacrifices, after

the Redeemer's example. These, during "the acceptable time," were accepted and got divine evidence in their begetting by the holy Spirit to membership in the new creation—sons of God on the spirit plane, as members of Messiah's body, the church. These did not receive actual justification—they were not made actually perfect, yet their rights to human perfection all terminated when God accepted their sacrifice. Their reckoned justification was vitalized at the moment of consecration. By this we mean that at that moment God treated them exactly as he would have done had they been like Jesus, actually "holy, harmless, undefiled and separate from sinners."

Let us illustrate this matter. Suppose that A——, as a reward, gave to B—— a note calling for a New York draft for $1,000 at any time before January 1, 1910. Let that note represent the justification by faith which becomes ours upon believing in Christ and turning from the world and from sin. The New York draft in the illustration would represent the begetting of the holy Spirit to spiritual sonship. As the draft could be secured only by the surrender of the note, so the spirit nature will become ours only through the surrender of all earthly rights—our own and those imputed (not given) to us by the Lord. As the note is good only for exchange for New York draft, so our justification is good only for the purposes designated—to enable us to "present our bodies living sacrifices, holy and acceptable to God." As the note would lose all value if not used before January 1st, so our faith-justification will lose all value if not used in time. As the note presented in time would secure to the holder the New York draft, it signifies that that moment it ceased to be a promisory matter of faith and became an actuality. The New York draft would represent the begetting of the holy Spirit. The later cashing of the draft "in due time" at the bank would illustrate the making of our calling and election sure by faithfulness even unto death, when the coin value of the draft would come fully into our possession.

Whoever, after receiving the New York draft, should lose or destroy it could not go back to the bank and claim the original note. So those who have received the begetting of the holy Spirit, if they misuse it or lose it entirely in the second death, can have no claim upon the Lord for human restitution. Their full share of Christ's merit has already been granted such, and "Christ dieth no more."

We have shown the different features of faith-justification and the necessity of a full test of obedience before the justified could be acceptable to God, either for the "better resurrection" to human perfection of the ancient worthies, or as the ground or basis of the church's acceptance to the new nature. Next let us notice that if our Lord, when he ascended on high, had appeared in the presence of God for the whole world instead of merely "for us," then the whole world would have been brought into relationship to God just as we have been—at once, and not at the close of a thousand years of uplifting. Would such a cancellation of the world's sins that are past and such an introduction of them to the Father as imperfect beings have been to their advantage? We answer, No. No more would have been advantaged than are advantaged now—the comparatively few.

All of Adam's children are weak, imperfect, and only such of these as turn to the Lord with all their hearts and exercise faith and obedience could possibly be acceptable to him—even through Christ. Consequently, all the remainder, thousands of millions, would have been unacceptable and their justification through Christ's merit from the original sins would merely have put them on trial afresh for everlasting life or everlasting death. They would have been condemned as enemies of God and of righteousness—not merely enemies through wicked works of the flesh, which they could not control, but enemies at heart, "carnally minded—not subject to the will of God." What the world needs is something entirely different from what is now, by God's grace, accorded to the Church, the household of faith. Blessed are our eyes, for they see, and our ears, for they hear, and our hearts, for they are desirous of fellowship with God; otherwise he would not accept us as living sacrifices and justify us through the precious blood and sanctify us through our covenant of death. What the world needs is just what God has provided for them.

(1) A strong kingdom to crush the power of Satan and set mankind free from his blinding and enslaving influences.

(2) It needs further the establishment of a kingdom of righteousness to mete out rewards and punishments promptly.

(3) It needs also a merciful high priest, not only sympathetic, but backed by a merit then applied on their behalf, giving them fully into his control to be uplifted mentally, morally and physically.

(4) In order to comply with the Lord's promise to natural Israel, all these blessings of the New Covenant must reach the world through Israel as the channel.

(5) This Mediatorial kingdom will begin at the close of this Gospel age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the ancient worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. "This is my covenant with them when I shall take away their sins." (Romans 11:27; Jer. 31:33) Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant.—Ezek. 16:60-63.

Under the new regime of the New Covenant and its Millennial kingdom (in the hands of the antitypical Moses, the Mediator of the New Covenant), the Law will go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (natural Israel). The result will be wonderful blessings—mental, moral and physical uplift, freedom from pests, the elimination of disease, etc. The start on the highway of holiness will there be made and the blessings of the Lord will fill the whole earth. Many nations will perceive and take note and desire to share those earthly good things with Israel. But the New Covenant will be made only with Israel. And the only way in which the other nations can receive a share of those restitution favors will be by becoming Israelites—coming under the laws, regulations and disciplines of the New Covenant. The restitution blessings will be so attractive that we read, "Many nations shall go and say, Come, let us go up to the mountain of the Lord's house; he will teach us (as well as the Jews) of his ways; and we (like them) will walk in his paths."—Isa. 2:3.

Thus the highway of holiness will be opened up through Israel, through the ancient worthies, through the New Covenant made with them. That highway of holiness will lead from imperfection to perfection, justification, restitution of all that was lost in Adam and redeemed at Calvary. Thus gradually, as the famine drew the Egyptians to Joseph for the bread of life, so those Millennial conditions will draw all nations to Israel to obtain perfection and everlasting life.

The justification of the Millennial age will not be a faith-justification, but an actual-justification, gradually attained under the New Covenant conditions, "Do and live;" but also under the merciful provision arranged through the Mediator of that New Covenant. During that Mediatorial reign all refusing to come into harmony with the kingdom arrangements will first of all fail to receive the special blessings that will then be given to the willing and obedient; and, persisting in their wrong course, they will ultimately be cut off in the second death without hope of recovery. With the conclusion of the Millennium all mankind will have reached the condition of actual justification, or perfection through the merit of Christ applied as Mediator of the New Covenant through Israel. And all the world of mankind then perfected will be Israelites, just as all nationalities come to the United States and here become citizens. Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.

When our Lord at the close of his Mediatorial kingdom will deliver over the control to God the Father, he will deliver only Israelites—the seed of Abraham; as it is written, "I have constituted thee a father of many nations"; "Thy seed shall be as the sand of the seashore" for multitude. (Hosea 1:10) Later on that great host of Abraham's seed, after having been delivered over to the Father perfect and thoroughly able to keep the divine law (without any allowances), will be tested by the liberation of Satan for a little season. The adversary will go up on the breadth of the earth to deceive all—the number of all being "as the sand of the seashore." How many will prove unfaithful and fall into the snare he will be permitted to lay for them is not indicated; but God will not fully and completely receive any into eternal life without first testing them as respects their loyalty to himself and the principles of his righteousness. One of the very tests which he puts to the church in the present time—testing us, however, not according to the flesh, but according to the spirit, according to the intents of the heart—is our obedience to his Word and Providences. Only the submissive will pass the inspection. All the heady and high-minded and self-willed will surely be rejected. "Let us, therefore, humble ourselves under the mighty hand of God, that he may exalt us in due time."—1 Pet. 5:6.

GOD'S GRACE AND GOD'S REWARD

"The grace of God which bringeth salvation hath appeared for all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious revelation of the great God and our Savior Jesus Christ."—Titus 2:11-13.

God's grace or favor relates primarily to the mercy which he purposes to extend to Adam and all of his posterity through our Lord Jesus Christ. It is grace or favor because it is a thing not merited—it is not a reward. It has appeared for all men in the sense that it has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. It bringeth salvation in the sense that the opportunities afforded by grace make possible our salvation from sin and death conditions. It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sintul and must become so also in our sight. It teaches that we should forego the weaknesses, the tendencies of the flesh, and should resist them and show our preference for righteousness by our zeal in fighting against sin. All who will eventually get God's blessing and perfection on either the earthly or the heavenly plane must come to this standard of loving righteousness and hating inquity, else the blessings of God's grace will not continue with them.

And, contrariwise, when the sinners shall have been fully lifted out of their weakness and imperfection and fully established in righteousness, grace or favor toward them will be at an end; because they will no longer have need for it. They will, however, to all eternity, assuredly acknowledge with gladness the grace which saved them and lifted them to full salvation and accord with the divine law.

During this Gospel age God's grace is manifested in a variety of ways, whereas during the Millennial age his grace will be manifested merely through the operation of the Millennial kingdom and its influences. Now, God's people have his grace through Christ in the arrangement provided for the justification from their sins and weaknesses on the basis of obedient faith to the extent of ability. To abide in God's grace we must turn from sin to serve the Lord. Then we were brought to a knowledge of a second step of grace—the privilege of using our faith-justification as a basis for sacrificing with Christ and becoming partakers of his divine nature, glory and kingdom. After we had taken the step of consecration, a third step of grace was opened to us—the begetting of the holy Spirit and the induction into the School of Christ to take his yoke upon us and learn of him. Grace still pursued us. After cancelling our share of original sin and imperfection, grace provided also for our continuance in the love of God, after we became new creatures. The "new creature" has need of grace and mercy because it has for its expression only the "earthen vessel," which is frail and prone to sin, weakness and error.

The new creature cannot sin—wilfully—and it never had "original sin"; but it could be strangled by the old nature, if the latter were allowed to revive and regain the control. God recognizes the flesh as dead and deals only with the new creature, which never knew sin and which never could love sin. Nevertheless the new creature has a responsibility for its earthly tabernacle, the body, just as a man has responsibility for the conduct of his dog. If he knows the dog to be vicious he must muzzle him. If he does not encourage the dog to do mischief, he is still responsible for him and liable for his depredations. So the new creature is responsible for his body of flesh. Because he cannot fully control thoughts, words and actions, there are sure to be trespasses. And these must not only be fought against, but must be repented of—taken to the throne of the heavenly grace for forgiveness. Here again the voice of grace is heard speaking peace through Jesus Christ the Redeemer, for the Redeemer through divine arrangement is our Advocate. As such he is both able and willing to apply all that may be needed to make good our errors of weakness or ignorance. God's grace continues thus with us to the end of the journey, lending assistance at every step.

But there are certain things which are not of grace. While justification, the basis of our sacrifice, is of grace, our presentation of our bodies living sacrifices is not of grace. The knowledge of our privilege is by grace, but our sacrificing is of our own volition. It is this spirit of sacrifice and its manifestation in the spirit of loyalty to God and to righteousness which God purposes to reward with association with the Redeemer in his kingly glory, honor and immortality. In this we are copies of God's dear Son. "If we suffer with him, we shall also reign with him." Notice well the rewards promised: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) "They shall walk with me in white, for they are worthy." (Rev. 3:4) On the other hand, it may be truly said that all of our blessings and favors are of God's grace, because we could never have merited any of them ourselves—because the foundation of all our blessings, honors, glory and immortality rests upon the grace of God in Christ, without whom we could do nothing and would be nothing.

HEALING ALL MANNER OF DISEASES

MATTHEW 8:2-17.—MARCH 6.

GOLDEN TEXT:—*"Himself took our infirmities and bare our weaknesses."*—V. 17.

Although the Great Teacher healed all manner of diseases, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message.

(2) To be illustrations of his great work of the future when in kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely.

(3) They were tests of the Master's own faithfulness to his consecration vow. Throughout his healing ministry he laid down his life, so that after three and a half years of ministry, the Perfect One had so exhausted his vitality that he could not carry his own cross, as could the thieves who accompanied him. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished." Thus our Lord's miracles were performed, as the prophet declares, at his own expense, his own sacrifice—"Himself took our infirmities and bare our diseases." Every healing performed, to a proportionate extent decreased the Lord's vitality. So we read, "Virtue (vitality) went out of him and healed them all."—Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures symbolically to represent sin, and the cleansing of it to represent purification from sin. It was classed as incurable and hence our Lord's curing it demonstrated his supernatural power. In the case under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth amongst the people; for so doing would tend to make him too popular, as in some cases it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the law. And furthermore Jesus wished that his miracles should be "a testimony unto them"—unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

Not much religion might be expected from Roman soldiers, yet our Lord testified of the one whose servant he healed that his faith was greater than any he had found amongst the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him, the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he spoke the word of healing. Jesus dismissed the centurion saying, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed.

There is a lesson for us in these words—our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please God." And those who cannot exercise faith cannot have share in the blessings offered under the Gospel call, but must wait for the demonstration of the Millennial kingdom.

The circumstance served as a text, and prophetically the Lord declared what must have seemed peculiar to his hearers—that many would come from the East and West—Gentiles—to be associated with Abraham and Isaac and Jacob in the kingdom, while Israelites would be cast out of divine favor into outer darkness of disfavor and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial kingdom, but supposed none other than Jews would be in or of it. The nucleus of the kingdom class was Jewish—from

the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the kingdom class. In connection with these Abraham, Isaac and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which will shortly be in evidence.

While the faithful of the Jews will share that kingdom, the nation as a whole was rejected from divine favor and cast into "outer darkness"—the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. The same is true of the apostolic healing—the healing blessings were all wrought upon those outside of the discipleship. This was because the "call" of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule, neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

POWER OVER THE ADVERSARY

MATTHEW 8:23-34.—MARCH 13.

GOLDEN TEXT:—"*What manner of man is this, that even the winds and the sea obey him?*"—V. 27.

Several of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly a great storm arose, as is frequently the case on that lake. The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Save, Lord, or we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words, "Why are ye fearful, O ye of little faith?" Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, "What manner of man is this, that even the winds and sea obey him." Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust him and rest by faith in his loving care.

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs under certain divine limitations and regulations. Thus St. Paul designates him the "prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

We remember the case of the Prophet Job and the Bible testimony, that God permitted a trial of his faith and allowed the adversary to have great power over his affairs. We recall that some of that power was exercised through a cyclone, which destroyed the house in which Job's children were gathered.

Possibly the adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The "Prince of the power of the air" may have thought to destroy the Savior in this manner, as later he evidently had to do with his crucifixion between two thieves. In the one case his effort was thwarted by the word of Jesus. In the other case it was permitted to reach success—because "his hour had come." We may well remember, too, the declaration that Satan, who had been working with Judas previously, fully entered into him, according to the account, on the night of our Savior's betrayal.—Luke 22:3; John 13:27.

This study tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is the "prince of devils." We must not forget that the Scriptures deny that these demons are disembodied men and that they each most distinctly that they are fallen angels.—2 Pet. 2:4; Jude 6.

The Bible tells that these fallen angels at one time were holy, but that in the period before the flood they became contaminated with sin through association with humanity. Since the flood, cut off from association with the holy angels and from liberty to materialize and appear as men, they have, nevertheless, sought to break down the barriers. Not permitted to materialize, they have sought to control, to obsess and to possess humanity—using the human body as their medium, their body, to the extent of their ability to break down the barrier of the human will. The Scriptures continually guard us against having anything to do with necromancers, wizards, witches, mediums, or others, who claim to represent and speak for the dead. The Bible assures us that "The dead know not anything," and that the only hope for them is in the resurrection and that not dead humanity, but fallen angels, strive to communicate with us and through us. We are not in this blaming spirit medium with being in collusion with the fallen angels knowingly. We believe that they are deceived, as are others. Indeed, the Bible alone gives light on this subject, as we have been able to point out to many mediums whom we have recovered from their delusions.

The two maniacs of verse 28 were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the obsessed ones and how the evil spirits answered through them that they were legion—that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of probably hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. When we consider the nature of the hog, it would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog will stand still while his fellows in the same herd may become greatly excited. Each hog is independent in his action. The number of demons was indeed legion. Unable to break down the barrier of the human will in a general way, they crowd into poor human beings whose will-barriers have been let down.

Continually we warn people, in harmony with the Scriptures, against Spiritism and everything occult, as being of the adversary. We warn them also that hypnotism and everything which breaks down the human will is injurious and leaves the person the more subject to the invasion of these fallen angels into his mind, his affairs, who, if yielded to, endanger his sanity through obsession.

The result of this miracle shows the power of selfishness. The multitude came to see the miracle—two men who had been crazy, clothed in their right minds. "But," said they sordidly, "What a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitude are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the destruction of everything obnoxious to the divine will—even as swine were contraband of the Jewish law.

THE PHILOSOPHY OF THE RANSOM

Watch Tower readers can bear witness of the fact that this Journal has always encouraged the study of the Scriptures and the attainment, so far as possible, of an intellectual appreciation of God's Word. We have, however, always insisted that Divine Revelation was intended, not to puff us up with mere knowledge of divine mysteries, but to build us up in the character-likeness of our Redeemer and of our Father. Hence our frequent reiteration of St. Paul's words, If I had all knowledge and understood all mystery, yet had not love, it would profit me nothing.—1 Cor. 13:2.

We should steer clear of the two extremes:—

(1) Of those who lay all stress upon the heart and feeling and ignore a study of the divine Word and its mysteries.

(2) Those who study the Bible from curiosity, or from a desire to shine before their fellows, and who ignore heart-development and a sympathetic entrance into the spirit of the divine plan.

Doubtless many of our readers understood fundamentals of the Gospel of Christ before they came in contact with the DAWN-STUDIES and their elaboration of the philosophy of the Divine Plan. We are sure that many would be inclined to say, "No, I never understood anything whatever respecting ransom, restitution, justification and sanctification until I read THE WATCH TOWER publications; my previous Christian experience seemed hazy, like a dream in comparison with present realization of the length and breadth and height and depth of wisdom, justice and love divine."

But no, dear Brother, we remind you that even your hazy ignorance of the philosophy of the ransom did not hinder you from mentally grasping and appropriating to yourself the great general fact that "Christ died for our sins, according to the Scriptures" (1 Cor. 15:3), and that we have "redemption and remission of sin through his blood." On the basis of that faith and without philosophizing you had "peace with God through our Lord Jesus Christ." More than that: you possibly had some appreciation of having made a consecration to the Lord, turned over a new leaf, etc.—however vaguely you realized this. And you had lessons in the school of Christ along certain lines, even though you did not know that you were in School preparing for the great work of the future—the judging of the world. You know something about self-sacrifice, too, even though you did not appreciate the philosophy of how you were to share "in the sufferings of Christ" as a member of his body.

It is well that we call these things to mind for two reasons:

(1) The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet opened to the philosophy of the Divine Program.

(2) It will keep us from becoming excited when some poor fellow-traveler, falling asleep, has the nightmare and shouts, "Wake up! Wake up! THE WATCH TOWER has denied the ransom, the Mediator and the New Covenant, and has been doing so for thirty years." The poor brother who is thus excited should consider his own mental state and realize that he has never seen a philosophy of the ransom presented in any other publication. If he can produce it we will be glad to have him cite it to us—volume and page. The difficulty has been superficiality. He never comprehended the philosophy of the ransom—or possibly he did and has become blinded to it.

Faith in the Atonement is the important matter. But the more accurate our knowledge, the stronger and firmer and more intelligent will be our faith. If the brother who thinks he is waking up when he is really going to sleep will sit down and connectedly attempt to put together a philosophy of the Atonement he will do himself a great service, for he will soon discover that in picking out a few threads of argument from our presentation, he has spoiled his philosophy entirely. He will find himself unable to lay down systematically, logically, reasonably, the divine plan of ages, tracing it from the promise made to Abraham to the close of the Millennial age.

It is one thing to pick a quarrel, to dispute and object and to quote a text here and there on a subject, and to "throw dust;" but it is quite another thing to systematically map out the covenants, their mediators, their time, their place, the types, the antitypes, etc. Any of us may take a narrow or a comprehensive view of a subject such as the ransom. One time we might say broadly and truthfully, "Everything was secured by the death of Christ." Or, more accurately and minutely we might proceed along the Scriptural lines to note the various steps of the divine program in our Lord's leaving the glory of the heavenly condition to be born a babe—in his boyhood experience; in his consecration at Jordan; in his death at Calvary; in his ascension; in his appearing as the Advocate of the church before the Father; in his pouring out of the Pentecostal blessing; in his dealing with the church during this Gospel age, developing an elect "little flock" and also a "great company" to the spirit plane; in his second coming; in the uniting of his members, his bride, to himself; in his sealing the New Covenant for Israel—and for the world through the privilege of becoming Israelites; in his Millennial reign of glory and the end thereof, when "he shall see of the travail of his soul and be satisfied."—Isa. 53:11.

Similarly we might speak of the ransom—that "Jesus gave himself a ransom for all, to be testified in due time." Undoubtedly that was the divine intention. But the application of the ransom during this age to the church and during the next age to the world is a further elaboration, showing the relationship of the "due time" to the great fact of a ransom price and its broad application, ultimately for all.

What constitutes a faith in the ransom, and what constitutes a denial of it, are proper questions, proper studies. Irrespective of perfect or imperfect philosophy, a true believer in the ransom is one who acknowledges—

(1) That the reconciliation to God has already been effected and that the basis of that reconciliation lay in the merit of Christ's sacrificial death.

(2) To deny the ransom is to deny one or both of those propositions directly or indirectly. For instance, for anyone to claim relationship with God on the ground of his own perfection or meritorious works, aside from Christ's sacrifice, would be a denial of the second proposition. For anyone to claim that he is not reconciled to God through the death of his Son is to claim that he has not yet had experience with the blessings secured through the ransom. It means a denial or rejection of his share in the ransom—a denial of At-one-ment between him and the Father. Hence those who claim that they need a mediator are denying the At-one-ment as between God and themselves—and this means, so far as they are concerned, a denial of the effectiveness of the ransom. A ransom which did not at-one for sin and bring the sinner back into full fellowship with God would not be a ransom.

We are not hereby claiming that those who say that Jesus is their Mediator are knowingly denying the ransom. We assume that many of them are merely confused and will ere long, under God's providence, see matters more distinctly. We are merely pointing out that theoretically and logically such deny the finished work of Christ on their behalf, when they claim that he is the Mediator between them and God. It seems remarkable that any could become so confused as to imagine that, as New Creatures, they ever sinned or were ever alienated from God. It was not as new creatures that we needed ransoming. It was the natural man fallen through sin whose sin needed to be atoned for by the death of the Man Christ Jesus and the application or imputation of the merit of that sacrifice.

The application of our Lord's ransom merit "for us," when he ascended up on high, had the effect of immediately cancelling all of our sins and bringing us into direct at-one-ment with the Father the moment we by faith accepted the Lord's terms and presented ourselves living sacrifices. Not even for one moment did Jesus stand between us and the Father. The very moment that he applied to us his merit was the same moment in which the Father received us as new creatures begotten of the holy Spirit. "Sons of God without rebuke." (Phil. 2:15) Our Lord Jesus was made unto us wisdom, justification, sanctification and will yet be made unto us deliverance; but it was God that drew us, that called us. "It is God that justifieth." (Rom. 8:33) It is God that sanctifies us to himself and that will by and by raise us up also by Jesus to the glorious perfection of the divine nature. Our Redeemer is our Advocate who, covering us with the robe of his own merit, presents us at once and directly to the Father, without any one between.

Note, in contrast, how differently the Ransom merit will effect the world of mankind during the Millennium. It will not similarly cancel their sins and instantly turn them over to the Father. To do so would mean their ruination, for the divine law would instantly condemn them to death again; because carnally minded, rebellious, not subject to the Law of God. The merit of the ransom will be applied for the world indirectly in the sealing of the New Covenant with Israel, so that all the world under that Covenant provision and under the great Mediatorial kingdom of righteousness, for a thousand years may have fullest opportunity for the opening of the eyes of their understanding, for the changing of their stony hearts to hearts of flesh, to human love and sympathy. During the age none will be introduced to the Father; the Mediator will stand between God and man until he shall have perfected the willing and obedient—until he shall have actually justified them. All will be under the judgment of the

royal priesthood after the order of Melchizedek for disciplining and uplifting. During that age all those who refuse to heed that Great Prophet, Priest, King, "Mediator between God and men" will be utterly destroyed from amongst the people in the second death. (Acts 3:23) Not until the end of the Millennial age (not until mankind shall have reached absolute justification or perfection) will the full results of the ransom be theirs. Then they will be introduced to the Father blameless and unreprovable.

In a word, then, the efficiency of the ransom price of our Lord's sacrifice comes instantly to the consecrated believer through faith-justification and obedience of sacrifice, while the merit of that ransom will properly be gradually bestowed upon the world during the entire Millennial age.

QUESTIONS ON JUSTIFICATION

Question.—(1) Did the Court of the Tabernacle represent justification by faith merely, or did it represent justification to eternal life rights?

Answer.—In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion. In reality, all those saved during this Gospel age are called to be priests—no one is called to be of the "great company," the antitypical Levites. Those who will become members of the "great company," the antitypical Levites, will be such as have been called to the priesthood and who took certain steps in harmony with that call, but failed to make their calling and election sure. Eventually, as shown in the type, only a "little flock" of priests, will attain the condition typified by the Tabernacle itself. Eventually a large number, begotten of the holy Spirit, will fail to manifest sufficient zeal as sacrificers and will be accounted only as Levite helpers. Their place will be in the Court, as shown in type.

Now let us view the processes by which the antitypical priests and Levites reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said to draw near to the Tabernacle. To such the great altar and its sacrifice will be manifested. By faith they may then enter in through the gate and be behind the curtain in the Court. They are in the Levite attitude or position, but are not yet really Levites in the finished sense. Passing the altar they proceed to the Laver and see its water and their privilege of washing, putting away the filth of the flesh. As faith alone did not determine them to be Levites, neither does the washing or putting away of sin. They must additionally approach the Veil, which symbolizes consecration—they must stoop to this Veil and pass under it before they can belong to the spirit-begotten class.

Inside the Veil they are nominally priests. And if they will, they may proceed to enjoy the privileges of the shewbread and of the light from the golden lampstand and proceed to the Incense Altar antitypically by responding to all the opportunities and privileges granted them of laying down their lives for the brethren—presenting their bodies daily, hourly, living sacrifices in the Lord's service, "a sweet odor." If faithful even unto death they then will pass beyond the rent Veil into the Most Holy condition. As members of the High Priest's body they will then have free course, full privilege to the Tabernacle condition forever. Or rather, as shown in the other type, they become living stones in the glorious spiritual temple.

But those who made the consecration and who fail to burn the incense on the Golden Altar may not remain in the Tabernacle—they must go out again into the Court. They lose the priestly privileges, but not their Levite privileges and right to remain in the Court condition. Only a willful, deliberate rejection of the Lord's grace and turning to sin—anger, malice, hatred, envy, strife, etc., works of the flesh and of the devil, which would mean their utter destruction in the second death—would exclude them from the Court of favor. Those who pass the Gate and the Altar, some of them going, perhaps, so far as to use the Laver but refuse to make consecration of themselves, will be ultimately rejected from the Court condition. They will be thrust out and become parts of the world, to be dealt with by the Great Redeemer during his Mediatorial reign—to have all the privileges of the remainder of the world and no more.

JUSTIFIED TO PEACE

Question.—To what stage of our justification does the Apostle refer saying, "Being justified by faith we have peace with God through our Lord Jesus Christ?"

Answer.—From the time we first approach God we begin to have a measure of this peace (Romans 5:1) It continues with us as long as we are walking in the right direction, growing in knowledge and in obedience. Those whose faith or obedience stops find their peace with God diminish. If the faith and obedience extend to the point of full consecration and the begetting of the holy Spirit it becomes the "Peace of God which passeth all understanding, ruling in our hearts." (Phil. 4:7) The latter text refers to the perfected peace imparted by the holy Spirit, resulting from a full consecration to the Lord.

To illustrate: Imagine a person not in harmony with God, but feeling after him. Typically he recognizes the divine presence as represented in the Tabernacle. He draws near to God. He finds but one "gate" for entrance from the camp to the court. There he beholds the brazen altar with its sacrifice representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time of entering the court condition of faith, the peace continues to increase with each onward step of obedience. When the Laver is reached and its lessons of cleansing mind and heart are applied the peace with God increases, because of the obedience. Next, the First Veil is seen, representing consecration to death. If the stoop of full consecration to pass under the Veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you." Our peace is no longer merely through faith in our Redeemer's work, but more than this; it has become peace, the gift of God's love, the begetting of the holy Spirit, which passeth all understanding, ruling in our hearts. But if, when the first Veil is reached and seen to represent the sacrifice of all earthly interest, then that step be not taken, the result will be lessening of the peace and possibly a more or less rapid retrograde movement back toward the "gate"—toward the world.

ANCIENT WORTHIES NOT IN THE COURT

Question.—Were the ancient worthies in the condition represented by the Court of the Tabernacle? If not, why not?

Answer.—No. In their day the Priest had not yet come and the antitypical Tabernacle and its Court had not been established; hence they could not be in it. According to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that ultimately they may be granted a place with and as a part of the "great company," the antitypical Levites of the antitypical Court condition.

JUSTIFIED FULLY TO HUMAN RIGHTS

Question.—Are all who are justified freely from Adamic death the recipients of life rights on the human plane?

Answer.—If in the word freely is signified fully our answer is, Yes. Whoever is fully justified out of Adamic death is fully justified to human restitution. This will be the case with the world during the Millennium. During that thousand years the world will gradually rise out of its unjust and imperfect condition—gradually attain perfection or justification.

Applying the question to the present time—to faith-justification: A full justification would be attained only at the moment when Christ would accept the sinner as a disciple and that is at the moment of consecration. He does not spurn the sinner who is approaching him, exercising faith and evidencing a desire to forsake sin. All such are justified to their measure of faith and obedience, to have his fellowship, his aid; as it is written, "No man cometh unto the Father but by me." He invites the sinner to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me." (Matt. 11:28, 29) All thus approaching have a measure of peace and a measure of justification, but neither complete. The full or complete justification and peace are obtainable only at the moment when the sacrifice is fully tendered and accepted. At that moment our great Advocate and Elder imputes to us his merit, so that our consecrated sacrifice can be accepted.

For our Lord to impute his merit to us in the full sense sooner than that moment of consecration and spirit-begetting would be to do injury to the interests of those who would fail to go on to consecration and discipleship: because if Christ's merit were fully imputed to them, cancelling the sins that are past and presenting them to the Father, they would not be acceptable to the Father during this age unless they did consecrate to death. And, being unable to maintain themselves

in divine relationship as justified humans, they would be amenable to the second death, because the provision of the Mediatorial kingdom, etc., has not yet gone into operation. Without that New Covenant arrangement under the better Mediator no imperfect human being would have any opportunity for attaining perfection. If Christ's merit were now applied (to any except the actually justified and sanctified), it would put them directly into the hands of Jehovah and under the jurisdiction of his law, and the result would be failure, second death. Only the sanctified can say, "The righteousness of the law is fulfilled in us." (Rom. 8:4) On the other hand, note the divine arrangement that the Father does not deal with us as men, but as new creatures. The Redeemer becomes our Advocate and applies his merit at the instant of our consecration. The Father's approval by the impartation of the holy Spirit is the evidence of the acceptance of our sacrifice under the imputed merit of Christ. As the Great High Priest is a Spirit Being, so must all his members be. And it is only with the spirit-begotten ones, therefore, that the Heavenly Father deals in any sense of the word.

CAN ANY PASS FROM THE COURT?

Question.—Is there any way to retreat from the antitypical Court condition without going into the second death?

Answer.—Yes, and no. For any of the antitypical Priests and Levites to abandon the Court would mean to leave the condition of membership in the "little flock" or in the "great company" to go to some other condition. There would be no other condition for them to go to, except as suggested, the second death.

On the other hand, let us keep in memory the fact that there are at present prospective or tentative Levites. We refer to those who are approaching through the Gate of faith past the Altar and the Laver and before the first Veil, but who have never taken the consecration step, fully renouncing their earthly rights. These have had justification-peace only, and that conditional upon their obedience to the sacrificing terms of the "high calling." When they ceased to go forward, ceased to obey, their justification to peace began to die. These gradually go out of the Court, but not into the second death condition—because their justification had never reached the point of vitalization in sacrifice.

THE CHRISTIAN'S BATTLE

(OLD CREATURE)
Your brother has offended you,
Must you forgiveness show
When he has not forgiveness asked?
I really do not know
That you are called to go that far—
He's very much to blame.
Of course, I would not slander him,
Nor injure his good name;
But then, I think, I'd show him, too,
That he has quite offended you.

(NEW CREATURE)
How can I be a child of God
And not forgiveness show?
Why, he has covered all my sins,
And I must surely grow
In that sweet grace, which from the heart
Forgives by word and deed.
I would be like the blessed Lord;
For in his Word I read
That he left all the joys of heaven,
To die that I might be forgiven.

(OLD CREATURE)
Your brother has imposed on you;
Says, "All that's thine is mine."
It is not right; what shall you do?
Where will you draw the line?
Why should you share your earthly goods
Which you by thrift acquired?
That which you toil for is your own;
And you are not required
To give to every one who comes
To seek your help, your bread, your home.

(NEW CREATURE)
I've often wished that I had lived
When my Lord left his throne,
And trod this earth in human form,
That I might then have shown
My love to him, in service sweet;
But still the suffering Christ,
Walks by my side each day and how
Neglected, poor, despised,
Still needing ministries of love—
Now here's the chance, my love to prove.

(OLD CREATURE)
Your brother shows no gratitude
For all your kindly deeds.
He surely should express some thanks,
When you supply his needs.
You've loaned, you've given, you've gone without;
You've helped him all you could;
I really think, in counting up,
You've done more than you should
I'd call a halt, till he has seen
How very kind you've always been.

(NEW CREATURE)
What! work for thanks! then I should lose
A future rich reward;
All service to my brother, now,
Is done to my dear Lord.
Each little sacrifice I make,
Is precious in his sight.
To see my love and zeal abound,
I know is his delight.
For all the wealth beneath the sun,
I would not miss his sweet, "Well done."

(OLD CREATURE)
Your brother slandered you, I hear,
And tried on you to throw
Suspicious base to injure you;
Told things that were not so;
Surmised that you had evil done;
Tells others of his fears,
With coolness meets your looks of love,
And costs you many tears,
You do not owe him in return
A love which he will only spurn.

(NEW CREATURE)
'Tis not my brother you hold up;
'Tis not his faults you show.
It is my brother's enemy,
Like you, a deadly foe.
My brother does not do the things
That you lay at his door;
'Tis his old creature that one day
Shall trouble him no more.
The New Creature is my kin,
The New Creation does no sin.

(OLD CREATURE)
Your brother claims he walks in love;
Then why is he so mean?
In many people of the world
There's more goodness seen
Than he shows in his daily life;
You know you're vexed with him,
He has such ugly little ways,
And such besetting sins;
He sorely lacks in Christian grace—
Now, how can he win in the race?

(NEW CREATURE)
The way is getting narrower,
More steep and rought it grows;
And fewer they who walk therein.
Lord, I would be of those
Who walk on to the very end
Through good report or ill—
My chief desire to know and do
Thy blessed holy will.
Complete in me thy work of grace,
That I may see thee face to face.

REBECCA FAIR DONEY.

A LAYMAN ON THE "NEW THEOLOGY"

[A STRIKING AND ABLE REVIEW OF DR. ELIOT'S VIEWS.]

The following from The Religious Herald contains considerable truth and is well worth the reading as bearing on matters seen from THE WATCH TOWER:—

"You have probably seen in the papers references to the definition of the new theology given by Dr. Eliot, president emeritus of Harvard College, and for thirty-five years the first citizen of Massachusetts, if not of New England. But second-hand newspaper accounts are apt to be inaccurate; I thought you might like to see the original, and accordingly am enclosing a copy of the *Harvard Theological Review*, under separate cover, containing his lecture.

"Dr. Eliot has been much criticised, but for my part I admire his courage and honesty. Now, as always, he speaks the truth as he sees it, without fear or favor. Too many of the advocates of the new theology pursue the policy which a Methodist minister in a neighboring parish explained to me; they express their views freely at ministers' meetings, but have a tacit understanding not to mention them to the pews. And this respect for the tender feelings of the superstitious ones (!) who occupy the pews is, after all, not impolitic; for if the new theology were understood by the average layman, he would find it so hard to distinguish from the old atheism that, according to his temper, he would stay at home and save his money, or would try to get a new pastor installed.

"The Methodist clergyman I mention tells me that a great majority of the younger ministers of that church, in this part of the country, are believers in the new theology. A majority of the Protestant ministers that I know hereabouts adhere to it, including most of the younger men.

"You will see that Dr. Eliot's lecture consists of two parts. The first, which is negative, is practically undistinguishable, so far as I can see, from ancient atheism. In fact, the new theology, as I understand it, in its advanced form, has less belief in a God (considered as a personality, with conscience and will), who created the universe and the living creatures in it, than David Hume, Edward Gibbon, Thomas Payne, Voltaire, and J. J. Rousseau had.

"As to the positive part of the new theology—well, I shall wish to know what you think of it.

"It is easy for me to understand this state of mind of the atheist, agnostic, or materialist, and in this age so many of the foremost intellects, especially on the Continent, deny all evidence of the existence of God, that I am not surprised to learn that any man holds such views. But to deny positively, on the one hand, all those conceptions of the Creator that seem natural to man, and then, without adhering to the logic of atheism, agnosticism or materialism, to set up the hazy, and, to my mind, illogical view of God which is presented in this new theology, hardly seems normal, nor does it seem as if it could ever acquire many earnest followers among the common people. It seems to me to bear strong internal evidence of its origin in the study of the skeptical professor of theology, and to have, if I may use the expression, a perhaps unconscious but yet hypocritical origin. Of course, when I say this, I do not at all refer to Dr. Eliot.

"But let us put ourselves for a moment in the place of the man who has been ordained to the Christian ministry, who has lost faith and lacks the courage to turn his back on his calling and his friends, to confess himself a failure, and to begin life anew. To such a one the new theology appeals strongly; it saves his consistency; it saves his salary; it saves him from the humiliation that open apostasy would involve. Skeptics commonly feel more or less dislike of an ex-priest; the faithful consider him an apostate. But by embracing the so-called new theology, he holds his pastorate or lectureship and wins reputation as being learned, liberal and progressive.

"Whatever the cause may be, the so-called new theology seems to be dominant in most Protestant theological seminaries in Germany, England and the northern part of the United States, or where not dominant, to be rapidly increasing its influence.

"You will note in Dr. Eliot's lecture that in denying the existence of a conscious personal God (as distinguished from the God who is the sum of all living souls, human and brute, good, bad and indifferent alike), he denies all hope of a future life.

"How curious, also, the misunderstanding of the mission of pain on pages 399 and 400. The most ordinary intellect ought to see that if there were no pain in the world, a baby would chew off its own fingers; a cat, or even a child, would walk into the fire before intellect had taught him his danger; and so on to the end of the chapter.

"Perhaps one might think that because this lecture was delivered at Harvard it is too extreme a statement of the New Theology. But the New Theology is world-wide. For many of its disciples it has no God (except as the soul of the universe may be a God, if one can grasp that idea), no inspired Bible, no heaven-sent Savior of the world; its fundamental principle, if I have been able to make it out, is the absolute and positive negation of any supernatural power whatever in the past, present or future, with all that that implies. And as far as its professors and votaries have come under my observation, it is, in this fundamental principle, pretty much the same at Harvard, Union, Yale, Chicago; very much the same among Episcopalians, Methodists and Baptists as it is among Unitarians and Congregationalists; and it seems to have won a large majority of the young clergy of the Protestant Churches in this section. There are minor differences, of course; Dr. Eliot's position is the advanced logical position, towards which all the others are tending, but which not all have yet reached. Some men, moreover, are entirely subject to the influence of the new theology; others are influenced partly by the new and partly by the old in all stages of progress, but in general acquiring a little more of the new leaven and losing a little more of the old each year.

"Well, this is rather a long letter on theology from one who is not a theologian. My interest is not wholly, perhaps not chiefly, theological; it is rather practical and sociological. I have long been convinced that the church could not adopt Darwinism without being killed by it, and the New Theology is largely the effect of Darwinism on the church.

"We all know that there is a sort of elective affinity between unbridled democracy and atheistic socialism. By unbridled democracy, I mean the kind which gives to the Sea Island negro the same political weight as to his former master; which gives to the half-pauper, half-vicious denizens of the slum districts of our great cities the same voting power as the independent householder or business man possesses; aye, which give them more, since as they are more numerous, they who pay no direct taxes are allowed, in effect, to levy them on those who do, by electing aldermen and other officers as worthless as themselves—the sort of democracy which really believes the old maxim, *"Vox populi, vox Dei."* This may seem like political heresy to many, but when the new theology shall have destroyed the common man's belief in God, the feeling of moral obligation to him and to our fellows, as his children (as it will do if it is not vigorously opposed), and when the Marxian missionaries shall have made as much progress in teaching their gospel of robbery to the negroes of the South and the poorer classes of our cities as they have already made on the Continent, and are making in London, we shall begin to appreciate what sort of a *Vox Dei* the *Vox populi* of a godless people can be. This affinity between extreme democracy and atheistic socialism has long been strikingly manifested on the Continent; it begins to be seen in England and America. The North of Germany, I am told, is so far won by atheistic and Marxian socialism—the so-called Social Democracy—that the existing order is chiefly maintained in the German Empire by the Catholic South, the country districts, and the well-drilled bayonet.

"And to me, one of the most interesting things in connection with the so-called new theology is the fact that so many of its disciples are showing as much affinity for militant socialism as the atheism of the Continent shows, and for the same reasons. This, of course, is not true of all its disciples or teachers—is emphatically not true of Dr. Eliot—but it seems to be a tendency of the system.

"Christianity teaches that man is inclined to sin; that his natural impulses are often bad; that he needs human government as well as divine guidance; 'The powers that be are ordained of God.' The majority of the followers of Marx and many of the professors of the New Theology alike deny the existence of God (in the sense in which the church has heretofore understood that existence), and the tendency of man to sin; they say that man's natural impulses are good and for the most part teach that salvation lies in the destruction of poverty and misery. Christianity teaches brotherly love, but forbids robbery and even covetousness. Marxian socialism pretends to advance brotherly love, but its maxim is

the appropriation of all the means of production (farm and factory alike) to the use of the State, without compensation; and the majority of its apostles, knowing well that it can never succeed where Christianity prevails, wage constant and bitter warfare on the church. And it is from their camp that the attacks on the doctrine of a future life, as tending to make contented slaves of men in this world, most frequently come. That rather astounding doctrine has to my knowledge resounded from at least three or four of the pulpits of this country within the last year, without exciting remark or answer, so far as I have heard.

"The inter-relations or inter-actions between Darwinism, the New Theology (or its equivalent, for most practical purposes, the old skepticism) and the Marxian socialism are interesting and in a way important, but much too large for a friendly letter."

THE SHEPHERD AND HIS FLOCK

Vogue, a secular journal, may not have keen spiritual vision, but it surely sees some earthly things rationally, as the following extract clearly proves:—

"Although the masculine non-church goer has for a long time attracted the disapproving attention of church writers as well as of a large number of the clergy, who have sternly rebuked him from the pulpit, he stubbornly continues to pursue the even tenor of his way. And worse than this, whereas in days gone by he alone was to any great extent open to the charge of backsliding in such respect, of late years his wife and daughter in increasing numbers have taken to omitting regular church attendance, and that without the least loss of caste, except, perhaps, in small, conservative communities.

"Why is it that men and women who not only lead respectable lives, but who devote much of the time they can spare from the most pressing personal claims to what are incontestably good works, are today so frequently to be counted among those who habitually absent themselves from divine service? This is the question over which many good parsons are in despair, and it is but natural that they should be, for between their concern for the souls of their communities, and the prospect of being left without employment, they have much to worry them. It is also the question that is perplexing church councils, which are at their wits' end to devise methods of persuading (coercion being no longer permissible in the Protestant communion, at least) people to come back into the fold. But in spite of all the perturbation and efforts at reform on the part of the religious agencies of the age, the number of the non-church goers keeps on increasing at a rate alarming to those who regard Sunday observation, according to ecclesiastical formula, as the only test of character, and the only hope of salvation.

"Perceiving the trouble churches are in over the drifting away of their congregations, ex-President Eliot, of Harvard, not long ago submitted to an interested world his plan of a new religion, but although it was cordially received by the public, the ecclesiastics would have none of it. The projected system failed to provide for any phase of current ecclesiasticism, including the ministerial office, mysticism and the like, and, therefore it is not surprising that they frowned upon it, and refused to permit it Christian sanction. But whether the Protestant leaders like it or not, the only hope of winning the majority of those who have forsaken the church back to affiliation with religious groups is the reduction of church system, as nearly as practicable, to the two principles—Love thy God with all thy heart and thy neighbor as thyself. In spite of ecclesiasticism the more enlightened classes are already engaged in conjuring out in a myriad practical ways the command of neighborly love, and it is only by a convincing presentation of the claim of God upon the loyalty of the race, that the majority of the unchurched can be made to include that also in their creed of life.

"The right of private judgment—fought for and won centuries ago—is what is now being exercised by the non-churchgoer, and what he asks of the ethical leader is not high-priced choirs to discourse glorious harmonies, or sacerdotal vaudeville of any kind. These aids to crowd-drawing do not touch the core of the matter. His demands are more serious and fundamental, for he believes that the hour has come when the church must go back to the Master, and seek from him a new interpretation that shall fit the requirements of this age."

MONEY CHANGES ALL THINGS

Assuredly the public prints assist in keeping the world straight—sometimes by sarcastic allusions like the following from the *Easton Call*. Undoubtedly the intelligence and freedom of the press should be credited with much of the advantage of our day over that termed "the dark ages." We quote:—

"One of the most amusing phases of the sacerdotal vaudeville this country is witnessing, is the way schools and colleges of the denominational kind are trying to get hold of some of Mr. Carnegie's money. It is a well-known fact that Mr. Carnegie has no gifts for institutions ruled by church boards and trustees. To comply with this condition, Dickinson College, always regarded as a Methodist institution, has been turning all kinds of somersaults. The trustees of that college met in Philadelphia recently and passed resolutions, denying that the Methodist church had any control over Dickinson College whatever, and forbidding the journals of that church from publishing any such statement. The president of the college was also instructed to report his college as "nonsectarian" in the future. So that the reforms that once caused men to be tortured and burned at the stake, now come voluntarily to the tune of the Carnegie funds.

"Soon we may expect to see Lafayette College saying goodbye to the Presbyterian fathers and falling in line for something more substantial than the dope handed down by John Calvin.

"Of course, the ecclesiastical gentlemen are making a stubborn fight to preserve the special privileges of the clergy. They say that if you take away the religious foundation, the colleges will go to pieces. This reminds us of a story: Some years ago a large manufacturing plant at High Bridge, New Jersey, was discovered on fire at night. A message was sent to Phillipsburg for aid and one of the local companies loaded its engine on a car and went to High Bridge, but arrived after the buildings had burned. Early the next morning an Irishman arrived in Phillipsburg from High Bridge. 'Well, Pat,' asked some one, 'how did our boys make out last night at the fire?' 'Sure, and they did nobly well,' answered Pat; 'after strinuous ifforts, they succeeded in savin' ivery bit of the ground on which the great buildings were built.'"

VERGING ON DANGER

The following from the *Censor* shows how the people, as represented by their spokesmen, are thinking. Our admonition to our readers is, "Seek ye first the kingdom"! "Be content with such things as ye have"! While seeing the strife and trouble coming on the world take no part in it. "Wait ye upon me, saith the Lord"! In his own time and way our God will right every wrong and Messiah's kingdom shall bless all the nations of the earth. We quote:—

"While it is a pitiful confession of their own abject weakness, when the people do without food as the only means of protecting themselves from robber monopolies, a vast amount of good may flow from the present food strike, nevertheless. While to do without meat can be nothing more than a temporary expedient, for the Beef Trust, as one paper says, can save until next month the meat you refuse to eat this month, at which time it can restore old prices, with a little something by way of interest, the movement, as a most forcible agitation, is bound to result in something, although we may feel sure that the 'passes' now being made by politicians in office will never result in much.

"Surely this general blind uprising of the people should carry a warning to Pierpont Morgan and those under him at Washington and elsewhere. The strike is a mild but distinct danger sign, and if Mr. Morgan had ever had time to read history a little bit he would see it. The extortionate price of food is not hunger, but it verges on hunger. Our masters should know that it is dangerous to fool with the popular stomach. So undeveloped is the average man, that the stomach is still lord of life. To get food is still the main incident of existence. Our masters, if they are wise, would know that it is possible to oppress the people to any extent that pleases them, so that they but have the sense to stop short of hunger. The average American can be deluded, abused and robbed to an extent that is amazing, just as long as those who spoil him leave him

enough to eat to keep him from starvation. He has no ambition, to speak of, beyond filling his stomach, and he will tolerate conditions that give him less than that. Leave him enough to eat to keep him from positive starvation, and he will do little more than murmur. But don't go beyond that point. That tyrants, oppressors and robbers have occasionally overstepped that limit has caused results which have made history. They will tell you that the French Revolution was a great protest against feudalism and a great uprising for democracy. Stuff! The French Revolution was a hunger strike pure and simple.

"How long present conditions persist in this country, depends on how soon our masters force us to the hunger point. Revolutions and reforms are not results of reasoning of the popular brain, but of feeling of the popular stomach. The people in the mass have small power of reason, and have never had much. Our degree of progress is the amount of increased nervous sensitiveness in the human stomach. Until we reach the hunger point there will be no reform in this country. The plunderers of privilege will continue to ride our necks until the insistent call of our stomachs forces us to assert our torpid manhood.

'The food strike is a thing the censor foresaw years ago. Who knows but it is the beginning of that revolution which we must have to restore our liberties? For it is a matter of history that all oppressors are blinded by their own success and keep going until they go too far—past the danger point of hunger. Thus I feel certain that while there may be breaks in the system of despoiling the people, seasons of temporary relief, this matter may be considered as merely in its incipiency. The present discrepancy between wages and prices is not a new thing; it is not of today or yesterday or last year. This conspiracy is nearly fifty years old. Ever since the Civil War the conspirators have been toiling to secure control of the government, and organize their little game. It is within the last five years only that they have perfected the vast scheme of plundering the people through monopoly of all sources of distribution. Will they quit now or be satisfied? It is not to be expected."

"ALL DECEIVABLENESS OF UNRIGHTEOUSNESS"

"The energy of the adversary, with all powers and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth, in order that they might be saved. On this account God will send an energy of delusion to their believing the falsehood."—2 Thess. 2:9-11—(Diaglott).

Do we forget that the Apostle's solemn words apply particularly in this harvest time, and specially to the closing years of the harvest? We are now in the time above all others when we may expect strong delusions, not only upon nominal Christendom, but upon those who have been specially favored with the light of truth now shining. Should we not expect that the next five years of the harvest would clearly demonstrate the truthfulness of this prophecy by St. Paul?

Some of the strong delusions are apparent enough—Spiritism, Theosophy, Christian Science, Church Federation, the adversary's means of distracting the hearts and heads of some who otherwise would be Bible students. So far as we understand the prophecies of the Bible, these delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. As the Apostle expresses it, these delusions will have their power largely because God's people have not been sufficiently awake to the privileges of Bible study—they have reverenced creeds rather than the Word of the Lord. They have worshipped and served and sought to be in accord with churchianity rather than with the truth. Hence, they are unfortified; they are without the Christian armor which St. Paul urged, saying, "Put on (therefore) the whole armor of God, that ye may be able to stand . . . . in the evil day, and, having done all, to stand."—Eph. 6:11-13.

But our special thought properly centers upon ourselves and those who, with us, have been favored of the Lord with the illumination of this harvest time. Will all of those who have heard the harvest message and rejoiced in it be safe in this "evil day," or will there be some strong delusions for them also—for their testing, their sifting?

Other Scriptures assure us that the great hour of trial coming upon the whole world must begin with the church—"with the house of God"—with those professing to be saints. St. Peter implies this when he says, "If it begin first at us, what shall the end be of them that obey not the Gospel of God?" (1 Pet. 4:17) St. Paul gives the same thought, saying of the church, "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what it is." (1 Cor. 3:13) The intimation is that the severity of the testing will come first to the saints. In whatever proportion our doctrines include fallacies, errors, in that same proportion will be the severity of our testing. Those whose faith structure contains little of wood, hay and stubble will suffer least; while those who have more of these combustibles will suffer the more.

Be it noticed that all the creeds handed down to us contain many errors and that the test of our loyalty to the truth was our willingness to renounce these and to replace them with the gold, silver and precious stones of the divine Word. For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past three hundred years, as God's people have emerged more and more from the smoke of the "dark ages." Because of these difficulties and tests the progress out of darkness into the full, clear light has been slow. At every step of the journey light and truth have been slandered, opposed, vilified, persecuted, and the advocates of truth have been pilloried and roasted either figuratively or literally.

Our adversary, intent upon maintaining his hold upon the minds of God's people, has fought every inch of truth for the past four centuries. He has made it hot for those whom the Lord has by his grace been leading step by step into the clear light of the knowledge of the glory of God and of his wonderful plan of salvation. Shall we wonder if our adversary still pursues the same course and with still greater vigor than ever—with still more "energy" than ever? By no means! We accept his present opposition as the fulfillment of Scripture and we expect no cessation, but rather a further aggressiveness on his part to the end of the harvest.

It is not necessary for us to assume that only the devilish are used by Satan. Satan uses as his agents in opposing the light, in persecuting those who go on in the path of the just, which shines more and more, the very best people he can get hold of. The pathway of the church shows from the first that the adversary has succeeded in using good as well as bad men in the accomplishment of his purposes—and undoubtedly the better the man the more acceptable would he be as Satan's servant and the more influential. Note the case of Saul of Tarsus, instigator and assistant in the murder of St. Stephen; note the fact that St. Paul tells us that he acted in all good conscience, and verily thought he did service to God and not to Satan, who blinded his eyes. Note the case of John Calvin, who, with many noble traits of Christian character, was so led astray by the adversary, so blinded, that he used his high office in Geneva to burn a fellow-Christian at the stake. Doubtless he also thought that he did God service. Note also that scribes, priests and Pharisees were responsible for the death of our Lord and thought that they did God service. Of them St. Peter says that they did it ignorantly, for had they known they would not have crucified the Prince of Life. And so, doubtless, it is today, and will be until near the close; some, loyal of heart, may be amongst our enemies—slanderers, murderers. Like St. Stephen, let us pray for them.

But we cannot hope thus of all—especially now when the light of truth is shining so much more brightly and when the Lord is especially testing the loyalty or disloyalty of those professing his name, with a view to their separation and to the determining of their eternal destinies. No doubt some who will be of the "great company" will be more or less deceived of the adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness—anger, malice, envy, hatred, strife—works of the flesh and of the devil.

Is it inquired, why? since this Saul of Tarsus was so bitter? We reply that the great persecutor of the Church had not yet received the begetting of the holy Spirit. He could not, therefore, sin against it and "grieve the holy Spirit of promise." On the contrary, those who will constitute the "great company" will all be of the consecrated and spirit-begotten class. All so begotten of the holy Spirit must have the Spirit

of Christ. If it be lost the result would not only mean loss of the illumination and going into outer darkness, but also a total loss—the extinguishing of the Spirit of begetting—the second death. Let us not forget that the Spirit of God is the Spirit of love—meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Some one has said, "It is but one step from the sublime to the ridiculous," because of the facility of human imagination. Similarly it might be said that right and wrong, truth and untruth, may be so viewed as to change the sentiment almost instantly. Hypnotists act upon this power and so do attorneys. As the case may be, the client will be pictured by the one attorney as the representative of every grace and virtue, and by the opposing counsel the same traits, acts and words may be distorted and a beautiful character be represented as hideous, mean of motive, puerile and false of conduct. Thus the Apostle wrote, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure."—Titus 1:15.

Your great adversary's endeavor, therefore, is to poison our minds, to introduce thereinto impurity, anger, malice, envy, hatred and other works of the flesh and of the adversary. To the extent that he succeeds in poisoning our hearts he alienates us from the Lord and from all those who are in accord with him; and this is his object. He succeeds best through human instrumentalities. We all know that if one dog becomes affected by hydrophobia every other animal is more or less in danger of becoming mad through even slight association—and infection. Thus Satan's "strong delusion" spreads from one to another until many be defiled by the root of bitterness. And to the mind, the heart, once embittered and out of alignment with the divine view of things, everything takes on different colors and the end of the matter is far-reaching; as the Apostle intimates, "Lest thereby many be defiled."

The embittered or impure heart sees things from its own standpoint. The evil tongue once started may "set on fire the course of nature," as St. James declares; and that evil tongue is itself ignited from Gehenna—the second death. (James 3:6) That is to say, the evil, malicious, baneful, slanderous, backbiter is already himself bitten by the adversary, and, unless cured, his would surely be a case of second death. And the same rule would apply to all bitten by him. The Scriptures, therefore, continually urge God's people to observe the Golden Rule—to do, to say, to think of others as they would be thought of, spoken of and dealt with. They continually urge upon us the putting away of bitterness, evil-speaking, busybodying, that we may the more fully and the more completely put on Christ and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering and kindness.

"If ye know these things, happy are ye if ye do them" (John 13:17), is the Lord's message. The Lord is not now speaking to those who need to be forced and pounded into proper shape, in accord with the divine character. He will deal with that class during the Millennium under the New Covenant, when his Mediatorial kingdom will bring them into subjection forcibly. Now the Lord is speaking to another class of an entirely different disposition: He seeketh such to worship him as worship him in Spirit and in truth—such as love him and love his righteous requirements of the Golden Rule, and beyond this, the high standard of the New Commandment—to love one another to the sacrificing point, as he loved the church and gave himself for the church.

The Lord is now seeking merely the class called—the "little flock" who possess the Lord's Spirit or disposition, and love the brethren to the self-sacrificing point. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease. In a word, while we still urge as always growth in knowledge, we also admonish as always growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act towards us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle towards all."

In fact, we must not even entertain an unkind thought respecting those who oppose us, but, as Michael would not speak evil of Satan, but said, "The Lord rebuke thee!" so must it be with us. And here notice the slanders of Satan. His own mind, full of ambition, accredited the Almighty with the same and told Mother Eve that God had forbidden her eating of the tree of the knowledge of good and evil because he desired to keep his human children in ignorance and under mental slavery. He even declared that the Almighty had falsified when he declared that the wage or penalty of disobedience in the matter would be death. As Satan could and did speak evil of the highest dignities, so his followers, misguided by his Spirit, speak slanderously of us. But as Michael dare not bring against Satan an accusation of railing, so let us beware that we do not retaliate upon those who speak evil of us and say all manner of evil against us falsely, because of our faithfulness to the Lord and his Word. A little while and the faithful will be rewarded.

IS THE MEDIATOR AN ADVOCATE?

Some speak of "The New Covenant Advocate." Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No. Our Lord is the Mediator of the New Covenant, but not its Advocate. He is its Mediator in the sense that he is referred to in the prophecies as the one who will fulfill his office. He began his work at his consecration and continued it faithfully to Calvary. By that consecration and faithfulness unto death he became the surety of the New Covenant—the assurance or guarantee to us that the covenant will ultimately go into effect, and that he will be the one through whom it will be made effective. He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in the carrying out of the divine purpose of the selection of the church as members of his Body—sharers in the sufferings of Christ and in the glory that shall follow. Soon the Mediator will have received to himself every member of his body, all whose names are written in the Lamb's Book of Life. Then the Mediator complete will begin his work officially. The merit of the Mediator's sacrifice, now loaned or imputed to us, the church, for our justification and sanctification, he will then, as Mediator between God and men, apply on behalf of Israel and all who may become Israelites under the New Covenant provisions, which will immediately go into effect. For a thousand years the great Mediator will stand between God and man—because God cannot accept or deal with the sinful of heart. These during the Mediatorial kingdom will receive full enlightenment and instruction and assistance, to the intent that they may be lifted out of their sin and death condition up to perfection and everlasting life. Not until they shall have reached actual perfection at the end of the Millennium will the Mediator step out of his office and thus bring together God and restored mankind—all the children of Adam except the church, the "great company," and those who die the second death. As soon as the Mediator thus steps from between God and men, mankind will become responsible directly to God, and justice without mercy will prevail. None will need or deserve mercy, because, having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true.

It can be readily seen that the world thus under the Mediator during the Millennium will need no Advocate, because they will have no dealings with the Father, but merely with Christ, the Mediator.

Note the difference between the above and the church's attitude to the Father and the Son during this Gospel age. We are introduced to the Father at once, because our hearts are in the right condition—desirous of knowing and doing of God's will to the extent of our ability and trusting in the merit of Christ's sacrifice already applied on our behalf. When we consecrate our lives after the example of our Redeemer—"to suffer with him," "to be dead with him," that we may live and reign with him—the Redeemer, according to the Father's plan, becomes our Advocate, endorses our petition, applies his merit on our behalf and becomes guarantor for us, that we may be loyal to God, or die the second death. As our Advocate, our Lord does not stand between the Father and us, but stands with us as our Elder Brother, as Chief Priest over his own House of Priests. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. 2:11, 12.

The Redeemer purposes no mediatorial work in behalf of the church. He is not styled our Mediator, but our Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) Instead of standing between the Father and us, as during the Millennium he will stand between the Father and the world, he introduces us immediately to the

Father, and the Father, on receiving us, immediately begets us of the holy Spirit. Our Lord's words, are, "No man cometh unto the Father but by me"—the Advocate of the church.

As sinners we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and to hear his message through Christ—speaking peace to us and informing us of the high calling and assuring us that "Now is the acceptable time"; that during this Gospel age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the spirit—no longer in the Court, but in the Holy.

The new creature being without sin needed no Mediator to come between it and God. On the contrary, the New Creature sings:—

"Sun of my soul, my Father dear,
I know no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servant's eyes."

But the new creature needs an Advocate. Even though it is in full relationship with the Father, and even though as a new creature it has no sin—the sins cancelled at Calvary were those of the old creatures only. Is it asked why the new creature, begotten of God, sinless, needs an Advocate? We reply that it is because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of his mortal body were all cancelled through the imputation of the Advocate's merit and at that moment the old nature died and ceased its responsibility. He that is dead "hath ceased from sin." (1 Pet. 4:1) The new creature, which at that moment was begotten and as a new mind or new will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner that the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, because he should have chained him up. So we, as new creatures, are responsible for our hands, our feet, our eyes, our tongues, in what they may do. If the tongue slander another through weakness, force of habit, etc., the new creature is responsible and must give an account. If other wrongdoings be committed, there is a similar responsibility in every case.

The new creature cannot claim that the merit of Christ has cancelled these imperfections of his flesh in advance. He can merely claim in the Apostle's words, "The forgiveness of sins which are past, through the forbearance of God." (Rom. 3:25) What, then, must he do in respect to these daily deflections—trespasses of omission and commission due to the imperfections of his flesh? The Apostle's answer is, "If any man (in the church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) "Having such an high priest over the house of God (the antitypical priests and Levites) let us draw nigh to God in full assurance of faith, that we may obtain mercy and find help in time of need." We thus pray, "Our Father which art in heaven . . . forgive us our trespasses as we forgive those who trespass against us." If as new creatures our Lord and Advocate sees that we are cultivating his Spirit of mercy towards others, he will at once advocate our plea and secure for us divine cancellation of the errors of our flesh, to which we, as new creatures, were not a party and did not consent. If as new creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. And if any sin wilfully—heartily assented to sin knowingly and intentionally and without protest—it would prove that such was no longer a new creature, but "twice dead, plucked up by the roots."

Our Lord will continue to be the church's Advocate with the Father down to the moment when the last member of his body and of the great company shall have finished his course and passed beyond the veil to be a member of the 'church of the first-born, whose names are enrolled in heaven." Then they will no longer need an Advocate, because their resurrection change will make them perfect and the good intentions of their wills as new creatures will find no impediment in their new bodies. They will be like their Lord, partakers of the divine nature and sharers of his glory and of his work. Then, as members of the great Prophet, Priest, Mediator, Judge and King, they will assist in dispensing the divine blessings to the world of mankind for a thousand years. Then our Lord's office of Advocate will terminate with the glorification of the church, and his office of Mediator between God and the world will be ready to begin.

WHEN GOD COVENANTED WITH ABRAHAM

Gradually those who went out from us because they were "not of us" are going into darkness on all subjects. This was to be expected. A root of bitterness developing in the heart affects the sight. Light becomes darkness; darkness becomes light. New things pass away. All things become old again in the wrong sense.

These friends, not content with urging unscripturally that they need a Mediator between them and God, become very angry with us because we point to them the truth on the subject—that the Mediator is between God and men and not between God and the new creature. They seem to want to have a different view, and, of course, find plenty of opportunity for it. People usually find what they look for. Infidels who are in a wrong attitude of mind and desirous of finding fault with the Bible succeed in convincing themselves of its inconsistencies, contradictions, etc. Sometimes they succeed in deceiving others whose intentions are good, but who are lacking in spiritual discernment. We suggest that our proper attitude towards these erstwhile friends is to let them alone—to allow God to deal with them. Such of them as he sees to be honest-hearted and of right spirit he will guide in judgment and lead back again into the truth; such as he cannot approve for any part of his work, he has a perfect right to cast aside. We may not murmur, but rather be glad that our eyes are open to see the wisdom and the justice of the divine decree, "The wages of sin is death." If, then, those who were once with us and "of us" have not been influenced by all the Lord's leadings in the past and the presentations of the present, what more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind?

These erstwhile friends, busy seeing what they can object to, are step by step walking into darkness. One of their recent claims of finding new light and proof that THE WATCH TOWER teachings are erroneous is that there was no Abrahamic Covenant at all; that what God said to Abraham was merely a proposition to make a Covenant and that the New Covenant is the promised one. They think that it began somewhere about the time of our Lord's first advent, but they do not know when and can find no Scripture on the subject, and are afraid to make a guess, lest it be shown to be fallacious. The reason back of this endeavor to cast out the original covenant with Abraham, and to declare that it was merely a promise that the New Covenant would be made in due time, is evident. They perceive that the church cannot properly be under two covenants, or two "mothers," and are determined that they are the children of the New Covenant; hence they strive to show that there was no covenant, except the Law Covenant, until Christ came. They are put to great perplexity when some ones quotes the Apostle's words that the "Law was added because of transgressions (added, of course, to the Abrahamic Covenant) until the Seed (specified by the Abrahamic Covenant) should come." (Gal. 3:19) Another Scripture which gives them trouble is St. Paul's statement that the Law Covenant was 430 years after the Abrahamic Covenant. They know not how to explain this in harmony with their theory that the Law Covenant was made 1600 years before the time they claim the New Covenant began.

After worrying themselves as above, some of them have taken up a new line—anything to be different—anything to prove that the DAWN-STUDIES are incorrect, blind guides. The later claim is, "Yes, there must have been some kind of covenant made with Abraham, but it was made fifty years later than the DAWN-STUDIES say. It was made after Abraham had typically offered Isaac in sacrifice." There, they tell us, God said to Abraham, "By myself have I sworn, saith the Lord; because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nation of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18.

See, they say, THE WATCH TOWER and DAWN-STUDIES have erred in saying that God made the Covenant with Abraham when first he came into the land of Canaan; whereas he merely promised it then but did not actually make the Covenant until fifty years afterward—when Isaac was twenty-five years old, and after Abraham had offered him as a sacrifice in a figure.

We reply that our critics are in error. God called Abraham while he was yet in Haran, to come out into the Land of Canaan and that he would there make a Covenant with him. Abraham believed and, at the death of his father Tereh, re-

moved to Canaan. Thereupon the Lord blessed him and consummated the covenant with him. The covenant was repeated in different forms from time to time and confirmed to Isaac and to Jacob long afterward. Even if the time of making oath to the Covenant were a matter of dispute it would not alter the fact that the covenant itself was made directly after Abraham obeyed and removed to Canaan. The various statements respecting the matter are, "I have made a covenant with thee," "I have sworn," etc. To suppose that these restatements of the divine purpose are either New Covenants or intimations that the Covenant had not been made is to suppose erroneously.

See where the argument of our friends would lead them chronologically. If the Abrahamic Covenant was not made until after the figurative offering of Isaac it would add fifty years to the chronology at that point. We base our reckoning on St. Paul's words, "The covenant, which was confirmed before of God in Christ, the law, which was 430 years afterward, cannot disannul." (Gal. 3:17) If, therefore, instead of counting the 430 years from the time Abraham entered Canaan we count it from a date fifty years later when he offered Isaac, we would be adding fifty years to our chronology. What would that mean? It would throw everything out of gear—the chronology itself and the harmony based upon it. For instance, add that fifty years and it would make six thousand years end fifty years sooner than 1872, namely in 1822, which would mean that the Millennium, the seventh-thousand year period, would begin in 1823. The absurdity of this need not be discussed. Another beautiful time feature would thus be spoiled —the one suggested by Brother Edgar—that the giving of the covenant is exactly midway chronologically between the time of the fall and the sending of the Gospel to the Gentiles, Cornelius being the first one to receive it. However, as before intimated, we can expect anything, everything, in the way of misunderstanding and misrepresentation, bitterness and personalities from these erstwhile friends. "If the light that is in thee becomes darkness, how great is that darkness!" The darkness seems to affect people, not merely intellectually, but morally, blunting their sense of right and wrong, truth and falsehood, decency and honor. Let us beware of rendering evil for evil, slander for slander, or the cultivation in the slightest sense of roots of bitterness, hatred, envy, strife—works of the flesh and of the adversary.

"HE IS NOT A JEW—OUTWARDLY"

"He is not a Jew who is one outwardly, . . . but he is a Jew who is one inwardly, and circumcision is that of the heart."
Romans 2:28, 29.

Those who argue that the Church is under the New Covenant, instead of under the Abrahamic Covenant, symbolized by Sarah, as the Apostle says, are perplexed with the plain prophecy of Jeremiah 31:31-33. It distinctly declares that New Covenant provision to be for the house of Israel and the house of Judah — the ten tribes and the two tribes of the Jewish nation. Perplexed, they answer that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them and proves that it has already been established and that they are enjoying its provisions.

In reply, we ask them first of all to read the context from Verse 27 to the close of the chapter. It seems difficult to imagine a mind so twisted and blinded that it would be unable to see that the entire passage is for the Jew—natural Israel. There is not the slightest reference to Spiritual Israel or any spiritual experiences.

In desperation they quote the text at the head of this article in proof that they are Jews and therefore in New Covenant relationship with God. But, alas for them, they thus go from one misinterpretation to another! If they will look up the context of the above text they will find that it applies not to spiritual but to natural Israel. It is a portion of St. Paul's argument showing that the Jew was not justified by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument—verses 17-24.

The culmination of the Apostle's argument is found in the next chapter (3:9, 10) in the words: "What then? are we [Jews] better than they [Gentiles]? In no wise: for we have before proved both Jews and Gentiles, that they are all under sin [condemnation]. As it is written, There is none righteous, no, not one." See the further argument of verses 19-20.

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the law and the Gentile become dead to sin in order that both might become one in Christ Jesus—Christians.

NOTE FURTHER MISINTERPRETATION

Let us ask these bewildered brethren a few simple questions, that they and we may know just where they do stand on the question of their being spiritual Jews.

Is it as "new creatures in Christ" that this claim to being Jews is put forth? Yes, they answer. We reply with the Apostle's words, "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Where is there a spiritual promise to the Jew? And the New [Law] Covenant would condemn every imperfect person, as did the Old one. "Ye are not under the Law [Covenant], but under Grace."—Rom. 6:14.

"Ah, yes," they answer, "We erred in stating that we are Jews and under the New Covenant as 'new creatures.' We will change that answer and say rather, that as Jews we were justified under the New Covenant and then became 'new creatures' and members of Christ under the Abrahamic Covenant."

You are making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it—dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

Christ is the Mediator of the New [Law] Covenant to bring as many as possible of Adam's race back into full harmony with God. During the Gospel age he is laying the foundation for his great work by first making satisfaction for their sins. Soon the antitypical Atonement Day will end and satisfaction for the sins of the world will be made. Forthwith the world will be turned over to him, and his mediatorial reign will begin.

His mediation will not be for each person individually, but for the world collectively. He will reign or mediate for a thousand years, and not until its close will he deliver over to the Father—justice—those whom he will succeed in uplifting out of sin and death conditions. During all the time he mediates the world will have no direct dealing with the Father, but only with the Mediator of the New Covenant.

On the contrary, the church of this age is justified and accepted by faith, as was Abraham, and is backed by "the blood of Christ." Then, upon consecration to be "dead with him," they at once come into relationship with God as "members of the body of Christ." Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer-Mediator!

BROTHER RUSSELL IN EUROPE AND AFRICA

Brother Russell proposes a very hasty European tour. Incidentally, at the instance of the newspaper people connected with the publication of his sermons, he will extend the journey to Jerusalem and the Great Pyramid in Egypt. A brief outline of his journey follows:

Leave New York April 5, arrive Cherbourg (France), April 11; Paris, April 12; Basle (Switzerland), April 13. (Here an all-day meeting with French and Swiss brethren is proposed.) Rome, April 14; Naples, April 15; Alexandria (Egypt), April 18; Cairo (and Pyramids), April 19; Port Said, April 20; Jaffa, April 21; Jerusalem, April 21-24.

Return same route to Rome, April 30; Venice (Italy), May 1; Vienna (Austria), May 2; Warsaw (Russia), May 3, arriving 7.42 a.m., leaving midnight. (An all-day meeting is proposed.) Berlin, May 4, arriving 11.25 a.m., leaving 10 p.m., May 5. Here we hope to meet many German friends as well as representatives from Norway, Sweden and Denmark. May 6, Barmen-Elberfeld; London, arriving Charing Cross Station, 5.12 p.m., May 7.

London meetings, May 8, 15 and 21. The intermediate dates are open for the various cities of England, Ireland and Scotland as reports may be received at our London branch office.

SIN AND SICKNESS RELATED

MATTHEW 9:1-13.—MARCH 20.

GOLDEN TEXT:—*"The Son of Man hath power on earth to forgive sins."*—V. 6.

Jesus left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with outside stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the stairs, removed the large stone tiling near the center of the house and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them both, he said to the sick man, "Son, be of good cheer. Thy sins be forgiven thee"! Possibly the palsied man and his friends may have felt disappointed. Like many of our day they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through whom comes forgiveness of sins.

But there were present some very religious people learned in the law, who understood that transgression of the divine law could not be forgiven, except by the satisfaction of that law. When these in their hearts began to murmur, Jesus knew it and said aloud, "Which is easier—to say, Thy sins be forgiven thee, or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then, turning to the sick man, Jesus said, "Arise, take up thy bed and go unto thine house" —and he did so.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one, "Go thy way and sin no more, lest a worse thing fall upon thee." In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when "there shall be no more sighing, no more crying, no more dying." Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral and physical sickness, impairment of function? And do not all recognize that to whatever extent sin is indulged in willingly, the effect is not only moral abasement, but an increase of disease, sickness, death working in us?

The Jews were under the Law Covenant of DO AND LIVE and hence the forgiveness of sins with them would imply proportionate release from sin's infirmities, under the New Covenant during the Millennium. (Jer. 31:31) When the glorified Christ shall in the end of this age antitypically sprinkle the mercy-seat with the virtue of his secondary sacrifice it will not be for the church, as at first, but for the world, "for all the people." (Lev. 16:33) With the church of this Gospel age the divine programme is different. Received under the Abrahamic Covenant the forgiveness of their sins is associated with their consecration vow to sacrifice the earthly life and all its interests for the attainment of the heavenly life and joint-heirship with the Redeemer in his kingdom. Hence the forgiveness of sins does not mean to the church release from physical ailments.

It was shortly after this that Matthew, elsewhere styled Levi, was called to be one of the twelve Apostles. He was a publican—that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons:—

(1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends—kin.

(2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew-Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his Apostles and prospective joint-heirs with him in his kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained—neither reputation, wages nor fraud. Similarly Zaccheus was an honest publican who proffered to restore fourfold to anyone he had wronged, thus emphasizing the fact that he would not want to be dishonest.

Other Scriptures intimate that Matthew at once made a supper for his friends and acquaintances, that these might thus have the better opportunity for acquaintance with the Lord, who also was a guest. But the Pharisees, cynical and critical and fault-finding, objected that if Jesus were righteous he would not be found in such company. Our Lord, however, sent them word that not the healthy, but the sick need a physician, intimating that for this reason he was fellowshiping sinners, that he might do them good. He was not descending to sin in any form, but seeking to lift up sinners. Then he quoted to them from his wonderful memory the words from Hosea the Prophet, "I desired mercy and not sacrifice." (Hosea 6:6) He tells them that he came not to call the righteous, but sinners.

Note a lesson for ourselves and for all: "There is none righteous, no, not one." (Romans 3:10) All are sinners. All have come short of the Divine standard of perfection. Whoever, therefore, claims that he is righteous and on that score rejects the Redeemer, is a hypocrite—in a wrong condition of mind, not ready for any of the blessings God now has to bestow.

God is calling none to discipleship with Jesus, except such as acknowledge that by nature they were children of wrath and who first accept forgiveness of sins through the precious blood.

OUR EASTER LESSON

MARCH 27.

GOLDEN TEXT:—*"I am he that liveth and was dead; and, behold, I am alive forevermore."*—Rev. 1:18.

Without quitting our study of the teachings of the great Prophet of Galilee we must not allow Easter Sunday to pass without noting its peculiar lesson—the resurrection of the Savior from the dead. Our text comes to us as fresh as though delivered yesterday from the lips of the risen Redeemer—his special message to his people. How much there is in these few words! They affirm with positiveness that Jesus really died, the just for the unjust, that he might bring mankind back from sin and condemnation to harmony with God. With equal force they tell us that he is dead no longer, that although unseen to our natural eyes, our faith may recognize the fact that he arose from the dead and ascended up on high, there "to appear in the presence of God for us."—Heb. 9:24.

What was effected by his death and what is the value of his life to mankind?

His death was necessary because death was the sentence against Adam and all his race, because of original sin—disobedience. St. Paul says, "By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all, for all are sinners." It was not an angel that had sinned and hence an angel could not be the Redeemer. The divine law was an eye for an eye, a tooth for a tooth, an ox for an ox, a man for a man. Hence nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have thus been substituted, but there was none in the whole world; hence the necessity that our Lord should be "made flesh" that he might redeem us. (John 1:14) Hence, as the Scriptures explain, "he who was rich, for our sakes become poor," leaving the perfection of the heavenly nature and coming down to perfect human nature; he was "holy, harmless and undefiled, separate from sinners."—Heb. 7:26.

The death of Jesus did not redeem the world, but it con-

stituted a ransom price for the world whenever it might be applied. Our Savior laid down his life, surrendered it to the Father, in obedience to the divine suggestion. As a reward he was highly exalted, given a name above every name on the spirit plane. Not having forfeited his human rights by sin, but merely having laid them down, in obedience to the Father's wish, he has these to dispose of, to give as a bequest or testament to humanity.

But if we may thus see clearly an inestimable value in our Redeemer's sacrifice of himself, a glance will show us that his resurrection was of equal importance. Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. And if he had not arisen, how could he have made application of his human rights on our behalf? No wonder St. Paul forcefully declares, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. And they also which are fallen asleep in Christ are perished. . . But now is Christ risen from the dead and become the first-fruits of them that slept"—1 Cor. 15:14-20.

So, then, upon the death of Jesus and his resurrection hang the resurrection hope of the church and of the world. We must differentiate these as the Scriptures do. The church is to have share in the "first" or "chief resurrection," called also "Christ's resurrection," "his resurrection." (Phil. 3:10) The resurrection of Christ and his church is to the spirit nature of glory and perfection. On that glorious plane the Heavenly Bridegroom will soon claim his espoused church as his bride and joint-heir in his kingdom.

Then the worlds resurrection will be due to begin—not a resurrection "change" to spirit nature, etc., nor an instantaneous work at all. Theirs will be a resurrection to human nature, human perfection, but of gradual development—first the awakening, "every man in his own order," and subsequently the gradual raising of them up out of sin and death conditions to perfection of life—as many as will obey the great King of the Millennial kingdom. And such as will refuse obedience will be cut off—destroyed in the second death.

It is greatly to be regretted that very many Christian people, including many of the clergy, have failed to discern the great importance of the resurrection, in connection with the teachings of God's Word. This serious omission has aided greatly in the confusion which has led many to a rejection of the Word of God under the teachings of Higher Criticism and Evolution. Let us honor the Heavenly Father and the Redeemer by heeding the testimony of the Bible respecting the importance of the doctrine of the resurrection of the dead. In proportion as we do this we will be surely following the example of the Great Teacher and of all the Apostles. And are we wiser than they that we should leave their teachings or neglect them? Nay, we will "take the more earnest heed, lest we should let these things slip" and become bound, as many have been, through the neglect of the teachings of this doctrine.

FAITH, THE CHANNEL OF BLESSING

MATTHEW 9:18-34.—APRIL 3.

GOLDEN TEXT:—"*All things are possible to him that believeth.*"—Mark 9:23.

Faith in God consists in taking him at his word—accepting and believing his revelation of his Character and his Plan in respect to ourselves and others. We should clearly distinguish between faith and credulity. Some very good people make the mistake of supposing that the more absurd the thing which they believe, the greater is the faith. Faith does not spurn reason, but uses it within certain prescribed and rational lines. In order to have faith in God, we must first satisfy our reasoning faculties:—

(a) That there is a God;

(b) That he has a dependable character—is just; is wise; is powerful; is gracious;

(c) We must reasonably assure ourselves that what we accept as his message is worthy of acceptance—bears marks of truthfulness and harmony with the divine character. He who does not seek such evidences as a foundation for faith is merely credulous—not faith-full.

Because so many Christian people ignore the proper definition of faith many candid minds are repelled from Christianity, refusing, they tell us, to believe absurdities. We urge Christian people to a more rigid examination of their faith in God and in the Bible, that, as the Apostle says, We may be able to "give a reason for the hope [the faith], that is within us." (1 Pet. 3:15) We owe this to ourselves, as well as to those whom we would endeavor to interest in God's Word. In the light now shining upon God's Word it is possible, as it was in the days of the Apostles, for the man of God to be "thoroughly furnished" and able to "rightly divide the Word of Truth" and to show to his friends and neighbors solid, logical grounds for each item of his faith. We admit that this was not, apparently, possible during the dark period which intervened between the first century and now. Knowing how to sympathize with the many who have perplexities respecting the reliability of the Bible as the inspired Word of God, we invite correspondence from such, feeling sure that we can assist them.

Our present study illustrates faith from four different standpoints:—

(1) The faith of Jairus—the father, on behalf of his daughter;

(2) The faith of the woman who, on her own account, touched the hem of the Lord's garment;

(3) The faith of the two blind men who encouraged one another;

(4) The faith of those who brought to the Lord a deaf and dumb man possessed of a demon.

Jairus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4:16) On a previous occasion with others he entreated the Lord on behalf of the centurion's servant. (Luke 7:4) Now affliction had invaded Jairus' home. His only daughter, twelve years old, was dying. The Master had been absent across the sea. Amongst the throng awaiting him was Jairus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience and faith. He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying, "The maid is not dead, but sleepeth." The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the divine standpoint—not extinct as is a brute in death. God's provision from the first was that the death sentence upon humanity would be cancelled by the Redeemer's sacrifice and that as a result there will be a resurrection of the dead, both of the just and of the unjust. From this standpoint the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning—in the dawning of the Millennial age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7:60) Evidently this does not mean that the dead go to sleep in either heaven, purgatory or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Dan. 12:2) As all in Adam die, even so all in Christ shall be made alive. (1 Cor. 15:22) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice and is a sleep of unconsciousness until the morning when the great Redeemer will say to all, as he did to Lazarus, "Come forth," or as he did in this case, to Jairus' daughter, "*Talitha Cumi*"—"Come, my child." So, we are assured that eventually all that are in their graves shall hear the voice of the Son of Man and come forth. (John 5:28) On the way to Jairus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and that thus she would get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired, "Who touched me?" The poor woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's mir-

acles drained upon his vitality. Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him —laying down his life.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the Pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But thy could not. Their joy was so great and the Lord's humility in the matter served to draw forth their praise the louder. So with us—quickened from the dead, spirit-healed, and with the eyes of our understanding opened—we cannot refrain from telling the good tidings and praising the Lord.—Romans 1:12; Acts 4:20.

The man possessed of a demon and made both deaf and dumb was in such a deplorable condition that he could not help himself, neither could he ask the Master's aid; neither could he hear, if anyone should exorcise the demon. His friends, however, exercised faith in his behalf. Jesus responded and cast out the demon. The man was healed. The multitude marveled. But the Pharisees were envious. They wished to pose as the chief religionist and to have and to hold the popular respect, which was rapidly passing to Jesus. The poison of envy in their minds so perverted them that they declared that Jesus himself was Satan, Beelzebub, the prince of devils. Let us learn the lesson and avoid envy, malice, hatred, and fill our hearts instead with the spirit of meekness, gentleness, patience, love, and thus become more and more like our Master, increasing our faith.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;
That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

RE BEREAN STUDIES IN SCRIPTURES

DEAR BROTHER RUSSELL:—Brother Bohnet's interesting letter in February 1 TOWER, re Berean Studies, suggests to my mind that you might be pleased to have me recount our experience in the church at Los Angeles, where I believe the Berean Bible Studies originated, in the form of "Outlines," as we then called them. We had had some very unsatisfactory experiences in the Bible Study by book, chapter and verse, which we tried for about one year, if I remember correctly. But we were continually "running up against" verses which had not been explained in DAWNS or TOWERS, and whose proper interpretation we could only "guess at," and the result was that some combative spirits in the meeting would insist upon their private and personal expositions being accepted by the congregation, to the ultimate disruption of the meeting. This we found so unedifying, so unprofitable, that we were led, I believe by the Lord, to the arranging of Topical Bible Studies on various subjects, with questions and references to be examined by the members of the class before coming to meeting.

I do not believe any other church has received the benefit enjoyed by the Los Angeles congregation in these studies. And I can account for it only in this manner:—

First—the class studied the questions at home, studied as though each one was to lead the meeting, studied as though upon each member rested the responsibility of seeing that the truth, and that only, was clearly set forth in every statement made in the class. (You see we were so far away from headquarters that we were not favored with pilgrim visits more frequently, during that period, than about once in three or four years, and we had no brethren among us who were gifted with the talent of public speaking, and thus we were thrown upon our own resources, and compelled to depend upon the Lord and each other for our "edification in the most holy faith"!)

Secondly, the leader called upon individuals by name, to answer the questions. As we are only "children of a larger growth," I believe the feeling that we would probably be called upon personally to answer a question incited us to study more than if we thought, "Oh, I won't be called on; it does not matter whether I study or not." There is in all of us a little pride, which must be appealed to sometimes.

Again, our aim was not to leave a single question until every member in the class had a perfectly clear understanding of the matter, even though we were often obliged to spend two, three or four meetings on one question alone. Every member was encouraged to ask questions, not to be ashamed of his ignorance, but to realize we were all students in the school of Christ, all learners at the feet of the Great Teacher!

Again, we studied to bring up Scriptural quotations which would corroborate, or seem to contradict, our accepted position on any doctrine, and thus we were enabled to "put on the whole armor of God" to such an extent that the various pilgrim brethren who visited us afterwards mentioned especially the knowledge manifested in the Los Angeles church, as well as their growth in the fruits of the Spirit, due to the application of this knowledge. (Pardon what might seem to be undue laudation; I refer to it only as a proof of the good received by us in the Berean method of Bible Study.)

As some of the friends seem to think you, dear Brother, "got up" this method and are "forcing it upon the church," perhaps the above may assist them to a better understanding of the matter. You are at liberty to use this letter as may seem to you best. Praying his continued blessing upon you.

Yours in the service of our blessed Lord and Redeemer,

G. W. SEIBERT.

RE FIFTH-SUNDAY LOCAL CONVENTIONS

DEAR BROTHER RUSSELL:—

I heartily enjoyed my visit yesterday and Saturday with the dear ones at Canton in their "Fifth-Sunday local convention," and thank you for affording me the blessed privilege to meet with them. Enclosed find program. It was my privilege to address the local class twice on Saturday and the general assembly twice on Sunday, besides the Berean lesson aftertalk.

Brother, you should have been present at the morning testimony meeting and heard the splendid testimonies of the dear friends. It would have comforted your heart to hear yourself so frequently referred to as the faithful servant of the Lord, and the assurance of loyalty to your teachings, and the confidence in you as a loving brother, a noble-minded man, whose every word and act bespeaks the thorough Christian. I fear, however, your modesty would have prompted you to leave the hall before half a dozen testimonies had been given, for every one of them had some favorable allusion to yourself and your service. Truly it was good to be there, and when finally the vow song was sung by the entire congregation tears of joy came to more eyes than mine. It sent thrill after thrill through my being until I could hardly refrain from shouting, and you know I am not easily swayed by emotion.

I have perhaps been to twenty conventions, large and small, since coming into the truth in 1892, and write truly when I assure you that this little convention of about 200 truth friends afforded me greater pleasure than any of the others. Possibly, as we come nearer the goal of our hopes, we more and more appreciate the sweet fellowship of the family ones of like precious faith, and possibly the attitude of the opposing ones draws us closer and closer together. Often, on the farm in my earlier days, when some strange dog or other animal would come near the sheep, I noticed how they would huddle together as though for mutual protection. Just so when we see enemies near, we, like sheep, instead of scattering, draw closer together. The dear sheep about Canton are drawn very, very close to you, dear Brother. Not only would the sheep in threatened danger bunch together, but they kept close to the one who fed and cared for them. The sheep of the Lord well know who it is that is supplying them the wholesome spiritual food today. The goats are ever on the alert for brush and leaves, which they prefer. Peter was admonished of the Lord to feed the lambs and sheep, but he could not hope to satisfy goats with sheep provender. Neither can you or any of us.

Some of the friends at Canton told me of the effort of a certain brother who came amongst them to turn them out of the way by what they considered were exaggerated or wrong assertions. They took note of his changed deportment from what he had been on former visits when he came to them in like faith. He preferred to talk mostly on matter of no in-

terest to them. He mentioned religious matters only in connection with evil speaking, slander and backbiting until he fairly disgusted his hearers. But not so the certain class who seemed to enjoy his unchristian attacks on the life and character of another. The friends called to mind the text, "Speak evil of no man," and especially Paul's admonition prohibitive of the speaking aught against an elder, and thus he was unconsciously "driving nails into his own coffin," as the Germans say, I cautioned the friends to ever beware of anyone who allows himself to speak evil of others, assuring them that even were the statement entirely true the one who so speaks is manifestly more guilty in God's sight than is the one he is endeavoring to malign and injure.

In giving my own testimony in the general assembly, prompted by the other testimonies of the friends present, I told the dear ones of how I had for many years been a member of the Bible House family, had eaten and lived there, and even enjoyed your uncomfortable bed-lounge with you on various occasions since the year 1895, and that never once in all that time had I heard a cross or angry word from your lips, and that never had I known you to do or say aught unbecoming a Christian and a gentleman. Brother, I may have been somewhat personal, but in view of some malicious attacks that had been made on you behind your back I could not refrain from uttering the truth in your defense, although I am well aware of your practice to make little or no defense of yourself, but to vigorously defend others, or the truth, or a matter involving a principle or doctrine. While I can say, All honor to the man who can adhere to such a policy persistently, yet sometimes I feel that you really ought to defend yourself, if not for your own sake, for the sake of many dear ones on whose shoulders part of the burden falls. You always say in substance, "The Lord knows all about it," and with him you let it rest. The letter enclosed contains a sentence right along this line. You will not need to return it.

I think these Fifth-Sunday conventions are a means of great blessing to our people, stimulating and refreshing. I would like to hear from the friends elsewhere as to their experience re these little gatherings. I feel like encouraging all the truth friends to institute these occasions of spiritual uplift. I will do all in my power to assist. Both at Detroit and Canton they worked me pretty hard, yet it was joy to serve the friends. I regret my inability to serve as I should like. The Lord, however, knows I am willing to do the best I can. The bond of Christian love was strengthened in the heart of everyone who attended yesterday's convention, I am sure, and you are more dearly than ever entrenched in the hearts of all who were there. God bless you and keep you in his tender care.

Thanking you once more for making it possible for me to be there, I remain in loving sympathy,

Your Brother in Christ, our Advocate and Lord,

J. A. BOHNET.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

I desire to let you know of an incident that is an occasion of joy to our little class, and I believe it is an act of justice to a brother to hasten to tell the good report we can now give, inasmuch as you were acquainted at the Jacksonville Convention, February, 1909, with the estrangement here.

We are so glad to announce that Brother ——, once our elder, has won a great victory over the "old man," pride, self, and the adversary. He by the grace of God, at a testimony meeting, arose and confessed his faults, saying that pride and the adversary combined had deceived and cheated him of the blessed fellowship of this class, that he had been to the throne of grace with the matter and desired to do nothing but the Lord's will in all matters and desired to again meet regularly with "those of like precious faith."

Each one present at the end of our brother's testimony came forward and extended the hand of fellowship and love. Stimulated by the example, another one of our class who had been unstable, arose and testified in like manner, to whom also we demonstrated our love and good will be shaking hands. We felt that the power of God's holy Spirit had worked mightily in our midst and rejoiced greatly. These two brothers are demonstrating the sincerity of their testimony by attending all the meetings regularly, which is our Lord's appointed way of blessing his church, those who "forsake not the assembling of themselves together as is the manner of some."

Yours faithfully in our Redeemer and King,

M. L. MCILVAINE.

MY DEAR PASTOR:—

For months the publications of those poor "dreamers," so graphically described by the Apostle Jude, have been coming through the mail into our home.

Dear Pastor, what a fearful thing to be "spots on the feasts of love" of God's dear people as they meet to worship and learn of him. To be "trees whose fruit withereth—twice dead, plucked up by the roots!" The empty clouds ("without water"), carried about by winds, "every wind of doctrine."

Will you offer a special prayer for me and mine that we may "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life?"

And for the foolish ones, deluded for a time by these "wandering stars," who have gone in the way "of Cain, Balaam and Core," pray that we may have all proper "compassion, making a difference," "pulling them out of the fire," by continually feasting our minds on the truth, and keeping on the "whole armor of God," thus being equipped for any service or any trial. Surely, we never could help any one by imbibing error, even with the thought of being better able to contrast it with the truth.

A number of times I have thought of writing letters to some, trying to help them; but if all the clear, beautiful expositions of Scripture we have been given through the TOWERS cannot dispel their mental and spiritual clouds, I thought anything I might say surely would do no good.

May the God of all grace keep you continually; give you wisdom, grace and strength to meet every need.

Yours in our blessed Redeemer and Advocate,

MRS. C. A. WISE.

DEAR BROTHER RUSSELL:—

Since the opponents of the vow called attention to the small number of names registered, the Birmingham church has decided to send a full list of her members that have taken the vow, as a means of expressing to you our hearty approval and appreciation of it.

While the majority took it some time ago and so notified you, yet others have been dilatory about sending in their names. Only a few have not yet seen the necessity for taking it, and we trust, in God's providence, they may soon see "eye to eye" with us, as no antagonism has been shown.

We should like to say, also, that we feel most grateful for the season of refreshing that we have recently enjoyed, and are confident that much permanent good will result therefrom.

Yours in him, B. T. M.,—Secretary.

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THE MEMORIAL PASSOVER SUPPER

As heretofore announced, the date of the Memorial Supper Anniversary this year falls on Friday evening, April 22d, after six o'clock, according to Jewish reckoning. The Christian church originally kept this Passover Memorial as we now do, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of our Lord's death to come always on a Friday, styled "Good Friday," and his resurrection date always, therefore, to fall on the Sunday thereafter, "the third day," styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to count with the first New Moon after the Spring equinox, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian church accepted the Friday near the first full moon after the Spring equinox, even though the moon was new before the Friday. This explains the difference in dates this year, Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning,

will be April 23. We celebrate the Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that it is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six o'clock (Nisan 14th). The next afternoon, Saturday, April 23, at 3 p. m., will correspond to the hour of our Lord's death; the Jewish Passover Feast beginning three hours later. So much explanation for the satisfaction of the minds of all.

WHAT WE MEMORIALIZE

We memorialize four great matters:—

(1) The death of our Lord Jesus as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present night-time. The deliverance will affect first of all those passed over, the church—the "little flock" and the "great company," the antitypes of the Royal Priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great antitypical Prophet, Priest, Judge, Mediator, and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

Looking unto Jesus as the "Lamb of God," we behold his spotlessness—"holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself—voluntarily. He laid it down not in obedience to the Father's law, for justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the ransom-price for all of mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the programme; and the justice of God thus exemplified; and the wisdom of God in making the arrangement; and the faith also to grasp the power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the "hearing ear" and the appreciative heart. This blessing is most astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight—to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. Thus as his glorified "members" they be associated with him in his Millennial kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be new creatures on the spirit plane.

Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice the Father accepts the same and begets the sacrificer to the new nature as a "member of the body of Christ." And since we are not at once perfected as new creatures, but still have mortal flesh, the Father "adopts" us in a sense that includes our justified flesh and all of its interests

It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death.

"MY CUP OF THE NEW COVENANT"

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God—that he is willing to receive us and make us joint-heirs with our Lord and Savior, if we have his Spirit. The Spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will—to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of his bride, his body, his church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death.

This is exactly what St. Paul points out to us, namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the One Loaf, which ultimately will be the Bread of Life for the world during the Millennial age. We not only partake of Christ, but, accepted by him according to the Father's plan, we become members with our Lord in the larger Loaf, the multitudious Christ. Hence, as St. Paul suggests, when we break this Bread together as a Memorial, we not only symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our own breaking or dying as members of that church. "The loaf which we break, is it not the communion (the common union or participation) of the body of Christ? For we, being many, are one Loaf, the one body; for we are all partakers of that one Loaf."—1 Cor. 10:16, 17.

The cup of the fruit of the vine to us means the sacrificed life of our Lord. But additionally, it reminds us that we, in becoming his disciples, accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless (for which we give thanks as the greatest imaginable favor of God bestowed upon us), is it not the communion (the general union, the fellowship) of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's prearranged plan, in which he foreknew us with Jesus from before the foundation of the world.

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely turning from sin; not merely believing in Jesus; not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God: sacrifices considered holy, because of the imputation of Jesus' merit, and which sacrifices God has accepted, begetting the offerer to the new nature as a new creature!—Rom. 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unsacred or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. The Apostle intimates that God's providence for such would be the second death. We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they enjoy—that these should be subjects of the second death. The context, on the contrary, intimates that the persons referred to had at once time a clear understanding of the matter; that they had been "once enlightened"; that they had not only been justified by faith in the precious blood to approach God thus, but, on the basis of that justifying faith,

they had gone on to sanctification—presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memorialize), with which they had previously been sanctified by the begetting of the holy Spirit when they agreed to "drink of Christ's cup" in their consecration.

"EVEN YOUR SANCTIFICATION"

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of full consecration—full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with the Lord? Who would spurn "his cup" and "his baptism" into death in view of the privilege of being associated in the reward? The answer is that surely none would do so who still retain the spirit of begetting and faith-appreciation of the things not seen as yet—glory, honor and immortality. If, therefore, any who have once tasted of the heavenly gift and been made partakers of the holy Spirit and participated in the powers and privileges of the coming age—if they shall fall away, it is impossible to renew them again unto repentance

We cannot read the heart. We cannot know, surely, who have seen beyond the first veil, and who have not. We cannot know absolutely who have committed the "sin unto death," and who have not. We are not to judge one another. We are rather to accept one another's expressions, provided the course of life corresponds—in that it is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified"—if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary, and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup—the blood of the covenant, which shortly is to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with its divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only deceived us by their statements, but also deceived themselves.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidences of developing the fruits and graces of the spirit, we may safely consider that they were spirit-begotten. If these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they not only have lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the Spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife—works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault, or act in a manner that would imply anger, but he certainly could not have malice and hatred. Besides, if overtaken in a fault, he would soon realize his difficulty and not only go with the fault to the throne of heavenly grace for forgiveness, but also go and make reparation and full apology to those wronged, injured, by the act. Whoever, therefore, indicates that his spirit has become a malicious one, gives evidence that he has already lost the Spirit of God and is "twice-dead, plucked up by the roots," and belongs to the thorn and brier family and not to the vine.

In our Memorial service let not our hearts merely meditate upon the sufferings of Jesus, not merely upon the sufferings of the members of his body as they walk in his footsteps to sacrificial death. On the contrary, let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit, and the Apostle urges all these who are drinking of the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—beyond the veil. (Rom. 5:3, 4; 2 Cor. 4:17) We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we will receive at the second coming of our Lord and our gathering together with him—as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who, with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

JOY OF THE NEW TESTAMENT

A further joy may be ours as we gradually comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate presents them and accepts them in the Father's name and grants us his Spirit of adoption.

These earthly rights which belong to our Lord Jesus alone, which are at his disposal, are to go by the New Covenant to natural Israel. (Jer. 31:31) "They shall obtain mercy through your mercy." (Rom. 11:31) We may therefore rejoice in sympathetic anticipation of the blessings about to come to natural Israel, in which all mankind will have an opportunity of sharing. If their casting away at the beginning of this age was preparatory to our acceptance, how glad we may be that our acceptance will not mean their everlasting loss, but, on the contrary, that they will be profited through the blessing of Spiritual Israel, members of the great High Priest and Mediator and fully "qualified servants of the New Covenant." (2 Cor. 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical Mediator Moses, who is like unto or a type of the great Mediator, the Christ of God, of which Jesus is the Head and the overcoming saints, his faithful followers, are accounted members.

Let us then appreciate this glorious Memorial more and more as the years go by, seeing in it expressed more and more of the "Love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his "members," and comply with his invitation, "Do this in remembrance of me," and not as the Jews, in remembrance of the type; as St. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26): until at his coming he shall change the church, which now is his body of humiliation, to make it in the truest sense his glorious body.

Again, we suggest that where the dear friends possibly can they meet together in little groups, and where this is impossible, they nevertheless should celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

The Congregation of Brooklyn Tabernacle will meet at No. 13-17 Hicks street, Brooklyn, near the Fulton Ferry and Jersey City (P. R. R.) Annex, and not far distant from the terminus of the Brooklyn Bridge. On the preceding Sunday there will be an immersion service. All who desire to participate will, if possible, please give word in advance. Friends from nearby cities will be accommodated with pleasure at this immersion service. But no Memorial service invitation is given to distant friends. Individuals, however, who have no better opportunity at their homes will be welcomed at any of the classes anywhere.

SECRET FAULTS AND PRESUMPTUOUS SINS

[This article was a reprint of that published in issue of January 15, 1898, which please see.]

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION

For many years the dear friends who regularly meet all over the world for the study of God's Word, using WATCH TOWER publications as helping hands, have been perplexed to know how to advertise themselves. We have continually warned against everything simulating sectarianism and churchianity. But we have been at a loss to know what to suggest to the friends along this line. It is true that wherever two or three are met in the Lord's name, they would be entitled, if they chose, to speak of themselves as a church. But if the name church be used our friends and neighbors inquire, What church, What denomination? And we find it impossible to explain to them in a reasonable time that we do not mean a sect or party separate from other Christians. Indeed, there is danger of our losing sight of the fact that we are non-sectarian—that we acknowledge all as brethren and members of our church, Christ's church, the church of God, who give evidence of full consecration to self-sacrifice, following in the footsteps of the Redeemer. There is a disposition on the part of some, unconsciously, to fellowship only such Christians as are outside of all denominations. Our true position, nevertheless, is that we recognize all loyal to our Redeemer, whether babes or fully-grown, whether in Babylon or out of her, whether they follow with us or indirectly speak evil of us.

Now in the Lord's providence we have thought of a title suitable, we believe, to the Lord's people everywhere, and free from objection, we believe, on every score—the title at the head of this article. It fairly represents our sentiments and endeavors. We are Bible students. We welcome all of God's people to join with us in the study. We believe that the result of such studies is blessed and unifying. We recommend therefore that the little classes everywhere and the larger ones adopt this unobjectionable style and that they use it in the advertising columns of their newspapers. Thus friends everywhere will know how to recognize them when visiting strange cities.

In harmony with New York State laws the association will be under the direction and management of the Peoples Pulpit Association, which, in turn, represents the Watch Tower Bible and Tract Society.

We have adopted the style Brother instead of Pilgrim, as requiring less explanation to the public; and the term lectures instead of sermons, as carrying with it less prejudice. It should be our desire, while holding the truth in love, to present it as acceptably as possible, giving none offense to any—Jew, Gentile or Christian—seeking in everything to glorify God and to assist his people out of darkness into his marvelous light.

To avoid everything that might be construed as "joining," the membership is confined to those constituting the chartered Peoples Pulpit Association. The provision is made that all Bible Student Classes using the Bible Study Helps published by the Watch Tower Bible and Tract Society may consider themselves identified with the Association and are authorized to use the name "International Bible Students' Association" in respect to their meetings.

THE KINGDOM OF HEAVEN IS AT HAND

MATTHEW 10:1-15.—APRIL 10.

GOLDEN TEXT:—"*Freely ye have received, freely give.*"—Matthew 10:8.

Jesus had been preaching for more than a year when he appointed twelve of his followers to be specially his representatives sent forth—Apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some two years later. The holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:39) But by virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his Mediatorial kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfilment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The kingdom of heaven is at hand." (Matt. 3:2) This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."—V. 6.

They were to make no provision for their journey—neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message—whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

THE GOSPEL OF THE KINGDOM

Many wonder greatly why it was proper for our Lord and the Apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfilment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless but few of them were "Israelites indeed"—at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, "Crucify him!" while the godless Pilate inquired, "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) Accordingly five days before his crucifixion our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39.

The kingdom privileges or opportunities which were first offered to natural Israel were transferred to Spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house—to receive the begetting of the holy Spirit and adoption into the body of Christ, which is the church. Of this church St. Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people."—1 Pet. 2:9.

After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from divine favor until the completion of Spiritual Israel, when God promises that his favor shall return to them. (Rom. 11:25, 26) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of "Israelites indeed." All such are accepted with

the Jews as members of the same kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered amongst them.

As at the end of the Jewish age Jesus came to inspect them and to set up his kingdom if enough worthy ones were to be found, so he will do in the end of this Gospel age; he will come to spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be his queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world. After the spiritual kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

"MORE TOLERABLE FOR SODOM"

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed.—Acts 3:23; 1 Tim. 2:4; Matt. 20:28.

It is for us to be followers of Jesus and the Apostles—to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration—restitution.—Ezek. 16:50-55; Acts 3:19-21.

TRUTH SPREADING IN INDIA

We are much gratified with the reports reaching us from India. Apparently the Lord has a great harvest field there. A large proportion of the natives in the cities understand the English language, which is taught in the schools; besides a considerable number of English-speaking people reside there. The fact that India's three hundred millions have come under subjection to the British rule has operated both favorably and unfavorably as respects Christianity. It has carried the Bible to the people—to a very limited extent, of course. But it has also carried here and everywhere much of error and much of combination with sin and pride. Apparently many people in India realize the impossibility of ever converting the world. And such of these as are of believing hearts are earnest and ready for the harvest message—the gathering of the Lord's jewels and the establishment then of the Millennial kingdom for the blessing of all the families of the earth with restitution privileges.—Acts 3:19-21.

Our Brother Devasahayam writes us that in the city of Madras there are approximately 120 to 150 who have considerable ear for the truth. But the majority of them, weak and fearful, he styles Nicodemuses, because they desire to inquire after the truth in secret rather than more courageously. Apparently there is a good field in India for laborers—colporteurs and preachers. Few, of course, can afford the expense of such a journey and few are qualified for the position. Europeans there are quite generally well educated, as are many of the natives; and no one could properly present the truth unless he could speak English quite grammatically and with some fluency. Moreover, it is a place where great self-denial would be required, as the people are poor and colporteurs would have more difficulty than here in meeting their expenses.

Some of you, but not all, know of Brother Devasahayam's conversion to the truth; hence we give a brief recital. His father was a convert to Christianity, a native preacher in India. The son desired to enter the ministry, and, seeking a good education, came for it to the United States. He took a college course, working his way as janitor, etc., through a college under the auspices of the Methodist church. In common with all colleges, that one had professors who inculcated Higher Criticism and Evolution, and Brother Devasahayam was poisoned thereby. He was too conscientious to further consider preaching the Bible, which he had come to disbelieve. He had gained an education, but lost his religion.

He came in contact with the truth, but cared not to read it, disbelieving everything connected with Churchianity.

A friend of the truth, deeply interested in him and believing him to be honest, paid his expenses to the Saratoga convention. There he became partially interested in the truth and began to read the SCRIPTURE STUDIES. He stopped with us at the Bethel Home while studying and became fully convinced respecting the Bible and the divine plan of the ages. He gave his heart fully to the Lord and symbolized his consecration by baptism. The Society paid his way to India and purposes to co-operate in the work as the Lord shall seem to open the door further.

THE LEAST IN THE KINGDOM

MATTHEW 11:1-11.—APRIL 17.

GOLDEN TEXT:—*"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish the very works that I do, bear witness of me, that the Father hath sent me."*—John 5:36.

John the Baptist, the Master declared, was a prophet; yea; more than a prophet, for of him it is written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." (V. 10) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been "The kingdom of heaven is at hand; repent and believe the good news." Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the Law and care in its observance. Prophetically John had declared that stirring times were ahead of the nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified "the holy," "the righteous," who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfiled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane—begotten of the holy Spirit—as members of the body of Christ, members of the kingdom class—then in embryo, but, later on, by resurrection power, to be ushered into heavenly glory and domination. The remainder of the nation, merely nominally God's people, had merely the outward form, as chaff. For such, the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire, which would consume them as people. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment thirty-seven years later, when the entire nation collapsed, ceasing its national existence, which it has never since re-attained.

JOHN IN PRISON DOUBTED

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What?—Himself cast into prison and Jesus surrounded by a paltry few—barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations," amongst those who made less religious profession and amongst whom were few scribes or Pharisees or Doctors of the Law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared, "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come (the Messiah), or look we for another?"—Are we to look behind you for a still greater through whom God will fulfill his prophecy?

PROOFS OF JESUS' MINISTRY

In answer to the query our Lord sent word to John particularly of the work he was doing—healing the sick, casting out

devils and preaching the good tidings of God's grace to the poor. And he added, Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

The Master improved the opportunity to discuss John's case, who he was, etc., with the multitude. For the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find him? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this, "Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."—Luke 7:28.

THE LEAST IN THE KINGDOM GREATER THAN JOHN THE BAPTIST

These words by our Lord have caused much perplexity amongst Christian people, who have failed to discern the necessity of "rightly dividing the Word of truth." (2 Tim. 2:15) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, nor one of the Apostles, neither did he live until Pentecost to share in the blessings there poured upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac and Jacob and all the prophets, of whom the Apostle says, "They without us shall not be made perfect"—"God having provided some better thing for us"—the Gospel church, the body of Christ, the bride class—than for them.—Heb. 11:40.

The Great Teacher continually referred to the kingdom in all of his discourses and in the sample prayers which he set forth. This kingdom is to come into power at the close of this Age and under it, as the Millennial kingdom, the whole world will be subjected to divine law for their deliverance from sin and death, if they will, into righteousness of life. The class that will compose that kingdom are spoken of in the present time as a royal priesthood in a prospective sense. They are in the school of Christ for preparation for the kingdom. Those faithful will make their calling and election sure to places in that kingdom and sit with the Master on his Throne, judging, blessing and uplifting mankind. How wonderful a blessing is ours! We cannot be so great as our Lord, the Head, and his Apostles, his most honored members, but if faithful in that which is least, our glorious reward will be exceedingly high—"far above angels and principalities and powers and every name that is named."—Eph. 1:21.

THE LETTER AND THE SPIRIT

"Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:6.

We must not understand this—"the letter killeth, but the spirit giveth life"—to refer to our letter or our spirit, nor to the letter of the Word, nor to the spirit of the Word of God, nor to the letter of the law, nor to the spirit of the law, but to the letter of the covenant and the spirit of the covenant, because that is evidently what the Apostle is discussing here—"Who hath also made us able ministers," or qualified or efficient servants or messengers of the New Covenant. Taking the broad thought connected with the covenant it would be this: That all the angels are in covenant relationship with God, not through a New Covenant, but by a covenant that is very old. Not, perhaps, by a covenant that was expressed in so many words, but by a covenant that was understood in that they receive everlasting life and all their blessings on condition that they be obedient to God. Such is their covenant relationship.

Adam, the founder of our race, was similarly created in covenant relationship with God. .God's Law was written in his very heart, or his very being; and, without being specified in so many words, it was understood by him that if he would be obedient he should have everlasting life and everlastingly enjoy all of God's favors and blessings. We see that Adam failed in this. He broke the covenant. The result was divine sentence upon him—the death sentence—and that has followed all of his posterity because they have inherited imperfections, so that however good their intentions, their work is imperfect—all, therefore, are out of covenant relationship with God.

In the case of Abraham, God intimated his willingness to deal at some time and in some manner with any of our race who were out of relationship merely through wicked works and not through wicked hearts or intentions. Abraham, being of the class who are in accord with God in heart, in their desire for harmony with the divine will, was granted at once a measure of covenant relationship in that he was privileged to be called the friend of God instead of the enemy of God. He was privileged to know of God's provisions of blessing, not only for himself, but for all who would likewise become harmonious with God. He was not given the details of this, but merely the rough outline, sketch. In due time his descendants, the children of Israel, were given a further compact with God, under which he offered to give them everlasting life if they would keep his law, because it is written, "He that doeth these things shall live by them." This, the Apostle says, they thought would be of great advantage to them, but they found the requirements impossible for them. Therefore the law, which was granted them apparently as a favor—and it was a favor in certain senses—"they found to be unto death," and not unto life. Later, through the Prophet Jeremiah and others, God explained to them that the fault of the Covenant was not in the Law, not on his part, but it was on their part, because they did not keep the law, and the only way that anything could be done to their advantage would be to enter into a New Covenant through a new Mediator, a Mediator who would be able to make up for their deficiencies and to assist them in a manner that Moses was not able to do.

From that time onward God's people began to look for this new Mediator. They saw that Moses himself foretold this Mediator, saying, "A Prophet shall the Lord your God rise up unto you of your brethren, like unto me [my antitype]; him shall ye hear in all things, and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."

All the expectations of the Jews thenceforth were for this Messiah; and by the words of the Prophets we see that God specially pointed out the coming of this Messiah, saying, "Behold, I send my Messenger before my face to prepare the way before me, ... even the Messenger of the Covenant, whom ye delight in"—the one you have been waiting for, the one you have been praying for, the one you have built your expectations upon, even him I shall send, saith the Lord; but who shall abide in the day of his coming; who shall stand when he is here, for he shall be like fullers' soap, in that he will cleanse everything; he will be like a refiner's fire, in that he will purge all imperfections from those to be associated with him, that he might purify the sons of Levi, that he might offer a sacrifice acceptable to God. Israel was expecting that God would carry out all of his original proposition to make them his chosen people and use them as a channel of communicating the blessing of eternal salvation and reconciliation—eternal life, to the world of mankind—to bring all the world into covenant relationship with God. This was called to Israel a New Covenant, because God had made a proposition of this kind to them before, namely, the Law Covenant, which they were unable to keep. "This, therefore, is to be a covenant with you anew, afresh," so to speak, a better covenant. That is, not one better in some of its features, in its law for instance, but better, more favorable to you; not more favorable in that it would require less than obedience to the divine law—"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself"—but a better covenant through the Mediator it would have—a Mediator better qualified than was Moses, and an arrangement which would be more favorable for helping them out of their difficulties, imperfections, etc.

When our Lord Jesus came, he therefore was this Mediator of this New Covenant. He came for this purpose. But who of them abided in the day of his presence? Who of them were ready when he appeared? Very few. Only the "Israelites indeed," and his teachings, his ministry, were like the fullers' soap and like the refiner's fire. He did at that time purify the sons of Levi, the consecrated ones, that they might offer themselves unto the Lord; that they might present themselves living sacrifices. Thus the church might be a sacrificing priesthood class. And so it has been all through this Gospel age. Having selected all the suitable material from amongst the Jewish nation, the privilege of becoming antitypical Levites and antitypical priests, largely passed to the Gentiles, to fill up from among them the number lacking of the Jews. Thus we have been brought into this class, to be a part of this sacrifice, that we might offer unto

the Lord an acceptable sacrifice. All of this we understand to be preparatory to the great work of the Mediator, the greater mediation of this New Covenant arrangement.

God is now selecting the antitypical house of Levi and the antitypical royal priesthood. The church in this age shall be completed, and glorified—the great body of the Mediator will be completed and he will be ready to begin his great work. His work will be the installation of New Covenant relationship, or, as stated in other words, the institution of covenant relationship between God and Israel anew, afresh, upon a better basis than the arrangement made through Moses, because this antitypical Priest, this antitypical Moses, will have power to forgive sins of the people, and therefore the right to restore them and to bring them up out of degradation. From the time he will take hold of his work as Mediator of the New Covenant, those under the New Covenant arrangements will have a share of this blessing and thus they will be in relationship to God and enjoying his favor, but not to the full measure, merely in and through the Mediator. For instance, when at the conclusion of this age the Lord shall present his blood a second time on the mercy-seat on behalf of all the people, he will thereby seal the New Covenant, make it operative, and take his place as the great Mediator or King of the Millennial age. By virtue of this application of his blood and sealing of this New Covenant he will take charge of the world of mankind and by virtue of the sealing of the New Covenant with Israel he will use that nation in a special manner, to be his channel of blessing.

The New Covenant arrangement will mean that the nation of Israel will enjoy certain favors and blessings, but that their relationship will not be with God direct, but merely with the Mediator. Then the Mediator will have the authority and the right to guarantee them eternal life and to assist them up to it and to give them all the rewards and blessings, just as though they were fully in favor with God. They will be in favor with God through him, but so far as God's law is concerned they will still be imperfect, be under the divine sentence, and thus kept, as it were, at arm's length from the Almighty; but he has made the arrangement that through this Mediator, this Prophet, Priest, King, Judge, all his mercy and favor will be extended to Israel. That nation, therefore, during that time, will have all these blessings and gradually begin to have restitution favors and uplifting from every evil of the present time—release from evil. The blessings will extend to other nations in that they will be permitted to come in and participate with Israel by becoming Israelites indeed, by receiving circumcision, perhaps not with hands, but circumcision of the heart. They will come into this relationship with the Mediator, this relationship, therefore, with the Father through the Mediator, as the Prophet declares, It shall come to pass that the nation that will not thus come to the Lord, to Jerusalem, and recognize the new relationship thus established in Israel, and take a share of it as they will be privileged to do, to that nation there will be no divine blessing. They will be under the curse just as much as ever. That is to say, they will be under divine disfavor just as much as ever. They will not be exposed to Satan and his machinations, but they will be subject to the various features of the penalty—death, the penalty for sin.

During the Millennial age, then, this New Covenant arrangement, at the hands of the Mediator, will mean a blessing to all who will be under the Mediator and shielded by him from the full requirements of divine justice, which would destroy them because of their imperfection, and under this beneficient arrangement they will come up to the full perfection of their nature and in the end of the Millennial age be fully able to meet every Divine requirement and no longer need a Mediator between them and the Father. And so, as the Apostle tells us, at that time having put down all sin and disobedience, having destroyed death, having uplifted humanity from death, except those who will go into second death, the Lord will deliver over the kingdom to God, even the Father—not for its destruction, but because it will at that time be fully able to enjoy direct all the blessings of covenant relationship with God, which in an imperfect condition it could not have.

Such will be the covenant relationship in the fullest sense at the close of the Millennial age. Mankind will be back to the same place exactly as Adam occupied at the beginning when he was created in the image and likeness of God and was called "son of God." So mankind, fully restored, fully harmonized with God, will be back in full relationship with him and they will all be subject to the Father.

As Adam was tried after he was a son of God, so these will be tried. After the thousand years Satan shall be loosed that he may test and attempt to deceive them. If after all their experience with sin they should have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining the individual's unfitness for eternal life. By this time they must have developed such character as would bring them to the place where they would love righteousness and hate iniquity or else they could not have everlastingly this covenant relationship with God.

We see, then, that during the Millennial age the New Covenant relationship will be just the same or just what it will be at the end of the Millennial age, except that it will be under the direction of a Mediator and have its limitations, because of the imperfection of humanity, while later they will be perfect.

Come back to our text, to the declaration that "God also hath made us able [qualified] ministers of the New Covenant. We see that we are now ministers of the New Covenant, servants of the New Covenant. We are serving it in the sense that Jesus served it. Jesus served it in the sense of first preparing himself to be the great Prophet, the great Priest and King—Mediator—so likewise we are in preparation, receiving our lessons and disciplining ourselves and developing in character likeness of our Lord, that we may be members of his glorious body, members of that glorious Seed, Prophet, Priest, King, in the future. This is the sense in which we are made able ministers or able servants of it—namely, that we not only serve it in keeping our bodies under the developing the fruits and graces of the holy Spirit in ourselves, but that we do this also toward each other. The bride makes herself ready. These servants of the New Covenant help to make each other ready. They are all members of the body of Christ, and able ministers.

This is not an imperfect ministration; it is a ministration that is accomplishing its work, its purpose. It will actually accomplish the matter. The sacrificing that we do is all bona fide; it is not sham; and the preparation that we make is bona fide; it is not sham. In what way? In this way: We were neither ministers nor suitable to be ministers of this New Covenant when we "were children of wrath even as others," but when we heard of the grace of God, we had the blessed ear, and when we saw that glorious invitation, we had the blessed eye, and when the eyes of our understanding and the ears of our understanding comprehended this message of God's grace, speaking peace in Jesus Christ our Lord, our hearts were of that attitude and condition that they responded. We had the same experience as our Lord. As he had the eye of understanding fully opened to know the Father's will and the obedient ear, saying, "I delight to do thy will," so also our hearts must have attained that position of desire to know the Father's will before we could in any sense of the word be pleasing or acceptable to him. And even in this condition we are not acceptable because the Lord looks beyond this and says, respecting us, You are well intentioned and your motives are good, but your flesh is weak and you are fallen. Then he pointed us to the fact that he had appointed for us an Advocate. Looking to the Advocate we perceived "Jesus Christ the Righteous," who offered to be our Advocate and to make good all of our imperfections, if we desired to join with him in his sacrifice. So we brought ourselves to the Lord. We presented our bodies living sacrifices. We acknowledged that of ourselves we are not perfect. We acknowledged that the good intentions were all that we had. We heard his grace and consecrated ourselves to the full. We gave up everything to walk in the steps of Jesus and suffer with him now that we might be glorified with him.

At the time we reached this point of consecration and desired to be associated with Jesus as able ministers, or able servants of the New Covenant, Jesus advanced to us, became our Advocate, and presented our cause before the Father, advocating it and applying of his merit to cover all of our blemishes. When he did so the Father accepted us and forthwith counted us as members of the body of Christ, members of the royal priesthood—associated with Jesus as able ministers of the New Covenant, new Testament. And so we are going on as able ministers now because we are accepted in the Beloved, not acceptable under the terms of the mediatorial kingdom of the next age, because there is no such arrangement now, and there is no such mediatorial work going on now, but we are accepted as members of the Mediator, as members of the body of Christ. The Head of this body having made good our defects so that our sacrifices could be acceptable, our standing is unique, different from that of the world of mankind in the future. As able ministers, or as recognized ambassadors of God in the world, we are associated with Christ in the work which he is now carrying on, to-wit, the work of gathering together the Lord's Jewels all through the Gospel age. This is the special work that the Lord has given us to do at the present time. The bride is to make herself ready. As soon as the bride is made ready then the great work will begin for the world of mankind; but now our able ministry of this New Covenant is in the sense of preparing us, preparing ourselves and presenting our bodies living sacrifices, laying down our lives for the brethren—and all this, as members of the Great High Priest, is, in another sense, part of

his work; or rather, as the Apostle says, "It is God that worketh in you both to will and to do of his good pleasure." It was God that worked in Jesus that he should accomplish his sacrifice in the proper manner, and it is God that is now working in us in the same manner. He set before us a great prize. As we read of our Lord Jesus Christ, "Who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God," so also we learn that God hath "given unto us exceeding great and precious promises that by these we might become partakers of the divine nature." By the operation of these promises in our hearts we are enabled to lay down our lives for the brethren and to copy the characteristics of our Lord and Savior, even unto death.

Now, we are qualified or able ministers of the New Covenant, not of the letter, but of the spirit. The Mediator of the Covenant, of course, should be in harmony with all the terms of the Covenant. The terms of this New Covenant are the perfect obedience to God as represented in the divine law, "Thou shalt love the Lord thy God with all thy heart and with all thy being and with all thy strength, and thy neighbor as thyself." Of course, Jesus is in full accord with this Law of God which he accepted as the basis of the arrangement he would make for mankind, and all of those whom God would accept as members of his body, as associates with him, as able ministers and servants with him of this New Covenant—all such must be in accord with the divine law, else how could they be servants of that law? But now, says the Apostle, in our case we are not able to measure up to the standard of the letter of that Covenant, but we are able to come to the measure of the spirit of it, to the intention of it. And in harmony with this he says elsewhere, "The righteousness of the Law [that is, the true meaning, the true spirit of the Law], is fulfilled in us, who are walking not after the flesh but after the spirit." He does not say that we are able to walk up to the spirit, up to the divine law, and we know indeed that we are not able to do so, but we are able to walk after it.

As we are accepted of God as able ministers of the New Covenant, and as members of this body of the Mediator, King and Priest at the time of our consecration, through the merit of Jesus our Advocate, so God has made provision that for any unintentional infractions of this Law, of this Covenant, on our part "we have an Advocate with the Father, Jesus Christ the Righteous." He is not only an Advocate when we first come to the Father and present ourselves living sacrifices, and are accepted through the imputation of our Lord's merit, but he is our Advocate still—and we need his advocacy still, because, while we have this standing as new creatures, and as new creatures our intentions are good, nevertheless as new creatures we are responsible for the earthen vessel, the natural body, through which we operate as new creatures. We are responsible for all of its infraction of the divine law. Therefore, as the Apostle tells us, if we find that unintentionally, contrary to the intentions of our will, the spirit of our mind, we infract the divine law, we are to come with courage to the throne of heavenly grace. We are not to suppose that what our Lord did for us when we presented ourselves living sacrifices makes good our defects to the end of life. We are to understand that he merely made good the defects to that point and that for every imperfection and deviation since that time we are to come to the throne of grace and obtain mercy and find grace to help. We come with courage because we have such a great High Priest, because we realize that we are members of the House of God, antitypical Levites, who include both the little flock and the great company. They are all privileged to come with courage to the throne of heavenly grace and there obtain mercy and grace to help in every time of need. Thus the "able ministers" [servants] of the New Covenant may maintain their standing with God continually, through their Advocate, "who ever liveth to make intercession for them." It is because we have this Advocate, because we recognize Jesus as our Advocate, that we may come to the throne of grace. All those come who are privileged to call God our Father for the forgiveness of those trespasses, which come day by day and which are unintentional on our part. It is then that we make apology and get forgiveness and assistance that we may be more faithful, more able to overcome in these various respects thenceforth. Thus we are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit of the New Covenant, which now operates toward us through our Advocate and enables us at all times to be acceptable to the Father through him, and to perform the service of able ministers and to abide in the Holy and to hope ultimately to pass, as members of the body of the great Priest, Prophet, Mediator and King, beyond the second vail into the Most Holy.

PUBLISHERS' NOTICES

BROTHER RUSSELL'S JERUSALEM TRIP

Curiosity as to why Bro. Russell takes the trip to Jerusalem is not to be wondered at amongst our readers. He is recognized as being intensely practical and having a reason for every move.

His motive in this instance is not curiosity, nor change of scenery, nor health, nor relaxation; for a stenographer accompanies him, so that not an hour may be lost.

He goes at the suggestion of the newspaper syndicate which handles his sermons, and all of his expenses are provided for. The syndicate feel the public pulse and urge that it is necessary to center the public interest upon the preacher in order to make his sermons the more attractive to the publishers and to the reading public. Brother Russell yields to anything which does not bridle his tongue nor compromise the truth.

AMENDED DATES ABROAD

In order to keep an appointment at Rome, May 1, Brother Russell will arrive one day later at Vienna, Austria, May 3; Warsaw, Russia, May 4, and at Berlin, May 5. The Swiss meeting will be at Berne instead of Basle. London arrival will be at 8 o'clock Sunday morning, May 8, at Liverpool St. Station, giving another day for Barmen.

BROTHER RUSSELL'S SERMONS

The *Brooklyn Eagle* advises that it has received a great many requests for the sermons, but for the present it concludes not to publish Brother Russell's sermons. Should it change its opinion later we will advise our readers.

Meantime do not forget to encourage by letters and cards those papers that are publishing the sermons—especially the one located nearest to your home. Encourage also by your own subscription or those of your friends. If a paper ceases to publish the sermons, please do not berate it, but merely in kindly terms express your disappointment at the loss and your hope that the sermons will be continued. The proper time to encourage the Editor is while the sermons are a regular feature.

Report concerning Volunteer Matter. We have no method of checking our printers except as you assist us. Please, therefore, report to us on post-card the receipt of your Volunteer consignment—stating how many bundles you received and the condition in which they arrived, and how many papers to each bundle. You need not count every bundle, but average them; count about two. One brother recently reported that his bundles of one hundred averaged only ninety-seven. This small shortage on a million copies would amount to thirty thousand. Kindly assist us in this matter.

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TO WHAT DEGREE SHOULD WE CONFESS FAULTS?

"Confess your faults one to another, and pray one for another that ye may be healed."—James 5:16.

This text represents a general principle of humility and willingness to make acknowledgement when we commit a fault, particularly to the one against whom the fault or wrong has been committed, with due apology and reparation so far as possible. It is quite proper for us to freely concede that we are not perfect, and no one should attempt to pose as perfect, but rather to acknowledge what the Scriptures declare that "there is none righteous, no, not one;" that we are merely righteous in our intentions and efforts and are trusting for full covering in the sight of God through the merit of our Lord Jesus Christ.

There might be times when the confession of a fault should be made publicly to the advantage of others and if we feel sure that the telling of our own shortcoming would be of

advantage to others, we should not hesitate to tell of the matter in a proper way with a view to assisting others; but our thought is that in general we do well, not only to hide our imperfections, but that it should be our daily endeavor to put our faults away completely.

In this passage, however, the Apostle has a deeper thought; he is discussing here the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them. It has been a repetition of sins, or something to this effect. He is spiritually sick, whether physically sick or not. The prescription for him is that he call for the elders of the church that they may pray over him and anoint him with oil in the name of the Lord. "The prayer of faith shall save the sick" (the spiritually sick, we think), "and though he has committed trespasses or sins they shall be forgiven him." The brother is not in a condition to advocate his own cause with the Lord, and the Lord therefore arranged it so that we should feel a sympathy with our brother and go to his relief and make intercession for him. Not that our intercessions would avail of themselves; it must be the intercession of our Advocate that would avail for the wrongs and imperfections before justice; but our Advocate may at times thus withhold himself for the good of one in error and for the sake of drawing out the sympathy of the brethren who have knowledge of the case, that they may seek to assist, remembering themselves lest they also should be tempted, lest they also should fall from their steadfastness, and that therefore the spirit of sympathy and mutual helpfulness may be encouraged in the church.

There is nothing that would be in the way of an Elder Brother in the church praying for one of the fellow-members of the body of Christ or against the members of the church praying for each other in general without special request. This would be entirely proper. If one should see a brother taking a wrong course, he should not only pray for him, but should seek to restore such a one in the spirit of humility by calling attention to the course he has taken, as wisely as he may be able; but of course the matter could not go so far under such circumstances as under the circumstances above recited—that the sick one should call for the elders to pray for him, realizing his own need.

Not merely should the elders pray for those whom they see going astray, but the Lord has put a special responsibility upon every member of the church, every member of the Body, to look out for all other members to the extent of ability and opportunity, yet there could not be the same degree either of responsibility or of propriety in a younger brother in the church attempting to correct and rebuke and exhort, etc., an elder brother. The Apostle says to Timothy, "Rebuke not an elder, but entreat him as a father;" thus we see what a younger brother in the Lord's family might do, if he saw what he thought to be a deflection from the proper course. But he should feel a hesitancy about approaching the matter and feel also that he would be laboring under a disadvantage and would not be as likely to accomplish good results as if he were one of more experience. Therefore it would be wise for him to pray for the person in secret for a while, rather than be too free about giving advice. But if he finally thought it necessary, it would perhaps be wiser for him to speak to some of the elders of the church and ask them for their opinion; or if they thought it would be wise that the brother be spoken to by them.

We are not supposing that he is imagining evil—"evil speaking"—about the person, but the he has some absolute knowledge about some wrong qualities of disposition, wrong course of life, something he knows to be wrong, something that is outwardly seen, something that is not merely imagined. We realize that many of the things that comprise evil speaking, etc., are purely imaginary, such as, "I thought he was going to do so," and "I thought she was doing so," or "I thought she might have been intending to do" thus and so. These things are classed with evil speaking. In these cases the brother should make the subject a matter of prayer to see that he is not busy-bodying in other people's affairs; that he is not setting up his judgment in a matter that is of no great importance; that it is something really serious and disastrous to the brother and dangerous to his interests as a new creature in Christ Jesus.

The general course, however, should be to go to the person alone, as our Lord instructed in Matthew 18:15; the going to an elder would be only in the case of some very serious matter in which the person felt that his own power to set the matter right was entirely insufficient. It is our belief that those instances would be very few. If the matter is a trespass against himself, it would be his duty to go to the person alone; if it is something against the church or that is outwardly immoral or wrong or a violation of some recognized principle of righteousness, it would seem to be on a little different plane and would call for someone who would be more in authority, since it is not the rights of the individual that are trespassed upon, but the interests of the church or the truth or the Lord's cause. In such cases the elders would no doubt be the better able to judge and would know better how to approach the matter.

WERE THE ANCIENT WORTHIES ON TRIAL FOR LIFE?

The ancient worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ;" "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the Law, and that they could never have eternal life under it; and he has arranged in advance that they should be redeemed from the curse of the law irrespective of anything they might themselves do in the matter. Hence it was only in the typical sense that they were on trial for life or death.

The ancient worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies—a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the ancient worthies will not be introduced to the Father in the complete sense until the close of the Millennium.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial age, the kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial age, when all mankind shall be in perfection of being, they shall be tried of the Father for this worthiness or unworthiness of eternal life—just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the ancient worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the divine court, divine justice, respecting their worthiness of eternal life until the completion of the Millennial age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

SERMONS IN THE NEWSPAPERS

How about renewing your subscriptions for newspapers publishing Brother Russell's sermons? Do your part! Be prompt! If a few narrow souls hating the good tidings of God's love try to discourage the Editors from publishing the sermons; the thousands who are being blest should tell of their profit and pleasure and thus encourage the newspaper men. Renew through us or direct, as you please. Use part of your "Good Hopes" thus if you think proper.

MORE TOLERABLE FOR SODOM

MATTHEW 11:20-30.—APRIL 24.

GOLDEN TEXT:—*"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."*—V. 28.

In the cities of Capernaum, "his own city," Bethsaida, and Chorazin, situated on the Sea of Galilee, the majority of our Lord's notable miracles were performed. Nevertheless, even in these cities, the majority rejected his Messiahship. Today's study tells how the Great Teacher arraigned the people of those cities for their unbelief, declaring that if the mighty works done in them had been done in the Gentile cities of Tyre and Sidon they would have repented. Hence it will be more tolerable for the people of those cities than for the people of Capernaum in the Day of Judgment.

We must rid our minds of the old and fallacious thought that the Day of Judgment will be a period of twenty-four hours. We must see that from God's standpoint a day simply signifies a period or an epoch; as, for instance, a twenty-four hour day, a forty year day in the wilderness, and the thousand year day of Christ, the Millennium. The latter is the day referred to in our text as the Day of Judgment. Only a few of mankind have their Day of Judgment or trial now. These few are specially blessed with eyes of understanding to see and with ears of understanding to appreciate the special privileges of this present time. The great mass of mankind are thoroughly blind and deaf to the spiritual things connected with the present calling and election of the church.

Respecting these the Master thanked the Father, "Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." (Vs. 25, 26) The Great Teacher did not mean that he was glad, thankful, that his message was hidden from the majority, that they might slide down into eternal torture in darkness. Oh, no! Surely not! He did mean that he appreciated the Father's wisdom in not allowing any but those of proper condition of heart to see and clearly understand the present call of the Church. For the uncontrite of heart to see, to understand, would mean two things:—

(1) They would oppose God's Plan the more;

(2) They would come under greater responsibility themselves.

Hence we with the Master may be glad of the wisdom displayed in the divine arrangement of hiding certain features of the great plan of the ages from all except the "very elect." "The secret of the Lord is with them that fear (reverence) him and he will show them his covenant."—Psa. 25:14.

"Thou, Capernaum, which art exalted unto heaven (highly exalted in privilege and opportunity), shalt be brought down to hell (to hades, to the grave, to destruction); for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." (V. 23) The reason is clear. The people of Capernaum were evidently harder-hearted than the people of Sodom and, from the Lord's standpoint, were more blameworthy. What shall we say, then, of our day of still greater privilege in many respects—Bibles in every home, preaching in every city, education in every family? What might not the Lord reasonably expect of us?

MORE TOLERABLE FOR SODOM

We have already referred to a Day of Judgment as the thousand-year day of Christ's Millennial kingdom, when the people of Capernaum with those of Tyre and Sidon and Sodom and Gomorrah and all the other cities and nations, except the elect church of this age, will be placed on trial—for life everlasting or death everlasting.

According to our Lord's words present knowledge, great or small, brings its proportion of responsibility. The greater the favor of God enjoyed now, the greater will be our responsibility then. Evidently this means surprises for the world. Not only the Sodomites, but many of the heathen who have thus far enjoyed little or nothing of God's grace, will be in a more favorable condition as respects the prospects of the future than some who are now richly favored but are neglecting their privileges. Our Lord intimates that the Judgment or trial of the Millennium will be tolerable, not intolerable, for the people of Capernaum and more tolerable for the people of Sodom. How much more reasonable this is than the unscriptural nonsense that was once taught us by our well-meaning, deluded forefathers, who made the various sectarian creeds that are now causing trouble, and who then burned each other at the stake because of differences of opinion respecting these creeds and claimed that in so doing they were copying God, who was torturing the people of Tyre and Sidon and Capernaum and Sodom and hundreds of millions of others, heathen and civilized!

How seriously we have all misunderstood and misrepresented the Gospel message! Let us turn to the prophecy referred to by our Lord and note this. In Ezekiel's prophecy, 16:49-61, the Lord rehearsed in advance the greater wickedness of Israel than of her neighboring sister peoples, Samaria and Sodom, and tells that nevertheless he will restore all three of them, bringing them again from the tomb and establishing his Covenant with them through Messiah in the Millennial age. Let us remember, too, that our Lord made his promise of restitution (Acts 3:19-21) through the very Sodomites who were destroyed by fire which came down from heaven. (Luke 17:29, 30) They were temporarily destroyed by fire as an example or illustration of the absolute annihilation, destruction which ultimately will come upon all wilful sinners, the second death. But before any will be thus cut off from all hope he must be brought to a clear knowledge of the truth and have a full trial in the great and glorious day of Judgment, which St. Paul tells us God has provided and in which the saints of this age, the bride of Christ, with her Lord, will share in the work of judging.

The Father hath delivered all of his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the proper sense, in the intimate sense, because the Son, as the Great Teacher, reveals the Father to all who are pupils in his school.

Our study closes with our Lord's invitation to those who now have the hearing ear and seeing eye of obedient faith. To these, life's experiences, sin's burdens, and general unrest are preparations for the divine message, "Come unto me, all ye that labor and are heavy-laden and I will give you rest." Those invited must expect to be servants and to wear the "yoke" of obedience to the divine will—the yoke of Christ, the service of Christ. To be successful they must learn of him, walk in his steps. They must be meek and lowly in heart. Such, and such only, will find his yoke an easy one and his burden a light one—much lighter than the yoke and burden of sin. Only such will find rest unto their souls now and be prepared to enter into the heavenly rest as "joint-heirs" with Christ in his heavenly kingdom, which is shortly to bless and judge the world.

"I WILL HAVE MERCY, AND NOT SACRIFICE"

MATTHEW 12:1-14.—MAY 1.

Sabbath observance is the essence of this study. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into covenant relationship through their promised obedience to the law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This law specially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the Law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be twenty-four hours different.

But those of us who are not Jews by nature and not under that Law Covenant are not bound by its limitation that the Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the Apostles ever placed the Gospel church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons," if we "stand fast in the liberty wherewith Christ hath made us free."

This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the law rather than its letter. This is true of the entire Ten Commandments, as well as of the fourth. The Heavenly Father does not address his spirit-begotten children with commandments not to kill, not to steal, etc., because such commandments to them would be unnecessary. Begotten of the holy Spirit, they love God and reverence him alone, and would not think of homaging images, nor of profaning the Holy Name, nor of doing injury to a neighbor or a brother. On the contrary, their love for God would lead them to honor his Name, to serve his Cause. And

their love for their neighbor as for themselves would prompt them to render him service—"doing good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10) This love, the Apostle assures us, is the fulfilment of the Law, so far as we are concerned—the fulfilling of the spirit of the Law—for "ye are not under the Law (Covenant), but under [the] Grace (Covenant)."—Rom. 6:14; Gal. 3:29.

The Jews had a system of Sabbath Days and Sabbath Years —the Seventh Day and the $(7 \times 7 + 1 = 50)$ Fiftieth Day, or Day of Pentecost. And they had a system of year Sabbaths, the Seventh Year and the $(7 \times 7 + 1 = 50)$ Fiftieth Year, or Year of Jubilee. These were typical, as the Apostle explains, and true Christians may enjoy the antitypes. Thus to us the Seventh Day represents a Rest of a higher character than that of the Law—a rest of faith, as instead of a physical rest. "We who believe do enter into his rest"—a faith rest based upon our acceptance of Jesus as our satisfaction before God. The fulness of this rest we attain when we receive the begetting of the holy Spirit. And this was typified by the sending of the holy Spirit on the Day of Pentecost. Similarly Israel's Sabbath Year of Jubilee has its antitype in the great Millennial age of Rest. (Acts 3:20) But we leave the discussion of this for a more convenient season.

The Great Teacher as a Jew was as much under the obligations of every feature of the Law Covenant as any other Jew. We may be sure that he did not violate any feature of it. He was obligated to keep the letter of it in a sense and degree which he has not commanded us, his followers. It is ours merely to keep the spirit of it. Hence if we were living in Palestine neither the Seventh Day nor any other particular day of the week would be obligatory upon us. But it would be our pleasure to maintain the spirit of the Jewish law. Acting along the lines of this liberty, the early Church began to meet on the First Day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room and to two on the way to Emmaus and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. They waited during an entire week and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his eight appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they specially associated with that Day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's Supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

THE LAW MADE VOID BY TRADITIONS

But we are not to understand from the present study that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping. And to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable Law was made to appear absurd. It was such absurdities only that Jesus combatted. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this truth they would not have found fault with the Apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts, if he fell into a pit on the Sabbath they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would specially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type—as a prophetical picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh Thousand Year period, the Millennium.

BE TEMPERATE IN ALL THINGS

PROVERBS 23:29-35.—MAY 8.

GOLDEN TEXT:—*"At the last it biteth like a serpent and stingeth like an adder."*—V. 32.

While it cannot be said that the Bible commands total abstinence from intoxicating liquors, it can be said that everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects as injurious both physically and spiritually. We think probably that the climatic conditions of the centers of civilization and the nerve tension of our day make the evils of intemperance specially grievous at this time. These facts would fully justify us as followers of Jesus and the apostles should we go beyond them in urging absolute abstinence as respects all alcoholic liquors. Special emergencies and conditions require to be specially met.

As, for instance, while Adam's children being nearly perfect could and did intermarry, nothing of the kind would be wise or in any sense justifiable now because the great depravity of our race through heredity has so prefaced our natures along certain lines of our weaknesses that even for two cousins to marry is dangerous as respects the sanity of their posterity. In other words, circumstances alter cases. In the interim of nearly nineteen centuries undoubtedly great changes have taken place along certain lines and the wisest and noblest of humanity are practically agreed that in our day, at least, alcoholic beverages are extremely unwise, extremely injurious. They are dangerous for the strong of character, and awful, irresistible temptations to the weak, who should have the encouragement of the strong in the bearing of their burdens of hereditary weakness. The amount of crime and sin which directly and indirectly are traceable to the influence of alcohol should make all good people stand in awe of it and use their influence in opposition to it. In this we are not condemning all those who more or less participate in the stream of crime and sin produced by alcohol. Doubtless amongst those who manufacture and dispense these beverages there are, as well as amongst those who own stock in distilleries and breweries, persons of noble minds, who would rather do good than do evil. By some process of reasoning which we do not fully comprehend they throw the responsibility off their own shoulders upon the shoulders of their weaker brethren and sisters of the human family. Unquestionably money is at the bottom of the traffic. As the Apostle declares, "The love of money is the root of all evil."

THE DRUNKARD'S PORTRAIT

In today's Study Solomon the Wise gives us the picture of the drunkard—redness of eyes; woe; sorrow; contentious; complaining. He advises, "Look not thou upon the wine when it is red and giveth color to the cup and goeth down smoothly At last it biteth like a serpent and stingeth like an adder." It would appear that there is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthralls the weak of will. The wise man associates the demoniacal power of liquor with its twin-sister, fleshly desire and general immorality, saying, "Thine eyes shall behold strange women and thy heart shall utter perverse things." He adds, "Thou shalt be as he that lieth down in the midst of the sea [like floating wreckage] and as he that lieth on top of the mast"—in imminent danger of destruction. He describes the condition of those who become beastly drunk. They are unconscious of injury and seem to have their chiefest pleasure in unconsciousness, so that, upon recovering from one debauch, their desire is to seek the stimulation again. Thus are the chains of slavery to a most degrading habit gradually forged and manhood gradually enslaved and earthly prospects, not to mention heavenly hopes, go glimmering.

It is written in the Scriptures, "No drunkard shall inherit the kingdom of heaven"—no drunkard, therefore, can hope to

be a member of the body of Christ, the elect church. Thank God, this no longer means to us his utter perdition, but it does signify great loss. We are never to forget, however, that, having once been a drunkard and having turned from that deplorable condition, the individual would be a drunkard no longer. Let us remember that only "overcomers" are promised a share in his Millennial Throne and kingdom. He who loses the mastery of his flesh to the extent of being a drunkard is certainly not an overcomer and not at that time in line for joint-heirship with Christ. The President of the United States expressed the following sentiment: "To a man who is actively engaged in reasonable work, who must have at his command the best that is in him, at its best—to him I would, with all the emphasis that I possess, advise and urge, 'Leave drink alone—absolutely.' He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

When Mr. Taft expressed this he was Secretary of War, and evidently did not disqualify himself for advancement by his total abstinence. General Frederick D. Grant, an outspoken total abstainer, said: "Drink is the greatest curse of Christendom, because practically all crime and all disaster are the result of it. Ninety-five per cent—I will make it no less—of desertion and acts of lawlessness in the army is due to drink. Vice is simply drink in another form. Whoever heard of a saloon completely divorced from the 'White Slave Traffic,' or a house of infamy without a bar? You may tell the young men that General Grant does not drink a drop of liquor—has not for eighteen years—because he is afraid to drink it."

"PROFESSING THEMSELVES TO BE WISE"

DEAR BROTHER RUSSELL:—

A few days ago a Brother put into my hands a little booklet published in America, with the object of demolishing faith in the Scripture chronology as shown in the STUDIES, and to show that the deductions which have been drawn are hopelessly wrong. I found the booklet very dull, with its many reiterations of statements that the findings of Vol. 2 are at fault. Because it cannot do better it quotes Vol. 2 on the necessity of a correct chronology, and that a difference of a single year in that shown would throw the harmony into discord. Then it goes on to "prove" the chronology is wrong, and being ill-content, it proceeds to make the discord. The claim is that Jehoram, of Judah, did not reign as king of Judah for eight years, as the Scriptures say, but that he reigned four years with his father Jehoshaphat, and only four as real king. As I happened to be familiar with the passages bearing on this point of history I replied at once to the question put to me, and the suggestion was made that I send the reply to you, and in case you may have nothing better at hand, you may judge it worth while to use it.

The difficulty is raised by the attempt to correspond the events of the kingdoms of Israel and Judah, a task which, so far as chronology is concerned, must always give unsatisfactory results, because of the peculiar methods of reckoning the years of a reign, and because no attempts were made to give details. The Father knew our needs, and caused a second account to be given, one which gives an unbroken record of the kings of Judah from David to the end of the kingdoms. That which the book of Kings did not give we have in the books of the Chronicles, surely a direct word to us from our God, and surely a sufficient ground for our faith. But take the passage upon which all this opposition is based, and it will be found to be a confirmation rather than a source of doubt; it strengthens our faith!

Here is the account of the kings of Judah and Israel about that time: Asa was contemporary with Ahab of Israel, three years. (1 Kings 22:41) His son, Jehoshaphat, reigned twenty-five years. In the seventeenth year of Jehoshaphat, Ahaziah of Israel began to reign and is said to have been king two years. But in the eighteenth year of Jehoshaphat, Jehoram of Israel was made king, and he reigned for twelve years. In his fifth year Jehoshaphat died and Jehoram of Judah reigned in his stead, and in the twelfth and last year of Jehoram of Israel Jehoram of Judah died, having reigned eight years. (1 Kings 22:42, 51; 2 Kings 3:1; 8:16, 25) These passages and this item of history well illustrate the difficulty of getting a certain chronology from a comparison of the lives of the kings of Judah and Israel; but it also shows that the account in Chronicles is reliable, for the total years under review agree even though the details do not show the closest harmony, owing, as we have said, to the method of counting which obtained. In this period the number of years for Judah is: Asa, three years; Jehoshaphat, twenty-five; Jehoram, eight; total, thirty-six. The number for Israel is: Ahab, twenty-two years; Ahaziah, two; Jehoram, twelve; a total of thirty-six, exactly the same as recorded of Judah when we take the Scripture statement that Jehoram of Judah reigned eight years.

With much love in the Lord, your brother,

J. HEMERY.

THE REDEMPTION PRICE AND ITS APPLICATION

"Ye were redeemed, not with corruptible things, such as silver and gold . . . but with the precious blood of Christ."—1 Pet. 1:18, 19; 1 Cor. 6:20.

Our Lord's sacrificed life constitutes the price of redemption, but his having the price and the application of the price are properly considered two things. He applied the price for believers when "he ascended up on high, there to appear in the presence of God for us"—the church, the household of faith, the consecrated ones. And the Scriptures show us that he will later apply this price for all mankind—that it is intended for all ultimately, but has not as yet been applied for all.

Hence the Scriptures declare that the "world still lieth in the wicked one"; that mankind are still "children of wrath." We were "children of wrath even as others" still are, but we have escaped the condemnation that is on the world, because the merit of Christ's sacrifice has been applied on behalf of believers and we came under the terms of that application when we believed the Lord, turned from sin, accepted the Redeemer by faith, and made a consecration. Then we were begotten of the holy Spirit of the Lord.

It might be asked: Since our human life is sacrificed at the time of our consecration and begetting of the holy Spirit, will it be true that, when the last member of the body of Christ has offered himself in sacrifice and is spirit-begotten, all the imputed life rights so sacrificed will be in the hands of our Lord? And if this be true, would it be necessary for all the tribulation class to be resurrected before the blood or merit could be applied for the sealing of the New Covenant? And again: Might not the New Covenant be sealed and the ancient worthies brought forth as the first-fruits thereof before the resurrection of the tribulation class?

The sacrifice is unto the Father and accepted by the Father, and, so far as we will be concerned, the matter might be considered as ended at the time the last consecrated member of the body of Christ has made his calling and election sure. But on the other hand the "great company" class entered into an arrangement, not with confidence in their own ability to accomplish anything for themselves, but because of the specific arrangement made that the Redeemer would cover all their sins, all the imperfections and shortcomings that were theirs at the time of their consecration, which the Apostle speaks of as "the sins that are past through the forbearance of God."

The Lord Jesus offered to be their Advocate with the Father and to be with them, an ever-present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life, and in their battlings with the flesh and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the new creature. He agreed to advocate for all this, and hence his interest in these members of the "great company" will continue after the "little flock" class shall have been dealt with and shall have passed beyond the vail. And since the basis of his advocacy is the merit of his sacrifice, the maintaining of his standing as their Advocate would seem to require that he should retain for this purpose, in the hands of the Father, the merit of his sacrifice, and hence would not yet apply it for the sealing of the New Covenant for Israel and through Israel for all the world.

In the type, the sending away of the scape-goat into the wilderness toward the close of the Day of Atonement and no account being given of its destruction, might seem to imply that the "great company" and their experiences would not be taken into consideration at all beyond the time of the sending away of the goat; but the argument foregoing seems to prove conclusively that the merit of Christ must continue applicable until the last member of the "great company" shall have suffered the complete destruction of the flesh which he failed to give up voluntarily.

SOME INTERESTING QUESTIONS

SIGNIFICANCE OF THE GARMENTS OF GLORY AND BEAUTY

Question.—Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

Answer.—The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his body, which is the church, at the close of this antitypical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty—in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial age—the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious body, or his body in glory, and that "we shall be glorified together with him."

WOMAN THE GLORY OF MAN—THE CHURCH THE GLORY OF CHRIST

Question.—In the Scripture which says that woman is the glory of man, is the intimation conveyed that the church is the glory of Christ?

Answer.—We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the Father has shown the Son. Similarly Christ will be glorified in the church because the wonderful glory that will be manifested through the church will be a reflection of the glory of Jesus—all as a result of the Father's grace through him.

THE SIGNIFICANCE OF COALS FROM THE ALTAR

Question.—What is signified by the Priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

Answer.—We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences that came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat—it was practically all fat in the sin-offering that was offered on the altar at this time—represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost all pure carbon. As has already been suggested, the fat would represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly would augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start this flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used on the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the vail to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that the fire was of the same kind in all three of these pictures—wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him; it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation ,as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

SWEETENING OF THE WATERS OF MARAH

Question.—What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust into the stream, and thus sweetened the waters?

Answer.—As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those who desired to be his people, those who left the world behind them, found a great deal of unsatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death—through the message of the ransom sacrifice—those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present

time. During the dark ages the water of life became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of divine love and mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the dark ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

SOME TYPES OF THE RESURRECTION

Question.—Since the Lord arranged very many types during the Jewish age respecting the Gospel age and the future, what would you consider the most important type of the resurrection?

Answer.—If we consider this question as relating especially to our Lord we see a number of types that very forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too, from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead another sacrifice.

We are justified also in supposing that the "wave-sheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10, 11, 15, 16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of the death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers—Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people—their raising up from sorrow to the rejoicing in the Lord.

THE MEMORIAL SUPPER

Divine Providence permitting, Brother Russell and the party of friends accompanying him on the trip to Palestine, expect to have the privilege of celebrating the antitypical Passover Supper, commemorating our Lord's death, by partaking of the emblems, the bread and the wine, in Jerusalem, and in the "upper room" in which, according to tradition, the Lord and the Apostles partook of the last Passover Supper together, and where the Lord instituted that service which so wonderfully sets forth his death and the privilege afforded the "members in particular of his body" of being broken together with him, and of participating in the communion (common-union) of his sacrificial blood, by drinking the cup with him.

That all who desire may be together in spirit at that season and have their thoughts and prayers directed along the same lines at the same time, we submit a table of the relative time of day it will be in other places:—

7 p. m., Friday, April 22, at Jerusalem, will correspond to the following time, on the same day, at these places:—

6 p. m. in Berlin, Germany, and surroundings.

5 p. m. in London and British Isles.

1 p. m. in Maritime Provinces.

12 noon, in New York, N. Y.; Washington, D. C., and all Eastern time cities.

11 a. m. in Chicago, St. Louis and all Central time cities.

10 a. m. in Denver and all Mountain time cities.

9 a. m. in San Francisco and Pacific Coast time cities.

The Congregation of the Brooklyn Tabernacle will gather together to celebrate the Memorial at 13-17 Hicks street in the evening of the same day at 8 o'clock. As before announced in THE TOWER no special invitation is extended to distant friends, as the best interests are perhaps served by each group gathering together in its respective locality. However, those living in places which present no favorable opportunity for observing the event will be welcomed at any of the classes.

JOYFUL IN TRIBULATIONS

"ESTEEMING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES OF EGYPT."

When we consider all thy goodness, Father,
Thy gentleness, thy tenderness, thy grace,
Our hearts stir with the mighty impulse
Thy praise to show in every time and place.

That all our outward life might show thy praises;
That other souls might know how good thou art,
And that our every thought and word and action
Might show our heart, like thine own perfect heart.

Thy sons, indeed! and when thy face, O Father,
Seems turned away, and we are chastened sore,
We thank thee for thy love so true and faithful
That scourgeth whom thou lovest more and more.

We praise thee, since in all thy gentle dealings
We see thy glory and thy beauty shine,
And in each act of thine we read so clearly
The sacred, holy peace of love Divine.

But, Father, more than all for this we thank thee—
For privilege to serve and suffer still,
As did our blessed Lord and holy Master:
Our sacred joy, since 'tis thy sacred will.

Thus, Father, spare us not; let fall the death stroke
Of pain and suff'ring that our flesh must see.
But give us grace that in the sharp ordeal,
Our hearts may yield sweet perfume unto thee.

We glory in our fleshly tribulation:
No joy of earth is sweet as pain for thee.
If pain for thee is sweet, what is the measure
Of Kingdom joy, our rapture soon to be!

ETHEL HALSTEAD.

THE PRIVILEGE AND POWER OF PRAYER

[This article was a reprint of that published in issue of September 15, 1895, which please see.]

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

Your kind letter to the pilgrims and colporteurs at hand, which was very much appreciated, and I will indeed endeavor to profit by suggestions. We have been in the colporteur work now for seven years, and these years have indeed been the most blessed of all others. We have by the Lord's grace delivered 6,271 books this year as against 7,088 last year. We trust that we may prove so faithful that the Lord will permit us to serve to the very end. It would be hard to do anything else; and if faithful we need not, but may continue for 1,000 years in this glorious work. How wonderful that the Lord arranged his work in such a way that we can all help and receive the blessing connected therewith!

I wish, dear Brother Russell, to assure you of my continued and growing love for you as the Lord's servant over the harvest work. I am very thankful to the dear Lord that my faith in you, and in this being the whole truth and nothing but the truth, has not been shaken.

It seems very clear to me that if I have been reckoned perfect, and then say I need a mediator (a reconciler), I ignore my reckoned perfection. Surely I would want to know in advance what I am to receive in place of the blessed truth, before I cast it aside.

I feel sure that the Lord's grace will be sufficient for you, for our Master said, No man is able to pluck them out of my Father's hand. Nevertheless, let me assure you of my deep sympathy and also appreciation for your labor of love. I received all my knowledge of "present truth" through the DAWN-STUDIES, and surely, if my heart is right, I would esteem you very highly in love for your work's sake. May the dear Lord bless you more and more. May he pour you out such a blessing that there shall not be room enough to receive it. I remember you personally in my prayers daily, that you may continue to abide in his love. Pray for me, dear Brother. I thank you very much for the cross and crown pin; you may send it to my address here.

Yours in the glorious harvest work,

RAY VAN HYNING.—Ohio.

MY DEAR BROTHER AND BELOVED PASTOR:—

I thank God and take courage, because of the marvelous light that is now shining upon my so darkened horizon; and, praise God, it is to shine brighter and brighter unto the perfect day. Running from one denomination to another, thinking myself satisfied and soon finding myself more thirsty than ever, oh how I was craving for the real water of life! At last I landed among the tongue-people, who got under the power. I cried to God night and day to give me this new tongue. I was sure now that if I could only get this tongue I should always be satisfied. I starved myself for days and weeks in order to "get down flesh." I was soon a veritable skeleton and, of course, commenced "to shake" from nervousness. Then the tongue-people commenced to operate on my jaws and soon I was declared of the interpreter as "speaking in a new tongue." I kept fasting, kept nervous, kept shaking and kept "talking away" as long as I felt a nervous strain; I thought "the spirit" was upon me.

Yet under all this I am sure God saw my earnest heart, and sent me deliverance. Two sisters of the tongue-people were the cause. One, the foremost in the ranks of the tongue-movement, was under the power: the other had a vision. "I see a hand," said the sister. "It's a child's hand," said the sister under the power and supposed to be used by the holy Ghost to answer all questions. "No, it is a grown person's hand," said the sister in her vision. "Ah, yes! (as correcting herself) the Savior's hand," said the sister under the power. I was sitting listening to them, and I thought at the moment, "If the holy Spirit is giving a vision to one and explaining it through another, would it not correspond"? At once the scales fell from my eyes, so to speak. From that time the demons lost their control over me more and more. Soon after a friend (not in "present truth") handed me THE DIVINE PLAN OF THE AGES. I was offered this book six years before, but would not accept it, answering that my Bible was enough for me. He kept on advising me to read it, so at last I told him I would look it over. I had scarcely opened its pages when I saw things explained, according to Scripture which I had long been looking for. I at once began to study it night and day. I can now say, "Glory to God in the highest." His choicest blessing upon you, dear Brother Russell.

One of the smallest of his little ones, C. J. JENSEN.

IN REPLY

DEAR BROTHER:—

I am duly in receipt of your kind letter of the 5th instant and rejoice with you in the peace and joy that has come to your heart through a clearer appreciation of the love of our God as it shines in the face of Christ Jesus our Redeemer, and the wonderful Gospel in him. Truly, our God "has put a new song into our mouths, even the praises of our God," and we go forth with great rejoicing in the privileges that we have of being witnesses of these things.

So walking in our dear Lord as you have received him, may you become rooted and grounded and built up in him that at his revelation you may be granted an abundant entrance into the everlasting kingdom.

Very sincerely your Brother and fellow-servant.

DEAR BROTHER RUSSELL:—

Greetings to you and the dear co-laborers at Brooklyn. Some months ago a sister handed me the report of expenditures of a mission in India. I wrote to the address, telling how wonderfully God is revealing to his people his wonderful plan, mentioning among other things Daniel's prophecies, and saying that if they would like to read along lines which have been specially helpful to me I would be glad to send them some literature. I heard nothing for some time and was about to give up all hope. But while in Chicago a letter came which I will copy and enclose. This sister who handed me the report, Sister Pauline Martens, of Ft. Wayne, says these native missionaries are strong characters, but, as you will see by the letter, lack light.

I have already sent "Food for Thinking Christians," "What is the Soul," "Our Lord's Return," and several other tracts, also several copies of PEOPLES PULPIT.

I had no extra copy of Vol. 1 and, thinking you would be interested in this matter, I copied the letter for you.

Your sister in his service and in the hope of a share in the "first resurrection." B. H. ROSS.

THE REPLY

MY DEAR SISTER IN CHRIST:—

I am very late in answering your kind letter, but I know you will pardon the delay, as my illness this year has caused it. My head and my eyes have troubled me for several months, but the Lord is faithful and he has kept me. I am much better now and can attend to almost all the work the Lord has put into my hands.

I shall be so glad and so thankful to you for the reading you said you would send me regarding the prophecies of Daniel, if I wanted them. Not only I, but my friend and sister in the Lord, Miss Chandra, also will thankfully receive and read what you send. I had been praying the Lord specially and I regard your offer as an answer to my prayer.

The Lord bless you abundantly above all that we can ask or think. Wishing you a very happy New Year with rich gifts from the Lord unto his glory,

I am gratefully yours in him.

SHORAT CHUCHEBUTTY.—India

IN REPLY

DEAR SISTER:—

In the absence of Brother Russell we are acknowledging your kind letter.

With you we are much interested in the dear one in India concerning whom you advise us. We know that it would be in harmony with Brother Russell's desire to send this brother at least the first volume of SCRIPTURE STUDIES, but are uncertain whether you request us to mail this copy to you that you might remail it to him, or if you desire that we forward it to him from here. We await information on this point, when we will bring the entire matter to the attention of Brother Russell.

Yours in the love and service of the Truth.

BIRTHDAY GREETINGS

Four pounds of love we send to thee today,
And only four,
For Uncle Samuel's mail bags, they say,
Can take no more.
But mail bags, boxes, sacks of ev'ry kind
Are all too small,
And only hearts are large enough
To hold it all.
So take our love on the installment plan,
Dear friend of mine—
We send a part today, more when we can,
We trust for thine!

CLASS AT NASSAU, N. H.

COUNTING THE BLOOD COMMON

"Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing [a common thing] and hath done despite to the spirit of favor."—Hebrews 10:29.

The Apostle is here evidently contrasting Moses and his law with the Antitypical Moses and the greater law. Any one who despised the law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.

It is evident that there is a difference between these two condemnations—that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or "sorer punishment," we understand to be the "second death"—utter annihilation. If any one despises the law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the second death. This principle, we see, will apply all through the Millennial age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the second death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

The Apostle is not applying this text, however, to the world, but to the church. All the context shows that he is addressing the church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of his "cup"; to be baptized into his death; to suffer with him as members of his body, that we may reign with him and be his members on the plane of glory, members of the spiritual Israel, the spiritual seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the church and what will happen if any of us—not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins—no, but those of us who have been justified through faith in his blood and have been sanctified—those of us who should then fall away.

We remember that on the night of our Lord's institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, "This cup is my blood of the New Covenant, which is shed for many for the remission of sins." God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord's blood was shed. "This is my blood," not your blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today—the blood that will seal the New Covenant between God and men—I invite you to participate in. "Drink ye all of it." All of you drink of it and drink all of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you—you who are specially called for this purpose. Not only you Apostles to whom I speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

The Apostle asks concerning this cup of which we participate in the communion, "Is it not the participation of the blood of Christ"? (1 Cor. 10:16) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his "cup" and all that pertains to it? Yes. What does this mean to us? A great deal. We should be very thankful for the great privilege we have been accorded to share in his "cup," to be "baptized into his death." As the Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his "cup" of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's "cup," have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

If, then, we lose our appreciation of that "cup" and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his "cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts—providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left them. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the second death.

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow—should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone unto the second death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord

in any sense of the word it would still leave him in the light of truth. We must understand that if anyone rejects the Lord, the light of truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the adversary, the spirit of Satan—anger, malice, hatred, envy, strife—then we should conclude that the Spirit of the Lord had left and that the loser was dead—"twice dead, plucked up by the roots."—Jude 12.

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

THE FAITH SEED AND THE LAW SEED

"Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. 4:16.

Paul has elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief or special sense, in the highest sense. And he tells us that it is our privilege and "calling" to be members of the body of Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We who are not Abraham's seed according to the flesh, are thus counted as Abraham's seed because of our faith and because we become members of the spiritual seed. We are not to suppose that this is trifling with language and that the Lord would say "Abraham's seed" and then accept as Abraham's seed those who are not his seed, who are not of his posterity at all. That would be to make his language delusive and ensnaring and deceptive. It must be, therefore, that our Lord Jesus is the "seed of Abraham," not only according to the flesh, but that he is also the seed of Abraham according to the Spirit, on a higher plane than his fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's body. We are members of him as new creatures; we are members of the Christ Spiritual, and not of the Man Christ Jesus.

It is important, therefore, for us to see how Jesus became the spiritual seed of Abraham, and to see that he was not the spiritual seed of Abraham and could not have fulfilled those conditions as the Man Christ Jesus. For instance: God promised that "in the seed of Abraham all the families of the earth should be blessed"; but the Man Jesus could not bless the world after the manner that God had implied—could not give them eternal life. He could not give it to them because he did not have any more eternal life than he needed for himself. The only way in which he would be able to give eternal life would be according to the divine plan, viz., that he lay down his earthly life in accordance with the divine arrangements and will; that God would then give him, as a reward for this obedience, the higher nature, the divine nature, with its glory and honor on the higher plane, and that this would leave him in possession of the earthly rights which he had as a man and which he did not forfeit by disobedience. It would leave him these as an asset or fund of blessing, to give to mankind.

THE SPIRITUAL SEED

So, then, the only way in which our Lord could be the Seed of Abraham to bless all the families of the earth would be as a new creature, the new creature Christ Jesus. The new creature on the spiritual plane has a gift to bestow and mankind on the earthly plane is needing this very blessing which he has to give. And it is this spiritual Christ of whom we are invited to become members—this great Mediator. And in order for us or for any Jew to become members of this spiritual Christ, this spiritual seed of Abraham, one thing is necessary; viz., not a certain earthly relationship to Christ or a certain earthly relationship to Abraham, but a begetting of the holy Spirit to this same spiritual nature that Christ possesses. Whoever, therefore, through the merit of Christ, is enabled to offer his body a living sacrifice, acceptable to God, and does this, will get the promised reward to the same nature that Christ possesses—will become a member of his spiritual body. Hence this Spiritual Seed may be comprised of people of the natural seed of Abraham and of those not of his natural seed, as in our case. We who are Gentiles are now becoming members of the spiritual seed of Abraham, but we could not become members of the natural seed; we were never such.

As the Apostle intimates in this text, it is the divine purpose to have two seeds of Abraham; one of them the spiritual seed, to which we have just referred, and the other the natural seed of Abraham. The one of these, he says, is developed according to the spirit, according to grace, favor. We do not come into this relationship through the Law, but we come into it through participation with Christ. It is the favor of being permitted to present our bodies living sacrifices, acceptable to our Redeemer, of having this sacrifice accepted by God and of having a share in the reward. This is the favor or grace which now comes to us as the spiritual seed, in which we have participation to the extent of our faithfulness to the Lord.

This is the seed, then, that we find represented by the "stars of heaven." The other seed of Abraham is likened unto the "sands of the sea." This Scripture tells us this seed, the earthly seed of Abraham, is a seed that will be developed under the Law. We know from the same Apostle's writings that this Law could not be the Law that God instituted with the Jews at the hands of Moses. That Law did not bring any of them everlasting life. It did not bring forth any of the seed of Abraham to perfection.

How, then, shall we understand the Apostle in connection with this statement, that some of the seed are to be of the Law, when the Law could make nothing perfect? We answer that he was here pointing back to that Law Covenant which was instituted through Moses, and in the other expression he is pointing forward to the Law Covenant of the future, which will be instituted at the end of this Gospel age, and which is called the New [Law] Covenant. It will be the same as the one just referred to, but it will have a better mediator, one who will be able to give eternal life and all the blessings God intended for them and promised. We see, then, according to other Scriptures, that all the nations will have the privilege of coming in under this New [Law] Covenant arrangement, of which Christ is the Mediator and of which we are becoming members, so that by the end of the Millennial age, his Seed will include all the saved on the human plane. All will get eternal life who shall comply with the conditions—"the number of whom will be as the sands of the seashore for multitude."

Hence this statement, "that which is of the law, and that which is of grace," refers to those who are now the spiritual seed of Abraham through grace, and to those who will become the seed of Abraham under the New Covenant arrangement during the Millennial age by obedience to the law under the better Mediator than Moses, under the great antitypical Moses, Christ the Head and the church his body, whom God is now raising up during this Gospel age. He raised up the Head eighteen centuries ago. The body will soon be fully raised up and joined to the Head in glory.

THE EARTHLY SEED

While the ancient worthies will be a separate and distinct class from the remainder of mankind, and while they are to have a special reward for their faith, in that they will "have a better resurrection," will come forth from the tomb in full human perfection; nevertheless, they will be under the Law, because there seem to be only two ways by which any could be brought into harmony with God. First, there will be those who sacrifice the earthly interests in the present time and are begotten to the spirit nature and are thus counted in as members of the spiritual seed; and secondly, those who will come in under the New [Law] Covenant, of which the spiritual seed will be the Mediator. As Abraham and the other ancient worthies cannot be included in the Spiritual Seed, the only place to put them, logically, is with the natural seed; and that they were not begotten to the spiritual nature is clearly evidenced by our Lord's words when he said of John the Baptist, "There hath not arisen a greater Prophet than John the Baptist, but the least in the kingdom of heaven is greater than he." He thus clearly marked the dividing line between those in the kingdom class and those who cannot be in that class, however great they may be. We must understand, therefore, that the ancient worthies, in their perfection, will be subject to the rules and regulations of the Millennial kingdom and from the very start will have the full perfection of all that the remainder of mankind will be able to attain during the Millennium. That special privilege will be a reward for the faith they manifested, and will gain for them participation in the kingdom work, to be agents of the spiritual class and to

attain the perfection of the human nature instantly, instead of having to climb up gradually out of imperfection, as will the remainder of the world of mankind.

As we have already suggested, we think there are statements in the Scriptures which imply that God intends ultimately to give them a place on the spiritual plane, but we see no way in which they can come to that plane under the arrangements thus far outlined in the Word of God, up to the completion of the Millennial age. It is our thought, however, that instead of becoming members of the bride of Christ, their place will be rather with the "great company," serving before the throne, and not seated in the throne.

GOING OUTSIDE THE CAMP

"Let us go unto him, without the camp, bearing the reproach with him."—Heb. 13:13.

Israel had become God's people in a particular sense, and had indicated their desire to be his people before they came into this "camp" condition; and the "camp" and all of the arrangement of the tribes and their relationship to the Tabernacle were significant of this fact. Nevertheless, they were not in accord with God, because of their imperfection. Hence, in order for them to remain in covenant relationship with God, it was necessary for the priests to offer the Atonement Day sacrifices.

The camp typified what now is a fact and partly a condition that will obtain during the Millennial age. At that time many of the world of mankind will be desirous of being in accord with God—that is, in their hearts, they will prefer to be right rather than wrong; they will prefer to be in accord rather than out of accord; and this picture of the "camp," we understand, represents all who will ultimately come into accord, all who will ultimately wish for righteousness and will desire to do God's will.

THE CAMP IN ANTITYPE

The "camp" condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Christians—the Christian world—Christendom. These, we understand, are now represented in the camp condition. In our Lord's day the camp condition did not represent Christendom, but the Jewish nation. It did not include Gentiles at all—the world in that sense of the word—but merely the Jewish nation, which typically represented all those who will desire to come into accord with God.

In his day, therefore, our Lord did not go outside to the Gentiles, and in speaking of the world he did not mean the heathen. When he said, "Marvel not if the world hate you; it hated me before it hated you," he was speaking of the world from the standpoint of natural Israel. The heathen were not taken into account, not having had sufficient knowledge to determine whether they would or would not be God's people.

But during this Gospel age the camp does not consist of the Jewish people because matters have changed. The camp today represents Christendom. For our Lord in his day to have gone outside the camp would have been to go outside the nominal church system of his time and to do the will of the Father irrespective of their support; and for us now to follow him thus outside the camp would be to go outside of the present environments, viz., outside of Christendom, in the sense of ignoring the views and teachings, the approval, the snares, of Christendom. It would mean to go outside of their favor, outside of their influence and social position. The camp condition here does not represent people who are aliens in the sense of being evil-intentioned or of wilfully rejecting God, but those who make some outward show and claim of being God's people.

Some might be inclined to ask why could it be understood with this view of the matter, that the Day of Atonement sacrifices, the sacrifices of this Gospel age, are "in behalf of all the people," the entire world of mankind?

We answer that they are for all the people, in the sense that all people will have the opportunity of availing themselves of the privileges of these sacrifices, of the benefits derived therefrom; but, strictly speaking, they will not be for all the people, because they will be applicable only to those who will become, in the Millennial age, true Israelites. If any one refuses the opportunity of becoming of the "seed of Abraham" he will not get any benefit from the Atonement; he will be refusing his share of the ransom by refusing to come under the arrangement that will then obtain—that will then be opened up by the great Mediator. Just as in Israel's time, if there were any Gentiles who desired to become Jewish proselytes and who would conform to the terms and conditions appertaining to the joining of the Jewish nation, they might become Israelites with the privileges of an Israelite; but if any declined those terms and conditions, then such failed to become Israelites, failed to get any of the blessings that were under the Mosaic law. And similarly during the Millennial age: Anyone who will refuse to come under the terms and conditions of the New Covenant, and to come into relationship with the Mediator, will fail to get the blessings, fail to get the restitution, and all the privileges that will come through restitution, and consequently will fail to gain eternal life.

In view of this answer the question may arise, In what sense do the nominal church system of today and the nominal church system of our Lord's day constitute a picture of that class which will be dealt with under the New Covenant arrangements of the future, as the people of God, the Israel of God, the camp class?

BLINDED BY IGNORANCE AND SUPERSTITION

We answer that because these people, the Jews in their day, and nominal Christians today, profess a desire to be in accord with God, profess to be his people, profess to desire to do his will, they are properly representative of this class who during the Millennial age will be desirous of doing God's will. The people are now, through the various false theologies and the great adversary's misleading, mistaught doctrines of devils instead of the truth; traditions of elders instead of the Word of God. Men are now misinformed, but at that time they will hear the Lord's message and there will be no misunderstanding. The Lord "will turn unto the people a pure language," a pure message—so different from the teaching of the present time—no intermingling of Babylonish errors with truth.

Our supposition is that today any one, other than a hypocrite, who is professing to be of the church of Christ, would really desire to serve the interests of the truth if he knew the truth. Similarly the Jews in our Lord's day: Had they not been blinded by error and superstition, the majority, we suppose, would have preferred to be right rather than wrong. This is borne out by Peter's declaration when, on the Day of Pentecost, realizing that they and others of the nation had crucified the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." The majority were not opposed, but they were ignorant, and the true light had not as yet shone upon them. When this class in the future shall have been brought under the influence of the true light, we may expect that they will not be in opposition, but under the enlightenment then granted will become subjects of God's grace and will reach perfection; and all who will endure the testing at the end of the Millennial age, when Satan shall be loosed for a little season to try the nations, will come unto life eternal, under the terms which God has provided.

God's ways are not our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stopped for flowers;
But oh! from the oft-pierced heart those precious drops distil,
That many a life, else all unblest, with healing balm shall fill.
Then give, O give, the flower to those who pray it so may be,
But I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance, he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

WHAT LAW WAS WEAK?

"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

The law here and in other passages evidently refers to the Law Covenant. It is not supposable, for instance, that God's law is weak or that the Apostle meant anything of that kind. In what respect, then, was the Law Covenant weak? It was weak or incompetent in that it did not bring about the desired object. That object was to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God—where they would be perfect; where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Since the Law Covenant did not accomplish that result, and could not, it was weak. It was inefficient in a sense; not weak in the sense of being defective, but weak in the sense of being ineffective. If we should look for the particular features of weakness we would find them connected with the flesh. Had mankind been in proper condition to profit by it; if all the Jews had been in that condition which would have enabled them to obey God, then all would have had life by obedience to that law. Every willing and every obedient one of them, having perfect abilities in his flesh, would have been able to commend himself to God and would have been acceptable—in covenant relationship, which would have included eternal life.

"What the law could not do in that it was inefficient, God sending his own Son in the likeness of sinful flesh"—in the likeness of flesh of sin, or the flesh that was condemned because of sin, and for sin, or on account of the sin condition, sin in the flesh—proved that sin in the flesh is not a necessary thing, as the Jews evidently had come to believe, seeing that they strove to keep God's law and yet did not attain to perfection. One way of reasoning on the matter (probably many of the Jews did so) would be that the law was too hard; that the law was too severe. It then became, when our Lord Jesus came, a question whether the law that God gave was so severe that no one could keep it; whether anyone could be justified by it; or whether the law was all right and whether the condition of man was all wrong. Our Lord, by virtue of his keeping the law, condemned sin, thus showing that it was not the law that was at fault, but the sinner. Thus by keeping the law Jesus showed that it was within the range of a perfect man to keep that law and to stand approved of God

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"THEY HATED ME WITHOUT A CAUSE"

MATTHEW 12:22-32, 38-42.—MAY 15.

GOLDEN TEXT:—*"He that is not with me is against me, and he that gathereth not with me scattereth abroad."*—V. 30.

Sometimes on a battlefield it would appear as though each man were fighting for himself. All battle lines seem lost in the confusion; yet in the end the victory will show the same clear-cut distinctions that prevailed in the beginning of the battle. According to the Great Teacher the entire human family is either on one side or on the other side of a great battle between right and wrong, truth and error, God and Satan. There is no doubt whatever as to how the battle will end—God will have the victory. Indeed the Bible assures us that at any time he could quickly put an end to the conflict, deliver his saints, overthrow Satan and his empire, etc. The divine promise is that this will be done in God's "due time"—when the church will be completed and changed by the power of the first resurrection, and the time shall come for the establishment of Messiah's Millennial kingdom for the blessing of all the nations.

Is it asked why the long delay of now six thousand years that sin has triumphed, two thousand of this since Messiah died for the redemption of sinners and their release from the death sentence? The answer is that during these nineteen centuries those whom he has favored with some knowledge of his will—testing their loyalty to him, to his Law, to his representatives—he is testing because he seeks to find amongst those professing loyalty, such as have the principles of righteousness at heart. Our present study shows how some at the first advent were thus tested and we know that throughout these nineteen centuries the experiences of the footstep followers of the Nazarene have been similar to his own. Frequently they have been hated without cause—maligned, misunderstood, slandered—sometimes by fellow-religionists of honorable standing. In every such instance we are to remember that there are two sides to the conflict—the side of God, truth, righteousness, and the side of error, falsehood, Satan.

EVERY TEST TWOFOLD

As we see how blindly scribes and Pharisees and Doctors of the Law hated Jesus and said all manner of evil against him, we perceive that really they were on Satan's side. As we see Saul of Tarsus stoning Stephen to death and others persecuting followers of Jesus, we see clearly that they were in Satan's service, deluded by him and, in some instances, we are assured that these servants of Satan and unrighteousness verily thought that they did God service. Let us therefore be on guard along these lines, remembering the words of the Great Teacher, "Ye cannot serve God and mammon." "He that is not for me is against me." "He that gathereth not with me scattereth abroad." Alas, how many noble people have unwittingly been on the wrong side of the great controversy—fighting against God and the truth, ignorantly deluded by the adversary. By permitting this conflict and the measure of darkness, God is the more effectively trying, testing, those whom he has called to be his people. Not only are we tried directly as to the side we will take, but in a secondary sense we are tried as respects our humanity. Those who are honest of heart and who make the mistake of fighting against God, when their eyes are opened, have a great test of humility in the matter of confession of their error and becoming zealous for the truth. Those who are on the right side have also a test of humility, that they be not puffed up by their victory, but "humble themselves under the mighty hand of God, that he may exalt them in due time."

Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with being Satan himself and, on this score, accounted for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beelzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's kingdom was nigh, just as he had proclaimed.

WILFUL SINS UNFORGIVABLE

Having thus answered their objection he showed that they were against him and opposing his Word and that this meant that if he were God's representative, they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a wilful sin against light, against knowledge, would be a sin against God's spirit. And for that sin there would be no forgiveness, either in this Age, or in the coming age—either during this Gospel age or in the Millennial age. If the sin were committed against full light, its merit or punishment would be destruction, second death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of wilfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven: but the proportion represented by the wilfulness would need to be punished, because unforgivable.

The scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship—not recognizing his teachings and his miracles as proofs sufficient. He then told them of one sign which would come to them too late—his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the judgment age, in the Millennial age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be thus blinded, but, with our whole hearts, accept and follow the Nazarene!

THE POWER OF A WOMAN

GOLDEN TEXT:—*"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."*—Proverbs 16:32.

John the Baptist, because of his boldness and courage as a servant and mouth-piece of God, was a thorn in the side of King Herod and his courtiers and the great of that day. Herod and the high priests and the more prominent people considered John the Baptist and Jesus fanatics. Doubtless they would have made away with them quickly, had it not been for their fears of the people. The common people heard the Master gladly and declared that "never man spake like this man"; the same common people believed John to be a prophet.

We will not undertake to say whether John exceeded his commission or not when he reproved the King and Queen. As a rule, however, we believe it to be the wiser plan for Christian ministers to speak forth the Word of God fearlessly and plainly, without attempting personal application—allowing each hearer to apply the message to his own heart. Herodias fortunately represents an uncommon class of women. She was governed by boundless ambition. She married the man who, for a time, seemed in line for promotion to a kingly position. But when the title was given by the Roman Emperor to his brother, Herod Antipas, she inveigled the latter by her charms and, deserting her husband, became Herodias the "Queen." John the Baptist, while fearlessly denouncing sin, felt led to make a personal application of his teachings to King Herod.

Some have assumed that Herod had requested John the Baptist to visit the palace and give a talk on the reforms he advocated, and that, in this connection, the Prophet pointed out the error of the King's conduct, saying that it was not in harmony with the divine law that he was living with his brother Philip's wife. Herodias heard of this and realized that if the King accepted such counsel it would mean that herself and her beautiful daughter Salome, would become outcasts from the palace and be without a home, as it would be impossible for her to return to her husband, Philip. The power of Herodias over the King led to John's imprisonment. Her next move was to effect his death, for she realized her position insecure so long as he lived. John's fearless speech might yet influence the King.

This ambitious, wicked, artful woman plotted murder, and the King's birthday celebration was her opportunity. She forwarded the arrangements for a great banquet, at which were present the nobles and princes of the land. Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of the company. So she had her beautiful daughter, Salome, specially prepared and attired, and instructed her to perform one of the obscene dances common to the East on such occasions, but not commonly indulged in except by the lower classes, and never by princesses. The occasion was to be a rare one. It was intended to influence the King exactly as it did—to admiration and a boastful offer to the girl of any gift she would ask. The plan succeeded to the letter. The King's words were, "Ask of me a gift, even to the half of my kingdom"—possibly a suggestion of his willingness to make her his true Queen.

Following her mother's instructions, Salome reported the matter at once, inquiring of the mother what gifts she should request. We can better imagine than describe the surprise of the girl when told by the mother to request "the head of John the Baptist on a platter." We may conceive what a disappointment this would mean; what visions of the beautiful and precious things it would destroy!—with what surprise Salome must have asked as to why this gruesome gift should be given. We can imagine the mother hissing to her that the death of John the Baptist was the most necessary thing in the world for them both—that without it any day might see them hurled from conditions of affluence into the abyss of degradation and poverty. We can imagine her saying, "This, Salome, is the priceless gift which you must ask from the King." And the power of the woman over both the King and the daughter was wonderfully exemplified in the result. Salome went gaily again amongst the company of nobles whom she had charmed, and in a loud voice accepted the king's offer of whatever she would chose, even to the half of his kingdom, and stated that accordingly, the gift should be the head of the Prophet on a platter.

The King's conscience was not quite dead. He was grieved; but his pride as well as his subserviency to Herodias controlled him. He reasoned that for a King to give his word of honor in the hearing of nobles and princes and then to repudiate it, would be to him a lasting shame. Ah, what an illustration of how "the fear of man bringeth a snare"! What a lesson we read in this!—that a man's first responsibility is to his God and to his conscience, whatever the cost. Tradition has it that Herod was haunted with fear the remainder of his days. It is in line with this that when he heard of Jesus and his mighty works, he expressed the conviction that somehow, the spirit or power of John had passed to Jesus.

Our lesson brings before us two strong and two weak characters. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. The one swayed his nation for their good and prepared the worthy remnant to receive Messiah's message. The other swayed the King and her daughter to infamy, murder and disgrace, and terribly blackened her own character. John's reward lies in the future, when he, as a member of the Ancient Worthy class, will come forth to a "better resurrection"—to be associated with Abraham, Isaac and Jacob and all the prophets in the earthly phase of the Millennial kingdom.

Herodias, surely continuously unhappy, finally persuaded the King to a course which led to his banishment, in which she shared. Her future, according to the Bible, will be a resurrection to shame and lasting contempt. (Daniel 12:2) Inasmuch as she degraded herself and missed grand opportunities, we may assuredly know that she will come forth in the Millennium greatly handicapped by her improper course in the present life. It may take centuries, even under the favorable conditions of Christ's kingdom, for such a deeply-dyed character to purge itself of the shame and the lasting contempt and to rise gradually to true nobility and human perfection, or, failing so to do, to die the second death.

THE BINDING OF "THE STRONG MAN"

"And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years."—Rev. 20:2.

We believe that there is a personal Devil and that he will be literally restrained in some manner; but in the expression in the above text it seems that the names "Devil" and "Satan" refer not merely to the person of the adversary, but to all that system of things of which he has stood as the representative or head or center; for instance, in Revelation 12:7-9, a great religious system is apparently spoken of as the Devil.

As to when this binding began, and how it will proceed, and when it will end, the Lord's parable respecting the binding of the "strong man" seems to imply that it will begin in a sudden manner. He says that if that "strong man" knew at what time the thief would come he would watch and not suffer his house to be broken up. He thus intimates that Satan would not know at what time the catastrophe would come upon him and his arrangements and that therefore he would be taken somewhat at a disadvantage.

As to what constitutes the "house" of this "strong man" would be another matter. His "house" here would stand for his household, which at the present time would include the fallen angels. These fallen angels, who have been subject to Satan as their prince, will in some sense of the word be thrown out of harmony with him. The time at which we might expect this would be in the second presence of our Lord, and it would seem that, from about the time of our Lord's *parousia*, disorder began to operate in Satan's household and that these different endeavors that we see in many quarters to carry out certain schemes more or less antagonistic the one to the other, might be the result of this disorganization. It would further seem that there are different bands of evil spirits working upon humanity. These various hostile bands may work a great deal of havoc, perhaps equally as much as could have been done had they all remained in organized relationship to Satan himself. But still the undermining or overthrow of his authority, seems to be in progress. We believe that every advance step of light and knowledge is that much of a restraint upon darkness and evil and superstition. We properly enough speak of the chains of superstition, the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the adversary.

Now, have we anything to indicate that light will serve as a "chain"? Did we ever hear of light being a chain? We answer that there has never yet been a manifestation of that kind. There is nothing in the past operation of light that served as a chain, but it seems that now it should operate

thus. "Whatsoever doth make manifest is light," and that which makes manifest is a "chain," is a restraint upon that which is darkness. So here are the two—light and darkness; the Prince of Light and the prince of darkness. The Prince of Light has only recently invaded, as it were, the land of the prince of darkness to commence his work. This work is first, chiefly in the church and in the restraining of the "winds" and the "powers" and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves. We might notice as an example the Higher Critics and Agnostics in large numbers in the high places. Many of the most intelligent people of the whole world have arrayed themselves, not on the side of Satan to do some evil work, but in opposition to all the darkness and blindness. They have not, indeed, the "true light" as we have it, but they are exercising an influence that is antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. We will not say that Satan is not operating to quite an extent through these various evil agencies, but we do believe that these agencies are not willingly being operated upon by Satan; but, they go to another extreme and he seeks, as far as he is able, to corral them again and hold them with some other form of error.

It seems to be clear that in this time in which we are living, and since the presence of the Lord, great influences have been let loose in the world that are breaking many of the shackles of superstition and ignorance. These influences are not merely those that are being exerted amongst the consecrated, but we refer chiefly to those influences which are being exerted amongst those with whom we cannot be in accord—the "Higher Critic" class. We believe they are doing a great deal to restrain the adversary and his authority over the people, etc.

In connection with the binding of Satan we read that he shall be "bound for a thousand years, that he might deceive the nations no more till the thousand years be finished"—implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of "present truth," or by light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. As we look about the world we see that many of the various inventions, etc., are apparently being put to good use. The telephone, the telegraph, etc., for instance, are not generally used for wicked purposes. They are used for good purposes, or at least for business purposes. In many cases where the attempt has been made to use the telephone and telegraph for gambling, the State laws have stepped in and forbidden the use of wires for such purpose. In respect to the temperance question, also, we see that enlightenment is proceeding and people are making rapid advancement in the knowledge that alcoholic liquors are dangerous.

And so the education of the world goes rapidly on. People are no longer allowed to be vicious or idle. Children are compelled to attend school; the truant officer looks them up if they are derelict. The knowledge that is spreading is wonderful. And the thought that practically all this is being accomplished by the world itself, and that we have little or nothing to do with it, makes it appear still more wonderful. This work is being done by people who do not believe in the true religion; they do not know God aright; the majority of them, so far as we can gauge their own testimony, repudiate the Bible. They believe in a vague way in a God of some kind, perhaps in a fanciful God, found in every stone and piece of wood. Nevertheless they are free from the shackles of the darkness of the past and apparently have no desire to go back, but forward. It would appear, then, that all of the things peculiar to our day in the way of restraining error are part of the binding of the adversary. We may be doing our little mite by advertising sermons, giving out literature, etc.

As to the question when the great adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would not surprise us if Satan would make a great commotion in the world all through the time of trouble. It does not seem that all that terrible trouble will come about without the adversary. We think he would enjoy being in the fray, such as we expect it to be—world wide, "when the kingdoms of this world shall become the kingdom of our Lord and of his Christ."

MY TRUSTFUL OBEDIENCE

"Child of mine, I love thee;
Listen now to me
And make answer truly
While I question thee;
For I see that shadows
Do thy soul oppress
And thy faith so weaken
That I cannot bless.

"Thou hast craved my power
And presence in thy soul;
Wilt thou yield thee wholly
Unto my control?
Wilt thou let me ever
With thee have my way?
Yield thyself in all things
Simply to obey?

"Though my presence ofttimes
Seems to be withdrawn—
Of my inward workings
Not a trace be shown—
Wilt thou count me present
Notwithstanding all?
Still believe I'm ever
Working in thy soul?

"When I give to others
What I to thee deny—
Fold them in my sunshine,
Seem to pass thee by—
Wilt thou still believe in
My strong love for thee;
Yield thee to my purpose
Whatsoe'er it be?

"When I to thy pleadings
Seem no heed to pay,
And thy foes grow bolder,
Claim thee as their prey;
Though towards thee I'm silent,
Wilt thou stand the test?
On my word of promise
Lay thee down to rest?

"If to all my questions
Thou canst answer, 'Yes,'
Thou shalt be forever
One that I *love best.*
To the inner circle
Of my favored few
Thou shalt be admitted
And my glory view."

THE FULFILMENT OF PROPHECY

Respecting the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. We had expected a Federation of the churches and the giving of life to the Federation by the Episcopal system by the beginning of this century and now we are ten years beyond this period. This is a delay as respects our expectations, but we may be sure that there is no delay in the matter as respects the divine intention. Our expectations are wonderfully fulfilled, however, inasmuch as it was true that when we first began to tell about the coming Federation of the various church and system of Protestantism the matter was poohpoohed by all Protestants, who were free to declare that there was nothing of the kind contemplated and nothing of the kind desired; that they were really better off in a divided condition, because in that way there was a certain competition. This was the same argument once used by business people, to the effect that competition was the life of trade; but in business they are finding out that combination is the life of trade, and profit and trusts are the result. And so in our re-

ligious circles the same thought is brought forward, and the tendency today is strongly in favor of the Federation which the Scriptures indicate and which we pointed out more than thirty years ago was coming, and which will result in a great blight upon Christianity in many respects.

Apparently, at first, the prospective Federation will mean great prosperity and great progress and will give great outward appearance of piety and it will seem as though the world is now to be converted. All who will not or cannot see it thus will be considered as obstreperous and out of accord, and as unreasonable, pessimists and hinderers of the public good by those who think that this is the divine arrangement and proper course and who do not see as do we the result. This is the very condition of things that the Lord guards his people against, by saying, "Say ye not a confederacy (a Federation) to all to whom this people shall say a confederacy, neither fear ye their fear nor be afraid." The fear of all the different denominations seems to be that unless something is done, unless something of this kind be brought about, the whole religious system will go to pieces and God's purposes will fail of being legitimately accomplished. We are not to fear thus, and we do not so fear.

We realize that there is a difference between the nominal church and the real church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, and that he will perfect his glorious plan of selecting the church to be the spiritual seed of Abraham. The divine plan will thus be worked out entirely aside from the projects of man to convert the world, which we see to be impossible; not that we are in opposition to anything and everything possible to be done for the heathen, but that we are not putting our confidence in these efforts for the glorious outcome which God's Word shows us will be realized when our Lord "shall see of the travail of his soul and be satisfied."

But while the matter has not come along so rapidly as we might have expected, we may be sure that there is no real delay, and we have no doubt that the results will be attained in the fulness of time—God's time. There is no doubt that this prophecy will be found in full accord with the other prophecies respecting the close of the Gentile Times and the inauguration of the Millennial kingdom, due in the year 1915.

Indeed, we see that the people in general are very indifferent, as yet, to the matter of Federation. It is merely the leaders and ministers of all denominations that fear the rising influence of Higher Criticism and Socialism in the deprivation of the people of their faith in God and in the Bible, and these perceive that something in the way of an outward, formal church system is necessary to take the place of individual faith and the influence of the Word of God. This is the class that is anxious for federation, and we have no doubt the time is near at hand when all the Protestant denominations, or practically all of the ministers of Protestant denominations, will be willing to receive the apostolic blessing and laying on of hands from some Episcopal Bishop, and thus be recognized by the Episcopal Bishop as having the apostolic succession and benediction. And this we understand will thereafter be considered the test as to the right to exercise any of the functions of public ministers, such as preaching, teaching, marrying, etc. Thus the people will be more and more brought to regard the Protestant ministry as Catholics already regard the Catholic ministry.

This will be the growing sentiment during the next few years, the next five years. Five years may seem to be a short time in which to accomplish great things, but we live in the age of rapidity, in the age of electricity. More results are now accomplished in one year than might have been accomplisher in five years a short time ago, consequently in the next five years there will be the possibility of as large an accomplishment as twenty-five years would have brought about a short time ago—perhaps much more than that. We shall expect that, in due time, the Scriptures which indicate this Federation will have fulfilment and clear demonstration, and that before 1915.

As respects the gathering of Israel back to Palestine: It might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that his plans and arrangements are all right. The Zionist movement is not yet twenty years old, but it has exerted, and is now exerting, an influence over the masses of Jewish people all over the world. What more could be expected? Meantime the Lord has for some reason kept Palestine closed against the Jews by the Turkish edict and by passport restrictions; and the fact that it had been closed to them has seemed to make them all the more anxious to open the door and to go in and possess the land.

We see a marvelous manifestation of this among the masses of the Jews. In their recent conference, their very able leaders endeavored to deter them from their purpose of entering Palestine at this time—claiming that the Turkish government should give them an autonomous Jewish government before they would take any steps toward entering the land, and that if they were to go in now they would blast their own hopes and privileges and that the Turks would tax them and keep them in subjection and they never could have the opportunity of having their own form of government. But so strong was the feeling in favor of going in at once to possess the land that the arguments of the leaders were unavailing, and while feeling great respect for them they voted them down and decided that they would go in at once and that all the institutions connected with Zionism should be moved to Palestine, and their banking capital should be transferred there as rapidly as wisdom would justify. So we see the movement is gaining headway.

The thought has been held up to some extent and has gained force, and is our expectation, that the present year will be more eventful respecting Palestine than any recent preceding year. Our thought is that from now onward we may expect rapid progress there for the Jewish cause. We will go there to see regarding it, the Lord willing. The next five years may seem a short time in which to gather there Jewish people from all parts of the world, but we are to remember three things—one is that the majority of the Jews are in Russia and rapidly coming to the United States; the second is that at the present time Jews in all parts of the world, and especially in the United States, are very prosperous; third, that God does not declare that all Jews will go back to Jerusalem, but that he will gather his people, and by this we understand him to mean those who have faith in the promises made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with him and to receive his favors.

These are the ones he intends to gather there; and these will doubtless include some that are wealthy, especially as the troublous times in the next few years will indicate the insecurity of property elsewhere; and the Jews, many of them having accumulated property, will be desirous to return to Palestine, where they feel they will be more safe than in any of the large cities of civilization. We could not, of course, agree that they would be more safe there, because the Scriptures distinctly state that the trouble which will encircle the whole civilized world will reach to Palestine and will culminate there in what the Scriptures term "the time of Jacob's trouble."

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

ANCIENT WORTHIES—HOW PERFECTED?

A perfect body implies a perfect mind, because the mind is a part of the body, and a man who has no brains or who has only half his brains would not be a perfect man. Probably there will be no difference of thought thus far in respect to this question, but the real point at issue would be: What constitutes a perfect character?

Father Adam had, in one sense of the word, a perfect character when he was created in God's image and likeness, being perfect both in mind and in body. His mind being in the image of God his character was good; no blemish was there; no preference for sin, but the reverse of this—an appreciation of righteousness and a tendency toward it. He had not a hard heart, but a fleshly heart—a tender heart. He would not be cruel, but just, loving and kind—all that would constitute a good man, because God made him thus.

But there is another sense in which we use the word character, a sense in which Adam never had character in full, viz., in the sense of character developed, tested and proven. God tried him, and because of his inexperience he failed, even though his character was good and his whole organism perfect. If he had known as much about God as we know, he would undoubtedly have stood the test; but had he been successful in this test respecting the eating of forbidden fruit, we have no thought that it would have been the end of his testing.

Undoubtedly other tests would have come, and gradually he would have been growing in the knowledge of God, in obedience, etc.; but lacking experience he failed in the very first feature of his trial. So the Scriptures inform us regarding our Lord Jesus as a man, that he was able to endure faithfully because of his previous knowledge of the Father.

If we suppose our Lord Jesus to have been merely a perfect man as was Adam, without any additional knowledge of God, without any appreciation of his "glory with the Father before the world was," without an insight into the divine plan given through the holy Spirit and the Word of God, we would suppose him equally as liable to failure as was Adam; but when we remember that he had these various other blessings, then we see the force of the Scripture which says, "By his knowledge shall my righteous servant justify many, when he shall bear their iniquities"—referring to the time of his consecration unto death and his crucifixion on the cross.

Our Lord had the knowledge that enabled him to see and understand in a manner impossible to Adam. In his case we see that the testing through the adversary during the forty days of fasting in the wilderness was not counted of the Father as sufficient proof of his character-perfection, but, rather, we find that "he was tempted in all points like as we are"—that for three and a half years this testing work continued. This inference is to be drawn not only from the New Testament records of our Lord's experiences, but also from the words of the Apostle, "Consider him who endureth such contradiction of sinners against himself." Again, the same thought is illustrated by the high priest who, during the time which represents our Lord's earthly ministry, was in the Holy, crumbling the incense upon the fire, thus symbolically representing the testing and proving, in every particular, of our Lord's character.

If, therefore, it was appropriate that our Lord should be tested after he was begotten, as a new creature, after he had consecrated his life even unto death, and if it is appropriate that we also should be fully tested after we become new creatures, begotten of the holy Spirit, then we might wonder in what manner the ancient worthies received any testing which would constitute a full proof of character. When we examine the records of these men—Enoch, Abraham, Moses, Samson, Daniel and others—we find that they manifested great faith; and they endured severe ordeals and testings of their loyalty to God, and their confidence in him. It does not surprise us, therefore, that the testimony "that they pleased God," was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be loyal, else he never would have considered them worthy of the "better resurrection." At the same time we believe that they will have need of further experience.

Faith seems to be the chief element of character that was developed under Samson's experiences. We do not know how much patience, long suffering, brotherly-kindness, gentleness, meekness, etc., were developed in his character; nothing is stated respecting the matter, but we have no reason to suppose that Samson was a very gentle man. The slaying of 3,000 men with the jaw-bone of an ass as well as other experiences, would not seem to imply this. We may reasonably suppose, therefore, that though Samson will be brought back in an absolutely perfect condition, and under the favorable conditions of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God. The Scriptures state that all will be brought under the blessing of the holy Spirit in the future.

These ancient worthies will not be begotten of the Spirit, as is the church, but the same prophecy that relates how the servants and hand-maids are to receive the holy Spirit during this Gospel age, tells also that, "after these days God will pour out his Spirit upon all flesh." And since those ancient worthies lived before the outpouring of the holy Spirit, their time for receiving a measure of this blessing belongs to the future and undoubtedly the giving of the holy Spirit to them will have much to do with fixing their characters, which will already be perfect. They will be brought to greater knowledge, and having already endured testings and been proven loyal, they will have only to learn how to use their talents and powers in full conformity with the divine will.

We understand that these men would be in a die-able condition, in the sense of being mortal and liable to death; but that they would come under the condemnation of the second death is highly improbable. If any man has stood trial under conditions of ignorance and superstition, and the measurable darkness of his time—has endured temptations from the world and from the adversary, and proven faithful under those conditions—it is reasonable to suppose that he would be found perfect under the conditions of the Millennial age, which will be so much more favorable to righteousness and full obedience to God. We therefore have no reason to suppose that any of the ancient worthies will come short of eternal life.

The fact that the ancient worthies will be under the New Covenant arrangement, under the Mediatorial kingdom, not having full access to the Father until the close of the Millennial age is not an evidence of disfavor nor anything contrary to their best interests, but rather a very gracious arrangement by which any possible mistake would be covered by Christ's mediation and would not bring them under the divine sentence of the second death. We are not expecting that they will make mistakes, but if, upon their awakening, they should be at once turned over to God and God's law should operate as we understand it will, and as it did in Adam's case, so that the slightest deflection would mean death, we see their position would be much less favorable. Therefore, the Millennial age will provide abundant opportunity to come to full knowledge; and we believe the Scriptures to indicate, though they do not positively so state, that their fidelity being further tested by their service during the Millennial age, as a part of the natural seed of Abraham, in blessing the remainder of his seed and all the Gentiles who will come into that seed, will constitute them worthy of an exchange of nature and a share with the Great Company on the spirit plane.

"WHEN I SHALL TAKE AWAY THEIR SINS"

Beyond all question the Apostle applies the above words (Rom. 11:27) to the Jewish people at the conclusion of this Gospel age, after God shall have gathered the spiritual seed of Abraham out of all nations. We cannot well consider this the forgiveness or taking away of their national sin, because their national sin shall have been expiated by their punishment in the past 1800 years, as St. Paul prophetically foretold, saying, "Wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled."

If, then, it is not their national sin that is referred to here, what sins are these? They are the individual sins of the Jew, similar to those which are upon all humanity, the sin in which they were born: as it is written, "I was born in sin, shapen in iniquity; in sin did my mother conceive me." This inherited sin comes down, we recognize, from Father Adam and Mother Eve and is termed original sin. It is true that God made a special arrangement with the Jewish nation whereby their original sin would be considered cancelled under the sacrificial arrangements of the Mosaic or Law Covenant. But, as the Apostle points out, this never brought them life nor release from divine condemnation pronounced first against Adam. It merely extended or doubled this condemnation, as it were, because they had first the Adamic sin condemnation, and second the condemnation of their Law Covenant.

The only explanation which will fit the Apostle's words is that suggested by the Lord through the Prophet (Jer. 31:31), "This is my covenant with you when I shall take away your sins." The Apostle shows that this taking away of their sins and the instituting of the covenant with them, will be after this Gospel age, when the church, which is the body of Christ, shall have completed the sufferings of Christ and shall have entered into his glory.

The manner of the taking away of the sins of the Jews will not be the same as that of the church—instantaneous—but rather a gradual matter. Instead of Israel's being justified instantly to fellowship with God, they will be under the care and control of the great Mediator between God and men. And this great Mediator, Prophet, Priest and King will for one thousand years be engaged in the work of taking away their sins, according to this covenant which God specified through the Prophet Jeremiah. And at the conclusion of the one thousand years he will present them perfect, blameless, irreprovable to the Father. Having then accomplished the purposes of his Mediatorial kingdom work he will resign his dominion to God the Father, and Israel will thenceforth be in actual Covenant relationship with God.

As we have heretofore seen, it is the divine programme to permit all nations, peoples and kindreds of the human family to come in under this New Covenant with Israel: to come under the Mediator's blessings and Millennial kingdom; to have a share as Israelites indeed in all of the blessed opportunities for having their sins put away. And all who do not, whether Jew or Gentile, will die the second death: as it is written,

"It shall come to pass, that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people."—Acts 3:23.

This thought is further confirmed by the statement of the Prophet Jeremiah (31:31-34), that the Lord would take away the stony heart out of their flesh, and give them a heart of flesh and renew a right spirit. It is not supposable that this would be an instantaneous work. It is a restitution work. True, sin had a small beginning in disobedience; but under its development it has effected headiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial age to eradicate this stony condition of heart and restore mankind to a proper fleshly condition of heart.

SOME INTERESTING LETTERS

BELOVED BROTHER RUSSELL:—

I hasten this letter to you in the hope that it will appear in THE WATCH TOWER and stir some good brother or sister who heretofore quite overlooked the home field.

When good Brother Thomas attended the Jacksonville convention, but little more than a year ago, he stood almost alone in his community. He heard the testimony of our dear Brother Wright of Boaz, Ala., who found, after patient years, hearing ears and good, responsive hearts in his own family. Now children and their married partners, grandchildren and their friends are warm, devoted friends of the truth.

Could you have been with us during the last two days you would surely have had evidence that there is a rich ingathering in the South. Today, after little more than a year of quickened effort, at least twenty-three give good evidence of consecration, having symbolized by water baptism. Cotton-planting was forgotten (it was the very busiest season), and the rich blessing the dear Lord poured out was not to be compared to anything on earth.

I thought of the large class at Reedy, Va., mostly of the family of our beloved brother—familiarly known as "Cousin Jimmy"; of good and faithful Brother Major Grubb, Rondo, Va., whose children and grandchildren recently consecrated; of whole families North, South, East and West who just recently have made consecration. After father or mother was called beyond the vail, or stood faithful but alone for twenty years, some were rewarded in their own families.

Beloved Brother, my own heart is quickened to deeper devotion, more zealous sacrifice, more ardent love, more patient, long-suffering endurance as I see the rewards of long-deferred harvest.

Scripture texts crowd my mind—"after many days," "weeping," "bearing precious fruit," "labor not in vain in the Lord," "he that reapeth receiveth wages." How my heart burns to tell the dear brethren everywhere—"the fields are white to the harvest"! Don't overlook the dear home-folk. The Lord will not have more than 144,000, but Brother John, Sister Mary, or son, or daughter may for all eternity hold before us this joy-giving thought—"My crown came to me because you loved me enough to lead me to consecration."

Perhaps once we presented the truth smitingly at times. We have learned to present it lovingly, considerately, better understanding the infirmities of our dear ones. How necessary that all our deeds be tender, loving, as were our dear Master's!

I am most grateful to the Great Chief Reaper for this Southern trip and the wonderful harvest-gathering that is in evidence on every hand. Do all the dear friends realize that the opportunities now open will soon pass? Can we withhold our services when people read sermons and PEOPLES PULPIT as never before?

Everywhere the dear friends are surely awakening. Angels must look on in wonder at the glorious privileges accorded to men.

Thousands of prayers go up as you leave for abroad. Hundreds of warm Southern hearts earnestly pray richest blessings to the many to be refreshed of other climes and foreign tongues. Yours in his love, M. L. HERR.

BROTHER RUSSELL'S JUNE CONVENTION TOUR

Lv. Brooklyn, N. Y.	Fri.	June	17	Penn. R. R.	9.45 P. M	Lv. Canton, O.	Wed.	June	22	Penna. R. R.	6:27 A. M.
Ar. Louisville, Ky.	Sun.	"	19	" "	10:35 A. M.	Ar. Muncie, Ind.	Wed.	"	22	Big Four	1:32 P. M.
Lv. " "	Sun.	"	19	L. & N.	9:30 P. M.	Lv. " "	Thu.	"	23	L. E. & W.	9:52 A. M.
Ar. Cincinnati, O.	Mon.	"	20	"	7:20 A. M.	Ar. Lima, O.	Thu.	"	23	"	12:40 P. M.
Lv. " "	Mon.	"	20	Big Four	9:30 P. M.	Lv. " "	Fri.	"	24	C. H. & D.	9:10 A. M.
Ar. Cleveland, O.	Tues.	"	21	"	6:45 A. M.	Ar. Dayton, O.	Fri.	"	24	"	11:20 A. M.
Lv. " "	Tue.	"	21	W. & L. E.	8:00 A. M.	Lv. " "	Fri.	"	24	Penna. R. R.	9:27 P. M.
Ar. Canton, O.	Tue.	"	21	"	9.38 A. M.	Ar. Chicago, Ill.	Sat.	"	25	" "	7:10 A. M.

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REACTION IN FEMALE SEMINARIES

We give liberal extracts from an article following, which confirms our recent statement that the same polished infidelity which for forty years has steadily been leavening all the male colleges and seminaries of the United States. Canada, England and Germany, and which by now has gotten possession of nearly every pulpit and Sunday school, is penetrating and saturating even common school books.

Many parents see this but forbear to protest, because of their lack of spine and their false standard of parental love. Instead of standing up for the truth and the Bible they surrender to the arrogance of Young America—male and female. They think that they love their children too much to oppose them, when really their trouble is too much self-love—"approbativeness." They fear to have their educated darlings think of them as "old fogies" and behind the times. What they need is more love for their Creator, more love for his Word and more love for their children—to give them backbone to stand up for the truth at any cost.

But alas! So blighting and stunting has been the misrepresentation of the Gospel of Christ that many dear souls, possessed of a keen faith, have so little knowledge that they cannot defend it. Yea, they know their ignorance and fear even to try.

"My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. They are rich and increased in goods and have need of nothing: they know not of their poverty, blindness and nakedness. (Rev. 3:17) Ah! Thank God for the Millennial kingdom so near at hand! What would humanity do without it! Soon the half-truth of the dark ages would give way to no creed, no faith. And what direful results would follow!

AWAY FROM ANCIENT ALTARS

[Harold Bolce in "Cosmopolitan."]

"Colleges devoted to the education of women have revised the accepted estimate of life with startling consequences to ancient creeds. Throughout the ages there has been a sad procession of believers who regarded life as a burden to be borne, and endured it to the end, with sighs and tears. And the memory of their sacrifice and suffering has been revered by the thousands that follow them. In contrast with this philosophy, which has produced unnumbered martyrdoms and is still held in some circles, there has been preached a militant gospel. Life is regarded as a warfare in an arena. In the hymn that sings the spiritual triumphs of conquest when the armies of the Lord waged battle, the believer rejects a life of either resignation or ease 'while others fought to win the prize and sailed through bloody seas.'

"American educators of women are showing what they believe to be the fallacy of both these philosophies. Life, they say, is neither a burden nor a battle. It is a benediction. It is the great Fact. To live right is to live joyously. And so the thousands of young women coming out of our institutions of learning do not follow the centuries of tearful pilgrimage on the Via Dolorosa, neither do they choose the Field of Mars. They believe that martyrdom in modern times is as anachronistic as the stake, and that to regard life as gladiatorial is to miss its finest meanings.

"The significance of this interpretation of life appears when its application to current activities is studied. 'Non ministrari sed ministrare', 'not to be ministered unto, but to minister,' is the motto of Wellesley College, and this is the spirit of all the institutions pledged to the higher education of American women. The new evangels do not offer up anguished petitions to a non-resident God. Modern scholarship is, indeed, fulfilling Comte's prophecy that the God of authority would be escorted out of the affairs of man.

"President William De Witt Hyde, of Bowdoin College, who is in demand as a lecturer at many girls' colleges, teaches that as human experience develops, the divine attributes have to be translated into new terms—into terms that are in keeping with the deepening experience of the race; and that 'we know God only through man.' His teaching that a God symbolized by the outgrown experience of bygone ages is little better than no God at all, finds emphasis in the loftiest thinking among the professors in the colleges under consideration. Katharine Lee Bates, professor of English in Wellesley College, a woman of rare endowments and profound spirituality, teaches that the great foundations of Christianity 'plead for ampler walls and gates,' and that 'the heresy of youth is the outworn creed of age.'

"The old idea that the good-will of the Infinite could be secured by sacrificial offerings on the altar, or by lamentations and Te Deums, has been abandoned by the colleges. The futility of such petitionings is emphasized by Dr. Caroline Hazard, president of Wellesley, who is carrying out with distinguished efficiency the work inaugurated by Alice Freeman Palmer. In a talk recalling some of the scenes of Palestine, which she visited recently, she told of the faithful in Israel who gather at the Wall of Wailing and cry out to the God of their fathers to restore the Temple and reassemble the children of Jerusalem. 'Make speed, make speed, O Deliverer of Zion!' has been the intoned cry of these worshipers throughout the dismal centuries that have crept across the ruins of the great edifice the Preacher built, and yet, in spite of all this supplicating of the Throne of Grace, the very City of the Jews is a Moslem town! Just as it is unnecessary to go back to Sinai to find the covenants of God, so it is idle in our age to look to the skies for help. 'Each soul,' said President Hazard, 'has its Holy City, deep hidden under the accretions of every-day life.'

"President Hyde, of Bowdoin, not only tells his own students, but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders; or that this Son was authorized to forgive sinners who conformed to the terms revealed; or that Jesus transmitted this miraculously tested power to his Apostles.

"From a student at Berkeley, who has also studied at Stanford University, comes the assurance that 'university women are taking a brave and enlightened stand on the subject of teaching their children and all children the vital facts about life.' She adds that the college-bred men and women of the Far West 'seem to have been swept along about equally before the irresistible non-church wave that has left some of them prostrated before crass materialism,' but that 'more and more stagger again to their feet, and move with eager steps, towards the dawn of a creedless spirituality.'

"This confirms the teaching of Doctor Brown, of Stanford University, that ' hard and fast theories have been going down before the majesty of fact.' He even goes so far as to say that what Tom Paine and Robert G. Ingersoll taught, as deathblows to faith, is now proclaimed as truth by Christian scholarship.

"But the new gospel has come without bitterness, with humanity as its shrine, and the aspirations of the race its litanies. 'The contemporary kingdom of love,' said one of the lecturers at Wellesley, 'is the only way over which we may pass to the eternal kingdom of love.'

"Not blind petitioning, but active faith and action illumine the new creed. 'We still have our dragons,' said Miss Hazard. 'Perseus and St. George have not exterminated them all. The world is waiting for Andromeda, and still more for the active Dorcas. Under Syrian skies, or in a Western World, the call is the same—a call to service, to high living, to 'wage war on the powers of evil.' And in the litanies which this president and poet has written, self-indulgence, evasion, and fear are enumerated as the dragons every human spirit has to fight.

"So far as the outlook of American students is concerned, 'the eternal city of the skies,' fabled in Christian legend, lies in ruins under the feet of modern scholarship. But the education of young women, President M. Carey Thomas, of Bryn Mawr, points out, is giving us a 'new heaven and a new earth.' These young women are going out of the colleges not to destroy, but to fulfil. They are taught that Jesus of Nazareth 'never mentioned religion,' that 'it was farthest from his thought'; and that 'life' was the sublime text of his ministry.

"Dr. George A. Gordon, of Boston, who is popular as a lecturer at Wellesley, teaches that 'we lament the loss of belief in angels and seek to revive the doctrine of familiar spirits: we speak of the pathos of these vanished faiths,' but there is infinite gain to man in 'the grandeur of this abolition of all intermediaries'; and President Hazard sets forth that it must always be one of the glories of woman 'that truth can appeal in a direct and concrete form to her mind.'

"The young college women are not dreamers, save as they are inspired by the vision of a new society saved by service. They are carrying what they believe to be the true spirit of Christ and Christmas throughout the year. Though all the recorded miracles may be regarded as folk-lore, and though the Manger itself may be no more than a sacred myth, life remains beautiful and divine, and the call to re-create the spirit of the home and to serve humanity is regarded as a commission from the 'King of kings reigning in the heart of the race.' They indeed constitute an army—an undenominational army—but their banners are unseen. Instead of breaking windows, they are mending hearts. They believe in the integrity of law, and so scout the notion that any sea was ever rolled back by a wand. They believe that in all ages, wherever the Spirit of God has triumphed on earth, dominion has been asserted through the thought of man. And that divine presence, the colleges teach and the activities of college girls give evidence, is as potent today on earth as it ever was in ancient times.

"This, in substance, is the significance of the repudiation by the colleges of what they regard as crude and narrowing theology. The young women do not cringe at the Throne of Grace. To cry out in despair on bended knees is regarded not as an evidence of religious advance, but an expression of timidity and fear. The laws of the spirit are logical and fixed. The electrician does not cross himself before the dynamo. The chemist does not deal in burnt offerings to give divine quickening to the elements."

BEGOTTEN OF GOD—HE CANNOT SIN

"He that is begotten of God sinneth not, for his seed remaineth in him and he cannot sin."—1 Jno. 3:9.

As in human nature there is an earthly begetting and an earthly birth, so, the Scriptures inform us, the Lord purposes during this Gospel age to develop creatures of a new nature. These are spoken of as first begotten of the holy Spirit, at the time of their consecration, and subsequently developed and ultimately "born from the dead" as "members of the body of Christ" —sharers "in his resurrection," "the first resurrection," the chief resurrection.

The begetting power the Scriptures declare to be the Word of truth. Through this Word God operates in us first of all, and if we respond to the drawing we shall be brought into relationship with Christ through faith, recognizing him as the Sin-Bearer, as the Great Advocate who is willing to appropriate a share of his merit to us and thus to justify us from Adamic sin and the imperfections of the flesh, which we no longer approve. The Word of God has convinced us that all unrighteousness is sin, and we, having reached that place where we desire to be in accord with God and with righteousness, are informed through his Word that they who would become fully his in the present time, and receive his invitation to become members of the body of Christ, to join with our Lord in the laying down of earthly life, may "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."

When we do this, our Lord Jesus, as Advocate, imputes his merit to us, and we are accepted of the Father, during this "acceptable time of the Lord"—this Gospel age, while the full number of the "elect" are being chosen. The Father's acceptance is indicated by the impartation of the holy Spirit, and we are "begotten [this text improperly translates it 'born'] of God." The word for "born" and "begotten," being the same (gennao) in the Greek, the context must indicate which should be used. In the present case it should be the word "begotten," because the new creature is at this time but an embryo; it has not a new body; it has merely a new mind, a new will, a new disposition, which has been engendered by the Spirit of truth and accepted of the Father as a begetting to the spirit nature.

Everything connected with this new creature is pure and sinless; it has none of the Adamic condemnation nor imperfection. It never had. It cannot agree to sin because it is out

of harmony with sin. The desire for sin which might still lurk in the fallen members of our body, would be called, as the Apostle terms it, "the motions of sin in the flesh," or the struggles of the flesh. The flesh is reckoned dead, but is not actually dead—merely "dying daily." The new creature thus contending against the flesh and mortifying the flesh, makes progress in proportion to its energy and success in this direction.

"HIS SEED REMAINETH IN HIM AND HE CANNOT SIN"

If this new will, this new mind, that God has accepted and recognized as a new creature, should ever, knowingly, intentionally, approve of sin and connive at sin, this would prove that the Spirit of the Lord, the new mind, is gone, because it is merely the new will, the new disposition, at the present time that represents this new creature. It is not the flesh; it is not the gray matter of the brain; it is the will which controls the brain and seeks to regulate the thoughts and intentions of the heart, and, so far as possible, all the actions of the daily life. The new will is the new creature in the most emphatic sense. If, then, the will has ceased to be in harmony with God's will, it has perished as a new will and is merely the old will revived. This would indicate that the seed of truth, the seed of this power of God, has died in the individual; for as long as "his seed remaineth in him he cannot sin." He cannot intentionally and knowingly approve sin or practice sin.

The new will might at times be entrapped, because the will is very particularly identified with the body, with the human brain, and therefore with all the affairs of life. At such times it might become thoughtless respecting its obligations and the propriety of its course, and so the new creature might be overtaken in a fault; but it could not be a new creature and yet have a will or intention to do that which is evil—contrary to righteousness and to the divine will and intention.

"If we say that we have no sin, we deceive ourselves and the truth is not in us." (1 John 1:8) How shall we harmonize this text with the preceding one is a question that comes up? The Apostle is not here saying that our flesh sins and that we do not sin. Nor do we understand him to be saying, "If any man says that his flesh does not sin he is a liar," but we understand him to be saying, "If we [new creatures] say that we have no sin, the truth is not in us." He is thus saying that we, new creatures, are responsible for sin. We understand the solution of this to be found in the difference between the will or intention of the new creature, and the ability of the new creature. The new creature never wilfully sins, never intentionally does wrong, but may be ensnared through the evil propensities of its fallen body of flesh.

This earthly body is reckoned dead and God has nothing to do with it. God does not judge nor deal with dead things; "ye are dead," so far as the flesh is concerned. Hence God is not judging the body; he is not noting what your body did, what you as a human being did, because you no longer exist as a human being, from the divine standpoint or records. Your whole standing with God is as a new creature; but you have a responsibility for your body, your tongue, your hands, your feet, and all that these do. As a steward over these it is for you, as a new creature, to do the best with them that you can, and you are responsible for them.

To illustrate: If a man owns a dog and knows the dog has a bad temper and will bark and bite and annoy the neighbors, it is his duty to muzzle the dog or chain it. If the dog gets loose at any time and bites somebody, the dog will not be sued in court, because the dog has no responsibility in the matter, but the suit will be brought against the owner of the dog. He is the one that is held responsible for what the dog does.

So in the divine court, we as new creatures are held responsible for our body—for what our hands do, for what our feet do, and for what our tongues do. If, therefore, the body sins, the new creature is charged with that sin, whatever it may be—whether it be a grievous sin or a less sin; and when we say, "if the body sins," we are merely putting it in an accommodated form, because we know that in the flesh there is no perfection; that there is not a new creature who has a body that is perfect and that can keep the law of God absolutely.

"FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US"

Thus we see that every new creature is charged with the defects of his mortal flesh. These, in the Scriptures, are called "trespasses," and in the Lord's Prayer we are instructed what we should do with respect to these trespasses. When we pray, "Forgive us our trespasses as we forgive those that trespass against us," we are not referring to Adamic sin, which God does not forgive, but which is atoned for by the merit of Christ, imputed to us. When we speak here of "trespasses" we are referring to those sins which we as new creatures commit unintentionally, against the divine plan or law because entrapped or ensnared by our infirmities or by the surrounding conditions and temptations of life. These might overcome the new creature and swerve him from his course, just as the bringing of a magnet into the vicinity of a compass might cause the needle of the compass temporarily to deviate; this would not mean that the compass has been spoiled, nor that it is a bad compass because temporarily it has been turned from its proper course; and so with us. The new mind, the new will, is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our inperfection as new creatures. In the case of the compass, if the opposing magnet were removed, the needle of the compass would immediately revert to the North; and so with us, if the overpowering temptation were out of the way, our hearts, as new creatures, would at once revert to loyalty to God. This illustration, of course, is not a perfect one because the compass has no intelligence, no will, no power to improve itself nor to add to its resistance of outside influences.

These trespasses, as we bring them to the throne of grace, would not be forgiven unless we had an Advocate, and then our Advocate could do nothing for us except as he had merit at his command that he could appropriate on our behalf, because God is dealing on lines of strict and absolute justice. Hence when we come to the throne of heavenly grace the basis of our faith and confidence should be that we have a great High Priest who has entered for us into the "Most Holy"; that this Great One is our Advocate with God, and that the basis of his effective advocacy is the merit of his sacrifice—that he has the wherewithal to satisfy Justice on behalf of all of those imperfections that are ours unwittingly, unintentionally.

God might have arranged that the merit of Christ's sacrifice should not only cover or be effective for "all those sins that are past through the forbearance of God" at the time of our acceptance as new creatures, but should also be applied for all further imperfections of the flesh to the very end of our lives. But he did not make such an arrangement and evidently he purported this that it might be to our advantage, so that when we trespass we might have the humiliating experience of being forced to come "to the throne of grace to obtain mercy and find help for every time of need." Whoever has had any experience as a child of God in coming to the throne of grace has, doubtless, to some extent, had this very humiliation.

If, for instance, the new creature found that he was overtaken in the same fault a second time, it would produce special humiliation, and every additional humiliation should make that new creature more and more earnest in his endeavors that this particular lesson should be well learned—that never again need he make application along the same line to the Lord for forgiveness. Thus we see in this arrangement of the Lord a great blessing—a blessing in that it will keep us humble and also keep us continually coming to the throne of grace and cognizant of the fact that we are imperfect according to the flesh; keep us looking at the standard which God has set, to see to what extent we are still imperfect; and will lead us to watch ourselves daily that we may grow as new creatures. In harmony with this the Apostle Paul, addressing new creatures, says: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

We must understand the Apostle here to mean that if any man sin because of his not having a perfect body, if he sin because of the imperfection of the flesh and surrounding temptations, but who as a new creature desires to do God's will, let him "come boldly to the throne of Heavenly grace." Let him have courage to come. Let him not delay to come. As a matter of fact, however, we know that many do delay to come to the throne of grace; they feel ashamed to go to the Heavenly Father to acknowledge that they made another failure; and thus hindered by their shame, or by their pride, or by discouragement, they are in great danger, because the longer they remain away the more serious will their condition become, the colder will be their heart and the more numerous will be the spots upon their "robe of righteousness."

GREAT COMPANY MUST WASH THEIR ROBES AND MAKE THEM WHITE

And so it is that those who are most fervent in spirit and most fully in accord with the Lord are very careful that not even a single spot shall soil their robe of righteousness; but if a spot should appear they hasten at once to have it cleansed with the blood of Christ; while others who take a different course grow gradually more and more careless until their robe becomes very much spotted and the cloud between them and the Lord becomes darker and darker, and they may perhaps be engulfed in worldliness, and eventually incur the penalty of the second death. Even in the case of those with whom it does not eventuate so seriously, we see the picture given us in the Scriptures of how deplorable is their condition; that they will not be

accounted worthy to be of the "little flock"; they will not be accounted worthy to be of the royal priesthood; they must suffer many stripes; and the very highest position possible for them to attain is a place in the antitypical Levite company, the "great company," servants of the royal priesthood.

This picture is given us, we remember, in Revelation 7th chapter, where the "great company" is shown as washing their robes and making them white in the blood of the Lamb. There would be no need of washing the entire robe unless the entire robe were spotted. Those who keep their garments unspotted from the world by noting every spot which might appear, and go to the throne of grace immediately that they as new creatures may "walk in white"—these are the ones who are pleasing in the Lord's sight. It is to this class that we all wish to belong.

WHEN THE NEW CREATURE CEASES TO EXIST

It might be asked at this time how does Christ act as Advocate for the sins of the new creature and apply his merit for their sins? We answer that all the sins that are charged to the new creature are the earthly weaknesses and imperfections and Christ's merit is all of an earthly kind. He has nothing to give away of a heavenly kind. The sacrifice he made was an earthly sacrifice, the merit of which has been imputed to those who come to the Father through him: so it is merely for the earthly sins, and the unwilling sins, so far as the new creature is concerned, that his merit is applied.

If the new creature is unfaithful in the sense of agreeing to sin then the new creature ceases to be—there is no new creature there. But the new creature might be asleep and might be entrapped in that way: as for example: There might be a servant who is at heart loyal to his master in that he would not wish to connive with robbers that they might enter the house; but if that servant were careless with respect to the locks on the doors and a thief should break in through that carelessness, he is unfaithful, and is a transgressor to that extent. But if he had connived with the marauders and robbers and had opened the door to let them in, he would be no longer a servant; he would be no longer a member of that household, but an enemy. He would be a robber himself.

So if we as new creatures connive at sin and make provision for the flesh and watch for opportunities to get into relationship with sinful things, the new creature in that case has ceased to be a new creature. He is an old creature, merely masquerading, and there would be no further hope for such a one. He has passed beyond hope. But if he has been careless and the robbers (we speak of these sinful propensities as robbers) have insidiously engaged him in conversation, and one is enticing him to hold open the door for conversation, while another goes around in some other way and thus breaks in, he is responsible to the extent that he had communed at all with any of these influences. He has no right to have anything whatever to do with sin. He has no right to have any fellowship with sinful things. He should have nothing to do with the unfruitful works of darkness, nor be in harmony with them in any sense of the word, but should turn from them as from an enemy. We have no right to have any fellowship or sympathy with that which the master of the house has prohibited. The Master of our house is Christ the Lord, and his will and his rule are to be respected, not only in the outward letter, of apparently trying to keep the house secure, but to the full extent of resisting and treating as enemies everything that is not in accord with him. The more firmly we get this thought fixed in our minds the greater will be the power that we shall find supporting our new wills in this resistance of sin.

"MY SOUL, BE ON THY GUARD"

According to the Scriptures, as well as according to our own experience and that of many others of which we have knowledge, all sin which comes in upon a new creature, comes very insidiously and generally in some soft way. An outward attack, like throwing stones, is never made. One would shut the door promptly against such at attack; but it is the smooth-spoken sins, the smooth-tongued sins, that come in, the sins that appear to be right. Going back to the illustration of the dog: It is when we feel that there is some provocation for letting down the chain, so that the dog can do some good with his teeth —that there is somebody that ought to be bitten—that is the time when we throw ourselves open to danger. We are slow to learn to fully appreciate the fact that the dog is not to bite anybody; he is not to bite the friends of the family, nor the enemies of the family. He is to be kept chained all the time. Then, as to how much the dog may bark: You can readily see what that would mean. That is evil speaking. If the dog keeps on barking he will annoy not only the family, but also the neighbors and friends and even the enemies. The new creature has no right to allow this. His tongue may speak that which is good and that only. This is an absolute command: "Speak evil of no man"—not only of no man in the church, but of no man outside of the church; and in this case, the man includes the woman.

We might ask if our Lord Jesus, when he ascended up on high, "there to appear in the presence of God for us," applied the whole of his merit; and if so, what has he now to apply for these daily trespasses that we unwittingly and unwillingly commit and on account of which we are bidden to come with courage to the throne of Heavenly grace and remember that we have an Advocate? We answer that our Lord, when he died, gave into the Father's hands the entire merit of his earthly life, but he did not apply it to any specific use or purpose. He merely said, "Into thy hands I commit my spirit"—my all is given up to the Father. When he ascended up on high all those earthly life-rights were in the Father's hands, were in bank, so to speak. But it is one thing to have something in bank and another thing to appropriate money to others. Our Lord deposited his merit in the heavenly bank, so to speak, and it was there for him when he ascended up on high to make appropriation of it.

What appropriation did he make? He did not appropriate his entire merit to one individual and as soon as that individual was through using it, appropriate the whole to another individual; but all this merit of his, in every particular and in the widest scope it could possibly cover, was left in the hands of God, and he did not appropriate it all at one time, but merely drew against it. As we would say if we were speaking financially; he drew many drafts against that deposit; he imputed a share of that merit to each one who would believe in him and turn from sin and make a consecration such as he has made, and would seek to walk in his steps to the end of the journey.

So, then, our Lord's merit was not merely for believers living at the time of his death, but for us who are now living and for all consecrated believers of the obedient class, and for all of their interests. But while it was all put into God's hands for that purpose and left there as security for all that class, nevertheless it went out or was individually applied as each one needed it. At that time there was only a small number of disciples, about five hundred brethren and the merit, or imputation of merit, to cover their Adamic sin and render them acceptable as sacrifices, was granted instantaneously, and as a result the holy Spirit came upon all those in that waiting attitude at Pentecost. The Lord has since been appropriating his merit to all those who come to the Father by him; this merit is applied to no others, and it flows from that same source and fountain of grace. It is not only sufficient to apply for all the sins, imperfections and blemishes of the past, but is sufficient for all the imperfections and blemishes as long as we remain in the flesh, because it has not been given wholly at any time, but remains as a continual fountain of supply, from which we may daily draw.

WHAT THE CHURCH SHARES WITH CHRIST

Briefly summed up, the church is called, by special invitation, to a "high calling"; a high station—now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "if we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the church under the figure of one great Priest, Jesus the Head and the church his body, his consecrated self-sacrificing members, and the "great company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which

was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all" —a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the Millennial age. To ransom means not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we have something to do—and are counted in with him—in the work of recovering that which was bought with his merit.

It will take all of the Millennial age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in progress of accomplishment, and since the church is to be associated therefore the church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the church, his body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

THE HEAVEN-PROVIDED BREAD

MATTHEW 14:13-21; 15:29-39.—MAY 29

GOLDEN TEXT:—"*I am the bread of life.*"—John 6:35.

The Gospels give us two distinctly different miracles of feeding the multitude in the wilderness places. On one occasion the number fed was five thousand and in the other four thousand. In the one case it was a lad who provided five small barley cakes and two fishes; in the other the disciples themselves had seven loaves and a few fishes. In one instance twelve baskets full of fragments were gathered after the repast; in the other seven baskets full. St. Matthew's Gospel records both of the miracles. In each instance there was a seeming necessity for the miracle, and the necessity prompted our Lord's compassion and the use of the divine power. It will be noticed that in these instances the Master used for the benefit of others the special powers communicated to him at the time of his baptism through the descent of the holy Spirit; but we recall that Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work, studying the Scriptures to know the mind of the Lord, how he should suffer and become the Mediator of the New Covenant.

Not all, even of those who associated with our Lord, understood, appreciated, believed in his wonderful miracles. Where there is a desire to disbelieve there is also a possibility. Indeed, the Scriptures are evidently quite true in their assurances that faith is a difficult matter at the present time; and that for this very reason it is specially appreciated of the Lord in those who profess to be his followers. The Scriptures intimate that faith is a gift of God, while at the same time it is a matter of our own exercise. It is for God to set forth the facts and bring them to our attention. It is for us to be able to appreciate those facts and to exercise the corresponding faith. As the Scriptures declare, "All men have not faith"; "Without faith it is not possible to please God."

God has not made faith equally possible to all, in that he has not given mankind the same opportunities for exercising faith by not giving all the same degree of knowledge upon which to base faith. And even amongst those who have the necessary knowledge, faith must depend considerably upon the structure of the brain. Some people have scarcely anything of faith; others with a different structure of brain, are inclined to believe too much—to be credulous and easily hoaxed.

While God declares that none can be of his church now being called unless they have faith, including the necessary knowledge as a basis for it, yet he does not say that those who have not the knowledge and have not the faith, will on that account, be turned over to demons for eternal torture. On the contrary such already suffer a measure of deprivation of joy and of blessing. Failure on their part to exercise faith should not bring upon them any additional disadvantages. God has decreed that faith shall "come by hearing and hearing by the Word of God"; that none can believe except they hear, and that none but the believing will have part in the church's salvation now being effected. But he has equally decreed and arranged for the great mass of mankind who have never had the sufficiency of knowledge and of faith, that all may yet come to a salvable condition. Indeed, God has specially made the way of faith in this age a "narrow" one, that thereby he may select a very special class. But these selected or elected ones, as the Scriptures show, are to be the royal priests of the next age, who will enlighten and instruct all the families of the earth. Then "all the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5) Then everything in the divine arrangement connected with mankind will be openly revealed, plain to be understood; as the Scriptures say of that time—then the way-faring man, though simple, need not err as respects the way of righteousness. Let us, however, rejoice if we are amongst the blessed, the favored ones of the present time to whom the things of God are not obscure—of those whose hearts are so in tune with the Infinite One that the things of faith revealed to us in the Scriptures do not seem unreasonable.

Approached from the Bible standpoint, these miracles are most rational, but not from any other standpoint. The power of God, which produces, in the recently discovered "miracle-wheat," as much as two hundred and fifty grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. Are we not surrounded by miracles continually? Out of the same ground and growing side by side we get blue, red, white, yellow and purple flowers from seeds which we could not tell apart; similarly with animal life—the oats which constitute the breakfast of so many humans, help to produce human heads and faces and hands and feet, hair and nails for black and white and yellow races. Similar oats fed to horses, mules and donkeys sustain very different organisms of very different shapes and qualities. The same oats fed to birds and chickens produce feathers, claws, etc. Are not these miracles which we do not understand?

If the wisest and most skillful man in the world cannot produce a flea nor the very smallest germinating grain, how great must be the Creator who formed all things and who gave to man all that he possesses! How can we limit the powers of such a Creator when once we have recognized him? He that made the eyes, can he not see? He that made the arm, has he no strength? He that made the human brain and stamped it what it is, has he not infinitely greater wisdom and power? This, then, is the lesson to us of the loaves and fishes.

It is the lesson of divine power; a lesson also that Jesus of Nazareth was the Son of God, through whom that divine power was exercised. This lesson leads us onward to the thought that this same Jesus is appointed of the Father to be the Savior of the World. Thus far merely the church, the elect, his bride, has been selected, along lines of faith. Shortly the new dispensation will usher in the reign of knowledge and glorious opportunities for the opening of the eyes of all to see, to know, to appreciate, things divine and to come, if they will, into the condition in which they may enjoy "the gift of God, eternal life, through Jesus Christ our Lord."

ST. PETER CRIED "LORD, SAVE ME"

MATTHEW 14:22-36.—JUNE 5.

GOLDEN TEXT:—*"Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God."*

Respecting its heroes the Bible, unlike any other religious book, tells the naked truth. Today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here pictured as the same which was displayed on other occasions—noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or cut away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else wilfully misrepresenting the future. No wonder the Master rebuked him, as in this matter being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing. Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared, "Though all men forsake thee, yet will not I." Our study shows us St. Peter with the other disciples in a fishing-boat on a boisterous sea. Jesus had declined to go with them in the boat, withdrawing himself to the mountain for a season of prayer. The boat had not yet reached her destination, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally St. Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of sick and the casting out of demons was absolutely able to keep him from sinking into the water.

"O THOU OF LITTLE FAITH"

But while St. Peter's faith was stronger than that of the others and stronger than ours today; in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefore didst thou doubt"! The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him.

"A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
O, thou of little faith, why didst thou doubt?"

All are sinners. "There is none righteous; no, not one." Some do not realize the extent of their imperfections. Nevertheless it is safe to say that all sane people recognize themselves as imperfect and hence as unworthy the recognition of the great Creator. They cannot commend themselves to him as being worthy of his favor and life eternal. It is when this conviction of unworthiness becomes deep-seated; when the realization is keen that "the wage of sin is death," that the heart is most likely to realize the value of life eternal and to cry unto the Lord for deliverance from darkness, from sin's bondage and from its death sentence. To all such the Savior stands ready to lend a helping hand, as in St. Peter's case. He will not reproach such for their sins if they have repented of them and turned to righteousness. Rather, he will say, "Why did you not come sooner? I was quite willing to aid you as soon as you cried."

THREATS OF TORTURE FAILED TO CONVERT THE WORLD

Our forefathers used to think that they should picture before the sinner's mind an everlasting torture at the hands of devils. It seemed to them that such pictures would be more successful in drawing men from sin to righteousness than the Scripture penalty which declares that the wages of sin is death, "everlasting destruction." (2 Thess. 1:9) But they overdid the matter. Their message failed to convert the world. It merely tortured the saintly, the loving, the Godlike. Men reasoned that there was probably some mistake about it, as it is contrary to all human experiences that life could persist in such untellable torture. Now, however, with the aid of the modern Bible, superior translations, marginal references, etc., the people of God are learning more and more that God's Word is true and that it should not be twisted—that when it says death it does not mean life in torture.

Indeed, some have told us that to their minds the utter blotting out of existence which God has ordained to be the fate of those who refuse his every opportunity and offer of salvation is more of a terror to them than life in any condition would be. One reason that it has greater terrors undoubtedly is that it is more rational, and thinking people can and do receive it more earnestly and give it more weight. It is from everlasting destruction that the Savior stands ready to deliver every member of Adam's race from the death penalty—from the tomb and all the imperfections of mind and body which are parts of death. Jesus' death at Calvary was of sufficient value to cancel the sins of the first man and of all those who share the death penalty with him. Without Christ's death there would be no resurrection, no future life.

A little while and the faithful ones shall come forth in the "first resurrection" to be Christ's joint-heirs. Then will come the general uplift of mankind, including the awakening of those of the whole world from the sleep of death. Our Lord's help of Peter corresponds to that greater help of the whole world. It also illustrates how those who have already become the children of God would be in danger of sinning again, were it not for our Lord's helping hand.

SOME INTERESTING QUESTIONS

THE RANSOM WORK

Question.—Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

The ransom, or corresponding price which our Lord Jesus gave, consisted in his being the perfect man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his plan of salvation, etc., were concerned. He put severe tests upon this one who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish law, that the extreme curse of that Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of divine necessity, but of divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory—before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the death of Jesus was not the ransom; that it did not accomplish the ransom-work, but simply furnished the ransom-price; and that the ransoming with that price is a matter that is done in the "Most Holy"—in heaven. To explain: He ascended up on high, having to his credit the price or value sufficient to ransom the whole world, but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the church, imputing this merit to them during this Gospel age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that

in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

OUTWARD POLISH VS. INWARD GRACE

Question.—What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the new creature, developed in the fruits and graces of the holy Spirit?

Answer.—The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are, therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really affecting the sentiments of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the new creature cultivates and approves these graces in the heart, and they reach from the heart all the way to the surface. It is the new mind that is regulating the new creature, and the new creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This new creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

THE SAME VAIL UNTAKEN AWAY

Question.—Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ."—2 Cor. 3:13, 14.

Answer.—It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense—to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality—a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for believers—those who believe in the proper, full, thorough sense. So "Christ is the end of the law" to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial age. The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses, to the New [Law] Covenant, under the glorified Christ, in his Mediatorial kingdom.

SIGNIFICANCE OF THE UNDER-PRIESTS

Question.—In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

Answer.—Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself"? How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the body of Christ.

Question.—Are there any antitypical priests doing a priestly work at this time?

Answer.—To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood—in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchizedec, and that this Melchizedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, Thou art a Priest forever after the order of Melchizedec."

Melchizedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron

is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.

THE MEMORIAL CELEBRATION

On Friday evening, April 22d, approximately 360 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. The occasion was a very solemn and impressive one. It was shown that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification or righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. It was also shown that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then the second and larger view of the matter was shown in the light of the Apostle's words—that all of the faithful, all of the royal priesthood, all of the members of the one body of Christ, join with their Lord in becoming the one loaf and join with him also in the breaking of that loaf, that it may be the bread of restitution to the world of mankind. It was also shown in the light of the Apostle's words, that in becoming members of the body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. It was further shown that in the divine purpose this early life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the body of Christ? For we being many are one bread and one body; for we are all partakers (sharers) of that one bread."—1 Cor. 10:16, 17.

As a fresh glimpse was thus taken at the significance of the "deep things of God," the hearts of all were stirred to their depth. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow, called to be "dead with him, that we might live with him."

Almost all present partook of the Memorial emblems. The service was closed with prayer, followed by a hymn, after which all went out quietly, without the usual greetings, striving to carry, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and the numbers participating very encouraging. Altogether the general interests of the harvest work seem to be deepening and broadening. We deeply appreciate the privilege of serving the Lord of the harvest in whatever way he may indicate. Let us all continue to do with our might what our hands find to do, and thus show forth more and more the praises of him who has called us out of darkness into his marvelous light. Let us resolve to keep our hearts with increasing diligence, recognizing that out of them are the issues of life.

Below are some reports of the numbers participating in the Memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:—

Newark, O.; Elwood, Ind.; McLoud, Okla.; Bethlehem, Pa.; Kalamazoo, Mich., 20. Auburn, Ind.; Norfolk, Va.; Shawnee, Okla.; Abilene, Kan., 21. Rockford, Ill.; Lime Sink, Ga.; Muncie, Ind.; Houston, Tex. (colored); Tacoma, Wash., 22. Colorado Springs, Colo., 23. Jacksonville, Fla.; Jackson, Mich., 24. Hamilton, Ont.; Cromwell, Conn.; Winnipeg, Man.; York, Pa.; Moore, Pa.; Port Huron, Mich.; Cohoes, N. Y.; Reading, Pa., 26. Butler, Pa.; Everett, Wash.; Harrisburg, Pa., 27. Dundee, Scot.; Tiffin, O.; New Brunswick, N. J., 28. Kewanee, Ill., 29. Ashland, Ore.; Tampa, Fla., 30. Leicester, Eng.; New Brighton, Pa., 32. Johnstown, Pa., 33. New Liskeard, Ont., 34. Grand Rapids, Mich.; St. Petersburg, Fla.; Allentown, Pa., 35. Port Limon, Costa Rica, 36. Milwaukee, Wis., 37. Schenectady, N. Y., 38. Stockholm, Sweden, 40. Atlanta, Ga., 41. Hayne, N. C., 41. Omaha, Neb., 42. Bristol, Eng.; Lynn, Mass., 43. Denver, Colo.; Spokane, Wash.; Richmond, Va.; Worcester, Mass.; Youngstown, O.; Roseland, Ill., 44. Altoona, Pa.; Kingston, Jamaica; Camberwell, Jamaica, 45. Houston, Tex. (white); Portland, Ore., 46. Bridgetown, Barbadoes, 47. Springfield, Mass., 50. Baltimore, Md., 51. St. Joseph, Mo.; Binghamton, N. Y., 52. Newark, N. J., 53. Louisville, Ky.; Toledo, O., 54. Lancaster, Pa., 56. Kansas City, Mo., 57. Detroit, Mich., 59. Cincinnati, O., 65. Dayton, O., 67. Indianapolis, Ind.; San Antonio, Tex., 68. Columbus, O., 76. Toronto, Ont., 84. St. Louis, Mo., 96. Seattle, Wash., 103. Orebro, 107. Washington, D. C., 112. St. Paul and Minneapolis, Minn., 115. Providence, R. I., 105. Philadelphia, Pa., 150. Chicago, Ill., 275. Boston, Mass., 260. Glasgow, 308. Allegheny, Pa., 330. Brooklyn, N. Y., 360.

SOME INTERESTING LETTERS

DEAR BROTHER:—

On Sunday morning thirty sisters and fourteen brothers symbolized their consecration into Christ's death by water immersion, and on Friday evening following partook of the Memorial Supper here in Glasgow; 287 in the Berkeley Hall, and 18 in their homes. As the time draws so near when the last of these Suppers will be partaken of by us, and when we shall "drink the wine anew" with our dear Lord in his kingdom, we feel solemnized; but at the same time we are enabled by the Lord's grace to lift up our heads and rejoice, knowing that the time of our deliverance draweth nigh.

While we were partaking of the supper, we called to mind that several of our number had already passed beyond the vail since the last occasion. We remembered also many of our dear brothers and sisters who have emigrated from Scotland during the past year, and we prayed that the Lord would keep them faithful and continue to use them in his glorious service. We remembered also that a few of our number have ceased to meet with us because they differ, and we are praying that the Lord may open their eyes.

We are looking forward with glad anticipation to the near visit of our beloved Pastor, and are preparing to distribute 100,000 of the PEOPLES PULPIT issue, from door to door, in order to advertise the public meeting which (D. V.) he will address here on May 17.

Requesting your prayers on our behalf, as we also pray for you, I am,

Yours in our One Hope, JOHN EDGAR.—Scotland.

DEAR BRETHREN:—

Our hearts were made glad as once again we celebrated the death of Christ, our Paschal Lamb, and our privilege of participation in the body and in the death of The Christ, assurances of our future union with our living Head. The rarity of the occasion made it more precious. We considered that, at most, there are four remaining, and then we shall drink the product of the vine new in our Father's kingdom. Forty-seven participated.

Yours in Christ, A.T. JOHNSON—Barbadoes.

BROTHER RUSSELL'S FOREIGN TOUR

[LETTER DELAYED EN ROUTE]

TO THE FAMILY OF GOD AT BROOKLYN BETHEL AND SCATTERED ABROAD EVERYWHERE:—

When the announcement of our proposed tour of Great Britain, and, incidentally, to Palestine, was published, some of the friends inferred that it signified that there was something further to be brought out respecting the Great Pyramid and its teachings. Others thought that our purpose was some special effort to reach the Jews in connection with the return of divine favor to them and their land. However, we set these speculations at rest at once by stating that we went in the interest of the newspapers which are publishing our sermons—that the interest in the sermons might thereby be increased and the interest in the good tidings deepened. But our special object, as stated, was to visit and encourage and strengthen the Bible Students, especially of Great Britain. Our hope is that all of these objects will be accomplished—that the Lord will so supervise and direct and order our goings that his name may have praise and that his people may have refreshment and blessing.

Upon seeing the announcement a number of friends in different parts of the country advised us of their desire to make the journey at the same time, if we were willing. We assured them that all had the same opportunity, and that we would be glad of their company, if the Lord's providences seemed to open the way for them. Thus it happened that our company leaving New York numbered twenty-one, seventeen in addition to our own party, which consisted of Brother Driscoll, representative of the Press Association; Brother L. W. Jones, who served us as stenographer on the Atlantic, and Brother Rutherford, who served as stenographer on the Mediterranean, and who will visit the friends in Denmark, Sweden and Norway while we are in Great Britain and who will follow us in Great Britain, reaching home about a month or so later than we.

The friends who accompanied us were Brother and Sister Davault, of Illinois; Brother and Sister Ward and son, of Maryland; Brother and Sister Owens, and Sisters Cobb and Noble, of New York; Sisters Frost, Paschal and Houston, of Texas; Brother Pierson, of Connecticut; Brothers Wilson and Young, of Oklahoma; Sister Jackson, of Canada; Brother Koetitz, of Germany, the latter joining our party in Switzerland, where, and subsequently, he served as our interpreter. We had the pleasure also of Sister Rutherford's company as far as Paris.

As our vessel left her dock at New York upwards of one hundred and fifty of the New York church waved us good-bye and sang for us several of the precious Hymns of Dawn. The incident was very impressive for us, as well as for others, and surely served to tighten the bonds of Christian love which unite all of our hearts. The upturned faces of the friends evidenced their love and zeal, their fellowship with the Master and with us. Our hearts were made glad by this manifestation of Christian fellowship, and we assure them all that not only they who were at the shore were remembered in our prayers, but all of the dear ones everywhere, for we well knew that our itinerary having been published in THE WATCH TOWER, prayers would be ascending for us and for God's blessing upon our journey—from many hearts, from many lands.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Our journey was uneventful to Cherbourg, except that we had a little fog part of the way and a little rough weather. However, God graciously preserved us from any serious illness and we landed happy and well, a day later than anticipated, spending the night on the boat instead of in Paris. However, Paris had few attractions for us. Here, and to the end of our journey, we were rendered valuable assistance by the Tourist Agency of T. Cook & Son, through whom our tickets were purchased.

At Berne we met some of the French and German friends, to whom we spoke of the gracious things of the divine plan. We noted the Covenant of Grace, under which the church is being developed as the body of Christ, the spiritual seed of Abraham, and Israel's Law Covenant, and also the New Covenant which will succeed it in due time for the blessing of Israel and through Israel all the families of the earth. After speaking to the friends for nearly four hours, and we trust proving of some assistance to them and comfort and joy in the Lord, we departed for Zurich, where we had a very pleasant season of fellowship with about sixty or more of German-Swiss friends, to whom we spoke for about two hours. We departed from them with many remembrances of their loving attention and kind words, which we understood through the interpreter, but read still more particularly in their eyes and general deportment.

OUR VISIT TO THE PYRAMID

On Wednesday we hastened through beautiful Italy to Naples and on board our ship. We had a delightful season of rest and refreshment on the sea before reaching Alexandria and then Cairo. The chief interest of the latter place centered in the Pyramid. Since we visited it eighteen years ago several of the casing stones have been found at the base of the Pyramid by the removal of the rubbish which had covered them for centuries. Inside the Pyramid there was also a change. The Brothers Edgar, of Scotland, visited the Pyramid last year to go over the measurements of its passageways, and incidentally they had the downward passage cleared of the rubbish which had accumulated in its mouth, entirely hiding it. The downward passage from its juncture with the ascending passage is now closed with an iron gate for the safety of those who enter the Pyramid. By the kindness of Dr. Edgar, who introduced us to an Arab Sheik (Judah Fide) of the vicinity, we were privileged to have the gate opened and through it to enter the subterranean chamber.

We went all over the structure again—not, however, with the view of taking measurements, for these, we believe, have already been taken more accurately than instruments then at our command would permit. We merely reviewed this Great Witness to the Lord of hosts and recalled to mind its testimony, which we have already presented to our readers in the last chapter of the third volume of STUDIES IN THE SCRIPTURES. We again noted with admiration the exactness of the construction of this wonderful "pillar in the land of Egypt." In many places immense stones are so neatly joined together as to make it difficult to find the joint. The quarry from which these large lime-stones were evidently taken has been located to the southeast of the city of Cairo near the old city and citadel. But as for the immense red granite blocks used for the King's chamber and above it, no such stones are found within hundreds of miles—up the Nile.

There was nothing else of special interest to us in that vicinity, except a trip a little further south in the vicinity of ancient Memphis, the ancient capital of Egypt, the ruins of which have been partially uncovered. There we were in the vicinity of the city of On, from which Joseph got his wife, and near the place of his severe trial, testing and exaltation. We called to mind the fact of his being a type of the sufferings of Christ and the coming exaltation of Head and members in the kingdom of the Father.

Embarking at Alexandria again, our thoughts preceded us to Jaffa, ancient Joppa, and to Jerusalem. But arriving at Jaffa we met with a great disappointment. The wind of the night before caused great swells of the sea toward the shore, which made it perilous for the launching of the landing boats for the passengers. The rockiness of the shore also added to the danger. The strength of the waves seemed likely to dash the boats against the rocks regardless of the skill of the boatmen, and the Jaffa boatmen are noted as being amongst the most skillful in the world. Arriving before noon we waited and waited, but no boats ventured out. The signals from the shore indicated that the Government would not permit the risk of life in landing the passengers. The captain of our vessel stated that he could not possibly delay his sailing for the next port beyond 6 p. m., and there were no signs that the weather would improve in the interim.

Of course, this caused considerable disappointment, as we had earnestly desired, and surely expected, that we would celebrate the Lord's Memorial supper in the Holy City in which the Master first broke the bread and drank the cup and gave to his disciples. As we thought the matter over, we concluded that the Lord was giving us a test of faith, and particularly a test of obedience. Would we murmur or complain if he should hinder us from landing, or would we be content with whatever we should see and realize as his guiding hand? Would we learn the lesson which he would teach us? We passed the word around amongst our company of nineteen, increased to twenty by Brother Hall, of the Oriental Commerce Company, who met us and greatly assisted in our journey at the suggestion of some of our mutual friends at London who

had written him respecting us. We all went to the Lord in prayer, telling him that while indeed we would be disappointed, we nevertheless would be submissive and neither murmur nor complain whatever might be the decision of divine providence, but if it pleased the Master to permit us to land we would accept this as a special mark of divine interposition and favor and render thanks accordingly. You will be glad to learn that about 5 o'clock the captain received a signal from shore that if he would come a little nearer the boats would come to us. Thus at 6:10 p. m. we were safely on the boats and half an hour later safely ashore. We all gave the Lord more earnest thanks and appreciated the more our privileges by reason of this little test of submissiveness, we are sure.

OUR VISIT TO JERUSALEM AND VICINITY

We spent the night at Jaffa and took the early morning train for Jerusalem, where we arrived at noon in the midst of a rain and hail storm, declared to be very unusual for the season. But the storm not only settled the dust, but gave us pleasant, cool weather for our visit to the Holy City and surroundings. Brother and Sister Thompson, colporteurs, met us here. For the past two years they have been living in Australia, later visiting some of the cities of India and Egypt. They came to Jerusalem to colporteur and in time to meet us. They will remain there for some time as representatives of the Society to scatter seeds of truth and to water seeds already planted and in general to help forward the cause of the harvest work of the Great Reaper, whom we all love to serve.

Of course, we visited "the Jews' wailing-place" and sympathized with the poor people who there were reading the Book of Jeremiah and the Book of Lamentations and "waiting for the consolation of Israel." We rejoiced to know from the divine Word that their expectations will be more than fully realized shortly now. How glad we felt for them! We visited the place of Pilate's Judgment Hall, where our Master was tried and saw some of the very pavement where the Roman soldiers whiled away the time in playing games, the marks for the games being clearly legible in the cement pavement recently uncovered. We noted the Mohammedan Mosque which covers the site of the Temple, but we were not permitted to enter it, because the time was one of special religious fervor among the Mohammedans, also because of the fact that not long since a fanatic had done injury to a visitor.

A little "baksheesh" gained us admission to some of the native homes, which consist usually of one or two rooms. We were surprised at the entire cleanliness of the inside, the more so because the streets are in a very filthy condition. A journey to Bethlehem, the place of our Savior's birth, was also in order and proved of interest; also a visit to the Dead Sea and to the fords of the Jordan River, where John baptized Jesus, and then to the city of Jericho. On our journey we saw the Brook Cherith, where the Prophet Elijah hid himself for a considerable portion of the three and a half years in which the drought and famine prevailed in the land of Israel. The brook for a considerable distance passes between the high walls of the mountains, in which there are various cliffs and caves occupied by hermits, and at one point there is a Monastery of considerable size under the control of the Greek Catholic church. On this trip we remembered our Lord's parable respecting the good Samaritan and the man who on this road fell among thieves. We had frequently read with astonishment the statement that the Samaritan took out two pence and paid it to the inn-keeper for the care of the wounded man until he would come again. The sum seemed ridiculously small, but when we remember that two pence at that time represented two days' wages, and further when we noticed the character of the inns, that they are ordinary in the extreme, we comprehended the situation.

Our experience on the evening of the Memorial supper was most peculiar. The "upper room," which tradition indicates is the one which Jesus and his Apostles used for the celebration of the Memorial supper, is under the control of Mohammedans. When the time came for us to occupy the room, we were first advised that no chairs could be brought in and that no table could be had, but we were promised rugs for the floor that we might recline after the manner of Jesus and the Apostles, for it would appear that the majority use no tables, but merely lie down upon the floor with their heads toward the center and rest there upon one arm while feeding themselves with the other from a central dish. Later word reached us that we must be very quiet and not indulge in any singing. These restrictions excited our suspicions that there must be a reason for all of this. Nevertheless, at the appointed hour we went to the place.

OUR OBSERVANCE OF THE MEMORIAL

Our coming attracted the attention of some of the Mohammedans, who rushed wildly hither and thither, gesticulating and objecting, not to us, but to our guide, who had arranged for the use of the room. Seeing the excitement that was being caused, we thought best to indicate the peaceableness of our intentions by quietly withdrawing. We realized that if the fanatical Mohammedans had shouted that the holy place of Mohammed was being desecrated by the Christian dogs, hundreds of deluded people would rush out upon us from every direction and without the intervention of a miracle would injure or kill some or all of us.

We learned later that the room is owned by about fifty Moslems and only two or three had agreed to rent it to us, and that the objection to our presence was raised by others who had an interest in the property and the right to forbid our use of it. Explanations were made that the room had been used by various religious denominations for the commemoration of the Lord's supper, but that difficulties had arisen and all had been forbidden further use of it years ago. To have given us the use of it now, they claimed, would have opened up afresh the controversy which had already been settled, forbidding the use of the room for such purposes.

The evening was showery, but we determined, nevertheless, to go to the Garden of Gethsemane, where our Master and the Apostles were on that memorable night nearly nineteen centuries ago—the garden of our Master's agony and bloody sweat. By unanimous vote the company desired to partake of the Memorial emblems in that sacred spot, which perhaps was never used for such a purpose before. In a drizzling rain we considered the meaning of the bread, representing the broken body of Jesus, and secondly, as explained by the Apostle Paul, the entire church which is the body of Christ—the one loaf which we break. We considered also the cup, which primarily represents the life which our Lord poured out in behalf of us and the world, and which, secondarily, represents to us the wonderful privilege of participating in the sufferings of Christ by drinking of his cup, in becoming partakers of the afflictions of Christ. We recognized also the glory that would follow in the drinking of the cup anew in the Father's kingdom under those blessed conditions. We recounted how the loaf now being broken shall in God's Providence be the bread for the whole world of mankind.

Our hearts were very glad notwithstanding the inclemency of the weather. We offered prayer and thanks for the blessed occasion and the blessed things commemorated, remembering that the Lord's dear ones everywhere were similarly commemorating, or would commemorate, the sufferings of Christ as our Passover slain for us. In quiet tones we sung a verse and then departed with joyful, thankful hearts. The experiences of that evening will surely never fade from our memories, but always speak to us with force of the Lamb of God, who died for the sins of the world, and of our privilege of sharing with him in his sacrifice and as his members and of being glorified with him in the accomplishment of the great work secured through his death.

Our last day in Jerusalem was Sunday, April 24th. It will always be green in our memories this side the vail and doubtless beyond. We visited the Mount of Olives and then traversed the Bethany road, which Jesus and his Apostles so often passed over. We noted the brook Kedron outside the city gate and crossed it. We were especially interested in and impressed by that particular part of the Bethany road where Jesus rode upon the ass accompanied by his disciples and the multitude shouting, "Hosanna to the Son of David," also in the spot where our Master stopped the procession when he came in view of the city, and there, weeping over it, declared that Israel's house was left unto her desolate, and that they should see him no more until the day when they would gladly acclaim him their King. Twice we visited this spot and rejoiced in spirit as we thought of the fact that the time for the opening of the eyes of Israel and of all the families of the earth is now at hand. Thank God for the assurance that "then all the blind eyes shall be opened and all the deaf ears shall be unstopped"!

INTEREST IN THE TRUTH AWAKENED IN THE HOLY CITY

Mr. Hall, acting under advice and suggestions of our mutual friends at London, had engaged a large public hall and had advertised that we would speak there on Sunday afternoon. It should be remarked here that the progressive element of the population includes those of European birth and these and the American colony reside in that part of the city which is outside the wall, where everything is much more progressive than inside the wall. Our audience was composed of this progressive class, Catholics, Protestants, Jews and Mohammedans. Our hearts went out to them in sympathy as we thought how error has separated millions of honest-minded

people of every nationality and class. We rejoiced in the thought of the coming time of divine favor—"Times of refreshing from the presence of the Lord, when he shall send Jesus Christ, who before was preached, and whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

We spoke for awhile along the lines of the Message of the Angel at Bethlehem, telling of "the good tidings of great joy which shall be unto all people." We reverted to the fact that all people of all religious beliefs are looking for and hoping for the coming of the Great Deliverer, and that the great deliverance and the desire of all nations is near at hand. Then we spoke more particularly to the Jews, using as our text the "Double" mentioned by the Prophets Jeremiah, Zechariah and Isaiah, explaining how the double of Israel's experiences would reach full accomplishment in 1915 and that there divine favor for the Jews would be manifested and subsequently all the gracious promises made to them would have fulfillment. We showed that the promises which belong to the church are spiritual and separate and distinct from those made to Abraham, the prophets and Israel, but that the blessings of Israel are necessarily delayed until the promises made to spiritual Israel shall reach accomplishment, and that this would be fulfilled during the time of Israel's second experience or double.

The owner of the hall is a converted Jew. He seemed wonderfully interested and astonished at the simplicity of the divine program as outlined. He is the editor of a paper published at Jerusalem and printed in the Arabic language, and has received Government permission also to publish a paper in the Hebrew language. He has been waiting for this for fourteen years. He received this permission just in time to begin the announcement of the good tidings of great joy to all people through God's New Covenant with Israel. He will at once begin the investigation of the STUDIES IN THE SCRIPTURES. His wife and another friend are deeply interested also. Another Hebrew Christian, formerly a minister, now superannuated, was present. He and his wife expressed very deep interest and full sympathy with all that they heard, and will begin reading at once along these lines. Thus with Brother and Sister Thompson at work, there is already a nucleus for the starting of a Berean Bible Class in the City of the Great King.

Other influential Jews were reported present and gave close attention. One of these, Doctor Levy, is the general manager and a very leading spirit among the Zionists of Palestine. He expressed a very keen interest in what he heard and said, "Alas, few of you Christian people hold such kind and liberal views toward the Hebrews!" He declared his intention of investigating the STUDIES IN THE SCRIPTURES, and in various ways gave evidence of his earnestness and sincerity. He suggested that he would write to some of his Jewish friends in America and invite attention to the message which he had heard. He remarked to one of his friends, "Surely the speaker of the occasion is a Prophet whom the Lord has raised up to set forth this message."

Leaving Jerusalem the next morning we remembered the words of the Psalmist, "Go about the city, mark well her bulwarks"; and again his words, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." (Psa. 125:2) We can well see that the city of Jerusalem, located as it is, in the top of the mountains, and flanked by them in every direction, would be a difficult one for an enemy to successfully attack. The mountain roads would be difficult of approach because easily defended. The suggestion of the Prophet that the Lord is as a fortress and protection to his people under every adverse influence, is a beautiful one which all can appreciate.

Returning to Jaffa we found time to visit the house of Simon the tanner by the seaside. There stood the old stone trough such as was used by tanners in working out their leather. From all appearances it may have stood there for centuries. The building is surely not the same one that Simon lived in, on the housetop of which St. Peter had the vision of the sheet let down full of all manner of four-footed creatures. Nevertheless, in all probability it is the old building repaired and, in general appearance, size, etc., its counterpart. We also visited the tomb of Dorcas; respecting its identity there seems to be comparatively little doubt.—Acts 9:36.

We were much interested in the orange groves of Jaffa, which seem thrifty and prosperous. The fruit is among the best we have ever eaten. The demand for these oranges, we understand, is chiefly from Great Britain and Egypt. Already the country is beginning to resume a prosperous condition, so graphically described in the Bible by the words, "a land flowing with milk and honey."

Mr. Hall called our attention to a new traction engine and gang plow which plows twelve furrows at one time and harrows and seeds the ground at the same time. Its capacity is forty acres per day and it can be used subsequently in connection with the reaping and the threshing of the grain. It seems astounding that this land, which at one bound emerges from the use of a crooked stick for plowing, takes up the most modern plow in the world, the cost of which is $7,500.

OUR VISIT TO THE LAND OF GOSHEN AND THE RED SEA

On our return journey the vessel stopped at Port Said, and we concluded to embrace the opportunity to have a look at the land of Goshen, and at the course which the Israelites took when they left there for the Promised Land. Our train brought us to Ismailia, formerly known as Succoth, one of the assembling points of the Israelites in their flight. The train between Ismailia and Port Abraham took us along the line of the Suez Canal, where evidently at one time the Red Sea prolonged itself into the Bitter Lakes. Undoubtedly we traversed the very ground over which the host of Israel passed in their flight from Pharaoh. Not yet content, we engaged passage across the northernmost part of the Red Sea, called the Gulf of Suez, and on the other side rode for about three hours on donkeys until we came to the springs of Moses, the traditional spot where the Israelites, thirsty, found brackish water, which Moses made sweet by thrusting a tree into it. How wonderful it seemed to have before our very eyes the corroboration of the Bible narrative! It was strengthening to our faith; we trust the record of it will be helpful to many.

By the way, we here remark that it is not at all necessary to exaggerate the miracle of the crossing of the Red Sea by the Israelites by supposing that it was at the widest part, nor is it necessary to suppose that its waters stood up like a garden wall on either side of the Israelites' pathway as they crossed. A wall is a barrier, and anything which will serve as a barricade is properly enough described as a wall. The Bible record is that God caused a strong east wind to blow, and, standing on the spot, we could imagine how the sea, where the Suez canal now is, was once an effectual barrier to the Israelites, hindering their progress, and that under divine providence the wind could very easily make bare a sandbar and provide the necessary crossing, and that a reversal of the wind would cause the return of the waters to their former place, overwhelming the Egyptians. Alas! that humanity in general is so much more disposed to discredit the Bible history and accept instead, the suggestions of the Babylonians and Egyptians. Thus far our confidence in the Bible as the inspired record of the divine plan of the ages grows stronger day by day.

As we write we are on the Mediterranean approaching Naples, and have received advice informing us that we are advertised to speak in the city of Rome May 1st in the chapel of the Y. M. C. A. If such be the divine will we shall be glad; if not, we shall be content and go on our journey seeking others who have a hearing ear, and for such opportunities as the divine providence may indicate. Of these we hope to write you later.

THE GIFTS AND CALLING TO ISRAEL

"For this cause he [Christ] is the Mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first Testament [Covenant], they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

The Apostle, we must remember, was addressing Christian Hebrews who were in perplexity in respect to the Law Covenant. That Covenant had existed for more than sixteen centuries, and the Jews had supposed all along that under it they were to be God's favored people and accomplish all the work that was first brought to light in the Covenant made with Abraham. Many of the Hebrews, therefore, after coming into Christ, accepting him as the Redeemer, felt that somehow they must still maintain their relationship to the Law Covenant, its ordinances, etc. The Apostle, in his Epistle to the Galatians, attempted to counteract this erroneous theory, which he calls a Judaizing influence. He told them that if any of those

who were Gentiles by birth should in their mistaken zeal and earnestness become Jews by being circumcised, thus coming under the domination of the Law Covenant, they would thereby be indicating that they had forfeited their standing in Christ; and, as he pronounced it, Christ would profit them nothing.—Gal. 5:2.

In his Epistle to the Hebrews St. Paul wished the Christian Hebrew brethren to take the larger, broader, truer thought respecting the Law Covenant and everything pertaining to it—its sacrifices, its mediator, its law. He wished them to recognize it as merely a typical covenant; that it prefigured a New Covenant; that its mediator typified a better Mediator, The Christ; that its bulls and goats of sin-offering typified the better sacrifices by which the New Covenant would become operative, the better sacrifices being those of the better Mediator—Jesus the Head and the church his body.

St. Paul had already pointed out that the privileges of this Gospel age, so far as the church is concerned, are chiefly those of sacrifice—that "if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him"; that we must seek to copy him in self-denial and self-sacrifice and be baptized into his death, if we would share his Kingly honor, his service as the great Prophet, Priest, and King of the Millennial age, to bless Israel and all the families of the earth.

In his endeavor to make this matter plain (Hebrews 9:13, 14), St. Paul points out that before the Law Covenant went into effect, it was necessary that blood should be shed; saying, "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here is a contrast between the institution of the Law Dispensation, the Law Covenant, and the institution of the New Covenant. And the first effect of this better blood which is to seal the New Covenant is to cleanse our consciences from dead works. The Apostle does not here refer to it as having been for all Israel, but for those Jews who had become Christians but had been bound by the Law previously, that they might see that now the true sacrifice had come; that this was sufficient to satisfy all the claims of justice and put away from their minds all consciousness of sin, to assure them that all of their sins were thus covered and that they might now render acceptable service to the living God. "And for this same cause [that is, because his blood was sufficient to cancel all sin] he is the Mediator of the New Testament." He has not only purged us from a consciousness of sin, that we may serve God and become members of the body of Christ and accept him as our Advocate and trust in his finished work on our behalf, but he has by the same sacrifice made such an arrangement with God and with Justice as will constitute him the Mediator of the New Covenant for all Israel. The Apostle is not here saying that the New Covenant is operative now, nor that we are under this Covenant; quite to the contrary. He is speaking of the Jewish nation, as we shall see.

The remainder of the fifteenth verse (Heb. 9) declares, "By means of death for the redemption of transgressions that were under the first Testament [or Law Covenant], they which are called might receive the promise of the eternal inheritance." We are not, therefore, to consider the ones here "called" as referring to those who receive the High Calling—joint-heirship with Christ, the spiritual seed of Abraham—but we are to understand the Apostle here to mean the Jewish nation that was called—all of this Jewish nation who would come into accord with the divine arrangement. The same Apostle (Rom. 11:27) says, "For the gifts and the calling of God are not to be repented of." That is to say, God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Every covenant, every promise that God has ever made and every thing that he has ever done, he has foreknown its full import and its results, and he has done nothing hastily. Israel, therefore, is the nation which he has foreknown to be the one he will use in connection with his work of blessing all the families of the earth; as the Apostle says (Romans 11:27), "For this is my covenant with them, when I shall take away their sins."

THE BLINDNESS UPON THE JEWISH NATION IS A MYSTERY

In the 25th verse of the same chapter he informs us that the blindness upon the Jewish nation, until the fulness of the Gospel church has come in, is a mystery. God is now gathering out only a special few of the Jews and a special few from all nations to constitute the spiritual Israel, to whom appertain the highest feature of this Abrahamic Covenant or promise; and then, as soon as this Spiritual Israel, which will constitute the Prophet, Priest and King, is complete, the Deliverer—taken from Jew and Gentile—shall come forth. That will be the fulfillment of the promise that "the Deliverer shall come forth out of Zion and shall turn away ungodliness from Jacob," for this is God's covenant with them, with the seed of Jacob; as we read (Jer. 31:31), "After those days, saith the Lord, I will make a New Covenant with the House of Israel and with the House of Judah." This thought is confirmed when we consider the fact that the Gospel church were not all under the first testament or first covenant, but only the Jewish nation.

The trend of the Apostle's argument, therefore, is that Christ, the Mediator of the New Testament, becomes such by means of death for the redemption of the transgressions under the first Testament, or Law Covenant. In other words, the Jewish nation needed to be redeemed in a special manner before God could use it as his channel for blessing the other nations.

Since the Mediatorial work of the Millennial kingdom is to be accomplished through natural Israel, and since all the families of the earth are to be blessed through them, it follows that nothing can be done until Israel shall have been recovered from their present outcast condition. Then the blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant who will have the power to confer the blessings—the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all other Apostles clearly show, is composed of Jesus the Head and the church his body.

THE NEW COVENANT TO BE MADE WITH THE JEWS

No doubt many Jews are now faithless and unbelieving because of the long period of blindness upon them, and perhaps in their hearts are hungering after the promises. When the light of the New Dispensation shall begin to dawn upon the world; when they shall begin to see the resurrected ancient worthies as recipients of divine favor; when they shall see their brethren beginning to be blessed under the ministration of this new kingdom, then many of the Jews who are now blinded and unbelieving will manifest true faith and be obedient and turn unto the Lord. But we are not to understand that any one will become an Israelite unless he has the faith of Abraham, sincere faith, trust in God, faith that will be manifested by obedience.

Then, as the people of the various nations shall gather themselves to the Lord and seek to come into harmony with him, the way of approach will be by coming into accord with the Holy Nation—God's representative kingdom in the world—and thus they will come into harmony with the spiritual Christ, the Great Prophet, Priest and King. Eventually, by the close of the Millennial age, those who prove faithful will be turned over to God, even the Father. Such will then be fully in accord with Jehovah and fully in Covenant relationship with him.

The New Covenant is not to be made with any others than the Jews, for no others were in Covenant relationship with God. The words "New Covenant" seem, therefore, to indicate the repetition of God's favor to Israel under the better Mediator, who will bring the glorious blessings that they had expected under Moses, but failed to obtain because of the inability of Moses to make satisfaction for their sins; for the blood of bulls and goats could never actually take away their sins. The antitypes of these, the sacrifice of the Lord and the members of his body, must first be accomplished before this New Covenant with Israel could supersede the old or Law Covenant, which it then will do.

Hebrews 9:16 reads: "For where a Testament is, there must also of necessity be the death of the testator." In the case of Moses the death of the testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the testator is shown in the sacrifice of our Lord and the church his body. The ability of Christ to give a testament or covenant, or to make a covenant, should also be seen. As the man Jesus he could not make this covenant. Why? Because as a man—not spirit-begotten—he could merely have given his human life for mankind and then would have had nothing left for himself; or if he had retained his earthly life he could have established only an earthly kingdom and never could have given eternal life to any one subsequently. He might have blessed them with wise laws and

regulations and improved conditions over the present time, but never could have given them life and the perfections and blessings that he will be able to give under the New Covenant.

HOW THE LORD BECAME A TESTATOR

In order to be a testator and give eternal life to the world, it was necessary that our Lord should carefully follow the plan that God had arranged: First, by his own obedience he should demonstrate his loyalty to God and receive life on the divine plane as his reward; second, that then, by taking up his human life which he did not forfeit in anywise, he should have that human life and its rights to give to Israel and through them to all mankind. He is thus a Testator. He is thus one who bequeaths something to others. He bequeaths it not while he is alive, as a gift, but he gives it as a Testator, as that with which he parts in death. So our Lord Jesus, as the Great Mediator of the New Covenant, will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to the divine law. He invites us, not to share those rights with the world, not to come under his Mediatorial reign and be sharers in restitution privileges, but, according to the will of God, to do something else, viz., to join with him in becoming testator, to lay down our lives and thus be sharers with him in the spirit of his great work, that we may also share with him in the actual features of that work during the Millennium.

The very first difficulty encountered is that we, unlike him, have not perfect bodies that we could give as perfect sacrifices; hence God's arrangement for those who have this sacrificing attitude of mind is that they may be dealt with by the Lord Jesus and that he may, as their Advocate, impute to them his merit, his restitution rights, to make up for, to off-set, their blemishes and imperfections, that they may offer unto God a sacrifice that would be pleasing. We see that he does not give to these who are now called, either the Mediatorial blessings of the Millennial age or the restitution conditions which that Mediatorial reign will confer. He gives to them that which will serve his purpose for them much better; viz., an imputation of his merit for past sins, to allow their sacrifice to pass the divine propitiatory satisfactorily. Even then their sacrifice would prove imperfect and unsatisfactory because of inability to carry it out to a completion, did he not continue to be their Advocate. With every blemish and imperfection that is unwillingly theirs they can go to him as their Advocate and obtain mercy and have the cleansing from all sin through the merit of his sacrifice.

THE JEWS "WILL OBTAIN MERCY THROUGH YOUR MERCY"

Thus we see the great Testament which is in Christ's blood and to which he refers, saying, "This is my blood of the New Testament." Instead of applying that blood of the New Testament to the world or to Israel, he applied it first for the church. It must all pass through the church, so to speak. "Drink ye all of it"; be ye all sharers in my cup, for unless ye are sharers in my cup, ye cannot be sharers in my life. It is his cup; and he gives us a share of it. We are not worthy to have any direct dealings with the Father, but the Father, nevertheless, had us in mind from "before the foundation of the world," as the Apostle says. (Eph. 1:4) Hence we are not to understand the Mystery—the selection of the church, the body of Christ—as being an amplification of the original divine plan, but merely the carrying out of a part of that plan not previously disclosed or revealed.

So, then, it requires all of the Gospel age for the church of Christ to drink his "cup" and be "baptized into his death." When the last member shall have drunk of this cup and shall have been baptized into his death, and shall have finished his course, then all the sufferings of the Priest, Head and body, will have been accomplished—the sufferings to which the Lord refers through the prophets as "the sufferings of Christ and the glory that shall follow." The sufferings began with the Head and have continued all the way down to all the members of the body; and as soon as these sufferings shall have been finished The Christ will be crowned with glory, honor and immortality beyond the vail.

When we drink of this cup of the New Testament—his blood or sacrificed life—we have communion [participation] in the death of Christ. (1 Cor. 10:16, 17) We are also to be participants in his special life on the divine plane (1 John 3:2), and thus sharers with him in this work of making the testament, or covenant, which will go to Israel and through Israel to the world. This is further admitted by the Apostle in Romans 11:25-28. Speaking of the time when Israel shall be recovered from their sins, when the Deliverer, The Christ, Head and body, "shall come forth out of Zion and turn away ungodliness from Jacob," when God will make his covenant with them and take away their sins, the Apostle adds, "They shall obtain mercy through your mercy."—Rom. 11:31.

This will be the mercy of God operating through Jesus and the mercy of Jesus operating through the church. So it will be God's mercy in one sense; it will be Jesus' mercy in another sense; and it will be the church's mercy in a third sense. This mercy will go to the Jews. What mercy is this? It is this New Testament. How? Through the death of the Testator, Christ the Head, and the church the body. And what will Israel get by this testament or will? The earthly life and earthly rights which The Christ laid down in sacrifice; all will go to Israel. All those rights to life eternal, and all those things lost in Adam and redeemed by Christ, will go to Israel alone—in fact, to none of them but Israelites, indeed. So during the Millennial age it will be necessary for all mankind to come to these people of God to get eternal life and to share in this testament or will of Christ—in order to become Israelites indeed, that they may thus be heirs of this will, which gives eternal human life and all the earthly rights which Jesus had and sacrificed, and which he imputed to us, and allowed us to join in sacrificing together with him.

PRAYING FOR ONE ANOTHER

"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it."—1 John 5:16.

Here the Apostle wishes us to understand that if we see a brother who is overtaken in a fault and getting into difficulty which may lead to coldness and estrangement from the Lord, we should pray for such a one; we should ask the Lord's blessing upon him; we should, as a member of the body, do all in our power for his assistance. If in the human body one hand becomes wounded or bruised, the other goes to its relief to allay the suffering and restore the member. It would care for and express sympathy for the wounded hand. So we, as members of the body of Christ, are privileged to pray for one another; to pray for all those who we have reason to believe are fellow-members in the body.

This is different from praying for the world—asking God to accept and beget of his Spirit those who are not in the proper condition. We are satisfied that God has accepted the one class and that in going away from him they are doing violence to the principles of righteousness, and to their covenant and, therefore, are correspondingly going against his will. We may very properly ask guidance for them and wisdom for ourselves that we may speak and act aright. The divine intention in suggesting that we should pray for one in this attitude, might be that it would aid in developing our sympathy for the various members of the body and thus help us to scrutinize ourselves that we might be more sympathetic towards one another and have the greater care for one another's interests.

Concerning that portion of the text which says, "He shall give him life for them that sin not unto death," in what sense or to what degree the Lord permits us to be advocates one for another is not clear; but our advocacy of each other would seemingly be offered more particularly to the Head of the body than to the Father. But even if it be supposed that our advocacy of the case of a brother would be heard by the Father directly, it would still not seem to be due in any sense to worthiness on our part; but because of our standing in the body of Christ God has arranged a method by which he is pleased to exercise an interest in the various members of the Body in harmony with prayer for such members. We might then ask, What would be the result if there were no members present to pray for a disaffected brother? Would God allow him to go down into the second death because no one living in that neighborhood knew about his case? The answer is that the Lord himself is the Head of the Body and quite probably if there were no other members who would be in the attitude of intercession and sympathy, the great Head of the body would find some means of advocating the interests of the disaffected member. It could not be that the Lord would allow any member of his Body to perish simply for lack of our attention or prayers.

THOSE GIVEN OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

We might include in this general thought the "great company" and the manner in which the Lord deals with them.

They are really out of the way so far as the high calling is concerned, but the great Advocate has endorsed their case, therefore he will not suffer them to be condemned with the world, but instead, will provide chastening experiences which will, if rightly received, be helpful to them and ultimately bring them off conquerors.

The Apostle brings before our attention, in speaking of one who had committed a serious trespass, that the church should have judged him; that he should have been brought before the church and been reproved for his course. Since the church had failed to do its duty, the Apostle, being absent in person, but present in spirit, as one of them, had judged this individual and "delivered him over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus." This saving of the spirit in the day of the Lord Jesus, as apparently relating to the great company, would seem to correspond with the expression in the text that the Lord would "give him life," would preserve his life. The thought then is that if he were in danger of going down into the second death the faithful prayer would lead to such a recovery of the individual as would bring him to the place where he would have the proper view of matters, and in that sense of the word would bring him back to the "life" standing, because life can be lost only by willfully and intentionally disobeying the divine arrangements. If, therefore, the person has not willingly and deliberately betrayed his trust, and gone back on the blood of the covenant wherewith he was once sanctified, there is always a possibility of recovering such a one to a proper view. If his heart is right, a proper view of the situation would be sufficient for him. The Lord will always be willing to help all such and we may reasonably suppose that he would render this aid whether we pray for it or not. If we neglect our interest in and care over the fellow-members, it is our loss; the Head would not neglect his interest and care over them; but all such as might be going in the direction of the second death would be recoverable only up to the point where their hearts go wrong.

Now we come to the latter part of the verse, "There is a sin unto death; I do not say that he should pray for it." We are to understand that this sin unto death is something that is very specific. It is a matter of willfulness and is a turning again to the beggarly elements of the world from which we were once recovered, from which we once escaped. And what are the beggarly elements of the world? Some might suppose that the beggarly elements of the world are murder, robbery, etc. We answer, Yes. Are we to expect, then, that a Christian would turn to robbery and murder? And would this be a sign of his having lost the Lord's Spirit—not merely that he is losing it, but that he has lost it, that he is dead? We answer, Yes. And how would it manifest itself? We answer, Our Lord gives a more refined definition of murder. To be angry with a brother without just cause—to have hatred, envy, malice, strife; these are the works of the flesh and the devil. Whoever has these—that is to say, whoever is actuated by these, not merely in a moment of impulse and through some oversight in the care of his tongue, as mentioned in an illustration recently, but whoever deliberately and repeatedly manifests these as his own spirit and thought, has certainly lost the Spirit of the Lord, if he ever had it, if he had not been merely glossed over with an outward veneer of meekness, gentleness, patience, long-suffering, brotherly kindness and love. His loss of these qualities and his taking on of the vicious qualities, backbiting, slander, anger, malice, strife, etc., would indicate that he had lost the Spirit of the Lord. It would signify that he is not dying, but that he is dead.—Jude 12.

Going back to the illustration of the dog, which we used in a previous issue, we see a difference between this condition of willfulness and the one in which the New Creature might be temporarily overtaken in a fault and his "dog," so to speak, break loose and bite some one. The "dog" would get a whipping, and apologies would be made to the person injured and things made good so far as possible. The one who approves of his dog's going out and biting his brethren or neighbors has evidently lost the Spirit of Christ which he once had.

THOSE FOR WHOM WE SHOULD NOT PRAY

Now, should we pray for such? The Apostle says, "I do not say that you should agonize for these." No; it would evidently be worse than a waste of time for Christians to pray and agonize and labor for such. There are plenty of more hopeful cases. If you had some trees in your yard, and you should see one looking a little withered or sickly, you might dig around it, fertilize it, water it, etc., but if, upon examination, you found it dead down at the roots, you would say, No need to use more fertilizer for it. So with this matter of prayer and laboring with those who have lost the Spirit of Christ and have developed, instead, a vicious spirit of the Adversary; it is worse than a waste of time to have anything more to do with them.

We might ask: What would be the best evidence to one's self that he had not committed the "sin unto death?" We occasionally come across people who believe that they have committed the "sin unto death" and usually they are in a very distressed condition of mind. We cannot say to these positively that the mere fact that they are distressed in mind is a proof that they have not committed "the sin unto death" in view of the typical lesson of Esau, "that profane person who sold his birthright," and of whom we read that he sought it earnestly and with tears, but did not recover it. Similarly, in view of the case of Judas Iscariot: his penitence for having betrayed the Lord, and his return of the money and hanging himself as an evidence of his deep remorse. What, then, shall we say to such?

In our own experience with these it has generally been the case that those who thought they had committed "the sin unto death," had really done nothing of the kind, so far as our judgment goes. Our method, therefore, is to try to show them that what they did was not done willfully or intelligently against God and his will. We ask: "Did you mean to do thus and so?" After catechising them along the course that seemed to them to constitute "the sin unto death" one will usually succeed in showing them that nothing that they have done was willfully, intentionally, knowingly done, and that the fact that they regret it and that the attitude of their heart and their intention now is still in accord with the Lord, shows that the adversary is merely endeavoring to shake their faith and confidence and to turn them aside.

We consider that a good method of dealing further with such persons is to say, "Now, if you have lost the Lord's Spirit, you will be loveless towards those of his people with whom you come in contact, and if you still have his Spirit you will not be harsh and implacable, but desirous of serving them. You will be kind, gentle, long-suffering and thus manifest that you still have the Spirit of Christ. If you have the Spirit of Christ, that is a sign that you are his. If you are without this special mark of the Lord's Spirit it is an evidence that you are not one of his."

In some cases that we have known, the conditions seemed to imply that the persons had really lost the Lord's Spirit, for they confessed to special hardness of heart, no love, no sympathy, only bitter feeling. We could say but very little more to such, but merely advise them to try to take a different view of the matter and to progress to a better condition. We have suggested that perhaps they were physically impaired, or in some melancholy condition of mind, of which the Lord would not take note as being their real spirit or intention, and there we were obliged to leave it.

We have been asked if we understand Esau to be a type of the second death class or of the great company. It is probable that Esau was not a type of those that go into the second death. He is spoken of as profane—that is, not spiritual, and the Apostle seems to use him as representing the natural man. In his outward appearance of hairiness, etc., the animal man, apparently, was pictured. The Lord through the Apostle may merely have been designing to show that though the natural Jew was offered these wonderful privileges of the spiritual things he would prefer the natural things. We know that the Apostle likens the whole Jewish nation to Esau "who sold his birthright," and yet the same Apostle proceeds to tell us that this whole Jewish nation will by and by be recovered and come into special blessings under the New Covenant. We may presume that these were not worthy of the spiritual blessings, and that this is the reason they were looked upon as of the Esau class and not of the class who get the spiritual blessings. They preferred the earthly, so we believe there will be earthly blessings for them in due time. If, when the earthly blessings of the Millennium are offered to this Esau class, they will not profit by the lessons and disciplinings and come to a right spirit, they will be destroyed; but if they do respond to the Lord's providences and the chastenings of the Lord in the Millennial kingdom, they will gradually rise and lose their bestiality; their stony heart will be taken away, and instead they will receive a "heart of flesh."

So in our judgment Esau represented merely the natural man, the natural Jew, and did not represent either the "great company" or those who will go into the "second death" during this Gospel age.

"A CRUMB FROM THE CHILDREN'S TABLE"

MATTHEW 15:21-28.—JUNE 12.

GOLDEN TEXT:—*"Great is thy faith; be it unto thee even as thou wilt."*

God loves the faithful and delights to have them trust in him. His chiefest blessings are for such. By reason of various conditions connected with our birth, it is not alike easy to all to accept the divine promises and to shape life according to these, trusting that the rewards and blessings of the future will more than offset the sacrifices of the present. However, while only the faithful will attain the exceeding great and precious things of God's promises in this present age, we are glad that the Creator has still in reservation an inferior blessing for those who cannot exercise faith now, but who must be dealt with during the Millennial age more along the lines of sight. Our present study well illustrates the Lord's grace towards those who trust him.

The Canaanitish woman was a heathen woman—one not an Israelite—one with whom the Lord had not entered into covenant relationship—one of those who at that time were without God and without hope, because the Divine provision for the blessing of the Gentiles was not yet opened up to them. When our Lord sent forth his Apostles to preach the Gospel, healing all manner of diseases and casting out devils, he instructed them to pass by all who were not Jews—Gentiles and Samaritans. His words were, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, for I am not sent save to the lost sheep of the house of Israel." With a few exceptions our Lord's miracles were confined to the Jews. They alone were God's covenanted people. For this reason Jesus ignored the petition of the Canaanitish woman, crying, "Have mercy on me, O Lord, Son of David! My daughter is grievously vexed with a devil." And later on he explained, "I am not sent but to the lost sheep of the house of Israel," and "It is not meet to take the children's bread and cast it to the dogs."

PRAYING FOR A BITE

The term "dogs" was applied to the Gentiles by the Jews as signifying their inferiority. Our Lord merely made use of an expression common in his day, and still common in Palestine. But note the woman's faith: She replied, "Yea, Lord, yet the dogs eat of the crumbs which fall from the master's table." What perseverance, what faith, was thus manifested! How evidently she believed the Lord to be the promised Messiah, the Heir of the throne of David! As Jesus intimated, she had more faith than a majority of the Jews. Her request was granted—"O woman, great is thy faith! Be it unto thee even as thou wilt." Her daughter was healed from that hour.

There are several lessons for us in this study. However degraded we may be by nature, by heredity, by environment; however outcast from God's favor, we may still know of the divine compassion. The message is, "God is love." If he chose first of all to manifest his favor towards Abraham's children, it did not signify that he had no love or care for the remainder of mankind; merely that the divine purpose must flow out to mankind through divinely-appointed channels and in God's due time. We may be sure that when we get to the standpoint of perfect knowledge in the hereafter we shall see wisdom in every feature of the divine program. For instance, from the human standpoint it seems strange that God has permitted a reign of sin and death in the world for 6000 years, when he has the full power to speak the word and to overthrow the forces of evil and to inaugurate gracious influences of blessing for the deliverance of mankind from the power of sin and Satan, ignorance and superstition; to give light for darkness; knowledge of God for ignorance and blindness. Studying the divine plan of the ages, we find the lesson to be that God will first select a church class and subsequently use the elect church as channels of blessing toward the world of mankind.

A little while, and the permission of sin and the trials and difficulties of the present life shall have served to chisel and polish the "very elect." A little while, and they shall be transformed to the glorious likeness of their Redeemer beyond the veil. And then a little while, and the blessings long-promised to the world in general will be dispensed. The children of God will first be fed from this table, and then not merely crumbs will fall for the remainder of the race, but rich and bountiful provision, exceedingly and absolutely more than we could have asked or thought.

AFFLICTED OF THE DEVIL

It is a great and important truth that many human beings are more or less completely obsessed by evil spirits—demons—not the spirits of human beings, but the fallen angels, as the Scriptures declare. Many battle for years against these influences of demons and, because not rightly informed of the Bible teaching on the subject, they come more and more under the occult influences with danger of entirely losing their reason. It was probably some such affliction as this which affected the daughter of the Canaanites. She seemed to realize that there was only the one quarter from which she could get help. Hence her importunity, when she recognized the Lord.

In another sense of the word all sin and sickness may be said to be afflictions of the devil, because all are either directly, or through heredity, Satan's work. Thus our Lord declared that Satan had murdered our race by his falsehood to mother Eve—"He was a murderer from the beginning and abode not in the truth." Through his lie our race has gone down into sickness, mental, moral and physical, and is going down rapidly to the tomb. Thank God for the great Deliverer; thank God also, for his great day of deliverance, the Millennial age, now nigh at hand!

THE FIRE OF THE DAY OF THE LORD

"The earth . . . and the works therein shall be burned up."—2 Pet. 3:10.

If this text were the only one bearing upon the subject of the fire of this Day of the Lord we would conclude that it should be considered as literal; but it is not the only Scripture. Many other Scriptures which refer to this same fire show clearly that it is a symbolic fire of destruction that is coming. We can see that fire is very properly a symbol of destruction and is so used throughout the Scriptures—the lake of fire, for instance, "which is the second death." (Rev. 20:14) We find that many Scriptures refer to the coming time of trouble. Some refer to it as a whirlwind of trouble; others as a tempest and flood—a flood shall sweep away the hiding places; mountains shall be removed and carried into the midst of the sea, etc.—as though there would be great earthquakes and sinking of the earth and flooding of the whole world. Yet other Scriptures speak of it as a burning fire. Manifestly it cannot be all three of these in a literal sense. Then there are other Scriptures which show that these expressions are used in a symbolic sense; for instance (Zephaniah 3:8, 9), "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This seems to be a literal pouring out of something and a consuming of the earth with literal fire. But that it is not literal fire is proven by the very next sentence, which declares, "Then will I turn unto the people a pure language (message) that they may all call upon the name of the Lord, to serve him with one consent." Evidently the people would not remain if the earth is to be consumed with literal fire. But if, as the Scriptures show, the fire be symbolic, it is plain that people will still be here after the trouble. Then the Lord will, according to his promise, turn to them the pure message.

THE BABEL OF VOICES IN CHRISTENDOM

At the present time the message that the people receive is represented in many creeds, probably hundreds in all; hence the message is a very indistinct one and the Scriptures represent it as "Babel," or confusion. One tongue or voice cries that the message of the Lord is free grace; another tongue or voice says it is election; a third says that only a few will get salvation; while another declares salvation will be universal; a fifth informs us that election is with water, and that without the water no one will be saved. So a variety of voices is heard, and the poor world is not able to determine which is the truth. As a matter of fact they all have so much error that they condemn themselves in the minds of all reasonable people who have not been born in prejudice and steeped in error. When the Lord will turn this pure message to the people, Babylon will no longer be. She will have come to her end. The voice of the Lord will be known through the glorified church, "And the Spirit and the bride shall say, 'Come'! And whosoever will may come and drink of the water of life freely!" (Rev. 22:17) The bride class are now on probation that it may be determined which will eventually be of that class. When the marriage of the Lamb shall have taken place, it will be the work of the "Spirit and the Bride to say 'Come' . . . and whosoever will may take of the water of life freely."

This will be after the "burning" time is over; hence it proves that the fire refers to a time of trouble—a time of destruction against iniquity. The Lord's anger will burn against all kinds of injustice and iniquity. Wrong doing, and wrong-doers will then be punished.

The Apostle's statement respecting the church implies that this judgment, or testing, or fiery trial will begin with the church and extend to the world. If it "begin first with us" what will the end be to those who make no pretense of following the Gospel message? The Apostle again states that the "fire of that day shall try every man's work of what sort it is." (1 Cor. 3:13) This we understand to refer especially to the Church. Every one in the church is to be tried; his work is to be tried. However, in great measure it will be a trying time for all the world as well; all iniquity and injustice will be exposed, reprobated and destroyed. We see increasing instances of this of late—in the number of fire insurance presidents, for instance, who have been exposed. Fiery trials came upon them as the result of exposures ets. Some of these men were undoubtedly hastened to the tomb, "burned" to death, we might say, by fiery trials. And a great deal of burning, heart-burning, and headaches and prostration are caused today by various exposures of one kind or another as the time advances. No doubt that Day will bring forth further developments and trouble until the prophecies respecting it shall have been completely fulfilled—until the picture of utter destruction of everything evil, both root and branch, is carried out.—Mal. 4:1.

THE NEW MIND VS. THE MIND OF THE FLESH

"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

There is a distinction between the new mind and the new will which we all must recognize. The new will is the determination of the new mind. There must be some mind there in order to have a will, in order to reach a determination, and there must be knowledge upon which a will can be intelligently exercised. We are "born in sin and shapen in iniquity" (Psa. 51:5); we have this natural tendency to begin with. Our minds, at first conformed to earthly things, generally take the earthly view of matters, the selfish view. Then the Lord, through his providences, brings certain propositions to our attention and sets before us that there is another way, "a more excellent way;" that God is now holding out a special prize to those who will live contrary to the flesh and according to his will.

When this proposition reaches the individual, our Lord says that he should "sit down and count the cost." He should not rashly say, "Yes, yes"; but he should deliberate as to what this means—the cost in self-denials and the giving up of earthly preferences. After having counted the cost, and after having made the consecration his will or determination should be so set as not to allow it either to favor the flesh or to be guided by the flesh. He should resolve that henceforth whatever is God's will shall be his will, whether he understand all about that will or not. He must, however, see the outlines of the divine will and something of the advantages accruing, before he can form the decision. This is the class which the Father accepts and begets of his holy Spirit.

The new mind may sometimes be misled by false reasoning of the flesh. Our natural minds have their preferences, ambitions, aims and desires and they sometimes argue about certain things and say "God never intended that that should be given up; God would not expect you to do anything so unreasonable as that!" And so, perhaps, the new creature is deceived, and allows the flesh to have its way; but just so surely as it is a New Mind it has not intelligently nor wilfully assented to a wrong course; but, as the Apostle says, "Sin, taking occasion by the commandment, deceived me." (Rom. 7:11) So there is a continual battle on the part of the new will, the new creature, after being begotten of the holy Spirit, and he must watch lest the adversary try to make him think that which is wrong to be right, and that which is right to be wrong. These, then, are snares which the adversary places for the feet of the new creature, and he uses the flesh in connection with its ensnarement; but the new creature in his will, his intention, must remain loyal to the Lord and to righteousness. If he yield his will to unrighteousness or ignore God's will, then he has ceased to be a new creature; the new things are passed away and all things become old again. This is a condition, we understand, from which he can never be recovered.—Heb. 6:4-6.

In this connection, the Apostle James, in speaking of saving a soul from death, is evidently referring to one who is going into that careless condition where the new mind has become, as it were, stupefied, where the old mind has gotten the ascendency over it. If we see one of the Lord's people getting into such a condition, we should seek to restore him, "considering ourselves, lest we also be tempted" (Gal 6:1); and those who do recover such an one "save a soul from death." (Jas. 5:20) Thus brotherly kindness and assistance are specially commended of the Lord. A special blessing comes to all those who have an earnest desire thus to save an erring brother; a great reward is suggested for those who are successful in such an attempt.

HOW MAY WE KNOW WHEN WE ARE IN DANGER?

It might be asked how one could know when he was traveling toward that point of danger, so that he might arrest his progress. To one not blinded by the adversary, the point of deflection from harmony with God's will would be as easily detected as would the border line between two States. The only ground upon which we were granted our present standing was our renouncement of sin and our consecration to the Lord—the giving up of our wills, complete surrender to him; and thus we came into the position of having the imputation of Christ's merit. If we should go back again and our will for righteousness become dead, this, of course, would imply that another will is there. We must have a will of some kind. If our will is no longer a righteous will, then it has gone across the border line and, according to the great Apostle, such never retrace their steps. "Christ dieth no more." There can be no more imputation of Christ's merit to such. They have had their blessing and if they, as the Apostle says, "return like a dog to his vomit," the step must prove fatal.—2 Pet. 2:21, 22.

True, the new mind at first is weak, undeveloped; and so the Scriptures represent the new creature as being merely "a babe in Christ," a babe in knowledge and a babe in the development of grace. But the Scriptures tell us that just as we care for a babe—specially handle it, specially feed it, specially deal with it, and do not treat it as we would treat an adult—so the Lord proposes that he will deal with all those who are babes in Christ. "He will not suffer them to be tempted above that they are able to bear, but with every temptation will provide a way of escape." (1 Cor. 10:13) The temptations will be permitted only in proportion to their feeble strength. He will supply for them the milk of the Word, that they may grow thereby, and gives them the assurance that all things shall work together for good to them.—Rom. 8:28.

The trials at the beginning, therefore, are commensurate with the weakness of the new creatures. It is true in some instances, however, that the new creature seems to have a great deal of courage and strength at the beginning—perhaps more than is ever exhibited afterward. This, of course, is not a satisfactory condition of things. We ought to go from grace to grace, from knowledge to knowledge; after a time, we ought to be teachers, as the Apostle says, and not need to be taught again the first principles of the doctrines of Christ. God deals with us now as new creatures under the direction of the Head. He supervises all the interests of each member of the body. All things, if properly accepted, are overruled of the Lord for good to us individually.

This is one of the great lessons of faith that the Lord's people need to learn, even after they have been in the way a good while. There are some Christian people who seem to have the impression, or at least give it to others, that they did this and that or saw so and so by their own wisdom. True, we all should use all the wisdom and strength we have; but the Christian who is relying upon himself is in a very dangerous position and quite likely the Lord will find it necessary to give him a lesson. For while it is his duty to rule his life so as to walk in the right paths, yet he needs continually to exercise faith in God and in the Lord's oversight and direction of his affairs, for "the steps of a righteous man are ordered of the Lord." If, in the Father's providence, some of the circumstances connected with our earthly affairs turn in this or that direction, our hearts should look to the Lord for the lesson to be drawn therefrom, and thus be able to glorify God thereby. The Christian should never view any experience as being lucky or unlucky, but should remember that all things connected with him, if he be living close to the Lord, are ordered and directed by the Lord.—Psa. 37:23.

WHEN THE NATIONS WILL SEEK GOD

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17:27.

New Testament evidences on this subject of seeking the Lord give the thought that not very many are in the condition of heart to seek him at the present time. "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the Gospel of Christ" and the faith of Jesus should shine into their hearts. (2 Cor. 4:4) Nevertheless, as the Apostle puts it, God is "not far from every one of us," and every one who will seek or feel after him, he will be pleased to bless by a manifestation of himself. In fact, this is the very object of this present Gospel age—to find, to enlighten, to bless and to gather into a special class those who "hunger and thirst after righteousness." Those who thus seek after the Lord he guides, draws, influences. He leads them to the Lord Jesus Christ, pointing to him as the necessary way by which they may approach himself and assuring them that there is no other name given whereby they can be saved (Acts 4:12), and that all who will come unto him through Christ will be accepted.

Such as do come in this way, we have proven from our own experiences and the experiences of others, as well as from the Word, are met half way by the Lord. "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8) And as they draw nigh and continue to approach closer by God's grace, they are brought by and by to a full realization that God is willing to accept them as sacrificers, as "members of the body of Christ." If they fall into line with the divine provision and present their bodies a living sacrifice, they will be looked upon as holy, acceptable to God (Rom. 12:1); they will recognize the "high calling" to "glory and honor and immortality" with Christ. But if they fail to go on, they will thus receive the grace of God in vain.—2 Cor. 6:1.

The Apostle intimates, not only in the text under consideration, but also in his Epistle to Timothy (1 Tim. 2:4), that God wills that all men shall be saved; wills it in the sense that he will awaken them all from Adamic death and "bring them to a knowledge of the truth"; that they may be recovered entirely from all imperfections that belong to Adam's condemnation, and thus brought fully into harmony with him. Because this is his will, he has made ample provisions—not only in the arrangement by which our Lord died on behalf of all mankind, that he might be the Ransomer of all, but also in the provision that all shall have the opportunity of coming to this knowledge and of benefiting thereby.—Heb. 2:9.

In this sermon on Mars Hill, the Apostle Paul pointed out to the men at Athens that this "unknown God," this God who was unknown to them, is the great God who has divided unto men their habitation and determined their bounds; that he is the supervisor of the nations; that he determines how long and under what conditions the nations may prosper and what liberties and opportunities they may have. Then he proceeds to point out that while God has for a long time lett men in ignorance and winked at many of their impertections and flagrant wrong-doings, as though he did not notice them all, nevertheless another step has now been taken in his great plan: "Now he commands all men everywhere to repent."

The Apostle further declares, I, Paul, have something to tell you about this great God and about his message—that all men everywhere should repent. Do you ask me why they should repent? I answer, for the reason that God is prepared to forgive them their sins, on this condition: He was not prepared to do this a short time ago; he was not prepared to do this until Christ died; but since Christ has died and ascended up on high and "appeared in the presence of God for us"—for believers—God is now willing to accept any who come unto him through Jesus. It is proper, therefore, that I should tell you that there is to be an opportunity of future life through him.

And, furthermore, it is proper that I should tell you also that "God has appointed a Day [the great Millennial period] in which he will judge [try] the world in righteousness." The whole world will then have a trial, a righteous trial, a fair, impartial trial, a full opportunity "to come unto the knowledge of the truth"; to come to a knowledge of right and wrong, a full opportunity to come to perfection of human life and to attain all that was lost in the fall of man. (Luke 19:10) This message should, as far as possible, be made known to all men everywhere, because every act of their lives will have a bearing upon the future; it will either uplift them to some extent out of the depths of degradation into which the world has been plunged through ignorance and superstition and bring a development of character, or it will condemn them and bring a measure of retribution, and thus make the conditions of the future more difficult than they would be if righteousness were sought.

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BROTHER RUSSELL'S EUROPEAN TOUR

[SEC. II.—ROME AND HOMEWARD BOUND]

Sunday, May 1st, was spent in Rome. We had a public service which indicated the deep interest of the comparatively few present. Possibly as many grains of wheat were found as though the meeting had been larger. "The Lord knoweth them that are his." On the whole, however, the meeting was quite a disappointment and came far from fulfilling the prophesy made respecting the large attendance—based upon what were supposed to be very liberal arrangements for a large central auditorium and very liberal advertising. The dear brother who had the matter in charge no doubt used his best judgment, but his experience in such matters was limited. We spelled our disappointment with an "H," and trusted that the Lord could and would overrule the matter according to his own wisdom. We hope to hear of further interest on the part of some present on that occasion. Our text was from Romans 1:16.

We had no appointment at Venice or Vienna, and went on to Warsaw, Russia. There we had a very enjoyable time with the class of about twenty. Brothers Rutherford and Koetitz accompanied us, and the latter served as interpreter. The very closest attention was given while we endeavored to show forth various features of present truth—especially did we emphasize the doctrine of the ransom. We especially endeavored to make clear how that Jesus gave himself sacrificially to the Father and what he laid down of earthly right was the ransom price, which, in due time, at the end of this age he will make over to justice on behalf of "the sins of all the people." We showed that this has not yet been done, that the world still "lieth in the Wicked One," and are children of wrath, and that only the church has escaped.

We pointed out that the restitution blessings which are to go to the world very shortly, are not the blessings which we seek who hope to be of the bride-class, and to attain the spirit nature, and joint-heirship with our Lord. We pointed out that the ransom-price, not yet paid over, is in the hands of justice, to our Redeemer's credit, and that during this Gospel age he imputes the merit of his sacrifice to all who become his footstep followers. To these he imputes a sufficiency of merit to cover their blemishes that thus their sacrifices may be acceptable. On the basis of this imputation the sacrifices are acceptable with the Father, as saith the Apostle (Romans 12:1), "We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." We spoke to the dear friends for about four hours, had luncheon with them, and took the night train for Berlin.

At Berlin we had a similarly interesting season of fellowship with the friends of the truth. We had a social dinner together—about two hundred. Subsequently we addressed them for nearly two hours, the topic being the same as at Warsaw. Then came a social tea generally participated in, and later our evening meeting, which was well attended. Many of the friends accompanied us to the railway station, bidding us good bye as we departed for the German Branch office at Barmen.

We had an enjoyable season at Barmen for nearly two days, speaking to the dear friends for nearly seven hours in all. One service was for the public and was attended by nearly 800, many of whom manifested deep interest. The meetings of the church varied in number, as not all were able to attend all the meetings, on account of business and other obligations. Here again we emphasized the Atonement for sin, and showed the work of the Mediator between God and men during the Millennial age to be wholly based upon the meritorious sacrifice of our Redeemer, begun at Jordan and finished at Calvary. We pointed out the gracious arrangement whereby the merit of that sacrifice is imputed to us who accept the divine invitation to become heirs of God and joint-heirs with Jesus Christ to the heavenly inheritance, and in the work of blessing all the families of the earth, as the Seed of Abraham.

We endeavored to make very plain that the merit of the

atonement lay in the Redeemer's sacrifice, and that the church is honored in that she is permitted to suffer with her Lord, and that this is a condition without which she may not hope to reign with him. After a delightful season of fellowship and study together of the Word of God we parted from the dear friends, many of whom accompanied us to the station, singing us good bye from the platform.

MEMENTOS OF THE DARKER PAST

We reached Harwich the next morning, Sunday, May 8th. To our pleasant surprise a committee of the London church met us here and journeyed with us to the Metropolis, entertaining us at breakfast on the dining car, and on the journey pointed out items of interest. One of these was a place where about three centuries ago a lad of 19 years was burned to death as a heretic because of his belief in the Bible and the ministry of its teachings, as opposed to the supposed orthodoxy of his time. At another point on the same road we passed the monument erected to the memory of seventeen martyrs to their loyalty to God's Word. And in London we noted the Memorial church at Smithfield Corners which commemorates many martyrdoms for the truth's sake.

Our mental comment was that the land which had witnessed such loyalty to God's Word centuries ago must still have many inhabitants loyal to the Scriptures and quite unwilling to be satisfied with the "new theology" of our day, marked by Evolution doctrines and denial of the inspiration of the Scriptures by the "higher critics."

Although we arrived at the London Station at quite an early hour for Sunday (eight o'clock) we found nearly a hundred of the dear friends of the truth from the city and suburbs, awaiting with beaming eyes and cheering words. Amongst these was Brother Hemery, the Society's London representative; a number of London elders, and Brothers Driscoll and Jones from America. According to a preconcerted arrangement the dear friends refrained from shaking hands at this time, lest we should be wearied, but when later we ascertained how eager they had all been, and how some of them had cycled almost thirty miles in order to be there to greet us, we felt sorry that we had not broken over the restrictions made in our defense—sorry that we had not shaken hands with each one of them individually as a token of our love and our great pleasure in meeting them.

We purpose not to withhold ourselves on any future occasion of the kind, but to rely upon the grace and strength of the Lord for the occasion, and to give ourselves and the greeting friends the pleasure of such an occasion. However, we will take this opportunity to suggest to some of the friends that they must not attempt to demonstrate all their love by a handshake—that they must not squeeze too hard. The spirit is willing and the flesh is strong in many instances. The large gathering at the station to meet us seemed the more remarkable when we learned that the dear friends in the ten days previous had been most energetically engaged in advertising our meeting, which was held the night of our arrival. When we advise you that 750,000 copies of the PEOPLES PULPIT had been circulated in London by the friends in the truth, it will be realized that some of them must of necessity have been wearied with their exertions. Hence the number at the station at that hour and the zeal manifested by their presence was the more remarkable. We may be sure that such love and loyalty to the Lord and to the Truth and to us as their servant, prepared these dear active friends for more of the Lord's blessings in connection with the meeting held.

ROYAL ALBERT HALL

Three public services were held in this, the greatest Auditorium in the world, on the three Sunday evenings of our stay in Great Britain. The first one was on the evening of our arrival, May 8th. It was a grand assemblage of very intelligent people, of whom the majority apparently were men. Brother Col. Sawyer served as Chairman. Our topic was "Hereafter." As the King had died the day previous, the subject seemed remarkably appropriate. We introduced our discourse with a few words referring to the King, as follows:

"In Germany I learned of the death of your esteemed monarch, Edward VII. I realized that not only your nation, but all Christendom, had lost an unobtrusive but wise Counsellor, a power for peace and good-will amongst men. I take this opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my American countrymen. My first thought was, that out of respect for the illustrious dead, his family, and the nation this service should be postponed. But my second thought was to the contrary. Surely at no more fitting hour could we consider 'The Great Hereafter.' There is, thank God, a 'hereafter' for kings as well as for peasants—and royal mourners and a mourning nation need the message from God's Word particularly now. And, since no more representative audience will probably assemble in this capital of the empire, I have a suggestion to offer which I trust will meet with your approval. It is, that before offering prayer we show our sympathy for the royal family, in their bereavement, by standing." After a brief prayer, in which the Royal Family were remembered, the congregation joined in singing the hymn reputed to be the deceased king's favorite, "Nearer, My God, to Thee." For a few moments before we led in prayer, the congregation, with bowed heads, prayed silently. The occasion was a very impressive one.

In discussing the "Hereafter," we showed the generally accepted views of Catholics and Protestants, and then, in contrast with these, the Bible presentation, which we affirmed to be not only the hereafter of the church in glory and the steps of patient perseverance leading thereto. We pointed out that while the Bible shows, and the creeds confess, that only a little flock will be joint-heirs in the kingdom with Christ, nevertheless there is another salvation which is for the world. The world's earthly salvation we contrasted with the church's heavenly one. We showed that it will be a restitution to mental, moral and physical perfection, to be attained during the thousand years of Messiah's reign in glory, for which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We showed the divine provision for an earthly Paradise for such restored sons of Adam as will accept the divine arrangement on their behalf, and that all others will be destroyed in the second death.

We pointed out that this was a very different outlook from the one ordinarily presented in the creeds of Christendom. While taking no more to heaven than the saintly and elect, as the Bible indicates, all the creeds consign the remainder of mankind either to centuries of torture in Purgatory, or to an eternity of torture in hell. We pointed out the unscripturalness and unreasonableness of this proposition, and showed in scriptural language that God's provision is a resurrection of the dead as the hope of both the church and the world—the church in the first resurrection to glory, honor and immortality.

We pointed out that the glorification of the elect on the spirit plane, as the spiritual "seed of Abraham," is scripturally declared for the very purpose of blessing all the families of earth—the non-elect—giving them fullest opportunity to come to the knowledge of the Lord, and of righteousness, and to avail themselves of a share of God's mercy and forgiveness for all the willing and obedient to life everlasting. We had a good hearing for nearly two hours. Custodians of the hall remarked that for an audience to sit for so long was practically unprecedented in their experience. We trust that some good was accomplished, that some were brought nearer to the Lord, some made to appreciate more fully God's love, justice, wisdom and power. The newspapers were so full of news pertaining to the deceased King, Edward VII, and the arrangements for his funeral, and to the royalty expected to attend it, that very meager remarks on the sermon appeared.

BRISTOL, MANCHESTER, OTLEY, NOTTINGHAM

We spent Monday looking about London for the Lord's answer to our prayers that we might be directed to more suitable quarters for the London Office, and to some suitable place centrally located for the regular church service. We learned much, but accomplished nothing. Places suitable seem difficult to find.

Tuesday brought us to Bristol, where there is a very interesting class of Bible Students in fellowship with us. A goodly delegation met us at the railway station, attended to our refreshment, and took us to the meeting place. The afternoon session was for the interested and we were pleasantly surprised to note how many were so deeply interested as to make arrangements to be at liberty from their business and household cares to attend the meetings. Not all, of course, were their own masters and able to control their own time, yet the will of many to be present evidently guided to the way which the Lord opened up for them. About 135 were present at the afternoon service, and 650 at the evening service, which was for the public.

At the afternoon service we endeavored to point out the importance of standing—not falling away from the Lord and the truth. We showed what were the conditions upon which the Lord accepted us as his children, inducted us into his family and to a knowledge of the truth. We showed the necessity for the spirit of love and loyalty to continue with us, in order that we might continue to have divine guidance and blessing, and that love is the principal thing. Incidentally we pointed out the relationship of the ransom-price to the world's deliverance. We showed that it was necessary for Jesus to die, "The

just for the unjust," in order that he might have the ransom-price with which to redeem the church and the world later on. God raised him from the dead a spirit being, so he might have his earthly rights to give to mankind.

We also called attention to the fact that our Lord's obtaining the ransom-price, by the sacrifice of himself, is a different matter entirely from his paying that ransom-price over to divine justice on behalf of sinners. He gave himself to be the ransom-price for the sins of the world nearly nineteen centuries ago. His giving of himself was acceptable to the Father, and what he sacrificed became the ransom-price for the whole world—quite sufficient for Adam and all his race whenever applied. We showed that he had not yet applied it for the whole world, and that hence the world is still "lying in the wicked one," still under divine condemnation, still unreconciled—waiting for God's "due time," when the ransom and its privileges will be testified to all.

We showed that the testimony respecting the value of our Lord's death as the ransom-price had already been given to us—believers, the household of faith, the church. We have received the testimony, and with the testimony God sent us an invitation to become associates with his Son, our Lord and Redeemer, in all of his great work of blessing all the families of the earth in the coming age, when in his Millennial kingdom glory he shall serve the world as its Mediator, standing between men and God. He will then satisfy divine Justice by making application of his merit for the sins of all the people. In consequence of that satisfaction, they will all be turned over to him, and his Millennial kingdom will begin. The Father will put all things under him, accepting the ransom-price as full satisfaction for the sins of all. During that thousand years the Mediator, Christ the Head and the church his body, Christ the Bridegroom and the church the bride, his joint-heir, will reign for the uplifting of mankind out of sin, degradation, death—up to perfection of mind, body and morals.

During all the time of the Mediatorial kingdom the world of mankind will not be subjected to the Father, but to the go-between, the Mediator, the great Prophet, Priest, King, Judge, of many members. At the conclusion of the Mediatorial reign, when all unwilling to make progress shall be destroyed in the second death, and all willing and obedient shall have been brought up out of sin and death conditions to perfection—then The Christ, Head and Body, will deliver up the kingdom to the Father. Thenceforth there will be no more mediation, no further mediatorial work or kingdom, because the necessity will be gone. Every man will be perfect and able to stand the test of Justice, and will be required to do so from the moment the Mediator steps aside and turns over the kingdom to God, even the Father.—1 Cor. 15:24.

We exhorted the friends to faithfulness, to loving zeal, to patient endurance, to the development of the fruits and graces of the Spirit, that they might be accounted worthy of association with the Redeemer, in his kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men. The service for the public attendance in the evening (about 600) was excellent indeed, when the general commotion incidental to the King's death and funeral is remembered; also remembering the fact that the meeting was on a week-night. Our subject was "Man's Past, Present and Future," and was dealt with after our usual manner. We remained over night, and when we took the train Wednesday morning a goodly company of the friends were on the platform. Some of them accompanied us to our next appointment. Those remaining on the platform waved their good bye, and we bade them adieu, expressing our appreciation of their loving zeal manifested in so many ways and our hopes that they might prove faithful to the end, and receive the crown of life.

THE SECRET OF THE LORD

At Manchester we were met at the station by a considerable delegation of the church and taken to dinner. Subsequently we addressed a gathered company of about 300 in their usual hall. Profound attention was given, and subsequently we were warmly greeted. We spoke from the text, "The secret of the Lord is with them that fear (reverence) him, and he will show them his covenant." (Psa. 25:14) We considered how carefully the Lord has guarded the secrets of his plan, so that at no time have they been known except to the saints, otherwise it could not be understood. We noted Israel's covenant made at Sinai and the fact that it is still in force; that it did not cease at the cross, except as St. Paul declares—it ceased so far as those Jews were concerned who became dead to the Law and married to Christ. "Christ is the end of the Law for righteousness to every one that believeth," but he is not the end of the Law to others.

The Law Covenant has dominated the Jews and will continue to do so until the great antitypical Mediator shall step forth and inaugurate for Israel the better arrangement, styled the New [Law] Covenant. It will not have a new Law, because the Law given to Israel was just, and holy, and perfect, but it will have a new Mediator more capable than Moses, and he will be able to show mercy to the people more effectively because his standing and authority as Mediator will be based upon "better sacrifices" than those which the typical Moses typically offered. But this great antitypical Mediator cannot undertake his great work until his own completion by the association of the church with himself as his "members," and this will not be completed until the "better sacrifices" are completed. We saw that this work of offering the "better sacrifices" is still in progress and that the Gospel age has been the antitypical "Day of Atonement." At its close the Mediator, Head and body, will be completed and glorified, and will inaugurate the New Covenant with Israel in harmony with the promises. The New Covenant will take over the Old Covenant and all the people that were under it, and thus alone can the Law Covenant, instituted by Moses, find fulfilment in its antitype.

Thus. St. Peter declared, "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (I am his likeness or type, forshadowing that great prophet in the small way), him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22, 23) All who will not come into line then with the great antitypical Mediator will perish in the second death, but first they must come to a knowledge of him. All the blind eyes must be opened, and all the deaf ears unstopped. The entire Gospel age has been set apart in the divine order for the raising up of this great Prophet like unto Moses—the great Mediator of the New Covenant. Jesus was raised up first, "Head over all things to the church which is his body." Subsequently the Apostles were raised up as members of his Body and since then selections have been made from people from every nation and clime. The great antitypical Mediator will soon be complete.

TYPE AND ANTITYPE

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullock of the atonement found its antitype in the "Man Christ Jesus, who gave himself a ransom for all," and the typical high-priest found an antitype in Jesus Christ, "The high-priest of our profession" or order, and the sacrifice of the bullock found its antitype in the consecration and death of Jesus. Thus also the under-priesthood finds its antitype in the consecrated church, as St. Peter declares. Thus also the Lord's goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the footsteps of Jesus. As that goat went to the bullock outside the camp to be burned, so the Apostle exhorts us, "Let us go to him outside the camp bearing his reproach"—outside of human favor and esteem and fellowship, for "If we suffer with him we shall also reign with him." This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but "not one jot or tittle shall fail." All shall be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made, "On behalf of all the people." Then, in view of that redemptive work—that payment of the ransom-price for all—the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great mediatorial power and begin his reign for the overthrow of sin and death and for the uplifting of the willing and obedient of Adam's race.

The dear friends at Manchester had made a great distribution of Volunteer matter—about a hundred thousand copies of the PEOPLES PULPIT, besides other methods of advertising through the newspapers, etc., etc. A fine audience of very intelligent people listened with rapt attention to our presentation of the subject of "The Great Hereafter." The next day, Thursday the 12th, we bade adieu once more and went to Otley.

THEY HAD NOT MUCH ROOT IN THEMSELVES

Otley is a smaller place than we usually visit on such occasions, but the work there had a very interesting beginning. Some time ago a young man, a local elder in the Primitive Methodist church, purchased a copy of the *Plan of the Ages* at a second-hand book-stall. It deeply impressed him and he loaned it to five of his fellow-co-laborers, local preachers in the same church. All six received the truth with zeal. Violent opposition and misrepresentation came upon them in connection with their public avowal of the love of God and his divine

plan of the ages. Under the influence of that persecution one-half of them repudiated the truth much after the manner described by our Lord in the parable, Because they had not much root in themselves; when the sun of persecution arose they withered away. We were glad to meet the three who remained staunch and were glad under their arrangements to address the public, taking for our text "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." We had the close attention of a very intelligent audience. In the afternoon preceding we addressed the interested ones to the number of *about sixty*, some of whom came from the regions near. We discussed with them the glorious invitation granted to "the church of the Living God" and the call which has come to her —to be the bride of his Son, and joint-heir in his kingdom, setting before the minds of the class the glorious privilege thus afforded and the riches of grace providing the blessing. We exhorted all to faithfulness even unto death, to follow in the footsteps of Jesus; and we assured all such, in the Master's name, of the "crown of glory that fadeth not away."

Our next stop was at Nottingham. Here again we had a pleasant and profitable time of fellowship with the household of faith to the number of about ninety. Again we concluded that the uppermost thought of interest to the friends must be along the lines of our recent studies respecting the covenants and their mediators. Following the matter much as we did at the other places we endeavored to make especially clear the proper distinction between the meaning of an "Advocate" and "Mediator." A Mediator stands between two persons with a view of reconciling them and bringing them together. Thus the glorified Christ during his millennial Kingdom will stand between God and men. After satisfying justice by the application of the merit of his sacrifice finished at Calvary, the great Mediator will undertake to open the eyes of the blind world, to unstop the deaf ears, and to discipline and correct them so that they will appreciate God and his gracious arrangement on their behalf, and so come into harmony with his Millennial kingdom. It, by chastisement and rewards, will lift men up, up, up out of sin and death conditions to absolute human perfection. Then he will abdicate his office as Mediator between God and men, for there will be none who will longer need such a Mediator.

But before beginning his work of Mediator between God and men, our great Redeemer does a work for the church in accordance with the Father's arrangement. During this Gospel age he proffers himself as Advocate to all who may have the hearing ears and appreciative hearts and who may turn from sin to serve the living God to the best of their ability, and who may exercise faith in the Redeemer, and approach the Father through him. Such as thus approach God are approaching justification by their faith and by their obedience. To such God declares, "Draw nigh to me and I will draw nigh to you." (Jas. 4:8) Every step that these advance from sin toward righteousness is a step toward God, toward justification, based upon their faith in God; toward covenant relationship. To such God draws nigh in the same proportion. At first they are justified to fellowship with God, as Abraham was justified by his faith and obedience. But the call of this present time is to sonship and joint-heirship with Christ in his kingdom.

Hence the Father points these who draw nigh to him to Jesus as "The way, the truth and the life," and his message is, "No man cometh unto the Father but by me." Those desiring fellowship with God to the full, to have his blessing of eternal life, may hope to attain it only through accepting the merit of Christ's sacrifice by faith and by making a consecration of themselves to be his disciples, and to walk in his steps. Faith such as Abraham had and exercised so beautifully could not bring him nearer to God than justification to fellowship and to receive a certain blessing promised, a "better resurrection." But those who come now to God, in view of the sacrifice of Christ, may accept him as their Advocate, and through him have full presentation to the Father, and may enter fully into covenant relationship with him as sons. There is no other invitation at the present time than that of the spirit of full devotion to the Father's will; these alone are now sought.

THE IMPUTATION OF HIS MERIT

To these the appointed Advocate declares his willingness to be their Advocate—to undertake to be their spokesman with the Father, and to make good in the Father's sight for all their blemishes of the flesh, so as to enable them to offer (Mal. 3:3) a righteous sacrifice which God could accept. We pointed out that all these called to be the followers of Jesus, had, unlike their Leader, weak, imperfect and blemished bodies. They "were children of wrath even as others," but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is the one standard which must be attained before any can be accepted of the Father as members of the body of Christ. That step is full consecration even unto death. Then the Redeemer imputes such a portion of his merit to such as will make good the sinner's deficiency, and thus enable the Father to accept him as a sacrifice. This is in accord with the Apostle's words in Romans 12:1. Our sacrifices themselves are not holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate imputes sufficient of his merit to make good our deficiency. If one is deficient 50 per cent., the Lord imputes to him that 50 per cent. If another is deficient 25 per cent., that amount is imputed to him. If another be deficient 75 per cent., that amount is imputed to him—to each according to his needs from the abundant sufficiency of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things—as much so as though we had never committed sin. It is in view of this justification that the Father accepts our sacrifice as holy and acceptable, and begets us of his holy Spirit. We exhorted the friends to remember that thus it was that they entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar—laying down their lives for the brethren, and in the service of God generally, "doing good unto all men as they have opportunity, especially the household of faith." We reminded them that this covenant relationship into which the church has come is not by the covenant of the Law of Moses, nor by the New [Law] Covenant, which will take the place of the old Law Covenant with Israel, under the better Mediator, and which will operate during the Millennial age, and bring them into harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into at once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Christ Jesus our Lord to the heavenly inheritance. Wherefore we are no longer aliens but sons. Not only does no Mediator stand between us and God, but no Mediator brought us to God. The Father himself called us and drew us, as the Scriptures declare, and himself pointed us to Jesus our Advocate. We called attention to the fact that an Advocate stands alongside of as a spokesman, and does not come between, as does the Mediator. We also drew attention to the fact that Jesus was not spoken of as our Mediator, but we are told that he is our "Advocate with the Father."

The evening session for the public was in Mechanics Hall, and was well attended; our topic was, "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." Bidding the Nottingham friends good-bye, with best wishes for their eternal welfare, and accepting their good wishes on our behalf, we went to London on Saturday, there to look further respecting the Lord's Providence for the future housing of his work.

DOES OUR LORD NOW OWN THE HUMAN RACE?

If a man were purchasing a building, had entered into negotiations for it, had signed a contract and were making arrangements to secure the money to apply it in payment for the building, it would be very appropriate, as soon as he had signed the contract, to say, This is the owner of the building. In the strict sense of the word, however, he would not be the owner until he had paid the price and all the receipts were properly given, and, instead of the contract, he had the deed. A contract is an agreement for the carrying out of a project; the deed witnesses the transaction actually accomplished.

As far as the contract was concerned, our Lord Jesus entered into it with the Father; and in view of his having given to the Father the ransom-price—"Even as the Son of Man came to give his life a ransom for many"—he already has a claim to being Lord of all, in a prospective sense, not in the actual sense, as there are millions of people on earth today of whom he is not Lord; their knees have not bowed; their tongues have not confessed. So he is not their Lord in the absolute sense, but his work is progressing, and, in view of the authority which will yet be exercised by him and of the work which he will yet do, the Father speaks of him prophetically as "Lord of all."

THE WORLD ASLEEP IN JESUS

We will here consider certain Scriptures as having a bearing upon the matter. We mention first the Scripture which says that the world "sleep in Jesus." (1 Thess. 4:14) How can they sleep in Jesus, unless Jesus owns the world? may be asked. We answer that they sleep in Jesus in exactly the same way that Abraham and all Israel sleep and all the kings and prophets are said to be asleep. Not that Jesus at the time of their death had paid a ransom-price for mankind, nor had come into the world to do so, but because, in the divine plan, God had made arrangements for the entire transaction and had guaranteed that a Redeemer would be found, that a ransom-price would be given, and that all mankind would be recovered from the tomb. Further, God himself spoke from that standpoint when he said that he was the God of Abraham and of Isaac and of Jacob, speaking as though they were really not dead at all, but merely asleep, waiting for him.

Similarly, all who believed God could speak of and think of all who were dead as merely asleep for the time and awaiting the resurrection, even though Jesus had not yet come. The same is true since Jesus came and died. It is now still more reasonable and proper for us to say that all "sleep in Jesus," because now he is identified as the one who has given himself a ransom-price for all. It is not that the price has been applied for all, but merely that he has placed in the Father's hands his sacrificed life, which is his to appropriate and which is sufficient "for the sins of the whole world." (John 3:16) It has not as yet been appropriated for the world, but merely for the church, for the price is first a satisfaction for our sins, the church's sins, and afterwards for the sins of the whole world.—1 John 2:2.

THE CHURCH ALONE REDEEMED THUS FAR

We will next consider the text, Ye were redeemed with the precious blood of Christ. (1 Pet. 1:18, 19) The reference here is to us, the Church, and does not extend beyond the church to the world. It does not imply that the world is redeemed as yet. Jesus' merit, of course, is all-sufficient for the whole world, but he has not yet appropriated it for all men.

We will consider another text, "Ye are bought with a price." (1 Cor. 6:20) This text, similarly, speaks not of the world, but of the church. It is the "Ye" class that were bought, and even they were not bought when Jesus died at Calvary. There, indeed, he committed to the Father's hands a price (Luke 23:46) sufficient for all; but it was not then appropriated for anybody—not even for us, not until his resurrection and ascension, when "he appeared in the presence of God for us." (Heb. 9:24) Then we were bought. "Ye were bought with the precious blood of Christ." His blood was made the offset so far as believers are concerned.

Another text: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2) We answer that he was a propitiation, satisfaction, for our sins, in one sense of the word, when he died, but the satisfaction had not then been applied for our sins. When he died the merit of his death was a satisfaction-price for the sins of the whole world, also, but it was not applied for the sins of the whole world. When he ascended up on high he appeared for us, the church class, and made satisfaction for our sins. Therefore, as we believe and make consecration, our sins are remitted. His merit is additionally the satisfaction for the sins of the whole world; but he has not yet applied it for the world, hence the world is not free from the penalty of sin; it is still under condemnation. Concerning us, however, the Apostle says, "We have escaped the condemnation that is on the world." And again he says, "We were children of wrath even as others." The others, we see, are still children of wrath. Why? Because the satisfaction for their sins has not yet been made. The great Redeemer has the satisfaction price; it merely awaits the due time for application.

Notice another passage, "Christ died and rose and revived that he might be Lord both of the dead and of the living." (Rom. 14:9) The text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work. His raising and revival were also necessary features. And further, he could not have been Lord in any other way than by the Father's proclaiming him "Lord of all," and "Let all the angels of God worship him." But while he is proclaimed to be Lord of all, it will take time to bring about the recognition of it. In harmony with this, the Apostle says, "In the fullness of time God will gather together under him (Jesus) all things in heaven and earth." But it will take the fullness of time, the fullness of the Millennial age, to accomplish this gathering together under him and making him Lord of all. So we see that prophetically and by divine appointment he already has that office, but now he waits until his enemies shall be brought under him or made his footstool, and all things shall be subjected to him.

"A RANSOM FOR ALL"

We next consider the text, "He gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) The giving of himself as the man Christ Jesus was when he presented himself at Jordan and surrendered all to the Father's will. This work of surrendering his earthly life and all his earthly rights was fully accomplished at Calvary when he cried, "It is finished." He had finished the work the Father had given him to do. He had given himself to be a "ransom for all," and his death-merit is sufficient to constitute a ransom for all, as soon as it shall be so appropriated. Thus far, we see, it has been applied only for us who believe, and the time for its application for the remainder of the world will be at the beginning of the Millennial age; but it will not reach all of the human family at the beginning.

While our Lord's merit is fully appropriated during the Gospel age for all who come unto him, it will be fully set free when the last of the consecrated ones shall have passed beyond the vail. His merit has been imputed to them for the very purpose of enabling them to be sacrificers and when it shall have been released by the death of the last of the consecrated, it will be again at his disposal for appropriation. Then the great High Priest will make the second sprinkling of the blood—not on our behalf, because we shall have no further need of it, having by that time become perfect as new creatures beyond the vail, members of his body. The second sprinkling will be on behalf of "all the people"—all who will come under the New Covenant arrangement—"to the Jew first, and also to the Gentile"; all who will desire, when they come to sufficient knowledge, under that New Covenant, to come under the merit of our Lord's ransom-price; and those who will fail to thus come, will reject the ransom-price and hence the blessings of restitution.

All these blessings will come gradually, not instantaneously, not by faith, but actually, by restitution processes. All through the Millennial age The Christ will be giving men the benefit of our Lord's ransom or "corresponding price," and the full benefit of this price will not have been given until the work of the Millennial age shall have been finished and shall have brought to perfection all who desire to be God's people, upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him on his terms. God never intended to do anything for those who are willingly and intentionally contrary, such as Satan.

It may be asked how the foregoing will conform with the text, "That he [Jesus], by the grace of God, should taste for every man." (Heb. 2:9) We answer that this is God's great work which he purposed in himself before the foundation of the world—that the ransoming of Adam and all his race should be accomplished through the death of Christ. Thus he tasted death for every man, whether the benefit of it was received on the Day of Pentecost, or later, during the age, or whether they will get it at the beginning of the Millennial age. It is for every man that he "tasted death," that he might give them the blessings that will come to the world of mankind down to the completion of the Millennial age, and, if obedient, to all eternity.

"He ascended up on high and led captivity captive"—or, as another translation gives it, and we think more correctly, "He ascended up on high leading forth a multitude of captives." This passage shows that he was the leader of all the captive race. We, the church, follow first; the "great company" follow next; the ancient worthies will follow soon afterward, and at the end of the Millennial age he will bring in the remainder of the race. They will all be led forth, all delivered from the power of sin and death.

THE PRICE ONE THING—THE APPLICATION OF IT ANOTHER THING

"For when we were yet without strength, in due time Christ died for the ungodly." This passage does not state that Christ made an application of his merit for the ungodly; it merely states that God arranged his plan so that it was necessary for Christ to die for the ungodly. Why did God so arrange it? He arranged it on behalf of, or in the interest of, the ungodly—not merely the Jews and those who were, as some of us may have been, desirous of harmony with God, but for all the ungodly. The merit of his death was intended by the Father to be applicable to every member of the race, the ungodly race of Adam, all of them sinners and more or less depraved and degraded and out of the way.

Now, then, the object for which the price was given is one thing and the application of it is another. The purpose of Christ's death was to redeem the world, to be the world's ransom-price, that he might be the restorer of all. But in this plan there are time and order; the work progresses step by

step. The first step was for Christ himself to secure eternal glory by his own obedience to death and to have as an asset something that he could give away—his earthly life, which he had not forfeited.

The next step was that he should ascend up on high and apply this price. He appeared as advocate for a special class of humanity. What special class? We answer, He appeared for all those from among men who should desire to come into harmony with God, who should desire to accept God's favor and to become members of the body of Christ under an invitation or programme that God had arranged. When he appeared for these he imputed the merit of his sacrifice on their behalf, and thus all this merit is absorbed, so to speak, in this one work first undertaken, this work of justifying and assisting this special class who desire to walk in Jesus' steps, desire to suffer with him that they may also share with him the heavenly glory. He does this, not by first giving them earthly restitution, but by simply imputing his merit to them.

This imputation of his merit, coming to those who have turned from sin, who are believing on the Lord Jesus Christ, and have consecrated themselves to God, covers their Adamic sin and makes up for all deficiencies of their flesh, so that they can "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Rom. 12:1) In other words, he becomes endorser for these. They are not sufficient of themselves, but he guarantees for them that if they will faithfully perform this laying down of their lives, his merit will continue to be applied for all their imperfections. These are the royal priests, whom he in one picture represents as his bride, and in another as members of his body. These are "more than conquerors."

Then comes the secondary class, not up to this standard—a class that does not voluntarily, heartily and cheerfully lay down their lives in the desire to please the Father and do his will. These, nevertheless, are loyal at heart and are restrained from full sacrifice only through "fear of death," through fear of what it will cost them. They will be tested to the point that they will be obliged ultimately to lay down their lives, and to do so with a willing mind. They fail of coming off more than conquerors because of permitting experiences designed to test them to retard their progress in the matter of gaining the high position offered them, thus they become the second company. There is, also, a third class, those who die the "second death," who "draw back unto perdition."

By the time that these three classes shall have finished their course, all the merit that Christ imputed will be available again as at first; all will be at his disposal afresh. Then it will be applied in the sealing of the New Covenant which will be made with Israel, but which will be broad enough to include every individual of all the nations of the earth who will be willing to come under the same terms and to become the children of Abraham through faith and obedience.

"THE REDEMPTION OF THE PURCHASED POSSESSION"

In this connection let us consider the text, "In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. 1:14.

The holy Spirit now granted to the church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control.

After this another feature of the same possession, and linked in as part of this same promise, will became operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the Millennial age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.

We will also consider the passage, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Christ Jesus, hath abounded unto many."—Rom. 5:15.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then reached the many, because that would be an untruth. It is now 1,800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is yet to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the Church shall have been glorified, as the Apostle says (Romans 11:27), "For this is my covenant unto them, when I shall take away their sins."

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious for all. Therefore, speaking from this prophetic standpoint, it is plain to be seen how Jesus is the Savior of the world, although he has not yet finished the work of saving the church and will not do so until the end of this age. Similarly he will not be the Savior of the world in the full sense until the end of the Millennial age. Some he will never save, because they will refuse the grace of God; and yet he is, according to the Scriptures, the Savior of all men—the Savior of the world.

He was the Savior of the world, according to the Scriptures, when he was born. The message of the angels was "Unto you is born this day in the City of David a Savior, which is Christ the Lord." He was a Savior in the prospective sense—not because of what he was then, as a babe, and not merely because of what he has yet accomplished, but because, according to God's promise, of what he will effect up to the time when he shall deliver up the kingdom to God, even the Father. "He is a Savior and a great one," "able to save unto the uttermost all that will come unto the Father through him." (Isa. 19:20; Heb. 7:25) He is now saving us in a partial sense, by hope, because we have come unto the Father through him, according to the arrangement of this Gospel age. He will yet save us in the fullest sense in the "first resurrection." The saving of the world will then begin, when he shall awaken them from death; but they will not be fully saved, will not attain full restitution nor gain eternal life, except as they shall exercise faith and obedience. He opens the door. He makes the way. He provides all the arrangements by which they may know and obey.

The whole earth is a part of the purchased possession and shall be filled with the glory of God. And if any knee will then refuse to bow and any tongue refuse to confess and any fail to accept of the favor of God, there will be nothing further for him. He will be doing "despite to the spirit of grace" and will die the "second death."—Heb. 10:29; Jude 12.

GOOD SEED FOR GOOD GROUND

MATT. 13:1-9; 18-23.—JUNE 19.

GOLDEN TEXT:—"*Wherefore, putting away all filthiness and overflowing of wickedness receive with meekness the engrafted word which is able to save your souls.*"—James 1:21—R. V.

From a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the "little flock," whom he invites to be members with Christ Jesus in the administration of his Millennial kingdom. The kingdom message or invitation is the "seed" which is under consideration in the above parable, which, under favorable conditions, germinates and brings forth the required fruitage of character-development. Our Lord was the great Sower of this good seed of the kingdom, and after him came the Apostles. Since then he has used all of his faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil—in the heart. If all hearts were right the message or seed would bring forth much fruit everywhere.

WAYSIDE HEARERS

The parable states that not all of the soil is good or suitable, nevertheless, the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our Lord himself interpreted—a fact which many seem not to have noticed.

The "seed" is the message of the kingdom. Many do not understand it. On such ears the message is lost, for the adversary is on the alert to take it away, symbolized by the birds

devouring the exposed "seed by the wayside." Such "wayside" hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.

STONY GROUND HEARERS

"Stony" ground represents another class of hearers of the kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the kingdom, and when the trials and testings come they stumble. They thought they might be carried to the kingdom on "flowery beds of ease," while "others fight to win the prize and sail through bloody seas." There is no easy road to the kingdom. The Master declares to all who would be of the elect "bride," "Through much tribulation shall ye enter the kingdom."

GOOD SEED BUT THORNY GROUND

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the kingdom message, and are not mentioned in the parable, which refers only to those who are no longer willing sinners, but who are walking outwardly in the way of righteousness. The Master's word is, "He that receiveth the seed among thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful." There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly, If these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honors of a place with Christ in his kingdom. The Master's message to such is, You cannot give your time and strength and influence to worldly matters and at the same time make your "calling and election sure" to a place with me in my kingdom. Whoever would be my disciple, let him take up his cross and follow me. Where I am there shall my disciple be.

"THAT YE BEAR MUCH FRUIT"

"Herein is my Father glorified that ye bear much fruit," said our Master. In this parable the good ground varies in its productiveness—thirty, sixty and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Savior's glory. Nor is the statement an extreme one, as some might suppose. The new "miracle wheat" sometimes produces more than two hundred grains from one. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very greatly upon the individual and how he receives the message of the kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the kingdom.

It is not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty or a hundredfold illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. "As star differeth from star in glory, so shall it be in the resurrection of the dead." Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited.

THE WHEAT AND THE TARES

MATT. 13:24-43.—JUNE 26.

GOLDEN TEXT:—*"Then shall the righteous shine forth as the sun in the Kingdom of their Father."*—V. 43.

Here we have introduced by another "kingdom" parable a great prophecy. Our study of a week ago showed various classes of hearers of the truth. Today's study ignores all except the "good ground" hearers, which shows that our Lord foreknew the history of the Gospel age. We are informed that he and his Apostles sowed none but good seed, but that after the Apostles had fallen asleep in death, the great adversary, Satan, over-sowed the wheat field with tare seed, darnel. We are told that such spite-work is not uncommon in the Orient. The "darnel" seed is very different from the wheat, but the growing stalks look very much alike, and even when headed the resemblance is close, except to the expert, until the heads ripen; then the head of the wheat becomes heavy while the darnel, being light, stands upright. Only the expert can discern the wheat from the tares while growing.

The Master gave this parable to illustrate how error would be brought into the church by Satan, and that the children produced by the error would in many respects resemble or counterfeit those produced by the truth. It was impossible for the adversary to corrupt the seed of truth which Jesus and the Apostles sowed; neither was he allowed to interfere with the sowing of it, but he was permitted to over-sow it in the field and, if possible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat—the children of the kingdom.

We are to have in mind the Almighty power of God by which he could hinder Satan and prevent the accomplishment of his plans at any and all times. We are to remember that the divine plan of the ages permits many things which God does not approve, but in his Word condemns. We are to remember that the divine plan spans several ages and that only the finished work will fully display the divine wisdom, justice, love and power. We are to remember that, in the present time, God permits the wrath of demons and men to oppose his purposes, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself.

"LET BOTH GROW TOGETHER"

The parable represents the servants as asking whether or not the "tares" should be gathered out from the "wheat," and thus the enemy's work be destroyed. The answer is, No, because in so doing there would be such a commotion in the wheat field as to disturb all of the wheat—so intimately were the true and false associated—their roots intertwining in society, in the home, etc. Instead the Master declared that both should be allowed to grow together throughout the age until the harvest-time at the end of the age; then the "reapers" should be instructed concerning the gathering together and separating of the two classes. The wheat would then be gathered into the barn and the tares would be bundled for burning, to the end that none of the bad seed might affect the future crop.

At the special request of the disciples the Master interpreted this parable also. Jesus himself was the sower of the good seed of the kingdom message. Satan was the sower of the crop of seed of false doctrines and deception. The 'harvest" time will be the end of this age, just before the inauguration of the new age of Christ's Millennial kingdom. The wheat class will be those counted fit to be associated with Christ in the glory of his Millennial kingdom, and the gathering into the "barn" or garner represents the resurrection change which this wheat will experience. The Apostle explains this, saying: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal (earthly) body, it is raised a spiritual (heavenly) body." This is the resurrection of the dead—the first resurrection.—1 Cor. 15:43, 44; Rev. 20:6.

The tare class is represented as being gathered out of the kingdom (vs. 41), in the sense that the church at the present time is God's kingdom in embryo—in a state of progressive development or preparation for the glory and work of the future. All of the kingdom class are fully consecrated to God and begotten of the Spirit with a view to their becoming divine spirit beings in the resurrection. Others who are not thus spirit-begotten have no right to class themselves with the "wheat"

nor to consider themselves heirs of the kingdom. Their presence in the church of Christ is out of order. They have been permitted to commingle with the wheat for centuries, but with the end of the age the dispensational change will come, incidental to the inauguration of the millennium.

It would be a mistake to suppose that there are to be thieves and murderers of the baser sort among these offenders, but they include some whom the Apostle describes as doing the works of the flesh and the devil, namely, anger, malice, hatred, envy, strife. However, many "tares" are fine people of generous disposition, but not "new creatures" in Christ Jesus. They are blame-worthy, not because of not being spirit-begotten, but because they are in the nominal church and posing as Christians. They are offensive in this sense in the Master's sight. Nor are they entirely to be blamed for thinking themselves Christians. They have been encouraged so to think and act by preachers and teachers, many of whom, like themselves, have no knowledge of the kingdom nor of the spirit-begetting power which initiates into membership in it. The gathering of these into "bundles"—into lodges, societies, churches, sects, parties—will especially be an evidence of the "harvest" work in progress. The true are exhorted to stand fast in the liberty wherewith Christ has made them free, and that they come not into bondage to sects and parties. They are to avoid membership in "bundles," but stand in the full fellowship of all who are of the true "wheat" class.

The casting of these bundles into the furnace will mean their destruction, but we are in no sense to understand the furnace to be a literal one, nor the fire which will consume the tares to be a literal fire. The fire with which this age will end will be a great "time of trouble" foretold in the Scriptures as preceding and introducing the Millennial kingdom—"A time of trouble such as never was since there was a nation." (Daniel 12:1) In that time of trouble the delusions which now make the tares think themselves to be the true "church" will all be dissolved—they will all be reduced to their proper plane—the earthly plane—and recognize themselves as merely of the earth, earthy, and not in any sense members of the called-out, spirit-begotten, elect "church of the living God."

THE KINGDOM OF THEIR FATHER

Hearken now to the Master's words respecting the consummation of the church's hope in the end of this age. He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father"! "He that hath an ear to hear let him hear." Not every one has the hearing ear, but this is the Lord's message to those who have the proper attitude of heart—to all who have the ability to understand spiritual things. Let such understand that with the close of this age the Lord's saintly ones, irrespective of the earthly church systems, will be associated with the Redeemer in the glory of his Millennial kingdom and will shine forth as the sun for the blessing and enlightenment and uplifting of the human family.

PICTURES OF THE KINGDOM

MATT. 13:31-33; 44:52.—JULY 3.

GOLDEN TEXT:—"*The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.*"—Rom. 14:17.

Let us keep in memory that the Master's parables of the kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that the church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the church will bring order out of chaos and confusion and will glorify and use his "elect."

"LEAVEN HIDDEN IN THE MEAL"

The parable of the "leaven" (v. 33) illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all of his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Millennial kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories—in the work of the Millennial age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

THE PEARL OF GREAT VALUE

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to the market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, is indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the

prophets who were before you." (Matthew 5:11, 12) He that is not willing to have the Kingdom at such a cost is not worthy of the kingdom. The Apostle has said, "Through much tribulation must we enter the kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers. And only to the "overcomers" has the Lord given "the exceeding great and precious promises." "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the kingdom, but not necessarily unfit for any purpose. During Christ's Millennial reign that class unfit for the kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolize the great time of trouble with which this age will end, giving place to the Millennial kingdom, the kingdom for the establishment of which upon the earth the church has been praying so unceasingly for nineteen centuries, "Thy kingdom come; thy will be done on earth, as it is done in heaven." What a kingdom that will be! It will be a kingdom entrusted to a "little flock"—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

Our study closes with the Lord's exhortation that all who are instructed respecting the things pertaining to the kingdom should set their affairs in order.

Lay down your rails, ye nations, near and far,
Yoke your full trains to steam's triumphal car,
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.
Peace, mild-eyed seraph; knowledge, light divine,
Shall send their messengers by every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.
How grandly now these wonders of our day
Are making preparation for Christ's royal way,
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all as yet completed or begun
Is but the dawning that precedes the sun.

JESUS DID NOT FORFEIT EARTHLY LIFE

A forfeited life is not a sacrificed life. If our Lord had forfeited his life it would not have been a sacrifice. A life that is forfeited is a life that is taken away for some just cause or reason; but his was taken without a cause. He suffered. As to how he suffered and why he suffered the Scriptures are quite distinct in telling us—"he presented himself without blemish unto God." That is to say, he purposed to do God's will; he bowed to God's will; he consecrated his whole life to the doing of God's will. To test his loyalty and obedience to the full, God required that he should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from him, either by God or by men; as he himself declared, he could have called for divine aid, according to divine arrangement, and more than twelve legions of angels would have protected his life: "No man taketh away my life; I lay it down of myself." So, then, in this matter of Jesus' sacrifice, it was neither that man took away his life, nor that God demanded it, but God gave him the opportunity of demonstrating his loyalty. This involved a sacrifice in that it put him into the place where to do what God desired to have done, meant a giving up of all his earthly rights and privileges.

When he came to the time of his death he did not make application of his merit in advance, saying, "I do this for such a purpose and such a thing, and I apply whatever merit there is in my obedience to such a purpose." He did nothing of the kind. There was no such application made. When we speak of Christ's death as the ransom-price for the sins of the whole world; when we say that "he gave himself a ransom for all," we are taking into consideration other features of the divine arrangement by which it will be possible for the Lord Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their ransom-price. This will be accomplished in its due time. (1 Tim. 2:5, 6) It was not accomplished when he died, but was to be accomplished subsequently.

After our Lord had manifested his obedience even unto death, the Father was well pleased to fulfil to him all and more than he had ever intimated or promised. Hence he raised him from the dead—not in the same condition in which he was previously—a man—but in the glorious condition of the divine nature, "far above angels, principalities and powers and every name that is named." It would have been possible for the Father to restore our Lord Jesus to the earthly nature; but that would not have been, as we understand it, in keeping with his promise that there would be a special reward for this special obedience—"the joy that was set before him."

JESUS HAD THE RIGHT TO THE EARTHLY NATURE

When our Lord Jesus, therefore, was raised from the dead by the Father on the third day, to this glorious nature which he now possesses—so much better than the earthly condition—he had a right also to the earthly nature. He would not, of course, have thought of exchanging the higher condition for the earthly condition; and especially since such a change would frustrate the entire plan of God. To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the divine nature, had said, "Father, I greatly appreciate your kindness and favor towards me in thus highly exalting me; but now I prefer the human nature." If we could imagine his saying such a thing, we cannot see but that he would have had the right to it, as he had never forfeited his human life. He merely laid it down. He submitted himself in obedience to God; and if in his resurrection he had preferred the earthly nature, it would have been entirely proper that he have it back again. But to have taken it back would have been to undo all the work he had started out to do. He would thus have given away the heavenly nature, which was far more desirable, and respecting which he himself said, "Father, glorify me with the glory that I had with thee before the world was." He would in this way have ignored not only his own expressed preference in the matter, but also the divine plan, order and arrangement, as it was God's will that he should have this high nature and that he should also have the right to earthly life, the earthly nature, that he might bestow the earthly nature with all of rights and privileges, as the "ransom," or corresponding price, for Adam's forfeited life and all of its earthly privileges.

IMPUTING HIS MERIT NOW TO THOSE WHO COVENANT TO SACRIFICE IT

Actually our Lord has not yet ransomed all, but he gave himself, in the sense of performing the sacrifice, more than 1800 years ago. But he has not yet applied the merit as the ransom-price for all the world. What is he doing with the ransom-price all this time? The ransom-price was placed into the hands of the Father. When Jesus died he said, "Into thy hands I commit my spirit." The Lord Jesus, therefore, as the Great Messiah, has the right to all those things which he intends to bestow upon the whole world of mankind—Adam and all his race. He will give them all the opportunity of becoming people of God. What is he doing with the merit in the meantime? He is imputing it to any individual from amongst Adam's race who desires to come into full relationship with the Father, on condition that such individual follow in his footsteps and lay down his earthly life as he laid his down. To each one of this kind, who comes to him, the Lord imputes his merit at the moment he makes his consecration to sacrifice, and this imputation of the Lord's merit makes him acceptable with the Father, who begets him as a new creature. Thenceforth such are new creatures, and their earthly life is given to up as Jesus' life was given up—in sacrifice. All of these, therefore, who are now invited to come under this special arrangement through the use of the merit of Christ's death, come under the imputation of that merit, not the bestowment of it.

There is a difference between imputing the merit and bestowing it. For instance, if we hand you $100 we bestow $100 upon you, passing it directly to you. But if we endorse your note for $100 we are imputing to you $100. In the case of the church it is an imputation; there is actually no passing of the merit over. What our Lord has to give is the right to human life, the human privileges which were Adam's originally and which he lost—all that he had. That right to human life our Lord has to give away, but he is not giving it away now. He is keeping it to give to the world in due time. He is now

merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

THE WORLD WILL RETAIN THE EARTHLY LIFE-RIGHTS PURCHASED FOR THEM

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we should qualify it and say that the merit is not to be given for the whole world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into covenant relationship with God during the period of the Great Mediatorial kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not get human rights at all. They will receive an awakening from death, but this will not be restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the restitution blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"—of which Jesus is the Head and the church of this Gospel age are his members—"the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:19-21.

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial age—without becoming one of the restored ones.

LETTERS RE VOLUNTEER WORK

DEAR FRIENDS:—

I happened to come across one of your tracts for April, 1909, and was intensely interested in the article, "Where Are the Dead?" It set me to thinking and to reading the Bible as I never did before. Finally I got my husband to read the tract and he said he would like to hear that man preach. That was a great deal for him to say, for he has no use for churches and preachers in general. He is a good man indeed; as he often says, his life is superior to that of many church members, some of whom go to church just for style, and through habit and because their forefathers did. He says he would like to have you send your paper and he would read the sermon every Sunday, which he thinks would be better than going to church.

I am thankful to God that my husband is at last interested in the things of the future. His dear, sainted sister once said to him that he was too good not to obtain heaven and that she would pray for him constantly. What he wants and I want is the truth—not the varied opinions of men, and I know we can get it by seaching the Scriptures. He is now even reading the Bible, which he says he never did before. As for me, I have always been a regular attendant at church, being a member of the Presbyterian church, as are all of my folks. As to having the holy Spirit really within me, I know I have not. I don't think I ever grasped the fundamental truth as yet. I have always believed that our beloved dead were in heaven, but as you say they are not judged yet, and how can they be there? Please send your paper to us. I understand it is twelve cents, but if it is more I will send it to you.

Yours very truly for the truth,

MRS. C. H. FULLER,—Oregon.

DEAR SIR:—

Please send me the PEOPLES PULPIT. I have just been handed a copy of "Where Are the Dead?" I have read it and have become very much interested in your good work. Please send me a copy of the "Thief in Paradise." Find enclosed 12 cents for a year's subscription.

Yours truly, MRS. IDA ZIMMERMAN,—Missouri.

GENTLEMEN:—

A copy of the PEOPLES PULPIT was handed to me last night. I cannot tell you in writing how I enjoyed reading it. Will you kindly forward me the sermons, "Where Are the Dead?" "Thieves in Paradise," and "The Rich Man in Hell." Would also like to receive the six series of "Studies in the Scriptures," as it has not been my good fortune to receive them. Will send 12 cents in the near future for PEOPLES PULPIT. May God prosper you.

Very respectfully yours, C. LAWLER,—N. Y.

DEA SIRS:—

I found advertisement copy of PEOPLES PULPIT in our letter box. I would like to have some of the books you speak of. I will subscribe for your paper later. I should like to know if you believe Calvinism to be true. Hoping to hear from you soon, I am,

Truly yours. MRS. FRAYER,—N. J.

DEAR FRIENDS:—

I was handed one of your papers, PEOPLES PULPIT, which I prize very much for its explanations of the Scripture. Please find enclosed 12 cents for one year's subscription.

Yours very truly, THOS. H. HARRIS,—Can.

GENTLEMEN:—

Your monthly paper, bearing the name PEOPLES PULPIT, came into my hands Sunday morning. I read it through carefully, as it treated of a subject that must greatly interest all thoughtful people. I should like very much to read the subjects enclosed. Please find enclosed 12 cents to pay for subscription.

Yours sincerely, MRS. DORCAS CURNOW,—Cal.

DOCTOR EDGAR PASSED BEYOND

By cable we learn that Brother John Edgar underwent a surgical operation which has resulted in his death. We trust for him that he has passed beyond the Second Vail and is now with the Master in glory. He was a dear, humble, faithful brother, whom we greatly loved. His dear family have our sympathy, but we know that they sorrow not as others who have no such hopes as those which buoy us up. The cablegram says that he passed away peacefully, a grand witness to the truth. He fought a good fight. He kept the faith. He surely finished his work. We hope for him a crown.

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BROTHER RUSSELL'S FOREIGN TOUR REPORT

SECTION III.

Sunday morning, May 15, we met with the London friends in what is known as the "Whitefield Tabernacle." The present structure was built on the spot where the original Whitefield Tabernacle stood, and what is reputed to be Whitefield's old pulpit is there. We occupied it on the occasion mentioned and talked to the friends of the London Church. Our text was, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." We emphasized the fact that we are not to be gathered to human teachers, nor into sects, and parties, and denominations. Our gathering of ourselves and our assistance to others is to be into membership in the body of Christ, the church of the living God whose names are written in heaven. Saints only are to be gathered. Others may be attracted to some extent and remain for some time in fellowship with the brethren, the truth and the Lord; but ultimately persecution or ambition, or something else, will separate from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated.

We specially emphasized that all properly drawn and called

and united to the Lord would come into this fellowship "by sacrifice." Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would enter into covenant relationship with God, by sacrifice. We pointed out that this covenant relationship began upon their turning from sin and seeking the Lord. We endeavored also to point out that justification to life was not obtainable until after Christ's sacrifice and ascension on high. We noted the fact that those called during this age are merely such as desire fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, to be with Christ partakers of heavenly things. We urged all, in the language of the Apostle, to make their calling and election sure—to "present their bodies living sacrifices, holy and acceptable to God." We had a very enjoyable session and at its close greeted many of the friends. The attendance was about one thousand, and represented not merely the City of London and suburbs, but many were present from a considerable distance, from Manchester, Bristol, Glasgow, etc.

In the afternoon, Brother John Edgar, M.D., of Glasgow, addressed the friends in the Tabernacle on the subject, "Our Oneness in Christ." We did not have the pleasure of hearing him, but through others understood that it was a very earnest and profitable discourse.

THE LATER PENTECOST

The evening session was in the world-famous "Royal Albert Hall." The attendance was estimated at six thousand. It was an exceptionally intelligent audience; far above the average in this respect, and in years and in religious appearance. We had excellent attention, our topic being, "The Later Pentecost." We endeavored to show that the times of restitution of all things will be the later Pentecost, in which God will pour out his spirit upon all flesh. But we need not detail the discourse since it is already in the hands of such as desire it, through the newspapers.

On Monday there were a number of baptisms symbolized at two different baptistries; we did not learn the number who thus symbolized. In the afternoon at the Tabernacle we had a question meeting. The attendance was about 800. The questions propounded evidenced thoughtful study on the part of the friends, and we trust that the answers were helpful to them. Many of the questions appertained to the subjects which have recently been so interesting to us,—respecting the Advocate, Mediator, ransom-price, vitalizing our justification, etc.

Our evening service beginning at 6:30 o'clock was a Love Feast—one of the most enjoyable that we have ever participated in. We gave a talk, taking for our subject a little souvenir, which we proffered to all attending the convention. Indeed, we made similar offers to all the convention gatherings during our tour, as we had already done in America, and we expect to continue the practice all the year. The souvenir is not of great intrinsic value, and yet it is priceless; it is not for sale, and is given in this manner only as a convention souvenir. It is a book-mark made of thin celluloid, cut in the shape of a heart. On the one side is a wreath of forget-me-nots, which suggests that the conventions and the subjects there discussed, and all the dear friends there met in fellowship, are long to be remembered. On the heart below the forget-me-nots is the text, "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God." These beautiful words should be fixed in our memories, and should have a weighty influence with us, encouraging us in our fellowship with the Father, with the Lord Jesus, and with each other. They should remind us of the exceeding great and precious promises of the Lord's Word, and of the glories in reservation for those who love him, and who attest their love by proper zeal, and thus show themselves copies of their Redeemer.

Turning the book-mark over, the inside of the heart has a grapevine in the center which spreads around the top of the heart, with larger and smaller clusters of grapes. This reminds us of our Lord's words, "I am the vine and ye are the branches —herein is my Father glorified that ye bear much fruit"—fruits of the Spirit. In the center of the heart is a medallion picture of the Lord, about the size of a finger nail. It is traditionally the oldest likeness of the Master. Some time ago an emerald stone was found in Constantinople amongst the effects of the Emperors. In it was etched an intaglio likeness of Jesus. The tradition attached to it is that it was executed in the time of Tiberius Cæsar and sent to him as a present. Whether this legend be true or not, the likeness is probably the oldest picture of our Lord in the world. Later on the intaglio was presented to the Papal collection at Rome, and what we have reproduced is from a photograph of it. We elaborate this little scrap of history, realizing that it will enhance the value of the memento in the minds of all who love the Lord, and who long to see his face, not in the flesh; but as the Apostle explains, when "changed," we shall be made like him, and see him as he is—rather than as he was.

KEEP THY HEART, DILIGENTLY

Underneath the likeness of Jesus is the text, "Keep thy heart with all diligence, for out of it are the issues of life." This text we endeavored especially to emphasize as the great lesson of our lives. We pointed out that to all who have made consecration, and whose consecration the Lord has accepted, there is a test or decision. Begotten of the holy Spirit to the spirit nature, the issues are life eternal on the spirit plane, or death eternal. To those who have given up the human nature in consecration, and whose sacrifice God has accepted through the merit of our Advocate, there is no prospect of restitution. Such have received by faith one justification to life through the merit of Jesus' sacrifice, and it is not the divine purpose to give more than one justification to life to anybody. Whoever therefore receives this justification and fails to use it to the attainment of eternal life will find, as the Apostle declares, that "there remaineth no more sacrifice for sins"; he has had his share in the one sacrifice. Hence in a very pronounced sense the issues of life are before all the spirit begotten.

Another thought is that amongst those who will attain to the eternal life to which they are begotten of the Spirit, there will be two classes—a "little flock" of Priests, and a great company of Levites. The priesthood are to have spirit life on the highest plane, the divine nature, while the other overcoming ones of the church are to attain life as spirit beings on a lower plane, like unto the angels. Hence, in this sense the spirit begotten household of faith have before them two issues of life. We exhorted all to lay aside every weight and every besetting sin, that by the grace of God we may make our calling and election sure to the highest position—to which we have been called —to membership in the body of Christ—to membership in his bride—to membership in the royal priesthood.

We sought also to impress the force of the words, "Keep thy heart with all diligence." We are not to think of God as keeping our hearts, and we are not to pray to him to do for us what he instructs us to do for ourselves. To keep our hearts means to watch carefully the loyalty of our hearts to the Lord, to his brethren, to his truth—to watch that we do not stray from our consecration vow—that we do not become selfish, vainglorious, haughty, worldly. Our position in the universe is unique. We are not of the world, but have stepped out from it, under the Lord's calling, drawing, invitation—to joint heirship with his Son.

LOYALTY TO GOD THE TEST

In our covenant with our Lord, we have agreed to give up our earthly rights and privileges and to accept heartily, cheerfully, whatever this may imply in the way of self-sacrifice and earthly losses. Our test, therefore, as new creatures is whether or not we will maintain this spirit of loyalty, and devotion, and sacrifice, faithfully, through all kinds of trials and testings. If so we will be copies of our dear Redeemer, and just such as the Father desires shall be associated with him in his kingdom of glory and the work of the future. If we fail to display our loyalty, we are failing to make our calling and election sure. Every yielding to selfish inclinations signifies a backward step, a repudiation of our covenant of sacrifice. Every victory over self, and sin, and error, signifies a step forward, a demonstration of the spirit which God will approve, a demonstration that we are of the kind who will be counted worthy to become joint-heirs with his only begotten Son, our Redeemer.

We urged therefore that every attention be given to heart-searching, heart-keeping. We reminded the friends of the words of the Apostle, "Keep yourselves in the love of God," and that we keep ourselves in God's love by keeping our hearts. We reminded them also that we ought to keep our flesh—our bodies —under or in subjection to the new mind. Nevertheless the Lord's testing of us will be along the line of heart devotion, and not along the line of our fleshly imperfections. He knows in advance that according to the flesh there is none righteous, no not one. It is the loyal heart that he is seeking, and our partial victories over the flesh are merely attestations to our Lord of our loving zeal, and of our desire to be all that he would have us be.

Following this parting exhortation, we had a love feast; the elders of the London congregation ranged themselves on either side of us. While the singing of hymns progressed, the congregation of about 1,100 filed past shaking hands with the representatives of the Society and of the London congregation. It was a blessed season of fellowship, and was evidently greatly enjoyed by all. If there were exceptions we did not note them. This feature of the service concluded the Whitsuntide London convention for 1910.

GLASGOW—DUNDEE—EDINBURGH

The night express brought us to Glasgow, Tuesday morning early—not too early, however, for our dear Glasgow friends. About thirty-five of them met us at the railway station with cordial greetings. Doctor Edgar took us off to his home, where we were greatly refreshed, not only with natural food, but by spiritual fellowship. The City Hall had been secured for both the afternoon and evening meetings. In the afternoon the congregation consisted, as you may suppose, of the interested only, the number being estimated at 375. We had close attention while we endeavored to portray what constitutes covenant-relationship with God, and how the church attains to this in this age; and how differently the world will be privileged to attain to it in the Millennium.

We saw that Adam in his original purity and perfection was recognized of God as a son, and hence in covenant-relationship with him in the same sense as are the holy angels—in the sense of having full divine fellowship and divine assurance of everlasting life on condition of continued obedience. We perceived how the fall destroyed that covenant-relationship and placed Adam and his race in the position of aliens, sinners, condemned by the divine law to death. We saw how Abel, Enoch, Abraham and others because of their faith and obedience were restored to covenant-relationship with God to the extent of having divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be "friends of God" and have the prospect of "a better resurrection" than the remainder of the world on this account. We hearkened to the Apostle's words to this effect, assuring us that "They had this testimony that they pleased God," but nevertheless, "that they, without us (the church) could not be made perfect"; because, God had provided some better thing for us—admitting us, through Christ, to sonship on the spirit plane.

We perceived that this manifestation of divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the "acceptable time." God can now accept such as sons, to glory and joint-heirship with Jesus, on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus "we are accepted in the Beloved," and heirs to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God." On the other hand, we noted that the promises of the Old Testament to the ancient worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and body, shall have been glorified on the spirit plane.

OUR JUSTIFICATION TO LIFE

Thus we distinguished between Abraham's justification by faith to a fellowship with God, as a "friend," waiting for the completion of his justification—to life, at the hands of the Redeemer—and in contradistinction, our own complete and actual justification to life and our own begetting of the holy Spirit as sons, "new creatures," joint-heirs with our Savior. We thus perceived that we not only have a faith-fellowship with God, but also "access into this grace wherein we now stand, rejoicing in the hope of the glory of God." (Romans 5:1, 2) We rejoice in the fact that we are already sons of God without rebuke, though it doth not yet appear how great, how wonderful we shall be after our glorious "change," which will make us like our Redeemer and enable us to see him as he is, and to share his glory, in the kingdom which flesh and blood cannot inherit.

Abraham drew nigh to God by faith without an Advocate or Mediator, except prospectively. We perceived that had he had an Advocate with the Father, Jesus Christ the righteous, Abraham might indeed have been introduced at once to the Father and become a son of God on the same terms by which we enjoy our privilege of sonship, through Jesus as our Advocate.

We noted the difference between an Advocate and a Mediator —that an Advocate stands alongside of, as a representative, as a mouthpiece, as an assistant, so that those he represents may through him come at once into relationship with the Father. On the contrary, a Mediator stands between two who are at variance, until such time as he shall accomplish his work as a mediator and bring them fully into accord. We saw that this would be the work of the great Mediator, The Christ, during the Millennium. The Anointed of God, Head and body, the royal priesthood, will for a thousand years occupy the position of Mediator between God and men—between God and the world.

He will make satisfaction to divine justice by presenting his blood—the merit of his sacrifice—as a corresponding price for the sins of the whole world. This presentation will be made as soon as his elect church shall be completed and with him in glory. By virtue of that application of the merit of his own sacrifice, the whole world will be turned over to The Christ of God and "he will take to himself his great power and reign." The turning over to him of the dominion of the earth by the Father will be in acknowledgment of his having paid the ransom-price over to justice for Adam and all of his race—"for the sins of the whole world." When justice accepts of Christ's atonement "for all the people," the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection, under his feet.

Then for a thousand years Christ's Mediatorial kingdom will put down all insubordination and destroy every foe of righteousness and truth that will not submit; the last enemy that will be destroyed is death. Simultaneously with the overthrow of sin and its power in mankind will come the uplifting of man mentally, morally and physically for a thousand years (up, up, up to all that was lost in Eden), the redemption price of whom was secured at Calvary by our Lord's faithful sacrifice of himself. Those who will refuse to obey that great Prophet, Priest, King, Mediator, like unto Moses, the typical mediator of the Law Covenant, will be destroyed from amongst the people in the second death.—Acts 3:19-23.

NEW COVENANT TO BE MADE WITH MEDIATOR

At the end of the Mediatorial kingdom the whole world will have reached human perfection and be quite competent to keep every requirement of the divine law. Then the world will be turned over to the Father by the Mediator, who will then step out from between God and men, and thus bring God and humanity together in covenant-relationship. Whoever of mankind will then prove his loyalty to God may enjoy the divinely provided life in fellowship and blessing forever. During the Millennium the world will not be in covenant-relationship with God except in and through the Mediator. All their blessing will come through him, and their approach to the Father and all their worship will be through him. In other words, the New Covenant with Israel will be made not with them directly, but with their Mediator, and he will stand between them and God until they are perfected by restitution, ready to be received as sons of God, in covenant-relationship with the Father, at the conclusion of the Millennium.

We contrasted for a while this delay in the world's coming into personal covenant-relationship with the Father for a thousand years, under the Mediator, with the instantaneous work which the Redeemer effects for his church, his members, not as their Mediator, but as their Advocate. He introduces us and brings us at once to the Father through the imputation of his own merit to our sacrifices. He thus makes our "sacrifices holy and acceptable to God," permitting their divine acceptance as such, and the consequent immediate begetting of the sacrificers by the holy Spirit to sonship, to covenant-relationship, as "new creatures in Christ."

The evening service was for the public, our topic being, "The Overthrow of Satan's Empire," which we treated in our usual manner. The attendance present was estimated at 3,300—certainly a very large showing for a week-night. We greatly enjoyed our Glasgow visit, and with deep appreciation of the manifestations of loyalty to the Lord and to his truth, we left the friends for our next appointment, at Dundee. Quite a number accompanied us to the railway station, and some went on with us.

SECURING AND GIVING THE RANSOM-PRICE

We had two very interesting meetings at Dundee, both quite in contrast to those of our previous visit to the same place seven years ago. The class and the interest had in the meantime grown very encouragingly. The afternoon we spent with the interested who assembled to the number of about 175. Here again the subject of the ransom seemed to be uppermost, and we had pleasure in pointing out the difference between our Lord's giving himself to be the ransom-price for all, and his subsequent work, soon to be accomplished, of applying that ransom-price "on behalf of all the people." We noted the largeness of the work of salvation, yet every part of it fitting in with every other part. We called to mind how our Lord left the heavenly glory —how he was made flesh, for our sakes became poor—how he took upon himself the human nature, in order that he might be man's Redeemer.

We noted, however, that Jesus was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Savior, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Nor was he all of these as the lad of twelve years when he discussed the Law and the Prophets with the teachers of his day in the Temple. Nor was he all of these when he reached perfect manhood at the age of thirty years—except in a prophetic sense. His actual sacrifice took place when he was thirty years of age—when at Jordan he was baptized and symbolically represented the full surrender of his all to do the Father's will, as the same had been written aforetime in the Book, the Bible—in the Law and the Prophets. There it was that the prophecy was fulfilled of him, "Lo, I come

to do thy will, O God, as it is written in the Book." All the things that you, Father, have caused to be written in the Law and in the Prophets respecting the Savior of mankind, I am here, fully consecrated to accomplish.

At that moment our Lord sacrificed himself—laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not drink it." At that moment of sacrifice he represented "the bullock of the sin-offering" and its slaying by the High-priest. He became the antitypical High-priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-priest, he passed into the Holy a "new creature." There he offered for three and a half years the incense of his earthly life-devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld, in his spirit of devotion, the antitype of the burning of the fat on the brazen altar in the Court.

From that same moment he was the Lamb of God slain—his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside, and sealed with seven seals. No one had yet been found worthy to execute or even to be made acquainted with the divine purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not entrusted with the scroll. But when he had made his consecration as the "Lamb of God," giving up and devoting his life without reserve to do the Father's will—then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

"THE HEAVENS WERE OPENED"

We noted the correspondency to the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begetting him as the great High-Priest to his great work. Then we read that as he went up out of the water, "the heavens were opened unto him"—the higher things were manifest to him, made clearer. As the *Logos* he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood the deep meaning of the Scriptures. Even the angels, we are told, did not understand. The law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations that the divine plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's' consecration, the moment of his death as the Lamb, the moment of his begetting and anointing as the High-Priest, the moment of the heavens or higher things being opened to him—at that moment the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!" "The lion of the Tribe of Judah hath prevailed." Although his prevailing would not be completed until Calvary, the surrender of his will was complete, and it was accepted as the sacrifice of his all, since everything else that he had was included in this surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Law and Prophets every Sabbath in the synagogue. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times he must have wondered respecting the types of the law, the bullock of the sin-offering, the incense, the sprinkling of the blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the Atonement Day, and the reconciliation of "all the people" to the Almighty.

How often he may have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first borns for the tribe of Levi, representing the church of the first-borns, and the selection from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often he must have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every knee bowing and every tongue confessing and in contrast, the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearers be dumb—one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken—one who should make his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's plan all became luminous to our Lord when the scroll was handed to the freshly slain Lamb—to the newly consecrated Jesus. The illumination by the holy Spirit opened before his mental vision the heavenly things. Type and antitype, promise and fulfilment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the divine purposes as they were disclosed to him by his illumination.

STUDYING RIGHTLY TO DIVIDE TRUTHS

For forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meat to eat of another kind. He was absorbed in his study of the Father's will respecting him. At the conclusion of the forty days of Bible study in the wilderness he had reached the solution of all the problems proper for him to understand respecting the divine Word. Figuratively he had read and comprehended all that was written on the outside of the scroll—all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not yet broken the seals, and that he had not yet comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion, when he said, "Of that day and hour knoweth no man, no nor the angels of heaven, neither the Son of man, but the Father only." We thus see that there were certain features of the divine plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the tempter came unto him. His first salutation was that of a friend intent upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and in effect said to him, You perhaps are not aware of the great power that came upon you at the time of your baptism. You now have a divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess which will enable you in a word to "command these stones to become food."

When recently we stood at the fords of Jordan, where Jesus was baptized, we looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully and completely the will of the Father, that he might do it. As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the adversary suggested the turning of stones into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Savior—when the Master was weak and faint in body and mind through his long fast and study.

Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great sacrifices were implied before he should enter into his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the adversary appeared and presented his temptations. But our Lord was proof against them. Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him; angels of God then ministered to him.

We found in all this valuable lessons to those who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of Jesus, but at their consecration, their baptism into death, came their spirit begetting and, as the Apostle declares, "a measure of the spirit is granted to every man (in the church) to profit withal." The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave his Spirit without measure, without limitation, fully.

We noted also how the adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the adversary, saying: How do you do it, etc., etc., and we noted that the Master's course was the reverse; that he parleyed not; he was prompt in his refusal. He left no room for the world, the flesh or the adversary to gain an advantage over him. We noted that our success as his followers will be great-

est along the same line of promptness and decision of character and that every time we stand firm for righteousness under temptation we are demonstrating our loyalty to God in accordance with our Covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

WHAT DID JESUS' DEATH EFFECT?

Here we raised the question. What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the church? No. What did he do? He secured the price, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the church was as yet released from divine condemnation, or brought into full fellowship with God. Although there were five hundred brethren, who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus, they had taken up their cross to follow him, they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because they were still sinners from the divine standpoint. No appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about 120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high—until the Father should recognize them—until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit divine justice to accept them as "living sacrifices, holy and acceptable to God."

We remembered that it was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them gave he power (privilege) to become sons of God, even to them that believed on his name": which were begotten not of man nor of the will of the flesh, but of God—begotten of the holy Spirit. Thus they became sons of God, members of the anointed body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf to effect reconciliation between God and men during his Millennial reign.

Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests—the church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22, 23), raised up from amongst his brethren, will be completed. Then the Mediatorial kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But even as a great ruler amongst men, he would not have been able to accomplish the divine purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The man Jesus, therefore, could not have been "the seed of Abraham" mentioned in the Abrahamic Covenant, that in the seed of Abraham all of the families of the earth shall be blessed. To become this seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to justice as the ransom-price for what Adam lost. The Redeemer is the "seed of Abraham" on the spirit plane, and during this Gospel age he is finding his bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium—the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise." —Gal. 3:29.

LIFE LAID DOWN, NOT PAID OVER

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again," authority to say this, I have obtained from my Father. No man took it from him, in the sense that no man had that power, since God had promised that, "He that keepeth the Law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down.

He laid it down that he might receive it again. He laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a new creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a corresponding price for the first Adam, and a sufficiency for all.

However, Jesus does not give the church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the church? what is our hope in Christ? what is the philosophy of it?

The answer is, that this merit which shortly is to be appropriated as the ransom-price for the sins of the whole world, was already in the hands of divine justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith—to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect church, his bride, his body. In harmony with the divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God.

Thus, instead of giving us the restitution blessings, which are for the world, our Redeemer, our Advocate, imputes to us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving—the new creature is on trial, not the flesh. The new creature has no original sin, nor is it responsible for the original sin of the old creature, which was justified and accepted of God in sacrifice and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the divine regulations. Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the divine will, shows the degree of its love and zeal.

PAST SINS—DAILY TRESPASSES

The new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and gone through the forbearance of God. (Rom. 3:25) The Father did a perfect work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures—sons of God. It is for our faith to grasp the situation and to enjoy it.

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "We cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the

Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them?

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to original sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

"FORGIVE US OUR TRESPASSES"

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of our trespasses, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are perchance abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earth-born cloud will hide from us the heavenly Father's face. Even if we do not go off into greater outward sins, such a course would mean a loss of fellowship, which is very important to our growth in grace and knowledge.

"WITHOUT SPOT OR WRINKLE"

Every error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the second death, they find their garments bedraggled and unfit for the wedding. The bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the second death, or else, as members of the great company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

At the public session at Gilfillan Hall, our topic was, "The Overthrow of Satan's Empire," and notwithstanding the rainy weather, nearly 700 were present. We had the closest attention. Let us hope that some good was accomplished, some ears unstopped and some eyes opened to look further and to listen more attentively for the voice of the Great Shepherd, in respect to the divine plan of the ages, concerning which he is now instructing his people.

CHAUTAUQUA LAKE CONVENTION

NINE DAYS—JULY 30—AUG. 7.

We hereby confirm previous announcements, and request all who expect to attend this convention to so advise us at once—particularly such as desire us to secure for them accommodations at cottages along the shores of Lake Chautauqua. We expect to engage the apartments outright for those who order them, paying for two days at least, in advance.

We will use the large Auditorium at Celeron, which is an amusement place of the quieter sort. However, the Auditorium is far enough from the noise to serve our purposes. We anticipate that the friends will have no particular interest in the amusements. Anyway these are less patronized in the day time and our proposition is to hold convention sessions in daylight only—9 a. m. to 5 p. m., with an intermission at noon for a plain sandwich luncheon.

Our Committee in charge of arrangements is prepared to offer per day rates which include a boat ride to and from the Auditorium, a very plain noonday luncheon at the Auditorium and breakfast, supper and lodging at a cottage, all included for the following sums, which vary according to the accommodations and meals for the nine days, namely, $9, $11, $14. Those desirous of hotel accommodations can be arranged for at from two to four dollars per day.

Those staying a shorter time than nine days may expect to pay a little more proportionately, $1.25 to $1.50 per day, all included. We have made these arrangements, believing them to be specially advantageous to all concerned. Unless we are mistaken our convention will take up nearly all the available accommodations, except at Jamestown hotels.

Our convention is held under the auspices of the "International Bible Students' Association," but excursion rates have NOT been granted in this name. There will be three general excursion rates. The first of these is the regular Chautauqua excursion on July 29. It is the cheapest excursion. It will be good to return any time within thirty days and will permit those living in New York City and vicinity, and at points east of Hornell, on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls. Those who take advantage of this special Chautauqua rate must begin their trip on Friday, July 29, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold only on July 28. These tickets are on sale at very cheap rates; usually they amount to about $2.00 more than a full single fare. Then, though you purchase these tickets to the Chautauqua Assembly Grounds, you can get off at Celeron and come direct to the Auditorium. We have made arrangements for having these tickets validated for the return journey without inconvenience.

In the interest of those who cannot attend at the beginning of the Convention, another excursion has been granted in the name of The Watch Tower Bible and Tract Society to start either August 5 or 6. The rate is not quite so cheap, however—one fare and a half. The ticket is good to return so as to reach starting point not later than August 17, and also gives option of returning via Niagara Falls, as mentioned above.

Where neither of the above rates can be secured, the following will apply: From practically all points in the United States and Canada regular summer tourist tickets are on sale daily to JAMESTOWN at fares approximately two cents per mile in each direction; or, in other words, about one fare and a half for the round trip; return limit October 31.

CONSECRATED PEOPLE OF GOD

who trust in the Redeemer's merit for their acceptance with God, are cordially invited to this convention. Let us gather with hearts full of gratitude to God and desirous of knowing and doing his will more perfectly as the days go by. Let us come expecting to receive blessings at the Lord's hand and desirous of being used of him to strengthen and comfort and assist his "brethren."

The Railroad Company has co-operated with us in issuing our Program and Information Bulletin for those desiring to attend. On the one side of it is a picture of Lake Chautauqua showing the various little cities surrounding it, the stopping-places of the little steamers. If you purpose attending the convention write us for one of these circulars. Determine as soon as possible and make your application, and, if possible, send in the money for your lodging, that everything may be prepared for your comfort in advance of your arrival. We will make no assignments of lodgings until July 15. Then we will apportion the lodgings to those ordering them and will serve their interests impartially to the best of our ability.

The spending of the evenings quietly at the cottages will give opportunity for rest and fellowship amongst the friends. If at any of the cottages there is a desire for singing in the evening or for chart-talks or whatever, the opportunity should be accepted. We trust that, as usual, the dear friends will leave an influence for good behind them. We hope that the Bible Students of this convention may long be remembered by the people on Chautauqua Lake shores as model Christians in every sense.

BRO. RUSSELL FLOODED WITH LETTERS

Brother Russell's home coming has brought to him thousands of congratulations and good wishes from friends far and near. Brother Russell appreciates greatly these evidences of the love of the brethren! He sends, in this item, his acknowledgements and thanks and good wishes. The general interest of the harvest work forbid any attempt to respond personally.

WITHOUT A PARABLE HE SPAKE NOT

JULY 10.

GOLDEN TEXT:—"*The words that I speak unto you, they are spirit, and they are life.*"—John 6:63.

"Without a parable spake he not unto the people." What the prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the divine program! How foolish to think of Abraham's' bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars!

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the kingdom; the tares symbolize the offspring of error—children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Millennial kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a liberal burning, has, evidently, a symbolic significance; it means the destruction of the tare class—not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

How glad we are to find the key to these symbolic statements—these parables! How glad we are that by the use of this key the parabolic figures become reasonable and beautiful! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God's people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." We thus see that the application of the parable belongs to the Millennial age. All through that age the work of Christ and the church, his bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received, will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I THANK THEE, FATHER"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the divine purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

WORDS OF SPIRIT AND OF LIFE

Our text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life—they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

CONFESSING THE SON OF GOD

MATT. 16:13-28.—JULY 17.

GOLDEN TEXT:—"*Thou art the Christ, the Son of the living God.*"

Our Master, wisely and with becoming modesty, hesitated to declare his own greatness. He allowed his actions to speak and to tell to his disciples that he proceeded and came forth from God, and that in the performing of miracles, and particularly in his teachings, he was the Finger of God and his mouthpiece. John the Baptist was sent to be his special forerunner. It was he that declared that Jesus was "the Lamb of God which taketh away the sin of the world." It was he that declared that the Master was so much greater than himself that he was not worthy to stoop down and loose his sandals.

But after John had borne him witness, testifying, "This is he," and had declared that he saw the holy Spirit descending upon Jesus like a dove, and that this was a sign given him whereby he might know his Messiahship, then came the time for the Master to bring the matter pointedly to the attention of his followers. John had been cast into prison and later had been beheaded. John's prophetic testimony was fulfilled, when he said of Jesus, "He must increase, but I must decrease." The mission of Jesus and his Apostles became more prominent every day, and those who had formerly talked about John were now asking respecting Jesus, whether he was a prophet sent of God, or could it be that he was the Messiah. Do the rulers indeed know whether this is the Messiah or not? Surely "no man

could do the miracles which he doeth unless God be with him" in some special manner.

"WHOM SAY YE THAT I AM"

Our Lord first inquired respecting the general opinion of the people concerning himself. He did this, not because of his own ignorance, but that he might draw out the thoughts of his disciples. They replied that some thought he was John the Baptist; others supposed he was one of the prophets. The ideas of the heathen were gradually making inroads upon the Jews. The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. All the answers, of course, were wrong, for the prophets were all dead and could not reappear until the resurrection. Then our Lord pointedly put the question to his chosen followers: "Whom do ye say that I am?" The courageous St. Peter promptly answered as spokesman for the whole company, "Thou art the Christ (Messiah), the Son of the living God." This was the very answer designed to be brought forth. It was the truth, but our Lord hesitated to present it, because it would better come from the disciples themselves and then have his endorsement. His answer to St. Peter was, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was not that St. Peter had experienced a special vision or revelation, but such a great spiritual fact as was then under consideration, could be duly appreciated only by those who were specially favored of the Father. Indeed, it is evident that the same principle still operates, for we read, "No man can come unto me, except the Father which sent me draw him." Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration to do his will and receive the spirit of adoption into his family as God's children; we are then put into the school of Christ to learn of him. Let us learn the lesson that the special blessings always come, not only from believing in Christ, but also from confessing him to and before others.

ST. PETER—THE ROCK—THE KEYS

According to the Greek, our Lord replied to Peter, "Thou art a stone, and upon this rock will I build my church." The rock upon which the Church is built is this confession which St. Peter made. St. Peter himself was not the rock, but he was one of the living stones built by faith upon the rock of truth. It was this same Apostle who so beautifully explained the whole matter, assuring us that all consecrated believers are "living stones" in the temple of God, whose foundation and cap-stone is Christ, in whom we are builded together through the operation of the holy Spirit.—1 Pet. 2:4-7.

The expression, "Upon this rock I will build my church and the gates of hell (hades) shall not prevail against it," is one that is much misunderstood. The gates of hell are not gates to some place of torture, nor gates to purgatory. They are, in the Greek, "gates of hades," and hades signifies a state or condition of death. The passage might well be translated, "The gates of the grave shall not prevail against it." That is to say, Christ Jesus invites the church to die with him, to share in his sacrifice, in his death, and while, apparently, the gates of hades have prevailed against the church, against God's people, for more than eighteen centuries, nevertheless, we have the assurance that they shall not forever prevail. The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades, the tomb, and to call forth all who have gone down into it. He assures us that he will do this, as he says, "All that are in their graves shall hear the voice of the Son of man and shall come forth."

Nevertheless, for all these centuries it has required faith to believe that, by dying with Christ, his followers shall yet live with him—that sharing with him in his death they shall yet share with him in his resurrection to the glory and to the honor attaching to the divine nature. So, then, our Lord's words mean that there will be a resurrection from the grave, and since the church is to be "a kind of first-fruits unto God of his creatures" (Jas. 1:18; Rev. 14:4), her resurrection means, indirectly, the uplifting of mankind, the opening of the grave to every member of the human family.

The giving of the "keys" of the kingdom to St. Peter has no reference to locks and bars of heaven over which St. Peter is the custodian. The church in the present time is the kingdom of heaven in its preparatory of embryotic state, and St. Peter was privileged to do the opening work to the Gospel church. He opened the door to the Jews at Pentecost, when, as the mouthpiece of the Lord, he proclaimed the meaning of the Pentecostal blessing and the hopes then open to every Jew coming individually into membership in Christ. He used the second "key" to open the same kingdom privileges to the Gentiles, in that when the due time came for Cornelius, the first Gentile convert, to be received, St. Peter did the work. By preaching to Cornelius the Gospel and baptizing him into Christ he threw open the door to the Gentiles, as our Lord foretold in the words of this lesson.

St. Peter's commission that whatever things he should bind on earth should be bound in heaven and what things he should loose on earth should be loosed in heaven, is the same that was given to the other Apostles. (See Matt. 18:18) It does not mean, of course, that the Lord has turned matters over to St. Peter and made him Lord of heaven and earth, nor that any or all of the Apostles were so honored. It simply means this: God purposes to use his Apostles and to so hold up their hands, in all their affairs, that the whole church may have confidence in them, and may recognize their teachings as of God. If they declared that certain of the commandments under the Jewish law were not binding upon Christians, we must know that their statements were true, and that, similarly, in heaven, the release or change is recognized. And if they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. In other words, we must recognize the Apostles as God's inerrant mouthpieces.

The time for the proclaiming of Jesus as the Messiah did not come until after his death and resurrection. Indeed, his Messiahship properly dates from his resurrection. He desired his disciples to recognize him properly, and he explained to them about his approaching death and resurrection, but he did not wish them to proclaim this to the world until the due time. St. Peter, perhaps elated with the Lord's commendation of his previous speech, undertook now the role of teacher to the one whom he had just acknowledged as the Messiah. In this he erred. It was in sympathy that he urged that the Master should not think of any steps which would lead to death, but should think rather of prosperity and earthly favor, yet our Lord's reproof was pointed. He said: You are my adversary, Peter, when you thus speak to me. You would thus endeavor to dissuade me from doing my Father's will, to hinder me from drinking the cup which my Father has poured for me; your counsel is that common to the world and not of God.

Similarly, the followers of Jesus sometimes need to resist their friends, who thus offer counsel contrary to the divine will and Word and Providence. These should not be encouraged nor their advice followed. They need correction from their fellow-disciples, as did St. Peter.

The words of Peter furnished the Master an opportunity for calling the attention of his followers to the terms of discipleship. Not only must the Master himself suffer, but all of his followers likewise. This course was provided for every one, and whoever would flee from it would lose the eternal life hoped for. Whoever would take up his cross and follow the Master to death would thereby make sure of his share in eternal life on the heavenly plane. His disciples had already pledged their earthly lives, and for them to withhold them for worldly advantage, would mean that they would lose their souls, their lives. This is not true of the world in general, but merely of the church, called to be of the elect, royal priesthood.

He then assured them of his second coming, and that he would come in the glory of the Father and with his angels (messengers)—not again as a man—as a sacrifice. At the time of his second coming he would reward every one of his followers according to the faithfulness of each. He concluded this reference to the coming kingdom by the assurance that some of them would have an ocular demonstration of his coming power and glory before they would die. This we will consider in our next study.

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FOREIGN TOUR REPORT

SECTION IV.

At the Edinburgh railway station we were met by a delegation of friends; indeed some came to Dundee to meet us. We had a very enjoyable season. Brother John Edgar, M. D., addressed the Edinburgh friends in the forenoon on the "Ransom and Sin-Offering." We were not privileged to hear the address, but through others learned that it was both interesting and instructive. In the afternoon we addressed the interested, about 140, and endeavored to point out how the church enters into covenant relationship with God, not through the work of a mediator, but by "sacrifice." We pointed out that the world through the Millennium will have the great Media-

tor appointed of the Father, and promised through the Scriptures, and that the mediation will be based upon the New Covenant with Israel. We showed that the antitypical Mediator is the Christ, Head and body, and that of this great One, Moses was the type. As Moses mediated the typical Law Covenant, so the antitypical Moses, The Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people from the requirements of absolute justice; that through him divine mercy may extend through Israel to all, for their blessing and uplifting to perfection.

We showed how this same blessing will extend to all people, nations, tongues and kindreds, in that they will be permitted to come into and become members of Israel, and thus become members of the earthly seed of Abraham, and sharers of all the blessings of Israel's New Covenant. We showed that thus, in the end of the Millennial age, all the perfect race will be "the seed of Abraham." We pointed out that when Satan will be loosed out of his prison-house, to test all of them, it will be Abraham's seed of all nations that will be tested as to worthiness or unworthiness of eternal life, and that the whole number of these is to be "as the sands of the sea-shore for multitude." We reminded our hearers that thus it was written of Abraham, "Thy seed shall be as the sands of the sea-shore for multitude." Thus eventually all the families of the earth shall be blessed through Abraham; as it is written. "I have constituted thee father of many nations."—Rom. 4:17.

"AS THE STARS OF HEAVEN"

Then we looked at the spiritual seed of Abraham, likened unto the stars of heaven. We perceived that Jesus was the first, the Captain, the Forerunner of these. We saw that he became the spiritual seed of Abraham by the sacrifice of himself, as the man Jesus. We heard the Apostle urging all of us desiring to be his joint-heirs in the kingdom, saying, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God." (Rom 12:1) We noted the fact that only by sacrifice could any come into this spirit-begotten relationship with God as "new creatures in Christ Jesus." We turned to the Scriptures which foretold the gathering of the elect church in these words, "Gather together my saints unto me, those that have made a covenant with me by sacrifice;" "They shall be mine, saith the Lord, when I make up my jewels." Here we saw the church class, the jewel class, those being gathered now.

We noted next the harmony between the Apostle's exhortation, that we present our bodies a living sacrifice holy and acceptable to God, and the statement of the Prophet that all of these enter into covenant relationship with God through sacrifice. We noted the fact that none except sacrificers can come into this covenant relationship with God now; "Now is the acceptable time" when such sacrificers will be received by the Lord through, and under, and by the imputation of the grace of our great Advocate. The world is not accepted in this manner, but reversely: Instead of being invited to sacrifice their earthly natures, they will be given the privilege of restitution to perfection. (Acts 3:19-21) The privilege of sacrifice, therefore, is unique to this age. The church of the first-borns present their bodies living sacrifices, accepting the services of the great Advocate, whom God has appointed for this very service, and who gladly accepts the sacrificers as members of his body, his bride, his church, the "first-borns, whose names are written in heaven."

SACRIFICERS ALONE ATTAIN DIVINE NATURE

This acceptance of the sacrifice of the church is the basis of our acceptance as new creatures, spiritual and these with the Lord constitute spiritual Israel, the spiritual or heavenly seed of Abraham. We noted the fact that this spiritual seed in no sense took the place of the natural seed of Abraham. Indeed, neither Abraham, nor any for four thousand years knew anything about the divine plan in respect to a spiritual seed. All the promises made to them were earthly. Hence, as the Apostle says, the Gospel invitation to become the spiritual seed by faith was entirely a new proposition—"The mystery hidden from past ages and dispensations, but now revealed unto the saints." We saw that the entire matter of the Gospel age and its call might be viewed as an interruption in the divine plan and purpose for Israel and the world. This Gospel age, therefore, is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the antitypical Mediator, The Christ, as taking the place of the typical Mediator, Moses. We reminded the friends that thus it is written by the Apostle in Romans 11:25-32; Acts 3:22, 23.

Israel noted its failure to attain eternal life under the Law Covenant. God acknowledged the failure, and encouraged them to look forward to the time when Messiah would take the place of Moses and institute for them an antitypical New Covenant. This New Covenant was foretold (Jeremiah 31:31), saying: "After those days, saith the Lord, I will make a New Covenant with the house of Israel and with the house of Judah." Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their covenant. St. Peter calls attention to his words, saying, "Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." I am the type on a small scale; I am the mediator of this Law Covenant, but ineffective. When the antitype shall come, the covenant shall be put upon a higher footing by means of his better sacrifice, and that will make of it really the New Law Covenant.

Hence the Israelites began to look forward to the Messiah who would thus transmute their Law Covenant, which they found to be unto death, into a New Law Covenant, which would mean to them eternal life and all the blessings they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the mystery not permitted to be known to them, or to others—and even yet, made known only to the saints. They knew not that the development of this antitypical Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the last of their prophets, "Behold I send my Messenger. . . . the Messenger of the Covenant, whom ye delight in. [You have been hoping for him this long time. Hs it is, who as the Servant of the Law Covenant, will make it really effective to you in a manner that Moses could not do.] But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."—Malachi 3:1-3.

PURIFYING ANTITYPICAL LEVITES

We pointed out that our Lord came in accordance with this prophecy; that he was present with the Jews as the Reaper, and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great kingdom of glory as members of his body, as members of his bride, as members of the great antitypical Prophet, Priest, Mediator, King.

We traced the matter in St. Paul's words in Romans 11:27, where he assures us that as soon as the church, the body of Christ, is completed, God's Covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into divine fellowship, through the great Mediator. We pointed out the Apostle's words—"They shall obtain mercy through your mercy;" that it is God's mercy; that it comes primarily through the Lord Jesus. Yet it is "your mercy," the church's mercy—the mercy of God and Christ through you to natural Israel and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the church will have in the glorious plan of God, but also rejoice in the share which Israel restored to divine favor will have, and in the blessings which then will will flow to all the families of the earth.

The evening session for the public was in "Queen's Rooms." Again the weather was unfavorable, but notwithstanding there was a good attendance of about 600. We had excellent attention; our topic was. "Where are the Dead?"

On account of the King's funeral, the running of trains was disturbed and thus our purposed visit to Middlesborough was interfered with. We regretted the disappointment, yet could readily see in it the divine providence, for the day was quite needful to us in London to get caught up with some of our literary work for the press.

PREACHING FROM WHITEFIELD'S PULPIT

On Sunday morning, May 22, we again occupied the old pulpit of George Whitefield at the "Whitefield Tabernacle,"

London. About 700 of the friends were present. These included London friends and some who had come considerable distances. Our text was found in Colossians 2:6-8. We exhorted the friends to faithfulness, and reminded them that the great test of our Lord Jesus was his loyalty to the Father —to the Father's will—to the Father's way—to the Father's time—to all of the Father's arrangements. We reminded them that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. We pointed out that we needed to be rooted, grounded and built up in our Lord and Master in all these respects. We showed that the various tests permitted to come upon the church of God from time to time, from first to last, will be tests of these various qualities of heart and mind—tests of heart loyalty. Obedience to the Lord in thought as well as in word and in deed means overcoming selfish propensities or tendencies, which are ours in common with the whole world of mankind in its fallen condition. We pointed out that this involves a battle, a strife, and the battle is not against the Father, nor against the Brethren, nor against the truth, nor against the Lord, nor against the world, nor against the devil. The fight is against the old nature with its perverted tastes, appetites and will. As new creatures we are to fight the good fight of faith against our natural tendencies, and to keep ourselves in the love of God, fully submissive to his will.

In the evening the third and last of the London public meetings was held in the Royal Albert Hall. In respect to the audience, judged by its appearance, there was a steady improvement in the three Sundays—good, better, best. The numbers, however, were in the reverse ratio, 7,500, 6,000 and 5000. Considering the excitement in the city incidental to the King's death, and funeral obsequies, and the public agitation connected therewith, we think the results were remarkable.

Liberal extracts from the sermons were published in several of the large journals, and reached probably a million people. Responses to the "Peoples Pulpits" given out amounted to about a thousand, while the responses from the readers of the newspapers amounted to over four thousand, before we left for home, with heavy mails still coming in. Altogether we considered that the Lord greatly blessed the ministry of his truth in connection with the London and associated meetings. We cannot, of course, hope for many more thousands to be reached with "present truth," but we were quite content to colabor with our British friends to the extent of our ability, and to leave the results with the Chief Reaper. We doubt not he will bless his message of grace and truth to all who are in condition of heart-readiness for it.

On Monday, May 23, we visited Luton, and had a very enjoyable afternoon with the friends of the truth there to the number of about 50, discussing with them the terms of the high calling, the value of it, the conditions upon which we are accepted of God in Christ, as members of his body, and granted covenant relationship as "new creatures in Christ." We pointed out that this condition must be maintained by patient perseverance in well doing and watching unto prayer; and that failure to develop the fruits and graces of the Spirit, and to become "copies of God's dear Son," would mean the loss of everything. Thus God's message of grace once accepted must be considered either a message "of life unto life or of death unto death." In the evening we had a public service which was well attended by a very intelligent class of people to the number of about 650. Our topic was, "Man's Past, Present and Future in the Light of the Bible." We discussed it after the usual manner. Many gave close attention and evidenced considerable interest. May the Lord bless the interests of his cause there!

OUR FAREWELL AT LONDON

We spent Tuesday, the 24th, in further search for suitable quarters for the London church and the Society's Offices, with apparent success, but nothing definite.

As per appointment we met with the London church in the afternoon. At our invitation the congregation took tea with us, as our guests, dividing the number among various tea-rooms in the vicinity. Subsequently we regathered at the Whitefield Tabernacle. There we gave the friends a family talk, telling them of our appreciation of their efforts in connection with the meetings recently concluded; telling them also what we knew of the results, and expressing our hopes for the future—that some others might be found, and that at all events the activities of the church had surely drawn all of its members still more closely together in love and unity of the spirit and in the bonds of peace.

After an address of about an hour, as we were closing the session, one of the elders of the congregation remarked that while all of them recognized Brother Russell as a Pastor, and indeed voted for him every year, when they subscribed for THE WATCH TOWER, nevertheless he thought it would be both wise and proper to nominate him and elect him in a formal manner as Pastor of the London Assembly. The matter was seconded, and when the vote was put, by Brother Hemery, it was unanimously carried. We thanked the congregation for this another evidence of their love and confidence, and assured them that we always had their interests close to our heart, and doubted if we could do more for them as Pastor than we had already previously done, but that in any event they might be sure that they would continue to have our love and prayers and best endeavors. We knew not whether the Lord would now permit us to see them twice a year or not, but would leave that to his providential guidance of the interests of his work. At our request the elders and deacons met with us at the Society's Offices from ten to eleven p. m., during which time we came more closely into touch with the various meetings of the London church, and their leaders. Our session closed with prayer for the Lord's blessing upon his work everywhere, and particularly in the metropolis of Great Britain.

LIVERPOOL—BELFAST—DUBLIN

Although the truth had been established in Liverpool for some years, it never seemed to properly flourish until quite recently. The cause of this was apparently an attempt to run the meetings on the lines of "mission work," rather than as Bible Study classes. Considerable progress has been made within the past two years, until now the class averages about sixty, well informed, consecrated, and, so far as we could judge, "Sound in the faith." At the afternoon session about 110 were present, and we had the closest attention while we endeavored to set forth some features of "the mystery, hidden from past ages and dispensations"—Christ in you [the church] the hope of glory, and you, the church, in Christ, as members, heirs of glory.

We endeavored to make clear the fact that the entire church of the first-borns includes the "little flock," the "royal priesthood," and also the "great company," who will be their companions on the spirit plane in the kingdom work. All of these, we showed, belonged to "the church of the first-born," and were typified in Israel's first-borns who were passed over, or spared "in that night," when the first-borns of the Egyptians were slain. We showed that the night preceding the day of their deliverance from Egypt typified this Gospel age, which precedes the Millennial day of deliverance. All people of God will be fully delivered from the power of sin and death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial day. But now, in advance, the first-borns are passed over and spared. The antitype of those first-borns of Israel, or the church of the first-borns, have all been begotten of the holy Spirit to spirit nature and sonship during this Gospel age.

ALL FIRST-BORNS ARE ANTITYPICAL LEVITES

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented "the household of faith"—the spirit begotten ones of this age. We showed that these in the antitype divided into two classes—a "little flock" of priests, the "royal priesthood" under Jesus, and a "great company," who will eventually come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. The latter will be the associates of the church in the heavenly kingdom, though without the crown and seat of honor in the throne. They will be "before the throne" and have palm branches of victory. We saw these also in Psalm 45, where the bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence "the virgins her companions." We saw the same class pictured in Revelation 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the bride, and to say, "Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his bride hath made herself ready." More than this, they will hear eventually an invitation that they may participate in the glorious celebration or nuptial feast or "marriage supper." Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

We noted that those received of God during this Gospel age are "all called in the one hope of their calling," all drawn in one manner; the terms for each and all are the same, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Let him present his body a living sacrifice, holy and acceptable to God. Thus all now called and received of the Lord enter into covenant relationship with the Father by sacrifice, to follow the example of the

dear Redeemer. To each and every one of these covenanters by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their blemishes.

The difference between those who will constitute the great mass of the household of faith and the "little flock" of the "royal priesthood" will be that the latter will manifest more zeal, more of the spirit of the Head in their faithfulness to lay down their lives in the service of the Lord, the truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the second death. We are not to esteem the "great company" ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the "little flock," the "royal priesthood" have, but in less degree; they show less zeal. Hence "through fear of death they are all their lifetime subject to bondage;" for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the truth, and the brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the bride, and be her associates in the work of the kingdom.

NOT JUSTIFIED BY THE PHILOSOPHY

We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel age for centuries. We exhorted, therefore, that none consider the mere knowledge of the ransom and the philosophy of the atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with out Lord in his kingdom.

We are now granted special light from the Word of God on the philosophy of the atonement, as an offset to the vain philosophies of human tradition, which are springing up around us—Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the ransom a special mark of divine favor and guidance and blessing in connection with the truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the adversary might seek to ensnare us and to mislead us in the study in respect to the great company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our adversary in proportion as it would be injurious to God's people. If, therefore, some say to us that they cannot see the "great company" as we do—that it is a spirit class, spirit-begotten, etc.—we answer, "Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of understanding that will be a cause for still further rejoicing, but now rejoice in what you can see."

In any case, let us remember that no one was "called" to be of the "great company" class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance our interests as new creatures by contentions and divisions amongst the body-members of Christ, the "little flock," self-sacrificing priests. Doubtless there are many points similar to this which the adversary has endeavored to make stones of stumbling and rocks of offence for the separating of the Lord's people. "We are not ignorant of his devices," and to be forewarned is to be forearmed against them. It is ours to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and "let us all mind the same thing," as the Apostle urges, and be knit together in love and make increase of the body. Those whom the adversary is turning aside from the harvest work to dispute over who found the jewels of truth and who showed them most to others are not wise, neither can they be happy. The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for him, for the truth, for the brethren who are in the light of the truth, and for still others who are yet in Babylon and darkness!

HARVEST WORK BY PRINTING MACHINERY

We called attention to the fact that the harvest work for a time was confined almost exclusively to the brethren, but that latterly the Lord is opening up other channels. For instance, he is using the newspapers in all parts of the world, as his agencies for carrying the message of glad tidings to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord's people, blessed with a knowledge of "present truth," are not as zealous as they should be. For one of these reasons, doubtless, God is using unconsecrated talents and channels, rather than allow the harvest time to go by—rather than allow any of the brethren to be without the necessary light and assistance. We urged more love, more zeal, more of the spirit of self-sacrifice and devotion to the Lord, and to our precious privileges as co-laborers with him.

The evening service at Liverpool was extremely well attended for a week-night meeting, the number being estimated at 1,600. Had the large hall been more centrally located doubtless many more would have been present. The attention was excellent, the faces earnest and intelligent. Our topic was "Man's Past, Present and Future." The results are with the Lord. The literature at the door was taken with great avidity.

The dear friends to the number of about sixty sang to us from the pier, and waved to us goodbye, as we journeyed by the night boat to Belfast, Ireland. Our recollections of our visit are very precious and stimulating.

At Belfast about a dozen awaited our arrival. We were most hospitably entertained and enjoyed the meetings there. In the afternoon we met with the little class of about twenty, and spoke to them along the same lines as at our other stops, showing the difference between God's dealings with the church during this age, introduced into covenant relationship to the Father by the great Advocate, and his dealings with Israel and the world during the thousand years of the great Mediatorial kingdom and his ultimate acceptance of all the perfected and worthy of humanity to be his sons in full covenant relationship for eternity.

In the evening we addressed about 400 very intelligent-appearing people of reverent and Christian demeanor, the majority of whom were men. Our topic was "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." We had a most earnest and attentive hearing, and, knowing that an opportunity for questions would surely be desired, we opened the way. Fully one half of the audience remained, for the questions were good ones, well to the point, and indicated earnestness and thoughtfulness respecting the subject discussed. The Lord blessed us in the answers to these questions by refreshing our memory with the appropriate Scriptures, which seemed to be convincing to the hearers.

The next morning we took the train for Dublin, accompanied by several of the brethren. At Dublin we were welcomed by as many of the friends there as could be spared from their business engagements—about eight. Soon we were with them in the little hall. About thirty were present. Again we rehearsed the precious things of the divine plan, especially the terms and conditions of our high calling to joint-heirship with our Redeemer in his kingdom. Subsequently many of our number took tea together at a restaurant. From thence we went to the public service at the Ancient Concert Rooms, where an audience of about 400 assembled. Our topic was, "Man's Past, Present and Future in the Light of the Bible." Many evidently were quite deeply interested. We trust that some hearts were touched with a greater appreciation of the "love divine, all love excelling," and that to these the Father's character was to some degree cleared of the aspersion cast upon it by the creeds of the dark ages.

After the meeting closed an opportunity was granted for

questions. The secretary of the Y. M. C. A., who was present at our meeting a year ago, was present this time also, and with more questions, and with about half a dozen ministerial looking associates. They all gave precedence, however, to a Dublin rector widely known as a man of ability, we were told, and also a College Professor, and also a religious disputer. He plied us with a number of questions, which we were very glad to answer. The force of our answers lay in their Scripturalness, and indeed, so far as possible, we answered in Scripture language. The questions continued for about an hour, and the entire service for about three hours. We considered that the Truth had vindication, and that the eyes of some were more widely opened. We thanked the Lord for the ministry of his Word, and thus closed our last discourse on British soil.

The next day, Saturday, we left for Liverpool, reaching our homeward-bound steamer in ample time. About thirty of the friends got passes to come aboard the vessel, but about ten others failed to get them and waved us goodbye from the landing. As our vessel steamed seaward, the company of about fifty joined in singing, "Blest be the Tie that Binds," and "God be with you till we meet again"—a happy and inspiring conclusion to our European visit!

HOME, SWEET HOME

SECTION V.

Our homeward journey was uneventful. It afforded opportunity for literary work in conjunction with Brother Jones, our faithful stenographer. Such of you as desired have already through the newspapers a report of our sermon for the Sunday we were on the Atlantic.

Arriving at the pier early Friday morning, June 3d, we were warmly greeted, especially by the Bethel family. (We learn that the date of our arrival was measurably kept secret from others.) Our attention was drawn to a schooner yacht, "The Angel." As soon as possible we were taken on board of her. In a brief and neat speech the vessel was presented to us and the papers handed over. We replied briefly, expressing our appreciation of the gift and accepting it as Trustee for the Peoples Pulpit Association. We expressed a hope that the vessel might be used and blessed of the Lord in connection with the service of the truth in New York Harbor. There is room on the deck for an audience of about one hundred and, in stormy weather, the cabin will accommodate about seventy. The vessel is fitted with sails and also with gasoline engines and an electric light plant. Her outfitting was not quite complete at the time of presentation. It is hoped that she will be ready for service soon. The endeavor will be to use her for the preaching of the Gospel in various languages to the sailors from all parts of the world, to whom also literature will be freely supplied. The different evenings of the week will be divided amongst the various nationalities of the port, "The Angel" lying at some suitable dock convenient for those of the nationality to be addressed. Pray for the Lord's blessing upon this service of Truth.

We were glad to get back to "Bethel" and to the Tabernacle. Prior to our arrival the New York congregation arranged to give us a reception on Saturday evening, June 4, at the Tabernacle. The house was well filled. The congregation included some from surrounding cities. We had a happy time together. We rehearsed some of our foreign experiences. Next we showed that the evidences on every hand indicated that the harvest work is nearly completed, but that, nevertheless, more remains for willing reapers to do. In conclusion we shook hands with the friends and they were careful not to demonstrate all of their good wishes by pressure of the hand.

On the Sunday following, June 5, we had a grand public service at the Brooklyn Academy of Music. The attendance was estimated at 2,800. Several hundred more waited in vain in the corridors, hoping for a chance to get a seat. Other hundreds were turned away, but received literature. As our topic was "Jerusalem," quite a number of Jews attended. Indeed, a great amount of interest seems to be stirring amongst the Hebrews. They are surprised to have kind words from Christians, and especially surprised that we should proclaim the ultimate realization of their hopes as to Messiah's kingdom and channel of blessing for the world. Reports of our discourse were published in prominent Jewish papers and went all over the world. One thing which seemed to astonish the Jews was the fact that we made such particular reference to the writings of their prophets. Many Jews have become Higher Critics and lost all their faith in the Bible. One of these, a prominent newspaper man, called at our study to inquire our motive for kind words to his people. We told him that it was not because we appreciated the Jews as better or nobler than the remainder of mankind, but our loyalty to God's Word, which we believe, makes us proclaim its testimonies. We recited to him some of the prophecies showing the restoration blessings soon to come to his people. We pointed out to him that we were not endeavoring nor expecting to make Christians of the Jews; that to our understanding the Bible teaches that God has an earthly blessing in reservation for the seed of Abraham—not a heavenly one—although a few have accepted Christ and been begotten of the holy Spirit to the spiritual inheritance. We pointed out that God's blessings mentioned to Israel from Genesis to Malachi are all earthly and they are shortly to begin to be fulfilled. Upon leaving the study the gentleman said that he had entered it an agnostic, but that he left it contrariwise, a believer in the inspiration of the Bible.

MOUNT TABOR'S PARABOLIC VISION

MATTHEW 17:1-8; 14:20.—JULY 24.

GOLDEN TEXT:—*"This is my beloved Son, in whom I am well pleased; hear ye him."*

Concluding our last study, our Lord, six days afterward, took Peter, James and John, three of his favorites among the disciples, into a high mountain. There he was transfigured before them; that is to say, his appearance changed, his face shone like the sun, his garments were white like the light. Then the vision grew and Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, anxious to serve, inquired whether or not it was the Master's will that they build three tabernacles, one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that the three disciples were for a time overwhelmed by something like drowsiness but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son in whom I am well pleased, hear ye him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after his resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. This was a fulfillment of what he had told them in his last words of our lesson of a week ago, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his kingdom glory—in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye witnesses of his majesty (his kingdom), when we were with him in the holy mount." (2 Peter 1:16, 18) Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and kingdom. He says, "We have a more sure word of prophecy [a more sure evidence than the vision] to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn"—until the Millennial morning dawn.—2 Peter 1:19.

Before leaving the story of the transfiguration, which symbolized our Lord's kingdom glory, we note his gracious words to the affrighted disciples, "Arise, and be not afraid." On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own

imperfections and a realization of our unworthiness of divine favor, and fears are likely to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, he will not give his greatest blessings to any except those who come into harmony with him, but, on the other hand, he is not a demon that he should be feared as such. He takes no pleasure in the suffering of his creatures and will not permit that any should suffer eternally, therefore his provision that all shall have, through Christ, an opportunity for regaining perfection and eternal life, and whosoever will not avail himself of this great privilege must die the second death—annihilation.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain was a man whose son was a lunatic, whom he had brought that the Lord might expel the demon. The Apostles had already been out, as the Lord's representatives, in various parts of the country of Palestine, curing the sick and expelling demons in his name, so they assayed to cast out this demon, but could not. The Revised Version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as obsession by evil spirits. It is a common saying today among the Higher Critics that what our Lord and the Apostles mistook for demon possession was merely insanity, epilepsy, etc. Of course, the word disease is broad enough to cover any kind of ailment, whether it be a direct affection from the adversary, or an indirect one through heredity. In either case there is loss of ease, dis-ease, discomfort. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. We therefore accept this narrative just as it reads, that Jesus rebuked the "devil" and cast him out of the boy, who was thus cured.

The disciples who had been unsuccessful in casting out this demon, called the Master away from the hearing of the multitude and asked him why they had failed when they attempted to cast out the demon. He replied, Because of your little faith. Another account says that he stated, "This kind cometh not out except by fasting and prayer." In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here inculcated, nor do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God the more of the divine power may be exercised by and through him.

It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power, and our Lord assures us that even with a small amount of faith we would be able to remove a mountain and nothing would be impossible. We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would be more convenienced by having the mountain remain. This they would have no right to do. We assume, therefore, that the thought must be that if in the fulfillment of the divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith.

FORGIVING AND BEING FORGIVEN

MATTHEW 18:21-35.—JULY 31.

"If ye forgive men their trespasses, your heavenly Father will also forgive you."—Matthew 6:14.

St. Peter's query, "Lord, how often shall my brother sin against me and I forgive him; until seven times?" is a query that comes to many. It is a question that at some time and in some manner or form is quite sure to come to all the followers of Christ. Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence, forgiveness. There is something in the human mind which naturally appreciates justice and takes special note of injustice done toward us. It is also remarkable how many people take a delight in meting out justice to an offender against the law. It is this spirit which has been noted in mobs. Men and women and children work themselves into a very frenzy, as advocates of justice, in expressions against a guilty wretch who escapes the clutches of the law and a just penalty, and insist upon taking vengeance into their own hands. It would appear that many of those who participate in mobs have at times been guilty of nearly or quite as great crimes as those which they reprehend in another and would punish. It would appear that there is a craving in the fallen flesh to do violence to another, or to see violence done, if only there could be an excuse for it on the score of justice. Alas, poor creatures, how wrong such a condition of heart, how reprehensible in the sight of God! And yet those who thus wrongfully give loose rein to their passions, quiet their own consciences, at least, by concluding that they are viewing the matter like God, loving justice and hating iniquity.

It is true that justice is the foundation of divine government—that God is just; but it is also true that God is loving and kind, and that he accepts to himself the very name of love, for "God is love." Such should learn that to be in the divine likeness is to govern one's self and one's course by the rules of justice, but to measure the course of others by the rule of love and sympathy, generosity and forgiveness.

In answer to St. Peter's question, our Lord said that we should forgive a brother not only seven times, but seventy times seven. What a breadth of generosity is here suggested! How it tells us of the loving mercy and forgiveness of him with whom we have to do! But let us remember another statement of this same matter, where it is implied that before the forgiveness is granted, it is to be at least desired, if not sought. "If thy brother trespass against thee seven times in a day and seven times a day shall say, 'I repent'; thou shalt forgive him"—or to the extent of seventy times seven. We must even assume that the Lord meant that in our hearts we should already forgive the brother his trespasses, even though we might wisely wait to express our forgiveness until his attitude manifested some desire for it. The disciples of Christ are to be continually in the attitude of generosity and filled with the spirit of forgiveness as is the heavenly Father—ready and waiting to be gracious, and under proper conditions, to manifest that readiness.

To illustrate this matter the Master spoke a parable. He said, "The kingdom of heaven is like unto a certain King which would take account of his servants" (v. 23). But, as we understand him, he meant that the church at the present time is the embryotic kingdom and is being dealt with by the Lord after the manner of the illustration in this parable. It is not therefore an illustration of God's dealing with the world. He is not dealing with the world at all. He is not calling them his servants in any sense of the word—only believers, consecrated ones, occupy this favorable position of divine relationship and only these are meant in the parable. Furthermore, the parable does not even consider the church on the score of original sin. It is not the thought that original sin may be cancelled on account of prayer. The penalty for original sin needed to be satisfied, not by the prayer of the sinners, but by the precious blood of Christ. But after having our sins forgiven through turning from sin and faith in Christ, and through consecration to the Lord and begetting of the holy spirit, then we are his servants, and the parable relates to those only.

The first servant mentioned in the parable had been very derelict as a servant of God. As a follower of Christ he had come far short. The time of reckoning came. He realized it and besought divine favor and mercy, promising to do all he could to make up for the deficiencies. He was heard; the sentence upon him was stayed. But when he went forth to find a fellow-servant who owed him a trifling sum and would have no mercy upon him, his master was very angry and declared that he, too, must be harshly dealt with and receive no mercy, because he had shown none to his fellow-servant. His Lord's words were, "Shouldest not thou also have had compassion (mercy) upon thy fellow-servant even as I had mercy on thee?" And he "delivered him to the tormentors until he should pay all that was due." The amount due

would not include any part of the penalty of original sin, but merely the penalty for the shortcomings of the transgressor as respects his covenant relationship, as a servant who was also a debtor from the time he became a servant.

The Lord's words concluding the parable are, "So shall also my heavenly Father do unto you, if ye from your hearts forgive not every one his brother his trespasses." In another text our Lord inculcates the same thought in different words, saying: "If ye forgive men their trespasses your heavenly Father will also forgive you."

The purpose and object of our heavenly Father in thus dealing with us seems not clear to all. It is not that he wishes to retaliate. It is not that he would say to us, "If you are mean towards others I will be mean towards you." Rather the lesson is this, "I am kind to the unthankful; I have been very gracious to you in the forgiveness of your original sin and in accepting your consecration to be my servant and in bringing you into my family, but I have called you into this position for a special purpose and you will not be fit nor be prepared for the service I desire for you unless you learn the lesson of forgiveness and generosity; hence, for your sake I make the rule that I will be no more generous to you and your imperfections than you are generous toward your brethren in their imperfections. I do this in order to teach you a great lesson which cannot be so well learned in any other way. What I am seeking in you as my servant is perfection in my character-likeness.

You are too inclined to look at the justice of my character and to copy it and to deal severely with others who are your debtors. I wish to make clear to you that the grandest elements of my character are illustrated from the standpoint of my love and sympathy, my kindness and forbearance. Because I desire you to progress in this character-likeness and so come to the position where I can use you in my service more abundantly, therefore I rule that you must be forgiving and gracious one toward another even as I have already been gracious toward you, and even as I propose yet further to be gracious to you, if you will abide in harmony with my spirit of love and seek to walk in my way. I am ready to forgive the loving and generous who are seeking to copy my character; I am ready to be kind and generous and forgiving to the greatest degree."

THE MEMORIAL—HOW MANY CELEBRATED

The number reported to have participated in the Memorial Supper this year amounts to 9,664. We confess some disappointment of this, for it is only 419 more than is reported for 1909. At first we were disposed to think that many had neglected to send the post-card with particulars, as requested. But we afterward concluded that quite probably all in full harmony with THE WATCH TOWER presentations of the truth responded. Anyway we are glad to note that there are "more than 7,000 who have not bowed the knee to Baal."

We would not be misunderstood. It is not our thought that all who are the Lord's people, that all who have been begotten of the holy Spirit, have already come to a knowledge of the present truth to the extent of fully appreciating it. Daily we are finding these—or rather the Lord is finding them. Indeed, never since the harvest began has the outlook for the spread of the truth throughout Christendom been so grand and so hope-inspiring as now. Thousands are getting their eyes of understanding opened and making rapid progress towards the light. Nor do we think that these thousands on the way are to take the crowns of those who held the truth for a time without proper appreciation. On the contrary, it is our understanding that the majority of those who will constitute the "great company," losing the crowns and getting instead palm branches, have been in Babylon and under divine inspection for years as to their worthiness of greater light.

We are free to confess, however, a measure of disappointment in connection with this matter. Our list of nearly 30,000 TOWER subscribers should represent twice that number of deeply interested readers—60,000. And we would expect that every one of these would have been anxious to celebrate the Memorial of the Redeemer's sacrifice and his own consecration to participate in the same.

We are not forgetting that the standard lifted in these columns is a very high one; that not many could be expected to leave all and take up the cross and follow in the Master's footsteps; not many could be expected to present their bodies living sacrifices, holy and acceptable to God; not many could be expected to appreciate the privilege of being members of the one loaf, the one body now being broken; not many could be expected to rejoice in the privilege of sharing in "his cup." We surely were disappointed in that there were not more than reported.

THE SINS BORNE BY THE SCAPE-GOAT

"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."—Lev. 16:10.

Not fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious of crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of their death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit of Christ, he purposes a general forgiveness of all Adamic sin; but there is a measure of sin which is beyond anything that could properly be considered as resulting from Adamic weakness, and for which there is a measure of responsibility.

THE CRYING OF JUSTICE FOR VENGEANCE

According to the Scriptures the blood of Abel "cried" from the ground to the Lord. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish age. Since they would, at the close of their age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:35) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was made there, just as a new dispensation began. The antitypical priesthood and the antitypical Levites then came on the scene, and throughout this Gospel age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (Rev. 6:9, 10), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all—"the dead know not any thing"—but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of

righteousness, for the name's sake of the Lord; and apparently the Lord purposes that in the end of this age he will do as he did in the end of the Jewish age—have a summing up or accounting, as it were, and a satisfaction of justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the body of Christ, which is the church"—"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

THE KIND OF ATONEMENT THE GREAT COMPANY WILL EFFECT

In the end of this age, there will be a class, which we term the great company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the little flock class; but instead of being cast into the second death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the body of Christ—in the sacrificial sense, as it was originally proposed that it should be—the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the great company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of justice will be satisfied in connection with the death of these innocent persons of the great company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of justice, in this respect, will be satisfied.

FROM THE EDGAR FAMILY

Glasgow, June, 1910.

BELOVED BROTHERS AND SISTERS IN CHRIST:—It is with feelings of deep gratitude to you that we write to thank you for your many comforting messages, tokens and letters of love and sympathy with us in our great trial. We not only thank you all warmly but also desire to praise and thank our Heavenly Father for the precious bonds of love in which all the members of the body are bound one to the other, and which in a time of mutual sorrow like this we are enabled the more highly to appreciate. Your prayers on our behalf are answered—God has sustained us all by His grace.

Though our hearts are sore because we miss the loved one's presence in the flesh, yet we have a deep joy in the assurance that he has entered into that presence where there is fulness of joy and pleasures for evermore. Throughout his brief illness our dear one was blessed with the confident hope that he was so soon to see his blessed Lord face to face, and he urged us, if we loved him, to rejoice because he was going to the Father.

The night before he died he requested his love to be sent to all the churches, not only in this country, but elsewhere, and to each member of the church, "without one exception."

He spent his last remnants of strength in exhorting, counselling, and comforting us all. If the Lord will, we hope to give you more details of his last hours, but would now repeat the main thought he impressed upon us with his dying breath: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will strengthen you daily not only to will to do, but to do this one thing—sacrifice daily your all to the Lord." "What a glorious day is this to me!" he said, while his eyes shone like stars of blue, "so soon to see my Lord face to face, and our dear God! So soon to enter into my reward!"

Dear Brothers and Sisters, Our earnest prayer for you and ourselves is that the memory of his sacrifice, so joyfully consummated on 9th June, 1910, may be blessed of God to us all in encouraging us to press on in the race, delighting to do, daily, the Father's will.

With much love in the Lord,

Yours in our Glorious Hope, THE EDGAR FAMILY.

ITEMS TO BE REMEMBERED

THE LAW RE DISTRIBUTION OF PEOPLES PULPIT

We must be law-abiding regardless of whether we consider the laws just or unjust, wise or unwise. In many cities there are laws against the distribution of handbills, etc., because, thrown away, they litter the streets. This law should not, however, be construed to include PEOPLES PULPIT, which is a regular monthly religious newspaper and entitled to any respect and privilege accorded secular journals. However, if interfered with, after doing all in our power to secure just rights from officials, and being refused, it is generally wise to challenge their interpretations of the law by a suit in court. In some cities there is a law hindering the placing of any matter in private mail boxes unless the same bear the address of the box-owner. The janitor acting for the box-owner may be willing to place these for you, but otherwise, they would best be folded to a proper size and have the address written upon them on the spot, before putting into the box.

SMALL CONVENTIONS NOT ADVERTISED

The newspaper syndicate handling Brother Russell's sermons advise that it would be unwise for him to attend any small local conventions that are advertised as such. They may be conventions in the sense that they would be gatherings of the friends, but may not be advertised to the public as such, because they would appear too insignificant. The only public advertising sanctioned on such occasions would be Brother Russell's one public address. Please remember, therefore, that it would be necessary to cancel any of Brother Russell's appointments not in line with this suggestion. The general interests of the work demand it.

THE GLORY OF THE CHURCH TO BE PERPETUAL

It is our thought that the divine nature, the divine plane, has been promised only to the Anointed One, and when the Anointed One shall be complete it will be impossible to add to his members. To suppose additions would be as unreasonable in our judgment, as to think that after a man had grown up and become a king he should develop another foot. When

the body of Christ shall be complete—when the "elect" number shall be full—we understand there will be no additions to it, just as there will be no deficiency in that Body when it shall be glorified. This nature of glory, honor and immortality of the kingdom plane seems to appertain only to the Father, to the Son and to the "bride, the Lamb's wife." We know of nothing in the Scriptures nor in analogy that would imply that it could be shared by any others at any time; but of course what God has not clearly revealed we may not know of a certainty. We may be sure of one thing, however, and that is that Christ will always be "Head over the church which is his body"; that he will always be Head over all things.

Another thing we may be quite sure of is that the church thus honored by the Father as members of The Christ will have still other glories; as the Apostle declares, "that in the ages to come, God might show the exceeding riches of his grace in his kindness toward us through Christ" (Eph. 2:6, 7), implying not only that the glory of Christ is to be perpetual, but that the glory of the church is also to be perpetual—not confined to the Millennial age.

DOES THE DEGREE OF SUFFERING DETERMINE THE DEGREE OF REWARD?

We agree that our Lord's statement respecting John the Baptist, "He that is least in the kingdom of heaven is greater than he" (Luke 7:28), applies to the entire class of ancient worthies; and further, that it refers not merely to the earthly status of the Gospel church as being superior, but marks the church as a superior class in the future.

This question might arise: In view of the statement of the Apostle James, "Take, my brethren, the prophets, as an example of suffering affliction and of patience" (Jas. 5:10), and in view also of our Lord's words referring to the suffering of the church, "So persecuted they the prophets which were before you," and also of the detailed statement of these sufferings of the ancient worthies furnished us by the Apostle Paul (Hebrews 11), what should we say as to the degree of their sufferings in comparison with those of the church and the reward that would justly be due them as compared with the reward of the church?

THE GOSPEL AGE THE "ACCEPTABLE DAY" FOR SACRIFICES

We answer that if the Lord intends to reward his people in proportion to their suffering, some of us seemingly will get a very small reward. We have neither been stoned to death, nor sawn asunder, nor have we wandered in sheepskins and goatskins; nor have we been without any place to lay our head. We might say, however, that some of our sufferings may be of a different kind from theirs: It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc. But on the whole we cannot say that, so far as merit is concerned in the matter of suffering, there is any advantage that the church can claim over the ancient worthies even among those of our number who, in the early church, were burned as torches by Nero. It would seem that we must make allowance for divine "election"; that it pleased God to call us with this high calling. During the Millennial age even some may perhaps become as loyal to the principles of righteousness as any of the ancient worthies or any of the church, and yet not be rewarded with either their distinction or ours. We are favored, we believe, only in that we live at this particular time of blessing—"the acceptable day of the Lord"—in which the Lord is ready and willing to accept our sacrifices; and this acceptable day could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way," whereby we might follow in his steps.

John the Baptist had a very honorable work to perform, but that work was to be accomplished before our Lord's death and before the opening of this "acceptable day." Therefore he could not be of the Gospel age church and did not come under our "high calling"—joint-heirship with our Lord in the kingdom of heaven.

ATTENDING NOMINAL CHURCH SERVICES

We infer that our suggestion relative to attendance at nominal church services was not fully grasped by some of our readers. We had no thought to encourage membership in any human institution. We had no thought to encourage in any manner these institutions. We merely wished to suggest that some dear friends, in our judgment, incline to go to an extreme in that they fear to set foot inside nominal church edifices. Our thought is that these should be recognized as gathering places of those who profess some knowledge of and some love for our Savior—the world's Savior. While we cannot agree with all that they stipulate in their creeds, we can sympathize with them in the sense that we realize how they got into the darkness and bondage they are in, because we were once in the same ourselves. We have reason to believe that some of them are as honest as were we.

Our suggstion is that while the first duty of the Lord's people who are in the light is to "forget not the assembling of themselves together"; while it is their duty to "build one another up in the most holy faith" and to "grow in grace" themselves; while, therefore, it is their duty to attend to their own spiritual nourishment by Scripture study, etc., nevertheless there may be times when nothing more important or more pressing or more opportune would present than a visit to some prayermeeting or other meeting of Christian friends of the nominal systems. Our suggestion was not so much that nominal churches should be attended, but rather that none of us should feel afraid to attend one if favorable opportunity offered, peradventure we might there find some truth-hungry, and some good might be accomplished. These remarks are specially applicable to such as have husbands or wives who would desire their company occasionally, and be willing in return to accompany them to Bible Students meetings.

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MEMBERS OF CHRIST'S HOUSEHOLD

The church of Christ is an aggregation of individuals which may be viewed from different standpoints. In the "Divine Plan of the Ages" we show on a chart the Gospel age and its various united elements. Above the line of consecration are two classes, representing the great company and the little flock. Below the line of consecration there is another class shown, the justified, who do not go on to complete their justification by consecration. Under the line or plane of justification is shown another class—hangers-on, denominated hypocrites. In the further development of the chart we show these last two classes—the justified, who do not go on to consecration, and the "tares" or hypocrites—both as falling away in this day of trouble, called the time of the harvest, being separated from the spiritual classes, the little flock and the great company.

However, during the Gospel age, the "wheat" and the "tares" grow together, and together they represent the kingdom of God, as the Lord Jesus shows in the parable. (Matthew 13) In other words, God speaks of the church as a whole, including in the appellation the baser adherents as well as the fully consecrated.

This is shown again in Revelation, where the Lord addresses the Laodicean church, "Be zealous, therefore, and repent. Behold, I stand at the door and knock." (Rev. 3:19, 20) He thus indicates that from his viewpoint, which is all wisdom, he discerns in his church what we may perhaps partially discern, but could not definitely determine and would not be allowed to specify. He sees, he determines, which are the fully consecrated, and which are not fully consecrated. We could ascertain that condition only by inquiry of the individual, and even then if he chose to misrepresent his position and to claim that he is a consecrated believer, we should not be in a position to judge him or decide against his expression, except his fruitage betray his words; as the Lord says, "By their fruits shall ye know them"—not merely by their professions, but by their fruits. But aside from any fruits that would be injurious, we are to accept the profession of all who claim to be believers and consecrated. Hence, if there is an election in the church, in which only the consecrated would be invited to participate—and if there are any whose outward conduct is moral and who make profession of being consecrated—it would not be within our province to sit in judgment upon them and condemn them and say that they are not of the church. Rather we should be obligated to accept their vote the same as any other.

THOSE WHO CONSTITUTE THE CHURCH OF THE PRESENT TIME

In a complimentary sense all believers in Christ, who are approaching the Lord and who have turned from the world and have professed to have fellowship with God's consecrated people

and who are giving indications of progress in that direction, and to whom the Lord is drawing near, may be considered probationary members of the church. So the Lord says unto these, "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8) If they come together, then, with the Lord's people, the result may be their full consecration to the Lord and their begetting of the holy Spirit, thereby constituting them new creatures in Christ. If they fail to go on, they fail to obtain full justification and the seal of sonship and covenant relationship with the Lord. Such will eventually be discarded entirely. The harvest and the sifting process—the winnowing of the "chaff" from the "wheat"—will blow these away, as the Lord represented in the parable, and they will no longer even pretend to be of the true church. The line of demarcation, before the close of the harvest time, will become so distinct that it will leave no question as to who are and who are not of the church.

Coming down, then, more particularly to the difference between "the more than conquerors," the "Little Flock," and the conquerors, the "great company," we recognize both of these as being of the church of Christ, both as being represented in the original and preliminary type of the church, viz., the Passover. On that night of passing over, which typified this Gospel age and the passing over of "the church of the first-borns," we find that all the first-born of Israel were passed over, and that subsequently the Lord exchanged these first-borns for the tribe of Levi, including not only the first-born of every family of that tribe, but all the Levites; and so all of the Levite class are passed over. And the types further show us that both the little flock, the royal priesthood, and the great company, the antitypical Levites, are "the household of faith," both constituting the "church of the first-born, which are written in heaven" (Hebrews 12:23); and, if not blotted out, their names will continue there, and they will have part in the heavenly inheritance.

THE ANTITYPICAL TWELVE TRIBES OF ISRAEL

The share of each of the above classes in the heavenly inheritance is shown in Revelation 7, where, first, the little flock is spoken of as constituting Israel—the twelve tribes of Israel. Those of the Jewish nation who maintained their relationship with God were not broken off from that position, but instead, were transferred from natural Israel and became the nucleus of spiritual Israel. Inasmuch as this left many of the designated number yet to be provided for, God arranged, as had been shown through the prophets would be done, that the deficiency should be supplied from amongst the Gentiles. So, then, the work of this Gospel age has been to fill up those twelve tribes with Gentiles to take the places of the Jews who were broken off from that special place or plane of privilege. And we, if we make our calling and election sure, shall be of these twelve tribes, though we may not know to which tribe we shall be assigned.

To illustrate: A man enlisted here in New York for military service might be sent to one or another of the different regiments to be filled up from time to time; so with us. The Lord in his providence fills up these tribes of Israel, the whole number being stipulated to be 12,000 for each tribe, or 144,000 altogether. It might make no particular difference to us to which tribe we belong, and yet there is a bare possibility that since our Lord is "the Lion of the Tribe of Judah," there may be some special gradation suggested in this tribe; so this royal priesthood may be divided into twelve different classes.

There is no revelation on this subject, and it behooves us "not to be wise above that which is written"; but since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints.

THE GREAT COMPANY

Aside from the special class of overcomers, the "more than conquerors," as the Apostle calls them, those who voluntarily and willingly lay down their lives, presenting their bodies living sacrifices, and carrying out that consecration to sacrifice—aside from these, there is a large number of consecrated people of God. We do not know their number, which has not been predestinated, as is shown in Revelation—"Whose number no man knoweth." All are called to the priesthood; all consecrate to be priests, but failing to make their calling and election sure as priests, many of these fall back into this great company class, who not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lord's, his children on the spirit plane. These are such as did not draw back in the sense in which the Apostle speaks when he says, "If any man draw back, my soul shall have no pleasure in him." We understand the Apostle here to mean a drawing back unto perdition—the words, "draw back," signifying to do despite to all the favors of God, to lose all relationship with the Lord, to turn back to wallowing in the mire of sin and to take pleasure in the works of flesh and devil—anger, malice, hatred, envy, strife.

This great company, however, while failing to go forward voluntarily and gladly to perform their sacrifices, as they had covenanted to do, will not be cast away, because they are still at heart faithful to the Lord; but they will be dealt with in a special manner by the great Redeemer, the Head of the church. His dealing with them will be, as Scripturally shown, to send them away "into the wilderness," into a great "time of trouble," where they will have special and severe testings, which will demonstrate their character definitely; and where they must give up their lives. Either they will renounce the things of the Lord and forsake him, or they will desire to be faithful to the Lord and to hold fast to him. If they thus hold fast they will be counted of that great company of whom the Revelator says (Rev. 7), "After this I beheld and, lo, a great company out of all nations and peoples and kindreds and tongues, stood before the throne. And the angel said unto me, Who are these? And I said unto him, Sir, thou knowest; and he said, These are they which have come up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple"; and palm branches were given unto them.

Here we see a wide distinction between this great company of spirit-begotten ones, ultimately overcomers, who will be "before the throne" and have palm branches, palms of victory, and who will have washed their robes and made them white during the time of trouble, and the little flock who will sit with the Lord in his throne and who, instead of bearing palm branches of victory, will have the crowns of glory; and, instead of serving in the temple, will be the temple itself. As it is written of the "more than conquerors," "I will make him a pillar in the temple of my God."—Rev. 3:12.

The differentiation, or separation, between these two classes in the "church of the first-born" is marked, as indicated by the Lord's parable of the wise and foolish virgins—a parable which, by the description, we see is applicable in the end of this age. According to this parable certain tests will come and some will be found "watching" with their lamps trimmed and burning, and will be listening to hear the Bridegroom's call, and will go forth, braving opposition and hostility and darkness of the night through which they must pass, to go with their beloved Bridegroom to his home and enter in. When the last one of these wise virgins shall have gone in, we are told that the door will be shut, by which we understand that the door of privilege to enter that class will be closed to all the rest of mankind. But we are to remember that the entire ten virgins represent the kingdom of heaven, or, in other words, the church. Hence a part of that church is shut out when the door is closed. Not merely is the world shut out, but the foolish virgins also, who, however, are not to be counted with the world, because they are "virgins." They are virgins who have been associated with the wise virgins, and for a time without any distinction being apparent, but who in the testing time are not found worthy to be of the bride class.

THOSE WHO WILL HAVE THEIR PORTION WITH THE HYPOCRITES

These foolish virgins, the parable shows us, will finally learn the way. They will get the oil and will trim their lamp. In other words, they will receive a larger measure of the holy Spirit, represented by the oil, and will have clearer enlightenment from the Word of God, represented by the lamp. They will trim their lamps and go forth then, that they, also, may enter into the marriage; but they will find that the wise virgins have all gone in and that the door is shut. Then they will stand without and knock, saying, "Lord, Lord, open unto us" (Matt. 25:11); we desire also to be of the bride class; we desire also to enter the heavenly glory. The Lord will answer them, however, and say, "I know you not." I do not recognize you. I recognize only one "bride." My bride class has already entered in, and I cannot recognize others as the bride. These shall then go away into the time of trouble to wash their soiled robes and make them white.

This time of trouble, we understand, is the great "time of trouble" that is coming upon the world. It will also be upon this great company class, which will not "be accounted worthy to escape those things coming upon the earth." The Lord admonishes us prophetically that there would be some such; and he warns us saying, "Pray that ye may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of Man." (Luke 21:36) The little flock watches and escapes and will stand before the Son of Man approved and will be received as the bride of Christ. But this great company, although they are consecrated and spirit-begotten, and have never denied the Lord, have not, nevertheless, the proper zeal and spirit of self-sacrifice and will not be permitted to enter

in with the bride class, but will be thrust out and "have their portion with the hypocrites."

These are not hypocrites, however, but since the time of trouble is properly for hypocrites, they will have their portion with the hypocrites. The parable shows us nothing respecting these, but we are shown elsewhere (Rev. 7) that in that time of trouble they "will wash their robes and make them white in the blood of the Lamb." As a result they will be granted the palm branches and the place before the throne, to serve God in his temple.

"THE KING'S DAUGHTER—THE VIRGINS, HER COMPANIONS, THAT FOLLOW"

The same thought we find given us in Psalm 45, where the end of this age is pictured. There our Lord is shown as the great King in glory. The church, the little flock, is pictured as the bride, and the great company, as her virgin companions, that follow her. We are also told in that connection that the bride will have special adornment, special beauty, and will have the special place of preference. Another Scripture tells us that there is but one bride of Christ, saying, "My dove, my undefiled, is but one; she is the only one of her mother." (Cant. 6:9) Reverting to Psalm 45 again: We are told that after the bride, adorned in golden raiment and fine linen, is received by the King, the virgins, her companions, shall also be brought before the King and shall enter into the palace. This is in perfect agreement with the custom of olden times, that when a wife was taken, the father would present with the wife, a maid-servant, who would accompany her mistress and would necessarily be associated with her. Sometimes more than one maid-servant would be presented, as pictured in this Psalm. Now, if a Bridegroom were alluding to his family, while he would speak of only the one person as his wife, he would include as a part of his family or household her maid-servants. So likewise in this family of Christ. Not only is the bride to be the body of Christ, the bride of Christ, and joint-heir with him, but the virgins, her companions that follow her, will be members of his general family or household, honorable servants, but not on the plane of the bride, who will share the glory, the honor and the nature of the bridegroom.

NEITHER PRIESTS NOR LEVITES HAD INHERITANCE IN THE LAND

In the type of the priesthood, and the Levites, Aaron and his sons constituted the priesthood, and only these had to do with the offering on the Day of Atonement, and only these had special rights and privileges. Neither priests nor Levites, however, had inheritance in the land with the others. (Num. 18: 20; Deut. 18:1, 2) Thus again was shown the fact that this great company, represented by priests, will have no inheritance in the earthly promises, in the earthly possession, in the earthly restitution. Their inheritance will be on the spirit plane, separate and distinct from all the remainder of the world, which will then come into blessing under the royal priesthood and this company of Levites or instructors. In the case of the Levites, we remember that they were set apart to serve the Tabernacle. The great company are said to serve in the temple, and the priest class, the little flock, we have said before, are the temple. In other words, the great company class will be the servant-class on the spirit plane; so it was in the type. The Lord said to Aaron that he had given all the Levites to be servants of the priests in their ministry; so the two figures correspond.

Coming down then finally to the question, we see that in the present time it is not pertinent for us to attempt too closely to decide who will be of the bride class and who will be of the great company, as all are of the Ecclesia; but, as the Scriptures say, to "walk humbly," lest we ourselves should not be accounted worthy of the great prize. It is for us to trust that we may be amongst those "more than conquerors," who by zealously laying down their lives in a sacrificial manner shall be reckoned worthy to be of the royal priesthood—to "sit with him in his throne, even as he also overcame and is set down with the Father in his throne."

Considering the church, then, as those who will ultimately be accepted as of the priesthood, it consists of the bride class alone and no others; however, from another viewpoint, we may speak of the entire household of faith, including both the great company and the little flock, the real church of the first-born, as antitypical Levites. The Apostle speaks of the church in its present condition, saying, "Ye are a royal priesthood," referring, of course, to what is the ultimate aim, the ultimate hope set before us all, whether we make our "election sure" or not. Again the Apostle Paul speaks of the church and likens it to the members of the human body, saying, "The eye cannot say to the hand, I have no need of thee; neither the head to the foot, I have no need of thee"; for every member is necessary. (1 Cor. 12:21) We understand the Apostle here to be speaking of all of the consecrated, and not specially differentiating between the little flock and the great company. Indeed, we are not at present competent to form such a distinction or such a classification. That is decidedly the Lord's work during this time in which we are living, the harvest time, and he will separate those who are sacrificers from those who are not sacrificers.

"Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impelling load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine;
Win thou the crown!"

"THE BETTER SACRIFICES"

"For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:13, 14.

Moses took the blood and sprinkled it both upon the Book of the Law and upon all the people, for the institution of the Law Covenant. And this was repeated year by year, the repetition being necessary to maintain the cleansing and their covenant relationship with God.

That a cleansing of a certain kind was accomplished is evident, because the nation which at the beginning of the Day of Atonement was counted unclean—the people being commanded to repent in sackcloth and ashes and to fast and to "eat no pleasant food"—were thus symbolically represented as being in great distress through sin and divine condemnation until the close of this day, when the High Priest came out and blessed the prostrated multitudes and they arose with a shout of joy. This institution of the Law Covenant at the hand of Moses and the repetition of it year by year by the priests of Israel, produced a cleansing effect in the sense that as a nation they were reckoned clean, as being justified for that year, which began with the Day of Atonement and would last 360 days, or until the following Day of Atonement.

But all the while the people of Israel realized that they were not actually cleansed from sin; that there was merely a covering of their sins for the year, and that this was the reason why, when the year was past, it was necessary for them to recognize again their defilement, individually and collectively, and to make use afresh of the provisions for sin-cleansing.

THE GREATER SACRIFICES THAN THOSE OF BULLS AND GOATS

The Apostle here goes on to show that the basis for that reconciliation was the sacrifice represented by the blood, and that this, being efficacious with God—a certain typical merit attaching to that typical sacrifice—it would be an easy matter for them to understand that he had now, as shown in the text, provided a better sacrifice; that a larger value attached to this greater sacrifice, and that this would be sufficient—not to typically cleanse the people and bring them back into a temporary reconciliation with God, but sufficient also to establish them fully and completely in the divine favor.

This greater arrangement, then, is that Christ had offered himself through the eternal spirit to God, and this, to all who rightly accept him, cleanses from all consciousness of sin. We realize that it is not a covering for a moment, or for a day, or for a year, but a permanent covering, through faith, of all of our sins that are past. We have the basis for this in the fact that we are drawn of the Father and invited to approach him. When we do this and believe in Christ, God approaches us and thus he recognizes our step of justification; and when we come fully to him and give him our hearts, this Great One, who has offered himself as a Better Sacrifice, appears as our Advocate, to the intent that we may be accepted of the Father as members of Christ's body—as members of the bride class. He then applies the merit of his sacrifice on our behalf to make up for our

Adamic sin and imperfection, that we may be acceptable sacrifices. Thenceforth our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead—"Ye are dead, and your life is hid with Christ in God."—Col. 3:3.

And not only is the flesh counted dead, but the new creature alone is thenceforth recognized of God. The new creature is not the old creature; it has a new standing and is not responsible for the sins that are past, because those were all canceled when the old creature was accepted as a "living sacrifice" in conjunction with the merit of the Advocate. Hence the new creature has a consciousness of absolute forgiveness of the sins of his mortal flesh reckoned dead—for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit."—Rom. 8:1.

If he should turn again to walk after the flesh he would incur condemnation as a new creature. For the new mind to turn wilfully to sin would imply that it had died, and that the old mind had come to life again. Such are "twice dead—plucked up by the roots," as the Apostle says (Jude 12); they have ceased to have any relationship with God. All who are consecrated and begotten of the holy Spirit and who are abiding in the Lord Jesus through faith, seeking to walk in his footsteps, are privileged to know that their sins are forgiven and that nothing in the past can in any sense stand against them. As the Apostle says, "Who is he that condemneth? It is Christ that died;" yea, "It is God that justifieth." (Rom. 8:34, 33) The very one who "condemned sin in the flesh" has accepted us as new creatures, has justified us and admitted us to his family as members (prospectively) of the royal priesthood.

The typical yearly cleansing of the Jews was not a faith-cleansing; it was an actual condition of things. God treated them, as a people, from that standpoint. They had privileges and favors which they would not have had, had they been Gentiles. "What advantage hath the Jew? Much every way, but chiefly because to them were committed the oracles of God" (Rom. 3:1, 2), and because of God's arrangement that if they committed a trespass the priest would offer a peace offering for them and cleanse them. All these were blessings and opportunities which they had as Jews by virtue of their covenant relationship established through Moses. But since their rejection of the Messiah that nation has had no relationship with God. They have been cut off completely from favor and "wrath has come upon this people to the uttermost."—1 Thess. 2:16.

But, God be thanked, we now see that their long period of disfavor and casting off is about ended, and they will soon be re-engrafted into the olive tree, from which, through unbelief, they were broken off (Rom. 11:17-24), and shall again share the fatness thereof, and, under the Christ glorified, will bring blessings to all the families of the earth.

PROGRESSIVE AND COMPLETED JUSTIFICATION

The Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of the things typified and the other representing the tentative accomplishment of those things and the progress toward their full attainment. For instance, not every one who makes the consecration to death and passes beyond the first vail of consecration into the holy or spirit-begotten condition will be a priest, and yet only the priests were allowed in the Tabernacle. Those who come into this Tabernacle now by consecration and fail to become priests will fail to keep their standing in this place. They purpose to live up to their consecration, but come short; hence they fail to maintain their standing as priests, but fall back and become Levites.

Likewise some come into the Court and essay to be antitypical Levites who do not attain to all the privileges of Levites because they do not conform their lives fully to all that is required of Levites. Such are reckoned as coming into the Court condition for a time, but, failing to go on and make consecration, lose their standing, the prospective standing of Levites. As it is only a tentative standing, originally, they must come up to certain requirements to make it sure, to make their selection as Levites firm, positive, lasting.

STEPS NECESSARY TO BECOME A LEVITE

Whoever takes the first step of belief and turns from sin and approaches the altar, and then goes on toward the laver, is certainly evidencing the fact that he desires to be one of the Levite class; but he is a member of this Levite class, as yet, only in this tentative or prospective sense. The Levites must go further than merely believing in Christ and turning from sin. Every Levite must figuratively receive the anointing oil on his ear, his thumb and the great toe of his right foot. He must make his consecration the same as that of the priests; he must be fully consecrated in order to serve. The person, therefore, who has merely turned away from sin and has in antitype received no recognition of the holy Spirit either upon his ear, thumb or toe, has not become, in the fullest sense, a Levite and if he does not go on and become a Levite in full he will not, by and by, have a right to any place in the Court condition—when the testing time shall prove that he has not gone on to make good, to accomplish, his consecration as a Levite.

What, then, is necessary to become a Levite? We answer: The same consecration is necessary to a Levite that is necessary to a priest, and those who will become Levites must make the consecration even unto death, and, if they fail to become priests, it is because they do not carry out that consecration unto death. But though losing their position as priests, if they still maintain their faith and a measure of obedience, they are counted as of the household of faith, typified by the Levites. In other words, the "great company" class is the Levite class, and no one can be of the "great company" class unless he has made a consecration; and he is counted an antitypical Levite only because of his failure to be of the priestly class, the sacrificing class. Those who never go on so far as to make a consecration, never get justification in full in the present life. Their hope will be the same as that of the remainder of the world, viz., a hope of actual justification during the Millennial age—restitution. In other words, this matter of faith-justification is merely an incidental feature connected with the consecration to death—for the selection of this special class which is now being called. To impute justification to any except these would be greatly to their disadvantage.

CHRIST'S MERIT NOT IMPUTED BEFORE CONSECRATION

To use an illustration: Suppose that Brother A had full justification accounted to him and was introduced to the Father, and suppose that Brother A then failed to maintain his justified standing; the result would be that he would fall into the second death, because he had had, in this faith-justification, all that Christ could give him; there would be nothing more to give him by and by. He could not come in with the world and get a share in the world's justification. Therefore the Lord has arranged that none shall have this complete faith-justification now except those who first turn from sin and believe in the Lord Jesus Christ and who, on the strength of that turning from sin and faith in Christ, present their bodies living sacrifices to God. God's arrangement for such is that Christ shall then step in, and that which they had been enjoying in a measure, previously, as regards relationship to God, etc., is brought to its actual fulness when Christ imputes his merit to that which they have fully consecrated to death—their earthly life, their earthly nature. He imputes his merit to them at the moment of their having presented themselves; and at that moment the Father accepts the sacrifice and seals or shows his acceptance by the impartation of the holy spirit, begetting them to the new nature. So, then, none now get justification in this full sense except those who have made the consecration and been accepted, and they can never regain the earthly rights because these were given up.

To suppose that any during this age would be justified and maintain merely justification, while others would be sanctified, would be to suppose that God had called two classes, which he has not done—"Ye are all called in the one hope of your calling" and that one hope and that one calling of the church is to membership in Christ, to be of the royal priesthood.

Those who merely believe and fail to lay down their earthly life, their earthly nature, will not get the new nature, and therefore will have all the rights of that earthly nature by and by, during the Millennial age, under the terms and conditions that God has provided for all mankind. They still belong to the human family, for whom Christ died. When the time shall come for him to make application of his merit on behalf of Israel, and all the families of the earth who become Israelites, these will be included. The only ones not included in this will be those who during this Gospel age have accepted Christ by faith and have made consecration of themselves and, having died to all earthly interests, are begotten of the holy Spirit. Everyone else will have a share in the restitution provisions of God's great plan, which will go into effect as soon as the Hight Priest shall make the second sprinkling of blood antitypically on behalf of Israel and the world.

Is it not true, then, someone may ask, that no one passes from death unto life until he has made his consecration and has his justification vitalized? Yes, we answer. No one passes "from death unto life" until he makes his consecration and until Christ imputes his merit to that consecration and the Father

accepts it. Then he passes "from death unto life." As the Apostle says, "Hereby we know that we have passed from death unto life, because we love the brethren" and he evidently is speaking of the church class exclusively.

"CALLETH THOSE THINGS WHICH BE NOT AS THOUGH THEY WERE"

And, again, someone may ask, how can we understand the following in connection with the foregoing—"God is not the God of the dead but of the living"? (Luke 20:38) Our Lord was not speaking of things as they are actually, but he was looking down prophetically to the end of the age. At the time this was said, we remember, the Lord was referring to God's statement that he was "the God of Abraham, Isaac and Jacob." (Rom. 4:17) Abraham, Isaac and Jacob were dead; they were members of Adam's condemned race and were in the tomb and Christ had not yet died; therefore, they had not been justified to life and Jehovah's words were to be understood merely in a prophetic sense—that, in view of what he intended to do, these would have life and that he was their God, for he could not speak of himself as being the God of any who would be destroyed in the second death, those who would die like a brute beast.—2 Pet. 2:12.

From the time we begin to approach God we may have proportionately a sense of relief, because we realize that he is merciful and gracious; and the Scriptures assure us that in proportion as we draw near to him, he will draw near to us. This is the attitude of all those who are approaching God, "feeling after God if haply they may find him," and who desire to know God and to do his will and to be in harmony with him. They have a measure of peace, a measure of joy, a measure of blessing. They are going in the right direction; but it is one thing to go in the right direction and another to reach the right spot; they do not reach the right spot until they have gone all the way to full faith and full obedience and the acceptance of the Lord's provision, that if they would be his disciples, followers of him, they must "take up their cross" and walk in his steps, and, as the Apostle says, present their bodies living sacrifices, holy and acceptable unto God, their reasonable service. Of this class it could be truly said, "There is, therefore, now no condemnation to them that are in Christ Jesus." (Rom. 8:1) They are in Christ Jesus in the sense of coming into his relationship of begetting of the Spirit and of being members of his body. These are walking, not after the flesh, but after the Spirit. The others who turn from sin to God, but who never make consecration, are still under the Adamic condemnation because they have never "escaped the condemnation that is on the world," for there is only one way now in which we can escape and that is through the arrangement of this Gospel age that we shall not only believe but consecrate. Thus we have the impartation of Christ's merit.

IS DEATH EXTINCTION?

The spark of animal energy which God supplied to Adam and which he in turn dispensed to his offspring and which was forfeited for him and his posterity by his act of disobedience, passes at death from the individual, as absolutely as it does from a brute beast. But the word "life" as used in a large number of instances does not stand merely for the spark of animal energy, but is a synonym for soul or being.

In God's purpose and arrangement this being has not in death become extinct, because he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or joy, or of any other experience, but the Divine Creator who first gave being has declared that in the case of Adam and his children it is his purpose to provide a Redeemer through whom all may be restored as completely as before they came under the death sentence. The world, which does not recognize God or his power, and which has no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being as extinct as a dead animal; and this is the standpoint of the agnostic; but by believers instructed of God respecting his purpose in Christ, and the resurrection of the dead, eventually, and the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint that our Lord viewed it when he said, "To God all are alive"—that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as extinction.

WAS CHRIST EXTINCT DURING THE PERIOD OF HIS DEATH?

It may be asked, Was not our Lord extinct from the time of his death until his resurrection? The Scriptures tell us that the man Christ Jesus gave himself a ransom for all—a corresponding price. Again they tell us that "Christ died for our sins," and that he "arose again on the third day." But we do not understand that the One who arose was the same in all particulars as the One who died. He was "put to death in flesh"; he was "quickened (made alive) in spirit." In his case, therefore, the matter may be viewed from these two standpoints, viz., he died in the flesh, as a man, and as a man has never come to life again, and he never intends to use again, for himself, those manhood qualities. He has been raised from the dead a Spirit—"Now the Lord is that Spirit"—and this glorious Spirit whom "God has highly exalted and given a name above every name," is the one who will ultimately bless the world; he has the authority to do this great work in due time.

This power and authority rest in the fact of his sacrifice. The manhood that he laid down, in death, relinquished, he is to give ultimately to Adam and all his race in harmony with the Apostle's statement that "as by man came death, by man will come also the resurrection of the dead," and "as all in Adam die, even so all in Christ shall be made alive," all who will come into relationship and harmony with God, through Christ, during this age or the Millennial age.

We see that the church, the body of Christ, has now the imputed merit of his sacrifice to cover all its imperfections and blemishes, enabling them to offer a sacrifice acceptable to God, holy in his sight, that we, by suffering with our Lord, might be accounted worthy to reign with him.

We see that God's arrangement was that our Lord Jesus should first sacrifice his human nature at Jordan. He was reckoned dead from that time forward, throughout the three and a half years of his ministry, as well as during the three days he was in the tomb. He was dead so far as his earthly life was concerned, for he had fully surrendered this. At the time he made his consecration God gave him the holy Spirit and the Scriptures explain that this impartation of the holy Spirit signified a begetting of the spirit to a new life; in other words, that a new life there began. That new life developed during the three and a half years; and so with us. From the time we make our consecration and receive the begettal of the holy Spirit, this new life develops and progresses, only that with our Lord the progress was much more rapid in the graces, in all knowledge and harmony with the Father and in the development of himself as a new creature and in enduring all the necessary tests and trials, because we are handicapped by the imperfections of the flesh, while he was perfect.

But as it is true with us that the new creature thrives in proportion as the old creature dies, so it was with our Lord Jesus. He was coming nearer to perfection as a new creature with every trial and every victory. He was approaching that standard which the Father would approve in the great High Priest and Head of the new creation, until, at the time of his death, his words were, "It is finished"—his sacrificing of the flesh was finished, and that life which he had consecrated to sacrifice three and one-half years before and which was reckoned as passed away at that time, actually ceased on the cross. The new creature was not brought forth in the birth of the resurrection, until the third day, but it was there in the divine sight; it was "not possible that he should be holden of death." The whole matter was in harmony with the divine plan. As he was born from the dead on the third day he must have been begotten previous to that birth, and his begetting was, as we have seen, at Jordan, when the Spirit of God was seen descending in the form of a dove.

So, then, coming to the direct question, there are two standpoints of viewing the whole matter and to ignore either would not be wise. That physically our Lord died, lost the spark of life and all conscious existence as absolutely as any others lose it, or as any brute beast ever lost it, there can be no doubt. But the important point is as respects his soul or being. He never forfeited his right to life and it was when he made a consecration of it to death that the Father gave him the new life, and this resurrection life he lived during the three and one-half years of his ministry. The new creature was counted alive from the divine standpoint, as in the type he is pictured as the great High Priest in the Holy, offering incense. Just so it is with us, his followers. We are counted as risen with him from the time we make our consecration and are begotten of the holy Spirit. We are not only dead with him, but we shall reign with him, and we are risen with him through faith in the operation of God's power. If we were to lose faith in this operation of God's power we would then be taking our place with the world, for they ignore this power. It is for us to maintain the standpoint of faith, and, while recognizing the facts as respects the real spark of life and its extinction, to recognize also the Lord's Word and to count, as does God, the things that are not yet completed as though they were accomplished.

THE CAMEL AND THE NEEDLE'S EYE

MATT. 19:13-26.—AUG. 7.

GOLDEN TEXT:—*"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."*

En route toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the kingdom has thus resulted. On the contrary, no little children can get into the kingdom. Only those who have the hearing of faith are even "called" to the kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father—of such-like will be the inheritors of the kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children, could have hope of sharing with Christ in his Millennial kingdom.

THE YOUNG NOBLEMAN'S TEST

On his journey our Lord was accosted by one who said, "Good Master, what good things shall I do that I may have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life? How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration—how little it could do toward filling the longing of our hearts, which yearn for eternal life!

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed from my youth. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if any one in the world was seeking to be in harmony with the divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable." He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—abjectly, sorrowfully so. When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Millennial kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

PASSING THROUGH THE NEEDLE'S EYE

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the kingdom. He said, sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eye than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the scribes and the Pharisees. They replied, "Who then, can get into the kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the kingdom at all if he rejected the rich.

In a word, no rich man can get into the kingdom. He must give up everything to the Lord or else be barred from a place in the kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

The following little poem describes the needle's eye, or small gate beside the larger gate, through which the camels might pass into the walled city after sundown and without any of their burden. So the rich by unloading and becoming poor may get into the kingdom:—

THROUGH THE NEEDLE'S EYE

"Tall was my camel and laden high,
And small the gate as a needle's eye.

"The city within was very fair,
And I and my camel would enter there.

" 'You must lower your load,' the porter cried
'You must throw away that bundle of pride.'

"This I did, but the load was great,
Far too wide for the narrow gate.

" 'Now,' said the porter, 'to make it less.
Discard that hamper of selfishness.'

"I obeyed, though with much ado,
Yet still nor camel nor I got through.

" 'Ah,' said the porter, 'your load must hold
Some little package of trust-in-gold.'

"The merest handful was all I had,
Yet, 'Throw it away,' the porter bade.

"Then lo, a marvel! the camel tall
Shrank to the size of the portal small,

"And all my riches, a vast estate,
Easily passed through the narrow gate!"

BROTHER EDGAR'S BOOK

Brother John Edgar, M. D., whose decease was mentioned in the July 1 issue and again referred to in the July 15 TOWER, a year ago, in company with his Brother Morton, visited the Great Pyramid and took measurements, photographs, etc. The result was the preparation of a book, of which we have seen a portion. It is gotten up in good style, good paper. Doubtless some of our readers will be interested in having it. We have placed orders for a quantity as soon as possible. The price will be $1.35, postage prepaid, and it can be ordered through either our Brooklyn or our London office.

THE BLOTTING OUT OF SINS

"Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

All who have turned from sin and accepted Christ and made a full consecration of themselves to the divine will, and have been accepted of God by the begetting of the Spirit, have their sins reckoned as covered or put away from divine sight. So far as the new creature is concerned, they commit no sin; but so far as their flesh is concerned, through which alone they can at present have conscious being, they are imperfect. These imperfections of the flesh, unwillingly theirs, are figuratively said to be covered with the Wedding Robe of Christ's Righteousness, imputed to them. The church, however, hopes not to continue always in this merely imputed condition of righteousness, but to obtain eventually an actual righteousness. The Lord's Word guarantees that this shall be the church's portion by virtue of a share in the "first resurrection," "his resurrection."

When that which is sown in weakness shall have been raised in power; when that which is sown in dishonor shall have been raised in glory; when that which is sown an animal body shall have been raised a spiritual body, then, so far as the church is concerned, the blotting out of sin in the most absolute and complete sense will have been effected—but not until then. At present the church's sins are *covered*, by divine arrangement, through the great Advocate, Jesus. So, then, we see that this blotting out of the church's sins will give her precedence over all the world of mankind; and following the blotting out of her sins in the "first resurrection," will begin the restitution work for all Israel and through them for all mankind.

THE NEW COVENANT ISRAELITISH

It might be asked, Would the two texts (Romans 11:27; Acts 3:19, 20) prove that the New Covenant will not be made until the completion of the sacrifice of all the members of the body of Christ, until after the merit of Christ's sacrifice shall have been applied, at the end of the Gospel age, on behalf of the world?

It is most conclusively proved in these texts, as well as in many others, that the New Covenant cannot go into effect with the people of Israel until the end of this Gospel age. We are to remember, however, that the Lord has made a distinct provision by which all the "called" ones of this Gospel age may come into covenant relationship with him through Christ, through faith in the precious blood and consecration unto death, through justification by the merit of the great Advocate. These, however, could not maintain their covenant relationship with God were it not for their privilege of going to the Throne of heavenly grace and there receiving mercy through the intercession of their Advocate for those trespasses which are unwillingly theirs as new creatures.

This expression, New Covenant, is not used in connection with any others of mankind than the Jews, because it is not true that God will make a New Covenant with the remainder of mankind. As the Apostle suggests, the word "New" here implies a previous covenant which was counted Old, and this Old Covenant was not made with other nations or peoples than the Jews, of whom God declared that he "took them by the hand to lead them out of Egypt, which my covenant they brake." (Jer. 31:32) Hence, we should understand that all references to the New Covenant are references to God's arrangement with the Jewish people to supplant the old arrangement under Moses, under the conditions of which they are still condemned and bound. By this new, substitutionary covenant, God will shortly release the Jew from the condemnation of the Old Covenant.

It will be in an incidental way that other nations will be granted the privilege of coming under the same laws and arrangements with natural Israel in the blotting out of sin and in being restored to the divine image and thus to full harmony and fellowship and covenant relationship with God, which relationship all may maintain, if they will, throughout eternity. But we see that some of these who will thus be brought into covenant relationship and turned over to God at the end of the Millennial age will fail to maintain that relationship; and that under the testing incidental to the release of Satan at the end of the thousand years, some will manifest disloyalty and lose this standing and again fall into the condemnation of death—the "second death."

THE BLOTTING OUT OF SINS

We are not necessarily to understand the blotting out of sin to signify the blotting out of the recognition of sin. We may rather assume that through all eternity this great insurrection or rebellion—the reign of sin and death for 6,000 years upon this earth—will be a standing lesson to all of God's creatures throughout his universe. True, it is said of Israel, "Your sins and iniquities will I remember no more," but this should be understood as signifying that their sins will be remembered no more against them in a condemnatory sense. In that sense of the word, and in every evil and unsatisfactory sense, these sins will be remembered no more; but as lessons of the exceeding sinfulness of sin and of the justice of God in punishing it, and of the love of God in providing redemption from it—in this sense sin will doubtless always be remembered.

The sense, then, in which this text applies to the blotting out of sins would be this: Sin and imperfection are written in all our mortal bodies. Not only does sin put its heavy hand upon us through death—the destruction of our physical frame in general—but it specially leaves its mark upon the mind, and upon the face—the index of the character. The blotting out of sin, therefore, or the lifting of individuals out of sin, out of imperfection, out of their blemished condition, will signify their uplifting to all those glorious qualities of heart and mind and body which were father Adam's portion in the beginning, when he was in the image and likeness of God.

In the case of the church and her change in the "first resurrection" the blotting out will not be a slow and gradual process, but an instantaneous blotting out. Her change will be "in a moment, in the twinkling of an eye, at the last trump." The Apostle tells us that the change effected thus in the church will be glorious; that we shall be made like him who is the "express image of the Father's person." We shall see him as he is and share his glory.

"THE PARABLE OF THE TALENTS"

NOT MANY WISE, MIGHTY, NOBLE CALLED

It is supposable that some of the Lord's people may not be what is termed talented, in the sense of possessing large talents or many talents, but it is not supposable that any one in the body of Christ would be without some talent, some opportunity for service. This parable of the Talents implies it. (Matthew 25:14-30) Every one of these servants was called; every one of them received either one or more talents—and the parable did not apply merely to the beginning of the age, to the Apostles, etc., but evidently was intended to be applicable down to the end of the age, until the Lord should return from the "far country." As those who lived at that time did not remain until the Lord's coming, therefore the parable must include all who would become his disciples down to his second advent. Otherwise we could not be viewed as "co-workers together with God."

We cannot be servants if we have nothing wherewith to serve! we could not bring forth fruitage, either in ourselves or others, without some ability and opportunity. It therefore becomes an important matter to each to recognize the fact that he must have had given him at least one talent, and that he will be held responsible for the use of what he has.

In the case of some of the Lord's people it would seem wise to call attention to the propriety of making sure what talent they have, and to make sure that they are not trying to use one that they have not. It seems to be a general weakness or failing amongst mankind to try to do something they cannot do, and to scorn that which they are able to do. The Apostle Paul (1 Cor. 1:26) said, "Not many wise, not many mighty, not many noble are called"—not that God objects to those having many talents serving his cause, but not many of these accept his call. Those who have many talents find many ways of using them and many people in the world to desire them; and, ambitious for place and preferment, they have an abundance of opportunity to shine before men; but in the Lord's service they would not, perhaps, find so good an opportunity for the display of their talents and, therefore, they would not gain the renown that might be theirs in the earthly pursuits. They would be accounted foolish by the world should they be very energetic in serving the Lord and seeking to glorify his name. "Why do you not become rich? Why do you not live in style and hold up your head among men and get a great name, etc?" are suggestions which attract those who have many talents; therefore few of that class are disposed to accept the Lord's call; while those who realize that they never could make a name for themselves in the world, appreciate more, perhaps, the great "high calling."

However, many of these of small talents increase them by use and become quite proficient in the truth in various lines in proportion as they are faithful in the use of the talents they possess. The Truth seems to have a brightening and clarifying effect upon all minds, great and small.

One of the important lessons, then, for the Lord's people

to learn is to notice what talents the Lord has given them, whether time, or education, or special opportunities for service; and to keep them in use, that their brilliancy may increase and not become dimmed by neglect.

We can readily see that there would be, as already expressed, more difficulty with one of five talents, in making a consecration, than in the case of a one-talent man, although the man of one talent might have much cause for discouragement in feeling that his gift is insignificant and poor in proportion to what many others have. The man of five talents would have the opposite experience and be in danger of being puffed up, "heady and high minded." We might well reason that the Lord in these varying conditions would make his grace sufficient; indeed, he has promised so to do for all those who put their trust in him.

"GIVE ME NEITHER POVERTY NOR RICHES"

The man with the one talent has in some respects a better opportunity for making his "calling and election sure." However, Solomon undoubtedly was wise in requesting of the Lord, "Give me neither poverty nor riches." (Prov. 30:8) In other words, probably the two-talent man would have a natural advantage, in that he would be neither so likely to be discouraged nor to be puffed up.

These conditions are not of the Lord's making. If the Lord made a man with one talent, and make another with two talents, and another with five talents, he would in some way doubtless have equalized the matter so that the talents of one would offset those of another. But he has not given our talents in such a way. These are merely what we have by nature and what we bring to the Lord in consecration and devote to him, though they are, in another sense, all his gifts. The Lord, therefore, is not responsible for a man's having but one talent, nor for his having five, but at his consecration the Lord makes him steward over his possessions to do the best he can with them.

The force of the argument would be, then, that the man with the five talents would have more difficulty in keeping them fully employed, fully devoted and fully separated from worldly ambitions, etc., than would the man who had fewer. So if any of us were given a choice, it would, perhaps, be wise to choose the medium, because of the increase of responsibilities to those possessing more.

KEEPING OURSELVES IN THE LOVE OF GOD

This thought of the responsibility of each child of God to keep himself, is set forth in various terms throughout the Scriptures. Our Lord said, "Watch and pray, lest ye enter into temptation." Our part is to do the watching and praying; to do our very best, and then it is God's part to overrule and direct and supervise our affairs so that all things shall work together for good to us, because we have come into this proper relationship with the Father.

We recognize that this Scripture and other Scriptures are not given to the world, but are addressed only to God's people, to "the sanctified in Christ Jesus." It is these sanctified ones who are to keep themselves. The unsanctified, unholy, have not made any start toward the Lord, and are not, therefore, in a place which they should wish to keep; they are rather in an undesirable place which they should seek to abandon. But those who have accepted God's terms, and have been begotten of the holy Spirit, and have experienced an entrance into this "grace wherein we stand, rejoicing in the hope of the glory of God," are admonished that they must keep this place, must preserve themselves in this position, must "keep themselves in the love of God." If they do not thus keep themselves, do not keep their hearts with all diligence, they are not of the kind that God designs to keep; they are the kind that he designs shall fall, and for whom he has provided special snares and difficulties that they may fall—not into eternal torment, as some of us formerly thought—but fall away from the promises of God and the particular favors provided for the elect.

The Lord has not predetermined what place we shall occupy in the future, but he is allowing our course to be influenced by conditions of the present life, so that all those who choose to be in harmony with God may follow in the footsteps of Jesus There are outward manifestations by which the Lord's people may know their own standing, and to some extent may be able to know of their progress. In proportion as one realizes the Spirit of Christ developed in himself, in proportion as he sees the fruits and graces of the holy Spirit, he may know of his own progress in the love of God, and may know also that unless he keep himself in the love of God, he will not stand, will not maintain his place, but will fall; as the Apostle Peter says: "If ye do these things ye shall never fall." If we conform to the divine arrangement, if we keep ourselves in the love of God, we shall, therefore, be preserved.

All those who are thus in divine favor have the divine promise and all the divine power behind the promise, necessary to keep them. So, then, our text is in full accord with other texts bearing upon this subject. Those who are begotten of the holy Spirit have the responsibility of keeping themselves in that holy condition of heart. They may not be responsible for some of the outward circumstances that beset them, nor for the condition of others, nor for the temptations that come to them. They may not in the fullest degree be responsible for all of their own course, because of the imperfections of the "earthen vessel"; but under the Lord's providential arrangement, if they keep their hearts, "that wicked one toucheth them not," will not injure them, will not harm them. His besetments may serve to test, may be permitted of God to work out for them, if properly exercised thereby, "a far more exceeding and eternal weight of glory"; but the adversary can do them no harm, because they belong to God, and he is pledged to defend in the highest sense the best interests of all those who have given their hearts to him in full consecration.

"LET NOT YOUR HEART BE TROUBLED"

DEAR BROTHER RUSSELL:—Of course you know that you have enemies and warm enemies as well as warm friends; and that the former manifest an evil, slanderous and back-biting spirit is only what we might expect, for thus we were forewarned of the Lord. I write you respecting one of these malicious endeavors to injure you and discredit the Lord's work which you are doing. The slander is that you inveigled a large sum of money, in some fraudulent manner, from a brother named Hope Hay. Indistinctly I remember some years ago the statement published in THE WATCH TOWER that Brother Hay had donated to THE WATCH TOWER BIBLE AND TRACT SOCIETY $10,000, and I infer that this is the transaction they have in mind.

I am sure, dear Brother Russell, that this is merely another endeavor of the adversary to poison the minds of some against you and against the truth, of which you are the prominent representative. I am not, therefore, asking on my own account, but merely seeking advice as to what reply I should make to those who thus slander you. I know very well that you never so much as solicit money of anybody; and hence, that nothing could be further from your course than to obtain money under false pretense of any kind. In strong bonds of Christian love,

Your brother in the dear Redeemer.

C. A. OWEN.

BROTHER RUSSELL'S REPLY TO THE SLANDER

DEAR BROTHER:—I am glad to have your letter. How sorry we feel for those enemies of righteousness who in bitterness of spirit lend themselves as tools to the adversary in an endeavor to oppose the harvest work! I presume that the Lord permits such things as tests of faith and loyalty to him, and tests to his people as to what spirit they are of. Anyway, dear Brother, you will be glad to know that the more my enemies assail and falsely charge me with evil, the more the Lord blesses me and his work under my care. I am reminded here of the words of St. Paul respecting the thorn in the flesh which the Lord permitted him to have, but which he assured him would do him no injury, saying, "My grace is sufficient for thee." I answer, therefore, with St. Paul, "Most gladly will I rather glory in my afflictions that the power of Christ may rest upon me."—2 Cor. 12:9.

Your recollection that the matter of Brother Hay's donation to the Tract Fund was published in THE WATCH TOWER years ago is quite correct. Dear Brother Hay called upon me personally, saying that he had received a legacy of $20,000 and that, as he had a pension from the Canadian Government, he thought he could not do better than donate the entire legacy to the Lord's cause—as a donation to the funds of THE WATCH TOWER BIBLE AND TRACT SOCIETY.

I replied that I appreciated very highly his generous spirit and that as the President of the Society I would not feel at liberty to refuse any gifts voluntarily tendered to it. However, as he had not yet made the donation and had asked my opinion respecting it, I gave that opinion. I said that if I were in his stead I would prefer to give only one-half of the sum at the

time, and to retain possession of the remainder, with a view to using it so as to permit greater personal activities in the harvest field. Brother Hay thanked me for the advice and said he thought it to be good and that he would follow it.

The Society's books show that from time to time subsequently he sent to us in all $9,500. They also show that this donation was specially used in harmony with Brother Hay's knowledge and wishes for the relief of some of the hundreds of colporteurs who had gotten into debt in their endeavor to serve the truth. Credits were given to these harvest workers in Brother Hay's name and many of them, we know, acknowledged the matter directly to him. The entire matter was published in THE WATCH TOWER columns that all of the dear friends might know of Brother Hay's generous course. Since then we have abandoned everything akin to publicity in respect to those who make donations to the Society's funds, deeming this to be the wiser course—the Lord's will.

Brother Hay has been an invalid for several years. And we understand that he lost in various ways nearly all of the remainder of his legacy. Since we have none of Brother Hay's money in our possession, having expended every dollar of it in harmony with his wishes, we have not felt it to be our duty to take money contributed by others for the promotion of Christian knowledge to reinburse Brother Hay's losses. The Society has felt content in assuming the full responsibility of Brother Hay at a Canadian Sanitarium—selected by himself and his wife—paying all the charges of the same. This we did, not on the score of his donation to the Tract Fund, but on account of his having served in the pilgrim work. We have assumed that his government pension, the amount of which we do not know, has been sufficient for the maintenance of his family, and that possibly the amount of the pension has been increased on account of his more serious illness.

We are glad to make these explanations, dear Brother, but you can readily see how useless it would be for us to attempt to chase after all the mean and contemptible slanders and misrepresentations which the adversary could find people mean enough to scatter. To chase slanders would waste our time and hinder the Lord's work—the very thing the adversary would like to accomplish. We have given ourself fully and unreservedly to the Lord. This includes not only all of our powers and talents, but also amongst these our reputation.

Yours in the love and service of the Redeemer,

C. T. RUSSELL.

SOME INTERESTING LETTERS

MY DEAR BROTHER AND PASTOR:—

Father Time has tolled off another year for you—a year of living, loving, sacrificial service for our Father and the brethren. How we wish we could show forth our appreciation for that service! Our Father has certainly blessed us through you. And at this time—when many who once walked with us, no longer walk with us, but vilify and persecute and misrepresent your teachings—we are especially grateful to our Heavenly Father because we still have a hearing ear and can still see more wondrous beauty in the divine plan, as shown us through his own appointed channel.

In closing I desire to mention the vow. When first you suggested it I resented it. One clause (which one I will not say) stood out before me in all prominence. At that time it was all that I saw in it; and, frankly, I opposed it and told myself and others also that I did not need it. Some months later, while in another city, I was walking along the street with a brother from a distant city and our conversation turned toward the vow. Well, that night I made the vow my own, and since then I find that above all things I needed most that particular clause that I objected to so strenuously. I thank God for the vow. I desire an interest in your prayers to the end that I may be better able to keep it.

And now, dear Brother, as you have entered into another year of service, may the Lord bless your efforts; may he give you grace abundant for every time of need; may he give you much joy; may he strengthen you and keep you faithful unto the end, and finally may you be amongst those whom he is pleased to call "more than conquerors" in and through our Lord and Savior Jesus Christ.

Your brother only by his grace,

H. W. MCALLISTER.

IN REPLY

DEAR BROTHER:—

I find your letter of the 13th ultimo awaiting me on my return from the convention trip, and take this opportunity to reply.

Your kind words of love and fellowship in our dear Redeemer are very especially appreciated and reciprocated. The confidence and co-operation of all the fellow-members in the body is a very valued aid to me.

I rejoice with you that the Lord graciously delivered you from any entanglement of thought in opposing the vow, and that having made it to the Lord and acknowledged it in the presence of all his people you have found especial blessing therein. With the Psalmist we can say, "For thou, O God, hast heard my Vow: thou hast given me the heritage of those that fear thy name."

Very sincerely your brother and fellow-servant.

GENTLEMEN:—

I found a copy of your PEOPLES PULPIT on my porch and am much interested in it. Enclosed find twelve cents, for which please send me the publication for one year. Also will you kindly send me sample copies containing the sermons, "Thieves in Paradise," "The Rich Man in Hell," and "Lazarus in Abraham's Bosom." These you say are free.

Yours truly,

FRED S. LACKEY—*N. J.*

DEAR BROTHER RUSSELL:—

I am requested in inform you of the number who memorialized at this place the death of our dear Lord.

I wish to tell you what a blessed time we had. I believe it was because we had all been praying for the presence of the Master. In the afternoon we had a prayer, praise and testimony meeting. The evening meeting commenced with a song service. As we looked at the faces of the dear friends we could see joy mingled with sorrow. We tried in our weak way to show the oneness of our Lord and his church. Then Brother Durant addressed us on the Bread and Brother Jackson on the Cup. I think I can speak for all the friends when I say that we deem it an unspeakable privilege to be counted worthy to drink of his cup, and by and by to share his glory.

We all pray for you, dear Brother, that the richer blessing of God may continue with you unto the end.

Yours in the One blessed Hope,

GEORGE LEE.—*Fla.*

DEAR SIR:—

I found one of the copies of PEOPLES PULPIT on a car one night on my way home and was so much impressed that I thought it was wise to subscribe for it. Enclosed find twelve cents for one year, and send me the following sermons, "Gathering the Lord's Jewels," "The Most Precious Text," "Liberty, Liberty, Liberty," "Sin's Small Beginnings," "Sin Atonement," "The Value of Toil," "Foreordination, Predestination and Election," "The Rich Man in Hell," "Where Are the Dead?" "Thieves in Paradise."

A Brother in Christ,

ROBT. COOPER.—*Ill.*

DEAR BROTHER RUSSELL:—

I have been thinking for some time that I would write to you and tell you how much I appreciate "Present Truth." I have been in the truth two years, through the volunteer work of some of the brethren; chiefly Brother Seth Moore of this town.

I had been a Baptist for twenty years and had been ordained to the ministry of that Church. I withdrew from that denomination eight years ago, and began a prayerful search for the church of Christ. God answered my prayer, and now I love my God, my Savior and my Bible better than I ever did before, and I have felt more real satisfaction and joy in two years than in all my past life put together.

It was some time before I could get my own consent to send my name as one having taken the "vow," but that "vow" contains the sentiments of my heart, and may God help me to keep it!

I am praying for the good work at Brooklyn and all over the world. Find enclosed 50 cents for which please send me ten copies of "The Plan of the Ages," WATCH TOWER form. I want to do a little volunteer work myself. With much love, I am,

Your Brother in Christ.

J. W. WILSON.—*Texas.*

DEAR BROTHER RUSSELL:—

Realizing that I owe you many thinks, and out of a motive of love to you, I will give you a little of my testimony. I have

been a peculiar fellow—first, a Lutheran, then an Infidel and the last thing an Evolutionist; but now, thanks to the Lord and you and Brother Senger, I am a Christian and am rejoicing in the truth.

Praying for you, dear Brother, that our heavenly Father will continue his care over you, I am

Yours in Christ to the Glory of God,
E. SNYDER.

DEAR SIRS:—

We were very much interested in the copy of the PEOPLES PULPIT, which was delivered at our door, and would like to have the issues which contained "Where Are the Dead?" and "The Rich Man in Hell," as these are subjects of great importance to us and our friends.

Wishing you success in your undertaking, I remain

Respectfully,
J. A. SLOCUM,—*N. Y.*

AN IMPOSTOR NOTED

A man considerably below average height, slightly built, small, dark mustache, and with a noticeably crooked left leg, and walking with limp, good talker and well posted doctrinally and knowing names of many brethren, has been imposing upon the friends in many places. He is skillful. He tells of needs, but refuses money at first. Later he accepts money with many thanks and promises, and proceeds to look for other victims. Letters, especially from Ohio and Pennsylvania, tell of his good success as an impostor. Usually he wants a railway ticket, then later sells it. We should not be suspicious of everybody in distress; but we should generally content ourselves with supplying food or raiment needed.

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"THAT HE MAY ESTABLISH YOUR HEARTS"

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at [in] the presence [parousia] of our Lord Jesus Christ, with all saints."—1 Thess. 3:12, 13.

Not to sinners are these words addressed, but to saints. Not those who have not the Spirit of Christ, the spirit of love, and who therefore, are none of his, does the Apostle exhort; but those who already have been begotten of the holy Spirit of love. Increase in love signifies that love already has attained an a tendency in the heart, a mastery in the mind, by which it is progressing, conquering and bringing into subjection all the thoughts and conduct of life. And this thought, that love is to increase in the hearts of God's people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing, it overflows with its abundance. Thus the Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment of all with whom they come in contact, but also redounding to the glory and praise of God from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God our Father. Nor is it to be expected that any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of him, and has to some extent become a copy of his dear Son. This is in thorough accord with the Lord's statement of the full meaning of the Law, "Thou shalt love the Lord thy God with all thy mind, heart, soul [being], and strength, and [then] thou shalt love thy neighbor as thyself." No man can love his neighbor in this Scriptural sense, until he has first loved his God to such a degree as to be not only willing but anxious to do those things which are pleasing in his sight; for God is love, and he that dwelleth in love, dwelleth in God—1 John 4:16.

One reason why love does not increase more rapidly, and abound more thoroughly amongst God's people, is that so many of them have been blinded by the adversary to the real character of God, and under the misrepresentations of his character have been unable to worship and love him in spirit and in truth. Thank God for the light of the knowledge of himself now scattering the darkness and permitting his children to see him in his true light, in his glorious character! Thank God, the eyes of our understanding have been opened so that we can now see through the deceptions of the adversary!—Rev. 20:3.

The Apostle's words, "Even as we do toward you," are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practise; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren—daily, hourly; they were sacrificing for the sake of others, opportunities and privileges as respected their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-Christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus. And so it should be with all who exhort others to walk in the way of righteousness and love: In order that their words may have force and meaning they must exemplify them in their own lives. As they point to the "mark" of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions. So whether they occupy pulpits, or whether they exhort others merely by the influence of their daily lives, they are living epistles read and known of all men who come in contact with them. The darkness may hate them, and say all manner of evil against them falsely, yet it must "take knowledge of them that they have been with Jesus" and have learned of him; that they have the same spirit, the same disposition of heart, however crooked their natural dispositions may be.

HOW TO INCREASE AND ABOUND IN LOVE

Ah, says one, I have been desiring to increase in love and to overflow it upon others for these many years; but I know not how to cultivate it. What shall I do that I may have this overflowing love? The Apostle impliedly answers this question—that it is not what we can do, but what the Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth—from God, for "God is love." We began to receive of his spirit of love from the time we made our consecration to him, and began to live unto him, and not unto the flesh. He has various agencies and channels through which he is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is the Word of God; another is divine providence; another is the fellowship of the body of Christ, the saints. The Lord uses all of these agencies in causing our love to increase and to abound. First, his Word, the basis of our faith and hopes, is also the basis of our love; for by giving ear to his Word, we taste and see that the Lord is gracious; that the Lord is loving; and in proportion as we see his love manifested, and discern his gracious character, in that same proportion we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it. "Be ye holy, even as your Father, which is in heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives; but especially are we to have it as the accepted standard of our wills, our minds.

The Apostle refers to the Word of God as water which cleanses us from defilements of sin and selfishness; speaking of "the washing of water through the Word," by which the Bride is to be cleansed and made fit for joint-heirship with the heavenly Bridegroom. (Eph. 5:25-27) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the divine perfections. And more than this, it

encourages us with certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding love would no doubt succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord invites us to press along the line "toward the mark for the prize."

Divine providence comes to our aid at various times, to assist us in making progress "toward the mark"; to assist us in increasing and abounding in love; for if, peradventure, one who at heart is fully consecrated to the Lord should tarry by the way, and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and his staff they comfort us." (Psa. 23:4) It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of his Word alone. The lessons are impressed, or embossed, so to speak, upon the tablet of our hearts, and do us lasting good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the "mark," is the assistance which the Lord supplies to us through the "brethren." Sometimes it is "A word in season; how good it is!"—perhaps a word of counsel, perhaps a word of reproof, perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring—taking with joy, with thankfulness, with faith, with confidence, all things which divine providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren, we are sure, nevertheless, that it is of the Lord, though through the brethren. It is because the brethen who render such assistance in the way are the brethren who themselves are receiving assistance from the Lord; and so it has been from first to last; the Elder Brother, and all the brethren, as they become advanced members of the body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God—the effect of his spirit. By all these various agencies God is working in us to will, and working in us to do his good pleasure—that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not. The vast majority of men have no knowledge of the love of God here referred to. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the church; not nominal church members, but the members of the true church, "whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full consecration of themselves to the Lord, and been begotten again by the holy Spirit of love. These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he that the Father chasteneth not? If any be without chastisement . . . . then are they spurious and not sons."

WE NOW JOIN THE CHURCH—THE BODY OF CHRIST—ON PROBATION

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistances through the brethren, will be ours as long as we are members of the body of Christ; and here we are to distinguish between the body of Christ in its embryo condition in the present life, and the body of Christ in its perfected condition in the resurrection. We now join the body of Christ, the church, on probation; with the understanding that if we are faithful we shall be accepted fully, and be members of the body of Christ in glory; and that if unfaithful to our vows, our covenants, we cannot be members of that glorified church. We are pupils in the school of Christ, and it is necessary for us to proceed to learn all the lessons appointed of the Father, else we shall never be permitted to graduate—to enter into all the rewards which he has promised to those who attain to the character-likeness of his dear Son.

It is to this end that we are all exhorted to make increase of love, until it shall abound in our hearts. Any who refuse to make increase in love and to permit it to abound, will necessarily be cut off from this body of Christ, whatever portion theirs may be. As the Lord explains in his parable of the Vine and the branches: every branch, every individual member of Christ, that beareth fruit, the fruit of the spirit love—will be pruned of the Father that it may bring forth more and more of this precious fruit; and every branch that fails to bring forth the fruitage of love within a reasonable time, will be cut off and no longer be recognized as a branch of the Vine, as a member of the body, and will have no opportunity of participating in the glories of those who make their calling and election sure.

It is very important, therefore, that we not only become members of the class here addressed as "you," but that we continue in this class, and maintain our standing by faithfulness and progress under the Lord's leading and instruction. We are to remember that our part in the work is to fully submit ourselves, our wills; and to let the Lord work in us to will and to do his good pleasure. Submitting our wills does not mean stupor or indifference; but the setting of our energies in line with the direction which the Lord from time to time will give us through his Word, through the brethren, and through his providences, which shall shape our ways. We do not need to take anxious thought as though the Lord might forget to give us the needed lessons and experiences to bring us on, and to cause us to abound in love. All we need to do is to remember that he is faithful, and to seek grace and strength to walk in his way, as we shall see it pointed out to us by his providence and Word, step by step. "Thy Word is a lamp to my feet; a lantern to my footsteps."

THE OBJECT AND NECESSITY FOR SUCH DEVELOPMENT

The Apostle in our text tells us why it is necessary that we progress. It is "to the end," or with the object in view, of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is "a peculiar people," "a royal priesthood," thoroughly established, firmly fixed in love for righteousness—so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity. And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God and from the book of experience are necessary before character becomes so settled, so crystalized, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of his people during this Gospel age, and made the way of life, the way to the kingdom, a "narrow" one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which he promises a share with Christ in his kingdom.

Some may say, Alas! If the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that "In my flesh dwelleth no good [perfect] thing"; and we have the inspired Word for it that "There is none righteous; no, not one." So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if he should seek perfection in the flesh he would not find it. It is not such an unreasonable and impossible thing that the Apostle teaches; but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes! To have a heart [will—motive—intention] that is blameless, is a very different thing from having flesh that is blameless. The heart standing for the will, the intention, the desire, represents the "new creature." The flesh stands for itself. In its imperfection and its six thousand years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the new creature, the new mind, that must reach this stage of development where it will be unblamable before the Father.

Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be his church, his royal priesthood, that he might fit and prepare us for the great work of blessing all the families of the earth as members of the body of Christ, otherwise called the bride, called to association with the heavenly Bridegroom during his Millennial kingdom. Surely God could ask nothing less than that our hearts, our intentions, should be in accord with the prin-

ciples of righteousness, and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect holiness in the reverence of the Lord. (2 Cor. 7:1) Anything less than this good desire and endeavor could not possibly be acceptable in the sight of God; without these we could not hope to be of the finally acceptable elect church. But how reasonable is this arrangement! How gladly do we accept the divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness! How we long to have our new bodies, promised to us in the "first resurrection"—bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions! This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; he is merely waiting until this character is fixed, permanent.

THAT WE MAY BE ESTABLISHED—FIXED—IN THE PRESENCE OF OUR LORD

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord's people all through this Gospel age, it is specially applicable to us who are now living in the "harvest" time, in the time of the presence of the Son of man. For mark the Apostle's words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, "in the presence [*parousia*] of our Lord Jesus Christ, with all saints." We are now in this time of his presence, and it behooves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled—wavering.

We may be sure that all who do not speedily come to this condition of establishment in righteousness will be tested, sifted and rejected; for the time for the completion of the body of Christ is at hand. The Apostle asks, "Who shall be able to stand?" This is the question: Who shall be so thoroughly established in love that the trials and testings, necessary to prove him so, will be passed successfully? According to this we are not to wonder if various special trials are permitted now to come, thick and fast—trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that he who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if he so loved us then, while we were yet sinners, much more does he love us now that we have accepted his grace, and are justified from all sin by faith in his blood, and are seeking to walk in his footsteps. And all who have this desire to receive the Lord's lessons, and to profit by them, and to become more and more copies of Jesus—all such have the assurance that it comes, not by their strength, but by the Lord's strength; and that if they submit themselves to him, he will perfect in them his spirit of love and righteousness and holiness; that they may be "meet for the inheritance of the saints in light."

DID OUR LORD DIE FOR THE FALLEN ANGELS?

The expression, "The wages of sin is death," is one which refers to the divine law in its general application. These words are not applied to angels, but to the children of men. To them, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) This sentence or penalty of death was not pronounced against the angels, either before their sin or subsequently, so far as the records show. They, therefore, are not under such a sentence. The only sentence placed upon them was exclusion from God's favor and from the company of the holy angels, and to be restricted in their intercourse with humanity. They are now suffering the penalty put upon them.

If we should inquire the reason why God should deal differently with the angels than with mankind, we might say that, evidently, he has been making a great example or setting a lesson in his dealings with the human race, showing what would constitute the extreme penalty of wilful sin—a sin against light and the divine command. No such divine command, so far as we know, was given to the angels. They received a law in their nature; they perverted that law; they were created on the heavenly plane and they used their power for another purpose than that for which it was given. But in man's case matters were different: Adam knew definitely what was the command of the Lord—that he should not partake of the forbidden fruit; if he did partake of it the penalty would be death. This was a fair proposition and well understood.

GOD'S DEALINGS NOT MORE SEVERE WITH MEN THAN WITH ANGELS

However, God is not unkind or unjust toward men, and we may in some respects say that the dealings of the Almighty with the human family have been more gracious than with the fallen angels. Let us see: These angels condemned to exclusion from the righteous, have undoubtedly had a terrible time for the past 4,000 years. At least, any of them who had any love for righteousness or sympathy with righteousness and preserved to any extent their proper standard of character, must have had a fearful time in their intercourse and dealings with those more depraved or fallen. We must assume that some of them, especially since our Lord's death on the cross and his resurrection, have striven to do God's will and have been opposed to everything that would be contrary to his will, and that they would be subjected to severe torment from the others, to all sorts of evil communications, etc. We know that some of these wicked spirits take opportunity to exercise themselves thus toward those of humanity who come under their power, and so we must suppose that these same evil, fallen spirits would be against those who would favor righteousness.

We must suppose, therefore, that for several hundreds of years at least, some of these angels have been suffering severely for their attempt to obey God under the conditions in which they have been for so long. Even though they are blameworthy, we think they are suffering a great deal more than humanity, because in Father Adam's case it was a matter of more or less suffering for 930 years, but at the close of the 930 years his sufferings were at an end; neither did he have to endure torment from demons during the 930 years. Now if we would compare 930 years of the angels' experience with Adam's 930 years, we would think that his experience was the more preferable. Adam was given to understand, too, vaguely, that a Redeemer would be provided, while the angels were kept in suspense and did not know what was God's purpose respecting them, and for more than 4,000 years they could but wonder what the outcome would be. During all this long period they have suffered more than any human being could suffer. God thus shows the variety of his wisdom and his knowledge and power under various circumstances and conditions.

He could have dealt with mankind in a somewhat similar way as with the angels, and merely put certain restrictions upon them, but he chose to make an illustration in mankind, for the benefit of angels and men, to show what would ultimately be the character of his dealings with all his creatures. And now since these repentant angels have had a sufficiency of punishment for their disobedience, an opportunity for release is to be granted to such as will stand their test faithfully, in the "Judgment of the Great Day." We understand that those angels who will not then desire to live righteously, will be cut off in death, the second death, and those who remain faithful will be restored to their former standing. Thus God's wisdom is manifest in the whole transaction.

Now regarding the second part of the question, as to our Lord's death having any effect relative to these angels: We see no way in which the redemption provided by God through Christ applies to the angels, as Jesus died for the race of Adam only. Justice never pronounced a sentence of death against the angels as far as any record shows, but merely pronounced a certain penalty against them for the course they took, and God will not restore them to his favor without a full, complete test. They will never recover their former standing otherwise, and those who do not stand the test will, in the end, receive the death penalty.

So, then, our thought is that the only way in which Christ's life had any effect upon them was as an illustration of the principles of divine dealing. They have had the opportunity to see that God is just and by no means clears the guilty; and they can see, too, that in the case of the guilty race of man God has had mercy, has provided for them a Redeemer, and that all who are under condemnation of death are to be released from that sentence. This is all a provision of the grace of God in that he sent his Son to be the Redeemer of the world of mankind and to give them an opportunity of being restored to his favor.

FALLEN ANGELS NO SHARE IN THE SUFFERINGS OF CHRIST

The question is suggested, Could it be said that any of those fallen angels who have for a time, some perhaps for many centuries, lived separate from sin and striven to do God's will and suffered persecution from the wicked spirits, have a share in the sufferings of Christ?

We answer that they could not be said to be sharing the sufferings of Christ, because only the body of Christ can share in these sufferings. It might, perhaps, be said that they have, in a way, been suffering for the sake of righteousness, but that would not be the proper expression, we think, but, rather they are suffering on account of their sins. If they had been righteous they would not have needed to suffer, but it was because they did wrong—because they sinned—that these sufferings were brought upon them.

A question might present itself in respect to this text, "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:19, 20) We do not understand this passage to intimate, in any sense of the word, that "the blood of the cross" had anything to do with the salvation of the angels. It was the Father's good pleasure that in Christ all fulness should dwell, in the sense that he should have complete authority—not merely authority over man, but over all things—both heavenly and earthly. It was the Father's pleasure, originally, that through him he would reconcile all things unto himself. Man was out of harmony with God. It was God's will that Christ should harmonize man with God. And these fallen angels were out of harmony with God and it was God's will that they also should be brought into harmony. Everything out of order was to be placed in order. Jehovah has entrusted it all to Christ to set right, just as a King might say to his Minister of State or his General, "Now you attend to this whole matter, putting down all insurrection wherever it is; see that no rebellion is left; bring everything into subjection, so that there will be peace and order throughout my entire domain." So likewise the Father tells the Lord Jesus to put everything in order as his representative, in respect to things earthly and things heavenly.

This work of reconciliation was made possible only "through the blood of his cross"; not that the blood of his cross was necessary for the effecting of all this reconciliation, but the blood of his cross was necessary so far as he was concerned; only by his proving faithful unto death, the death of the cross; only by such display of faithfulness, could our Lord be determined to be the right one to accomplish all these things. So, then, the blood of the cross had not merely its effect upon mankind, but the primary effect was upon the Lord Jesus himself, because he received the first blessing from the blood of his cross.

Another blessing from the blood of the cross was its imputation to the church, the household of faith, to enable them to become joint-sacrificers with him, by participating in his sufferings; and the third blessing from this blood will be as respects the world of mankind during the Millennial age. And it is his own exaltation through this that gives him rightful authority in God's plan to be the one to execute God's purposes during the Millennial age. This is the One who is to be the blesser of angels and men; he is to have full control of things both heavenly and earthly.

ARE WE BEGOTTEN TO THE DIVINE NATURE?

In the words "beget" and "begetting," which are frequently used in the Scriptures, an analogy is drawn between the spiritual begetting and birth and the human begetting and birth. We are not, however, to understand the spiritual begetting and birth to be like the natural in every particular. It is merely an illustrative figure to give us a thought. The thought is that we are begotten of the holy Spirit of God with a view to our becoming partakers of the divine nature and that all who are spirit-begotten in the present time are begotten with that hope, with that object and end in view. It is to this end that the Apostle Peter says, God "has given us exceeding great and precious promises, that by these we might become partakers of the divine nature."

We see the great Pattern, our Lord Jesus, in whom was illustrated all these various features that are applicable to us. We ask ourselves, To what was he begotten? The answer is that undoubtedly he was begotten to the divine nature; that he could not have reached perfection on any lower spirit plane; that if he had not come off "conqueror" in the fullest sense of the word he would have had nothing; and only those who attain his character-likeness and are overcomers—conquerors in the highest sense of the word—will be with him to share his glory and partake of his divine nature. Those who will constitute the "great company" class are such as fail to come off "more than conquerors"; they are those who, in other words, would have made "shipwreck" of the whole matter had it not been for the divine provision which we find outlined in the Word of God to the effect that these, "who through fear of death are all their lifetime subject to bondage," and who therefore fail to go on in the most approved manner, courageously, in the footsteps of Jesus, "shall be saved so as by fire"; they shall be saved by being forced to the point where they must either deny the Lord or else battle for righteousness.

We find this "great multitude" accorded the name of "overcomers," victors, as the palm branches granted to them indicates (Rev. 7:9), and we read that "they washed their robes and made them white in the blood of the Lamb." They attain to a lower station than the divine. Evidently they attain that station through stress rather than through the voluntary walking in the footsteps of Jesus. Had Jesus been in their position; had he not come off "more than a conquerer," he would have made failure altogether, because there was no provision made to force him into anything or to make good for any lack of zeal on his part. Hence he was begotten to the divine nature and could not have received anything else. But what he does for the "great company" class is something aside entirely from that to which they were called and to which it was their privilege to attain had they reached this fullest degree of character-likeness to their Lord.

WERE ALL THE CONSECRATED BEGOTTEN TO THE DIVINE NATURE?

We answer, We might use an illustration from the earthly plane that would help us to some extent. We might say that a father desired to beget a son of his own likeness, his own nature; and in the begetting of this son, suppose that there were also begotten two other children. We will suppose that the birth was a birth of triplets—one son and two daughters. The son, we will suppose, was the objective point, the desire, the intention, at the time of the begetting, but the result yielded more than this. Now, the two female children thus born were born of the same begettal and were begotten to the same nature, and yet there is a difference between these in the birth. Just so in the spiritual birth. The begetting of each was to the divine nature. In the original purpose the "great company" did not enter in. They were, of course, foreknown, but they were not of the original design, if you please.

Now what constituted the difference between the birth of the male and of the female child? We realize that this is dealing with a delicate subject which is little understood, and which is considerably in question, but as far as we understand the latest deductions of Science, they teach that the nourishment of the newly begotten infant, during the early portion of the period of gestation, decides as to whether it will develop as a male or a female, and for a certain time nothing can be determined as to the sex; but as time goes on the development takes one or the other form. As to what may be the elements that would tend to produce the one more than the other or the kind of food that would be best suited to produce either kind, we need not discuss, but we can see that those who partake most abundantly of the grace of God ministered to us through the Truth will be the ones who will be born on the divine plane. These exceeding great and precious promises that are given to us are the spiritual food upon which we, as embryotic new creatures, must feed. No matter how much food may be supplied, if, for any reason, we fail to appropriate the necessary spiritual nourishment, we will be deficient to some extent. The Apostle's words seem to corroborate this thought—"To us are given exceeding great and precious promises that by these we might become partakers of the divine nature"—that is to say, If we do not use these we will not be partakers of this nature, but by the use of these exceeding great and precious promises we may "make our calling and election sure" and become joint-heirs with Christ on this highest plane and not on the lower plane.

We will supplement the thought respecting the begetting and birth of two different classes during the present time—the "little flock" and the "great company"—and suggest two other illustrations that have been brought to our attention as illustrating the possibility of differing results from similar begettings, depending upon the nourishment.

One of these illustrations is in the case of bees and the other in the case of ants: In the case of bees, from the same begetting come three different classes—the queen bee, the working bee and the drone bee—and the difference seems to be in the amount of feeding that each class gets. Those which are intended to be queen bees are specially fed, and those which are to be the working bees have another kind of food, and similarly with the drones.

There are also three classes of ants, and it is supposed that while all the eggs have the same appearance and there seems to be no difference whatever in these, the various results seem to be produced to some extent by the different feeding of the larvae during their development.

Both of these illustrate very well what we are speaking of respecting the church and the great company. The church class is specially fed on the Truth of God's Word, the great and precious promises. Such as feed upon these may be developed to the highest plane, the divine nature, while others not so fed, not so nourished, will be born on the lower plane of being.

"GO YE ALSO INTO THE VINEYARD"

MATTHEW 20:1-16.—AUGUST 14.

GOLDEN TEXT:—*"Many that are first shall be last; and the last shall be first."*—Matt. 19:30.

Grape culture was one of the main industries of the days of the Great Teacher. The stony hillsides of Palestine were once terraced and extensively used as vineyards. On our recent visit we noted with particular interest the revival of this custom, as one of the evidences of the beginning of restitution in the Holy Land.—Acts 3:19-21.

The grapevine was honored of the Master, in that he used it in a parable to symbolize himself and the church, saying, "I am the Vine, ye are the branches"; "My Father is the husbandman"; "Herein is my Father glorified, that ye bear much fruit"; "Every branch in me which beareth fruit he pruneth it that it may bring forth more fruit"; "Every branch in me that beareth not fruit he taketh away."

Our present study, The Parable of the Laborers, is in full accord with the foregoing, but shows the matter from a different standpoint. It shows how each one of the Lord's consecrated church, each heir of the Messianic Kingdom shortly to be established, is privileged to be a co-laborer with his Lord and Master, and with the Heavenly Father in the vineyard work—tending the vine, looking out for the injurious pests, keeping the soil in good condition, assisting every way in the production of "much fruit" and of fine quality. Evidently many Christian people do not appreciate the privilege of being laborers in the church of Christ—"building one another up in the most holy faith" until we all come to the full stature of a man in the Anointed One.

St. Paul appreciated this privilege greatly, saying, God hath made us qualified servants of the New Covenant. So then we, as ambassadors for God, beseech men, be ye reconciled to God. (2 Cor. 5:20) Whoever is negligent of his opportunities to serve others who manifest a hearing ear, a humble heart and a teachable spirit shows his own lack of appreciation of God's message.

He thus indicates that he has not fully come to a knowledge of God nor to a knowledge of the truth respecting the divine plan. And, indeed, the Scriptures declare that a deep knowledge of God, his Word and his purposes, is attained only as a gift of God, bestowed only upon those who are in a humble, faithful, zealous attitude of mind—"To you it is given to know the mysteries of the kingdom of God."

The things pertaining to God's kingdom, in its future operation toward the world for a thousand years, will be openly manifested to every creature, shortly. But now it is appropriate, and is the divine will, that these things should be known only to the church, the consecrated, the spirit-begotten sons of God. Likewise there are important truths pertaining to the kingdom class, the church, which is being prepared to be the bride of Christ and his joint-heir in the kingdom. And these things are likewise intended to be comparatively secret—to be clearly and fully understood only by such as have made a covenant with the Lord by sacrifice. (Psalm 50:5) "The Secret of the Lord is with them that reverence him, and he will show them his covenant." (Psalm 25:14) All such in close sympathy with the divine purposes will be anxious to serve the Lord, the truth and the brethren. And such from time to time will be specially sent into the vineyard, and will be specially used of the Lord for the assistance of his consecrated people in various ways.

AGREED FOR A PENNY A DAY

The word "penny" here is from the Greek *denarius*, a silver coin of about 17 cents value. But the value of money has so changed in recent years that today a laborer's wage in proportion to other things would be considerably more. The *denarius* was the Roman standard of that time, as the *lira* is the Italian standard, the *mark* the German standard, the *franc* the French standard, the shilling the English standard, and the dollar the American standard. It is worthy of note that in one of the fine old English cathedrals the records show that its excellent chisel work, superior to anything of today, cost "a penny a day and a bag of meal for each laborer." The parable of our lesson is evidently intended to teach that God will give all that he has agreed to all who labor—that he in generosity gives more than he has stipulated.

At the close of the day we read that those first hired murmured against their lord. We cannot suppose that any who would be counted worthy of a share in the kingdom would murmur against the Giver of all Good. The rewarding is to be expected at the close of the harvest day and the murmuring may be expected there also. The "penny" or reward would thus seem to be something of the joys, blessings, honors and privileges of God's people in the present life, at the close of this age. Those who murmur that they do not receive a sufficiency of honor and distinction and of divine acknowledgement will be thereby proving themselves unfit for the future service "beyond the veil," as members of the church in glory. This would seem to point a warning to those of God's people who have been long in the truth, and who have had great privileges of service, that if they murmur against the blessings and rewards coming to them, it will mean that they were laboring for the reward merely and not appreciating the privilege of being laborers with Christ and with the Father; it would imply that they had failed to enter into the spirit of the wonderful privileges granted them of serving the Lord, the truth and the brethren. The right spirit, the proper interest in the Father's work and in the brethren should prompt all to rejoice with every new laborer and to be glad that all such should receive of the Lord's favors, blessings and enlightenment as fully, as freely, as themselves. Surely any who have not this spirit have not the Spirit of Christ on this subject at least.

The general lesson is that God is so just, so generous, so bountiful, in his dealings that all those who appreciate matters from his standpoint will rejoice in the blessings which overflow upon others. A failure to appreciate the Lord's generosity was one cause of stumbling to the Jews eighteen centuries ago—they were offended that the Gospel message should go out beyond them to the Gentiles. Similarly today some Christian people are stumbling over the fact that the Word of God shows that, whereas Divine blessings are now confined to the church, "the elect," the servants and hand-maidens of the Gospel age, yet the time is near at hand when "God will pour out his spirit upon all flesh," and when all the families of the earth shall be blessed.

All who have the privilege of bearing the labor and heat of the day in the Lord's service must be glad of the privilege, in order to be worthy of participation in the kingdom. Thus some who seem to be first in their promptness to respond to the Lord's call for laborers may be amongst the last to receive special blessings of grace and truth, and this may serve as a special test upon them—as respects their loyalty, and the motives which actuated them in engaging in the vineyard work. "Let us take heed, lest a promise having been left us any should seem to come short."

SOME INTERESTING QUESTIONS

WHY WERE NOT JOB AND OTHERS PRIESTS?

Question.—Since it was the priests who were to offer the sacrifices and since no one could be a priest except he was called of God, how was it that some of the Ancient Worthies, Job and others, who were not priests, offered up sacrifices?

Answer.—The sacrifices which these offered were not sin offerings. They did not offer up sacrifices according to the types of the law, as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hands and

put into the hands of the priests, was a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during the law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made he pictured the work of this Gospel age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the church. A work of sacrifice was done on a particular day of the year—the Atonement Day—representing the work of this Gospel age in which these "better sacrifices" for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice except a priest, God thus indicating that the work is entirely under his supervision and direction.

"THY DEAD MEN—MY DEAD BODY"

Question.—What is meant by "Thy dead men shall live; together with my dead body shall they arise"?—Isa. 26:19.

Answer.—Seemingly the addition of a few words by the translators has caused difficulty in connection with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to see that God's dead now are those who are members of the body of Christ.

Omitting the words "together with," and "men," the passage reads properly enough: "Thy dead shall live; my dead Body, they shall arise," thus referring, we believe, to the resurrection of the church, the body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the "Times of Restitution of all things." Awake and sing, ye that dwell in the dust" of the earth.

WHEN DID OUR LORD BECOME THE EXPRESS IMAGE OF THE FATHER

Question.—When did Christ become the express image of God, as recorded?—Hebrews 1:3.

Answer.—Surely our Lord Jesus was an express likeness of the Father's person before he came into the world; he left that glory, however; he became a man—"he humbled himself." It was from this standpoint that he prayed, "Glorify thou me with the glory which I had with thee before the world was." There is a glory of human nature which our Lord possessed while he was a man, "the man Christ Jesus"—a perfect man in the likeness of God. However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, "Wherefore, God also hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things on earth and things under the earth." (Phil. 2:9, 10) This, we believe, was the particular time to which the Apostle referred.

We are not to understand that he began to purge our sins when he left the heavenly glory nor when he made his consecration, nor when he died on the cross. In all these sufferings our Lord was demonstrating his worthiness of the high exaltation. Having fulfilled the law and laid down his life, our Lord had the human life, the earthly nature and earthly rights, to dispose of. He had not forfeited these by sin. They were his, therefore, to give away. When "he ascended up on high" he presented this merit of his as the satisfaction for our sins, the sins of his followers, to purge or cleanse, not only those who were waiting in the upper room at Pentecost, but also all others of the same class down through this Gospel age, till the full number of the "elect" should be found.

THE GREAT COMPANY OR THE ANCIENT WORTHIES

Question.—Will the ancient worthies have precedence of resurrection over the "great company" class of this Gospel age?

Answer.—In the light of what we have been discussing of late in THE WATCH TOWER, it is evident that the merit of Christ is applied, on behalf of the church during this Gospel age—on behalf of all who essay to be of the church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This applies to the "great company" as well as to the "little flock." It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit except by the imputation of Christ's merit of their earthly sacrifice.

It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the ancient worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the "great company" class will be resurrected before the ancient worthies will be brought forth.

"GIRD UP THE LOINS OF YOUR MIND"

Question.—What does this text signify?

Answer.—In olden times when they wore flowing garments, girdles were constantly worn for two purposes; one was to gird up their garments—as, for instance, we sometimes sing, "Gird thy bridal robes around thee." The girdle, therefore, was useful in keeping the garments in their proper place, or position, so that they would not be disordered in appearance, nor cause one to trip and fall. Then, secondly, the girdle was used for its effect upon the loins during active labor. For instance, when one was engaged in a strenuous occupation, such as lifting a heavy weight or carrying a heavy burden or running a race, the muscles of the abdomen would play an important part.

Even in speaking we find the muscles of the abdomen contract, and thus give us the more force and strength of voice. In any kind of manual labor this is found to be the case, and these muscles become comparatively rigid. It is the custom, therefore, among workmen, even today, to wear a belt. When they have particularly severe tasks they take another "hitch" in their belt—that is, they pull it up a few notches more, making it a little tighter around the waist, the object being to support the muscles of the abdomen and to enable them to accomplish more labor with less fatigue; and when they are at rest they slacken the belt.

This seems to be the special thought of the Apostle here—"Gird up the loins of your mind." As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We who have devoted ourselves to be the Lord's people, to do his service, realize that our minds need to be strengthened. We need to be of good courage. We need to be fortified against all disposition to lassitude.

When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to lay down his life in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two, or, Thou gavest me five talents and I have gained, two; or, thou gavest me five talents and I have gained, beside, other five.

WHY FORBID GOD'S SERVICE?

Question.—Why did the disciples forbid the man whom they found casting out devils? Why did they not allow him to go on and do the best he could in casting them out? What was the ground of their objection?

Answer.—Evidently the Apostles when sent forth had very similar sentiments to those which prevail today. Our Catholic friends, for instance, would say, You do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you.

A little disposition of the same nature is manifested by

nearly all of the denominations—What authority have you? So the disciples, finding a man who was casting out devils in Jesus' name, said, What authority have you to cast out devils? Jesus did not send you out as one of the twelve; he did not send you out as one of the seventy. You have no business in this work.

Our Lord's answer to them showed that they were laboring under a mistaken view. While they were specially commissioned to perform miracles, yet if anyone else could do the same things, it was not their province to hinder or object in any sense of the word, but rather they should have taken the broad, sympathetic view, and said, My dear friend, I see you are casting out devils. You are doing a good work. We are glad you can cast them out because of all the poor people you can relieve. The fact that you have not followed with us indicates that you do not know our Master, and we should be glad to have you come and get acquainted with him, too.

And so, we thing, it should be with us. Whenever we find anyone doing a good work, helping the world in any sense of the word, whether it be by keeping a mission or helping the heathen or helping a newsboy, or by some other work, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the truth which the Lord has given us, but that we should not object to the Lord's using various agencies for accomplishing his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing.

UNACCEPTABLE WORKERS FOR JESUS

Question.—Our Lord declared that many in that day shall say, "Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" And his declaration continues that he will then say to such, "I never knew you. Depart from me, ye workers of iniquity." (Matt. 7:22, 23) How shall we understand this in harmony with the above statement of our Lord that his disciples should not forbid him who followed not with them, but who cast out devils in his name?

Answer.—We would understand that God may permit people to do certain good works who are not fit for the kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. They may be exercising a certain amount of faith and the Lord may recognize them to that extent, but he will not guarantee that anybody who has power to work miracles and preach publicly, will be granted a place in the kingdom. We are therefore not at liberty to say that everyone who is engaged in mission work or slum work will be in the kingdom. He may be doing a good work; but he may not be of that special class which the Lord is now seeking. We are not to object to his work, if it is a good work. It is not ours to interfere with him, for the Lord is able to take care of his own work. It is our work to take care of ourselves, although we are not to acknowledge or co-operate with those who we believe are associating error even with good works. We should not in any sense lend our influence to the assistance of evil.

We are to take the standpoint of leaving to the Lord the management of his own affairs, the interests of his cause in general. He is abundantly able to attend to the whole matter. We are to see to it that our hearts are fully submissive, and that our heads, our will, are under the Headship, Leadership of the Lord; that his will is done in us, and that our sacrifices are not made to be seen of men, but are made as unto God; thus we shall have his approval in that day. To such he says he will be glad to give acknowledgment, and to confess them before the Father and his holy angels.

DOES CHARACTER DETERMINE THE KIND OF RESURRECTION?

Question.—From the Scriptural standpoint, does the character of the individual's death indicate the kind of his resurrection?

Answer.—The Apostle's argument (1 Cor. 15) respecting the resurrection is that God will give to every seed its own kind of body. "There is a natural body and there is a spiritual body." Mankind in general, therefore, in the resurrection, will come forth with natural bodies—"that which is born of the flesh is flesh" and that which is born of the flesh dies or "sleeps" for a time, and will be awakened "flesh." That which is born of the flesh and subsequently begotten of the holy Spirit is reckoned as a new creature, and when the new creature falls asleep, it is asleep as a spirit being—is asleep waiting for the resurrection change. In this case the resurrection change is thus expressed by the Apostle: "Sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spirit body;" but anyone not begotten of the holy Spirit will, of course, not change his nature in the grave. There is no change in the grave either for good or evil. "As the tree falleth so shall it lie;" the awakening will be according to the character of the individual. If he has become a new creature in Christ he will be raised or perfected as a new creature, in the resurrection. If he is a good natural man he will be awakened a good natural man; if he is a bad natural man he will be awakened a bad natural man; if he is one of the ancient worthies, we understand he will be awakened a perfect man.

BEGINNING OF MELCHISEDEC PRIESTHOOD

Question.—When did our Lord become a Priest after the order of Melchisedec?

Answer.—Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the presence was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec priest until the whole church shall be with their Head in glory, members of his body. A Melchisedec priest is a blessing priest, a priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

Our Lord could not have been this Melchisedec priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth.

Question.—How long will this priesthood of the order of Melchisedec last?

Answer.—"Thou art a priest for the age," or rather, a priest ever, an ever-priest, a lasting priest; not one who would pass away by death; not one who would drop his office in some unsatisfactory manner, but one who would fully accomplish all the purposes for which he was appointed as a priest. Our Lord was appointed a priest because there was necessity for a priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a priest, therefore, to the end or completion, would mean that he would be a priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial age, when he shall have accomplished all this work and will deliver up the kingdom to God, even the Father. Then he will be a priest no more. There will be no need of a priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

THE GREATEST—THE SERVANT

MATTHEW 20:17-34.—AUGUST 21.

GOLDEN TEXT:—"*The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.*"

Ambition moves the world—selfish ambition. A certain kind of ambition—to please God and to have his rewards, is encouraged by the exceeding great and precious promises of God's Word. Think of the promise held out to the consecrated, self-sacrificing followers of Jesus—that, if faithful unto death, they shall receive the "crown of life," immortality,

and attain a place with their Master in his Throne—as participants in the glories and honors of his kingdom! There is no earthly appeal to ambition so strong as this, which comes from the Creator to such as have the hearing ear of faith. Nevertheless, the ambitions awakened by these promises, we are warned, might become our snares. The very condition upon which we may attain the kingdom is our faithful endurance of shame, contempt, misunderstanding, and our demonstration to the last of humility and absolute loyalty to God and full resignation to his providences. Whoever would reign with Messiah in his approaching kingdom, for which we pray, "Thy kingdom come, thy will be done on earth as in heaven," must humble himself under the mighty hand of God, that he may be exalted in due time.—1 Peter 5:6.

The prospect of the kingdom was bright before the minds of the Apostles, even when Jesus was foretelling his ignominious sufferings and death; so that two of his beloved followers, James and John, through their mother, importuned a promise that they should sit, the one on the right hand and the other on the left hand of the Great King when his kingdom should be established.

This request drew from the Great Teacher the suggestion that his loving and ambitious disciples had, perhaps, not fully counted the cost of such exaltation. He inquired if they were willing to drink of his cup of ignominy and reproach, and if they were willing to be baptized with his baptism, into his death—the sacrifice of all earthly interests. They had counted the cost, and promptly responded as to their willingness. They had learned well the lessons of the Great Teacher. He assured them that with this willingness of mind the privilege would be theirs of sharing his ignominy and his death and of sitting with him on his throne. But as respects the chief positions, they were not at his disposal. At the conclusion of the testings of his people, those positions of highest honor in the kingdom next to himself will be given according to the just standards which the Father has prepared and established. How we can rejoice with those Apostles in the fullness of their consecration and in the assurance of the Master! And we also should strive by faithfulness to attain a place with the Master in his Throne, as members of his body, the church.

The ambition of James and John was shown in their desire for places of special nearness to the Lord. Jesus did not reprove them specifically, but indirectly. When the other ten heard how these two had sought to bespeak the chief places of honor they were indignant. The Master took advantage of the incident to show how different is God's judgment from that of men. With men the aggressive and powerful hold the lordship and dominion over the others, but in the divine arrangement the order is reversed. God will honor most and put in the highest positions, the humble, the submissive, the meek. On this incident the Lord based a general instruction to his followers on the necessity for humility. We are to take the divine standpoint and honor most in the church those who most serve the church, and not those who demand service and honors and seek self-exaltation. Our Lord pointed to his own course as an illustration: they acknowledged him as their Master, and yet no one served them so much as did he. Indeed, he came into the world not to be served, but to serve others, even to the extent of laying down his life as the ransom price for many, for the world, to be applied for their release from sin and death condemnation in God's time—during the Messianic kingdom.

BLESSING THE BLIND AND THE POOR

Journeying on the Master had an opportunity of exemplifying his position as a servant. Two blind men, learning that he was passing, exercised such faith that they hailed him as the Messiah, the Son of David, entreating mercy, help, relief. Instead of passing them by, saying, You are only blind beggars, anyway, the Master stopped and called them to him and, in response to their request, touched their eyes, and immediately they received sight. Other Scriptures indicate that the Great Teacher's miracles were not performed without cost to himself, "Virtue (vitality) went out of him and healed them all."—Luke 6:19.

He who was rich, for our sakes became poor, humbling himself to serve the humblest and poorest unfortunates! Here we have an illustration of the spirit of meekness, the spirit of service, which must characterize the hearts, and, in some degree, control the lives of all true followers, disciples, of the Great Teacher. If it is not in our power to open the eyes of the physically blind, it is in our power to help many to a clearer insight into the things of God which the natural eye hath not seen, nor ear heard—the things which God hath in reservation for them that love him and that, loving him, follow in the footsteps of Jesus. (1 Cor. 2:9) Let us, then, seek the true, God-given ambition; but let us specially seek to know and to do the will of our Father in heaven.

ISRAEL'S KING REJECTED

MATTHEW 21:1-17.—AUGUST 28.

GOLDEN TEXT:—"*Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest!*"

While God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their King, nevertheless, everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's study illustrates this. Jesus offered himself to Israel as their Messianic King, just five days before his crucifixion, and on the exact day upon which, as the Lamb of God, he should have been received by them, in order that they might have been "passed over" and, as a nation, become the antitypical Levites from amongst whom would have been selected the antitypical priests. Their failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement, for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from amongst the Gentiles ever since. By and by all these, of whom Jesus is the Chief Priest, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus in due time Israel's experiences will be realized on a grander scale than they ever dreamed of. Abraham, Isaac and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon mankind riches of grace.

SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the Great Teacher at the home of Lazarus and Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the ages. The next morning, to fulfill the Scriptures, Jesus sent for the ass and its little colt to be brought. The ass was probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. The multitude who had come to see Jesus, and Lazarus whom he had brought from the tomb, filled with admiration, hailed Jesus with shouts, as "The Son of David!" The Great King! The Messiah! Certain scribes and Pharisees called attention to this and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out; because it had been prophesied centuries before, "Shout, O daughter of Jerusalem! Behold thy King cometh unto thee. He is meek and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized—not realizing the still greater glory and honor of his later revealing in the end of this age, when "every knee shall bow and every tongue confess to him."

"YOUR HOUSE IS LEFT DESOLATE"

Four months ago—on April 24—we passed over the historic road from Bethlehem to Jerusalem, thinking the while of the great incident of this lesson. The road sweeps around the side of the Mount of Olives on a reasonable grade until suddenly a turn of the road and the sharp declivity of the Valley of Hinnom (Gehenna) brings Jerusalem into full view in a moment. Time and again we walked over part of the road and noted where the Master halted the little procession and wept over the city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings [for safety], and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till [that day when] ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39.

Our heart went out in sympathy for the Jewish people. We recalled how they have been nationally "left desolate" for eighteen centuries, and have been persecuted, even, alas, by those who have named the name of Christ! We specially rejoiced to think that "the time of Jacob's trouble" will soon be over—that the time when they will enter into the New Covenant relationship with God will soon be at hand. (Jer. 31:31; Rom. 11:27) We rejoiced to think that soon Immanuel in the glory of his kingdom will be revealed, and that all flesh shall behold the glory of that kingdom. Then the Lord will pour upon Israel the spirit of prayer and of supplication, and they shall look upon him whom they pierced. (Zech. 12:10) We rejoice to think that "that day" when they shall say, "Blessed is he that cometh in the name of the Lord," is nigh at hand. But, we reflect, that the time of special favor to spiritual Israel must be correspondingly drawing to a close.

That spot where Jesus stopped to prophecy Israel's future was the same one over which, a little later, the army of Titus marched to the destruction of Jerusalem, and, amidst famine, finally accomplished the destruction of the city, taking, according to records, ninety-seven thousand prisoners. One million, one hundred thousand were said to have perished through famine and war. The ground around the City of Jerusalem the Romans planted thick with crosses, on which Jews were crucified, until there was room for no more, says history.

CLEANSING THE TYPICAL TEMPLE

The Great Teacher's entry into Jerusalem caused considerable commotion. He went directly to the Temple and ordered from it the money-changers and dove-sellers, who had no right within its hallowed precincts. Thus was fulfilled the prophecy, "The zeal of thine house has consumed me." The poor, the blind, the lame, again had his ministries. Again the chief religionists of the times were vexed and considered him an intruder upon their arrangements, and were displeased with the multitude's shouting his praise as the Messiah, the Son of David. They rebuked the Teacher, who answered, Scripturally, "Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. 21:16; Psalm 8:2.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

We have had a very delightful visit from our dear Brother Bundy, who stopped with us for several days in Jacksonville, and I am writing to say that the Lord has blessed his visit greatly—to me at least.

As you know, I have not been in harmony with the Class here for more than two and one-half years; had many objections to many things, "the vow" included, and now, after this long and unpleasant experience, through which the Lord has brought me, and from which he has saved me, I may be qualified to sound a note of warning to some others who, perhaps, are now under a similar cloud, or who may be harboring in their hearts some wrong thoughts that may sooner or later develop and blind them, and God only knows what the results may be.

Satan succeeded in getting a kind of sugar-coated poison in my heart, but the sugar coat soon wore off, and I found myself in mighty bad company—people whose principal business seems to be not to advance the Lord's cause and to develop the Christ-like character with the fruits of the Spirit, being more and more manifest; people whose business seems to be the destruction of the faith of the Lord's "little flock" and the discrediting, to say the least, of the one whom the Lord has been pleased to use in bringing us all into the light of the "present truth," even yourself, dear Brother. And only to think, I found myself, when I was roused to the fact, in this company, and I praise the Lord that he enabled me to get a good square look at myself and then at the company I was in, and I saw the positive earmarks in myself, as well as in them, of an unclean and unholy spirit, which, however, well concealed, savored not of the sweet, kind, humble spirit of our Lord and his true followers.

After the Lord had opened my eyes to see the great danger that I was in, I went back to the class and tried real hard to be sweet and to take up things where I had left off. It was a hard task and crucifying, indeed, to the flesh. I made a clean, frank statement, as honest as I knew how to make, and the Lord blessed it to my good. But the weeks that have followed have been weeks of veritable torture. Satan has withstood me to my very face and has tortured me through both men and women who are under his control, even using some of the Lord's own people to this end along almost every line. I have faced financial ruin as well, and from worse to worse until I thought I would lose my mind—driven almost to the very verge of suicide, Satan daring to take liberties with me that he never thought of taking before; but the Lord did not let me go. He has used our dear Brother Walter Bundy to show me (and, strange to say, against my will), that, as peculiar as it might seem to me, there was really a blessing, and not only so, but a positive means of safety, in that little "vow." It had been the experience of many others, as well as his own, he said. After twenty-four hours of real struggle the Lord showed this to me very clearly. And now, dear Brother, if you would care to have it there, I want you to put my name on that vow list, for I have made "the vow" my own before the Lord and for the first time in nearly three years I have peace. Praise His Name!

I am now able to see how foolish I was, and how I presumed to criticise you and tried to disprove some of the things which you taught—you, whom the Lord had used to teach me all the real knowledge that I ever had concerning the Scriptures! You, who are so far ahead of me in every respect! Could I possibly have been in my right mind to thus presume?

I do not consider you infallible, dear Brother, and I am sure that you do not so consider yourself, but I am very sure that you are a mighty safe one to follow, and by the grace and help of the Lord I am going to humbly follow until the Lord shows me positively that I should cease. Am trusting that I shall never again be deceived by the adversary or listen to any of those whom he may be using in trying to injure the Lord's dear servant—no matter who they may be or how well they may mean in their own poor, deceived hearts.

Yours in the Precious Name,

J. J. MCNAMARA,—Fla.

DEAR BROTHER RUSSELL:—

I have wanted so often to write and tell you how much I appreciate and enjoy the Lord's blessings through the precious WATCH TOWER visits. My heart is full to overflowing with gratitude and praise to note how our great Captain is gloriously leading his people on safely even in the midst of Satan's oppositions and misrepresentations. And, dear Brother, you don't know how much I am rejoicing as I see your loving zeal and faithful care for the best interests of the Lord's true sheep.

I am glad to say I have always recognized in you the Lord's chosen servant to give us the meat in due season. Some who have once rejoiced with us, but see no beauty now that they might desire, are watching your every word that they might accuse you, but we know why Satan is so vigorously opposing you. It is because of your loyalty to God and his truth. Your face is set as a flint to do his will, and you shall not be ashamed. (Isa. 50:7) So, dear Brother and Pastor, accept my humble appreciation of your faithfulness and zeal in serving the great Captain's orders.

Faithfully yours in our Redeemer and Advocate,

MRS. LYDIA MESSNER.

DEAR BROTHER RUSSELL:—

Although it is several months since we appropriated to ourselves a share in "the vow," we are reminded that we had not written you to that effect, and believing that it will be pleasing to you, we proceed to do so now. While from the first we believed "the vow" to be of the Lord, we were inclined to look upon it as simply a test of our love for each other, because of the conflicting opinions of many.

Believing beyond doubt that we were safe on that score, we tried to dismiss the matter from our minds without making a very careful study of it. We were, however, led to consider it more seriously by your comments in THE TOWERS. Then it dawned upon us that we should not treat lightly anything which we believed came from the Lord. We are happy to say that we now understand what are some of the blessings experienced by those who have taken "the vow."

Assuring you, dear brother, of our increasing love for you as we become better acquainted, and witness your unselfish zeal and devotion to the Lord, the truth and the friends, and wishing you our Heavenly Father's continued blessings, we are by his grace.

Yours in Christ,

J. L. CAIN, WIFE AND DAUGHTER.

VIEWS FROM THE WATCH TOWER

RICH MAN PROPHESIES PANIC

A multi-millionaire sugar manufacturer of California, Mr. Rudolph Spreckles, recently returned from a European trip. In New York City he was interviewed by a newspaper reporter and is quoted as having made the statements below. Without endorsing his conclusions, we state them. His large wealth gives him opportunity for information respecting monetary affairs, which would not be open to ordinary men of small capital and lesser influence. We quote the interview from the "Springfield Union" of July 31st, as follows:—

TERRIBLE TIMES BEFORE US

"The financial control of the country is today centered in the hands of two great interests. When the two men in control of these interests engage in battle with each other for the supremacy a revolution, the most destructive the world has ever seen, will follow—a revolution that will not only paralyze or wreck many of our great industries and overthrow unnumbered financial institutions, but will imperil the safety of the Government itself. The only force that can prevent such a disaster is the people themselves, whose good sense and patriotism on many occasions heretofore have rescued the country from threatened destruction.

"I have been engaged in business since I was 17, and have noticed year by year a gradual reduction in the number of firms handling large industries or engaged in banking until today the reduction must excite alarm. It is a significant commentary on business conditions that two men have it in their power to embarrass the United States Government. The concentration of wealth is the great evil of modern times, for it places in a few hands the power to precipitate panics and control legislation.

"Each time one of these panics has occurred certain interests have come forward to relieve the situation by the releasing of large amounts of money. If men can break a panic by bringing forward their hoarded millions, it is evident they can cause a panic by withdrawing from circulation a few hundred millions of dollars. From observations made in the last few months I am convinced that certain great financial interests now are perfecting plans for the precipitation of one of these business upheavals this fall.

"The panic of 1907 was 'organized,' if I may use the term, for the purpose of discrediting Theodore Roosevelt and his administration. The panic of 1910 is being hatched to furnish material for the approaching political campaigns. Those who are engineering it do not care how many enterprises may be wrecked, how many men may be thrown out of employment, or how many suicides may follow, so long as they succeed in their purposes. If stocks are hammered down to the bottom, they stand ready to make millions out of the necessities of those who are driven to sacrifice their holdings."

Spreckles announced that he proposed to devote the rest of his life to the reform of "conditions that already are intolerable," in order to head off, if possible, the impending revolution. Asked as to the remedy for the evils complained of, he said:—

"The elimination of dishonesty in corporate matters, the quickening of business conscience, the banishment of graft, the readjustment of capitalization by the squeezing out of water and the adoption of the Golden Rule as a fundamental principle of business. How these reforms can be effected is the important question of the times. What is needed today is a quickening of the conscience of the great wealth holders. One trouble with the trusts is that the men whose capital is invested in them are not sufficiently concerned to take an active interest in their management. So long as they continue to receive large dividends they wink at practises in a corporation that they would not countenance in their own personal business."

Without endorsing Mr. Spreckles' prophecy we can say that it is well-known amongst financial institutions of the country that all our banking interests are practically in the hands of a very few wealthy men. It is not, however, generally believed that the interests of these men would be better served by panics. On the contrary, the general estimation of business people is that these capitalists are conservative and that in seeking to guard their own interests against catastrophe they are really protecting others from financial disaster. Some of these very people have boasted of late that their hold upon the financial situation is so strong that panics will henceforth be impossible.

Nevertheless selfishness and ambition are the foundation of the present structure of society. And Mr. Spreckles may be right in his assumption of a great financial duel between our financial potentates. It was just such a duel that produced our last panic. One combination of capitalists attempted to take by the throat another combination, but failed and was crushed. The public was not made to suffer more than was necessary in the matter; but, so powerful were the antagonists, that the entire financial world received a shock which brought loss to many far removed from the principals and the scene of their conflict.

But aside from Mr. Spreckles' prophecy respecting a panic this year our readers know from the STUDIES IN THE SCRIPTURES to expect ere long the fulfillment of the great Redeemer's words, "There shall be a time of trouble such as never was since there was a nation—no, nor ever shall be after." (Dan. 12:1; Matt. 24:21) That awful trouble, however, we do not expect before October, 1914. Whatever may come in the interim will be but the rumblings preceding the great climacteric shock, before which will fall all earthly institutions; as St. Paul declares, Everything that can be shaken will be shaken. And the only thing that cannot be shaken will be the kingdom which God's faithful ones will receive about that time.—Heb. 12: 27, 28.

Meantime we advise that no attempt be made by any of our readers to alarm the world. Humanity will be alarmed enough in due time. Rather it should be our aim to console, to comfort, to bind up the broken-hearted, to pour in the oil and the wine, to show the good things which God has in reservation for the saints and the restitution blessings which then will begin to be dispensed to Israel and to all the families of the earth through Israel.

Mr. Spreckles is to be admired for his courage. He fully demonstrated it some years ago in his attack upon financial corruption and graft in the politics of San Francisco. The above interview shows the man's fearless courage as he looks into the future. He hopes to be able to stem the tide of political and financial corruption. He hopes for the establishment of the Golden Rule in business and in politics. We admire his courage and hopefulness, even while we know that his expectations will all fail. The world is not getting nearer to the Golden Rule. Our great institutions of learning are turning out infidels by the thousands—turning them into influential and predominant strata and currents of life—financial, political and religious. They fear neither God nor the devil. They scorn the Bible and its precepts as "old wives' fables." They have a standing of honor and a business integrity, but it is not of the Golden Rule kind. It is of the kind that merely keeps within the lines of legal requirement, and not always that, as was evidenced by the court exposures of illegalities in connection with some of the great insurance companies a few years ago and railroad mismanagement and land frauds and bribery by bankers, etc.

Nor should we be harsh in our judgment of millionaires as a whole, nor even of those who have been convicted of financial briberies. Rather our moderation should be known to all men. As peacemakers we should sympathetically point out on proper occasions that much of the difficulty arises from the fact that individual responsibility is overwhelmed by corporation associations—by the seeming necessity of an unlawful act to accomplish an end believed to be wise, benevolent or just. In other words, we are living in the day controlled by systems, of which individuals are merely atoms, even when they occupy influential positions in the systems.

How glad we are that, as Bible Students, we are obtaining from the divine Word "meat in due season," which not only nourishes us, but makes us strong in the Lord to know and to do his will and to be assistful to all with whom we are in contact. Let us not forget that if we belong to the Lord we are of the "royal priesthood" and that now is the time, in the dawning of the great antitypical Jubilee, when all the priests are to blow upon the silver trumpets, making known to the world the riches of God's grace about to be revealed in Messiah's kingdom, for which still we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven."

SECRETARY KNOX SEES MILLENNIUM

P. C. Knox, Secretary of State in President Taft's Cabinet, in concluding a stirring address before the graduating students of the University of Pennsylvania, speaks as follows:

"We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in

the dark places of the earth. This is "the spirit of the wide world brooding on things to come." That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

JEWISH PERSECUTION

Shocking reports are coming from Russia about the expulsion of the Jews in masses. As lightning out of a clear sky, thousands of Jewish families are being turned unexpectedly out of their homes, and as often brought to the beggar's staff. From a suburb of Kiev there have been banished Jews who have lived there for decades. This, however, does not hinder a part of the Jewish "upper-crust" from holding its hand over Russian bonds with a view of protecting themselves. If all the rich Jewish financiers in Germany and France possessed enough feeling of honor to oppose this Jewish persecution in Russia by a campaign against Russian stocks, then the Barbaric vassals of the Czar would soon be brought to fear in this, their "religious fervor." By this it is not intended to be said that every respectable person has not a duty to boycott Russian bonds, until Russia has adapted herself to the ways of civilization. But we do mean to say that Jewish capitalists should be in the lead with their good example. They are certainly, in the end, the closest to the situation.—From the "German Press."

NEED FOR THE KINGDOM

Doctor MacGillvary, Professor of Etymology in Cornell University, lecturing recently, said, "Insects at the moment have an enormous influence on the life and health of mankind. The number of species of insects which are known to science at the present time is estimated at one hundred million. Knowledge of the place of insects in disease is of recent acquisition. Not until 1880 was it known that malaria was produced by a parasite. Not until fifteen years later was the part which mosquitos play in its spread discovered. Not until 1890 was yellow fever known to be an insect-carried disease."

THE CHAUTAUQUA LAKE CONVENTION

There has just been concluded, under the title of International Bible Students Association Convention, a most interesting and profitable meeting of the Lord's people. Not only were there one thousand more in attendance than ever before, but the sweet Spirit of the Lord was more abundantly manifest than ever—which is saying a great deal, for all of our conventions have been excellent in this very particular. It is but what we should expect, however, that each year would develop the Lord's people more fully in the fruits and graces of his holy Spirit—in meekness, gentleness, long suffering, brotherly kindness, love. The attendance was surely in excess of four thousand, but how many more it is difficult to determine, as not all could be present at one time. The Bible Students crowded the accommodations along both sides of the lake from Jamestown to Mayville—twenty-five miles. The boat rides were found very restful and very advantageous for Christian fellowship and a more intimate acquaintance amongst the friends. An opportunity was afforded also for witnessing to the truth in the Chautauqua Lake region.

The friends in general preached an appreciated sermon in their deportment, tone of voice, kindness, patience, helpfulness. The people took knowledge of them that they had been with Jesus and learned of him. We have friends all around that lake now. Before our arrival some ministers, in disregard of the Word and Spirit of the Master, slandered us—falsified in their endeavor to awaken opposition amongst their people. Things resulted, however, to the contrary. One lady who had contracted to entertain six of our friends was visited by her minister and told that she should have nothing to do with these Bible Students, etc. In perplexity she consulted with her husband how she could get rid of them, seeing she had accepted in advance payment on account of their entertainment. He replied, "Wait a little while; I will run up to the Auditorium and mingle with the people and let you know." He returned shortly, saying that he had heard our opening address of welcome and mingled some with those attending, and wished his wife could get forty into the house, instead of six.

The Chief of Police of Celoron remarked to one of the brethren that if everyone in the world were like the people who were attending the convention there would be no need of a police department, and that saloonmen would have to look for another job. He remarked that he had not noticed even one of the conventioners using tobacco. The policeman stationed at the front of the Auditorium said that his wife was a Christian, but that he had never taken much interest in religion, thinking it mostly a profession. He said, "I am forcibly impressed that the people attending this convention live their Christianity. My wife is away on a vacation, to be back in about two weeks, but I have sent her word to come immediately, as I am sure she will want to get acquainted with these people."

LARGEST AND FINEST CONVENTION EVER HELD ON THE LAKE

Celoron, where the Auditorium is located, is a worldly place, of course, a small "White City." Its inhabitants are composed chiefly of those who purvey to worldly tastes and appetites. They were disappointed that so large a throng of people should bring so little patronage to their merry-go-rounds, shooting galleries, etc. They all acknowledged, however, that the conventioners were kind, considerate, and minded their own business, and that that business evidently was to hear the speakers of the convention. One of the showmen, never before interested in religion, attended services on the first Sunday. He was deeply impressed, and said that the message appealed to him as reasonable. He is reading the books. The principal owner of the place was very considerate of our interests and quieted the music in the vicinity of the Auditorium while our services were in progress. Altogether we had a glorious season of spiritual refreshment and have reason to believe that the truth, through its representatives, made an indelible impression along the shores of Lake Chautauqua. We are most earnestly urged to come again next year, and the suggestion was made that, if we would do so, an auditorium away from the amusement section would be erected for our use.

The Jamestown newspapers devoted much of their space to the Convention, declaring it the largest that had ever visited them. On the Saturday before the convention closed, one journal gave about two columns of space and another nearly three pages. Those attending the convention bought many copies of the newspapers and mailed them to their friends in every direction. We understand that one paper sold more than 25,000 extra copies. Those papers in turn will carry considerable of the good tidings to people all over the United States and Canada.

Our arrangements for baptismal services were not all that could have been desired; nevertheless we had much to be thankful for. Doubtless the accommodations were much better than those of our Lord's day. We had two baptism discourses and two opportunities for symbolical immersion, at which, according to official account, 354 adults were immersed.

In our petitions the dear ones at home were earnestly remembered—that they might have an equal share in the blessing. And we believe that many will get the blessing: (1) Those who submissively bowed to the divine providence which hindered their attending the convention, are sure to learn the lesson of patience and faith. (2) Those who attended the convention will surely carry back to the stay-at-homes a share of our feast, which will overflow in all directions.

Many "poor" attended; some assisted in part or in whole by "better-off" brethren and sisters. Some stayed at home and earned money to permit others to come to the convention and get a spiritual feast. Surely all thus earnest were richly blessed by the great Shepherd.

We have already remarked that some of the dear friends, on arrival, were not kindly received by those who had contracted to entertain them, and to whom money on account had been paid. This was vexatious and quite a test to patience, and faith in the divine providence, and brotherly love. Yet we believe that the friends conquered through the Spirit of the Lord. Should we ever return to Chautauqua Lake we would have the very best and kindest of attention from every quarter. Here is one case as an illustration: The man of the house met the visitors at the door, and, in a challenging manner, said, "We are United Brethren," intimating that he did not want any conversation on religious subjects, and that it was questionable if he would receive the friends, even with this assurance. They accepted the situation graciously, determined not to talk religion where it was not wanted. However, in the house a little boy lay dying and unable to eat. One of the friends told the child about the glorious restitution, how he would come back from death in the resurrection, and how the entire world would then be Edenic. Next the child was presented with a copy of the Heavenly Manna, with the suggestion that that kind of food he could always take with a relish. Before we left all were fast friends, and the guests were urged to come again.

Although we tried to make the matter plain, some of the dear friends, we fear, did not fully grasp the financial part of the arrangement for their comfort. The committee on arrange-

ments undertook to furnish all in attendance at uniform prices, although the cost of entertainment would necessarily vary a good deal. To illustrate: The friends lodged at the upper part would have been obliged to pay $1.00 a day on the electric car or fifty cents on the boat to reach the convention and return. Those lodged in the Chautauqua grounds would have had the same boat fare and eighty cents on the street car, and the boats do not stop there on Sunday. Additionally the Chautauqua Association charges forty cents per day admission fee to their grounds, which for the ten days amounts to $4. We secured a concession, but paid $2 a head for all who lodged within their gates. Those lodged at Jamestown, of course, had less expense—five cents each way daily. Our committee averaged the matter and charged all alike, including a noon luncheon.

It was our intention to serve the friends without profit, and our accounts show a shortage of $3,000. This, however, includes the transportation and entertainment of the Bethel family of more than seventy-six. A little idea of the cost of the noon luncheon may be had from a statement of the daily food supply—fresh milk, 1,000 quarts; lemonade, 600 quarts; sandwiches, 4,000; buns, 4,000; sweet cakes and crackers, 6,000; ice 2,000 pounds; bananas, 3,300; cheese 135 pounds. This was our daily provision. It was served by 120 volunteer brethren at each meal. Fourteen dear friends spent nearly three weeks in securing the accommodations while others labored day and night in making the assignments.

While we paid a uniform rate for all rooms, they were not all alike. They were graded A, B, C and D by those who examined and engaged them. Then those who made the assignments gave the A grade to the $14 orders, the B grade to the $11, and the C and D grades to the $9 orders. They may not all have been correctly graded, but we feel sure that all got excellent value for their money; for those who paid $14 for nine days, paid only about $1.50 per day for food, lodging and transportation.

We assure all who attended that whatever was lacking of perfection came short through imperfection of judgment of matters beyond the control of those looking after their interests. We can certainly say that had 4,000 people arrived there without previous arrangements for their comfort they would have been a sorry lot, and would have paid all kinds of prices for entertainment or would have wandered around the streets tired and hungry. Nevertheless, should we return to the same place another time we could do much better for all, because open opposition has disappeared. As several gentlemen of Jamestown remarked, "The only people here who do not seem to have enjoyed your convention are the preachers and saloonkeepers."

The convention was every way an interesting one. The presence of Brother Hemery of the British Branch, Brother Lundborg of the Swedish Branch, Brother Luttichau of the Danish Branch, and Brother Lindquist of the Norwegian Branch, added materially to the interest of the occasion. The list of speakers, as shown on the programme, which many of you have, numbered twenty-four, besides about twelve who took part in the symposium at the last session. On account of the large crowds it seemed unadvisable to attempt to have a Love Feast of the usual type. We therefore arranged that twelve of the pilgrim brethren should be stationed at the outlets of the various aisles, both on the lower floor and in the gallery of the Auditorium. The friends greeted these as they passed from the Convention Hall on the last Sunday night. At the conclusion all declared, "It has been our very best convention."

LODGED AT THE MAYVILLE INN

We knew that, on account of the convention, the letters and orders coming to the Brooklyn office would be fewer than usual! We therefore took practically the entire office force to the convention, there to continue the necessary features of the work in all departments. The Editor, as President of the I. B. S. A., felt it proper that he should be in attendance throughout the entire convention.

Nevertheless, as it was necessary for him to keep up his literary duties, it was advisable to isolate himself to some extent from the glad hands and loving hearts of the 4,000 plus, each of whom desired a few minutes' conversation and to shake hands every time they came within reach. Isolation seemed cruel, but necessary, in the interest of the King's business. Accordingly we rented the Mayville Inn, which was vacant but furnished. There about fifty of the friends were entertained, with the understanding that Brother Russell must not be intruded upon, and could be visited only at meal times and at the evening receptions. We spoke at the Auditorium five times:—

(1) At the opening session.

(2) On Sunday morning, July 31.

(3) A special address to the Pilgrim brethren and to Elders and Deacons from everywhere on Thursday evening, Aug. 4.

(4) To Colporteurs on Saturday morning, Aug. 6.

(5) To the Convention and to the public on Sunday, Aug. 7.

On the latter occasion the house was crowded and an overflow meeting of about 700 was held in the adjoining theater, addressed by Brother John Kuehn.

SIX RECEPTIONS AT THE INN

In view of the impossibility of personal contact with any but a very few at the Auditorium, we arranged for six Receptions at the Mayville Inn, with admission only by cards. We had 3,600 of these cards printed, and additional permits were granted for the last Reception on Saturday evening, August 6. The tickets were good only for the date they bore, so that the chartered steamer which took the friends twenty miles to the Inn and back might not be overcrowded. We desired that all should have a view of the beautiful lake and the opportunity for fellowship enroute. We are assured that the arrangements were enjoyed to the full and were seasons of refreshing fellowship and praise.

At the Inn the crowds each evening were received in the large parlors and halls and verandas and spacious lawns. We used a corner of one veranda for a pulpit, and, after greeting the dear friends, spoke a few words along spiritual lines to assist in making the occasion one to be remembered from the standpoint of spiritual refreshment. Then, while hundreds sang some of our sweet hymns, other hundreds were invited into the large dining room, where with zeal they were served by loving brethren and sisters (recruits chiefly from the colporteur ranks) with a little ice cream, cake, etc., soon exchanging places with the singers. We feel sure that these six receptions added to the comfort and joy and spiritual refreshment of all who participated. The numbers attending furnished a good gauge of the total number attending the convention. Yet there were probably nearly 1,000 who, for one reason or another, did not get to the receptions—some of them refrained from attending, fearing that there would not be room, and that they would crowd out others. There was, however, room for all, and more could have been entertained.

Reports of the Receptions were published in the Jamestown papers. Thinking that they may be of interest we include them in this report:—

THE GREATER AND ETERNAL EDEN

God's Footstool to be Made Glorious, Pastor Russell's Reception at Mayville Inn

August 3.—Last evening the second installment from the Bible Students' Convention, numbering nearly six hundred, visited Pastor Russell and were addressed by him on the lawn and porches of the Peacock Inn. The twenty miles' ride on our beautiful Lake Chautauqua feasted their eyes. Their hymns of praise wafted to the cottages on the shores left many to surname these International Bible Students—"The Happy People." Pastor Russell spoke briefly and informally. Referring to the beautiful scenery of the lake, he remarked:—

"It turned my mind back to the Garden of Eden, reminding me of the divine provision for our first parents before sin came to mar the divine likeness in which Adam and Eve were created. Then my mind went forward into the future, guided by the divine lamp—the Word of God. In its light there arose before my mental vision Paradise restored—not a garden merely, but the entire earth made beautiful, gorgeous, fruitful, sinless, happy.

"I call to mind the inspired promise so familiar to us all—There shall be no more sighing, no more crying, no more dying—for the former things of sin and death will have passed away, and the great King of Glory shall announce, 'Behold, I renew all things.' (Rev. 21:5) I recall also St. Peter's words of assurance respecting these glorious 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts 3:20, 21) St. Peter adds that this restitution of earth to its designed perfection—typed in Eden—and of man's restitution to God's likeness, delays until the second advent of the Redeemer. And other Scriptures, dear Brethren, assure us that the coming of our Master as the King of Glory is timed by God to take place as soon as the elect church shall have been called and chosen and tested and found faithful.

Restitution Work Begun

"The divine purpose will not be thwarted by the permission of sin to mar the original. The sacrificial death of Jesus is the complete offset to the penalty pronounced on Adam and his race. Restitution to perfection and divine favor will result in God's due time. And we believe that time near at hand.

"Do we not see the promised blessing coming? What are our vast irrigation schemes by artesian wells and by aqueducts but fulfillments of the prophecies pertaining to the reign of Messiah and the blessing of the earth? Hark to the messenger:

Streams shall break forth in the desert; and the wilderness shall bloom as the rose.—Isaiah 35.

"Burbank and others are under divine guidance working miracles in horticulture, just as Edison and others have been the instruments of providence to give us electrical devices. What beautiful fruits and flowers are the result! It is difficult to imagine greater perfection either in Eden of old or in the world-wide Eden to be restored!

"Referring to the 'times of restitution' of Messiah's reign the Prophet declares, 'The earth shall yield her increase.' (Ezek. 34:27) Behold preparations for the fulfillment of this promise: About three years ago a Virginia farmer found one abnormal bunch of 120 stalks of wheat from one root—the offspring of one grain of wheat. Under the name of 'miracle wheat' it is now being developed slowly in various parts—the average yield appears to be about 1,200 grains from one kernel. And this very year the same peculiarity in oats has been found—a bunch growing wild by the roadside.

"Additionally the same divine providence is guiding our chemists to economical methods of extracting nitrogen from the atmosphere for the feeding of the soil and thus to the 'increase' of earth's blessings and in fulfillment of God's promise that he will make the earth (his footstool) glorious.

Delivering the Captives

"But, my friends, the most important piece of restitution work relates to man. The hard, stony selfishness of heart which is world-wide is not God's likeness nor to God's glory.

"Man's inhumanity to man
Makes countless thousands mourn."

"Nineteen centuries of preaching shows that the cure of this malady is not in our power, and that only the few even desire or seek for the Lord's spirit of gentleness and tender-heartedness. The great King of Glory is also the Good Physician. He only can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled: 'I will take away the stony heart out of your flesh and give a heart of flesh.' (Jeremiah 31:31) And this work will proceed from Israel to all the families of the earth—uplifting all the willing and obedient out of sin and death to all that was lost in Adam and redeemed at Calvary. And, thank God, the unwilling and disobedient will not be consigned to endless torture, but to 'the second death'—'everlasting destruction.'"

After some light refreshments the "happy people" departed on the boat for their lodgings along the Lake and at Jamestown, singing enroute.

INTERNATIONAL BIBLE STUDENTS

Call Upon Pastor Russell—Nearly 600 Addressed on the Lawn of the Late Judge Peacock's Residence

A third detachment of Bible Students, after the day's services, took steamer for the upper end of the Lake to attend Pastor Russell's reception. The Lake journey was an enjoyable one along spiritual lines. The students, rendering various well-known hymns effectively, discussed the Convention topics of the day. They were as happy a crowd as ever passed over our beautiful Lake.

At Peacock Inn the visitors crowded the lower floor of the house and the extensive lawn. Pastor Russell after greeting each visitor, addressed them as a whole. He welcomed those already well known to him, as well as others whom he had not met previously. He congratulated them upon the wonderful day in which we are living; upon the wonderful Bibles from which we may study concerning the great divine plan of the Ages. With an Oxford Bible in his extended hand he remarked, "I fear that even we fail to appreciate the value of this great Book which has exerted more influence in the world than all other books combined." He remarked that few preachers realize that the Bible has been in the hands of the public for only about one century. "Our oldest Bible societies are this very year celebrating their centennial. When they were organized Bibles were possessed only by the rich. Now they are to be found in the homes of all—obtainable free by the destitute. Many are learning the value of Bible references and the usefulness of Bible Concordances in Scripture studies.

"Furthermore, we are too apt to forget that general education has only now reached the masses. It is not yet thirty years since free schools were established in Great Britain. It is only about ten years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner, not only by giving us the Bible, but by giving the masses the intelligence necessary to its study.

"But, alas, just as these precious opportunities are in the hands of the masses; just as these blessings were given to humanity; just as Christendom was prepared for Bible study, the Lord allowed the adversary to bring forward a most subtle influence in opposition to it. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith—the infidelity known as Higher Criticism. It is dangerous because of its insidious character. It has entrenched itself in all the colleges and in all the theological seminaries. While all of our churches of all denominations ostensibly stand as defenders of the Bible, the citadel of faith is being captured by the great adversary of God and the truth—Satan—who is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and D.D.'s to whom they have been led to look for spiritual light and direction and whom they had supposed to be staunch defenders of the Bible as the inspired Word of God. This is a severe arraignment, but it is a generally truthful one, as each may demonstrate to himself. Most regretfully I am persuaded that four out of every five of all the ministers and Sunday-School superintendents of Christendom have ceased to believe in the Bible as the divinely inspired revelation of the will and purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus as the Son of God, and of divine origin. Yet how weak is their position! If Moses did not write the Law and if it was not inspired, nor the prophecies inspired, what could we think of Jesus and his Apostles accepting those prophecies as inspired and founding all of their teachings thereupon? Most evidently, Higher Critics who still believe in Jesus as the divine Son of God have not thought logically on the proposition, and will reject everything pertaining to the Scriptures upon further reflection.

"I congratulate you, my friends, that while sorrowfully we behold the fulfilling of the Scriptures in the falling away of these, our friends, we are not compelled by anything in reason nor in the Scriptures to suppose that their fate for such infidelity will be eternal torment. I congratulate you that, as Bible Students, we are growing stronger in our faith day by day while, in fulfillment of the Scriptures, a thousand fall at our side and ten thousand at our right hand. (Psa. 91:7) I congratulate you that the study of the Bible, with the assistance which God is now providing, is clearing up the mysteries which have perplexed us all our lives and is bringing to us greater appreciation of his glorious purposes and greater loyalty to him and more earnest desire to serve his Cause of Righteousness and to life up the standard of the Cross of Christ.

"Truly, as the Lord through the Prophet expressed it, 'Our feet have been kept from stumbling,' and instead the stumbling-stone of greater intelligence of our day has lifted us to a higher plane of devotion and appreciation of 'the heights and depths and lengths and breadths of the Love of God which passeth all understanding.'

"Do not misunderstand me to be speaking harshly or unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, I sympathize with them. Once I stood exactly where they stand. Once I, too, repudiated the Bible as the Word of God. I was as honest then as I am today, and feel bound to give credit for equal honesty. They are blinded by the dazzling glare of the earthly science of our day. If they ever knew, they have forgotten and dropped the light, the science which comes only from above. Some of them may be recovered from the snare of the adversary, as I was. There is this difference, however: The majority of them seem to exult in their unbelief and to pride themselves and plume themselves on their opposition to the Bible; but my position was the very contrary of this. I deplored the necessity for abandoning the Bible. I considered it the rational thing to expect from the Supreme Creator some Revelation of his purposes respecting mankind—the subject of our creation; the purpose to be attained; and how and why.

"I have no doubt that many of you have had experiences similar to my own. Many of you have told me so. Let us hope that, as we have been recovered from the snare of the fowler, so also may others be. Let us be prompt to lend the helping hand and an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must be a disaster to faith and hope, as it was in our own cases. Let us trust that there are many others honest as ourselves who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word of God."

"SOME BETTER THING FOR US"

"Our Heavenly Calling"—Pastor Russell's Recepton No. 4

The Mayville Inn and its spacious lawns, with Pastor Russell of Brooklyn Tabernacle as host, entertained the fourth contingent of Bible Students, about six hundred, last night. The numbers each night are regulated by cards of invitation. Like its predecessors, the occasion was an enjoyable one long to be remembered with pleasure and profit. Again the songs of "The Happy People" of the International Bible Students, coming and going, gladdened and cheered the dwellers at the Lake-

side homes, who will not soon forget this convention. In connection with his greetings Pastor Russell said:—

"To the gathering of Bible Students who visited me here last evening I remarked the increasing beauties of nature as foregleams of the great 'restitution' promised in the Bible and which we believe is now nigh at hand. We then considered the world's hope, based on the great sacrifice at Calvary and the Bible's testimony respecting its far-reaching. Tonight let us consider briefly the future of the church's hope.

"Like many of our Christian friends, for a long time we did not understand how to 'rightly divide the Word of truth.' (2 Tim. 2:15) We did not comprehend that God's Plan provides first a heavenly salvation for the church and then an earthly salvation for mankind in general. The study of our Bibles along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed shall sit every man under his own vine and fig tree and long enjoy the work of their hands (Mic. 4:4) is God's provision for Israel restored to divine favor, and for all the families of the earth; but not for the church. Of the true church, the bride of Christ, it is declared that her members shall in the resurrection be like unto the angels—heavenly or spiritual beings.

"St. Paul distinctly says of these, 'Flesh and blood cannot inherit the kingdom of God.' (1 Cor. 15:50) Jesus tells these that he has gone to prepare them a place in the Father's house on high. But the place for man, the earth, already provided from the foundation of the world, is a very different one from ours, of which we read, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him.'—Isa. 64:4.

The Spiritual Call

"Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for anyone. Every promise is earthly. In Abraham's case, for instance, we read, 'Lift up now thine eyes and look to the East, West, North, and South; for all the land which thou seest, to thee will I give it, and to thy Seed after thee.'

"St. Paul refers to this difference between the hopes of the spirit-begotten church founded at Pentecost and the hopes of all others. Pointing to the faithful of the past he declares that although they had God's testimony to their faithfulness, nevertheless they received not the promises, 'God having provided some better thing for us, that they without us should not be made perfect.'—Hebrews 11:38-40.

"As soon as we get our 'better thing,' our higher reward of 'glory, honor and immortality' in joint-heirship with our Lord as figuratively his bride, then the worthy ones of ancient times will get their reward of resurrection to human perfection. Then, under Messiah's kingdom, those perfect men will be the 'princes in all the earth.' Then from the spiritual to the perfected earthly ones, the blessings and instructions for the world will descend to the poor, ignorant, selfish and superstitious world—to help them; to uplift the obedient to the perfections illustrated by the perfected worthies.

What Heaven is Like

"We have all heard of the Sunday-School teacher who told her class about heaven—about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world, 'in due time.' She had no conception of the heaven of heavens promised to the faithful followers of Jesus in the narrow way.

"The great Teacher explains that it is impossible to describe heaven and its beauties and charms. He said to Nicodemus, 'If I have told you of earthly things and ye believed not, how would you believe if I should tell you of heavenly things?'—John 3:12.

"In line with this the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that God is a Spirit 'dwelling in light which no man can approach unto; whom no man hath seen, nor can ever see' personally. Man must discern God in his works, the noblest of which is the perfect man, made in Jehovah's moral likeness on the earthly plane—a little lower than the angels on the spirit plane. The most that the Word declares of our heavenly inheritance is that 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.'—1 Cor. 2:9.

"But while refusing to inform us of the heavenly conditions, God does give us a soul-satisfying portion. Through the Apostle he declares, 'It doth not yet appear what we shall be, but we know that when he (the glorified Jesus) shall be revealed (at his second advent, in power and great glory) we shall be like him, for we shall see him as he is,' while others not thus changed from human to spirit nature by the 'first resurrection' power will not see him as he is, but only as he shall be revealed in his providences and judgments, which every eye shall recognize.

"How satisfactory! How far beyond all that we could have asked or thought! 'Like Him.' What more could we ask? 'Like him,' whom 'God hath highly exalted, far above angels, principalities and powers!' We stand amazed at such grace! Moreover, we can realize that he who called us to become 'partakers of the divine nature' and joint-heirs with the Redeemer in his Mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, 'I shall be satisfied when I awake in thy likeness.'—Psa. 17:15."

ALL THE BIBLE STUDENTS

Should Be Burning and Shining Lights —Pastor Russell's Address to The Fifth Division of Conventionists

Nearly six hundred more Bible Students from the Convention visited Pastor Russell at The Mayville Inn.—More "happy people."—More hymns of praise.—Another delightful ride on our beautiful Lake going and returning.—Pastor Russell welcomed all most heartily.—In the course of the evening he gave a little address as on previous occasions.—He said in part:

"One of old was declared to be a burning and shining light. There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved by the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive. The Master himself furnishes the best of all illustrations of the principle enunciated. He was the light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth. Not a cold, forbidding recluse was he, holding himself aloof from the people with a haughty and disdainful spirit, telling coldly 'wonderful words of life.'

"On the contrary, his entire life was sympathetic, wholesouled. One of the charges brought against him by the cold Pharisees was, He receiveth sinners and eateth with them. Even his disciples were shocked that he should converse with a woman of Samaria. But the common people heard him gladly. While recognizing that he was far above their plane—while beholding in him the glories of an only-begotten of the Father, they nevertheless were drawn to him because he was the burning as well as the shining light. And they declared of him, 'Never man spake like this man.'—John 7:46.

"Let Your Light So Shine"

"Bible Students are all Christians, though, alas, all Christians are not Bible Students. True, God's Book may even be read through by some who are unbelievers. And it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. But these are not Bible Students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and who are anxious to know the divine will, that they may conform their lives to it, and who, to attain this end, have entered the school of Christ to be taught of him—only these are Bible Students from our standpoint—searchers after the secrets of the Lord, because they love him and are appreciative of his glorious plans and desirous of understanding them fully. Such Bible Students—including you, dear friends, and myself, I trust—should be burning and shining lights in the world and amongst our fellow-Christians of all denominations, many of whom, alas, have much of the spirit of the world and are lacking in the spirit of the truth because of insufficient knowledge of the truth itself—because they are not sufficiently Bible Students.

" 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is our lamp provided by the Lord to all those who walk in his footsteps, so each of these in turn is a lamp which should shed forth upon others the light, the knowledge, the spirit of truth for their edification. In other words, the holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these and upon these evidencing to them that they have been begotten again to the new nature and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, 'that they might show forth the praises of him who hath called us out of darkness into his marvelous light.'

"The Light Shineth in the Darkness"

"While keeping the lamp trimmed and burning, while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we will be



BIBLE STUDENTS IN PALESTINE

This photograph was taken April 24th, 1910, on the slope of the Mount of Olives, facing Jerusalem, near the Garden of Gethsemane. Behind the group is the Valley of Jehoshaphat and the brook Kedron, beyond which on the top of the farther slope is the wall of Jerusalem. Behind the wall is seen the City.

no more successful in converting the world than was our Master. His great light shone in darkness, and the darkness comprehended it not. And the religionists of his day instigated his crucifixion. The Master's prophecy respecting his followers will prove true to the end of the age: 'The darkness hateth the light;' 'Marvel not if the world hate you. Ye know that it hated me before it hated you.' (1 John 3:13) It is altogether a mistake, therefore, to suppose that you or I or any other person or all of the Lord's consecrated people, letting their lights shine faithfully before men, could convert the world. Such was not God's intention. It is the church, and not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God to his truth. Whosoever receives the light of truth intelligently must rejoice in it, and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of zeal, which the Lord is now specially seeking for amongst those whom he has invited to be sharers with Jesus in the glories of the Mediatorial kingdom about to be established amongst men. It is important, therefore, that we let our light shine before men. It is important that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his message. And we have his word for it that he that is ashamed of him or of his Word now, of such he will be ashamed by and by and not own them as members of his bride class, not accept them as assistants with him in his glorious throne.

"The Light of the World is Jesus"

"'This is the light which lighteth every man that cometh into the world.' (John 1:9) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and ear of faith. 'Blessed are your eyes, for they see, and your ears for they hear.' (Matt. 13:16) The time for the enlightenment of the world will be after the special call of the elect. Then the church, as the bride, will be with the heavenly Bridegroom in his throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, as members of his body. Altogether they will constitute the great Sun of Righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. 'Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear.' (Matt. 13:43) He that hath a desire of heart, let him be obedient, and thus make his calling and election sure to this glorious chief salvation."

PASTOR RUSSELL'S RECEPTIONS

Concluded Saturday Night—The Sixth Section of the Convention Hosts, About Six Hundred, Visited the Mayville Inn Saturday Night—Pastor Russell's Address

In order not to crowd the chartered boat, no more than six hundred were permitted to attend Pastor Russell's reception on any one evening. The restriction was effected by means of visitation cards, not more than six hundred of which were issued for any one of the six evenings. Last evening marked the conclusion of the receptions. The steamer was crowded, but "The Happy People" maintained their equilibrium of spirit and let their songs abound, giving good evidence that they were singing and making melody in their hearts unto the Lord. They evidently enjoyed the scenery of the Lake, but the eyes of their understanding seemed to take in still more beautiful Elysian fields. It was the same on the return journey.

The Mayville Inn was illuminated throughout, as were also its verandas and lawns, the Chinese lanterns giving a gala effect.

The crowd was welcomed by Pastor Russell, who greeted each one personally. He subsequently addressed them from the veranda, following which a light collation was partaken of. The address in part was as follows:—

"The General Assembly of the Church of the First-Borns"

"My dear friends, our convention nears its close. To me it has been a very enjoyable one. So far as I can discern, it has been the same to all in attendance. It is a delightful and blessed experience that so many of the Lord's people, by his Providence, have been permitted to turn aside from the busy cares of life to spend ten days in Bible study and in fellowship with each other in spiritual things. We have thus been remembering the inspired exhortation, 'Forget not the assembling of yourselves together, ... and so much the more as ye see The Day draw nigh.' The nearer we come to the great Day of the Lord, in which the church will be glorified with the Bridegroom, and in which the great work of blessing the world at large will begin, the more precious are our opportunities for Christian fellowship. And more than this; they daily become more important to us for our strengthening and upbuilding in the faith once delivered to the saints.

"As we think of the closing of this convention, let our minds go out toward the great convention promised in God's Word. At it will be gathered all of God's people—all 'Israelites indeed, in whom is no guile.' That convention, like this one, will be unsectarian, interdenominational. Presbyterians, Methodists, Congregationalists, Baptists—the holy, the saintly out of each and all of these will be at that great convention. St. Paul styles it the 'General Assembly of the Church of the First-born ones.' How grand to think of such a reunion, without a creedal fence between any of the participants and all of them surrounded and safeguarded by the

'Love Divine, all Love excelling,'

and the wisdom and power divine! Do you desire to be present at that convention? The question is an unnecessary one. It is the hope, the desire, the aim of every one of us to be there—to make our calling and our election sure; to so run that we may obtain that great prize of participation in the 'first resurrection.' Of that resurrection we read, 'Blessed and holy is he that hath part in the first (chief) resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years!' (Rev. 20:6) Let us have this in mind, dear friends, that our participation with our Lord in the glories of his kingdom is dependent upon our faithfulness here in following him through evil report and through good report, through honor and through dishonor in the bearing of the cross along the narrow way of self-denial.

The First-Borns Passed Over

"I remind you that when God brought typical Israel out of Egypt, the first-borns had a peculiar salvation or preservation first. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the Passover Lamb. We see, dear friends, the significance of this beautiful type St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice, the blood of atonement. We see that this entire Gospel age is the antitype of that night. We are hoping to belong to the first-borns begotten of the holy Spirit who, during this night time of sin and death, will be passed over and, on account of the blood without and the Lamb within, be accounted worthy of being passed over—accounted worthy of eternal life on the spirit plane as members of the 'church of the first-born'—participants in the 'first resurrection' to glory, honor and immortality with out Lord—like him.

Priests and Levites—Which?

"I remind you that all of these first-borns, passed over, typified all of the Lord's people of all denominations and outside of all denominations who are now passing from death unto life. I remind you, however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi—the priestly tribe, which thereafter typified the 'church of the first-borns'—the 'household of faith.' But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The church of the first-borns' will consist of two classes, a 'little flock' of priests and a 'great company' of the 'household of faith' and typical Levites who will serve. I remind you that the 'little flock' of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession—Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be living stones of the temple, but serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory.

"What places will you and I occupy in the resurrection, in the general assembly of the church of the first-borns? Will we be of the royal priesthood, or of the less honorable, but still blessed, servants? Will we be of the bride class or of the less honored virgins, her companions that follow her? It is for us, dear friends, now to make our calling and our election sure by our zeal, our earnestness, our devotion to the great King and his Cause. He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or not passed over, and, if passed over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments un-

spotted from the world and who, therefore, must come through great tribulation to enter into the kingdom at all.

Encouraged to Leave Behind a Sweet Fragrance of the Spirit of the Lord

"I exhort you, dear friends, that we strive to be present at the Great Convention, 'the General Assembly of the Church of the First-borns,' and that we strive to make our calling and election sure, that we may be of the bride class, the royal priesthood class, the members of the body of the great Prophet, Priest and King of Glory! It is to this end that we have come to this convention—that we might encourage each other and be encouraged to maintain the good fight of faith and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the adversary. I trust that we shall all go away from this convention strengthened by divine might in the inner man. I trust that we shall leave behind a sweet fragrance of the Spirit of the Lord in every cottage and hotel in which we have been lodged. I trust that we shall go to our homes so filled with the spirit of the truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love that we shall carry a blessing to those of our homes, that they may take knowledge that we have been with Jesus and have learned of him and that the blessing may thus overflow and abound to many hearts. I doubt not that such will be the blessed results and that this Celoron convention of Bible Students will be a marked epoch in the Christian careers of many, marked with blessings from on high and mutual refreshment of spirit amongst all those who have participated."

"Chosen in Christ ere the dawn of creation;
Chosen for Christ to be filled with his grace;
Chosen to carry the streams of salvation
Into each thirsty and desolate place."

MISIMPROVED OPPORTUNITIES TAKEN AWAY

MATTHEW 21:23-46.—SEPTEMBER 4.

GOLDEN TEXT:—*"Therefore say I unto you, The Kingdom of God shall be taken from you."*

In this Study the Great Teacher in two parables portrays the mistake made by the religionists of his day. The understanding of these parables gives a clearer insight into the cause which led to the rejection of Israel for a time from divine favor. Incidentally, too, we are to remember that nominal fleshly Israel was a prototype of nominal Christendom. Hence we may look for somewhat similar conditions and dealings now in the "harvest" time of this Christian age.

To get the force of the Lord's teachings here and everywhere it is necessary to remember that the Jewish people had been promised the kingdom of God, of which David's kingdom was a type on a small scale. For centuries they had been expecting a great King, Messiah, whose coming would exalt them and bring them into prominence as God's kingdom. John the Baptist, when he came to introduce Messiah, told the Jews that unless they would repent and come back, to the extent of their ability, into harmony with God and the Law they need not expect to share in the Messianic kingdom. Jesus told the people that unless their righteousness should exceed the righteousness of the scribes and Pharisess, they should in no wise enter into or become members of the long-waited-for kingdom. (Matthew 5:20) The two parables of this Study illustrate what stood in the way of the majority.

WORK TODAY IN MY VINEYARD

The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but, rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons, in our first parable. One of these sons represented the outwardly religious, pious, who said, Yes, we will serve God. However, they did not really seek the divine service, but rather the service of their sects and parties and their own personal aims, honor, influence and preferment. The other class of Israelites, represented by the other son of the parable, made no pretense of serving God, and were branded as publicans, sinners, harlots. Nevertheless, when Jesus appeared, when John's message went forth, and afterwards the teachings of Jesus and the Apostles, these same publicans, sinners, harlots, were the ones ready to receive him, while the religious, finding that his message was in conflict with their teachings, repudiated him. Thus one of the charges against Jesus was, "He receiveth publicans and sinners and eateth with them."

"Friend of Sinners was his Name"

The second parable represents God as the owner of a great vineyard, in all respects well appointed and furnished for his purpose. This vineyard represents the Jewish nation and the divine promises made to that people—the Law and all the arrangements of the Law Covenant, for their development. This vineyard the owner let out to husbandmen, whose duty it was to care for the vines and the fruitage and to render to the owner the results, except a portion which they might keep for themselves. These husbandmen were the prominent religionists, of whom Jesus said, "The scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do." (Matt. 23:2, 3) The owner properly required returns on his property and sent servants to receive his share of the fruitage. But the husbandmen, instead of giving them what was due their Master, abused them by beating, killing and stoning them.

These servants were the prophets of old, sent to Israel. They should have received the kindest treatment and an abundance of fruits of meekness, gentleness, patience, etc., but, instead, they were treated as intruders by the leaders of Israel. Some of them were stoned, some beaten, some murdered, some sawn asunder. Some wandered about in sheepskins and goatskins and dwelt in dens and caves of the earth, because not appreciated. They were not treated as representatives of the owner of the vineyard. Finally the owner sent his Son, saying, "They will reverence my Son." But these same husbandmen, the religionists of our Lord's day, took counsel to kill him and to seize his inheritance. They somehow got the impression that they could lord it over God's heritage and that anybody reproving them or showing up their hypocrisies or liberating the people from subservience to them, whoever he might be—even the heir—they were at liberty to kill. They crucified him.

What may we presume the owner of that vineyard would do to those wicked husbandmen who, forgetting the ownership of the vineyard, were using it as their own, mistreating his servants and crucifying his Son? The Great Teacher put the question to his hearers, and the answer promptly came that the owner would destroy those wicked men and let his vineyard to others who would render him its fruitage.

This is just what happened. The scribes and Pharisees and Doctors of the Law who were using God's promises and blessings and their opportunities selfishly and in disregard of the Almighty—these were dispossessed. Their government was destroyed and divine favor and privileges as God's mouthpieces, which they once enjoyed, were taken from them and given to others—to the Apostles and their associates, during this Gospel age.

However, as fleshly Israel was a type or picture of nominal Spiritual Israel, we may not have to look far to find a very similar condition of things today. Today also we see some high in official position as representatives of God and his Word using their positions to entrench themselves, to hold power over the people, to carry out their own schemes. These are inclined to speak harshly, yea, to "murder" any who come amongst them meekly, humbly, in the name of the Lord. They do not literally kill them nor "shoot them full of arrows," but they do behead them in the sense of ostracism. And they do shoot out at them the arrows of bitter words, slanders, etc.

What will the Husbandmen do with such servants? The answer is again that the opportunities which they have enjoyed will be taken away from them. Thank God that the next step in the programme will be that the King's Son and all of the misused servants associated with him will constitute the new "kingdom of God's dear Son" "under the whole heavens." Matters will be no longer entrusted to any but the tried, proven, faithful.

Jesus, the rejected, "is become the chief corner-stone" of the great temple of God, which is the church. As the privilege of being God's embryotic kingdom was taken from the Jews and given to Christ and the church, so presently his embryotic kingdom will be taken from earth entirely—his faithful will be received to the heavenly plane and power and great glory.

Whoever stumbled over Jesus suffered loss in the sense of being broken, but not beyond possibility of repair. "But upon whomsoever this stone (Messiah) shall fall, it will grind him to powder" in the second death.'—Matt. 21:44.

"MANY ARE CALLED BUT FEW ARE CHOSEN"

MATT. 22:1-14.—SEPTEMBER 11.

Many of us have not in the past sufficiently discerned that none of the lessons of the Great Teacher were given in literal language—that they were all symbolical; as we read, "Without a parable spake he not unto them."—Matt. 13:34.

In today's Study we have another beautiful parabolic lesson respecting the kingdom. We might inquire why the Bible is so full of these lessons concerning the kingdom? Is it not because the kingdom of God is the only hope of the world? Are we not learning this more and more? Faith in the coming kingdom of God under the whole heavens began to grow dim within less than two centuries after the death of the apostles. Instead of longing, hoping, to become the bride of Christ, to be associated with him in his glorious kingdom for the overthrow of sin and Satan and death, and for the uplifting of mankind during a reign of a thousand years, a new faith and a new hope came in, contrary to the Scriptures. This unscriptural hope instructed Christians that they should expect an earthly kingdom of their own establishment, in which the popes would reign as representatives of Jesus and the cardinals and bishops as representatives of the apostles and the "little flock," to whom the approaching kingdom is promised.

Thenceforth the work of the church, to "build one another up in the most holy faith," gave place to the unscriptural course of neglecting the church and laboring for the world, under the unwarranted assumption that it is the duty of the church to convert the world. As to how much injury has thus been done it is difficult to estimate. For the sake of numbers standards have been lowered and worldliness has been recognized, until today Christendom is in a sad plight as respects true doctrines and high moral standards.

THE MARRIAGE FESTIVAL

As Messiah is to be the Great King of earth during the period of his Mediatorial reign, it is the Father's good pleasure that he should have a "bride." And this Gospel Age is set apart for the finding and development of this bride class of many members. The kingdom is the great prize which the Father is to bestow upon his Son—to be shared by the church, the bride of Christ. The parable of today's Study outlines the call of this Bride class or kingdom class from Jesus' day down to the completion and glorification of this company. Nowhere is Jesus represented as calling his own bride. This is foreshown in Abraham, who typified the Father, and Isaac, who typified Jesus; and Abraham's servant, sent to call Rebecca to be the bride of Isaac, typified the holy Spirit, whose work during this Gospel age is bringing to Christ the bride class—"the very elect."

So this parable shows that the King sent forth the call to the Marriage. The Jewish people, the children of Abraham, according to the flesh, had been invited to this high honor from the time of the giving of the Law Covenant at Sinai. Century after century they waited for the announcement to be made to them, that the nuptial feast was ready. Finally, when Jesus came, the announcement went to them, All things are now ready! Come to the feast! Meantime, they had become overcharged with the cares of this life—business, politics and religious schemes of their own concerning. They manifested no interest in the announcement and even beat some of the servants, the Apostles and others, who sought to help them, and to draw their attention to the great feast, which was their special privilege.

GO YE THEREFORE INTO THE HIGHWAYS AND BRING THEM TO THE MARRIAGE

The Almighty was wroth and sent the Roman armies and "destroyed those murderers and burned up their City," Jerusalem, in A. D. 70. Then the King said to his servants, The wedding must take place even though those who were bidden were not worthy. Go ye therefore into the highways and as many as ye find bring to the marriage feast. As the city represented the Jewish nation, so the highways represented the world in general—the Gentiles—to whom the message of the kingdom was sent after fleshly Israel had first enjoyed the offer and but partially improved it. Another statement of the parable shows three different classes:—

(1) The Jewish rulers who rejected him.

(2) Those called from among the streets and lanes of their city and gathered to the spirit plane by Jesus and the Apostles.

(3) Then the report was given, "We have done as thou hast commanded and yet there is room." Then the message went forth to go everywhere among the Gentiles and urge them to come in, until the house should be filled—until the elect number for whom the feast was provided should be found. Our Study states that the wedding was furnished with guests—good and bad. In other words, the offer of a share with Christ in his kingdom has attracted some naturally very fallen, as well as some better favored by nature. But the arrangements of the Great King are such that the "wedding garment" covers all the blemishes of the most imperfect as well as those of the least imperfect.

WITHOUT A WEDDING GARMENT

The latter part of our Study shows a discrimination and judgment ultimately to take place amongst those invited to the wedding and accepted. As none were permitted to enter in without a wedding garment—without an acknowledgment of the merit of Christ's sacrifice—so none will be permitted to remain and participate in the wedding festival except those who maintain their standing of confidence in Christ.

Any who take off the "wedding garment" will be sure to be expelled from the privileges enjoyed and will go out from the light and blessings afforded to this favored class, into the "outer darkness" of the world and of nominal Christianity, in which shortly there will be a great time of trouble, symbolically represented by the "weeping and gnashing of teeth."

Are we not even now in the time of this inspection of the guests? And are not all Christian people who cast away their confidence in the sacrifice of Christ and who accept Evolutionary theories and Higher Criticism taking off "the wedding garment," and will they not all eventually find themselves in outer darkness, in confusion, in bewilderment? And will they not be sadly distressed in the great time of trouble which the Scriptures declare to be near?—Daniel 12:1.

SOME INTERESTING LETTERS

GOOD EFFECTS OF THE VOW

DEAR BROTHER RUSSELL:—

A contemplation of the Lord's providences respecting the vow, as they have been exemplified repeatedly in the past year, in the cases of individuals, and of various congregations of the Lord's people, have gradually softened the antagonism I felt against it, and I took it some days ago, as unto the Lord, believing it to be his will.

I wish to say that I have taken the vow, not as an oath, not as a guarantee that I will keep it perfectly (apart from the Lord's merit) and not as a protection, in any sense, except that it will help to keep certain parts of my original consecration vow prominently before my mind. I am sure I do not keep my consecration vow perfectly, and will doubtless fail occasionally in some items of this statement or a portion of it, but I shall do my best to keep it perfectly, and I am sure that is all the Lord expects.

I have always fully assented to every principle contained in the vow, and the true explanation of the extreme prejudice I have had against it is that the adversary was undoubtedly trying to get me to fight against it and thus draw me away from the truth and its service.

Your Brother in Christ. CLAYTON J. WOODWORTH.

CELORON CONVENTION APPRECIATED

DEARLY BELOVED BROTHER:—

As I think over the blessed season we had at the Jamestown convention, my heart goes out in joy and thanksgiving to our dear Lord and Heavenly Father for the abundance of love they have showered on us all in these last days. The love of our Elder Brother was manifest in all the arrangements and the love shining from the faces of the dear friends showed plainly that they had been with Jesus and learned of him.

I wish to express my thanks and appreciation to you, dear Brother, for your loving zeal and untiring endeavor to serve the Lord, the truth, and the brethren. All the arrangements at the convention spoke of that great love, the carefully planned accommodations for all, I can say that for the little sum ($14) I received accommodation far above my expectation. The Lord surely was in our midst, working all things for the good of his people. It was more than I anticipated, and I want to thank you, and all those who labored with you, for the love thus shown for the brethren, and especially for the reception at The Mayville Inn. It was good to be there. It made me think of the Lord's words when he said, "I go to prepare a place for you." Yes, everything was prepared for us to come and receive a blessing, and we surely did receive one.

Your brother in our Redeemer, JOHN ENQUIST.

PRESENT TRUTH—RE ADVOCATE AND MEDIATOR

A gentleman who fancies himself commissioned to be the Advocate of the New Covenant, but who has not yet come to see that the New Covenant could not be the Old Covenant, takes us to task saying: "Four years ago it was present truth that the Editor of THE WATCH TOWER needed a Mediator between God and Himself. Three years ago it become present truth that he does not need a Mediator between God and himself. Did the Editor of THE WATCH TOWER leave the present truth?"

We reply, No, the Editor of THE WATCH TOWER did not leave the present truth. He kept all the truth that he then had and has added to it. The light has scattered some more of the darkness, so that, with the very same thought that he had four years ago, he now sees that he used the wrong word in expressing that thought. He now sees that he should have used the Scriptural term Advocate instead of the word Mediator. He now sees that himself and others in the past have used language too carelessly, because of the general confusion and mix-up handed down from the dark ages.

He now sees that the Scriptures nowhere say that the church has a Mediator or ever will have a Mediator, and that they nowhere say that the Covenant of sacrifice, under which the church is developed, has a Mediator. The Editor of THE WATCH TOWER is learning day by day more clearly to rightly divide the Word of Truth and to use Scriptural terms only. The Scriptures do say, "We have an Advocate with the Father." (1 John 2:1) They do not say anywhere, We have a Mediator between God and us. The Editor of THE WATCH TOWER is trying to assist God's people to think and speak correctly respecting the great work of Atonement for sin, the merit of which lies in the sacrifice of Jesus and the privilege to share in which is granted to the elect during this Gospel age.

The same critic innocently asks for any Bible text to show that the church, the bride of Christ, does not need a Mediator. How foolish! Does the Bible undertake to say all the things that are not so? One would think that no special ability would be necessary to discern that there is no need of a Mediator between friends. We never had this thought! When we used the word as respects the church we used it thoughtlessly, just as our opponents are using it now; we used it without noticing that the Bible nowhere intimates a Mediator between the Father and the church. It is because present truth is progressive that we have clearer light on the same facts than we had four years ago, even as we then had clearer light than we enjoyed years before that. The Editor of THE WATCH TOWER has believed in Jesus as his Redeemer from childhood. He did not understand the philosophy of the divine plan of the ages then, but nevertheless, his simple faith was a sufficient basis for a consecration of his all to the Lord, and a sufficient basis for the divine acceptance of the sacrifice and the begetting of the holy Spirit. Since then the light of this harvest time has been shining more and more clearly as the years go by. The light of present truth does not contradict the light of past truth, but confirms it and further clarifies our vision and increases our hope and our joy. And is not this true of all of God's people now walking in the narrow way? Those who are now "waking up" to a realization of the fact that for seventeen years they have been in darkness are acknowledging that they have not been walking for those seventeen years in the "path of the just, which shineth more and more unto the perfect day." For the past seventeen years of their lives, the seventeen years of their best Christian experience, they believed that the Vine and the branches are one—that the Head and his Members are one; that the sufferings of The Christ are one—that the church fills up that which is behind of the afflictions of Christ—that the death of Christ is one—that the church becomes dead with him sacrificially, after having been justified through faith in his blood, his sacrifice. For seventeen years they believed that the Prophet spake of the sufferings of Christ (Head and body) and the glory that shall follow; that to be dead with him signifies to be baptized into his sacrificial death as in contrast with Adam's penalty—death. And to drink of his cup signifies a share of his sufferings and that the hope before all such is, that "if we be dead with him, we shall also live with him"; and "if we suffer with him, we shall also reign with him." For seventeen years these friends told us that they believed and rejoiced in St. Paul's sentiments of Phil. 3:9-11, the hope to be found in Christ (members of his body), not having their own righteousness, which is of the Law (Covenant), but that which is through faith in Christ, the righteousness which is of God by faith (not by the New (Law) Covenant), that we might know him and the power of his resurrection (sharing his resurrection as his members) and the fellowship of his sufferings (being partakers of the sufferings of Christ), being made conformable unto his death (not a different death from his, but a similar one—not a death as a sinner, but a sacrificial one), if by any means I might attain unto The resurrection of The dead.

We are not murmuring nor complaining against these friends because of the great loss which they have sustained—the loss of spiritual sight into the deep things of God—into "the mystery, which is Christ in you the hope of glory." We compassionate their loss and remember the Master's words, "If the light that is in thee become darkness, how great is that darkness!" While not attempting to judge the hearts of any who have gone out from us, we may be confident that the Lord did not allow them to go out without a sufficient reason. We regard their loss of spiritual sight as a divine judgment upon them, just as truly as we regard the opening of the eyes of their understanding as a mark of divine favor. Remembering that the Lord is not dealing arbitrarily either in receiving his people into the light nor in casting some out of the light, we are bound to suppose that there were conditions of heart in these, our friends, with which the Lord was not well pleased. The lesson to us is that we must walk in the light and that we must put away from our hearts and, as far as possible from our flesh, everything contrary to the divine standards of meekness, gentleness, purity, justice, love, "if by any means we would attain unto The resurrection of The Dead."

Before dismissing this subject we must answer another foolish question, namely, What answer do we make to the following:—

A certain sister owning property in her own name found that her husband had taken possession of it, rents, monies, all, and that he ignored her entirely in the matter. Upon her request to have some of her own money and property given her by her father, the husband became angry and sought out some of our opponents. The latter, after the usual course, partially misrepresented our teachings respecting the atonement for sin. The husband replied, That's what my wife says. She says, "Jesus didn't die for you; he died for me—but not for you; I will die for you." What will we answer to this? We answer that we would not believe a man on oath who was trying to cheat his wife out of her own money. We do not believe that the wife said anything of the kind, nor that she has any such idea. We believe that the husband misrepresented his wife's statement, just as our opponents uniformly misrepresent THE WATCH TOWER statements. A half-truth may be an untruth, if it gives a misconception and is intended so to do. A truthful statement would not serve the purpose of our opponents, for the truth is logical as nothing else is. St. Paul remarked, "We be slanderously reported." The same is true today. The self-contradictions of our opponents are remarkable. In one breath they tell us that they have been deceived by us for seventeen years. In the next they say that we have changed within the last three years. In the next they affirm that they are in accord with everything in the SCRIPTURE STUDIES, and yet they are opposing them as best they are able. Oh, inconsistency, thou art not a jewel; nor dost thou reflect beauty or credit upon anybody!

A COVENANT BY SACRIFICE NOT THE NEW COVENANT

In all of our writings for the past thirty years we have pointed out the New Covenant as coming fully into operation at the close of this Gospel age. We have pointed out that it is the covenant under which restitution blessings are to come to the world of mankind. We pointed it out as the Keturah Covenant—separate and distinct from the Hagar Covenant, under which natural Israel was developed, typified by Ishmael and separate and distinct also from the original Abrahamic Covenant, typified by Sarah, whose seed Isaac typified The Christ, Head and body. We saw and pointed out to others, so that they saw, that the antitypical Isaac—The Christ, Head and body—is the Melchisedec priest, of which Jesus is the Head and the church his body—the great Priest under whom the New Covenant is to be made effective to Israel and to the world of mankind through Israel. We pointed out also that the elect church of this Gospel age, a "royal priesthood," must all offer sacrifice; as the Apostle declares, "Every priest is ordained of God to offer both gifts and sacrifices for sin." We pointed out that our Lord Jesus is the great High Priest of our profession and that he offered himself in sacrifice and

that he required that all who would be with him in his throne must walk in his steps—after being justified through faith in his blood. We pointed out that this is what is referred to in the Scriptures as the covenant by sacrifice, "Gather my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5) We associated this sacrificing of the earthly nature by all those who would be partakers of the divine nature with the Apostle's exhortation of Hebrews 9:23. We called attention to the fact that the word sacrifices is in the plural and refers not only to the most important sacrifice made by our Lord and Redeemer, but that it applies also to the sacrifices of all those whom he accepts as his members of the royal priesthood. These are the "better sacrifices," which were typified by the bulls and goats of the typical Atonement Day.

We saw and mentioned that the church as priests, while under the Covenant of Grace, the primary covenant, the Sarah Covenant, have a work to do in connection with the New Covenant. As the Apostle says, "We are able (or qualified) ministers (or servants) of the New Covenant." But we see more clearly now than we did ten years ago just how we serve the New Covenant—that as members of the body of the Mediator of that covenant, we are associated with him in making preparation for its inauguration. We are serving it in the sense that he served it, only in an inferior degree and not individually, but in him, as "members of the body," members of the "royal priesthood," to whom "old things have passed away and all things have become new." We see now more clearly than ever the meaning of our precious relationship to God in Christ as members of the antitypical Isaac, through whose mercy Israel and the world shall obtain mercy, under the provision of the New Covenant put into operation as soon as the royal priesthood shall have completed the appointed work of sacrifice.—Romans 11:27-30.

Our opponents can all agree that they disagree with THE WATCH TOWER, but they cannot agree amongst themselves on anything doctrinal. Nor do they see, seemingly, that fault-finding is not proof. Let them try to set forth the divine plan of the ages from their own standpoint. They cannot do it. Their theories are illogical and inconsistent. They take our logical presentation as a basis and make a few turns and twists to suit themselves, failing to see that whatever they add or subtract is so much confusion. That is the reason why so many who leave the Truth take a few paces after the claimed "new light" and then drop out forever into the blackness of outer darkness of unbelief and uncertainty about everything.

Let such of our opponents as are honest sit down calmly and figure out the covenants and their mediators. Thus only will they see the weakness of their present attitude.

(1) Which was the original covenant to which the law was added four hundred and thirty years after.—(Gal. 3:17)?

(2) Would it be proper to speak of that original covenant as the same that God promised he would make "after those days" and which he styles the "New Covenant"?

(3) If so, of what use is language, except to mislead and confuse?

(4) It is admitted that St. Paul declares that the original covenant had no Mediator; that it was a *uni-lateral* or one-sided covenant which needed no Mediator.

(5) On the contrary, it is admitted that the Mosaic or Law Covenant was a type of the New Covenant—that it could not be a type of a covenant which preceded it.

It is conceded that the Law Covenant and its priests and their services typified the New Covenant with its higher or "royal priesthood" and antitypical Atonement Day and "better sacrifices," whose blood is brought into the antitypical Most Holy to make sin-atonement and whose bodies were burned outside the antitypical camp.—Heb. 13:11.

If a type cannot follow its antitype, surely, then, it could not be "added" to its antitype. Surely no great wisdom is necessary to see this. "We, brethren, as Isaac was, are the children of the promise"—the children of the original Sarah Covenant—barren for nearly two thousand years.

The Redeemer is our Advocate, through whose imputed merit we, with him, are admitted to membership in the Spiritual Seed under his "Covenant by sacrifice"—symbolized by the offering of Isaac. Sacrificing with him and accepted as his members we shall soon with him constitute the great antitypical Moses (Acts 3:22, 23), the Mediator of the New (Law) Covenant—between God and men—through Israel after the flesh.

A QUESTION RE THE MEDIATOR

Can you quote any statement in the Scriptures to the effect that the Abrahamic Covenant did not have a Mediator?

We answer that there is no direct statement in those words, nor is it necessary. What is not stated is not to be understood. That is a rule of all reason and logic. It is what is stated that is to be taken into consideration. There was no mediator mentioned. It is for those who claim that the Abrahamic Covenant had a Mediator to prove it.

The Apostle Paul in his epistle to the Hebrews (6th chapter) tried to show the strength and power of the Abrahamic Covenant; but he does not tell us of or point to any Mediator as having had charge of it. On the other hand, he does point to God's Word and God's oath as the foundation of that covenant. He says that it was approved to us by two immutable things—that God could neither lie nor break his oath. The Apostle very particularly shows that the Law Covenant was added to the Abrahamic Covenant and that, added 430 years afterward, it had a Mediator.

So St. Paul proceeds to explain that in the case of that original covenant, because there was but one party, there was no need of a Mediator. A Mediator stands between two parties to see that each does his part. Moses was the Mediator of the Law Covenant. He stood between God and Israel. (Deut. 5:5) On the one hand he represented God and on the other, Israel. But as respects the Abrahamic Covenant there was only one party. God is that One. Therefore there was no need of a Mediator. Why not? Because God did not make any condition with which the seed of Abraham would have to comply. He gave his oath to this covenant, instead of a Mediator. God said I will do it; therefore there was no place for a Mediator. And there was no Mediator. The original covenant did not say how many additional or subordinate covenants would be made.

As to the promised seed of Abraham, God did not explain how he would secure to Abraham such a wonderful Seed as would bless all the families of the earth. Abraham did not know how this was to be done. We know how God secures to Abraham this wonderful seed. He set before his Son the promise of a great reward. And he, for the sake of the glory set before him, humbled himself to become a man. When he left the heavenly glory he was merely preparing to fulfil the Covenant. He was not yet the seed of Abraham. Jesus the babe was of Abraham's seed according to the flesh, but not the seed of Abraham mentioned in the covenant. Even when Jesus was thirty years of age he was not the seed of Abraham referred to in that covenant. It was not until he voluntarily offered himself in consecration at Jordan that he became the seed of Abraham. At that very moment the seed of Abraham began to be represented in him—when he received the begetting of the holy Spirit. He reached completion as the Head of that seed when on the third day he arose from the dead to the spirit condition. In other words, the seed of Abraham was not yet in existence when God made that promise or covenant to Abraham.

Then Jesus set before his followers that same joy; and when we consecrate similarly we enter into a covenant with God by sacrifice, as "members" of the Anointed One. We thus agree to present our bodies that God will raise us up as the body to the same exalted condition of heavenly glory to which he raised our Redeemer and Master. "If ye be Christ's (if ye comply with the conditions), then are ye Abraham's seed and heirs according to the promise." (Galatians 3:29) In a certain sense we are already the seed of Abraham, but not until we share "his (Jesus') resurrection" will we be the seed in the complete sense. The first work which that seed will do will be to extend this great promise that God has made world-wide. Its utmost breadth will be attained by instituting a New Covenant with Israel by which Israel may attain eternal life on the human plane, and all nations through Israel.

A covenant between two parties, both contracting, requires a Mediator. As, for instance, in the ordinary affairs of life, the general law of the State steps in and serves as mediator between all contracting parties. And so in contracts between God and men, it is necessary to have a Mediator. But suppose you said to me, I intend to give you tomorrow this diamond ring. Should I ask, Where is the Mediator? Who will guarantee to me that you will give me the ring? You would probably answer, There is no need of a Mediator; it is a voluntary gift. And so in our covenant of sacrifice. It is a voluntary act God has made a certain provision: "Blessed

are your eyes, for they see, and your ears, for they hear." We agree to enter into our sacrifice voluntarily and our Advocate agrees to help us. If we do these things that we have agreed to do, we get the reward—glory, honor and immortality.

THE OATH AS INSTEAD OF A MEDIATOR

In the Abrahamic Covenant God's oath, attesting his Word, served to ratify the covenant, to make it binding, to hold it sure. It thus took the place which might have been occupied by a Mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. There was no Mediator, because, as already stated, the promise was an unconditional one: God proffered to do certain things—to provide through Abraham's posterity a seed capable of blessing the world. Hence no Mediator was necessary.

But notice that St. Paul, in speaking of this Abrahamic Covenant (Heb. 6:17), declares that God "confirmed it by an oath." The word here rendered confirmed is defined by Strong's lexicon, *to interpose* (as, arbiter). Young defines the Greek word *mesiteuo*, rendered *confirmed* in our text, "to be or act as a Mediator."

THE DIVINE PLAN OF THE AGES IN BRIEF

God proposed in himself before the foundation of the world the great plan re redemption, because he foreknew man's fall and the death penalty he would put upon it. For the first 1656 years up to the flood God permitted the holy angels to demonstrate their inability to recover the sinner to righteousness. On the contrary, the contagion of sin spread to some of the holy angels. As the Scriptures declare, "The sons of God saw the daughters of men, that they were fair, and they took unto them wives of such as they would. And there were born unto them children, which were giants and men of renown." (Gen. 6) And the earth was filled with violence and sin—to such an extent that God declared that the imagination of the human heart had become only evil and that continually. Foreknowing this God had already arranged that one of the aqueous "rings," still suspended above the earth, should descend, causing the flood, which wiped out that order of things, destroying every human being, except righteous Noah and his family, of whom it is written, "Now Noah was perfect in his generation (there was no admixture of angelic seed)."—Genesis 6:9.

Thus the angels were tested by contact with sin for centuries—so that all of those who desired had opportunity to transgress the divine laws. The disobedient ones are referred to in the New Testament as those angels who kept not their first estate or spirit condition, but who preferred to live on the earthly, animal plane. These were restrained in chains of darkness until the great Millennial morning—cut off from fellowship with God and the holy angels and no longer permitted to materialize and thus to commingle with humanity.—2 Peter 2:4.

When God's due time came he called Abraham to make of him a type of himself, and to give him a son, Isaac, to be a type of Christ, and to call for Isaac a bride, Rebecca, who would be a type of the elect church of this Gospel age. And as with Rebecca came maids, so with the elect church comes the "great company" class. As Abraham offered Isaac on the altar in a figure and he was recovered from death in a figure, so God really offered his Son in death and recovered him out of death actually by resurrection from the dead. As all that Abraham had he gave to Isaac, so it is that all the blessings that God has to give to all others of the human family who will become his people will come through the antitypical Isaac. And when Rebecca became Isaac's bride and joint-heir, she became sharer with him in all the joys and privileges which were his. Thus was represented the future glory of the church with Christ in blessing all the families of the earth.

Moreover a double figure is used to represent The Christ, namely, Jesus the Head and the church his body. In the fulfilling of this figure the Apostle tells us that all of the consecrated overcomers are members of the Isaac class, saying, "Ye, brethren, as Isaac was, are the children of the promise." The church as the bride is pictured in St. Paul's statement, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—the promise that through us the world shall be blessed.—Gal. 3:29.

ABRAHAM'S WIVES TYPICAL

While the foregoing is a brief synoptical picture of the whole, the details of Abraham's life represents the details of the divine plan of the ages. As Abraham had the promise that he should be the Father of many nations, it implies that, eventually, many peoples of the world will become God's children—but only through Isaac and through the promise made respecting Isaac's work. Furthermore, the seed of Abraham, it was foretold, would be as the stars of heaven and as the sand of the seashore. The stars of heaven represent the spiritual seed of Abraham. The sand of the seashore represent the multitudinous earthly seed, the human family brought back to life during the Millennium, the result of the redemptive plan.

St. Paul gives us the key to the entire situation in the suggestion that Abraham's wives were typical of Covenants and this explains to us the seemingly harsh treatment of Hagar. Abraham was obeying divine instructions, and the divine instructions were so shaped as to constitute the matter in type a picture and lesson for our instruction. Abraham's first wife was Sarah. St. Paul explains that Sarah typified a fundamental promise, and her name, Sarah, signifies princess or chief one. This princess covenant, the one upon which all the others depended for their fulfillment, is the one which fulfills its mission or purpose in the development of the spiritual seed—Isaac—"We as Isaac was are children of the promise." This covenant has nothing whatever to do with the development of any other children of God except through the Isaac class, the Mediator class, the great Prophet, Priest and King class, through which all of God's blessings are to descend to humanity.

Because Sarah was to serve as a type of spiritual things she was barren for long years, to teach that God's primary covenant with Abraham would be barren (unfruitful) for long centuries. Meantime, in order to make another type, Sarah's bondmaid, Hagar, was given to Abraham for a wife, Sarah seeking to appropriate the child of Hagar as the seed of promise—as her own. Hagar represented the Law Covenant made with Israel at Sinai, as St. Paul explains. The child or offspring of that covenant was the Jewish nation, Israel in the flesh. The fact that Sarah sought to recognize Ishmael as her son and held Hagar in her arms at the time of his birth, implied that the Law Covenant with Moses as its Mediator would, for a time, seem to constitute Israel the heir of the original covenant—which included the blessing of all the families of the earth. But this was not the divine will.

APOSTOLIC EXPLANATION OF COVENANT TYPES

And so, in God's due time, Sarah brought forth Isaac, who typed the true heir of the covenant or promise. This birth of Isaac was represented primarily by the begetting of our Lord Jesus Christ by the holy Spirit to the spirit nature; and, later on, by his resurrection to the perfection of spirit nature; and in a larger sense, as St. Paul explains (Ye, brethren, as Isaac was, are the children of promise), the birth of Isaac represented the begetting by the holy Spirit of the entire church, which is the body of Christ. Then came the persecution, the mocking of Isaac by Ishmael and the subsequent casting out from divine favor of the Hagar or Law Covenant and her child, the Jewish people. They have been outcast for centuries and were about to die—about to lose their national identity, about to be absorbed by other nations, just as Hagar and Ishmael, after being cast out, wandered through the desert until they had eaten their loaf and had drank the water they had with them and Ishmael was ready to die. Then the angel of the Lord drew their attention to a spring of water in the desert and, after their refreshment, counseled their return and submission to the divine arrangement—their recognition of the Sarah Covenant and spiritual Israel. We have come close to this very point of time now. The poor Jews, losing hope, were about ready to die, to give up all faith in the promises. But, behold, at the opportune time, a well-spring of hope revives them and the message to them is that there is a spiritual Israel and also a natural Israel and that their blessings are along natural lines and must come to them through the recognition of the glorified Mediator of a New (Law) Covenant.

The Apostolic explanation of this wonderful system of types stops here. And we would be inclined to stop here also, were it not that other Scriptures clearly point out that later on, after the death of the Hagar Covenant and after the principal Covenant shall have accomplished its purposes in the bringing forth of spiritual Israel, the antitypical Isaac, a New Covenant is due to be introduced "after those days"—after the interim of this Gospel age specially set apart for the development of the antitypical Isaac. That New Covenant is referred to by St. Paul. When discussing this very subject he says respecting natural Israel's restoration to divine favor, "This is my covenant with them when I shall take away their sins; as concerning the Gospel they are enemies for your

sakes; but as touching the election, they are beloved for the fathers' sakes. . . . . for as ye in times past have not believed God, but have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11:26-32

The same great covenant, future for Israel, is referred to by the Prophet Jeremiah. (31:31) Israel is there told that after certain days God will make a New Covenant with them, not the Sinaitic Covenant—not the Hagar Covenant—and just as surely not the Sarah Covenant, which gives birth only to a spiritual Israel. The prophecies respecting that New Covenant are earthly, restitutionary. Under it, "after those days," God will take away the stony heart out of their flesh and give them a heart of flesh—he will make them tender-hearted human beings, loving, kind, etc. But he will not make of them spirit beings or new creatures.

The Mediator of that New Covenant, Israel understood, will be a greater Mediator than Moses, though like unto him in the sense that Moses was the type or small fore-finger of him. Even so the Mt. Sinai Covenant, with Israel as the Ishmael class gendered thereunder, were typical of the greater blessings and upliftings to be accomplished by the New (Law) Covenant. For these reasons the Lord did not confuse the types by reinstating Hagar as Abraham's wife after the death of Sarah, as representing a renewal of divine favor toward Israel and the use of natural Israel as the earthly channel of divine favor and blessing to all the families of the earth. Instead, God permitted Hagar to cease as a type after showing her subserviency to Sarah and the recovery of her child, the Jew, from perishing. When Abraham, after the death of Sarah, took another wife, Keturah, we have every reason to believe that she, also, was a type and represented a third covenant. And her many children represented typically the many people, kindreds and tongues of the world which will ultimately become, under the New Covenant arrangement, children of the Highest.

THE SUPERIORITY OF THE SARAH COVENANT

Nevertheless it should be continually borne in mind that in this series of types the Lord everywhere showed the superiority of the Sarah Covenant. In one sense of the word Sarah was Abraham's only wife, because Hagar and Keturah are mentioned merely as concubines. Thus the divine plan all centered in the promise, "In thy seed shall all the families of the earth be blessed," Nevertheless the Jew and his Law Covenant have been used of the Lord as a supplementary means of blessing and instruction to the church and to the world. Likewise in the future the blessings that will go to Israel and through Israel to the world under the New Covenant will all depend upon the first Covenant, the Sarah Covenant, the spiritual one and its spiritual seed—The Christ, Head and body. The New Covenant can go into effect as a better Covenant than the Mosaic one only by reason of having a better Mediator than Moses, "The Mediator of the New Covenant"—The Christ. And he will become the Mediator of that covenant and put it into effect for the blessing of all through or by means of his "better sacrifices." First, the sacrifice of Jesus, the foundation of all reconciliation with the Father—"and we through him." Secondly, the Father's acceptance of the church as members of the body of Christ, upon the condition mentioned by St. Paul, "I beseech you brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God." These are the better sacrifices which the great Mediator presents to Justice, all founded upon the merit of the Lamb of God which taketh away the sin of the world. His merit will be shared in, through God's arrangement, by the "little flock," the royal priesthood, who not only by faith accept the Redeemer's merit, but who, by grace, also lay down their lives. They become dead with him, that they may also live with him and share his glory, honor, immortality, Kingship, Priesthood, Mediatorship, etc.

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

WHEN WILL OPPORTUNITIES FOR SERVICE CEASE?

The question has frequently been asked, If after the door of opportunity to enter the "narrow way" shall have closed and one should then find himself still in heart accord with the Lord and his Plan, but cut off from all opportunity of service, should he believe that he has made his calling and election sure?

We answer that we would not think that this fact would constitute a ground or warrant for concluding that such had made his calling and election sure. It might be considered, rather, as an indication to the contrary, yet we think we should not, under such circumstances, be discouraged, but conclude that if our hearts had continued loyal to the Lord we were now merely enduring a test of faith and that the proper course would be to stand firm in the faith, in the spirit of the words of Job. "Though he slay me, yet will I trust in him." It seems that the Lord desires his people to abide in his love continually and has made the arrangement that our standing in him, our peace of heart, shall depend upon our faithfulness to conscience and to duty, or rather our faithfulness to duty, according to our conscience.

Evidently the condition which the Lord desires most is that we shall day by day keep close to him; that we shall see that no day passes by in which we have not striven to do the Lord's will, and that if we have failed to do the Divine will, according to our conception of that will, we should at once take the matter to the Throne of Grace in prayer and supplication until we have the realization of divine forgiveness and reconciliation. Thus living day by day we may feel sure that we are abiding in the love of God and may feel each day that so far as that day is concerned we had made "our calling and election sure"; that we are abiding in that condition which would make sure to us the "prize" at the end of the way.

MADE SUPPLICATION TO HIM WHO WAS ABLE TO SAVE HIM OUT OF DEATH

But if in any degree we should seem to be separated in a measure from the Lord and his love and lack the realization of his favor we should not conclude that we are not in the right condition of full acceptance with him, because we know that our Lord, as he neared the end, had considerable fear of this kind. He had a fear that he had not fully complied with all the conditions, and "with strong crying and tears" he made supplication "to him who was able to save him out of death, and was heard in respect to the thing which he feared." He feared that he had been unfaithful; he feared that in some way, unintentionally, he had failed to conform to the divine requirements.

Again, we remember that in his dying hour, it was the Father's will that he should experience a full cutting off and hiding of the Father's face, so that he cried out in his anguish, "My God! My God! Why hast thou forsaken me?" What have I done that I should be denied fellowship with thee? And so, if this was true of him, it might be true of any of his disciples; our conscience, therefore, might not always be a safe guide as to what would constitute an acceptable condition with the Lord. So the Apostle Paul, after referring to the fact that others might misjudge us and that it was a small thing that he should be judged of his brethren or of any man, continued, "Yea, I judge not mine own self." I realize that I am not competent to judge even my own case. There is One that judgeth me, even God.

So it is in our experiences. We have found some with very sensitive consciences who are continually inclined to reprove themselves as always failing, as always doing something wrong. It seems to be their normal condition to feel so. Such persons might easily make a mistake respecting the diagnosis of their case. Others, the very reverse of this, continually feel well satisfied with themselves, even though they are not in full harmony with the Lord. So those who are overly conscientious and those who are lacking in conscientiousness in their judgment of themselves, should seek to make up these deficiencies of their own conscience so that they can arrive at a right judgment, can be in harmony with the divine judgment.

CHRISTIAN GROWTH NECESSARY

At the same time we are to remember that all that we can do that will constitute us acceptable in coming to the Lord will be the exercise and cultivation of faith. Our faith should not be in ourselves, because such faith is merely self-confidence. We are to realize that we have nothing that would commend us to God. We are to realize that we come short continually; that it is not possible for any one to come up to the perfect standard; therefore we are to be continually in the attitude

represented in the Lord's prayer, "Forgive us our trespasses," feeling sure that we have trespassed, and seeking meanwhile to minimize these trespasses, to be so faithful that these will become less and less daily in the Lord's sight.

But from our own experience we would consider the proper thought to be, "Have I lived today as best I knew how, and are the accounts right with the Lord, and is there anything that I can do better tomorrow than today, in the light of the experiences of today? Can I be wiser, can I be stronger, can I be more self-sacrificing?" When we are doing the best we can do, we are to know that the Lord does not expect more than that of us.

We remember a remark made by a brother at one of the conventions. He said, "I am doing the very best that I can, and I am trusting in the Lord." We remember our reply that we thought that a very wonderful testimony—for any one to be able to say, conscientiously, that he was doing the very best that was possible for him to do. Personally, we never know when we have done the very best possible. We always try the next day to see if we can do better; but if any one has reached the place where he has done the very best possible, he has surely done well. We feel at times that we have done the very best, yet we very rarely close a day in which we come to the conclusion that we have done the very best we could possibly do in every particular, in every item of the day; and so we try to mark those points in which we might have done better, that we may have the benefit of those experiences on the morrow.

But if our hearts have been loyal to the Lord and we have been serving him to the best of our ability, striving to bring every word and every action and every thought into full subjection to the will of God—if this has been our endeavor, then we may feel satisfied that God is pleased with us; that we are in the condition that he has declared is acceptable with him; that we are in the way to gain the great "Prize" he has to give. But we are not guaranteed this for the morrow, but only for that moment; and so the Lord wishes us to live moment by moment and to realize his blessing moment by moment, and not to think that our case is decided and ended. Our question, then, should not be, "Will we feel satisfied at some future time?" but rather, "What is my experience now, this moment?" Sufficient unto each day are its trials and difficulties.

"THROUGH MUCH TRIBULATION YE SHALL ENTER THE KINGDOM"

The question is also asked, Should we assume that none will remain on this side of the vail long after the harvest work is fully closed?

Our thought is that there will be privileges of service down quite close to the time of trouble; that there will not be a long period of waiting in which we would have no opportunities of service. Of course, this is purely conjecture; nothing that we think of in the Scriptures states so positively, but there are so many ways of service that we can hardly imagine that all opportunities of service would be cut off. If we were cut off from public service, there would still be a great deal of service, or opportunity for service, in a private way. We can hardly imagine such a condition arising in the world as would cut us off from all service, public and private, until the time of trouble would be so thoroughly upon the world as to stop business and all else. It is our expectation that nearly all the saints will be gone by the time the trouble is so intense that there will be no opportunity for service of any kind.

Suppose, however, for illustration, that for some reason the mails would close, or some other situation should arise that would practically separate us from the world in general, we would still have opportunities of serving one another, and many of the Lord's people have found that their severest trials come in the rendering of service to those closest to them. We have known of cases where husbands found it very much easier to render service to others than to their own families, their wives and children. We have known of instances in which it was the same with the wife, and with the children. Sometimes our severest trials, therefore, may lie very close at home, and our very best opportunities for service consequently may be very close at hand. So we think that when the time comes when all opportunities of service shall be cut off it will mean that the end is close and that the time of trouble is here; and if any of us were here under these conditions, we should fear that we were going to be of the "great company" and have our share in the "time of trouble."

But, on the other hand, we do not know to what extent this trouble that will prevail upon the "great company" may be in some measure also upon the "little flock." Many of the "little flock" may go into a great deal of trouble. We do not know that all the church, the "little flock" and the "great company" will suffer great tribulation. The Scriptures say of the "little flock," "Through much tribulation we must enter the kingdom," and it will be through much tribulation that the "great company," though failing to get a place in the kingdom class, will be fitted for their position; so there will be "much tribulation" for both classes. Perhaps this will be the outward tribulation. We are not competent to say at this time; we do not see clearly what the Lord meant when he said, "Watch, ye, therefore, that ye may be accounted worthy to escape those things coming upon the world and to stand before the Son of Man." We do not know whether he meant that we should be accounted worthy to escape all this outward trouble coming upon the world in general and to literally stand before the Son of Man, in the sense of being translated, perfected new creatures beyond the vail, or whether, on the other hand, he may have meant, "Watch," in your course of life, and be so faithful to the Lord that you may be accounted worthy to stand and not fall in the day of the presence of the Son of Man, escaping those things which are coming upon the world in the sense of not having the anguish of mind that will be upon the world while being in some of the tribulation with them.

IS THE READING OF "SCRIPTURE STUDIES" BIBLE STUDY?

The plan of reading twelve pages of the STUDIES IN THE SCRIPTURES each day, tried by so many, results in more Bible study than any other way that we know of. We believe that it is not so much the time that is given to Bible study, but the amount of study done and the amount of information gained, that counts. We all know people who have spent days and weeks and years in study of the Bible and have learned little or nothing. We think the idea that Bible study is merely the time spent in handling a Bible and reading over some verses is a mistaken idea.

It is a great deal like hunting or fishing. Some people go hunting every year, and though they do a lot of hunting, it is no sure indication of how much they get. Some do a lot of fishing, but do not get many fish. Bible study is very much the same. It is not the amount of time we spend in poring over a passage, but the amount of information we secure from the Bible.

The six volumes of SCRIPTURE STUDIES are not intended to supplant the Bible. There are various methods to be pursued in the study of the Bible and these aids to Bible study are in such form that they, of themselves, contain the important elements of the Bible as well as the comments or elucidations of those Bible statements, on exactly the same principle that our Lord and the Apostles quoted from the Old Testament, and then gave elucidations of those Old Testament passages. Many of the elucidations were such that if we had not had them, had not had specific interpretations, we might never have been able to discern the proper application of them.

THE HARVEST THE DUE TIME FOR A CLEAR UNFOLDING OF THE TRUTH

The applications of the SCRIPTURE STUDIES are, of course, based upon those of the Lord and the Apostles. We do not feel that it would be in our province to give any interpretation except that which would be either already given by our Lord and the Apostles or such as would so fit and dovetail with their interpretations as to leave, in our judgment, no doubt as to the proper application of the Scriptures referred to and explained.

Those parts of the Bible which once we thought we understood well, we find that we did not understand at all. Some of the very things relative to the ransom, relative to salvation, we did not understand. Looking back over our experiences, we fully believed that there was a God and that he would reward those who diligently sought him, and that he had sent Jesus his Son, but how and why, we did not comprehend. We had wrong ideas as to what was the penalty for sin; wrong ideas as to why a Savior should come; entirely wrong ideas as to what the Savior did; wrong ideas as to what he was to do in the future, and as to what would be our relationship to the Father and the Savior. We knew, in some sense of the word, that we were called to be a son, but how to become a son and what was meant by the begetting of the holy Spirit, and kindred terms, we did not comprehend; and in our experience we have found none who ever did comprehend these things.

So we believe that the thought for us to take in this connection is that it is because we are living in this particular

time, in the ending of this age, that we are favored with such a clear unfolding of spiritual things. It is also our thought that present blessings of a temporal kind, such as the electric light, are due for similar reasons. We believe that any other explanation would confer too great honor upon the individual connected with the production. The very ablest minds in the world have examined these subjects, but now, by God's grace, we have come to the place where the vail is taken away and where we can see the real meaning of God's Word—not merely one person can see it, but hundreds, thousands, see it.

We think that we get the right conception to thus view it rather than to think that we had some great power which enabled us to put together a great system of theology, more wonderful than all other systems of theology put together—a thousand times more wonderful. Therefore, the simplest way to explain the matter is to acknowledge that the Lord's due time has come and that he has guided to the right understanding.

If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were—for us to ignore the line of teaching which has been thus developed would be, in our judgment, to ignore the Lord's providences. It is for each one to think for himself, however, and to guide his conduct in every way accordingly.

If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

Our thought, therefore, is that these SCRIPTURE STUDIES are a great assistance, a very valuable help, in the understanding of God's Word. If these books are to be of any value to us it must be because we see in them loyalty to the Word of God, and as far as our judgment goes, see them to be in full harmony with the Word and not antagonistic to it. Therefore, in reading them the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, "I will not take it because these studies say so; I wish to see what the Bible says." And so we would study the Scriptures in the light of these SCRIPTURE STUDIES; we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint.

If, after doing that, we should find the books to be in accord with the Bible, then we would think we were logical in saying, "I will not need to go through that process now every time that I read the SCRIPTURE STUDIES, for I have looked up those texts of Scripture and know certainly that the New Testament proves all those points." If, at the same time, in any future reading, we should come to a place where something did not seem clear to us and we thought of some Scripture which seemed not as harmonious with it as we had previously thought, we would think it our duty to refer at once to the Scriptures, because the Scriptures are the standard, and in that reference to the Scripture it would be with a view to discerning whether or not we had been mistaken in our previous examinations.

"THEY SHALL BE ALL TAUGHT OF GOD"

We would conclude, practically, that we could not understand anything about the Bible except as it was revealed. We would, therefore, not waste a great deal of time doing what we know some people do, reading chapter after chapter, to no profit. We would not think of doing it. We would not think we were studying the Scriptures at all. We would think we were following the course that had been anything but profitable to ourselves and many others in the past—merely reading over the Scriptures. We would say that the same Heavenly Father who had guided us to this truth, to this understanding of the Scriptures as his children, if he had some further information for us he would bring it to our attention in some manner; and therefore we would not see the necessity of reading the New Testament every day or every year; we would not consider that necessary. We would consider that the Scripture which says, "They shall be all taught of God," would imply that in his own appointed way God would bring to our attention whatever feature of divine truth would be "meat in due season for the household of faith."

Further, we would say that now, having satisfied ourselves respecting what the Divine Plan is, we would understand that we had reached the place that the Apostle speaks of as being a qualified ambassador of God, a qualified minister of the New Covenant, and that, as a servant or minister of the New Covenant, we now had a responsibility in making known these things that we had learned; that we were not put here primarily to read the Bible, but primarily to serve the Lord and his Truth. It was quite proper, however, that before we came to a knowledge of the Truth, and when we were in measurable discontent of mind as to what was the Truth, that we should refrain from telling anybody else.

We remember very well in our own personal experience that after we had tried some street preaching, etc., we came to the conclusion that there was something wrong; that we did not understand what we were trying to tell to others; that we did not understand with sufficient clearness to properly present it and make sure that we were representing the Lord and his message aright, and we said to ourself, "I will stop any endeavor to teach others until I know what I believe."

We think that should be the attitude of every one of us. Why should we attempt to preach or teach anything that we do not understand? So, after God favors us in this time with an understanding of Present Truth, he has given us a knowledge of more truth than we could have gained in a thousand years if we had read and studied unaided; and now we can attempt to present it to others. Why has he given us a knowledge of this Truth? He wishes us to be "thoroughly furnished unto every good word and work." Therefore, we should study that we may be able to speak the word of the Lord freely and know that we are not misrepresenting the divine purpose and plan and character; and we ought therefore to give the more earnest heed to the opportunities for service and consider that the information which has been given us has been given for the very purpose that we may impart it to others—to those brethren and sisters of the Lord's family, some of whom are in Babylon yet, honest at heart, perhaps, and very desirous of knowing the truth, though perhaps very much blinded as we once were.

"SCRIPTURE STUDIES" NOT A SUBSTITUTE FOR THE BIBLE

This is not, therefore, putting the SCRIPTURE STUDIES as a substitute for the Bible, because so far as substituting for the Bible, the STUDIES, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible—not merely in accord with the SCRIPTURE STUDIES, but in accord with the Bible.

We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the SCRIPTURE STUDIES a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Dawn and testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna text, etc.), who has gone out of the truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know—they have forgotten more than half of what they read and they are those who are now stumbling—going into outer darkness.

We are not wishing in this to say anything against one's poring over chapters that he does not understand and others do not understand, hoping that he might light on some truth. We have no objection to this. He has a perfect right to do so if he wishes. He has a right to spend weeks and years in this way if he chooses, but the chances even then are that when he does light on something he will have it all wrong.

Furthermore, we would suggest that merely reading twelve pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word—neither studying the Bible nor studying the SCRIPTURE STUDIES. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. We should not

consider it a Scripture study in any sense of the word unless our thought has grasped the matter from the standpoint of seeking to know what the Scriptures teach and seeking to call to mind these Scriptures that are being explained and to call to mind other texts, perhaps, that are not cited, or of which only a small portion is cited.

If one will do all this it will not be merely a reading but a study; and from this standpoint, whoever reads two pages of SCRIPTURE STUDIES each day with the suggested passages connected with those two pages, would do more Scripture studying in that time than he could do by any other method. Whenever he reads these pages and calls the corresponding or connecting Scriptures to mind he is drawing from the whole Bible, from Genesis to Revelation, with practically every page he reads. Now is it possible to find any other Bible study that would accomplish so much for us in the same time as this would do? If there is we ought to take it. If there is not, then we have our opinion.

WAS JACOB'S COURSE WITH ESAU DISHONORABLE?

The question has been asked, Why did Jacob take from his brother Esau the birthright and blessing? Why did he not give him the pottage when he was hungry, instead of selling it to him? We think it fair to infer that both Esau and Jacob were hungry. The proof that Jacob was hungry was that he had prepared the pottage. We also have proof that Esau was hungry; but we have no evidence as to which was the more hungry. We will suppose that they were about alike hungry and that there was not enough for two to get a meal. Esau made it known that he wanted something to eat and Jacob thought this a proper time for him to secure something which Esau had, but which Esau did not really want.

It is also reasonable to suppose that the whole life of Esau was careless of religious matters and interests. He married into families of surrounding heathen people, entirely in disregard of the promise made to Abraham, getting several worthless wives, according to his mother's statement. This being true, it seems quite likely that he and Jacob had many talks about God's promise to their grandfather Abraham, and how the fulfillment of the promise would come about, and that Esau had all along been an unbeliever; and now, when the opportune time came and they were both hungry and the food was there, Jacob said, "You don't care for your birthright, Esau, and you do not appreciate this promise made to Abraham; it does not count for anything to you; I will tell you what we will do. You may have the supper and I the birthright. Is it a bargain?" Esau said, "It is a bargain, for I am more desirous of the supper than the birthright."

It was a fair transaction. If one buys a house at a bargain and both buyer and seller are satisfied with the transaction, we would not say that it was cheating or robbery; and so with Jacob. The Abrahamic promise, so far as Esau's expectation was concerned, was not worth anything. He had no confidence in the promise. The Apostle Paul calls our attention to the matter and says that Esau was profane; that is, he did not count the promise of God as worth anything; he was willing to sell it for a mess of pottage, as though he was getting the better of the bargain, probably saying to himself, "That poor brother of mine does not know what life is; if he would only take a few lessons from me he would begin to live. Here he is believing something that God said to grandfather Abraham, and he thinks he will get something wonderful out of it some day. I do not think it worth considering." And so Esau doubtless thought he was the gainer over Jacob in getting the supper.

ESAU CARED ONLY FOR THE EARTHLY PART OF THE BIRTHRIGHT

It has also been asked, "Why did Jacob attempt to deceive his father?" Jacob was trying to obtain that which he had bought and which he saw the seller would not deliver. Jacob knew his brother was a dishonest man to start with. All the arrangements were made for Esau to receive the blessing that he had sold, and now he was about to steal it. Jacob must have reasoned, "I will try to prevent his stealing it; I have bought the birthright; I have a right to represent Esau in this matter; I shall merely try to have justice done, to get my father to do that which is right and proper, that which I know is God's will, because God told our mother about the matter at the time of our birth—that the blessing was to come to me; and here in God's providence it has come to me in a legitimate way by my brother's not caring for it and my caring a great deal for it. Now it is only a question as to how I shall get it. As a matter of fact, Esau does not value the birthright except from the earthly standpoint. I know he does not care a whit for the promise made to father; he has no confidence in it. All he thinks about is the property that will go to me if I am recognized as the elder son."

Jacob knew that he would be in trouble if he would try to get the blessing, and yet he was so in love with the promise that a great blessing would come out of it, that he was willing to forego everything. He was willing to become an outcast from his home if he might only have the spiritual part of the promise, and so he left his home with the distinct understanding that he was losing his father's earthly possessions and getting only the spiritual blessing which Esau did not desire. He did not attempt to take from Esau the portion that Esau wanted.

Some one might query, If Jacob knew that the Lord promised him this blessing through his mother, was it not a lack of faith for him not to recognize that the Lord would give it to him without any deceit or misrepresentation? We suppose that if Jacob had lived in our day and had all the advantages that we have, the instructions of the Old and New Testaments and the begetting of the holy Spirit, he might have learned to exercise his faith, which was already a strong faith as respects God's promise; he might have learned to wait on the Lord. We have many advantages over him in all these respects. He had very few examples before him respecting the waiting on the Lord or anything of that kind, and he did at least show his zeal and energy and confidence in God in the course that he took; and for a person not begotten of the holy Spirit we think he did wonderfully well.

JACOB WAS NOT REPROVED OF THE LORD

We think it well for us to remember in this connection that we should measure all of our ideas according to the divine standard, and if we do not do so we make a mistake. The divine standard rules. Now, according to the record, there was not a word said by the Lord against Jacob in this whole procedure, and if God had nothing to say against him, who are we that we should have?

When Jacob fled to Padan-aram for fear of his brother, forsaking his home and all the property that was his according to his purchase, willing to let it remain permanently in the hands of Esau, as he had intended to do anyway—when he fled from home and had nothing but a stone for his pillow, that very night the Lord appeared to him in a dream; a vision or picture was given him of the blessing that was his. This indicated that God's favor was with him. Now to think that God could and would conspire with an evil person is not our way of reasoning on the matter. We do not object to others reasoning differently. We will reason according to the standard the Lord raised, and say, "Thus it is written."

It may be that there was something not written in the record that might give a different view of the matter, one more easy to comprehend. The Apostle Paul commends Jacob's faith, but counts Esau's selling his birthright as reprehensible, and tells us that we should not be like the "profane person who sold his birthright." (Heb. 12:16) In this Paul seems to intimate that there may be some who wish to sell their birthright and others who may wish to buy the birthright.

The Jews in our Lord's day who failed to accept the invitation of the Lord and who were not Israelites indeed, these sold, for the "mess of pottage" of earthly blessings and earthly favor, their heavenly, their spiritual rights; and we who are Gentiles and to whom this right did not appertain by nature, have been invited in to see if we will appreciate the privileges and win the prize—and we will win the prize; we will get the birthright of Esau and the Esau class will not get it.

THREE TEMPTING QUESTIONS

MATTHEW 22:15-22; 34-46.—SEPTEMBER 18.

GOLDEN TEXT:—*"Render unto Caesar the things that are Caesar's; and unto God the things that are God's."*

The Pharisees and Sadducees of our Lord's day were the leaders of religion. They had rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind—they were agnostics, Higher Critics. They were making

the best of the present life, doubting any future existence. The Pharisees opposed Jesus because he did not acknowledge them, but criticised them, and showed the hypocrisies of their claims to be perfect and holy in the keeping of the law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their standpoint of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people—an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem, and the crying of the multitude, "Hosanna to the Son of David," the Messiah! awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should become so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end, sought to catch him in his words by putting the question,

"IS IT LAWFUL TO GIVE TRIBUTE?"

They reasoned that if Jesus would say, It is not lawful, they would have little difficulty in having him arrested as a leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it was lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's kingdom, must not pay tithes to any earthly kingdom—that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true!" Not only so, but they sought to impress upon him their appreciation of him as a Teacher—that he would teach the light, the truth, at any cost. And so they said, "Thou teachest the way of God in truth!" And further, they fortified their position by saying, "We know that thou regardest not the person of men!"

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught; for all of their complimentary remarks stood to his credit in the minds of the common people.

WHOSE WIFE SHALL SHE BE?

Next, the Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or Purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

WHICH IS THE GREAT COMMANDMENT?

Next, one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first great (chief) commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." What could the Lawyer say to such a summarization of the law? He had nothing left to say. He was answered as never before.

THEN JESUS TURNED QUESTIONER

The Great Teacher asked the Pharisees, "What think ye of the Messiah? Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit (prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes, (rulers) in all the earth."—Psa. 45:16.

AN ILLUSTRATION IN AN EARTHLY PRINCE

At a German function in Berlin the story goes that a Colonel met a young officer unknown to him whose only decoration was a large medallion set in brilliants. The Colonel inquired, "Lieutenant, what is that you have on?" The young man replied modestly, "An order, Colonel." The Colonel replied, "Not a Prussian Order; I know of none such." "An English Order, Colonel," said the young man. "And who in the world gave it to you?" asked the Colonel. The reply was, "My grandmother." The old Colonel began to think that the young man was making game of him and inquired, "And who may your grandmother be?" To his utter astonishment and dismay the answer was, "Queen Victoria, of England." Here was a Prince in disguise. And so Jesus was the great King of Glory in disguise. "He was in the world and the world was made by him, and the world knew him not."—John 1:10.

SUCH SHALL NOT INHERIT THE KINGDOM OF GOD

GALATIANS 5:15-26.—SEPTEMBER 25.

GOLDEN TEXT:—*"If we live in the Spirit, let us also walk in the Spirit."*

St. Paul was a practical man, not merely a theorist; he brought his teaching down to a practical level which his readers could comprehend. Today's Study is one of these. Like all of St. Paul's epistles and entreaties, it is addressed to the church, to those who have turned aside from the broad road of selfishness and worldliness, to walk the narrow way, in the footsteps of Jesus, and thereby to become joint-heirs with Jesus in his Messianic kingdom, which is shortly to bless the world. Nevertheless, many who are not saints, many who are not wholly consecrated to God, may draw valuable lessons from the Apostle's words in this lesson, as well as in others. Many lessons of life specially applicable to those who have made a consecration to be the Lord's followers are valuable also to the remainder of mankind.

The Christian has, so to speak, stepped out of his old self and become a new creature, a Spirit being, which merely resides in the flesh and has interests that are distinctly separate and often antagonistic thereto. The Apostle urges these to walk in the spirit; that is to say, to let their daily course of life be in accord with their new nature. So doing, they will resist and not fulfil the desires of the flesh. Why? Because they will realize that there is an antagonism of interests as between the desires of the flesh and their desires as new creatures. The two are at warfare, the one desiring against the other. There may

be a truce for a time, but there will never be peace between them. Our interests as new creatures are along spiritual lines, while our depraved appetites and tastes go in the opposite direction. Hence the Apostle said, "Ye cannot do the things that ye would!" As new creatures you would follow in the footsteps of your Master, perfectly, but having fallen flesh, you cannot do this! You can only hobble after his at very most. But if we take this position and become his followers, we will be no longer under the judgment according to the flesh, but will be judged as new creatures, perfect in will—rendering the best obedience to righteousness we are capable of, under our handicap of imperfect human organism.

THE FRUITAGE OF THE FALLEN FLESH

In order that none might make a mistake as to what would constitute the desires of the flesh, the Apostle recites them and declares that they are manifest or openly discernible, namely: "fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like, of the which I forewarn you, that they which practise such things shall not inherit the kingdom of God." These are works of the fallen flesh and antagonistic to righteousness. All of God's people are to resist them, if they would not lose his favor. They have the seeds of all these iniquitous things in their flesh, received by heredity; but their minds, their wills, have been changed, converted, turned around, to righteousness—to the doing of the will of God. As new creatures they must not practise the fleshly things, else they will not grow in the fruits and graces of the holy Spirit and will not be fit for the kingdom.

The Apostle does not here say that if anyone were overtaken in a fault and lost his temper, for instance, and got into strife, that this would bar him forever from the kingdom. He might, indeed, through tears and prayers and divine forgiveness, come back into harmony with God and subsequently become a valued soldier of the Cross and follower of the Lamb. But if any practise such things they should know that they are developing and strengthening a character contrary to the one which God will approve—they are going backward and not forward. Let us note the difference between an accidental slip with a penitent recovery, and a wilful practising of a wrong course. Alas! how many Christians have the evidence in themselves that they will not inherit the kingdom of God—unless they make a fresh start and reverse the order of their living!

THE FRUITAGE OF THE HOLY SPIRIT

If the Apostle led us into a tangled wildwood of human selfishness, thorns and thistles, as a specimen of the fruitage of the fallen flesh, he next leads us in the opposite direction, and shows us the fruits and flowers of sweet odor which belong to the Garden of the Lord. He tells us that these delightful fruits of the Spirit should more and more be cultivated, and should be developed to perfection in our hearts, and, as far as possible, should overrun and cover and choke out the imperfections of our flesh. The fruits of this garden are all the fruits of the Spirit of God—all such as he originally planted in man and which have become vitiated through sin—all such as he now has implanted afresh and would develop in the hearts of his sanctified ones. The fruits of the Spirit, which should be manifest in all of the followers of Jesus in more or less perfection are these: "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance; against such there is no law."

The Apostle explains that those who have become Christ's followers have crucified the flesh with the passions and desires thereof. They have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. He urges, If we live by the Spirit, by the Spirit let us also walk! It is the Spirit of God which has quickened us and which ultimately is to perfect us. But it can perfect us only if we are led by it and walk in its ways. Otherwise we will not be fit for a place in the kingdom, whatever other place in God's arrangements we may have. One of the most dangerous besetments of the Christian is vanity. It leads to more trouble, provokes more quarrels and envyings than is generally supposed. If we are walking after the Spirit of our Master, it will mean that instead of being vainglorious we will be meek, humble, teachable. And only such will eventually be ready for the glory, honor and immortality which God will bestow upon the faithful at the Second Coming of our Lord and Savior Jesus Christ.

THE TRIAL HOUR

EPH. 6:10-18.

The "hour of temptation" has come to the Church,
The time of her testing is here,
And storm-clouds of ominous portent roll up,
Betokening the tempest is near.

The carnage grows fiercer 'twixt error and truth,
The hosts of the foe press around
As the day waxes late and the shadows grow long,
And their tauntings and boastings abound.

O, dear fellow-soldiers! O brethren in Christ!
Let us gird up our "armor" anew!
Let us heed the sure Word of our leader and "Head"
And be loyal and steadfast and true.

The night hastens on—only one hour to fight;
No thought now of wavering nor fear;
Our Captain calls, "Onward!" then close up the ranks,
For the hour of our victory is near.

Soon the fight will be over, the conflict be past,
And the "roll-call" will sound thro' the sky,
Will you answer your name? *Shall I answer to mine?*
Can we gladly respond: *"Here am I!"*

O, God of the battle, our Father, to Thee
With strong supplication we cry!
The conflict is deadly and wily our foe,
Yet we know that deliverance is nigh.

And thou who hast guided and led all the way
Wilt guide 'till the victory is won,
'Till the night is all spent and the glad day has dawned,
And we hear thy sweet plaudit, "Well done!"

ALICE G. JAMES.

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VIEWS FROM THE WATCH TOWER

SIGNS OF RESTITUTION CONTINUE

The United States Government is experimenting with a new kind of wheat recently found in Palestine by Dr. Aaronsohn. Experiments are being made in the arid districts of the far West, where ordinary wheat failed for lack of moisture. The claim made for the new wheat is that it is really the very oldest of all the various wheats—the original or wild wheat, the parent from which all other wheats have descended. Lost for a long time, it is now coming to the front again. Dr. Aaronsohn declares his belief that not only wheat, but oats, barley and rye originated in Syria and Palestine. He claims for this parent or wild wheat that it endures the most extreme climatic conditions, enduring more cold and more heat than other varieties, and subsisting with almost no moisture. He claims also that it is not subject to the pest which attacks others. What will our evolutionist friends think of this—that the parent wheat is better than any of its children.

Wheat is the great staple of the world, and, used with milk as a diet, it supplies really everything essential to the maintenance of the human system; hence, as the New Dispensation will be ushered in, the matter of wheat will be an important one. Dr. Aaronsohn says, "It seems to me that we are justified in hoping to produce races of wheat better adapted to the semi-arid regions of Algeria, Tunis, Syria, Egypt and Turkestan, as well as to those of America. If we secure races that will enable us to increase the yield by as much as one bushel per acre on these vast areas, the world's total production of wheat will be materially augmented."

Miracle Wheat and Miracle Rye

Some years ago we made mention of the miracle wheat discovered in Virginia, which originated with the fruitage of one grain found growing by itself. Two grains of this wheat were given to the Editor, who, in turn, handed them to a brother in the truth, who reported that the two grains produced 1,312, which, planted, produced five pounds—one grain having fifty stools of well-developed stalks or straws. The brother planted

the miracle wheat alongside of some ordinary wheat, and reports that the miracle heads are from three to five inches long and from three to five grains to the mesh, whereas with the common wheat the heads are from two to three inches in length.

Another brother obtained some of the miracle wheat and, out of the first crop, presented the Editor a peck of the same. This was entrusted to another brother, a farmer, who has just handed the Editor $100 proceeds therefrom, with the following report:—

As you remember, I secured also a peck of the miracle wheat from a brother in the truth as a donation to yourself (because he first heard of the miracle wheat through THE WATCH TOWER). This was sowed on half an acre of run-out land. On the adjoining half-acre was sowed a bushel of common wheat for comparison. The sowing was done in the midst of a seven weeks' drouth. During the late fall and the early spring the miracle wheat looked very thin compared with the common wheat. However, in the month of May both plots appeared to be about the same, except that the miracle wheat laid flatter on the ground. Late in June the miracle wheat was much the heavier, and stood nearly a foot higher than the common wheat, and about a week later in point of ripening. Not having threshed, I cannot at this writing report the respective yield, but am satisfied that the miracle wheat will be more than double that of the common.

The grains are in appearance similar to ordinary red wheat. I can with difficulty distinguish a difference. The color of the miracle wheat is a trifle richer. I will send you a photograph of a dozen heads and the largest stool I can find of both the miracle and the common wheat. Brother Kuesthardt advertised the wheat in his paper, and the money sent you is the result of the sales at $1 per pound.

Your brother in Christ, J. A. BOHNET.

RABBI SALE AN IDEAL CONGREGATIONALIST

The public press reports the following sentiments expressed by a prominent Hebrew Rabbi:—

"Orthodoxy as it is known today, with its doctrines, creeds and dogmas of the Trinity, the communion, of heaven and of hell, has been given a severe jolt by Rabbi Samuel Sale, of the Shaare Emeth Hebrew Congregation, in an address before a body of Christian ministers at the Congregational Ministers' meeting at the First Congregational church.

"Rabbi Sale's remarks brought a breathless silence among his hearers, and his expressions regarding the 'universal religion' created a sensation.

"In the views of Rabbi Sale his Satanic Majesty, starring through the ages as a figure of ignominy and evil, is given a new role, in which he is only a negative force and becomes a servant of God, not a rival, in the activities of men. Heaven is declared to be not a place for future preferment, but a condition to be realized here, now and forever. Hell is abolished, as being no justifiable disposition for those not qualified for eternal bliss. Adam and Eve are relieved from responsibility in the matter of original sin. The Bible, said to be as great a composite as Homer's Iliad or the Odyssey, is about as fallible as these. It is not a book of plenary inspiration, Doctor Sale asserted, for the only reliable scroll of the Law or the Word of God is the intelligent consciousness of the individual man.

"Rabbi Sale denies the Jews the privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties, Doctor Sale classified as an aftergrowth, and entirely foreign to the exalted simplicity of the lowly Nazarene.

Creeds Blamed as Barriers

"The jealous assumptions of creeds and dogmas, with their insistence on incidentals, conventions and artificialities, are blamed by Dr. Sale as the barriers which prevent the realization of the ideal religion—that preached of in the prophetic writings—the worship of God in the service of man.

'In serious mien, Doctor Sale smiled solemnly at the traditional idea that God revealed his laws in the beginning exclusively to the Jew. It was a very natural idea for the Jew to entertain, he thought. Choosing his words slowly and reflectively, he said: 'Not to Israel, not to man of any creed, sect or nationality, but to man, has God revealed himself. Not in the scroll, not in the Bible, is his infallible Word, but in the intelligent consciousness of every individual!'

"When he had concluded, there was a moment of thoughtful silence on the part of the audience, when Doctor Albert H. Jordan arose and said:—

" 'That was great.'

" 'We'd like to make you a Congregationalist, Doctor Sale,' a minister observed."

"The intelligent consciousness of the individual" was indeed God's original writing of his law—in the first perfect man, created in his Maker's likeness. But the Bible tells truly that all of Adam's children are blemished by sin, and by its death penalty. What about people who have only unintelligent consciousness! And what about the thousands of gradations of unintelligent consciousness—all men! God gave a revealed religion for these in the Bible! Only those intelligently unconscious of their ignorance disdain it!

CHURCH FEDERATION AT THE DOOR

While the religious world has been waiting for the slow processes of denominational action to bring about Church Federation in a couple of years or more, some active ministers in various parts are hastening the matter by methods of their own. The latest of these movements, as well as the one nearest home, is described in *The New York World* as follows:—

"Protestant ministers in New York have taken a step that may lead, so they hope, to a united Protestantism in New York and eventually in all America. The meeting was held upon invitation of the Federation of churches, and one hundred ministers present were made up of Baptists, Congregationalists, Disciples, Seventh Day Adventists, Episcopalians, Quakers, Lutherans, Methodists, Moravians, Presbyterians, Pentecostal Nazarines, Reformed Swedenborgians, Unitarians, Universalists and three ministers who said they did not belong to any of these.

"This, the most remarkable religious gathering ever held in New York City, was called a clerical conference. The Bronx and Brooklyn were represented as well as Manhattan. It was the first gathering, but it was announced that it is to be continued with regular monthly meetings, save during the summer.

"Among the ministers present were the foremost leaders in all the bodies named. All of the eight speakers asserted that hereafter Protestants are going to show a united front. Bishop Greer of the Episcopal Church presided.

Bishop Greer Optimistic

" 'We hear at times,' he said, 'that the churches are failing. It is not true. The churches are well filled, some of them crowded, and the proportion of men attending them is greater than ever. We are all well aware of the sin prevalent in our midst. But it has always been prevalent. The gain is that the churches now know it exists, and are doing something to stamp it out.'

"Speaking for Presbyterians, the Rev. Dr. George Alexander, moderator of the New York Presbytery, declared they stand ready to meet Episcopalians half way. Bishop Greer had mentioned the moderator by name, saying he wished he might have the privilege of laying on of hands upon such a leader as he. Replying, the veteran Presbyterian leader said he would not seriously object. It surely would not hurt him, and it might do good. He allowed there are some Presbyterians in New York who stand on what they are pleased to call their principles, but he added that some who have few principles manufacture them out of their prejudices.

"The Rev. Nehemiah Boynton of Brooklyn, speaking for Congregationalists, enumerated the political, social, amusement, Sabbath rest, labor and other questions on which, he said, Protestants might unite.

"Other speakers included the Rev. Dr. J. B. Remensnyder, who spoke for Lutherans; the Rev. Dr. F. Mason North, who believed the Methodists would join heartily; the Rev. Dr. Swift of the American Tract Society, who wondered how many religious bodies are 'willing to sacrifice their names in order that the cause of Christ may be advanced.'

"In closing, Bishop Greer stated that the next matter in hand is to hear from representatives of each body in the conference what are their hindrances to co-operation. The Bishop believed the time in America to be ripe for unity, and declared that the Episcopal Church stands ready to aid.

'The conference membership is to be much enlarged until, if possible, it includes all of the Protestant ministers in the greater city. The Unitarians and Universalists are usually barred in such meetings, but both were present, three men from each."

"The Image of the Beast"

Here we have exactly what we have been looking and waiting for since 1881, when we announced the Federation of the Protestant churches to be set forth in the Bible as one of the prominent features of the harvest of this Gospel age. We then pointed out that the attempt to organize Protestanism, first made in 1846 through the Evangelical Alliance, would reach consummation soon. We pointed to the Scriptures which indicate that this Protestant Federation will so considerably resemble the Roman Catholic Institutions as to properly deserve to be called its "Image," and that the "Image" already existed

in a disorganized condition, as represented in the terms of Protestant orthodoxy and their co-operation with Catholicism. We pointed out that the important matter waited on and necessary to the power and activity of the Protestant "Image" is the "life" which it is to receive from the Protestant Episcopal System.

Up to the present time Protestant denominations have hesitated to pronounce anybody or anything heretical, except as each denomination may have occasionally done this within its own borders. There has been a strong desire to formulate a creed which would have the support of all and permit the denouncing of everything outside of it. But the way to do this was not heretofore clear, because the retort might be, By what authority do you set yourself up as judge of what is orthodox and what is unorthodox? What have you more than your own opinion of the Bible's teaching? Have you any authority more than others? Produce the authority.

The fear of being thus questioned has exercised a salutary effect heretofore, except with the ignorant. But when the various ministers of other denomination shall have in considerable numbers accepted re-ordination as ministers at the hands of Episcopalian Bishops, matters will be different. Speedily the validity of other ordination will be questioned. The authority of this so-called "Apostolic Ordination" will give seeming right of authority, dignity and power. After the prominent ministers of various denominations shall have submitted themselves to such re-ordination the "lesser lights" will make a rush for it. The Episcopal church proffered it on easy terms years ago, and the only objection to its acceptance has been the fact that it implies that Protestant ministers heretofore have been without divine authority, sanction, power or ordination to preach the Gospel as God's ambassadors.

"The Blind Leading the Blind"

The situation is becoming strenuous. The great ministers realize that with their own teachings and those of the colleges along the lines of Higher Criticism and Evolution, intelligent Christians are rapidly losing faith in the Bible. These ministers realize that this places Society in a dangerous position—that without faith in some higher authority, civilization would soon drift into anarchy. They feel the need of a substitute for the Bible—the need of some voice to address the people authoritatively. The desired end, they believe, can be best secured through the Federation of the churches and the coming of all ministers of the Gospel under the Episcopal ordination. Then, they think, we will present to the world a large system and a bold front and command their attention to the voice of the church and the Voice of God coming down through the "apostolic succession"—just as the Catholics do—a mild "Image" of Catholicism, but full of its power and vigor.

The Scriptures show that by the time this Catholic power and vigor and "apostolic-succession" authority are felt by the Federators, a spirit of autocracy and persecution of everything contrary to the Federation and contrary to Catholicism, of which it is to be the "Image," will be dealt with more and more severely, energetically and ruthlessly, as the masses fall in line with the Federative movement and catch its spirit of bigness, dignity, power, authority—a spirit very different from that inculcated by the Master and the Apostles in meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

Far be it from us to suppose that the gentlemen participating in the meeting described foregoing are animated by all the vicious malevolence which the Scriptures indicate will ultimately result. On the contrary, they little realize the end of the road upon which they are entering. It is a case of the blind leading the blind. As the Scriptures indicate, the ditch is before them—the ditch of anarchy, the very thing which they are desirous of averting. To us the Scriptures indicate that the prosperity of the Federated Protestant "Image" will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. Hence the Scriptures show us that the climax will come suddenly, unexpectedly, "In one hour."—Rev. 13:15-17.

IS THE WORLD BETTER?

"Commenting on Dr. C. W. Eliot's statement that 'The world has been re-made within fifty years,' Thomas E. Watson, the Southern statesman and publicist, responds with the inquiry, 'Is the newly made world of today a better world than that of fifty years ago?' Mr. Watson, answering his own question, wrote:—

"'It seems to be a fact that a large percentage of the people have departed from the old faith, in the matter of religion. It seems to me that this is indisputably true; but does the man who loses his faith in Christianity become a better man on that account? Is the scoffing son or grandson of the New England Puritan a higher, nobler type than was his pious forefather? Is the preacher's son who is an infidel a more useful citizen than the preacher father?

"'Again, are we an honester, more temperate people than were the Americans of fifty years ago? What is the exact social and moral significance of the fifty or sixty thousand divorces that are being granted by the courts annually? What weight is to be given to the fact that President Roosevelt appointed a commission to investigate existing conditions in the homes of the people of cities, and that this report, officially made after painstaking investigation, revealed such an appalling state of affairs that the government decided it would be advisable to suppress the publication?

"'Again, what is the real meaning of the astounding size of our yearly drink bill? And what is implied by the infinite variety and ingenuity of the devices invented to keep us from stealing? Every time you go into a store you are bound to be reminded of the fact that the proprietor places no confidence in the employee and the employee places none in the proprietor.

"'In the cash drawer, in the system of collecting fares on street cars and railway trains, in the check and counter-check at the hotels, in the elaborate system of the banks, in the expensive safe vaults provided against the burglar, the robber and the sneak thief—in fact, in every direction that our eyes take in the business world, we are bound to see that commerce goes upon the idea that every man will steal if he gets the opportunity, and the whole trend of the ingenious, elaborate, and constantly changing system is to take away the chance to steal. The entire precautional system cries out: "Every one of us will steal if you don't watch us!" Was it that bad fifty years ago?'"

"We cannot agree with Mr. Watson, because of what he sees to commend in the past, that the people as a whole are not very much better conditioned than they were half a century ago. The writer here, who has almost reached the three score and ten, has seen great progress in the improvement of human life and living, much more than the most optimistic fancy of his boyhood days could have dared to imagine.

"Mr. Watson, who, by the way, is an ardent Baptist and clings most tenaciously to the 'old faith,' wants to know if the liberal religious teachings of today have made the present day American a more useful citizen than his orthodox father. We think it has. It is within our remembrance when there was constant warfare between the rival sects. The Catholics were denounced by the Protestants and the Protestants were as roundly abused by the Catholics. Liberalism has changed this."—*The Sunday Call.*

There are two sides to nearly every question—sometimes three. Two sides of a question are discussed foregoing. The third side, which harmonizes both, and which we believe is the truth, is this:—

Moral standards of the world in general certainly have improved in many respects. The world as a whole is more intelligent, broader-minded and more benevolent than in the past. It is along religious lines that we seem to see an unfavorable comparison. The light and liberty of our day have overbalanced many of the best minds of the world and led into Higher Criticism, Evolution and various other doctrines contrary to the Scriptures. As a result, Christian faith is weak and sterling Christian character is becoming scarce. Our Lord prayed, "Sanctify them through thy truth; thy Word is truth." And we are learning that there can be no sanctification without the truth. Hence the decline in Christianity, because of the departure from the divine standard. True, indeed, many of the things believed by our fathers were unscriptural. True, indeed, many of the sentiments of the world today are sounder and clearer and more logical and more God-like.

If our forefathers had presented only errors, the loss of them would have been beneficial, rather than otherwise. However, with the errors, they had truths derived from the same Word of God and their faith rested upon a sure foundation, even though it was blemished, imperfect. A blemished faith is much better than no faith. And hence, from this standpoint, today is less favorable than fifty years ago. We could not expect Prof. Eliot, nor any other Higher Critic disbeliever in the Bible, to see the matter from our standpoint. Nor shall we try. It is our part to do what we can for the establishment of faith and for the purging of it from all the inconsistencies and errors of the "dark ages"—the restoring of faith to its original simplicity and purity. In so far as we succeed in ourselves or others, we know that the result will bring a blessing and sanctification, under which all the light and blessing of this present time will be helpful in a proper approach toward God and appreciation of his character and Word.

"WATCHMAN, WHAT OF THE NIGHT?"

From "The Life of Faith."

Watchman, what of the night? The watchman said, "The morning cometh." (Isaiah 21:11, 12) The nineteenth century beheld, perhaps, the most amazing progress the church of Christ has ever experienced. A little more than a hundred years ago there was no Bible Society; today three Anglo-Saxon Bible Societies alone pour forth annually over ten million portions of the Scriptures, in four to five hundred languages of the world. Can any imagination conceive the spiritual effect of this mighty river of Truth pouring itself among all mankind? A little more than a hundred years ago missionary societies—apart from the Jesuit and Moravian—were practically unknown; in 1909 there were 19,875 missionaries scattered, as living epistles of Christ, through the heathen world. It would be difficult to say what was the membership of God's church when the century dawned; but it is now computed that the membership of Protestant Evangelical communions is not less than one hundred and forty to one hundred and fifty millions. It is possible that eternity will reveal to us that the nineteenth century was the richest toward God of any century in the world's history.

Nor does God's worldwide advance slacken; the last decade is probably the most wonderful of all. "The morning cometh!" More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of Mid-China, says that when he first landed in that Empire it held less than fifty Protestant Christians; in the first decade of the twentieth century there have been 16,000 martyrs; and nearly two thousand missionaries are now planted throughout China. A little over twenty years ago the Christians in all Korea numbered seven; in 1908, alone, there were fifty thousand converts; and, at a recent conference of twelve hundred laymen, some walked for ten days to enjoy the Bible study. In Tokachi prison, in Kokkaido, Japan, a spiritual movement, sweeping through it in 1908, brought nearly two thousand of the inmates to Christ, and most of the prison officials have been baptized. Four years after the Welsh revival, in spite of the reaction, from sixty to seventy thousand converts were known to be established in church fellowship. The census bureau of the United States, reports that, between 1890 and 1906, an average of eight new churches had been built every day. It has been recently stated that within the last decade more Jews have become believers (it is, of course, but an approximate computation) than in all the seventeen hundred years after Paul.

All these are but symptoms of a work of the holy Spirit which is nothing short of stupendous. For the first time since our Lord ascended, nearly the whole world is now open to the Gospel, and is being penetrated by heralds of the Cross. The year 1908 was a phenomenal one in missionary advance; 164,674 native members were added to the church, or an average of five hundred a day. Nor is the heroism of the Cross confined to any Christian group. Dr. Ambrose Shepherd recently met a young Roman Catholic priest in a railway carriage, on a farewell visit to his mother before leaving for the Congo. "When do you expect to come back?" Dr. Shepherd asked. "Never," was the reply; "we have buried fifteen already, and the average period of life is about two years"; and when the young priest arose to take farewell, in a voice that trembled with emotion, he said, "The life which I now live in the flesh, I live by the faith of the Son of God."

"The watchman said, And also the night." The facts are not more antithetical than are the words of the watchman. "Of no time in the history of the world," said *The Times* recently, "are so many signs of general unrest recorded as those which seem to confront us today"; or, in the words of the Bible Society's report (1909), "The horoscope of the future is written over with signs of incalculable change." As the Rev. James Johnston has pointed out in his, "A Century of Missions," the heathen and Mohammedan population of the world counts more by two hundred millions than a hundred years ago, while the converts and their families number less than three millions; a seventy-fold increase of the darkness over the light. There are millions more of heathen souls in China today than when the first Protestant missionary landed a hundred years ago; for every convert added to the church a thousand souls are added to Chinese heathendom by mere growth of population. "If our plans of education be followed up," said Lord Macaulay in 1836, "there will not be a single idolator among the respectable classes in Bengal thirty years hence"; today there is a false god for every member of the population of India—between two and three hundred millions. In Japan there are four hundred and fifty heathen temples for every single Christian missionary. There are 400,000,000 of mankind who have not a leaf of the Bible in their 2,700 languages and dialects.

Nor is faith what it was in the lands of faith. In 1908, in the State Church in Berlin alone, the fall in membership was ten thousand persons. The Bible Society reports that the sale of Scriptures is falling. In Liverpool—the third city of the empire—in 1881, 40 seats out of every 100 were filled at morning worship in the Free Churches; in 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. "Tom Paine's work," says the editor of the *Freethinker*, "is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology." At the last census in France, eight millions enrolled themselves as atheists; "We have driven Jesus Christ," says the Premier, M. Briand, "out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive him out of the State altogether." This decay in faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent., crime has increased by four hundred per cent. The decade of unprecedented revivals—in Wales, Madagascar, Korea, China—is the decade of unparalleled earthquakes—at Valparaiso, San Francisco, Jamacia, Messina; it would seem as if grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Moslem lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such spiritisms as Spiritualism and Christian Science; the actual rumors of the rebuilding of Babylon and the Temple—"the watchman said, And also the night."

"The watchman said, If ye will inquire, inquire ye." "If the light that is in us be darkness, how great is the darkness"; and if the Lamp of Prophecy be extinguished, how inextricable is the confusion. "Inquire ye." Why inquire? Because the future which God has revealed, is the future which I ought to know; because without a knowledge of prophecy, the present workings of God are plunged in unintelligible mystery; because prophecy uncovers the pitfalls that lie in our path; because a knowledge of the future is of incalculable importance in shaping the present. Hear the watchman's mournful undertone: "If ye will inquire, inquire ye." It is a strange irony of the situation that worldly eyes can read the signs more acutely than the general church. Says a novelist whose works sell by the hundred thousand are published in many languages:

"All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realize it; and I especially wonder at the laxity and apathy of the churches, except for the fact that this also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world today cannot go on much longer without punishment. We know by history that deliberate scorn of God and divine things has always been met by retribution of a sudden and terrible nature—and it will be so again."

Prophecy is the profoundest pessimism and the profoundest optimism; it is profoundly pessimistic of all that a Christ-rejecting generation is about to do; it is profoundly optimistic of all that an almighty and an all-gracious God will effect in the imminent establishment of his kingdom. Dr. Kelman recently asked an eminent American man of science his solution of the problems of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor?" asked Dr. Kelman, in surprise; "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership." "Precisely," was the quiet answer; "and we know the Man; we are waiting for him, and his name is—Messiah." "The thrill of that reply," says Dr. Kelman, "will never leave me."

"The Watchman said, Turn ye; come." It may be that some unbelieving eyes may alight upon these words. The Rabbis expound the Watchman, who speaks here, as the Messiah; so it is—"turn ye"—repentance toward God; and "come"—faith toward our Lord Jesus Christ. Why thus turn and come? Because, to press forward, if we are right, is to press forward amid perhaps the mightiest operations ever put forth on a worldwide scale by the holy Spirit.

"The difficulty in the world today is not to find God, but to escape him." Because every moment that a world hardens itself against divine light, an atmosphere is being produced in which it is every moment more difficult to believe. Because, if to Chorazin and Bethsaida, after three years of Gospel opportunity, Jesus said, "It shall be more tolerable for Tyre and Sidon," shall it not also be said of our cities, after a thou-

sand years of opportunity? Because nineteen hundred years ago the Night was far spent, and the Day was at hand; there can be no time to lose now. The day before the wall of fire rolled down on St. Pierre, the telephone clerk spoke through to Fort de France, saying that the people were fleeing. Next morning, at ten minutes to eight, he was heard to exclaim, "My God! it is here!" and he was afterwards found, with the receiver in his hand, burnt to a cinder. "Watchman, what of the night?" That is, what hour of the night is it? "Little children, it is the last hour."—1 John 2:18.

ST. PAUL AND MOSES PATRIOTS EXTRAORDINARY

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."—Romans 9:3.

This is one of the most patriotic expressions to be found in the Bible. It is comparable only to the request by Moses in respect to the Children of Israel, that if God would blot out Israel, he should blot out him also from his book of remembrance and special favor. We have a very high estimation of St. Paul's generosity of heart and loyalty of mind to his kinsmen, the Jews, and also for that of the great Law-Giver.

We are not, we think, to understand this as though it merely read, I do wish myself accursed. Neither are we to understand this expression to signify, I could wish myself damned; but rather, I could wish myself cut off from membership in the body of Christ, if by my being cut off it could be so arranged, in harmony with the Heavenly Father's will and provision, that it would benefit my brethren, my nation—so that as a whole nation the Israelites would constitute the royal priesthood and become Israel on the spiritual plane. I perceive that they do not realize how much they are missing. I feel such a grief for them, that having received the promises centuries ago and having hoped in these promises (many still hope in them) they are now so blinded as to reject the favors of God, because it was not on a spiritual plane that they anticipated them. If my being cut off from fellowship with the Lord Jesus Christ as a member of that Body of glory would thus benefit them and were to put me down on the plane of the "great company," instead of my being one of those who would share in the glory of the kingdom, I would be well pleased, indeed, if it were God's will, that thus I might have the satisfaction of knowing that I had been such a blessing to my own people.

ST. PAUL'S GREAT UNSELFISHNESS

We confess that the Apostle's attitude on this subject is marvelous. We cannot doubt his sincerity. He was proving this in all of his course of life. For one to will to sacrifice his place in the body of Christ for the sake of the multitude of his sinful nation, is something very wonderful. This, however, is not an example to us—that we should say that if we could bring some of our children or friends into the truth we would be willing to be cut off for the benefit of these, and thus to subordinate ourselves and take the lower position. It is our privilege to take the position God has offered us, but those who may be able to rise up to so high a standard are worthy of admiration because of the grandeur of character implied. St. Paul's great unselfishness was one of his grand traits, and we think it would be well for each of us to cultivate that trait to a greater degree, looking to the interest of the brethren, willing to subordinate our own preferences and our own ways in certain particulars if we can see that this would be an aid to others, especially an aid to a number of others. This is the Spirit of Christ; this is certainly in full accord with all the instructions of the Lord—that we should humble ourselves, and in honor prefer one another, even to the extent of self-sacrifice. The Apostle's course was self-abnegation to an extent, however, that we do not understand the Lord has demanded, although he has said, "We ought to lay down our lives (our human lives) for the brethren."

In a sense, we might say that the Jewish nation stood related to Saint Paul in much the same way that the nominal Christian church of today stands related to the fully consecrated. They are our brethren by a nominal consecration or nominal profession. Such a relationship we ought to feel, we think. We believe this text encourages us to feel a great deal of interest in these brethren, and to be willing to do a great deal to help them. We do not know how many may really be saints and merely for the time blinded by the errors which the adversary has caused to be promulgated. "The god of this world hath blinded the minds of those who believe not." (2 Cor. 4:4) We understand these words, "believe not," to apply not only to an entire lack of faith, but to apply also to the various imperfect decrees of development of faith in ourselves and in others. What is it that has hindered us from reaching the very highest attainment of that which God has provided for us? Some of these errors are standing in the way. Where did they come from? They came from our adversary.

"LET NOT SIN HAVE DOMINION OVER YOU"

And he it is who has completely blinded the heathen and has darkened the understanding of Christians, and we ought to be glad to do all in our power to remove those blinding influences. To whatever extent we do this, to whatever extent we are of aid to our brethren in the nominal church, it will make us proportionately sympathetic with them—not with the systems that are contrary to the teachings of the World, but sympathetic with the people who are blinded by the teachings of those systems—not sympathetic with the blindness, but with those who are experiencing the blindness. The Apostle seems to give the thought of a gradual obliteration of blindness when he speaks of "the eyes of your understanding opening ye might be able to comprehend with all saints," etc. So we see that in our own cases it is a gradual opening of the eyes of our understanding, and this progresses in proportion as we get free from the power of Satan and his blinding influences. We get free from these influences in proportion as we lay hold upon the Lord Jesus Christ and his wonderful provision made for our liberation, that we might ultimately stand free in the liberty wherewith Christ makes us free. He makes us free as the Emancipation Proclamation made the slaves free. And yet, after the proclamation is made, it is one thing to learn of our liberty and another thing to avail ourselves of that liberty and thus to become actually free. It takes, perhaps, months or years to gain this full liberty from blindness. "Let not sin, therefore, have dominion over you."

WISE AND FOOLISH VIRGINS

MATTHEW 25:1-13.—OCTOBER 2.

GOLDEN TEXT:—*"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."*—Luke 12:40.

The Great Teacher in today's Study tells us further about his glorious Messianic kingdom and concerning those who will be accounted worthy to share it with him—as his bride. This parable has not been of general application all through this Gospel age. It applies merely at the close of the age—at the present time, we believe. It does not take into consideration the world, nor even the nominal church, but solely, only, the true church, the virgin class. The word "virgin" signifies pure and in using this term the Lord implies that he is referring only to those who have been justified by faith and consecration, because by nature none are pure; none are holy; none are virgins.

FIVE WISE—FIVE FOOLISH

One of the special lessons of the parable is to show that amongst the pure, the wise, the consecrated people of God, there are two classes. For a time these will be all together—unseparated. But in the fulfilling of this parable certain circumstances and conditions and truths will develop and separate these two classes of saints, virgins.

The parable shows all the virgins as sleeping, waiting for the coming of the Bridegroom. Apparently, there is no difference; but really there is a difference—the wise had a larger supply of oil than had the foolish. Then came an announcement of the presence of the Bridegroom and a call to go forth to meet him. This implies that something from the prophetic Word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. But at the second advent it will be as it was at the first advent, when John said of Jesus, "Behold there standeth one among you whom ye know not." We are not to expect the second coming of Christ in the flesh, but as a spirit being.

We are to remember that the Scriptures outline two distinct features connected with the second coming. First will come the *parousia* or "presence" of the Lord(recognizable only by the wise and foolish virgins. In his *parousia* or "presence" he will test and prove his Church, dividing them into wise and foolish virgin classes—the wise virgins to become the bride class and the foolish virgins to become the class who

will experience a second grade of salvation—coming up out of great tribulation and becoming the bridesmaids, so to speak, "the virgins, the bride's companions, who follow after her." (Psa. 45:14) These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his throne, in his kingdom.

Later on will come the manifestation of Christ with his church, in power and great glory, in the setting up of his Messianic kingdom and in the overthrow of everything contrary to it. Concerning this manifestation we read, "When he shall appear, we, also (the bride class), will appear with him in glory."—Col. 3:4.

It will be in the time of the presence, the *parousia*, of the Son of man, for the gathering of the "elect," that all the virgins will be awakened by the message of the truth. Some will be able to appreciate, others will not be able to appreciate his presence. The latter will need to "go and buy" the oil, the wisdom, the understanding, of the divine Word. It will cost some of them considerable of self-sacrifice and humiliation to learn their lessons. Such as obtain the oil in time will join the party that will go in with the Bridegroom to the marriage feast. Then the door to that high calling will close forever.

Thank God that it is not as we once supposed—that the door of mercy is to close, shutting out the foolish virgins of the church, together with the whole world of mankind; and, as we once supposed, shutting them into eternal torment. The parable merely shows that the closed door will exclude any others from coming into the bride class, to be joint-heirs with Messiah in his kingdom. The door will close because the full number elected and predestinated to this high honor will have attained the necessary character-likeness of Christ and will have stood the necessary testings.

As no one of the Jewish priests could ever serve as High Priest if he had a superfluous finger or toe, it is thus shown in the type that the antitypical High Priest, the Messiah, will have only a definite, fixed number of members in his body—neither one too few nor one too many. Later on, the foolish virgins came to the "door," but found it forever shut. They lost the great prize. They were foolish in that they did not give attention to getting the oil in time; foolish also in that they cared too much for the things of this present life; but they were virgins, nevertheless. They finally got the oil, which represents the holy Spirit, but too late! The door was shut! They could not be of the bride class. The Master answered, I know you not. I could not recognize you as my bride.

In view of this the Lord exhorts that his consecrated followers of the church or virgin class be constantly on the alert, because they know neither the day nor the hour of the Master's coming and of the invitation to go in to the wedding. The parable shows, however, that although the time of the Master's coming could not be known in the past, nevertheless, it would be known to all of the virgin class "in due time." It will be announced, as indicated in the cry. The cry will be so loud that all of the virgins will hear it, even though the world will have no knowledge of it. The Master merely wished us to understand that the great event would not be foretold in advance.

The parable does not show how the foolish virgins, excluded from the wedding and from membership in the bride class, will be treated. Other Scriptures, however, show that this foolish virgin class will share with the world in a great time of trouble, which will then come to every nation. In that time of trouble these foolish virgins will suffer severely and "wash their robes and make them white in the blood of the Lamb," and thereafter be accounted worthy to "serve God in his temple," though not worthy to be of the temple. They will be accounted worthy to serve before the throne, though not worthy to sit in the throne. They will be accounted worthy to have palms of victory, but not be accounted worthy of crowns of glory. The lesson to God's people is to awake, to hearken, to have our lamps, the Word of God, trimmed and burning, and to have oil, the holy Spirit, in our vessels—to be living in an attitude of full consecration to God.—Rev. 7:9, 14, 15.

We see the marriage splendor,
Within the open door;
We know that those who enter
Are blest for evermore;
We see our King, more lovely
Than all the sons of men;
We haste, because that door, once shut,
Will never open again.

THE RECKONING HOUR

MATTHEW 25:14-30.—OCTOBER 9.

GOLDEN TEXT:—"*His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*"

This study follows the one of last week. It also illustrates the fact that Messiah at his second advent, before appearing to the world in power and great glory and in the time of trouble, will be present amongst his consecrated people and many of them will know of his *parousia*, or "presence," in this time. He will do amongst them a judging work—deciding their rewards in proportion to their faithfulness. It is well that we keep in memory the difference between the parable of the pounds and the parable of the talents. Both represented money. But a talent is sixty times as valuable as a pound. In the parable of the pound, each servant got one pound, but in the parable of the talents the numbers given varied. In some respects all of God's people have one common footing and common privilege of service, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented in the present study, the parable of the talents.

This is another parable of the kingdom. The Great Teacher himself went into the far country, even heaven; but before departing he delivered unto his servants certain blessings, privileges, opportunities—"to each according to his several abilities." The beginning of this parable was in the days of the Apostles when Jesus ascended up on high and at Pentecost shed forth in the Father's name the holy Spirit, communicating a blessing upon each one of his followers, as represented in the talents and opportunities of each follower. All through this Gospel age these servants have been making more or less use of their privileges and more or less wisely exercising themselves to serve the Master. Some traded with their talents, or used them in preaching, teaching, etc. And others hid them in the earth, perhaps under cares and responsibilities. After a long time the Lord of these servants cometh and reckoneth with them. This long time is the Gospel age, and the presence of the King in the end of the Age to hear the report of his servants and to reward them represents the *parousia* (or presence) of Messiah and his testing, sifting work in his church. We should distinctly note that this testing and proving is not of the world, for Christ never recognized any as his servants, except the consecrated. Many Christian people believe that we are now in the time when the servants of the Lord are rendering up their accounts, and when he is saying to some, "Well done, good and faithful servant; enter into the joys of thy Lord," and when he is saying to others, "Thou wicked and slothful servant . . . . take ye away, therefore, the talent from him, and give it unto him that hath the ten talents." But all of this testing and rewarding of the servants of Christ is manifestly prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation and this testing must demonstrate the worthy ones, in advance of the revelation in glory.

TO RULE OVER EARTH'S CITIES

The one who had received five talents and used them wisely, energetically, faithfully, loyally, doubled them and was invited to share in the Master's joy and glory. His reward would be to sit as a ruler of many. In other words, the service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future—when they shall sit with Messiah in his throne and, as kings and priests, bless and instruct and uplift and control Israel and all the nations of the world. The approval of the one who was given two talents and who was equally faithful, was in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. The servant who failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use and because he had professed to be a faithful servant. His failure to use the talent proved him disloyal, unfaithful. It was, therefore, taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. He was a servant all the time. He respected the talent. He did not lose it. But he did not use it properly. He seems to represent a

very similar class to the one described in our study of a week ago as the foolish virgins. This class will fail to get into the glories of the kingdom, but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which this age will end and the New age be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, that they may glorify the Lord and hear his "Well done" in the end!

One difficulty with many of us in the past has been fear of the Master. We should have gotten better acquainted with him. We should have learned more respecting his real, true character and his purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out and wash it free from all soil of the earth and use it earnestly, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

THE ANTITYPICAL JUBILEE BEGINNING

Some of our readers have been disturbed by one item relative to the beginning of the antitypical Jubilee in the September number of the *Overland Monthly*. Nothing in that article is intended to be different or contradictory to our presentations in the SCRIPTURE STUDIES showing the year 1875 A. D. as the opening year of the antitypical Jubilee of a thousand years. In the *Overland* article we merely showed that the seventy years destruction of Jerusalem in the days of Daniel represented Israel's entire Jubilee system. We showed two ways of counting it:—

(1) Seventy times fifty equals 3,500 years.

(2) Nineteen times fifty plus fifty-one times forty-nine equals 3,449 years ending with 1874, marking 1875 as the first year of the antitypical Jubilee.

The latter is, to our understanding, the proper method of counting the Jubilee and agrees perfectly with our presentation of the matter in SCRIPTURE STUDIES, Volume II.

THE MARK OF PERFECT LOVE

Oh Lord, we thank thee thou hast set
A mark of perfect love
Which we must reach ere we can win
Approval from above.

For, in the reaching of that Mark,
Our characters are built,
Which thou requirest of all those
Whom Christ has freed from guilt.

We consecrate to follow him
Along the "narrow way";
And so we strive to overcome,
And grow, from day to day.

And "perfect love"—what does it mean?
Must we attain thereto?
And actually love, and perfectly,
Our God and brother true?

E'en so, we actually must love
Our Father, first and best,
And love our "Elder Brother," as
In him we find true rest.

And then our enemies we love;
We seek to do them good!
We ever try to render them
The services we should.

Ah yes, 'tis actual, perfect love;
We truly must attain;
But, oh, how often do we fail!
And failures gives us pain—

Because this creature of pure love
In sin-racked body lives;
But, praise his name, our Advocate
His loving service gives.

So, perfect will and perfect love
Are handicapped till we
In his own likeness shall awake—
Like him for e'er to be!

F. A. R.

THE SHEEP AND THE GOATS

MATTHEW 25:31-46.—OCTOBER 16.

GOLDEN TEXT:—*"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."*

Previous studies have pointed us to the kingdom and incited the Lord's people to strive to become members thereof—kings and priests unto God in association with the Redeemer. Today's study tells of the kingdom, but from another standpoint. It explains the work of the kingdom after it shall have been set up—after Messiah at his second advent shall have gathered his "jewels" to constitute his bride class—after these shall be with him in the throne of his glory—after he shall have taken unto himself his great power and shall have begun his Messianic reign of righteousness "under the whole heavens." It is important in every study of the Scriptures that we recognize the divine plan as a whole and properly locate the teaching of each parable.

We know that the parable of the sheep and the goats belongs not to this age, but to the coming age of Messiah's glorious reign, because the introduction declares this, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Those sheep and goats will not include the church, to whom the promise is, "When he shall appear, we also shall appear with him in glory"—sharing his throne.

The salvation of the church will be finished before the salvation of the world will begin. Today's study pictures the salvation of the world, showing us how every member of Adam's race will be on trial during the reign of Messiah and, by his obedience or disobedience to the light and knowledge then prevailing, he will be deciding his own everlasting future, either as a sheep or as a goat. It will require the entire one thousand years of Messiah's reign to complete the testing and separating work.

THE WICKED NOT TO BE PRESERVED

All then obedient will be recognized as children of God and brethren. All the disobedient will be reckoned as children of the adversary and worthy to share his fate, because, under favorable conditions, they were rebellious. Such shall be destroyed with Satan in the second death, which is symbolically represented as fire, because fire is always destructive, never preservative. On the contrary, the sheep class at the conclusion of Messiah's reign will have reached perfection, the image and likeness of God, on the human plane. These will be invited to become the kings of earth under the divine supervision—even as was Adam in his original perfection—crowned with glory and honor and set over the earthly creation.—Psalm 8:3-5.

The terms and conditions which will test and determine who will be sheep and who will be goats, who will be obedient or disobedient to the divine regulations, will be mercy, kindness, love. The loving and sympathetic character is the only one which God purposes shall have eternal life, either on the heavenly or on the earthly plane—all having either the wolfish or devilish character, or even the goat character—of waywardness and unsubmissiveness, will be accounted unworthy of any further blessing after the close of the reign of Messiah. The testing then will not be as to believing or disbelieving, striving to do well or not striving to do well. The church is dealt with now along such lines. God's dealings with us make allowances for our unwilling imperfections. But in the trial of the world in the future every man shall be tried according to his work, not according to his faith. In that time knowledge will have practically supplanted faith; hence faith will have no special rewards. Works will then have the rewards, and each member of the race will be expected to strive for perfect works and

to be assistants of the Great King Emmanuel and his bride, the church on the spirit plane. Mankind will be enabled gradually to attain such perfection of mind and of body as will make perfect works possible. At the conclusion of the Millennial age perfect works only will be rewarded.

REWARDS AND PUNISHMENTS

We have already referred to the rewards that will be granted to the "sheep" class at the close of Messiah's kingdom—they will enter into life eternal and become possessors of the earthly kingdom originally given to Adam, but lost through disobedience, and redeemed by the sacrifice of Jesus and restored by his Messianic reign, for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

As for the "goat" class, we have already intimated that their punishment will consist of destruction in fire, or destruction everlasting, the second death—the destruction which God has already determined for Satan and all who are his messengers and servants, after the manner of this goat class—because, with all the favorable opportunities, they failed to develop such characters as God could reward with life everlasting. The contrast is emphasized in the last verse of the study. These (the goat class) shall go away into eternal punishment; but the righteous, the sheep class, into eternal life. The contrast is perfect. The one gets life to all eternity. The other gets the specified punishment of destruction to all eternity. The Greek word here translated punishment is *kolasin*, which signifies restraint, cutting off—in this case cutting off from life—second death. "The wages (punishment) of sin is death."

"Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

The divine intention as respects the salvation of this Gospel age and the salvation of the world during the coming age is that only such as develop the God-like character shall be permitted to enjoy divine favor to all eternity. God has determined that the time shall come when there shall be no more sighing, no more crying, no more dying; but instead, every creature in heaven and in earth and under the earth shall be heard praising God and the Lamb.

THIS LOOKS REASONABLE

DEAR BROTHER RUSSELL:—

While reading the article in May 1 TOWER, entitled "The Binding of the Strong Man," certain further conclusions presented themselves to my mind; but they were of such a startling character that I have refrained from mentioning them to a single soul, as I would not for all the world wish to promulgate an idea that had any measure of error in it. However, the more I have thought over it the more has it impressed me as correct. It is herewith submitted for your consideration.

The Lord has permitted the church in these last times to be blessed with such an abundance that it makes us tremble lest we might be instrumental in the circulation of some one of the many forms of unscriptural teaching, thus assisting in marring in our own mind, and in the minds of others, the beautiful harmony of the divine plan. How the truth has made us love our Lord, and how grievous it would be if we were to find that in any way we have encouraged that which did not properly represent him!

The article referred to suggests the thought that just as there is a Christ company, the church, the body of Christ, and then an individual Christ, who is the Head of the body, even Jesus, so likewise there is a Satanic company, a System over which the devil is head, as well as the individual Satan, Beelzebub, the "Chief of Devils."

In that article you remind us that during the last thirty-five years there has been considerable evidence that a work of restraint has been going on in this great "system of which Satan has stood as the representative or head." You there point out how much evidence we have of the gradual binding of this system of things in the Prohibition movement, and we saw how the light along all lines was the agency being used of the Lord in the accomplishment of this binding or restraining of some of the things connected with the evil system. However, you made it plain that you did not refer to the binding of the individual devil, but to that of the satanic organization.

But right here I thought of the words of our Lord in Matthew 12:29, to which your article also refers, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." According to this, if the Lord were to bind the Strong Man, Satan, before he began to spoil his house, and if we see reason to believe that the house is being spoiled already, then must we not conclude that the personal devil has been bound for some time? May it not be that part of the work accomplished by our invisible present Master between 1874 and 1878 was the binding of the wicked one? One of our Lord's first experiences after his baptism 1800 years ago was with Satan, and how likely that one of his first experiences at his second coming would be with the same adversary!

If the question is asked, Where, then, if Satan is now bound, do all our temptations come from? I answer, From the fallen spirits who were once under the control of Satan. For some cause, possibly the fact that he had been a being of a higher order than they, Lucifer appears to have had power over the other angels that had fallen, which they could not successfully resist; so if they were ever to be brought back into harmony with God it would be necessary for them to be set free from the bondage they were in to their leader, Satan.

In Hebrew 1:6, we find that all the other translations give quite a different thought from that in the King James translation; even the margin of the authorized version gives the correct thought. The Revised Version says, "And when he again bringeth in the First-Born into the world, he saith, And let all the angels of God worship him." This would, to my mind, seem to imply that when our Lord would come into the world the second time, one of the things he purposes is to give the fallen angels a chance to prove whether they are willing to become angels of God once more and one of the ways whereby they might demonstrate that they are sick and tired of the service of the devil is to acknowledge the authority of the One who has now returned to be King of earth, by worshipping and obeying him. On the contrary, those of them who would continue in sympathy with the evil principles of their wicked master, would simply use the increased liberty that would come to them through the binding of Satan, to introduce new forms of wickedness.

During the ages in which they served Satan, no doubt many wicked ideas apart from their leader occurred to them, but as he had his own idea of how his kingdom should be run, they were not allowed to have their own way. But now Satan's restraint has given them the occasion wished for, and would account for the great diversity of spiritualistic phenomena, compared with that of former times.

I cannot see how the fallen angels could have a fair trial as long as Satan was at liberty to coerce them to do his bidding, as seems to have been the case in the past.

If Satan is now bound, it would also teach another lesson: Many have the idea that in order to bring all the iniquity in the world to an end, it is merely necessary to bind the great author of sin, when things would naturally readjust themselves in harmony with the will of God. But the fact that after the binding of the evil one things would in some respects be even worse than they were before, resulting in the worst time of trouble that had ever been, would prove to all the universe that sin is not merely such an awful thing because Satan was here to direct things, but that the real cause of the trouble was sin, whether there was an archangel behind it, or one of the lower order of angels, or simply a man; that sin is the terror, with Satan or without him; that sin is the cursed thing.

The last point to be mentioned is this: If Satan was bound about 1874, and if the period of his restraint is also to be a thousand years, he would be due to be set at liberty about 2874. On the other hand, a thousand years from 1915, when the world will have been fully turned over to Christ, will bring us to 2915, when the world will have been fully turned over to the Father. This would allow a period of about forty years as the "little season" when Satan is to bring upon the world the great and final test. But if the binding of Satan is to be reckoned from 1915 it would be difficult to see where the little season, "when the thousand years were finished," would come in. From this standpoint these various Scriptures would be equally applicable to the individual Satan, and also to the satanic system.

Now, dear Brother, if you have anything that even halfway looks like proof that I am wrong in these suggestions, I think it would be better for me to drop it altogether, as far as presenting these things to others is concerned, as we cannot afford to risk stumbling our brethren with a doubtful interpretation.

Your brother and servant in the cause which seeks the Glory of our Lord, BENJ. H. BARTON.

SOME INTERESTING QUESTIONS

MOSES AND THE LAW COVENANT

Question.—Was Moses out from under Adamic Condemnation?

Answer.—If he was a member of the Jewish nation then he was in this special covenant-relationship with God. Adam, when he sinned, lost his covenant standing with God and was sentenced to death. God made a new arrangement with the seed of Abraham, that he would enter into a covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to suppose that Moses was also a participator in the arrangement as well as being the mediator of it. So we suppose that Moses was under the law the same as were his successors, and this covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant-relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the sacrifice had been offered had lapsed, were they no longer in covenant-relationship with God. Then they put on sackcloth and ashes and, like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the law under that covenant, God would have been bound to give him eternal life according to the promise—"He that doeth these things shall live by them." God did not say anything about Christ or believing in Christ or anything of that kind; merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to Moses and all the Israelites under the law, and still applies to the Jews. And we believe God would give eternal life to anyone who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in that tentative sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "We cannot do the things that we would." So they had a condemnation as a people which other nations did not have. Adam, individually, had been sentenced to death. His children did not have, individually, that condemnation. They were born in "prison"—in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my law to keep."

"What will you give us if we keep your law perfectly?"

"I will give you eternal life."

"We will keep it. We agree to keep your law, and you agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation—all these Jews were now put on trial for life, and when they failed it meant a special penalty upon them, because they now had an individual trial and failed. Therefore, we see that it was necessary that the Jew, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the Mediator, so that Christ could take the place of this Mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that Mediator, who was only a type of Christ, God was merely showing to them in a typical way what he will do for them by and by, when Christ will be Mediator of their New (Law) Covenant.—Jer. 31:31.

JUSTIFICATION BY FAITH

Question.—Will any of the Gentiles be justified by faith during the Millennial age?

Answer.—We understand that justification by faith applies to the present age and to our salvation—the church's salvation—which is called "salvation by faith" in contradiction to the salvation that was offered to the Jews in their age, the salvation by works, under the Law Covenant, and also in contrast with the salvation that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant. In other words, this Gospel age is the only age in which faith takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and is in harmony with the arrangements that will be open to all. However, this will not make it a faith-salvation, a salvation by faith, but a salvation by works—the works of the Law.

The works of the law were unable to save the Jews during the Jewish dispensation because they could not keep the law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial age. They will be enabled to perform the works. They will be helped out of their degradation. So we read in Revelation that the sea will give up her dead, the grave will give up the dead that are in it, and that they shall all stand before the great white throne during the Millennial age, and shall all be judged out of the things written in the book; according to their works shall they be judged, then. The distinctive statement made regarding us now is that it is not according to our works that we are judged, but according to our faith. So, then, there will be faith and works in the Millennial age; and there are faith and works in this Gospel age; but the faith of the Millennial age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the faith that will be specially rewarded then, but the works. In this age faith takes the most important place, and we are not rewarded according to our works, for we have none to reward. But it is the faith that will be rewarded.

Faith and works apply to both ages, but in the one age it is the faith that is rewarded, and in the other the works will be rewarded. In the one, faith is the standard or test of whether one is worthy or unworthy and in the other works will be the standard or test of whether one is worthy or unworthy of eternal life.

Galatians 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith and not by works; hence, we understand that this text applies to the Gospel age in the sense that God foresaw that during this Gospel age he would justify certain of the Gentiles through faith, just as he intended also to justify some of the Jews through faith. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangement, by faith.

HOW TO DETERMINE THE LORD'S WILL

Question.—Suppose some one has in mind an undertaking which he believes is of the Lord's leading, and yet others who are as consecrated to the Lord as himself, seem to think it may not be of the Lord's leading, is there any way whereby he can assure himself that he is right?

Answer.—We think that it is a good rule, when one is uncertain as to what is the right course, to simply stand still and wait, if the matter can be dealt with in that way. But if it is a matter that cannot be delayed but must be determined at once, it would not do to stand still; but it would be well in many instances to merely stand and wait.

For instance, a gentleman asked us as to whether he should build a house or not. We were not hasty in giving him advice, and he urged us to tell him our thought. After he had told us all the conditions, we advised him not to build, and gave our reasons. We did not attempt to urge our views upon him at all, but left them there. It is well for us to remember not to give too much concern about things that are not in our hands to decide; we would thus save ourselves a deal of trouble. In everything, however, that is in our hands to decide, we should use a great deal of care and judgment and try to find out the Lord's will in the matter.

In the case of people having different opinions about things, we think it well for one, if the responsibility rests with him, to hear what others may have to say and then consider the matter with as much wisdom and judgment as possible, and proceed to act according to his best judgment, taking into consideration the reasons advanced by his friends, bearing in mind, however, that the responsibility of decision is with himself.

FAITH THE GIFT OF GOD

Question.—Is faith the gift of God?

Answer.—"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The Apostle seems to intimate that grace is God's favor; in fact, the word "grace" has the significance of gift, or that which is favor. Our salvation is of divine favor—not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course. Hence we think that when the Apostle says "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith unto God." One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes down from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is granted us as a grace or favor brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge shows us God's character; the divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables one to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves in the sense that we must exercise it, is of God in the sense that he supplies the necessary elements from which that faith is to be compounded.

IS THE CHURCH A ROYAL PRIESTHOOD NOW?

Question.—Is the church in the flesh a royal priesthood?

Answer.—We recognize that we are not a royal priesthood, in the full sense of the word, yet, because we are not yet certain that we shall be in the priesthood finally. We must first make our calling and election sure.

It will have to be determined whether we shall be in the "little flock" or "great company"—whether priests or Levites—or whether we shall be worthy of life at all. Since this matter, then, is in process of determination and will not be fully settled until our death, it follows that we are not in the fullest sense of the word officiating priests, but candidates for this priesthood, and temporarily acknowledged as priests and counted as priests—just as some time you might meet a gentleman who had been nominated for Governor. By way of compliment you might say, "Good morning, Governor." He is not really a Governor yet. That will be determined by the election, but before he is elected it might be proper or courteous to call him Governor. And so with us. We hope we shall make our calling and election sure; that we shall be of that royal priesthood in the fullest sense, and in one sense we are now members in the body, in that we have already received a begetting of the Spirit, acknowledgment of the Lord as ambassadors of God. This is an acknowledgment in one sense of the word of our priestly office, for these priests are "ambassadors," and to whatever extent we are conducting ourselves as ambassadors of God, to that exent we are priests of God—of the probationary kind, and not fully of the Melchisedec kind, which we shall be when our change shall come and we shall be like our Lord.

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VIEWS FROM THE WATCH TOWER

"PREPARE WAR! WAKE UP THE MIGHTY MEN"

While peace conferences are being held and while disarmaments are being considered, preparation for war goes steadily on. Germany is fortifying her islands nearest to Great Britain, and is now demanding that Holland shall likewise fortify her seacoast. The apparent motive behind this interest in Holland's fortification is that Germany proposes at no distant day to make Holland a part of the German Empire, and would like to have it fortified in advance. This would bring Germany within a few hours' sail of British ports. The British believe that it is the intention that they shall be invaded and conquered and made a German Province. Undoubtedly both Holland and Belgium would be part of Germany today were it not for Great Britain, which protects these nations as a barrier between her and Germany's army. A panicky feeling prevails in Great Britain. We make an extract from the *Naval and Military Record*, the writer being a secretary of the National Service League. We quote as follows:

"We want a million men with six months' training now, and after that another million in reserve, and these must be intact when all our regulars have left our shores. Without them we can neither fight by land nor sea. It is evident to all but to our ill-informed and apathetic people, that our supremacy at sea is slipping from our grasp, and our rivals feverishly prepare to dictate terms when we are least expecting war.

"We must be prepared to send 500.000 of our finest manhood and maintain that force abroad if we would save our interests and keep our friends in Europe. By 1915 Germany will have her ports and naval arsenals, her wharves and jetties and her fleet and transports ready, and when ready she may strike like lightning. Then, not far from Waterloo, must come the clash of nations fighting for their very life.

"Round Holland and Belgium the nets are drawing closer every day. We already harbor a million of the enemy within the gate. Our politicians mostly lie, or dare not speak the truth. Disaster stares us in the face. At the outbreak of war our food supplies will fail, and prices will be far beyond the pockets of the poor. Employment, then, will cease, and starving millions will demand surrender."

THE METHODISM OF WESLEY VANISHING

"For the fourth year in succession the Wesleyan Methodist church reports a decrease in membership, running into thousands each year. Thousands of 'pious persons' are on the books, some paying to the support of the church, and some not. In the course of time many of these paper members, having no living interest in the church, drift away, and are then classed amongst those who have 'ceased to meet,' though they never have met in their lives.

"Many others are still retained on the books long after the 'ceased-to-meet' period, the explanation often being given that the minister will not take the responsibility of 'unchurching' them. A time at length comes when the thing has grown to be such a palpable farce that something must be done. Besides, chapels and churches are assessed in their payments on the numbers on the class books, and grumblings begin to be heard from those who have to find the wherewithal. A drastic pruning then takes place, and decreases are reported. Those who maintain that numbers mean nothing pooh-pooh the returns. 'Things are just as they were,' they say; 'but honesty for the moment has prevailed.'

Numbers Unreliable

"There is truth in this view of things, but not the whole truth. The plain fact is that the numbers reported are never wholly reliable. There are thousands of others on the class books whom the ministers know right well are not genuine members, but whom they are afraid to strike off because of the trouble their action might bring on them at the conferences. No church likes to see its membership declining, and any tendency that way is keenly questioned. Only recently the writer sat at a meeting called for the purpose of 'pruning' where many worthless names were allowed to pass muster through that unwholesome fear. Some little time ago the writer was shown two membership tickets written by the minister for two people who had been dead a considerable time, and another for a person who had removed from the neighborhood.

"It is maintained by many loyal Methodists that a true and faithful record of membership would prove that the Wesleyan Methodist church is far more seriously declining than the returns to be discussed in the conferences show.

"The causes of the decline are not far to seek. The old Methodism of John Wesley is rapidly vanishing, or, where it still lingers, is tabooed by the upper circles of the church. Not only that, but scores of the very men who are paid to maintain it are constantly declaring that the Methodism of John Wesley has had its day, and that it is not respectable enough for the age in which we live.

Decline in Preaching

"The preaching in the Methodist pulpits is another cause of the decline. There may be more scholarly men in the pulpits than formerly, but the impassioned note in the preaching common amongst the early Methodists, has almost clean gone out of the sermon. And this is acknowledged by many ministers themselves, but, in explanation, they will tell you that we are living today in a time of changing creeds, and that the most careful language has to be employed in dealing with certain great themes. The truth, however, is that scores of ministers hardly know what they believe, and, therefore, it is not likely that they can grow impassioned over something of which they have only a very hazy idea.

"I do not know whether they are right or not. I am a layman, and not an expert in theology, but the men in the pulpit who have thrown over the old views of the atonement, the resurrection and other great tenets which Methodists used to believe with all their strength cannot expect to fill churches with the dry husks which they offer their congregations instead."—*London Dispatch.*

DECLINE OF NON-CONFORMISTS IN GREAT BRITAIN

Reports in Great Britain show that Baptists, Congregationists and the various Methodist denominations there are declining in numbers and prestige. The cause of this is not far to see. Gradually the common people are losing their sectarian spirit. Those once told directly or by implication that the

members of their sect alone would escape eternal torment and attain heavenly bliss have outgrown such teachings. As a result all now teach that one denomination is practically as good as another in the Lord's sight and equally sure of heaven. And the general sympathy and mental breadth of all Christians have increased to the degree that preachers are expected at funeral services to make the heavenly portals broad for all—the white and black, ring-streaked and speckled sheep of every kind and name and to have a large corner for those who have made no profession but have lived ungodly lives to the very end. For the latter the hope is expressed that they may have said a prayer before drawing their last breath.

By common consent neither people of civilized lands nor people of heathen lands are now going to the hell of torment which our fathers proclaimed and believed. The only ones being roasted there are such as went at least more than thirty years or more ago.

As a result Christianity and church fellowship and saintliness stand for nothing. Christianity has become merely another name for decency and civilization. All doctrines are abandoned as merely speculations. Churches are becoming merely social clubs in which form and ceremony mark the quality. Consequently the masses are inclined to attend worship, either to hear an entertaining lecture or to hear beautiful music by a trained and well-paid choir or for a ceremonial religion with plenty of show and movement. This accounts for the growing unpopularity of those sects which one stood for the highest standards of earnestness and Christian zeal and liberty, non-conformity and simplicity.

The Methodist church in the United States is very different from all the various smaller Methodist bodies of Great Britain. The Episcopal feature in it constitutes its clergy a great hierarchy with a vast influence. It is a masterpiece of organization in which the smallest teacher or lay preacher is attached to the one above him, in order to hold his own position. And the ordinary minister is attached to his presiding elder. And the presiding elders are attached to their bishops. Its management, its system, its watch-care over every interest is second only to that of the papacy—the masterpiece of all the organizations of the world.

A Lamentable Decline

The Methodist census again shows a decrease in membership, this time of 2,267, as compared with last year's decrease of 1,444; the total reduction in the past four years amounting to the startling total of 9,969. The fact that this falling-off represents but 2 per cent. of the entire body is of comparatively little moment in the face of the grave fact that, in spite of the huge and continued effort, instead of proportionate progress there has been a steady decline. The outlook is even more serious, for there is, as might be expected, a decline in the sources from which the members are chiefly drawn; thus, when the numbers "On trial for Membership" and of the "Junior Society Classes" are taken into account, "the total loss in all grades of membership for the four years is 23,996."—*London Christian.*

CHURCH MEMBERSHIP DECLINING

The figures presented to the annual meeting of the Baptist Union this week, showing a decrease of church membership by 1,553, while there is an increase of some 38 places of worship, are causing a good deal of heart-searching among the leaders of Nonconformity. There was also a decrease in the previous year. It is curious that while the facilities for worship increase, the number of adherents or recognized members decreases year by year.—*Darlington (Eng.) Times.*

Where the Fault Really Lies

Rev. H. C. Morrison, in a sermon preached at the Desplaines camp meeting, said:—

"I am not afraid of the blatant infidelity of Tom Paine or of Voltaire or of Robert Ingersoll, but I am afraid of the infidelity that masquerades in clerical clothes and in the sanctuary. I believe that that infidel, Rev. Lyman Abbott, has done more evil than any other of his class in America," said the preacher.

"The reason why the working men are rejecting the Bible and are no longer in fear of its warnings against sin, why the Ten Commandments are discounted and the church and the ministry are not respected as they once were, is because men like Lyman Abbott have so instilled doubt into the public mind as to the reliability of the Bible as the Word of God that the average person has lost faith in its commanding authority."

We are quite thoroughly agreed that the infidelity of the colleges and seminaries and pulpits of today is much more injurious than that of Paine and Voltaire. But Brother Morrison in the quotation above discloses the fact that he does not understand the situation. The real fault lies back of his criticism—in the creeds of the dark ages which defamed the divine character and, by foolish interpretations of the Bible, overthrew the faith of some of the noblest specimens of our race—turning them into Higher Critics.

The real fault, therefore, lies in the doctrine of eternal terment, which is still held forth in all the church creeds and outwardly, at least, endorsed by the Rev. Morrison and thousands of others of all denominations of Christendom. These false doctrines are turning the hearts of honest and logical ministers and other thinkers away from God, who has so long been misrepresented to them, and away from the Bible, which they have so long misunderstood. It is useless longer to ask intelligent people to worship a God described to them as worse than themselves, or to accept as the divine plan such an unwise, unjust, unloving one as they represent the divine program to be.

A NEW CHURCH UNION MOVEMENT

Recently (July 18) twelve clergymen and twelve laymen of the Episcipal church incorporated in the State of New York under the name of Christian Unity Foundation. It was announced that this is the official start of a movement which began in St. Thomas Episcopal church, New York, last February. Bishop Courtenay was announced as the first President. The organization starts with a gift of $10,000 for individual expenses and is ready to receive further contributions. Its object purports to be the bringing about of a union of all the Christians of the world—Protestant, Roman Catholic and Greek.

The new organization differs from the one organized three years ago, styled The Federal Council, which, without disturbing present organizations, speaks for Federation. The new movement provides for one great religious body in which all names and divisions would be removed. Mr. Rockefeller and everybody else is prophesying a united Christendom. They believe such a union or fusion necessary. Our opinion, based upon the prophetic Scriptures, is well-known to our readers. As long ago as 1880, in these columns, we pointed out, when others did not expect it, that such a Federation is sure to be accomplished and that, according to the Scriptures, the effect will be baneful, injurious in the extreme. Nevertheless we still see that while outwardly injurious to the highest interests of the "sanctified in Christ Jesus," it will not really injure this class. On the contrary it will provide the very oppositions and restraints and persecutions which under divine supervision, will work out blessings for the elect, and separate them more completely than ever as wheat from the chaff of nominal Christendom.

"In your patience possess ye your souls," declares the Master. We are living in a momentous time. Much is acccomplished in one year. What may we expect by October, 1914, the date of the termination of Gentile times? Let us not speculate, but let us keep awake and mark the stately steppings of our present Lord amongst the affairs of mankind—leading onward to the inauguration of the glorious kingdom of the Son of God, and, through it, to the blessing of Israel and all the nations of the earth.

THE HEAVENS ROLLING TOGETHER

Under the symbolism of the rolling together of the heavens as a scroll the Bible pictures the end of this age, its time of trouble, and how, as a result, the extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. A scroll does not always roll equally from both ends. If one end be fastened the other end will do all the rolling. Thus far Roman Catholicism has made little advance toward fellowship with Protestantism, but the latter is daily rolling a little nearer to Catholicism. Notice, for instance, the great Eucharistic Congress at Montreal, Canada, the first of the kind to be held in America. One hundred and twenty-five bishops were in attendance and thousands of visitors from all parts of the world.

Cardinal Vannutelli, the special Legate or Representative of the Pope, enroute to the Congress, stopped in England, in spite of the legal statute which forbids the entrance into Great Britain of Papal Legates. The newspapers note that he is the first Catholic of this rank to enter the Island of Great Britain in three hundred years. Evidently the law on the subject is a dead letter. Catholics and Protestants have both made an advance since that law was made.

The Government's representative in Canada, Judge Girourd, welcomed the Cardinal Legate in the words, "The administration of the Dominion of Canada presents its homage to his excellency and bids him welcome."

At the Congress, Father Vaughan of London, one of the leading delegates, attacked Protestants, declaring that Protestantism is dying out; that soon there will be nothing left of it; that Protestants, if they wish to conserve their religion, should labor for the abolition of race suicide.

WELL EXPRESSED—SHOULD BE HEEDED

In the *Atlanta Weekly Journal*, Bishop Warren A. Candler says, "Nothing is more schismatic than the effort to impose conditions of Christian fellowship upon others which the holy Scriptures do not impose." Not only should Methodists, Episcopalians and Catholics heed these true words, but all denominations of Christians should heed. All should remember that there is but one "Church of the Living God, whose names are written in heaven," and that it has but one Lord, one faith and one baptism, and one God and Father over all. All such, recognizing the Scriptures as the message of God through Jesus, the Apostles and prophets, should judge themselves and fellow-members, not by fanciful standards of the dark ages, but by the Word of the Living God which liveth and abideth forever, and according to which, the Master tells us, we, and, in time, the world also shall be judged.

CHEAPEST AND BEST LIFE INSURANCE

Of course, the Lord's consecrated people recognize that they have no earthly life to preserve—that it is consecrated to death in the service of the Lord and of his cause. From this standpoint the best and cheapest policy is a full consecration of baptism into Christ's death and the Lord's receipt, the earnest of our inheritance, the begetting of the holy spirit. Such are assured by the Scriptures that they will from time to time receive dividends in slander, evil-speaking and persecutions, generally from "false brethren." But even these experiences are guaranteed to work out for the insured special blessings, and to constitute assurances of divine favor continued with them.

But our particular thought at this time is to answer the queries of some respecting the insurance of their earthly lives in the interests of those dependent upon them for temporal support. So far as the editor is concerned, he carries no life insurance of any kind and desires none. Nevertheless all are not situated alike. To our understanding a father having dependent wife and children—if the latter be of tender years and unable to make their own living—has some responsibility for them; according to the Apostle's statement, "He that provideth not for his own is worse than an unbeliever." It may, indeed, be argued that this, in the Apostle's day, could not have applied to life insurance—that at most it could have meant that a man should pay his just debts, keep his family in reasonable comfort, and, if possible, lay aside for them some small provision in the way of a cottage, or what not, that would stand between them and immediate want, in event of his death. But in case he could not do this, he might be able to discharge his duty toward them through the medium of life insurance.

True, we have said, and still say, that we believe the time is near when insurance companies, with all the other arrangements of our present civilization, will be overwhelmed in the great time of trouble foretold by the Prophet Daniel (12:1). It is equally true that we anticipate that that climax of trouble is not farther away than 1915. Our thought is, further, that the so-called mutual insurance companies will fail sooner than those styled "old line" insurance companies, which have the backing of vast accumulations of money and the support of the more wealthy. The mutual companies will fail first, because, as times get hard, many will be unable to pay their assessments and drop out and thus make the assessments larger for those who remain in. And, as the pinch continues, these also will withdraw and the mutual companies will fail. We are not writing as the agent or emissary of any insurance company; hence we mention no names, but merely offer a suggestion for the benefit of our readers who feel that they have an obligation toward their families to the amount of $1,000 or more. All the "old line" companies have a variety of policies, some of them more, and some of them less favorable. And the agents who solicit insurance get larger commissions from the more expensive kind of policies, hence are not likely to introduce the kind which we are about to recommend and which may be obtained from any first-class insurance company and is the lowest-priced insurance granted by any of them. We describe it as follows:

It is known as a "Five-Year-Term Policy." It expires at the end of five years, but that should be no objection to us. It is convertible at any time within four years to a longer term policy. These policies grant full immediate benefit and, so for as the insurance feature is concerned, are as good as any other high-priced policy for the time mentioned. As for the cost:—

For a person of fifty-three years of age, the cost would be $25.65 per $1,000 for the year. For younger persons the rate would be cheaper; for older persons, dearer.

A CATHOLIC CHURCH PROP

The Roman Catholic church evidently finds its revenues diminishing, as its people become less fearful of the terrors of Purgatory. It has devised a new scheme whereby to provide for its faithful both earthly and Purgatorial Insurance.

The new scheme is an insurance company along ordinary lines, but Catholics only are expected to patronize it. The religious feature of the arrangement is that the insurance premiums are to go to the Catholic church treasury and to be credited to the insured as instead of direct payments. This is a long-headed scheme. Perhaps it would work well with the various Protestant denomination. Why not?

The Euphrates Drying Up

In Revelation we read of the drying up of the Euphrates River, that the way of the Kings of the East may be prepared. (Rev. 16:12.) This is symbolical, of course. It calls our attention back to the typical Babylon and her fall before Cyrus. Babylon was built upon the River Euphrates, which ran through the midst of the city. Her wall was impregnable, but Cyrus' army turned aside the river into a new channel, leaving the old channel dry and enabling him to march his army under the Babylonian gates, which otherwise served as the city's defense.

We are to expect a parallel to this in connection with mystical Babylon—Christendom. In the symbolical language of Revelations, waters sympolize people; hence the turning aside of the "waters" would represent the alienation of the people and the alienation of the people would be indicated by their withholding of financial support.

Gifts of money to ecclesiastical institutions represent love or fear. The increasing light of modern times has not only decreased love for the creeds of the "dark ages," but it has also decreased fear for their threatenings. As a result neither love nor fear is operating as strongly today as once it did in the minds of the masses. What wonder if the result would be the drying up of the Euphrates and the ultimate collapse of mystic Babylon! The matter is under the control of the anti-typical Cyrus, of whom it is written, "Truth saith the Lord to his anointed (typical), to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee treasures of darkness, and hidden riches of secret places." (Isa. 45:1-3.) Thus saith Jehova, "That saith to the deep, Be dry; and I will dry up the rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. 44:27, 28.) As the typical Cyrus encouraged and gave liberty to the Jews to return from Babylonian captivity, so the antitypical, our present Lord, will see to the drying up of the Euphrates and also to Israel's opportunity and encouragement to return to the land of Abraham.

ABRAHAM LINCOLN'S CONFESSION OF FAITH

"I have never united myself with any church, because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their Articles of Beliefs and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

SCIENTISTS ARE VERY COURAGEOUS

Common people hesitate to be out of line with truth, even a little, but scientists think nothing of thousands of millions of years. An illustration of this is found in their statements respecting the age of our planet. The *Scranton Tribune* quotes the scientific (?) estimates as follows:—

Lord Kelvin, of England, some years ago, guessed the earth's age to be about ninety-eight millions of years—days and months not stated. Five years later this scientific gentleman revised his figure, estimating mother earth to be from twenty millions to forty millions of years old.

Scientist D. D. Lapparent, in 1890, estimated the earth's age at from sixty-seven to ninety millions of years.

W. J. Sollas, in 1909, estimated the age of the ocean at from eighty millions to one hundred and fifty millions of years.

Charles D. Walcott, Secretary of the Smithsonian Institute, in 1893, gave as the earth's maximum age seventy millions of years.

The latest scientific (?) declaration on the subject is from the Smithsonian Institute which, being under governmental con-

trol, gives its estimate an official standing. The figures are given by Frank Wigglesworth Clark and George F. Baker, of the United States Geological Survey, whose pronouncement is not above seventy million years, nor below fifty-five million years.

Ordinary men obliged to find themselves perplexed to the extent of from fifteen million years to one hundred million years, would be apt to keep very quiet lest some one would criticise them and say they didn't know their business; but scientific men are so used to guessing on every subject that they do not take their own situation so seriously.

These scientific gentlemen usually feel that they are damaging the credibility of the divine testimony on the subject. We doubt if the majority of them know that the Bible does not undertake to say when the earth was formed, though it does undertake to say when the ocean was formed. Bible students will note that Genesis declares that when the first of the creative orders or epochs began, "the earth was without form and void." In Scripture Studies, Vol. VI., we have presented the Bible's own testimony, to the effect that each of the creative days was 7,000 years long and that we are living in the seventh epoch day and that six-sevenths of it are in the past. One more thousand years will complete it—complete an entire cycle of 49,000 years and usher in the glorious fiftieth of absolute perfection.

REMARKABLE WORDS IN A PROMINENT PLACE

It is well known that the Union Railway Depot in Washington City is thus far the finest on earth—the new Pennsylvania Railroad depot in New York City alone excepted. It is nearing completion and the following three texts of Scripture are quite prominent over the main arches of the entrance:—

(1) "Thou hast put all things under his feet."
(2) "The truth shall make you free."
(3) "The desert shall rejoice and blossom as the rose."

Our friends and our enemies alike will be inclined to suppose that in some manner we engineered the putting of those texts in those prominent positions. We want, in advance, to disclaim the honor. The selection was made by Prof. Eliot, formerly President of Harvard University and now prominent as an advocate of a Christless Christianity—Evolution and Higher Criticism of the Bible, which means no Bible. How came he, then, to select these texts of Scripture? Answer: "God is able to make the wrath of man to praise him."

HIGHER CRITICISM INFLUENCE IS APPALLING

Secretary Foster of the Detroit Y. M. C. A., speaking to the World's Sunday School convention at Washington the other day, made this discouraging statement: "Seventy-five per cent. of all the boys over thirteen years of age in the Protestant Sunday Schools of the United States are lost to the church, and never make professions of faith." He added, so as to leave no question about his facts, "I have made that calculation after study, observation and experience," and practically all the delegates in the meeting agreed with him. An English delegate, shocked by it, remarked, "This is the most astonishing statement I have heard in this country. In England we do not lose more than three per cent."

Mr. Foster's statement, which the Englishman called "astonishing," might be called appalling by every sincere Christian, and at once provokes the question, What are the churches and the Sunday Schools doing? Would the result be better or worse if the latter were abandoned altogether? What happens to the children after they leave the Sunday School to wean them from the faith? Do the Sunday Schools really give them any faith at all, that it is so easily and generally rubbed off afterwards?—*Detroit Free Press.*

"HE DIED UNTO SIN ONCE"

We have been requested to reprint the following from our issue of March 1, 1898:—

"There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming regardless of all Scripture to the contrary that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of the 'man Christ Jesus, who gave himself a ransom for all,' at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, 'In that he died, he died unto sin once;' and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

"The Apostles declare that Jesus spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized in the Memorial Remembrancer—his body, his flesh broken for us, and of its merits and life all who would have life everlasting must partake."

CUMBERED WITH MUCH SERVING

(Reprint of April 1884, which please see.)

PASTOR RUSSELL TO ADDRESS HEBREWS

Pastor Russell, of the Brooklyn Tabernacle, is to address a giant mass meeting of the Jews of New York on Sunday, October 9, at 3 o'clock, in the Hippodrome. He is considered one of the most eloquent Protestant preachers, and has gained a wide audience among the Hebrews by his sympathetic treatment of Jewish questions.

Pastor Russell's sermon will be on "Zionism in Prophecy." His appearance before a representative mass meeting of Jews will be the first time that a well-known Protestant minister has been asked to deliver an address to such an assembly.

Prominent Jewish citizens are arranging to make the meeting one of the largest gatherings ever held in this city. The Yiddish newspapers and Jewish societies are represented on the committees in charge of arrangements.

Counselor Leo Wolfson, president of the Federated Roumanian Jews of America and Vice Grand Master of the I. W. S. O., when seen at his office, said:

"As one who is interested in the Jewish question and an old worker for the Zionistic movement, my attention was called to Pastor Russell's interest in the Jews.

"I feel that an address by him on Zionism and Jewish prophets will present the question from a new point of view, and a point of view that I will be very willing to learn.

"I am sure that Pastor Russell's treatment of the question will be sympathetic, and will doubtless create wide-spread discussion of Zionism, its aims and ideals."

In speaking of the coming meeting and Pastor Russell's address, J. Pfeffer, of No. 139 Delancey street, said last night:

"Many of Pastor Russell's sermons have been printed in Jewish papers, and in these sermons he has preached sympathetically upon Jewish questions. This is primarily the reason why the Jews are anxious to hear him speak of the future of the Jew.

UNUSUAL COURSE FOR GENTILE

"Pastor Russell has been and is agitating Zionism. From a religious point of view he seems to believe in Judaism. It is a new occurrence for the Jews to have a Gentile take so much interest in problems and topics that are of special interest to them.

"Judging from the preparations and the interest already manifested in the announcement of the meeting I am of the opinion that it will be a very large gathering."

Pastor Russell, it is reported, will leave after next Sunday's meeting for London. One of these meetings will be a Jewish mass meeting. The London mass meeting will be held in Albert Hall, the largest auditorium in Great Britain.

The committee in charge of next Sunday's meeting in the Hippodrome includes: A. B. Landau, editor of *The Warheit;* Louis Lipsky, editor of the *Maccabean;* J. Pfeffer, editor of the *Jewish Weekly;* Abraham Goldberg, editor of the *Yiddish Volk,* and Leo Wolfson, editor of the *Yiddish Spirit.*

(From *New York American,* October 9.)

PASTOR RUSSELL CHEERED BY AN AUDIENCE OF HEBREWS

4,000 in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation.
Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor

Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word many had received before the meeting. "He wants to proselyte us."

Received at First in Silence

In the crowd which filled the big show house were scores of rabbis and teachers who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well-dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the *American Hebrew;* W. J. Solomon, of the *Hebrew Standard;* J. Brosky, associate editor of the same; Louis Lipsky, editor of the *Maccabean*; A. B. Landau, of the *Warheit;* Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the *Jewish Weekly;* S. Daimont, editor of the *Jewish Spirit;* S. Goldberg, editor of the *American Hebrew;* J. Barrondess, of the *Jewish Big Stick*, and Goldman, editor of *H'Yom,* the only Jewish daily.

No Religious Symbols There

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. McPherson and W. J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still their seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to the hearer. His tone pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

RESERVE AND DOUBT VANISH

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader —who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest on earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecutions would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpiece of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

* * *

The discourse has already been reported in the newspapers which publish the sermons weekly.

"WILT THOU THAT WE COMMAND FIRE?"

LUKE 9:51-56.—OCTOBER 23.

GOLDEN TEXT:—*"And it came to pass, when the days were well-nigh come, that he should be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face."*

This week's study relates an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem just before his crucifixion. He knew that his hour was come; that his sacrificial life of three and a half years should be accomplished. The Great Teacher was full of courage. "But of the people there were none with him" in the sense of sympathetic appreciation of the conditions. True, he had informed the twelve Apostles respecting the consummation of his work and its nearness, but they had been slow to believe all the things written in the Law and the prophecies concerning him. Their minds naturally grasped the glorious things spoken of the Messiah. They were so busy thinking of his glorious Kingdom, and of their glorious association with him in that kingdom, that they failed to note the other prophecies which, with equal distinctness, foretold his suffering and ignominy. Similarly, they overlooked the Master's own words concerning his death. They thought of him as speaking in some figurative, hyperbolic manner. And Peter even attempted to rebuke him, saying, "Be this far from thee, Lord; it shall not happen unto thee."

REFUSED BY THE SAMARITANS

Another account intimates that James and John visited the Samaritan city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, Would the Great Teacher recognize the Samaritans and heal their sickness or would he treat them as Jews in general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel."

Naturally enough the Samaritans resented this and were angry. They said, Very well. Buy bread from the people whom you instruct and whose sick you heal.

St. John and St. James were greatly incensed at this.

Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my Heavenly Father will deliver them over to the devils for an eternity

of torture. In comparison with eternal torture that which you propose in the way of burning up their city and incidentally burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue to thus copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's Spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The Son of man is not come to destroy men's lives, but to save them!"

"A SAVIOR AND A GREAT ONE"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is The Savior. And this, in the Syriac language, signifies, "The Life-Giver." The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they through him, might have life!—John 10:10; 3:17.

Life! Did they not have life? No. All human life was forfeited through father Adam's disobedience. All mankind are dying as a result. A Life-Giver, a Savior from death (and not from eternal torment), was what was needed.—Matt. 1:21.

The first work of the Savior is the redemptive work of Calvary. His second work is the selection of his church to be his joint-heirs in the kingdom. His third work will be the saving of Adam and all of his race from sin and death—from all the mental, moral and physical degradation which came through father Adam's disobedience and through his children being born in sin and shapen in iniquity and in sin conceived by their mothers.

The saving of the church is a great work! How faithful we should be if we have heard, if our eyes have seen, if our hearts have tasted of the grace of God in this wonderful privilege of becoming members of the bride of Christ. However, we cannot suppose that the saving of merely a handful of select ones is the purpose of God in the creation of the world and the redeeming of the world. On the contrary, this elect "little flock" is spoken of as a "first-fruits unto God of his creatures." (Jas. 1:18; Rev. 14:4.) This implies an after-fruitage much more numerous. While God does not propose to save anyone out of death and to life eternal contrary to the individual will, he does propose that every creature lost in Adam and redeemed by Jesus shall be brought to a clear knowledge of the truth, that they may be saved. He does propose that only the willingly obdurate shall be lost; and their loss will be the loss of life—as the Apostle declares, "everlasting destruction."

TOLD FOR A MEMORIAL OF HER

MATTHEW 26:1-16.—OCTOBER 30.

GOLDEN TEXT:—*"She hath done what she could."*—Mark 14:8.

In a previous study we considered the Great Teacher's triumphal entry into Jerusalem on an ass, and his tender of himself to the Nation of Israel as their King, in fulfillment of the prophecy of Zachariah 9:9-12. That was five days before the Passover. For several days Jesus taught in the temple, going at night to the home of Lazarus, Martha and Mary of Bethany. He knew what to expect—that his hour was come. He knew that even then the chief priests and elders of the people were considering his destruction and hesitating only lest it should cause tumult. Their indignation against the Great Teacher was that he did not teach as they taught and that his teachings had much more power with the masses than all their teachings combined. Anger, envy, hatred, united in branding him as an imposter and in sending him to death, "for the good of the cause."

The feast at Bethany referred to in this study may have been on the night before the Lord's betrayal, two days before the feast of the Passover. But the consensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. It matters not, however. There was such a feast. Jesus and his disciples were present. During the feast a woman approached with an alabaster flask of very precious perfume. She poured it upon his head and the entire room was sweet with the odor. The woman was Mary, the sister of Lazarus and Martha.

Another account shows that the protest made by the disciples against this as a waste was instigated by Judas, the treasurer of the little company of the Lord's disciples. John remarked that he was a thief and carried the bag and intimated that he was more interested in the money than in the poor and that his mention of the poor was merely a subterfuge. But the Great Teacher rebuked his disciples, saying, "Why trouble ye the woman; for she hath wrought a good work upon me; in that she hath poured this ointment upon my body she did it to prepare me for burial. Truly I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this which this woman hath done be told for a memorial of her." (Matt. 26:10-13.) How considerate was the Great Teacher! How sympathetic! How appreciative of everything done for him!

"SHE HATH DONE WHAT SHE COULD"

The Lord, in line with all the Scripture teachings and usages, declines to recognize woman as a teacher of religion in the church amongst his followers. No woman was given a place amongst the twelve Apostles—nor even when the seventy evangelists were sent forth with the simple message, which any woman could have given, surely as glibly as any man, or more so; even on this mission he did not send women, nor even a representative of the sex. The man, in Scriptural usage, is the figure of the Lord; the women, the figure of the church. It would be out of harmony with the figure that the church should be the instructor and the Lord the pulpit. Consistently, therefore, it would have been improper for women to have been commissioned to represent the Lord. Hence, women as teachers in the church have no authority in the Bible for the position. We read that the serpent beguiled Mother Eve and made of her a teacher of error to her husband. We read that the evil spirits used a certain young woman as a medium to announce the Apostles. But we find no divine sanction of woman as a teacher in the church, but that the young woman who acted under the spirit of divination and attempted to preach Christ and the Apostles was rebuked by the Apostle Paul and the spirit of divination dispossessed.

And this, however, does no indicate that either Jesus or the Apostles were either rude toward women or unappreciative of their qualities of heart and mind. Quite the contrary. Amongst the Lord's followers were many "honorable women" and his special love for this Mary and her sister Martha is particularly recorded. Let us learn the lesson from the Book and not attempt to teach the Book.

"THE POOR ARE ALWAYS WITH YOU"

Our Lord, in reply to the argument of Judas, that the ointment should have been sold for a large sum for the benefit of the poor, answered, The poor ye have always with you. Whensoever ye will ye may do them good; but me ye have not always. Poverty is sure to be a factor in the social order during the present time, because, in our fallen condition as a race, some are more brilliant of mind than others and selfishness is the general rule. Hence, until the end of the reign of sin and death the poor will be here. And there is a blessing attached to every good deed, every noble endeavor to help any member of the race to higher and better conditions, mentally, morally, physically. By and by there will be no poor, for, under the kingdom conditions, love will be the ruling principle, instead of selfishness. Under the Messianic rule righteousness will soon become universal; God's will is eventually to be done on earth as it is done in heaven.

"BUT ME YE HAVE NOT ALWAYS"

This was true of the Master. A little while and he was gone from them, ascended to the Father's right hand. The same principle prevails in respect to the Lord's followers styled, "The members of his body." Whatever we can do for these members, the great Head will consider as though done unto himself. While, therefore, it will always be in order to do good uuto all men as we have opportunity, it will always be in order also to do good "especially unto the household of faith." These should always be first in our thoughts.

The spirit of selfishness in Judas led on from one degree to another of covetousness until he was willing to sell his Master to his enemies. Alas, what a terrible power for evil is selfishness! How many are willing to barter the truth for the sake of wordly ease or prosperity! Such as have the spirit of truth to a considerable extent should beware of where selfishness leads if followed—to the second death.

"THIS DO IN REMEMBRANCE OF ME"

MATTHEW 26:17-30.—NOVEMBER 6.

These studies are selected for us in advance. Otherwise our preference would have been to consider the incident connected with our Lord's closing of earth life in the Spring of the year about the season at which that occurred. But truth is always precious to us and has always profitable lessons.

Jesus was a Jew and was, therefore, obligated to every feature of the Mosaic law. He came not to destroy the law, but fulfill it. Today's study points us to the fulfillment of one feature of the law—the Passover; not that it is already entirely fulfilled, but that the type has for more than eighteen centuries been in process of fulfillment and the complete fulfillment, sure to come, is, we believe, near at hand. To appreciate this study we must have clearly in mind the type:—

Approximately 3,500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharaoh repented and through Moses entreated God for mercy upon himself, and for the people relief from the plague. Nevertheless, every manifestation of divine mercy tended only to harden his heart until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled upon the door-posts of the house and the family, assembled within, partook of its flesh with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

ISRAEL'S FIRST-BORNS PASSED OVER

When that night the divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared; hence the name—Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commanded to be observed yearly as a memorial of God's goodness and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on these spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns and were specially devoted to God and his service.

THE ANTITYPICAL FULFILLMENT

Those experiences of the Israelites and their first-born ones were very real and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christian we do not mean all who merely make profession, nor all who attend church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord and by faith being passed over—from death unto life. These are Scripturally styled, "The church of the first-borns, whose names are written in heaven." (Heb. 12:23.) As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the divine blessing will come upon the world of mankind directly after the completion of "the church of the first-born"—directly after their passing from death into life, by the power of the first resurrection. If there is a first-born class it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the church will not be the end of divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "church of the first-born," or as the Apostle declares, "the first-fruits unto God of his creatures," we are assured thereby that after-fruits are equally part of the divine program.

Amongst the Levites were several divisions representing different ranks and grades of the church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class among the antitypical Levites, the faithful few, known in the Scriptures as the royal priesthood.

THE ANTITYPICAL LAMB AND HIS BLOOD

In Jesus' day the time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the door-posts of his people's hearts, and his flesh, the merit of his earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lambs. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood today, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all but a "little flock." Nor are there many who envy them their present experiences; nor are there many who appreciate how great will be their reward and blessing in the life to come. Then, instead of suffering with Christ, they shall reign with him in glory, honor and immortality.

"THIS DO IN REMEMBRANCE OF ME"

Jesus, about to begin the fulfillment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us—1 Cor. 5:7), instituted for his followers an annual remembrancer which, in their minds, would take the place of the type and continually remind them of the great Antitype. Instead of the literal flesh of the lamb, the Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, he directed that this be done in remembrance of the antitype—"the Lamb of God which taketh away the sins of the world," and the passover coming to the church of the first-born, as precedent to the great blessings to result for Isreal and all the families of the earth.

Our Lord as a Jew was obliged to keep the typical passover, eating of the literal lamb, etc., first; but subsequently, after that passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself, saying, "Take, eat; this is my body. And he took the cup; and when he had given thanks, he gave it to them; and they all drank of it. And he said, . . . Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God"—until his second coming in power and great glory to receive the church as his elect bride and joint-heir in his kingdom and to shower blessings richly upon Israel and through Israel upon the whole world of mankind.

JUDAS THE SELFISH BETRAYER

The hour for betrayal was drawing near. The Master knew, by some power unknown to us who would betray him, etc. Breaking the matter to the twelve, he said, "One of you will betray me." Each asked, "Is it I?" Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, "Is it I?" The answer was, It is as you have said—you are the betrayer. The divine program was carried out by the betrayer, and the Scriptures were fulfilled which declare that he should be sold for thirty pieces of silver; but the coincidence marks the divine fore-knowledge without implying that God in any manner instigated the traitorous conduct, hence the statement, "Woe unto the man by whom the Son of Man is betrayed!" From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death was such as found no compensation in any happiness he had enjoyed in previous days.

IN MY FATHER'S KINGDOM

In giving the disciples the bread, which represented his flesh, and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, he did more than this—he offered them a participation with himself in the sufferings of the present and in the glories of the future (1 Cor. 10:16, 17; Matt. 26:29.) The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign.

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:—

I request your opinion upon the correctness of a thought found in one of the Convention Reports in the following language:—

"When the holy Jesus died, it was as a victim of Sin, which, for the moment, seemed to have the victory. Indeed, he could not have died had sin not been imputed to him; for all the promises of health, prosperity and life which were

by the law were his. The law said—"The man which doeth those things shall live by them." (Rom. 10:5.) Thus came a necessity for our Lord to be accounted a sinner, in order that he might die for the people. For this reason we do not see that it is possible for the members of the church to die unless, like him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the Report says, "could not have died") if there had been no sin to be atoned for. But if our Lord died, as above suggested, it seems to me that his death must have been a penal death and not a sacrificial one. Could he die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death it would appear to me that he could have no life rights left to his credit to bestow upon either the church or the world.

I anxiously await your reply, for if the foregoing expression is correct, I have seriously misunderstood both the Scriptures and the Dawns.

Your loving brother in our dear Redeemer,

W. W. M.——, Suffolk, Va.

IN REPLY

Dear Brother M.:—I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all of the dear friends in the truth need to learn—not to accept implicitly everything that they read in a convention report, nor everything that even a regular pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear brethren engaged in the pilgrim service; otherwise they would not represent the society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection alone will be reached beyond the vail. We come now to your question.

We cannot quite indorse the phaseology of the statement you quote. All of the church die as the victims of sin, in the sense that sin and death are mentioned in a personified way in the Scriptures. Sin has actuated all those who oppose the truth and persecute the Lord and his consecrated footstep followers. But we cannot agree with the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He was made sin for us who knew no sin." But this Scripture we understand to signify that our Lord, who knew no sin, was made a sin-offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The serpent, indeed, is the symbol for sin. But we can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. Then he suffered as a sinner, and for the sinner, the same penalty that might have been required of any sinner. But while, in the eyes of men, he was a malefactor, a sinner, etc., he was the reverse of all this in the eyes of his true followers and in the Father's sight.

What Jesus did he plainly stated:—He laid down or surrendered his life because thus he could best serve the Father's purposes. He did not give away his life, nor did he die under condemnation as a sinner, nor did he forfeit his life; nor did the Jews or Roman soldiers take his life from him contrary to his permission. He laid it down of himself. Had he died a sinner in God's sight with sin imputed to him by the Father, he would have had nothing to give for the redemption of Adam and his race;—he would have been unable to become their regenerator in the "times of restitution."

We submit that the only proper view of the Lord's death is that it was a manifestation of his absolute obedience to the Father's will. That extreme of obedience was rewarded with the divine nature and glorious exaltation in his resurrection. The risen glorious Redeemer made no satisfaction of Justice and paid nothing over on behalf of anybody until after he had ascended upon high. Then he appropriated of his merit to all who, during this age, will accept the Father's call and drawing to become members of his body. To these he imputed enough of his own merit to make good the deficiencies of their flesh, in order that they, like himself, might present to God sacrifices holy and acceptable and thereupon be begotten to the spirit plane. Later on our Lord's human life, unforfeited, not yet given away, will be given away on behalf of Israel and the world, canceling the sins of all the people and securing the Mediatorial Throne of the Millennial age for the blessing of Israel, through its Mediator, and also for all the families of the earth through Israel and under Israel's New (Law) Covenant.

We note your second question relative to our statement in March 1st WATCH TOWER, page 88, second column, where we set forth that Satan's "little season" will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this as now—less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey him throughout the Millennial age, so that at the transfer of his kingdom, at the time of his vacating of his Mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and divine tests will be applied to prove, to demonstrate the heart-faithful. The sentence upon the disloyal will be, "There will come down fire from God out of heaven and destroy them." This indicates a testing and punishing by divine justice similar to that which came upon father Adam. This would not be possible so long as the Mediatorial kingdom held sway. However, we understand that our Lord will be the Father's representative in connection with that exhibition of divine justice, which will follow his Mediatorship, just as he was the Father's representative and agent before he came into the world to be our Redeemer.

SOME INTERESTING LETTERS

FROM THE SALVATION ARMY

DEAR BROTHER RUSSELL:—

I have often wanted to tell you something of what the knowledge of present truth has meant to me, but I find it very difficult to put it into words.

From my earliest recollections I have been "feeling after God," lending an eager ear to any who seemed to know something of him and his ways, and who sought to conform their lives in accordance with their belief. When but twelve years of age I was "confirmed" in the Church of England. I looked forward to that ceremony with happy anticipations, thinking that it would surely work a great change in me for the better. My disappointment was bitter when the expected "change" did not take place, but resulted in the decision, for the time, that such things were not for me; that I must be more depraved than the rest of humanity, and that, therefore, it was of no use for me to try to "be good."

A few years later I was "converted" in a Methodist church revival, and a year later joined the Salvation Army. My reason for becoming a Salvationist was that they were the most earnest Christians I had ever met, and, too, I had a great desire to work for the Lord in return for his wonderful goodness to me. For sixteen years I remained in the army, fourteen years as an officer, devoting all my time to the work. The last seven of those years were spent in New York City, where I was working in the editorial department at National headquarters. For six years I was assistant editor of *The War Cry* and editor of the children's paper known as *The Young Soldier*. This brought me into close touch with the young people, of whom I became very fond, and among whom I was known as "Cousin Sunshine," they writing many letters to me under that *nom de plume*, which letters were printed in *The Young Soldier*, together with one from myself addressed to the young people.

But while I enjoyed my work my heart was not satisfied on doctrinal points. My Bible told me that God was love; the creeds of the Salvation Army and other sects depicted him as a fiend, torturing millions of human beings eternally while I would not torture a kitten for one moment. Jesus said, "I, if I be lifted up, will draw all men unto me," yet I saw that not only were all men not drawn to him, but that very few of them were, and fewer still were consecrated foot-step followers of the Lord. Surely he desired that all men should be drawn to him, but since they were not, the only logical conclusion must be that Satan was the stronger, and that God was not the Almighty God the Bible proclaimed him to be. The creeds could not help me in this matter, for they explicitly declared that the majority of the race would not be drawn to the Lord Jesus and be saved, and some even went so far as to say that God had never intended that all men should be so "drawn."

These and other questions caused me great distress of mind and heart, and I prayed earnestly that God would send me the key that would unlock the Scriptures and smooth out the seeming contradictions in his Word and show me what was truth. You can understand, then, dear Pastor, with what great joy I examined, with my Bible, "The Divine Plan of the Ages," the "Hell" pamphlet, and others, as put into my hands by a dear brother whom the Lord used as his messenger. I knew it was

the truth; it stamped itself so by the very Word of God. And, oh, how I thanked him that at last I had the key that unlocked the wonderful treasures in his Word. In a few months I had left the Salvation Army. Few among its members, even my close friends, understand my position, but grieve over me as one who has been deceived by a "strong delusion." I rejoice that the light will soon come to them. Many of the young people do not know what has become of me, but in answer to their earnest inquiries have merely been told that "Cousin Sunshine is no more." I am very sorry to have grieved their young hearts, but must leave that, too, with the Lord.

My testimony up-to-date is that the Lord and his Truth are more precious to me than ever, and the pathway truly "shineth more and more." The vow, the covenants, etc., have been wonderful sources of strength and joy to me, and I praise him more and more for having granted me the great privilege of understanding as much as I do of the wondrous things that are written in his Word—"written for our admonition." (1 Cor. 10:11; 2 Tim. 3:16. 17.) Truly "He hath brought me into a large place," and my heart rejoices daily in his goodness to even me.

Pray for me, dear Pastor, that I may be faithful, and that even I may be "counted worthy to stand before the Son of Man."—Luke 21:36.

I remember you daily in my prayers, praising God for your faithfulness to the present time, and praying that you may so continue to the end of the way.

Your sister in the hope of immortality,

MRS. A. I. RITCHIE.

(Formerly Staff-Captain Nina Maitland.)

DEAR BROTHER RUSSELL:—

About a year ago a paper, issued not far from my home, began the publication of your sermons. Of course, I was delighted that so many of my neighbors and friends would thus be brought within touch of the truth, which I so dearly love. Recently the sermon feature was discontinued. Then I bethought me that I had not specially encouraged the publishers, nor told them of my deep interest in the matter. I supposed, however, that others had been more faithful than myself in this respect. I concluded that, although late, I would endeavor to retrieve my opportunity. I wrote to the publisher on the subject and felt vexed with myself and others that it was possible for the publisher to write to me as follows:—

"I do not know how many of our readers care for the sermons, but no one has complained of their discontinuance so far but you. This leads us to believe that they were not very popular with our readers. We never heard from anybody who did take pains to say that he cared for them."

I trust that this will be a lesson to me that I should not only pray for God's blessing upon the work, but also be on the alert to do my part to help forward his glorious message—however others may care to do their parts. With Christian regards,

Your brother and servant in the Lord.

IN REPLY

We sympathize with this case. There are others just like it, and probably will be more. Brethren and sisters, particularly those possessed of the talents of penmanship and of good expression, have a glorious opportunity for serving the truth, which many of them, we fear, do not properly appreciate until it has passed them by. It is apt to be thus with all of God's blessings.

Incidentally, let us remark that some dear friends send us newspaper subscriptions for friends and neighbors, without inquiring of them whether or not the gift of the paper would be acceptable. This is a serious mistake. The intended kindness becomes an injury if the favored one write to the newspaper refusing it and declaring that he never ordered it. We have sent papers to some of the Lord's poor at the Society's expense—newspapers never do this, and thanks to them is wholly improper.

We would not reflect upon all the dear friends. Some are very thoughtful and are continually, every month or so, noting to the publishers some appreciated features of certain sermons and expressing their gladness that the Gospel is reaching the many who rarely attend church services. We might remark, however, that dear friends who are poor writers and very ungrammatical would serve the truth better by not writing much. It is the work of the gifted, who can serve the truth best along the lines of encouraging newspaper publishers, to do so. If they neglect the opportunity they will surely regret the matter sometime. Large weekly newspapers do not need special encouragement in the way of subscriptions; it is your nearby daily or smaller weekly that needs your subscriptions and those of your friends.

BRETHREN:—

I have seen the first number of your periodical (P. P. Spanish), and have pondered the contents in my heart. Glory be to God! In my position of preacher of the Gospel (30 years), I have not encountered such brilliant truths as I now see in the four pages of your blessed little paper. My mind, stupefied by human theories, has hindered perfect reasoning on the plan of God. Now all I see is clear, logical and true. The article, "Where Are the Dead?" was for me a celestial light which let me see a glorious eternity. I am conducting amongst this people a Mexican Mission, attended by thirty to forty individuals; we keep no accurate account. I preach the Gospel to them and their characters have been modified so that they are now good men. Although I am an ordained minister of the Baptist church, I do not work in connection with them nor with any denomination. Last Sunday I preached a sermon on the theme of "Where Are the Dead?" and the congregation received this new light with great joy.

I have here a good friend, a Mr. John R———, with whom I conversed on this subject, and he told me more particularly about these things, so new to me, and which helped us here so much. Glory be forever to the blessed God and Father of our Lord Jesus!

From your brother in faith.j

C. TEZEDA Y VALDIVIA.

(Translated from the Spanish.)

DEAR BRETHREN IN CHRIST JESUS:—

I advise you that I have received a copy of the *Peoples Pulpit* (Italian), which treats on the subject of "Where Are the Dead?" and I read the same with pleasure. I desire that you do me the kindness of sending me other discourses along Scripture lines, because I aspire to be a helper in the Lord's work in the Italian field.

Your brother in Christ, D. ANTANACCI.

(Translated from the Italian.)

"SOW BESIDE ALL WATERS!"

EDITOR OF THE PEOPLES PULPIT:—

Through a friend there has come to my hands a copy of your *Peoples Pulpit*, which has interested me exceedingly to the very end, for I see that you invite inquirers to send for additional literature. I hope I may be favored with some—"The Thieves in Paradise," "The Rich Man in Hell" and "Lazarus in Abraham's Bosom." I also wish to know more fully about the book entitled "*The Plan of the Ages.*" Anticipating the kindness, I am,

Yours very truly, MANUEL R. LANUZA.

(Translated from the Spanish.) Philippine Islands.

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BLESSING GOD AND CURSING MEN

[This article was a reprint of that published in issue of April 1, 1899, which please see.]

"THE PRESENCE OF THE SON OF MAN"

MATTHEW 24:32-44.—NOVEMBER 13.

"Watch and pray, lest ye enter into temptation."—Matthew 26:41.

For various reasons many Bible students understand that our Lord referred to the Jewish nation under the symbolism of a fig-tree. He had been telling his disciples what he expected in the end of this age, when he would come again to receive his faithful to himself and to give them a place as his bride upon his throne and to establish his kingdom under the whole heavens for the blessing of Israel and all the world through Israel. In this study he tells us that amongst the prominent signs of the closing of this age and the opening of the new will be the budding of the fig tree—the springing forth of new life and new hope in the Jewish nation. And is not this condition of things manifesting itself today? Behold the Jews awakening and listening to the voice of Moses and the Prophets calling them to Palestine and to fresh hope in God and in the glorious promises

to which they still are heirs as the natural seed of Abraham! "For the gifts and calling of God are things he does not repent of."—Rom. 11:11-39.

"THIS GENERATION SHALL NOT PASS"

The generation which witnesses the signs promised in the verses preceding our lesson and which witnesses this putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the glorious change of dispensation so long foretold. They will witness the passing of the reign of the prince of darkness and the inauguration of the glorious reign of the Prince of Light—Messiah with his glorious bride class; not, however, that mankind will see Messiah with the natural eye, nor see even his glorious bride, except with the eyes of their understanding. "Flesh and blood cannot inherit the kingdom of God" in this highest sense. Flesh and blood, however, will see Abraham, Isaac and Jacob and all the prophets in the kingdom, and will have full testimony and practical demonstration of the kingdom power in the great transformation that will be wrought and the restitution blessings which will be showered upon Israel and upon all who will come into harmony with God through Israel's New Covenant.—Jer. 31:31.

The present ecclesiastical heavens and the present social earth will, indeed, both pass away in the great time of trouble with which this age will end; but following these, supplanting them, will come the new heavens and the new earth—the new religious institutions of the Lord—the church in glory, and the new social order amongst mankind under the regulations for which we still pray, "Thy kingdom come; thy will be done on earth." Then the words of the great Teacher will surely have fulfilment.

THE DAY AND HOUR HAD NOT BEEN FORETOLD

The day and hour of the great change no one knew, not even the angels in heaven. The Master himself declared that he did not know—but the Father alone. This should not, however, be understood to mean that the Son of God would not know about the matter later on, in due time, before he would begin his work of establishing the kingdom. Neither would it prove that the angels of heaven would be in ignorance up to the last moment. Neither would it prove that God's people, living at the time for the establishment of the kingdom, would not know. In fact, the Master declares that all living in proper harmony with him would be kept informed respecting the Father's plans as they became due. He declared that if they would partake of the things of God and follow after them, then they should have meat in due season.

In this very study the Great Teacher illustrates this principle, referring to Noah and Lot. Noah was informed respecting the coming change of dispensation when he was instructed to build the ark one hundred and twenty years before the flood. Lot was instructed respecting the disaster coming upon the city in which he lived long enough in advance to escape from it; likewise the church of Christ is forewarned by this illustration and reminded that when they flee they shall not, like Lot's wife, covetously look back to the things which, under divine condemnation, are to pass away, but shall escape to the mountain—flee to the kingdom of God, which will at that time be in process of establishment.

Doubtless much of the immorality and sensuality which marked the days of Noah and the days of Lot will prevail in the world in the closing days of the present age. Other Scriptures so inform us, even though this study intimates nothing of the kind. This lesson brings to our attention another feature connected with our Lord's second advent—a feature which hitherto has been little noticed by Bible students. It informs us that his second coming will be unobserved, unknown to the world; that he will be present in the world, and have to do with the gathering together of his saints and with the great time of trouble which will follow, yet be entirely invisible to men, recognizably only by outward signs of his presence and known only to the saintly few of humanity.

This feature of the lesson is veiled from the eyes of the average Bible student by a mistranslated word. The Greek for the word coming in verses 37 and 39 is parousia, which does not mean coming, but should be rendered presence, as of one who has already come.

"IN THE PRESENCE OF THE SON OF MAN"

This gives us a stupendous thought! The great King of kings will for a time be present amongst men, invisible, unknown, except by a very few of his saints, to whom his presence will be revealed through the knock of prophecy and the opening of the eyes of their understanding to appreciate fulfilments. Everything will continue as ordinarily—the eating, drinking, planting, building and marrying, "as it was in the days of Noah." Had the world known in Noah's day the climax of trouble impending, many of the ordinary affairs of life would have been discontinued—and likewise here. The lesson is that as the world did not know in Noah's day, so the world will not know "in the days of the Son of Man"—in the presence of the Son of Man.

The field is the world, said our Lord, in explaining one of his parables. And so we should interpret it here. The Lord will gather some of his jewels from the field; all not his jewels will be left. Two will be grinding at the mill preparing food for the household; one will be taken and another left. The Lord's household is the church, and the mills which prepare the food for the church are theological. The intimation is that some theologians will be taken and some will be left, in the selective processes of the presence of the Son of Man—in the making up of his jewels.

St. Luke mentions another feature of this discourse. There shall be two in one bed; the one shall be taken and the other left. A bed is a place for rest. All churches profess to be resting places, where the weary and heavyladen rest through faith in God and in his promises. The teaching, then, would be that not all who are resting in the churches of Christendom, in the creeds, will be amongst the elect, the gathered jewels. Some will be taken away from these beds. Others will be left in them. A vivid description of these creed-beds and their unsatisfactory character is given us by the Prophet.—Isaiah 28:20.

WATCH THAT YE MAY KNOW

Following these illustrations of his presence and his work in the harvest time of this Gospel age the Master exhorts all of his followers to watch, to be ready, to be on the alert, to be on the lookout, that they may be ready for his presence, that they may, in due time, discern his presence, and that they may be gathered or separated from the world and theological relationship, and from earthly church relationship, to the Master himself. Some very earnest Bible students believe that we are in this harvest period now; that the Son of Man, the glorious Messiah, invisible to men, is even now present doing a searching and separating work in his church, gathering his saints unto himself preparatory to their change from earthly to heavenly condition and preparatory to the inauguration of the great time of trouble, by which present institutions will be blotted out to make way for the kingdom of righteousness, for which we have so long prayed. Many Bible students believe that the present unrest and sifting and shaking amongst Christians and the creeds of all denominations and the colleges and seminaries are but incidental to this work which the Son of Man, present amongst us, is accomplishing for the purpose of fully separating to himself his very elect. Whether this proposition be agreed to or not, the fact still remains that thus matters will be whenever the time shall come, whenever the end of this age and the inauguration of the new shall take place.

SATAN'S HOUSE TO BE BROKEN UP

All of the foregoing suggestions are confirmed by the symbolism of the 43d verse. Here the Master likens the institutions of the present time to a house or household. Elsewhere he informs us that Satan is the prince of this world, the over-lord who tyrannizes the world, operating through the weaknesses and passions and depraved appetites and impaired reasoning faculties of humanity. Had the time of the Lord's second advent been clearly made known that knowledge would have so altered matters and affairs that the world would not have been taken by surprise in connection with the gathering of the Lord's jewels and the establishment of his kingdom, and thus there would not be such a breaking-up in earth's affairs as is now impending; the kingdom would be established, but not in the way in which God designed.

In this verse our Lord likens his second presence, unknown to the world, to the presence of a thief in a house, unknown to its master. The Lord's saints in the world are his jewels. These he will take away and the loss to the world will be great. As the saintly ones will be gathered from the field, from the mill and from the bed into closer heart-union with the Lord, those left in the world, the mill and the bed, will be greatly disadvantaged—not because the jewel class are wealthy or have worldly greatness, for of these chosen saints it is distinctly stated that there are amongst them "not many great, not many rich, not many wise, not many noble." But these saintly ones are, nevertheless, the "salt" of the earth and the salt of the churches, and the salt of the theological seminaries. After the taking away of the salt class, putrefaction and disintegration will speedily follow.

In view of all this, all who profess to be the Lord's people should earnestly watch, as well as pray; they should watch their words and thoughts and doings and see to it that they worship the Lord in the beauty of holiness, and that they do not idolize either dead or living men or creeds. Thus walking circumspectly in the footsteps of Jesus the saintly ones will be kept in the hour of temptation, which shall come upon the whole world to prove them.—Rev. 3:10.

THE LIBERTY WHEREWITH CHRIST MAKES FREE

Liberty is a grand word, yet it does not always spell true blessing and happiness. In the Second Psalm we read of some who say, "Let us break their bands asunder"—let us be free. In Genesis we read of how Satan broke loose from the restraining hand of righteousness and made shipwreck of his eternal interests. We learn also of how he seduced Mother Eve and she persuaded Adam to break loose from the Divine restraints to eat of the forbidden fruit. The entire history of the Jewish nation is a narrative of rebellions against Divine regulations—temporary feelings of release and liberty and subsequent experiences of sorrow and epentance. Judas cut loose from bondage to his Master and the Divine providences represented in him. The thirty pieces of silver, the wage of his treachery, brought joy to his craven heart for but a little time. At last it ate as doth a canker and he wished it back and himself rid of the liberty into which he sold himself. St. Peter was unwillingly entrapped into denying his Master and asserting his liberty with oaths. But his loyal heart could find no rest in such liberty.

Should it surprise us that the Adversary still holds up the bait of liberty and leads the world into all kinds of excesses in the name of liberty? Should it surprise us that amongst God's people, too, he uses the same tactics—telling them that they are enslaved when they are obedient to the voice of God's Word and to the leadings of his providence? Is it surprising that he urges them to break the bands of the consecration and reassert their freedom? It is not strange? Nor is it peculiar that some, in leaving the Truth, are beginning a warfare against it—opposing the very harvest work which once they endorsed and co-operated with, betraying it, seeking to injure it, etc. When such boast of their new-found liberty we ask them, What liberty have you? The only answer can be that they feel relieved in being rid of their bonds of consecration to the Lord. Alas! they glory in their shame. What need we wonder if anger, malice, hatred, envy, strife, bitterness, back-biting, assassination, slander and murderous hatred take the place in their hearts and conduct, once filled by the spirit of brotherly kindness, meekness, gentleness, long-suffering?

Let all the children of the light, begotten of the holy Spirit, rejoice in the only liberty that is really a blessing, the liberty wherewith Christ makes free those who become his bond-servants. These are set free from the bondage of sin—envy, malice, strife, hatred and the murderous spirit. These are bound with cords of love to their Master and to the letter and spirit of his teachings—bound to do good unto all men as they have opportunity, especially to the household of faith—bound to the altar of sacrifice with cords of devotion, strengthening as the days go by, even unto death; for such is the crown of life prepared.

THE DARK GETHSEMANE HOUR

MATTHEW 26:36-46.—NOVEMBER 20.

"The Son of man is betrayed into the hands of sinners."—V. 45.

After the Master and his disciples, as Jews, had celebrated the Passover Supper and after he had subsequently instituted the Memorial of his death, with the bread and the cup, and after Judas had gone out to betray him, Jesus and the remaining eleven left the upper room in Jerusalem, crossed the city to the gate, and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the Garden of Gethsemane. The word Gethsemane signifies oil-press. Tradition has it that this Garden belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the Apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterwards was known as St. Mark.

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover. He knew that he was the Lamb of God, antitypically, whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. Three chapters of St. John's Gospel record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil-press. "And Judas also, who betrayed him, knew the place, for Jesus ofttimes resorted thither with his disciples." (John 18:2) In St. John 14 the Master told his disciples about the place he would go to prepare for them, but that he would send the Spirit of Truth to be their comforter, and it would show them things to come. In the fifteenth chapter he gave them the parable of the Vine and the branches, and assured them that no longer should they be servants, but friends, "For all things that I have heard of my Father I have made known unto you." In the sixteenth chapter he explained to them that persecutions must be expected, if they would share his sufferings and be prepared to share his glory.

A little while and they would not see him; then again a little while and they would see him. The entire period of his absence from the divine standpoint, as compared to eternity, would be but a little while. Then, by virtue of the resurrection "change," they would see him, because made like him. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "These things I have given unto you that in me ye might have peace." In the seventeenth chapter is recorded his wonderful prayer to the Father on behalf of his followers—not for the Apostles only, but for all those also who would believe on him through their word.

IN THE GARDEN OF GETHSEMANE

Thus discoursing, they reached the Garden, or olive-yard, where the press for extracting the oil from the olives was located. Somewhere near the entrance eight of the disciples were bidden to remain watching while Jesus, with the specially beloved Peter, James and John, went a little farther. And then, realizing the impossibility of even his dearest friends appreciating his sorrowful condition, he went still farther alone to speak to the Father. The disciples, perplexed, astounded, by the things that they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. The spirit was willing, but the flesh was weak.

If some have queried why the Master preferred to be alone in prayer so frequently, the answer is, "I have trodden the wine-press alone, and of the people there was none with me." (Isa. 63:3) His disciples and followers loved him dearly. Still he was alone, because he alone had been begotten of the holy Spirit. His followers could not feel so blessed nor be Spirit-begotten until after his sacrifice had been finished nor until he would appear in the presence of God for them to apply his merit imputedly to them; to permit them to join with him sacrificially in the sufferings of this present time, that they might share with him also in the glories to follow.

St. Peter, referring to the foregoing experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death, and was heard in respect to that which he feared. Why did he fear? Do not all humanity face death, and some of them with great courage and some with bravado? Ah, there is a vast difference between the Master's standpoint and ours as respects death. We were born dying. We never knew perfect life. We have always known that there is no escape from death. It was different with him. His experiences on the spirit plane before coming into the world were all in association with life, perfection of life. "In him was life" uncontaminated, because he was holy, harmless, undefiled and separate from sinners; his life came not from Adam.

He knew that in his perfection he had a right to life, if he would live in perfect accordance with the divine requirements. But he knew also that by special covenant with God, "a covenant by sacrifice," he had agreed to the surrender of all his earthly rights and to allow his life to be taken from him. The Father had promised him a great reward of glory, honor and immortality through resurrection from the dead, but this was dependent upon his absolute obedience in every particular—in word, in thought, in deed. The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory promised as a reward, but the loss of everything. Can we wonder that he did not understand? The hour seemed so dark, and he said, "My soul is exceeding sorrowful." He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of divine law. Could it be possible that in anything, even slightly, he had taken to himself the honor due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of divine favor? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in a great agony. And although the older Greek manuscripts do not contain the statement that he sweat great drops of blood, medical science tells us

that such an experience would not have been at all impossible in a nervous, strained, mental agony. But we note the beautiful simplicity of the statement with which his prayer concluded—"Nevertheless, my Father, not my will, but thy will, be done."

How childlike and beautiful the faith and trust, even amidst strenuous agitation! St. Paul says that he was heard in the thing which he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him—ministered to his necessity. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14) We are not informed in what words this heavenly ministry was expressed to the Master in his lowliness and sorrow, but we do know that it must have been with full assurance of the Heavenly Father's favor and sympathy and love. He was heard in respect to the things which he feared. He received the assurance that he was well-pleasing to the Father; that he had been faithful to his covenant, and that he would have the resurrection promised.

From that moment onward the Master was the calmest of all who had any association with the great events of that night and the following day. Officers, servants, Sanhedrin, priests, Herod and his men of war, Pilate and his soldiers, and the shouting rabble—all were excited, all were distressed. Jesus only was calm. This was because he had the Father's assurance that all was well between them. As this blessed assurance gave the Master courage, so his followers since have found that, "If God be for us, who can be against us?" If we have the peace of God ruling in our hearts, it is beyond all human comprehension.

JUDAS THE UNGRATEFUL APOSTATE

The world is full of sadly disappointing characters. In many things we all fail. Selfishness, meanness, perversity, pride, etc., mark the human family most woefully. But withal, can anyone find anything more reprehensible than the ingrate who would betray his best friend?

The world is of one opinion respecting such characters as that of Judas. And although he is a noted example he is by no means an exception; there are many. Some of them live today. But whoever can see the meanness of such a disposition with a reasonably good focus will surely be saved from manifesting such a character, however mean might be his disposition. The man who could sell his Master for thirty pieces of silver is justly in contempt with all humanity. Nor was it merely the thirty pieces that influenced the ingrate. Rather it was pride. He had thought to be associated with the Master in an earthly throne. He had set his faith upon this expectation. Now that same Master explained more fully that the throne was not yet in sight; that it belongs to an age to follow this, and is to be given only to those who prove themselves loyal and faithful unto death. In the mind of Judas the matter took not the wisest and best way. Holding the Great Teacher in contempt, the deceived one probably intended that the delivery should be merely a temporary one—a lesson to the Master not to talk that way, not to carry matters too far—an incentive to him, compelling him to exert his power for the resistance of those who sought his life and thus, in exalting himself, make good to his disciples the share in the Kingdom which he had promised, or, failing of this, to wreck the entire project. Alas, the love of money, the love of power puff up and make delirious some who become intoxicated with ambition. How necessary that all the Lord's followers remember the message, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased!" "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—Matt. 23:12; 1 Pet. 5:6.

NEARING THE GOAL

With eyes aflame, with panting breath, they come—
The runners—every nerve and muscle tense;
Urged forward by a thousand deafening cries.
On, on, they rush! When one, close to the goal,
For but one moment glances back in pride
To note how far he hath outrun the rest.
Alas! tripped by a pebble on the course,
He stumbles, falls, arises, but too late!
Another sweeps ahead with blood-flecked lips
And bursting heart! One final, awful strain,
With superhuman effort, grand, supreme,
He leaps into the air—and falls in death
Across the line—a victor, but at what
A fearful cost he gave his life, his all!

I ponder o'er this tragedy of days
When Greece was mistress of the world, and say,
Hast not thou, also, entered on a race,
My soul, in contest for "a Crown of Life"—
A prize thou canst not win except thine all
Thou givest! Then, be wise, and watch and pray.
Turn not thine eyes one instant from "the mark,"
For fear thou dash thy foot against some small,
Well-rounded truth, which in thy pride thou hast
O'erlooked, and thus thou stumble, fall; and though
Thou shouldst arise, 'twould be too late to win!

Ah, then, consider thy "forerunner," Christ;
Yea, call to mind the "cloud of witnesses"
Around—those noble, faithful ones of old—
And strip thyself, my soul, of every weight;
Gird up thy loins; make straight paths for thy feet;
Breathe deeply of the Spirit's conquering power;
And run with patient, meek, enduring zeal!
Almost thou hast attained, my soul! My soul—
Shall angels, principalities, or powers,
Or height, or depth, or other creature, draw
Thee from the goal so near? Ah, yes, so near,
The glory-light streams through the parting "vail"!
Have faith, press on! One effort, grand, supreme—
And thou hast won in death Love's blood-bought crown!

G. W. SEIBERT.

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THE PURIFICATION OF THE SONS OF LEVI

"Who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2, 3.

We understand this statement to apply to our Lord's manifestation at the first advent and throughout the Gospel age. He has been appearing, in the sense of making himself known to those in the right condition of heart, that he might assist them in walking in his steps. But he is particularly manifesting himself to them now. The Jews, at his first advent, had been expecting the greater Mediator than Moses, who was the Mediator of the old Law Covenant. Moses said to them, "A Prophet [a great Messiah] shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:22, 23) So they were expecting this great Messiah, the greater Mediator of the New Covenant.

Jehovah had said, "I will send my Messenger, ... even the Messenger of the covenant, whom ye delight in." You are expecting a greater than Moses; but it will mean a severer trial and testing when the greater shall come. The text above does not signify that he will refine literal silver and literal gold, but that he will refine God's people. These will be relieved of the dross, that they may offer unto the Lord an acceptable sacrifice. These sons of Levi, in the antitypical sense, are the household of faith. And they have proposed that they will offer sacrifice to the Lord—will "present their bodies living sacrifices." Such as do thus fully present themselves will be the Priests, and the great Messiah will be the High Priest. They will offer unto the Lord an acceptable sacrifice in righteousness. This work has been in progress throughout this age. And because we are now in the end of the age, tests more crucial are being applied, and will continue to be applied until the Lord shall have completed the development of this spiritual house of Levi, the antitypical Priests and the antitypical great company.

The text having reference to the entire appearance of Messiah, beginning at Jordan, his appearance will culminate in his glorious revelation at his second advent. Messiah, the Head of this greater prophet than Moses, was raised up first. It requires the entire Gospel age to raise up the body of this greater Mediator and antitype of Moses.

HE WILL THOROUGHLY PURGE HIS PEOPLE

The statement, "Who shall stand when he appeareth?" should not be understood to imply that all would be standing at the time of his appearing. There would be some who would think that they were standing, but who would really not be in the Lord's favor at all. But the meaning of this text, to our mind, is, Who shall stand the test at the time of his appearing? As, for instance, at the first advent he came unto his own, the Jewish people; but they rejected him and crucified him. There were only a few who stood the test. John the Baptist said, "He will thoroughly purge his floor, and gather his wheat into his garner." (Matt. 3:12) We understand this text to be a reference to this work of purification; similarly, today, in this harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord's people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the consecrated class.

We see that at the first advent only a remnant of the Jewish nation accepted Jesus as the antitypical Mediator of the New Covenant, when he began to test the Levite class—to prove them. Similarly, today, we find the nominal church falling away, proving unworthy in many respects—not falling into everlasting torment, not into the second death, but rather manifesting that all are not worthy to be classed among either the Priests or the Levites. We are not to forget that the Gospel age is for the purpose of finding the priests and the Levites, to make them ready as ministers of the New Covenant, which is to be for all the people through them.

We understand that in this picture the Lord quite probably used the two metals (both precious, but one more precious than the other) to represent the Priests and the Levites—the "little flock" and the "great company." We understand also that the New Covenant has been in process of inauguration all through this Gospel age, but that this covenant will not benefit Israel and the world until the Millennial age. First, they must have a Mediator. This Mediator was, to begin with, the Lord Jesus Christ, the High Priest. Then, in God's arrangement, he was to add an under-priesthood, all these to be the antitypical Levites, ministers, servants of the New Covenant. The justified humanity of all these constitute the "better sacrifices" that are being offered, at the completion of which, in the end of this Gospel age, everything will be ready—the Priesthood and the Levites, and the blood of the New Covenant—to apply to Justice, forthwith to bring the blessings of the Mediatorial kingdom to Israel, and, through Israel, to all people.

It may be asked, What is the "offering in righteousness" here mentioned? The offering now being made to God is the offering of the church—"Present your bodies a living sacrifice." (Rom. 12:1) The High Priest purifies these members of his body by giving them the necessary experiences day by day, that they may more and more learn the will of God—may more fully lay down earthly things and attain to the character-likeness of our Lord Jesus. This purging does not come all at once and complete the offering; but, in our daily experiences the chastisements of the Lord are to the end that his will may be accomplished in us more perfectly. He is giving us these experiences day by day, so that, as we receive them, we may learn what is his will, that we may complete the offering in righteousness which has begun.

If it be asked how we could be members of the great Refiner and, at the same time, be of this Levite company whom he is refining, we answer that this is the picture uniformly set before us in the Scriptures—that Christ is the Head of the body, in the official sense; and we are counted in as members of his body, even before we have been fully and completely and finally accepted as such in the "first resurrection." The Head has passed into glory and we are to be with him. From the time of our acceptance and begetting of the holy Spirit we are counted in as members of his body in a prospective manner, on the supposition that we shall make our calling and election sure. Then again, in another sense of the word, the Lord uses these very ones whom he is refining as co-laborers with him and gives to them a part of the ministry of reconciliation; some of the refining work—amongst them being some who are instructors of the brethren—until, as the Apostle says, they all come to the full stature of a Man in Christ. (Eph. 4:13) So now the refining work, the increasing of the Body of Christ, goes on—the use of the different members of the body proceeds, all by reason of the fact that our Lord is the Head of the body.

HE SHALL GIRD HIMSELF AND SERVE THEM

Alas! how few realize what a dangerous thing is liberty; how carefully it must be used for our benefit, and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness, and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the divine will—thoroughly consecrated to do the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the divine will be not first and absolutely in control of our wills, the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not reverenced—obeyed with heart, mind, soul and strength—some one else has an influence in our hearts—husband or wife, parents or children, or, more than probably, self. We cannot be overcomers except as our hearts are absolutely loyal to the Lord, with self-will and every other will thoroughly subjected to the divine will. This is the lesson of life to those who would come off conquerors. How we rejoice, in every struggle, when finally, by God's grace, we recover balance!

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. Of this condition of things the Apostle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. The deflection of some recognized as teachers will cause special trials to others not teachers, and will prove to what extent they have a personal relationship to the Lord through his Word and through an individual consecration to him and through his instructions by his Word and the prophecies—in the School of Christ. We fear that too many are in an attitude of leaning upon others whose fall might bring them disaster. It is because we have long recognized this principle that, in our writings, we have presented the Lord's message as his message, and not as our own, giving the chapter and verse for every doctrine.

PUTTING ON THE WHOLE ARMOR

If any are leaning on anything but the Lord's Word for guidance, to these we say that we have striven to bring all of the members of the Body into direct personal contact with the Head, and, while not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many lean upon us and upon others. We fully know that we are in the evil day, and that the armor that the Lord provides is to be put on by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet, and sword in the defense, as much as possible, of all the Lord's people; but each must see to it that he put on this armament for himself. The great King of the Universe has provided it, the great Captain of our salvation, Jesus, has invited us to put it on, and we, as corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on. Many are falling at our side. What we do should be done energetically, systematically, thoroughly—at once. It is important that we help others to the extent of our ability, but still more important, according to the divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the truth quite recently are much more clear in it, and have the armor better adjusted, and are able to use the sword of the spirit better, than some who have been in the truth for five, ten, and even twenty years. Indeed, it is our observation that some who have been long in the truth are less skillful today in the use of the armor than they were years ago. Why is this? And what is the remedy? The answer is a simple one, manifest to all.

Divine providence has furnished the people of God at this time an outline of the divine plan and a detail of Bible doctrines such as God's people never before had in their possession. Without claiming any inspiration for these STUDIES IN THE SCRIPTURES, we surely may claim a divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the harvest time at all—that we have been in it since 1875—must acknowledge this also, that the Lord promised that at that time he would

cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37) All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise.

RESPECTING "THINGS NEW AND OLD"

It would be giving too much honor to any man to suppose that the general elucidation of divine truth through these volumes should be merely one man's opinion. No one who understands these things can possibly believe that one man in our day could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful arc lights of our day. Neither is there reason or sense in the attempt of some to claim that these SCRIPTURE STUDIES are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election, Free Grace, etc., but not as these subjects were presented nor as they are now presented by many. These books discuss the Bible texts and set them in order, as showing their relationship to each other. But while these presentations are harmonious, they are not accepted by Calvinism and Arminianism. Although they cannot refute them, they secretly oppose them—oppose the only presentation which shows the true significance of the Bible texts which they use in a private and isolated manner. We repeat, then, that STUDIES IN THE SCRIPTURES are either of the Lord's providence or else they are one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the truth can be traced to the fact that they have been diligently using these divinely provided helps for Bible study. On the contrary, many of those who today are less clear in the truth than they were years ago owe their loss of spiritual vigor and clear perception of the truth to the fact that they have neglected this divine provision for their needs. They have followed the worldly thought—that, having digested what some other man has thought, believed and taught, they should break fresh ground for themselves, in hope of bringing forth still brighter jewels from the Divine word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of truth for the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of these would-be new dishes, new viands, set before the church have proven to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others, failing of their ambitions in these directions, have become destructive and have uttered what some of the friends have outlined a "Midnight Howl" against the food that the Lord has prepared, against his service of his people, etc.

All these things are tests. The sooner we realize this fact, the better for us. We have no fear but that the great Shepherd, now present with his sheep and gathering out of all the various pens of Christendom those who know his voice, will not suffer the wolves to stampede his flock, nor to devour them. Has he not said, "The Father who gave them to me is greater than all, and none can pluck them out of my Father's hand."

The lesson to us all is, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Be not heady, high-minded and worldly-wise, but humble, teachable and full of faith in the divine promises, which are so rapidly fulfilling and culminating in this day of his preparation.

ARRAIGNED AS A BLASPHEMER

MATTHEW 26:57-68.—NOVEMBER 27.

"Who when he was reviled, reviled not again."—1 Pet. 2:23.

We cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dikastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people.

"The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus, in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practised. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has pleaded guilty to the charges against him, is considered to do only his duty by his criminal client when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had reason, for his misdemeanor.

Viewing the Jewish people of nearly nineteen centuries ago from this standpoint, we get a more reasonable view of the situation than is otherwise possible. We hearken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life.—Acts 3:15-17.

The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King—like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedec, but greater—would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw the glories. They saw not, understandingly, the sufferings. To this day they interpret the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated nor collected, but scattered, "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and, subsequently, by the holy Spirit, enabled them still more fully to understand that thus it was written in the prophets, and thus it behooved the Son of Man to suffer before entering into his glory—before he began to bless Israel and all the world.

Yea, today many Christians are as deeply confused on this matter as are the Jews. Many have rejected entirely the thought of Messiah's glorious kingdom reign for the general blessing and uplifting of Israel and all humanity. From their standpoint, if "the sufferings of Christ" were intended to prepare the way and usher in his kingdom of glory, then the programme must have failed, or else his kingdom of glory is to be a heavenly kingdom and completely in accord with the prayer taught by our Lord, "Thy kingdom come; thy will be done on earth." The trouble is that they will not realize that where the sufferings of Christ, the Head, ended, the sufferings of the "body of Christ" began—the sufferings of the church, which is his body"—filling up the measure of the afflictions of Christ, which are behind. (Col. 1:24) As soon as the "church, the body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the kingdom glories will be ushered in. Israel's blindness will be turned away, and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul—then Saul of Tarsus—to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced, and they will mourn for him" (Zech. 12:10), and their mourning will be turned into joy; for, as Joseph forgave his brethren, so will this great anti-typical Joseph of the throne of earth freely forgive those who caused his crucifixion.

POLITICS AND SELFISHNESS AS RELIGION

The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligionists for their political influence; thus the chief-priest, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions.

Amongst Christians there are D.D.'s who are unbelievers; and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christian and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a divine revelation and in a divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of church and state.

Taking history for it, that the leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor, and then all their claims for imperial favors would be discounted, and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and surrounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the Lord," capped the climax, so to speak, and convinced these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would, in this enlightened day, be inclined similarly to decide such a matter! And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law, and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their religious cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more savage lands he would be beaten or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy—that a religious nation should allow itself to get into the hands of politicians to such an extent.

BROUGHT BEFORE CAIAPHAS

It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever should be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week, and it would be contrary to their law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning.

HE WAS CHARGED WITH BLASPHEMY

They had difficulty in finding a charge; for what had Jesus ever done except acts of kindness and the uttering of words of wisdom and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the temple, "Destroy this temple, and I will rear it up in three days." "But he spake of the temple of his body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God to tell us whether thou be The Christ, the Son of God. Jesus replied that this was true, and that they would yet see him in heavenly glory and power at the right hand of divine favor. This, the high priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy, What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophesy, tell who smote thee. "He was reviled, yet reviled not again."

SELF-CONFIDENCE IS WEAKNESS

MATTHEW 26:31-35, 69-75.—DECEMBER 4.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

St. Peter has proven to be one of the most helpful of Christ's twelve Apostles, and the secret of his assistance lies in the Scriptural revelation of his human nature, its strength and its weaknesses. He was the first of the twelve Apostles to acknowledge the Master as the Messiah, the Sent of God; he was the first of the twelve to deny him. He was the only one of the twelve who drew his sword in the Master's defense and the only one who, later, swore that he never knew him. By divine arrangement, to him were given the keys with which to open the door to the high calling—to the kingdom. At Pentecost he used one of the keys of power and boldly proclaimed to the Jews the opening of the way to glory, honor and immortality. A little later, at the appointed time, he opened the door to the same high calling for the Gentiles when, by his preaching, Cornelius, the first Gentile acceptable to God, was received and begotten of the holy Spirit, this fact giving evidence that the middle-wall of partition, previously separating Jew and Gentile, had been broken down. Yet, after all this knowledge and special opportunity, this great man subsequently dissembled to the extent of ignoring God's grace to the Gentiles as being sufficient, discriminating between Jews and Gentiles and their equality before the Lord.

But in all these experiences St. Peter displayed the fact that his heart, at its core, was loyal to God, to truth, to righteousness, and that the weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. For his denial of the Master he wept bitterly. And for his failure to recognize the Gentiles he made full reparation most humbly. The same exhibition of human nature which makes St. Peter attractive is that which made David, the Prophet and king of Israel, attractive. He was not so saintly that he could not make a mistake. He was not so far above the remainder of humanity that they could not realize in him a fellow-creature. Yet withal he was not so debased as to make him abhorrent. His weaknesses were fully offset by the abundant evidence of his heart-loyalty to God and to righteousness. His very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in nearly every heart which is loyal to God and which has had any degree of experience with sin and weakness—its own and those of others.

HOW OTHERS SAW ST. PETER

Peter remains even today the most fascinating of that band of men who surrounded our Lord in the days of his earthly pilgrimage. G. C. Morgan said of Peter: "Now I am convinced that in Peter we have the greatest human revealed in the New Testament. I do not say the greatest man in his achievement or in one particular capacity of his being, but

the most wonderful revelation of human nature. This man of intelligence was perpetually making blunders. This man of emotions was guilty of such impulse that he worked harm in the very cause he desired to help."

Of St. Peter Southouse says: "Peter was an average man, and for this reason he comes nearer to us than some of his colleagues do. But average men have their splendid moments, such as when St. Peter tried to walk on the water, for in this action he tried to do a thing for which he seemed to have no abilities. He set out to do some thing of which he had no experience. A swift glance amongst the men and women whom we know will be enough to prove that it is never safe to prophesy the achievements of which they are capable, for extraordinary things have been done by the last man in the world."

Dr. Davis said about St. Peter: "Peter was intellectual. He asked Jesus more questions than any other of the apostles. The capacity for asking questions is a revelation of the intellectual. It may also be a revelation of ignorance; but the man who never asks a question is certainly deficient in his intellectuality. . . . . Peter was a man of heart, sobbing and impetuous. His virtues and his faults had their common root in his enthusiastic disposition. It is to his praise that, along with the weed of rash haste, there grew more strongly into his life the fair plant of burning love and ready reception of Truth."

"TAKE HEED TO YOURSELVES"

One of the great lessons which the Master taught his followers, and which all in the School of Christ must learn, is that, with burning love and zeal for God and for righteousness, we should also have moderation—exercising the spirit of a sound mind. Christ's followers are exhorted to be "wise as serpents and harmless as doves." Their wisdom is not to be merely the selfish kind, which would look out for its own interests, but of the generous kind which looks out for the interests of all, and particularly for the interests of the Lord's cause and for any share therein which he may entrust to us.

In the course of his instructions, Jesus had said to his disciples, in advance of the trying hour of his betrayal—"All ye shall be offended because of me this night; for it is written (in the prophets), I will smite the Shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee."—Matt. 26:31, 32.

Then spoke the impulsive Peter, "Though all shall be offended because of thee, yet will I never be offended." (V. 33) Alas! how little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. Yet if we are grieved with his denial of the Master, we must rejoice to note his faith and love and zeal, as manifested in his acknowledgement of Jesus as the Messiah and his later declaration that nothing should ever shake his loyalty.

However, it is the specially loyal and ardent that the adversary seeks most persistently to entrap. Thus Jesus, on this very occasion, explained to St. Peter, "Satan hath desired to have thee that he might sift thee" (Luke 22:31); that he might separate you from your loyalty to Christ and discourage you from discipleship, overwhelming you with fear and with your own weaknesses. The Master added, "But I have prayed for thee that thy faith fail not." We may well understand that the same loving Master still assists all of his true, warm-hearted followers, whatever their weaknesses of heredity. We may well understand, too, that he is able to develop all such into strong characters, if they abide in his love, continuing in their zeal. He is able to make all things work together for their good—even the weaknesses of heredity may work out for the faithful that "far more exceeding and eternal weight of glory" which the Lord has promised.

"BEFORE THE COCK CROW"

The Master discerned the danger of his loving but impetuous follower, and uttered a warning word, that before cock-crowing he would deny his Master. How improbable this seemed to St. Peter! How he courageously declared, "Though I should die with thee, yet will I not deny thee." And so said all of the eleven. Their hearts were good. And the Lord looketh upon the heart. Our study now passes to verse 69. The Master had been arrested. The scattered disciples had fled. St. John, because of an acquaintance with the high priest's family, penetrated further into the palace than St. Peter, who stood in the court-yard. A maid of the palace recognized St. Peter as one of Jesus' disciples and so declared publicly. Fearful that he might share the fate of the Master, St. Peter denied his identity, declaring that he knew nothing about the matter. A little later another declared the same. St. Peter emphasized his denial with an oath, declaring that he knew not Jesus. Later the word spread throughout the court-yard and many took it up, declaring that they believed what the maid said and that St. Peter had the Galilean dialect, anyway. To emphasize the denial St. Peter began to curse, and to swear that he knew not the man. Directly after, cock-crowing began. Then St. Peter remembered the words of his Master, "Before cock-crowing thou shalt deny me thrice."

Alas! he had been too sure of his own stability, too confident of his loyalty. He was entrapped by the adversary along the very line of his boasting. Another account says that Jesus turned and looked at Peter! That look was sufficient. It spoke volumes to St. Peter's loyal heart. It was not a look of disdain, nor one of anger, we may be sure. It was a look of loving sympathy. It melted St. Peter's heart. He went out and wept bitterly. The followers of the Master today, beset by weaknesses and frailties and temptations of the adversary, have the lesson of St. Peter's experience as a warning to be confident in the Lord and to look to him for assistance, rather than to be self-confident. And those who fail today have St. Peter's experience as a lesson of the Lord's sympathy and pity. They, too, should weep bitterly for transgressions and repent and profit by their experiences.

THE PRINCE OF LIFE CRUCIFIED

MATTHEW 27:33-50.—DECEMBER 11.

"He was wounded for our transgressions; he was bruised for our iniquities."—Isa. 53:5.

The trial of Jesus really took place shortly after his arrest, but, on account of the law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed, which, in a perfunctory manner, confirmed the high priest's decision of the night before, that Jesus had blasphemed the Creator when he claimed that he had come into the world in accord with the Creator's long-promised plan that he should redeem Israel and the world from the death sentence, that in God's due time he might establish the Messianic kingdom for the blessing of Israel and all the families of the earth. The matter was rushed through lest the gathered multitudes, who had shouted, "Hosanna to the Son of David," when Jesus rode upon the ass five days before, should undertake again to proclaim him king. No execution could take place during the Passover week. And if Jesus were held a prisoner they knew not what might happen to him or to them. They had, therefore, but a few hours in which to carry out the plan which they believed would rid their country of a man whom they considered a deceiver and one likely to get them into trouble with the Government at Rome.

The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Hence it was necessary after the condemnation of the Sanhedrin, to take the case before Pilate, the Roman Governor. Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire. The foolishness and the hypocrisy of such a charge were too transparent to need assertion. Pilate perceived that for envy they were delivering him—because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. Pilate relieved himself of responsibility by declaring that since the home of Jesus was in Galilee, King Herod, the Governor of Galilee, should have the jurisdiction of the case, which he was glad to get rid of.

JESUS BEFORE KING HEROD

This was an unexpected difficulty, but Herod's palace was not far distant. He was glad of the opportunity to see Jesus, of whose miracles he had heard much. As he looked at the Master's noble features and beheld in him purity and gentle dignity, it must have seemed ridiculous that such a person should be arraigned as a seditionist and a man dangerous to the interests of the peace of the country. After a few taunting words and jests, the palace guards took a hand with the one whom their master treated flippantly. They put upon him a purple robe and a crown of thorns and mocked at his unkingly appearance. Then Herod declined to act in the case and sent the prisoner back to Pilate, perhaps feeling that he had had a sufficiency of trouble in connection with the behead-

ing of John the Baptist a year or so before. The matter was a joke between Herod and Pilate—dealing with the case of a man claimed to be so dangerous that he must die thus, when he manifestly was so pure and innocent that the weakest would be safe with him.

PILATE'S PERPLEXITY INCREASED

Pilate was disappointed when Jesus was brought back to his court. The case was an unpleasant one to settle. The prisoner manifestly was innocent of any crime, yet his accusers were the most prominent men in the nation and city over which he had charge. Their good will must be preserved, if possible, and they were evidently bent on the murder of their innocent captive under the form of legality. What a pity it is that religion has been so often misrepresented by her votaries in every age of the world! A lesson which we all should learn is to search the motives and intentions of our own hearts, that we be not led into the error of the wicked—into violating the rights of others and thus fighting against God.

Pilate heard the accusations, realized that there was no truth in them, and then gave his decision: I find no fault in Jesus, but, seeing that such a commotion has been created, I consider it necessary in the interests of peace to satisfy the unrighteous demands of the clamoring multitude. I will therefore have the prisoner whipped, although I acknowledge he is not deserving of punishment. The whipping will be in his own interest, as well as in the interests of the peace of the city, for by satisfying the clamor of the multitude the life of Jesus will be spared. As political decisions go, this was a very fair decree. Magistrates recognize that absolute justice is not always possible in dealing with imperfect conditions.

But the rulers would not be satisfied with anything short of Jesus' death. The rabble was exhorted to shout, Crucify him! Crucify him! It seemed impossible for Pilate to appreciate that such a frenzy could be aroused against so innocent a person. So he inquired, What evil hath he done? But the answer was, Crucify him! Alas, how human passion can ignore every principle of righteousness! To add to Pilate's perplexity, his wife now sent him word, Have nothing to do with this just person, for I have had a horrible dream which connects itself with him.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!" See the character of the man you are willing to crucify. Note that he has most kingly features, such as none of your race possess—nor others. Would you crucify the very best sample of your race? Consider; be reasonable. Behold the Man! It has for years been a custom with you that the Government at this season release a prisoner. So, then, consider that Jesus has been condemned and that your conception of justice has been satisfied and that now I release him to you. But the multitude cried out so much the more, Crucify him! Release unto us Barabbas (a robber and dangerous character).

Who will explain this strange perversity of fallen human nature—that a villain should be preferred to a saint? Thus, a few years ago, in the City of Vienna, a man who had just been released from serving a term in prison made a speech in which he declared that all Jews should be put to death. A frenzy seemed to seize the people. The bad man became the leader of sentiment. He was applauded and, as a mayoralty was impending, he was elected mayor of the city on the strength of his bravado. Oh, shame! How can we claim that the world is ready for liberty while such conditions stare us in the face and mark the pages of history? They prove, on the contrary, that the world needs just such a strong, imperial government as God purposes to give it—the kingdom of God's dear Son, strong for the suppression of every wrong and strong for the uplifting of every right.

THOU ART NOT CAESAR'S FRIEND

The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offenses and in the fact that Jesus had spoken of himself as a king they had the lever wherewith to compel his crucifixion. They used it, assuring Pilate that if he let the prisoner go they would report him to the Emperor. Pilate knew that he would have difficulty in explaining such a case and that the Roman Government would agree with the decision of Caiaphas that one man should die rather than have any commotion in their dominion. Thus compelled, Pilate finally acceded and wrote the papers of execution, but before doing so he took a pitcher of water and in the sight of the people washed his hands, saying, "I am guiltless of the blood of this just person."

The execution proceeded. The soldiers already had two thieves to crucify and merely added another cross and the procession started for Golgotha, a hillside near where the face of the rock much resembles a skull—Golgotha signifying the place of a skull. It is just to the north of the city, outside the wall. New buildings and a wall recently erected hinder visitors at the present time from getting the skull effect as formerly. The crime of each culprit was, by law, inscribed over his head. Above the Master's head was his crime—"Jesus, King of the Jews."

Satan and his deluded dupes evidently thought that they had finally disposed of Jesus. The priests and elders mocked his declaration that he was the Son of God and demanded that, if he were such, he should demonstrate it by leaving the cross. They realized not the truth, that it was necessary for him to die for man's sin, in order that, by and by, he might have rightful authority, in his glorious kingdom, to restore all mankind to full perfection and life under the terms of the New Covenant, of which he will be the Mediator. (Jer. 31:31) At the sixth hour, noon, darkness settled down for three hours and then Jesus died, saying, "My God, My God, why hast thou forsaken me?" In order that he might fully experience the weight of divine justice which belonged to the sinner, it was necessary that the Father should hide himself from him, as though he had been the sinner. This temporary separation from the Father was evidently the severest blow in all of the Master's experience.

"NOW IS CHRIST RISEN"

MATTHEW 28:1-20.—DECEMBER 18.

"Lo, I am with you alway, even unto the end of the world (age)."—Matt. 28:20.

The Scriptures give very particular details respecting the death of Jesus and his burial in Joseph's new tomb, wherein none had previously been buried and respecting the sealing of the tomb and the setting of a guard lest the body should be stolen at night. But while these matters are interesting to us, they probably do not now have the same importance that they had when they were written. From this distance we feel inclined to ask about the general character of Jesus' disciples who declared his resurrection, rather than to inquire particularly respecting all the details which they enumerated. In broad terms we say, If the characters of the Apostles prove themselves satisfactory to us, we are ready to take their word respecting the resurrection of Jesus and his subsequent appearances to them. On the other hand, if they were bad men or otherwise unworthy to be believed, no amount of details respecting the tomb, the watch, the seals, etc., would be satisfactory to us, because cunning and designing men could make up the story to suit their desires.

But it was not so at the time of our Lord's death and resurrection. It was then very necessary that every little detail should be explicitly specified. The parts of three days and nights, for instance, were unimportant to them because of Jesus' words, which they remembered. He likened his period in death to the period in which Jonah was in the whale's belly. There are some today disposed to quibble over the matter and to claim that Jesus died on Thursday and not on Friday. Surely, however, all can concede that it matters nothing to us on which day of the week he died, nor the number of hours he was in the tomb, whether seventy-two hours to the minute or a less exact time. With us the important question is, Did he die? Did he arise from the dead? Was there a value in his sacrificial death, from the divine standpoint, and how is that value or merit made applicable to mankind, and have we obtained our interest herein according to the divine terms?

"HE ROSE AGAIN ON THE THIRD DAY"

With the majority of Christians for these many centuries we agree that Jesus was in the tomb parts of three days and nights; that he died on Friday afternoon, and that he arose from the dead early on Sunday morning. But we are not contentious. Let who likes believe that he died on Thursday or Wednesday or Tuesday or another day; this is a matter of no importance. The all-important matter is, "He ever liveth to make intercession for us." (Rom. 8:34) The stone at the mouth of the sepulchre was not a large boulder, as many suppose, but was shaped like a wheel—like a large grindstone. It rolled in a groove, but, being heavy, would be cumbersome and difficult for the women, as suggested.

The sorrowing friends of Jesus did not realize at the time what he had taught them respecting his crucifixion and subsequent resurrection. Hence they were surprised with every

incident of their experience on that eventful Sunday morning. The angel appeared in dazzling brightness, that he might not be mistaken for a man. He told the women who brought spices for the embalming of the Lord's body that their Master was risen from the dead—that he was no longer dead; that they would see him Galilee; and to so tell his disciples. On the way Jesus met them and revealed himself to them. Another account tells us that Mary, separated from the others, met Jesus alone and, mistaking him for the gardener, asked whither the corpse had been removed. Then Jesus revealed himself to her. Recognizing her Master she clasped him by the feet as though afraid that he would leave her; but, different from his previous course, he declared, "Touch me not, for I have not yet ascended to my Father and your Father, to my God and to your God." Instead of delaying to commune with me, hasten at once to tell Peter and the others of my resurrection. How careful was the Master that Peter should be mentioned by name, lest he should feel that he was forever rejected because of having denied him!

For forty days Jesus was with his disciples and during that time he appeared some seven or eight times, according to all the different accounts. Once he appeared as a gardener. Once he appeared as a traveler to two of the disciples going to Emmaus. Again he appeared on the shore of the Sea of Galilee to some of the disciples who were returning to the fishing business. They knew it was Jesus, yet he was different from formerly. But we read that they did not dare ask him respecting the matter. He appeared again to above five hundred believers in the mountains of Galilee, and finally, by appointment, he met the eleven at the top of the Mount of Olives and ascended out of their sight—a cloud receiving him. Only on two occasions are we informed that he appeared with nail-prints in his hands and the spear wound in his side. And on these two occasions we are distinctly told that he appeared in their midst, the doors being shut, and that he vanished again from their sight.

Thus did Jesus demonstrate to his disciples the fact that he was no longer dead, but alive, and additionally, the other fact equally important, namely, that he was no longer alive as a man, but as a spirit being. As St. Paul declares, "He was put to death in flesh, but made alive in spirit." But every precaution was taken to permit their natural powers of observation to comprehend the spiritual truths revealed to them respecting Jesus' resurrection and ascension. It was ten days after his ascension, on the fiftieth day from his resurrection, that the holy Spirit came, and thus demonstrated at once that the Redeemer lived and that he had appeared in the presence of God on the spirit plane and that his sacrifice had been presented and was acceptable to God; and, on the basis of his sacrifice and the imputation of his merit to the disciples, the sacrifices which they had presented in his name were accepted, and they were begotten of the holy Spirit, that they might also become new creatures and share in his kingdom and glory.

HIS DEATH AND RESURRECTION NEEDFUL

It is needless that we seek to dispute as to which was the more important event—the death of Jesus or his resurrection from the dead. Both were equally important. Had he not died there would be no basis for a reconciliation of Adam and his race condemned to death. Had he not risen there would have been no one to apply the merit of his sacrifice. Had he not risen there would have been no call of the church during this Gospel age to be the bride of Christ. Neither would there have been use for the promised Mediatorial kingdom to be established at his Second Coming for the blessing of Israel and the world.

Thus Jesus explained to the two with whom he walked to Emmaus on the day of his resurrection, saying, O slow of heart to believe all that God hath spoken in the Law and in the Prophets! Was it not necessary that Messiah should die and should rise from the dead, that in his name repentance and remission of sins might be proclaimed? How could any be invited to come to God until a way had been opened, until the redemption price had been provided? Whoever can hear this message and accept it may properly be invited to repent of sin and to reform and to live contrary to the tendencies of his fallen nature, because, in so doing, through the Redeemer, he may attain unto eternal life. And if he ask, How about the things that are past, the answer would be the same. God's provision is for the remission of sins through the merit of the sacrifice of his only begotten Son.

The eleven Apostles were commissioned, "Go ye, disciple all nations." (V. 19) This did not signify, as some suppose, a command to convert the world. It meant that they should make disciples out of people of all nationalities—and not any longer, as formerly, of the Jews only. And the Master's injunction has been fulfilled. Disciples, followers of him, have been found in all nations. But, as Jesus did not say, Convert all nations, neither has the Gospel message done this. Those accepting discipleship were to be baptized with Christ's baptism in the name or authority of the Father, Son and Holy Spirit. In all, these have been but "a little flock." (Luke 12:32) But theirs is the "high calling" to joint-heirship in his kingdom, which is soon to bless the world.

But even this permission to disciple people of all nations could not, and did not, begin at once. For three and a half years after the cross, in fulfillment of divine prophecy, the Gospel message was kept from the Gentiles, until the door for them into this high calling was opened by St. Peter—Cornelius being the first to enter it.

All disciples of Jesus were instructed to follow him, to take him as their pattern and example. Any instructions contrary to these are contrary to the words of the Great Teacher. And the Master said, "Lo, I am with you alway, even unto the end of the age." He has been with his faithful followers to bless them, to comfort them, to strengthen them, to fellowship them, to safeguard their highest interests, though often at the expense of their temporal interests. And this promise of his Word, of providential guidance, was to continue until the end of the age—then he would come again in a personal and official sense to exalt his church, to establish his kingdom, to bless Israel with the New Covenant arrangements, and thus to bless the world of mankind.

"GLORY TO GOD IN THE HIGHEST"

DECEMBER 25.

"For unto you is born this day in the City of David a Savior, which is Christ the Lord."—Luke 2:11.

God's promise that the Seed of Abraham should ultimately bless all nations has influenced thought the world over, but particularly amongst those nations living contiguous to Abraham's home and northward and westward from there, in the directions in which the message of divine favor has gone. At first the Jews thought of this promise as being fulfilled in them as a nation—that, without assistance from on high, they could approve themselves to God through obedience to the Law Covenant, and that then, as instructors of the world, they would teach all nations to keep that divine law, and thus bring the world to the blessed state of perfection, divine favor and life everlasting. This hope was crushed out as they found themselves unable to keep the law, going down into death, instead of attaining to perfection of life. Even Moses, the special servant of God, could not, and did not, attain the blessing of the Law.

Then God made them the promise of some better thing—of a greater Mediator and of a more successful Covenant through that Mediator. The Mediator of the New Covenant (Jer. 31:31-34) was to be greater than Moses; as he himself declared, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (but greater)—him shall ye hear in all things whatsoever he shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22, 23) Thenceforth their hearts and hopes looked down through the stream of time to when the glorious things hoped for through this great Prophet should be accomplished.

"THE DESIRE OF ALL NATIONS"

As surrounding nations and those afar off heard of Israel's hopes—that to them would come a great Savior, Deliverer, who would bless them and exalt them in the world and through them bless all peoples, the beauty of the thought took root in every direction. Messiah was more or less looked for under various names, and the glories of his kingdom were pictured by heathen poets as the Golden Age.

Thus it happened that when our Lord was born, when he was made flesh and dwelt amongst us, "All men were in expectation of him"—not of Jesus, but of the promised Messiah, whom Jesus was. Thus it was that wise men in the East were attracted to see and to worship him that was born King of the Jews. Thus it was also that during Jesus' ministry certain Greeks came to the disciples saying, "Sirs, we would see Jesus." They had heard of him and recognized that in some respects his magic power implied a relationship

with the long-expected Messiah. And so it was with the multitudes of Palestine. They heard; they listened. They said, Is this he? The rulers said, No, this is not the Messiah. Then the people asked, When Messiah cometh can he do greater works than this man? Never man spake like this man!

Nevertheless, there were few ready to receive him, even amongst his own—only "Israelites indeed," to whom, because of worthiness of heart, God specially revealed his Son. This was in harmony with the prophecy of old, "The secret of the Lord is with them that reverence him and he will show them his covenant." (Psa. 25:14) As again it is written, "I will give him for a Covenant of the people." (Isa. 49:8) Neither Jews nor Greeks nor Persian wise men knew to expect that Messiah would first appear to offer himself, through obedience to the Truth, a living sacrifice for sinners. None of them knew that a long period must elapse from the time when Messiah would be the man of sorrows and acquainted with grief, of whom the people would be ashamed, until he would appear in power and great glory to establish his Empire under the whole heavens, in fulfillment of the prophetic picture of Daniel 2:34; 7:13, 14-27.

Few understand God's great secret or "mystery" hidden during past ages and dispensations (Col. 1:26), that, during this long period of the Gospel age a saintly "little flock" would be selected from amongst men to be Messiah's bride, and joint-heir with him in his Messianic reign. Few see that this "little flock" has been selected during these nineteen centuries from every nation, people, kindred and tongue, and that they are all saints, in the spirit of their minds, at least, and follow the Lamb, whithersoever he goeth, walking in the footsteps of Jesus. Few understand that, as soon as these joint-sacrificers with the Master shall have filled up the measure of afflictions appointed, then the kingdom of glory will be revealed and all flesh shall see it together and all shall be blessed by it, the Jew, Abraham's natural seed, first, and also the Gentile—all the families of the earth.

A SAVIOR—CHRIST THE LORD

It was prophetically, of course, that the babe of Bethlehem was called a Savior—he was to be a Savior, The Christ, the Lord. But as the babe he was none of these. He became The Christ before becoming the Savior and Lord. The word Christ signifies anointed. In the divine purpose it was arranged that Messiah should be anointed High Priest of Israel on a higher plane than Aaron—after the order of Melchisedec. (Psalm 110:4) And every priest must be anointed to his office before he could fill it. Similarly, it was prophesied that Christ would be the great King, greater than David and Solomon, who were his types and foreshadows.

The anointing of Jesus was not with literal oil, but with that which the oil upon the head of the kings and priests of Israel typified—the holy Spirit. He received this holy Spirit at the time of his baptism, the Spirit falling upon him and abiding with him, anointing him for his great work of antitypical Priest and antitypical King of Israel, who, as the Messiah long-promised, would bless them, and through them, the world. But every priest was ordained to offer both gifts and sacrifices for sins, and in this also they typified Jesus, who, under the divine arrangement, must first offer up himself as a sacrifice acceptable to God for the sin of mankind—in order that he might be the Savior or Deliverer of men from the curse of sin and death—that he might restore them and their earthly home to the glorious condition of perfection represented in Adam and his Eden home. Hence it was necessary that Jesus should not only consecrate his life to the divine service and be anointed with the holy Spirit, but that, sacrificially, he should lay down his life, even unto death—even the death of the cross. As a part of his reward he was raised to glory, honor and immortality, on the third day thereafter.

As the glorified One he was now fully commissioned and empowered to establish the long-promised, Messianic kingdom, but has been waiting while a "little flock" have walked in his footsteps—until the elect number shall be completed and shall share his glory. Then his kingdom will take the control of earth. Satan shall be bound for a thousand years and all the wonderful blessings promised in the law and the prophets and Gospels and epistles shall be fulfilled.

"A SAVIOR AND A GREAT ONE"

We have seen how the Son of God attained his Priestly Office, for the sacrifice of himself; how he was anointed thereto, and also anointed to be the great King, and how he has been merely waiting for the due time for his kingdom to begin. Now we inquire as to the force and significance of the word Savior, and how he saves his people from their sins!

In the Arabic, Savior signifies life-giver. The Redeemer, glorified as the antitypical Melchisedec, "a priest upon his throne," is to be the Savior or life-giver of the race, for whose sin and because of whose condemnation he died—"the Just for the unjust, to bring us back to God," some during this age and some during the period of his Messianic reign. Gradually he, with his saintly bride class, will uplift humanity from sin and death to righteousness and life eternal and will destroy all who refuse the blessing in the second death, from which there will be no hope of recovery.

But the Christ, the Savior of Glory, bride and Bridegroom, will, unitedly, be the world's Savior. The glorified Redeemer saves his church first—by a special salvation and high calling. These are the "elect," called to suffer with him and, if faithful, to reign with him on the Heavenly plane. These are dealt with now on the basis of faith: they pass from death unto life, by the exercise of faith and their entering into a Covenant with God, of sacrifice, through the merit of the Redeemer. Their salvation will be made actual when they shall share in his resurrection, the "first resurrection," and become kings and priests unto God, to reign with Christ a thousand years.—Rev. 20:6.

QUESTIONS AND ANSWERS

CONCERNING MESSIAH'S KINGDOM

Question.—Please give briefly your understanding of the expression, Messiah's kingdom, and the work of that kingdom.

Answer.—Our understanding is that Messiah's kingdom will be a spiritual one, invisible to mortals, yet all-powerful, for the accomplishment of the great things promised in the law and in the prophets. The empire which he will establish, invisible to men, will take the place of the empire of Satan, likewise invisible. The King of glory will replace the prince of darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the prophets, resurrected in full human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make princes in all the earth. (Psalm 45:16) With this kingdom the nation of Israel will speedily unite, and eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jeremiah 31:31-34; Malachi 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of thy people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. This same great Messiah, Michael, the archangel, the antitypical Melchisedec, Priest as well as King, we identify as "the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) But when the great King shall appear in his glory and establish his kingdom with Israel he will be, as promised by the Prophets, "the desire of all nations." (Hag. 2:7) Then all the blinded eyes will be opened and all the deaf ears will be unstopped. Then who he is and how he should be identified with—Abraham's seed and David's line—will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and Psalm 22:16. Content that Messiah shall show the Truth in his day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah and the great work of blessing for all the nations which he will accomplish through the seed of Abraham, according to God's covenant and his oath.

HOW TO GAIN THE GREAT PRIZE

Question.—Is it the spirit of obedience to the Lord's commands that will gain the great prize?

Answer.—What the Lord is looking for at the present time is the spirit of sacrifice or self-denial—not merely the spirit of obedience to commands. Few, of course, would resist a divine command, if thundered from heaven. Our test is more crucial than that. It is a test of obedience to what we understand to be the will of God or the privilege of service in his cause. Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests, are the very ones he is now seeking. "He seeketh such to worship him as worship him in spirit and in truth!" "Now is the acceptable time"; now is the time for those to come forward who desire to offer themselves unreservedly, and who

desire that the Lord shall accept their offering, which they know is not of great value. The more the sacrifice costs you, the more we may be sure it will be appreciated of the Lord. For any to give the Lord a thing which has no value in their own estimation would be in the nature of an insult, instead of sacrifice.

Our experiences in life should draw us closer to the Lord, not only in the form of prayer; but moment by moment, in every little emergency of life, we should learn to expect heavenly guidance.

Every accepted sacrificer who fails to carry out his sacrifice will surely miss the "high calling," and, if our expectations are correct, will share with the "great company" in the "destruction of the flesh," which, after consecration, they were unwilling to devote day by day.

RE PHILOSOPHY OF COVENANTS AND RANSOM

Question.—Is it possible to be both justified and sanctified without knowing the philosophy respecting the covenants and the ransom?

Answer.—It is true that one might be both justified and sanctified through faith in the blood before learning anything about the covenants or the philosophy of the ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his plan—the philosophies of the Atonement, etc.—we served it out to others in his name. He advised us through his Word that these things were "meat in due season," and that the path of the just would shine more and more. In harmony with these promises, we have clearer light, increasingly, which is ours to dispense to whomsoever has "an ear to hear."

The Old Law Covenant was to the natural seed of Abraham, and similarly the New Law Covenant will be instituted with them, as taking the place of the old one and bringing them a blessing, which they failed to get under the one of which Moses was the mediator. Ours is the faith covenant, the original covenant, to which the old one was added, and to which the new one will be added in due time."

SHOULD WE SELL ALL THAT WE HAVE?

Question.—Please explain the following text: "Go and sell all that thou hast, and come and take up thy cross and follow me, and thou shalt have treasure in heaven." Should we go and do as the Master advised?

Answer.—If that young man had assented to our Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be manifest to all." We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have bowels of mercy, compassion, sympathy, love. Did not our Lord allow Mary to anoint his head and also his feet and were not these caresses and manifestations of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha and Mary, James and John, and for his mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder him from the Father's service, so we, also, must be on the alert about the Father's business.

SOME INTERESTING LETTERS

MY BELOVED BROTHER AND PASTOR:—

Herein please find my check to be used in the Lord's service. We regret that we are not in a position to send more. Any and all service we could render is in nowise commensurate with the rich blessings we have been enjoying for the past ten years. Present truth has done more for my wife and myself than I can ever tell you. It is wonderful, marvelous, beautiful, how God's Word (which our parents, Sunday-school teachers and preachers so frequently told us was never meant to be understood) is now so plain, and has been opened up so clearly to our heads and hearts by the only key—THE WATCH TOWER publications and STUDIES IN THE SCRIPTURES.

These books, dear Brother, are the real Keys to Holy Writ. What could we do without them in the present blinding mist and maze of human sophistries? If not others could be had, a million dollars could not buy mine. Thank God! we have been delivered from the nightmare of Satanic teachings, such as were inculcated in our minds by the creeds of Christendom, and the labyrinth of mere conjectures concerning God's Word; and by his grace, through your publications, we now stand in the blazing sunlight of a clarified understanding of his Word and his loving character, which we now see to be the embodiment of love and mercy.

And as we rejoice with a joy unspeakable and full of glory because of the one hope of our high calling, we also rejoice to know that in "The times of restitution of all things" there will be a universal opportunity for salvation for the whole world of mankind—Nero included.

May God continue to bless you and to use you as an instrument in his hands. W. B. SUTTON.

DEAR BROTHER RUSSELL:—

Just one year ago I came into the truth. I was exceedingly rejoiced with the many wonderful truths entirely new to me, though I had been educated for the ministry, and preached for three years; and had passed normal school examinations and taught school for several years.

My temporal surroundings, as well as my newly acquired desire to penetrate the new and unknown fields of the now unsealed Book, led me to long for a further unfolding of these new and surprising truths. I could wish that there were one hundred volumes of such studies, instead of six; and instead of contenting myself with a careful assimilation and application of that already learned, I sought rather for new conquests.

I began with the help of Strong's concordance to delve into the meanings of words. I sought to make pictures and draw types from nearly every chapter in the Bible. I tried to fit the meaning of every proper name to some one, and usually concluded that it referred to Brother Russell. My faculty for seeing pictures and types became so developed that my eye would skim over a chapter, jumping at a chance picture here and there, and missing nearly all the original meaning and proper application of the text.

The Bible I loved was thus becoming quite barren to me in respect to its intended use. Instead of using it to supply my much-needed armor, I was enjoying it more as one would enjoy a picture book or "Grimm's Fairy Tales."

Since my speculations were unwarranted, they naturally contradicted each other. One picture would bring me to one conclusion, and another would seem to contradict it. It became quite confusing.

Finally I came to the point where it became quite difficult for me to distinguish between truth and error; and I was in danger of losing my appreciation of the truth and devoting myself to the fanciful. Nor did I realize the great danger I was in until, a short time ago, the Lord used our dear Brother Saphore to point out to me my mistake. I cannot express to you what a blow it was to me to see that most of my Bible study for a whole year was not only of no account, but of a negative influence not only to myself, but to those I may have thus influenced.

I deeply regret my mistake, and have vowed to my Lord that henceforth, trusting in his grace to help, I will to the best of my ability more zealously appreciate and pursue the study of the TRUTH, and cease all speculation and typemaking.

I am endeavoring, dear Brother, to retrace my steps; to learn again to discern between fact and theory, and to make no positive statement except that which I know, and can prove by the Bible to be truth—fully warranted and established.—Isaiah 8:20.

The article in the Sept. 15 TOWER, page 297, entitled, "Is the reading of the SCRIPTURE STUDIES Bible Study?" has been of great help to me; and I am now reading at least twelve pages every day and seeking to keep all my Bible study within the bounds of that which is known, and given to us by the Lord as meat in due season.

Now, brother, I fear that many are making a similar mistake of rash speculation to the end that perhaps many will stumble. I pray for such that they may see their mistake and the great danger thus impending over those who thus build upon speculation, and are sure to see their speculations fall. Oh! that our faith may be built upon nothing unstable as a part of its foundation, for "This is the victory that overcometh the world—even your faith."

R. G. JOLLY.

TO OUR BELOVED BROTHER RUSSELL:—

Greetings in the name of our blessed Savior! We are writing to tell you of some of the joys and strength received from "the vow" and from the glorious light on the covenants and the sin-offering.

Before "the vow" came out I had an intense hunger for knowledge and was just beginning to realize that the world's literature is full of the wisdom of "the god of this world"—Satan. When "the vow" came, I realized my need of it. Now I can remain in a room full of books and not read one, but read only the Bible and the Keys which our present Lord and Master has provided.

Sometimes I think of Ezekiel 3:21 as a fitting description of how the Lord has used the Vow "to warn the righteous." Certainly it was a warning to me.

When thirteen years ago I came to a knowledge of "present truth," the fact that The Christ is composed of many members was the key to many mysteries; for instance, the delay of restitution blessings, etc. Daily the doctrines grow more precious to me. My heart is inspired to greater zeal and faithfulness, now when I need this very inspiration; and I feel more than ever willing to yield to the three burnings, just as our Master set the example. Oh, how thankful we are to our blessed Master for this wonderful truth on the sin-offering! The truth on the covenants has been such a help also. How I enjoy saying to the Jews whom I meet, "Have you ever thought of the blessings of the New Covenant? These are for your people."

Now, dear Brother, I come to the object of this letter, which is to let you know of our Christian love and how glad we are that, like our Master, you have humility enough to do the Father's will by proclaiming these truths even though you know that you will be misunderstood by many. Would that, like John and Mary, we could be a comfort to you in the hour of trial.

At present I am enjoying the colporteur work more than ever before, due principally to the strength gained from "present truth." I voice the sentiment of every member of our class here when I say, God bless you, Brother Russell; for those who keep their consecration vow grow more precious to each other.

Your sister in the "one Body,"

MRS. A. D. MILLER.—Ind.

MY DEAR BROTHER AND PASTOR:—

With the sincere hope of encouraging you and holding up your hands in this severe hour of trial and determined effort of the enemy to hinder the Lord's harvest work I have been, I trust, directed by our Heavenly Master to write you a few lines. I may tell you that I am utterly overwhelmed with admiration and thanks to our Heavenly Father for favoring me—one, as I feel, so utterly undeserving and being favored with an insight into his great scheme for the uplifting of the human race and, above all, for calling me to run in the good race of the high calling.

Dear Brother, how especially honored you must be to be made God's instrument in presenting these wonderful truths to the Church! How I bless God for opening my eyes to see them and my heart to receive them, and how I bless him for his great love in preserving me from falling back, as some have done. Surely there will be weeping and gnashing of teeth with those who try to obstruct and hinder the Master's work. I am satisfied that they might as well try to keep back the waters of the Amazon. I rejoice exceedingly also in being favored so highly as to be permitted to do something in the way of presenting the message to others. I am happily in a position to do a lot of colporteuring and tract distributing, and I trust the Lord of the harvest will give me grace sufficient to make the most of the few short remaining years of the harvest.

Again assuring you, beloved Brother, of my loyalty to the glorious cause of Christ and to the blessed harvest truths as presented to us through THE TOWER, the STUDIES, etc., and which I would not exchange or give up for all else besides, believe me, my dear Brother, to remain

Faithfully your co-worker and Brother,

S. D. COLEMAN.—Australia.

"MARRIAGE IS HONORABLE IN ALL"

OUR BELOVED PASTOR IN THE LORD:—

At this late date what do you think about marriage by those who claim to be fully consecrated? I think a timely piece in THE WATCH TOWER treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all.

I have certainly enjoyed THE WATCH TOWER, especially of late. The expositions of the great company and what is meant by a full consecration have caused me to make some careful self-examinations and more earnest prayers, inquiring of the Lord whether or not I have made a full consecration of my little all, and am I being faithful in my stewardship.

Yours in the Lord,

IN REPLY

We quite agree with your sentiments, dear Brother, that the time is short; that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is to call attention to the words of St. Paul, a divinely inspired instructor for the church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."—Rom. 14:13.

VALUE OF BEREAN SCRIPTURE STUDIES

DEAR BROTHER RUSSELL:—

You might be interested in the result of some observations made concerning the relative development of members of Bible classes that I have been privileged to visit. The degree of progress seems to be largely influenced by the character of meetings and the method of study adopted.

Some of the classes closely adhere to the Berean Studies, as set forth in THE WATCH TOWER. Other meetings are devoted to DAWN Studies, each member of the class taking part therein; and at least one meeting per week to prayer, praise and testimonies, with an occasional discourse. All such appear to be making progress in the development of knowledge and the graces of the Spirit.

Other classes do not have Berean studies; do not use the DAWNS at the class meetings, seldom have a prayer, praise and testimony meeting, but instead largely depend upon the leader of the class, who prepares a lesson on some chapter in the Bible and at the meeting states his conclusions, and then calls upon the class for expressions of opinion. Such classes, it is quite evident, make little progress.

Since all who have come to a knowledge of "present truth" concerning God's Plan, obtained it by the use of the six volumes of STUDIES IN THE SCRIPTURES and other WATCH TOWER publications, it would appear to be a serious mistake, in the class studies, to ignore these God-given helps. No member of the class can grow without an individual exercise of his faculties, and where the leader is depended upon to prepare a lesson and recite it at the meeting of the class, the benefit resulting to the class is reduced to the minimum.

The Society now publishes, in pamphlet form, the Berean questions on TABERNACLE SHADOWS and on Vol. V., STUDIES IN THE SCRIPTURES, besides the current Berean questions on Vol. VI, appearing in THE TOWER. No better material can be had for three meetings each week. The majority of the friends are so situated that they can have four meetings per week. Some of the classes thus situated, and which have not used the Berean studies from their inception, are now having for one meeting the Berean questions on TABERNACLE SHADOWS, for another, Berean questions on Vol. V., and for another, the current Berean study on Vol. VI. In this manner the new members, as well as others of the class, get the benefits of all back lessons, at the same time keeping abreast with THE TOWER lessons. The fourth meeting of the week is devoted to praise, prayer and testimonies recounting the experiences and blessings of the week. The result shows it would be profitable for others to pursue a similar course.

If you are in harmony with the thoughts herein expressed, you may be pleased to find some way of calling the attention of the friends thereto.

In the love and service of our King,

J. F. RUTHERFORD.

DEAR BROTHER RUSSELL:—

I know that you will rejoice with me when I tell you that after about two years waiting, the dear, loving heavenly

Father has opened my eyes to the truth concerning the vow.

Sister Frances Thompson has written you in her letter about our experiences, so it will not be necessary for me to repeat them. I have made the vow my own, and have been rejoicing in the blessings and help derived therefrom.

It seemed such a foolish thing to think of taking a Vow like that. Why did I want to pledge myself, or tie myself up to a vow? But thanks to the dear Father for his loving kindness and favor towards me. He has shown me that I was the foolish child, and that the vow was just what I needed.

To me it is just a line of suggestion of how to carry out our consecration. This is what I have needed for so long, but did not know it. It has made me more watchful of my words and thoughts and actions. It has been the means of pulling me back into line when this mean old self would come to the front and demand its rights. It has caused me to rely on the assistance of the promised grace to help in every time of need. SISTER SCHEIDLER.

THIS IS MY WILL FOR THEE

Just to hear my dear Master say,
"This is My will for thee;"
Then to whisper the dark night through,
"This is His will for me."

Just to keep in the narrow way,
Painful howe'er it be;
Just to follow Him day by day—
All shall be well with me.

Just to joyfully bear the pain,
All that He sendeth me;
Just to suffer the scorn and shame—
Trust where I cannot see.

Just to hear, when the day is long,
"This is My will for thee;"
Then shall my faith and love grow strong—
Knowing His will for me.

Oh, to hear, when the work is done,
"This is My will for thee—
Faith and Patience and Love have won—
Sit in my throne with Me!" G. W. S.

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VIEWS FROM THE WATCH TOWER

LABOR AND ANTI-MILITARISM

The growing sentiment of anti-militarism is now noticeable in almost every country in Europe. The trials and troubles of the British recruiting sergeants have been described at length by these "harpies" of the army, who, with multi-colored ribbons, flying from their headgear, and a braggadocio swagger, lure unsophisticated yokels to accept the "Queen's shilling."

That it is by appeals to their vanity and not to any intelligent appreciation of the merits of the case is amply demonstrated by the study of the birthplaces of those who make up the personnel of many Scottish regiments when the preponderance of those entitled to wear the kilts will be found to be natives of countries outside of Scotland. Today the great plaint of those interested in the upkeep of Scottish traditions is that although the regiments who don the picturesque garb of various clans are quite numerous, there are not more than two who have not a large admixture of others than sons of Caledonia. All the dialects found between Giants Causeway and the Cove of Cork can be found in one regiment, and the Forty-second, better known as the Black Watch, is a Babel.

All of these facts are in themselves straws showing the decadence of "local" patriotism, and indicative of the waning devotion of those martial pursuits that in the past have formed so thrilling a theme of song and story. That it is the costume rather than the much vaunted love of country that attracts was unanimously the verdict of the recruiting sergeants in England, tacitly given, of course, when they declaimed so loudly against Khaki replacing the brilliant red coat, because of its deterrent effect upon prospective animated packages of food for powder.

The practical suppression by the newspapers of all news regarding the opposition in different countries to military service is a recognition of its development and a realization that if the reports of outbreaks from time to time be allowed free circulation the effect will necessarily be antagonistic to the exploiting class.

The riots in various parts of Spain at the different ports from which reinforcements were being shipped to Melilla for the Moroccan campaign were protests on the part of those who, awakening from the hypnotism of past generations, realize that war is prosecuted only for the gratification of those desiring profit therefrom, and all the talk about the "defense of honor," upholding the flag, freedom's cause, are so many catchpenny phrases that have outlived their usefulness.

The increase of Socialistic philosophy in Germany, with its concomitant anti-militarism, goes on apace despite the outbursts of censure from the Kaiser stigmatizing these subjects as "vaterlandlos," etc. It is very likely that an *impasse* may be reached in the kingdom of Prussia in 1912.

There are reports current that the army will be mobilized in that year, which means temporary disfranchisement, whereby a diminution of the Socialist vote may be affected and candidates more favorable to imperialistic policies elected.

There is this "fly in the ointment"—the fear is felt, and more or less openly voiced, that, inasmuch as the supporters of Bebel, Singer, Auer, et al., know the motive for the mobilization is because those deprived of the privilege of voting are opposed to the present regime, a coup d'etat would very probably be, not only attempted, but carried to a successful issue.

It is not very generally known by the world at large who do not read Labor's papers that when Sweden and Norway dissolved partnership there was a strong element among the jingoistically inclined for a resort to a trial by combat, and that it was averted as a result of the conferences between the workingmen's unions of the two countries deciding that their members would refrain from so fratricidal a war. Much praise was given to the late King Oscar concerning his tact and diplomacy in that controversy, but he was merely the *Deus ex machina* of the commonsense workingmen of the two countries interested.

In Canada all the available machinery of press and pulpit has been called into requisition for the purpose of engendering the war fever; but this propaganda, though most extensive, has not met with much favor, and as a consequence Canadians have been called "ingrates" to the Mother Land.

Why should this country burden herself with the expenses incident to floating junk piles in the shape of battleships, cruisers, torpedo-boat destroyers? Junkpile may be considered a wrong term to use for these Leviathans of the sea, but let the inquisitive look into the cost, life and final resting-places of these monuments to man's stupidity!

THE WORM AT THE SOCIAL CORE

The Rev. Dr. Charles Townsend, of Orange, was one of the speakers at the Park Presbyterian Church Men's Club banquet recently and told this story of one of the troubles of the original ancestor:

"Adam had eaten the elaborate repast furnished by his helpmeet with every indication that he relished every morsel. He complimented her upon the dainty manner in which the blue-points were served, the flavor of the puree of pea, the seasoning of the fish and entree, and finally reached a delicious salad. Adam paused, and with a worried look on his face, he demanded of Eve where she found the ingredients. She enumerated all except the lettuce. 'Where did you get those leaves?' he demanded. 'Why, they were lying on a bush in the back yard,' she replied, sweetly. 'Well, they were my best Sunday trousers,' sobbed Adam, adding, 'Ah, woe is man,' which was corrupted into 'Woman,' the term by which we know Eve's daughters."—*Newark Star.*

* * *

The above is a fair sample of clerical wit. It is also valuable as a finger-post pointing the way, showing how the Bible account of creation has been abandoned by Presbyterian orthodoxy and has become ridiculous, silly and absurd even to those who profess to believe the Bible is an "inspired book."—*The Philistine.*

Is it any wonder that the rising generation thinks lightly of the holy Scriptures when all the modern ministers and brightest college professors make light of its statements? Yet these men think that they are but doing their duty to benighted people who have not enjoyed their opportunities of examining the Bible along the lines of Higher Criticism. They do not wish to be sacrilegious. They have themselves lost all faith in the Bible and cannot always keep up an outward pretense of respect for it.

The effect upon Christendom is growing terrible. The God

of the Bible is ignored, if not dethroned, from the minds of humanity. Instead, mammon is worshiped—riches, money. The result is summed up by *The Christian and Evangelist*, from which we extract the following:

LOSING THE SENSE OF SIN

"We are finding that there are crowds at all the Legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honor and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralyzed who work in certain chemicals? And when we turn to our own neighborhood, we find contractors cheating the builders by poor material, and laborers cheating the contractors by slovenly, deceitful work. The city employes are cheating the city in every way—by short hours, exorbitant and unearned salaries, illicit favors shown by one to another, bills entered for things never bought.

When we turn to business we find graft being practised everywhere: merchants paying for markets, employes being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honor and honesty is among them: how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps and even money to pay betting debts. Even college boys cheat in entrance examinations.

"Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form."

THE NEW AND WONDERFUL TORPEDOES

As dreadnaughts increase in number and size and power, invention prepares fresh agencies for their destruction. These sometimes are from unexpected quarters. The world is evidently getting ready for a most sanguinary conflict. When it is ended, in a most dreadful desolation, the world will be sick of war and will be ready to learn Messiah's more excellent way. God will make the wrath of man to praise him and the remainder he will restrain. In permitting this dreadful condition of warfare to culminate the Lord will be giving humanity a needed lesson and, in the language of the Prophet, he will thus command them, "Be still, and know that I am God."

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world.

FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say:—"Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient."

* * *

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare. What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbativeness or ease. The world is holding out greater inducements today along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of divine justice, wisdom, love and power, and mankind the divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

CHURCH FEDERATION ACCOMPLISHED

This is the view of Dr. Lyman Abbott as set forth in a recent issue of the *Outlook*:—

"These instances of united action indicate only a primitive form of Federal Union. Nothing more could be expected within nineteen months. But, primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are today. They were a weak nation, an immature nation, but a nation, nevertheless. Today the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved."

"TIMES OF RESTITUTION"

A cablegram from Sheffield, England, announces that Drs. Hutchinson and Russell, who have been experimenting in soil fertility, made a report to the British Association, proclaiming the discovery of a micro-organism which demonstrates bacteria essential to the fertility of the soil. One speaker declared this the most important agricultural discovery in fifty years.

"LOVERS OF PLEASURE MORE"

It cannot be proved that the Rev. C. J. Tuthill, Congregationalist of Massachusetts, is a prophet, but here is his idea of heaven as he revealed it from the pulpit recently:—

"Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, 'What's the score?'"

UNION OF THE CHURCHES

A veritable bombshell was thrown at the annual conference of the Western Reform Union, opened at Sheffield, England. The newly elected president, J. H. Freeborough, speaking on the hope for the future unity of the Christian church, said he firmly believed the great agency for the unification of Christendom was the Roman Catholic church. No other church, he said, had the outlook, machinery, tradition or wealth and ability to bring together all the forces of Christendom.

It was a strange thing to say in a Protestant union, he continued, but the secret lay there, and if they could move that great power to the hearts and needs of humanity the day of Christ's coming would be in our time.—*North Eastern Gazette.*

GERMANY AS WAR INSTRUCTOR OF NON-CHRISTIAN NATIONS

There is a strong agitation in military circles of Germany against that country acting any longer as war instructor of other nations. It is a well-known fact that the Turkish, the Japanese, and also the Chinese army, which is long past the first stages of modern development, has been organized and developed by German officers. After the war with Russia the Japanese gladly admitted that their magnificent victory over the much more powerful and resourceful enemy was due to the German schooling and strategy. Since the war in Manchuria many more Japanese officers have entered the German army for the purpose of study than ever before, and also Chinese are coming in ever greater numbers. Against this, even military authorities, irreproachable for either pessimism or hatred of foreigners, are now objecting. It is asserted that the strategical schooling of the half-barbarisms of the far and near east by Germany must be brought to an end if the "yellow peril" is not to become a fearful reality. Sooner or later this willingness of instruction on the part of the Germans will avenge itself on that country, and it is even now being made merchandise of by England and the other powers as a reason for suspicion and attack upon Germany.

CHURCH FEDERATION REALIZED

The Federation of Churches and Religious Organizations of Greater Boston became a reality at a meeting at Ford Hall not long since. Twenty-eight churches and organization were represented at the meeting, which was presided over by the Rev. George L. Paine.

The general object of the federation is to inform, associate and assist the churches and religious and civic organizations of Greater Boston for intelligent, aggressive co-operation work in behalf of the spiritual, educational, social economy and physical interests of its individual family and community life.—*Boston Post.*

BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:—

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of

the North Philadelphia Baptist Association, in the Fiftieth Baptist church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement on all sides.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"'Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.

"'In some of our churches we find $5,000 expended annually for music, as against $5 for missionary work. A new spirit is the need of the hour. I have tried to be an optimist, but I cannot.'"

FERTILE LANDS OF THE GLOBE

"It has been estimated that the fertile lands of the globe amount to 28,000,000 square miles, the steppes to 14,000,000 and the deserts to 1,000,000. Fixing 207 persons to the square mile for fertile lands, 10 for steppes and one for deserts, as the great population that the earth could properly nourish, the conclusion has been arrived at that, when the number of inhabitants reaches about 6,000,000,000, our planet will be peopled to its full capacity. At present it contains a little more than one-quarter of that number, says *Harper's Weekly*. If the rate of increase shown by recent censuses should be uniformly maintained, it is thought that the globe would be fully peopled about the year 2072."—*Exchange.*

The writers of the above cannot be accused of having any sympathy with THE WATCH TOWER presentations of the divine purposes respecting our earth. Notwithstanding the fact that such statements are published and republished in the newspapers of the world, public thought is very slightly influenced by such statistics. Professors in colleges and seminaries prate about the age of the earth and humanity inhabiting it and about millions of years to come and the wonderful things that Evolutionists will accomplish. They totally ignore facts—statistics like the above. Why is this? Evidently the human mind is peculiarly constituted!

We remind our readers again that we recently published reports from physicians of Great Britain and America which declare that the world is rapidly becoming insane and that, at the present rate of progress, the whole world would be insane in two hundred and sixty-eight years. We published not long ago statistics showing that at the present rate of increase in the use of coal the world's supply would be exhausted in less than two hundred years. Reports from the lumber interests in the world show that timber must soon be cultivated to supply the present population of earth, not taking into consideration a future great increase. Now we have, as above, statistics showing that in one hundred and ten years all the tillable earth of the whole world will be under cultivation and its regular produce will be necessary for the maintenance of the human family without any off-years. What would the world do for food in two hundred years from now?

THE ONLY LOGICAL ANSWER TO THE QUERIES

The Bible alone gives the answer to the problem of human life prolonged upon this earth and the Bible answers only through its proper interpretation. It assures us that now, soon, before these dire calamities would be due, the whole matter will be solved satisfactorily, happily, blessedly, in the establishment of God's kingdom—Messiah's kingdom—by the rolling back of the curse—by the divine blessing instead, making the fields fruitful and lifting mankind from dust and ashes and death to nobler heights, mental, moral and physical—up to perfection and everlasting life. The earth has an abundance of room, as we have already shown, for all of Adam's race that have lived. All that it will need will be more fertility and, if necessary, more continents can be raised from ocean depths. The blessing of the Lord shall fill the whole earth. In Messiah's day the righteous shall flourish and the evildoer shall be cut off in the second death.

MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on social responsibility, said:—

"It is high time the church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

* * *

Undoubtedly many dear people have a zeal for God and for church Federation—not, however, according to the wisdom from above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. To the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

YELLOW AND WHITE MEN AND MONEY

In an exceedingly interesting address delivered in New York a short time ago Moreton Frewen, the English economist and author, pointed out some features of the world's currency problems which have been overlooked for the most part by the man in the street. The subject of his paper was "The Serious Depreciation of Gold."

The speaker took up the subject of the relation of Asia to the situation. "The most serious aspect of the depreciation of gold," he said, "or, to word it more simply, of the great rise of gold prices, is that it is stimulating the industrial development of Asia with eight hundred millions of people, and involves a competition which, though little noticed thus far, is a menace to our Western civilizations. The great abundance of the new gold inflates our currencies, but there is no equivalent inflation of the silver currencies of the Far East. The result is a great stimulus to all that Asia exports to us and if the rise of gold prices continues during the next quarter of a century, as I believe it will, we shall hand over the control of many great industries, such as steel and coal, cotton, leather and jute, to an awakening China.

"Within the past few months a steel rolling mill has commenced to roll rails of the highest quality at Hankow. The wages per hand paid in the mill are one-fifteenth of the wage at Pittsburgh and the efficiency of this skilled, patient Chinese labor is, I understand, estimated by Mr. Watson, an inspector of the United States Steel Corporation, at 90 per cent. of the highly paid skilled white workers at Pittsburg. The wage of coal miners in China and of ordinary unskilled coolie labor there is much lower still; not more than six to eight cents per day gold.

"In the past thirty years, because of falling silver exchanges, the entire character of England's trade with Asia has changed. Instead of an improving market for our exports of manufactured goods, cheap silver is making of Asia one vast factory. When I think of the creations I have myself seen—the cotton mills of Bombay, the jute mills of Calcutta, the boot factories of Cawnpore, and now this terribly ominous competition of Hankow, Shanghai, Hongkong—I find myself wondering what white industries menaced by this murderous Mongolian competition will survive.

"'It appears certain that as long as the workers of the Orient are content to accept silver at par for their low wage, while merchants and manufacturers can sell their products abroad for gold and turn it into silver at current rates of exchange, not only must our exports to the Orient tend to decrease rather than increase, but it will presently become a question whether the markets of the rest of the world can be saved from a competition stimulated by exchange conditions that we are powerless to control.'

"The crises of 1893 and 1907 will not be found where you are looking for them; they were not either in your banking or in your currency systems. The trouble is in your foreign exchanges. In that direction you must find the remedy. We must discover a way to obtain much higher rates of exchange with Asia; that is the road to your safety and to ours."—*Bulletin of the American Institute of Banking.*

ELECTRICAL ENERGY DISCOVERED

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies

as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The *Scientist* says:—

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

* * *

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the law of love, or controlled by a higher power, until their uplifting shall have been effected—or their destruction in the second death, exactly as the Bible shows.

THE RECENT LONDON MEETINGS

In harmony with previous appointments the Editor of THE WATCH TOWER spent three weeks in London, visiting Manchester and Glasgow before returning. We left New York Wednesday morning, October 12th. A representative of the American Press Association and Brother P. E. Thomson, our stenographer, comprised the party. On the pier, waving us good-bye, were nearly a hundred New York Bible Students. Their words of good cheer and loving manifestation of interest in our welfare cheered us on our journey. Later, in our stateroom, we found reminders of them in certain comforts—fruits, nuts, sweets, flowers. The fragrance of the love behind all these made them doubly precious.

We had an uneventful journey, which afforded opportunity for our literary work. We arrived at London on the evening of October 17th. On the platform we were surprised and cheered by meeting about fifty friends from London and vicinity, waiting for us, extending the glad hand and a cheering welcome. We thanked God and took courage.

On this occasion we devoted nearly all of our attention to London, the greatest city in the world. Three Sunday evenings in succession we occupied that superb auditorium, The Royal Albert Hall. The attendance was estimated to vary from 4,600 the first night, to 6,000 the second night, and 7,600 the last night. Our themes were:—

(1) "God's Message to the Jews."—Isa. 40:1, 2.

(2) "God's Message to Christendom."—Isa. 40:3-7.

(3) "The Great White Throne."—Rev. 20:11.

On all three occasions the interest manifested by the audience was splendid We could not have asked for better. We feel much encouraged with the evidences of a class possessing deep spirituality in Great Britain, and with an apparently increasing interest in present truth. We will not here give any details of the discourses, as we understand that they were reported very widely all over America and in some of the English papers. We will assume that those interested in reading them not only secured them for themselves, but sent encouraging words to the editors and purchased extra copies for their friends.

Between these more public services at the great hall we had six district meetings in London, fine, large town halls, with which English cities are so much better supplied than our own. At East Ham Town Hall, at Acton Baths Hall, Woolwich Town Hall and at Bermondsey Town Hall the theme was the same—"Times of Restitution of all things which God hath spoken." At Alexandra Palace our topic was, "Where are the Dead?" At Shoreditch Town Hall, in the Jewish district, our topic was, "Zionism in Prophecy." We feel sure that our readers can well imagine our treatment of these themes, hence we will not dilate upon them here. The pleasurable matter we have to relate in connection with the meetings is that in all of them we had splendid attention and audiences which ranged from six hundred to twelve hundred. We were surprised to have so good audiences and so intelligent a hearing on mid-week evenings.

We had one special meeting with the London Church. We enjoyed that meeting very much, and hope that the friends there enjoyed it also. We would have liked to have several more meetings of the fellowship order with them, but our time and theirs was fully occupied. We were hunting again for more satisfactory office accommodations, etc., while many of the dear friends were extremely busy in doing their part to make successful the nine public meetings. That they worked very hard will be known when we state that over six hundred thousand copies of PEOPLES PULPIT, advertising these meetings, were circulated. If the Lord smiles upon our projects we will have more meetings in London and more pilgrim service throughout Great Britain shortly. Surely there is a large wheat field there to be harvested—as well as here.

The Class of Bible Students at Manchester numbers about 400, and they are very zealous. They would have preferred, of course, Sunday meetings with large halls, but were nevertheless pleased with the best we had for them, under all the circumstances, namely, addresses to the Household of Faith on the afternoons of Friday and Saturday, October 4th and 5th. The attendance was good, although, of course, many of the dear friends, obliged to attend to their secular pursuits, were unable to be present. We endeavored to speak some words of cheer and comfort which we hoped, under the Lord's Providence, might build them up still further in the most holy faith.

On Friday evening we had a public service in the new Auditorium of the Y. M. C. A. About 1,000 were present, mostly middle-aged people, intelligent, thoughtful. They gave close attention to our discourse on "The Great White Throne of Judgment."

On Saturday evening we had a hall in the Jewish neighborhood, and spoke specially to the Jews. Our topic was, "Zionism in Prophecy." The hall was not a large one and many desirous of hearing were unable to gain admission. Seven hundred had seats, and about 500 more were tightly packed in all the aisles and clear out to the street. We never addressed a more representative Jewish audience; they were from all classes and conditions of life. All but a very few heard us with many manifestations of interest, especially after we had reached the center of our theme and they perceived that we were not trying to get them into some Christian sect, but drawing their attention as Jews to the promises of God through their own prophets. Many of their faces lighted up with hope, and some wept.

At the conclusion, in harmony with a request, we gave opportunity for questions. These developed the fact that the three questioners were opponents—young infidels. The audience noticed this and spoke out against them. When we answered that a man who did not believe the Bible, and who did not trust in the promises made to Abraham, was not really a Jew, and had no proper right to ask a question at a meeting called for the discussion of "Zionism in Prophecy," the audience drowned our opponents with their applause.

We gave Glasgow, Scotland, also two days of two meetings each. The regular meetings of Bible Students at Glasgow, we understand, number about 500 every Sunday. They seemed to be in good spiritual health. The programme at Glasgow was practically a repetition of the one at Manchester.

The second of the meetings for the interested was a question meeting. The questions were extremely good ones and indicated thoughtfulness and deep penetration in the knowledge of the truth.

The meeting for the public in Glasgow was well attended. The audience was estimated at 3,200. The Glasgow meeting for the Jews was our last in Great Britain, the attendance being about 1,400. They listened with keen interest, and on our conclusion gave us very warm applause.

After the meeting we took a train for Southampton and there got good steamer connection for New York. About seventy of the Glasgow friends sang and waved us goodbye from the platform.

We had a stop-over in London of an hour between trains. Quite a number of the London Bible Students were on the platform and bade us goodbye.

Our homeward journey was quite an uneventful, pleasant one. We had excellent opportunity for literary work, and trust that at least two grains of wheat were found on the boat.

At the landing pier in New York City we were met by three of the brethren as a committee for the whole family. Soon we were at Bethel and had the pleasure of greeting the family at their noonday meal. On our entering the room all of this dear family of God arose and sang a verse:—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We gave thanks to the Lord, and then briefly recited to the family our experiences abroad, as herein presented.

JACOB AND ESAU IN A NEW LIGHT

A traveler and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthday and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia today are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing among them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for as the head of the home next to his father, he could have commanded whatever he desired. But on this occasion, when he asked Jacob for the savoury food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

WHY ISAAC WAS DECEIVED

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently it was the earthly things that he desired and not the spiritual blessing of God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seems satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, world-minded person, who sold his birthright share in God's special promises for a mess of pottage—for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

THE YOUNG MAN'S ERROR

[WHICH LOST HIM A KINGDOM]

1 KINGS 12:6-16.—JANUARY 1.

"He that walketh with wise men shall be wise; a companion of fools shall be destroyed." (Proverbs 13:20.) *"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."*—Psalm 119:9.

The opening of the New Year with all the possibilities thereof for good or for evil strongly resembles the opening of life's maturity to a young man or a young woman. To the thoughtful and experienced there is something very pathetic in the life start of bright boys and girls. Their hopes and anticipations run so high, their ideals are so grand, they have so many air castles. Experience shows that, alas, the great majority of these result disastrously and usually from unwisdom. How often would loving counsels from their seniors assist them and save them from wrecks and calamities! We may well thank God that in his providence the mistakes of youth, while serious, do not necessarily spell eternal disaster. Once, perhaps, we wrongly so misunderstood the divine purpose—understood that all who do not become saints will suffer eternally. Thank God for our better vision of the present, which shows us that the saintly ones indeed choose the better part and its exceeding great reward; nevertheless those not favored with the hearing ear and the understanding heart and the call divine in the present time will share the great privilege of human restitution under Messiah's kingdom. Thus the mistakes of nine hundred and ninety-nine out of every thousand, in not choosing the better part, may not only bring greater wisdom and lead on to bliss in Eden restored.

KING REHOBOAM'S UNWISDOM

When the great king, Solomon, died he left the kingdom to his son Rehoboam—a kingdom extending from the wilderness on the South to the Euphrates on the North, in all nearly as large as England and Wales. It was God's kingdom; as we read, "Solomon sat upon the throne of the kingdom of the Lord." Rehoboam was about twenty-one years of age when he came to the throne at the death of his father, Solomon. He was inexperienced. His mother was a princess from a nearby heathen kingdom and apparently she never renounced her heathen religion. Evidently she was very beautiful and the favorite of Solomon's household. The son probably inherited personal beauty from both of his parents. The riches of the kingdom had been chiefly gathered to its capital, Jerusalem, and King Solomon's annuity is supposed to have been more than ten million dollars. No young man probably ever stepped suddenly into greater opportunities than Rehoboam, and few ever dissipated good fortune more rapidly; but while few have so great opportunities financially and politically to lose, yet each has character possibilities and a kingdom of his own will, valuable beyond all monetary calculations. Let us all learn lessons from the successes and failures of others. Let us all set before us proper ideals that their attainment may be a blessing and not a curse.

THE CRISIS AND THE ERROR

Although the nation of Israel was a monarchy, it had connected with it elements of a democracy. That is to say, each of the tribes, except the Levites, maintained a political organization and a measure of independence. Thus King David reigned for seven years over Judah and Benjamin before he was accepted as king by the other ten tribes. Although the nation was a theocracy in the sense that God was their King, and the earthly monarch merely his representative, it can readily be seen that the religious faith of the nation had much to do with the regulation of the king.

King Solomon, the wise, although reverent toward God, was evidently much less zealous, much less religious than his father David. His heathen wives, the riches of the kingdom and his political intercourse with the surrounding nations made him what might be termed a bright-minded man rather than a religious one. This was reflected upon his son and successor and also upon the people he governed.

Besides this, Solomon's great enterprises, palatial buildings, etc., brought the revenue and glory to his capital city, Jerusalem, and did not evenly distribute it throughout the nation. Indeed, following the custom of other kings, wealth was gathered largely from the enforced labor of his subjects, who were compelled to labor at his capital for the common weal without pay. They were drafted and put under task-masters. In Solomon's day this was borne, though sometimes resentfully, but when his son came to the throne the northern tribes determined that they would not acknowledge him as king unless he gave them what might be termed a bill of rights—a Magna Charta.

They sent to Egypt for one of their leaders, whom Solomon had exiled for his outspoken criticisms. Through him the ten tribes had a general conference of tribe leaders and informed Rehoboam that they were not satisfied with the way they had been treated by King Solomon. They inquired what he would promise them in the way of a reform government. Rehoboam, who had already been recognized king by the tribes of Judah and Benjamin, was at the conference and properly enough asked for three days in which to consider the question. He and all realized that a crisis in the affairs of the kingdom had come. The latter was too weighty to be decided hastily. He called for the secretaries of the kingdom, his father's counsellors, elderly men, to know their advice. Their

recommendations were good. They recommended that he be a servant of the people; that instead of accumulating wealth at the capital and being personally great, he should serve the entire nation, loking out for all of its interests and forwarding the same—exactly what the ten tribes desired.

Next, Rehoboam called the young men, his friends and acquaintances, his schoolmates, whom he was disposed more and more to bring into power with himself. Their advice was that the one way for a monarch to be successful is to intimidate his subjects and rule them with a heavy hand. The young king had not been rightly taught the principles of justice in human affairs. Wise as his father was, he had neglected to prepare his son for a proper decision in the crisis upon him. Pride and inexperience said, Hold to your power. If you yield an inch they will consider you weak and inefficient and will ask for more and more until shortly you will be a king in name only. Pride and ambition are dangerous counsellors.

THE GRIEVOUS DECISION

The king followed the advice of the young men and, in figurative language, said, "You claim that my father made your load heavy, and you ask me to make it light. Instead, I will add to your load; my father chastised you with whips, but I will chastise you with scorpions"—a whip with metal pricks at the ends of the thongs. The unwise decision lost the king the greater part of the kingdom. The ten tribes revolted, and the adjacent kingdom, which had been under Solomon's sovereignty also, deflected, and left the king but a small minority of his empire, although it was the richest, most influential portion. The ten tribes answered, "What interest have we in David and his family? He belongs merely to the tribe of Judah." Thus they separated.

THE POINT OF THIS STUDY

There is a lesson in this study for all, namely, the importance of wisdom in our decision, especially at the start of life and at various partings of the ways, as we come to them in life's journey. To all there is a lesson worth learning in the matter of pride and ambition, threats and attempted coercions and the unwisdom of such courses, as well as their injustice. Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds, and this principle can be applied on the smaller scale as well as on the larger. In homes the principle operates between parents and children, between husbands and wives. Alas! too often in the home control is held by force rather than by love and esteem and the appreciation of justice and the general welfare. Such a headship or rulership in the family is an unworthy one and should be remodeled forthwith.

Another lesson is that in every enterprise of life we should seek counsel. In this connection let us remember the words of the Apostle that we seek the wisdom that cometh from above, that is "first pure, then peaceable, easy of entreatment and full of mercy and good fruits."—James 3:17.

This should be the decision of every one of us as respects the New Year, 1911—God first.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave in colors all our own,
And in the field of destiny
We reap what we have sown."

ABILITY AND OPPORTUNITY MISUSED

1 KINGS 12:25-33.—JANUARY 8.

"Thou shalt not make unto thee any graven image."—Exodus 20:4.

Today's Study brings to our attention a man of large natural ability. It shows us his disastrous error, which resulted from his endeavor to be worldly wise and to neglect his God and his religion. It furnishes an illustration which can be applied, not only to every political and every commercial enterprise, but also to the life hopes of each individual.

Jeroboam as a young man attracted the attention of King Solomon, who perceived that he possessed great executive talent and that he was a natural master and director of men. King Solomon put Jeroboam at the head of one of his corps of drafted workmen who were engaged after the manner of that time in building palaces and fortresses for the king—without pay other than very plain food and clothing. These labor armies were obliged to work for a number of months and then were replaced by others similarly conscripted.

Of the tribe of Ephraim, the largest of the ten tribes which separated from the tribes of Judah and Benjamin, naturally Jeroboam may have felt something of the spirit of discontent as he perceived that the wealth of the nation was being practically gathered at Jerusalem—that all of the tribes were being taxed, and that most of the benefit went to the tribe of which the royal family were members. Jeroboam became the leader of a party of discontents, and an incipient rebellion was the result. This was quickly suppressed by King Solomon and thereupon Jeroboam fled to Egypt, from whence he returned at the death of Solomon and became the leader and spokesman of the ten tribes when they demanded of Rehoboam the reform of the government's policy.

JEROBOAM'S FIRST MISTAKE

It should be remarked that one of God's prophets had specially foretold to Jeroboam that he was to be the king of the ten tribes. It was doubtless this that led him to head the insurrection. He should have followed the example of King David, who was anointed king of Israel several years before the death of King Saul. Young David was content to wait God's time for bringing him to the throne. The fact that God had indicated that this would be so did not indicate that the time had come, hence David waited on the Lord and meantime learned valuable lessons of self-control and trust in divine providence. Not so Jeroboam, who was evidently a very different type of man, no doubt possessed of more confidence in himself than of trust in God; possessed of more impatience to be a king than of loyalty and patrotic zeal to serve God and his people. This first mistake should be noted by all. "Wait ye upon me, saith the Lord!" The man who ignores God is not wise: the man who opposes God is a fool.

JEROBOAM'S SECOND MISTAKE

When the ten tribes revolted against King Rehoboam, Solomon's son, they promptly accepted Jeroboam, one of Solomon's servants, as their king, in harmony with the Prophet's declaration of years before. Finally the boy of humble birth had reached a high station of influence—a grand opportunity for service for his God and his people. Whoever occupies a position of prominence—political, social, literary—should recognize that thereby he has come under special responsibility and obligations toward all with whom he has to do. Such opportunities, whether in business life, in politics or in literature, should be used humbly, faithfully, as a responsible service.

But Jeroboam, king of the ten tribes styled Israel, took the course, alas, too commonly taken—the selfish course. He looked not to the Lord to serve him, nor to the people, to serve their best interests. He looked selfishly to his own interests. He reasoned thus: If I would establish my family in the kingdom of these ten tribes, I must separate them effectually from the influence of the kingdom of Judah. And since, in God's providence, the Temple is in the land of Judah, and all the religious rites and interest of the people center there, I must as unobtrusively as possible turn the attention of the nation I rule away from sympathy with their fellows of the kingdom of Judah, and away from the regulations which God has established there.

Every worldly politician would declare Jeroboam a master spirit as a ruler, as a politician. He was worldly wise. God through the Prophet had assured him, "If thou wilt hearken to all that I will command thee, and wilt walk in my ways, and do right in my sight to keep my statutes and my commandments, as David my servant did, thy kingdom will be prolonged." (1 Kings 11:38) God explained that the reason for giving Jeroboam rulership of the ten tribes was that Solomon's course of dealing with the nations round about was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind, and should have applied his heart with special fervor to the banishment of idolatry.

Instead, however, for policy's sake, he led the nation, of which he was king, directly into idolatry. He did not come out plainly and say to them, I wish to separate you and alienate you from God and the religious institutions of your nation by attracting your attention away from Jerusalem, its religion, its worship, its Temple. Under the pretext that it was too far for the people to go to Jerusalem, he erected a golden bull near the northern extremity of his kingdom, and another near the southern line, and the people went from one to the other. Additionally, he established near each of these golden bullocks (wood overlaid with gold) a house of high places. In these buildings lustful practices were carried on

in the name of religion and in the manner of heathen peoples, this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious.

Thus a man of great opportunities and of great natural ability for serving his God and his people dishonored the One and led the other astray. The lesson to each of us should be, See that thou do differently. Make not Jeroboam's mistake.

THE THING WAS OF THE LORD

Lest we should suppose that the affairs of Israel's kingdom, under divine supervision, were neglected and allowed to go astray, we are particularly informed that "the thing was of the Lord." From this standpoint of faith and from no other the history of Israel should be studied.

God had chosen to give Israel the Law Covenant for the very purpose of developing in them as a nation holiness, faithfulness. Their lessons of the past had been to this end, and now the time had come to do a sifting and a separating work. The kingdom of Judah had been enriched, and to it had been gradually gathered the more religious and the more intellectual of the nation. By the conspiracy of the ten tribes God purposed to humble Judah and to draw that people nearer to himself. To this end the ten tribes of less religious people were separated under Jeroboam.

But this did not work disadvantage to any true Israelites among the ten tribes, for we read that the Levites and the most religious of the people removed to the kingdom of Judah. Contrariwise we are safe to assume that the irreligious of Judah who favored idolatry, etc., had full opportunity for removing to the land of the ten tribes. Thus a sifting work was done which was beneficial to those loyal to God and to the kingly family which he had indicated in "his sure mercies of David."

HIDDEN THINGS SHALL BE REVEALED

Not understood, we move along, asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understanding, we gain false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die
Not understood.

Not understanding, souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood, the secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood, how trifles often change us;
The thoughtless sentence or the fancied slight
Destroys long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood, how many hearts are aching
For lack of sympathy! Ah! day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood.

Oh, God! that men would see a little clearer,
Or judge less hardly when they cannot see!
Oh, God! that men would draw a little nearer
To one another! They'd be nearer Thee,
And understood.

THOMAS BRACKEN.

NATIONAL REFORM OF OLD

II CHRONICLES 15:1-15.—JANUARY 15.

"Be strong, therefore, and let not your hands be weak; for your work shall be rewarded."

This Study shows us a young king whose environments in youth had been unfavorable in that his father was far from being a good man, and his early years were under the influence of a grandmother who was an idol worshipper. In the midst of this unfavorable setting Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. We have all had experience with characters of this kind. We have occasionally seen children of evil parentage who seemed to see the evil of the parental course, and to be nauseated therewith, and by this led into right paths. It has at times appeared as though divine providence occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. St. Paul seems to indicate something of this kind in his own case when he declares that divine providence had favored him from his mother's womb. (Galatians 1:15) Nothing in this, however, interferes with the will of the individual—his free agency.

Asa did much to abolish idolatry in his kingdom, and to sway the minds of the people to reverence and obedience of Almighty God. In consequence, he had peace for ten years, during which time he encouraged his people and spurred himself on to activity in the training of an army, and in the completing of fortified cities on the extremity of his kingdom, for protection against attacks of enemies.

Following the ten years of peace came Zerah, an Ethiopian prince, and an army of a million and three hundred chariots of war, to attack the kingdom of Judah. After the custom of the times they foraged on the country through which they passed, appropriating, devastating, etc.—"taking spoil." This was the very occasion for which Asa had made preparation during his ten years of peace. He went forth with his army to beat the invader. Nevertheless, his faith looked up to God for the victory, realizing that with him was the power to give or to withhold victory. In the battle which followed, Asa and his army were successful; their foes were smitten, discomfitted, scattered, and the spoils went with the victory.

RENEWED CONSECRATION TO GOD

Returning from the victory with hearts grateful to God they were met on the way by a Prophet—Azariah—who in the name of the Lord counselled the king and his people that they had all done well and faithfully, and that, therefore, God's blessing was with them, and that the continuance of divine blessing would depend upon their faithfulness to God and to the requirements of his Law. The hour of victory is a more dangerous one than the hour of distress; the heart is more apt to be proud and self-conscious and to feel its own importance. The divine warning helped the King and his people to appreciate the situation and to take a firmer stand than ever for righteousness. A second and more thorough reformation was thus inaugurated—no idolatry was thenceforth permitted in the kingdom under penalty of death, and the Lord's blessing continued with the kingdom—Judah.

THE GOD OF BATTLE

Benevolent people, interested in peace congresses, etc., sometimes inquire how we should understand the fact that the God of the Old Testament Scriptures was a God of Battle—sometimes commanding war and the utter destruction of many. The answer to this question can be appreciated only when the situation is viewed from the proper standpoint which is his:

The whole world was lost in sin and was under condemnation to death as unworthy of life, unworthy of divine favor. Whether, therefore, God permitted them to die by famine, pestilence, or by what we sometimes designate natural death, mattered not—the death sentence must sooner or later be executed against them at any rate—all must go down to the tomb. We thank God, however, that his gracious plan has provided a redemption of Adam and all of his race from the tomb and from death, and a full opportunity eventually, by resurrection, to come to a true knowledge of God and righteousness, and, if obedient thereto, to return ultimately to divine favor and to more than was lost in Eden—all of this recovery accomplished through Calvary.

The nation of Israel was no exception to this reign of sin and death, but God chose them as a nation to make of them types, shadows, illustrative of his gracious purposes. It was to this intent that he entered into a typical covenant with them, through a typical Mediator, under a typical Atonement for their sin, effected by typical sacrifices for sins. They be-

came typical people, and he their king, whom they pledged themselves loyally to obey.

Thus in a figurative way Israel stood as representatives of God and his righteousness in the midst of an idolatrous world, and, later, when the ten tribes broke away, it left the kingdom a specially representative kingdom of God, to which the loyal-hearted of all the tribes religiously resorted. From this standpoint God's promise to this nation was his divine blessing in giving them peace and earthly prosperity in proportion as they be loyal to him, and war, famine, pestilence, insurrection, trouble in proportion as they would neglect their Covenant with him and fail to render obedience to him as their Monarch, as their God. All of God's dealings with that nation typed greater blessings for the future. We are not to understand that either then, or since, any other nation has occupied this same relationship toward God, nor that he similarly rewards and punishes faithfulness or unfaithfulness with particularity in each nation.

Spiritual Israel, St. Peter tells, is a "royal priesthood, a holy nation, a people for a purpose, that they should show forth the praises of him who has called us out of darkness into his marvelous light." This Spirit-Begotten Israel is not an earthly nation, has no earthly wars with carnal weapons. This holy nation has no promise of God, but, contrariwise, is assured that in the world she shall have tribulation, hatred, opposition, suffering and that her reward will be spiritual. She will now have the peace of God which passeth all understanding, and by and by, through the "first resurrection," "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

LESSONS WE MAY LEARN

Nearly every page in history may teach lessons to those who are desirous of learning them. The experiences of King Asa may, for instance, give us the lesson that in the years of our youth we should properly put away all idolatry of money, of fame, of honor of men, and should seek to know and to do the will of the Lord from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defense against attacks of the world, the flesh and the devil in our later years, and when the battle comes, thus prepared, we are still to look to the Lord for victory, realizing the force of the Apostle's words, "When I am weak in myself then I am strong in the Lord."

Nor should a great victory elate us and make us careless and self-sufficient. Warned of the Lord as was Asa, we should make our consecration still more thorough and thus continue to fortify ourselves, that we may be strong in the Lord and in the power of his might.

"It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul."

SOME INTERESTING LETTERS

GETTING HOTTER IN GERMANY

DEAR BROTHER RUSSELL:—

I do not know if you are aware of the fact that the conflict between the political and religious factions here in Germany is getting hotter and hotter. Various conditions, higher taxes and higher prices for the necessities of life, especially food and rents, and for the luxuries of tobacco and beer, have raised quite a commotion among the working classes.

The hosts of Socialism are rapidly increasing here. Since the last elections to the Reichstag, in which they had lost in the number of seats, they have since gained in eight cases, where substitutes for deceased representatives were elected. It seem evident that in the general elections of next year they will elect more representatives to the Reichstag than any other party. Moreover, the liberals of other smaller parties are preparing to co-operate with the Socialists in various measures, and vise versa. The Government is compelled to seek the support of the Catholic party. As a consequence we see how the latter are coming forward boldly with their claim to divine rights in matters of education, etc. The annual Catholic day recently was an occasion for using "great swelling words," praising the Pope and the Kaiser and practically calling to arms every nominal Christian in the country, not only of the Catholic faith, but of every shade of belief. The war cry is: Down with liberals, and let us get control of the educational systems, schools, books and newspapers.

The Kaiser on his part has not failed to show color recently. He took occasion to praise his great-grandfather and grandfather for having relied upon their "divine right" to govern the people, and to say that he, too, would follow in the course which he was destined to go, and that he would take no notice of public opinions.

A storm of protests and mass meetings instantly followed all over the country, protesting against this antique notion of his. In one case a resolution was unanimously adopted, saying that the voters of the country were equally destined, and that since he would ignore the people, they were compelled to ignore the opinions of the Kaiser. Another distinguished speaker in Stuttgart reminded the crowded assembly that many thousand marks had been used as a bribe to secure the crown to King Frederick II. of Prussia. Thus the divine right of kings was made ridiculous.

Recently the International Socialist Congress convened in Frankfurt on the Main and brought about 40,000 people together, most of these, of course, from the city. Representatives from Sweden, France and England spoke in German and used great plainness of speech. In all countries, they pointed out that the fight was against the Reactionaries, monopolies and against war and for liberty and the rights of the people in general.

The papacy, you may know, has undertaken to fight the modernists. The *Berlin Tageblatt* brings a very interesting item to the point, showing that these manifestations on the part of the vatican, the Kaiser and the Bavarian prince, who recently prided himself for having been born a Catholic, serve only to hasten the day of liberty from civil and religious potentates!

I see from a dispatch in the press that the vatican proposes to have a year of mourning in 1911, it being the 40th year since the united Italy made Rome its capital. No doubt the papacy will have more reasons than that for mourning.

This is certainly a wonderful day in which we are living. How unsettled everything earthly is! Old things are passing away, and all things are being renewed, or are preparing to be renewed. We hail Messiah's kingdom with the earnest prayer, "Thy kingdom come!" Surely, the perplexed nations of the groaning creation of mankind need a righteous rule.

Your brother in our dear Redeemer and King,

O. A. KOETITZ.

GLASGOW CONVENTION

[A BELATED LETTER]

DEAR BROTHER RUSSELL:—

We have just returned from a sweet season of refreshing from the presence of the Lord. The Lord who said, "Wherever two or three are gathered together in my name, there am I in the midst," fulfilled his word this time also. Not only were we blessed as by the gracious presence, but we were constrained to shout aloud as we realized that "The Holy One of Israel was in our midst." It was a time of restful joy and the four days during which we were together were all too short for us. As was the case with the Celoron Convention, so here; there was a note of triumph, as if from a gathering sense of an increased knowledge of the Lord and of strength in him. There were no signs of lack of spirituality, nor any sense of fatigue; there was apparently none with loose hands or feeble knees, and surely, had anyone attended who might have been touched with the spirit of fear planted by the enemy, the joys of the Lord, and the manifested graces of the Spirit would have been evidence enough to restore such a one to faith and hope and love.

When we met in the opening meeting the signs of the times were on us. Many loved faces were missing. This convention has provided for the brethren in this country the first clear showing of the signs of the end of the Harvest. The home church (Glasgow) has in the past year lost many brethren. Our dear Brother Edgar, who labored so earnestly all the time of his consecration, has gone to be with the Lord. We missed him sorely. Others have, we believe, been joined to the happy throng now with the Lord; some have gone to other parts of the world, and some are no longer with us, having gone out from us. The addresses seemed very acceptable to the brethren, and were evidently of the helpful character, which is to be expected. The testimony meetings were as good or better than ever, and added much to the pleasure of the convention.

At the baptismal service 61 brothers and sisters symbolized their vow of consecration to the Lord. This was a specially sweet and encouraging time, for of the 61 there were about eight young brethren who have been stirred to consecration through the death of Brother Edgar, amongst them being his

two sons and three other members of the family. Our eyes filled as we watched a mother wipe away her tears before she could properly see to help her daughter out of the water. It is good to see many for whom there has been long waiting coming into the light of the Lord and into the fellowship; and it is wonderful to behold the ease with which they lay hold upon the deep things of the Lord. Of course, the truth is ever becoming plainer and there are more to help, but it is wonderful all the same. It is the Lord's doings.

When we were about to part a Brother suggested a message be sent to Brother Russell, and all the congregation stood while this message was read—"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast towards the Lord Jesus and towards all saints; that the communications of thy faith may become effectual by the acknowledgment of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."—Philemon 4-7.

Praying the Lord's blessing upon your labors, and that the joy of the Lord may be your strength in the strenuous labors of the Harvest Work,

I am your brother in his grace,

J. HEMERY.—London.

A WORD FROM AUSTRALIA

DEAR BROTHER RUSSELL:—

Here in Melbourne the position does not show any change from what has been previously reported. We count about thirty that attend the meetings and several who, through infirmity, cannot attend, but are among the most faithful all the same. I believe that there is good progress among the friends that meet with us; I feel that almost all are truly consecrated. Our Thursday night study on "The New Creation" is a feast; I think it is the best meeting we have. . . .

We have just had an interesting case of a man who, after belonging to the Salvation Army, Seventh Day Adventists, etc., had become agnostic, at the same time being possessed of the spirits. He got Vol. 1 and that made the spirits mad at him; they would not give him rest while he tried to read. But he had got enough of the volume to be sure that it was right and fought hard. He came to us for advice, and thought that we should exorcise the spirits. While he talked with us they shook him up in a terrible way bodily. We told him that we did not have authority to command them to come out, but felt sure that if he was really determined to be the Lord's and to make a consecration of everything to him, that the Lord would deliver him. After prayer several times and much distress on his part, they finally laid him out on the office floor. He gained the victory in appealing to the Lord and was made free; he has never been bothered with the spirits since. He has told us that his boy also would continually waken up at nights screaming and saying that he could see things and that they were after him. But now that the father is free the boy sleeps all right, as though the spirits were operating through the father in order to torment the son. . .

With Christian love, R. E. B. NICHOLSON.

TRUTH LITERATURE FOR THE BLIND

MY DEARLY BELOVED PASTOR:—

Although your time is so much taken up, yet I beg a few minutes to present a little in regard to the work for the blind, the spiritual eyes of some of whom are being opened to see the grand and glorious truth.

The work has been going on steadily, and, by the Lord's grace, I have been enabled to help quite a number to reading matter in the English braille type. I have also been able to get out two or three tracts in the American braille, and a few in the New York point system, thus endeavoring to accommodate all classes of the blind. These different systems are used by blind people in different parts of the country. We have Volume 1 in the English braille, and this has done good work, but it has not reached all who would like to read it, for I have had a number of calls from those who felt they could not learn a new system.

I want to give you one instance of the loving zeal of a blind sister in Canada. So anxious was she to do something to help scatter the truth abroad that she wrote me asking permission to re-write from the English braille into New York point some of the tracts that I had sent her. She has sent me three tracts already. Others also are doing good work in copying, both blind and seeing; and so, under the Lord's guidance, the work goes on.

I know the time is short for you to receive this and send me an answer, but I have written as soon as I could ascertain that I could get the work done. I hope I may get just a word from you which will enable me to push on, feeling that the Society will stand back of me financially.

And now, wishing you God's richest blessing on all your work, and assuring you of my continued prayers in your behalf, I am,

Yours with Christian love, F. B. GOULD.

BELOVED PASTOR:—

Quite recently we learned that you are pleased to receive a note when one has taken the vow of consecration to the Lord.

We take the opportunity your visit affords of notifying you that my wife and myself registered the vow about May 30, 1910.

It was a step that seemed to require a deal of consideration, but from the other side of the Vow (after having taken it) it was as plain as possible.

You can understand how great has been our blessed experiences since that stand was taken.

We are conscious that the keynote of all experience in Christ is love chiefly, and we are glad to say that that gift is growing more and more in us.

We are consuming the food you are privileged to supply to us and believe we are daily being strengthened to sacrifice more to the Lord, through our dear Savior and the Truth.

Your loving brother and servant in the Lord,

ARTHUR KNIGHT.

VOL. XXXI BROOKLYN, N. Y., DECEMBER 15, 1910 No. 24

1910—THE ANNUAL REPORT—1910

WATCH TOWER BIBLE AND TRACT SOCIETY—DECEMBER 1, 1909, TO DECEMBER 1, 1910
Supplementary Report from Foreign Branches, January 1

The nearer we get to the grand consummation of our hopes, the more swiftly do the years go by, and the more interesting and meaningful do they become to us. If we realize our hopes, four more years will see the "elect" little flock of God all gathered; and the world's time of trouble begun, in which brethren of the "great company" will share and wash their robes in the blood of the Lamb. Is it any wonder that we all feel a fervency of zeal? Surely not!

We admit, as we have always done, that "We walk by faith and not by sight—that our chronology is not indisputable—that our opinion of it is fallible—that it is not clear to us just how all of the "little flock" can pass into death so speedily! Nevertheless, we rejoice in faith and love and zeal. And this year's report shows that the dear friends everywhere are of one mind and of one heart on the subject. They have accomplished this year exploits in the publishing of the truth which put all other years in the shade in many particulars.

The sentiment of all seems to accord with our own—that the chronology (and the prophetic times and seasons which so wonderfully interlock with it and seem to prove it) has brought great joy and refreshment, even if later on it should appear that we have not located the end of the Times of the Gentiles exactly. Their end is surely near, if not on October 1st, 1914, as we still believe.

At any rate, even if we were in the same "outer darkness" as the world on subjects chronological, have we not more than all others to rejoice us in respect to The Divine Plan of the Ages? We surely have the only satisfying portion we know of, anywhere.

"It satisfies our longings
As nothing else could do."

This satisfaction, and the joy and peace and rest and zeal which accompany it, are reflected in our Report of the past year's work. The dear friends have not only contributed more than ever to the funds which make the wheels of the work move, but they have also been more energetic than ever before in the distribution of the Volunteer literature and in encouraging the Newspaper work.

Only in the colporteuring of the SCRIPTURE STUDIES are we disappointed. The circulation of these "Bible Keys," as some

term them, has lagged. Let us watch, pray and labor for more wisdom and blessing for the year 1911. The people are more open-minded than ever before, and seemingly more willing to read. This branch of the service has been specially blessed and used of the Lord hitherto, and we must not let it lag by reason of any inattention on our part. Any of the dear colporteurs who may think that they see the reason of the decline, the President of the Society will be glad to hear from re the matter.

CORRESPONDENCE DEPARTMENT

LETTERS AND CARDS RECEIVED (BROOKLYN), 112,085.
LETTERS AND CARDS SENT OUT (BROOKLYN), 144,311.

We are glad to hear from our numerous readers frequently. We consider our wonderful mail service a Godgiven blessing, and desire to use it more and more in the harvest work. However, we do not pretend to answer all letters, but only such as require an answer.

Many delightful letters thus go unanswered. Some of these tell of having taken "The Vow," and the great blessings since experienced. Others recite family history covering years and pages, some curious and some interesting. Others tell us the Plan of God, presumably that we may know that they comprehend it as we do, or to emphasize some point of difference. We are glad to have the dear WATCH TOWER readers thus unbosom themselves. It does them good as well as us. But we do not reply to such letters.

We reply to letters needing replies—to questions, etc. And many of our replies are brief, referring the questioner to the SCRIPTURE STUDIES volumes, or to back issues of THE WATCH TOWER, because these answer more thoroughly than could a letter of remarkable length. But continue to write us of your interest in the Truth and your love and prayers, even though you get no reply. And when you send questions, number them and write them on a separate page or sheet.

PILGRIM SERVICE IN UNITED STATES AND CANADA

Number engaged in Pilgrim service.....	57
Number of miles traveled.....	477,247
Number of cities visited by Pilgrims.....	3,521
Number of public meetings held.....	3,297
Number of parlor meetings held.....	7,416

This department of the harvest work continues to demonstrate its worth to the household of faith. Our readers will be interested in the below summary.

During the past six months we have added a new feature, with excellent success. It combines an increased public service for the pilgrims and at the same time increases the volunteer work, in which all may engage. It is as follows:

Sunday appointments for the traveling pilgrims are given preferably to those cities whose classes have signified their desire and ability to secure fine auditoriums and to advertise the service thoroughly. To such we send special issues of the PEOPLES PULPIT, bearing the announcement on the last page, for free circulation—sufficient for the city. We also send window-cards (requiring but little printing).

The result has been much larger public meetings by several of the pilgrims and additional millions of copies of PEOPLES PULPITS circulated. We commend the plan to all the classes located in large cities.

To ascertain the quality of PEOPLES PULPITS necessary to put one copy in the home of every English-speaking family perplexes some. Decide thus: Ascertain approximately the number of English speaking population and divide that number by five. The result will be the number necessary to supply every family.

THE WATCH TOWER

We published 30,000 WATCH TOWERS every issue—occasionally more. Some of these went out as "sample copies." Quite a large number went to "the Lord's Poor"—paid for out of a special fund. Altogether, we reckon that the profit on THE WATCH TOWER just about offsets the yearly loss on SCRIPTURE STUDIES, sold mostly to colporteurs, and at a loss—counting foreign translations and "bad" accounts.

Some of our old readers have taken offense that their names were stricken from our lists. We again assure them that they are welcome to this journal so long as it is published—regardless of the subscription fee. But they must ask for it. Either ask it free, paid for from the special fund, or ask it on credit, payable at convenience; even if that should mean never. If you never pay for it you will have it free. We are anxious that our lists contain the names of all in sympathy with THE WATCH TOWER'S teachings.

We explain again that because our Government carries newspapers at such a very cheap rate, it now exercises a careful inspection of the lists of all publications to insure that no names continue on newspaper lists long after expiration.

We still feel that our list of WATCH TOWER subscribers but poorly represents the total number of the interested. We ask the aid of all our readers to the desired end. All who feel profited by the reading of THE WATCH TOWER are requested to recommend it to others who have read the STUDIES, explaining to them our very liberal terms and our desire that it go to all the brethren regularly.

"SCRIPTURE STUDIES" AND BOOKLETS

SCRIPTURE STUDIES put into circulation	600,157
Mannas	21,000
Booklets	25,000

This is a great showing, even though it does not in every feature exceed the records of 1908 and 1909. The figures include those of Great Britain.

We take this opportunity to remark that the circulation of the MANNA appears to be second only to the STUDIES in beneficial effects. One colporteur followed his canvass for STUDIES with the HEAVENLY MANNA. He sold these where he had failed to sell STUDIES. Some months after he again canvassed with STUDIES. He was agreeably surprised that nearly all who had purchased the MANNA were ready and anxious for STUDIES. They asked, eagerly, "Are those books from the pen which wrote the MANNA comments? Is so we want them!" Surely no more desirable Christmas gifts could be found than STUDIES, MANNA, THE WATCH TOWER and the DIAGLOTT. Every gift should represent the giver, either as his handiwork or as expressing his sentiments—is our suggestion to friends of the Truth.

FREE LITERATURE CIRCULATED

Our tract work goes on amazingly. By it all of the Lord's people, poor or rich, have opportunity for service. They are realizing this more and more. As their consecration and zeal deepen they send us money for the printing and assist in the circulation. Hence the astounding report of this year, the like of which no one ever dreamed of. We presume it safe to say that no other organization ever put out one-tenth this amount of free literature in a year, although some have dollars to our pennies.

We trust that nearly every reader of this report can say to himself, as he reads the summary below, "God blessed me with the opportunity to share in this branch of the harvest work, and I used it as a blessed privilege. I have had an active share in this labor of love. I invested a portion of my 'talent' thus instead of hiding it in the earth—in pleasure of business or cares of this life."

Let any who have had a hand in this blessed service be on the lookout how they may double the use of their talent next year—extending their labors to nearby towns not yet served. And let such as have not yet taken a hand in the work resolve that they will not miss the golden opportunity next year. We doubt not the Lord will supply the financial means. We start the new year with faith that he will, with a firm belief that a great work is yet to be accomplished, that the Lord still has "much people" in Babylon to whom he would have us carry the good tidings which have so blessed us.

PEOPLES PULPIT proves itself more attractive for tract-work than any other we have ever used. It is more dignified than any other, both for distributors and readers.

Total pieces of English literature, tracts, chiefly PEOPLES PULPIT, given free in America and Great Britain	20,797,165
This, represented in ordinary tract pages, would mean in pages.....	350,957,360

These figures are so great that but few can comprehend their significance.

"PEOPLES PULPIT" IN OTHER LANGUAGES

Circulated free in United States, Canada and Mexico.

Swedish	Copies....	210,500	Pages..	3,368,000
Spanish	"	32,000	"	512,000
Polish	"	80,000	"	1,980,000
Hungarian	"	38,000	"	608,000
German	" ..	5,000	"	80,000
Greek	"	21,000	" .	176,000
Italian	" ..	53,300	"	856,000
Total.....		440,000		6,880,000

THE NEWSPAPER WORK

Our friends and our foes are alike astounded at the success which the Lord has granted to the work of newspaper evangelization. More than a thousand papers in the United States and Canada are now publishing our sermons and Bible Studies weekly. The circulation of these papers varies from 2,500 to 300,000 per issue. The syndicate handling the matter assure us that thus these weekly presentations of the Truth enter at least ten million homes.

And more and more they are being read. Hundreds of letters tell us of this, and the Colporteurs are finding that they sell the STUDIES the more readily by telling that they are from the same source as the sermons.

"DIE STIMME" TO THE JEWS

God's Message to the Jews is being heard the world around. Not only were several of our sermons to the Jews published to the extent of 107,600 copies in Jewish papers in the English language, but in 655,000 copies of the Yiddish papers besides 325,000 copies of "Die Stimme." These have been republished, we learn, in Russia and elsewhere. True, there was some opposition, but this, we believe, led the Jews to take more careful notice of the Message.

It is not our expectation that the Jews will become Christians now. It will be after they shall have returned to Palestine and the spirit of prayer and supplication shall have been poured on them, that they will "look upon him whom they pierced." Our message is to comfort them and to turn their eyes toward Palestine and to their glorious promises centering there. The Scriptures seem to imply that the "great company" will have the honor and privilege of leading them to recognize Jesus as Messiah, during the time of trouble.

OUR FINANCIAL SHOWING

Having in mind the foregoing work it might be expected that millions of money had been expended in order to its accomplishment. But, dear friends, economy is associated with every part of the work. No salaries are paid—merely moderate expenses. Yet we are all comfortable and very thankful and happy.

Expended for above work in America		$139,743.80
Expended elsewhere:		
In Great Britain	$ 7,965.55	
In Germany	3,673.27	
In Australasia	487.06	
In India	522.37	
In S. Africa	1,438.62	
In Sweden	1,675.82	
In Norway and Denmark	3,494.58	
In Jamaica	935.29	
In France, Italy and Swiss	295.73	
In Greece	396.45	
In Mexico	50.50	
		20,935.24
Total expenditure		$160,679.04
Receipts:		
Balance from 1909	$ 9,718.38	
Good Hopes, Tract Fund, etc	139,058.72	
		148,777.10
Shortage		$ 11,901.94

This is close for the extent of the work, and if other "Good Hopes" be realized this balance will be wiped out before January, 1911.

We congratulate all of our dear co-laborers and praise God for the privileges thus represented.

Very truly your servant in the Lord,

C. T. RUSSELL, *President.*

PERILOUS TIMES AT HAND

[This article was a reprint of that which appeared in issue of September, 1891, which please see.]

THE DIFFERENT FORMS OF EVILS

"Abstain from every form of evil."—1 Thess. 5:22.

In the Revised Version the word appearance is rendered form—"abstain from every form of evil." Evils have different forms. Sometimes they are crude and repulsive forms; sometimes they are attractive forms. No matter what the form, if we know the thing to be evil, sinful, injurious, either to ourselves or to others, we are to abstain from it. The Apostle has enumerated some of these forms of evil, namely, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness revelings and such like of the which I have told you before, that they that do such things shall not inherit the kingdom of God." (Gal. 5:19-21) He says that these are the works of the flesh and that they are manifest.

To Christians these forms of evil must be very repulsive, because to be a Christian at all, one must have the new mind. And the new mind, in proportion as it is developed, will cleave to that which is good. We are to remember, however, the Scriptural admonition that all of these grosser evils have, for the Christian, a more refined form, as, for instance, when our Lord declared that "He that hateth his brother is a murderer." This is quite a fine line of distinction that applies to the Christian. We can see that that spirit in a Christian which would content itself with hating, instead of killing a brother would be a very evil condition for the heart and would mean death to the new creature.

Our Lord defies adultery as not merely the outward act, but also the having of an adulterous feeling in the heart—the having of a purpose or willingness in the heart. Hence the new creature, taking this standpoint, should be earnest and zealous to guard his heart. And so with covetousness. It is covetous to be discontented with what we have and desirous of obtaining what others have. This is one form of selfishness, and the spirit of selfish desires is evil. In fact, we might say that every form of evil, so far as we can discern, is a form of selfishness. No evil thing that we can think of in humanity would be apart from selfishness—the desire to have something, to be something. These things, leading on to their culmination, would mean a desire to be a usurper of power—to grasp things that are not our own—an improper condition of lust for power, lust for wealth, etc.

ACTIONS, WORDS AND THOUGHTS

Evils may be summed up into three forms—actions, words and thoughts. Evil actions are those which would be easily discerned by others. Evil words might not be quite so manifest. Evil thoughts, along any of the lines referred to by the Apostle, or along any other lines, are injurious, sinful, and should be abstained from. If, by reason of the weaknesses we have inherited and which belong to our mortal body, we be not fully able to master these evil propensities, we must show God that we are striving against them to the best of our ability. And as to what is the ability of each, is for himself and God to determine.

We should abstain not only from the evil things, but we should also seek to abstain from every appearance of evil. We should abstain, so far as possible, from doing things that we know to be good, if our friends or neighbors might misunderstand and consider these things to be evil. In order that our influence for the truth may be the greater, we should avoid, not only evil in its every form, but everything that has an evil appearance.

To our mind, evil thinking is one of the greatest evils with which God's people have to contend. They can restrain actions and words to a considerable extent and they are, as the Apostle says, to seek to bring also every thought into obedience to the will of Christ. This does not mean that an evil thought would not cross the pathway of the mind. But the character of the thought should be discerned, whether it is mean or hurtful, and if so, it should be considered as a deadly foe and immediately a warfare should be waged against it, lest it fasten itself in some degree.

Has the Apostle suggested an impossibility when he says, "Abstain from every form of evil"? It is possible for us to abstain as new creatures, to be out of sympathy with all forms of evil—to be antagonistic thereto. But on account of the imperfections of the flesh, one may not always be able to do this actually. The flesh is merely reckoned dead. It is the duty of the new creature to see that the evil thought is battled against, if, indeed, it should ever attain full development. It is to wage this warfare against sin that we have enlisted with the great Captain of our salvation. He showed his own fidelity to righteousness and is the Father's Agent for abolishing sin.

And it is for those who would walk in the Master's footsteps to join in this crusade against sin. The first place to begin the crusade is in our own minds, in our own dealings. The Scriptures tell us to fight a good fight in our own flesh—not against sin in someone else. And to this our Lord refers when he warns us to overcome in ourselves ambition, pride, lasciviousness, etc.—not to let them conquer us as new creatures. We are to conquer these things in the fallen flesh, in which we all share—some more and some less. According to our zeal we will have the Lord's approval. And according to unfaithfulness in this matter, we shall lack that approval.

All who serve the Lord's cause in any capacity—as pil-

grims, colporteurs, etc.—should seek to keep their bodies under and live after the manner of the teachings of the Scriptures—and they will be blessed proportionately as they do this. And in proportion as they are less careful, they will be less blessed—less skilful in the preaching of the Word and in the service of the truth.

GOD'S DEALINGS UNDER THE DIFFERENT COVENANTS

The Decalogue of the Law Covenant was composed of probations—"Thou shalt not." God's dealings with those who will become members of the "House of Sons" seem to be different from this. Instead of telling us what we shall not do, he tells us what we shall do.

How will it be with those with whom God will deal during the existence of the Messianic kingdom, under the New Covenant arrangement? We answer that during the reign of Christ they will be under a very similar arrangement to that of the Jews under Moses. Thou shalt, and Thou shalt not, will be enforced by the great Mediator. And the enforcing will be necessary, because of the sins and imperfections and degradation in which the people will be. In harmony with this we read that "Whosoever will not obey that Prophet will be destroyed from among the people." (Acts 3:23) The word obey implies a command and that the command is backed up by the authority to enforce.

The fact is that there will be a reign of law in Messiah's kingdom. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3) And those who will not fall into line with this law will have tribulation that they may learn righteousness. "The judgments of the Lord will be abroad in the earth" (Isa. 26:9) and the people will take notice of these. They will not be dealt with as under the Covenant of Grace. The will will not be taken as instead of the deed. And they will not have the Advocate.

On the contrary, the great Mediator will, during the thousand years of the Meditorial kingdom, instruct and reward and bless and uplift all the willing and obedient, to the intent that all those during that reign who desire to be helped will be helped and will be ready to be turned over to the Almighty at the close of the age. "And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:28) Not, therefore, until the end of that age will any of the World, under the New Covenant arrangement, reach sonship. But if, by that time, they have been perfected as sons, and will endure the tests then given, the Father will accept them and give them the blessings of eternal life, etc., as sons.

A certain Scripture gives us intimation of how this will proceed. This Scripture shows us the injunctions and precepts God will put upon the world. "And this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." (Jer. 31:33) He also says, "And I will give them one heart; and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh." (Ezek. 11:19) This brief statement implies a full restitution to all that was lost in Adam.

Adam was created perfect, but the depravity of mankind and the intensification of this in many cases have brought the world today to a condition of stoniness of heart, until the inhumanity of man toward man is appalling. The precepts of God will be gradually brought before the human mind and engraved and interwoven in the whole fibre of his being, so that man at the end of the Millennial age will be as Adam was in the beginning—fully in accord with every principle of righteousness and sympathetic with everything that is good and unsympathetic with everything that is evil. This condition will come to be the very fibre of human nature again and only to such as will attain this will come the blessing of eternal life.

We read that God will test all whom he will receive. We read of how Satan, at the close of the Mediatorial reign, will be loosed to test all whom God will have lifted up out of human imperfection. This will not be done to see whether or not they are perfect, because they will be perfect, but it will be to see whether or not, in their perfection, they will be loyal to God. All such as will not stand this test will be destroyed as not worthy of having the great blessings of eternal life and divine favor!

INIQUITOUS GOVERNMENT SUCCESSFUL

1 KINGS 16:23-33.—JANUARY 22.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

The Omri dynasty of Israel was a successful one according to worldly standards, but a failure from the divine standpoint. Omri, a great general, succeeded to Israel's throne after the death of Jeroboam. He was very successful and conquered the Moabites, to the East of the Jordan, putting them under an annual tribute of the fleece of two hundred thousand sheep. He built a new capital, the city of Samaria, and successfully outranked Jeroboam as a misleader of his people, along religious lines. According to Israel's covenant with the Almighty there was but the one Levitical priesthood and the one holy temple of Jehovah's presence for the whole people of Israel, and it was at Jerusalem. As worldly wisdom guided Jeroboam to completely separate the ten tribes from the two tribes by establishing new places of worship and simplifying the worship and symbolizing God by a golden calf, so the same spirit of worldly wisdom suggested to Omri a still further departure from God and a still closer approach to the customs and idolatry of surrounding nations.

Omri died, or, according to the records, "Omri slept with his fathers." We are not from this declaration to draw the inference that as a wicked man he went to eternal torment and that the nature of the torment is sleep. Neither are we to think of Omri as saintly and going to heaven and to imagine that those in heaven are asleep. Neither are we to think of him as having gone to Purgatory and that the experiences there are drowsy. We must leave all such unscriptural notions respecting the dead, good and bad. We must come back to the Bible and from it learn that all who die, like St. Stephen (Acts 7:60), fall asleep to awake the morning of the resurrection, when the Redeemer will call all forth from the tomb. (John 5:28, 29, Rev. Ver.) Then, as Daniel declares, "Many that sleep in the dust of the earth shall awake"; a few to glory and honor, the many to shame and age-lasting contempt—from which they will be obliged to purge themselves to obedience to the divine requirements under Messiah's glorious reign of righteousness.—Dan. 12:2.

AHAB AND JEZEBEL

Ahab's name signifies, "Like his father." And surely he was! His name was appropriate. His was a reign still more successful in unrighteousness. For twenty-two years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. He was greatly assisted in this course by his wife—Jezebel, the daughter of the King of the Sidonians. Her name signifies chaste; yet she used her great influence with her husband and throughout the nation for the furtherance of unchastity in connection with the orgies known as the religious rites and ceremonies, connected with the worship of Baal and of "Ashtoreth," the female divinity worshipped. In connection with this worship human lives were sacrificed, usually those of children—just as was found in Alaska when, in 1867, it came into the possession of the United States—human sacrifices were frequent—particularly in connection with the laying of a foundation for a great house.

LESSONS HERE FOR US

All civilized people are deeply interested in earthly governments and their success. We all crave social and financial prosperity. Nevertheless it is still true that prosperity is injurious in proportion as it separates the people from the divine arrangements and the blessings which thereto attach. Only righteousness can truly exalt a nation. Every form of iniquity is injurious, however it may at the time seem contrary to this. Ours is the day of the greatest worldly prosperity this earth has ever known. But alas! it is not a day of religious prosperity. On the contrary, there never was a time when unbelief in a personal God and in the Bible as his revelation was so general amongst intelligent people. Our church edifices are becoming temples of fashion, concert and lecture halls, while the real worship which alone is pleasing to the Almighty is far removed—little thought of.

The worship of Mammon, the bowing of the golden calf, the sacrificing of lives to the acquirement of wealth, belong to our day as truly as to that of Ahab—but on a more refined scale and therefore the more deceptive and insidious. It affects the poor as well as the rich, too. The poor often are merely the unsuccessfully ambitious, hence often bitter and discontented.

Continually we find that God uses the wrath of man to praise him. The effect of the prosperity of Ahab and Jezebel

was two-fold: it ensnared and degraded one class, while it aroused and separated from itself another class—those who worshipped God in spirit and in truth. Such left the ten-tribe kingdom and its idolatry and identified themselves with the two-tribe kingdom of Judah and its true worship.

So it is today. The success of Mammon, the rejection of the Bible by the Higher Critics and their lordly boasts of ability to give us something better than the Word of God, and in general Mammon worship, is awakening the more saintly people of our day to separate themselves and to say in the language of Joshua, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."

ANTITYPICAL AHAB AND JEZEBEL

As all Christian students know, Jezebel, Ahab and Elijah were used of the Lord as types, and their experiences foreshadowed much greater things in the experience of the church, spiritual Israel, during this Gospel age.

Ahab typified civil power. Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage or union of church and state. The progress of evil under this union is portrayed in the Book of Revelation, where Jezebel is specially mentioned by name. (Rev. 2:20-23) The Lord charged that the antitypical Jezebel, the church system, was suffered or permitted to teach and seduce his people from the proper course of Christian living. The same Scriptures represent Elijah, who was persecuted by Jezebel, through her husband, as a type of true believers of this Age persecuted by a false church through the arm of civil power.

JEHOSHAPHAT'S ONE MISTAKE

II CHRONICLES 17:1-13.—JANUARY 29.

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

While Ahab was king of Israel, Jehoshaphat succeeded to the throne of Judah. He had the advantage that his parents were godly people—a great advantage. As suggested in our last study, the iniquity and idolatry of Israel reacted favorably upon Judah, just as the drunkenness and profligacy of a parent sometimes reacts upon his children, who perceive his folly and learn by his mistakes. Moreover the idolatry of Israel, which drove its most saintly characters of all the tribes to Judah, enriched the latter nation in moral tone and character. This included all of the priests and Levites who were still loyal to God and to the worship which he had established.

All these things produced a healthy sentiment which the young king Jehoshaphat shared and, as the head of the nation, exemplified.

Encouraged thus, the young king began a general crusade against every idolatrous place and custom in his kingdom. As Ahab exceeded his father Omri as an evil-doer, so Jehoshaphat exceeded his father Asa as an upholder of the divine law. Indeed we remember that in Asa's later years he became proud and self-conscious and in a measure for a time rebellious against the divine arrangements.

PROSPERITY IN DIVINE FAVOR

Jehoshaphat's kingdom prospered. He fortified its various boundaries, especially toward the land of Israel, Judah's nearest neighbor. Neighboring smaller nations sought Judah's favor and for it paid tribute and presents until Jehoshaphat's kingdom was very prosperous. Thus fidelity to the Lord was rewarded with prosperity. If some from this are trying to draw the lesson that all prosperous persons and nations are honorable, righteous and in divine fellowship, they surely err. Those also err who claim that adversity, poverty, sickness are sure evidences of divine disfavor and a sinful life.

Not only should we remember that the bad kings, Omri and Ahab, were prosperous, but we remember also that many wicked nations and iniquitous customs have prospered and are prospering today. Prosperity, therefore, is not always a sign of divine favor. To Jehoshaphat and his kingdom, however, prosperity was a sign of favor because Judah still represented God's chosen nation in a special manner. According to God's Covenant with them they would be blessed in proportion as they maintained their loyalty to their agreement—their loyalty to God. But this promise or covenant was not made with mankind in general, but merely with the one nation of Israel, which, at the time of our study, was specially represented by the kingdom of Judah. If we would see that righteousness does not always bring peace and worldly prosperity, we have only to look at the Master himself and at his most faithful followers to see the contrary. Moreover this is the Master's assurance to his followers: "In the world ye shall have tribulation, but in me ye shall have peace"; "Marvel not that the world hateth you; ye know that it hated me before it hated you." "Whosoever will live godly in this present time shall suffer persecution."

In other words, the systems of reward and punishments which justice would indicate are not now being enforced. God now arranges that his spiritual family shall walk by faith and not by sight; and to give them trials of faith he frequently permits their suffering and disadvantage in earthly interests to test their loyalty and obedience—to demonstrate them as overcomers, faithful unto death, in their adherence to principles of righteousness. To these the promise is that when found worthy they shall receive the heavenly inheritance. Then will come the world's trial time.

But when Messiah's reign shall begin, all this will be changed and every wrong act and word and thought will receive prompt punishment, and every good effort will be rewarded and encouraged. Thus the Scriptures declare, "When the judgments (righteous dealings) of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." The blessed opportunities of that time will belong to all mankind except the church. The specially called class of this age have the special blessing of hearing ears and understanding hearts and a call to the heavenly portion—the "high calling." Thus, my dear readers, we see that our trials and difficulties, rightly appreciated and accepted, are blessings for us, because they thus work out for us a far more exceeding and eternal weight of glory—than the world will receive. The highest rewards for the world will be restitutionary, earthly—to attain perfect manhood. Thus we see God's provision in Christ to be eternal human life for mankind in general, and eternal life on the spirit plane for the elect church, and eternal death for those who, after experiencing to the full divine mercy and opportunity, shall sin wilfully.

JEHOSHAPHAT'S ONE MISTAKE

Like others, this king, no doubt, made many mistakes, blunders, but his most important mistake was in affiliating with Ahab, king of Israel. There is a lesson here for all of God's people. "Be not unequally yoked together with unbelievers"—neither by marriage ties nor by business partnerships and close friendships. "What communion hath light with darkness?"—2 Cor. 6:14-18.

Ahab made war and invited Jehoshaphat to go with him. It was expected to be an easy conquest, but the Lord's blessing was not with it, as Jehoshaphat later learned, escaping barely with his life. But his still earlier mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt he considered this a wise method of ultimately re-uniting the two kingdoms—but it was worldly wisdom—foolishness—contrary to the wisdom from above. The Lord's disapproval of Jehoshaphat's fellowship with Ahab was indicated. The Prophet was sent to him, saying, "Shouldst thou help the ungodly and love them that hate the Lord? Therefore wrath is upon thee from before the Lord."—II Chron. 19:2.

God's people can readily draw a lesson from all this, without further suggestions from us.

Our Golden Text refers to the kingdom to which spiritual Israelites are now invited. To seek it means to seek a place with the Redeemer in the glory and power of his coming kingdom. Those who seek it may apparently lose in temporal advantages, but by faith they recognize that all things, even trials, difficulties and privations, are working together for good to their spiritual advantage, preparing them for the kingdom.

THREE AND A HALF YEARS WITHOUT RAIN

1 KINGS 17:1-16.—FEBRUARY 5.

They that seek the Lord shall not want any good thing.—Psa. 34:10.

Elijah the Prophet was God's messenger for reproving King Ahab, Jezebel his wife, and the ten tribes of Israel who supported them. As we have seen, wickedness and idolatry flourished for a time with national prosperity. Then there came a change, a drouth for three and a half years—a special dispensation of divine providence—a retribution of punishment upon

Israel. We do not wish to convey the thought that every drouth, famine, pestilence, etc., should be considered a judgment from the Almighty. The whole world is under divine sentence or condemnation of death, and God permits cyclones, earthquakes, drouth, famine, pestilences, without sending them, except that in a general way they stand related to the present reign of sin and death, as of the curse not yet lifted.

But in the case of Israel matters were different. At Mt. Sinai Israel entered into covenant relationship with God and he with them. The special terms of that covenant were that God should deal with their nation differently than with others —that he would treat them as his people and protect them from the evils incidental to the curse, if they would serve and obey him. Under that compact not only were they to receive blessings if faithful but equally they were sure to receive stripes, punishments, if they were disobedient and forsook the Lord and their share of the covenant. The three and a half years' famine described in this study was, therefore, in Israel's case, specifically a punishment from the Lord for their sins.

This is the signification of the Lord's statement through the Prophet. "Is there evil in the city and the Lord hath not done it?" Some have mistakenly interpreted this to mean that God holds himself responsible for all the moral evils of mankind. Quite to the contrary, the Lord declares respecting his own Government that "His way is perfect." The word evil in this text is old style English, signifying any disaster or trouble or affliction. With the Israelites God wished it to be clearly understood that he was responsible, both for their blessings and for their tribulations, all of which were intended to purify them.

ELIJAH THE PROPHET

Under divine guidance, Elijah, at the appropriate time, presented himself to King Ahab, clothed according to his custom, in exceedingly plain garments. In the name of the Lord he reproved the king for the idolatries practised in his kingdom and announced what the king doubtless considered a vain boast; namely, that there would be neither rain nor dew in the land of Israel until Elijah would command it. And the drouth came as the Prophet of the Lord predicted.

As months grew into years and the drouth continued, the king caused search to be made for Elijah, with a view to either entreating or threatening him, to the intent that the drouth might be broken. But Elijah, under the Lord's direction secreted himself near the Brook Cherith, where the ravens brought him food morning and evening until the brook dried up and, under the Lord's direction, Elijah went elsewhere.

While this story that the ravens fed Elijah sounds mythical, it has its parallels. The raven is a wise bird. A story is told of a young man sick in prison, to whom a raven brought food. Bishop Stanley's History of Birds tells of another incident thus: "Coming into the inn yard my chaise ran over and bruised the leg of a favorite Newfoundland dog, and while we were examining the injury, Ralph, the raven, looked on also. That night the dog was tied up under the manger with my horse and the raven not only visited him, but brought him bones and attended him with particular marks of kindness."

"Nor is it a wonderful case,
The wonder is to be renewed;
And many can say, to his praise,
He sends them by ravens their food
Thus worldlings, though ravens indeed,
Though greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind."

Divine providence guided Elijah to the home of a poor widow, to whom the drouth and continued scarcity had proved a great trial. She had a little coarse flour left, which alone stood between herself and her son and starvation, so far as she could discern. The Prophet, meeting her, asked for a drink of water and a small cake of bread. This was a severe test to the woman's faith and generosity. She explained the situation, indicating her desire to accede to the Prophet's wishes, yet loth to part with her all. Elijah replied, Fear not. Bake for yourself and for your son, but the first cake make for me and bring to me. Then he explained to her the Lord's message: "The barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth." The word of the Lord was fulfilled. Miraculously the supplies were increased little by little, just as required for use.

There is a lesson for the Lord's people in this—a lesson that, even in our own extremities, we should exercise sympathy towards others in like condition or worse. The Lord loveth a cheerful giver. Those who give not, and those who give grudgingly miss, therefore, much of the Lord's blessing. We should not be foolish in our giving; but, while we have evidence that there is need, and particularly if the needy one be a child of God, we can well divide even our necessities with such. Our reward will be a realization of divine approval and an increase in ourselves of the mind of the Lord. To such the Lord's promise is of his superabounding care. They are assured that all things shall work together for good to them, because they love God and are following in the path to which they were "called according to his purpose."

The Scriptures declare: "There is that scattereth and yet increaseth; and there is that withholdeth more than is proper and it tendeth to poverty." This widow scattered or divided her slender supply and thereby she increased it for many days, in harmony with this text. Our Golden Text, also, should not be forgotten: "They that seek the Lord shall not want any good thing"—shall not lack anything good for them. The Lord in his wisdom may not give them riches or prominence. They must trust to his wisdom, his judgment, as to what things will be for their best, their highest good.

THE GIFTS AND FRUITS OF THE SPIRIT

"And now abideth faith, hope, love, these three, but the greatest of these is love."—1 Cor. 13:13.

Faith may be viewed from two standpoints—belief and trust. In the Scriptural use of the word faith, we understand it to be a belief in God and the things that we have reason to recognize as being of God—God's prophecies, the promises of his Word, etc., and a heart reliance on him—and not a belief in anything. The latter would be what we would term credulity. And the person who could believe anything would be foolish; whereas, he that believes what God has said has the wisdom that cometh from above, and is, therefore, wise from the Scriptural standpoint.

We understand that the purpose and determination of the Christian should be to have this faith largely developed, and he should obtain it from the Scriptures. Many people have faith which they believe to be of God, but which, on investigation, they find to be unscriptural and not a faith in what has come from God, in what he has expressed, but from the traditions of the "dark ages" and from college professors, etc., and is quite contrary to the "faith once delivered to the saints."

In this particular sense we would understand faith to represent a heart-quality of trust in the Lord—something that has been acquired through the knowledge of God—through acquaintance with him by the various means by which he has been pleased to reveal himself. This is a faith which cannot continue to subsist or increase unless knowledge shall increase, based upon the divine revelation, and full acceptance of it and the coming into harmony with the Almighty, so as to be able to apply the promises and to recognize that they belong to the individual.

We would consider faith, then, as belief in God and in his promises, as personal trust in God, giving one the rest and peace of God. As to how these views of faith agree with the words of our Lord, "When the Son of man cometh, shall he find faith on the earth," and as to how they agree with the statement of the Apostle Paul in Corinthians respecting faith as a gift of the holy Spirit, we would say that in the first of these passages the rendering should be, "When the Son of man cometh, shall he find The Faith on the earth?" The implication is not that he will find no faith, but, Shall he find "The Faith (the Doctrine) once delivered unto the saints"; hence we understand our Lord's words to mean that when the Son of man cometh he will not find, save in a few, "the faith once delivered unto the saints," but will find instead misconceptions.

And so we find that many Christian people, when talking on this subject, do not know what they are talking about. They have not "The Faith once delivered to the saints." Thus we are reminded of the statement of the Scriptures that "the inhabitants of the world have been made drunk" with the false doctrines which have perverted the Word of God. Instead of the "good tidings of great joy" they have been told bad tidings of most horrible torture. It is intimated in the Word that some will have The Faith. But the Lord implies that it will be a very small number who will possess it.

GIFTS OF THE SPIRIT WERE FOR EARLY CHURCH

Respecting the gifts of faith: At the very beginning of this age gifts of speaking with tongues, gifts of interpreting tongues, gifts of healing, etc., were bestowed so that they might be ex-

ercised for the benefit of the people. It would require a great deal of faith to be able to say as did Peter to the impotent man at the temple, "Arise and walk." One would need the "gift" in order to do this. And so with those who spoke with tongues. It would need to be a miraculous gift which would enable them to master any unknown language.

Those gifts which God chose to give were granted because the church was in its infancy and needed them for encouragement. The gifts were given also for a witness, because the church did not then have the Bible. The Old Testament was heard only occasionally in the synagogues of the Jews. The New Testament had not as yet been written. The early church needed some means for instructing one another. Had it not been for these gifts there might have been frivolity, etc., among them. And so one would arise and speak in an unknown tongue: a gift of interpretation would be given to another, and he would rise and give the interpretation. These gifts were given amongst them as a sort of drawing power to cause the Lord's people to assemble themselves together. Thus was the Word of God sent out for a time through this imperfect channel.

We should not think that a higher development was indicated by the possession of these gifts, but, rather, these gifts were granted during the infancy of the church, and we should not pray for them. The Scriptures show that either they were the gifts possessed by the Apostles or else, subsequently, they were the result of the impartation of the holy Spirit and laying on of the hands of the Apostles; as, for instance, when Philip, the deacon, sent the Apostle that he might lay hands upon the people that they might receive the gifts; evidently Philip had not the power to do this of himself.

THE FRUITS OF THE SPIRIT NECESSARY TO SUCCESS IN THE RACE

As to the desire for speaking with unknown tongues, the Apostle gave them a warning reproof. He said, "I would rather speak five words in the church with my understanding—that by my voice I might teach others also—than ten thousand words in an nuknown tongue." (1 Cor. 14:19) He tells them that if any man possessed the gift of speaking with tongues, let him pray that he might interpret—that he might be able to express himself intelligibly to those to whom he was speaking, rather than in dark sayings. And then he proceeds to say that this strong desire for emulation in the possession of the gifts did not of itself indicate deep consecration to God. He tells them that if they spoke with the tongues of men and of angels, it would profit them nothing, if they did not have love. The possession of an unknown tongue did not imply that a man had reached a higher attainment and relationship of God.

He says that the fruits of the Spirit are more to be desired, which are these—meekness, gentleness, patience, fortitude, self-control, long-suffering, brotherly-kindness, love. St. Peter tells us, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10, 11) But we might have all the gifts of the early church and have no evidence whatever that we would be sure of a place in the kingdom. Love excels all the other virtues, because it is the most enduring.

When we shall see and know thoroughly faith will, practically, have come to an end. And hope will be practically at an end when our hopes in our Heavenly Father's promises have reached fruition. But love had no beginning and it will have no end. God is love. Since God was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, as love will endure forever.

THE TRUE SHEPHERD AND HIS FLOCKS

"When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—John 10:4.

We understand that the sheepfold was the Law Covenant arrangement under which Israel was placed at Sinai, that they were glad to be thus folded or put into the Lord's special care, and that Moses did all that he could for them as a kind of Shepherd, but was not able to give them the liberty from the law which they needed. Various others who pretended to be shepherds who came before him were thieves and robbers. They did not come in through the door. They were endeavoring to take advantage of the sheep; hence they were selfish. He who is the Good Shepherd is willing to lay down his life for the sheep. It required the true Shepherd to bring about the conditions and the relationship thus expressed. "When he putteth forth his own sheep, he goeth before them. They needed to be led out into the green pastures. The fold is a place for rest and protection, but not a place for feeding.

So as respects the law. The Apostle says that the Jews were shut up under the law. Until the due time should come there was no way of escape. There was only the one door, which had not been opened, and which none of these would-be leaders could open. That door was the door of redemption. Our Lord, by laying down his life for the sheep, could open that door.

Having made satisfaction for the sins of his people, our Lord gained the right to be their Shepherd or Leader. When he puts them forth, he shows them the way they should walk. He is not only the Leader, but also the Shepherd to watch over and care for them. Thus he leads them through green pastures and finally will bring them to the heavenly fold. Jesus became the door of egress from the Jewish shepherd, and there is no other egress. Any of the Jews who came out came through Christ. Any of them who did not come out through Christ are still shut up under the law—to remain until the Mediatorial reign. Others might take advantage of the offer through Christ now, that they might have life and have it more abundantly. He is the good Shepherd. A stranger will the sheep not follow, because they know not the voice of strangers. This indicates that in the voice of the True Shepherd there is something that has the proper ring. And the sheep will not follow another having a different voice—a different sound or message.

Now is the harvest time. The voices of the false shepherds who have temporarily bewildered some of the "sheep" are losing their influence and more are listening to the Voice of the True Shepherd, which is unlike that of any other voice, and which is unmistakable. In the sound is the chord of justice mingled with those of love and wisdom and power. All other theories and doctrines have no such power or harmonious sound as the glorious message of "good tidings" which the Father has sent us through his Son. The voice of the True Shepherd satisfies the longings of the sheep as nothing else can do.

"Send out thy light and truth, O Lord.
Let them our leaders be
To guide us to thy holy hill,
Where we shall worship thee."

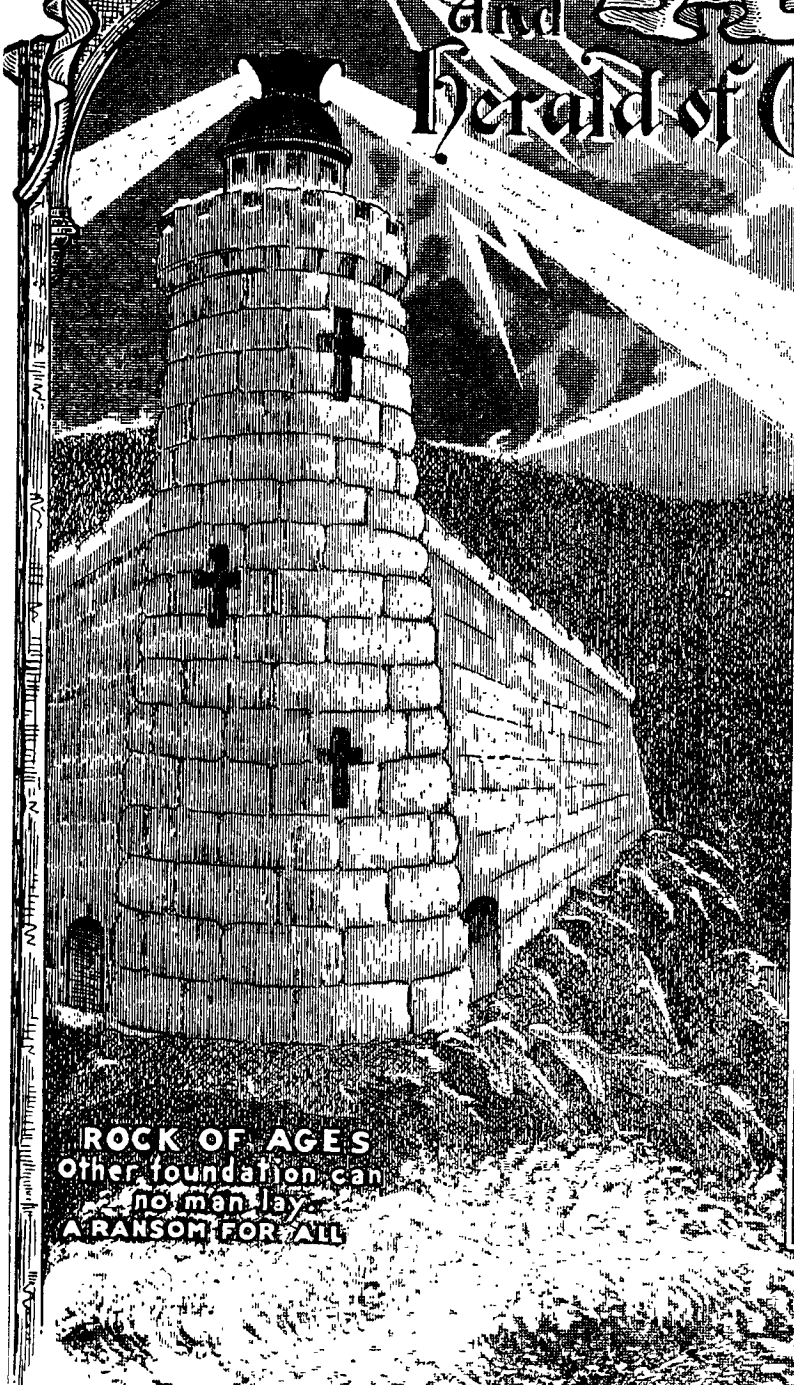
The question has been suggested, In what way could we apply our Lord's statement to the Gentiles, "My sheep hear my voice and they follow me?" Our answer is that the Lord had sheep amongst the Gentiles; that is, those who were seeking to serve him. But at that time he had not received anyone from amongst the Gentiles—the middle wall of partition was still standing. But subsequently they had the opportunity of hearing his voice and following him, the middle wall of partition then being broken down. A little later than when he used the above words he said: "Other sheep have I; these also I must bring and there shall be one fold and one Shepherd." While this may be particularly applicable to the sheep of the next age, it may not be amiss to apply it now to those who are received from amongst the Gentiles. In the next Age he will receive some from the natural house of Israel and some from the Gentiles. At the present time he is receiving some from the natural house and some from the Gentiles. During the next age there will be but one fold and one Shepherd; and all the sheep will be brought into full harmony with God.

To carry out the thought of Revelation 7, and viewing the number of the Lord's people of the "little flock" as one hundred and forty-four thousand, this offer being originally made to the twelve tribes of natural Israel, others subsequently were permitted to take the places of those who were first called or first recognized as sheep and who proved unworthy.

When Christ said, "All that ever came before me were thieves and robbers," we understand that these to whom our Lord thus referred were those who attempted fraudulently to palm themselves off on the Jewish people as their leader. These are particularly referred to by Gamaliel in his address to the Sanhedrin, when he said to them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught. . . . . And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught."—Acts 5:35-38.

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is, *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a *ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*," "in due time,"—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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CHARLES T. RUSSELL, PRESIDENT

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED

A EUROPEAN TRIP IN MARCH

The Lord willing, the Editor purposes another visit to Great Britain, and possibly to Germany and Scandinavia, about March 8th, expecting to be back at Brooklyn by May 7th.

WESTERN CONVENTION TOUR

Plans are nearly perfected for a Western Convention Tour by Brother Russell. He proposes starting June 9th, making first stop at Indianapolis, on the 10th; St. Louis, 11th; Denver, 18th; San Francisco, 24th; Portland, July 2nd; Winnipeg, 9th. A few stops between these.

Brother Dr. L. W. Jones, 3003 Walnut street, Chicago, learning of the proposition, asked if there would be any objection to his getting up a party with a special train, to accompany. We replied, "No; it would enhance our pleasure." Brother Jones is proceeding to make up a party.

BROOKLYN, N. Y., FEB. 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p. m. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street.

In conjunction with this meeting an opportunity will be given for symbolic Baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N. J., FEB. 12

Morning Rally at 10:30 o'clock in the Auditorium of the Republican Club, 139 East Hanover St.; discourse for the interested in the same place at 7:30 p. m. The Public Lecture in the afternoon at 3 will be held in the Taylor Opera House, 16 South Broad St.

ALLEGHENY, PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and discourse for the interested at 7:30 p. m. in Bible House Chapel, 610 Arch St. Lecture for the Public in Carnegie Hall, Federal and Ohio Sts., at 3 p. m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested at 7:30 p. m. in Music Hall, 37 Franklin St. Public discourse at 3 p. m. in the Academy of Music, Main St.

BROOKLYN, N. Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p. m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly.

The WATCH TOWER and Herald of Christ's Presence

VOL. XXXII BROOKLYN, N. Y., JANUARY 1, 1911 No. 1

THE NEW YEAR'S OUTLOOK

Our Society's very encouraging report for the old year in the December 15 issue naturally directs our mind to the New Year and inquires the prospects—the outlook. Our view respecting the financial and social outlook may appear to be prejudiced. We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as marking the end of Gentile Times and the inauguration of Messiah's kingdom. But while we expect such troubles and believe them near, it would be unwise for us to attempt to predict strife, lock-outs, panics, etc.—though all of these will be prominent factors in the precipitation of the anarchy which all so justly dread.

While the world is outwardly at peace, there is a great unrest in the hearts of humanity. The general increase of knowledge has brought general increase of dissatisfaction and ambition which cannot be satisfied, except in a very few instances. This discontent has already made itself felt in Russia and in Japan and is likely to precipitate trouble in India and China, the most populous parts of the world. Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in Revelation.

Governments are beginning to learn that great battleships and military fortresses are sources of danger, as well as of protection. For instance, quite recently the government of Brazil purchased two war vessels of most modern type. Scarcely were they put into commission and manned by the Brazilian sailors when their crews rebelled. After considerable damage and loss, the government evidently feels that they are more of a menace than are foreign warships in their harbor. It has been suggested that the guns from the vessels be taken ashore and stored against time of need and to keep them out of the hands of rebels.

Similarly Portugal is having trouble. The revolution unseated the king and established a republic, only to find that the soldiers and sailors now feel that they are masters of the situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of the governments which provided them. These are not pleasant prospects to hold up at the beginning of the year; but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A street car strike in the capital city of Ohio has been maintained for months, accompanied by violence. The State government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

While there is a great deal of prosperity as compared with former times, the manufacturing plants of the world, equipped with modern machinery, have so large a capacity that business seems depressed, because only one-third of the possibilities are being accomplished. A semi-evident lack of confidence prevails, based upon the fact that the intelligent people know that there is not one-half the money necessary for business prosperity, because of the demonetization of silver. While this situation was brought about by the bankers and inures to their advantage in keeping up the rate of interest, nevertheless even for them it has its drawbacks, producing a feverish financial condition—a panicky condition in dread of a public loss of confidence and demand for deposits. Altogether there is an unquiet financial undertone or feverishness unfavorable to the smaller business interests; large and profitable enterprises are being well sustained financially, but these are retarded by the smaller industries and enterprises which they supply and, to some extent, depend upon for business. In a word, financial matters are top-heavy and nobody knows when something may occur to jostle and overturn them.

MORGAN'S CHURCH FEDERATION

The newspapers have recently informed the world that at a recent Episcopal Church Council the world-famed multi-millionaire banker, J. Pierrepont Morgan, who was a delegate, contributed ten thousand dollars as a start for an expense fund, having for its object the organization of a religious trust. Mr. Morgan's well-known business capacity, exhibited in connection with financial trusts, encourages many to believe that he will accomplish the desired end in connection with the movement. More and more all denominations are craving a religious trust or federation and are becoming more and more willing to sacrifice doctrines and principles formerly held dear, in order to accomplish the federation. This is a confession of denominational weakness and an intimation that the strength and power to be gained by federation is considered valuable. Prime movers in this undertaking dilate upon the great economy of the federated churches in respect to ministers and management. No doubt there is some truth in this, but the real reason lies deeper. It is believed that federation would soon acquire a political power, and hence a financial backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized.

Evidently this federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel age and the inauguration of Messiah's kingdom.

THE MESSAGE TO THE JEWS

The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the bride class divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just at this juncture divine providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by others opposing it—nevertheless *The Voice (Die Stimme)* has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord will pour upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs—that their period of chastisement is at an end and that shortly divine blessing will come to them—not as Christians, but as Jews. Subsequently they will recognize the Spiritual Messiah referred to in Daniel 12:1. Their journey thenceforth will be an easy one, for the kingdom will prevail, and Israel will be blessed and become the channel for divine blessing to all the families of the earth—the chief blessing coming to them from the glorified Christ on the spirit plane and operating through his spiritual, invisible government.

THE HARVEST WORK FOR THIS YEAR

Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to present truth. During the past thirty years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the kingdom of God. Others in turn are coming into the truth—of all denominations and classes and ages. Some of these are ripening very rapidly. Indeed, some who have newly learned the truth, at times put to shame those who have had much larger opportunities, but who have of late been neglecting them. Our advice still is that to keep thoroughly in touch with the truth and to keep the world out of the heart, it will be found an excellent plan to read so many pages of STUDIES IN THE SCRIPTURES daily—if possible twelve—because this reading permits a review of the entire six volumes in less than a year.

We still also recommend "the vow." Surely it is proving a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the harvest work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing besetments of our day, it places a bulwark of resolution around the consecrated soldier of the cross. But while this sifting and testing and purging of the church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the truth and to the brethren.

Additionally we note a broadening of the work within the past year, which, for aught we know, may continue during the year beginning. More than one thousand newspapers, reaching more than ten millions of people weekly, is certainly a broadening of the message of the love of God to every member of Adam's race. Similarly the public meetings of late have been much better attended than ever before and more interest has been manifested. We should expect this door to open still more widely during the coming year.

We have just contracted for the printing of forty thousand PEOPLES PULPITS per day for 1911, and we expect this amount, twelve millions, will not be too many for our volunteer work and for use in advertising public meetings. Nevertheless we recognize that we have made a large contract and that ability to distribute this number depends upon the loyalty and zeal of the readers of this journal. We urge energy in this volunteer work, not alone for the sake of the public, but also for the sake of WATCH TOWER readers. It is our experience that those who love the Lord most and who most appreciate his goodness and favor are those most anxious and most willing to circulate the message to others, and to these the Lord gives proportionate blessings. This, then, is our reason for urging WATCH TOWER readers everywhere to become preachers of the truth in this simple manner, as well as orally, if they have the natural ability and opportunity.

On the whole, dear friends, it is our present opinion that the year 1911 offers greater opportunities for service of the Lord and the brethren and the truth than any other in the past. Let us be zealous to do with our might what our hands find to do.

ONE WORD OF CAUTION

We deprecate everything akin to sensationalism and everything calculated to the spread of fear amongst the Lord's people. Our attitude, based upon our faith, should be that of confidence, serenity, knowing that the powers of evil, whatever they may accomplish with others, cannot harm the "elect," who abide under the shadow of the Almighty. Therefore let us put away fears as marks or evidences of lack of faith, lack of trust in him who has declared that "all things shall work together for good to those who love God, to those called according to his purpose."

But while deprecating fear we should not close our eyes to what we see going on about us. The courage we want and which the Lord will appreciate is not the courage which closes its eyes and refuses to see, but that which trusts the Lord in the presence of apparent danger.

We remind our readers that about two years ago a variety of incidents was brought to our attention, seeming to demonstrate that the fallen angels were more than ever active and that the evidences of their ability to materialize were increasing, and that their reported tendencies toward licentiousness comported well with the record of their fall as portrayed in the Genesis account. At that time we suggested the possibility of evil spirits materializing, so as to personate some of the Lord's people and then committing flagrant crime, and dematerializing, vanishing, leaving the not-guilty one to face the righteous indignation aroused by the crime. We suggested that possibly, in some such manner, great odium might be brought upon the servants of the truth and thus upon the cause itself. We suggested further that possibly the same divine providence which permitted the crucifixion of our Redeemer might permit such experiences, and that possibly through these a great persecution, as unjust as that which came upon Jesus and his followers eighteen centuries ago, might come upon us today.

HOW FEW OF MANKIND KNOW OF THE FALLEN ANGELS!

For some two years we heard practically nothing along these lines. We had about concluded that the adversary had misled our attention to this direction, in order that he might make the more serious attack upon the minds and hearts of the consecrated. Now, however, after two years of silence, we have a report from far-off Australia which seems to confirm our worst fears as respects the course that will be pursued in the time of trouble by the demons, the fallen angels.

Brother Nicholson, of the Australian branch, writes us of an astounding circumstance. One of the Australian Brethren has a wife who is neither for nor against the truth, and who professes no sympathy for Spiritism. Quite recently the brother, returning to his home, had a harrowing tale related by his wife. She declared that Brother Russell had appeared to her. (Possibly she had seen his photograph.) She declared that he made improper proposals, to which she yielded.

At such a distance it is easy enough to prove an *alibi*—to prove that the Editor was not there. But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel home, or in any of the various cities which the Editor visits in the preaching of the gospel, or in a Pullman sleeping car, in which he frequently travels—it is easily seen that an *alibi* might be very difficult to prove in such cases. And what would be true in this respect of the Editor might be true in some respects of many of the pilgrim brethren; yea, true of all of the Lord's people everywhere.

How few of mankind know of these fallen angels, or believe at all in their power to communicate with men! How few, especially, believe in their power to materialize! Could we blame such people if they should mob the innocent under such conditions? Would not all explanations seem like foolishness to them? If such matters as this shall form any part of the church's experiences during the year 1911, it will mean very stirring times indeed and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths, after the manner of the Master.

"AS DECEIVERS AND YET TRUE"

Nothing in all this need make the Lord's consecrated people timid or fearful. Nothing can by any means harm us as new creatures. If such experiences come to us, let us decide, as did the Master, that it is the cup that the Father has poured for us, and let us seek his aid in the drinking of it with courage. Whatever may be the Lord's portion of experience for us, his grace is sufficient, and he is able to make an ignominious death a joyful one to those who put their trust in him.

WAS THE ALARM CLOCK RIGHT?

Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological information all the way down the path of the centuries. Evidently it is intended more to serve as an alarm clock to awaken and energize the Lord's people at the proper time.

We have no fault to find with the chronology, nor with the prophetic periods built upon it, as already presented to our readers in STUDIES IN THE SCRIPTURES. We would not know how to improve on the statements therein presented if the books were to be written today.

But let us suppose, for instance, that October, 1914, should pass and that no serious fall of Gentile power would occur. What would this prove or disprove? It would not disprove any feature of the divine plan of the ages. The ransom-price finished at Calvary would still stand the guarantee of the ultimate fulfillment of the great divine program for human restitution. The "high calling" of the church to suffer with the Redeemer and to be glorified with him as his members or as his bride would still be the same. There would still be the two salvations—the one on the spirit plane to which we are called now; the other to the human plane under the terms of the New Covenant during Messiah's blessed reign. It would still be true that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. It would still be true that it is for the called to be faithful, in order to be chosen—to make their calling and their election sure. The only thing effected by the chronology would be the time for the accomplishment of these glorious hopes for the church and for the world.

WE ARE IN THE MORNING OF THE NEW DISPENSATION

Suppose that our chronological calculations (never set forth as infallible) should prove to be fallible and in error. Our conclusion would merely be that the error could not be very great. Outward signs of restitution multiplying on every hand tell us that the rising of the Sun of Righteousness is near at hand. Church federation tendencies attest the same thing, corroborating the Scriptures respecting the conditions which will prevail at the very closing of this age. The movement amongst the Jews similarly implies an awakening and a preparation for Messiah much in harmony with what we must expect in the close of this age. The stress along the lines of social, political and financial affairs all indicate that the great time of trouble and anarchy with which this age will end cannot be far off—cannot lie much, if any, beyond October, 1914. And if that date pass it would merely prove that our chronology, our "alarm clock," went off a little before the time.

Would we consider it a great calamity if our alarm clock awakened us a few moments earlier in the morning of some great day full of joy and pleasure? Surely not! Rather we would say that we were glad that the alarm went off early and that we were around early, so that we could see, appreciate and enjoy more.

We are in the morning of the new dispensation. We give thanks to the Lord daily for the privilege of living in this wonderful time—and for the privilege of having our eyes of understanding opened to appreciate the divine plans for this day. If, then, it should prove eventually that the crisis of earthly government will not be reached by the end of 1914, should we not be very faithful anyway, and remember that had it not been for that alarm clock which helped to awaken us from the worldly stupor, we might not yet have been sufficiently awake to appreciate and enjoy the wonderful spiritual blessings which daily crown our lives?

The Editor thanks God for any and everything which has helped to awaken him to an appreciation of the length and the breadth and the height and the depth of the divine plan now visible to the "household of faith." The Editor will not repine, but thank God, even if the expected time shall pass without seeing the fruition of our every hope. He feels convinced that "Who led us first will lead us still," and gladly sinks into his will.

* * *

The Editor requests that the dear friends who send him Greetings at this season do not expect personal replies, which are impossible. Such will please accept, with all WATCH TOWERS readers, his best wishes for their best interests during 1911 A. D. As no special motto card for 1911 was prepared he here offers the following:—

MY GRACE
IS
SUFFICIENT FOR THEE
MY STRENGTH
IS
PERFECTED IN WEAKNESS

1910—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1910

BRITISH BRANCH REPORT

Dear Brother Russell:—

Enclosed is the report of the British work for the financial year ended on October 31, 1910.

Your perusal of the account will show you that though all the branches of the work have not made progress the work of the year is one of general increase. The volunteer work, the distribution of the PEOPLES PULPIT, has made great increase. We have sent out from London during the year well over 4,000,000 of these copies, and still the brethren are crying out for more, which we are proceeding to supply.

That this distribution of the glad tidings of great joy is effective to the stirring up of many minds is abundantly evidenced: Our inquiries are both numerous and general from all over the kingdom. It is true, however, that the distribution of the free literature has been and still is mostly among the urban population. In London alone the brethren—helped on the occasions of your two visits by some brethren from the Provinces and from Scotland—have given out from door to door, and from office to office, over 1,500,000 of these messengers of truth. This has meant much labor, for in London there is no system of each dweller in a flat having a letter-box at the foot of the stairs, and therefore each one must have a separate delivery effected. We do find evidences of the tracts having percolated into the country districts, but there is much work to be done before this Christian country is enlightened with the true light now shining so brightly.

Last year a brother spent several months going through the southern part of England, visiting the small towns and the villages which have no representative of the truth. He worked exceedingly hard, most of the days giving out nearly a thousand of PEOPLES PULPIT; and this year something has been done, but on a much smaller scale. It is not easy to judge the result accurately, but it is probable that the country people, the rural population, do not respond to our request for inquiry so readily as do the town people. But the Lord surely has many people amongst these and we have an earnest desire to send out the truth to them. We hope that the newspapers will help supply the need.

The labor has been blessed of the Lord, both to the distributors, and, as is clear, to many of those to whom the tracts have gone. Many have expressed their thanks for the light which is now beginning to shine so clearly. Your last two visits and the six large meetings in the Royal Albert Hall have meant much labor and expense, but both have been expended to advantage, for there is plenty of proof that your name, and the work so closely associated with it, are now well known, and less introduction of the STUDIES is necessary when the colporteurs present the book in their canvass.

The colporteur department has not made increase. Indeed the sales are rather less than last year. It is not easy to explain how this comes about, for the difficulties do not appear greater than before. Perhaps it is owing to the expense of the public meetings and a lessening of energy owing to the labor and time which the public service has demanded. There has been less "sharp-shooting" this year, and the regular, whole-time colporteurs have not increased in number. However, the decrease is but small, and perhaps it seems a little disappointing because we are always desirous to have the increase which the work seems to demand.

We are of the opinion, expressed in our report of last year, that there is a large class of people, of moderate means, the people who have been the backbone of Christian work, and whose hearts lean towards God, who have not yet been touched with the harvest message, and who ought to be reached by colporteurs. No doubt this means that the colporteur must be of good average ability; but we have many amongst us well able to do any work of the kind, and who could place sets of the STUDIES amongst the best of them.

The donations to the Tract Fund are in excess of those of last year; particulars are given in the report, showing whence the items come—from London or the country.

From your personal observation you will know that the work in the United Kingdom goes on well, accomplishing the gathering of the "wheat into the garner," and witnessing of the approach of the kingdom; that the Brethren are closely united in the bond of Christ, which is the bond of love; and that they are ready for the work of the Lord as it may be revealed to them.

While we say this we nevertheless believe that the brethren might do more in the colporteur work. We believe there are many brothers and sisters of ability who could do well enough to make a livelihood in the work, and who could thus become ministers of the Word to a large class not yet made aware of the harvest message. Besides, many cities and villages have not yet been volunteered. We hope for more of this work in 1911; for the spirit of fellowship in the labors and sufferings of Christ is on the increase.

While we joyfully report the prosperity of the brethren, gratefully acknowledging the mercies of the Lord in this respect, we know that the warning you give in the current issue of the WATCH TOWER is timely, for it is clear that as the Day approaches the discrimination as to who shall be "cast out" is getting keener, and we do well to take heed to ourselves. We daily commend you to the grace of the Lord, and we know you remember us all on this side. With much love in him, and on behalf of the Brethren,

I am your Brother in his grace and service,

J. HEMERY,
British Secretary.

FINANCIAL SUMMARY

Cost of Public Meetings and newspaper work	£1,476	11	2	=$ 7,146.50
Cost of Tracts, postage, office expenses, etc.	2,170	11	5	= 10,505.55
	£3,648	2	7	=$17,652.05
Studies, Bibles, Booklets, sold at cost, not included.				
Tract Fund Donations, "Good Hopes"	£1,719	2	10	= $8,320.64
Deficit	£1,928	19	9	= $9,331.41

SUMMARY OF WORK ACCOMPLISHED

Copies SCRIPTURE STUDIES, sold at cost	34,345
(Magazine edition) sold at cost	10,742
Booklets, MANNA, etc., sold at cost	84,012
PEOPLES PULPIT, issued free	4,062,485
Other free tracts	353,750
Free literature, estimated as tract-pages	69,345,560
Newspaper sermons circulated (estimated)	12,000,000
Correspondence:	
Letters and cards received	19,870
Letters and cards dispatched	12,745

SWEDISH BRANCH REPORT

Dear Brother Russell:—

It is once more my duty to send you herewith the usual annual report from this part of the field. This is a great pleasure, because it will, partly at least, show you how richly the dear Lord has blessed his harvest workers here also during the past year, and how our humble efforts to glorify his holy name by spreading the truth regarding his character and plan have been successful in different ways. All the honor and praise belong to him alone.

A review of the work of the past year, combined with present prospects, shows us that almost unlimited opportunities for work still present themselves for the "harvesters," though even here we can clearly see how the oncoming "night" has commenced to cast its shadows, and how the threatening clouds gather about us. This fact leads us, however, to appreciate still more the precious opportunities we now possess, and to pray for increased grace and strength from above while we wait for our approaching redemption.

This year we are able to report an increase in the circulation of STUDIES IN THE SCRIPTURES of nearly 12,000 copies. This increase would have been at least 15,000 copies but for the shortage during the first four months of the year—before we had the re-translated Swedish edition of Vol. 1 finished, in the end of the month of March.

The 10,000 copies we then published were all gone after six months and now we have already sold a good portion of a second 10,000-edition thereof, and are preparing for the third. Would you not advise us to take 20,000 copies at once this time? It is very difficult, if not impossible, for the colporteurs to sell whole sets of three or six volumes at once here, because of the poverty amongst the people; the increase has been chiefly in Vol. 1. Yet we have also sold a good many of the succeeding Vols., specially Vol. 4, which we have also had the privilege of translating into Swedish this year and of publishing in an edition of a little more than 6,000 copies. Besides this we have sold over 6 000 more of other books and booklets than during the preceding year.

Recently we have also increased our stock with a 10,000 edition of the "Evolution" pamphlet, which had not before been published in Swedish. At present we are going on with the printing of a little booklet containing the questions on TABERNACLE SHADOWS, principally for the sake of the younger classes of Swedish Bible Students who have not earlier used these questions, when published in the Swedish TOWER. This booklet will also contain some small parts of the Berean Bible Teachers' Manual, of special interest for Bible Students. Brother Sjo is now busy with the re-translation of Vol. 2, in harmony with your authorization to me to republish the same if opportunity should occur.

The number of subscribers to the Swedish WATCH TOWER has increased only by 165, yet this cannot be seen by comparing this report with the last annual one, as that report, as well as its predecessors, included the TOWERS sent from here to the Head Office, on your order, but which TOWERS are excluded from this report. Although we have wished to see the Swedish list of subscribers twice as large as it is, yet the friends of the Truth in general seem to more and more assimilate and appreciate the blessed spiritual food from the Lord's table so abundantly spread through you, his faithful servant. As a proof of this I can mention that before we had gotten ready any of the Swedish Manna-book, which we have just translated and published in an edition of 5,000 copies, according to your advice, we had received orders for more than 2,000 copies thereof, after only one little advertisement about the coming book, in one single issue of the Swedish TOWER.

Our dear friends here seem also to be able more and more to realize and appreciate their privilege of taking part in one way or another in the blessed work still going on and increasing. Thirty-six brethren and sisters have given all or part of their time in the colporteur work during the year and every one of these seems thereby to have greatly profited spiritually. The volunteer work also shows some increase, as you will see, and the donations to the Tract Fund amount to a good deal more than four times the sum of last year. According to our lists here the number of donations during the year is 773.

The pilgrim service has been greatly extended and clearly and richly blessed of the Lord. Seven Swedish brethren have taken part in this work, two of them giving all their time thereto. Hundreds and hundreds of truth-hungry people have gathered at many places all over the country and have listened most attentively to the Glad Tidings of the approaching Messianic kingdom. For instance, when two weeks ago I visited a large town not very far from this place, and had spoken in the evening to a very intelligent audience of more than 500 for two hours on the subject, "Is there salvation after death?" the people would not go even then, but remained nearly another hour and a half, asking questions on misunderstood Scripture texts, etc., until I had to leave them in order not to miss my train. The following Sunday, in the afternoon, I visited another place outside of Orebro (after having talked in a well-filled hall here in the morning), and there also the people crowded the comparatively very large meeting hall, giving good attention to our presentation of the true Gospel, for fully three hours; then we were obliged to stop and empty the hall, which was to be used for other purposes.

Besides the regular pilgrim service we have had during the year two general conventions (one in Orebro and the other in Stockholm) and fifteen very good and well-attended local conventions in different parts of the country, all of which were clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Pierson last spring when you yourself could not visit us. We now look forward with eagerness to your own return here, desiring it as soon as it can be arranged.

Permit me, please, to add a few words about the Harvest Work in Finland, also, before I close. As you have earlier been informed respecting our colporteur work amongst the Swedish-speaking people in Finland and my Pilgrim trip to that country in the beginning of the year, I will not here repeat, but will say that, amongst the few ripe "grains" gathered in that land through the truth sent from here in Swedish, were two dear brethren, Bro. Osterman and Bro. Von Hartman, whom the Lord has surely chosen as his harvest messengers to the native (not Swedish-speaking) Finnish people, and it is a few statements regarding their labor and experiences amongst that people that I, in harmony with their own wishes, have the privilege to give you.

It is only about two months, practically, since their work amongst the native Finnish people began, but they had previously made preparations for it, in that they had translated and published in Finnish (I have been informed by Finnish brethren, both in the States and in Sweden, that their translations are very good) one edition of 5,000 copies of Vol. 1, two different issues of PEOPLES PULPIT and a large quantity of hymn sheets for public meetings, translated from the Swedish DAWN-HYMNS, etc.

During these two months their efforts have progressed wonderfully. Since October 1, 1910, they have circulated about 2,000 copies of Vol. 1, and have just now a new edition of 10,000 copies, besides a 10,000 edition of the "Evolution" pamphlet in Finnish and the third issue of the Finnish PEOPLES PULPIT. As a result of rational advertisements in the largest newspapers, concerning "The Divine Plan of the Ages," they have gotten orders for the same at an average of about twenty letters a day. They have also begun the translation of Vol. 2 and the "Hell" booklet into Finnish. In addition to this they have held, during these weeks, six public meetings in the largest cities of the land, visited by altogether 10,000 attentive listeners to the harvest message. Some of the Finnish papers have stenographed their lectures and published them in tens of thousands of copies, spread broadcast over the country. Next Sunday, December 4, they expect to have the third Finnish meeting in the capital of the country. They use the largest and finest halls obtainable, which are even then overcrowded and often too small to hold the people attending their meetings. In one place lately the "noblesse" of the city had to stand on the street outside the hall for half an hour in order to gain entrance to a lecture by Brother Von Hartman.

Those brethren ask me now to convey their deeply felt thanks and gratitude to you, our beloved Brother Russell, for the great spiritual blessings you have brought to them through your writings and your faithfulness to the Lord's cause.

We remember you daily, and with thankfulness, in our prayers, and ask humbly for your prayers on our behalf. May the Lord's blessing be upon you continually, to the glory of his holy name and the profit and joy of all his true people.

Your brother and fellow-servant,

AUG. LUNDBORG, Secretary Swedish Branch.

SUMMARY OF THE WORK

(Finnish work and expenses for same are not included in these figures):

Copies of STUDIES IN THE SCRIPTURES circulated	19,011
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc.	17,353
Total	36,364
Number of subscribers to the Swedish TOWER	1,445
Old sets Swedish TOWER, cloth-bound and unbound	917
Bibles sold	125
Volunteer Tracts and sample TOWERS	629,186
Expressed in usual form of Tract pages	7,779,984
Number of meetings held	1,246
Number of miles traveled in preaching tours	54,796
Letters and cards sent out	2,551
Letters and cards received	3,203
Total number of various sendings, by mail and by railroad	17,584

EXPENDITURES

Pilgrims, Conventions and other meetings	kr. 9,123.13	$ 2,259.07
Translation, printing, binding, paper, etc.	kr.25,524.09	6,879.81
Freight and postage	kr. 2,228.16	600.58
Helps to poor Colporteurs	kr. 3,020.01	814.02
Office expenses, rent, light, heat, telephones, etc.	kr. 4,345.62	1,171.32
Total	kr.44,241.01	$11,924.80

RECEIPTS

Voluntary donations to Tract Fund	kr.18,649.48	$ 5,026.81
Swedish TOWER subscriptions	kr. 1,921.42	517.91
Books sold, etc.	kr.17,350.24	4,676.61
Total	kr.37,921.14	$10,221.33
Deficit	kr. 6,319.87	$ 1,703.47

THE WORK IN DENMARK

Dear Brother Russell:—

I have the pleasure to send you the report of the little Harvest Work accomplished in this country during the past year. That the number of books sold is not larger is partly due to the fact that one of our most successful colporteurs has been out of the work very much this year on account of ill health.

Meetings have been held in a number of towns and cities which had been previously canvassed, and considerable interest was manifested at the meetings. I have strong reason to believe that in spite of the comparatively small figures representing the work accomplished here, yet a larger number has started studying the truth, and more have become truly interested this year than in any previous year. We hope for still better results to come through the grace of the Master of the harvest, who is so dear to our hearts.

SUMMARY OF THE WORK

Output of DAWN-STUDIES	4,429
Output of various booklets	2,323
Total	6,752
Tracts free	48,663
Letters and cards received	1,148
Letters and cards sent out	793
Parcels sent out	974
Copies of Danish WATCH TOWERS sent out monthly	762

With much Christian love, yours in our Redeemer,

CARL LUTTICHAU,
Danish Branch Secretary.

AUSTRALIAN BRANCH REPORT

Dear Brother Russell:—

We are pleased again to render account of the year that is past, and rejoice that we can show some improvement on the previous one. We realize that many hungry hearts have found the truth and are today happy in the glorious prospects which it has unfolded to their view, as a result of the year's work.

You will notice that there has been a fair increase of STUDIES put out, but according to present prospects we cannot hope to reach the same mark in the approaching year, as we have lost our ablest colporteurs in Brother and Sister Richardson, who have gone to India at your request. This leaves us quite short of such workers, yet Australia has been gone over only once, whereas parts of the United States have been colporteured several times, so we are wondering if the Lord is going to send us any others from America; or, may be they will be raised up from the friends in Australasia.

Our output of free literature has increased fourfold, and this we hope to maintain and further develop, as the friends are awakening more to their opportunities in this direction, and we believe are realizing a blessing in the distribution of volunteer matter in their own districts, as well as in co-operating with us in the mailing of the PEOPLES PULPIT. In this effort not only have the Melbourne friends done nobly in addressing wrappers, wrapping and delivering, but the same zeal is shown in other centers. The friends at Hobart, though only few in number, undertook, and have carefully carried out, the work of putting a "Where are the Dead?" in every home in Tasmania as far as the directory will supply the address. All we did was to supply the PEOPLES PULPITS; they did the rest, even to the posting, and then, by their donations to the Tract Fund, have paid for the PEOPLES PULPITS also. Again the friends at Ardossan are writing the wrappers for all South Australia, and the Wellington and Auckland friends are doing the same for New Zealand, while at Sydney they are arranging to wrap and post for New South Wales as well as to write the wrappers. So you will see that we are a happy, busy company in loving co-operation with the Lord of the Harvest, in thrusting in the Sickle of Truth.

Though we have had the PEOPLES PULPIT running for only about four months, already there have gone out about 70,000 of the special issue, through the post, and enquiries are coming in daily as a result. Our subscription cards number about 250 and many of these have subscribed for quantities of from ten to hundreds. We believe that the Lord is blessing this work, so "that all his saints here shall be 'sealed in their foreheads' before the four winds (of trouble) are let loose."

In regard to pilgrim work: With the exception of the more isolated parts, the friends everywhere have been visited, some more than once, and we believe they have been encouraged and strengthened. This means that some 10,539 miles have been traveled by rail and boat, about 56 public meetings have been held, and about 108 private and semi-private meetings, with a total attendance of about 2,265, besides many personal visits made, the traveling cost being £63 10s. 2d.

Regarding funds: We would like to be able to show Australasia as supporting the work on her own shores; this, however, has not been attained, though a big move in that direction has been made. In the previous year £91 were all that were received by way of donations to the Tract Fund. In the year just closed the total of Tract Fund, Good Hopes and PEOPLES PULPIT contributions has reached £213 17s. 1d.; this is simply the work of the truth in the hearts of the Lord's people, not a penny has been solicited in any way. Then if we were to add to this the amount which the friends in various parts have spent in connection with the Pilgrim meetings of the International Bible Students Association, which, as far as we have particulars, would be about £40, it makes a total of £253 17s. 1d., which is much beyond anything that has been done in the past. We know that many of those who have contributed have done so at quite a little personal sacrifice, and yet have realized a joy that money cannot buy in thus co-operating with the great Lord of the Harvest in bringing the joys of the truth to others.

We believe that the interested ones all over have made good spiritual progress and our meetings in Melbourne have increased in interest, and slightly in numbers also. We have just undertaken a special effort in the way of Saturday night chart-talks in South Melbourne. The first was last Saturday and was quite encouraging; some twelve or thirteen of the friends distributed about 12,000 PEOPLES PULPITS with a good advertisement on the back. We hope to find some new interest in this way. With Christian regards to yourself and all the happy household,

Yours in the Service of our Redeemer,

R. E. B. NICHOLSON,
Australian Secretary.
EDWARD NELSON, Auditor.

SUMMARY OF THE WORK

SCRIPTURE STUDIES, sold at cost	11,927
" " (Magazine edition)	470
Booklets	2,481
Total	14,878
Free Literature:	
Old Theology Tracts	114,710
Debates, Sermons, TOWERS, etc.	54,411
PEOPLES PULPITS	267,600
Total	436,721

Representing Tract pages	7,924,792
Letters received	1,944
Letters sent out	2,829

TRACT FUND EXPENDITURES

Deficit from 1909	£969	17	7
General expenditure (including freight, postage, rent, etc.	211	12	5
Pilgrim work, meetings, etc	107	1	7
	£1,288	11	7

Good Hopes and donations to Tract Fund from Australasian friends	£197	3	4
Deficit now owing Brooklyn	£1,091	8	3

NORWEGIAN BRANCH REPORT

Publications circulated:	
SCRIPTURE STUDIES	2,023
Booklets	3,104
Total	5,127
Tracts and PEOPLES PULPIT circulated free	342,600
These in Tract pages	5,480,000
Letters and cards received	1,164
Letters and cards sent out	710

THE PRAYER-ANSWERING GOD

1 Kings 18:1-40.—FEBRUARY 12.

"Choose you this day whom ye will serve."—Joshua 24:15.

The word of the Lord came to Elijah in the third year instructing him to manifest himself to King Ahab, with a view to the termination of the drouth. This may have been the third year of the Prophet's sojourn at Zarephath, or it may have been the third year after Elijah's announcement to Ahab. The land of Israel may already have been experiencing a six-months' drouth when Elijah announced to the king that no rain was to be expected until he, as God's servant, would announce it or bring it. In any event we have the assurance that the entire period of drouth was three and a half years.—Luke 4:25; James 5:17.

When the time was fulfilled God directed Elijah to present himself to King Ahab, because the time had come when God was willing to relieve the drouth—when a sufficiency of punishment had come upon the Israelites for their iniquities—when at least some of them had been called to their senses, reminded of their covenant with the Lord and his engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the royal superintendent, or prime minister, Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the king and queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous; for, in a time when the servants of Jehovah were being persecuted to death by Queen Jezebel, Obadiah hid one hundred of them and supplied them with the necessities of life—evidently at the risk of his all. When Obadiah met Elijah and was told to tell the king that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the king, the probabilities were that, by the time the king would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the king, infuriated, would cause Obadiah's death; but Elijah reassured him.

When the king met Elijah his first word was, "Art thou he that troubleth Israel?" This is the worldly custom. The fearless minister who tells the truth and relates the divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimidated. He promptly answered, "I have not troubled Israel, but thou and thy parents' house, in that ye have forsaken the commandments of the Lord and followed Baal." Three years before the king would have probably ordered the execution of Elijah; but the fulfillment of his word and the pangs of hunger had humbled him. He was anxious that the blight should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief men, should also assemble. The design, evidently, was a contest between Elijah, the representative of God, and these murderous priests of Baal, proteges of Queen Jezebel.

"CHOOSE YE THIS DAY"

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Baalites were to provide the bullocks themselves and to make choice of the one for their own altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition was so fair and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noontime opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives, entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability.

Then came Elijah's turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smoulder of fire beneath. And, since the sun had gone down, no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the divine answer came—a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah's kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord's direction through Elijah, the Israelites slew all the prophets of Baal. We are not to understand this to represent the divine command to us today to put all false teachers to death. We are to remember, as before suggested, that Israel was a special nation with which God dealt in a special manner, and that many of their doings, under divine direction, were typical of higher things to be accomplished in God's kingdom. Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. "All the wicked will God destroy." The death of those priests of Baal foreshadowed the destruction in the second death of all who work iniquity; but those priests themselves did not suffer the second death. Like all the remainder of Adam's race, their resurrection from the dead was provided for at Calvary, and they, as well as all others, must be brought to a knowledge of the truth and to an opportunity of reconciliation to God. Following this denouncement came the long-desired rain, not only physically refreshing, but also showing a return of divine favor. It fell on the evil and on the good, to make both better.

"When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
Still wait upon the Lord.

"When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And Hope within thy heart lies dead,
Still wait upon the Lord.

"Whate'er thy care, believe his word;
In joy or grief, trust in the Lord.
Good courage he will give to thee,
And strong, indeed, thy heart shall be,
By waiting on the Lord."

A DISCOURAGED PROPHET'S FLIGHT

1 Kings 19:1-18—FEBRUARY 19.

"They that wait upon the Lord shall renew their strength."—Isaiah 40:31.

So signal a victory of truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory and Elijah rejoiced on that account, and because he had, in so large degree, been the divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. When she learned that her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpected a turn of affairs Elijah had not anticipated. He had the courage to meet the king and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. He fled into the wilderness—there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

Let us not forget, however, the suggestion in the previous study that the course of Elijah was intended to be typical—to foreshadow the experiences of the church during this Gospel age. Let us examine this feature a little further and note the type and antitype:

Not only is Jezebel referred to in Revelation as symbolizing a corrupt church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period there was a great drouth and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.—Rev. 12:14; 12:6; 11:3; 13:5.

In Revelations, however, these various references to three and a half years are symbolical—each day for a year—and hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count in 538 A. D. and that they ended in 1798. Those who thus understand the matter recognize the increased interest in the Bible which followed 1798 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightment to the whole world. But, however we may apply those three and a half years, symbolical years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

If this be a true application it implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of himself, but merely an illustration of power. The next lesson was an earthquake, but neither was this the Lord. Next came a fire, but not in this could Elijah fully discern the Lord. Finally came the still, small voice and wonderful message of grace and truth. In this Elijah recognized God as he did not recognize him in the other manifestations.

The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless, is a manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the kingdom of his dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. The Elijah class are to understand God through the still, small voice heard by the ears of their hearts—the voice of truth, the voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

"I HAVE YET SEVEN THOUSAND"

Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, "I have left me seven thousand in Israel who have not bowed the knee unto Baal." Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others.

A KING SOLD HIMSELF

1 Kings 21.—FEBRUARY 26.

"Take heed and beware of covetousness—which is idolatry."—Luke 12:15; Col. 3:5.

To King Ahab Elijah said, "Thou hast sold thyself to work evil in the sight of the Lord." The effects of the drouth gradually disappeared, but its salutary lesson remained with the king and with the people to a considerable extent. The true God had some recognition. Baal's influence was considerably broken. Queen Jezebel evidently relented concerning her threat against Elijah. He returned and founded various schools of the prophets in Israel, himself being the master-spirit amongst them.

Our present lesson shows the meanness of coveteousness and the awful power of a wicked woman. Ahab had two fine palaces; one of them, at Jezreel, was an "ivory" palace, but even its possession did not make the king happy. He desired to attach to it a fine vineyard owned by Naboth. He sent Naboth word of his desires, offering to purchase with money or to trade for it another vineyard. Naboth, asserting his rights, declined to sell for any price.

As a result the king was disappointed, heart-sick, vexed, pouty. He had allowed covetousness to grow in his heart. He wanted that vineyard. He was king, so it was very disrespectful of Naboth to refuse to take a good, liberal price for it. Naboth declared as his objection that the Lord's regulations forbade that he should sell his family inheritance. Apparently it was a hopeless case and Ahab, solemn and sour, lay abed, refusing food.

Then entered Jezebel the queen, inquiring the cause of his sorrow. Hearing it she answered, I will give it to you. Forthwith she wrote letters to the chief men of the city, signing the letters with her husband's seal. With brutal frankness the letters told the select men of the city what was desired of them.

(1) They were to make a mockery of religion by keeping a fast.

(2) They were to act hypocritically to their neighbor Naboth by giving him the most prominent place of honor at the fast.

(3) They were to provide two worthless scamps (presumably by bribery) who, at the appropriate time in the fast would take their places near Naboth and then, with feigned religious fervor, protest against him and denounce him as a blasphemer of God and the king, corroborating each other with sworn testimony that they had heard the blasphemy with their own ears.

(4) The penalty of blasphemy was recognized to be that of stoning and the decree was to be carried out and Naboth thus to be gotten rid of.

If we are inclined to feel or speak strongly of the wicked course of Jezebel, as we should, let us not forget that somewhat similar practices prevail in our day. True, no one today could be stoned to death at the suggestion of a queen in civilized lands. Nevertheless, people have been heard to express the wish that they had lived in former times, so as to have had an opportunity for stoning those whom they disliked. But take a case in point: Suppose a man conducting a successful business. Suppose covetous neighbors set up a competing business, as they would have a full right to do. But suppose, then, that one or the other, coveting the whole trade, were to attempt sharp practises in business, selling commodities at below cost, interfering with the other's credit at the bank, or slandering the other, would not this be covetousness in action—covetousness of the same kind which King Ahab entertained? And would it not be

reprehensible in God's sight? And dare any who respect the Lord, so thoroughly neglect the golden rule of his Word?

Another illustration: A storekeeper doing a good business was offered a certain commodity at a less price than he had been paying under a three-years' contract. He accepted. The party who had been selling him this commodity in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had effected its work as a business assassin. It had killed Naboth. Indeed, covetousness and Jezebel methods, adapted to present-day conditions, prevail much more generally than the majority of people suppose and chiefly amongst the very rich, who have enough and to spare, but who covet their neighbors' stocks and bonds, gold and silver, etc. If God denounced Ahab as having sold himself to iniquity, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge than Ahab possessed?

"THAT WOMAN JEZEBEL"

As per instructions, word was at once sent, which came to the hands of Jezebel, saying that Naboth was dead, as per the king's wishes. The queen then said to her sullen lord, Arise, take possession of the vineyard of Naboth; he is dead.

The king seems to have had no qualms of conscience, but to have been in some respects as bad as the queen, but with less courage. At all events he proceeded to take possession of the vineyard—as though he did not recognize that there is a God of justice to whom he must ultimately account.

Then Elijah, under divine direction, went forth to meet the king and, by the Lord's command said, "Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." And this prophecy was fulfilled to the letter very shortly after. Note, however, the king's attitude and how inclined he was, as before, to ignore the Lord and to think merely of the Prophet.

Ahab accosted Elijah, saying, "Hast thou found me, O mine enemy?" He received the answer, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord."

Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin.

SOME GLAD, SWEET DAY

Some day, some glad, sweet day
We shall be like our blessed Lord
And see him as he is.
Soon we shall strain our
Weary eyes no more
To catch, beyond this earthly
House of fettering clay,
A gleam of heavenly glory
From his radiant face.

Some day, some fair, sweet day
His loving hand will wipe
Away our tears. His tender
Voice will thrill our souls
With rapture, when we
Hear him say, "Well done,
Dear heart, well done.
My joy is thine; for thee
The victor's crown is won.

"Thou hast been faithful,
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the night is past—
The day has come—bright,
Glorious day of endless joy and love.
The trial time hast proved thee true,
And thou art safe, beloved,
In thy Father's home."

O glorious day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace divine.
In meek submission to thy holy will,
Dear Lord, by faith we clasp thy hand
As side by side we tread the narrow way
And wait—for it will surely come—
Some day, some dear, sweet day,
Oh, tarry not too long!

LIZZIE C. RAMSDELL.

SOME INTERESTING LETTERS

Dear Brother Russell:—

Though you, dear Brother, are so busy, with the dear Lord's work, I am sure you will be pleased to know that the passing year has been the best ever to me, your humble sister in Brazil.

Please take my case as a positive, living proof that there are none too far away to be reached by the "river, the streams whereof shall make glad the city of God."

It is with thankful heart I mention God's wonderful providence in the mail system of this his day, which brings to me the precious truths through his chosen "Servant," THE WATCH TOWER, etc. I rejoice with you in the new and wider fields of usefulness—especially your recent messages to the Hebrew people—and I am trying to "Keep awake and watch the stately steppings of our present Lord amongst the affairs of mankind."

I had some difficulties in understanding the question of "Our Advocate and the World's Mediator," but now I see clearly the Scripturalness of your teachings, and thank God for the light on this and many other points. The only "assembling together" there is for me is in the printed page. Therefore, "the Vow," "Manna," the hymns, THE WATCH TOWER, DAWNS and sermons, and our dear new Bible, are unspeakable treasures to me.

May the Lord's presence abide with you continually. Pray for me, as I do for you daily.

BELLONA FERGUSON.—Brazil, S. A.

Dr. L. W. Jones, Chicago, Ill.

My Dear Doctor:—

Your letter dated October 18 reached me in time. I am sorry not to be able to help you along on your Chicago meeting. I have no one in Chicago with whom I could make you acquainted with a view to help along that noble movement, which has as its end the spreading of that wonderful message concerning the future of the Jewish people. My experience with Pastor Russell's literature, particularly that part that treats the Jewish question, has taught me that in the very near future we shall have created a great movement among the Jews, a movement which probably will have no equal in the history of my people.

All over the country, where Pastor Russell's words reach, they are received with the greatest enthusiasm. But a certain method must be adopted to reach my people. They are very suspicious, when they hear a Christian speak about their future. They immediately think there must be something wrong behind it. Besides, Pastor Russell has created a great number of enemies among my people. Some of the influential rabbis, and some of the Jewish editors, have seen the majority of the Jewish people turn with great enthusiasm to Pastor Russell's literature. They have seen the popularity that this man has gained within a short time. They have heard that in Jewish meetings, in synagogues and elsewhere Pastor Russell's sermons are read and discussed. Immediately many thought that this man is about to become a leader among Israel, and they are trying their best to discredit Pastor Russell.

You know, my dear Doctor, what representatives of the Christian dogmatic church are trying to do, in order to minimize Pastor Russell's influence in the Christian world. Both Jewish rabbis and Christian ministers are led by the same motives. They are afraid of a man who proclaims the Bible as the supreme authority; the Bible as interpreted by itself.

I hope that your meeting will be a great success. There is no doubt in my mind that it will. By this time, every Jew in this country and in others has heard something about Pastor Russell. I wish I could be present in Chicago and help you along as much as possible, to make that meeting the success it deserves to be.

I have great news for all who take interest in Pastor Russell's work and would like to see his great ideas and noble

teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours, ADOLPH B. LANDAU.

My Dear Brother Russell:—

When "the vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of "the vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

It went along about a year and the Lord finally showed me, through "the vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the vow" has done for me during the past year proves to me that it is only another feature of the truth—"meat in due season."

My daily prayer for you is that you some day may hear the "Well done."

Your brother in the Anointed,

S. M. PETERSON.

JEWISH HOPES AND PROSPECTS

We have in the English a pamphlet which gives certain extracts from STUDIES IN THE SCRIPTURES, Vol. III., and the Jerusalem sermon, 10c. each; in quantities, 60c. per dozen.

For those Jews who read Yiddish we have secured a large edition of the newspaper, *Die Stimme*, which contains Jerusalem news and reports of several of Brother Russell's sermons to the Jews.

This paper is very acceptable amongst the Jews. It does not point them to Jesus of Nazareth, but does point to the Messiah of Glory. It gives assurances that the time of the establishment of his Kingdom is near, and that then the Jews will be blessed. It points them to the land of Palestine as the place where the national blessings will begin. It does not say so, but all WATCH TOWER readers well know that according to prophecy it will be then and there that Israel's blindness will be turned away and they will recognize him whom they pierced.

It is not our expectation that the Jews will be converted to Christianity. Theirs is the chief of earthly blessings. If some few of them have the hearing ear for the spiritual message, they will hear it, but they will be the exceptional few.

We can supply these *Die Stimme* papers in any quantity—free. Any of our readers who would like to have some for free circulation amongst the Jews should advise us immediately, as we are about to order a new edition.

VOL. XXXII BROOKLYN, N. Y., JANUARY 15, 1911 No. 2

VIEWS FROM THE WATCH TOWER

NEW DANGER IN CHRISTIAN SCIENCE

"Death is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made failure; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER!

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that Christian Science is in full agreement with Satan's first falsehood, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the adversary might make more use of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:—

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, means that, if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshiped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the truth—teaching that the millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great adversary, Satan, will not advocate any measure of the truth except for the purpose of injuring it or to take advantage of seeds of truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the truth of the past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully—to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him—members of his body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York *World*:—

AUGUSTA E. STETSON'S DECLARATIONS

"I know, and every true believer in Christian Science must know, that Mrs Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of demoralization and

sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means truth, and Mary Baker Eddy was truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the glories of truth and love and life which are represented by Christian Science."

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though the New Year, 1911, might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lie an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the kingdom of God's dear Son. With it "The desire of all nations shall come."—*Haggai* 2:7.

BAPTISTS ENDORSE HIGHER CRITICISM

Among the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their convention in Canada they endorsed higher criticism—infidelity. In their Toronto Educational Institution the Bible and its so-called higher critics had a contest. When the decision went against the Bible, an appeal was made to the convention. The convention upheld higher criticism in its endorsement of the continued teaching of higher criticism in Baptist Theological schools.

For about twenty years higher criticism has been taking a more and more pronounced stand in all the Baptist theological seminaries, as well as in all other Protestant seminaries. The surprising thing about the proceedings of the convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as higher critics, infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that he came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that he came into the world to give himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not higher critics—infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of man cometh, shall he find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle, and compare their experiences and findings with our own blessings, as we feast upon the Bible as the Lord's bountifully spread table of good things, "meat in due season for the household of faith."

The same principle holds true with the SCRIPTURE STUDIES. Those who so desire can pick flaws in the Bible and turn and twist its statements into unreason; they can also similarly pick to pieces the divine plan of the ages.

"We walk by faith and not by sight." This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it implies:—

(1) A heart condition of teachableness.

(2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all truth as it becomes meat in due season.

(3) They should expect divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it.

(4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.

(5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping.

ANOTHER PEACE-COMPELLING GUN

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the

valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords.—Joel 3:10.

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

1910—GERMAN BRANCH REPORT—1910

Dear Brother Russell:

Enclosed you will find Report of the harvest work done here in Germany:—

DAWN-STUDIES and MANNA sent out	7,306
Vol. 1 in TOWER form	1,630
Booklets and TOWERS on "hell"	20,634
Regular issue of TOWERS (12mo), copies	36,168
Sample copies of TOWERS	15,450
Sample TOWERS represented in tract pages	772,500
TOWERS on "hell" as above	1,326,500
67,000 tracts, old volunteer matter	656,000
3,839,200 PEOPLES PULPIT	107,497,600
Total free literature in tract pages	110,252,600
Letters and cards received	6,726
Letters and cards sent out	3,025
Expense for printing, distribution of P. P. through newspapers and special volunteers, Pilgrim service, freight, postage, rent, light, heat, etc	47,953.54 Marks
Receipts from European friends, Good Hopes, etc.	17,123.49 Marks
Balance from Brooklyn office	30,830.05 Marks
Equal to	$7,340.49

I am glad to say that the friends everywhere, where large or small gatherings meet, seem to be more alert and appreciative of the fact that the time is short. Of the little more than 3,000 readers of the German TOWER (or subscribers, I should say), a good many have freely assisted the cause financially (not out of an abundance), and some liberally, so that we have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,
O. A. KOETITZ.

THE GREAT COMPANY AS LEVITES

One has asked, If the Levites, aside from their priests, were intended to typify the great company class, and if all of the great company class were called with the same "high calling" as those who are of the "royal priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Why is it that the Levites were permitted in the Court only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the anointed; he represented all of the members of his body—all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God's plan at the present time, during this Gospel age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the vail.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand. These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification—it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the royal priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be represented in the Levite class. All the Levites consecrated to God. But the "more than conquerors," are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the "gold" condition and represents the divine nature.

ONLY THE PRIESTS IN THE HOLY

Being denied the liberty accorded to the priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The great company class are, therefore, not represented as in the Camp, but are attached to the priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the "silver," as in contradistinction to those who were represented in the "gold" of the Holy and the Most Holy.

NEITHER PRIESTS NOR LEVITES HAD ANY INHERITANCE IN THE LAND

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they

came into their position of either being priests or of serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the "first born" of all the tribes of Israel. Thus the tribe of Levi became the typical "church of the first-born." Then out of this typical "church of the first-born" the Lord selected a priestly family, Aaron and his sons, who typified the royal priesthood, Christ and his church. All of the tribe of Levi represented the church of the first-born and the family of Aaron represented the "very elect." While the under-priests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical under-priests have, as members of the body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

The difficulty in understanding these matters seems to be in failing to harmonize what has been written on this point. Realizing the fact that all of the consecrated have been begotten of the holy Spirit, and therefore, to be perfected, must be born of the holy Spirit on the spirit plane, we see that the great company class must be spirit beings when they shall have been perfected. They will not be entitled to the position to which they were called, namely, the divine nature, represented in the Holy and Most Holy, because they do not make their "calling and election sure" to that glorious position. But if they hold to the Lord they still maintain their justification. This was attained, not when they began to draw nigh to God, but when they passed through the Court and made their consecration, and when the High Priest, as their Advocate, imputed to their sacrifice a sufficiency of his merit to make up for their imperfections. Then they were accepted. At that moment they were justified to life. They surrendered all claim to human life and received the spirit-begetting, which is the foundation of their future hope. They may cease to be of the Anointed in the sense that they cease to be of the bride, of the body of Christ. That all of these Levites have a *heavenly* inheritance is indicated in the fact that they were cut off from the earthly inheritance in order that they might have the opportunity of being of the "first-born" with Christ Jesus, the Head of the church.

The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the vail being rent from top to bottom. The vail represented Christ's flesh. Through that rent vail we may see into the things beyond and be ready to pass into the Most Holy.

THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

God's Word is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the truth go out to others—that they should not cast their pearls before swine. Hence it does not mean to let all the light of truth shine upon the world. The world would not be able to receive all the truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the dark ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved. They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of truth are the church elders, ministers, Sunday school superintendents. The brighter light of the truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that the whole work was not in vain—that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the body of Christ in the present life—before he is proclaimed king of the whole world—should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus.

REGARDING THE WORD FEAR

"Their fear toward me is taught by the precepts of men."—Isaiah 29:13.

We understand the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of wagons, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

Our Lord Jesus said, "Fear not them which kill the body: but I will forewarn you whom you shall fear; fear him who is able to destroy both soul and body in gehenna." This is a very important fear that we should have toward God. We should have a great appreciation of his highness and our own

littleness. We should not go into his presence in prayer in any manner but the right one—the reverent one. We should have in mind that he is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence—taking heed that we do nothing that would do violence to this or grieve the Holy Spirit wherewith we are sealed.

Coming back to the text under consideration—"Their fear toward me is taught by the precepts of men." We understand that the Lord is pointing out here through the Prophet that there is a false kind of fear. As we have heard some Catholics say: If I would be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It comes from the precepts of men. They have taken away some of the precious things of God and have substituted some of the "doctrines of devils," as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text—"Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isa. 8:12)—the fear here we understand to be some fear that would be leading people, especially leaders, to cry out for a church federation—that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a federation. The word federation here might be understood to mean more than merely church federation, perhaps. We are to "fear not their fear"; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but that if they have given their hearts to the Lord they should seek to please him in all their ways, and to remember that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's people are not to thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these federations: sympathetically, we may see that federation is necessary for the maintenance of these earthly institutions and thus there is a measure of excuse to those that would take this stand, along the lines of business of society or socialism. At the same time our sympathies should be regulated by the divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, "We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end your organization will help to involve you in trouble, no doubt, and will help to involve others in trouble."

The Lord's people know the truth which makes free. They are to seek to stand up for the truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

THE RANSOM AND THE CHURCH

"The man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:6.

The word ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, "I will ransom them from the power of the grave." (Hosea 13:14). In the latter, the word ransom signifies to recover from the grave, to deliver from the grave. As to the word ransom in the first text, we understand it to refer to a ransom-price, the ransom-price of one man, the ransom-price furnished by "The man Christ Jesus." Our Lord laid down that ransom-price during the three and a half years between his consecration at Jordan and his death at Calvary; but he did not apply it at that time (but later when "he appeared in the presence of God for us," the church class), nor has he yet applied it for the whole world. He will, however, apply it for the world "in due time." He is now imputing of his merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings—"filling up that which is behind of the afflictions of Christ, for his body's sake"—that they may have fellowship with him also in his great glory, in his great office as Mediator between God and men.

Thus the church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin-offering. This does not imply that they will have a share in the ransom-price, because one man is the ransom-price, and not many men. The church's share, therefore, as a part of the sin-offering is not to be confounded with our Lord's work as a ransom-price. Even in the sin-offering the church does not offer the sin-offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat—as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the "goat." Thus it is seen that we do not share in the sin-offering in the sense as does our Lord. The High Priest's offering was of two parts, the "bullock" and the "goat"—the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the church appear? We answer that the church does not appear in the "goat"; but the consecrated human being is represented in the "goat" which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest, his under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the new creature that is represented in the Holy, though not the new creature as separate and apart from the High Priest, but as coming in under his robe, under his merit, as a member of his body, according to the divine arrangement.

Following out this thought: It is nowhere represented that we, the church, will follow our Lord into the Most Holy as under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own body. So we, as individuals, have nothing to do with that. Our individuality is lost as we become members of the body of Christ and take his name. We are, therefore, to share his glory and his work.

"WE SHALL BE LIKE HIM"

We do not mean, however, that we will have no individuality beyond the vail, because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is "the Head over all things to the church, which is his body." As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to and included in the work of Christ—it is his work.

The participation of the church in the sin-offering for the world is not due to any necessity that has arisen; but owing merely to the divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the divine sentence of death.

It is, as we see, highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become new creatures and are members of his body, and, therefore, members of the royal priesthood, there is a continuous work—the presenting of ourselves daily. So the Lord Jesus has continued the offering

all through this Gospel age. He will finally complete this at the end of the Gospel age, when the offering will all be finished as one sacrifice and the new creatures will all be admitted as members of the glorified body.

THE HARVEST WORK IN AFRICA

Dear Brother Russell:—

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a tour through Nyassaland, which has occupied altogether close on four months. My experiences have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and from a modern railway carriage to a hammock slung on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in this part of the world. That there is a work of considerable magnitude in Nyassaland there is no denying. Hundreds, nay thousands, of natives of that country have left the Livingstonia Mission and have joined what is known here as the "Society Church," and in some villages the churches and schools of the afore-mentioned Mission are almost deserted and their work practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the church at Chifira (the village where the harvest was first preached) being about 100 feet long by 30 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each church has also its own organization modeled upon the recommendations of SCRIPTURE STUDIES, Vol. 6. They are served by elders and deacons and I found nine brothers acting in a general way as pastors and teachers. These brothers are stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and expounding the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all; yet all have a fair grasp of the elementary features of the plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food on the preaching of these teachers and their elders. This is unfortunate, as in the nature of things these prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes' conversation with them, or a simple text in reading, soon displays their ignorance. A translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is read and spoken by all educated natives throughout the country, but the great majority of the interested are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found some things to encourage and some that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God's Word and some have a very fair grasp of the truth. But in all there is manifest a spirit of cupidity and self-seeking that is not in harmony with their profession. This is not, I trust, evil speaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I am simply seeking to present a true report of the conditions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

The leading brethren and myself did not quite see eye to eye on financial arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord's saints together out of Babylon and their instruction in the Word of the Lord only.

Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was anxious to marry and proposed that I furnish him with the wherewithal to buy his wife (a custom that prevails in that country). I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing into another. Finally he reduced his demands down to the level of an old shirt, which, needless to say, he did not get. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

I was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machila. But I soon found that their gifts were bestowed with an end in view. Before leaving Chifira I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had shown me kindness proposed that I should sign their labor certificate, a document indicating that they had worked for me for one month and were therefore entitled to a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I am not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses of children and must be dealt with as such.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth's influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by the teaching of Mr. Booth, that only those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Year Book along with a £5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to present the Truth on this question and was enabled by the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I found both of these in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the natives are law-abiding.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return to that country.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

As I indicated to you in a previous letter this property at Chihunda is of questionable value. The brick chapel is an irretrievable ruin. The teachers' houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the land. If so, these have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a half dozen natives and their wives meet daily for prayers and service. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls bulge outwards and were the stays removed the whole structure would certainly col-

lapse. The only building of any real value is the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend money on it.

The Shiloh Station is hundreds of miles removed from the center of interest in the truth. It is fully a week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I have divided the part of the country where the brethren are located into six different districts and would recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes with the class at that village, then passing on to the next. The brethren whose names I am giving have a fair grasp of the truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the benefit of their less favored brethren. They are also clear on the sabbath question.

Since this question had been exalted into the position of an essential I was forced to deal with it as such and to consider in making recommendations only such brethren as could agree that the keeping of the seventh day was not essential to Christians.

I shall provide these brothers with forms on which they shall report to me at the end of each month regarding the meetings held and the volumes studied. As their time will be wholly devoted to the work I have indicated that the Society will provide them with £1 ($5) per month for their maintenance. This sum is adequate for all their needs.

I shall also supervise and direct their work and render such assistance as is in my power. I propose soon to set one of the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassaland speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on from Durban than by taking up residence in Nyassaland.

To settle in that country would not, in my judgment, be the wisest course. It is impossible, even if it were desirable, to live as the natives do. To take up one's residence in a native house is simply tempting Providence. Shiloh Station is too far removed from the center of interest to be of any greater service than a rest house on the way to meet the brethren.

To build in the interested district would mean a considerable expenditure of money and of even more precious time, as it is necessary first to make the bricks before you can build your house.

The language difficulty requires also to be considered. It would take a considerable time to acquire such a knowledge of any one of three languages spoken by the native brethren as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforementioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause there.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the general advancement of the Lord's work in the various South African towns as opportunity offers. I shall write you later, giving further suggestions regarding the establishment of an agency in Durban with an estimate of probable cost.

I am grateful to our Heavenly Father, who has brought me through all my varied experiences with health and strength and I feel confident that he will bless my humble efforts to serve him and his dear flock and that wherein I may have erred, even there his wisdom shall overrule and cause all things to work out for his glory and the good of his children.

I enclose herewith one or two photographs of Shiloh Station, which will give you some idea of its appearance. Praying the Lord's guidance for his work, and with much love to yourself, dear brother, I am,

Your co-laborer in the harvest service,

WM. W. JOHNSTON.

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

Question.—In view of the fact that St. Paul speaks of no other woman than Rahab (Hebrews 11), when mentioning the ancient worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.—We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the church shall be men is his own affair. No one would have a right to question the Lord's will in this matter—whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. Woman is a figure of the church and man is a figure of the Head of the church. So we are told that woman should not be a teacher in the church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose son does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, If I had known the truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, "When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them." "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept, rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently op-

posed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.—Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good?"—1 Thess. 5:21.

Answer.—Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; for instance, we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised. Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. Evidently such was not the Apostle's intention. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the church. We do not know a better guide or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life—through his providences. We learn certain lessons respecting God from our daily living, or we ought to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that. We should not be swayed by what some one desires us to do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

To give an illustration: Suppose someone had come to those of the early church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the church knew about God.

If anyone tells us something derogatory to the character of another we should reject it and decline to hear unless proved by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.—We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth."—Jer. 25:32.

Answer.—We understand that the word coasts might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the kingdoms together—practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. A little while ago the failure of a bank in one place would not have affected a bank at another place. The great inventions now due in the end of the age are helping in this work of quick communication and enlightenment of the nations.

Question.—Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.—Faith, hope and love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the church had faith even before it had partaken of the spirit of love. Subsequently the "work of faith" became a "labor of love" and not merely a work of faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was necessary to keep them going, as it will continue to be necessary until the works of faith and labors of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.—When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. 5:10.

Answer.—The construction of the sentence, we think, would naturally lead us to suppose that God would stablish, strengthen, settle his children after they were perfected through suffering. This suffering awhile takes in all of our Christian experiences. It does not mean that we suffer awhile and that then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our Lord. He suffered most of all at the end of his career. So on the whole we are perfected by means of this suffering, as we reach the mark of perfect love in this present life and continue to progress. We think that the suffering takes in all of the present life's experiences. So the thought is, apparently, After ye have suffered awhile (and thus been made perfect), he will "strengthen, stablish, settle you." We all agree that we will not be actually perfect until we attain the resurrection change.

Question.—Why is a lamb used to symbolize our Lord?

Answer.—In some illustrations our Lord is symbolized by a lion, as representing his strong qualities. He is the Lion of the tribe of Judah—the Strong One of that tribe. We are not, however, to conclude that the strong qualities of the lion are all the qualities that our Lord possessed. He had the qualities manifested by the lamb—its meekness and unsuspicion and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."—Isa. 53:7.

Question.—Why did John use this expression, "Behold, the Lamb of God?" What is the import of the word behold in this expression?

Answer.—When John made this statement it no doubt produced surprise amongst those who heard. They were unable to appreciate what he meant. He was a prophet—one of the greatest of the prophets, our Lord said—and he was speaking prophetically. Look, see, behold, there standeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. No Jew understood, for "had they known they would not have crucified the Lord of glory."

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One. So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

We might consider John's words as an allusion to the Passover lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year—at the time of our Lord's birthday, in October. The evidences are clear that our Lord's ministry was three and a half years long and that he was crucified at the Passover time. and it was when he was just thirty years old that he offered himself at Jordan.

"HEIRS OF GOD"

Question.—What is meant by the phrase, "Heirs of God?"

Answer.—This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies—life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the kingdom. First he promised that he would bestow them upon his Son as a gift, if he would show certain obedience. On account of this obedience God hath highly exalted him. And so, according to promise also, when we become obedient unto death we become sharers in this promise.

In the other case, where the death of the testator is spoken of, Jesus has human life, restitution, to give. He was not in a position to give this when he was a man. As long as he was a man he needed this life himself. But, in obedience to the Father's will, he laid his human life down. He did so as a bequest, as a testator of this estate that he had at his disposal. These rights of eternal life were, of course, his by right and he has never forfeited nor exchanged them, but maintained them. He stated that he had authority to lay down his life and authority to take it up again.

SOME INTERESTING LETTERS

Pastor C. T. Russell:—

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to see an article from your pen on the subject—"What can we say we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the harvest period of the Gospel age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914—namely, the expiration of the Gentile lease and the completion of the harvest period; and yet nothing may happen in that year which the daily papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over again, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

The earthly phase of the kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by Gog (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King,

DAVID P. JACKSON.

Dear Pastor Russell:—

The December 15th issue of THE TOWER is at hand, together with its annual report. I am moved with wonder, admiration and thanksgiving for the masterful management our Lord has shown in the conduct of his harvest work for the past year and his executive ability as evidenced in his choice of servants in that work.

No other organization on earth could have accomplished such a work with ten times the amount expended. Compare one large denomination, I have in mind, with $3,500,000 for missions and the work accomplished. From a business standpoint it should make them ashamed. Nothing but the spirit of love and sacrifice could have done it. It makes us all glad that we have had ever so small a share in such a work, and only wish all of us had a fuller appreciation of the immense returns on the money—from a purely business standpoint. This report should certainly inspire every co-laborer with such confidence in the Lord's direction of the Society's affairs that they would gladly entrust all available funds to you for the work.

I desire to express again my love and confidence and assure you of heartiest co-operation to the extent of my ability, as the Lord permits, for the coming year, which looks to me to be the one of grandest opportunities yet.

Faithfully your brother, H. S. HOLWAY.—Cal.

Dear Brother Russell:—

I have just finished reading the January 1 TOWER. How it revives and energizes to renewed vigor and zeal! More determined to do with our might what our hands find to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The conversation had the vow as its basis, and also your expectations that as in our Lord's case the cause of the truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord's people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield convention, I had made the Vow my own and how the Lord had been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay convention, to give a talk on "Consecration and the Vow," to a number of Kentucky friends assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this—that perhaps the publishing of it in THE TOWER might be helpful to others. I shrank from this—do not know why.

I was not among the first to take the view, but was for it and talked it and reasoned in its favor with the friends, though I did not make it my own until our talk with you at Mansfield, and then—oh, the peace that was mine!

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. I cannot describe the peace, contentment—the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, "Amen; well done!"

If this be the means of bringing others "Nearer, My God, to Thee," I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for all your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power divine.

Your brother in the Lord, E. W. V. KUEHN.

Dear Brother Russell:—

Brother —— has ten acres of land located in Colorado, about four miles west of the Palisades, close to the foothills. The Brother would like to sell this and turn the proceeds over to the Watch Tower B. and T. Society for use in the harvest work. He asked my advice and I suggested that he turn it over to you to dispose of, as you have had experience with other deals of a similar nature.

This particular piece of land is not irrigated, and, of course, at the present time is not good for anything except from a speculative standpoint. Land next to this piece, and of the same character, is being held at $400 per acre. This land is just above an irrigating ditch, and the Government has been planning to put in another ditch; but has not gotten around to it as yet. When the Government does so it will greatly increase the value of the land.

Kindly let me know if the matter appeals to you, and if so, if you would like to have the papers connected with it.

With Christian love and greetings, I remain,

Yours in his service, ——.

* * *

We have accepted this kind donation with hearty appreciation. Whoever finds for us a purchaser for the land will be a sharer in the contribution and its reward. The land is reputed to be very rich.

Dear Sir:—

I write to say that I have finished reading the book, STUDIES IN THE SCRIPTURES, Series 1, which you so kindly sent me.

I am glad to inform you that a huge burden has been taken off my mind and I feel as if I had new life. I may say that after reading some books I got from the Adventists, I was absolutely convinced that the Bible is real and true. God's Plan, as set forth by them, seemed beautiful, until I thought of the untold millions who would perish and who never have had a real chance. Then the thought that, after two thousand years of hard work, sorrow and cruel deaths, everybody was wrong in their worship and that they, too, would perish, and that all this had been wasted labor, made me lose heart in life, and all that goes with it.

I thank God that he has heard my prayer and at last I begin to see light. Of course, I must get the six books and study them with the Bible carefully, and I have no doubt it will require my reading them over several times. But I trust I shall come out with absolute peace and be established in the truth.

I wish you to please send me the six volumes bound in full leather, as quoted in your list, price $3, plus 60 cents postage. I will keep the book you sent me, to lend to others and I herewith send you $5 as payment for same. The money which is over and above the price I wish you to keep to help defray expenses for books and tracts you give away—gratis. I have perhaps written rather fully, but I believe you will be interested to know the peace and joy I have derived from what you teach.

Yours truly, HARRY DUNCAN.—Cuba.

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VIEWS FROM THE WATCH TOWER

LEADING SHEEP ASTRAY

We have already noted that at the Chicago Stock Yards they have what they call a bullock that meets the animals for the slaughter, tosses his head and gallops before them along a narrow passage leading to the slaughter. He has a niche into which he knows to turn aside, while the animals following him butt each other ahead into the slaughter pen.

It appears that at St. Louis they have a goat which serves a similar role towards the sheep. When a flock of sheep has been sold and it is to be transferred to the purchaser's pen a white billy-goat (that is said to chew tobacco with a relish) is trained to lead the sheep. He enters their pen, looks around upon them serenely and compassionately, and then, as though saying, "I sympathize with you; you are not being rightly treated; I will lead you to a better place," he stamps his foot, tosses his head, gives a snort and rushes out of the pen followed by the sheep. He leads them into the pen of the slaughterers.

The Lord likens his people to sheep. They are frequently less worldly wise than the goat class. All the more they need to take heed to the voice of the Shepherd and not to follow goats everywhere under any pretext. Failure to give heed to the Shepherd is an evidence of unfitness for the special purpose for which he is now selecting his "little flock." Of these it is written that they will not heed the voice of strangers, but know the voice of the Shepherd.

It seems natural for the goats to be leaders, and the sheep must be on their guard and discriminate, and follow none except those who have the sheep character of meekness, gentleness, patience, etc.—those who follow the Chief Shepherd's footsteps. If any have been doing otherwise, let them take heed in time and rearrange matters. None should be in the eldership of any class of Bible Students who does not give evidence of having been with Jesus and learned of him in doctrine, and been developed in the fruits and graces of the holy Spirit. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him."

REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby—with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion—backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."—*Plattsburg Sentinel.*

* * *

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity—particularly by the mother? This agrees with the Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.—Psa. 51:5.

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous

thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into his Word we perceive that the entire plan of salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous plan soon to be put into operation for the world at the second coming of Messiah and the establishment of his kingdom (Acts 3:19-21), let us also note with joy our own privileges—our "high calling of God in Christ Jesus."

FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the director of the American school of archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say in poetry it was at one time—"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the change will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful in Turkey, as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enabled them to grow and bear fruit.

PREDICTS GREAT FUTURE

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Willcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

DISOWNS FANCIFUL SPECULATIONS

Brother W. H. Bundy has forwarded to us a mimeographed three-page article speculating in regard to time prophecies and implying that the writer has some foreknowledge of the contents of STUDIES Volume VII, and that his presentations are in line therewith. Brother Bundy is credited with having presented these fanciful interpretations. His letter below denies all relationship to the article.

As for the Seventh Volume, the Editor can assure the readers that nobody knows what its contents will be, for not a word of it has yet been written. While our hands are so full of important work, and while the Church evidently needs to study more deeply the Six Volumes already possessed, we cannot consider it to be the Lord's will to turn aside from work in hand and pressing, to take up the writing of the Seventh Volume. No doubt in his own due time the Lord will give us the time and everything else necessary for an exposition of Revelation, if it be his will that we should thus serve his church.

Our advice to the dear friends everywhere is to accept nothing in a way of Scriptural exposition as ours, except what is published by our Society or over our signature.

Brother Bundy's letter denying the fanciful, prophetic interpretations, follows:

Dear Brother Russell:—

This is the fourth letter of this kind I have received lately and I feel that I would be glad to have some way of assuring the friends that I have no sympathy for speculations, but endeavor always to confine myself to the Scriptural teachings of the six volumes of SCRIPTURE STUDIES and THE WATCH TOWER. There is no foundation for thinking I ever presented such fanciful teachings suggested in the enclosed letter and I fear my name is confounded with some other pilgrim. Can you recommend some way whereby I can clear myself, if you think it advisable? It grieves me to think any of his little ones could suppose I would act so unwisely and so contrary to your admonitions. I love you! God bless you! In much gratitude.

Your Brother, W. H. BUNDY.

REPLY TO CARDINAL GIBBONS' SERMON

[FROM THE "OVERLAND MONTHLY"]

Cardinal Gibbons' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of the best and most widely known Protestant minister in the world—Pastor Russell of Brooklyn Tabernacle, New York:—

PASTOR RUSSELL CONGRATULATES THE CARDINAL

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one church, and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true church, and, in the same breath to acknowledge that their denomination is no more that one church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past, and to come together as true followers of the Nazarene. Everything which points in this direction is to be appreciated, whether coming from the lips of Cardinal Gibbons or from others. Surely we should all desire the truth, and desiring it, should seek it in God's Word, of which the Master said, "Thy Word is truth."

AGREES WITH CARDINAL GIBBONS

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof or carnality, of fleshly minds, and proof of an unspiritual state. All Christians are coming to realize this —Catholic and Protestant—although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the divine service than if all were agreed.

All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of—first a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but one church in Europe, the Roman Catholic. The results were surely not at all that could have been desired. That unity of church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

So, then, when we think of the church, both Catholics and Protestants agree that we should not desire such a unity as prevailed during the period in history known as "the dark ages." The unity we seek and pray for is a knowledge-enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go up for the kind of liberty mentioned in the Bible—"the liberty wherewith Christ makes free"—"the liberty of the sons of God."

THE PERPLEXING QUESTION

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, and, convinced, nevertheless, that the Bible teaches the unity of the church, we ask, How may this Scriptural unity be attained—the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this age and the Supervisor of the one fold. We agree that there is but the one church, for whom the Master prayed during his dying hour—"That they all may be one in us." We agree also that the Apostle speaks of the one church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting, and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusions, that this one church, which Christ declared he would build upon the rock of truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman church, just as we disagree with our Baptist friends when they tell us that the Baptist church is the one church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements—that they are the one church.

Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus, and who receives the begetting of the holy Spirit of God—all such are the brethren of Jesus and sons of God, whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible—none of them is recognized by God. They are all human institutions—originated by men and maintained by men; sometimes good men and sometimes bad men have had to do with their organization and maintenance.

Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds. It is our contention that the various creeds of Christendom have been so many stumbling blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions.

WHICH IS THE TRUE CHURCH?

According to the Bible, we may all find the answer we are seeking—an explanation of what and where is the true church. In the Scriptures it is described as "the church of the First-borns, whose names are written in heaven." (Heb. 12:23.) Will our Protestant friends claim that their church roll corresponds to that written in heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares, and that, so far as human judgment can discern, the tares are vastly in the majority.

The Scriptures declare that the Lord knoweth them that are his! The intimation is that no one but the Lord certainly, truly, knows which are the true sheep and which are the goats in sheep's clothing. We are exhorted not to judge one another. "Condemn not that ye be not condemned." Each heart is Scripturally exhorted to have its own fellowship with God, not through synods or presbyteries, not through priests or popes. Every branch is to be vitally united to the Vine; every Christian, every member of the true church, is to be vitally united to Christ.

In that very parable our Lord declares that every branch in him that bears not fruitage of the Spirit in love, the Father will cut off from membership. Thus, from the standpoint of divine wisdom and knowledge the church of Christ on the earth is composed only of saints—only of those who have fled away from sin, who by faith have laid hold upon the Redeemer and who have consecrated their lives unto death in the divine service—and of these only such as maintain this standing and bring forth the peaceable fruits of righteousness.

So, then, without attempting a personal identification of the branches of the Vine, we may surely know that they are very few. We may surely know that the nominal membership of the various sects contain comparatively few of these saintly ones, who alone have divine recognition as being "the church of the first-borns whose names are written in heaven"—fruit-bearing branches in the true Vine, living stones in the temple of God imbued with the holy Spirit, active members in the Spirit-begotten body of Christ.

To this conclusion the words of Scripture agree, assuring us that "strait is the gate, and narrow is the way which leadeth unto life and few there be that go in thereat." They assure us again that these favored few number not many great, not many rich or learned, but chiefly the poor of this world, rich in faith, heirs of the kingdom. They assure us that this kingdom class must all be footstep followers of Jesus; as he said, "If any one would be my disciple, let him deny himself and take up his cross and follow me, that where I am, there shall my disciple be." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

CHRISTIAN UNION NEVER LOST

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the church of Christ; they deceive themselves. They have been children of this world, not spirit-begotten new creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible—that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., had nothing whatever to do with the great organization which God effected eighteen centuries ago, and which has persisted as a unit in the world ever since.

The true church has never been divided, because each member of it is united with the Lord, the Head, and, through him, united to every other "member of his body, which is the church," the "little flock." In this one church, there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism—the baptism of consecration into his death—to suffer with him that, by and by, we may reign with him.

THE HIDDEN MYSTERY

Does some one say, Where is the history of this church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet

they knew not the great religious Teacher and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the body of Christ" a bit more than the Jews recognized the Head of that body.

This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the church being members of Christ is to the world—both the religious and the irreligious world—a Hidden Mystery; it is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed—in the "dark ages."

COUNTERFEITING THE TRUE CHURCH

If now we declare that, to a certain extent, the true church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true church were made knowingly or intentionally, but merely that the church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it, and followed their misinterpretations.

Notice, for instance, the Roman Catholic church. The average Roman Catholic does not know that he is not a member of the church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the church is composed of the Pope and the other religious instructors, and that the common people are not members of the church, but, as they style them, "children of the church."

Thus, the Catholic church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply those Scriptures to the clergy, and not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the true church. And because the Scriptures declare that the Lord's faithful "little flock," "the church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoils.

THE TRUE REIGN OF THE SAINTS

If Papacy has the counterfeit of the true church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the faithfulness of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps, constitutes their schooling, testing, preparation for a share in the kingdom with Christ their Lord.

When the full number of the elect church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified—then the kingdom to which they are heirs will be established, and they shall be joint-heirs with Jesus Christ their Lord, Kings of kings and Lord of lords. His kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitionary torments, but by heavenly power, which then will have full control of earth's affairs.

CHILDREN OF THE CHURCH

What our Catholic friends have is merely a foreshadowing—or, shall I use the harsher word, counterfeit—of the truth respecting the church as a mother and certain children. The Scriptures teach that, in the new order of things, when Christ shall take to himself his great power and institute his Messianic kingdom for the blessing and uplifting of mankind, he will have a bride—the church—"the bride, the Lamb's wife." (Rev. 21:9.) And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified church, who is the heavenly bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam, and all of his children who will accept it on the terms of the kingdom. Then the church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness—to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the second death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth.—2 Pet. 2:12.

ARE THERE PROTESTANT COUNTERFEITS?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the church, and that the people are the children of the church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire church of God, whoever they may be, are a royal priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational church through the so-called Congregational Union.

In the Baptist church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom not—whom the Association is willing to ordain as their Pastor, and whom it will refuse. Thus the same spirit is manifested in all these early systems, and by it they are all distinctly differentiated from the true church and her Scriptural regulations, which declare, All ye are brethren—and One is your Master, even Christ, and One is your Pope, or Father, even God.

ROYAL PRIESTHOOD COMPOSED OF SAINTS REGARDLESS OF DENOMINATION

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the royal priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity, or are to be found elsewhere—"The Lord knoweth them that are his." We ask the Cardinal to consider that this one church is indivisible; that the heavenly Father is the Husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true church unless they bring forth the true fruit of the Vine.

We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his second coming, will receive them to himself in glory. By the power of the first resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord and be like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his wife hath made herself ready." And shortly after that will come the Messianic kingdom and the times of regeneration mentioned by our Lord, when his faithful will sit with him in the Throne, and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's kingdom all over the world, these also, in the Scriptures, are called vines—the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the wine-press of the wrath of God in the near future, and bring upon the world that great time of trouble, which all may see upon the horizon and which, the Lord declares, will be such a time of trouble as the world has never known. —Daniel 12:1; Matt. 24:21.

FRAUDULENT SOLICITORS—$5 REWARD

We learn of some dear friends of THE WATCH TOWER having been imposed upon by persons misrepresenting themselves as brethren. Our readers must learn to take care of their pocketbooks and monies, over which they are the stewards.

Ordinarily it should not be difficult in conversation to know a child of God from a worldling. Those unwilling to talk religion, so that we might become acquainted with them, we would best reject as being doubtful disciples of our Master.

We have lately, however, heard of some who solicited money in the name of the Watch Tower Bible and Tract Society. We wish to have it distinctly understood that nobody, any place, under any circumstances, is authorized by the Society so to do. And we hereby authorize any policeman or anybody of authority to arrest such mendicants as frauds. And we offer $5 each for their conviction.

1911 — THE MEMORIAL SUPPER — 1911

Again we are approaching the anniversary of our dear Redeemer's crucifixion; once more we remind our readers of the lesson which years have taught many of us, namely, that for some unexplainable reason the Lord's consecrated people experience special trials and testings at this particular season—corresponding to our Lord's time of heaviness and sorrow, and the time of special testing amongst the early disciples. It was shortly before he went up to Jerusalem, foreknowing the crucifixion, that he explained it to the Apostles. It was then that he declared that only those who eat his flesh and drink his blood have life in them. Many of his close followers said, "This is a hard saying; who can receive it?" and walked no more with him.—John 6:60.

Shortly after, when telling the twelve of his approaching crucifixion, St. Peter brought upon himself a rebuke by saying, Far be it from thee, Lord. This thing shall not happen unto thee. But Jesus answered him, saying, Get thee behind me, adversary, for thou savorest not of the things of God, but of the things of men. (Matt. 16:22, 23.) Your suggestions and advice are contrary to the divine program; it is necessary that the Son of man suffer sacrificially; that he might enter into his glory and accomplish his appointed work as the Savior of the church and of the world—whosoever wills.

Later on, near the climax, we remember the special trial upon Judas, and how his love of money led him to oppose the anointing of the Master for his burial, and later on led him to sell that Master for thirty pieces of silver, and, later on, to betray him with a kiss. Still later we remember how all the disciples were disconcerted by the arrest of their Master and by his evident willingness to be arrested, so that they "all forsook him and fled." (Mark 14:50.) We remember how, still later, the noble St. Peter was overtaken in a serious fault and denied his Lord and Master, even with cursing.

Perhaps we partly imagine a parallel of testing on the Lord's people at this season of the year. And perhaps it is real and appropriate that the members of the body of Christ should, in this particular at this season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty.

THE LENTEN OR FASTING SEASON

It would appear that thoughts along the line above suggested came to others long ago and led to the appointment of the Lenten Season as a time of special fasting and prayer amongst the consecrated ones of the Lord's family. Certain it is that for long centuries this fasting has been in observance in the Roman church, in the English church, in the German church, and, to some extent, in others.

Although with the majority fasting has become a mere outward form and ceremony, without heart appreciation, and, therefore, not pleasing to the Lord, nevertheless we believe that some fasted from the best of motives in olden times, and that some still so fast. It is not for us to judge and individually condemn anybody, yet many, we are sure, will confess to just what we have charged in an indefinite way. It is impossible, of course, for any laws or regulations to be made which will govern the heart—they can scarcely govern the flesh, even in the most casual manner.

We do not approve of set rules and laws governing such matters. The suggestions should be quite sufficient for all those who heartily desire to practice abstemiousness in respect to diet. We have the Master's suggestion that after his departure his followers would fast. Several instances of such fastings are recorded in the Scriptures, and these may be considered proper examples for the Lord's followers, none of whom are under law, under command, in respect to meats or drinks or other earthly ordinances.

A measure of self-restraint in fasting is valuable to us physically, as well as spiritually—and particularly in the spring of the year. The stronger foods necessary for the cold weather of winter are less necessary, as the weather becomes milder. Much of the spring sickness is undoubtedly due to over-eating and may be considerably corrected by the observance of a measurable fast—restraint from the eating of dainties and rich food. And when the system is clogged with over-supply of nourishment, the brain becomes more stupid, impairing the higher mental powers, and particularly including those which connect us appreciatively with heavenly and spiritual things.

We throw out these suggestions without any desire to put a yoke or a law upon anybody, but wishing each to fast and pray according to the dictates of his own conscience and to receive spiritual blessings according to the degree of his fellowship with the Lord in this and in every matter.

THE DATE OF THE MEMORIAL SUPPER

As we have previously remarked, our Lord gave no intimation such as many dear Christian people have imagined—namely, that the Memorial Supper should be celebrated weekly, monthly, bi-monthly, tri-monthly. Most evidently the Supper was instituted by all of the Jewish arrangements as an annual observance—to take the place of the Passover type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to specifically mark the exact date on which our Lord would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularity as to the exactness of a day and an hour.

Hence we see no objection to the custom followed by Episcopalians, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Lord's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest that we know to its exact anniversary, according to the Jewish reckoning of time—on the preceding evening of the 14th day of the Jewish Month Nisan. In view of this long custom, and the fact that some might not see clearly any advantage of a change; in view of the fact also that some might become confused and think that they were following an error, it is our preference. We advise, therefore, that the exact date, according to the Jewish calendar, be followed.

This year the new moon of the spring equinox appears March 30th, thus constituting it the First day of the First Month, Jewish time. Our Lord was crucified on the 14th day of the first month, which this year will be April 12th. But the Memorial Supper, commemorative of his death, was celebrated on the evening preceding and therefore we, according to our previous custom, recommend that all, with one heart and one mind, unite in celebrating the great Redeemer's death on Tuesday night, April 11th, after six o'clock. Even then, of course, we will not all be able to celebrate at the same hour, because of differences of time; but the celebration will be very nearly at the same hour all over the world. The thought of this general fellowship will add to the joy and solemnity of the occasion. We recommend that all who love the Lord and are fully consecrated to do his will, even unto death, join in this celebration, which means so much to all of us.

It first of all reminds us of our dear Redeemer's sacrifice on behalf of his church and on behalf of all the families of the earth. It reminds us, secondly, that we have vowed unto the Lord to walk in his steps, to suffer with him, to drink of his cup, to be baptized with his baptism of death. Of course, the breaking of the bread and the sipping of the cup, memorially, is far less important than our participation in the realities, of which they are merely a figure. We must in our minds and hearts feed upon the broken body of Jesus and realize by faith that we partake first of all, imputedly, of justification of our flesh

through him and that, through him, come all our hopes of a future life.

Secondly, as represented by his cup, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps—even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. And if we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his kingdom.

We are giving this timely notice because some of our readers live in remote Australia and China.

LIFTED BY WHIRLWIND OUT OF SIGHT

EXPERIENCES OF ELIJAH THE PROPHET

II Kings 2:1-11.—MARCH 5.

"Enoch walked with God and he was not."—Genesis 5:24.

The Bible tells of three notable men who disappeared —God took them. One of these, Enoch, we are told, did not die. Another of them, Moses, we are told, died and was buried. Of the third one, the special subject of our lesson, it is not stated whether he died or not. But it is our understanding that he did die.

The heaven to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see. That neither he nor Enoch went to heaven, in the sense of passing into the heavenly or spiritual state and into the presence of God, is clearly testified to by Jesus, who declared, "No man hath ascended up to heaven, save he who came down from heaven, even the Son of man." (John 3:13.) Although of Enoch it is declared that he was translated that he should not see death, it is not stated that he was translated to heaven. And our Lord's words assure us that he was not. Where he now is no man knows. We can merely by faith accept the fact.

The object served in the translation of Enoch probably is to show by and by that it was quite possible for God to have maintained our race in life perpetually—that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished by Messiah during his kingdom, and when the willing and obedient of mankind shall have been brought to human perfection again, they will never need to die. The preservation of Enoch, an imperfect man, for five thousand years, by divine power, will be an evidence to mankind and an assistance to their faith while work of restitution will be progressing. Enoch himself is one of those ancient worthies who, during the millennium, will be one of the "princes" or rulers in the earth, representatives of Messiah's invisible kingdom. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Psalm 45:16.

ELIJAH A TYPE OF THE CHURCH

As Melchisedec (a King and Priest at the time) represented or typified the church in glory, so Bible students understand that Elijah, the Prophet, typified or represented the church in the flesh—this side the vail—from Jesus to the present. Thus long after Elijah's death God, through the Prophet, declared to Israel, Behold, I send you Elijah, the Prophet, before the great and notable day of the Lord, and if he do not turn the hearts of the Fathers to the children, and the children to the fathers, then the earth shall be smitten with a curse—a time of trouble such as never was since there was a nation. (Malachi 4:5, 6.) John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the church in the flesh), the forerunner of the Messiah of glory. As John the Baptist did not succeed in bringing the people into harmony with the fathers (Abraham, Isaac and Jacob, etc.), so likewise the church in the flesh, as God foresaw, has not been successful in bringing peace to the world.

As John the Baptist's failure with Israel was followed by the overthrow of their national polity in A. D. 70, so, we believe, the failure of his antitype, the church in the flesh, to bring in harmony and righteousness is by divine intention to be followed by the world-wide trouble which will humble man and prepare the way for the establishment of the Messianic kingdom in power and great glory.

CAUGHT UP IN A WHIRLWIND

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the church, and the earthly restitution (Acts 3:19-21) which God has provided for the world, but additionally there are two distinct classes of the church brought to our attention in the Bible. First, we have the faithful royal priesthood styled "the body of Christ," of which Jesus is the Head. These have the promise that they shall sit with Christ in his throne and be judges of the world during the Messianic kingdom. The other class of saved ones on the spirit plane, the Scriptures designate as a "great company, whose number no one knows." (Rev. 7:9.) These are different from the elect, whose number is positively fixed by divine predestination—one hundred and forty-four thousand. As that company is Scripturally styled a "little flock" and a "royal priesthood," so the "great company" in the Bible is styled antitypical Levites. While the elect sit upon the throne with Christ, this secondary class of the saved will serve before the throne. While the saintly few will wear crowns of glory, the greater company of their brethren, before the throne, will have no crowns, but instead have palms of victory. While the elect are the living stones of the temple of God soon to be brought together in the "first resurrection," to be the meeting-place between God and men for a thousand years, the "great company," the Levitical class, are neither living stones nor pillars in this temple, though they will be blessed with the glorious opportunity of serving God in this temple day and night.

Having located Elijah as the type of the "elect" class, Bible Students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

CHARIOTS AND HORSEMEN OF FIRE

If these interpretations of Elijah as a type be correct, the lesson is that the close of the church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife—a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

ELISHA SUCCESSOR TO ELIJAH

II. Kings 4:25-37.—MARCH 12.

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

Our lesson follows in order the one of a week ago. Elisha was with Elijah until the whirlwind separated them and took Elijah out of sight. His mantle dropped to Elisha and Elisha's prayer was answered that a double portion of Elijah's spirit might rest upon him and that he might take up, in a measure, the work of Elijah as a teacher. Using the mantle to smite the river Jordan, the same miracle occurred to him as to Elijah. He passed over safely. On the other side of Jordan he began his career as a prophet. At Jericho the supply of water came from a brackish stream, unpalatable and unhealthful. Elisha went to the fountain and there performed a miracle similar to the one performed

by Moses at the Wells of Moses at Marah. To this day the spring is known as Elisha's Fountain.

Again we read that one of these "sons of the prophets," or students, died and that his widowed mother was in want and that the Prophet Elisha helped her to exercise faith. She had a cruse of oil, which increased in supply as she poured it from vessel to vessel until she had sufficient for all her debts. Several other miracles of a restorationary character are noted, the most prominent of which is related in our lesson, namely, the restoration of a boy to life and health. The thing connected with Elisha's experiences which has attracted to him worldwide attention and general reprobation was his cursing of forty-two youths. These were children in the sense that every person is by the Law considered a child until twenty-one years of age—they had been mocking Elisha, crying, "Go up, thou bald head." 'Your Master, Elijah, went up to heaven in a whirlwind. Why do not you go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet nor to be compared to Elijah.' (This is our paraphrase.)

Elijah did not swear at the children; when we read that he cursed them the proper thought is that he condemned them, just as Jesus said to some with most kindly art, "Woe unto you, scribes and Pharisees," etc. So Elisha pronounced woe or blight upon those youths of various ages who taunted him. He declared that something would befall them. Divine justice would square accounts and vindicate him. Forthwith two she bears came upon the rabble, put them to flight, and forty-two of the mob were torn and wounded—more or less. Opponents of the Bible read into this that forty-two children were killed, but nothing of the kind is stated.

We are to remember that the Israelites under the leadership of their King Ahab and Queen Jezebel had been turned to idolatry, and that although the Prophet Elijah had reestablished the true religion, the king and the queen and the majority of the people merely tolerated it.

The youths who had tiraded against Elisha were probably the young men and boys of Jericho, a hoodlum set ranging in years from ten to twenty, who had followed the Prophet, taunting him and, doubtless at the instigation of their parents, seemed to destroy his influence. The divine judgment following the Prophet's denunciation was doubtless intended as a just rebuke and a profitable lesson for those torn and for their parents and for all who heard about it.

ELISHA CONSIDERED TYPICAL

Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondency between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel age. Elisha may also typify the ancient worthies, into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: "Princes in all the earth." From this standpoint we might think of Elisha representing the secondary class of the spirit-begotten ones first, and that his crossing of Jordan represents the death of this class of antitypical Levites. With this view the after progress of Elisha and his work of judgment and restitution already referred to correspond well with what we should expect at the inauguration of Messiah's kingdom under the "princes." The healing of the water-spring would well represent the healing of the stream of truth. For long centuries error and superstition, combined with Satan's great falsehood, Ye shall not surely die, have made the waters of truth brackish, unpalatable, unhealthful. The putting of the salt into the Fountain or Spring symbolically represents the cleansing from untruth and error, through the co-operation of the church in glory, which, while here, is appropriately styled, "the salt of the earth." The healing of the stream of truth will come from the glorified church, although it will come through the ancient worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25-33.

The "death in the pottage" will be effectually offset by the blessings of the Lord through his glorified kingdom. The earth shall yield her increase. The wilderness shall blossom as the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere—represented symbolically by the sons of the Prophets. These were some who separated themselves from the idolatries of their land and who gladly gave heed to the teachings of the Prophets, prophesying themselves, as their followers.

The blessing upon the widow's cruse of oil has symbolical signification, in proportion as we realize the value of the oil to the people of that time. It was not only a part of their food, but their general medicine and furnished them their light. What came through the prophets, therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to all the worthy.

The restoration of life to the dead is to be one of the great features of the new dispensation—Messiah's kingdom. And this power will be exercised doubtless through the "princes" of that time, typified, we believe, by Elisha. Those most to be favored will be those who will most thoroughly appreciate and best receive the "princes," represented by Elisha, even as the parents of this child whom Elisha raised from the dead had made gracious provision for the prophet's comfort.

The judgment upon the opposers of the Elisha class, typified by the tearing of the forty-two, would seem to tell of disciplinary judgments which, during Messiah's kingdom, will be promptly executed against all opponents of the divine arrangements. The assurance of the Scriptures is, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness;" "Judgment shall be laid to the line and righteousness to the plummet."

DEFEAT THROUGH DRUNKENNESS

I. Kings 20:12-21.—MARCH 19.

"It is not for kings to drink wine; nor for princes strong drink."—Proverbs 31:4.

Today's lesson recounts an invasion of the land of Israel by King Benhadad, over-lord of Syria, who had under him thirty-two kings of Syria and a large army of invasion. Warfare in those days, of course, was very different from what it is today. The numbers in conflict were fewer and their weapons inferior. Their motive was plunder. They would take back with them, not only the gold and silver and other valuables but fruits, grains, etc.

Our day witnesses a considerable advance along the lines of diplomacy. Wars and invasions now are always based upon some philanthropic motive—to free people from bad government, or to compel them to pay their debts, or to open up their country to civilization, or to give them more responsible and representative government, or greater freedom of religion. Robbery and pillage, by an invading army, are reprobated. Whatever is taken from the conquered people must be obtained in a different manner—by the levying of an indemnity fund, amounting to far more than could be stolen by the looting processes. All this speaks to us of a higher moral sense, even though much relating to it be hypocrisy. The very need for the hypocrisy implies that, with a considerable number, there are qualms of conscience on the subject.

THE BATTLE WAS THE LORD'S, AND OF COURSE HE WON

Benhadad sent his demands to King Ahab saying, "Thy silver and thy gold are mine; thy wives and thy children, even the goodliest of thine." King Ahab, recognizing the greatness of the army and his own unpreparedness for resisting them, answered, "My Lord, O King, according to thy saying, I am thine, I and all that I have." But when the invader broadened his demands and included with it the wealth of all the nobles of Israel, their wives and their children, etc., resistance was aroused and the message went back that the additional demands would not be granted. Thereupon the invaders set the battle array against the walls of Israel's capital Samaria.

At this juncture God sent a Prophet to Israel's king, informing him that he would deliver the invaders into his hand and give him a great victory. The astonished Ahab asked by whom would the battle be waged against the host. The answer was that at the command the princes of the provinces should fight under Ahab's direction, supported by the militia By this signal victory God would demonstrate his power by protecting the nation with whom he had made the Law Covenant. He would revive their faith and loyalty.

The divine order was followed. Two hundred and thirty-two princes, or chiefs, of the people at noon passed out of the gates of the city, followed by seven thousand militia—a small number wherewith to meet a host. Apparently this was poor generalship; but the Lord was the General and overruled the results. King Benhadad and his associates had been drinking and were amused by the sallying forth of the battle army from the gateway. The Syrians were ordered to cap-

ture the men alive. But this they did not do. Soon the Syrian forces were in disorder and completely routed. Humanly speaking, the battle was lost by Benhadad's over-confidence, and particularly by his indulgence in intoxicating liquors.

LESSONS WHICH WE MAY DRAW

The honest, the holy, the reverential of mankind, who seek peace and righteousness may be likened to Israel, to God's people. Benhadad and his thirty-two kings and their armies would correspond to Satan and his various hosts of unrighteousness. We may name these hosts as we please. To some, one portion, and to others, other portions of these hosts are the more reprehensible. Many of these kings may represent various trusts which, by manipulation of life's necessities, are attacking the welfare of the people. Others of these kings may represent political grafters. Others may represent various vices which prey upon the public, including intemperance. The forces thus set in battle array against the public are appalling, especially when the wealth at their command is considered.

The demands of these various "interests" come first upon the honorable and well-meaning public servants. These, like Ahab, would be inclined to submit, even ignominiously, if thereby the public would be safeguarded. But when the demands broaden, and it is evident that general pillage is the intention, the voice of the Lord should be heard and heeded, and a stout resistance should be made.

As with Ahab, the resistance should not be defensive merely. The call is for the princes, the chiefs of the people, who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness and interests of the people. And these princes or leaders who stand for righteousness should be ably seconded by all the courageous and efficient of the people who love the same standards.

KING ALCOHOL RECENTLY SUFFERING NUMEROUS DEFEATS

Every man and woman should have positive convictions respecting every question of right and wrong, and they should have the courage to take their stand on the side of right. Christians, of course, should expend their activities mainly along the higher lines, which others do not so clearly see and could not so well serve. But in every question of right and wrong, equity and inequity, every child of God should be a positive force for righteousness.

Amongst the most powerful foes of righteousness is King Alcohol, who has recently been suffering numerous defeats and admits being badly crippled and fearful.

Not long since the streets of Chicago witnessed a novel parade, which at first was headed by General F. D. Grant, Major-General of the United States Army. Later he withdrew from the ranks and reviewed the marchers for nearly two hours, frequently doffing his hat. The General evidently wished to give his moral support as against drunkenness.

The Springfield *Republican*, commenting, said, "The sudden and unexpected prominence of General F. D. Grant, as a possible prohibition candidate for the Presidency, is explained by his alleged statement in an interview, 'If I could, by offering my body as a sacrifice, free this country from this fell cancer, the demon drink, I would thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would ever get even the smallest appointment from me unless he showed proof of his absolute teetotalism.'"

MELCHISEDEC AND AARON AS TYPES

There was really but one priest—the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the great Priest of the future. The association of the under-priests with the Lord recognizes him as the Head and the under-priests as his members, and the "great company" as the servants of this great Priest.

God's work for the world is future. The only work yet accomplished is the providing of the priesthood and the qualification of the great Priest and his members and his servants for the work of instructing, healing and uplifting mankind during the thousand years of Messiah's reign.

During the Gospel age the getting ready of the great Priest, Head and members, has required of them sacrifice. As the Apostle declares, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable." The sacrifice of the Head was acceptable because of his perfection. And all the sacrifices which he subsequently offers, represented in his members, are likewise acceptable to the Father, because the merit of the head Priest is imputed to the other sacrifices.

THE AARONIC PRIESTHOOD CONTRASTED WITH THE MELCHISEDEC PRIESTHOOD

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ—Head and body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the priestly office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy justice on behalf of the sins of the world, in order that, as the glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest—a priest upon his throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7:21); for if he were on earth, he could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah's priesthood —the sacrificial preparation. Messiah's claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, "I have sworn; I will not repent; Thou are a priest ever after the order of Melchisedec." (Heb. 7:21.) The Priest here referred to is the glorified Messiah, Head and body, at the conclusion of this Gospel age, when the consecrating and sacrificing will be at an end and the glorious priestly office, serving the world of mankind, will begin.

TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice."—Ephesians 4:31.

This list of dis-graces seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how defilement grows from such a root of bitterness, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water—not pure water, but alkaline, unpalatable. In the text under consideration it seems to represent first the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure—brackish.

The thought seems to be to take heed to our hearts—not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist everything of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

The person would not merely feel indignant, but the feeling would grow to a positive dislike. It is the growing of a feeling of bitterness which will develop into a plant which will do much harm. Next would come the disposition to speak evil of that person. Naturally that which people do not love is that which they hate. And then comes the condition of malice,

a resentful feeling—not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the new creature, to mortify the new creature. As every victory of the spirit over the flesh is a victory of the new creature over the old creature, so any victory of the flesh over the spirit is a victory of the old creature over the new creature.

THE SCRIPTURES ARE A MIRROR

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to draw us to himself, reconciling us through the merit of his Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord's prayer is, "Forgive us our trespasses, as we forgive those who trespass against us."

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforgiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with. If any one found that he had gotten into such a condition of heart, he should think, How does the Lord view such a condition; how impossible it would be for him to have love for one who has such a disposition? Anyone who really loves God would be so shocked at the picture he would thus get in the looking-glass of God's Word that he would immediately want to ask forgiveness and go forthwith to the one he had wronged. If the wrong had proceeded to anger, evil-speaking, then this should all be overcome, nullified. If the matter had gone so far, and no one else knew it, then this would be the end of the matter.

But since anger and bitterness are entirely out of order, the flesh should be humiliated in some manner. For instance, on going to the person one had been acting bitterly against the latter should be told that he had thought bitterly of him, but that he should have left the matter in God's hand. It is our belief that some make a mistake in not giving themselves a correction in righteousness. "Well," they may say, "I will stop it and not do this thing again." When that is done, it is our opinion that the flesh is being fostered and encouraged. A special blessing comes to those who chasten themselves, judge themselves. As the Apostle says, "If we would judge ourselves, we should not be judged of the Lord."—1 Cor. 11:31.

In this connection we are reminded of the story that is told of a man who was driving along the road and saw a beggar and then said, "I will give this man twenty-five cents; it is Christmas morning." Then he thought, "I won't; I will give him a penny." As this thought came he thought how mean he was. He thought that he should have given him the quarter, should have allowed the generous impulse to have sway. Then he said to himself, "Give that man a dollar—make it four-fold." So he gave him a dollar, and was out seventy-five cents.

Using that same principle or illustration, we believe that it is most advisable for the Lord's people to judge themselves—not after the manner of our Catholic friends, who would say, "Now go and pray so many hours," or, "Wear something uncomfortable," or "Take a whip and lash your back." But it would be wise to judge ourselves in a more rational way. A certain kind of penance tends to produce fruit of an acceptable kind.

GOD'S PERFECT PEACE

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect; yet it floweth fuller every day;
Perfect; yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Hidden in the hollow of his blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry toucheth spirit there.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Every joy or trial cometh from above,
Traced upon our dial by the Sun of Love.
We may trust him solely, all for us to do;
They who trust him wholly, find him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest."

INTERESTING QUESTIONS

Question.—In Romans 5:18, we read, "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When will this "free gift" be applied for all?

Answer.—Aside from the "household of faith," dealt with in this Gospel age, we understand that this free gift will come to the world in the next—the Messianic—age, but that, as a gift, it will have certain conditions attached to it, just as the gift of grace to the church has certain conditions attached to it. In our case, it is to take up the cross of sacrifice and follow our Head; otherwise, it does not apply to us. But for the world after the close of this age, the great High Priest will appear in the presence of God and will sprinkle the blood upon the mercy-seat a second time; and that, so far as Jesus is concerned, will fulfil all demands of justice, and the whole world will be turned over to the Redeemer.

The method by which he will bestow this great gift is a matter that is associated with responsibility. We are guaranteed that a full opportunity will reach all, but that opportunity will be under the terms of the New Covenant for the blessing of all the families of the earth. It will be first applied to the ancient worthies; they will get the blessings and privileges of the New Covenant immediately. After that it will be, "to the Jew first," because of his long waiting for such a kingdom, and his waiting for such a kingdom will be rewarded with the joy and blessing which he will at that time enter into.

However, it will not stop with the Jew; but all mankind will be privileged to come into these blessings, and thus they will be blessing themselves through the seed of Abraham. While it is true that the Seed of Abraham will bless the world, this is particularly true of the Spiritual Seed which will bless all; yet the strict reading of the text would imply that "In thy seed will all the nations or families of the earth bless themselves." They will bless themselves by coming under the New Covenant arrangements; just as the Jews were not blessed by the covenant which Moses mediated, immediately after they said, "All these things will we do," but not until they came voluntarily under its terms; so, the acceptance of the New Covenant by whosoever will accept it and will comply with its conditions, will ensure to them eternal life—and this they will get only by obedience to that covenant. Thus the gift which they receive will not be their gift at once, as with the ancient worthies. It will be their gift and will be attainable as they come into harmony with the Lord during the thousand years of Messiah's reign by their compliance with the terms of the New Covenant.

Question.—When will the obedient of the world be entitled to eternal life and when will they receive it?

The obedient of the world will get their life under the terms of the New Covenant, and will begin to receive it just as soon as they begin to obey; in proportion as they do this they will get a little more and a little more life, and so on. The whole thousand years will be for the purpose of giving life to the world and they will receive more and more of it as they progress in the right way: "He will swallow up death in victory."—Isa. 25:8.

It will be a gradual work; as they come into the terms of the New Covenant they will be blessed with life: "The man which doeth those things shall live by them." (Rom. 10:5.) They will come to perfection gradually, as they keep the law. There will be no death there; there will be no occasion for death. But as Adam needed to be tried and to be tested, so will it be with those who reach the end of the Mediatorial reign; they will be tested as to whether they are worthy to keep this life. God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life; and all who do not give way under the testing, "shall not perish, but have everlasting life."—John 3:16.

Question.—Is Christ the Advocate for the "great company," as well as for the "little flock"? If so, will he be the Advocate of the "great company" during the time of trouble, until they shall have been made white by the blood of the Lamb?

Answer.—Yes. The "great company" is part of the church of the first-born. In the type, the "passed-over" ones, the church of the first-born, were represented in the whole family of Levi. They took the place of Israel's first-born, who were spared through the blood of the lamb. We keep our garments unspotted by the blood of the antitypical Lamb —"the blood of Jesus Christ, which cleanseth us from all sin." Evidently "the great tribulation" through which the "great company" will pass will take place before the Mediator takes the kingdom, hence they are not now under him as a Mediator, but must be under him while he is now holding the office of Advocate.

The "great company" are not distinctly recognized anywhere, save in an incidental way. For instance, when Rebecca became the bride of Isaac, her two maids also became part of the family; but no particular notice is taken of them. In connection with the church, it is stated that those that followed her are her servants. This is particularly shown in the illustration given in Psalm 45.

TRIBULATION—THEN EXALTATION

Question.—Are the Lord's people more awkward than others, more quarrelsome, or more injurious to their neighbors that they should have tribulation; or why does the Lord say, "In the world ye shall have tribulation"?

Answer.—We believe the Lord's own answer to the question is that himself and all of his true followers would have tribulation in the world because "the darkness hateth the light." We do not mean that all but the saintly are vicious or unkind. We know that there are many well-intentioned people. The thought is that there would be such inharmony between God's people and those of the world that there would be continual disapprobation manifested by the worldly toward the saintly. Some of the world would hate righteousness while others would be so out of sympathy with the light that they would not give God's people the defense or assistance which they would otherwise be willing to give.

We think it quite true that those who are looking for the coming kingdom must expect their peace, not from the worldly, but from another quarter. "In the world ye shall have tribulation." We also believe that part of our tribulation in the world is because we are being more and more transformed; hence we do not find the satisfaction in the world that we otherwise would and that others find. Our chief business is to keep our bodies under and restrain our natural appetites. The opposition of ourselves—the warring against our human nature and the misunderstandings of others—all these combine to make our tribulation in the world.

FIGHTING THE GOOD FIGHT OF FAITH

Question.—What is the connection between the first and the latter part of this text, "Be of good cheer; I have overcome the world"?

Answer.—We have before us a very remarkable proposition in the Lord's call. We are called to be children of God, sons of the Highest, joint-heirs with Christ, his Son, in the kingdom work. Instead of this bringing us great honor among men in the present life, it brings the very reverse—persecution, tribulation. God's people have persecution because they have consecrated their lives to him. The tribulation would naturally lead them to disappointment and to feel that God's favor is not with them.

Hence it is quite necessary for them to have some such encouragement as the words of our text, as though the Lord had said, Do not allow these tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this kingdom; remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming kingdom; that the glories far outweigh any sacrifices you may endure. Furthermore, in every trial and difficulty you may have my succor. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honors and privileges which will be yours if you are faithful to the end. "We shall be kings and priests unto God and reign with Christ a thousand years."

WHICH WEARS THE ROBE?

Question.—Is the robe of Christ's righteousness worn by the new creature or the old creature?

Answer.—The answer can be approached from either standpoint; for instance, we might say that the new creature needs no robe, never having sinned, but that the flesh, which is imperfect, needs the robe as a covering for its blemishes.

But while the answer is correct it would not be correct to say that the old creature needs the robe, for those who wear the robe are dead as old creatures, and have their standing with God only as new creatures. "Old things have passed away; behold all things have become new."—2 Cor. 5:17.

So, then, it is the new creature only that is recognized of God, and invited to the wedding, and granted the wedding garment, the robe of Christ's righteousness. The new creature needs this robe, not for itself, but as a covering for its flesh. The fleshly will is dead, but the fleshly body is the new creature's only body at the present time while it waits for its new body in the "first resurrection." "Reckon ye your bodies dead indeed unto sin, but alive toward God through Jesus Christ."

BROTHER RUSSELL'S FOREIGN ITINERARY

NEW YORK, LONDON, BERLIN, ETC.

Leave New York Tuesday, March 7th, 9 a. m., steamer Prinz Friedrich Wilhelm; arrive Plymouth about 13th or 14th.

London—March 19 (Sunday), at London Tabernacle; subject for public discourse, "Two Salvations, But No Second Chance."

March 20 (Monday), leave for Barmen, Germany.

Barmen—March 21 (Tuesday), arrive prepared for meetings according to times and trains; leave at night for Vienna.

Vienna—March 22 (Wednesday), afternoon or evening meeting; one for Jews.

Budapest—March 23 (Thursday), one or more meetings for Jews; leave on night train for Lemberg.

Lemberg—March 24 (Friday), one or two meetings for Jews; leave at night for Berlin.

Berlin—March 25 (Saturday), arrive at Berlin; possibly evening meeting.

March 26 (Sunday), two services at Berlin; one for Jews; leave on night train for Copenhagen.

Copenhagen—March 27 (Monday), hold two meetings; leave on afternoon boat for Stockholm.

Stockholm—March 28 (Tuesday), hold two meetings; one public and one for the interested; leave at night for next two appointments.

London—April 2 (Sunday), meeting at "London Tabernacle" at the regular hour; evening meeting at Royal Albert Hall.

Edinburgh—April 4 (Tuesday), two meetings, both under auspices of International Bible Students Association.

Glasgow—April 5 (Wednesday), two meetings, under the auspices of the International Bible Students Association.

Belfast—April 6 (Thursday), meeting under the auspices of the I. B. S. A.

Dublin—April 7 (Friday), meeting under the auspices of the I. B. S. A.

London—April 9 (Sunday), meeting in the "London Tabernacle" at usual hour; night meeting at Royal Albert Hall.

April 11 (Tuesday), in "London Tabernacle"; Memorial Supper celebrated at 7 p. m.

April 13 (Thursday), take night boat for Lens, France, via Dover-Calais.

Lens, France—April 14 (Friday), I. B. S. A., etc.

Denain, France—April 15 (Saturday), near Valenciennes; return at night to London.

London—April 16 (Sunday), "London Tabernacle," two services.

April 23, "London Tabernacle," two services.

April 26, depart from London, Waterloo Station, at 9.25 a. m. for Southampton and steamer Kron Prinz Wilhelm, due to arrive at New York May 2.

Time will be apportioned to Liverpool, Manchester and sundry other large cities; timely notices will be sent.

VIEWS FROM THE WATCH TOWER

DANGER POINT IN GERMANY NEAR

Years ago the German Emperor, although ostensibly the head of a Protestant church, found it necessary to conciliate the representatives of the Centrist-Catholic Party, which previously had been decreed by his government to be the "powers of darkness." By now the Socialists and other radical parties in Parliament are numerically so strong and so opposed to the Kaiser's schemes that his government policies would fail without the Catholic support.

Socialists in the Reichstag (Parliament) twit the Emperor and the Catholics with the suggestion that as the Catholics were once officially known as the "powers of darkness," and opposed to the government which represents the divine will, so their coming into power with the government should be understood as a return of divine favor toward them; and that now that Socialists are coming into power, this should be regarded by the Emperor and all as the latest manifestation of divine will.

The Emperor is seeking to impress the people with the thought that they are his subjects, and that he is responsible to God for their government. Thus politics and religion are more strongly than ever united. And the Pope's wishes become practically the law in Germany.

Meanwhile the present Pope is asserting himself against what he styles modernism—higher critical infidelity, etc. He has recently issued an edict that all ministers of the Catholic church shall be examined and sworn as respects their loyalty to the Bible and to the church of Rome—the tests extending even to theological students, and requiring of them an oath annually.

The Catholic priests of Germany receive support from the German treasury, as do the Protestant ministers. The latter are resenting the Pope's demands, while the Emperor inclines to support them. Thus a new cause of friction is introduced into German affairs. The Emperor must stand by the Catholic party in Parliament, in order to have passed his schemes for a great navy and militarism in general.

The Socialists and Liberals in Parliament are demanding separation of church and state, such as we have in the United States; such as has recently been established in France and Portugal.

The conflict between Parliament, the law-making body, and the Emperor and his executive board of administration of government grows in intensity. The Emperor's pronouncement that he reigns not by the will of the German people, but by the grace of God, is publicly declared in Parliament to be an attack upon the people and their Parliament. The theory opposed to the Emperor is that he holds his authority in the State of Prussia by the gift of the people there, and that his title as emperor of all the Germans came to him from the German Parliament, which, having created him an emperor, is his superior and fully qualified to take from him the Emperorship, and, if it choose, to create a Republic.

Dr. David recently declared in Parliament that the Kaiser had written into the "gold book" of the German people, as intended for eternity, the message, "by divine right I am king; hence, am responsible to the Lord alone. The weighty responsibility, therefore, which the king bears for his people gives him the right to expect faithful co-operation on the part of his subjects."

"But," said Dr. David, "we are no subjects. We are free citizens of a State. The people gave the Prussian king his crown in the battles of liberty, and, as for the crown of the Empire, the matter is clear that the Kaiser received it from the Reichstag" (Parliament).

Another representative, Ledebour, said that German citizenship is standing face to face with a question of destiny. "Perhaps this question is being raised for the last time," he continued. . . . "We could fight our battle alone, and the result would be that all the men of people's parties who disdain the divine right of kings, etc., would ultimately come on our side. If we (Socialists) fight together with you (Liberals) we will still maintain our aims. We hold fast to our Republican demands. As in other lands, so in Germany. Republicanism must be fully developed. The spirit of the times, which the Kaiser had declared pernicious, must be victorious. . . . If you will fight with us, we will ultimately win. And if the world were full of devils, we would, nevertheless, succeed."

The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Others fear that rather than permit the Parliament to be thus freed from the imperial control, the Emperor, acting upon his claim of divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the issue between the Kaiser and the people cannot long be deferred of solution.

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States recently, said that the conditions in Germany were such as might cause the German crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

CONSCIENCE IN ACCUSATION

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectuals to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another a rogue is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal—in the scales of eternal justice probably held entirely equal—to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.—*New York Evening Mail.*

* * *

The lack of conscientiousness noted by the *Mail* amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

PRESBYTERIAN MINISTERIAL UNBELIEF

The New York Presbytery not long since licensed Rev N. M. Thomas to preach the Gospel as representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested—and the ten are not active Pastors in charge of churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:—

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his re-

peated refusals to affirm his faith in the virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrines in New York that we have a sinless Savior—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are higher critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and needed to be redeemed. They have probably all accepted the evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought rather amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en mass will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the kingdom of God's dear Son, a reign of righteousness backed by power divine, as well as by love and justice. In that strenuous hour nature as a god will not succor and faith in the God of nature will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our states and nation upon the legislative and judicial and the belittling, impugning and assailing the acts and motives of those in authority, particularly by the press. No motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

* * *

Back of disrespect for human laws and customs lies disrespect for the divine law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching higher criticism, infidelity and evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "dark ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically undermined the Word of God as a divine authority in the judgment of millions.

A comparatively few ministers have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the higher critics and be considered faith-breakers. And some of them, alas, have shunned to declare the whole counsel of God, because of fear of losing their bread and butter and honorable name and standing. Their refraining from telling their people the truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into higher criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy—the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of him and service of his cause.

DEBTS OF CIVILIZED NATIONS

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly monies expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich—what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that—"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:—

	Public Debt.	Annual Int. Charged.
France	$5,898,675,451	$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983
Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

FINANCIAL PROSPERITY AND RELIGIOUS DECLINE

Newspaper reports tell us how great is the financial prosperity in Germany, as per the following clipping:—

"Germany today is one of the most prosperous nations in the world, and both the farmers and mechanics, the land owners and the manufacturers, have shared the benefits of a protective tariff. Nowhere have the results of the protective policy been so conspicuous as in Germany. During the first ten years after it was adopted the national income increased 19 per cent; during the last ten years it has increased 56 per cent. The aggregate incomes of persons who pay the income tax in Prussia increased during the last ten years from $725,000,000 to $1,650,000,000."

But the reports tell us also of great religious decline there. Prof. Rudolph Martin, German philosopher and political prophet, refers to the decline in religion in Germany as remarkable and notes the almost complete disappearance of religious influence among the peoples of Europe. He considers it a striking symptom of this age. He notes a growing anti-religious feeling and a profound indifference, with marks of hostility, toward the clergy.

The professor asks what will take the place of religion in checking the inherent tendencies of mankind, when this indifference and opposition shall have gained a little further headway. He dreads the removal of such a potent safeguard and fears danger to humanity in general.

Pointing to England as once the home of piety he declares that it is now drifting toward extreme worldliness.

He remarks on the empty churches; declares that nine-tenths of the people never enter a house of worship, and that Sunday observance has given way to golf, tennis, bridge-poker and concerts. He wonders if the same is true of America. In Germany he sees that despite the Kaiser's pious utterances and his wife's pious utterances, the masses of the people are being alienated from the old forms of religious belief rapidly. What, he inquires, will be the effect? Will mankind sink into depths of wickedness? Will there be outbreaks of wrong-doing?

The Scriptures answer, Yes; "there shall be a time of trouble such as never was since there was a nation."

ZIONISM IN PROPHECY

Many of our readers are aware that on the Editor's return from Palestine last June he delivered a discourse entitled "Jerusalem." Many Jews were attracted by the theme and considerable interest amongst them was aroused. That sermon and several others were published in Jewish papers. Then came interviews with editors, etc., and, finally, an invitation to address a Jewish mass meeting at the New York Hippodrome, with signatures on three sheets of paper.

Accordingly on Sunday, October 9, the Editor was met by a committee of five prominent Hebrews, Brother Rutherford also accompanying us. The party went in automobiles. The meeting was an enthusiastic one. The number present was estimated at four thousand, and we were told that no finer representative class of Hebrews had ever before come together in one assemblage in New York.

The address was well received, but apparently it was unfortunate that some of the pamphlets, entitled "Jewish Hopes and Prospects," were given away at the conclusion of the meeting. Some of the Jews, without recognizing that that pamphlet was gotten out for our Christian readers, considered that by it we were endeavoring to entrap the Jews into Christianity. And Christianity to the Jews, especially Catholicism, means many persecutions which have come against their people for many centuries. Some understood the matter aright. Others felt offended, and during the Editor's absence in Europe last fall he was attacked as a "missionary"—which, in the Jewish mind, means everything mean, underhanded.

On our return from Europe in November we corrected the misunderstanding, so far as possible, through the Jewish newspapers. We informed them that we were not trying to "mission" the Jews, nor to make them members of either Catholic or Protestant Christian bodies. We were not even preaching Jesus to them. Our message was to the Jews as Jews, from Isaiah 40:1, 2—"Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished; that her iniquity is pardoned, for she hath received of the Lord's hand double." We declared that it was not our expectation that the Jews would return to Palestine as Christians. On the contrary, God's call and promises as respects Jerusalem are earthly promises to natural Israel.

To a few who asked quite deeply we explained that our understanding is that the Messiah of prophecy is a great spirit company composed of many members, including English, French, German, Jews, etc.; that God is gathering this Messianic company to heavenly glory from every nation, people, kindred and tongue, and that only the saintly will be in and of it. We explained: We do not understand that Christians in general, any more than Jews in general, will have part in that Messianic body and that it would be the furthest from our thought to have the Jews get as mixed up on different matters as are the majority of Christian people.

Since then several Jewish papers continue to publish our writings and we have had two more Jewish mass meetings. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to attend, because it would deprive them of their principal business day. Nevertheless the audience was estimated at fifteen hundred and we had excellent attention.

Our last meeting with the Jews was held in Philadelphia. It was not at all advertised in the secular press. In other words, it was a Jewish meeting. Garrick Theater was full to the limit, with about three hundred standing, when the police, following the fire ordinance, forbade others to enter, and several hundred were turned away disappointed. That meeting was the most enthusiastic held thus far with the Jewish people. Their confidence in the Editor seems to be growing. Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did politically.

WHAT CHRIST, AS OUR ADVOCATE, IMPUTES

In speaking of our Lord as our great Advocate, through whom we have justification, and considering what he does for us that makes us acceptable to the Father, a variety of expressions are sometimes heard. One may say that he imputes to us his life-rights. Another may say that he imputes to us his righteousness. Another may say that he imputes to us the merit of his sacrifice. Let us try to get this matter clearly before our minds. What is the thing that is really imputed?

First of all, we suggest that what Christ imputes to us is not the heavenly nature nor the divine life nor the right to divine life. None of these things are imputed. These things come to us from the Father. To these things we are begotten by the holy Spirit. It is as the result of our becoming new creatures that we have a right to these things. What our Lord Jesus, as our great Advocate, does for us is to make us acceptable sacrifices; because it is only upon our becoming acceptable sacrifices that we can present our bodies; this being done, the Father accepts them. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

We see that our Lord Jesus was the first that responded to this call. We see that he was "holy, harmless, undefiled, separate from sinners." We see that there was a merit in laying down that life which he had a right to retain. We see, on the other hand, that we who will to walk in his steps and to accept a share of that same call to enter into covenant relation with God by sacrifice, are imperfect; therefore, that we have no right to life, and having no right to an earthly life, we could not offer our earthly life in sacrifice to God. It is then—when we realize our condition—that we are drawn by divine grace unto Christ and it is indicated to us that he has merit and is willing to appropriate of this to us, so as to make our sacrifices acceptable.

It is not the divine proposition that our sacrifices shall be set aside and counted as nothing. The divine proposition, on the contrary, is: You have something, but it is imperfect. Now, if Jesus will appear as your Advocate, he has the ability to make your sacrifice acceptable—because he has the power of imputing to it of his merit. If you have the perfect mind, the perfect will, you have then, to begin with, the most important thing in my sight in the form of sacrifice. But the whole difficulty lies in the fact that you have imperfection inherited from your first parents. Christ will do something for you that will make your sacrifice acceptable to me.

But what will he do for us? What will he give us? Will he give us his righteousness? No, if he gave away his righteousness he would not be righteous. He maintains his own righteousness. What, then, will he give us? We answer that he has already made the gift, so far as Justice is concerned. Eighteen centuries ago he appeared to satisfy the demands of Justice against our race. The demands of Justice were "A life for a life"—a ransom-price. He laid down his life a corresponding price. He did not, however, appropriate the merit of that life to the world. It is still his to control and to dispense. He did not, when he ascended up on high, appropriate that merit to the church in the sense of giving it up. But he did impute, to all of those who willed to come unto the Father, a sufficiency of the merit of his sacrifice to make them whole and complete.

How could he do this? Because he had a sufficiency of merit to have applied it, had he chosen so to do, for the satisfaction of the sins of the whole world. But instead of doing so, he has loaned the merit of that righteousness, and all the rights that go with it, to all those who, during this age, desire to become his footstep-followers So, when they take this position, he becomes their Advocate by virtue of the application of enough merit to cover all their defects. His merit appropriated to these imperfect sacrifices, makes each one of them acceptable to the Father. Thus each one of the church is enabled to suffer with him—sharing of his cup and being baptized with him into death. When the

Father begets them of the holy Spirit, they need the great Advocate to stand as their Advocate, and in every time of need he still stands ready. As the Apostle says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous."—1 John 2:1.

OUR LORD'S RIGHTEOUSNESS AS A MAN AND HIS RIGHT TO HUMAN LIFE IN THE HANDS OF JUSTICE

What, then, was it that he gave? The answer is, that when he sacrificed himself he was righteous as a man. It was, then, that righteousness and consequently that right to human life that he possessed when he consecrated and then gave up. It is that which is in the hands of Justice. In this is included life-rights for all the world. And the basis was his own rights as a man. But he does not give those things up to us, but merely imputes to us the benefit of them.

Suppose we had in the bank a thousand dollars, and suppose we said to the banker, "I wish to leave this in your hands in favor of certain notes which I am going to endorse." We then, accordingly, endorse notes for you. Now, our thousand dollars that was in the bank is merely a security. We are imputing the merit of that thousand dollars to you on the notes which we endorse.

Thus Christ imputes to us his merit; and the great One to take note of this and act upon it is the Heavenly Father. The Father immediately accepts the sacrifice and the person is begotten of the holy Spirit and that person is reckoned, so far as his flesh is concerned, dead. This means that this merit of Jesus will continue to be imputed to such persons until they shall have either been born of the Spirit or become subjects of the second death. And so they must each one die, in one or the other way, that every bit of merit that was used in the case of any one of them will be released, to be used for the world in a different way; namely, to give them, under the terms of the New Covenant, the rights which Jesus sacrificed at Calvary.

We have not a sufficiency of merit for the Father to accept it as a sacrifice. To illustrate: He that is guilty of the violation of one point of the law, is guilty of the one hundred points. Any one with ninety-nine points in his favor would fail just as thoroughly as the one who had only fifty.

Now, then, that is just the position of mankind as a race. Justice cannot accept anything but a perfect sacrifice. We might say that we are in various degrees of imperfection, and that we range all the way from twenty-five points to seventy-five points. What must be done to make us acceptable? The one with twenty-five points needs seventy-five points; and the one who has seventy-five points would just as much need the Advocate and just as much need the imputation of Christ's merit as the one with only twenty-five points; but he would not need so large an amount. The Lord placed the full amount in the hands of the Father, and then made it applicable to all such as recognize their need, and it is just as free to the one with twenty-five points of character as to the one with seventy-five points.

The church's sacrifice is not to get the world free, but to get herself into a sacrificial condition. In God's arrangement, in God's purpose, our sacrifice is not necessary for the world. Christ's sacrifice is all that is necessary for the satisfaction of justice for the sins of the world.

All this arrangement is purely for us, in order that we may, through it, have an opportunity of entering into the "high calling." But actually we are not anything, because the whole thing is arranged for us in the Father's hands. We add nothing to it. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

But one asks if in any way, either individually or collectively, the church in any sense of the word purchases the heavenly inheritance.

HOW THE SPIRITUAL NATURE IS OBTAINED

The glory, honor and immortality which the Lord purposes to give to the church, is not given free. Jesus never purchased for the church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which we get free, through the imputation of his merit, we may use and purchase with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our all.

In the case of our Lord, the matter is somewhat different. He received it as a reward, and besides, held a certain merit which he had to give away as he pleased. We make consecration, and are acceptable to God by means of the imputation of Christ's merit, which covers our imperfections, in order that we may share with our Lord in his great work of uplifting mankind and with a view of sharing with him his kingdom glory, as members of his body—members of the royal priesthood.

Above we used the expression twenty-five, fifty and seventy-five points of character. We did not mean to say that principle is to be sacrificed, that good character is to be sacrificed. No; we used the word character in the sense of proper conditions or elements of character, elements of a proper human character. With the thought in mind that we have seventy-five elements of character and twenty-five that are blemished (and all humanity is blemished twenty-five, fifty or seventy-five points, as the case may be) we realize our helplessness, our necessity. Now this that our Lord imputes to us, is to make good our deficiency; then all that we have would stand for or represent a perfect human being—nothing more, nothing less. It was an imperfect human being the moment before; but the imputation of Christ's merit constituted it a perfect man or woman.

The divine terms upon which life might be enjoyed perpetually were the keeping of the law; so any one who could keep the law perfectly could have claimed life eternal —"The man that doeth those things shall live by them." (Rom. 10:5.) God has given this law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering.

The middle wall of partition being broken down, there was an opportunity for each member of that race to present himself in sacrifice; none being totally depraved, all had some elements of character and possessed some degree of merit, even though not a sufficient degree to claim life under the Law. It was to such of these, then, as had willing minds and honest hearts, that Christ applied of his merit for the very purpose of enabling them to be sacrifices. God has no dealings with those who are rebellious in their minds; they are out of the list. Christ has not appeared for them at all, and has never proposed to do so. He is proposing to be the Advocate of those only who have first turned away from sin desiring to be in harmony with God. It is the man whose mind is fully submitted to God, and only such a one, who is being dealt with.

"LOVE NOT THE WORLD"

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4:4.

This text brings to mind another one somewhat similar —"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices—not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried

on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of his principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

WE ARE TO DO GOOD TO ALL MEN AS WE HAVE OPPORTUNITY

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word—"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the apostles warn the church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the kingdom of God and its righteousness, for which we pray, "Thy kingdom come; thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

According to God's arrangement, we must take our choice between the divine friendship and fellowship, and worldly friendship and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love—evil deeds and evil thoughts—are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and his spirit, must go into the outer darkness of the world.

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

The word "souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the truth through the spirit; that is to imply that it is necessary for us to know the truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned.

Now, having gotten along thus far in the good way, the Apostle shows us that there is yet an advance step of love, and states what next we must do in order to keep our hearts pure: "See that ye love one another with a pure heart fervently." We must not only regard them as brethren and give them "unfeigned love," but should recognize the principle underlying our relationship to the Lord and their relationship to the Lord; how they, like ourselves, are new creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

DISINTERESTED LOVE—STRONG AND INTENSE

This love is different from the other love—brotherly love. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. So the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.

The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply—rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the new creature develops.

Our Lord Jesus says, "Love one another, as I have loved you." Set this standard before you. Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the divine command, our love increases, our sympathy expands. The Apostle says we must see to it that we do not neglect this. If we fail to heed this admonition we are not of the kind that the Father is choosing; for the Apostle also tells us that he predestinated

that all those who should be members of the body of Christ should be copies of him; copies in having an unfeigned and fervent love.

STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE OF HIM

No one can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by their zeal in the study of his Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor [brother] for his good, to edification"—i. e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's body, the members will all have a mutual love and a mutual care one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven."—Matt. 18:1-6.

CAN EVIL BEFALL THE NEW CREATURE?

"There shall no evil befall thee." (Psa. 91:10.) "Pilate took Jesus and scourged him. . . . They crucified him and two others with him; on either side one, and Jesus in the midst."—John 19:1, 18.

Such combination of Scripture, apparently contradictory, is quite a stumbling-block to worldly people; and some of those who have inclinations toward the Lord, but have not much knowledge of his Word and Plan, experience all kinds of trouble in a vain attempt to reconcile them. To these God's Word is apparently proven to be untrue. Only from the standpoint of faith can it be recognized as always true and harmonious. Yet the standpoint of faith may not always be exactly the same. We might use the word "thee" in the text, as applying to the Lord (the new creature) and the members of the body (the new creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of. Or we might think of the flesh as their earthly tabernacle for the time, and take the matter in a more figurative way.

We, however, prefer to consider the new creature entirely apart from the flesh. "No evil shall befall thee." Applying this to our Lord, we see that no evil befell him as a new creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling that was given him. Similarly we, as new creatures, as his followers, could never have attained to this calling except by the crucifixion of the Lord. "Mortify, therefore, your members which are upon the earth."—Col. 3:5.

Our Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

"THE CAPTAIN OF THEIR SALVATION MADE PERFECT THROUGH SUFFERINGS"

Our Lord asked, "Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26.) To be fitted for the priestly office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extremest test in the Garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the trial his character—always perfect to the full measure of its testing—gained, by divine grace, its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and the manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

And so we also must suffer if we would be footstep-followers of the Lamb. Character cannot be developed wholly without trial. It is like a plant; at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating through the applied knowledge of his character, as a foundation for faith and an inspiration to obedience. Then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, more beauty, more grace, until it is finally fixed, developed, established, perfected through suffering. Thus we learn to realize that "All things work together for good . . . to the called according to his purpose," to those who are to be members of his body.—Rom. 8:28.

DELIVERED OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

But some one may ask, "We see how these experiences of life are working out good for the new creature; but is there no way in which experiences could work out evil things that would be bad for them?"

We are to recognize that there are two classes of spirit-begotten ones, and that our text has reference to only one class of these. There is the body of Christ, representing the priestly order, the antitypical Melchisedec—Jesus the Head and the church his body. They have kept nothing back of their love and devotion; things may happen disastrous to their fleshly interests; but they remember that they are "not in the flesh, but in the spirit," and realize that no outside influence can mar their real interest as new creatures, nor hinder them, if faithful, from attaining to the glories of the kingdom with their Lord and Head. They have entered into the holiest by the blood of Jesus, and do not withdraw; they "abide in the secret place of the Most High"; they will continue unto the very end. It is to this class, and to all the things that may befall them, that the assurance is given—"There shall no evil befall thee."

As for the other of the two classes—the "great company"—some evils do befall them. They will be put into great tribulation. It was an evil on their part that they neglected the Lord's Word and the privileges of the "high calling." This coolness brought them into a condition which must be made right. They loved "father or mother or houses or lands," or something else, to such an extent that they failed to keep their covenant of sacrifice, and will be accounted unworthy of a share in the kingdom, and will, instead, be subjected to the great time of trouble—"the day of wrath." It will be necessary that these evils come upon them to bring destruction of the flesh.

A HOLY NATION PICTURED

MARCH 26.

"Happy the people that fare thus! Happy the people whose God is Jehovah."—Psalm 144:15.

At the time God accepted Israel to be his people he entered into a Covenant or agreement with them. He gave them the law, represented in the Ten Commandments, as the basis of the covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly. And God agreed that in that event he would bless them. They should be his people and by doing the things contained in the Law should live everlastingly—not die. Not only so, but he

promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God's law is perfect, the measure of a perfect man's ability: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself." Hence, the Israelites continued to die, as their fathers had done, and as all mankind die— not being able to keep the divine law perfectly. For the same reason Israel experienced wars, famines, pestilences and drouths, in proportion as they were negligent of the terms of their Covenant.—Lev. 26:14-33.

HAPPY IS THAT PEOPLE

In our lesson the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's kingdom shall have been established amongst men—when Satan's power shall be restrained, when he shall be bound, when the blessings of restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make his footstool glorious.—Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."—Psa. 144:11.

In the church of the present age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are his," and in his due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general —the time described in our text, when humanity in general, under the Messianic kingdom, will be privileged to become the holy and happy people of God—when Satan and sin will be banished and righteousness and truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men—those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the second death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

"TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST"

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human restitution blessings (Acts 3: 19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's kingdom.

Then the oxen will be strong to labor. Then there shall be no breach—no rupture of the happy relationships. Even death will be destroyed.

Then there will be no migration—no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus—happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge himself the God of the wicked and he declines to treat evil-doers except as rebels, aliens, foreigners, strangers, as respects his promises and favors. Our entire race was originally thus estranged. But divine grace provided a "Savior and a great One." This Savior is already reconciling a saintly, faithful church, who will be his associates in the Heavenly kingdom. Shortly he will apply of the merit of his sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31.) Under that New Covenant all mankind will be privileged and assisted to come back to divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and he upon the Throne shall have made all things new.—Rev. 21:1-5.

GENERAL NAAMAN'S LEPROSY CURED

THE PLAGUE TRANSFERRED TO A HEBREW GRAFTER, GEHAZI

2 Kings 5:1-14.—APRIL 2.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:22.

General Naaman, of the army of Syria, on the northern border of the land of Israel, was a sick man. He had the loathsome infection and incurable disease called leprosy. Wealth, influence at Court, life's abundance and honors could not offset this terrible plague upon his life. The study of today tells of his miraculous healing by the Prophet Elisha. In Naaman's household was a young girl who had been captured from the Israelites and was a slave, although doubtless well treated. The maid remembered the Prophet Elisha and how wonderfully divine power, through him, had healed diseases. Instead of rejoicing that her captor and master was suffering, she sympathetically inquired why he did not go to the Prophet, who, she felt sure, would be glad to pray for him and heal him.

Although it seemed like catching at a straw Naaman followed up the suggestion; he got a letter from his King to the King of Israel and presented himself to the latter, requesting healing by Israel's great Prophet, of whom he had heard. The King was astonished. He knew leprosy to be incurable. Apparently he knew little about Elisha's powers. He surmised that the King of Syria was intent upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court.

Here again there was difficulty. Naaman expected great consideration for his rank—that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several days' journey with servants and costly presents hoping for healing, and he was turned away like a dog with a bone. He fumed as his chariot drove on: Have we not better rivers in Syria than this river Jordan, which is always muddy? It is not bathing that I need!

However, a message of wisdom came to him from his servants, who suggested that he try the Prophet's prescription; that the fact that it was simple and easy of performance should not cause the General to reject the proposal. Although fearful that no good would come from the washing,

and that he would be made the laughing-stock of his own servants, his own people and the Israelites, he concluded, nevertheless to follow the Prophet's direction. He bathed seven times in Jordan and his leprosy was healed thoroughly.

LEPROSY A FIGURE OF SIN

In many respects leprosy corresponds to sin; first, it is incurable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is destructive; fifthly, it is painless.

As only divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exhort compliance, so all those who know of a divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. The ministers or prophets of the divine Word may direct as to the proper way to obtain divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the divine prescription, exercising both faith and obedience.

The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. The poet has beautifully referred to this and pictured the cleansing, healing Fountain into which by faith sinners may plunge:—

"There is a Fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It is by faith that we may now wash ourselves completely in the blood of Christ; by faith we may realize that the sacrifice of Christ was for the sins of the whole world, and may appropriate our share thereof.

GEHAZI, THE GRAFTER, A LEPER

Gratitude is one of the most worthy sentiments of the human mind. General Naaman's nobility was manifested in the fact that, after being healed, he retraced his journey nearly forty miles, in order to thank the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat."

To the General's surprise the Prophet declined to take anything. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elisha in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graft."

When the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the school of the prophets. The General very promptly and gladly assented and gave more than was requested. But God through the Prophet punished the perfidy of Gehazi. He took Naaman's presents; he got, also, Naaman's leprosy.

NAAMAN NOT SAVED—GEHAZI NOT LOST

Many have erroneously assumed, in connection with this lesson, that Naaman was saved to heaven and Gehazi lost. Both conclusions are unscriptural. Naaman was saved to health and Gehazi lost his health. But the eternal interests of neither were settled.

Not until Cornelius' day, three and a half years after the Cross, did any Gentile come into any kind of relationship with God. Previous to that, from the time of Moses, only the Jewish nation had recognition. "You only have I known of all the families of the earth." (Amos 3:2.) And God's favor to Israel was merely an earthly and preparatory one. No one gained eternal life prior to the Redeemer's sacrifice. Thus the Scriptures declare that Christ "brought life and immortality to light through the Gospel"; again, "So great salvation which began to be declared by our Lord."

Since Jesus' day immortality has been brought to light —the offer of "glory, honor and immortality" to the saintly followers of Jesus' footsteps who, as the "very elect," will be the royal priesthood through whom earthly restitution blessings will be opened up to natural Israel and, through Israel, to all nations during Messiah's reign of glory.

SURROUNDED BY HEAVENLY HOSTS

2 Kings 6:8-23.—APRIL 9.

"He shall give his angels charge over thee to keep thee in all thy ways."—Psalm 91:11.

When war was declared by Syria against Israel the invaders sought to gain an entrance into Israel's army in the mountain passes, but God through the Prophet Elisha forewarned the Israelites. When this had happened several times the Syrian king concluded that there were traitors amongst his counsellors, but was answered, No! the Prophet Elisha surely warns Israel's king of anything that you plan secretly.

Learning that the Prophet was living at Dothan, near the Syrian border, the king sent a detachment of soldiers to capture him. They came by night. Elisha's servant, arising early, saw that the little city was surrounded. He ran to his master in fear, but the latter, unperturbed, answered, Fear not; for they that be with us are more than they that be with them. These words sounded strangely untrue to the servant, until the Prophet prayed for him an opening of eyes, which revealed a vision of angels, chariots and horses, with the appearance of fire.

The lesson to us is that whoever are God's servants, and wherever they may be, divine power, like a mighty army, surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, X-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to the counsel of his own will.

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM AND DELIVERETH THEM"

Angels are beings of a grade a little higher than man—beings with spirit bodies instead of flesh bodies. "Thou madest man a little lower than the angels." The Scriptures declare that the angels are sent forth to minister to or serve all those who are heirs of salvation. They encamp around about God's servants in the sense that divine agency and power are everywhere and ready at any instant to be exercised as much as need be for the accomplishment of God's will. The same God who willed that Elijah should flee before Jezebel arranged that Elisha should be specially protected. But we are to remember that only those who are in covenant relationship with God are under this special watch-care and protection.

We are to remember also that there are fallen angels, called "wicked spirits," and that these are on the alert to entrap and ensnare humanity through spirit mediums, spirit rappings, tippings, clairvoyants, ouija-boards, etc. God's people are warned against these, and they in turn should warn the world of the great danger resulting from any association with these fallen angels, who misrepresent themselves to be our dead friends.

Many are being misled by these evil spirits. They have introduced various false doctrines and continually seek to entrap the human will and, if possible, to gain control over it—through obsession. Curiosity is one of the main baits to the hook of spiritism.

Spiritists, including mediums, are being deceived. They think that they converse with the dead. They will indeed acknowledge that there are "wicked spirits," "lying spirits," as the Bible says; but they do not acknowledge that they are all wicked. The fact is that they have only partially realized the depth of Satan's power and deceit in this direction. The Bible indicates that shortly, in the ending of this age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation.

FROM DOTHAN TO SAMARIA

When the Syrian army corps drew near to Dothan, Elisha with his servant went out to meet them, praying that God would blind them. They were not blinded literally, but, as it were, hypnotized. Doubtless there is a hypnotic power, but as it interferes with the wills of others, none of God's people should have anything to do with it, unless, as in Elisha's case, specially commissioned of God. Elisha met the guard and told them that he knew the man they were seeking and that he would lead them to him in another city, if they would follow him. He did lead them several miles, right into the capital city of Samaria. There, surrounded by Israel's men of war, with the king at their head, Elisha again prayed and

the hypnotic spell dissolved, and they beheld themselves prisoners and that the Prophet had fooled them. At Elisha's suggestion the King made them a feast and sent them on their way back to Syria. The effect of this treatment was that for a long time, at least, there were no further incursions into Palestine from Syria.

The King's suggestion was that the King of Syria should be killed. But the Prophet in reply said, If you had captured them in war at the risk of your life, you would not kill them. Now, seeing that God's providence has placed them where they are, consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment! After all, love is the great conquering power of the world—love is the greatest thing in the world. It is the "love divine, all love excelling," which constrains or draws us to God.

COMPARATIVELY FEW HAVE YET LEARNED OF GOD'S LOVE

Only God's consecrated people have yet learned of his love, and they very imperfectly. The tactics of Satan and his demon hosts for centuries has been to blind the whole world and, as much as possible, God's people respecting his true character. By misrepresentations of the Scriptures and some interpolations and some mistranslations they have succeeded to a wonderful degree in putting light for darkness and darkness for light. This is shown in the creeds of all denominations—some in a greater and some in a less degree.

A century or more ago, when the creeds were believed more fully than today, the effect was terribly demoralizing. Good men and women, under the delusions of those creeds, tortured one another, often to death, with thumb-screws, racks, burning-irons, the stake, etc. Their hearts were not so much worse, perhaps, than ours; but their heads were more deluded. Believing thoroughly in the doctrine of eternal torment, etc., they sought to copy this misconception of the divine character and dealing.

More and more let us see, realize, appreciate, the love of God which passeth all understanding. More and more let us appreciate the length and breadth and height and depth of this love of God. Let us get the proper focus upon the divine Word. Let us obtain the reading of the most ancient manuscripts. Let us secure the best translations, that we may not be deceived, but understandingly appreciate the love of God in full co-operation with his justice, wisdom and power—all co-operating now for the blessing of the saints with heavenly salvation, as it will by and by bless all the world of mankind, through this Seed of Abraham.—Gal. 3:29.

WHAT "CORRUPT COMMUNICATION" SIGNIFIES

"Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. 4:29.

Corrupt communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word "edifying" having in it the thought of an edifice, a building, the up-building of each other.

BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD'S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in his footsteps, will say, "I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters." But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the new creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord's people should "show forth the praises of him who called us out of darkness, into his marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same will be sure to bestow it upon others; for, "Out of the abundance of the heart, the mouth speaketh"; "Blessed are the pure in heart."—1 Peter 2:9; Matt. 12:34; 5:8.

SOME INTERESTING LETTERS

Dear Brother Russell:—

I have greatly enjoyed the past two weeks in the blessed service. None can know the blessedness of the harvest work but those who are doing their little all in co-laboring with the Chief Reaper.

None can understand your faithful course of self-sacrifice but those who, like yourself, are seeking the Lord's sweet approval day by day. Even as none but Abraham and Isaac could appreciate what the sufferings of Isaac meant, so only our Father and "we, brethren, as Isaac was," can appreciate what the "sufferings of Christ" are.

Be assured of my Christian love and prayers for you and the work the Chief Reaper has entrusted to your willing hands. Many, many friends along the way desire to be remembered to you, and send words of confidence in your labor of love.

Brother Rutherford suggested DAWN-STUDIES and Berean lessons to take the place of discourses. This surely is a wise procedure in many classes, even where they might have talent for speaking.

I would like, however, if more could be done to awaken thought in the importance of testimony meetings. Many classes have not even talent for leading Berean studies (at least they think they have not the talent), and I think where only one meeting can be held, the testimony meeting, up-to-date, considering the past week's experiences, would be the best meeting possible.

I have been hoping that at some time you would consider it profitable to advance this specially in the TOWER and suggest a subject for each week's meditation and for testimonies (each Wednesday night); or, possibly, that the MANNA verse and comment for Wednesday be read in advance at the previous testimony meeting and be considered as the subject for the following week.*

The classes which I have visited and which have Wednesday evening testimony meetings seem to be more up-to-date in both knowledge and spirituality.

God bless you, my dear Brother. Much love to you.

BROTHER SAPHORE.

* Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

Dear Brother Russell:—

I am still rejoicing in the "feast of fat things" which our gracious Lord is constantly spreading before us.

Your recent relation of the various experiences had with our Jewish friends and how they are reaching out for more and more about the Messiah and his Kingdom, brought me back in mind to the days of John the Baptist, when he announced the Messiah, etc.

In connection with this, in looking up what you had written about Enoch and Elijah, I read in TOWER No. 9, 1898, about Elijah's career, and then in Vol. 2, p. 254, to conclusion of chapter. You speak of the Elisha class not expecting to be glorified. Could this class be the Jews who are now becoming interested?

A further thought, or rather, finding—2 Kings 2:9: Elisha prays for a double portion. Marginal rendering is, "The portion of the first-born."

My recent experiences and the reading of the above, and particularly the chapter on "Elijah shall first come," have energized me to renewed zeal and vigor to press on to the battle of the Lord.

Our prayers go up in your behalf, dear Brother, that grace and strength and wisdom from on high be your portion sufficient for every time of need, until your work is finished and you have heard the Master's "Well done."

Yours in him, E. W. V. KUEHN.

Dear Pastor Russell:—

I feel that I must write you a word of thanks for the greatest blessing I have received in my life. I need not go into details, for the seventy-third Psalm exactly covers my experience; and I feel that in allowing me to read "The Divine Plan," God indeed took me into his sanctuary.

Oh, wonderful patience! When I look back I can hardly believe it—he took such infinite pains just to show me his love!

Last year, after many tribulations, stretching over a decade, I said to myself, Well, it may be all right; but if I'm not to grow utterly bad and bitter I must have a little prosperity. I can't bear this incessant going wrong any longer. (My principal temptation was that I wanted my children to have a good time.)

Well, the prosperity didn't come—but your book did. It took some mental compulsion to read it, too. I couldn't really afford the set of STUDIES at the time I ordered them, and was cross, though much interested. So I put them on the shelf and never looked at them for months, till one day I had nothing to do and nothing to read, and took them down.

I can only say they utterly changed the world for me and my family. We were sick of churches—we had been served so many mean tricks by "Pillars."

I have sent out copies of the Plan (five-cent edition) to all of my friends and hope they will benefit, as I have done. I am longing for the other three STUDIES, and hope to send for them next month. We enjoy THE WATCH TOWER so much. Always wishing to be up-to-date in my reading I feel that I am so more than ever now.

My husband has told many men about the book. He finds the poor love to hear about it, but the rich will have none of it. One old man said it was what he had been waiting for all his life. He knew his Bible nearly by heart and said the "Plan" was just what it seemed to say to him.

Indeed, I can say your book has answered the "Why?" I have been asking ever since I was sixteen years old. When I had read it my little daughter (eight years old) asked me a question and I sat on the floor beside her and told her all about it.

When I had finished she looked at me with tears in her eyes and said, "Oh, mamma, isn't God good! It makes me cry to think of it." And yesterday she said, "If there were any poor people here I would just take my two dollars and give it to them"—all she has—and she's been saving it to buy a doll.

I believe she truly tries to "do as she'd be done by"; so isn't it possible that she might be of the kingdom, notwithstanding her youth? She has told all her little friends about the Plan.

With many, many thanks for the help you have given me and mine,

Yours sincerely, ELEANOR I. CHILDE.

DIVINE LOVE'S CONSUMMATION

Beholding heaven's starry blue,
I said, "Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white."
As I his glorious realm behold,
He beckons me with crown of gold.

"Lord, this is all my heart's desire—
That I may join the heavenly choir
And sing thy praises evermore,
Whom angels worship and adore.
O guide me to my Father's home,
To sit with thee upon thy throne."

"My child, wouldst thou this honor gain?
The way is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane;
Must often suffer scorn and loss;
With patience daily bear his cross."

"Yea, gladly, Lord; yet not alone,
Since thou wilt not forsake thine own
With open face beholding thee
As in a glass, Oh, let me be
Changed into glory like to thine
Until I in thine image shine."

Transcending joy! He speaks to bless
In tones of loving tenderness!
"As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,
Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love.

"Though hard the way and tempest riven,
Meat in due season will be given;
Thy faith and courage thus sustained
Press forward till the goal is gained.
As temple stones both true and tried,
Thy Father loves and owns my bride."

O love divine! Amazing grace!
I shall behold him face to face.
Lean on thy well beloved's arm,
My heart, he'll keep thee from all harm,
Bow down in adoration sweet;
Be for the heavenly throne made meet.

Thy kingdom come, the earth to bless
With healing, truth, and righteousness,
'Till quick and dead sin-cleansed shall be,
Death swallowed up in victory;
And joyful anthems rend the skies—
The earth restored to paradise.

ETTA C. SCHAFER.

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VIEWS FROM THE WATCH TOWER

MONEY TO BE DICTATOR

The trust system seems to be laying hold of everything —railroads, steamships, steel production, smelting, bridge works, oil refining and selling meat, produce, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

AN ILLUSTRATION OF THIS POWER

As an illustration of this power we note the facts recently set forth in the *New York Press* respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of *Hampton's Magaztne*

sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by J. P. Morgan, the banker and trustifier, says: "*Hampton's Magazine* is warned to cease 'muck-raking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:—

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of *Hampton's Magazine*.

MONEY WIELDS CLUB

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

"The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment—it is the first in the American business world. The money of the United States is cornered in Wall Street, just as wheat is cornered by a small group of men. No banking institution of whatever size dares to hazard a conflict with this influence.

"As an illustration of what can be done, the current issue of *Hampton's Magazine* is being held up on the news stands. The Union News Company, because the magazine contains an article that offended Standard Oil, has ordered its agents not to sell it. The magazine lies on the stands, but the agents have their orders not to dispose of it, and when February 20 comes the copies will be returned unsold."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth—the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming.

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth (society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (anarchy)."—Psa. 46:2.

"BE AT PEACE AMONGST YOURSELVES"

[1 Thess. 5:13.]

Because general discontent prevails in this our day, and because God's children, although not of the world, are in it, are influenced by it, therefore it becomes daily more necessary that each child of God shall be on the alert to keep his body under, to keep his tongue from murmuring, to keep his heart from discontent, to be filled with thankfulness and gratitude to God in appreciation of all his benefits toward us.

Additionally the characters being called and drawn of the Lord during this Gospel age must all be firm of texture —strong characters. God seeketh such to be of his Son's bride and joint-heirs. Their firmness, positiveness, is in contrast with the supineness and indifference of others. Their weaknesses through heredity are as great as those of others. Hence when a number of these are brought together, as in a class for Bible study, there is a great need of patient forbearance one with the other. If differences and clashes come, the damage one to another is sure to be greater than with people of less character, of less positive convictions, of less determination. Consequently these find the Apostle's words true, "Ye have need of patience."

With the truth, therefore, to this class God proposes there shall also go the spirit of the truth, the spirit of holiness, meekness, patience, long-suffering, brotherly-kindness, love; otherwise serious friction and damage would result.

If in any class of Bible Students, STUDIES IN THE SCRIPTURES be neglected, weakness, worldliness, love of pleasures, lack of zeal in the Lord's service, etc., are sure to manifest themselves. And if STUDIES IN THE SCRIPTURES are prosecuted but not applied to the heart and life the fruits of the Spirit will be deficient—meekness, gentleness, etc. Every item of knowledge should be used as the foundation for soil in which further graces of the Spirit will be developed for the enrichment of the character of the new creature.

We have had occasion at times to call the attention of the classes to the fact that those chosen to be their servants, ministers, elders, are not to be recognized as their "lords," and are not to be upheld in any attempts to "lord it over God's heritage." (1 Pet. 5:3.) Now, on the other hand, we wish to call special attention to the fact that a hypercritical spirit might be engendered by the class, which might lead some of the members to take a wrong attitude. It would evidently be just as contrary to the Lord's Spirit if the class were to "lord" it over the elders. They are to be loved, to be upheld, to be appreciated; and if they have some imperfections, like other men, they are no less worthy of sympathy and forgiveness and exoneration.

In proportion as the elders or ministers are faithful, humble, diligent, in the service of the flock, they should have the hearty co-operation of every member of the class. "Honor to whom honor is due; praise to whom praise is due."

Some of God's people, like some of the people of the world, take a hypercritical view of some trifling things, such, for instance, as parliamentary usages in connection with meetings. We are to remember that the Bible lays down no particular parliamentary usages, but gives to God's people the one broad, general law to govern each one of them in all the affairs of the church. This law the Master mentioned in few words, saying, "A new commandment I give unto you, that ye love one another, as I have loved you."—John 13:34.

Let this law of love measure all of our relationships as God's people; whether we be of those chosen to be elders or not chosen, the law of love should be used to measure our every act, our every word—yea, our very thoughts. If we can all, dear brethren, have this rule continually in mind, it will save a great deal of friction, heart-burnings and heart-achings. It will make us more like our blessed Master, better representatives of him before each other and before the world. It will incline us to be as methodical and careful as possible ourselves in all that we do and then lovingly not to expect quite as much of others until after they shall have learned the beauty of the right way by observing our course. Let us be content whatever the method adopted by the majority, if it expresses the will of the majority, however the conclusion may be reached. If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their course and amend it. In a word, let us each more and more seek to be peacemakers: "Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

POPE PIUS X. CONGRATULATED

The present Pope is taking steps for the elimination of all higher critics and other unbelievers in the Bible from the Catholic priesthood. All the clergy and all the clerical students are required to swear their allegiance to the sacred traditions and to oppose what is styled "modernism," higher critical infidelity. The oath includes not merely the teachings of the Bible, but also the teachings of the church.

If loyalty to the Bible alone had been enjoined we could have wished that all the different Protestant denominations might have followed suit. That would have meant the cutting off of more than half of the ministers, trustees, etc., who freely confess that they have lost all faith in the Bible and are Bible teachers in name only—Bible opposers, in fact.

FEDERATION IN FACT

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the mem-

bers of those denominations themselves who are aware of that fact are, for the most part, probably unaware of its significance. Nothing has so seriously hampered the church as a moral force, as its sectarian divisions. If the Protestant branch of the church is undertaking to remove from the field of moral power the hurtful influence of these sectarian differences, its power in shaping the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the churches of Christ in America. These churches found their common interest, not in a creed—though they agreed in the assertion of their attitude toward Christ—nor in a common ritual or form of government, but in a common work. On the 24th and 25th of last month, in the city of Washington, the Executive Committee of that Council held their second annual meeting. It is noteworthy that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they make appropriations, one may be sure that they are to be reckoned with. The denominations constituting the Federal Council are assessed, and most of them have paid their assessments already. Moreover, out of these assessments the Executive Committee have appropriated funds for defraying the cost of the common work.

"Under authority of this Executive Committee there has been a careful investigation conducted in co-operation with the chief Home Missionary Societies; and the resulting recommendations have been adopted by nearly five-sixths of the home missionaries west of the Mississippi river. Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting appropriated $5,000 for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council—about fifteen millions—the sum appropriated seems minute. But the size of the sum is of much less significance than the fact that thirty denominations, including virtually all the larger ones, have formed a Federation that is exercising the power of the purse. By disregarding differences in creed, polity, and traditions, and by federating with the object of engaging in a common work that costs, these thirty denominations have, we believe, followed the course that will lead to real Church Union."—*The Outlook.*

OPPOSITION TO JEWS IN TURKEY

Turkey has long had the honor of being one of the few countries in which Jews enjoyed all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from the *Hebrew Standard:*—

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment."

THE IMMORTALITY OF THE SOUL

Mr. Edison has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:—

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

PHILOSOPHERS OF THE PAST HANDICAPPED BY DREAD OF THUMB-SCREWS, ETC.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "dark ages," as well as by certain ignorance and superstitions, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "higher critics," "evolutionists," etc. Only in the Catholic church are the theological philosophies of a century ago given the slightest weight amongst the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, So, also, is the church.

We will not here follow the Apostle's argument to the church to note particularly how Jesus is the Head of the church, how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet, his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch, would be a very unintelligent community. This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood, the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood, his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but

in so small a degree as not to be appreciable to one in health.

PUZZLED OVER BELIEF THAT BLOW THAT WOULD KILL WOULD ENABLE MAN TO KNOW EVERYTHING

In olden times we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another real imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and his Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

MR. EDISON AND THE BIBLE

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds, we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of divine intelligence and that this intelligent soul is introduced into the new-born child and is the real child—this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true, would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of wisdom, justice, love and power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

THE FIRST MAN, OF THE EARTH

The center of the mistake on this subject, handed to us from the philosophers of the "dark ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying, "What is man that thou art mindful of him? . . . Thou hast made him a little lower than the angels." (Psa. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels, in that he was not a spirit being, but a human, an earthly being—"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"—an animal or earthly soul. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the divine command has been in process of fulfillment—"Multiply and fill the earth." God created but the one soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature—an earthly image of his Creator, who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The formation of Adam was very important, just as today, under the same divine regulations, the shape of the brain has to do with the character of the man—gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares: "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely-recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curl of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual, are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:—

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Sometimes there is desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or strength, according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

THE WILL REPRESENTS THE SOUL, THE PERSON, THE EGO

Some of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by divine providence, some features of the original divine likeness in which father Adam was created still persist in all of his children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A METHODIST BISHOP'S DEFINITION OF SOUL

A Methodist bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul.

In repudiating such a view he places himself in accord with the divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of him, "He alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." Immortality in this sense of the word, possessed by the Heavenly Father and his only begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature) to the elect, saintly few, called, chosen and faithful during this Gospel age. These are styled the bride, the Lamb's wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in his glory in the end of this age to grant to them a share in the first or chief resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they bore the image of the earthy, they shall also bear the image of the heavenly." —1 Cor. 15:49.

ARE ALL MEN IMMORTAL?

Mr. Edison is in full agreement with the Bible in his conclusion that human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the divine law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a divine immortality—in the sense that God is death-proof. He alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children—that a future life is arranged for them in divine providence—when, where and how the Bible clearly tells.

We wish that Mr. Edison and many thinkers who have no confidence in the Bible might see the beauties and harmonies of its presentations. The Bible declares that the eternal life lost by father Adam has been redeemed for him by the death of Jesus Christ, "the just for the unjust." It tells us further that as all of Adam's race share by heredity in his death penalty, so they all shall be permitted to share in his recovery from the power of the tomb, from sin and death. Thus the Scriptures declare, As by a man comes death, by a man also comes the resurrection of the dead; for as all in Adam die, even so shall all in Christ be made alive, every man in his own order or company.—1 Cor. 15:21-23.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes. There will be a glorious dawn to that great day of a thousand years, whose light is already foregleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of the divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

CARDINAL GIBBONS' WORDS AGREE TO THIS

Cardinal Gibbons gave an interview to a reporter of the *Columbian Magazine* in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:—

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

THE KINGDOM OF GOD IN SAD CONDITION

Bishop Hughes (Methodist), of California, recently spoke in Boston. He complimented the Catholic church and berated his own denomination and, incidentally, called attention to the sad state of God's kingdom. In its report of the address the *Boston Transcript* says: "Praise for the Roman Catholic Church and what it does for its children, was given by Bishop Edwin H. Hughes, of California, before a large congregation at the Bromfield Street Methodist church last evening at the final session of the Sunday School Institute. Bishop Hughes said:—

" 'You talk about the wonderful hold the Roman Catholic church has upon its people. You ask, how does it do it? I will tell you how it does it. They instruct their children. It is borne in upon the consciousness of every child in every good Roman Catholic home, as soon as it comes to any sort of understanding, that the church is the instrument of his salvation, and he is held right to that idea. They establish their catechetical classes, they run their parochial schools with a religious purpose, and they lay an enormous emphasis upon taking care of their children.

" 'I say to you, if the Roman Catholic church is willing to pay that price for holding its own, and the Methodist Episcopal church is not willing to pay that price for holding its own—then I say the Roman Catholic church deserves to be the coming church.

" 'The Protestant church that does not see that its future is inevitably bound up with the religious instruction is just as certainly doomed to failure as I am standing here tonight. If the members of the Roman Catholic church are more willing, under the instructions of their priests, to obey the laws of God with reference to the children of the church than our people are, under our instruction, then I say that the Roman Catholic church is entitled to the credit of the whole business.

" 'When God Almighty puts into the arms of any earthly parents a new life, then I say that God Almighty pays those parents the biggest compliment that he can possibly pay. That child is God's child ere he is our child, and he is to be held as a member of the kingdom of God. We of the Methodist church hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God. If this is so, then the biggest task we have is to keep them members of that kingdom. I believe the greatest church on earth is the Christian home; the finest sanctuary to be found anywhere is the Christian home.' "

THE SUNDAY SCHOOL EFFECT

The Bishop used the above words in connection with an address on Sunday School Work. His words endorse our presentations of the subject. In STUDIES IN THE SCRIPTURES, Vol. VI., we call attention to the fact that Sunday Schools are an innovation little more than one century old. We point out that they are the expression of human wisdom merely—that neither to the Jews nor to Christians did God give directions respecting Sunday School organizations. The divine arrangement is that each family should complete a unit and that the parents should be the instructors of the children in religious things. In disregarding this divine arrangement two evils have ensued:—

(1) The parents have felt relieved of the responsibility of teaching their children and thus have lost a great blessing and source of personal instruction.

(2) The children have been taught to look elsewhere for the highest information, and correspondingly to disrespect their parents as unqualified to be their instructors. As a result, disrespect and disobedience to parents have increased and parental interest in and control over their children have diminished.

We urge upon all parents everywhere within the range of our influence to weigh the responsibility resting upon them in respect to their children. Whoever brings into the world a child, should feel the responsibility toward it for food and raiment and reasonable comfort, and particularly for moral and religious instruction. Regardless of what others do or do not, all of the Lord's consecrated people should be faithful to this great trust. No service to the Lord could possibly be acceptable as a sacrifice if it meant the neglect of duty to one's children.

ATONEMENT AND THE KINGDOM

We are glad to note that Bishop Hughes recognizes the unconditional benefits of the Atonement in respect to all children. His reference to the kingdom of God, however, clearly shows that his understanding respecting it is quite vague. There are at this moment at least eight hundred millions of children under ten years of age. If these all be members of the kingdom of God, our Savior was quite in error when he declared: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Eight hundred millions could hardly be called a little flock. And besides, Jesus said the kingdom had not yet been given. On the contrary, did he not teach us to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven?"

We ask the Bishop, and as many as this article shall reach, to consider the improbability of the Bishop's view of matters being true—the incorrectness of the Methodist view. If earthly parents have a responsibility for their children, how about the heavenly Creator or Parent, "In whom all live and move and have their being?" Has God no responsibility for all the children born into the world? Would he neglect his duty, if earthly parents did neglect theirs? Are the thousands of millions of heathendom and Christendom going to a burning hell because of neglect of their education by the great Life-Giver or Father?

Let us reason a little on the Bishop's statement of Methodist views. If Christ made an atonement for the sins of all mankind, of what purpose or value has it been as yet to any but the handful, the "little flock," whom our Lord declares will receive the kingdom of God by and by—the kingdom prayed for?

We look all about us for God's kingdom quite in vain. The heathen three-fourths of humanity are surely not God's kingdom, nor any credit to any kingdom or government. The one-fourth of humanity known as Christendom (Christ's kingdom) does not appear to be the genuine article. It is full of jarring creeds, selfish antagonisms, bitterness, envy, hatred, strife, "works of the flesh and of the devil." Its most civilized nations are spending thousands of millions of dollars on war preparations—and this after more than eighteen hundred years of the reign of Messiah, as Bishop Hughes and the Methodist friends think.

ALL A GREAT MISTAKE

Our Methodist friends and many others have, according to the Bible, made a great mistake in their theology on this point. God's kingdom is not here. It has not yet come. We are still, in the language of the Apostle, "waiting for the kingdom of God's dear Son." The promise is still more sure that the faithful, saintly overcomers of this Gospel age will sit with Messiah in his Throne of spirit control during his Messianic kingdom. We are still waiting for it. Neither the heathen children nor the heathen parents, nor the Christian children, nor the Christian parents are yet in the kingdom which has not yet come.

We are glad that the Bishop sees that the Atonement of Christ is universal—for all mankind. We ask him to look again at the subject and to note that in the present Age, during the past eighteen centuries, God has been merely selecting the saintly followers of Jesus to constitute with him the kingdom or ruling class. These are the little children, or humble children of God. "Beloved, now are we the sons (children) of God, and it doth not yet appear what we shall be; but we know that when he appears we shall be like him, for we shall see him as he is."

God has not only arranged that the Atonement work of the Savior shall be for the sins of the whole world, but he has also provided that there shall be a time and an opportunity in which the Redeemer will make his atonement work available to all mankind—heathen and Christian, old and young. To them he will give the opportunity of restitution to all that was lost in Adam and provided for at Calvary. This will be at the second coming of Christ, as St. Peter explains in Acts 3:19-23.

Then Messiah will set up, establish, his kingdom—a thousand years' reign of righteousness. Satan will then be bound and the darkness which belongs to his reign of sin and death will give place to the glorious light of the knowledge of God. Under those favorable conditions humanity will not have an opportunity of becoming kings and priests unto God, members of the "little flock;" but they will all have the opportunity of becoming identified with the kingdom, not as kings, but as subjects. They will all have the opportunity of attaining everlasting life as human beings in this world, which will then gradually be transformed—Paradise regained. Meantime the unwilling, rebellious, disobedient, as St. Peter says, will be "destroyed from amongst the people"—second death.

RESPONSIBILITY OF CHRISTIAN PARENTS

The fact that God has not neglected his responsibilities, but is working out his glorious purposes to fulfil them, must not make Christian parents negligent. On the contrary, the example should make them all the more careful by showing them a parent's obligations. Some of the children may so respond as to become eligible to a share in the kingdom proper, as members of the royal priesthood, who shall sit upon the throne; but to the others, parents also have a duty. Such should be taught, not that all transgressions will be punished alike, in eternal torment, but that every transgression, great and small, will receive eventually a just recompense of reward. They should be taught that whatsoever is sown will be reaped, and that advancements under the blessings of the kingdom may be promoted or retarded by their present conduct, by obedience or disobedience to the divine law. Such rational teaching will appeal much more quickly to the children than will any amount of falsification and misrepresentation concerning eternal torment, fire, etc., in which no reasonable person longer believes, and which came not from the Bible, but from the "dark ages."

MURDERS HER GRANDCHILDREN

EASTER SUNDAY'S LESSON

APRIL 16.—2 Kings 11:1-20.

"Blessed are they that keep his testimony, and that seek him with the whole heart."—Psalm 119:2.

Jezebel's daughter, Athaliah, on the death of her husband, became Queen Dowager of the Kingdom of Judah, her son Ahaziah becoming King. In Oriental lands the King's mother is still the highest authority in the kingdom, as, for instance, in China. This was the custom with the Jews. As Queen Dowager Athaliah had exercised a powerful and baneful influence against the true God and his worship and in favor of Baal worship. Here is not the only instance in which the intermarriage of the kings of Israel with the daughters of foreign kingdoms brought great injury. Her mother Jezebel was another notable illustration. And we remember that it was Solomon's foreign wives who ensnared him.

In line with all this we remember that the divine command to all Jews was that they should not intermarry with other nationalities. Every deviation from the divine law seems to have brought with it serious penalties. This is strictly in harmony with God's arrangement with that one nation alone, that they should be his people in a peculiar sense, that other nations were not his people and that obedience to his laws would bring them blessings and disobedience bring them adversities. That law is still upon the Jews, but not others.

A proper recognition of the antitype, or spiritual significance of that item of Jewish law, should be observed by all; it is applicable to Christians, who constitute, from the divine standpoint, "a holy nation, a peculiar people." Christians are not to be unequally yoked with unbelievers. Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves to the Lord. These are counselled to marry "only in the Lord"—only the consecrated. Those who disregard this divine injunction endanger their own spiritual development, as well as their own happiness and the happiness of the worldly person with whom they become yoked.

MURDERING FOR POWER

When King Ahaziah was slain by Jehu, his mother, the Queen Dowager, realized instantly that this meant her loss of rank and power—the power and honor and riches which her selfish, proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law. Her selfish, proud heart resolved that on no account should this be. Rather, she would be a murderess. Forthwith she caused her grandchildren to be slain, except one, an infant, who was hidden by his aunt in a room used for the storage of sleeping mats, and, in our lesson, styled a bed-chamber. Subsequently, he was nursed until his seventh year, in one of the rooms connected with the old temple, which was in disuse during Queen Athaliah's reign, as she favored and upheld the worship of Baal.

One lesson for us here is the power of pride. We may well hope that many could not be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or to retain hold on one already possessed. Other illustrations of the power of pride leading to murder, in the interest of a throne, are mentioned in history. For instance, King Herod's murder of all the infants of Bethlehem of two years and under was to preserve to himself and his heirs the throne of Israel. History tells us of how Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother named Irene, which name signifies peace, gouged out the eyes of her own son that he might be incapable of ruling the Empire over which she sought to reign alone.

No wonder the Bible declares that the heart of man in his fallen condition is deceitful above all things and desperately wicked! No wonder the Bible tells us that the blessing of the New Covenant which God will establish with the world through Israel, during Messiah's reign, will operate to the taking away of the stoniness of the heart and to the return to mankind of a heart of flesh—a proper human sympathy such as the perfect man had when he was created in the image and likeness of God! How glad we are that Messiah's kingdom will not merely restrain sin and sinners, but, by restitution processes, take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and into harmony with the divine law of love for God and for the neighbor!

Since we are not kings and queens and have not their temptations, let us note that the same principle of hard-heartedness operates in the business world, in the social world and in the family. In the business world, it operates to the destruction of a rival concern. In the social world, it cuts rivals, prompts to misrepresentation, slander, etc. In the home, as between parents and children, brothers and sisters, it frequently means injustice. The correction for all this is a love of righteousness which will lead each to love and to obey the Golden Rule and, as nearly as possible, to comply with the divine will, "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy being and all thy strength, and thy neighbor as thyself."

CROWNING THE BOY KING

The young King was named Joash. He was kept in hiding six years and, in his seventh year, was crowned. Jehoiada, the High Priest, whose daughter had rescued Joash, superintended the inauguration ceremonies. With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. Likewise the guards were so disposed as to give every protection to the young King and leave the palace without protection. The ceremony passed off successfully. The Queen Dowager, hearing the shouts, "Long live the King!" came forth from the palace to the temple to investigate and, realizing the situation, cried, "Treason, treason!"

So it is that injustice sometimes becomes intrenched and fortified in human minds so that an attempt to establish righteousness is considered treason, rebellion, outrage. The lesson to all the Lord's consecrated children is, "Keep thy heart with all diligence, for out of it are the issues of life." —Prov. 4:23.

When the crown was put upon the young King's head, on top of it was laid the Testimony, the parchment scroll of the ten commandments. Thus was indicated that the divine law was superior to the crown. Such should be the estimation of the matter in every well-balanced mind. Divine law comes first; human laws second. And human laws are usually up to as high standards as the people who make them are worthy.

Judah must have been considerably sunken in the qualities of patriotism and manhood to allow the Dowager Queen to usurp the throne by murder for six years. Similarly states and cities, permitting and recognizing the domination of frauds and combines against the public interests, are usually getting as good treatment as they deserve. It is the heart, the intellect, the mind that is to be educated up to the higher standards—then those high standards will be attained by the body politic.

TOO MUCH MONEY—FURTHER OFFERINGS REFUSED

FREE-WILL OFFERINGS ONLY

A LESSON FROM THE FAR PAST ON GIVING FOR RELIGIOUS PURPOSES—TREASURERS WITHOUT BONDSMEN

APRIL 23.—2 Kings 12:1-16.

"Then the people rejoiced for they offered willingly."—1 Chron. 29:9.

Sixteen years passed after the incidents of our previous study and found King Joash in his twenty-third year. Already he had made suggestions to the priests respecting the repairs of the temple, which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

PRIESTS POOR BUSINESS MEN

King Joash found that allowing the priests to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs. Nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests and did not give so freely on that account. However, the King noted the fact that the temple continued to be dilapidated and called for the priests and said to them, Why repair ye not the breaches of the temple? The answer of the priests is not given, but the King's mandate was, "Now, therefore, take no more money from your acquaintances." The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect.

A new procedure was to have a specially prepared money-chest inside the temple court, convenient to the worshipers who passed in and out, and under the care of the priest, who served as doorkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency to make the repairs and more. Further donations for this purpose were refused. The temple was put into good order and a general blessing followed the experience.

There is a lesson in this matter for us. The people like to see results. (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses. (2) Voluntary offerings have the approval of both God and men, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Everybody who gives to the Lord's cause is advantaged thereby; he not only forwards a benevolent cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive"—where the giving is willing and voluntary.

Church begging is undoubtedly doing great harm. The remark has been made that the chief item of religion in some churches is begging for money—private solicitation, and also public solicitation, by the passing around of the collection box. Church fairs, church suppers, grab-bags, etc., are still more reprehensible than the collection box and private solicitation. Some one has called such efforts the "milking of the goats." The Lord's people are supposed to be sheep; the world's people, goats.

The proper thought seems to be what the Scriptures inculcate, namely, that each Christian should give according to his ability and interest in the work and that non-worshipers should not be expected to give nor requested so to do. But who does not know that a large proportion of the money collected for church purposes is unwillingly given by people who

not only are not directly interested in the projects, but sometimes even opposed thereto! Thus Protestant business men often give to Catholic charities, rather than offend good customers. Likewise Catholic business men donate to Protestant enterprises with which they have no sympathy.

It is a good time to return to the Gospel admonition, Let each one of you lay by in reserve on the first day of the week according as God has prospered you—for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence.

BREAKS IN THE TEMPLE WALL

Viewing the spiritual temple we perceive that, outwardly, as represented by the magnificent churches of metropolitan cities, nothing more could be desired than what is now enjoyed. Describing the church conditions of our day, the Scriptures portray our condition under the figure of the Laodicean church, thus: "I know thy works, that thou art neither cold nor hot; I would thou wert hot or cold. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:15-18.

It is from the spiritual standpoint, therefore, that the temple of today needs to have repairs. Outwardly, the church is rich; spiritually, she is poor. The majority of her educated, including ministers, have abandoned all faith in the Bible as the Word of God. Yet they are not known as infidels, but by the less harsh term, "Higher Critics," "Evolutionists." With many the faith in a personal God even, is shaking and they incline to wonder if, somehow or other, we have not an unintelligent God—nature—and mankind and all other intelligencies merely evolutionary products. The cause and foundation of this disastrous condition is not far off.

The absurdities of the creeds formulated during the "dark ages" are so great that intelligent people can no longer accept them. We have made the mistake of supposing that these absurdities are based upon the Scriptures and well supported thereby. The truth is that our creeds of the past not only contradict each other, but also contradict the Bible. To learn this, to believe it, signifies a return to Bible study with the colored spectacles of our fathers removed and with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this age, of which we read that we should "give heed to the sure word of prophecy as to a light shining in a dark place until the day dawn and the day star arise."—2 Pet. 1:19.

THE DUTY OF THE HOUR

Noting the spiritual impairment of the House of God, the Church, all who love the Lord and who worship him should do their part, make their contribution, toward the improvement of these spiritual conditions. It is not to be left wholly in the hands of the clerical or priestly class. The people in general are to appreciate the situation and each delight to do his part in the rebuilding of the spiritual walls of Zion. Those spiritual walls consist of "the faith once delivered to the saints."

Each Christian should ask himself, What am I doing toward these repairs? How am I manifesting to the Lord my zeal for truth and righteousness and my hatred of sin and untruth? And as an answer to this question each should redouble his efforts to understand the Truth and to help others to an understanding of it, whatever may be the cost to the creeds and systems of the "dark ages."

1911—MEMORIAL SUPPER—1911

The Jewish Passover, which lasts for a week, begins this year on Thursday, April 13, which, in Jewish reckoning, is the 15th of the first month. In Jewish reckoning a day begins to count in the evening at 6 o'clock, consequently the 15th begins Wednesday night at 6 o'clock. Wednesday, April 12, would be the 14th day of the first month, and it, in turn, begins at 6 p. m. Tuesday, April 11, which is thus the anniversary of the first celebration of the Lord's Supper.

It is the custom of WATCH TOWER readers all over the world to celebrate our Redeemer's death on its anniversary. We trust that the celebration this year will be a very general one. The significance of the Memorial is described in our issue of February 1 and also in SCRIPTURE STUDIES, Series VI.

On the evening of April 11 at 7:30 the New York City church will assemble in the Brooklyn Tabernacle, 17 Hicks street, for the celebration of the Memorial. All Christians in fellowship of heart with the Lord are cordially invited to be present. We do not, however, specially invite or urge brethren from other congregations meeting similarly for this celebration on the same evening. We believe the instructions of the Lord's Word on the subject imply that each congregation or family of the Lord's children should meet together for this celebration.

There will be a baptism service on the Sunday preceding the Memorial—April 9—in the Brooklyn Tabernacle at 3 p. m. The subject of baptism is also discussed in SCRIPTURE STUDIES, Volume VI. All thinking of participation in this symbol are requested to make a very thorough study of the subject, that they may act with proper intelligence.

We recommend that all gatherings of Bible students, if possible, provide an opportunity for immersion preceding the Memorial. The Memorial celebration should be esteemed a great privilege. If any one is out of heart fellowship with the Lord, his first work should be to get right with him. And the Lord directs that any coming to his altar, should, as far as possible, before coming, get into heart harmony with all of the "household of faith." This should, therefore, be a time of heart searching and purifying. This, in the Jewish Passover type, was pre-figured by the search made for leaven of every description—leaven being a symbol of corruption, sin, contrariness to purity, righteousness and love.

Whoever finds himself out of harmony with the Lord at this season and avails himself of the privileges above suggested and seeks a return to divine favor will surely experience a great blessing. And whoever passes by the opportunity will lose a blessing which none can afford to lose. A realization of our own imperfections at such time must not discourage us or make us faint. Rather we should remember God's provision for our reconciliation through our great Advocate, whose death the Memorial celebrates. Let us also remember our covenant of sacrifice, by which we become members of the body of Christ.

It may not be amiss that we remind our readers that for some reason which we cannot explain it has for years appeared to us that Satan is granted special power to tempt the Lord's consecrated people at this Passover season, as he had special power at this season when our Lord was crucified. Then Judas entirely succumbed. St. Peter stumbled badly, and all of the Apostles temporarily forsook the Master and fled and were in deep perplexity until Pentecost. The Master's advice then is good still, "Watch and pray lest ye enter into temptation."

SOME CALCULATIONS ON THE JUBILEE CYCLES

Dear Brother Russell:—

Your calculation of the Jubilee Cycles (as published in September issue of *Overland Monthly*, 1910) beginning the count from the time Israel entered the land of Canaan, is so remarkably simple that I am surprised it did not come to my attention sooner; as it is with this added new viewpoint that certain questions which have somewhat puzzled me before have now been thoroughly cleared up in my mind, I am noting them for your consideration. They are as follows:

1. Why did not Israel celebrate 20 instead of only 19 Jubilees in the land before the great Cycle of 50 Jubilees began their count, so that the entire 70 Jubilees would be complete?

2. Why did the Jews remain in their land 19 years after the celebration of their last typical Jubilee? Why did they not immediately go into captivity?

3. Did the 70 years of desolation typify anything? If so, what?

As a result of your article in the *Overland Monthly* I have been helped to a solving of these questions, and I am sending you herewith my calculations and conclusions for any comments or added thoughts you may have or can suggest.

FIRST CALCULATION

This is my understanding of your reckoning as presented in *Overland Monthly:*

"To fulfill the word of the Lord by the mouth of Jeremiah

until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years.''—2 Chron. 36:17-21.

In the above question we find the entire number of Jubilee years the Lord purposed for Israel to be 70, which mark 70 cycles or periods of time. Each cycle was 49 years and its Jubilee the 50th year.

70 times this number (50 years) would be..... 3,500 yrs.
And this period, measured from the time Israel entered Canaan, which occurred before the date known as A. D. 1..... 1,575 yrs.

Hence the years since A. D. 1, to complete above period of 3,500 years, are..... 1,925 yrs.

Or 1925 A. D. marks the date when the full number of Israel's Jubilees would have been accomplished as indicated by the Lord through Jeremiah the prophet.

THE SECOND CALCULATION

This calculation is based on the Jubilees from the standpoint of the Law which was given to Israel as a nation and to which they bound themselves, and which has been and is now being fulfilled with regard to the Jews.—Lev. 26.

This calculation in no way antagonizes the view as expressed in SCRIPTURE STUDIES, Vol. 2, chapter 6, paragraph 2, page 180; also page 181; but is considering it only with regard to the Jewish nation and their land and not with regard to the restitution or antitypical Jubilee as set forth in S. S., Vol. 2.

The multiplying of the Sabbath or 7th day by 7 ($7\times7=49$) pointed out Pentecost, the 50th day, or Jubilee day, which followed.

The multiplying of the Sabbath or 7th year by 7 ($7\times7=49$) made the cycle which pointed out and led to the 50th year or Jubilee year.

The multiplying of the Sabbath or 50th year by 50 ($50\times50=2,500$) made the cycle which pointed out and led to the 51st cycle or Jubilee cycle.

As the Jubilee day was not celebrated on the last or 49th day, but on the following or 50th day, and the Jubilee year was not celebrated on the last or 49th year, but on the following or 50th year, so the Jubilee cycle (of 50 years) was not celebrated on the last or 50th cycle, but on the following or 51st cycle.

The Law required that where the typical system ended, the antitypical counting should begin.

Total number of years in Great Cycle..... 2,500 yrs.
From the celebration of the last Jubilee by Israel to the year A. D. 1..... 625 yrs.

The number of years since A. D. 1 necessary to complete the cycle of 2,500 years..... 1,875 yrs.

If the year 1875 A. D. marks the end of the Great Cycle of 50 × 50 years, then the following 50 years, or from 1875 A. D. to 1925 A. D., will be the Jubilee Cycle or period of time during which the Jews will be returned to their possessions. (This date, 1925 A. D., as we have seen, is the date originally intended by Jehovah as marking Israel's full number of Jubilees.) And how harmoniously does this agree with the ending of the Times of the Gentiles, which terminate during this Jubilee period; their lease of power departing from them allows the Law to be fulfilled toward the Jew, who can now come into his possessions.

Here we get the key to the matter regarding the celebration of only 19 and not 20 cycles before the Great Cycle (of 50×50 years $=2,500$ years) began to count. The last or 20th Cycle of 50 years was reserved for the Jubilee Cycle to follow the Great Cycle.

Jubilees celebrated in the land by Jews..... 19
Jubilees represented in Great Cycle..... 50
Jubilee period representing the time in which the Jew, according to Jubilee celebration, should return to his possessions..... 1

70

THIRD CALCULATION

''And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

''A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.''—Lev. 25:10, 11.

Here we have two statements made respecting the Jubilee year:

1. The RETURN of every person to his possession; and
2. The REST of the land.

''Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land REST and enjoy her sabbaths. As long as it lieth desolate it shall REST; because it did not REST in your sabbaths when ye dwelt upon it.''—Lev. 26:34, 35.

Here again we find that while Israel celebrated the Jubilee when they dwelt in the land, and each man may have returned to his possession and family at the Jubilee period, nevertheless the Lord declares that the land ''did not REST'' in its Sabbaths when they dwelt upon it.

So the Lord provided the REST feature of the Jubilee for the land when Israel went into captivity for 70 years, and here the 70 Jubilees of REST were accomplished for the land, but during that time the other feature of the Jubilee was neglected (the RETURN of each man to his possession and family), for we find the very reverse of this condition to be true. The Jews, instead of returning to their possessions during that time, were in captivity to and serving the King of Babylon.

How, then, and when will this returning feature of the Jubilees be accomplished?

As shown in SCRIPTURE STUDIES, Vol. II., chap. 6, Israel celebrated 19 Jubilees before going into captivity, and we have no reason to doubt that at each of these celebrations the RETURNING of the people to their possessions was accomplished to the best of their ability.

Now, as 70 was the number of Jubilee Sabbaths or years of REST celebrated for the land (during the captivity), but only 19 Jubilees or years with the RETURNING feature were celebrated, when will the other 51 Jubilees or years with the RETURNING feature be fulfilled? We answer:—

70—Full number of Jubilee Cycles ordained of God.
19—Cycles (with Jubilees) celebrated (50 years each)..... 950 yrs.

51—Cycles remaining (without Jubilees) celebrated (49 years each)..... 2,499 yrs.

Total years..... 3,449
Number of years Israel entered Canaan before the date known as A. D. 1..... 1,575 yrs.

Total number of years since date known as A. D. 1 to complete above period of 3,449..... 1,874 yrs.

Or the year 1874 A. D. completes the above period as was actually fulfilled. This date, 1874, is just 51 years prior to the year 1925 A. D., which, in the first calculation, was found to be the date originally intended by Jehovah as completing the Jubilees for Israel.

Here we have the 51 Jubilees or years to be celebrated all at one time and not individually as were the first 19. What wisdom on the part of our Heavenly Father! The land has already enjoyed the REST feature of the Jubilees (while the Jews were serving in captivity to Babylon) and now Israel, being deprived of the privileges of the RETURNING feature of the Jubilees for 51 Cycles (of 49 years each), can celebrate the 51 Jubilees with RETURNING feature from 1874 A. D. to 1925 A. D. And this we find fully corroborated, for in 1874 the first Jewish colony was founded in Palestine. (*Overland Monthly*, September, 1910, page 324, 7th line from top of page.) And we see every year the increase of Jews RETURNING to their land and fulfilling the purpose of these 51 Jubilees.

The further question as to why Israel remained in the land 19 years after the celebration of the last Jubilee, is answered, to my mind, as follows:—

IS THIS TOO FAR-FETCHED?

If a day symbolically represents a year in Scripture, and 7 days mark to Israel the Sabbath which was carried out in the larger or 7-year system, would not the year symbolically represent the next greater time measure, or the Cycle period? If so, then, after the typical feature had ceased and the Great Antitypical Cycle began to count, Israel's 19 years in the land and 70 years captivity would fitly represent, or typify, the 19 Jubilee Cycles which Israel celebrated in their promised land, and 70 Cycles or (70×50 years $=3,500$ years) 3,500 years of captivity before they would be permitted to FULLY POSSESS again their land.

Number of years in 70 cycles..... 3,500 yrs.
Number of years Israel celebrated their last Jubilee before the date known as A. D. 1..... 625 yrs.

Number of years after date known as A. D. 1, when the 70 cycles end..... 2,875 yrs.

The year 2,875 A. D. is just 1,000 years from 1875, the time the Jews began to return to their possessions. At that time, we trust, according to the sure promises of the Lord, the Jews, as well as all mankind, will not only be established in their land but be capable of POSSESSING it and WILL POSSESS it; and it shall be for Abraham and his seed for an everlasting POSSESSION.

Your Brother, sincerely for truth, in love,

HAL KAUP.

THE WISE CHOICE

"Choose ye this day whom ye will serve; as for me and my house we will serve the Lord."—Joshua 24:15.

The Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—along some other line, perhaps.

We well recognize the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God's will, so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, if this were New Year's Day, and we were at a testimony meeting, there would be nothing wrong in saying, "Whatever any one else may do, I acknowledge God and will serve him!"—not as a new vow, but as a fresh acknowledgment of the consecration Vow which we have already taken.

We are to recognize the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—"Ye are not your own, ye are bought with a price." We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism continues just as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals himself for the purpose of giving this blessing; but he withholds it until we learn to appreciate and desire it.

ONE SACRIFICE SUFFICIENT

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once, when he offered up himself."—Heb. 7:27.

It has been asked how the church could in any way be identified with the offering of this sacrifice.

To get the Apostle's thought we are compelled to take one of two views; either that the High Priest in this case meant our Lord Jesus alone, separate and distinct from his body, or else that it did not mean our Lord Jesus alone, separate and apart from his body.

In another place the Apostle tells us that God foreknew the church; therefore, in the divine plan it was a foreknowledge that there would be a church selected from among sinners, even as it was predestinated of Jesus himself that he should be the Head: "He [the Father] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself." (Eph. 1:4, 5.) Consequently, to take any other view would indicate blindness respecting the Scriptures. For this reason, we think that Paul referred, in the text under discussion, to the High Priest as a whole—Head and body.

Although this feature of the plan was not revealed until the end of the Gospel age, we see, nevertheless, that the Apostle was discussing the change of dispensation, and that everything pertaining to the Tabernacle and the "Most Holy" passed away to give place to the "better sacrifices" of the Gospel age—all these things coming in instead of those things. And this is what the Apostle is reasoning out. When, therefore, he speaks of the High Priest, saying, "And this he did once," he is referring to the one sacrifice of two parts. He does not mean to say that the Priest offered merely one sacrifice of one part, but that the Priest made first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat.

In the type these things were done year by year; but in the antitype, which must be greater than the type, and which must really put away sin—"this he did once." Instead of doing this year after year, as represented in the typical atonement day sacrifices, the Great High Priest first offered the sacrifice of the antitypical bullock on behalf of those who are accepted as members of his body, and afterwards the sacrifice of the antitypical goat on behalf of all the world of mankind.

We also see that this second part has not yet been accomplished; after it shall have been finished, then will begin to follow the long-promised glory—"The sufferings of Christ and the glory that shall follow." (1 Pet. 1:11.) And again, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:18.

INTERESTING QUESTIONS

Question.—Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:5, 6.

Answer.—Our Lord gave himself a corresponding price for all—a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that the Man who gave himself seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the

"Mediator between God and men," between God and the world of mankind. In harmony with the divine plan, during this age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the body of the Messiah, he being Head over them—"the church which is his body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim—as noted above—before the application of his merit shall be made for the world, the testimony is given to a few—as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial kingdom.

Question.—After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews—a Covenant offering him life upon condition of fulfilment of the law?

Answer.—We think it would not be reasonable to suppose that it would be consistent with the divine principles, after Adam had had a full and complete trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his Government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between Adam and the children of Adam, who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that divine law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind—giving them the opportunity of coming back into divine favor and eternal life.

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A SNARE—A TRAP—A STUMBLING-BLOCK

"And David saith, Let their table become a snare and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see."—Rom. 11:9, 10.

At one time these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable—no matter if, through the Apostle, he did promise (vss. 25, 26) that, generations after, the blindness should be turned away—after the fullness of the elect church, the Gentiles, had been brought into divine favor.

We reasoned that the recovery of a man's great-great-great-grand-children could never compensate for his own loss, if he went to eternal misery. And although trained in Presbyterian thought, it seemed terrible to read the calm, cold assertion, "What then? Israel hath not obtained that which he seeketh for; but the elect hath obtained it, and the rest were blinded"—"stumbled," "snared," "trapped."

KNOWLEDGE OF THE DIVINE PLAN ENABLES US TO UNDERSTAND THE SCRIPTURES PROPERLY

But, thank God, our own blindness was removed and the breaking of the Millennial dawn, revealing the divine plan, set our ideas right, enabled us to rightly divide and apply the Scriptures and brought the grandest order out of our confusion. We found that the hell to which Israel went was the grave—hades; that there is no consciousness in hell (Heb., *sheol;* Greek, *hades*—Ezek. 37:12; Psa. 6:5); that blinded, stumbled Israel is still there, and that not merely their grand-children, centuries after, will have their blindness removed and their sins forgiven, but all of them will individually enjoy these favors.

They all were included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ, or of the "second death" through disobedience. See verses 27-32; John 5:28; Ezek. 37:12, 13; John 1:9.

To see the matter thus clearly was a great relief; but still our heart cried out to God for an explanation and a just reason for the blinding, stumbling and entrapping of all but an elect few of a nation to which, as a whole, he had made many gracious promises and for whom he had already done so much, for eighteen centuries—a nation which alone of all the nations of earth recognized him as its Ruler and were under covenant relations to him and his law.

ISRAEL'S PROMISES EARTHLY—NOT HEAVENLY

The answer of God's Word is that, while he had called Israel by his promises to a great and noble part in his plan of salvation, he did not call them to the place of chief favor and honor. His promises to them were earthly, not heavenly. And although all of the sons of Jacob were called or invited, it was a conditional call which the nation as a whole never complied with. Only the few ever kept his laws (or were reckoned to have kept them by proper intention) and hence, all along, it was true that some children of Jacob, professedly children of God, were really of their father the devil (John 8:44), because they were not all Israelites that were of the nation of Israel.—Rom. 9:6.

When God's due time came for the great atonement for sin to be made by our Redeemer's sacrifice of himself (Heb. 7:27), that also was his due time for beginning the selection of his spiritual Israel, to whom he extends heavenly promises and for whom he has reserved the very highest place in his great plan—next to himself.

EARTHLY ISRAEL SET ASIDE UNTIL THE COMPLETION OF THE SPIRITUAL ISRAEL

Christ himself became the Head and Chief of this spiritual or heavenly Israel, of which fleshly Israel with its precious but earthly promises had so long been a type or shadow. And as soon as Christ's sacrifice was completed the work of selecting the spiritual Israel as his "bride" or "body" or "brethren" and "joint-heirs" was due to begin.

It was not God's purpose that the two Israels should continue side by side; hence, as soon as the spiritual was begun the earthly was set aside; not set aside forever, but merely until the spiritual Israel had been selected. But although the fleshly house of Israel was set aside at the time of Christ's crucifixion (Matt. 23:38), yet the first opportunity for membership in spiritual Israel was given to that people.

It is not surprising that only a handful, a "remnant," of fleshly Israel was able to stand the tests of faith and sacrifice exacted of the spiritual Israelites. Those "hypocrites" to whom it was said, "Ye are of your father the devil," would surely not be in condition to be attracted by the truth and its spirit into fellowship in the new spiritual Israel. And even of those who were Israelites indeed, who trusted in the promises of God, we cannot suppose that many would be without guile, pure in heart, and just ready for faith and obedience under the Gospel age call. By the divine arrangement, therefore, the preaching of the Gospel of the Cross skimmed off, as it were, into the Gospel church the cream class of that people—"and the rest were blinded"; and God was agreeable to their being blinded.

THE GREAT GULF BETWEEN THE EARTHLY AND THE HEAVENLY ISRAEL TO BE DESTROYED

God would allow "a great gulf" to be fixed by their prejudices between them and the spiritual Israel; he would make of them a spectacle before the world, and although outcasts from his favor for a time, they should, as a dead nation, be witnesses to his Word throughout the world; and, finally, when he shall have selected and polished and glorified his spiritual Israel, he will destroy the "great gulf," turn away their blindness as a people, and receive back to favor all of them who then will come—showing mercy upon them through the glorified spiritual Israel—vss. 31, 32.

"Oh, the depth of the riches, both of the wisdom and knowledge of God!" How grandly systematic and rea-

sonable and just is the divine plan of the ages!—Romans 11:33.

HOW THEIR TABLE BECAME A SNARE, A TRAP AND A CAUSE OF STUMBLING

But now another point deserves consideration: In what way was their table their snare and trap and cause of stumbling?

Their "table" signifies their food; and the table or food spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as his Chosen People. (Matt. 15:26, 27.) Thus seen, it was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favor. They said within themselves, "We have Abraham to our father." (Matt. 3:9.) They concluded that God must keep his promises to Abraham and that they, being his children, the kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel.

PRIDE LED TO OVERSIGHT OF CERTAIN SCRIPTURES FORETELLING "THE SUFFERINGS OF CHRIST"

Their pride led them to look only at the promises of glory and honor and power to accompany the exaltation of Israel, and led them to ignore the passages which tell that Messiah must first be rejected and "led as a lamb to the slaughter" and "pour out his soul unto death," being smitten for our sins, "the chastisement of our peace being laid upon him."

For the same reason they overlooked the statements of God's prophets, that they should first be scattered amongst all nations, where God would show them no favor; and that their later blessing would be in connection with their regathering out of all nations. (Jer. 16:13-17; Deut. 4:26-28; 28:36, 37, 63-65), and that when the Lord shall deliver them "they shall look upon him whom they have pierced, and they shall mourn for him as for an only son." —Zech. 12:10.

Thus their "table" became their "trap," which still holds them tightly—their pride of heart, built upon those promises, still blinds them. But we should notice carefully that their stumbling was not because of any wrong done them by God. No; "his way is perfect." "Every good and perfect gift cometh down from our Father." "He is not a God of confusion" and "he is the same yesterday, today and forever." The "table" which he provided was good. The entire difficulty was that Israel's consecration was incomplete; hence the majority of them were not of the class whom the Lord intended should know the truth before the Messianic age, when the eyes of all shall be opened and all shall come to an accurate knowledge of the truth.

THE THINGS WRITTEN WERE SPECIALLY FOR OUR LEARNING

But now we come to the most important feature of this subject. These things were written for our learning, upon whom the ends of the ages are come. (1 Cor. 10:11.) As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the harvest of their age foreshadowed a similar sifting out of all except a faithful "remnant" here.

Here as there, many in nominal spiritual Israel are not Israelites, but "hypocrites," and of their father the devil. Here, as there, all who are really of Israel and before whom the "table" of God's bounties has been spread with providential care—"exceeding great and precious promises"—all of these do not digest and appropriate God's promises to the upbuilding of characters pleasing to God and fit for the kingdom; and hence, even while feeding at his "table," such receive the grace of God in vain. To these, as well as to their prototypes, the "table" of truth which they delight in is sure to become a snare, a trap, a stumbling-block. And it is specially for the sake of such that we now write to put them on guard as to how they use the "food" now so abundantly supplied to us.—Luke 12:37.

Only those who have at least some hunger and thirst after righteousness [truth] are at all welcomed at this "table"; it is the children's table and others than God's true children may gather and eat only the crumbs that fall from it.

UNLAWFUL FOR ANY EXCEPT THE PRIESTS TO EAT THE SHEW-BREAD

It is the table of the consecrated believers at which others "have no right to eat." (Heb. 13:10.) The truly consecrated are the antitypical or Royal Priesthood, whose "table" was typified in the Tabernacle and in the Temple by the table of shew-bread, of which it was not lawful for any except the priests to eat. If, therefore, you have "tasted that the Lord is gracious"; if you have "tasted of the good Word of God"; if you have had "meat [food] to eat that the world knoweth not of"; if you have tasted the "present truth"—"meat in due season" —it implies either that you are one of the consecrated ones, one of the Royal Priests, or else that you are in contact with them and receiving crumbs from their "table."

The giving of all truth, and especially "present truth," implies an object. That object is the sanctifying or setting apart to God and to his holy service. The crumbs of truth are to awaken a desire for and to lead to the act of consecration or sanctification. The full table of bounties is for those who have taken the step of fully consecrating themselves, their wills and their all to the Lord—and the bountiful supply of exceeding great and precious promises then granted to them is that by these they might be strengthened and enabled to carry out fully, step by step, the full consecration they have made—even unto death.

The object of our consecration and subsequent disciplining under the guidance and power of the truth is for the formation of character, for "perfecting holiness in the fear of the Lord." The Apostle clearly shows the object of our precious promises, our spiritual food, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) He assures us that knowledge may be received and used for a different purpose and produce a bad, instead of good effect and puff up or make proud and self-willed.

WHAT EFFECT HAS THE TRUTH UPON OUR HEARTS?

It becomes each of us to ask himself the questions, Have not I received considerable knowledge of the truth —of God's character and plan? Has it had the bad effect of puffing me up and making me feel that I am somebody? Has it caused a self-satisfied feeling, which ignores my own weaknesses and failings and merely relies on God's mercy and seeks to exaggerate that mercy and to ignore Scripture texts which clearly show that "God is angry with the wicked every day"; that "the wrath of God is revealed against all unrighteousness," for "all unrighteousness is sin"; that whosoever committeth sin [wilfully] is [a child] of the devil," and that "all the [intelligently and wilfully] wicked will God destroy"? Or has it caused me to feel more humble and dependent on the giver of all good? And has it, properly, caused me to feel divine approval and rest and security, only under the merit of the precious blood when I am using my best endeavors for righteousness, godliness, purity and truth?

The latter is the only legitimate and proper use of the truth. If the true view of God's character, seen in his plan and the exceeding great and precious promises held out to the overcomers, reaching our ears and our hearts, fails to awaken there a responsive adoration of things that are true, things that are honest, things that are just, things that are pure and things that are lovely, and a desire to be more and more transformed to that God-likeness and accordingly to cleanse ourselves from all filthiness of the flesh and spirit and to become more and more perfected in holiness—if these are not the effects of the truth upon our flesh and our spirits (minds, dispositions) we are receiving the grace of God in vain; for it was given for no other purpose. And if we receive God's grace and truth in vain, we may be sure it will be but a little while until it will slip from us and be replaced by misconceptions.

Let us, therefore, take heed to the illustration given us in God's typical people, lest our table, so bountifully spread and served by the Master himself, become to us a snare, a trap and a stumbling-block into blindness—the "outer darkness" of the world, because of a failure to properly use its blessings already received.

"Let us fear lest a promise being left us of entering into his rest [by full consecration and perfecting holiness

in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son] any of us should seem to come short of it."—Heb. 4:1.

"I AM MY BELOVED'S, AND MY BELOVED IS MINE"

[SOLOMON'S SONG 6:3.]

Rightly understood, we find the Bible to be a love story of surpassing interest. No earthly love story will compare with it. First, we have the Father's love for our race, which, originally created in his likeness, fell by disobedience under just condemnation. What a wonderful story of parental love blended with divine justice is conveyed to us in the narrative of how God so loved the world while we were yet sinners, that he gave his Only Begotten Son to be our Redeemer, that he might restore again to divine favor and blessing whosoever wills to return after learning of his loving provision.

How different this view of the divine character and plan from the one which once terrorized us—when we thought of God as almighty in power and knowledge, but destitute of love and sympathy; when we thought of him according to the universally accepted false teachings as having, with cold indifference, sat in the councils of eternity, before the creation of the earth or our race, and there planned our creation and everlasting destiny; that he there deliberately arranged ("according to the counsel of his own will," as the catechism expresses it) that he would place us as a race under such unfavorable conditions that only a mere handful, comparatively, would ever attain to a life of bliss, either in the present world or in that which is to come. Deciding also that the vast majority, ignorant (whom the God of this world hath blinded), steeped in inherited sin and degradation, born in sin and shapen in iniquity, should, nevertheless, be so constituted and preserved that they could never end their miserable existences; and, withal, providing, we were told, a great place for their eternal torture, from which would ascend for ever and ever, alike futile and unheeded, their prayers, their curses and their groans.

RELIEF TO KNOW THAT GOD IS REALLY A GOD OF LOVE

What a relief do we experience as finally we awake to a better knowledge of God and of his precious Word, to find that all these teachings of the dark ages were but a horrible nightmare, as unreal as they were cruel and unjust—as unscriptural as they are contrary to every reasonable conception of every reasonable mind, of the proper exercise of justice, wisdom, love and power—the divine attributes. We are reminded of the nursery tales of childhood, told to children by parents and nurses who, with grossly mistaken ideas of wisdom and propriety, used them as a lash of terror with which to secure a frightened obedience. As the bugaboos of infancy faded from memory, or at least ceased to inspire error, as we grew older and began to take note of the deceptions which had been practiced; so as children of a larger growth we have learned that many of the "terrors of the Lord"—which, however severe, are reasonable and just—have been distorted by theologians and others who would fain exercise a terrorizing influence upon the world, to restrain from evil. We have learned, in the language of Scripture, that "their fear toward me is taught by the precepts of men," and not by any of the divine precepts.—Isa. 29:13.

Oh, what a relief it has brought to our hearts to know God as really and truly a God of love, who is not only willing to save unto the uttermost, but able to save unto the uttermost all who put their trust in him! and who is so willing thus to save that he has made abundant provision that every member of Adam's race must come to a clear knowledge of his grace and to a full opportunity—by obedience to the extent of his ability—to attain eternal life through Christ Jesus.

It does us good at times to look back and view, not only the horrible pit and miry clay of sin out of which Jehovah lifted us when he placed our feet upon the Rock, Christ Jesus, but also to remember his mercy toward us in the anointing of our eyes, now in the end of the age, that we may see wonderful things in his Word; that we may realize how he has graciously brought us "out of darkness into his marvelous light," in permitting us to brush away the veil of superstition, misunderstanding and mistranslation which has befogged his Word, beclouded our understanding and bedimmed our view and appreciation of the great Father of lights, from whom cometh every good and every perfect gift.—James 1:17.

NOT ONE, BUT MANY INDIVIDUALS CHOSEN TO BE BRIDE OF CHRIST

But our text deals specially with another part of this great love story of the Scriptures. Our loving Father, having provided a redemption for all our race through Christ Jesus, did more: he highly honored and glorified our dear Redeemer as a reward for those things he endured faithfully through obedience to the Father (Phil. 2:8-11), and in addition to this arranged to select a bride and joint-heir in glory for his Son, our Lord Jesus. It was not an individual that was chosen to be the bride, but many individuals, and yet in all, compared with the world, a "little flock," the "elect church," called and in process of selection and perfection, to be "the bride, the Lamb's wife."

Of all the plots and peculiarities of love stories which have been conjured up by human brains, none will compare with this story of how Christ loved the church and gave himself for her—redeeming her with his own life; and how, being rewarded with excellent glory by the Father, these who would be his companions, are invited to share his cross, his suffering, his death, and to be received up into glory with him, to share his love and his throne and the Father's favor. We will not go into details here; we have done this before and our readers are familiar with every feature—so, instead, we pass on to consider some of the conditions of acceptance with the Bridegroom, and how we may make our calling and our election sure to this position of honor and blessing to which he has invited us.

ONLY A FEW CAN SAY FROM THE HEART, "I AM MY BELOVED'S"

Our text briefly, yet very pointedly, states the entire matter. (1) "I am my Beloved's."

There is no possibility for any one to get into this special elect class, "the bride, the Lamb's wife," without knowing it. There is therefore no possibility that heathen philosophers or others who lived and who died without a personal knowledge of Christ as their personal Savior, can ever be members of the elect church, the bride; all who are of it will be able to say, "I am my Beloved's." Very manifestly also, for the same reason, many who are church members "in good and regular standing," have neither part nor lot in this matter; for only a few can say, from the heart, truly, "I am my Beloved's." This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place; because only the justified are "called." (2) It is implied that the one who can say, "I am my Beloved's," has not only heard of Christ, but has made a definite, positive compact or contract with him. And this contract—to be his in every thought and word and deed, to the extent of our ability, if he will accept us and be our Bridegroom, is our marriage vow or covenant.

The Scriptures assure us that in the present time, while evil prevails and the God of this world blinds the minds of the vast majority, none can come to the Lord Jesus, except as the Father draws them. (John 6:44.) The Father is not drawing all mankind now, but only believers. He is leaving the general work of drawing the worldly for the next age, the Messianic age, when Christ and the church glorified shall, as God's agents, cause the whole earth to be filled with the knowledge of the truth. Whenever the truth reaches the heart and understanding its influence is to draw, although the drawing may be resisted not only in the present age, but also in the age to come. (Acts 3:23.) But it is only the few who are being drawn to Christ by a knowledge of the truth now, because only a few have a knowledge of the truth. And while many resist the truth and refuse the opportunity of union with the great Bridegroom, some have gladly accepted and given themselves wholly to the Lord, thus sealing the covenant binding themselves to him and by his grace binding him to them.

IF FAITHFUL IT IS THE PRIVILEGE OF EACH TO SAY, "MY BELOVED IS MINE"

It is proper that each one should decide for himself positively, whether or not he has ever accepted the divine invitation to give himself (Prov. 23:26; Rom. 12:1)

to the Lord, to be ultimately accepted as a member of his Bride, if he continue faithful to his engagement to the end. If we are faithful, and so long as we continue to be faithful, it is our privilege to look up with confidence and be assured of the second part of our text, "My Beloved is mine." And if we will, it is possible for us to continue in this attitude, "faithful unto death"; and so doing we may know that in the resurrection we shall be with our Lord, and be like him, and share his glory and his throne.—Rev. 3:21.

How much is implied in this statement, "My Beloved is mine"! We are reminded of the Scripture which declares, "He that hath the Son hath life"—eternal life. More than this, the Apostle assures us that those who have Christ, who can truly, Scripturally say, "My Beloved is mine," are really possessors of "all things." For since Christ is the heir of all things, if we have become associates with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (1 Cor. 3:22, 23.) If it lifted from us a great load to know that our sins were graciously forgiven through the merit of the precious blood, how much more of a load of care does it lift from us to know that we are vitally united with the illustrious Son of the great King of the Universe—the Son in whom the Father is well pleased and whom he has made his sole associate in the glory and dominion of the universe.

Nor does this promise of blessings in Christ apply merely to the future. The glories and honors truly are not now, but by and by to be revealed; but the Bridegroom's care, protection, provision and comfort belong to his betrothed even now, while we are in this tabernacle; so that while we are passing through the "valley of the shadow of death," we need fear no evil, for he is with us, and his rod and staff comfort us.

All who abide faithful to him, all who truthfully can say, "I am my Beloved's, and my Beloved is mine," have not only the promise of the life that is to come, but also the promise of this present life. They hear the Master's voice saying, "Lo, I am with you always, even unto the end of the age," and in the end of the age he is to be specially near, specially precious, and is to reveal himself to his faithful in an especial manner, even before she is so changed as to behold him in his glory.

ALL THE "EXCEEDING GREAT AND PRECIOUS PROMISES" BELONG TO THIS CLASS

It is the privilege of these to apply to themselves, and to realize as properly theirs, all the "exceeding, great and precious promises" of the divine Word. These may hear the voice of the Lord, saying, I will be with thee in six troubles and in the seventh I will not forsake thee. "My grace is sufficient for thee." "Call upon me in the day of trouble and I will deliver thee." Indeed, we are assured and "know that all things shall work together for good to them that love God, to the called ones according to his purpose [to be the bride, the Lamb's wife]."—Job 5:19; 2 Cor. 12:9; Psa. 50:15; Rom. 8:28.

These promises of the Lord have been well summed up in the expression of the poet—

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land or the sea,
As thy days may demand, shall thy strength ever be.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flames shall not hurt thee—I only design
Thy dross to consume, and thy gold to refine."

What a blessing of peace, quietness of spirit, ability to endure hardness as a good soldier of Christ, and sustenance and strength in time of trial, lies behind these precious assurances of the Bridegroom to those who can see and realize unquestionably, "I am my Beloved's, and my Beloved is mine," no tongue can express. It has in the past permitted his faithful ones to pass through many dark and trying experiences with a fortitude that has surprised the world, which has seen them in the fiery furnace, but has not seen that there is with them the form of the Son of God. (Dan. 3:25.) They have endured as seeing him who is invisible. (Heb. 11:27.) The poor world who know not this invisible Friend above all others, and are acquainted with this Heavenly Bridegroom, and know not his sustaining grace in every hour of trial are, indeed, to be greatly pitied. They must largely bear alone those burdens which the Lord's people, his betrothed, are privileged to lay at the feet of the great Burden Bearer, whose invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

But, if the case of the world is a sad one, because it knows not our Bridegroom, how much worse is the case of those who having once known him, and having once experienced his tender care and helpfulness in all of life's affairs as a Counselor and Guide, have wandered off, having lost their first love; having forgotten that they were purged from their old sins, and become deaf to the "exceeding great and precious promises" pertaining to the present as well as to the future life; and are now striving merely for the things which perish, and which at most are but for a moment. (2 Cor. 4:17, 18.) These are in a much worse condition than the world.

As the Apostle declares, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment."—2 Pet. 2:21.

Let us who have named the name of Christ, who have assumed his name, abide in him—by continuing in faith, in love and in zeal, to walk in his footsteps and thus make our calling and our election sure.

OTHER SHEEP NOT OF THIS FOLD

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—John 10:16.

During the Gospel age the Lord has but one church, one flock who follow him. "My sheep hear my voice, and I know them, and they follow me." (John 10:27.) From the very first there has been no change in the Lord's flock, either in the terms of discipleship or in the reward promised; as we read, "Ye are called in one hope of your calling."—Eph. 4:4.

The "other sheep" evidently refer to others who will become the Lord's followers under different conditions and under a different call from that which has gone forth during the Gospel age. The present flock are called upon to sacrifice the earthly nature and become partakers, with the Master and Shepherd, of the divine nature. (Rom. 12:1, 2; 2 Tim. 2:11, 12; 2 Pet. 1:3, 4.) The Lord's flock of the future will not be invited to sacrifice and to a change of nature, but will, on the contrary, be privileged to maintain and retain the human nature; and by obedience will gradually, step by step, experience restitution to perfection of mind and body and morals, lost through sin in Eden and redeemed by the great sacrifice at Calvary. These are not now of the "flock," for they are not invited to the divine nature and a heavenly mansion, but will be invited to earthly nature and Paradise restored during the reign of Messiah.

"WHEN HE WHO IS OUR LIFE APPEARS WE SHALL APPEAR WITH HIM"

These other sheep are particularly mentioned by our Master in Matt. 25:31-46. This parable of "the sheep and the goats" belongs, not to this age—the Gospel age—but to the coming age—during the Messianic reign. The introduction of the parable (vs. 31) shows this, saying, "When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The Savior has not yet appeared in his glory, and the promise is that "When Christ, who is our life, shall appear, then shall ye [the church, the sheep of the present age] also appear with him in glory." (Col. 3:4.) In a word, the overcoming "sheep" of the Gospel age will be associated with the Great Shepherd in his work of dealing

with the world of mankind during his reign. Then all mankind will be on judgment or trial, to be tested with a view to proving who will develop the sheep-like disposition, and who will develop the goat-like disposition.

THE DIVIDING OF THE SHEEP WILL BE IN PROGRESS DURING THE MESSIANIC REIGN

During that thousand years all who develop the spirit of obedience will be accepted as members of the Shepherd's flock, on the right hand of favor, as worthy of eternal life; and at the close of that dispensation will hear his words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Vs. 34.

Those of the contrary spirit who, under the favorable conditions of that glorious time, will fail to develop the characteristics of the Lord's sheep—gentleness, meekness, love—will be accounted unworthy of eternal life, unworthy of being considered among the Lord's sheep. By that time these will have taken their places on his left hand of disfavor. Then will they be rejected. The sheep class will abide in the Lord's favor and be granted an abundant entrance into everlasting life; while the goat class will be rejected as unworthy of eternal life and will be sent away to experience his disfavor of everlasting punishment.

That punishment, however, will not be everlasting torture, but everlasting death—a death which will last through all eternity; for the Lord will not again become a sacrifice, nor will he offer further opportunity to those rejecting the divine arrangement during that glorious reign. As in the parable a goat is used to symbolize those who are contrary to the Lord, so fire is used as a symbol of the destruction which will come upon the goat class. Fire is the most destructive agency known and is fitly used to symbolize destruction. Verse 46 of this parable might very properly be read, "These shall go away into everlasting cutting off (Greek, *kolasin*) [from life], but the righteous into life eternal."

GOD'S PITY FOR THE HEATHEN

APRIL 30.—Jonah 3:5 to 4:11.

"Go ye, therefore, and teach all nations."—Matt. 28:19.

Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise, "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Nor is Jonah's account without a considerable parallel. One of the New York journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which anyone spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat capable of swallowing a skiff (much larger than a man) and less flexible. Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from his prison-house, so was Jonah.

PREACHING TO THE NINEVITES

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Jerusalem and therefore at that time outside the lines of divine favor; for from the giving of the Law until three and a half years after the Cross, God's favors were exclusively confined to the Jewish nation under the terms of the Law Covenant—Cornelius, the centurion, being the first Gentile to receive evidence of divine favor at the close of the period of Israel's exclusive favor.

In the case of the Sodomites, Ninevites and Amalekites, divine justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had ever enjoyed salvation, or even an offer of salvation. Like all of Adam's children, these people were under the sentence of death, "Dying thou shalt die"; "As all in Adam die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, the Jews were not saved either. The offer of salvation made to them under the Law Covenant did not give them eternal life; as St. Paul declares, "By the deeds of the Law shall no flesh be justified in God's sight." If the Jews were justified by the Law, then Christ died in vain.

The offer of life given to the Jew was merely to prove to him, and ultimately to all, the impossibility of any obtaining life under the divine law without divine assistance—without the Savior and his work at Calvary and additionally his work for the world as the Mediator of the New Covenant, during his Messianic reign of a thousand years. In harmony with this the Apostle declares, "Christ brought life and immortality to light through the Gospel." And again, "There is none other name given under heaven whereby we must be saved." And again, "This great salvation began to be preached by our Lord."—Hebrews 2:3.

THE NINEVITES REPENTED

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impressed by his message, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning—that he knew that the Ninevites would repent and that he would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time, a day for a year—forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of his imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His argument was, There, God did make a fool of me. He told me that this great city would be destroyed within forty days and I preached it. But all the while he must have known that it would not be destroyed within forty days. God has brought discredit upon me and I am now to be regarded as a false prophet.

Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! Self should be lost sight of; as the great Apostle Paul advises, "Love seeketh not her own;" and again, "Christ pleased not himself."—1 Cor. 13:5; Rom. 15:3.

GOD REPENTED OF THE EVIL

The query arises in some minds, How can God repent and change his mind if he knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But he does change his conduct.

Thus Israel, his favored people for centuries, were cut off and God's dealing towards them changed. But God's purposes never changed toward Israel. He foreknew and foretold their rejection of Jesus and his rejection of them, and how later on they would be re-gathered to their own land and be forgiven and be blessed by Messiah when he assumed his Messianic Office as King of kings and Lord of lords—"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that his gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the Great Messiah—whose Head is Jesus and whose members, the elect Church, have been in process of selection and preparation throughout this Gospel age.

Our Lord declared that the Gospel was to be preached no longer to the Jews only, but to all nations. The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations, and this it will soon have accomplished.

"PRIDE GOETH BEFORE DESTRUCTION"

MAY 7.—2 Chronicles 26:8-21.

"Pride goeth before destruction and a haughty spirit before a fall."—Proverbs 16:18.

A great and prosperous king in Jerusalem was Uzziah. He made a good beginning, was reverential toward God, and put his capital and the remainder of his kingdom into a good condition for defense against enemies. When thinking of the wars of Israel we are to remember that this nation for a time represented God's rule in the earth in a sense that no other nation ever did, either before or after them.

Israel's kings were anointed by divine commission and authority, as were no other kings, and they were said to "sit upon the throne of the kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the kingdom of God for which we pray, "Thy kingdom come; thy will be done on earth," but merely a preparatory arrangement with the typical Israelites. God's kingdom will really come to earth after Messiah shall establish it. For a thousand years he shall reign to uplift the humble and to bless all who seek righteousness and to punish and correct all others and finally to destroy the incorrigible in the second death. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation.

The truthfulness of our text was illustrated in King Uzziah when his fame had spread abroad and he began to feel his greatness. Pride came in; he forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of the Almighty was to hearken to and obey the divine commands.

Having accomplished great things from a political and military standpoint, Uzziah essayed to a religious distinction. He evidently felt that God was proud of him and of his success and would be very pleased to have him enter the temple after the manner of the priests and offer incense at the Golden Altar. He knew of the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest.

Many successful people fall into the same error of supposing that their success in business or in politics, their brilliancy of mind, or their polish of education are the only requisites in the sight of Jehovah. They feel that if they should go to church and acknowledge God, God should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth eternity," has rules and regulations governing all attempts to approach him. There is just the one way of approach and no other.

THE MELCHISEDEK PRIEST

"Oh!" says one—"I see. You wish us to understand that the laity have no access to God, that they must come through the clergy, even as King Uzziah should have approached God through Israel's High Priest! But I deny that the clergy are any more than other mortals. I claim that many of them are less brilliant of mind than myself; that many of them are less educated, and others totally devoid of business sense. I admit that it may be well enough for the common people to approach God through the clergy, but whenever I approach I do so on the strength of my own personal intelligence and with the realization that the Almighty is glad to have me come to him. When I pray I often say, 'Oh, Lord, I thank thee that I am not as other men, nor even as this publican.'"—Luke 18:11.

No, friend, that is not our thought—not the Bible thought, not the lesson we should draw from the Scriptures under consideration. We must admit that there is no Scriptural authority for a clerical class in the church of Christ—unless it be the twelve Apostles, St. Paul taking the place of Judas. Those twelve Scripturally rank as a hierarchy—the special mouthpieces of the Great Teacher. We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination; we do emphasize, nevertheless, that there is but the one way of approaching God and that is by and through the Great Advocate whom he has appointed for us—"Jesus Christ the Righteous"—"a Priest for the age, after the order of Melchisedek" (Heb. 5:6); "No man cometh unto the Father but by me," was his message; "There is none other name given under heaven or amongst men whereby we must be saved" (Acts 4:12), is the Apostle's message.

INCENSE AT THE GOLDEN ALTAR

Those whose eyes of understanding have never been opened to a realization that Jesus is the divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as the Apostle intimates, God "winked at" their ignorance of his arrangements.

But as King Uzziah knew of the divine arrangement, that his prayers as incense could be offered to the Almighty on the "Golden Altar" only by the priest, so those who now have come to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation should they intrude into the divine presence in prayer, otherwise than as provided in the divine arrangement, as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed.

FOURSCORE VALIANT PRIESTS

When the king entered the holy of the temple to offer incense at the golden altar the High Priest and eighty of the under-priests followed him, protesting against his sacrifice. Although this was only their duty, it nevertheless marked them as valiant, courageous men, for in ancient times a king had great power. And King Uzziah was feeling his own greatness, and proud of it, and was likely to resent any interference with his kingly prerogatives.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the temple, but they added, "Go out, for thou hast trespassed; neither shall it be for thine honor from Jehovah God." True honor, true blessing, true prosperity, cannot be found in opposition to the divine arrangements. The king's course, therefore, must bring him dishonor. Had he hastened to glorify God, he would have received a blessing, no doubt. But, instead, violation of the divine law brought him the curse.

The lesson is a plain one, exemplified by our text and by St. Paul's words, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." (Luke 14:11.) It was not enough, even if the king had good intentions, instead of pride, backing him up. Good intentions should have guided him to a study of the divine arrangements and promises. Ignorance of the Law is not an excuse. Hence the Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

The lesson seems to be one of humility, both for the church and the world. Some are born humble-minded and others

self-conceited. The latter, therefore, are handicapped as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversities. On the whole our handicaps through imperfections of the flesh are not so unequal as to make it easier for one than for another to enter into the kingdom under the call of this Gospel age, for where much is given much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh and its weaknesses and failures.

Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Spirit.

IN THEE I TRUST

Only for thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best—
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all
I have to give; and, Lord, it seems so small
A thing to offer unto thee,
Who didst lay down thy life for me.

Only to thee, my Lord, I'd come when trials press,
Assured that thou alone canst comfort best;
My deepest griefs, I need not to thee tell,
Thou understandest all, dear Lord, so well!

'Tis only thou canst send the peace which soothes my pain,
That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel,—
I rest on thee, and know that all is well.

JENNIE G. SHARP.

THE CALL TO DIVINE SERVICE

MAY 14.—Isaiah 6.

"Then said I, Here am I; send me."

Let us study today Isaiah's vision. The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed—a glorious throne was there, and upon the throne the Lord. On either side of him, as representing the divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, "Holy, holy, holy is Jehovah of Hosts." The two on the other side replied, "Let the whole earth be full of his glory." Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

LET THE WHOLE EARTH BE FULL OF THE LORD'S GLORY

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (John 12:41.) In fulfilment of the divine promise Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant, promised them by Jehovah. (Jer. 31:31.) God knew that Jesus would be rejected; nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the bride class, to be associates in the spiritual kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in his glorious kingdom—Israel would have gotten the entire blessing. The kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have became the channel of divine blessing to all nations.

But when the voice declared, Let the whole earth be full of the Lord's glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. The fulfilment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in proper condition. A new doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that the shaking of anything, in a typical sense, represents its instability, its removal—that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

"YE ARE A HOLY NATION"

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, "Ye are a royal priesthood, a holy nation." (1 Pet. 2:9.) First of all, the saintly Jews were taken, to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel age, with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed—natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

This was the effect of Jesus' teaching upon all those who received his message. The law shone out more resplendently than ever and they found that they violated it more than they had supposed—not only in deeds, but also in words and thoughts. The holy ones, as represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this Gospel age have had the required blessing upon their lips and have proclaimed the divine invitation, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for eighteen centuries. It has not only taught a cleansing from sin, but a service to God.

"HERE AM I; SEND ME"

Isaiah continued to be the type of the holy people. God has desired to send his message of grace and the invitation to sacrifice to all who would have the ear to hear. And the sanctified, whom Isaiah typified, have throughout this age said, "Lord, here am I; send me."

Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy Spirit. The Master and his Apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock," the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the kingdom class, the new doorway or threshold connecting the divine Holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a

thousand years. That measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. The last verse of the lesson tells of how in the end there will come a sprout out of the roots—a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the veil, will be the ancient worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's kingdom. (Heb. 11:38-40; Psa. 148:11.) To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic kingdom.

THE FIG TREE IS WITHERED AWAY

"And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away."—Mark 11:21.

Our thought is that this particular incident in our Lord's earthly ministry may be very significant. We see that nearly all his acts were good, not only for the time being, but, as it were, pictures of larger things to come after. In the casting out of devils, etc., he was showing forth the glory of his coming kingdom. When his kingdom shall come, all the sick will be healed, all the blind will have their eyes opened, all the lame will walk; there will be literal healing and blessing of the world. All devils will be cast out.

The Lord did not attempt to heal all the sick he saw when on earth. We recall the case where the impotent man was lying on the porch at the pool of Bethesda. Jesus went to that one man and said, "How is it that you are here?" He said, "When the time comes for the moving of the water, others step down before me." Then Jesus merely said to him, "Arise, take up thy bed." He said nothing to the others. He did not pretend to heal all the sick. He was merely demonstrating his mighty power, which will be fully expanded when the glorious kingdom is established.

Therefore, we think we are taking the proper view of matters when we suppose that even the little things, every little act of the Lord Jesus, was in some degree prophetic, significant of the great things to come. Take, for instance, his coming into the boat at night. There was a great storm; but as soon as Jesus came into the boat, they were at the shore where they were going.

Now in the instance under consideration, we read that Jesus came unto a certain place and there was a fig tree and he declared something about gathering of figs; "for the time of figs was not yet," our common version reads; more properly it would read, "for the time of figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs.

And he cursed the fig tree and said, "Let no more figs grow on thee to the age." Then later St. Peter called attention to the fact that the fig tree was beginning to wither, and Jesus said, "Have faith in God." What is the reason?

WHEN YE SEE THE FIG TREE PUTTETH FORTH LEAVES YE KNOW THAT SUMMER IS NIGH

It is our understanding that the fig tree was a type or picture of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. But coming to the Jews, he did not find the nation bearing fruit. The great ones of the nation were cast off; and only the publicans and sinners were ready to accept his message.

It is remembered that the nation had a blight upon it. At the end of his ministry, Jesus, riding to the brow of the hill overlooking Jerusalem, said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34, 35.) A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year 70—37 years after.

While the Jewish nation has thus been in hades, in the tomb, so to speak, it is as a nation that they are referred to thus. Of course, they go into the tomb as individuals, as every one else; but as a nation also they have gone into the tomb. But according to the Scriptures there will be a resurrection of the Jewish nation, and a picture of that raising up is given where it says, "the bones came together, bone to his bone," etc. (Ezek. 37:7.) Those bones represent the whole house of Israel, which is referred to as saying, "Our hope is dead" (Vs. 11); our ambitions are all gone or are asleep!

So God is telling them that all the kingdom hopes of that nation are to be revived. As Jesus said to his disciples in one of his discourses—When ye see the fig tree beginning to put forth its tender leaves, we know that summer is nigh. We see the fig tree putting forth its leaves today (see Matt. 24:32; Mark 13:28); we see the Jews looking back to Jerusalem, and we thus see the fig tree putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. God says there will be such a Jewish nation again.

BROTHER RUSSELL'S WESTERN TOUR

In accordance with the brief announcement in the January 15th TOWER arrangements are being completed as fast as possible for this long Trans-Continental Tour of over 7,000 miles.

Route.—Stops will be made and Brother Russell will speak at Conventions of the International Bible Students Association at Indianapolis, St. Louis, Kansas City, Wichita, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles, Pasadena, Santa Cruz, San Francisco, Oakland, Sacramento, Portland, Tacoma, Seattle, Victoria, Vancouver, Calgary, Winnipeg and Duluth.

Itinerary.—All the details for the movement of the party are in the hands of Brother L. W. Jones, M. D., 3003 Walnut street, Chicago, Ill. We are just in receipt from him of a beautiful Itinerary, giving full particulars regarding the various features and arrangements of the trip, route, Convention stops, rates, etc.

Special Train.—It is proposed to use an entire Special Train, consisting of several cars, in which the party will travel as one large family, eating and sleeping on the train for practically the entire journey of over a month, beginning June 9th, the date Brother Russell leaves Brooklyn. The train will consist of Compartment, Standard Pullman and Tourist Cars, providing for seven different grades of accommodations, according to the needs, desires and pocket-books of those participating.

Meals.—Each price includes 64 meals for each. A refund will be made if less than 64 meals are eaten on the train. Other meals may be had at various places where Conventions are held. The several grades follow:—

One entire compartment for one person, with 64 meals, $237.

The entire compartment for two people, 64 meals each, rate each, $141.

One entire compartment for three people, 64 meals each, rate each, $109.

One section in Pullman for one, 64 meals, rate, $157.

One section in Pullman for two people, 64 meals each, rate each, $93.

Half section in Pullman for one person, 64 meals, rate, $93.

One section in Tourist for one person, 64 meals, rate, $109.

One section in Tourist for two people, 64 meals each, rate each, $69.

Half section in Tourist for one person, 64 meals, rate, $69.

Railroad Fare.—The railroad fare is additional to the above prices. The round-trip rate from Chicago and return to Chicago is $77.50.

Deposit.—As large contracts must be made in advance for the cars, supplies, etc., a deposit of $50 will be required from each.

Early Action.—The magnitude of such a movement is little appreciated by those unaccustomed to arrange for such things, and in order to know what contracts to make and how to provide the best possible service at a minimum of cost for each and every one, it is essential that it be known as soon as possible how many will take advantage of this special service. Another reason why early reservations should be made on this Special Train is that

quite a number are desirous of joining en route for a portion of the journey, but it is difficult to give them very definite information until there is some idea as to the size of the main party who will take the entire trip. It will, therefore, be rendering a favor and service to those dear brethren who can go only a portion of the way, if those who can go all the way will make reservations immediately.

Brother Jones urgently requests those who contemplate going that they get into communication with him at once. He will take up the matter with such in detail.

We publish above the information in full so that all who may not only desire to be of the party, in spirit, but who also find themselves so circumstanced that they can participate personally in the trip, may fully know of its financial cost to them and be better able to determine whether it will be pleasing to the Lord for them to join the party. We urge that all who take this trip should do so filled with the spirit of Truth—meekness, gentleness, patience, long-suffering, brotherly kindness, love.

PROPER AND IMPROPER JEALOUSY

"Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Sol. 8:6.

Jealousy of another is always an evil quality; as the text states, it is "cruel as *sheol*," which engulfs all mankind; it is unreasoning and insatiable. One has said of it, "Jealousy is really—whether so recognized or not—a thirst for blood, life; at any moment, when reason is a little weaker than usual, jealousy is ready to kill the thing it hates or the thing it loves." It signifies either apprehension of being displaced in the affections of another, or of being outdone by a rival in matters of favor or popularity with others.

The jealousy mentioned in our text is the most vicious kind of cruelty, committed in the name of love, or through envy; it is one of the great foes which confront every Christian and is closely allied to hatred, malice, envy, strife, and should be slain on sight as an enemy of God and man, and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cleansing by the spirit of holiness and love should be invoked. It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. The mind which is once poisoned with jealousy so rapidly brings everything within its environment to its own color and character that it is with great difficulty that it can be entirely cleansed from it.

"I, THE LORD THY GOD, AM A JEALOUS GOD"

Nevertheless, love, wisdom, hatred, jealousy, are attributed to God and should all be in us. We read, "I, the Lord thy God, am a jealous God." If man could have his hatred and his jealousies along the same lines as God, it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods, we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life.

This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to, those who love him.

"I AM JEALOUS OVER YOU WITH A GODLY JEALOUSY"

When St. Paul wrote, "I am jealous over you with a godly jealousy" (2 Cor. 11:2), we cannot understand that he was actuated by a mean jealousy, but that he was jealous for, or in the interest of, the Corinthians; he was jealous also for the things that were right and that they should be in accord with them. His jealousy, therefore, was an earnest, anxious solicitude and vigilant watchfulness, a godly jealousy for the best interests of the Lord's precious truth. This, of course, is a jealousy such as we all should feel in the church. If we see a condition such as that to which the Apostle refers, a departure from the simplicity and purity which is in Christ, we should feel, "This is all wrong," and should do all in our power and in reason to correct this difficulty. So, if we see anything in one member of the church that would be likely to cast a reflection upon the Lord's cause, we should feel it proper to put forth efforts to correct that one, lest harm be done.

When we have that jealousy in the Lord's cause, it is different from a jealousy in our own interest. Very few get too jealous in the Lord's cause; however, it would be well, even in his cause, to scrutinize our words, deeds, etc., properly; and while we should be very zealous, very jealous in the Lord's cause, yet we must be very sure that it is not a private matter; and should consider whether or not we are "busybodies." Then, too, we should consider whether it may be a proper thing for the elders to deal with and whether or not it would be our duty to go to the elders. We should all have a great deal of jealousy for the Lord's cause and the Lord's work, but be very careful that it is not the bitter kind mentioned in the text; in other words, we should be very sure that it is not jealousy of another, but jealousy for another, for his interests and best welfare.

A CITY WITHOUT WALLS

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Prov. 25:28.

Forceful, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder and the wall of the city was very much in the nature of a preservation from harm, that the inhabitants might be able to protect their valuables, their rights, their interests.

For a like purpose God, in creating man, gave him a will. It is one of the strong elements of man's likeness to his Creator. We may have a will, however weak our bodies, or, however strong our passions. That will may be strong whether we are brought into outward subjection to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. Our will is something which cannot be taken from us; but it needs to be defended; it needs to be repaired; it needs to be made strong in weak places.

THE NECESSITY FOR STRENGTHENING THE WILL

Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it much broken down so that, by and by, they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and various weaknesses and assaults of the adversary has lost his real manhood and is in danger of losing everything.

It is a part of our duty as Christians and as new creatures to withstand all assaults of the adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to him and accept his will, his Word, his guidance, in every matter.

True, when thus released from the bondage of sin and of Satan, they become bond-slaves of righteousness and of Christ; but when it is realized that to be the bond-servants of Christ means to serve that which is good and true and right, and to be in harmony with the Father, all should rejoice to place themselves fully and unreservedly under the control of him who hath so loved the entire race of mankind as to purchase them with his own precious blood. Surely all are safe in his hands!

But it is not sufficient that any of us merely place ourselves in the hands of the Lord. The Psalmist counsels us, "Commit thy way unto the Lord; trust also in him, and he shall bring to pass; and he shall bring forth thy righteousness as the light." (Psa. 37:5.) The Apostle Paul tells us that "It is God who worketh in you both to will and to do of his good pleasure." (Phil. 2:13.) He works by means of the promises in his Word; by means of the various experiences of life, its disciplines and humbling processes, and it is well that we take heed to each lesson as it comes if we desire to have a character developed in the likeness of our Head.

"HE THAT RULETH HIS OWN SPIRIT IS GREATER THAN HE THAT TAKETH A CITY"

We are not to lose sight of the fact that we are to be "workers together with God" in the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. Our battle with self is our greatest battle, and we have the Lord's Word for it that he that "ruleth his own spirit [his own mind, will] is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction—that of self-control.

But, lest we become discouraged with the slowness of our progress, we should ever remember that the attainment of the control of our own spirits, our own minds, the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with him, is attained "finally," as the Apostle informs us; it is gradually reached by "patient continuance in well doing," relying upon the divine assurance of grace to help in every time of need.

Let us all strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our great Teacher, by his Word and example and providential leadings, to that subdued condition, that harmonized condition, which will fully accord with the will of God.

To such, looking back, even the failures which, subsequently recognized, led to greater fortification against the wiles of the adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing, according to his promise that "all things shall work together for good to them that love God."—Rom. 8:28.

WHY SHOULD I FEAR?

"Whene'er the storms come down on thee,
And days of peace all seem to flee;
This thought thy peace again shall bring,
Why should I fear?—the Lord is King.

"E'en when the tempest rages high,
And darkest clouds are drawing nigh,
With hands of faith to this, O! cling—
Why should I fear?—the Lord is King.

"Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring—
Be not afraid—the Lord is King.

"Thy ship is toss'd by wind and wave,
But there is one whose power can save;
Across the sea he hastes to bring
Both rest and peace—the Lord is King.

"Yes, Jesus walks upon the sea,
And in the storm he comes to thee;
Then trust in him, rejoice and sing;
He calms the waves—the Lord is King.

"He stretches out his hand to thee,
And from thy fears he sets thee free;
Beneath the shadow of his wing
He keeps thee safe—the Lord is King."

"THE BIBLE IN STONE"

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt."—Isaiah 19:19, 20.

It is a mistake to think of ourselves as more brainy than our forefathers. The fact that we are living in the day of steam-power and electric light, the telegraph, telephone, phonograph, etc., does not prove, as some assume, that we are more brainy than our forefathers. As a matter of fact, very few of us are inventors of anything useful; only here and there have great inventors sprung up, and they tell us that they achieve their greatest success by something akin to sudden inspiration. They stumble upon their inventions, rather than work them out.

Furthermore, our inventions are usually the product of several minds, the suggestions from one proving seed-thoughts for another. The printing press and mail service have been great factors in the distribution of the knowledge of truth throughout the world, enabling one to profit by the thoughts of another. The Bible explains the progress of these days and informs us that it is because we are in the day of God's Preparation—preparation for the Messianic kingdom and the world-wide blessings which will then prevail.

STATISTICS SHOW THAT OUR RACE IS STEADILY DETERIORATING

As a matter of fact, statistics show that our race in most civilized lands is steadily deteriorating. Announcement has recently been made that the hat manufacturers of Great Britain notice that the demand for smaller hats has been increasing and the demand for larger hats decreasing, as shown by their records for years back. The Evolution theory, which is directly opposed to the Bible teaching of man's creation, has helped to give the impression that the wonderful inventions of our day are the result of evolution—that a little way back our forefathers were in a class akin to the monkey.

What are the facts? If we look for poets, where shall we find them? Have we today, in this so-called "Brain Age," any one to match with the poet Shakespeare? or the Psalmist? or Job? According to the Evolution theory, one who lived 3,500 years ago should have been merely an intelligent ape; yet who can read the Law of Moses and not be struck with his intelligence, justice, wisdom and generosity? Well would it be if we, in our civilized times, should copy some of Moses' regulations; that, for instance, of the Jubilee year, in which all property rights reverted to the original owner.

THE GREAT PYRAMID ONE OF THE EVIDENCES OF THE SKILL OF THE ANCIENTS

The Great Pyramid of Egypt is one of the evidences of the skill of the ancients, which those of Evolution fame would have us think were mere uneducated monkeys. Today, with our latest machinery, we might possibly duplicate everything in the Great Pyramid, even down to the fine joints between the immense stones. But every thoughtful person examining the Great Pyramid, or reading accounts thereof, must be impressed with the wonderful precision exercised by its builders—a precision supposed to have been impossible for any living prior to our day.

The Pyramid, however, is but another evidence in contradiction of the Evolution theory. No doubt all of our readers have read STUDIES IN THE SCRIPTURES, Vol. III, the last chapter of which describes the Pyramid and sets forth much of the wonderful symbolic teachings shown in its construction. It shows the Pyramid to be in exact harmony with the Bible. Indeed, some, after reading this volume, have referred to the Great Pyramid as "The Bible in Stone."

DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?

"He preached unto them Jesus and the resurrection." (Acts 17:18.) "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32.) "If there be no resurrection of the dead, . . . then is our preaching vain, and your faith is also vain; . . . then is not Christ raised, and . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13-18.

When we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

RESURRECTION RARELY CHOSEN NOW AS A SUBJECT FOR SERMONS

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of all denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (1 Cor. 15), but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe, that their friend and neighbor is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

TO MANY DEATH HAS BECOME A DELUSION AND NOT A REALITY

Indeed, it has come to be the general belief among Christian people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead"; because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

"CONSISTENCY, THOU ART A JEWEL"

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scripture teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation); they tell us that then the spirit beings which, they say, left those bodies at death, will then return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical (and apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty); yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection—if it should mean to him re-imprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the universe, untrammeled by a body and bodily limitations, where would be the consistency on God's part of re-imprisoning such an one in a human body, whose powers and uses would be entirely forgotten during those centuries of liberty? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a re-incarceration therein?

THE SCRIPTURES HOLD OUT THE ONLY HOPE, THE BLESSED HOPE, THE CONSISTENT HOPE

From the foregoing considerations, we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection—neither the Scriptural kind ("a resurrection of the dead"), nor in the kind they themselves teach, namely, a resurrection of the body. With this preface to our subject, we go to the Scriptures to learn from them what is meant by "the resurrection of the dead," and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord's people, who are to have part in the "first resurrection," but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, "the resurrection of damnation."—John 5:29.

Whoever would believe the Scriptural doctrine of the resurrection, must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, "If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished." Nor is this statement by the Apostle an exception to or different from the teaching of the Scriptures

elsewhere. Their unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; to dishonor, and he perceiveth it not of them"; "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest." —Job 14:21; Eccl. 9:10.

WHICH SHALL WE BELIEVE—GOD OR SATAN?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are really dead, and have really suffered according to the divine penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are not dead; that God's penalty against sin did not go into effect, and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, "a liar from the beginning," on the other hand. Which shall we believe?

The entire plan of salvation is connected with this question. If death was not the penalty of sin, incurred through Adam, then "life and that more abundant" is not the reward and blessing of God secured through Christ by a resurrection. Satan's proposition, which has been so widely accepted by the Lord's people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the divine proposition—that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction and pain and trouble.

THE APOSTLE PREACHED JESUS AND THE RESURRECTION

No wonder that, blinded by this deception of the adversary, the majority of the great theologians of Christendom—and rapidly their many followers—are leaving the doctrine of the Atonement, which declares that "as by a man [Adam] came death, so also by a man [the man Christ Jesus] comes the resurrection of the dead; that as all in Adam died, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time—losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon false Scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins [the church's sins], and not for ours only, but also for the sins of the whole world," giving for us as our ransom or corresponding price, his own life, that he might buy back the forfeited life of Adam.

We thus see that the leading lights of Christendom today, repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"—Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessing secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the terms of this age. We are reminded here of our Lord's own words respecting unbelief at the present time: he says, "When the Son of Man cometh, shall he find the faith on the earth?"—Luke 18:8.

THE FIVE SENSES IN FULL ACCORD WITH THE SCRIPTURES

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the divine revelation contradicted our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution, which is contradicted by divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as eighteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

"AS DIETH THE ONE, SO DIETH THE OTHER; THEY HAVE ALL ONE BREATH"

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one, and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is corruption; when the spark of life has gone, the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath."—Eccl. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer your question, assuring us that, physically speaking man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made a provision for man that he did not make for the beast; and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are today (notwithstanding the many advancements in science, and medicine and sanitary arrangements) reduced to an average of about thirty-five years—"and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling, and the weary are at rest."—Job 3:17-19.

"JESUS DIED, THE JUST FOR THE UNJUST"

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, his Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this divine sympathy that, in due time, God sent his only begotten Son into the world for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of divine mercy, from all the consequences of the fall by a resurrection from the dead. But divine love could not make void divine justice; it was necessary that God should be just, if he would be the justifier of them that believe in Jesus; hence the demands of justice—the

penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what is the penalty of sin, and what is not; because, since our Lord Jesus pays for us the just penalty of sin, what he laid down for us will prove what was the penalty against us. What did he do for us? The Scriptures answer: He laid down his life for us; "He died for our sins"; "He died, the Just for the unjust"; "He poured out his soul unto death"; he "made his soul an offering for [our] sin," and "by his stripes we are healed." —Isa. 53:4-6, 10, 12.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the Heavenly Father accepted of that sacrifice of his life on our behalf, proves that it was our lives that were forfeited by sin; that the full penalty of the divine law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, *sheol, hades.* And so our dear Redeemer, when he gave up his life for us, went also to *sheol, hades,* the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' death ransoms man from the sentence of death, so his resurrection from death became the assurance of the justification of all who accept and obey him. The Heavenly Father gave evidence that the ransom-price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead, and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by his precious blood.

THE PRISON-HOUSE OF DEATH TO BE OPENED AND THE PRISONERS SET FREE

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because his great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to himself; but he did not break open the prison-house of death, and set all the captives free by resurrection immediately upon his own resurrection. He tells us when this work will be done, saying (John 5:25-29), "The hour cometh in the which all that are in the graves shall hear the voice of the Son of Man, and come forth"; "and they that hear [obey his voice then, Acts 3:22] shall live."

Our Lord thus passed over the interim of the Gospel age, and pointed to the grand consummation of his work in the incoming age, because such was the Father's prearranged plan. The Father sent the Son, and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the "times of restitution," or resurrection, and the general blessing of the world during the reign of Messiah, to leave the interim of this Gospel age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the prince of darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his seed (Christ, and his elect body, the church), "all the families of the earth shall be blessed."—Gal. 3:8, 16, 29.

"BLESSED AND HOLY ARE THEY WHO HAVE PART IN THE FIRST RESURRECTION"

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "church which is his body"—no more, no less. "Blessed and holy are all they that have part in the first resurrection; on such the second death hath no power, but they shall be kings and priests unto God and shall reign on the earth"—the Messianic kingdom class. Those who will share in this first resurrection will experience an instantaneous "change" from the human nature to the divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the kingdom of God."* Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel age, at a time when the entire Gospel church will be completed. This includes the living members, whose "change" to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only," as the Apostle declares.

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down his life a ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the divine provision for the awakening, by faith to speak of the interim figuratively as a sleep. Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and not merely as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not even as others, who have no hope. For if we believe that Jesus died [a ransom for all] and rose again [that he might be Lord and life-giver to all] even so [let us believe as truly that] those also which sleep in Jesus [all whom he purchases with his precious blood] will God bring by him [from the prison-house of death]."

THE GENERAL RESURRECTION TO BE A RAISING UP BY JUDGMENT

But as the first resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, his Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our common version "resurrection of damnation." It is styled a "resurrection of judgment" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the law of the divine government. Hence, when the world is awakened from the sleep of death, it will not signify resurrection, but much less; for resurrection, in its full, complete, Scriptural sense, signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superseded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial kingdom, all mankind will be required to make progress in the knowledge of

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* Some are confused by this expression, "flesh and blood"; they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, by the same New Testament writers. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one See the following uses of the phrase: Matt. 16:17; John 3:5, 6; 1 Cor. 15:50.

the Lord and in the bringing of their own hearts and lives into accord with his law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the second death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the kingdom; so that year by year they will be growing mentally, physically and morally stronger —approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the second death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail— when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away.—Rev. 21:4.

THE CONDITION OF THE DEAD SPOKEN OF AS A SLEEP

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after his resurrection and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the church, who are in Christ,* as members of his body, and the world of mankind in general, who "sleep in Jesus."—Eccl. 9:10; Job 14:21; 1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:6, 18; 1 Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the church, until the time of the second coming of Christ, assuring us that the living members of the church at the time of the Lord's second advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living "shall not prevent [hinder] them that are asleep," for the dead in Christ shall arise first; then we who are alive and remain will be blessed, and ultimately experience our "change."

* Christ is the title of our Lord as the new creature, and of his office; while Jesus is the name for the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

"THOU SOWEST NOT THAT BODY WHICH SHALL BE"

The moment of re-awakening will seem to the awakened ones to be the next moment after their death—"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the Apostle says, "Thou sowest not that body which shall be." The bodies of the world, as they shall be when awakened, will be really new bodies, in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of his power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given of Divine Omnipotence.

He who formed man in the beginning, in his own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will he exhibit both his omnipotence and his Infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that he knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without his notice—only he could do so great and wonderful a thing; and only as we have learned to have confidence in him through the revelation of his Word could we exercise faith in such a stupendous miracle as he has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the first work of the Messianic kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious day. Later, others, and still others, will arise, until eventually it will be true that, in that day, the day of Christ, "all that are in the graves shall hear the voice of the Son of Man"—shall obey the mandate, "Come forth"—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for his restored human family.

Meantime, the exhortation to all the "called" in the present age is that we should seek to make our "calling and election sure" to a place in the kingdom class, to a change of nature, from human to divine, and thus have a right, under the divine arrangement, to have a part in the "first resurrection"—the chief resurrection, the resurrection to the perfection of the divine nature with its glory, honor and immortality.

"A THORN IN THE FLESH"

[This article was a reprint of that published in issue of December 15, 1894, which please see.]

THE SONG OF THE VINEYARD

MAY 21.—Isaiah 5:1-12.

"Let me sing to my well-beloved a song of my beloved touching his vineyard."

To this lesson, as to the last, we have a divinely-inspired key, for the words were quoted by the great teacher and applied by him to the Jewish nation, as indeed the Prophet himself explains. What the Prophet styles a song we might properly term a parable or story. God is represented as having planted the nation of Israel as his own vineyard. He gathered out the stones, or removed the difficulties, and planted in it the choicest vine, the richest promises—promises of the Messianic kingdom and the blessing of Israel and all the families of the earth. He provided a watch tower for it in the Prophecies and a hedge about it in the law and the prophets and in all the arrangements made for that holy nation. It was proper that he should look for choice fruitage from so favorably-situated a vineyard, but the results were unsatisfactory. The fruitage was not in harmony with the promises he had planted, but wild grapes, sour, small.

This condition prevailed until the time of Jesus. Although troubles upon the nation were from time to time permitted by the Lord, the breaches were always healed and the nation was preserved. Its walls of divine protection and guidance were maintained and its watch tower. John the Baptist was the last of the Prophets. Since his day the Lord has fulfilled to natural Israel the things mentioned in this prophecy. The hedges have been broken down. It has been laid waste. No care has been taken of it. The beasts of the field, the Gentile nations, have ravaged this vineyard and, by divine intention, no rain of divine blessing, comfort, encouragement and fructification have come upon the Jewish people in all these more than eighteen centuries.

THE PROPER KIND OF FRUIT

What was the proper fruitage which the Lord had a right to expect from this vineyard and why did he not find it? He

tells us in this very prophecy: "For the vineyard of the Lord of Hosts is the house of Israel and the men of Judah his pleasant plant: God looked for judgment, justice, but behold oppression! He looked for righteousness, but instead, heard the cry of the oppressed." In other words, God's Covenant with Israel was that they should have the blessed privilege of being his people, and the having of his divine favor was dependent upon their faithful observance of the divine law. He knew that they would not be able to keep the law perfectly. He knew that he would not get perfect grapes, but he had a right to expect much better than he found—to expect heart endeavors, even if there were fleshly imperfections.

The demands of the law were supreme love for the Almighty, governing every thought and word and act, and a love for the neighbor as for oneself—an unselfish love. The observance of this law, in its spirit at least, to the extent of the ability of the flesh, was the requirement. Had there been such fruitage in Israel at the time that Jesus presented himself to them eighteen centuries ago, they would have been ready to constitute the spiritual kingdom, which would then and there have been established, according to divine promise. But their unreadiness led to the breaking down of their entire system. They did not have love enough toward God, nor love enough toward their fellows.

We are not to understand from this that Israel was more degenerate than the remainder of the world. The contrary of this, we believe, is true. But then the other nations had not been specially planted and specially hedged about and specially watered and specially guarded. Where more was given more was required. And when more was not found the faithful few were gathered out and the vineyard temporarily abandoned. We are glad, indeed, to note from the Scriptures that the time is coming when that same vineyard shall be restored under still more favorable conditions, during the Messianic reign of glory and heavenly power. But it is still in disorder.

The succeeding verses of the lesson complain of the disposition of the Israelites to take advantage of each other; and the result of this was great riches on the one hand and great poverty on the other. This Prophecy reminds us of the Great Teacher's words when he said, "Woe unto you, scribes and Pharisees, for ye devour widows' houses"—you take possession of the property of the poor, perhaps, sometimes, in a technical, legal way. You are not filled with that love for your neighbor as yourself which would lead you to assist the poor, the widow and the fatherless and to be generous toward all. The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord and good will toward all. The majority of the Jews of our Lord Jesus' day were tinctured with such selfishness and hence were not in a condition of mind acceptable to the Lord for constituting the spiritual, the bride class—except the few, "the remnant," mentioned by the Prophet.

The Lord indicated how he would punish the selfish. Ruin would come upon the great estates and the earth would not yield returns for the labor. Thus selfishness would have its reproof and penalty along temporal lines, as well as costing the loss of spiritual privileges.

APPLICATION TO SPIRITUAL ISRAEL

God's dealings with fleshly Israel not only represent the principles of divine government and requirements, but also the requirements of natural Israel's service, as the Scriptures show, and they typify spiritual Israel. As natural Israel failed to be ready to accept Jesus at his first advent—except "the remnant"—so spiritual Israel, called "Christendom," will fail to be ready to receive him as the great Messiah at the establishment of his kingdom. Note the care with which the Lord planted his church, gathering out all the difficulties at the time of its establishment. Note the heavenly, spiritual promises, exceeding great, with which he surrounded the church, as his vineyard. Note that it is of the Father's right-hand planting. Note the watch tower of grace and truth established by the Apostles. Note the blessing of the holy Spirit.

In the end of this age comes a harvest time for spiritual Israel, as in the end of the Jewish age there was a harvest time for natural Israel. Here, as there, only "a remnant" will be found worthy of the kingdom—the great, nominal mass will be found unworthy. And why? Because the spirit of worldliness and selfishness is the prevalent one, instead of the spirit of the Lord, the spirit of meekness, gentleness, love. Only with the few is God first. Only with the few is there a spirit of full consecration to do the divine will. Only with the few is there love of the brethren and a willingness to lay down life one for another. (John 15:13.) Only with the few is there even business honesty, justice. Today selfishness is heaping up treasure and the results, we may be sure, will be unsatisfactory—"a time of trouble such as never was since there was a nation."—Dan. 12:1.

Moreover, as the Prophet proceeds to show, the accumulation of wealth has generally an injurious effect upon the rich—idleness, music and wine and disregard of things divine. The 'remnant" now will be a sufficient number to complete the "elect." The kingdom of glory will be established and all the families of the earth will, shortly after the time of trouble, begin to recognize the long-promised blessing. Indeed, the "time of trouble" will be used of the Lord to humble the world—to prepare mankind to receive properly the blessings of the kingdom.

THE KINGDOM OF PEACE

MAY 28.—Micah 4:1-8.

"Nation shall not lift up sword against nation, neither shall they learn war any more."

The whole world has for a long time been boasting that civilization and Christianity have won the day, that the world has become God's Empire and that the blessings of the Millennium are ours to enjoy. Aid Conferences and Peace Councils and Peace Commissions have flared up for the moment, only to die down. The cry of "Peace, peace," has brought no peace. We are beginning to see that we have been deceiving ourselves into thinking that the nations of the earth are kingdoms of God. We are beginning to see that the Bible styles them "kingdoms of this world," kingdoms of the Gentiles, and that it tells us that "the Prince of this world, who now worketh in the hearts of the children of disobedience," is Satan, the usurper, "a liar from the beginning and abode not in the truth."

We see it all. The kingdom of God, the kingdom of heaven, for which the Master taught us to pray, has not yet come. We are glad, however, that the divine promise assures us that it will come and explains to us that the All-Wise Creator is now, first of all, preparing for his kingdom by gathering from amongst mankind a worthy, saintly few, to be associates of their King and Redeemer in that kingdom of glory, by which the world is to be blessed.

But all are not yet convinced of these Bible truths. Some point to the coins of the various kingdoms, which declare that "In God we trust," and that the several emperors and kings of earth are reigning "by the grace of God" and claiming that they are of divine appointment; while the Pope also makes the still greater claim that he is the personal representative of Messiah and his kingdom and the only one authorized to reign over and to govern the kings of the earth.

To convince the more prejudiced nothing further should be necessary along these lines than to point out the difference between present conditions and those which the Scriptures declare will prevail when he who redeemed the world by the sacrifice of himself will take his great power and reign as Messiah, the King of glory, to put down sin in its every form and death in its every form and to release and uplift all the willing and obedient of the families of the earth—including those who have gone down into the great prison-house of death—the grave, *sheol, hades.*

IN OUR FAVORED LAND

The United States of America does not lead the world in the size of its standing army and in great battleships. She has no need to do so, having no threatening Christian (?) nations to menace her. Yet even this nation, walled about by thousands of miles of ocean, is making enormous expenditures on account of war.

One of the most modern of the battleships of the United States Navy is named the North Dakota, after one of the States. She cost $10,000,000.

The *Minneapolis Journal* shows what the money expended for this battleship would have accomplished in the State for which she is named. It would have provided a $25,000 agricultural school and experimental farm in its every county, with an endowment fund of $175,000 for each school, the interest on which would have provided $10,500 annually for the maintenance of each school. Additionally, it would have left $1,000,000 of an endowment for the State Agricultural College.

The situation in Europe is still worse. Does not this preparation of the so-called Christian nations of the world to destroy one another prove to us that there is a mistake—that

the term Christian has been misapplied to them? Nor can we say that there is no danger, for only fear could lead to such costly preparations for war.

PRAY FOR MESSIAH'S KINGDOM

The hope for humanity is the Messianic kingdom described in this lesson. The "mountain of the Lord's house" signifies the kingdom of God's house, his church. It will be established in the top of, or above the kingdoms of the world. It will be exalted amongst the nations and all peoples will flow to it. There will be an attraction in it for all peoples. It will lead them to climb upward. The attraction which will thus draw mankind will be the blessings of health and restitution, which the kingdom will be prepared to grant to all peoples as they shall come into harmony with its requirements.—Acts 3:19-23.

That kingdom will be closely identified with the Zionist movement and the Holy Land. The kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish—"Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom," etc. (Matt. 8:11.) The Jews, already impulsed toward the Land of Promise, will go thither in increasing numbers, and all of the faithful of them will go in sympathy and representatively, through financial assistance. The Israelitish hopes and promises will attract that number strongly first. And gradually all the nations, learning of the grace of God, and the blessings of restitution to be bestowed, will say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us (as well as the Jews) of his ways and we will walk in his paths. For out of Zion shall go forth the Law and the Word of Jehovah from Jerusalem."—Isa. 2:3; Mic. 4:2.

THE PEACE OF GOD ESTABLISHED

Verse 3 tells of how Messiah's judgments will be manifested, favoring most the nations which are most righteous and rebuking all unrighteousness. The effect will be that wars will cease. The metal previously used in weapons of destruction will be used in plowshares and pruning hooks. The earth shall no longer be soaked with human blood, but be tilled for the blessing of the race, with none to molest nor make afraid. The Lord's people, at the beginning of that time, are represented as saying, Let each follow his own conception of God, but Israel must follow Jehovah. And at that time he will assemble her and gather her back into her own land—"a remnant." Then the Lord shall reign over them in Mt. Zion.

The original dominion was given to Adam, but lost through sin. Jesus, by his obedience even unto death, has become the strong Tower, the Fortress, the Protection, to all of God's people. "To him will come the first dominion" and for a thousand years he shall reign for the blessing and uplifting of all the willing and obedient.

GOD WORKS—WE WORK

"Beloved, . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

The gospel church has been called with a "high calling." The fact that we accept the "call" signifies that we appreciate it and consider it something very desirable. The condition upon which it is offered is the giving up of everything that we have. By our acceptance of these terms we demonstrate our appreciation of the great opportunity thus granted us. If, therefore, we recognize the call that has come to us, we may know that God is willing for us to accept that call. It is important, therefore, that we understand the conditions in order that we may make our "election sure."

The suggestion of the text is that to accomplish this end we must do some kind of work. Our salvation must be worked out. God does not purpose to take us to glory regardless of our own endeavors. True, these endeavors would not take us there; but, on the other hand, we shall not get the glorious things unless we strive for them. Hence, the exhortation is to "work," to "labor," to "strive" for the prize. But whatever may be our endeavors to keep the divine law, we are assured that success is not brought about merely by our own aspirations and best endeavors; but that he who called us has himself begun a good work in us which he is both able and willing to accomplish.

We are not alone, therefore, in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. He works in us not only to "will," as when we made our consecration, but, the Apostle says, he works in us to "do." That is to say, it is not sufficient for us to have good intentions, but these must be brought into practical relationship with our lives and must serve for development of our characters. Thus God works in us. Thus we are co-laborers with God in the work of this present time, of building up the church and in making our "calling and election sure."

LET US FEAR LEST WE SHOULD COME SHORT

The Apostle admonishes us to work out our own salvation with "fear." The Scriptures declare that "The fear [reverence] of the Lord is the beginning of wisdom." (Prov. 9:10.) Our first thought of the Almighty is, very properly, an apprehension of his greatness and our own insignificance. But as we come to know of his arrangement and plan, this kind of fear gives place to respect and love, for he is very gracious toward all who are inclined to be in harmony with his beneficent arrangements and purposes. We find that he has made glorious plans, which are working out day by day, and that we have a share in them. Hence, this kind of fear casts out dread.

There are Christian people, however, who have not progressed far along the Christian way, but who are bound up in false doctrines. Of these the Scriptures say, "Their fear toward me is taught by the precepts of men." (Isa. 29:13.) Greater knowledge of God and of his character will dispel this kind of fear.

The "fear" of our text seems to be a fear of nonattainment of the glorious promises; of failure to become partakers of the divine nature. The Apostle counsels us, "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

"Let us work out our own salvation with fear and trembling" as we recognize how great and blessed are the things in reservation for us if we are faithful, and yet how we may miss this wonderful opportunity of glory, honor and immortality. Whatever is of sufficient value for us to greatly desire, is worthy of great care in respect to our attitude toward it. While the fear in this case may not indicate a literal trembling, yet it implies alarm lest we, having had the courage to undertake to run the race for the prize, should allow anything to impede our progress or, possibly, lead us to abandon the race. This course would effect our ruin. Recognizing the great prize, we should fear and tremble lest we should let it slip from us and so lose it.

OUR LORD WAS HEARD IN RESPECT TO THAT WHICH HE FEARED

The same sort of care which always attaches to fear is indicated in our Lord's case where we read that "he offered up strong crying and tears" and, as the Apostle says, "He was heard in [respect to the thing] that he feared." (Heb. 5:7.) He feared lest in some particular he had failed to carry out the will of God; lest he might have failed to do the Father's will so perfectly as to attain to glory, honor and immortality; lest his death might be the second death. But he was heard in respect to that which he feared, and an angel was sent to give him assurance of his acceptability. As he never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love him.

While our text says that we should "work out our own salvation," another Scripture states that the reward which we seek is, "Not of works, lest any man should boast." (Eph. 2:9.) These two texts, however, are not out of harmony. No Scripture implies that we can be independent of our Lord in the matter of working out our own salvation. The perfect work of Christ is the basis of our own work. Unless he had redeemed us we could have no basis for hope of eternal life.

Hence, our attainment of the prize of our "heavenly calling," based upon certain conditions which we are striving to meet, is not dependent upon our own perfection or anything that we could do. The basis of it is the knowledge of our own imperfection and our acceptance by the Father because of the merit of our great Advocate imputed to us.

It was God who provided for the redemption which is in Christ Jesus; and it is God who has drawn us to himself and who gives us grace to follow in the footsteps of Jesus in the way of self-sacrifice. While with fear and trembling or, as we have shown, with great carefulness, we work out our salvation, we realize the promised grace in every time of need; and we may be confident that our best efforts toward righteousness are acceptable to God only when presented through the merit of the righteousness of Christ, imputed to us by faith.—Heb. 4:16; Eph. 2:8.

BLAMELESS AND HARMLESS, WITHOUT REBUKE

"That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life."—Phil. 2:15, 16.

To be blameless is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." (James 4:4.) But if we are friends of God, the world will seek to do us injury as evil-doers—"as deceivers, and yet true." While not "friends of the world," we must endeavor to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. Pilate, who put him to death, was honest enough to state, "What evil hath he done? I find no cause of death in this man"; "I am innocent of the blood of this just person."—Luke 23:22; Matt. 27:24.

In the text under consideration the thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of him who has called them out of darkness into his marvelous light."

GIANTS IN THE EARTH

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."—Luke 17:26.

In considering our Lord's statement—that as it was in the days of Noah, so shall it be at his coming [*parousia,* presence] in the end of this age—it should be noted that the Lord's presence will be unknown to the world; for this particular statement follows, that "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, . . . and knew not, . . . so shall also the coming [*parousia,* presence] of the Son of Man be."—Matt. 24:37-39.

This statement, however, does not imply that there is anything wrong in eating and drinking, etc., but rather that there will be little in an outward way to disturb man, in the crisis at the end of the age. At the time of the flood, at the end of the first dispensation, there was apparently nothing to indicate that anything unusual was about to happen. Evidently the Lord meant us to draw conclusions from this fact, that as calamity was inevitable then, so it will be inevitable now.

The end of the first dispensation and that of this present dispensation are wonderfully similar. Previous to the end of the first dispensation a superhuman influence had entered into the world. Power from an angelic source had produced very undesirable conditions, to the extent of bringing into unauthorized existence a race who were "men of renown" and "giants" in strength. (Gen. 6:1-4.) Today we find a similar condition. Whatever portion of the spirit of the truth has entered into an evilly disposed human mind evil conditions on a gigantic scale have often been produced. Where else in the whole world can we find more intellectual power than in those who have come in contact with the Spirit of the Lord, the spirit of the truth? But when this spirit of knowledge enters into an evil heart, evil will result.

This spirit has produced men of renown, men of mental acumen, men who are able to do wonderful things. The remarkable achievements of our time, the wonderful inventions of all kinds, would not have been possible except for the fact that the Spirit of the Lord is abroad in the earth. But the general tendency of this combination—the spirit of knowledge in an evil heart—has been to produce giants, who "walk up and down" the land and are known as the Sugar Trust, the Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. Just as it was then, so today the giants are liable to capture the whole world. As the flood destroyed those giants, so at this time the great cataclysm of trouble will drown all trusts and other commercial agencies which oppress mankind. We read that they will be utterly destroyed; that there will be no hope of resuscitation.

INTERESTING QUESTIONS

Question.—Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, and now has nothing and is nothing, how much of the merit of Christ will be necessary for his release from his condemned condition?

Answer.—We understand that Adam, having been tried and found guilty and sentenced to death, and having gone down into death under that sentence, has done nothing to liquidate his obligations in any sense of the word; and that it will require the full satisfaction of a ransom-price to set him free and permit him to have another trial. In a general way, this is, of course, true of the entire human family. As Adam's children, we are dealt with as a race, instead of as individuals except in the case of the church and of the Jewish Nation under their law.

During the Millennial age there will be no imputation of Christ's merit to anybody, as it is now imputed to the church. It is imputed to us for a special purpose—to enable us to offer acceptable sacrifices. In the Millennial age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world, counted in as one, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to justice for Adam and all his children, dealing with them as one. After making satisfaction to Justice, and thus purchasing the whole world of mankind, the great Mediator of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the Gospel age, to our understanding, he would not have been eligible to the offer of this Gospel age—that it would not have been consistent with the divine arrangement to have dealt with Adam as the Lord is dealing with the church, because he, as personally condemned, would have had nothing that he could present as a sacrifice. We, on the contrary, have something to present—"Present your bodies living sacrifices." While our bodies are blemished, we have, nevertheless, some powers, and these we are invited to present. We have bodies which we are willing to coerce into submission. This is our hope—that we may be permitted to suffer with Christ, that we may be sharers in his glory.

The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:20.) This seems to imply that we had something. Having recognized Christ as the center of God's plan and as our Redeemer, we are called upon to renounce sin—glorifying God by consecrating our lives, our bodies, to his service. But if we had been the original sinner, and had been originally sentenced, we see nothing that we should have had that we could call our own that we could have given.

Question.—Should Sisters teach Sunday School classes?
Answer.—Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in SCRIPTURE STUDIES, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are ever advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

INTERESTING LETTERS

Dear Brother Russell:—

I feel it my duty to write you a few lines to say how thankful I am that, through the instrumentality of SCRIPTURE STUDIES, I have been led to abandon a life of sin and disgrace. I have found that which I needed to give me peace and joy, and, thank God, I know I shall never give it up. For several years I was separated from my family and leading a reckless life, but through his mercy I am again with my family and we are happy and contented.

I had about given up all hope of ever being anything in this life but a drunkard, when I came across STUDIES IN THE SCRIPTURES, also other of your literature, which gave me the light I so much needed. God's Plan is surely a marvelous one, and it is so plain to those who really seek the Truth.

My prayer will ever be that God's blessing may rest upon you and your co-laborers in the "harvest work," and especially upon the colporteurs in their work of spreading the truth. No one knows what good may result from placing the STUDIES even in homes where there is no interest. I believe my first reading of volume one was in the home of a family who had never read a page of it, but were talked into buying it by one of the colporteurs. I was very much interested in it, at the time, and tried to find out where the lady got it, thinking to get more literature along the same lines; but, after leaving there, I thought no more of it until God led me into the home of a Sister where I got more of the truth, both by reading and from her explanations of points I did not understand. I am intensely interested in this glorious work, and my desire is to live nearer to God, who has done so much for me.

Yours in the Blessed Hope, JOHN HOOPER.—Canada.

Dear Brother:—

Enclosed please find five dollars, for which please send to me by mail one of your WATCH TOWER Bibles, and THE WATCH TOWER for one year.

I have all your volumes and have read them over and over and over. This is the greatest satisfaction of my life in my old days. I am now seventy-seven years old.

I remain your brother in the Lord,

N. SHEPHERD.—Can.

Dear Brother Russell:—

Owing to much literature being circulated by the opposition within our ranks some time ago, I concluded it wise to discontinue the distribution of the "Questions Answering Questions" booklet. Since then I have received many orders for these booklets from friends who are not advised of their discontinuance, and some do not understand why they are refused.

I would thank you for the publication of this letter in THE WATCH TOWER, notifying the friends of their discontinuance and of my reason for this.

Prayerful meditation upon Mark 9:38-40, leads me to the conclusion that we can be workers in the harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the harvest, but must also be workers according to his will. The fact that the majority of the Lord's "little ones" now disapprove of the circulation all literature other than that published by the Society, and my belief that the expression of the majority in such matters is the expression of the will of the Lord, are other reasons for its discontinuance.

Feeling sure that all of the Lord's faithful ones will agree with me in oneness of the work, as well as oneness of hope, faith, and baptism, and trusting that all may receive a greater blessing by the discontinuance, than by the circulation of the booklet, I remain,

Yours in the Master's service, A. B. DABNEY.—Va.

Dear Brother:—

Does it not seem strange that so many of the dear friends worry about the Time of Trouble? How can an event arrive before it comes? What do we know about it? Nothing, by sight, would you not say? If by sight, then when did we quit walking by faith?

How can Gentile nations continue after their lease expires? If they existed before the formal confirmation of the "lease" they were "tenants by sufferance," it would seem.

You have taught clearly enough that they will resist ejectment proceeding, and this dispossession will be "the time of trouble" and the daily papers will probably not record the event!

Would it not be well for the dear friends to re-read volumes two, three and four—as I am doing with much profit?

With much Christian love, and gratitude and best wishes,

A. M. MERRELL.—Okla.

Dear Friends:—

I have received your kind letter and the second volume of STUDIES IN THE SCRIPTURES. Thank you. I have begun the careful study of the volumes, and find them so good! They help me to understand parts of the Scriptures that I was not able to understand. When I asked questions of those who are teachers of the Bible, they told me, "We are not expected to understand it all."

I feel that God has answered my prayer for Truth by putting your little paper into my hands by one of his servants. Some one put a paper into my buggy one day while I was in Lawrence. I had only partly read it when it disappeared, and I did not know where to get another. So I asked my heavenly Father to let me get another, and after waiting a couple of weeks, behold! another was put into my buggy. I took better care of this one.

My husband is a Lutheran. I was reared a Quaker, and all my people belonged to the Friends, but I joined the Lutheran church with my husband. Many times have I come home from listening to a sermon on eternal torment, crying because the minister made God out such a cruel God. Now, I thank his name that I know him as a God of Love, who is able to help us and who will soon open all the blind eyes.

I am sending your books, as fast as I can read them, to my brother. He held up his hands in warning to me when I told him of them. He reminded me of what the Scriptures say about following after false prophets. He, like many others, is afraid to investigate anything for fear of being led away from the doctrine he grew up with.

MRS. VIOLA J. S. SHIRAR.

"UNTIL THE LORD COME" *

*[This article was a reprint of that which appeared in issue of February 1, 1892, which please see].

VIEWS FROM THE WATCH TOWER

THE DAY HAS NOT COME!
SAYS ARCHBISHOP IRELAND

The night of weeping is to give place to the morning of joy, says God's Word.

Messiah is to establish his kingdom of peace and compel the abolition of war, so the Bible declares, and so both Catholics and Protestants agree.

Yet both Catholics and Protestants agree that Messiah's kingdom was set up in power and great glory more than eighteen centuries ago. Why, then, has it failed of its mission? Can either Catholics or Protestants explain?

Hear Archbishop Ireland at Peoria, Ill., on February 23, as follows:

"Has the day come of such eminent prepotency of the principle of arbitration that a great nation, such as the United States of America, may safely turn all its swords into plow-shares and all its spears into sickles? No one will make the affirmation.

"No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive.

"Today the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation, if not fatal disaster. Today America is respected by its sister nations—it is respected because, also, it is feared.

"Peace America invokes, but to be the more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

THE EXPLANATION

God's kingdom, Messiah's kingdom, was not set up eighteen centuries or more ago. That is the mistake! It is not yet set up! The church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." (Rev. 19:7.) She is to be her Lord's mouthpiece in calling and instructing the elect, who, at the first resurrection, are to be "changed" to the "divine nature," as St. Peter declares, and then will inherit with their Redeemer his Messianic kingdom, which will rule the world with a "rod of iron" for its blessing and uplift out of sin and selfishness.—2 Peter 1:4.

Christendom (Catholic and Protestant) has labored under the huge mistake of supposing themselves authorized to rule the world. The attempt to live by their erroneous opinions deluged the world with the blood of religious "holy wars" and cruel persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to his people is to show their loyalty by faith and obedience to the divine law of love, even unto self-sacrifice, even unto death. So the Apostle wrote, "If we suffer with Christ, we shall also reign with him."—Rom. 8:16, 17; 1 Cor. 6:2, 3.

The first resurrection, like the second coming of Christ, will be invisible, except as the glory and power of the Messianic kingdom will quickly follow. (1) A time of world-wide trouble. (2) A reign of righteousness world-wide, the cessation of wars, etc., as promised in the Prophets.

Let us no longer deceive ourselves by speaking and thinking of civilized nations as kingdoms of God in any sense. Let us recognize them, Scripturally, as " kingdoms of this world," Gentile kingdoms, permitted to hold sway until the time of Messiah's kingdom—and no longer. (Daniel 2:44.) Let us not expect of these kingdoms the blessings promised only under Messiah's kingdom. Let us, on the contrary, watch and pray for the kingdom of heaven and prepare ourselves, and all who have the hearing ear, for our promised resurrection "change;" and let us leave all else to God. He is able and willing to work all things according to the counsel of his own will.

CHINA'S CRY FOR PITY

The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with the most powerful kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new school-books have been placed in the United States.

Now China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain) will have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically.

A MONSTER PETITION

The young men of heathen China have started a monster petition for the cessation of opium importation. The signatures are to be 200,000, representing China's 400,000,000 people. It is to be addressed to his Majesty, King George, of Great Britain and Ireland, and Emperor of India and the Isles of the Sea and Head of the church of England—the mightiest kingdom of Christ (?) on earth.

The text of this appeal has already appeared in the *New York Herald,* February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1858, when she was the representative of this branch of Christ's kingdom (?).

Is not all this very incongruous! very strange? What hypocrisy we have indulged in! How we all should be ashamed of it! Think of one of the chief nations of earth sending Bibles and missionaries to the heathen in one hand and rum and opium in the other! Is it any wonder that the heathen reject our two-faced overtures as best they are able? Is it any wonder that the "common people" of Great Britain are unable to take their religion seriously and are falling away from all church association—into infidelity?

It is no wonder! Let us get back to honesty and truth. Let us admit that Great Britain is one of the kingdoms of this world. Let us not charge the faults of our selfishness to God and to Christ's kingdom. Let us stand for the best possible in worldly government and continue to pray for and to hope and wait for the Kingdom which is to come and to bring about the doing of God's will on earth as it is done in heaven, according to the prayer of our dear Redeemer and Lord.

TO SHORTEN THE COMMANDMENTS

Advices from London note that the highest counsels of the church of England are considering the advisability of modifying and shortening the Ten Commandments—especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by his Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are spirit-begotten and are under the law of the Spirit of Life in Christ—a superior law—a law which requires love to God supremely and love for our fellow-creatures as for ourselves. This law of love includes all of the requirements of the Mosaic law and more.

If the Jew could not keep the Mosaic law, because of the hereditary weakness of his flesh, neither can the Christian "new creature" keep his still higher law for the same reason.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not after the flesh, but after the spirit.—Rom. 8:1.

CHURCH UNITY CONGRESS

Early in March a "Church Unity Congress" at Los Angeles, Cal., is recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the *Los Angeles Times,* is interesting, and was as follows:—

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful.

We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Up until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserve to have, under existing conditions. Christendom divided, even if it be into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which he expected the church to do.

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

WHAT HIS IDEAL IS NOT

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause.]

Bishop Johnson argued that, in case of federation, if the settled policy of any affiliated church was menaced by the action of the federation, the latter would be unable to carry out its policy. He declared that the towns and hamlets of Southern California are overchurched, and that in the cities the churches are scattered about in a most unstatesmanlike manner. He argued that the uniting of forces would bring about better results at a much reduced cost and more effectively reach the people who need to be reached, but it would probably not be accepted by many of those affected by such a move.

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to repreach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first, Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I for one am praying that the time shall come when the necessity for these names shall have passed away (applause); that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

THE FINAL CONCEPTION

Bishop Johnson's widest conception of this United Apostolic church is to be found in the following paragraph:—

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick, and halt and blind, and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless bride of Christ."

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.

A GERMAN ANTI-MILITARY CRITIC

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore upon the eight great nations they impose an annual expenditure of upward of $2,000,000,000.

The argument is not new. The figures add nothing to public information. Interest in them is due almost wholly to the source from which they come. German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. An opposing voice from that quarter naturally compels attention.

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy.—*New York World.*

THE GOOD TIDINGS ABROAD

NO. 1

TO THE FAMILY OF GOD AT BETHEL—BROOKLYN:—

As our vessel steamed out of New York harbor your good wishes and kind messages of love cheered us greatly. It was a pleasure to know that you regretted to have us leave, even for two months, but it was a pleasure also to know of your brotherly love toward God's people beyond the sea in Great Britain and Scandinavia. We will remember to tell them of your interest in their welfare, and of your desire that God's blessing might accompany us to the intent that our hasty visit might further spread the "good tidings" and might further deepen their knowledge and their zeal and assist them in making their calling and their election sure in the kingdom.

We had a pleasant voyage—uneventful. The first two days the water was a little rough, and we had little difficulty in practicing Lenten self-denial. Brother Rutherford, Jr., served as our stenographer, and, under the Lord's blessing, we were enabled to get out considerable work—answers to correspondence and matter for THE WATCH TOWER and newspapers.

We landed at Plymouth (my stenographer and myself). Brother Driscoll, as representative of the Press Association,

continued his journey, going direct to Vienna and beyond in preparation for our later coming.

The London Bible Students' Ecclesia held a general meeting the night of our arrival. It was a very happy occasion. Some excellent testimonies were given, and later we had the pleasure of a special meeting with the elders and deacons. As arrangements for the use of the London Tabernacle were not fully completed, Manchester was given our first Sunday in Great Britain. We arrived at Manchester Saturday evening and were met by representatives of the Bible Students there and had a good night's rest in preparation for Sunday, March 19.

The Hippodrome had been secured. The morning meeting was for the interested only. It was well attended, quite a number coming from surrounding places. We had a season of spiritual refreshment. A testimony meeting preceded our arrival, and our remarks, which concluded the session, were in the nature of a testimony to the grace of God on our behalf, and respecting God's blessing upon the work in general; of our constant endeavor to grow in grace, knowledge and love, and an exhortation that all of us continue so to do.

The afternoon meeting was semi-public—that is, it had not been particularly advertised. The audience was approximately a thousand. We had excellent attention. The subject was, "The Two Salvations, but no Second Chance." The evening meeting was also in the Hippodrome. The topic was, "The Judgment of the Great White Throne." The friends had evidently advertised it thoroughly, as the audience was a very intelligent one in appearance. The number was estimated at thirty-two hundred, and it is said that hundreds were turned away. The aisles were crowded in a manner not permitted by the Fire Departments in America. For two hours the immense audience gave closest attention, many of them standing during the entire session.

REMINDERS OF APOSTOLIC DAYS

The night train took us to London, and the next evening we were en route for the Continent. We went direct to Vienna. Some Jewish friends in New York had urged this course, suggesting that Vienna, Budapest, Cracow and Lemberg were great Jewish centers, and that in these cities many would be rejoiced to hear us respecting "Zionism in Prophecy."

According to all outward appearances these Jewish meetings were complete failures, but we are not so sure that they were such in reality, and from the Divine standpoint.

A Jewish Rabbi of New York, who there tried to do us injury, continued his efforts of opposition in Austro-Hungary, and with considerable success. He evidently was grieved that we taught the people respecting the prophecies of the Bible. He cabled at considerable expense a long message of misrepresentation, warning the Jews to beware of us—that we were a missionary.

A moderate-sized hall had been secured in Vienna and it was crowded. The audience was of average intelligence and appearance; about two-thirds of them appeared anxious to hear us, and the other one-third seemed determined that no one should hear us. From the very beginning of our address, from all over the hall, they shouted and screamed and some of them appeared possessed of demons. One would have thought that we had come to deprive them all of life and liberty, whereas our motive was purely benevolent and a desire to make them more happy—to tell them of God's love, and that the wonderful prophecies to which they are heirs, will soon be fulfilled. Evidently the many and severe lessons which the poor Jews have learned under the hand of oppression and injustice have not profited them greatly. Of justice they seem to know nothing. They neither respected our rights as friends nor even as they should have done had we been foes, neither did they respect the rights of their more intelligent brethren, who were anxious to hear what we had to say, without compromising their own liberty.

We smiled upon them and motioned to them with our hands for order, but to no avail. Through our German interpreter, Brother Koetitz, we endeavored to speak a word or two to allay their fears, but to no purpose. They shouted and screamed and whistled and made Babel of the place. Several seemed anxious to get their hands upon us, but a strong cordon of the more sensible ones formed a barricade around us. We had no fear, but those who knew our opponents better seemed quite fearful for us. Finding that we could accomplish nothing, we similingly waved our hand, indicating that we would give up the attempt, and left the platform. The same Jews opened the way before us and kept off any opponents and guided us out of the hall into which about six hundred were crowded. A number of young Jews followed to the hotel and questioned us until midnight and asked the privilege of coming the next day.

About fifteen came the next day and questioned further respecting the divine plan and of the share of the Jews therein, for about two hours. They informed us that after we had left the hall on the previous night, the Jews got into a serious wrangle among themselves. (1) An atheistic, anarchistic and Zionistic class, influenced by the cablegram of Rabbi Magnus, the self-appointed head of the self-appointed society of New York, which styles itself the Jewish Kehillah. (2) An orthodox class, greatly excited, which joined with them in opposing us, believing the statement that our object was "mission," and evidently greatly in fear that we would undertake it. (3) More than half the audience, reasonable, intelligent and more civilized and sympathetic with Judaism and the Bible, but not sympathetic with the foolishness and superstition. This class was the one which was anxious to hear us. Our Jewish friends informed us that the three parties got into such a row after we left, that forty-six policemen came in and dispersed them. We presume that Rabbi Magnus and the New York Kehillah will feel very proud of their influence over the hoodlum class of their people—the anarchists. False words may prosper for a time, but eventually the falsifiers will be known and be disesteemed by all whose esteem is desirable. We arranged to have a large number of Yiddish papers circulated in the Jewish quarter of Vienna, so that those anxious to know respecting "Zionism in Prophecy" might not be hindered entirely by their insanely fearful brethren.

We had intended a Jewish meeting at Budapest, but the advance agent reported adversely. The Hungarian government, as explained by one of the nobles, has long been trying to break down the lines of Judaism, and to have the Jews become Hungarians and become dead to any national hopes and promises. Evidently they have been successful to a considerable degree. The prominent Jews showed little interest in Zionism and preferred that their more ignorant brethren should abandon all Zionistic hopes. Added to this no moderate priced hall was available in Budapest, and Brother Driscoll's financial allowances would not permit the renting of such halls as were available.

At Cracow no meeting was held because of the Governmental restrictions. It is on the border of Russia, and Russian usages prevail to a considerable degree. It would have required some resident to become responsible to the government in respect to the meeting and what should be said thereat, and no interest was manifested by the Jews or others to this extent.

At Lemberg the situation was similar, but as Brother Driscoll had about given up his endeavor, a Jew of some prominence seemed to be Providentially sent forward. He took an active interest in the matter, signed the papers securing the government approval, etc. We had every reason to expect that the two meetings there, afternoon and evening, would prove very interesting to the Jews, who constitute about 28 per cent. of the entire population; but we had miscalculated. The message from America to Vienna was forwarded to Lemberg. "Pastor Russell is a missionary and the greatest possible menace to our race," seems to have been the substance of the message. As at Vienna, the Jews were of two parties—one party anxious to hear, the other determined that no one should hear. Again the opposing Jews acted like insane people—as though possessed of evil spirits. "They gnashed on us with their teeth," would pretty nearly fit the situation. We were reminded of Apostolic times. No meeting could be held. Again we smilingly yielded to the situation and bowed adieu to the audience. Some cheered us and some cheered our opponents for having gained a victory over us. We withdrew.

We had determined not to attempt to address the evening service, and had sent a written note to this effect. In it we mentioned our interest in the Jews, assuring them that we were not endeavoring to proselyte them to Christianity; but that since the disorderly element was so large we declined to even appear to thrust ourselves on their attention.

Then a special message came from the hall to inform us that there was a large and intelligent audience waiting for us and that certain Jews had provided military police to keep order, and that we must surely come and give the address. We went, but the wild, fanatical, foolish and almost insane conduct of the afternoon was repeated. Again we smilingly bowed to the audience that we would give up any attempt to address them. In the ante-rooms prominent Jews apologized, one a banker, another a lawyer and it should be mentioned that a prominent Rabbi made an endeavor during the meeting to have order. Nevertheless the friendly Jews were so fearful that something would happen to us that we were taken from the hall by a back way to a waiting automobile. Three of our friends stuck to us until we took our train, nearly an hour past midnight. They at least did show us that all Jews are not fanatics and insane. Indeed, they had become our fast

friends, and the fact that we took the matter so patiently, kindly and without bitterness towards our enemies, made them interested in our message, and they requested reading matter—for themselves and some to circulate.

God alone knows what his providences may be in connection with these experiences. In our estimation, however, no higher compliment could possibly be paid to human tongue. Think of it! The Church of England Mission to the Jews has had a regular station at Lemberg, we believe also in Vienna, for years, ably and expensively managed, but these have no terror for the Jews. It was the coming of an American to speak for a few hours that threw them into such paroxysms of excitement, fear, dread of some wonderful bewitching power which would attend his utterances and sweep off a large proportion of the Jews into Christianity in two hours. Poor Jews! We must acknowledge that we are unworthy of such a tribute. Quite probably, however, their excitement on the subject may lead some to a deeper investigation than if they had heard us in a decent and orderly manner, or, not desiring to hear, had properly stayed away from the meetings to which only those interested in "Zionism in Prophecy" were in any sense of the word invited.

BERLIN CHRISTIANS AND JEWS

Our next appointment was at Berlin. There we met a very interested company of believers in present truth, some of whom had come about two hundred miles. We addressed them for about half an hour following their testimony meeting. Then came a general luncheon. The afternoon session was adapted to both Christians and Jews, but the topic seemed to bring an audience in which the Jews predominated—in all nearly a thousand.

Messages respecting us had been forwarded from Vienna, and there was manifested great fear lest we should convert them all in one short talk. It was surprising to us for two reasons: (1) It was in Berlin, a city of modern thought, and (2) the leader of the opposition was a Dr. Loewe, a man of fine appearance. Those who did not believe in the Bible should not have attended a meeting to which they were not invited, and if they came through any misunderstanding, justice would have demanded that they withdrew with as little disturbance as possible. It furnished a fresh illustration of how even intelligent people may be swayed by false words and prejudice. Our address had not proceeded very far until the Doctor and about 120 followers arose and retired to the rear of the room, where they made demonstrations of opposition. We judged that they were Socialists and unbelievers, because their withdrawal took place as soon as we began to refer to the prophecies of the Bible.

HOW STRANGE IT SEEMS!

How strange it seems that those who disregarded the promises made to Abraham, and who even question whether any such person ever existed, should pride themselves upon belonging to his family. How strange it seems to us that any who disregard the promises of the Scriptures should take any interest in the land of Palestine—the land of promise. Surely there is more desirable land to be found in many parts of the earth and much more accessible. Surely Zionism, without a religious basis, will never amount to anything.

The remainder of the audience, approximately eight hundred, remained and gave earnest attention as we set forth the interests, both to the Jews and Christians, of Zionism from the Biblical standpoint. At the conclusion of the service several Jews came forward and requested opportunity to apologize publicly for the conduct of those who had withdrawn boisterously. They spoke in the highest terms of the address they had listened to, assured us of their appreciation, and that they were not used to hearing such words from Christians, and that their brethren who had withdrawn had surely done so under misapprehension. They inquired when we would address them again, assuring us of a great audience. When they learned that we would depart the same night, they expressed regret, but warmly urged us to come back at a future time.

On the whole, who can tell but that, even in Berlin, the results may have been better for those who heard than if no prejudiced opposition had been manifested. We will leave the results with God. If the time has come for the Jews to hearken to their prophets, and for Zionism to take on a religious aspect, then it will be so. If we are mistaken, if God's time for Zionism is not yet, nevertheless Zionism, in the broadest sense of the term, is the hope of the world as well as for Israel. Whenever it shall come to pass, the law will go forth from Mt. Zion, the spiritual seed of Abraham, the glorified church, the great Messiah, with Jesus as the Head; and the Word of the Lord will go forth from Jerusalem—through the natural seed of Abraham—through the ancient worthies, and so many other believing ones as will then associate themselves with that nucleus of Messiah's earthly kingdom.

"CONSIDER HIM LEST YE BE WEARIED"

"Consider him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." Heb. 12:3.

To "consider Him" seems to be to take note of, to have in mind, to reflect upon and not to easily forget how our Lord endured various trials and oppositions of sinners against himself. In our own experiences we have, as the Lord's followers, endured some opposition of sin and sinners against ourselves; but we have not yet resisted unto blood. We have not yet passed through the trying experiences through which he passed. When we remember that while we are poor, imperfect creatures like our neighbors, he was "holy, harmless, undefiled," then it is good to reflect that he endured patiently the opposition of sinners. When trying experiences came to him, he did not consider them as being merely from the individual with whom they originated, but as being, on the other hand, under the supervision of the Father. If, therefore, the Father permitted such experiences to come to him, he was bound to prove his loyalty by patient endurance. As he said, "The cup which my Father hath given me, shall I not drink it?"—John 18:11.

So it is with us, Spiritual Israel, "The Lord your God proveth you." (Deut. 13:3.) In proportion as we are able to take our Lord's viewpoint in our experiences in life, we may be calm. If the Father permits trying experiences for our testing, or for the testing or proving of others, in ways we may not understand, it is for us to rejoice to have his will done. The poet has beautifully expressed this thought when he says:—

"My times are in thy hands,
My God, I wish them there."

If we faithfully endure to the end, the reward will be ours. If we prove our loyalty and keep our faith that God is supervising our affairs, and that no good things will be withheld from those who are walking uprightly, we shall some day hear his "Well done, good and faithful servant."

We know that our Lord endured physical opposition. But our English word "contradiction" properly translates the original, implying verbal contradiction of his words. As we consider our Lord's case, we see that the people opposed him, not physically, but in his words, his teachings. It was left for the high priest and Sanhedrin and soldiers to do him physical violence and put him to death; and he could have resisted them if he had so chosen.

"WHEN HE WAS REVILED, HE REVILED NOT AGAIN"

The Apostle, therefore, seems to refer to the contradiction of his words. This is implied by St. Peter, who says, "When he was reviled, he reviled not again." (1 Pet. 2:23.) So when we consider the three and a half years of Christ's ministry, we find that his doctrines were disputed, and that he was slandered. The Jews said that he had a demon; that he performed his miracles by the Prince of demons; that he was a blasphemer. These contradictions and oppositions on their part might have called out from him some very just, truthful statements, respecting them. He might have given them as good as he got, and better. He might have told them that the Devil was working with them, etc. His perfect power of language would have given him ability to more than cope with them. When they thought to entrap him in his words, he entrapped them in their words. But he reviled not. He did not render evil for evil, nor railing for railing. This, the Apostle shows, is the proper course.

But in the daily affairs of life, when people say all manner of evil against us, when they revile us, it is natural to the fallen flesh to think of something evil to say in return. Thus these things become tests upon us. If we yield to such a spirit, we are following the course of the enemy and not that of the Lord.

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" when attacked by the adversary—whoever may be his agents and whatever may be their missiles. He cannot harm but will only increase our reputation in the Lord's

sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of his cause —though that good may mean "siftings" of "chaff" and "tares" from the "wheat."

Evil speaking, backbiting and slandering are strictly forbidden to God's people as wholly contrary to his spirit of love, even if the evil thing be true. As a preventive of anything in the nature of slander, the Scriptures very carefully mark out only one way of redress of grievances.—Matt. 18:15-17.

PROFESSED CHRISTIANS OFTEN WORST SCANDALMONGERS

Many, among even advanced Christians, seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandalmongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, "Ye are my friends, if ye do whatsoever I command you," the constant violation of this, our Lord's command, proves that many are not far advanced in friendship —discipleship.

Let us look carefully at this rule, which if followed would prevent gossip, "evil speaking," "backbiting." See, as above cited, Matt. 18:15-17. Its first provision, for a conference between the principals alone, implies candor on the part of the accuser, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the Spirit of the Lord.

Thus did our Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. Let us also note that those who hear slanders and thus encourage slanderers in their course of wrongdoing, are partakers of their evil deeds; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the only method therein authorized. Are we wiser than God? Experience teaches that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

WE SHOULD REFUSE TO HEAR GOSSIP AND SLANDER

If any brother or sister brings to you an evil report of others, stop him at once, kindly but firmly. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) Refuse to have any share in this violation of the Master's commands, which does great mischief in the church. If the brother or sister be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject. (Matt. 18:15; 1 Tim. 5:19.) If the conversation is not addressed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having had his attention called to the Lord's command on this subject, the slanderer still persists in "evil speaking," "backbiting" and telling you his "evil-surmisings," reprove him more sharply, saying as you go, "I cannot, must not, hear you; for if I did, I would be as criminal in the matter as you are, violating the Lord's command. And even if I were to hear your story I could not believe it; for the Christian who does not respect the Lord's Word and follow his Plan for the redress of grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples." Then withdraw fellowship from such until his error has been confessed with promises of reform. If to any extent you listen to such conversation, or express "sympathy" with it or with the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.—Heb. 12:15.

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart; harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift up your heart in prayer to him for the grace promised in every time of need. Keep constantly before you the prayer, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psa. 19:14.

LET US CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the divine law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of divine law, to that extent we are getting the spirit of the divine Word. Note the testimony of the Psalmist on this point, "O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore, I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."—Psa. 119:97-105.

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ—contrary to love. A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good fight, and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

THE POWERS OF EVIL WOULD MAKE COMBATIVENESS A CHIEF VIRTUE

But such a good use of combativeness is not pleasing to the prince of this world, who will seek to pervert what he cannot directly use. Consequently, he attempts with some to make combativeness a chief virtue. He encourages them to fight everything and everybody; the brethren, more than the powers of darkness; nominal churchmen, more than the errors and ignorance which blind them and make them such. Indeed, his desire is to get us to "fight against God."

Let us be on our guard on this point. Let us, first of all, judge ourselves, lest we cast a stumbling-block before others; let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over non-essentials. "Greater is he that ruleth his own spirit than he that taketh a city." (Prov. 16:32.) Let us guard ourselves that our defense of the truth be, not from motives of self-glorification, but from love for the truth, love for the Lord, for his people, the brethren. If love be the impelling spirit, or motive, it will show itself accordingly in a loving, gentle, patient, humble course toward all the fellow-servants. Let us be "gentle toward all." Let "the sword of the Spirit, the Word of God," which is quick and powerful, do all the cutting.

Beware of all thoughts, feelings and conditions of heart directly or remotely connected with malice, envy, hatred, strife. Give these no place in your heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures—the most fervent toward God, and proportionately toward all who have his spirit and walk in the way of his direction.

DO NOT TRUST TO CONSCIENCE ALONE

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for his exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

But how many become weary and are in danger of losing the prize because they fail to consider what the Lord faithfully endured of opposition! If such would consider that the Lord, who was perfect, suffered in every sense unjustly for righteousness' sake, and that their own conduct is imperfect, they would not be weary in well doing, but would learn to fight and to "endure hardness as good soldiers of Jesus Christ;" they would continue to "fight the good fight of faith."

"We have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we [the church] are, yet without sin."

WHAT OUR LORD FEARED AND FROM WHAT HE WAS SAVED

[The first nine paragraphs of this article, as it originally appeared in issue of April 15, 1911, was reprinted from article entitled, "Perfect Through Suffering," published in issue of May 1, 1895. Please see the article named. The remainder of the article appears below.]

"Christ . . . was heard in that he feared."—Heb. 5:7.

We are glad that Jesus was not cold and stoical, but that he was full of warm, loving, tender feelings and sensibilities; and that we, consequently, can realize his ability to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which he had placed himself in laying down his life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.

"OFFERED UP STRONG CRYINGS AND TEARS TO HIM WHO WAS ABLE TO SAVE HIM"

Besides this, he knew that he had a perfect life, unforfeited, and realized that he was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realize that they must part with this some time. It would, therefore, be a very different matter for our Lord to lay down his life from that of any of his followers laying down theirs. If we let one hundred per cent represent perfect life, our Lord had the full one hundred per cent to lay down, while we, being more than ninety-nine one-hundredths dead through trespasses and sins and condemnation could, at most, have had but one hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which he had with the Father "before the world was"; and the realization that the life he was about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh . . . offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from [out of] death, and was heard in [respect to] that he feared"—extinction. This thought brought with it another, viz., Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him—a resurrection from the dead?

Had he failed in any particular to come to the exact standard of perfection his death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with his Father before the world was. For him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an exceeding sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

"COULD YE NOT WATCH WITH ME ONE HOUR?"

After praying he went to his three disciples, but found them asleep. Gently he reproved them, asking, "Could ye not watch with me one hour? Watch and pray, lest ye enter into temptation." Then our Lord went away and used the same words in prayer; and again he prayed a third time, similarly. The matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection?

In answer to his petition a heavenly messenger was sent to comfort him, to reassure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord's course had the Father's approval, but that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, he was the most calm and self-possessed of all; when before the chief-priest, Caiaphas, he was the same; when before Pilate, the same, when crucified the same. He had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his; and now he could pass through any ordeal, he could submit himself perfectly to his enemies.

SIN NOT WITH YOUR TONGUE

"I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."—Psa. 39:1.

Our general thoughts have much to do with our language, our general conversation. Whoever, therefore, possesses a proper control of his heart will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak to the edification of the hearer. The ways being right, the utterances will be right. People generally love themselves and avoid saying anything bitter, unkind, about themselves. But the man who hates his neighbors will have very little difficulty in saying something bitter or unkind of them.

Though the tongue is one of the most useful members, yet it is necessary to put a bridle, a restraint, a controlling influence upon it. With the tongue we may honor our God or we may blaspheme him. When in the presence of the wicked, we need to be still more on guard than with the righteous; for with the former the tendencies and thoughts are toward evil. When with the wicked or in their presence we are in contact with a degrading influence. At such times, some of sympathetic disposition may find special difficulty in bridling their tongues; but it is better to do so than to speak of even good things to the wicked, as we would feel at liberty to do with the righteous. The Lord has suggested, "Cast not your pearls before swine, . . . lest they turn again and rend you."

Besides the evilly inclined of the world there is another class Scripturally called the wicked; namely, people who have a knowledge of the Lord, but who take their stand in opposition to him. Judas was of this class. So there are about us those who are in an adverse attitude. None seem to be so cynical as those who have been partakers of the holy Spirit, but who have turned their backs

upon "the Way, the Truth and the Life." Such seem to be more wicked than others in that they are in a more reprehensible attitude. No matter how careful we are, these will distort our words and assert that we have said something that we have not said.

The warning of the Scriptures is not against the tongue itself, but against the power we exercise against others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil.

THE TONGUE OFTEN A POWER FOR EVIL AMONG THE LORD'S PEOPLE

As the bit in the horse's mouth will control his strength; and as the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. How important, therefore, is the tongue! And how much more frequently do we find it employed as an agency for evil than for good; to pull down rather than to build up the faith; to implant seeds of discord and discontent rather than those which will produce righteousness and peace! While this is specially true in the worldly, it is also true among God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

In the unregenerate world the tongue is a "fire" causing no end of burning of wrath, envy, hatred, strife and everything that defiles the entire body, stimulating all the fallen passions and desires. No wonder the Apostle declares that, figuratively, the tongue is set on fire of gehenna —the second death. Its burning tends to bring, not only its owner, but others to destruction.

As imperfect beings we may not always be perfect in word and deed. Despite our best endeavors, we sometimes err in word as well as in deed; yet the perfect mastery of our words and our ways is to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment.

WE SHOULD DAILY RENDER OUR ACCOUNTS

If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonoring to the Lord, we should remember that "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (1 John 2:1); and in the name of our Advocate we may approach the throne of grace. There we may explain to our Heavenly Father our realization of our error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge; but that it may be blotted out by his gracious provision for our cleansing, through Christ, humbly acknowledging that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merit of Christ applied by faith, shall we be acquitted. Otherwise, the idle words dishonoring to the Lord, will stand against us and condemn us, and we shall be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is that by setting a bad example to others we stir up evil in them. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become agents of retributive Justice to teach us the lesson of self-control and consideration for the feelings and opinions of others.

It is often the case that the Lord (or the devil) is blamed for sending trials, which are simply the natural results of our own mistakes. Those who fail to locate the root of the matter (in themselves) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged, we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world."—1 Cor. 11:31, 32.

THE TENDENCY OF FALLEN NATURE IS TO BLAME OTHERS RATHER THAN OURSELVES

But even should it be admitted that the difficulties are not directly caused by God or by the devil ("Every man is tempted [tried] when he is drawn away by his own lusts [desires] and enticed"), the natural tendency is to blame someone else, and to think that our lack of patience, our hasty word or act, was the fault of another. How many deceive and encourage themselves with the thought, "If everybody else had as reasonable and generous a nature as I have, our family or church gathering or community would be a veritable heaven upon earth!" Beloved, let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]?" (Luke 6:32, 33.) It is only when we "endure grief, suffering wrongfully," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable to God; for even hereunto were ye called." (1 Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our own inherited or cultivated faults.

In view of the fact that we now stand before the bar of Judgment, which, if we are truly the Lord's people, we will endeavor more and more fully to realize, "What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11.) Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words not repented of, and, consequently, unforgiven, stands against us. "Let your conversation be as becometh the Gospel of Christ."

HOLY THOUGHTS PRODUCE HOLY WORDS

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. 1:27; 4:8.) Thus out of the good treasure of the heart we shall speak the words of truth and soberness, and honor our Lord by a godly walk and conversation, subduing the tendencies of our fallen nature, and "having our conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation."—1 Pet. 2:12.

If daily we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God, through Christ, having the testimony of his Holy Spirit with our spirits that we are pleasing and acceptable to him. So, dear brethren, let us "take heed to our ways, that we sin not with our tongues." (Psa. 39:1.) There is nothing that is of so powerful an influence as the tongue. The influence of a good word, a good thought, may become world-wide; an evil thought, an evil word may also extend its influence to the end of the world.

MAHANAIM—TWO HOSTS

The mountain horizon was burning with light;
On its brow stood the Syrian, in glory and might;
Proud waved to the sunset the banner's rich fold:
Proud blazed the gemmed turbans, and corselets of gold.
And loud rose the taunt of the infidel's tongue:
"Ho! Israelite slaves,
This night sees your graves;
And first from your walls shall Elisha be flung!"

At the word stooped a cloud from the crown of the sky!
In its splendors the sun seemed to vanish and die.
From its depths poured a host upon mountain and plain;
There was seen the starred helm, and the sky-tinctured vane,
And the armor of fire, and the seraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded the name of their King!

THE GOOD TIDINGS ABROAD—NO. 2

From Berlin we journeyed northward to Copenhagen. Brother Luttichau and a deputation of Bible students met us at the station. Soon we were in the Society's Danish headquarters, and in a little while were addressing an assembly of earnest people of God, whose beaming faces indicated that they understood and appreciated our message. Our morning address was to the interested. Amongst other things we endeavored to make clear the subject of the covenants. The Abrahamic Covenant is the comprehensive one, which guaranteed a seed through Isaac and Rebecca, and that a blessing would come as a result to all mankind—and also an antitypical seed which would have the first place in the blessing of the world, the two seeds being referred to in the promise, "Thy seed shall be as the stars of heaven and as the sand of the seashore." This covenant guarantees the blessing of the world, and it guarantees that that blessing shall come through the natural seed of Abraham. At the same time it guarantees the spiritual seed—the Christ (Messiah), Head and body, fully qualified and empowered to give the needed blessing through the earthly seed.

We pointed out that Christ and the church constitute the spiritual seed—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) We pointed out that this spiritual seed is not developed under the Law Covenant, because it was not made with us, but with the natural seed—with Israel, Moses being its mediator. We pointed out that the New Covenant is not the one under which we are developed, because it also is to be made with natural Israel, and is to be merely an enlargement of the Mosaic Law Covenant. We cited in proof of this that the New Covenant is to be made with Israel as per the divine promise. (Jer. 31:31.) We pointed out that that New Covenant will bring blessings of restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness, as was Adam's when he was created in the image and likeness of God.

We exhorted the dear friends to faithfulness to their covenant of sacrifice. We pointed out the privilege of service now granted to the church, and urged the laying aside of every earthly weight and hindrance and pressing toward the mark for the prize of our high, heavenly calling.

The afternoon service was for the public; the topic was "The Judgment of the Great White Throne." We were surprised at so large an audience for an afternoon service on a week day. Approximately eight hundred crowded the hall, some of them standing during the entire service—over two hours. Here Brother Luttichau served as interpreter, as Brother Koetitz had done in Germany. We had most excellent attention. It was a pleasure to watch the earnest countenances and to note how the Truth seemed to be absorbed with eagerness. Our Copenhagen visit was certainly much enjoyed. Some of the friends accompanied us to the station as we proceeded to Stockholm. The Danish friends more than ever impressed us with their warmth of heart and loving devotion to the Truth.

ONE DAY AT STOCKHOLM

Our night journey brought us in the morning to Stockholm. Brother Lundborg, the Society's representative in Sweden, boarded the train before we reached Stockholm. As we passed through the station we were greeted most cordially by about a hundred of the dear Swedish friends, with whom we shook hands. Unable to speak their language, or they to speak ours, except through the interpreter, we nevertheless exchanged very cordial greetings, and the expression of the eye told us, as truly as could the mouth, that the "fellowship of kindred minds is like to that above."

Here our address to the friends was along the same lines as at Copenhagen. We emphasized the fact that the church (The Christ) comes into relationship with God's Plan, not under the Law Covenant of Moses, which still continues with the Jewish people, nor under Israel's New Law Covenant, which has not yet supplanted the Old Law Covenant, and whose Mediator will be the greater Prophet, Priest and King, the spiritual Messiah, Head and body. We pointed out that this Gospel age is for the special purpose of developing the great Mediator—the great Messiah through whom the New Covenant of restitution will be inaugurated with fleshly Israel for the blessing of all the families of the earth. We emphasized the fact that all those who suffer with Christ are to reign with him, and only those who now become dead with him to earthly hopes and interests will live with him as members of the bride on the spirit plane of glory. We exhorted the dear friends to an earnest appreciation of this wonderful privilege, this special salvation granted to the church in advance of the earthly salvation which God has promised to the world during the "times of restitution of all things, spoken by the mouth of all the holy prophets since the world began." —Acts 3:19-23.

At the evening service the hall was jammed; about a thousand were present, and probably as many more were unable to gain admittance. We greatly regretted that a sufficiently large hall or auditorium could not be obtained on a week night except for a larger sum than the friends and the Society felt justified in spending. About a hundred stood in the aisles for two hours while an overflow meeting was held in another hall in the same building. To these we sent the promise that we would address them a few words later. Fulfilling our agreement, we addressed the second audience of about three hundred for over half an hour, after 10 p. m. Surely such deep interest and close attention indicates that earnest Christians amongst the Swedes are awakening to the fact that they have enjoyed only a part of the "good tidings of great joy which shall be unto all people."

ONE DAY AT OREBRO

We took an early morning train for Orebro and arrived in the Society's Swedish headquarters at about 11 o'clock. The afternoon meeting was held in a little hall generally used by the friends on Sundays. This time it was taxed to its capacity, many standing during the service or exchanging seats with each other. Here we addressed the friends along the same lines, believing that a clear understanding of the Covenants signifies a clear understanding of the divine plan, and the very best preparation for a life of consecration in harmony with that plan.

We emphasized the fact that The Christ is the Vine—that Jesus is the Root, and his faithful members branches in him. We reminded the friends that at the present time our membership in the Vine is tentative; that only those who bring forth the fruitage of the Vine will be allowed to remain in it. We quoted the Master's words, Every branch in me that beareth not fruit, my Father, the Husbandman, taketh away, and every branch which beareth fruit, he pruneth, that it may bring forth more fruit. Thus the trials and difficulties of the narrow way of self-sacrifice are seen to be the methods by which the Heavenly Father fits and prepares his holy ones, his consecrated church, for the completion of the divine nature in the first resurrection. Thus he fits and prepares them as members of the great Prophet, Priest, King, Mediator for the glorious work to which he has called them in the Anointed One. From this standpoint alone can the trials and difficulties and sacrifices and the drinking of the Lord's cup of suffering be appreciated. As he was, so are we in this world.

Here, as at other places, our discourse to the interested was followed by a question meeting. The questions indicated a very intelligent grasp of the divine plan and the interested faces showed that even the deepest features of consecration were appreciated, and that nearly all of those present were fully submitted to the Lord and anxious to know and to do his will—even unto death.

The public meeting was held in a large hall, which was crowded to the very limit. Notwithstanding the fact that a minister of the city had made an attack upon us through the public press, slandering us, and saying various evil things against us falsely, because of our faithfulness to the cause of Christ, and probably because of envy, hundreds of people were unable to gain admittance, and many in attendance stood for the entire two hours, and more, of our discourse. We have the satisfaction of believing that many of those who were present understood and appreciated our message respecting the Two Salvations, one for the church, on the heavenly plane, and another yet to come for the world, on the earthly plane, by a judgment and restitution.

We pointed out the judgment or trial of the church and the things necessary for her testing and proving as to her worthiness of the divine nature in association with her Redeemer. We also pointed out the very different judgment of the world under the Messianic kingdom, when all mankind will be separated as a shepherd divideth his sheep from the goats, as described in Matthew 25:32. We pointed out that the sheep at the end of the Millennial age will get the earthly kingdom, Paradise restored, and that

the goats will go into destruction in the second death, symbolized by fire, and that this will be everlasting punishment, from which they will not be recovered by any redemption or resurrection. We feel sure that a good impression was left at Orebro, and that some will make still further investigations. In all cases these meetings are to be followed by other meetings, in which other features of present truth will be set before those who have an ear to hear and an appetite for spiritual things.

ONE DAY AT CHRISTIANIA

Another night's ride brought us to Christiania, the capital of Norway, where the Society is represented by Brother Lindkvist. This dear Brother, who served as our interpreter in Norwegian, came to Stockholm to meet us, as did also two brethren from Finland, who accompanied us. Their activities in the service of the Truth were mentioned in THE WATCH TOWER not long since. The Christiania class of Bible Students, although small, seems very earnest. With them were representatives from various parts of Norway, some having come as many as six hundred miles.

Our meeting with the interested ones was a privilege and a pleasure. With them also we discussed God's Covenants. We laid special emphasis upon the fact that God's call is not to the different churches of Christendom, but to the one church of Christ. We quoted the text, "Gather my saints together unto me [saith the Lord]; those who have made a covenant with me by sacrifice." We called special attention to the fact that the covenant of Christ is a covenant of sacrifice. We saw that Jesus, the great Captain and Forerunner of our salvation, entered into such a covenant with the Father—that he sacrificed his earthly life, all earthly hopes and interests, that he might become the great Prophet, Priest, King, Mediator, between God and man, and that as a reward he was highly exalted to the divine nature, necessary for him before he could accomplish the great work of blessing the world, as the spiritual Seed of Abraham.

We called special attention also to the fact that the church's covenant, like that of her Lord, is a covenant of sacrifice. We are to walk in the Redeemer's footsteps. We are to take up the cross and follow him. We are to suffer with him if we would reign with him. We are to join with him in his covenant of sacrifice. This is the Apostle's exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifies, holy, acceptable unto God and your reasonable service."—Rom. 12:1.

We pointed out that thus Isaac died "in a figure"; we read the Apostle's words, "Ye, brethren, as Isaac was, are the children of promise," "heirs of the promise"—"in thy seed shall all the families of the earth be blessed." We sought to specially impress the great truth that only those who thus suffer with Christ, sacrificing earthly interests, will gain the great prize of the high calling. The dear friends gave closest attention, our little meeting room being crowded to the doors and beyond, with the aisles full and some sitting upon the platform at our feet. We were assured of the earnest desire of many to gain the great spiritual prize—obtainable through the first resurrection—to be kings and priests unto God and unto Christ and reign with him a thousand years.—Rev. 20:4.

The leading Christiania newspaper, on the afternoon of our coming, contained a vile attack, surely instigated by the adversary, but coming, alas! from the pen of one whom, we understand, had made profession of being a minister of Christ. Slander and false words have been the weapons of the enemies of the truth from the beginning, and the Master has warned us that such experiences were his and must be ours if faithful. We remember, alas, that the Master and the Apostles were persecuted by the professed ministers of God—so were all the reformers. And do we not read, Whosoever will live godly in this present time shall suffer persecution, and again, "So persecuted they the prophets (teachers) which were before you." We were not, therefore, surprised, nor did we feel angry. Rather we felt sorry for those so captivated by error and used by the adversary.

But if Satan's motive was to hinder the people from coming to hear the Good Tidings, he again failed. The house was crowded, about a thousand being present, about two hundred of them standing, while hundreds were turned away. Our topic was, "The sinner a hundred years old, cut off, and yet but a child." We pointed out the difference between the salvation of the church and that of the world. We read what the Scriptures say respecting Messiah's glorious kingdom and the blessed opportunities it will afford to all mankind, to be lifted from sin and death conditions and be brought to a knowledge of the Truth and to a full, fair opportunity for deciding either for righteousness and eternal life, its reward, or for unrighteousness and eternal death, its punishment, and that this blessed opportunity of rescue from the death penalty, the result of Adam's sin, has been secured for every member of Adam's race through our Redeemer's merit, through him who loved us and bought us with his precious blood.

The next morning we bade farewell to the friends of Christiania and vicinity as they sang to us on the station platform—"God be with you till we meet again." This was indeed a feature in connection with many of the partings.

GOTHENBURG—HALMSTAD—HELSINGBORG—HAMBURG

Our London appointment for Sunday, April 2d, required that we make the closest possible connections on the return journey. We traveled via the West Shore Line from Christiania to Copenhagen. The friends en route had been notified in advance of the train we took and the places it would make stops, so they were on the lookout for us. At one station a party of nine met us and journeyed with us for about an hour. We had pleasure in breaking to them the bread of life, and in reading their joy of heart in their shining faces.

Brother Lundborg accompanied us and served as interpreter. He advised that they had not much of this world's goods, else they would have attended one of the conventions which we addressed, and which continued after our departure. We had a happy time together in considering the gracious things of our Heavenly Father's Plan. At the next station we were met by still others who had come a distance. One of the dear friends, through the interpreter, said, "I wonder if I will ever have another day as happy as this." Truly there is a power of the Gospel of the Love of God that is unknown to those who are exercised solely by the fear of eternal torment. With the true Gospel comes the peace of God which passeth all understanding, the joy of the Lord, which the world can neither give nor take away.

"BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE"

At Halmstad we found about twenty of the friends waiting for us on the platform. Our stay was short, but in those five minutes we congratulated the dear friends upon the blessing of the truth which had reached their ears and hearts, and extended assurances of our Christian love for them and for all the dear household of faith. We gave to these, as to others, our parting message, the Master's words, "Be thou faithful unto death, and I will give thee a crown of life." From these dear friends also we received the assurance of their joy in the Lord and their appreciation of the truth, of their desire to be amongst the overcomers who will inherit the kingdom, according to the Master's promises.

Helsingborg was reached about 9 p. m. Shifting of the cars there permitted an exchange of Christian greetings, and a little address of about fifteen minutes, in which we endeavored to impress some of the prominent features of the divine plan, and especially the privilege of the church in connection with the covenant of sacrifice made by our Head, thus opening the way, upon the same terms of sacrifice, for his faithful followers.

About 10:30 we reached Copenhagen, where about twenty of the class met and greeted us at the station and accompanied us to the south-bound station. As we had already addressed these dear friends in connection with the Copenhagen meeting, we entered into no doctrinal particulars. We exchanged with them Christian love and good wishes for the remainder of the journey of life and for a share in the kingdom.

The night ride of 11 hours brought us to Hamburg, Germany. Here about twenty-five met us in the station with heartiest greetings. They had provided a dinner in honor of our coming. We partook of it with great pleasure, fellowshiping with the entire company through Brother Koetitz as interpreter, and also through others who spoke English. After dinner we repaired to the usual meeting room of the class, where we received a more formal expression of welcome, following with an address of about an hour, which specially referred to the covenants. We tried to make as clear as possible the distinction between the Old Law Covenant, established by Moses, the Mediator, by means of the sacrifice of bulls and goats, and its antitype, the New Law Covenant, to be established upon better

sacrifices and by the better Mediator, the antitypical Moses —Christ and the church, his body.—Heb. 9:23.

We were pleased that the train connections gave us in all nearly three hours of fellowship with the friends at Hamburg. They gave evidence of earnestness, zeal, and informed us that their numbers had doubled within the past year. We specially rejoiced that their love and zeal had also kept pace.

We are writing this on the train speeding toward London, which, God willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

SPIRITUAL GROWTH

"If ye do these things, ye shall never fall."—2 Peter 1:10.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we shall understand how to cultivate and to secure the desirable end—maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the axe laid to its root. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper, diligent cultivation, the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spirit plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. The faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spirit condition our present reckoned condition stands related as embryotic; for the character and disposition of the embryo new creature will be the disposition of the perfected new creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us—unless we quench it or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness and fruitful in Christian graces and activities. Again he adds, "If any man have not the Spirit of Christ he is none of his," and "As many as are led by the Spirit of God, they are the sons of God."—Rom. 8:9, 14.

It is our business, therefore, to grow; to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be "heirs of God and joint-heirs with Jesus Christ."

THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we can not do it all in a day, nor in a few days, but that it must be a gradual, daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]." Then he adds, "If ye do these things ye shall never fall." —2 Pet. 1:5-7, 10.

This is a very strong assurance—that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed; and then it must continue to grow and develop. Look at them again. They are:

1. Faith.
2. Virtue [fortitude].
3. Knowledge.
4. Temperance [self-control].
5. Patience.
6. Godliness.
7. Brotherly kindness.
8. Charity [love].

"A THUS, SAITH THE LORD," SHOULD BE THE END OF ALL CONTROVERSY

Now for a little self-examination. Let each ask himself: (1) Have I the faith to which the Apostle here refers; not faith in every thing or every person, but faith in God—in his Plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not [who will not violate a contract found to be unfavorable to himself]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15:2-5.) Such a one is a virtuous man, a man of fortified or strong character. How we need to invoke divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution; and of his will concerning me in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the holy Spirit? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I temperate, moderate, exercising self-control in all things—in eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control

himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his kingdom soon to be established? The Greek word from which patience is here translated means cheerful endurance.

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the Divine model? If a parent, or in any position of authority, am I using that authority as God uses his—not for selfish purposes, to make a boast of it, or in any way to oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial, with patience, dignity and grace, and not with boastful imperiousness, which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loving obedience furnished us in the example of our dear Lord? His delight was to do the Father's will at any cost to himself. As a man, under the kingdoms, authorities, of this world, and as a youth, under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51); yet all of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. How beautifully we shall be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness (God-likeness), whether we be princes or peasants, masters or servants!

(7) Does brotherly-kindness characterize all my actions? Does it cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly-kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent?

If, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it; and that I will no longer foster my old dispositions, but will plunge into activity in the service of God with those who should have my co-operation in service, instead of being a burden to them?

(8) Have I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely and in harmony with the divine plan for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's Cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we shall not be considered worthy of that office there.

Just as in a well-kept orchard pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness, so must we be watchful and take necessary precautions to prevent blight and decay of character, and to guard against the intrusion of evil powers and influences calculated to sap the life of the new creature. By resisting the devil he will flee from us; and by patient continuance in well-doing an increasing measure of development will result. "If these things be in you and abound," says the Apostle Peter (that is, if you have them in some measure and keep on cultivating them, so that they abound more and more and rule in you), "they make you that ye shall be neither barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ." The Truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will do the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

LET US GIVE ALL DILIGENCE IN THESE MATTERS

"Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall never fall." Being justified fully, by faith in the sacrifice of Christ for your redemption and sanctification (setting apart from the world and devotion to the service of God) by the truth, your final selection to that position of glory, honor and immortality, to which you are called, shall be sure. For "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved Brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet so long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance." This Peter did; and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that wilful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the high calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use or place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature, our mortal bodies will be active in the service of God's Truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read of all about us—an honor to him who called us out of darkness into his marvelous light.

KEEPING THE BODY UNDER

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—1 Cor. 9:26.

The Apostle Paul had definite knowledge as to what constitutes the prize. He was not uncertain about it; it was not a question with him as to its being one thing or another. St. Paul knew that the "high calling in Christ Jesus" is that we may be heirs with him, if we suffer with him—that we shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, "I hope to do so some time." He had made with the Lord his covenant of sacrifice unto death.

Nor was the Apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include "grace to

help in every time of need;" and that this grace and help would come from the Lord. Hence, the Apostle's expression that, for the runners in this race-course, there was no uncertainty, from first to last.

Thus it may be with all under the guiding eye of the Great Redeemer. We may each make our calling and election sure: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

"I KEEP MY BODY UNDER AND BRING IT INTO SUBJECTION"

The Apostle tells us that he kept his body under, lest, having preached the good tidings to others, he himself, should be a castaway. "I keep my body under, and bring it into subjection, . . . lest I myself should be a castaway," he declares. (1 Cor. 9:27.) One translation has this, "I browbeat my body;" that is to say, I use coercive measures upon my body.

The body originally belonged to the natural man, the natural will. When the old will gave place to the new will, the latter became the owner of the body. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of God, the mind of Christ, therefore, takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the divine will, even though the body should be, in some respects, treated shamefully, its claim, its supposed necessities, etc., being ignored.

Not only are we all thus to mortify and brow-beat the body, but, additionally, we are to bring it into subjection. We are to make it serve the new creature. The Apostle says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies by his spirit." (Rom. 8:11.) The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to his will, and also quickens or makes alive our mortal bodies to the service of the truth.

There are not two creatures, but one; we cannot be two creatures at once. It is not until the old creature submits and we are transformed, so far as the will is concerned, that we become new creatures, so that, henceforth, we really are new creatures. But the new creature has not its new body as yet. In our text the Apostle evidently refers to the new creature, the new man. There is an outward man, which the world may think is the individual, but in proportion as the outward man is brought into subjection and service, the new creature is growing stronger, until eventually, with the death of the human body, God will give the new creature a new body, in the resurrection. Then the new creature will be satisfied, when it shall be found in his likeness.

There is a tendency for the body, the flesh, to arise from its condition of reckoned deadness. Hence the new creature needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a "good fight," in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. The entire course of the new creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercise faith in the promises and in the Lord as his Helper.

THE APOSTLE HAD NO THOUGHT OF HIS COMING SHORT

There is another passage in which St. Paul says that we should "fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) He had no thought of coming short of it himself, but he urged those to whom he was writing to make their "calling and election sure."

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realizes that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, is all ended when he has finally decided to give himself to the Lord. How important it is, therefore, to realize that the service is until death, and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith!

We are to remember that it is not the flesh, the old creature, which has entered the school of Christ, and is under instruction and preparation for the kingdom, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) Our acceptance of the divine call to the spirit nature means, not only the renunciation of the earthly nature in every sense of the word, but also our begetting as new creatures, "sons of God." The new creature, the new mind, the new will, is in the school of Christ, to be perfected, to be brought into full accord with the divine will, to become a copy or likeness of the Lord. We shall never succeed in bringing our flesh into absolute harmony with the divine law, because of its imperfections, inherited and otherwise. Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh, and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ—of ever becoming one of the predestinated class—of becoming "the image of his Son."—Rom. 8:29.

"WE DO THOSE THINGS WHICH WE OUGHT NOT AND LEAVE UNDONE WHAT WE OUGHT TO DO"

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit "the things which God has prepared for them that love him." (1 Cor. 2:9.) If this thought be kept in mind as the divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that, unavoidably, we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.—Rom. 7:15, 18, 19, 25.

It is unnecessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with the motions of sin—to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him, it will not be willingly, and hence could be but momentarily—until the new mind, the new creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace—Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their hearts are not in sympathy with the sin and unrighteousness, but, on the contrary, in full sympathy with the principles and instructions of our Teacher, and longing to be cleansed and acceptable in his sight. Moreover, this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren who similarly are disciples, pupils in this school—new creatures, not according to the flesh, but according to the spirit of their mind. If, therefore, each should see blemishes in the flesh of the brethren, disapproved and striven against, he should remember that the evil which he sees is his brother's enemy, and not the brother himself, the new creature—if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

"A MAN IS TEMPTED WHEN HE IS LED AWAY OF HIS OWN DESIRES"

When studying this subject we must keep two facts in mind: (1), The Scriptures ascribe no sin to the new creature, and (2), no perfection in righteousness to our fallen flesh. The new creature (whose flesh is reckoned dead), which is represented by the new mind, and which is begotten of God, cannot sin; for in its very essence, as the seed or germ implanted by the truth—"the spirit of the truth"—it is opposed to sin. This new creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin; and this must be the case so long as this begotten or holy-Spirit-condition continues. "He that is begotten of God sinneth not [willingly—neither approves of sin nor takes pleasure in it]; because his seed remaineth in him" [the holy seed of the truth, the spirit of truth with which he was begotten]; "and that wicked one toucheth him not."—1 John 3:9; 5:18.

We are not to suppose that every trial or difficulty which besets us is of the devil; but rather to remember the Apostle's words, "A man is tempted when he is led away of his own desires and enticed." (James 1:13, 14.) Such temptations, then, are of the flesh, and the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as among our chief foes our own inherent weaknesses and predisposition to things selfish, depraved, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, are largely, though unconsciously, the tools of Satan, "who worketh in the hearts of the children of disobedience." (Eph. 2:2.) To the children of God the

world has become an enemy and a tempter by reason of the fact that we [the church] have been "begotten again" to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from anything the world knows or has sympathy with.

"THE FLESH DESIRES CONTRARY TO THE SPIRIT, AND THE SPIRIT CONTRARY TO THE FLESH"

Our begetting is of the Holy Spirit, and its tendencies are heavenly and spiritual, in harmony with righteousness and love. Yet it is only our hearts that are thus changed—our flesh is much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through the words or writings or general spirit of any of its children, comes into contact with the Lord's people, immediately they—the Lord's people—find that, although their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, yet nevertheless, their flesh has an affinity for and an attraction toward the world, its views, its arrangements, its pleasures, etc.

For this reason the Christian is called upon to reckon himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly and depraved disposition. He says, "The flesh desires contrary to the spirit, and the spirit contrary to the flesh." (Gal 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to re-examine himself lest the flesh should become alive again. This was the Apostle's method. He says, "I keep my body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway." (1 Cor. 9:27.) This keeping of the body under, this watching it lest it should become alive again, is a constant necessity to those who would be overcomers; for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character—character like unto that of our glorious Lord and Redeemer.

A GOD READY TO PARDON

JUNE 4.—Hosea 14.

"For thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. 9:17.

Today's study is an exhortation by the Prophet Hosea to Israel, at that time distinct from Judah; but it is applicable to our own nation as well as to every nation. Israel had become debauched through idolatry. Intermarriage with the royalty of heathen nations had introduced the idolatries of heathen religions and the sensualities which constituted their attractive features to the people. With the sensuality came a lack of moral sense—a general numbness of conscience respecting impurities. The record indicates that Hosea's own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife. He was compassionate toward her and her offspring.

No doubt the Prophet's own experiences had much to do with awakening him to a realization of the deplorable state of his own people. When the spirit of the Lord came upon him in prophecy, he could the better from his own experiences enter into sympathy with them. He had been pitiful and of tender compassion, and his message told of the still greater divine pity and sympathy.

"RETURN UNTO THE LORD"

The Prophet, in our lesson, urges his nation to realize their fallen condition, their helplessness, and to avail themselves of God's clemency. They must not look to Asshur (Assyria) for help, nor must they trust in horses imported from Egypt; nor must they any longer rely upon idols, the work of their own hands. On the contrary, they must turn to the Lord, who is merciful even unto the fatherless. The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the adversary; even as Jesus said to some, "Ye are of your father the devil, for his works ye do."

In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words, and say unto the Lord, "Take away our iniquity and receive us graciously, that we may render unto thee the fruit of our lips—our praise."

Then follows a prophecy which has not yet been fulfilled, but will, we believe, soon be realized. It tells of the turning away of God's anger, of his blessing upon Israel. It will have fulfilment in the beginning of Messiah's reign.

"RECEIVE US GRACIOUSLY"

Be it noted that the people of Israel to this day have not accepted the Lord's terms as stated by the Prophet. They have not asked to be received by grace—graciously. They are still hoping for divine favor through the keeping of the Law Covenant, which neither they nor others of fallen humanity can keep in its letter and spirit. This is the great lesson to be learned by all people, kindreds, nations—that we are all fallen, imperfect, unable to meet the divine requirements—that we all need divine grace, mercy, forgiveness of iniquity and help out of our imperfections.

How God can be just and yet clear us was not made known in Hosea's day, but is now clearly set forth as the very essence of the "good tidings" of God's love. God himself has provided in Jesus this, the ransom sacrifice, necessary to the satisfaction of divine justice, so that God can be both just and merciful, although these terms are antagonistic.

"THE WISE SHALL UNDERSTAND"

The last verse of the chapter declares, "Who is wise and he shall understand these things, prudent and he shall know them; for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein."

In order to have a clear understanding of God's merciful provision it is necessary, first, that the transgressor shall come to a realization of his own needs—that he shall crave a recognition by the Creator and a share in his mercy and loving provisions. Such abandoning of sin to the extent of ability will be assisted of the Lord in connection with the exercise of faith in him, which will bring rest and peace of soul and a realization that divine mercy will make good all unintentional blemishes and cause all things to work together for good to him. But there is no place on the Highway of Holiness—the Highway of divine mercy and love and forgiveness and peace—for transgressors, for those who knowingly and willingly go contrary to the divine will.

CHRISTENDOM'S IDOLATROUS DEBAUCH

We are not to lose the force of this lesson by applying it wholly to the nation of Israel. There is also a nominal spiritual Israel, styled "Christendom," professing to be espoused to the Lord. Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. She is charged also with idolatry—with worshiping houses and lands, banks, stocks and bonds, name and fame. Indeed the serious charge against "Christendom" is that she has lost her God. Only the comparatively few, a mere handful, know God as their Father and are known of him as his children. Their confidence is in the work of their own hands, and in lodges, unions, trusts, insurance, church membership, etc. "God is not in all their thoughts."

The condition of "Christendom" today is one of trust in armies and navies, soldiers and guns, aeroplanes and dynamite, great wealth and prosperity. Under the picture of Laodicea the nominal church of today is described as saying, "I am rich and increased in goods and have need of nothing." The Lord answers, "Thou knowest not that thou art poor and wretched and miserable and blind and naked. I counsel thee to buy of me gold tried in the fire, and raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear."—Rev. 3:17, 18.

THE FATHERLESS FIND MERCY

Such as are children of the adversary—such as love iniquity and hate righteousness—have nothing to expect from the Almighty in the way of favor—"All the wicked will he destroy." But all such as renounce sin and desire to return to the Lord are fatherless in that they have neither Satan nor God as their father, but to such God proffers mercy, forgiveness, through the merit of Christ's sacrifice. Thus turning from sin they will be in proper condition to be the recipients of divine favor and adoption as children of God. "Thou art a God ready to pardon, gracious and merciful, slow to anger."

While God's anger against sin has been manifested for six thousand years in the reign of sin and calamity and death, nevertheless the Scriptures clearly foretell of the especial time of trouble or divine wrath that will come upon Christendom in the close of this Gospel age—at the ushering in of Messiah's kingdom. The present is the time of special opportunity for those who would escape the severity of that trouble as well as for those who, becoming saints, would make their "calling and their election sure" to a share in the "kingdom of God's dear Son."

HEZEKIAH'S GREAT REFORM

JUNE 11.—2 Chron. 30.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

King Hezekiah of Judah has a wonderful record as a man of God, a reformer, a patriot, yet he was the son of a bad father, who in turn was the son of a good father, who in turn was the son of a bad father. The alternation between good and bad for four generations illustrates the fact that, although heredity has much to do with every member of our race, nevertheless, there are counter-balances in nature. We are all members of Adam's family, and as such we are all sharers in the general weakness, mental, moral and physical, which for six thousand years has descended upon us. St. Paul refers to this, saying, "By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all men, because all are sinners."—Romans 5:12.

The downward or sinful tendency inbred in our very constitution is so strong that none is able fully to overcome it. The best that any of us can do is to set our wills in opposition to our inherited weaknesses and to fight courageously against them. The Apostle assures us that if it were possible for humanity to fully gain such a victory over its fallen self as to bring itself back to perfection, then doubtless God would have provided that way of salvation. But that way being impossible, God provided another method, another way, for our return to him—through the merit of Christ's death, "the just for the unjust," and through Messiah's assistance. This assistance, in the present time, is confined to those who voluntarily seek it. They receive the blessing of peace and joy in the present life and later glory, honor and immortality with Messiah in his kingdom.

THOSE WHO WILL DO THE LORD'S WILL IN THE NEXT AGE SHALL NOT DIE

However, many are so weakened, so "lost" through the fall, that they are, figuratively, blind and deaf to their own needs, to God's love and mercy in Christ, and to the Savior's offered assistance. These get little or none of the Redeemer's aid in the present time, yet they are not left out of the divine provision. With the completion of the election of the saints will come the establishment of Messiah's kingdom "under the whole heavens." By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison-house of death—*sheol, hades.*

Then gracious opportunities for earthly blessings and everlasting life will be afforded to all. Then it shall no longer be a proverb, "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29, 30.) Then only those who eat the sour grape of sin will die the second death; and all the willing and obedient shall be lifted up to perfection and eternal life.

A lesson that all should learn is in respect to the power of the will and the necessity for having a positive or strong will rightly directed—a will to do right. King Hezekiah had a strong will, or heart. The secret of his success lay in the fact that he was not double-minded, but with his whole heart sought to do right—to do the Lord's will.

True, it is better that one should be partly right-willed rather than wholly wrong-willed; but let us settle at once that such a person will, at most, be only a partial success in life. Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the furthest recesses, it will but weaken and blemish our character, our lives, our success in divine service. We will find ourselves making paths for selfishness and sin, from the unconsecrated, farthest corners, all over the consecrated nine-tenths. Properly, the Lord could not accept such a consecration under his call, "My son, give me thine heart."

HEZEKIAH THE REFORMER

Shortly after his ascension to the throne, King Hezekiah took steps for the reorganization of the worship of Jehovah God. His father had introduced idolatrous worship—erecting altars and groves to the worship of Baal. God's temple was strewn with rubbish. Under the direction of the King, the Levites began a cleansing work. It required eight days to carry out the rubbish from the court, etc. Then the priests, who alone were authorized to enter into the Holy, or temple proper, were directed to cleanse the temple itself.

But as a preliminary work, before the cleansing of the court or the temple began, the King directed that the priests and the Levites sanctify themselves afresh to the Lord and his service. How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who was the King's counselor—"Be ye clean, that bear the vessels of the Lord's house!"—Isa. 52:11.

It is an important thought that no one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

Applying this feature to reforms of our day, we concede the propriety of ministers of Christ taking a prominent part in respect to all religious reforms. In proportion as such have influence with the people, good may be accomplished. But let us not forget the instruction of St. Peter upon this subject. Comparing the priesthood of Israel with the institutions of the Christian church, St. Peter gives us the thought that the priests of olden times do not find their antitypes in the clergy of today, but in God's saintly or sanctified people, whether in or out of the public ministry. And the antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated church of Christ, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light."

The great King commands his consecrated people to purify the temple of God, which is the church, "from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity.

HEZEKIAH'S GREAT PASSOVER

The King, although only twenty-five years old at this time, had a broad mind—the result of his whole-hearted consecration of himself to the Lord and the Lord's guidance—possibly through the Prophet Isaiah. Having gotten the temple into readiness, the King issued a general appeal to the people to return to the worship of God, to come up to Jerusalem to keep the Passover. Not only did this message go throughout the jurisdiction of his own kingdom of Judah, but it was extended to the ten tribes of the kingdom north, the split-off portion of the same people. Messengers were sent informing all that King Hezekiah had cleansed the temple and had appointed magnificent arrangements for the celebration of the Passover, and invited all who loved God and desired to worship him to come and celebrate the feast.

Throughout the kingdom of Judah the message was well received, but in the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many, pride and politics uniting in slighting the invitation and sneering at it and in denouncing the king as a up-to-date hypocrite, etc.

The Passover feast, nevertheless, was a pronounced success, and so greatly enjoyed by the people that it was prolonged for a second week—the King giving bountifully from his flocks and herds, the people appreciating and availing themselves of his bounty.

The rejoicing amongst the people was general, many of their brethren from the northern kingdom participating. We read, "So there was great joy in Jerusalem, for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem."

The whole world today is bent on pleasure. It is sought in various directions, in hunting, fishing, theater-going, money-making, in home, family, etc.—legitimately and illegitimately; but of the many who seek pleasure and joy, but very few find it; even the little found usually leaves a bitter taste in the mouth. The real finding of pleasure is in finding the Lord and coming into proper heart harmony with him. There is no other peace or joy or love so delicious, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy we must continue to abide in his love—eating the Passover in an antitypical sense—rejoicing that we have been passed over by God's mercy and favor—that we have passed from death unto life—from sin to righteousness—from the world into "the church which is the body of Christ."

THE SPIRIT OF A SOUND MIND

Our study records that amongst those who came to the Passover from the northern tribes, some ate the Passover without having performed the purifyings stipulated by the law. King Hezekiah might without impropriety have made a great ado over this fact. He might have berated the visiting brethren on their ignorance, their stupidity, their saturation with idolatry to the neglect of their God's commandments. He might have ordered them to be driven from the Holy City.

But he did more wisely. He prayed for them, asking divine mercy for their error. Similarly, in the church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in our dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings. Let us pray for them and assist them in the more excellent way. Let us remember the words of our text; "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies, and more lovingly sympathetic with the expressions of heart of all those who seek to draw nigh unto the Lord.

THE DIVINE BLESSING

The conclusion of the feast was a divine blessing upon all the people, through the priests and Levites. So there goes out a divine blessing from the Lord's sanctified people—from all the consecrated of the household of faith—to the people in general—to their neighbors, their friends and visitors from afar. Let such be our influence amongst men. In this connection let us remember the power of the tongue, of which the Apostle said, "Therewith praise we God, and therewith curse (or injure) we men." Let our tongues and all our powers be used in blessing the people as well as in praising our God.

The King wisely began his reformation at the temple and gave the priests and Levites the first share therein. It was later that the idols of the city of Jerusalem were gathered and hurled into the valley of Kedron, and it was after the fervor of the Passover occasion that the zeal of the people in general rose high, and they went forth all over the land, destroying the idols, the groves of Baal, and every symbol of disloyalty to God.

And so today: Everywhere the light of our day is showing more and more of the meanness, selfishness, corruption—some of it centuries old, and some of it bred of special privilege and opportunity in our day. The call for reform is heard on every hand, although sometimes but feeble. The proper place for reform is, as in Hezekiah's day, with the sanctification of the priests and the Levites themselves.

Let us not forget this; and after having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a cross, but must reverence the teachings of the Book and the significance of the cross.

If the church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon—selfishness, filthy lucre and worldly fame, and a general bowing down of men to the Giver of every good and perfect gift.

THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you."—1 John 3:13; John 15:18.

Here the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences, we see that he was hated chiefly by the most prominent, the most influential amongst the people. The scribes specially hated him; but the Pharisees, the Chief Priests and the Sadducees also hated him. In time their hatred extended to the common people. The lower classes are always led by the superior classes; the lesser Pharisees by the greater Pharisees; the lesser Sadducees by the greater Sadducees, etc. Probably the common people could not give an intelligent reason why they hated the Lord. Accepting the presentations of their leaders, they assumed that he was a fraud and an impostor, and hated him as such. In proportion as they esteemed their leaders, they were inclined to disesteem whomsoever these disesteemed.

So it is today. We can see that there are motives behind the hatred manifested toward the Lord's people. No prominent person poses as being wicked. Hence, there is a general disposition on the part of all to justify themselves (politically and religiously), as moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which is made manifest by the lies and the procedure of those who hate the Lord's people without a cause. When, therefore, the truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."—Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless in comparison. Hence, many of those who have been teachers of religion find themselves impelled, through hate and envy, to try to crush, to blacken, to defame that which is true. But these teachers are being tested; they are being proved. To the Lord, at least, their hypocrisy is manifested, whether others be deceived by it or not. It is, therefore, today as it was in our Lord's day—"The darkness hateth the light."

"WHOEVER WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION"

As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and consequently when his people lift up the light—"Let their light so shine as to glorify their Father which is in heaven," who has called them "out of darkness into his marvelous light"—the effect upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently, those who love darkness, those who love evil, those who love sin in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. They much prefer a measure of darkness.—John 3:20.

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor or the Roman soldiers, of their own volition; for they were so totally blind as not to appreciate the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great Light shining upon them.

Similarly, all down through this Gospel age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light, but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they hated me they will also hate you"; "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; 1 John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil, opposing influences to prosper and to persecute and oppose his "members," and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the body, as did the persecutors of the Head, are co-operating to fulfil the divine plan in a manner they little suspect.

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand for truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for Christ's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great adversary in overcoming them.

This thought that Satan opposes us, and that we are contending not merely with flesh and blood, but with principalities and powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us did we not, on the other hand, realize that by this same positive-

ness of decision for truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. Let us remember that "greater is he that is for us than all that can be against us."—Matt. 5:11; Eph. 6:12; 1 John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the worldly and the semi-religious is sometimes complete, as in the union of church and state in foreign lands; in other instances, it is incomplete, as in this country, where the church and state are not fully united. Nevertheless, the politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no direct union between church and state, there is an affiliation, an indirect union. The politician wishes to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord and all those who are his "members" and followers would be unsympathetically viewed, hated, persecuted; for the presentations of the truth make manifest errors and hypocrisies in contrast with divine standards.

"GOOD TIDINGS" IN INDIA

My Dear Brother Russell:—

Yours dated February 11 reached me too late last week, so I was not able to send a reply then. I am very glad to hear from you; the contents of your letter give me much strength.

In Travancore the Truth is spreading rapidly; the Lord is opening the way. Everywhere people are flocking to hear the Gospel Truth! The majority of the poor people are unable to grasp the details, but a large number among them, who are the leaders of the community and can read and write their vernacular language (Malayalam) are able to understand the Plan of the Lord; and I am glad to tell you, dear Brother, that they are appreciating the Truth, and gladly preach it to others.

In my last letter I wrote the details of the work in Travancore. Before I left India, or rather Travancore, fourteen years ago, I spoke Malayalam and Tamil fluently. (These two are the languages spoken in Travancore.) But when I came back I was not able to talk either Malayalam or Tamil. But now I can talk both fluently; they have come back without much trouble. So the language difficulty in connection with the work in Travancore is no more.

Until a few weeks back the work was not systematized. From experience, the Lord has shown me that the work among that people must be carried on in a thoroughly organized form, and that no hope of material help should be given to them in any way. This is quite new to them, as all the missionary societies start their "Christian" work on the basis of "rice" Christianity. It took some time and much hardship to convince the leading men of the wisdom of the method we have adopted. The Lord has opened their eyes to see the beauty of Christianity and the principles upon which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Just think, these poor people going about and visiting the people at their houses and teaching them the Truth, and also making arrangements to hold meetings in several places! We have in all now sixteen congregations holding meetings regularly in fifty different places hereabout. Thirteen of the brethren are working regularly among these people. The fact that they have been doing the work for the last two months (some of them for five or six months) without receiving any financial help, shows the interest and the devotion they have for the Lord's work. We have fourteen temporary shelters for the purpose of holding meetings. In each of these places from 100 to 350 people attend the meetings regularly—not simply attend the meetings, but they have learned much during these days; and even those who were once baptized in the London Mission Church want to be immersed again since they understand the real import of baptism as set forth in the scriptures.

As large numbers of the people are illiterate, we have to teach the Truth orally. But as there are quite a good many who are able to read and write, it is best to have some tracts printed, setting forth the main points of present truth.

As we have thoroughly consecrated men with us now, as far as I can judge, we would have no difficulty in entrusting the work of teaching to such. Many people have come to me to start work among them, but I have not yet seen my way clear to begin the work and carry it on effectively.

You will be greatly surprised, dear Brother, when I say that among all the "Christian" people in these parts, the present truth is the subject of discussion. Some are for, and others against it, even in the sectarian pulpits. Last week there was a conference of the London Mission people, where the main discussion was about the Lord's work of our Society in these parts. So there is much interest either directly or indirectly.

The elders and deacons hold two class meetings each week; about thirty are attending and studying the Lord's Word to preach to others. Some walk from twelve to fifteen miles to attend these meetings. We hold these from 9 a. m. to 1 p. m. I find that this class study work is very helpful. They all have their notebooks with them and take notes when I discuss each subject from the volumes and the booklets. It is wonderful how these poor ones go to the Reverends and tell them about the truth, giving Bible references for every statement they make.

It is best to have some booklets printed for the use of the pilgrims, elders, etc., as well as for those who are able to understand the Truth somewhat. It will cost too much to have the volumes translated either into Malayalam or Tamil. We shall have to circulate the literature free, as the people are unable to pay. I would suggest that extracts of certain chapters of all the six volumes be printed. We must have also some tracts in Malayalam and Tamil. We can distribute these tracts among the denominational church people whom we cannot reach otherwise. These are the reasons why I put $500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

I am sorry to say that some of the teachers have to work in the fields at least a few days each week to earn their bread; the rest of the time they spend in preaching the Gospel and holding meetings. Last Sunday morning 450 people attended the service in one place, and in the evening 850.

Your brother and servant of the Lord. S. P. D.

IN REPLY

Dear Brother:—

Your welcome letter of March 21 is before me. I am glad to have it. If you can get into right line with our ideas of the work we will be glad, and believe that a great blessing may result. We are praying for you and the work in India, and believe from the tenor of your last letter that you now understand our program better than at first, and will follow it.

Our plan is not to trust to oral instruction of teaching, but to co-operate specially with those who are able to read English, and who will take the printed matter with them in their preaching and translate to those who are unable to read. We do not mean by this that none may be accepted as teachers who cannot read English, but that those able to read English should be given preference.

You are quite right, dear Brother, in understanding us not to wish to purchase either teachers or hearers with rice. The Gospel must be hungered and thirsted for with a spirited appetite. As for the teachers being obliged to labor a part of their time, we think it the very best way, except for a very few whose entire time as overseers might be necessary, like your own and that of the pilgrims. We favor this very same course in every land. For the teachers to be so separated from the people that it would be thought a shame for them to make tents or do other work for an honest living, is neither good for themselves nor does it have the proper influence upon the people with whom they should be in close touch as "brethren."

We feel that the money sent you thus far has not been unwisely expended, and you may count on upwards of two thousand rupees for printing during the ensuing year, also

an allowance not to exceed five rupees per week for the teachers who are giving all their time, and something less for those giving part of their time.

Please make monthly reports, which need not be lengthy, but which should contain distinct statements of amounts expended for literature and the quantity it purchased, also number of teachers and pilgrims, and briefly the work being done.

We are sending herewith £20.

Very truly your brother and servant in the Lord.

THE WESTWARD CONVENTION TOUR

THE WATCH TOWER of May 1 is ready for the press as we arrive home from our European campaign. We are quite well and send greetings to all of our dear readers, promising further details later respecting our European experiences.

We take this opportunity to express our regret that so considerable an announcement of our Western Tour during June and July was inserted in these columns during our absence. We are finding no fault, however; those responsible for the insertion used their best judgment and supposed they had the Editor's mind on the subject. We would have preferred the bare announcement of the stopping-places and dates, rather than what might to some appear an advertisement and a solicitation for a large party.

We appreciate very much the interest in this Tour displayed by some of our friends, particularly by Brother Dr. Jones, the prime mover in the excursion feature. We wish, however, to have it distinctly understood that neither the Bible and Tract Society nor the Editor has anything whatever to do with the arrangements for the excursion party. Brother Jones inquired months ago whether or not the Editor would object to company on this Convention Tour. He was assured that we would greatly enjoy the fellowship of friends accompanying, although we would not expect to be with them much, because necessities require that our work through a stenographer shall continue at every available opportunity during the two months of our absence from Brooklyn. We specified this, so that whoever would be of Brother Jones' company would know in advance not to expect very much of the Editor's time.

We are stating matters thus very plainly, in order that none may join Brother Jones' excursion under any misapprehension, nor with the supposition that the Society has urged them to do so; nor should we be considered as a party in any sense of the word to any appeals for aid in connection with the excursion. We urge each one contemplating the matter to consider the subject on its own merits and to decide in respect to these matters according as his own conscience shall dictate to him the Lord's will.

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THE GOOD TIDINGS ABROAD—NO. 3

Two of our Sunday evenings in London were announced as Christian mass meetings at Royal Albert Hall; the first evening we discussed, "Which is the True Gospel?" the second, "Which is the True Church?" We had good attention on both occasions, and large audiences. No doubt the audiences would have been still larger had the subjects and announcements not limited the invitation to Christians. While we did not shun to declare the whole counsel of God on these subjects, we did, as usual, endeavor to present the truth as sympathetically and inoffensively as possible. We trust that some seed was sown and found lodgment in earnest hearts. Other services on the same days were held in the London Tabernacle. They were not specially advertised, but the attendance was good. The edifice is rated as accommodating twelve hundred, and on some occasions the place was crowded.

At one of the public sessions our election to the pastorate of the congregation of the London Tabernacle was duly and publicly acknowledged and accepted; but of this, reports have already reached you through the public press. We promised to give Great Britain (and London particularly) as large a share of our time as possible, but reminded the dear friends of the breadths and interests of the truth, and that much as we appreciate the openings and progress of the harvest message on Great Britain, the work in America must not be forgotten nor neglected.

EDINBURGH—GLASGOW—BELFAST—DUBLIN

These four cities were visited in the order named, and two meetings were held in each, one specially for the interested, the other particularly for the public. We are glad to report that the truth has been making good progress in all of these cities and countries. Not only in numbers, but also, we believe, in spiritual development the Lord has richly blessed them all.

At Belfast the public audience numbered nearly two thousand. We had excellent attention for about two hours, and about one-half of the audience remained to a question opportunity, which served to set forth the truth in stronger contrast with error. Although not all questioners were polite, we endeavored to give a soft answer, but a clear one; we trust with good results.

It will be remembered that on two previous occasions at Dublin, the Y. M. C. A. secretary was present as an objector and questioner—the last time accompanied by a prominent theologian and college professor. The same secretary was present this time with another minister as a mouthpiece and assistant.

Questions were unkindly put, but we trust kindly and thoroughly answered. The majority of the large audience perceived the unfairness of the attack and the Scriptural strength of the replies. Approval was frequently manifested by applause, and in conclusion an elderly gentleman of about sixty-five years moved and carried a resolution of thanks to Pastor Russell for the pleasure and profit of the evening.

BRISTOL—LONDON AND THE CONTINENT

Monday of the following week was spent at Bristol. The truth had spread some here also, and the dear friends seemed cheered by our talk to them in the afternoon respecting the covenant of sacrifice which the church shares with her Lord, and the difference between this and the Law Covenant made with Israel at Mt. Sinai, and the New Law Covenant shortly to be inaugurated with Israel also, and through which ultimately all the families of the earth shall be blessed. The number present, about eighty, included some from nearby places. The evening meeting for the public had a splendid audience, especially for a week night—nearly twelve hundred. Our topic was "The Great White Throne of Judgment." We had excellent attention. The audience included evidently many of the most intelligent people of the city.

Tuesday evening (April 11) we spent at London. We had a season of very special blessing and refreshment in commemorating the Memorial of our dear Redeemer's death on its anniversary, with the London congregation. The number present at the Tabernacle was about three hundred and thirty, of whom about three hundred and seventeen partook of the Memorial. About one hundred and fifty friends who reside in the outskirts of the city, and were unable to be present on account of business duties, distance, etc., kept separate celebrations; thus the London church in its different meetings and the Brooklyn congregation in its different meetings, represented practically the same number.

The next day we traveled to Barmen, Germany, where, on Thursday, we had three very interesting sessions. The interest of the German friends continues to grow, and the numbers also—even though, as already stated, we are disappointed in the total numbers of interested ones in the truth in Germany—considering the large population and the considerable effort and money expenditure made. The returns seem less than in Great Britain and Sweden.

Friday and Saturday were devoted to meetings with the friends in the northern part of France, whom we had never before met. Our first stop was at Charleroi. We had dinner with the friends, addressed about twenty of them for about an hour, and then resumed our journey, arriving at Denain in time for supper and a two hours' talk to more than a hundred of the dear friends there. Next morning, accompanied by eight, we proceeded to Lens There our congregation numbered about seventy interested. We had a splendid season of refreshment; then a question meeting, following which we proceeded on our journey toward London, which, by train and boat, we reached at 7

a. m. Sunday, ready for the services which have already been reported.

NOTTINGHAM—SHEFFIELD—BRADFORD—MIDDLESBOROUGH

The days of the next week were spent in addressing the dear friends in the four places above mentioned. The narrative of one is practically the story of all—keen interest amongst the friends and a general appreciation of the truth. This was our first visit to Nottingham, and a very enjoyable one. The number of interested is not large, but they are very earnest. We addressed them in the afternoon along the lines of consecration and faithful obedience both to the letter of the divine law, the Golden Rule, and to the spirit of sacrifice. They had a large hall for the evening with a capacity of twenty-five hundred. It was comfortably filled, though not crowded. The audience was intelligent and attentive, and we trust that some good was accomplished and the Lord's name to some extent glorified.

We addressed a Sheffield audience for the first time. We were agreeably surprised to find so large a company of friends—about eighty. Like the others they had worked hard with the volunteer matter, and the public service was well received, as was also the address to the interested.

Bradford was our next stop. There also the truth has been progressing, and there likewise, as indeed in every place, the friends had worked very hard to make the meeting well known—at the same time putting into the hands of the public two or three sermons to read. We were reminded that nearly all the cities of Great Britain had a very large distribution of PEOPLES PULPIT—forty thousand to sixty thousand in each place, or about one PEOPLES PULPIT to every six of the population. Surely all the friends got a blessing through this service, and eternity only will tell how much good seed of truth was implanted, and how much error and superstition were at least partially broken down.

The meeting with the Bradford friends was interesting, and the one for the public both interesting and exciting. A few objectors were anxious to put questions and to entrap us in our words, and to make the Good Tidings appear false. But God was with us, and we believe that their efforts did not succeed in accomplishing much injury. We trust that they were overruled by divine providence for good to some at least. The audience numbered about fifteen hundred.

Next came Middlesborough—another place we had never previously visited. About one hundred and twenty were present at the afternoon session for the interested and about fifteen hundred at the public address in the evening.

Considerable interest had been aroused at this point by reason of some local preachers of the Methodist church having received the truth. We had excellent attention during the discourse, and a very lively time at its conclusion, when questions were asked and answered. These question opportunities, to some extent, confuse the beautiful outlines of the divine plan of the ages in the minds of the hearers, but possibly there are compensations also. When criticisms and objections are answered readily, freely, Scripturally, a confidence in the entire Plan is, we trust, engendered, fully offsetting the disturbing influence. From Middlesborough we proceeded to London for the next Sunday—already reported.

CARDIFF—LIVERPOOL—BIRMINGHAM—LONDON

The next week we disposed of as foregoing. Our first appointment was Cardiff, Wales—the first time we had delivered an address in Wales. Cardiff has largely an English population. The proportion of Welsh faces, both at the public address and the address to the friends, was comparatively small. The hall was crowded beyond its capacity, two thousand, and hundreds failed to gain entrance. Many ministers were present.

The so-called "Plymouth Brethren" helped to advertise the meeting by getting out a little leaflet which set forth ten points in which it was claimed that quotations from "The Plan of the Ages" contradicted the Bible. We set the audience at rest by promising to read and to answer those questions (which most of them had in their hands) at the close of the address. Our topic required nearly two hours, and then we had an interesting after-hour, in which we answered the ten questions and some other objections which were orally put to us. The friends of Cardiff rejoiced greatly with the results of their mutual efforts to glorify the Lord and his Word, and to assist the household of faith.

The Liverpool meetings were enjoyed by the friends, and we trust were profitable to all in attendance. The friends of the truth in the afternoon numbered about one hundred and fifty, and the crowd in the evening was estimated at fifteen hundred. How much good was done, only the Lord, of course, knows. The friends of the truth were greatly encouraged, anyway.

Birmingham was our next stop and a very enjoyable one. We noted a considerable increase, both in numbers and in interest, as compared with our previous meetings in this city. We had Priory Hall for the meeting of the friends, and an attendance of about one hundred and twenty-five. At night we had the Town Hall with an attendance of about two thousand. The chariot of the truth is rolling on grandly in Birmingham, so far as outward indications guide our judgment.

Friday night we had a farewell meeting at the London Tabernacle. First we met with the elders and deacons—about thirty-eight of us in an ante-room. We discussed the interests of the work and helpful methods of service. Then we joined the congregation in the Tabernacle proper. About four hundred were present.

We outlined a little the work we hoped the congregation would feel encouraged to engage in with still greater vigor and zeal than ever before. We noted the great possibilities of the largest city in the world, and the responsibilities of the Truth upon all the dear friends there. We exhorted them to remember the great prize of our high calling—and the great privilege of serving the Lord's cause, even at the expense of weariness and self-denial in the present time. We noted the great reward sure to come to all the faithful—the Lord's love and favor, and glory, honor, and immortality; and the privilege of engaging still more fully in his service on the other side of the veil, as associates with our Redeemer, members of the great Prophet, Priest, King and Mediator, who shall bless the world of mankind and bring them restitution privileges and finally restore the worthy and obedient to full fellowship with God and to eternal life. The service ended with a goodby hand-shake with the elders and the congregation, the elders standing with us as the congregation filed past.

Next day we took train for our boat at Liverpool, homeward bound. About sixty of the dear Liverpool friends greeted us on the wharf, and sang to us, as the boat receded from the shore, "Blest be the tie that binds," and "God be with you till we meet again."

BROOKLYN TABERNACLE AND BETHEL

Our homeward journey on the Cunard steamer "Lusitania" was a pleasant one, and we were able to keep our stenographer busy. The only item out of the ordinary was a conversation with the widely-known Evangelist, Rev. Wilbur Chapman, and his assistant, Mr. Norton. They were returning from a campaign in Wales. We were agreeably surprised to find both gentlemen evidently interested in the doctrine of the second coming of the Lord, and both of them professed full consecration to walk in the Master's footsteps, even unto death. We were glad of this. Our wish for them, as for all of God's true people, is a still greater study of God's Word, wholly without sectarian spectacles, with a consuming desire to know and to do God's will.

As our vessel docked we saw on the pier about a dozen of the brethren—chiefly the elders of the church. We received a very hearty welcome and at noon we had the pleasure of meeting the entire family at Bethel, and on the next Sunday the entire New York ecclesia.

THE TABERNACLE AND THE GOWN

London Tabernacle has a large gallery, seating nearly as many as the first floor—in all nearly 1,200. To suit this the pulpit is a high one, boxed in, so that only the head and shoulders of the speaker are in view. A plain black robe or gown, provided by the kindness of some of the friends, was worn by the Pastor (Brother Russell) in the pulpit, but not at other times. This raised from a few the query, Is Brother Russell becoming a Babylonian—preaching in a church edifice and wearing a robe?

It was thought well to explain, for the benefit of all, that the use of church buildings was never condemned in the Bible, nor in the DAWN-STUDIES. St. Paul preached in a Synagogue whenever he had opportunity; so did the other Apostles, and so did Jesus. We do not favor the general striving for church edifices because of the expense, because the friends of the truth are generally poor, and because what money we all can devote to the service of the Lord can be used more wisely as a rule—to accomplish a wider spread of the glad tidings.

We still view the matter thus. But at London, as in New York City (Brooklyn), it is our judgment that the cause is best served by having a plain Tabernacle for general worship and also for the Society's warehouse and office of publication. We have sought to do the Master's will, and believe we have done it in both cases.

As New York City is the American center, so is London the British center, or, indeed, the European center. It is to the advantage of the entire work everywhere that Brooklyn Tabernacle and London Tabernacle, even as names alone, should lend their dignity to the cause we love to serve. Both buildings are heavily mortgaged. The Society has other uses for its income, and is making no endeavor nor appeals for money to clear these off.

As for the gown of plain black: It is simplicity itself, and very much more like what the Savior and the Apostles wore than is a frock-coat. And as for wearing an ordinary, every-day business suit of blue or gray or tan in the pulpit —surely it is a bit irreverent, unless as emergency might make it necessary.

Respect for the Lord and for his truth seems to call for respect even in the dress of the one who, for the hour, represents the Lord as his mouthpiece, "ambassador," or "able minister of the New Covenant," calling for the joint-sacrifices necessary to be found before the New Covenant can go into effect. We should not be understood as laying down a law respecting meats or drinks or wearing of apparel. We are merely suggesting that a fancy vest, colored tie and business suit do not appeal to us as specially to be commended. Rather, we would commend to the preaching brethren, so far as possible and convenient, a preference for black and white apparel—whatever the cut.

Prejudice is a weed which may flourish in comparatively well-kept heart-gardens. But it should always be plucked up as soon as discovered, or it will do damage—no one can tell how much—to the owner of the garden and to his neighbors.

THE GOLDEN RULE

The Golden Rule seems not to be fully understood nor appreciated by some of God's children who have gone beyond the law which it represents and are seeking to sacrifice. The Golden Rule means—be just toward fellowmen, giving them the same liberty which you desire and claim as your right. Do not attempt to fetter them in ways you would not wish them to fetter you. All saints should remember that this is simply justice, not sacrifice. It is God's command—the very foundation of his throne, of his government. Perhaps no other lesson is more needed to be learned by the church than this. It is violated continually in the home and in the church. Justice, before generosity; the Golden Rule, before sacrifice, is surely God's order, and all who would be obedient to him and well pleasing will surely take heed to watch themselves in this respect.

FALSE DOCTRINE IS BABYLON'S FAULT

As for the churches nominal being Babylon because they meet in fine or poor buildings, with or without steeples, this is foolishness, well to be gotten rid of, and which none of us ever should have had. Similarly the dress of the minister has nothing to do with Babylonishness—although we do confess to prejudice against the changing of gowns during service and the wearing of colored gowns, etc., in Catholic and High Church ceremonials, as contrary to the simplicity of Christ.

Babylon's fault is her false doctrines—the mingled wine in her cup—the "golden cup" of the divine Word—wherewith she and the world are so intoxicated that they cannot understand the truth, but persecute it.

To come out of Babylon, therefore, does not mean nevermore to worship God in a specially constructed building; nor does it mean to do nothing that Babylon does and to wear nothing which Babylon approves. This application would mean that we might neither sing nor pray nor use an organ, etc., because others use these, whom we believe have departed from the faith.

It is difficult, of course, for us to keep our poor heads well balanced by the spirit of a sound mind; but the Golden Rule will surely assist. Our dear friend claimed that he was afraid that others would be "stumbled" by these matters—especially that those who have gone out from us would use it as a club. Our answer is that those who have gone out need not be considered for one moment; they will twist and turn everything, for evil anyway. If we stopped to heed and please them we would do nothing that would please and serve God.

On the contrary, we believe that the general sentiment of thinking and pious people is turning from the rough-and-ready preaching, once so approved, to something more refined and reverential. There are still good people who consider it a sin to wear a collar or a necktie even at divine service, but they are becoming fewer.

But the Golden Rule leaves these children of God free to dress as they please, without others busybodying in their affairs. Let experience teach them. Let them learn in the school of Christ that the advantages and liberties of the kingdom of God (the church) consist not in meats and drinks and clothing, but in righteousness and true holiness, represented by the wedding garment, "without spot or wrinkle or any such thing."

STRENGTH AND PEACE

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psa. 29:11.

As we look back over the years that have passed since first we learned to "know the joyful sound" of the true Gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of divine grace to help in every time of need. Among others, we have the blessed assurance that "The Lord will give strength unto his people"; "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."—Psa. 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom"; "Be of good cheer; I have overcome!" (Luke 12:32; John 16:33.) If we are weak and incline to faint-heartedness, we have only to remember the blessed promise, "The Lord will give strength unto his people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord's people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the adversary. They need strength; they need encouragement. In the text under consideration, the word strength means, in large measure, courage. The Lord will give courage to his people. He encourages us in a variety of ways; he encourages us through each other, as we build one another up in the most holy faith.

MILK FOR BABES—STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.) We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. None have this particular kind of strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord's dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to his children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all his own he has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of his might (courageous) will avail himself of the Divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and

allow ourselves to drift; but always remember that "The foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate; that "The Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, "What more could he say than to us he hath said" to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

With abounding compassion and tenderness our Lord, on the last night of his earthly life, bestowed upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which he himself possessed —the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah, this peace is self-centered, because he realizes in himself omnipotence and Infinite wisdom; while the peace of Christ was centered, not in himself, but in God, through faith in his wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("my peace"), it must, like his, be centered in God, by faith.

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but "my peace," the peace of God which Christ himself by faith enjoyed, who, "Though he was rich, yet for our sakes became poor" (2 Cor. 8:9); who lost friend after friend, and in his last hour was forsaken by all of the few that remained—the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"MARVEL NOT IF THE WORLD HATE YOU"

"There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.) "The wicked are like the troubled sea, continually casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping; filled with anger if they cannot always get what they want; with malice if they see some one enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God, which passeth all understanding"—which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us: "Marvel not, my brethren, if the world hate you"; "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:19.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly. They were beset, harassed on every hand; they were persecuted and obliged to flee from place to place; some of the saints of old were stoned to death; some were sawn asunder. Yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide—"In the world ye shall have tribulation," but "in me ye shall have peace."—John 16:33.

This promise, that God will give peace to his people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in prison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, "God does not care for us; we will go about our own business, hereafter." So with us. In proportion as we see matters from the Divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the Spirit, we may rejoice and give thanks for these evidences of God's love.

"MY PEACE I GIVE UNTO YOU"

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace—the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord's last legacy to his disciples, when he was about to leave the world, as expressed in his own words: "Peace I leave with you, my peace I give unto you; not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

The promise in our text—"The Lord will bless his people with peace"—evidently belongs to this age, when all creation groans and travails in pain. (Rom. 8:22.) When the Millennial age shall have been ushered in, there will be prevailing conditions of peace and thus he will give peace to all people.

Let us, then, have for our watchword, "LOYALTY" to God and to the principles of righteousness; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it"; "He is faithful that promised."—1 Thess. 5:24; Heb. 10:23.

So then, if you lack the strength or the peace promised, the fault is yours, not God's. Either you have not the interests of his service closely enough at heart, or else you do not make use of the strength he provides. "The Lord will give strength unto his people (his trusting, faithful servants, those who are using to his praise the talents consecrated to their Master, however many or few those talents may be); the Lord will bless his people with peace."

THE RANSOM AND ITS APPLICATION TO ALL MANKIND

The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture: (1) "Who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6.) (2) "I will ransom them from the power of the grave." (Hos. 13:14.) In these texts we see the two uses of the word "ransom." The word ransom in the Scriptures is often used in a similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom, as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave himself to be a ransom-price. (Matt. 20:28; Mark 10:45.) He gave himself at Jordan; he completed the giving of himself at Calvary. In his death he laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. The price was in our Lord Jesus himself, but he must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that,

after he had laid down that price, God empowered him to make use of it, permitting him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, he appropriated of that life which he had laid down—the merits of that ransom-price—to those who would constitute his body, the church. He himself had no sins to cleanse, but those who, according to God's arrangement, were to be the members of his body, had sins; and for these he applies his blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with him in the ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondarily, Christ will make use of his sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of "all the people," even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah's kingdom, will come into relationship to the Life-Giver, in harmony with the text which says, "He that hath the Son hath life, and he that hath not the Son shall not see life." (1 John 5:12; John 3:36.) All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age.

Coming back, then, to the words ransom and ransomed: They are used in respect to our Lord, to indicate, not that he completed the ransom work when he died, but that he there provided the ransom-price. During his Mediatorial reign the whole work of Christ will be that of delivering those for whom he gave the ransom-price. In this last use of the word, it would be right to say that the church shares with Christ in this ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the church participates in the ransom-price. The ransom-price was the perfect Man, Jesus, who gave himself to be a ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The church, therefore, has no participation in the work of giving the ransom-price, though it is to participate in the work of ransoming or recovering those for whom the ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel age, the Great High Priest will have finished his atoning work. Then, by applying the ransom-price on behalf of the world, he will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But he will not recognize those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under divine justice, for the Great Mediator will be a representative of divine justice, as well as of divine mercy. During his reign it will be his duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing. —Zech. 14:17-19.

In other words, while the Millennial kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the divine law. But as the nations perceive that there is no blessing apart from the keeping of the divine law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept his Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the divine law and have the divine blessing.—Psa. 2:6-12.

THE FALL OF SAMARIA

JUNE 18.—2 Kings, 17:1-18.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Proverbs 29:1.

Hoshea, King of Israel, the central personage of this study, is paid the rather doubtful compliment of being less evil in the Lord's sight than some of his predecessors. Gradually the Assyrian kingdom had extended its control to Israel, and Hoshea maintained his throne by paying tribute. This continued for several years until the King of Israel thought himself sufficiently in league with the Egyptians on the south to refuse further tribute money. In consequence, the Assyrian army advanced and laid siege to the capital city, Samaria. It seems astounding, indeed, to learn that the city withstood the siege for three years. The end came in the ninth year of Hoshea, and signified the end of the ten-tribe kingdom, the people being transported by their captors several hundred miles to another portion of the Assyrian empire.

The decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The ten tribes must have wasted away considerably before this final removal of Hoshea and the remnant left in Samaria—in all less than twenty-eight thousand, whereas the nation had previously numbered millions.

The fact is that in previous wars captives were taken, who, having lost their religion, were Israelites in name only; and having no Father in God, nor interest in the Abrahamic promise, nor in the land of Israel, were just as much at home and just as much in fellowship with surrounding conditions and as well suited in religion in their new homes as they had been in the old. In a word, only twenty-eight thousand remained in the northern kingdom who even took pride in the name of Israel; and they, as we have seen, were in great part idolaters and out of relationship with God. When thinking of the ten tribes of Israel "scattered abroad," we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

THE OVERTHROW OF ISRAEL A JUDGMENT OF THE LORD

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the House of Israel." So also the Apostle James later wrote respecting "the twelve tribes scattered abroad." Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the Atonement Day celebration. These were not in any sense of the word lost, but merely scattered, as the Jews of today are scattered, in all parts of the world.

The overthrow of Israel, recounted in this study, we are

directly told, was a judgment from the Lord. "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only."—2 Kings 17:18.

Sin tends to national destruction in a very natural way—by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed so long as they were loyal and true. On the contrary, God specially pledged himself that if they as a people proved unfaithful to the covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them. "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the Prophets." God did his part, and more. Then we read, "Notwithstanding, they would not hear, but hardened their necks like the neck of their fathers, who believed not in the Lord their God." "A stiff neck" is used symbolically to represent a self-willed and rebellious attitude of heart.

DESTROYED WITHOUT REMEDY

Our text, taken from Proverbs, tells what will be the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect—the sinner will be the more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction—a destruction from which there is no recovery—no remedy. Whoever shall be remanded to the second death, there will be no hope for him.

But, thank God, this irremediable destruction of the second death will come only upon wilful evil-doers of the class mentioned in this text—often reproved and yet stiff-necked. Some of the church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the second death. And God purposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the second death.

The philosophy of this is plain: Adamic death, which comes to all men as a result of Adam's sin and his condemnation as a sinner, is to be entirely wiped out, and Adam and all of his race are to be fully released from it. The right to set men free from that sentence was secured by the great Redeemer, Jesus, who offered up himself a corresponding price for all, to be testified in due time. This great fact has been testified to a comparatively small number during this Gospel age to such only as have an ear to hear and the seeing eye of faith. These only are set free from Adamic death now—and that not actually, but by faith, in order to permit them to become sanctified followers of Jesus.

An important fact, heretofore very generally overlooked, is that God's provision through the death of Jesus embraces every member of Adam's family as well as himself, and is the guarantee, to each and every member, of another chance or opportunity for harmony with God, aside from the one which Adam had and lost. Those of us who, as the Spirit-begotten church, enjoy this favor in the present time, must not expect any further favor along this line in the future, for Christ dieth no more; and only one share in his redemptive work is provided for every member of the race. But so many as do not now hear and see and understand the grace of God, must be brought to a knowledge of this great truth. This includes the heathen as well as many residing in civilized lands, the eyes and ears of whose hearts have not seen nor heard the true message of divine grace in Christ Jesus, and who, therefore, could not refuse him nor be refused by him thus far.

ISRAEL'S PROMISED RESTITUTION

When in the future all these people are brought to a knowledge of the truth, the grace of God will be to them "a savor of life unto life, or of death unto death," as it is now to the church.

The Israelites suffered the penalty for their failure as a nation; they were destroyed, but not without remedy. Indeed, the Bible tells us that in the end of this age, as soon as the election of the Church shall have been completed and the first resurrection accomplished, God's favor will return to Israel, the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's glorious reign. The Lord's special promise is that he will gather them from the north country, and from all the lands whithersoever he has scattered them, and that he will bring them into their own land.

St. Paul brings this matter to our attention very explicitly in his letter to the Romans. (11:25-32.) The logic of his argument should be carefully noted, including the fact that Natural Israel will receive mercy at the hands of Spiritual Israel—in the kingdom.—Vs. 32.

The nation of Israel transgressed divine commands, and was therefore worthy of punishment—but this did not signify that that nation would become alienated from the divine mercy which God had already intended and had already promised through Abraham. The time for the beginning of that mercy did not arrive until seven centuries after the narrative of this lesson—not until Jesus came to die, the Just for the unjust, to bring us back to God as a race—to open up "a new and living way." Thus we read, "Christ brought life and immortality to light through the Gospel."

Neither Israel, in the days of Hoshea nor at any other time, nor any other nation, knew anything about the life and immortality which God purposed to proffer to mankind through the Redeemer in due time. As the Apostle again says, "This great salvation began to be spoken by our Lord and was confirmed unto us by them that heard him."—Heb. 2:3.

It is well for us to keep in memory that God's punishment for sin is death; that this punishment came upon Father Adam and his entire family because of sin; and that thus far all mankind have died because of Adam's sin. It is well for us to remember that it is because we were all thus dead in trespasses and in sins through Adam's disobedience that God provided the Savior and his redemptive work. It is well for us to remember that this work must be efficacious for every member of our race; and that only by having enjoyed his share in the Redeemer's sacrificial merit could anybody be consigned to the second death; and then it will be only on account of wilful, deliberate, intentional wrong doing. It is well for us to remember that the second death is the extreme penalty of the divine law, and not eternal torment, as many of us were mistaught to believe. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

YOUR REASONABLE SERVICE

JUNE 25.

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for his creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated? God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself."

Many of us, after confessing with St. Paul that the divine law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that divine law, under the

promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the divine law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the divine law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the "Church of the First-Borns, whose names are written in heaven." These, in advance, realize their inability to keep the divine law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint-heirs with him, as "the bride, the Lamb's wife."

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of divine mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is his Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

BIBLE STUDY CLASS - EXTENSION

As we have recognized the growth of grace and knowledge amongst the Brethren in the various Bible Study classes we have thought and prayed over the matter of their usefulness as laborers in the Vineyard. At first the Society encouraged and assisted several of the brethren in outside work. However, as others made application for similar recognition we soon saw that the Society would be in danger of getting into trouble, either by endorsing and assisting some not worthy, or in failing to assist some who were worthy. And anyway, the attempt of the Society has always been to follow the Apostolic injunction, "Without partiality and without hypocrisy."—James 3:17.

We therefore withdrew all special co-operation outside the regular pilgrim force, whose names appear on the last page of THE WATCH TOWER or are specially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the Society everywhere shall report anything in the conduct or teachings of the pilgrims which to them may appear contrary to the instructions of the Word—at variance with the "faith once delivered to the saints." Do not discuss such matters slanderously, but report them kindly and lovingly to the Head Office at Brooklyn—"Pilgrim Department." It does not follow that we will agree with you and censure the pilgrim. But as the pilgrims represent the Society it is proper that we should know the influence of their lives and any peculiarity of their teachings. This would not be in the nature of slander unless the narrator attempted to color the facts and to make out a case of condemnation.

THE NEW EXTENSION PLAN

About six months ago a plan developed by which we believe the Society will be able to co-operate with hundreds of dear brethren in the exercise of their talents in the spread of the truth. This plan, so far as we can see, is as free from objection of every kind as any human plan could be. It will make the different classes responsible for the Extension Work, and the Society will thus be working through and in conjunction with the classes. It is not a plan by which one class will undertake to shepherd another or several classes indefinitely. It is our thought that we expect divine providence gradually to raise up in each class elder brothers who would be thoroughly competent to care for the local interests, and before long be able also to engage in the Extension Work. The plan we suggest relates only to extension, as follows:

(1) Any class is invited to join in this extension move-

ment provided it has amongst its regularly chosen elders a sufficient amount of talent available for outside work, without jeopardizing the welfare and prosperity of the class.

(2) If a class have a superfluity of ability amongst its Elders, more than is necessary for its own proper prosperity, it should consider its own surrounding territory in which there are no classes, and should select several fields for active service. The class should designate which of its elders it believes to be well qualified for the giving of three Chart Talks, and which of its elders would be qualified to give three talks afterward on the Day of Judgment, Ransom and Restitution, and the Manner of the Lord's Coming. The Society is prepared to supply Charts for such use, and also a little pamphlet for such speakers, giving outlines for three chart discourses—the same to be filled out by the speaker. The three succeeding talks could be given very much along the lines of the presentation in STUDIES IN THE SCRIPTURES, or those chapters might be read after thorough study and practice, if that prove the most advantageous method.

At the conclusion of each discourse the following one should be announced and the hearers and their friends cordially invited. At the closing of the third Chart Talk, the speaker should announce the name and topic of the Brother who would speak on the following Sunday, making such interesting and voluntary comments as the situation would permit. At the close of the second speaker's three meetings it would be well to inquire how many of the audience felt sufficient interest in Bible Study along dispensational lines to come together regularly as a class of Bible Students. The speaker should explain the Berean Study classes and should counsel as respects the most suitable time and place for such classes, and should promise that, if desired, the class sending him would send some one of their number to assist them until they should get started in these Berean Studies and be able to make progress by themselves, etc.

(3) The getting up of these Extension classes would involve labor and expense. Sometimes court-houses, sometimes the school-room, sometimes the church lecture-room, sometimes an unused chapel, sometimes a picture theatre, sometimes a conservatory of music—as the case may be—is obtainable. Quite frequently those in charge—learning that the meetings are for Bible Study, and that no admission fee is charged, and that no collection is lifted—are willing to give the premises free, or with a nominal charge for the janitor's service or light or heat, etc. Sometimes a small price must be paid. But in any event it should be thoroughly understood that from three to six meetings are purposed and are to be advertised for successive Sundays. And payment should be made in advance and a receipt secured, so that there might be no misunderstanding before the advertising matter would be prepared for circulation.

(4) In connection with all such meetings the Society is glad to co-operate. It will furnish free copies of *Everybody's Paper*, on the back of which will be an announcement of the Chart Talks for each of the first three Sundays. Everything will be complete except the name of the meeting-place and the dates. These could be printed in by a local printer at a very small cost, or could be stamped on with a rubber stamp. The circulation of these papers will mean the distribution of many sermons, which may do good work, aside from those who will be drawn to the public gathering. We will supply these in proportion of one to every six of the English-speaking population of any town, district or city, upon application. The population figures include children, and one in six would generally represent the number of families.

The expenses for the meetings the classes are usually able to bear, and the traveling expenses for close-by towns is small. However, the Society will be pleased to co-operate with any classes not prepared to bear the full expenses of these meetings, provided the report sent in seems to justify the expenditure. In making such a report the class, through its Secretary, should give us particulars and say what proportion of expense the class is prepared to bear and how much money it would be necessary for the Society to contribute, in order to carry out the programme.

(5) The Society does not wish to deal with the speakers directly, but prefers that they should be responsible to the Ecclesia which sends them forth, even as Paul and Barnabas were sent forth, first by the church at Corinth, and made their reports directly thereto. The Society prefers to have reports monthly, on the printed blank which we supply, through the duly elected Secretary of the Class.

(6) All correspondence (except such as is strictly personal and could be attended to only by Brother Russell) should be addressed International Bible Students Association, care of Extension Dep't. All correspondence on this subject should be addressed in America to the Brooklyn Tabernacle; in Great Britain to the London Tabernacle; in Australia to Melbourne, and in the Scandinavian and German countries to their respective offices.

(7) What we have said foregoing in respect to English meetings may be applied equally in respect to services in other languages in proportion as opportunities permit.

THIS WORK ALREADY COMMENCED

We have already made a trial along the above lines. Some seem not to have gotten our thought fully on some points. Nevertheless the good work has already commenced. We have already reports from 145 classes. And already 512 meetings have been held, with 16,392 in attendance, as shown by reports up to April 1. Let the good work go on wisely, moderately, lovingly, zealously! The harvest is great; the laborers are few in comparison to the great field to be reaped.

Let us emphasize again in respect to all communications on every subject—that the Society, and not individuals, should be addressed, and, if convenient, the Department should be indicated on the envelope. Letters otherwise addressed will be more or less likely to fail of prompt attention; individuals may be sick or absent, but the Departments remain, and always give prompt attention.

LOOSING THE FOUR WINDS OF HEAVEN

Our recent visit to Europe revealed no more unrest amongst the people than our previous one. Indeed, we were surprised to find so many evidences of prosperity everywhere and so few manifestations of violent discontent. Some residents confirmed this view, while others thought that there is a deep undercurrent of discontent not manifest on the surface. Our readers know that for some years we have been expecting this Age to close with an awful time of trouble, and we expect it to break out with suddenness and force not long after October, 1914, which, so far as we can understand the Scriptures, is the date at which the Times of the Gentiles—the lease of earth's dominions to the Gentiles—will expire; the time, therefore, when Messiah's kingdom will be due to begin its exercise of power, which the Scriptures declare will dash the nations in pieces as a potter's vessel. By that time we think the Scriptures indicate that the church will be complete and will have passed beyond the second veil into the "most holy" and to perfection of spirit nature by a share in the first resurrection. Nevertheless, how this is all to come about, as we have heretofore declared, is not plain to us—how it will be that all of the church class will die before that date, changed in the moment of their dying, "in the twinkling of an eye."

But while considering these perplexities, and considering also the fact that we have no fault to find with the chronological features of the Bible, our mind is directed to an old Scripture which suddenly seems to have a new importance. We refer to the statement, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. . . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:1-3.

We have long seen that these symbolic winds represent strife, anarchy, the great time of trouble which is held in check by divine power until the completion of the harvest work—the sealing of the living members of the elect class with present truth. We long ago pointed out that these four winds, let loose, coming together, will constitute a whirlwind, which is the symbolical figure used in the Bible to represent the great time of trouble approaching. And this whirlwind corresponds to the typical one by which Elijah, the prototype of the church, was taken away. Winds also represent false doctrines.—Ephesians 4:14.

"THE PRINCE OF THE POWER OF THE AIR"

Nothing that we see further contradicts any of the foregoing, but rather, corroborating it, throws a light upon it. The additional thought is that these winds or powers of the air, held in restraint, represent the fallen angels, whose prince is Satan, "the prince of the power of the air." Our thought is that the evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. Symbolically, the earth represents organized society; the sea represents the disorganized masses,

and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features—"in one hour"; "suddenly as travail upon a woman"; "as it was in the days of Noah," and "as it was in the days of Lot."

Again there is a resemblance between the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice and passions are manifesting a heat such as never before was known—and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the divine requirement?

"THE CHURCH OF THE FIRST-BORNS"

The general assembly of the church of the first-borns.—Heb. 12:22, 23.

"The church of the first-borns" is not to be confounded with the church of the first resurrection. The word first, in the phrase first resurrection, signifies better, superior. The first resurrection includes only the Lord and "the church, which is his body"; in other words, the bride class. But in this glorified church of the first-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel age—before God's favor goes to the world. This church of the first-borns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the church) with the great "High Priest of our Profession" in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM"

The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel age.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the general assembly of the church of the first-borns." (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the first-borns have also reached the goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the divine plan, at the close of this Gospel age. Thereupon will follow the "time of trouble" with which this age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our Heavenly Father and our Heavenly Lord, and be ushered into the assembly of the church of the first-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the church of the first-borns includes the "great company" of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the "little flock" but also the "great company," the servant class, the companions of the bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

"SUFFER LITTLE CHILDREN TO COME"

Parents have inquired on several occasions respecting their children and how they should in some manner indicate that they had dedicated them to the Lord. We, of course, declined to baptize the infants, because such a course would have been contrary to the Word of God—because baptism is therein stated to be for believers—an outward expression or symbolization of their consecration to the service of the Lord, even unto death, and of their faith that, so doing, they would be sharers with the Lord in the likeness of his resurrection.

However, we remembered how Samuel in childhood had been presented to the Lord in consecration, and of how our own parents had told us that they had devoted us to the Lord and his service in infancy, and of how all Jewish boys were, in a sense, set apart to holiness, in harmony with the Lord's will. We remembered also how children were brought to Jesus by their parents, that he should bless them or pray a blessing upon them. We remember that the disciples thought this too insignificant a work for the Master and were sending them away, when Jesus called to them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark 10:14.) We gave notice that hereafter we will have a Child-Blessing Service in the evening of each Sunday we are in Brooklyn. And we see no reason why we may not extend this opportunity to any who desire it on the occasion of our visit to any of the classes—in conjunction with the less public meeting.

It is our opinion that the influence of this service upon the parents and upon the children will be favorable, impressing upon the former their responsibilities. The fact that the children have been formally devoted to God in public may assist the parents in fulfilling their obligations and later assist the children as they shall come to a knowledge of the fact that they were thus committed to divine care by their parents.

Nothing in this, however, should be understood as signifying a law, or even an obligation or custom. It is arranged merely for the convenience of those who desire it. Nor need such a service be performed merely by one person. Anyone serving as a minister of the truth would, at the request of the parents of an infant, be fully justified in thus publicly stating the matter and asking the divine blessing.

THUS MAY HE BLESS AND KEEP THEE

NUMBERS 6:24.

The Lord bless thee!
How shall he bless thee?
With the gladness that knoweth no decay;
With the riches that cannot pass away;
With the sunshine that makes an endless day—
Thus may he bless thee!

And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings;
With the strong love that guards from evil things;
With the sure power that safe to glory brings—
Thus may he keep thee!

ALL THINGS TO ALL MEN—WINNING SOME

We are well aware how our foes seek to put an evil construction upon everything the Editor says and does. The adversary is continually on the alert to take advantage of human weaknesses, prejudices, etc., and to slander, malign and suggest evil in respect to everything. Our Lord called attention to this in his own case. He says that when John the Baptist came living an abstemious life the people said, "He hath a devil and is mad." And when the Son of Man came eating and drinking, they said, "Behold a gluttonous person, a winebibber." In a word, there is nothing that either God or his people can do that the Adversary, "the accuser of the brethren," and those who have his fault-finding spirit, cannot use as an occasion for fault-finding. "As he was, so are we in the world."

Those out of harmony with the Gospel we preach, and those of a jealous spirit are grieved to note the blessing of the Lord connected with the harvest work. The very blessing for which we have been striving for forty years, and the very blessing which we know from the Scriptures can last but a brief time, excites our foes to envy, anger, hatred, slander. They convince themselves that everything we may do to cooperate with the Lord in the attainment of the wide publicity of the truth must be evil. Thus we are charged with pride and ambition, etc., because we are making use of business methods to promulgate the "good tidings."

We quote St. Paul's words, "It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that judgeth me, even God." We think it not worth while to give explanations to our foes respecting our reasons for permitting our portrait in the newspapers, on the bill-boards, etc.; nor need we explain to them why we wear a silk hat. It is none of their business. And if they were as decent as worldly people in the matter of minding their own business, it would be to their advantage, both for the present and for the future life. They should remember St. Paul's advice, "Study to be quiet and to mind your own business."—1 Thess. 4:11.

To our friends we say, We have changed in no particular. Our decided preference would be for a very quiet life. It is painfully annoying to us to be so prominently in the public eye. We could easily end it all and drop back again into obscurity. Why do we not do so? Because, to our understanding, that would not be God's arrangement. We believe that it is of him that the truth has a flare-up of popularity at this time—to be followed very shortly, we believe, with an apparently disastrous climax, which will be all the more hard to bear because of the wide-spread publicity. As it was only five days between the time when the people cried, "Hosanna," before our Lord, until they crucified him, so we expect no real popularity from the world, nor from the chief priests, scribes and Pharisees of our day, without its reaction.

Although thus expecting we are using the present opportunity for all that it is worth and are not shunning to declare the whole counsel of God as wisely and as lovingly, yet as faithfully, as we know how. We leave our case and that of our traducers in the hands of the Lord and will be satisfied with his decision.

When God's time shall come to say, "It is enough!" we will be glad to experience the promised "change." But meantime we will count our afflictions as light as possible and rejoice in them and in all of our experiences. Neither the slander nor other oppositions of our enemies shall swerve us from the path which we believe is marked out for us by our Lord.—Matthew 5:11, 12; 11:18, 19.

THE MEMORIAL CELEBRANTS

The reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is ten thousand five hundred and seventy. We will probably hear later from a sufficient number to run this total to twelve thousand.

Many will be interested to know how the different ecclesias stand numerically. For their satisfaction we append the numbers from fifty upward. These numbers, as a whole, of course, are very small, as compared with the large organizations of Christendom, but we believe that they represent such as have really made quite full and intelligent consecration of their lives to God, such as are able to give a reason for the hope that is in them, in meekness and reverence. We must assume that of our thirty to fifty thousand WATCH TOWER readers more than the aforementioned number partook of the Memorial bread and cup, but why they failed to report we cannot understand. So far as we have knowledge the Lord's people have never had, in late years at least, a celebration of deeper spiritual significance, nor one more thoroughly appreciated, both as respects the merit of our Lord's death and our pledge to partake of his cup.

PARTICIPANTS IN LARGER ECCLESIAS

Brooklyn, N. Y., 461; Chicago, Ill., 390; Pittsburg, Pa., 330; Boston, Mass., 280; Philadelphia, Pa., 175; Los Angeles, Cal., 175; Cleveland, Ohio, 145; Washington, D. C., 133; St. Paul, Minn., 120; St. Louis, Mo., 114; Seattle, Wash., 110; Toronto, Ont., 110; Providence, R. I., 105; Dayton, Ohio, 97; Indianapolis, Ind., 96; Buffalo, N. Y., 85; Detroit, Mich., 83; Bristol, Eng., 80; Cincinnati, Ohio, 77; Oakland, Cal., 76; Sheffield, Eng., 73; Orebro, Sweden, 72; Stockholm, Sweden, 72; Lancaster, Pa., 71; Columbus, Ohio, 70; Lynn, Mass., 68; Toledo, Ohio, 65; Kingston, Jamaica, 63; Portland, Ore., 62; San Antonio, Tex., 61; Baltimore, Md., 60; Springfield, Mass., 58; Kansas City, Mo., 58; Pasadena, Cal., 56; Binghamton, N. Y., 55; Houston, Texas, 55; Richmond, Va., 55; Camberwell, Jamaica, 53; Spokane, Wash., 53; Atlanta, Ga., 51; Birmingham, Ala., 50.

Additional reports from England have just been received and are as follows: London Tabernacle and suburban districts, 515; Manchester, Eng., 140; Liverpool, Eng., 67. The report from Glasgow, Scotland, is delayed. It should be in the neighborhood of 300. If matters progress as we hope, there will probably be over 500 next year reporting from Travancore District, India. We will hope also for some reports from Africa. Meantime we remark that two of the above reports are from Jamaica, the classes being composed almost exclusively of negroes. The Lord be praised for the encouragement of numbers, but specially for the evidences of spiritual prosperity!

THE COLPORTEUR WORK PROSPERING

Glad are we to report that the colporteur work is showing a considerable improvement this year in America. The dear laborers in this part of the harvest field are taking fresh courage, as we hoped they would. The Swedish field is also yielding good results. We are hoping for fresh enthusiasm in Norway, Denmark, Germany and Great Britain, where there seems to have been a slacking of the hands and a weariness in well-doing and a fainting by the way.

We have every reason to believe that the present year may be one of the best ever known in the harvest work. The religious public are becoming more and more awake to the necessity for some clearer light upon God's Word, and prejudice seems to be giving way to reason, except with a bigoted few, with whom the Lord will have, doubtless, some other way of dealing in his own due time.

The field in Great Britain appears to us as most fertile. We find that the printing and binding there can be done more cheaply still than here. And this means that the British, where times appear to be stringent, can be supplied with cloth-bound Volumes at One Shilling per copy, and the colporteurs can have them at one-half of this, plus carriage. This extremely low price should greatly augment the circulation of STUDIES IN THE SCRIPTURES in Great Britain. And the financial stringency there should make the people the more anxious for the reading matter, which will explain to them why creation groans at present and also of the glorious arrangement of the divine plan for its relief.

We know of no more important part of the harvest work than that served by the dear colporteurs. A very large proportion of those now enjoying "present truth" have had it thus brought to their notice. In this way many can be reached who could never be reached through the public platform; many who never attend religious services, and yet are hungering for the truth, have it thus brought to their attention. The wide publication of the sermons seems to be helping to pave the way for the colporteurs. Many of the unprejudiced purchase at once upon learning that Pastor Russell is the author of the books.

WESTERN ITINERARY SERVICES

Date.	City.	Time.	Place	FOR THE PUBLIC Time.	FOR THE INTERESTED Place.
Friday, June	9, Cleveland, O.			7 30 p. m	B. of L. E. Auditorium, St. Clair and Ont
Saturday, "	10, Indianapolis, Ind	2.30 p. m.	K. of P. Auditorium	8 00 p. m	K. of P. Auditorium.
Sunday "	11, St. Louis, Mo.	9.30 a. m.	The Odeon, Grand and Finney Aves	3 00 p. m.	The Odeon, Grand and Finney.
Tuesday, "	13, Kansas City, Mo.	2.30 p. m.	Evanston Hall, 1013 Holmes St.	7.30 p m	Convention Hall, 13th and Central Sts.
Thursday, "	15, Wichita, Kans.	10 00 a. m.,	Crawford Theater, Topeka and William.	7.30 p. m	Crawford Theatre, Topeka and William.
Friday, "	16, Pueblo, Colo.	3.00 p. m.,	Grand Opera House, 47 Main	7.30 p m	Grand Opera House, 4th and Main Sts.
Saturday, "	17, Colorado Springs, Colo	2.30 p. m.,	Temple Theatei Nevada and Kiowa	7.45 p. m	Temple Theatre, Nevada and Kiowa
Sunday, "	18, Denver, Colo.	10 00 a. m.,	Woodman Hall, 1715 Cal. St.	3.00 p. m.,	Auditorium Theatre, 14th and Curtis Sts
Wednesday, "	21, Salt Lake City, Utah	10.30 a. m.,	Knights Columbus Hall, E. 1st So St.	7 30 p. m.,	Salt Lake Theatre, State and 1st So. Sts.
Friday, "	23, Los Angeles, Cal.	10.30 a. m.,	Elks' Old Hall, 231 Spring St.	7 30 p. m.,	Auditorium, 5th and Olive Sts.
Saturday, "	24, Santa Cruz, Cal.	10.00 a. m.,	Hackley Hall	3.00 p. m.,	Casino Theatre.
Sunday, "	25, San Francisco, Cal.	10.00 a. m.,	Lyric Hall, 513 Larkin St.	3 00 p m	Dreamland Rink, Steiner St.
Monday, "	26, Oakland, Cal.	10.00 a. m. and 2.00 p. m.,	First Baptist Church, Telegraph Ave.	7.30 p m.,	First Baptist Church, Telegraph Ave.
Tuesday, "	27, Sacramento, Cal	2.00 p. m.,	Redmen's Hall, 10th St., between I and J	7.30 p. m.,	Clunie Theatre, K St., bet 8th and 9th.
Thursday, "	29, Portland, Ore.	10.30 a m. and 2.30 p. m.,	I. O. O. F. Hall, E. 6th and E Alder	7 30 p. m	Armory, 10th, 11th, Couch and Davis.
Saturday, July	1, Tacoma, Wash.	10.00 a. m and 3 00 p. m.,	Masonic Temple, 736 St. Helens Ave.	7 30 p. m	Tacoma Theatre, 9th and C Sts.
Sunday, "	2, Seattle, Wash.	10.00 a. m.,	Faurot's Assembly Hall, East Pine	3.00 p. m.,	Dreamland Pavilion, 7th Ave. and Union
Tuesday, "	4, Victoria, B. C.	10.00 a. m.,	Broad St. Hall	8 00 p. m	A. O. U. W. Hall, Blanchard and Yates.
Wednesday, "	5, Vancouver, B. C.	9.30 a. m.,	I O. O F. Hall, Pender and Hamilton	7 30 p. m.,	Vancouver Horse Show Bldg.
Friday, "	7, Calgary, Alta.	10 00 a. m. and 2.00 p. m	Eagle Hall, 1st St W.	8 00 p. m.,	Al Azhar Temple, 506 17th Ave. West.
Sunday, "	9, Winnipeg, Man.	10.30 a. m.,	Odd Fellows' Temple, Kennedy St.	3.00 p. m.,	Walker Theatre.
Tuesday, "	11, Duluth, Minn.	9.30 a. m.,	The Auditorium, 3d Ave. E. and 1st St	7.30 p. m.,	The Auditorium.
Sunday, "	16, Toronto Ont.	10 00 a. m.,	Broadway Hall, 450 Spadina Ave.	3.00 p. m.,	Massey Hall, Shuter and Victoria Sts

VOL. XXXII BROOKLYN, N. Y., JUNE 1, 1911 No. 11

VIEWS FROM THE WATCH TOWER

WISDOM FROM ABOVE THE NOBLEST SCIENCE

We repeat that the wisdom from above is the noblest science and the best instruction. Well do the Scriptures say, "The entrance of thy truth giveth light." Well did the Lord through the Prophet foretell of our day—The wisdom of their wise men shall perish and the understanding of their prudent men shall not be manifest.—Isa. 29:14.

The great Sir Isaac Newton, guided by the promise of the Lord through the Prophet Daniel, declared his belief in the possibility of rapid transit amongst men. Daniel the prophet declared, "Many shall run to and fro and knowledge shall be increased." The philosopher, guided by his faith in God's Word, declared his belief that some day mankind would travel at the rate of fifty miles an hour. And yet the locomotive was centuries away, and the power of steam had not even been discovered. Nearly two centuries later, a worldly-wise man, scoffing at the Bible, scoffed also at the philosopher who would allow the Bible's suggestions to influence his expectations of the future. The infidel savant, Voltaire, called the Christian Newton "a poor old dotard, misled by that old Book, the Bible." We all know by this time which of these great men was the dotard!

Scientists are still guessing and still repudiating the guesses of each other. To such an extent is this true, that no scientific book written more than twenty-five years ago, except the Bible, is worth a penny. No college, no school, no professor, no man of learning, would recommend any scientific work of twenty-five years ago as being authoritative—scientific. But this failure of their brethren in the past in no way intimidates those who call themselves learned at the present time. They keep on looking wise and guessing just the same. They keep on laughing at the Bible and reviling it and speaking of its being unscientific and do not see its beauty and the real fulfilling of its promises. They still have a fashion of breaking a chip off a rock, looking at it long and carefully and then declaring, with an air of wisdom, the hundreds of thousands or millions of years since that stone was soft mud and sand or gravel. They keep a stiff upper lip, knowing that they are merely repeating the words and mannerisms of their predecessors and teachers. They know, also, that the more astounding their statements, the more wise the laity will think them to be and the more they will honor them. Any man who can, by looking at a piece of stone, reckon up all the hundreds of thousands of years since its formation, must be a wise man indeed in the estimation of the street urchin, or the farmer and others, who, though more intelligent, have never done any thinking, but have merely swallowed the advice of others.

SOME WHO DO A LITTLE THINKING

This is the kind of trash that is dispensed in many of the school-books of our day. And when the students inquire, How, then, does it come that the Bible tells of only six thousand years of the history of man upon the earth? the professors merely sneer and smile at the simplicity of the question and say, You will know more about it before you graduate. You must study geology, biology, etc. There is, indeed, a small class of people who, without great pretension, do a little common-sense thinking and have intuition. Some of these, properly enough, take note of the fact that certain alluvial processes of our far West, when dug are soft and can be worked with a pick or a shovel, but in a very short time, when exposed to the air, become absolute stone. These same thinkers take note of the fact that humanity has learned in our day to combine various clays and gravels and to make therefrom concrete and cement stone work. These are asking with propriety, Why must we assume thousands or hundreds of thousands or millions of years for the hardening of the stones and clays which constitute the surface of our earth, when man knows how to produce such hardness in a few hours?

The celebrated "Mark Twain" had a good many grains of common sense in his make-up. It was part of his delight to poke fun at the pretensions of geologists respecting some of their theories. One of his amusing illustrations along this line discussed the Mississippi river and the changes known to have taken place in it within a few years. The supposition that similar changes had taken place every year for a thousand years would, he argued, imply that in that period the Mississippi river extended out and over the Gulf of Mexico several hundred miles. His irony was to the point.

It is not scientific nor wise to assume that the conditions of today or of this century or of many centuries have been true for thousands of years. Who does not know that for years the Missouri river has been so erratic in its course, so prone to cut new channels for itself, that farms in one State, by its changes of course, have been forced to be parts of another State. But geologists get so into the habit of guessing, and rely so much on the guesses of their predecessors, that they are slow to profit, slow to learn to base their calculations upon facts rather than fancies. "God is not in all their thoughts." His Word is neglected; hence the proper foundation for reasoning and judgment along geological lines is lacking.

THE GALLEY HILL MAN

Some twenty-three years ago a human skeleton was found imbedded in clay sand eight feet below the gravel which, we are assured, appeared to be in its original state. The finder of this, of course, felt sure that he had found a treasure, and in order to be a treasure and valuable it must be classed as very, very ancient. All theories and imaginations respecting a flood tide of the River Thames, or respecting a burial, must be discouraged. The find must be a valuable one for the sake of the finder.

The next thing necessary to be found was a gray-haired professor who also should be made famous. Dr. Keith, conservator of the Royal College of Surgeons, was the man of the hour. He has become famous through the wisdom he has displayed and the information he has given to the world in respect to mankind. He declares that the skeleton found belongs to a man who lived one hundred and sixty-four thousand years before the time when the Bible says Adam, the first man, was made in the image of his Creator!

We sit appalled at such wisdom. If we dared ask so great a man a small, trifling question, which, perhaps, any foolish person would know how to answer, our question would be, "How long, O sage, may we suppose the bones of an ancient Briton might have continued in good preservation had they not been ruthlessly disturbed?" We might further ask whether or not a sandy loam might be considered a favorable burying ground, so that corpses in general would not disintegrate and go to dust in a comparatively few years? Surely a miracle must be claimed by Prof. Keith for the preservation of these bones, so as to give him an opportunity of enlightening the

world respecting the Briton of one hundred and seventy thousand years ago!

But the Professor hedges a little. He first says what nobody could dispute, namely, "No accurate estimate could be made of the age of a skeleton." But the professor was too scientific to stop with that sensible remark. He goes on:—

"We must judge of the past from what we know of the present, and on this basis the land movement is a slow one, for so far as can now be told, the level of the river has scarcely changed since the Roman period. If, then, a movement of a foot be allowed for each thousand years, one may with some safety assign a period of at least one hundred and seventy thousand years to have elapsed since the high level terrace was laid down at Galley Hill. Further research will probably show that the period is much longer."

Here the generous professor leaves room for some ambitious rival to come forward and claim a still greater miracle —that the bones of this skeleton were miraculously preserved for millions of years. Nevertheless, "The Word of the Lord standeth sure," writes the Apostle.

As another illustration of the exactness of scientific men and of the reliance we may place upon their conclusions, note the following:—

Prof. Hauser recently found in Southern France a human skeleton. He thought and studied very carefully over the subject to ascertain as nearly as possible the exact minute at which the corpse had been deposited. His conclusion, after this deliberation, was that it had been where he found it for a hundred thousand years—more than sixteen times as long as man has been upon the earth, according to the Bible.

But now comes Prof. Klattsch of Brescia who, after a similar amount of thinking, studying, etc., to find the exact moment, tells us that the skeleton was deposited four hundred thousand years ago. Of course, it makes no difference to the poor man whose skeleton it was or what these professors say, and it makes even less difference to us, except as the little discrepancy of three hundred thousand years proves to us the "exactness" of "scientific" attainment along such lines. The more we see of the foolishness of men, the more we should rely on the wisdom and Word of God. "The wisdom of this world is foolishness with God."

Let us, dear readers, be willing to be smiled at incredulously by Dr. Keith and others. And let us smile back again good-naturedly and stick to God's Word and trust, with good assurance, that in the dawning of the Seventh Thousand-Year period Messiah's kingdom will be established and the blessings of mankind begin and the shadows of ignorance fade away, and God be found true and many wise men mistaken.—Rom. 3:4.

CHICAGO DISSATISFIED WITH REVIVALS

For three consecutive seasons Chicago has supported an expensive evangelistic campaign, having sought the leadership of the greatest men in this field. And, in turn, says *The Christian Century* (Chicago), Torrey, Gipsy Smith and Chapman have "inspired and disappointed the hopes of Chicago churches that this city might be stirred with new religious life."

The Northwestern Christian Advocate (Methodist, Chicago) recently undertook a questionnaire addressed to the various Chicago pastors of its denomination, "asking each to tell what results the recent Chapman-Alexander meetings brought to his church, his community, and the city as a whole." When these pastors frankly state that, "for the most part, the results are negligible in their churches," observes *The Christian Century*, "it is time for some one to arise and ask if the $50,000 spent in this evangelistic campaign could not have been spent to better advantage for the kingdom of God." The replies of forty Methodist preachers are thus summarized:

ADDITIONS TO MEMBERSHIP

Twenty-two report "none"; one reports ninety; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

ADDITIONS TO SUNDAY-SCHOOL

Thirty-five report "none"; one reports six; one "cannot tell"; one has "largest [attendance] in the history of the school"; one "cannot accommodate any more"; one, "some increase."

ATTENDANCE UPON MORNING SERVICE

Thirty-six report "no increase"; one reports an increase; one, "the congregation fills the house"; two, "slight increase."

ATTENDANCE UPON EVENING WORSHIP

Thirty-eight report "no increase"; one reports "some increase"; one reports "best we have had."

ATTENDANCE UPON MID-WEEK PRAYER-MEETINGS

Thirty-five report "no increase"; two report "better attendance"; two report "some increase"; one reports "gratifying increase."

INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY

Twenty-one report no change; thirteen report "slight increase"; five report "marked increase"; one reports the influence to have been less than favorable.

The meetings are declared "profitable," but "they did not reach the class it was hoped they would." "Relatively few of the unconverted were present." One man declares that "the people were not stirred by the meetings and Christians attended for the most part from a sense of duty."—*Literary Digest.*

TAMENESS EMPTYING THE CHURCHES

"Speaking the truth in love" does not suit the combative natures of two of our religious contemporaries. That plan is all very well, exclaims the editor of *The Congregationalist and Christian World* (Boston), but speaking in that mild temper is "tame when compared to speaking the truth in the heat of controversy." This editor finds no simile within his own sphere of activities to express his feeling of the weakness of one method as contrasted with the other, so he boldly sets them forth as "basket-ball compared to a prize-fight with knuckles." "The decline of religious controversy is surely one reason for the falling-off of Sunday-morning congregations at church," he asserts. Dr. Buckley, in *The Christian Advocate* (Methodist, New York), echoes approvingly and adds that "the decline of religious controversy also has a great effect on evening services." He finds the similes used by *The Congregationalist* "highly original and expressive," going on to supply some more himself:

"When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless; it will be a sad spectacle.

"We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant.

"He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity, and comprehensiveness.

"Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, 'That is Orthodoxy,' and to the little dog, 'That is Heterodoxy.'

"So it is and ever will be. Controversy was the life of Paul's works—polite controversy, brotherly controversy; but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly controversial.

"It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."—*Literary Digest.*

RIGHT HABITS OF THOUGHT

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

As the mouthpiece of the Lord, the Apostle Paul is here giving instruction to the church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down certain rules for thinking; for as a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be. The things we think about, the Apostle says, should be honorable, just, praiseworthy, beautiful. If a thing has none of these qualities the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction—those things which come from no one else but God.

"WHEN THE SPIRIT OF TRUTH IS COME IT WILL GUIDE YOU INTO ALL TRUTH"

St. Paul was the one privileged to see the Lord after his ascension. We perceive that he, as well as all the other Apostles, had fulfilled in him the Master's words, "Whatso-

ever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.) That is to say, the Apostles would be so guided by divine wisdom that whatever they should declare necessary in life, would be upheld in heaven, and whatsoever they should declare unnecessary, would be so considered in heaven. Hence, the whole duty and responsibility of the church is outlined by this Apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the Apostles has marked out.

Much that our Lord said was spoken in dark sayings. The exposition of some of these sayings and some of these particular instructions he left to the Apostles, under the direction of the holy Spirit. The reason why Jesus did not give the explanation of the deeper and more spiritual things was that the disciples were not then spirit-begotten and could not understand these things; whereas, after their begetting of the holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When he, the Spirit of Truth, is come, he will guide you into all truth; . . . and he will show you things to come." (John 16:13.) This he has done through the writings of the Apostles and by believers all through the Gospel age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) These are inspired words of the wise king, Solomon, and it was evidently with the same thought in mind that the Apostle penned the words of our text. How beautiful this, the Apostle's final admonition to the Philippian church, whom he addressed with affection as his "joy and crown"; and how much in keeping with the thought that out of the heart are the issues of life!

The heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the Apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs.

THE TRUTH OF A THING IS BUT ONE OF THE TESTS

Is this true, or is it false? is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire character. With our poor and imperfect brains there is great danger of our being misled; and hence the Word of God exhorts us earnestly that we should not touch that which we realize is untrue.

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts. The true, but dishonorable and unworthy things presenting themselves for our consideration are, perhaps, oftenest in connection with the weaknesses, the errors, the follies, or what not of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and the energy, if we will, to spend upon things that are honorable as well as true, worthy of our attention as new creatures in Christ Jesus.

"Things that are just." Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of love, but of justice. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great law of love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking of those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times.

WE SHOULD NOT WAIT FOR THE LORD'S CHASTENING HAND

No one can cultivate justice until he gets some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. Some are born with a larger sense of justice than are others and some are born who seem to have no appreciation of right or wrong. But whether we have, naturally, a keen sense of justice or not, the Bible is the standard. As we know, the Scriptures say that we should do unto others as we would that they should do unto us; that we should forgive others as we would they should forgive us. When we have considered well these first lessons, then we are ready to cultivate justice and to put it into practice in our daily lives. This we do by asking in respect to our words and acts, Did I tell the truth? And was it just to tell it? Was it right to tell it? Was it in harmony with what I should wish others to tell in respect to my affairs? Did I do the right thing?

Whoever is in the school of Christ is there to study and practice along the lines of justice and of love. It is the work of a life time. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would scrutinize our thoughts. We should walk circumspectly. We should think about what we are doing, about what we are thinking. We should not allow our thoughts to ramble. People who do so do not keep themselves under proper grip. The will dominates the life. First of all, we should make a full surrender to the Lord by giving him our wills, the control over our thoughts, our words, our actions. Those who have accepted the control of Christ over their affairs are not at liberty to act as they will. They are to be controlled by his Word, and to walk according to his rules. Our Master said, "A new commandment I give unto you, that ye love one another as I have loved you." (John 13:34.) This is more than justice. The Lord so loved the world that he laid down his life for them. So should we be ready and willing to lay down our lives for the brethren.

We are not to allow our minds to run along lines that would be unjust. We are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

OUR MINDS SHOULD BE FILLED WITH THAT WHICH IS PURE AND LOVELY

In scrutinizing our thoughts from the viewpoint of purity, we should consider, first, the nature of the thoughts; and, second, their influence upon others. Not only should our thoughts be true and honorable and just and right, but they should be pure, and such as will not excite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. The Apostle's thought seems to be that we should guard our thoughts at all times.

"Whatsoever things are lovely" calls to our attention the fact that we should not allow our minds to dwell upon things that are not lovely, that are not praiseworthy. We might permit our business to so fill our thoughts that we would think continually about that particular thing; for instance, one interested in the iron business might always think about structural iron; another, about the coal business; another, about potatoes and codfish, etc. These things might be just enough, true enough, honorable enough, but constant thought on these lines is not profitable to the new creature. When we are employed in digging, we should give attention to that business; when we are in the iron-work business, we should give proper attention to it. But when we are in the thinking business, we should not allow our minds to dwell on the things which the Apostle stipulates to be injurious. We must endeavor to bring

our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character likeness.

Our thoughts must not only be true, honorable and just, but they must be pure, they must be beautiful. By the word beautiful we understand, not only the thoughts relating to the beauties of nature, the flowers, the animal creation, the fruits, etc., but also and chiefly the things of character—the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these things our minds can become filled and enamored. If, on the contrary, we allow ourselves to neglect these things that are pure, just, lovely, we shall not grow in the fruits of the Spirit; but by thinking on these things and cultivating them in our hearts we become more and more God-like. If we do not cultivate these desirable qualities, then will be developed envy, hatred, strife, works of the flesh and of the devil—the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the truth, have become very noble characters, indeed. We can scarcely overestimate the power of the mind over the body. If we take pleasure in the cultivation of the fruits of the Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventually become overcomers and associates with him in the Kingdom.

PURITY OF THOUGHT AN ESSENTIAL

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ and, proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in his footsteps.

"If there be any virtue, and if there be any praise, think on these things." While we should not think to praise ourselves nor to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty. We should not think of the trifling failures of others or of even their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God-like.

Things of any virtue, or value, things in any degree praiseworthy—the noble words, or noble deeds, or noble sentiments of anyone—we may safely meditate upon and, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

Thus shall we become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness.

SOWING AND REAPING

"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

The thought of sowing is that of planting with a view to development or result. Some time the harvest will come. All of our thoughts, all of our actions, have an effect on future character. Little by little the character is made up. The sowing of today will bring the reaping of tomorrow. If our thoughts and our attention are given to earthly things, the result will be an increase of development along earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, minding the things of the flesh, means gratification of the desires of the flesh, minding the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will ultimately reach corruption, death—the second death. Those who mind spiritual things set their affections on things above, not on things of earth; those who seek to develop themselves along spiritual lines, will progress in spiritual attainment. In due time such will reap a character likeness to the Lord, and become copies of God's dear Son, sanctified more and more through the Truth. To such is promised the gift of life eternal.

The words of our text are addressed to the church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the Apostle says; for they have already surrendered their human life-rights. If by earnest endeavors they seek to lay down their lives and to develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments and be clothed upon with the new body. Then they shall be like the Lord.

FEW REALIZE THE EXTENT OF PERSONAL RESPONSIBILITY FOR CHARACTER

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth he shall also reap, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, etc., must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

Thus the Father throws upon all those whom he calls to this "high-calling," this "heavenly-calling," and who accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Through his Word he tells them of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; he shows them also what are the fruits and graces of the Spirit which they must possess, in heart, at least, if they would be joint-heirs with Christ; he shows them also, in the Redeemer s life as well as in his teachings, the copy which all must follow who would reach the same glorious station and be his joint-heirs.

We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of divine grace, and consider what a blessed privilege has been granted us, of being transformed by the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and our reasonable service—the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.—2 Pet. 1:3, 4.

WE NEED CONSTANTLY TO PLANT GOOD SEEDS AND WEED OUT THE EVIL

There is for all mankind a natural attraction toward earthly things; even though, during this reign of evil, the earthly things are blemished and in many respects distaste-

ful to those who have learned to love righteousness and hate iniquity, there is still, nevertheless, a strong attraction toward the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

Our new life is not manifest to all, nor upon all occasions to any. This the Apostle intimates when he says, "Your life is hid with Christ in God"; it is a life of new desires, new aims, new aspirations, which the world can neither see nor fully appreciate, though it sees some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and we ourselves may at times be perplexed respecting the rapidity and strength of its growth; and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the will of Christ, is hidden thus in Christ and in the Father.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him—that only the Lord, who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (1 Cor. 4:3.) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along, day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and bless us and keep us from falling and, ultimately, present us to the Heavenly Father both blameless and faultless.

PUTTING OFF AND PUTTING ON

Coming down to a particularization of the changes which take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted and, so far as possible, accomplished, namely, the putting away of all the following: anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. (Col. 3:8, 9.) The necessity for such correction of life might, at first thought, seem to be unnecessary to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ."

What is more common with Christian people than to become angry? How many there are who have named the name of Christ, but who have malicious or, at least, unkind thoughts respecting others, and who harbor these, permitting them at times to influence their conduct! How many are there who indulge in evil-speaking—that is, slander (here translated blasphemy)! This is often done in such a manner as to deceive, not only the hearer, but also the speaker as respects his real intention in speaking of others discreditably, unkindly.

If all evil and impure language were avoided, what a wonderful world this would be! Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise it would lead to trouble continually. If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart, and then general candor.

With the thought before our minds of the oneness and equality of those who have been accepted into the body of Christ, the Apostle urges upon our attention the necessity not only of putting off the evil dispositions of our fallen flesh, but also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus. —Col. 3:12-14.

He specifies these: (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors, friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another, if there be found cause of offense in each other—learning the meanwhile to correct ourselves, as we see our own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving.

THESE INJUNCTIONS ARE ADDRESSED TO THE CHURCH ONLY

The Apostle brings to the attention of the "holy and beloved," the elect, the fact that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant with the Lord. All who have thus covenanted with the Lord and who hope to make their "calling and election sure" to membership in the glorified church, will not only seek to cultivate these fruits of the Spirit in their own lives, but also to assist in the cultivation of the same fruits, as they may have opportunity, in their Christian friends and neighbors; and above all, will seek to exercise so good an influence upon their own families that, as their children receive from them, as parents, the natural life and the necessary instructions and start therein, these may also, if possible, receive from them a start in the new life, and the necessary instructions and equipment for it.

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor. Not only does he tell us what dis-graces to put off and what graces to put on, but viewing the Lord's body arrayed in these qualities of heart—compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robes of Christ's righteousness with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be matters merely of courtesy or merely of policy. However much they might partake of these qualities in the beginning, the wearers will not be perfected in heart, nor be fit for the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love —love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love is, indeed, "the bond of perfectness," the very Spirit of the Lord.

CAN WE BE DECEIVED IN THIS MATTER?

In our text the Apostle says, "Be not deceived." The question naturally suggests itself, Is there danger that we may not know whether we are sowing to the spirit or sowing to the flesh? We answer, There is danger of being deceived along this line. The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. If one is living according to the flesh, he may expect to reap accordingly. Though others may be deceived, God cannot be mocked by our outward service of him and his truth while we inwardly live according to the flesh. If we plant corn, we reap corn; if we sow wheat, we reap wheat. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified and killed, that we may prosper as new creatures.

We "sow to the flesh" every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives. Each sowing makes more sure the end of the way, which is death—second death. On the contrary, each sowing to the Spirit, each resistance of the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, toward the things that are pure, the things that are noble, the things that are good,

the things that are true, the things that are spiritual is a sowing to the Spirit, which, if persevered in, will ultimately bring the attainment of the Lord's gracious promises and arrangements—everlasting life and the kingdom.

THE SIN UNTO DEATH

The human mind, with its various qualities, is very much like a legislative body. The vote, or decision, of that body is its will. So the vote or decision of our minds is the will. Once, when we knew no better, the vote was for sin. But when light came in we voted out the mind of the flesh and voted in the mind of Christ and agreed with ourselves, individually, that we would be new creatures, dominated by that new mind. As we say that the old will died when the will of Christ came in, so we think it proper to say that the old will is being revived, raised from the dead, when we turn again to the "beggarly elements of the world."

What is the influence which revives the old will? It is minding the things of the flesh. If we live after the flesh we shall die as new creatures. (Rom. 8:13) We mind the will of the flesh when we permit the fleshly desires which we have given up, abrogated, gotten free from, to become again the ruling, or controlling influence of our minds. So, then, the new mind is dead and the old mind, or will, revives when we seek to do the will of the flesh rather than the will of the Lord—to mind earthly things instead of heavenly things, etc.

In the case of all those who have not passed "beyond the veil," the new creature, which has been begotten of the holy Spirit, has merely a fleshly body, or organism, in which to exercise itself. This body is not at first fully under the control of the new will. It is the duty of the new will both to rule the body and to bring it completely into subjection, even unto death. After gaining this victory, the new creature receives the new body which God intended for him. By its opposition to sin the new creature demonstrates its loyalty to God, its harmony with righteousness. God judges this new creature, not according to the flesh, but according to the will. If the flesh should gain the victory over the new will and there should be a fall, it would not mean that the new will had ceased, but that it had not been on the alert.

In such a case the Lord might, in time, judge that the new will was not worthy of the highest honors, because it had failed to keep the body under and to sacrifice the fleshly interests. Or, if a wrong course were persisted in, the new will would become so weakened and the flesh so strong that there would be a gradual dying of the new will; and finally it would cease to exist. The Apostle John, in speaking of this matter, declares that these new creatures are to so keep themselves that "that wicked one touch them not." (1 John 5:18) Again, he says, "He who is begotten of God cannot sin," so long as the "seed" of God abides in that individual. In other words, so long as the mind, the will, is in complete subjection to the divine will, he could not willingly, knowingly, intentionally, do that which is opposed to the divine will, just as a person could not go north and south at the same time.

THROUGH LACK OF KNOWLEDGE, ETC., THE NEW NATURE MAY FOR A TIME LIE DORMANT

We believe that there are instances in which persons, begotten of the holy Spirit, have fallen away from zeal and obedience to the new will on account of lack of spiritual nourishment, lack of knowledge, lack of appreciation of things that strengthen the new nature and "Build it up in the most holy faith;" sometimes this is on account of ignorance, superstitions, which cause it to lose its zeal. This might happen when the new will was neither dead nor had given way entirely to the flesh, as might seem to be the case. Thus, while the new will was submitting itself and allowing the old will to have its way, the conduct might be blameworthy through lack of spiritual nourishment, as has been stated. Such persons have been regained through a better understanding of God's Word—by more knowledge; and have been known to turn out very noble Christians, even when the new mind for a time had been dormant. The Apostle warns us against this state, saying, "I keep my body under"; "Forget not the assembling of yourselves together"; "Build one another up in the most holy faith." —1 Cor. 9:27; Heb. 10:25; Jude 20.

When one, once begotten of the holy Spirit, has willingly, intentionally adopted the old life of sin, then the "seed" with which he was begotten has perished and he is one mentioned by the Apostle as "twice dead, plucked up by the roots" (Jude 12), one under condemnation of the second death, for whom there would be no more sacrifice for sin. (Heb. 10:26) When he first presented himself to God and was accepted through the merit of Christ, the new will was recognized of God and the person was begotten of the holy Spirit. Old things had passed away; all things had become new. His body was not new; but he had a new will, a new purpose. When later he willingly left the service of the Lord and willingly, knowingly and intentionally became the servant of sin, his course would imply that his new will had died; that his old will had come to life and had gained the ascendancy.

THE NEW WILL CANNOT SIN WHILE IT REMAINS A NEW WILL

Thus, by losing the divine will and voluntarily accepting the will of the flesh again, the new creature could commit the sin unto death. This, however, would not mean that the new will—which is always in harmony with God—could sin. If the will sins it has ceased to be a new will. If one never willingly turns from God, he would never commit the sin unto death. So the losing of this "seed" of the desire, the spirit, to do that which is pleasing to God, would be the step by which one passes from the life condition into the death condition. We have never as yet had the new life in its fulness. But we could lose the spirit, the new mind. If we lose the spirit, the mind, we lose all.

As there was a particular moment in which the Lord accepted us and we were begotten of the holy Spirit, so, likewise, in the event of the second death, there must be a particular moment at which that would take place. Similarly, as we learn of the Lord's will we come gradually to the point of presenting our bodies living sacrifices. As this was a gradual work, so we should suppose that the retrogression, departure from the Lord, would be gradual. A sudden denial of the Lord does not seem probable, neither would it be in line with the declaration of Scripture. The falling away is a process of retrogression, a departure from the living God and from our covenant with him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the Lord. This might more and more increase until it becomes a defiance of God, a deliberate and wilful sin.

Stumbling is one thing; but wilful sin is another. The righteous man may stumble many times and yet recover himself. We that are spiritual may recover such a one, remembering ourselves, lest we also be tempted. (Gal. 6:1) These stumblings are not, however, what is referred to as "the sin unto death." The second death condition, according to the Scriptures, we understand to imply the full giving over of the individual, his entire abandonment by the Lord and his going into utter, hopeless destruction, from which there will be no resurrection. But no one could come into this condition without deliberately and wilfully abandoning the Lord and without having received chastisements for the purpose of bringing him back and of restraining him from going into this condition.

AFTER BEGETTAL THE WORK OF TRANSFORMATION OF CHARACTER BEGINS

Our begetting as new creatures is at the time when we make a full consecration of our lives to the Lord and receive the merit of Christ as necessary to cover our blemishes. God's acceptance of this consecration is manifested by the impartation of the holy Spirit, spoken of in the Scriptures as the begetting of the holy Spirit. The work following this begetting is that of renewing the mind—"Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Eph. 4:23) The Apostle was not here speaking to the world, to sinners, or to any one except the brethren. Although the wills of these brethren are already renewed, yet it is another thing to bring every thought into harmony with the will of God in Christ. We should demonstrate to ourselves, first, what is the good will of God—what is his will as to our following righteousness, etc.; then what is wholly acceptable to him; and, thirdly, what is his perfect will. (Rom. 12:1, 2) This gradual development is to proceed with those who are Spirit-begotten: and only those who are thus brought to the graduating point will be members of the bride class, perfected in the first resurrection—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

We are not to understand that the conduct of one could send another into the second death, without his co-operation. No one could intervene to separate us from God. As the Apostle asks, "Who shall separate us from Christ?" (Rom. 8:35) But whatever influence we have may be used for either the assistance or the injury of another. It is possible for us, not only to so live as to be helpful to others, but to so act as to injure others. Nothing in the example of another could give us eternal life; but the doings and example of one might be an assistance to another; and if we can be of assistance to each other, we can also be injurious.

COULD OUR EXAMPLE LEAD ANOTHER INTO THE SECOND DEATH?

The question, then, comes up, in what way could a brother's example so stumble another that he could go into the second death? We answer that if one should be influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. It might be a small matter to begin with, but shortly it would lead off into sin. We should so guard our actions and our words that others would be made stronger and more tender in their consciences; we should try as far as possible to help them in the right way.

The Apostle speaks of our liberty becoming a stumbling-block to those that are weak—"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" (1 Cor. 8:10) Thus we might, unintentionally, not only offset the good that we might do, but do harm when we are not aware of it. If the same tongue can curse men and praise God (James 3:9), how careful we should be to speak that only which will be helpful and uplifting and not destructive and injurious!

JEHOVAH'S SUFFERING SERVANT

JULY 9th.—Isaiah 52:13—53:1-12.

"Jehovah hath laid on him the iniquity of us all."

In this study we have a divinely drawn portrait of the experiences which God foreordained should come upon the one whom he has promised shall ultimately be the great Messiah of glory who will exalt the nation of Israel and through it pour blessings upon all the families of the earth. Thus it is written, "In thy seed shall all the families of the earth be blessed." Much of the prophecy of this study has already been fulfilled, but not all of it—the glorious features are yet to come, and we believe are nigh, even at the door.

These prophecies were written nearly seven hundred years before our Christian era. They had their most striking fulfilment in the personal experiences of Jesus. However, it should not be forgotten that a faithful handful, a "little flock," the followers of Jesus, have walked in his steps during the nineteen centuries of this age; they have followed him through evil report and through good report; they have suffered with him, and the reproaches of those who reproached him have fallen upon them; and when the hour of glorious revelation, the kingdom power, shall come, these will be with their Redeemer and share his throne and glory, and, as his bride, share his name. "This is the name whereby she shall be called, Our righteousness of Jehovah."—Jer. 23:6; 33:16.

The key to the understanding of the long delay in the establishment of Messiah's kingdom is found in the fact that the church is a very part of him, members of his body. Had it not been the divine intention to gather an "elect" few from Israel and from all nations to be the bride of Messiah, and a sharer in his kingdom, there would have been no need of the long delay between the sufferings of Jesus and the outpouring of the glorious blessings which his death secures.

Again it must be remembered that the elect church is wholly different from the nominal church, as represented in its various systems. The true church of God consists only of the saintly few who may be found inside and outside of all denominations of Christendom. "Gather ny saints together unto me, saith the Lord, those who have made a covenant with me by sacrifice." (Psa. 50:5) Of these St. John wrote, "The world knoweth us not even as it knew him not." But the assurance comes—"The Lord knoweth them that are his." The completion of the selection and character-perfecting of this "little flock" will come—the end of the "sufferings of Christ"—and immediately the glory will follow, the glory of the Messianic kingdom.

THE PROPHETIC SUMMARY

In the first three verses of our study, the entire work of Messiah, not only in its preparation, but also in its revelation in Kingly power, is set forth. It is applicable, specially, to the Head, but is applicable also to the members of his body. A preferred translation reads:—

"Behold my servant shall deal wisely; he shall be exalted and lifted up and shall be very high. As many were astonished in thee; but his visage was so marred more than any man. For so shall he startle many nations; kings shall shut their mouths to him, for that which had not been told them shall they see, and that which they had not heard shall they understand."

There are two reasons why the world and its great ones will be astonished when the Millennial kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's kingdom, even from the people of God, that they will be taken completely by surprise when they shall behold the reality. Some have told them that Messiah's reign was accomplished during the period of the dark ages, in the triumph of the church of Rome. Others have told them that Messiah's reign is now in progress, that the various kingdoms of earth, at war and preparing for war, are branches of Messiah's kingdom.

Still, others have claimed that the kingdom is to be an evolutionary matter brought about by moral reforms. When it shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, that kingdom of Messiah shall be the "desire of all nations."—Hag. 2:6, 7.

AS SEEN BY HIS FOLLOWERS

Chapter 53, verses 1 to 6, picture the experiences of Jesus as viewed from the standpoint of the disciple of his day and since. Following their commission, they have told the wonderful story of the Savior's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it; how few have seen in Jesus the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death! Only a handful, the saintly few, really and truly believe the message, for surely every true believer would not only accept the proffered share of the Redeemer's merit, but also the proffered share of his sufferings, that they might have a share also in the glory to follow. We read:

"Who hath believed our report, and to whom is the Arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a Man of Sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the "sheep." He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. The experiences endured by Jesus were misunderstood by many—misunderstood even by his disciples, one of whom said, "Far be it from thee, Lord; this thing shall not happen unto thee"—his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service.

A MORE MATURED VIEW

Verses seven to nine portray the matured view of Jesus' disciples as they began to consider more carefully and to understand more fully their Master and his work. As with the Head, so with many members of his body, the church;

only after their decease is their real spirit understood and appreciated from the divine standpoint.

We read: "He was oppressed, yet he humbled himself and opened not his mouth. As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, he opened not his mouth. By judicial oppression he was taken away; and as for his future offspring, how could there be any, for he was cut off out of the land of the living! For the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; of all he had done, there was no violence, neither was any deceit found in his mouth."

How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, "He shall be called Wonderful, Counselor, a Mighty One, the Prince of Peace, and the Father [or Giver] of everlasting life!" How could the crucified Jesus give life to any one?

The Scriptures explain that in the divine arrangement he purchases Adam and Adam's race, condemned through Adam's fall. Being raised from the dead by the Heavenly Father, Jehovah, Jesus is now the glorified one, merely waiting for the completion of the church which is his body, that he may take to himself his great power and reign, as the Messiah of Israel and of the world. During the Messianic reign, opportunity will be given to Adam and all of his race to be resurrected or uplifted out of sin and death conditions—up, up, up to full human perfection and everlasting life—to all that was lost in Adam, to all that was redeemed through the cross. This is explained in the following verse: "He shall see his seed"—his progeny; so many of Adam's progeny as will obey him he will adopt as his children, giving them life everlasting on the plane of human perfection.

THE PROPHETIC EXPLANATION

Verses ten and eleven give the following prophetic explanation of the experiences of Jesus: "Yet it pleased Jehovah to bruise him; he hath put him to grief. Thou shalt make his soul an offering for sin; he shall see his seed. He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, when he shall bear their iniquities."

THE REDEEMER'S EXALTATION

The last verse of our study points out to us that the exaltation of Jesus in his resurrection, far above angels, principalities and powers and every name that is named, was as a reward for his faithfulness in doing the will of the Father, according to his covenant of sacrifice. Jehovah also tells us that this great reward Jesus will share with his church, his bride, "the strong, the overcomers." Finally the Prophet summarizes the Master's work as respects the present age:

"Because of this will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death and was numbered with the transgressors; yet he bare the sin of many and accomplished intercession for the transgressors."

RANSOM—RANSOM-PRICE—SIN ATONEMENT

But one ransom-price was arranged for by our Heavenly Father and provided for in the death of his Son, our Lord Jesus Christ. That ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that ransom-price provided more than eighteen centuries ago; for it still "lies in the wicked one." (1 John 5:19) Our Lord, knowing the Father's will in this matter, declared, "I pray not for the world, but for them which thou hast given me."—John 17:9.

The application of the merit of the ransom for the church was made when our Lord Jesus "ascended up on high and appeared in the presence of God for us"—the church class. (Heb. 9:24) His application of his merit for us was manifested by the Pentecostal blessing, which has since continued with all of the "us" class, begetting these to the new nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of his ransom-merit on behalf of the world until the end of this age, until he shall have finished the use of it on behalf of the church—now enabling those drawn of the Father to "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."—Rom. 12:1.

During this age, he accepts, therefore, as part of his own sacrifice, the offering of the church. This enables this class, as referred to by the Apostle (Col. 1:24), "to fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." Thus, suffering with him in this present time, they will shortly be glorified with him in his kingdom as his bride.

To recapitulate: The ransom-price is one thing, and the sin-atonement made with that ransom-price is quite another. The ransom-price for all was provided by our Lord in the work finished by him at Calvary. The appropriation of the ransom-price is two-fold:—

(1) In this age, for or on behalf of, the church.

(2) In the coming age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on high, when he appeared for us, his church. The second application of the ransom-price will be at the close of this age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah. This covenant is different from the covenant under which the church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a covenant of sacrifice, while the New Covenant is a covenant of restitution, to return man to his original condition of perfection.

SENNACHERIB TURNED BACK

JULY 2.—Isaiah 37:14-38.

"God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

In a previous study our attention was drawn to the good King Hezekiah of Judah, his zeal for the Lord and the notable Passover celebration which he brought about and the overthrow of idolatry following. Our present study relates to him at a later period in his reign. The Assyrian empire to the north and east, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire.

Before Hezekiah came to the throne of Judah his father entered into a treaty whereby peace was secured by the payment of an annual tribute. Egyptians, Philistines and Sidonians urged Judah to join them in the confederacy by which they hoped all might regain their liberty from the Assyrian yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money—contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the king did not seem to realize how fully the Prophet represented the Lord in the matter. He should have remembered that Israel was under a special covenant with the Almighty by which he was their sovereign, their king, and the arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the king and the people repented and gave evidence that the lesson had been learned Divine mercy came miraculously to their assistance, as we shall see.

SENNACHERIB THE CONQUEROR

The King of Assyria, with a large army, took the field. Knowing the difficulties of a siege of Jerusalem, he did not begin with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and farther south; and then eastward to Lachish, a fortified city of Judah. The whole country was filled with fear, as nearly forty cities of Judah, one after the other, fell. King Hezekiah and his counselors resolved to avoid, if possible, a siege of war, and sent ambassadors to King Sennacherib apologizing for their temerity in refusing the tribute money and asking what compensation would satisfy him.

The penalty was a heavy one, amounting to nearly one million dollars, which at that time was a much larger sum than it would be today. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, rued his agreement with Judah, and, in violation of his compact, his general appeared before Jerusalem

and demanded its surrender. Loudly did he proclaim the victories already achieved and warned the people of Jerusalem not to trust in their God for deliverance, telling them that other peoples had trusted in their gods and that all had failed before Sennacherib.

Fear prevailed in Jerusalem. The king and his counselors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city gates. Then it was that the king and his advisors and the people sought the Lord in prayer.

The Lord was waiting to be gracious, as He always is to those who are his true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Then came the answer of the Lord, the prophecy that the King of Assyria should not come into the city nor shoot an arrow there, nor even come before it with shields, nor cast up embankments of siege, but that the Lord would defend the city as his own. Doubtless the prophecy seemed strange to the people. By what miracle this could be accomplished they could not think. The lesson to us is that:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

A HUNDRED AND FORTY-FIVE THOUSAND SLAIN IN A NIGHT

Isaiah briefly and poetically declares that the angel of the Lord smote the camp of the Assyrians, without explaining in what manner. We remember the statement of the Scriptures that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the northeast of Egypt; but it matters not to us what messenger the Lord used to turn back the Assyrian hosts.

The lesson for us is to note the divine power which overrules, orders and directs, so that all things shall work together in harmony with His will. It was not his will that Assyria should become the first universal empire. That honor was reserved for the kingdom of Babylon, a century later—at exactly the proper time when God was prepared to withdraw his own typical kingdom, of the line of David, from the earth—to be "overturned, overturned, overturned" until the Messiah should come.

The lesson to the Christian is that we should keep right with God, abiding under the shadow of the Almighty; and that so doing, all things shall work together for our good.

"THE ENEMY MELTED LIKE SNOW AT THE GLANCE OF THE LORD"

The story of Sennacherib's defeat by the angel of the Lord has been put into verse by one of our great poets, Byron, as follows:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.

"Like the leaves of the forest which autumn hath blown,
That host on the morrow lay withered and strown;
For the Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed.

* * * * * *

"And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

SOME INTERESTING LETTERS

PRAYER AND TESTIMONY MEETING

Dear Pastor:—The matter of a topic for the Wednesday evening testimony meeting was brought up at our Board meeting recently. It seems to some of us that it would be fine if we could have a topic suggested in THE WATCH TOWER, so that all would be considering the same topic, and so that, wherever we might be, we would know what the topic is.

Some suggested your sermon-text as the topic, but so many do not get the sermon until after Wednesday, that it hardly seemed best. Others suggested the MANNA text for Wednesday as the topic. We hope that in due time you may have some plan for a general topic, if it seem best to you, and the Lord's will in the matter. Yours in the Redeemer, R. H. BRICKER.—Pa.

IN REPLY

We have had many suggestions relative to the advisability of unanimity of topic for these meetings. We take this opportunity of reiterating the counsel offered in STUDIES IN THE SCRIPTURES, Volume VI, namely, that we know of no meetings more helpful than the testimony meetings, where they are properly conducted, and after the friends have had about a month's experience with them. Testimonies as to one's conversion years before, or as to how one first received the knowledge of the truth, may be very good in general conventions, etc., but such testimonies we certainly believe very tedious and tiresome in a weekly class. It would be tiresome also for the friends to tell you what they ought to do and what experiences they ought to have. What is desirable and refreshing is crisp, up-to-date testimonies touching the events and experiences of the preceding week. Such meetings tend to make all of the classes holding them more attentive to note the providences of God and the lessons of life daily and hourly. Thus more valuable experience is gained daily than when such things are passed by with little or no attention.

We recommend this plan for Wednesday evening and that Thursday's MANNA text become the topic for each new week ending with the Wednesday night meeting.

There is nothing in the nature of a bondage in this suggestion. But those who approve might accept it, and those who do not approve may do otherwise. It is the affair of each class. It would be, however, very nice to know, not only that the vow and its prayer daily draw all of the Lord's people close to the Mercy Seat, but also it would be pleasant to know that all are thinking of God's providences along the same lines each week.

Dear Brother Russell:—

I have been seeing some of the truths for about seventeen years, but did not have an understanding heart, I suppose, or else the sacrifices were too great. But our Heavenly Father allowed me to see the imperfection of human love and happiness away from him, and now the eyes of my understanding are being opened that I may understand his blessed Word.

I symbolized my consecration unto death last month, and we have started a little class up here in Doylestown. I am enclosing some clippings on the use and abuse of narcotics. I gather from 1 Cor. 8:13, that we should not stumble or offend any of the brethren and that must apply to all matters.

You can see from the clippings how scientists are classing caffeine with the harmful, nay, dangerous narcotics.

We should be so glad to have an article in THE TOWER on the subject of abuse of such things as coffee: "and every man that striveth for the mastery is temperate in all things." (1 Cor. 9:25) This seems to me to include even the very small sacrifices of our daily life, if the things sacrificed are in any sense harmful.

Yours in the Blessed Redeemer, E. J. HAYMAN.

Dear Brethren:—

Please find enclosed $1, for which send THE WATCH TOWER. I received a copy of the issue of the 15th of last January, from which kindly date my subscription.

"The Divine Plan of the Ages," the New Testament, and a few copies of THE WATCH TOWER which you have sent me, have been of more service than all of the preaching I ever listened to.

I have been called a skeptic and an infidel for forty years, but, when the kind of light we had is considered, it is no wonder the world is full of skepticism. Give me light! more light!

Very respectfully yours, W. M. BURKE.

Beloved Pastor Russell:—

I have been thinking over the article in the January 1 TOWER, "Was the Alarm Clock Right?" Does it really matter to any of those who are striving faithfully to carry out their consecration vow? All I have of real solid truth, I gratefully acknowledge has come through that faithful Watch Tower Bible and Tract Society which God raised up to feed his flock with meat in due season. Who can shut their eyes to the rapidly fulfilled prophecies of the holy prophets, our dear Savior and the apostles? Is not Daniel's prophecy alone sufficient warning to the household of faith to set their house in order? But apart from the vast amount of evidence we have of the near close of the

Gentile times, I think the "Shaking among the dry bones of the House of Israel" would alone be sufficient to prove that the time is at hand. It was necessary that the Lion of the tribe of Judah should be able to take and open the Book and loose the seven seals thereof, for to him was committed the task of carrying out the divine plan. But as far as the little flock is concerned, it is not necessary that they should know the exact hour of the closing of the Gentile Times. Surely, enough of the precious present truth has been revealed to awaken even the dullest believer.

We are to live by faith, and our faithfulness in this matter may be one of the tests of our faith. Who, I would ask, could read the parable of the ten virgins, and not see its application to the time in question? They all slumbered and slept, but at midnight there was a cry made, "Behold the Bridegroom!" Only the five wise virgins who took oil in their vessels with their lamps were ready at the sudden call to follow the Bridegroom, and went in with him to the marriage. Undoubtedly the attitude of every true child of God is one of prayerful watchfulness. The sealing in the forehead has been ample to all who are earnestly seeking to be overcomers through the blood of the Lamb. God's wonderful plan of salvation, as shown in the STUDIES, is sufficient for all those who have by divine love been called and chosen and are faithfully striving through the merit of Jesus to be honored, and we have our Heavenly Father's promise that the adversary shall not be able to pluck them out of his hand.

Oh, how many have reason to thank God for the wonderful help they have received through the STUDIES, THE WATCH TOWER and all the other helps to the footstep-followers of our Redeemer!

Beloved Pastor, may the dear Lord continue to make you a blessing to his church until your work is finished, and you hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord," is the prayer of your humble fellow-servant in Jesus.

The enclosed $10 is for use in the harvest work, to be used in whatever way you think best. It comes in grateful acknowledgment of the blessed hope gained through the STUDIES and the other helps, and with an earnest prayer that our Heavenly Father will guide and strengthen you through the coming year as in the past, and continue to make you a blessing to the household of faith through our precious Redeemer. JOHN MCCARTHY.

"O GLORIOUS DAY"

"Thou hast been faithful—
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the night is past—
The day has come—bright,
Glorious day of endless joy and love.
The trial time hath proved thee true
And thou art safe, Beloved,
In thy Father's home.

"O glorious day, for thee we long!
We will be faithful, with the
Burdens bear, sustained by grace divine.
In meek submission to thy holy will;
Dear Lord, by faith we clasp thy hand
As side by side we tread the narrow way,
And wait—for it will surely come—
Some day, some dear, sweet day;
Oh, tarry not too long!"

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ACCEPTABLE TO GOD

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:14.

How beautiful in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY"

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to some extent put their colored glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God's true children realizes and knows that he must strive against, if he would be acceptable with God! The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the heart are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying: "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to thy Word." Then he frames for us this resolution: "I will meditate on thy precepts and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy Word." (Psa. 119:9, 15, 16) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us, saying: "The law of the Lord is perfect, converting the soul. [That is, if we take need to our ways according to God's law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones—clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love—a fear of falling short of his righteous approval], enduring forever. More to be desired are they [the law and the testimony of the Lord]

than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS"

"Moreover, by them is thy servant warned [concerning the dangers by the way and the snares of the adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is great reward. Who [in the use merely of his own fallible judgment and without the standard of God's law, can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers—Psa. 19:7-12.

But there is still another part of this prayer, which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting—"Then shall I be innocent from the great transgression"—evidently, the sin unto death referred to by the Apostles also. (1 John 5:16; Heb. 6:4-6; 10:26-31) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed—the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN THE LAW OF THE LORD"

Well, indeed, may we pray and strive to be kept back from presumptuous sins—sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear his name and wear the impress of his blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time.

THE REWARDS OF SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Nowhere in the Scriptures are we commanded by the Lord to sacrifice our earthly rights and privileges. The divine commands end at the line of justice. In other words, justice and righteousness are one and the same thing. Sacrifice, self-denial, taking up the cross to follow Jesus, are all propositions away beyond the divine law. The Law Covenant proffered a perpetuation of human life to all who would fulfil its requirements. None of the Jews, with whom that covenant was made, were able to fulfill those requirements, except the One who came from above and for whom was provided a perfect human body, which enabled him to keep the requirements of the Law Covenant, entitling him, therefore, to everlasting earthly life.

The new Law Covenant, under the antitypical Mediator, will offer the same reward of everlasting human perfection to all who will fulfil its requirements. Its superiority over the first Law Covenant will consist in its having a better Mediator, capable of helping mankind fully out of condemnation, death and weakness and authorized so to do because of the merit of his "better sacrifices."

But while Jesus, born under the law, was obligated to the conditions of that covenant and fulfilled them and through them had a right to everlasting earthly life, he did more. He sacrificed that earthly life—laid it down—permitted sinful men to take it from him without resistance, although he had the power to call for legions of angels for protection. This was his sacrifice. He did not sacrifice sinful weaknesses, for he had none. He sacrificed perfect life and all his legal rights and privileges. His reward for so doing was exaltation from the human nature to the divine nature—far above that of angels, principalities and powers. (Eph. 1:21) Thus exalted, he has the human rights (which he never forfeited) to give Adam and his race—their ransom-price. These he will give to them in the end of this age, applying them to the sealing of the New Law Covenant, under which Israel and all mankind may be restored to all that was lost through the first man's disobedience. Meantime, the glorified Redeemer uses that sacrificial merit (which he intends to give eventually to the world) to cover (imputatively) the blemishes of those of the household of faith who may hear the divine call (and accept the same) to follow in the footsteps of Jesus—to sacrifice and suffer with him in the flesh, that they may be glorified and reign with him on the spirit plane beyond the veil.

SIN-OFFERING SACRIFICES ACCEPTABLE DURING THE GOSPEL AGE ONLY

Throughout this Gospel age the Law Covenant has continued upon the Jews only, the remainder of the world being without any covenant with God and waiting for the "times of restitution" under the New Law Covenant of the future. (Acts 3:19-21; Jer. 31:31-34) It is during this time (the Gospel age) that God draws and calls a certain loyal class and gives them an opportunity of sharing with their Redeemer in sacrificial death. The faithful will be counted his members or his bride or joint-heirs in his kingdom of glory and honor and immortality. All men, in proportion as they know the divine will (what is just, from the divine standpoint), are correspondingly in duty bound to fulfil that righteous requirement or Law of

God to the extent of ability. But those desirous of following in the footsteps of Jesus are shown what they can do more than justice; but they are not commanded to do more. All sacrificing is a privilege, not a duty, not a command. In harmony with this, St. Paul writes, not commandingly, but entreatingly, "I beseech you, brethren, . . . present your bodies living sacrifices." He did not command this. To have made it a command would at once prevent the opportunity of sacrifice. What we sacrifice is something that is not commanded. Whatever is commanded of God is obligation and not sacrifice.

The ancient worthies presented their bodies, laid down their lives, renouncing earthly rights, but they did not sacrifice. Why? Because it is one thing to kill and another to have the slain creature accepted of God as a sacrifice. God did not call for human sacrifices prior to Jesus' sacrifice of himself. God was unwilling to accept imperfect, blemished creatures at his altar. They might lay down their lives, but he would not count them sacrifices. Jesus was accepted as a sacrifice because he was perfect and his followers, since Pentecost, have been acceptable as sacrifices, because they are perfect—made so by the Redeemer's imputation to them of a sufficiency of his merit to compensate their blemishes.

Thus this Gospel age is called the "acceptable day (or time) of the Lord," because, during this Gospel age God is willing to accept a predestinated number as joint-sacrificers with Jesus. But as soon as that predestinated number shall have been completed the acceptable time will immediately end. No more presentations will be accepted as sacrifices—the antitypical day of atonement will have ended.

But suppose that some should present themselves after the close of the acceptable time; what would be their status and God's dealing with them?

Since God is unchangeable, we must assume that he would always be pleased to have his creatures devote their lives wholly and unreservedly to the doing of his will, as he was pleased with the faithfulness of the ancient worthies to lay down their lives before a covenant of sacrifice was in force. We may reason that as God has promised human perfection to those ancient worthies who laid down their lives, he would be willing similarly to reward any who might follow the same course after the completion of the church—after the ending of the acceptable time of sacrifice.

Quite likely, therefore, there will be some in the end of this age who, although faithful unto death, will not have been begotten of the holy Spirit and not attain the spirit plane of being in the resurrection, but who will come forth members of the same class as the ancient worthies, who were developed before this age began.

THE PRESENTATION OF ONESELF ALWAYS A REASONABLE SERVICE

In view of these facts our advice to all who love the Lord and who desire to be in complete fellowship with him is the same message that has gone forth throughout this age—"We beseech you, brethren, by the mercies of God, present your bodies living sacrifices." We cannot now assure them that, after presenting themselves as sacrifices, God will accept them as such and grant them spirit-begetting to a new nature; but we can assure them that it will be their reasonable service and that God always gives large rewards to those who manifest their faith and loyalty towards him and his cause. We can tell them, too, that, to our understanding, the Scriptures teach that the ancient worthy class (of which they may be a part if they fail to be accepted to the new nature) will be highly honored of God, perfect on the human plane and made "princes in all the earth." We can assure them that, to our understanding, these princes will have a glorious precedence over the remainder of mankind as the special representatives of the invisible Messiah class for a thousand years. We can assure them that, to our understanding, after participating in that glorious work, these princes will be uplifted at the close of the Millennium to the spirit plane of being—as part of the antitypical Levites.

Since none can know when the elect number will be fully completed, all should be alike anxious to lay down their lives in the service of God and of his truth. To say that we would refuse to serve because any uncertainty would prevail in our minds respecting the character of our reward would be to show our unworthiness of any favor of God, for, to be acceptable to him, our service must not be rendered to obtain the reward, but to serve righteousness and to please God! "I delight to do thy will, O God" —everything written in the Book. Hence at Memorial season all of the consecrated should manifest their love, loyalty, obedience, faithfulness, by symbolizing the Redeemer's death and symbolizing also their own desire to share in the sufferings of Christ as parts of the "broken loaf" and as participators in the cup of his suffering.

As to how much we should expect for our children is another matter. It is not for us to say at how early an age the children might demonstrate loyalty to God and to the truth in a manner pleasing and acceptable to God. Those who are parents should, in all reasonable ways, by example and precept, illustrate and exemplify their appreciation of the privilege of the Lord's service—even unto death. Furthermore, their children should be instructed weekly and, if possible, daily, in respect to the different features of the truth, that they may receive as much as possible. God knows whether a child of even tender years and short mental and heart development might not present himself in an acceptable manner. Parents, therefore, should do their best by their children and leave the results with the Lord, with full satisfaction with whatever may be his wise, just and loving decision for them, either on the earthly or on the heavenly plane. We are to remember, however, that none can enter either of these planes of instantaneous perfection in the resurrection unless his trial be finished successfully in the present life and by passing into death. The remainder of mankind, however, as already shown, will then have glorious opportunities and possibilities before them.

THE WORK OF GRACE IN THE HEART

"The love of Christ constraineth us."—2 Cor. 5:14.

The word constrain has the double thought of drawing together, holding together. The Apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love him and all who were his with a pure heart.

Why should this love constrain? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life through him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that he had. As he had laid down his life for the brethren, so would I.

Our Lord's love was specially manifested toward his disciples, and chiefly toward those who were the most zealous and energetic—Peter, James and John having the particular love of the Lord. Similarly the church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray him, and that divine discernment would know all who would go into the second death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are his children now, or who will be, under the blessings and privileges which he later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the church during this Gospel age is the transforming of our perverted characters and the re-establishing of them in the likeness of the divine character, Love. Whoever fails to attain this transforma-

tion fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3) The original likeness of God, possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love—perversions which are in direct antagonism with the wholly unselfish love which is the essence of the divine character.

"This is life eternal, that they might know thee, the only true God"—the God who is love. (John 17:3) To know God means more than to know something of his loving Plan and character; it means to know God in the sense of personal acquaintance and intelligent appreciation of his character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the chief business (and should be the chief concern) of all who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought, if we would finish our course with joy and with good hopes for the eternal glory.

WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us Godlike in thoughts, actions and words. In the school of Christ, the great lesson which the Master is teaching us day by day is the lesson of love, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of love. While the fruits and graces—meekness, gentleness, patience, etc.—are manifestations of the Spirit, yet the holy Spirit must be present before these manifestations could appear at all; and while the spirit might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of the heart, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the school of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS SHALL YE KNOW THEM"; YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they recognize us. "By their fruits we shall know them"—by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection would mean perfection of thought, word and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the truth and for the brethren. Perfect love leads to sacrifice. "If ye love me, keep my commandments." (John 14:15) Those who have perfect love will fulfil their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the fervency of his love would become cool. Gradually he would become estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the time of trouble did not lead to a thorough reformation, he would pass on to the second death.

After Love's provision of the Lamb of God (the ransom-price for all mankind laid down by him, and the imputation of his merit to the church, all the various steps for our deliverance from sin are along the line of developing us in the character of love, the character of God, which alone, according to the divine standard, will make us acceptable before the Father and bring to us his grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God and his provision for the salvation of all; and to transform all who are willing, from the depravity of sin to perfection of character—love; making mankind once more images of God. This transformation of their wills, accompanied by a gradual physical transformation, will remove from them all the blemishes of sin and all hereditary inclinations thereto and leave them in the likeness of God, with a recollection of the undesirability of sin and its evil consequences.

A GODLY YOUNG KING

JULY 23.—2 Chron. 34:1-13.

"Remember now thy Creator in the days of thy youth."—Eccles. 12:1.

King Manasseh of our last lesson had a bad son, Amon, who reigned but two years, and was murdered by his courtiers in his own palace. His son, Josiah, the central figure of today's study, became king in his eighth year. By the time he was sixteen his heart had begun to seek after and to desire to serve the Almighty God. By the time he was twenty his religious convictions were so deep and fixed, and his authority as a king so in his own hand that he dared to begin the work of reformation. The idols and their temples and groves for idolatrous worship were destroyed. The valley of Hinnom, as already suggested, was desecrated and made a dumping-place for the offal of Jerusalem.

The temple of the Lord was repaired and cleansed of all its idolatrous defilements, and worship and praise therein to the Almighty, was restored. More than this, the king extended his influence for the destruction of idolatry into what was once the territory of the two tribes, north of his kingdom.

MISTAKE TO ASSUME THAT WILD OATS MUST FIRST BE SOWN

What a force there is in our text, "Remember now thy Creator in the days of thy youth"! What a great mistake some parents make in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness and become its servants! This thought is reflected upon the minds of the young,

both male and female; rarely do they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not put upon these children the weight of the cross, nor expect of them saintship; if ever they become truly consecrated saints of God they will then know the trials of the 'narrow way' and have plenty of them."

Alas! such Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the "narrow way." The "broad road" of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful picture at a distance, but the picture is a mirage—it can never be reached—it is a delusion. The millions of those who throng the broad road of selfishness, pride, etc., are all bent on pleasure, seeking it with all their might; but how many of all the millions on that road have found pleasure? We hold that they are merely pleasure-hunters and not pleasure-finders; we hold that the only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice—in the footsteps of the great Teacher—in taking up the cross to follow him—in laying down life as he laid down his—in "suffering with him that we might also reign with him"—in being "dead with him that we might also live with him."

Of those who enter the broad road, few ever turn to the narrow way. Parents, friends, Christians have given them the misunderstanding that the broad road is the one of pleasure and happiness. When they find it the reverse they naturally think that the narrow way must be much less happifying, much less desirable.

A CERTAIN SIMPLICITY AND HONESTY IN THE MIND OF EVERY CHILD

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not earlier find the way of the Lord, the way of truth, joy, peace and happiness!"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be a preceptor. At times, under God's providence, the message from on high reaches the heart, and draws it with seemingly little resistance. The hollowness of life is perceived, the need of wisdom from on high is recognized, and perhaps by the servant, perhaps through parental instruction, perhaps through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way.

We are to remember that the will is the real director of our destiny, under divine providence, and that it is all-important to have the will rightly directed and established. Many a one is in the broad road of sin and selfishness—away from God today—who has in his makeup many good qualities entirely out of sympathy with his position and course in life. But without the will to guide, to lead, he goes downward. Similarly there are some on the narrow way who have many physical, mental and moral blemishes of heredity continually drawing them toward the broad road, but who are kept in the narrow way of the Lord, not by the self-will of the flesh, but by the power of a renewed will. How important, then, the proper directing and fixing of our wills in youth! How much greater blessing we may enjoy in the present life, and how much more adequate preparation we may thereby have for the future life!

King Josiah of today's study is an example of the proper course for every young person to take. First of all, the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Then, like Josiah, when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our advocacy of the right and in our opposition to the wrong, and in everything show forth the praises of our God, with the motto, God first.

"STUDY TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." —2 Tim. 2:15.

This text does not say, "Study the Scriptures," but "Study to show thyself approved"—study to know what God would approve. And yet it means, first of all, to study the Revelation he has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word "study" here is used with very much the same thought as when the Apostle says, "Study to be quiet."

Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, "I meditate upon thy law day and night"—to see how that law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle's thought here is that it should be our chief aim to please God.

"Rightly dividing the word of truth" would signify the proper application of the word of truth; the understanding of how and when and where it should be applied and what was the purpose and thought and plan of the divine mind in the giving of this word of truth, the word of God's message. Up to the advent of our Lord, God's Message had been given chiefly through the Old Testament Scriptures. Then God's message was attested by him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the word of truth, to increase the word of knowledge, to increase the word of explanation of the divine plan. Everything, therefore, that Timothy could recognize as being the Lord's message he was to give heed to. For instance, one part of God's message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hopes.

WE SHOULD HAVE CLEARER LIGHT THAN HAD OUR FOREFATHERS

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "high calling" and "restitution"—the spiritual portion of blessing for the church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the church and which to the blessing of the world.

Thus, in our day, to rightly divide the word of truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to "rightly divide" it. We must always bear in mind that in the Scriptures of the Old Testament "holy men of God spake as they were moved by the holy Spirit," and that the Lord also said of the apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

We are not to forget that the Lord promised that he would guide his people in the way of the truth and show them things to come. We are to "study" to show ourselves approved—study the doctrine and endeavor to have our course of conduct harmonize with it—study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

"Study to show thyself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only "the foundation of God standeth sure"; that all other foundations are worthless and that all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19.

WE SHOULD STUDY TO MAKE OUR IMPUTED RIGHTEOUSNESS MORE AND MORE ACTUAL

There is much significance in the word "study" and it is important to note that this divine injunction is given to the church, to those who are believers in Christ and who have consecrated their lives to his service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way he would approve, God accepts the will for the deed. Accordingly, he counts us as righteous now and treats us as his children, since we have been redeemed from the curse and have accepted his gracious provision for reconciliation.

LET US STUDY TO SEE THAT OUR LIVES ARE AN HONOR TO THE CAUSE WE ESPOUSE

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the truth and cultivating the blessed "fruits of the Spirit"—love, joy, peace, etc.

Only the studious find the way to divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

WHATEVER OUR CAPTAIN HAS RECOGNIZED AND APPROVED IS PROPER FOR US

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of "things needful" for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord's work—all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master's taxes and his own, as when proclaiming, on the day of Pentecost, the "raising up" and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

DIVINE JUSTICE AND MERCY

JULY 16.—2 Chron. 33:1-20.

"Cease to do evil; learn to do well."—Isa. 1:16, 17

Manasseh, the central figure of this study, was the son of the good King Hezekiah. Manasseh succeeded to the throne of Judah in his twelfth year—the bad son of a good father. This matter of good fathers and evil sons, and evil fathers and good sons was probably due, frequently, to the good or evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the cultivation of his own children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scape-grace child.

HOW FEW RECOGNIZE THE SACREDNESS OF PARENTAL RESPONSIBILITIES

Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, "Who can bring a clean thing out of an unclean?" While admitting the inference that none of our race can possibly be perfect, we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be felt in mating—before marriage. We are not urging that marriage should be put upon the same plane as stock breeding, and the finer sentiments disregarded; but we do claim that the spirit of a sound mind should be sought in connection with the most important contract of life, affecting not only the destiny and happiness of the pair, but also of their offspring.

Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits and flowers and vegetables, will have reason to feel ashamed of the little attention that is paid to the attainment of proper ideals in respect to the human race—indeed, it is amazing that with the majority there is no ideal whatever; blind, brute passion alone is recognized.

The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding—her health, her surroundings, all are considered, because all have to do with her offspring, yet these same breeders of cattle, horses, poultry, etc., seem to give little consideration to the condition of the wife, the mother of their own children, during the period of gestation. How strange that a horse-fancier realizes that the breeding mare will be benefitted by pictures of running horses and by seeing horses racing, and that as a consequence her foal will be more speedy and more valuable, yet fails to apply this principle to his wife!

Is it any wonder that children are born nervous and peevish when we know that the mother in bearing them was fretted and annoyed in a thousand ways? Is it any wonder that children are born to a heritage of passion, anger and lust, when we think of the experiences of their mothers which are thus impressed upon them? Surely all parents of reasonable judgment, understanding these matters, would lay proper foundations for character in their children—foundations upon which, subsequently, they would patiently, carefully and lovingly develop their children along the lines of the highest standards of righteousness and the beauty of holiness and loyalty to the Creator! But while this should be the endeavor of all, when could we hope ever to bring the world into a condition to desire and strive for such results? Never! Hope for the world would die were it not based upon the sure Word of the Lord, which promises mankind help from on High in the great kingdom of Messiah.

THE VALLEY OF HINNOM

King Manasseh reintroduced idolatry, built altars for the worship of Baal in the courts of the temple, used enchantments and communicated with evil spirits. The Lord permitted him to take this course and apparently the majority of the nation were swayed either to good or evil by the example of their kings. Thus the people were

made to err. The punishment for this course followed. The king of Assyria was permitted of the Lord to be the executioner of the punishment. He captured the city and took the king prisoner. The punishment for idolatry was not eternal torment, be it noted; that erroneous view came to us during the "dark ages." We are getting back to a better understanding of God and his Word.

After the king had been in captivity a while, his senses commenced to return to him and he began to learn his lesson. Thoughts of his good father, King Hezekiah, and the Lord's blessings upon him, surely came to his mind. King Manasseh repented, sought the forgiveness of the Lord and obtained it, and was restored to his own kingdom.

In connection with the king's idolatrous delusions, it is recorded in verse six that he "caused his children to pass through the fire in the valley of Hinnom." That valley lies just outside the city of Jerusalem, to the south. It is now considerably filled up and covered with orchards. Of old it was a deep valley. It was used for religious rites at one time. A great brass image erected there, the body of which was hollow, constituted a flue for the fires built underneath. The image had outstretched arms, which became heated and upon these arms children were sometimes offered in sacrifice to the false deities, wholly contrary to everything authorized by the Almighty.

Later on, this valley of Hinnom was polluted so that it might never again be used as a place of worship. No doubt it was used as a place for the destruction of the offal of the city of Jerusalem—dead cats and rats and dogs, etc., were thrown there and fire and brimstone burned therein for the destruction of the foul gases. The bodies of the vilest criminals might after death also be thrown into this valley as refuse, indicating no hope of future life for them.

In the New Testament, written in Greek, this "valley of the son of Hinnom" is styled Ge-hinnom, or, later, Gehenna. Our Lord several times used this valley in illustrating the second death—the hopelessness of all those who would wilfully, intelligently and persistently refuse the grace of God.

LEARN TO DO WELL

Our text, from Isaiah, is the Lord's admonition, "Cease to do evil; learn to do well." It represents God's general attitude toward our race. He does not chide us for being sinners, for he himself explains that we were born in sin and mis-shapen in iniquity, in sin did our mothers conceive us. What the Lord desires in us is that, realizing our wrong condition, we shall turn therefrom to the best of our ability to do right. We shall not be able to effect this transformation in ourselves except so far as to have a right will and a pure heart, or honest endeavor for righteousness. To all such the Lord proposes succor, assistance, and this assistance he has provided for us in our Redeemer. He is an assistance already to those who can accept him and his Word by faith. He will be an actual assistance to the great majority of mankind through the establishment of his kingdom. Eventually all who will come to love righteousness and hate iniquity shall be enabled to attain eternal life, and all who will love iniquity and hate righteousness shall have the punishment of the second death, symbolically represented in Gehenna—"everlasting destruction from the presence of the Lord."

DELIVERANCE FROM THE CURSE

"He that hath the Son hath life; and he that hath not the Son of God hath not life"; "but the wrath of God abideth on on him."—1 John 5:12; John 3:36.

The believer referred to in this text is he who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God: "With the heart man believeth unto righteousness." It means one who has come into relationship to the Son of God, to acknowledge him as his Leader, the Head over the body! "He that hath the Son hath life." At the present time such a one has this life imputed to him; but he does not, of course, possess it in its full sense. He has merely the begetting to the new nature and the promise that, if faithful, he shall have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."—Rev. 20:6.

In this resurrection change, which will come in a moment, in the twinkling of an eye, such will, in the fullest sense, have life. Now, they are looked upon as new creatures. They have passed from under the death condemnation; "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Those who have accepted this gift are, therefore, in this condition. The remainder of mankind are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. All mankind were born under this sentence. So the Apostle again says that we "have escaped the corruption which is upon the world." (2 Pet. 1:4) It is still upon the world, but we are free.

THE NEW COVENANT TO BE MADE WITH ISRAEL

There is a difference, however, between this Age and the next. Before the world shall be put on trial it will have a Mediator provided, composed of Christ, the Head, and the church his body. This Mediator will stand between divine justice and the masses of mankind. The first act of the Mediator will be to put into operation the New Covenant. Jeremiah the Prophet (31:31) tells us that the New Covenant will be inaugurated with Israel: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah." Messiah will be the Mediator of that New Covenant. Moses was a type of this greater Mediator; and the Law Covenant a type of this New Law Covenant. All the Jews will be transferred from Moses to Christ, the better Mediator; and from the Old Law Covenant to the New Law Covenant.

This New Covenant will be open to all mankind as they come to realize their need, the supplying of which can be accomplished only through the Mediator. All must come under the arrangements of the Messianic kingdom in order to share with the Jews in the blessings of that time. So we read, "And many nations will go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2) They will say, He has done for the Jew first; but he will also do for us.

"HE SHALL BE CALLED WONDERFUL, COUNSELOR, MIGHTY GOD," ETC.

Thus the Lord's blessing will extend from one nation to another until the whole world will be full of divine blessings; and thus all the families of the earth will be blessed. This New Covenant arrangement, however, will bring blessings to mankind only in proportion as they accept the Mediator. All down through the Millennial age the eyes of their understanding will be opened as they come into harmony with the New Covenant arrangements. Thus to gain life through the great Life-giver in the next age will be very different from the attaining of life now. All through that thousand years of his glorious ministration and reign, Christ, as the Mediator of the New Covenant, will be developing Israel and the world, raising them from their fallen condition and bringing them up to perfection.

As Isaiah the Prophet puts it, "He shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6) So the relationship of the great Mediator to all the people will be that of a Father to his own children. The period of Christ's reign will be the time in which everlasting life will be given to whomsoever will; and every creature will have fullest trial, fullest opportunity to come up to everlasting life. At the end of the thousand years mankind will be delivered up to the Father to be finally tested.

The relationship of Christ to the church, however, is a different one. He is not our Father. He is our Brother. Nevertheless, he is the Advocate through whom we must come to the Father; through whom we may cry, Abba, Father.

Our text applies now, primarily. It will apply in the Millennial age, gradually, as men shall come to a knowledge of the Truth. The Jews will be transferred as a nation from the Law Covenant to the New Covenant. God kept them bound up under the law especially to that end, that they might be transferred in due time. But as for other people, they will be obliged to accept the great Mediator; and thus from the moment they accept Christ the provisions of the New Covenant will cover them. But upon those who do not accept God's arrangements the wrath of God will still abide.

"LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John 4:18.

Better expressed could have been the thought of the text by saying, "There is no dread in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word dread would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) The fear of the Lord, the reverence of the Lord, will bring a blessing. This fear of the Lord rather increases as the child of God comes to know his Maker; but it is a gradual process.

There is a certain kind of fear which comes as the result of imperfect knowledge. We do not credit the adversary with producing all the evil thoughts of the human mind, yet we believe he has very much to do with the evil influences which surround our race. People may be without fear of God; and we think that even after they have come to the Lord, and are learning to reverence him and to know something about him, they may lack the right kind of fear. Then the adversary's plan will be to plant dread in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the adversary seems to conjure up slavish fear which crowds out love, and produces dread. We read that "the god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4) We think that this evil influence is accountable for many of the things which seem so remarkable to us. It explains the fact that the heathen have devilish doctrines mingled with dread of God; and that all the worldly who have knowledge of God, both Jews and Christians, have fear also—dread. Yet Christians have much greater light upon God's character than have others, and so should have correspondingly less fear than the heathen.

A CERTAIN KIND OF FEAR PROPER

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the first Christian, our Lord himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and he was heard in that he feared. He offered up strong cryings and tears to him who was able to save him out of death. (Heb. 5:7) If the Master feared, so should his followers. The Apostle says, "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) How shall we harmonize these fears with our text? The text is, evidently, not intended to contradict the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, he knew, loved him; but he knew also, that the Father was absolutely perfect, righteous, just; and he feared lest he might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (1 John 4:8), but let us fear respecting ourselves, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God" (James 4:8) with full confidence that he will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a god is that of a demon. The Christian, on the other hand, who is walking in the footsteps of the Master, learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship him as worship him in spirit and in truth."—John 4:23, 24.

FACE TO FACE WITH TROUBLE

[This poem was a reprint of that which appeared in issue of June 1, 1893, which please see.]

"CHRIST IN YOU, THE HOPE OF GLORY"

"The mystery which hath been hid from ages and generations, is now made manifest to his saints; . . . which is Christ in you, the hope of glory."—Col. 1:26, 27.

This expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is his body. We are "baptized into Christ." This the Apostle explains as the mystery hidden from the ages, but now made known to us—that God was in Christ reconciling the world unto himself.—2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word Christ corresponds to the Hebrew word Messiah. In either language the significance of the word is, The Anointed. In olden times the priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world—for putting some down and lifting up all who will be obedient to his arrangements.

This Gospel age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly. is first; and following him the Apostles and all down through the age the various members of the body. This age will end when the full number of the "elect" shall have been found and tested. Then the body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God's plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with his arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic body, and was to be a spirit-being, not human; and that God is taking from them and from all nations those who shall compose this body.

"YE HAVE AN UNCTION FROM THE HOLY ONE AND YE ALL KNOW IT"

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the holy Spirit, in that proportion we are faithful members of his body, and have the anointing in us. As the Apostle says, "The anointing that ye have received of him abideth in you"; "Ye have an unction [or anointing] from the Holy One, and ye all know it." (1 John 2:27, 20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. This we can more and more discern in others—better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof—meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. "They shall say all manner of evil against you" who have this anointing. The world will know you not, even as it "knew him not." (1 John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:7.

The "wedding garment" mentioned in the Lord's parable (Matt. 22:2-14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begettal, when the Lord accepted us, we became probationary members of the body of Christ, the bride class, and were covered with the wedding robe.

This "wedding garment" is given, not to the old creature, but to the new creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice, and of the begetting of the holy Spirit, the new creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the old creature, from the divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17) But this new creature must have a new body. The new creature has the old body, but a new will—the will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves dead according to the flesh, but that we should reckon ourselves as having been made alive in the Spirit. If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the new creature is expected to use the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the new creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God; otherwise, it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.

This righteousness of our dear Redeemer is represented as being imputed to us. It is for us, then, to work out the glorious embroidery, the stamp of which is already upon the robe—the directions as to how we may work out the fruits of the Spirit thereon.

QUESTIONS OF INTEREST

THE GRADUAL END OF GOSPEL FAVOR

Question.—Do you understand the Scriptures to teach, either directly or indirectly, through the parallels of the Jewish dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

Answer.—No, we do not so understand the matter.

Question.—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

Answer.—No, we do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, his crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See SCRIPTURE STUDIES, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was formally rejected, Laodicea spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel age, viz., the invitation to the high calling; accordingly, our understanding is that the open or general "call" of this age to kingdom honors ceased in October, 1881. However, as already shown in SCRIPTURE STUDIES, we make a distinction between the end of the "call" and the closing of the "door"; and believe that the door into the kingdom class is not yet closed; that it stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "sifting" as respects all who are already in divine favor, in covenant relationship with God.

And since those who have gone into the "feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were not previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the eleventh hour, be admitted to the vineyard labors and to the rewards of the faithful, after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place during this harvest time, our Lord mentions amongst others those who have been in the field (in the world), apparently referring to a class who previously had been neither justified nor sanctified through the truth. See SCRIPTURE STUDIES, Vol. III, Chap. 6.

THE NEW CREATURE GIVEN THE ROBE

Question.—Can the new creature's body sin?

Answer.—The new creature's proper body is the spirit body of the first resurrection. But before getting it he is placed on probation and given his old human body to practice with. The new creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect law of God—love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, forgivable by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the new creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The new creature only is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a new creature. It shows him as in divine sight, holy, harmless, undefiled, through the merit of Jesus, his Advocate and Redeemer.

THE NEW CREATURE AND SIN

Question.—Can the new creature sin?

Answer.—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9) That is to say, so long as any new creature continues to possess the Spirit of God, the holy Spirit, he cannot consent wilfully

to do sin. If one Spirit-begotten does sin wilfully it implies that prior to that wilful sin he parted with his spirit of holiness (lost the seed of his begetting) and got instead a spirit of sin, the spirit of the adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot wilfully and intentionally do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire—"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast.—Jude 12; 2 Pet. 2:12.

SOME INTERESTING LETTERS

Beloved Pastor:—

I feel constrained today to say a few words concerning the joy which I feel in my heart and what I owe to your faithful ministry. No loyal heart could fail to be impressed by your unwavering fidelity to our Master and to His "flock," to whom you stand so peculiarly related.

Appreciating the "vow" submitted in 1908 as a heaven-provided safeguard for the "flock," I felt from the first that subtle tests just ahead were sure to emphasize the needs of just such a safeguard. Realizing that there is a practical side to the Christian warfare, I promptly availed myself of the "vow," at the same time realizing that our relation to it must be the same as to our original vow of full consecration; that while the taking of the vow was the initial step, its value as a safeguard is in the faithful carrying out of all it expresses. While the developments following this note of warning have been more startling than I had anticipated, I have been impressed as never before with the significance of the Scripture, "Surely the wrath of man shall praise thee; the remainder of wrath (that which could not praise Him) shalt thou restrain."—Psa. 76:10.

During 1909 I tabulated a large number of subjects being treated in WATCH TOWER concerning the "ransom" and closely related topics. I feel that those wonderful explanations of truth which have come to us, especially during the past two years in a faithful endeavor to shield the "sheep," are a forceful illustration of the "Vine and branch" proposition—that nothing the Lord permits means loss to the fruit-bearing branches. The divinely provided nourishment withdrawn from the unappreciative means added enrichment to those giving evidence of a disposition to use it. Truly, we have realized that the more searching the analysis the more glorious the truth becomes; indeed, our hearts should be filled with wonder, love and praise.

I am trying to weigh the serious side of it. Sometimes I cannot keep back the tears as I think of the abounding wealth into which we have entered. I feel that if we are not energized to greater appreciation and to greater faithfulness, as the reasonable acknowledgment of such favors, then we have lost all reasonable grounds for hope of their continuance. Surely we must enter into the spirit of his work now (the development of the "bride"—laying down our lives for the brethren, not only willingly, but gladly), if we are to share in the ultimate work after the preparatory features are completed.

God bless you richly, dear brother; our prayers follow you on your missions of love. We are constrained to express our sentiments in the language of the MANNA comment for Sept. 1, as follows: "It is because we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him, that we leave all to follow him. Similarly, if we lend our aid, our support, to any human being in connection with the divine plan and service, it should be simply upon this ground—not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with the leader's being of his appointment."

The hearts of the dear ones in these Lower Provinces of Canada are made glad with the hope of arrangements for a three-days' convention during this season.

We ask that you pray for us all, increasing faithfulness. Sister Black shares with me, dear brother, this expression of love for yourself and for the Lord's flock.

Faithfully yours in the joy of service,

W. W. BLACK.—CANADA.

Dear Pastor Russell:—

I thank our Heavenly Father for the truth and for you, through whom great blessings have come to me. I am also very thankful for the opportunity to be associated in the Harvest work, in Berkshire Co., Mass., with Brother Goodwin, of Torrington, Conn., through whom I have received added blessings.

I have recently had some remarkable experiences with the Jews, of whom there is a colony of about twenty families, including a Rabbi, in the vicinity of my home.

Some time ago I distributed among them copies of *Die Stimme,* the Yiddish paper. The young people of the colony cannot read Yiddish and are asking for similar matter in English. As PEOPLES PULPIT sermons are along lines of Christian teaching, I have not distributed them, lest the motive be misconstrued.

These people have the correct idea concerning the cause of the centuries of suffering which they and their ancestors have experienced. They acknowledge that Christ was sent of God to bless the world; even the Rabbi assented to this. They were very cordial, urging me to come again.

This colony, composed mainly of farmers from Russia, I am told, has the support of the Rothschilds. They are looking for the resurrection of the ancient worthies, expecting it within a few years.

Your statements upon Jewish matters, when clearly understood by them, will, it seems to me, be one of the most potent factors in uniting the Jews in the Zionist movement. Since the distribution of the Yiddish paper, I find your name a household word among them. I would like suitable literature (English) to give them, as they request it for the young people. Dear brother, I wish always to be

Your faithful brother in Christ,

NEWTON T. HARTSHORN.—MASS.

Dear Pastor Russell:—

I am enclosing just a "mite" for use in the harvest work. Although I realize that you are very busy, I will take some of your time to tell you about it, for I know you will find it interesting.

It is the contents of a "mite box" to which I contributed for six or eight months, putting in small amounts for each blessing which I received—not counting the daily blessings of bread and health, etc. It shows that the Lord was good to me, doesn't it? However, the most interesting part follows:—

My box was one among several which our Sunday School teacher gave to us girls in 1909. We had previously withdrawn from the church with which we were associated, and its school, but had been held together by the Lord's loving kindness, and had weekly classes of our own. For some reason, which we could not then exactly understand, we were reluctant about sending the money to the Missionary Society of our denomination.

About a year ago our teacher died after a short illness. I will not dwell upon the persecutions which she had suffered in the church, nor our own sorrow afterward. I will only say that God has opened the eyes of our understanding and enabled us to see present truth. As in her life she was a great blessing to me, so, also, in her death. I believe the Lord had me save the money for this very purpose, and that she was one of his bright "jewels."

I cannot express the blessing which you have been to me, and the rest of us, and I thank him for it. We daily remember you before the throne of heavenly grace, and also the general interests of the work and the dear co-laborers.

By his grace, one of the "little ones in Christ."

MARY L. JENKINS.—MASS.

Dear Pastor:—

Having a growing conviction that the following extraction may be of interest to you (the more so after reading WATCH TOWER of March 15), I determined to send it along, hoping that you would be able to spare about two minutes of your valuable time for its perusal.

The Rev. S. Manning, who traveled through the Holy Land in the early part of 1873, in recording his experiences, says concerning the barren slopes of southern Palestine: "Even yet we can trace the lines of those ancient terraces, showing what the land once was, and what it may yet become again when 'the time to favor Zion, yea, the set time, is come. From our camp, a few miles north of Bethel, we could see the hills clothed to their very summits with fig gardens, now in their bright spring greenery. A Syrian gentleman, who was my frequent companion through this part of Palestine, plucked the young figs as he passed without stint or scruple. His

reply to my question as to his right to do so was instructive, as throwing light upon an incident in the life of our Lord, as to which some difficulty has been felt.

"In the early spring, when the first leaves appear, an immense number of small figs are produced, which do not ripen, but fall from the branches, crude and immature, to the ground. To these we find a reference in Rev. 6:13. The true crop is not produced till later in the year. This first crude, 'untimely' growth, though of no commercial value, is yet plucked and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. Like the wild fruit of our hedgerows it is free to all passersby. It was just at this early season, before the feast of the Passover, that our Lord and his disciples, having walked from Bethany, 'hungered.' Seeing a fig tree 'afar off having leaves' they sought fruit, but found none. Seeing leaves they had a right to expect fruit. Finding fruit they would have had right to pluck it, 'for the time of figs was not yet'—the true and valuable crop was not yet produced. This incident he turned into a solemn lesson of warning to the Jews, etc., etc."

Yours humbly in him and his service,

WILLIAM SMITH.

A DONATION OF MIRACLE WHEAT

Brother Bohnet writes us that he has gradually accumulated a crop of miracle wheat from the few grains he obtained as a start. He prefers that the first opportunity for obtaining this wheat shall go to THE WATCH TOWER readers. He will sell it for $1 per pound, including postage, and give the entire proceeds to our Society. All orders for this wheat should be addressed, Miracle Wheat Bohnet, 17 Hicks street, Brooklyn, N. Y. This will keep mail on this subject separate from his personal mail and from ours.

Brother Bohnet promises to be ready to ship this wheat by August 1. He says miracle wheat should be sowed one-fourth as thick as common wheat. Ordinarily it should produce from ten to fifteen times as much proportionately to the amount sown. To save keeping account, money should accompany the order. WATCH TOWER readers will have the preference up to August 15, after which orders will be attended to indiscriminately, so long as the supply holds out. This wheat should be sown in the fall.

BRITISH VISITS OF BROTHER FRANK DRAPER

Nottingham, Eng., July 22, 23; Hucknall, Eng., July 24; Bolsover, Eng., July 25; East Kirkby, Eng., July 26; Sheffield, Eng., July 27, 28; Bradford, Eng., July 29, 30; Dewsbury, Eng., July 31; Otley, Eng., Aug. 1, 2; Grimsby, Eng., Aug. 3; Eston, Eng., Aug. 4; Middlesboro, Eng., Aug. 5, 6; Bedlington, Eng., Aug. 7.

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VIEWS FROM THE WATCH TOWER

UNREST IN EUROPE

The following "United Press" report from London seems to give a very moderate view of the Old World's affairs:—

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself—hitherto perhaps the most remarkable social upheaval in the world's history—was so significant as the present movement of the masses against the classes.

"Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the land-hunger which has been increasing among the English masses for forty years past has intensified popular hostility against those representatives of the upper classes (which substantially means all of them) who have selfishly monopolized the land for their own pleasures.

"Recent advanced legislation, tending toward the breaking up of the great landed estates, has made matters worse, too, instead of better. The people who want land are angrier than they were before, because they have secured only a part of what they consider their due, while the landed aristocracy is furious over having had to relinquish even a fraction of its possessions.

"The change that has come over rural England in the past three decades, is, in fact, nothing short of marvelous. In the old days, if a villager failed to doff his hat to the parson or the squire, or if his wife omitted a reverential courtesy to them, it was a foregone conclusion that that couple would be driven from the village forthwith, or that at any rate, if they remained, their lives would be made intolerable. Today, even in cases where the farm laborer retains an outward appearance of respect for those above him, he looks on the latter as his natural enemies, and never misses a chance of voting against them at the polls. More than this, he has reached a point where he not only disputes the aristocracy's title to monopolize the land which he thinks should be his own, but refuses to acknowledge its superiority over him in any form.

"In the towns, of course, where radicalism has long been rampant, the ruling classes have been hated for a much greater length of time than in the country. But whereas they were merely hated fifty years ago, their very right to exist is now disputed. Popular education and popular newspapers have been mainly responsible for the growth of this feeling. The average mechanic who has to work hard for small wages, denies the right of another to live in idleness upon what his father left him. The present-day British workmen's creed is that everyone in the world ought to start equal.

"To a large extent, the growth of this sentiment has been at the bottom of recent labor troubles in England. Complaints have been made everywhere that the labor unionists have refused to obey their own chief's orders and have thus precipitated useless strikes. But this is only partly true. Leaving out the fact that most of the labor leaders belong to a passing generation, and are not in as close touch as they should be with the rank-and-file, there is quite a different reason for the men's unmanageability. And this reason is that the feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.

"In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist.' They use the word as a term of reproach, but the truth is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists and not many of them are.

"In Germany they do admit—assent it in fact. And the spread of Socialism in the Fatherland is making the old aristocracy shake in its shoes. No one there would be surprised by a Socialist victory at any election and when the Socialists secure control of the Reichstag the aristocracy's—and the monarchy's—days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions—with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

"In Austria-Hungary an identical process is at work. The dear-food riots—the revolt against the excessive cost of living—are the first expressions of the popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not against an aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor—and the middle classes—grow poorer every day. Concessions in one particular trade will do no good in France. What is needed is a change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to 'pull' the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the

Russian workman thinks nothing and knows nothing about the working of economic laws. All he knows is that for centuries he and his ancestors have been down-trodden—and he sees clearly who the people are who have been responsible for it. He simply takes the position that, if he can remove these people, it will be all the better for him.

"The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of the increased cost of living upon which all are fighting. Those who are responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

"One thing, however, is becoming increasingly clear. It is that, so far as the working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

"The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can put matters straight with these people, then in the opinion of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

"Naturally the upper classes are not insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrators. In every case these appeals were made by the wealthy under the guise of appeals for the maintenance of law and order. In reality, it is understood on all hands that the aristocracy throughout Europe realizes that it is in the last ditch. Hence its anxiety to put the popular movement down at all costs.

"The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. And when the people that do the work begin to know their real strength, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule."

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above $1,000—a figure about on a par with that of the unskilled laborer, human documents like one printed by *The Standard* (Baptist, Chicago) need cause no surprise. It comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us that the letter was not intended for publication; and the early part of it shows that it was addressed to an old friend of seminary days, who, with the writer, had "talked of the future and painted pictures of what we were to do for the kingdom of God." Twenty-five years have passed and the old friend is given the reasons that led to this man's decision to desert the active ministry. Thus:—

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with any expectation of making a fortune, but I do want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shabby almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food, no coal, and were about to be put upon the street because they could not pay the rent. We raised some $30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now?

"Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay up a little each year. We did get $500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had $1,000 per year from the church at B——. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and failed. Once the church thought of increasing the pastor's salary, but Deacon Edmunds argued that the minister should trust God; said that when he began life he had an income of only $200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Savior of the world and His self-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than $200,000. Then I was called to this field at $1,200 per year. I have been here seven years, and there has never been a month since the beginning when my salary has been paid promptly. At times the church has owed me $600 and $700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and twisted and wiggled until my soul was raw. I've had enough.

"Through all these years a conviction has been growing within me that the average church-member cares precious little about the kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work. It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer-meeting. A large percentage seldom attended church in the morning, and a pitifully small number in the evening. It did not seem to mean anything to them that they had dedicated themselves to the service of Christ.

"I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love him; I shall still try to serve him.

"Judge me leniently, old man, for I cannot bear to lose your friendship."—*Literary Digest.*

THE CAUSE OF PORTUGAL'S REVOLUTION

A Portuguese resident in London, being questioned by the *Daily Mirror* as to the reasons for the intense hatred evinced by the people of Portugal against the church, replied to the following effect:—

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe four hundred years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the state.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments—all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods—sometimes all they possess—to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him."

The situation described by a dispatch to the New York *Sun* is this:—

"Popular feeling against the church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but Quelhaes has been the scene of shameful vandalism by a mob. The accounts of the origin of the trouble there are conflicting.

"The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits with-

out the least provocation, but they admit that the Jesuits fired rifles in self-defense. Whoever was initially to blame, the seizure of the convent by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

"There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

"Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with senseless fury, while everything that was regarded as worth stealing was looted. Disgusting acts of ribaldry and defilement were also committed by the mob.

"It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of the revolution far more than hostility to the monarchy. A similar orgy was enacted at the Trinas Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly."

RAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. Death follows it in from three to six days.

This black death plague is said to be of the same kind as that which so devastated Europe in the Middle ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the nostrils, throat and lungs, rather than the glands. It is so deadly that the physicians who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping from the press:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and China from fleeing, but, despite this order, refugees are finding their way into Vladivostock and Shanghai. Traffic upon the Chinese Eastern Railway is practically dead. Advices from Kuang-Chang-Tsu, Mukden, Harbin, Feng Hua and other towns in Manchuria, state that the plague has made steady headway despite efforts of the Chinese and Japanese to head it off. Along the great wall conditions are appalling."

The poor world needs the intervention of divine power; although medical knowledge has greatly increased in recent years we recognize more and more that only power divine can release humanity from the bonds of sin and death.

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he has already established a factory in which twenty-four men are kept busily employed. A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind—now, because we are entering the day of his preparation.

PRESENT-DAY NEEDS OF METHODISM

The *Rochester (N. Y.) Times* says that "at a meeting of the Methodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the devil. He said that the teachings of the ministers should either enforce Paragraph 248, respecting card playing and dancing, or should strike it from the book.

"Methodism is fast losing her reason for existing, by the dropping of many things which have distinguished her from other denominations in the past. Methodism must retain her progressive character and still do that branch of work of evangelizing the world that only she seems fitted to do, or she will fail and cease to exist.

PRAYER MEETING OBSOLETE

"In the past, the prayer-meeting was the starting point of the revival. Today the average small church prayer-meeting is a waste of time, and a burden to the flesh and the revival is no more. Too many of our laymen have too much faith in the ability of their wives to do the praying for the household.

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church than Paragraph 248. I believe in being charitable, but the day is here when we need some young people ourselves. I am not discussing the right or wrong of dancing. But it sounds foolish for a Methodist minister to stand in his pulpit and say that dancing is right when the ban-book says that is one of the things for which a man can be tried for immoral conduct. It sounds just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the devil's best snare. If dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent.

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy itself. Enforce Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."

DARWIN'S EVOLUTION THEORY FALLING

The following very interesting article is from the pen of William Hanna Thomson, M. D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The Doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development of any kind, are quite in opposition to the Evolution theory.

The below extracts are from the *New York Times*:—

THE ORIGIN OF SPECIES

"As to the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable, and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

AN ELEPHANT FIRST MICROSCOPIC

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch

sight of them, however it be aided by a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosemes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent from the first elephant.

"As a result, the absolute absurdity of the supposition of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all the years of its geological period.

"Reproduction of like from like by means of an inconceivably complex series of connected changes is a characteristic of life only. It has not a single analogue in the non-living kingdom. There is no such thing as hereditary fire, though it may spread, any more than a hereditary glacier, however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance—that only deity of the materialist—anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

HEREDITY IN THE BLOOD

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of Iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever, and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the 'how' of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"But this research now resembles exploring a strange world, to describe which a new language has to be invented which none but these scientific leaders can understand, while they speak of antigens, amboceptors, complements, enzymes, lysins, precipitins, agglutinins, toxins, anti-toxins, anti-anti-toxins, etc. Nor are these at all fancy names, for they refer to subjects which already have been shown to have great practical bearing in the preservation of human beings from disease and death.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the makeup of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question —Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an antivenom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wassermann of Vienna to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses, and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

$30,000,000 TO CONVERT THE WORLD

IS THE PROPOSITION A JOKE?

For a year newspapers have been circulating reports in re a Laymen's Missionary Movement for the conversion of the world. Like all modern propositions the financial end of this matter protruded first. It is proposed to raise thirty million dollars and to invest this and to use the accrued interest in telling the heathen that all of their forefathers have gone to eternal torment because they never heard of "the only Name given under heaven or amongst men whereby they must be saved"; and in telling them also that unless they become better Christians than are nine-tenths of so-called Christendom they also will spend eternity in torture. The heathen are expected to like this message and to assent that it is "good tidings of great joy"!

Perhaps the friends of the movement will say, No, you

misapprehend our intentions. We will send out up-to-date missionaries who will preach the same message as in New York, namely, the higher criticism of the Bible, which repudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the evolution theory that, instead of man's falling from the image of God downward into sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of mental and moral superiority; we will teach them also of the necessity of love for God and for their fellowmen. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade with them and increase our national exports.

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next?

The next thing will be to treat them as we do the converted and civilized people at home—send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And when then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of God's word and character—of his love and mercy and of the really "good tidings of great joy which shall be unto all people" when Messiah's kingdom shall be established and bring order out of present confusion!—when the spiritual seed of Abraham shall be glorified in the first resurrection and dispense God's blessings, through natural Israel, to all the families of the earth. There would be comfort and help and cheer in such a message; it would be sure to do good to many. And it would be worth the money because in presenting the true God and his exalted character one would be setting before the heathen a grand ideal. But we can have no sympathy with the scaring of the heathen with doctrines which those contributing the thirty million dollars do not for a moment believe. Nor can we have sympathy with the presentation of evolution and higher criticism.

The most astounding thing connected with this proposition is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men can delude themselves or be deluded by others into supporting such a foolish position, which even a child in mathematical calculation should be able to see through. Let us look into it, prejudiced in its favor because it has the support of such honorable men as Bishop Talbot, Bishop Greer, Mr. John R. Mott, Mr. Wm. J. Schieffelin, Mr. J. Campbell White and Mr. Evan E. Olcott.

HEATHEN DOUBLE IN A CENTURY

These talented men surely know that the Government statistics show that there are twice as many heathen in the world today as there were a century ago. One hundred years ago the heathen numbered six hundred millions. Today they number twelve hundred millions. The average man or woman has little conception of the numbers implied in the word million, and less of what a hundred millions would signify, and still less of what twelve hundred millions would mean; but the above-mentioned talented gentlemen surely can comprehend figures better than the average of mankind. They therefore have some conception of the immense work they propose to do in a few years and with the interest on thirty millions of dollars!

The interest at four per cent. would amount to one million two hundred thousand dollars per year. How many would this convert? Let us look again at the statistics. We happen to have some just at hand from our Methodist brethren, and they surely are as wise and frugal as any denomination in the handling of their missionary work. Their report, according to the *Toronto Telegram*, shows that the cost of conversions among the heathen during the first seventeen years of their work reached one hundred thousand dollars each. According to this figure the fund proposed would convert exactly twelve heathen out of the twelve hundred millions!

Here is the item:

GIVE US ENOUGH MONEY AND WE WILL CONVERT THE WORLD

"One hundred thousand dollars a convert was the price paid by the Methodist Episcopal Church in the foreign missionary fields in the seventeen years following its taking up of that work, according to figures given out at the Maine State Conference. The church entered the foreign missionary field in 1858, and in seventeen years expended in that direction $700,000. In that period there were seven conversions."—*Toronto (Can.) Evening Telegram.*

APPRECIATE A GOD OF LOVE

Missionaries going to foreign lands are surprised to find the heathen much more intelligent than they had supposed—much better reasoners. They find it difficult to explain the message which they carry because that message is so overloaded with error as to be inconsistent to all reasonable minds, unless the mind be so saturated with error from infancy that it has lost its proper acumen. We long to see the true message and the rightful interpretation of God's Word sent to the heathen—and we long to see it more widely known in so-called Christendom.

OUR MISSIONARY WORK IN INDIA

From childhood the writer has had a broad sympathy for the heathen and an earnest desire for their uplift, which must include their knowledge of Christ. His intention was to be a missionary to the heathen until he discovered two things:—

(1) That God has a future time for dealing with the whole world, including the heathen, under Messiah's kingdom of glory, light and power, and that God's present work is the selection or election of the church to be members of the Messianic body, of which Christ is the Head—in all a "little flock," all saintly.

(2) He discerned, in divine providence, that although God is no respector of persons he has evidently designed the gathering of the majority of the "elect" from amongst the Semitic and the Aryan races of Europe and America. And, desiring to follow the leadings of divine providence, and thus to be a co-worker with God, he turned his special attention to the gathering of "the elect" and has been using his energies chiefly where this "elect" class are mostly to be expected—in civilized lands.

However, in God's providence, the writer, less than two years ago, became acquainted with a native of India, Mr. Devasahayam, through whose instrumentality a considerable work of grace is already under way in Travancore District, India. This is not the work of dishonoring the divine name by misrepresenting the divine character and plan and telling the poor heathen that they have been forcordained and predestinated to eternal torture, except a lucky few; neither is it the message of evolution and higher criticism and humanitarianism. On the contrary, it is the telling of the sweet story of the old, old Book, rightly interpreted—the story of the love of God, of the sacrifice of Jesus, of the election of the church class to be joint-heirs with Christ in his kingdom, and of the blessing that is yet to come to all nations as the result of the redemption and the kingdom which Messiah will shortly establish, when the elect church shall have been completed.

IGNORANT FAITH—INFIDELITY—TRUE FAITH

The story of Mr. Devasahayam and his work well illustrates the power of the truth, in contrast with false doctrine and higher criticism. Mr. Devasahayam's father was a native missionary in Madras. The son, of religious mind, determined to follow his father's footsteps and be a missionary to his people. He appreciated the value of education and in the providence of God reached America and, under letters of introduction, entered the Methodist college at Delaware, Ohio.

His father was attached to the Methodist body and the son, also, gave to it his adherence. A four-years' course was sufficient to do for him what it does for nearly every young man who passes through any modern college in this, our day—it destroyed his faith in the Bible as the inspired Word of God. Thus set adrift from his original convictions he was too honest to accept the invitation of the Methodist church to go to his home land and preach to his heathen countrymen what neither he nor the educated Methodist professors, ministers and missionaries believe. He declined the offer and took up lecturing in churches, describing the manners, customs, clothing, etc., in India.

About this time Mr. Devasahayam came in contact with some whom he believed manifested not only a great deal of honesty in their discussion of the Bible, but also a great deal of knowledge respecting the precious Book. He cultivated their acquaintance, made inquiries respecting their views and was presented with six volumes of STUDIES IN THE SCRIPTURES. The careful and prayerful reading of these six volumes converted Mr. Devasahayam from his higher critical infidelity and evolution theories back to the Bible—not, as before, in mysticism and superstition, mis-called faith, but to an intelligent, rational, logical understanding of the divine Word. This was what his soul had been hungering and thirsting after.

He gave himself wholly to the Lord and returned to his native land a representative of the International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of providence, we have co-operated with Mr. Devasahayam and are still co-operating. Our means are limited and our support of his work is necessarily limited. But so long as it seems to have the divine blessing we wish to show no partiality as between India and Europe and America.

The people of Travancore District are extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief article of food. We forewarned Brother Devasahayam that money must not be spent in this manner—that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the truth.

The message of the love of God and the election of the church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. Although we give no rice, the report is that many of the "rice-Christians" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the love of God. The natives of this district seem to be childlike and need to be restrained from baptism, to make sure that they understand its real import as signifying a full burial or immersion of the will into the will of Christ—to be dead with him to all earthly hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may surprise some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the divine character and the divine Word and misrepresenting to the heathen their real belief are angry with Brother Devasahayam and his more successful work. His name has been published in Methodist journals with the suggestions that he is an enemy and should be opposed in every way that civilized laws will permit.

Is it not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not the divine Word—people who do not believe in either eternal torment or purgatorial sufferings—people who do not believe that Adam fell from divine likeness and needed to be redeemed that he might be restored thereto—that these people insist on misrepresenting themselves and God and the Bible and are angry and at war with those who do believe the Bible and who show clearly its teachings of the love of God and his provision through Jesus for the blessing of all the families of the earth, with an opportunity to each individual to return to harmony with God?

Somewhat similarly, in God's providence, a few years ago a little work was started in South Africa.

THE GOOD TIDINGS IN AFRICA

The readiness of the heathen to hear the truth is in such sharp contrast with the unsuccess of the bad tidings amongst them as to be a lesson in itself. We cannot doubt that if the true message of God's Word were understood by Christendom, and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity. But we are not worrying ourselves about this matter. God is at the helm. As he opens the door in any direction we will seek to enter it, relying on his wisdom and providence. Where the door is closed in any manner we will not fret. The heathen are just as happy in their ignorance as the majority of Catholics and Protestants of Europe and America are in their ignorance. And the ignorance, so far as God and the Bible are concerned, is very nearly the same. Indeed, when the truth shall come to be proclaimed under Messiah's kingdom, to every creature, the heathen will have much less to unlearn and thus will have an advantage over many now supposed to be more highly favored.

DOCTRINAL ERROR HARMFUL

Darkness covers Christendom and gross darkness heathendom. Into very few hearts, comparatively, has the light of the knowledge of the glory of God penetrated. Let no one misunderstand us as being opposed to Christian missions. Nothing would please us more than to know of true Christian missions both in civilized and uncivilized lands. But since these missions have un-Christian and un-Biblical creeds and doctrines, we oppose that feature. Far better would it be to have missions without doctrines and denominational control—missions of civilization, which would undertake to truthfully instruct the heathen along lines of moral living, to provide them hospitals and schools, etc., and to teach them the Golden Rule—than to have missions whose creeds and doctrines slander and misrepresent God and his Word! To the extent that missions are doing such a humanitarian work they are doing good. To the extent that they are sowing doctrinal error they are harmful.

The little work started in Africa, too, is progressing, although there also the opposition of the missionaries is intense. One of our native laborers was first thrown into prison and afterward deported from the country at the request of the missionaries of the Scotch Presbyterian church, who were jealous of his success and alarmed to see the natives leaving their well-sustained missions for the simple truths preached by our native brother, Elliott Kamwana. However, in his stead, God seems to be raising up others, and perhaps some of the "very elect" may be found as samples for the kingdom even in so unpropitious surroundings as are presented in Dark Africa.

GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between the true Gospel of God's Word and the bad tidings of great misery, erroneously labeled gospel. Man's thought is, 'Give us money enough and we will convert the world.' And hundreds of apparently wise people are deluded into upholding such a proposition. How foolish to think that the conversion of the world has been delayed all these centuries for lack of thirty millions of dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

A comparatively few dollars, which, in God's providence, come into the treasury of the Watch Tower Bible & Tract Society are, under his blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the ripening of them for the garner, to which they will be transported shortly by a share in the first resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then Satan shall be bound for a thousand years. Then the Messianic kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy. And then the wilful rejector and opposer shall be cut off in the second death, from which there will be no resurrection, no recovery—they will be taken and destroyed as brute beasts.—2 Pet. 2:12.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 John 4:12.

There is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of his Spirit, having been begotten to his disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as he has loved us—to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who tres-

pass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10) The divine law which the Apostle had specially before his mind was the law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18) This law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word therefore in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." The law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish law and not the law of the new creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the law as given to the new creature by the Lord; but it would fill the law of justice given to the Jews.

But our Lord magnified that law and also gave us a new command. The love that would be in his followers, his disciples, was shown in his words, "Love one another as I have loved you." (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of sacrifice. We who are in the body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the new creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of his will and profit by all the experiences which he permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and he has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the previous blood of Jesus to cleanse us. When we have our new bodies we shall be continually in his love and always pleasing to him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and he accepted us as new creatures in Christ and begat us with the holy Spirit, it was because we surrended self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways; in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the old creature—wrong conditions from which we thought we had escaped. In proportion as the old creature triumphs the New creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which he has established and to which he requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

FINDING A LOST BIBLE

JULY 30.—2 Chron. 34:14-33.

"Thy Word have I hid in mine heart that I might not sin against Thee."—Psa. 119:11.

In conjunction with Josiah's reformation and cleansing of the temple, a copy of the book of the Law was found. Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount, so that evidently the king had never seen, perhaps had never heard of the divine law up to this time. If this should seem strange to us for the moment, let us remember that today we have Bibles by the millions, whereas in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the

Almighty and his laws and became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the nation into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep—all that the king knew how to do.

THE BIBLE LOST TODAY

It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you say, Have we lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer—they are the inspired Word of the Almighty no longer! They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them—this is done even by ministers, who privately confess that they have no faith in the Bible—that they have no more faith in the Bible than in Shakespeare. And the number of religious teachers who have thus rejected the Word of God as the divinely inspired Message is much greater than the majority of people surmise. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers.

How did the Word of the Lord come to be thus lost?

We answer that history shows a long period called the dark ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity.

But alas! the errors, the darkness, the superstition of the dark ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers, however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the superstitions of the darker past they discarded the Bible as a part of those superstitions, and supposedly their basis. As a result, school men, college professors, doctors of divinity, etc., have charged up against the Word of God various doctrines which it does not teach—amongst others purgatory and eternal torment for all except the "very elect."

Now, in due time, the Word of God is being found. The dust of the dark ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. We are seeing fulfilled before us God's promise that the path of the just will "shine more and more unto the perfect day." Its bright shining at the present time betokens that the new day, the new era of Messiah's kingdom is nigh.

NO CROSS, NO CROWN

O blessed crown of glory!
O crown of righteousness!
O crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
"The crown is yours, beloved,
If you the cross will bear."

"What is the cross?" I questioned.
" 'Tis bearing every day
The trials which the Father
Permits along the way:
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love him
Revile you, more and more.

"The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

"And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.
They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

"The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour—
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread."

And then I answered, "Master,
I've counted all the cost;
And deem it highest honor
To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of thee.

"And when the cross grows heavy,
By faith, I gaze upon
The crown thou art reserving
For those who overcome—
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal,
I'm striving to possess."

—SISTER DONEY.

"THE LORD IS MY SHEPHERD"

The prophet David wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David—The Christ, of which Jesus is the Head and the church his body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from

the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the church class comes back in the present time. We all recognize, as the days go by, how necessary is the divine care. As we come to see the divine plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent his son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down his life for the sheep.

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they learn how to use them. The translation, of course, is not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

(1) Biblical Comments from Genesis to Revelation, with references to the SCRIPTURE STUDIES and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

(2) The Instructor's Guide. This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various topics are arranged under distinct headings and the various texts bearing upon the subject are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

(3) The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the SCRIPTURE STUDIES and other of our publications treating the same. This feature is comprised in twenty-eight pages.

(4) In this specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.—fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers who could not procure another would not sell his copy for a hundred dollars—many of them, surely, would not take thousands for it.

All of our Berean Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps—a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. We are safe in saying that, even aside from our Berean Helps, no Bibles are to be found in the world of such extraordinary values. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half what you pay for such books almost anywhere else.

So great is the demand for these Berean Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off publishers' catalogue prices, plus postage.

DESCRIPTION AND PRICES—BEREAN BIBLES

Number 1918, price $1.65, is a beautiful book. It is small and light. Size 4¾ x 6¾ inches. It has minion type, red under gold edges, divinity circuit, French seal. Looks like the genuine seal skin, but it is in reality good sheepskin.

Number 1919, price $1.75, postpaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc.

Number 1928, price $2.65. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price, $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5½ x 7½ inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $11.

The sale of these books is not restricted to Watch Tower readers. They are valuable aids in Bible study, excellent value in every way and open to the public.

We have a good supply of these books in stock now ready for immediate shipment anywhere. Registered at 10c. Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

VOL. XXXII BROOKLYN, N. Y., JULY 15, 1911 No. 14

OUR CONVENTION TOUR NO. 1

Having reached Denver on our westward journey, we must give an account of the Lord's blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord's dear flock collectively, and individually in many cases. "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the interests of the Jews. The topic was, "Zionism the Hope of the World." We will not even outline the discourse, because the interested will have the report from our San Francisco meeting.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath, the worst night in the week, as we subsequently learned, for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one of their journals calling us a "missionary" has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord's hands, and the credit that he would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a convention was already in progress and continued also after our leaving. The attendance was excellent—about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear

about the "Hereafter" was about a thousand. Excellent attention was given, but how much "wheat" was ripened we, of course, know not. By some oversight this three-days' convention at Indianapolis was not properly announced in THE WATCH TOWER—merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by the convention party, organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the Spirit of the Lord is quite manifest. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable, but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various conventions of this trip certainly adds, not only to the singing, but also to the general interest of the meetings. The brethren take part in the testimony meetings and symposiums, and in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these and making a report of them.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively advertised. The audience was estimated at about a thousand. Only a small proportion was Jewish—about one-third. On Monday our afternoon address to the interested and also our evening service (a question meeting) were well attended. The St. Louis Class seem to be in good spiritual condition so far as we can judge, earnestly pressing forward in love and devotion. Here, as elsewhere, we saw good evidence of the zeal of the friends in the circulation of the public announcements, and other necessary and expensive arrangements for the convention services.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall" had been secured for the public services, the first evening on "Hereafter," the following one on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions—very much the same as with Christians. How much the overseers of the religious world will be obliged to answer for respecting the ignorance of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the divine service.

Many Protestants practice infant sprinkling, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said "Permit little children to come unto me, and forbid them not, for of such like is the kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's kingdom will all be child-like, simple, trustful, obedient children of God.

We suggested to the parents that such a formal offering to the Lord of the fruits of their bodies should, in after days, help them to accept whatever divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and his service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministering to the "household of faith," and our own proposition to help the heathen will also have realization in the blessed Messianic kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred for the Thursday afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be found as a result. Here also, following the afternoon discourse to the interested, a number of parents presented their children in consecration to the Lord—about 12.

ONE DAY AT PUEBLO, COLO.

Another night-ride brought us to Pueblo Friday, June 16. We had two good meetings here—one for the interested in the afternoon, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter—the two salvations.

SATURDAY AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium participated in by twelve brethren. Following this, by request, we had the service for the Consecration of children—about twenty participating. The public service in the evening was specially large for Saturday. The audience was estimated at from twelve to fifteen hundred. We had excellent attention. The close attention, the earnest faces and desire for free literature at the close of the service are hopeful indications as respects the truth here.

THE VOICES OF THE THREE SIGNS

[EXODUS 4:1-9.]

[This article was a reprint of that published in issue of September 15, 1907, which please see.]

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

This passage may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and his children. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, . . . hath denied the faith." In general—outside of the exceptions above—we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the new creation, the new relationship, the members of the body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail himself of a share in those benefits, either on his own account later, or on account of some of his own friends—members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of his own household. He does not intend that his people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together his followers as a new family, a new household, the "household of faith." Hence we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name he will be specially present with them to grant a blessing; and that his people should not forget the assembling of themselves together.

Returning to our text, we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes. To live contrary to the doctrines one professes would be to deny his faith. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice his provision for the welfare of his mother, whom he consigned to the care of his loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

THE CHURCH'S SHARE IN THE SIN-OFFERING

The merit of Christ consisted in his keeping of the law and in his obedience to the Father in the laying down of his life. That life which he laid down was the price. It was placed in the hands of Justice when he died—"Father, into thy hands I commit my Spirit." All passed into the hands of the Father and it remains in the hands of the Father—a ransom-price. When God raised our Lord from the dead he did not raise him a human being, but a spirit being of the highest order.

As the Scriptures declare of the church, so it is true of the Head of the church, for we follow in his footsteps. Of the church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:42-45) Our Lord was raised a quickening, a life-giving spirit. (1 Cor. 15:45; 1 Pet. 3:18) It was a man who forfeited his life; it was a man also who gave himself a price in offset. (1 Cor. 15:21, 22) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world. Has he given it to the world yet? No. What has he done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of divine justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel age, it is applied to all those who come unto the Father through him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice"; "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of his merit to make their sacrifice good. They of themselves, have nothing to offer that God could accept; for, "There is none righteous; no, not one."—Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of his merit, already in the hands of justice, to make these perfect in the sight of justice. Divine justice can then accept the sacrifice; and the acceptance of the

sacrifice is manifested by the impartation of the holy Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.—Jude 12.

DOES THE CHURCH SHARE IN THE SIN-OFFERING?

But now, in the case of those who are thus accepted of Christ, what have they to do with the sin-offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a typical day of atonement, which prefigured what will be done during this Gospel age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The day of atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith. The household of faith was represented in the two goats.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1, 2; Heb. 13:11-13) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with him of his sufferings at the present time and will have a share with him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (1 Cor. 5:5) These are not the bride class, but a servant class.

In the 45th Psalm we have the picture of the heavenly Bridegroom and can see how he introduces his bride to the heavenly Father, the great King. Next follows the picture of the bride, who is described as "all glorious within," and who is to be brought unto the heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the bride.

Because the Scriptures show this sin-offering, therefore, we believe in the sin-offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto him without the camp, bearing the reproach with him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13) What beasts were those? Only the two. The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in his steps, share with him in his sacrifice—"Go to him without the camp, bearing his reproach with him"; for "If we suffer with him we shall also reign with him"; we shall be glorified together.—2 Tim. 2:11, 12.

DOES THE CHURCH ADD TO THE SIN-OFFERING?

The question may be asked, "What does the church add to the sin-offering if the Lord gave the necessary per cent of his merit to each to make his or her sacrifice possible?" We answer that it depends upon what thought is behind the expression "add to the sin-offering." The sin-offering needed no addition. The sinner was a man—Adam. Our Lord left his glory and became a man in order that he might redeem man. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a ransom-price.

This word "ransom" (1 Tim. 2:6), in the Greek *antilutron*, signifies a price, as an equivalent; a satisfactory price. Consequently there is no addition needed to the ransom which our Lord gave and nothing could be added to it, for we cannot add to that which is already complete. If the price of an article is $1 and you add $25 to it, you are not really adding anything to the price, for the price is only $1, and the other dollars added on neither affect the price nor are necessary, in any sense of the word.

There is another sense, however, in which the church has a share with her Lord; namely, Not only was our Lord himself the ransom-price for the world, but in order that he might be highly exalted and receive the reward of the divine nature, it was necessary that he should die. So, then, the death of Christ effected two things; first, it was the ransom-price for mankind; second, it was the condition upon which he would obtain his glorious reward—the divine nature. If he had not been obedient even unto death, then he would not have been highly exalted.

As the Apostle says, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted him and given him a name which is above every name." (Phil. 2:8, 9) He could not, therefore, have been exalted to that high position except by obedience unto death—obedience to his covenant. Had he failed to carry out his covenant of sacrifice, he would have failed to gain his glorious reward, and also failed to be a satisfactory price for mankind. But he did not fail. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's plan that takes in the church as well as Jesus, the Head of the body, the Head of the church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4, 9-12) Not that he foreknew you and me as individuals, necessarily, but that he foreknew a church, a class; he had foreintended the gathering of such a class, or church, from the beginning. It is just as much a part of the divine plan that the church, the body of Christ, should be called to walk in his steps, to be dead with him, to present their bodies living sacrifices, as it was a part of the divine plan from the beginning that Jesus should do these things. The difference between Jesus and the church is that he was perfect, holy, harmless, undefiled, separate from sinners; and therefore, his death could be in the nature of a ransom-price—all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have his merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of his glory; for it is only "if we suffer with him that we may reign with him—if we be dead with him, we shall live with him."

As our Lord was called to sacrifice, so the church is also called. If he would be found worthy, if he would have the Father's highest approval, he must leave the glory which we had with the Father and must do all the Father might require of him. And only by so doing would he gain the reward offered. During the Gospel age the church is invited to enter into that covenant with him. We who are by nature sinners, "children of wrath, even as others," are justified through his merit in order to permit us to have a share in his suffering, in his sacrifice.

What is the use of all this? Why should this be done? That is the only way that we could be with him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the bride of Christ are invited to join with him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with him in the heavenly, the divine nature.

RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

So far as divine justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of his body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were individuals who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great day of blessing, before the world is turned over fully into the hands of the Mediator of the kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish age were to be a squaring up for sins against divine justice—for various misdeeds of previous times. (Luke 11:49-51) This will leave the world at the opening of the Millennium without anything against them on the books of justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not his will and did it not will receive few stripes; those who knew his will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes in the coming up to divine requirements.

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next age.

The Apostle says that God is not slack (slow) as men count slackness, but is long-suffering and patient (2 Pet. 3:9); and "He knows how to reserve the ungodly until the day of judgment to be punished." (2 Pet. 2:9) Again we read, "Some men's sins are open, going beforehand to judgment, and others they follow after." (1 Tim. 5:24) That is to say, there are people who do wrong and receive promptly the punishment for their wrong course. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73:3-12) Will these escape? We answer, "No." In the day of judgment they will get their lesson. In that day of trial they will have much more difficulty than will those who have learned lessons from the tribulations of the present life. A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. Since this new order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned toward them, have thereby been made humble-minded and beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, not having learned lessons of self-control in the present life, will be proportionately disadvantaged in the future, and must then learn these lessons.

The question has been asked, Will the Decalogue be revived in the Messianic kingdom? We see no reason why it should not be made the law of the kingdom. There was no fault to be found with the law, but with the weakness, the inability of those who were under the law. The Ten Commandments were not given to the church, but the spirit of them is comprehended in the word love, which is the law of the new creation. (Rom. 13:8-10) It would be rather incongruous for the Lord to say to the church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become his.

With the world, at the beginning of the new age, it would be a law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but me; thou shalt not steal; thou shalt not murder; thou shalt not bear false witness. The Decalogue is the very best law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this law to Moses in the beginning. It will not surprise us, therefore, if the Ten Commandments will be put upon the whole world, just as they were upon the Jews; and that mankind will be shown that the spirit of the law is love; but that they will come gradually to the understanding of this principle; for at the beginning they would not have the proper appreciation of the matter.

PROPHESY SMOOTH THINGS

Jeremiah 26.—AUGUST 6.

"The Lord is my Light and my Salvation; whom shall I fear?"—Psa. 27:1.

Our last study related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental decision respecting the future which has much to do with their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that the majority of criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Douma was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed in proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil

of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events, their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off—that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1) Let us not be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

Jeremiah impressed the jurors—the princes of his people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power, many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

REFORMER ANTHONY COMSTOCK

So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single-handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course, such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

All cannot be reformers and prophets of righteousness to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration, is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice, saying, "The Lord is my Light and my Salvation; whom shall I fear!"

DESTROYING GOD'S WORD

AUGUST 13.—Jeremiah 36.

"The Word of our God shall stand forever."—Isa. 40:8.

The Prophet Jeremiah was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the divine message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript, the king was anxious to have it read before him by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

GOD'S WORD INDESTRUCTIBLE

Thomas Paine, Voltaire and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would never more have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontispiece of a well-known Wycliffe Bible pictures Satan and others, religious and irreligious, blowing with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely, the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A. D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale, he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

BETTER INTERPRETATIONS OPPOSED

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the truth. Satan would fain have the people of God worship the book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the dark ages is as contrary to the Bible as to reason. Many of the professed teachers of the church

are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"—for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel age. St. Peter declares it to be the "more sure Word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn."—2 Peter 1:19.

The Bishop of London opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the dark ages, still reverenced, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the truth shall make free indeed all the children of the truth.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers."

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites, of a sad countenance."—Matt. 6:16.

In our text our Lord is not expressing any disapprobation of fasting; quite to the contrary, he is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that he condemned. For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when his disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when his disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the heavenly Father, it should have made them more gracious and luminous. It should have had a happifying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practice such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is he not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a drawing near to the Lord with their lips, while their hearts were far from him, and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees—Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practised since by some in the monastic order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not so much cold to resist; hence it would seem advantageous to practise fasting, more or less, in the Lenten season.

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when he knew that he was drawing near to the time of his death. As we try to think of him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of his message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting—by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

GUIDED BY GOD'S EYE

"I will guide thee with mine eye."—Psa. 32:8.

The eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the one who shall be the Finisher of it. They look to him as the great counselor and guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that his children receive the necessary counsel, the necessary aid. Since he is the All-Wise One, nothing can escape his attention. Still another thought is that as we recognize the divine purpose, the divine will, the divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the first-borns should seek to follow the same course as God, to be co-workers with him.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

BRITISH VISITS OF BROTHER FRANK DRAPER

Hawick, Scot.....Aug.	8, 9	Belfast, Ire.....Aug.	24, 25
Edinburgh, Scot.. "	9, 10	Dublin, Ire..... "	26, 27
Kirkcaldy, Scot.. "	11	Birkenhead, Eng.. "	29
Dundee, Scot..... "	12, 13	Warrington, Eng. "	30
Perth, Scot..... "	14	Macclesfield, Eng. "	31
Uddingston, Scot. "	15	Altrincham, Eng..Sept.	1
Greenock, Scot... "	16	Manchester, Eng.. "	2, 3
Motherwell, Scot. "	17	Oldham, Eng..... "	4, 5
Rothesay, Scot... "	18	Poulton, Eng.... "	6
Glasgow, Scot.... "	19, 20	Preston, Eng..... "	7
Ayr, Scot..... "	21	Barnoldswick,Eng. "	8
Barrow, Eng..... "	22	Liverpool, Eng... "	9, 10

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VIEWS FROM THE WATCH TOWER

"UNTO THE THIRD AND FOURTH GENERATION"

Exodus 20:5; 34:7; *Numbers* 14:18; *Deuteronomy* 5:9.

RADICAL CHANGE IN THE VIEWS OF SCIENTISTS CAUSED BY MENDEL'S EXPERIMENTS

"Why is it that a man of genius will not infrequently become the father or grandfather of perfect dunces? Why do a fair-haired husband and a fair-haired wife sometimes beget a dark-haired baby? Why are there such differences in size, appearance or intelligence between the children of the same, identical mates?

"If we observe the so-called 'vagaries of Nature' in the plant and the animal world, we observe that the dwarf pea, sprung from tall ancestors, breeds true to dwarfness; that the progeny of a black and a white rabbit are in one case all black and in another all the wild gray color; that two white peas being crossed may give a purple flower; that two hairless plants may revert to the hairy form.

"We used to call such phenomena 'curious reversions.' We believed first that through slow evolution certain characteristics of certain types had either become over-developed or obliterated, like the lizard's third eye, the bat's wings, the tadpole's tail.

"We also believed that acquired characteristics, a love for music, a taste for strong beverages, would be transmitted to all of one's descendants.

"Now come the Mendelian experiments, proving apparently that heredity and evolution are mere dreams, that species are immutable and that Nature's vagaries are merely Nature's logical efforts to extricate the original type from the tangle of cross-breeds due to man's tampering.

"Even should the far-famed 'missing link' show up in the wilds of Oceania, where it is strongly suspected of keeping itself in the strictest incog., we would no longer have to deplore our descent from a simian ancestor.

"The man who gave a concrete form to such theories was an Austrian monk by the name of Mendel, born in 1822. The result of his biological experiments were embodied in a modest paper read before the natural history society of a little Austrian town, Brunn. He also wrote a few letters on the subject to the botanist Naegeli.

"Unfortunately, pamphlet and letters were written at a time when Darwin's theories, as to the origin of species, had become the scientific fad of the day. And what chance had the modest old monk of being even noticed? He died inglorious in 1884.

"Not until a few years ago did R. C. Punnett, an English scientist with an inquisitive turn of mind, look over Mendel's records of experiments. So appalled was he by their importance that he published a book, christening the new theory 'Mendelism.'

"The world lent an indifferent ear to the new leitmotive; but by and by the Englishman dinned Mendelism into the consciousness of the scientific world. At the present day there is a big English magazine devoted to the new science and called 'Mendelism.'

"Let us now turn to Mendel's own account of his experiments on plants and on animals. In one series of experiments he concentrated his attention on the height of certain plants. He first made crosses between giant peas and dwarf peas. It mattered not which was the pollen-producing and which the seed-bearing plant; in all cases tall peas resulted from the cross. For this reason Mendel called the tall pea 'dominant,' and the dwarf 'recessive.'

"The next step was to collect seeds of the new plant and to sow them in the following year. When this was done it was found that both tall and dwarf plants appeared in the offspring. Each individual was either frankly tall or frankly dwarf, and no intermediate appeared, the proportion of tall to dwarf being three to one. The following year seed from the dwarf peas gave only dwarfs; seed from the tall gave a large proportion of tall and a few dwarfs.

"In the following year tall seed brought forth tall plants only, dwarf seed dwarf plants only. The reversion to the prototype was complete. In the process, however, the tall plant, the dominant, appeared three times as frequently as the recessive.

"The experiment was tried with various animals, and it was found, first, that after several generations the individual reverted to the pure type of either the male or female ancestors, and, secondly, that one type was dominant—that is, produced many more individuals than the recessive type.

"Crossing colored and white mice produced in the long run pure colored and pure white, with a majority of colored; the Angora fur of some rabbits was found recessive to the normal short fur; the rose comb which occurs in certain breeds of poultry, such as Hamburgs or Wyandottes, behaves as a dominant to the high serrated single comb of the Leghorns.

"Freakish cases in which one of the parents was in a markedly abnormal condition were considered. Japanese waltzing mice were crossed with normal mice. The 'waltzers' are driven to circle round sometimes for hours by a painful malformation of the labyrinth of the ear. After a couple of generations the crosses bred true to either the normal mouse or to the 'waltzer,' the latter being recessive to the former.

"Interesting experiments were made to ascertain whether crossing increased or diminished the resistance to disease.

"Some varieties of wheat are susceptible to the attacks of a fungus that causes 'rust,' some are immune. When 'susceptible' and 'immune' were crossed, every hybrid was susceptible to 'rust.' The following year the hybrid became differentiated, the 'rusty' and 'immune' plants being in the apparently universal ratio of three to one.

"We have, then, the explanation of facts which Darwin refused to consider as very important. He held that 'freakish variations' in the production of species would rapidly become swamped by intercrossing with the normal form. He considered that species had been and were being built up by the process of natural selection. As a matter of fact, no species is being built up, and deviations from the prototype are corrected in the course of three generations.

"Before experiments can be made on human beings the Mendelian discovery can be applied practically to the improvement of animal breeds. We know for sure that in most cases a cross means greatly increased vigor for the progeny. Breeders, however, are very shy in making crosses for fear of breaking up and losing the desirable combination of characters found in the original strains.

"Mendel's discovery may reassure them on this point. In three generations breeders can reproduce the parental types with all the increased vigor resulting from a cross. We must also revise our conception of a 'pure breed.' Until recently we said that the criterion by which we could judge the purity of breed was the pedigree of the individual. Today we know that a plant or an animal can be pure breed, not only owing to its ancestry, but in spite of its ancestry.

"Where the problem becomes fascinating, however, is where it touches the mooted question of heredity, and here again it upsets absolutely our previous notions. Man being the slowest breeding animal, observations are difficult, and only imperfect

statistics can be relied upon at the present day to supply evidence.

"The study of certain diseases, however, in the course of several centuries fortunately enabled scientists to establish heredity tables. One of the most interesting cases observed is that of the transmission of 'brachydactily.' In people affected with this malformation the joints of the fingers and toes are two instead of three, and the whole body presents a stunted appearance.

"It has been shown that this condition is unfortunately dominant to the normal state, which means that 'brachydactily' in one of the parents will affect the progeny in the proportion of three abnormal to one normal descendant. The normal descendants will, however, breed true to normal, while the abnormal children will give birth to both abnormal and normal children in the proportion of three to one.

"Another interesting case is that of the eye color. All colored eyes have pigment at the back of the iris. In addition to this there is frequently some yellow-brownish pigment on the front of the iris. Where it is absent the color of the eyes is blue, gray or violet. Highly pigmented eyes are dominant to those in which pigment is absent. When one of the mates has dark eyes and the other blue eyes, the proportion of dark-eyed and blue-eyed descendants will be three to one, the dark-eyed hybrid begetting only dark-eyed, the blue-eyed hybrid begetting three 'dark-eyed' to one 'blue-eyed.'

"While Mendel's theories throw no light upon the origin of species, at least they seem to prove against Darwin the immutability and the lasting individuality of species. We may have to believe in a distinct act of creation for each and every species, but we can no longer assume that the difference between species arose from the accumulation of minute and almost imperceptible differences. Neither can we believe that a drop of tainted blood will taint the family blood for generations. We know who will bear the taint and who will not." —*N. Y. Times.*

THE BIBLE PROVED TRUE

The heading to this article with the references are ours. The Monk Mendel and those who are now exploiting his findings and theories of course never thought of the Bible supporting their teaching. But let us put the matter the other way about and say that these scientific gentlemen are supporting the Bible and proving it true. Their experiments, they tell us, show that special peculiarities, virus in the blood, etc., will work itself out in the third generation; the Bible says the third or the fourth. We shall stick to the Bible.

Let those who prefer take Darwin and boast of their monkey parentage of gradual development. We prefer the Bible statement, that by nature we were children of God, created in his image and likeness, from which we fell through disobedience and to which the willing and obedient will be privileged to return "in due time" through the merit of the redemption-sacrifice finished at Calvary. Let us rejoice in the special invitation now ours of becoming members of the body of the great Messiah, who provides both the redemption and the restitution of Adam and his race, and who will destroy in the second death all who shall wilfully and intelligently spurn divine favor.

INSANITY THREATENS RACE, SAYS DR. WILEY

Alienists the country over are sounding a solemn note of warning to the American people over the alarming rush in which we live. According to Dr. Harvey W. Wiley, federal pure food and drugs expert, nearly every man and woman at some time in their lives border on insanity. That view is also indorsed by the famous Dr. William A. White, head of the United States government hospital for the insane, who backs up the stand taken recently by Dr. Owen Copp, new head of the Pennsylvania Hospital for the Insane. They also commend Dr. Copp's view that extremely few families survive three or four generations without the outcropping of insanity.

Surprise was expressed by Dr. Wiley that more people do not become completely insane. Because of the terrible ravages of drink and drugs, particularly in the United States, thousands of people are rendered so extremely nervous that they are always on the verge of going crazy, he says. The rush and worry of modern life, the chase after money and pleasure, he gives as the causes for threatened insanity. "Yes, it is certainly true that there are very few people who have not been on the verge of going crazy," he stated. "Many have to be sent to asylums, but thousands of others save themselves in time. There are moments in practically every person's life when he feels that one more worry will snap the strings of his mental balance."—*Woman's National Daily.*

* * *

Not only are we today living under a greater strain than anything known by our forefathers, but additionally the majority of mankind lack the necessary help in bearing the strain. At the very time when help divine is a four-fold need, faith in God and in his divine supervision of human affairs is being lost. In the smaller worries of a less busy time there usually was at least one in a family who had respect for religion and for God, and who would speak a word of comfort to the others. But now in humanity's time of greatest stress, verging on insanity, many families are without God and without hope. Faith has been broken down from two great causes:—

(1) The so-called higher critics have destroyed the faith of the learned in the Bible as the Word of God and have substituted a theory of evolution. The learned, in turn, although they have not ventured to give their unbelief unstintedly to the lower classes, have nevertheless left them without the consolation of the Scriptures and its guidance. They have taught evolution and other things contrary to the Bible. As a consequence, few today think of going to the Word of God for the assistance which they can gain from no other quarter.

(2) The other difficulty contributing to this unbelief is the horrible nightmare of error handed down to us from the "dark ages" through all of our church creeds. Those monstrosities are too horrible for sensible people to believe and have caused a revulsion of feeling—they have driven thinking people away from the Bible, as well as away from the creeds. They have prepared them for the inoculation of unbelief, as expressed by the higher critics, evolution theories, etc. The people have discarded the Bible also, believing that its teachings were fairly reflected in the creeds which they can no longer accept.

The remedy for all this is to get the only proper view of the Bible consistent with itself. This necessitates a study of the Bible along new and independent lines, wholly free from the bias and coloring of the creeds of the past. The Bible must be allowed to interpret itself. It must be recognized as being partly literal and partly symbolical in its statements. Above all we must recognize that the understanding of it and interpretation of it to others is not committed to any special cult nor by any peculiar laying on of hands. It can be understood only by those who are in full harmony with God and guided by his Spirit—"The secret of the Lord is with them that reverence him, and he will show them his covenant."

WE'RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people—the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

FAMILY HEARTH IS OBSOLETE

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth in the poetic and social sense as well. An evening that a young woman spends with her family alone

is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture, but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

MODERN FICTION A NARCOTIC

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."—*St. Louis Post-Dispatch.*

OPPOSITION TO THE ZIONIST MOVEMENT

The *Missionary Review* reports that "the Zionist movement has suffered a setback through opposition recently expressed in the Turkish parliament. The Grand Vizier in particular has spoken with contempt of Zionism and its expectation."—*The Outlook.*

FOR THE STUDY OF SPIRITUALISM

A brother of the late Senator Stanford, of California, has given $50,000 to Stanford University to found a department for the investigation of occult phenomena, chiefly the manifestations of spiritualism, in which Mr. Stanford has for years been a believer.—*The Outlook.*

DENVER TO PORTLAND AND HOMEWARD CONVENTIONS

God's blessing has surely been richly with us on this second division of our convention tour. The Bible Students in the various stopping places had been working hard for success, and they were full of enthusiasm. The touring party, nearly two hundred in number, are full of fervor, adding to the spirit of the various occasions. We rejoiced together as we rehearsed divine providences, blessings, favors, and united in praise and testimony, and in public presentations of the Truth. The profit and interest of the conventions were augmented by occasional symposiums, participated in by nearly all of the brethren of the party. Some of these had been accustomed to public speaking and some had not, but all were quite conversant with the truth. These impromptu addresses seemed to encourage the speakers and their audiences.

Sunday, June 18, at 3 o'clock, we gave a public discourse on the "Hereafter" in the Auditorium at Denver. The attendance was estimated at four thousand, of which about four hundred (men) were on the platform. We had excellent attention, and feel sure that many left the place with very changed conceptions of the "Hereafter" and of our Heavenly Father and his great plan of the ages.

The evening subject, "Zionism, the Hope of the World," had not been so widely advertised, and, as was expected, the audience was considerably less—less than one-half. A considerable number of Jews attended. We had closest attention, and at the close many expressions of appreciation were made.

The following day we took an excursion into the mountain wilds, where we had very enjoyable services, in the nature of praise, prayer and testimony. The evening meeting was held in the auditorium of the Woman's Club, where an excellent address was given by Brother Barton.

The following day was spent in the mountains of Colorado and Utah, journeying to Salt Lake City over the Denver and Rio Grande Railway. The scenery was very beautiful, picturesque and interesting. The convulsions of nature which threw up those great mountain ranges spoke to us of a power divine, while beautiful mountain flowers told of the same divine power exercised in a more pacific manner. It was a day of rest from oral preaching, affording us an opportunity for preparing sermons for future use. Our faithful stenographer, Brother Rutherford, Jr., materially assisted in the work.

SALT LAKE CITY, UTAH

Our one-day stop here, Wednesday, June 21, was an interesting and profitable one. The city is very beautiful and prosperous looking. Our morning services (a rally and testimony meeting) adjourned in time for us to attend the organ recital in the Mormon Tabernacle, an immense structure with a seating capacity of five thousand. The organ and recital interested us greatly; the music was very fine.

Our afternoon meeting was a symposium on the fruits and graces of the holy Spirit. Several participated, our own part being the conclusion. The evening meeting at Salt Lake Theater was crowded, nearly two thousand being present. The interest was great. Close attention was given by the mixed audience of all denominations. It is our opinion that Mormons are as honest as others—more honest than many. We understand that their institution, while financially strong, is theologically weakened; that is to say, the original doctrine of Mormonism is being called in question by newer elements, differently educated than their fathers. We trust that some good fruitage may result from the meetings. The class of Bible Students there is quite small.

AT LOS ANGELES, CAL.

Here the class of truth friends number about one hundred and twenty-five. It is a zealous class in many respects. They had all worked hard for the convention, and the divine blessing made it a great success. Those in attendance at the meetings of the interested numbered nearly six hundred, and included friends from nearby places as well as our touring party. The forenoon was given to testimonies, our own being the concluding one of about half an hour. In the afternoon, by request, we had a meeting for the consecration of children; about thirty-five children were presented. A question meeting followed. The questions were good and were answered to the best of our ability.

The evening meeting for the public was in the Auditorium, our topic being "The Great Hereafter." About three thousand people were present, including those on the platform. An overflow meeting was held in another room in the same building. It was addressed by Brother Sexton. At the conclusion of our discourse in the main auditorium, we gave a further half-hour talk to the overflow meeting, the conclusion of the service being at nearly 11 o'clock. Here again the people heard with great earnestness, as though they were hungry. Again we had proof of the Word of the Lord to the effect that there is a famine in the land; not a famine for bread nor for water, but a famine for the hearing of the Word of the Lord.

SANTA CRUZ, CAL.

About sixty Los Angeles friends journeyed with us to Santa Cruz, and the following day to San Francisco; some even accompanied us as far as Sacramento, contributing to our pleasure and to the success of the meetings.

Our train was delayed in reaching Santa Cruz, where there is but a small class of Bible Students. We had a very enjoyable time, however. Our afternoon meeting was held in the Casino Theater, at the beach, where the friends rested meanwhile. At the hour appointed for the public service, we discussed "The Hereafter" to a very intelligent audience, numbering about a thousand. Close attention was given for two hours, and we hope the interest will prove abiding. Following the service, the speaker was escorted by some local friends in an automobile to a park of big trees, where some pictures were taken and a bountiful supper enjoyed. A delightful ride returned us to Santa Cruz, where we had a meeting for the interested, which concluded the day.

SAN FRANCISCO, CAL.

Sunday, June 25, was an interesting day for the truth friends at San Francisco. The Bible Students here are very energetic and surely worked hard for the attainment of the good results achieved. The afternoon service for the public at 3 o'clock was splendidly attended by about four thousand, our topic being "Hereafter." We had close attention. The evening service on "Zionism, the Hope of the World," was less advertised, but there was a good attendance also, about one-half that of the afternoon service. Those present in the afternoon (kept late and filled full) had little time or inclination to hear further the same day.

At the evening meeting it was estimated that about five hundred Jews were present. They heard very coldly and cautiously until we were about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking of prophetic promises, they were apparently greatly interested. We feel here like reminding our readers afresh that we are not to expect any considerable number of Jews to manifest interest in present truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for further glorious experiences in the midst of troubles in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program, with the Messianic seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isaac and Jacob and the prophets on the earthly plane, to bless the world of mankind.

AT OAKLAND, CAL.

Monday was given to Oakland, which lies just across the bay from San Francisco. In many respects, the two classes are one—their interests at least co-operated happily with our program for the day. Our first meeting was with the elders and deacons of the two classes, numbering about thirty. It was a pleasant experience and lasted for nearly two hours. We talked of the local interests of the work and the best methods of promoting them. At 10 o'clock there was a general rally and testimony meeting which we could not attend. The First Baptist church was at our disposal for the entire day. Its capacity is estimated at fifteen hundred.

At 2 p. m. we gave a talk on the propriety of parents consecrating their children to the Lord. We reminded our hearers of how the Jewish parents had a custom of consecrating their male children to the Lord by a circumcision ceremony. We reminded them that many Christian denominations practice infant sprinkling with really the significance of consecration. We pointed out the unscripturalness of infant sprinkling, because it is understood to mean baptism and to be performed instead of it, baptism being prescribed in the Bible only for the consecrated believers. We reminded our hearers of how the parents of Samuel had specially presented him to the Lord for service. We called their attention to how Jewish mothers brought their children to our Lord, desiring them to be blessed.

We explained that there is nothing in the nature of a command in connection with such consecration of children—at very most it is a privilege, an opportunity to such as may desire to avail themselves of it without the slightest reflection against those who might think and act differently. We recommended that it be considered applicable only to children who have not reached maturity of judgment so as to have a will of their own in such a matter. We suggested that, later in life, children coming to know that they have been devoted to the Lord in infancy might to some extent gain a measure of blessing in this connection. We suggested to the parents that we hoped that the consecration of their children formally to the Lord would help to impress upon them their responsibility toward their children and toward the Lord—furthermore, from this standpoint they might be helped to a fuller acknowledgment of the divine will in respect to the child—for sickness or health, for life or death, for interests great and small. Approximately forty-two participated in the consecration and its prayer for divine blessing.

Next came a discourse on Baptism, which was followed by the symbolical immersion of forty-three. We learned afterward that three Baptist ministers were in the audience and that one of them in particular was very angry because we had intimated that water baptism was the door into the Baptist church, so that none were permitted to partake of the Lord's Supper or be classed as members of the church of Christ unless immersed in water. Thus we intimated also that their theory is that all others, not immersed, not being members of the church of Christ, cannot be partakers of his blessings—one of which is the heavenly estate, and that all unimmersed, therefore, are lost, by which Baptists in general must mean that Episcopalians, Congregationalists, Methodists, Lutherans and others, not immersed, will spend eternity in torment. We certainly had no unkind intentions, but on the contrary endeavored to choose such words as would express the truth in the least offensive form. One member of the church thanked us, rejoicing that her daughter had been led by the discourse to give her heart to the Lord.

The church was crowded for the night service, and approximately two hundred of the friends of the truth gave place to strangers and constituted an overflow meeting, which was held in a Disciple church nearby.

AT SACRAMENTO, CAL.

Tuesday, June 27, found our party at Sacramento, where the class of Bible Students numbers about twenty. The first session of the morning was a Testimony Meeting. This was followed by a talk on Baptism by Brother Swingle, three being immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence"; and the Lord's reply: "My presence shall go with you, and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We will hope for some good results and some encouraging reports. At all events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His over-ruling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are en route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our train stopped for a few minutes at Shasta Springs, allowing us to drink of the effervescent waters. We anticipated the pleasure of meeting a company of friends assembled on the railway platform at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed all but two. One dear brother met us at another station. He had ridden nearly seven miles on a bicycle. We would have had but a few minutes with them, but would have been glad to greet them and to receive their greetings in return. We spelled our disappointment with an h instead of a d. How wonderful the Spirit of the Lord, in his people of every nation, kindred, tongue and place—manifesting love for the Lord, the truth and the brethren!

PORTLAND AND HOMEWARD CONVENTIONS

We had a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. Friday night was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohnet was to follow us the following Sunday. We feel sure that the work in Portland is making considerable progress.

TACOMA, WASH.

Saturday, July 1, was devoted to Tacoma. Nowhere have we had more interesting meetings. The Tacoma Theatre was crowded, a remarkable thing for a religious meeting on Saturday night. About two thousand were present. The meetings for the interested were precious ones, and attended by about three hundred and fifty. The city seemed to have been greatly stirred.

SEATTLE, WASH.

We were warmly welcomed here, also. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the convention was carried over a day after our leaving. Two of our party remained to give addresses. About twenty-five children were presented in consecration to the Lord, and eighteen adults were immersed. Here again Brother Morton Edgar gave a discourse on the Pyramid. Brother Swingle preached the baptism sermon, and Brother Ritchie gave the address preceding the love feast.

The Sunday service consisted of a rally and testimony meeting, participated in by many. Then followed our Sunday morning discourse, which already has been published in the newspapers, topic, "The Two Babylons." The afternoon meeting for the public drew a crowded house, estimated at twenty-two hundred. We had excellent attention for two hours. The evening service in the same place was for questions, about a thousand being present. Questions were good, the interest was excellent, many hearing for the first time some of the things of the Word of the Lord explained.

VICTORIA, B. C., CAN.

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was a very enjoyable one, cool and brac-

ing, and our hearts were full of love for the Lord and for each other, and with a strong, sympathetic love for neighbors and enemies. We were thus prepared to enjoy all the experiences which came to us in the Lord's providence.

Our arrival at Victoria was in time to enjoy an afternoon service with the interested, and to give an evening address to the public, on "Hereafter." Our topic to the interested was, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) We pointed out that a true loyalty to God includes a love for all those whom He has recognized by the begetting of the holy Spirit, and is a part of our loyalty to him and to the Captain of our Salvation. We pointed out, also, that the brethren are not always lovable, so that the loving of them all implies a considerable growth in grace. We noticed that such a growth in grace implies frequent polishings and much instruction in the school of Christ, and in the fruits and graces of the holy Spirit. We noticed that it is more difficult, sometimes, to exercise meekness, gentleness, patience, long-suffering, brotherly kindness, the fruits and graces of the holy Spirit, toward the brethren than toward others. We found from our text that such a development of character, in the heart, at least in the will, is essential, and that without it we lack a strong proof of our acceptance of the Lord as new creatures in Christ.

Meetings for the interested numbered about two hundred and thirty-five. The address to the public was heard with deep interest by about seven hundred and fifty.

VANCOUVER, B. C., CAN.

A night's ride on the boat brought us to our next convention stop. Here, also, we were warmly and cordially greeted by the friends. The class here numbers about seventy; about a hundred were in attendance from outlying districts, besides about one hundred and seventy of our excursion party, making a total of about three hundred and fifty. We had a blessed season of fellowship together, very interesting testimony meetings, etc.

The service for the public in the evening had been thoroughly advertised, and was held in the city's largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was good, notwithstanding the slight interruption by a socialist, who wanted his good things right away instead of waiting for the Lord's "times of restitution." His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the "Hereafter," as presented. We trust that much studying of the Bible and prayer will be the result.

ONE DAY AT CALGARY, ALTA., CAN.

This is one of the new, booming cities of the Northwest. Although nearly everybody there is overcharged with a love for money and a desire to make it quickly, in real estate, we had an excellent meeting with about a thousand in attendance —an excellent showing, under all circumstances. We had a very attentive hearing, and we trust that good was accomplished. The class here numbers about twenty. We had a very interesting, and we trust profitable fellowship with the interested.

UNEXPECTEDLY AT REGINA, SASK., CAN.

Our train made an unexpected stop at Regina, the capital of the Province of Saskatchewan. We arrived at 3 p. m. and left at 8:30. The brethren of our party were equal to the emergency, and we had a public meeting, beginning at 6:45. They engaged the City Hall, had bills printed and circulated them far and wide. The result was a splendid audience for the little city, and under the circumstances. About four hundred and fifty were in attendance. The editor of one of the local papers introduced us and we had a splendid hearing, from which we trust some fruitage will result. The entire matter seemed to be of divine providence. A local minister of the Presbyterian church was with us on the platform and expressed himself as deeply interested; said that he was reading the sermons in the newspapers, and that he had read four volumes of STUDIES IN THE SCRIPTURES. He expressed great satisfaction with what he heard. One of our audience came to the platform to shake hands, after the service. To our surprise it was the pastor of one of the principal Baptist churches of London, England, located near the London Tabernacle. It seems remarkable that we should meet as we did five thousand miles distant from where we both sat on the platform at the Guild Hall meeting, held by the Lord Mayor of London for the endorsement of President Taft's suggestion of the peace pact between the United States and Great Britain.

WINNIPEG, MAN., CAN.

We visited Winnipeg a year and a half ago, and were pleased to re-visit it. The class there has grown considerably, notwithstanding it has lost numerous of its members by removal. It now numbers about thirty-five. Meetings for the interested were attended by about four hundred, and we believe they were very profitable. About thirty were baptized and about twenty-five children presented in consecration. The evening meeting for the public was a success every way. A good theater had been obtained; thorough advertising had been done; a large audience of about two thousand was present, and we had closest attention to our discourse on "Hereafter." In the evening we had a question meeting which had not been previously announced. A thousand were in attendance. The questions were excellent. At ten o'clock we left it to the audience to express themselves by raising the hand whether or not they desired the service to be continued. About six hundred hands went up, and we continued the service until about twenty minutes to eleven, we trust with good results.

AT DULUTH, MINNESOTA

Tuesday, July 11, was spent in Duluth. We were hospitably entertained, as usual. The class here numbers about twenty; about sixty were present from various parts. We missed our trainload of helpers who stopped, instead, at Minneapolis, and went from thence to the conclusion of their journey, Chicago. At Duluth we had a baptism service at which eighteen were immersed. Our subject for the occasion was: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. 3:1.

The meeting for the public was a success. The advertising had been well and thoroughly done. The audience numbered about seven hundred, which for a week night, in the summer time, was certainly extraordinary.

PORT HURON, MICHIGAN

This stop was not scheduled, but we found that we could make it and still be able to keep our appointment at Toronto—reaching there on Sunday morning. Although the friends at Port Huron had but a brief notice of our coming, we received a warm welcome.

A good crowd was in attendance, some coming from Detroit. We had an interesting session in the afternoon with the interested, considering the text, "If ye, then, be risen with Christ seek those things which are above." In the evening the public was fairly well represented—about three hundred being present. We considered this excellent for a Saturday night meeting that had an unfavorable announcement.

FINALE AT TORONTO

Our last stop was at Toronto. The convention had already been in session a day before we arrived. The attendance was nearly six hundred, from all parts of Canada. Some said it was the very best convention of their lives. The Sunday afternoon session for the public had been thoroughly advertised, and the largest auditorium in the city had been secured—Massey Hall. It was jammed with about four thousand people, and they said that nearly two thousand were turned from the doors. Unfortunately, the acoustics of the building are not the best, and some, unable to hear satisfactorily, in going out disturbed others. Nevertheless the meeting, we believe, was a grand success. Some testimonies which reached our ears implied that the truth had struck home in some instances. The newspapers gave good reports also.

By special invitation we addressed some Jews at their synagogue, where the birth of Dr. Herzl was commemorated with Zionist speeches. We addressed them briefly along the lines of their meeting.

The evening meeting was largely Jewish, and the attendance was estimated at nearly two thousand. We had excellent attention to our subject, "Zionism, the Hope of the World." Some brethren, circulating among the interested ones, took subscriptions for THE WATCH TOWER, and orders for STUDIES IN THE SCRIPTURES from some who had heard for the first time.

Monday forenoon we gave an address on "Baptism, and the New Life." Sixty-three symbolized their consecration to the Lord, even unto death.

We arrived home early July 18. We met the Bethel family at noon. Some special flowers had been arranged, and as we entered the room all arose and joined in singing, "Blest be the tie that binds our hearts in Christian love." We gave thanks to the Lord, related briefly our experiences, and proceeded with dinner. We expressed ourselves as pleased with the trip and also pleased to be back again at the Central Depot of the Harvest Work.

THE CHURCH NOT A PART OF THE RANSOM

In the Scriptures the word ransom is used in two different senses. The one is illustrated in the statement, "The man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:6); the other in the text which says, "I will ransom them from the power of the grave." (Hosea 13:14) The church is not a part of the ransom-price, and is not referred to in 1 Tim. 2:6. The ransom-price is one man, our Lord Jesus, who laid down that price during the three and a half years between his consecration at Jordan and his death at Calvary. After he had ascended on high, he did not apply the ransom-price for the whole world, nor has he yet so applied it. Later, however, he will apply it for the whole world.

But he is now imputing this merit to a little class, so that his class may be made acceptable to the Father, to participate in the sufferings of Christ and to have fellowship with him also, in his glory, in his great office as Mediator between God and men. Thus the church becomes a part of the sin-offering. This does not imply, however, that she has a share in the ransom; for one man—not many men—was the ransom-price. The church's share, therefore, as part of the sin-offering, is not to be confounded with our Lord's ransom-price. Even in the sin-offering, the church does not offer (sacrifice) the sin-offering. In the typical picture the high priest offered (sacrificed) both the bullock and the goat. It is not that the high priest offered the bullock and the underpriests offered the goat—as though we offer ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute a sufficiency of his merit to make an acceptable sacrifice of this class represented by the goat.

Thus it is seen that we do not share in the sin-offering in the same sense as did our Lord. His offering was of two parts, the bullock and the goat—representing his own person and the persons of his followers. Where, then, does the church appear? We answer that, not the church, but the human beings which have offered (presented) themselves are represented in the goat. When our sacrifice takes place, the personal offering of the High Priest having been accepted, we are counted in as a part of his sacrifice, and are accepted as his members and his under-priests. From that time on, as his members, we have participation with him in everything, sacrificially and otherwise. But we have no personal identity in the Holy. The new creature that is in the Holy is a member of the body of the High Priest, under his robe, under his merit, in the divine arrangement.

OUR LORD'S WORK AND THAT OF THE CHURCH

Nowhere in the Scriptures is the thought presented that we, the church, will follow our Lord into the Most Holy, as under-priests, and there sprinkle our blood in the Most Holy, as the typical high priest sprinkled the blood of the bullock. On the contrary, the high priest alone sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, we, as individuals, have nothing to do with the antitypical sprinkling of the blood. Our individuality, as human beings, is lost as we become members of the great High Priest and take his Name. But we do not mean to say that we shall have no individuality beyond the veil; for the Scriptures assure us that we shall be like him. (1 John 3:2) The thought is that we shall have no individuality in respect to the glorious office. There is but the one Melchizedek Priest. All others are lost sight of. There will be not only a priestly, but also a kingly office, both of which we shall share in our relationship to him. But any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to Christ and included in the work of Christ; and we are members of him. It is to be remembered that the participation of the church in the sin-offering is not, in any sense of the word, a necessity for the satisfaction of justice, but because the divine plan has been so arranged as to permit us to share with Christ his glorious, higher nature and work. The participation in the suffering is purely a favor to the church and is entirely unnecessary. It is, therefore, a wonderful favor bestowed upon us, that we might be privileged to be associated with Christ. His death and his alone was necessary for the satisfaction of divine justice.

It is important that we have clearly in mind the difference between the work of presenting our bodies as living sacrifices, and our Lord's work, as the great High Priest, in offering us sacrificially. The two acts seem to be distinctly separate, as shown in the type. There the goat was brought and presented at the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. (Psa. 50:5; 118:27) But the goat had not yet been offered, and no one but the high priest was qualified to make the offering. The work of the high priest in killing the goat was the only offering, in the Scriptural sense of the word.

Even after we have presented ourselves acceptably to the Father, and after we have become new creatures, living members of Christ's body and members of the royal priesthood, there is a continuous work going on—the presenting of ourselves daily. So the Lord Jesus has continued the offering all through the Gospel age. At the end of this age, He will finally complete the offering, which will all be considered as one; and the new creatures will all be admitted to the Most Holy as members of his body. It is important that we keep in mind that the sacrifice which God has accepted must continue to be presented. If ever our Lord, through our unfaithfulness, should abandon the sacrifice and let go of us, we would fail utterly. The sacrifice would be incomplete.

THE WORK OF THE SCAPEGOAT CLASS

If it be true that the church has no merit and that the church's sacrifice does not enter meritoriously into the matter of the satisfaction of justice, that it is merely the merit of Christ that does so, and that we disappear, as individuals, after consecrating ourselves, what shall we say in respect to the great company and the fact that the iniquities and trespasses of the people were laid upon the scapegoat, which typifies that class? Is there more efficacy and merit in the scapegoat than in the Lord's goat?

We answer, The atonement for sin was accomplished by the sacrifices of the Day of Atonement, and these sacrifices were only the two—the bullock and the Lord's goat. With the blood of these two animals atonement was made for the sins of the priests and the Levites and all the people.

When the two sin-offerings were accepted, the atonement for sin was finished. In the antitype, this will mean that the life of the man Adam and his race is purchased back from condemnation. The "great company" class had neither part nor lot in the sin-offering. They had the opportunity, but they failed to go on until the sacrifice was completed; therefore, they failed to be of the priesthood. Those sins of the people that were not atoned for by the high priest, with the blood of the bullock and of the goat, were not Adamic sin. The question, then, is, What sins were they? We answer that the sin not atoned for was conduct that was reprehensible, sins that had been committed with more or less intelligence or responsibility, as, for instance, the killing of the prophets and the crucifixion of our Lord. Although there was a certain amount of ignorance, nevertheless the Jews and their leaders were largely responsible for the death of the prophets and of our Lord. So there have been many similar instances of violence against the Lord's saints, down through this Gospel age; and in proportion to the intelligence of the guilty, the world has been more or less responsible for all these violations of justice. Thus no one is released from responsibility who does anything against any of these "little ones," as the Lord calls them.

In the Lord's arrangement these sins of the world, the sins outside of sins of ignorance, sins against the Lord's people, must be settled for and cancelled in the "great time of trouble" upon the world. The Lord's arrangement is that the "great company" class shall have a special trial and testing and shall be forced forward in the time of trouble, inasmuch as they did not carry out their covenant of sacrifice willingly. Hence the divine provision that their flesh must be destroyed in this manner. Apparently the Lord would say, "We will allow this 'great company' class to participate in this time of trouble and suffering upon the world, so that the world will have that much less to suffer later." This principle would apply to the "great company" class all down through the age. All must have had their flesh destroyed by suffering. But we know that they have been few in number in the past as compared with the number in the end of this age.

We must remember that the types of the Law Covenant were arranged to represent matters as they would be seen by us in the conclusion of the antitypical Day of Atonement, and not to represent the things as they would be seen while they were in progress. In the type, first, the Levites were chosen, and afterward some were selected to be priests. Just so with us. Today we might be of the priestly class; and later we might lose our standing and become merely Levites, of the servant class. We might, for a time, be of "the Lord's goat" class, and through carelessness in performing our sacrifices, lose our place in the sacrificial class. Some one might take our crown and we might be thus relegated to the "great company." So these things represent the results as they will be in the end of this age. There will be a "great company" class, which will bear certain iniquities.

WE DO NOT ENTER THE "HOLY" AS INDIVIDUALS

In the type the under priests were representatives of the high priest in that they were his sons, his family, his body. When he had finished his sacrifice of the bullock,

he went into the "Most Holy," typically representing the ascension of our Lord and the Father's manifested acceptance of the church sacrificed at Pentecost and since. When the sacrifice of those who are of the consecrated class is accepted of the Lord, then it is true of this class, "Ye are dead." The life of the antitypical goat is ended. "Your [new] life is hid in Christ by God."—Col. 3:3.

We have not entered the Holy as individuals. The privileges and blessings which we enjoy are ours as members of the body of Christ. Whenever the Scripture speaks of the Priest, it refers to but one Priest. The others were privileged to assist, but neither to go into the Tabernacle, individually, on the Day of Atonement, nor to sprinkle the blood nor to offer the sin-offering.

LET US NOT JUDGE ONE ANOTHER

We have seen that those who are of the "little flock," the royal priesthood, might, through failure to live up to the terms of their consecration, be rejected from the priesthood and become merely of the servant class, ordinary Levites. The question might arise, Could these, after being relegated to the "great company" class, be reinstated and accepted to the priestly class again? Our answer is, No. This picture of the Atonement Day shows the matter as it will be in the conclusion of the antitypical Day of Atonement. God, who knows the heart, never relegates any one to the "servant" class until that person shows that he has not the proper spirit to be a true "overcomer." The decision being once given, the divine wisdom, foreknowing and foreseeing, would not reverse it. He could not err in his judgment that the person would not be fit for a place in the bride class.

Those who are of the sacrificing class should know that they are sacrificing and what is their relationship to the Lord. While they cannot be so positive about others, yet they ought to know about themselves. Concerning those who will be of the "great company" class they may not be able to judge. It would seem, however, that there would be certain evidences by which we might have some measure of judgment on the subject; as, for instance, in Revelation 19, it is shown that there are those who are disposed to remain in Babylon after having heard the call to "come out of her." We may infer that any brother or sister in Babylon who understands the call of God should obey. It is the duty of all those who appreciate the light of present truth to do this. Any of these who, under these circumstances, should continue in Babylon indefinitely, would be there probably because of their failure to have sufficient courage to be sacrificed, because desiring the approval of men, or family, or whatever. These things would stand in their way and hinder them from attaining the glory, honor and immortality with their Lord. Such will not be permitted to enter into the kingdom glory, for they have not a sufficiency of the spirit of overcomers. They have some of this spirit, but not sufficient; they are lukewarm.

It is very improper, however, for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But we are to remember that we are not sufficiently able to judge to say that he or she is of the "great company" class. Some persons who have been quite awhile under just such conditions have stepped out suddenly and shown wonderful courage thereafter.

BLESSED ARE THE PERSECUTED

Jeremiah 37.—AUGUST 20.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."—Matt. 5:11.

Persecution implies that the person or thing persecuted possessed some qualities or powers that are feared. When the persecution is for religion it proves that the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong.

There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death because the latter was right and the persecutor was wrong. It is safe to say that the persecutors are always wrong, even if we cannot say that the persecuted are always right. The principle of persecution is a wrong one. Whoever, therefore, finds himself disposed to persecute another, either with physical torture or by harassings of slander and epithets should immediately inquire respecting his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice—righteousness—which will make for his own character-development.

FAITHFUL JEREMIAH PERSECUTED

Today's study draws our attention to the persecutions endured by one of the Lord's faithful Prophets. He was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God First," and he knew that only this procedure could bring divine blessings to his nation. He was, of course, misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly—they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls—in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge, he was put into prison.

Jerusalem was honeycombed with underground cisterns and vaults, arched overhead, and these were called "cabins." They were designed to be reservoirs for water in time of drouth or in time of siege. The bottoms of these "cabins," or cisterns, after the removal of the water, were frequently deep with mud and slime. The next chapter tells of the terrible condition of the dungeon into which Jeremiah was put. We read, "They let down Jeremiah with cords, and in the dungeon there was no water but mire; so Jeremiah sank in the mire." When finally they drew him out, we read they took "old cast-off clouts and rotten rags and let them down by cords into the dungeon to Jeremiah," who put them under his arms and was drawn up. In this dungeon the Prophet remained "many days."

FEAR OF SUFFERING DID NOT DETER THE PROPHET

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart, realized that he was a servant of Jehovah, and he feared that his message was true.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. In a kind way he urged the king not to heed the contrary prophecies, stating that his own dire statements must be true because they were the Word of the Lord.

At his entreaty he was no longer put down into the mud bottom of the cistern, but was allowed to remain a prisoner in the court of the prison, and was granted daily a loaf of bread for his sustenance.

When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember

that the mental attitude of the one persecuted has much to do with the amount of the sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

THE GRACE OF GOD GIVES POWER

We are reminded of others who were put into prison for righteousness' sake—Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake, and thus filling up a share of the sufferings of Christ. Such characters we are to emulate. We are to understand that such joy and peace in the midst of sorrow and persecution can come only from the Lord.

The Master's words in our text apply yesterday, today and tomorrow—so long as the reign of evil is permitted—"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake." But to be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. The Scriptures declare that persecution will be the portion of the faithful people of God throughout this age—until the establishment of the kingdom of Messiah. Under the new regime suffering for righteousness will not be possible. Mark the Apostle's words, "Whosoever will live godly in this present time shall suffer persecution." To live godly means, not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong—a servant of righteousness, a soldier of the cross.

DARK PROPHECIES FULFILLED

Jeremiah 39.—AUGUST 27.

"Be sure your sin will find you out."—Num. 32:23.

The dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate. King Zedekiah and his small army escaped toward the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence—to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne.

The punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king's eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies, which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study divine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seemed to contradict Ezekiel's statement, for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon?

The fulfilment met all the requirements. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon, but saw it not.

"With repentance his only companion he lay,
And a dismal companion was he."

CRUELTIES OF THE PAST

"In the bas reliefs representing the capture of Lachish by Sennacherib, the prisoners are represented, some pegged down to the ground to be flayed alive—others having their eyes put out. In one of the sculptures at Khossabad, Sargon represents himself in person holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an executioner flays a captive chained to a wall. It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for a Sultan on his accession either to slaughter or blind his half brothers that he might have no rivals or dangerous ones near his throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces."—*Canon Tristran.*

Our forefathers were once savage and presumably as cruel and as heartless as those described by the Canon. Thank God for a civilization which to a large extent has lifted "Christendom" to a higher plane of civilization—to greater moderation in dealing with foes—to a greater degree of human sympathy! Thank God that the prisons of today are reformatories instead of dungeons! Thank God that we are gradually realizing that as a race we were born in sin and shapen in iniquity! (Psa. 51:5) The realization of this is helping to make us sympathetic to the depraved and degraded—not to the extent of approving their wrong, but to the extent of attempting to intelligently assist them to better mental views and to better self-control.

TO WHAT SHOULD THE CREDIT BE GIVEN?

To what, therefore, shall we give the credit of our progress and civilization? We cannot give the credit to any church, sect or party. We must honestly acknowledge that every sect, in its turn, has displayed more or less of bitterness, bigotry, superstition and persecution—contrary even to its own standards. In the last analysis we must admit that the great influence which has moulded the civilization of our day has come to us from the words and example of "the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) The great truths which he uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere his "wonderful words of life" have made an impression, and here and there have affected the transformation of character.

We should more and more feel our obligation to the great truths which come to us from the Bible, and less and less obligation to the sects and parties which have quarrelled and battled over those words of life.

Thus, gradually, we will come to discern the truth of the Bible declaration, namely, that there is but one Lord, one faith, one baptism, one God and Father of all, and one church of the living God, the church of the first-borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the first resurrection, as joint-heirs with the Messiah in his glorious kingdom which will soon be established in the earth and enforce righteousness.

MIRACLE WHEAT IN DEMAND

The notice in THE WATCH TOWER of June 15 that Brother Bohnet has "miracle wheat" in abundance now, and that he will sell it at $1 per pound and donate the entire proceeds to our Tract Fund, has brought in many orders. These will be filled between August 15 and September 1. No limit as to supply has been noted. Sent by Express, prepaid, the price will be twenty-two pounds for $20; fifty-five pounds for $50; larger quantities at the latter rate. The merits of this wheat over the common variety have been mentioned in previous issues of THE WATCH TOWER.

"OVERTURNED UNTIL HE COME"

Ezekiel 21:25-27—SEPTEMBER 3.

"Depart from evil and do good; seek peace and pursue it."—Psalm 34:14.

At the giving of the law God plainly told the nation of Israel the terms and conditions upon which they were received as his people. If they would be obedient to the divine requirements all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the divine statutes and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement, and "seven times" would pass over them. —Lev. 26:18, 21, 24, 28.

God of course knew the end from the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of Zedekiah's government—he being the last king of the line of David to sit on the throne. We have seen how evil followed good, in the kings and in the practices of the nation; and how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times," or seven years, as foretold by Moses. In this case, however, the years must have been symbolic, because frequently they had captivities of more than seven years. Accepting, then, as a fact, that these seven years or "times" were symbolic years, how long a period would they indicate?

It is an accepted fact that in Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years of chastisement represented 7 x 360=2,520 years.

When, therefore, we read that the kingdom would be "overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition, as a whole, would be 2,520 years, beginning with the time the crown was taken from Zedekiah—in 606 B. C. (70 years prior to the proclamation of Cyrus permitting the people to return—536 B. C.).

A LOOK AT THE FACTS

It is always interesting and profitable to the students of the Bible to note the fulfilment of divine predictions. It establishes faith, it makes all of God's promises more real; it assures us of divine supervision in respect to Israel's affairs, and thus gives ground for confidence also in the supervision of the affairs of spiritual Israel—the church.

As we look back along the aisles of history we see the fulfilment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B. C. 536, it continued to have a sort of national existence for 600 years; yet in all that time it had not a king of the line of David, the line of divine promise, and it was ruled over by the various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full." Some may point to the Maccabean kings. We answer that they were not divinely appointed nor of the royal family. Does some one else remind us of the reign of Herod at the time of Jesus, at the beginning of Anno Domini? We reply that the Herods were not of the line of David—they were Edomites, or of the Esau branch, who ruled over the children of Israel as the representatives of the great Roman empire.

THE TIMES OF THE GENTILES

When God removed the typical kingdom of Israel and his typical throne in the world, as represented by David's family, he gave over the earthly dominion to the Gentiles; and this lease of power, as represented in Daniel's prophecy, was to continue for "seven times"—2,520 years. In other words, during the same period that Israel would be having "seven times" of tribulation and subjection, the Gentiles would be having "seven times" of prosperity, and both will terminate at the same time—in 2,520 years from B. C. 606—October, A. D. 1914, the close of the Gentile Times. If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small —possibly one year, possibly twenty years—but in so long a period how trifling would be such a variation.

What we are specially interested in is the facts of the case, and what will occur when this long period terminates.

(1) The facts are as already noted in Israel's case, a national subserviency for nearly seven hundred years, and a national destruction for more than 1,800 years; and so far as the Gentiles are concerned, a prosperity for 2,520 years, as follows:—for (a) Babylon, the first universal empire; (b) Medo-Persia, the second universal empire; (c) Grecia, the third universal empire, and (d) Rome, the fourth universal empire. According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world. These have practiced and prospered during this long period of Israel's subjection and the overturned condition of God's typical kingdom.

(2) The next thing in order, following the expiration of the "seven times" (2,520 years, to 1915 A. D.), will be the establishment of Messiah's kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth.

The date, October, 1914, and the setting up of Christ's kingdom, let us remember, have nothing whatever to do with the burning of the world, as some surmise. On the contrary they have to do with the blessing of the world; they mark the beginning of what St. Peter styles "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23.

INTERESTING QUESTIONS

ANCIENT WORTHIES NOT REPRESENTED IN COURT

Question.—Were the ancient worthies in the condition represented by the Court of the Tabernacle?

Answer.—In their day the antitypical Priest had not come and the antitypical Tabernacle and Court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the great company, the antitypical Levites of the antitypical Court condition.

"OFFERING" USED IN TWO DIFFERENT SENSES

Question.—"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11) Would this show that the sin-offering is made in the antitypical Most Holy?

Answer.—In general those who have translated anything in the Bible respecting the Tabernacle have seemingly been very careless in the use of the terms Holy, Most Holy, Holy place, etc. They did not discern that these terms were used in different senses by the Jews, in connection with different portions of the Tabernacle. Correctly translated, our text reads: "The bodies of those beasts, whose blood is taken into the Most Holy as an offering for sin, are burned without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when he gave himself to do the Father's will. That was his offering of himself, his gift, when he presented himself at Jordan. He finished the offering of his gift when he laid down his life on Calvary; and that life, laid down on Calvary, is an appropriate sin-offering. But it remained for the High Priest to ascend up on high, there to appear in the presence of God for us, to make application of the sin-offering. The sprinkling of the blood on the Mercy Seat was done in the Most Holy. But the presentation of that sin-offering was made at Jordan—or, in the type, when the bullock was slain.

THE TWO ALTARS CONTRASTED

Question.—"We have an altar whereof they have no right to eat which serve the Tabernacle." (Heb. 13:10) What is meant by this passage?

Answer.—In this passage the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the church not be priests, but our Lord Jesus could not be; for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of priests, namely, the Melchizedek order, saying to David, "The Lord hath sworn and will not repent: Thou art a priest forever after the order of Melchizedek." (Psa. 110:4; Heb. 5:6) It is evident, then, that if Christ was to be a priest after the order of Melchizedek, he would not be a priest after the order of Aaron.

When the Apostle has proved that we, as priests, have

no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the royal priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

INCENSE ABODE IN THE MOST HOLY

Question.—Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

Answer.—The offering of the incense originally on the day of atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense abode in the Holy and Most Holy. The sacrifice is still appreciated by the heavenly Father, and always will be.

BOTH HAD TO DO WITH JUSTICE

Question.—In the type, was the incense that which satisfied divine justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

Answer.—Both the incense and the blood had to do with the satisfaction of justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up his human life satisfactorily he would have forfeited his right to life. In consecration he had agreed to this and had surrendered his earthly life-rights. If he proved faithful to his engagement, he would receive a higher life beyond the veil. So the satisfaction of justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for himself and would testify that he had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

BRITISH VISITS OF BROTHER FRANK DRAPER

Liverpool, Eng...Sept.	9, 10	Llanelly, Wales..Sept.	14
Birmingham, Eng.Sept.	11	Swansea, Wales..Sept.	15
Gloucester, Eng...Sept.	12	Cardiff, Wales...Sept.	16, 17
Cheltenham, Eng..Sept.	13	Bristol, Eng.....Sept.	18

VOL. XXXII BROOKLYN, N. Y., AUGUST 15, 1911 No. 16

THE DIVINE PLAN OF THE AGES

STUDIES IN THE SCRIPTURES—Volume I

VOL. XXXII BROOKLYN, N. Y., SEPTEMBER 1, 1911 No. 17

HOW THE NEW CREATURE FULFILS THE LAW

In his letter to the Romans St. Paul goes very far back in his reasoning and brings the subject of sin atonement down in logical order to the Christian's standpoint. In the first and second chapters he shows how sin entered into the world and why some are more blemished than others. Yet the greater degradation of some does not prove that man originated with the monkey, but that some of the race went down more rapidly in their evil ways than did others. Then the Apostle goes on, "Art thou a Jew and makest thou a boast of the law?" God gave this law to the Jews and not to the Gentiles; therefore, only the Jew could get its blessing or its curse. But the Jew thought that the Law was the thing by which he could be justified. In this way he stumbled. The Apostle wished the Jew to know that by the deeds of the law no flesh could be justified in God's sight. The Jews were seeking for eternal life. The Law Covenant proffered them that eternal life if they wou'd obey it. But they found that they were unable to obey the divine law; and that, therefore, the Law Covenant was unprofitable to them; for it gave them death instead of life. No imperfect man can keep God's law.

In the fifth chapter St. Paul proceeds to show how the redemption was provided. Then he continues, saying, Before the law, sin was in the world. But where there was no law there could be no transgression of the law. Before the law was given the Jew had his share with the rest of the world in a hope of deliverance and blessing; but as soon as the law came, which he was unable to keep, he was cut off entirely, so far as hope of justification was concerned; consequently, Jews have had two condemnations upon them—the Adamic condemnation and that of the law—"Cursed by the law and bruised by the fall." We see that the Law Covenant could not grant the divine blessing of life to the Jew because he was unable to live up to its requirements.

THE JEWS UNDER A SECOND CONDEMNATION

In connection with this argument showing the difference between the attitude of the Jewish people toward God and that of the other nations, St. Paul says, "Sin is not imputed where there is no law." God had made a special covenant with the Jews, of which Moses was the Mediator. By obedience to this covenant they were to have eternal life. The Apostle wished them to see that they did not get eternal life and that the difficulty was that they did not keep the law. He wished them to see that in this very law the Jew was condemned. He wished them to see that they were in disfavor. He wished them to see that in covenanting to keep the law and failing they brought an additional condemnation upon themselves. Sentence had been passed upon father Adam. He died; and all of his children were born in a dying condition, and legally dead. Thus the Jews were doubly sentenced as compared with the rest of the world, who were all condemned through heredity on account of the one trangression. The Apostle was showing the Jews that there was only one door of hope and that, while all mankind needed a Savior, the Jews needed one more than did any other people in the world. The Jew had enjoyed much advantage and he, therefore, had the more condemnation.

The Jews thought that the Gentiles were worse in God's sight than were themselves. They said, Now think of the rest of the world, eating their mackerel and swine and hares, and doing things that we would not do! Now, says the Apostle, "Sin is not imputed where there is no law." God has not charged infraction of this law to any of the nations. You have violated God's law many times, for if you have broken even one commandment, you have broken the law as a whole. The arrangement was not that you should have eternal life for keeping certain commandments, but for keeping them all.

The Apostle goes on to say that death reigned from Adam to Moses, even over those who did not know the law and who did not sin according to Adam's transgression. In Adam all died. The world is under the general condemnation to death, not for sins of their own, but for Adam's transgression. God transferred us Jews from this condition to the Law Covenant arrangement. But we have failed in this second trial and are in more condemnation than are the Gentiles.

Thus the Apostle proved to them that not only the Gentiles needed a Savior, but the Jews also; not only the world outside of Israel, but Israel also; and that because Israel was under a special arrangement with God there needed to be some special work done for their recovery.

Then the Apostle proceeds further to show that Christ, who knew no sin, was made a curse for the Jew; and that thus there is a special provision made by God to release the Jew from condemnation. The special sense in which Christ was made a curse for the Jew the Apostle has stipulated. (Gal. 3:13, 14) This was to hang upon a tree—the extreme penalty of the law. (Deut. 21:23) Christ was made a curse in that He died on the cross. (1 Peter 2:24) Such a death

would not have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jew.

"WHO SHALL DELIVER ME?"

Taking the standpoint of a Jew under the law, St. Paul, in chapter 7, describes the condition of Israel, saying that the Jew had undertaken to keep the law, but had come under bondage to that law; because of the weakness of his body he could not attain life. Then St. Paul cries, "O wretched man that I am! who shall deliver me from this body of death?" He was under the law which says, Serve God, not only with your mind, but perfectly. This he could not do because of weakness of the flesh. Who would deliver him from this dead body which caused the trouble? His mind was in harmony with righteousness, but he was imperfect. Then he tells us how he got rid of the condemnation of the dead body, that deliverance came through Jesus Christ.

How have we this relief? All who have made consecration and by faith come into Christ are reckoned dead to the flesh and alive as new creatures. So St. Paul was glorying, neither in the flesh, nor in the law, but in Christ, who delivered him from this condemnation of the flesh as it would belong to the Jew or to any of Adam's posterity.

In verse 18 the Apostle says, "In my flesh there dwelleth no good thing"—that is, no perfection. It has imperfection from the sole of the foot to the crown of the head. Although the Israelites sought to keep the law the reason why they did not do so was that the flesh was weak. So we are to admit that the flesh is imperfect, while the new creature strives to keep the body under. We are to realize that from the standpoint of divine justice we are walking after righteousness—no longer walking after sin. The thought of "walking after" is that we do not catch up, that we are not living up to perfect righteousness, but striving thereto. The new creature is handicapped by the flesh. And what was true of the Apostle must be true of all the Lord's people. If at any time we have thought we were living up to God's standard of righteousness we have not had the proper conception. If we see what the Lord read into the Ten Commandments, it is this: Thou shalt love the Lord thy God [not with part of the mind, but] with all of thy mind, with all of thy strength; and thy neighbor as thyself. This is the real spirit of the law and its requirement; and this would be possible only to a being that is perfect. On account of his imperfections man cannot keep the law; therefore, God has provided redemption and forgiveness of sins through his Son. The world in general will have the opportunity of restitution, of having their minds restored gradually. But for the church there is a different provision. We present our bodies a living sacrifice, after we recognize the "high calling." Then our High Priest sacrifices us and God accepts it as a part of our Lord's own sacrifice. And eventually we shall secure a spirit body, and not a human body such as Adam had and such as is promised to the world.

DELIVERANCE THROUGH CHRIST

In chapter 8 the Apostle shows that a way of escape from the condemnation of the Law Covenant was provided for those Jews who come into Christ. Of the church class he says, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you." The church are said to be new creatures in Christ Jesus. To these "old things have passed away and all things have become new." (2 Cor. 5:17) "The righteousness of the law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

The Apostle intimates to us that if we are in Christ we are keeping God's law in a way that is impossible to others. But the new creature is to remember that he has not yet received his new body, which will be perfect and which he will receive in the first resurrection. In the meantime he has only the body of flesh in which to operate. At death, "It is sown an animal body; it is raised a spirit body." (1 Cor. 15:44) The old body was not strong enough to keep God's law; even with the assistance of the new creature the body is still weak. Why? Because we are born in sin and shapen in iniquity. Sin has reigned for over six thousand years. The weakness, etc., are all the more intense by reason of the long centuries of sin.

In the statement, "In that it [the Law Covenant] was weak through the flesh" (vs. 3, 4), the Apostle does not wish us to understand that the law was weak, for it was perfect. The law was capable, but the Law Covenant was weak. There was some fault to be found with the Law Covenant, which was weak in that it had an insufficient mediator who could not give a ransom to God for mankind. The same Law Covenant, under a better Mediator, Christ Jesus, will be strong in this particular in which formerly it was weak.

Any of the Jews who could have kept the Law Covenant would have had eternal life, for this was the divine promise: "The man which doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) Those who will be willing and able to keep the divine law, eventually, are to have eternal life. All who will not do so are not to have eternal life.

The Apostle says that if righteousness could have come by the law it would have come thus—instead of by the cross. Father Adam had been condemned. His whole race was condemned in him because of his disobedience. They were unable to keep the law, hence, by God's arrangement, as by one man sin entered into the world and death as the result of sin, by one man also comes reconciliation, freedom from sin.—1 Cor. 15:21, 22.

THE RIGHTEOUSNESS OF THE LAW IS FULFILLED IN US

What comfort and consolation are in this assurance! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, instead of the absolute perfection of the flesh, then, indeed, we have hope of attaining to the standard which he has marked for us—the standard of perfection. We can walk after, or according to the Spirit. So far as our mortal bodies are concerned we cannot walk up to the Spirit's requirements; but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible.

The statement that our Lord condemned sin in the flesh means that he sentenced sin and made possible the overthrow of sin. Sin in the flesh had already been condemned that the world through our Lord might be saved. He demonstrated that a perfect man need not sin, and thus magnified the divine law. The question may arise as to whether he did more than magnify the Law. Yes. He made an arrangement whereby the kingdom of righteousness shall overthrow sin and bring in everlasting righteousness.

The spirit of the law that was given to the Jew is upon the new creature, but not the Law Covenant. We are received of the Lord aside from the Law Covenant. God's Law is not to be ignored. Justice has but one law and that was given to the Jew as the basis of their covenant. St. Paul goes on to show that as the Israelites did not get eternal life by their endeavors to keep that Law, neither could anyone else get life in that way. But God has made an arrangement through Christ by which this curse of the law through human weakness will be set aside by the satisfaction of Justice. (Rom. 8:14) The church is also under the new commandment of sacrificial love.

"Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psa. 50:5) Those who have accepted this new arrangement give up all earthly interests to become new creatures. And the spirit of the Law is fulfilled in these, for they are walking not after the flesh but after the Spirit of the law, seeking to attain, through Christ, the blessed portion to which they are invited —joint-heirship in the kingdom. Their work with Christ at the present time is to share in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. When the New Covenant shall be opened to Israel and all the world, it will signify to them an opportunity for eternal life, through the better Mediator, the Anointed Head and body.

BEREAN STUDY QUESTIONS

We now have prepared pamphlets giving questions on TABERNACLE SHADOWS and on STUDIES IN THE SCRIPTURES, Vol. I and Vol. V. Questions on the other volumes are in preparation and will be announced later. These little pamphlets are priced at five cents each—fifty cents per dozen, any kind, any assortment. Indeed all our paper-bound pamphlets, previously sold at ten cents, will hereafter be supplied at the uniform price of five cents each, fifty cents per dozen, including postage. This lower price, averaged up in the pamphlets, will about cover the cost.

The Class-Extension has already started many new Berean Classes. All such new Classes, desiring to take up the study of Vol. I, STUDIES IN THE SCRIPTURES, are offered one copy each person of the question pamphlet free—a donation from the Society. This offer stands good until Oct. 1. We made donations of this character to about a dozen new Classes started in the vicinity of Brooklyn and, wishing to be impartial, we throw the opportunity open to all. Order only for the present number of the classes, please.

KEEPING OUR GARMENTS WHITE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."—Rev. 3:5.

Although there were persecutions of individuals, such as recorded in Acts, the early church as a whole was not subjected to the severest of trials at first. But when the truth began to spread and had the enmity, not only of the Jews, but also of the Greeks, emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know so it will be in the not far distant future. For a long time the pure truth has been hidden from men, and worldliness, with a form of godliness, has had the upper hand in influential circles; but doubtless, as the troublous times which the Scriptures predict for the end of this age draw closer, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats, under various pretexts.

We shall not be surprised if a considerable amount of persecution develop within the next few years against all the "children of light" who will walk up to that light. John, the beloved disciple, in some measure or degree illustrated or represented the last, living members of the "little flock." Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22, 23) John did not tarry, but a class whom he in some respects illustrated has tarried—a class who see with the eyes of their understanding the visions and revelations which John saw in symbols, in a trance.

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelation were given to the seven churches specified and were applicable to them, they should properly have a wider application to the whole church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the church. Thus the church at Ephesus would represent the condition of the church in the Apostle's day, at the time of the writing of the messages, while the Laodicean church would represent the church in our day, in the end of this Gospel age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now.

To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than would seem to have been appropriate, and would imply an ignoring of other churches larger and more influential than they, as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the message given to these seven churches apply to and fit historically the experiences of the one church of the Living God, over every member and branch of which the Lord has a care. This thought that the number seven signified completeness, we find emphasized in the other symbolic representations—in the seven golden candlesticks, and seven stars, etc.

The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the different epochs in the history of the church as a whole, but to different classes in any one epoch in the history of the church.

IMPORTANCE OF KEEPING OUR GARMENTS UNDEFILED

The words in our text, addressed to the church at Sardis, or to that epoch of the general church symbolized by Sardis, are explained by the context. In this church there was a wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord.

In the context it is stated that the majority of the Sardis church had not kept their garments undefiled. But "thou hast a few names even in Sardis which have not defiled their garments." By these words our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he does not keep his garments undefiled from the flesh. Whoever fails to do so will not be of the overcoming class to whom will be given this choice blessing, is the argument. He that would be an "overcomer" must be clothed in white raiment. Any who do not persevere in keeping their garments clean will have their names blotted out. In this connection we remember the words of this same Apostle John, that the blood of Christ washes us, not only from the sins that are past, but also from all stains upon the robe. He says, "The blood of Jesus Christ . . cleanseth us from all sin." (1 John 1:7) It cleanses us from all unintentional blemishes, spots upon our garments. Whoever does not thus keep himself cleansed will not be an "overcomer." It is only such as observe this cleansing whose names will not be blotted out.

As to our ability to discern whether or not we are keeping our garments clean, only the individual himself can know to what extent he has watched his conduct and kept up his communication with the Lord and daily scrutinized life's affairs, the incidents of the day, and asked forgiveness for shortcomings and trespasses. Others might surmise, but they could not know. We all have sense enough to know what things are right and what are wrong. If the wrong thing seems not very wrong, it would indicate that we are growing careless in regard to our robe. As a result we would have less interest in the truth, less interest in keeping our robes clean, less interest in prayer meetings, etc. Between such and the Lord there would be a cloud, and a condition of leanness would be sure to follow.

The faithful "overcomers" watch and keep their garments clean. "They have not defiled their garments," they have kept them "unspotted from the world." They have not been willing to have sin contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the adversary gets no hold upon them—"that wicked one toucheth them not." All this indicates a full submission of their wills to the will of Christ. They are "dead with him" and hence could not willingly practise sin.

THE PRECIOUS BLOOD ALONE CAN CLEANSE

Evidently, the majority of the people of Sardis were of the great company class and needed to "be zealous and repent"; for they were not in a condition to receive the greatest blessing possible for them. The principle is applicable, evidently, not only to the church in Sardis, but to the church in general. The things to be overcome are the difficulties in the "narrow way." These difficulties make the way narrow—all the opposition of our flesh to the things of God, the oppositions of the world in general, and the snares which the adversary may place for us. The love of self, of popularity, of worldly prosperity, must be overcome, as well as love for man-made creeds and theories.

How gracious is the provision of our God in thus presenting us with the robe which covers all the repented-of blemishes of the past as well as the unintentional and unwitting imperfections of the present! Under this arrangement it is possible for the Lord's people to walk so carefully, so circumspectly (looking all around at every step), as to keep their garments unspotted from the world. But, alas, how few, if any, there be who have always lived up, in all the past of their Christian lives, to this high standard which alone will insure the keeping of their garments white!

Seeing that any deflection from absolute purity of heart would constitute a stain, a spot upon the robe, we might inquire with great concern, Is there any possibility of having such spots or stains removed and of getting my robe white again? Thank God, yes; there is a way by which the spots and wrinkles may be removed from our robes and leave them once more as white and clean as at first. The stain-remover is the precious blood. As the Apostle says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

LET US JUDGE OURSELVES

While all our efforts could not remove a single stain, which the "precious blood" alone can remove, yet it is well for us that while realizing our Lord's forgiveness and the cleansing of our robe, we should promptly seek to discipline ourselves in repentance, otherwise we may expect that while our Lord cleanses our robes in answer to our earnest prayers, he will, nevertheless, put upon us certain chastisements for our correction in righteousness and for the strengthening of our characters along the points of weakness. The Apostle teaches this when he says, "If we would judge [correct, chastise] ourselves, then we should not be judged [corrected, chastised] of the Lord; but when we are judged of the Lord we are chastened that we might not be condemned with the world."—1 Cor. 11:31, 32.

God's grace cannot admit to heavenly perfection those who have not robes of spotless righteousness; hence, we are shown that those who have not cared for their garments and kept them white must be put through severe experiences before they can in any sense of the word be sharers of heavenly favors. These severe experiences are shown in the symbol as washing their robes in a great tribulation. But to show that not penance nor sufferings would cleanse the robes, it is particularly stated that the efficacy for the cleansing is the "blood of the Lamb." Many will be thus

purified, purged; and their garments, now soiled by contact with the world, will be cleansed of every guilty stain when they, realizing the folly of their course, shall repentantly appeal to the Lord and use his help.

We rejoice that these will ultimately sing praises to the Lord and be glad in his wondrous grace. But we note that even after their robes shall have been washed white in the blood of the Lamb, during the time of trouble, they will wear no crowns; but, having finally overcome, they will be granted "palms" as emblems of their victory through Christ; and although they can never be of the living temple of which Christ is the Head, we are told that they shall be servants in that temple; and although they shall never sit in the throne, they will be highly privileged to serve "before the throne." Grand and glorious privileges will be theirs; but they will lose the great "prize," having sold it for the mess of pottage of present seeming advantage, which proves unsatisfying and brings bitter results. What exhortation to holiness, to complete consecration to his will could be stronger!

THE CHRISTIAN'S ATTITUDE IN THE DUTIES OF LIFE

"Not slothful in business; fervent in spirit, serving the Lord."—Rom. 12:11.

The word business has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve him and, incidentally, as directed by the Lord, to serve the brethren, to serve the truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in his service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the Apostle gives is that whatsover we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is his. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely represent so many days of labor saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the truth, what shall I do if my neighbors and friends turn against me? What if I should get into great disrepute on account of the truth? We should leave all such things to the Lord. If we need persecutions, we hope that he will let them come to us. If in that way he chooses to make the truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecutions."—2 Tim. 3:12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the cares? As the Scriptures enjoin, be "not slothful in business; fervent in spirit, serving the Lord." We are to have a great deal of zeal. We are not to worry over things that may happen tomorrow, but have faith that God will be with us tomorrow, and give grace sufficient for us when it shall come. If the Lord's people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about tomorrow. We shall have plenty to do if we give attention to the present difficulties, and go to the throne of grace that we may obtain grace and strength to help today.

Our Lord assures us that if the main thought of our hearts is concerning his service and the promotion of righteousness and the attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we seek to walk the "narrow way." Sufficient for each day will be the evil of itself; and thanks be to God, we have also his promise that daily his grace shall be sufficient for us.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have his approval and hear his "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite—then, as unfaithful servants, we shall sooner or later go into "outer darkness."

HOW TO LOCATE OURSELVES

Admitting that we might not be able to locate others in relationship to the divine plan, should we not be able to locate ourselves? If so, how?

We should be able to locate ourselves in respect to God's grace. If we know the various steps to be taken and corners to be turned, we should know just how many of these we have taken and just where we are. Perhaps the following notation of the steps of a righteous man called of God to joint-heirship with his Son will help us:—

(1) A longing for righteousness, truth, purity, implies a drawing from the Lord along the lines of the less depraved parts of our fallen nature. Our first response to this drawing is to seek righteousness and seek meekness. To such the Lord says, "Draw near unto me and I will draw near unto you." Numerous steps may be taken after the first one of turning our back upon wilful sin. Each step will bring us a little nearer to the Lord and to righteousness, and should show us more clearly than before that "in our flesh dwelleth no perfection," that we cannot live up to even our own estimate and interpretation of the divine law—that we

need grace and help from on high. This entire course is one of justification in the sense that it tends to harmony with God and his righteous requirements.

The soul that thus has reached the place where it cries out to the loving God by this time sees clearly the need of the Savior and that Jesus is the Redeemer. It hears the message, "No man cometh unto the Father but by me." It responds, "Lord, gladly will I go to the Father through you."

(2) The reply of Jesus as to what are the terms of discipleship point out the next step in the way to God and, accepted, brings the blessing. Our Lord's words are, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Master does not urge haste in decision. The haste is left to the suppliant, whose love of righteousness and desire for fellowship with God will be measured by his haste in accepting the terms of discipleship. To one and all the Master says, "Sit down first and count the cost." Do not put your hand to the plow and then draw back. Those who take years to count the cost will very rarely win the prize, we may feel sure. The reasonable course is to weigh the proposition—the giving up of self with earthly hopes, aims, prospects, joys, entirely into the Father's hands as living sacrifices, with the prospect of suffering, trials, testing, proving in the present life, and, if faithful, glory, honor and immortality on the heavenly plane. It should not require long for a mature person of loyal heart to realize that the Lord's service is a desirable one and that the price, our little all, is insignificant. The zealous and faithful will speedily say, "Here, Lord, I give myself away; it is all that I can do."

Then comes the Redeemer's part. In harmony with the Father's plan he now stands as Advocate for all such as have come unto the Father through him. He advocates their cause as their representative in the heavenly court, approving of them and of their consecration, having, additionally, by the imputation of the merit of his own sacrifice, made up for their deficiencies, that they may be made the righteousness of God through him. We see that the Advocate thus presents our name and covers our blemishes, and our sacrifices are accepted of the Father—up to the time when the last member shall have been received—up to the time when the door to this high calling shall have been closed, when the last of the wise virgins shall have entered beyond the veil.

The Father's acceptance of us is indicated by our adoption and begetting of the holy Spirit and the commencement of the sealing—the impressing upon us, as new creatures, of the divine likeness, disposition or spirit. We should all know very positively whether or not we have taken these two steps. If we have not, it is useless for us to look further.

EVIDENCES OF OUR ACCEPTANCE BY THE FATHER

(3) The begetting of the holy Spirit in the early church was indicated by certain miraculous gifts, but this was for a special purpose in connection with the establishment of the church. As Paul pointed out those gifts were intended to pass away. (1 Cor. 13:8) They were given by the "laying on of the hands of the Apostles." (Acts 8:18) Hence after the death of the Apostles these gifts were not bestowed upon any. And when those who had received the gifts died, the gifts themselves ceased—thus passed away. But instead of the gifts came the fruits of the Spirit as evidences or proofs of acceptance by the Lord and induction as members or branches of the Vine. The fruit buds are small at first. They need and have the Husbandman's care. He prunes us—he cuts away the earthly things to which we are prone to cling. He leaves us without much earthly support except that which is connected directly with the Root, the Vine. Thus cut off from earthly ambition in harmony with our consecration unto death the Spirit of the Lord comes into us more and more, producing fruits of the Spirit, even as the juices of the vine go to the branches and its clusters. Such prunings are an evidence of our membership in the Vine and our fellowship in the sufferings of Christ; for the heavenly Husbandman thus treats all true branches of the true Vine. We should begin to see fruits and graces. Our energy should be manifested in a variety of ways towards the Lord, towards his brethren and toward all mankind, in proportion as we have contact with them.

Amongst other indications of divine favor would be fellowship with the Lord in prayer and through his Word—a love of the divine plan, a delight in everything that is righteous, just, true, noble—a desire to promote all such interests to the extent of our opportunities. Another evidence of faithfulness would be our being accounted worthy to suffer reproaches and persecutions for the Lord's sake and the truth's sake—and our acceptance of these as of divine providence.

A further indication of our harmony with the Lord would be in our increased appreciation of his Word, a deeper insight into its precious teachings and an increasing pleasure in serving it out to others—not for vainglory, not that they might think something of us, but for the Lord's glory and for the good of those who desire to know his will.

EVIDENCES OF BACKWARD LEANINGS

But some may fail to attain to these depths and heights and lengths and breadths of blessing, of privilege. They may content themselves with little of the Lord's truth and grace, little of the fellowship of the brethren, and, proportionately, more of the world's. These are failing to perform their covenant and obligations of zealous sacrifice. They may be good and honorable and kind. They may be loyal to the Lord to the degree of not wishing to do anything contrary to his will; but they are failing of the extreme of loyalty, namely, of the anxiety to know and to do. These are in danger of being counted unworthy to be in the bride class and of being consigned to the larger company of the loyal but less faithful. Even to attain this honor and position they will need to be put through trials, sufferings, difficulties, the destruction of their flesh. But they will not have the high reward because of failure to run the race with zeal. Some may even have attained to all the glorious privileges of consecration, service, knowledge, etc., and then become cold, careless, overcharged with the cares of this life, and thus bring forth less fruit and not be counted worthy of membership in the bride class. Nevertheless the Lord will deal with them, if they are truly his, to chasten them and, if possible, to prepare them for the "great company" class, even though this may necessitate great tribulations.

Evidences in our day of a condition of unfitness for the "little flock" and danger of missing it would be a worldly spirit, a careless spirit, a love of the world, a slackness of zeal for God, for righteousness, for the brethren, and a failure to use opportunities and to seek for others for the furtherance of the praises of "him who has called us out of darkness into his marvelous light"—a failure to go on to a greater development in the fruits and graces of the Spirit. A loss of love and zeal for God and his cause and the brethren follows and an increasing dimness of the divine plan already seen and recognized. The extreme of this condition is "outer darkness"—a blindness to heavenly things of the divine plan such as covers the world of mankind in general—without the illumination of the Lord's Word and Spirit.

As for those who commit "the sin unto death": It is scarcely necessary to discuss these, because persons who reach this hopeless condition rarely, we believe, realize it or are able to comprehend their own situation. So long as there is a fear of the second death and a desire for eternal life and a desire for harmony with God, there is hope. Two classes are described as being "twice dead, plucked up by the roots." One is a class which, after having received the holy things of God as new creatures, turn back to the world, to its aims, its pleasures, its desires, its ambitions, its sins. These, completely repudiating the covenant of sacrifice, are in a hopeless condition as respects the future life. But we may perhaps say, fortunately, they do not realize their position, but rather feel the contentment of the dead world; or, perhaps, worse than the world, they are acrimonious and bitter against the members of The Christ and against the truth, which they once appreciated but have left. Another class who go into the second death are pointed out as guilty of doctrinal deflection—the renouncing of the Redeemer, the loss of appreciation of the merit of his sacrifice and of the opportunities which that sacrifice secured to us in the way of sacrificing.

We are also asked respecting our Lord's statement, There shall arise false prophets and false messiahs who shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very elect. We are asked whether these very elect refer to the "little flock" or include the "great company." We reply that evidently "the very elect" means the faithful. All of the Spirit-begotten ones are counted in as of the elect, for, so long as they are faithful, they are the very elect. It would appear that these words of our Lord did not refer to something specially of our day, but rather to something that has applied for centuries, just as wars and tumults have progressed for centuries. One entire chapter in STUDIES IN THE SCRIPTURES, Vol. IV., is devoted to the examination of this great prophecy and we refer our readers to a fresh study. The false teachers and false Messiahs who have deceived many are represented today, we believe, by some very large and very prosperous denominations which are deceiving themselves and millions

of others into supposing that they are the true church, the true Messiah, the true Vine of the heavenly Father's right-hand planting. On the contrary, branches of the true Vine may be in these different denominations, but the earthly institutions themselves belong to what the Scriptures designate "the vine of the earth," the fruitage of which will soon be gathered into the wine-press of the wrath of God. (Rev. 14:19) God's saintly ones down through the age have been more or less in contact with these great systems, anti-Christ systems, received and deceiving systems. But "the very elect," the saintly, as members of the true body of Christ, will not be allowed to mistake these systems for the true church. The Lord guides them that they are not ensnared.—Psa. 25:9; 91:11, 12.

THE WISDOM FROM ABOVE

Daniel 1:8-20.—SEPTEMBER 10.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

We have noted the cruelty of the kings of olden times. It is appropriate, therefore, that we note also certain instances in which they manifested great breadth of generosity and wisdom. Today's study illustrates this. Amongst the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training. Daniel, Hananiah, Mishael and Azariah. These captives were not maltreated, nor enslaved in the ordinary sense of the term. Their intellectual qualities were discerned and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counselors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some also who were most loyal of heart to the principles of the divine law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him even as Daniel and his companions were blessed and prospered in the enemy's land, and advanced to positions far higher than they would ever have attained in their own land.

ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that, being well nourished, they might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is specially conducive to intellectuality—not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper, religious training. To this eunuch Daniel, and his associates through him, appealed, requesting that instead of the fine food and liquors provided they might have a plain, vegetable diet.

The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear to a disadvantage and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young men who practiced abstemiousness were fairer and fatter in flesh than were those who shared the king's bounty; so their request was granted.

Of them we read, "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael and Azariah . . . and in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanters that were in his realm."

What was the secret of this wisdom and understanding? Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will—to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand, sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions—whole hearted men—who will give their best for the service of their fellow men in whatever sphere their lives may be cast. The world has grown wiser (?) since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed—such a miracle as has kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-handed politics which has sought to crush him because of his faithfulness to the principles of righteousness.

Although Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit, and that is a possibility with every man and with every woman—young or old. "Dare to be a Daniel." Alas! how few appreciate the privilege, how few are emulating the Daniel spirit.

Christians throughout this age are in a condition very similar to that of Daniel. The great King of Glory has them in the school of Christ. He wishes to select a few to be joint heirs in the Messianic kingdom when it shall be established. The test of examination will come in the end of this age. Those who will then be found worthy will be such as have had the Daniel spirit of devotion to God and to the principles of righteousness—willing to lay down their lives in the service of the truth—followers in the footsteps of Jesus. Of these the Lord speaks, saying, "They shall be mine, saith the Lord, in that day, when I make up my jewels."—Mal. 3:17.

"WHEREBY THY BROTHER STUMBLETH"

Our text gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us to best serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our characters, the greater will be our influence upon those who are naturally weaker. And that influence should always be used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said, "Do good unto all men as we have opportunity, especially to the household of faith."

THE FIERY FURNACE

Daniel 3.—SEPTEMBER 17.

"The Lord is my Helper, and I will not fear what man shall do unto me."—Heb. 13:6.

Years passed after the narrative of our last study. King Nebuchadnezzar had advanced the four Hebrew captives to positions of honor and trust. Just where Daniel was at this time we do not know, but his three companions, given new names, were governors of Babylonian provinces.

Nebuchadnezzar had conquered the world. He was the first to grasp the thought of the wisdom of having a universal government which would make wars to cease to the ends of the earth. He conquered the world and treated their rulers who were obedient with a measure of wisdom and justice and cruelly destroyed the others as a lesson illustrative of his indomitable power. His kingdom, composed of various nations worshipping various gods, he wished to cement into one harmonious whole. He instituted a

great peace celebration and brought his representatives from different parts of the then civilized world to Babylon; and with them came representatives of all nations. These were to be duly impressed with the greatness and magnificence of the Babylonian power and of the futility of resisting it. They were to be given an illustration of the benefactions to result from having one government and having the entire world at peace.

Thus seen it was benevolence as well as wisdom which was at the foundation of Nebuchadnezzar's scheme. He had doubtless heard that the Israelites from of old were inspired by a certain promise from their God that at a future time their nation should be made the dominant one for the ruling and the blessing of all nations, kindreds, peoples and tongues. Nebuchadnezzar considered this theory of the Jews a wise one, and himself the opportune person to be the blesser of the world in the name of his god, Bel-Merodach. Had not his god given him victories? he reasoned. Were not he, therefore, and his nation, the properly qualified ones for the great work of blessing the world? He would at least make the endeavor, no matter what the cost.

GOLDEN IMAGE OF BEL-MERODACH

Nebuchadnezzar would honor the god whom he believed had given him his victories. He would make him the god of nations. The people from every part of his domain should be committed to the worship of this one god, that the having of one religion might help to cement the various incongruous elements of which his kingdom was composed. As a preparation for the great peace festival, a broad plain for maneuvers of the troops and gathering of the princes and nobles and visitors was selected. In the midst of the plain a golden image of Bel-Merodach was erected—ninety feet high. It is not necessary to assume that the image was of solid gold, although Herodotus mentions a statue at Babylon of smaller size which was of solid gold, weighing forty-three thousand pounds.

When the great day of celebration came, with the governors, princes, captains and provincial rulers, the judges, treasurers, counselors and lawyers in their various robes of office and surrounded and interspersed with the delegates from various nations, the banners flying and the musical instruments playing, it must have been an impressive sight. We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievements of that hour and the peace program which it was to celebrate. Thus far his rule had been one of conquest; thenceforth, everything conquered, the world was to have a great time of peace, prosperity, jubilation.

At the appropriate time the religious unity of the empire was to be demonstrated by a general worship of the golden image of Bel-Merodach. Proclamation was made that soon the bands would begin to play and that then all would be expected to fall down and worship and reverence the image which represented Nebuchadnezzar, in that it represented his god.

DISLOYALTY! INGRATITUDE! TREASON!

Everything seemed to go well until it was reported to the king that three governors whom he had set over provinces had rebelled against his decree and refused to worship the image of Bel-Merodach—had defied the king's power—for like all mandates of olden times, the penalty for disobedience was so severe as to leave no room for opposition in a sane mind. Who were these three disturbers of Babylon's peace, spoilers of the great peace festival? They were the three young Hebrews whom the king had so graciously treated at the time of their captivity, who apparently owed so much to him. He had not only given them schooling, but he had exalted them to high positions in his empire. How ungrateful to their benefactor, how traitorous they were!

This, undoubtedly, was Nebuchadnezzar's view of the affair. Of all the governors he would be most sorry to lose these three who were so reliable, but on such an occasion he could never permit insubordination to his regulations, nor could he think it possible that these three men, now about thirty-five years of age, would challenge his authority and power knowing, as they must, his autocracy. The king, in further leniency, would give these headstrong governors further chance for their lives—for their all. The trumpets would again sound, and if they still persisted, the decree of death must be executed against them. The fiery furnace was ready.

The courage of these three Hebrews stands out on the pages of history as sublime. The king reminded them that none of the gods had been able to deliver any people out of his hand; their own city, Jerusalem, had been overthrown. They could hope for no succor, no rescue from the death that was before them if they persisted in defying the king of the whole earth. Their answer was that their God, Jehovah, they were sure was quite able to deliver them from the fiery furnace, or from anything he might choose, and would do so. But if not—if he did not deliver them—and if they were certain of it in advance—nevertheless, they would be his faithful servants and worship him alone. How sublime their faith and their courage! Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case God will thus deliver those who trust in him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor what may be his will respecting what little remains of our lives. But of his power and love we are confident. We can trust him where we cannot trace him.

THE FURNACE SUPER-HEATED

When we read that King Nebuchadnezzar became furious, we should sympathetically remember the circumstances. He had conquered the world, and would he now be defied by three men whom he had made what they were? He was giving a great lesson to all nations on the very subject of the necessity of obedience to his government. Could he allow some of his own representatives to defy that government? On the other hand, his appreciation of the men he was about to slay had been evidenced by the exaltation he had given them. Can we wonder that under all these conditions he felt furious? He was seriously disappointed at the only inharmony that had occurred in connection with his great project which he felt sure was to work such blessings to all the earth, and such honor to himself. In his fury he commanded that the furnace should be made seven times hotter—evidently forgetting that thereby the sufferings of anything cast therein would be diminished.

Recent explorations show that in that vicinity there were naphtha wells; for all we know this may have been the fuel used in the great, open furnace. The three Hebrews were bound in their clothing, and some of the strongest men of the king's guard were commanded to throw them into the furnace. As the bound men were thrown in, the flames came forth and enveloped those who had thrown them in, and destroyed them. A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some evidence of the power of Jehovah God, and intently watched the furnace. But surely the young Hebrews who had such faith in him were foolish. Yet as the king looked toward the furnace, to his utter astonishment he beheld four persons walking in the midst of the fire, unharmed. He went as close as safety would permit, saying to his counselors, "We cast three men into the furnace, but behold, I now see four, free, walking in the fire, and the fourth has an appearance like a son of the gods!"

What had he done? What should he now do? He called to the three, "Ye servants of the Most High God, come forth and come hither." They came, unharmed, and not even the smell of scorching was upon their clothing. Nebuchadnezzar acknowledged the miracle and praised the God who had thus by his angel of power delivered his servants that trusted in him and who defied the king's mandates and yielded their bodies that they might not serve nor worship any god except their own God. "Blessed are all they that put their trust in him."

IN A DEN OF LIONS

Daniel 6.—SEPTEMBER 24.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

At the time of this study Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognized—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new universal empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was

King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognized integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect to the governing of the world. Indeed, we believe that this is true also of many noble minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's kingdom will be that it will not only have perfect ideals in respect to human government, but that it will be backed by divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2:10, 11.

ENVIOUS OF DANIEL

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." As an illustration: it is said that in the China-Japan war, contracts for cannon and other war materials were given to manufacturers closely allied to government officials, and that the most shame-faced dishonesty was practiced—for instance, that wooden cannon were delivered and mounted upon fortifications, while the contract money, which was paid for the genuine article, went to the thieves. A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realizing that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favorite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognized for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counselors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

PRAYED THREE TIMES DAILY

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to him and called to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people; that eventually, through these, divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realization that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4:16.

JEHOVAH SENT HIS ANGEL

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing. The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and enshared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life!

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent his angel to stop the lions' mouths. Daniel was soon lifted from the pit! Daniel was vindicated! His God was vindicated! And the king now made another decree—that those counselors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this in their case meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit; that their God whom they serve is indeed the true God.

WHO WERE TYPIFIED BY THE LEVITES?

The Levites typified the "church of the first-born, whose names are written in heaven." This statement—their "names are written in heaven"—implies that they are recognized as a spiritual class—have come into divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. That night symbolizes this Gospel age, the time of darkness on the earth, when the Lord is taking out his jewel class. This "church of the first-born" have passed from death unto life—all of these first-born, representing the entire "church of the first-born," are represented in the tribe of Levi. Out from amongst these Levites were selected the priestly few, typifying our Lord and those who are faithfully walking in His steps. So the entire "church of the first-born" will include a great multitude—more than the body of Christ. The virgins who follow her (Psa. 45:14), all belong to this "church of the first-born, whose names are written in heaven." The work of the Levites in connection with the Tabernacle service is, undoubtedly, a symbolical one.

The high priest "went alone once every year"—on the day of atonement—into the Most Holy. Apparently the under-priests did not go into the Most Holy on this day (Heb. 9:6, 7), but into the first Holy, where were the candlestick and the table of shewbread and the golden altar of incense. They, doubtless, typified those who are seated with Christ in the heavenly (Eph. 2:6), and are thus much in advance of the general household of faith. The under-priests were the sons of Aaron, and, being of the priestly family, or household, occupied a higher position and had greater rights and privileges than were enjoyed by the remainder of the Levites. The picture of the under-priests going into the Holy seems to correspond to our experiences of the present time and not to our experiences of the future, when we expect to enter into the Most Holy through the rent veil.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the body are privileged to go into the Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things—were allowed to carry them. They could feel that they had a right to touch them in a general way, but not

in the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the divine plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the day of atonement. On the day of atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this day of atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which would entitle them to the spirit plane. We all were in this sense of the word Levites—in the sense of approaching justification, desiring justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc.—but we did not reach that justification until we presented our bodies living sacrifices and were begotten of the holy Spirit and the new life was begun by which we passed from death unto life, by which we became the "church of the first-born" and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life—they fail in degree of faithfulness to right principle and in degree of harmony with God.

While the Court condition seems to represent at the present time all those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to the "church of the first-born," in the absolute sense, will go out and cease to be recognized as in the Court. Meantime, the class who have already made consecration, "presented their bodies living sacrifices," and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the body of Christ—these, failing to maintain their standing, are represented as separate from the "little flock" class, at the end of this age. Their condition apparently is represented by the Court condition thereafter.

COVETOUS CONVERSATION

"Let your conversation be without covetousness, and be content with such things as ye have."—Heb. 13:5.

The Authorized Version of the Bible uses the word conversation in the broad sense of conduct, including, not only the words, but the looks and the acts of life. The force of the text, therefore, is, Let your conduct be without covetousness. How could a covetous thought affect our conduct? As some see others possessed of larger wealth or larger opportunities in the service of the Lord, of better conveniences than they possess, or who are better looking than themselves, etc., they have a spirit, or disposition, of covetousness, dissatisfaction with what divine providence has shaped for them.

When we say, "what divine providence has shaped for them," we do not mean that one should make no endeavor for advancement. If a person is happy, he should still strive to attain to something more than he possesses. A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Rather, such a one should say, God could grant greater blessings to me if he chose. I am his child and what, therefore, he grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what he gives me is best for me, and much better than anything I could carve out for myself.

Covetousness is a desire to have, keep, enjoy—especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of selfish desire. It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord would be holding back what belongs to the Lord according to our own arrangement with him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself. Under some very special conditions another might give counsel, in the way of helping a brother to do a service which he was apparently overlooking, or respecting an element of character which the brother was evidently cultivating, contrary to the spirit of his covenant of sacrifice.

Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. There are some who, after being well fed on spiritual manna, permit a selfish craving or a covetous spirit to interrupt their fellowship with the Lord to some extent, hankering for earthly, fleshly, good things, forgetting the wisdom of their Leader, the Lord, and that his love, which has thus far delivered them and fed and led them, is still with them, the same as ever. Sometimes the covetousness is a repining against their lot in life, a desire for more ease and comfort and wealth and social influence than are within reach. Sometimes it is a protest against their share of the aches and pains of the groaning creation and their inability to get rid of these. Sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of spiritual Israel's affairs are under the Lord's special supervision? Should they not remember that "He doth not afflict willingly nor grieve the children of men," but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, have brought unexpected drawbacks.

Covetous (selfish) prayers are too expensive. Some have gained wealth and lost the truth and its service. Some have gained health only to find that with it they gained trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterwards that God had not answered their prayers, or more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly. Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts with thanksgiving. Their petitions should be for spiritual gifts, including patient endurance and heart contentment, accompanied with heartfelt thanks for blessings already received.

INTERESTING QUESTIONS

SIGNIFICANCE OF THE BULLOCK'S BLOOD

Question.—What did the blood of the bullock represent?

Answer.—The blood presented in the Most Holy represented the life, or life-rights of the one sacrificed; but the blood itself was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when he died. The expression life-rights may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is reckoned as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advo-

cate has imputed to that one a sufficiency of his merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's body. Christ imputes to him a sufficiency of merit to compensate for his demerit; and having been made acceptable to the Father by this imputation, he becomes a member of the body of the great High Priest.

There is a difference between offering our sacrifice and presenting ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when he died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a new creature, when "He, through the eternal Spirit, offered up himself without spot to God." But it was not as a new creature that he offered up himself, but as the man Christ Jesus. His spotless humanity was what he there offered. This he did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. Then he was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only order of priesthood, therefore, to which he belonged was a spiritual order, the one mentioned in the Scripture which says: "Thou art a priest forever after the order of Melchizedek." (Psa. 110:4.) He was not a priest according to the flesh, but as a new creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When he came to John at Jordan, he made a surrender of himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

THE IMPUTATION OF RIGHTEOUSNESS

Question.—Does Christ impute His righteousness to the members of his body?

Answer.—When we say that our Lord imputes his righteousness, we are not to think that he gives his own righteousness as the High Priest, but that he imputes the merit of his human sacrifice on our behalf. When, as the Man Christ Jesus, he laid down his life, without being under sentence of death in any degree, there was a merit in that sacrifice. The earthly life-rights, which the Lord laid down, were to his credit, giving him the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of our justification, for the covering of our imperfections. It could have been used for us in restitution, but such was not God's plan during this age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

RIGHTEOUSNESS AND MERIT

Question.—What distinction would you make between the righteousness of our Lord and His merit?

Answer.—The righteousness of our Lord was His right-doing, his right conduct, his perfect character while he was the man, while he was on trial. The merit is the divine appreciation, the divine estimation of that character, of that right-doing. Since he ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was his before his consecration and which he maintained, constitutes a merit in the divine sight, which is imputed to the church now, and which is to be utilized by him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at his disposal in the divine arrangement.

SHOULD BE APPLIED ANTITYPICALLY

Question.—Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial age?

Answer.—One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into his temple, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a royal priesthood.

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VIEWS FROM THE WATCH TOWER

"SPEAKING-WITH-TONGUES" DELUSION

We have heretofore referred to some earnest people who are evidently ensnared by the adversary into believing that they are enjoying a restoration of the gifts whereby God blessed and established the Christian church in the first century. Their strong delusions continue to increase under a spirit power which, we believe, is not from God nor from the dead, but from the fallen spirits, the fallen angels. In addition to the speaking with tongues and the miraculous healing of the sick and the seeing of visions, they now have spirit manifestations. Their latest claims, reported in their religious journals, are that the Lord Jesus, on several occasions, has appeared in their midst at their meetings, has been seen with the natural eye, etc.

That these people are earnest and evidently honest only increases our sorrow for them. (For dishonest people we have comparatively little sympathy.) We fear that a later development will be spirit manifestations of a still more pronounced type. The fallen angels are evidently desirous of deluding the whole world. They have certainly had great success, so far as many of the false doctrines are concerned. And as we read the Scriptures, we believe they will for a time have a still greater influence in human affairs shortly. Those of our readers who have contact with any of these deluded people should point out to them the Apostle's words, "Believe not every spirit," and should remind them that the fallen angels are "lying spirits," and that the entire confidence of God's people should be in the teachings of the Scriptures.

The Scriptures clearly testify that those who possessed the gifts of the Spirit in the early church received them from the Apostles by the laying on of hands, so that when the Apostles were dead and also those upon whom they had laid their hands and communicated the gifts, it ended those "gifts" in the church. And the next step of progress was the manifestation of the fruits of the Spirit, as St. Paul most clearly points out.—1 Cor. 13:8.

UNREST IN CHINA—BRITISH UNFAITHFUL

Bishop W. B. Lewis, of the Methodist Episcopal church of Foo Chow, China, discussing recent trouble and present unrest in the Canton Province, says:—

"The real root of the trouble is because the Chinese government has suppressed the growing of poppy. In 1906 England and China entered into a treaty to suppress the opium traffic. The terms of the treaty were that England was to decrease the importation of opium one-tenth each year and China agreed to suppress the growing of poppy in the same ratio.

"China has lived up to the terms of the treaty and England has not. In consequence of this the price of opium in China has increased fourfold and the result is that millions of dollars are flowing out of the country and nothing is coming in. All the time England is profiting by the condition as it now is. The residents of a large part of Southern China do not understand the treaty and hence the rebellion was brought about. However, the present condition will not continue much longer, as the British government cannot face the world because of failure to abide by the terms of the treaty. I believe the English are coming to the realization that this condition cannot go forward, and I believe developments will occur in the near future. The final outcome will be that England will

have to abide by the terms of the treaty and then the opium traffic will cease. The Chinese government will effectively suppress the growing of poppy."

THE MATTER WITH THE CHURCHES

"What's the matter with the churches?" says the *Toledo News-Bee*: "It is only those who will not see who are sanguine enough to maintain that there is nothing the matter with them. For it is blazoned in actual fact, so that he who runs may read, that the churches, judged merely by what they have done outside of the spiritual realm, in the way of civic and social betterment, have failed thus far to show adequate results for the enormous sums they have invested in buildings, and for the preaching of the gospel at home and abroad.

"Dr. Thomas E. Green, writing in Hampton's on 'What Is to Become of the Preacher?' says:—

"'That of the 90,000,000 people in this country, 32,936,446 are church members (census report of 1906).

"'That of the 1,440,000,000 people in the world, a billion, one thousand million, are not Christians.

"'That church attendance is falling off. It needs neither figures nor argument to establish the fact that church attendance and church worship are in a condition of decline. The experience of any community is ample proof.

"'That since 1905 the collections in London churches have fallen off 35 per cent.

"'That not five per cent of the workingmen of England and America attend church.

"'That the supply of ministers is rapidly falling off.'

"So much for that part of it. Now for the other: The average American minister earns less than half the wages of the average American bricklayer.

"Americans give more liberally for missions than for home work, but for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent in administration. Of the ten million dollars contributed in this country for missions last year, less than five million dollars got to the 'heathen.'

"Taking a certain Wisconsin town of 2,700 inhabitants as representative, we are shown 13 church organizations, the largest numbering 225 communicants, the smallest 25, keeping up 11 church buildings at an aggregate cost of $10,400 per year. 'There are in the United States 14 kinds of Baptists, 24 kinds of Lutherans, 15 kinds of Methodists and 12 kinds of Presbyterians,' says Dr. Green.

"To cap the climax with a final absurdity, he cites the fact that there is a lone southern Methodist church on the Manitoba border and an equally lonesome northern Presbyterian church languishing in the beach of the gulf of Mexico."

* * *

The *Toledo News-Bee* concludes its editorial above by saying, "It seems clear as daylight that the salvation of the sects lies in Christian co-operation."

Just so. The disease is apparent, but the real cause and the proper remedy are not discerned. Why should we plan for the salvation of the sects? Should we not rather strive for the salvation of the people who for so long have been confused and misled in various directions by the sects and the creeds of the "dark ages"? If everybody agrees that our Lord and the Apostles recognized only the true church, "the church of the living God whose names are written in heaven," and if all the division of God's people into sects and parties with contradictory creeds has been wrong, why should any of us seek to uphold or to save the sects from destruction? Surely all true Christians should unite in abolishing sectarianism, each by destroying his own creed fences, which separate God's professed people into various more or less antagonistic little companies.

The proposition of church federation is merely a method of sect salvation, preservation, the very thing which no true Christians should desire. We are told that federation would ignore doctrines altogether and merely make of the different sects a social and working combination along lines upon which all could agree. But is this the divine order? Would not this be substituting the commandments of men, the federation, for the doctrines of Christ? Should we not, therefore, rather remember the Apostle's words which assure us, not only that there is but one church of the living God, but also that there is but one Lord, one faith and one baptism, one God and Father over all and one Lord and Savior Jesus Christ?—Eph. 4:5, 6.

Manifestly it is our duty to abandon all of our various creeds formulated after the death of the apostles and to go back to the words of Jesus, the apostles and prophets and to accept and believe these as divine revelation of the divine will and purposes. Some may incline to say:—

YOU ARE A CATHOLIC!

In the sense that the word catholic signifies general instead of sectarian, the charge would be correct; but we are not Roman Catholic any more than Anglican Catholic. Nor were Jesus and the Apostles Roman, Greek or Anglican Catholics. They were catholics in a broader sense. And we strive to take a similar position, ignoring national as well as sectarian boundaries and lines and authority. The broad term Christian, without any limitations, includes the catholic or general thought and is quite sufficient for us and, we believe, should be sufficient for all of the followers of Jesus.

But someone will ask, When you speak of the one true church, do you not necessarily mean the Roman Catholic church? Oh, no, my friend; there were plain Christians before there were Roman Catholic Christians or Christians of any of the other various branches. We refer to the one church which Jesus and the apostles established on the foundation of their teachings as found in the Holy Scriptures. It did not ignore doctrines, but admonished that we should contend earnestly for the "faith once delivered to the saints" (Jude 3), which would be sufficient for the man of God.—2 Tim. 3:17.

The one church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they all may be one as thou, Father, and I are one." (John 17:11) As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true church will need no such bondage to make them one in spirit or in doctrines, for, as the Master said, "Ye shall know the truth and the truth shall make you free." The secret of this true union is that each member of the true church is fully consecrated to God and his service and is a saint striving for perfect mastery over his flesh and is begotten of the holy Spirit and its holy desires for righteousness and truth, taught and providentially overruled and guided to a knowledge of his will and an understanding of his Word. Thus "they shall all be taught of God." This is the holy catholic church. All of its members will be taught of God.

Ah, you say, such a church of saints would not number four hundred millions as we now boast!

No, we reply; it would be as the Master declares, a "little flock" in comparison to the masses of humanity and the masses of Christianity. But that "little flock" would be burning and shining lights in the world, as the Master declares. The human organizations for benevolent, educational, charitable and other good works there might still be, but, disillusioned, they would no longer style themselves churches, but would know that there is but the one church.

When we learn to look from the Bible standpoint we see that inside and outside of all the different sects and parties and creeds of Christendom there is just such a "little flock" of saintly footstep followers of Jesus. These are the true church as God sees it. The human institutions called churches, while containing some of these members of the true church, are merely social clubs and not churches. There is but one, and it is scattered everywhere, and yet, "The Lord knoweth them that are his."—2 Tim. 2:19.

THE CHURCH'S WORK FOR THE WORLD

Ah! but, says one, where would come in the church's work for the world? We reply: God's work for the world will be accomplished through the church after the church shall have been completed, changed, glorified, in the kingdom. God's work in the present time is not the salvation of the world, but the salvation of the church; the world's salvation will follow by and by during the reign of Messiah for a thousand years, when Satan shall be bound; then every evil influence will be restrained and every good influence let loose.

Now the church is to make herself ready as the bride of Christ. (Rev. 19:7) Now the individual Christians are called upon to make their calling and election sure. Only incidentally, and not as their chief work, are they to let their light shine before men. Now the Lord's blessing through apostles, prophets, evangelists, teachers, is exclusively for the edifying of the saints for the work of the ministry, until we all come to the full stature of the Man—the Christ, the Anointed, of which Jesus will be the Head and the church the members in glory. (Eph. 4:12-14) God is not now dealing by force to compel every knee to bow and every tongue to confess. That will be by and by. Now the still, small voice is calling the saintly

class to separation from the world, to fellowship with God, to joint-heirship with Jesus in the kingdom soon to be established "under the whole heavens."

What the world has so much been calling for will soon be realized, namely, a church triumphant, a church in glory and perfection, a church empowered of God to put down sin, to correct and chasten the sinners and to lead as many as possible of them into ways of righteousness unto everlasting life.

Reverting, then, to the question at the head of this article, "What is the matter with the churches," our reply is that the difficulty is due to the formation and perpetuation of various human systems, each trying to palm itself off as the one true church of Christ. Some time after the formation the self-deception gave way before the saner thought that none of them surely could make such a claim. The next step amongst the Protestant sects was to say, If you will recognize me, I will recognize you, and we will claim that Christ has many churches and ignore his statement that there is but one. This policy has been successful for quite a while. And it would even now be successful were it not that the eyes of human understanding are opening and the inconsistencies of all the various creeds of Christendom are recognized. Now it begins to be manifest that for centuries there has been something radically wrong with the faith, the hope, the baptism and the names of all the different sects; now true Christians of all denominations are perplexed and groping after truth, and so perplexed that they scarcely realize that, to find it, they should go back to the fountain head, Jesus and the apostles and their teachings.

Meantime, also, the masses of Christendom are becoming awakened—they are going into modern infidelity called Higher Criticism, New Thought, Theology, Theosophy, Evolution, Christian Science, etc. Thus, between the perplexity of the saints looking for truth and the nominal masses looking for the truth in other directions, no wonder the sectarian systems are uninteresting except to the comparatively few who, as ministers, officers, etc., "feel it their duty" to attend meeting and to profess creeds which they do not believe.

The real duty of every Christian is to take his stand for the truth and against sectarianism and its base misrepresentation of the divine character. With the creed fences down these, the saintly few, would soon come together under the attractions of the green pastures and still waters of the divine Word. The charities of the world would progress very much as now because the poor, the Master said, we would have always with us until his kingdom would be established, which will destroy poverty, as well as overthrow sin and death.

THE OUTLOOK IN GERMANY

There is not a serious political mind in Germany today that does not consider the internal conditions as very grave, however different the political views may be. The leaders of the People's party at the decisive debates on the suffrage bill, one after another declared with greatest emphasis that they viewed the situation as very serious; that we are approaching very serious times; this conviction was also shared by the Social Democrats. In fact, the view has already been expressed that we are in an era of revolutionary legislation, of immense and inconceivable political, social and ethical transition. We merely mention this in support of our conviction that the internal conditions of Germany are in reality very serious, and we regard it not as a refutation, but as a confirmation that the sentiment prevailing in Germany is to some extent nervously hysterical and may be characterized partly by that expression which stamped the period preceding the French revolution—*apres nous le deluge* (after us the deluge.)—*Rheinish-Westphalian News.*

PERSECUTION OF JEWS CONTINUES

In Russia the tale of Jewish persecution continues to unfold itself. The recent political crisis was hailed by the Russian Jews as promising some relief, for it was thought that whatever resulted, the condition of affairs could not grow worse and no regime could exceed in cruelty that of M. Stolypin. In the result, M. Stolypin has remained in office and his myrmidons in different parts of the empire continue their foul work. The order has apparently gone forth that the conscience of Europe is no more to be shocked by massacres, but the same object is to be attained more thoroughly and without any scandal by means of relentless persecution.

Odessa is in particular the center of Jewish persecution of the most heartless description. The anti-Semitic governor of that city has already succeeded in creating a mass of Jewish pauperism, estimated to number 80,000, and at the same time, by seizing the management and the funds of the local Jewish charities, the means of coping with this appalling misery have been destroyed. The Universities of Russia have long been practically closed to Jewish students, but there has been no hindrance of their studying as external students.

Almost the last act of the government previous to the recent crisis was, however, the exclusion of the Jews from the ranks of external students, and nothing that has since happened has served to alter this decree. Thus, the Russian government has now succeeeded in depriving 6,000,000 of the most enlightened of the inhabitants of the empire of all means of obtaining higher education. It seems as if the policy of Pobedonostcheff still holds good—the solution of the Jewish question by the destruction of one-third of the Jewish population, the conversion of a second third, and the migration of the rest.—Exchange.

INCIPIENT AGNOSTICS

The *Methodist Recorder* notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:—

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient agnostics. His avowed object is to help such by leading them back to faith in God and confidence in his Word. He charges the theory of evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments."

THE JUDGMENT OF THE ANGELS

The Apostle Paul asked of the Corinthian church, "Know ye not that we [the saints] shall judge angels?" We have been frequently asked as to how the saints shall judge angels?

We have given the suggestion that it would not be appropriate for the saints to judge the holy angels, for evidently the holy angels do not need any judgment. In the past there was one judgment of the angels; this is mentioned by St. Peter (2 Pet. 2:4, 5) He says that in the time before the flood the angels had their trial; and that those angels who did not maintain their condition of loyalty to God were cast down to *tartarus*—that is, to our earth's atmosphere, there "restrained in chains of darkness until the judgment of the great day." (See also Jude 6) This "judgment of the great day," to our understanding, means that in that great day another trial will come to those angels.

The question might arise as to what will be the character of and when will be that "great day"? We answer that the great day is the seventh day. God divided the history of man, apparently, into seven great epochs of 1,000 years each. Six days (1,000-year days) of this great week are in the past; the seventh day is the last day (1,000 years long, as are the other six). So this last day is the great day of Messiah—of the kingdom of Messiah—in which he will rule and reign in the world for its judgment, uplifting and blessing. That will be the great day, in comparison with other days; the Sabbath day, as compared with the six days of trouble and unrest that the world has experienced. In that day peace and rest will come to the world, for Christ who takes the kingdom will bring everything into subjection. To him "Every knee shall bow and every tongue confess."—Phil. 2:10, 11.

So in connection with that great day, humanity is to have a judgment—"He (Jehovah) hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained." (Acts 17:31) The great "Man" God has ordained is Jesus the Head and the church his body, of which the Apostle says some are Jews and some are Gentiles—"to make of the twain (Jews and Gentiles) one New Man"—the Mediator, the Peace Maker between God and mankind.—Eph. 2:13-17.

Without any question, then, we can see when the world will have its Judgment, or trial day, to decide which of them will be worthy and which will be unworthy to receive perfect life as human beings. But now as to the trial of the fallen angels:—

THEIR JUDGMENT PROBABLY NOW

We have answered in previous issues of THE WATCH TOWER that this trial will be, we believe, at the very beginning of this great day. And why at the beginning? For the reason that there is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing shall hurt; nothing shall destroy; Satan will be bound and all evil influences will be restrained. No, it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future—perhaps to some extent already begun. In what way? Somewhat after the manner of their previous trial before the flood. And what happened at that time? The account is given in Genesis, chapter 6. We read that at that time, "The Sons of God (materialized angels—Jude 6, 7) saw the daughters of men that they were fair; and they took unto themselves wives of all that they chose (apparently without consulting anyone), . . . and there were born unto them children, who became mighty men of renown"—giants, different from purely human stock.

This was a very peculiar condition of things. How could this be, you may ask? How could the angels do this? The Scriptures answer that at that time the angels had a liberty which they do not now have. That liberty was the privilege of materialization—the taking on of a human body. They acted as men, they ate as men, they spoke as men; and as men they begot children. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

THEY ARE CONFINED TO EARTH'S ATMOSPHERE

The Apostles Peter and Jude tell us that after their wrong course these angels were separated from association with the heavenly and holy angels, who were in harmony with God, and were cast down to *tartarus,* to our earth's atmosphere, "to be reserved in chains of darkness until the judgment of the great day." What does that expression mean? The "chains of darkness" we believe to be a figurative statement signifying that they were no longer permitted to materialize in the light and, generally, not able to materialize at all. But of late spiritists claim, and we believe truthfully, that these spirits can now materialize in as real and tangible flesh as any human being possesses. As they state, and as the facts prove, this can be done only under certain circumstances; they still have a great deal of difficulty in materializing in the light. The "chains of darkness" still seem to be on them to some extent.

Spiritists further claim, however, that the spirits are breaking these bonds and that gradually they will be able to do fully in the light everything that they can now do in the dark, and even more than this. The Bible corroborates what the spiritists claim, only that the spiritists teach that these things are done by the dead; who, the spirits tell, are more alive after death than before. Spiritists assert that it is the spirits of dead human beings that materialize. But the Bible takes the opposite position and says that these spirits are the fallen angels, and that so far as humanity are concerned, the dead are totally dead and must remain so until the resurrection.

So, then, the Bible and the spiritists are in decided conflict; and yet there is this harmony that we speak of, namely, that at the time of the judgment of the great day we may expect the bonds restraining these spirits to be loosened. Of course God could hold them in restraint; but he will now permit these fallen angels to have a great lease of liberty. Then will come to them a great trial and testing, or judgment, in respect to their willingness or unwillingness to do according to the divine will.

SOME OF THEM PROBABLY REPENTANT

It would not surprise us if some of the fallen angels who sinned in the past have repented and have had long centuries of experience with the unrepentant ones; and that these have suffered persecutions from those of evil mind. And so there may thus be two classes among the fallen angels; the one class desirous of doing the will of God and the other class, like Satan himself, wilfully opposed to the will of God. The trial time will prove each of these angels and manifest to which class each belongs.

We think, too, that we see in the Scriptures a passage which we had not seen with the same force before—a Scripture that seems to give a thought along this very line. It seems to imply that at a very near date probably these fallen angels will have wonderful power, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil doing; and that this will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation.

THE HOLDING OF THE FOUR WINDS

The Scripture we have in mind is found in Revelation 7:1-3. This symbolical passage speaks of the four angels which stand at the four corners of the earth and hold the four winds that they should not blow upon the earth or upon the sea "until we shall have sealed the servants of our God in their foreheads." To our understanding we are in that very time when the servants of God are being sealed in their foreheads. The forehead represents the intellect; and to be "sealed in the forehead" is to be intellectually marked.

The intimation is that at this time, in the conclusion of this Gospel age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing; and those in perfect harmony with God are to be his servants in the work of sealing. This seal is the truth. "Ye shall know the truth and the truth shall make you free." (John 8:32) The truth will mark in their foreheads those who receive it, branding them in a way that others of mankind are not marked or branded.

All of the Lord's truly consecrated children can see what a wonderful power the knowledge of the divine plan has been. How different everything in the world seems! How the eyes of their understanding have been opened to see many things that they could not understand before! Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will let them loose; and the effect will be—what? If four winds from the four corners of the earth, come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be.

SOME FORCEFUL SYMBOLS

The thought we wish particularly to call attention to is that these "winds of heaven" are symbolical winds—not literal winds; and that the "earth" that is not to be hurt is the symbolical earth—not the literal earth; and that the "sea" that is not to be hurt is the symbolical sea—not the literal sea. We have previously shown, in our STUDIES IN THE SCRIPTURES, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. "The winds of heaven," in this case, we understand to be "the powers of the air."

The Bible says that Satan is the prince of the power of the air, that he is the prince of demons. (Eph. 2:2; Matt. 9:34) Therefore we understand that in this symbolical sense "the powers of the air" are the demons; that these powers of the air that are being held until the saints of God shall have been sealed in their foreheads, are these fallen angels. As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know.

SET AS A WATCHMAN

Ezekiel 3.—OCTOBER 1.

"Hear the Word at my mouth and give them warning from me."—Ezek. 3:17.

Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand—things which God did not wish to have understood until after the giving of the holy Spirit at Pentecost—things which would be "meat in due season" for the spiritual Israelites throughout this age.

For instance, when Ezekiel tells the people, "The soul that sinneth, it shall die," he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way—through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as for Israel's Law Covenant, it was merely typical of the New Covenant of the future, and we have the Apostle's word for it that the law could not make anything perfect.

No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that "the fathers have eaten a sour grape and the children's teeth are set on edge," he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited from Father Adam has been provided by Jehovah through his only begotten Son, the Lord Jesus Christ, the world's Redeemer.

"TIMES OF RESTITUTION"

In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the divine plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to bring them back into his favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sodomites will be restored and blessed. The latter nation had been entirely destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades, sheol.*

The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for his own Name's sake—of his own good pleasure. In other words, this is the purpose which God purposed in himself from before the foundation of the world. This is the purpose which he declared to Enoch, saying that in due time Messiah would "come with myriads of holy ones" to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham, saying, "In thy seed shall all the families of the earth be blessed." This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

This description is found in verses 40 to 60, the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and he shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of divine justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming "times of restitution"—blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall have been elected to be the royal priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming "times of restitution" are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets.—Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel age is not to the whole world, but, as the Scriptures declare, "To him that hath an ear to hear." St. Paul uses this message, saying, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, "The soul that sinneth, it shall die." In other words, God declares that he will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, "Turn ye, turn ye, for why will ye die?" And again, "He that hath the Son hath life, and he that hath not the Son shall not see life [everlasting], but the wrath of God abideth on him"—the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty-bound to make clear this feature of the divine program, namely, that all wilful sin will bring death; that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction—not with everlasting torment. (2 Thes. 1:9) Every member of the body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet.

LOYALTY THE GREAT TEST

At the close of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to their loyalty to God. The test upon mother Eve was of this character. She was not deceived in the sense of not knowing the meaning of loyalty to God or what constituted disobedience. God had forewarned her. She knew what was right. But she was deceived so far as the consequences were concerned. So with Satan. He was deceived as to the outcome of his course, in thinking he would be able to carry out his plans despite the Lord.

So, we believe, it will be at the end of the Millennial age. Some of mankind will be deceived as to the result of the course they will take. All who are entirely loyal to the divine law will perceive the error of the wicked. During the Millennial age Christ, as the Mediator, will stand between mankind and the full requirements of justice; and mankind will be, as it were, in a household of

protection. When all evil influences are restrained mankind will have a very favorable opportunity for coming to a full knowledge of the divine requirements. After they shall have enjoyed the blessings of restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of policy or whether they have reached such a condition of heart-loyalty to God and righteousness as not to be moved from righteousness by any influence.

At the end of the Millennial age, then, after they shall have been turned over to the Father, he will thus test mankind to see whether or not they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that theirs has been merely a policy-service. It will be because they have not come into fulness of heart-harmony with God that they will be peculiarly susceptible, in this trial respecting their loyalty.

ALL MUST BE TESTED AS TO LOYALTY TO GOD

Satan was tested as to his loyalty to God. Adam and Eve were tested as to their loyalty to God. In the time of Noah the angels were similarly tested—not as to whether they preferred right to wrong, but as to their entire loyalty. Jesus himself was tested as to his loyalty to the Father. So mankind, at the end of the Millennial age, will be tested as respects their heart-harmony with God.

As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

This shows the condition of many of the world at that time. Many of them will become restless. They will say, "These ancient worthies are holding back the government from us. We do not need to have anything to stand between us and the government of the world." This attitude will be disloyalty to God. Knowing that all things are of divine arrangement, they should say, "The thousand years, seemingly, are over. We thought this government would be turned over to us. But we will leave matters entirely in God's hands. If he sees best to give us the government, well and good. But if he sees best to hold it back after the time is up, we shall be satisfied." Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey them. In due time we shall see God's wisdom, justice, love and power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith are now demonstrating their loyalty of heart to God.

THE WORD AND THE WAY

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21.

[This article, with the exception of the paragraphs below, was a reprint of article entitled, "This is the Way," published in issue of January 1, 1895, which please see.]

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a few days ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in our text we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the apostles and prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great adversary of the past. The voice of God said, "Ye shall surely die." The adversary's voice said, "Ye shall not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the same voice that Jesus and the apostles and prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

"RIVER OF WATER OF LIFE"

Ezek. 47:1-12.—OCTOBER 8.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

In this study also we find that the Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the river of the water of life; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment." Then, we are told, "the Spirit and the bride" shall give the invitation—a world-wide invitation; "whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the water of life, freely!"

NO "RIVER OF WATER OF LIFE" NOW

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. Where is the water of life of Revelation

now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's word for it that "No man can come unto me except the Father which sent me draw him." (John 6:44) In other words, there is a measure of selection or election as respects the class invited to constitute "the bride, the Lamb's wife." "No man taketh this honor unto himself, but he that is called."

But with the end of this age will come the end of the elective process; then the divine message will be free grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, "Know the Lord, for all shall know him from the least unto the greatest of them."—Jer. 31:34.

NO BRIDE TO SAY "COME"

The Revelation picture tells us that the bride of Christ, as well as the holy Spirit, will give the invitation to every creature to come and partake of the water of life freely. But how could the bride give this invitation before she exists? That there is no bride at the present time is manifest. Now is the time for calling the bride class. Now is the time for those invited to make their "calling and their election sure;" but there will be no bride until the incoming age. The name "bride" implies a marriage; the church is already espoused to Christ, but the marriage is promised to take place at his second coming. Then there will be a bride, and shortly after, the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly. From that city, that new seat of earth's empire, will go forth God's message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favors coming to mankind, let us remember that they will all be earthly—a restitution to that which was lost. Earthly splendor and human perfection are God's provision for the willing and obedient of mankind in general. The invitation to become members of the bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh—the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

In view of these coming blessings foretold by the Prophet and by the Lord himself, can we not join with the poet in singing:—

"Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
And Zion's children soon shall sing,
'The deserts all are blossoming!'
Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
The Gospel banner, wide unfurled,
Shall wave in triumph o'er the world,
And every creature, bond or free,
Shall hail the glorious Jubilee!"

"PRAY ALWAYS"

"Pray without ceasing."—1 Thess. 5:17.

A little quotation from somebody's brain seems wonderfully fitting in the consideration of our text—"Prayer is the soul's sincere desire, uttered or unexpressed." It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul's sincere desire. Prayer that would not be the soul's sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to accept our feeble expressions.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) The things which the Lord has promised to his people are things which eye hath not seen nor ear heard, neither have entered into the heart of man.

Whoever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the church.

SHOULD PRAY FOR FORGIVENESS EVEN AS WE FORGIVE

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord has promised that peace he should look for that peace, should expect it. We should pray to God for the things that we think we ought to have. But we are to take his superior wisdom as expressed in his Word as our guide; and we are to ask according to his Word. If we have a measure of peace and of blessing, we should pray all the more for the fulness of joy. While we have been cleansed from original sin by the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, "Forgive us our trespasses." This request the Lord answers on condition that we ask for forgiveness of our trespasses as we forgive those who trespass against us. So the Christian will find a great deal to pray for in all of life's affairs.

The Christian, however, should not be so absorbed in meditation that he cannot do his work. But the spirit of prayer should be with him, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for his blessings and to look to the Lord regarding all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. We do not cease to ask for the coming of the kingdom simply because we have asked for it once. We do not cease to pray for our daily food. We acknowledge that all good things come from him. We recognize that "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17); and that he who gave his Son for us is ever ready to give to those who seek to serve him.

This attitude of heart is praying without ceasing. Sometimes the thought may only flash through the mind, but, nevertheless, it brings a blessing to us. All of God's dealings with the elect class are for their development; and one feature of this development is to learn to know whence our blessings come and to appreciate the fact that God is the Giver, and that "no good thing will he withhold from those who walk uprightly."

ENDLESS TORMENTS UNSCRIPTURAL

BY REV. CHARLES KINGSLEY—MAY 9, 1857.

"About endless torment.—(Keep that expression distinct from eternal, which has been mixed up with it, the former being what the popular creed really holds.) You may say:

"(1) Historically, that,

"(a) The doctrine is found nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire unquenched and the worm not dying, is plainly of the corpses of men upon the physical earth, in the valley of Hinnom, or *Gehenna*, where the offal of Jerusalem was burned perpetually. Enlarge on this, as it is the passage which our Lord quotes, and by it the meaning of His words must be primarily determined.

"(b) The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis. It was a very ancient, primary doctrine of the Magi, an appendage of their fire-kingdom of Ahriman, and may be found in the old Zends, long prior to Christianity.

"(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

"(d) The Apocalypse simply repeats the imagery of

Isaiah and of our Lord; but asserts, distinctly, the non-endlessness of torture, declaring that in the consummation, not only death, but hell shall be cast into the lake of fire.

"(e) The Christian church has never really held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as (200 years before that) endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the church.

"(f) Since the Reformation it has been an open question in the English church, and the philosophical Platonists, of the sixteenth and seventeenth centuries, always considered it as such.

"(g) The church of England, by the deliberate expunging of the 42nd Article, which affirmed endless punishment, has declared it, authoritatively, to be open.

"(h) It is so, in fact. Neither Mr. Maurice, I, nor any others who have denied it, can be dispossessed or proceeded against legally, in any way whatsoever.

"Exegetically, you may say, I think, that the meanings of the word *aion* and *aionios* have little or nothing to do with it, even if *aion* be derived from *aei*, always, which I greatly doubt. The word is never used in Scripture anywhere else in the sense of endlessness (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else how could it have a plural—how could you talk of the aeons and of aeons of aeons, as the Scriptures do? Nay, more, how talk of *houtos ho aion* (which the translators, with laudable inconsistency, have translated 'this world'), i. e., this present state of things, 'age,' 'dispensation,' or epoch. *Aionios*, therefore, means, and must mean, belonging to an epoch, or the epoch; and *aionios kolasis* is the punishment allotted to that epoch. Always bear in mind—what Maurice insists on, and what is so plain to honest readers—that our Lord and the Apostles always speak of its being in the end of the age or *aion*, not as ushering in a new one; that the Lord would come to judge and punish the old world, and to create a new one out of its ruins; or rather, as is better expressed, to burn up the chaff and keep the wheat; i. e., all the elements of food, as seed for the new world.

"I think you may say that our Lord took the popular doctrine because He found it, and tried to correct and purify it, and put it on a really moral ground. You may quote the parable of Dives and Lazarus.

"He there represents Dives as still Abraham's child, under no despair, nor cut off from Abraham's sympathy, but under a direct, moral training, of which you see the fruit. He is gradually weaned from the selfish desire of indulgence for himself, to love and care for his brethren, a divine step forward in his life, which of itself proves him not to be lost. The impossibility of Lazarus' getting to him, or vice versa, expresses plainly the great truth, that each being where he ought to be at that time, interchange of place (i. e., of spiritual state) is impossible. But it says nothing against Dives rising out of his torment, when he has learned the lesson of it, and of his going where he ought to go. The common interpretation is merely arguing in a circle, assuming that there are but two states of the dead, 'heaven' and 'hell,' and then trying at once to interpret the parable by the assumption, and to prove the assumption from the parable. Next, you may say that the English word damnation, like the Greek *katakrisis*, is perhaps *krisis* simple, it simply means condemnation, and is (thank God) retained in that sense in various of our formularies, where I always read the words, e. g., 'eateth to himself damnation,' with sincere pleasure, as protests in favor of the true and rational meaning of the world, against the modern and narrower meaning.

"You may say that fire and worms, whether physical or spiritual, must, in all logical fairness, be supposed to do what fire and worms do do, viz., destroy decayed and dead matter and set free its elements to enter into new organisms; that, as they are beneficent and purifying agents in this life, they must be supposed such in the future life; and that the conception of fire as an engine of torture is an unnatural use of that agent, and not to be attributed to God without blasphemy, unless you suppose that the suffering (like all which he inflicts) is intended to teach man something which he cannot learn elsewhere.

"You may say that the catch, 'All sin deserves infinite punishment, because it is against an Infinite Being,' is a worthless amphiboly, using the word infinite in two utterly different senses, and being a mere play on sound; that it is directly contradicted by Scripture, especially by our Lord's own words, which declare that every man (not merely the wicked) shall receive the due reward of his deeds—that he who, etc., shall be beaten with few stripes, and so forth; that the words 'He shall not go out till he has paid the uttermost farthing,' evidently imply (unless spoken in cruel mockery) that he may go out then; and that it is scandalous for Protestants to derive from thence the opposite doctrine, while they call the Papists rogues for trying to prove the perpetual virginity of the blessed Virgin Mary from exactly the same use of *heos*.

"Finally, you may call on them to rejoice that there is a fire of God, the Father, whose name is love, burning forever, unquenchably, to destroy out of every man's heart and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie; that into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea, and the men who love them too well to give them up, that the smoke of their *basanismos* (i. e., the torture which makes men confess the truth, for that is the real meaning of it; *basanismos* means the touchstone by which gold was tested) may ascend perpetually, for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, the Bourbon dynasties, is ascending up to heaven and has been ever since 1793. Oh, Cooper—Is it not good news that that fire is unquenchable; that that worm will not die? They tried, we tried, in our ignorance, to quench that fire, when we put Louis XVIII. on the throne. But the fire burned up him and our chaffy works. The parti *prêtre* tried to kill the worm which was gnawing at their hearts, making them dimly aware that they were wrong, and liars, and that God and his universe were against them, and that they and their system were rotting and must die. And they put poor Poerios and Madiais in prison, and showed all the signs of weak terror, suspicion, spite; but they cannot kill God's worm, Thomas Cooper.

"You cannot look in the face of many a working, Continental priest without seeing that the worm is at his heart. You cannot watch their conduct without seeing that it is at the heart of their system. God grant that we here in England—we parsons (dissenting and church)—may take warning by them. The fire may be kindled for us. The worm may seize our hearts. To judge by the temper of the 'Record' and the 'Morning Advertiser,' it has its fangs in some of our hearts already. God grant that in that day we may have courage to let the fire and the worm do their work—to say to Christ, These, too, are thine, and out of thine infinite love they have come. Thou requirest truth in the inward parts and I will thank thee for any means, however bitter, which thou usest to make me true. I want to be an honest man, and a right man! And, oh joy, thou wantest me to be so also. Oh joy, that though I long, cowardly, to quench thy fire, I cannot do it. Purge me, therefore, O Lord, though it be with fire. Burn up the chaff of vanity and self-indulgence, of hasty prejudice, second-hand dogmas—husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily—and if there be any grains of wheat in me, any word or thought or power of action which may be of use as seed for my nation after me, gather it, O Lord, into thy garner.

"Yes, Thomas Cooper, because I believe in a God of absolute and unbounded love, therefore I believe in a loving anger of his, which will and must devour and destroy all which is decayed, monstrous, abortive, in his universe, till all enemies shall be put under his feet, to be pardoned surely, if they confess themselves in the wrong and open their eyes to the truth. And God shall be all in all.

"Those last are wide words. It is he who limits them (not I who accept them in their fulness), who denies the verbal inspiration of Scripture."

FAITH, NOT SIGHT

"We walk by faith, not by sight."—2 Cor. 5:7.

This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:—

(1) A heart condition of teachableness.

(2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes "meat in due season."

(3) An expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.

(4) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.

(5) Great care as to how they neglect these favors of God. They should beware of headiness and high-mindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in him and bring forth much fruit.

HEROES OF ALL TIME BUILT THEREOF

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof."

INDEPENDENT BIBLE STUDY

A brother writes for our opinion respecting the wisdom and propriety of the different classes having "independent Bible study."

We cannot be sure just what force or significance the brother gives to the word independent. Just so sure as each individual has a full right to study the Bible without hindrance from anybody, so has every class this right or liberty. But in using our liberties it behooves us to exercise as much "wisdom from above" as possible. For four centuries Protestantism has been contending the right of private judgment for interpretation of God's Word and has exercised this right, and we would be the last to dispute it. At the same time two things are worthy of remembrance:—

(1) There has been very little independent Bible study all this time.

(2) No very clear understanding of the Bible was reached during all these centuries. We account for this by supposing that the Lord's due time for opening His Word to our understanding has only now come. If now the Lord has blessed us with clearer views of his Word, it behooves us to remember that we did not get it because of the four hundred years of independent Bible study, but by his specially calling it to our attention in his own peculiar way in recent years. Wisdom no less than humility should teach us to be neither too boastful nor too reckless in our use of the word independent in connection with this question. While we have the same right to independence that our forefathers had it might do us no more good than it did them. Rather we should seek for dependent Bible study, rather than for independent Bible study. Our dependance should not be upon man, but upon the Lord; yet we should expect the Lord to use human instrumentality in the present, as in the past.

The matter is for each individual Christian and each class of students to decide. The Lord has laid down no law on the subject. His children are to use the "wisdom which comes from above" in respect to these and all matters.

The questioner may mean to distinguish between the use of Berean Studies or topics from the topical index of our new Bibles and the taking up of a chapter or an Epistle without any guide or help, except such as would be given by the leader of the class and its members. If so, much would depend on the personnel of the class and their development in the knowledge of the truth. It is for the class to decide for itself every particular respecting its meetings. And should a class so decide they would have a perfect right to try different methods and to judge which proved the most helpful.

In any event those possessed of the new Bible study helps could follow nearly any lesson in the New Testament by noting the references and studying them and, if desirable, bringing them into the class. Any class leader who would make objection to a reference being made to THE WATCH TOWER or to STUDIES IN THE SCRIPTURES in connection with the discussion of any topic should properly be viewed with suspicion as a teacher. Why should he be afraid of any comment, from any quarter? And, especially, why should he fear or avoid or desire others to avoid any reference to the writings which God has used in giving him and the others instruction in the Scriptures?

BROTHER RUSSELL IN GREAT BRITAIN

Thursday,	Oct.	12	London Albert Hall.	Wednesday,	Nov.	1	Londonderry.
Sunday,	Oct.	15	London Tabernacle.	Thursday,	Nov.	2	Portadown.
Tuesday,	Oct.	17	Brighton.	Friday,	Nov.	3	Dublin.
Wednesday,	Oct.	18	Portsmouth.	Sunday,	Nov.	5	London Tabernacle.
Thursday,	Oct.	19	Southampton.	Monday,	Nov.	6	Cambridge.
Friday,	Oct.	20	Bournemouth.	Tuesday,	Nov.	7	Oxford.
Sunday,	Oct.	22	London Tabernacle.	Wednesday,	Nov.	8	Newport.
Tuesday,	Oct.	24	Perth.	Thursday,	Nov.	9	Cardiff.
Wednesday,	Oct.	25	Dundee.	Friday,	Nov.	10	Swansea.
Thursday,	Oct.	26	Paisley.	Sunday,	Nov.	12	London Tabernacle.
Friday,	Oct.	27	Greenock.	Monday,	Nov.	13	Northampton.
Saturday,	Oct.	28	Glasgow.	Tuesday,	Nov.	14	Leicester.
Sunday,	Oct.	29	Glasgow.	Wednesday,	Nov.	15	Nottingham.
Monday,	Oct.	30	Motherwell.	Thursday,	Nov.	16	Sheffield.
Tuesday,	Oct.	31	Belfast.	Friday,	Nov.	17	London Tabernacle.

SOME INTERESTING LETTERS

Dear Brother Russell:—

It is with joy and thanksgiving that we report the first public meeting at this place.

There were forty-one present. Brother Sturgeon's discourse on "Where Are the Dead?" was heard with excellent attention. One lady has since attended several meetings.

During the army maneuvers last week the leader of our class gave shelter to many of the soldiers who were drenched with rain, and almost exhausted from a forced march. The family remained up all night, serving hot coffee and a lunch, the soldiers having been without food about twenty hours. The men slept on the floors while their clothing was dried by the fire. Their offer to pay was declined, as the family considered it a privilege as Christians to do these things.

When they marched away to the town the brother went with them. The sight of a church drew forth from an officer a slighting remark. The brother said he was an ambassador for Christ and could also serve them in that way. The officer called the men to "attention," and on the street the brother gave them a talk on "Restitution," which was very well received by the men. AMY M. CLOTHEY.—Mass.

TESTIMONY MEETINGS—VOLUNTEER WORK

Dearest Brother Russell:—

Inclosed find report for the first half of June. Praise the Lord! The work goes forward with great force. To say marvelous results are being accomplished now would be to put it mildly. Oh, how thankful we are and should be, and how diligent we all should be during these closing moments that no stone be left unturned by us to forward our own part of this glorious work! Surely everyone of the Lord's dear ones has a part, if it is only to patiently endure the weakness of

their bodies, and comfort and pray for those a little more able in body, but no more so in spirit. God bless these exhausted ones. It is good to have them, and to see how they can be truly happy, though unable to work as formerly.

Your suggestion re "Manna texts" being used as subjects for prayer, praise and testimony meetings is a timely one and a good one. It appears to me it will meet a favorable reception everywhere. My hope is it may become universal.

Another important matter which appears to deserve notice is that in some places the brethren appear not to appreciate the privilege of service—in "volunteering" in the distribution of the papers—not half as they should. Sometimes they hire boys to do it for them. The thought is that it would never do for them to risk their respectability by appearing on the street thus. It would endanger their popularity and thus injure their practice or trade, etc. It is, of course, all right to hand out medicine or goods to the public, "but not the truth," for the world approves the one and frowns upon the other. The boy may burn up the papers, and no one attend the meeting, and the Lord's cause languish and die, but what matters that so long as they retain their popularity and practice!

Their sluggish consciences are in this way given another opiate and put to sleep. Evidently the thought is that the Lord is very thankful to have them on account of their attractiveness and agility in dodging the issue. Besides, in some places the papers sent on request and at considerable cost are not distributed at all. Oh, that we might see what a privilege it is to do the work, to "suffer with him!" "Be not ashamed of the testimony of our Lord, nor of me his prisoner, but be a partaker of the affliction of the Gospel."—2 Tim. 1:8.

Thank God much is being done, but the work is not yet at its best. Let everyone put his shoulder to the wheel, throw his popularity and pleasing personality into the wagon and, with a mighty shout, the work will go right on to completion and to Glory.

Much love to yourself and to all the dear ones at Bethel and everywhere.

I am faithfully your servant in the Master's service,

O. L. SULLIVAN.

RE MANNA TEXTS FOR TOPICS

We learn that our suggestion has been quite misunderstood. It was that the Thursday MANNA texts be used as the topic for the Wednesday night Testimony Meetings in all the Classes.

It appears that some of the dear brethren do not grasp the meaning of the word testimony. Some get the thought that a little talk or sermon on the suggested text is a testimony. Not at all, dear friends. Our thought re a testimony meeting is that during the week personal experiences, associated with the text of the week, be watched for, and the next Wednesday be told to the Class. Perhaps our thought would be better grasped if these were called "experience meetings."

Such experiences are fresh and interesting—they seem never to grow stale. Besides, they are educational. We get more and better experiences out of life when we learn how to look for and note them. Try this plan!

BROTHER RUSSELL.

AN APPROVED METHOD FOR BEREAN STUDIES

Dear Brother Russell:—

I feel constrained to write you a few words in respect to the Berean Studies. The classes in some places are reluctant to yield even one pilgrim address for Berean Study, saying, We have the Studies all the time, but the pilgrim seldom.

I know just how they feel and yet those Studies are the best lessons the church has ever had. Since they are so generally used the friends specially need the sample illustration of how they can be made both interesting and profitable. A word from you in THE WATCH TOWER, I am sure, will be appreciated and would be a great assistance to many.

When the Berean questions first appeared in THE WATCH TOWER they were different from what we had been forming because I had always formed my own questions. Several times I was tempted to ignore the printed questions, yet I did not wish to do so, because, coming from you, I felt these to be additional "steps of the righteous ordered of the Lord." Now, however, having become accustomed to the Berean questions, I find them of great value and appreciate them highly. I will outline the rules I follow in Berean Studies. I will be pleased to have your criticism of them.

I do not ask the class to formulate the questions, but read the questions from THE WATCH TOWER or pamphlet. I do not address the questions to one or two of the leading ones of the class, but give them, sometimes to one and sometimes to another, reaching as nearly as possible all of the class. If someone attempts to read the answer from a book I object, reminding the one that in school as children we were not allowed to look on the book, but were supposed to have learned the lesson and to know the answer before coming to the class. The reading of the answer from the book I may call for last; or, perhaps, I read it myself, but that is after the discussion and is generally understood to be the conclusion of the lesson.

While I generally address the printed questions to individuals, sometimes I make it general and invite voluntary replies and encourage them. In some instances I have thought it advisable, for the sake of some beginner, to formulate questions additional to those printed in order to assist in bringing out some other good points. My effort continually is to draw the answers from the class and to say as little as possible myself, except by way of recapitulation.

I believe it a mistake for the leader of Berean Study to do more talking than others in the class. If in leading I have been obliged to do most of the talking throughout I consider that lesson a failure so far as my leadership is concerned, for, if it had been profitable, the class would have been anxious to speak.

Of course, I give the class opportunity for asking additional questions in line with the printed questions of the lesson; but I do not consider these questions as addressed to me personally, desiring a personal answer, so I turn the questions, the same as the others, to the class, and seek to draw out the proper answer and to supplement the answers by some words of my own, helping to make the matter still more clear if possible.

After questions have been fully answered by the class, the leader also having given his thought, then I suggest that we call on Brother Russell to give his answer. (Then all may look in the book to note the answer given and not before.) I find it well to restate the question just before giving your answer so that the matter may be as clear as possible before the minds of all.

After hearing Brother Russell's answer I, as the leader, ask the class if there are any further remarks. Some may have occasional questions.

So far as I am able to judge, the class of International Bible Students giving most attention to the Berean Studies are spiritually and intellectually better nourished than some that are depending upon preaching. Preaching, of course, has its place; but it could not be expected that many of the dear friends have special talent along this line—nor would many of them have much time for preparation if they had the talent.

Anyway, classes that have learned to appreciate the Berean Studies and to use them, generally give these the preference as being most helpful to growth in knowledge and in grace.

Yours in His fellowship, JAMES H. COLE.

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VIEWS OF "OUR VERY BEST CONVENTION"

We have already noted the fact that there is a general disposition to rate each convention at its conclusion "the very best." But with full allowance for this tendency we believe that we are fully justified in writing down the convention of September 1-11, 1911, as outstripping all the previous assemblages of the kind held under our Society's auspices. Several matters contributed. The weather was fine, with rains at night but fair in the daytime, except one forenoon, during the eleven days. The accommodations were comfortable and the mountain air invigorating. The assignments of topics to the various days contributed in a measure also, and the fact that there were no outside attractions of any kind assisted us in our desires to forget the world and all else but heavenly things during this little season of withdrawal from the busy cares of life for communion with the Lord and study of his Word. The auditorium proved to be a very satisfactory one. The speakers could be heard from all parts of the great building, which seats about thirty-six hundred and has standing room for another thousand.

From morning until night, day after day, the Lord's people assembled for praise and study, comparatively few seats being vacant. Rarely were there under three thousand in attendance. On our principal occasion the audience was estimated at four thousand. These, of course, included residents

of that vicinity. A conservative estimate of the friends of the truth present at the convention would be three thousand.

Noting the mention made in THE WATCH TOWER of the consecration of children on similar occasions a request was made here. Accordingly two opportunities were afforded, which brought forward about a hundred children consecrated by their parents to the Lord—for sickness or health, for poverty or wealth, for life or death—that God's will might be done in them, toward them, and that the parents might be blessed with wisdom and grace to instruct them and guide them in the nurture and admonition of the Lord. Two opportunities for baptism were given, in order that some who could not stay to the end of the convention might be served as well as others who could not come at its beginning. The total number of adults immersed in symbol of their full consecration to be dead with Christ was one hundred and seventy-eight.

From Monday evening until Friday evening—five evenings—Brother Russell held receptions at "Overlook Inn," or "Bethel," as it was called. About six hundred were invited each evening. This afforded a special opportunity for greetings and fellowship. Each evening Brother Russell gave a brief address. Intermingled with hymns of praise some simple refreshments—ice cream and cake—were supplied and then, as the dear friends filed out, Brother Russell shook hands with each and engaged in a word of greeting. A newspaper report of the first evening's topic will follow. No reports were published of the other evenings so far as we heard.

One of the most interesting features of the convention was its closing session, when the speakers, to the number of about one hundred, ranged themselves in front of the long platform and a congregation of about four thousand filed past shaking hands with each. More than an hour and a half was consumed thus. Some were joyful, some were tearful. All seemed earnest and determined by the Lord's grace to attain to the grand convention promised in the Scriptures—"the general assembly of the church of the first-borns." At the conclusion of the handshaking, as each passed out, one of the little celluloid hearts was presented, as is intended to be done at each convention.

We cannot attempt to give even a resume of the numerous addresses made on this occasion. Perhaps we cannot do better this time than give newspaper reports, which follow:—

BIBLE STUDENTS TEN-DAYS' SESSION IN THE MOUNTAINS

For the past week a most remarkable Bible school has been in session in the top of the Allegheny Mountains, in the well-known Chautauqua grounds. The hotels and cottages have been filled to overflowing, and numbers of cots have been in use. The delegates are from all parts of the world. The enthusiasm is not of the boisterous sort, but manifests itself in earnestness of look and tone, and in the continued large attendances at the meetings. These begin in the morning and continue practically all day with an intermission for noon luncheon. The programmes are pleasantly varied. The large auditorium has splendid acoustic properties. Its capacity is rated at forty-five hundred, including the platform, which seats five hundred men.

Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher criticism finds no place in the programme, neither does the doctrine of evolution. Both are publicly denounced as contrary to the teachings of the Bible. The Bible is treated not as many books, but as one book. The claim is set forth that it is God's Book because holy men of old spoke and wrote as they were moved by the holy Spirit. It is claimed that this operation of the holy Spirit in the minds of the writers of the Bible is responsible for the oneness of its testimony.

WHY THE BIBLE SEEMS CONTRADICTORY

The claim of the International Bible Students Association is that the reason that Christians are divided into various sects and parties is not that the Bible has contradictory teachings corresponding with the contradictions of the creeds, but because our fathers through the colored spectacles of their creeds in the past but partially understood its teachings. Rightly understood it must be in complete harmony with itself and have but one teaching—one Lord, one faith, one baptism, one God and Father over all, and one Lord Jesus Christ, and one church of the first-born whose names are written in heaven. —Hebrews 12:23.

These students seem intent upon finding the harmony in the Bible which all acknowledge should be there, if all the writers of the Bible were inspired by the same holy Spirit. More than this, unlike any other class of Christian people in the world, these Bible students claim to have found the key of interpretation which makes the entire book harmonious from Genesis to Revelation. Surely no more earnest company of Christian people ever assembled at Mountain Lake Park. Surely none ever assembled to give more careful study to God's Word. Surely none ever seemed more thoroughly rejoiced, more happy in the Lord. And the claim is that this happiness springs from a right understanding of the Bible which has drawn the hearts of believers nearer to God and nearer to each other.

THANK GOD FOR THE LIGHT

"Ah!" says one, "Our hearts are glad because we see that the Bible's teaching, rightly understood, is that God is love and that God's dealings with the world are not ended but really only beginning. We now see what we were blinded to for a long time, namely, that the work of this Gospel age is the selection of the 'church of the first-born, whose names are written in heaven.' (Heb. 12:23) We now see that these are to be the bride of Christ, associated with him in his glorious kingdom for which we pray, 'Thy kingdom come.' We now see that Messiah's kingdom is to be established in power and great glory amongst men, and that its work will be to bless and uplift humanity.

"Once misled by the creeds of the dark ages, we supposed that all the heathen must be in torture because we knew that these were not qualified as saints for the presence of God and his eternal glory. How we wondered at this! We wondered how our great Creator could be either just or loving and yet bring into existence a race of beings under such conditions and for such an end. Now we see that we were deluded and that in so believing we were believing men and not God—mistaken men, however good. We once believed, too, that all our neighbors, friends, relatives who were not of the saintly class—not fit for heaven, and so dying, would be consigned to eternal torture. Ah! how our hearts rebelled against such a decision, but we thought that if our great Creator had so determined, it must be right, and continued to believe it. Now we see, as the Scriptures declare, that this fear was not of God, 'but taught by the precepts of men.'"

CAUSE FOR CHEERFULNESS

"Can you wonder that we are cheerful, happy in the Lord," says Pastor Russell, "rejoicing that we can now see our God and the teachings of the Bible in a new light—a light consistent with consecrated reasoning faculties? Can you wonder that we are happy to find that the church is to get even greater blessings than it ever dreamed of—to be with the Lord Jesus, the Redeemer, as his bride in a great work of blessing, reclaiming and saving mankind from sin and death? Can you wonder that we are happy in realizing that the heathen millions who never had an opportunity for testing and trial, which God declares is secured for every member of Adam's race through the merit of Christ's sacrifice, are to be granted a trial?

"Can you wonder that we feel greatly relieved to know that many noble men and women, friends and neighbors, of all denominations, not saintly and not followers in the footsteps of Jesus, and not therefore to be accounted worthy of a share in his kingdom as members of his bride class, are nevertheless to have a glorious provision in God's due time? We are glad that while we may hope for heavenly, spiritual blessings beyond the veil, the hope of the world is in restitution to all that was lost by sin and redeemed by the cross. We are glad to think that in God's due time Adam and every member of his race will have full opportunity of coming back to harmony with God and to full human perfection and to everlasting life in an earthly Eden. We are glad to understand God's Word to teach that the second death will be like the first except that it will be everlasting—none will be redeemed from it, none will be resurrected from it. But we are glad that none but the wilfully wicked, the incorrigible, will be consigned to that obliteration, annihilation. Of such St. Peter tells us that they will perish 'like natural brute beasts.'"

WHEN WILL THESE THINGS BE?

"Will it be long before these matters become general?" was asked.

"No, the glorious consummation is near, according to our understanding of the Bible," replied Pastor Russell. "A revised statement of the Bible chronology shows that six thousand years have just passed, and that we are thirty-seven years in the seventh thousand. This seventh thousand, we understand, is the Messianic period, in which Satan is to be bound and all the works of darkness to be overthrown. During this period Messiah shall reign, establishing truth and righteousness and blessing the whole world with the light of the knowledge of the glory of God. Indeed, we believe that the inventions of the past forty years stand closely related to this new dispensation upon which we are entering. Furthermore, our own better understanding of God's Word we attribute, not to superior wis-

dom on our part, but to the fact that God's due time has come for parting the veil and showing us 'things to come.'"

THE WORK IS GOD'S

"Is it your expectation that your Association will be used of God in bringing about this Messianic epoch—in converting the world?" was the next query.

"Our Association is indeed glad to do what it can to scatter the darkness and to reveal the light now due. It does indeed hope for some blessing upon its efforts, especially among the more religious, the consecrated Christian people of all denominations. But it is far from our expectation that we could accomplish the overthrow of Satan and his intrenched system which now holds sway in the world. We do not by this cast any reflection upon the many good men and good women associated with the powers that be—the ruling powers, the political powers, financial powers, social powers. Doubtless these, like ourselves, are doing all in their power to forward the cause of truth and righteousness, each along his own lines and according to his own light.

"This work has been in progress for centuries, but we feel sure cannot effect the grand results foretold in the Bible. For their accomplishment it is necessary that our Lord Jesus, the invisible, glorious King of kings and Lord of lords, shall assume his great power and begin his reign of a thousand years of triumph over sin and death. Nor is it our expectation that his kingdom will be inaugurated in a peaceful manner, nor that the world will even know what is the matter with its affairs. The Bible teaches us that we are on the verge of the most terrible time of trouble which the world has ever known. The only consolation we have in connection with this matter is the divine promise that behind that awful cloud of human (rather an insane) fury, there is a silver lining. The storm will level poor humanity in the dust, but thereby, incidentally, it will act as a plowshare to prepare humanity for the blessing of Messiah's reign of righteousness, peace, justice, truth."

An official of the Association made the following comment upon the proceedings of the Convention:—

A DIVERSIFED PROGRAM

September 1 was the opening day. General W. P. Hall, U. S. A., gave the opening address, which was quite pithy and to the point, as might have been expected from our famous Philippine warrior. Stripped of his epaulets and honor medals, the General looked every inch a preacher. It is said that his Philippine experiences had considerable to do with bringing General Hall into the ranks of Bible Students. His glimpse of heathendom convinced him that the world needs the kingdom of God's Son, in power and great glory, to accomplish among men things which no human tongue can bring to pass.

Hon. J. F. Rutherford was the chairman of the first half of the Convention, September 1-6. Mr. Rutherford made a very interesting address in which he outlined the hopes and objects of the convention, and congratulated those present on the beauties of the location chosen for the assembly. He expressed hopes that all might be richly blessed of God and carry with them blessings to their various homes.

THANKFUL DAY—SEPTEMBER TWO

The day opened with a praise and testimony meeting, which manifested no backwardness. There were ten to twenty-five nearly always on their feet waiting opportunity to give their testimony to God's grace, to their appreciation of his Word, and to their desire to be close followers in the footsteps of Jesus. Then followed discourses by Brother W. M. Hersee, of Canada; Brother Daniel Toole, of Michigan, and Brother A. M. Saphore, of Pennsylvania.

The afternoon services opened with a praise meeting. The vast audience seemed to sing with the spirit and with the understanding. Then came an address by Brother R. E. Streeter, of Rhode Island; Brother F. F. Cook, of Michigan, and Brother O. L. Sullivan, of Tennessee.

There was great variety, but the theme which pervaded all the addresses and the testimonies was in harmony with the keynote of the day, thankfulness, appreciation of divine goodness, gratitude. Discontent and everything analogous thereto were reprehended.

HOLINESS DAY—SEPTEMBER THREE

The opening service was one of praise to the King of kings; then followed Brother A. E. Burgess, of Michigan, and Brother J. F. Rutherford, of Missouri.

In the afternoon Brother A. I. Ritchie, of Ontario, and Brother C. T. Russell, of Brooklyn, and Brother I. F. Hoskins, of California, followed each other. The speakers of the day discussed the subject of holiness, what it is and what it is not. It showed that Adam's race is a fallen one, none of them perfect, hence none of them absolutely holy, however well intentioned. They pointed out that the divine arrangement in Christ provides that those who by faith accept Jesus and make full consecration to him and strive to walk in his steps—these are reckoned as holy or blameless. Their imperfections may still be manifest, notwithstanding their best endeavors for perfection, but they are covered in the divine sight, because their imperfections are unwilful and because they are treated as new creatures in Christ Jesus.

A Sunday evening service was held, conducted by Pastor Russell. It was a question meeting, and a number of very interesting questions were discussed and answered, apparently to the satisfaction of the vast audience.

HOPE DAY—SEPTEMBER FOUR

The day opened with an hour's praise and testimony meeting. It was very orderly, dignified and earnest; those who testified seemed full of hope, and, as some expressed themselves, living on the mountain top of faith and hope.

There were two discourses in the forenoon, one by Brother J. D. Wright, of Ohio, the other by Brother P. E. Thompson, of Ohio. Hope was the general theme, though discussed from different standpoints by the two gentlemen—ably in both instances. Hope was shown to have a basis. Many hopes have a poor foundation, because built upon unsatisfactory promises and by unsatisfactory promisers.

The Christians' hope is built upon the promise of God set forth in the Holy Scriptures. So surely as the Bible is the Word of God, these exceeding great and precious promises are unshakable foundations for an exceeding great and precious hope. The Christians' hope was shown to be a hope of glory, honor and immortality—joint-heirship with the Redeemer in his kingdom. Theirs is a hope which will endure trials. It will not fail. It has the assurance that all things shall work together for good to God's faithful people, and if they suffer with him they shall reign with him. This hope includes a change of nature from earthly to spiritual and the prospect of reigning with Jesus on the heavenly plane over the affairs of mankind for the purpose of uplifting humanity and the earth from their present condition of imperfection to all that was represented in Eden originally. The unwilling and disobedient are not to be hoped for, however; God has given no promise of eternal life to any except those who will conform their lives to the divine standards. The wicked will be utterly destroyed after having repudiated divine favor and opportunity.

The afternoon session was a symposium, participated in by Brother E. Thomson, of Washington City; A. G. Wakefield, of Virginia; F. C. Detweiler, of Pennsylvania, and W. M. Wisdom, of California. The topic was "The Christian's Armor." The helmet, the breastplate, the sword, the sandals and the shield were discussed and their spiritual significance shown. Those who heard doubtless had a fresh impetus toward holy living—keeping the armor bright and in service against the wiles of the flesh and the adversary.

CONSECRATION DAY—SEPTEMBER FIVE

The day opened with a praise and testimony meeting. Again there was no lack of testifiers who testified to the grace of God, to the blessings of the truth and to the favors and privileges accorded those persevering in their consecration of heart and life, of time and talent.

Brother J. G. Kuehn, of Ohio, and Brother F. H. Robison, of Indiana, delivered addresses in the forenoon, which were received with earnest attention. The thread of their discourses was in harmony with the topic of the day—Consecration. The vast audience heard with deep interest the real meaning of full consecration of heart and life and all to God. Various illustrations were given and exhortations to faithfulness on the part of those who have made a covenant with the Lord lest they should draw back or in anywise prove themselves unfaithful to the covenant of sacrifice. In the afternoon Brother G. B. Raymond, of New York, delivered a powerful discourse on the subject of Baptism. He set forth in no uncertain terms the importance of baptism when viewed from its Scriptural standpoint. He showed that it included a full consecration to the Lord. Following the discourse an opportunity for symbolic immersion in water was granted, and 113 took advantage of the opportunity.

HARVESTER'S DAY—SEPTEMBER SIX

The praise and testimony meeting with which this convention day opened was very interesting from the fact that it confined itself to testimonies along the line of the Harvest work, which were given by many who had energetically engaged in the public service. At 10:30 Pastor Russell gave an address on the harvest and its laborers—"the harvest truly is great, but the laborers are few." He claimed that

himself, as well as others, had for years been in error respecting the Scriptural use of this expression regarding the harvest. He now saw that death is not the harvest mentioned by the great Teacher. He pointed out that there was a harvest time in the close of the Jewish age, and that similarly the Master taught that the Gospel age, in which we are living, would close with a harvest work. He showed that the Jewish harvest lasted for forty years, ending in A. D. 70, with a great time of trouble upon the Jewish nation—upon all who failed to be gathered into the garner. He claimed, giving Scriptures apparently in support, that the harvest is the end of this age and is to be much more important; that instead of being the harvest of one little nation, it is the harvesting of all the Christian effort manifested in all the Christian work of today.

The harvest work is not sectarian; it is the work of the Lord. Just as the work of Jesus and his apostles did not gather the whole people of the Jews into the condition of spiritual sons of God, so the harvest of this age will not gather all the sons of God to heavenly glory, but only those found faithful. "Be thou faithful unto death, and I will give thee a crown of life." The trouble with which the Jewish harvest ended was pointed out as a prototype of the trouble with which the Gospel age harvest will terminate. It was even intimated that we are already in the harvest period, and that the separating of the wheat and tares is already in progress.

The diversified means used by our Lord in connection with this harvest work was referred to with appreciation. From what was said one would judge that the International Bible Students Association is carrying on a great work in the aid of Bible students in all parts of the world. The work in America and Great Britain, of course, is the principal work, but mention was also made of the importance of the work in progress amongst the people of India and Africa. It would seem that Bible study from the standpoint which harmonizes the conflicting creeds is appreciated even amongst those Christians who have come out of heathendom.

In the afternoon addresses along the lines of harvest work were delivered by Brother J. H. Cole, of Ohio; Brother I. F. Hoskins, of California, and Brother E. W. Brenneisen, of Texas.

PRAISE DAY—SEPTEMBER SEVEN

The prayers and testimonies and hymns of the opening session were in line with the appointed topic of the day—praise to God from whom cometh every good and every perfect gift. Then followed a discourse by Brother Menta Sturgeon, of Missouri, and another by Brother W. E. Van Amburgh, of Dakota. The praise feature was the dominant note in both discourses, which were heard with deep interest by a full house.

Brother Russell conducted a question meeting for an hour. Many questions were asked which were very interesting, and were apparently handled in a manner satisfactory to the audience.

The afternoon session was a symposium participated in by Brother M. L. Staples, Virginia; Brother (Dr.) A. D. Young, New York; Brother H. E. Hollister, Illinois; Brother J. F. Stephenson, District of Columbia; Brother J. P. McPherson, Ontario; Brother P. D. Pottle, Ohio; Brother Arthur Allen, New Jersey; Brother (Dr.) R. L. Robie, Illinois; Brother Wm. Weber, Maryland; Brother Wm. Mockridge, New York; Brother T. E. Barker, Massachusetts, and others. The topic dealt with the qualities of character which Christians are called upon to put off, and the character qualities they are to put on if they would progress in the divine favor. Amongst the things to put off were anger, malice, envy, hatred and strife. Amongst the things to put on were meekness, gentleness, patience, long suffering, brotherly kindness and love.

FRUITAGE DAY—SEPTEMBER EIGHT

Another excellent testimony and prayer meeting, with which praise was interspersed, was held. The fruitage of the Spirit was the theme of the day—Christian fruitage. The discourses of the forenoon were by Brother George Draper, of South Dakota, and by Brother A. H. Macmillan, of Nova Scotia. The fruits of the spirit were called to the attention of the audience, and the methods by which they are developed in every Christian heart were discussed. Love was shown to be the sum of all the fruits, while patience was shown to be a necessary element of every fruit.

In the afternoon there was a symposium on the fruits of the holy Spirit. It was participated in by Brother A. N. Mann, West Virginia; Brother W. S. McGregor, Massachusetts; Brother C. P. Bridges, Massachusetts; Brother C. F. Fillman, Ohio; Brother M. L. Herr, Pennsylvania; Brother James H. Cole, Ohio; Brother C. J. Woodworth, Pennsylvania; Brother Carl Hammerle, Pennsylvania, and Brother W. F. Hudgings, Missouri. The subject was well and thoroughly handled, and doubtless all who heard will hereafter better see and understand the relationship between the trials and sufferings and disappointments of the present life, and the fruits of the Spirit which must be developed in preparation for the future life.

SPIRIT-BIRTH DAY—SEPTEMBER NINE

The morning meeting for praise and testimony was left exclusively to those who had participated in the baptism service of Tuesday. They gave some good testimonies. Very evidently they were very sincere and doubtless many of them experienced a great blessing and reward for their faithfulness in standing up for the truth and symbolizing their consecration after the manner prescribed in the Bible and exemplified by our Lord and one apostle in their own persons, as one present expressed the matter. Brother F. A. Hall, of Indiana, and Brother E. W. Brenneisen, of Texas, were the speakers of the forenoon. They showed clearly the distinction between spirit begetting and spirit birth—that the former takes place at the time of Christian consecration and that the latter will take place at the resurrection of the dead.

In other words, spirit begetting is the start of life as new creatures in Christ. The development of the embryo new creature proceeds during the present life—represented as it were in the chrysalis state. The resurrection will be the birth of the embryo to the full perfection of the new creature, even as the cocoon delivers up the beautiful butterfly whose embryo it held for a time; so human conditions and death will deliver up the new creature, a spirit begotten one perfected.

Paul (1 Cor. 15) says of spirit birth, "It is sown in weakness, raised in power; sown in dishonor, raised in glory; it is sown an animal body, raised a spirit body." This spirit begetting and spirit birth, however, are exclusive matters not intended for all the human family, but only for the elect—"called and chosen and faithful." The world in general is neither to expect a spirit begetting nor a spirit birth. It is shown that the promise for them is in restoration to human perfection and an earthly Eden. There will be a regeneration to human perfection during the thousand years of Messiah's glorious reign.

This afternoon Pastor Russell is to deliver a discourse on true Baptism and its proper symbol, following which another opportunity for symbolic baptism will be afforded.

KINGDOM DAY—SEPTEMBER TEN

This will be virtually the last of the Convention, though some may remain over for the 11th. The public meetings will be at an end. Today's program includes a testimony meeting, a discourse by Pastor Russell, another by Brother P. S. L. Johnson, and another by Brother B. H. Barton, and at 4 p. m. a farewell address by Pastor Russell to be followed by a love feast. Everyone here is expecting a "feast of fat things" today, and doubtless they will obtain it. Conditions seem favorable, at least.

ELECTION OF OFFICERS FOR ENSUING YEAR

The following officers were elected to serve during the ensuing year: President, Pastor C. T. Russell, of Brooklyn and London; Vice-President, A. I. Ritchie, of Ontario, Canada; Secretary, E. W. Brenneisen, of Texas; Treasurer, W. E. Van Amburgh.

As concerning the work during the coming year, the President, Pastor Russell, said: "We are continuing our work along the present successful and every way advantageous lines. We believe that we are following divine guidance in our endeavor to make known the true interpretation of God's wonderful Book, which we all in the past so seriously misunderstood and misrepresented. Partially blind eyes everywhere are opening today, and warm Christian hearts are rejoicing to see more clearly than before the lengths and breadths and heights and depths of the love of God which passeth all understanding."

"What about your own movements, Pastor Russell?"

"It was understood when I left London in the spring that I would visit them again in the fall; that expectation I must fulfil. With our modern rapid and great conveniences the journey is not a burdensome one. I expect to return about the first of December."

Following this Pastor Russell will go on a world's tour and a committee has been selected to accompany him on his journey.

The persons invited to serve on this committee are Major-General W. P. Hall, U. S. A.; Mr. E. W. V. Kuehn, of Toledo; Mr. J. T. D. Pyles, of Washington, D. C., and Mr. Charles F. Anderson, of Baltimore, Md. Not all of these gentlemen have positively accepted the responsibilities of this service, but it is confidently expected that they

will accept. As the Association pays no salaries, the invitation carries with it the responsibility of all providing for their own expenses.

RECEPTION AT "OVERLOOK INN"

Although Pastor Russell delivered two addresses yesterday, and is on the programme for several future occasions, none of these afford the Bible Students personal fellowship with the beloved President of the Association. Accordingly arrangements were made whereby six hundred can meet the Pastor each evening by special appointments. Last evening witnessed the first of these Receptions at "Overlook Inn."

The six hundred invitations offered for the evening were heartily accepted. It was a happy crowd—not mirthful, not hilarious, not jolly, but happy, restful, peaceful—just such expressions of faith as one would expect to find amongst earnest Bible students who have found the "pearl of great price." These Bible students claim this and more; that they find in the Bible precious promises for the non-elect world—wholly different from the heavenly prize for which they declare they are striving.

Pastor Russell greeted each guest personally on arrival, then made a brief address, following which some light refreshments were partaken of. Social and religious refreshments were enjoyed, and in good season the gathering dispersed, after joining in a hymn and being led in prayer by the entertainer. Pastor Russell's words of greeting, which we subjoin, were evidently greatly enjoyed by the hearers.

He said: "Dear Christian Brethren, I congratulate you and myself on the Lord's blessings toward us which have permitted us to come together at this beautiful Park in the top of the mountains for a few days' rest from secular affairs and to engage with each other in Christian fellowship and study of the Father's Word. I am reminded of the Master's words to his Apostles inviting them to just such a little season of rest and refreshment as we are enjoying here. The Apostles had been absent proclaiming the kingdom at hand. They returned at the time when Herod cruelly beheaded John the Baptist. They were astonished that God would permit such an unjust procedure. They thought of Jesus, the King, whom they proclaimed and whose power had been so abundantly manifest in the casting out of demons and the healing of the sick. They surely wondered why so great a power should remain passive while the beloved forerunner of Jesus was put to ignominious death. If Herod's power could thus be exercised against one of the prophets, why might he not be able to do similarly against Jesus and his apostles? Were they trusting in a King whose authority was an empty boast and who was helpless in the presence of opposition?

"The Great Teacher realized the situation, and when they began telling him of John and of their teachings and of their wonderful works in his Name, Jesus said unto them, 'Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure, so much as to eat.'—Mark 6:31.

"Let us for a moment imagine ourselves as instead of the Apostles, and the Master speaking to us instead of to them. Let us see how much we have in common with them, even after eighteen hundred years have passed. We, like them, have had the pleasure, privilege and responsibility as ambassadors for God, of telling to the ears of the willing that Messiah's kingdom is at hand. As it was at hand eighteen centuries ago in the sense that it then was offered to the Jews who declined to receive it, so now in the end of this age, Messiah's kingdom is at hand in the sense that it is about to be established in power and great glory, because the preliminary work of finding the bride and the guests for the wedding has about been accomplished.

"As the Apostles were astonished at the beheading of John, so we frequently have been astonished to note to how great an extent divine providence permits the prosperity of the 'prince of this world' and the 'children of this world' in their opposition to those who are sacrificing their lives for the cause of God, of truth, of righteousness. Our Great Teacher feels as deep an interest in his followers today as he did eighteen centuries ago, and he has made provision for us financially and otherwise, that we may come together here in this beautiful mountain top away from the world's strife, from business and worldly pleasure. Let us hear again the Master's words and now apply them to ourselves: 'Come ye yourselves apart into a desert place and rest a while.' Here commune with me and with the Father. Here tell us of what you have done and what you have taught. Here examine carefully to see how correctly, how truthfully, you have presented my message.

"As the coming and going throng hindered Jesus and the Apostles from even taking proper refreshment, so with us. Being so fully engaged in divine service and even though greatly enjoying it and glad to tell the good Message in season and out of season, sometimes we do not in the busy course of the Lord's service and in making necessary provisions for our temporal needs have sufficient time for eating the spiritual food, that we may be properly refreshed, strengthened and upbuilt in the 'most holy faith.'

"And now here we are. Already we have had precious fellowship with the great Teacher and with the brethren. I trust that we are all feeling more than repaid for having come here. I trust that the message of divine grace and truth which first began to be spoken by our Lord, and which was confirmed unto us by those who heard him, is now refreshing our hearts as we 'repeat the story o'er and o'er of grace so full and free.' Let our prayers and endeavors continue that our stay may be profitable, strengthening, uplifting, to the intent that we may be the better developed as 'copies of God's dear Son.'

"I am reminded also of another occasion when Jesus took three of the apostles apart into a mountain top—the Mount of Transfiguration. He was transfigured before them. His face appeared to shine, his garments to be glistening white. And with him were Moses and Elias, also glorious in their appearance. The sight was too glorious for the apostles fully to comprehend. In a partial stupor of drowsiness one of them proposed that they should stay always in the mountain top and that a tabernacle be built. But as they came down from the mountain the great Teacher explained that what the disciples had witnessed was merely a vision. Moses and Elijah had merely appeared to be present, just as in the vision given to St. John—the Apocalypse. Persons were seen and heard in John's vision. So in this also. Every purpose was served just as well as though Moses and Elias had been personally present.

"As for Jesus, he, of course, was personally present, but not glorified, as the vision show him. He had not yet passed beyond the veil into the heavenly, glorious state. His garments were not white, but merely were made to seem so. His countenance did not really glow like the sun, but merely so appeared. St. Peter, referring to this very vision, declares that it was no fanciful fable, even though it should not be classed as on an equality with divine revelation made through the prophets. He says, 'We have not followed cunningly-devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eyewitnesses of his majesty when we were with him in the holy mount and heard the voice from the cloud. But we have a more sure word of prophecy to which we do well to take heed as to a light shining in a dark place until the day dawn.' —2 Pet. 1:19.

"Christian experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with Him into the Mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things—old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with him and with the Father in the Holy Mount! May this be our blessed experience, dear friends, during this Convention season. Seated with Jesus in the heavenlies, may we appreciate more and more the things of the kingdom, as in contrast with earthly things.

"It would be foolish for us to think of abandoning the duties of the hour to build tabernacles with a view to remaining in this ecstatic fellowship. No, the vision will be but for a few days, and again we will return to the valley, realizing that what we have enjoyed was but a vision and foregleam of what we shall experience after our resurrection 'change.' May it be with us as it was with St. Peter. As he looked back to the vision in the Holy Mount and was sure that he followed no fable, so may we in coming days look back to present experiences to rejoice in them and to realize that they have brought us into a closer fellowship with our Redeemer in the sufferings of this present time and in hope of the glory that shall follow at his appearing and kingdom.

"By the way, let us not forget that that transfiguration scene was a picture of the coming kingdom. The resplendent Jesus represented our Lord in glory, while Moses represented the Law Covenant. Elijah represented the church of this Gospel age, which will end her earthly career by being taken to heaven, even as Elijah typically was carried into the heavens. Both branches of the kingdom, both divisions of the church, the Jewish and the Christian, stand related to Messiah, the center of the divine blessing promised for all the families of the earth.

"In concluding, dear Brethren, let me quote you the words of the poet and trust that they will be more than fulfilled in your experiences and mine during this convention:—

" 'Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.

" 'Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

" 'Come ye aside from all the world holds dear,
For converse which the world has never known—
Alone with me, and with my Father here,
With me and with my Father not alone.'

"Then fresh from converse with your Lord return,
And work till daylight softens into even;
The brief hours are not lost in which we learn
More of our Master and his rest in heaven."

WHAT OF THE HARVEST?

THE BIBLE HARVEST NOT A HARVEST OF DEATH—NOR A REVIVAL HARVESTING, BUT A REAPING OF THE FRUITAGE OF THE AGE —"THE HARVEST IS THE END OF THE AGE"

Wednesday was known as the Bible Students convention at Mount Lake Park as "Harvesters' Day." The early morning session was one of praise, prayer and testimony, but only those working in a public or semi-public manner in the Gospel vineyard were classed as harvest workers, and these alone were invited to give testimony. It surely could not be denied that the testimonies were excellent, evidencing great zeal for God, for his Word and for his people.

It was subsequent to this testimony meeting, namely, at 10:30 o'clock, that Pastor Russell stepped upon the platform to deliver an address to harvest laborers. He spoke for one and one-half hours, and evidently to the pleasement of his hearers. His text was, "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 9:37, 38.

The speaker said in part: "Many of us for long years thought of the Bible references of the harvest, our text included, as applicable to every time. We had not then learned that the Bible must be studied dispensationally, in order to be understood. Now we perceive that the time of our Lord's first advent was the harvest time of the Jewish age, and that as a harvest it applied to that nation only.

"For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the law and by the prophets. Jesus came, not only to be the Redeemer of mankind in general, but especially to offer himself as King to the Jews, and to make them his joint-heirs in his kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel message, according to divine agreement, the entire bride class would have been elected or chosen from that one nation, and not a Gentile would have been invited to participate in the honors of these Spirit-begotten, called in the Scriptures the spiritual seed of Abraham. (Gal. 3:29) Nevertheless the Lord foreknew, and had provided for Israel's rejection and the opening of the door to membership in the bride class to worthy Gentiles.

"It was at the close of the Jewish age, at the time, therefore, when that people should have and did have their greatest degree of ripeness and preparation that our Lord presented himself and began to do the reaping work. He sent forth his disciples as his representatives, two and two, and later He sent 'seventy also.' When these returned our Lord declared to them, 'I sent you to reap that whereon ye bestowed no labor; other men (the faithful prophets, etc., of the past) labored and ye are entered into their labors—to gather the fruit of their labors.'—John 4:38.

"The Great Teacher tells us distinctly that while his work was that of reaping, he blended it with a sowing. Seeing that the Jews were not ready for the kingdom—seeing that eighteen centuries would be required for the calling and developing of the spirit-begotten ones, the Master started the work of seed-sowing for the new dispensation. Then, according to his parable, he left the work in the hands of his servants and 'went into a far country,' even heaven itself. Since then he has been supervising his work and has been represented through the faithful members of his church, his bride. He and the apostles sowed the good seed of the kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the kingdom class through the begetting of the holy Spirit. By and by the harvesting of the Jewish age ended completely, when all the wheat of that nation were gathered into the Gospel church of spirit-begotten ones, and then came the burning of the chaff—the great time of trouble with which the Jewish age fully ended, A. D. 70.

"Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the adversary, came in the night, during the 'dark ages,' and oversowed the wheat-field with tare seed. As a result, the field looked very prosperous, although in reality the tares had a choking and disastrous effect on the wheat. Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the age, the harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous 'time of trouble' too soon; hence the decree that both should grow together until the harvest. 'The harvest is the end of the age.'—Matthew 13:39.

"Our studies together, dear brethren, have led the majority of us to conclude that we are now living in the harvest time—in the end of this age. Oh, how glad we will be if it is true! How glad we are to believe it true! and, we think, on good evidence. If it is true, as we believe, that the forty years' 'harvest' of this age began in 1874, the implication is that the trials of the church are nearly at an end—that the faithful will soon be gathered to the heavenly garner. By the glorious 'change' he will cause us to shine forth as the sun in the kingdom of our Father for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true then they mean a blessing, not for the church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God.—Romans 8:21.

"As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars—that the period from the death of Jacob to the fall of Jerusalem in A. D. 70 is the exact parallel to the period of the Gospel church from the death of Jesus to October, 1915, A. D.

"Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words assure us that this Gospel age and its harvest will end with 'a time of trouble such as never was since there was a nation.' (Dan. 12:1; Matt. 24:21) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society nobody will deny. The Bible alone explains the situation and shows us, dear fellow-students, that the work of the present age is about completed—that the elect members of the bride of Christ have nearly all been found and made ready. The blessing for the world will be along material lines ushered in by the time of trouble, which will eventuate in anarchy, according to the Scriptures—a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding."

Pastor Russell took up the various features of missionary work in home and foreign lands, in which he and associated Bible Students are co-laboring. He referred to the progress in Bible study which is being effected throughout the civilized world and to the more or less successful methods. He urged all to remember that every child of God is an ambassador and representative of the kingdom and prospectively a member of the "body" of the glorious Messiah.

Pastor Russell also gave some interesting details respecting the progress of Bible study in Central Africa, in South Africa, in Jamaica, India, etc. He urged that each consecrated child of God should remember that he is to be, with the Master's direction, a burning and shining light, showing forth the praises of him who called him out of darkness into his marvelous light. He urged love for God and for our fellows and the absolute avoidance of all appeals for money. He said our Heavenly Father informs us that

he is rich, that all the gold and silver are his and the cattle upon a thousand hills. "Let us use carefully, frugally, wisely, liberally, what he has so kindly sent, but let us not ask for more, even from him. And surely we are not authorized to beg in the name of our rich Heavenly Father! If our work is of him, he is able to sustain it, and he will do so until it shall be finished. If it is not of the Lord, then the sooner it stops the better we should be pleased."

* *

In the afternoon, from two to three, was another prayer and testimony meeting along the same lines as the morning meeting. It, also, was a success.

At three p. m. Brother J. H. Cole gave an address to colporteurs on successful colporteur methods.

At four Brother I. F. Hoskins gave an address to colporteurs.

At four-thirty Brother E. W. Brenneisen gave an interesting talk on tract distribution, the distribution of free literature. According to his statement, The International Bible Students Association is engaged in quite an extensive work distributing much free literature in all the prominent languages and on topics calculated to produce healthy growth along lines of Scripture study and righteousness in word and deed.

"SONGS IN THE NIGHT"

Psalm 85.—OCTOBER 29.

"The Lord hath done great things for us whereof we are glad."—Psa. 126:3.

We are still in the night of weeping. Sickness, sorrow, sighing and dying continue, and will continue until the glorious morning of Messiah's kingdom. How glad we are that we have learned that then the glorious change will come to earth! The Prophet David expresses this thought, saying, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5.) St. Paul breathed the same sentiment when he declared, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:22.) The sons of God in glory will, with their Lord, constitute Emmanuel's kingdom.

At present these sons of God are comparatively little known or recognized amongst men; frequently they are considered "peculiar people," because of their zeal for righteousness and truth and for God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is"; and we shall share his glory, honor and immortality and with him scatter divine blessings to all the families of the earth.

"A SONG OF DELIVERANCE"

Our lesson, the 85th Psalm, may properly have several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About fifty-three thousand availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of divine disfavor and the return to them of divine favor and blessing. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God's favor.

A secondary application of the Song is just before us. Israel has been in a far greater captivity to Christendom during the past eighteen centuries. She has the promise, nevertheless, of a mighty deliverance. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to divine favor—to Palestine. St. Paul refers to this coming deliverance of Israel in Romans 11:25-29. The Deliverer will do more than merely regather them. He will do that which the 85th Psalm has predicted; as the Apostle says, "This is my covenant with them when I shall take away their sins." See also Jer. 31:31-34; Heb. 8:8-11.

Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. The great Redeemer indeed has died for sin, and he is the sinner's friend, but as yet he has only appeared in the presence of God for us—the church—not for the world. He is the church's Advocate only; He advocates for none except those who desire to approach to God, and these are the saintly only—such as love righteousness and hate iniquity.

The world is enslaved by sin and death, the twin monarchs which are now reigning and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, "Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited—mental, moral and physical—longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free.

The great Deliverer is the antitypical Cyrus. Soon he will be victorious and will establish his kingdom under the whole heaven. Soon the church class, the saintly, "the elect," will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise, which Messiah's kingdom and power will produce. "He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." Death will be destroyed; *sheol, hades,* the grave, will be destroyed, by the resurrection of the dead therefrom —"Every one in his own order."

"SONGS IN THE NIGHT HE GIVETH"

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of Atonement. They entered by the "strait gate" and "narrow way" of consecration to God—surrendering their own wills and covenanting to do the divine will to the best of their ability.

This submission of the will to God and the realization that all their life's affairs are in God's keeping and under his supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God because to them he grants a knowledge of his divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor and immortality and association with the Redeemer in his glorious kingdom. This encourages them. They see also the outlines of the divine programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"—while waiting for their own change from human to divine nature.

KING CYRUS GOD'S SHEPHERD

Ezra 1:1-11; 2:64-70.—OCTOBER 15.

"He retaineth not his anger forever, because he delighteth in mercy."—Micah 7:18.

The heathen gods are all vengeful. The God of the Bible alone lays claim to being a God of love, "whose mercy endureth forever," as one of the Psalms repeats again and again. Alas! how terribly our God of wisdom, justice, love and power has been misrepresented to the world, and to the church, as a God delighting in the eternal torture of the vast majority of his creatures; for if such were his provision for them, and he knew the end from the beginning, it would surely prove that he delighted in, and intended their torture. But when our eyes open to a proper interpretation of God's Word, how his character becomes glorious before our eyes and commands our love and our devotion! As the Apostle declares, it is the divine love which constrains us to be faithful and obedient.

Today's study relates to the release of the Israelites from their Babylonian captivity, and their return to Palestine. This return was in exact fulfilment of the Lord's Word at the mouth of Jeremiah, the prophet, who specifically

told, not only of the destruction of the city, but also that it would be seventy years before the return of its inhabitants.—Jer. 25:12; 29:10; compare II Chron. 36:22, 23.

We suggest a careful reading of the Scriptures above cited to establish the fact that the seventy years predicted related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people, some of whom went into captivity twenty years before the city was destroyed. Many in applying this have started the seventy years from the beginning of the first captivity, and thus are twenty years out of the way. Facts of history have been so built around this error, gradually, that many now hold the unscriptural view; but if the Bible is to be our criterion we must stand by it.

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the Prophet Isaiah in advance, and called "God's Shepherd"—"Cyrus is my Shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." (Isa. 44:28) Profane history gives Cyrus a very honorable name, calling him "gracious, clement and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares that "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

KING CYRUS' NEW METHOD

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and there make them homogeneous, choosing the best of every nationality. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire (Darius, the Mede, being under him) he found that the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

The brief epitome of the giving of his proclamation of liberty to the Jews is, "Thus saith Cyrus, king of Persia: All the kingdoms of earth hath Jehovah, the God of heaven, given unto me; and he has charged me to build him an house at Jerusalem, which is in Judah. Whoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is the God), which is at Jerusalem; and whosoever is left, in any place where he sojourneth [unprepared for the journey], let the men of his place help him with silver and with gold and with goods, and with beasts, besides the free-will offering for the house of God, which is at Jerusalem." The king himself gave liberally toward the work and, through the treasurer, numbered to the Israelites vessels and utensils of the temple, great and small, fifty-four hundred.

Tradition says that the Israelites set out on their journey accompanied by an escort of a thousand cavalry for their protection from the desert Arabs, and that they went forth to the sound of joyous music, in harmony with Isaiah 48:20, 21—"Go ye out of Babylon; flee from the Chaldeans, with the voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob."

GOD'S PURIFYING WORD

If we have been astonished from time to time at the readiness of the Israelites to go into idolatry, we may also feel astonished that from the time of their return from the Babylonion captivity, idolatry, in its grosser form, was never even known amongst them. In Babylon they sat down by the banks of the rivers and "wept as they remembered Zion" in its desolate condition; and then their thoughts traveled back to the gracious promises of God to which their nation was still heir. Then hope for deliverance brought prayer to the Deliverer. The effect of the captivity was excellent. Those who availed themselves promptly of King Cyrus' offer were such as reverenced the Lord and trusted in his promises.

The total number to return was about the same number that now occupy the city of Jerusalem (returning after a still greater scattering than at the time of the destruction of their city by Nebuchadnezzar), about fifty thousand.

Professor Addeney has well remarked of that time, "The Jews now constituted themselves into a church. The chief concern of their leaders was to develop their religious life and character. The policy of exclusiveness saved Judaism. This is an application—though a very harsh and formal application—of the principles of separation from the world which Christ and his apostles enjoined upon the church, the neglect of which has at times nearly resulted in the disappearance of a river that, breaking through its banks, spreads itself out in lagoons and morasses and ends by being swallowed up in the sands of the desert."

Dr. Peloubet says of this time, "The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace." God represented this union through Ezekiel (37:15-28) by two sticks. On one was written "Judah" and on the other "The House of Israel." These sticks were joined together, "And they shall become one in thine hand." This was done in the presence of the people to show that the exiles of Israel, carried to Babylon, B. C. 722, when Samaria was destroyed, were to unite with the captives of Judah. "And I will make them one nation, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Thus we see that there were no "ten lost tribes," for whom there has been so much seeking.

SHOW ME THY FACE

Show me thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love than Thine;
All lesser lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—my faith and love
Shall henceforth fixèd be,
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—Thou
The one reality.

Show me thy face—I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years
In quiet trust subside;
And naught but blest content and calm
Within my breast abide.

Show me thy face—the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life will seem brief as blest,
'Till I have laid my burden down
And entered into rest.

Selected.

THE MEMORIAL DAY FOR NEXT SPRING

It seems early to announce the date of the Memorial for 1912, but some of our readers are asking for it, as our journal reaches far-off points. The date for the celebration next Spring will be Sunday evening, March 31, 1912, after 6 p. m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that date that the lamb was to be slain, and that our "Lamb" was slain. And it was on the same night preceding that our Lord instituted the Memorial and symbolical eating of His flesh and blood as the antitype of Israel's Passover Lamb.

THE SECOND TEMPLE'S FOUNDATION

Ezra 3:1-4; 5.—OCTOBER 22.

"Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4.

The journey from Babylon to Jerusalem required about five months. Ezra, with his smaller company, subsequently made the journey in four months. We can well imagine the enthusiasm of this company of captives, of all the tribes, people of all ages. A few of the very aged remembered having seen the land and the city in their childhood.

Arrived at their destination they found terrible dilapidation. The crumbling hand of time had co-operated with the destructive fires of Nebuchadnezzar's army, seventy years previous. To live in the city was scarcely practicable. The people scattered in the country round about for a distance of twenty miles. First, attention was properly paid to making themselves comfortable, preparing dwellings, training olive trees and vines. But shortly after, the religious sentiment stirred them to prepare for offering formal worship to the God whose favored people they were delighted again to be.

First, the altar was built on the height of Mount Moriah, supposedly the very spot where Abraham offered his son Isaac—the very spot which was the site of the altar in Solomon's temple. Divine worship began, and the Feast of Tabernacles was observed in the seventh month. By the next spring they felt ready to begin the reconstruction of the temple, and a start was made by laying its foundations. The enthusiasm of the people for the worship of the true God is noted in connection with this service; namely, a foundation celebration was held, and the people shouted and wept by turns as they thought of God's goodness and sought again to apply to themselves the divine promises.

In this connection we read that some of the very aged of the company who had knowledge of the original temple of Solomon, wept, perhaps in appreciation of the fact that the one they were founding would be much less glorious than Solomon's.

The news of the return of the people and of their start to rebuild the temple of the Lord spread amongst the people of the land, who, in some respects at least, had been recognized as Israel's enemies. Now, however, they desired to join hands and become participators in the building of the new temple. They made overtures to this effect, saying, "Let us build with you, for we seek your God as ye do; and we do sacrifice to him since the days of Esar-haddon, king of Assyria, which brought us up hither."

However, this kind offer was refused, with the answer, "Ye have nothing to do with us, to build a house unto our God; but we ourselves will build it unto the Lord, the God of Israel, as King Cyrus, the king of Persia, hath commanded us." Then these people, repulsed, sought to delay the work and to hinder its building. They even hired attorneys to frustrate the matter at the court of King Cyrus in Persia, and through the days of his son, Cambyses, until King Darius came to the throne. The latter followed out the original policy of Cyrus and gave full authority to proceed with the work at Jerusalem.

WAS THE PROPER COURSE TAKEN?

Many have said that the Jews in this matter showed themselves narrow-minded and bigoted; that they should have been glad to have the assistance and the co-operation of their neighbors in the building of the temple, and in all the arrangements for God's worship; they should have had the missionary spirit.

Not so, we reply. Their course was the only proper one when we understand the terms and conditions under which God was dealing with Israel. It was not their commission to make Israelites out of all nations; they, as one nation, had been elected or selected by God to establish and to offer the sacrifices and worship which God had ordained through Moses. They were not at liberty to change or amend the divine proposition and to bring others into the "elect" nation. There was indeed a method by which outsiders, non-Israelites, might become Israelites—by becoming "proselytes of the gate"; but in no other than in such an open, public renouncement of their wills and by devotion to Jehovah could any one become a participator in the divine promises made only to the seed of Abraham.

The Jews are still following the divine arrangement for them in keeping aloof from other religions and by refraining from inter-marriage with other peoples. God has thus preserved this nation separate from all others; and he tells us why. For them he has a great place in the divine programme. They are again to become God's people, God's representatives in the earth, after the elect church shall have been completed and shall have been glorified on the heavenly plane. The latter will constitute the spiritual seed of Abraham and the spiritual kingdom of God, while the former will constitute the earthly seed of Abraham, and be the earthly representatives of God's kingdom to the world. These two seeds are referred to in God's promise to Abraham, saying, "Thy seed shall be as the stars of heaven and as the sands of the seashore." And through these two seeds, the spiritual and the natural, God's blessing of restitution is shortly to be showered upon mankind in general, under the reign of Messiah for a thousand years.

SPIRITUAL ISRAEL'S POLICY

The same policy should be observed by spiritual Israel—"The temple of God is holy, which temple ye are." No outside, unconsecrated stones are wanted in this temple. Let the world build its own. God himself is the builder of the church, which is the body of Christ, the temple of the holy Spirit. God permits his consecrated ones to be associated with himself in the building of this temple; as St. Paul declares, the saints, under the guidance of the holy Spirit, are to "build one another up in the most holy faith." (Jude 20.) There is absolutely no place for worldly workers in conjunction with this great work of God now in progress.

Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the kingdom of God too frequently join, after the manner suggested in our study. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things, of which they have no real knowledge—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

KNOWLEDGE NECESSARY TO GROWTH IN GRACE

"Ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of Him who created him."—Col. 3:9, 10.

In our text the expression "put off" suggests the additional thought of putting out. As an illustration, let us consider Congress. When by a vote the party in power is put out of power, we do not understand that they are put out of Congress. One party which has been in control is to be superseded by the other party. Such a transfer would, in some respects, mean a new line of policy altogether.

So it is in the change of becoming new creatures in Christ, members of the body of Messiah. In many things a radical change takes place. The new will must regulate what we shall eat, what we shall wear; in fact, it must be the ruling power over everything after we have become new creatures, begotten of the holy Spirit; for we have elected a new Head. The change of headship is an instantaneous work. There was a time when we were on the other side of the question. Finally we decided to come on the Lord's side, and accepted him as our Head. At the moment we accepted the change the will of the flesh was put out of control and the new will installed in power. Then we became new creatures. But we were undeveloped in character.

As when a new party comes into power in Congress that party cannot regulate things all at once, but by degrees effects the changes desired, so with the new mind. It gradually makes change after change, and thus the renewing work, the transforming work, goes on, the new mind gaining more control and bringing the thoughts, words and deeds under the supervision and direction of the Lord. As we come to know God better, we come to see his will better. More and more we come to see things from the divine viewpoint and to regulate every word and every act of our life therefrom.

Through knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God. What the old mind had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to

quote them; but by the various providences of God in life, it is to come to such a knowledge of God that it is sufficient for his will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth.

THE TERMS UPON WHICH WE ARE CALLED

All Christians should know the terms and conditions upon which "God hath called" them, namely, (1) To suffer with Christ in the present time, and (2) To be glorified and reign with him in the coming age to bless the world. These should know both the reason for their suffering and the character which God would develop in them, without which they could not be "fit for the kingdom." It is concerning these characteristics, "putting on the new man," necessary to those who would make their "calling and election sure," that our present lesson treats. Let us consider some of them.

"Let love be without dissimulation." St. Paul had already explained the necessity for love, but now he puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, the holy spirit, will not be a dissimulating one, a hypocritical one; the love will be genuine, heart-felt, as well as mouth-expressed. This love is to be toward God and toward all, in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

"Abhor that which is evil." We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil, but more than these, we are to hate, to abhor evil. As the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated. Thus, the stronger we become in Christian character the more intense will become our love for the good, the pure and the true; and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us; just as discords in music grate upon our ears in proportion to our knowledge and appreciation of musical harmonies.

As holiness and sin are opposites, so our feeling toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness is to lose some of the abhorrence for sin. Let us, therefore, cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit.

Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. Meantime, if we shall be counted worthy of a place in the First Resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.

SOME INTERESTING LETTERS

FURTHER WORD FROM INDIA

My Dear Brother Russell:—

I praise the Lord for granting me another opportunity to inform you, our Pastor and beloved Brother in the Lord, of the glorious harvest work that is going on in Travancore.

Sectarian missionaries and their agents are very active, yet the glad tidings appeal to the hearts and minds of the poor, and they gladly hear the message and accept it heartily, and soon they themselves become preachers of the message to the aristocratic clergy.

You will be glad to know, dear Brother, that the present truth which the Lord has given to longing hearts everywhere through your instrumentality (though it seems "devilish" and "anti-Christian" to nominal Christians), is making great impression in the hearts of even orthodox Hindoos and Mohammedans.

I wish you could have heard the preaching by one of the latter who is interested in the truth. He spoke of the coming kingdom of Christ in such a way that I could hardly believe my own ears and eyes. There were some orthodox Hindoos also present in the meeting.

Many of the Mohammedans ask me why they are not mentioned by you in your writings. They claim that they are the descendants of Abraham through Ishmael. They want to know particularly whether they, as a nation, will have any special message from you on a Scriptural basis. I don't wish to say anything until I hear from you about the same.

I am very sorry to say that the $200 you mentioned in your last letter has not reached me yet. This has put me into much difficulty, as all our pilgrims and elders are to be helped. I admire their loyalty to God and the Master; though they starved, they went and preached the Gospel without murmuring. I borrowed 200 rupees in order to help me carry on the Lord's work. I am very anxious to hear from you, dear Brother, in regard to this.

Every week we have new congregations added. People from far and near beg me to go and present the truth to them. Already they are well informed that our society does not pay any salary to anybody, yet they do want to hear the Message. What shall I do? Truly the harvest is great!

Again, the difficulty re tracts: I placed the order and paid 75 rupees in advance and now I am unable to go and get the printed tracts. We submit everything to the Lord's will.

Enclosed please find the statements for June and July, and the list of payments made to the brethren. Statement of the local fund and the work summary for July will follow.

The friends all send their love to you, dear Brother, and they all pray that if it be the will of God they may be permitted to see you in person in due time. With my love and prayers, Your brother and servant in the Lord,

S. P. DEVASAHAYAM.

THE VIEW FROM IRELAND

My Dearly Beloved Brother in Christ:—

I am sure you will be pleased to learn that there are good results in evidence from the last meeting you held here. Two persons have become deeply interested and others are investigating. The class here numbers from 25 to 30, with bright prospects of an immediate increase.

The public meeting held last night was attended by about 100 earnest hearers, several of whom seemed deeply interested.

The attendance was good for a week night, particularly when taking into consideration that the meeting was not very extensively advertised. The hall was not large enough to warrant very extensive advertising. We used the hall in which the class now meets regularly; which is, indeed, a very suitable room for the purpose.

Our opinion is that the Lord's work will advance considerably in northern Ireland during the next two or three years. The Irish people, like the Welsh, are naturally religious. Prejudice against the truth has been, and still is, very strong in Ireland, but it has begun to give way. We strongly believe that many religious people in Ireland, Scotland, England and Wales will be prepared to accept the truth as a result of the labor troubles, which are prevailing so generally in these countries. There are three colporteur sisters canvassing here and they informed me that the situation above mentioned has already been beneficial to their work.

The unrest and dissatisfaction in Great Britain are terrific, and the people seem on the verge of general anarchy. But we are sure the Lord will continue to "hold the four winds of heaven" until the harvest work shall be consummated. Apparently three years will be quite sufficient to bring on the awful climax of trouble in Europe. The more severe the "spasms" of trouble grow, the more favorable seem to be the opportunities for prosecuting harvest work.

Prior to my visit to Britain it was my opinion that the climax of trouble might first be reached in America, but my opinion has undergone a radical change since traveling in Britain. In America the working people are paid "living wages," and many of them own their own homes, and have money in the banks, while over here the working people are nearly all wofully underpaid and own no property.

In America many of the working people would be heavy losers should anarchy prevail; while over here they have practically nothing to lose. Think of men performing hard dock work for 17 shillings ($4.08) a week, and people working in factories for from 8 to 15 shillings ($2 to $4) a week! These poor people have no real incentive to preserve the present order of things. The distress resulting from poverty over here is appalling. Praise God for the blessed restitution work soon to begin.

The cost of living is only about 25 per cent. less than in America. Rents, clothing, shoes and a few other things are cheaper here than in America, but luxuries and most necessities, in the line of groceries, are as high here as in America, and some are higher. Most meats, as well as butter and eggs, are higher than they are in the United States. Am pretty

sure that on the whole the cost of living here is not more than 25 per cent. cheaper than in America. This is doubly offset by the great difference in wages, which are from two to three times greater in America than they are in Britain.

The striking spirit has become epidemic all over Britain. Even the rag-pickers of Belfast are striking. They want a penny more per stone (14 pounds) for their rags. The striking newsboys and "hoodlums" created a riot at Dublin recently. A large number of striking newsboys paraded the streets of Belfast. They resembled an army of "ragamuffins." Poor creatures!

I am informed that the operators can illy afford to advance wages—taxed to keep up an army, navy, etc.

Dear Brother, I am so glad that the dear Lord permitted me to visit Europe at this time, because it has greatly increased my appreciation of the truth generally. You have warm, noble friends here in Belfast who dearly love you. And the writer loves you more than ever, and more than ever esteems the blessed privilege of association with you in the Lord's work. Much Christian love to all.

Your brother in him, FRANK DRAPER.

FOURTEEN YEARS AGO

Dear Brother Russell:—In a WATCH TOWER of fourteen years ago, after giving the *Syriac* rendering of Heb. 10:22, you say:

"Here the Apostle mentions five conditions: (1) Honesty of heart; (2) an undoubting faith; (3) a blood-sprinkled heart (Heb. 9:14), a heart, or will, that has been justified, not merely through faith *[tentative justification], but also through the application of the blood *[vitalized justification], the virtue of the ransom given once for all by our Redeemer; (4) a clean conscience; (5) washed, or purified, bodies, i. e., with the outward man in the process of cleansing by the purifying Word of Truth and grace.

"The purifying, or cleansing, of the heart, through faith in the precious blood, seems to be much better understood by Christians than the purifying of their bodies, their flesh, through obedience in the application to themselves, in daily life, of the promises, precepts, warnings and illustrations of Scripture—as water, or cleansing truths, etc., etc."

Brother Russell, I thought until I read this that the two justifications were something that you had never seen until very recent years. Truly, as another said in regard to some similar discovery over which we were wondering and rejoicing "Brother Russell has been years ahead of us all the time; and when he would tell us things, none of us ever saw but half, and when various things came up we considered them new, because we had not been able to assimilate them when they were first given to us," or words of similar import. I am so glad.

The first thing I ever read was old "Food for Thinking Christians." I had forgotten all about the three covenants; but when you began to write about them it seemed all right, and as if I had always had that idea; though I could not explain it, nor say where I got it until I re-read that old pamphlet. I. P. W.

* These bracketed words are not in the 1897 Tower

"SCRIPTURE STUDIES" IN NEW BINDING

The binding of the six volumes of STUDIES IN THE SCRIPTURES has generally been conceded to be quite attractive: it may, therefore, surprise some to know that we have changed the general style and that we believe the change works a wonderful improvement. We are living in a day of progress and we are merely endeavoring to keep up with the procession in outward appearance. We believe that we are far ahead of the procession so far as the subject matter of these volumes is concerned when compared with all other religious teachings and Bible expositions.

We had a sample of the new edition at the Mt. Lake Park convention. The colporteurs there and all who saw the sample agreed that the change made is a very desirable one. About sixty new colporteurs joined the working force at the convention and were permitted to start with the new edition. Otherwise the old edition will continue to be supplied until exhausted—about November 1.

The new volumes will be supplied in paper boxes, the first three boxed together, or the entire six. Colporteurs are finding that the full set of six, with THE WATCH TOWER for a year, all for $2.65, is a very attractive proposition, which also leaves a good margin for the Colporteur's expenses. Any person of ordinary ability by following the colporteur "method" of presenting the books should be able to make reasonable expenses. We do not encourage anybody to think of doing more than this, although a few do more. Indeed some of the colporteurs are contributors to the Tract Fund. There is still a wide field of good territory open.

VOL. XXXII BROOKLYN, N. Y., OCTOBER 15, 1911 No. 20

FEEDING ON THE WORDS OF GOD

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

We read that these words were a part of our Lord's answer to Satan when the adversary exhorted him to command the stones to be turned into bread, in order to satisfy his hunger, after fasting forty days in the wilderness. The Lord knew, however, that it would be unlawful for him thus to use the superhuman power which came to him as a result of his consecration to the Father's service. That power was not to be used for his flesh. Hence our Lord refused to use his superhuman powers for the gratification of the flesh, even though he hungered. Then Satan suggested, How do you expect to live if you do not exercise your power to live? Our Lord's answer, as we see, was that man shall not live by bread, merely, but by every word, every promise that proceedeth out of the mouth of God.

Our hope of eternal life, therefore, rests upon that obedience to God which would entitle us to eternal life, according to his arrangement. If our Lord had gratified the flesh he might have satisfied his hunger, but he would have violated his covenant of obedience to God. Whoever would have eternal life must seek to be obedient to God, to all that God has commanded, all to which he has directed the individual. Of course, he might have one command for the angels, another for man, and a third for the church. But since we find that we are not able to obey perfectly every command of God, we cannot hope for eternal life by perfect obedience to the letter of the Word of God. Even though God has accepted us as his children, we can hope for life only by having the spirit of obedience to his Word.

One of the lessons to be learned in the school of Christ is that a "man's life consisteth not in the abundance of the things which he possesseth"—food and raiment, etc.—but that his life, in the fullest, highest, grandest sense, is dependent upon his complete submission to the divine will. Careful attention to every word that proceedeth out of the mouth of God, to every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the kingdom. Let us, then, more and more, as the disciples of the Lord Jesus, keep in memory the words of the text, and act upon them.

LIVE BY EVERY WORD FROM THE MOUTH OF GOD

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give life?

He meant that all hope of attaining eternal life depends upon God—upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience in harmony with him, shall have life everlasting. This is God's Word upon the subject, namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in the words of our text. He may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor and would involve the sentence of disobedience—death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will and thus to secure bread for the sustenance of his body, would be a great mistake; that food

thus secured could sustain life for but a little while; that his better plan would be to trust in the Word of God, the divine promise, that those who love and serve and obey Him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps.

DISCIPLINE AN EVIDENCE OF SONSHIP

One "word of God" which is very comforting to his children is his assurance of parental care and discipline. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:7) In this statement the word "chastening" should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. We are guided in the matter by remembering that although our Lord was a Son in whom there was no sin, yet he received, in the Father's providence, as a part of the "cup" poured for him, various trials, disciplines. All of these experiences were very profitable, showing that the Father loved him; that the Father had something which he was desirous that our Lord should do that he would not have been qualified to perform without some of these educational instructions and experiences.

Some disciplines, some chastisements, come as a result of our own mistakes and the natural consequences flowing from those mistakes and the apologies and heartaches which may necessarily follow them. God could save us from these experiences and so seclude and shelter our lives that we would not have anything to tempt us. But such is not his proposition. He wishes us to have these experiences that we may be guided in the right way and learn of our own weaknesses.

If we did not come into contact with various testing experiences we should not know where we are weak. Thus we learn where we can strengthen our characters and how we can be thoroughly developed as new creatures. The Scriptures speak of our Lord Jesus as "enduring such contradiction of sinners against himself." (Heb. 12:3) Our trials, or disciplines, in meeting every opposition that can come to us, should bring more or less of correction in righteousness. Even if this would not mean outward stripes, we in any event, would have our mental regrets as new creatures, and thus we would get a form of correction, or discipline. Additionally, the Lord causes his children to come into peculiar trials as an example either to the brethren or to the world. In many of these, whatever the cause, we may understand them to be also corrections or instructions in righteousness.

TRIAL—DISCIPLINE—NECESSARY TO THE PERFECTING OF OUR CHARACTERS

Character cannot be developed wholly without trial. It is like a plant. At first it is very tender; it needs an abundance of the sunshine of God's love, frequent watering with the showers of his grace, much cultivating with the applied knowledge of his character as a good foundation for faith and inspiration to obedience. Then, when thus far developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. Little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace, until it is finally developed, perfected, fixed, established, through suffering.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process. But the Apostle plainly tells us that such things are necessary for the development of steadfast and enduring character. Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience and other spirit-fruits that experiences have developed in you!

Although, like the Apostle, you can say that "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11) The lessons of experience and discipline have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with him and enabled you to realize more and more his personal interest in you and his love and care for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, made worthy through Christ.

OBEDIENCE THE TEST

Another helpful "word of God" is found in 1 John 2:5: "Whoso keepeth his Word, in him verily is the love of God perfected." Here we have a test by which to determine our development as a new creature. Only those who have received the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. On all sides we hear various reasons why we should retain, hold fast the world, the flesh, rather than that which the Lord's Word holds out to us. There are many allurements to entice us from the "narrow way." Hence these who hold fast to the Word of God are "overcomers."

The Scriptures intimate that to live righteously and godly in this present time will cost us our very lives. "Whosoever will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) Under present conditions faithfulness means faithfulness even unto death. The intimation is that unless we have the love of God we will not undertake to be obedient to his Word; that otherwise we can neither retain the Word of God nor be in accord with it, serving it even unto death.

Our Lord Jesus illustrated the perfection of obedience to the Word of God when he said, "I come to do thy will, O God!" Everything written in the Book; everything that was God's will, he was glad to do at any cost. Our Lord Jesus could not have reached this degree of submission to the divine will unless he had had love for the Father. And so with us. Unless we have love for God and the principles of righteousness we cannot continue in this way.

Consequently, only those who so love God that they would surrender life to do his will, are properly keeping his Word. We may say that this condition is reached when we first make consecration, for the heart has given up its will and surrendered itself fully to the Lord—"Not my will, but thine, be done." All those who are complying with the conditions of self-sacrifice have reached the mark of perfect love. Of course, there is another sense of perfecting which we shall attain in the resurrection. But only those who will keep God's Word by faithfulness even unto death will secure the prize and become partakers of the divine nature.

The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the Spirit of God, the effect will be to cause us both to will and to do his good pleasure to the extent of our ability. And this ability should be continually on the increase year by year. Although we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless, we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection.

THE WORK OF RESURRECTION

A further word from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust—weak, imperfect, dying; and that it is not his purpose that we shall continue always to be in conflict with ourselves—perfect will against imperfect body; but that he has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

He assures us that he is able and willing to do all this and that he purposes to give to his elect, bodies of a much higher order than the human—that he will give us spirit bodies—and that of the highest rank. We shall have part in the first resurrection, and will thenceforth be able to do the Father's will perfectly in every respect, as we now show ourselves desirous of doing His will so far as we are able. O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final word of his mouth—"Well done, good and faithful servant, enter thou into the joys of thy Lord!"

"A little while; now he has come;
The hour draws on apace—
The blessed hour, the glorious morn,
When we shall see his face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

THE PEACE OF GOD

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Great peace have they which love thy law: and nothing shall offend them."—Phil. 4:7; Psa. 119:165.

God's law represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this law that Christians obey (the divine regulations, the divine requirements, whatever they may be) so far as possible. We delight to do God's will.

To love God's law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in his justice, wisdom, love and power. Great peace have all those who so do. They do not understand every dealing of divine justice, but their faith holds to the fact that he is too wise to err. Thus they have peace in confiding their interests to him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If after we have made a consecration of ourselves to the some respect, we would feel estranged from him. Then our hearts should know that we might draw near to the Lord Lord we should do something to violate our conscience in again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of his goodness and willingness to hold us by his right hand as his children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power, wisdom and love.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of his terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) Thus as we come daily and say, "Forgive us our trespasses as we forgive those who trespass against us," we abide in the peace; for we have this great Advocate. Therefore, this peace abides—a continuing supply of grace through the great Advocate.

PRIDE OF HEART ABOMINABLE

"Every one that is proud in heart is an abomination to the Lord."—Prov. 16:5.

Pride must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognize two conditions of heart, the right and the wrong. The one that God approves is called love; the other, the one that He disapproves, is selfishness. All selfishness is opposed to God's law. Anything selfish is contrary to the divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that anyone has is a gift; it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17.) It is of his fulness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favor, blessing. All God's creatures are dependent upon him.

Worldly pride challenges faith in God and obedience to him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight; and the only proper weapon with which to overcome is the "sword of the spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

FRIENDS LIVING NEAR ESPERANTO CLUBS

We have some leaflets in Esperanto (the well recommended international language) consisting of a portion of the "Do You Know?" tract. For friends living in cities where there are Esperantists there is an opportunity for service in ascertaining the time and place of their study-room and in serving them with the literature. On account of their interest in the language, some would read who would not otherwise do so, in their native tongue. Write us, saying how many of these Clubs you could serve and how many leaflets are desired.

INDIA MISSION

The good work progresses favorably in the India Mission. The last word is that the native teachers number twenty-four and that they are serving, with more or less regularity, thirty-two congregations. The work done for July is as follows:

277 general meetings.....	In attendance 8,180 persons
315 cottage meetings.....	In attendance 2,527 persons
280 meetings with the sick	In attendance 1,684 persons
Class meetings for Bible study, 63	In attendance 2,878 persons
935 total	In attendance 15,269 persons

FREE LITERATURE IN TWENTY-THREE LANGUAGES

We can supply literature on present truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese (soon), Italian, Greek, Russian, Armenian (soon), Arabic, Tamil, Malayalam, Zulu (soon), Esperanto and Maori.

We do not always have all of these in stock at Brooklyn, but usually have the main supply nearest the point of demand. However, communicate with us if you are in the vicinity of any of the above mentioned peoples and we shall be pleased to co-operate with you by supplying the desired literature as quickly as possible.

THE SPIRIT OF DISCONTENT

"So far as lieth in you, live peaceably with all men."—Rom. 12:18.

The Scriptures speak of the hour of trial coming upon all men. (Rev. 3:3, 10) We believe that hour is upon us—already begun. To the world it means discontent, bitterness, evil-surmising, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. The Scriptures seem very clearly to establish this fact.

Let us not forget that this trial hour in some respects begins with us, the church. God permits it. He has given us great light respecting himself, his character, his glorious plans, etc. He has instructed us respecting our "high calling" to the divine nature. We have accepted his invitation and have been begotten of his holy Spirit. We have entered the school of Christ and have been given lessons respecting the character we must attain if we would be accepted as members of the bride company. Much advantage every way has been ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh through heredity, he has attained a character-likeness of the Lord in his heart and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and through correspondence that the examination is going favorably with some and very unfavorably with others. In some places the entire class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse contentions. This detracts from service of the truth. It cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strifes—all fruitages of the evil spirit—appear to some extent to gain control.

EACH SHOULD JUDGE HIMSELF

We are not judging nor condemning anybody, but with the Apostle are saying to all that each should judge himself. Each should see to it, not only that he has the graces of the Spirit—humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love—but that he manifests these qualities in his conduct, in his words. We should remember, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. We should bear in mind that justice is as elementary a feature of the divine character, as love itself. Hence if we would be god-like, if we would be copies of God's dear Son with his likeness, we must have the principles of justice firmly established in our character. We should be generous, benevolent, loving toward all; but we should be just even before we are generous. If we love not our brother whom we have seen, how can we show that we love his Father and our Father whom we have not seen?

This same spirit of discontent is testing God's people in their homes. Keener perceptions of right and wrong, justice and injustice, enable us all to see wherein we have ourselves been either just or unjust, and also where others have been either just or unjust toward us. This increase of knowledge brings a responsibility upon us individually, to see to it that any injustices of the past shall be fully, quickly, heartily apologized for and undone and henceforth avoided. This work thoroughly done will keep us thoroughly occupied—straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full submission to the divine standards, as we now more fully discern these.

TENDENCY NOT TO SEE OUR OWN FAULTS

But there is a tendency in an opposite direction—not to see our own faults and rectify them, but to see the faults of others, to note the injustices which they have practised upon us and to resolve that they must toe the mark of our new appreciation of our rights and that right quickly, or otherwise be forced so to do. This is the very spirit of the world, which is rapidly precipitating the great time of trouble. Those in power feel that they must use force. Labor realizes as never before its own power and is thereby tempted to exercise it and hastily enforce upon the world its convictions of right and justice.

As we urge the world not to undertake the matter by force, but to hearken to the Word of the Lord—"Wait ye upon me, saith the Lord, until that day"—so we urge upon the church of Christ: Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. Be sympathetic, forbearing, even as God has been sympathetic and forbearing toward us and toward all mankind. If the injustice has been long-standing, that is not a reason why it may not be quickly rectified, but, on the contrary, it is a reason why we should suffer long and be kind, while trying to show the erring one his fault, speaking the truth in love, and in meekness instructing those who oppose us.

There is no doubt about it that more than half of humanity live in gross violation of the principles of justice, as well as contrary to the principles of love. Sometimes it is the husband, who, while loving his wife and children, rules them in so arbitrary a manner as to cause them to doubt his love and sympathy. Such a course on the part of a brother in the Lord is probably owing to some misconception of the divine order. He knows the Bible teaches that the husband is the head of the family, but does he know how, properly, to take and to hold this noble headship? Apparently many have not learned that the chief function of headship is not merely to be the provider for the temporalities of life nor merely to be the responsible head who must finally decide in respect to the family's interests. Rightly seen, man's headship means much more. It is his duty to look out for the health, the happiness, the morals, and the spiritual interests of his family. And this includes a reasonable consideration of their natural weaknesses and imperfections, mentally and morally, as well as for their physical weaknesses and imperfections.

DUTIES OF THE HEAD OF THE HOME

A true head of a happy home must of necessity frequently ignore his own preferences and tastes in many things, because his duty to his family and to their happiness would so demand. Man's headship, then, from the Scriptural standpoint, means much more than to be the "boss," the judge, the decider of affairs. And this is further proven by the Scriptural declaration and illustration in which Christ and the church and their mutual relationship are made a pattern of the proper love and respect and co-operation between husband and wife.

Our Lord is indeed Head over the church, and to what ever extent we, his church, recognize this Headship and follow his directions we find them wise and helpful and advantageous. And to whatever extent we do not follow them we later find that we have missed some blessing. Our Lord does not force us to recognize his headship. Our necessity forces it. So it should be in a properly regulated home. The conduct of the husband and father should be that of self-sacrificing devotion to those dependent upon him, rather than an attitude of general assertion of headship, commands or threats.

It may take days or weeks or years for the head of the family to demonstrate his love and care for those under his supervision—before they will realize the same. Perhaps his devotion may never be recognized in the present life. All the same his duties as a father, husband, caretaker, etc., are fully upon him, regardless of how his devotion may or may not be recognized by his family. As with the Lord, so with the husband—meekness, gentleness, consideration, should always be manifest.

We have heard with regret that some dear brethren of the Lord have misinterpreted STUDIES IN THE SCRIPTURES, Vol. VI., along this line and that as a result their lives, instead of being made more loving and gracious, have become the reverse—more dictatorial, unsympathetic, tyrannical. We hope that these reports are overdrawn at least, and we hope also that the clearer knowledge on the subject has, at least, made some more noble and more loyal and more esteemed by their families.

"WOMAN'S RIGHTS" SENTIMENTS IN THE AIR

And how about the sisters? Alas, not all of them are rightly exercised by the precious truths with which the Lord has so highly favored us! The greater knowledge of justice and injustice, and of the rights of man and woman, become tests to the sisters, as well as to the brethren. They, too, are in the hour of temptation, trial. The "Woman's Rights" sentiment is in the air. It does not make for peace and harmony. On the contrary, it is a part of the general spirit of discontent—the spirit of the world, which our great adversary is stirring up more and more. As in the world this is stirring up the time of trouble, so in the church and in the family it is bringing a time of trouble in advance of the world's tribulation. Alas! dear brethren and sisters, what shall it profit us if we gain a few rights and destroy our own peace and happiness and the peace and happiness of those whom we have vowed to assist and comfort and to sustain while life lasts?

As St. Paul says, "Ye were called to liberty, but use not that liberty for an occasion to the flesh." Our real liberty which brings us blessing and divine favor and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness—a liberty to sacrifice, to

serve, to lay down our lives for the brethren and for all men as we have opportunity—and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have his Spirit of self-denial, love, sympathy, good fruits

There are, indeed, times and places where both the brethren and sisters must stand for principles and the liberty to worship God; but, these being granted, we may well sacrifice all other things as trivial; or, if we must contend, let us contend for only such things as our Redeemer would have contended for. Thus let us "walk in his steps, as he has set us an example."—1 Pet. 2:21.

WHAT THE CHURCH SACRIFICES

In the Scriptures the word sacrifice is very properly used in two ways—first, to describe the surrender of our will in order to have God's will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial age; and by faith we forego, or give up, our share of restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus to present himself a living sacrifice, as the Apostle exhorts. (Rom. 12:1) A knowledge of restitution blessings is connected with a full knowledge of the ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have, this would include restitution also. So, then, while the saints who lived before the harvest period did not have this knowledge of restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the Redeemer. As our great Advocate he stood ready to impute his merit to our offering; and as the High Priest, the representative of God, he sacrificed it. We had already presented ourselves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

OUR WORK NOT COMPLETED AT CONSECRATION

This work of sacrificing the church our Lord is continually accomplishing in one way or another all through the Gospel age. When we received the begetting of the Holy Spirit we became new creatures. And this actual dying, and all the sufferings in the "narrow way," and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought, Now I have done my part, let the High Priest do the rest! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, "We will take our ease." We must not do so; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be dead to the world and alive to God. This the Apostle represents when he says, For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp. (Heb. 13:11) In one sense of the word that "goat" is dead. Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh.

GOD'S PROVIDENCE RE TWO QUEENS

NOVEMBER 5.—Esther 4:1-5:3.

"The Lord preserveth all them that love Him."—Psalm 145:20.

Today's study has Queen Esther for its topic. She was a Jewess, noted for her beauty, and on this account she was chosen of Ahasuerus, king of Persia, to be his queen. It is presumed that she received the name Esther, which signifies a star, because of her beauty, Hishtar being the Chaldaic equivalent for Venus. She succeeded Vashti, the former queen, who had displeased the king and been divorced.

In the opposite course of these two queens we find a lesson bearing on the suffragette question of today. The king had a banquet with the lords of his empire. It may be assumed that it was a revel, and that the king and his guests, at the height of the revel, were more or less under the influence of wine. Giving Queen Vashti the benefit of the doubt, this was probably her reason for ignoring the king's request.

Many will say that she did just right in asserting her womanhood, in "standing up for her rights," etc. We will not dispute that all women have rights, and that Queen Vashti had hers and that she exercised them. We merely offer the suggestion that in a question of "rights," along lines of force and compulsion, Queen Vashti won a victory which cost her dearly.

In Queen Esther's procedure, which is the subject of this lesson, we see the opposite course pursued—the queen won a great victory with happy results by a totally different procedure, and one which in our judgment recommends itself to the wisest and best of men and women.

Vashti could have taken a similar course but did not. However much she might have felt that the king's requirement of her presence would expose her to jest or rudeness, she should have relied upon her charm and tact and purity and upon her husband's love and care. While it was not hers to intrude into the banquet, once invited, her presence should have been a hallowed one, a sweet perfume, a rebuke to any immodesty. Like many another well-meaning woman, Queen Vashti was unwise; she abandoned the most potent defense of pure womanhood when she met command with refusal. But then we must remember that Vashti was neither a Christian nor a Jewess, and was therefore without any divine instruction or guidance.

ESTHER STOOPED FOR VICTORY

Queen Esther was not a suffragette. When invited to become the queen she did not decline and see to it that she stood on the same ground as Vashti. She accepted her accession as of divine providence. She clothed herself with humility and with the most becoming of her fine apparel. She made herself as agreeable to the king as possible. It is presumed that at this time she was in her fifteenth year. Haman, the king's favorite, took a dislike to the gatekeeper of the palace, Mordecai, a Jew, because the latter did not bow before him, as did others. Mordecai was so faithful that Haman could not hope to find a fault with him, and thus to cause his removal. His hatred extended to the entire Jewish race. He prevailed upon the king to issue a decree that all the Jews of his kingdom should be set upon and killed as enemies of the country. This, of course, would include Mordecai, his special enemy, whom he would then feel free to kill.

As the time for the enforcement of the decree drew nearer and nearer, Mordecai and all the Jews throughout the empire were in great distress and fear, yet not without hope that their God would work some deliverance. This matter is detailed in our lesson.

Queen Esther was cousin to Mordecai, although the latter was old enough to be her father. She was, indeed, his adopted daughter. He appealed to her to use the influence of her position to have the king rescind the order. She delayed because, strangely enough, at this very time, the king had shown a coldness toward her, and had not called for her for a month.

LOVE AND BEAUTY CONQUERED

Mordecai pressed the matter more urgently, assuring her that she was about to lose a great privilege of service for her people; that God had evidently raised her to this position in the kingdom for this very hour and for this very purpose of bringing to the Jews relief and that, if she failed to note and to use the privilege, God doubtless would use some other agency and still bring deliverance in harmony with his promises. The appeal was sufficient. The queen merely delayed for three days more, requesting that Mordecai and all the Jews of the royal city join with her in a three-days' fast before God, which of course included petitions to God for the deliverance of his people, and for wisdom to guide Esther in her endeavor to use her talent and opportunity wisely.

Queen Esther risked her station, and even her life in going into the king's presence without a summons; but, attired in her royal apparel, she risked everything for her race. She charmed the king, who extended to her his royal scepter, which she touched. He perceived that she had a request to make, and urged her to speak. Wisely she refrained and asked the king and Haman, his prime minister, her enemy, to partake of a special dinner with her in the court garden. After the visit the king again urged her to say what wish of his attractive queen he could gratify. This was Queen Esther's opportunity, and she replied, asking why, if he loved her, would he issue an edict that she should be killed, and all of her race, the Jews.

Her case was immediately won. The king perceived that he had been inveigled by Haman into making an unjust decree. A bad law stipulated that no decree of a Persian king could be changed. This decree had been stamped with the king's seal, and the king, angry at Haman, made another decree, namely, that Haman should be hanged, and that the Jews everywhere should be notified that they had royal consent to use force against their enemies in defending their lives.

JUSTIFICATION BY FAITH

In Romans 5:1, where the Apostle says, "Being justified by faith we have peace with God," his thought is that our peace or harmony with God began with our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the holy Spirit and rejoicing in the hope of kingdom glory, honor and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord even imperfectly.

From the time we first approached God we began to have a measure of peace, which continues with us as long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the holy Spirit, it becomes the "peace of God which passeth all understanding," ruling in our hearts. (Phil. 4:7) The latter text refers to the perfected peace imparted by the holy Spirit, which results from a full consecration to the will of God.

After trust and obedience had increased to the point where we were willing to present our bodies living sacrifices to the Lord, then we entered into this fuller blessing, wherein we now stand. But in order to enter, we must first have our faith vitalized by the great High Priest, who imputes to us as much of the merit of his sacrifice as is necessary to perfect us; and secondly, we must be accepted as sacrifices by our Heavenly Father, who indicates his acceptance by begetting us of the holy Spirit to newness of life.

The vitalization is that which makes justification complete and unchangeable. The person whose justification has been vitalized has received his full share in the merit of Christ. To such there would remain no more an interest in the great atonement if he were to turn back, like the sow to the wallowing. If he fails to go on to perfection as a new creature, the only thing for him would be a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10:27.

By way of illustration, let us consider a person not in harmony with God, but feeling after him. Typically he recognizes the divine presence as represented in the Tabernacle. He draws near to God. As he approaches the Tabernacle he finds but one gate for entrance from the Camp to the Court. After he enters that gate he beholds the brazen altar with its sacrifices, representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time he enters the "court" condition of faith his faith continues to increase with each onward step of obedience. Next the first veil is seen, representing consecration to death. If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you."—John 14:27.

His faith is no longer merely a faith in the Redeemer's work; more than this, it has become "peace, the gift of God's love," the begetting of the holy Spirit, which passeth all understanding, ruling in his heart. But if, after the first veil is reached and seen to represent the sacrifice of all earthly interests, that step is not taken, the result will be a lessening of the peace, and possibly a more or less retrograde movement toward the gate, toward the world.

The difference between the justification of those now justified through faith in our Lord Jesus Christ and that of Abraham, Isaac, Jacob and the other ancient worthies who were said to be justified by faith is this: The ancient worthies lived at a time when their faith could not be vitalized. Hence, nothing that they could do would give them more than the privilege of having the divine approval and a better hope for the future, according to the amount of knowledge they enjoyed. They could never gain eternal life actually, except through the Redeemer. Hence they received only the promise of eternal life. Their full justification will come when the Redeemer shall have made application of his merit to the world.

During the Gospel age matters are different. Whoever would be justified by faith and similarly approved of God now, must present his body a living sacrifice. Those who do so, in this "acceptable time," will be accepted of the Lord and begotten of the holy Spirit. Such then cease to be of the earthly, and get their reward with the heavenly class, with our Lord, on the spirit plane.

"MENE, TEKEL, UPHARSIN"

NOVEMBER 12.—Daniel 5.

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccle. 12:14.

A law of retribution operates. Good thoughts, good words, good deeds, are sure to bring good results—sooner or later. Evil thoughts, evil words, evil deeds, are sure to bring evil results—sooner or later. This divine law operating in the world, rewarding good and evil deeds, save in exceptional cases, now operates only amongst the Jews and amongst Christians. This is because only Jews and true Christians have come into covenant-relationship with God. The Apostle's declaration is true—"The world lieth in the wicked one"; "The god of this world hath blinded the minds of them that believe not." The time promised in the prophecies has not yet come when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." (Isa. 35:5) Nevertheless, in a general way God exercises a supervision of the world's affairs, restraining evil from going to such lengths as would be irreparable; restraining it also from working real injury to those who are in covenant-relationship with him—Jews and Christians.

Sodom and Gomorrah, Nineveh, Nebuchadnezzar and our lesson of today tell of exceptions to God's rule of dealing merely with his covenanted peoples. In our lesson the fall of Belshazzar's kingdom was not merely a judgment upon it, but a part of the great type of the fall of antitypical Babylon at the hands of an antitypical Cyrus.

The king of Babylon, feeling secure in the great walls of his capital, three hundred and fifty feet high, revelled with his generals and nobility. To renew the memory of their great victories of the past, he brought forth for the occasion the golden vessels taken in the pillage of Solomon's temple—a triumph over the Jews and, as was generally supposed, over Jehovah, the God of the Jews.

In the midst of the banquet a horror came over the

assembled dignitaries as a human hand was beheld writing on a wall of the banquet room in letters of fire, "Mene, Tekel, Upharsin." The wise men and astrologers were unable to read the writing or give its significance. Daniel was remembered and sent for. He not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. The Prophet Daniel declined the rewards and honors offered for the interpretation. He told the king plainly that the writing signified that he was "tried in the balances and found wanting." The Babylonian kingdom, so far from advancing human interests, had really retrograded from the original type. Another nation—Medo-Persia—would be given a trial. Later, the Grecians were given universal empire; still later, the Romans; and finally God permitted what was styled the "Holy Roman Empire," or the reign of Christ. Each of these has proven its insufficiency—its inability to bring to the world the blessing which God declares shall ultimately abound when Messiah's true reign shall be inaugurated, and the blessing and uplifting of mankind will become the "desire of all nations."

EVERY MAN'S WORK TO BE TRIED

We have said that Jews and Christians, because of covenant-relationship with God, are now on trial—being judged. This has been God's repeated declaration to the Jews. Their shortcomings are punished in a manner that the shortcomings of others, not in covenant-relationship with God, are not punished, but their punishments and stripes are intended to work out blessing for them eventually. Had it not been for the persecutions which have come to the Jews they would not today be a separate and distinct people as God designed, and hence they would not be ready as a people to receive and be the first to participate in the glorious blessings of the Messianic kingdom. In proportion as they maintain loyalty to their Law and confidence in the promises of God they will be prepared for the fulfilment of these great promises which are still theirs—earthly promises of restitution, etc.—Acts 3:19-23; Isa. 35.

While God's promises to the Jews pertain to the earthly phase of the kingdom and its blessings, His promises to covenanted Christians are spiritual, heavenly. These respond to God's invitation, "Gather together my saints unto me," saith the Lord, "those who have made a covenant with me by sacrifice." (Psa. 50:5) That covenant to sacrifice earthly things will be rewarded with heavenly things. In proportion as they are faithful to their covenant of sacrifice they will be spiritually refreshed, strengthened in the will and in the power of his might and rich toward God in faith and in works. Those riches of grace and spirit, the full attainment of which will come in the first resurrection, are often associated now with poverty and sorrows of an earthly kind. The heavenly things are to be attained only by those who sacrifice earthly things. Hearken to the Master's words, "Whoever will live godly shall suffer persecution"; "Be thou faithful unto death and I will give thee a crown of life."—2 Tim. 3:12; Rev. 2:10.

ALL REAP AS THEY SOW

During Messiah's thousand-year reign of righteousness the world will be dealt with and brought to its judgment, its testing, its crisis. But it will be a righteous testing or crisis, giving to all mankind a fair test as to loyalty to God. The result of this opportunity, or trial for everlasting life or everlasting death, will come as a result of the great redemption work accomplished at Calvary. It is the will of God "that all men should be saved [recovered] and come to a knowledge of the truth." (1 Tim. 2:4) In that glorious epoch Satan will be bound and the fetters of sin and death now upon our race will be broken, and all will be granted the full opportunity of returning to the blessed conditions and favors enjoyed by Father Adam in his perfection—but refusing this favor they will be destroyed, and that without remedy, in the second death.

But while that future time will be the actual testing period of the world for life or death everlasting, we are not to forget that every good deed and every evil deed committed now will have a bearing then. Every good deed, every good thought, every good word, has its uplifting and beneficial influence upon character; and every evil word, thought and deed has its injurious effect upon character. Every kindness done to one of the Lord's saintly, elect members, will be rewarded. Every evil deed done to one of the least of these will be surely punished.

Thus the world of mankind is now laying up in store helps or hindrances as respects their own everlasting interests. The honorable, the upright, even though they do not become Christians or saints, will have proportionately a better standing in the future time of trial. The dishonorable will have proportionate degradation in the future, and will come forth proportionately more degraded, and will need proportionately more stripes in order to rise up out of sin, degradation and death, by the assistance of the Savior and the glorified church.—1 Cor. 6:2.

THE NEW COVENANT

"They, like Adam, have transgressed the Covenant."—Hosea 6:7.

After the creation of Adam God entered into covenant relationship with him to the effect that through obedience he might have eternal life. Adam failed; and thus that covenant was broken. The relationship between God and man was changed. God no longer sustained the life of man and gave him everything for his happiness, but the divine sentence of death passed upon the entire human race. Because of the undeveloped condition of the earth at that time, everything was favorable for man's death, as unworthy of life. God intimated, however, that he had compassion upon humanity; and that at some later time he would grant a blessing. This promise implied reconciliation to himself. Later, God made a special promise to Abraham—"In thy seed shall all the families of the earth be blessed." (Gen. 12:3) During all this time God had in view the great plan which he is now carrying out, the establishment of a New Covenant through a great Mediator between God and man who would sacrifice His life to satisfy divine justice.

The time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. That nation was made to represent the world. Moses was made to represent the world's Mediator. At Sinai God entered into a Covenant with Israel, not directly, but through Moses, the Mediator of that Law Covenant. God was bound to give Israel eternal life if they would keep that law. (Ex. 19:3-9) Moses was the Mediator, the counselor and the instructor of the people to bring them to the place where they could keep the divine law and have eternal life. In due time it was discovered that the law gave eternal life to none. What would God do? There was perplexity.

"In due time" God sent forth his Only Begotten Son, qualified to be the Redeemer of Adam's race. In due time Jesus, as the Son of God, became the Redeemer, in that he gave his life to be the ransom-price for the world, and began the redemption work. As the man Jesus he could not redeem and restore the world, for it would require his death as a man to furnish the redemption-price. Hence his first work was to lay down his life as a ransom-price, to lay it down in the sense of putting it into the hands of divine justice. In harmony with the divine arrangement, the Father raised him from the dead to a new nature; and he still had this ransom-price to his credit.

During the Gospel age He has been imputing the merit of this to the church class in order that they may join with him in a covenant by sacrifice, in harmony with the Scripture which says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) Christ's sacrifice and the sacrifice of his members constitute the "better sacrifices" than those of Israel in the type. These "better sacrifices" began with our Lord's experiences at Jordan and will continue down to the time when the last member of his body shall have shared in his suffering, and shall have been made partaker of his glory in the resurrection

MEDIATOR COMPLETE WILL INAUGURATE NEW COVENANT

By that time, the great Mediator complete, our Lord and his members, will be ready to inaugurate the New Covenant which God has promised, through the Prophet Jeremiah. (Jer. 31:31) This New Covenant is intended to bless all the families of the earth, as God said to Abraham. (Gen. 12:3) The promise is that this New Covenant will be made with Israel. In order to avail themselves of this Covenant, therefore, all other nations and peoples will be obliged to become a part of Israel. Thus eventually Abraham will become the father of many nations. All who will come into harmony with God will be the children of Abraham, in the sense that they will attain to that faith which Abraham had. Both the faith and the obedience will be necessary. As soon as the New Covenant shall have been sealed it will become operative. The Christ will then stand forth to be the Mediator of the New Covenant.

This Covenant will be like unto the old Law Covenant; but it will be better, superior, the one of which the Law Covenant was a shadow. God will not then deal with Israel directly, but through the Mediator. Primarily, the ancient worthies will be fully received and will gladly accept the Mediator and all the terms and conditions of the New Covenant. Since they will be perfect they will be entirely able to comply with its conditions. They will have no weakness of the flesh, as they will be raised from the dead perfect human beings. During the period of the Mediatorial reign the Mediator will stand ready to help and assist all who will come back into harmony with God. None will be brought immediately into communication with God, however, but they will be dealt with through the Mediator until the close of the Millennium, when they will be turned over to the Father. During the Messianic age all will be subject to the Mediator's arrangements and the Father's arrangements through Him. Gradually the effect will be to take away the stony heart out of all flesh and to restore all mankind to that which was lost—perfection, mental, moral and physical. Those who refuse to participate in this blessing, we are told, will be destroyed from amongst the people. (Acts 3:22, 23) Those who continue to progress will reach the condition of perfection of heart, of mind and of body which God requires.

MANKIND WILL BE RESTORED TO PERFECTION

At the close of the Mediatorial reign all mankind will be ready to profit by the experiences of the Millennium and will be turned over to God, to divine justice. Then they will be actually on the same plane that Adam was before his fall; and it will be for them to maintain this covenant relationship with God. If they fail, as Adam did, then they will die the second death. But if they are faithful they will be passed on to eternal life. The test will be made by God, who will loose Satan for a little season, to demonstrate who will yield to his seductions. (Rev. 20:7-9) God wishes those to have eternal life who can stand all kinds of tests and whose loyalty to Him will be above the power of temptation.

So we see that preparations for the inauguration of the New Covenant began at the time when Jesus came into the world, and are still going on. These preparations are; first, the development of the Priesthood, the Head and the body, the High Priest and the underpriests; second, the offering of "the better sacrifices." Thus we have the entire picture —the New Covenant about to be inaugurated, the people about to have the blessing, just as they would have if God had received them to himself and had dealt with them personally, with compassion and mercy. But he will receive and pass as satisfactory none except those who are perfect. His dealing with the church now as perfect is in view of the fact that their imperfections are made up for by the advocate; and they, as the royal priesthood, have their standing as new creatures in Christ.

We understand that the New Covenant goes fully into operation at the beginning of the Millennium and that it brings blessings all through that age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Ezek. 36:26, 27) But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24) After he steps out of the way, Covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the divine law.

THE CO-OPERATIVE CHURCH MOVEMENT

Newspaper items advise the world that Mr. J. Pierpont Morgan, financier, and other prominent men are backing and financing a great religious movement for this fall—a religious revival to be simultaneously launched in every part of the United States by the active co-operation of Christians of all denominations. Realizing that few except women attend the usual church services, this movement is to be specially directed toward men. It is styled, "The Men and Religion Forward Movement."

Each Christian should properly ask himself, What should be my attitude toward this movement? We therefore offer some suggestions to WATCH TOWER readers, but they are merely suggestions. Each child of God, of course, is free to follow his own judgment respecting the divine will. The Editor will merely express his own convictions, his own mental attitude, and such as like may copy the same wholly or in part.

OUR SYMPATHY SHOULD GO OUT TO THEM

Our sympathy goes out toward the good people who are launching this movement, even though we have every reason to believe that probably only a few of them may be devout Christians in the deepest sense of that term. We sympathize with those who are not Christians at all in the Biblical sense, who are merely well-meaning moralists and who, not understanding the divine plan, consider the real, saintly Christians to be merely extremists and freaks. Going about to establish a righteousness of their own (Rom. 10:3), they are in deep earnest in desiring the welfare of humanity. We surely rejoice that their intentions toward their fellowmen are good and not evil, not injurious.

This kind of sympathy with their methods should lead us to speak to them and of them in most kindly terms, whether they be ministers or laymen, rich or poor. God is on the side of everything that is good and sympathetic with everything that is good and right—to the extent that it is good-intentioned. And so his children should be. Thus the Master taught: When the Apostles told him that they had forbidden others to cast out demons because they followed not with them, he said, Forbid them not, for whosoever is not against us is on our part. In other words, there should be a bond of sympathy between all who are right-minded, just, kind, well-meaning, whether or not they can see eye to eye theologically.

A HOUSE-TO-HOUSE CANVASS

It is a part of this general revival scheme to visit every home and to make inquiry respecting the attitude of every citizen as respects the church relationship, attendance at meetings, etc. These visitors will call at our homes. The fact that we see that they are attempting an impossible work, and the fact that we believe that they are ignoring the divine methods, should not blind us to the fact that some of these dear people are spending time and energy in what seems to be a valiant fight for the Lord.

Our sympathy should go out toward them and they should be received by us in the most kindly and generous manner. But we need to be on guard lest our zeal should outstrip our wisdom, and we should do them and the cause harm rather than good. We should be wise as serpents at all times and as harmless as doves.

For instance, our sympathy with their good intentions, uniting with our knowledge of a more excellent way, would incline us to use such an opportunity for instructing them in this more excellent way. In our zeal we might forget that a certain preparation of the heart is necessary before the truth can be received into even a good and honest heart and that it will do no good to others. Instead, therefore, of attempting to delay these visitors and apparently to hinder their work by engaging in theological discussions, the wiser course would seem to be to give in a dignified and kindly manner and unobtrusively our little witness for the truth and to leave the matter there. If their hearts be in right condition the truth itself will appeal to them. And if they hunger and thirst after righteousness, they will seek more of it, either at the time or later.

A SUPPLY OF "PEOPLES PULPITS"

Each reader should have a supply of PEOPLES PULPITS covering interesting topics, for wise use on such occasions. After answering the questions kindly and very briefly and without any attempt to convert, some free reading matter on

MY CHURCH CONNECTION
IS WITH
"The Church of The Living God Whose Names are Enrolled in Heaven."

Hebrews 12:23.

I joyfully recognize as members of the same church all who profess faith in Christ's redeeming sacrifice and full consecration to death with him—whether in or out of earthly sects and parties.

I am not a member of any earthly sect, believing that they are all of human organization. I love all who love God and are seeking his ways, but I abominate the creeds of the "dark ages," which did so much to misrepresent the divine character and plan and which so seriously enslaved so many of God's people in the chains of ignorance and superstition.

I meet regularly with other Bible students for the study of God's Word, regardless of creedal limitations and colorings.

We give our children religious instruction at home, believing this to be the divine arrangement set forth in the Bible. We have found God's way helpful,-both to them and to us. [OVER]

the subject might be suggested, with the intimation that if he would read it you could get it for him, but without any attempt to thrust it upon him or to unduly urge him to accept it. If he has no ear for the truth, it would be better to save the reading matter for another less likely to waste it.

Again, if the gentleman manifest an interest, do not thrust upon him a great amount and thus make it appear common and valueless. Rather make a selection of one, letting him know that there are many so good that you scarcely know which one to give him. Select the one which, in your judgment, would be most likely to help him and tell him that, should he want more, you would be glad to hear from him. Show him also the SCRIPTURE STUDIES and in a very few, moderate, well-chosen words let him know your estimation of them and how you wish that all Christians could have them and obtain from them the same blessing which you and thousands of other Christian men and women have experienced.

YOUR CARD AND CHURCH RECORD

Below we print a little statement which may be used by those who please as their card. It bears answer to nearly all the questions likely to be asked you. Of itself it will be a witness for the truth that may seem foolish—even silly—to some who are not spirit-begotten, but will prove powerfully enlightening to such as are spirit-begotten—which is the only class we expect to reach anyway.

We have arranged this so that it may be clipped and handed to your inquirer conveniently.

"THE ISSUES OF LIFE"

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23.

Originally man was created in God's image and likeness. As a result of the fall our hearts are not perfect, but are prone to sin. The Lord invites us to give our hearts, our affections, to him: "My son, give me thine heart." (Prov. 23:26) God has provided the channel whereby he can restore us to the relationship of sons, that channel being the Lord Jesus. After we have accepted the Lord's proposition and given him our hearts, we become the Lord's dear children, as the Apostle expresses it. The next thing is to keep the heart in loyalty, in full submission to the divine will. The necessity for thus keeping the heart is manifest. Even though our hearts are loyal to the Lord, yet we are surrounded by adverse conditions. The world, the flesh and the devil are assailing our hearts, which need, therefore, to be watched continually. As the Apostle says, "We have this treasure in earthen vessels." (2 Cor. 4:7) We have these adverse tendencies, or conditions, to deal with.

God is not judging his people merely in respect to their flesh, in respect to the deeds of life. These are more or less imperfect. He has so fixed the matter that the result of that which springs from the heart, for which the heart is responsible, is life or death. If the issues are right, the result will be life eternal. If the issues are wrong, the result will be death, unworthiness of life. It is not merely the issues of our conduct that determine the everlasting result, life or death, but the issues of our hearts. They not only affect the present life, in the cleansing or polluting of those with whom we come in contact, but they determine or settle the matter as to whether or not we shall have life.

Thus the issues of the heart constitute the decisive test. The statement does not say that the antithesis of life is death; but the question is, Shall we have life? We have already been in death. We can have life only through the appointed channel, the Redeemer. If we accept the issue of life and receive God's favor of life everlasting, we avoid the other issue, death everlasting. Not only is this question decided by the issue of our hearts, but it is also true that those who attain the condition of life during this age will attain either the glory of the divine nature or membership in the "great company." They will be either of the royal priesthood or the servants of this priesthood. Hence, a great deal depends upon the issues of the heart. Therefore, we should desire the things approved, the things of God. We should seek to have the very best achievable issue, or result, to attain to the prize of our calling in Christ Jesus!

MUST ROOT OUT OF OUR HEARTS ALL LOVE OF SIN

It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban; in addition to this we are to root out of our hearts every longing, every desire for everything not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts of many who have named the name of Christ! Many who fail to note this point find themselves continually beset with temptations because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned, desiring that they might have them, if only they were not forbidden.

The more attention we give to this subject the more we will be convinced from our own personal experiences of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind, the heart; and the more we will appreciate the statement of our text, "Keep thy heart [mind, affections] with all diligence, for out of it are the issues of life."

We are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, there could be no victories on our part, no overcoming of sin and of the wicked one. We know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the tempter, and by our Master's grace and help come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we have confidence in his wisdom, we will follow closely his instructions and keep our hearts, minds, with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even our faith"; that is, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to come off conquerors and "more than conquerors" through him that loved us and gave himself for us.—1 John 5:4; Rom. 8:37.

We are not to seek divine aid far in advance; as, for instance, to ask to be kept throughout the year to come, or month to come, or week to come; rather we ought to know that if we have made a covenant with the Lord and are his, he is near us at all times, in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day.

The difficulty with many is that they are looking for some great battles instead of averting the great battles and keeping their minds cleansed from the secret faults. The little battles, which are much more numerous, are principally the ones in which we gain the victories, with their ultimate rewards. "Greater is he that ruleth his own spirit [mind will] than he that taketh a city."—Prov. 16:32.

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in the words of the Psalmist, and may well be the repeated, earnest prayer of all the sanctified in Christ Jesus: "Cleanse Thou me from secret faults. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19:13, 14.

Name . . . . . .

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One Lord, One Faith, One Baptism
One God and Father of All
One Church of the First-Borns, and
One Hope of Glory, Honor and Immortality

(OVER) Eph. 4:5, 6; Heb. 12:23; Rom. 2:7.

QUESTIONS ON OUR LORD'S LIFE-RIGHTS

SPIRIT LIFE-RIGHTS NOT SACRIFICED

Question.—What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

Answer.—Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection for the earthly rights and perfection. This exchange was not a sacrifice [not an offering]; for it was the man Christ Jesus who became a ransom. There is no statement in the Scriptures that he sacrificed any pre-human rights. He did, however, resign these for the "joy that was set before him."—Heb. 12:2.

The rights that man needs are earthly rights, human rights; and it is those rights that Jesus redeems through giving his earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit beings condemned to death. It was the man Adam whom he was to redeem. "Since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

RANSOM-PRICE FURNISHED AT CALVARY

Question.—What did our Lord accomplish at Calvary?

Answer.—The laying down of life on the part of our Lord did not ransom the race, as we have shown, but it furnished the ransom-price which is to effect the release of humanity, in God's due time and order; He gave himself an *antilutron* [a corresponding price]."—1 Tim. 2:5, 6.

Our Lord's sacrifice, his willing resignation of His life to death, was meritorious in the divine sight and was rewarded by the Father's giving him a new life on a higher plane. The new life was started in his begetting at Jordan and was completed in His resurrection. This right to earthly life, not having been forfeited by sin, still belongs to our Lord. This earthly life-right he purposed to give to justice as an offset [counterbalance, or equivalent] for the sin of one man, which involved the race. He was put to death a flesh-soul. He was rewarded as a spirit-soul. He has the right to his flesh-soul yet, to appropriate for Adam and his race, sealing for them the New Covenant.

THE MERIT AND THE LIFE-RIGHT

Question.—How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

Answer.—Our Lord's righteousness on the human plane of course appertained to him while he was a man. He has no righteousness as a man now. He has merely the credit of that righteousness in the Father's sight, in the sight of justice, constituting a merit which is to be appropriated to the world in due time, but which is loaned to the church during the Gospel age.

The human life-rights Jesus had need for up to the moment he died. In dying he committed them to the Father, according to the Father's arrangement. He said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.) When a man, those life-rights were his to use; but he does not need them now; for he has better rights. But he has a right to human life, which he does not need personally—but which he needs in order to give for the world of mankind, that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of his own personality. First of all, he was a spirit-being; secondly, he was made flesh—holy, harmless, undefiled, separate from sinners; thirdly, for permitting the earthly life to be taken from him, God rewarded him personally with a high exaltation.—Phil. 2:9.

God has arranged that this glorious personage shall do certain things for the world of mankind. The power to do these things lies in the fact that he still has a right to earthly life, which he does not need. He holds it over to give to the world in the Millennial age, gradually, as they will come into harmony with the terms of the New Covenant. He imputes now a share of that value to such as desire to become his members—to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's merit was in doing the will of the Father. That merit the Father rewarded with the new nature on the other side of the veil. And, of course, that merit still persists; and he will always have, in God's sight, a personal merit, irrespective of anything that he may do for mankind. Therefore we cannot suppose that he would give away his merit; in that case he would be left without merit. But having obtained his reward, he has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight—a value for the redemption of Adam and his children—his purchase-price, so to speak. This he is to use for the world shortly and this he is now imputing to us.

THE IMPUTATION OF CHRIST'S MERIT

Question.—What is meant by the expression, "Christ's imputed merit"?

Answer.—When speaking of Christ's imputed merit we should keep distinctly in mind that he has a personal merit, a righteousness of his own, which he has never given away. He needs his own righteousness. In this sense of the word he could not give us his righteousness, without being bereft of righteousness. The same would be true of his life-right. He has a right to life; but it is not that right to life which he imputes to us; for he needs it himself. He needs his own personal merit.

In what sense, then, do we say that he will give to mankind during the Millennial age and impute to the church during the Gospel age, a life-right and righteousness respectively? In this way: He will give to mankind his human life-right, the merit that was his as the reward for his obedience as the man Christ Jesus, namely the privilege, or right, to live as a human being. That right was secured to him by obedience to the law. (Rom. 10:5; Gal. 3:12.) Now he is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness which goes with that right. He is quite satisfied and complete in his present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, he imputes to the church at the present time a sufficiency to make good for their imperfection. We are complete in him, so that our offering of ourselves may be, through him, an acceptable sacrifice to God and reckoned holy.

ACTUALLY NO LIFE RIGHTS TO SACRIFICE

Question.—Do the underpriests sacrifice their earthly life-rights?

Answer.—Since God purposes to give eternal life only to those who are perfect, and since we of Adam's race are all imperfect, therefore, we had no life-rights to sacrifice. But Jesus appeared as our Advocate and purposes to help us if we are desirous of becoming followers in his steps, and thus of being sharers with him in his sacrifice, and afterwards in the glories of his kingdom.

To enable us to do this, he purposes to make up for us a sufficiency of his merit to compensate for all of our blemishes and defects. But we do not present this merit imputed to us by our Lord. Our whole part is faith that our great Advocate is able to make up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. Really, we never had any life-rights to sacrifice.

FAILURE RELEASES IMPUTED MERIT

Question.—In the case of one who makes utter failure and who dies the second death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

Answer.—The merit of Christ is imputed to those who come unto the Father through him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord; all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is out of the hands of mercy, into those of justice. And we know that no one can stand in the presence of the living God and justice without perfection. Those who repudiate the ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment"; from the moment of his repudiation, no longer is it his in any sense of the word.

LIFE-RIGHTS REPRESENTED IN NEW COVENANT

Question.—During the Millennial age where will be the life-rights that Jesus laid down at Calvary?

Answer.—That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of atonement. According to the type, in the end of this antitypical day of atonement, that blood of atonement will be applied to justice on behalf of the whole world of mankind and will be accepted on their behalf—that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not before. As the great High Priest, our Lord undertakes, at the close of the Gospel age, to seal with the blood of atonement a New Covenant between God and the seed of Abraham, natural Israel; and he, together with the "church, which is his body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that law will have eternal life. Through all those years the Mediator will

merely carry out the provisions of that covenant, which promises that they shall have the privileges of restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this covenant shall have eternal life. During the Millennial age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel age our Lord keeps the right to life under his own control in order to give it to justice as the ransom-price for the world's sins, for the redemption of the world. As soon as he gives up this right at the end of this age, justice relinquishes it, and mankind receives it, as shown foregoing.

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WAS JUDAS A HYPOCRITE?

It is difficult for any noble minded person to read the account of Judas' course without feeling a sense of righteous indignation—a disgust for the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity suddenly, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

At the time he was chosen to be an Apostle he was evidently a good man, so far as outward appearance, at least, was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and carried the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver!

Probably Judas had made the same profession of consecration as did the other disciples: "Lo, we have left all to follow thee; what, therefore, shall we have?" And, with the others, he had left all, and perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true with all of us. We are all sure that the Lord has a kingdom and we hope to have a share in it. But this thought should be secondary. Our merit should be of a higher order than merely a desire for reward for service.

As treasurer of the disciples Judas looked out to get a good share for himself, to "feather his own nest." In the case of the ointment used for our Lord by Mary, he said, That ointment is worth a great deal of money, and it should have been put into the treasury instead of being poured on Jesus' head. "This he said because he was a thief and carried the bag."

So it seems that this spirit of avarice grew upon him. As matters progressed he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, "If thou do these things, do them publicly, so that others may see." This would seem to have been the spirit of Judas and of many others. They wanted Jesus to do the things that would establish him with the people. We can imagine their saying, "Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration," etc. But nothing of this kind was done. Each miracle was performed by our Lord in a quiet way.

Probably Judas began to think that Jesus could not manage affairs nearly so well as if he would allow Judas to "coach" him a little. As time passed, he began to keep some of the money. Perhaps he thought, "Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day." But he was really thinking about Judas.

THE NECESSITY OF JUDGING OURSELVES

By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are looking out for their own interests. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: "Why do you act thus and so? Are you sure that you did not have some selfish motive in this matter?" If Judas had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from a right spirit. Finally he went to the chief priests and said, "What would you give me if I were to give Jesus over?" They said, So much. Then he turned the matter over in his mind for several hours. So when he was in the "upper chamber" his mind was abstracted, and he sat quietly watching what the others were doing.

When our Lord washed the feet of his apostles, before partaking of the Passover supper, he intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season) they merely needed now the rinsing of their feet, the cleansing of the members that had come in contact with the earth. "He that is bathed needeth not save to wash his feet to be clean every whit." (R. V.) Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us very clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but the figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. There was one, however, of the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were his subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. (Psa. 41:9.) None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and makes clear the meaning of our Lord's words when he called him the "son of perdition," and declared that it would have been better for him if he had never been born.

"MINE OWN FAMILIAR FRIEND HATH LIFTED UP HIS HEEL AGAINST ME"

While they were at supper Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written (Psa. 41:9), and thus no alteration would be made in respect to the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as his intention and his consecration were concerned, whether he were apprehended by the rulers without any betrayal, or whether betrayed by a comparative stranger or by a disciple. The fact would make no change in the divine arrangement; but it was a cause of great sorrow to the Lord that the traitor should be one who had been a bosom friend and disciple.

Amongst the Jews and Arabs deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship—that he would never do his host injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook; hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord's meaning; but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the stores would be closed. But Judas may have thought thus: "Jesus has intimated that I will betray him. I had not intended to do this, but now I will show him. I know, of course, that he can get away from those officers; but I am treasurer of this company, and I will show him something. While I do not believe they could ever take him, yet the experience will be a good lesson. He will see henceforth that it will be better for him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!" Thus Judas reasoned, and he carried out his part. No doubt Judas expected that Jesus would escape. Not for a moment did he expect that Jesus would suffer; for when he found that his plan had been carried out and that Jesus would be crucified, he went and hanged himself, and then fell headlong, at the breaking of the rope.

"BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN"

Jesus testified that his death would not be a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter. Such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born."

This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the "sin unto death" —the "second death." Hence, aside from any future existence, we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born.

While Judas lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of his spirit—such a measure as enabled him, with the others, to perform miracles of healing, casting out devils, etc., in the name of the Lord, as his representative, using his power. The position of Judas, therefore, was one of special closeness to the Lord and to his personal instruction, both by precept and example. We remember our Lord's words to his disciples, "To you it is given to know the mysteries of the kingdom; but to them that are without these things are spoken in parables."

All this privilege, opportunity, knowledge, contact, made Judas specially responsible. But his crime would have been inexcusable had it been against any ordinary person, and it was seriously intensified by being a crime against him who spake and acted as never man spake or acted before. From this standpoint our Lord's declaration that Judas was the "son of perdition" seems to have special import or weight, as implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the second death.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are amongst the Lord's professed disciples some who, in a less degree, commit a crime very similar to that of Judas; they sell their Lord, they betray him, while professing to love him! True, this cannot today be done in the same literal and personal manner, but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers; some who have been engaged in the ministry of his truth, as Judas was there, but who are willing to sell the Lord for a mess of pottage—for good things of this present life—for a salary, for social position, for honor amongst men, for popularity and titles; who are willing to sell even their lips, as Judas did; so that while professing to honor and serve the Lord they are willing to join with those who misrepresent his character, his plan, his Word—willing to join with those who seek to assassinate the Lord.

Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" And let none be too ready to excuse himself; but let each search earnestly his own heart and life and conduct to see that he is not in any way sacrificing the truth and the life for any consideration whatever.

More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also in more.

Adam's knowledge of the divine plan was very slight; yet his disobedience brought the death penalty. The real grounds for sympathy and hope for the masses is the Apostle's statement that Satan has blinded their minds, misinterpreted the facts. (2 Cor. 4:4.) All such will by and by "see out of obscurity" when Satan shall be bound—during the Millennium.

We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil. As for Judas' tears—they were no better than those of Esau. (Heb. 12:17.) His remorse led him, not to a renewed or reformed life, but to self-destruction.—Heb. 6:6.

PETER, THE IMPULSIVE—JUDAS, THE DISLOYAL

While Judas betrayed our Lord, another disciple, an intimate friend and companion, denied him. Peter's case we remember well. A good man, of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, and he denied his Lord even with profanity! What a lesson to us of human frailty! How we ourselves might be overtaken and ensnared by the wiles of the devil! How much each one needs to watch and pray lest he enter into temptation—lest he succumb to temptation! How much we need to remember the prayer the Lord gave us for an example: "Abandon us not in temptation, but deliver us from the evil one!"

That was a fateful time for Judas! If the adversary could so juggle, deceive and mislead the true-hearted Peter, because he was off his guard in watching and praying, what might we not expect he would be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous! We do not wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the adversary, and lent his heart and energy to the betrayal of the Master, for thirty pieces of silver! His case was very different from that of Peter, the loyal, the true, for the moment bewildered, off guard and fearful. Although the danger was the same in either case, their hearts were in different conditions.

Is it not so with all the Lord's followers? Is not this the secret of the results of temptation as they surely come to each one of us? The Judas class of today and always are those who, when temptation comes, receive it, entertain it, enter into the spirit of the ambition or otherwise strong allurement, and are swallowed up by it. The Peter class has also been with us ever since; and today even the true-hearted, not sufficiently watching and praying and on guard against the adversary's allurements, are at times taken unawares, and for a moment dishonor, not only the Lord, but their own hearts and consciences also.

The difference between these two classes is in the heart condition; the Peter class do those things which they do not wish to do, and their difficulty lies evidently in the weaknesses

of their flesh, in the power of the adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class, on the contrary, are those whose hearts are not loyal, but selfish, and who, therefore, enter into the adversary's schemes heartily, and are not, in their wrong course, going contrary to their own wills, but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas were penitent, the one was accepted back to divine favor, but the other was not. The one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

The Lord's words to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32), give us the assurance that, because of this difference in the hearts of the two men, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might have been of the divine provision for his protection. He was still one of the Lord's sheep, and therefore subject to the Shepherd's care. He was still of the Lord's members, subject to the oversight and interest of the Head. He was still a member of the Lord's espoused virgin church, whom our Lord loved and for whom he gave his life and for whom, therefore, He might properly make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart being alienated through selfishness, any appreciation and love which he possessed for the Lord at the beginning of his ministry had evidently died, swallowed up of selfishness and ambition; and into that heart, thus fully withdrawn from the Lord, we are told that Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord, and lending the same by deliberate intention to self-seeking, he became a tool of the adversary. As our Master said, "It must needs be that offenses come (that he should be crucified), but woe unto that man by whom the offense cometh!"

THE HARVEST A TIME OF SEPARATION

Although we know in advance that none of the Lord's disciples, true at heart, will be plucked out of His hands by the adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples, "Watch and pray lest ye enter into temptation."

True, Jesus knew who it was that should betray him, and was, therefore, neither surprised nor disconcerted because of Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with Him should "lift up his heel against him" (John 13:18) must have had a saddening effect upon our dear Master, who could assuredly have pity for even his bitterest enemies as well as those who, Peter like, fail at first to withstand the adversary's assault, but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of his members is done unto him, it follows that the Judas class and the Peter class, all down through the Gospel Age to the present moment, have been betraying or denying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee, that thy faith fail not!"

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without his appearance for us and the application to us of the merit of his own sacrifice, none of us could stand; all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, and now intercedes for such, and makes good their unwilling imperfections, so should all who have his spirit feel kindly, generously, sympathetically, and speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or co-operation in their evil work, as for any of the Apostles to have co-operated with Judas would have meant a share in his evil deeds.

However much sympathy we may feel with Peter and others of similar character and experience, however much we may rejoice with him that the Lord prayed for him so that his carelessness in watching and praying for himself did not result in his undoing and his loss of relationship to the Lord—nevertheless, we should strive not to be of the Peter class, but of the class represented by the Lord himself. Let us be of the watching, praying, faithful kind, who will not be overtaken by the adversary's temptations of the present time.

We are in the harvest of the Gospel age; the separation of the wheat from the tares is due; and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent have fit the experiences of the church in the past, we are sure that it specially applies to the church in the "ends of the ages"—to those who were living in the end, or harvest, of the Jewish age, and to those who are now living in the end, or harvest, of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more of meekness, watchfulness, prayerfulness and trust in their all-powerful Head.

WHY JUDAS' CASE IS HOPELESS

Heretofore we have pointed out that during this present age (the Gospel age, or spirit dispensation), the world of mankind is not liable to the second death. (1) Because this age is for the church's trial and not for the world's judgment, or trial; (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's law, the second death; (3) Because the inspired Apostle declares that now Satan is exercising a blinding, deceiving influence upon all except true believers (2 Cor. 4:4; Rev. 20:3), and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

These conclusions from the Scriptures in general are so abundantly confirmed by the statements of Heb. 6:4-8 and 10:26-31, in which the Apostle warns the church that wilful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers—those who have tasted of the good Word of God, and the powers of the age to come, and who have been made partakers of the holy Spirit—as to leave hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for sin. They have had and have misused their share in the great "ransom for all."

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh (Gal. 2:11-14), and which are among the sins which may be repented of, reformed from, and forgiven.—1 John 2:1; 5:16.

In view of the above, and of our further claim that the spirit dispensation began at Pentecost, after our Lord was glorified (John 7:39), some have wondered that we teach that Judas' case is a hopeless one, since his sin and death were before Pentecost. We are asked to explain this seeming inconsistency.

We answer, The period of the Lord's presence at the first advent—from his baptism to his ascension—differed from the period after Pentecost, throughout this age, in which believers walk wholly by faith and not by sight, even as the Millennial age will differ from the Gospel age.

In the Millennium knowledge and responsibility will no longer be confined to the spirit-begotten, for it is written, "The earth will be full of the knowledge of the Lord as the waters cover the sea [knowledge ocean-deep]"; "All shall know me [Jehovah] from the least unto the greatest."—Isa. 11:9; Jer. 31:34.

It will no longer be the rule that the consecrated must "walk by faith and not by sight," for the consecrated of that time, while no doubt still having room for the exercise of faith, will, to a very considerable degree, walk by sight. It will no longer be true that Satan, the god of this world, will blind and deceive all except believers, for Satan will be bound and can deceive the world no longer; and "this world" [age] shall then have given place to "the world [age] to come," "wherein dwelleth righteousness"; and "all the blind eyes shall be opened."—Heb. 2:5; 2 Pet. 3:13; Isa. 35:5.

When knowledge is thus general, the possibility of sinning wilfully against great light will be general. Whosoever will may then accept the divine favor and use the divine aids, and attain to perfection and life everlasting; and whosoever will

may intelligently reject God's favor in Christ, and die the second death—the everlasting death, the hopeless death.

Now let us return to the case of Judas, and consider the conditions which obtained at the time of his trial and failure, in the period of the Lord's presence in the Jewish harvest. The circumstances of that time differed from those of the present age and also those of the Millennial age in the conditions, and hence the responsibilities differed also. Our Lord was present and performed marvelous works, illustrative of "the powers of the world [age] to come." The truth was presented to the people in such a manner that the Lord declared that its rejection would bring "stripes" and "woes" upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of their rejection of the truth, would be counted worthy of "many stripes"; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the day of judgment than for those. Our Lord's declaration was, "If I had not done among them the works which none other man did they had not had sin."—John 15:22, 24.

And if the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen Apostles! They had professed much, saying, "We have left all to follow thee." They were always with him; and not only beheld many of his mighty works, of which the multitudes in various places saw but few, but more; he communicated to them, severally, a measure of his spirit and power, and sent them out to proclaim him and his kingdom and to work miracles—to heal the sick and cast out devils in his name.

The Apostles received also a special insight into the divine plan, an enlightenment not granted to the people, the equivalent to much that is now granted to the spirit-begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, but these he interpreted to the Apostles, saying, "Unto you it is given to know the mystery of the kingdom of God; but to them that are without [outside of the twelve and other special disciples], all these things are done in parables." Again he said to them, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:11-17; Mark 4:11.

If, then, the people, who saw a few of our Lord's mighty works and heard a few of his words of life, under parabolic cover, were declared "worthy of stripes" for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by his power in them performed his miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-20) And what punishment less than death—hopeless extinction—shall we suppose was merited by one of these who, after all this, according to his own confession, "betrayed innocent blood"?

We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death, the multitude who clamored, "Crucify him! His blood be upon us and on our children!" had much more responsibility; that the better educated, envious Pharisees and Priests who incited the illiterate, common people, had yet a greater responsibility (Matt. 23:15-33), and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness.

Upon him alone, of all who had to do with his death, our Lord placed the full responsibility, the full guilt, when he said: "The Son of Man goeth [to death] as it is written of him [prophetically], but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born!" (Matt. 26:24) Should Judas be granted eternal life, under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. See also Psa. 109:6-8; John 6:70, 71; 17:12.

So, likewise, those who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the Covenant wherewith they were sanctified [set apart], a common thing, "crucify Christ afresh and put him to an open shame." And, like Judas, they often accompany this denial of his ransom-sacrifice with the words, "Hail, Master!" and a deceitful kiss. All such should be an abhorrence to every one who possesses to any degree the true, noble, Christ-like spirit.

"BE NOT WISE IN YOUR OWN CONCEITS!"

Some of the dear friends feel very loath to "give poor Judas up," and some seem to feel that their sympathy for him is an evidence that they have "more love than others." Those who come to Christ are not selected because they are the least blemished amongst men; they are oftener the more blemished; the less blemished often feel a self-complacency and satisfaction which hinders them from coming to God as repentant sinners and from realizing that they can be justified only through the imputed merit of Christ. But those who come to Christ and hear him, soon learn how imperfect are their depraved conceptions, and they seek and obtain his mind, that it may be theirs thenceforth, as instead of their own judgments. "We have the mind of Christ," says the Apostle. It is our "new mind"; we are "transformed by the renewing of our minds," so as to be able to "prove [know] what is the good, acceptable and perfect will of God."—Rom. 12:2.

Those whose hearts go out so strongly to Judas seem to indicate by their questions that, however much they have submitted their judgment to God's will on some questions, they have not submitted them on this point. The reason seems to be that they deceive themselves into thinking that their sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But they are deceiving themselves. To love an evil thing is on a par with hating a good thing. Both are wrong; both are sinful; both are evidence that the depraved mind is not renewed, remodeled, transformed into the mind of Christ.

The mind of the Lord, inculcated by his Word, teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathizing with) the weak, the penitent and oppressed, who are seeking for the paths of righteousness and truth; but we are to "hate iniquity" and "every false way," and all the meanness and sin which is wilful, against light and of the devil.

Cease to pride yourself upon love for one of the most detestable characters known to the pages of history, of whom our Lord, who so loved (sympathized with) the world that he laid down his life for it, said, "It had been better for that man if he had never been born." Adopt God's standpoint. As the Apostles say, "Be not deceived; God is not mocked;" "He that doeth righteousness is righteous [and approved of God], but he that practices sin [knowingly, wilfully] is of the devil."—Gal. 6:7; 1 John 3:6, 7.

For our part, we have no thought of ever becoming more loving than the Lord; we accept his definitions and seek to be conformed mentally to his standard—the image of God's dear Son. We want to love just as he loves and just what he loves, and we want to hate what he hates. Of him it is written, "Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9; Psa. 45:7) "Do not I hate them, O Lord, that hate thee? . . . I hate them with a perfect hatred."—Psa. 139:21, 22.

We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full, fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam's race; and we are glad that, on the contrary, all who rejoice not in the truth, but rejoice in iniquity, will be utterly and everlastingly destroyed in the second death. We abominate Satan, who, for over six thousand years, has wrought unrighteousness and gloated over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the kingdom and the great salvation. The person who could believe in Satan's conversion after all this battling against the light and the truth has a perverse mind, very sadly blinded by the "god of this world"—a mind thoroughly out of harmony with the Word.

"YE HAVE NEED OF PATIENCE"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Jas. 1:4.

There are two quite distinct words in the Greek which, in our English Scriptures, are translated "patience." One of these is a word that in a general way corresponds to the common thought of patience as we speak of it in connection with the everyday affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies, rather,

constancy, the thought being an endurance of evil in a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose Truth inspires it. It is enduring meekness, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to run—the "mark for the prize." For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle puts this quality of patient endurance in the place beyond love, saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

"THE LORD YOUR GOD DOTH PROVE YOU"

One might ask, if "Love is the fulfilling of the law" and "the mark for the prize of our high calling," how can patience rank higher than love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course. We need this cheerful endurance of the earliest trials in the Christian way; and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great kingdom blessing of Christ.

In the parable of the sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came, the tender plants withered away. In choosing the members of the kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure. Those who lack this one quality will not be fit for the kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize—perfect love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. God subjects his people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you."—Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all, stand"—endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully.

St. Paul tells us that we have need of this patient endurance that, after having done the will of God [after having brought our own will into complete subjection to the divine will], we might receive the promise. (Heb. 10:36) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves—"Work out your own salvation with fear and trembling." (Phil. 2:12, 13) It is God who is working in us to will and to do—to co-operate in this work. Let us make sure that rebellion of any kind in our heart be thoroughly killed, mortified; and that we bring the will into perfect submission to the divine will, so that we may have no other will than his. Even then, after we have overcome to this extent, we have need of patience. The Lord will not accept us merely because we are consecrated. He requires that the consecration shall be proven. To begin with, he accepts the consecration; then he tests us to demonstrate to what extent we really love him.

PATIENCE NECESSARY TO FRUIT-BEARING

Patience endurance is also mentioned in the Scriptures as being the Lord's Word, or teaching. Our Lord says, "Because thou hast kept the word of my patience I will also keep thee." (Rev. 3:10) Twice in the Gospels also we note that our Lord brought to the notice of the disciples the importance of the quality of patient endurance. Once was in the parable of the sower above referred to. (Luke 8:11-15) He said, "That [sown] on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class, which the Lord will approve and accept in his kingdom, it is necessary to do more than receive the Word of his testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but withered under the sun of persecution, because of lack of depth of soil. That stony, shallow ground represents, the Lord explained, a class of hearers who rejoice greatly in the truth, but do not endure; they are such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give promise of fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. How important patient endurance, cheerful endurance, seems to be, in the light of the Lord's Word! for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them enduring much for his sake, if they endured in an impatient or unhappy frame of mind. They would not in that event be copies of God's dear Son, whose sentiment is expressed in the words, "I delight to do thy will, O God!"

Our Lord at another time was telling his disciples that as the result of being his followers they must expect opposition, trials, tribulations. Perhaps it may assist some to realize the strength of the meaning of the word tribulation when they know its origin. It is derived from the Latin word "tribulum," the name of a roller, or threshing-machine used in olden times for cleaning wheat, removing from it the outer husk, or chaff. How appropriate the term when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat! Our new natures are the kernel, the real grain; yet this treasure, or valuable part, is covered with the husk of earthly conditions. In order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which, until separated, render us unfit for the future service to which we are called of the Lord.

In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. Our Lord explained to his disciples that so long as they lived in this present age, when sin abounds, and when Satan is the prince of this world, they must expect tribulation from various quarters; but he assured them that they would, nevertheless, be fully and completely under divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful, hopeful constancy] possess ye your souls."—Luke 21:19.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS"

One object of the test of patient endurance is that we may be "strong in the Lord," that we may have the character-likeness of the Lord Jesus—not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love him. (1 Cor 2:9, 10) These

things are spiritual and might be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the first resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) But to "be Christ's" means, not only that we shall accept him, join him and his standards, but also that we shall be good soldiers. Those who would not be good soldiers would not be worthy of being members of the body of Christ, for such could not be conquerors and "more than conquerors" through Jesus Christ our Lord.—Rom. 8:37.

We already have the "promise," but it has not yet been received in the sense of being fulfilled. The promise is a conditional one. "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) So in our Lord's arrangement, the condition of the promise is that we shall abide in his love, his favor. Whoever accepts of Christ's death and trusts in him and seeks to follow the divine commandments, walking not after the flesh, but after the Spirit, will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel age are made to the "overcomers." Such shall sit upon the throne. Such shall become the bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all his great work as the great Messiah, to bless Israel and through Israel the world of mankind.

By faith the church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end—their patient endurance. Such loyal ones have the earnest of the promise and shall be joint-heirs in the kingdom. All others will be cut off from that membership. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [cleanseth, pruneth] it, that it may bring forth more fruit." (John 15:2) We are on trial; and the trial is to prove our loyalty. If this trial time, or probation, is satisfactory, the membership is made permanent. Those who fail to live up to the conditions, are not counted worthy to be members of the body of Christ and joint-heirs in the kingdom.

LET US ABIDE IN HIS LOVE

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a life-work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the Truth, or that we be content to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "We shall never fall," but that in due time we shall be received into the kingdom.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into their inspiring spirit, although we are already established in the faith. To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another.

Beloved, "Let us run with patience [cheerful constancy, patient endurance] the race set before us" in the Gospel. (Heb. 12:1) As already observed, the race must be run with this constancy if we would reach the "mark;" and after reaching the mark we can maintain our position only by the grace of constancy, patient endurance, that having done all, we may stand!

A GREAT REFORMER

Ezra 8:15-36.—NOVEMBER 19.

"The hand of our God is upon all them for good that seek him."

Ezra was a learned Jew who headed a great reformation movement. As God's agent he was largely responsible for the maintenance of the Jewish faith and nation. His family had been amongst the many carried captive by Nebuchadnezzar. Like many others that became rooted in the new soil of Babylonia, they were not among the fifty-three thousand to return to Jerusalem when King Cyrus gave the opportunity. Ezra, imbued with a spirit of religious fervor based upon a faith in God and his Word and promises to Israel, headed another company bound for Jerusalem—seventy-eight years after the return of the exiles.

The Jews evidently were prosperous in Babylon, and their exile for a time at least led them to earnest study of the Law and the Prophets. In fact, Judah, probably under Ezra as one of its chief representatives, seems to have prospered more in Babylon than in Jerusalem—not as a whole, but a certain pious few. These were vexed as they from time to time heard of the poverty of their brethren in Jerusalem, and that matters religious were not prosperous there, and that the rebuilding of the temple which represented divine presence with the nation was but poorly served.

Deeply in earnest for a revival of the true religion, Ezra laid the matter before representatives in Babylon and before the Persian king, with favorable results. Large donations were made for the repairs of the temple and the institution of its worship upon a proper basis, and in general to help the interests of the Jewish cause in Jerusalem. The donations of gold and silver totaled a little more than two million dollars, and the total number of persons who volunteered to be the company numbered about seventeen hundred. The donations were a public trust, and Ezra wisely divided the treasure between twelve principal men of his party, taking receipts from each.

Before the journey proper was begun, a fast was proclaimed and the Almighty God was entreated to grant his blessing upon the undertaking and to direct the course of the travelers. They were not without cause for fear for themselves, for it must have been generally known that they carried a large amount of treasure with them, and the country through which they must pass was infested with robbers who might pounce upon them at any time to carry off their treasure, which consisted of large supplies of wheat, wine and oil besides the gold and silver.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

The beginning of the journey with fasting and prayer gives us an insight into Ezra's power and efficiency. "God was with him"—he walked with God, he sought to know and to do the divine will. Surely it is in vain that any would attempt to serve the Lord and yet neglect to humble themselves before him and to make request for his blessing and guidance. We submit that fasting and prayer and earnest desire to know and to do the Lord's will are far more efficacious for good than are large donations of money. Perhaps there has been too great a tendency on the part of many to leave out the matter of religious work at home and abroad save along financial lines, forgetful in part at least that they labor in vain unless the Lord grant his blessing.

The fact that notwithstanding our wonderful financial efforts during the past century there are today twice as many heathen as there were a century ago, should take us to the Lord in prayer to assure ourselves regarding the meaning of the prayer he taught us—"Thy kingdom come, thy will be done on earth as it is done in heaven." Seeing the futility of our efforts to bring about heavenly conditions on earth ought to lead all of God's earnest children to search his Word and to see whether or not it teaches that the second coming of Messiah is to unite to himself his "elect" church as his bride and then to establish the kingdom of righteousness which, backed by divine power, will bind Satan, overthrow sin and death, and uplift mankind and make of earth a paradise.

THE WAY OF TRANSGRESSORS

Ezra and his party reached Jerusalem in safety after a journey of exactly four months. As great a distance can be covered in less than four days with our modern conveniences, which surely seem to be precursors of the glorious Messianic Epoch, the wonderful prosperity of which has so long been foretold.

Ezra has been censured as narrow and cruel because of the reforms at Jerusalem of which he became the leader and adviser. The Jews who first returned from Babylon were full of zeal for the divine law, and refused to intermarry or to have social dealings with their heathen neighbors; but as their prosperity lagged their zeal slackened. Carelessness and irreligion came in. Hence Ezra soon found that many Jews were inter-marrying with their neighbors, and that a condition of things prevailed which, if continued, would mean the corruption of the nation to which God had given the promise of national continuity, and the promise that ultimately he would use them as a nation for the sending out of the light and truth which he has promised shall yet bless all the families of the earth.

A general assembly or convocation of Israelites was called and held to consider this matter of mixed marriages and the requirements of the law, and any failing to be represented were notified that they would be in danger of being counted out of the congregation as aliens. It was a time of weeping

and sorrow and distress amongst the people as they realized that conformity to the divine law would mean the breaking of family ties. The divine law had been broken and now the penalty was to be felt. The way of the transgressors was hard.

This requirement of the law can be understood only by those who realize that Israel was under a special covenant with God by the compact at Mt. Sinai, and that that nation was subject to every feature of that law. No such law is or has ever been put upon others nations—nor upon Christians, who are not under the law but under grace. We must not, however, object to the Jew's being faithful to his covenant, for that Law Covenant is as binding upon him today as it ever was, and it will remain binding until it shall be superseded by the New Law Covenant referred to in Jeremiah 31:31. The great Messiah, Head and body, will be the Mediator of that New Covenant, and its sealing will be effected by the blood of "the better sacrifices" of this Gospel age.

To the Christian, the next thing corresponding to this Law is the Apostolic injunction that the consecrated followers of Christ should not inter-marry with the worldly but "only in the Lord." (2 Cor. 6:14) There is surely divine wisdom in this injunction, yet it is not a law, and Christians who have married unconsecrated persons are not to leave them but to fulfil their marriage covenants.

CO-LABORERS WITH GOD

DECEMBER 3.—Nehemiah 4.

"Watch ye, stand fast in the faith; quit you like men; be strong."—1 Cor. 16:13.

Nehemiah's prayer for Jerusalem and the holy interests centered there continued for months before the answer suddenly came. The king, whom he served as confidential secretary, prepared a banquet, the queen being present as well as Nehemiah and others. Everybody was smiling and joyous, attired in their silks and jewels, but the king noticed that his trusted secretary had a sadness which showed through his smiles. Finding that he was not ill he said that it must be a trouble of heart—and inquired as to what it was. It was a dangerous moment for Nehemiah, for the kings of that time were quite autocratic and capricious. The sadness might have been construed to mean a loss of interest in the king and his affairs, or a hundred things disapproved for such an occasion of rejoicing.

Nehemiah's prayer instantly went up to God for wisdom to know how to answer, for he did not receive the wisdom at once, although he had prayed beforehand. He knew that the Almighty could hear his desires of heart, uttered or unexpressed. He received the needed wisdom for a wise and successful reply, which did not offend the king, but enlisted his interest. He told the king that his sadness of heart was because the home of his fathers was ruined. The result was that the king appointed him special governor of Judea with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

WISDOM SHOWN BY METHODS

That Nehemiah was a wise man and no mere dreamer was evidenced in the practical methods he employed. A man of wealth, he probably financed his own expedition, aside from the retinue of soldiers, etc., furnished by the king. A four-months' journey brought them to Jerusalem. The object of his coming was kept secret. He was merely a visitor for a few days, seeing and hearing. Then by night he made an inspection of the old city walls, particularly the broken parts and the heaps of ruins from which they might be rebuilt. He saw the feasibility of the scheme and outlined in his mind the method. Then he called for the elders and prominent representatives of the people, explained to them his object in coming, showed them his authority from the king and suggested a method for the beginning of the repair work immediately.

He perceived the necessity for great caution, as enemies were on every hand as anxious to hinder them as he was anxious for success. The Samaritans were jealous. They had a rival worship of Jehovah, and Israel's success would seem to imply that God's favor was to the Jews rather than toward the Samaritans. Besides, they all hoped to profit by the poverty and helplessness of the Jews—thinking it not wrong to pillage them as opportunity offered. Nehemiah's plan was approved. The leading men in each quarter of the city joined in the work with the laborers, and each built the wall most nearly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighborhood, and a certain degree of proper pride would attach to the work as a prominent monument of the builder's skill—itself a credit or discredit.

Nehemiah joined in the work with the others, his accompanying servants participating also. His spirit of zeal was an inspiration to the discouraged people, who took heart, and hope began to thrive. Then came discouragement and opposition from the enemies. An attack was even planned, but learning of this, Nehemiah so directed the work that the heads of the families kept an armed watch while the others labored, carrying swords also for self-defense.

When their enemies found that they were prepared, the proposed attack was abandoned and discouragements were resorted to. The effort was laughed at, ridiculed as impossible, and worthless anyhow. Those unused to manual toil soon grew sore and weary and discouraged. The higher the walls grew, the more difficult it was to place the stones and the mortar, and the more stones built into the wall, the fewer suitable ones remained amongst the rubbish. It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testings. The overcomers are developed through various experiences for the divine service.

"STAND FAST IN THE FAITH"

It may be asked why Nehemiah's faithfulness and courage were tested, and what reward was his. We reply that a reward of character-development follows every good endeavor. The reward of those who lived faithfully in Nehemiah's time differs essentially from the reward of the faithful amongst the followers of Jesus. The latter are promised a share with the Master in his glorious Messianic kingdom. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" "To him that overcometh will I grant to sit with me in my throne."—Luke 12:32; Rev. 3:21.

But Nehemiah could have no share in these kingdom promises because he lived before the call to the kingdom—before Pentecost. He and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul in Hebrews II, but they are undoubtedly included in the list. Of them the Apostle declared, "They had this testimony, that they pleased God." St. Paul declares that they will receive their reward—a share in the earthly phase of the kingdom, after the church shall first have her share with the Redeemer in the heavenly phase of the kingdom, for "they, without us, shall not be made perfect, God having some better thing for us."

St. Paul's words in our text teach the same great lesson of the necessity for character-development on the part of all who hope to be heirs of God and joint-heirs with Jesus Christ their Lord. They must watch as well as pray, they must "stand fast in the faith" against the various oppositions of the world, the flesh and the adversary. They must acquit themselves like men, "strong in the Lord and in the power of his might." They must be strongly developed, by trials, difficulties and obstacles overcome in the name of the Lord and with His assistance.

THE VALUE OF PRAYER

NOVEMBER 26.—Nehemiah 1.

"The effectual, fervent prayer of a righteous man availeth much."—James 5:16.

Thirteen years after Ezra's company returned to Jerusalem, Nehemiah went thither with an escort and full authority from the king of Persia to rebuild the wall of Jerusalem and to restore its gates. It would appear that Ezra's reformation, while very helpful to the people, brought against them the violent opposition of their neighbors, as was to have been expected. The Jews, now considerable in numbers, were despised by their neighbors who wished to drive them out of the land. The wall of the city was poor and did not withstand the attack.

Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. He was a pious man and deeply interested in the land of his fathers. While walking one day he overheard two men talk-

ing in the Hebrew tongue, and accosted them. They had been to Jerusalem and had returned. One of them proved to be his own relative. He gladly inquired respecting the holy land, the holy city, God's temple, and concerning the Jews who had returned from Babylon. The sad story of their trials and the desolation of the city and its exposure to enemies touched his heart and led him to prayer. That prayer is the subject of this lesson.

ANSWERING OUR OWN PRAYERS

Undoubtedly, the recorded prayer of Nehemiah is merely an epitomized statement, for we read that he made the matter a subject of earnest prayer for four months before he reached the point of action where God used him in the fulfilment of his own petition. This reminds us of how our Lord instructed his disciples, saying, "Pray ye the Lord of the harvest that he would send forth more laborers into his harvest." While the disciples thus prayed it would imply that they would be laboring in accordance with their prayers, that they would be doing all in their own power to forward the harvest work as well as to interest other laborers in the same. Thus it must always be that earnest effort will accompany prayer. Prayers not accompanied by efforts brand themselves as insincere. The prayer which is not of faith is sin—unscriptural, sacrilegious.

THE SOUL'S SINCERE DESIRE

The poet has well defined prayer as being "The soul's sincere desire, uttered or unexpressed." Another has well declared that it "is the Christian's vital breath"—that is to say, Christian character cannot be maintained without prayer any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used of the Almighty were accustomed to go to him regularly in prayer and to seek for guidance from him in respect to every matter. Even the great Redeemer, holy, harmless, undefiled and separate from sinners, needed to pray to the Father—needed his fellowship and communion—needed to be in touch with the Infinite One. Several of his prayers are recorded, and we are told that he spent the entire night in prayer on more than one occasion.

Some may ask, Would the Almighty change his plans in answer to our petitions? Assuredly he would not. Indeed, on the contrary, we are cautioned in the Scriptures to ask only according to his will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word and being enlightened thereby respecting the divine program that we may ask in harmony with every feature of it and receive strength and encouragement through the answer to our petitions.

The Redeemer gave us the keynote to this, saying, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7) Alas! how few seem to note the two limitations of this promise:

(1) The one asking must be in Christ—abiding in him. This means that the petitioner has turned from sin, has accepted Christ and the terms of discipleship. It implies that he has made a full consecration of his life to the Lord and become a new creature in Christ Jesus. Such, abiding in Christ, may pray to the Father.

(2) After having come into membership and fellowship with the Head, the Messiah, these must ask in harmony with God's Word and promises; in order to know what things to ask for they must search the Scriptures, which are sufficient, "that the man of God may be thoroughly furnished." There are many things for which we may pray, the answer to which would not involve any change in the divine plans. We are not to understand that all the little incidents of life are foreordained and predestinated. So far as the world is concerned, many of its affairs are purely of chance under the permission of natural laws with which God does not generally interfere. It is in the affairs of his consecrated people that God assures us he takes a special interest. These are so supervised by his providence that he guarantees his children that all things shall work together for good to them.

WHAT TO PRAY FOR

God is pleased to make use of the little talents possessed by his consecrated people, and their usefulness as ambassadors for God and for Christ, in their own families and own cities, will avail in proportion to and depend very much upon the earnestness of their prayers and endeavors. Those who pray for opportunities to serve the Lord and His cause and who watch for the fulfilment of their prayers in the open doors of opportunity will surely have them. "He that seeketh findeth, and to him that knocketh it shall be opened."

The baptized in Christ may pray for earthly necessities, as in the Lord's prayer, "Give us this day our daily bread;" but we are not to pray for more than the bread and water which the Lord has authorized His people to pray for. The true Christian, instead of thinking about what he shall eat, what he shall drink, and wherewithal he shall be clothed—instead of making earthly things the subject of his prayers, will be thinking of and praying about his higher, his heavenly interests. More particularly he will be concerned respecting his spiritual food, spiritual clothing, spiritual growth in grace and knowledge and love, and for these particularly he will pray and strive.

Our Lord declares, "After all these things (food and clothing) do the Gentiles seek; but seek ye first (chiefly) the kingdom of God and His righteousness." God's people are consequently to attain a joint-heirship in Messiah's great kingdom according to the divine invitation that we should be "heirs of God and joint-heirs with Jesus Christ our Lord." We are to seek possessions in that kingdom with our Lord in his throne, by seeking to develop characters which will have divine approval and make us fit for that high exaltation. Our Lord speaks of these as seeking the righteousness of the kingdom—that kingdom which will be established amongst mankind for the very purpose of enforcing righteousness, and whoever will be a joint-heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies in order to hope for a share in this kingdom and its glory, honor and immortality. For this he will be seeking, striving, praying—above all else.

"THE ROYAL DIADEM"

"Thou shalt be called by a new name: . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:2, 3.

In one place the Prophet Jeremiah declares, "This is the name whereby he shall be called, Jehovah our Righteousness." In another place he says, "She shall be called, Jehovah our Righteousness [or, the Righteousness of Jehovah]." And so the Apostle declares, "That we might be made the righteousness of God through him."—Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the church on the spirit plane will, naturally, on the earthly plane, belong to the ancient worthies, who will be in divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the divine hand, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the church. The Lord will come to make up his jewels, to secure his jewels. "God hath set the members in the body." The text refers to the final setting in the future, in the kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel age have been the polishing processes; and there will be a setting in the end of this age, when the church is completed. This began when the first resurrection began.

The first setting in this royal diadem was, undoubtedly, **our Lord Jesus himself.** He is the first in this great diadem which Jehovah has in his hand. Next will come the members of the body, as they shall be perfected in the first resurrection—the apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on his right hand and the other on his left hand, he said that these places would be given to those for whom they are intended

by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a large sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept the Father's decree and to prefer it to anything they could have devised.

So the church in the hand of God is the church in the hand of divine power. That power will use the church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the church any glory that He would not give to the Lord himself. The church is to be displayed before men as "a thing of beauty and a joy forever"—God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, he will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the church. But the use of the church which the Lord will make at that time will be only a part of the work which he intends to accomplish. The Apostle says, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—**Eph. 2:7.**

All who are in Christ, all who are in the "elect" body of Christ—to these God will show His exceeding grace. His grace and favor will be showered upon the church. And the world will eventually see in the church the culmination of all of God's creative work. The glory of the church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

INTERESTING QUESTIONS

NO MARRIAGE IN THE RESURRECTION

Question.—Do you gather from God's plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

Answer.—We answer, No! Marriage is an arrangement that God instituted for a very special purpose, and with the human family only. The object of the separation of Mother Eve from Father Adam [she was formed from one of his ribs] was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two recognizing each other as one; and so the Apostle says, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

There is no arrangement in God's plan to have any of those on the spirit plane male and female. According to the productions of art, there are no male angels; but according to the Scriptures, there are no female angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthy. He fell from the position of king of the earth and became a degraded being; and the divine intention and promise is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.—Acts 3:19-21.

The only ones who will become spirit beings, as are the angels, are the church class—those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, "We shall all be changed," for "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:51, 50) Therefore the first resurrection, in which the bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the first resurrection we read that "they shall be priests unto God and shall reign with Christ a thousand years." (Rev. 20:6) Flesh and blood cannot be a part of that kingdom. Therefore they must all be changed. We do not expect that Jesus will be changed from spirit to human nature; but that the church must be changed from human to spirit nature, for they "shall be like him and see him as he is" (1 John 3:2) and share his glory and be his bride. When the church shall thus be changed, all the peculiarities of male and female will be obliterated, for there is neither male nor female amongst the angels; and the Scriptures tell us there will not be in the glorified church. The perfection of spirit being will be one. All will be alike, sexless.

As for mankind: We think the Scriptures clearly indicate that divine provision for mankind will be that they will all be sexless when perfection shall have been reached. That is to say, at the close of the Millennial age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels."—Luke **20:34-36.**

STILL HOLD SAME SCRIPTURAL VIEW

Question.—Are we to understand from your remarks in THE WATCH TOWER of April 1, 1911, page 102, column 2, paragraphs 2 and 3, that your opinion has altered respecting the **"change" of the church?**

Answer.—No; we have no different thought from that heretofore presented. We still believe that since 1878 we are in the time indicated by the statement, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them."—**Rev. 14:13.**

We must all die, but "we shall not all sleep." In the cases of those remaining alive at the time of our Lord's second presence, there will be no need to sleep—the moment of death will be the moment of resurrection change.—Psa. 82:7; 1 Cor. 15:51, 52.

THE CHURCH THE BODY OF CHRIST

Question.—When does the church become the body of Christ?

Answer.—The church may Scripturally be viewed from **two standpoints:—**

(1) The church in glory will consist exclusively of the Redeemer and his bride class, his joint-heirs, or, under the other figure, "Jesus, the Head, and the church, his body"—"members in particular of the body of Christ." These alone will have part in the "first resurrection"; these alone will reign with **Christ a thousand years.**

(2) In the present time, however, the church is spoken of as the bride of Christ, in a formative or developing state, his espoused. Each one who makes a full consecration of himself to the Lord, trusting in the merit of Jesus, when begotten of the holy Spirit, is counted a member of the body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the holy Spirit. These, however, develop into three different classes:—

(a) A "little flock," a royal priesthood, who will become exclusively the body of Christ, through participation in the "first resurrection."

(b) A "great company" class, loyal to God and in the end faithful but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of

the body of the "more than conquerors." These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the "virgin companions" of the bride, serving in the temple.

(c) A third class, described by St. Paul as falling away and counting the blood of the covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as "the sow returned to her wallowing in the mire"—as turned from spiritual hopes and promises to earthly. These, once counted members of the body of Christ, will die the second death, as brute beasts.

GIFTS AND SACRIFICES FOR SIN

Question.—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.—From the Scriptures it is evident that during the Millennial age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the "brethren" are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12:1, 2.

When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil his priesthood. He presented himself without spot unto God; and, by virtue of that presentation, he is a sin-offering unto God; and, through his merit, he makes the same true of his church, who voluntarily give themselves to God.

SHOWS HOW MERIT OF RANSOM IS APPLIED

Question.—Is there anything connected with the Atonement Day sacrifices which corresponds to the ransom? If so, what?

Answer.—The word ransom would more properly be rendered ransom-price, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the sin-offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement day type, however, we shall find that which points to the ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the day of atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

O! TO BE WILLING!

Oh! to be willing, willing,
Thy will to do day by day,
Obedient, humble and loving—
O help me, dear Savior, I pray.
Willing that thou mightest use me,
As forth with glad tidings I go,
That all who are hung'ring and thirsting
God's mystery now may know.

Oh! to be willing, willing,
Just to be led by thy hand;
"A messenger at the gateway,
Only waiting for thy command;"
Filled with thy spirit and ready
The message to tell at thy will;
"Willing shouldst thou not require me,
In silence to wait on thee still."

Oh! to be willing, willing,
Whate'er the task may be,
To do it as thou didst, dear Jesus,
That the world thy spirit may see.
Rather be willing, willing,
That Jehovah on earth be praised,
To surrender all earthly blessings
And walk the appointed ways.

Oh! to be willing, willing,
Each step to salvation to take,
To suffer with thee in "the Holy,"
And gladly all sacrifice make.
To walk in the way with rejoicing,
My lamp trimmed and well filled with oil.
And I'll soon hear the voice of the Bridegroom
Saying, "Enter and cease from thy toil."

DR. AGNES HAVILAND.

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"IS MANKIND ADVANCING?"

[FROM CURRENT LITERATURE.]

"In a book of the above title Mrs. John Martin administers a stiff rebuke to the pride and self-confidence of our age. She feels, and she argues with great skill, that humanity is not advancing in any real sense. 'The world today,' she remarks, 'is convinced that it is making rapid progress. In western Europe and in America increased wealth production, democratic institutions, free education, free thought, the opening of opportunities in new countries, the acceleration of travel and communication, have combined to produce upon our generation an exhilarating sense of expansion, of liberation, of growing power.' But this impression, it seems, is an illusion. We have not really progressed. Mrs. Martin likens modern civilization to a runaway locomotive going at tremendous speed on a wrong track. 'We have lost our way,' she says; and adds: 'Man may have risen from the ape; also the ape may be a degenerate man. Men are headed ape-ward quite as frequently as angel-ward. Time runs an elevator which goes both ways, down as well as up.'

"'What is progress?' asks Mrs. Martin at the outset of her argument. She replies: 'The word progress should, I believe, be exclusively used to express a rise in human capacity, the development of higher orders of human beings. Thus restricted, it remains, as it should, a strictly qualitative, never a quantitative, term. Improved conditions conduce to progress, and are necessary to progress, but may exist without producing progress. Progress is something more than improvement. Progress means movement forward.' This definition leads on to a wonderful picture:

"'Looking back along the line of history, we can see that we (mankind) have been traveling a long, long road whose winding way, rising and falling century after century, we can trace back for a few thousand years until it enters a trackless desert and fades utterly from our view in the mists of antiquity. Immediately behind the spot where we now stand there seems to lie a downward slope; that is to say, we seem to have been ascending since the eighteenth, the seventeenth, yes, part of the sixteenth centuries. But the Elizabethan era and the period of the Renaissance in Italy do not lie below us. Life was very full and splendid then; man had climbed to a higher point of outlook than that upon which we now act out our little day. Behind those centuries the way becomes obscure; it seems to pass through deep and

silent forests, over dim, somnolent plains, in shadowy twilights and through deserted wastes, until it falls away into a wide, cold swamp, noisome, dark, terrible, abounding in reptiles and the horrid monsters of sick dreams.

"'Beyond this death-bound stillness of the dark ages, the road ascends again into the upper air. Birds are singing, the sunlight touches the grain fields; the bustle of human life appears, troops of soldiery in glittering armor, citizens in gorgeous raiment, all the pomp and pageantry of the triumphant Roman Empire. Behind Rome the road drops away again suddenly, a deep, sharp drop into a valley, beyond which it begins to rise once more and, becoming steeper and steeper, it lifts our gaze to the very mountain top, where among the clouds against the deep blue sky, swept by fresh breezes, enthroned amid snow-white temples, gleaming in the golden sunshine, Greek civilization sits upon the pinnacle of human greatness.'

"Having formulated her definition of progress and expressed her conception of the human zenith, Mrs. Martin goes on to ask by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: 'The advance of mankind has everywhere depended upon the production of men of genius.' It is by the number and caliber of its men of genius, she holds, that any epoch must be tested.

"In the realm of practical science and pure thought, Aristotle and Plato are probably the two greatest intellects the world has ever known. 'Aristotle,' says Hegel, 'was a genius beside whom no age has an equal to place'; while Emerson exclaims: 'Compare Plato with other men. How many ages have gone by and he remains unapproached!' 'Have we, in modern times,' Mrs. Martin inquires, 'any thinkers who can compare with these ancient Greeks? Kant may be cited, and Darwin and Herbert Spencer; but are they as great as Plato and Aristotle? Very few would seriously maintain that Plato and Aristotle have ever been equaled, much less surpassed.

"'Greek sculpture, by almost universal consent, is unexcelled. The work of Phidias has no rival unless it be the work of Michael Angelo. Greek poetic genius finds transcendent expression in Homer, one of the four or five greatest figures in the world's literature, and the dramas of Sophocles, Euripides and Æschylus take their place with the dramas of Shakespeare. Dante, of the thirteenth century, and Goethe, of the eighteenth century, have no peers today. The great story-tellers,' Mrs. Martin reminds us, 'appeared, as was fitting, in the childhood of the race. The writers of the Old Testament were delightful raconteurs. Ruth is the most lovely of idyls, the stories of Adam and Eve, Joseph and his brethren, Moses and Pharaoh's daughter, Samson and Delilah, are unsurpassable as tales, while the story of the Exodus and the adventures of the children of Israel in the wilderness are told with unending charm and epic fire. As for animal stories, fables, etc., Æsop, writing seven centuries before Christ, has never been surpassed for point and brevity as well as for practical common sense. Boccaccio (1313) and Cervantes (1547) can hardly be said to have been outdone by any of the countless numbers of story-tellers who in our day are pouring out such a flood of fiction that one is sometimes almost led to believe that the world is entering upon its second childhood.'

"Coming next to men of action and statesmen, Mrs. Martin names four as being of the first rank, namely, Alexander, Cæsar and Pericles, who lived before Christ, and Napoleon, who belongs to the nineteenth century. 'We may say,' she continues, 'that there seem to have been in history about thirty-five men of absolutely first rank. These are Raphael, Michael Angelo, Phidias, Ictinus, Homer, Shakespeare, Demosthenes, Goethe, Æschylus, Beethoven, Aristotle, Newton, Euclid, Plato, Dante, Kant, Saint Paul, Pericles, Darwin, Moses, Cicero, Alexander, Cæsar, Napoleon, Jesus, Buddha, Confucius, Mahomet, Socrates, Columbus, Thucydides, Hipparchus, Hippocrates, Hannibal, Washington.' If Cicero, Thucydides, Hipparchus, Hippocrates, Hannibal, Columbus, Washington and Darwin be omitted from this list, as possibly not measuring up to the first rank, we have twenty-seven names. 'Of these twenty-seven men of transcendent genius,' Mrs. Martin comments, 'eleven were produced by one small district. Ten of them were brought forth by one small city about the size of Fall River, Mass., or Paterson, N. J. The little city of Athens produced in a few years more men of consummate genius than did all the millions of inhabitants of China, Arabia, India, Palestine, Rome, Carthage and all of Europe breeding for two thousand years!'

"But surely, it will be objected, genius is not the only standard of progress. Mankind, though it may not produce today the equals of the intellectual prodigies of the past, is nevertheless advancing in industrial and scientific efficiency, in moral insight, in democratic culture. Mrs. Martin meets this objection in a series of chapters.

"The fact that we have more things than we ever had before and can go to more places and 'get there' more rapidly, is not necessarily, she contends, a sign of progress. 'I detest,' she quotes Herbert Spencer as saying, 'that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this ideal of human existence there is contemplated quantity only, and not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. A prosperity which is exhibited in board of trade tables, year by year increasing their totals, is, to a large extent, not a prosperity at all, but adversity.' In spite of all our wealth, the blight of poverty, with its accompanying sickness, suffering, crime, insanity and vice, continues. The social disease manifested in 'atrophy and hypertrophy,' in 'extremities bleeding at the bottom, bloating at the top, decay in both,' is a portent of the modern world. It was not known in Athens. 'Improvements in machinery,' Mrs. Martin continues, 'have rendered the lot of the workers in some respects harder than before. Machinery,' she says, 'is the great disappointment of the modern world. We have quadruple-expansion engines which have a thirty-seven thousand horse-power, but they have not rendered less arduous the labor of coal miners. The sewing-machine was hailed as the deliverer of the sewing woman, but since its invention the sweating system has spread. The digging of the Suez canal brought India four thousand miles nearer to Europe, but India remains as miserable and poverty-stricken as before. Ocean freight rates on wheat from England to the United States have dropped to one-third in thirty-five years, but twelve millions of people, it is reported, remain in that country on the verge of starvation.' The argument proceeds:

"'Many modern inventions, instead of being sources of pride, should be occasions to us of the deepest humiliation, and others are only suggestive of the varied misery whose existence demanded their invention. Thus ingenious firearms witness to burglary and need of self-defense and the sleepless hatred between men; varieties of medicine indicate new varieties of disease, while surgery points to the failure of the whole science of medicine, even as charities reveal the depth of national poverty and the breakdown of the national economies; the police force marks the extent of national crime; insane asylums, prisons, tell their own story, as do the mountains of false hair, legs, arms, and the annual consumption in the United States alone of twenty millions of false teeth!'

"The real point at isue, as Mrs. Martin sees it, is summed up in the question: Is it possible to point to the modern world and say, 'Here are men of a more developed type, more intelligent, healthier, more moral, and made so by our vast improvements in the material conditions of life?' She herself does not see how this question can be answered in the affirmative. In her eyes, modern civilization is a Frankenstein that already threatens to destroy its makers. Very much of our modern activity appeals to her as 'sound and fury signifying nothing.' As she puts it:

"'The enormous number of inventions which are daily rendering the mechanism of our existence more complex may be roughly divided into four classes, those whose purpose is:

"'1. To make more things.

"'2. To get there more quickly, or to communicate more quickly.

"'3. To kill men faster.

"'4. To alleviate suffering.

"'These, then, would appear to be the leading ideals of our age. To have more things; to get there quickly; to kill men rapidly; and to save pain.

"'There is one element common to the first three classes of invention—they are designed to save time. The mammoth reaper which mows a county in a few days, the express train with its sixty miles an hour, the marine cable bringing an answer from the antipodes in a few minutes, the machine guns which cut down an army like a field of timothy, or the torpedo-boats which sink a navy—down to the latest egg-beater and corkscrew, are all designed to save time. We may almost say that the whole aim of man's ingenuity, embodied in thousands upon thousands of contrivances, has been directed toward the one sole object of saving time. His railroads, trolleys, canals, tunnels, cables, elevators, bicycles, automobiles, etc., are all for the purpose of enabling him to save time in getting there. His telegraphs, telephones, etc., are devised in order to save time in sending

messages. His myriad machines are invented for the purpose of saving time in producing more things. His Gatling guns, torpedoes, automatic firing rifles, etc., are designed to save time in killing men. . . . .

"'And what is the result?

"'The result is that men have less time now than they have ever had since the world began.'

"Mrs. Martin is equally emphatic in denying any substantial moral progress. In the matter of ethical theory, she agrees with Buckle in feeling that advance has not only not taken place, but is not possible. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you—these and a few others, according to Buckle, are the sole essentials of morals, and they have been known for thousands of years. In the matter of moral practice, can it be contended that our present age is supreme? On the contrary, Mrs. Martin avers, we are not as honest, as temperate, as just, as brave, or as public-spirited as the ancient Greeks.

"When she comes to the question of the diffusion of intelligence, she is still skeptical. Even granting that we have today a far larger number of good, average intelligences than in the past, can this fact be said to constitute progress in any real sense? Mrs. Martin replies:

"'Progress concerns itself only with quality; it means the increased power of human faculty, not the mere numerical increase of human beings.

"'This is perfectly clear if one reflects a moment upon what took place in the past, during the march from the anthropoid age up to, say, Shakespeare. Suppose at any step of this ascent it had been asserted that to multiply the species in its then stage would be progress; suppose, for instance, that a community of apes, being fairly well fed and merrily engaged in pelting one another with cocoanuts in the forest primeval, should have decided that the multiplication of apes in this (to them) satisfactory condition should be esteemed progress. Obviously they would have been mistaken. Progress meant moving toward Shakespeare, and progress could not take place until the anthropoid ape passed up into a higher species. This is as true of our stage as it has been of any previous one.'

"Genuine progress, in Mrs. Martin's sense of the word, takes place when certain individuals emerge from the common level and establish a higher standard of human capacity and excellence. The problem of progress is therefore synonymous with the problem of producing great men. She says:

"'The ideal aim of society is the production of men of genius, because it is through the activities of these that mankind acquires the means of its highest development and the satisfaction of its deepest needs. A society adopting such an end as its goal would find all grades of labor falling each into its just and honorable place, being each contributive, inasmuch as in it lay, to the attainment of the consciously realized common end.

"'The ideal of democracy is a horizontal society, but every day is demonstrating more and more clearly that this ideal is unattainable because in the nature of things impossible. Society is not horizontal; it is perpendicular. It is not flat like the sea; it grows upward like a tree toward the light. The Greek method of trying to discover justice and apply it to society, on the hypothesis that society was perpendicular (that is, naturally disposed in sections one above the other like a tree), might have led to success. It is becoming increasingly evident that our efforts to achieve justice, based upon the false hypothesis that society is level like the sea, can never solve our problems. Justice is within the bounds of attainment to a society which realizes that it has at the heart of its life a common aim—to produce the fruit of the tree—and where each individual aims at fulfilling the function to which it is best adapted toward that common end.'

"This train of argument inevitably culminates in a plea for eugenics; but eugenics in its present stage holds out what Mrs. Martin can regard only as a somewhat desolating prospect. She declares in concluding:

"'No more alluring prospect could be held up to the sorrowing and impatient lover of his kind than that propounded by the eugenicist. Think of breeding poets to order like Saint Andreasberg canaries, or Abraham Lincolns as required! Think of winning blue ribbons with lovely young girls and athletic boys bred and groomed for the show! Think of securing Rockefellers or Carnegies in one's family at will, and thus successfully replenish the family coffers!

"'Alas for the vanity of these hopes! Eugenics in its present amorphous condition, while it presents no end which seems to be unattainable, presents no beginning which seems to be feasible. Many decades must be passed in the bare effort to accustom men to the idea. Long, long years the deliberate improvement of human breeds must be discussed and dreamed of before it can be done. For this, which is the most stupendous task man has ever attempted, will need his all of intelligence, will, endurance, and foresight.'"— *Current Literature.*

A PRACTICAL SELF-EXAMINATION ON LOVE

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5.

It seems impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is god-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking to control them. Where love is lacking, the results are more or less evil; where love is present, the results differ according to the degree of love, and are proportionately good.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in his own. These graces must be produced by the spirit of love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of love.

The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None but him who reads the heart is competent, therefore, to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one begotten of this holy Spirit, love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify his Father in Heaven and "show forth the praises of him who hath called us out of darkness into his marvelous light."—1 Pet. 2:9.

Amongst the "gifts" of early Apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being amongst the chief of Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and Love were absent, he would be nothing—a mere cipher—not a member of the new creation at all, since love is the very spirit of the begetting to the new nature.

What a wonderful test this is! The Apostle Paul counsels, "Examine yourselves, whether ye be in the faith; prove your own selves." Let us each apply the test to himself: Whether I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

LOVE IS THE SECRET OF TRUE POLITENESS

Having given us such a conception of the importance of Love, the Apostle proceeds to describe what it is and what it is not—how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within:

Have I such a love, especially for the household of faith.

as leads me to suffer considerable and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great adversary blinds the minds of the masses and remembering that this manifestation of love was very prominent in our Lord Jesus, who was patient with his opponents?

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the Church—everywhere. In proportion as perfect love is attained the constant effort of the heart will be to have every word and act, like the thought which prompts them, full of patience and kindness. With the child of God these qualities are not to be mere outward adornments, they cannot be; on the contrary, they are fruits of the Spirit—growths from or results of having come into fellowship with God, having learned of him, received of his Spirit of holiness, of love.

Have I the love that "envieth not," the love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine Spirit.

Have I the love that is humble, that "vaunteth not itself, is not puffed up"? the love that tends to modesty, that is not boastful not lifted up? Have I the love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only? that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to him in love and service for every mercy? Boasting over self-esteem has led many a man not only into folly, but sometimes into gross sins in his endeavor to make good his boasts. The spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainments.

Have I the love which is courteous, "doth not behave itself unseemly"? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy as love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

LOVE BEGINS AT HOME

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "love begins at home." The proper thought, as we gather it is that men and women, possessed of the spirit of perfect love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Have I the love which is good tempered, "not easily provoked" to anger—love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?

There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, fretfulness, bad humor, touchiness, quickness to take offense. This is wholly contrary to the spirit of love; and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one's self as much kindness and as many excuses for their continuance as this one. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, "It is my way," for all the "ways" of the fallen nature are bad; and it is the business of the new creature to overcome the old nature in this as well as other works of the flesh and the devil. In few ways can we show to our friends and households more than in this the power of the grace of love. This grace, as it grows, should make every child of God sweet tempered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

LOVE THINKS NO EVIL

Have I the spirit of love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect love is good intentioned itself; it prefers and so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where love is thin" is a very wise proverb.

But where love passes over offenses and takes no account of them, holding no grudges, this does not mean that love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

"LOVE REJOICETH NOT IN INIQUITY"

Have I the love that is sincere, that "rejoiceth not in iniquity [in-equity], but rejoiceth in the truth"? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong that I would not encourage it even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests?

Every one who is seeking to develop in his heart the holy Spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness or goodness is to be deplored and overcome. Perfect "love rejoiceth not in iniquity" under any circumstances or conditions and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

The love of God, which the Apostle here describes as the spirit of the Lord's people, is a love which is far above all selfishness and is based upon fixed principles which should, day by day, be more distinctly discerned and always firmly adhered to at any cost. However profitable error might be, love could

take no part in it and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation, however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares that he will be ashamed when he comes to be glorified in his saints.

Have I the love that "beareth all things"? that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything that is contrary to Love? that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? "This is the victory that overcometh the world, even your faith"—the very life and center of which faith is the holy Spirit of love for the Lord and for those that are His and, sympathetically, for the world. Perfect love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through him that loved us."—1 John 5:4; Rom. 8:37.

LOVE IS NOT SUSPICIOUS

Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do by indisputable evidences? that would rather believe good than evil about everybody? that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind—far better than to accuse or suspect even one person unjustly. This is the merciful disposition, as applied to thoughts; and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7) The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

Have I the love that "hopeth all things," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that "endureth all things," that continues to hope for the best in regard to all and to strive for the best, and that with perseverance? Perfect love is not easily discouraged. This is the secret of Love's perseverance: having learned of God, and having become a partaker of his holiness, it trusts in him and hopes undismayed for the fulfilment of his gracious covenant, however dark the immediate surroundings.

This hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

Let us, Beloved, with all our getting, get love—not merely in word but in deed and in truth—the love whose roots are in the new heart, begotten in us by our heavenly Father's love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure love!

DO NOTHING WHEREBY THY BROTHER STUMBLETH

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.

Very evidently the Apostle was not in these words endeavoring to put any bounds upon the liberties of God's people. Elsewhere he declares that the liberty of Christ makes us free. But he points out that while we have liberty to do things not sinful and not injurious to ourselves, yet it is part of our privilege and of our contract with the Lord to abstain from anything which would be injurious to others; and that we should seek to regulate our lives so as to be a help to others and not use our liberty merely for the flesh, for self-gratification. We are representatives of righteousness and should so deal with others, "Doing good unto all men, especially unto those who are of the household of faith."—Gal. 6:10.

In this text the Apostle is not referring to a matter where there might be merely a difference of opinion as between meat and vegetable diet. Such a question each should decide for himself. If one finds a flesh diet injurious to him, he should abstain. If, on the contrary, he finds that flesh diet is beneficial to him, he should use it. The Apostle's thought in connection with the eating of meat was in reference to religious convictions. In his time it was the custom for people to eat meat which had been offered to idols. No Jew would care to eat such meat. With a Christian it would be different. He would understand that it did not affect the meat to wave it before wooden idols, etc. Yet the Apostle goes on to show that to some it would seem a crime to eat meat that had been offered to an idol.

The Apostle's thought is that our conscience is the most important thing we have to deal with and should always be obeyed. The brother who would violate some one's conscience by eating the meat would be stumbling and harming that person. Thus a stronger brother would injure a weaker brother. And this was what the Apostle meant. In the case of a brother who could not see as clearly as we, not only should we not seek to break down his conscience, but we should not permit even our influence to break it down.

It would be very proper for us in the case of a weak brother to explain the matter from our standpoint. This would not be seeking to break down his conscience, but to educate it. Then, if he should eat such meat with impunity—without the disapprobation of his conscience—we have thus made him a strong brother rather than a weak one; and this should be to his advantage. The Apostle urges that we should be on the lookout for the interests of the brethren.

SELF-DENIAL IN THE INTEREST OF OTHERS

St. Paul here is evidently laying down a broad principle of self-denial in the interest of others—a principle which applies primarily to the church, but also to the world. He applies this principle, not merely to religion and to eating meat offered to idols, but he extends the matter, saying, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

There might be some weak brother to whom wine might be a great temptation, a snare. The Apostle urges that, while there is nothing in the Scripture to forbid the use of wine, and while he really recommended it to Timothy, whose stomach was weak, nevertheless, our liberties should be limited by the surroundings. We know that wine was used much more then than now, and is much more used in Europe than in this country; nevertheless, we know that the effect of alcohol is much more hurtful to the nerves of people now, because the race is so much weaker than in our Lord's day.

When there was no particular danger along this line our Lord and the Apostles seem to have used these things with moderation. They also counseled moderation—"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31); and we should not use our liberty in any way that would stumble a brother in any sense of the word. God's people are to have love, to be willing to sacrifice self-gratification in the interest of others.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the influence of intoxicants. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and of the world in general?

Similar arguments might be used respecting the use of tobacco, cards and the various implements which the adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we shall be glad, not only to put away all filthiness of the flesh for our own sakes, thus to be more like the Lord, but also, at the instance of love, we shall desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Another illustration of this principle would be in the observance of Sunday. The Jews thought it wrong even to build a fire on the Sabbath; and any one who was found picking up sticks on that day was stoned to death. We do not consider it wrong to do on Sunday whatever might be done on

other days. But would it be wise to use this liberty? Our conduct might have an injurious effect upon others and so discount all that we could say to them along religious lines. They would say: "These people are not good. They do not keep God's holy day." They would not understand.

It would be well for us to keep Sunday more particularly than any other people in the world. In fact, we very likely keep it better than others; and this is right. This error of Christendom has worked good for us. We can have a day full of spiritual enjoyment. If the world understood it as we do there would be no Sunday to keep. On our part we would be very glad if there could be three or four Sundays in a week. In fact, with us, every day should be Sunday. We are seeking to serve God, the main object of life being to preach the Gospel, and to enjoy the "good tidings"—the message of God's Word.

Our relationship to God is that of the new creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children—not along lines of the flesh, but along the lines of the spiritual and of heart development, which shall ultimately be perfected in the resurrection.

True, whom the Son makes free "shall be free indeed" (John 8:36), and we should all seek to "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1); but it is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves, not able to use the liberty of Christ discriminatingly, sometimes through lack of knowledge.

The liberty wherewith Christ makes free may be viewed from two standpoints; if it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain; and whoever has the Spirit of Christ and is seeking to follow in his steps has already covenanted with the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites, but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use—as well as the selfish use of knowledge—would mean self-gratification, regardless of the interests of others; the loving use would prompt to self-sacrifice in the interests of others.

OUR RESPONSIBILITY TO OUR BROTHER

Knowledge does not necessarily mean a great growth in spirituality. A mite of soap will make a very large air bubble; and so a comparatively little knowledge might puff one up greatly, without any solidity of character. There is, therefore, great advantage in measuring one's self by growth in love rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The Apostle inculcates this same lesson, asserting, "Though I have all knowledge and have not love I am nothing."

Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured; but to the contrary of this the same Apostle says, "If any man love God, the same is known of him." (1 Cor. 13:2; 8:3) We might have a great deal of knowledge and yet not know God and not be known or recognized by him; but no one can have a large development of true love in his character without personally knowing the Lord and having obtained the spirit of love through fellowship with him. Hence the getting of love is sure to build us up substantially (thus avoiding the inflation of pride) in all the various graces of the Spirit, including meekness, gentleness, patience, long-suffering, brotherly-kindness, knowledge, wisdom from above and the spirit of a sound mind.

Love, after securing knowledge and liberty, will look about to see what effect the use of liberty might have upon others; and will perceive that by reason of differing mental conditions—perceptions, reasoning faculties, etc.—all could not have exactly the same standpoint of knowledge and appreciation of principles. Love, therefore, would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another.

EVERY VIOLATION OF CONSCIENCE WRONG

But why? What principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of a weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be right—if it were possible; but that the person of weaker mind, feebler reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others, into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge.

One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other feeling that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make the act a sin to him.

Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin. It is a downward course, leading further and further away from the communion and fellowship of the Lord, and into grosser transgressions of conscience and, hence, possibly leading to the second death. Thus the Apostle presents the matter: "And through thy knowledge shall the weak one perish—the brother for whom Christ died?" The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be a sin against the spirit of love, the law of the new creation, to do anything which could reasonably prove a cause of stumbling to our brother, not only to the brethren in Christ, the church, but even to a fellow-creature according to the flesh?—for Christ died for the sins of the whole world.

Let us take our stand with the Lord and determine that, in regard to using our liberties in any manner that might do injury to others, we will refuse so to use them; and will rather sacrifice them for the benefit of others, even as our Master, our Redeemer, gave all that he had. Let us adopt the words of the Apostle and determine once for all that anything that would injure a brother we will not do—any liberty of ours, however reasonable in itself, that would work our brother's injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent lay down our life for him.

"Thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble."—1 Cor. 8:13, R. V.

LORD'S GOAT AND SCAPE-GOAT

We have already shown in "Tabernacle Shadows of the Better Sacrifices" that Israel's "day of atonement" of old typified this Gospel age and the blessings to follow—in the Millennium; that now is the sacrificing time—from Jesus' baptism until His second advent in glory, and that then will come the time for the general application of the merit of the antitypical "better sacrifices" to mankind under the New Covenant. And we have also seen that the faithful Sacrificer (Head and body) will be the great antitypical Mediator between God and mankind in general.

Our readers have fully in mind also that the call of this age is for sacrificers only—to follow our Redeemer's footsteps of self-denial, even unto death. This was our Lord's proposal: "Whosoever shall lose his life for my sake, shall find it." (Matt. 10:39) St. Paul reiterated and expounded this saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable to God," for "If we suffer with him we shall also reign with him."—Rom. 12:1; 2 Tim. 2:12.

APOSTLE SHOWS TYPE AND ANTITYPE MOST BEAUTIFULLY

St. Paul directly associates the sufferings of the Church with the sufferings of the Redeemer, and both with the "better sacrifices" of the day of atonement. He says, pointing back to the type, "Let us go to him outside the camp, bearing his reproach." (Heb. 13:11-15) Here the Apostle refers to the fact that as our Lord Jesus fulfilled the antitype of the "bullock," we should fulfil the antitype of the "Lord's goat" of the day of atonement. As the "bullock" was slain, so our Lord fulfilled that feature by the consecration of his life to death at his baptism. As the "bullock's" body (except the fat and the blood) was then dragged outside the camp and burned, so our Lord suffered shame, ignominy, destruction of the flesh, to accomplish the antitype.

Likewise we, who have accepted the call of this age ("gather together my saints unto me, those who have made a covenant with me by sacrifice"), should fulfil the antitype of the Lord's goat. As the body of that "Lord's goat" passed through the same experiences as those of the "bullock," so we should, like our Lord, first make a full covenant of sacrifice and then fulfill the burning of the flesh of the Lord's goat by suffering shame, ignominy and revilings, even unto death. Only those who thus suffer with the Redeemer for righteousness

sake will reign with him as the royal priesthood of the Millennium.

SCAPE-GOAT CLASS FAIL TO BEAR "HIS REPROACH"

The "scape-goat" shows a class which, after making consecration and being accepted and spirit-begotten, refuse or neglect to "go to him outside the camp bearing his reproach"—even unto death. This class does not repudiate the Redeemer, nor "the blood of the covenant wherewith they were sanctified." As the "scape-goat" remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound—as the Apostle declares, "who through fear of death were all their life time subject to bondage."

The Lord will "deliver" these, however, but not to the glory, honor and immortality which he will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the "wilderness" of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the other endures under compulsion of circumstances; or, failing so to endure, is cut off in the second death, and is not represented in the experiences of either of those goats.

Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only—those who "sin wilfully" (Heb. 6:4-8 and 10:26, 27) being entirely ignored, because they fail entirely and go into the second death.

THE END OF THE RACE FULLY REVEALS OUR POSITION

Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. "Ye are called in one hope of your calling"—the hope that we may be of the Lord's goat class. Some for a time may appear to be fulfilling the part of the Lord's goat, but later they may "become weary and faint in their minds" and seem to fulfil the experiences typified in the scape-goat; yet eventually they may allow pride or some other form of selfishness to quench the holy Spirit whereby they were sealed and may be dropped entirely from the favor of God and treated as his enemies—and be destroyed in the second death.

On the other hand, many are so slow of development, so slow to be quickened by the Lord's Spirit to sacrifice for the truth or for righteousness' sake, that it may for years appear as though they would belong to the "scape-goat" class. Yet later some of these receive the light of truth more clearly and by their noble self-sacrifices apparently show that they finish the race as members of the Lord's goat class.

Nothing is determined or fixed in respect to any of us until our tests have all been passed. St. Paul, after having sacrificed much, after having experienced many sufferings of Christ as a tentative member of the Lord's goat class, and even after being honored of the Lord as a special mouthpiece, wrote: "I keep my body under (in subjection to the new will and its consecration to sacrifice), lest after having preached to others I myself might be a castaway."—1 Corinthians 9:27.

Brethren, the Lord's goat's experiences are the type of what the Lord would have fulfilled in us if we would attain the crown of glory, the honor and the immortality promised to the faithful—the bride class. There will indeed be a secondary class of "virgins" who foolishly hold back from sacrificing their little all, and who consequently will fail to become members of the bride of the Lamb. These, after demonstrating an inferior loyalty, will follow the bride into scenes of glory as her honored servants. (Psalm 45:14.) These are represented in the scape-goat.

If any reader realizes that he has not been zealously and voluntarily suffering with his Savior, laying down time and strength, reputation and life in his service he is realizing his danger of being counted in as one of the scape-goat class, or worse. Such should quickly arouse himself or herself and appeal in prayer to the Master for grace and faith to walk in his steps of voluntary sacrifice. He should also seek to "arm himself with the same mind" that the Lord had by studying afresh the "exceeding great and precious promises" of God's Word. He should at once "Lay aside every weight, and the sin which doth so easily beset (whichever weakness may be his special besetment) and run with patience the race set before him" in the gospel—the narrow way. He should indeed, Look unto Jesus, the Author of our faith, who is also to be the finisher of it. He should consider him lest he be weak and faint in his mind and thus fail to be an overcomer. —Heb. 12:1-3.

NOBILITY CONQUERS MEANNESS

Nehemiah 6.—DECEMBER 10.

"The Lord is the strength of my life; of whom shall I be afraid?"—Psa. 27:1.

After many difficulties Nehemiah's work had almost reached success when a great wail of distress went out. The poor Jews had been giving all of their time to the repairing of the walls and had thus cut off their income from other sources. In their zeal they went into debt in mortgages on their property. When the tax collectors came and the interest became due they were unable to meet these and so, destitution staring them in the face, a great wail went up. Disasters spread rapidly and a food riot was barely averted.

Nehemiah looked into the matter and found that the wealthy Jews had advanced money to their poor neighbors on mortgages at exorbitant interest rates, and they were thus profiting by the calamities of their brethren. He called them together and had a plain but kind talk with them respecting the brotherly obligations required by the law—"Thou shalt love thy neighbor as thyself." He gave them a practical exemplification of his good exhortations. The wealthy Jews were abashed. They acknowledged the injustice of their course and rectified matters. Here we see the power of noble character and good example in its influence upon others. As custom and example foster unjust methods and usage makes right in the minds of many, so likewise examples of justice are powerful in opposition to wrong. Thus every Christian owes it to himself and to God and the principles of righteousness which he represents, not only to take the proper stand, but also to let this stand for righteousness be known to others as reproofs of unrighteousness.

TREACHERY AND SLANDER IN OPPOSITION

No sooner had the prevailing difficulties been successfully combated than a new foe arose. The outside enemies, perceiving that the wall was about finished, and that only the hanging of the gates remained to complete the defenses of Jerusalem, tried new tactics. They professed a desire to reconsider the whole matter—to meet with Nehemiah for discussions of their business and fresh examination of his papers of authority from the King. But he replied that his work was a great one, very important, and that he could not take time for discussion. He had time to discuss with his brethren; he had time to show them as the people of God the right and wrong of each important question, but he had no time to dispute about outside matters while his important mission was unfinished.

There is a lesson in this for Christians. We should always have time to discuss God's Word and His love with the brethren. We should always have time to give to everyone that asks a reason for the hope that is in us. But surely while important interests of God's cause are needing our attention we have no time to give to discussing outside questions which St. Paul denominates "science falsely so called." We are to have the same mind on the subject as St. Paul expressed, saying, "I have determined to know nothing amongst you save Jesus Christ and him crucified." Anything relating to Jesus as God's anointed Son, the Messiah, or anything relating to his crucifixion and the hopes built thereon, St. Paul was ready to discuss at any time. The defense of this cause and subject was his special business in life. Although he was well educated and well informed on topics of general interest, he acted as though he were ignorant of those things that he might give all his influence and time to the one paramount matter—to the cause for which he was an ambassador.

Four times the outsiders sought to converse with Nehemiah; four times he declined, not only because of the importance of the work he was doing, but because additionally he perceived that they were merely urging this as a pretext for the conference which was to be held in a village twenty miles from Jerusalem on neutral ground, and during Nehemiah's absence they might overpower the garrison of Israel and destroy the work already accomplished, or they might do him violence at the conference, or both.

EVIL SPEAKING AND SLANDER

Finally, the enemies resorted to the usual weapons of slander. They did not charge directly that Nehemiah sought to make himself king of the Jews, with Jerusalem its capital, and that he was secretly employing men to speak favorably for him amongst the people, but in an open letter sent declared that these things were commonly reported amongst all the people—they were "common gossip;" and by way of giving personality and force the letter added, "And Gesham saith

that thou and the Jews think to rebel, for which cause thou buildest the wall; and that thou desirest to be their king."

This message was sent by Sanballat in a complimentary way as though he were a friend and hoped to save Nehemiah from trouble with the king, and he still urged him to come to the counsel which was to be held for his interest. Nehemiah's answer was quite to the point: "There are no such things done as thou sayest; thou feignest them out of thine own heart." The object evidently was to alarm the Jews and to thus discourage the completion of their work.

How cruel are the multitudinous methods of slander! How contrary they are to everything that is right, not to mention the highest of all standards, Christian love! Nevertheless, how frequently God's people are ensnared by the spirit of slander. How grievous are the wrongs thus accomplished; how unbearable is the injustice inflicted; how dreadful are the responsibilities incurred! Assuredly those who lend their lips to slander are correspondingly opening their hearts to the adversary. Not only is evil speaking condemned in the Scriptures but also by all noble men and women, even though heathen. Even when Nehemiah's life was threatened, his consciousness of loyalty to God and of divine guidance kept him without fear. We close by quoting the poem, "Three Gates of Gold":—

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold—

"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the next
Is last and narrowest, 'Is it kind?'

"And if, to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

INTERESTING QUESTIONS

LIFE RIGHTS WERE NEEDED

Question.—Could Christ become the Everlasting Father to the world if he did not have earthly life-rights at his disposal?

Answer.—If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then he could not properly be spoken of as the Father of that race. He could not regenerate the race unless he had a life to give, an earthly life.

WE ARE "IN CHRIST A SWEET SAVOR TO GOD"

Question.—Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under priests? If so, how was this shown?

Answer.—Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As he was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in his case, so in our case; otherwise we should not be permitted to be members of that body.

So we might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church, which is his body; for in harmony with the divine intention, before the foundation of the world, he was to be the Forerunner, the Representative and the Advocate of those who would be accepted as his members. Hence, in offering up his own perfections, he was offering up that which would, by imputation, be our perfection, as his members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of his body, we are safe in saying that we are, "in Christ, a sweet savor to God," though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1, 2; 2 Cor. 2:15; Rev. 8:3, 4.) "Therefore, let us offer the sacrifices of praise to God continually"; "for with such sacrifices God is well pleased."—Heb. 13:15, 16.

ALL IN THE COURT IN FAVOR WITH GOD

Question.—Could any one be in the Court condition without being in God's favor?

Answer.—The Court of the Tabernacle represented a condition of divine favor. But the Tabernacle represented divine favor in a still higher sense and degree.

In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service. Such are in favor with God because of their spirit of loyalty to him, which leads them to go on step by step to know and to do his perfect will. God's perfect will respecting all those called in this age is that they shall present their bodies living sacrifices, holy and acceptable to him through the imputed merit of their Advocate—their Redeemer. But if, after full opportunity to know and to do his will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of divine favor, until they will be back again in the world. But even then God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God's favor as the great company class, unless they entirely draw back, in which event their portion will be the second death.

EZRA'S BIBLE CLASS

Nehemiah 8.—DECEMBER 17.

"The law of the Lord is perfect, converting the soul."—Psa. 19:7.

Ezra apparently returned to Babylon, there to prosecute his study of the Law and his collating thereof. We next hear of him thirteen years after, again a prominent figure at Jerusalem. Nehemiah's work on the city wall and its gates was completed a week before the Jewish new year. That week was used for rest and refreshment, and on that day (about October 1st) a general convocation or public gathering took place in an open square just behind the temple. There a platform or pulpit was erected for Ezra who was the scribe or learned man of the occasion, who read to the people from morning until noon out of the Book of the law. It was read in sections; The priests and Levites commingled themselves with the people and explained to them the meaning of the various sections. The people, out of respect while the law was being read, stood, and then sat on the ground while it was being discussed.

It was an immense Bible class and aroused deep interest. As the people heard the words of the divine law, and realized that they had failed to keep that law—even to the extent of their ability—they perceived the reason why the Lord had allowed various chastisements, captivities, etc., to come upon them. They perceived that such was His covenant with them; that obedience on their part was to be rewarded with blessings and prosperity, and disobedience with punishment, captivity, etc. The realization of sin brought sorrow and tears—the people wept sore.

Then Nehemiah, Ezra and others explained to the people, directly and through the Levites, that this was not a time for tears, but, on the contrary, a time for rejoicing. They were not only to remember the severity of God in punishing the wrongdoings of their fathers, but they were to remember also his mercies now returning to them, and especially to appreciate the fact that he had again sent to them the law, and thus indicated his willingness to receive them back again to his favor. They were reminded that the very law which foretold the punishments declared also God's mercy, and that when

they would repent he would forgive and restore them to his favor. Thus their tears were turned to smiles, their mourning to rejoicing.

Nehemiah's message was: "Go your way; eat the fat and drink the sweet, and send portions unto those for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved, for the Lord is your strength."

THEY READ THE LAW DISTINCTLY

The declaration is that they "caused the people to understand the law." There is evidently great need of just such instruction today. Nominal Spiritual Israel is in a dilapidated condition because of the lack in understanding God's Word. We seem to be in the time referred to by the Prophet, saying, "There shall be a famine in the land," saith the Lord, "not a famine for bread, neither a famine for water, but a famine for the hearing of the Word of the Lord."—Amos 8:11.

Many imagine that they are familiar with the teachings of the Bible, when in reality they are familiar with one or another of the creeds of the darker past, all of which contain some truth with considerable error, we must all admit. Our great mistake has been in assuming that our confessions of faith and all of our creeds strongly and fully represent the Bible's teachings. This mistake has already been costly. Thousands of the most generous minds have been turned away from the Bible by the mistaken supposition that the creeds properly represent its teachings. Assured that they could no longer endorse any Christian creed as a whole, these bright minds have renounced them and the Bible as well.

The necessary thing to be done is to resume Bible study, and that without our creedal spectacles. Our forefathers who made our creeds participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as are we, but they had less light—they lived in a darker age. The belief that God is torturing thousands of millions of His creatures led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just or loving or Christlike.

Why then should we assume that those creeds are correct in all particulars? Should we not the rather see that if so good a man as brother John Calvin committed so great a mistake as to sign the warrant which sent a brother Christian, Servetus, to the stake, this proves that there was something wrong with Calvin's theological ideas, which lie at the foundation of nearly all of our Protestant creeds?

With the wonderful Bibles which we possess today, found in nearly every Christian home, we should know more of its teachings than any of our forefathers could possibly have known. Not only has education aided in this respect, but our Bibles are conveniently formed, and we have study-aids, in the form of concordances, marginal references, etc. Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings?

We are not advocating merely the reading of so many chapters a day, or the committing of verses to memory, nor the ordinary Sunday School lessons. We advocate a reconstruction of our faith upon the basis of the Bible only. Surely if all of God's people could take from their minds their creed spectacles and study the Word afresh in its own light, a great blessing would speedily follow. The Bible students would soon become one with each other and with the Father, and with the Lord Jesus Christ—the one church of the living God mentioned in the Scriptures, with one Lord, one faith, one baptism, one God and Father of all.

THE POWER OF THE DIVINE LAW

There is a power for good in the Word of God which can be found nowhere else. Higher criticism has much responsibility in connection with the growing lawlessness of the world. "The Law of the Lord is perfect, converting the soul"—transforming the being. The higher critics in all of our colleges and seminaries are doing a terribly destructive work, in comparison to which the work of Voltaire, Thomas Paine and Robert Ingersoll were as nothing. It is safe to say that three-fourths of all the graduates of all colleges within the last thirty years have been unbelievers in the Bible, and that their influence has been used persistently to undermine the faith of others. The errors which led them to infidelity are liable to influence others. The Bible itself is a study, and only what it teaches should be believed whether favorable to or contrary to our former creeds.

"WHAT DOES IT MEAN?"

1 PETER 4:12, 19.

"It does not matter what it means, poor heart,
The dear Lord knows, to bear it is your part;
Nor think some strange thing happens unto you
Which he would not allow so if he knew.
He does know. In his all-wise fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think he is
When in the dark you find your hand in his;
When it was light you tried to walk alone,
And thought the strength he gave you all your own.

"You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange. You thought he knew
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes whene'er it sends
Some hindrance which your eager haste offends?

"Or when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, 'What does it mean?'

"I think the language of God's heart would read:
'I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.

" 'I do it not in wrath for broken laws,
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means.' "

SOME INTERESTING LETTERS

My Dear Pastor:—

I have just returned home, enjoying eight days at the convention. This convention was to me a great spiritual uplift, and I write to say that while I have never been in opposition to the vow, yet had never seen the necessity of making it my own until September 4, when present at the morning prayer, praise and testimony meeting. I ask your prayers that I may be able by God's grace to keep it until I stand complete in Him.

Yours in Christ, THEODORE ANDERSON.

Dear Brother Russell:—

Inclosed you will find something I have copied from Oliver Spencer Halstead's book. Thought you might like it for THE TOWER. F. BENNER.

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar and had studied for the ministry but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge.

"He began his study with the Old Testament in the Hebrew, and prosecuted it during that and the succeeding year, and yet was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discern a word signifying a place of punishment in a future state; that he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts.

"He was compelled to confess to the Judge that he could not produce any Hebrew text. But still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the Prophets. He prosecuted his study of the Greek of the New Testament eight years. The result was that he could not name a portion of it, from the first verse in Matthew, to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

"The Doctor concludes by saying: 'It is an important and most instructive fact that I was brought into my present state of mind (the repudiation of the dogma of eternal torment) by the Bible only—a state of mind running counter to all the prejudices of my early life, of parental precept, of school, college, theological seminary, and professional caste.'

"How could the Doctor expect to find any such teaching in the New Testament, after he discovered that it was not found either in Moses or in any other of the Prophets? And if he could have found any passage in his Greek of the New Testament which might seem to teach what he could not find on so fundamental a matter in Moses and the Prophets, would he have accepted it as genuine?

"OLIVER SPENCER HALSTED,
"Ex-Chancellor State of New Jersey."

My Dear Brother Russell:—

Yours dated August 9 reached me today, and I praise the Lord for all his goodness. It seems that the Lord is answering the prayers of thousands here in India. May the Father bring you speedily so that you may proclaim the glad tidings here also. It would be a great disappointment to the friends here if you should omit them. You can hold meetings in three places in Travancore. There is a little improvement in the traveling, as a motor service was recently started between three important places.

If I could know definitely about your coming here I could make arrangements for some meetings in English and also one or two meetings for the brethren in these parts.

May the Lord bless you and bring you in His own time in our midst. With love and prayers from us all,

Your brother and servant in the harvest field,
S. P. DEVASAHAYAM.

Dear Brother Russell:—

Being somewhat familiar with the subject of incubation, I submit the following as illustrative of the development of the new creature: We are not able to determine at the time of filling the incubator whether the eggs are fertile or sterile. At the first testing the sterile eggs are sorted out and removed, as they would lower the temperature of the egg chamber, not developing the degree of heat perceptible in the fertile egg.

At the next testing there are found to be eggs that were fertile and in which the development had progressed to a certain degree. Under inspection these are proved to be lifeless, the germ of the new being having died, and, further progress toward development being impossible, these are removed from the incubator, as they would not only lower the temperature of the egg chamber, but they would befoul the atmosphere. The effect of these "bad eggs" is to weaken the vitality of the live embryos.

Just before hatching time we usually again make sure that there are no "bad eggs" in the incubator, as these become offensive in proportion to their stage of development.

Does not the Lord accept to the knowledge of the truth both naturally-minded and spiritually-minded persons? Only those actually begotten of the spirit are represented in the "fertile" eggs. But are there not many who come under the influence of the truth who, after testing, fail to reveal the warmth and life—the zeal represented in the heat of the "fertile" egg?

When a spirit-begotten new creature, after having received the germ of the new being, the new mind, the mind of Christ, and after having progressed to some extent in the new life, discloses the fact that the new life has died, does he not give evidence of this fact by a course somewhat similar to the egg in the incubator? Does not the Lord find it necessary to remove such from the fellowship of those who still have the life and the vitality of the Spirit lest their coldness and general offensiveness jeopardize the interests of the other live embryos of spiritual being?

Is it not also true that the dead embryos reveal offensiveness in proportion to the advance in their stage of development? Is it not observable that the persons who were never begotten of the Spirit, even if they have been defiled by sin, never seem to reach the depths of heart-defilement revealed in those who once "tasted of the heavenly gift, and were made partakers of the holy Spirit and have tasted the powers of the world to come?" This would seem to be illustrated in the difference in the measure of corruption of the fertile and the sterile egg.

Praying the Master's rich blessing upon your service and labor of love, I remain your brother in the fellowship of Christ,
W. A. WHEELER.—N. Y.

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EDITOR'S BRITISH AUTUMN TOUR

God has greatly blessed us on our present tour. The meetings have been grandly inspiring. Not only have the attendances been large, but the interest has been keen and evidently deep. The friends as well as myself have been encouraged. In every place thus far visited the very best halls available have been secured. The volunteering has been thoroughly done, and the posters have been well placed.

All of our Sundays were apportioned to London Tabernacle except one given to Glasgow on the occasion of its convention. Good audiences were the rule. The Tabernacle was packed in the evenings, sometimes with standing room only. This is encouraging to us and to all the friends who shall read this report and who properly feel that the work is theirs, because it is the Lord's and the Society's.

THE GLASGOW CONVENTION

This convention was every way a success. The attendance ranged from 700 to 800 at the ordinary sessions, and the meeting advertised for the public ran up to 5,000, of whom about 500 stood, while about 200 failed to gain admission.

And such attention from so vast an audience! You could have heard a pin drop. For nearly two hours they studied with us "Which Is the True Gospel?" Together we considered what has been presented as the Gospel by various denominations, and then came to the one preached in advance to Abraham, and finally announced "in due time" by Jesus, who brought life and immortality to light through the Gospel. The audience saw a vast difference between the creeds of the dark ages and the Gospel of divine grace, of which St. Paul was not ashamed and in which we, too, may well rejoice.

We had three delightful days of spiritual refreshment at this convention. Friends attended from England, Ireland, Wales and Scotland. Our goodby greetings were at the railway platform, where about 300 tried to shake hands with us; they all waved and sang us away, using "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again."

BRIGHTON—SOUTHAMPTON—PORTSMOUTH, ETC.

In the South of England, where we had few or no friends, we now have some loyal defenders of the divine plan of the ages; and more, we trust, are ripening. At Brighton we had a grand auditorium, The Dome, whose capacity, 3,000, was none too much. We spoke on the "Hereafter" and had close attention to the message of God's wisdom, justice, love and power. Besides this witness 35,000 PEOPLES PULPITS had been previously used in announcing the meeting. The Lord only knows how many or how few had really "hearing ears."

At Southampton we had the Coliseum, seating 2,000, and a splendid audience; we used same topic; 20,000 copies of PEOPLES PULPIT had been distributed. Some told of blessing received; others are thinking.

Portsmouth: Another rousing meeting, in Town Hall, seating 2,000, crowded, middle class, reverential, thoughtful, many gray and bald heads; mostly men; same subject, "Hereafter"; 20,000 PEOPLES PULPIT. How many ripe grains of wheat and what will the Harvest be only the Lord knows.

Bournemouth: 10,000 PEOPLES PULPIT; we had an extremely intelligent and attentive audience—700—in St. Peter's Church Hall. The volunteering in some of these places was done considerably by brethren, who journeyed 100 miles or more at their own expense to thus serve the Lord, the truth and brethren as yet unknown to them. How precious is such loving service in the sight of our Lord and his brethren!

PERTH—DUNDEE—PAISLEY—GREENOCK

Our visit amongst the Scotch Bible students was extremely interesting and encouraging, in the smaller places as well as in Glasgow. Everywhere we had the best halls obtainable, and correspondingly large and intelligent audiences. Our

weekly sermons in some of the newspapers affected our audiences favorably, and we trust that the oral presentations will make the printed discourses more popular and more profitable.

It was our first visit to Perth, but the friends had advertised our coming thoroughly. The City Hall, of 2,000 capacity, was crowded in the evening with the public, while we gave an afternoon talk to the interested students of God's Word. A witness to the "Gospel of the kingdom" was given which, we trust, will tell something for good when the Lord of the harvest shall reckon with His own servants, to whom he gave talents and pounds for service. Ten thousand copies of PEOPLES PULPIT were distributed to announce the service.

Dundee we visited some years ago, and amongst those who helped arrange for this visit were some interested then. Our afternoon session was for the interested in Masonic Hall. Nearly one hundred were present, their faces beaming out the joy within—the joy the world can neither give nor take away. Gilfillan Hall, 1,600 capacity, was well filled by the public at night to hear respecting "The Great Hereafter." We believe the Lord's blessing was upon the meeting and that good was accomplished; how much we may not judge. Our united services, dear friends, are rendered to the Lord. We are sure he accepts them irrespective of results seen.

Paisley we visited for the first time. We had a splendid hearing of intelligent middle-class people. Although the night was stormy, Good Templar Hall (capacity 1,000) was nearly full, although there were several public functions to divert. The message of God's Word respecting the "Hereafter" was presented in contrast with the horrible fantasies of the dark ages. Some got a start in Bible study and sober thinking such as they never before comprehended. Surely, as the Bible declares, the woman, with the golden cup in her hand full of explanations of her abominations, made all nations drunk with her false doctrines.—Rev. 17:1-5.

Greenock we visited for the first time. We had a splendid reception. The Town Hall, holding 3,000, was crowded. Here as elsewhere on this tour the intelligence of our hearers impressed us. Surely people with such heads and faces could not hear of God's Hereafter in contrast with human theories without being thereby impressed in regard to the truth.

FOUR APPOINTMENTS IN IRELAND

The North of Ireland people like to remind us that their country was the original Scotland according to history; that some of their brothers conquered Caledonia and gave it the name Scotland, and that they have furnished the United States more than half her Presidents and statesmen. Thus impoverished for the blessing of others they fear the proposed "Home Rule." They declare that the Catholics of the south and west of the island, outnumbering them, will trample them.

We encouraged them to believe that Catholics as well as Protestants are more civilized than of yore, and that anyway it will not be long until Messiah's kingdom shall set all matters right. We encouraged them to do all in their power to be well represented in that glorious kingdom, in comparison to which victories in Scotland and America will be as nothing.

Belfast was our first stop. We were accompanied by three brethren of Irish birth or lineage from the Glasgow church, and they rendered valuable aid in various ways in connection with the meetings. We had blessed fellowship. The meetings were quite successful, even though the attendances were smaller than in England and Scotland. Every night was stormy, and the night at Belfast was Hallowe'en. We certainly had very intelligent audiences, and many evidences that a good impression was produced. There were follow-up meetings held by Brother Hemery in which was manifested considerable interest.

At Belfast we met about forty Bible students in private session. We discussed with them the great blessing of God upon the elect church, which, it is declared, is "his workmanship." Although God rested from his work with mankind to permit the Savior to redeem and restore it, God did not rest from his still higher work of developing the "new creation." He is now "working in us to will and to do his good pleasure"—drawing, calling, sanctifying us by his Word and providences.

In the evening we had about 1,000 present in the large Ulster Hall. It was a remarkable gathering in many respects. (1) The personnel: The people were intelligent, fine looking and most attentive. (2) About three-fourths of the audience were men. (3) There were other large meetings and it was Hallowe'en Night. Our address was on, "Which Is the True Gospel?" We made it quite clear that we are in fullest sympathy with all Christians, but opposed to the creeds of the past, which have divided God's people into 600 sects and dishonored God and violated human reason.

We defended the Bible against the modern infidelity, which styles itself "Higher Criticism," and is undermining Christian faith and leading on toward Atheism and anarchy. We reminded our hearers that all Christians believe that there is but "one church of the first-borns whose names are written in heaven: but one Lord, one faith, one baptism; that our forefathers organized our different "churches," each as the only one, and consigned members of other churches to eternal torture, and sometimes even tortured them to death. All that is past, thank God; but the faulty creeds we still hold, and they still separate us. God's time has come for us to return to the Bible and to ignore and destroy all human creeds and isms if we can find, surely, what is the true Gospel, of which St. Paul was not ashamed. That Gospel we presented to the best of our ability.

Ballymena we visited for the first time and had a good hearing. The attendance was about 250; at Portadown about 500; at Dublin about 800. We had excellent order everywhere, except, we might say, at Dublin. At the latter place the same Y. M. C. A. secretary who formerly tried to catch us in our words was present, accompanied by about 100 young men of his association, who gave no great evidence of a work of grace. Evidently the "hell-fire" faith which they profess has not had sanctifying power in their lives. On occasions they yelled and hooted like "hoodlums," and quite disgraced the fair name of Dublin and of the Y. M. C. A.

The questions were of the usual order and were answered fully and promptly and to the apparent satisfaction of all the audience except the "Y. M. C. A." rowdies. One of the questions was inspired by an attack made on me there recently by the Rev. Dr. Torry. It was, "Is it true that you are divorced from your wife?"

I replied that my topic was, "Which Is the True Gospel?" and that my home affairs and my relationship to my God were my personal affairs. Nevertheless I would answer the question. "I am not divorced from my wife. The decree of the court was not divorce, but separation, granted by a sympathetic jury, which declared that we would both be happier separated. My wife's charge was cruelty, but the only cruelty put in evidence was my refusal on one occasion to give her a kiss when she had requested it." I assured my audience that I disputed the charge of cruelty and believed that no woman was ever better treated by a husband. The applause showed that the audience believed my statements.

"THE FEET OF HIM"

It is necessary for the discipline, trial and final proving of the church of God that they should be subjected to adverse influence; for "to him that overcometh" is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign, by the same tests of loyalty to God, of faith in his Word, of zeal for the truth, of patient endurance, of reproach and persecution, even unto death, and in the unwavering trust in the power and purpose of God to deliver and exalt his church in due time. To such faithful ones are the blessed consolations of Psalm 91, which we believe is a picture of the church in the end of this Gospel age —a picture of The Christ. Hearken:

"He who dwelleth in the secret place of the Most High [typified by the Holy of the Tabernacle] shall abide under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

"I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses his body, his church] will say of Jehovah, He is my refuge and my fortress, my God; in him will I trust, that he will surely deliver thee from the snare of the Fowler and from the noisome pestilence"—from the deceptions of Satan, into which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive "the very elect." But this is not possible; for those who are making their calling and election sure abide under the pro-

tection of the Almighty. Such shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilences of destruction—from the sinful propensities of the old nature, which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful.

Such pestilences are already abroad in the world in the shape of so-called Christian Science, Spiritism and the various no-ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting safely and sweetly under the shadow of the Almighty

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love; and the responsive language of their hearts is, "I will abide in thy tabernacle forever; I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong Tower from the enemy; for thou hast heard my vows; thou hast given me the heritage of those that fear thy name." (Psa. 61:4, 3, 5.) Yes, his truth—that grand system of truth comprised in the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God, which the Apostle urges all the faithful to put on—to appropriate, to meditate upon and to store up truth in mind and heart—that they may be able by its use to withstand error and evil in every form presented to them in this evil day.

JEHOVAH SHALL KEEP THE FEET OF HIS SAINTS

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." This is the "night," the dark night of which the Prophet Isaiah spoke and to which our Lord also referred, "The morning cometh, and also the night"; "The night cometh when no man can work." (Isa. 21:12; John 9:4.) The Millennial morning comes, and just as surely the great time of trouble will immediately precede it—the night wherein no man can labor for the dissemination of divine truth; so great will be the "terror," the tumult and trouble and persecution of that night; the arrows—"even bitter words" of the opponents of the truth—will fly by day—at the present time, which in comparison with the dark night that is coming, is called day. The various besetments and difficulties from infidelity, Higher Criticism and other false doctrines are pictorially represented as the shooting out of arrows, as pestilences, as stumbling stones. None of these are to injure the "elect," of which Christ is the Head and the church his members, as specially indicated in this Psalm. The church shall be immune, and nothing shall in any way hurt them. As the Lord said, the difficulties of this day would, if possible, deceive the very elect; but this will not be possible, for "the feet" class shall be kept. No; the church need have no fear of the moral and spiritual pestilences that walk in darkness, spreading and making their victims amongst those who are ignorant of the truth, or who are unfaithful to it and are, hence, unworthy of it, and who, therefore, lack the divine protection and are subject to the "strong delusions" of error that subvert the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining upon us today.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Great will be the falling away from the truth, even amongst those who, like ourselves, received it once with joy and who did for a time run well; but the church, because of their loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, shall stand and not fall.

We are not to think of those who will be injured and who will fall ("A thousand at thy side and ten thousand at thy right hand") as of the world, but rather as being friends of the church; closely associated with the church. The world could not fall from divine favor, for it has not been in divine favor. The whole "world lieth in the wicked one," and, therefore, could not be overthrown. This verse seems to apply to those who were actually begotten of the holy Spirit or who have assumed a position such as those begotten of the holy Spirit; as, for instance, the tares which affect to be wheat. They never were wheat, and will not be garnered with the wheat class. Time will show that they are not of this class. So in this picture we see the fall of these in general and of the consecrated in particular. There is a distinction between the thousand falling at the side and the ten thousand at the right hand. We might infer that the one thousand may fall into total unbelief, and the ten thousand, the "great company," into the great time of trouble to wash their robes white and to purify themselves. They will be partakers with Babylon in her sins and have part in her great fall.—Rev. 14:18; 18:10.

None too extravagant is the prophetic declaration, "A thousand shall fall at thy side." Only the sanctified in Christ Jesus, copies of God's dear Son, will be able to stand complete in him. These will be the very elect, and it will not be possible for them to be deceived and ensnared; for God will give his messengers a charge [message] for them ["present truth"] and thus these "feet" of the body of Christ shall be upheld that they stumble not.

"Only with thine eyes shalt thou behold and see the reward of the wicked," who reject the truth or prove unfaithful to it. We know that we are already passing through the beginning of these troubles (the troubles upon the nominal church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken away from the scene of trouble, but by being supported, strengthened and kept in the very midst of it all by the Word of the Lord, our shield and buckler.

"NO EVIL SHALL BEFALL THEE"

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" —no evil of the kind referred to; and any other seeming evils shall, under divine providence, work together for your good. —Rom. 8:28.

God has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Every day we learn to appreciate more and more the divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the divine Word and plan. If, then, we are thus, by divine favor, made strong in the Lord, and enabled to "stand fast" while thousands are falling from their faith and steadfastness, let us "rejoice with fear" (reverence). Let him who feels strong and well supported "be not high-minded," but "take heed lest he fall." Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end—until our "change" comes and establishes in glory what grace began in our weakness.

"For he shall give his angels charge concerning thee, to keep thee in all thy ways." That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give account." True, there shall arise false teachers, perverting the Word of the Lord, and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart the Lord's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able readily to distinguish the true from the false. And having done so, the Apostle Paul (Heb. 10:35) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.

The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and serve those who shall be heirs of salvation, the saved ones of this Gospel age—not only the overcomers of the "little flock," but also the overcomers of the "great multitude." Our Lord Jesus sets forth practically the same thought in His declaration, "Their angels do always behold [have access to] the face of my Father." (Matt. 18:10.) The Master's words seem to imply, at least, that one or more angels have charge over the consecrated ones, the "very elect." Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause. This is in full accord with his general assurance that all things shall work together for good to those that love him.—Rom. 8:28.

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed, we may be assured that the invisible messengers or servants, generally, if not always, are required to act through human instrumentalities—preferably through "the very elect." Of this kind of service done by the brethren, one for the other, we have illustrations in the harvest work, for instance—supervised by our present Lord and his heavenly

hosts, yet in the main carried on by the members of his body still in the flesh.

THE HARVEST MESSAGE GOD'S KEEPING POWER

"They shall bear thee up in their hands, lest thou dash thy foot against a stone"—"thee"—all the members of the body of Christ, individually and collectively, using all their strength to protect against any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ; that "rock of offense and stone of stumbling" to both the houses of nominal Israel. (Isa. 8:14) "The feet" of the body are its last members; the saints now living are members of "the feet of him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish age.

How do such messengers bear up the feet of Christ? By helping them to a clear understanding of the truth, and teaching and encouraging them by word and example how to be faithful to the truth, and how to run so as to obtain the prize of our high-calling.

While doubtless the heavenly messengers are connected with this work, yet it is surely done through the church in the flesh, as already intimated. The Lord in this present harvest time has given his messengers, the leaders of his consecrated people, a "charge," a message, a word of warning, counsel, advice—an opening of the Word of truth, an enlightening of their understanding—that they should bear up all the members of "the feet" class, all of "the very elect" in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled! The harvest message in its various features, bearing on every phase of truth now due, and every phase of error now brought forward, is God's keeping power by which, according to his guarantee, we know that nothing shall by any means hurt "the feet" members of the body of Christ.

It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and we remember that even before the "House of Sons" was organized the Lord had power and exercised it in the "House of Servants" in a way that illustrates to us the abundance of that power.

Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstration of his favor and protection, instead of accepting the testimony of His Word, and relying thereupon implicitly, in faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted this passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus and to literal stones and to literal angels, but to the symbolic feet-members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the path of the faithful, and to the angels, or ministers, of divine truth, who in the present harvest time would be commissioned to bear up "the feet" members with such counsels, admonitions and expositions of Scripture as would be necessary for them.

"Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under feet." Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or to beguile them—whether he goes about like a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

"Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known [appreciated] my name." On account of the love and loyalty of each individual composing "the feet" class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the "royal priesthood" and a partaker of the divine nature.

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation"—He will make him understand his plan. As individuals they are known unto the Lord, who judges not merely by the sight of the eye and the hearing of the ear, but who discerns and judges the thoughts and intents of the heart. And, however widely they may be scattered, whether standing alone as "wheat" in the midst of tares, or in company with others, God's eye is always upon them. Dwelling in the secret place of the Most High (sanctified, wholly set apart unto God), they shall abide under the shadow of the Almighty, while the judgments of the Lord are experienced by the great religious systems that bear his name in unfaithfulness. They have no share in the judgment of Great Babylon, but are previously enlightened and called out of her.

Praise the Lord for such assurances of his loving care! "Bless the Lord, O my soul; and all that is within me, praise his holy name!"

OUR RESPONSIBILITY TO ONE ANOTHER

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

The great principle set forth in our text is the principle of love, the essence of the divine Spirit. God is love; and the Spirit of love is the Spirit of God. This spirit, operating amongst God's people, necessarily makes them considerate of one another. It is the opposite of a selfish spirit. It seeks the welfare of others as well as of itself, especially the welfare of the household of faith.

In every case it should be our disposition, as far as possible, to help the weak and those who need assistance. The general disposition of the world, on the contrary, is to speak slightingly of those who are weak and to say, "They have my sympathy." But really, the weak do not get much sympathy. The world applauds those who are the most successful, the mighty, the rich. But as God has sympathy for the weak and lowly, so we should show sympathy more for those who are in need of sympathy than for those who are not. In the church there are some who are intellectually strong, some who are intellectually weak, some who are physically strong, others who are physically weak; some who are spiritually strong and others who are spiritually weak.

In proportion as we are strong, we should not only help others to overcome their weaknesses, but should be assistful to all, encouraging them and pointing out to them how they can best overcome their shortcomings. We should not make these points too strong, however; for most people do not appreciate their own weaknesses; and the stronger should bear with them in their difficulty as well as bear some of their blunders. If anyone sees his own weakness, it becomes a wonderful incentive to endeavor. Therefore, the mission of the stronger would be so to call the attention of others to their weaknesses as not to offend or stumble them. If their attention be called to these weaknesses in a wrong way they are liable to be stumbled; but if called in a wise way, they will be helped. This might be applied in all the ramifications of life. We should ever be on the alert to see and to overcome our own weaknesses, and to be glad to spend and be spent in the interest of the brethren, considering matters from their standpoint and lending them our assistance.

The elders in the church should be really elder brethren. In the family the elder brother is supposed to be next to the father, helping and assisting, and spending himself for the interests of the other members. And so in the church. Those who are older in the truth, who are more developed in the truth, should encourage, assist, lift up and defend the younger. This we observe in the affairs of earthly life in every family. The elders are helpful in the family to give assistance to the younger, and at the loss of their own convenience, their own preferences; their own pleasures are to be yielded up in the interests of the younger of the family. The thought of the Apostle is that both strong and weak should be growing in grace, in knowledge and in love by exercising themselves in spiritual things.

"WE ARE NOT TO PLEASE OURSELVES"

The latter part of the text, "And not to please ourselves," carries with it the thought that, although we have made a consecration to the Lord, although we have turned our backs upon sin, nevertheless we have a tendency, a disposition to sin. The disposition of the new creature, however, is not to sin, but to do that which is right and to build himself up in the "most holy faith." Yet in seeking to build himself up in that "most holy faith" he might allow something of self-interest to stand first in his mind. But while he should have self-interest prominent in his mind—his own upbuilding—he should remember that, having responsibility in being a member of Christ, he should not wish merely to please himself, but should be willing to forego some of the right and proper things that he might serve others, and thus get a lesson in the Lord's providence. For instance, the more spiritually de-

veloped might choose to be off by themselves discussing the interests of the work. But the spirit of the Apostle's exhortation seems to be that they should look beyond their own preferences, seeking to arrange their own affairs so as to be most helpful to the brethren.

Amongst the different classes of the Lord's people, the classes of Bible students, there is a disposition among those who are more advanced to segregate themselves, to hold themselves aloof from the others. We have endeavored to throw our influence against this disposition. If there are some who have less knowledge let them have the opportunity to learn. If they should bring in good, hard questions, so much the better. We are not merely to please ourselves in respect to time and places of meetings. We might see that some would be desirous of having the meetings in places more difficult of access, but we are not to be selfish or self-seeking, but seek to please the majority of those whose interests are concerned. If this spirit were observed in classes, more progress would be made; and the Lord's people in general are learning this lesson.

The same thought applies to the servants of the church. There is a disposition for the elders to say, "We will meet together and discuss amongst ourselves different things." Now, this is not with bad intention. It might be wise to do so occasionally. But as a general thing, the elders should meet with the deacons and treat them with confidence, so that they also might be counted in the Lord's service: it is better for all to meet together, and in the majority of things to have the congregation informed about everything, rather than to keep secrets from the church. Of course, there would be, at times, something not to be made public in a general way; but, as a rule, the elders and the deacons should seek to arrange their meetings so as to assist all the congregation who have time and ability, etc., that all will feel that there is no class separation.

Centuries ago the theory was started by the Catholic friends that the clergy are a separate class constituting the church, and that the others are the children or infants of the church. This theory was adopted afterwards by the Protestants. And so we see that the clergy set themselves off by themselves as a separate class. The fact that the Lord has set some in the church as elders does not make them separate. We are all one class. Thus, the Apostle says that the eye cannot say to the foot, "I have no need of thee." Every member is to be considered; and no one is to assume a position over others. If one has a higher office he is to use it for the others; if one has a lower office he is to use it for the general good. And so, the church is to make herself ready until all come to the fulness of the body of the Anointed, of which we are all members.

Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to divine pleasing. The Apostle Paul was ready to go to any length in defense of principle (Gal. 2:5-11), but in the sacrifice of earthly rights and privileges and liberties for the sake of Christ and the church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the church.

"How wise are God's commands;
How sure his precepts are!"

THE GRACE OF HUMILITY

"In lowliness of mind let each esteem other better than themselves."—Phil. 2:3.

Those who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"; "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (1 Pet. 5:6; Luke 14:11.) God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, "Auntie can say something good about everybody. I believe she could say something good even about the devil." "That is so," answered the other. "Let us ask her." Then she called, "Auntie, is there any good about the devil?" "My dear," replied Auntie, "I wish we all had as much perseverance as he has."

So if we could find something in the adversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and his Word. We know that "all things work together for good to those who love God." (Rom. 8:28) Through his Word our Lord has provided for such the "Balm of Gilead" for their encouragement, and the anointing oil and the comfort of the Scriptures.

The Lord does not cast us off if we are not wilfully wrongdoers and if we take in the right spirit the humiliating things. That disposition is what he wants. Those things which would humiliate us in the sight of others and in the sight of the Lord himself, will, if we are rightly exercised by them, work together for good to us. Such he will bless and lift up and give an appreciation of his love. This he purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey his Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy Spirit, love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position they must be "copies of his Son."—Rom. 8:29.

OUR GREAT EXEMPLAR

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of his humiliation and shows how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"—a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon him—instead of seeking to set up a rival Empire, as Satan did—he did not meditate a robbery of God to make himself the Father's equal (Satan's course), and say, "I will ascend above the stars [the bright ones, the angelic hosts], I will be as the Most High" [his peer, his equal]. Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing, in harmony with the Father's plan, to humble himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of this

same humble spirit, willing to carry out the divine plan to the very letter by dying as man's ransom-price; and not only so, but when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will, not mine, be done," and stooped even to the ignominious "death of the cross!"

Here we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you which was also in Christ Jesus."—Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of which the Heavenly Father has so highly honored him as to raise him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle's argument is shown (verse 9) by the word "wherefore"; i. e., on this account, on account of this humility just described, God has highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was to the core loyal to the Heavenly Father, but it also demonstrated that in him the Father's spirit, love, dwelt richly, for he shared the Father's love for the race he redeems. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, according to the terms of the divine covenant made with Father Abraham.

Thus he has become the "seed of Abraham" which is to bless the race redeemed; and hence it will be to him that "every knee shall bow and every tongue confess" when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world—that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then in due time we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his church, his joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each our own share in the great salvation to glory, honor and immortality which God hath promised.

WORKING OUT OUR SALVATION

We cannot work out our own justification, but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord, by following the pattern which he has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of our own, but that God is for us, has called us, and is helping us. He already works in us, by his word of promise, and has led us thus far in the willing and the doing of his will, his good pleasure; and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth—thy Word is truth." The Gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that by these ye might be partakers of the divine nature."—2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ; and realizing also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we are at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the "prize." Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom we shine as lights in the world."—Verses 14-16.

FERVENT IN SPIRIT—SERVING THE LORD

The Heavenly Father, through His various agencies operating during the more than eighteen centuries of this Gospel age, has been seeking for His Son a companion, a bride of many members, although in comparison to the world a "little flock." Various good qualities are desired and all of these will make the bride class in the character-likeness of their Redeemer, their betrothed Bridegroom. They are deficient in all of these qualities according to the flesh, but fortunately the flesh will not be the basis of the decision as to their worthiness or unworthiness of the glorious prize. All will depend upon the mind, the will, the heart. It must be not only good, but absolutely perfect. "Blessed are the pure in heart, for they shall see God." They shall be the children of God. They shall be the joint-heirs of the Redeemer.

This purity of heart which the Lord approves and desires might be summed up in the expression, loyalty of heart—loyalty to principles of truth and righteousness, the principles of the divine government—loyalty to God the Father and to our Lord Jesus Christ and to all the members of his body. This perfect heart-loyalty includes, therefore, love for God and for the Redeemer and for the brethren, as well as sympathetic love for the world of mankind, in harmony with the divine purpose and Revelation. The Apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord," and "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:8, 11.

There is a particular force attaching to this word "abound." All of God's people, all begotten of the holy Spirit, are inspired by the Spirit of the Father, the Spirit of love, the Spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this Spirit of the Lord abound in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts.

May it be possible to have a measure of the Lord's Spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions, at church, etc.? It is the abounding love, the all-pervading influence of our Lord in the lives and in all of life's affairs of those who would have the abundant entrance into the kingdom of Messiah as members of the bride class, that is required. If they have this abounding loyalty and love they will be copies of God's dear Son, the Redeemer; otherwise, they will not. And God has predestinated that only such as are copies of his Son shall have a share in the kingdom of Messiah. Others may reach, indeed, a secondary place, in the "great company" class, but will never reach the throne and never be members of the bride class.

How important, then, that we discern clearly the necessity for this abounding love, this zeal for God and for righteousness which will amount to a hatred of iniquity, even while loving, succoring and helping the evildoers into right paths.

THE HARVEST A SPECIAL TIME OF TRIAL

So surely as we recognize that we are in the "harvest" time, we must also assume that the Lord is now specially ripening the "wheat" and separating it from the "tares" and, shall we say, dividing the wheat into two classes? It is this special testing of this harvest time which the Scriptures draw particularly to our attention, frequently warning us of the necessity of having on the whole armor of God and being not slothful in business, but fervent in spirit, serving the Lord.

From our vantage-point in THE WATCH TOWER we perceive

that just such testings as we should expect are in progress throughout the Lord's ripe wheat field. Divine providence is permitting tests of love and loyalty, faith and obedience, brotherly kindness and patience. Sometimes the trials come to the classes through the elders, who should be the very ones to help, protect, admonish and assist the flock. Sometimes the elders assume a lordly disposition quite contrary to the divine Word and example and trying to the patience and love of the brethren.

Sometimes the trial is from the other side. Some members of the class may be very exacting, very ready to strain at a gnat and swallow a camel, very ready to find fault with everything that the elder may do, however faithful he may be. Such experiences, whether coming from the one side or the other, are tests, and it behooves each of the Lord's people to see just how he receives these tests and just what effect they have upon his own heart and character. If the experiences embitter him, anger him, or wound deeply his pride, it proves that he needed just such disciplinary experiences to show him his own lack and to point him to the throne of heavenly grace for mercy and help.

Again, some of the dear classes are assailed by the adversary through false doctrines and have their own difficulties in endeavoring to defend the truth, the divine plan of the ages, and to maintain their stand in harmony therewith. Or, on the other hand, the difficulty may arise from some of the dear friends being hypercritical and trying to find differences where there are none—fomenting the spirit of strife rather than the spirit of harmony—discord rather than love.

We exhort, dear brothers and sisters, what we all can agree to, namely, that we are in the testing time and these various matters are our test. Only by the exercise of much fervency of spirit, much zeal for the Lord, for the truth and for the brethren, can we hope to stand faithfully and to be of assistance to others to a faithful stand. Let us not be faint-hearted. If we faint not, we shall soon reap our reward and hear the Master's voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We are in the time of general unrest, grumbling, etc. Let us not think for a moment that such grumblings and murmurings are contentions for the "faith once delivered to the saints." Let us rather cultivate more and more the fruits and graces of the holy Spirit. Let us specially exercise these in connection with our brethren of the "household of faith," of course not neglecting to "do good to all men as we have opportunity" and to be patient and forbearing to one another. But the special blessing of the Lord comes to those who specially seek to promote peace, happiness, welfare, prosperity and growth in grace in the body of Christ, which is the "church of the Living God."

"TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." —2 Tim. 2:15.

God seems to have greatly blessed and used in the "harvest" work the six volumes of STUDIES IN THE SCRIPTURES. Probably none who are today rejoicing in the truth would dissent from this statement in the slightest degree. Some we know would express the matter more strongly than this. Nevertheless every now and then we are brought to a realization that many of those who rejoice considerably in the truth have but an imperfect knowledge of it—they are not rooted, grounded, established and built up in the truth; they are not able to "rightly divide the Word of Truth"; they are not workmen who need never be ashamed in discussing the truth with others.

Some of these, deficient in their knowledge of the Truth, are mere babes, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. 1 and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

This is a great mistake; more, it is a serious mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the divine plan—those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the adversary. If they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less.

We find also that some of the dear friends who read the SCRIPTURE STUDIES years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky, earthen vessels and the precious treasure of divine truth soon exhausts unless we keep replenishing. One way of replenishing is to go to the Bible direct. But many have found what the Scriptures seem to imply, namely, that human teachers are necessary, and that they can get much more knowledge of the Scriptures through the assistance of a teacher than they could obtain by their own energy. Such of our readers as have not read the STUDIES IN THE SCRIPTURES this year can scarcely appreciate how much they probably have lost of what they originally learned therein.

WAITING FOR MESSIAH

Mal. 3:1; 4:3.—DECEMBER 24.

"Behold he shall come, saith the Lord, even the Messenger of the Covenant, whom ye delight in. But who may abide the day of his coming? for he is like a refiner's fire and like fullers' soap.—Malachi 3:1, 2.

Malachi's prophecy, the most striking features of which constitute the lesson of today, concludes the Old Testament canon. It contains not only a divine rebuke for sin, but also a divine promise of rescue. It fits well to the time generally assigned to it—Nehemiah's period. It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotions they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-heart service to the King of kings.

The Jews, comparing themselves with other nations, perceived that as a result of being God's people they had been held to a more strict account than other nations, so that although their nationality was superior, it was through repeated and severe chastisements. They were even questioning the profitableness of being "God's chosen people." The arrogant, proud nations around them flourished in temporalities more than they. They could not stand this; they forgot that they were a people for a purpose, and that to fit them for divine service in the future trying experiences were permitted, and were really evidences of divine favor. "What son is he whom the father chasteneth not? If ye be without chastisement, then are ye not sons."

This lesson of a future reward is brought forward by the words, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his Name. They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Malachi 3:16, 17.

ISRAEL—TYPICAL AND ANTITYPICAL

The foregoing has revealed very much of all prophecies respecting Israel's favors to be fulfilled—a portion in Spiritual Israel's experiences and another portion in Natural Israel's. The faithful of the Jewish age, Abraham, Isaac and Jacob and all the prophets, will surely have a great reward. When Messiah's kingdom shall be inaugurated on the spirit plane, invisible to men, those ancient worthies, who were once called the fathers, will have a very high rank of service in connection with the kingdom, in that they will be its earthly representatives and exponents. "Instead of thy fathers shall be thy children [of Messiah], whom thou [Messiah] mayest make princes [rulers] in all the earth."—Psa. 45:16.

Spiritual Israel, as history shows us, is the great Messiah for whom the Jews have so long waited. This Messiah has many members—Jesus is its Head, the church are his members. This Messiah, Jesus and his members or bride, constitute the spiritual seed of Abraham—"as the stars of heaven." These must first be completed, and will be glorified in kingdom power before the ancient worthies can receive their blessing on the earthly plane, and before natural Israel can be gathered to them as the nucleus of the kingdom of God on earth, to which ultimately all nations, peoples, kindred and tongues shall flow for a share in Israel's New Covenant blessings. Of these St. Paul says, "If ye be Christ's then are ye Abraham's seed [typified by Isaac], and heirs according to the promise." (Gal. 3:29) These are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be the jewels on the earthly plane, marked or enrolled for distinguished honor in connection with Messiah's kingdom.

"MESSENGER OF THE COVENANT"

The Israelites, discouraged with their failure to keep the Law and to get the blessings promised therefrom, were encouraged by the Lord with the promise that some day a great Messiah would appear—greater than Moses, with whom God would make a New Covenant on their behalf. The New Covenant would be superior to the old one in that it would have a better Mediator, for Israel already had God's perfect law. The New Mediator would not relax the law, either. The advantage to accrue through him would be that somehow his covenant and sin-offering would be more efficacious than that which Moses instituted, because it would put away sin forever and give willing Israelites a new heart, a heart of flesh, after which they would be given everlasting life on condition of their maintaining their relationship with the Almighty.

Jeremiah particularized this, saying: "It shall come to pass after those days, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers when I led them out of Egypt, . . . but their sins and their iniquities will I remember no more."—Jer. 31:31.

Israel's hope thenceforth was in the Messiah, whose coming would bring to them the New Covenant blessings. They have waited for him since. Who can help admiring the persistency of the Jewish faith—their loyalty to God! Who can help noticing how sharply it is in contrast with their previous unbelief and idolatry! Who can doubt that God still loves his people whom he foreknew and whom he has promised shall be regathered—back to their own land and back to his favor under the New Covenant!—Rom. 11:25.

But the Prophet Malachi clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that his day will be a strenuous one: "Who shall stand when he appeareth?" "Who will abide the day of his coming?" (Malachi 3:2) The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will come up to his requirements. The tests he will impose will be like fullers' soap, which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver—all the dross must be eliminated, in a furnace hot enough to insure its separation. The test will last a considerable time, for he will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

This great Messiah, the Messenger of the New Covenant, began his refining and purifying work more than eighteen centuries ago. He followed the divine rule, "To the Jew first." He began to refine and purify a priestly class for association with himself in the glorious Messianic work. To the Jew first came the privilege of being the antitypical Levites. Thousands of them responded at Pentecost, and subsequently, but not enough to complete the foreordained number of spiritual Israelites, members of the body of Messiah.

Since then the selecting work has been in progress for eighteen centuries. God has been calling and drawing from all nations, and as many as respond the great Refiner has been purifying; and if these suffer afflictions for righteousness they are sharing in the sufferings of Messiah that they may be accounted worthy also of a share in his glories to follow. Soon the "elect" number will be completed; the blood of the New Covenant will be made efficacious for Israel and for all the families of the earth, and on that basis the Messianic kingdom or reign of righteousness will begin.

"HE IS FAITHFUL AND JUST"

DECEMBER 31ST.

"If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."—1 John 1:9

We know of no heathen religion which teaches a god of mercy and love and kindness. Heathen deities are represented as powerful, ferocious, terrible. The people fear them as demons, but know nothing about the God of love. Alas! that we must say it, but there are many Christians who, misled by the creeds of the darker ages, do not recognize, do not worship the God of the Bible—the God of all grace, concerning whom we have the declaration, "God is love."

The Psalmist's words give us a proper conception—"But there is forgiveness with thee, that thou mayest be feared"—reverenced. (Psa. 130:4) We can see readily enough that the Almighty must be the very embodiment of justice—not, however, a justice of the kind we are taught, which was really a great injustice. God was just in sentencing father Adam to death because of his disobedience to the divine law. He was just in making that sentence applicable to all of Adam's posterity. Had he let the sentence rest and allowed man to die like the brute beast, without any hope of a future life, we would have had no ground for complaint. It would have been simple justice.

But God commended his love to us, and it is his love which constrains us to seek him and to desire to serve him and to walk in the footsteps of Jesus. God's will meant the requirement of justice and he opened up the way by which he could be just and yet be the justifier of those who believe in Jesus, who become his disciples, to take up their cross and follow him; and having thus arranged for the satisfaction of these, God purposes to give a blessing to Adam and his race in a way which would do them the most good. And this showing of the divine character is not merely to bring laudation to the Almighty, but specially for the purpose of making his creatures acquainted with his character, that they may have great confidence in him throughout eternity, and that, seeing the beauties of his character, they may copy the same and thus be more abundantly blessed.

SALVATION'S FIRST STEP

The first step of God's plan is the selection of a special class, a saintly few from amongst mankind. They are chosen for a purpose. In them God would show forth the exceeding riches of his grace and his loving kindness in Christ Jesus (Eph. 2:6, 7), in lifting sinners from the miry clay to so glorious a station as he has promised them—the divine nature, far above angels, principalities and powers. Additionally he proposes to use them and their experiences with sin, and their victories over sin, by making them joint-heirs with Christ in the ruling and blessing and judging of the world by and by.

Following the completion of the church of the first-borns will come the later borns. It is the divine intention, not only that the church shall attain to the liberty of the sons of God on the spirit plane, like unto the angels, but it is his purpose also that humanity in general shall be granted an opportunity to become sons of God during Messiah's reign: "For the creation itself also shall be delivered from the bondage of corruption [death and sin] into the glorious liberty of the sons of God" [human sons, such as Adam was in his perfection, free from sin and death, possessed of the full liberty which God provided for all in full fellowship with him].—Romans 8:21.

IF WE CONFESS

Our text undoubtedly refers to those now called of God to be members of the bride of Christ, and sharers of the liberty and glory of sonship on the spirit plane. Nevertheless it states a principle which will be applicable also during the thousand years of Messiah's reign. None then need expect to make progress on the highway of holiness except first they confess their sins and turn from them and accept the proffered blessing of Messiah, who then will be reigning for the very purpose of destroying sin and uplifting sinners.

Applying the text to the present time, we see that it does not refer to sinners in general, but to the church of Christ, as again we read, "If we sin we have an Advocate with the Father, Jesus Christ." So this confession of sins does not relate to the world, who have not yet become children of God through faith and consecration. This statement corresponds to the one in our Lord's prayers which says, "For-

give us our trespasses as we forgive those who trespass against us."

"JUST TO FORGIVE US"

Those who have become new creatures in Christ by faith and obedience—those who have taken up their cross to follow him and have been begotten of the holy Spirit—God has agreed to forgive all their unwilling trespasses upon request. Hence the Apostle John here says that it will be merely just on God's part to fulfil to his holy ones this promise which he has made to them. Reasoning upon the same subject St. Paul urges, "Let us come with courage to the throne of heavenly grace that we may obtain mercy and find grace to help in time of need."—Heb. 4:16.

It was evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses of their flesh that he provided this special exhortation for their encouragement. This is a point well to be remembered. At this, the close of another year and the opening of a new one, we urge that all Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. But if any have delayed the matter and a cloud has come between them and the Lord, let them surely avail themselves of these promises in the close of this year that they may start the New Year with a clean slate—with the smile of their Father's face upon them, and with the fellowship of their Redeemer and with fresh resolves for earnestness and carefulness in walking in his steps.

WEARY AND HEAVY LADEN

There are other Scriptures which apply to those of the world who have not yet become the Lord's people, and who are not therefore included in our text. This class we refer to are included in the Lord's words, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls." (Matt. 11:28, 29) There is no rest of heart in the restless striving of selfishness and sin, yet these sometimes work out experiences which lead the weary to the great Sin-Bearer, the Friend above all others.

What more opportune time than the beginning of the year to make the one great contract with the Lord which will make us disciples indeed—the covenant of self-sacrifice, self-denial, self-renunciation, taking up the cross to follow the Lord's leading whithersoever he goeth, knowing that the end of the journey will be glorious and blessed; yea, and that the trials on the way toward the heavenly kingdom will be blessed and overruled for good, because Jesus will be a sharer also in them.

BROTHER RUSSELL'S ROUND-THE-WORLD ITINERARY

After serving the public at Newark, N. J., and also the Brooklyn Tabernacle congregation on the first Sunday in December, Brother Russell will start at once on the trip that will encircle the world:—

Tue.	Dec. 5	Arrive at St. Louis, Mo., Penn. R. R.....	8.30 a. m.
Tue.	Dec. 5	Leave St. Louis, Mo., M. K. & T. Ry.....	10.05 a. m.
Wed.	Dec. 6	Arrive Dallas, Texas, M. K. & T. Ry....	9.10 a. m.
Wed.	Dec. 6	Leave Dallas, Texas, M. K. & T. Ry.....	8.00 p. m.
Thu.	Dec. 7	Arrive San Antonio, Texas, M. K. & T. Ry..	7.30 a. m.
Thu.	Dec. 7	Leave San Antonio, Texas, So. Pac. Ry..	8.30 p. m.
Sun.	Dec. 10	Arrive Los Angeles, Cal., So. Pac. Ry.....	6.30 a. m.
Sun.	Dec. 10	Leave Los Angeles, Cal., So. Pac. Ry.....	7.30 p. m.
Mon.	Dec. 11	Arrive Fresno, Cal., So. Pac. Ry.....	7.00 a. m.
Mon.	Dec. 11	Leave Fresno, Cal., So. Pac. Ry.....	12.30 night
Tue.	Dec. 12	Arrive San Francisco, Cal., So. Pac. Ry....	7.50 a. m.
Wed.	Dec. 13	Leave San Francisco, Cal., Steamship "Shinyo Maru"	
Tue.	Dec. 19	Arrive Honolulu, Hawaii..Steamship "Shinyo Maru"	
Sat.	Dec. 30	Arrive Yokohama, Japan..Steamship "Shinyo Maru"	
Sun.	Dec. 31 1912.	At Tokio, Japan.....Imperial Japanese Ry.	
Mon.	Jan. 1	Leave Tokio, Japan.....Imperial Japanese Ry.	
Tue.	Jan. 2	Leave Kobe, Japan.....Steamship "Shinyo Maru"	
Thu.	Jan. 4	Leave Nagasaki, Japan....Steamship "Shinyo Maru"	
Sat.	Jan. 6	Leave Shanghai, China....Steamship "Shinyo Maru"	
Tue.	Jan. 9	Arrive Hong Kong, China..Steamship "Shinyo Maru"	
Wed.	Jan. 10	Leave Hong Kong, China for Manila....by steamship	
Sun.	Jan. 14	At Manila, Philippine Islands.	
Tue.	Jan. 16	Leave Manila, Philippine Islands.....by steamship	
Sat.	Jan. 20	Leave Hong Kong, China.....P. & O. S. S. Co.	
Thu.	Jan. 25	Leave Singapore, Straits Settlements. P. & O. S. S. Co.	
Sat.	Jan. 27	Leave Penang, Prince of Wales Island P. & O. S. S. Co.	
Thu.	Feb. 1	Arrive Colombo, Ceylon.....P. & O. S. S Co.	
	Feb. 3 to 9	.....Visit Travancore District	
Sun.	Feb. 11	At Madras, India.	
Mon.	Feb. 12	Leave Madras, India...for Calcutta (via Juggernaut)	
Sun.	Feb. 18	Arrive Calcutta, India	
Mon.	Feb. 19	Leave Calcutta, India, for Bombay via Lucknow and Agra	
Sat.	Feb. 24	Leave Bombay, India..... .....P. & O. S. S. Co.	
Thu.	Feb. 29	Leave Aden, Arabia.....P. & O. S. S. Co	
Sun.	Mar. 3	.....(Disembark at Suez, rail to Cairo)	
Tue.	Mar. 5	Leave Cairo, Egypt.....by rail	9.30 a. m.
Tue.	Mar. 5	Arrive Alexandria, Egypt.....by rail	12.45 p. m.
Wed.	Mar. 6	Leave Alexandria, Egypt....Khedivial S. S.,	4 00 p. m.
Fri.	Mar. 8	Arrive Piraeus, Greece....Khedivial S. S.,	10.00 a. m.
Sat.	Mar. 9	At Athens, Greece	
Sun.	Mar. 10	At Corinth, Greece	
Mon.	Mar. 11	Leave Corinth, Greece.....by rail	10.25 a. m.
Mon.	Mar. 11	Arrive Patras, Greece.....by rail	3.45 p. m
Mon.	Mar. 11	Leave Patras, Greece..by steamship, sailing	7.00 p. m
Wed.	Mar. 13	Arrive Brindisi, Italy.....	3 00 p. m.
Wed.	Mar. 13	Leave Brindisi, Italy.....by rail	4 55 p. m.
Thu.	Mar. 14	Arrive Rome, Italy.....by rail	9.35 a. m.
Thu.	Mar. 14	Leave Rome, Italy.....by rail	11.50 p. m.
Sat.	Mar. 16	Arrive Paris, France.....by rail	6.45 a. m.
Sat.	Mar. 16	Leave Paris, France.....about	1.00 p. m.
Sat.	Mar. 16	Arrive London, England.....about	10.00 p. m.
Sun.	Mar. 17	At London, England.....One week	
Sat.	Mar. 23	Leave London, England.....for America	
Thu.	Mar. 28	Arrive New York City.....Steamship Mauretania	
Sun.	Mar. 31	At New York Hippodrome..Public Service,	3.00 p. m.
Sun.	Mar. 31	At Brooklyn.....Memorial Supper,	7.00 p. m.

INTERESTING QUESTIONS

"NOW ARE WE THE SONS OF GOD"

Question.—Are consecrated believers actually or only reckonedly sons of God?

Answer—Consecrated believers are actually sons of God. The Scriptures so state the matter. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John 3:2) Old things have passed away and all things have become new. (2 Cor. 5:17) Either you are a son of God or you are not a son of God. If you have made the proper consecration and God has begotten you of the holy Spirit, you are a son of God. It is just as well, dear friends, that we have this matter clearly before our minds.

In England a business man said to us after one of the great Albert Hall Meetings, "I was out to hear you at Albert Hall, and you discouraged me very much." At first we did not know what he meant. As he proceeded we found out. He said, "I had been thinking that I was a good Episcopalian, and that if God had anything good to give away I should be sure to get it if any one would. From the way you talk I see you think there is only a 'little flock' which gets these good things which the Father has. You have quite upset my faith."

When we came to understand what the gentleman meant we told him that we were very glad, for we wanted to wake him up before he should die with such a misunderstanding of God's terms. God is not calling people who say, "I would rather serve you than go to hell, but that is all the interest I have in you." God is calling those people who love righteousness and hate iniquity. Of that kind he is getting the number he wants for his special place—to be joint-heirs with his Son. He is not calling the remainder of mankind. After this Gospel age will be the time for those on the earthly plane to receive their blessing, to reach human perfection.

But the only ones who will ever get the spiritual or high calling are those who are saints. How can we suppose that God will exalt to association with Jesus, as members of his body, any who are not saints at heart, pure in their intentions, especially pure—loyal to God to the very core? Would you expect him to take any others? You would not even respect the government of God if you knew he would have all sorts of people in highly exalted places and give them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's government. But when he tells you that all those who will be highly exalted to association with Jesus will be copies of his Son, you will say, "That sounds right." It is right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are thy ways, Lord God Almighty."

But we could never count it right if anyone should be roasted through all eternity or in purgatory for a time. We could never agree to the righteousness of that. Such ways would be most unjust. There is no one who for his shortcomings could ever warrant the sentence of eternal torment, or even one hundred years of torment, or even one year of torment. It would not be right for poor, imperfect human beings to be held responsible for perfection and to be tormented because of coming short of it. But you know, and everybody knows, that to whatever extent you co-operate with evil, to that extent you will bring upon yourself degradation, mental, moral and physical; and every step you go downward must be retraced, if you attain to anything good in this life or in the life to come.

There is a righteous recompense of reward, as the Scriptures say, to the righteous as well as to the evildoers.

THE LAND WAS FORCED TO KEEP ITS SABBATHS

Question.—In a chapter in Vol. II of STUDIES IN THE SCRIPTURES it is shown how the Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II?

Answer.—What the Second Volume of STUDIES says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20, 21) The Jews were commanded that in the Jubilee year the land should rest. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep those Jubilees. Israel had kept nineteen Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had meant for the Jew to understand, the Jew would have understood. But we believe that these time features were meant chiefly for the spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfilment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

PRAYER OF THE CONSECRATED

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home."

SOME INTERESTING LETTERS

EXTENSION WORK IN AFRICA

My Dear Brother Russell:—

I have just returned from a pilgrim visit to Johannesburg and am writing to supplement my reports of the work in that district by what I have learned from personal observation.

In fulfilment of a long-standing promise and regarding it opportune for the advancement of the Lord's work, I arranged a ten-days' visit to Johannesburg and the Orange Free State to meet brethren in both places. Most of that time I spent in the "Golden City."

As there were no regular meetings held there I did not have an opportunity to lecture, but spent a busy time visiting those who were more or less interested, seeking to strengthen and confirm their faith.

I had also some interesting conversations with friends who do not quite see eye to eye with us, among whom was the President of the Natal and Transvaal Conference of Seventh Day Adventists. I had a more profitable time with some other friends I visited, and the outcome is that with the beginning of September there will be a little class meeting in Johannesburg for the study of God's great plan. This is a small beginning, but it is a beginning, and I am hopeful of further development.

Johannesburg is a peculiar city. Being the center of the gold industry of the world it attracts to itself from all parts people of an acquisitive type, whom we would not expect to show much interest in spiritual things. The vigorous existence of several modern religious idiosyncrasies, such as the Apostolic Faith Movement (gift of tongues), Spiritism, Christian Science, etc., etc., indicate, however, that, despite our expectations, there exists even in this modern Babylon a spiritual hunger, which the old errors and superstitions cannot satisfy and reveals the presence of many who, though meantime blinded by the adversary, are nevertheless groping for the light.

While in that district I took the opportunity to run down seventy miles into the Orange Free State to make the acquaintance of some Dutch brethren with whom I had been corresponding. I suggested a chart lecture in the little town of Parys, where they live, and they jumped at the idea. Through the courtesy of the municipality we had the free use of the Town Hall for the lecture, which was quite an event. The Mayor of Parys occupied the chair and introduced the lecturer with a few well-chosen words. The Vice-Mayor, a brother in the truth, translated our remarks into Dutch for the benefit of the non-English-speaking portion of the audience after we had been accompanied to the platform by a prominent merchant in town, also a brother in the Lord. There were about 250 people in the audience and they listened attentively to an exposition of the chart.

I had also interesting talks with several of the Boers and found them quite ready to reason about God's plan and very tired of the spiritual fare served out to them by the Predikants of the Dutch Reformed church.

The South African Dutch are a Bible-loving people. They are as yet free from the demoralizing influence of higher criticism and evolutionary theories and are growing restive under the continued preaching of a theory of eternal torment that is an insult to the intelligence of humanity and a libel on the character of God. Having met some of these people I feel more than ever convinced that God has a work to do among them and would earnestly recommend the proposals which I submit under other covers for their assistance.

The Lord of the harvest is at work. The time is short. Not a single grain of wheat will fail of being gathered. May we then be diligent in (his) business that we may gather fruit unto life eternal!

With much Christian love, dear brother, and earnestly soliciting your prayers for the harvest work in Africa, I am,

Your brother and co-laborer,

W. W. JOHNSON.—Africa.

"ROLLING THE OLD CHARIOT ALONG IN AFRICA"

Dear Brother in the Lord:—

We, a few in South Africa, gratefully own possession of your "keys" [STUDIES IN THE SCRIPTURES] and ofttimes praise our dear Lord for the privilege of the free access they afford us to the great storehouse of the riches of his truth.

With uplifted hearts we bless and praise the God of our forefathers that he hath magnified the Law and made it honorable; that his mercy endureth forever.

Further, in addition to the "keys," which we may also term a magnifying glass, we are greatly blessed with a carpenter in the flesh and "he stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass." Oh, "What shall we render unto the Lord for all his benefits!"

Thus, our little band realizes that the Lord is ever mindful of us; yea, specially favoring us and we rejoice in the love and fellowship of his saints.

But, dear brother, we know full well that there are not many in South Africa who put "the keys" to their practical use and that few have the penetration of spiritual character that would lead them to the use of the magnifying glass and many there are who cannot be reached by present temporal facilities.

We are, therefore, praying the Lord of the harvest to call a feast in order that special opportunities may be afforded the lame, the halt, the blind and the indifferent ones, to "see themselves as they are" and afterward contemplate the King in all his love and beauty.

We feel that this is the Lord's due time in this corner of the earth for a special awakening of estranged brethren and the shaking of the structures of the formalist, the scientist, the spiritist and the atheist.

The "weekly flashlights" from across the waters are specially welcome to us, but our hearts are fervently zealous in supplication to our Heavenly Father that he will ship to us the Instrument of his handiwork and favor us with his command—"Let there be Light."

We have come to realize "the liberty of the sons of God," hence our full freedom from restraint in holding converse with a brother we know and love, but have not yet seen with the natural eye, but hope to see in darkest Africa. And until you arrive on our shores we will do our best to serve the Lord and "roll the old chariot along" in his dear name, gratefully ascribing to him all the honor and the glory.

May the special blessing of the Master rest upon you, dear brother, is our earnest prayer and thus will we continue to pray.

Yours in the Lord, WILHELMINA J. PITT.—Africa.

"DIE STIMME" STIRRING UP JEWS IN RUSSIA

Dear Brother Russell:—

Your favor of August 1 gladly received. My visit to this place is at an end. The Lord knows best what result shall come from it. The truth is spread considerably over the country in many different ways. There is also a good deal of interest in present truth, but the Roman Catholics in general and Poles especially are very slow to join any Protestant congregation. Many are coming to the meeting and are circulating our literature, but they do not join the class.

The class at Warsaw is about twenty-five, at Pabianice twenty, at Ricin about eight, besides a few scattered here and there. On August 15 seven of the brethren were immersed. Some interest is manifested in Lodz. One of our brethren here in Warsaw doing colporteur work will go there to assist. He is a young man, full of zeal, and consecrated; I believe it may be the Lord's will for him to go and do the work. Lodz is a large city of about 500,000 and is very close to Pabianice, where we have a class. At the railroad station in Lodz, at a newspaper stand, we placed *Die Stimme;* many Jews coming and going to Russia are buying and carrying the paper with them.

Many Jews in Warsaw and small towns already know your name. All Jewish papers were writing articles pro and con, but most of them have the idea that *Die Stimme* is a missionary paper. However, there is a good deal of interest all over the country amongst the Jews.

It is very hard to do colporteur work here. One or two books is all that a colporteur can sell in a day's work; besides, there are many difficulties at every step.

In regard to the permission for meetings, which Brother Bente tried to get, it is a complete failure. The first petition to the Secretary of Religious Affairs was refused on account of some miswording, though it cost fifteen rubles. The second petition was placed in the hands of a lawyer and cost seventy-five rubles and, after all, is good for nothing. I think I have found a man, however, who will do the work for us and bring desirable results. In whatever way the Lord's answer may come this time we will take it as from the Lord.

With this letter I enclose a copy of the Russian PEOPLES PULPIT, "Where are the Dead?" For ten thousand copies they charged seventy-three rubles, about $36. I ordered also stereotypes which will cost about $4 for four pages. Some difficulties were experienced before the paper could appear as it is now. While it is true that there are many difficulties, nevertheless there are many souls longing after God.

As soon as I have everything ready I shall leave for Galicia, and by the end of the month, or October 1, I expect to land in America.

May our dear Lord continue to bless you and all your co-workers until the Harvest work is over.

Your brother in the Lord Jesus,

R. H. OLESZYNSKI.—Russia.

VOL. XXXII BROOKLYN, N. Y., DECEMBER 15, 1911 No. 24

1911—ANNUAL REPORT—1911

DEC. 1ST, 1910—DEC. 1ST, 1911.

WATCH TOWER BIBLE & TRACT SOCIETY

Swiftly speed the years—another has gone! But none too swiftly do they fly when we reflect that they bring us nearer and nearer to our goal—"the hope set before us in the Gospel"—"the kingdom of God's dear Son," in which with all the faithful of this age we hope to share, as members of "the bride, the Lamb's wife," associated with him in his Throne. Yet, while rejoicing in the nearness of the kingdom, another thought presents itself—are we ready for it—have we the graces of the holy Spirit shed abroad in our hearts? Have we the fruits of the spirit well ripened in our characters? The greater our faith the more earnest should be our zeal in the race for the prize set before us. If by God's grace we discern with clear vision the goal of glory, honor and immortality, in association with our Redeemer in the glorious work of his Messianic kingdom of a thousand years, what manner of persons ought we to be in "all holy living and godliness" while awaiting that consummation!

We are glad to be able to report from our vantage point on THE WATCH TOWER that a deep work of grace is in progress amongst the readers of this journal. We know this from the thousands of letters which come to us, as well as through the reports of the pilgrim brethren and from our own personal contact with you at conventions, etc. Apparently there has been quite a clearing of the spiritual atmosphere within the past two years; some whom we loved walk no more with us, yet, strange to say, their places have been more than filled; and many who have come recently into the light of "present truth" give evidence that for a considerable time they have been in the school of Christ and learned of him. In the light of "present truth" some of these have made such remarkable progress as to startle and abash others who have enjoyed the light of the divine plan much longer.

The general effect is stimulating; many are realizing the force of what we have long pointed out, namely, that while the divine requirement is not knowledge but grace, nevertheless, in divine providence, the two go hand in hand today, the one sealing the heart and the other the intellect. The daily Manna text and comments are proving helpful in many homes. Many are joining with the Bethel Family daily in the use of the same hymn of praise and in the reading of the vow. The numbers who have informed us that they have taken the Vow is now close upon 10,000. What a wonderful prayer circle—these each remembering the others throughout the world. The Berean Studies with the printed questions are stimulating thought and are helping Bible students to consider deep subjects far more than would printed answers. The little classes everywhere are finding that they thus make much better progress than ever before in the mastication of spiritual food. Increasing numbers are following the suggestions offered by one of our correspondents—that the reading of eight pages per day permits the readering of the SCRIPTURE STUDIES series of six volumes in a year. Great blessing is reported; truths are kept freshly in mind which otherwise would be forgotten or lost. The daily touch with the Scriptures and their gracious promises is strengthening and assists in repelling the spirit of the world and in entertaining the holy spirit of the truth.

But while this personal work is indispensable, class work is progressing also. More and more it is being realized that while the church is indeed commissioned to let her light shine before men as a witness—to reprove sin and to attract those who are feeling after God—yet this is not her only work nor the most important. The bride is to make herself ready, the various members are to build one another up under the Headship of Jesus. And more and more is it seen that the divine plan interweaves for our highest welfare.

Thus while we let our light shine before men, and additionally seek to build one another up in the most holy faith we are by both of these good works developing ourselves personally in the fruits and graces of the holy Spirit. Thus personal character-building leads us to "forget not the assembling of ourselves together as the manner of some is, but so much the more as we see the day drawing on."

Similarly, it leads to volunteering or free-tract distribution, to class extension work and to a personal work amongst our neighbors and friends, in the sale or the loaning of STUDIES IN THE SCRIPTURES. So many and so diversified are the opportunities of service that every consecrated child of God may have a share in the blessed harvest work, however few his talents or opportunities. And the zeal for this work to a considerable extent marks our love for the Lord and our appreciation of our invitation to be associated with him in the conquest of the great enemies, sin, Satan, error. Faint-hearted fighting against these implies a lack of love for the Lord, the truth and the brethren—a lack which must be made up if we would be counted in amongst the "more than conquerors" who will share the Messianic throne.

FACTS AND FIGURES HELPFUL

While we are confident that you will rejoice as you read our estimate of the spiritual growth of Bible Students with whom you are so closely in touch, we are sure that you will appreciate the corroborative testimony of the facts and figures of our annual report. And while you read with pleasure of the considerable work accomplished by our Society through its office, through its pilgrims, colporteurs, and by tons of free literature, etc., do not forget your own share in this great harvest work. Do not forget the thousands of patient, earnest, self-denying laborers whose zeal has been shown to the Lord, to us and to their neighbors by their faithful circulation of the free literature, and also by the providing of the money wherewith the entire campaign under God's providence has been carried on.

Sometimes our carefulness and economy in connection with all the details of the work have been reflected upon as parsimonious, as a greater degree of economy than the Lord would approve. But we reply that divine economy is everywhere shown—nothing goes to waste. Every leaf, every flower and every blade of grass, as well as every animal, dying, produces a fertilizer or nourishment for others. And when our Redeemer multiplied the loaves and fishes into an abundance for thousands, he was economical enough to direct that the broken fragments should be collected, that nothing be lost. Frugality is a new lesson to some of the Lord's people, but love will teach it. A desire to do good to others will prompt not only economy, but self-denial. Many of our readers have surmised that the growing donations to the Tract Fund for the spread of the truth implies that there are many rich amongst the donors. This is a mistake. It is with us as the Lord declared it would be amongst his faithful, "not many rich."

We are glad of the opportunities afforded by these earnest reapers to show all the dear friends who have contributed to the funds how carefully these have been handled—how much work has been accomplished—so much more than usual in religious or other enterprises. The secret is the love, the zeal of all the workers. Without this no such results would be possible. We believe that the Lord guided from the very beginning—that no financial inducement should be extended to anybody connected with the work—that none should have more than comfortable necessities—"things decent." The love of money lies close to every evil, and money lovers find nothing to attract them in our Society's arrangements for any part of the world.

LETTERS RECEIVED AND DISPATCHED

The importance of the Correspondence Department may be judged to some extent by the report below of mail received and mail dispatched. We take this opportunity to assure our readers that their letters are always very welcome—including those which seem to require no special answers except THE WATCH TOWER articles twice a month. Ordinary letters please direct invariably to the Society to insure prompt attention. Occasional changes in the office force might otherwise delay replies. Of course, with the considerable development of the work in recent years, the Editor has been obliged to give less and less time to the correspondence. Nevertheless, if you so desire, important doctrinal or business questions may still be addressed to the Editor. Such letters will be handled by brethren specially deputed to act as his private secretaries. With these as with the Editor, communications will be confidential. If the questions require, the secretary would communicate with the Editor before sending a reply. But remember, please, to address all general and business communications to the Watch Tower Bible and Tract Society—to the Brooklyn, London or Melbourne address, as may be most convenient to you. Where the business relates specially to colporteuring, you may add, "Colporteur Department;" where it relates specially to pilgrim service, you may add "Pilgrim Department," and where it relates specially to class extension work, you may add "Class Extension."

Total letters received 1911—Brooklyn.....128,712
Total letters dispatched 1911—Brooklyn.....221,789

"WATCH TOWER" SUBSCRIPTIONS

We watch THE WATCH TOWER subscription list with keen interest, considering it our very best index to the general growth of the work, because all who become truly, deeply interested in "present truth" we assume will want to be on THE WATCH TOWER list—that they may keep in touch with the work as well as with the truth. Especially have we reason to expect this because we continually keep before our readers the fact that we are glad to have their names there whether they are able to pay their subscription or not. All who ask for THE WATCH TOWER may have it on credit and will not be held responsible if they never pay, or they may have it sent to them free if they will request it as the "Lord's poor"—for whom we have a specially contributed fund.

We have felt considerable disappointment that our list has grown so slowly—that even now it is not much above the thirty thousand mark. True, sometimes the one paper supplies several of the interested, but we would rather that each one have a copy himself, even though the additional copy be on the free list. Specially would we like to have the name of all fully consecrated Bible students on THE WATCH TOWER list. For various reasons we incline to think that our list should be at least double what it is.

However, we must not forget that long ago, before the government made more stringent rules respecting newspaper subscriptions, we had names upon our list from whom we had heard nothing for years. New postal regulations required that addresses be dropped unless subscriptions be renewed, either for money or on credit. We encouraged the Students everywhere to do what they could to help forward this branch of the service because we believe that a stimulating and helpful influence is exercised by the twice a month visits of our journal.

THE COLPORTEUR DEPARTMENT

We have a grand little army of colporteurs, numbering about six hundred faithful bearers of the cross, enduring hardness as good soldiers. Although more than half a million volumes of STUDIES IN THE SCRIPTURES went into the hands of the public during last year, and although this is a phenomenal sale for such books, we nevertheless are not quite satisfied. We hope that 1912 will show a considerable increase. To facilitate this the books are now appearing in a new style of binding—still more attractive than formerly. And now the sets are put up in paper boxes, making them very attractive. Besides, the prices have been made uniform for all volumes, and the colporteurs, sharpshooters and classes ordering twenty volumes at a time will be supplied any volume, in any language, at sixteen cents net. Some who cannot give all their time to colporteuring can give two or three half days of each week. Application to the office will bring to you helpful suggestions along the lines of this work which God has so greatly blessed in connection with the harvesting of the "wheat."

The total volumes of STUDIES IN THE SCRIPTURES circulated in 1911 was 538,783.

I. B. S. A. BIBLE STUDY CLASS EXTENSION

During this year our Society recommended a class extension work on the part of classes possessed of more talent for public work than they required. Any brethren who are thought by the class to be worthy, on Scriptural lines of selection, as elders, whose talents could be spared, they were encouraged to send forth to start new classes in surrounding villages or wards, as opportunity might offer. Full particulars were sent to the classes telling upon what terms the Society would be glad to co-operate in this work by furnishing free literature for the public announcements of these meetings, and occasionally by rendering some assistance, financially. The subjoined report shows that little financial assistance was called for—the dear friends gladly and enthusiastically took hold of the service. We hope that the results may be a blessing to some truth hungry. Although this work has been under way but a few months, the following reports received are very encouraging:

Number of meetings reported	3,049
Attendance at meetings	97,898
Number of copies "Everybody's Paper" circulated	1,111,238
Reported cost of the above	$6,927.21
Amount supplied by the Society	1,116.34
"Everybody's Paper" supplied by the Society	Free

We encourage the dear brethren possessed of ability for public speaking to engage in this Class Extension Work rather than to visit and attempt to preach to other classes. This latter work we believe can better be done by the regular "pilgrims" sent by the Society in every direction in response to requests. It may be urged that the Pilgrim visits are not very frequent, and we reply that we believe this is all the better for the classes. It gives them an opportunity to serve themselves through the Berean Studies published in THE TOWER. This stimulates thought more than does preaching. Besides it tends to throw responsibility upon each little class and thus to draw out or develop whatever talent for leadership it may possess. Class Extension work is evangelistic and the plan which it outlines and which is being followed is bringing good results and apparently has the divine blessing.

We have noticed with regret that some of the dear colporteurs have left their special work to engage in the class extension work. We are sure they meant well, but not so sure that they are doing wisely. The Class Extension is excellent for those classes which have more talent for public speaking than they need—brethren who cannot engage in the colporteuring. For those who have time for colporteuring we still recommend that branch of the service as the very best and most useful. All of our meetings anyway will be without results, except as we get the STUDIES into the hands of the interested, and get them to read. One brother and sister, besides colporteuring, usually leave a class of Bible Students in every town or city they serve. They note evidences of interest and call back and "water" the seed sown.

HARVEST WORK IN NEWSPAPERDOM

Many of our readers appreciate, as we do, the publication of our weekly sermons by the secular press. This is effected by a newspaper syndicate. The prosperity and success of the syndicate depends upon getting sermons into numerous papers and keeping them there. We supply the sermons to the syndicate free, but, additionally, the one thousand papers which it supplies should have every encouragement our readers can give them. The number of American papers and their circulation is practically the same as a year ago, but the number of British papers publishing the sermons has greatly increased—to about three hundred. The syndicate estimates that thus our sermons go weekly to over ten million readers. This is little short of a miracle. Never before have sermons reached one-fourth this circulation. We are not to deceive ourselves into supposing that this number read the sermons, nor that all readers are converted to the truth. We have, however, good evidence showing that gradually superstition, ignorance and the errors of the dark ages expressed in our creeds are giving way before the light now shining from God's Word. It is our privilege to let our light shine before men, witnessing to the truth whether they hear or whether they forbear to hear.

A GREAT VOLUNTEER WORK

This year's figures on the volunteer work are astounding. To those who understand what tract distribution is these figures speak of an immense amount of work—carrying the Gospel into millions of homes of all denominations of Christendom, in all parts of the world, to which all other efforts put together are as nothing in comparison with our figures, yet they include great institutions with powerful financial backing. There is a difference, for which there is a reason. And we know what the reason is! Ours is the true Gospel of God's love and mercy, not only for the elect church but also in due time for the non-elect world. Ours is the Gospel of which we are not ashamed, and this cannot be said of the other messages of bad tidings of great misery which are mis-named the Gospel, for the word Gospel signifies good tidings. We hope that every reader scanning these figures may have the consolation of thinking—I was a volunteer! I shared in this work! My labors are represented in the grand totals! Well has someone said that to love means to serve—to serve the Lord, the truth, the brethren.

TRACT DISTRIBUTION FOR 1911 IN U. S. AND CANADA

(includes EVERYBODY'S PAPER and PEOPLES PULPIT)

Dec. 1, 1910—Nov. 1, 1911.

In the English language (copies)	22,308,582
(equaling in usual tract pages)	356,101,756
In the Swedish language (copies)	92,500
(equaling in usual tract pages)	1,480,000
In the German language (copies)	25,700
(equaling in usual tract pages)	422,400
In the Polish language (copies)	189,500
(equaling in usual tract pages)	3,032,000
In the Greek language (copies)	109,200
(equaling in usual tract pages)	1,747,200
In the Italian language (copies)	53,500
(equaling in usual tract pages)	856,000
In the Hollandish language (copies)	11,750
(equaling in usual tract pages)	124,000
In the Hungarian language (copies)	7,000
(equaling in usual tract pages)	224,000
In the Spanish language (copies)	19,750
(equaling in usual tract pages)	**316,000**
In the Finnish language (copies)	16,500
(equaling in usual tract pages)	264,000
In the Norwegian language (copies)	1,000
(equaling in usual tract pages)	16,000
In the French language (copies)	2,000
(equaling in usual tract pages)	20,800
In the Syrian language (copies)	1,300
(equaling in usual tract pages)	20,800
Grand total of tracts	22,838,282
Grand total in tract pages	364,624,956

THE YEAR'S FINANCIAL SUMMARY

The cost of foregoing work, including all the expenses of the Office and of the Bethel Home maintenance, was	$140,729.51
Last year's deficit	11,901.94

ADDITIONAL EXPENDITURES IN OTHER LANDS:

British Branch	$23,401.87
Germany and Holland	4,098.81
Australasia	2,046.40
India	1,366.25
South Africa	904.71
Sweden	3,462.65
Jamaica	3,004.42
Greece	240.00
Crete	50.50
Syria	69.34
Egypt	115.84
Cuba	5.00
Hungary	115.25
France, Italy and Switzerland	137.67
Total	$ 39,018.71
Grand total	$191,650.16
Receipts from "Good Hopes" and other sources	169,234.23
Deficiency or shortage	$ 22,415.93

We doubt not this indebtedness will soon be cancelled; nevertheless the fact that it is nearly double the shortage of last year cautions us that we must to some extent put on the "brakes"; for it is our judgment of the Lord's will that we spend money only as it is supplied under his providence.

PUBLIC PREACHING OF THE TRUTH

During the year a very successful work has been accomplished by the brethren of the Peoples Pulpit Association. Every one of them participated and some other laborers were from time to time pressed into service as the work seemed to require and as the funds seemed to permit. Altogether fifty-eight participated in these public ministries, setting forth the teachings of the divine Word. Some of these brethren labor during the week in the Correspondence Department and otherwise in the Brooklyn Tabernacle, and attend to public preaching on Sunday only, or chiefly.

About an equal number have traveled through the length and breadth of the United States and Canada, holding meetings, both public and semi-public—the latter in connection with classes of the International Bible Students Association. These are routed from the Office here and all of their expenses are provided. They average meetings twice a day every day in the week. Without flattery we can say for them that they are able to "rightly divide the word of truth" and that they are thoroughly furnished for their work of helping God's people to an understanding of his message. They make weekly reports covering every meeting held and are entirely free from family and business cares, and thus are able to say, with St. Paul, "This one thing I do"—the preaching of "the good tidings of great joy which shall be unto all people."

We encourage our readers everywhere to co-operate with these dear brethren, whose entire lives are given to the Lord and his service. All classes who are prepared to supply places for meeting and to provide for the entertainment of the speaker are requested to write to us if they desire such

services for the New Year, giving particulars re the numbers usually attending the class meetings and whether any public meetings would be undertaken. Those unable to provide for the speaker at any of their homes should also mention that fact.

While our Society urges upon the brethren strict economy it nevertheless desires them to be suitably dressed for their profession as ministers and representatives of the Lord and his message. As for their entertainment it is expected or desired merely that it be clean and wholesome—nothing elaborate or costly.

The totals below testify to the zeal of these dear brethren and the efficiency and economy of the arrangements under which the Society regulates this branch of the harvest work. We are sure that all of our readers, as members of the Society, will greatly rejoice in the work in this direction which they have been able to achieve during the last twelve months:

Total number of ministers engaged	58
Total number of cities and towns visited	4,735
Total number of public meetings	3,780
Total attendance	508,900
Semi-public meetings held	8,333
Total number in attendance	168,904
Total miles traveled	470,702

1912—VIEWS FROM THE WATCH TOWER—1912

Who can tell what experiences lie just before us within the portals of the New Year! Ah! 'tis better so; 'tis better that the future is open to our Lord alone, and that we by faith should trust him for life's blessings and for a measure of the peace which passeth all understanding and which the world can neither give nor take away. It is better, too, that the trials, the difficulties, the sharp stones and thorns of the narrow way we tread are seen alone by our gracious Care-taker who has promised his faithful that all things shall be so overruled as to outwork for their highest welfare.

"My times are in thy hand; my God, I wish them there."

But while rejoicing that God knows, not we, what lies before us of joy or pain, we may profitably retrospect the past year and begin the new one with good resolutions. Indeed, the custom of merchants to take an account of stock and to map out their business energies at the beginning of each new year is evidently a wise one which may be adapted to our still more important spiritual interests and activities.

Looking back upon the activities of 1911, we are surprised at their magnitude, and amazed that the apparently wise expenditure of so much money has not produced greater results as respects the number of those who have publicly acknowledged the opening of the eyes of their understanding. One would think that our wonderful message of the grace of God shining out as an electric searchlight would have aroused much more interest than we see manifested. One would suppose that so reasonable and gracious and Bible-harmonious a message, so widely delivered in this our wonderful day of intelligence and increasing liberty from superstition, would have aroused the world to a far greater degree than is manifest.

One lesson taught us by this retrospect is a fresh reminder that only he that hath an ear to hear can hear; and that the number with hearing ears at the present time must be comparatively small. Another lesson is that our work must be more particularly in the interest of those who believe—the workers. The wonderful opportunities presented to these for serving the truth at the cost of self-sacrifice serves to prove their zeal, their loyalty and love for God, the brethren and the truth. A third lesson is that the present very widespread circulation of the truth into every nook and corner of civilization implies a general "rounding up," to the intent that not one saint in all the world shall fail to come into contact with "present truth," which, if he be an Israelite indeed, without guile, must surely prove attractive to him and thus draw him to the feast of fat things which some of us have been enjoying for years. Remember the words of the Master, "Wheresoever the carcass is there will the eagles be gathered together."—Matt. 24:28.

Year after year the swing and impetus of the work has increased until, as the report for 1911 shows, our Society is spending nearly $500 per day for the heralding of the Good Tidings of Great Joy. True, that sum is little compared with the estimation of the value of the truth to our own hearts, and therefore its value to others with whom we would desire to share our great blessings of the knowledge of divine grace. True, our shortage of a year ago, as we predicted, was made up by the third of January; but, as the report shows, since then our expenditures have exceeded the income, leaving a much heavier deficit than ever before. We have no doubt whatever that the deficit will be wiped out; but the increase in the amount warns us that we must curtail expenses—that we are moving too rapidly. This was our Society's decision long ago: that it would work on a cash basis and avoid any danger of insolvency.

Some months ago we realized that we were going behind, and we began to put on the brakes. But the momentum was so great and the opportunities for the service of the truth so many, that it has been difficult to know just when, where and how much to curtail most wisely in the interest of the cause we serve. The colporteur work is self-sustaining, except for foreign editions and "bad debts," when some of the dear colporteurs, through no fault of their own, fail to make ends meet. Neither can we think of curtailing the pilgrim service—so valuable has it appeared to be. Our curtailment evidently must be along the lines of the supply of free literature, and we must withdraw our offer to assist in "Class Extension," except in the providing of free literature—until we get evened up and see that the expenditures do not exceed the income. Meantime let our watchword be "faithfulness," not only in energy but in frugality. If any have literature laid by, unused, let it be brought forward; and let all orders for free literature be for no more than can and will be used faithfully and judiciously. Perhaps this is a lesson which the Lord would have us learn.

THE OUTLOOK IS PROMISING

Never has the outlook been more promising than at the opening of 1912 A. D. More than twelve hundred newspapers, whose combined circulation is probably twelve million copies, are carrying the truth to reading, thinking people, especially in country districts. City papers are too crowded for sermons; and if they were published, the readers would not appreciate them. But the colporteurs are reaching the people in the cities. The increased attractiveness of the books, the increased wisdom of the colporteurs in presenting them, the increased intelligence of the people and the growing evidence that we are in the midst of a change of dispensation—these are all very favorable to the colporteur work; and some of the dear brethren and sisters engaged in this work are not only greatly blessed themselves, but are making their work more efficient by calling back on the interested and watering the seed sown, and starting classes of Berean students. Many are having excellent success in selling the entire six volumes with one year's subscription to THE WATCH TOWER, all for $2.65, the ordinary price for one volume on theology.

There are good evidences both in Great Britain and America that 1912 may be our very best year yet, so far as the colporteur work is concerned; and for the volunteering, order all the free literature you can wisely use. If we find it necessary we will cut down the quantity sent you, but not otherwise! Let us hope that 1912 will not fall short of 1911 in the circulation of free literature.

WHAT RECENT EVENTS FORESHADOW

The confession of the McNamara brothers has made a profound impression on the social world. For several years they have been under the pay of $1,000 per month to dynamite bridges and buildings with a view to the intimidation of capitalists and the assistance of trades-unionism. It is claimed that no less than twenty serious dynamite explosions have been accomplished through them—some say sixty. The most serious of the lot was the damage done to the LOS ANGELES TIMES building, in connection with which twenty-one persons lost their lives. It was hard to believe that members of our race could be so depraved and still harder to believe what trades-unionists claimed, namely, that the explosions have been caused by capitalists in order to incite the public mind against trades-unionism. Now we have the truth in the confession of the McNamaras and the implication of various prominent labor leaders.

The shock to moral sense is tremendous and is sure to cause a reactionary sentiment against all trades-unionism and socialism.

The results we anticipate are the drawing closer together than ever of capitalism and of all law-and-order people. This will mean a practical union of church and state.

Everybody not in sympathy with lawlessness will be expected and ultimately required to identify himself with the politico-religious arrangement thus inaugurated. Those who for any reason attempt to stand free and to oppose churchianity will doubtless be seriously misunderstood and make themselves liable to hatred and persecution. Thus the readers of this publication, although the most staunch defenders of law and order and the most pronounced opposers of everything like anarchy, may yet find themselves branded as opponents to law and order—just as Jesus was crucified between two thieves.

WHAT OUR POSITION SHOULD BE

The exhortation of the moment is loyalty to God and to the Truth, but great moderation and love and wisdom in every expression respecting the same. Nevertheless, even at the risk of being misunderstood, the true message of the kingdom must be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and Ambassadors for God. But let us not forget the Master's words, "Be ye wise as serpents and harmless as doves."

The results of the combination will be powerful restraints upon everything supposed to affect the present social order and the ultimate results will be that this weighing down of the safety-valve will bring the great explosion of anarchy a little later on, very much as described in the volumes of STUDIES IN THE SCRIPTURES, explanatory of the divine prophecies that our age will end with "a time of trouble such as was not since there was a nation," and that this will usher in the glorious kingdom of Messiah.

The experience of our British friends in connection with the dock-workers' strike and the railway men's strike of last September was good. They had read of strikes elsewhere, but seemed not to dream of their possibility in Britain. The general stagnation of business for a few days opened their eyes to the fact that, prolonged a little while, it would mean starvation to thousands—so dependent are we today upon modern methods of food and fuel distribution. The British people seem to realize that a mighty struggle between capital and labor is not far distant. The working people are boasting that they realize their strength as never before, and that the next strike will be much more severe than was this one. Capitalists are saying, "It must be settled once and for all who is master; and next time we will resort to severer measures." This determination on both sides is what will make the crisis the more severe when it comes. Both sides will be shouting, No quarter! No surrender! The next demonstration may be in Germany or in America.

The proper course for us is to keep close to the Lord, maintaining an attitude of humility and justice toward all —always counseling peace, never strife. Half a loaf is better than no bread. The worst government is better than anarchy. To those who expect strikes, etc., we suggest the advisability, where financially practical, of keeping a full supply of coal and of such staples as oatmeal, dried beans, etc.

However, our special concern should be to abide under the shadow of the Almighty, by abiding in His love and hence under the assurance that all shall work for our good. Then with hearts full of faith and rejoicing that the day of redemption draweth nigh, let us use our every opportunity for promoting peace and consolation amongst those of the world with whom we are in contact. "Blessed are the peacemakers, for they shall be called the children of God." As the time of trouble closes in, the "foolish virgin" class are to get the oil, the light; and we should be on the alert to assist them. Many of the worldly also will then be amenable to the truth who are now deaf to it. Perhaps 1912 A. D. may be one of our most successful years for witnessing. In the meantime let us never forget that our main responsibility is in connection with our own covenant with the Lord—a covenant of sacrifice—whereby we are to make our calling and election sure. "They shall be mine, said the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17.

THE EDITOR'S BRITISH TOUR—PART 2

The attendance at the meeting held in the Royal Albert Hall was estimated at three thousand—excellent, indeed, for a mid-week religious service in an Auditorium not very conveniently located for the general public. We had an excellent hearing on the topic, "Two Heavens and Two Hells." Amongst those who spoke to us after the meeting was a Methodist brother, who thanked God for what he had heard, saying that he accepted the message fully, and that previously he had been in danger of drifting into infidelity. Another remarked that he came in an unbeliever and departed with faith both in God and his Book. We thanked God and took courage.

The London Tabernacle was the center of our activities in the world's metropolis. We delivered thirteen public addresses there; the attendance and interest were excellent. On one or two occasions the Tabernacle was overcrowded; even with extra chairs some stood. We hope that the dear friends of London and vicinity were as much encouraged and spiritually strengthened as we were.

In our previous report of our visit to Scotland, we overlooked mention of the meeting at Motherwell Town Hall, which was attended by a thousand. Our Scotch brethren are very enthusiastic in their love of the truth and in its service. We were most hospitably entertained, and brought back greetings to the Bible Students of America and everywhere.

THE GOOD TIDINGS IN WALES

We visited two of the principal Welsh cities and gave two addresses in each. At Cardiff the public address was in Park Hall. About fifteen hundred gave most earnest attention to what we had to say respecting "The Great Hereafter." About the same number were present at the public meeting in Swansea at Albert Hall.

The Welsh friends are a little diffident, but evidently warm-hearted and very keen in their love of the truth and in their service of it. They worked hard for both of these meetings. The truth is making good progress in Wales, and the brethren are much encouraged.

HOW THE ENGLISH HEARD

We visited eleven English cities—outside of London. In almost all of these at least two meetings were held—one specially advertised to the public. These gatherings of the Bible Students were well attended, and in many cases were really little conventions of five, ten, fifteen, twenty, thirty and forty, who attended from surrounding cities and towns. How we enjoyed their fellowship, their earnestness, and how we noted their zeal for the truth and the earnest endeavors put forth to make the meetings a success! And they were very successful.

In our previous report we mentioned four English cities visited; now we record others:—

At Reading at the Town Hall about a thousand were present—intelligent, attentive, sympathetic hearers. At Oxford the Corn Exchange was crowded to its capacity, seven hundred, and closest attention was accorded our message. At Newport we addressed the public in Phillips' Memorial Hall. The audience was estimated at above a thousand. They gave the same close attention and showed the same keen interest in the argument that was noted in preceding meetings. So also it was with the audience at Kittering, where Victoria Hall was filled—about seven hundred. Next came Nottingham. We spoke in Mechanics' Hall to an audience estimated at twelve hundred. We had various manifestations of deep interest and sympathy here also. In Sheffield the public service was at Albert Hall. It was well filled; the audience, approximately eighteen hundred, gave us undivided attention and evidenced much interest. At Leicester we addressed the public in Corn Exchange. Nearly a thousand were present, and from the sympathetic looks and occasional applause we feel sure that many of our hearers caught views of the Hereafter which will help them in future days in their battle against infidelity, doubt, fear, the world, the flesh and the devil.

On Friday, Nov. 17, at the London Tabernacle, our visit concluded. We bade the friends goodby, exhorting them to be of good courage and be faithful unto death. We spoke from the Apostle's words, which indicate that although our lives and message are an odor of death unto death to those who are in darkness, they are an odor of life unto life to the children of light, and to God a sweet odor in the Anointed One. Although the meeting was not advertised about eight hundred were present. The next day about thirty met us again at the railway platform, where we took the boat train.

Surely we were greatly privileged of the Lord in connection with this British visit. The Lord alone knows to what extent it has stimulated and encouraged the faithful, or enlightened some of his faithful who previously sat in darkness. We leave the results with him, thankful for the privilege of knowing the truth and for the joy of being permitted to serve him in this or in any manner. We felt, and endeavored everywhere to impress upon the dear friends the thought that the truth is not ours; that it is God's, and therefore belongs to all who are his, and that it is a great privilege to be his ambassadors and mouthpieces in making it known to all who have hearing ears. Hence we properly ascribe all the glory to him, from whom cometh every good and perfect gift, our Father in heaven, and

to him through whom these gifts come to us, namely, our Lord and Redeemer, Jesus.

A summary of our tour shows twenty-four cities visited, fifty-five public meetings held, forty-four thousand hearers and over a million papers and pamphlets distributed free. The dear friends in every place displayed great energy and devotion in connection with the meetings, arrangements and announcements.

Our homeward journey was uneventful. The ocean voyage furnishes excellent opportunity for our literary work.

A SPECIAL JANUARY NUMBER

The Pastor Russell Lecture Bureau is the style of a newspaper syndicate which handles Brother Russell's weekly sermons. This syndicate felt a deep interest in the world tour and published a pamphlet descriptive of said tour and containing sketches of Brother Russell's younger days, gleaned from an article in the National Encyclopedia of American Biography, Vol. XII. Several WATCH TOWER readers saw the pamphlet, which is about the size of THE WATCH TOWER, and they urged that it be made a part of the January 1st issue. We have adopted the suggestion, believing that the pamphlet would be interesting to all of our readers. The value will be enhanced by the printing of the outside cover of that issue in colors, thus making that page suitable for framing, if desired.

Additionally, on another of the cover pages, we purpose a reproduction of a new and very popular picture of our Lord and His Apostles passing through a wheat-field, Jesus and Peter in conversation, John following, then James, Matthew the Levite and others. We are sure that this picture will be greatly prized by every WATCH TOWER reader. To avoid the marks of folding, we purpose that they shall be rolled and suggest to you great care in cutting the wrapper, lest the picture be injured. It is quite a work of art and probably could not be purchased in any art store for less than fifty cents.

We trust that our subscribers will be as interested in the receiving of the January number as we feel interested in preparing it for them.

YOUR CHURCH CONNECTION REPORTS

In our issue of October 1 we suggested an appropriate answer for such as might inquire respecting our church connections. It is important that we state ourselves truthfully and explicitly that we be not misunderstood—that our good be not evil-spoken of. Many were greatly pleased with our suggestions, yet they prefer not to cut the item from their WATCH TOWER and inquire if we cannot provide this same matter neatly gotten up in card form.

The suggestion seems a good one and we have followed it, only that we have put the entire matter on one side of the card and on the back of the card the synopsis of faith found on page 2 of each issue as to what the Scriptures teach. We believe that these cards will be very desirable to the friends. We are able to provide them at a very small price, postpaid, namely 20c per 100.

PREPARING FOR THE KINGDOM

Luke 1:5-23.—JANUARY 7.

"Without faith it is impossible to please God."—Hebrews 11:6.

Our Berean Study Course for the year has been mapped out by the International Committee. It constitutes a very thorough investigation of our Lord's earthly life, from his birth to his ascension. Today's study very appropriately calls for investigation of God's dealings and promises up to the birth of John the Baptist, the Redeemer's forerunner and herald.

Four thousand years before the birth of Jesus, God declared that the seed of the woman would bruise the serpent's head. This dark saying we now see signifies that sin with all its work of havoc in the world is to be offset and destroyed in due time and that the power of God to this end will operate through a wonderful son of the disobedient Eve. Centuries passed with no sign of a fulfilment of this promise. Our race became more degraded and lapsed more and more into unlief. Then Enoch was born, of the line of Seth. "He walked with God" and was used as a divine mouthpiece to give a further prophecy, saying, "Behold, the Lord cometh with myriads of his holy ones, to execute judgment (justice) in the earth."—Jude 14, 15.

Another thousand years elapsed before God made any further suggestion of his benevolent intention of giving the world a fresh trial or judgment. Then to Abraham, the friend of God, he made known more fully still the hope of the world —the Gospel. God declared to Abraham his intention to bless all the families of the earth, and secondly, that this blessing upon mankind would come to them through Abraham's posterity: "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3.

This statement to Abraham, St. Paul pronounces the first Gospel message, because the other statements were so vague as not to make certain human recovery. Sin and the serpent might have been destroyed without the seed of the woman being specially blessed, and the judging of mankind mentioned by Saint Enoch implied, but did not positively say, that human blessing would result. The message to Abraham, however, was explicit—"All the families of the earth shall be blessed." See Gal. 3:8.

St. Paul reminds us that God not only declared His coming blessing, but that he made oath to the same. God's oath was not necessary to Abraham. He confidently believed; but, as St. Paul said, the oath was for our sake. The fulfilment of the promise would be so long deferred that we, who are so specially interested in it, might have feared some change in the divine program. St. Paul assures us that the oath was in order that, "by two immutable things (God's word and God's oath), we might have strong consolation (we, the church), who have fled for refuge to lay hold upon the hope set before us (in 'the good tidings', the promise), which hope we have as an anchor to our souls, sure and steadfast, within the veil, whither our Forerunner has for us entered." (Hebrews 6:18-20.) We see, then, by the Apostle's words, that the Abrahamic promise or covenant has not yet been fulfilled—it is still an anchor for our faith.

SEEKING ABRAHAM'S SEED

Ishmael was not the heir of the promise, but Isaac was; Esau was not, but Jacob was. Finally, all of Jacob's family were accepted as Abraham's seed, and in due time they were all baptized into Moses in the sea and the cloud and became heirs of the promise, on condition that they would keep the law given at Mt. Sinai. Obedience to the requirements of that Law would give them eternal life, and forthwith the approved ones would be God's agents in fulfilling the promise—in "blessing all the families of the earth."

But, imperfect like all the remainder of our race under the death sentence, the Israelites were unable to keep the perfect Law of God; hence they all died, like the remainder of the race—because they were sinners. As Jesus said, none of you keepeth the law; as St. Paul said, "By the deeds of the law shall no flesh be justified in God's sight." Nevertheless, the endeavor of the Jews to obey their law brought a great blessing upon them; though some were hypocritical and said prayers, not from the heart, others were "Israelites indeed in whom was no guile."

The heart-loyalty of the "Israelites indeed" God appreciated, and they were granted the privilege at Pentecost of stepping from the house of Moses, as faithful servants, into the house of Christ, as faithful sons. (Heb. 2:5, 6) "To as many as received him (Jesus), to these gave He liberty to become sons of God." (John 1:12) They were accepted into this sonship after Jesus had laid down his life sacrificially, had been raised from the dead to the divine nature, and had ascended far above angels, principalities and powers to God's right hand of favor and had appeared as the Advocate for all "Israelites indeed," all willing to walk in his steps.

OTHER GRACIOUS PROMISES

All of God's promises were to Abraham and his seed (his natural seed primarily). Consequently all through the Jewish age, while they as a people were trying to commend themselves as worthy to be the seed of Abraham, by endeavoring to keep the law, God spoke to them prophetically. He informed them that it was his intention ultimately to make a New Covenant with them, still better than the one which Moses mediated. Under that New Covenant he would take away their sins and iniquities; but he did not tell them how these would be can-

celled; that they would be cancelled through the merit of "better sacrifices" than those which they offered through the Law year by year.

God assured them that this New Covenant would have a Mediator who would be higher than Moses. Of that Mediator Moses prophesied, saying, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me (I am a type of him); him shall ye hear in all things—and whosoever will not obey that prophet shall be destroyed." (Acts 3:23) That greater Mediator would be the one by whom they would be really helped up to a place where they could keep the divine law perfectly and be used of God in blessing all the earth.—Jer. 31:31.

How the Israelites longed threafter for the New Covenant with the better Mediator, whom they styled Messiah, or the Anointed of God! Hearken again to God's message respecting this glorious Messiah, the Mediator of the New Covenant; He says, "Behold, I send you the Messenger of the Covenant, whom you delight in [the one whom you have been so long praying for, the one through whose assistance you will be enabled to keep my law and to become my agents in the instruction and blessing of the world]; but who may abide the day of his coming and who shall stand when he appeareth, for he is like fuller's soap and a refiner's fire? And he shall sit to refine the sons of Levi that they may offer an acceptable sacrifice."—Malachi 3:1-3.

Thus the Israelites had the precious promise respecting the coming of the Messiah—and not only so, but intimations that there would be special trials and difficulties on those living at that time. Naturally every mother amongst the Israelites longed for the birth of a son, hoping that she might be honored as the parent of the seed of the woman, who would bruise the serpent's head—the great one of Abraham's seed through whom, by some unknown arrangement or process, a great blessing would come upon the sons of Levi, upon Israel and through these upon all the nations of the earth.

These promises led up to and culminated in the birth of John the Baptist, the incidents of which constitute the study of today. He was not to be Messiah, but his herald. He was not born of a miraculous conception of the holy Spirit and without human father, but he was announced by a special messenger of God, as our lesson most beautifully tells. If Zacharias' faith was tested, it was found strong and was assisted by his nine-months' experience of dumbness. Thus did God prepare the way before sending his only begotten Son to be man's Redeemer.

THE VERY GREATEST PROPHET

Luke 1:57-80—JANUARY 14.

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people."—V. 68.

Of John the Baptist Jesus declared, "Verily I say unto you, of those born of women there hath not risen a greater Prophet than John the Baptist; and yet I say unto you that the least in the kingdom of God is greater than he." (Luke 7:28) These words are valuable as showing us that John was the last of the Prophets announcing the coming of Messiah and the beginning of the great work of selecting from amongst sinners a loyal class, to be associates with the Redeemer in his Messianic kingdom and glory. John could not be of the Kingdom class. His grand work terminated before the Redeemer's sacrifice was finished—before Pentecostal blessings came accepting some as joint-heirs with Christ in his kingdom. John himself seemed to understand this, for he declared, "He that hath the bride is the bridegroom," but I am the Bridegroom's friend and rejoice to hear his voice.—John 3:29.

JOHN—"THE FAVOR OF GOD"

In harmony with the message of the Angel Gabriel, John the Baptist was born. On his eighth day he was circumcised and named. The family relatives urged the name of his father, but the father and mother named him John, and immediately Zacharias' dumbness departed. His faith had been helped. He had triumphed over all doubts and manifested this by giving the name mentioned by Gabriel. The name John has a beautiful signification—"The favor of God."

As a man John was peculiar in that he had no other aim or object in life than to be God's messenger—to proclaim his anointed One and to prepare the people for the trying experiences and character-test which Malachi had declared would come with the revealment of Messiah, who would "sit as a Refiner, to purify the sons of Levi, that they might offer to God an acceptable sacrifice." So it was that John in his ministry declared, "The kingdom of God is at hand." Believe the good news. Repent, reform. Get ready for a share in that kingdom.

The trials came in a way not expected. Messiah was not born an heir to earthly wealth or name or fame, and his experiences as well as his teachings were different from any that the doctors of the law had anticipated. The opposition of sinners and hypocrisies of his time produced a burning which had a refining effect upon some and made of them antitypical Levites, consecrated people, many of whom became antitypical priests, presenting their bodies living sacrifices, walking in the footsteps of the Redeemer.

THE PROPHECY OF ZACHARIAS

St. Peter distinctly tells us respecting the Old Testament Prophets, that "holy men of old spake and wrote as they were moved by the holy Spirit." He intimates that frequently they uttered deeper and broader truths than they themselves comprehended—truths which only the future would fully reveal. This is true of the prophecy of Zacharias, in this lesson. Verses 68-70 constitute the first division of this prophecy; praise to God, the Fountain of every good and perfect gift, comes first. To him all honor and praise are to be given for the fulfilment of his gracious promises of old, "for he hath visited and brought redemption to his people; he hath raised up a horn of salvation for us in the house of his servant David," in harmony with the promises. Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done.

As John the Baptist was born but six months before Jesus, it follows that the begetting of Jesus had already taken place at the time of this prophecy. The holy Spirit spoke of the things begun, but not yet accomplished, as though finished: "He hath visited and brought redemption for his people." This word redemption applies not only to the redeeming work accomplished by Jesus in the consecration of his life at baptism and down to the completion of his sacrifice at Calvary, but it is comprehensive enough to take in the entire work of reclaiming humanity.

A small section of our race, the "elect," is being reclaimed during this Gospel age; but the Scriptures assure us that the Messianic reign of a thousand years will all be for the purpose of redeeming or bringing back from the power of sin and death Adam and so many of his children as shall be willing to accept the divine favor, when brought to their knowledge. The import, therefore, of this first strophe or section of the poetic prophecy is, The Lord be praised that the time has come beginning the great blessing which he long ago promised.

DELIVERANCE FROM ENEMIES

The second section or strophe of this prophetic poem runs from verse 71 to 75. It relates to the deliverance of God's people from the power of their enemies. One important thought here is that none but God's people will ever be delivered from the enemies here referred to. However, there have been many in the past, as there are at present, enemies through wicked works—not because of intentional wickedness, but because blinded by the god of this world, the deceitfulness of riches, the weaknesses of their fallen flesh, etc.

During Messiah's reign of a thousand years, when all the blind eyes will be opened and all the deaf ears will be unstopped, and when the knowledge of the glory of God's character will be clearly revealed and the horribleness of sin be fully manifested—then many, now led captive by Satan at his will, will bow the knee to Emmanuel and confess to the glory of God. In other words, as Jesus said, his consecrated followers are his "little flock" of the present time. But during his glorious reign he will gather another flock. As he said, "Other sheep I have which are not of this fold—them also I must bring, that there may be one fold and one Shepherd."—John 10:16.

"One fold and one Shepherd" does not signify that all of the sheep will be of the same nature. On the contrary, the Apostle tells us that God's plan is ultimately to "gather together under one Head (Shepherd) all things, both in heaven and in earth." (Ephesians 1:10) Of these "all things" the church, the bride, will be chief, on the plane of divine nature. The great company, cherubim and angels will follow in order, and redeemed and restored mankind in human perfection will be the lowest order in the divine fold.

St. Paul tells us about the enemies from whom ultimately all of God's people shall be delivered. Satan is an enemy. He shall be bound for a thousand years and ultimately shall be destroyed. Sin is an enemy, which will be stamped out in its various phases during Messiah's kingdom. And we read, "The

last enemy that shall be destroyed is death''— and with it will go the tomb. Adamic death will be no more. None will be under its power. The resurrection power will release all. Only those who sin wilfully, deliberately, will die the second death, which is not an enemy.

THE PREPARATORY WORK

The third section or strophe of this prophetic poem tells us of a work to be accomplished before the grand consummation of the destruction of all enemies and the lifting up of all accounted worthy to be sons of God. This is recorded in verses 76-79. It tells how John the Baptist would be the forerunner of the Lord's special Servant, Jesus, to pave the way for his great work. That great work would be to give the knowledge of salvation to thousands who were already God's people, to show them the ''high calling'' of this present age. Thus in God's tender mercy the church sees and is enlightened by the ''Morning Star'' or ''Day Star'' before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. This lesser light of the present time shines into the hearts of believers with sanctifying power and sets them afire with zeal for the truth. They in turn shine forth upon those who are sitting in the shadow of death. This ''Day Star'' guides the feet of the saints in the way of peace, even while still in the time of trouble and before the new dispensation is ushered in.

WHAT WE ARE TO EXPECT

While it may be difficult to clearly prognosticate the future in respect to God's ''times and seasons'' relating to the church and her glorification, the world's time of trouble and the new epoch of ''joy for all people,'' we may surely expect all the time and increasingly tribulations: ''Marvel not if the world hate you; ye know that it hated me before it hated you; if ye were of the world, the world would love its own''; ''I have chosen you out of the world'' and ordained you.

How should these attacks be received? may be a question with some. Our answer is, With patient endurance and without bitterness of heart, but with sympathy, recognizing that ''they know not what they do.'' The Lord's people must never retaliate, must never render railing for railing, accusation for provocation, blow for blow, but must ever keep in memory the example of the Lord and the apostles.

This, however, does not mean that the Lord's people may not use means provided by law for their defense, when it seems wise for them to do so. Jesus protested against being stoned in violation of the law. St. Paul defended himself in court before Felix, as well as upon other occasions. He became the plaintiff and aggressor in his dispute with the Jews when he appealed his case to Rome. Similarly we, if persecuted contrary to the law under which we live, are at liberty to appeal our case before the courts, but not at liberty to take matters into our own hands to judge and punish our enemies.

When the Apostle reproved some of the early church for going to law with each other, the stress of his argument was that brethren should adjudicate their own troubles amongst themselves and not go to law before unbelievers—not ask unbelievers to judge between Christians. This has no bearing upon our dealing with unbelievers, who can be dealt with only through the public courts. If nominal Christians should set up the claim that they are believers, the answer then would be that in the same sense the courts are courts of believers and that, therefore, the action before them would not be before unbelievers.

We must expect that the opposition of the world, the flesh and the devil will increase in virulence. Thus our faith in the Lord and in each other—our meekness, gentleness, patient endurance, long-suffering, brotherly kindness, love—will be in the crucible for refining. And the experiences, properly received, may be reckoned amongst the ''all things'' guaranteed to work together for good to all those who love the Lord, to the called according to his purpose.—Rom. 8:28.

A SAVIOR — A LIFE-GIVER

Luke 2:1-20—JANUARY 21.

''For unto you is born this day in the city of David a Savior, which is Christ, the Lord.''

Today's study is a most interesting one, relating to the birth of Jesus. The Scriptures are most careful to point out to us that he was not begotten after the usual manner—that he had no earthly father, but was begotten by the holy Spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, impaired, under condemnation of death, as is that of all others. This would have frustrated any work on his part as the world's Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares—Psa. 49:7.

In order for Jesus to be able to give his life a redemption price for father Adam's life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, ''He was holy, harmless, undefiled, separate from sinners.'' And again, "A body hast thou prepared me," for the suffering of death.

It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that he was begotten from above—that the holy spark of life in him as the babe was transferred life-principle from a pre-existent condition, mentioned by our Lord when he prayed, ''Glorify thou me with the glory that I had with thee before the world was.'' St. Paul explains to us that ''He was rich and for our sakes became poor, that we through his poverty might be made rich.''

FOR OUR SAKES HE BECAME POOR

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth his Son for our redemption under such ignominious conditions! Only those who have the spirit of the divine plan, through the begetting of the holy Spirit, can see the wherefore.

FEAR NOT!—GOOD TIDINGS—GREAT JOY—ALL PEOPLE

The Message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same—the same ''all people'' to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very individual through whom the good tidings would have fulfilment —the Babe of Bethlehem.

The angelic announcement, ''Fear not,'' is interesting. All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all grace, the Father of mercies, is a God of love, who delights to use his divine power for the blessing and uplifting of his erring children. Therefore he was peculiar in sending the Message of ''good tidings of great joy unto all people,'' as well as in sending his Only Begotten Son at great cost to be man's Redeemer—that he might be just and still be the justifier of those who believe.—Rom. 3:26.

The Message declared that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, he was, also, the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant, so long looked for, hoped for, prayed for.

There is a special force or meaning in this word Savior—it signifies life-giver. The Syriac version is the one in which Savior is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. And is there not a special fitness or appropriateness in this name life-giver? What had man lost and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, ''Dying, thou shalt die.'' He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that he ''came to seek and to recover that which was lost.''—Matt. 18:11; Luke 19:10.

Hence, as we have seen, he was provided with a perfect, human life, that "he by the grace of God might taste death for every man," and that by thus suffering, the Just for the unjust, the penalty of the sinner, he might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life and to all that was lost as many as would receive it at his hand—thankfully. Throughout his entire Messianic reign of a thousand years he will be the world's Life-Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings.

But our Lord also does a work for the church, the "elect," his bride and joint-heir in the kingdom, and this blessing to the church begins before the setting up of his kingdom. The church "are by nature children of wrath even as others," but they are not to be restored to what was lost. The offer to them is that they shall become copies of the Redeemer and lay down their lives, walking in his footsteps, and that he will make up for all their deficiencies and that thus the Father of Mercies will bring them like their Lord to the divine nature, will assist them in making their "calling and election sure" to the heavenly state which God has promised them, for "if we suffer with him, we shall also reign with him; if we die with him, we shall also live with him."—2 Tim. 2:11, 12.

THE HALLELUJAH CHORUS

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given. A heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for his Anointed One, to rule and bless the world, but he has foreordained also a company of footstep followers to be with him and share his work, and this entire Gospel age has been devoted to the work of selecting this class, variously called the body of Christ and the "espoused virgin," which eventually, at the second coming of the Lord, is to become "the bride, the Lamb's wife" and joint-heir.

CONSECRATION IN THE TEMPLE

Luke 2:22-39.—JANUARY 28.

"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people."—Vs. 30, 31.

When Jesus was forty days old, Joseph and Mary took him to Jerusalem and presented him in consecration in the Temple. This was in accordance with the custom which related specially to the first-born in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, which had been specially devoted to God's service; nevertheless, the same principle was exemplified in respect to the first-born of each mother. It was to be devoted specially to God and his service.

The significance of this we see when we remember that the elect church, being gathered during this Gospel age, is styled the church of the first-borns. Again, St. James tells us that we are "a kind of first-fruits unto God of his creatures." The clear intimation of all this is that after the church shall have been gathered to heavenly glory by the power of the first resurrection, the kingdom then to be established will bring blessings to all the families of the earth, giving them also the opportunity of becoming sons of God, on the earthly plane, by restitution processes.—Acts 3:19-21.

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, as in future days they shall look back and realize the parental care and love and devotion thus manifested in the giving of the very best they possessed to the Lord (the fruit of their bodies). Doubtless very many children will thus experience a beneficial influence upon their minds as respects their own consecration to their Creator.

Furthermore, we believe that the parents who thus give their best to the Lord are really bringing to themselves great blessings. Trials and difficulties are sure to come, but in all of these their children belong to God. And if they can pray, Thy will be done, then they may have a peace and receive a joy in the Spirit which others cannot know. Of course, this does not take the place of the child's personal consecration when it reaches the age of discretion and judgment, but we believe that the blessed influence will be helpful to the child in mature years, assisting to a right decision for God, for truth and for righteousness.

At the time of the consecration ceremony at the Temple, an aged prophet came forward and took the babe Jesus in his arms and praised God. The record is that in some manner God had revealed to him that the accomplishment of the gracious promises made to Abraham was nigh, and that he should not die until he had seen the Deliverance of Israel. By some power divine this aged prophet recognized Jesus, and, after saying, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—the way in which thy salvation shall come to Israel and to all the families of the earth—he proceeded to say, "which thou hast prepared in the presence of all people—the Light of the world and the Glory of thy people Israel."

"SET FOR THE FALL AND RISING AGAIN OF MANY IN ISRAEL"

Simeon, addressing Mary, declared prophetically that the child was "set for the fall and the rising of many in Israel, and for a sign [mark or standard], which shall be spoken against, that the thoughts of many hearts may be revealed." How wonderful a prophecy! It reminds us of the words of St. Paul, that our Lord is "a stone of stumbling and rock of offence" to many in Israel, that many stumbled, being disappointed. And St. Paul told also of the rising again of many who stumbled. He declares, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded"—stumbled—turned aside from divine favor. (Rom. 11:7) Nevertheless he assures us that as soon as "the elect," the church of Christ, shall have been completed, by the power of the first resurrection, then divine favor shall return to natural Israel, through elect spiritual Israel: "They shall obtain mercy through your mercy."—Romans 11:25-33.

Not a sufficient number of "Israelites indeed" were found to complete the foreordained elect, and hence the invitation went beyond Abraham's natural seed to gather during this Gospel age the saintly of every nation, people, kindred and tongue. These must all be found before the blessings shall go to Israel and to the remainder of our race, offering to them restitution and human perfection.

A saintly woman, Anna, a prophetess, over a century old, resided in Jerusalem and in the precincts of the Temple courts. She, also, moved by the holy Spirit, recognized the babe and gave praise to God and mentioned the matter to the saintly ones who were waiting for the fulfilment of the Abrahamic promise—"for the consolation of Israel."

If the seeing of Jesus as a babe was worthy of praise and thanks, still more was it a cause of gratitude to God for those who beheld him at the age of thirty, consecrating himself a living sacrifice even unto death, and who realized that he had been begotten again by the holy Spirit to be a new creature, of the divine nature. Those who saw the Master's faithfulness in performing the sacrifice of his consecration during the three and a half years of his ministry beheld still more for which to give God praise. And when he had finished his course at Calvary and was raised from the dead the third day, and forty days later ascended up on high where he was before, happy were they who recognized that further development of the divine plan for man's salvation—the blessing of all the families of the earth.

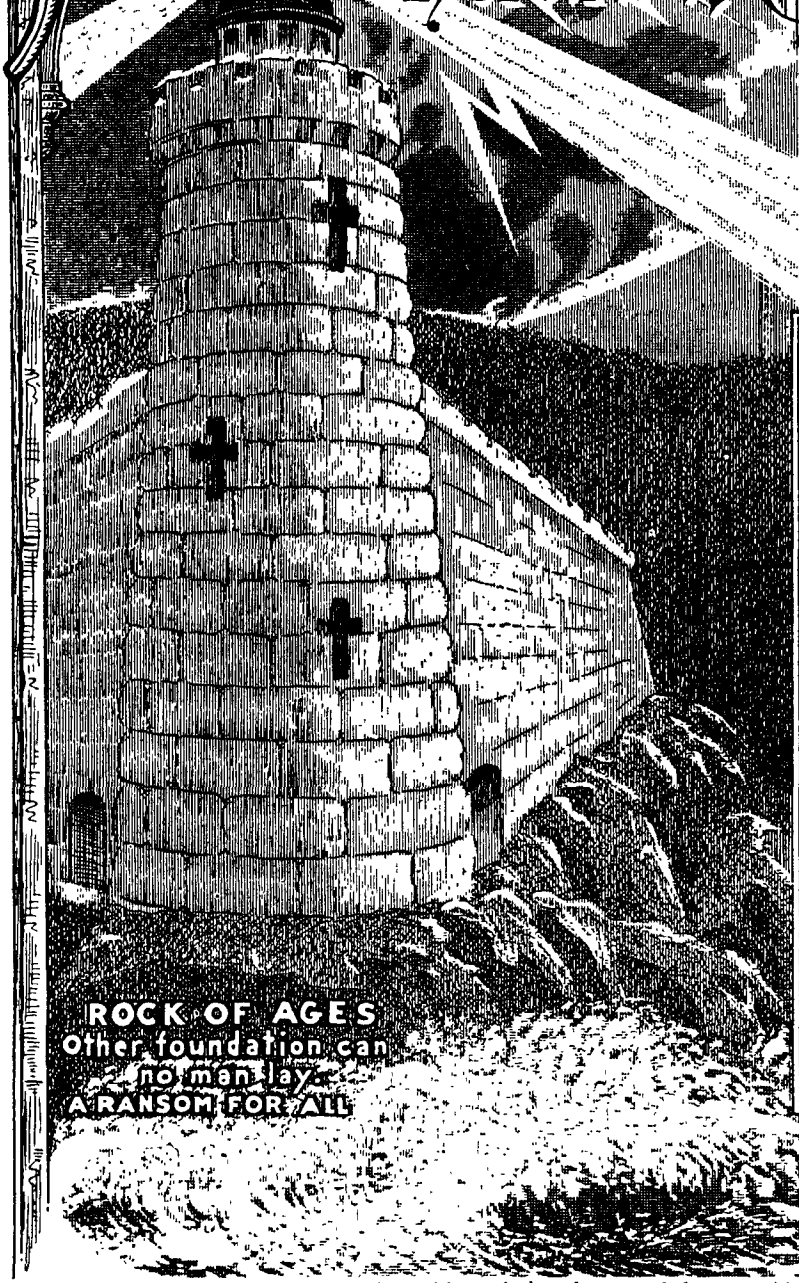
Still more blessed were those who at Pentecost received the holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God, and "if children, then heirs of God and joint-heirs with Jesus Christ" their Lord to the great inheritance—to the oath-bound promise made to Abraham, that through them all the families of the earth shall be blessed.

THE FALL AND RISING AGAIN

The entire nation of Israel stumbled over Jesus, failing to recognize Him as the Sent of God—except the comparatively few who became his disciples—probably ten or fifteen thousand, according to the records. Of the nation in general the Prophet Isaiah declared, "They shall fall backward and be snared and taken." St. Paul, quoting Isaiah's prophecy, proceeds to show the recovery of Israel to divine favor as soon as the elect class of this Gospel age shall have been completed from amongst all nations. Then will come the time for Israel's rising again to divine favor.—Isa., 8:15; Rom. 11:9-11.

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh, and a Night also." Isaiah 21:11

SEMI-MONTHLY
Vol. XXXII. JANUARY 1 No. 1
A. D. 1912 A. M. 6040

THIS SPECIAL ISSUE OF INTEREST, WE TRUST

The newspaper syndicate handling Pastor Russell's sermons, believing that the World Tour of the Foreign Missions Investigations Committee, of which Brother Russell is chairman, would furnish interesting "copy" for their list of patrons and news editors in general (which we realize to mean a still more extensive promulgation of Present Truth), have gotten out a very attractive pamphlet, descriptive of some of his successful meetings at home and abroad, and containing illustrations which have appeared in the press of the world, together with various items in Brother Russell's history, said to be desirable matter in Newspaperdom.

Since first the "round-the-world trip" was mentioned in the columns of The Watch Tower, considerable interest has been manifested in the movement by the dear friends in various parts, believing with us that it is no unimportant step in the Harvest work, furnishing, as it does, a still greater opportunity to proclaim the Gospel "in all the world for a witness."

It has occurred to us that we could not present to our readers anything of greater interest than this Souvenir Announcement, hence we have adopted it for this issue, and have encased the whole in a special Watch Tower cover. We trust that our efforts in this respect to please may be successful.

"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

FOREWORD



THIS announcement is dedicated to newspaper Editors and Publishers, and we hope it may encourage some of even greater zeal in their efforts in serving their constituency. The first article, "The Press and the Public," while not bearing directly on Pastor Russell's proposed tour, is inserted because it, in unique style, excellently describes certain prevailing conditions, which, when properly appreciated by Editors, make easy the solution of certain vexatious questions of the past.

Approximately fifteen hundred Editors are at present publishing weekly Pastor Russell "copy," furnished in various countries through Press Associations, News Syndicates or Lecture Bureaus. In a special endeavor to serve the interests of the Editors receiving their services, the American Lecture Bureau and Press Association invited Pastor Russell to make a Round-the-World Tour, hoping thus to enable him to give his many millions of readers the benefit of his keen observation and wonderful power of description when applied to the present status and prospects of Christianity in heathen lands.

Pastor Russell is at present on his regular Autumn lecture tour in Great Britain. He is due in New York November 24th. After spending a few days at home, he will begin the Round-the-World Tour by leaving for the Pacific coast, sailing from San Francisco for Honolulu December 13th. Small interior points, as well as many leading cities, are to be visited in Oriental and African Countries; and the Pastor Russell party is due in London next March, in time for Pastor Russell to fill his regular British engagements.

The International Bible Students Association assembled in general annual convention at Mountain Lake Park, Maryland, Sept. 1-11, 1911, appointed General Wm. P. Hall, U. S. A.; Robert B. Maxwell, Mansfield, Ohio; E. W. V. Kuehn, Toledo; Prof. F. H. Robison, Ontario; J. T. D. Pyles, Washington, D. C.; Dr. Leslie W. Jones, Chicago, and Pastor Russell, as a committee to investigate the subject of Foreign Mission Work—as to the present conditions, methods employed, doctrines taught, disbursement of funds, etc. The first six gentlemen named go as contributors and laymen. At the first meeting of the committee, held at the Waldorf-Astoria, New York City, Sept. 25th, for organization and adoption of plans of procedure, Pastor Russell was made chairman, and Prof. Robison secretary. The International Bible Students Association expects this committee, upon their return, to report without fear or favor all important facts that would properly have a bearing upon their policy respecting future support in person or by purse.

The special sermons by Pastor Russell while on this tour will be stirring "copy," containing much valuable information interestingly commented on from his, an independent, standpoint. We beg leave to venture the one assertion that this "Round-the-World Tour" will be instrumental in bringing from Pastor Russell's Pen the most remarkable and valuable writings of the age on past and present "Christian Endeavor" in the Foreign Missionary Field. On page fifteen detailed information is given showing how Pastor Russell's writings reach the Press and the people.

THE PRESS AND THE PUBLIC



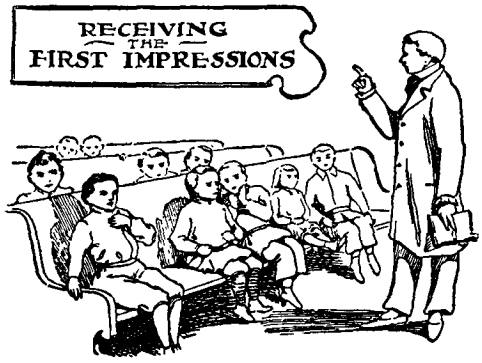
EW indeed are those that realize the opportunities and the power of the Press in this the twentieth century. So great is this power that the generally accepted opinion of a nation upon a subject may be completely reversed within a month. This was not so fifty or one hundred years ago. Under former conditions it would have taken a century to crystalize public opinion on such a matter as the recent Dr. Cook and Commodore Perry North Pole controversy. This case was, through the Press, placed on trial before the "Tribunal of Public Opinion," and consequently was readily settled, furnishing an excellent example of how the people of the whole world take knowledge and settle matters in this our day.



A case of a thousand times greater importance is now up for trial before this same "Tribunal of Public Opinion." Sectarianism has, within the very recent past, been placed in the balance. Shall she be found wanting?

We see denominational prestige and influence being shattered on the right and on the left. Seemingly, thinking people have suddenly awakened to an individual responsibility and are examining the teachings of the past, and are inquiring, "Why so many divisions among professed Christians?" So general is this awakening that a reasonable answer to this question must be forthcoming.

Many clergymen, realizing the personal advantages of sect preservation, and of keeping the masses under some sort of religious influence, are now willing, even under protest, to exclusively advocate simply a brotherhood among men, insisting only upon the retention of a few fundamentals, such as the Fatherhood of God, the Saviourhood of Jesus, and the Brotherhood of Man.



Momentous indeed are the consequences, and decisive will be the verdict in this issue. In the face of the radical sectarian teachings of the past centuries, we may well ask, "What will the verdict be?" Will the people allow venerated doctrines of their fathers to be covered up or abandoned without explanation? We think not. The "first impressions" received in childhood are perhaps still with us, no matter how unsatisfactory they may be. They cannot be forgotten nor wiped out of the mind, unless something more reasonable is offered and accepted in their stead.

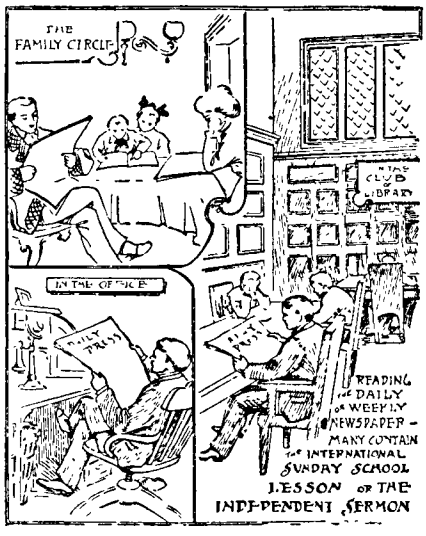
To the minds of many, religion and politics suggest a similar picture. As political party doctrines are seldom praised by adherents of an opposing party, or vice versa, so it is with clergymen of every community. Sectarian preachers, in order to retain their pulpits, must do a denominational work, and therefore cannot extol, or even admit, the good points of competing denominations.



Not satisfied with this condition, the general public, by the aid of the Press, have figuratively raised themselves up above the heads of both stump speaker and sectarian preacher. The masses refuse longer to be bound by party or creed bonds or ties, and consequently are "freethinkers" and "independents." This fact is fully attested by the admitted great falling away from the churches and the enormous independent vote cast in the recent State and National Elections of the various countries.

Independents now constitute the big congregation and can be influenced by, and will pay sincere respect to, only an independent. It matters not how able, as a writer or speaker, one of your local sectarian ministers may be, he can hold as a following only those of his own congregation, which is, at most, only a small portion of what should be the constituency of any representative newspaper.

Thus is manifested an unprecedented opportunity for the Press. Will it be grasped? Yes! The Newspapers at present constitute the only channel through which the solution of this mighty problem can be speedily disseminated among the people. The clergymen have waited too long; they once had the public ear and confidence; they now have neither. As to doctrines they now stand repudiated. The Daily and the Weekly Press of the present day are the sole source of information for millions of families, and these families assuredly will, through the Press, learn a harmonious, complete and satisfactory explanation of heretofore incomprehensible doctrinal questions.



Hundreds of Editors, realizing their responsibilities and possible opportunity, sought a solution and found it. They, after many experiments, were forced to acknowledge that their sermon or religious department, even though edited by a high class local minister, would not secure for their paper the personal influence of Christians belonging to congregations served by other ministers, nor could they interest the large non-church going element of their community. Invariably, to publish the "copy" of a local man was to invite criticism from either the clergy or laity of other denominations.

Finally the solution was found. Hundreds upon hundreds of editors have since demonstrated that the best way to completely fulfil their responsibility to the public and to successfully cater to the active Christians of all denominations is to publish "copy" prepared by an "independent" who is not endeavoring to build up any particular denomination at the expense of another; "copy" emanating from some outside city; "copy" that will appeal to the heart of not only every Christian, but also to skeptic, Jew or Gentile; "copy" prepared without malice, but with an abundance of charity for all; "copy" written by a man who ably shows forth from the Scriptures a logical basis for true Christian unity amongst Christians of all denominations, in *addition* to the desired general brotherhood of man. This sort of "copy" was found in the weekly articles prepared by an "independent," Pastor Russell of London and Brooklyn Tabernacles.



That you may know something of this man, who can satisfactorily serve you in the capacity of Editor of your weekly "sermon" or of your "Sunday School Department," we are sending you this little booklet, which is dedicated to our friends, the editors of the more than fourteen hundred newspapers at present publishing Pastor Russell "copy" weekly. So notable testimony was never before accorded by editors to any religious writer, past or present.

Pastor Russell, London and Brooklyn Tabernacles,
Chairman I. B. S. A. Committee.

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General Wm. P. Hall, U. S. A., Washington, D. C.
I. B. S. A. Committee.

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Prof. F. H. Robison, Linguist,
Secretary I. B. S. A. Committee.



A PASTOR IN THE MAKING

Charles Taze, second son of Joseph L. and Ann Eliza (Birney) Russell, was born in Pittsburgh, Pa., in 1852, and is shown in the accompanying portrait at the age of three years. At about this time the Russell children began to receive their "first impressions" on religion, some of which have since been shattered, notably those relating to the supposed literal lake of fire as a place of eternal torment for the unsaved.



The strong resemblance between the portraits of Pastor Russell at sixty, and Charles Taze at three, is unusual, and the character lines indicating determination rather suggest the explanation for his subsequent independent evangelistic work.

Up to the age of fifteen he believed, as gospel truth, all and only such doctrines as his sectarian ministers had taught him. To learn to understand doctrines at that period was very difficult, as the clergy usually discouraged individual Bible research, and the asking of questions on doctrines was then considered equivalent to doubting, and "to doubt was to be damned."

The dissipation of this superstitious reverence and fear only awaited such time as he should attempt to defend by the Scriptures his particular sectarian views, and subsequent events justify the thought that Providence had decreed that just at this juncture young Russell should attempt to reclaim an infidel acquaintance to Christianity.

By skillful questions, which were unanswerable by either minister or laymen from their sectarian standpoints, and by the maneuvering of many seemingly paradoxical Scriptures, the infidel completely routed young Russell, who within a few months became an admitted skeptic. Here, as in nearly every similar case, the Bible was discarded together with the doctrines of the creed. Few, indeed, under such circumstances, study the Scriptures to see whether they had been properly interpreted, and Charles Taze Russell was no exception.

As he desired to learn the truth regarding the hereafter, the next few years were devoted to the investigation of the claims of the leading Oriental religions, all of which he found to be unworthy of credence, hence we see him arriving at manhood's estate with a mind unsatisfied, a mind which, despite all efforts to the contrary, was still subject to its occasional bad hours on account of its "first impression" on the eternal torment theory.

WHY HE BECAME A BIBLE TEACHER

At twenty-one Mr. Russell was possessed of much knowledge and voluminous data on "religion" as believed in and practised in all parts of the world. Apparently these were to become of no value to himself or others because of large business responsibilities that were placed on him at this time. Days grew into weeks and weeks into months and he found less and less time to devote to theological research, and the solace for heart and head so diligently sought for seemed as remote to him as ever.

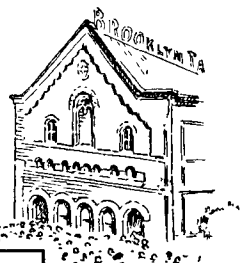
The question that here confronted him was, "Shall I try longer to find the truth on religion? Or shall I smother the hope of finding it and strive for fame and fortune among the financial and commercial captains of the time?" The latter he was about to do, but fortunately he decided first to search the Scriptures from a skeptic's standpoint, for its own answer on hell-fire and brimstone.

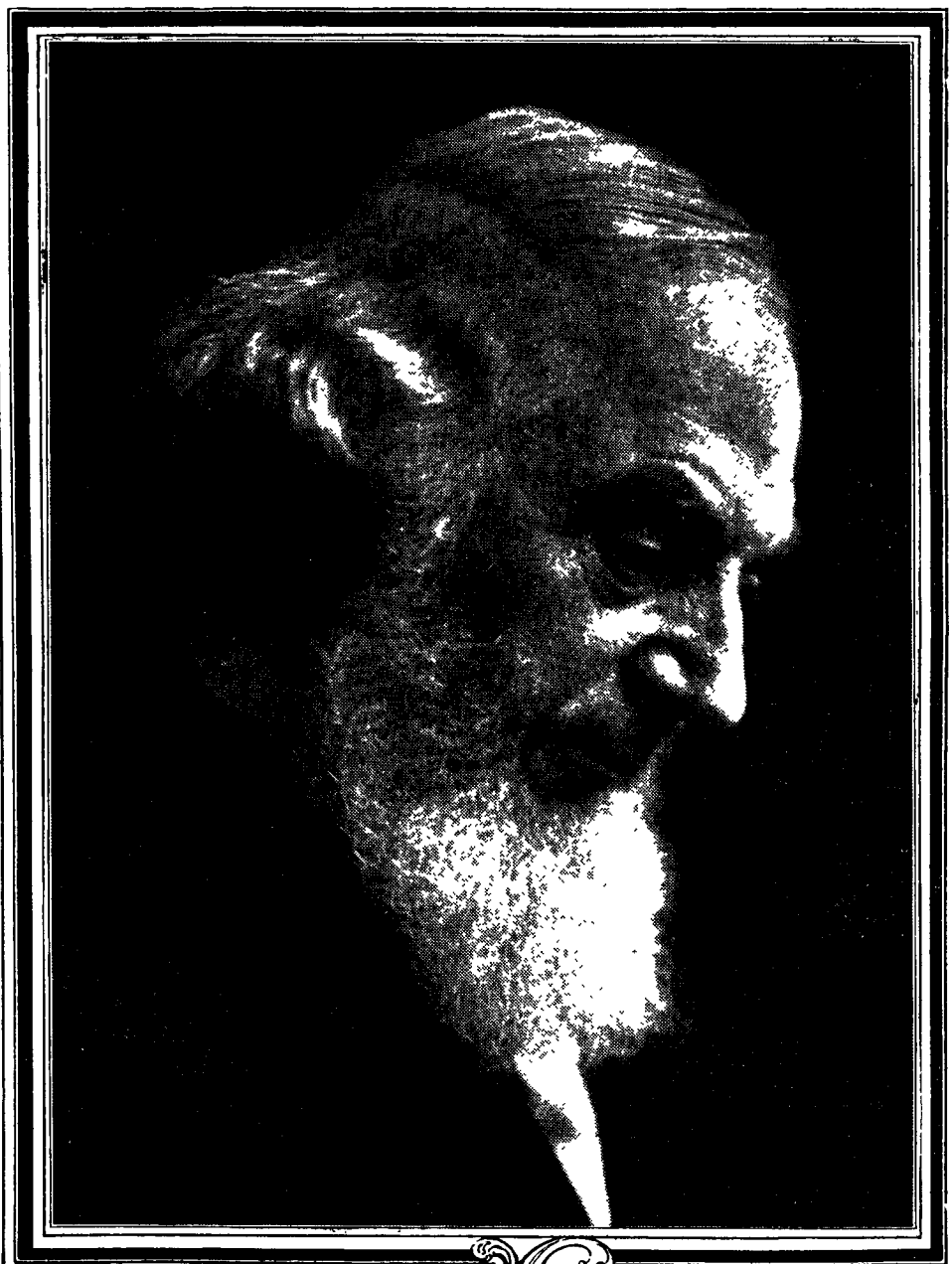
Amazed at the harmonious testimony, proving an unexpected but satisfactory answer, he undertook systematic Bible research, and was brought to a complete confidence in the Bible as being inspired by an all-wise, powerful, just and loving Creator, worthy of adoration and worship. Thus a sure anchor for a fainting hope was found, and an honest, truth-seeking heart was made glad.

PASTOR RUSSELL'S ROUND-THE-WORLD TOUR

THE PEOPLE'S FAVORITE PREACHER

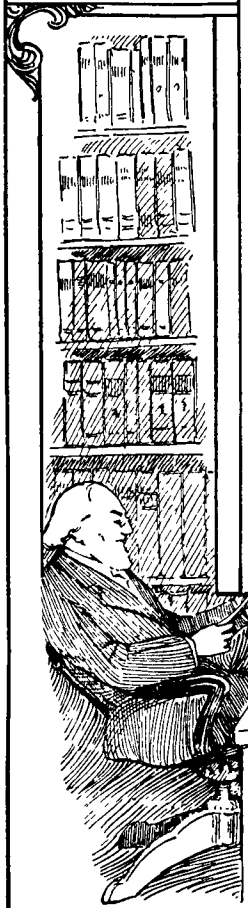






PASTOR RUSSELL IN HIS STUDY, FORMERLY HENRY WARD BEECHER'S LIBRARY.

AS SEEN WHEN SPEAKING IN THE LONDON AND BROOKLYN TABERNACLES





PASTOR RUSSELL
OF
LONDON & BROOKLYN TABERNACLES

INTERNATIONAL BIBLE STUDENTS' CONVENTION A GREAT SUCCESS

NEARLY SIX THOUSAND WAS THE DAILY ATTENDANCE AT MOUNTAIN LAKE PARK

Forty-four Speakers Representing Many States Participated in the Ten Days Meetings at the Maryland Chautauqua—Exhaustive Review of the Complete Proceedings—Delegates Will Leave for Their Homes on Monday.

The many special train parties of International Bible Students, now in convention at Mountain Lake Park Md are beginning to think of and arrange for their return home The two specials from New York composed of delegates from Atlantic coast points, will leave Mountain Lake Sunday midnight, via Washington where they expect to spend about nine hours sight seeing

Regrets were expressed by many because no opportunity had been provided to visit Independence and Liberty Hall and other noted points of interest in the city of Philadelphia

Those from Canada and the Northwest will return on the Toronto and Chicago Special The Southwestern contingent will travel to St Louis as a party, where they will separate The specials for points within three hundred miles will leave early Monday morning thus giving a day light ride home

The excellent facilities for entertaining large crowds at the many Mountain Lake hotels and cottages have for once proven insufficient and consequently Deer Park and Oakland are most graciously entertaining a portion of the vast I B S A throng

The convention opened September 1 with an attendance of over four thousand and closes September 11 Some delegates attending during the early days who were unable to remain throughout the convention have departed giving place to a more than usual number of belated arrivals

The average attendance has been near the five thousand mark, with a total attendance of six thousand on special days In another column the objects of the I B S A are set forth in a perspicuous statement by its president Pastor Russell of Brooklyn Tabernacle

GEN. W. P. HALL'S OPENING ADDRESS

The formal opening of the convention took place Friday afternoon September 1 at 2 o'clock, when General W P Hall, U S A delivered an address of welcome which was responded to by Judge Rutherford the chairman

In his address General Hall said in part

In behalf of the people of this section of the United States it has been accorded to us the pleasure and privilege of extending to you a heartfelt welcome. Hon J F Rutherford of the International Bible Students Association the truly earnest of this convention, will have the honor of delivering to you the opening address. Nevertheless it is my pleasure and honor to welcome the International Bible Students Association As its name indicates it has reached over the entire world and I know it is the desire of its members to encourage and assist in the study of the Scriptures whenever opportunity affords. It needs no argument to prove that the peoples of the world where the influence of the Bible is greatest are those parts which have advanced in civilization and refinement

While members of this association believe the Bible from Genesis to Revelation to be the inspired word of God and believe it to contain His wise and gracious plan toward the human race, I understand you are not affiliated with any of the denominational churches You are undenominational We understand something of your belief and while we agree with you in the doctrine of the eternal torture of the creeds of our day we also agree with you as to the doctrine of eternal torment for those who have never heard of the only name given under heaven where by they must be saved, and disbelieving in God and belittling His character Eternal punishment is necessarily eternal torture for any one

We will not take any more of your time in expressing our welcome as well come will all broad-minded Christian people in this community must feel But we will now give place to those more important in explaining the hidden mysteries of the Kingdom

Judge Rutherford then responded and the convention adjourned until Saturday following a praise, prayer and testimony meeting

Addresses by W J Hirsse Daniel Toole and A M Shapiro occupied the morning hours on Saturday, while the afternoon was devoted to talks by E Skinner F F Cook and O L Sullivak. The day was called Thankful Day in the program and this theme was taken by most of the speakers

Opened Bible Conference



—Photo by Harris & Ewing

GENERAL W P HALL U S A
Who delivered the opening address at the reception of the International Bible Students in the auditorium at Mountain Lake Park Md.

Brief extracts from some of the addresses given during the convention are as follows

Third—Secure a better acquaintance with God Intimate acquaintance with God is very important to our character development and while our faith in Him is necessary to gain the blessings we seek our minds are necessarily occupied with thoughts of God Thoughts as to His existence—the life He is Thoughts as to His Wisdom and Power—Has He the knowledge and ability to make good His requests good thoughts as to His love—will His mercy and kindness prompt Him to bestow the blessings sought thoughts as to His faithfulness—will He sustain to His promises Thus blessings received in answer to prayer secure for us also a wider and richer knowledge of God and it is the joy which with some of them will

Leader of Bible Students



PASTOR RUSSELL

The president of the International Association in session at Mountain Lake Park which daily has attracted thousands to the meeting addressed by learned and eloquent speakers

of His character and our own hearts are purified and mellowed in consequence Thus we learn to appreciate Him and therefore to increase Thankfulness is one of the elements of Christian character And blessings received in answer to prayer are occasions for gratitude and thanksgiving Hence the Apostle says Be careful for nothing but in everything by prayer and supplication Psalms, xci, 1

Father I thank Thee that Thou hearkenest me

Great interest was also taken in the address of W M Hetzel who said in part The question naturally arises in the mind of the prophet David recorded in the Psalms Lord what is man that Thou art mindful of him and the son of man that Thou visitest him? And the prophet David likens the Word of the Lord to a lamp to guide the feet and with infinite wisdom Justice Love and power He also likens it to the pure, heavenly shining in answer to the psalmist's voice In harmony with John's vision (Revelations xxi 2 3)

So this morning we give thanks to God for creation and we recognize our risen Lord in His pre existence The beginning of the creation of God (Revelations iii 14) All things were made by Him and without Him was not anything that was made We give thanks that the Logos was made flesh (John i 1) and died for the sins of the whole human race in atonement for our sins and was raised from the dead (Romans iv 24) Thus our Lord became Himself a ransom for all to be testified in due time

We give thanks to God that we are living in the Gospel Age and are called in the hope of our calling (Ephesians i 18)

We give thanks to God we are living in the time foretold by the prophet Daniel (Daniel xii 12)

We give thanks O Lord that Thy thoughts to usward they cannot be reckoned up in order unto Thee they are more than can be numbered (Psalms xl 5)

We give thanks to Thee for the glorious times of restitution which have been spoken by the mouth of all the holy prophets since the world began (Acts iii 21) Yea, and let the whole earth be filled with His glory

May this convention be praise our God and all His saints as heralds forth the coming of the great King

ACTIVE WORK BEGAN WITH MONDAY'S SESSIONS

After a quiet Sunday spent in devotional exercises and prayer, delegates to the meeting got down to real hard work on Monday

The speakers for the morning session were J D Wright New York city Thompson while for the afternoon meeting a symposium on The Christian's Armor was the subject of discussion The following participated in the symposium were Elliot Thompson Edwin Gray A G Wakefield F C Daniels and W M Wisdom

Among those who have been active in the meetings of the convention some of them occupying seats on the platform are the following

Dr S A Smith Louisville, Ky Morton Edgar Clarion Scotland Dr C E Rhinehart Sioux Rapids Ind Professor Charles Ackerman, Akron Ohio Dr Charles Owen Chattanooga Tenn Rev Mitchell Los Angeles Cal Dr H Peterson Philadelphia Pa Dr E N Wiley Norristown Pa Professor H S Price Washington D C Professor J T Read Chicago Ill Dr A J Beard, Jersey Alexander and Dr H C Temple Akron Ohio Dr George Moe Chicago Ill Williams Duquesne Pa W B C Work Brooklyn N Y Rev W Hanley Chicago Ill Dr R D Reber, Belvidere Ill Rev A E Burgess, New York city Rev J F Thomason, New York city Rev J F Rutherford New York city C A Wise Indianapolis Ind George Draper Dr P S L Johnson, Philadelphia Pa Dr P S L Johnson, Phila Pa Dr Cook Detroit Mich Rev J D Wright New York city A Hirsch Philadelphia People's Pulpit Association N E Hirsch Philadelphia Mrs McGregor Easton Mass Rev O L Bellamy N J Dr DeCamp Union New York city D Streeter Providence R I Carl F Hemming Philadelphia Pa N K Herzog New York city and D Stephenson Washington D C

Addresses by J C Kuehn and S H Robinson marked the afternoon session of Consecration Day on Thursday In the afternoon attention centered on a discussion on Baptism by O R Raymond, followed by Symbolic Immersion

A sensation was caused on Monday by the discovery of twenty professional thieves in attendance at the convention Ever since the first day a session there had been complaints of pocketbooks lost It was not until Labor Day that the efforts to detect the robbers was successful The first operating had the desired effect Badges and were working busily on the very floor of the convention Before it left a purse and a man a ring constituted a portion of the booty they secured

Taking for his text this morning Corinthians II 2— For I am jealous over you with godly jealousy for I have espoused you to one husband that I may present you as a chaste virgin to Christ Rev J A Cole of New York city with his characteristic fervency and eloquence delivered a powerful address in which he said in part

The non-Christian or the Christian in name only the natural man and world is indeed I am alive and doing John's vision well we dead fish float while a live fish has to swim up stream I am making my way in the world I am a self-made man Gold Dust even if the vast majority of those self made men made a very poor job of it the job which with some of them will

SINGING WAS A NOTABLE FEATURE OF CONVENTION

The congenial feature in connection with the convention from a worldly viewpoint has been congregational singing It has been led by well-trained chorus Jules T Read instructor of voices at the American Conservatory of Music Chicago Ill is the leader assisted as accompanist at the Brooklyn Academy of Music New York Eduardo H Huntington, Mus Bac Yale Mich and Miss Turner Memphis Tenn F S Tadd of Aurora, Ill, and J A Cole of New York city with a pleasing soprano voice Mr Read possesses the technique to absolute Beethoven and is endowed with a perfect article with the leader and descending in the multitudes a formula very similar to that hymn with perfect unison that the reverberation sounds easily be apparent to the ear even though the singer is a good musician a quarter of a mile distant Even more astounding are these harmonies just outside the pavilion at a distance of 200 feet the building being open on three sides offers little obstacle to impede the sound

The discourse on baptism delivered Tuesday afternoon by O R Raymond was a rich feast indeed about the best day It was a masterful address on The New Life and it found the convention to the highest pitch of enthusiasm As outlined following the discourse there was a symbolic immersion participated in by 75 candidates

In his address on The New Life Professor Raymond said in part—

Today is Consecration Day It seems fitting that the closing address should date for its theme Baptism and that this should be followed by symbolic immersion

To our Lord and the Apostles baptism and consecration were synonymous terms just as our Lord is the great Head of the Church was begotten of the Holy Spirit at His baptism—his consecration—so likewise the members of His body the True Church are begotten (not born) of the Holy Spirit at their baptism into His death, at the moment of their full consecration, then it is that they are born of the spirit

I have chosen as my text a passage by the great Apostle which contains this double statement, Romans vi, 4 Therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life

BIBLE STUDENTS' TEN DAYS' SESSION IN THE MOUNTAINS

President Russell's Review of Work of Ministers, Teachers and Scholars

DIVERSIFIED PROGRAM

Large Attendance Proof of the Widespread Interest in the Proceedings

For the first week a most remarkable Bible school of the truth is in session on the top of the Alleghany Mountains, in the well-known Chautauqua grounds The Bible students who have been called overwhelmed and numbers of cots have been in use. The delegates are from all parts of the world and Pastor Russell is president of the association The enthusiasm is not of the boisterous sort but manifests itself in earnestness of look and attitude and in the commendable attendances at the meetings Those logic in attendance at the meetings Those logic in attendance at the meetings Those logic in attendance

London Daily Mail

AMERICA'S "SPURGEON"

One of America's most remarkable men, Pastor Russell of Brooklyn Tabernacle, who is by common consent, the most prominent pulpit orator in the United States has recently arrived in London He is the Spurgeon of America and is visiting England in connection with the May meetings

He is preaching to-morrow night at the Royal Albert Hall All his services are free and he objects to collections

London "Star"

Pastor Russell America's best known preacher who as already announced in The Star is to speak at the Albert Hall to-morrow and two following Sundays in connection with the International Bible Students Association is the most widely read any living divine His sermons are published each week in over 600 leading American papers and it is estimated that in this way they reach ten million homes weekly He is also author of "Scripture Studies" which has reached its fourth million and is published in thirteen languages He succeeded Henry Ward Beecher and De Witt Talmage at the Brooklyn Tabernacle

London Times.

Special May meetings of the International Bible Students Association will be held at the Albert Hall Visitors are expected from Norway Sweden Germany, and from Paris, and the sole object of the meetings will be the encouragement of Bible Study Pastor Russell of New York is to be the principal speaker and the subjects selected for the three Sunday evening public meetings May 8, 15 and 22 are "Hereafter" "Pentecost," and "Overthrow of Satan's Empire"

Leeds Yorkshire Post"

IMPRESSIVE SCENE AT THE ALBERT HALL.

Pastor Russell, of Brooklyn Tabernacle, the great American preacher who is now on a tour in this country, prefaced his remarks to a huge audience in the Albert Hall last night with the following —

"In Germany I learnt of the death of your esteemed Monarch, Edward VII I realized that not your nation only, but all Christendom had lost an unobtrusive, but wise counsellor, a power for peace and good will amongst men. I take this opportunity to express to this great audience my sympathy which, I assure you, is shared by the great majority of my American countrymen My first thought was that out of respect for the illustrious dead, his family and the nation this service should be postponed, but my second thought was the contrary Surely at no more fitting hour could we consider the great hereafter There is thank God a hereafter for kings as well as peasants Royal mourners and a mourning nation need a message from God's Word particularly now and since no more representative audience will probably assemble in this capital of the Empire, I have a suggestion to offer which I trust will have your approval It is that before offering prayer we show our sympathy for the Royal Family in their bereavement by standing "

After about a minute whilst silent prayer was offered Pastor Russell offered prayer generally and requested the great audience to sing one verse of "Nearer my God to Thee. The whole scene was very impressive

London Daily Chronicle.

"AMERICAN SPURGEON"

PASTOR RUSSELL'S NEW WORK AT PADDINGTON TABERNACLE.

Pastor Russell of the Brooklyn Tabernacle known as the American Spurgeon,' has accepted a call from the congregation of the London Tabernacle Paddington

In his letter of acceptance the pastor says that he will give as much time to the work in London as God's providence may permit and direct It is understood that provision has been made for the conducting of the work during the pastor's absence and it is hoped to make the Paddington church the centre of carefully organized and sustained evangelistic effort for the metropolis on the lines which for many years made Spurgeon's Tabernacle in South London one of the largest and most powerful agencies of religious endeavour and social reform in this country

Pastor Russell occupied the pulpit at his new church yesterday afternoon and preached to a crowded congregation a characteristic Easter sermon on The Resurrection '

Again in the evening, Pastor Russell preached to very large congregation on 'Uncrowned Kings"

London "Star"

A CURE FOR DECLINING CHURCH MEMBERSHIP.

Pastor Russell at the Royal Albert Hall last night declared that the ministers of the various Churches should teach that only the saintly, whether in their particular denomination or in some other or perchance at present not affiliated with any religious bodies, will make up the "One True Church," instead of trying to make the public believe that their particular denomination enjoyed monopoly The public would readily acknowledge and welcome this quite evident fact, and heartily lend their support, both financially and by personal attendance thus ending the lamentations caused by declining membership and social defects.

Glasgow Recorder.

PASTOR RUSSELL

The vigor and the virility of a transcendental faith make the power of Pastor Russell of Brooklyn Tabernacle N Y, as an evangelical speaker peculiarly strong However one may disagree with his views as to the literal interpretation of Holy Writ admiration cannot be withheld from the courage with which he expresses his views

In the City Hall Glasgow last night Pastor Russell personally dominated a huge audience and in the course of a powerful address on the Great White Throne of Judgment, he declared — That Judgment Day the thousand years of Messiah's Kingdom, will not only blind Satan but chase away with the glorious beams of the Sun Righteousness all the darkness superstition and error of the world '

To-night Pastor Russell addresses a meeting of Jews in Glasgow and the anticipation is that a large crowd will avail themselves of the opportunity to hear the speaker

The London Christian World

Pastor Russell of Brooklyn Tabernacle, and president of the International Bible Students Association has accepted the pastorate of the London Tabernacle Paddington which will be made the headquarters of his work Mr Russell is already the pastor of congregations all over the United States but he will give as much time to the work in London as his other engagements permit

THE CALI

SAN FRANCISCO MONDAY JUNE 26, 1911

London Daily Graphic

PASTOR RUSSELL'S LONDON PULPIT

Pastor Russell of the Brooklyn Tabernacle who has accepted a call from the congregation of the London Tabernacle Paddington occupied the pulpit at his new church yesterday afternoon and preached to a crowded congregation an Easter sermon on The Resurrection

PASTOR RUSSELL



Charles Taze Russell— Pastor Russell —a recent writer says 30 000 mile leap yearly to many churches and preaches to

THE CHRISTIAN GLOBE MAY 5th 1910

CHRISTIAN GLOBE

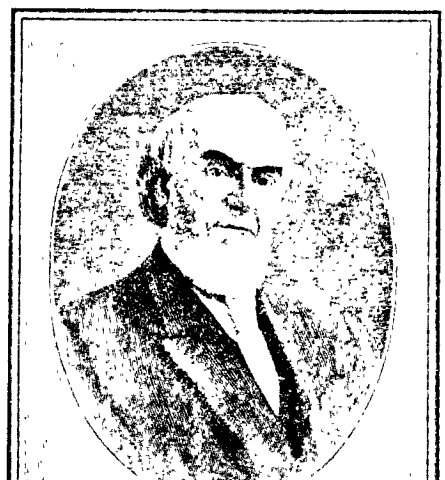
Annual Subscription 6s 6d Post Free AN UNSECTARIAN AND INDEPENDENT WEEKLY JOURNAL SOLD EVERY THURSDAY IN TOWN AND COUNTRY

No 38—Vol. XXXVI.] LONDON. THURSDAY, MAY 5. 1910 [Registered as the Common Post for Canada.] [ONE PENNY

PASTOR RUSSELL.

Brooklyn Tabernacle, New York

SINCE the days of Henry Ward Beecher and Dr Talmage no preacher has occupied so prominent a position in the United States of America as Pastor Russell of Brooklyn Tabernacle holds to-day Now, we on this side of the Atlantic are to be privileged to listen to the man the announcement of whose name fills to overflowing the largest halls in the States whose converts are numbered by thousands and whose sermons appear regularly in six hundred newspaper reaching millions of readers Pastor Russell will be the principal speaker at the meetings of the International Bible Students Association's meetings which are to be held in the Albert Hall on the evening of Sunday next and the two following Sundays He will in addition visit during the next three weeks the principal cities and towns in England Scotland and Ireland delivering addresses and answering questions bearing about in the British Isles much awakening to Bible truths as has marked his career in America Like Beecher and Talmage both of the same city of churches Pastor Russell is an undenominational preacher not allied to any particular denomination giving his time his strength and his great powers of oratory to the moulding of public thought with charity for all and malice toward none Above all the Pastor may be described as strictly orthodox evidenced by his close adherence to the Bible as the Inspired Word of God In reference to this a well known friend of his now visiting England remarked to the writer After all, if the Bible is to be made only chart and compass as preserved God and the future, it is impossible to give too earnest heed to its teaching Although Pastor Russell holds to the Bible tenaciously, he claims to have proved that on some points it has been misunderstood by friends as well as foes Thus he called attention to a few faulty translations, and has offered preferable interpretations of some of the parables, and altogether has thrown a new light on the Scriptures There is nothing in the Bible that he either denies or doubts but there are many texts on which he throws a flood of light that seems to uncover their meaning As Pastor Russell is to play an important part in the May Meetings a brief sketch of his life will be of interest to our readers He is of South Irish parentage born in Pittsburg Pennsylvania in 1852 He was brought up and educated as a Congregationalist being a very devout earnest and zealous Church and Sunday School worker in his youth In riper hear or head Almost without hope he took up the claims as presented by the various Christian denominations after the systematic study of the question of the punishments for sin His findings upon the latter were such as to restore perfect confidence in the Bible as God's inspired Word and revelation of His purposes towards mankind Pastor Russell in 1877 began to come prominently before the public as an exponent of Bible lectures delivered in various cities in New England his work centering at that time in Boston Intervening years have been full of activities along the lines of Biblical interpretations through religious journals in gazettes newspapers books tracts etc and at public platforms As before stated, over six hundred leading American newspapers now publish Pastor Russell's sermons a weekly reaching approximately ten million homes His is also author of works entitled Studies in the Scriptures' over three million copies being in print This is a remarkable testimony to the popularity of his writings Pastor Russell is now on his way to London having just revisited the Pyramids and Palestine It is a period that his recent investigations will have much to do in still further unsealing the mysteries which for centuries have been kept secret in the Stone Witness The Great Pyramid is the subject of an important chapter in one of his books, in which he makes some interesting applications of the established measurements made by the late Piazzi Smyth Dr John Edgar within the last verified all of Prof Smyth's measurements which have been used by Mr Russell The return of the Jews to their promised land as prophesied in the Scriptures has elaborately treated by Mr Russell and will now be in position to speak with added knowledge regarding the work of the Zionists, he having been for some time during the Passover week the principal speaker at the four Christian Mass Meetings recently held in the Academy of Music in New York for the consideration of Church Federation a question now exciting interest both here and in America. Details of the subjects to be treated of at Albert Hall will be found on our Leader page No tickets are required. All seats free



CHARLES T RUSSELL

PASTOR OF BROOKLYN TABERNACLE, U.S.A.

NEW YORK HERALD MONDAY, APRIL 17,

Brooklyn Pastor in Pulpit of the London Tabernac



PASTOR RUSSELL



LONDON TABERNACL

The Rev Charles Taze Russell Regms Pastorate in British City.

PREACHES FIRST SERMON

Declares His Disbelief in Purgatory and Also in Theory of Eternal Punishment

[SPECIAL DISPATCH TO THE HERALD VIA COMMERCIAL CABLE COMPANY'S SYSTEM.]

HERALD BUREAU, No 16 FLEET STREET, LONDON, MONDAY.

The Rev Charles Taze Russell known as Pastor Russell of Brooklyn, to-day accepted the pastorate of the London Tabernacle

Mr Russell who is now here hopes to make the Paddington church the centre of a great religious effort on lines similar to those of Dr Charles Spurgeon, the famous pastor of the South London Tabernacle

Mr Russell occupied the pulpit of his new church this afternoon preaching on the subject of the Resurrection Taking as his text the First Epistle to the Corinthians, chapter 15 verses 18 to 19 he warmly denounced the Calvinistic doctrine of purgatory and the Protestant doctrine of eternal torment, declaring that such "Doom, that foolishness had caused many bright minds to doubt everything connected with religion and the Bible.

[Following biography of Mr Russell has been published in London Graphic —]

Pastor Russell, of the Brooklyn Tabernacle, known as "The American Spurgeon," has accepted a call from the congregation of the London Tabernacle, Paddington In his letter of acceptance the pastor says that he will give as much time to the work in London as God's providence may permit and direct. It is understood that provision has been made for the conducting of the work during the pastor's absence, and it is hoped to make the Paddington church the center of carefully organized and sustained evangelistic effort.

The London Globe.

AMERICAN MINISTER FOR LONDON

Pastor Russell, of New York, has accepted the pastorate of the London Tabernacle, located at Lancaster Gate, W., and is to officially assume his new duties on the 16th inst.

At the Albert Hall last night, Pastor Russell dealt with some diverse views held by adherents of various denominations. He suggested some points of doctrine which each denomination could wisely surrender in the interests of Church Union, and which would establish basis for true fellowship

The burden of his argument was that every Christian, if he were true to Bible principles, would be worshipping at the same shrine with all others, and that all strife and dissension between Christian bodies would cease

South Wales Argus, Newport.

MONEY AND RELIGION.

Pastor Russell concluded a fortnight's mission in England by addressing a vast audience in the Royal Albert Hall, London One of his rules is not to preach where any seat is paid for or any collection taken "Religious people," he said, "are not, as a rule, well to do financially but my friends have frequently stinted themselves to sustain my services. Without resorting to bazaars, collections, raffles, concerts, or card parties, sufficient money comes in to maintain the work among Bible students all over the world."

London Standard.

"THE AMERICAN SPURGEON."

Pastor Russell, of the Brooklyn Tabernacle, known as "The American Spurgeon," has accepted a call from the congregation of the London Tabernacle, Paddington In his letter of acceptance the pastor says that he will give as much time to the work in London as God's providence may permit and direct. It is understood that provision has been made for the conducting of the work during the pastor's absence, and it is hoped to make the Paddington church the centre of carefully organized and sustained evangelistic effort.

SEES PATMETIC SIGN.

LATEST TELEGRAPH NEWS BY LEASED WIRE

THE REPUBLICAN-REGISTER

COMPLETE MARKET REPORTS BY WIRE

VOL. XLI, NO. 180. GALESBURG, ILL., MONDAY EVENING, JULY 31, 1911—TEN PAGES. PRICE TWO CENTS.

INCREASES PROHIBITION

Interstate Commerce Commission Sits Down on Commutation Advances

THE RAILROAD VIEW

It Holds that the Commission Has no Right to Interfere.

Washington, July 31.—Proposed increases in commutation fares on railroads operating in and out of New York were held today to be unlawful by the Interstate Commerce Commission and were ordered suspended.

Against the application of the railroads for a specific increase in commutation fares on the ground that operating expenses had increased, the commission held that the railroads had failed to show that the proposed increases were necessary to yield a reasonable return on the value of the property used in the service of commutation passengers.

The commission also denied the application of the railroads for authority to establish a system of mileage tickets, which would have increased the rates in many cases.

While only within the last six years has the commutation passenger business been considered by operating managers as a separate department, the commission points out that the Chicago lines have been approaching important commutation fares for many years. In the case decided today the commission denied authority to increase existing rates on the ground that the fares were far lower than the passenger fares which have been found to be reasonable and that commuters were treated with substantial equality by the railroads. The commission's high commutation rates will not be disturbed, it declared, unless the evidence could not be ignored.

The Commissioners' View.

"With this view the commissioners are not in accord. Admission is made that the railroads have been put to immense expense in caring for commutation service, the record showing an expenditure of tens of millions of dollars for this purpose.

On the other hand, it is urged by the commutators that the railroads have derived enormous profits from the commutation business, and that the railroads have been permitted to increase the value of their property used in the service of commutation passengers by many millions of dollars. The commutation business in New York, it is pointed out, has been developed largely by the railroads themselves, and the value of the property used in the service of commutation passengers has been increased by many millions of dollars. The commutation business in New York, it is pointed out, has been developed largely by the railroads themselves, and the value of the property used in the service of commutation passengers has been increased by many millions of dollars.

The WEATHER

SHOWERS AND COOLER.

Chicago July 31.—Chicago and vicinity—Showers this afternoon and tonight, followed by fair weather Tuesday; cooler; moderate south winds shifting to the northwest.

Illinois—Showers tonight; cooler in the north portion Tuesday; fair and cooler in north and central portions.

Missouri—Showers this afternoon or tonight, cooler in the northwest portion, Tuesday fair; cooler in the northeast portion.

Iowa—Showers and cooler this afternoon or tonight Tuesday fair and cooler in the east portion.

South Dakota—Fair tonight; cooler in the central and east portions; Tuesday fair, warmer in the west portion.

Montana—Fair tonight; warmer in the west portion, Tuesday fair; warmer.

Local Temperature.

6 a. m. 66
2 p. m. 90

AN OLD WOMAN DECAPITATED

HER CRIME WAS COMMITTED IN NEW YORK—LARGE JACK KNIFE USED.

New York, July 31.—Mrs. Sarah Barnhart, 70 years old, was found murdered in her home in Brooklyn this morning. Her body was found in the bedroom of her home, which she occupied alone. She had been decapitated with a large jack knife, which was found on the floor near the body. The murderer entered the house by breaking a window in the basement, and left by the same way. The police have no clue to the murderer.

WHAT IS BEER IS QUESTION

Dr. Wiley Will Try to Solve this for the American People.

WILL MAKE STANDARD

Claim that Too Much Beer is Made of Corn or Rice.

Washington, July 31.—Having long ago settled the vexed problem of "What is whiskey" the agricultural department's board on food and drug inspection headed by Dr. Harvey W. Wiley today undertook to determine "what is beer."

Manufacturers of beer and other malt beverages, and barley raisers from all over the country are here attending the hearing conducted by the board and many others have sent their views by mail.

The object of the board's inquiry is to bring malt liquors within the scope of the pure food and drug act and to determine just what shall be contained in liquids sold under the labels lager, beer, bock beer, stout and malt extract. The board has propounded a series of questions as to ingredients coloring carbonating etc.

Barley raisers and maisters are responsible for this effort to determine what is beer. The Consumers National League of Chicago and the Society of Equity the latter composed largely of farmers are aiding in the movement.

It is claimed that much of the beer sold in this country is made of corn or rice and that some of the malt extract and other beverages are not what their names lead consumers to think them.

Both Listened.

Both Secretary Wilson of the Department of Agriculture and Dr. Harvey Wiley of the board of food inspection listened carefully to the arguments of brewers to the effect that

Stating Brewing Association represented by Louis [illegible] of New York offered a long [illegible] to show that the department is were complaining [illegible] that the [illegible] partially the [illegible] Consumers [illegible] judge [illegible] the brewers [illegible] Attorney [illegible] Lifegiver [illegible] judge [illegible] [illegible] [illegible]

The WORLD'S UBIQUITOUS PREACHER
"THE SPURGEON OF AMERICA."

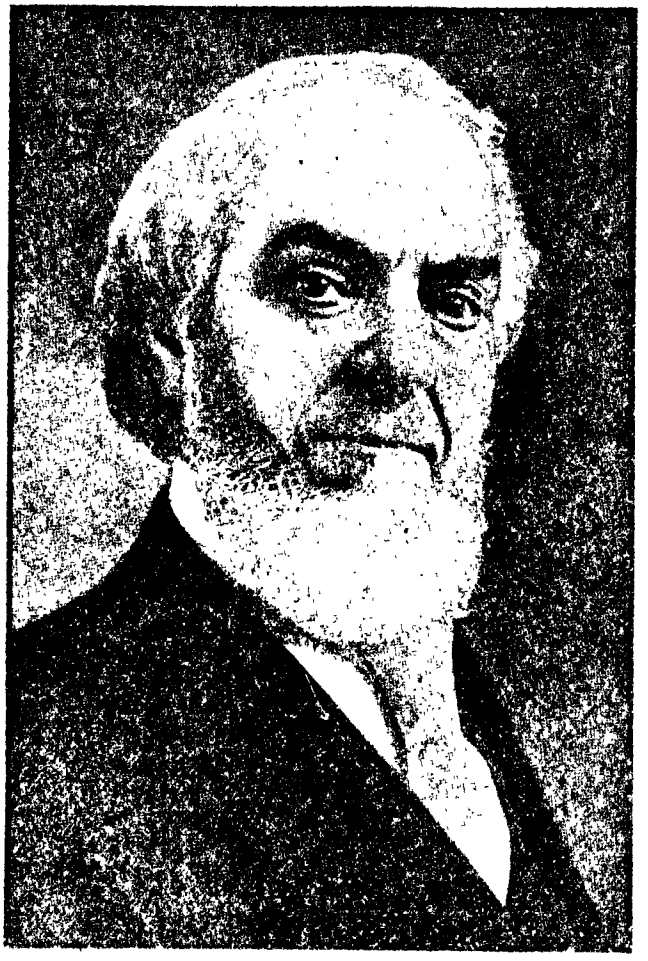


LONDON TABERNACLE

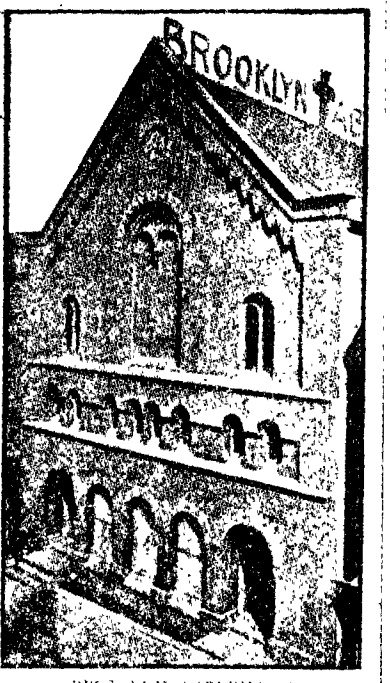




Pastor Russell in his study. This room was formerly used by Henry Ward Beecher as his library. The group picture of Pastor Russell and other Bible students on tour of the Holy Land was taken on the Mount of Olives, with Jerusalem in background



PASTOR RUSSELL
LONDON AND BROOKLYN TABERNACLES



BROOKLYN TABERNACLE

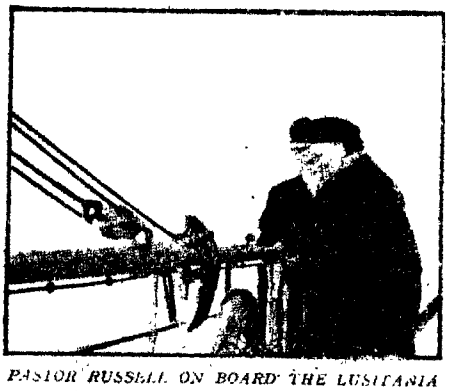
Pastor Russell, who for a number of years has been a frequent visitor to our shores, is about to become more permanently located in Great Britain. He has accepted the pastorate of the London Tabernacle, which is shown in the accompanying picture.

The advent of Pastor Russell brings to this City and country a man of international reputation, who is known almost as well in Great Britain as he is in America. He has addressed immense audiences in the Royal Albert Hall, London, and in the most prominent provincial cities and towns, and is well known upon the Continent, where he has travelled and lectured extensively.

He almost always lectures under the auspices of the International Bible Students' Association, which is very strong in Great Britain.

It is a noteworthy coincidence that just at this time, when England is bidding good-bye to one of its most prominent religious leaders, who is taking up a fresh field of activity in the New World, that Pastor Russell, who is reputed to be the most popular preacher in America, should become, almost simultaneously, prominently identified with religious effort in England. However, he retains his charge in New York, and will endeavour to make the voyage to America twice a year to look after the spiritual interests of the Brooklyn Tabernacle congregation.

The biography of an interesting character in brief: At the age of fifteen, an enthusiastic Sunday School worker; at seventeen, a sceptic, made so by the arguments of an infidel acquaintance; at twenty, an earnest Bible student, which led to a restoration to full confidence in the Scriptures as the inspired word of God; at twenty-five, a public speaker on Bible doctrines; at thirty, the editor of a religious journal and pastor of a congregation in Pennsylvania; at thirty-five, the author of a book which has reached the three million mark; at forty, well known throughout the United States and Canada as a public speaker; at forty-five, prominent as a writer on Jewish topics after having thoroughly studied the special Divine promises to Israel as respects their restoration as a people in Palestine; at fifty, President of the Tower Bible and Tract Society; at fifty-five, the writer of five additional works on Biblical research, pastor of the Brooklyn Tabernacle and President of the New York Peoples' Pulpit Association. In this, his sixtieth year, he finds himself charged with the duties incumbent upon the holder of the foregoing position, and also the pastor of the London Tabernacle, which henceforth is to have a liberal share of his time. During the past year Pastor Russell has delivered addresses to many Jewish audiences on the prospects of their race in Palestine.



PASTOR RUSSELL ON BOARD THE LUSITANIA

An intimate friend of Pastor Russell states that he and many Christians had for some time importuned Pastor Russell to accept a London pastorate. This he declined to do until during the series of Royal Albert Hall meetings of last year, during which he received over 6000 written requests for printed copies of his discourses. This evidence of appreciation of his religious efforts brought a decision favourable to his London adherents.

The heading of this page, ascribing to Pastor Russell the title of "The World's Ubiquitous Preacher," has repeatedly been justly bestowed. He has thoroughly earned the *nom de plume*, as his sermons at present are published each week in over one thousand newspapers, reaching ten million homes weekly. Thus we see the wonderful opportunity for doing good enjoyed by Pastor Russell, and there is every prospect that Londoners will be greatly benefited by his coming.



PASTOR RUSSELL AT LEMBURG, GALICIA

BY KIND REPRODUCTION FROM "LONDON GRAPHIC" APRIL 8 1911

VISITS THE HOLY LAND

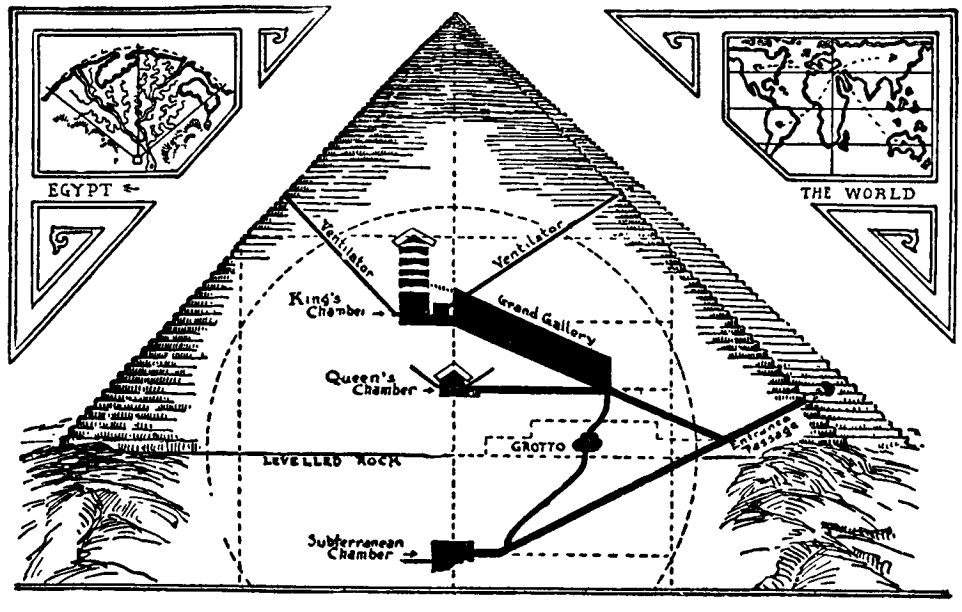
INTERPRETS GREAT PYRAMID

THE unfulfilled promises to the Jews, spoken of hundreds of times by the prophets of old, and reaffirmed in the writings of the New Testament, attracted Pastor Russell's early attention, and consequently the time of the restoration of the Jews in Palestine, as a Nation, became a question of almost paramount importance to his mind. In order to verify or disprove certain claims or supposed facts, Pastor Russell visited the Holy Land in 1892, verifying much valuable information contained in his third volume of "Scripture Studies," wherein he interestingly treats the complex Jewish racial problem, past, present and future.

This trip was the real beginning of a campaign to attract the attention of the world to the future inheritance of the natural "seed of Abraham."

During the past twenty years, Pastor Russell has written much on Jewish topics and has addressed many Jewish audiences on Biblical Zionism, pointing out the significance of the many unfulfilled promises to them by Jehovah.

THE GREAT PYRAMID OF GIZEH
The Bible Stone-Witness



THE GREAT PYRAMID

Built 2170 B. C. probably by Melchizedek. In its own symbolic language it so states. Seemingly every stone in this, the most remarkable building in the world, has been made to testify by Pastor Russell in his remarkable interpretation.

The wonderful stone building at the border, yet in the center, of Egypt stands strangely related to the hope of the Jew, and Pastor Russell has most interestingly treated the measurements, angles, shape, size, weight, passage-ways, King's Chamber, Queen's Chamber, etc., as positive corroborative evidence of the time prophecies of the prophets of old. His findings, as explained in the symbolic language of "Holy Writ," read like a remarkable piece of fiction, when in reality it is a plain, yet entrancing narrative of Jehovah's Plan as respects the various ages and His dispensational dealings with the human race, terminating with the full restoration of the Jewish people in the land of their fathers, during the "times of restitution of all things."

Prof. C. Piazzi Smith, F.R.S.E., F.R.A.S., Ex-Astronomer Royal for Scotland, in a letter written from Clova, Ripon, England, Dec. 21, 1890, commenting on Pastor Russell's interpretation of the Pyramid, said in part: "At first I could find only slips of the type-writer, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the Author shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of the various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the (Jewish) Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid."

The late Dr. John Edgar, M.A., B.So., M.B., C.M., F.F.P.S.G., of Glasgow, Scotland, with his brother Morton, in 1909, visited Gizeh to critically test Pastor Russell's deductions. Their verdict, after a most elaborate investigation, was a thorough endorsement of Pastor Russell's interpretation of the Great Pyramid, the greatest of the world's wonders.

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FOR MANAGING EDITORS

The data herein pertaining to the proposed Pastor Russell "Round-the-World Tour" was prepared primarily for the fourteen hundred editors now publishing the Pastor Russell weekly sermons or the Brooklyn Tabernacle articles on the International Sunday School topic. We have endeavored to embody only such other matter as is of value or interest to newspaper editors in general, either for immediate or future use.

The WATCH TOWER and Herald of Christ's Presence

VOL. XXXIII BROOKLYN, N. Y., JANUARY 15, 1912 No. 2

VIEWS FROM THE WATCH TOWER

PULPIT HAS LOST POWER

The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power—it has,' said Dr. Abbott. 'It is said the pulpit has lost its power—it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.'" . . . .—Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

NO WONDER CHURCH ATTENDANCE IS SLIM

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position? How long might they expect to be blind to it? What must be the influence?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their mood. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations. No wonder church attendance is slim! No wonder doubt and skepticism are prevalent. No wonder that faith in the Bible is undermined and religion made to look ridiculous and contradictory!

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the results of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the prophet, whose prediction was endorsed by Jesus himself.—Dan. 12:1; Matt. 24:21.

* * *

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the divine plan of the ages, which alone shows the harmony of the Word of God, from Genesis to Revelation.

But while we cannot hope to stem the tide of "higher critical," evolutionary infidelity—while we cannot hope to counteract the influences of more than half of Christendom and of three-fourths of all the pulpits of Christendom, we do hope, by the Lord's grace, to find some of the truth-hungry sheep and to assist them to an appreciation of the heavenly Father's message, given by Jesus, the apostles and prophets, but lost during the dark ages. We can help them to find the lost key of knowledge, whereby God's Word opens up, revealing to the eyes of faith and obedience a Creator infinite in wisdom, justice, love and power, a Savior and a great one, able to save to the uttermost all who come unto the Father through him, and a divine arrangement and plan consistent with the divine character. By these means the Lord's faithful ones will be sustained from falling in this evil day mentioned by the apostles and prophets. —Eph. 6:11-13; Psa. 91:7.

WE BELIEVE THE BIBLE

Those who oppose our teaching are given to misrepresenting it. They do not wish to speak untruthfully, but desire to hinder our work, which they fail to recognize as the Lord's work.

It is difficult to answer the arguments of our opponents in a few words, when they misunderstand our presentations of more than three thousand pages. If they cannot understand a detailed account, we have no hope of making a brief one satisfactory to them. However, we give here a synopsis:—

I. We affirm the humanity of Jesus and the deity of Christ.

II. We acknowledge that the personality of the holy Spirit is the Father and the Son; that the holy Spirit proceeds from both, and in turn from all who are begotten by it.

III. We affirm the resurrection of Christ—that he was put to death in the flesh, but quickened in the Spirit. We deny that he was raised in the flesh, and challenge any statement to that effect as being unscriptural.

IV. We affirm, with the Scripture, that God alone possessed immortality, "dwelling in the light which no man can approach unto." We affirm that this divine quality has already been granted to the Lord Jesus and is to be the portion of the elect bride, the "body of Christ." As for mankind, we affirm the divine provision for these and for angels to be everlasting life for the obedient. This, by many, is mistermed immortality. We follow the Scriptures strictly.

V. We hold that the entire race lost life with Father Adam, as a result of his failure in Eden; and that Christ died to secure a second chance for Adam and an individual chance for all of his race, who lost their first chance in Adam when he sinned. "As all in Adam die, even so all in Christ shall be made alive." (1 Cor. 15:21, 22) A few of us, comparatively, having eyes of faith and ears of understanding, have had this second chance in the present life. Adam and the great mass of his posterity

must get their second chance after being awakened from the tomb. But NOBODY IS TO GET A THIRD CHANCE!

VI. We believe that the soul was condemned to death. "The soul that sinneth it shall die." We believe that this death would have been eternal, everlasting destruction, had it not been for God's mercy in and through our Lord's redemptive work. By reason of his death our souls do not die in this full sense of the word, but are Scripturally said to "fall asleep," "asleep in Jesus." The awakening will be in the resurrection morning; and the interim will be a period of unconsciousness, beautifully symbolized by a restful sleep.

VII. We believe in the "hell" of the Bible, sheol. This, the only word used for hell for four thousand years, is translated more than one-half the time grave in our Common Version, and should always be thus translated. "Hades," in the New Testament, is its equivalent. "Gehenna fire," of the New Testament, is a symbolical picture declared to signify the second death.

VIII. We believe that God is able to destroy "both soul and body" in Gehenna—the second death. We consider it much more sane to believe thus, as it is more Scriptural, than to believe that in creating man God did a work which He could not undo; much more reasonable also than to believe He prefers to have the incorrigible suffer eternally, when their sufferings could do neither themselves nor others any good.

IX. We believe that, like the Father and the holy angels, our Lord is a spirit being. We are convinced that "flesh and blood cannot inherit the kingdom of God." We do not believe that our Lord has a flesh and blood body, a "little lower than the angels," and has thus been out of harmony with his heavenly environment for nearly two thousand years. We believe the Apostle's statement, "Now the Lord is that Spirit." This is the Jesus who will "so come, in like manner," quietly and unknown to the world, as he went away. We do not affirm, dogmatically, that he came in 1874, but we say that to us it is the evident teaching of the Scriptures. Our Lord warned us not to expect him in the flesh; that men might say "Lo, here" or "Lo, there." The harvest work in the universal church Nominal, the Laodicean period of the church, well corroborates our expectations of what his work will be, as outlined in his parables, etc.

THE TEST OF ENDURANCE

[This article was a reprint of that published in issue ofJune, 1894, which please see.]

"BORN KING OF THE JEWS"

MATTHEW 2:1-12.—FEBRUARY 4.

"Look unto me and be ye saved, all ye ends of the earth; for I am God and there is none else."—Isaiah 45:22.

Today's study relates to the wise men of the east and their seeing of a wonderful star which, as astrologers, they recognized to import a great event—the birth of a great King. At the time Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the house of Esau. Herod sought to perpetuate his dynasty, and hence the announcement of the shepherds that a great king of the Jews had just been born suggested the overthrow of the Herodian dynasty and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple the grandeur of which outshone that of Solomon. The people were feeling so satisfied with their attainments that they had ceased to specially long for and pray for the coming of the Messiah, the long-promised king of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife as between Herod and another and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be today are styled Christ's kingdom, "Christendom," but they are really "kingdoms of this world." Any announcement today that Messiah's kingdom is nigh—that he will soon take unto himself his great power and reign (Rev. 11:17)—meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of our prayer, "Thy kingdom come," the answer is, "Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the 'Prince of this world' that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah's kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day."

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in and to long for. They were indifferent; none of them followed to Bethlehem to find the new born king of the Jews. They had become higher critics and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the divine promises and so faithless as respects the glorious Messianic kingdom of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for his kingdom? Alas! even the Mohammedans and Brahmins of the East are waiting for Messiah and the Golden Age and disposed to seek the evidences—but amongst the most prominent ministers of "Christendom" there is apparent unbelief, Higher Criticism, Evolution and general opposition to Messiah and his kingdom. Let the civil government fight down if it chooses everything associated with the new dispensation. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. Alas for them! how clearly they are mistaken! how terrible will be their disappointment when their cherished plans will all fail in a time of trouble which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of "the times of restitution."

WAS THERE A MISTAKE?

Nearly nineteen centuries have passed since the events of this lesson. Israel, instead of being exalted as Messiah's kingdom, has been wrecked. Was it by mistake that Jesus was announced King of the Jews at his birth, or did God change his plan because the Jews refused Jesus and crucified him?

Neither suggestion is correct. Jesus is yet to be the King of the Jews and the King of the world. The "mystery" is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two "seeds of Abraham," one of which is to be as the stars of heaven and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first and be associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel age for the selecting of this spiritual seed. With its completion a new age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof"; "the knowledge of the glory of the Lord shall fill the whole earth"; to him "every knee will bow and every tongue confess," for all who refuse shall be destroyed in the second death. (Isa. 65:21; Hab. 2:14; Rom. 14:11) Messiah is already recognized as Lord by all Spiritual Israelites. During the next age he will be crowned Lord of all by natural Israel, and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in his mediatorial kingdom for the very purpose of bringing these blessings to natural Israel and through her to all nations.

The relationship of Messiah to spiritual Israel, the elect church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are his betrothed and prospective bride, and joint-heirs of his glory, and are to be associated in his glorious Messianic work. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

It will require the entire thousand years of the reign of

Christ and his bride to accomplish that promise—the blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God and for the recovery of all that was lost in Adam and redeemed at Calvary. We by faith hail him as King, even before the establishment of his kingdom, and loyally and gladly submit ourselves to him, pledging our lives in the service of his cause of righteousness and truth. We, when praying, "Thy kingdom come," are expressing our sympathy with the righteousness which Messiah's kingdom shall establish and our faith in his promise that we shall sit with him in his throne. And when we pray that God's will shall be done on earth as in heaven we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions and establishing righteousness amongst men on the same permanent foundation that prevails in heaven.

BROTHER RUSSELL'S LETTER FROM HONOLULU

TO THE "BETHEL" FAMILY:—

Beloved in the Lord: I drop this note at Honolulu, Hawaiian Islands. I wish you to know of my continued love for you all. We daily remember you and all the dear Israel of God at the Throne of Heavenly Grace, and feel sure you are remembering us. I will report the journey thus far.

We had a delightful day at Pittsburgh, Dec. 4th; about 40 children were consecrated, a church election was held and a discourse was delivered to about 350; the house overflowed.

At St. Louis, Dec. 5th, I had much pleasure in meeting the dear friends, and addressed them for about an hour.

Dallas, Tex., was our next stop—on Dec. 6th. We had quite a nice little convention. Nearly 30 children were consecrated.

San Antonio gave us a hearty greeting on the 7th. We had meetings all day. The interest and spirit were splendid. That class of Bible students seems to be growing steadily, both in numbers and in grace, yet not without trials.

Los Angeles, Cal., was reached in due time for Sunday services, Dec. 10th. A more hearty welcome could not be asked. "Love divine, all love excelling," seems to be the secret of this class's progress. About 400 were present in the forenoon, and about 2,100 at the afternoon meeting for the public.

Fresno, Cal., we reached for services on the 11th. About 60 of the friends from surrounding country attended during the day, and at the public meeting at night the attendance was about 500. Matters went exceedingly well, considering that there is no Class of I. B. S. A. there.

San Francisco, Cal., was reached on Dec. 12th (or rather Oakland). Good testimonies in the forenoon showed that the classes here are in splendid condition—apparently faithful and humble. The afternoon meeting was on consecration and the evening meeting on Baptism. At our request no advertising was done, so the attendance of about 300 must have been chiefly interested people. About 26 symbolized their consecration. The session closed with an enjoyable Love Feast. The next day nearly 100 bade us goodby and sang us away on our journey as the steamship Shinyo Maru left dock.

With much love to you—one and all—your brother and servant. C. T. RUSSELL.

"ABOUT MY FATHER'S BUSINESS"

LUKE 2:40-52.—FEBRUARY 11.

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"—V. 49.

The Wonderful Babe of Bethlehem "grew and waxed strong, filled with wisdom, and the grace of God was upon him." The perfect child, the perfect boy, was of course far in advance of imperfect children. The schooling privileges of today were unknown. The education gleaned by the masses came to them chiefly through contact with their elders; history itself being handed down from generation to generation, except for the scholarly. Jewish boys, however, had an advantage over those of other nations because of the divine regulation of the temple services and the services in the synagogues every Sabbath day. Those services consisted particularly of readings from the law and the prophets by course. Thus all Jewish children had excellent facilities for hearing the Word of the Lord. "They have Moses and the prophets, let them hear them." Few had more opportunities than this—few were able to read; but Jesus was amongst those few—not because of schooling privileges in his youth, but because of his brilliant mind, which retained everything that came to it and to which, therefore, the Bible was continually an open book.

The surpassing abilities of Jesus are attested by the fact that when he entered the synagogue of his home city, Nazareth, his superiority as a reader and an exponent was so generally recognized that the service was usually turned over to him. (Luke 4:16) And yet the people marveled, saying, How comes it that Jesus is a man of letters, having never gone to school? And they all bore him witness and wondered at the grace of his speech. (Luke 4:22) The explanation of the matter is that Jesus was perfect while all about him were imperfect.

Our lesson relates particularly to an incident which occurred when Jesus was twelve years old. His "parents" were strict religionists and obeyed the Mosaic law by attending regularly the Feast of Passover at Jerusalem every year, and on this occasion Jesus was with them. The expression "parents" does not imply that Saint Luke supposed Joseph to be the father of Jesus any more than that Mary so considered the matter when (verse 48) she spoke of Joseph as being his "father." He was the foster father of Jesus—his foster parent, and Jesus was his foster child; the language is in exact harmony with what we would use under such circumstances today and is not a basis for any just criticism.

As might be surmised, the gathering of Jews from all parts of Palestine, yea, from the entire world, meant great crowds of people; on some occasions more than a million. Different families from different localities usually traveled together as one caravan. It was a Jewish custom that a Jewish boy should be considered **"a son of the law"** when he had attained his twelfth year. He then became responsible under the law and thenceforth was required to keep its festivals, etc.

JESUS A GREAT STUDENT

At the time in question Jesus had attained his twelfth birth day. He well knew of his peculiar birth and of the great prophecies which centered in him, related by Gabriel to his mother, and was on the alert to fulfil his mission—to do the will of the heavenly Father. He surmised that since at twelve years of age Jewish boys came under the requirements of the Law Covenant, this arrangement might possibly have been made as an indication of his proper course and duty—that that was the time at which he should begin his ministry.

Therefore he resolved to consult the very highest authorities respecting the teachings of the law upon this subject. From time to time he sought intercourse with the learned scribes and Pharisees and Doctors. He wished to make no mistake; he was therefore not satisfied with simply their opinion, but desired references to the law and to the prophets that he himself might judge and not rely too implicitly upon the conclusions of others. During a considerable part of the time of the Passover Feast the great men of his nation were engaged in public functions, and hence his best opportunity for conference with them was at the close of the feast, and then as he could gain their attention—coming time and again with new questions, with fresh inquiries about other types and symbols and their proper meaning.

When the time came for the return journey he had not finished his investigations of the Scripture teachings on this point. His parents, thinking that he was in the company with some of their relatives, went a day's journey homeward before they ascertained that he was not in the company. Then they returned, journeying another day, and the third day they found him in the temple with the learned men discussing the question which to him was the all-important one of the hour—the time at which public ministry might be begun, according to the law. Evidently he had just finished his quest and found as his satisfactory answer that, although a boy at twelve became amenable to the law, none could enter upon a teaching or preaching service until thirty years of age. This matter had evidently been settled just prior to the arrival of his parents.

Joseph, the foster father of Jesus, said nothing, allowing his wife, Mary, to chide Jesus with having been negligent of his duty toward them—causing them trouble, grief, annoyance by not coming promptly with them on the return journey. The words of Jesus may be paraphrased thus: Did you not know that I was twelve years of age; was it not your understanding that I had reached the time when I must become a son of the law? Did you not know that this might mean to me some great responsibility in connection with my service of the heavenly

Father? Did you not forewarn me that such responsibilities were to be looked for by myself and that I must be diligent to accomplish my mission? Why, then, may I ask, should you be surprised and disappointed in finding that I had tarried behind you? Did it not occur to you that as a son of the law I might have responsibilities at this time and that I must use every opportunity to be about my Father's business—to do whatever work I should find he has appointed for me? But now I will give you no further trouble. I have ascertained through study and conference with the doctors of the law that there is nothing that I can do as a minor in the way of beginning the Father's service. I am therefore ready to return with you to our home, and I assure you that I shall be as loyal and obedient to you as heretofore and that my apparent neglect of your wishes in the present instance was merely because I supposed that you knew that I would be looking out for my heavenly Father's business and my privilege in connection with it, and that you would therefore not be necessarily expecting me to return home at this time.

JESUS INCREASED IN WISDOM

In the last verse of our study we read: "Jesus increased in wisdom and stature, and in favor with God and men." It was not a boy who was to be the Redeemer, even as it was not a boy who had sinned. Jesus, therefore, to be a corresponding price for father Adam and the race which lost life in him, needed first to be developed into manhood.

The verse under consideration covers the period from his twelfth year to his thirtieth. For eighteen years he kept growing in wisdom and in grace of character. He did not grow in the Father's favor in the sense of becoming less sinful and more righteous, but in the sense of becoming more developed—reaching human perfection. Just so a piece of fruit in growing may be as perfect of its kind at the beginning as at the end, but it grows in size and in richness of flavor, and therefore in the appreciation of the owner.

So it was with Jesus. The perfect babe became the perfect boy; the perfect boy became the perfect youth; the perfect youth became the perfect man, and at thirty years of age was ripe and ready to be offered as an acceptable sacrifice of sweet savor to God, on behalf of mankind—"the Just for the unjust."

PREPARE YE FOR THE KINGDOM

LUKE 3:1-17.—FEBRUARY 18.

"Repent ye, for the kingdom of heaven is at hand."—Matthew 3:2.

John the Baptist was the last of the prophets and Jesus declared that none of them was his superior—"There hath not arisen a greater Prophet than John the Baptist—and yet I say unto you that the least in the kingdom of heaven is greater than he." (Matt. 11:11) Every member of the kingdom of heaven class must be higher than John because begotten of the holy Spirit. They are reckoned as members of the house of sons, while the prophets belong to the preceding house of servants: "Moses verily was faithful in all his house as a servant, but Christ as a Son over his own house, whose house are we."—Heb. 3:5, 6; John 1:13.

God proposed from before the foundation of the world that he would redeem man and that he would establish his kingdom for their restoration from sin and death conditions. The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan would be undone; the head of the serpent would be crushed and humanity would be uplifted out of sin and death and be brought back to the condition in which Adam was at first—"very good." The obedient would learn through experience a great lesson, valuable to all eternity; the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed would be selected a little company to be associated with the Redeemer in his great work. These would be called the kingdom—the kingdom class—the royal family—sons of God.

God promised Abraham, "the friend of God," that this great blessing would come to humanity through his posterity, and indeed all of the saved ones should be known as his posterity in that they would become proselyte members of Israel. Messiah was promised to be of Abraham's seed also, and it was to be through this Messiah that Abraham's natural posterity would be blessed, and would be made a channel of blessing to all nations. One thing not explained to Abraham was that Messiah would have a company of joint-heirs selected from amongst men and counted the "body of Christ," or "The bride, the Lamb's wife."

NECESSARILY TO THE JEW FIRST

Although God had not mentioned this elect class which he purposed should be members of the Messiah, or his bride, nevertheless God determined that the opportunity to become members of this elect, special class should first of all go to Abraham's natural seed. For the three and a half years of Jesus' ministry and for a further three and a half years after his death the privilege of becoming his bride and joint-heir was limited to Israel after the flesh.

Later it was sent on equal terms also to the Gentiles. Saint Paul tells us that it was necessary that the Gospel message should go first to the Jews because this was the divine arrangement. But he adds, "Israel hath not obtained that which he seeketh for [the best of God's gifts, the privilege of becoming members of the spiritual Israel], but the election hath obtained it and the rest were blinded." (Rom. 11:7) The blindness is not to be forever, but merely until the completion of the elect, spiritual class—then the blindness is to pass away and Israel is to be saved or recovered to the divine favor lost eighteen centuries ago. (See Romans 11:25-33.)

Meantime the dealing with natural Israel proceeded just as though Jesus in the flesh were about to take the throne; and just as though his disciples in the flesh were to be his bride; and just as though the Jewish nation would then be exalted and used as the divine channel; and just as though the promise would there have fulfilment: "In thy seed shall all the families of the earth be blessed."

"MY KINGDOM IS NOT OF THIS WORLD"

It was in harmony with this offer which God knew would not be accepted by a sufficient number that he sent John the Baptist to announce Jesus as though he would be a King of the Jews in the flesh and to announce his kingdom as though it would be immediately established. However, all along God knew and had provided for the crucifixion of his Son, and that merely a beginning would be then made in the selecting of the elect church, and that it would require more than eighteen centuries to complete it—and therefore require a tarrying of the kingdom for more than eighteen centuries, until the kingdom class should be ready in God's name and power to take the dominion of the earth——under the whole heavens.

And Jesus declared, "My kingdom is not of this world (age)," and as he did not establish his kingdom at his first advent, but merely began the work of calling the "elect," so the work of John the Baptist was merely to the Jew and proportionately only was he the antitype of Elijah. A larger antitype of Jesus, and of Elijah and John as forerunners, we may now see. Jesus in the flesh and all his faithful members in the flesh for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, "Repent, for the kingdom of heaven is at hand." The antitype of the King whose kingdom they announce is composed of the glorified Jesus and his glorified bride, beyond the veil. These soon shall take the kingdom and reign gloriously as Abraham's seed for the blessing of all the families of the earth.

The church has cried in "the wilderness" in the sense that she has been alienated and separated from the world. She has called upon all who would hear to prepare for Messiah's kingdom. She has told more fully than did John the Baptist of the effect of Messiah's kingdom—the leveling up of the valleys (the lifting up of the poor), the straightening out of the crooked things and the smoothing of the rough things, that thus all flesh might see, appreciate, understand, experience the salvation of God. Both John and the church declare that this salvation is to be brought through Jesus and his glorified bride in kingdom power. The point we are making is that while John the Baptist was an antitype of Elijah, and was forerunner or herald of Jesus, so, only more particularly, the church in the flesh is a higher antitype of Elijah, and still more particularly a herald of the Messianic kingdom.

In John's day multitudes desired to be of the kingdom class, but while still holding on to their gross sins. And so it has been throughout this age. The only ones who can truly claim to belong to Abraham's spiritual seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death—even an ignominious death, if need be.

John declared that the "ax" was about to be applied to that nation. Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the "fire"—the great time of trouble with which the age ended.

The people asked John what they should do following their repentance. His answer was that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful —thus would they show a condition of heart necessary to an acceptance of Jesus.

"ART THOU THE MESSIAH?"

When the tax-gatherers came to John repenting they asked, "How shall we conduct our lives?" He answered, "Extort no more than that to which you are entitled by the law." Soldiers also repented and asked John respecting their course: "What shall we do?" He answered, "Do violence to no man; neither exact anything wrongfully; and be content with your wages"—thus will you show that you have repented and that you are seeking to do the divine will, for such a course will be very different from the one to which you have been accustomed. But notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded.

The spirit of expectation was in the air and some of the people, wondering at John's teaching, asked if he were the Messiah. He promptly replied, "No; my baptism is merely that of water." Messiah's baptism will be that of "the holy Spirit and of fire"; "his fan is in his hand and he will thoroughly purge his threshing floor; he will gather the wheat into his garner, and will burn up the chaff with fire unquenchable."—Matt. 3:11-12.

"WRATH IS COME UPON THIS PEOPLE"

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptize some of them with the holy Spirit at Pentecost, and subsequently—all the faithful "Israelites indeed": and He did, later on, baptize the unfaithful with fire—a time of trouble. Writing of that trouble St. Paul says, "Wrath is come upon this people to the uttermost; that all things written in the law and in the prophets concerning them might be fulfilled." Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel age by begetting them of the holy Spirit at Pentecost and onward, and "burned up" the nation in a time of trouble with which their age ended, in A. D. 70.

But now for the larger fulfilment—world-wide. In the end of this age all the "wheat" class are to be gathered into the heavenly garner by the change of the first resurrection, and in the time of trouble coming all others than the true church will be cut off from association with the church and from all opportunity of membership in it—as "tares" they will be burned—reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind; all the families of the earth are to be blest by the glorious, Messianic kingdom!

TO MARRY OR NOT TO MARRY

We are asked to publish the below letter respecting marriage, in the hope that it may be helpful to some considering this subject:—

"DEAR SISTER:—As your conduct towards me is not as formerly, but you pass me and seem to intentionally avoid giving me recognition, it has made me think that perhaps you may have some unfriendly feeling towards me on account of the stand I have taken, or on account of something that I may have said. If I have done you any wrong I ask your forgiveness.

"I can sympathize with you, as I also have a fight with the fallen flesh, and I will tell you how I feel and look at the matter of matrimony at this late moment of the harvest time, and how, by the Lord's grace, I obtain strength.

"This matter should be viewed by us only from the standpoint of the new mind, and by thus doing I find it the greatest help to keep the flesh from dictating to me along fleshly lines.

"We should also constantly have the spiritual welfare of ourselves as well as of others uppermost in our mind; and I thus ask myself: How can I help a sister spiritually through the union of the flesh? How will it help the sister or myself in setting our affections on things above? Is it the sister's fellowship I desire? If so, can I not have that without marriage? If not always personally, can I not have it through the course of letter writing, and thus help and encourage the sister spiritually, and develop character thereby?

"We are to crucify the tendencies of the fallen flesh, which are selfish desires, and put the body under and not give in to it, for now we are walking in newness of life, and know the brethren, not after the flesh, but after the spirit—'Ye are neither male nor female, but all one in Christ Jesus.' Let our love be a pure, holy, brotherly love.

"The 'Vow' I find a great help, especially the portion which reads, 'Thy will be done in my mortal body.' What is the Lord's will? What was this sexual distinction given for? I find it was for the filling of the earth, to populate it, and that after that has been accomplished the sexual distinction will cease.

"Realizing that there is no distinction of sex among the angels and that such will also be the future condition of humanity, I ask myself, Should I, at this closing moment of our pilgrimage, yield, or will I be more pleasing to the Lord if I now develop character in myself in the direction of our future condition, not only by setting my affections on things above and developing the new mind, but also by putting the desires of my fleshly body under?

"Although these fleshly bodies are to serve us while yet on this side the veil, they should not be used to serve us in sin and fallen tendencies.

"The Apostle said that we commit no sin if we marry, but this also includes our duty to perform the Father's will and make proper use of our functions, or abstain, and this cannot be done on account of the fallen and degraded flesh, as testified by those who have gone through this experience.

"The best way is to ask for strength and grace, and to be faithful to the admonition given us by St. Paul, which is, 'Let every man abide in the calling wherein he was called'; and by so doing we certainly will receive a blessing, perhaps a greater blessing than we think; it may win for us the crown, and the ignoring of it may prevent us from obtaining it and thus we may become members of the great company.

"A single person, when consecrating, agrees to give up more time to the Lord than can a married one. Realizing this, would it be right for me to take back some of the time which I have given to the Lord and give it to some one else? Would I be pleasing to the Lord by so doing?

"Do I know of an instance where a brother or sister has profited spiritually by the union? Perhaps a few, but as St. Paul said, 'He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife.'

"The thought might suggest itself to me: Perhaps I might need just such experiences, just such troubles in the flesh to perfect me. To this I answer, If so, I will leave it in the hands of the Lord to give them to me, without trying to help him by giving myself persecutions, for he knows best what I need, but will strive to please him, remembering that 'Obedience is better than sacrifice.'

"We are told to make straight the path for our feet, and as the natural man can run better with the least burden, so also the spiritual man. Why should I cast extra stones and obstacles in my own way to hinder myself from running as I should?

"Viewing it from my personal standpoint, I ask myself, Would this union put two in the work? Or would it take out two, in the sense of preventing a sister or myself or both from entering now or in the future?

"Being tied down by obligations to those depending upon me, and not permitted to enter the colporteur work at present, I ask myself, Should I make my obligations heavier and also tie a sister down, preventing her from active service, now or in the future, and have her use her consecrated time in ministering to my fleshly body? 'Ye are bought with a price; be not ye the servants of men.'

"Should the Lord see fit to make me foot-loose, then, viewing it from that standpoint, I should have to ask myself, Have I enough working capital for two, or can I earn enough in the work without the sister's assistance, should she become unable to help support herself? Or, should I become disabled, would she still remain in the work? Can we together make both ends meet, or might it take both of us out of the work and make it necessary for me to labor at something else, as has been the experience of others, so that I would thus miss the blessings and privileges, not only myself, but also be responsible for the sister?

"How do I know that we both will stand in this last moment of testing? I know of only one instance, where error has overtaken one of those thus united, where the other remained faithful unto the Lord, while the life companion fell; I find that in all other instances, to my knowledge, they both fell. Consequently, I do not think it advisable to take chances and endanger my Christian welfare or that of a sister. If there is a

shadow of possibility that it might prevent me from making my 'calling and election sure,' I say to myself, through the grace and strength of the Lord, 'Don't do it.'

"We know that Satan is always ready to hand us plenty of excuses along these lines, and if we are looking for them he will be able to present one (even through a brother or sister) which we can accept.

"One brother expresses himself to the effect that we might seek advice upon certain matters and obtain the same from some who are not able to give advice to the little flock, as they may be or will be members of the great company.

"By scrutinizing every thought, and word, and action, I find that selfish thoughts should have no place in us, and if we do not give place to wrong thoughts they cannot result in wrong actions.

"The time is so short! It is not so much the years now, but we count the time by weeks and days; as was mentioned at the Mountain Lake Park Convention, it is only about one hundred and fifty weeks until the last member of the little flock shall have passed beyond the second veil, and some of this time has since passed.

"I pray the Lord to overrule these words, should they not be fully in accord with the new mind or his will.

"Pray for me, dear sister, that I may be a conqueror, yea, more than an overcomer.

"With much Christian love from your brother and fellow-runner in the narrow way, ———."

Notwithstanding the good arguments of this letter we are not to forget the other side of the question, which the Apostle sets forth. With each one rests the responsibility of his decision to marry or not to marry. To some the relationship must surely appear as above, but to others equally conscientious it may seem different. Let each one be fully persuaded in his own mind.

We certainly believe that those who cannot quite fully settle the matter and take a decided stand, determined not to marry, should very properly take the other decided stand and get married. Nothing is much more injurious to spirituality than indecision, wavering, lukewarmness. Do not trifle with your own earthly affections nor with the affections of others. Settle matters at once and firmly as you think would be most to the Lord's glory—most in harmony with the divine will. Act upon this decision and put far from you everything to the contrary, so that you can give the best that you have to the Lord. A decision, a positiveness, will help in the development of character. Trifling undermines true character.

THE PRAISE BELONGS TO HIM

I know if I am chosen to joint-heirship with my Lord,
To reign with him in glory, to receive that great reward;
If after all my weaknesses a crown for me he'll claim,
I know that choice will surely bring great glory to God's name.

If I had been more worthy, and my stumblings had been few,
When men gave God the glory, they'd have praised my virtue, too;
If I'd ne'er lost a battle, or had never missed the mark,
As they talked about his goodness, mine, also, they'd remark.

But my being so deficient, in thought and word and deed,
Means he'll get all the glory—he deserves it all, indeed.
When they see this weak mortal raised to such immortal heights,
What praise will rise to him who in such nothingness delights!

I know that when my Savior did return to heaven above,
And was crowned with wondrous glory, it did prove his Father's love;

But thinking of Christ's merit, and his sinless life of grace,
'Twas no wonder that Jehovah chose him for such a place.

With me it is so different; I have not one thing to plead,
That I should be more honored than another bruised reed;
And truly there's no reason to give me a mite of praise;
To him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,
And saw the loving patience my Father shows the while,
'Twould amaze you beyond measure to think he could or would
Make me an able servant who should do his people good.

But if to him such praise is due because of what I am—
Because of such a weakling he has made a stronger man,
Then what will be his glory when he's raised me higher still,
And crowned me with his choicest one the top of Zion's Hill?

That all these years of striving find me so imperfect still,
Does not speak much to my credit nor give a happy thrill;
Where I appear as worthy 'tis because his grace is there,
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day,
But from self with all its weaknesses I cannot get away;
Despite this fact, he uses me—beyond is still more grace—
And hosts will tell his glory—his who found poor me a place.

BENJAMIN H. BARTON.

THE VOW BOOKMARK

We have prepared a very neat bookmark of thin white celluloid. On one side of it The Vow is printed in clear type in dark blue ink. On the other side is a picture of the white dove which hangs in the center of Brother Russell's study in Brooklyn. Under the picture is a beautiful poem entitled "The Bridegroom's Dove," which is a real inspiration to Christ-likeness. It was our intention to send one of these with each WATCH TOWER receipt, but we find that some were missed.

We now have reports from about ten thousand who have taken *The Vow*, and we would like each of these to have one of the bookmarks. Any such who have not received one will notify us and they will receive one by return mail.

THE NEWSPAPER SYNDICATE'S IDEA

For the benefit of our readers we remark that Brother Russell is very anxious to co-operate with the Newspaper Syndicate which handles his weekly sermons. While he retains fullest liberty in respect to the subject matter of his discourses, he yields other points considerably to the Syndicate's wishes. This will account for his greater care in his clothing, his more frequent use of cabs and parlor cars. The Syndicate insists that Brother Russell's personality has much to do in placing his sermons far and near. And Brother Russell is glad to yield to the Syndicate's business judgment, because he desires that his Gospel message shall be heard the world around.

PROLIFIC BEANS FOR SEED

Sister Smith, of Nebraska, recently discovered one stalk of beans which she declares yielded so prolifically that she calls it the Millennial Bean. She desires to get the beans into the hands of others, and at the same time to make a donation to our Tract Fund for the sending forth of free spiritual food to the hungry. Accordingly the beans have been sent to our office.

We believe the project quite a proper one, and if the beans be as prolific elsewhere as in Nebraska, we would be glad to purchase them at the rate of five beans for one dollar. (We have heard of seed wheat selling at one dollar per grain.)

However, in view of unfriendly criticism of enemies, we think it best not to sell these beans, but to give them free to our subscribers who have gardens, and who will request them —five beans each.

Sister Smith writes that they should be planted one bean to the hill, and the hills six feet apart. They should be planted in April. They keep bearing right along for weeks, and five should supply a small family. They will be ready to ship in February.

INTERESTING QUESTIONS

THE SEED AND THE COVENANTS

Question.—Kindly explain briefly the Apostle's meaning in Romans 7:7-25.

Answer.—The Apostle's thought is this: At the time of Abraham, God said: "Abraham, I intend to bless the world, and I will tell you about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those who was included in that promise. (See Heb. 7:9, 10) Abraham was not under the sentence of the law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sin; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that he would bless all those who kept the law; and the Jews had their opportunity but failed because of inherent weakness. So the law, St. Paul states, brought them death instead of blessing. How did this awaken in them what he says here? "I had not known sin but by the law." Suppose that before the law was given, a man did not know that it was wrong to steal or to kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. But before that Law Covenant came, says the Apostle, not having the law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I had agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless the families of the earth. I intend to remove the curse. Those who had failed to keep the law had come under the curse of the law as well as under Adam's curse, so that in addition to the curse which came upon all of Adam's children the Jew came under the curse of the law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he found that he could not do them, and the covenant brought condemnation and death upon him. The Apostle does not say that the Law Covenant was just and good, but that the law was good, the law was just—not the covenant. God's law is always the same, and always will be the same; but he will make a better covenant; for finding fault with the Law Covenant, He said, "I will make a new covenant." If God was not finding fault with the old covenant, why make a new one?—Heb. 8:8-13.

The unsatisfactory feature of the covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifices of the Redeemer. The whole world must learn this lesson. Whoever will not learn it will not make progress; but God's promise is that in due time all the blind eyes shall be opened and all the deaf ears shall be unstopped, and that all shall understand clearly the conditions of God's arrangements and the provisions he has made.

IS THE NEW MIND THE NEW CREATURE?

Question.—Is it correct, in the strict sense, to speak or think of ourselves as new creatures while in the begotten condition? Or is it only when born from the dead that this condition is attained? In other words, Is the new mind the new creature?

Answer.—Yes; the new mind is the new creature. The Scriptural thought is that this new creature is now an embryo. This embryo is to develop more and more, and take on the character-likeness of the Lord Jesus. Then will come the birth of the new creature. The Lord uses the thought of begetting and birth as a picture. First, there is the begetting, and then the gradual development of the embryo; finally there comes the time for birth. But if anything checks the development of the embryo the birth will never take place; there will be a miscarriage.

So the new creature, begotten of the holy Spirit, is in an embryo condition, and must develop, or it will never be ready for the birth. The birth is the resurrection. As the Scriptures say, Jesus was the first-born from the dead and we are his brethren. He is the first born amongst these many brethren; and we also must be born from the dead to share his glory.

THE PROPHETS AND THE RESURRECTION

Question—Did David understand the doctrine of the resurrection?

Answer.—Even from what David has written in the Psalms we cannot really tell whether he clearly understood the doctrine of the resurrection; for the Scriptures inform us that David spoke and wrote very much by inspiration. The Apostle Peter tells that many of the prophets themselves did not know the import of the things they were saying; but that the Spirit of God moved them. God reserved much of the understanding for the church. So when the Prophet David makes certain allusions to the resurrection, we do not know whether he fully understood or not. We believe that all those in God's confidence knew that, though they were dying, yet the time would come when God would recover them from the grave. The resurrection hope was the hope of all the Jewish nation, not only in the days of Jesus, but prior to that time.

In the days of Jesus the orthodox Jews, the holiness people, or Pharisees, were firm believers in the Resurrection. The Sadducees were the higher critics and infidels of that time; for they did not believe in angels or spirits, or in the resurrection of the dead; but the Pharisees believed in both. On one occasion, particularly, when St. Paul was in great danger, he perceived that part of the audience were Pharisees and part Sadducees; and thinking he could get the good will of the one part, he cried out, "I believe in the resurrection. That is the reason I am on trial here." Immediately the Pharisees went to his side and said, "Yes, this man believes in the resurrection. We all do. It is you Sadducees who do not believe in the resurrection; and you are trying to injure us."—See Acts 23:6-9.

And so we feel sure that David believed in the resurrection. We are to remember, however, that while apparently he spoke of his own resurrection—"Thou wilt not leave my soul in sheol, nor suffer thine Holy One to see corruption"—St. Peter, speaking, we believe, under inspiration, said that David spoke these words not concerning himself, but being a prophet he spoke beforehand of Christ, that Christ's soul would not be left in sheol. (Acts 2:29-32) So the principal text in the Psalms that tells of David's faith in the resurrection, we are told, is applicable prophetically; but we think there is no question in the matter that David and all the prophets in the past knew that they were not getting their reward then, but must get it in the future.

St. Paul brings this fact to our attention in Hebrews 11:38-40. He had been telling about Abraham and his faith, and states that some of the prophets were stoned to death, sawn asunder, etc. Then he sums it all up, saying, "All these died in faith, without having received the promise." They knew they had not received eternal life or any of the things which God had promised, but they died in faith that they would get it in the resurrection; faith that God was able and willing to fulfil every promise he had made. So St. Peter gives us the assurance that they knew, though they did not understand all that they wrote themselves.—1 Pet. 1:10-12.

SOME INTERESTING LETTERS

IN DEFENSE OF THE TRUTH

TO THE WATCH TOWER.

DEAR BRETHREN:—At a recent question meeting the following question was asked: "Should one who is in the truth bring an action in damages for defamation of character? Does not the Bible teach that we should endure persecution without resorting to the law?" On several other occasions questions of the same import have been asked. My reply thereto has been to this effect:—

Under ordinary circumstances the Christian should not sue for defamation of character. There are circumstances, however, under which it would not only be right to sue, but it would be a neglect of duty to fail to do so. The principle is illustrated in the suit recently filed by Brother Russell against the *Brooklyn Eagle*. Brother Russell occupies a position peculiarly different from any other person in the world. The Lord has permitted him to proclaim the Gospel through the public press, and today hundreds of newspapers are publishing each week his sermons. This is a talent possessed by Brother Russell which is not possessed by any other Christian, for the reason that no other Christian is doing the same work. In order to continue to use this talent it is necessary for him to maintain his good reputation. An attack upon his character by an influential paper would tend to destroy his reputation, and therefore to destroy his opportunity for service through the public press. Should he refuse to defend his character and let the assailants go unchallenged, he would permit this talent to be rendered useless. As the servant of the Lord he could not afford to do this, but must defend himself in whatever way is provided. Under the Constitution of the United States and the laws of New York,

the only means provided for defense against a libelous attack by a newspaper is by suit at law for damages; the purpose not being merely to get money, but by means of the courts to compel the wrongdoer to desist, and at the same time let the world know that the charges made are false. Under such circumstances there is no alternative to one who is consecrated to use every talent in the Lord's service.

The Apostle Paul occupied a peculiar position toward the church, being endowed by the Lord to do a certain work. He was arrested and brought into court for trial, and defended himself, taking advantage of legal technicalities. When he was taken before Felix for trial, Felix asked Paul if he would consent to go up to Jerusalem and there be tried. The Apostle could have well said, I am in the Lord's hands; I will not resist, therefore do with me as you see fit. Had he done so, he well knew that his life would be taken from him by the Jews and his opportunity to preach the Gospel would end, hence he declined to go up to Jerusalem, there to be tried, but appealed unto Caesar. It may be insisted that the Apostle here was merely defending his life and liberty, and did not himself prosecute a case in court. Such a position is untenable. He had said, "Neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received to testify the Gospel," etc. (Acts 20:24) The Apostle's chief purpose was that he might fully use up his opportunities of service for the Lord. When, therefore, he appealed to Caesar, he put himself exactly in the position of one who institutes a suit in court, for the reason that the appellant on appeal becomes the plaintiff, or prosecutor of the case, whereas the appellee occupies the position of defendant.

When Brother Russell's character is attacked, he could say, I will not defend myself, but will permit the enemies to do unto me whatsoever they see fit since I am in the Lord's hands. Like the Apostle, his chief object is to finish his ministry of the Gospel. Personally, his reputation in the world is not dear unto him; not even his earthly life does he count dear, but these are necessary in order for him to finish his ministry. Therefore, it becomes his duty under a covenant of sacrifice with the Lord to maintain within legal bounds his good name and reputation, to the end that he might continue to preach the Gospel through the public press, and his failure or refusal to appeal to the courts for this protection would appear to be a clear neglect of duty. Keeping in mind always that his chief object is to further the best interests of the Gospel, then we can readily see that Brother Russell in every sense is fully justified in the position taken.

In the service of the truth, Yours faithfully,

J. F. RUTHERFORD.

EXPERIMENTAL EXTENSION WORK

DEAR BROTHER RUSSELL:—

I selected R—, 22 miles from here, as the scene of an experiment in the Extension Work. It is perhaps needless for me to tell you that I do not know anybody in R—. The morning came off rainy, but having decided to go anyway, I put on my raincoat and started. When I arrived at the station I found the train was an hour late, and then remembered that I had forgotten any pins with which to pin up my chart, that my voice was a bit husky and I had forgotten to bring any troches, and, incidentally, had also forgotten any breakfast with which to line up the inner man. This gave plenty of time to attend to these details.

Arrived at R— at 9 o'clock. The weather had turned colder, so that there was no danger of rain. Approached the first pleasant-looking man I met, told him I was a representative of the International Bible Students Association, was a traveling man in C— for a time, was greatly interested in Bible study, and had run out to R— to see if I could find a few Christians who might like to listen to a talk on methods of Bible study. Asked about auditoriums and he gave me the name of the man who owns the school, which is private. Went to see him and he turned me down cold; said it would be necessary for me to get some letters of commendation from local preachers who know something about my work; that there had been so many fakes come along that he never gave the use of the school building any more to people he did not know all about. Thought to myself he was wise, from his viewpoint, and if he really suspected what I represented he would be sure I was the worst fake of all.

Inquired about churches; found there were three, a Methodist, Baptist and Presbyterian. These three churches divide services between them, it being understood that on Methodist day all the churches have their own Sunday Schools at 10 o'clock, but at 11 o'clock all go to the Methodist church. Happened to be Methodist today, so I concluded to stay away from the Methodist church. Inquired names of trustees of Baptist church; was given two names, Brother M—, living some distance away on the mountain side, and Brother S—, living within a quarter mile.

Called on Brother S—; most hospitably received. Invited me to go to Sunday School with him; stated he would have Sunday School dismissed early, so I could have half an hour or so for a lecture. There were over thirty present, more than half of them adults. Was requested to lead in prayer, which I did; then the teacher of the adult Bible class told me he had broken his spectacles and asked me to lead the class, which I did. The subject of the study was the rebuilding of the Temple, which gave a splendid chance for bringing in some truths regarding the true temple. I then gave a chart talk on the three worlds, and was invited to return next Sunday and continue it (in the afternoon) when they have promised to have the whole town out to hear me. "This is the Lord's doing, and it is marvelous in our eyes." Before I left for R— I had told the Lord that if he desired me to go to R— and just sit down on the depot steps and read the Bible until my train came to carry me back to C— I would be just as glad to do that as anything else, but, of course, if he wanted me to go into this Extension Work I would be thankful for any evidences of his favor that he might be pleased to show me.

After the session (I spoke for about three-quarters of an hour, leaving plenty of time for the audience to get to the Methodist church at 11:20) Brother S— invited me to his home, where I spent a most enjoyable hour, listening to his questions, partially answering them, and asking him some to think about during the coming week. Then he invited me to dinner, and I went to my train, arriving home at 1:15, thankful of heart to the Lord for his gracious overruling of the whole affair. It is now 2 o'clock, the sun is shining brightly out doors and in my heart, and I am just going to the afternoon meeting. Maybe the Brethren won't be surprised when they see how easy it is for the Lord to start up this Extension Work! All he needs is a tiny, broken, earthen vessel, lying conveniently near his pathway.

Your brother and servant in the Lord,

C. J. WOODWORTH.—Tenn.

DEAREST BROTHER IN THE LORD:—

With great pleasure I remember the joyful days, when I had the opportunity to meet you in Scandinavia. I should be very glad to see you again.

We have here with the Lord's aid continued the harvest work and as a result I send herewith the new edition of "The Divine Plan of the Ages" (*Jumalallinen Aikakausien Suunnitelma*); the second volume of the "Studies of the Scriptures," "The Time Is at Hand" (*Aika on Lähestynyt*); "What Say the Scriptures about Hell?" (*Mitä Sanoo Raamattu Helvetistä?*); "Hymns of Morning" (*Aamulauluja*) and the tract PEOPLES PULPIT (*Puheita Kansalle*), of which we already have distributed about 125,000 copies. We have also translated TABERNACLE SHADOWS OF BETTER SACRIFICES, THE PAROUSIA OF OUR LORD, and also, from THE NEW CREATION, STUDY X, THE BAPTISM OF THE NEW CREATION. Vols. III and V are also preparing. In various places we have held about 100 lectures and meetings before great and interested crowds. The total number of people in attendance has been about 25,000.

We have heard that you will make a trip around the whole world and it would be a very great joy to us if you could visit our country.

I know you are very busy and I have given you only a little record of our efforts in Finland. We remember you, beloved brother, with thankfulness in our prayers.

Yours in the Blessed Hope, K. H.—Finland.

DEAR PASTOR:—

Loving greetings on your return home. It has not been my privilege to meet you in England this time, but I have followed you with loving interest and prayers day by day.

My object in writing at this time is to relate an incident to you which is interesting. Some months ago my eldest boy, who has always manifested an interest in the truth, reached the age of 15 years, when it was decided for him to leave school, but what we were to put him at was the question which perplexed us.

I suggested that he try the colporteur work. He protested that he was too young; but I told him of some as young as he who had succeeded in other places. He followed my advice, and from the first day had more success than I ever dreamed. What was my joy in getting home last time to find that in one day he had taken orders for twenty-four volumes!

Further than this, the effect seems manifest in a wave of enthusiasm over the friends, and several of the sisters are giving

some time with good effect. Even Sister Smith has been giving the work a trial with marked success. Such is the wonderful effect of zeal and shows how the Lord can use weak means to great ends.—1 Cor. 1:27, 28.

You can imagine the joy that this brings to our hearts. I know it will bring joy to yours also.

Yours in faith and love, R. G. SMITH.—England.

DEARLY BELOVED BROTHER AND PASTOR:—

Christian love and greetings! It has been the privilege of Sister Louise Jolly and myself to spend the past few days colporteuring some of the offices of Plainfield. The dear Lord strengthened us so wonderfully for this service and granted us such fine experiences that I felt constrained to write you.

Having naturally too much caution, I have very few times colporteured the business section of towns for fear of intruding. However, here few gave the excuse of being too busy, and when they did they invited us to call again. Those who purchased STUDIES thanked us many times for calling, as did also several who did not purchase. It is such a satisfaction to present the Message to those who are in the forefront of this great battle for existence and who seem to appreciate any literature treating the subject of present-day conditions.

A dear sister said to me at the Put-in-Bay Convention, "Don't neglect the business section of your towns. The Lord has some precious grains of wheat among the busy business men." She gave her experience as having been so timid that before she could undertake that branch of service, she would have to have special prayer of each member of the class in her behalf. "Now," she says, "I would not take anything for my experience in the business sections."

Again I desire to express my gratitude to the great Chief Shepherd, and incidentally to you, an appointed Pastor, for these soul-refreshing, life-giving waters of Truth, and His great condescension, in using to any extent an earthen vessel which seemed of no use at all. Pray for me, dear Brother, that I may continue to be "a broken and emptied vessel for the Master's use made meet," now and in the glorious future.

Yours in our glorious hope, M. M. SPRINGER.

CURE FOR APPENDICITIS

It is known that only about three out of every one hundred operated upon for appendicitis really have a diseased appendix needing removal. We give below a simple cure for appendicitis symptoms. The pain in the appendix region is caused by the biting of worms near the junction of the transverse colon with the small intestines, low down on the right side of the abdomen.

This remedy is recommended also for typhoid fever, which is also a worm disease. The medicine is Santonine: dose, 3 grains, an hour before breakfast; repeated for four mornings, or until all the symptoms disappear. Then one dose per month for three months to eradicate all germs.

This recipe is of incalculable value. Not only will it save the surgeon's and hospital fees of perhaps $200, but it saves weeks of ill health, inconvenience, convalescence and loss of salary.

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THE BABE OF BETHLEHEM

"For unto you is born this day in the city of David a Savior, which is Christ, the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes and lying in a manger."—Luke 2:11, 12.

WHY WAS THIS BABE EXPECTED?

Why were all men in expectation of him at the time of his birth? What was to be peculiar about him to lead Israel to expect his birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring the blessing the world needed. Therefore every mother amongst the Israelites was very solicitous that she might be the mother of a son rather than a daughter, that perchance she might be the mother of this promised child. Thus the matter went on for years until, finally, the child was born.

The promise back of the expectation was that which God made to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed—the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favorable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death—all of these experiences as the result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that he gave them of a deliverance—that "The seed of the woman shall bruise the serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "seed of the woman" and "bruising the serpent's head." It merely meant in an allegorical way a great victory over sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realized that what they needed was some Savior to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Savior who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Savior in the language used by our Lord and the apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham—"In thee and in thy Seed shall all the families of the earth be blessed"—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy; that God looked down from his holy habitation, and beheld our sorrow, and heard, figuratively, "the groaning of the prisoners"—humanity—all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "his own arm he brought salvation." This is what was promised to Abraham—that one should come from his posterity who would be the Savior of the world; and because this promise was made to Abraham and to his seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honor—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom he would bring a blessing to all others. Therefore, all other people were called heathen (or nations, which the word means). Israel was thus separated because God's covenant was with them, and not with the others. But God's covenant with Israel was for the blessing of all the others: "In thy seed shall all the families of the earth be blessed." Now, we have the "why" of this wonderful babe's being born.

HOW WAS THIS BABE PECULIAR—HOLY, HARMLESS, UNDEFILED?

How could he be a Savior? In what way could he be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of justice on account of original sin. That must be the first consideration. The

penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were under the sentence of the original condemnation, and none could be a ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that he was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by divine power, in the mother, though she was still a "virgin" when she brought forth the child.

This is the Scriptural proposition; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then he could not be the Savior of the world. The promised redemption implied that Jesus would be perfect; it implied that he would be as the first man was before he sinned. "For since by man came death, by man shall come also the resurrection of the dead"; "As all in Adam die, even so shall all in Christ be made alive."

So this one must be, as the Apostle declares, "holy, harmless, undefiled and separate from sinners." (Heb. 7:26) He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features—of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. If a breeder of stock wishes to raise the standard of his stock, he selects a fine bull, a male goat, or a male ram, and thus he improves the entire herd. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was born of the "virgin" was separate and distinct from all humanity. His life came not from an earthly father, but from his Heavenly Father.

WHO WAS HE THUS BORN?

It is written that before he became flesh Jesus had an existence; as he declared, "Before Abraham was, I am." Again, in one of his prayers he said, "Father, glorify thou me with the glory that I had with thee before the world was." The Revelator tells us that "He was the beginning of the creation of God," and Paul says that "by him all things were made." And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up by the Apostle John. We will give a more literal translation of "In the beginning was the Word." [This expression, Word, in the Greek is *Logos*. The thought behind the word *Logos* is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his *Logos*, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—the *Logos* was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the one through whom the Heavenly Father made himself known—the Word, or the *Logos*. So we read in the first chapter of John], "In the beginning was the *Logos*, and the *Logos* was with the God, and the *Logos* was a god. The same was in the beginning with the God. By him were all things made, and without him was not anything made."

In other words, Jesus was the direct creator of all things. He was the divine Power, Agent, Word, Messenger, the *Logos* of Jehovah. He did all the great work of creation; but he himself was the first of God's direct creation, the first-born of all creatures, that in all things he might have the pre-eminence—the first place.

When the time came that our Heavenly Father made known his great purpose that he would bless the world, he gave opportunity to this first-begotten one—this one begotten of the Father—to be the servant in this great work he intended to accomplish for mankind. Consequently, the Scriptures state that "for the joy set before him he endured the cross, despising the shame." And now he has sat down at the right hand of the Majesty on high. He has this great reward because of his obedience even unto death, the death of the cross.

The Apostle speaks of him as having been rich, but for our sakes becoming poor, that through his poverty we might be made rich. He tells us how he left the glory which he had with the Father and humbled himself to the human nature. Why? Because, as already stated, it was necessary that some one should become man's Redeemer, an angel could not redeem man, neither could an animal redeem man. The divine law is "an eye for an eye; a tooth for a tooth; a man's life for a man's life." This was to teach us a great lesson: that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the "Man Christ Jesus," in order "that he, by the grace of God, might taste death for every man."

WHAT RESULTS HAVE FOLLOWED

The results that have followed have been that he himself proved his own faithfulness. "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross"—the most ignominious form of death. It pleased the Father thus to prove him, not only by death, but by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

It would be ignominy enough for us in our imperfection, but for him, perfect, "holy, harmless, undefiled and separate from sinners," it must have been a cause for deep and poignant sorrow. Having completed the laying down of his life, at the end of the three and a half years, he cried, "It is finished!" What? Not his work, for much of that lay before him! He merely finished this part of the work, finished laying down his life a ransom-price.

What next? After his death came his resurrection; and we read that "God raised him from the dead on the third day." According to the Scriptures he was raised up from death a glorious being—"sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spirit body"; "Wherefore God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10.

But we see not yet all knees bowed to him. Why not? The Scriptures tell us that before he begins his great work for the world of mankind, he first does a work for the elect, the church, those who desire to walk in his footsteps, to gather out of the world a bride, to be co-workers with him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over eighteen centuries. We see how he gathered out the saintly ones from amongst the Jews, "Israelites, indeed, in whom there was no guile." Not finding enough to make the desired number, he proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this bride class is united with him they shall be parts of the seed of Abraham; as we read, "And if ye be Christ's then are ye Abraham's seed, and heirs of the promise." (Gal. 3:29) This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the bride of Christ is a very special invitation and those who would be his must walk in the "narrow way." If they will sit in his throne, they must suffer with him. If they suffer with him they shall also share his glory. So "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but he was an example for all the church who are justified through faith in his blood. They have a share with him in his sufferings, and will share in his glory; they have also a share in the first resurrection; as the Revelator declares, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

Saint Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I might know him and the power of his resurrection" (the special resurrection) to the divine nature. How? By being made comfortable to his death; for, "If we suffer with him we shall also reign with him."

WHAT ABOUT THE FUTURE?

All the families of the earth are to be blessed, as originally promised in Eden: "The seed of the woman shall bruise the serpent's head." Also, as St. Paul states in the 16th chapter of Romans. "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's plan will be to bruise Satan and destroy sin.

When and how will this be done? Just as soon as this age shall end; because this age is merely for the development of the bride class; then will come the promised free grace to all the families of the earth. Messiah's kingdom shall come. He has promised that when he shall reign, all his faithful shall reign with him: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." All the church will be associated with him in his great Messianic kingdom; and "he shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

SHALL NONE BE LOST?

Yes, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." St. Peter says, "They shall be destroyed as brute beasts."—Acts 3:23; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand his glorious character, and they shall have had opportunity to appreciate and enjoy his blessing. When such intentionally reject the grace of God, they shall die the second death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this babe of Bethlehem shall we rejoice today. In proportion as we believe he was manifested on our behalf; in proportion as we believe he died for our sins; in proportion as we recognize him as the glorified Savior; in proportion as we have surrendered our hearts to him and seek to do the things well pleasing to him shall we have the peace of God.

Our hope on behalf of mankind in general is that in God's due time his blessing shall reach all—not the same as that for the church, but as St. Peter tells us in Acts 3:19-21, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets."

THE BODY OF CHRIST

Question.—Is the "body" mentioned in Hebrews 10:5 and Hebrews 7:27 the same?

Answer.—The body which God prepared for sacrifice may properly be viewed from two standpoints: First, the Father prepared the body of Jesus, in that he was born holy, harmless, undefiled and separate from sinners, and of the human family through his mother. This is the foundation of the whole matter. But the Apostle Peter and also the Apostle Paul inform us that God foreknew the church, "the body of Christ," and, therefore, foreknew the sufferings of the body as well as the sufferings of the Head—foreknew our share in the sufferings and also in his glory.

In speaking therefore of the body which God prepared we should properly enough think how the Father prepared a body for Jesus which was actually, physically perfect and corresponding to the body of Adam, who was afterward condemned, and also prepared the way by which the "body of Christ" should be justified from the sinfulness of the flesh, that thus he might offer not only himself, the Head, but also "the church, his body," a "living sacrifice, holy and acceptable to God."

TYPICAL AND ANTITYPICAL ATONEMENT DAY SACRIFICES FOR SIN CONTRASTED

In Hebrews 10:10 the Apostle is contrasting the atonement day sacrifice of the typical high priest with the antitypical atonement day sacrifice of the antitypical High Priest Jesus. The typical high priest needed once every year, repeatedly (not daily), to offer up sacrifices. The first part of the sacrifice was for his own sin, and the second part of the sacrifice was for the sins of the people. The first part was the bullock, and the second part the offering of the goat. These two offerings constituted the one sacrifice for sin on the day of atonement! And so, in the antitype, the offering of our Lord Jesus, when he offered up himself, was for "himself," that is, for his body, those who are to be his church, the household of faith. And then, a further part of his sacrifice has been the offering up of these members of his body, in harmony with their wills and in harmony with the divine provision.

Thus the antitypical atonement day sacrifices for sin have been in progress for eighteen hundred years. The special merit of the sacrifice was that which our Lord himself offered, through which our offerings are made acceptable. It is one sacrifice in the sense that it is all one body of one Priest that is offered, for the Apostle said, "We are partakers of the sufferings of the Anointed," and, "if we suffer with him we shall reign with him"; "if one member suffer all members suffer."

ALL OFFERING MUST BE DONE BY THE PRIEST

In Hebrews 7:27 the Apostle said, "This he did once when he offered up himself." The question arises, To whom does this refer? Does it mean Jesus, and the members of his body offering up himself? We answer, No. The members of the body do not offer up themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the "High Priest of our profession." The Apostle says that this he did once, and we answer, Here the thought is one fulfilment of the one type. In the type there were two sacrifices offered, and it is here called his sacrifice.

Our Lord offered up himself at Jordan, and he offered up all the members of his body, the church, at Pentecost. The offering of himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the church before the Father was accomplished at Pentecost, though it has required the entire Gospel age to complete the sacrifice.

This, too, was shown in the atonement day type: The high priest, after offering up the bullock, took the blood into the Holy and later into the Most Holy and sprinkled it on behalf of himself and his household—the members of his body and the household of faith—the under-priests and the Levites.

Next the high priest came to the door of the Tabernacle and slew the goat, representing the acceptance of justified believers as his body and their consecration to death. In the type this did not represent the second coming of Christ, but merely his manifestation in connection with the sacrifice of the body, which is the church. In the antitype our Lord as the High Priest manifested His power in the church at Pentecost by sending the holy Spirit upon them and thus giving the intimation that their sacrifice was made and acceptable in the Father's sight. All of the church who have since come in were counted in there—just as in our Lord's prayer he said, "Neither pray I for these alone, but for those also who shall believe on me through their word." Similarly the acceptance of the church at Pentecost as joint-sacrificers, as part of Christ's sacrifice, has continued ever since and we are members of his body, each in his turn being sacrificed until the entire sacrifice of the great high Priest once for all shall have been accomplished, and that accomplishment, we believe, is near.

The expression, "If one member of the body of Christ suffer, all the members suffer with it" (1 Cor. 12:26), does not, of course, signify that the dead members of the church would suffer with the living members, nor that those not yet begotten of the Spirit would suffer with the Apostles, nor that members in different parts of the world would suffer with the other members of whom they were ignorant. It merely means that there is such a sympathy and union and fellowship in the body of Christ that each is intimately and deeply interested in each other member, so that the interests of one are the interests of all. As, for instance, where there are two or three of the Lord's people in fellowship, as a little ecclesia or class, they are, in this sense of the word, a body of Christ and are interested in each other, and suffer with each other in the tribulations, persecutions and difficulties of life. And, in a larger sense of the word, any of the members of the body of Christ, in any part of the world, learning of the sufferings of other members of the body would correspondingly feel an interest, a sympathy and fellowship in their sufferings, or in their joys.

NOT A PART OF THE RANSOM

In the statement, "A body hast thou prepared me," we must be careful not to read in what is not stated. It is not stated, "A body hast thou prepared me as a ransom-price,"

but, "A body hast thou prepared me". (Heb. 2:9) The suffering of death on the part of our Lord Jesus constituted the ransom-price for the sins of the whole world. But the body, which is the church, the Father prepares through justification for association with Jesus in the "suffering of death," but this does not constitute the church partakers in the ransom-price. Only one ransom-price was necessary, and that was one perfect man's death, and that had already been arranged for before the church was invited to become joint-sufferers and joint-heirs with the Redeemer as his members.

The word "sacrifice" seems to be confusing to some. We are exhorted to present our bodies living sacrifices, but our presentation of our bodies to the Lord should not be confounded with the Lord's presentation of us. Going back to the type we find that two goats were presented to the Lord at the door of the Tabernacle. They were presented to be sacrificed, and so, when speaking of them, one might properly say, Those are the sacrificial goats; and whoever presented the goats might in one sense of the word be said to be the sacrificer.

But the word sacrifice, when used in the sense of devotion, or setting apart for sacrifice, should not be confounded with the sacrificing work by the high priest. The goats were not sacrificed merely because they were presented or devoted. God dealt not with the people, but with the priest, and only when the priest had slain the animal was it sacrificed, from the divine standpoint. Then, and only then, was it really acceptable to God as a sacrifice.

Applying this, then, we may desire to come to God and learn that now is the acceptable day, now is the time when the body of Christ may be devoted, or presented to the Lord. But something more is necessary than our presentation, and that further thing is the work which is accomplished for us by the High Priest, Jesus; namely, his acceptance, or his endorsement of our consecration, and the presentation of our offering as a part of his sacrifice. When the High Priest presents us with his merit imputed, then, and not until then, does our offer become a "sacrifice, holy, acceptable to God."

"SOME BETTER THING"—"OUR HEAVENLY CALLING"

Like many of our Christian friends, for a long time we did not understand how to "rightly divide the Word of Truth." (2 Tim. 2:15) We did not comprehend that God's plan provides, first, a heavenly salvation for the church, and then an earthly salvation for mankind in general. The study of the Bible along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4:4; Isa. 65:22), is God's provision for Israel restored to divine favor, and for all the families of the earth, but not for the church. Of the true church, the bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels—heavenly or spirit beings.

St. Paul distinctly says of these, "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Jesus tells these that he has gone to prepare them a place in the Father's house on high. (John 14:2, 3) But the place for man, the earth, already provided from the foundation of the world (Matt. 25:34), is a very different one from ours, of which we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. 2:9; Isa. 64:4.

THE CALL TO THE SPIRIT NATURE

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham's case, for instance, we read, "The Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all this land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17.

St. Paul refers to this difference between the hopes of the spirit-begotten church, founded at Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God's testimony to their faithfulness, nevertheless, they "received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect."—Heb. 11:38-40.

As soon as we get our "better thing," our higher reward of "glory, honor, and immortality," in joint-heirship with our Lord as figuratively his bride—then the worthy ones of ancient times will get their reward of resurrection to human perfection. Under Messiah's kingdom, those perfect men will be "princes in all the earth." (Psa. 45:16) Then from the spiritual to the perfected earthly ones the blessings and instruction will descend for the poor, ignorant, selfish and superstitious world to help them, to uplift the obedient to the perfections illustrated in the perfected worthies.

We have heard of the Sunday School teacher who told her class about heaven, about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world—"in due time." She had no conception of the "heaven of heavens" promised to the faithful followers of Jesus in the "narrow way." The Great Teacher explains that it is impossible to describe heaven with its beauties and charms. He said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"—John 3:12.

In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that "God is a Spirit," "dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"—personally. (John 4:24; 1 Tim. 6:16) Men must discern God in his works—the noblest of which is the perfect men—made in his moral likeness, on the earthly plane, "a little lower than the angels" on the spirit plane. The most that his Word declares of our heavenly inheritance is that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9.

But while refusing to inform us of the heavenly condition, God gives us a soul-satisfying portion. Through the Apostle he declares (1 John 3:2), "It doth not yet appear what we shall be; but we know that when he [the glorified Jesus] shall appear [at his second advent, in power and great glory] we shall be like him; for we shall see him as he is." Others, not thus changed from human to spirit nature by the first resurrection power, will not "see him as he is," but only as he shall be revealed in his providences and judgments, which every eye shall recognize.

How satisfactory! Beyond all that we could have asked or thought! "Like Him!"—what more could we ask? "Like Him" whom God hath highly exalted "Far above all principality and power and might and dominion, and every name that is named!" (Eph. 1:21) We stand amazed at such grace! Moreover, we can realize that he who called us to become "partakers of the divine nature" and joint-heirs with the Redeemer in his mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, "I shall be satisfied, when I awake with thy likeness."—Psa. 17:15.

It is the hope, the desire, the aim of every one of us to make our calling and election sure—to so run that we may obtain that great "prize" of participation in the first resurrection. Of that resurrection we read, "Blessed and holy is he hath part in the first [chief] resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Let us have this in mind, dear friends, that our participation with our Lord in the glories of the kingdom is dependent upon our faithfulness here in following him through evil report and through good report; through honor and through dishonor; in the bearing of the cross along the way of self-denial.

THE FIRST-BORNS PASSED OVER

When God would bring typical Israel out of Egypt, the first-borns had a peculiar salvation, or preservation, first. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the passover lamb. We see the significance of this beautiful type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice, the blood of Atonement. We see that this entire Gospel age is the antitype of that night. We are hoping to belong to the first borns (begotten of the holy Spirit) who, during this night-time of sin and death, will be passed over and, on account of the blood without and the lamb within, be accounted worthy of being passed over—accounted worthy

of eternal life on the spirit plane as members of the church of the first-born—participants in the first resurrection, to glory, honor and immortality, with our Lord and like him.

All of the first-borns of Israel passed over typified all of the Lord's people, in all denominations and outside of all denominations, who are now passing from death unto life. In the type, however, the first-borns of every tribe were exchanged for the one tribe of Levi—the priestly tribe—which thereafter typified the church of the first-borns—the "household of faith." Further, the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God. The remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory, or type.

The church of the first-borns will consist of two classes, a "little flock" of priests, and a "great company" of the "household of faith," antitypical Levites, who will serve. The "little flock" of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession—Jesus. The "great company," however, typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be "living stones" of the temple, but will serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory.

Which place will you or I occupy in the resurrection, in the General Assembly of the church of the first-borns? Shall we be of the royal priesthood, or of the less honorable, but still blessed servants? Shall we be of the bride class, or of the less honored "virgins, her companions, that follow her"?

It is for us to make our calling and election sure by our zeal, our earnestness, our devotion to the great King and his cause. He has called us to the highest plane of existence. It rests with us, under his wonderful and gracious arrangements, to determine whether we shall be passed over or not passed over; and if passed over, to determine whether we shall accept the place to which we are called, or the inferior place, which will be granted to those who do not keep their garments unspotted from the world and who, therefore, must come through "great tribulation" in order to enter into the kingdom at all.

We exhort, therefore, that we strive, not only to be present at the great convention, the "general assembly of the church of the first-borns," but to make our "calling and election sure," that we may be of the bride class, the royal priesthood class, the members of the body of the great Prophet, Priest and King of Glory! Let us encourage each other and be encouraged to maintain the good fight of faith, and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the adversary. Let us be so filled with the spirit of truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness and love, that we shall be a blessing to those in our homes, that they may take knowledge of us that we have been with Jesus and have learned of him; and that this blessing may thus overflow and abound to many hearts.

BURNING AND SHINING LIGHTS

One of old was declared to be "a burning and a shining light." There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive! The Master himself furnishes the best of all illustrations of the principle enunciated. He was the Light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth! Not a cold, forbidding recluse was he, holding himself aloof from the people with a haughty and disdainful spirit, telling coldly "Wonderful words of life." On the contrary, his entire life was sympathetic, whole-souled. One of the charges brought against him by the cold Pharisees was, "He receiveth sinners and eateth with them." Even his disciples were shocked that he should converse with a woman of Samaria. But the common people heard him gladly. While recognizing that he was far above their plane—while beholding in him the glories of the "Only-begotten of the Father," they nevertheless were drawn to him because he was the burning as well as the shining light. And they declared, "Never man spake like this man."—John 7:46.

Bible students are all Christians; though, alas! all "Christians" are not Bible students. True, God's Book may even be read through by some who are unbelievers; and it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. These, however, are not Bible students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and are anxious to know the divine will that they may conform their lives to it, and who, to attain this end, have entered the school of Christ to be taught of him—only these are Bible students from our standpoint, searchers after the secrets of the Lord, because they love him, and are appreciative of his glorious plans and desirous of understanding them fully.

Such Bible students should be burning and shining lights in the world and amongst our fellow-Christians of all denominations, many of whom, alas! have much of the spirit of the world and are lacking in the spirit of the truth itself—because they are not sufficiently Bible students.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is the Lamp provided by the Lord to all those who walk in his footsteps, so each of these in turn is a lamp which should shine forth upon others the light, the knowledge, the Spirit of the truth, for their satisfaction. In other words, the holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and hand-maidens. It is an anointing for these, and upon these, evidencing to them that they have been begotten again, to the new nature, and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, "that they might show forth the praises of him who hath called them out of darkness into the marvelous light."

"THE LIGHT SHINETH IN DARKNESS"

While keeping the lamp trimmed and burning—while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we shall be no more successful in converting the world than was our Master. His great light shone in darkness, "and the darkness comprehended it not." And the religionists of his day instigated his crucifixion.

The Master's prophecy concerning His followers will prove true to the end of the age. The darkness hateth the light. "Marvel not, my brethren, if the world hate you"; "If the world hate you, ye know that it hated me before it hated you." (1 John 3:13; John 15:18) It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. It is the church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God and to his truth.

Whosoever receives the light of truth intelligently must rejoice in it; and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness—qualities which the Lord is now specially seeking amongst those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom about to be established amongst men. It is important, therefore, that we let our light shine before men; that we be willing, nay, glad, if need be, to suffer for our loyalty to the Lord and to his message. And we have his Word for it that whoever is ashamed of him or of his Word now, of such he will be ashamed by and by. He will not own them as members of his bride class, will not accept them as assistants with him in his glorious throne.

"The Light of the world is Jesus"; "That was the true Light, which lighteth every man that cometh into the world." (John 1:9) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and the ear of faith. "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16) The time for the enlightenment of the world will be after the special call of the elect. Then the church, as the bride, will be with the heavenly Bridegroom in his throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, Jesus, as members of his body. Altogether they will constitute the great Sun of Righteousness, which will then arise with healing in its beams for the blessing of all the families of the earth; "Then shall the righteous shine forth as the sun in the kingdom of their Father; who hath ears to hear, let him hear." (Matt. 13:43) He that hath a desire of heart, let him be obedient and thus make his "calling and election sure" to this glorious, chief salvation.

"A SAVIOR AND A GREAT ONE"

[Reprint of January 15, 1894, which please see.]

WHAT CONSTITUTES SPIRITUAL-MINDEDNESS?

"To be spiritually-minded is life and peace."—Rom. 8:6.

Ability to understand the Scriptures, to talk fluently upon them and to expound them clearly is a qualification which we think should follow in the wake of spiritual-mindedness; but some might be able to expound Scripture very well, and to express truths in very good form who are not necessarily very spiritually-minded. A parrot can repeat certain words and phrases; but no one would accuse a parrot of being spiritually-minded. So there are some people who can repeat certain spiritual truths, apparently with a good deal of zest.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to the divine will—fully consecrated to the Lord. It would not be enough merely to have a preference for good, saying, "I prefer not to do any gross sin; I prefer to live a life that will be honest and decent." This attitude would not be spiritual-mindedness. Adam was not spiritually-minded, but in his perfection he had a mind to do right. He had the mind of God in the sense that he had a balanced mind, not one having a preference for sin, or one that was weak. He was sound-minded and could appreciate things from the standpoint of righteousness and justice. But even in his perfection Adam had not a spiritual mind in the highest, or Scriptural sense of the word.

In Romans 8:6 the Apostle Paul uses the expression "spiritually-minded" in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord and who, in harmony with this consecration, have been begotten of the holy Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things.

OUR LORD BECAME SPIRITUALLY-MINDED AT JORDAN

This was true of our Lord Jesus. Having left the glory which he had with the Father, and having humbled himself to take the human nature, he was found in fashion as a man. We read that he was not an imperfect man, but "holy, harmless, undefiled and separate from sinners." (Heb. 7:26) Yet with all these special qualities he did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall—a mind in perfect harmony, perfectly balanced. Our Lord received the spiritual mind, however, at the moment when he was begotten of the Spirit, when he made full consecration at baptism, and as a consequence the holy Spirit descended and lighted upon him in bodily form like a dove.

Following that begetting, the Lord had an enlargement of understanding and was granted to see certain deep things of God which he had not seen before his consecration; so we read in that very connection that "the heavens were opened" to him—the higher things became clear to him—the more spiritual things. These things St. Paul calls "the deep things of God." "The natural man," St. Paul says [the natural man would be a perfect man; fallen man is imperfect, unnatural], "receiveth not the things of the Spirit of God, ... neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Then he proceeds to s: that we have received the Spirit of God through the begetting of the holy Spirit; and that having the new mind, this spirit begetting, we are enabled to understand the deep things of God. "The things of God knoweth no man, but the Spirit of God; and we have received . . . . the Spirit which is of God, that we might know the things that are freely given to us of God." Thus to us is it given to know the deep things of God.—1 Cor. 2:11, 12.

NO NATURAL MAN IS SPIRITUALLY-MINDED

So, then, the one who has been begotten of the holy Spirit is spiritually-minded. He sees things from the new standpoint which God specially brings to the attention of the spirit begotten. As the Apostle John says, "Ye have an unction from the Holy One, and ye all know it." (1 John 2:20) Whoever receives this begetting of the holy Spirit, this anointing, has an understanding of heart and of mind which is different from that which any natural man would have, a quality that will progress with him. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God; and he should grow.

The Apostles Peter and Paul go on to explain (1 Peter 2:2, 3; Heb. 5:13, 14; 6:1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ; but as he goes on, he should feed upon the strong meat of God's Word. Some of those who have the begetting of the Spirit may be blessed with the special gift of language, so that they can make the matter very clear to others; some others who have also received the begetting of the Spirit may not be blessed with this gift. But all certainly would have the desire to tell forth the blessings which they have received from the Lord, that others might know and might glorify God in their bodies and spirits, which are his.

As these spiritually-minded ones would thus endeavor to tell the good tidings, we have no doubt whatever that the Lord's blessing upon them would more and more qualify them as ambassadors and representatives, that they might tell the Message to others—if not in one form, then in another. We have noted, however, that some who speak with stammering lips have sometimes accomplished very wonderful things, while some with a great deal of eloquence have failed to obtain the same results. The victory is not always to the strong nor to the swift; for the Lord may grant his blessing with the feebly spoken word, particularly if the whole life be in harmony with the message given out.

We have been surprised at times to find that some who have apparently considerable understanding of spiritual things, in the sense of being able to tell about them, do not always give the best evidence in their lives that they really have the Spirit of the Lord. Sometimes in their private lives there is that which is quite contradictory. This condition surprises us; causes us to wonder how it is that those who apparently understand the Truth should be without the power, or manifestation of the power of the truth in their daily lives. We should bear in mind that whoever speaks the words of the Lord with his mouth, should uphold it in his every act, thought, in private life as well as in public.

THE LIFE NOT THE WORDS, A TRUE INDEX

The Truth should be the standard. Everything else is certainly quite contrary to the divine will; and that person who fails to uphold the truth in his daily life gives evidence that he has not the Spirit of the Lord in the proper degree. If, therefore, any of us should find that in our daily lives we have not been living in conformity with the message of our lips, it would be a matter of serious concern, for we cannot doubt that whoever is out of harmony with the Lord in his heart, will sooner or later get out of harmony in his utterances.

We think, therefore, that if in a congregation of the Lord's people any one were proposed as an elder or a deacon who outwardly had ever so great ability as a teacher, but who did not in his daily life give good evidence of being fully consecrated to the Lord, and of seeking to walk, not after the flesh, but after the Spirit, he should be regarded as a very dangerous person to put into the high position of elder or deacon. The sooner he is left quite by himself the better. For the more such people are put forward in public, the worse it will be for them and for the congregation whom they are supposed to serve.

LABORERS IN THE HARVEST

MARK. 1:14-28.—MARCH 3.

TEXT:—*"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the Harvest, that he will send forth laborers into his harvest."*—Matthew 9:37, 38.

Everywhere the New Testament teaches that the work done by Jesus and his apostles amongst the Jews eighteen centuries ago was a harvesting work. Thus Jesus said, "I send you forth to reap that upon which you have bestowed no labor. Other men labored and ye have entered into their labors"—ye are reapers of the fruits of their labors—gatherers of the "harvest" of the fruitage of the Jewish age.

The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence and lives as servants of the new institution—the New Covenant—which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed. The service of the present time is sacrificial—the preparation of the royal priesthood, after the order of Melchizedec, to stand as Mediator between God and men—the world.

The labors of Jesus and the apostles found about five hundred brethren worthy of the garnering during His ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested—brought into the spirit dispensation—begotten of the holy Spirit as new creatures, members of the Body of the Anointed, members of the royal priesthood. But

of these there were not a sufficient number to complete the divine foreordination; hence, after all the "Israelites indeed" had been harvested, the Jewish people were thrust aside from divine favor for a time, and God's message of grace was sent to the Gentiles, "to take out of them a people for his name"—to be associated with the Jews as members of the great Mediator of the New Covenant, under the Headship of the glorified Christ.

GOSPEL OF THE KINGDOM

Today's lesson relates to our Lord's inauguration of the "harvest" work amongst the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic law, and thus be prepared to be transferred from typical Israel to antitypical Israel—from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close—when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent, but their Message was the same as John's; as we read, "Jesus came to Galilee preaching the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." Whoever believed this message recognized Jesus as the "Sent of God," the Messiah, who, in God's due time, will be the King of Israel, and the monarch of the earth. "The time is fulfilled" meant that the foreordained time when the offer of the kingdom would be made unto the Jewish nation had arrived.

But God foreknew that Israel would not be ready—that only a few would be prepared to become the bride of the Messiah, his associate in the kingdom work, and that it would require eighteen centuries to select the remainder from amongst the Gentiles.

Hence St. Paul points out in Romans 9, 10 and 11 that the prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would be the nucleus of the bride class, and that the remainder would be made up of Gentiles. St. Paul declares, "Israel hath not obtained that which he seeketh, but the election obtained it and the rest were blinded"—"until the fulness of the Gentiles has come in" and the "elect" class is completed.

However, God proceeded with his portion of the proposition just as though he had not known in advance the course the Israelites would take. The Gospel was preached to them first and all the saintly ones were found in advance of any move being made to open the door of this special favor to the Gentiles.

"TO BECOME FISHERS OF MEN"

The wisdom of God is foolishness with men, and the wisdom of men is foolishness with God—say the Scriptures. This is exemplified in our Lord's choice of the twelve apostles, the calling of four of whom is noted in this study: Simon, Andrew, James and John. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. The Bible record of them is, "People perceived that they were ignorant and unlearned men."

This reminds us that the Apostle declared that this "high calling" of God to joint-heirship with Jesus reached and influenced merely the poor of this world, rich in faith; that amongst the "elect" will be found "not many great, not many rich, not many wise, not many learned, not many noble." (1 Cor. 1:26, 27) Success in life leads to more or less of self-confidence, self-esteem, self-will, whereas the Gospel message appeals to those who feel their own weakness and imperfection and unworthiness, and who correspondingly with great earnestness lay hold upon the divine promise—the divine aid, giving God the glory.

The words of Jesus, "Woe unto you rich" (in wisdom, property, fame, in learning, in nobility of character) must not be understood to mean that the great, noble, wise and rich are all or nearly all condemned to eternal torment, or to any punishment, on account of their riches of education, character, etc.

Rather, we must remember the standpoint of the Great Teacher's message—"Woe unto you" as respects the kingdom—you are less likely to gain this wonderful "high calling" of God than if you were in humbler circumstances. You have your consolation now, and correspondingly have less interest in the glorious things of God's message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah's kingdom. But, said the Master, "Blessed are you who are poor in spirit," humble-minded, and therefore the more teachable, for the more you will look out for the great Gift of God—the "pearl of great price," a share in the kingdom of God's dear Son.

TAUGHT AS ONE HAVING AUTHORITY

The first five verses of our study tell how the fishermen forsook their earthly all for the prospect of sharing with Messiah in his kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others gave place in the synagogue; and the people marveled, saying, "How knoweth this man letters, having never learned at school?"

Moreover, they were astonished at his teaching, "for he taught them as one having authority and not as the scribes." The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the Sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing to his hearers.

Had the scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have outworked the divine program. Hence the Master's works and teachings were largely parabolical and in dark sayings, because it was the divine intention that only the saintly Jews should fully appreciate the Teacher and become His followers. The same principle, under God's providence, has applied to the message and the messengers of the kingdom throughout the entire Gospel age. Hence at no time has the real message been attractive to any except the saintly—others were content with forms of godliness devoid of power and out of accord with the Word.

EVEN DEMONS OBEY HIM

While Jesus was teaching in the Capernaum synagogue a young man, obsessed by a demon, "an unclean spirit," cried out. The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium, saying, "Art thou come to destroy us? I know thee who thou art, the Holy One of God."

The demons cast out of human beings by our Lord and the Apostles, the Bible tells us, were once holy angels. They fell from divine favor through their sinful relationship to humanity in the days of Noah. (Gen. 6:1-5) These fallen spirit beings still desire human relationship, and are styled "unclean spirits," because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions.

As St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18), so Jesus refused to allow this demon to give testimony respecting himself—even though it was complimentary. He commanded the demon to come out of the man. In leaving the man the demon caused him great pain so that he cried aloud. The effect upon the congregation at the synagogue was amazement. Not only the teachings of Jesus captivated them, but also his power to deal with the evil spirits, corroborating his authority as a Teacher sent from God. His fame began to spread throughout all the region of Galilee.

DRIVEN INTO THE WILDERNESS

FEBRUARY 25.—MARK 1:9-11; MATT. 4:1-11.

***"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."*—Heb. 2:18.**

Our study for today is a most interesting one. It points to the time when Jesus reached the age of thirty and consequently was permitted to offer himself without spot to God as the world's Sin-offering. Saint Paul quotes as applicable to him the words of the Prophet, "Lo, I come to do thy will, oh God," as it is written in the volume of the book concerning me. I now present myself to be the antitype, the fulfiller, of every prophecy that divine wisdom has caused to be recorded, and the antitype of every feature of the law applicable to me.

There the Redeemer became the antitypical Passover Lamb the antitypical bullock of the Atonement Day Sin-offering. There he gave up his life to the doing of the Father's will; there he as the man Jesus died; there he as the antitypical bullock was slain; there he was begotten of the holy Spirit and became the antitypical Priest—the Sacrificer. Through the following three and a half years of his ministry he carried out this consecration and completed it at Calvary, crying, "It is finished!"

LED OF THE SPIRIT—INTO TEMPTATION

When Jesus received the begetting of the holy Spirit at his baptism it was the begetting to the divine nature, and with it came great enlightenment to his mind, as represented in the words, "And the heavens were opened unto him," literally, rent asunder. Forthwith he could see clearly into the divine arrangements and purposes respecting himself in a manner not possible to him prior to his consecration. And so it is with all those who follow in his steps. The deep things of God are revealed to them gradually, as they are able to receive them, but never until after they have made their consecration vows to the Lord. With his followers as with himself, the trial or temptation or testing as to loyalty comes more particularly after consecration than before. Hence the importance of Jesus' injunction: "Sit down first and count the cost."—Luke 14:28-33.

But with us as with Jesus the Father provides not only a clearer appreciation of our trials and responsibilities, but also a clearer perception of the glories which will follow to the faithful. In Jesus' case the opening of the heavens—the enlightenment of his mind respecting the divine plan—was a much more wonderful matter than it is with us, because with his perfection of brain and of heart he was able to realize instantly the lengths and breadths and heights and depths of his undertaking, in a manner only partially attained by us after years of progress and study. At once the Master realized the full import of the Day of Atonement sacrifices, of the Passover Lamb slain, of the prophecies that spoke of himself as being led as a lamb to the slaughter, and of the type which pictured him as the antitype of the brazen serpent, lifted on high for the healing of Adam's sin-bitten race.

As these thoughts began to rush into the Savior's mind, he was first of all pressed of the spirit (his own spirit or mind) to go apart for awhile and to study out afresh the full import of the law and the prophets and his own obligations according to the covenant he had just made. For forty days and nights his intense earnestness made him oblivious to almost everything else. Apparently he neither ate nor slept until the forty days were ended; and he "afterward hungered." Then it was that the adversary appeared as a tempter—at the moment of his physical weakness as the result of fasting—at the moment when his soul was overwhelmed with the realization of the importance of the great contract he had made and of what it would cost him to fulfil its terms. It was the severest test imaginable. Would the Redeemer prove himself loyal to God—to the divine program—to his covenant of consecration, unto death. Or would he feel that the Father had poured too bitter a cup for him—that God had made the tests of loyalty and obedience too severe—that it was neither just nor loving to allow him to enter into such a contract?

How glad we are to note the loyalty which triumphed over every temptation! With the angels we acclaim, "Worthy is the Lamb who was slain!" Not merely in the sense of consecrating his will, but in maintaining his full submission and deadness, according to the flesh, faithfully even to Calvary and the death of the cross. To him be glory, honor, dominion and might everlasting!

TEMPTED AS WE ARE

The Savior was not tempted with the habits of a drunkard nor with the weaknesses of a debauchee or a libertine, neither are those the temptations which come to us—his footstep followers. We are to remember that the Scriptures clearly differentiate between us and the world: "Ye are not of the world even as I am not of the world." "Tempted like as we are" therefore signifies that the temptations or trials which Jehovah permits to come upon his consecrated people are of the same kind that he permitted to come upon our Redeemer.

It is important, therefore, that we notice the character of our tests. God is not testing us to see whether or not our flesh is perfect, for he knew all along that amongst men there is none righteous, no, not one. The Father's tests for those whom he receives as sons are tests of loyalty to him, loyalty to the principles of righteousness, loyalty to the truth, loyalty to the divine methods—a refusal to take our own way or to seek our own glory or our own ease at the expense of truth or of the divine method.

JESUS' THREE TEMPTATIONS

When the Master was weakened, through fasting, at the end of the forty days of Bible study, the adversary appeared—not as an enemy and a fiend of darkness, but as a friend, "as an angel of light." (2 Cor. 11:13-15) Professing interest in the Savior's welfare and an interest also in his work, he said, You are hungry, man, and unnecessarily so. Do you not know that the holy power which came upon you forty days ago is more than sufficient for your every need? Do you not know that now you may command even these stones to be made bread, and therefore have no need to be hungry? Do so, at once, please, before we have a conversation, for I have a great interest in you. I remember you well from the long ago when we were in fellowship, before my deflection.

But Jesus replied, The power received was not to be used for ministering to my own flesh. It was received, rather, because I had made a consecration of my flesh to death. The divine power which I possess I may use in any manner for the Father's glory, but not for self-gratification, however apparently legitimate. Besides, my eternal life is not dependent upon bread, nor upon the maintenance of this physical body. Rather, my hope is in God and in his promise that, if faithful in the use of this holy power which he has committed to me—if faithful in my consecration unto death—he will give me a crown of life—glory, honor, immortality.

That temptation failing, Satan tried another. We assume that he took our Lord in mind to Jerusalem and the temple, saying, If you will go to the pinnacle of the temple and cast yourself down therefrom, it will be a means of proving to the people that you are the Son of God, and it will be the quickest method by which you can convince them of your mission and gain their adherence and loyalty and make them your disciples and thus accomplish your mission. I will quote you the prophecy in proof that this was God's intention for you: "He shall give his angels a charge concerning thee and in their hands they shall bear thee up, lest thou dash thy foot against a stone." (Psalm 91:12) But Jesus declined this proposition also.

If he had been thrust off the Temple pinnacle by the hands of an angry mob before his time was come, surely the Father's power would have interfered that he should not be injured; but to deliberately defy the laws of nature and to expect divine protection from the natural consequences of his own course would have been to tempt God; this Jesus refused to do.

The third temptation also was a mental presentation. A high mountain, in symbol, is a high kingdom. From no mountain on earth could all the kingdoms of the world be seen, since the world is round; but Satan's own kingdom was called to the attention of Jesus. Satan said, "You realize, of course, that I am the prince of this world, that I am the God of this world and that I now have practical control, through ignorance and superstition, of the masses. I have a proposition to make to you. I confess to you that I am weary of the reign of sin and death which has progressed in the world because of my domination. I would rather share the kingdom and have it uplifted and blessed. In other words, I propose to you a federation—that together we shall unite in the bringing of humanity out of sin and death conditions. What do you say? I on the spirit plane and you on the human plane will be quite masters of the situation, for you see I have the power in my hand and can easily turn the thing to our favor and quickly the world will be blessed. Thus you will attain the glorious consummation of your hopes, and that without the awful trials, sufferings, experiences, etc., which you are now anticipating through following God's arrangement outlined in the prophecies. Come, let us federate and co-operate. Speedily I will turn things your way; victory will begin to come from the very hour of our federation!

Our Lord was indignant that it should be thought for a moment that, having left the heavenly glory to do the Father's will, he would now prove traitor to his covenant, and for fear of the cross and the shame and the death he would enter into a confederacy with the great Arch-enemy of righteousness—Satan. He answered, "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." I will not serve you nor co-operate with you in any sense of the word. "Then the devil leaveth him." So far as we know, Satan never thought it worth while to return to the attack on the Savior. Then by divine arrangement angels came to the famished Overcomer and ministered unto him—strengthened him, revived him.

The Lord's followers are to note how these same temptations are the very ones by which the adversary assails them: (1) He would be their friend and helper and would thereby induce them to violate their covenant of sacrifice by requests for physical healing, physical blessings, which they have agreed to sacrifice. (2) He would suggest to them some wild, foolish way of capturing the world for God by some great exploits or prayer tests. (3) He would have them compromise with the world and its spirit and its methods by church federation and otherwise. We are to resist the adversary courageously that he may leave us permanently, seeing no hope of winning us.

INTERESTING QUESTIONS

USE DISCRETION AND WISDOM

Question.—We are told that from him who would borrow of us we should not turn away. (Matt. 5:42) How shall we understand this?

Answer.—There is nothing in this Scripture that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. The Scriptures say, Do good and lend, hoping for no recompense. (Luke 6:35) We should also have that beneficent disposition which desires to do good to all men, especially those of the household of faith. But we should use discretion and wisdom. Often the very best thing to do to a person is to lend him something, even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least.

WE FIND WHAT WE SEEK

Question.—Please give the meaning of the text, "Seek and ye shall find."—Mark 7:7.

Answer.—The above text illustrates a principle to which we have frequently called attention. We find what we seek! Those who approach the Bible with earnest desire to find in it God's message, will be guided of the Lord. As it is written, "Blessed are they which do hunger and thirst after righteousness [truth], for they shall be filled."—Matt. 5:6.

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrated this principle; and compare their experiences and findings with the blessedness of those who feast upon the Bible as the Lord's bountifully spread table of good things—"Meat in due season" for "the household of faith."—Luke 12:42.

The same principle holds true with the SCRIPTURE STUDIES. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class would surely be successful in similarly picking to pieces "The Divine Plan of the Ages."

"ONCE IN GRACE, ALWAYS IN GRACE," CONTRADICTED

Question.—What is meant by the Scripture which says that if one who has been righteous shall depart from his righteousness, his former righteousness shall not count, but that he shall die for his sin? And also the statement that one who was unrighteous and turned from his unrighteousness shall be saved?—Ezek. 33:13-16.

Answer.—This Scripture emphatically contradicts a doctrine held by some Christian people, "Once in grace, always in grace"; or that one who has been favored of God can never lose his favor. The principle of this Scripture applies, at the present time, to those who pass from death unto life as new creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life; if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, he will be faithful in giving us life eternal.

But this Scripture specially applies to the Millennial age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that "the wages of sin is death." Then it will no longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each "shall die for his own iniquity." (Jer. 31:29; Ezek. 18:2) There will be a test for life or death, just as there is now with the church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

"HE THAT JUDGETH ME IS THE LORD"

Question.—Suppose one addicted to the use of tobacco and who began to realize its filthiness should resolve to discontinue it and should really desist from using it for a time, but later should resume the occasional use of it, and thus did not conquer in the matter, the spirit being willing, but the flesh being weak—would this cause the loss of the crown and relegate such an one to the "great company"—or might it lead to the second death?

Answer.—The use of tobacco is a very filthy habit; and there are other habits that are esteemed filthy by some people, but not by others. We are not to draw any line which the Bible does not draw. It is not, therefore, for any of God's people to judge another in the meat offered to idols, or in the chewing of tobacco, or in any such matters. We should encourage each other in cleanliness of life. To our understanding, no one would be condemned to death for not controlling the tobacco habit or the coffee habit or the morphine habit. God alone knows how each is struggling; he alone knows those who are fighting courageously day by day to the end. We are not competent to judge. St. Paul says, "With me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self. . . . . He that judgeth me is the Lord." (1 Cor. 4:3, 4) We may not even too hastily judge ourselves to be worthy of the second death. It is to be left to God as to whether we are overcomers or not. With this in view it is our duty to strive earnestly and not to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal in the service of our Lord.

SOME INTERESTING LETTERS

BLESSINGS OF COLPORTEUR SERVICE

DEAR BROTHER:—

I want to tell you in just a few words how very many blessings our dear heavenly Father is bestowing on me in the little service I am privileged to render him. I have been drawn so close to the Lord in my work, and am daily relying more on his help, looking for his leadings, and trusting his providences. It is so blessed to be close to the Master, to see and feel his guiding hand, and realize his presence. How sweet prayer becomes, and how precious the communion with him!

I have lately made six calls on interested ones, and hope to find more. It seems a mere coincidence, but I know it is God's hand, that when I give my canvass, often not even mentioning the Bible Society (for some are ever alert to prejudice), the first thing I know people take me in and show me the STUDIES, which perchance are in their bookcases. They seem somehow to associate us. Of course, I first draw them out, then I can more wisely, perhaps, make comments. I have three or four parties in mind that I have just found these last two weeks; they have become aroused and interested.

We have no large class here, but are served from Dayton, bi-weekly, and meet for study semi-weekly. I shall urge our class to give public meetings, perhaps a series, shortly, for these people want to come.

I can see that all Christians are more or less, even unconsciously, absorbing the kingdom message, and other co-related matters, as given out by our dear Pastor, no doubt through the sermons and PEOPLES PULPIT distributed. And some are so truth-hungry! They confess themselves that there is a true famine in the land for the Word of God. I tell you we still have opportunities and find receptive hearts. Praise the Lord!

One peculiar case we have found is a good, intelligent man who has read all six volumes; he reads the Bible continually. (He bought a Bible, Manna and gave a TOWER subscription.) We invited him to class, but he believes the churches have done so much harm that Christians ought to stay apart and not meet in congregations. We will call on him and ask others, especially brethren, to do so.

One dear woman had one first volume of DAWN, and not knowing, even now, that I represented the same Society, confessed that about one or two years ago she ordered the other two volumes of a colporteur, but refused to take them when delivered. She said he was so nice about it, and it has troubled her ever since, so she had to confess to me. He told her he believed some day all would see the truth. This was evidently Brother Bryant Campbell, who now, we are sure, is with the Lord. He canvassed here at that time, and one Methodist minister persecuted him, and prejudiced the people against him and his work.

I thank you for your kind words of encouragement. The Lord bless you. Pray for me!

MRS. GEO. H. KELLER.—Ohio.

"PUT ON THE WHOLE ARMOR"

DEARLY LOVED PASTOR AND BROTHER IN THE LORD:—

With Christian greetings and a prayer of thanksgiving in my heart for this blessed privilege of fellowship, I wish to write to you for a little while. My dear husband wishes to be included in the spirit of this letter.

It is seldom that he and I have the pleasure of meeting our beloved Pastor, so, every once in a while the desire to write you an expression of tender, Christian love becomes so great that the heart will no longer retain it, and out it comes at the end of this pen!

If, partially, the consequence be an encroachment upon your time, I know you will forgive, as our dear, gracious Heavenly Father does when we make mistakes.

On your return from abroad we cannot greet you as some others who love you, but let this letter convey to you our glad, loving "Welcome home!"

And now, a few words relative to a little matter upon which I shall much appreciate having your opinion.

Twice, recently, I have met friends who are studying the Truth and show every evidence of love for it.

The question of Spiritism arose, and in each case the friend was not acquainted with the truth on this important Bible subject. I inquired, Would you not like the truth about this matter? Receiving an affirmative reply, I told the one—a brother—of the little book on SPIRITISM and he promised to read it, saying his thought had been to have absolutely nothing to do with the subject.

To the other—a sister—I loaned my own book with the same words, that in this "evil day" it is our business to follow what the dear Lord indicates is necessary to our salvation, namely, the putting on of the "whole armor that we may be able to stand" in this particularly evil period.

When next I met her she exclaimed, "O, Sister Erb, I could not read that awful book! I am sure that our Lord will never allow his children to come in contact in any way with anything so unholy as the demons." She quoted, "He will keep them, that that wicked one touch them not."

I have thought that possibly others are in doubt upon this subject so pregnant with awful possibilities—some, perhaps, who have recently embraced the true faith—and that a word of emphasis from yourself with respect to giving attention to the truth regarding Spiritism would be a help to them.

With one more prayer now, added to the many I have offered at the throne of heavenly grace on your behalf, I will close, hoping before very long to meet and greet you face to face.

Your sister, by the grace of our dear heavenly Father and through our dear Redeemer, MRS. JONATHAN R. ERB.—Pa.

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"WHAT IS MAN?"

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas; O Lord, our Lord, how excellent is thy name in all the earth!"—Psalm 8:3-9.

The suggestion of the prophet respecting man is one which we believe has occurred to every intelligent being. As one upon the deep looks out upon the vast expanse of water and the riding of the vessel upon it, he thinks, How little is man! How small a speck in the universe! When we look up into the heavens and realize that they represent so much more of divine power, we are still more surprised. When we consider the heavens, and realize that all these stars, except the planets which belong to our own system, are really suns, and that around each of these suns revolve planets, as our earth revolves around our sun, and when we think of the number of these suns and their planets, we are amazed, and we feel our own littleness all the more!

We ask astronomers as to the number of these suns, and they will tell you that there are a hundred millions of them in sight. And if we would average the planets around these hundred million suns at ten, it would be ten hundred millions of planets. And then they tell us, further, that if we could take our stand upon the very farthermost one of these we would still see before us many more, and as many more.

Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then consider man, how small a work in God's sight! We have an appreciation then of what the Scriptures say man is like in God's sight—as "the dust in the balance," that is not worthy to be taken into account. We have all been in the grocer's shop and notice that he pays no attention to the dust in the scoop of his scale. So man is so small in the sight of the great Creator that we wonder that God should have any interest at all in humanity.

"THOU MADEST HIM TO HAVE DOMINION"

Except for the Bible we should have no knowledge of God's interest in us, and we might think that God is so great that he would pay no heed to us. But, when God reveals himself to us in the Bible, we begin to see that there is not only divine power exercised and manifested in the creation of all these worlds, but we see also this divine power manifested in God's dealings with us, and also the love of God, which the Scriptures state "passeth all understanding." What wonderful condescension on the part of the Creator that he should give heed to us!

But our text goes on to give us further information on this subject: "What is man that thou art mindful of him, and the son of man that thou visiteth him? for thou hast made him a little lower than the angels." Only a little lower is the thought! Of the holy angels the Scriptures give us to understand there are various ranks, some higher and some lower, but all perfect. Then in the world we have various orders of animal life—the beast of the field, the fish of the sea, the fowl of the air—and man, as the highest of these earthly beings; and he stands related to all these lower creatures as God does to the entire universe, and this is the honor with which our great Creator endowed his human creatures!

So we are told in this Psalm, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." What a wonderful creature man is, then, from this standpoint! While he is a little lower than the angels, so far as his nature in connection with the earth is concerned, and whereas as angels are more excellent so far as their natures are concerned, this Psalm speaks of man as being superior in that he has a dominion. The angels do not have dominion over other angels, but all are subject to the great Creator, God.

But man, in the likeness of his Creator, has been given a dominion over the lower creatures, and in this respect it is a wonderful honor with which he has been crowned—"Thou crownedst him with the glory and honor, and hast set him over the works of thy hands."

It might be asked with great propriety, If God is thus careful of humanity and has so highly honored his human creatures, why should he not have made a still better preparation for them in the world? Why is it that they are subject to the unfavorable conditions under which they now exist? Why are there sorrow, pain, sighing, crying and dying? Why are these tempests, storms, cyclones and tornadoes, famine, drought and pestilence—why all these things if God is so careful of us as his creatures?

We would have no answer for all these questions were it not provided in the Bible. In this wonderful book of all books, we have the key to the matter, the explanation, and that is: God provided originally that man should be subject to none of these difficulties and disasters. Man was made perfect and placed in favorable and perfect surroundings, in a perfect garden, eastward in Eden, with everything necessary for his welfare—no storms, no sickness, no tempests, no difficulties—and he might have lived forever. Such was the wonderful dominion of this human son of God.

Why, then, the change? This wonderful book answers that the change came about because of sin. And so we read: "By one man's disobedience sin entered into the world (there was no sin in the world before), and death as a result of sin." (Rom. 5:12.) There was no dying on the part of man until sin came. So all the aches, pains, sorrows and sickness which we experience are parts of this dying process. And so the difficulty with us all is that by nature we are "children of wrath."

Is divine wrath eternal torture? No, indeed! That teaching was handed down to us, perhaps, by our well-meaning forefathers. The wrath of God, we see on every hand; as the Apostle Paul declares, "The wrath of God is revealed"—in our own bodies, our aches and pains, mental imperfections, physical imperfections and moral imperfections—these are all parts of this great penalty for sin. We read that when man became a transgressor God sent a holy angel to drive our first parents ont from the Garden of Eden, away from the trees of life that were to sustain them in perfection, out into the unfinished earth.

While the whole earth could just as easily have been made perfect, God left it unfinished, unprepared for man, and merely "prepared a garden eastward in Eden" for the trial of

our first parents, because divine wisdom foresaw that man would sin; and instead of making the whole earth perfect, God left it in an imperfect condition, except the Garden of Eden. So we read that when God thrust our first parents out of the Garden of Eden, he said, "Cursed is the earth (not I will make it unfit, but it is already) for thy sake, thorns and thistles shall bring forth, and in the sweat of thy face shalt thou eat bread until thou return to the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

In other words, the great penalty against our race is a death penalty—"Dying, thou shalt die." (Gen. 2:17) This has been upon our race for six thousand years, from the time that sin entered into the world. So all the pages of history from Adam's day to this are marked with sin and sorrow, pain and sighing, because we are all sinners; and because we are sinners, God is treating us according to his own purpose, "Dying, thou shalt die."

But this is the sad side of the matter. Is there no other side, is there no hope for us? The same blessed book—the Bible—tells us. The Gospel message, which signifies "good tidings," declares that God has some good message for those whom he condemned to death.

WHAT IS THE GOSPEL MESSAGE?

We inquire, What is the good message? The Scriptures answer that the good message is that he who condemned us as unfit for eternal life has provided for our redemption; that his Son became our Redeemer; that Christ died, the "just for the unjust," that he might bring all back into harmony with God. O, some may say, but did not Jesus die eighteen hundred or more years ago? Yes, truly. And have we not the same reign of sin and death as then? Yes. Where, then, is the blessing which was to come through Jesus? Well, we answer, a two-fold blessing has been provided. First of all, there is a blessing of hope, which some of God's people enjoy, a blessing of knowledge, that in God's "due time" he will bring in the wonderful things of which this Gospel message tells.

God having provided a Redeemer, there will be a resurrection of the dead; they shall not remain dead, but come forth. There shall be a new dispensation, a glorious morning, in which all sin and sorrow will be done away. So the Scriptures assure us of that time that there shall be no more sighing, no more crying, no more dying, because all the former things, all the things of sin, the things of death, will have passed away.

"THE CHURCH'S ONE FOUNDATION"

And, we inquire, who is so powerful as to overthrow sin and death, and lift up humanity and bring them back from sin and weakness and imperfection and death? The Bible answers this question, that the one who will do this is the Great One who sits upon the throne of God; as we read, "He that sitteth upon the throne said, Behold, I make all things now!"

But who is this? Oh, the very same one, who, by the grace of God, became our Redeemer—Jesus. He is to be the great King of kings and Lord of lords, and is to "reign from sea to sea, and from river to river to the ends of the earth." And under the blessed influence of that kingdom the full blessing of God will come to the earth again! "All the blind eyes shall be opened, and all the deaf ears shall be unstopped." "The glory of the Lord shall be revealed and all flesh shall see it together." These are words of the prophets given to us for our hope and the strengthening of our hearts, that we might turn from sin and become more and more the children of God.

We have referred to the world and how it is to be blessed by the Messianic kingdom, the kingdom of God's dear son, the kingdom for which Jesus taught us to pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." But we see not all these things accomplished yet. We see not mankind brought back to perfection, nor the promise of the good tidings fulfilled amongst men. But we have a word from the Apostle upon this subject. He said, "But we see not yet all things put under man"; they are still out of harmony. But, says the Apostle, we see a beginning of God's work; we see Jesus, who, "by the grace of God, has tasted death for every man." We see more than that. More than eighteen hundred years have passed. Not only has Jesus tasted death, but a great many have been going into death, in answer to the call to be of the bride of Christ, the church of the first-born, to be associated with our Lord. This is the church we sing about in our hymn:—

"The church's one foundation,
Is Jesus Christ her Lord;
She is his new creation
By water and the Word.
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died."

This, then, is the first work of God in the redemption of mankind—the gathering of the bride of Christ, the church, to share in his glory, honor and immortality. We hope to be of this class; and to this class belong the great promises that they shall share with him in the first resurrection, and then bless all the families of the earth with restitution. The world of mankind is to be restored to all that Adam had and lost, for all of which Jesus died at Calvary; and associated with him will be the church, called out of the world a saintly class who have been walking in the footsteps of Jesus; as we read again "Blessed and holy are they who have part in the first resurrection, on such the second death hath no power; they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

This will be the thousand years of Messiah's reign, the thousand years of the world's uplift, the thousand years in which Satan will be bound, the thousand years in which knowledge shall fill the whole earth, the thousand years in which the earth shall be brought to the Paradisaic condition, which was symbolically represented in the Garden of Eden—and when every creature in heaven and earth and under the earth shall be brought to that glorious condition where they will sing praises to God that sitteth upon the throne, and to the Lamb, for ever and ever.

And yet there is another side; for the same Scriptures which tell of the exaltation of the church to glory and the blessings of the world through the kingdom of Messiah, which tell that the earth will be the Paradise of God—these Scriptures also tell us of a class of incorrigibles who will be punished. After this class shall have been brought to a full knowledge of God and shall wilfully sin against divine light and blessings, the punishment against these will be, not eternal torment, but destruction from the presence of the Lord and the glory of his power.—2 Thess. 1:9.

THE FUTURE INHERITANCE OF THE NEW CREATION

"If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

The divine promise is that the kingdom of God will be amongst men—"under the whole heavens." The Scriptures state that both our Lord and the New Jerusalem, or glorious kingdom of Messiah, are to come down from heaven to earth; and they call our Lord, therefore, Immanuel (God with us). During that thousand years God will in this sense dwell with men, walk with men. We already have this to some extent in our experience as Christians. God is with men, and Christ and the church are with men, more or less contradicting and putting to shame the things of darkness of the present time.

But with all these suggestions it is not necessary for us to suppose that the kingdom will be earthly. On the contrary, the assurance of the Scriptures is that the church must become spirit beings before they can inherit the kingdom: "We shall all be changed in a moment, in the twinkling of an eye," while those of this class who have been previously dead will have an instantaneous resurrection; and thus we shall be "forever with the Lord"—not forever with the Lord on the earth, but always in the spirit condition. The angels are always in the heavenly condition, whether they are in heaven with the Father or on earth, and we shall always be in the heavenly condition—the spirit condition.

Nothing in the Scriptures indicates that there will be a restriction upon the church, that she should remain in one place more than another. The intimation seems to be that, after she shall have experienced her change, the church will be for a short time absent from the earth and in the presence of the heavenly Father. We read in the forty-fifth Psalm that the bride is to be brought into the presence of the Great King, arrayed in glorious clothing of wrought gold—"in raiment of needlework." The members of the body of Christ will all be on the spirit plane, whether they are afar off or near the earth. This is what our Lord meant when he said, "I go to prepare a place for you"—in the divine family. This particular place is one that has never been filled by any others.

The various orders of spirit beings created by the Father occupy each its own sphere. But there is no church of Christ amongst these. The church of Christ is invited to occupy a

place next to the Lord, next to the Father, higher than all the other planes of spirit beings. At the first advent this place had not been prepared for the church, although the Lord had it in mind. Our Lord ascended up on high to prepare this place. He did so by making an application of his merit to the church class, by imputing his merit to them and permitting them to become participators with him in his sufferings in the present time, that they might also become sharers with him in the divine nature. Thus he prepared the way to enter into that highest of all spirit planes, the divine.

We are not sufficiently informed respecting the spirit condition to know just how it would be possible for the Lord and the church to remain in the Father's presence and maintain the government of the earth. Perhaps this course is possible. Yet again, such would perhaps not be a wise arrangement. Perhaps it would be necessary for them to be absent from the immediate presence of the heavenly Father and to approximate the earth, just as with Satan and his angels, who are in tartarus—cast down, separate because of sin. But Satan is to be bound for a thousand years; and the position which he has occupied is to be vacated. The entire church is to be "caught up in the air" to be with the Lord forever—not necessarily in tartarus, but "forever with the Lord," that where he may be there they may be also, in harmony with the divine will, to execute the divine purposes.

Our thought, then, is that the Christ will be very closely associated with our earth, just as Satan's kingdom has been; and that they will be equally invisible to men, who will not see them during the thousand years, just as men have not seen Satan and his fallen angels. But as Satan and his angels have been doing an evil work, so Christ and his church will be doing a powerful work, a good work, a work on the spirit plane; and associated with them will be various agencies, one of which undoubtedly will be the "great company." The members of Christ are the ones that are mentioned as "kings and priests unto God," who shall reign on the earth.

THE EARTHLY PHASE—INTELLIGENT, WILLING MEN

Then there will be earthly agents of this kingdom, just as Satan has his agents, who are sometimes under his control through ignorance and superstition, sometimes from mesmeric power, all of which will be removed at that time. But the agents of Christ will be intelligent and willing. At that time the ancient worthies will be "Princes in all the earth." All mankind will gradually come into fellowship with the kingdom and, proportionately, indirectly, become associated with the kingdom itself. Just as any good man helps a government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements.

Thus the kingdom will be spreading for the thousand years, not only from one individual to another, but gradually bringing them back to full perfection. We read that "of the increase of his government and peace there shall be no end." It will conquer everything before it. Nothing shall stop it. Every evil thing having been destroyed, every creature in heaven and on earth and under the earth will be heard praising God. Every knee will bow and every tongue confess; and his kingdom will be without an opponent "from the river unto the ends of the earth"—having accomplished its purpose.

The kingdom will then cease, in the sense that Christ will deliver the authority over to the Father. (1 Cor. 15:24-28) This does not mean that the law of God will be disregarded, as it has been during the reign of sin and death. To meet the exigencies of the fallen condition of mankind, and to bring back as many as possible into harmony with the divine arrangements, a special kingdom will be established—the Messianic kingdom —which will come in between the divine government and mankind, because mankind in its weak condition will be unable to meet the requirements of the divine law. But when this kingdom has restored mankind to perfection, it is the divine purpose for Messiah to relinquish this subordinate kingdom, which will merge into and become a part of the great kingdom of Jehovah. Justice will then operate. There will be no place for mercy, and the heavenly Father is not then represented as being a merciful king to his creatures. The heavenly Father will then have made them perfect, so as to need no mercy, and they will be glad to meet all the requirements of the divine government, and will be blessed in so doing.

THE CHRIST TO BE ASSOCIATE RULER OF THE UNIVERSE

Having terminated this work our Lord will not be without an occupation; but, according to the Scriptures, he will continue to be at the right hand of the Majesty on High—next to the Father. He will relinquish the oversight of the affairs of earth, and will assume again the general position as Associate-administrator of the affairs of the universe in connection with the heavenly Father. We are not to suppose, however, that the heavenly Father and the Lord Jesus will be kept busy hearing and deciding cases and administering justice, for the equilibrium will be such that there will be no necessity for such a course. The whole universe will go on practically without any head; and yet there will be the Head. The Son will be next to the Father in authority; and next to the Son will be the bride. The work that will thenceforth progress is not revealed to us except in a very indefinite manner.

We understand by the power of telescopes that the suns have each a planetary system. If God made this earth a planet to be inhabited, it is only reasonable for us to infer that all the planets of the universe will be inhabited, and that The Christ will behold the heavenly Father and his wonderful universe. The power of the heavenly Father is boundless, so far as we can understand. If after we have considered the hundred millions and more of suns and planetary systems beyond the power of human mind to contemplate—if then we realize that the heavenly Father has made the position of Christ illimitable, and he has exalted the bride of Christ with her Lord, then it is reasonable to assume that the work of Christ and the church will be limitless, and that some blessed work for creatures not yet born is the work of all eternity. We simply wonder in amazement! We wonder at the greatness of his goodness to us, which is to lift us—the faithful few who make their calling and election sure—from our low condition to future glories interminable!

CLEANSING FROM FILTHINESS OF FLESH AND SPIRIT

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

In our text the expression, "filthiness of the flesh," seems to be a general one, in contrast with the divine purity in which man was created. All violation of law is sin; and all sin is symbolized by leprosy, a very filthy disease. The Apostle, however, does not mean that he and the other brethren were filthy in having the very gross sins that the world has; for any one worthy of the name of brother in Christ would have turned his back upon all gross sins and would have put away all those before he could have become a brother. But the Apostle is speaking of the "dearly beloved" who have left all these, who have left the "wallowing in the mire," as the Apostle Peter puts it.

To what extent we may cleanse ourselves will depend upon the viewpoint from which we speak. The Apostle's thought seems to be that we continue cleansing ourselves from all filthiness of the flesh and spirit, as though he were pointing to a progressive work—to a high standard toward which we progress: "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) In one sense, this is impossible. With imperfect bodies, we cannot always do perfectly, even with the best of intentions and motives. But God's provision is that the blood of Jesus Christ keeps cleansing us from all sin, so that his people should maintain this very condition in the Lord's sight—a condition of perfection at all times. That is to say, if they find they have come short, they should go to him for a covering of their blemishes.

But even if the Lord's people do not recognize where they have done wrong, they should know that all have sinned and come short; therefore, they should entreat the forgiveness of their trespasses. They should come to the frame of mind where they will be willing to cover the weaknesses of others, as they desire to be forgiven by God. We cannot suppose that God would be in love with any one who is practising sin. But he has made that arrangement by which we may be cleansed from sin. Thus the Lord's people are exhorted to be "without spot or wrinkle or any such thing." Their robe is to be wholly without filthiness of the flesh. If a spot should appear, small or great, it would be the duty and privilege of the one whose garment is soiled to have it cleansed without delay and not to remain in filthiness. This matter of keeping our garment unspotted from the world is one that should have our continual attention if we would have the Lord esteem us without spot or wrinkle.

WHAT CONSTITUTES FILTHINESS OF THE FLESH AND SPIRIT?

"Cleanse yourselves from all filthiness of the flesh and spirit." It is the new creature that is addressed. It is the new creature that is to do the cleansing—the new will. The flesh is what remains of the old creature which has been reckoned dead

as respects domination of mind or will. But the old body has been turned over to the new will to be its servant of righteousness, to be its tabernacle, until it receives its glorious body in the resurrection. The new will has the stewardship or responsibility over the old body. Not only are we not to permit it to practise sin, but we are to control it in the service of righteousness.

The Apostle here says that we are to cleanse ourselves from the filthiness of the flesh; and we are to judge of what might be filthy habits—or of habits we have that we might afterwards think filthy, impure, undesirable. As rapidly as we come to recognize these, we, as new creatures, will seek to expunge them, eradicate them, remove them. Sometimes filthiness of the flesh is manifested by uncleanness of the hands, uncleanness of the teeth, etc. From the time the holy Spirit begins to operate, the Lord's people want their bodies washed literally; they want their hands clean; they want their teeth clean. Again, filthiness of the flesh might be in the nature of rubbing snuff on the nose, for instance. This would not be quite so bad as the chewing of tobacco, not quite so filthy as the smoking of tobacco. The same person at different times in his experience might have different conceptions of this matter, but as we come to see we should correct these habits.

But above all, the Lord's people desire purity in their inward parts; and the Apostle says that we should cleanse ourselves from filthiness of the spirit. This does not imply that the new creature is filthy, but that the mind is filthy. How could the mind of the new creature be "filthy" or unclean? We answer that the new creature must use the old brain; and it is for the new creature to exercise control, not only in the things which we chew and take into our bodies, but also in the operation of the brain, so that we shall think purely; for the brain, as well as the hands and feet, is the implement, the servant, of the new creature, who is responsible for these things. He is to show his loyalty to the Lord by the way he deals with these things entrusted to his care.

Considering the latter part of the text, we are to understand that God will look even deeper than our words and actions—even to the thoughts and intentions of our minds, to see to what extent we would harbor an impure thought. If we find that there has been harbored in our mind a thought disloyal to the Lord and to the brethren, or a malicious thought, whether spoken or not, it is a sin, a blemish, a filthiness of the mind; for it is something out of harmony with us as new creatures—out of harmony with our God.

The Apostle puts cleansing the flesh first; not that we are to have the flesh clean before the mind, but we are more liable to see the defilements of the flesh than those of the mind. As we get into the practise of looking for the imperfections of the flesh, we are not to forget to look after the imperfections of the mind, as the Apostle exhorts. He proceeds to say that we are learning more and more, under the instructions of our Lord and Head, the Father's representative. We are in the school of Christ, learning what the standards of truth and righteousness are. Now, if we would not do the things which would offend our earthly friends, then we should be very zealous lest we come short of doing the things which would be pleasing in the Father's sight.

THE MISRULE OF THE MIND OF THE FLESH

There is a difference to be observed between the spirit, which stands for mind, and the will, which is the new creature. As an old creature we had both a mind and a body; and the mind in a more or less riotous manner had more or less irregularly governed the body. Sometimes one organ was in control; sometimes another; at one time the organ of alimentiveness, at another time, another faculty. But these qualities of the mind are more or less unbalanced by our conditions in life and our environment.

The world in general seems to be running along this line. Today they find pleasure in one thing; tomorrow in another. Sometimes it is ambition. One may say, "I will be a great general," and that thought becomes the mastering element of his mind. With another, the chief thought is some scheme of motherhood; with another it may be pride of dress and show; with another it may be the love of money, which becomes the controlling element of mind; with still others it may be politics which takes possession of the life. In either case, it rules the life. Anything which would interfere with these aspirations would be pushed aside; and anything that would help them would be encouraged.

But with the Christian the matter is different. His aspirations and ambitions are that he may be in harmony with God and have the blessings of eternal life, which it is God's will to give to any who are of the right attitude of mind. With the world, the first thought is, "I have been working for some time to be a politician, and I will continue"; or "I have been striving for a certain position in society, and I will still strive for it"; or what not. Frequently the thought of becoming children of God and joint-heirs with Jesus Christ our Lord, is set aside as being too hard to strive for. Their thought is that they do not know whether or not they would ever get the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man" (1 Cor. 2:9)—the things which God has prepared for those that love him——for at first these things are not great inducements. This appreciation of righteousness is what the Scriptures intimate to be God's drawing influence.

But if the right influences prevail, there will be a radical change of the life, the reward of which, if faithful, is to be a high and glorious future. Our Lord said that we should first count the cost. Those who take heed to his counsel, in proportion as they may realize what that cost is, find it to be the putting aside of all earthly ambition or honor. These must all be laid aside or counted as loss or dross in contrast with God's glorious promises. In making up one's mind the decision is reached after a discussion of all the qualities of the mind. If there is not such a discussion, there is likely to be trouble afterward. Some element will say that it had not been consulted. Hence, one should do as the Lord said, "Count the cost!"

LET THE WILL OF GOD RULE YOUR HEART

To those who count the cost and make a full submission to God, it means not only a turning from sin, but more than that. It means the full surrender of all one has, every talent possessed, to the Lord Jesus. That function of the brain by which the various qualities of the mind are consulted and a decision reached, depends upon the force and weight the higher qualities of the mind have. . By "higher qualities" we mean justice, appreciation of divine mercy, reverence for God, for righteousness and for all things which are holy, etc. The individual who has not such a constitution of brain is not on trial for life at the present time. Only such as possess these qualities belong to the household of faith. Only such are begotten of the holy Spirit.

This action of the mind, of the spirit, when it determines or wills to accept the Lord's will, is best represented by a legislative chamber, as, for instance, the Congress of the United States or the Parliament of Great Britain. These bodies are composed of different members. The person who receives the largest number of votes has the largest influence, and may be said to have control of that body, for he is the representative of the majority. So in our minds; having decided to surrender to God, these higher qualities have accepted the Lord Jesus as the great Head of the church. Thenceforth the person is subject to the will of God.

It is not that we put any quality of our mind to be ruler, but that we put the will of the Lord there and accept him to be ruler in our wills, in our minds. Now, having reached this position in which Christ is the great Head, we should seek not only to cleanse the expressions of our tongues, and our actions, but to cleanse our minds also and bring them into subjection. It is our reasonable service that we cleanse not only our bodies and our words, but the very inmost thoughts of our minds. Anything that could be injurious either to ourselves or to another —envy, strife, hatred, bitterness—is to be put down and submitted to the new regulations, the new will which has taken control.

The very object of the begetting of the new creature, the very object of giving it the opportunity of the present life, is to develop character and to crystallize that character. This seems to be the thought of the Apostle when he says, "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his son"—not partly conformed, but fully conformed to the image of his Son. Our mental state, our will, must be fully fashioned after the mind of Jesus Christ. And his will was full obedience to the Father's will, to the extent of self-sacrifice, even unto death.

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"PERILOUS TIMES SHALL COME"

"This know also, that in the last days perilous times shall come."—2 Tim. 3:1.

We are to distinguish clearly between the restraint of the fallen angels "in chains of darkness," and the binding of Satan, who is the prince of demons. The binding of Satan, as the Scriptures set forth, is at the second coming of Christ: "And he laid hold of the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." (Rev. 20:2) And during that thousand years Christ and his saints shall reign as kings and priests unto God. The restraint of the inferior angels is mentioned by St. Peter and St. Jude. Speaking of these fallen angels, St. Peter says, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."—2 Pet. 2:4; Jude 6; 1 Pet. 3:20.

As we examine the Scriptures we see that there were angels of light who became disobedient, who left their primary estate as angels, and sought to become men, who assumed the human form. We find the record of them in Gen. 6:1-4: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." There were children born to them. "And there were giants in the earth in those days, . . . mighty men which were of old, men of renown." Then the whole world was filled with wickedness more than during the sixteen hundred preceding years. And God swept away all mankind except those saved in the ark.

SPIRITS SEEK TO MAKE VOID THE WORD OF GOD

The Apostle proceeds to show what was done with the angels who fell. They have less power, less privilege, than formerly. Then, they had the power of materialization, and could not only eat and drink, but perform all the functions of men. After the flood they were restrained in chains of darkness; that is to say, they were restrained from materialization and from working their power in light, as they had previously done. However, they were still working, as when Saul sought the witch of Endor to inquire as to how the battle would go.—1 Sam. 28:7-20.

The Prophet Isaiah says we should not have anything to do with those "who peep and mutter" and who pretend to have communication with the dead. (Isa. 8:19) But these fallen angels seek to make void the Word of God; hence the various personations of the dead, as in the case of Samuel to Saul. It is not to be supposed that Samuel would come and give the information which God had said that Saul should not have. The same principle applies down to our day. The fallen angels have not been able to do their work except as they have gotten possession of human bodies by getting possession of their wills.

So we read in the New Testament that there are many possessed—not of devils, but of demons. Of these demons various accounts are given. When our Lord addressed the man who dwelt among the tombs, the Lord inquired, "What is thy name?" and the answer was, "Legion; for we are many." Not only one evil spirit had gotten into the man, but a host of them. When Jesus commanded them to come out of the man, they asked that they might go into the herd of swine. Jesus permitted them to go; and the swine ran down into the sea and were choked. It is recognized as a fact that swine are not easily stampeded. You could whip one of the swine, but if you want them to move, you must whip every one of them. Yet there were enough demons to enter the whole herd of swine.

The fallen spirits seem to be thoroughly degraded in their appetites and desires. And while they prefer to obsess human beings, yet, rather than have no animal body at all, they prefer, as shown in the foregoing, to have the bodies of swine. No doubt our Lord knew what the result would be. It was intended to give illustration as to what are valuable things for us to know: First, as to the number of evil spirits indicated by the number in the herd of swine; and, secondly, to demonstrate that they have no power to enter even into dumb animals, to show that poor, dumb creatures are free from them, and to demonstrate that they cannot trouble us, except as we permit them, or tamper with, or allow our minds to come under their hypnotic or obsessing influence.

MODERN UNBELIEF IN EVIL SPIRITS

And there are similar illustrations. On one occasion the evil spirits spoke out, and when the Apostle Paul could stand it no longer, he rebuked them. In the case mentioned above, the man was clothed and in his right mind, sane enough, when rid of the evil influence. (Mark 5:2-5, 15, 19, 20) So it has been ever since. There are physicians who tell us that more than one-half of all those in insane asylums are there because of obsession by evil spirits. But there are many physicians who do not believe in evil spirits or in obsession.

When the Apostles were sent out by our Lord, they returned to Jesus, saying, "Even the evil spirits are subject unto us through thy name." (Luke 10:17) Those who deny the Scriptures say that these people were deceived, and that our Lord was unscientific. Our holding is the reverse of this—that the Lord and the Apostles were scientific, and that the people of our day are deceived in supposing that there are no evil spirits. We see these operating today, sometimes foretelling the future, clairaudiently, so that mediums are able to hear and to know things that others about them are not able to hear and know. God's people should be on guard, lest they come under evil influences. We have known some people who have come under this power.

There was a brother in Florida who held conversation with the evil spirits and explained to them the Bible; and he thought he was about to convert some. They gave very respectful attention for awhile and asked questions which he answered. But after awhile they seemed to have their curiosity satisfied, and talked in all sorts of vulgar language. The brother said he could not get rid of them. He wrote to us asking how to do so. We told him to exercise his will, and meantime to offer prayer to the Lord, as the only one who could rid him of the evil spirits. They finally left him. Their hold was broken. A lady who was a writing medium supposed that it was some dead friend writing through her. She came to believe that there were evil spirits taking hold of her hand to do this writing, and refused to have anything more to do with the matter.

FALLEN SPIRITS REGAINING THEIR LIBERTY

The question may be asked as to how it will be in the closing time of this age. The Apostle tells us that these evil spirits are to be restrained until the judgment of the great day. What would seem to be implied? We answer that this is the day of Christ, the thousand-year day. As he has been dealing with the church, so in the thousand years he will deal with the world. Messiah's kingdom is the kingdom for which we pray, "Thy kingdom come!" The Apostle says that the fallen angels are restrained in chains of darkness until the great day. And so we find at this very time, this very day, not only evidences of the inauguration of the new dispensation—the blossoming of the wilderness, the electric light, and all the blessings belonging to this new dispensation—but also the evidences that these fallen spirits are obtaining more liberty. We have reason to believe, on what we think reliable information, that there have been materializations.

Spiritualists claim that, more and more, spirits will exercise this power of materialization. They say that it will be only a little while until the dead will be walking around amongst the living. And materialization is only one of the powers which they can use. It is the fallen angels who are representing themselves as dead humans, in order to deceive and operate contrary to the divine arrangement and plan; and these are still working as adversaries of God and opponents of righteousness. We should not be much surprised if there are some very startling things—very wonderful things—to happen in the near future. If we get any conception of the time before the flood, we realize that the earth was full of violence. God perceived that the thoughts of men's minds were evil and only evil. And so today.

The Apostle tells us that in the dawning of this new dispensation and the closing of this Gospel age, men shall be truce-breakers—violent. He proceeds with an entire list. (2 Tim. 3:1-5) This description is prophetic, we believe, of the time in which we are living. And this condition, we think, will be due largely to the evil spirits, just as in the days of Noah. Our Lord, giving an illustration of how things will be at his second coming says, that it will be as in the days of Noah—people will be eating and drinking, planting, etc. He mentions that people will be ignorant of the time of his coming; that as the flood came suddenly, so would come the time of the ushering in of the new dispensation. Our thought is that probably there will be a good deal of similarity—not that the evil spirits will be able to break the bands, or chains, which have been put upon them, but that it will be part of God's plan to let this happen. God has been restraining these evil spirits during the four thousand years since the flood.

KNOWLEDGE OF THE TRUTH A SAFEGUARD

Speaking of ourself: if we were living today under the ordinary knowledge of mankind in general, and no more, we feel sure that we should not be able to maintain our position as a Christian. Our faith might waver; we might not be able to believe in the existence of God. But we think the hour is coming when there will be a test of this kind. Mankind will have reason to doubt whether there is any other God than nature, which is a very cruel god. Many are coming to believe even now that the Lord is merely a god of nature, and by processes of evolution has been creating the race in the earth. These will certainly come to a place where there will be a severe trial of faith.

Already many are falling; many are standing aloof from God and the Bible. Incidentally, the Lord describes that time when he says he will proceed to "do his work, his strange work"

—the procedure which will seem most strange to mankind, causing great trials and difficulties to come upon the earth and upon the nominal church systems and all who have identified themselves with nominal church Christianity. Many will be thus caused to lose all faith. We know to expect these things and we have, therefore, blessing and keeping-power now. And perhaps we shall need this special help more in the next few years. Who can say?

We can readily suppose that our adversary will have increased power as this time of trouble comes on. We can suppose that the evil work which will be done will be done by Satan and his fallen angels, who will exercise a very baneful influence upon humanity. Some cases have been brought to our attention recently. One was a statement about a person who had had a picture manifestation. When the picture was developed, it showed a man who had been dead for some time. It is evident, then, that the evil spirits are able to exercise some influence which can produce a picture upon a camera. Another case drawn to our attention was that of a person who has "seen things." This person thoroughly believes that he has seen the things with his own eyes. How could this be so? We may not know all the powers which the evil spirits may be able to use, as, for instance, with those who are clairvoyant and are able to see at a distance. We have all heard of mesmerism—that a person under this spirit control would be able to tell accurately things taking place at a distance. This power was tested by having a person do certain things at a certain time; and the person under the influence of the evil spirits was able to fully describe the things that were taking place. We are not sure how these things were done. The person must have seen the thing pictured in the brain in some manner beyond our comprehension. We assume that it must have been the fallen angels who could give this picture upon the brain of the medium, who could give the medium the things she would see. In our dreams we see people walk and hear them talk. And if we could have such things given naturally, we can easily suppose the power the evil spirits could have in this matter. This does not, however, make us understand the philosophy of it.

To what extent these things will be used in the future, we know not. We have no doubt that the things which will be permitted will be very startling. Even to those who have the right understanding of the divine plan of the ages, the things which will be permitted will be very strange. We are prepared for almost anything that might be told. We are convinced of the power of these evil spirits who pretend to do these various things. In fact, we can see that while materialization would be possible to them, a representation upon the mind would be much easier; it would be easier to paint a picture upon the brain.

The Lord's people should have on at all times the whole armor of God that they may be able to stand in this particularly evil day.

RIGHTEOUS REPROOF AND FORGIVENESS OF WRONG

"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."—Psa. 141:5.

In the Scriptures the word righteous is used in a two-fold sense. In one sense, absolute righteousness is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given out that our Lord Jesus is the Righteous One who smites. In this sense, of course, the chastisements would come from our Lord; and the one chastised would receive them with appreciation, knowing that the wisdom, justice and love of God are connected with such reproof. But there is a secondary use of the word righteous, applying to mankind. Various persons are spoken of in the Scriptures as being righteous, not because they were perfect, but because they were right-intentioned, right-willed, and manifested in their conduct the Spirit of God, the spirit of righteousness.

In this use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting and refreshing.

In order to accomplish this end a reproof should be sympathetic. We should remember that all of the Lord's people are fallen according to the flesh, but are new creatures in Christ; and, if they be new creatures in Christ, they must have the mind of the Lord and desire to glorify him. Any of the brethren giving a reproof from this point of view would recognize that the person reproved had not bad intentions, and would explain as gently and kindly as possible what are the real facts. A reproof of this kind should not be given suddenly; and the person reproving should judge of the punishment to be given and of the proper time, etc., as of the Lord. Thus should any one that is righteous do in administering reproof to another. It should be done only after careful consideration and prayer, and after having arrived at the conclusion that this is the best possible way to help the brother or the sister. If all reproof were given under such conditions we may readily suppose that it would be much more helpful than is the usual reproof.

CRUSHING REPROOF IS UNRIGHTEOUS

The expression, it "shall not break my head," would mean that a reproof should not be disastrous, not be crushing, but it should be an anointing or blessing. To crush the head would be to kill the person. The righteous are not in the world for the purpose of doing injury to others or of harming them, but for doing good in the world. Those who injure others are to that extent unrighteous. Those who use their criticism and reproof, etc., so as to exercise a crushing effect upon the reproved are not righteous. Such should learn how to properly administer criticism. They should learn that the Apostle's statement, "reprove," "rebuke," etc., was not made to all of God's people, but to Timothy, who was an elder. And only those should be chosen as elders who are men of moderation, men of development, men who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke would be helpful and intended to draw the person nearer to the Lord, and to be encouraging and helpful generally.

"REBUKE NOT AN ELDER"

When St. Paul instructed Timothy not to rebuke an elder, but to entreat him as a father, the Apostle did not refer to an elder of the congregation, but a person older than one's self. Do not rebuke a person older than yourself. Treat him as a father; likewise the elder women as mothers; and the younger men as brothers, and the younger women as sisters. In other words, an elder is not appointed in the church to brow-beat or to trample down the liberties of others. The spirit of kindness, gentleness, etc., is the holy Spirit. If an elder rebukes in another spirit than this, he should remember that the person rebuked is not a child and should not be treated as a child—not reprimanded or denounced or told "This is all wrong!" Such an unwise course in administering a rebuke is a fruitful cause of difficulty.

It would not be wise or kind or gentle for a younger person to lose patience with older people whom he feels should know about a matter and to say, "You ought to know all about this. I will give you a lesson." This kind of spirit has made difficulty in various places. Apparently the Apostle's remark is to the opposite of this course of conduct, and exhorts to kindness, gentleness, consideration of age and everything that might enter into the matter. It is very evident from different Scriptures that there was a family sympathy in olden times that we do not see exemplified today, as shown in the Apostle's statement: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters."—1 Tim. 5:1, 2.

Today it is the custom to be very polite toward strangers and very impolite toward those of one's own family; and some will be very polite amongst those who are outside and very impolite to those to whom they ought to give kindness and help and sympathy. The same thought seems to be given in connection with the admonition to "love as brethren." But today, if you want to find true, real friends, you do not often look for them in the same family. In this respect our progress has surely not been of the evolutionary kind. Father, mother, brothers and sisters should be treated with consideration, with kindness, with love. And this principle should be applied to the household of faith.

"LOVE WORKETH NO ILL TO HIS NEIGHBOR"

In 2 Tim. 4:2 the Apostle, as a minister of the grace of God, explains that the declaration of the Gospel may include three features: (1) reproof; (2) rebuke; (3) exhortation. But it is safe to caution all of the Lord's people against too liberal use of the first two features. In order to reprove properly, the

heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love it requires a head that is exceedingly well balanced to be able to make use of reproofs and rebukes to good advantage to those who really need them. And herein God's people are to be "wise as serpents, harmless as doves." Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people. And even this as well as the other efforts, should be characterized by patience, long-suffering, brotherly-kindness.

WHEN FORGIVENESS IS PROPER

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."—Luke 17:3, 4.

God does not forgive our sins until we acknowledge them and ask his forgiveness. Our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before we express our full forgiveness. If he "turn again to thee, saying, I repent, thou shalt forgive him."

We are not to accept one portion of the divine direction and to ignore another portion. We are not to say that our Lord meant it when he said, "Forgive him," and that did not mean it when he said, "Rebuke him; and if he repent, forgive him." With the majority of people, however, it would be quite unnessary to urge the propriety of repentance—unless they were the transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked.

WE SHOULD LIVE ABOVE TRIFLES

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice of the little wrongs, just as God for Christ's sake deals with us, unless it represents knowledge and wilfulness. Such a rule operating amongst Christians—a determination not to recognize as offense anything that is not purposely done or intended as an offense—would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers are not trivial affairs, things of no consequence, are not evil surmisings or imaginings, are not fancied insults, but positive wrongs done us, which are susceptible of proofs and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes the divine rule respecting the one and only proper manner of rebuke given by our Lord (Matt. 18:15-17) and more than once elaborated in this journal and in our other publications. Our Lord intimates that disobedience of his commands evidences a lack in discipleship. Though he gave very few specific commandments, this command which he carefully marked out as the one, only way of adjusting a grievance, is utterly ignored by many advanced Christians.

"EVEN AS CHRIST FORGAVE YOU"

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil—or as little as possible—should be shown in all the words and acts of life. This course is God-like. God has a kind, benevolent, generous sentiment towards us, even while we were yet sinners, nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary ,they should manifest the loving forgiveness that we should have in our hearts at all times.

Our Lord particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness is only lip-deep, and means that a rankling of an evil, unforgiving spirit is within, and that it will be only a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart, and, whatever the lip-profession may be, He will not consider these unless the heart and the life correspond with them. It is vain, therefore, that anyone should say, "I love my brother," and at the same time seek, either by word or act, to do him injury. All the evil-speaking, malice, hatred, envy, strife proceed from evil in the heart; hence the necessity, on the part of all who desire to be of the Lord's body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf—the body of Christ.

Forgiveness "in your hearts" is the condition which is always to obtain there. We should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us. If this be the case, we shall be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we shall not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15.

HATE THE SIN, BUT NOT THE SINNER

Our earliest definition of "Injure not" would probably have been that we should not kill or wound our enemies physically; but as we look at the Teacher and heed his words we hear him say, "Learn of me," and we note with the Apostle that though he did not sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not again [in return]; when he suffered, he threatened not; but committed his cause to him that judgeth righteously."—1 Pet. 2:22, 23.

If we are faithful pupils it will not be long until we see that the perfect law of liberty, the law of Christ, is a discerner of the very thoughts and intents of the heart; and that while we must hate all sin, we cannot hate any sinner and yet have the love of God perfected in our hearts. We see that this means, not only that we must not even wish to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love—the Spirit of Christ.

"COPIES OF GOD'S DEAR SON"

We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the divine arrangement; but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a prophet he was supernaturally guided in respect to the various features of the course he took. Our Lord's mission, on the contrary, was a different one; he was gathering to himself those whom John's ministry served to arouse to righteousness and to zeal to know and to do the Lord's will.

We who are called to be the body of Christ and to follow him may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

We are to be copies of God's dear Son, our Lord, and not to be copies of John the Bpatist. We are not to stir up strife by trying to mind other people's business, not to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc.; but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. Even though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them—especially of things which have no bearing whatever upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out the proper position, saying, "As much as lieth in you, live peaceably with all men." And our Lord emphasized the same thought, saying, "Blessed are the peacemakers, for they shall be called the children of God."—Rom. 12:18; Matt. 5:9.

AN UNWISE COURSE

Some of the holiest of the Lord's people err on this subject in their own families, and needlessly arouse prejudice and opposition, and make their homes unhappy, by continually finding fault with things which, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral or wicked, even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love, merely because they are only nominal Christians and have the spirit of worldliness, is certainly unwise. The general life of peace and joy in the holy Spirit is the very best reproof of worldliness they can give, and the very best recommendation of the glorious Gospel they profess. This is the epistle that will be read, the light that will reprove darkness.

In other words, we must not expect from, nor try to force upon the unconsecrated the details of our own self-denials. We

must wait until they shall see full consecration to be their "reasonable service" and present their bodies living sacrifices to God. Pastors and teachers, however, should seek to keep continually before the Lord's consecrated "flock" the high Scripture standard, realizing that many influences are continually at work to lower the standard of holiness and devotion.

"WHAT MANNER OF PERSONS OUGHT WE TO BE?"

How highly we, who belong to the Gospel dispensation, should value its privileges and opportunities, seeking to "make our calling and election sure!" (2 Pet. 1:4-11) If those who were called with an earthly calling to be a "house of servants," rendered but a reasonable service when they engaged in the Lord's work zealously, as did John the Baptist, and were faithful, how much more zeal and energy ought we to put forth—we who have been favored so much more highly? "What manner of persons ought we to be, in all holy conversation and godliness!"—2 Pet. 3:11.

Let us remember that this "high calling," this "heavenly calling," to joint-heirship with our Lord in the kingdom, is a very special and a very limited call, that it will soon end, and that so far as the divine revelation shows, it will never be repeated. In view of these things, let us lay aside every weight, and run with patience the race set before us in the Gospel, looking unto Jesus the author, until he shall have become the finisher, of our faith.—Heb. 12:1.

"No looking back on Sodom's plains
No listening still to Babel's strains;
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

" 'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!"

THE FATHER HIMSELF LOVETH YOU

JOHN 16:27.

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot:
He ever loves, then trust him, trust him still;
Let all thy care be this—the doing of his will.

Thy hand in his, like fondest, happiest child
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he calls thee hence.
Walk with him now; so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong;
Christ is thy strength! He fighteth on thy side.
Swift be thy race; remember 'tis not long.
The goal is near; the prize he will provide.
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear—oh, never!

He comes with his reward; 'tis just at hand!
He comes in glory to his promised throne!
My soul, rejoice! ere long thy feet shall stand
Within the city of the blessed One—
Thy perils past, thy heritage secure.
Thy tears all wiped away, thy joy forever sure!

—Horatius Bonar.

HE HEALETH THEIR DISEASES

MARK 1:29-45.—MARCH 10.

"Himself took our infirmities, and bare our sicknesses."—Matthew 8:17.

Today's study follows closely the one of a week ago. When Jesus left the Capernaum synagogue, He went to St. Peter's home. There St. Peter's mother-in-law lay sick of a fever. It was the work of but a moment for the Savior to take her by the hand and raise her up to health. The fame of Jesus had spread and by evening there were crowds importuning his healing words and touch. "And he healed many that were sick of divers diseases, and cast out many demons, and suffered not the demons to speak, because they knew him."

But he did not remain to increase and deepen the favorable impression that he had made. The next morning, long before daylight, he left Capernaum and went into a desert place for prayer and communion with God. St. Peter and the others who had accepted the call to discipleship followed, and found Jesus later, and apparently urged his return, saying, "All men are seeking thee." But Jesus replied, "Let us go elsewhere, into other towns, to preach there also." And he went into the synagogues throughout all that section, all of Galilee, preaching and casting out demons.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor, groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God, and supposedly in proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest all are not of God, if any of them are. To our understanding, the Bible teaches that no miraculous healing at the present time is authorized by God's Word. St. Paul declared by inspiration that the gifts granted to the early church and exercised by Jesus and the apostles and those to whom they personally communicated them would pass away. We believe that they did pass away—that they gave place to the next and higher manifestation of divine favor, namely, the fruits of the holy Spirit—meekness, gentleness, long-suffering, and love—as evidence of God's favor and of membership in the church of the first-born. The miracles which Jesus and the apostles wrought were merely with a view to the establishment of the early church. Nowhere is it intimated that it was the divine will that all people should be healed of disease during this age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who wilfully and deliberately oppose the divine arrangement, and who, in due time, will be cut off from life in the second death. All the remainder will ultimately reach the glorious condition of perfection mentioned in the Scriptures, where there will be no more sighing, no more crying, no more dying, because all the former things of sin and death will have passed away; because he that sitteth upon the throne will make all things new.—Rev. 21:4, 5.

SATAN AN ANGEL OF LIGHT

St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity and that thereby they might inculcate the more successfully false doctrines, subversive of true faith in God and his Word. We believe that the Apostle's words are particularly applicable in our day, and that many conscientious and good people are being deceived, and that miraculous healings are part of the adversary's bait. It would not be appropriate for us to enumerate here the different doctrines which we believe are thus baited. We content ourselves by giving the Scriptural reason for expecting no miraculous healings from God at the present time.

"WHO HEALETH THEIR DISEASES"

It is quite true that under the Law Covenant which God made with Israel, he agreed that sickness should be a penalty for violation of the law, and health a reward for the obedient. The statement of the Prophet, "Who healeth all thy diseases," was applicable physically to the Israelites under the Law Covenant. It has also a spiritual application to the church, the new creation.

But the healing of the new creature and the healing of his flesh are different things. The new creature's soul sickness and heart troubles are all cured by the Good Physician—even though his flesh may suffer pain and go down into death. We are to remember that the condition upon which we were begotten of

the holy Spirit to be new creatures was a full surrender of the flesh and its interests as living sacrifices, holy and acceptable, which is our reasonable service.—Rom. 12:1.

Nor is this any change from the Lord's dealings with the church from the very beginning. So far as the records show all, or nearly all, who were healed by Jesus and the Apostles were "sinners." Surely there is no record of a single instance in which any of the Apostles were healed of any disease. Although St. Paul healed many sick, yet when Epaphroditus was sick and "nigh unto death" we have no mention of any attempt to miraculously recover him.

Similarly, in the case of Timothy, we find that St. Paul neither sent him napkins and handkerchiefs for his healing, nor advised him to pray for his own healing, nor told him that he would pray for him, nor advised him to have others pray for him. On the contrary, he advised certain medicines, "for thy stomach's sake." Indeed, we believe that for God's consecrated people to ask for physical healing would be to attempt to take back again what they have specifically consecrated to the Lord—"even unto death." That the Lord specially overrules in the cases of many of his people to give them remarkable health and strength for their labors in his service, without their asking it, is another matter entirely. This, however, is in no wise in conflict with the fact that God used miracles amongst outsiders, amongst unconsecrated people, as a foreshadowing of the general blessings which will come to mankind under Messiah's kingdom shortly to be established.

Furthermore, let us remember that the miracles performed by Jesus and the Apostles were not attempts to heal all sickness, to banish pain and sorrow. They were merely intended to attract attention to the Gospel message. The time when God shall wipe away all tears from off all faces, and when there shall be no more sighing and crying and dying, will be during and as a result of Messiah's reign of a thousand years.—Rev. 21:4.

Today's study furnishes one proof along this line. Jesus did many mighty works in Capernaum, but merely to attract attention. He went to other cities and towns, leaving behind him in Capernaum many sick and disappointed. Similarly, we read that when Jesus passed the pool of Siloam there was a great multitude of impotent folk there needing healing and waiting the opportunity to go down into the water therefor. Jesus merely observed one of that multitude and said unto him, "Take up thy bed and walk."—John 5:1-9.

A CLEANSED LEPER THANKFUL

Today's study mentions another case of healing. Leprosy was regarded by the Jews as an incurable disease, and as a type of sin. The leper of this lesson had faith in the power of Jesus, and came and kneeled before him and entreated healing, cleansing. His prayer was answered, not because he was one of Jesus' disciples, nor because he promised to become one of them, but because of his exercise of faith, and in order to make of his case a testimony to the priests that Jesus exercised a power divine. The cleansed leper was told to go, according to the law, and present the customary offering, expressing his thanks to God and giving his testimony to the priest respecting his healing, and to have him examine him as the Law required.

Jesus admonished the leper not to make known so great a miracle; but in his thankfulness he could not restrain himself; he told it everywhere. The result was that Jesus could not thereafter visit the large cities because he would be overwhelmed with the number of sick brought to him for healing. He therefore frequented the rural districts, but even then the people sought him for healing, from every quarter.

But alas! they were more appreciative of the restitution blessings than the great privilege which our Lord specially offered them of becoming his footstep followers and joint-heirs in his kingdom, which, by and by, will dispense restitution blessings and healing far and near to every member of Adam's race condemned through the fall of Adam, and redeemed by the precious blood of Calvary.

DATE OF THE MEMORIAL SUPPER

The date for the celebration of the Memorial will be Sunday evening, March 31, 1912, after 6 p. m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that day that the lamb was to be slain, and that our "Lamb" was slain. And it was on the night preceding that our Lord instituted the Memorial and symbolical eating of His flesh and the blood as the antitype of Israel's Passover Lamb.

We refer our readers to the Sixth Volume of the Scripture Studies, Chapter XI., entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the body of Christ: "If we suffer with him, we shall also reign with him;" "If we be dead with him, we shall also be live with him;" "This cup is the New Testament in my blood." . . . "Drink ye all or it."—Luke 22:20; 1 Cor. 11:25; Mark 10:38.

SIN-FORGIVENESS AND HEALING

MARK 2:1-12.—MARCH 17.

TEXT:—*"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."*—Psalm 103:2, 3.

When later the Savior returned to Capernaum there was a crush to see and hear him, and to bring the sick for his healing words and touch. The miracles which our Lord performed were specially with a view of getting the ear of the people for his message—the Gospel of the kingdom—the good news of the privilege of becoming sons of God and joint-heirs with Jesus in the Messianic government, which would bless Israel and all nations with light, knowledge, and uplift from sin and death conditions.

It was while he was thus preaching that some deeply earnest ones brought to him a palsied man for healing. Unable to come into the house or its court because of the throng, they removed some of the tiling stones of the roof, and lowered the sick man into the presence of the preaching Savior. Such implicit faith, manifested by such heroic effort, could not fail to be appreciated by the Redeemer.

But the unexpected happend. Instead of healing the man of his disease, Jesus exclaimed, "Thy sins are forgiven thee." Under God's arrangement with the Jews, under their special Law Covenant, original sin was typically atoned for by the typical sacrifices, and the people were held to account for their own transgressions of the Law. Hence, amongst the Jews serious sickness implied serious sins. Thus Jesus on another occasion said to one of those whom he healed, "Thy sins, which are many, are forgiven thee. Go and in no more lest a worse thing come upon thee."

We are not to forget that such special dealings were with the Jews only—that they never applied to Gentiles, nor to Christians, although it is quite true that certain ailments, such as syphilis, appear very generally to follow the transgressors of Nature's laws, whether they be Jews or Gentiles. The point we make is that God has no such covenant with the church, nor with the world in general today. Hence, the righteous are often sick, and the sinners healthy.

"WHO CAN FORGIVE SINS?"

When Jesus declared the sins of the palsied Jew forgiven, some of the audience declared that such language was blasphemy—that Jesus was arrogating to himself a power which belonged to God alone. They did not stop to consider that if he were indeed the Messiah, the Redeemer, it would imply that he would possess the authority to cancel the sins from which he was redeeming men. Perceiving their thoughts, and knowing that thus they might stumble over a great truth to their injury, Jesus in a few words clarified the matter, saying to them, Which do you consider the easier, to tell a man that his sins are forgiven, or to heal him? He well knew that they would say that the healing was the more difficult, and, therefore, if Jesus were able to heal the man, there would be no reason why he should say, "Thy sins be forgiven thee," if he had not the power to forgive sins. In proof of this, He said to the palsied man whose sins he had forgiven, "Arise, take up thy bed, and go unto thine house." Immediately the man was healed, and departed carrying his bedding. The people made way for him, and with amazement glorified God, saying, Who ever saw the like!

AUTHORITY TO FORGIVE SINS

There are certain great basic principles relating to God's dealings with humanity which should be recognized. Jehovah's government is based, not upon mercy, but upon justice; as we read, "Justice is the foundation of thy throne." In one sense of the word divine justice never forgives and never can do so,

as we will explain. We read, "All his work is perfect." It is the divine method that every creature of God shall be so perfect as to need no forgiveness, no allowance. Then angels were created perfect, hence there was no need to provide forgiveness for them, because there would be no excuse for their sinning. Likewise man was thus created perfect, in the image and likeness of the Creator, and was without excuse, and therefore needed no provision for mercy so long as he was in relation with his God.

When temptation came, man fell from obedience into sin, and from divine favor and life into disfavor and under the death sentence. He was without excuse and justice made no provision. But another feature of the divine character, love, while not in control, was brought into exercise for man's relief. But divine love or mercy could not override or interfere with divine justice. In other words, God could not forgive a sinner whom He had sentenced to death. What He could do, and did do, was to provide in due time for man's redemption. All of divine mercy, therefore, flows through the channel of redemption.

Applying this principle to our Savior and to his teachings, we ask, How could he forgive sins when divine justice could not forgive sins, nor set aside the penalty of sin? The answer is, Jesus was the representative of divine mercy, and was at that time amongst men for the purpose of giving his life as a sacrifice on man's account, and therefore to him belonged the distinctive honor of forgiving sins. But someone answers that Jesus had not yet died for man's sins, that he had not yet risen for man's justification, that he had not even appeared in the presence of God for the "household of faith."

We answer that while it is true that he had not accomplished this work, and indeed has not yet fully accomplished his work (as the Redeemer and Restorer of men), nevertheless, he had begun the work, he had presented himself as man's Atonement price at Jordan, at the time of his baptism. According to the Scriptures and the type, he at that moment surrendered his earthly all on man's behalf.

However, his surrender of his all did not give him the authority to forgive sins. It was the heavenly Father's acceptance of his consecration—divine acceptance of Jesus' sacrifice that counted. God's acceptance of Jesus' sacrifice was manifested in his impartation of the holy Spirit, which lighted upon Jesus like a dove, as was testified by John the Baptist, and also testified by divine power which thereafter operated in and through Jesus for the healing of diseases. We see, then, that our Lord's words to the palsied man, "Thy sins be forgiven thee," were justified by the fact that he was in the position of making satisfaction for the sins of the whole world, and that the Father had already indicated the acceptance of the sacrifice which was then in process.

"BLESS THE LORD, O MY SOUL"

The text for this study comes from the Psalms, and is most interesting. The Prophet David may have appropriated the words to himself as a Jew, and may have thought of his own physical healing and blessing as evidences of the Lord's favor under the Law Covenant. But the prophetic application of this Psalm to spiritual Israel is still more interesting. The spiritual Israelites are new creatures, and have this treasure in earthen vessels.

With these it is the new mind that recognizes his healing, his forgiveness, his reconciliation to God; and, according to God's promise, all things are working together for good to him, because he loves God and has been called according to the divine purpose. Continually the new creature has cause to exclaim, "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases!" St. Paul, carrying out this same thought, declared that the great Redeemer will ultimately present his church before the Father faultless and perfect in love—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." We shall be like him and see him as he is and share his glory.

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THE GOSPEL ST. PAUL PREACHED

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—**Rom. 1:16.**

There are many religions, and it is a mistake that we have perhaps said in the past that there is no religion but one. A religion would properly be considered "Any system of worship by which any people recognize the Almighty and seek to do him honor." We are, therefore, to recognize the various great religions that are in the world in the sense that we could not properly ignore them. We have, for instance, the Confucian teaching, the Brahmin teaching, the Buddhist teaching, the Mohammedan teaching, the Jewish teaching and the Christian teaching. These all present themselves to us as religious teachings. They all believe themselves more or less rational; they all believe themselves more or less reasonable. Every man tries to think that his own theory on any matter is a reasonable theory; and he is proper in so doing.

In harmony with our text, we propose to compare the religion of Jesus with all other religions. In the beginning, we state with the Apostle, "I am not ashamed of the Gospel of Christ." Whatever may be said of other gospels, we believe, as Christians, that in the Christian religion we have that of which no man need be ashamed. There may perhaps be certain features and forms of certain creeds of which we might be ashamed—that do not come up to our highest ideals. But the Christian religion, as presented in the Word of God, should be the standard of Christendom; and of that we are not ashamed. It will compare with all other religions in the world, and come off victorious, in every sense of the word. All of these various religions seem to recognize that man is in an imperfect, unsatisfactory, sinful condition; therefore, each of these religions seeks to present certain tenets, or teachings, that will help man up out of his imperfect condition, back into harmony with his God.

A COMPARISON OF RELIGIONS

If we consider the teachings of the Mohammedans, we find that they have certain qualities which are very advantageous, and other qualities which we could not so highly commend. Their endeavor is not to do injury, but to make men better. Their theory is that mankind are fallen and need lifting up out of their fallen condition. The same may be said of the teachings of the Brahmin, the Confucianist and the Buddhist. They are all more or less presentations of what are supposed to be cures for man's fallen condition, cures for his unsatisfactory attitude.

Some of these religions pronounce one kind of penalty for those who will not accept them, and others declare other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory. There seems to be in every man, naturally, without any education on the subject, something which tells him that he is not perfect; that he is not in full accord with his own conscience, not in accord with his own highest ideals of the divine mind.

All religions, therefore, recognize this principle of sin and propose remedies therefor. We see the evidence of this as manifested in their disciples everywhere. Many seek to crucify the flesh in one form or another—some by flagellations, some by restraints upon the various liberties of life, some by holding their hands in the air for days, seeking to become holy and thus appease their god.

But none of these things, in the light of the Gospel of Christ, seem to be the highest and noblest ideals. Doubtless all have done some good and uplifted some men out of the degradation in which they were. Mankind might have been worse off if it had not been for these religions.

But now, if we compare these with the religion of Jesus Christ, we believe everything is to be said in favor of the religion of Christ. In the first place, all these religions more or less resemble the Jewish religion, which is of God, and hence all these religions are more or less in harmony with God's proposition.

God's proposition to the Jews was, "Do these things and ye shall live," have everlasting life. That was the covenant made by God with them at Mount Sinai, at the hands of Moses. They thought at first that they would surely be lifted up out of sin, because God had given them a law, and by keeping it they would be perfect and be brought into harmony with God. In this they were mistaken, for, as they found out, as the centuries passed, none of them were able to keep the law, because it is the measure of a perfect man's ability; and none of them could measure up to the perfect man.

Israel found, therefore, as the Apostle states it, that "by the deeds of the law shall no flesh be justified in God's sight." And they found also that the law, instead of perfecting, justi-

fying them, and giving them eternal life, brought to them a greater realization of sin than they ever had before. And this was the real blessing of the Law Covenant—it showed them their sinful condition and their inability to lift themselves out of it. But the Jews do not recognize that great fact today, for if they did they would be crying to God for mercy instead of hoping to keep the law and thus justify themselves.

The same thing might be said to be true of all the heathen religions. All offer help by which mankind may make themselves perfect, but none are able to make themselves perfect, and they all realize that they are sinners and imperfect to the last degree. There is, therefore, nothing that is logical in any of these religions, because they all start out to claim that a man ought to be perfect, ought to be holy, and are agreed that he is not. As before called attention to this agrees with the words of God with respect to Israel, "By the deeds of the law shall no flesh be justified in his sight." God's Word agrees with all of these—that man is a sinner, that he cannot do the things that he would, that his ideals are to be and are higher than his capacity and ability. And so St. Paul declares, "We cannot do the things which we would."

Christianity answers that the reason is that we are fallen creatures, sold under sin. Who sold us, when and where? The Bible answers that "By one man's disobedience sin entered into the world, and death by sin; and so death passed upon all men." Death has passed upon the entire race and thus impoverished it mentally, morally and physically, so that now, because of the fall, we cannot do the things which we would like to do.

The Bible tells us that originally Adam was not in our condition, but was perfect and could keep the divine law perfectly, but that "we are sold under sin." And so the Prophet David expresses the same thought, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." So we behold that we are a race of sinners, imperfect mentally, morally and physically, and therefore unable to keep the divine standard or law. What, then, does Christianity offer us that no other religion offers us? Christianity offers us a Savior, and no other religion offers a Savior.

THE GOD OF THE BIBLE IS THE GOD OF ALL GRACE

Christianity recognizes that the condition came about by the disobedience of one man, Adam, and it sets forth Jesus as the one who redeems man from that death sentence that came upon our first parents: "As by a man came death, by a man comes also the resurrection of the dead"; "For as all in Adam die, even so all in Christ shall be made alive," writes St. Paul—"every man in his own order." Here, then, Christianity has a logical superiority, in that it provides for a satisfaction of divine justice.

All religions say that it is divine justice that is opposed to sin, but Christianity offers a satisfaction for divine justice. "Christ died for our sins"; "He gave Himself a Ransom for all"; "He is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world," writes the Apostle. So then, Christianity is not only more logical, but is more just—it recognizes divine justice.

We must recognize that if God condemned the world understandingly and truly, as the Great Judge of mankind, there must be some satisfaction of justice ere the Chief Justice of the universe could set aside the penalty and release the culprit. Man has sinned and the great Chief Justice has passed the sentence, and there is no way to revoke that sentence, except by meeting it. And so Christianity sets forth that our Lord Jesus came into the world to meet the penalty, and that he, "by the grace of God, tasted death for every man."—Heb. 2:9.

Christianity has another superiority over all other religions, and it is this: it recognizes a love and compassion upon the part of God that no other religion recognizes. All these religions do recognize a God, and we claim it makes very little difference whether they call him Allah, or Jehovah, or some other name. They recognize, we believe, the same, one God, but they do not recognize his real traits of character. They perceive his justice, and their own transgressions of divine justice, but they do not see the merciful provision that God has made. Their God is represented by the Chinese idol, which pictures to them the character of God.

We remember a Chinese banner we once saw. The figure on this banner represented a very demon-like character, and lightning was represented as flashing from his closed fist. He was a god to be feared, one who would take vengeance upon them.

The God of the Bible, however, while just, is not a vengeful God, not unkind; but, on the contrary, he is the God of All Grace, the Father of Mercies, from whom cometh every good and perfect gift. And the great Gift that he gave is the greatest of all gifts, the Gift of his Son, for man's sin, that thus he might offer a satisfaction to his own justice. Nor was this arbitrarily at the expense of, or contrary to the will of the Redeemer; because the Scriptures make clear that it was by virtue of the "prize" set before our Lord; as we read, "For the joy that was set before him, he endured the cross, despising the shame."—Heb. 12:2.

This love of God is not content with merely the provision of the Savior, and the arrangement that if anybody shall hear and believe he shall be blessed; but this love of God proposes to go still further, namely, that he who thus redeems the race shall become the King of earth; and his scepter, his rule, shall be "from sea to sea, and from the river to the ends of the earth," until "every knee shall bow and every tongue confess" to the glory of God; and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Thus every creature shall come to know that there is a God, and that the way he proposes to be just and merciful is through his Son, who is to be the great deliverer of the race.

In what way will this great Deliverer come? This is a part of the Gospel, a part of the "good tidings." It will be through his great kingdom, which he will set up in his own due time. His kingdom will not be merely for the rich or powerful, but for the poor also: "He shall lift up the poor from the dunghill," is a part of the prophecy. His power and influence will be the great moving principle that will level the whole world of mankind. As the Scriptures declare, all men are on a common level before God, for all have sinned and come short of the glory of God, and all are recipients of divine mercy.

The blessing of the Lord will be that all may come back; and when thus brought back to all that was lost in Adam and redeemed by Christ, they will be able to keep the divine law perfectly, and will therefore to all eternity be in covenant-relationship with God. For those who refuse to enjoy that blessing prepared for them, the Scriptures clearly declare that God has provided the second death—not a place of torment—"The soul that sinneth it shall die"; "The wages of sin is death."

"But," someone may say, "what about the church? You have been speaking about the world and what Jesus will do for it; what about the church?" Those of us who have experienced this salvation know that as a power it has not lifted us physically to perfection, but it has a power that has come into our hearts, into our minds, through faith, transforming, renewing us—our minds, our wills. The Lord's true people were once aliens, strangers and foreigners to the Lord, but by a knowledge of the Savior have become transformed in their lives, so that now they are seeking to walk, not after the flesh, but after the spirit, the spirit or mind of God, the divine will.

Here we see the difference between the Jew under his covenant of law and the Christian under the higher covenant that the Lord has made at the present time. The Apostle said that the Jew could not do the things that he would; but he declares equally strongly that "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

How is this possible? Are we better than the Jews? Are we of less fallen nature than the Jews, or made perfect? Nay, verily. The Apostle explains that for the class called out during this Gospel age there is a special arrangement in operation, and God deals with these according to their minds, their wills, their intentions, so that under this Covenant of Grace we are counted as fully keeping the divine law—the righteousness, the full meaning of the Law, is fulfilled in us who are walking not after the flesh but after the spirit—not up to the spirit, but after the spirit.

But how could we be fully justified if not able to walk up to the spirit? The answer is that the blood cleanses us and commutes our sins: Christ imputes his perfection and righteousness to us, so that our best endeavors are accepted in Jehovah's sight as perfect, for we are justified, not according to the flesh, but according to the spirit.

Another way in which the Gospel of Christ is superior to all others is that this Gospel is world-wide. No other Gospel of which we have knowledge is world-wide. The Gospel of the Son of God is that "Jesus Christ, by the grace of God, tasted death for every man," rich and poor, Jew and Gentile, every nation and people and kindred and tongue. "There's a wideness in God's mercy like the wideness of the sea." We know of no other religion that is so unbiased, that recognizes no national lines, that has the thought that we are one race, which sprang from one man, condemned through one man, and redeemed through the Man Christ Jesus, and that all are to have a blessing—no other religion under the sun!

The religion of Christ, of which we are not ashamed, is best in this, that it is the most God-like religion, because of its breadth, because of its justice, because of its impartiality, because of its love, its goodness and merciful qualities. It shows forth, as does no other religion, the justice, wisdom, love and power of Jehovah, our God. To him be glory and honor and dominion forever!

THE PRAYERS OF THE NEW CREATION

JOHN 15:7.

[The last 19 paragraphs of this article, as it originally appeared in issue of March 1, 1912, were reprinted from article entitled "Pray Without Ceasing" published in issue of April 15, 1904, which please see.].

Prayer to God, communion with him, is a great privilege and an evidence of his favor. God does not grant us this privilege, however, in order that he might be informed of our desires, for since we are imperfect ourselves our desires cannot be perfect: "We know not what things to ask for as we ought;" and he does for us better than we know how to ask or think. Nor does God permit us to pray to him that we may inform him regarding matters here; for he knoweth the end from the beginning, as well as every intervening step. But he has instituted prayer for our benefit and comfort and instruction.

The object of prayer is to bring the heart and the mind of the child of God into contact with the heart of God, that he may be enabled thus most fully to realize the Fatherhood of God, his love and his deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention his love and care and wisdom—for our encouragement, not his; for our strengthening, not his, and for our joy.

This opportunity is not for us to instruct Jehovah how to arrange matters for the best, but to bring our hearts to realize him as the center of wisdom and power, that having unburdened our hearts, we may be prepared to listen for his answer and advice through his Word. And he whose knowledge of prayer is confined to the meager information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer from the Word of God, has, as yet, measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring his children to him frequently, to realize at his feet his sympathy with them in the difficulties, discouragements and trials of life, as well as to ask his guidance and overruling of every affair of life, and through his Word to hearken to his wisdom, which will enable them to serve him acceptably.

The province of prayer is to ask for only such things as God has already declared himself well pleased to grant. And while we may freely speak to him as a Father, and tell him how we understand his Word, and the confidence and trust we have in its ultimate fulfillment, yet we must not only avoid telling the Lord of our will and our plans, and what we would like, but we must avoid and put far from us any such spirit, and must recognize, and bring ourselves into full accord with his will and his plan for accomplishing it. If this thought were appreciated, it would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavor to instruct the Lord in their wishes regarding every matter under heaven. It would send them speedily to the Word of God to search diligently the plan of God that they might labor as well as pray in harmony with it.

While assuring us that the Father cares for us, and is well pleased to have us come to him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —John 15:7.

"ABIDE IN ME"

The conditions of the above statement, or promise, are two; the first is, abiding in Christ. But what is it to abide in Christ? Only those can abide in Christ who are in Christ, who have come into him by faith, repentance and consecration; and to abide in him means that the faith will abide, the repentance for sin and the opposition to it will abide, and the consecration to the Lord and his service will abide, and it will be manifest that our will has been wholly consecrated—swallowed up in the will of Christ.

The other condition is also a weighty one: "If my Word abide in you." Ah! how evident it is that our Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly his! They must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what they may ask and what they may not ask; and, ascertaining these, one fully consecrated—one controlled entirely by the will of God—will not want to be, to have, or to do anything except that which will be pleasing to the Lord in respect to himself.

When this position has been reached, the will of Christ governing him, the words of Christ abiding in him, we can readily see that whatever would be asked by one thus well informed with respect to the divine promises and fully submissive to the divine will would be things which the Father would be pleased to grant in answer to his requests.

These requests would probably be as simple as was the Master's petition when he prayed, "Not my will, but thine, be done!" (Luke 22:42) In such a condition prayers are always answered; but in such a condition the prayers would be very modest. One's prayers under such circumstances would be more a thanksgiving for blessings, an expression of confidence and trust, and the committal of his way unto the Lord, confidently realizing the promise that to him under such conditions, all things (even seeming disasters and troubles) shall work together for good. Hence, whatever came, such a one could realize his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

Such, amongst the Lord's people, could not pray that their own will be done; for they have no will except God's. Those who abide in Christ, and in whom his Word abides, can pray for their enemies and those who despitefully use them and persecute them, though they cannot pray God to open the blinded eyes of their enemies at once, nor in their way. Realizing from the indwelling Word of God's promise that the blinded eyes shall all be opened to the truth, they can abide his time. Going to God in prayer they may express their forgiveness of their persecutor, their interest in him, and their patient waiting for the day when "the knowledge of the Lord shall fill the whole earth as the waters cover the sea"—ocean deep—and his will shall be done on earth even as it is done in heaven.

ANSWERS OFTEN DELAYED

The answer to our prayer is not always granted immediately; but after we have made sure that our requests are in accord with the promises, those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to him the request. This is the kind of prayer which the Lord commended, saying, "Men ought always to pray and not to faint." (Luke 18:1) The Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

Doubtless there are many reasons why the Lord does not promptly grant all of our requests which are in accordance with his will, in harmony with his Word. We may not know all of these reasons; but some of them are apparent. Undoubtedly one reason for the Lord's delay in answering us is often to test the strength and the depth of our desires for the good things that we request of him.

For instance, he informs us that he is more willing to give his holy Spirit to us who ask than are earthly parents to give good things to their children. Yet the giving of his holy Spirit is a gradual process; and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to become thus emptied of self and prepared for the mind of Christ; in some it requires longer for this than in others; but all need emptying in order to receive the refilling.

He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him, his courage and his strength increase as he seeks to avail himself of the opening. Thus every way the blessing is greater than if the Lord were to answer the petitions hastily.

We are to think of our heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that he will have pleasure in giving us the desires of our hearts if those desires are in harmony with his plan, which he has already framed on such lines as to include not only our very highest and best interests, but the highest and best interests of all his creatures. Then, whatever comes, his well-informed children can have all the desires of their hearts, because their hearts are in full accord with the Lord; and they desire nothing of the Lord except the good things of his purpose and promise.

"DESIRE, UTTERED OR UNEXPRESSED"

When thus considered, not as a begging arrangement, nor as an occasion of instructing the Lord as to our wills, but as

a season of union and communion of heart with the Father, in which we may relieve our burdened or perplexed hearts and realize divine sympathy, calling to mind divine promises, reviewing divine care, and expressing our confidence in God's many promises, thus bringing those promises afresh and close to our hearts, as though God now audibly uttered them in our hearing—thus considered, how proper, yea, how necessary is prayer to the true child of God! He cannot live without it. To break off this communion would be like stripping a tree of its leaves; their removal would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. As good soil and roots will produce leaves and fruitage, so, likewise, the promises of God's Word absorbed by us will naturally lead to good works and to communion with God in prayer, without which the fruits of the Spirit would soon wither and disappear.

No wonder, then, that Jesus both by precept and by example said, "Watch and pray" (Matt. 26:41), uniting the conditions necessary to our development. Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious; and it is not possible for us to decide which is the more serious neglect, since either would work disastrous loss of the great "prize" for which we are running.

Nowhere is prayer defined as a duty, though its necessity is stated. The Father desireth such to worship him as worship him in spirit and in truth (John 4:23); and it would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. The earnestness of the service and the peculiarity of the circumstance will regulate the frequency and the subject matter of prayer.

No form of prayer is furnished in the Scriptures. Even the Master, when asked by the disciples for instruction on the subject, gave them, not a form to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer, but, "After this manner pray ye." Our prayers, then, should be after this manner—not an assortment of extravagant demands, but the simple expression of the earnest heart: first, acknowledging and paying homage to God as our Father, the Almighty and Hallowed One; second, expressing our expectation and trust that his kingdom is coming according to promise, and our eagerness for it, and for the time when his will shall be done on earth as in heaven; third, our reliance upon him for "daily bread," which he has promised us; fourth, our acknowledgment that our ways are not perfect and of our reliance upon his favor (granted through Christ Jesus) for forgiveness; and our willingness to exercise forgiveness toward our debtors, toward those who trespass against us.

THE SCRIPTURAL RULE FOR ADJUSTING MISUNDERSTANDINGS

MATT. 18:15-17.

We cannot imagine a case in which a brother with average intelligence would need comfort and counsel in a misunderstanding other than that for which the Lord has provided in our text. If he has been in the habit of seeking sympathy in a busy-bodying manner, the sooner he knows that his course is wrong the better. He should learn to use his own mind along lines where there is positive instruction in the Scriptures. The Lord says to any one who has aught against his brother, "Go and tell him his fault between thee and him alone." If the matter is too small to mention to the brother, it is too small to notice and should be forgotten.

There are no exceptions to the rule laid down in Matt. 18:15-17; but there might be, under some circumstances, an interpretation of the rule. For instance, if the matter were in a family, there might be circumstances in which it would be proper to go to the head of the family. If it were in an institution, where the individual might be merely a representative of the Society, it would be proper to go to the head of the Society. Such a course would result from following Matt. 18:15, in its logical trend. But these are minor applications of the rule, which is neither voided nor avoided, but in applying which wisdom is being used in determining how the matter may be carried out.

There is no doubt that much of the trouble in the world is the result of misunderstanding. It therefore behooves every one of the Lord's people to "put on love, which is the bond of perfectness," and to overlook much of what others do. (Col. 3:14) And yet it would be proper for one who thinks that he has been wronged to go to the offending brother and have a clear understanding. To do so would result favorably in nearly every case.

The instruction in Matt. 18:15-17 is given, of course, only to the brethren, the church, and is not, therefore, to be applied outside. But whoever learns to apply this rule to the brethren will find that it commends itself to his best judgment as a wise course of conduct in all the affairs of life. Thus his natural inclination will be to apply the same principles in connection with worldly matters and worldly people. He must, however, use wisdom in considering which would be the wise way to deal with the world. Some of the deep and precious things which belong to the church the world would resent. So the Lord admonishes that we should not "cast our pearls before swine."

While we are endeavoring to do good to all men, yet in the case of the brethren there should be no discrimination in this matter. We might say, however, that some of the Lord's people seem to be unduly and unreasonably exercised along some lines. For instance, if a brother should find another brother in the truth who seemed to discriminate in his feelings and apparently to be more appreciative of another than of himself, he should not take offense. He should say, "There are differences of character and temperament; and Brother B. might commend himself to Brother A. more than would another. All that I may ask is that Brother A. shall love me; that he shall not hate me; that he shall not do me injury." Nothing in the Word of God indicates that the brethren are all to be esteemed alike!

Our Lord himself showed just such a discrimination in his love. He did it, however, "without partiality and without hypocrisy." But because of the differences in our fallen human nature some of the brethren are more congenial to us than are others. We should, therefore, be content to have the love of the brethren, and should endeavor to merit more of it—and to have our words and conduct such as to become more lovable to the brethren and thus to draw more of their esteem. The way to do this is, not by finding fault with those who do not love us up to the highest degree, but by trying to develop that character which would merit a fuller measure of love.

If such a question as this be raised and is not treated along the lines of Matt. 18:15, one should advise thus: "Brother A. seems to have none but the kindest feelings toward you, dear brother." Then if Brother B. says that he does not receive Brother A.'s love and companionship as does Brother C., one might reply, "Well, my dear brother, have we not the right to have a special fellowship with one if we do no injury to another? I think that we have, and that we have the Lord's example in this direction. This does not mean that I should treat you unkindly. It is not wrong for a brother to have more or less of a preference, providing that he does not use this preference to offend another intentionally."

VARYING DEGREES OF LOVE

Love is not justice. Love cannot be commanded; it must be induced; and there must be a cause for the love. It would be thoroughly out of order for any one to tell us that we should love God if he were not a lovable being. Similarly, how could we love any creature who is unlovely? We love the brethren because we see something of God-likeness in their good intentions, and in the fact that they have given their hearts to the Lord.

In a case where the brother's flesh is much fallen, we have largely a compassionate love, rather than a loving admiration; for only in proportion as we see character-likeness to Christ can we truly love his followers. But we should regard every brother and every sister with a sincere desire to do them good; and the same love, of course, should extend, as we have opportunity, to the world in general.

The great difficulty in cases of misunderstanding is that the Lord's counsel is not accurately followed. Good, honorable brethren, anxious to do right, who apparently would be quite competent to advise others, seem to think that theirs is a different case—seem not to exercise the proper judgment. Instead of going to the brother and saying, kindly, "Brother, I have come to see you in reference to a little matter, following the advice of Matt. 18:15," he, on the contrary, meets the brother and says, "Brother, you have done so and so." He goes to the brother, not to be reconciled, but rather, dictatorially, to show him that there is something wrong. This is not the right way to go about a matter. As surely as justice is the foundation of God's throne, just so surely are those who pursue this course failing to follow the principles of justice; they are

failing to develop the Lord's character and will fail to win the prize.

The spirit of the Lord's injunction is to help a brother, not to twit him, nor to anger him, nor to tease him; not to entrap him into saying what he did not intend to say, nor to distort the meaning of what he has said. Such is not the right spirit. No brother should be approached in this manner. But the matter should be considered in the most kindly way; and if then—in spite of all that one can do—the wrong is continued, we should have nothing more to say. Some might say, "He did not apologize." The Lord did not say anything about his apology. But if he recognizes that he is wrong and fails to apologize, he is doing himself injury.

LET US BEWARE OF BUSYBODYING

If the second step in Matt. 18:15-17 be found necessary, it should be taken only after very deliberate thought and prayer, with the desire to make sure of doing the Lord's will. First of all, one should make sure that the matter is of sufficient importance to ask the brethren to go along! and that it is something against us, not against another; that it is not busybodying; that it is something that is being done now. If this is the case, take two others along. Do not say, "If I ask you to go along, be sure to stand by me." We may be the ones in error; and if we are we should be more anxious to be corrected ourselves than to have the other brother corrected.

If we make sure that the matter is important, we should select two that we think would be friends of the brother injuring us—fair-minded, honorable people in the church. Then, after the party has met with the offending brother and discussed the case, it would be proper for these brethren to advise us. If the advice were something that we could follow, we should do so and bring peace and harmony.

But if this course should avail nothing and the injurious actions should continue, then it would be proper for us to bring the matter to the attention of the church. The two brethren who went with us, and decided with us that it was impossible to persuade the evil-doer to alter his course, should say to the elders of the church that they had a case to present for a hearing; but they should not make charges. The church is merely to hear the matter, to see whether there is any real cause of complaint. But at this stage of the affair they know merely that there is a case to be heard. Then the elders should call a special meeting for such a purpose, saying to the church that there is a case to be brought before the class, and asking what time would be convenient for them to hear the matter. Then the church should decide when to call a meeting to consider the case.

This would be the time for the one against whom the complaint lodges to say to the elders, "It is true that there were charges made against me by the brother, and that two others afterward came with him. But I claim, brethren, that the charges are not true, that the matter is one of my private concern, and that others have nothing to do with it;" or whatever he wishes to say. Then there must be brought evidence to show that there is really a matter to come before the church, that it is not merely a case of busybodying; for the church must not meet together to take part in busybodying.

Then it would be proper for the elders to learn enough to decide whether or not the church would be busybodying in this man's affairs—merely enough to inform themselves whether it were a matter to come before the church. If they thought that it was not, they should say to the offended one, "This brother is not doing you an injury." But if either of the parties still thought that it should be brought before the church —that Matt. 18:15-17 had been followed as far as possible to this point—and if the elders of the class were unwilling to bring it before the congregation, then it would be proper for the congregation to determine whether or not they would hear the case, and their hearing should be final.

HOW TO CONDUCT A CHURCH TRIAL

In any matter heard before the congregation there should be an opportunity for each one interested to present his side of the case—the one to state his trouble and the other to answer. At no stage of the proceedings should unkind words be permitted. The person who attempted to use them should be considered reprehensible on that account, and his conduct worthy of being judged a misdemeanor. This course is the one which the Lord evidently intended should be followed. The point, however, always to be borne in mind is whether people are really busybodying in other men's matters—a course which should not be encouraged, either by the class or by the elders. People waste a great deal of time in evil counsels, in a manner quite contrary to the Golden Rule and to Matt. 18:15.

If the congregation, after patiently hearing definite, positive charges of sufficient importance, finds that notwithstanding these various steps the brother against whom complaint is made has really been doing wrong and is continuing to do so, they should decide that he is guilty as charged. The vote of the church should be unanimous, if possible; all partisanship should be ignored. Since they are not condemning any one to eternal torment, nor judging him in any way, their advice must not carry with it any penalty whatever. They are merely advising the brother that his conduct is contrary to the Scriptures; and that if he does not change his course, they cannot longer treat him as one of the Lord's people.

In disfellowshipping him, they are not to ill-treat him; for we do not act so with publicans and sinners. But we would not ask a publican or a sinner to take part in the service, either as an elder or as a deacon or in any other capacity; so the offending brother is not to be asked to offer prayer, or to do anything that an outsider would not be asked to do. Thus the congregation would withdraw their fellowship. He is a brother still, but not in the best of standing; for he has neglected to hear the voice of the brethren in the way that the Lord has directed.

It might be possible, however, for a whole class to go astray in its judgment in a matter, and to decide against a brother who was in the right. This brother might then say, "My dear brethren, I appreciate your view in this matter; and I am sorry that anything in my course should seem to be worthy of condemnation. I promise you that I will modify the matter as best I am able. Although in justice to myself I cannot alter my view, nevertheless, in respect to your united voices I will not in the matter follow my judgment, which I feel is the correct one. And if, therefore, I suffer some injustice, the Lord will count it to me in the nature of a sacrifice for the sake of his body, the church. So, then, dear brethren, while thanking you for your kindly expressed sentiment, I still wish you to know that it does not do me justice. And I think that you will inform me of your change of mind on the subject if you ever should change."

If the brother were really in the wrong, he might say, "Well, then, put me out!" The class might say, "We are not putting you out. Do not say that you will withdraw from us. We will not take your remark for your answer. We hope that the Lord will have you see that our action has been most kindly, brotherly, and that it is a part of our duty now to conform to the views of the class. If the Lord shows us that we are wrong, we shall be very glad to acknowledge it. But in the meantime, dear brother, we do not wish to offend you, but merely desire to do our duty to the Lord and to his Word."

This course would be the proper one; we should not erect a barricade between brethren. But it would be very easy to do injury to such a brother by saying, "Well, never show your face here again unless you take back every word you have said." The majority of people have so much self-esteem that they would not go back after such a statement; whereas they might do so if the Spirit of the Lord, the Spirit of love and justice is manifested.

PERFECTION OF ORGANISM NOT NECESSARY TO TRIAL FOR LIFE

"He must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

The divine arrangement respecting Messiah's kingdom seems very clearly stated in the Scriptures. Our text above, if no other, proves that Messiah's kingdom will not be dealing with perfect conditions. By the sealing of the New Covenant he will make satisfaction for the sins of the world; and those of the world who prove worthy have God's assurance of attaining eternal life. The great work will be that of uplifting mankind out of sin and death conditions. For this reason he will rule as king and will officiate as the great Priest. The basis for this is the fact that our Lord Jesus purchased the world through the merit of his sacrifice.

"Where a tree falleth, there shall it be." (Eccl. 11:3) So, as mankind go down into death, there they remain. In the awakening from death there will be a resuscitation to practically the same conditions—mentally, morally and physically—which they had before they went into the tomb. If mankind came back from the tomb perfect, no one would have any way of identifying himself. If one were raised perfect in every thought and word and act, he would not know himself; for all those things composing his identity would be gone. Hence, he would have no way to distinguish himself from the rest of mankind! The world will be resuscitated with the same kind of in-

telligence in which they went down into death. But theirs is a death condition, and the very object of Messiah's kingdom is to uplift out of that condition, and to raise up that which was lost to the perfection of man's nature.

The Scriptures show us that at the end of the thousand years of Christ's reign the whole world will be turned over to the Father; and the race will then have a trial time, a testing, just as Adam had when he was in Eden. For "a little season" Satan will have the power to tempt mankind as he tempted mother Eve. But the world should then be so thoroughly established in righteousness of heart that nothing which Satan or any other being could bring upon them in the way of temptation would make them sin; and those who will not have learned to hate sin and to love righteousness will not be fit for eternal life. We read that fire [judgments] will come down from heaven and destroy such.

ONE HUNDRED YEARS OF TRIAL

But we are to remember that there is another trial which precedes that occurring at the end of the Millennial age. From the very time when the kingdom shall have been established, the world will be on trial. Under The Christ's beneficent rule some will avail themselves of the opportunity to rise gradually back to the perfection of human nature, lost in Eden; others, apparently, according to the Scriptures, will still maintain an attitude of rebellion, loving sin and hating righteousness. These will be granted a hundred years (Isa. 65:17-25) of trial, even though they do not come to perfection of mind and body, because of their rebellious attitude of heart.

Such are spoken of as children, in comparison with others of that day who will live on and become perfect. Messiah, as the great Judge, will cause such to die accursed, condemned, cut off from further opportunity of attaining life; for such will not have benefited by the merit of Christ and the kingdom of Christ. And if this would be true of their condition after one hundred years, we may infer that if any, who during the first hundred years had proved faithful, should during the second hundred years assume a position against righteousness, such would then be cut off from life.

"THE SAINTS SHALL JUDGE THE WORLD"

"Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) We certainly know it. The work of giving mankind the necessary knowledge and assistance will be in the hands of Christ and the church. The final sentence against sinners will be destruction, death, as is clearly shown in the parable (Matt. 25:31-46) where Jesus (with the church) is pictured in power and great glory judging the world, "For God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained" (Acts 17:31—the day of the great Messiah, the antitypical Moses—Jesus, the Head, and the church, his body. The parable shows that the work of the Millennial age will completely separate the "sheep" class from the "goats"—the "sheep" being on the right hand (place of favor) and the "goats" at the left (place of disfavor). At the end of the age Messiah will destroy the goat class and, in the Father's name, bless all the sheep class. But nothing is more evident than that the trial for life or death will proceed during all the Millennial age—throughout all that thousand-year judgment day.

MERIT IMPUTED BY THE GREAT ADVOCATE

Now the church is on trial for life or death, and Christ gives us an imputation of his merit and thus covers our weaknesses and shortcomings. By and by, he will give the world actual perfection on condition of perfect obedience. But now, under the great Advocate's imputation of righteousness, the decision regarding the church comes in a few years from the time when we reach the point of consecration unto death. If this time is sufficient for the accomplishing of the trial of the church, then we can see that a hundred years is ample time for the world to see whether they will make even a little progress upward on the highway of holiness.

The testing of the church we recognize as a fact; for the Apostle points it out to us. If those who are now consecrated should fall away into sin, there remains no more sacrifice for sins. (Heb. 10:26, 27) Why? Because the imputation of Christ's merit will not be repeated to any. If we get the imputation of Christ's merit in this present life, then there will be no further imputation for us. Those who do not get the imputation of Christ's merit now, as the church, will never get it; but instead they will get the benefit of the New Covenant. The effect, however, in either event, will be a life or death trial and a life or death sentence.

"BE THOU FAITHFUL"

In the case of the church, if we were faithful until the very last day of our experience and on that day proved unfaithful, it would certainly settle the matter as to our future. Similarly, we may say of the world that, if any should prove unfaithful during their trial in the next age, their trial would end immediately and, undoubtedly, the sentence would be to the second death. In other words, the trial continues until each individual has been either rewarded or punished; and every act down to the last has to do with the sentence of that trial.

In Ezekiel there is an intimation along this line, where God says, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. . . . But when the righteous turneth away from his righteousness, and committeth iniquity, . . . shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezek. 18:21-24) This seems to be the principle of divine justice, and one to which we can all readily assent, and which we can recognize as just and righteous altogether. "Just and true are thy ways, thou King of saints."

THE GOSPEL ONLY FOR SINNERS

MARK 2:13-22.—MARCH 24.

TEXT:—*"I came not to call the righteous, but sinners."*—Verse 17.

The term "Publican" in Jesus' day was applied to Jews who served the Roman Government as tax collectors in Palestine. The name was a reproach because the Jews held to the Abrahamic promise that the whole world should be blessed by them as God's peculiar people. They held that this meant that they should not only be free from all other governments, but that they should be the masters of the world. And if so, all other nations should be paying them tribute and they should pay tribute to none. The most public-spirited Jews, therefore, declined to be the agents of the Roman government in the matter of collecting tribute or taxes, and the tribute-takers or publicans were looked upon with disdain as being unfaithful to their religion and to their nation.

The term "sinner," as frequently used in this study and elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day, for the orthodox Jew of that time (and today) took pride in his religion and boasted of his holiness—as, for instance, the word "Pharisee" signifies "holy person"—one scrupulously careful in observing the smallest details of the law. There was a wide breach between these zealous followers of Moses' law and the mass of the nation who, because of not making special profession, were altogether classed as "sinners," or persons not up to the orthodox standard of carefulness of form, ceremonies, etc.

The Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled "sinners," regardless of their having true moral status.

Our Lord's disciples were nearly all gathered from this lower or less orthodox and less educated class of Jews. Because of our Lord's talents the Pharisees would have been glad to have him as one of their number, provided, of course, that he would side with them and uphold them in their more or less hypocritical pretentions of perfection and holiness. But Jesus denounced the claims of the Pharisees as hypocritical, and told the common people plainly that there were "none righteous, no, not one"—that all needed divine mercy, and that really the humble and contrite would be much more acceptable to God than the boastful, the proud, the self-conceited.

MATTHEW THE PUBLICAN

Today's study tells of the call of Matthew to be one of the twelve Apostles. His original name was Levi, just as Peter's original name was Simon. He belonged to the Levitical tribe, but his acceptance of service under the Romans as a tax collector socially degraded him and classed him as a "publican." Perhaps the quality of independence and humble-mindedness which influenced this man to become a tax collector and to brave the scorn of his fellow-countrymen were qualities which really favored him in respect to the divine invitation to become a disciple of Jesus. We may be sure this was true from

the fact that Jesus gave him a special invitation to become his disciple, and from the fact that he was in the heart condition to forsake all of his earthly goods that he might be a member of the Messianic class. We cannot suppose that the Master would call to discipleship any but a noble character, nor can we suppose that any others would have accepted the call as did Matthew.

Matthew was a householder and promptly invited Jesus and his followers to dinner. He invited in also numbers of his friends, and these, like himself, were of the ostracised class—publicans and sinners. The scribes and Pharisees watched Jesus closely, and when they perceived that he ate and mingled with the less respectable and less orthodox, they disesteemed him also, and put the question squarely to Jesus' disciples: "How is it that your Master eateth and drinketh with publicans and sinners, and yet claims to be holy?"

This afforded Jesus the opportunity which he desired of giving a great lesson in a few words. He replied to them, "They that are whole have no need of a physician, but they that are sick; I came to call, not the righteous, but sinners." Here we have the key to much of the misunderstanding of the Gospel in that day and now. The first lesson that all must learn is that all sin is condemned of God—the little and the large—and that all unrighteousness is sin, and that there is "none righteous, no, not one."

In other words, each must learn that he himself is a sinner, and under divine sentence and needing forgiveness, before he can come into fellowship with God or become partaker of God's provision for eternal life. The publicans and sinners were indeed condemned of God, and the scribes and Pharisees, members of the same imperfect race, were also under divine sentence; but the latter did not admit their sinfulness and imperfection nor seek divine forgiveness, while the former, admitting their sins, were the more ready to accept forgiveness. Jesus illustrated this matter in one of his parables saying, A certain Pharisee went to the temple to pray and, full of self-confidence, thanked God that he was not as other men, nor even like the poor Publican near him. The Publican also prayed; but in humility, feeling that he was a sinner, besought divine forgiveness. Jesus declared that the less moral man, the less scrupulously careful man, the Publican, was nearer to divine justice than the more careful, more upright, more orthodox Pharisee, because the latter failed to acknowledge his sins, his imperfections, which could be forgiven only through their acknowledgment. Hence the declaration of Jesus that he "came not to call the righteous, but sinners." There were none righteous to call, for all are sinners, and those who thought themselves righteous had a barrier before them which hindered their coming to the Lord under the call of this age.

"THY DISCIPLES FAST NOT"

About that time a fasting season was observed by the Pharisees, and also by those who had accepted the teachings of John the Baptist; but Jesus had said nothing to his disciples about fasting up to that time. Now the question arose, Why was this? The Savior's explanation was that while he was with them it should properly be considered a time of rejoicing and feasting rather than a time of fasting and sorrow. Would a betrothed woman sorrow and weep and fast while her betrothed was present? Nay. Yet, in subsequent days, after his departure, in her loneliness, and especially if she thought of the long delay in his coming to receive her to become his wife, she would sorrow. So Jesus intimated it would be with his followers. They would have plenty of opportunity to weep and fast after he would be gone and while waiting for his return.

Fasting should not be considered a matter of obligation or command, but rather a voluntary sacrifice of present and temporal good things that the mind and heart might go out the more earnestly after the things not seen as yet, but hoped for. Thus for eighteen centuries God's people have been fasting and praying and waiting and longing for the Bridegroom's return. But in the time of his presence, their fellowship with him, their joy in the realization of the completed promises, will wipe away their tears and "give them beauty for ashes, and the oil of joy for . . . . the spirit of heaviness."

THE CHURCH A NEW CREATION

It was difficult for the Savior's hearers to get a proper focus upon his teachings. They could understand John the Baptist's preaching of repentance and reformation; but when Jesus declared, "The law and the prophets were until John, and since then the kingdom of heaven is preached"—this was so radical a proposition as to be difficult for the masses to grasp. What could be higher than the Law and the Prophets? What door could be opened to the followers of Jesus which had not been open to their forefathers? Was not their Jewish nation God's kingdom? Did not King David sit "upon the throne of the Lord"? Was it not promised that Messiah should sit upon David's throne?

Sympathetically we must concede that it was difficult for the Jews to understand that before the blessing could come to natural Israel, another, spiritual Israel, must be selected. By way of emphasizing this thought, our Lord gave two parabolical illustrations, saying, No man sews a piece of unshrunken cloth upon an old garment, because the shrinking of the new cloth would pull away the old and increase the difficulty. Likewise, no one would think of putting new wine which had not yet finished its fermentation into old wineskins, whose elasticity had been exhausted, for the old wineskins would be burst by the fermentation of the new wine.

These illustrations show that the Gospel teaching is not a patch upon the Jewish law, but is a new proposition. And the new wine of the Gospel dispensation must be put into new wineskins that will be able to stand the stress of the fermentation sure to come. Thus our Lord did not attempt to engraft his teachings upon the Jews, but called out of Judaism a special class, which the Scriptures denote as "new creatures in Christ." It is to these that the new wine of the Gospel message is committed, and these are to experience the fermentation incidental to the preparation for the kingdom—trials, disciplines and testings.

"MILLENNIAL BEAN" SEED SUPPLY EXHAUSTED

The requests for five of the prolific beans for seed by far exceed the supply donated by Sister Smith.

In reply to various inquiries from those who requested these seed beans, we are informed by Sister Smith that there are advantages in planting them in an onion bed or row—at a distance of six feet. An insect, which proves destructive to the bean plant, seems to dislike the onions, and is thus kept away. After the onions are harvested, the beans grow very fast, if the ground is kept loose on the surface. It is also suggested that great care should be exercised in gathering the pods, not to injure the bushes, by pulling, or breaking off the leaves. If the first crop of beans is allowed to remain on the bushes until fully ripened, there will be no additional yield and the bush will die. If they are to bear repeatedly, the pods must be removed as soon as large enough to eat, we are told, and then new blossoms take the place of the first crop.

"THE LIGHT OF THE WORLD"

QR. REVIEW.—MARCH 31.

TEXT:—*"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."*—Matthew 4:16.

In the Bible symbols light stands as the representative of God, of Christ, of the church, of truth, of influences for righteousness, which by and by as the Sun of Righteousness shall arise with healing in its beams for the cure of all the masses of the earth. It will scatter the darkness of sin, ignorance and superstition—the works of the prince of darkness, who will then "be bound for a thousand years that he may deceive the nations no more until the thousand years are finished." Of the heavenly Father we read, "God is light, and in him is no darkness at all."

Of Jesus we read, "I am the light of the world." Of the church in her present condition we read, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Hide not your light under a bushel, but set it on a candlestick that it may give light unto all that are in the house." Nevertheless, "The darkness hateth the light, neither cometh to the light," and "the whole world lieth in the wicked one"—in darkness. Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy Spirit of which they are begotten, still "darkness covers the earth and gross darkness the heathen."

This same thought pervades the Scriptures from first to last, namely, that for six thousand years, from the time of the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death—it will be under a pall

of darkness, ignorance, superstition, sin, etc. The only ones who will see the path of righteousness distinctly will be those guided by the "lantern"—God's Word. They are represented as saying, "Thy Word is a lamp to my feet and a lantern to my footsteps." St. Peter, writing to the church from the same standpoint, declares, "We (the church) have a more sure Word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn."—Psa. 119:105; 2 Peter 1:19.

The prince of darkness has been in command for centuries. The only lights of the past were the noble prophets of the Jewish line whose lights affected few in their own nation, and were not discernible at all amongst the heathen world. John the Baptist, we are told, was a burning and shining light, and Jesus was a still more brilliant light, and his faithful few during the past eighteen centuries have shined forth, reflecting their Master's light. But all of these have had comparatively little influence in the world. It still lies in the wicked one—in darkness, seeing not, neither understanding divine things; it is still "waiting for the manifestation of the sons of God."

A BETTER DAY COMING

Our text tells of a better day sure to come. It is not sure to come because of the operation of the evolutionary law, for the natural law would seem to contradict such a thought. Darkness leads on to darkness more intense, and while light begets light, darkness begets darkness, and the masses are in the darkness, and in the wicked one, the prince of darkness. Never, then, might we hope for the abolishment of darkness except in the way in which God has foretold it—through the establishment of Messiah's kingdom—through the shining forth of the Son of Righteousness—the church in glory.—Matt. 13:43.

Our text is a quotation from the Old Testament; it had a beginning of its fulfilment in our Savior and in the Apostles. The people of Palestine, long in doubt, uncertainty, etc., saw a great light in Jesus and his teachings. And throughout this Gospel age, for more than eighteen centuries, this great light has been exercising a feeble influence amongst men. The Light itself has been pure—the divine Word and the principles of divine righteousness. But, alas! few have been faithful in receiving the light in its purity and in reflecting it forth upon others.

In general the light has been corrupted by human selfishness, by sin. As a consequence the name Christian today does not stand for all the blessed light and truth and grace and faithfulness to God and to the principles of love which the Master showed forth and inculcated. Instead the name Christian today is borne by about four hundred millions of humanity, many of whom, judged by the divine standard of their "fruits," are children of the wicked one, children of darkness, who merely use the garment of light, the name Christian, as a heavenly livery whereby to appease their own consciences and to increase their opportunity for selfishness and acquisition, quite contrary to the Leader whom they profess to be following, "the true Light."

"WHICH LIGHTETH EVERY MAN"

The Apostle declares that Jesus "is the true light which lighteth every man that cometh into the world." (John 1:9) The expression, "true light," implies that there are false or imitation lights, and of these we know that there are many—lights of heathendom and lights of Christendom. The only true light, however, is that which shone forth in our Savior's teachings and example. It has thus far enlightened only a few, a "little flock." These, like their Master, are urged to let their light shine before men that others may take knowledge that they have been with Jesus and learned of him—that they are his disciples, his followers, bearing, in his footsteps, the same light which shone forth from him.

After eighteen centuries of experience of the light battling with the darkness, and at times being almost quenched thereby, we might well ask, what hope is there that this prophecy will ever be fulfilled—that Jesus, as the Light of the world, will enlighten every man born into the world? The Bible answers that God will fulfil this very matter in his own time, but that God's time cannot be hastened—that before the world will be enlightened, a saintly class, the church, the bride of Christ, must be enlightened, and must be completed and glorified together with her Lord.

FOR ONE THOUSAND YEARS THE SUN OF RIGHTEOUSNESS WILL SHINE FORTH

Then, and not until then, will the Savior and his church in glory be the great Sun of Righteousness which will arise over the earth, and shine forth for the healing of the people, for the scattering of the darkness of sin and the lies of error—the bringing of life, peace, joy and blessing to all who will accept the favor in harmony with the divine requirements; but to smite down and utterly destroy the night, and those who will still love darkness, and would corrupt the earth.

For a thousand years the glorious Sun of Righteousness (Christ and the church, his bride), will shine out. The work will be thorough and complete. Adam and his every child will be fully brought to a knowledge of the truth, and will enjoy the blessed opportunity of coming back into harmony with God, by the restitution process, of which St. Peter tells us in Acts 3:19-23. This will not mean that the world will ever become members of the Bride class, or ever attain the spirit nature. It means restitution to the condition first enjoyed by Adam, lost by sin, but redeemed by the sacrifice finished at Calvary. It means human perfection to all the willing and obedient of Adam's race through the heavenly Second Adam and the heavenly Second Eve.

It means a world-wide paradise, filled with the blessings of the Lord, who has promised that the earth, as his footstool, shall be made glorious. It means that, with the destruction of the wilfully disobedient, this earth will be like heaven. The Savior's prayer will reach fulfilment; God's will shall be done on earth even as it is done in heaven. This in turn will mean that "every knee will bow and every tongue confess," both of the things in heaven and of the things on earth, to the glory of God. And this signifies that there shall be no more sighing, no more crying, no more dying on earth, even as none of these things are in heaven.

Then our text will have most ample fulfilment—all mankind shall see the great Light which God has provided; even those "in the shadow of death" must come forth, that all may be enlightened by this "true Light which lighteth every man that cometh into the world." O the happy day that is coming to our poor, sin-cursed earth! There shall be no more curse, thank God! Instead of the curse shall be the divine blessing; "and every creature in heaven and on earth and under the earth shall be heard saying, 'Praise and glory and honor and dominion and might be unto him that sitteth upon the throne, and unto the Lamb, forever'"!

SOME INTERESTING QUESTIONS

FEAR THE ADVERSARY'S TACTICS

Question.—"Your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist, steadfast in the faith." (1 Pet. 5:8) In what sense does the adversary go about as a roaring lion?

Answer.—The Scriptures give us various illustrations of Satan, the "angel of light." He is compared to a serpent, a roaring lion, etc. Of course, he does not fill all of these pictures at one moment, nor does he go about as a roaring lion all the time. It is the custom of the lion to roar when in pursuit of food. The roar of the lion makes his prey—including human beings—semi-paralyzed. From personal observation, we see that fear is one of the most disastrous things for the Lord's people to have—except "fear of the Lord," which is proper fear. As God incites by love, so Satan incites through fear, through false doctrines, the root of error, which so terrorizes mankind as to the future. This kind of influence from the adversary is what is meant by the Apostle. But we are to resist Satan.

Once the Apostles were under threat from the Jewish Sanhedrin; and they prayed, "Now, Lord, behold their threatenings." This statement, however, does not prove that the men of the Sanhedrin were devils, nor that they were viciously inclined of themselves. So today there are some people more or less beclouded by the threatenings of those who are seeking to intimidate the Lord's people. We are to be of good courage. When we hear the roaring of the lion we are to remember that the Lord is on our part and that he does not cause us to fear. The thought that Satan opposes us and that we are contending not merely with the fallen flesh, but also with wicked spirits in high positions of power, would appal us if we did not, by positiveness of decision, acquire great help from other unseen powers. From the instant that we resist temptation and stand up for the Lord and his cause we become strong in the Lord and in the power of his might. "If God be for us, who can be against us?"

LIGHT INCREASES RESPONSIBILITY

Question.—"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John 15:22. Please explain.

Answer.—Our Lord explained to the scribes and Pharisees that the light of his teaching gave a greater responsibility to those who heard it than to those who had not heard it. If they had never come in contact with the light, they would

never have sinned against the light; and therefore, their sin was greater in proportion to the greater blessing.

So it is today. If you had never had your eyes opened, if you had never heard more than the heathen, then you would not have any more sin than other heathen people whose eyes have never been opened. But when you sin with a measure of wilfulness against the light and knowledge, your sin will be the greater. Your responsibility is in proportion to the light. This seems to be the reasonable view of the matter.

DIFFERENCE BETWEEN FRUITS AND GRACES OF SPIRIT

Question.—What is the difference between "the fruits of the Spirit" and "the graces of the Spirit?"

Answer.—The expression "fruits of the Spirit" has very much the same significance as "graces of the Spirit." One term might be proper to use at one time and the other at another time, according to the figure of speech which would be appropriate. If we were speaking of a quality which was being developed, it would be proper to think of the fruitage of the Spirit—those beautiful qualities worked out in our lives through the indwelling of the Spirit of God. If we were speaking more particularly of the individual and his conduct, we might more appropriately say that the graces which he manifested and which he had developed were brought out through his possession of the holy spirit, through his possession of the spirit of love.

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"THE RESURRECTION OF THE JUST AND OF THE UNJUST"

ACTS 24:15.

The resurrection of the just could not mean a resurrection of those who had been perfect, for there are none perfect, none just, "no, not one." "The resurrection of the just," then, must mean the resurrection of those who have been justified; and the justified are those referred to in the Scriptures of whom Abraham was an example. Abraham believed God, and was justified by faith. It was the faith that justified, and the works corroborated the faith.

So with the church of this age. The Apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into this grace wherein, we stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2) We are not only justified out of sin, but are also brought by operation of our faith into the glorious standing of members of Christ; and we may hope to participate with Christ in the glories of his kingdom in the future. It is one thing to be freed from guilt, and another thing to be raised to the position of sons of God, heirs of God and joint-heirs with Christ, our Lord.

The resurrection of the dead is similarly spoken of in John 5:28, 29, where we read, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." The Lord does not mean merely all the good, for he also includes in this all that are in their graves. We read in the context that they that have done good shall come forth "unto the resurrection of life": those who have done evil shall come forth to "damnation." The word damnation, in the Greek, signifies a crisis, a turning-point, a decision.

THE RESURRECTION OF THE CHURCH

Those whose faith enables them to stand through evil report and through good report, and who thus fulfil the Divine requirement, are character-likenesses of Jesus. These now pass from under the condemnation condition to the life condition. As the Apostle says, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14) This passing from death unto life is not in the full sense in the present time. By faith we are reckoned dead with Christ, counted members of his body. That future life is reckoned to us. We are counted as having it; and this is our condition because we have the divine approval.

Since there is none good, the only sense in which one could "do good" would be by coming into accord with God by obedience, as under the covenant which prevailed with Abraham, Isaac and Jacob, or under the still higher covenant that prevails with the church in this Gospel age. We have this testimony, that we are pleasing to God, who indicates his pleasure by begetting us of the holy Spirit. In contradistinction, the world are aliens, foreigners. (Eph. 2:19) By this holy Spirit, this "unction from the Holy One," therefore, we have the evidence of acceptance with the Father.

The outcome will be, that those having this approval of God, having passed the trials and testings which they have received —for he receiveth no son whom he does not scourge (Heb. 12:6) —and having proved faithful to the end, will be raised by the Lord to the very highest place—glory, honor and immortality. This is the crown, or very highest pinnacle of life that could be imagined. So, then, those who will have part in this first resurrection will reign with Christ a thousand years. This is the first class mentioned by the Apostle. They are approved; they shall come forth to "life resurrection."

What is the significance of "life resurrection"? We answer that these shall come forth to perfect life instantly. As St. Paul says, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." Thus instantaneously these blessings come to them. They have their trial in the present time and, therefore, theirs will be the chief resurrection.

THE RESURRECTION OF THE WORLD

But all will have a resurrection. How will the resurrection of the world differ from that apportioned to the church? The world has not had the divine approval; the heathen have not had the divine approval. The Apostle says, "How shall they believe in Him of whom they have not heard?" (Rom. 10:14) They are not fit for heaven. They are not fit to be with the angels or with the saints, no matter how they came to be in this condition. They came into this condition because of heredity, as children of Adam. But they could not have the same kind of resurrection that those will receive who have God's approval now, at the time of their death: "Be thou faithful unto death and I will give thee a crown of life."

So with the majority of those in Christian lands. They could not be thought to be fit for heaven or to have God's approval in any sense of the word. And they know it. They confess it themselves. Nobody could deny that nine hundred and ninety-nine out of every thousand are living "after the flesh." They are not saints, but have the divine disapproval, some having heard more of the Word of God, and some having heard less.

THE GENERAL RESURRECTION TO BE GRADUAL

"Those who have done evil" will come forth to the resurrection of "damnation" (Greek, *krisis*), resurrection of trial, resurrection of testing. What kind will it be? The Scriptures show us that it will be a gradual resurrection. During the thousand years of Christ's reign the people will be awakening from the sleep in the tomb. This awakening will be a preparatory work, not the full resurrection, which will require the entire thousand years.

But the divine provision is that the account will have been settled for the whole world, so that when they shall come forth from the tomb in the future they will be in the hands of the Redeemer, whose kingdom will be world-wide. They will have the opportunity of being raised again to that which was lost. Human perfection was lost, which includes not only perfect physical health, but perfect mental power; for mental power depends upon the brain, is affected by the brain, as well as by the body, so that men are now in a dying condition, mentally, morally and physically.

None will be fully raised, from imperfection to perfection, until the end of the thousand years. All who will respond to the beneficent arrangements will secure that which Father Adam enjoyed at first—perfect manhood. Those who will not be obedient to the requirements of Christ's kingdom will be cut off in the second death. They will be destroyed as brute beasts, having had the full measure of divine favor.—2 Pet. 2:12.

"And the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5) When the sentence came upon Father Adam he was thrust out of Eden. All of his children have been born dying, and are still in a dying condition. Therefore, the raising of man out of sin and death will be the bringing of him to full perfection—perfect life. This will be a gradual process. They will be made more alive and more alive, and less dead and less dead, as the thousand years progress, and none will get the resurrection life until they are raised to the condition of perfection—perfect life in the image of God, which was lost by Adam.

BURNING OF THE WORLD SYMBOLICAL

The Scriptures declare that "the earth abideth forever" and that "God formed it not in vain; he made it to be inhabited." (See Eccl. 1:4; Isa. 45:18) It has not yet reached the blessed condition when it will blossom as a rose, although it is in process of completion. At the end of the thousand years of Christ's reign, the whole earth shall have been brought to perfection. In

the prophecies, mountains are symbolical of kingdoms. In 2 Peter 3:12 the Apostle's words signify that there will be a great conflagration and that the heavens also will be on fire, but that, nevertheless, there will be a new order of things, to take the place of the old order; and under this new order of things there shall come a blessing to all in the earth. The word "fire," in this sense, signifies destruction of the present order of things, of the kosmos—not the ge, the earth, but the social system, society as at present organized.

We not infrequently hear people say, "Well, matters are getting pretty hot!" Yes, the battle between capital and labor is getting hotter, as is evidenced lately in the labor troubles, particularly in Great Britain and the United States. But the time of conflagration will be such a "time of trouble," that it will entirely consume the present order of things, a time of trouble, therefore, that will be epoch-making, and the new epoch will be introduced immediately thereafter.

MOUNTAINS SYMBOLIZE KINGDOMS

We remember riding over the mountains once with an Adventist. The Adventist brother said, "Do you not think it will be a glorious time when these mountains will be brought down to a level?" We said, "Dear brother, the mountains are very beautiful, very useful." He said, "You cannot raise corn on this mountain." "Well," said we, "go to the prairie if you want to raise corn." Then he said, "What do you think the Scriptures mean when they say that the mountains shall be brought low, and when they speak about the melting of the earth"? We said, "Dear brother, the 'mountains' there are kingdoms. We read that the mountain of the Lord's house shall be exalted in the top of the mountains'; it will be the chief mountain or kingdom."—Isa. 2:2.

THE RESURRECTION WILL LEVEL ALL CLASSES

The Psalmist tells us that "the mountains shall be removed and carried into the midst of the sea," mountains being symbolical of the kingdoms, of the governments of the earth, and society in general, the elements which support the governments. (Psa. 46) St. Peter also speaks as though the whole world will be consumed by fire. These things are symbolical, implying that the people who are now in a low condition will be brought up, and that those who are high will be brought low. Thus there will be a leveling process.

We remember the statement of the Scripture in Zephaniah, "Wait ye upon me, saith the Lord." Here Jehovah is speaking to the church, telling us that we should not be dissatisfied, that we should not be anarchists and strife-breeders: I shall attend to this matter myself. You can rest with the present order of things. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." That this fire is not literal is shown in the next sentence: "Then will I turn unto the people a pure message, that they may all call upon the name of the Lord to serve him with one consent."—Zeph. 3:8, 9.

WHEN "THE SPIRIT AND THE BRIDE SAY, 'COME'"

It will be the work of the thousand years of Messiah's reign to thus make known the pure message of God, the pure Word of God. We all see, as we look back, that a pure message of God has not been declared to mankind, but creed contradicting creed, making confusion worse confounded. The Lord, however, will pour out his Spirit upon all flesh, and the knowledge of the Lord shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14) As the Revelator puts it, "the river of the water of life" will flow freely.—Rev. 21:6; 22:1, 2.

We see that there is no throne yet established and that there is no bride now. We are waiting for the time to come when the throne will be established and when "the water of life" will flow out. In the future it will be "a river of the water of life." This cannot take place until the second coming of our Lord; consequently, it will be after that, in the glorious time of Messiah's kingdom, when the Spirit and the bride will say, "Come!" The election of the church of God will then have been completed; and every creature will come to a knowledge of the truth and will have the opportunity of attaining to the full perfection made possible by the redemptive work of Christ.

THE RELATIONSHIP OF THE CHURCH TO EARTHLY SOCIETY

The spirit condition is spoken of as a heavenly condition in the sense that the words heaven and heavenly in the Scriptures are used to signify higher. So the heaven to which the church will be taken is this higher condition. But the mission of the church in the next age is in connection with humanity. We are, then, to understand that the Lord and the church will be present, operating through human, earthly agents; supervising, overruling.

We have an example of this invisible power in Satan, who has been ruling here for over six thousand years, through his agents. His work is a deceptive work. He has ruled mankind through ignorance, superstition, etc. But the rule of Christ will be the scattering of error, superstition. The world shall know the truth that the truth may make them free. Those who will receive the truth will receive the freedom and will eventually attain the liberty which belongs to the sons of God. Men will be quite visible to The Christ, but they will be invisible to men. It is in respect to these that the Lord said that the twelve Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel—that the Apostles shall be associates with him in judging and ruling the world.

Then there is another class: "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God"; but our Lord does not say a word about their seeing himself or his apostles. He and his apostles will be in the invisible phase of the kingdom. So it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16) The patriarchs will be considered the children. A father is a life-giver. While in one sense of the word Abraham and Isaac, etc., might be considered fathers, yet by virtue of Christ's redemptive work he will give them life and they will be his children; for whoever gives life is the father and whoever receives life is the child. They will be princes in all the earth, not on the heavenly plane, but on the earthly plane, having obtained the "better resurrection" because they were faithful. Each one of them will be a sample of perfect manhood; and each one of them will be a prince or ruler. Their wisdom will be a wisdom superintended by the church in glory.

THE OBJECT OF THE INDIVIDUAL TRIAL OF MANKIND

Mankind will need to be put on trial to see whether or not they will accept God's plan with the knowledge they will have received. If they accept they will be adjudged worthy of everlasting life. If they fail to come into harmony, they will be adjudged worthy of everlasting death. But this judgment will be passed by Christ and his bride.

So, then, we see that there is a great judgment or trial coming to the world to give them the opportunity of deciding whether or not they will come into harmony with the arrangements of Christ's kingdom. In the work of judging, the church will be associated with Christ. We read that God "hath appointed a day, in which he will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:31) Christ, the Head, and the church his body. Again, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) Therefore our own judgment or trial takes place in advance, that we may be prepared to try or judge the world; and by the experiences through which we have passed, we may be assistful to them, as they shall be on trial and under our control.

DEGREES OF SIN AND THEIR PUNISHMENT

The question is often asked, "Is there any special punishment for thieves, murderers and other criminals, or will they, if repentant, be received into the kingdom along with those who have tried to do right throughout their lives?"

This question can be viewed from two standpoints. God himself is the great determiner of right and wrong. Everything that is right God approves; everything that is wrong God disapproves. The things that God approves are those things that are good, helpful and favorable for everybody. The things that God disapproves are the things that are wrong, unjust, injurious to every one. Therefore God has condemned certain things that are unjust or injurious to ourselves or to others. Whoever, therefore, commits sin, violates first of all, a divine command, and to that extent has a certain penalty attached to him for that wrong doing.

We speak of certain persons as "sowing their wild oats." What does this expression signify? It means that they are now contracting habits which are injurious not only to their own health and happiness, but probably to that of others. As a result of practising sin they are sure to bring upon themselves a degradation of both mind and body. Thus sin brings its own reward in a natural way. Whoever sins will suffer, is the general law. But aside from that law, there is a God, who has given certain commands and certain penalties that go with those commands.

WHO ARE THIEVES AND MURDERERS?

God's standard of righteousness is much higher than is man's present standard. Our Lord gave very fine meanings to the words "thief," "adulterer," and "murderer." He taught that anyone who is angry with his brother without a cause is in danger; that he who looks upon another's wife with impure desire has committed adultery. (Matt. 5:22, 28) These are very fine distinctions. Moreover, we must all admit, as Shakespeare has said:—

"Who steals my purse steals trash;
. . . . . .
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Many people have been guilty of stealing the good name of others; many have been guilty of murder in the sense that they hate others. When it comes to the point of deciding who are the most guilty murderers and thieves, we are not competent to judge, for we are not able to know the qualities of mind and the weaknesses with which each person was born. God only could tell the degree of wrong in any of these cases. There are some people who are, we might say, naturally good; others seem to have been born with less patience. Some who, naturally, would not get angry with their brother, nor with any one, as soon as some one else would, may never be in danger of committing murder, either literally or figuratively; for they are born with the quality of forbearance.

As these may not manifest any special patience more than that with which they were born, so others may manifest special qualities because of the condition in which they were born.

The world has learned the necessity of restraining those who are injurious to others. The judgment of the people of the state of New York is, according to the law, that no murderer shall be at large. He shall be confined; for a murderer is not a safe person to permit in society. Therefore, he is put into prison or is executed. This is the general judgment, outside of God's judgment. The best thing for him and the world in general is that he go down to hades, sheol—the great state of death, where he cannot murder anyone else. The Scriptures agree with the laws of the state of New York, that if a man commits heinous crimes he should be punished.

GOD IS TRAINING THE JUDGES NOW

But so far as taking the position of a judge is concerned, we are not capable of doing this. God alone, at the present time, knows how much more worthy of punishment some are who are in prison than some who are out of prison would be for something else. The offense of the prisoners might outwardly be the greater crime; that of those who are not confined might be just as great a crime from the divine standpoint; for they might be sinning against greater light and ability. No one but God could tell. Therefore, "Judge nothing before the time."—1 Cor. 4:5.

When is "the time"? People are always glad to get the chance to judge others. Someone may ask, "When may we have the chance to judge? We would like to have it now." We reply, "Yours is the wrong spirit. Get rid of it or you will never be a judge at all. God is selecting another class to be judges—a saintly class that will be fully satisfied to judge nothing before the time, but to leave everything to him. He says, "This is the kind I want. I will select them." The Apostle says, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

We shall judge the world, not now, under present conditions, but after we shall have been changed in the first resurrection, changed in a moment. The Apostle explains what that change will mean to us—"Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (1 Cor. 15:42-44) When we reach that condition of bodily likeness, as well as character-likeness to our Lord, we shall be his associates, his wife, the royal priesthood. Then there will be plenty of time for us to judge the world. All the lessons we get now will only develop us for that time. All the experiences we have with ourselves—you judging yourself and I myself—the better we shall be prepared for the opportunity which God will give us by and by.

A JUDGE MUST POSSESS PERFECT SELF-CONTROL

Whoever has not learned to rule his own spirit, is in no condition to rule others. Whoever has not learned to judge his own heart motives and has not put a restraint on them to the best of his ability, is not prepared to sit in judgment upon another. Those who are now being selected of the Lord are not by nature free from imperfections, but have many of the same weaknesses that others have.

Nevertheless, they are seeking to judge themselves to be transformed by the renewing of their minds, to get self-control, or as the Bible says, to "overcome." All those who will be with the Lord in kingdom glory and power and the work of the Millennial age will be "more than conquerors through him that loved us" and bought us with his own "precious blood."—Rom. 8:37; 1 Pet. 1:18, 19.

Various qualities of murder, lust, covetousness, etc., are more or less seen in the unbalanced mental and moral conditions resulting from the fall. We see how this is operating in the whole world. Some are so mentally unbalanced they are put into asylums. Some are so morally unbalanced they are not permitted to be at large, but must of necessity be put into prison. Others are able to be about in the world and have their liberty, but they are not sound of mind. "There is none righteous; no, not one" (Rom. 3:10), is the Bible declaration.

Since we have learned to appreciate the Bible teaching, to see that a great fall came upon our race six thousand years ago, and that all are born in sin and "shapen in iniquity and in sin did our mothers conceive us" (Psa. 51:5), it gives us a great deal of sympathy for many poor people; and as we have more strength of character, mentally and morally, than some of them, we thank God and say, "Who hath made thee to differ?"

We were, perhaps, born differently from many; and what we did not get by heredity, we got through grace; so our strength of character is not of ourselves. It is all by God's grace that we are better than others; and it is not for us to glory, but to give thanks. So we have sympathy for murderers, thieves and vagabonds in general; and we believe the Lord has.

This does not mean that we have the kind of sympathy which would say, "Open wide the prison doors and let every one out!" No, no! Some who have received the truth while in prison have asked us to intercede in their behalf, that they might be released; and we have answered that we were not sure but that they were better where there are; for in prison there is less temptation than in the world. Liberty is a good thing; but it brings a responsibility and additional trials as well.

SIN AND DEATH ARE HEREDITARY

As we consider the weakness and sinfulness of humanity, the question naturally arises, "Why is this so?" The Scriptures, not the Evolution theory, give us a satisfactory answer to the question.

When God placed our first parents in the Garden of Eden, he made this proposition to them: "If you do right, as I command, you may continue to live; but if you do wrong, contrary to my command, you shall die." Our first parents disregarded the divine command and were disobedient. God immediately sentenced them to death. Death was the penalty of disobedience. In other words, God said, "If you are a sinner I will not permit you to live. Those to whom I wish to grant eternal life are those who will gladly obey my law." For, as Jesus said, true worshippers will "worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John 4:23.

But in addition to having the death sentence passed upon him—whether that death come sooner or later—Father Adam received other punishment, aside from that penalty. Ejected from the Garden of Eden, he was brought into contact with thorns and thistles; he labored with sweat of face; he had the sorrows and troubles that come with the decaying body. All these things were the result of sin.

But so far as God was concerned, the penalty of sin was the death sentence merely. In effect God had said, "You are not fit to live; you are not fit for everlasting life; you shall not have everlasting life." But through the sacrifice of his human nature, Jesus, by the grace of God, has tasted death for the whole world of mankind—Adam and all his children, all of whom will ultimately be redeemed from God's sentence. They will be redeemed from death in order that Jesus may, during his Messianic reign of one thousand years, lift them up out of sin and degradation.

THE TRANSGRESSOR MAKES HIS OWN WAY HARD

But do you ever think to what extent man degrades himself? To that extent he will be more degraded than is necessary; and whenever the time comes for his uplifting, the lower he is, the more difficulty there will be in getting him up again. Since God's arrangement for lifting mankind out of the death condition is that he must help himself, each man must labor to rise from his degradation, and must be assisted in his labor. But by his own efforts he must get out of the difficulty. No man will get out by saying, "I would rather be out of this and have life." The way back to perfection will be an up-hill way. It will not be the narrow way of the present time—darkness on every hand, a strait gate, etc.—but a highway, an upward way, something favorable to the person going up. He cannot roll up. He will not be required to put forth so much effort in a month or in a year or in ten years, as we have to put forth, but he will have a good share of the thousand years of Christ's reign in which he can gradually rise up out of his imperfection.

We, on the contrary, are required to turn from sin to righteousness and to make a full sacrifice of ourselves to the Lord. Then we must walk in the Narrow Way to the best of our ability. In this we have the Master to help us; but ours is a short, sharp period of fiery trial; and if our trial is hard, we have the assurance that there is a great reward to those who come off victorious in this battle against self and sin.

In a word, then, when people die, that is the end of things, in one sense of the word, and not an end in another sense of the word. When a man is dead he has come under the full sentence of the law, for the law said, "Thou shalt die."

THE WORLD'S HOPE IS THE RESURRECTION

A junk heap represents the condition of humanity, as well as it can be represented. Some people will go to a junk pile and find a great deal of value there; they can do something with this, that and the other thing. Our Lord is the greatest restorer ever known. When his kingdom is set up, he will take over the world of mankind, approximately 20,000,000,000 of humanity—Adam and his children, all in their broken, fallen condition; and then the great work of refreshing and restoring will begin. The sawing, the hammering and the filing, if you please, will continue during the whole thousand years of the Millennial reign.

So, you see, the condition into which a man gets himself now has a great deal to do with his future. Many will be so degraded that when they come forth from the tomb they will have a very difficult time. Some of these are mentioned in the Scriptures. We are told that some of these will come forth to shame and lasting contempt. There are many people who will come forth to shame. After they had died, many have been found to have been defaulters; many people have been found to have indulged in very criminal acts; yet perhaps no one knew it while they lived. These things came out after their death, and some things may not have come out yet; but we may be very sure that when the Lord's time shall come for the general opening up, there is nothing hidden that will not be disclosed. Therefore, keep your records as clear as possible. Whatever is there will surely be made manifest, is the Lord's declaration of the matter.

When the world's history shall all be known, some that we have thought to be very honest, just people, we may find to have been just the reverse; and others who may have been thought to be dishonest may be found to have been very honest. The judgment of the world is not always right. This is one reason why the Lord warns his people not to judge at the present time. We are not competent now. The Lord will judge in the future. When that time comes and the whole world of mankind are brought forth to have their trial before the "Great White Throne," the books will be opened. Then some will have shame, and some will have great contempt, which will last just as long as they are contemptible. How long will they be contemptible? Just as long as they remain in the wrong state of mind. But if they will obey the terms and regulations of the Messianic kingdom they will rise daily out of their degradation and meanness, coming back more and more to the perfect likeness of God in the flesh, as represented in Adam.

As mankind rise from their fallen condition, so this contempt will pass away. At that time people will perhaps say, "Well, you know he was a very wicked man in his time. He suffered contempt when it was first realized what a degraded character he was." Or, "She was a wicked woman, but now see what a change has come over her! See how well she has gotten along! See what effort she is putting forth! See what character she is developing!" And all will rejoice to see the change.

By the end of the Millennial age, one who was in shame and contempt at the beginning will, if he has taken the right course, have been lifted up above it. We see the principle illustrated in the Scriptures. Saul of Tarsus was in shame and contempt because he was a murderer and blasphemer. But we do not hold him in contempt. Neither do we hold St. Peter in contempt because he denied the Lord. At that time it will be said of the world just as we say of the Apostles when we see what wonderful characters they were afterwards. When the world shall have been brought to a knowledge of God and his righteousness under the favorable condition of the kingdom, restitution will take out of them all imperfections and give them all the good qualities that God originally gave to the perfect man, when God said that he was "very good."

WHO MAY ENTER THE KINGDOM

But do not the Scriptures say that no murderer shall enter the kingdom of God? Yes. The Scriptures state that murderers will not be in the kingdom, that they will be outside—have no part in it—"without are murderers," etc. (Rev. 22:14, 15) This statement does not signify that a man who has once been a murderer might not reform and become a saint and an heir of the kingdom. We have already referred to one murderer mentioned in the Scriptures, guilty of the murder of St. Stephen, Saul of Tarsus, who afterwards became one of the most notable Apostles. He was a murderer, the responsibility of Stephen's death lay at his feet. He was a member of the Sanhedrin and approved of the stoning of Stephen, without which approval the latter could not have been stoned.

So when we read that no drunkard or murderer or robber shall enter the kingdom, the New Jerusalem, how shall we understand it? In this way; that when during the Millennial kingdom all mankind shall have the opportunity of coming into harmony with God, those who maintain a sympathy or love for unrighteousness of any kind will not have divine approval. They will not be permitted to enter within the gate of the city, which symbolically represents the kingdom and the divine favor. Originally, Jerusalem represented the church. "I will show thee the bride, the Lamb's wife"; and "the wall of the city had twelve foundations [foundation stones], and in them the names of the twelve Apostles of the Lamb." (Rev. 21:9-14) But into that city there would be brought the good only.

So all the world of mankind who will come into harmony with God will come into that city, into the New Jerusalem and kingdom of God, and outside of that city will be found all impure characters. We have them pictured in this statement, that liars and murderers, etc., shall have their portion in the "lake which burneth with fire and brimstone." This "lake of fire and brimstone" is as symbolical as is the city. As the city is not a literal city of gold, neither is the lake a literal lake of fire and brimstone. That city was pictured by Jerusalem, and the "fire" by Gehenna. As the offal of the literal city of Jerusalem was put into the Valley of Hinnom for destruction and for the purification of the city, so all the offal of the Millennial kingdom will be destroyed and be kept outside of the Golden Jerusalem. That will be a glorious kingdom, free from anything that would be a blight or blemish or sin; and all who love unrighteousness, in any sense of the word, will be destroyed in "the lake of fire," which is, we are told by the Revelator, the second death.—Rev. 21:8.

"YE ARE THE LIGHT OF THE WORLD"

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

We notice that our Lord's statement in this text draws a particularly sharp line of demarcation between the church and the world. He is not their Father, but our Father; it is not their light, but our light. The Lord was addressing the Apostles in particular and all the "overcomers" of that time. But he gives us elsewhere to understand that we who believe the testimony of the apostles are counted in as the same class, so that these words are applicable to us also today. This statement implies that the class which the Lord acknowledges as his disciples have some special light that marks them out as lightbearers. This light that has come to us is the illumination referred to by the Apostle Paul in other places. This illumination that we have received is the light of the holy Spirit.

One does not receive this light when he says, "I will lie no more; I will cheat no more; I will blaspheme no more." If anyone were in a state of alienation from God it would be very proper for him to turn from these sins. But turning from sin would not make one a child of God. We know a great mistake is generally made in the world by thinking thus. There is only one way of coming into this relationship of sons, and that is the way that the Scriptures set forth—faith in our Lord Jesus Christ, full confidence in the divine arrangement of which he is the center, a faith which works, a faith which would lead us to the point of full consecration—baptism into his will. It is the strait gate and narrow way.

THE LIGHT IS THE HOLY SPIRIT

No one is in the family of the Lord at the present time unless this person has entered through the strait gate into the narrow way. Such begin to be marked by the holy Spirit, which illuminates their hearts and minds, giving them a clearer light on things in harmony with righteousness. This illumination, this light which is in us, the Lord says we should be careful lest we lose it. If that light should go out, we would be in greater darkness than we were before.

In another place it is written, "Quench not the Spirit." (1 Thess. 5:19) It could be extinguished entirely. We are, there-

fore, to keep it as an evidence that we are children of God. And if this light be in us we should not keep it secret, not put it under a bushel. We should not say, "We know not the Man" —we know not Jesus. For if any one is ashamed of him, he will withdraw the light from such a one. One who is ashamed of him and his cause is ashamed of everything that is right. Such have no right to be in the church; for the church are to be the body of Christ and joint-heirs in the kingdom of glory and in the work of judging and uplifting mankind.

So, then, we must not be ashamed and hide our light from the masses of men. We have a new illumination. We are to set our light upon a candlestick that all within the house—our own family, our own household, our neighbors—may see it burning; that they may all know that we have a light upon the character and plan of God; that we see the difference between sin and righteousness, justice and injustice.

Whoever holds up a light must of necessity confess the light he is holding. Of some our Lord said that they confess with their mouths, but deny in their lives. We are to let our light so shine that it will bring honor to the Father's name. This means that our whole lives are to be in conformity with the professions we are making, so that others will see and say, "Well, that man believes what he preaches. It is good that such a person lives in our neighborhood." They may not always prefer us for companions, for wherever the children of the light go, it has a reproving influence.

Let us not be surprised, then, if when our neighbors have a reception and entertainment they say, "We will omit their names, for we shall have some wine and some good times, and we do not want them in." We are not to expect the world to love us. We are not to marvel if it goes to the other extreme. Yet not all of the world will hate us. Some will criticize and find fault; others will notice a consistency and say, "It looks to me as though this is genuine."

We are living epistles, "known and read of all men." (2 Cor. 3:2) The light is conspicuous because the darkness is general. We are not to consider this text as being in conflict with that which says we are not to let our left hand know what our right hand does, nor do our good deeds to be seen of men. There is a difference between doing our good deeds to be seen of our neighbors, and in doing them to be seen of our Father. The person who is doing his good deeds to be seen of men will be noticed by people in general, who will say, "Well, I do not believe that he means half he says. He is a hypocrite."

But the person who is living to glorify the Father will not do good to win applause for himself. Whatever he does in the way of charities, or in visiting the sick, etc., he will prefer to do it in an unostentatious manner, making as little show about his good deeds as possible. Consequently, the result will be beneficial to himself and to the person to whom he ministers, for he does these things for the glory of God.

HOW THE WORLD CAN GLORIFY GOD

The latter part of the text says, "and glorify your Father which is in heaven." It was not the Master's expectation that the little light which the disciples would let shine would have a convincing effect upon the world, and that they would all fall down and bow before the Father. Even if the whole world knew about the narrow way, only a few would be willing to undertake to walk in it. Therefore the Lord hides these things from the world, and reveals these secret things respecting the great "high calling" to the meek, to the humble, to those to whom the knowledge would be most advantageous.

How do the world, then, glorify the Father which is in heaven? How would men glorify our Father? We answer that there is a difference between vicious, worldly people and well-meaning worldly people. We are inclined to believe that the majority of mankind, who are in alienation from God and who have no ear to hear the message of the "narrow way," have, nevertheless, an appreciation of righteousness. And if without too much cost they could be righteous, just, generous and all that would be noble, as represented in perfect humanity, they would like to be so. Many of the world have an appreciation of nobility in others. They would like to have it themselves. The difficulty is that the cost of righteousness is more than they are willing to pay.

This class say, "We approve the righteous way, but at the present time it is too difficult. To walk in it would mean the blighting of all our hopes and prospects. We would have to consider whether we could make such transactions as would bring us prosperity. These things are too difficult now. If there was just as much rewards to do right as to do wrong, we would prefer it. We honor God. We honor the principles of righteousness. We see some of the principles of righteousness exemplified in these peculiar people. They are of God. We appreciate these things. Indeed, it is the ideal life. They glorify God. Evidently God is a righteous God; and we hope he will not do too much harm to us. But we cannot let go of the things of this world. Perhaps we may become saints before we die. Who knows?" So they have the idea that they will be neither too saintly, nor too bad!

ST PAUL'S LIGHT SHONE BEFORE RULERS

The influence of light is christianizing, civilizing, uplifting and produces a regard for right, an appreciation of right and wrong, a respect for God. But we are not to think that the building of cathedrals, etc., has had an enlightening influence in the world, nor that the members of these institutions have the light. They admit, themselves, that they are not saints. Only a small number in the world have been saints.

But this minority has had an influence all down through these eighteen hundred years—and it is having an influence today. Look at Jesus and the apostles! See how the light from their lives and conduct has had an enlightening influence upon the world in leading men to honor our Father! Every one of the body of Christ all down the Gospel age has had light, has had influence to some extent and has had something to do with scattering the darkness and inculcating reverence for God.

We see an illustration of this in the Apostle Paul, who was suffering for righteousness' sake. He was before the Roman Governor; and as St. Paul reasoned of righteousness, temperance and the coming judgment, or retribution, Felix trembled. He apprehended; he was convinced. He said, "Here is a man who is living in harmony with these principles of righteousness. The life of this man Paul shows what right is, and that my life is wrong. And if the Lord is to reward right-doing and punish wrong-doing, this Paul will get good things from God. But what shall I get?" So he trembled.

There is a natural dread in mankind because they know that they deserve punishment. The Scriptures tell us that there will be a righteous recompense of reward. St. Paul's words were a great blessing to Felix, for that light which was shining out of Paul's life and words led Felix to see his wrong condition. He might have thought, "It will be altogether right for God to give me some punishment for my sins."

Again, as the Apostle was reasoning before Agrippa and Festus, Agrippa said, "Almost thou persuadest me to be a Christian." St. Paul said, "I would to God that, not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds. (Acts 26:28, 29) Having the thought pass before his mind, however, did not make Agrippa a saint. But he had heard the things which led him to appreciate his own fallen condition. He saw that St. Paul was suffering for right-doing and that he was suffering for wrong-doing. He saw that God is a God of justice.

GOSPEL AGE THE CHURCH'S DAY OF VISITATION—THE MILLENNIUM THE WORLD'S

Another Scripture somewhat along the same line reads, "Having your conversation honest among the Gentiles that . . . they may glorify God in the day of visitation." (1 Pet. 2:12) This shows us a distinction between the day of their visitation and the day of our visitation. This Gospel age, the present life, has become the day of our visitation, when in the divine favor it is the time of forgiveness of our sins and of our being brought into relationship with the Father.

No one can have these blessings now except he can exercise faith; otherwise he does not have his day of visitation now. "We who believe" and "enter into rest" are having our "day of visitation." God has come to us now, and has adopted us into his family. And his plan is that if it so be that we are willing to suffer with our Lord, we shall also reign with him in glory. This is our visitation day of honor.

Will the remainder of mankind have a day of visitation and honor? Most assuredly so; they will have opportunity to avail themselves of the redeeming work of our Savior. If their ears are not open now to hear and their eyes to see, the day will come when this will be so; if not now, in the blessed opportunity we have, then it will come by and by. But if we have our day of visitation and neglect these things; if after having put our "hand to the plow" and having received of the good Word of God, we look back; and "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of the Lord.—Heb. 10:26, 27.

But those who do not share in this "day of visitation" will have an opportunity of coming into harmony with God later. If they cannot be reached by the gentle methods mentioned and the visitation by which God is calling out the special class now, they will have an opportunity in the next age, when judgment will be laid to the line and righteousness to the plummet; when all the righteous recompense of reward will be brought to bear, to give each one according to his course.

JESUS' SOUL RESURRECTED

1 CORINTHIANS 15:1-11.—APRIL 7.

TEXT:—*"This Jesus hath God raised up, whereof we are all witnesses."*—Acts 2:32.

Today's study leaves the words and works of Jesus and, appropriate to the Easter season, we are to consider our Lord's resurrection. At the very outset we are confronted with certain errors which have gradually crystallized around the central truths of God's Word. One of these errors is the supposition that the resurrection of the dead, which the Scriptures hold forth as the hope of the church and of the world, is to be a resurrection of the bodies which go down into death.

This mistake has given ground for Infidelity to sneer at this precious doctrine of the Bible. We are asked, How could the dust which once constituted the bodies of thousands of millions of humanity ever be re-collected and rearranged so that we could say that those bodies were resurrected? The infidel urges that many of humanity have been eaten by fishes and animals, and many other corpses have been absorbed by vegetation, which in turn has been eaten time and again by man and beast, entering into the many organisms. The proposition is manifestly unanswerable, yet it does not refute the Bible teaching of the resurrection, but merely our creedal misapprehensions of the Bible teaching. What the Bible does teach is that the real man is the soul, the being, and that he persists while gradually his body keeps changing—sloughing off.

Scientists estimate that the human body undergoes a complete change every seven years, so that a man fifty years old will have lost seven different bodies through natural wastes. None of those bodies was the man himself, for he is the soul, the intelligent personality, which used those different bodies. According to the Bible, the process of rejuvenation would have continued everlastingly had man by obedience continued in divine favor and in the enjoyment of the everlasting life promised. It was sin, therefore, that brought the death penalty—the death of the soul. It was Adam's soul that sinned, it was Adam's soul that died. "In the day that thou eatest thereof thou shalt surely die"; "The soul that sinneth, it shall die."

The result of this divine sentence upon man would have been extinction——he would have been on the same plane of the brute, without a provision for eternal life, had not God in great mercy provided a redemption—that Jesus Christ by the grace of God should taste death for every man. The death which Jesus experienced was exactly the same kind as the one which destroyed Adam—the soul of Jesus died, as the ransom price for the soul of Adam (including Adam's posterity). Thus we read of Jesus, "He poured out his soul unto death"; "he made his soul and offering for sin."

It is by virtue of this corresponding price which Jesus paid that ultimately Adam and all of his posterity, every soul of man, will be granted a release from the death penalty—a resurrection from the dead. It will be a resurrection, not of the dead bodies, but of the dead souls. In the resurrection God will give each soul a body as it has pleased him.—1 Cor. 15:38.

The few during this age who have become followers of Jesus, begotten of the holy Spirit, will be granted spirit bodies like to the Savior's. The remainder of mankind, not having been begotten of the holy Spirit, will in the resurrection be granted human bodies, the same as they previously had; and their raising up will bring them eventually to all the perfection of the first Adam, unless they refuse the grace of God, in which event they will die the second death, from which there is to be no resurrection.

It is because God has provided for such a resurrection of the souls of men that the Scriptures speak of humanity as not being dead in the same sense that the brute beasts are dead—actually. On the contrary, they speak of the souls of men as being asleep—awaiting the resurrection, when they shall be quickened to life, in conjunction with the bodies which God will supply at that time—earthly bodies to mankind in general, heavenly bodies for the saintly few who will receive the kingdom.

St. Peter on the Day of Pentecost declared that the holy Spirit then bestowed came as a result of our Redeemer's death and resurrection and ascension on high. It proved that he had appeared in heaven on behalf of those who desired to be his followers, his bride class. St. Peter argues backwards to prove that while the sacrifice of Jesus, finished at Calvary, was to pay for divine reconciliation, nevertheless there could have been no reconciliation if Jesus had remained dead. Hence he laid stress upon the fact of his resurrection, and he reminds us that this was foretold. The Prophet David declared, "Thou wilt not leave my soul in sheol, nor suffer thine Holy One to see corruption." —Acts 2:27.

St. Peter's quotation of this, in the Greek, substitutes the word hades for sheol, showing that the two words have the same meaning—the tomb, the state of the dead. St. Peter points out that the Prophet could not have used the word respecting himself, because his soul was left in hades, and his flesh did see corruption. St. Peter said, "David has not ascended into heaven, and his sepulcher is with us to this day." (Acts 2:34, 29) He proceeds to point out that the words were a prophecy of the resurrection of Jesus, that his soul, poured out in death as the redemption price for Adam's soul and for the race, was not left in death, in sheol, in hades, but he was raised from the dead.

St. Paul tells us that "he was put to death in flesh, but quickened in spirit." He declared that Jesus, in his resurrection, was exalted to a higher than human nature, to a higher than the angelic nature—far above angels and principalities and powers —the divine nature.

OUR DIFFICULTY SOLVED

Many have supposed that the fact that our Lord appeared as a man to his disciples after his resurrection proves that he is still a human being, "a little lower than the angels." This is a great mistake. He was the church's forerunner, and St. Paul explains the church's resurrection, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, raised a spirit body." Hence the resurrection of Jesus must have been as a spirit being. Again we read, "Now the Lord is that Spirit." —2 Cor. 3:17.

In considering the Lord's eight appearances to his faithful ones after his resurrection, we should remember that he had two purposes to serve: (1) He wished them to know that he was no longer dead. (2) He also wished them to know that, resurrected, he was a spirit being of the highest order, with all the privileges and powers that spirit beings like the angels exercise. As angels could materialize and appear in the flesh and then disappear, and had done so in the past, so did Jesus. In order that they might not misunderstand he appeared in different forms; on two of the occasions, in forms representing the crucified one; on the six other occasions, in various forms, as the gardener, the sojourner, etc.

In the last verse of our study the Apostle sums up the essence of his preaching, saying, "So we preach and so ye believe." This, in the first verse of our study, St. Paul calls the Gospel; and the word "Gospel" signifies "good tidings," which St. Paul and the other apostles preached, namely, that God, in his own due time, four thousand years after sin had entered the world, had provided a Redeemer, who had died a ransom price for the man Adam. The Redeemer had risen that he might, as Jehovah's Anointed One, the Messiah, confer upon the human race the blessed opportunity for restitution to all that was lost in Adam, and redeemed at Calvary.

But before this could be accomplished, the church, the bride class, must be selected from amongst mankind, to be the second Adam's bride, on the same plane of glory as the second Adam, for the regeneration of all the willing and obedient to human perfection—all that was lost.

LOVE OF THE BRETHREN A CRUCIAL TEST

"Behold, how good and pleasant it is for brethren to dwell together in unity."—Psa. 133:1.

Psalm 133 is evidently prophetic and seems to refer to the brethren in "the church, which is the body of Christ." This thought is implied in the second verse, which says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," which is a picture of the holy Spirit running down over the body of Christ, the church.

The Psalm seems to be specially applicable to our day, although it has always been a pleasant sight to see brethren dwelling together in unity. In times of persecution there would be greater unity, because there would be fewer likely to attach themselves to the church; outside persecutions would be likely to deter all but the truly consecrated. Such persecutions all would be likely to feel, and only those who had common interest and common cause would be drawn together.

But as persecution would cease and as more would come into the church, who were not so zealous, the opportunities for differences would seem to increase. Although today there is much opposition to the children of light, there is apparently, little persecution. The truth has attracted a number, some of whom,

probably, are not all that they should be. In fact, none of them are what they desire to be—copies of God's dear Son; but each and all should be striving to attain to the standard.

CAUSES OF FRICTION INCREASING

It might at first seem strange that there would be any friction between these favored children of God. One would suppose that their hearts would be so filled with the holy Spirit that there would be no room for the weeds of hatred, envy, strife, jealousy, and that these would be crowded out by the fruits of the Spirit. Perhaps such was the condition when we first made our consecration; and there was no room for these works of the flesh. But it seems that the causes of friction are increasing rather than diminishing. It is proper, therefore, that we should note the source of the difficulty and thus be enabled to ward off the danger and to be peacemakers amongst the brethren. "Ye that are strong ought to bear the infirmities of the weak." (Rom. 15:1) If this standard be the measure, there are not so many strong as we might have hoped; therefore, it behooves each of us to become strong and helpful to the weak brethren in the church.

One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten new creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the truth. This statement might seem strange at first, but becomes more apparent as we examine. In the nominal church religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to sit quietly and then to return home. Pleasant things are noticed, as, for instance, the sunshine, the flowers, the bonnets. Thus the day passes. But with those more enlightened there is a greater activity of mind, of thought. We, too, love the flowers, and all things provided for us by our Heavenly Father. We discuss these—and there is much opportunity for discussion; for as no two persons look exactly alike, so no two persons think exactly alike.

Some of the Lord's people boast that they do their own thinking. But the wisest course is for us to do our own believing. Some subjects are matters of inference and not of knowledge. We are taught of God. He tells us thus and so in his Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the divine statement. And when we remember that while we are philosophizing each other one is philosophizing also, we see where comes in the doctrinal difficulty.

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest.

Each brother has a right to his own opinion. We have no right to make our own views tests. The things that are tests are the things given us in the Scriptures; as, for instance, it is a test with us and as to our standing with the brethren that we should believe that Jesus Christ is the Anointed One and the Savior of the world; that we are to be joint-heirs with him and share in his inheritance; that we are bought with a price; that we are to have share with our Lord in the sufferings of this present time and in the glories to follow.

Such plain Scriptural statements are to be the ground of our belief, and not any fanciful interpretations put on them by some others. Some see the more general outlines; some see the details and fail to see the general outline. While those who possess the different casts of mind are to be neither blamed nor praised, yet they must grasp the thought that we are to be willing to suffer for the truth—in our loyalty to God, to the brethren and to the truth in general.

THE TRUTH ATTRACTS STRONG CHARACTERS

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character. There are some people whose characters are like putty; there are others in whom you can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character. If we put a number of balls of putty, a number of rubber balls and a number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time the Lord will deal with all classes—the people who are of the putty kind and the people who are of the rubber ball kind. But we know that the truth is appealing now only to the jewel class, the diamond class.

When learning that there is danger of stumbling each other, wounding each other, the knowledge should give us wisdom. We should be appreciative of the fact that these brethren have real characters, and that they are not of the putty kind. Even their differences show character. We should try to appreciate the fact and so to exercise ourselves as not to irritate them. We are to counsel them, and to remember that they, as new creatures, are just as desirous of pleasing the Lord as we are. We must, therefore, have patience with each other. There is one text in the New Testament which declares, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14) The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them.

The truth seems to take hold on the stronger characters rather than on the weaker ones. The former have in their flesh more of the firmness, grittiness and combativeness than have many others, who are too pliable and "wishy-washy" to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position, is a serious disadvantage in some respects, when a number of these come together as a church.

Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels—the more they come together, the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

WHICH DAY IS SABBATH?

MARK 2:23-3:6.—APRIL 14.

TEXT:—"*The Sabbath was made for man, and not man for the Sabbath.*"—Mark 2:27.

That the Bible teaches some important lessons respecting the Sabbath is undisputed, but what that lesson is is much questioned. The fourth commandment of the Decalogue refers to the seventh day and requires its observance as a day of rest, and no more. The Ten Commandments, as a whole, were the basis of the Law Covenant, compulsory upon every Jew. The Jew keeping all of those commandments was promised everlasting life. Failure to keep them all condemned him afresh. There can be no doubt on this point.

However, in our Lord's time, Jewish religionists had become to a considerable degree formalists, and greater stress was laid upon the literal commandments than on their real spirit, their real meaning. Jesus reproved this on several occasions, saying to the Doctors of the Law, "You bind heavy burdens upon the people." For instance, to hunt for a flea on the Sabbath was construed to be a violation of the fourth commandment, a breaking of the Sabbath, for it was claimed that the man was hunting as truly as though it were a buffalo or a lion.

Similarly, as mentioned in this lesson, fault was found with our Lord's disciples because, passing through a wheat field, they rubbed out some of the grains in their hands and ate them. This was construed as a violation of the Sabbath because it was threshing, winnowing, whether the amount was small or great. Jesus did not violate the Sabbath ordinance nor teach men so. He was a Jew and bound to keep the Sabbath law to the full. He did object to such nonsensical misinterpretations as we have mentioned. In this study he shows that the Sabbath was ordained for man, and that it is a mistake to suppose, as some

then and some now seem to suppose, that God made man simply to keep the Sabbath. One day of rest to six of work was intended for man's comfort and protection, and at the same time to symbolize a certain great lesson, which we shall note hereafter.

Jesus, knowing the mental attitude of his hearers in respect to ancient customs, supported his teaching by citing them to what David did—that in an emergency he ate some of the shew bread, unlawful except for the priests, and that doing so he was not punished, not considered blameworthy. Jesus, as the Son of Man, was Lord of the Sabbath, and had a right to explain its true import.

Later Jesus went into the synagogue where there was a man who had a withered hand and they watched him to see if he would heal him on the Sabbath day, that they might accuse him. Addressing them, Jesus said, "Is it lawful to do good on the Sabbath, or to do evil, to save life or to kill?" They made no answer. The Savior was grieved and angry with a righteous indignation that men should so seriously mistake and misrepresent the divine arrangement as to think it sinful to relieve human distress on the Sabbath. Then he said to the man, "Stretch forth thine hand!" It was healed. But the Pharisees, more zealous for their theory than for the truth, for the letter of the law than for the spirit of the law, were angry and took counsel with the Herodians how Jesus might be destroyed—be killed.

LORD OF THE SABBATH

No commandment was given by Jesus or the Apostles to the church respecting the Sabbath day. The early church evidently did observe the Jewish seventh day in many places, and in some places the first of the week, the anniversary of the Lord's resurrection; and sometimes they observed both of these days. But their observance was not that of law or command, for the Apostle wrote, "Ye are not under law, but under grace." They had the privilege of keeping either or both of those days holy, sacred to the Lord, resting from earthly affairs and giving themselves peculiarly to spiritual matters.

So with us today. We are glad that one day in the week is so generally observed as a day of rest or Sabbath (Sabbath day signifies rest day). We are glad that the day so generally set apart is the first day of the week, because it so beautifully commemorates the Christian's hope, attested by our Lord's resurrection from the dead on that day. And if God's people had two Sabbaths, or seven of them in the week, we believe they would have that much more of blessing.

Indeed, to the Christian, every day is Sabbath, every day should be used as holy to the Lord, and nothing should at any time be done contrary to the divine will or the principles of the divine government. Jesus' declaration that he was Lord of the Sabbath reminds us afresh of St. Paul's declaration that God the Father rested from his work on the seventh day; he left the work entirely for Jesus to do. The seventh day of Jehovah's rest was one of the great days of the creative week, each seven thousand years long. Six of these great days had passed and man's creation was in the end of the sixth.

Having established his human son in Eden as the god or ruler of the earth, Jehovah rested or ceased from his work during the seven day or seventh period of seven thousand years. Six thousand years of this seventh period have already passed and Jehovah God has rested, ceased for his work—He has not interfered to assist man or lift him out of sin and degradation. Another thousand years of the seven remains, but God will not personally engage in man's rescue even then. Why not? Because it is a part of the divine program to leave fallen man and his rescue entirely in the hands of Jesus. He is Lord of this great seventh day.

MAN'S SEVENTH DAY

This entire period of seven thousand years which constitutes the great seventh day or Sabbath, with God, is divided with man into seven great days of a thousand years each, in six of which he has been under a reign of sin and death, toil and suffering; but the seventh, or Sabbath of a thousand years, has been appointed for his rescue and uplifting and blessing. In that glorious seventh thousand-year period Jesus is to be Lord. It will be the great antitypical Sabbath, and the great antitypical Jubilee for mankind. The six days of toil will terminate in the great Sabbath of Messiah's glorious reign and the blessing of all the families of the earth.

THE CHURCH'S SABBATH DAY

St. Paul clearly intimates that to the church, the new creation, every day is a Sabbath day, in the sense that God's consecrated people rest as God rests, in faith, in hope, in trust that Jesus will eventually deliver the groaning creation and bring them into a glorious Sabbath, rest. St. Paul says, "We who believe do enter into rest." Literally, we who believe have a perpetual Sabbath. Seven days in the week, and fifty-two weeks in the year our hearts rest in the Lord and take comfort in the glorious promises of his Word through faith. Thus we rest from feelings of responsibility and worry on account of the world's salvation in exactly the same way that the heavenly Father rests.

We, like the heavenly Father, have the fullest confidence that the Redeemer will yet accomplish the blessing of all the families of the earth, and bring all the willing and obedient into the great rest time of the future—the thousand years of the Messianic kingdom, in which the world will be released from the slavery of Satan, sin and death—in which the groaning creation "will be delivered from the bondage of corruption into the glorious liberty of the sons of God"—so many as are willing and obedient.

But while the church is thus resting by faith and now enjoy a Sabbath, even though, according to the flesh, we are passing through tribulation hoping to attain a share in Messiah's kingdom, the Apostle points out that "There remaineth a rest for the people of God"—still a different one from that which we now enjoy. The actual rest or Sabbath will be not merely that of faith and rest of heart, it will include also a rest from all labor, while our works will follow with us. In other words, the resurrection change will bring us full relief from the trials, the toils of the way, and usher us fully into the glorious blessings of the resurrection state.

WHY MEN FEAR THE SECOND COMING OF CHRIST

All men realize that they come short of perfection. Additionally, nearly all realize that in the past of their lives lie crimes more or less serious. In the majority of minds fear is instinctive. Under proper limitations it is a healthy condition. "Let us fear lest a promise being left us of entering into his [divine] rest, any of you should seem to come short of it." The fear [reverence] of the Lord is the beginning of wisdom."—Heb. 4:1; Psa. 111:10.

But the adversary has taken advantage of this proper and wholesome fear through what the Apostle terms "doctrines of devils." Thus from infancy an abnormal, irrational fear has obtained a lodgment in nearly every mind, heathen and civilized. Of this fear the Lord, through the Prophet, says "Their fear toward me is taught by the precepts of men." (Isa. 29:13) These "precepts of men," or human traditions, have grossly misrepresented God and his Word; and alas! many, even Bible students, are seriously handicapped by these devilish theories established in a period of ignorance and superstition, but supposed to be based upon the divine Word.

THE TIME OF RESTITUTION IS THE DAY OF JUDGMENT

Amongst other false theories respecting the second coming of Christ we have the view held by our Adventist brethren, that the moment of the Lord's coming will be the "crack of doom" to the world and the inhabitants thereof—marking the end of hope for all not previously brought into relationship with God through Christ, as saints. And Adventists are not alone in this theory. Practically the creeds of all denominations teach the same thought, which is the reverse of Scripture presentation.

St. Peter describes the time of the second advent and the blessings that will then come to mankind. He says, "Times of refreshing [greenness—springtime] shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive [retain], until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

The Scriptures teach that Christ Jesus and his glorified church will together "judge the world." (Acts 17:31; 1 Cor. 6:2) The judging of the world is commonly supposed to signify a condemning, or damning of the world. The real thought, however, is that having condemned the whole world through one man's disobedience, God has arranged that the entire race of Adam shall have a full, fair, personal trial for life or death everlasting, as a result of the redemption accomplished by our Lord Jesus. If God had shown no mercy, there would have been no redemption and no future judgment. The trial of Adam six thousand years ago had its result and its penalty, under which sin and death have reigned for six thousand years.

Having provided the Redeemer, God is about to establish the Messianic kingdom for the very purpose of giving to all humanity a special, personal opportunity for reformation, uplift, sanc-

tification and the attainment thus of life everlasting. Only the preliminary steps of this great plan have yet been taken:

(1) The Redeemer has died, the just for the unjust.—1 Pet. 3:18.

(2) He has appeared in the presence of God for us, the church, and thus, as our Advocate, has made it possible for us to become his bride, or, under another figure, "members of his body."—Heb. 9:24; 2 Cor. 11:2; 1 Cor. 12:12.

(3) This offer, or opportunity for the church, has separated from the world all those who accept this high calling. They become Spirit-begotten children of God and, prospectively, joint-heirs with Jesus. They now share with the Redeemer in sacrificing the earthly life and, if faithful, will by and by be granted a share with him in the glorious work of his kingdom—the judging of the world—the giving of the world a fair, impartial trial for life everlasting or death everlasting.—Rom. 8:17.

"WHO SHALL STAND WHEN HE APPEARETH?"

However, there is another side to this question. The Scriptures indicate that at his second coming only the saintly ones will be ready to receive the Master with joy; that at that time the masses of mankind will be so associated with sin and injustice that, instead of being worthy of his approval, their course in life will come under reprobation and stripes. Hence, it is written, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you"; "Woe unto you that are full now."—Jas. 5:1; Luke 6:25.

Babylon the Great is to fall; and the wonderful institutions of civilization, which are partly good and partly bad, will be found only partly satisfactory to the new King and the rulers of his government. This will mean that many who are now stewards of wealth, influence, position, honor of men, etc., will be called to account and dispossessed of their stewardship. Their realization of their losses is figuratively represented in the Scriptures as wailing and howling and misery, as that class will suffer the loss of practically all upon which they are now setting their affections.

We are not saying that the poor are more righteous than the rich, but this class are more numerous; and those who have little of this world's goods and who are used to trials and scarcity will probably feel less the great time of trouble impending than will some who have long rested in the lap of luxury.

Under various symbolic figures the Bible graphically pictures this day of trouble which is approaching—as a whirlwind, as a fire, as a tempest, as a flood, as a "time of trouble such as never was since there was a nation." That this great day is near, and "hasteth greatly," has been distinctly shown recently and is shown again today in the labor disturbances of Great Britain. There a startled world has been given a glimpse of the fires of passion and anger and resentment which are smouldering beneath the surface and which will shortly envelop the world in a fiery trial, the like of which the past has never known.—Dan. 12:1.

"HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS"

From this standpoint the apprehensions of mankind are well based in respect to the Great King's disapproval of much that is carried on in the world in the name of civilization, yea, in the Master's own name! But let us not dwell too much upon this side of the question. "Sufficient unto the day is the evil thereof." Let us rather point men to the glorious silver lining to that dark cloud which draws daily nearer and nearer. Let us point men to the glorious blessings of Messiah's kingdom, and teach them to pray, "Thy kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that kingdom; peradventure they may pass through the time of trouble with the less injury.

Hearken to the words of the Prophet (referring not at all to the church, which is accounted worthy to escape those things coming upon the world, but speaking to mankind in general and exhorting the better element of the world), "Seek righteousness, seek meekness; it may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) It surely will be true that the more meek and more righteous men may be the better they will be prepared for the awful shock and terrible distress of that day of trouble, which as a plowshare will prepare the hearts of mankind to receive the good seed—the message of divine truth and grace, which then will be made known to every creature.

BRO. RUSSELL'S SOUTHERN ITINERARY FOR APRIL

Fri.	April	19	Lv.	New York	12:30 a. m.	Penn. R. R.
Sat.	"	20	Ar.	Montgomery	10:40 a. m.	W. of Ala.
"	"	20	Lv.	"	10:05 p. m.	L. & N.
Sun.	"	21	Ar.	New Orleans	7:50 a. m.	"
"	"	21	Lv.	"	9:00 p. m.	"
Mon.	"	22	Ar.	Birmingham	12:10 noon	"
"	"	22	Lv.	"	10:30 p. m.	Frisco
Tue.	"	23	Ar.	Memphis	7:30 a. m.	"
"	"	23	Lv.	"	9:30 a. m.	C. R. I. P.
"	"	23	Ar.	Little Rock	1:30 p. m.	"
Wed.	"	24	Lv.	"	8:45 a. m.	"
"	"	24	Ar.	Memphis	1:05 p. m.	"
Thu.	April	25	Lv.	Memphis	6:00 a. m.	N. C. & St. L.
"	"	25	Ar.	Nashville	1:32 p. m.	"
"	"	25	Lv.	"	9:30 p. m.	Tenn. Cent.
Fri.	"	26	Ar.	Knoxville	6:45 a. m.	Southern
Sat.	"	27	Lv.	"	1:45 p. m.	"
"	"	27	Ar.	Chattanooga	5:55 p. m.	"
Sun.	"	28	Lv.	"	3:00 a. m.	N. C. & St. L.
"	"	28	Ar.	Atlanta	7:10 a. m	"
"	"	28	Lv.	"	9:55 p. m.	S. A. L. (E. Time)
Mon.	"	29	Ar.	Richmond	5:05 p. m.	"
Tue.	"	30	Lv.	"	4:50 a. m	R. F. & P.
"	"	30	Ar.	New York	2:00 p. m.	Penn R. R.

QUESTION RE ATONEMENT

A dear brother asks some questions, the answers to which, we believe, will be helpful, both to himself and to others—either by confirming their understanding of the truth or by correcting misunderstanding. We trust that the answers will be helpful to many of our readers:—

Question.—Would it be right to say that all the merit of our Lord's sacrifice is imputed to each and every individual when Scripturally he becomes a believer?

Answer.—No; the entire merit of our Lord's death was already in the hands of Justice when Jesus ascended up on high, but it was not applied in any degree nor to any person. According to the divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by divine arrangement.

Our Lord left the early church with the instruction that they should tarry at Jerusalem for the anointing of the holy Spirit, the evidence of their forgiveness of sins and of their adoption as children of God. He ascended on high and appeared in the presence of the Father—for the entire church of the first-borns. The imputation of his merit was for them all, as well as for the representative few of the Lord's followers who waited for the blessing in the "upper room."

Question.—You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of sub-dividing this merit amongst these various individuals composing the church of the first-borns and amongst the individuals who will compose the restitution class of the future?

Answer.—The placing of the entire merit of Christ in the hands of Justice guarantees to Justice a full satisfaction for all the Adamic weaknesses of all mankind—even before that merit is specifically appropriated. And since the church was a part of the world, for whom the sacrificial merit is a sufficient price, God could be just in imputing to each one coming in the name and merit of Jesus a sufficiency of his merit to make up for the imperfections and shortcomings; and so of this entire class—"the church of the first-borns." The imputation of this merit to the church as separate and apart from the world engages and obligates that merit for awhile in making good the imperfections of the flesh of the church, so as to permit this class to offer to God a justified, and, therefore, an acceptable sacrifice.

But this is merely imputed or loaned to the church, because the church does not wish to keep the earthly rights of Jesus. The church wishes to sacrifice its all and thus to follow the example of Jesus. And the great High Priest imputes to them enough of his merit to make the church's offering acceptable when offered by the High Priest. When all the church of the first-borns shall have attained to the rewards of the spirit nature, all of the merit of the High Priest, Jesus, will be released, so far as they are concerned—the whole amount will again be free in the hands of Justice, as it was when Jesus ascended.

Question.—Will any of those found worthy of a place in the bride company wear Christ's robe of righteousness?

Answer.—We understand that all who make the consecration do so and are accepted, in one hope of their calling, and that that one hope is the hope of being a member of the bride class and joint-heir with Christ. The fact that there will be a "great company" is a special favor ordained of the Lord in the interest of those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors."

The "great company" of Revelation 7:9 is composed of such as fail to come up to the highest standard of sacrifice required of the Lord, but who, nevertheless, will prove not unfaithful in their final test. These are said to have not kept their garments unspotted from the world; hence the requirement that they shall wash them in the blood of the Lamb—prove their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. Thus both the bride and her virgins who follow her all wear the Bridegroom's robe (justification) in the present life. And all in the future life will attain perfection on their own account.

This imputed robe will not be needed by the "great company" after they shall have experienced their "change" to the spirit condition; for they, too, will be changed, in a moment and thereafter possess an individual perfection of their own.

Question.—Will not the church when she shall have passed under the veil have all the merit of Christ in her hand to put on the mercy-seat?

Answer.—No; the church has nothing whatever to do with atoning for sin, even as the under-priests had nothing whatever to do with the presentations of the Day of Atonement blood on the propitiatory.

A correct view of the matter, we believe, is this: The High Priest, Jesus, ascended on high and made imputation of his merit to the church. Those who waited in the "upper room" for the Pentecostal blessing had presented themselves before God, desiring to be accepted of him as sacrifices. They did not sacrifice themselves, they merely presented themselves for sacrifice. Thus we read, "I beseech you, brethren, that you present your bodies living sacrifices." The presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's—the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men and thenceforth in the sight of God and of each other we are living members of the Anointed One—the High Priest.

The High Priest accepted the church as a whole through its presentation at Pentecost. And in harmony with the Scriptures we come into this favor or grace, which remains open until the last member of the body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as he sprinkled the blood of the bullock. The figure of the "bride" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heir in his kingdom. The figure of the under-priests is the one which applies to the church in respect to all sacrificial matters.

Question.—Would it be correct to say that the merit of Christ cannot be compared to a garment or robe until after consecration?

Answer.—A robe is a covering. The wedding robe of the parable represents our Lord's merit imputed to his people as a covering for their blemishes or imperfections of the flesh. This robe takes cognizance of the church as the prospective bride who acknowledges the headship of Jesus her Lord. Another figure represents the members of the church as wearing white robes and hoods or bonnets, the illustration of the under-priesthood. In this figure the priests represent the brethren or body members and indicate that they are not independent, but under and subject to the headship of Jesus.

The robe of Christ's righteousness imputed to the church as a covering for her blemishes and to make her acceptable gives place or becomes transformed into a robe of her own righteousness, in the resurrection. As our Lord Jesus is represented as robed in white linen, so the bride is pictured as arrayed in fine linen, "the righteousness of the saints." The imputed robe merely covers our fleshly blemishes and imperfections in the present time.

The new body which God will give us in the resurrection will be perfect of itself and need no imputation of the merit of Jesus. The spirit body of those who will attain to the "first resurrection" will be absolute, complete, perfect, as was the resurrection body of Jesus. The robe of Christ's righteousness, imputed to cover our fleshly imperfections, we will need no more, because we will no longer have the fleshly imperfections.

The new robe is said to be embroidered. And this figure carries with it our endeavors at the present time to develop the character-likeness of Jesus—to perfection, in the spirit. As we read, "It [the new creature, the soul] is sown in weakness, it is raised in power; it is sown in dishonor, raised in glory; it is sown an animal body [needing the imputation of Jesus' merit]; it is raised a spirit body" (in full possession of its own merit.)

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"YE WERE BOUGHT WITH A PRICE"

(1 CORINTHIANS 6:20)

It will be noticed that the Apostle refers, not to the world, but to the church in the statement, "Ye were bought with a price, even the precious blood of Christ." Other Scriptures tell us that "Jesus Christ, by the grace of God, tasted death for every man"—that he redeemed the world. We are to remember, however, that this work of redemption covers centuries. Promises respecting it were made long centuries before Jesus came. He accomplished a certain portion of the work—the all-important part of giving himself a ransom price for all—laying down his life.

But while his life was thus laid down, to be the price of the sins of the world, it has not yet been applied for the world's sins. If it were, then the world would no longer be under divine condemnation, "children of wrath," but would in some sense of the word be back in fellowship with God. The price laid down by the Redeemer at Calvary is eventually to be made applicable to the sins of the whole world, but not yet. It will not be made applicable to the whole world until after the gathering out of the world—of all nations, classes—the bride of Christ, the "elect."

In harmony with this we read that our Lord Jesus after his resurrection ascended up on high, there to appear in the presence of God for us—for the household of faith—not for the world. Hence any blessing, and reconciliation with God, any arrangement of divine favor and everlasting life, is not open to the world, but merely to believers, the "household of faith": "To us who believe he is precious"; "We have an Advocate with the Father, Jesus Christ, the Righteous." Unbelievers have no advocate with the Father, and consequently have no forgiveness of sins, no reconciliation, but are still under the condemnation of death. "We have escaped the condemnation that is on the world."

How fully these different texts of the divine Word dovetail with each other and with the facts! We have peace; the world has no peace. God is our Father; the world is under condemnation, and are "children of wrath," under sentence of death, and not recognized by the Creator in the present time, although the Scriptures show us that he has very gracious plans and arrangements for mankind in general by and by—during the Messianic reign of Jesus and the church, his bride. Then, in this class, the Seed of Abraham (Gal. 3:29), all the families of the earth will be blessed.

THE WORLD IS NOT YET BOUGHT

Would it be right, some one inquires, to say that the world is "bought with a price?" We answer that it would not be strictly right to say, but we need not quarrel with those who fail to state the matter in exactly the proper language. Rather, we might surmise that they are speaking of things that are not yet accomplished as though they were already finished. God assures us that in due time the price which our Lord laid down at Calvary will be made applicable to the world under the gracious terms of the New Covenant which he will make first with Israel. Nevertheless, the point stands out clearly and distinctly that thus far the ransom-price has not yet been applied to any members of Adam's race except the household of faith—believers. All things belong to these. Nothing belongs to the world as yet.

The privilege granted to the church through her great Redeemer and Advocate is that his merit imputed to her permits her to share with him in his sacrifice of the earthly nature, and to become joint-heirs with him in his glorious arrangements of glory, honor and immortality on the divine plane.

When we speak of the church of the first-born we are to remember that the words carry us back to the typical first-borns, who were delivered from death on the occasion of the first typical Passover. There the first-borns of Israel were passed over or spared when other first-borns perished. Sub-

sequently, they were all exchanged for the one tribe of Levi, which thereafter was the tribe of the first-borns, and as such was set apart for divine service in connection with the Tabernacle, and later the Temple. They were not all priests, though this was the priestly tribe. Only a few out of the whole number were selected for the priesthood. So it is with the church of the first-borns; they will all be overcomers, they will all be loyal and faithful to God, but only a "little flock" will be found specially saintly, holy, acceptable unto God through Christ, and these will be the antitypical priests: "Ye are a royal priesthood."—1 Peter 2:9.

Hence James declared (1:18), "Ye are a kind of first-fruits unto God of his creatures." Of course, our Lord Jesus was primarily the first-fruits of all God's creatures. Secondarily, the bride class will be a part of that first-fruit company. Then there will be a large company of saintly people who will come through "great tribulation," "will wash their robes and make them white in the blood of the Lamb," and attain the spirit nature. These also will be a part of the first-fruits of God to the spirit nature—all on the spirit plane. Then will come God's favor to mankind in general—the after fruits of his earthly creation—a great company, gathered during the Millennium. All of the evil doers and corrupters of the earth will be destroyed, but those in full perfection will be a glorious fruitage unto God.

St. Paul writes respecting the resurrection of "every man in his own order"—his own band or company. The first of the earthly nature to experience resurrection—that is, a full resurrection, or raising up completely out of death and imperfection—will be the ancient worthies, but they will not be part of the first-fruits unto God or his creatures, for they will be, with the remainder of mankind, regenerated by the Christ, the Giver of everlasting human life, secured at the cost of his own sacrifice. With all the remainder of humanity, they will come under the terms of the New Covenant. Indeed, they will be the first to be blessed by that New Covenant arrangement. But since the divine programme deals with the world as a whole, Messiah will not deliver up any portion of the world, even those perfected, until the end of the thousand years of his reign of glory and restitution. Consequently the ancient worthies will belong to the "after-fruits"—human fruitage of the divine plan connected with our earth.

At the close of the thousand years, when Messiah shall have completed the work of restitution for all the willing and obedient, and shall destroy in the second death all refusing to make progress toward righteousness, then the Mediator steps out from between God and man and leaves the world exposed to the full demands of divine justice in letter and in spirit. This will not mean their injury, because in perfection humanity is quite capable of being and doing all that divine justice requires. The whole world then being perfect there will be no excuse necessary for any of them, and hence no mediation on behalf of any will thereafter take place.

It will be at that time, after the Mediatorial kingdom shall have passed, and Jesus shall have delivered up the kingdom to the Father (1 Cor. 15:24), that Satan, the personification of evil, will be loosed from his prison-house for a little season—to tempt, to test, to try, to prove all those that dwell upon the face of the whole earth.

In the thousand years of Messiah's kingdom they will be shielded from all outside temptations and will be helped over and forgiven the imperfections of the flesh, while attaining the fleshly perfection. But at the close of the thousand-year period, having attained the perfection of the flesh, and having had large experience with sin and righteousness, good and evil, it is as proper that they should be tested as that Adam was tested in the beginning—tested to see whether or not the lessons, blessings, experiences and opportunities have fully committed them as lovers of righteousness and haters of inquity. If these have then the trials that will come upon them through the permission of sin and temptation will be met accordingly, with loyalty to God, to the truth and to righteousness. All such will gain the victory over the temptations.

But such as really at heart still love sin will be entrapped and ensnared and manifested. Then the trials or judgments from heaven will destroy them and Satan, that the world may be cleansed of all who love sin, and be enjoyed thereafter only by such as love righteousness and hate iniquity.

True, God knowing the heart, could judge all of those people without any testing by Satan, but many of his creatures, unable to read the heart, might wonder respecting the divine justice which would smite down some of their fellows who outwardly were righteous, and they might consequently be continually in fear and trepidation lest they should thus be smitten down; hence the Almighty has adopted a method of making this temptation open and above board, to be witnessed by angels and men. Thus it was with Adam in his trial, in his sentence, and in the conception of the penalty. Thus it will be at the close of the Mediatorial reign of Christ. Those who then sin wilfully will be the violators of the New Covenant and will die accordingly, just as Adam violated the Covenant under which he was placed, perfect, holy and with the promise of everlasting life.

The fact that this testing of mankind will be after the end of the thousand years of the Mediator's reign, when he shall have delivered up the kingdom to the Father, does not prove that the glorified Jesus will have nothing to do with the destruction that will come upon Satan and those obedient to him. Quite to the contrary. As Jesus was the divine Agent, Instrument, Word, Mouthpiece, *Logos*, in all the work of creation, and prior to undertaking the Mediatorial work, so highly exalted now in honor, next to the Father, and at his right hand of power, he will undoubtedly be the Father's Representative in that judgment upon the wilful sinners, who with Satan will be consigned to the second death.

Here the question may arise in the minds of some, What did the Apostle mean when he said in 1 Corinthians 15:25, 26, "He must reign until he hath put all enemies under his feet; that last enemy that shall be destroyed is death?"

The Apostle is speaking of those things which are against or contrary to mankind—those things which hinder men from keeping divine law, and thus being in full harmony with the Creator. Every such thing is an enemy, and is to be destroyed and be put out of the way—ignorance, superstition, vice, human weaknesses, are some of the enemies of righteousness, and, therefore, enemies to the best interests of humanity. Death is such an enemy, because it is death working in us that causes all our difficulties.

All the imperfections, whether moral or physical, or mental, are the workings of death. Because death is thus working in humanity, therefore the righteously intentioned cannot do the things that they would. The work of Messiah's reign will be to put down, to put away, not only other oppositions, but this opposition of the workings of death. Gradually mankind will be lifted up, up, up, out of all the weaknesses, out of death, to the full perfection of his being. Then death will be destroyed—the Adamic death, which came upon all men through one man's disobedience, and which is to be canceled, done away completely, because of Christ's obedience, even unto death.

Only toward the close of that thousand years of the reign of the great Mediator will this work of completely overthrowing death be accomplished. Then all mankind will have been delivered, not only from the tomb, but from every shade and degree of death—the whole world will be alive in the sense that Adam was alive before death passed upon him, or he was affected by the sting of sin.

Then the kingdom will be turned over to the Father. Those who will die during the thousand years, as wilful evil doers, will die the second death. It is not an enemy of man; it is the righteous sentence of a righteous God in the interest of his creatures—those who wilfully prefer sin shall be destroyed from amongst the people, because their influence will be to corrupt the earth. The second death, therefore, is not included amongst the enemies, and is not the death that Jesus will destroy.

Neither is Satan one of the enemies whom Jesus will then destroy. He was an enemy before man sinned, and his rebellion was not brought about by man's sin. He was subject to divine authority before man was created, and will be a subject of divine authority after man shall have been redeemed and restored. It will not be for the Mediator to deal with him, but for divine justice to determine his deserts. Besides, it is said that he will be destroyed in the second death, in the death from which there will be no redemption, no resurrection.

MOSES AS A MEDIATOR

The Law Covenant instituted at Mount Sinai was not made with Moses, but with the people of Israel, as Moses declared: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day."—Deut. 5:1-3.

Moses was merely the mouthpiece of that covenant. The word mediator signifies, go-between; as Moses said, 'I stood

between God and you." (Deut. 5:5.) The terms of the covenant and the arrangements of the mediator place the responsibility upon the mediator as the representative of the people, and as the representative of God to the people.

Correspondingly Christ is the Mediator of the New Covenant. He is not yet completed. The Head has finished his work, ascended to glory, and has become the Advocate of those who desire to become members of his body, and for eighteen centuries God has been receiving the members of the body of Christ, the Mediator, into relationship with himself. Soon the last member of the foreknown and foreordained number of the elect will have been called, accepted and found faithful; and then this age will end, because the great Prophet, Priest, King, Judge and Mediator will be complete. And more than this: He will have finished his sacrifice—the sacrifice of the flesh, the merit of which is to go to Israel and the world, under the terms of the New Covenant: "They shall obtain mercy through your mercy."—Romans 11:31.

So it was in the type. Before the Law Covenant was inaugurated, Moses took bulls and goats and slew them and used the blood thereof for the sprinkling of the tables of the law, representing the Almighty and his obligations to the covenant, and then he sprinkled the people, bringing them under the obligations of the covenant. The antitype of this is that immediately after The Christ is glorified beyond the veil, he will apply the merit of his sin-atonement of Calvary for the satisfaction of the whole world, and as the basis of the New Covenant which will be inaugurated with Israel, as promised.—Jeremiah 31:31.

TO THE JEW FIRST IS THE DIVINE ARRANGEMENT

The sprinkling of Israel will come first—"To the Jew first" is the divine arrangement, as the offer of the privilege of becoming members of Spiritual Israel was first offered to the Jews. But it will not cease with them. Many nations will be sprinkled—all who will. The knowledge of the glory of the Lord will fill the whole earth, and many nations shall say, "Come, let us go up to the house of the Lord; he will teach us his way, we will walk in his paths, for the law shall go forth from Mount Zion (the heavenly or spiritual kingdom) and the Word of the Lord from Jerusalem" (the earthly phase of the kingdom, represented by the ancient worthies, whom Messiah will make princes, or rulers, in all the earth).

It will be seen that while it took but a moment to sprinkle the Tables of the Law, it must have taken Moses a considerable time to sprinkle all the people, numbering millions. And, in the antitpye, that work lasts for a thousand years. During the entire thousand years of the reign of Christ upon his mediatorial throne the work of sprinkling the people—the work of justifying them, making them acceptable, cleansing them from sin, and bringing them into relationship with the covenant and its demands of perfect obedience—will be in process. At the close of the thousand years, when all the people shall have been sprinkled—when all who desire to avail themselves of God's gracious arrangement through Christ shall have done so—the Mediatorial kingdom will come to an end; having finished its intended work the disloyal and disobedient will be destroyed in the second death. Thenceforth the New Covenant between God and men will remain a perpetual covenant. Through all eternity it will be true that Jesus was the Mediator of that covenant, but his mediatorial office will not continue.

"STILL BELOVED FOR THE FATHERS' SAKES"

So it was in the cases of Moses: The Law Covenant which he mediated was binding both upon God and Israel for a time whether Moses lived or died. Long after his death it was still spoken of as the Mosaic Law Covenant, and Moses was referred to as the one who mediated that covenant. Since the people could not fulfil the demands of the law, they could not have the everlasting life which it promised, but instead received its curse or condemnation of death. The atonement day, year by year, took knowledge of this fact and typically made satisfaction for their sins of the year and gave the Israelites another year's opportunity in God's favor, to try whether or not they could obey the law and gain everlasting life. But since the Temple has been destroyed, and the Jewish priesthood lost, they have had no further repetition of the atonement day sacrifices for now more than eighteen centuries, and hence, for all this period of time, they are completely cut off from manifestations of divine favor. The Apostle, however, assures us that they "are still beloved for the fathers' sakes," and that in the divine plan a blessing is yet to come to them.

That blessing will come from under the New Covenant, established by the better mediator. All who will accept him and the gracious arrangements of his mediatorial kingdom will attain the highest blessings promised to their nation, and become associated in the kingdom, which for a thousand years will bless all people with the gracious opportunity for returning to divine favor on the same terms—obedience to the extent of ability and faith in the Redeemer.

"Bride and Bridegroom, then appearing,
Shall illuminate earth's gloom;
And the nations will be shouting,
'Lo, our King! make room, make room!'
Oh, the times of glad refreshing,
Soon shall bring a sweet release,
Through the glorious reign of blessing,
Through the mighty Prince of Peace!"

BEWARE OF PRIDE IN THE HEART

"Every one that is proud in heart is an abomination to the Lord."—Prov. 16:5.

Pride is very deceitful and frequently cloaks or covers itself with humility. Because of our own imperfections it is well for us not to become judges of others, but merely limit our judgment to the outward manifestations. The Lord says, "By their fruits ye shall know them." (Matt. 7:20.) We are to judge the outward conduct, but we cannot go beyond and say what is of the heart. Errors of judgment are not an abomination to the Lord. He may look upon mistakes with sympathetic eyes. People are not responsible for those qualities which have come down to them by inheritance. Without judging individuals we may see certain conduct sometimes which may seem to be pride, yet is not pride.

We have seen people who have a great lack of self-esteem, a great lack of vanity, but who may have large approbativeness. They do not think so much of themselves as they wish others to think of them. They say, "If people knew me as I know myself, I would simply be a cypher in the world." There is a certain amount of truth in this. People with small self-esteem are often taken to be proud, when it is really not the case. In trying to look as though they were somebody they will carry themselves as though they thought they were everybody. Such persons are simply laboring in an unfavorable condition in which they were born. We cannot think that the Lord would abominate them. They are very often little to themselves and very humble with the Lord. Yet they try to make themselves appear in as favorable a manner as possible. We must admit that there is a propriety in this to a certain extent. It is wise for them to try to overcome their weaknesses of nature. They should try to think soberly of themselves (that is, to be of sound mind), and they should try not to overdo matters. They must act with meekness, as well as feel and think meekly.

There is another class who have a large amount of self-esteem, yet who think, "I do not wish others to know that I have this high opinion of myself, therefore I will cloak it. I will endeavor to speak very humbly. The Scriptures say that we should be humble, therefore when I speak of anything I will try to speak from this standpoint." Such people very frequently get a gloss of humility of an outward kind. Some people really think that this course is right. If they are sincere in their conduct, we cannot suppose that the Lord would abhor them.

Our thought, then, is that in this text "The proud in heart" are the haughty-minded—those who feel haughty toward others and are not sympathetic, who think of themselves more highly than they ought to think, who despise others. The heart of such a one is not that which God could love or that anyone could love; it is an abomination in the Lord's sight.

WHY PRIDE IS AN ABOMINABLE TRAIT

An abomination is that which is extremely displeasing—that which is repulsive—that which a person should not wish to entertain—should not harbor—must reprove. There must be some reason why God declares himself thus in opposition to pride. We perceive that no one really has anything whereof to be proud. As the Apostle suggests in one place (1 Cor. 4-7), "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" What have we that we have not received of the Lord? If whatever we have received is a gift, where is our right to be proud of it? Evidently, such would be a very wrong condition of mind to be in—to be proud of things not our own, not of ourselves, but a gift.

There is, therefore, no reason for any to be proud; but there is every reason to be thankful to the Great Giver of all good. And that which is true of us is true also of the angels. Hence, there is nothing in all the universe for any of

God's creatures to be proud of. Whatever conditions they are in are not of themselves. God seems to have arranged the conditions for humility, so that there could be no ground for pride.

Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Sin and selfishness, therefore, are in opposition to the divine character and the divine plan—totally in opposition to it. It is, therefore, the right and proper thing that God should have the proud in detestation. Not having used his blessings aright, they could not have his favor. Whether they be proud of mental attainments, proud of physical strength, proud of wealth or ancestry, or proud that their "ancestors were monkeys," matters not. It is all pride, and an abomination to the Lord.

THE MOST DETESTABLE FORM OF PRIDE

But evidently the most detestable form of pride is pride in the church—as though we had made the plan and could boast in it! We do, indeed, see that anyone making the plan might justly feel proud of it. But when we remember that none of us made the plan, but that we are privileged to see it, we should be filled the more with humility, and should try day by day to better glorify his name for the blessings which he has provided for the world.

We cannot suppose that any kind of pride would be more detestable in God's sight than pride of the truth. If anyone should continue in such a course, manifestly it would lead him out of the light. We see this principle illustrated well in the case of Satan. Noble, grand, he allowed pride to enter his heart and said, "I will ascend above the others; I will have an empire of my own." And this pride made him the opponent of God. (Isa 14: 12-17.) He is known in the Scriptures as the adversary, Satan, the devil.

All those who have the spirit of pride fail to recognize that "every good and perfect gift cometh down from the Father of Lights." (Jas. 1:17.) Every such one, therefore, has the spirit of the adversary instead of the Spirit of God. If it be allowed to grow and bring forth fruit, it will lead eventually to the second death. It is appalling to see the nature of the temptations that come to God's people! But we are not to judge their hearts, to determine whether it is a pride of heart or not; for it may be merely a deception for a time. And even though they may miss the "high calling," they must get a place in the "great company." And when we see that the conduct is not at all in accord with what we should expect in those blessed with the truth, it should make us all search our own hearts to see to what extent we have the same traits of pride.—Jas. 3:10.

Perhaps this quality of pride is nowhere more manifested than in some of those who have been in the truth for quite a while. Sometimes it is on the part of the sisters. Sometimes they are very proud of what they know and very domineering in their manner, seeming to think that they know it all. Sometimes it is on the part of the brethren, in whom a spirit of pride appears. They have been placed as elders. They see that they themselves are right and others are wrong. Sometimes this leads to an attempt to override the liberties of the congregation and to hold power in their own hands.

"BE NOT MANY TEACHERS"

It may not always be our privilege to mention such a matter. Such things may be matters that belong to a class. But, as one pilgrim brother remarked some time ago, "Brother Russell, I sometimes think that, when we get beyond the veil, we shall be astonished to find how few of those who have exercised positions of prominence in the church will be amongst the elect." It behooves us all who are associated in the Lord's work to watch ourselves closely, that if we find the slightest tendency in this direction of pride we may stamp it our as we would some contagious disease, knowing what the effects are upon others. We should be sympathetic with those who are beset, but not with the difficulty. We are reminded of the Apostle's words, "Be not many teachers, knowing that we shall receive greater condemnation." Those who have seen the truth clearly and have some talents and opportunities will have the severest trial on that account.

Recently we heard of some trials in the Class Extension work. The opportunities of Class Extension have resulted, in some cases, not advantageously. Some of great self-esteem have felt that they should be in the work, determining that they would tell the class what to do. Some good brethren may have done this; some noble men have done it. But in doing it, they were not acting wisely, we believe.

As we said at first, it is not well for us to judge the heart. Everyone is privileged to preach as he may have opportunity. He may go forth entirely at his own expense and opportunity. He may preach all that he can. Good men have done so. There is nothing in the Scriptures to prohibit it. But to try to coerce a class—trying to recognize the class in some sense and to ignore the class in another sense—is not the right thing. If the class is supposed to express the divine will, the individuals should acquiesce in what the class decides.

THE MORTAL BODY THE SERVANT OF THE NEW MIND

"I keep my body under, and bring it into subjection, lest that by any means . . . I myself should be a castaway."—1 Cor. 9:27.

St. Paul was a most successful soldier of the cross; and from his Epistles we gain much information as to how to fight our weaknesses successfully. In our text the Apostle speaks particularly of himself with the evident intention of teaching a lesson to all of the Lord's people whom he addressed at that time or who would receive his word subsequently—including ourselves. The thought is not that we are to keep each other under, but that a special commission is given to us in respect to our own bodies, and that we ourselves will be held accountable for their conduct. This statement, "I keep my body under," would be true only of one who has been begotten of the holy spirit, and who has become a new creature in Christ Jesus. But although the individual is reckonedly a member of the body of Christ, adopted into God's family, and called a son of God, he has not as yet, of course, received the spirit body promised him, but it awaiting to receive it in the resurrection.

GOOD INTENTIONS NOT SUFFICIENT

Meantime Gods calls upon all spirit-begotten ones to demonstrate their loyalty to righteousness and their faithfulness by practising upon their mortal bodies. When coming into Christ, they made a full consecration of themselves, of their bodies and all that is theirs, to the Lord's service. It was on account of this covenant of sacrifice that they were counted as members of the body of Christ and begotten of the holy Spirit—sons of God. It is not sufficient, however, to declare our intention; but God allows the difficulties and trials of life to prove our faithfulness to the sacrifice we have made. And while making provision for the blemishes of our mortal body, he, nevertheless, holds us responsible for our bodies, for our words and our actions. He calls us to be new creatures; and we must develop our characters to such an extent that the new creature will fight down, to the best of his ability, everything opposed to the new will. The first part of the text declares, "I keep my body under," that is to say, in subordination, under restraint.

Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him once for all, that he might be put to some service. This illustration seems to fit the Apostle's thought.

As a new creature the Apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner, in order to bring it under the control of its master—the new mind, whose Head is Christ. If the body be taught this lesson of submission, it may be a good, useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought in the Apostle's words, "I keep my body under." In substance the Apostle says, I must break in this human nature, force it into harmony with the new will, and bring it into subjection, making it a servant to myself, the new creature. This I do because this is the divine will and the very thing to which I have been called.

As a new creature I wish to show that I am loyal to the principles of righteousness and truth everywhere. But this old body is more or less in rebellion against God and against the principles of divine arrangement. And it is my duty to see to what extent I can carry out this proposition—the bringing of the old mind into subjection to God and to righteousness. And in proportion as I make myself a servant of righteousness, God will use me, and to that extent I shall grow and become an overcomer. By doing these things an entrance will be administered to me into the everlasting kingdom of Jesus Christ. But if I fail to carry this out, I shall fail of the character-development which all must have who would be accounted members of the body of Christ.

As St. Paul says in another place, God foreordained that he would have a church, and that all who would be of this

church should become copies of his Son, Christ Jesus. (Rom. 8:28-30.) So, if St. Paul would remain a member of this body of Christ, he must keep his human body under, must subordinate his earthly nature, not merely bringing it into subjection to things which would be for righteousness and truth, also bringing it into subjection as regards natural things. So must all do who would come off "more than conquerors" in the good fight; it is necessary that we should carry out this fulness of service; that we should be faithful unto death, and that we should show this consecration, not only in our minds, but also in our mortal bodies.

When the Apostle says here that he would be in danger of being a "castaway" if he did not bring his body into subjection, and thus prove to be an overcomer, it is tantamount to saying that he would fail to make his calling and election sure. He was called to become an heir of God and joint-heir with Jesus Christ. If, therefore, he should fail to perform his part of the contract of sacrifice, he would become a castaway in respect to this election. He would not gain the election. He would lose in the race in which he had started.

HABITS MAKE CHARACTER

It is our duty to watch ourselves that we do no harm, that our body does good service and not injury to ourselves. A man or a woman or a child who goes through the house slamming doors, and merely says, "I was in a hurry and could not help it," is not gentle. He is not a gentleman, or she is not a gentlewoman. Whoever fails to cultivate gentleness is failing to cultivate the fruits of the Spirit. He is losing a glorious opportunity of practising upon himself—of keeping his body under, of getting himself into the way of doing things in a sensible, reasonable manner. The person who bangs doors and goes about noisily is one who does not think of other people and their interests. When we talk about ourselves all the time and think about ourselves all the time, it is an evidence of selfishness. In all these things the Lord expects us to keep our bodies under, and to show carefulness in keeping our bodies under, in the little things of life as well as in the great things.

If our Lord Jesus were here, none of us would expect him to go about noisily, slamming the doors of the house, or to be wasteful. Our Lord was most economical in the two cases where he fed the four thousand and the five thousand. Although there was plenty of food to feed the multitude, he told his disciples to "gather up the fragments that remain, that nothing be lost."—John 6:12.

Thus did God's dear Son view matters; and we desire to be copies of him. In building character we must wilfully and intentionally do right. The person who practises in the little things will also be careful in the larger matters. Even the pins, the needles and the paper we should use carefully. Not that any should be miserly—not willing to give one a pin if he wants one—but do not think to waste even them, "Oh, the pins cost only a trifle anyway." The Lord was always generous, but he was economical. So we should all be. We should keep the body under the new mind. The new mind should be looking out for these matters and keeping the old body in service.

APOSTOLIC SUCCESSION UNSCRIPTURAL

MARK 3:7-19; MATTHEW 5:13-16.—APRIL 21.

TEXT:—*"Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit."*—John 15:16 (R. V.).

Today's lesson shows the particularity with which the twelve Apostles were chosen. Many were the Redeemer's followers at times, both men and women, but only the twelve were specially deputized as his mouthpieces and representatives among men. Some of the things said to and respecting them are equally appropriate to every one of Jesus' followers, but other things said to the twelve and respecting them apply to none others of their day or since—for instance, the Savior said to the twelve, and to none others, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."—Matt. 16:19; 18:18.

The import of these words clearly is that the persons indicated were assured that they would be specially guided of divine providence in all their efforts that they would set forth as the divine will amongst men nothing to which heaven would not assent. And, on the other hand, they would declare not binding upon the followers of Jesus only such things as in God's sight would not be binding. In those twelve men, therefore, we recognize a plenary inspiration, or special guidance not accorded in this particular degree to others of the "brethren."

We do not forget that Judas was one of the original twelve and that, proving traitorous, "He went to his own place." We remember also that he was specially referred to by the Prophet David, through whom the Divine message came, that another would take the apostleship which Judas forfeited. What we do claim is this: that the announcement was prophetically made of a successor to Judas, so as to teach us that the appointment of his successor was exceptional and not the rule; that aside from this one case there would be no successors.

Surely there is no intimation in the New Testament that as one after another of the apostles died other men were recognized as succeeding them. On the contrary, the Scriptures repeatedly refer to the "twelve apostles of the Lamb." Moreover, as the Jewish dispensation began at the death of Jacob, in the recognition of his twelve sons, so the Christian dispensation began at the death of Jesus, in recognition of his twelve apostles. And as one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus' apostles Judas is dropped and a successor appointed.

ST. PAUL TO SUCCEED JUDAS

In the past we may have read too carelessly the account of how the eleven faithful Apostles exceeded their authority in the selection of Matthias to take the place of Judas. It was proper enough that they should scan the prophecies, and that they should note, as they did, God's declaration of the unfaithfulness of Judas, and that another was to take his special place in the church: but they should have remembered that they had not as yet qualified as Apostles themselves. They should have remembered that whatever Apostolic or special power they exercised during Jesus' ministry came to them from him and not from the Heavenly Father—that Jesus endued them as his representatives. They should have remembered that the Master specifically told them to do nothing until after receiving the Heavenly benediction, saying "Tarry ye at Jerusalem until ye be endued with power from on high."

Accrediting them with the very best of heart intention, it was, nevertheless, effrontery on their part to select two names and to determine that one or the other must be the successor of Judas. They had no authority for so doing. As for the one upon whom the lot fell, Matthias, we hear nothing further of him. On the contrary, in God's due time, he himself brought forth Saul of Tarsus, an Israelite indeed, a Pharisee of the Pharisees, who, however, perverse in his conduct, was thoroughly conscientious, and verily thought he did God service.

St. Paul himself tells us that he was not one whit behind the very chiefest of the Apostles and that in respect to visions and revelations he had more than they all. He goes back to the time when Christ appeared to him on the way to Damascus and when he declared that Ananias, "He is a chosen vessel unto me, to bear my name unto the Gentiles and to kings, and to the people of Israel." St. Paul tells us that he found evidences that God had chosen him for a special service, from his mother's womb. And such special preparation and supervision we doubt not was applicable to all of the twelve, even as also with John the Baptist in his work.—Acts 9:15, Gal. 1:15.

"A CROWN OF TWELVE STARS"

The Lord's specialization of the twelve Apostles is variously referred to. He said: "Have I not chosen you twelve?" and again, "Ye shall sit on twelve thrones." In the symbolical book of Revelation he pictures the church as a woman, clothed with sunlight, standing over or near the moon, which symbolizes the Jewish Law Covenant; and upon her head was a crown of twelve stars, representing the twelve apostles of the Lamb.

Again, later on in the same book, we find pictured the church in glory beyond the veil, the bride—the New Jerusalem. Of this city we read that it had twelve foundations, all precious stones; and in the twelve foundations were the names of the twelve apostles of the Lamb. We believe that we need no better evidence on the subject.

The recognition of successors to the apostles was one of the first errors after their death. Every bishop was recognized as one of the successors and hence as possessing Apostolic authority. It was not long until the words of the original twelve were neglected. The living bishops were acknowledged as speaking with the same divine authority—up-to-date. Later great church councils were called, in which these bishops, as claimed successors to the apostles, decided what should and

what should not be allowed by the church, what was and what was not orthodox.

It can be readily seen that this exaltation of false prophets (Rev. 2:2), contrary to the divine arrangement, opened a flood-gate of error, however well intentioned all concerned may have been. It is surprising that so many still hold to the creeds thus formulated by pseudo-apostles. The need of the hour is a recognition of these facts and an abandonment of all those creeds and a return to the words of Jesus and the apostles and the prophets. Only thus can we hope to regain the position lost. Only thus can we extricate ourselves from the multiplied errors represented in the six hundred divisions of the church of Christ, and of the six hundred variations of the original Gospel message. Only thus can we return to the "one Lord, one faith, one baptism," one Father, one Savior, and one "church of the first-born, whose names are written in heaven." —Eph. 4:4-6; Heb. 12:23.

GOOD OMEN FROM ROME

If it is surprising to find the head of the church of Rome leading the way back from this error, it should all the more be a cause for rejoicing, and this is just what is taking place. The Pope, realizing that the public no longer have reverential confidence in the bishops as inspired men, the successors of the apostles, realizes also the need of some great publicly acknowledged standard of divine truth. Undoubtedly it is this which led "the holy father" to send a circular to all the cardinals and bishops urging upon the Catholic public to study the Holy Scriptures—the words of Jesus and the apostles, and their explanation of the law and the prophets.

Alas, that Protestants should be laggards at this moment! that many of the great and learned of them are today inclined to make sport of the entire subject of divine inspiration! Alas! Protestants are being told by the Higher Critics that Jesus and the apostles were undoubtedly deceived when they made quotations from the Old Testament Scriptures and accredited them to Moses, Isaiah, etc., for the Higher Critics are wiser (?) than Jesus and the apostles.

The latter portion of our study, from St. Matthew's Gospel, does not refer particularly to the apostles, but chiefly to all who become followers of Christ, and believe on him through their word.

THE PALACE OF BLESSEDNESS

MATTHEW 5:1-12.—APRIL 28.

TEXT:—*"Blessed are the pure in heart, for they shall see God."*—Verse 8.

Of the Great Teacher we read, "He spake as never man spake." He was the Man Christ Jesus, but he was not a fallen man, not a sinner. His life was transferred from a heavenly to an earthly condition; hence, as a man, he was "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) More than this, at the time of his consecration to death, he entered into a covenant of sacrifice with Jehovah, and thereupon he received anointing of the holy Spirit—this was the power of the Highest. What need have we for wonder, then, when we read that he taught as one having authority—as one who knew, who understood clearly and positively the things which he represented!

The eight Beatitudes illustrate the difference between the teachings of Jesus and all other teachings from every other quarter. He had a new view of what to present. His is a different message from all other messages to this day. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, Jesus encouraged his hearers to realize that the poor in spirit, the humble-minded, would receive the great blessings.

While other teachers held forth the rich, the great, the learned, the mighty, the influential amongst men as the patterns to be copied, if happiness would be attained, Jesus, in the beatitudes, sets forth the reverse. His prescriptions for happiness have indeed been followed by a few, and these alone appreciate their merit and are finding the blessings promised, both for the present life and for that which is to come.

The contrast between the Ten Commandments of the Mosaic law and the eight beatitudes declared by Jesus on the Mount, illustrate in considerable degree the difference between the Law Dispensation, and the Dispensation of Grace. The law commanded the "house of servants" what they should and what they should no do. "Moses was faithful as a servant all over his house." (Heb. 3:5, 6.) He delivered to the "house of servants" typical Israel—the divine law, by the keeping of which they might be blessed and used in the divine service.

But the Gospel message is a still higher one. It does not ignore the law given by Moses to the "house of servants." It recognizes the law as just, and holy, and good, and that Israel did not obtain that which they sought, because unable, through the weakness of heredity, to keep the spirit of God's perfect law. The new dispensation, which Jehovah inaugurated through Jesus, provides full ransom sacrifice for all sinners, and proposes ultimately to bless and to assist all out of all the weakness of heredity—not only Israel, but the entire race of Adam. The law feature will be maintained, but grace and mercy will come in to render the necessary assistance to the keeping of the law. But before that new era of world blessing is introduced, the divine arrangement proposes to gather a special class, all of whom must be "copies of God's dear Son." (Rom. 8:29, Diaglott.) These are to be his joint-heirs, in every sense of the word—in the sufferings and self-denials and persecutions and sacrifices of the present life, as well as in the glories, the honor and immortality of the future life.

CALLED TO BE THE ELECT

The mission of Jesus and his teachings, at his first advent, were not to the world, but to a special class: "He that hath an ear to hear, let him hear." The message for the world will go forth at his second advent and we have the assurance that then all the blinded eyes will be opened and all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth.

In today's study, Jesus was addressing such of the Jews as had the hearing ear, such as had an inclination to be his disciples. He was addressing the class to whom he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me, that where I am there shall my disciple be." It was to this class that the Beatitudes were spoken, not with thunderings of Sinai, not with threats of vengeance and death if the lessons were not learned.

The Master was addressing such as believed on him, the class for whom he was about to appear in the presence of God, after finishing his sacrificial work, to impute to them his covering for their blemishes and imperfections, and to give them a standing with the Father, and to make their sacrifices "holy and acceptable to God." (Rom. 12:1.) He was instructing these as to how they could best make their calling and election sure, how they could the more successfully win the great "prize" to which they were called. Others may gather precious lessons from these Beatitudes, but only the spirit-begotten can appreciate them fully.

THE PALACE OF BLESSEDNESS

The foundation of the Palace of Blessedness is Humility. None can ever hope for a share in the Messianic kingdom except as he is humble-minded: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." To such and such only will this great blessing come. It would never do for God to accept as a member of the kingdom class one possessed of the spirit of pride and selfish ambition. In Satan's experience we have an illustration of what pride might accomplish. God proposes that humility shall be a primary test as respects the bride class.

The Palace Reception Room, upon the foundation of Humility, on the ground floor of the palace, is the chamber of sorrow—mourning. Only such as know what it is to be touched with the feeling of human infirmities can be members of the royal priesthood, which by and by is to deal with and assist back to harmony with God whoever wills of all humanity. Besides, this reception-room of sorrow and mourning seems necessary for our complete separation from the things of the world, the flesh and the devil. Few have ever been saints without passing through sorrowful experiences. We remember Jesus' words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes, the reception room of mourning is necessary for us before we can appreciate the comfort which God has provided for this particular class—"his elect" "Blessed are they that mourn, for they shall be comforted."

The Palace Library is meekness. None can be successfully taught of the Lord and fully enjoy the Palace of Blessedness without the quality of meekness or teachableness. Into this library the follower of Jesus must frequently go, there to learn valuable lessons, without which he could not make progress in his faith-building and character-development: "Blessed are the meek, for they shall inherit the earth." As members of Messiah, heirs of God and joint-heirs with Jesus, their Lord, these will come into the full possession, the full control of the earth. For a thousand years this control will be maintained while mankind will be taught valuable lessons and be uplifted out of

sin and degradation and death to the perfect manhood lost by Father Adam, redeemed by Jesus. Only at the close of the Messianic reign will the meek turn over their inheritance, the earth to mankind. Then those of the earth who will receive the control will be such of mankind as will have learned their lessons of meekness.

The Dining Room: Hunger for Righteousness. All who will be joint-heirs with Christ will be lovers of righteousness and haters of iniquity, in likeness of the Redeemer. It is very important, therefore, that in our Palace of Blessedness we have a large and well-appointed dining room, where our hunger and thirst for righteousness may be encouraged and satisfied at the same time. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." They will get their fill of it, for their own perfection in the first resurrection, and in the establishment of righteousness in all the earth, during the thousand years of Messiah's reign.

The Door of the Palace: Mercy. One of the most important lessons for the new creature to learn is love, sympathy, mercy. In the divine arrangement we must go out and in this door constantly. Our own imperfections continually require divine mercy and should as continually impress upon us the merciful disposition toward those with whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the royal priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom. "Blessed are the merciful, for they shall obtain mercy;" "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"; "Forgive us our trespasses as we forgive those who trespass against us."

The Palace Window, through which we may see God, is purity of heart. We cannot, while in the flesh, attain absolute purity in thought, word or deed, but we can have heart purity—pureness of intention and desire. Only such as have this heart condition may hope to attain the kingdom honors and to see him whom no human has seen, neither can see. "Blessed are the pure in heart, for they shall see God."

The Parlor of our Palace is represented by the characteristics of the peacemaker. It implies a certain resistance and victory in respect to our own affairs, furnishes us the opportunity to help others. "Blessed are the peacemakers, for they shall be called the children of God."

The Kitchen of our Palace represents the trials and difficulties incidental to the rounding out of our characters as a whole and our proper nourishment and upbuilding spiritually. "Blessed are ye when men shall revile you and say all manner of evil against you falsely, for my name's sake; rejoice, and be exceedingly glad, for great is your reward in heaven."

THE RICH MAN IN HELL

LUKE 6:20-26; 16:19-31.—MAY 5.

TEXT:—*"A man's life consisteth not in the abundance of the things which he possesseth."*—Luke 12:15.

Not all the poor are to be blessed and to inherit the kingdom of God, etc., set forth in this lesson. We are to notice particularly the setting of the Master's words. He lifted up his eyes on his disciples, and said, "Blessed are ye poor, for yours is the kingdom of God"—"ye shall be filled"—"your reward is great in heaven." Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus.

The rich are disadvantaged because theirs would be the greater sacrifice. "How hardly shall a rich man enter into the kingdom of God"—become a joint-heir with Christ in his Messianic kingdom which for a thousand years is to bless the world! The rich are disadvantaged because their wealth preserves them from many trials to which the poor are subjected. They have so many consolations and comforts now that the thought of sacrificing these to follow the Master appalls them and the kingdom glories seem to them less real and less attractive than to the disconsolate.

The lesson for us is that if we would win the great prize and the kingdom we must not set our hearts upon earthly things, nor trust in uncertain riches. Contrariwise, we must realize that our all, much or little, is the Lord's and that faithfulness in sacrificing what we have will decide whether or not we shall share his glory.

THE RICH MAN IN HELL

The second part of our lesson is one of our Lord's most striking parables. We read that he opened his mouth in parables and dark sayings, "that hearing, they might hear and not understand." Of all our Lord's parables this one has been most seriously misunderstood. Indeed, it is accepted as a literal statement, notwithstanding the fact that we read again, "Without a parable spake he not unto them." Only a slight investigation, however, is necessary to demonstrate that this a parable—that it would be unreasonable to consider it to be a statement of literal facts. For instance, it would be unreasonable to suppose that a man would be sent, after death, to torment merely because in the present life he fared sumptuously every day, lived in a fine house, and wore purple and fine linen. Nothing whatever is said about the character of the man, good or bad, and we are not permitted to add to the Word of God. The rich man represented a class.

Similarly, the poor man, after death, must have symbolized a class, because no reason is given for his blessing after death, except that he was poor, covered with sores and lay at the rich man's gate eating his crumbs.

Considered as a parable, this is one of the most interesting and helpful of all our Lord's utterances. The rich man of the parable represents the Jewish nation, highly favored of God. The bountiful table represents the rich promises of the law and the prophets, which were theirs alone up to the time that they nationally died to those favors. The rich man's purple clothing represents royalty—the fact that they are God's typical kingdom.

David and Saul sat upon the throne of the kingdom of the Lord, and when the kingdom was removed in the days of Zedekiah the declaration was made that it would afterward be restored, with Messiah as king. The "fine linen" of the rich man represented the justification which God had granted to the Jewish nation alone thus far. It was a typical justification, accomplished through the Law Covenant and its sacrifices for sin atonement administered by a typical priest year by year.

A harvesting of the Jewish people began with our Lord's ministry and lasted for forty years. It ended in the year A. D. 70, when the rich man, as a nation, died at the hands of Titus and the Roman army. Nationally, the rich man is buried, and will be non-existent until the due time, when the Lord's blessing will return to the Jewish people, as explained by St. Paul in Romans 11:25-35. But although nationally dead, the Jewish people have been very much alive ever since, and have been ostracised and persecuted and tormented with fiery trials.

Although the nation of the Jews contains representatives of all the tribes, it is specially represented in Judah and Benjamin; and hence these two tribes constitute the one rich man. The other ten tribes, "scattered abroad," would proportionately represent the "five brethren" mentioned in the parable. This thought is confirmed by the statement, "They have Moses and the prophets, let them hear them." None but the twelve tribes of Israel had Moses and the prophets.

LAZARUS IN ABRAHAM'S BOSOM

Lazarus, the poor outcast, who was longing for a share of the rich man's favor and privileges, represented a certain class of Gentiles, such as the Centurion, whose servant Jesus healed, and who had such faith in Jesus that he said, "I am not worthy that thou shouldst come into my house, but speak the word and my servant shall be healed." Jesus declared that he had not found such faith as that amongst the Israelites. Another of these Gentile outcasts was the Centurion Cornelius, the first Gentile received into the Gospel privileges. Of him it is written that he reverenced God, prayed always, and gave much alms to the poor.

Of the same Lazarus class was the Syro-Phenician woman, who sought Jesus that he would heal her daughter. Because she was a Gentile Jesus answered, "It is not proper that I should take the children's bread and give it to dogs"—the Gentiles, "dogs" being a familiar name for all outside the pale of Judaism. The woman at once recognized the application and answered, "Yea, Lord, yet the dogs eat of the crumbs which fall from the children's table." In answer to such faith Jesus granted her a crumb from the divine table.

Here, then, we see the Lazarus class, sin-sick, covered with sores—because not sharers in Israel's yearly sin-atonement sacrifices—hungry, because all of the promises of God primarily belonged to Israel—the companions of dogs, who licked their sores—this also intimating that they were Gentiles. They were outside the gate of divine favor, this illustrating the same lesson—that they were aliens, strangers and foreigners to the commonwealth of Israel. This Lazarus class, composed chiefly of Gentiles, had as its nucleus "the outcasts of Israel"—the publicans and sinners, who heard the Gospel message gladly, but whom the scribes and Pharisees rejected, disfellowshiped and put out of the synagogues, disowning them as Jews.

The parable pictures a great change in this Lazarus class;

they died to the conditions wherein they then were. They ceased to be the poor beggars, aliens and strangers, sin-sick, weary and hungry. But Lazarus was not buried, as was the rich man; "he was carried by the angels" to the bosom of Abraham. The angels were the apostles and ministers of the Gospel—specially St. Peter and St. Paul. These declared to the Gentiles that whereas once they were "aliens, strangers and foreigners to the commonwealth of Israel," they were now "brought nigh" through faith in the Lord Jesus, and through the begetting of the holy Spirit.

Abraham typified God, the Father of the faithful and the carrying of Lazarus to "Abraham's bosom" symbolically said that the outcasts of Israel and the worthy Gentiles became children of God and heirs of Abraham, who typified God. Thus also wrote the apostles, "Ye are brought nigh through the blood of Christ"; "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promise reads that "all the families of the earth shall be blessed" by this seed of Abraham. Thus St. Paul wrote, "Israel hath not obtained that which he seeketh, but the elect obtained it, and the rest were blinded," and "wrath came upon that people to the uttermost," "that all things written in the law and the prophets concerning them would be fulfilled."—Rom. 11:7.

The Jew in his misery has beheld with jealous eye the favor of God manifested toward those whom he despised. He has even humbled himself to ask that relief might be sent to him through Christian Gentiles—symbolically, even "one drop" of refreshment. But no relief will be afforded until the end of this age—until the Messianic kingdom shall be established; and then Israel (both dead and living) shall obtain mercy through the elect.—Rom. 11:31, 32.

One fulfillment of the request of the parable for a "drop of water," occurred several years ago when the Jews memorialized President Roosevelt, requesting his good offices with the Russian Government for the abatement of the persecutions of the Jews there. The President replied that he regretted the inability of complying with the request because the etiquette of nations prohibited such a suggestion being offered by one nation to another with whom it was at peace.

LOVING OUR NEIGHBORS

LUKE 6:27-38; ROM. 13:8-10.—MAY 12.

"Thou shalt love thy neighbor as thyself."—Romans 13:9.

Today's study is from Saint Luke's account of the sermon on the Mount. It does not profess to be a regulation for the world, but merely applies to saints—to those who have consecrated their lives fully to follow in the footsteps of Jesus—to suffer with him that they may also reign with him. Even these may not be able to live up to every feature of the Master's instructions, because of weakness in their fallen flesh. We must take the Master's words here and elsewhere addressed to the faithful as representing the full, complete, perfect standard. It is for each disciple to recognize this supreme standard and to measure and gauge his thoughts and words and doings thereby, and to as closely as possible attain this standard.

We are to remember, however, that as no Jew could keep the law in its spirit, perfectly, neither could any of any other nationalities keep it. The Jew's failure to keep the law meant his failure to gain everlasting life, but we (the followers of Jesus) are not under the Law Covenant, but under Grace. We are to keep the divine law as nearly as we possibly can and to accept by faith God's arrangement for us in Jesus—that "by his stripe we are healed," our shortcomings are made good.

Thus doing our very best, yet surely coming short, the apostle's words apply to us: "The righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit." We walk after the spirit, and would walk up to it if we could, but, being unable to do so, "The blood of Jesus Christ cleanseth us from all sin." This is the happy state of all who through faith and consecration become children of God during his Gospel age. Their faith and good intentions and good effort, by the grace of God, make good their deficiencies.

As for others than God's people, he does not speak to them at all, except to tell them that they are sinners under the sentence of death, but that he has made provision for their reconciliation through the blood of the cross, and that whether they become disciples of Christ or not under the call to brideship nevertheless their words and conduct in the present life will all advantage or disadvantage them in the life to come. In this secondary way the world—all mankind aside from the church, the consecrated—may be measurably enlightened by the Master's teachings in this lesson, even while it is not addressed to them. They may see its high standards and appreciate them to some extent, but not fully, unless they realize that the church class, called in this Gospel age, is required to undergo special trial, testing, proving, as to loyalty to God, meekness, gentleness, patience, long-suffering, brotherly kindness, love.

"BUT I SAY UNTO YOU"

The two tables of the law given to Israel were requirement of justice, but Jesus and his followers take a still higher plane and, waiving their own rights, they become sacrificers of their own comforts, preferences, desires, to the doing of the divine will, to the serving of the brethren and mankind in general. Justice never requires sacrifice. Thus discipleship and attainment with Jesus of a share in the sufferings of this present time and in the glory that shall follow mean something more than merely rendering to every man his due, for no one has a right to render another less than his due, nor to do injury to another. Jesus not only did no injury, but, additionally, he sacrificed his own rights on behalf of mankind, and he set his disciples an example that they should walk in his steps.—1 Pet. 2:21.

The path of love is, therefore, as Jesus describes it, under present conditions, a "narrow way"; narrow in the gate, difficult the way of life now open. Only the saintly few will be willing to walk therein, and only these will gain the great prize, "the pearl of great price," joint-heirship in Messiah's kingdom. Hearken! Do not merely observe the Golden Rule toward your enemies, but love them, and "do good to them that hate you, and bless them that curse you, and pray for them that despitefully use you."

The Master's expression, "Unto him that smiteth thee on the one cheek offer also the other," is to be taken as signifying simply, Do not render evil for evil, even though he smite thee on the other cheek also. Our Lord himself, when smitten, according to the report, did not invite the smiting of the other cheek, but rather he defended himself to the extent of criticising the evil deed. But if he had been smitten on the other cheek also, let us not for a moment think that he would have resisted, in the sense of rendering blow for blow.

The next statement is more comprehensively given by Matthew: "If any man sue thee at the law and take away thy coat, withhold not thy cloak also." The follower of Jesus may flee from an adversary, or he may resist him to the extent of proper expostulation, but he is to be thoroughly responsive to all government; if the court decides that his coat and his cloak shall both be taken from him, he shall unmurmuringly submit, even though he realize that such a procedure would be unjust and quite at variance with the divine regulation. Paul as well as Jesus used argument in his own defense, not only with the mobs, but also before judges; but they resisted the law—never.

"THIS IS A HARD SAYING"

"Give to everyone that asketh of thee, and of him that taketh away thy goods ask them not again." The broadest interpretation we could consistently give to this would be—Be generous, tender-hearted, err on the side of too great generosity rather than to be hard-hearted, selfish. The Lord could not have meant us to take his words with absolute literalness; as for instance, Give a child a razor if he cries for it; or, give money to the dissipated, that they may injure themselves still more. The spirit of a sound mind forbids that we should understand the Master to teach that we should do anything for another or assist him in any manner that would be really to his injury. This is expressed in the next statement: "As ye would that men should do unto you, do ye also to them likewise." We would surely not wish men to grant a request of ours if they sincerely believed they would be injuring us. Our Master's words inculcate love, beneficence, and must not be construed to the contrary.

Very evidently our Lord was setting up his teachings in contrast with the maxims of the Pharisees, the holiness people of that day. He wished his disciples to see his teachings in their ultra light. To love another because he loved us, or to give to another in the hope that he would equally befriend us, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would be doing from a selfish motive.

Jesus' disciples, on the contrary, are to do good for principle's sake and for goodness' sake—to be in full accord with the Heavenly Father, to have his smile and approval. They are to take him as their example and to remember that in

proportion as they are godlike they show forth the spirit of sonship. As, therefore, God is kind to the unthankful and to evildoers, so we should be who have his spirit and who are seeking to walk in his way, in the footsteps of Jesus. The heavenly Father is the example, and although we cannot come up to that example, we can show our loyalty, our faithfulness, by copying him to the extent of our ability.

MERCIFUL TO OBTAIN MERCY

The world during the Messiah's kingdom will be under instruction and lessons, which will include mercy, and an assurance to the willing and obedient of perfection by the close of the kingdom. But the church class, now called out, will have no such long period for their character development, and since they will not attain that perfection here but will require divine mercy, through the imputation of Christ's merit to cover their blemishes, therefore the Lord has arranged that these must expect mercy only in proportion as they will show mercy to others. In other words, all the followers of Jesus have many imperfections to be covered by divine mercy, or else to be atoned for by stripes, punishments, before they die.

In order to develop his saints in generosity and forgiveness, mercy, the Lord has agreed that he will be merciful to them in proportion as they will be merciful to others. What a wondrous reward and what a wondrous incentive! Our Lord's prayer is in agreement with this: "Forgive us our trespasses as we forgive those who trespass against us." This does not relate to to the Adamic guilt of the saints, but to their daily shortcomings; their share in original sin and condemnation was canceled through the merit of Christ before they were accepted as his disciples or became followers in his steps as sons of God. What an incentive to God's people to be gracious, forgiving, large-hearted, thus cultivating the heavenly Father's spirit and character, and to be in that condition of heart where they can receive richly of divine bounty and mercy at the throne of grace!

"OWE NO MAN ANYTHING"

Love may go beyond the law and do more than justice could require—in self-sacrifice—but it cannot do less. He who loves his neighbor will be fulfilling the law toward him to the best of his ability. Hence, as the apostle explains to those who are in Christ all the commandments are covered in their covenant of love. They would not injure their neighbor's interests, either by stealing from him, or by bearing false witness against him, or by coveting his things or interests, desiring to take possession of them, or by murder or adultery; nor in any other manner would they encroach upon their neighbor's rights and interests.

Although not under the law of the Ten Commandments, the Christian is under the law of the new commandment, the law of love, which is so much higher that it includes every other law that could be given. Love works no kind of injury to its neighbor; love, therefore, is the fulfilling of that feature of the divine law which applies to our duty toward our neighbor, to love him as ourself. But love can do more than this, and in the case of Jesus it did more, for in love he surrendered rights, privileges, etc., and died, the just for the unjust, that he might bring us to God. And he is our example as surely as we are his disciples, followers, and prospectively his joint-heirs in his kingdom.

CHRISTIANITY AND THE LAW

MATT. 5:17-26.—MAY 19.

"He that loveth his neighbor hath fulfilled the law."—Rom. 13:8.

Jesus and his apostles expounded the harmony between Christianity and Judaism, nevertheless comparatively few Christians today seem to grasp the subject clearly. Today's study aims to make clear their distinctions and harmonies.

The Great Teacher declared that he came not to destroy the law and the prophets, but to fulfill them. While law was spoken as Moses' Law, it was really the divine law given to Israel as a basis for the divine covenant with that nation, and Moses merely stood as mediator of that Law Covenant—that agreement by which Israel was obligated to keep the law, and God was obligated if they did so to grant them everlasting life, divine favor and the glorious privilege of being his instruments for the blessing of all nations, under Messiah's kingdom.

The failure of even the most sincere Israelites to gain the promised everlasting life proved, not that God's law was an unjust one, which would need at the same time to be set aside as unworkable, but that Israel, like the remainder of the world, shared by inheritance Adamic weaknesses, which so impaired their moral quality that they could not keep God's perfect law—in its spirit; the spirit of the law our Lord defined to be wholehearted love for God and "Golden Rule" love for the neighbor.

The Gospel of Jesus magnifies the Jewish law by admitting its righteousness, its reasonableness and by admitting that the fault is entirely with humanity. The proposition of Jesus in respect to his followers is this: He, being perfect, was able to keep the Mosaic law perfectly; and he had a right, therefore, to everlasting life, and needed not to have died; but instead of retaining his life he laid it down sacrificially, as a part of the great divine plan for human redemption. That sacrifice will bring to the world the blessed privileges and opportunities for eternal life which, it has been promised, Messiah's kingdom will bring. But meantime the Redeemer, carrying out Jehovah's plans, offers an imputation of his merit to any who have his spirit—that of full consecration to do the Father's will by laying down the present life sacrificially, to gain with the Redeemer a heavenly, spiritual life, glory, honor, immortality, the divine nature, as Messiah's joint-heir in his kingdom. All who would thus do would be counted as a part of the spiritual seed of Abraham, through whom all the families of the earth will eventually receive their blessing.

This offer was made to the Jews first, but, after gathering all the willing and obedient of that nation, the call was extended to the willing and obedient having ears to hear and hearts to obey regardless of all national lines. To all these the terms of discipleship were made clear—terms of self-sacrifice unto death: "If any man will be my disciple let him deny himself and take up his cross and follow me; and where I am there shall my disciple be."

This class was promised everlasting life, even though they were unable to keep in every particular the spirit of the Mosaic law. The Jews reasoned that this was a setting aside of the law; Jesus and the apostles answer, No. These disciples or followers of Jesus sacrifice their earthly interests and rights and thus become reckonedly dead to earthly things. God accepts their sacrifices and begets them of the holy Spirit. Thus they become new creatures in Christ. These new creatures are not under any law of sin or death, nor have they any imperfections. "The law of the spirit of life in Christ Jesus hath made them free from the law of sin and death."—Rom. 8:2.

But, the objector asks, how could God accept a blemished offering? and, furthermore, are not these new creatures held responsible for the conduct of their flesh, so long as they live—until their sacrifice is completed?

The Scriptures answer. The great High Priest, who presents these offerings as part of his own sacrifice, covers their imperfections and blemishes by an imputation of the merit of his own sacrifice, which is already in the hands of justice awaiting for application on behalf of the sins of the world. When this High Priest thus presents us to God, covered with his own merit as a robe, we are assured that the sacrifices are "holy and acceptable unto God."—Rom. 12:1.

As for the subsequent weakness of the flesh, the new creature is indeed held responsible for its mortal body, but since our High Priest tasted death for every man and for all sins of heredity, therefore these new creatures in Christ are assured that all their trespasses, whether of ignorance or weakness, may be forgiven, and that the Redeemer, their Head and Representative in glory, will upon application impute his merit for the cancellation of such imperfections, that they may thus be maintained in their standing with the Father, "without spot or wrinkle or any such thing."—Eph. 5:27.

Thus are the demands of divine law met in respect to the church. But the church's covenant means more than merely the observance of the law; it is a covenant to sacrifice, and justice, the divine law, could not demand sacrifice. The church's covenant, which she shares with her Lord and Redeemer, is an agreement to sacrifice all earthly interests in the doing of the divine will at any cost. The reward for the keeping of this covenant will be obtained in the first resurrection change to heavenly glory, honor and immortality. The terms of this covenant read: "Gather together my saints unto me, saith the Lord, those who have made a covenant with me by sacrifice."—Psa. 50:5.

FULFILLING THE PROPHETS ALSO

To the Jews it seemed as though the Gospel invitation would make void all the prophets, of whom Saint Peter said that all the holy prophets since the world began had spoken of restitution times and blessings at the coming of Messiah. (Acts 3:19-21.) To the Jew it still seems as though there must be

some mistake, that if Jesus were the Messiah he should have begun a work of restitution, a work of social, moral, intellectual and physical uplift for mankind, using Israel as his channel, his agency. The Jew points to the eighteen centuries of Christian preaching, and says if Christians are right it make void all of the prophecies of the past. What is the answer to this?

Jesus gives the answer, saying that the prophecies are being fulfilled. The prophecies tell not only of Jesus but also of his brethren, the "little flock," the bride class; and that class must be selected before other features of the prophecies can be fulfilled. "I will declare thy name unto my brethren."—(Psa. 22:22; Heb. 2:12.) This is the present work—the work of selecting the class mentioned by the Psalmist, saying, "I have said ye are gods, all of you sons of the Highest; but ye shall all die like men."—Psa. 82:6.

The law and prophets point out the necessity of a priestly class under the High Priest—of a sacrificing class which would become a royal priesthood. These prophecies are in process of fulfillment; neither the law nor the prophets are being ignored. Soon this feature of the divine plan will have been accomplished; the church will be glorified with her Lord, and then those features of the law and prophets which dazzle the eyes of Israel will begin to be fulfilled, and will bring them blessings, and through them blessings to the world far beyond their highest conceptions.

If therefore any of the followers of Jesus should violate the Ten Commandments and teach men so to do, it would manifestly be done through ignorance and misunderstanding, and would thus mark himself as a follower of Jesus on a low plane—one of the least in the kingdom. This would apply amongst the Lord's followers at the present time: the church is the kingdom in embryo, and any brother in such an attitude should be considered by the brethren as weak and should not be given a position of prominence in the service of the church.

THE PHARISEES' STANDARD LOWER

In Jesus' day the Pharisees prided themselves on their zeal for the law and found fault with Jesus' disciples and with himself for healing the sick on the Sabbath. Instead of admitting their claims Jesus repeatedly showed them to be fallacious. They were particular respecting the little requirements of the law, but were careless respecting its spirit of love. This Jesus termed hypocrisy; He declared that unless his followers would be nearer right in heart than were the Pharisees they would not get into the kingdom at all. (We must remember the difference between the embryo kingdom which was inaugurated at Pentecost and the glorious kingdom into which the faithful will be ushered by the first resurrection change.)

Unless his followers would have more of the spirit of the divine law than the Pharisees they would not be fit for the begetting at Pentecost—none but those who love righteousness and who thus have the spirit of the divine law are acceptable at all in the church—"the church of the first-born, whose names are written in heaven."

The Pharisees held the letter of the law and said, Beware lest you kill a man, for that would subject you to judgment or trial before the council, or local court of your town; but Jesus taught that hatred is murder, even if it do not go to the length of killing. So high is this standard amongst the Lord's consecrated people that for one of them to be even slightly angry would be a serious matter; and if he were angry enough to call a brother Christian "a fool" it would imply that he were in serious danger of the second death—Gehanna. All Christ's followers, therefore, must not only guard their actions but also their lips and the very thoughts of their hearts, that even in thoughts they shall be in fullest accord with the very spirit of the divine law of love; and if on approaching the throne of grace they find any other spirit in their hearts they should go no further toward God, but first be reconciled to their brother. Under a parable of arrest, condemnation and imprisonment our Lord teaches his disciples that if they have a wrong feeling toward a brother they should make great haste to settle the matter. Every moment of delay endangers their spiritual standing with the Lord and makes it more difficult for themselves in their relationship with God.

The intimation is that if we have wronged a brother and delay to make the matter right and the case come before the Lord for settlement, we will be obliged to suffer the full penalty of our neglect, "the uttermost farthing" before we will be fully restored to divine favor and fellowship.

GOD'S INHERITANCE

EPHESIANS 1:18.

And can it be
That God designs with you and me
Forevermore to dwell?
Can his great might
Secure for us the right
To be his Israel?
A people chosen to proclaim his worth,
To sound the praises of his glory forth,
To lead the van of an adoring earth?

This poor, weak clay
Can he transform it in such a way
That it shall yield divinity?
This sin-stained mind
So cleanse that he in us shall find
Affinity?
Th' abode of his eternal rest,
That habitation which he loveth best,
His chosen Zion? City ever blest?

If this be so,
Not all the wealth this world can know
Will me suffice;
Nor name, nor fame, nor power, nor pleasure here below
My soul entice.
How poor these transitory things of earth
Beside this treasure of unending worth,
This heavenly followship, this royal birth!

And can it be
That down throughout succeeding ages he
With ardent longing waits
Th' eventful day
When—sin all purged away—
We'll sit within his gates?
Can we be subjects of our God's desire?
Doth he our loving fellowship require?
And to this height may such as we aspire?

How good to know
His never-failing Word proclaims it so!
Here, Lord, I give myself to thee,
Work out thy gracious purposes in me
Until in heaven thy blessed face I see,
And dwell with thee through all eternity.

WM. W. JOHNSTON—Africa.

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THE WORLD'S CONVERSION

REPORT OF MISSIONS INVESTIGATING COMMITTEE. INTERNATIONAL BIBLE STUDENTS ASSOCIATION

At its convention held September 1-10, 1911, the International Bible Students Association appointed a Committee to tour the world and supply an unvarnished report of the true condition of affairs in Oriental lands amongst the peoples usually termed "heathens."

The proposition of a certain Laymen's Missionary Movement to promptly collect $30,000,000 and immediately convert the world naturally aroused the query respecting the possibility of attaining such desirable results. No doubt existed that benevolent people would willingly expend thirty million dollars, and much more, if the results aimed at could be attained. On the other hand, many rumors had been reaching Europe and America respecting the inefficiency of the Missions and Missionaries already in the Oriental lands. These tales possibly had something to do with the falling off of contributions to Missionary Societies. It is the thought of many, however, that the secret of the curtailment of donations to various propaganda is the same as applies to the home work of all Christian denominations. The secret is that the masses of the people, as well as the wealthy, are rapidly losing faith in revealed religion—in the Bible.

The higher critics in all of our colleges and seminaries, and in the chief pulpits of Christendom, have for fifty years been carrying on a subtle warfare against the Bible. Are we not

now beginning to see the fruits of their labors in a general agnosticism? Many manifest their loss of faith merely by a non-attendance at religious services, and by failure to contribute as formerly to religious benevolences. Others are showing their agnosticism by joining Socialism, which many believe is gradually leading them to atheism and anarchy.

Bible Students of the I. B. S. A. are very generally of the opinion that the Bible teaches that nothing short of Messiah's kingdom in power and great glory can scatter the thick religious darkness in the world—that nothing short of that kingdom, as the "Sun of Righteousness," can scatter the darkness that covers the earth and the gross darkness that benights the heathen. These Bible Students very generally hold that the Bible teaches that the bride of Christ (the saintly few of this Gospel age) must be completed, and must by the first resurrection be glorified with the Redeemer and sit with him in his throne, before the time will come when Jesus shall enlighten the world.

In other words, "Jesus is the true Light which lighteth every man that cometh into the world." But, in divine providence, the world separates itself into two distinct classes. The first and smaller class consists of those "elect" who have the hearing ear, the understanding and appreciating heart, and the willing mind to be the footstep followers of Jesus, and thus to gain the great prize of joint-heirship with him in his kingdom. To these the light of Truth comes now. To others, the non-elect, it will come by and by, when, according to divine promise, "All the blind eyes shall be opened, and all the deaf ears shall be unstopped."

EVERY KNEE SHALL BOW

These Bible Students are very generally agreed that the long-promised "Golden Age" of Messiah's kingdom is near at hand. Very generally they quote and rejoice in such Scripture promises as, "When he shall appear, we shall also appear with him in glory." (Colossians 3:4) This appearing or revealing will be to the world, respecting whom Saint Paul writes, "The whole creation groaneth and travaileth together until now," . . . "waiting for the manifestation of the sons of God." They quote and rejoice in the promise which declares, 'If we suffer with him we shall also reign with him." Gladly, therefore, do they rejoice in tribulations and misrepresentations and whatever divine providence permits, knowing that all of these things are working out for them a far more exceeding and eternal weight of glory—in the kingdom.

These Bible Students have come to very generally understand that the Scriptures teach that Messiah's kingdom must first enlighten the world before, "Unto him every knee shall bow and every tongue confess to the glory of God." Hence, while sympathetic with all good works, these Students are not expecting the world's conversion as the result of Missionary effort, and are not disappointed that the eighteen centuries of the preaching of the Gospel has not brought such a result.

A MESSAGE TO ALL NATIONS

The interest of these Bible Students in the present status of missionary work centers in the fact that they understand the Bible to teach that the preaching of the Gospel in all the world has been eminently proper, not with the expectation of converting the world, but, as the Master said, to give a witness to all the world, and to gather an elect few from all nations, peoples, kindreds and tongues for membership in his bride class—to sit with him in his throne during the thousand years, co-operating in the work of uplifting the race as a whole.

Indeed, we understand that one of the principal motives associated with the sending out of the Committee of Investigation was to ascertain whether or not there would appear to be saints in those distant lands, who, as yet, have no knowledge of "the Gospel of the kingdom," and of the fact that we are now close in the harvest time of this age, and probably very close to the dawning of the new dispensation of Messianic glory. It was with this in view that the Association privately authorized Pastor Russell, its President, to spend as much as seven thousand dollars in publishing the Gospel of the kingdom in Oriental lands, provided in his judgment and in the judgment of the Committee there were saintly hearts and minds in those lands likely to appreciate the message and to be ripened thereby for the heavenly "garner."

The Committee did not find the time at their disposal sufficient to permit them to visit Burmah, Africa and Australasia. It recommends that another Committee be appointed for that work, and that it have due consideration at the next General Convention of the I. B. S. A. This convention is announced to be held at Pertle Springs, Chautauqua grounds near Warrensburg, Mo., June 1-8, 1912.

The gentlemen who have served on this committee are all earnest Bible Students. Their zeal in the matter of this investigation may be judged from the fact that they not only paid their own expenses, but additionally defrayed Pastor Russell's and all secretarial expenses. These gentlemen have long been deeply interested in the propagation of the Gospel, both at home and abroad. From the first we thought the committee a remarkably fair one, and we believe the Report fully justifies that opinion. While it tells some plain truths, and lays bare some important facts, it is in no sense harsh or unkind, but on the contrary, sympathetic.

So interesting is the Committee's Report and so instructive that we have practically devoted one entire number of THE WATCH TOWER to its presentation. We trust our readers will understand and appreciate our endeavors. We are printing a very large edition of this number, believing that it will be of interest to many outside our present list of subscribers. All such are cordially invited to become subscribers, and to join with us in the study of our Heavenly Father's Word in its own light—without the "spectacles" of any denominational creed. We can supply a large demand for extra copies of this issue, at 5c. per copy, postpaid, to any part of the world. Tell your friends desiring these to address THE WATCH TOWER, Brooklyn, N. Y. The committee's report follows:

THE HAWAIIAN ISLANDS VISITED

Our first stop was at the Hawaiian Islands. Our investigations were practically confined to Honolulu, the principal city, but there we were in touch with the general situation throughout the group of thirteen islands. We were astonished to note the degree of civilization manifested by the entire population, composed of Hawaiians, Chinese, Japanese, Filipinos, Koreans, Portuguese and Americans. Of the two hundred thousand population about seven thousand are Americans or of Caucasian mixture.

Many of the natives live in very cramped quarters, in what is termed "slum districts." These, nevertheless, are not so much inferior to American slum districts as one might suppose.

We visited a "Settlement," a philanthropic arrangement of very simple character in the midst of the poor and for their assistance. It has a playground for children, swimming baths, a gymnasium and entertainment room, a dispensary for simple remedies, a kindergarten room, and alongside an apartment for the convenience of consumptives, to whom advice is given respecting the care of their health and the avoidance of the spreading of the infection to their families. The gentleman in charge explained to us that the city of thirty thousand is divided into eight districts, and that eight ladies visit these districts regularly every ten days, and their compensation is from $90 to $100 per month. The sugar planters and principal merchants consider it a good business enterprise to thus safeguard the city against cholera, yellow fever and bubonic plague, and care not that it is under church control and so accredited.

We visited the Kakemhame School, founded by Mrs. Bishop, a Hawaiian Princess, who became the wife of an American banker. Her estate maintains the school at an expense of $70,000 per year. Only boys and girls with Hawaiian blood can enjoy the benefits. It is conducted on a luxurious scale, but appears to be of a very practical character and bound to exert a civilizing influence. The school has about 250 pupils, a neat little chapel and the necessary appointments for literary and manual training. The pupils look bright and healthy.

We also visited the Mid-Pacific Institute. The boys' buildings are separate from those for the girls. The total number of pupils was approximately 220, and about evenly divided between the sexes. They have their board and lodging and schooling. A nominal charge of $1 a week is made, but nearly all are charity pupils, we were told. They seem healthy and happy. The classes were much smaller than in America. The grading is very similar to that of our public schools, with the addition of excellent homing influences and instruction for the girls in sewing, cooking, etc., calculated to turn them out useful and helpful wives. Our best wish for American and European children is that they could have as good a start in life as have the pupils in the schools we visited here. Nearly all the teachers, male and female, are American, bright and intelligent and above the American average. We did not learn their rate of pay.

"NOW I LAY ME DOWN TO SLEEP" THE NEAREST APPROACH TO RELIGION

We were rejoicing to think that such practical arrangements have been made along humanitarian lines, and it was with considerable surprise that we learned afterwards that nearly all this work is included in the reports of the American Missionary Association and the American Board of Christian Foreign Missions. Nothing connected with the schools gave any indication of their connection with religious or missionary institutions. The only statement of a religious service coming to our attention was that the smaller children knelt by their beds on retiring at night and sang, "Now I lay

me down to sleep." Indeed, we inquired respecting Christian instruction and were informed that the attempt to give it would alienate the pupils and thus cause the disruption of the schools. We were informed that chapel services are held on Sunday, and also Sunday-school exercises, but that comparatively few of the children attend. The only hope seems to be that the civilizing and educating of these children would later on make them more amenable to Christian instruction.

Departing we were invited to speak a few words of encouragement to the pupils of the girls' school. We sought to impress upon them the advantages of their pleasant and comfortable surroundings, and we connected these creature comforts with the Savior and the influence which doctrine exercises upon the hearts of mankind who properly receive it. We exhorted them to give Jesus a large place in their appreciation and affections. Whether it was imagination or not, it seemed to us that about half of the faces grew dark and scowly while we spoke, and we associated this impression with what the teachers had told us respecting the opposition to everything Christian. Nevertheless, they sang us their Hawaiian farewell song in the natural tongue, which surprised us by its rich and musical qualities.

We visited the Y. M. C. A. in its new building. We learned that its cost, $140,000, was subscribed in six days. It is conveniently arranged for its purposes. In the basement are bowling alleys; on the ground floor, the main offices, a cafe, a reading room, comfortable lounging seats, a room for checkers, chess and dominos, and quite a large room for billiards. On the next floor above is the gymnasium, which is evidently one of the prominent features. Also on this floor is a large room for night school instruction. Above the gymnasium, on the third floor, we understand, there is an auditorium, and also a small room on the first floor for class purposes. The building is in charge of very pleasant gentlemen, who treated us cordially.

It is our opinion that the work in Hawaii is a good one, viewed from the humanitarian standpoint, but an utter failure viewed from the standpoint of Christianization. So far as we could discern, faith in the Redeeming blood of Jesus, in his resurrection and in his coming kingdom have never been taught. But alas! this is becoming too true in Europe and America and amongst Christian people of all denominations. Only comparatively few any longer sing understandingly, "In the cross of Christ I glory."

A gentleman who had resided in the city for forty-two years remarked that in his opinion the Hawaiians are retrograding, are less reliable, less temperate and less moral than they were twenty-five years ago.

REPORT ON MISSIONARY WORK IN JAPAN

We found the Japanese a very interesting people. We traveled nearly seven hundred miles through Japan, and visited various cities aggregating four and a half millions of population, which is about one-tenth of the entire population of Japan. We found the people industrious, peace-loving, polite and kind to each other, and toward foreigners. Although our visit was in the holiday season, when, according to their custom, overindulgence in liquor would be pardonable, nevertheless our entire party, scattered for the purpose of wide observation, noted only twelve intoxicated persons, and three of these were Europeans. Parental love and care were in evidence everywhere. We heard not a harsh expression from parent to child, nor to any one, and witnessed only one altercation, and it trivial. Everybody seemed industrious, minding his own business, and happy. Our united comment was, Would to God as favorable conditions prevailed in Europe and America! We noted nothing resembling profanity, and upon inquiry were told that they use no profanity, and that their strongest expression is "beka"—fool.

We did not, however, conclude that the fretfulness, unhappiness, quarrelsomeness and rudeness and boisterousness frequently in evidence in Europe and America are attributable to Christianity. On the contrary, we surmised that divine providence had sent the message of the Gospel in the direction of the more rude and combative race, which received the letter and form of Christianity in a measure, without generally entering into its spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love. Our comment further was that if the Japanese should receive the letter of the Gospel and its spirit they would have less difficulty than the Europeans and Americans in the development of the fruits of the Spirit, because naturally more disposed toward gentleness, patience and brotherly kindness.

WHAT OF THE MISSIONARY EFFORTS?

These observations of the Japanese gave us the keener interest in our investigation as to how much, if anything, Christianity has to do with these conditions, to what extent Japan is Christianized, etc. Our findings in the matter at Tokio will serve to illustrate. Our Committee attended nine religious services, besides the two addressed by Pastor Russell. The average attendance at the nine meetings was 59, the smallest being 9, and the largest 250, including the ministers. Two of these services were in the English language; the others were in Japanese and addressed by Japanese ministers. One of the sermons in the English tongue was along the line of Evolution. Although many Japanese understand English they rarely attend preaching in that tongue. We saw but one Japanese at the two English services and he, apparently, was a servant in waiting. We were very agreeably surprised to note the deeply reverential attitude of the majority of those attending the Japanese services, and that fully two-thirds were males. We congratulate the laborers in this missionary field on the devout appearance of the 431 Japanese worshipers observed by us at the seven meetings referred to. Of course, it is impossible to tell accurately the attitude of the heart from the outward demeanor, but reverential attitude and attention should count for considerable.

ENCOURAGEMENTS AND DISCOURAGEMENTS

It was plainly evident that the Missionaries are feeling a considerable degree of discouragement, nor can we blame them. So far as we could learn their work made considerable progress until twenty years ago, since which time a wave of unbelief has swept over Japan, just as in Europe and America. Today the Japanese minds, like the minds of their European and American cousins, are full of interrogation points. In other words, the spirit of agnosticism is more and more prevalent. It is affecting the Missions and their work, and also affecting Buddhism and Shintoism. Although Buddhist temples, recently built, are gorgeous affairs, and although a million dollars has just been raised to build a new Buddhist temple near Yokohama, nevertheless, it is admitted that Buddhism is one the wane—that the number who attend the temples to pray and worship are fewer than formerly, and generally of the more ignorant classes.

The present trend of the Japanese religious sentiment is toward infidelity, doubt and atheism. An inquiry as to the religious sentiment in three of the Japanese schools (University of Tokio) recently showed the following religious census;

Christians, 4; Buddhists, Confucians and Shintos, 17; noncommittal, 46; atheists, 60; agnostics, 282; total, 409. This is a terrible picture, true also, we fear, of many colleges in America and Europe.

Christianity in Japan is in much the same condition as in America and Europe, in two respects. (1) A certain number are true worshippers, devout believers, but they are few. (2) A larger number associate for the advantages they gain in one way or another—as, for instance, the privilege of night schools, Y. M. C. A. gymnasiums, etc., etc. There is considerable sympathy for Christianity amongst those who at heart agnostics, and who class Jesus as a great teacher along with Confucius and Buddha, but who see nothing and know nothing respecting his redemptive work. These realize that Christianity has been helping on in the work of Japanese civilization, and would be sorry to know of anything calculated to hinder the work of the Missionaries. Christianity and all other religions in Japan are on the defensive.

JAPANESE DEMAND PROOFS BEFORE ACCEPTING DOCTRINE

The active minds of the Japanese know that Buddhism cannot answer their questions respecting God and the future, and they come to the Missionaries and native Christians with questions, for which they have as yet received no satisfactory reply. In consequence, they are holding aloof and saying, There is some good in all religions, perhaps, but apparently all of them have more or less error and superstition. We will take advantage of the kindly interest of these foreigners in our welfare. We appreciate the fact that they have invested millions of dollars in churches and colleges in our land. We are confident they have done us good and helped to some extent to break from us the shackles of religious superstition. We will attend their schools and avail ourselves of their kindness, and endeavor to show a kindly disposition toward them; but we do not believe in Jesus as a Savior; we merely recognize him as a great teacher. We think, therefore, that it is unnecessary that we should be baptized. The fact of the matter is we believe we get as good moral teaching from Buddhism as from Christianity. We

will stand aloof, doubting if there is any positive truth on these subjects. Thus it will be seen that the attitude of the Japanese toward Christianity is very much the same as the general attitude of the public throughout Christendom.

We should note that considerable educational work is being carried on at Tokio by the Methodist brethren. Dr. Spencer informs us that they have an attendanee of about 350 girls and 550 young men in their college. They seem to be well equipped. We could wish that the youths of the middle and lower classes in Europe and America were as well provided for.

The Missionaries themselves appear to be an earnest band, but considerably discouraged. And no wonder! Outsiders report that they have considerable denominational conflict and jealous competition, but that steps are now being taken for a general religious Federation. The Missionaries freely admit that in their schools and other work it is necessary to lay stress chiefly upon moral conduct and to say little or nothing about Jesus' redemptive work and other doctrines—otherwise they would lose their hold upon the pupils, who evidently attend the schools chiefly for the educational advantages they offer. We repeat that the Missionaries of Japan have our congratulations upon the work done years ago and our sympathy in respect to the discouragement of the present, and the unfavorable outlook. What the Japanese need is "the Gospel of the kingdom," announcing the second coming of Jesus of the Messiah of Glory, to rule, heal and instruct all the families of the earth. Pastor Russell's sermons gave them more food for thought than they had ever before enjoyed.

THE CONDITIONS AND OUTLOOK IN CHINA

At no one place were we able to penetrate beyond 125 miles inland in the great Empire of China, of 320,000,000 people. But directly and indirectly we visited and inspected the conditions of life in about fifteen cities and villages, whose combined population was about 4,000,000. We saw many sad sights and heard many sad stories, but also both saw and heard other things which comforted and encouraged us.

We were specially impressed with the business faculties of the Chinese, with their energy and general contentment, and, alas, also impressed with the filthiness and unsanitary conditions in which we found them in their large cities. Both young and old, male and female, work, and apparently willingly.

China entire may be said to be revolutionized; few apparently have any sympathy with the Manchu Dynasty, which has just abdicated. The remarkable thing is that the revolutionists, hampered for lack of money, have been able to accomplish so much and to have preserved order so well. True, lawlessness has in several instances gained the upper hand; and, of course, it is still possible that the entire social fabric may be destroyed. There is a reason, however, why this seems improbable: For long centuries the various provinces of China have maintained a kind of local autonomy, not unlike that of Canada and Australia in respect to the British. These provinces or states have long had states rights, slightly after the fashion of the American Union.

MISSIONARIES IN CHINA

Without doubt missionaries have accomplished considerable in China. It is difficult, however, for the Chinese to differentiate between Christian missionaries and Christian tourists, Christian soldiers and sailors, Christian merchants and tradesmen and Christian clergymen who preach to such of these as attend divine service. Gradually, however, we believe they are getting a proper focus upon the matter. We must sympathize with them in this; if we could put ourselves in their places, how strange it would all appear to us! The aloofness of the foreigners and the disdain with which they usually treat the natives is quite unfavorable also to true Christian progress here. Moreover, although the Chinese are aware that some good people are sending large sums of money in their interest, building colleges and hospitals and churches and schools and Y. M. C. A. buildings, with gymnasia, billiard rooms, bowling alleys, etc., they find it difficult to harmonize this benevolence with the fact that foreigners all conspire to keep wages at the lowest point—hindering as much as possible any advance in prices or such improvement in conditions as would raise prices.

Under all these conditions it seems remarkable to us that Christian missionary effort has accomplished so much as we perceive. It seems the more amazing when we reflect on the Gospel message which Christendom has had to offer, namely, that only the saintly few have the slightest prospect of heaven, and that all of the vast remainder of China's hundreds of millions and their forefathers are doomed to an eternity of torture.

But with all this handicap we found some Chinese Christians who gave every evidence of deep sincerity. Some foreigners, however, told us that they were merely "rice Christians." This may be true of some, but we feel sure it is not true of all—nor even of a majority. Comparing the native congregations with Christian gatherings in Europe and America, we have every reason to believe that the comparison favored the Chinese. They listen more respectfully, reverentially and earnestly than do the majority of congregations in Christian lands.

THE OUTLOOK

The outlook is both favorable and unfavorable. It is unfavorable in that China is now coming under the influence of Higher Criticism, Evolution, etc.—not from the missionaries, however, who seem to be more loyal to the Bible than are the ministers of Christendom. This flood of infidelity is coming from Japan.

The slowness of the Christian progress in China of late may be judged from the report of one Y. M. C. A. secretary from America. He said that in ten years the Association had succeeded in bringing only 25 persons into membership with the different Christian churches of all denominations. And the Y. M. C. A., be it remembered, is chiefly a moral club dominated by Christian influence—much the same as in Europe and America—and apparently the chief recruiting ground for the churches.

So far as we were able to sense the situation from the missionary viewpoint it is this: The influence of Christianity has brought a measure of enlightenment to the Chinese which led up to the recent revolution. The revolution itself is dominated by the Christian Chinese, partly because they are the more intelligent. The solid front which Chinese religions have heretofore maintained is breaking. Buddhism, Taoism and Confucianism still dominate the masses, but many are saying, We are non-sectarian; we take the best of all these religions and admit that there are good things also to be said respecting Christianity. The progressive Chinese of the revolutionist party proclaim that henceforth China shall be known as one of the Christian nations. By this they do not mean, however, that the Chinese will be converted to faith in Jesus as the *Redeemer* of the world and their personal Savior, but merely that China recognizes that the nations which call themselves Christian, are more wise, more intelligent, less superstitious, better educated and better warriors than the nations which recognize Buddhism, Brahminism, Taoism, Mohammedanism, etc. The statement, therefore, simply means that the Chinese propose to adopt Occidental manners and customs and, so far as possible, Occidental lines of thought.

DIFFICULTIES SHOULD BE PROMPTLY REMOVED

But while the psychological moment for the spread of Christianity would appear to have arrived, there is a difficulty. The Chinaman in perplexed by the 600 different denominations of Christians and the 600 different theories of salvation which they represent. Once awakened to thought he is more critical, if not more logical, than the masses of Christendom in respect to what he will accept instead of the doctrines he proposes to drop. He asks the missionaries all kinds of questions, the majority of which receive no satisfactory answer. One of the principal difficulties is on the subject of the Trinity—how there could be one God and he of three different persons, or how there could be three Gods and yet these three be only one person; and how the one God could be dead for three days and raise himself from the dead. The Chinese mind seems unable to grasp this mathematical problem.

As between the Protestant hell and the Catholic purgatory, the Chinaman is also perplexed. He wants to know where hell and purgatory are located, and who knows and how he knows. He seems perplexed to understand how a just and loving God should bring so many people into existence for such a fate. While Christianity appeals to them in some ways, it repels them along these lines; the poor Chinese are really in a quandary. The trend amongst the more thoughtful ones seem to be to consider all religions as more or less superstitions, useful merely for the control of the more degraded and vicious.

In view of these limitations, the missionaries now find it inexpedient to discuss doctrinal matters. Instead, the chief attention is given to schools, colleges, hospitals, Y. M. C. A. privileges, sports, etc. Their hope is that this beneficial influence may gradually attract more and more the Chinese, and that thus will spring up a preference for Chris-

tian methods and places of worship over and above those of other religions.

WHICH IS THE RIGHT SHIP?

One missionary likened the Christian church and its salvation to a large ship: The passengers board the vessel in confidence, trusting all to the officers, and do not study the maps, charts and compass nor inquire particularly respecting the machinery. So all desiring to be saved, he said, should get into the church and live and rest there contented, without inquiring particularly into doctrines, trusting implicitly to the final outcome.

But some of the hearers inquired, Which boat—which church? Are there not many Christian boats, Catholic and Protestant? Which one will surely be properly navigated and bring all of her passengers to the heavenly port?

Such knotty questions are, of course, perplexing to the missionaries, unused to such close reasonings in their own lands. We sympathize with the missionaries, realizing that they are in a very difficult situation. In conversation many of them manifested great earnestness and real piety and deplored their inability to accomplish greater results along religious lines. Others, a minority, we hope, seem to have a narrow and hypocritical spirit. Sent to convert the heathen they would like to make such reports as would please and not discourage those who sent them forth, especially in view of the fact that the Home Secretaries write them that donations are falling off and that encouraging reports must be made.

Much has been said respecting the fact that the missionaries live in palatial residences and hold themselves so aloof from the people whom they would interest that the latter discount all their professions of love and sympathy. Having heard such reports we sought to determine whether or not they were truthful, and, if so, the cause. We did find palatial residences of ministers in Hong Kong and Shanghai, but these were not, strictly speaking, missionaries who served the Chinese. These ministers serve and are chiefly supported by Americans, British, Germans, etc. (merchants, consuls, military officers, etc.). One of these serves the Union church in Shanghai at $2,400 gold ($4,800 Chinese money) per year. Of course, out of this he can well afford to live quite luxuriously in China. It is true that the missionaries also live in compounds, near the college buildings, separate entirely from the natives. These substantial structures, of course, must appear to the natives as palatial, greatly in contrast with their own hovels.

But we have not the heart to blame Western people for desiring to live according to their own standard when it is possible. No doubt some of them would serve with equal zeal if they had nowhere to lay their heads superior to the native house-boats on the river or the hovels on the shore. As one of them very frankly said, The constant din and hum of voices from earliest morning till latest night is very wearying upon the more delicate nervous systems of Caucasians and calculated to bring on nervous prostration, hence the better houses, purer air, better food, etc., may be considered almost in the light of necessities. Nor can we suppose that those who sent forth the missionaries and are paying their expenses desire them to live on the same level as the Chinese, even if their health would permit. On the whole, the average missionary seems to be doing in this respect about as faithfully as the majority of Christian people and Christian ministers in their home lands. So far as their clothing is concerned, we saw nothing that would be considered extravagant, even though much superior to the poor toggery of the majority of the natives.

THE RED CROSS SOCIETY

We have for years heard much of famines and consequent pestilences in China and these have usually been reported from practically the same district—the valley of the Yangtse River, which is navigable by large vessels for 900 miles. There is no doubt about the distress; many of the poor people are in a very pitable condition. This is the third year in succession in which they have suffered famine. Even the seed sown was lost by reason of the great freshets. It is safe to say that two millions are on the verge of starvation—many have already starved to death. Money and rice from America have been poured into this district time and time again, giving a moiety of relief, but the cause of the trouble remains—the river conditions.

The American Red Cross Society, organized for the preservation of life, and having as its President the Honorable William H. Taft, sent engineers to look into the difficulties and to confer with the Chinese Government respecting a permanent remedy. It has required time to make surveys and for engineers to decide what is necessary. The matter had reached a satisfactory conclusion and work was about to be begun when the revolution interrupted. It is anticipated that the new government will take the matter up. The engineer in charge, Mr. Jameson, informs us that he hopes to put to work speedily on the necessary improvements 30,000 of the destitute, and thus help a little in stemming the famine difficulties. While the matter is not under missionary auspices, it nevertheless has, in the minds of the Chinese, a missionary association and a helpful influence. Indeed, it is only along the lines of higher civilization that any considerable work can be accomplished now in China. Nevertheless, the Chinese are awakening and, like the Japanese, are wanting a new religion, rational as well as reverential. Is it not the same in Europe and America?

Pastor Russell addressed the natives on two occasions. Considerable interest was manifested and Chinese reports of both discourses were published, the publishers proposing to continue such publications weekly after the manner of the American and British newspapers. Something in his presentation seemed specially to strike interest and convince many of his hearers. In response to an offer of free reading matter in English, many addresses were handed in.

THE MORALS OF CHINA

The Chinese moral standard differs considerably from ours, but they apparently respect their own; there is no obtrusion of the nude and lewd. We saw no immodest dressing—nothing to suggest impurity or licentiousness. Mr. Lerrigo, Secretary of the Canton Y. M. C. A., informed us that the Chinese of the Association had recently purchased a moving-picture outfit, but that they immediately objected to the immodesty of some of the pictures, which would be thought all right in Europe and America. A censorship committee was appointed, and every picture in the slightest degree immodest is eliminated. In their Christian gatherings the sexes sit apart. When we sought for photographic views representing the Chinese, their customs and homes, we found them all modest, chaste. Vulgar, foolish and immodest pictures there were on sale, but they were of European manufacture, and apparently sold to Europeans and Americans. A missionary of thirty years' residence assured us that the moral status of the people in general is quite good, excepting that of the Buddhist priests.

UNITED STATES MISSIONS

Our visit to the Philippine Islands gave us a greatly increased respect for the American flag. The change wrought in the twelve years of American supervision of the Philippines is little short of a miracle. Little did we suppose that our Government had been carrying on so benevolent a work as we there beheld. True, it is not a missionary work in the proper sense of that term, in that it is not attempting to give the Filipinos religious instruction of any kind. Nevertheless, the work is very similar to that which all Foreign Missions are now attempting in Oriental countries—a work of education and moral and social uplift, etc. The officers and soldiers whom we met were a credit to the greatest nation in the world, including the Major General commanding the forces of the Philippines, the Civil Governor and those of the civil service officials with whom we became acquainted.

When our Government took over the control of these Islands from Spain there were thousands of Jesuits and Friars in the Islands in control of vast estates, but the people were ignorant. These friars still own 95 per cent. of the property within the walled city of Manila, we were told. The Government rents from them considerable property, paying $4,000 gold rent per year for one building alone. Nothing has been done by the United States Government against Catholicism; no Protestant denomination has been favored in any manner. Instead a thousand American teachers were imported, of whom 800 still remain. These are now supplemented by 6,000 native teachers. The Filipino thirst for education is rapidly increasing. The Legislature has recently determined upon the erection of 400 new school houses and the addition of many teachers. Do you have compulsory education? we inquired. The answer was, It is unnecessary; we cannot equip the schools rapidly enough as it is; we are obliged to run two shifts in order to accommodate those who are anxious to learn.

An up-to-date hospital has been erected; it is probably as complete as any hospital in the world, and its free dispensary has the distinction of being sixth in the world's record of cases treated in a year—80,000 cases last year.

Steam railways, electric railways, etc., with modern buildings and newly dredged harbor are rapidly increasing the business interests and lifting the people from serfdom and peonage to intelligence and good citizenship.

UNITED STATES TREATING FILIPINOS AS AN ELDER BROTHER

To give an idea of the progress made, we note the fact that at a meeting addressed by Pastor Russell there were present about 1,000 Filipino young men, ages from 18 to 30, who understand English, and who gave the very closest attention. Following the address some 300 applications for literature were voluntarily handed to Pastor Russell. This is in keeping with the general manifestation of this people for knowledge along every line. Another indication of their progress was manifested recently. A proposal was made that a Y. M. C. A. for Filipinos be established. The American Central Committee made an offer of $140,000, provided the Filipinos of Manila themselves would raise $80,000. The amount was more than subscribed—$100,000 was contributed.

To our surprise, the Governor General and others assured us that all of these improvements are being made by the Filipinos themselves—at their own cost. The United States Government merely supervises the matter through its representatives. The judges, physicians, nurses, teachers, schools, are all paid out of Filipino funds under our Government's wise and economical management of their affairs; as an elder brother doing for a younger. We felt proud indeed of the record. When we contrasted the results here manifested and the benevolent methods used with the selfish exploiting practices only too common, we thanked God that whatever the blemishes of our Government and whatever its shortcomings, it has a record for justice second to none ever made in this world's history, and that without hypocrisy.

This fairness manifested by our Government is telling upon the Filipinos, who at first misunderstood. It is also influencing the large number of Chinese residing there. Indeed, the whole world is taking notice; but alas! we fear that no colonizing nation is ready to follow the example. The peoples of the Orient are practical and nothing could much more commend to them the principles of Christianity than our Government's course. Quite to the contrary, the operations and exploitations of European governments have given the missionaries a very uphill work in what they have sought to do. The very fact that these exploiting governments have backed up and protected the missionaries has had, we believe, an influence derogatory to missions.

THE MALAY PENINSULA

Your Committee visited Singapore and Penang and had interesting and profitable experiences. The greatest missionary effort in both places appeared to be under Methodist control. The work being done in these two Malayan centers reminded us very much of what we have already mentioned respecting the work in progress in the Philippine Islands. Like that, it seemed to be chiefly a work of secular education, and quite successful, although conducted along different lines. The Government subsidizes the schools liberally, besides which a tuition fee is charged. In these respects we believe the work less successful than that in the Philippines where the education is free, and where the Government provides the schools and teachers and cannot supply them rapidly enough.

These Methodist schools in Singapore and Penang, so far as we were able to learn, have 2,500 and 2,000 pupils respectively in attendance, and with Government subsidization, are self-supporting. These pupils are attracted from all parts of the Peninsula, and some from Siam and Sumatra, across the Straits. Naturally the expenses attaching to these scholarships must reduce the number in attendance and confine it to the comparatively better-off classes. In the Philippines, on the contrary, the free schools and their teachers are scattered everywhere, and all people, rich and poor, have educational opportunities. While, therefore, we highly commend the work being done here, we still believe that the American plan is the superior one. It is astonishing to note how anxious the peoples of these parts seem to be to gain an education.

Inquiry respecting Christianity amongst the students revealed the fact that a certain amount of religious matter is introduced daily, in that the sessions are opened with prayer, and some of the simpler Bible stories and parables are brought to the attention of the pupils. Of course, only a small proportion of the entire attendance at these schools ever take the full course of instruction, but we are informed that one-quarter of those who do graduate profess Christianity, as preferable to the religion of their birth, although they do not very generally join any of the Christian churches. We were glad to learn that here, as well as in China, prejudice against Christianity is rapidly breaking down, and that the Chinese who predominate here prefer American and English teachers rather than their own. Indeed, they are quite willing to pay good salaries for competent teachers, who are in demand.

We did not have favorable opportunities for contact with the native Christians, who are of many nationalities. We learned with pleasure, however, that while they are few in number, they give evidence of sincerity. Other denominations were represented as active, but in a much smaller way, and much less successful than the work noted.

CHRISTIAN INFLUENCE IN INDIA

For centuries India has been a missionary field—particularly the southern portion, and the Island of Ceylon adjacent. Tradition has it that St. Thomas, one of the twelve Apostles, visited Ceylon and Madras. A cathedral to his memory stands in Madras, covering, it is claimed, his grave. The legend is quite specific. We were shown the cave where he was attacked by the Brahmins, but from which he escaped. About two miles from it is what is termed Mt. Saint Thomas. This is the place where, supposedly, he was speared to death by a Brahmin. Of course, these incidentals may have belonged to some other man by the name of Thomas, and centuries of time may have confounded him with the Apostle Thomas. But that some man by the name of Thomas, a Christian Missionary, visited those parts long ago could scarcely be questioned.

Additional tradition shows that at a very early period Syrian Christians made a settlement on the southwest coast. They still maintain an organization, and a church history running back from twelve to fifteen hundred years, and they now number about a quarter of a million in the Province of Travancore, whose population is about three millions.

The London Missionary Society, a Congregational institution, has carried on a work in Travancore since 1806. They claim now a church membership of ten thousand. Although Travancore is one of the smallest of the India Provinces, we have given it prominence because Christian missionary effort here appears to have reached a better development than elsewhere, so far as we could discern. The natives are very poor, but industrious, and apparently honest-hearted. The higher castes, which adhere to Hinduism, seem not averse to Christianity, but reject it, because to them it seems less logical than their own beliefs. The natives from the lower castes, reached by the Gospel message, have certainly been blessed above their fellows still remaining under the grosser superstitions and idolatry of Hinduism.

Northward from Travancore and Madras we found evidences of missionary activity, but they were newer and their successful work correspondingly less in evidence. We were pleased, however, to note that some amongst the natives in all parts give evidence of great sincerity and Christian devotion to the extent of their knowledge of the Lord and his Word. These, however, of course, are very isolated cases, just as this class of Christians is scarce in every part of the world.

METHODS EMPLOYED TO INTEREST NATIVES

Various are the methods used by the Missionaries to gain a hold upon the people of India, and to lift them from idolatry and superstition. The college appears to be the most attractive bait. There is a thirst for knowledge, even though it be less in India than could be wished for. In only one locality did we hear of children being hired to attend school by the payment of a trifling sum. We were told that for this inducement the parents would compel the attendance of the children, but not without it. In various parts of India there are academies and colleges controlled by the Missionaries. These are attractive to the young men, because of the educational facilities. The students are not required to make any profession of Christianity in joining the schools, but rather are assured that no attempt will be made to indoctrinate them. The students, we are advised, come largely from the upper Brahmin caste, influence with which is much coveted by the Missionaries.

Inquiry as to how Christian interest was sustained amongst these young men brought the answer that the majority, after graduating, scoff at Christianity, and claim a superiority for Hinduism. They seem to catch in the schools the spirit of "Higher Criticism." We cannot surely tell the mental attitude of these young men when they enter the schools, because we know that the influence of the schooling in the colleges in Christendom tends to similar unbelief in the Bible. Inquiry respecting the status of the Protestant Missionaries on the subject of faith in the Bible brought the report that many of them are Higher Critics and Evolutionists, who no longer believe in the Bible as the inspired Word of God. It seems to be conceded, however, that higher critical teachings are not conveyed to the scholars in a public

manner, but rather, as is the case in Christendom, covertly.

We found evidence of very sincere Christian endeavor on the part of the Missionaries in the past, with some fruitage in consecrated natives. We found the Missionaries of the present time earnest and attentive to their work, but, like ministers of Christendom, they seem to have had their spirituality sapped, devitalized, and, probably, by the same influences—"Higher-Critical-Infidel-Evolutionary" theories. Only one missionary did we hear of preaching eternal torture, and he was a new arrival on the field. Contact with "heathendom" seems to fully settle in the minds of all reasoning people that God never intended the eternal torture of all except the comparatively few who put their trust in the redemptive work of Jesus, and subsequently to walk in his steps.

SINCERITY OF MANY NATIVES EVIDENT

On every hand may be seen evidences that the poor Hindus are as sincere at heart in their worship as any Christian could possibly be. There is not the slightest sign that the devotions of the majority of hypocritical—"to be seen of men." Although their devotions are performed publicly, fearlessly, they are reverential and seem to be addressed to some unseen god, even though crude idols are at times apparently used to represent him, according to a philosophy which we are unable to appreciate. However, when we remember the terrible mental pictures of the Almighty drawn by some of our creeds, and contrasted these with the ugly idols worshipped by some of these poor peoples, we felt inclined to say that of the two the creed idol was the more repulsive.

The Salvation Army has recently entered the missionary lists in India. Its sympathetic method of mingling with and aiding the lowest caste to better ideas of home-life and cleanliness is commendable. If only their fifes and drums called the people to hear of God's love, and the good tidings of his provision for all in Messiah's kingdom, what good they might accomplish! They are making quite a show of success by attraction to their service young teachers, "catechists," from other missions, by more liberal allowances for their expenses.

MORE THAN EDUCATION NEEDED TO LIFT NATIVES OUT OF SUPERSTITION

At Benares we had a Christian native for a guide, and he informed us that many of the poor people who were bathing in Ganges, and hoping thereby to wash away their sins, had been educated, some of them in Christian schools, so that quite a good many of them were conversant with the English language. This surely was a very discouraging discovery. It indicated that even more than education is necessary to lift these people out of their deep-seated superstitions.

Missionaries and Christianity have frequently been blamed with doing injury to the people. Many say, "You can trust a native who has not professed Christianity, but beware lest you ever trust one who has been Christianized—they are not dependable." It may be that something connected with Missionary effort promotes dishonesty in those who receive its benefits, but in our opinion the Missionaries and their methods are less to be blamed than the Europeans residing in India and transient visitors. Apparently the more consecrated people of Christendom remain at home. There can be no doubt that the influence of the white man in a general way upon the people of India has to a considerable extent been demoralizing, and this demoralizing influence, exercised by representatives of Christendom, seems to more than counteract the helpful influences of the Bible and the Missionaries. The natives of lower castes look up to the whites, but find their disgraces easier to copy than their graces.

In Madras we became acquainted with a native Christian worker who was conducting a temperance mission. We remarked that we had been greatly surprised to find the natives quite free from the influence of intoxicating liquors, and that we were surprised at his having a Temperance Mission. He said that his labors were chiefly against the young natives who were influenced by Christianity, and who were rapidly becoming addicted to intoxicating liquors. We learned also that amongst the Mohammedans there is a class increasingly numerous which, following the example of the whites, are becoming skeptical of religion and correspondingly dissolute in their habits. As for the whites, nearly all seem to use liquors and tobacco. The irreligion and nominalism of the majority of the whites discount greatly all missionary efforts.

A. REVIEW OF THE COMMITTEE'S TOUR

The Committee traveled in India about four thousand miles together—by railway, bullock-carts, automobiles, pony-carts, jinrickshas, carriages, etc.

From the Straits of Malay our party came to the Island of Ceylon. We had some interesting experiences in its chief city, Colombo. A number of Bible students of that place met us on our arrival, and gave us hearty greetings of welcome. Our fellowship with them was sweet, and three of them subsequently accompanied us for a few days through the Travancore District of India. Here in Colombo a meeting had been arranged for in the Public Hall, to be addressed by Pastor Russell. Although the hour appointed was early, the house was crowded, about 900 being present. Close attention was given, and at the conclusion of the meeting many addresses were handed in for literature on Biblical topics.

Another interesting experience worth relating was a visit by the Committee to the Lepers' Hospital on an island adjoining the city. The hospital is presided over by an educated Indian of the Parsee faith, who with great cordiality arranged for Pastor Russell to give an address (through an interpreter) to the lepers. Many heard with interest, and amongst them some inquired for literature.

TRAVANCORE PROVINCE—INDIA

A full week was given to southwest India, and it was worthy of it. Our first stop was at Russell-Purim, the principal point at which Brother Davey for two years has let shine the "Gospel of the kingdom." Pastor Russell preached there twice through interpreters to audiences variously estimated from two to five thousand. Nearly two miles from the meeting place we were met by a thousand of the natives who escorted us to a hastily improvised auditorium. A fife and drum corps preceded us, while behind us came bagpipes, tom-toms and various musical instruments unknown to us. Many of those who met us carried banners of welcome and marched ahead of our motor car, while on either side were lined up others who greeted us, singing native hymns of welcome. Our Committee was quite unprepared for such a reception, and in the general din could merely express our appreciation by bowing to the multitudes who walked and ran before, beside and behind us to the meeting place, constantly joined by other hundreds on the way, and finally by thousands who were waiting for us at the auditorium.

When we stepped upon the platform each member of the Committee was presented with a garland of flowers, strung after the native style. These were hung about our necks. To each of us was presented also a bouquet of flowers, handsomely arranged in a manner which, we were informed, to the natives signified peace, love and good will. Next came fans and a glass of coocanut milk. It was following these experiences and refreshments that Pastor Russell gave his address. Following the first address we were introduced to some of the officials of the vicinity.

NAGERCOIL—MISSION CENTER

Our next stop was at Nagercoil, where the London Missionary Society has a college. We were kindly received by the Secretary in charge, and, as per arrangements made in advance, Pastor Russell delivered an address. The auditorium was crowded, as were the doors and windows, while hundreds were unable to get within hearing distance. Natives constituted the audience, except the white teachers. Amongst them, we were informed, were educated Hindus and well as Christians, and nearly all were men.

TRIVANDUM—THE CAPITAL

The next stop was at Trivandum, the capital of Travancore. Two meetings were held in Victoria City Hall, which on both occasions was crowded to overflowing. We cannot know to what extent the hearers received the message. It was quite manifest, however, from their conduct, that some of the Hindus had come to sneer at anything Christian. It was equally manifest that by the time of the close of the meeting most of this disposition had faded away; the faces were earnest—many of them markedly sincere. They heard the Bible defended and Christianity upheld with more of an appeal than ever before, to the Bible, as well as to reason. Nearly 200 requested literature, expressing a desire to study further the matter which they had heard—some of them expressing deep concern.

Five other less important places were visited and meetings held ere

WE REACHED MADRAS

In Madras we had very interesting experiences also. Three meetings were held in different localities, all of them crowded. Nearly three hundred applications for literature were handed in. It was while in this vicinity that we visited the Mount of Saint Thomas, where, according to tradition, the Apostle Thomas, as before referred to, suffered martyrdom by a spear-thrust at the hands of a Brahmin.

THE VIZAGAPATAM MISSION

We had an interesting visit to Vizagapatam, which has a mission now under the control of the Canadian Baptists, having been transferred to them by the London Missionary Society. A public meeting was held in the chapel and we attended. The missionary and his wife were present, and also two men and two women, native teachers or workers. It was Quarterly Meeting Day, and about six boys and six girls repeated Scripture verses, committed to memory, in the presence of an audience of about forty adults. These missionaries and teachers—yea, and all missionaries—have the sympathy of the Committee, for we realize that they have a difficult proposition—an impossible one, so far as the conversion of the world is concerned.

CALCUTTA—CITY OF PALACES

Some of us journeyed from Madras to Calcutta, while another passed through the Mysore District to Bombay. All of our experiences were interesting. We were impressed with the fact that while the natives respect the whites as a superior race, they are perplexed with some of their religious teachings, and inclined to think that many professing Christianity are only partially sincere in professing such beliefs—for instance, Mohammedans cannot receive the "Doctrine of the Trinity." They accept our Old Testament Scriptures, but declare that these forbid the worship of any one but the one God. They therefore oppose Christians preaching that there are three gods, even as they oppose the Hindus for preaching that there are five thousand gods.

All (Hindus and Mohammedans) are perplexed that these superior whites should insist on justice, kindness and love and yet teach that the Creator is devoid of these qualities—that he foreordained their forefathers to an eternity of torture, well knowing what he was doing, and that he has allowed ignorance to prevail while demanding knowledge and faith as a basis for salvation. They say, What we already believe seems to us more reasonable that this. We have some bad gods of our own, but none of them are so vicious as the Christian God is represented to be. We also have kind and generous gods and merciful gods, and these teach us that we must be kind and generous toward each other and towards even the brute beasts. Why, they ask, should we leave our own faith, which is older than yours, to accept your views, which are less reasonable, just and loving than our own?

RELIGION NOT GENERALLY TAUGHT

Of course, missionaries find it very difficult to answer such propositions. One result is that little is said about the future punishment of unbelievers, etc. If much were said on these subjects, Hindu children would not be allowed to attend the schools. To maintain a hold upon the children, to be able to make interesting reports of the progress of their work, and to seemingly justify their continuance in the work, the pupils must be held on to. Religious instruction is generally avoided, except at times, when it is optional with the pupils to attend.

Another matter connected with the schools should be mentioned: Of late years, the Government has been fostering education by giving liberal allowances to schools of a satisfactory curriculum. But the Government requires that such schools, aided out of the public treasury, shall be non-religious. The various mission schools of practically all denominations are now competing for such Government patronage—to compensate for the falling off of missionary donations. As a consequence these mission schools are non-religious—purely secular—with merely a Christian influence attaching, and, as already noted, this Christian influence is of late vitiated and neutralized by an unbelief in the Bible, the fruitage of "Higher-Criticism-Evolutionary" theories.

The critics of the Christian religion, are, of course, mainly from the upper castes. Those of the lower castes wonder much, understand little, and seem to be in expectation of harsh language and ill treatment, both from the whites and the higher castes of Indians. In all of our journeyings we were impressed with the gentleness of the people as a whole, and the evident affection of parents for their children. Only amongst those who have been closely associated with the whites did we find the quarreling and wrangling disposition.

In Calcutta two meetings were held, addressed by Pastor Russell. Although the attendance was not large, the interest was considerable, as evidenced by the fact that 170 handed in their names and addresses for literature.

We were informed that the advertising implied that only the whites were invited, and if the natives had known that they would have been welcome, crowds would have been turned away.

BENARES—"THE HOLY CITY"

Benares was our next stopping point. It is the Mecca of India. As a city it is said to be sacred to more people of different religions than any other city on earth. No attempt was made to hold a meeting here. The people seem more ignorant and superstitious than at any other point visited. The principal interest here, aside from the temples, which we did not visit, were the bathing ghats along the shore of the Ganges river. They go down the steps into the water, which to them is sacred; they bathe, pray the while, and finally, before leaving, many of them fill little vessels with the "sacred" water, which they carry home with them. It was particularly saddening and discouraging to be told by a native Christian that many who go thither to bathe have had contact with Christianity and modern education. It reminded us of the saying of a Missionary in Japan, namely, that one of the most discouraging features of his work was that some of the members of his congregation who had professed Christianity for years, nevertheless went annually to the Shinto temple to worship their ancestors.

LUCKNOW—CAWNPORE—AGRA, ETC.

These places were interesting, each in its way, but less so than places already described, with nothing specially worthy of noting.

BOMBAY, THE BEAUTIFUL

Our experiences at Bombay closed this most interesting tour through India. Here Pastor Russell addressed two very intelligent audiences, composed partially of whites, the remainder being of high caste natives. Some stood and many, desirous of hearing, were unable to gain admission. Here again many requests for literature were handed in.

The next day on the pier, as we were departing for Egypt, an educated native of the Parsee caste, who had accepted Christianity, came to bid us good by, bringing with him a long garland of flowers of sweet odor, which he hung about Pastor Russell's shoulders, and presenting him at the same time with a very handsome bouquet in the form of a scepter. He declared himself under lasting obligations for the assistance in the understanding of God's Word afforded by the meeting of the night previous. He also handed in his address for literature.

CONCLUDING THOUGHTS ON INDIA

From the foregoing it will be noted that in the Committee's estimation the true Christianity has made more advancement in the Province of Travancore than in any other. We believe the readers of this report will feel a special interest in the people of that Province. We tried to think of some little souvenir of that Province, and found one which, we believe, will be generally interesting. It is the smallest coin used in Travancore, and probably one of the smallest in value in the world, about one-tenth of a cent each. Yet in one sense of the word it is the basis of all monetary value, for it is called "cash."

We have brought with us several thousand of these from the Travancore mint—new. They are for the International Bible Students Association classes. Each class desiring these souvenirs should, through its secretary, send to the Brooklyn office a list of names of its members desiring one coin each; thus each class may be served at a sending—saving trouble and expense. These souvenirs will be sent free, postpaid.

With deep gratitude to God for the privileges and lessons connected with this world-tour of Mission Investigation, we conclude our Report with a Categorical Summary, which notes the questions given us for our guidance, and our answers thereto following each.

THE CATEGORICAL SUMMARY

I.—"Are Foreign Missions conducted along Christian business lines?"

Ans.—As these terms are generally understood, Yes.

II.—"To what extent are the methods used successful in reaching the heathen peoples, and in bringing them to Christianity?"

Ans.—The success attained by Missionaries is small. We found Oriental Christians about as sincere, intelligent and earnest as the average of church attendants in America and Europe; and, as there, a very few who gave evidence of being consecrated to God and his service.

But, viewing the question from the standpoint of the present and future, rather than the past, our Report is different. The present methods cannot be called successful, because Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are almost exclusively along the lines of secular education. Although this is not Christianizing work, it is, of course, a good work, for the poor Orientals surely need education.

In your Committee's opinion, however, there is less need for Academic and Collegiate education, such as the Missionaries forward, than for Common Schooling. The Oriental, after obtaining higher education, is spoiled for the common affairs of life about him, and aspires only to teaching, clerkship and office holding, which are over-supplied. Unable to get such employment, he is in trouble. He will not dig, and to beg he is ashamed. But the general Common School education, your Committee believes, could best be done by the Government, and along unsectarian lines, after the method followed by the United States of America in its supervision of the Philippine Islands. Christians, of course, would be the best for teachers.

III—"What are the teachings, and what are the inducements to accept Christianity, and how enduring are the results?"

Answer.—There are evidences of positive teachings in the past, but there is very little religious teaching now being done, because the people would resent it, and keep their children from the schools. We heard of instances where a small coin per day was given to each child attending school; but, aside from the schooling, the inducements offered by the Missionaries are chiefly social and medical.

Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion. If a Missionary falls from faith in the Bible into "Higher-Criticism-Infidelity," he may continue his office and profession. But the Orientals have no such inducements to outwardly profess that they no longer believe (except for native teachers). Besides these Orientals are very honest in respect to their religious professions, except where spoiled by contact with the hypocrisy of the whites.

IV.—"What is the attitude of heathendom toward the Missionaries, and toward Christianity, and what is the prospect of Foreign Missions becoming self-supporting?"

Answer—The Orientals are remarkably tolerant of all religions, but are often perplexed at the Missionary competition and opposition of Christian denominations. The higher castes consider the medley of Christian doctrines presented to them less philosophical than their own. Their own, however, is not satisfactory, they confess. But before exchanging for another they want to know that the change will be for the better. The common conception, that all the peoples of India, China and Japan are heathen savages, is very erroneous. Their upper classes, or castes, include some splendid characters of truly noble manhood, the moral and intellectual peers of Europeans and Americans. Indeed, the masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost entirely unknown amongst the Orientals.

Many of the congregations of Christians in Japan, China and India are self-sustaining. And in such cases the Orientals prefer to take over the full control of all services, rather than to have the Missionaries take any part. The native ministers come closer to the people than it is possible for the whites to do. Habits and customs of life make it almost impossible for Missionaries to live in the very simple style of the Orientals, and it would not be reasonable to require it.

V.—"What, if any, change should be made in the teachings and financial administration to make the foreign Mission work more successful?"

Answer.—The great change necessary to make Missionary work more successful is for the Missionaries to have and to impart to the people a more logical Gospel. To preach to the millions of the Orient that God forcordained them to ignorance of the true religion, and condemned all the generations of their forefathers, on account of that ignorance, to an eternity of torture is not logical, not loving, not just—not Gospel at all, when we remember that the word Gospel means "good-tidings of great joy which shall be to all people." The Missions would be much more successful in reaching the hearts of those they would serve if they presented the Gospel of God's loving provision of Messiah's coming kingdom.

Although the doctrine of the Trinity corresponds considerably with the teachings of the Hindu religion, it is, nevertheless, difficult for those of other religions to fully accept it. They cannot understand the matter of three Gods in one person, as some put it; or three persons in one God, as others put it. There is a simplicity and honesty about these people that is commendable, and which refuses to confess that which they do not understand. The message of Messiah's coming kingdom, in which God's will shall be done on earth, even as it is done in heaven, would, we believe, appeal to large and increasing numbers of Orientals.

VI.—"What hope is there for the conversion of the world during the present generation, through the Laymen's Foreign Missionary Movement, with their proposed thirty million dollars?"

Answer.—No one who knows anything of Oriental conditions would have the least expectation of the world's conversion during this present generation through the use of the thirty million dollars proposed. Nor, indeed, if the sum were a thousand times that. We would not, however, discourage the giving of money for Missions. Those who give will be benefited by so doing, and undoubtedly every million spent benevolently in Oriental lands will help to bring in the more extravagant civilization of the West. It will increase the wants of the natives, and thus promote commerce. As for promoting vital Christianity, we all know that this is not a purchasable commodity.

As to whether the Western civilization will really advantage the East is a question. The Orientals, economical and industrious, are also contented, which is more than can be said of their more favored brethren of the West. Nor can we claim that our Western civilization would make them more honest and more truthful.

The very suggestion of the conversion of the world is ridiculous to the peoples of the East—including the Missionaries. One Methodist minister frankly said, "I had to come here and see for myself, before I dropped the idea of the world's conversion, and the twin idea that all the unconverted would suffer endless torture."

VII.—"To what extent do the monies donated benefit the heathen, and could any improvement along this line be suggested?"

Answer.—Our judgment is that that portion of money contributed to Foreign Missions, which reaches heathen lands, is wisely enough used for its intended purposes. Whatever waste there is would seem rather to be in the machinery of collections. One collector for such benevolent institutions told us that he was allowed, as his salary, one-half of all that he collected. We know not to what extent this principle obtains with other Societies. Each Society owes to itself to institute a very thorough investigation into its own affairs, and to ascertain what proportion of the funds received is ever forwarded to the Missionaries.

Nothing in these remarks applies in any degree to the Association under whose auspices this Committee went forth. It is well known by us all that the International Bible Students Assn. is conducted along most economical lines, and that all services in the home office are gratuitous.

We know nothing to suggest, except that the true Gospel of salvation be preached—the Gospel of the kingdom of Messiah. Wherever Pastor Russell preached the soon coming of Messiah's kingdom to "bless all the families of the earth," all classes heard with keen interest. He quotes Scriptures relating to the coming "Golden Age," the lifting of the veil of ignorance and manifesting God's love to all men, including those now sleeping in death. It seemed good to Mohammedans, Hindus, Buddhists, Confucians—all. Many desired him to stay longer, but his time was limited; instead he promised them literature, for which they eagerly handled in their addresses.

Your Committee found no time in which to visit Burmah, Africa and Australia, and suggest that it might be wise to send another Committee to investigate those fields.

In harmony with your suggestions, Pastor Russell arranged for the publication of free literature in the six principal languages of India, viz.: Hindustani, Guiarati, Malayami, Tulugu, Marotti and Tamil. This work is already under way, as is also a similar work of the Chinese and Japanese. The entire cost of producing three million copies, and circulating them through willing natives, will, he believes, be kept within the seven thousand dollars authorized by the Association.

In conclusion, your Committee assure you that they have done their very best to accomplish the purpose of their appointment. They thank the Lord, and also the Association, for the great privileges enjoyed in connection with the service.

C. T. Russell, Pres. Adj.-Gen'l W. P. Hall
F. H. Robison, Sec'y J. T. D. Pyles
E. W. V. Kuehn R. B. Maxwell
Dr. Leslie W. Jones

THE COMMITTEE HOMEWARD BOUND

Leaving India the Committee journeyed via Suez, stopping two days at Cairo. A visit was made to the Great Pyramid, whose wonderful Passages tell by their construction so much of the divine plan that it has been called the Stone Bible. We need not here give space to an explanation of the meaning of the passages and their wonderful lessons, so in harmony with the prophecies of the Bible, because the majority of our readers already have this as one of the Chapters in the Third Volume of the STUDIES IN THE SCRIPTURES. We do, however, urge all to a fresh reading of this testimony, so helpful to faith.

On the second day an excursion was made to the ruins of Memphis, the ancient capital of Egypt in Joseph's time, when he was next to Pharaoh in authority. Many of the scenes brought freshly to mind the Scripture narrative respecting Joseph, and later on respecting the finding of Moses in the rushes of the Nile. The land of Goshen, where the Israelites spent two centuries, and from which they were miraculously delivered, the place of their possible crossing the Red Sea, the wells of Moses, and the bitter waters of Marah on the opposite shore, were noticed.

ATHENS AND MARS HILL

Next we visited Athens, made famous through the visit of St. Paul eighteen centuries ago. There we visited the Stadium, where Socrates and other orators of ancient Greece held large audiences by their eloquence. We thought, too, of the fickleness of public applause, as we viewed the ancient prison in which he died. Other items of interest at Athens were the wonderful Temple and the great Amphitheatre, with a seating capacity of forty thousand, recently remodeled after its original style, in marble. But the ruins of the greatness of ancient Greece, grand as they were, led our minds still more particularly to the great Apostle St. Paul. We considered that his monuments in the New Testament writings are more eloquent a thousand times than all the achievements of all the philosophers, poets and artists of the whole period of Greece's fame. We climbed to Mars Hill, traversing quite probably the same steps, cut in the natural rocks, by which the Apostle ascended and descended. We went to a platform in the rocks above, and near to the old market house mentioned in the Scriptures, and surmised that St. Paul spoke to the people from that very spot. Our little company while on Mars Hill engaged in a short service of praise and prayer, and Pastor Russell gave a little sermonette re the Gospel which St. Paul preached—Jesus and the resurrection—Jesus, the Redeemer and Savior; the resurrection, the method by which a divine blessing will come through Jesus to all the families of the earth.

We noted that as the doctrine of the resurrection was scoffed at by the ancient Greeks, so the worldly-wise of today are still inclined to stumble over it and to mock and say, "We will hear thee again of this matter—enough for the present."

Two public meetings were held in one of the principal auditoriums of Athens, addressed by Pastor Russell. On both occasions many were turned away, while others were obliged to stand. Many heard the Gospel of the Two Salvations for the first time:—

(1) The present call and development of the "elect," the consummation of whose hope will be in the glorious change of the first resurrection.

(2) The restitution blessing then to be brought to the world in general with full opportunity for all the willing and obedient to return to human perfection and a world-wide Eden and everlasting life—rejectors being destroyed in the second death.

Our experiences at Corinth were interesting. We were shown the ruins of ancient Corinth, which have recently been uncovered. We walked about some of the very market places and fountains visited by St. Paul, and probably upon the very stones. St. Paul's Cathedral, a fine, modern structure, is the City's memorial to the great Apostle. The Cathedral is Greek Catholic—or rather Greek Christian, for so the natives prefer to speak of themselves.

Here, at the request of the Mayor and the Ecclesiastics, Pastor Russell gave two addresses of about an hour and a half each. They were well received. The reasonableness of the presentations and deductions and the harmony of the same with the Bible seemed to be the general comment of the people, many of whom seemed hungry for a clearer knowledge of God's Word and a surer foundation for their faith. Here as well as at Athens many addresses were handed in with requests for reading matter.

Brief stops were made at two places in France, where several semi-private conferences were held with Bible Students. The following Sunday brought us to London, where a most interesting and profitable week was spent. Pastor Russell delivered eight addresses in London and nearby—four of these were in the London Tabernacle.

NEW YORK HIPPODROME MASS MEETING

TO HEAR I. B. S. A. COMMITTEE'S REPORT ON MISSIONS

Less than a week brought us safely across the Atlantic on the Cunarder "Mauretania." Here we received a most hearty welcome, which culminated on Sunday in a mass meeting of Christian people at the New York Hippodrome.

The Hippodrome, with a seating capacity of fifty-two hundred, had been secured for the Committee's report on March 31, 3 p. m. Crowds were at the entrances waiting for admission at 1:30 o'clock. Before 3 o'clock every seat was taken, and subsequently hundreds were turned away disappointed. No better evidence than this of the interest of the public and of Bible Students of all denominations could be asked.

The crowds entering beheld with bated breath the entire platform, or stage, over a hundred feet wide, banked with beautiful floral evergreen plants, etc., etc. We learned afterwards that it required eighteen men to unwrap and place these floral tributes—from 4 a. m. until noon. The decoration was a master-work, both as respects the materials and their arrangement. It was declared the most beautiful floral display of the kind ever seen in the American Metropolis. The Chairman, referring to the flowers, remarked that they had come from Bible Students of twenty-one different States of the Union addressed to the Pastor and with greetings to himself and to the Committee. The central feature of the display was a large cross of red carnations circled by a crown of yellow daffodils and surrounded by a circular wreath-work of dark green leaves in which were scattered beautiful white lilies.

The Hon. J. F. Rutherford of the New York Bar served as Chairman. He introduced Prof. F. H. Robison, who read to the audience the categorical summary which constitutes the conclusion of their report, explaining that the full report would be printed, as we here have it.

Pastor Russell followed with a discourse from the text, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8) It will be unnecessary for us to give a synopsis of this, as Bible Students in all parts of England and America have already had opportunity to read it in the more than one thousand newspapers which publish the Pastor's sermons every week.

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WHY CHRIST AROSE FROM THE DEAD

"If Christ be not risen, then is our preaching vain and your faith also vain; yea, and we are found false witnesses of God. . . . Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:14, 15, 18.

The faith once delivered to the saints by Jesus and the Apostles in respect to the resurrection of the dead has been very generally lost. Christian people profess a belief in the resurrection, because they find it stated in the Bible, yet they are continually in difficulty in their endeavor to make the Scriptural teaching on the subject square with some of the unscriptural theories received into the church, and incorporated into many of the creeds during the "dark ages."

St. Paul warned the church against these human philosophies, and called them "science, falsely so-called," which makes void the Word of God. These errors have been instrumental in dividing the faith of God's people into six hundred denominations, with six hundred different professions. If God's people could all come back to the simplicity of the Bible's teaching in respect to the resurrection of the dead, all of these differences would speedily disappear. God's Word would be seen to be

beautiful and harmonious, satisfactory to the consecrated intellect, as none of our sectarian creeds are.

Really the doctrine of the resurrection of the dead has been repudiated by all denominations, not willingly, not intentionally, but perforce, as it were. An opposite theory received and intrenched in the minds gives no place for the doctrine of the resurrection, as the Bible presents it. Consequently we have twisted the doctrine of the resurrection and recite, "I believe in the resurrection of the body."

Yet even this perverted view of the resurrection is not satisfactory to those who hold it. They wish many a time that the doctrine of the resurrection were not in the Bible, so much difference does it cause. For instance, how inconsistent it seems that they should say, "I believe in the resurrection of the body," and then say, as many do, Dying is but going home, getting rid of the mortal flesh, and being freed from its limitations. If it is a blessing to die and get free from the limitations of the body, how could it be a blessing to be reincarcerated in the body, and be obliged to keep it through all eternity? Such is the inconsistency of the resurrection, however, from the viewpoint of the creeds of men.

THE BIBLE RESURRECTION REASONABLE

There is nothing inconsistent in the Bible presentation of the resurrection. Not from the Bible, but from men, comes the suggestion of the resurrection of the body. The Bible invariably refers to the resurrection of the soul. It is the soul that dies; as we read, "The soul that sinneth, it shall die." Adam was created a living soul, but his living soul came under the death sentence because he disobeyed God. It was his soul that was redeemed from death, not his body. "I will redeem thy life from destruction."—Psalm 103:4.

To accomplish this redemption, we read that Christ Jesus "poured out his soul unto death"; "he made his soul an offering for sin." Moreover, we are particularly told that it was the soul of Jesus that was raised from the dead: "Thou wilt not leave my soul in sheol." St. Peter quotes this statement as prophetical of the resurrection of Jesus, that his soul was not left in hades; God raised Jesus from the dead on the third day. With what body do the dead come? is a totally different question. Some dead souls, in the resurrection, will come forth with spirit bodies, and others with human bodies, according to the Bible. But the important part is, that it is the soul, the being, that comes forth, that is resurrected—not the body. If the soul dies, as the Bible declares, then manifestly the soul should be resurrected.

The difficulty with us has been that we "have made void the Word of God" by our "traditions." We received from the Grecian philosophers a tradition which Socrates and Plato both advocated, namely, that when a human being dies he does not really die. The soul, it is claimed, cannot die, but, whenever the soul gets out of the body, the body dies. How strange it seems that we all, as intelligent, thoughtful beings, have accepted this heathen philosophy, without a word of Scripture for its support, and with hundreds of Scriptures to condemn it!

We can see how the heathen philosophers might be led to conjure up such a theory, because of their desire to believe in a future life, and because they had no revelation from God respecting a future life. They therefore tried their best to convince themselves that man really does not die—that no man can die. The Bible theory is the very reverse of this, namely, that a man does die; that he is a soul, a thinking, sentient being. Neither is he a bodiless being, and indeed he cannot be a being at all without a body. His body may change, as science declares it does gradually, hour by hour, until a complete change is effected in seven years.

Thus a man, a soul, a sentient being, may in a life of fifty years have sloughed off gradually sufficient matter to have composed seven bodies. But the moment the sloughing off of this dying matter and the substitution of living matter ceases, we have death; and as soon as the body dies the soul dies—that is, the intelligent being ceases. There can be no thinking without a brain, no breathing without lungs, no maintenance of life in any sense of the word without a body.

This would have been a total destruction of the soul had not God specially provided, as the Prophet declares, that he would redeem man's life from destruction, through the redemptive work accomplished by Jesus in giving his soul an offering for man's sin, and thus making possible man's resurrection from the dead.

It is in consequence of this divine provision through Christ for a resurrection of humanity that the Scriptures speak of death as merely a falling asleep for a time, to wait for the new body in the resurrection, rather than to speak of us as dying as the brute beasts. The word sleep implies that in the divine purpose a future life is intended, and will eventually be given.

"BUT NOW IS CHRIST RISEN"

St. Paul does not leave the matter of Christ's resurrection undecided. He positively affirms that, "Christ is risen from the dead," and that, thus risen, "he is the first-fruits of those that slept," which implies that when he was raised the others still slept. Jesus slept during a part of three days, from the time he died until the Father raised him from the dead, from hades, from sheol, from the tomb, on the third day. He, as the first-fruits of the sleeping ones, is an example and a guarantee of the fulfilment of the divine promise, that "there shall be a resurrection of the dead, both of the just and of the unjust."

It behooves us to take a decided stand, either with the Grecian philosophers and their theories, or with the Bible. The two are in conflict and whoever attempts to hold both is in confusion. If the dead are not dead, then no human being is dead. And if no one is dead, how could there be a resurrection of the dead?

The inconsistency of the theory held respecting the resurrection of the body has invited a very reasonable and just criticism. The skeptic asks, "How could the body be resurrected, after it has gone to dust and after the dust has been scattered to the four winds?" They tell us of a grave that was opened near an apple tree, and it was found that a root from the tree had entered the coffin and practically absorbed the corpse, from which it had produced thousands of apples, which in turn had been shipped to various parts of the world, some of the poorer grades being fed to hogs, whose hams were cured and sent abroad and thus passed into other human beings, to become parts of still other human bodies. The question is a proper one, but it is an unanswerable one from the standpoint of our former misbelief and our poor attempt to combine human philosophy and divine revelation.

But such a question brings no consternation to the Bible student who follows the Scriptures alone. The Scriptures never speak of the resurrection of our bodies. They do tell of the resurrection of the soul, and that in the resurrection God giveth it (the soul) a body as it pleaseth him.

How reasonable it will be for the world to be awakened in practically the condition in which they went down into death! And these will experience, if willing and obedient, a gradual resurrection or raising up to the image and likeness of Father Adam in his perfection. But some in the resurrection will receive spirit bodies like unto the angels, and some like unto the Body of Christ in his resurrection, which Saul of Tarsus beheld —"shining above the brightness of the sun at noonday."

The class that is promised a resurrection in spirit bodies is the church—the saintly few who walk in the footsteps of Jesus. The begetting of the holy Spirit which comes to these changes their nature from earthly to spiritual. If they are faithful to their covenant their resurrection will be to glory, honor and immortality, as explained by St. Paul in the context, saying, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spirit body."

This is a description of the resurrection which God has promised to all the members of the body of Christ, which is the church. St. Paul declares that the members of this body fall asleep to awaken in the glorious morning of the new dispensation. But he adds, "We shall not all sleep"—some will be alive and remain till the second coming of Jesus. These, however, will not take precedence over the sleeping ones, for "The dead in Christ shall rise first; then we which are alive and remain" "shall be changed in a moment, in the twinkling of an eye," . . . because "flesh and blood cannot inherit the kingdom of God." As the death of Jesus was absolutely necessary as the atoning price for human sin, so the resurrection of Jesus was absolutely necessary, that he might not remain dead through all eternity, but be glorified, and in due time come again to effect the resurrection of his church and, subsequently, the awakening and uplifting of all the families of the earth.

Hearken to the special promise made to the church: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Also note the promise of the world's resurrection: "There shall be a resurrection, both of the just and the unjust." (Acts 24:15) Again, "They that have done evil" shall come forth, that they may enjoy a resurrection effected by "judgments," disciplines, chastisements, which will develop in them character; and the glory which will be attained will be perfection—a raising up to all at first possessed by Father Adam, lost through disobedience, and redeemed by the precious blood of Christ.—John 5:28, 29, R. V.

"A KIND OF FIRST-FRUITS"

Every Sunday is a memorial of the resurrection of our Lord from the dead, and if a proper conception of the Master's resurrection were kept in mind we would not think of quarreling with the expression "Easter Sunday." But alas, this name Easter is associated with heathen philosophies and idolatries, which did so much to make the Word of God of none effect; and the fact should be noted that it is the name of a Greek goddess. The compromising spirit induced some of the early church to admit the heathen philosophies and to commingle with these the inspired teachings of the Bible; but now there is the loud call to true Christians to rid themselves of science and philosophy "falsely so-called," and to return to the Biblical simplicity of the divine revelation.

Of this revelation alone St. Peter declares, "It is able to make you wise unto salvation," and to "give you an inheritance among all them which are sanctified." And again, "The Word of God is sufficient, that the man of God may be thoroughly furnished unto every good work." Let us today, then, rejoice in him who died for our sins and who rose on the third day for our justification.

Let us rid our minds of the foolish thought that he did not really die, that he only seemed to die—that when the Roman soldiers crucified him, he simply got out of his body, laughed at them, and said, "I have not died at all; I could not die; you could not kill me." Let us remember rather the divine Word on the subject: "Christ died for our sins"; "He poured out his soul unto death"; "He made his soul an offering for sin." Let us remember the assurance of the Bible that eventually "he shall see the fruits of the travail of his soul and shall be satisfied." Let us rejoice also in the assurance of the Apostle that his soul was not left in hades, sheol, death, but that God raised him from the dead on the third day.

NOTE OF ADDITIONAL PROOF

If Christ did not die, then the death penalty upon Adam and his race has not been met. Those who claim that he did not die, that merely his body died, are illogical. They profess to believe that Jesus accomplished for us a redemptive work, that he died, "The just for the unjust." If Christ, the Redeemer, "poured out his soul unto death," and if his resurrection meant the recovery of his soul or being out of death, wherein is the logic in the declaration of some that it is not thus with the church nor with the world? If Jesus did not go to heaven when he died—if he went into hades, into the grave, into sheol, into death, who has the temerity to say that others go direct to heaven or hell or purgatory? Let us be consistent. The wages of sin is not purgatory, nor a hell of torture, in some far-off place. On the contrary, "The wages of sin is death." The Redeemer died and rose; and this is the assurance, that he who raised up Jesus from the dead will raise us up also, by Jesus, through his spirit and power; and not only so, but also the world of mankind, all who were involved in the death sentence upon the first man.

Therefore, the entire world is included in the death payment made by the Great Redeemer, that "As by man came death, by a man also shall come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive." But, says the Apostle, while every man who will come into Christ shall be made alive, each will come forth "in his own order." The Christ company shall come forth first—"the church of the firstborn, whose names are written in heaven." Afterwards will come those who will become his at, or during, his presence—during the thousand years of his kingdom glory. The opportunity of that thousand years will mean to every man the privilege of coming into fellowship with the Redeemer and King, Emmanuel. Whoever will accept the opportunity will receive the blessing of an admission to Messiah's family. As the Apostle says, they will become his. Under his heavenly guidance and blessing and regenerating influence, all such may attain again to a full image of God, lost in Eden, redeemed at Calvary.

"THE HARVEST IS THE END OF THE AGE"

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38.

For long years many of us thought of the Bible references to the harvest, our text included, as applicable to every time. We had not then learned that in order to be understood the Bible must be studied dispensationally. Now we perceive that the time of our Lord's first advent was the harvest of the Jewish age; and that as a harvest this text applied to that nation only. For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the law and by the prophets.

Jesus came, not only to be the Redeemer of mankind in general, but also to offer himself as King to the Jews, and to make them his joint-heirs in his kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel message, according to divine agreement, the entire bride class would have been elected, or chosen, from that one nation and not a Gentile would have been invited to participate in the honors of these spirit-begotten ones, called in the Scriptures, the spiritual "seed of Abraham." (Gal. 3:29) Nevertheless, the Lord knew that Israel would not be ready to receive him, and he provided for their rejection and the opening of the door to membership in the bride class to worthy Gentiles.

At the close of the Jewish age, at the time, therefore, that people should have and did have their greatest degree of ripeness and preparation, our Lord presented himself and began to do the reaping work. He sent forth his disciples as his representatives, two and two; and later, he sent "seventy also." When these returned, our Lord declared to them, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."—John 4:38.

The Great Teacher tells us distinctly that while his work was that of reaping, he blended with it a sowing. Seeing that the Jews were not ready for the kingdom, seeing that eighteen centuries would be required for the calling and developing of the saintly, spiritual ones, the Father started the work of seed-sowing for the new dispensation. Then, according to our Lord's parable, he left the work in the hands of his servants and went "into a far country"—even heaven itself. Since then he has been supervising his work and been represented through the faithful members of his church, his bride. He and the apostles sowed the "good seed" of the kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the kingdom class, through the begetting of the holy Spirit. By and by the harvesting of the Jewish age ended completely, when all the wheat of the nation were gathered into the Gospel church of spirit-begotten ones, and then came the "burning of the chaff"—the great time of trouble with which the Jewish age ended, in A. D. 70.

Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the adversary, came "while men slept"—in the night, the "dark ages"—and over-sowed the wheat field with tare seed. As a result, the field looked very prosperous, although, in reality, the "tares" had a choking and disastrous effect on the "wheat." Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the age, the harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous "time of trouble" too soon. Hence, the decree that both should grow together until the harvest. "The harvest is the end of the age."—Matt. 13:39.

"THE RIGHTEOUS SHALL SHINE FORTH AS THE SUN"

Our studies together have led the majority of us to conclude that we are now living in the harvest time—in the end of this age. Oh, how glad we shall be if this is true! How glad we are to believe it true! And, we think, on good evidence. If it is true, as we believe, that the forty years "harvest" of this age began in 1874, the implication is that the trials of the church are nearly at an end; that the faithful will soon be gathered to the heavenly garner. By the glorious "change" he will cause them to "shine forth as the sun in the kingdom of their Father," for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true, then they mean a blessing, not for the church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God—Rom. 8:21.

As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars—that the period from the death of Jacob to the fall of Jerusalem, in A. D. 70, is the exact parallel to the period of the Gospel Church from the death of Jesus to 1915, A. D.

Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words

assure us that this Gospel age and its harvest will end with "a time of trouble such as never was since there was a nation." (Dan. 12:1; Matt. 24:21) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society, nobody will deny. The Bible alone explains the situation and shows us that the work of the present age is about completed; that the elect members of the bride of Christ have nearly all been found and made ready. The blessings for the world will be along material lines and will be ushered in by the "time of trouble," which will eventuate in anarchy, according to the Scriptures—a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding.

LOYALTY TO GOD NECESSARY TO LIFE EVERLASTING

The first estate of the angels who fell was the angelic estate or condition. The design of the Creator was not that they should be men, but angels. Any power granted them for materializing would be for some proper work amongst men which would be facilitated by materialization. Therefore, they were privileged to appear as men and, having accomplished the purpose for which they materialized, to disappear. But these angels, becoming enamored of the conditions in the world at that time, preferred to live as men and not as angels. In this, however, they did not abrogate their powers as spirit beings, but maintained these; but materializing and living as men, they ignored their former condition. On account of thus violating their nature they were punished, and not on account of merely using the divinely granted power of materialization. They abused the power which it was proper enough for them to use.

We know that Satan's first misdemeanor was the deception of our first parents; but we do not know that he was the cause of the disobedience of the other angels. Probably he was; and, therefore, he was restrained in darkness. If it were not so, he might have been able to materialize all down through the six thousand years. Some people claim that they have seen materialized spirits. Martin Luther claimed that he had seen Satan. In the old Luther homestead they show visitors the mark of the ink on the door, where Luther threw the ink bottle at Satan's head. We do not know, however, whether there was a materialization, or whether Satan merely appeared to him as a man. And so, not being well informed on the subject, it is best not to take too positive a position, but simply to say that we do not know. The Scriptures state that these fallen angels were restrained in chains of darkness until the great day. This would seem to imply that Satan will have no part in the judgment of the great day, but would not, of necessity, prove it. Practically, we are left without any definite information.

When Satan beheld Adam and Eve placed under divine favor in the Garden of Eden, and saw that they were the parents of an unborn race, the temptation came to him that, if he could get them on his side, then he would become a mighty one, a ruler. Why did this temptation come to him? He knew well that the thought was disloyal to his Creator. Why did he entertain it? Did it come to his mind in so powerful a manner as to make it irresistible? No. The Scriptures tell us that all of God's work is perfect. He made both man and angels perfect. Satan's deflection was through his own mind. While he knew that the thoughts in which he was indulging were unjust and unrighteous, he probably did not intend to do evil. No one intends to do wrong, but merely to see how the thing will "work out." So Satan thought how possible it would be and how pleasurable. Thus he allowed his mind to run on. And the things that he did he would not have allowed himself to do at the beginning.

So far as we know, this is the process of every mind. The fact that sin develops does not prove that there was a germ of sin. But an active mind always plans. God's mind is perfect and active; and so are the minds of the angels. As new creatures it would be possible for us to cultivate or to allow to germinate in our minds certain thoughts, certain ambitions, certain imaginations, which would eventually lead us astray. It is the duty of every new creature to repudiate every thought that is disloyal to God or to his laws. The loyalty of the mind should be so great that anything contrary to God's will would be considered treason. This is the only safe position for the new creature. Everything known to be disloyal should be discountenanced, fought against. For, as surely as evil things come in, progress is made toward destruction of the loyalty of the mind.

We see an illustration of this principle in a very marked degree in Christian Science. Very few people would say that sickness is health and that black is white. When first being instructed, the patient thinks that it is funny to have some one tell him not to think that he is sick. At first this seems absurd; but when people have practiced this deception awhile, they become imbued with a kind of self-hypnotism. They seem to be carried away with that wrong process of reasoning. With Christian Science, nearly everything is unnoticed and unreasonable—everything except money and the good things of this life.

Some people are given to exaggeration; for instance, to say of sickness, "That is awful!" We should learn neither to appreciate things too highly nor to underestimate them. With a great many people nearly everything they say contains a great measure of exaggeration. This should not be the case with the church of Christ. They should by all means strive to speak the truth. "Let your yea be yea."

There is no means of knowing whether or not any of the angels who, before the flood, had indulged in sin ever repented and reformed, coming back to the Lord. It would be unwise therefore, to speculate. Even though God is plenteous in mercy, it seems to be a principle of his government that when anyone sins, justice will have some reckoning with the individual. This is not because of divine desire to see the creature suffer, but because this is a healthful principle for the divine government —that whosoever sins shall suffer. Even though the obliquity of the sin be forgiven, the sin must receive punishment. This principle, we think, holds with the angels. Even though they should be restored to divine favor, it would not be until there was some kind of correction to show that sin is wrong.

Neither are we informed as to whether or not any of these angels have repented since their sentence and delivery "into chains of darkness." But we should not be surprised if it were true that some of them have repented. Our thought is that this repentance would not change their sentence, but that they would remain in divine disfavor until their allotted period of punishment had ended; and then they would be tested and tried. Supposing this to be so, we think that none of these well-disposed angels would be inclined to violate the divine command on the subject of materialization. Our understanding is that there are some good angels and some evil angels; that any who would communicate with mankind are not good angels—that those who are in harmony with God would not allow themselves to communicate with mankind; and that during these thousands of years since their condemnation the fallen angels have divided into two classes, one being sympathetic with Satan, and the other having reformed; that probably the latter have suffered from the others; that they would have the opprobrium and opposition of the evil one; and that they would rather suffer for righteousness than indulge in retort and give evil for evil. From this standpoint we might suppose that they have been suffering all these thousands of years since they took their stand for the right. This, however, is merely speculation, and should not be held to dogmatically.

REPORT OF MEMORIAL CELEBRATIONS

The reports received show that the Memorial of the Redeemer's death on its anniversary, March 31, 1912, was very generally observed. We give the numbers of those who have reported participants above 50, up to the time of our going to press:—

Brooklyn, N. Y.	1,100	Minneapolis, Minn.	140	Bristol, England	85	Newark, N. J.	63
London, Tabernacle, Eng.	410	Toronto, Ont.	139	Lancaster, Pa.	84	Toledo, Ohio	60
" Forest Gate, "	252	Washington, D. C.	129	Columbus, Ohio	81	Milwaukee, Wis.	60
Chicago, Ill. (est.)	500	St. Louis, Mo.	128	Orebro, Sweden	81	Helsingfors, Finland	60
Pittsburgh, Pa.	375	Providence, R. I.	117	San Antonio, Texas	80	Grand Rapids, Mich.	59
Glasgow, Scot.	363	Kingston, Jamaica	114	Louisville, Ky.	79	Worcester, Mass.	58
Los Angeles, Cal.	270	Berlin, Germany	105	Stockholm, Sweden	77	Binghampton, N. Y.	55
Boston, Mass.	269	Vancouver, B. C.	96	Baltimore, Md.	76	St. Joseph, Mo.	54
Barmen, Germany	150	Detroit, Mich	92	Cincinnati, Ohio	74	Tacoma, Wash.	54
Cleveland, Ohio	148	Kansas City, Mo.	88	Buffalo, N. Y.	73	Siegen, Germany	53
Seattle, Wash.	146	Copenhagen, Denmark	88	West Lynn, Mass.	69	Richmond, Va.	52
		Oakland, Cal.	85	Camberwell, Jamaica	65		

"VAIN REPETITION" IN PRAYER

Question—In Matt. 6:7, our Lord tells us, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the church (Col. 4:2), exhorts that they "continue in prayer"; again we read of the widow who was heard for her importunity. (Luke 18:2-5) Is this a suggestion that we should importune? How could we importune without repetition?

Answer.—We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," in "praying and not fainting," acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done—as with the church at the present time. We all realize that we are suffering injustice. We cry, "O Lord, deliver us! deliver us from the adversary!" Will God never deliver the church? For eighteen hundred years the church has been praying thus; and God has not answered this prayer. Will he never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in his promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more.—Rev. 20:2, 3.

Therefore we do right to pray, "Thy kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfil what he has promised; and that all will come out in harmony with his will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to give nor to become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think our Lord desires us to use repetition in our prayers. Some people use the words, "Our Father," or "Our God," or "Heavenly Father" more frequently than would seem to be good form—even using them in every fourth or fifth sentence. Their prayer would sound better on earth if they did not use these repetitions; though, no doubt, the repetitions would be understood in heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning prayer. This course would imply that the person had forgotten that the general blessings had been asked in that prayer, and that he should be asking a blessing on the morning meal. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat "Hail, Mary!" and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is his Prophet! Great is Allah! Mohammed is his Prophet!" again and again. We do not know what good they are doing, for they are merely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and to the point.

TRUTHFUL WORDS—POLITE SPEECH

MATT. 5:33-37; JAS. 3:1-12; 5:12.—MAY 26.

"Putting away falsehood, speak every man truth with his neighbor: for we are members one of another."—Eph. 4:25.

In our last study we contrasted the teachings of Jesus with those of the Pharisees respecting obligations to the law. Our decision was that "never man spake like this man." In today's study we note the contrast between his teachings and those of the religionists of his day. Others attempted to limit the habit of swearing, but the Great Teacher said, "Swear not at all." How foolish is swearing of every kind! We are not, of course, objecting to solemn affirmations or legal oaths as required by law.

Truly Saint Paul declares that those who receive the Spirit of the Lord possess the "spirit of a sound mind." They soon begin to realize the senselessness and vulgarity of swearing or of supposing it necessary to substantiate their words. Quite to the contrary, the fact that one boisterously swears that what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief.

Note the injunction of the Master, "Let your speech be yea, yea, nay, nay"—anything further implies evil. The Master's meaning evidently is, When you say yes, let it be yes; when you say no, let it be no! Tell the truth! Your friends and neighbors by and by will learn how to value your speech. In other words, be so truthful in all that you say that it will be unnecessary to swear to its truthfulness, or to use any kind of specially forceful language to prove your sincerity—that you are neither overstating nor understating the truth.

MINISTERS SHOULD BE TRUTHFUL

In the second portion of our study St. James exhorts, "Be not many teachers, my brethren, knowing that we shall receive severer testing. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." St. James seems to say that, while all Christians need to bridle their tongues, those in the more exalted positions are all the more liable to error in this respect. They have a special gift of speech and another special gift of opportunity to use this speech, and so, exerting a wide influence, their responsibility evidently is proportionate.

It is not for us to judge ministers or others; there is One that judgeth, the Lord. We greatly fear, however, that many ministers, as well as Christians in humbler stations, fail to fully appreciate their responsibilities for every word they utter or have the opportunity of uttering. Many tell us that for years they preached what they did not believe. How terrible! How stultifying to their manhood! How serious a reflection upon their brand of Christianity! However, we should rejoice that finally their consciences triumphed.

A LITTLE MATCH STARTS A BIG FIRE

St. James gives some forceful illustrations. Christians should put a bridle of restraint into their own mouths, even as they put bits into the mouths of their horses. They should have a rudder whereby to steer their own course in life, even as they put a rudder upon a ship. They should remember that the tongue, although one of the least members of the body, is the most influential of all. A blow struck by the fist might injure one person near enough, but a bitter word, like a poisoned arrow, may strike afar off; yea, like a shell from a great gun, it may explode and do much damage. Yea, more! Its influence may pass through telephones, telegraph wires, cables and wireless apparatus to every nook and corner of the earth, and be reproduced in newspapers all over the world. What a tremendous power! what a sacred trust! what a talent for use or misuse!

Not all of us have such wide opportunities for good or evil, but in our own homes, in our own offices, shops, markets, we may send forth either good or evil influences, far reaching for either happiness or misery, either upbuilding or down-tearing character, either of helpfulness or of discouragement. Surely no Christian could be indifferent to this his most powerful member. St. James suggests that as a match will kindle a great fire, so the tongue might start a great flame, a great commotion and do much injury. He suggests boasting as being one of the most dangerous uses of the tongue. Our experience corroborates this. Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It often leads into untruth from which we may have

difficulty in escaping. It is an evidence of pride, and therefore un-Christianlike, improper.

Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the second death, Gehenna. Hence St. James suggests that such evil-breeding words are like sparks from Gehenna, tending toward destruction.

NO MAN CAN TAME IT

The Apostle reminds us that beasts and birds and fishes are all subject to a taming power under man's direction, but that no man can tame another man's tongue. Yea, is it not safe to say that no fallen man can tame his own togue? The only way by which to have our tongues brought into subjection to the divine will and made useful as servants of truth and righteousness and love is by having them converted. And since the tongue is but the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. The power of true conversion, true transformation of character, so that "all things become new," is of God.

The child of God, begotten of the holy Spirit, has an assistance in the mastering and taming of his tongue that the unregenerate have not. How important then the message, "My son, give me thine heart"! Out of the heart are the issues of life. Out of the abundance of the heart, of the heart's meditations, the mouth speaketh.

St. James declares that the tongue of the natural man is full of deadly poison. His illustration seems to be that of a serpent. Alas, that in our fallen condition it should be so true that "the poison of asps is under their lips!" It is when we become new creatures, with a new motive power and incentive of love instead of selfishness, that the poison fangs are drawn. The new mind, the new creature, can then use the lips to show forth the praises of God and to bless his fellowmen.

PRAISING GOD—INJURING MEN

But note that the Apostle calls our attention to the fact that some who have become people of God, some who do him reverence, fail to take note of the fact that the same tongue with which they sing divine praises and tell divine mercy they use to backbite, slander, defame, crush, mortify, scathe, flay their fellowmen! Alas, we realize the truth of the charge! And to realize means to correct on the part of those who are seeking to do the divine will and to be true disciples of the Redeemer. A fountain cannot send forth at the same opening pure water and brackish. Hence we may know that if with our tongues we are doing injury to our fellowmen we are deceiving ourselves with respect to our real attitude toward God. We may know that God will reject the prayers and worship coming from a heart full of bitterness, anger, malice, hatred, envy, strife, and manifesting itself in acrimonious speech.

It was Carlyle who described sarcasm as being "the natural language of the devil." It was Faber who wrote, "No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God, never." Robertson wrote, "Love is the remedy for slander." Surely the Golden Rule needs to be applied to our speech as well as to our actions. Truly Bishop Jackson wrote: "From being the messenger of peace and love, the tongue has become the fomenter of jealousy and ill-will, the lash of uncharitableness and the weapon of hatred."

PRAYER A GREAT PRIVILEGE

MATTHEW 6:1-18.—JUNE 2.

"Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father which is in heaven."—Matt. 6:1. (R. V.)

The Master in today's lesson tells of proper and improper giving of charity. He extends the subject and explains proper and improper prayers and finally proper and improper fasting. In all these he denounces hypocrisy, theatrical display. His followers are to be actuated solely by a desire to please the heavenly Father and have his approval. There may be times and places where the giving of charity in the presence of others would be perfectly proper, or praying in the presence of others would be entirely right, and where fasting might come to the knowledge of others without reproach. .

The point which the Great Teacher makes is the motive actuating us. If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, the procedure cannot bring divine approval or blessing—"Blessed are the pure in heart." We may be seen to do good or to pray or to fast, but we are not to do our charities, our praying and our fasting to be seen. Of such the Lord says, "They have received their reward"—nothing more is coming to them; they get the publicity sought.

THE PRIVILEGE OF PRAYER

Prayer is a privilege. Jesus did not command his disciples to pray, nor did he even give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The Lord's people must feel their need of divine grace and help in order to appreciate the privilege of approaching the throne of heavenly grace. The trials and difficulties, the sorrows and temptations of life frequently impel God's children to prayer. It marks a better, a higher Christian development when they love to come to the throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to worship, to adore.

It will be noticed that our Lord did not tell about how the world should pray, but merely taught his disciples: "when ye pray." As a matter of fact, the Gentiles, the world of mankind in general, have no access to the throne of grace. Only those in covenant relationship with God (Jews and Christians) ever had any divine assurance that their petitions would be accepted by him. This may cause surprise to some, so general is the custom of encouraging and exhorting everybody to pray. A brief glance at the situation, however, shows us the fixed principle underlying the matter. Let us note it. The world in general, the race of Adam, was alienated from God through wicked works. Adam was under a covenant with God by which he enjoyed the privileges of a son of God. This included fellowship, communion, prayer and divine supervision and care even to the extent of everlasting life. But Adam's disobedience broke that covenant, abolished that covenant-relationship and all its privileges. (Hos. 6:7, R. V.) The only ones who now enjoy the privilege of prayer are those who have been accepted of God back into covenant-relationship. The natural Israelite was so accepted under the Law Covenant; hence the Temple at Jerusalem was called the House of Prayer. It was specifically for the Jewish nation, but all nationalities had the privilege of becoming Jewish Proselytes and thus of being received into all the privileges of Jews, which included the privilege of prayer.

Our Lord, on the basis of his better sacrifice for sins, made holy and acceptable to still higher privileges of prayer such as became his disciples, his footstep followers. These, from Pentecost onward, were called sons of God and enjoyed the begetting of the holy Spirit. At first these were only Jewish believers, but in due time the middle wall of partition between Jews and Gentiles was broken down, and all Gentile believers, from the time of Cornelius onward, were accepted as spirit begotten sons and granted all the privileges of prayer.—Acts 10.

These Gentiles did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of sacrifice, under which they were called and accepted as joint-sacrificers with Christ: "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5) Only such Gentiles as accept Christ and enter with him into this covenant of sacrifice can, during this age, become sons of God and enjoy the privileges of sonship, of which prayer is one. The habit of inviting people out of covenant-relationship with God to pray is both unscriptural and unreasonable. God heareth not sinners (John 9:31); those who come to Him thru Christ are acceptable only because Jesus is their Advocate. It is plain to be seen, then, that those who approach God in their own names—without having accepted the Advocate and his terms of discipleship—such can have no standing with the Father and their prayers are unacceptable.

Instead of exhorting our friends and neighbors to pray to God and to trust for the fulfilment of their prayers, we should give them the Scriptural counsel, to repent of sin and by faith to accept the forgiveness of their sins, according to the testimony of God's Word, by making a full consecration of themselves to be the footstep followers of Jesus. Then, as sons of God, they would have all the privileges of sonship in this present time as well as the glorious prospects hereafter.

VAIN REPETITIONS OF THE HEATHEN

All are heathens or Gentiles—all of the world who have not left the world and come into covenant-relationship with God through Christ. Such outsiders, not understanding the Only Way, the Only Door of God's favor, vainly suppose that they will be heard for their much speaking, and therefore repeat

their prayers. Some use praying wheels; others use beads; and still others repeat hundreds of times certain ejaculations.

None are heard except those of Jesus' followers, and Jesus counsels these not to think that the length of their prayers would make them acceptable with the Father. They have no need to offer long prayers, because, as Jesus said, "Your Father knoweth what things ye have need of before ye ask him." Why then should we ask at all? Because this is the divine arrangement, and evidently with the purpose of stimulating our faith and of giving us the greater and the more frequent blessings. God thus deals with us as with dear children whom he loves and whom he would educate into the practices of life most helpful to themselves. When Jesus had long prayers to offer they were never uttered in public; he went apart into the mountain. So with his followers; they are to go aside and have their communion with the Father chiefly in private, although fellowship in public prayer in gatherings of the Lord's people is distinctly approved.

A FORM OF SOUND WORDS

Responding to the request of his disciples Jesus gave a sample of a proper prayer. We note its brevity, its simplicity, its directness, its orderliness.

(1) It opens with an ascription of praise and a plea that we are coming as children to a father: "Our Father, which are in heaven, hallowed [adored, honored] be thy name." God's name represents his character, his kingdom, his personality. First of all, then, we ascribe honor, reverence, majesty, glory to our great Creator who through his appointed way we delight to call our Father in Heaven.

(2) Next in order we acknowledge the divine rule, authority. This means that our hearts are submissive to the will of God, for joy or sorrow, for pleasure or pain, for life or death, and we are continuing to express our confidence in the divine power and promise that ultimately the divine will shall be as fully and completely done in the earth as it is now done in heaven: "Thy kingdom come, Thy will be done on earth as it is done in heaven." In this we recognize the coming of Messiah's kingdom and indirectly our own hopes connected with that kingdom —that we, if faithful, shall be associated with the Lord in his glorious throne, in dispensing the blessings of divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

(3) Our daily needs, our daily bread, is next the subject of request: "Give us this day our daily bread." How simple! God has promised that our bread and our water shall be sure in the sense that he will not forget us and our needs. In our petitions we merely suggest that we are waiting confidently upon the Lord, nothing doubting his willingness and ability to perform his promises. He has not promised, nor are we to ask for an abundance, wealth, riches, nor are we to specify fine food or luxuries. The thought is, Father, grant us daily such provisions for life's necessities as seemeth to thee best for us. And should divine providence ever fail to make the provision, the believing soul is to recognize that it is neither from oversight nor from lack of power, but because divine wisdom sees best thus to deal with us.

(4) "Forgive us our debts as we have forgiven our debtors." Here is emphasized the Master's teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. This has no reference whatever to the forgiveness of their original sins—they are past and gone forever to those who remain under the blood; they were covered when we accepted Christ and entered into covenant-relationship with him. But we have daily shortcomings, weaknesses, imperfections, frailties, trespasses against the divine law. These we are to acknowledge, and divine arrangement has been made for their forgiveness in harmony with our prayers, with but the one proviso, viz., that we appreciate the matter so deeply that we ourselves are acting upon the same principle in our dealings with others.

(5) "Lead us not into temptation [to abandon us there]." We feel our own weakness, imperfection; hence, while knowing that we must be brought in divine providence into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength, but that in harmony with the Lord's agreement His grace may be sufficient for us.

(6) The Bible assures us that there is an evil one, and that he has great power and influence amongst men, that he is "the prince of the power of the air," and "the god of this age." How appropriate that we should request the Lord not to abandon us to the devil's wiles!

The words, "For thine is the kingdom and the power and the glory forever, Amen," are not found in the oldest Greek manuscripts, and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The kingdom or rule of the present time are not of God. His kingdom and power and glory are not in evidence. We await the establishment of Messiah's kingdom for the overthrow of Satan's empire, and the binding of the adversary for a thousand years, and the ushering in then of the divine kingdom and power and glory, forever.

SOME INTERESTING QUESTIONS

IT IS AN INDIVIDUAL MATTER

Question.—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17) Are we to understand from this Scripture that The Christ, Head and body, is the new creature, or should we understand that this term, new creature, applies to the individual members of the church?

Answer.—Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of his flesh. Individually we are begotten of the holy Spirit. Individually we are on trial for everlasting life or everlasting death. Individually we must make our calling and election sure, or fail. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the image of the earthly one, we shall bear the image of the heavenly.

Moreover, this new creation includes not only our Lord, its Head, and the church, his bride, but also the "great company," the virgin companions of the bride, equally spirit-begotten. They, too, will belong to this new creation because they will no longer be members of the human family. This new creation embraces all who belong to "the church of the first-borns, whose names are written in heaven." (Heb. 12:23) The chiefest in this glorious church will be the royal priesthood. The lesser brethren on the spirit plane will be the antitypical Levites, the great company class.

WE DIE BY LAYING DOWN OUR LIVES

Question.—What is the Apostle's thought in the statement, "So then death worketh in us, but life in you"?—2 Cor. 4:12.

Answer.—We understand St. Paul to refer to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Thus their death was going on, as elsewhere he says, "We die daily." In this statement he expressed the object, or motive, that prompted him and his companions to act. What they did was done, not in a perfunctory manner, because they had a general mission, but from a heart motive and in harmony with the divine will, that they might bring spiritual blessings to the church.

The early church perceived that the apostles were very active in the service of the truth; and St. Paul explained that their motive was an unselfish one. He exhorted the church not to please themselves, but to lay down their lives for one another, as he and his companions were doing, as ensamples to the flock. All who are members of the royal priesthood are laying down their lives in the service. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem!—the glorious kingdom of the great Anointed One, the great Prophet, Priest and King, of whose profession Jesus is the great High Priest!

Our Lord declared, "I come to do thy will, O God"; "I delight to do thy will." (Heb. 10:9; Psa. 40:8) This was a part of the divine will, that he should lay down his life, finish his sacrifice, that he might ultimately give it on behalf of Adam and all of his race.

HE WILL HAVE COMPLETED HIS WORK

Question.—In 1 Cor. 15:28 we read that when Christ shall have accomplished the work appointed for him—the work of his Millennial kingdom and reign—and shall have put down all enemies (the last enemy to be destroyed being death), the Son also will be subject unto the Father, who put all things under him. In what sense will he be "subject" then more than during the Millennium?

Answer.—The special thought very evidently is that during Messiah's reign the Lord Jesus will be given full power and authority to control the world. That is the particular business appointed to him. You will remember that the Father, speaking of that time, says, "Ask of me, and I will give thee the heathen for thine inheritance"; and he declares that they shall be ruled with a rod of iron.—Psa. 2:8, 9.

This thousand-year period, known as the Millennium is set apart for this work. Suppose that you were given a position by the Government, or the State, with commission to do a cer-

tain thing for a certain period of time, with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed the work, you resign this special commission, this special office conferred upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as he will have done for the one thousand years. Why not? There will be nothing more to be accomplished. During the thousand years he will have done his work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished.

THEIRS WILL BE A HEAVENLY INHERITANCE

Question.—If the antitypical Levites have no inheritance in the land, as shown in the type, what will be their reward?

Answer.—The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for his service. (Num. 3:11-16) Thenceforth, that one tribe represented the first-borns of Israel, who, the Apostle says, were typical of the church of the first-born (Heb. 12:23)—typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any possession in the land. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance, but rather the spiritual or heavenly inheritance. All the Gospel church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as new creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."—2 Tim 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitypical are two classes on the spirit plane—the royal priesthood, composed of Christ and the church, his bride; and also the servant class, "the virgins, her companions, who follow her," and who are to enter into the King's palace with rejoicing. As these do not come up to the high standard required for admission into the bride class, they are not counted worthy of being in this class who are presented unto the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.—Psa. 45:13-15; Rev. 7:9-17.

JUSTIFICATION COMPLETED AT CONSECRATION

Question.—Are we grafted into the olive tree when justified or when consecrated?

Answer.—Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are grafted into this "olive tree."

The question is doubtless based upon Romans 11:17, where the Apostle tells us that the Jewish nation represented the olive tree which had the good root. The root of the olive tree was the definite promise made to Abraham—"In thy seed shall all the families of the earth be blessed." (Gen. 12:3) The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were broken off. The time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem.

During that time all the branches that were not fit to be kept in were broken off, and those that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that we are being grafted in instead of those broken off branches. Thus you and I may get into the olive tree. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

If we can get into that olive tree, into that Vine, into Christ, the next thing to do is to abide in him. There are certain tests applied; and those who do not conform to these tests will not be permitted to abide, but will be cut off. Respecting the Vine the Great Teacher said, "Every branch in me that beareth not fruit he [the Father] taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2) So, if we have the trimmings and prunings that he gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the church, will be glorified and constitute the kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all mankind.

IT IS NOT SCRIPTURAL

Question.—Is it scriptural to say that the glorified members of the church have reigned at any time up to the present?

Answer.—No! They have not reigned at any time. At least, if they have reigned, we have not found it out, and they have made a poor reign of it so far. All the reigning we have seen in the world thus far has been a rather poor kind. We would say, however, that the kings of the earth are doing the best they can do; they are doing just as wisely as they know how to do under the circumstances and conditions. We are not specially faulting them.

Take the Czar of Russia, for instance: the poor man does not know how to do better than he is doing. Probably the same is true of the Emperor of Austria, the President of France, King George of Great Britain, Emperor William of Germany, etc. These would all rather see their people happy; but they are imperfect men with imperfect subjects and are surrounded by such conditions as are almost impossible to overcome. Therefore we are not to fault them that their reign is not perfect. If they had perfect subjects, doubtless the world's condition would be very much better.

The reign of Christ did not in any sense begin in the past. Our Catholic friends claim that Christ began his reign some time ago; and that for over a thousand years the Pope has been the representative of Christ as king of earth; that it is not Christ himself who is to reign, but his vicegerent, a title which they give to the Pope, meaning the one who rules instead of Christ.

We think that our Catholic friends are laboring under a misapprehension. They do not get the proper thought. You remember the Apostle says of some, Ye have reigned as kings in the earth; you are getting along very prosperously; you have had no trouble or persecution at all. Then, after making fun of them a little, he says, I would to God that ye did reign; for if you did, we would reign with you.—1 Cor. 4:8.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of his body will have some part in it. So we assume that when our Lord's kingdom shall begin its reign conditions for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with him; for he is to be the great Judge, the saints the under-judges; he is to be the great King, the saints the under-kings; he is to be the great Priest, the saints the under-priests—"A royal priesthood," "kings and priests unto God," who "shall reign with Christ a thousand years."

With his reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy kingdom. (Isa. 11:9) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the reign of evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, before he spoke the evil, do you not suppose that he would learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson. "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness."—Isa. 26:9.

This will not, of course, affect the heart; but it will enable them to learn to do right, to see the effect of righteousness in the world. Thus they will have the opportunity of either loving or hating that condition. If they learn to love that condition they will get into the right attitude of heart, pleasing and acceptable to God; and so at the end of Christ's Millennial reign they will be ready to have the full blessing of eternal life; but, even though not permitted to do the wrong thing, if at heart they still love iniquity, with all the knowledge before them and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the second death, from which there will be no recovery.

WE ALL NEED "POEMS OF DAWN"

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It is now in stock, and all orders have been filled to date. Cloth edition, corresponding in style to the new edition of STUDIES IN THE SCRIPTURES, will be supplied at 25c. each, postpaid; leatherette, red burnished edges, same size as Keratol STUDIES, 25c. postpaid; leatherette, gold edges, 35c. postpaid; full seal-grained leather, gold edges, corresponding in size and style with the India edition of SCRIPTURE STUDIES, 50 cents each postpaid. "Poems of Dawn" would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God.

INTERESTING LETTERS

TRAVELING NOW IN THE MORE EXCELLENT WAY

TO THE WATCH TOWER SOCIETY:—

DEAR BRETHREN—Tardy though it may be, it is nevertheless with the greatest pleasure that I am writing you an expression of my appreciation of your thoughtful courtesy to me during my visit to New York City early in 1910.

I was a stranger and you took me in, and to your kindness to me (not only then a stranger, but a skeptic as regards present truth) is, under God and his grace to me, due the glorious fact that I am now in the truth.

Last January, while prospecting in the Yukon delta country, I made my consecration, and while in Nome this summer I received from Brother Bayne a copy of the vow, and after consecration and prayer I made "My Vow to the Lord."

And, bless his name, he has been very gracious to me, as I have stumbled dreadfully time and again; but still he gives me assurance that I may yet be worthy to serve him in some humble way. And I earnestly pray daily that I may have the strength and the grace to renewedly endeavor to keep my vow to the letter, to the end that "his rule may come into my heart more and more" until the glorious day when I can keep the old man under all the time and do God's will and his alone.

From Brother Bayne I also received a few copies of "STUDIES IN THE SCRIPTURES" and other of our literature. I believe it has pleased God to give me opportunities to place some of these in the hands of those who "hunger and thirst after righteousness."

Many times it has been a source of much pleasure to me to tell my friends and acquaintances of my visit to the Tabernacle and Bethel and what "manner of men" you all are. You may have forgotten that your kindness to me included the privilege of having tea with the brothers and sisters, with our dearly beloved Pastor Russell at the head of the table. The atmosphere there—of clean simplicity, earnest humility, old-fashioned virtue, quiet strength, brotherly love and true reverence—is one of my most fragrant memories.

And I want you to know, too, that each ray brings home to me more and more what a special privilege it was, after tea, to meet Pastor Russell personally, and feel the magnetism and lovableness, and (though then not in the truth) to sense the Spirit of God in this man who has labored so long and steadfastly and to such wonderful purpose in the vineyard.

No one who has read of the man Christ Jesus, and his marvelous life, could, I believe, meet or hear Brother Russell speak without feeling that in him, at least, the world has one man of God, who like the Savior, is "touched with a feeling of our infirmities."

I remember one dear Brother there telling me (in answer to a remark of mine that the sacrifice of himself and family of the good things of this world to be co-laborers at the Brooklyn Bethel was at least worthy of surprise and perhaps commendation) that he had gained joys and pleasures of life far beyond what he had experienced in work-a-day business and conventional home.

I could not see it then, but now I know it. Just to serve him is life itself. What joy it must be to feel and to know that "They that be 'teachers' (margin) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Dear Brethren, it would please me very much if at some suitable time you would recall to Pastor Russell the fact of our having met, and tell him that I am now striving to travel in the "more excellent way."

God's blessing on our dear Pastor and on all the dear co-laborers at Brooklyn Bethel and in the harvest work everywhere, is the earnest, daily prayer of,

Yours in His service,

FRANK H. WASKEY.—Alaska.

ALMOST LED ASTRAY BY SATAN'S DEVICES

MY BELOVED BRETHREN IN THE ANOINTED:—

I wish to thank you for sending me THE TOWER. A year ago I requested that you send it on credit, promising to pay for same later. I found it impossible to fulfil my promise, but will again promise to meet my obligations as soon as I secure a position. I am at present unemployed. Please continue sending THE TOWER, for it is worth its weight in gold.

I could not have said this awhile ago. I must confess that during the past couple of years I have been very unfaithful. I was anything but a humble, faithful follower of the dear Lord. I was serving sin and self. I had no desire for "present truth," still I had enough respect for it to not combat it. I did not meet with the dear brethren. In short, I was very nearly trapped beyond hope of regaining freedom, in one of Satan's most successful devices, viz., Spiritism. I was induced to purchase a "ouija" board, "just for amusement"; but I dare say that that "amusement" almost cost me my "crown."

I spent all my spare time in operating the "board," and became so skilled in its manipulation that it would perform rather difficult feats with the least solicitation. A neighbor, having become fascinated upon seeing what the "little thing would do and say," purchased one for his own use. After trying to operate it (without success, however), he came to me, requesting that I "try my hand." Strange as it may appear, it did all I asked of it, and told me that it was a cousin to my board, and would "do anything" for me.

I can easily see that Satan, the chief operator of all "ouija" and planchette boards, was only trying with all his might to get me more firmly into his clutches. My good morals were not entirely destroyed, however, and the adversary, knowing this, advised me not to neglect my brethren or my Bible. I then asked whether the DAWNS are a correct interpretation of God's Word. To this the reply came, "Yes; the DAWNS are correct, not only in doctrine, but in chronology as well." I then asked by what power the board was operated. It answered, "By evil, spirit power." It further confessed to me that the spirits who operate the board have no other mission than to hinder all of the Lord's people. It further stated that they took "special delight in buffeting, hindering and endeavoring to ensnare Brother Russell and his co-laborers at the Bethel Home."

After thus confessing, I concluded to destroy the board, which I finally did. Before the destruction it pleaded for mercy and tried every way to work on my sympathy. It told me that it would much rather be given away or sold.

Before closing, I wish to add that, shortly after I bought the "ouija," I asked it if there was any possibility of my ever becoming as accomplished as "Hermann the Great." The answer came, "No." This answer rather surprised me, and I wanted to know why it answered me thus. I used untold persuasion before I received the reason for the "No." And when I did get the answer, I got it a word at a time. The answer in substance follows: "Because God will not permit it." In order that I might not be mistaken I inquired as to what "God" was meant. I was informed that it meant "the Almighty."

I need not explain that such a reply shocked me. It bewildered me to think that Satan had to confess thus. If Satan, or any of his force, ever told the truth it was then. Yes, dear, beloved brethren, I am a miracle of the dear Father's grace, through the wonderful merit of our blessed Lord and Savior Jesus Christ. Oh, how my yearning heart goes out to him for his love to me!—I, the least of the least!

Dear ones, pray for me that I may stand all the tests that will come upon me to try me from now on. And if this letter should reach the remainder of the Lord's fold, I solicit all their prayers. I feel I need them. I feel my nothingness. I feel my need of a Savior now more than ever. And while I begrudge all the time I wasted in foolishness, I thank the dear Father for the lessons learned. I tried to write you several times during the past wasted years, but it seems as though it was not the proper time to do so. The battle was not yet completed. I feel that I have at last broken away from the adversary, and, trusting to God's grace, I expect it to be final. I am sorry I consumed so much of your needed time by writing so lengthy a letter, but I could not keep quiet any longer.

In closing, I will request that you continue THE TOWER, for I need it, I want it, and I will pay both years' subscription as soon as possible. Thanking you for all past favors, and always making mention of you all in prayer since I have taken the blessed "Vow," I remain,

Yours in the only Hope,

HARRY W. DAVIDGE.—N. J.

JESUS NO LONGER FLESH—NOW "THAT SPIRIT"

"With what body do they come?"—1 Cor. 15:35.

In the May 1 issue of THE WATCH TOWER we discussed the fact of the resurrection and showed from St. Paul's words that without God's purpose of a resurrection those who have fallen asleep in death would have perished as brutes. We followed with the Apostle the assurances that Christ did rise from the dead and did become the First-fruits of all those who have gone into the sleep of death. Others, indeed, were awakened temporarily—as, for instance, Jairus' daughter, Lazarus the friend of Jesus, and the son of the widow of Nain.

Yet none of those instances is counted as a resurrection, for it is said that Christ is the first-fruits of those who slept. Their awakening was merely of a temporary nature, and they soon relapsed into the sleep of death. They did not have a full resurrection—*anastasis*—a raising up to perfection of life, such as the redemptive work of Jesus guarantees to Adam and to all his race willing to accept the same under the terms of the New Covenant.

You will recall that in our last issue we demonstrated from the Scriptures that it is not the the body, but the soul, that is promised a resurrection—that it was our Lord's soul that went to sheol, hades, to the death state, and that God raised him up from death on the third day. We noted a difficulty into which all Christendom was plunged by the unscriptural theory that it is the body that is to be resurrected. We now continue to search and note well further difficulties into which this error plunged us as believers in the words of Christ, particularly in connection with our Redeemer's resurrection.

The ordinary thought in Christian minds in respect to Jesus' death and resurrection is that when he seemed to die he did not die; that he, the being, the soul, could not die; that, instead, he went to heaven, and then, on the third day, came back to get the body which had been crucified; and that he took it to heaven forty days later; that he has had that body ever since; and that he will have it to all eternity, marred with the print of the nails in his hands and feet, the thorns upon his brow, and the spear mark in his side. What a ghastly thought! How strange that we should ever have been misled into so unscriptural and unreasonable a theory! Some endeavor to gloss the matter by suggesting that our Lord's flesh is glorified—that it shines—the shining presumably making the wounds all the more conspicuous.

ABSURDITY OF THEORIES RECEIVED FROM DARK AGES

Our Methodist friends have not yet changed their statement of the matter, namely, "He ascended up on high, taking his fleshly body with him, and all that appertained thereto, and sat down on the right hand of God." This medieval statement correctly admits that the fleshly body was not the Lord's, but that he, the soul, took it with him as luggage. The statement, "and all that appertained thereto," presumably would refer to our Lord's sandals, walking stick and such clothing as the soldiers did not divide amongst them at the time of his crucifixion—if indeed he had any others! But our dear Methodist friends want to be sure that nothing was left behind.

All this is of a piece with the theory that the saints when they die go to heaven, and then, later, come back and get their bodies, "and all things appertaining thereto"—the inconveniences that they have been rid of for centuries! How many trunkloads of "things appertaining thereto" may be taken by some, and how mixed an assortment by others is not stated. Neither are particulars given respecting those whose clothing, etc., have meantime worn out. But we have had enough of this, if it has helped us to see the absurdity of our theories received from the "dark ages"—if it has awakened us to thought and to Bible investigation on this important and interesting subject.

WHAT SAY THE SCRIPTURES?

The Bible presentation of this subject is every way reasonable, consistent and harmonious. St. Paul points out that "there is a natural body and there is a spirit body." He does not mean and he does not say that the spirit body is a human body glorified. Quite to the contrary. He declares that "flesh and blood cannot inherit the kingdom of God"—no matter how glorified it might be A human being is so totally different from a spirit being that, as St. Paul says, "It doth not yet appear what we shall be," in our resurrection change; and the Scriptures do not even attempt to give us an explanation.

The Bible merely declares that as we now bear the image of the earthy, Adam, we shall, by the glorious resurrection change, be given a share in the nature and likeness of the second Adam, our glorious Lord. We shall be like him and see him as he is; and, be it noted, we must change from flesh and blood conditions to spirit conditions by resurrection power, in order that we may see him as he is. Surely this proves that our Lord Jesus is no longer flesh, as he once was—"in the days of his flesh."—Hebrews 5:7.

DIFFERENCE BETWEEN HEAVENLY AND EARTHLY BODIES

Our text calls attention to the difference between celestial bodies and terrestrial, or earthly bodies, and declares that they have different glories. It tells us that the first Adam was made a living soul, a human being, but that our Redeemer, who humbled himself and took the earthly nature, "for the suffering of death," thereby became the second Adam—the Heavenly Lord. The wide distinction between the second Adam and the first Adam is clearly set forth. One was earthy and the other heavenly. As we now bear the image of the earthy, we shall, if faithful, bear the heavenly image of our Lord, the second Adam, after our resurrection change.

St. Paul illustrates by saying that we know by many kinds of organisms on the earthy or fleshly plane—one flesh of man, another of beasts, another of birds and another of fish. But however different the organisms they are all earthy. So, on the heavenly plane, the spirit plane, there are varieties of organisms, but all are spirit.

Our heavenly Father is the Head or Chief—"God is a Spirit." Cherubim, seraphim, and the still lower order of angels are all spirit beings; and Christ Jesus, our Redeemer, after finishing the work of sacrificing appointed to him, was resurrected to the spirit plane—far above angels, principalities and powers—next to the Father; and thus we read, "Now the Lord is that Spirit." And again that "He was put to death in the flesh, but quickened (or made alive) in the spirit."—1 Pet. 3:18.

The more we examine the subject the more foolish and unscriptural the views handed to us from the dark ages appear. For instance, the Scriptures clearly set forth that our Redeemer, prior to becoming a man, was a spirit being—"the Only Begotten of the Father, full of grace and truth." His leaving the spirit plane to become a man is Scripturally described as a great stoop or humiliation. Is it reasonable to suppose that the heavenly Father would perpetuate to all eternity that humiliation, after it had served its intended purpose? Surely he would do nothing of the kind!

The Bible tells us why Jesus humbled himself to the human nature—"a little lower than the angels." It was because a man had sinned, and the Redeemer must, under the law, be on the same plane of being as the one whom he would redeem. Thus Jehovah particularly specified, "An eye for an eye, a tooth for a tooth, a life for a life." Hence the death of an angel, or of our Lord in his pre-human condition, could not have effected the payment of man's penalty and the consequent release of the condemned race. Thus again we read, "A body hast thou prepared me," "for the suffering of death."

GOD HIGHLY EXALTED HIM

No one questions that this applies exclusively to our Lord's experiences during the years in which "He who was rich for our sakes became poor, that we through his poverty might be made rich." Surely it is unsupposable that the Father would arrange a plan by which our Redeemer's faithfulness in accomplishing man's redemption would cost him an eternity of poverty, humiliation, degradation to a plane "a little lower than the angels," while the church would be made rich, and would attain a spirit state "far above angels"—be made "partakers of the divine nature."—2 Peter 1:4.

On the contrary, the very same Apostle who tells us of our Lord's humiliation carries the matter to the climax, telling us of his faithfulness, as the Man Christ Jesus, unto death, even the death of the cross; and then he adds an assurance of the heavenly Father's faithfulness in not leaving his Son on a lower plane: "Wherefore," says the Apostle, "God also highly exalted him, and hath given him a name above every name." This, too, is in harmony with our Lord's words in his prayer to the Father. A joy had been set before him by the Father—a joy of pleasing the Father, of bringing a blessing to mankind, and the joy also of exaltation, as a special reward for obedience.

But the Redeemer, ignoring all the promises of a higher glory as a reward for his faithfulness, merely prayed to the Father in these words, "Father, glorify thou me with the glory which I had with thee before the world was." In humility he asked no reward. He did not pray, Remember that you

promised a still greater exaltation in glory! No, he would be quite content to have served the Father's purpose and plans and then to return to the glorious state in which he was before he left the glory, and for our sakes became poor and took upon himself the human nature. And what said the heavenly Father in response to that prayer? Oh, we remember the words of Jehovah were, "I have glorified thee, and I will glorify thee again," or further—the implication is that of a still higher glory than the one which he enjoyed before he was made flesh.

HE APPEARED AND DISAPPEARED

Two lines of difficulties present themselves, one of which can be answered and the other cannot. The unanswerable difficulty is where a natural-minded man undertakes to reason the subject out. He finds it impossible of comprehension as he finds other items of divine revelation. St. Paul explains this, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The Apostle proceeds to tell us that all men are natural men, except such as have been begotten by the holy Spirit. All natural men will, in their resurrection, receive earthly, or human bodies, while all spiritual ones, new creatures in Christ, will receive spirit bodies, as St. Paul explains in our context, verses 36-50.

Those of our readers, therefore, who have never accepted Christ, and made a full consecration of their all to be his disciples, following in his footsteps, may know that they have not been begotten of the holy Spirit (because only upon these terms are any begotten of the spirit). These, therefore, we will ask to consider what we say, and hold it, if they please, tentatively, until such time as, in God's providence, they may be begotten of the holy Spirit, and thus be enabled to understand spiritual matters such as this.

Another class who have difficulty on this subject are the spirit-begotten ones who have been entangled in their reasoning by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error. When visiting various lands and learning of the hold of superstition upon the heathens, we said to ourselves, We believe that we Christians experience just as much difficulty in unlearning our errors as these heathens do in getting free from theirs.

THE UNCONSECRATED CANNOT UNDERSTAND SPIRITUAL PROBLEMS

Coming to the point of what is to be resurrected, we note the fact that our Lord appeared in a body of flesh, and showed the disciples the print of the nails and the hole made by the spear. But we, perhaps, failed to note that only twice did he thus appear, and but for a few moments each time. His other six or seven appearances during those forty days were also very brief, and in various bodies—once as a gardener, another time as a traveler—his third time as a stranger on the shore, and to Saul of Tarsus, as a spirit being of more than angelic brightness, "shining above the brightness of the sun at noonday." We overlooked the fact that these appearances, if all put together, would probably not have exceeded four hours out of the entire forty days in which our Lord tarried with his disciples after his resurrection and before his ascension. We were not critical students when we overlooked these things, and forgot to ask ourselves why these things were so.

Now we see more distinctly why our Lord did as he did. His disciples were natural men and therefore could not appreciate spiritual things. Furthermore, they could not receive the guiding of the holy Spirit until the Lord's ascension and appearance in the presence of the Father on behalf of his church, to make satisfaction for their sins, and to make them acceptable joint-sacrificers with him. Meantime, had Jesus not tarried those forty days—had he ascended immediately after his resurrection—the disciples, stunned and bewildered, would have had no assurance of his resurrection. They would have found it impossible to go out and tell the people that he had risen from the dead when they had no proof to this effect.

And even if Jesus had appeared to them as he did to Saul of Tarsus, above the bright shining of the sun, this would not have been convincing and satisfactory. They might have said, Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul of Tarsus. He needed something to thoroughly arouse him and to teach him for all time, and others through him, that the Lord is not a man, but "that Spirit." Besides, some of the disciples who already believed were able to give Saul of Tarsus assurances of what they knew respecting the resurrection of Jesus and his ascension.

NO FOOLISH SUGGESTIONS IN BIBLE ABOUT THE RESURRECTION

The Lord adopted the only reasonable way of helping his disciples to understand that he was no longer dead—that he had risen from the dead—and that he was no longer human, but had been glorified, and had become a spirit being. The two things were necessary and they were done at the same time.

Even on the occasion when our Lord appeared in a body like to the one crucified, he took care that the manifestation should be under such conditions as would positively prove that he had become a spirit being. He came into the room where they were while the door was shut, and after a few words with them he vanished from their sight, as no human being could have done and as he never did during his earthly career. That the Apostles caught the thought is well evidenced by St. Paul's argument on the subject in the context. There is no foolish suggestion in the Bible about Jesus having a fleshly body in heaven—that is all in our creeds and hymn books, prepared for us by our well-meaning but mistaken forefathers, who used to burn one another at the stake if they failed to promptly agree together on such propositions.

We mourn the dead, but they shall wake;
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
"I will make all things new."

THE SABBATH DAY

Seven is a very prominent number in the Bible—in everything relating to the divine program. In the first chapter of Genesis the Sabbath day is referred to in a figurative way in speaking of the seventh epoch of God's creations on our earth—bringing order out of chaos. Not until Mt. Sinai, however, when the law was given to Israel on two tables of stone, was the day Sabbath made obligatory on anybody. And since that Law Covenant was made with the one nation (Israel) and none other, the Sabbath requirements of that law apply to that nation only. This does not signify that the setting apart of a certain time for rest would be of advantage only to the Jew, nor that a special seventh day devoted to God would be disadvantageous to all people. It merely means that God entered into covenant relationship with the one nation only, and hence to them only he told his will, his law—obedience to which he made the foundation of the blessing he promised to that people. There is no room to question the import of the Fourth Commandment of the Jewish law. It distinctly commanded that the seventh day of the week should be to the Jews a rest day, in which no work of any kind should be done, either by parent or child, employer and servant, male or female, ox or ass or any creature owned by a Jew. It was a rest day pure and simple. Divine worship was not commanded to be done on that day—not because God would be displeased to have divine worship upon that day or upon any day, but because there is a reason connected with the matter which related, not to worship, but to rest, as we shall see. The strictness of this law upon the Jews is fully attested by the fact that upon one occasion, by divine command, a man was stoned to death for merely picking up sticks on the Sabbath day. It is plain, therefore, to be seen that the law given to Israel on this subject meant what it said to the very letter.

In the New Testament Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance, but this is quite a misunderstanding. Jesus, born a Jew, "born under the law," was as much obligated to keep that Law in its very letter as was any other Jew. And he did not, of course, violate the obligation in the slightest degree. The Scribes and Pharisees had strayed away from the real spirit of the Law in many particulars. Their tradition, represented at the present time by their Talmud, attempted to explain the law, but really, as Jesus said frequently, made it void, meaningless, absurd. For instance, according to the traditions of their elders, it was breaking the Sabbath, if one were hungry, to rub the kernels of wheat in their hands and blow away the chaff and eat the grain, as the disciples did one Sabbath day in passing through the wheat field. The Pharisees called attention to this and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor—work—reaping and thrashing and winnowing. Jesus resisted this absurd mis-

interpretation of the law and by his arguments proved to anyone willing to be taught that they had mistaken the divine intention—had mistranslated the law of the Sabbath. On several occasions he healed the sick on the Sabbath day. Indeed, the majority of his healings were done on that day, greatly to the disgust of the Pharisees, who claimed that he was a lawbreaker in so doing. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees; rather we are to understand that their Sabbath day typified the great Sabbath of blessing and healing—the antitypical Sabbath which is in the future—the period of the Messianic reign and the healing of all earth's sorrows.

Jesus clearly pointed out to the scribes and Pharisees that they were misinterpreting the meaning of the divine arrangement, that God did not make man merely to keep a Sabbath, but that he had made the Sabbath for, in the interest of, mankind. Hence everything necessary for man's assistance would be lawful on the Sabbath day, however laborious it might be. Indeed, Jesus carried the thought still farther and pointed out to his hearers the absurdity of their position—for, he said, if any of you should have an ox or an ass fall into the pit on a Sabbath day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If so much might be done for a dumb creature, might not a good work of mercy and help for mankind be properly enough done on the Sabbath day?

THE SEVENTH DAY STILL A SABBATH

A mistake made by many Christians is the supposition that the Law Covenant which God made with Israel ceased, passed away. On the contrary, as the Apostle declares, "The Law hath dominion over a man so long as he liveth." The Jewish law is as obligatory upon the Jew today as it was upon his fathers in the days of Moses. Only death could set the Jew free from that Law Covenant until, in God's due time, it shall be enlarged and made what God, through the Prophet, styles a New Covenant—a New Law Covenant. That will take place just as soon as the Mediator of the New Covenant shall have been raised up from amongst the people. That Prophet will be like unto Moses, but greater—the antitype. That Prophet will be the glorified Christ—Jesus the Head and the completed church, who are frequently spoken of as members of his body, and sometimes styled the bride, the Lamb's wife. This antitypical Mediator (Acts 3:22, 23), under the New Law Covenant which he will then establish, will assist the Jews (and all who who come into harmony with God through him) back to that human perfection in which they will be able to keep the divine law perfectly in every particular. This great Mediator, Messiah, will for a thousand years carry on this great work.

This Mediator is not yet completed. The Head has passed into glory centuries ago, but the body, the church, awaits a completeness of membership and resurrection change—to be made "like him and see him as he is" and share his glory and his work.

Meantime the Law Covenant is still in force upon every Jew; but it is not in force upon any but Jews, as it never has been in force upon any other people. During these eighteen centuries, between the death of Christ and the inauguration of the New Covenant, Jesus, as the great High Priest, is offering the "better sacrifices" mentioned by St. Paul (Heb. 9:23) and described in type in Leviticus 16. The first part of the great High Priest's sacrifice was the offering of the human body which he took for the purpose when he was made flesh—"a body hast thou prepared me" "for the suffering of death." (Heb. 9:5; 2:9) The second part of his "better sacrifices" is the offering of his mystical body—the church. This work has been in progress since Pentecost. To the consecrated ones who approach the Father through him he becomes the Advocate. He accepts them as his members on the earth; and their sufferings thenceforth are his sufferings so fully that he could say of them to Saul of Tarsus, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." These, accepted as his representatives in the flesh, their blemishes covered by their Advocate's merit, are begotten, by the Heavenly Father, of the holy Spirit to be members of the new creation—the spiritual body of Christ, of which he is the Head.

We remarked that the Sabbath day, still in full force and its observance obligatory upon the Jew, is not upon other nationalities. We should modify this statement by the remark that there are some who mistakenly endeavor to be Jews and try to get under the Law Covenant provisions as Sabbath-keepers, etc. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews but Gentiles. He says, "Ye that desire to be under the law, do ye not hear the law?" "Oh, foolish Galatians, who hath bewitched you?" He proceeds to show them that the Jews are in bondage to their law and can never get eternal life under it until the Mosaic Law Covenant shall ultimately be merged into the Messianic New Law Covenant. His argument then is that if the Jew cannot get life in keeping the law, it would be foolish for Gentiles to think that they could secure divine favor and everlasting life by keeping that law. He declares, "By the deeds of the Law shall no flesh be justified in God's sight." The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be his disciples and to join with him in his covenant of sacrifice—as it is written, "Gather together my saints unto me, saith the Lord, those who have made a covenant with me by sacrifice" (Psa. 50:5); and again, "I beseech you, brethren, present your bodies living sacrifices, holy and acceptable to God, your reasonable service."—Romans 12:1.

CHRISTIANS AND THE LAW SABBATH

St. Paul did not mean that Christians should not strive to keep the divine law, but that they should not put themselves under it as a covenant, nor think that by striving to oppose the Law Covenant they would get or maintain harmony with God and gain the reward of everlasting life. On the contrary, he declares in so many words, "The righteousness of the Law is fulfilled in us who are walking, not after (or according to) the flesh, but after (or according to) the spirit." (Romans 8:4) His meaning is clear. The Decalogue was never given to Christians, but it is quite appropriate that Christians should look back to that Decalogue and note the spirit of its teachings and strive to conform their lives thereto in every particular.

But what is the spirit of the Decalogue? Our Lord Jesus clearly set it forth to be—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength, and thou shalt love thy neighbor as thyself." St. Paul says that our Lord not only kept that law, but that he magnified it, or showed it to have greater proportions than the Jews ever supposed it had—length and breadth, height and depth beyond the ability of fallen humanity to perform; moreover, the Apostle declares that our Lord Jesus made that law honorable. The Jews having tried to keep the divine law for more than sixteen centuries had reason to doubt if anyone could keep it in a way satisfactory to God. But the fact that Jesus did keep the law perfectly, and that God was satisfied with his keeping of it, made the law honorable—proved that it was not an unreasonable requirement—not beyond the ability of a perfect man.

Jesus showed the spirit or deeper meaning of several of the commandments; for instance, the command, Thou shalt do no murder, he indicated would be violated by anyone's becoming angry and manifesting in any degree an injurious or murderous spirit. (See also 1 John 3:15) The commandment respecting adultery our Lord declares could be violated by the mind without any overt act—the simple desire to commit adultery if an opportunity offered would be a violation of the spirit of that command. It is this magnified conception of the Ten Commandments that the Apostle says Christians are better able to appreciate than were the Jews, because of having received the begetting of the holy Spirit. And it is this highest conception of the divine law which is fulfilled in us (Christians—footstep followers of Jesus) who are walking through life, not according to the flesh and its desires and promptings, but according to the spirit—the spirit of the divine law, the spirit which the Father hath sent forth into our hearts—the desire to be like him who is the fountain of love and purity.

THE SPIRIT OF THE SABBATH

And there is another or deeper meaning to the other commandments than was understood by the Jews; so it is also with the fourth, which enjoins the keeping of the Seventh day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the rest of faith. The Jew, unable to keep the Mosaic law and unable, therefore, to get everlasting life under the Law Covenant, was exhorted to flee to Christ; and, by becoming dead to the Law Covenant, by utterly renouncing it, he was privileged to come into membership in Christ—become sharer in the covenant of sacrifice. So doing, he was promised rest from the law and its condemnation, because "to them that are in Christ there is no condemnation"—the merit of Christ covers the shortcomings of all those who are striving to walk in his steps, and the divine Spirit and Word give them the assurances of divine favor, which ushers them into peace with God through our Lord Jesus Christ—ushers them into rest. Thus the Apostle declares, "We which believe do enter into (Sabbath) rest."—Hebrews 4:3.

Moreover, the Apostle indicates that although we enter into

a rest of faith now, through faith and obedience to Christ, Christians have a still greater rest awaiting them beyond their resurrection, when they shall enter into the Lord—the rest, the perfection, on the spirit plane, attained, as the Apostle describes, by resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."

FIFTIETH DAY AND FIFTIETH YEAR

Here we are reminded that Israel had two systems of Sabbaths—one of Sabbath days and the other of Sabbath years. The Sabbath days began to count in the Spring. It was a multiple of seven. Seven times seven days (forty-nine days) brought them to the Jubilee day, the fiftieth day, which was styled Pentecost. It is scarcely necessary to call attention to the fulfilment of the antitype of this. Pentecost never had its true meaning until the Lord, as "the first-fruits of them that slept," arose from the dead. Then immediately the seven times seven, plus one, began to count, and on the fiftieth day the holy Spirit was shed abroad upon all those "Israelites indeed" who, already consecrated, were waiting in the upper room for the antitypical High Priest to make satisfaction for their sins and to shed forth upon them the holy Spirit, as the evidence of their restoration to divine favor. Immediately they had peace with God. Immediately they entered into rest. Immediately they realized that they were children of God, begotten of the holy Spirit, that they might in due time become joint-heirs with Jesus Christ their Lord. And is it not true that all down throughout this Gospel age all who follow in the footsteps of Jesus and the disciples, all who renounce sin, trust in Jesus and fully consecrate their lives to him, become recipients of the holy Spirit and similarly enter into his rest? Only those who have entered into this rest and joy of the holy Spirit can fully appreciate the matter.

Now let us glance at the year Sabbath. Every seventh year the land had its rest. And seven times seven (forty-nine) brought them up to the fiftieth year or the Year of Jubilee, in which year all debts were cancelled and each Israelite returned to his own inheritance. It was a year of rest, peace, joy. That Jubilee pictures the glorious Restitution Times of Messiah's kingdom, which, we believe, are nigh, even at the door. When these times shall be ushered in, all the faithful followers of Jesus will have reached the heavenly condition, to be forever with the Lord. Their rest (Sabbath keeping) will have reached its completion, its perfection, and throughout that antitypical Jubilee the blessings of divine favor will be gradually extended to the whole world, that every creature desirous of coming into harmony with God may enter into the rest which God has provided for the poor, groaning creation through the great Redeemer.

THE CHRISTIAN'S SUNDAY SABBATH

From what we have already seen it is manifest that God has put no Sabbath obligations upon the Christian—neither for the seventh day nor for any other day of the week. He has, however, provided for him a rest in the Lord, which is typified by the Jewish Sabbath day. Do we ask upon which day we should celebrate this rest? We answer that we should be in this heart attitude of joy, rest, peace in the Lord and in his finished work, every day. So, then, the Christian, instead of having a Sabbath rest day, as the Jew, has rest perpetual—every day. And instead of its being merely a rest for his body, it is better—a rest for his soul, a rest for his entire being. It can be enjoyed wherever he may be, "at home or abroad, on the land or the sea," for "as his days may demand, shall his rest ever be." This is the spiritual antitype to the spiritual Israelite, of the law Sabbath given to the natural Israelites. Whoever quibbles for the day Sabbath of the Jew shows clearly that he has not understood nor appreciated as yet, to the full at least, the antitypical Sabbath which God has provided for the spiritual Israel through Christ.

But is there not a compulsion to the Christian to observe one day in the week sacred to the Lord? Yes, we answer; there is an obligation upon him such as there is upon no one else in the world. He is obligated by his Covenant to the Lord to keep every day sacred to the Lord. Every day he is to love the Lord his God with all his heart, with all his mind, with all his being, with all his strength; every day he is to love his neighbor as himself. And while striving to the best of his ability to conform to this spirit of the divine law, and while realizing that the blood of Jesus Christ our Redeemer cleanses us from all imperfections contrary to our intentions—these may rest in the peace and joy of the Lord continually. "We which believe do enter into rest."

There is no day of the week commanded to the spiritual Israelite as respects physical or mental rest—the latter they may have always, and the former may be ordered by human regulations for one day or for another. The Christian is commanded to be subject to the laws that be, in all such matters as are non-essential, not matters of conscience.

THE RIGHT USE OF LIBERTY

Let us remember, however, that our liberty in Christ is the liberty from the weight and condemnation of sin and death. Let us not think specially of a liberty from the Jewish restraints of the Seventh day nor think especially of the fact that no day above another has been commanded upon Christians in the Bible. Let us rather consider this liberty as of minor consequence and importance as compared with our liberation from the power of sin and death.

If one day or another be set apart by human law-givers, let us observe their commands. Let us be subject to every ordinance of men. In Christian lands generally the first day of the week is set apart by law. Shall we ignore this law and claim that God has put no such law upon us and that we should have our liberty to do business, etc.? Nay, verily; rather, on the other hand, let us rejoice that there is a law which sets apart one day in seven for rest from business, etc. Let us use that day as wisely and as well as we are able for our spiritual upbuilding and for assistance to others. What a blessing we have in this provision! How convenient it makes it for us to assemble ourselves together for worship, praise, the study of the divine Word! And if earthly laws provided more than one Sabbath (rest) day in the week we might well rejoice in that also, for it would afford us that much more opportunity for spiritual refreshment and fellowship.

Nor should our knowledge of the liberty we enjoy in Christ ever be used in such a manner that it might stumble others. Our observance of the Sabbath enjoined by the law of the land should be most complete—to the very letter—that our good be not evil spoken of—that our liberty in Christ and freedom from the Mosaic law be not misunderstood to be a business or pleasure license, but a privilege and opportunity for the worship and service of the Lord, and the building up of the brethren in the most holy faith, "once delivered to the saints."

WHO CHANGED THE SABBATH DAY?

Often the question is asked, Who changed the Sabbath day to Sunday? The proper answer is that nobody changed it. The seventh day (Saturday) is still as obligatory upon the Jew as it ever was.

The early Christians observed the seventh day for a long time because it was the law of the land, which gave them a favorable opportunity for meeting for praise, prayer and the study of God's Word. In addition, the fact that Jesus arose from the dead on the first day of the week, and that he met with them on that day, led them to meet again and again on the first day, in hope that he would again appear; thus gradually it became a custom for them to meet on that day for Christian fellowship. In this way, so far as we know, both the first day and the seventh day of the week were observed by Christians for quite a time, but neither was understood to be obligatory—a bondage. Both days were privileges. And as many other days of the week as circumstances would permit were used in praising God and building one another up in the most holy faith, just as God's people are doing, or should be doing, in this, our day.

Are we told that a pope once designated that the first day of the week should be observed by Christians as the Christian Sabbath? We answer that this may be so, but that neither popes nor any beings, not even the apostles, could have right to add to or to take from the Word of God. St. Paul particularly warned the church against coming into bondage to the Jewish customs of observing new moons and Sabbaths as though these were obligations upon Christians. The Son of God has made us free—free indeed. But our freedom from the Law Covenant of Israel enables us the more and the better to observe the very spirit of the divine law daily, hourly, and to present our bodies living sacrifices, holy and acceptable to God through the merit of our Redeemer.

DEEDS, NOT WORDS

"They do the least
Who talk the most,
Whose good designs
Are all their boast;
Let words be few.

"They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true."

A FAITH FOUNDATION NECESSARY

LUKE 6:39-49.—JUNE 9.

"Be ye doers of the word and not hearers only, deceiving your own selves."—Jas. 1:22.

The Great Teacher in today's lesson emphasizes the necessity of knowledge and of a faith built thereupon. The blind leading the blind represent the ignorant leading the ignorant into difficulties, into the ditch. In the mental blindness of the past many Christian assumed that the Master here taught that the blind leaders and the blind followers of our day would all fall into the pit of eternal torment, but not so. The thought is that they will stumble and experience injury instead of reaching the desired destination.

The destination sought by the Jews was fellowship with and relationship to God—his highest favor, mentioned to Abraham, saying, "In thy seed shall all the families of the earth be blessed." St. Paul says of that promise, "Israel hath not obtained that which he seeketh, but the election hath obtained it and the rest were blinded." (Rom. 11:7) The entire Jewish race was blinded and turned aside and fell into the pit —into confusion, darkness, separation from God. This was the very matter against which Jesus forewarned them. They were following the lead of the scribes and Pharisees and Doctors of the Law, all of whom were blind leaders who misled their too trusting followers. The disciple or follower will not fare better than his master or leader or teacher; he cannot hope for better results than his leader.

How important, then, that God's people recognize the true Leader, Jesus, that they hear his voice, and heed not the voice of others. In the present, in the ending of this Gospel age, we have a condition of things very similar to that which obtained in the end of the Jewish age. We have many great, learned and wise men in all the denominations of Christendom, as the Jews had in Jesus' day in all their different sects. It is equally important that we take heed that we do not follow blind leaders today—in fact, it is much more important. Why should we follow any of the creeds when now we have the Word of God in such convenient form and when all are able to read it? Who cannot rejoice that recently the Pope issued instructions that the Roman Catholic bishops should encourage Catholics to study the Bible? How it would rejoice us to find the Protestant leaders similarly urging the Word of God upon their peoples!

Alas! on the contrary, we find that many of the great and wise of the principal pulpits of the world are undermining the faith of the people by telling them that the Bible is not divinely inspired, that Moses and the Prophets did not write the books ascribed to them, and hence indirectly saying that Jesus and the Apostles were deceived when they made quotations from the Old Testament and ascribed them to Isaiah, Jeremiah, Moses, Habakkuk, etc. These great men style themselves Higher Critics and endorse the theory of Evolution, that humanity is undergoing a process of evolution from monkey-likeness to God-likeness. They are thus indirectly telling their people that there was no fall from God's image and likeness, that there was no sin committed, no sentence for sin, no Redeemer from sin and its sentence and that restitution is not to be hoped for nor to be desired.—Acts 3:19-21.

Surely the Great Teacher's advice not to follow blind leaders was never more needed than in our day. Blessed will they be who heed the warning, and by it will be guided back to a more thorough study of the words of the Great Teacher, his apostles and the prophets.

HUMILITY A CHARACTER FOUNDATION

The parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here as elsewhere put as a foundation virtue. The Latin word for humility is *humus*, ground. This implies that it is the soil out of which other virtues are produced. Those who think they know everything can learn nothing. As Chalmers has said: "The more a man does examine, the more does he discover the infirmities of his own character." As Wheatley remarked, "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves." A knowledge of our sins and imperfections should make and keep all humanity humble; but how beautiful it is to realize that the perfect Jesus was humble and that all the holy angels are so!

GRAPES OFF A BRAMBLE BUSH

While the Scriptures forbid God's people to judge one another, they do commend to us another kind of judging. We are not to judge in the sense of condemning, sentencing, etc., those who claim to be honest, sincere, reverential, merely because they differ from what we would expect; God knows their hearts and to his own Master each servant must stand or fall eventually.

But while not condemning the heart we are to judge of the outward conduct. The parable which our Lord in this lesson gives respecting the gathering of grapes from bramble bushes illustrates this point. God's people are likened to the grape-vine, which produces no thorns but luscious clusters of fruit. Mankind in general are likened to bramble bushes, ready to scratch, tear, injure, on the slightest provocation, and are merely self-sustaining, not bringing forth fruitage that would be a blessing to others. We are to distinguish between such characters and God's people: "By their fruits shall ye know them."

It is said that at times a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth an evil fruitage, neither can an injurious tree bring forth a good fruitage. The lesson, applied to humanity, is that those who are really God's people cannot live injurious lives or fruitless lives; they must be fruit-bearing else they are none of his. And should we find some of the fruits of the spirit commingling with a thorniness of life, an evil, injurious disposition, we are to assume that in some sense of the word the fruitage is merely put on and does not belong to the bramble-bush character.

It is therefore useless for any man to tell us that he has given his heart to the Lord in fulness of consecration and that he has received the sanctifying influences of the holy Spirit and yet find him rejoicing in sin, taking pleasure in iniquity, injustice, selfishness and a course of life injurious to his neighbors. If his heart be changed the results will be manifest in his daily life, because "out of the abundance of the heart the mouth speaketh."

THE HOUSE ON THE ROCK

The closing parable of this lesson is in full tune with its opening verse. In the first parable the blind who trust to the leadership of the blind fall into the ditch. In the parable now before us the picture is that of a householder. If he be wise he will not build upon the shifting sands, which either a wind storm or a rain storm may undermine, and cause a wreck, but he will seek a solid, rock foundation which will endure the storm.

This parable illustrates two classes of believers. Both hear the Great Teacher's instructions and both believe and both rear faith structures and entertain heavenly hopes. But the one is more prudent, more careful than the other. One seeks for the doctrines and principles of the divine Word, and builds his faith structure upon that true foundation which the divine revelation affords. His faith cannot fail whatever storms may assail; it is surely founded on the divine promises.

The unwise believer takes too much for granted and builds upon the traditions of the elders, the creeds of the dark ages, etc. He fails to appreciate the necessity for having a proper foundation for his faith and his works. In the time of stress and storm with which this age will end all such will find the foundation swept from under their faith structure. There will be a general fall of Babylon, as the Scriptures declare—everything not well founded upon the sure Word of God will give way; "That day shall declare it." St. Paul mentions the same class and applies the lesson specially to our day in his letter to the Corinthians. Those whose faith structure will fail will thereby suffer great loss, though they themselves may be saved as by fire—through great tribulation.—1 Cor. 3:13-15.

GENERAL CONVENTION JUNE 1-9

PERTLE SPRINGS, MO. (CHAUTAUQUA GROUNDS)

This convention has been specially arranged for the convenience of Bible students within a radius of a thousand miles from Kansas City. We have no doubt, however, that many will be in attendance from still greater distances. The place itself is ideal and strictly first-class in every particular. It borders a beautiful lake and has free access to the health-giving spring from which it takes its name.

Many will be able to attend this convention who could not conveniently come to one in the East by reason of the cost in money and time. Our expectation is that this will be one of

our most enjoyable conventions. We never had a better situation as respects conditions surrounding, quiet, etc.

The proprietors of the Chautauqua are also the owners of a large hotel there and of rooming flats in Warrensburg. They guarantee comfortable accommodations for a thousand persons at $1.50 a day. Aside from this we are arranging with private householders in Warrensburg for as many more at $1.00 each, two in a room. The round-trip fare to Pertle Springs daily will make the amount $1.10. However, none would best reckon on less than $1.25 per day.

Excursion rates are already in operation, but these are being extended so that a fare of not more than four cents per mile for the round-trip may be expected to be in operation by the time you receive this notice

The speakers for the convention will include some of the very best. Brother Rutherford will be Chairman, and Brother Russell will be in attendance also. The sessions will begin Sunday, June 2, at the Springs, continue there throughout the week and adjourn to conclude at Kansas City June 9.

Decide as quickly as possible whether or not you will attend this convention. If you decide to attend, write immediately to the Society's representative, N. Engle, Warrensburg, Mo., stating what priced accommodations you desire and, if you will not be staying the entire time, which days you will be in attendance.

We hope for a grand reunion at Pertle Springs and for a season of spiritual refreshment. To this end we exhort all who attend to come praying that the Lord will bless them, not only in receiving a blessing, but also in dispensing one to others. We are sure, as on other occasions, not to go away empty, but to carry with us spiritual blessings for the refreshment of those at home not permitted to attend.

HARVESTERS' DAY AT THE CONVENTION

The program for the convention includes a "Harvest Workers' Day." Noting this, one dear friend who has received great spiritual profit through the colporteur service has proffered assistance to all the colporteurs of the Society in attendance to the extent of $5—to all who shall have been in the regular colporteur work for at least three months prior to the convention. We have no doubt that this proposal will be helpful to some who might not otherwise be able to bear the expense. The money is deposited with the Colporteur Department and will be credited on the accounts or handed over in money, as may best suit the convenience of the receivers.

"LEAST IN THE KINGDOM"

MATTHEW 11:2-19.—JUNE 16.

"Amongst them that are born of woman there is none greater than John; yet the least in the kingdom of God is greater than he."—Luke 7:28.

It would be difficult to express in words a higher tribute to John the Baptist than Jesus paid him in our text. Again he said, "There hath not risen a greater Prophet than John the Baptist." If then John was so holy a man, so great a man from the divine standpoint, why did our Lord in this text declare that the least in the kingdom of heaven would be greater than John? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory.

But just as soon as we turn on the light contained in that word "kingdom," the entire subject becomes clear. God had promised a Messianic kingdom, and Jesus had come that he might be the Head of that kingdom. The steps leading to the kingdom honors and glories were steps of obedience to God, even unto death, and these steps Jesus had begun to take. On the cross he declared, "It is finished." He had finished the work of proving Himself loyal to God and to the truth even unto death on the cross.

Jesus thus became the Great Conqueror, the great High Priest, the great King of Glory, being exalted to the heavenly state in his resurrection. But, as the Great King, he was to have associated with him in his throne, his bride class. As the Great Priest, he was to have an under-priesthood, a "royal priesthood." As the Great Judge of the world, he was to have associates; as St. Paul declares, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

In the divine plan this company of associates with Jesus in his glorious kingdom were as much foreknown and foreordained as was he and his share in the kingdom. As it was necessary for him to undergo trials and testings of loyalty unto death, so it must be with the class called to be his associates —"He was tempted in all points like as we are." Thus his message is, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." These would be followers in his footsteps, none could precede him. His work was necessary first, to open up for his followers a new and living way, through the veil—that is to say, through his flesh—through his sacrifice.

"SOME BETTER THING FOR US"

While about five hundred brethren became Jesus' consecrated followers during his earthly ministry, they were not then accepted of the Father as sons, and not begotten of the holy Spirit until Pentecost. God would not recognize any as sons until Jesus had finished his sacrifice, and, as the great Advocate, "Appeared in the presence of God for us"—as our Advocate with the Father, Jesus Christ the Righteous. John did not belong to this class, just as Abraham, Isaac, Jacob and all the prophets did not belong to it. In God's providence their reward will be different from that of the church—theirs will be an earthly reward. They will be resurrected to human perfection. They will have to do with the human phase of the kingdom, which amongst men will represent Messiah and the church, who will be spirit beings, but invisible to men, and whose dealings with mankind will be through those noble characters, the ancient worthies.

We are not to infer that those glorious characters mentioned in the Scriptures who lived before Christ's time were ignoble or less faithful than the Gospel church, but merely that God promised them the earthly perfection, while he has promised the bride of Christ the heavenly perfection, to attain perfection gradually during the thousand years of Messiah's reign; the record is that they will come forth as perfect human beings. That will be the reward of their faithfulness. St. Paul explains the entire matter in Hebrews, the 11th chapter. He tells of the faith and heroism of those Ancient Worthies and that "they had this testimony, that they pleased God." There will be no necessity for testing them in the future. Their acceptance with God is already proven and declared.

Nevertheless, in God's order the earthly kingdom and restitution blessings for the world cannot begin until the kingdom class, Christ and the church, shall first be completed. Thus the Apostle declares, "All these died in faith, not having received the (earthly) things promised to them, God having provided some better thing for us (the church), that they, without us, should not be made perfect." The glorification of the church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.—Heb. 11:38-40.

NOT THE BRIDE BUT THE FRIEND

John the Baptist seemed to either comprehend the situation, or else he spoke the truth by prophecy when he declared "He that hath the bride is the Bridegroom, but the friend of the Bridegroom, hearing his voice, rejoiceth greatly. This my joy is fulfilled." He perceived that in God's providence he had a very honorable and blessed station and work to accomplish, but he was to be neither the Bridegroom nor a member of the bride class.

This does not imply that John was disappointed at the time, nor that he and the other ancient worthies will be disappointed when they come forth in the resurrection to find a bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the holy Spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird flying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the holy Spirit, will appreciate more the earthly blessings which divine providence has provided for them.

In this very lesson Jesus intimates all the above, saying, "The law and the prophets were until John." He was the last of the prophets. He introduced Jesus, the Head of the kingdom class. Jesus further declared, "If ye are willing to receive it, this is Elias which was to come." That is to say, Those of you who are able to appreciate the matter may understand that John the Baptist did a work which was in full accord with the prophecy which declared Elijah must first come and do a reformatory work before Messiah would come.

CURIOSITY IS NOT RELIGION

Addressing the multitudes the Great Teacher inquired, Why did you go out to the wilderness to see John? Was it to hear

his message? Was it because God spoke through him as a Prophet as the wind makes music through the reeds? Or did you go out to see a man in fine clothing and of kingly state?

What really drew to the wilderness to John's teachings was that he was God's Prophet; as it is written, "Behold, I send my messenger before thy face, who shall prepare the way before thee." This preparation for Jesus John made with the Jewish nation. His message was that the kingdom of heaven was about to be offered to them, and that only the holy would be ready to receive it.

But neither John nor his hearers fully realized in what way the kingdom would be offered to the people, namely, that it would be an offer, first, of a place or share in the kingdom, and that the terms would be full consecration to the Lord, to walk "the narrow way." Jesus again testified, "If ye had received John ye would have received me."

In other words, all who received John's message were such as were in heart condition to receive Jesus; and the same spirit of indifference which permitted Herod to imprison John and to finally behead him marked the Jewish leaders and their unbelief. John as a Prophet was abstemious to the extreme, and they said, "He hath a devil." Jesus presented himself less peculiarly, eating and drinking and being clothed as other people, and of him they said, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." Thus was it demonstrated that the fault was not in the manifestation of God's providence, but in the hearts of the majority of the Jews.

SOME INTERESTING QUESTIONS

MESSIAH'S KINGDOM WILL BE SPIRITUAL

Question—What is meant by Messiah's kingdom?

Answer.—Our understanding is that Messiah's kingdom will be a spiritual one, invisible to mortals, yet all-powerful for the accomplishment of the great things promised in the law and the prophets. The empire which he will establish, invisible to men, will take the place of the empire of Satan, likewise invisible. The King of Glory will replace the prince of darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the prophets, raised to full, human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make "princes in all the earth." (Psa. 45:16) To this kingdom the nation of Israel will speedily unite. Eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for thy people" (Dan. 12:1), the Mohammedans also expect, and identify him with Mohammed of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the antitypical Melchizedek, Priest as well as King, we identify as "the Man Jesus Christ, who gave himself a ransom-price for all, to be testified in due time."—1 Tim. 2:6.

But when the Great King shall appear in his glory and establish his kingdom with Israel, he will be, as promised by the prophets, "The desire of all nations." (Hag. 2:7) Then all the blinded eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5) Then, who he is, and how he should be identified with Abraham's seed and David's line, will be clearly known to all in heaven and all on earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and of Psa. 22:16. Content that Messiah shall show the truth in his day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah, and the great work of blessing for all the nations, which God will accomplish, through the seed of Abraham, according to his covenant and his oath.

PERFECTION WILL INSURE PROTECTION AGAINST ACCIDENTS

Question.—Will there be accidents and death during the Millennial aside from those of sinners going into the second death?

Answer.—While the reign of Christ will be a reign of righteousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah has begun his reign, for it is stated that he must reign until he has put down all enemies. (1 Cor. 15:25, 26) It is understood that people will be more or less in the Adamic death during the thousand years and will rise gradually out of Adamic imperfection and death to the perfection of the human nature. We should remember that the kingdom as it will be established in the beginning of the Millennial age will consist of the New Jerusalem—that is, the glorified church, of which Christ is the Head. (Rev. 21:1-8) During the thousand years the world will be coming into accord with this arrangement. For all such as will come into harmony there will be a blessed arrangement by which they will be protected from any penalty for imperfections. We may reasonably suppose that after perfection is reached there will be no more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. "Nothing shall hurt or destroy in all God's holy mountain [kingdom]." (Isa. 11:9) God's will shall be done on earth as it is done in heaven. We read that there shall be no more sighing and no more crying and no more dying.

THE FINAL TESTING WILL DETERMINE IT

Question.—Will restitution include the right to everlasting life, or will the right to everlasting life be determined by the final testing that will come at the end of the Millennial age?

Answer.—Perfection was given to Adam originally; and by virtue of his perfection he had a right to continue to live, if he were obedient. But as God saw fit to test Father Adam, so he will test the human family. And the final test, after the kingdom shall have been turned over to the Father, will be by way of testing their worthiness to attain these life-rights and to keep them everlastingly. The thousand years of Christ's reign will be for bringing mankind to perfection. At the end of that reign those who have reached perfection will be delivered over to the Father. The New Covenant will have accomplished for them all that it was intended to accomplish. But before God determines them worthy of the fulness of his everlasting life, he will see that all are tried individually and without any Mediator between. We may be sure that the test will be a crucial and a just one.

APPLICABLE TO TWO CLASSES

Question.—To whom is the Apostle speaking when he says, "I beseech you, brethren, by the mercies of God, to present your bodies living sacrifices"?—Rom. 12:1.

Answer.—These words are properly applicable to two classes. First, they apply to a class termed "brethren," in the sense that they are no longer opponents, but sympathetically in harmony with the consecrated. The Apostle was urging these to complete the work of grace which they had already begun. Secondly, the text applies to those who have made the consecration, and urges them to complete the work. I urge you, brethren, that day by day you attend to this matter of presenting your bodies living sacrifices until the work be accomplished. This, he says, is a reasonable service, acceptable to God.

Although St. Paul does not say how the great Advocate will make the sacrifice acceptable, yet this is to be understood by Christians, who know that they are accepted in the Beloved. After that class have given up their lives, after they have put all in the Lord's hands, they understand that they, themselves, as members of the body of Christ, are to die daily. Hence it is that daily an opportunity comes to us to lay down life in the Lord's service. While this is a daily dying, yet, in another sense of the word, it is a sacrifice to the end of life. Our Lord Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50) In one sense, his sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and he cried, "It is finished!"

MAY HAVE TWO APPLICATIONS

Question.—"For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isaiah 3:1) What does this mean?

Answer.—There was a famine which came upon Judea. The people did not have enough to eat or to drink. They are still in very much the condition of Ishmael at the time when Hagar laid him down to die. During the Gospel age the poor Jews have been famishing. They have been without any communication whatever with God.

The same Prophet, from whose inspired writings the above text is taken, tells us of another class whose "bread shall be given them, whose water shall be sure." (Isa. 33:16) They will be well cared for, well protected, and will have both bread and water. The text may have applied to the Jews at the time of the destruction of Jerusalem and may apply to any Jews and others who, since that time, have put their trust in the

Lord and to whom He has supplied what was needed for the strengthening of their lives. As we look about us today we find many of nominal Israel hungry, thirsty. They endeavor to make themselves think that they are well fed; and the majority of them do not realize that they are poor and naked and unfed and blind. In the meantime the Church of Christ is in the protected place. Everything is working together for good to them. Their bread and water is sure. "No good thing will he withhold from them that walk uprightly"; "the meek will he guide in judgment; the meek will he teach his way."

AND SHE WAS A SINNER

LUKE 7:36-50.—JUNE 23.

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
1 Timothy 1:15.

The Gospel of Christ is the message of divine compassion toward sinners. All religions recognize sin and propose reconciliation with God—by works of charity, by voluntary self-torture, or by future torments. None of the heathen gods have any touch of sympathy for humanity; they are cold, cruel, vindictive. The Bible, of all the religious books we know of, alone tells of a God touched with the feeling of human infirmities and with sympathy toward sinners. "God commendeth his love toward us in that while we were yet sinners Christ died for the ungodly."—Rom. 5:8.

Note the expressions of the Scriptures indicating divine compassion: "God looked down from his holy habitation to behold and to hear the groaning of the prisoners"—the suffering of humanity under the death penalty, and the incidental aches and pains of our fallen condition. He did more than look, he did more than pity; his right arm of divine power in due time began to bring deliverance for the captives of sin and death. Already he has sent his Son and thus provided a ransom price for the sins of the whole world. Already his Son has been glorified, and merely awaits the time for the establishment of his kingdom.

Meantime divine grace has been still further manifested in the invitation granted to a "little flock," to be justified by faith and to be sanctified by the High Priest's offering of them, and thus to become new creatures, joint-heirs in his kingdom. Still the Scriptures tell us of God's pursuing love and mercy. He is unwilling that any should perish, but wills, on the contrary, that all shall have an opportunity to turn to him that they may have everlasting life. It is for this very purpose that Messiah's kingdom will be established in great glory and with full power. God's right arm is not shortened. In due time it will bring the salvation for which the poor groaning creation has so long waited. It will come with the manifestation of the Sons of God in kingdom power.—Rom. 8:19.

Eventually the Redeemer "shall see of the travail of his soul and be satisfied." Eventually the Heavenly Father's plan will be so outworked that every creature in heaven and earth and under the earth shall be heard saying, "Praise and glory and honor, dominion and might be unto him that sitteth upon the throne, and unto the Lamb, forever." Eventually God, through the Messianic kingdom, "shall wipe away all tears from off all faces," and cause the reproach of being His people to disappear from the earth. (Rev. 21:4; Isa. 25:8) So superior is this God of the Bible and of Christianity to all the misconceptions of heathendom and Christendom that, when the glorious day of Messiah's kingdom shall have been fully ushered in, the glory of our God will be revealed, and all flesh shall see it together.—Isa. 40:5.

A WOMAN WHO WAS A SINNER

Our Redeemer possessed and exemplified the Heavenly Father's love and mercy. He declared that he was merely the exponent of the Father's will, and hence of the Father's love and sympathy. Our Lord's sympathy is presented not only in this lesson but also in many others, and all of his followers do well to cultivate the same spirit. Jesus was not sympathetic with the sins of the people, but with the people themselves. He realized as few do the real difficulty with the majority of sinners. "Behold, I was shapen in iniquity, in sin did my mother conceive me!" exclaimed the Prophet. We are sinners by heredity. We have inherited partially depraved minds, partially unbalanced brains and morals.

St. Paul, speaking of the very noblest class, declares, "We cannot do the things which we would"—any of us; hence all humanity are sinners. "There is none righteous, no, not one." Therefore it is merely a question of the degree of sinfulness, and the degree is often measured by the degree of inherited weakness, or the degree of surrounding temptations. The really reprehensible and blameworthy sinners are those who sin wilfully, deliberately, knowingly, intentionally, without either will or effort to resist sin. But it is not ours to judge which these are. Indeed, we are incompetent to judge, we cannot read the heart, we cannot fully appreciate the degree of the temptation and the weakness of the tempted. Hence the Master said, "Judge nothing before the time." In due time the saints will judge the world, but not now.

Now we must follow the Master's example; and we may well do this because, although he knew what was in man, as we could not know, he was very charitable, which leads us to suppose that if we were perfect we would be all the more charitable towards sinners, though not at all sympathetic with sin.

Who can read the New Testament Gospel narratives without realizing that Jesus was indeed a "Friend of sinners," as was charged against him by the Pharisees? And is not this the feature of the Bible which specially commends it to humanity? With the exception of the wilful sinners, whom we must hope are few, there comes a time when sin is seen in its true color and is detested. Then is the time when the Gospel message from the friend of sinners specially appeals to such. All seem to know instinctively that Jesus stands ready to be the friend and helper of all who come to the Father through him.

Jesus had accepted an invitation to dine at a Pharisee's house. The dinner had begun. Resting upon one arm they used the other for handling the food. After the custom of the times, they reclined upon low tables or couches, their heads toward the center where the food was placed. A curtain separated the dining room from the outer court.

While the dinner was progressing a woman "who was a sinner," a harlot, deeply penitent, entered. She had in her hand some precious perfume, with which she intended to anoint the Savior's feet, as was sometimes done with dignitaries of that time. Her heart was full, and tears gushed from her eyes while she sought to open the bottle; they fell like rain upon Jesus' feet, evidently quite contrary to the woman's intention. She was dishonoring the very feet she intended to honor. Loosening her hair, she used it as a towel, entirely regardless of the fact that for a woman at that time it was considered dishonorable to let down her hair in public; but intent upon her errand she dried the feet and poured the precious perfume upon them, presumably as an honor to the One from whom she had heard "wonderful words of life"—words of divine compassion and pity for sinners, words of hope for herself.

TWO DEBTORS AND THEIR LOVE

The host of the occasion watched Jesus to see how he would receive this manifestation of loving devotion, saying in his heart, If this man were a prophet, he would know that the woman offering him this honor is disreputable. He would denounce her and bid her, "Begone," and not to touch him. Jesus knew his thoughts and answered him in parabolic form, saying, "A certain creditor had two debtors, one owed five hundred pence and the other fifty. Neither could pay and he forgave them both. Which of them will love him most?" The Pharisee replied, "I suppose he to whom most was forgiven." Jesus agreed with him.

Then Jesus made application of the matter: turning to the woman, he said to his host, Seest thou this woman, who washed my feet with her tears and wiped them with her hair? You are the host of the occasion, yet you did not offer me water for the washing of my feet, as is customary in our land to do to those whom we desire to honor. You gave me no kiss, as is customary amongst friends, but this woman has repeatedly kissed my feet. "You did not anoint my head with oil, but she hath anointed my feet with ointment. Therefore, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." And he said to the woman, "Thy sins are forgiven."

Is not this to some extent an illustration and an explanation of the fact that the majority of those who love the Lord most are such as realize their own sinful and fallen condition most and who appreciate most the forgiving love of God manifested in Jesus? Is it not true today also that those who are most moral, and therefore might be said to have less to be forgiven, have correspondingly less love?

This should not be the case, however. The less degraded ought naturally to be the more able to love and to appreciate divine goodness and love and the more willing to present their little all in divine service.

Those present not improperly began to inquire, Who is this that even forgives sins? The only satisfactory answer is that he is the one he professes to be, the Son of God, the Redeemer of the world. He was then in process of rendering up his sacrifice according to his covenant, and on the strength of that covenant and sacrifice he had authority to tell the woman that her sins were forgiven, because he was making the Atonement which would be applicable to her.

"ARE YE ABLE?"

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?

Are ye able to crush your soul's longing for love,
Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth his own?"

Where the feet of the Blessed One stood, can ye stand?
Can ye follow his steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify his precious name?

Can ye smile as his dear voice says tenderly, "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
Till your Lord, the Chief Reaper, revealeth his will?

Are ye able to lay on the altar's pure flame
That most treasured possession, your priceless good name?
Can ye ask of your Father a blessing for those,
Who see naught in your life but to scorn and oppose?

When the conflict twixt error and truth fiercer grows,
Can ye wield the strong "Sword" against unnumbered foes?
Can ye lift up the "standard" e'en higher and higher,
While his praises ye sing in the midst of the fire?

When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the new creature passes beneath the last "veil"?

Ah, if thus ye can drink of the cup he shall pour,
And if never the banner of truth ye would lower,
His beloved ye are, and his crown ye shall wear,
In his throne ye shall sit, and his glory shall share!

GERTRUDE W. SEIBERT.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

I have just finished reading your sermon in the *Manilla Times*, and it has given me much peace and happiness. I want to learn more of the Bible, but find it obscure so much of the time. In the past I can truthfully say it has been a sealed book to me. But from now on I am going to diligently search the Scriptures for truth and spiritual guidance.

Any reading matter you can send me to help me toward enlightenment will be most gratefully received. If you will tell me where to secure all of your writings on the Bible I shall gladly send the required amount to get them.

We will leave here in June for San Francisco, Cal., where we expect to remain nine or ten months. While there I desire greatly to take up the systematic study of the Bible. Could you recommend to me some school (or person) there under which I could place myself as a Bible student?

May God bless abundantly your great work is my prayer. Faithfully yours, MRS. J. DUCKWORTH-FORD, *Philippines.*

DEAR BROTHER RUSSELL:—

You will be interested to know a little circumstance which illustrates how the HEAVENLY MANNA can be used of the Lord to draw attention to the truth.

A brother and sister staying at a strange house left their MANNA on the dresser during the day, so that it might be seen. The help looked at it and liked it very much. This led to the sale of several first volumes and the arousing of considerable interest in the truth.

Lovingly your brother, WALTER H. BUNDY.

DEAR BROTHER:—

If you will pardon me for taking a little of your valuable time I would be pleased if you will answer the following question:—

In DAWN, Vol. 1, page 232, ¶ 1, we read as follows: "Our sins he consented to have imputed to him, that he might bear our penalty for us, and he died on our behalf, as though he were the sinner." In Vol. 5, page 109, line 23, we also read: "Not imputed to them, but imputed to him, who bore our sins in his body on the tree." In Vol. 5, page 444, ¶2, we also read: "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, but imputing them unto him."

Please be kind enough to inform me at your earliest convenience if you have changed your mind as to these teachings, or do you still hold the same views? With earnest prayers that God will be with you and keep you unto the end, I am,

Yours in his dear name, P. L. DERRING,—*Va.*

IN REPLY

Your favor of March 25 is before me I am pleased to answer its question as follows:

The work of Christ is presented from a variety of standpoints, some showing modifications of one kind and some of another; some stating the matter from the human standpoint and some from the divine. What we need in all Scriptural matters is to get at the real import.

From God's standpoint human sin is imputed to Jesus; that is to say, he was provided to be the sinner's representative—to pay the price for the release of man from the death sentence; thus God pictures Christ as the serpent raised upon the pole. Thus the Apostle says he was made sin for us, although he knew no sin—he was a sin-offering.

Viewing the matter from the other standpoint, from the human standpoint, we see our own weaknesses and shortcomings, realizing the necessity of our Master's imputing to us the merit of his sacrifice to make up for our deficiency. Thus the facts agree, whether we state them from one standpoint or another. Our sins were reckoned against Jesus when he died for sin. The righteousness of Christ is imputed to us when we offer ourselves to God and our Great Redeemer and High Priest makes good our deficiency.

With much Christian love,

YOUR BROTHER AND SERVANT IN THE LORD.

VOL. XXXIII BROOKLYN, N. Y., JUNE 1, 1912 No. 11

SAUL OF TARSUS AND WHAT HE SAW

Last of all he was seen of me also, as of one born before the due time.—1 Cor. 15:8.

St. Paul was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel message. It was easy enough to prove that Jesus had died, but to an incredulous world it was difficult to prove that he had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it.

For instance, the Apostle presented that Jesus had left the heavenly glory and had become a man for the purpose of meeting the demands of the divine law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam's disobedience it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.

GOD WOULD NOT LEAVE HIS SON IN DEATH

The Apostle had declared that Jesus had been faithful in his ministry in fully laying down his life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave his Son in death, but would raise him from the dead. This fact the Apostle had repeatedly enunciated, showing that our Lord entered into his glory and reward and ascended up where he was before—to perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers,

who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that he died for our sins and rose again for our justification; hence the Apostle's frequent reference to Christ's resurrection and his insistence upon it as absolutely necessary to Christian faith, for not only would the Heavenly Father's favor toward the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavorable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a questionable matter, how could those who disputed that great fact acknowledge the resurrection of the church and of the world? St. Paul emphasizes this also, declaring that "there shall be a resurrection of the dead, both of the just and of the unjust," as a result of the redemptive work of Jesus—his dying for man's sins and his resurrection to glory to carry out the blessings secured by his death.

"LAST OF ALL HE WAS SEEN BY ME"

Prosecuting his argument, the Apostle marshaled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, "He was seen of Cephas (Peter); then by the remainder of the twelve; then of above five hundred brethren at once; later, he was seen of James; then of all the apostles," when he ascended. Then comes the text: "Last of all he was seen of me also."

There is something pathetic in this reference to his own glimpse of Jesus. It called up the period of his own bigoted persecution of the church. It reminded him of his own responsibility in connection with the death of St. Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which he was now trying to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, haling them to prison. Again he saw the great, blinding light from heaven, above the brightness of the noonday sun, his fall to the earth, and heard the voice speaking to him, saying, "Saul, Saul, why persecute thou me?" (Acts 9:1-9; 26:12-19) Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in him, he could reverence him.

The objection which all Jews had to Jesus, and what they considered absolute proof that he was not the Messiah, was his apparent weakness, his apparent inability to accomplish the things foretold by the prophets. They said, It is foolish to think of a man without an army and without wealth claiming to be a king. It is still more foolish for him to claim that he is the Messianic king, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside himself, crazy, or else he was seeking to deceive the people and temporarily create a little commotion of popularity.

To them it seemed that when he was crucified a demonstration had been given that he was not the Messiah. Was not the Messiah to live forever, and was he not to reign successfully as King of kings and Lord of lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an imposter? They considered the matter proven to a demonstration. The persecution of the followers of Jesus was merely with a view to stamping out a new religion, which, it was feared, would do harm to Israel in that it would call in question the hopes of Israel respecting a coming King and his kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting all of that way of thinking—for "the good of the cause," as so many persecutors have said.

A NEW VIEW OF MATTERS

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had previously been with them closed. It took him a little while to get the proper focus; then he saw and could explain to others the necessity for the death of Jesus and how it was typified in the sacrifices of the law and how the divinely arranged plan had made this great sacrifice in order thereby to more fully show forth the divine justice, wisdom, love and power.

Now he saw, not only the need for Jesus to come in the flesh and to give himself a ransom-price for all, but he saw equally the necessity for his resurrection, not in the flesh, but in the spirit, that he might be a fully qualified Ruler and Savior—not only to save his people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case!

The matter changed immediately in his mind; instead of a human Savior and Messiah and an earthly king, God had prepared a Heavenly One, partaker of the divine nature, glorious, far above angels, principalities and powers and every name that is named. Now he saw that the sufferings of Jesus had a twofold value. First, they were necessary for man's release from the death sentence, and, secondly, they were necessary as a demonstration of the loyalty of Jesus. Now he saw that God, in preparing to bring many sons to glory, determined first to prove the loyalty of him whom he had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus' death.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally he had bestowed upon him the glory, honor and immortality of the divine nature, of which Saul had a demonstration or proof in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus, whom thou persecutest."

CROWN HIM LORD OF ALL

We like to think that, as we were once blinded to many of the precious truths of God's Word, so it is with many others whose eyes of understanding have not yet opened. We like to think of St. Paul's experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. We like to think of him as exemplifying possibly a large class of the opposers of the truth.

We like to hope that all they will need to bring them into line with God's arrangements and to make them loyal servants of righteousness will be the great light which will shine forth resplendently very soon, when the due time shall come for Messiah to take to himself his great power and reign—when his elect bride shall have been completed and glorified with him. We like to remember the words of the Lord through the Prophet respecting that glorious Epoch: "Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing"—in that day.

Where would Saul of Tarsus have ended his career if the great Redeemer had not interposed for his help? And how poorly we would have fared and how little of the Light divine would we have seen if divine providence had not helped us in various ways? And so with the world. It is beyond our power to give the hearing ear or the seeing eye. This is the work of the Great Physician, and his day for healing and blessing and uplifting the world we perceive to be nigh, even at the door.

Ah, yes! Now we can see that the little opening of the eyes and unstopping of the ears and healing of the lame accomplished at our Lord's first advent merely foreshadowed his coming glory and much greater work. Now we can see a reason why so many of his mighty works were done on the Sabbath days—because they were all prophetic, as the Sabbath days themselves were prophecies of the great thousand-year Sabbath of Messiah's glorious reign, during which all of humanity who will may enter into his rest—rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father's love and favor and to everlasting life.

Now we see that the great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great adversary—"the god of this world [who] hath blinded the minds of them that believe not."—2 Corinthians 4:4.

ONE BORN BEFORE THE TIME

Many have remarked at the peculiarity of St. Paul's statement that he saw the Lord as one prematurely born. But, if at first the statement was dark and puzzling, now it is luminous and enlightening. His thought is this: the time for giving ocular demonstrations of the Lord's resurrection had gone by; the next manifestation of Him is to be to his saints, and after that to the world. Thus we read: "We shall be like him, for we shall see him as he is"—made like him by our resurrection change from the human conditions to the spirit conditions; yea, to the divine plane.

Strictly speaking, then, the experiences of Saul of Tarsus were out of the ordinary. No one else than he alone, not

even the saintly, were to see the Lord before their resurrection change, in the end of this age. When, therefore, he saw Jesus, he saw him before the time—more than eighteen centuries before the time. Moreover, he saw him as one born before the time—as one resurrected before the time. We are to have in mind the Scriptural use of this word born—that the church must all be begotten of the holy Spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer's resurrection, we read: "He was the first-born from the dead"; and again, "He was the first-born of many brethren." So the hope of all of God's people is that the begetting of the holy Spirit in the present time will be followed by the resurrection birth, which St. Paul describes in this same chapter, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spirit body."—1 Cor. 15:43.

With these things before our mental eye we see the meaning of the Apostle in the words: "He was seen of me, also, as one born before the time." He was not thus seen by the other apostles. They saw him merely as he appeared—sometimes in one form of body and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see him, the new creature; they saw merely the various forms in which he appeared. But St. Paul saw the Lord more nearly as all the saints shall see him when they shall be born from the dead by the glorious resurrection change.

CHURCH'S GLORY TO BE GREATER THAN THAT OF THE ANGELS

One great difference between the effect of what Saul saw and what the entire glorious church will see in the resurrection is that Saul's eyesight was injured by the sight; besides, he saw nothing very distinctly—merely a blinding light, which the voice explained to be the appearance or manifestation of Jesus. Far more precious will be the experiences of the church. Before beholding him who is declared to be "the express image of the Father's person," "whom no man hath seen nor can see, dwelling in light which no man can approach unto"—before this, we shall have been changed, glorified. This will enable us to see him as he is, for the glory of the church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, nevertheless the Scriptures everywhere seem to associate bright-shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the church, "made partakers of the divine nature" (2 Peter 1:4), will have a great honor and brightness, far above that of angels and all others except that of the Heavenly Father. As the Lord Jesus was able to veil the glories of his person and to appear as a man after his resurrection, so undoubtedly he could do as respects the world, during the thousand years of his Messianic reign.

And, similarly, it would be possible for the church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the church will never thus appear in the flesh as angels have done in the past, but that on the contrary the ancient worthies, perfected on the human plane, will be their agents and representatives in all communications with mankind. Thus, "the law shall go forth from Mount Zion (the spirit kingdom), and the Word of the Lord from Jerusalem" (the earthly kingdom), to every nation, people, kindred and tongue, that all may be blest if they will and attain everlasting life.

QUICKENING OF THE MORTAL BODY

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11.

Every text should be considered in the light of its context. In the Epistle to the Romans, the Apostle's argument is that by nature we are all sinners; and that God's proposition is that he will accept us as sons on a new plane if our lives be offered in consecration: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

After an individual has made this presentation of his body for sacrifice, and he has been begotten of the holy Spirit, the mortal body is counted as being dead, and his mind, his will, is reckoned as the new creature adopted into the family of God and seeking to serve him and to grow into his likeness, by being conformed to the likeness of his dear Son. Therefore, in all such expressions as we find in our text and its context, the Apostle refers exclusively to the new creature, and ignores entirely, as dead, the mortal body. It is from this standpoint that we can say of the new creature that he is holy; that the righteousness of the law is fulfilled in him, and that the wicked one toucheth him not.—Rom. 8:4; 1 John 5:18.

Those things which he formerly did he is to do no more. The Apostle says, moreover, that he would not be content merely to be dead in the flesh—in the sense of simply abstaining from sin—but that he should seek to become energetic in the service of righteousness. If we ask how this is to be done, the answer is, "by the Spirit of God." If the Spirit of God was powerful enough to raise our Lord Jesus from the dead, it will quicken, or energize, our mortal bodies. When our bodies have been reckoned as alive, quickened, they are energized in opposition to sin and in harmony with righteousness. This, then, is the Apostle's thought in our text.

It is well that we should have in mind the thought that the consecration of our bodies to the Lord may permit us to do more in his service than we could have done if we had not been begotten of the holy Spirit. We are not to expect that this energizing will work a miracle, such as the restoration of a person in the last stage of consumption, etc. The Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in his service. If we have this confidence, every one of us can do much more than if we do not have it, for it gives new energy of mind and body.

A great deal of harm is done in the world by people who not only have a wrong opinion themselves, but who spread contagion of thoughts to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death.

While we do not advocate this course, yet we should not, on the other hand, imagine that our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according to their faith that they shall be able to do anything. If we have no strong desire to accomplish something we shall become weak, sickly.

ILLUSTRATION OF THE POWER OF MIND OVER BODY

To some extent the world recognizes the power of the mind over the body. An account in the newspapers recently told of two great, strong men who were sick in bed as the result of the coddling of their mother, who should have encouraged them to get up and take a little air and exercise. Another case reported was that of a woman who imagined that she was glass. At first she used to get up while the attendant put the room in order; but later she would not sit up. After she had been in bed for a year or two, the doctor told her that there was nothing the matter with her body, but with her mind. One day her relatives got her up in the middle of the room and left her there, telling her that there was nothing wrong except her attitude of mind. At first she declared that she would go to pieces. She did not, however. With proper encouragement she lost her fear of breaking and began to improve; in due time she was quite well.

You have heard of the professor upon whom some college boys played a trick. They planned to meet the professor on his way to school and to test the power of the mind over the body. The first boy met him, as they had agreed, when he was going out of his house, and told him that he was not looking well. He replied, "I am feeling quite well." Another met him a block away, then another a little further on, telling him that he looked pale and sick. Yet another met him and said, "You are a sick man." Still another greeted him with, "Professor A, you should be in bed." The next one

exclaimed, "I must help you home, for you are in no condition to be at school!" The professor went home sick. All this occurred within fifteen minutes. The story is said to be true.

All through life we are either helping or hindering others. Tell people something good; seek to cheer them, and when yourself ailing, follow the good suggestions you make to others. If you have a headache, moaning will not mend matters. Do not think so much about it; and by forgetting it, help nature to get rid of it. Nobody knows just how the power of the mind over the body is effected. The claim is that certain attitudes of mind favor certain microbes in the body. Medical journals state that children have died in spasms after having been suckled by mothers who have gotten into a rage a short time before nursing the children. It is well for all to have meek and quiet spirits, for faith, love, hope and kindness make for health.

It is very reasonable and logical that the Lord should have given us the most wonderful power in our minds to make people feel better, to control muscle and nerve. One's conduct in the sick room has an influence upon the patient. One should speak kindly and cheerfully. If nothing that will be helpful can be said truthfully, it is far better to be quiet or to remain outside of the sick room.

A sister supposed to be dying once sent for us. Upon entering the room we said, "Well, Sister, you are looking better than we had expected to see you. You are better!" "I am feeling better," she answered. "When did you begin to feel better?" we inquired. "When I heard you in the hall," she said. She is living today and married, and has a child. Yet we might have helped her to die, and might have had a funeral service instead of a marriage ceremony.

It is well for us to consider the question: If the natural mind has such an effect upon the body, how should it be with those who can claim, "We have the mind of Christ"? What effect should this mind, or disposition, which is loving, generous, kind, forgiving toward our fellows, and reverential, loyal and obedient toward God, have upon the body? Does not the Apostle declare that if the spirit, or mind, of God dwell in them their mortal bodies shall be quickened?

He does; but do not misunderstand the Apostle's teaching. In the preceding verse (Rom. 8:10) he states, "If Christ be in you the body is dead"—not literally dead, but reckonedly dead, in that the human will has died and that the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practise them as once it did. His argument is that such a deadness to sin, although desirable, should not stop at that point; we should by God's grace seek to get alive to righteousness and to be as active in its service as once we were alive to sin and active in its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how it is to be accomplished.

He says that the mighty Spirit of God, which could and did raise our Lord from literal death, is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin, but now, by God's grace, mortified, killed, "dead to sin." He therefore urges all who have the spirit, or mind of Christ, not only to be dead to sin, but to permit the Spirit of Christ in them to make them alive to holiness and to God's service in general. He shows them further that the new mind of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they are not only "free," but must bear fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies—"if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

All who catch the real sense of this passage will see that it has no reference to physical quickening and immunity from pain and sickness, but to a quickening, or energizing by the Lord's Spirit so as to be, not only willing, but glad, to "suffer with him." Hence those who see their high calling should not expect exemption from sufferings and trials and difficulties; and the usual aches and pains which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but borne with greater patience and cheerfulness.

St. Paul clearly marks the distinction between our new mind, which, consecrated in Christ, is accepted as the new creature, holy and acceptable to God, and our mortal body, which he calls "this dead body"—originally dead, under divine sentence, because of sin, but redeemed by the precious blood of Christ, and justified, and then included in our sacrifice when we gave our little all in consecration to the Lord, as a living sacrifice, to be dead with Christ, to suffer with him even unto death. He declares that those who are walking after the Spirit, seeking to serve the Lord in Spirit and in truth, from the heart, are freed from condemnation, and that they do not now walk after the flesh, wishing to fulfil its desires.—Rom. 8:1, 4.

And here we are to distinguish closely between walking after the Spirit and walking up to the Spirit. We should, of course, follow as closely as possible to the spirit of truth and righteousness, and yet we cannot hope to walk up to the spirit of the divine requirements so long as we are in the imperfect flesh, though we may strive in this direction continually. One thing is positive, however—we must not walk after the flesh. To do so would imply that we had lost the new mind, the new disposition, the new will; that we had become dead to those hopes which had led to our consecration.

The Apostle urges that all remember that one who is "in the flesh," who lives in harmony with the sinful propensities of his fallen, fleshly nature, is not pleasing to God; and that such yielding to the flesh, of course, if persisted in, will end in death. He proceeds to reason that if the spirit, or mind, or disposition of God (the spirit of holiness) dwells in one, he cannot be in sympathetic accord with the fallen human nature, its appetites and ambitions. If any man have not the Spirit of Christ he is not of the body of Christ. Christ's Spirit is not a Spirit of harmony with sin, but of opposition to sin; He laid down his life to vanquish sin and to deliver mankind from its power and dominion. Therefore, whoever claims to have the Spirit of Christ, but who loves and wilfully practises sin, and with his mind serves sin, deceives himself; for he has neither part nor lot in Christ.

St. Paul proceeds further along this same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of the body of Christ, while it means, first of all, that the body is ignored and reckoned as dead because of sin and that only our spirits, or minds, are reckoned as righteous and alive—the beginning of our eternal existence—nevertheless, this good condition is not to be considered the limit of our ambition and attainment in Christ-likeness.

On the contrary, we are to remember that the Spirit of God is powerful; that in the case of our Lord Jesus it was powerful enough to raise him from the dead. And as we become more imbued with and controlled by the holy Spirit of God in our hearts, in our minds, divine power will come to us gradually through this channel of the holy Spirit, which will permit a figurative raising of our mortal bodies from their death-state into activities of spiritual life in the service of the Lord, for the assurance given us through the Apostle is that if God's Spirit dwells in us in sufficient measure—abundantly—He will energize our mortal bodies—not our immortal, resurrection bodies.

It is our hope that in due time the Lord by his Spirit will give us new bodies in the resurrection; and that those bodies will be immortal, perfect in every respect; and that then, not only our minds, but our bodies also will be in fullest harmony with God and his every law and work of righteousness. That condition will be glorious; it is already a glorious prospect. But the Apostle holds before us that even our present, mortal bodies, sentenced, then justified, reckoned dead because of sin and consecrated, may be so quickened or energized that, instead of being any longer servants of sin, or even merely dead to it, they may, under the careful watchfulness of the new mind, be used as servants of righteousness, of truth.

This means, of course, a High Christian development, a large attainment toward "the measure of the stature of the fullness of Christ." The measure of the fulness of Christ, the maturity and growth necessary to its attainment, involves the "putting on of the Lord Jesus Christ," and is not the work of a moment, nor of an hour, nor of a month, nor of a year. It is the work of a life time. But unless it is begun, it will never be completed. And, indeed, we may be sure that we can never fully put on Christ's characteristics. However, this is the standard for which every one of the Lord's people must continually strive.

The Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off "the works of the flesh" and to be clothed with the garments of righteousness suitable to our relationship to him, and our success will be proportionate to our attainment of the mind, or disposition of Christ—holy conformity to the will of the Father in all things. How comforting in this connection is the promise of our Lord, that our "Heavenly Father is more willing to give his holy Spirit (the spirit of holiness, the spirit of wisdom) to them that ask him than are earthly parents to give good gifts unto their children!"—Luke 11:13.

SINS NEVER TO BE FORGIVEN

MARK 3:20-35.—JULY 7.

TEXT:—*"This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."*—John 3:19.

John the Baptist declared of Jesus, "He must increase, but I must decrease"; and so it was. After John was put into prison Jesus' ministry became more and more public, especially through the numerous works performed by him. The multitudes followed the Great Teacher, and his friends became solicitous for him, for even they feared and said, "He is beside himself"—so quickly had his course changed from one of privacy to one of publicity.

The scribes and Pharisees considered themselves the representatives of the Jewish orthodoxy and qualified to pass upon everything theological; and indeed the public waited for their message, saying, "Have any of the scribes and Pharisees believed on him?" Hence Jesus declared that these representatives of divine things were doubly responsible, for they would neither enter into discipleship themselves, to be members of the kingdom which Jesus preached, nor would they permit the public to become his followers if they could help it.

Jesus was at the time in Galilee, in the vicinity of Capernaum. Certain of the scribes who had come down from Jerusalem felt it their duty to warn the public against becoming too interested in this Man and his teachings, and thus ignoring the long-established theories for which they and the Pharisees stood.

That Jesus did many miracles they could not dispute, and that he specially and on many occasions cast out demons they could not deny. They explained this, however, by saying that Jesus had collusion with Beelzebub (Satan), and that by the power of that prince of darkness he was able to cast out demons. But Jesus answered that if it was true that Satan had turned reformer and was breaking down his own power and opposing his own minions, the demons, then it proved that his kingdom would soon fall entirely.

The fact that today many religious systems practice one kind or another of faith-healing is claimed to be a mark of divine approval, on the strength of our Lord's words. Yet we have, in opposition to this, to remember that those who claim to exercise this power very generally deny the very existence of the Gospel of Christ. Some of them deny that man is a sinner at all, and declare that there is no such thing as sin. Practically all of them deny the redemptive value of Christ's death. Practically all of them deny that he will come again and establish his kingdom and through it bring to mankind the promised blessings of restitution to human perfection and to all that was lost in Eden and redeemed at Calvary.—Acts 3:19-21.

There is only one answer to make to the claim that these faith-healings prove the truth of these various antagonistic doctrines, and that answer is the one which Jesus here states. If their faith-healing power be not of God it must be of the adversary; and if it be of the adversary, it proves that he is upholding false and contradictory doctrines, and that his house or dominion is more or less divided and in straits; and this implies that the collapse of the dominion of this prince of darkness is nigh. This view is more and more impressing itself upon Bible students.

BLASPHEMING THE HOLY SPIRIT

Addressing the Pharisees, who charged him with being Satan's prime minister and agent, Jesus declared that all manner of sin and blasphemy which men commit are forgivable, except one kind, and this kind can never be forgiven—it is blasphemy against the holy Spirit. The Savior did not mean that the Scribes had said something against the holy Spirit of God in an abstract way, but apparently they had perceived that our Lord's teachings were pure, holy, helpful, elevating to his hearers, honoring to God, and that he spake as never man spake; but after all these evidences of Jesus' holiness and relationship to God they called him a relative and representative of Satan.

Jesus did not say that the scribes and Pharisees had committed the sin of blasphemy against the holy Spirit. Some of them may have done so, and others of them may have been partially in ignorance of what they did; and the sin against the holy Spirit could not be committed in ignorance. It would be a wilful attributing of holy things to an unholy power or source. Jesus did not judge or condemn the scribes, for he declared that he had not come to judge the world, to condemn it, but quite to the contrary, to die for it, to redeem it, to purchase it at the cost of his life.

Our Lord did, however, give the warning reproof that those who could thus see the righteousness of his teachings, and how he glorified God in his words and actions, and who could then impute all of this to Satan, must be to a considerable extent perverse in their hearts, and if so, they would be in great danger of eternal condemnation, the sentence of the second death; they would be like "natural brute beasts," made to be taken and destroyed. (2 Pet. 2:12; Acts 3:23) Jesus made this statement because they said that the spirit that was in him was an unclean spirit—that he was actuated by one of the fallen angels and not by the divine Spirit.

"HATH NEVER FORGIVENESS"

The Bible teaches that the penalty of Adam's sin was death—cutting off from life—but that under divine providence the work of Jesus is to release all mankind from that death sentence, and give to all an opportunity of returning to harmony with God by bringing all to a clearer knowledge of the truth. To some this knowledge comes now, with the privilege of becoming members of the bride class, joint-heirs with Jesus. To such as accept this privilege and receive the begetting of the holy Spirit, the test of life or death everlasting begins.

But with the world this is not the time of testing respecting life or death everlasting. For them the next age, the period of Messiah's kingdom, will be the testing time, and their privilege will be to attain human perfection, otherwise to be cut off in the second death. Meantime, whatever light they may be enjoying will be either helpful or injurious, as they shall deal with it. If they allow it to have an uplifting influence in their lives they will be that much more advantaged when they shall come under the kingdom influences and tests; they will not need to have so many stripes.

On the contrary, those who violate their consciences and ignore the light which they enjoy and sin against it, will find themselves proportionately degraded when they shall come under the kingdom influences and tests. The scribes of this lesson had so misused their education and opportunities as to be in great danger of becoming so degraded that even the kingdom influences would not bring them to a condition worthy of everlasting life.

BROTHERS, SISTERS AND MOTHER

Today's study closes with the Master's explanation of the class to which he acknowledged relationship. The multitudes who flocked to his miracles, and to hear him speak as never man spake, were chiefly the poor and the publicans and sinners, and such as were not great nor very religious according to the standards of their time. Their degradation, their realization that they were sinners, made the Master's "wonderful words of life" especially attractive to them. No one else offered them hope. All others declared that God would not notice them. The religionists of that day reproved Jesus because of his recognition of the lower classes, but none were so low, so degraded, that he would not lend them his helping hand if they had a disposition to return to the Father's house. He was indeed the Friend of all willing to come to the Father by him.

An opportunity of showing the multitudes the basis for his sympathy came when Jesus' mother and brethren on the outside of the throng sent him word that they desired to see him. How beautiful the lesson of the Great Teacher's breadth of spirit, regardless of caste and class, when he said, "Who is my mother and my brethren?" And then, looking toward his disciples who were sitting near him and taking in his teachings, he said, "Behold, my mother and my brethren! for whosoever will do the will of God, the same is my brother and my sister and my mother."—Matt. 12:46-50.

GOULD FREE LIBRARY FOR THE BLIND

555 EAST SIXTH ST., SO. BOSTON, MASS.

Probably many of our readers are acquainted with those who are blind. They may do them a large amount of good by informing them that by postal card request they can obtain free reading matter by addressing as above. This literature for the blind is printed in raised characters which the blind can read. In writing state which system the person has learned to use, as the Library contains a variety. It is a Truth Library. Many of the blind are deeply appreciative of the message that a glorious day of blessing is coming to the world.

REPROVE WORKS OF DARKNESS

EPHESIANS 5:11-21.—JUNE 30.

TEXT:—*"Wine is a mocker, strong drink is raging."*—Prov. 20:1.

Light and darkness are used as figures and as synonyms for truth and untruth, righteousness and sin. Thus, "God is Light and in him is no darkness at all." Thus also Jesus said, "I am the Light of the world." Thus also he said of his followers when he was leaving them, "Ye are the light of the world"; "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

On the contrary, Satan is styled the "prince of darkness"; and his rule of unrighteousness is styled "the kingdom of darkness"; and those subject to his influence are styled "the children of darkness." Evil works contrary to the Lord and righteousness are styled "works of darkness."

When our first parents sinned they forfeited fellowship with God, and because of disobedience became children of the adversary; and Jesus said to such in his day, "Ye are of your father, the devil, because his works ye do." (John 8:44) Thus our entire race came under the influence of the darkness of sin. A night of sin, sorrow and death has followed for now six thousand years. We have the promise of a glorious morning when Messiah shall reign, when "Satan shall be bound for a thousand years," and when "the Sun of Righteousness shall arise with healing in his beams."

But this morning has not yet come; we have it merely by faith, by hope. God's promises respecting that glorious morning are figuratively called "light," and these constitute the Bible. So the Scriptures, after telling us that darkness covers the earth and gross darkness the heathen, tell us also that the Bible is a light to the path of God's people in the midst of this darkness. "Thy Word is a lamp to my feet and a lantern to my footsteps." (Psa. 119:105) St. Peter said, "We have a more sure Word of prophecy, to which we do well that we take heed, as unto a light that shineth in a dark place until the day dawn."—2 Pet. 1:19.

LIGHT REPROVES DARKNESS

In the present time, therefore, the masses of the world—deluded, enslaved and intoxicated by ignorance, superstition and the wiles of the adversary—are generally sympathetic with the darkness wherein they are. They were born in it and are so accustomed to it that if brought immediately into the presence of the light they would be in distress. There are not many light-bearers in the world anyway. True, the census reports four hundred millions of Christians, but alas! the vast majority give no sign of ever having seen the true light, and many of those who did receive the light put it under a bushel, until it was extinguished.

Surely it is as true today as it was in Jesus' day that a very small number of humanity, comparatively, have the true light of the Gospel of God, the holy Spirit illuminating their minds and hearts, and who set this light upon a candlestick that it might give light in the midst of darkness.

But although these are few in number, they are very precious to the Lord. He calls them his saints, his jewels, and tells us that at his second coming, prior to the setting up of his kingdom to rule the world, these, as his jewel class, shall be gathered to himself beyond the veil—changed by the power of the first resurrection from human to the divine nature. These he tells us he will gather as his true "wheat," in the harvest of this age, into his heavenly garner—"changed in a moment, in the twinkling of an eye"; "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

It is this latter class that the Apostle addresses in this lesson—the same class which the Savior addressed saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) When the Father shall give these the kingdom, as joint-heirs with their Redeemer, everything will be changed. The prince of darkness will be bound for a thousand years. The Prince of Light will shine forth to scatter all the darkness and miasma of sin, sorrow, ignorance and superstition.

THE LIGHT-BEARERS' RESPONSIBILITY

In today's lesson the Apostle is explaining the responsibility of these light-bearers. They represent God in this dark, benighted world; they represent the justice, wisdom, love and power of God. They are not able to let all of this glorious light so shine before men as to scatter the gross darkness of the present time, but they can do much to glorify their Father and can measurably scatter the thick darkness and bring in a sort of twilight at least to some. Obligation to do this is laid upon all of them.

These are not expected to convert the world, but merely to find a sufficient number of similar characters to themselves to complete the foreordained membership in the church, the bride class, the joint-heirs. Faithfulness and zeal in this service will determine whether or not they will be worthy of having a place in the bride class, and, if worthy, how high a station of honor they may occupy. Let us give heed gladly to the divine Word respecting our obligation.

We must "have no fellowship with the unfruitful works of darkness, but rather reprove them." How searching, how positive—absolutely no fellowship with them! More than this, we must not be content with a negative opposition, but must reprove them. However wisely we may seek to fulfil these requirements, they are sure to bring to us the enmity, the disfavor and the disappointment of many whom we love, and whose good opinion we strongly desire. But as good soldiers of the Lord Jesus Christ we must be loyal, we must be faithful. He that is ashamed of the Master and his Word and the principles of righteousness for which he stands, of him will the Savior be ashamed when he comes to establish his kingdom, when he comes to reckon with his servants.

Evidently the Apostle does not mean that we shall undertake to reprove everything that is out of accord with our high ideals of the divine law and the divine will, because he here mentions the things to be reproved, saying, "It is a shame even to speak of those things which are done of them in secret"—uncleanness, impure practices, the Apostle evidently had in mind. We must manifest our disapproval when we are in close contact with such things.

This does not mean that we shall leave the preaching of the Gospel to go "slumming," to do "muck-raking." It may not mean that we shall even publicly denounce the evil, but it surely does mean that our lives shall be so contrary to all sinful and impure practices that all may take knowledge that we have been with Jesus, and have learned of him. This is evidently the Apostle's thought in verse 13. It is not necessary for us to suppose that the world is in full sympathy with all the darkness and sin prevalent. On the contrary, as the Apostle suggests (verse 14), some are asleep and do not, therefore, realize the distinction between light and darkness. Some of these, if thoroughly awake, might be glad to know of Christ and the true light.

WALK YE CIRCUMSPECTLY

In view of these things, said the Apostle, the followers of Jesus should be careful, circumspect in the walk of life, not foolish, but wise, not squanderers of time, but redeeming the time, purchasing it back from worldly cares and pleasures, to have the more to use in the Master's service, realizing that the days are evil and that all our energies are needful if we would "fight a good fight" for the light as against the darkness of sin. To do this will require that we study and understand the will of the Lord.

If others are drunk with excessive use of wine, let us be filled with a different kind of wine—with the holy Spirit. If others seek to find joy and solace in intoxicants, let us find ours in being filled with the mind of Christ. This spiritual refreshment will lead us to psalms and hymns, and to make merry in our hearts to the Lord, and to be thankful for God's favor in Christ.

THE MYSTERY OF THE KINGDOM

MARK 4:1-20.—JULY 14.

TEXT:—*"Receive with meekness the engrafted Word, which is able to save your souls."*—James 1:21.

The salvation open at the present time has been obtainable only through faith, and faith is dependent upon a measure of knowledge, or revelation, and this knowledge, or revelation, came to us from God, for said St. Peter, "Holy men of old spoke and wrote as they were moved by the holy Spirit." God in this age is calling a class possessed of ears of appreciation for his message. These are mainly the weary and heavy laden and sin-sick, chiefly the poor of this world, rich in faith.

It is not enough that they hear the message, not enough that additionally they accept it, turn from sin and consecrate their lives to God and his service and be accepted of him, through the merit of Jesus, and be begotten of the holy Spirit. From that moment they may be said to be saved

and to have everlasting life, if they follow a certain course. That course includes a continual study of the divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end.

The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of his glorious Messianic kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the Sower of the "good seed," some of which fell by the wayside, and was devoured by the fowls; some fell on rocky ground where it had no depth of earth, and brought forth no fruitage; some amongst thorns, which choked it; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that he was quite willing that they should understand the parable, and that it related to the kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear and not understand, because the masses even of the Jews were not in a heart condition to understand and be profited by these lessons respecting the kingdom. Only such persons as desired to become members of the kingdom class and were willing to undertake the stringent conditions of the "narrow way"—only such were to fully and clearly understand the parables of the kingdom. This is in harmony with all of God's dealings in the present time. We read again, "None of the wicked shall understand, but the wise (toward God) shall understand." And again we read, "The secret of the Lord is with them that reverence him, and he will show them his covenant."

In Verse 13 the Master indicates that this parable would serve as a general key to his followers for their interpretation of all his parables. "Seed" does not mean literal seed, "birds" do not mean birds, "thorns" do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (1) The seed that was sown represents the Word of God. More than this, it represents that particular element or feature of God's Word which relates to the kingdom.

This is shown by St. Matthew's account of the same parable (Matt. 13:19): "When anyone heareth the Word (message of the kingdom), and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside." Our lesson says that the wicked one meant is Satan. Satan and his evil agents are therefore represented in the parable by "birds," and the lesson is that however much of the Gospel of the kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary lesson is that one reason why the "good seed" does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Savior does not wish to have understand his parables nor understand the glorious kingdom plan which they expound.

(2) The seed sown in the stony place represents those who, when they hear the message of the kingdom, are delighted. They say, How good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam's family! And how great is the privilege of becoming members of the bride of Christ, to be associated with him in his glorious kingdom work! But the class represented by the stony ground have little depth of character; they are merely emotional.

The "seed," or message of the kingdom, which these heard with such delight at first, never matures in their hearts, because they are too shallow, too superficial in their love of righteousness. Below the surface those are hard hearts and selfish, and so, when they find that the good seed of the kingdom is unpopular and that it will bring them a certain amount of reproach and contempt and perhaps persecution—then all their ardor oozes out, their zeal is at an end. The kingdom message fails to produce in them the fruitage desired. The trouble was not with the seed nor with the sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right; they were hard, stony.

(3) The seed sown in the thorny ground represents those who have good hearts and have heard the message of the kingdom and appreciate it and rejoice in it, but their hearts are divided. They allow the cares of this life and the love of riches to have such a share of their heart's affections that the kingdom message does not have the opportunity to bring forth such fruitage as will be pleasing to the Lord.

Let us note carefully that these thorns do not, as some suggest, represent gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. None of those things should appeal to Christians at all. The Master distinctly tells us that the thorns represent "the cares of this life and the deceitfulness of riches." Thus every Christian man or woman who has received the message of the kingdom and has allowed the cares of this life and the deceitfulness of riches to choke and frustrate his prospects as respects the kingdom is represented in this parable. Very nice people, hospitable, educated, etc., belong to this class of the parable represented by the thorny ground.

(4) According to the parable there will be three classes of believers who will attain the kingdom—or we may say, they will all be one class in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as joint-heirs in his kingdom, but the differences between them will be in the amount of fruitage such yield—some thirty fold, some sixty fold and some a hundred fold.

The Lord does not explain the differences between these fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic to know and to do the Master's will, and they will bring forth the largest fruitage—a hundred fold—and they, too, will have the chief places in the kingdom.

St. Paul declares that as star differs from star in glory, so it will be with those who attain unto the first resurrection—all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Jesus likewise mentions the distinctions amongst those who will sit with him in his throne, he assured James and John that, if they were willing to drink of his cup and be baptized into his death, they should surely sit with him in his throne; but as to whether or not they would have the chief places of honor and distinction was not for him to say. Those places will be given according to the Father's determination; that is to say, according to principles of justice.

Those will have the places of honor next to the Redeemer, who, in this life, will manifest to God the greatest harmony with his character, in their zeal, their love for God, the truth and the brethren.

We are not to understand that those people represented by the thorny ground and the wayside will suffer eternal torments because of their unfaithfulness in respect to the kingdom, nor are we to understand that others, who do not hear about the kingdom in the present life at all, will on this account suffer eternal torment. They will all, however, lose the grand privilege and glorious blessing of participating in the kingdom, whatever they may obtain under the restitution blessings which that kingdom will inaugurate for the blessing of mankind in general.

SCRIPTURE MEMORY CARDS

Brother L. W. Jones, M. D., when studying medicine found great help from the use of memory-cards. Applying the principle to the study of God's Word, he has gotten out Scripture memory-cards. On the one side of the card is printed a text of Scripture. On the other side is the reference. Different colors of card classify different Bible topics. The pack consists of fifty cards. They can be used individually or in a company. The text can be cited and the quotation called for; or, the quotation can be read and the citation called for. Thus the most prominent texts of the Scriptures can be memorized and, at the same time, the memory will be generally strengthened along these lines. It is particularly convenient to have the desired Scripture at your tongue's end.

Brother Jones sold a considerable number of these sets, but now has turned over to the Society his entire stock. The fifty cards, neatly boxed, postpaid, sell for twenty-five cents. There are two series of them. Some who have learned the first series desire more and the second series was prepared for them.

These cards in good quantity are now in stock and subject to your order. Have a look at them at the convention book stall, where your orders can be placed, if you desire.

BROTHER RUSSELL'S EPISTLE TO PILGRIMS

In April the letter below was sent to the pilgrim brethren. Now we publish it for the benefit of all our readers, at the suggestion of some of the pilgrims. One of these expresses his reasons for suggesting the publication of the letter, as follows:—

BELOVED BROTHER RUSSELL:—The sweet, holy Spirit of the Master's love and the tender care for the sacred interests of the Lord's flock shines out so beautifully in your letter to the pilgrim brethren that my heart responds in the same spirit to assure you that every item of your counsel is carefully noted.

The spirit of your letter is so overflowing with the love of the Master that it would seem to me that its publication in THE WATCH TOWER would serve the cause most effectively.

(1) It would help all the friends of the truth to see the beautiful relationship that exists between yourself and the pilgrim brethren and give a true expression of the animus prompting the service. Some of the friends quite overlook this and fail completely to grasp the loving relationship between yourself and the brethren in the field.

(2) It would enable all the friends to see that the pilgrims are faithfully following the instructions of the Office when they call attention to the colporteur service, the privileges of the extension work, the blessing of the family Manna at breakfast, and the interests of family worship. The endeavor thus to look after the interests of the dear "flock" is not a desire to make a record, or to show a spirit of officiousness, but is the humble love of the Master for his true "sheep," manifested unobtrusively in those who in his providence he entrusts with this service.

TO THE PILGRIM BRETHREN OF THE I. B. S. A.:—

Greetings in the name of our Lord and Redeemer! I often wish that I could meet you personally and say a few words and hear from you. I will take this opportunity of giving you my little message inaudibly and without the expense of a regular journey. I want to refresh your memories respecting some things which I have already said, but which, it appears, will slip from the memories of some of your number. My experience in the work and knowledge of conditions are the basis for the following counsels:

(1) Avoid as much as possible all unkind references to Christian ministers or others who differ from us in Bible interpretation. Preach the Gospel! Let its mighty power do the work. In referring to others, speak as sympathetically as possible, endeavoring to make apologies and allowances rather than to condemn, which is not our province. Avoid so far as possible all discussion of the immortality of the soul, the Trinity and our Lord's presence. The time may yet come for wrangling over these things, but we believe it has not yet arrived. Take your cue, please, from the DAWNS, TOWERS and sermons, and be sure to make your statements less rather than more pungent and specific. The people are prejudiced along these lines. Experience shows that they can be much better reached otherwise, and after they come to understand other matters of the truth—when these matters so difficult for them become easy.

(2) By precept, as well as by example, you can help all the dear friends along the lines mentioned and help the cause much. The truth has suffered more from the unwisdom of its friends than from anything its enemies have said.

(3) Continue to give my love to all the dear classes and individuals in the truth as you meet them. I love to think of you all as in a measure representatives of myself as well as of the Lord, and I believe that the friends get most good from the Pilgrim visits when they view them from this standpoint. Usually, except on Sundays, you will have plenty of time aside from the meetings to look after the lame, halt, blind and sick of the "sheep"—to carry them crumbs of comfort, to help bind up their wounds, or to encourage them in the good way. I trust that this opportunity for service is not neglected. It is one of the most important. Sometimes a dear "sheep" will become entangled and cease to attend the meetings. It is a part of your shepherding work to look after just such cases—to hunt them up and to help them back to fellowship if possible, or, failing in this, to encourage them to be loyal to the Lord whatever their outward conditions.

(4) As representatives of the Society, the friends will naturally inquire of you respecting the colporteur work, the volunteer work, etc., or, if they fail to ask and you see no activity along these lines, it would be your duty and privilege to bring up the question and inquire to what extent the service of the Lord is going forward. Make inquiries about classes where they have a surplus of talent and encourage the class extension work. Keep in memory that you are not speaking for yourself merely nor especially, but that you are the Society's representative and, above all, along this line in our present work, the Lord's representative. Be careful, therefore, that your counsels shall be encouraging and helpful, being not carelessly given.

(5) As you go to the various homes please give the dear friends to understand that I have requested you to notice whether or not the HEAVENLY MANNA is used at breakfast, dinner, supper, or some time, and whether or not an opportunity is sought to have the family worship or giving of thanks at the table. Assure them that our interest is not prompted by any other motive than that of their good. So sure do we feel that prayer and consideration of spiritual things is essential to spiritual growth that we fear that all the dear friends who allow business, pleasure, or anything to come between themselves and the Lord are separating themselves from the spirit of divine fellowship which the Lord encourages. Remind them also at a convenient time of the great blessing that is being experienced by some in connection with the continuous reading of the Six Volumes of SCRIPTURE STUDIES every year—ten to twelve pages a day. We are leaky vessels, and the truth gradually ebbs away unless we replenish.

(6) It is our supposition that all who are deeply interested in the present truth and who see it from the viewpoint in THE WATCH TOWER are interested in the weekly sermons. We assume that they would be interested for their own sakes and interested additionally for the sake of millions of others who are being thus reached. All such will desire to have regularly some paper publishing the sermons. Generally we can supply them cheaper than they could otherwise obtain them.

But another matter should be borne in mind, namely, that their subscriptions should go to such paper or papers as need some encouragement—even though it should cost more—even though in some respects it should not be as pleasing to them as another. As it is, two or three papers have immense lists of our readers—far more than their share—while other papers get comparatively small encouragement and are always in danger of becoming discouraged and dropping the service. The best general rule for friends to follow is to send subscriptions to THE WATCH TOWER Office and to take the paper published nearest to their home, which carries the one or the three-column service—whichever they prefer. We make special mention of this because some of the dear friends have been unintentionally working at cross purposes in this matter, seeming not to recognize the wiser course.

This year we are planning for three general conventions, and I hope that we can arrange that each of you shall have a chance to attend one of them. I am expecting to be at all, and therefore hope to see all of you. The location for the first of these will be near Warrensburg, Mo. (Chautauqua), June 1-8; the second at Toronto, Can., June 30-July 7, and the third at Washington, D. C., July 6-14. The object in having the three conventions this year is to accommodate those who cannot travel so far as is necessary when there is only one convention. We shall expect about fifteen hundred at each of these conventions—perhaps two thousand.

With much Christian love, your brother and servant in the Lord,

C. T. RUSSELL.

IT IS NOT THE DEED WE DO

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

SOME INTERESTING QUESTIONS

APPLIES TO THE BEGOTTEN ONES

Question.—To whom do the words in Heb. 6:4-6 apply—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted the good Word of God, and the powers of the world [age] to come, if they shall fall away, to renew them again unto repentance"?

Answer.—The conditions mentioned in the passage above quoted are all more or less intertwined. That is to say, the one who has been made partaker of the heavenly gift of justification is sanctified, begotten of the holy Spirit; for only in that way can he get God's evidence respecting his justification. No one is justified by merely believing that Jesus lived or that Jesus died. In order to come to the point of justification and have the merit of Christ imputed, he must previously have presented his body a living sacrifice; and faith in the Lord Jesus must accompany this presentation.

Anyone having done all in his power—having turned from sin, having believed in Jesus as the Redeemer, and having presented his body a living sacrifice—must next receive the imputation of Jesus' merit to make up his shortcomings, to cover his blemishes, in order that the Heavenly Father may be able to accept the sacrifice; for no imperfect thing can come upon the altar of the Lord. It requires the merit of Christ to make good what is lacking in the one who presents himself in sacrifice; and only those who thus believe and present their bodies in sacrifice are the recipients of Christ's merit by imputation; and only such are begotten of the holy Spirit. God's arrangement is that no one can be justified unless he has made a full consecration, after having already turned from sin. Christ would not impute his merit to any except such as make this full consecration; and the Father would not accept by begetting with the holy Spirit any others than those who have done so.

Those who have received justification have at the same time received the begetting of the holy Spirit, which is "the power of the age to come." The falling away of such, the Apostle says, would mean that they could never be renewed again. Why? Because they have had their share of the blessing of Christ. Christ's death was to bring a blessing—and only one—to every member of Adam's race—one full blessing, a complete blessing, such a blessing as will enable every member of the race—if he will, when he understands it—to come fully and completely into harmony with God and thus to have eternal life. But after he has received his full blessing and then has rejected it, there is no hope in his case. He can never justify himself. He has had the merit of Christ and has repudiated it. There is no hope of renewing such a one, says the Apostle. The fate of such would not, of course, be eternal torment, but destruction—the second death.

THE DICTIONARY DEFINITION

Question.—Is there any difference between "death" and "annihilation"?

Answer.—The *Standard Dictionary*, our best authority on such matters, gives the following definition of annihilate: (1) *To put out of existence; destroy absolutely; reduce to nothing.* (2) *To destroy the identity of.* Its synonym is, *Exterminate, i. e., destroy entirely.* Words are only vehicles for conveying thought, and much depends upon the vehicle which best expresses your meaning in the question. The spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a brute beast. The word "life," however, as used in a large number of instances, does not stand merely for the spark of animal energy, but is a synonym for soul or being.

In God's purpose or arrangement this being has not in death become extinct, exterminated, annihilated; for he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or of joy, or any other experience. But the divine Creator, who first gave being, has declared that in the case of Adam and his children it is his purpose to provide a Redeemer, through whom all may be restored as completely as before they came under the death sentence.

The world, who do not recognize God or his power, and who have no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being extinct, as a dead animal. This is the standpoint of the agnostic. But by believers, instructed of God respecting his purpose in Christ and in the resurrection of the dead eventually, and in the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint from which our Lord viewed it when he said, "He is not a God of the dead, but of the living; for all live [or are alive] unto him" (Luke 20:38); or as the Apostle Paul stated when he spoke of "God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17); that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as annihilation, extermination, extinction.

You probably have already in your library a little volume entitled THE DIVINE PLAN OF THE AGES—fourth million now on the press. This will give you a much fuller answer to your question than our limited space will allow in this column.

IS IT POSSIBLE FOR US TO LIVE WITHOUT SIN?

Question—When the Apostle wrote (1 John 2:1) "These things I write unto you that ye sin not," was it his thought that it is possible for us to live without sin?

Answer—In reading this text and many other Scriptures we need continually to keep in mind the fact that those who are accepted of God as his children, as members of the body of Christ, begotten of the holy Spirit, are all classed as new creatures and not as men. The new creature, therefore, in this text, would be the *ye*—"that *ye* sin not," as though the Apostle said, "The object of my writing is that you might realize the responsibility of abstaining from sin and continuing in God's love." Then he informs us how this is to be accomplished. In this as in other respects he shows that the new creature is responsible for the body. Anyone who would say that he was perfect and without flaw, would be deceiving himself. Nevertheless, these flaws are not of the new creature, but chargeable to the flesh. If the new creature should sin wilfully it would cease to be a new creature, because the new creature is begotten of the Spirit, has joined in the warfare against sin, and is facing in the very opposite direction of sin.

But if any man sin, let him not cast away his confidence in God, but let him remember that the Father, foreknowing that the new creature could not control every thought and work and act of the flesh, has made provision for these, and has provided for us an Advocate, Jesus Christ the Righteous. Our Lord has already become our Advocate. He has appeared on our behalf—appeared before the Father and made satisfaction for us.—Heb. 9:24.

Remembering this, if we find that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior in every way to that altar which Abraham consecrated with the blood of typical animals, and the Apostle exhorts us, "Let us, therefore, come boldly [courageously—full of faith] unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."—Heb. 4:16.

APPLIES TO THOSE NOT SPIRIT-BEGOTTEN

Question—"Therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:6.) Who are these few men? And how were the others burned?

Answer.—In the great burning day the "heavens" will be on fire, and "the earth and the works therein shall be burned up." This time of trouble will involve the whole world, practically everybody. The Lord speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that some will be spared in the time of trouble.

"Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) This invitation seems to be to others than the spirit-begotten. It would not apply to the church, for her deliverance will be over before the culmination of the trouble. It would not apply to the "great company" class, for it is incidental to their deliverance that they shall suffer in this time of trouble the destruction of the flesh, and come up to honor out of "great tribulation." This, therefore, would seem to apply to a class of the world who are not spirit-begotten.

PREPARED FOR THE DEVIL AND HIS MESSENGERS

Question.—"For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33.) Who is the king for whom Tophet is prepared?

Answer.—Tophet was a name given to the Valley of Hinnom, which is symbolically a representation of the second

death, and the Lord is intimating that he has plenty of fire and fuel to accomplish all this destruction and that the Spirit of the Lord will set it afire and cause it to burn to the complete destruction. The king for whom it is prepared is the devil, with his messengers. He is the instigator of evil, whose destruction is already ordained. First, however, in the divine providence, before he shall be destroyed, the glorious reign of Messiah is arranged for, during which all of mankind shall be brought to a full knowledge of the truth, and to a full opportunity of coming into harmony with God, and of demonstrating whether they have the disposition of God or the disposition of the adversary, Satan. When the choice of each shall have been fully determined, the second death shall swallow up all for whom it has been prepared. Such as demonstrate their sympathy with evil will be counted as the messengers of Satan, and will have a share with him in the second death.

NOTHING SPECIFIC ABOUT URIM AND THUMMIM

Question.—Is there any revelation as to what the Urim and Thummim consisted of, or how the priests were answered?

Answer.—There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim—that is, to give definite answer, Yes or No, to the questions that were propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord's answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scriptures tells us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows.

SOME INTERESTING LETTERS

DEAR FRIENDS:—

Enclosed find report for the year's work in literature for the blind. Previous to March 1, 1911, the work of transcribing the SCRIPTURE STUDIES into type for the blind was in its inceptive stage and no systematic record was kept.

However, at this time, having secured financial aid from the Watch Tower Bible and Tract Society and from others who had become interested in the work, it becomes expedient to adopt a business method.

Itemized, the work at present is as follows:

Books in circulation since March 1	103
Sold, complete copies, Vol. 1, in 7 parts	2
Sold, parts of Vol. 1	2
Books on hand	700
50 copies Vol. 1 in New York Point, in	7 parts
26 copies Vol. 1, English Braille	3 parts
25 copies TABERNACLE SHADOWS	2 parts
Balance in tracts, sermons, TOWER articles, etc.	
Copies sent to British office, Eng. Braille, Vol. 1	9
Copies TABERNACLE SHADOWS	3
Copies to South Africa, Vol. 1 and TABERNACLE SHADOWS, each	1
Received	$267.41
Expended for supplies, etc.	91.49
Balance	$175.92

The labor has been the free-will offering of the Lords' people, confining expenses to the purchase of necessary supplies.

Sincerely yours in the Lord's service,

F. B. GOULD,
Librarian Gould Free Library for the Blind.

DEAR BROTHER RUSSELL:—

Our three elders are doing good work, and we are all striving to grow in grace and knowledge and love. I pray constantly that daughter and I may be helps and not hindrances to the class. The hardest trial that has come to me during the years has been the spirit of disapproval among certain classes of truth-people against any kind of prosperity—temporal and spiritual.

After all the talk we hear, I have often seen the poor treat the rich in much meaner way than I have ever seen the rich treat the poor. It seems that many people hate everybody who has more of anything than they have. I simply cannot comprehend such a spirit, and surely the Kingdom class cannot have any such spirit—regardless of professions along other lines!

Just as I desire the Master's patience when I am ignorant and out of the way, I pray for patience toward all. I already love these—sincerely—but our own children, whom we love dearly, sometimes try our patience. "Cast not away your confidence, . . . for ye have need of patience," is often in my mind, with the testimony that Enoch had, that he pleased God.

So long as this peace of pleasing God is mine I can endure the contradiction of sinners, remembering how the Lord "endured the cross, despising the shame." Ours is a wonderful hope—not a floating, but an anchored one.

Now, a question please: Is it the part of wisdom for a pilgrim to begin a public lecture by declaring that we do not believe in the divinity of Christ, the immortality of the soul, eternal torment and the Trinity, and not explain clearly what we do believe?

The impression gathered is that we do not believe in the prehuman existence of our Lord, future life for mankind, penalty for sin, nor the holy Spirit!

The statement in January 15 TOWER satisfies me perfectly; but many did not seem to fully grasp it. The humanity of Jesus, the Deity of Christ; the personality of the holy Spirit in Father and Son; immortality for Jesus and the church—The Christ; everlasting life for many others, etc.—all this is a clear, comprehensive statement.

After a pilgrim had made the first-mentioned declaration in an Illinois town recently, the men who had attended the meeting, on invitation of a merchant-brother, went to him next day and said, "You need never talk to us again, for we will not listen." I shall be so glad when the "pure language" is turned to the poor, bewildered people—for how can they understand the now often misstated facts? Some of the friends of the truth have been its greatest enemies!

Once I heard a pilgrim (now out of the truth) say that all modern conveniences were of the devil; all moral reforms were of the devil, and all education was of the devil—in fact, that everything but ignorance (and himself, perhaps) was of the devil!

I thought he was a child of darkness, fit for the "dark ages," and I was relieved when he was no longer a pilgrim, and not surprised when he was entirely out of the truth and an opposer of the truth.

I have heard testimonials in which friends "rejoiced" because ignorant, "glorying in their shame"—because "not many wise are called"—apparently determined to remain as ignorant and unreasonable as possible—counting it a virtue! Surely we are "called" to be educated in the school of Christ!

Often I find it is not so much the truth that people oppose as misapprehensions gathered from misstatements of the friends. The real truth is beautiful and satisfying, and acceptable when understood.

Your Easter sermon was lucid enough to be easily understood by any of average intelligence. I rejoiced in this as I read it.

Yours in Blessed Hope, ———.

BEREAN LESSON QUESTION BOOKS

FOR TABERNACLE SHADOWS and for SCRIPTURE STUDIES, Vols. I., II. and V., are now in stock. Price five cents each—fifty cents per dozen, postpaid.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability of drawing the information of the lessons from the Class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

HOW JESUS PREACHED TO SPIRITS IN PRISON

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] he preached unto the spirits in prison."—1 Peter 3:18, 19.

This text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they knew nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive is responsible for nearly all of the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these "spirits in prison" are human spirits, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings are not spirits and spirit beings are not humans. "Who maketh his angels spirits," is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the church as spirit beings—begotten of the holy Spirit. Thus the Apostle speaks of the natural man in contrast with the new creature, a spirit being. To appreciate this statement we must remember that the church class receive the begetting of the holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows the Apostle had no reference to the church, either: we were not in prison; we received the message of salvation through the Apostles.

SPIRITS ONCE DISOBEDIENT

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was "in the days of Noah, while the ark was preparing." Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they inprisoned?

Turning to Genesis 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged through Messiah and his glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that "the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men and to rear earthly families rather than to abide in the condition in which they were created—spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family—"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his generation" (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

"IN CHAINS OF DARKNESS"

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are therefore called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that he condemned them to an overthrow—that they might not any longer associate with the holy angels, but must be reserved in tartarus—our earth's atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, "in chains of darkness." They were no longer permitted to materialize and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6, 2 Peter 2:4, 5)—an explanation in full harmony with the Genesis account of their fall.

ONCE DISOBEDIENT—STILL DISOBEDIENT

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones and to have knowledge of all their evil designs and efforts would be a terrible experience and, besides this, we may be sure that the rebellious would not hestitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants and he is spoken of as Beelzebub, the prince of demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the prince or ruler over the hosts of fallen spirits.

FIGHTING AGAINST GOD

The fight of Satan and his fallen angels is against God, against all who are in harmony with him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer his church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through his kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Romans 8:31.

THROUGH MEDIUMS AND OBSESSIONS

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind his command that our first parents should not eat of the tree of knowledge of good and evil. Satan declared that God had told an untruth when he said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—exactly Satan's lie of the first instance? How few have believed God, even amongst his people who truly love him, and who truly desire to believe the teachings of his Word! We have all been under a kind of "hoodoo." The god of this world [Satan] has blinded our minds on this subject. We are now coming to see that death is the penalty for sin and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has seemingly triumphed over the divine Word—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Savior and his apostles cast out legions of fallen spirits from humanity.

"KNOW YE NOT THAT THE SAINTS SHALL JUDGE ANGELS?"

We need not discuss this question with Bible Students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See how many times Jesus and the apostles cast out demons, and note the particulars. Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number is greater or less than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Corinthians 6:3) We do know that the holy angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

HOW JESUS PREACHED IN DEATH

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "he poured out his soul unto death," and "made his soul an offering for sin," and his soul was not raised from the dead until the third day after his crucifixion, how could he in the meantime preach to spirits in prison, or to anybody else? We reply that he could preach in the same way that the Apostle refers to in respect to Abel, saying, "He, being dead, yet speaketh." (Hebrews 11:4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while he was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known him, when, as the Only Begotten of the Father and his representative, he had created them and all things that are made, and was also the mouthpiece for all divine orders and regulations.

The fallen angels realized that he had come into the world to be its Redeemer; they perceived the great stoop that he had made from his lofty position on the heavenly plane to the servant position on the human plane. They admired his loyalty and faithfulness to God, but doubtless believed him to be foolish; they never expected him to arise from the dead. But when they perceived his resurrection on the third day to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," his sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Romans 6:23) And as they realized thus the power of God and the love of God for his human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as he had had mercy and had provided for humanity.

The lesson is one for all. God's power is infinite, so is his love, his mercy, his goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the divine favor and everlasting life. Let each apply the lesson to himself.

"THIS ONE THING I DO"

"I determine not to know anything among you, save Jesus Christ and Him crucified."—1 Cor. 2:2.

The talented Apostle Paul gives in another place his testimony as to the wisdom of shaking off some of our plans and arrangements and of relaxing our efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This one thing I do." (Phil. 3:13) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his might what he could to assist others into the same condition.

In harmony with this, the thought of our text seems to be that whatever the Apostle knew respecting other matters prominent in his day—customs of the age, scientific questions, etc.—he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the kingdom. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realized that the great Messiah was a part of the divine program which had been promised—the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognize him, should flock to his standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that he was the crucified Messiah, for he would not be ashamed of the divine teaching. He would preach that God sent forth his Son; and that the Son had left the glory he had with the Father, had lived on the earth, and had "died, the just for the unjust," for this very purpose—that he might manifest his obedience to the divine arrangement. In thus preaching Christ and his crucifixion, the Apostle was not ignoring the fact that there was to be a church; Jesus was the Anointed Head over his body, the church. Hence, in preaching Jesus the Anointed One, St. Paul was showing how the divine plan was being outworked under divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that today many ministers have lost something possessed by the Apostle, who thus recognized the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes woman-suffrage. The reason for this change from the old-time style of preaching is that during the dark

ages the Gospel became perverted, misrepresented; and that now people are ashamed of what was formerly preached—"Be good and go to heaven; be bad and go to hell!" It is not a great message. We cannot wonder that an astute mind grasps the whole thing in a few minutes. We are rather glad, indeed, that ministers are ashamed to preach what their creeds profess, and that, therefore, their creeds must be kept in the background.

"NOT ASHAMED OF THE GOSPEL OF CHRIST"

For us, however, who see the importance of the Gospel, the case is different. We know that this Gospel of the kingdom, of which the Apostle was not ashamed, teaches that the elect church is to be the bride of Christ; that Messiah is to bless the whole world; that Jesus is the Messiah; that he was crucified, dead, buried, raised from the dead by his Father; that his crucifixion was a part of the great divine plan, and that without this very arrangement no salvation could be effected, either for the church, or for the world in the future. Therefore, as the Apostle did, we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with his church, is the great Messiah, to bless the world through natural Israel.

Because we have found the truth we, like St. Paul, feel constrained to preach nothing but this message. The same truth that influenced him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof—"Not . . . anything save Jesus Christ and him crucified." This is the only subject. St. Paul would be as though he knew nothing else. This subject would be the one thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you, we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1); but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that it will continue until our course has been finished in death. If we endure hardness as good soldiers for the truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of his kingdom, then we are presenting our bodies as living sacrifices in the divine service. To be really in his service includes both the careful and continual study of God's plan, and the imbibing of its spirit, leading to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Tim. 2:16, 15; 1 Tim. 1:3, 4.

HOW NARROW THIS WAY!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait [difficult] is the gate and narrow is the way which leadeth unto [the] life, and few there be that find it!" (Matt. 7:14) It is so narrow that it is wide enough to admit only the Lord's plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring.

Are you endeavoring from day to day to vindicate the divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2:15)? Are you of those who have really given themselves to the Lord, saying truthfully to him:

"Take myself—I will to be
Ever, only, all for Thee"?

If so, you are just narrow minded enough to say, "This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and of helping others into his marvelous light; and to this end I cultivate and use what talents I possess as a wise steward of my heavenly Father."

Dearly beloved, we impose neither vows nor bondage upon each other, but the call has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but—"Observe all things whatsoever I have commanded you."—Matt. 28:20.

This is what the Apostle Paul did. Hear him in his zeal for this one thing to which he had devoted his life: "And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you] . . . And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:1-5.

St. Paul was an outspoken, uncompromising teacher. When he knew that he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God's Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

Let it be so with us also. Each consecrated believer should ask himself, "How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the Sword of the Spirit?" Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a "Thus saith the Lord"—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

If all the consecrated were thus busily engaged in putting on the armor of God, and in proving it by actual use in zealous endeavor to herald the truth and to help others to stand, there would be no time left for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. We have no consecrated time for these matters, which are only side issues and not harmful in themselves, except as they divert attention and consume time which has been consecrated to another and higher use. All these works will be effectually accomplished in the "times of restitution" (Acts 3:19-22), now in the near future. Besides, there are others engaged in these works; we recognize and seek to accomplish the work set before us in the divine plan.

In all the history of the church there has never been a time in which the great adversary has been so active in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the divine plan.

But really to frustrate any part of the divine plan is impossible. God has purposed to take out from among men a "little flock," "a people for his name"; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11) If any come short of their privileges and prove

unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this "Gospel of the kingdom" to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the "prize" of our "high calling."

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"; "I determined not to know anything among you, save Jesus Christ, and him crucified."—Phil. 3:13, 14; 1 Cor. 2:2.

CHRIST MADE A CURSE FOR ISRAEL

It has escaped the attention of many Bible Students that, while the Israelites had many advantages every way under their Law Covenant (Rom. 3:1, 2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon individuals of other nations. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them."—Gal. 3:10.

The Apostle shows that this curse was upon only those who were under that covenant, saying, "What things soever the Law [Covenant] saith, it saith unto them who are under the Law [Covenant]" (Rom. 3:19) Moses also made the same statement—"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." (Deut. 5:2, 3) Indeed, no other arrangement would have been just, for the blessings of that covenant and its promises of life were to the one nation. (Rom. 9:4) How, then, could its curse extend beyond the nation which enjoyed its favor and privileges?

The blessings of that Law Covenant were earthly, and so also were its curses; with one exception, noted further along, neither blessings nor curses related to the everlasting future. The future had already been determined for them and for all the race of Adam, in the death sentence pronounced in Eden. Nothing short of the ransom price—the corresponding price—which our Lord gave long afterwards, could set aside that original sentence, and secure for mankind a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were, therefore, repeated yearly.

THE LAW CONVENANT GUARANTEED LIFE TO ONLY ONE MAN

The blessings and curses of the Law Covenant were very particularly explained to Israel. (See Deut. 28, entire chapter.) This covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the man who would fully obey all the requirements of the law should live—be guaranteed lasting life. (Lev. 18:5) Even if Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had any such expectation concerning them. He knew from the beginning what he has taught us by experience, as well as by the inspired words of the Apostles, that "By the deeds of the law shall no flesh [i. e., none of the fallen race, needing justification] be justified in God's sight."—Rom. 3:20.

The Man Christ Jesus, who obeyed the law absolutely, was the one in the divine purpose for whom the provision was made, that "He that doeth these things shall live." Consequently, he had a right to life everlasting, and therefore might have asked for more than twelve legions of angels to defend him from those who sought his life. Had he done so, he would have received them. (Matt. 26:53) But he laid down his life. The one death, begun at Jordan and "finished" three and a half years later at Calvary, accomplished two things: one for Israel only, the other for the whole world.

Since the children of Israel, as well as the other nations, were Adam's posterity, they in common with others shared his sentence of death, and were redeemed by our Lord's offering of himself a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12, 18) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore only Israelites needed to be "redeemed from the curse of the Law [Covenant]."—Gal. 3:13.

That the one Man, Christ Jesus, could justly redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

MOSES THE TYPICAL FATHER OF ISRAEL

We answer that in connection with Israel's covenant there is a point that few have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age.

See Moses' own words regarding the matter: "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? And wherefore have I not found favor in thy sight that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father bearing the sucking child, unto the land which thou swearest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."—Num. 11:11-15.

The Lord talked with Moses in the Mount. The Lord gave the tables of the Law to Moses. And Moses spoke to the people, gave them the law and bound them by the terms of the Law Covenant.

"Moses alone shall come near the Lord."—Exod. 24:2.

"As the Lord spoke unto Moses, so did the children of Israel."—Num. 5:4.

"The people cried unto Moses; and Moses prayed unto the Lord."—Num. 11:2.

God "sent Moses his servant."—Psa. 105:26.

"They envied Moses also in the camp."—Psa. 106:16.

"He [God] said that he would destroy them, had not Moses, his chosen, stood before him in the breach."—Psa. 106:23.

"Remember ye the Law of Moses my servant."—Mal. 4:4.

"Moses . . . hath in every city them that preach him."—Acts 15:21.

"Did not Moses give you the law?"—John 7:19.

"What did Moses command you?"—Mark 10:3.

"One accuseth you, even Moses, in whom ye trust."—John 5:45.

All Israel were "baptized unto [into] Moses, in the cloud and in the sea."—1 Cor. 10:2.

"He that despised Moses' law died without mercy."—Heb. 10:28.

"The law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

So thoroughly was the one man Moses the representative and typical father of the nation of Israel that God could and did propose its destruction and the fulfilment of all his engagements with Moses' family instead. (Exod. 32:10, 31, 32) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the mediator of the Law Covenant between God and that nation.

CHRIST THE "EVERLASTING FATHER"

When the Man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, he had attained the right to "Moses' seat," the right to supersede Moses as the lawgiver and representative of the nation. Of him Moses bore witness, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things."—Acts 3:22; Deut. 18:18, 19.

By fulfilling the requirements of the Law Covenant and by his obedience even unto death, Christ became the heir of its promise of life, and the prospective Mediator of the prospective New Covenant, based upon that better and everlasting sacrifice for sins, which, therefore, needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of the earth, for "this Man," "the Man Christ Jesus, gave himself a ransom for all." (1 Tim. 2:6) Hence this Gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one sacrifice, finished at Calvary, did not only a special work for Israel, but also a general work of redemption for the world, including Israel, which suretied the New Cove-

nant and in due time will make it operative for all of mankind.

Thus seen, the expression, "Christ is the end [fulfilment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who have by faith accepted Christ. It cannot apply to others—either to those who never were Jews and who consequently were never under that covenant, or to those who still trust in Moses' covenant and who are still vainly seeking life by obedience to its provisions, law, etc.

ISRAEL NOW UNDER THE CURSES OF THE LAW

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord Jesus fulfilled the requirements of the Law Covenant, and inherited all of its blessings and life-rights; but it lives in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. Hence all the children of Jacob are still bound by this Law Covenant, unless they have died to it.

Only those who realize that they cannot gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses and to become dead to all such expectations, and to accept the death of Christ, the ransom price for Adam and all his race, as the basis of a new hope of a new life. Hence, only those Israelites who by faith reckoned themselves as hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin —only such could be united to Christ as members of the "seed" of the Abrahamic Covenant.

Thus, according to the Apostle's reasoning, the idea of so blending the two covenants that Christians are united to both Moses and Christ, is wholly out of the question. Gentiles, who never were under the Law Covenant, could not, of course, be released from it; and in order for a Jew to be released from that Covenant he must by faith recognize that Jesus Christ fulfilled the terms of the Law Covenant, and then must consecrate his flesh to death with Christ as reckonedly a member of Christ's flesh, that so doing he might be reckoned as a "new creature," united to the Lord as a member of his spiritual body.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness to every one [under it] that believeth" (Rom. 10:4), does not conflict with the above; for only believers are specified. Eph. 2:15, "Having abolished in his flesh the enmity of the law of commandments contained in ordinances," and Col. 2:14, refer to Jewish believers, for whom the handwriting of ordinances is blotted out, while Col. 2:20 refers to the Gentile converts who must become dead to the "rudiments of the world," before entering upon the Covenant of sacrifice, even as the Jews must become dead to the rudiments of their Law Covenant.

ISRAEL'S PRESENT EXPERIENCE A PART OF THEIR COVENANT

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel age (Rom. 11:7, 25), and that God declares that he has not cast away his people of that covenant, but that under the New Covenant he will open their eyes to see Christ as the only door of hope, that of a new life purchased with his own blood.—Rom. 11:27, 29; compare Deut. 30:1-9.

Meanwhile, we have the evidence that their covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their covenant. (See Deut. 28:15-67) Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. As shown in previous writings the Lord (Lev. 26:18-45) declared the symbolical "seven times," 2,520 years, of Israel's subjection to the Gentiles, and their deliverance—A. D. 1914. Thus their present experience was foretold as a part of their covenant.

Israel as a nation is still bound by that covenant which they at first supposed would bring life, but which experience proved could bring them only death, because of the weakness of their flesh and their inability to fulfil its requirements expressed in its law of Ten Commandments. There is only one door of escape from it, viz., Christ, and the New [Law] Covenant which is soon to be made with Israel. God shut them up to this one and only hope (Gal. 3:23), and he promises that by and by, when the Gospel church, the body of Christ, has been selected, he will open their blind eyes and cause them to see Christ in his true character—as their Redeemer from sin and their Deliverer from death and their covenant of death.—Rom. 11:25-29.

CHRIST MADE A CURSE FOR ISRAEL ONLY

As to the significance of the statement, "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13), the Apostle in this text is speaking, not to Christians in general, but to those Christians who had passed from Moses into Christ—out of the Law Covenant into the Covenant of sacrifice with Christ, as members of his body. It would not be true to say that Christ redeemed us Gentiles from the curse of the law, for we were never under the law. Those, therefore, who were under the curse of the law were Jews. The Apostle classifies himself with Israel, some of whom were in Galatia, some in Palestine, etc. "Christ hath been made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

The particular sense in which Christ redeemed the Jews was as a nation and not as individuals. The whole nation was involved in the contract made at Sinai. Consequently, in order to meet all the requirements of the people as a whole, the one who would redeem Israel from the baneful effects of the Law Covenant must suffer the extreme penalty imposed by that Covenant. Therefore to redeem Israel from that condemnation our Lord had to be crucified.

As for the remainder of mankind, they suffer from the sentence of death that came upon Adam, but no particular form of death was implied. The Jews alone needed this particular form of death for their release. The whole nation was under this Law Covenant because the contract was made with them as a nation and through one mediator, Moses. Our Lord will redeem the whole nation from their failure to keep that law, from the condemnation of that law, by instituting the New Covenant, by taking over into the New Covenant all those who were under the old Law Covenant.

The New Covenant will go into operation in due time. Christ has already redeemed the Jews and all mankind in the sense that he has laid down the ransom price; but he has not yet redeemed them in the sense of recovering them nor even in the sense of applying that price. At the end of this age he will apply the price for Israel and the world; and then the New Covenant arrangements will go into effect for the blessing of all who come under its regulations.

THE KINGDOM A PRIZE

MATTHEW 13:44-53.—AUGUST 4.

TEXT:—*"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."*—Matt. 6:33.

Today we have further precious lessons from the Great Teacher respecting his kingdom. The parable of the treasure hid in the field, and the parable of the pearl of great price, both picture to us the great value of the kingdom of glory which is ultimately to be established amongst men for the blessing of the world. These parables also furnish lessons of what it will cost to secure a share, a place in that kingdom. A third parable of the lesson treats of the embryo kingdom; that is to say, the parable of the net cast into the sea, pictures the condition of this present age, during which the elect, or kingdom class, the bride, is being found and gathered by the Lord's providences.

"TREASURE HID IN THE FIELD"

This is not one of the parables which Jesus expounded. His people, therefore, are left to exercise their judgment of its meaning, under the guidance of the holy Spirit and the light shed upon it by other Scriptures. Indeed, there might be more than one application of it correct. For instance, we might apply the parable to our Lord Jesus and say that he bought the whole world at the cost of all he had, and that he purchased the world because of the "treasure" which it contained. And that treasure might consist of a variety of treasures of different values —for instance, the church, the bride class, the Lord's special "treasure," and such of the world as will ultimately receive and be blessed by the Messianic kingdom.

But our preference of thought is that the Great Teacher referred, not to himself at all, but to those whom he instructed. By virtue of his own covenant of sacrifice, the kingdom was already promised to him, and he, in turn, in the Father's name, was inviting those who had the ears to hear, and hearts to appreciate, to become members of his bride class—members of his kingdom class.

He recommends that these should view the kingdom after the illustration of this parable. Suppose in their journeying they saw a field for sale at a certain price, and suppose, upon examination of it, they found it to contain a great treasure. The treasure might consist of very excellent soil, especially

suited to their purpose, or it might consist of a valuable vein of precious metal, or it might consist of money buried long centuries ago and forgotten, and not belonging to the owner of the field more than to others who might find it. In such a case, the parable suggests, any one of ordinary intelligence would be willing to invest everything that he possessed to acquire the title.

So the Master declared to those who heard him then, and to us who receive his words now, that he has information to give respecting a great treasure, a priceless treasure, which can be obtained, but only by the expenditure of great energy and the investment of everything of value. The great treasure is the share in the Messianic kingdom—that by accepting the terms of discipleship we may become not only sons of God, but, if children, then heirs of God and joint-heirs with Jesus Christ our Lord to his heavenly inheritance. This inheritance was the same as was promised to the seed of Abraham, and we acquired an interest or share in it, not by being the actual seed of Abraham and the actual heirs to the kingdom, but by becoming Messiah's bride and joint-heir.

When we think how much time and energy are put forth, and how much money and influence are expended to obtain some little, petty earthly honor of worldly renown and glory, and when we reflect that these at most will last but a few years and be unsatisfactory at best, then we can appreciate the better the glory, honor and immortality which God has in reservation for the "called and chosen and faithful," the bride, the Lamb's wife.

A PEARL OF GREAT VALUE

In the days of our Savior pearls were represented amongst the most precious and most desirable of jewels, and the larger and more nearly perfect the pearl the greater its value. The Great Teacher used this familiar matter as the basis for a lesson on the value of the kingdom. The merchant of the parable found a pearl so superior in every respect to all other pearls that he considered it cheap to give everything that he possessed to become the owner of that pearl.

This, said the Master, illustrates the value of the kingdom, with its glory, honor and immortality, which I am inviting an elect, saintly little flock to share with me. Those who prize it properly will show their appreciation by the amount they will be willing and glad to pay for it. Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this kingdom pearl of great value will be—his all. It cannot be had for less.

The wealthiest or most talented person in the world could not obtain a share in that kingdom if he kept back one single atom of his possessions; the price of the kingdom is self-sacrifice, even unto death, and nothing less will secure it. Nor would any sacrifice that we could make secure a share in this kingdom for us, except as our sacrifice would first be made acceptable in God's sight through the precious merit of our Redeemer's sacrifice, which he finished at Calvary.

THE PARABLE OF A FISH NET

We are not to think of the kingdom as like a net, but to understand that the embryo kingdom resembles a fishing experience with a net, in which were gathered all kinds of fish, which were brought to shore and sorted. This is a parable of the embryo kingdom because it relates to a work done in this age, in connection with the finding of the "little flock" who will constitute the kingdom in glory. The Lord during this age has not been fishing for all kinds of fish; he has not been seeking for all kinds of people. He has been calling, drawing especially, and dealing with only the elect, only the saintly.

But, incidentally, a variety of other kinds of fish have gotten into the Gospel net, some from worldly ambitions, some because religious systems are a good matrimonial field, others because of social privileges and standing, others because they desire to breathe a moral atmosphere, others because they would use religion as a cloak for business enterprises, etc. But the suitable fish, which the Lord is seeking, which alone will constitute the kingdom class, are those who hear his message with joy and count the cost and appreciate the situation and desire to be "bond servants of the Lord Jesus Christ." They are willing to suffer with him now that they may be glorified together with him in his kingdom.

The parable tells us that "when the net was full it was drawn ashore" and the fish sorted. This evidently signifies that there will come a time in the end of this age when the Lord will have gathered a sufficient number of saintly ones to serve his purpose—to complete the number foreordained by the Father to be members of the elect church in glory. Then the fishing will cease. Who can say that the opportunity for entering the "net" as one of the true "fish" of the kind the Lord is seeking may not be almost at an end? Who can say that the Gospel net, with its full assortment of churchianity of every style, will not soon be drawn ashore that the suitable, the elect, may be gathered into the kingdom?

The unsuitable "fish" of this parable correspond with the "tares" of the parable considered a week ago. The "furnace of fire" will be the same "time of trouble" which will come upon the whole world of mankind very shortly. The unsuitable fish in the net are all church members—the unprofessing world are not represented in the parable at all.

Jesus asked his disciples if they understood the parable. They answered, yes, and he told them to consider his parables as a householder would consider his reserve of food supplies, from which from time to time truths "both new and old" would be brought.

Our text emphasizes this study. If the kingdom is the pearl, and the treasure, which the Master indicated—if we believe his testimony, then by all means let us show our faith, not merely by professions, but in every act and word. Let us seek the kingdom as the pre-eminent matter of our lives, in comparison with which all other things are inferior, and, as St. Paul declared, "not worthy to be compared." If seeking the kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it must cost us our all. Our earthly considerations we have left in his hands. Let him apportion our earthly blessings according to his wisdom of what will be most helpful to us in making our "calling and election sure" to a place in the kingdom.

GOD'S WHEAT FIELD

MATTHEW 13:24-30, 36-43.—JULY 28.

TEXT:—*"Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My Garner."*—Verse 30.

Our International Sunday School Lessons are specially helpful this year. We are glad that the selection contains so many lessons on the kingdom. This topic heretofore has not had sufficient consideration, considering its prominence in the Bible—from the promise made to Abraham, recorded in Genesis, to the records of Revelation, representing the full establishment of the kingdom, its binding of Satan, and its thousand years of prosperity, resulting in the bringing of "every creature in heaven and in earth" to worship and praise the Almighty, and in the abolishment of sin, tears and death.—Gen. 22:18; Rev. 20:2; 21:4; 5:13.

Today's study is another of the kingdom parables, and one of the few which the Master particularly explained, and in harmony with which all the other parables are to be interpreted. Again it is the embryo kingdom that is pictured, and not the kingdom in glory; in other words, this parable also relates to this Gospel age, and the work of selecting the church. It therefore pictures the entire age from start to finish.

"THE FIELD IS THE WORLD"

Our Lord's personal ministry was to the Jews only, and likewise his disciples labored only with the Jews for the fixed period of time—until the end of "the seventy weeks" of the promise of divine favor to that nation. Those symbolic weeks ended three and a half years after Jesus' crucifixion. Then the door was thrown open to the Gentiles also, Cornelius being the first convert.—Acts 10.

This parable also shows us the very commencement of the Lord's call for his bride from amongst all nations, and not from the Jews alone, although in the divine plan it was necessary that they should have the first opportunity. So St. Paul declares, saying to the Jews, "It was necessary that the Gospel should be preached first unto you, but seeing ye reject it, . . . lo, we turn to the Gentiles." (Acts 13:46) The entire world constituted the "field" for the sowing of the "good seed," and the "good seed" is not any and every kind of a message, but is strictly defined, "the Gospel of the kingdom."

Jesus and the Apostles sowed this "good seed," and all his true followers since have been authorized to continue the work in his name, and have more or less done so. But the adversary, Satan, as pointed out here in the parable, brought in false doctrines, false teachings, a different kind of seed from the kingdom "seed," and sowed this everywhere over the wheat field. The result is that today the "tares" are so plentiful, and so conspicuous that they think they are the "wheat," and the world in general so considers them.

The wheat class are considered "a peculiar people." Their

hopes and ambitions in life are toward bearing good fruit, and "showing forth the praises of him who called them out of darkness." Of their good fruits the Apostle mentions meekness and humility, and these tend to bow their heads, while the "tares" stand proudly up, erect, in the display of their "form of godliness," which, however, lacks the power.

"LET BOTH GROW TOGETHER"

The Lord knew all the time what Satan would do in the way of perverting the truth through false doctrines, which would tend to make void and belittle the Gospel of the kingdom and the children of the kingdom; but he allowed the matter to go on, fully assured that he would have in the end the crop which he desired, and very content to allow a great lesson to be taught by the presence of the "tares" and the ultimate treatment accorded the "wheat."

The Lord could have hindered the adversary from bringing in the false doctrines in the early centuries, or he could have separated centuries ago between the wheat and tare classes, but this was not according to his intention, as the parable shows. He purposed to "let both grow together until the harvest." So it has been true that Christians and imitation Christians have lived side by side in the same city, in the same house, and oftentimes in the same family—the one the result of the true Gospel message of the kingdom, leading to a full consecration and begetting of the holy Spirit, and to the entrance upon a new life; the other with merely "a form of godliness," intermixed with worldly wisdom, earthly ambition and selfish desires.

But the tares are not to grow on forever. Just so surely as there was a beginning of this age, there will be an ending. As surely as there was a sowing time for the good seed, there will be a reaping time, a harvest time. In the Common Version the words, "The harvest is the end of the world," have been seriously misunderstood. It does not mean the end of time, nor the end of the earth—its destruction—nor the end of divine favor. It merely means the end of the present age—the close of the present dispensation. This age will close when it has accomplished its intended work—when the full number of God's elect shall have been found faithful and ready for the "garner."

"IN THE TIME OF THE HARVEST"

This expression signifies that the harvest of this age will not be an instantaneous work, but a gradual one, requiring time. There is good reason for believing that the harvest of this age is a period of forty years, as the harvest of the Jewish age was of that length. In this time of the harvest two things will be accomplished: (1) The tares will be gathered into bundles, ready for the burning—destruction. (2) The wheat, at the same time, will be gathered into the garner—the heavenly garner. This gathering into the heavenly garner is elsewhere represented as being the change from earthly to heavenly conditions, which will be accomplished for the bride class in the end of the harvest, by the first resurrection. These will "all die like men." At the appointed time their resurrection change will take place and be invisible to men—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body"; "They shall be priests of God and of Christ, and shall reign with him a thousand years." —1 Cor. 15:42-44; Rev. 20:6.

BURNING OF THE TARES

"They shall gather out of his kingdom all things which offend, and them which do iniquity; . . . there shall be wailing and gnashing of teeth." Let us remember that these tares are not all the world of mankind, but merely that portion of them associated with the kingdom class—that portion which now verily believe that they are God's people, as the Pharisees considered themselves in the harvest of the Jewish age. There will be two classes amongst these tares: one class, "doers of iniquity (inequity, unrighteousness)," the other class, those that have caused others to stumble. Doubtless this will include many teachers and preachers, and many doers of wonderful works.

But we must not forget that we are considering a parable, and that the "tares" are symbolical, and likewise the "furnace" and the "fire." The interpretation is that, in the end of this age, the harvest time, there will be a great "time of trouble" for all nations, society, governments, financial institutions, etc. The wheat class will be saved from that "time of trouble" by the resurrection change. But the tares will not be saved from it; they will be cast into the trouble and have their portion with the hypocrites.

That trouble will not last forever. Many Scriptures seem to show that it will be terrific but of very short duration. It will be on the earth, and not in some far-off place. When the fire of that great day of anarchy and trouble shall cease to burn, there will be no more tares, there will be no more people having mere forms of godliness and pretensions for the kingdom, begotten of error. All humanity will be greatly humbled, and, according to the Scriptures, ready and anxious for Messiah's kingdom, which will then be established. It will be "the desire of all nations." (Hag. 2:7) Those formerly tares, as well as the remainder of the groaning creation, will welcome it and its blessings. In that kingdom the righteous, the garnered, glorified wheat class "shall shine forth as the sun" for the blessing of all the families of the earth.—Matt. 13:43; Gal. 3:29.

EMBRYO KINGDOM PARABLES

MARK 4:26-32; MATTHEW 13:33.—JULY 21.

TEXT:—"*Thy kingdom come, thy will be done on earth as it is done in heaven.*"—Matt. 6:10.

Many of us in the past have overlooked the fact that nearly all of the teachings of the Redeemer appertain to the kingdom —his Messianic kingdom. Some of us indeed had gotten the unscriptural thought that Messiah's kingdom would consist merely of a sovereignty in the hearts of his followers and in the present life.

Now we see the real import and connection of the Great Teacher's numerous utterances on this subject. As he taught us to pray, "Thy kingdom come, thy will be done on earth, even as it is done in heaven," he meant that we should have in mind God's glorious promise that eventually, through Messiah's kingdom, ignorance, sin and death will all be overthrown, and the willing and obedient of mankind will be released from these until "every knee shall bow and every tongue confess" to the glory of God.

Our Lord meant that we should connect this kingdom with the great promise made to Abraham, "In thy seed shall all the families of the earth be blessed." The Master's teachings and the message which he commissioned us to give in his name is the Gospel of the kingdom—the message of coming glory, and the message that now God is selecting a "little flock" to be the spiritual seed of Abraham, joint-heirs with Jesus in the throne of that kingdom. Paul refers to this in Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Today's study sets before us a number of Jesus' parables respecting the kingdom. The majority of these refer to the kingdom class of the present time rather than to the kingdom in its fully developed state during the thousand years of his glory. All of God's consecrated people, begotten of the holy Spirit during this age—since Pentecost—constitute together the kingdom class, the kingdom in embryo—unfinished, undeveloped, incomplete. Some of these embryo members of the kingdom may yet fail to make their calling and election sure, and they may become "castaways" as respects the glory and honor to which they have been called.

THE KINGDOM DEVELOPMENT SLOW

The first illustration of our lesson is that God's kingdom in its present embryotic condition is of slow, gradual, methodical development, covering the entire period of this Gospel age. It is like seed cast into the ground, which brings its maturity after many days and varied experiences—when it is finally harvested. Jesus and the Apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this age. And as Jesus explained in another parable, "The harvest is the end of the age." The gathering for the heavenly garner will be accomplished by the first resurrection.

LIKE A MUSTARD SEED

The different parables do not view the embryo kingdom from the same standpoint. It is because it may be viewed from such a variety of angles that so many parables are given us. Just so we might take various photographs of a building. One might show the eastern side, another the western, another the front elevation, another the floor-plan, and another show it with its scaffolding. Or, if a concrete building, the frame work might be pictured, inside of which the concrete is cast.

The parable of the mustard seed appears to represent the kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true Gospel. From that little seed we have a great institution today with many denominational branches. But alas! its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the wicked one and his angels—Satan and his representatives—who of course should have no place in the church; and they would have

no place in it if the church were loyal and zealous enough to proclaim only the true Gospel and the narrow way of self-denial.

Indeed, it is the neglect to preach this Gospel of the "narrow way" that has brought such prosperity to nominal Christianity and made it a desirable place for the fowls of the air—Satan and his deluded ones—to lodge in its branches, to be the real life of ecclesiasticism. This seems to be the same picture which the same Great Teacher gives us in Revelation 18:2. There we read that the nominal systems are represented symbolically as Babylon; and there we read, "She hath become the hold of every foul spirit and the cage of every unclean and hateful bird."

The word "cage" would seem to imply that these unclean birds are considered very desirable, and are held on to by nominal Christianity—probably because regarded as being amongst their best paying members and because of having the most attractions.

PARABLE OF THE LEAVEN

Throughout the Scriptures leaven is used as the symbol of sin. Thus when Jesus in his purity was to be symbolized as the "bread from heaven," the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the church, "Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that you may be a new lump"—that you may be, with Christ, the one unleavened loaf. It is of this loaf that he declares, "For we, being many, are one loaf, and one body; for we are all partakers of that one loaf."—1 Cor. 10:17.

It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing us, the church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven; and this baking represented symbolically the experiences through which the church must pass in order that sinful and corrupting tendencies might be completely destroyed in us.

In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We reply that in Scriptural symbolism a woman represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal—the pure food provided by the Lord for the household of faith.

The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the dark ages to the Words of Jesus, the apostles and the prophets. We are glad to note that "his Holiness, the Pope," is prominent amongst those who are pointing back again to the teachings of the Bible, as being the unadulterated Word of God, which alone "is able to make us wise unto salvation," and by which alone "the man of God may be thoroughly furnished unto every good work."——2 Tim. 3:15-17.

BEYOND THE VEIL

These stammering lips, that now
So vainly strive to speak thy praise—
Beyond the veil
Shall make the heaven of heavens resound
Through endless days.

These yearning eyes, that strain
To catch by faith a glimpse of thee—
Beyond the veil
Shall see thee as thou art through all
Eternity.

These trembling hands, these feet,
That seek to serve so earnestly—
Beyond the veil
Shall for thy kingdom's glorious work
Empowered be.

And this poor, throbbing heart,
That cannot now unfold its love—
Beyond the veil
Shall bloom and shower its fragrance through
The heaven above.

My soul, that neither seeks
Nor findeth here its perfect rest—
Beyond the veil
Shall in thy likeness wake and be
Forever blest!

GERTRUDE W. SEIBERT.

SOME INTERESTING QUESTIONS

RELATIVE TO ANSWERING A FOOL

Question.—Please explain: "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."—Prov. 26:4, 5.

Answer.—When talking to any one who speaks foolishly, do not talk foolishly in return. You dishonor yourself. In the second case: "Answer a fool according to his folly, lest he be wise in his own conceit," would signify that you do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind.

ARCHANGEL SIGNIFIES HIGHEST ANGEL

Question.—Is there, or will there be more than one Archangel?

Answer.—To speak of Archangels (plural) would be contrary to the Scriptures. The word archangel signifies highest angel, the prefix arch meaning the same as chief; for instance, the chief of the fire department. In the twelfth chapter of Daniel we read (vs. 1), "And at that time shall Michael [the Archangel] stand up, the great Prince which standeth for the children of thy people." In the Hebrew the name Michael signifies One who as God, or like God. That One who is "like God," we understand to be the great Messiah, the Lord Jesus himself. "Michael will stand up"—that is, Messiah will stand up, "Who standeth for the children of thy people"—that is, he will stand up for Israel. But he will also stand up for the church, which is his body, and for all who are in harmony with God, and all who will be in harmony with God. This will include all mankind during the Millennial age. "In due time" they may be released from the bondage of corruption and death, and brought into full harmony with God.

RANSOM AND SIN-OFFERING

Question.—May we have a concise statement in which you differentiate between "ransom" and "sin-offering"?

Answer.—The word "ransom" signifies "corresponding price," and indicates one feature of the divine arrangement for man's recovery. As by a man sin entered into the world, so the recovery would be by a man's redemptive work.—1 Cor. 15:21, 22.

The term "Sin-Offering" is used to represent the modus operandi by which this ransom price will be used for the recovery of mankind. It shows the actual application of the ransom price on behalf of mankind in securing their release from condemnation and in permitting the glorious New Covenant arrangement to go into effect.

The ransom price has nothing whatever to do with the method by which that price will be applied. When our Lord Jesus died, he laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial age, when as a result of the application of the ransom price there will be Christ and the bride on the divine plane, the "great company" on the spirit plane, the "ancient worthies" in their perfected condition and the whole world of mankind restored to the perfection lost in Eden.

RE TERM "NEW CREATION"

Question.—Why is the term "new creation" applied to the church?

Answer.—The Scriptures tell us that our Lord was the beginning of the creation, the first-born of every creature, the first and the last; that the Heavenly Father never created any other being; and that by our Lord all things else were made. In other words, the Father's power was exercised through his Only Begotten Son. According to the Scriptures, man was the last of the creations in God's image. But the Heavenly Father has purposed the creation of an order of beings higher than any that has been made, and has arranged that his Only Begotten

Son shall be the one to occupy the highest position in that new creation.

"For the joy that was set before him" our Lord endured the cross, despised the shame, and then sat down at the right hand of the Majesty on high. Originally, he was the first creation. Now he was the second creation—the new creation, in contradistinction. And the entire church has been invited to come up to this highest place, to be associated with Christ, to be partakers of the divine nature. But in order to attain to this high position, to be with him, they must become dead to the earthly nature and its interests, its aims and its projects, and alive with him beyond the veil. Jesus is the Head of this new creation, of which the church is the body. We do not understand that the "great company" will be a part of the new creation. Only the "little flock" will have the honor of being members of Christ's body.

Eventually, when the divine plan shall have reached its consummation, there will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the church which is his body; then will come the various orders of angels, and lastly mankind. As the Apostle in his letter to the Ephesians tells us, "In the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."—Eph. 1:9, 10.

SIN-OFFERING AND SIN-ATONEMENT

Question.—What is the difference between sin-offering and sin-atonement?

Answer.—The term "sin-offering" relates to the presentation of something sacrificially, as an offering or sacrifice, on account of sin and on behalf of the sinner. It thus relates, not only to the work of the Lord Jesus in his own person during the work of his ministry of three and a half years, when he offered up himself, but also to him as the High Priest when he offers up the members of his body, during this Gospel age. The entire work is sacrificial; and since this offering is on account of sin, it is, therefore, a sin-offering. The sin-offering must be complete before the result can be applied.

When our Lord ascended up on high, he completed his own personal work; and on account of the merit which he possessed he was enabled to become the Advocate of the church—those who become the members of his prospective body. Since he intends to make application of that merit for the sins of the whole world, after he has offered in sacrifice the members of the church, he therefore delays the matter of the presentation of the sin-offering merit until the entire offering has been completed—until the church shall be with him in glory; for "if we suffer [with him] we shall also reign with him."—2 Tim. 2:12.

The expression "sin-atonement" may be used in respect to any part of the work of making satisfaction on account of sin. Strictly speaking, however, the term sin-atonement applies to the satisfaction of justice on behalf of mankind. Man has been condemned; justice executed a sentence, and in order that man may be released, justice must be satisfied.

Let us not in any sense of the word confound sin-atonement with sin. After sin has been atoned for, then the sinner will be given an opportunity to return to the original perfection in which Adam was created and from which he fell. The sin-atonement, therefore, will be completed when Christ shall have presented his merit on account of the entire world. But the results of sin will not be fully removed until the end of the thousand years of the reign of Messiah.

SOME INTERESTING LETTERS

"THE JOY OF THE LORD OUR STRENGTH"

DEAR PASTOR AND BROTHER RUSSELL:—

Please accept my hearty "Welcome Home." If I can guess by my own experience, I would think you are very happy to be home again, but O! so glad to have had the opportunity to take the glorious Gospel around the world. How happy and blessed must be your heart in the great work you have been chosen to accomplish in this grand harvest time! May our dear Heavenly Father give you strength and continued grace to finish it.

Dear Brother Russell, my own experiences on my trip to Europe were at times very interesting and brought great blessings to me. I can say in truth that I am glad I was able to go out there; but how happy I was when the time came to come back! I was away just three months.

I intended to send some little report to you on your trip, but thought you will get so much mail all the time that so many letters might bother you. I myself did not get any. Even though the children wrote, the letters never came.

I found very many hungry Christians in Germany who were glad to hear the good news. I spent many half nights telling the glad story. It was very strange to my relatives. Seven years ago I sent them each the three volumes, but not one of them had read, but had loaned them all. Some of the books traveled a long distance, to Munich, and were read by a Catholic priest, a Protestant minister and others. Some of them went to Colmar, and others were loaned and not returned. Strange to say, my friends were consecrated Christians and praying for more light all the time. When they heard that I was coming they hoped I would bring them some truth, and when they heard the glad tidings they accepted it. They seemed to me to be quite able to grasp the truth. My dear brother, who knew nothing but Catholicism, cried for joy. Five of my relatives have now accepted the truth.

And now, praying that grace and peace may be multiplied unto you, I remain,

Your sister in Christ,

F. MUNTZER.

BELOVED BROTHER RUSSELL:—

After our enjoyable visit to Brooklyn, Sister Thorn and I returned home more than ever encouraged to take up the cross daily and follow our Master faithfully, unto death.

We especially enjoyed being at "Bethel" and the privilege of sitting at your table, listening to the helpful discussions and table-talks. Our interview with you in your study was also very helpful and drew us nearer to you. It was truly a "holy week" to us.

Last Sunday, at the close of the afternoon service at Lynn, I told the friends of our intention to re-unite with the Boston Class, I. B. S. A. At the conclusion of my remarks prayer was offered and we sang, "Blest be the tie," etc. We believe we left with the good will of the entire class.

We then proceeded to Boston, arriving there in time for the evening meeting. After a few testimonies had been given I gave mine, reminding the friends that if we had any differences to settle with one another—not hereafter, but right here, these things must be adjusted.

I then confessed having made some unintentional mistakes which I feared had caused them unnecessary pain, and that I was truly repentant and asked their forgiveness, also requesting that we might have closer fellowship with the dear Boston class.

We were assured of their forgiveness, and after several had expressed their joy in hearing our words (for I assured them that I spoke for Sister Thorn as well as for myself), the whole class by a rising vote expressed their love and a hearty welcome.

Both at Lynn and at Boston it was a heart-mellowing time—a most blessed day to us all. Many tears of joy were shed as the dear friends shook hands with us. We feel sure that you, too, will rejoice with us. Kindly remember us both in your prayers.

With much Christian love from Sister Thorn and myself, I am as ever,

Your brother and fellow-servant in Christ,

WALTER J. THORN.—MASS.

PASTOR RUSSELL'S FOREIGN ITINERARY

Liverpool, England	July	23	
Oldham, "	"	24	
Carlisle, "	"	25	
Glasgow, Scotland	"	26-28	
Aberdeen, "	"	29	
Kirkcaldy, "	"	30	
New Castle on Tyne, England	"	31	
Leeds, England	Aug.	1	
Coventry, "	"	2	
London, "	"	3, 4	
——— France	"	6	
——— France	Aug.	7	
——— "	"	8	
——— "	"	9	
Paris, "	"	11	
Geneva, Switzerland	"	12	
Mülhausen, Germany	"	13	
Basle, Switzerland	"	14	
Zürich, "	"	15	
St. Gallen, "	"	16	
Berlin, Germany	"	18	
Dresden, "	"	19	

HOW ST. PETER WAS PUNISHED FOR DENYING HIS LORD

"Simon, son of Jonas, lovest thou me more than these?"—John 21:15-17.

The context shows that these words were addressed by the Redeemer to St. Peter on the occasion of his third manifestation to his disciples after his resurrection. This was presumably three or four weeks after the Master's resurrection from the dead. His manifestations to the women on the morning of his resurrection and his later manifestations to the two as they went to Emmaus are evidently not counted, but the manifestation the same evening in the upper room, when all the disciples except Thomas and Judas were present, is counted the first. And the manifestations a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to his disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the apostles and the other disciples can be better imagined than described. They were perplexed, they had indeed had evidences of the Master's resurrection; they had had the Scriptures called to their attention which proved that this was necessary, and that God had previously so arranged. They had hoped for further conferences with Jesus and that he would have told them definitely what to do.

Instead, left to themselves, the disciples were thoroughly disheartened. They had left all to follow him, to tell the people that he was the Son of God, the long-promised Messiah, and that he would soon set up his kingdom, which would bring blessings, primarily to Israel and, secondary, through Israel, to all the families of the earth in harmony with the Abrahamic Covenant. Now apparently all of these hopes were dashed, frustrated. How foolish they thought it would seem for them to try to convince the people that a man, crucified as a malefactor, as a blasphemer, was indeed the Messiah! How foolish it would seem to tell of his resurrection! They felt that they could do nothing else than abandon the ministry as a lost cause; and the resumption of the fishing business was the logical conclusion.

THEY TOILED ALL THE NIGHT

Their first night was a discouraging one—they caught nothing. It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus—that everything was going wrong. But not so; they were merely being taught needed lessons.

In the morning they beheld a stranger on the shore who beckoned and shouted to know if they had any fish for sale. They replied, No, they had made no catch. The stranger suggested casting the net on the other side of the boat. And, although the suggestion seemed a foolish one, having been so unsuccessful, yet they did so, and immediately the net was filled with fishes! It did not require long for them to learn the lesson. They knew instinctively that the unknown stranger upon the shore was none other than their Master. They remembered a very similar experience at the time they were first called to leave their nets and to become fishers of men.

All interest had just centered in the fishing business, but now boats and fish and nets all lost their value in the estimation of these fishermen. Here was their risen Lord, for whose third appearance they had been waiting now nearly three weeks. Fearing that the Master would disappear, even before he could get to him, St. Peter plunged into the sea and swam ashore. To his surprise the stranger already had fish and had them cooked, and all were invited to join in the breakfast on the shore of Galilee.

The stranger had not the clothing by which they had known their Lord, neither did he have the marks of the nails in his hands and feet, that they might thus identify him. This was a different manifestation. They knew him as did those with whom he walked to Emmaus, who recognized him in the blessing of the bread, and not by his features or clothing or wounds. They recognized that none other than he could have performed such a miracle. They did not ask who he was; they felt a restraint; as we read, "None of them durst ask who he was," but all knew that he was the Lord.

"LOVEST THOU ME MORE?"

The stranger addressed St. Peter particularly, saying, "Lovest thou me more than these"—these boats and nets, etc., pertaining to the fishing business? St. Peter answered, "Lord, Thou knowest that I affectionately love thee." He used a word expressing fondness of love. Jesus replied, "Feed my lambs."

Then came the question a second time, "Simon, son of Jonas, lovest thou me?" A great pressure was felt by St. Peter. Why did the Master so particularly question his love. Why did he put this question more to him than to the others? Was it because he had been the first of the disciples to suggest the resumption of the fishing business? Was he to blame for this? But he answered, "Lord, thou knowest that I affectionately love thee." Jesus this time replied, "Tend my sheep." For the third time Jesus said to St. Peter, "Simon, son of Jonas, dost thou affectionately love me?" Here Jesus used the same word that St. Peter had used, as though he questioned the affection and depth of St. Peter's love. Ah! the third time must have sent the memory of St. Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. And now Jesus for the third time had asked him respecting his love and whether it was really a love of affection! St. Peter's choking reply was, "Lord, thou knowest all things! Thou knowest that I affectionately love thee!" The Lord's reply was, "Feed my sheep."

In harmony with these words of the Master to St. Peter the chief work of his followers has been to minister to the needs of the spirit-begotten sheep. It is in full harmony with this that St. Paul, addressing the elders of Ephesus, counseled that they "feed the flock of God, which he had purchased with the blood of his own Son." There is a point here that perhaps is too frequently overlooked. If all of the Lord's followers could realize that the message to St. Peter is the same as comes to all of us, perhaps it would make a change in most of our preaching.

OUR MISTAKEN METHODS

Have not Christians in general overlooked this important lesson, namely, that the chief work of the ministers and under-shepherds of the Lord's flock during this age is to "feed the flock"? Is it not true that comparatively little feeding is being done? On the contrary, the thought usually received by new converts is, Now you are saved; go, evangelize, and bring others to Christ—especially bring money, for with plenty of it we can convert the world. Work for Jesus by soliciting funds for church expenses, extension, etc., etc.

If the inquirer has thoughts or feelings is it not too often the case that his instructors know not how to answer them, but merely say, "Stop thinking, and go to work"? Alas, that this is so true! The "lambs" should be fed until they become "sheep." The sheep should be tended, cared for, guided, instructed, and the sheep should also be fed with the stronger meat than that which the lambs could appropriate. St. Paul gives this thought when on one occasion he urges his hearers to desire "the sincere milk of the Word that they may grow thereby."

But few seem to copy the great St. Paul in respect to their methods. Few seem to realize and apply to themselves the Master's words to St. Peter, "Feed my lambs," and "my sheep." As a consequence, the church of Christ is in a languishing condition. Many, sincere at heart, know not what they believe. Many would find it impossible to follow St. Peter's admonition, "Be ready to give a reason for the hope that is within you, with meekness and reverence."—1 Peter 3:15.

REASONS FOR THE NEGLECT OF THE DOCTRINES OF CHRIST

There are two reasons which have led up to the neglect of "the doctrines of Christ"—the teachings of the Bible. These two reasons fully explain why so many are telling new believers, Never mind the doctrines of Christ, but go out and convert somebody.

The first of these reasons is the erroneous thought which gained ascendency during the dark ages, namely, that from Pentecost until the second coming of Jesus is the time allotted by the Heavenly Father for the world's conversion, and that this is the commission which he gives to his people, and if the world be not converted the responsibility for their eternal torture will fall upon his people.

All of this is a mistake. Not a word of Scripture tells that the church was commissioned to convert the world before the second coming of the Lord. Quite to the contrary, the Scriptures show that at the Lord's second coming the world will be unconverted. The Apocalypse particularly tells us that when the Lord at his second coming shall establish

his kingdom, the nations will be angry and divine wrath will come upon them, thereby introducing the great "time of trouble" with which this age is to end, according to the prophetic Word.

These testimonials do not signify that holiness will perish, nor that all of the Lord's people will be unfaithful, but they do signify that the world in general will not be the Lord's people; they will still be enemies, Gentiles, unconverted. Nor are we urging that the church has nothing whatever to do with the world. Quite to the contrary; while she has not been given the mission of converting the world in the present age—while that work remains for her to do in the coming age in connection with the Lord and his kingdom—nevertheless she was commissioned to do a work of witnessing in the present age.

The church's witness was to be the telling of the message of God's grace to those having an ear to hear, although they be but few. Secondarily, she was to witness to the world by her faithfulness to the principles of righteousness, and thus to show forth the praises of him who called her "out of darkness into his marvelous light." But this witnessing was not in order to the converting of the world, but in order to gather out of the world the number necessary to complete the divinely foreordained elect bride of Christ.

THE SECOND REASON

As the first error was in respect to the world's conversion to the Lord, the second error was in respect to what would happen to the world if they were not converted to the Lord. When the erroneous idea gained credence that everyone who does not accept the invitation and become a member of the bride of Christ is to be eternally tormented, can we wonder that it led many good people to a frenzy of error respecting what should be done to save their families and neighbors and the heathen millions from a supposed eternity of torture?

It was because of this supposed agency that those coming to the belief in Jesus were exhorted not to stop to feed and grow strong in the Lord and to study his Word, but to be moved by a frenzy of zeal to bring others to the Lord. This frenzy in turn led to most unreasonable teachings and practices, which we are only now gradually getting rid of as we realize that a great mistake was made.

How strange that we did not stop to think of the absurdity of our position and how it misrepresented the Heavenly Father, in a most detestable light! How strange that any should ever think that when the Heavenly Father sent out the call to those who have the hearing ear, to joint-heirship with Jesus Christ their Lord, he would consign to eternal torment any who would decline to accept the admittedly stringent rules and conditions appertaining to this "call"—the "narrow way" of the footsteps of Jesus—self-denial, etc.

Well do the Scriptures assure us that the saints "wrestle not with flesh and blood merely," but rather "with wicked spirits in high positions' of influence. (Eph. 6:12.) Well does the Apostle tell us that it is the god of this age who hath blinded the minds of those who believe not; that he is preventing the light from shining unto them. (2 Cor. 4:4.) Well can we see how he put light for darkness and darkness for light during the dark ages.

ANOTHER LESSON WE MAY LEARN

We must not leave the text without calling to memory a most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is surely necessary. So far as the record shows, the three inquiries which our Lord made of St. Peter respecting his love for him were the only rebukes ever given him as an offset, or punishment for his shameful denial of the Master on the night in which he was betrayed.

Had many of us been in the Master's place we would have felt that it was necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness, of his ingratitude, of how he knew better, etc., etc. Our sense of justice would, in many instances, have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of St. Peter's heart. He knew that he had already gone out and wept bitterly over the matter. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied.

Surely it was on account of his sympathy for St. Peter and this appreciation of the tendency he would have to become entirely discouraged that led our Lord to mention St. Peter first amongst the Apostles on the morning of his resurrection, saying to Mary, to whom he first appeared, "Go and tell my disciples, and Peter"—don't let Peter think that he is an outcast. Let him know that I think of him and love him and sympathize with him and have forgiven him, because I knew he did it under stress.

WE SHOULD COPY THE MASTER'S METHODS

And if our Lord and Master has set us such an example of benevolence and forgiveness without request, how are we learning this lesson? To what extent do we forgive others their trespasses and to what extent do we go more than half way to let them know that we harbor no resentful feelings toward them? To what extent do we send word that we think of them kindly, generously? And when the appropriate time comes and it is proper for something to be said can we not take a lesson from the Redeemer's loving forbearance and gentleness in his merely asking the erring one if he had a proper kind of love, and when he confesses special love, then to ask him if he is sure that he has the special love?

No doubt our success as the Master's servants in feeding the brethren, the flock, and helping instead of hindering them, will be in proportion as we remember and copy his style and methods. So, then, while feeding his flock, let us have continually before us the great Shepherd's example of how the flock should be dealt with.

"I COME TO DO THY WILL"

"Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." "A body hast thou prepared me."—Heb. 10:9, 10, 5.

In the context from which our text is taken the Apostle speaks of the "better sacrifices"—plural—and the "one offering"—singular. From his statement we feel justified in saying that St. Paul is contrasting the antitypical Day of Atonement with the typical Atonement day, on which was made one sin-offering on behalf of all the people, but consisting of two sacrifices—first, the bullock for the priestly tribe of Levi, and then the goat for the other tribes of Israel.

In those offerings which were made year by year continually, God had taken no pleasure, for they did not satisfy or please him in making satisfaction for sin. They were not the divine expression of what was pleasing to God in the fullest sense. "A body hast thou prepared me" "for the suffering of death." This " body" was the human body of Jesus, which, through immaculate conception, was holy, innocent, undefiled, separate from sinners and, therefore, capable of being the ransom-price for the sins of the whole world. But it is also true that God has provided a larger body.

"JESUS, WHOM THOU PERSECUTEST"

This larger body that God has provided is composed of human beings, whom he drew and called to be members of this body of Christ, which is the church. This drawing and calling was to the natural man and not to the new creature. When Jesus accepted these members of his body he accepted them as new creatures. The invitation to them was before they became new creatures. When, therefore, he accepted those whom the Father drew and called, he accepted them as members, or representatives, so that they might be his representatives throughout this age. From this standpoint he spoke when upbraiding Saul of Tarsus, saying, "Saul Saul, why persecutest thou me?" (Acts 9:4) So Jesus in the flesh (represented by his followers) was still in the world long after Jesus, as the Head of the church, had ascended up on high. Thus we see that the sufferings of the church all down the age have, in this sense, been the sufferings of Jesus.

The Apostle speaks of himself as "always bearing about in the body the dying of the Lord Jesus." (2 Cor. 4:10.) All of the followers of the Lord Jesus bear about in their body the dying of the Lord Jesus. As Jesus had experiences in sufferings, so have all of his disciples experience with him in the suffering of this time, and communion with him in spirit. "Though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4:16.

OBEDIENCE TO THE EXTENT OF SACRIFICE

We refer to our text again, "Lo, I come to do thy will, O God"—everything written in the Book. Because born under the Law, Jesus was obligated to keep the law. There was no sacrifice in keeping the law. To do whatever is commanded is not sacrifice, but obedience. The law did not say that one should love his neighbor better than himself. But Jesus went beyond this law of justice and laid down his life in behalf of the church and of the world. Because he was thus obedient to the Father to the extent of keeping, not only everything in the law, but everything written in the Book, in the Bible—on this account he was a sacrifice, and was afterward raised up to the divine Majesty on high.

The things written in the Book were written in types and shadows, in allegories. To illustrate: Moses lifted up the brazen serpent. This is a picture illustrating how our Lord Jesus would be lifted up. The lamb slain at the Passover season is also a type of Jesus, the slain Lamb. The Day of Atonement sacrifices are also pictures. And as the Lamb was led to the slaughter, so he did not resist.

"THE HEAVENS WERE OPENED"

We are not informed how much our Lord knew, at the time of his consecration, respecting the divine purpose. In his boyhood days our Lord knew that he had come into the world to do the will of the Father. But just what that will was he did not fully know. It was all written in the Book, but the Book was sealed; and until that will was revealed it could not be comprehended. He could not know until after he had received the holy Spirit; and his consecration must be made before he could receive that holy Spirit. Hence at the time he offered himself at baptism he could not understand the "deep things." As St. Paul says, no natural man can perceive the things of God: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned." (1 Cor. 2:14.) Jesus could not know the depths and importance of all the symbols which God had written in that very form for the special purpose of keeping them secret, until he had been begotten of the Spirit.

We understand that our Lord was the slain Lamb in the divine purpose just as soon as he consecrated his life at Jordan and had bestowed upon him the begetting of the holy spirit. We read that immediately after he had gone up out of the water the heavenly things were opened unto him. Under the influence of that enlightenment he went into the wilderness and remained there fasting for forty days, that he might understand the will of God. But his consecration was to fulfill everything written in the Book. He was to be the great Messiah, the great Mediator between God and men. He made the full consecration of his life to this end. That consecration was accepted. It meant the fulfillment of all the details of the whole plan.

CONSECRATION MUST PRECEDE UNDERSTANDING OF TYPES

As before suggested, all these things written in the Book concerning our Lord were not understood by him until the due time, which began when the holy Spirit came to him. Then, while he was in the wilderness, he began to see and to apply the various lessons to himself. He had contracted to do everything written in the Book before he understood the meaning of these types. Evidently this was the divine intention and there was a reason behind it.

Here was God's will, not written in commands, but in types and shadows, that the one who was to fulfill these things might see in them, not a divine command, but the divine will. "Lo, I come to do thy will!" I am ready to do thy will at any cost! Now the Apostle says that when our Lord thus came and presented himself to God, "He taketh away the first (that is, he setteth aside the type), that he might establish the second," the antitype. The type was the serpent lifted up; the antitype was himself "lifted up." The type was the lamb slain; the antitype was himself slain. The type was the sacrifice of the Day of Atonement; himself and the adopted body, the church, constitute the "better sacrifices."

After his return from the wilderness, our Lord began the work of taking away the first (the types). Part of the work was completed in the three years and a half of his earthly ministry. But the work is not yet finished. Coming down to our time, the Apostle says, "By the which will we are sanctified." (Heb. 10:10.) What will is this? The same will that our Lord had. He said, "I come to do thy will"—not merely thy law. Now we who are the church say that we are glad to follow him. We are glad to be living sacrifices. God does not command us to be sacrifices.

THE CHURCH SET APART FOR SERVICE

The Apostle says, "I beseech you, brethren"—I put before you the fact that it is well worthy of your attention to present yourselves living sacrifices. Thus, by having the same will, the same mind, this same disposition that is in Christ, we are sanctified, we are set apart. We do not set ourselves apart. The Lord Jesus sets us apart. He it is who imputes to us his merit in order that the Father may accept the sacrifice and beget us to the new nature as members of his body. The Apostle says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (for all being supplied). (Heb. 10:10) What does this signify? We answer that the statement is true. The literal body of Jesus was the basis of our acceptance with God. The church is the mystical body of Jesus: "Why persecutest thou me?" "I am Jesus whom thou persecutest."

The offering of this body of Jesus has progressed throughout the eighteen hundred years; and it is only as we are offered and only by being offered that we can become members and attain to joint-heirship with our Lord in the kingdom—"So many of us as were baptized into Christ." (Rom. 6:3) We are not merely baptized into the glorious body of the future, the Messiah, but we are baptized into Jesus that we might share in the death of Jesus, the sacrifice, and share in the glory of Jesus, the Messiah.

THE BLOOD OF BULLS AND GOATS CAN NEVER TAKE AWAY SINS

"And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins." (Heb. 10:11) This refers to the fact that the Jewish priest offered the sacrifice continually and yet never accomplished anything with it. "But this Man, when he offered one sacrifice for sins forever, sat down at the right hand of God." (Heb. 10:12) "This Man" is the glorious High Priest, Jesus, the Head, who, after he had offered one sacrifice for sin forever, sat down at the right hand of God.

But his offering was in two parts; the first of which was at Jordan, when he offered up himself; and the second was at Pentecost, when he "appeared in the presence of God for us"—for us living today, as well as for those living then. At this time he accepted the church as joint-sacrificers and offered them; and in offering them he offered the one antitypical goat. So his offerings were really completed at the time of Pentecost. What is he waiting for? The Scriptures say he has sat down at the right hand of the Majesty on high, waiting for the time to come when his enemies shall be made his footstool.—Heb. 10:13.

Meantime his bride shall have been perfected and joined with him in glory. When that time shall have come, his enemies shall be made his footstool. At the time of his death, we remember, he said, "I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine." (John 17:9, 10) And the promise of the Father to him is, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2:8.

The Apostle says that he sat down on the right hand of the Majesty on high waiting until God would make his enemies his footstool. God is not prepared to give him these things until the church is completed. In other words, the church is not a supplemental and additional part of the divine plan. This has been the "mystery hid from ages and generations."—Col. 1:26.

THE MYSTERY UNFOLDING NOW

Now, under the revelation of God, we see the unfolding of the mystery, that the church are to be fellow-heirs with our Lord in the glories of the kingdom. Hence, it is the divine purpose for Jesus to wait until the time shall come when the church will have been perfected. This matter of sacrifice is all to be completed during the Gospel age; and this one great Day of Atonement will also be completed. There will be no repetition of the sacrifice.

We remember that in Revelation 5 it is stated that no one was found worthy to open the scroll written within and on the back, and sealed with seven seals; not a soul was worthy. No; "No man in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon." Jehovah had already said to Abraham that he would bless the world, but had not revealed how it was to be done. Then we read that John wept, because God had a great plan, and because no one was to be the recipient of that plan, to reveal it. The angel said, "Weep not; behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals

thereof." (Rev. 5:1-6) By this we understand that he was not born with this right, but that he acquired it—he "hath prevailed to open the Book." Therefore, on account of his obedience, God also highly exalted him, giving him dignity, power and honor.

The Lion of the Tribe of Judah was our Lord Jesus, to whom the Book was delivered. It is not due for any believers to understand any of the deep things written in that Book until they have come to the place of consecration. But God does not reveal them to us by his Spirit in the same manner as he revealed them to the Lord Jesus. John said that this is the "Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." "All things are of the Father, and all things are by the Son, and we by him."—Rev. 1:1; 1 Cor. 8:6.

"LIGHT SHINING MORE AND MORE UNTO THE PERFECT DAY"

It would not be becoming on our part to speak with positiveness of how much our Lord knew during his earthly ministry. For how could we know except as it was declared? He said that the times and the seasons were not at that time known by any but "the Father only." We cannot doubt that he knows all on that subject now. And if our surmises are correct, we know more on that subject now than our Lord did then.

Doubtless it would be impossible to understand many of the deep things pertaining to the Messianic age long in advance of that period. Daniel tells us that the prophecies relating to the time of the end were closed up, sealed until the end. (Dan. 12:4, 9) As these things became due to be understood they constituted meat in due season for the household of faith. (Matt. 24:45) For instance, it would be meat in due season in Noah's time to know about the flood; but that information would not be meat in due season today.

So then we are to walk in the light and be guided by the Lord's Word. "For prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the holy Spirit," St. Peter tells us. Again St. Paul says, "These things . . . were written for our admonition, upon whom the ends of the world [ages] are come." (2 Peter 1:21; 1 Cor. 10:11; John 16:7, 13) And our Lord said of the holy Spirit which he would send, that it would "show us things to come." (John 16:7, 13) Thus the pathway of the church all the way down has been one of increasing light.

Our faith does not consist merely in believing in God's personality, God's righteousness. We fully believe in the personality of God, in the power of God. Nevertheless we need to exercise faith in the divine providence in our own case; faith in the fact that God veils things from our mental and spiritual sight at the present time. He allowed things to come to Jesus which might have astonished our Lord if he had not exercised faith. He allowed our Lord to be maligned, slandered—to be crucified. It requires knowledge, faith, for everything that we are called upon to do and to undergo. We believe God; but, are we determined to be loyal to God and to his plan? And are we willing to endure hardship and to sacrifice earthly interests in favor of these heavenly promises?

"DELIVERED FOR THE DESTRUCTION OF THE FLESH"

During the Gospel age there has been but one condition upon which any may come to the Father. The Lord does not propose many ways, but only one way. "Strait is the gate and narrow is the way that leadeth unto life"—now. But when the kingdom comes there will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will not be narrow and difficult, but comparatively easy; and throughout Messiah's reign of a thousand years, it will be the way by which the Adamic race may return to God. During that reign the whole world will be assisted, succored and disciplined, that they may be encouraged to go to the very end of the way.

In the present time, the only way is dark, narrow, difficult; the light has not yet begun to shine for the world. The Scriptures represent the church of Christ is this Gospel age as saying, "Thy Word is a lamp unto my feet." In olden times men had little lanterns which they attached to the toes of their sandals, and as they walked each step would be in the light. So the Lord has been dealing with the church during the Gospel age. The narrow way has been dark; but we have had the "sure word of prophecy," which, as a lamp, shines on the pathway and will shine "more and more unto the perfect day."

When that day comes men will not need the lamp; for then there will be sunlight. Then the knowledge of God will fill the whole earth.

SACRIFICE ESSENTIAL TO DISCIPLESHIP

One of the narrowing features of this way is that at the present time no one is accepted of God unless he makes a definite covenant with God. If he does not choose to make that covenant he may think he is a Christian, but he is not. In the world today four hundred million people are counted as Christians. Many have the idea that if they join the church or do some good deed, they thus become followers of Christ. But the Bible very plainly states: "If any man will come after me, let him deny himself, take up his cross, and follow me." (Matt. 16:24) This self-denial and cross-bearing is the sacrifice necessary to discipleship in Christ at the present time.

Many people are not Christians because they have not entered into a covenant with God. The Lord speaks of the class now called to discipleship, saying, "Gather my saints together unto me; those that have made a covenant with me by sacrifice"—by a complete consecration of themselves; "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service." (Psa. 50:5; Rom. 12:1) If we have been accepted in Christ, if we have been begotten of the holy Spirit, it is because we have entered at this strait gate and upon this narrow way, and have made this covenant of sacrifice to the Lord, giving our wills and all earthly rights to him, that his will may be done in us.

After having entered this strait gate and narrow way, we should continue therein—not necessarily without stumbling, not necessarily without making mistakes; if we can go on ever so falteringly, to the best of our ability and with hearts loyal to the Lord, we shall be granted to sit on his throne—members of his bride class.

THE CARES OF THE WORLD OVERCOME MANY

As we are all aware the Bible shows that some who make this consecration, afterward become involved with the world, the cares of this life, and the deceitfulness of riches. These fail to carry out their agreement. Thus they are holding back the very price necessary to make them joint-heirs with our Lord. Whoever rejects the cross will not get the crown. How many people are overcharged with the cares of this life! How many people are being deluded by the deceitfulness of riches!

There was a gentleman with whom the writer was once very intimate; we were like brothers. One day he said, "Brother Russell, I should like very much indeed to be out in the Lord's work and to do some kind of service for the truth, but I have a wife, and I understand that the Lord holds me responsible for the care of my wife. I could not think of going out and leaving her dependent. But if the Lord in his providence should ever send me money so that I could go without my wife's suffering any serious inconvenience, I would be very glad to go out and preach the Gospel." The Lord took him at his word. He was then a bookkeeper; but the Lord opened the way, by the death of a member of the firm, for him to become one of the principal partners in that firm. Without any effort at all he prospered financially until he was worth at least half a million dollars.

One day we said to him, "Brother, we have a very serious matter that weighs on us a great deal." He said, "Tell me what it is and I will assist you, whatever it costs." You see how gracious he was! He thought that we were after his money! Dear friends, we thank God that we have never yet found it necessary to ask for money; and we do not suppose that we ever shall. We said, "Brother, we are in great distress, and no one but you can help us." "Tell me what it is," he replied. We said, "Dear Brother, we desire to call your attention to something which you said several years ago when you were poor." Then we recited our previous conversation as best we could, and said, "The Lord has given you the money; He has done his part; are you ready to do yours?" With streaming eyes he answered, "Brother Russell, I am so bound to my business—hand and foot—that it would be impossible now." The cares of this life, the deceitfulness of riches, according to his own words, had bound

him both hand and foot; but his heart was still loyal to God.

We have no desire to be his judge, but we are inclined to think that dear brother did not get into the kingdom. While we do not know, yet we fear that his being bound "hand and foot" may have stood in his way, though we think that he was truly a child of God. Are we to suppose that because he failed to make that sacrifice which he had agreed to make, he would go down into the second death? We hardly think so. We think that the Lord loved him and that he had a very loyal character. The Lord loves good characters. Our thought is that quite probably the dear fellow will be in the great company; and we are very glad that there will be a great company class.

OUR HUMANITY MUST DIE

No one will get into the Little Flock class but those who faithfully lay down their lives in sacrifice to the end of the journey. God foreknew and predestinated that all who are of that class must be copies of his dear Son. If one is not a full copy of our Lord Jesus, if one has not left all to follow him, then that one will not be of the bride class.

The Scriptures mention two classes—the one as a little flock and the other as a great company—both parts of the "church of the first-borns." In the type the priests were members of the tribe of Levi; but there were others of that tribe who were not priests. The Levites as a whole represent, we understand, the church of the first-born ones who will attain the spirit plane of being, but who will form two classes, a "little flock" or priest class, and a "great company" or Levite class.

The voluntary sacrificing of the flesh is for one to give himself of his own free will to the Lord and to submit himself to the Lord Jesus as the great High Priest to carry out for him the work of sacrifice. What of those who make this arrangement and then fail to make the sacrifice? Their earthly life is consecrated; God has given them the holy Spirit of adoption, and has accepted the arrangement whereby they gave up all their earthly rights. Such can never get the world's salvation. They voluntarily gave up all right to life on the human plane. When God gave them the holy Spirit, He accepted the contract, binding on both sides. They will get the heavenly nature or nothing.

"DELIVERED OVER TO SATAN"

Those who do not go on to give themselves fully in sacrifice are delivered over to the adversary to buffet them until their flesh shall be destroyed—until these earthly, clinging tendencies which were holding them from full loyalty to God are broken down and their minds become fully submissive and in harmony with God. That which they refused to give voluntarily will be taken away from them.

The only knowledge we have of this matter is from the Apostle's words. St. Paul, addressing the church at Corinth, said that they had amongst them a brother who was not living according to his covenant, but who was living in a measure of sin. The Apostle reprimanded the church for not having done their duty by the brother. Then said he, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed . . . to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3, 5) If the flesh is not destroyed, the spirit will not be saved, is the Apostle's argument.

This statement gives us an inkling of the Lord's will. In every case it is necessary that the flesh be destroyed. If the will is overcome by the flesh, the result will be the death of the will also; that is, the second death. But if the will desires to be in harmony with the Lord, then, although the enforced destruction of the flesh is not sacrifice, and such are not counted in with the sacrificers, yet they are saved "so as by fire" on the spirit plane, in the day of the Lord Jesus.—1 Cor. 3:15.

Regarding the case that we have mentioned earlier in this article you might ask, Did that Brother lose the knowledge of the truth? We will tell you; for this is a very interesting question.

In this Brother's case we do not know what were the sentiments of his heart, of course, for we are not able to judge those. But he left us and joined the Presbyterian church. Then he joined the Christian Alliance people and tried to believe in faith-healing and to practice it, although he had possessed such knowledge of the truth along these lines. After pressing along the line of faith-healing, etc., he had several attacks of sickness and had to call in a doctor, notwithstanding faith-cures. Finally, after very serious illness lasting a number of weeks, he passed away. We do not know enough about him to say to what extent his mind was turned toward the Lord. We had no opportunity of knowing, for his attitude had more or less cut us off from our previous intimate fellowship.

Another case was called to our attention by a brother who asked us this very question—"Do you think this to be a case of what we might call 'the destruction of the flesh'?" It seemed to us that it was such a case. We cite it:

A brother living in a certain city received the truth and rejoiced in it greatly. He found another brother, with whom he liked to meet and talk about the glad message. He seemed to show the right spirit, just ready for the truth, and it was satisfying to his heart. But his wife was very indignant. She opposed him saying, "Choose between your religion and me; you cannot have both." She put the matter very squarely before him; and he chose his wife. It was only a little while afterwards, as the story came to us, that apparently the Lord put the poor brother where he was very sorry for his choice. He contracted some kind of loathsome disease, and in the midst of his terrible suffering his wife deserted him.

We hope that the Lord did not desert him and that eventually he was forgiven by the Lord; for it looked as if the Lord had taken that brother at his own proposition; that he was really a child of God, but not of the overcoming class. He loved his wife more than the Lord and was not worthy to be a member of the bride class. So apparently he suffered such entire destruction of the flesh as he probably never expected to know. He must have loved his wife a great deal to give the Lord up for her.

Yet she deserted him at a time of great need! Even from the standpoint of the world it would seem wrong for a wife to leave her husband under those conditions. We may readily suppose that the brother came back to the Lord at the closing hours, learning his lesson well, and perhaps making certain promises to the Lord. If so we doubt not that his spirit will be saved in the day of the Lord Jesus.

"CONTEND FOR THE FAITH"

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

The contention which the Scriptures reprobate is that of selfishness—contending for place, for power, for our friends against some one else's friends, for our ideas against those of others. And the implication is given that those who are thus contentious will never enter into the kingdom; for this contentious spirit indicates a wrong attitude or condition.

It is one thing, however, to be inveigled into something or to be overtaken in a fault, and quite another thing to contend along selfish lines. Amongst the Lord's people, even in the Apostles' day, there was a tendency at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses within themselves. The organs of destructiveness and combativeness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren—often over nothing or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that "he that ruleth his spirit is greater than he that taketh a city."—Prov. 16:32.

The Apostle Paul reprehends that misdirection of Christian energy which "bites and devours" one another and warns against it as tending to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of divine revelation, for he showed always his determination to contend for righteousness; as one instance of this we recall his own words regarding his rebuke of one of the other apostles, older in the Christian faith than himself—"I withstood him to the face, because he was to be blamed."

COMMENDABLE CONTENTION

But while all of the Lord's people should be on guard against the spirit of contention, watching closely lest anything be done in a biting and devouring manner, instead of manifesting patience and long suffering, brotherly-kindness, love, yet they have enlisted as new creatures, spirit-begotten, to

walk after the Spirit, and they must continually recognize this fact and keep watch that they are always walking in line with the spirit of the truth; and our text tells us of a contention which is not only proper, but necessary for all who are walking in this way. They are to "earnestly contend for the faith"—for the Word of God, for the promises which God has made, for the good things for which God has arranged.

The necessity for this course lies in the fact that this world is no friend to grace; no friend, therefore, to the people of God. Selfishness, which is the spirit of the world, lies on the side opposite to the holy Spirit of love; and our own selfish interests are in line with the world in general. Consequently, no one could properly contend for the faith with a selfish motive, for the "faith once delivered unto the saints" would forbid such a motive and condemn it at once. One reason, undoubtedly, why the Lord has permitted his cause to be in disesteem and subject to the attacks of the world, and particularly of evil spirits in the world, is that he desires to have for his people in this "little flock" a tried people, a people of character. Character implies such fixity of purpose and intention that the individual would fight a "good fight" against every influence tending to lead away from the Lord's Word and the Lord's brethren.

The world and its theories are in opposition to the saints, therefore, we must contend against the selfish human and devilish arrangements which prevail at the present time. It is possible for one to be contentious in religious matters, and to "earnestly contend," and yet such a course be not contending "for the faith once delivered to the saints." One might be contentious for some pet theory of his own rather than for those principles of righteousness which the Bible inculcates.

Sometimes it might seem like contention for the faith once delivered to the saints for one person to argue with another on Scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. In all of our contentions we should manifest the fruits of the holy Spirit—gentleness, brotherly-kindness, love. Thus the proper contention would not partake of anger, hatred, malice or strife.

THE CHRISTIAN CHURCH AND HER MISSION

There can be no question that the church of Christ is an ecclesia, a body, and that Christ Jesus is the Head of the "church which is his body." (Eph. 1:22, 23) There can be no question that the different members of the church are being called—drawn by selective process—from the world of mankind. The testimony of the Scriptures as to the object of the call seems also to be clear. The Apostle Peter says that the church is a people for a purpose; that is, God has a special object or purpose in selecting the church. They are to "show forth the praises of him who hath called them out of darkness into his marvelous light," "that men may see their good works and glorify their Father which is in heaven."—1 Pet. 2:9; Matt. 5:16.

We ask respecting the object of this shining of the light, and the Scriptures answer that it will have an effect upon the world, reproving mankind and setting before them an example of better living, better thinking. We ask whether this is the ultimate object of the call. The Scriptures answer that it is not; that the church is called out to be a privileged people and to become joint-heirs with her Lord in his kingdom. We ask further, whether he really is to have a kingdom. The Scriptures answer, Yes; at the end of this Gospel age he will come, not as a sin-offering, but as a great King, Prophet, Judge, to dispense the blessings secured by his death. We ask respecting the share of the church at the present time. The answer comes that those who faithfully follow the Lamb through good report and evil report, who take up their cross and follow Jesus, will be accounted worthy to be his associates in the kingdom.

THE MISSION OF THE CHURCH

We ask whether the church will be able to combat the evil tendencies in the world. The answer is, Yes; Satan will be bound for a thousand years, that he shall deceive the nations no more till the thousand years shall have been fulfilled. During those years the Savior's mission will be to bless mankind as the "Sun of Righteousness," with "healing" in his beams; and the church is to have a share with him in the blessing of the world. We ask whether this is some new proposition God has made; and the answer comes, No; this was God's plan and purpose before the foundation of the world. This is the Gospel, or good tidings, first declared to Abraham: "In thy seed shall all the families of the earth be blessed."—Gen. 12:3, etc.

God intended to bless all the members of the human race, all nations and kindreds and tongues, and purposed that the blessing should come to them through the seed of Abraham. The Jewish nation were merely the typical seed; the antitypical seed is The Christ (Jesus the Head and the church his body), who will "bless all the families of the earth." But the world must wait for its blessing until the church shall have been completed, shall have passed the veil, and shall sit with Christ in his throne.

Asked as to the success of the blessing which will attend the work of the church, the Scriptures answer that "Every knee shall bow and every tongue confess;" and that the knowledge of God shall fill the whole earth. As to whether this means a universal salvation—that everybody will be saved—the answer is that God has provided that as all died in Adam, so all are to be revivified, brought back to the privilege of attaining everlasting life, through the merit of Christ's sacrifice; but that the attainment of everlasting life will depend upon the manner in which the privilege is used. None will be coerced or compelled.

The majority of mankind have such respect for righteousness that if its rewards were as sure and as desirable as are those of sin, unquestionably they would prefer to do right. Many tell us that they have been almost forced to do evil. Only the very few are willing to renounce sin and to walk in the narrow way of obedience and self-sacrifice. While those who do so in this age are to have a very special reward, others who love righteousness and hate iniquity will, under the rule of Christ's kingdom, have every assistance without compulsion. They will have co-operation in their endeavors for righteousness. The Scriptures, however, with equal force declare that as death was the original penalty of sin in Adam's case, so it will always be the penalty for sin; and that whoever during the future age sins wilfully shall die the second death, from which there will be no resurrection, no redemption, no hope of recovery.

THE EARTH IS TO BE MAN'S FUTURE HOME

Before sin had entered into the world, the divine provision for our first parents was the Garden of Eden. As we think of this, let our minds turn to the future, guided by the Word of God; and in mental vision we see Paradise restored—not a garden merely, but the entire earth made beautiful, fruitful, sinless, happy. Then we recall the inspired promise so familiar to us—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," for the former things of sin and death will have passed away, and all things will have been made new!—Rev. 21:4, 5.

Recalling St. Peter's words of assurance respecting these glorious "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," we see that in God's "due time" the earth is to be brought to the perfection primarily designed for it, and typed in Eden. We believe that time to be near at hand. We see the promised blessings coming. What are our vast irrigation schemes by artesian wells and by aqueducts but fulfilments of the prophecies pertaining to the reign of Christ and the blessing of the earth! "In the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—Isa. 35:6, 1.

The Scriptures tell us that after God had created various orders of spirit beings he made man, "a little lower than the angels." (Psa. 8:5) The human race began with Adam and Eve, who had ability to grasp and appreciate the divine arrangement, as the brute creation have not. God made man in his own likeness. The fact that sin came in and brought Father Adam under the sentence of death does not signify that the Heavenly Father had changed His arrangement. The purpose which he had "in the beginning" has never changed.

We can see a reason why the entire world was not made an Eden; namely, God intended to give the race a trial. According to the record of the Scriptures, if the first pair

had maintained their righteousness, their holiness, they would have continued to be perfect and would have propagated a perfect race; and if sin had not come in, God would have been responsible for their maintenance. But God, foreseeing that sin would come in, merely made Eden perfect, and allowed the remainder of the earth to continue in an unfinished condition. Consequently God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread."—Gen. 3:17-19.

EARTH'S IMPERFECTION IS FALLEN MAN'S BLESSING

God could have made the entire earth perfect as easily as he "planted" the little garden of Eden. But he foresaw that if the earth were perfected the death-struggle would be longer, and the degradation of man greater. The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. The sentence, "In the sweat of thy face shalt thou eat bread," was evidently intended as a blessing, that man might learn lessons of experience by battling with the earth for his living. As the Creator said to the man regarding the curse of the earth, it was "for thy [man's] sake." So man has learned that "The wages of sin is death." The Heavenly Father has not, however, changed his plan. When the kingdom is set up, the earth shall yield her increase; and God assures us, "I will make the place of my feet glorious."—Isa. 60:13.

Edison has been the instrument of providence in giving us wonderful electrical devices. Burbank and others have, under divine guidance, worked miracles in horticulture. What beautiful fruits and flowers have followed as results! It is difficult to imagine anything nearer perfection either in Eden of old or the world-wide Eden to be established! In referring to the "times of restitution" the Prophet declares that "the earth shall yield her increase." (Psa. 67:6) We behold preparations for the fulfilment of this promise.

A few years ago a Virginia farmer found an abnormal stool of wheat—one hundred and forty-two stalks, each being a well-developed head—the offspring of a single grain of wheat! Under the name of "Miracle Wheat" it is now being developed slowly in various parts of the country. The average yield appears to be about twelve hundred grains from one kernel. This very year the same peculiarity in oats has been found, a stool growing wild by the roadside. The same divine providence is, additionally, guiding our chemists in economical methods of extracting nitrogen from the atmosphere for feeding the soil, and thus to increase the earth's blessings, in fulfillment of God's promise that he will make his footstool glorious.

Why has not the earth been already made glorious? The answer is that God is allowing the race to propagate first. Had mankind been perfect, they might have learned the lesson of the sinfulness of sin in the same way that the angels have learned. But hastening to commit sin, they have learned evil first and have been subject to all the vicissitudes of sin and death. The angels have learned the other lesson—what righteousness is, what good is—not merely in the abstract, but in an appreciative sense.

MANKIND WILL LEARN A SECOND LESSON

God is now selecting the church. As soon as the church shall have been completed, then mankind will have opportunity to learn the lesson of righteousness, the knowledge of God, and will be raised up out of sin and death, out of the weaknesses that have come to them through sin. This uplifting time is definitely marked out in the Scriptures as "times of restitution"—the restoration of that which was lost. Since that which was lost was human perfection and Edenic bliss, mankind will not get heavenly things, but earthly blessings. God's will shall be accomplished. The world will be brought to perfection during the thousand years of Messiah's reign. The most important piece of restitution work relates to man. The hard, stony selfishness of heart, which is world-wide, is neither God-likeness nor to God's glory.

"Man's inhumanity to man
Makes countless thousands mourn."

Nineteen centuries of preaching show that the cure for this malady is not in our power; and that only the few even desire to seek for the Lord's spirit of gentleness and tenderheartedness. But the great King of Glory is also the Good Physician. He alone can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26) This work will proceed from Israel to all the families of the earth, uplifting all the willing and obedient out of sin and death to all that was lost in Eden and redeemed at Calvary. Thank God, the unwilling and disobedient will not be consigned to endless torture, but to the "second death"—"everlasting destruction." The perfected earth will abide forever for the glorious being, man.

THE HEADSHIP OF CHRIST

God has purposed to make a new creation. Incidentally he takes the opportunity to call the church to be associated with her Lord in the divine nature, far above principalities and powers and every name that is named. Thus eventually, when all wilful sinners shall have been blotted out, we find, as the Scriptures state, that "every creature which is in heaven, and on the earth, and such as are in the sea" will be heard saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:13) Thus the Lord will gather together all the faithful, both in heaven and in earth, under the headship of Christ, whose Head is Jehovah.—Eph. 1:10.

A LEGION OF DEMONS

MARK 4:35; 5:20.—AUGUST 11.

TEXT:—*"God is our Refuge and Strength, a very present help in trouble; therefore will we not fear, though the earth be changed, and though the mountains be cast into the midst of the sea."*—Psalm 46:1, 2.

The forepart of today's study is an account of a very severe wind storm on the Sea of Galilee. Jesus, tired from his teaching and healing, in which vitality went out of him for the relief of the people, had gotten into one of the boats formerly used by some of his disciples in the fishing business and still owned by them. The purpose was to cross the lake for a season of rest and refreshment. The Master in the hinder part of the boat on a cushion was soon fast asleep. Suddenly a terrific storm set in which appalled even those accustomed to such scenes. The winds were blowing and the waves were tossing over the gunwales. It was an emergency; they could not bale out the water fast enough, and they wondered that the Master slept through it all. They came to him and aroused him saying, "Master, carest thou not that we perish?" and he awakened and rebuked the wind saying, "Peace, be still." And immediately "there was a great calm."

The experience was a valuable lesson to the apostles, showing them the wonderful power of God exerted through their Master. And the same lesson comes down to us today. There are storms of life which sometimes sweep over ourselves and the brethren and over the whole household and imperil us, and which seem sure to sink us in despair. Then is the time for us to exercise faith in him who said, "I will never leave thee nor forsake thee." Then is the time to remember the Master's words, "My grace is sufficient for you; my strength is made perfect in your weakness." Whoever can by the exercise of his faith take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. Then he can remember the Master's promise that "all things shall work together for good to those who love God, and who have been called according to his purpose."—Rom. 8:28.

The text at the head of this study draws to our attention another storm. It pictures the great storm of trouble which in the close of this age will suddenly burst upon the whole world of mankind and in which "Babylon the Great, the Mother of Harlots," "like a great millstone will be cast into the midst of the sea." This same "time of trouble," in some Scriptures, is spoken of as a "whirlwind," the result of letting loose "the four winds of heaven," that will be held until that time.—Rev. 17:5; 18:21; Jer. 25:32; Rev. 7:1.

Again, this trouble is symbolized by a "fire" which will burn not only the earth (symbolical of organized society), but also the heavens (symbolical of ecclesiasticism). This symbolical fire, this great anarchistic blaze, will leave present institutions in "ashes." Upon the ruins, the ashes of the blasted hopes and ambitions of society, political, scientific, and religious, will arise the glorious kingdom of Messiah to bless the world; and it will be as prophesied: "The desire of all nations shall come." It is really what all nations desire, although they do not realize how their desires are to be

accomplished by divine interposition through Messiah's kingdom.

Our text pictures that coming "time of trouble" as a great "storm," which will entirely remove, or change the earth, or the present construction of society, and carry the "mountains," the kingdoms of this present time, into the sea of anarchy. God's people will to some extent be associated with all of these troubles; but they are not to fear, they are to realize that God is at the helm. "When all around their souls give way, he then will be their hope and stay." Although sharing with others in the great disaster, the troubles will not invade their hearts. With them will dwell faith in God and in the glorious promises of his word, and they will be kept in peace thereby.

"JESUS GAVE THEM LEAVE"

In the heading we have connected this study with the demons, because the Scriptures intimate that the demons will have considerable to do with stirring up the great "time of trouble" and discontent with which this age will close and Messiah's kingdom be established.

On the other side of the Lake, as they landed, a man came running toward them, having seen them afar off. He was obsessed—that is to say, demons, the fallen angels mentioned by St. Jude (Jude 6) and St. Peter (2 Pet. 2:4) had gained access, and were in control of him. It was these that recognized Jesus and that spoke through the man's lips, saying, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou torment me not." This was the answer to the command of Jesus that the fallen spirits should come out of the man. It transpired that not merely one demon had gained access, but many of them, a legion.

The demons realized that they were subject to the commands of Jesus and requested that they be allowed to enter into the swine—to obsess them. The Bible's explanation of how some angels fell from their original perfection and harmony with God, and of why they seek to gain control of humanity and commune with them through mediums, and why they personate the dead, we have not the space to present in this study; but as there are many today more or less under the influence of demonism—spiritism—we will send further information upon postcard request.

Jesus gave the demons the privilege they requested, of passing from the man into the swine, of which there were about 2,000. The swine, like the man, were crazed by the strange outside influence which took possession of their brains. They ran violently down a steep place into the sea and were drowned. Meantime, the man, released from his obsession, was again in his right mind, and praised God for his deliverance. He desired to go with Jesus to become one of his disciples. He wanted to preach to others of the great deliverance which he had experienced and to tell them of this further proof that Jesus was the Messiah. But this was not in harmony with the Lord's judgment of the Father's will, and he refused his company, instructing him to go unto his own house and to tell his friends what great things the Lord had done for him.

He did so, and the people from all the region around who had known him as a crazy and obsessed man, marveled at his recovery and took note of the fact that Jesus had healed him. Those familiar with such matters claim that probably one-half of all the inmates of our insane asylums are persons obsessed by evil spirits, demons, without any organic disease of the brain. And alas! we see evidences on every hand that these evil spirits are paving the way for a great onslaught upon humanity.

Under the title of Psychic Phenomena spiritism is being examined by some of the prominent college professors of our day. They, like other spirits, are deceived in supposing that the manifestations which come to them are from their dead human friends. The Bible alone makes the matter perfectly clear. It assures us that the dead have no power to thus communicate, and that all such communications come from the demons, who do not dare to tell who they are, for if they did, humanity would be on guard against them; and they, desiring to come closely in contact with humanity, personate and represent variously the dead.

Hypnotism, mesmerism, clairaudient power and clairvoyant power are all part and parcel of the same great deception.

JEWESS RESTORED TO LIFE

MARK 5:21-24, 35-43.—AUGUST 18.

TEXT:—*"And he took the damsel by the hand and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise."*—Vs. 41.

When Jesus and the Apostles returned to the vicinity of Capernaum, the people were on the lookout for them, especially Jairus, one of the rulers of the synagogue. He came and fell at Jesus' feet in great distress. He besought him to come and heal his little daughter who lay at the point of death. As they went to the house of Jairus the multitude followed and thronged and delayed the procession. Meantime a messenger arrived from Jairus' house, telling that the child was dead. But Jesus said to the bereaved father, "Be not afraid, only believe."

The multitude was left, and only three of the apostles, Peter, James and John, went on with Jesus and Jairus. When they arrived they beheld a great tumult connected with the customary weeping and wailing. Jesus astonished the mourners by telling them not to weep, that the child was not dead, but asleep. What did he mean? Did the Great Teacher prevaricate? He spoke in the same manner in respect to his friend Lazarus, saying, "Lazarus sleepeth," and then later he explained that he was dead. How shall we understand these words? What were the facts? What was the truth in the case?

"ALL LIVE UNTO HIM"

The key to the matter is given us in our Lord's own words to the Sadducees, a class who denied that there would be any resurrection of the dead or any future life. The Sadducees asked Jesus a question about a woman who had had seven husbands, and who died after them all. They thought to make the teachings of Jesus respecting the resurrection of the dead look ridiculous by this question, but our Lord answered, "You do err, not understanding the Scriptures, nor the power of God."

Jesus proceeded to give them a proof that the dead are not really dead in the sense that the brute beasts are dead, because God in his plan had made an arrangement for the resurrection of humanity from the death state, whereas he has made no arrangement for the resurrection of the brute beasts. The provision for man's resurrection was that God would provide a Redeemer to satisfy the claims of divine justice against Adam and all his race, and who thus would become the Great Deliverer, and, establishing his Messianic kingdom, would release all mankind from the power of death.

From this standpoint, God's standpoint, no human being is dead in the sense of being extinct like the brute beast. Their awakening will be accomplished by Messiah's kingdom, and all will then have fullest opportunity of coming to a knowledge of God's character and his will respecting them; and all will be assisted back to harmony with God, if they so desire, that they may thus reach again the perfection of life lost by disobedience. It is in view of this divine intention, the awakening of the dead, that Jesus spoke of death as a "sleep," a period of rest, of quiet, of unconsciousness.

Jesus' declaration to the Sadducees evidenced all this when he stated that God said to Moses at the burning bush, "I am the God of Abraham, the God of Isaac and the God of Jacob." Jesus pointed out that God does not thus speak of himself as being the God of a being absolutely extinct, destroyed, as brute beasts. The expression therefore signifies, in harmony with all the Scriptures, that there will be a resurrection of the dead, and that mankind in general are merely sleeping, waiting for Messiah's kingdom and the morning of awakening, the morning of a better day, in which righteousness will prevail and in which Messiah will be the Great King.

This same thought respecting the sleep of the dead prevails throughout the Bible. We read, for instance, that "Abraham slept with his fathers"; "When Stephen, stoned to death, fell asleep" (Acts 7:60); St. Paul declared that the church "sleep," but that some of its members, alive in the end of the age, at the second coming of Christ, would not need to "sleep," but instead would "be changed in a moment, in the twinkling of an eye." (1 Cor. 15:52) Again he mentions all that "sleep in Jesus." Figuratively, both good and bad, are thus asleep in Jesus, because all of God's provision for their awakening is in and through Jesus' work of redemption and restitution.—Acts 3:19-21.

We are not to surmise that these sleep in heaven, because both good and bad sleep. For instance, in the statement, "Abraham slept with his fathers," we see two classes—Abraham, the friend of God, and his fathers, heathen men. Be-

sides, heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind as sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture.

Looking into the Bible for an answer as to where they sleep we hear the inspired words, "They that sleep in the dust of the earth shall awake." (Dan. 12:2) Ah, that is it!—"Dust to dust," as God said in the beginning to Father Adam, upon whom the sentence fell and through whom we inherit our share: "Cursed is the earth for thy sake," "thorns and thistles shall it bring forth unto thee . . . . until thou return unto the ground from whence thou wast taken." (Gen. 3:17-19) Thus God has provided for Adam and his family a redemption from the power of death and a deliverance from the tomb, by the power of the resurrection; and it is Jesus who declared, "I am the resurrection and the life." The church will be the first from humanity to receive eternal life, and they will be granted a share with Jesus in his resurrection to glory, honor and immortality, as his bride, his joint-heir under his headship. Then, as said the Apostle, will come the world of mankind, "every man in his own order."

THEY LAUGHED AT HIM

Jesus put the statement about the maid's being asleep in a forceful way, in order to impress the great lesson that death does not end all, even though it appears so to do. The awakening which he was about to perform was to be a lesson and illustration of divine power, which will be exercised toward the entire race under the Messianic kingdom. Thus, as he declared, "All that are in their graves shall hear the voice of the Son of Man, and come forth." This statement applies not merely to the saintly church, who will come forth first, sharers in the first resurrection, and whose trial and testing are already past, and whom divine approval has already sealed. The promise of coming forth applies also to the remainder of mankind; all except the spirit-begotten will come forth in a secondary or general resurrection, which will include nearly all mankind, not only the civilized, but also the heathen.

The world will come forth, Jesus said, that they may have a resurrection or raising up, up, up to perfection, to all that was lost in Eden, to all that was redeemed at Calvary. The awakening will be but a preparatory step. It will be accomplished instantaneously, but the further raising up, to mental, moral and physical perfection, will be a gradual work for which a thousand years has been apportioned, and in which the individual will be obliged to co-operate for his advancement and instruction in righteousness. This resurrection of mankind in general Jesus styled, "The resurrection by judgment," by disciplines, by trials and testings. Only those who wilfully reject the Lord and his way will die the second death, from which there will be no resurrection. Christ died once for all, and, according to the Scriptures, he will not die again.

Let us not forget that our Lord's miracles were merely illustrations of the great work which he will do on a world-wide, gigantic scale by and by—through the power and influence of his kingdom. He and the church, as spirit beings, will, of course, be invisible to men, but through earthly Agents the great burden of sickness and sorrow and pain and death will gradually be rolled away, so that by the end of Messiah's reign of a thousand years all the willing and obedient will have attained full human perfection; and the earth, meantime, will have been made to "blossom as the rose," and, as the Lord's footstool, thenceforth it shall be glorious.

SOME INTERESTING QUESTIONS

GREAT COMPANY NOT SHOWN IN THE PYRAMID

Question.—Is there nothing in the Great Pyramid to represent the great company—the bride's virgin companions, who will follow her? (Psa. 45:14) We understand your interpretation to teach that the Queen's Chamber symbolically represents those who will attain perfection on the human plane, and that the King's Chamber symbolically represents those who will attain to the divine nature. Is the great company not shown in the Pyramid, or have you merely neglected to call attention to the feature which symbolizes it?

Answer.—God, during this Gospel age of nearly nineteen centuries, has been calling the church to glory, honor and immortality. During the next age, under Messiah's kingdom, he will open up a way of restitution and return to earthly perfection for all the willing and obedient of mankind. God did not call any to be of the great company class. Those who will ultimately be of that class, "saved as by fire," will get a reward to which they were never called, or invited. There is but one call during this age; as we read, "Ye are called in one hope of your calling." (Eph. 4:4) That call was to self-sacrifice—to walk in the footsteps of Jesus. Only by making that covenant of sacrifice were any of us accepted or begotten of the holy Spirit or privileged to call ourselves the elect of God.

In view of these things it would seem quite appropriate that the Great Pyramid does not show a place for the great company, as though they had been invited to such a place.

The ante-chamber, as we have already pointed out, marks the experiences of the church in the school of Christ, which are necessary before any could pass, by the power of the first resurrection, into the divine perfection symbolized by the King's chamber. We may, therefore, assume that the great company class all come into this ante-chamber, or school, but that only the "faithful unto death" pass beyond it under the granite leaf into the King's Chamber.

SIGNIFICANCE OF PLANES L AND K ON CHART

Question.—In describing the Chart you say, Vol. 1, page 211, "These, when born from the dead in the resurrection, will have the divine nature and form." Please harmonize this statement with another found on page 235, which reads thus: "We know not how long it will be after their change, or perfecting, as spirit beings (plane L), before they as a full and complete company will be glorified (plane K) with the Lord, united with him in power and great glory."

Answer.—The two quotations are in perfect accord. The questioner's difficulty is in respect to what is signified by plane "L" and plane "K" on the Chart. Plane "L" represents the personal glory of our Lord and the church by the power of the first resurrection, from human nature to divine nature. We understand that all the members of the elect church will experience such a change, from mortal to immortal conditions, from human to divine nature, from weakness to power, from dishonor to glory, from animal to spirit conditions (1 Cor. 15:44), before being ushered into the glory of power and dominion represented by plane "K." In other words, the first quotation refers to the personal exaltation of all the spirit-begotten, overcoming class in the first resurrection, to plane "L," and the second to their exaltation to plane "K," which will come when the Heavenly Bridegroom shall present his bride complete, without fault or blame, before the Heavenly Father, as pictured in the 45th Psalm.

THE RESURRECTION POWER NOW AT WORK

Question.—Does the resurrection power now work in the —lives of the saints?

Answer.—The resurrection power is now working in the lives of the saints. In Romans 8:11 the Apostle says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your moral bodies by his Spirit indwelling." This does not refer to future resurrections. It refers to the energizing of your mortal body. The Apostle argues that we were alive unto sin once, but that when we made our full surrender to the Lord we became dead to sin; that when we were begotten of the holy Spirit we became new creatures, in this earthen vessel; and that the body is reckoned dead to sin and the new creature alive to God. Now, the Apostle says, the Spirit of God is able to so quicken our mortal body that instead of being a servant of sin, as it once was, it will be a servant of righteousness.

There is a great difference between the immortal body which we shall have by and by, and the quickening of the mortal body. The new body will not be a flesh body at all. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." (1 Cor. 15:42-44) This animal body is to be quickened by the Spirit of God that dwells in us; and by degrees this resurrection process in which the new creature is engaged becomes stronger and stronger. If this continues, our resurrection progresses; and the time will come, at the end of our course, when the Lord will count us worthy of the glorious change, to be like him and share his glory on the high, spirit plane.

THE DIVINE PLAN NOT FINISHED

Question.—When on Calvary our Lord said, "It is finished!" to what did he refer as being completed?

Answer.—This did not mean that our Lord had finished

all the work of the divine plan, for both the work of calling out the bride and presenting her blameless, and the work of the Millennial age were yet future. Our Lord had come into the world to do a work of personal sacrifice. When he was thirty years of age, he presented himself in consecration at Jordan. During the three and a half years of his ministry he continued to offer himself; and this course, figuratively, became a sweet incense ascending before God beyond the veil. This work was one which could not be accomplished in a day. It required three and a half years. To this he referred when he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50) He was anxiously awaiting its completion, which was reached at Calvary.

GOD IS MAKING THE WRATH OF MAN TO PRAISE HIM

Question.—If the kingdom of Christ is not yet set up on earth, how may we explain the various reforms, charities, etc., of our time?

Answer.—Apparently, the adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of divine providence. We read that "many shall run to and fro, and knowledge shall be increased," and that "there shall be a time of trouble such as never was."—Dan. 12:1, 4.

But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems, too, that the movements in the way of better government, etc., are influences based upon the general enlightenment and the efforts of mankind to do as well as they can by each other—specially in ways that selfishness does not hinder. But selfishness has, no doubt, much to do with all manner of reform.

In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. Today we see that many real exhibitions of vice, immorality and wrongdoing are brought to light—proclaimed from the housetops. While we do not say that the adversary brings these things to light, yet we can see how the adversary may have had to do with the movement toward communism that once had sway, as well as the movement toward socialism and toward anarchism. These are the things which will tend to bring on the time of trouble. So the wrath of man is made to turn to the praise of God. He is able to make the wrath of man praise him. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. 76:10.

BROTHER RUSSELL'S SERMONS IN GERMAN AND SWEDISH

Six newspapers in Ohio are now publishing the sermons weekly in the German text—two columns; also one in N. S. Pittsburgh, Pa., one in Aberdeen, S. D., and one in Waco, Texas. We are sure that many of our readers will be glad to know of this for their own convenience and for the sake of their German friends. Lorain, Chillicothe, Fremont, Zanesville, Sandusky and Port Clinton are the cities of Ohio favored in this respect. Do not forget to encourage these publishers with subscriptions and with occasional letters, letting them know that you appreciate the sermon feature.

The Newspaper Syndicate handling Brother Russell's sermons have selected a Swedish journal in the Central West for a Swedish translation of the sermons, namely, "The Kansas City (Swedish) Tribune," Kansas City, Mo. The paper is a weekly, and one dollar will secure it for a year. We hope our Swedish friends will patronize the Tribune and occasionally give its Editor an encouraging word.

TABERNACLE SHADOWS IN FRENCH

For our French readers we now have a supply of the TABERNACLE SHADOWS in the French language, 5c per copy.

VOL. XXXIII BROOKLYN, N. Y., JULY 15, 1912 No. 14

VIEWS FROM THE WATCH TOWER

SOCIAL UNREST GROWS APACE

Our readers know better than do the majority of people the meaning of the present social unrest. Many of them have been studying this subject with us from the standpoint of the divine plan of the ages for more than thirty years. Steadily the unrest which the Bible predicted for the present time—the harvest of this age—is culminating. Many know our expectations respecting October, 1914—that thereabouts the time of trouble will gain full headway and sweep the social structure as a besom of destruction.

While pointing out these things from the Word of God our journal has done all in its power to counsel peace, contentment, faithfulness of heart, appreciation of our multiplied mercies and blessings, the like of which humanity never before enjoyed. More than this, THE WATCH TOWER has striven faithfully in all these thirty-five years past to establish the foundation for true peace amongst the Lord's people—an exact knowledge of God, a correct understanding of the divine Word and an appreciation of the divine attributes.

To some extent the divine blessing has attended our labors. Thousands of Christian people have been awakened, enlightened and brought back to the firm foundation of faith in God and in the Bible. Tens of thousands who have not come to a full consecration of their hearts to the Lord have, nevertheless (according to their letters), taken their stand for righteousness and truth, against sin and error. In these and through these to their families, friends and neighbors a testimony has gone out respecting "Love divine, all love excelling," which has brought many into closer relationship with God, to a greater reverence of his Word and to a considerable faith in respect to the divine plan of the ages. Hundreds of thousands no longer believe that God used his wisdom and power in human creation to bring into being thousands of millions doomed to eternal torture.

The glorious character of God is shining more resplendently in the world than ever before. The light is going forth in about twenty different languages and to practically every nation. We have not succeeded in effecting great things for the world. We did not so convince the nations that they turned from selfishness and sin to righteousness and love. We have not gotten them to "beat their swords into plowshares, nor their spears into pruning-hooks" (Isa. 2:4), nor have we reason to expect that kind of success to follow our labors. From the very beginning we announced the Scriptural program to be that only the wise should understand and that "none of the wicked should understand" (Dan. 12:10) and that during this age only the elect class will be brought into full harmony with God.

We pointed out from the beginning that the world, full of selfishness, would wreck the present civilization and that God, according to the Bible, will use that great time of trouble—anarchy, confusion—as a means to an end, and upon the ruins of the highest civilization the world has yet known, wrecked by human selfishness, God will in his own due time erect the Messianic kingdom, which for centuries he has promised and which eventually will bring the foretold blessing to Israel and to all the nations of the earth. If we were obliged thus to prophesy evil things, we were glad that we could also prophesy glorious things, everlasting blessing, the silver lining to the cloud.

A little more than two years remain before the climax of trouble we anticipate—if we are exactly right about the time. If we are not exactly right, surely we are not far astray, our enemies themselves being the witnesses.

Look at the state of the world. Europe is seething with a Socialism which indeed numbers amongst its hosts many men of noble impulses who fancy that the course they are taking is the only one to bring about a more equitable distribution of the rapidly increasing wealth of the world. Other less noble men in the ranks of the Socialists are thinking evidently less of justice, of a general betterment of society and of a more equitable arrangement of the world's riches, than of their own selfish interests. Others in this growing army of Socialism appear to be wholly demagogic—ignorant prattlers upon subjects which they do not comprehend.

The wage-workers of the world, under the names of Syndicalism, Socialism, etc., have finally realized that the progress of the world really depends upon the coal miners, engineers, machinists, etc. They do not dispute, of course, that brain capacity is also necessary, but they are inclined to say, and still more to think that brain power and capital have appropriated the lion's share of earth's bounties for a long time and that now labor must have the lion's share, even if force be required to obtain it.

The governments of Europe are in perplexity. They wonder and fear what a day or a year may develop, but hope for

the best. Their chief consolation seems to be to claim that "all things continue as they were from the foundation of the world" (2 Pet. 3:4), and that no radical change in the affairs of humanity need be expected. Indeed, while labor feels its power, capital also feels its strength. Capital says that if labor should attempt to block the wheels of industry and progress, labor would be the first to feel the pangs of hunger and would be glad to compromise the situation. It is this confidence on both sides of the question that gives the situation the most serious aspect. When the struggle comes, both parties will feel so confident that neither will be ready to compromise and the results will be the more terrible.

INCREASE OF KNOWLEDGE IS THE CAUSE

Strange as it may at first appear, it is unquestionably true that the troubles upon us are the results of increased knowledge amongst the masses. When people did not know their power, they were content. The ascertainment of their power has brought them discontent and is leading on to anarchy. Had the knowledge come a thousand years sooner, the trouble would have come a thousand years earlier. Had the knowledge come two thousand years sooner, so would have come the discontent, the trouble. It comes now because divine providence has been gradually lifting the veil of ignorance as the morning of the new dispensation is nearing. We have not yet experienced the rising of the Sun of Righteousness, but we have with us the early gray dawn.

The world is awakening before the Master-Hand of the Messianic kingdom, the Controller of earth's affairs. Civilization will wreck itself in its ignorant use and selfish abuse of the wonderful riches which divine providence is showering upon mankind today through the increase of knowledge. The lesson is evident—the recompense also. All the blessings which we have would do good and not harm were it not for the selfishness and hardness of heart which have come upon humanity. Strange to say, this selfishness and hard-heartedness is more manifest amongst the civilized nations than amongst the peoples of India, China and Japan, although all have it, and although the more civilized of mankind cloak their selfishness in many ways.

Selfishness is never grateful. It never cries Enough! Even its gifts and benefactions are likely to be selfishly bestowed. All this is the result of original sin. Disobedience to the divine Word has brought gradual opposition to the divine Spirit of love, kindness, mercy. Tender-heartedness has given place to hard-heartedness. The strife that is coming will undoubtedly be most severe amongst those possessed of large knowledge and great blessings—and this means Europe and America, although the same malignant influence will assuredly exert itself throughout the world.

Just at the appropriate time religion lost its power. Churchianity came instead of Christianity, forms of godliness instead of the Spirit of the Lord. What led up to this? The educators and preachers of the world lost their faith in the Bible. Gradually the spirit of unbelief and the theory of evolution (that man was evolved from lower forms of life and not created) have spread through all the colleges, seminaries, schools and school-books. Now the person who possesses faith in a personal, intelligent, just, wise, powerful and loving God, is considered a simpleton.

Wealthy men have endowed colleges and schools to teach unbelief and Evolution. And now these same men stand aghast with wonder that the people whose faith has been destroyed by Higher Criticism and evolutionary doctrines have no longer faith in God's Word nor in God's providence and are determined to take matters into their own hands. Is it strange? Is it not merely the logical outcome that should have been expected? Do we not see here fulfilled the words of the Prophet Isaiah, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall not be manifest"? (Isa. 29:14) The prudent men are the wealthy, whose generosity has been showered upon these colleges which are doing so destructive a work in the minds of men and preparing them to destroy the very foundations of our present civilization.

POLITICIANS ARE SEEING THINGS

Two great political conventions have been held which have had an awakening and enlightening influence on the minds of many. The candidates have spoken out with considerable freedom. The charges generally made and generally believed are that in each of the two principal parties there is a warfare in progress between a "stand-pat" element (willing to yield nothing) and a reform element. The former have apparently the more particular backing of the financial world and the church influence, Catholic and Protestant. The other, or more progressive party, realizes in some measure the real condition of things in the world today—realizes that capital must make concessions to labor and must improve labor conditions or else a social evolution is inevitable. Mr. Roosevelt and Mr. Bryan are the prominent standard-bearers of the progressive thought in the two great parties. They represent millions of the middle-class people and millions of sympathizers in religious circles and in the world.

The *Boston Globe* quotes Mr. Roosevelt as saying, "With unflinching heart and undimmed eye, we stand at Armageddon and we battle for the Lord." Then the *Globe* quotes the Scripture to which Mr. Roosevelt refers in Rev. 16:16-18: "And he gathered them together into a place called in the Hebrew tongue *Armageddon*. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, 'It is done.' And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

We cannot but wonder how much of what he said Mr. Roosevelt believes and appreciates. But the same thought is in the minds of others who profess little knowledge of or faith in the Bible. The *Cincinnati Post*, for instance, commenting on the same subject, says:

"And no one knows what it all means now or next week or before another generation has begun to crawl.

"Men talk among themselves—experienced newspaper men, men who have attended political conventions for years. But they don't print what they talk and don't talk all that they fear.

"There is a feeling that history is being made in a more mysterious manner than any of us can understand—that something is moving more powerfully, than any of us can comprehend—and however much men predict or hazard guesses, nobody knows.

"Sometimes one forgets it is a Republican convention and sees only two tremendous forces about to clash. It is people who are stirring, not mere partisans. And it is the same spirit of unrest, the same mysterious uprising and breaking forth from beneath of a wonderful and awful power that has been breaking forth in spots all over the world."

If, however, it be conceded that the financial powers have set themselves in opposition to progress, those who know the power of money may well fear that the chances of the progressives are small. The money power, through the banks and bankers, has its influence upon all borrowers of money. There lies the danger. The power which can thus control nearly all of the influential is in danger of carrying its power too far and sitting upon the safety-valve until the explosion takes place—just such an explosion as the Bible warns us to expect.

What should be the attitude of God's consecrated people at this time? They should remember the Master's words and not be alarmed. He said, "When ye see these things begin to come to pass, left up your heads, for your deliverance draweth nigh." (Luke 21:28) This does not mean that we should ever act or feel boastfully, or even carelessly, respecting the welfare of humanity so seriously at stake. It means that with quiet confidence we may look up to God, and, realizing his omnipotence, wisdom and love, we may trust him where we cannot trace him and rest assured that all things are working together for good—especially for the church, but indirectly also for the interests of all humanity.

God's consecrated people should more than ever "set their affections on things above and not on things on the earth." (Col. 3:2) More than all, we should spend time and influence in the service of God, of the truth, of our families and of all men, so far as we have opportunity. We should do them good, calming instead of arousing their fears. Instead of dilating particularly upon the trouble coming, we should expatiate especially upon the time beyond the trouble, encouraging them to faith in the Omnipotent One who has promised that through the seed of Abraham "all the families of the earth shall be blessed."—Gal. 3:29.

Today we have wonderful opportunities. The world is waking up and inquiring about the meaning of the wonderful things of our day. Intelligent people are perplexed. They need the very light upon the divine plan which we have for them. The Golden Rule bids us to do toward them as we would have them do toward us, if we were in the dark and they in the light. The class extension work is being greatly blessed and is reaching many. The colporteur work is gathering, we believe, many ripe grains.

On the whole, the Lord's blessing seems to be specially manifest thus far this year. No doubt many who are now receiving the truth respecting the harvest time, etc., have been God's children for a considerable time, and under divine providential guidance, direction, discipline, in preparation for the kingdom. To these present truth comes as a special blessing and re-

freshment and as a special ripening for the kingdom. Today's opportunities become tests also of our love and loyalty to God. "He that reapeth receiveth wages and gathereth fruit unto life eternal." (John 4:36) Freely have we received, freely let us give to others the glorious light of present truth.—Matt. 10:8.

MEN'S HEARTS FAILING THEM FOR FEAR

There is a general apprehension of something unusual and fearful. Religious people of all denominations are distressed, as well as politicians and financiers. Large sums of money are still forthcoming, but chiefly from the wealthy. And these are growing weary of their trials as the supporters, "pillars," of their respective systems. Church attendance grows more slim, and many who do attend service confess that their worship is largely a form of godliness and custom and habit rather than an intelligent appreciation of their privileges. The people believe—they know not what. The "new thought" offered them as a soul-satisfying portion is, "Our forefathers generations back were monkeys." There is nothing soul-satisfying in this statement. The true-hearted are starving, not for bread, nor for water, but for hearing the Word of the Lord. (Amos 8:11) The formalists are discouraged because of lack of numbers. All are in dread lest some one should ask questions respecting the various creeds of churchianity, knowing that no one of intelligence can defend even one creed of Christendom.

Various schemes have been tried. Various good endeavors have been made to awaken the public to an interest in religious things. The public interest in churchianity has died out. Evolution and Higher Criticism have undermined faith. The public say, "The preachers themselves do not believe the Bible. Why should we?"

Finally, the solemn thought is being pressed home daily that a great trial time has come upon Christianity as a whole —a day of judgment; and that in harmony with the adage, "In union there is strength," all Christian people should draw together for mutual support. The cry is, "A federation" (a confederacy—Isa. 8:12). This movement, foretold by the Scriptures, is now nearing a fulfilment, much as the matter was disputed when we called attention to it thirty-five years ago.

As we write, the Conference in Lambeth Palace, London, is in session. The chief representatives of the churches in Great Britain and the United States have assembled to see to what extent they can let down the bars of custom and superstition and recognize Protestant Christians of all denominations as fellow-Christians of the one body of Christ—the one church. Very soon there is to be a general meeting in the United States to which the proposals of the Lambeth Conference will be submitted.

The feeling of fear, uncertainty, need of union, is so generally felt that undoubtedly many Christians of various denominations will be glad to be associated, federated. The hope is that thus they will present a solid, religious backing to the government and that the Government will give them in return a support. It will not surely amount to a union between church and state, as in the old world, but it will amount to an understanding between church and state, for the state also is feeling its need of backing. The result will be an apparently triumphant churchianity, a brilliant flare-up of success. However, according to our understanding of the Bible, their prosperity will be short-lived, for it has no real foundation of Christian faith, but merely the excuse of necessity for its federative existence.

With the flare-up of churchianity's apparent prosperity all not joining in will be esteemed as enemies, however conscientious. And they will have hard experiences for a little while, until the Master shall say, "It is enough. Come up higher." "To him that overcometh will I give power over the nations"; "To him that overcometh will I grant to sit with me in my throne"; "Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:26; 3:21; 2:10.

BAPTISTS DIVIDED ON COMMUNION QUESTION

"Toronto, Ont., June 15.—The question of restricted communion was discussed by the Toronto Association of Baptist churches in Parkdale Baptist church yesterday. The leading speaker on the subject was the Rev. J. J. Ross, who maintained that 'the ordinance of the Lord's Supper is unmistakably a restricted ordinance, and those who partake of it unworthily will bring judgment upon themselves.'

"The debate was opened in the morning, but gave way to other topics until it was resumed by arrangement in the midst of the Women's Missionary Conference in the afternoon. A lively period of three-quarters of an hour was given up to it. Mr. A. M. Denovan took the view that it was never proven that Christ did not baptize infants a span long. Rev. T. T. Shields quickly retorted that it certainly had been proven that he had never done so.

"A heated discussion followed between those who maintained that the love of God in people's hearts entitled them to a place at the communion table, and the others who rigidly held that the only passport was immersion.

"An extra session was held at 6:30 p. m., when the discussion was vigorously continued. No decision was reached."—*Woodstock, Ont., Daily Express.*

Our Baptist brethren are having their troubles. After more than eighteen centuries they are half inclined to believe that they have made a huge mistake! Perhaps all the heathen who have not been baptized did not go to hell and are not still there roasting! Perhaps the Presbyterians, Congregationalists, Methodists, Lutherans, Roman Catholics, Episcopalians, etc., are not in hell for similar insufficiency of water!

Perhaps, after all, it has been a mistake that our Baptist friends have been excluding others from their communion table—claiming that, not being completely immersed in water, these are not members of the true church of Christ, not eligible to heaven, etc. It is certainly time that our dear Baptist brethren became established with definite ideas about baptism, or else they should take that particular word from their denominational name.

The foregoing suggestion from the *Daily Express* respecting the baptism of infants is an outgrowth of the general misunderstanding of the subject of baptism.

The Bible teaches clearly enough that Christians are baptized into the church, which is the body of Christ, but nowhere does it say that it is the water baptism which inducts the believers into Christ. On the contrary, it most explicitly declares that the real, true baptism, is baptism "into Christ's death." To be immersed into Christ's death plainly enough means to have a participation with the Redeemer in the death which he died—death to self-will, death to earthly hopes and aims and prospects. Only such as are thus immersed into his death will be in his likeness in the resurrection. "If we suffer with him, we shall reign with him"; "If we be dead with him, we shall live with him."—Rom. 6:4-6; Col. 2:12; 2 Tim. 2:12,11.

If our Baptist brethren come to see what the true baptism is, they will all the more appreciate the water baptism as merely a symbol of the true immersion Our baptism into Christ's death inducts us into the mystical body of Christ, which is the church, whose names are written in heaven.—Eph. 1:22, 23; Heb. 12:23.

Throughout this age some Presbyterians, Methodists, Baptists, Roman Catholics, Episcopalians and others have had this real baptism into Christ's death, and accordingly have had their names written in the Lamb's Book of Life. These constitute the members of the one church. Some of them were confused on the subject of baptism and used sprinkling—incorrectly, unscripturally. Others used immersion unscripturally—the Disciple friends thinking it the same as the Jewish baptism practised at the first advent of our Lord, for the remission of sin and for bringing Israel back into harmony with the Law Covenant. Others used water immersion improperly instead of the real immersion into Christ's death. The true view of the subject shows that we all in the past have been more or less in error. Humiliating as this fact is, it needs to be learned if we would make any progress.

YET ANOTHER LESSON

Another lesson we need to learn is that not merely the church, which is the body of Christ, is to be saved, but that God has a salvation—although a very different one—for others. —Heb. 2:3; Jude 3.

Under the creeds formulated during the dark ages we supposed that since the whole world is under divine condemnation, therefore every infant is so condemned. We were right in this, but wrong in respect to the character of the condemnation. None of our race were condemned to eternal torment or purgatory. The Bible explicitly tells us that we were condemned to death. (Rom. 6:23; Gen. 2:17; 3:19) As a consequence mankind are a dying race. The dying processes of the six thousand years have affected the race mentally, morally and physically.—Psa. 51:5; Jer. 31:29, 30.

Only those baptized into Christ's death and thus vitally united to the living Head of the church, have as yet escaped from the condemnation which rests upon the world. But God's provision, which begins with the church, will proceed, after her glorification, to bless the world. (Gal. 3:8, 16, 29). Then all the non-elect, all the unbaptized, all out of Christ—infants, heathen, all—will be subjects of the blessed Millennial kingdom. All will have the opportunity, not to be baptized into the body of Christ, but to experience the promised restitution to human perfection and earthly paradise—all that was lost in Eden, all that was redeemed at Calvary.—Acts 3:19-21.

"THE WORD WAS MADE FLESH"

Our finite minds have difficulty in understanding some of the deep things of Scripture because of our insufficiency of knowledge and of experience. All that we know of our Lord's pre-human existence is revealed in the Word of God. The Scriptures state that our Lord was rich and became poor; not that he remained rich and seemed to become poor, but that he actually became poor that we might become rich. The Apostle says that he divested himself of those conditions that he had before he became human, and that he took a bondman's form. He was made flesh. The explanation is given, "A body hast thou prepared me," a human body, and thus he was made "a little lower than the angels, for the suffering of death."—Heb. 10:5; 2:9.

Putting together the Scriptural statements on the subject we have this: In his pre-human existence our Lord was the *Logos*, "the beginning of the creation of God," the Alpha of all God's creation, and the Omega in that Jehovah created only this One. Of the *Logos* it is written, "All things were made by him, and without him was not anything made that was made." (John 1:3) He was on the spirit plane, next to the Father.

In the divine plan of the ages, formulated long before, a proposition was made our Lord with a view to the redemption of mankind; provision was made that if obedient to the Father's will, the *Logos* would receive still further exaltation, even to the divine nature. For this joy set before him, our Lord took the various steps necessary to complete the great work of redemption. The contract into which he entered with the Father was one which involved much humiliation. While there was a sacrifice of power, of honor, of glory, yet no sacrifice of life was involved in the first step taken; namely, his acceptance of the Father's arrangement that he should be made flesh; that he should become a human being, that he should give up his existence on the heavenly plane.

Originally, as the *Logos*, our Lord was a soul on the spirit plane, in the sense that any intelligent being is a soul; for the word "soul" signifies being; and the transfer of the life principle to a human body brought him to the earthly plane. The life principle was the same that he had before, therefore the personality was the same. It was important to have identity of mind; and this he had by divine arrangement.

A BODY GIVEN FOR THE PURPOSE OF DEATH

The Scriptures do not explain how the spark of life belonging to the spirit being known as the *Logos* became transferred to the human plane. When our Lord was thus changed, he merely took the step of getting ready to become the sacrifice for sinners. In his pre-existent state he could not have given the corresponding price for Adam; for he had not the human life to offer. But when he became a human being and had reached the age of maturity, he was in condition to be the sin-offering.

We would say that our Lord as a human being was the same soul as in his pre-existent condition; for he had the same life principle as before; and that when he became human he did not die as a spirit being. The Scriptures declare that our Lord was "made flesh," a human being; and that the difference between him and mankind in general was that he was perfect —"holy, harmless, undefiled, separate from sinners"—separate from the remainder of the human race. (Heb. 7:26) The Scriptures also explain that this difference resulted from the fact that he was specially begotten. The life principle by which he was conceived came directly from the Heavenly Father.

This explanation is altogether different from the theory known as incarnation. The thought of the theory of incarnation is that a spirit being took possession of an earthly being —became incarnate, dwelt in the flesh, in the same way that some are possessed of evil spirits which dwell within them. This, we believe, is a wrong thought respecting our Lord which has come down from the "dark ages." There is nothing in the Scriptures about incarnation. The Scriptures do not say that our Lord's body died, while the spirit being within it remained alive. But the Bible says that our Lord left the glory which he had with the Father and was found in fashion as a man; that he humbled himself unto death, even unto the death of the cross; that he was "put to death in the flesh."—John 17:4, 5; 1 Pet. 3:18; Phil. 2:8.

"MADE FLESH AND DWELT AMONG US"

From what we know of childhood we recognize it as the period of development. And so we read of our Lord: "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:40, 52) His was not a mind that had all the experiences and intelligence of his pre-existent state. We read that he grew in wisdom. His mind grew. Of course, being perfect he would learn much more rapidly and accurately than would others; and this accounts for the fact that as a child he was able to confound the Doctors of the Law. With his natural qualities of mind he was able to grasp the situation, to take in things rapidly.

St. Luke tells us that at the age of twelve years our Lord accompanied his mother and Joseph to Jerusalem. The Jewish children were accustomed to attending religious services; and it was a custom that Jewish boys should make a consecration at the age at which Jesus did. Jesus knew that he was different from other boys. Very likely he told them the facts relating to his miraculous birth. It is assumed by some that he was even charged with having an illegitimate birth. But since we do not know definitely about this, we must confine ourselves to the Scriptures.

Our Lord came into the world in a miraculous manner for the purpose of fulfilling the prophecies, which were all to attain fulfilment in him. Naturally he would avail himself of the first opportunity of ascertaining the requirements. When at twelve years of age he learned from the Doctors of the Law that he could not assume the priestly function as a boy, he made no further attempt, but was subject to his parents, or to Mary and her husband, who properly enough were his guardians until he reached thirty years of age, when his first step was to make full consecration of himself.

"I COME TO DO THY WILL"

Our Lord at thirty years of age certainly had much knowledge that Adam did not possess when he was on trial. Our Lord had some knowledge of what constitutes sin and its penalty. He had also knowledge of the fact that God had arranged for the redemption of mankind, through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew that the inability of others to keep the divine law written in the Decalogue and his ability to keep that law, constituted the difference between himself and others.

Doubtless our Lord's mother had told him of his miraculous birth and of the message that had come through Gabriel and of the prophecy of Anna and of Simeon. And he had in mind the prophecy respecting himself and the future of the great Messiah that was to come and deliver the world. All this knowledge was very valuable.

But the thing that our Lord evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible; for he had not received the holy Spirit. Although he might be better qualified to understand these things than were the fallen race, yet, as the Apostle says, "The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) Jesus had not been begotten of the holy Spirit; therefore he did not have the understanding of the prophecies and symbols

"THE HEAVENS WERE OPENED"

All this knowledge began to come upon him when he was begotten of the holy Spirit. He began to understand the higher things, the deep things of God. He had understood in a measure about the lamb that was slain as the sin-offering and the things about the putting away of sin, but nothing to identify the one who was to be the great Deliverer or to explain the wonderful pictures in the Scriptures. Just as soon as he was begotten of the holy Spirit he began to see that if he would reign, it would be by a manifestation of loyalty to God and to righteousness. As soon as he was illuminated he saw the things pertaining to the suffering.

During our Lord's earthly ministry he learned obedience through the things which he suffered. (Heb. 5:8) And thus he received the great illumination which was so powerful an addition to him—just as it is a great illumination to us to see the terms and conditions of our calling—that we must walk in the steps of our Lord if we would reign with him.

Just in what manner the higher things were revealed to our Lord we may not know. St. Paul tells us of wonderful revelations which were made to him. Doubtless our Lord also had revelations, but just what was revealed to him thus, in order that he might understand his pre-human conditions, etc., we may not know. Nor do we know how all the acts and experiences during the previous period of his existence before he became flesh could have been impressed suddenly upon his mind. The same God who is able to give us a spirit body which will assimilate all the experiences of the present life,

could also impress upon Jesus all the previous experiences which he had had.

The impress of previous experiences did not come to him during his boyhood; for he was then growing in knowledge and in stature, and in favor with God and man. We believe that the impress came at the time of his consecration at Jordan; and that not only had he there given to him the impress of his previous experiences with the Father and of the remote past, but also that he had light given to him upon the Scriptures so that he could grasp the full purport of what he had done when he gave himself in consecration.

As the "heavens" continued to open to our Lord, he would see that the experiences of the Messiah, which could not have been commanded under the Law Covenant, were nevertheless to be his privilege as he would see these to be the divine will, as he would see these to be the divine law in the prophecies. As a sheep would be dumb before its shearers, so he would not rebel as his rights were taken from him. He would know that he was to be put to death; and that he was to be an innocent victim. He was to be the crucified One, the antitype of the brazen serpent.

Having consecrated to fulfil all things written in the Book Jesus was fully prepared for his every experience. This we see also is the purport of that beautiful picture in Revelation of the scroll sealed with seven seals. The proclamation was made, "Who is worthy to open the Book, and to loose the seals thereof?" (Rev. 5:2) Up to that time no one had been found who could open the Book. But at that time our Lord was found worthy to open the Book, and to him was given all the knowledge in the divine plan, that he might carry out these things in the sacrificing of the flesh.

At his consecration at Jordan our Lord gave up the human life—he gave up all rights and privileges as a human being. The ultimate purpose of this full surrender of his life was that he might bring everlasting life to mankind. The Father's arrangement with him, however, was such that he might retain his personality, his identity. But after he was begotten of the holy Spirit, he was a new creature; and as a new creature he had the human body in which to develop character, in which to have his experiences. This new creature was developed to perfection during the three and one-half years of his ministry, and was ready for the spirit body which had been promised to him.

If our Lord had not been found perfect, faithful, loyal, in his pre-human condition, he never would have had this privilege of becoming a man and the Redeemer of men. Because of his obedience as a man he received the greater glory, immortality. He was perfect under all the favorable conditions before he became a man; he was faithful as a man, and being glorified, he is still faithful. Therefore he maintains the same relationship to God and to righteousness that he ever had. Consequently he would not specially need any of those things which assist in making character; for he has never shown any defects to be rectified. But we may suppose that the experiences which he had in his pre-existent state, and while he was a man, and since he was glorified, all co-operate to make his character intelligent and loyal in the very highest sense.

HE "MANIFESTED HIS GLORY"

Let us examine some Scriptures which might be understood to imply that our Lord had a clear recollection of his pre-human experiences with the Father.

(1) "Then answered Jesus and said unto them, Verily, verily I say unto you, the Son can no nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." (John 5:19) These words were used in connection with the healing of the sick. They do not, of course, mean that the Lord had seen the Father healing the sick, but that he had seen the Father's will, the Father's plan.

Our Lord was simply carrying out the Father's will concerning him: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart"; etc. (Isa. 35:5, 6) These miracles of healing were some of the things that he was to do, as written in the Scriptures. He knew that he was to do these miracles and that they were a foreshadowing of the things to be done by and by. As we read, "This beginning of miracles did Jesus . . . . and manifested forth his glory."—John 2:11.

(2) "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." (Prov. 8:23-25) This passage may be viewed either as a prophecy of what our Lord understood of his previous condition, or as a figure of speech setting forth the wisdom of God all through the ages. But since the wisdom of God is specially revealed in our Lord Jesus, so this was a foreshadowing of what Jesus might know respecting his pre-human condition.

(3) When our Lord at twelve years of age asked, "Wist ye not that I must be about my Father's business?" (Luke 2:49) he would have in mind the Heavenly Father, just as any consecrated child of God might think of him. From the information which he had received from his mother, Mary, he would know of his miraculous birth and of his special mission in the world. His mother knew that he could not be true to himself and his mission unless she told him about these things. Having been told that he was specially holy and miraculously born for this very purpose, he now turned to Mary and asked, Is it possible that you should not know that I should be about my Father's business? Did not you tell me of this thing? He was surprised that Mary and Joseph should not understand that this was the very thing for him to do.

MEMORY THE MEANS OF IDENTIFICATION

(4) Our Lord's statement, "Before Abraham was, I am" (John 8:58), serves to identify the man Jesus with his previous condition as the *Logos* before he was made flesh and dwelt among us. He is the same today, although he has been received to the spirit plane. He says, "I am he that liveth, and was dead; and behold I am alive forevermore." (Rev. 1:18) Originally he was on the spirit plane. Later as a man, he lived; he died, At his resurrection he was made alive on the spirit plane, far above angels, principalities and powers. But the identity, the personality, is the same.

And we can readily believe that the memory of things past is still with our Lord. We also think that he remembers the experiences which he had in the flesh and also those which he had before he became flesh. Otherwise, he could not identify himself. Memory seems to be the means of identification of our personality. Nothing in this Scripture would seem to imply that our Lord was born into the world with the knowledge of all his previous experiences. After his consecration he received the knowledge by some means which we are not great enough to understand—by some power the Father used; for the Father has all power.

(5) "Jesus Christ, the same yesterday, and today, and forever." (Heb. 13:8) This statement would not identify our Lord with his previous condition; for in his pre-existent state, he was not Jesus. He was called Jesus at his birth. He became Jesus Christ at his baptism. "By his knowledge shall my Righteous Servant justify many; for he shall bear their iniquities." (Isa. 53:11) Our Lord began to bear the iniquities of the world at his consecration, and finished so doing at his crucifixion. Since then he has been reckoning certain persons to be members of himself. When the holy Spirit came upon him and the heavens were opened unto him, he probably received the knowledge which would enable him to overcome.

Before his consecration, when our Lord was a perfect man just as Adam was, we know not what force Satan's temptations would have had; but when his mind was opened, then Satan came to tempt him along the very line of his work, along the line of the consecration which he had already made. Satan attempted to overthrow his consecration and to thwart its completion. How much knowledge our Lord had we do not know; but the Heavenly Father gave him sufficient to enable him to come off conqueror. And so with us. Our Lord gives us knowledge of himself and of the Father. He shows us the relation between the sufferings of this present time and the glories that are to follow. Thus by knowledge all the members of the body of this Great Righteous Servant will be permitted to come off "more than conquerors" by his grace.

THE NATURAL MAN CANNOT PERCEIVE SPIRITUAL THINGS

(6) "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11) The intimation is that our Lord could tell heavenly things, but that he was not disposed to do so, because Nicodemus and others found it difficult to receive even the earthly things. How could Jesus tell of the heavenly things? By that time he may have had the impress of memory in respect to his pre-existent condition.

We are to tell the heavenly things, but not to the natural man. "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6) Our Lord said that he had many things to tell his disciples, but that they could not receive them until the holy Spirit came. (John 16:12, 13) And, "The holy Spirit was not yet given; because that Jesus was not yet glorified." (John 7:39) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned"; "but God hath

revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:14, 10) Now if the holy Spirit reveals some of the deep things to us, how much more could the perfect mind of our Lord enter into the holy things?

"THE GLORY WHICH I HAD WITH THEE"

(7) Our Lord's words, "Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was" (John 17:5), would not signify that he had no knowledge of his prospective share in the divine nature. He had the assurance of the Scriptures, one of which was that he should be very high; another that the Lord would give unto him the kingdom; another says that Jehovah God would "divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death" (Isa. 53:12); still another says, "The Lord hath sworn and will not repent, Thou art a Priest forever, after the order of Melchizedek." (Psa. 110:4) He was to be both a Priest and a King of very high state and honor.

Probably our Lord knew these things fully after he was begotten of the holy Spirit, even as St. Paul was caught away to the third heaven and received knowledge of wonderful things "which it is not lawful for a man to utter." (2 Cor. 12:4) And so it is most probable that our Lord Jesus had some special revelation; for we read that he said that "as the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:26); thus indicating his knowledge of the fact that both he and the church would share in the divine nature and inherency of life.

Our Lord's words show that he was not wishing to aspire to these glorious things. Very humbly he said, "Father, I have come to do thy will. Father, I shall perform the work thou hast given me to do and I shall be glad to be returned to the glory I had with thee—to ask nothing as a favor. I am glad that I have had this privilege, and I think that I shall not suffer by reason of my obedience to thy will. I shall be glad, therefore, to be with thee in the glory that I shared with thee before the world was."

He did not say to the Father, "Do not forget to pay me; do not forget what thou didst promise." No. He did the Father's will without any thought of compensation connected with it. So with us. Anyone who looks for the divine nature merely as a reward and feels that it is due him, is taking an improper view. We should feel that to be on the side of righteousness and to be identified with our Lord Jesus is a great privilege, if there be no reward of the divine nature at all; but the thought of the reward is a great incentive to run patiently for something super-abundant, exceedingly beyond what we could have asked or thought.

VICTORIOUS CHRIST HEADS PROCESSION

"When he ascended up on high he led a multitude of captives."—Eph. 4:8.

This grand expression respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (68:18) The figure thus thrust before our mental eye is that of a great conqueror whose victory is being heralded. With the Romans we know that it was a custom that generals returning from various wars were granted what were termed "triumphs"—that is to say, triumphal processions, that the people might have tangible evidence of their victories.

Thus, for instance, Titus, returning from the war upon the Jews in A. D. 70, brought with him certain notable persons and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfilment of the divine program, had left the heavenly condition and descended to earth, taking a bondman's form or nature in order "that he, by the grace of God, might taste for every man" (Heb. 2:9); in order that he might rescue Adam and his race from the dying and death condition in which they were—under divine sentence and under the power of Satan.

Therefore the Redeemer counted not his life precious to him, but freely delivered himself up for our offenses and died, "the just for the unjust," that he might bring mankind back into harmony with God. His humiliation ended in death, but his triumph began when, as is recorded, God raised him from the dead by his own power, and set him at the right hand of his own majesty—"far above angels, principalities and powers and every name that is named, that at the name of Jesus every knee should bow."

HE THAT ASCENDED FIRST DESCENDED

The prophecy says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature saying, "He that ascended, what is it but that he first descended, into the lower condition of the earth?" (Verse 9) Thus the Apostle asserts that he that descended is he that ascended above all heights, that all things may be fulfilled through him.

An important thought here noted is that our Lord not only left the heavenly glory, but that he returned to a still more excellent glory—he did not suffer the disastrous loss of the heavenly nature as a result of his obedience in taking the human nature. As he left the heavenly nature to take the human, so in returning he left the human nature to ascend again to that which he had before, with the additional glory of the divine nature.

LEADING FORTH THE CAPTIVES

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one indeed; the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of the Messianic reign!

First of all in the procession are the saints—"the church of the first-born, whose names are written in heaven." In the forefront of them we see the twelve Apostles, St. Paul taking the place of Judas. The Apostles are to be kings who are to reign with Christ in pre-eminent positions; but following them are some others of the saintly company of kings—in all a "little flock."

Then will come a company, more numerous, but less heroic —"a great multitude," uncrowned, but with "palm branches," not antitypical priests, but antitypical Levites, associates and servants of the royal priesthood, the bride. Then will follow (Heb. 11:38-40) other faithful ones of the past, the ancient worthies. The Prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

But during the thousand years of Christ's reign he will lead forth the "rebellious house"—the world of mankind—not all of them, we may be sure, for some, the Scriptures positively declare, will die the second death, because, after realizing their deliverance, they will love sin and will therefore be destroyed as enemies of righteousness. But it is a blessed thought that many of those who are now aliens, strangers and foreigners from God through wicked works, are in this condition of opposition, not willingly, not intelligently, but by reason of the ignorance and weaknesses which came to them by heredity, under the reign of sin and death.

It is to be a distinct feature of the great triumph of Immanuel that every eye shall be opened and every ear unstopped, that "the knowledge of the glory of God shall fill the whole earth," during his glorious reign of righteousness. Are we not distinctly told of the time that will follow, in which all the willing and obedient shall receive the holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel age, it is poured out upon God's "servants and handmaids" only?—Joel 2:28.

Oh, that will be a glorious triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of his soul, and shall be satisfied." (Isa. 53:11) What a glorious fruitage!—not only his own exaltation—not only the exaltation of his faithful bride class, and the additional exaltation of "the virgins, her companions, which follow her," and the exaltation of Abraham, Isaac, Jacob and all the prophets, but finally the deliverance to human perfection of all the groaning creation willing to accept the same upon the divine terms of loyalty to God and to the principles of his government, as these shall be made known to them.

"HE GAVE GIFTS UNTO MEN"

It was the custom in olden times that a king coming into authority and power should give gifts according to his wealth. Governors and princes would be needed and he would dispense

the honors of these offices to those found faithful in his service, loyal in the defense of his cause. So, in this prophetic reference to our Lord's ascension, it is declared not only that he would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that he would confer certain gifts.

We might have spent valuable time guessing the nature of these gifts which the great Redeemer would dispense, but such a waste of time is unnecessary, since the Apostle proceeds to explain the matter and tells us what gifts are meant. He says, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

There is an astounding thought connected with this statement—that the apostles were not self-appointed, and that they had no successors, and that the work of evangelizing, or making known the "good tidings," and the pastoral work and the teaching work amongst believers, are all under the supervision of the Head of the church, the great Victor, who redeemed us with his blood, and who proposes, first, to lead forth a bride class, and subsequently all the willing and obedient.

It behooves us to notice that the Apostle does not intimate that Jesus gave to some Methodism, to others Presbyterianism, and others Roman Catholicism, etc. No, when we held such thoughts it was because of more or less misunderstanding—because we failed to see first that there is but the "one church of the Living God, whose names are written in heaven," and second, that that one church is not any of the various sects and parties, but includes the saintly in all of these; "the Lord knoweth them that are his."

NOT GIVEN TO CONVERT THE WORLD

Noting carefully the Apostle's argument in connection with our text, we perceive that the Master did not give these gifts for the conversion of the world. He does specify, however, what they were for, namely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—the church, the bride class. Is it supposable that the Apostle erred in this statement and that the fact is the reverse—that these gifts were provided for the conversion of the world, and that the Apostle thoroughly misunderstood the matter and supposed that they were given for the perfecting of the saints, for the edifying of the body of Christ? No! We are to be taught by the Apostle and may be sure that there is no mistake, no error in his statement.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification or devotion to the Lord, for after they have received and attained all of these things they still need the instruction of the apostles and ministers, pastors and teachers, provided by the great Head of the church for their perfecting. Ah! there is a force and depth of meaning in that word perfecting. We remember that of our Head it is written, "Being made perfect through suffering, he became the Author of eternal salvation to all who obey him." So his followers are made perfect through suffering.

The Master's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was perfect before he humbled himself; he was still perfect as the Man Christ Jesus, who gave himself; but as a result of his consecration he received a begetting of the holy Spirit to the divine nature, and his development as a new creature required that he faithfully carry out his vow, or covenant of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness he perfected himself on the divine plane—that is, he proved himself worthy according to the covenant—"Worthy is the Lamb that was slain to receive glory, honor, dominion and power."—Rev. 5:12.

Similarly the followers of Jesus are to be sharers with him in the sufferings of this present time and in the glories which shall follow, for "If we suffer with him we shall also reign with him." (2 Tim. 2:12) Although we are imperfect in the flesh, while he was perfect, yet the robe of his righteousness, the merit of his sacrifice, covers all of our blemishes and makes us, as his footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

The begetting of the holy Spirit starts us in the life divine. We are not to be perfected in the flesh, but in the spirit, and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fulness and thoroughness with which we submit our all to the divine will and seek to glorify God in our bodies and spirits which are his. (1 Cor. 6:20) Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow as a reward for faithfulness.

THESE GIFTS ARE LASTING

Not merely for a few days or years were these gifts to the church provided; on the contrary, they were to endure throughout this entire age, until the church perfected shall pass beyond the veil and be forever with her Redeemer, to share his glory, honor and immortality. The Lord from time to time has raised up evangelists, pastors and teachers for this glorious service of preparing the "chaste virgin," the church, to be the bride in glory. But the Apostolic office, as represented in the twelve specially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early church, "that the man of God may be perfect, thoroughly furnished unto every good work."—2 Tim. 3:16, 17.

That the Apostle did not understand the matter to be merely for a day, but throughout this age, until the completion of the church, is clearly evidenced by his statement, namely, that all these gifts were for the edification of the body of Christ and the perfecting of the saints to the last—"until we all come to the unity of the faith and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This is a wonderful statement, however we view it. Shall we say that it applies to each individual member of the church of Christ, and that each individual must come into that full unity of faith, and that full knowledge of the Son of God, and the perfection of manhood in Christ, and to a developed stature of maturity in Christ? Or shall we understand the meaning to be, until the entire church of Christ shall have reached a full knowledge and shall, as a whole, have come to the condition of a perfect man, of which Christ is the Head and we are the members—to the full development of stature of the Anointed, the Messiah, Head and members? We believe that the latter is the Apostle's thought.

Nevertheless, it cannot be disputed that the selection of these members all the way down the age must have been along the lines here indicated. Individually, one partially developed would not be fitted for the kingdom. One not in the unity of the faith would not be suitable. One not developed to the proper measure or stature as a Christian would not be suitable. Nothing is more plain than that the individual Christian needs a great deal of instruction, edification, building up in the holy faith, testing, proving, chiseling, polishing, fitting, preparing before he shall be ready for a place in the kingdom.

GOD'S PEOPLE NO LONGER NEED BE MISLED

This thought is confirmed by the succeeding verses, in which the Apostle tells us that by the assistance of these, the divinely provided gifts, teachers, etc., God's people need no longer, like children, to be tossed to and fro, and be misled by the sleight of men and cunning craftiness of those who would deceive. On the contrary, being sincere, and speaking the truth in love, they are to grow up into membership in the Anointed One in all things—coming fully and completely into fellowship and obedience, under the Head, even Christ.—Verses 14, 15.

Proceeding, the Apostle tells us that all who are recognized as members of the body of Christ must be properly joined to the Head—by a proper compact, or covenant, intelligently made and fully intended. This union must be compacted, and it requires the entire Gospel age to effect this development and compacting as members, that the whole body of the Anointed may be one—symmetrical, beautiful, co-operative—making increase in its members and edifying itself in love—growing in grace and in knowledge and in character-likeness to the Head.—V. 16.

In conclusion, then, the Captain of our Salvation has gone before. He has accepted us as his joint-heirs, and we are following on, blest by the gifts which he dispensed when he ascended up on high; and we, in turn, will be his gifts to the world of mankind. When as priests and kings we shall be associated with our Lord, we shall bless all the families of the earth with a glorious opportunity of knowledge and obedience, that they may, if they will, attain life everlasting, "the gift of God, through Jesus Christ our Lord."—Rom. 6:23.

DELIVERANCE TO THE CAPTIVES

LUKE 4:16-30.—AUGUST 25.

TEXT:—"*He came unto his own, and they that were his own received him not.*"—John 1:11.

The childhood home of Jesus was Nazareth, although he was born in Bethlehem. The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen whose fame was spreading throughout all Galilee and Judea. Hear-

ing of the mighty works and wonderful teachings given at Capernaum, they not unnaturally said to themselves, Well, of course he will soon return to his own town and give us a sight of his wonderful power. And yet, they reflected, Is not this Jesus, whose mother and brethren we know, and who has for a long time been identified with Joseph's carpenter shop?

They could scarcely believe what they had heard. How could it be that so soon after leaving home he had become so famous and so powerful? He never did such miracles in all the years that we knew him, said they. They did not, of course, understand as we do that he received his power as a special benediction when he was thirty years of age, as a result of his full consecration of his life to the divine service, that devotion being symbolized by his immersion in Jordan.

THE SYNAGOGUE AT NAZARETH

At length he came to Nazareth. It was on a Sabbath day. For long years he had been recognized as one of the few able to read, and had done the congregational reading of the Holy Scriptures. This was therefore just what they wished and expected him to do on the Sabbath day of his return. He went into the synagogue and received from the custodian the scroll bearing the lesson, and read the lesson for the day.

Thus far all went well; but when Jesus began to comment upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath against him. Ah! they thought, this young man has quite lost his head since he left us! We know indeed that his people of Nazareth have a mean name throughout the country, that ours is reputed to be a mean city of little learning; but who would expect that one of our own citizens would return to our midst and tell us to our faces that we are not worthy of having an exhibition of his power—such as he has given to other cities and to their people!

Their pride and patriotism made them wild. They drove him out of the synagogue with angry demonstrations. They insulted and jostled him and led the way toward the rear of their city, not daring to lay hands on him, but merely as a mob gnashing upon him and pushing onward in a direction in which they desired that they might lead him to the brow of a hill, and then push him over.

For a little way Jesus went, but then he turned and passed through their midst, overawing them by the dignity of his presence, and perhaps realizing that their course toward him was merely a corroboration of what he had said respecting their unworthiness to have a share of the blessing of God which he was distributing.

THE TRUTH THAT ANGERED

What were the words that thus angered them? At first we read, "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." What, then, made the change? It was the plain declaration that because they did not appreciate him enough, because they did not believe in him fully, therefore it would not be God's will that he should perform any miracles for them. He backed up his statement with illustrations from the past which angered them still more. He said that in Elijah's day there was a famine in the land, and that Elijah was not sent to the widows of Israel, but to a widow across the border, in a Gentile city.

Again, Elisha was not sent to cleanse the lepers of Israel, but did cleanse a Gentile, Naaman. Alas, for the power of pride! "Pride goeth before destruction, and a haughty spirit before a fall." Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. If God has blessings, surely we, as Israelites, may have our share if we will but come into the right attitude of heart. Instruct and pray for us. But the proud cannot see their difficulties hence the Scriptural declaration of the special favor and blessing to the humble.

THE LESSON FROM ISAIAH

The lesson for that Sabbath was from Isaiah 61: 1-3. It was an excellent text, and the sermon on it was from the very ablest of all teachers. The whole difficulty was with the heart condition of the hearers; and this is true of many a sermon and many a lesson. How his hearers should have rejoiced to know that they were living in the day of the fulfilment of these words! He had been anointed by the Father with the holy Spirit, that he might declare good tidings to the poor. Surely many of them were poor and needy!

We read further that Jehovah sent Jesus to heal the broken-hearted. Oh, how those words ought to have appealed to all in that audience! How they would have appealed to any that were broken-hearted! The difficulty probably was that they were hard-hearted. Satan has hardened the hearts of mankind in general. God's promise is that under Messiah's glorious reign he will take away the "stony hearts" and give them "hearts of flesh."

The declaration further was that the blind would receive their sight, that liberty would be granted to the captives, that the bruised and injured would be healed, and that "the acceptable year of the Lord" would be proclaimed. These were indeed wonderful words of life! No wonder we read that "they wondered at the gracious words that proceeded out of his mouth."

"DELIVERANCE TO THE CAPTIVES"

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, bound also by the fetters and chains of heredity, sickness, imperfection and death? Were not some of them actually blind also, as respected the eyes of their understanding? Evidently the time for them to see had not arrived—they were not in the condition to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the fall, imperfect, blemished, wounded, sore—mentally, morally and physically—and was not the Great Deliverer there to set them at liberty, in part at least, from these difficulties? Surely that was a favorable moment, and they were a favored people!

But the work that Jesus was doing was merely the proclamation of these things, with a few illustrations or examples of healing, etc. The real time for him to accomplish the deliverance of the captives, the liberating of the sin-bruised, and the giving of sight to the blind, that all might sing the praises of God and appreciate his favor—these actual blessings belonged to the Messianic kingdom time. What Jesus was doing was merely a foreshadowing of the great things to be accomplished future—"In the times of restitution of all things which God hath spoken by the mouth of all his holy prophets." —Acts 3:19-21.

PROCLAIMING "THE ACCEPTABLE YEAR"

This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The term, "acceptable year," or acceptable time, refers to this entire Gospel age of more than eighteen centuries. It is "the acceptable time" in the sense that during this period God is willing, through the merit of Christ's sacrifice, to accept from amongst the sinners a little flock of joint-sacrificers to share with their Redeemer in his kingdom.

No opportunity had been granted in the past to become dead with Jesus, to present their bodies living sacrifices, to walk in his footsteps, to fill up the afflictions of Christ, to suffer with him. The proclamation of this opportunity waited until Jesus had made his own consecration, and all who accepted his message and became his followers did so under this invitation or proclamation. It was the privilege of becoming the sons of God by a begetting of the holy Spirit. (John 1:13) The acceptance of these sacrifices began at Pentecost and still continues. Who can say how soon the door of privilege to offer acceptable sacrifices may close? Then the door to the high calling, to the bride class, will be shut—forever. Other blessings God has, but not other privileges than those of this age for suffering with Christ and for participating with him in his reign of glory.

FAITHFUL UNTO DEATH

MARK 6:14-29.—SEPTEMBER 1.

TEXT:—*"Be thou faithful unto death, and I will give thee a crown of life."*—Rev. 2:10.

Today's study includes the tragedy connected with John the Baptist's death. King Herod had put away his own wife, and was living unlawfully with the wife of his brother Philip—Herodias—a vain woman apparently and without conscience, who, for ambition's sake, had dared everything that she might occupy the place of a queen. John the Baptist, a fearless teacher, in his preaching had referred to the fact that King Herod was living in violation of the divine law, and that this was likely also to bring upon the people a war, for his wife whom he had put away was the daughter of King Aretas.

Herodias heard of John's teachings, and was both angry and fearful—angry that he should dare to speak so of her relationship to the king—fearful, lest the words of this eloquent man, which greatly moved the masses, might alienate her from

the king, or that perhaps the king himself might come under the influence of John's searching words. Had Herod put her away, as would have been his duty, she would have been an ashamed and a disgraced woman in the eyes of the world, for the Herods and their affairs were well known in Rome and elsewhere. So a denouement would have left her a pitiable spectacle, and in her pride she was ready to do murder, or anything that would divert such a calamity.

Herod feared John and feared the people who believed John to be a prophet, but Herodias feared neither God nor man. However, in deference to Herodias' wish, Herod had John arrested for his temerity. Even then Herod liked to hear John talk, though he still kept him a prisoner. All the more Herodias feared the influence of John. She brooded and she schemed. The king's birthday came, and she encouraged him to make it a great day, a festival, and to ask to the banquet his principal friends. In the midst of the carousal she dressed her own daughter in the airy costume of the dancing girls of the East, and sent her in to dance before the king and his friends.

So great a condescension implied that the king should make some return. He asked the girl what he should give her, promising anything that she would ask, even to the half of his kingdom. This was exactly what the wicked mother had planned; and true to her agreement the child returned for instructions. Herodias had gotten Herod into her net. He had refused to kill John in spite of all her endeavors. Now, in the presence of his friends, on his own birthday, at his own suggestion, he had obligated himself to do anything that might be asked. If the daughter demurred to ask for the head of John the Baptist, the mother probably told her that if John lived both of them would probably sooner or later be outcasts; that his death was necessary.

BOUND BY AN UNHOLY OATH

When the maiden returned and made her request, the king was grieved, yet, not being a humble man, nor a God-fearing man, but merely a proud man with a man-fearing spirit, he felt himself bound to comply with his oath given in the presence of those great men. Was he not king? Was it not his birthday? Had he not freely promised, even though under the influence of intoxicating liquor, and should he now draw back and show the white feather, and imply that he had some confidence in this peculiar prophet? No! The execution was accomplished; the head was delivered to Herodias; the king's honor (?) was maintained.

Alas, poor world! How many are its snares of pride in the wrong things, and in fear of the wrong person! How many are its attempts to preserve and increase its pleasures and honors!

In a previous study we heard Jesus' words, that no greater prophet than John had ever arisen. We fully agree that he was a great man, a holy man; a prophet of the Lord was he. We fully agree that he will have a great reward in the future —with all the holy prophets, and Abraham, Isaac, and Jacob, he will come forth from the death-state perfect as a man, because he was found faithful, even unto death. He will be one of the class mentioned by the Lord through the Prophet David—"Instead of thy fathers, shall be thy children, whom thou [Messiah] shalt make princes in all the earth." (Psa. 45:16) John will be one of those glorious princes on the earthly plane, one of the representatives of Messiah and the church, who will be on the Heavenly and invisible plane, like unto the angels, partakers of the divine nature.

Those who selected our lesson text evidently overlooked the fact that John the Baptist is not one of the church class referred to in the Lord's words, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) John will indeed get life everlasting as a glorious portion, but he will not be a member of the bride class, as we have shown. This honor belongs to us who have received Jesus and become his disciples and been begotten of the holy Spirit, since Pentecost. We again quote St. Paul's words concerning the ancient worthies: "All these died in faith, not having received the things promised them," "that they, without us, should not be made perfect." (Heb. 11:13, 38-40) We, the church, the bride class, the little flock, called to be joint-heirs with Jesus in his kingdom, must get our share of the blessing first. The bride and the Bridegroom must be perfected in the first resurrection before the kingdom can be established; and it must be established before the blessing can go to any others—even to the ancient worthies.

WHEREIN IS THE DIFFERENCE?

If John the Baptist was faithful unto death, just as faithful as those will be who have lived since Pentecost, wherein is the difference, and why should he receive an earthly reward and the bride class receive the heavenly reward? There are several reasons for this. In the matter of justice God could not justly, not properly, show any preference to one person, or to one class; but in matters of grace, of favor, as the Scriptures declare, He may do what he will with his own. If A owed $5 each to B and C, he could not justly give the entire $10 to one of them and repudiate the debt to the other. But if he wished to make presents, gifts, he may give B $1 and C $9, or give the entire $10 to B and nothing to C.

So far as the world was concerned, God was under no obligation whatever to do anything to help Adam and his race; hence the entire matter of redemption is of grace. But since Jehovah entered into covenant with his Son that the latter should pay the redemption price for the world, and then become its Restorer, Jesus, having laid down his life, the matter has passed from being purely of grace, and has connected with it a certain measure of justice between God and Christ.

So far as man is concerned there is a measure of obligation, because God has already stated what the results of the redemption work shall be—"all the families of the earth shall be blessed"; there shall be a "restitution of all things which God hath spoken by the mouth of all the holy prophets." God is therefore bound to humanity by principles of justice, because he has made these promises. Yea, he has given his oath that all the families of the earth shall be blessed. St. Paul's argument on this subject is that God had thus bound himself by two immutable or unchangeable things—his word and his oath.

But nothing in God's promise bound him to give John the Baptist a place in the bride class. The Apostle Peter declares that God foreknew this class, predestinated it as a class, but not as individuals, from before the foundation of the world; and he is now making a selection according to principles, to determine who may be of this class. He gave no opportunity to John the Baptist to be of this class, but in his providence permitted him to die when he had accomplished the work specially intended for him. None could be of this bride class who died prior to Pentecost, for there the holy Spirit of adoption and begetting was first given, and without that none could occupy the plane of sons; those under Moses and of his house were servants.

SOME INTERESTING LETTRS

FAITHFUL BARKING COMMENDED

DEARLY BELOVED PASTOR:—

When first reading the article in a past TOWER illustrating our "Old Creature," by a dog, it seemed a little amusing; but recently circumstances here in the Philadelphia ecclesia brought forth the need of studying the parable of the "Sheep."

We learn that all shepherds keep a good "sheep dog," which is gentle, kind, never vicious, but does considerable barking when the sheep are inclined to stray; and all sheep belonging to the dog's owner are very dear to the dog. Its sense of smell is very acute; if a sheep had been near a wolf the dog would detect it and bark at the wayward one.

Learning the above facts partly answered a puzzle in my mind, namely, whenever any "sheep" in our ecclesia strays from any of the doctrinal points, he or she is usually very composed about it, but those watching for such danger-places make a big fuss over it. It is talked and talked about. They seem very restless, disturbed, even to loud words.

Questioning the different "barkers" I find each ready to suffer anything if only the wanderer may return—have his eyes opened. So I have concluded that it belongs to the faithful "dog" to bark and bark at even the smell of a wolf, and that to err in the "dog" nature is nothing to compare to erring in doctrine. In other words, dogs would better bark too much than not to be watchers and warners of the approach of the wolf.

BEREAN QUESTION STUDIES

DEAR BRETHREN:—I have been for many years much impressed with the importance of Berean methods of study—indeed, ever since the Society began to bring them to our attention as specially desirable methods. I have since then aimed to follow them closely in my personal studies, but have realized all the while that, as classes, we were not getting hold of them properly.

A recent visit of the dear brethren, coupled with careful consideration of a letter (Tower, Sept. 15), has impressed the matter upon me as never before. I trust a new impetus has been given to "class" study and, with the thought of pos-

sibly adding somewhat to the impression, I am sending out to ecclesias in this vicinity some suggestions, of which the enclosed is a copy:—

(1) Berean Study is as old as the church.

(2) The volumes—STUDIES IN THE SCRIPTURES—like the Scriptures themselves, are full of interrogation points—that is, they suggest questions everywhere.

(3) The average mind is not competent to make the best arrangement of these questions—linking them together in their proper, logical order.

(4) The arranged Questions, furnished by the Brooklyn Tabernacle, supply this lack.

(5) These "Question" Studies have been with us for years.

(6) The Bethel "Table Talks" are on the same general plan—surely a forceful demonstration and endorsement of the method.

(7) They foster concentration of thought, and give a definite aim in study.

(8) They develop ability in analyzing subjects.

(9) They assist all the members of a class to study along uniform lines.

(10) The church being made up of separate ecclesias, in proportion as the method is followed by the different ecclesias, the church as a whole is studying along uniform lines.

(11) We acknowledge the value of uniformity by our unanimous adoption of it in use of daily hymns and daily Manna.

(12) They make the leader of a class less a teacher, thus dividing up with the class, more fully, the responsibility for development.

(13) It encourages class study, which is surely discouraged in proportion as the leader, either from inclination or as the result of less practical methods, monopolizes the explanation of Studies.

(14) It supplies the best basis for study of the lesson beforehand, and neglect of this spells proportionate failure in any method of class work.

(15) Each member of a class has a responsibility in this respect which he or she cannot afford to ignore. (It is our opinion that where classes fail to make the method practical the main difficulty lies (a) in a lack of preparatory study; (b) in failure of the leader to impress its importance.)

(16) Where an ecclesia lacks "speaking" talent, it supplies a good substitute, and we believe in many cases more than a substitute. We incline to the conviction that less dependence on preaching and more on "class" study should be the order.

(17) Should the appointed leader be absent from any "study," the class thus equipped could carry along the study without interruption, any member reasonably well-informed being competent to take charge.

(18) If for any reason it should not be deemed wise to have a regularly appointed leader, different members would be prepared to lead in turn—each member recognizing such a one as leader, while filling the office, directing all questions and answers to him—thus holding the class to order as effectually as though they had a regularly appointed leader.

(19) Any answer to a question should be supported by at least two good Scriptures. If each member recognizes his or her responsibility in finding these Scriptures, it will guarantee a study which should make any subject interesting to any visitor present who is interested in the Bible.

(20) Should any question come up on any paragraph, after those prescribed for the study have been dealt with, the leader, by turning it over to the class, instead of answering himself, will make the study the more helpful. (This method of turning questions over to the class would often avoid a delicate situation, should the question be such as would call for an answer which might not be acceptable to the questioner. The leader, in thus sharing the responsibility with the class, could express himself the more freely, and no special objection could be taken.)

(21) With the "Berean Question" method uniformly followed, in any "study" where a specific number of questions are marked off, and kept up with, we would be at home if temporarily present with any class the world over.

(22) Additionally, we all desire to be as closely in touch with the "isolated" ones as possible, and it would seem that nothing could operate more effectually in this direction than the widest possible application of this principle of oneness in study.

(23) The fact that the Society is continually urging this method gives the unmistakable inference that WE NEED IT.

Your brother in service, W. W. BLACK.

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THE LAW MAGNIFIED AND MADE HONORABLE

"The Lord . . . will magnify the law and make it honorable."—Isa. 42:21.

"Where there is no law there is no transgression." (Rom. 4:15.), would seem to be an axiom—a self-evident truth. No one could transgress a law that was not given to him, that was not applicable to him. In his discussion of the Jewish view of the Mosaic Law, St. Paul used this statement to show that the Jews misunderstood the matter. They had the thought that because God had given them the law at Mt. Sinai, they were justified in God's sight by that law. But receiving a law is not keeping that law. Therefore, the apostle shows them that by the deeds of the law no flesh could be justified in God's sight.—Rom. 3:20.

Continuing the argument a little further, St. Paul shows that the entire human race was once in God's favor, as represented in Adam before sin entered. While the race was in that condition of perfection mankind was just before God. But when sin entered, it brought the penalty of alienation from God and of death. Thenceforth the human race was dead in trespasses and in sin, having no right to everlasting life. In that condition God did not give mankind a law, but permitted the world to go without law up to the time of Moses. And even in the time of Moses God did not give the law to the whole world, but only to the Jewish nation. If Israel had been able to keep the law that was given to them at Mt. Sinai, they would have been a living nation—not a dying nation, as the other nations are.

The apostle proceeds to say that the commandment, which was ordained to life, Israel found to be unto death. (Rom. 7:10) A man cannot be justified by receiving the law, but by keeping the law. The rest of the world were less condemned than the Jews, for, says the apostle, God did not give them that law and they never came under the penalty of that law. So, then, Israel found the law to work death; and they were under more condemnation than were any other people in the world; for they were condemned, not only in Adam, but also by failure to keep the law. By the Law Covenant given on Mt. Sinai, they were lifted out of the Adamic condemnation and put on trial afresh; and when they failed to keep that law, they had a second condemnation put upon them.

St. Paul is here demonstrating the mistake of thinking that the Law Covenant gave Israel a special immunity from condemnation. Then he shows that there are some Gentiles who have never come under the Law Covenant, as did the Jew, but who, nevertheless, show a work of progress, which the Jew had not done; for these Gentiles show a law of love ruling in their hearts. In some respects they judge themselves, and in other respects their consciences excuse or accuse them.

The apostle says that since the Jews are condemned by the law given at Mt. Sinai, and since the rest of the world recognize by their consciences that they are condemned, then the whole world stands guilty in God's sight. What then is that which condemns the Gentiles? The answer is, The original law of God remaining in their hearts, though marred by the fall.

God created our first parents in such a condition of perfection that the law of God was clear, or manifest, to them instinctively. Now, because of the fall, if a man were to use his moral perceptions alone, one man might say that a thing is wrong, and another might say that it is right; each would be guided by his own mind, his own conscience. St. Paul's argument is that no matter how fallen a man may be, he still has so much of the original law in his heart that his conscience will either accuse him of wrong-doing or excuse his conduct; and unless extremely degraded he will know that it is wrong to steal or to take human life.

To whatever extent a man retains this original law of God to that extent he is responsible. No one can sufficiently excuse himself so as to say that he is worthy of eternal life. The Jew could not claim that he had kept the law, for his atonement for sin was an acknowledgment that he had failed to do so; and the Gentile's conscience testified to his unworthiness. Therefore, neither was deserving of eternal life. Continuing his argument the apostle explains that none of the fallen race

can obtain eternal life except by the way that God has provided; and that way is in Christ alone. By the divine arrangement Christ, who was perfect, was made flesh and gave himself on behalf of Adam and his race, so that God can be just and still be the justifier of him who believes in Jesus.—Rom. 3:26.

Neither Jew nor Gentile can have eternal life except as the result of faith in Jesus Christ. The apostle tells us that we cannot merit eternal life, but that we must do all in our power to manifest that if we were perfect we would keep God's law, and that in proportion as we know the divine will, the divine law, we should prove our desire to be in harmony with God by doing his will to the best of our ability. The merit of Christ will off-set, compensate for, the weaknesses of the flesh through heredity, and ultimately we shall attain to full perfection. But none except those who show their willingness to keep the law will reach this perfection; they must be willing to spare no effort to keep that law, so far as in them lies.

TWO CLASSES RELEASED FROM ADAMIC CONDEMNATION

"Where no law is there is no transgression," for "sin is not imputed when there is no law." (Rom. 4:15; 5:13.) The world has not yet come under individual condemnation; for the world has not yet been placed under divine law. Why not? Up to the present time the world is under the Adamic sentence, and only those who are lifted out of that condemnation can come under another sentence. The whole world was condemned to death under Father Adam, and mankind cannot be sentenced again until they get out from under the first condemnation. The only ones who have, in any sense of the word, been released from this Adamic condemnation are two classes; the natural Israelites and the spiritual Israelites. The Jews could not be tried for life or death without a release in one form or another from the Adamic condemnation. This release they obtained by the Law Covenant; but it was only typical, for the blood of bulls and goats can never take away sin.—Heb. 10:4.

The only ones who have been actually released are those Jews who came under the covenant of sacrifice, the covenant which began with the Gospel age with Christ, and those Gentiles who have entered into this covenant relationship with Christ. As many of these as have entered into this relationship are on trial before divine law, and subject to eternal life or eternal death under that law. If obedient to that law they will get eternal life. If disobedient to that law of the spirit of life, and if they wilfully sin after having been begotten of the Spirit, they will get death.

In the case of the Jew it would be the second death if their Law Covenant had been the full and complete covenant which God intended for them. But it was not; it was merely a tentative covenant to give them a tentative offer of eternal life; it was simply a typical covenant. The real one is that which God intended should come in the New Covenant. "The days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31:31, 32); God will make a New Covenant with them. He will take away the stony heart out of their flesh and will give them a heart of flesh, that they may keep his statutes and ordinance and do them (Ezek. 11:19), under his New Covenant—the real Law Covenant.

Under that real Law Covenant every Jew will have the fullest opportunity of coming into harmony with God. And the basis of that harmony will be the "better sacrifice" than the typical ones, which Moses offered. The great Mediator will be the Messiah—Christ the Head and the church his body. And that great Mediator has the basis of his power in the fact that he has provided the "better sacrifices." He provided first his own sacrifice; and during the Gospel age he has been providing other sacrifices—those who came unto the Father by him.

THE LAW AN INDICATION OF GOD'S WILL

The church of this Gospel age is not under the Jewish Law Covenant; for that Law Covenant was given to the Jew and not to the Gentile nor to the Christian church. We are not to speak of ourselves as "Gentiles" or as "Jews," but as the church of God. God has made a different covenant with us; it is spoken of as a covenant of sacrifice: "Gather my saints together under me; those who have made a covenant with me by sacrifice." (Psa. 50:5.) This covenant has been made individually with the entire church of Christ.

Shall we say, then, that the Gospel church is without a law? By no means! We are not under that Law Covenant—the covenant which demands of us to keep that law and which binds us to keep it. But we are under a covenant of Grace—a covenant which makes special provision for us—for our inability to do perfectly. Nevertheless we are still under divine law. Every intelligent creature is under divine law. To the extent of her knowledge the church will be responsible to the law of God.

How may we know the law of God? We may know of it in part by the Jewish law and the Ten Commandments. Do we ignore the Ten Commandments? By no means. We appreciate them as showing us the law of God. It is one thing to strive to keep them in mind, in spirit, and a totally different thing to keep them inviolate, as those under the law covenanted to do; for whoever breaks one of the commandments breaks them all. (James 2:10.) We are therefore not under the law, but under grace. (Rom. 6:14) That same law which God gave to Israel, so beautifully represented on tables of stone, is not over us; but the spirit of that law is applicable to us. St. Paul says that the righteousness of the law, the true keeping of the law, is fulfilled in us, the Gospel church, who walk not after the flesh, but after the Spirit.—Rom. 8:4.

With the Gospel church God is dealing differently from the manner in which he dealt with the Jewish people. God's arrangement with the Jews was that they should keep the law both in letter and in spirit, or else they would be condemned. His arrangement with the Gospel church is that they should fulfill that law to the best of their ability, and that the merit of Christ will make up for their deficiency. While we of the Gospel church would like to keep the law we are as unable to keep it, as were the Jews, on account of the weakness of the flesh. Every Christian should feel that he is strictly under obligation to the divine law more than are those who are not Christians, because of his greater enlightenment in divine things, in the instructions of Christ and the apostles and of the holy spirit. Not only is he to seek to live up to the requirements of the law, but he covenants to do much more. He covenants to sacrifice even those rights which he would have under the law, and to present his body a sacrifice, not even calling for his own rights under the law.

OBEDIENCE TO THE EXTENT OF ABILITY

We keep the spirit of the Ten Commandments because it is the spirit of righteousness, the Spirit of God. We have become God's children; and having his Spirit, we are to do those things which are pleasing to him. If, therefore, we can from the Ten Commandments learn what things are pleasing to him, then they are lessons that we should learn. If any other thing shows us what is pleasing to God, we are to do it. But we are not under the Law Covenant. We do not hope for eternal life by keeping it. God's arrangement for us is that being obedient to the extent of our ability and having the spirit of the law in our hearts, we are counted as perfect in his sight and will receive his blessing.

Some of the Jews thought that they kept the Ten Commandments, yet to their surprise they did not get eternal life. The teachings of Jesus and the apostles show us that every one of the commandments of the law had a deeper meaning than the Jews could discern, and that their failure to perceive the spirit of the law was one of the reasons why they could not get eternal life. Take the commandment which says, "Thou shalt have no other gods before me." Some people really have other gods in their hearts; some idolize their husbands; with others their wives have the first place; with some it is their stocks and bonds. This is idolatry.

The Scriptures tell us that the commandment, "Thou shalt not kill," has a deeper significance than to take life. He who is angry with his brother, he who would like the opportunity to kill and who abstains from so doing merely because of fear, is in his heart a murderer. Similarly, the Master says, He that looks upon a woman to lust after her commits adultery in his heart; he is restrained only because of lack of opportunity.

When we begin to get the deeper view of the teachings of the Ten Commandments we see how the Lord magnified the law and made it honorable. (Isa. 42:21.) But the fact that Jesus was able to keep the law shows that God did not give an unjust law; that it could be kept; that the weakness was in the fallen condition of humanity, and not in the law.

THE SABBATH OF FAITH IN JESUS' FINISHED WORK

Now as these other commandments have a higher and deeper meaning than that which appears upon the surface, so also has the fourth commandment, which relates to the Sabbath day. The Apostle Paul gives us the key to this higher meaning when he says that this Seventh day typifies the rest of faith for the people of God. (Heb. 4:9, 10.) Whoever abides in Christ is a Sabbath-keeper, and those who do not abide in him lose this rest and thus fail to be Sabbath-keepers. There is a still further expansion of the Sabbath in its typical significance to the thousand-year day. Then humanity will be at rest from Satan, from sin, from the trials, besetments and difficulties of the present time; and all mankind will have

an opportunity of entering into this rest. The church will enter into it first, in her resurrection. Next the Jew will enter into that rest, when he shall understand God's plan and become the recipient of God's blessing and eternal favors in the Millennial day; and finally, before its close, all the world will come under its blessed influence. This was the promise of God to Abraham when he said, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3.) They will be blessed in the wonderful provisions of that great Sabbath day.

The fourth commandment was never given to us, and we are not enjoined to keep the seventh day either in the letter or in the spirit. The Sabbath day was never given to the church. A higher thought than that of physical rest is given us. God has provided for us a rest of faith in Christ's finished work. We may enjoy our rest seven days of the week, and every day in the year. If we begin to appreciate that thought we have a rest about which the Jew knows nothing. This is an earnest of the future when we shall be through with all our difficulties and shall remain ever in the rest of God.

SUNDAY AN ILLUSTRATION OF THE NEW ORDER OF EVENTS

We are not under commandments ourselves in God's sight; we are not under obligation to keep any day of the week. Why do we observe a Sabbath? Because of our own volition. The law of this land provides for the keeping of Sunday. We are glad that the law makes this provision for a quiet day once a week. We are pleased to have it so, and would not have any objection if there were two Sundays each week. We do think that the day chosen is a beautiful reminder of our Lord's resurrection. It is also a fine illustration of the new order of things so soon to be established; and it is a very appropriate day for us. As for the world, quite probably, under the New Covenant there will be a day set special for them in which they will rest from labors, etc. Perhaps it will be the seventh day.

SONS NOT UNDER LAW OF SERVANTS

It is nowhere said that Christians are to keep both the spirit and letter of the Ten Commandments. If it were so stated, we would be under that law as were the Jews, who although bound by their covenant to keep every jot and tittle of the law, could do no more than to observe the spirit of the law and to endeavor to keep, so far as possible, the letter also.

Christians are under grace; for they are sons of God by adoption. A son has many privileges which a servant does not have. To illustrate: Suppose we had been adopted into a millionaire's family. Upon going to the new home, as we look around we notice certain inscriptions over doorways; as, for instance, "Servants' Entrance," "Tradesmen's Entrance," "Servants' Washroom," "Servants' Quarters," etc. Upon further observation we discover various rules put up, regulating the duties and affairs of the servants in general. These we read, and thereby gain information as to the will of our kind friend. We ask ourself, "Do I come under this classification? No, for I have been adopted into the family. These are not for me. Yet from these instructions I perceive something of the law of the house, but I have duties and privileges far beyond those of a servant; I am a son and have privileges corresponding thereto."

So, the apostle says, God deals with us as with sons. He has not given us the Ten Commandments. Why not? It would be an insult to give us his Spirit, his mind, etc., and yet put us under a command which would imply that we had not received his Spirit. It would be quite inconsistent to say to a new creature, "Do not steal, do not commit murder." The new creature would not want to steal or to murder. The more we know about the law given to Israel the more we appreciate it, the better we comprehend the divine standpoint for everything. So while we may get some good out of that law given to servants, we realize that it is not a command given to us, although it gives us some idea of what a son should do. Those commands should make us know better what is the Father's will; and thus we are better able to do that will.

In proportion as we learn to appreciate the Father's will and to copy the principles underlying the divine character, we as new creatures are "changed" from glory to glory of heart quality. And thus changed in our hearts, our minds, our wills, our conduct, we become fit or "meet to be partakers of the inheritance of the saints in light."—Col. 1:12.

"YE ARE NOT UNDER THE LAW, BUT UNDER GRACE"

God has one law only for his intelligent creatures. This law, therefore, in whatever form it may be stated, whether more elaborate or more condensed, is applicable to angels, to men and to the new creation. There is no higher law and there could be none.

This law is based on justice, and finds expression in Deut. 6:5; Matt. 22:37-40; Lev. 19:18. It would not be reasonable to demand that one should do more for another than for himself. To do so may be invited; it may be suggested to us; but there would never be a command that a man should do more for another than for himself; for such a command would be unjust. Thus we differentiate between justice and love. "Love is the fulfilling of the law" (Rom. 13:10), and might go much further than would justice. In the case of the church, however, there is a special proposition made—not merely that we shall love, but that we shall love on the highest plane of life.

A HIGHER COMMANDMENT

The consideration set before Jesus and before his followers for carrying out this proposition is glory, honor and immortality—the divine nature; and for this joy we have engaged, not only to keep the law, but additionally to seek to have love beyond the commandments of the law. Under this arrangement we have agreed to do more than to love our neighbors as ourselves. We have agreed to lay down our lives for the brethren. This is a special requirement, which could not be expected from anyone aside from sacrifice.

Our relationship with the Lord is under this special covenant of sacrifice, as expressed in the words, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5.) These, the apostle tells us, are not without law, but are under law in Christ. This law in Christ is the law of their covenant, which is the law of love. A sacrificing love being beyond any requirement of justice, it necessarily follows that anything which they would do beyond the requirement of love would also fulfill the requirements of the law laid down by justice—the lesser being comprehended in the greater. This law of love would be a still higher law; as Jesus expressed it, "A new commandment (a higher commandment) I give unto you, that ye love one another; as I have loved you, that ye also love one another"—John 13:34.

When the apostle says, "Ye are not under the law, but under grace," he probably has special reference to the fact that Christians who had come from among the Gentiles had never been under the law arrangement, but that their first experience under the law was under this Grace arrangement in Christ. However, in the case of the Jews who had been under the Law Covenant, he declares that they were freed from the law to which they had been bound; and he speaks as if the law was a very severe requirement which they had been unable to keep, and from which release was a great blessing. The Law Covenant proposed everlasting life upon the terms of keeping the law. "This do, and thou shalt live."—Lev. 18:5; Rom. 10:5; Luke 10:28.

Since all the Jews, like the rest of mankind, were imperfect because of the fall, therefore no Jew could keep that law, and consequently no Jew could ever attain everlasting life. Being unable to keep the law he could not get a reward. But he was really bound by that covenant; for there was no other covenant offered to him up to the time when the Gospel was offered. Then, for him, a special arrangement was made—a covenant of sacrifice. He was freed from the Law Covenant in the sense that he was released from the law.

By becoming dead to the law the Jews had an opportunity to get life in another way. By abandoning all hopes of getting everlasting life through the law, they could receive a new hope in Christ; namely, that under the arrangement in Christ, the great Advocate, they might have fellowship with him now in his suffering and later in his glory, which, by the Father's arrangement, he will share with all those who become his followers.

From the time, then, that the Jews became dead to the law, by abondoning all hope of getting life by obedience to it, he came into this one hope, which could be attained only through sacrifice. But he was still bound to do what is right. But this arrangement to do what is right is for the new creature, not for the old creature, which is reckoned dead. The new creature, however, has purposed to do God's law and more. Such sacrifice all earthly hopes. So of these it is said, "Old things are passed away; behold, all things are become new!" (2 Cor. 5:17.) They are no longer under the Law Covenant, but under the arrangement of grace, or God's favor.

It is a great privilege to offer ourselves in sacrifice and to get so great a reward in return. This is a great favor under grace. But there is another sense in which we are under grace; namely, the arrangement was made not only by which we get a

reward for doing so little, but by which our sacrifice is made acceptable. This also is grace. Grace means what the Lord does for us freely, not as a reward of any kind.

What our Lord does for us is to make our sacrifice acceptable. Then grace still pursues us and grants us blessings all the way; for, having undertaken to follow Jesus, we could not carry out our sacrifice. We find it impossible to do things perfectly, because we have imperfect bodies. But through the arrangement made for us in Christ, these imperfections will be forgiven. In order that these may be forgiven, it is necessary that we come with courage to the throne of heavenly grace that we may obtain help in time of need.—Heb. 4:16.

A REWARD IS NOT OF GRACE

So then we see three things: First, that there is a law higher than justice, a law of love, a law of sacrifice; second, that God proffers us a reward for walking in the footsteps of Jesus, sacrificing self even unto death; and third, that he covers our unwilling imperfections by the Robe of Christ's Righteousness, in order that we may perform acceptably our part of the contract.

Now, a reward is not of grace. If we offer a man $5 for doing a certain piece of work, we should not say after the work is done, "This is a matter of grace, and we will not give you the $5, but $1." To do so would not be right. To pay what we agreed to give is a matter of justice. So, then, it was grace to offer a reward for walking in the footsteps of Christ Jesus. But once the offer has been made, it becomes an obligation. It is a contract; it is a covenant, of sacrifice on our part, of reward on God's part. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." To give the reward after the terms have been complied with, will not be grace, but justice.

Again, grace provides the Redeemer's sacrifice on our behalf —not only for our original sin, but for all trespasses on the way. When the apostle says that the righteousness of the law is fulfilled in us, he is not speaking of the church as under that Law Covenant; but he is saying that while the Jews could not keep that law because of the imperfections of their flesh, yet the church keeps that law, for it does not apply to our flesh, but to our spirit. Hence, the ability to keep that law we, as old creatures, do not have; and we could not thus keep the law any more than they. But we as new creatures should be accounted as not only keeping that law, but as keeping the law of sacrifice.

The little flock will keep the law of sacrifice. The great company will keep the law in the spirit of their minds; but failing to do more they will lose the great reward of glory and honor. So, then, those of the consecrated who keep the law of love, the law of sacrifice, will be accounted as worthy of glory and honor with Christ Jesus. And those who fail to keep this law of sacrifice, but who maintain the law of justice, will finally be accounted worthy of everlasting life, but not of immortality.

THE LIFE-RIGHTS OF THE ANCIENT WORTHIES

Right to life is one thing, but right to eternal life is another. Adam had the right to live, which would have been eternal if by obedience, he had demonstrated his worthiness to live forever. So with the ancient worthies; when raised from the dead they will have the right to live, but only through the Mediator. They will not have life-rights of their own, for there are no such rights except those which are recognized by the Father and justice. The Apostle Paul tells us that already the ancient worthies have the divine approval. But although they pleased God, he did not give them eternal life; and although they shall please the Mediator, he will not turn them over to the Father, to justice, until the end of the Millennial age.

The Scriptures say also that all live unto God (Luke 20:38), for from his standpoint they only sleep. (See Deut. 31:16; John 11:11, etc.) Not the ancient worthies alone, but the rest of the world live unto God in the same sense, although they were not counted acceptable to him. He has made provision for them through the Mediator, but that provision will not be complete until the end of the Millennial age. The ancient worthies, approved of God, had this testimony, that they "pleased God," in that they came up to the standard—perfection of heart-intention and obedience to the extent of ability. While he approved them, nevertheless they did not have eternal life given them nor was any right of eternal life recognized.

God has, however, made provision whereby all of Adam's race will be redeemed and have the opportunity of gaining eternal life. This provision will, of course, include not only the ancient worthies, but also the remainder of mankind.

LIFE THROUGH THE MEDIATOR

This arrangement made by God is not, however, outside of the Mediator, for through the Mediator alone will mankind, including the ancient worthies, obtain eternal life. (The only exception to this provision of the Mediator is the church class, who come to the Father through Christ's acting as their Advocate.) Hence the ancient worthies cannot come by any different route. They must be recognized of the Father through the Mediator; for since they are not joint-heirs with Christ, they must come in under the other class, during the period in which the Mediator will deal with the world as a whole. The process of dealing with the world as a whole will go on, and not until the end of the Millennium will the Christ deliver any of them over to the Father.

The Lord Jehovah has made a plan by which he can, through his Son deal with mankind. That plan is that "The Father judgeth no man, but hath committed all judgment unto the son." (John 5:22) Hence the Father, aside from his Son, did not judge the ancient worthies. But they may expect a blessing in God's own time and season—in "due time"—when Messiah will have taken his power and begun his reign; and particularly at the end of that reign, when the Son shall have delivered up the kingdom to the Father.—1 Cor. 15:24.

The Father is not taking any cognizance of this arrangement for the blessing of the world, but is leaving it all for the great Messiah, who will be their Mediator, their great High Priest, making reconciliation, mediation. When the mediation, arranged for from before the foundation of the world, shall have been accomplished, it will be satisfactory to the ancient worthies, who will have been "rulers in all the earth," and to mankind as a whole.

ANCIENT WORTHIES UNDER THE MEDIATOR

The question as to whether the ancient worthies will have life-rights when they come forth, may be viewed from different standpoints. According to the teachings of the Scriptures, whoever is perfect is worthy of eternal life. We understand the Scriptures to teach that the ancient worthies will come forth from the tomb perfect, lacking nothing. We would be inclined to say, then, that being perfect they would come within the divine arrangement that whoever is perfect shall live. But we must remember that God is the Judge of all. (Heb. 12:23.) Yet, even so far as the ancient worthies are concerned, they will not have direct dealings with God during the Millennial age. Personally, they will be ready thus to deal; but God in his wisdom has seen fit to deal with them through the Redeemer, the Prophet or Teacher, the Priest, the Mediator of the whole world of mankind. And since the whole world of mankind is not ready to be turned over to the Father, the ancient worthies must wait until the remainder are delivered over into the hands of the Father, the Great Judge of all.

At the end of the Millennium, the whole world of perfected humanity will be turned over to the Father. (1 Cor. 15:24.) As soon as he accepts them they will stand in the same position in which Adam stood when he was perfect. But as Adam was required to be tested, so the whole world of mankind will be tested in the same condition of perfection in which Adam was. Divine justice must test their worthiness of life eternal before it will be granted.

SECOND RANK IN THE WORK OF SALVATION

The various statements regarding the ancient worthies all give the impression that, by their voluntary course, they reached the point where they were pleasing to God. And the Apostle Paul declares that these ancient worthies all died in faith, not having received the blessing of eternal life, because God had some better thing for us, the church, that they without us should not be made perfect. (Heb. 11:13, 39, 40.) In other words, while they had the testimony that they pleased God, they are not to have first rank, but second, in the work of salvation. They could not receive their blessing, their perfection, until, in the outworking of the divine plan, Messiah has taken his kingdom and his bride has been perfected. Then they shall have their restitution blessings.

The fact that the apostle says also that the ancient worthies desired "a better resurrection," implies that the resurrection given to them will be better than that given to the remainder of mankind, in that they will be worthy of having perfection of life at the time of first coming forth from the tomb, while

the resurrection of the others will be gradual after they come forth. "Abraham, Isaac and Jacob and all the prophets"—all the ancient worthies—will be awakened from death fully restored to human perfection; and will not require a "resurrection by judgment," a thousand years long, as will the residue of mankind.

The ancient worthies will come back in exactly the same condition that Adam was before the fall; but they will have the advantage of greater experience than he had. Adam was perfect; these will be perfect. Adam had no experience with sin; these will have had much experience with sin. These experiences tended to develop character; that is to say, they brought about a favorable determination in respect to righteousness; the testing that came to them was to demonstrate their obedience to God, their loyalty to his will. To maintain this loyalty many of them laid down their lives.

While these ancient worthies will have neither part nor lot in the spiritual kingdom, because not called thereto—that high, or "heavenly calling" not being possible until after the ransom had been laid down by our Lord Jesus—yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual kingdom. In harmony with this it is written by the Prophet David, as addressed to The Christ—"Instead of [being longer considered] thy fathers [they] shall be thy children, whom thou mayest make princes [chief ones, captains] in all the earth."—Psa. 45:16.

The resurrection of these ancient worthies will also be "better" than that of the remainder of mankind in that they were tried severely during their life and received a "good report through faith," and will have attained the reward of that faithfulness. They will be perfect men, having completely restored to them all that was lost in Adam—mental and moral likeness to God, and perfection of physical powers.

ELEMENTS OF CHARACTER-DEVELOPMENT

If these worthies of the past have had large experience with sin and have proved themselves faithful in that they remained loyal to God, even unto death, why should they not receive life-rights as well as perfection of life at once? Why should they be obliged to wait until the end of the Millennial age for recognition by Jehovah, instead of receiving it at the beginning? The answer is that God has included the whole world in the Mediatorial work of Messiah, as he has included all the church in the preparatory work of the royal priesthood, through the great Advocate, the Redeemer; and the Mediator's work will continue for a thousand years. Hence, all who come under that work will be obliged to wait for the end of that epoch before the recognition of any of them will be effected.

The ancient worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law, obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham, one of these men, manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death, God granted him his favor and declared that he pleased him. He and all those ancient worthies will have this resurrection to human perfection. But since human perfection—to the world of mankind—will come only under the Mediatorial reign of Christ, the ancient worthies cannot be introduced to the Father until the close of the Millennial age.

Hence they will not have life in its fullest sense until the time when at the close of the Millennial age the kingdom shall have been delivered over to the Father. What they will have in the meantime—during the thousand-year period—will be perfection of human nature and all the blessings that God provides for mankind through the great Mediator.

ESTABLISHED CHARACTER NECESSARY

If perfection of organism makes character, then Adam was perfect in this respect. He was created perfect in mind and body. His mind was in the image of God; no blemish was there, no preference for sin, but the reverse of this; he had an appreciation of righteousness and a tendency toward it; he was all that would constitute a good man, for God so made him.

In another sense, Adam never had perfect character; that is, he had no character developed, tested and proved. God tried him, and because of his inexperience he failed, even though his character was good and his organism perfect. He failed in the very first feature of his trial. So we might wonder in what manner the ancient worthies received the testing which would constitute a full proof of character. When we examine the records of these men we find that they manifested great faith, and that they endured some severe ordeals and testings of their loyalty to God and their confidence in him. It does not surprise us, then, that the testimony that they pleased God was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be very loyal, else he never would have considered them worthy of a better resurrection. Yet we believe they will have need of further experience and testing.

These ancient worthies will not be begotten of the holy Spirit, as is the church; but we are informed that "after those days" God will "pour his Spirit upon all flesh." (Joel 2:28; Acts 2:17.) The ancient worthies lived prior to the time of the outpouring of the holy Spirit, therefore, if they receive any measure of this blessing to come upon "all flesh," it must be in the future, and the giving of the holy Spirit to them will have much to do with fixing, establishing, crystallizing their already perfect characters. They will be brought to greater knowledge, and having already endured severe testings and having proved their thorough heart-loyalty, they will have to learn how to use their talents and powers in fullest conformity to the divine will.

While this class will be mortal and hence, liable to death, it is almost unthinkable that any of these would come short of eternal life. Men who have stood crucial tests under conditions of ignorance and superstition, who have endured temptation from the world, the flesh and the adversary, and proved loyal under such conditions, would, it is only reasonable to suppose, maintain their perfection under the more favorable conditions of the Millennial age.

It is not probable that they would make mistakes; but if, upon their awakening, they should be at once turned over to Jehovah, and, as in Adam's case, the slightest deflection would mean death, we can see that their position would be much less favorable than it will be under the New Covenant arrangement during the Millennial reign of Christ. This is a very gracious arrangement for their best interests, for any possible mistake would be covered by Christ's mediation and not bring them under sentence of death.

The history of some of these ancient worthies is very meager and does not always imply that they were "overcomers" in the sense in which the church is to be. Take, for example, the case of Samson, who is mentioned as one of the ancient worthies. The last we read of Samson, still in the hands of the Philistines, is that he was still loyal to God and prayed for the opportunity of serving God's cause; the Lord granted his prayer, permitting to push down the pillars of the building in which he was making sport for the Philistines; they were the middle pillars upon which the house stood, and in its fall more than three thousand of the enemies of the Israelites were killed along with himself.

Faith seems to have been the chief element of character that was developed under Samson's experiences. We do not know how much patience, long-suffering, brotherly kindness, gentleness, meekness, etc., were developed in his character; nothing is stated in regard to the matter and we have no reason to suppose that Samson was a very gentle man. Indeed, we have never thought of gentleness and meekness as being amongst his characteristics. The slaying of one thousand men with the jawbone of an ass, as well as other experiences of his, would not seem to indicate this.

We may reasonably suppose, therefore, that although Samson will be brought back in an absolutely perfect condition, and under the favorable environments of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God, in the days of the blessing of "all flesh."

Summing up, we would say, the ancient worthies will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life—aside for the spirit-begotten ones of the present time. At the close of the Millennial age, when all mankind shall have reached perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life—just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have his life made perpetual.

Since the ancient worthies will be a part of the world under the New Covenant arrangement, it follows that they will not have the decision of the divine court, divine justice, respecting their worthiness of eternal life, until the completion of the Millennial age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

"BROUGHT DOWN TO HELL"

MATT. 11:20-30.—SEPTEMBER 15.

TEXT:—*"Come unto me, all that labor and are heavy laden, and I will give you rest."*—V. 28.

Today's study links well with the closing of our lesson of a week ago. We there heard Jesus say that it would be more tolerable for Sodom and Gomorrah, in the great judgment day of a thousand years, in which he will reign and give the world a full knowledge of God and a full opportunity of returning to him—more tolerable for the Sodomites than for some who have enjoyed greater privileges and rejected them.

Today's study tells of how our Lord upbraided the city where most of his mighty works had been done, because they repented not, because they did not note the power of God in their midst and gladly receive the message, the indications of divine favor. Such, Jesus declared, will be less prepared to appreciate the kingdom in the future than will some who have never known him. Tyre and Sidon, heathen cities, would have repented with far less preaching. It is but in harmony with divine justice, therefore, that when the great day of God's favor and of the Messianic kingdom shall dawn, the people of Tyre and Sidon shall have things still more favorable than the people of Chorazin and Bethsaida.

Capernaum, above all other cities of Palestine, was favored, because there our Lord did most of his miracles, and uttered more of his wonderful words of life than anywhere else. In this sense of the word Jesus declared that Capernaum had been exalted up to heaven—highly lifted up in point of privilege and divine favor and blessing. This being true, it meant that in justice Capernaum's fall would be proportionate. She would fall from the heights of heavenly privilege and favor down to hell—to the grave.

And today we find it difficult to locate that once great and beautiful city, so thoroughly has it been obliterated, brought down to dust. Hearken further to the reason for this denouncement: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day; but I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Let us not mistake the lesson: While only those who fully accept Christ and consecrate their lives to his service will receive the spirit-begetting, or any share in the heavenly kingdom, all the remainder of mankind who come to any knowledge of the Lord of his mercy and blessing, and who refrain from rendering homage and from striving to walk in God's way, will proportionately disadvantage themselves in respect to the future life and the great blessings and privileges and opportunities to be brought to all mankind through Messiah's kingdom and its reign of a thousand years.

"I THANK THEE, O FATHER"

It was in Jesus' day as it has ever since been, that not many of the great or rich or wise or learned had ears to hear the Gospel message. The difficulty with this class is that the things of the present life so fill and satisfy that they have no hungering for the better things. They have their consolation now, they have their pleasures now; they say, Soul, take thine ease now, look out for number one, and do not feel too much interest in or concern for other people and their troubles; there are millions of poor, groaning fellow-creatures, and if you stop to sympathize with them you will mar your own pleasure.

Thus it has been that the majority of the followers of Jesus in every age have been chiefly the poor of this world, rich in faith. There are two ways of viewing this matter. On the one hand we can rejoice with the poor and less influential who have received the Gospel message, that doubtless their poverty, etc., were favorable factors to their advantage. And, similarly, we can sympathize with the great and rich and learned, that their earthly blessings are blinding them to the still greater opportunities of this age, so that not many of them will be of the kingdom class—not many of them members of the bride company, joint-heirs with Jesus in his Messianic kingdom.

But hearken again to the words of Jesus—how peculiarly they read: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." How strangely those words once sounded to us, when we supposed that all who failed to receive the message of Jesus, all who failed to make their "calling and election sure" to membership in the bride class—all such would suffer some kind of an eternal torture!

How strange it seemed that Jesus should thank the Father that these things were hidden from some of the grandest and noblest and most brilliant of our race! We could not understand. But now, how clear! how plain! Jesus was preaching the kingdom, and all who rejected his preaching rejected the kingdom, and will lose it. This does not mean that they may not receive ultimately a blessing under that kingdom, when it shall rule the world, and when all that are in their graves shall come forth to receive those very blessings which Jesus died to procure for them—the blessings of a trial, or judgment of a thousand years, to determine whether they will be accounted worthy of everlasting life, or of everlasting death, destruction.

Now we see what Jesus intimated, namely, that there is a wisdom in God's course in this matter which is not apparent on the surface. Had those rich and great seen fully, distinctly, clearly the true situation, it would have increased their responsibility; their condemnation in not receiving and accepting Christ would have been greater. Besides, some of them, of strong character and determination, might have been impelled thereby to take a course of still more violent opposition than they did take; or, if they had known and seen the truth, it would have made them either opposers or defenders of it. If they had defended Christ, then he would not have been crucified, and the divine plan would not have been carried out; or, if they had intelligently permitted his crucifixion, they would have had a tenfold condemnation. St. Peter declares that the extenuating circumstances connected with our Lord's crucifixion was ignorance. He declared, speaking by inspiration at Pentecost, "If they had known, they would not have crucified the Prince of Life."

FEW KNOW THE FATHER OR THE SON

All men are to be brought to a knowledge of God. The Scriptures declare, "The knowledge of the glory of God shall fill the whole earth." Jesus declared that no one can know the Father except as first they come to know the Son, or as the Son reveals the Father to him. Hence those who have failed to recognize Jesus as the Son of God have not yet come to the full appreciation of their privileges. Blessed are our eyes, that now they see, our ears that now they hear, that we may know Messiah, and through him know the Father; and Jesus may come in to us and sup with us, and we with him.—Rev. 3:20.

We are glad that all mankind in due time will be brought to a clear knowledge and full opportunity. But oh, how much greater is our blessing, besides the privilege of now being the sons of God, joint-heirs in his glorious kingdom! We may well rejoice with the Lord in his thanks to the Father, not only that some cannot hear, see, or understand, but also that some of us can hear, see and understand the divine message now, and thus share its blessings.

The special call of God through Jesus, therefore, is to the poor, the broken-hearted, the heavy laden, the unsatisfied: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

PREACHING THE KINGDOM

MATT. 9:35 TO 10:15.—SEPTEMBER 8.

TEXT:—*"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."*—Matt. 10:40.

We have more about the kingdom in the study appointed for today. Not only did Jesus preach the kingdom, as our lesson says, but realizing that the harvest work of the Jewish age was great, he sent forth his twelve apostles two and two—to preach what? Hark: He said, "As you go, preach, saying, The kingdom of heaven is at hand."

As the Savior cast out devils and healed the sick, not with the view of doing a restitution work and general healing, but to allow the people to hear the message which he preached, and to illustrate the healing and restoring work which his kingdom will do in its appointed time, so also he gave the same power to his apostles, for the reason that he gave them the same message of the kingdom to proclaim.

He told them that the harvest was plenteous and that the laborers were few, and intimated that it was their privilege to note this fact and to be all the more energetic because of the great "field" and the few to reap it; but in the meantime to "pray the Lord of the harvest to send forth more laborers." That is to say, he wished them to feel a measure of responsibility in the work, even though he himself was the Lord of that harvest, and even though he was the responsible one. So the Master would have every one of us feel a deep interest in the

harvest work now in process, in the end of this age, and similarly to pray him for more laborers, in the similar proclamation, "The kingdom of heaven is at hand."

These messengers of the kingdom were not to go to the Gentiles, but merely to "the lost sheep of the house of Israel," said our Lord. Why? Did he not love the Gentiles. Was the Lord Jesus prejudiced so that he cared only for his own nationality? No; the answer is a different one. God's covenant promised the blessed privilege of the Messiahship to Abraham's seed. Jesus was the seed of Abraham in particular and the Messiah. But God had another feature in mind in connection with that Messiahship, of which Abraham did not know; namely, that he would have associated with Messiah in the kingdom others who would share his glory, honor and immortality. This blessed privilege, which Abraham could not have fully understood, God nevertheless fulfilled to Abraham's children, as fully as though he had particularly stipulated it in the promise. God would keep the very spirit of his engagement as well as its letter. Hence, no favor could go to the Gentiles until after natural Israel had received the opportunity and used it as far as they would.

HARVESTING THEN AND NOW

Another reason why the blessing should not have been given to the Gentiles was that it was to be a harvesting work, and not plowing, harrowing, nor sowing which had not been done with the Gentiles, but only with the Jews. It was appropriate, therefore, that the Harvest, which belonged to the Jews should be confined to them. What was done for the Gentiles was the seed-sowing, as represented in the parable of the Wheat and Tares.

But now we are in the harvest of the Gospel age. It is not the Jews that are being harvested now, nor the heathen, nor the world in general. The reaping is to be done amongst those who have received the seed-sowing—the reaping work belongs to Christendom—to whatever part of mankind the Gospel message has been made known and wherever received and professed. This, therefore, is an intimation to us that the Lord would now have the harvesting done chiefly amongst those who profess to be his people, nominal spiritual Israel. The trumpet is to be blown in Zion, to awaken those who are at ease in Zion.

Jesus specially instructed the reapers of that harvest that they should go forth fully trusting to divine providence. They were not commissioned to beg nor to take up collections, so far as the records show. They assumed therefore that they were merely to accept what might be voluntarily tendered. If they were not hospitably received they were to consider it the Lord's will that they should go elsewhere. They were sent to search out the worthy ones; they should keep this in mind. In going from house to house, a prayer should be in their hearts, if not upon their lips, that if there were worthy ones there the peace of God, and their peace, might be there. If not, they were to take their blessing with them to bestow it upon those more worthy, as they should find them. "Whoever will not receive you and hear your words, when you depart out of that house," or out of that city, "shake off the dust from your feet."

"MORE TOLERABLE FOR SODOM"

Jesus declared that in the day of judgment it will be more tolerable for Sodom and Gomorrah than for the city refusing to receive his representatives. What does that mean—"more tolerable?" It implies that the treatment will be tolerable in any event. But why more tolerable for Sodom and Gomorrah and others in the day of judgment?

It was Jesus' declaration that, aside from a saintly few who received his message gladly, the remainder of the people of that time were more hardened and more blameworthy in God's sight than were the people of Sodom and Gomorrah, whose sin was of a different kind. Let us notice that feature. The sins of Sodom were certainly grievous in the sight of God and all good people. But, think of it! the sin of carelessness in respect to the glorious message of the kingdom is in God's sight an indication of a still meaner condition of heart of a still more wicked person, one of whom there is less hope of an eventual salvation.

The Sodomites mentioned by Jesus were not so illuminated as those living in his day, yet he declares, "Fire rained down from heaven and destroyed them all." (Luke 17:29.) And that took place nearly twenty-five centuries before Jesus' birth, yet he declares that those Sodomites had not up to that time been judged—their judgment was still future; and, "in the day of judgment, it will be more tolerable" for them than the people of Bethsaida and Chorazin. Sodom sinned grievously, but they had little light, practically no knowledge of God.

THE DAY OF JUDGMENT

But why should the Sodomites have a day of judgment at all? Were they not judged, condemned and destroyed? Oh, yes; but then, all men, Adam and all of his race, were judged and condemned. Those Sodomites were condemned to death before they were born, as are all of Adam's children—born in sin, "shapen in iniquity." The death penalty which came upon Adam reached to them as it has reached to us. The only thing that came upon the Sodomites specially, in addition to what comes upon all mankind, was that they died violent deaths, probably accompanied by great sufferings.

In this blotting out as a divine punishment, the apostle tells us, they were made an example of the ultimate doom that will come upon all who reject God's grace and die the second death. (2 Pet. 2:6.) However, the Sodomites and all of Adam's posterity are included in the redemption work of Jesus. Hence they are no more dead than Abraham, but merely sleeping with their fathers, as Abraham sleeps with his fathers, waiting the glorious morning, when the Redeemer of Adam and his race shall take to himself his great power, shall establish his kingdom, bind Satan, glorify his church, and begin his work of blessing the world.

The world's blessing will consist of an awakening from the tomb, and there will be an opportunity to the Sodomites, as well as the people in Jesus' day, to rise out of their sinful and fallen condition, and, if they will, to return to full harmony with God and have everlasting life. In that glorious judgment day of a thousand years (2 Pet. 3:7, 8) the Sodomites will find it easier to make progress than will those who repudiated the message of Jesus and the apostles. However fallen and degraded the Sodomites were in some respects, their hearts and consciences were less seared than those who refused God's message.

TORONTO AND WASHINGTON CONVENTION

Nearly one thousand of those of "like precious faith" assembled in convention at the National Exhibition Park, Toronto, Ont., Canada, beginning Sunday, June 30. The weather was ideal for such an occasion, and the spirt of the friends indicated their joy in the Lord, their oneness of purpose and implicit faith in the great Creator of the Universe. Those in attendance were mostly from Canada, although quite a number were present from the United States.

Horticultural Hall proved to be a splendid convention auditorium, having a capacity of about fifteen hundred. The friends were quite comfortably lodged in the vicinity of the park, and a substantial luncheon was provided each noon, affording at the same time an excellent opportunity for sociability and Christian fellowship. The Exhibition Park is located on the lake front with a magnificent view of the water, and is artistically laid out with winding paths, fountain sprays and flower beds.

With such beautiful surroundings praise to the Almighty filled every heart from the very first and the opening day of services was appropriately designated "Praise day." The speakers of the day magnified the name of the Lord and forcefully depicted the divine program. "Hope day," "Kingdom day" and "Fruitage day" each in turn proved equally interesting and helpful to the assembled Bible Students as they had further word pictures painted before their mental vision illustrating God's wonderful provision for all mankind, and the special favors in reservation for the members of "the church of the first-born."

At one of these sessions a resolution was unanimously adopted expressing the sense of the convention "that we do not find the Bible to teach the doctrines of a literal hell fire, or place of fire and brimstone, for the punishment of the wicked, but that secular history of the formation of the creeds of the Middle ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of punishment in hell fire was added to the Gospel as taught by Jesus and the twelve apostles. We, therefore, now unreservedly repudiate as thoroughly unscriptural the teaching of a place, state or condition of a literal lake of fire and brimstone for the punishment of the wicked, and further, that we believe from many personal testimonials that the vast majority of ministers of all Protestant denominations have privately repudiated the 'hell fire' theory, but have for supposedly good reasons, hesitated to inform their congregations; and further, that we believe, on this account thousands, and perhaps tens of thousands, are being driven into skepticism or infidelity. We appeal to every minister in the Dominion of Canada to publish in his local newspaper, over his own signature, a statement declaring whether or

not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone, and ask every editor to invite the ministers of his constituency to avail themselves of his columns for their statement."

On Thursday, "Fruition day," Brother Russell arrived in the afternoon and found the convention at its height; and on Friday, "Harvester day," the enthusiasm and zeal seemed, if anything, to excel any former occasion. We trust that many of the harvesters were encouraged to renewed activity in the Lord's service for the ensuing year, and, too, that others may have received an incentive to enter into some department of the grand harvest work. The prevailing sentiment seemed to be expressed in the words of our Master during that other great harvest period eighteen centuries ago—"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Saturday was designated "Spirit Begetting day." At the conclusion of the morning praise and testimony service Brother Russell addressed the convention on "Baptism—Its Import and Its Symbol." This was followed by an immersion service at the lake, where 97 adults symbolized their full consecration unto death. The convention proper, according to program, concluded on Saturday afternoon with a love feast. The elders of the Toronto class, all the pilgrim brethren present, and Brother Russell, enjoyed the blessed privilege of a personal hand-shake with each and all in attendance. The singing of appropriate farewell hymns and the breaking of bread made the scene most impressive, never to be forgotten.

Although not on the program, on Sunday morning a large number of the friends gathered again at Horticultural Hall for a praise and testimony service and an address by one of the Canadian brethren, followed by a Berean lesson. In the afternoon the public of Toronto were addressed by Brother Russell in the Royal Alexandra Theatre on the subject, "Beyond the Grave." The meeting was well advertised, and although this is a large auditorium, and the day was exceedingly warm, the place was crowded to its capacity and, according to various estimates, five hundred to one thousand were turned away from the doors unable to gain admittance. The witness to the truth, God's character and plan thus given, we trust, may serve to awaken the interest of some who heard for the first time. Closest attention was given.

AT WASHINGTON CITY

While the concluding sessions were being held at Toronto, Ontario, Bible Students from thirty-six different States were entering the Capitol City of the United States by the gateway of its magnificent Union Station, previously mentioned in the columns of this journal on account of the appropriate inscriptions of Biblical texts so precious to the hearts of our readers, to be found above the archway entrances, viz., "Thou hast put all things under his feet;" "The truth shall make you free"; "The desert shall rejoice and blossom as the rose," etc.

Via special trains, special cars, electric lines and automobiles the friends continued to pour in until by Saturday evening, the day before the convention opened, the city was fairly filled with Bible Students, who were assigned to over six hundred different homes, private boarding house and hotels. This distribution of the visiting Students, we believe, afforded an excellent opportunity for witnessing the truth before many families and persons who might not otherwise have been reached. So far as we have heard all were quite comfortably located.

The opening day's sessions were all held in the auditorium at the Glen Echo Chautauqua Grounds, and in spite of the extreme heat the place was filled to overflowing. Observing the extraordinary numbers in attendance, which more than taxed the capacity of Glen Echo Park and the electric car facilities, the committee on arrangements concluded that it would be best to transfer the majority of the meetings to Washington City proper. Accordingly, on Monday morning the Washington Academy of Music, a fine auditorium with a seating capacity of about 2,500 persons, was secured, and at 9 o'clock on Tuesday morning the same was packed to its limit, with about 300 on the platform. This necessitated the securing of another auditorium for overflow services, which were arranged for in the beautiful new Masonic Temple, seating about 1,400 people. Besides these two places the G. A. R. Hall was engaged for book stall, colporteur department, postoffice, information bureau and a general meeting place for those who desired to make appointments with one another.

We believe we can see the overruling hand of Providence in having these auditoriums, as they served to bring before the attention of the public the actual size of the gathering of Bible Students. It was a surprise to many of the Washington residents to know that there were so many people so interested in Bible study as not to give their time to sightseeing or other attractions of that beautiful city, but on the contrary would pour into each of the auditoriums at each session, morning, afternoon and evening, notwithstanding the heated weather.

Besides the regular features, as designated on the program, a reception was held in the G. A. R. Hall on Monday evening, attended by six hundred. Another reception, in the nature of a special discourse by Brother Russell, was held on Tuesday evening in the Academy of Music, which was crowded to its capacity. On Wednesday night a most inspiring prayer meeting, attended by fully 2,500 persons, was conducted at the Academy of Music. The testimonies all evidenced remarkable growth in grace and in knowledge of the Lord and a desire to "praise him for his goodness and wonderful works to the children of men."—Psa. 107:8.

Another feature not on the regular program was the "Christian Workers' Service" on Thursday afternoon at the Glen Echo auditorium, over one thousand being present. The discourse by Brother Russell on the subject of Baptism on Friday morning was listened to with quiet interest, and at its conclusion 167 adults indicated their desire to symbolize their baptism into the body of Christ by water immersion. After directing a few personal words and extending the right-hand of fellowship to each of the candidate, they were conducted to the bathing pool at the foot of the imposing Washington Monument, where the ceremony was performed with befitting dignity and solemnity.

In the evening Brother Russell addressed a splendid assembly of Pilgrims, elders and deacons at the Academy of Music, and all seemed greatly rejoiced, comforted and encouraged by the remarks, which were based upon the text, Acts 20:28.

Harvesters' day, with its usual enthusiasm, brought together the active colporteur workers to learn more about the wonderful privileges of the season in which we are living. The Master's words, as recorded by St. John, seem best to express the sentiments of this blessed day at the convention: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."—John 4:34-36.

At one of the early sessions of the convention a similar resolution to that passed at the Toronto convention, repudiating the doctrine of the dark ages—the eternal torture of nearly all mankind—was presented and carried unanimously by the Bible Students gathered at Glen Echo. Already we learn of considerable discussion having been agitated amongst the various clergymen in all parts of the country.

Holiness day concluded this last, and we must again say, "the best yet" of all our conventions. On account of the great numbers in attendance the usual custom of breaking bread and shaking hands with all the pilgrims and Brother Russell was not deemed practical, but instead the pilgrim brethren and Brother Russell were stationed at the various points of exit of the Academy of Music and bade the friends farewell while they sang, "Blest Be the Tie That Binds," "God Be With You Till We Meet Again," and other hymns of similar sentiment. As this leave-taking was in progress many eyes glistened with tears of mingled sorrow and joy while we said farewell to one another and "God bless you." Let us hope to meet again in the great convention on high, where we surely shall be if faithful to him who hath called us out of darkness into his marvelous light."

MORE BEREAN QUESTION BOOKLETS

We are pleased to inform our readers that Question Booklets are in stock for Volumes I, II, III, IV. and V. of STUDIES IN THE SCRIPTURES, also for TABERNACLE SHADOWS. Price 5c each—50c per dozen, postpaid, brings them within the reach of all. Order freely according to your needs.

Many of the classes find these questions very helpful. The difficulty with many classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the class; or, if the question be not understood by the class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean classes than by listening to any sermon. Thought is stimulated, quickened.

SCRIPTURAL USAGE OF THE TERM SALVATION

Higher critics and evolutionists have much trouble in their endeavor to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scriptures respecting human salvation. These latter-day philosophers do not like to be called "infidels" "unbelievers," but prefer to take their texts from the Bible in their weekly endeavor to undermine faith. If evolution theories were true, the word "salvation" would be wholly inappropriate. If mankind have been climbing upward for six thousand years, out of monkeyhood into perfect manhood, and if they are gradually to become angels by processes of evolution, then the word "salvation" is altogether out of place when applied to them. They should rather be let alone in their glorious upward progress. They would need no Savior, or Redeemer; for according to this theory, mankind never was lost—never fell from perfection.

But the Bible proposition is the very reverse of the evolution theory. The Scriptures teaches that man was created perfect and holy, in the moral likeness of his Maker. It declares that when on trial to determine whether or not his life and favors might be continued to him everlastingly, Adam sinned and was sentenced to death. It tells that through Jesus, God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that he died, the just for the unjust, and that sinners are to be reconciled to God through the death of his Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given his life a ransom-price, and has been exalted and declared to be the Savior, the Life-giver of the world.

But the world has not yet been saved. It lies in the wicked one. Satan is still the "prince of this world." Sin and death reign. The world has only the divine promise which was given to Abraham, but of which the majority of mankind do not even know. That promise, however, is sure—that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the kingdom of God under the whole heavens. It shall rule; it shall conquer; it shall destroy sin, death and everything opposed to divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isa. 11:9), and every knee shall bow and every tongue confess the Lord. (Isa. 45:23.) Thus shall come the glorious opportunity for salvation through the knowledge of the Lord, and his will.—Jer. 31:34.

Those who desire to do God's will shall be assisted by the Redeemer, thus to cultivate a righteous character. That assistance will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfections. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the divine sentence, or "curse." No longer will thorns and thistles cause sweat of face; but the earth shall yield her increase and be styled, "The garden of the Lord." (Zech. 8:12; Isa. 51:3.) The earth is God's footstool, which he will make glorious.—Isa 60:13.

But that salvation of man and of his earthly home and future dominion is preceded by another phase, or kind, of salvation. Before dealing with the world, God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will not really be accomplished until they share in the first resurrection. Now they reckon themselves as passed from death unto life, as new creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

Thus, eventually, there will be two classes of saved ones—two classes saved out of the sin and death conditions which now prevail:

(1) The church changed from earthly to divine nature.—1 Cor. 15:51-54.

(2) The willing and obedient of the world, who, during the thousand years of Messiah's glorious reign, will be gradually changed, not to a different nature, but from the imperfection to the perfection of human nature.—Acts. 3:19-21.

Meantime all the wilfully wicked, disobedient or rebellious will be utterly destroyed in the "second death," "as natural brute beasts."—2 Pet. 2:12.

SOME INTERESTING QUESTIONS

QUESTIONS RE THE REDEEMER

Question (1) At what period in Jesus' life was he a perfect man?

Answer.—He was always perfect, but did notbecome the perfect man until the 30th year of his life. In the very beginning, "the beginning of the creation of God" (Rev. 3:14), he was sinless, perfect on the spirit plane—next to the heavenly Father. When he humbled himself, in harmony with the divine plan and in order that he might be man's Redeemer and Restorer, he still maintained his perfection, his sinlessness. When born of the virgin, he was still "holy, harmless, undefiled and separate from sinners." He was the perfect babe. As he grew to manhood his perfection was maintained—he was the perfect boy, the perfect youth and finally the perfect man. Thus we read, "Jesus increased in wisdom and stature and in favor with God and man."

Question (2) Was Jesus, at the time of attaining the perfection of manhood, possessed of everlasting life, or was it necessary for him to be placed on trial as a perfect man before he would be accounted worthy of everlasting life?

Answer.—According to the divine law, under which Jesus was born into the world, his perfection proved his worthiness of everlasting life, just as Adam's perfection meant everlasting life to him. But as Adam, who when created was in covenant relationship with God, by disobedience, by breaking the covenant, lost the right to life which was his by that divine covenant, so Jesus, as a perfect man, was in covenant-relationship with God, and as a human being could have forfeited his right to life only by sin or, otherwise, have disposed of it by sacrifice—the latter of which he did.

Question (3) Was Jesus at the age of thirty years qualified to give himself a ransom-price for Adam and his race, or was it necessary that first he should have a personal trial, or testing, in respect to his loyalty to God before his sacrifice could be accepted as the ransom-price for Adam and his race?

Answer.—Jesus was at thirty years of age qualified and competent to present his body a "living sacrifice, holy, acceptable unto God," as man's ransom-price—and this he did. God accepted the offering and sacrifice and signified his acceptance of it by the anointing of the holy Spirit, by which he begat Jesus again, this time to the divine nature as a reward for the obedient sacrifice of that which he had consecrated unto death. Nevertheless, the necessity for a testing of one who would become man's substitute was not overlooked in the divine arrangement. Two tests, or trials, proceeded at the same time, and both were necessary. As a man he must prove loyal to the principles of righteousness represented in the divine law, otherwise he could not be a suitable substitute or ransomer for Adam and his family. On his own account, to prove himself worthy of the divine nature, Jesus needed to have trials as a new creature. His begetting of the holy spirit could reach the fruition of divine nature only by his faithfully carrying out his covenant or sacrifice. Hence, if he had failed to perform the sacrifice as he covenanted, he would have failed entirely, and would not have received the great reward of divine glory, honor and immortality which came to him in his resurrection.

St. Paul declares, "Wherefore, God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9) The entire test of our Lord Jesus was along the lines of his faithfully sacrificing himself, in the doing of the Father's will—in submitting to all things "written in the Book"—in the prophecies and in the types of the law. Had he failed to keep his covenant of sacrifice, not only would he have failed to gain the exaltation to divine nature, but he would have lost everything—even life itself.

But the keeping of his covenant of sacrifice, obligatory upon our Lord as a new creature, meant also that he kept the law, obligatory upon him as a human being because the things required of him under his covenant were in harmony with the law. To keep his covenant meant that he should keep the law, and much more than that—to sacrifice his rights and interests which the law did not demand should be sacrificed.

Question (4)—If Jesus had kept the law blamelessly, yet had failed in some feature of his covenant of sacrifice, what would have been the status of human redemption? Would the ransom-price of humanity have been paid by Jesus' keeping the law perfectly, even though he had failed in obedience to his covenant of sacrifice, and thus failed to attain to glory, honor and immortality—the divine plane? If not, why not?

Answer.—Under the circumstances mentioned in the above question, the entire matter of redemption would have failed, so far as Jesus was concerned. His death would not have ransomed man from the death penalty. Indeed, the question presupposes an entirely wrong view of the ransom. Jesus' death

was a ransom-sacrifice. That is to say it was a sacrificial death intended to effect the ransom of Adam and all lost through his disobedience. But a ransom sacrifice is one thing, and the payment of the ransom-price is quite another thing. For instance: Jesus did his work perfectly; it had the divine approval; the ransom-price was laid down and was satisfactory to the Father, and Jesus has been rewarded for his loyalty and obedience manifested in that ransom-sacrifice; but the value of that sacrifice, quite sufficient to be the off-set, or satisfaction, for the sins of the whole world, has not yet been applied.

The merit of that sacrifice is in the hands of divine justice, subject to application for the sins of the whole world as soon as God's time shall have arrived. But that time has not quite yet arrived, and the world is still not redeemed, even in a judicial sense. Hence we read, "The whole world lieth in wickedness" and are all "children of wrath." (1 John 5:19; Eph. 2:3.) If the ransom-price had been applied and accepted, the world would not lie in the hands of the wicked one, and would no longer be "children of wrath."

Before the merit of Jesus' sacrifice can be applied as a ransom-price for the world's sins—to secure the world's release from divine condemnation, and the turning over of the world to Jesus and the establishment of his kingdom for its blessing—before all these things, or any of them can take place, another matter must, according to the divine program, be attended to. That other matter is the calling and acceptance and begettal to the divine nature of an elect "church of the first-borns, which are written in heaven." (Heb. 12:23.) This is the work which has been in progress for nearly nineteen centuries. As soon as it shall have been completed the glorious Redeemer with his exalted bride class will inaugurate his glorious reign of a thousand years, by binding Satan and ushering in the new dispensation, for which the whole groaning creation has so long waited.—Rom. 8:22, 19.

Thus it will be seen that our Lord's testing, which began at Jordan at the time of his consecration and which ended at Calvary, was two fold, and the two trials progressed simultaneously, and to have failed in either particular would have lost all. As a man from the human standpoint, born under the law, he was obligated to keep the law in every particular. To have failed would have been death. As a new creature, who had entered into a covenant of sacrifice, our Lord was obligated to sacrifice willingly and obediently, his life, his rights, everything that he possessed, in harmony with the overrulings of divine providence. "The cup which my Father hath given me, shall I not drink it?" (John 18:11) To have failed of the full, complete sacrifice would have cost him everything, and he would have accomplished nothing by all his previous experiences and loyalty.

Our Lord's faithfulness in sacrificing during the three and a half years of his ministry added nothing whatever to the perfection which he had at Jordan. He was perfect and an acceptable sacrifice to begin with, and he merely maintained that perfection and that acceptance with the Father "faithful unto death." Wherefore he has attained his present exaltation and is in readiness to be the world's merciful and faithful High Priest, and he also has the merit of his sacrifice in the hands of justice ready at the appropriate time in the end of this age to be applied for the cancellation of the sins of the whole world.

The church shares in the benefits of our Lord's death in a different way from that of the world. She has her Redeemer's merit imputed to her by (because of) faith—to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father by the Redeemer, who imputes the merit of his sacrifice to it and makes it acceptable as a part of his own sacrifice. "For if we suffer (with him) we shall also reign with him"; "If so be that we suffer with him, that we may be also glorified together"; "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service"; "Fill up that which is behind of the afflictions of Christ." (2 Tim. 2:12; Rom. 8:17; 12:1; Col. 1:24.) These are some of the invitations offered to the church who are now qualifying to be members of the royal priesthood in the great work of blessing and uplifting mankind as God has foreordained and promised.

AN INTERPOLATED TEXT

Question.—Kindly explain Rev. 20:5: "But the rest of the dead lived not again until the thousand years were finished."

Answer.—Scholars are agreed that this text is an interpolation. We must remember, however, that it is one thing to be legally, or officially dead, and another thing to be actually dead. But as Jesus said to some, he recognized as alive only those who accepted him. Those who had not the Son had not life in any sense or decree; those who had the Son, have the beginning of life reckoned to them. The world, however, during the thousand years will have opportunity, not only of being awakened, but of having fulness of life. If, therefore, after they are awakened, they will go on and render obedience to the laws of the kingdom, they will be lifted up, up, up out of death to perfection and life.

BIBLE QUESTIONS A MINISTER'S GREATEST TROUBLES

Question.—If the Bible has been misinterpreted on many vital points, how are we to understand the Bible, if we are not educated enough to know these things?

Answers.—Ministers are less able to interpret the Bible than any other class of people in the world. The Theological Seminaries do not teach Bible interpretation, but instruct the student how to defend the various creeds, and how to choke off investigation, and to make the investigator feel foolish. Nothing troubles a minister more than Bible questions.

Our advice to those who want to know the truth is to search the Scriptures and use Concordances and every Bible help that will assist them in a proper and rational understanding of the Scriptures. But be sure that the subject is approached honestly and prayerfully, with a desire to know the truth and without sectarian prejudices. Remember the words of the Master, "Sanctify them through thy truth; thy word is truth."

THE GREAT TEACHER EXPOSED SADDUCEES' IGNORANCE

Question.—"Whose wife shall she be in the resurrection," who had several husbands?

Answer.—The Sadducees, the agnostics who did not believe in the resurrection, tried to entrap the great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. "To which of them shall she be wife in the resurrection?" They did not ask, "To which of these will she be wife in heaven or purgatory or eternal torture?" for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead; and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" (Matt. 22:23-33) You do not understand the Scripture teaching respecting such questions, and you ignore in your question the great divine power which, at the resurrection time, will be exercised to straighten out all the difficulties of the situation. Then the great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection—such as would get a complete raising up out of sin and death, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.

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THE MARK OF CRYSTALLIZATION OF CHARACTER

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the work for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

In the epistle to the Philippians, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing along to win.

We may view "the mark for the prize of the high calling" from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God's dear Son, of perfection of intention, of love for righteousness, for God, for the brethren of Christ, and for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christian experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the first resurrection.

From the other standpoint, this "mark for the prize of the high calling" is that of crystallization of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by him as overcomers, not in our own strength, but in that of our Redeemer. This mark of crystallized character is not attained so early in our Christian experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallize our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honor and immortality.

PERFECTION, NOT CONSECRATION, THE MARK

There is no reason to think that our consecration is the mark; for our testing, our proving comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he was sincere in the devotion of his every power to the service of God. We cannot suppose that the mark is reached the next moment after consecration. Some degree of character-development must be possessed; there must be some mark of character, in order that God may count that person worthy of everlasting life.

God's standard of character is perfection, which must be maintained by loyalty and obedience under whatever tests he permits to come to individuals upon any plane of life. No one will get the prize of everlasting life unless he successfully passes those tests. We realize that the church has been under trial throughout the Gospel age, as to her worthiness to obtain "glory, honor and immortality"—joint-heirship with her Lord. —Rom. 8:17.

From the Scriptures we learn that throughout the Messianic age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ's reign by loosing Satan for a "little season." (1 Cor. 15:24; Rev. 20:7-10) The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard, or mark, of character to be attained by all those who are loyal and obedient to him—on any plane of existence.

While this mark of character to be attained by the world during Messiah's reign is not the one to which St. Paul refers in our text, nevertheless there is such a character-mark to be reached by mankind. Those who then attain the mark will have everlasting life on the human plane. But those who attain the mark to which the Apostle refers will be given eternal life on the divine plane.

THE MARK OF CHARACTER-CRYSTALLIZATION

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time; hence it was not this mark of character-development to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for "them that love him." (1 Cor. 2:9) We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of his consecration; and he maintained himself at the mark. As a sacrifice he would have been acceptable at any time. It was his part to consecrate his life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for him had come. In everything that he did he submitted himself to the Father's will. Our Lord spoke of his "cup" as the one which the Father had prepared for him.—John 18:11.

If our Lord had determined for himself the time and the manner of his death, then he was pouring the cup. If the Jews had determined these points, then they were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the prophets. Our Lord took the cup and accepted it as the Father's providence for him. If the Father's providence had led to his death a year sooner or two years sooner, if the Father's will had been expressed in our Lord's crucifixion at an earlier time, even then it would have been well with him. But he "learned obedience by the things which he suffered."—Heb. 5:8; 2:10.

At Jordan our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the holy Spirit and by the voice of Jehovah. (Matt. 3:16, 17) He had also a perfect body—though it was earthly—in which the new creature operated. But his obedience must be tested—his loyalty even unto death. Whatever the degree of testing to which our Lord might have been subjected, it was just the right amount, according to the Father's wisdom. Our Lord would have been just as much an overcomer had he died at any time after his consecration. But if he had died sooner than he did, it would merely have proved that the Father did not require as much evidence of our Lord's faithfulness and loyalty as he did require.

OUR LORD AN OVERCOMER AT CONSECRATION

Here some one may ask, "Is it proper to say that our Lord was an overcomer as a new creature at the time when he made his consecration?"

Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He continued faithful as an overcomer down unto death; but he was not counted as an overcomer until death. Between the Father and our Lord as a human being there was no Mediator, and as a new creature there was neither robe to cover nor advocate to represent in case of any deviation from the will of God; and the slightest deflection therefrom would have meant the second death.

The Scriptures give us two pictures of our Lord as an overcomer at his consecration, where he gained the first great victory over his flesh. The first of these pictures (Lev. 16:11), the killing of the bullock on the Day of Atonement, represents the death of our Lord's humanity at the moment when he consecrated himself at Jordan. There he gained a victory and continued victorious until the end of his course.

The second picture is found in Rev. 5:2-7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at his death when he had finished his course, but at his consecration, when he began his course. The proclamation which the Revelator heard was, "Who is worthy to open the book, and to loose the seals thereof?" We read that John wept much. "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof . . . . And he came and took the book out of the right hand of him that sat upon the throne." Our Lord alone was worthy of the honor of receiving the divine plan into his care. We also read that John looked and saw the newly slain Lamb open the book.—Rev. 6.

After our Lord had entered upon his consecration he was the newly slain Lamb. Then the Father gave into his hand the scroll of the great divine plan of the ages—the scroll written on both inside and outside. The outside he was already able to read. But the inside, which contained information on spiritual things, remained sealed.

As soon as our Lord came up out of the water after his baptism, he was begotten of the holy Spirit and began to understand spiritual things. "The heavens [higher things] were opened unto him." The time when he began to be considered the slain Lamb, the time when the scroll was delivered to him, was the time of his consecration.

SUBMISSION THE FIRST REQUISITE—PATIENT ENDURANCE THE SECOND

A good illustration of the process of character-development and crystallization is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights. Then it requires a long time to cool before it can be removed from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for a third firing. Some vessels which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was he perfect as a man, but his own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no bending. He was of the proper material. His heart (applying this word to the mind) was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of his character-likeness in this respect; they will be loyal to God's will. Not only will they endeavor both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree. The "cup" they will be required to drink is the same that our Lord drank—and "all of it!"

To follow in his steps, we must first reach this mark of character-development; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of death. Character should be attained as soon as possible. But having reached this character-development called the "mark," it is for us to stand faithful, and not be thrust away from it by the opposition of the world, the flesh and the devil. All such opposition must be endured before we can win the prize. Some of the noblest characters, who have been in an acceptable condition, and used of the Lord, did not get to the mark until they had passed through certain severe experiences.

"WE HAVE THE MIND OF CHRIST"

The thought of the Apostle seems to be, Here is a certain line of conduct and character-development which God has marked out; and it is the same for all who are in the race. The life of Christ is the rule. If we would attain the mark, obtain the price, we must follow this line, or rule, or mark.

The Apostle Paul had but one mind or will. "This one thing I do," he said. He was not a double-minded man, at one time thinking he would like to serve the Lord, at another time himself, and then again the adversary, etc. He had accepted the divine proposition to give all his talents to the service of the Lord. He had before his mind the great promise that God had made. For him there was but one thing in life.

The Scriptures tell us that during the Gospel age God has sent out a special call, or invitation, and that those who have accepted that call have "exceeding great and precious promises" of wonderful things to look forward to. All who accept the call should practically forget all the trifling things of life in order to win the prize—by manifesting to God faithfulness, obedience and loyalty. Character, not talent, makes us acceptable. God could give any one intellectual powers as good as ours or better. He will not grant any one a place in the kingdom on account of physical strength or endurance. He will not admit any one to the kingdom because of worldly prosperity or honor of men, or because of riches.

CONDITIONS REQUIRED IN THE RACE

What then is God seeking? To what has he called us? The Apostle Peter says that God has "called us to glory and virtue." (2 Peter 1:3) Certain conditions God requires of those who will run in the race. He requires that none be proud, but that they possess humility. And he will have no one in the kingdom of his elect who is weak, vacillating, so far as his mind is concerned. He may not have a strong intellect; but he must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. He must also demonstrate his loyalty to God. He must not merely seek glory, but he must recognize and appreciate his responsibilities to God.

Loyalty is one of the great tests of character—loyalty to God, to his Word, loyalty to principle. Whatever follows, the Christian must be submissive to God, trustful and faithful. To such alone could we expect God to give the great blessings promised to overcomers. Hence we see that the Apostle was quite right in giving up all that he might serve God, that he might please the Father, and thus attain to this glorious reward of joint-heirship with his Son.

"EVERY SON WHOM HE RECEIVETH"

Not necessarily all who make a consecration, but all whose consecration God accepts, all whom he begets of his holy Spirit to become new creatures, will have the opportunity of reaching this mark of crystallization of character before they die. These will have full testing—"Every son whom he receiveth." (Heb. 12:6) This promise guarantees that they shall have trials and difficulties to develop them in the proper character-likeness of our Lord; and that none of their experiences will be cut short of this attainment. God will see to it that they have the full opportunity to develop character-likeness to Christ. Those who turn to sin wilfully, deliberately, will fall into the second death. Others may fall from the priestly class into the great company. But even these must have sufficient time to manifest their loyalty to God.

At the time of his consecration, our Lord was at the mark by virtue of his perfection. We are not at the mark at the time of our consecration; for we are imperfect. But we wish to do the Lord's will; and we have given ourselves to ascertain what that will is in order that we may render intelligent obedience thereto. In our Lord's case he had no such imperfection to overcome as we have. At the time of his consecration he loved his neighbor as himself, and he loved God with all his heart.

When we consecrate ourselves, we agree to do this; but we do not know what it means; just as St. Peter "wist not" what he said at the time of the transfiguration in the Mount: "Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." (Matt. 17:4) Neither did the two Apostles know what they were asking when they requested Jesus that they might sit the one on his right and the other on his left hand in the kingdom. Our Lord said to them, "Ye know not what ye ask."—Matt. 20:22.

Since at the time of our consecration we do not fully understand what we do, therefore we do a great deal of running to reach the mark. This our Lord had no need to do; for he was perfect. At consecration he was at the mark of perfect character, so that had he died at any subsequent time he would have received the reward of the Father, who said, "This is my Beloved Son, in whom I am well pleased." (Matt. 3:17) At his baptism our Lord was at that mark of character which merited the promised reward of the Father, and to which we must attain before we can secure everlasting life, either on the plane of glory or otherwise.

Stephen, who was martyred very soon after Pentecost, must have lived habitually near to the Lord; for he, like Nathaniel, was an "Israelite indeed" in whom was no guile. The fact that the truth of God came to such as these men means that so far as their heart attitude was concerned they had been very near to the Lord under the law as their schoolmaster (Greek, pedagogue), so that when brought to Christ they could quickly learn of him. So it appears to be with us now. The differences in our natural education in right and wrong, in truth and error, are such that we cannot tell just how long it will take for each to attain to the character-likeness of our Lord and thus to prove worthy of eternal life.

"PUT YE ON THE LORD CHRIST"

We have suggested that the Lord's people, at the time of their consecration and begetting of the holy Spirit, are not ready for the kingdom, but require development, which time alone can accomplish. Notwithstanding this suggestion, is there not a sense in which God's people are regarded perfect at the time of their consecration—at the moment of their acceptance? Our answer is, Yes; they are counted so, but are not so actually. The flesh is reckoned perfect so that God can accept their offering.

But at this time the new creature is merely a babe in Christ and has not yet attained to the stature of manhood. Therefore, the necessity exists for entering the school of Christ and for "putting on Christ," as the Apostle expresses it. We begin to put on Christ after consecration, and after our begetting of the

holy Spirit. The babe grows into a child, and the child into a man. (Eph. 4:14, 13) The work of growing up into Christ is necessary before the child of God would be fit for the kingdom. The difference between a babe in Christ and one fit for the kingdom is that the latter has been tried and tested and has proved himself to be an overcomer.

When our Lord Jesus was at Jordan he was an overcomer. (Heb. 10:9) He was perfect and had correspondingly a larger appreciation of what he did than we have respecting our course when we consecrate. But he tells us, "Fear not, little flock," "be of good cheer; I have overcome the world."—Luke 12:32; John 16:33.

Yet even in our Lord's case, while he was an overcomer at the moment of his consecration, he really did not win the prize of the divine nature until the end of his race-course, until there had been demonstrated a sufficiency of worthiness for that high exaltation; and we know that the Father continued tests of obedience even unto the death on the cross. It was not until after this that our Lord was fully accepted as an overcomer, to whom it was granted to sit with the Father in his throne.

THE GREAT TEST IS TO REMAIN AT THE MARK

The possession of perfection necessarily means that one is at the mark, as in the case of Adam. The test is, not whether one can reach the mark, but whether one will remain at the mark—"having done all, to stand." (Eph. 6:13) When we reach the mark of character which God approves in every sense of the word, let us continue there. When our Lord came into the world he was perfect, loyal, at the mark—God's standard, perfection. Whether or not he would be moved away from the mark by the contradiction of sinners against himself, was to be proved. But none of these tests led him to abandon his determination to continue at the mark. So it should be with us—to the best of our ability.

The Spirit of God is the same whether manifested in himself or in angels or in men or in new creatures. We do not find the Spirit of God manifest in the majority of men, because of sin. We would find the Spirit of God manifest in angels. We should find the Spirit of God very manifest in the saints, who should carry with them into the new relationship all that they have naturally of the character-likeness to the Lord. The graces of spirit exhibited in the Lord's people are properly to be considered fruits of the holy Spirit; for their possessors have become new creatures, have entered into the race for the prize of the high calling. Some saints might be able by reason of natural qualities to make more rapid progress than would others in developing and perfecting these fruits and graces of the Spirit.

Sometimes the question arises, Should not the Lord's people perferably strive for character-likeness to Christ, with no particular desire as to what the Lord's reward will be? We answer, No. We should have "respect unto the recompense of the reward." In order to have the proper respect for the reward which God promises, it is necessary that we hold it up before us continually, and that we never lose sight of the prize.

Our Lord Jesus does not deprecate this looking at the prize. Listen to his words: "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17:5) Thus he prayed to the Father for the reward which the manifestation of his obedience would bring. So it should be with us; not that we have a right to insist that our efforts be rewarded, but that we should think of the blessing which God has promised those who love him, as "exceeding great and precious." Many in the nominal church do not see these things.

Let us keep the goal distinctly before our eyes. Doubtless the Lord meant the knowledge of the prize to serve as a stimulus for our upbuilding and strengthening. We look for "glory, honor and immortality"; and it is right for us to seek for them. Any other attitude would be false modesty. If the thought that it is presumption for us to aspire to the high calling comes before our minds, let us remember that our Lord wants us to be so inspired by the "great and precious promises" that we will work for these things which he has set before us, and that it would be presumption for us to refuse what he offers to us.

FREE MORAL AGENCY A FACTOR IN CHARACTER-DEVELOPMENT

Character may be viewed from two different standpoints. When Adam was created, he was a man of great and good character—"crowned with glory and honor." He was perfect, the image of God. There is a difference, however, between a character thus given, and one that is developed and tested by the exercise of free will. Our Heavenly Father desires that his intelligent creatures exercise their wills. Therefore instead of giving Adam a part of his own character-likeness and eliminating that which we call moral choice, he chose to give Adam his character-likeness, including free moral agency. So God created man in his own image." God foreknew the fall of man and all the circumstances connected with it. He knew that the permission of evil for a time would ultimately result in great blessings for all. He knew that the time would come when every creature in heaven and in earth would be obedient to him, not only because there was no opportunity of doing otherwise, but from choice.

Those who are appreciative of God's character should desire to have this character-likeness. Only such will merit everlasting life amongst either angels or men. God is testing along these lines the worthiness of those who are on trial for life eternal. Hence, "The Father seeketh such to worship him" as "worship him in spirit and in truth"—intelligently.—John 4:23, 24.

WE MUST "LOVE RIGHTEOUSNESS AND HATE INIQUITY"

In the formation of character, we see that the lessons which we learn in the school of Christ are very helpful to us. Originally, man was made in the image of God. Yet in us the image is blurred, indistinct. Those who learn the lessons now and appreciate them to the full will be given no further trial. Those who have not had a sufficiency of opportunity will have a full trial in the age to come. Under the discipline, the chastenings and the rewards of that time, they will learn how much better is righteousness than sin, truth than error. They will develop in the character-likeness of God, which Adam lost, and will see the exceeding sinfulness of sin. They will learn both to will and to do righteousness. All who fail to learn this lesson will be judged unworthy of eternal life.

We see that the angels willed of themselves whether they would be obedient, or be disobedient and enjoy the pleasures of sin for a reason. All the holy angels, who are now in favor with God, are such as have had their testing and have come off victors. Their example will prove more and more a lesson to us as we come to understand it. As a result of this knowledge, we see in God the noblest sentiment that could actuate our Creator and Father in dealing with his creatures; and we are glad that we have chosen to do his will concerning us.

Finally it is important that we should keep in mind the fact that since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance; first, He has given us the Word of Truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of his Word, as will enable us to do what is pleasing in his sight.—2 Tim. 3:17; John 16:13, 14.

Love is the crown of all graces, "the fulfilling of the law." Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallization of character arranged for by divine love. Our Lord tells us that he was beloved of the Father; and the Father himself declared, "This is my beloved Son." We can readily see why our Lord Jesus was greatly beloved, for he expressed and fully manifested the Father's love. But it astounds us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "The Father himself loveth you"!—1 John 3:1; John 16:27.

LOVING OBEDIENCE BRINGS JOY AND PEACE

Let us, dearly beloved, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of a decay of love. Our Lord points out that his continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of his obedience to the Father's will; and that following the same line, he must require that we should be obedient to him if we would abide in his love and share his throne and glory.—John 15:10.

Our Lord's instruction and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, "These things have I spoken unto you that my joy be in you, and that your joy might be filled full." (John 15:11) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."

THE WORLD CALLED TO REPENTANCE

"God now commandeth men everywhere to repent; because he ***hath appointed a day, in the which he will judge the world in righteousness by that man whom he*** *hath ordained."*—Acts 17:30, 31.

When God sentenced Father Adam to death he very properly said nothing about repentance, for he offered Adam no hope of a future life. If, then, no hope of a future life was known to Adam or revealed to him, why should God deal with him at all? Adam was sentenced to death, to destruction. There is no basis upon which to command a man to repent unless something is offered him as a reward for repentance.

God had put upon Adam the sentence of death, which could be removed only by the payment of a ransom-price. God fully intended that some day all mankind should have an opportunity of coming into harmony with him and of having another trial, or judgment, for life; but it was not his due time to explain his program. Therefore, Adam lived and died without any command whatever to repent. And so did his children.

The first intimation of what God might do was given by the Prophet Enoch. But the revelation made by Enoch was not a sufficient basis for offering hope to mankind nor for telling them to repent.—Jude 14, 15.

A SUGGESTION OF HOPE FOR THE WORLD

So years passed by until the time of Abraham. Then God told Abraham that he would reveal a secret to him, because Abraham was his friend. That secret was not a message to be preached, but to be believed by himself and by those who would be heirs of that promise, which was not yet applicable to any outside of Abraham's descendants. The secret was, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) I intend to bless the world, Abraham. If you are obedient to my instructions, your seed will get the blessing and transmit it to the world in general. It was only by implication, therefore, that Abraham had any suggestion that a life of repentance would be rewarded.

In due time God called the children of Israel and dealt with them through Moses. Practically he said, "Do you wish to be my people? If so, come now, enter into a covenant with me; I will be your God and you shall be my people."—Lev. 26:12.

Israel was not commanded to repent, nor were any of the rest of the world. It was an invitation, not a command. God was ready to make a covenant with them. That covenant was that they were to obey the law, and that by their obedience to the Ten Commandments and the spirit of their covenant they would become God's people. But when they tried to keep the law they found that they could not do so, because of inherited weakness. Hence there was nothing more to be said to them along that line. They had had their opportunity and they had failed.

THE CALL TO REPENTANCE

When Jesus came he kept the law, and inherited all the promises of the Law Covenant. Then he offered a share of the kingdom which God had promised to set up (Dan. 2:44), and blessing, honor and glory to as many of the Jews as would come into harmony with him, as many as would walk in his steps of self-sacrifice and thus have God's favor. (John 1:12) In substance he said, "This is the way. Trust in me and walk in my steps. Thus you shall be my disciples. You shall share in my sufferings now, and by and by in my glory and kingdom."

In due time, after a certain number had been gathered from the Jews, this message was extended to all the Gentiles who were in the right condition of heart. The Gentiles not having indicated their desire to come back into harmony with God as the Jewish nation had done, God then commanded them everywhere to repent. (Acts 17:30) This he did through those who were the representatives of his teaching, the apostles and the church. In proportion as they understood the plan of God and were in harmony with it, they could tell their neighbors that a new condition had been established and that God would deal henceforth with the Gentiles.

THE RANSOM THE BASIS OF HOPE FOR THE WORLD

Why should God deal with the Gentiles now, when he had refused to deal with them before? The explanation of this new condition is that Christ had died, and God's great plan had now matured enough to be made applicable to all men everywhere. God had appointed a day in which to judge the world in righteousness. (Acts 17:30, 31) That great day is the next age, the day of Christ, the day of Messiah's kingdom. God has made this provision for the redemption of all through the death of Christ. Mankind were all under the death sentence, and God could not deal with them until that sentence was lifted, or until provision was made for lifting it. He has not annulled the death sentence, but he has provided a ransom for all. —1 Tim. 2:6.

Whoever knows of this plan of redemption knows that God intends to give every individual of Adam's race an individual trial for life. That trial will not be merely to determine whether mankind will try to do right and battle against all the evil influences of the world, but God will subdue sin and uplift all of Adam's race who are desirous of being uplifted.

God has declared that no member of Adam's race need die. Everyone who will may return to God through the great Atonement to be effected by the Redeemer. He has not completed this work yet, but to those who have an ear to hear, the word has gone out that there is to be a future trial, and that the manner of one's life now will have a bearing upon that trial. It is proper to tell this now, because the provision has been made through Christ's death.

THE PRESENT MESSAGE TO THE WORLD

Prior to the Gospel age it was of no use to tell the people to come into harmony with God. But now the whole world is to be brought into a trial to help them and not to condemn them—a trial to see whether they are worthy to have the everlasting life that God will provide for them and assist the willing to attain. Wherever people are willing to hear, the message is, Repent! repent! Cease from sin, and this reformation of character will have an influence upon your everlasting life.

If one is not of the church class he is not in trial for life or death. But it will be to his advantage to live uprightly, for there is a time of reckoning coming. God has provided for this day of trial in the death of Christ. Beforehand, however, the Lord is selecting a church class. The Lord is thus preparing a great class of missionaries who will do everything possible to assist men out of sin and degradation back to harmony with God.

In times past God acted as though he did not notice when sin was committed—unless it was a grievous sin. Then he merely took the lives of the sinners under unpleasant conditions —they went to sleep. The Prophet Ezekiel says that God took all of the Sodomites away as he saw good. (Ezek. 16:50) After the church's trial, or judgment, shall have been finished and the overcomers shall have been found worthy, then, in that time of the world's judgment, the Sodomites will have an opportunity as had the Jews who heard Jesus at the first advent. And it will be much more tolerable then for the people of Tyre and Sidon and Sodom and Gomorrah than it will be for the people of Chorazin, Bethsaida, Capernaum, etc.; for the latter had had opportunities of knowledge, against which they sinned; they therefore had more wilfulness in the matter than did the Sodomites.—See Matt. 11:21-24.

At that time God had sent no command to the Sodomites to repent. So God merely "winked at" (overlooked) the ignorance and sin of that time. (Acts 17:30) He neither threatened nor did anything else in the matter. He merely blotted the Sodomites out of existence. Their fate served as a foreshadowing, as the Apostle says, that God will not forever permit mankind to remain in sin, but that he will destroy the sinner. None shall be destroyed, however, until first he shall have had the opportunity for everlasting life, secured for every member of Adam's race, through our Lord Jesus Christ.

JESUS' RESURRECTION THE ASSURANCE OF GOD'S FAVOR

The Apostle recognizes the fact that the judgment had not begun in his day. He points forward to the day of Christ and declares that God's assurance now set before the world of mankind is that there will be a future time of judgment. Through Christ's sacrificial death the opportunity for everlasting life will come to all. Mankind have already been condemned in Adam. They could not have another trial until the condemnation of the first trial was lifted. Therefore, not until God had provided a Redeemer would he command any to repent. The Apostle says that God's assurance to mankind in this matter is based upon the fact that he had raised Christ from the dead.—Acts 17:31.

When God had raised Jesus from the dead it became a testimony that his was a sacrificial death, an acceptable offering. And Jesus' ascension was a still further demonstration that this One whom the Father had raised from the dead by his own power, was to be the great King to rule, the great Priest to succor, assist and instruct, and the great Judge to direct and order the affairs of the world and to give proper rewards in the great day of God.

Whoever therefore hears about Jesus' death and resurrection should understand that this was God's redemption arrangement. They should also be informed that mankind are all sinners and that death is the penalty of sin. If any should ask, How does Jesus' death affect humanity? we show that God has highly exalted him to be a Savior. In God's due time, as soon as the elect class shall have been completed and the reign of

six thousand years of sin and evil shall have ended, then he will grant redemption from sin to all—to the Jew first and afterwards to the Gentiles.

As many as hear now should repent; but as many as do not hear in the present time are not commanded by God to repent. St. Paul's thought seems to me, Repent now and thus influence your future conditions, even if you do not wish to become a member of the body of Christ. Thousands of millions of mankind have gone down into death. When they are awakened during the period of Messiah's reign, this will be the great message—"God has opened up a fountain for cleansing from sin and uncleanness. Whosoever will may partake of the blessing and reconciliation with God and thereby attain everlasting life."—See Zech. 13:1; Rev. 22:17.

At present the god of this world hath blinded the world's eyes of understanding (2 Cor. 4:4), but soon their eyes will be opened. The time is coming when all shall see and hear, and when none, from the least to the greatest, will need to say, Know ye the Lord, for all shall know him. Then when they know, each will be responsible. At the end of the Millennial age when they shall have received their full blessing through the Mediator they will be required to do God's will on earth even as it is done in heaven.—Jer. 31:33, 34.

FUTURE LIFE INFLUENCED BY PRESENT CONDUCT

It is a very important feature of our work to let our light so shine that men may see our good works and glorify our Father which is in heaven—not their Father, but our Father. (1 Pet. 2:12) The present time is not the world's, but the church's visitation. God is seeking the people who are in a voluntary condition of righteousness. This is not the time for dealing with the world, but for God's people, as burning and shining lights, to reprove all sin. In proportion as the light shines out it will reprove darkness.

If we speak at all about a future age it is a special part of our duty to make clear to our hearers that the conduct of life at the present time will have a bearing on the future life. To say that there are two chances—a chance now and a chance by and by—is wholly wrong. We say to them that during this Gospel age there is only one chance, and the only way to get that chance is to walk in the footsteps of Jesus.

But for those who are by and by to be under the Mediatorial kingdom it is proper to tell them that a life of obedience to God in harmony with the principles of righteousness will be a blessing to themselves in the present, and also in the future. There are a great many people who are living upright and honorable lives and who are doing a great deal of good in this present time. If they thought they were not doing good, they would be discouraged. An incentive to a high standard of life would be taken from them; for they believe that righteous living now has a bearing on the future. In this they are right. But their standard is not so high as that set forth in the Scriptures for the church. That standard is necessarily high; for saints, and saints alone, are to be joint-heirs with Christ and members of the bride class.

A great mistake was made in the past when Brother Calvin declared that the non-elect were to be roasted to all eternity. On the contrary, we find the teaching of God's Word to be that the non-elect are to be blessed by the elect with an opportunity for reconciliation to God—blessed with an opportunity for life on the earthly plane. God will use the elect class for the purpose of blessing the world of mankind. God has a loving, sympathetic plan for all of his creatures, which will be revealed to them in his own due time.

MENTAL SUGGESTION A MEANS OF TEMPTATION

"Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:10.

Shortly after our Lord's baptism, he was led of his own spirit, illuminated by the holy Spirit received at baptism, to go apart to the wilderness of Judea for a season of quiet study. It was at the close of this period of Bible study and prayer, when our Lord was weak from his forty-day fast, that the adversary assaulted him with subtle temptations.

We are not told how Jesus recognized Satan, but we are inclined to think that the adversary was not visible to our Lord's natural sight, but to his mental vision—his eyes of understanding; for Satan, like the other fallen angels, has been under restraint of darkness until the judgment of the great day. It is our thought that Satan was permitted to bring mental suggestions before our Lord's mind. Evidently our Lord recognized the source of these presentations as evil, in whatever way they came to him.

The popular conception of Satan as a monstrosity with hoofs, horns, etc., is a superstition belonging to the dark ages. Really in his own personality he is a very glorious being, who has not been impaired by the six thousand years of alienation from God, although his countenance may have lost some of its Godlikeness.

SPIRITUAL POWER NOT TO BE USED SELFISHLY

In approaching our Lord, Satan did not attempt to lie outright, nor to distort facts, but rather to put a false color on them. He may have approached Jesus as a friend, who had known him in his pre-existent state and who was deeply interested in his welfare. Satan's intrusion was, first of all, to give our Lord some kindly advice, by suggesting that since Jesus had been fasting for a long time, he was doing himself injury; and that if he really knew what power he possessed he would command those stones to be made bread.

Thus approached by one who was of a higher order of being than himself, one who had not taken upon himself a bondman's form, it was natural that Jesus did not repulse Satan, but answered in a kind manner. Our Lord said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) I have made a full consecration of myself to God, and am seeking to know his will, in order that I may do it, whatever difficulties may be involved therein. Therefore, since my life is consecrated, I will not use this holy power which I possess, to do anything for my own comfort or benefit in any manner.

SPIRITUAL POWER NOT TO BE USED FOOLISHLY

Foiled in his first attempt, the adversary quickly changed the subject, not even dissenting from our Lord's decision. He then presented a second subtle temptation to use the divine power given our Lord. We do not understand that Satan took our Lord bodily to the pinnacle of the Temple in Jerusalem, but that he suggested a plan by which our Lord could bring himself into prominence before the people and at the same time demonstrate that the power of the Most High God was upon him.

Our Lord's quick mind detected the error, and he promptly answered: "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7) Again changing his method of attack, Satan endeavored to give the impression that he himself was tired of the condition of rebellion against God in the world, and that he was ready to join our Lord in a great social uplift. Jesus probably knew that Satan was the prince of this world and that his influence was everywhere felt.

SPIRITUAL POWER NOT TO BE USED CONTRARY TO GOD'S WILL

As in the second temptation, we do not think that our Lord was taken out of the wilderness, but that mental suggestion was used to influence him to disobedience to the Father. In all the world there is no mountain from which all the kingdoms of the world can be seen. We understand the "mountain" to be a symbol of Satan's empire, which is world-wide. Satan doubtless brought before the Lord's mind all that he knew of the great Roman Empire, and the wonderful influence which he as a perfect man could exert if he occupied a prominent position therein.

We can imagine Satan as saying, "Messiah is to be king over all the earth. I can easily and quickly help you into that position. Let us co-operate. I will make you chief ruler of the earth on the sole condition that you recognize me. I do not ask that you shall not recognize Jehovah; but that you shall be under my supervision. I can give you all this dominion without any trouble. Never mind the future; let me show you how to make progress now. I will get you into a good position, without removing anyone else. You will not be required to do anything very bad."

During the forty days in the wilderness our Lord had come to see that the dominion of earth could be attained only through great suffering. He was weak from his long fast, and all the details of prophecy were before his mind. He saw himself as a lamb dumb before its shearers; as the serpent lifted up in the wilderness. Satan's suggestion was a temptation. But after consideration he saw that Satan was asking him to violate his covenant—to go contrary to God's will. Immediately he answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil left the Lord, finding nothing to work upon—so loyal was Jesus to the very Word of Jehovah. Afterwards the angels came and ministered to him.

EVEN FALLEN ANGELS EXCEL IN STRENGTH

The fact that Jesus discussed matters with the adversary does not furnish us with an excuse to try our ability in this

direction. For any of us, with our imperfect reasoning faculties, to get into a discussion with Satan or any of the fallen angels would be very unwise. There are doubtless reasons why our Lord conversed with Satan; but it would be very unsafe for us to do so. If we are sure that we have had a communication from fallen angels, let us remember that we are commissioned to preach to men, not to angels.

Some of the Lord's people have gotten into difficulty by not using the spirit of a sound mind along this line. Evil spirits have a way of drawing the unsuspecting on, little by little. They are "seducing spirits," as St. Paul tells us. (1 Tim. 4:1) A brother in the truth once told us of his experience with them. Strange to say he was in the truth when he had communication with the spirits. He did not say how he first got into communication with them, but he explained the divine plan of the ages to them and told them what would happen to the fallen angels. For several days they manifested interest, coming freqently to hear him. After a while they began to dispute among themselves and finally to curse one another.

The brother had so cultivated the clairaudient power that he could hear them. In disgust he tried to get rid of them. Not only would they not go, but they made matters intolerable for him. Finally he wrote us in distress, asking what method to use to get rid of them. We advised him to go to the Lord in prayer, confessing that he had done wrong, and asking the Lord's forgiveness; then, in the name of the Lord, to command them to leave him. Afterward he wrote us that he had followed our advice, and after a tedious time had finally gotten rid of his unwelcome visitors.

POWERS OF EVIL INCREASING

As the time of trouble draws near, we can readily suppose that our adversary will have increased power. Satan and his fallen angels will have a very baneful influence upon humanity.

Some peculiar occurrences have been brought to our attention. One was an account of a picture manifestation. A picture had been taken of a piece of property. When the photograph was developed it showed the likeness of a man who was recognized as a former owner who had been dead for some time. It seems evident, then, that evil spirits are able to exert some influence even upon a camera.

Another case was that of a person who declares that he actually saw certain things which could not possibly have taken place. How this could be we do not know. We do not know what powers evil spirits may possess. We have all heard of cases of mesmerism, hypnotism, etc., where the person under control of evil spirits was able to describe accurately things taking place at a distance. We cannot tell how these things are done. We assume that it is the fallen angels who have power so to impress the brain of the medium that she would seem to see what was being done in another city. In our dreams we see people walk and hear them speak. If we can have such mental pictures naturally, we may easily suppose that evil spirits may have power in this direction.

RESIST EVERYTHING AKIN TO OCCULTISM

The facts, however, do not make us understand the philosophy of the matter. Nor do we know to what extent these things will be used in the future. We have no doubt that some very startling events will occur. Even to those who have the knowledge of the divine plan the things permitted will be strange. We should be prepared for almost anything that may be told.

We have great confidence in the power of these evil spirits who claim to do wonderful deeds. In fact, we can see that while materialization would be possible to them, yet a representation to the mind would be much easier. To impress a picture upon the brain would also be easy. Suppose such power were to be exercised, and the Lord's people misrepresented by the adversary as doing some desperate act. Be prepared for all such things. It is too near the end of the race to think or turning back!

MY CONFIDENCE

"You ask me do I fear?
Should that child fear
Whose Father owns earth's store of precious things;
Whose Will carves destinies, whose Wish sways kings;
Whose Love surpasses fondest mother-love,
And whose unsleeping eye guards from above?
* * *
"My Father is the Lord; I am His child.
His storehouse groans beneath a golden weight,
And I shall never want, though sore my strait.
When danger threatens and the way seems drear,
My Father's guiding hand is ever near;
His kindly counsel will my way attend
And bring me safely to my journey's end." —UNKNOWN.

THE SACRIFICE OF THE CHRIST

At Jordan our Lord made a consecration of himself, even unto death. That is to say, he was baptized, immersed. He said, "Henceforth, I shall have no will of my own. Whatever is your will, Father, shall be my will. I shall do anything that you will have me do; not merely those things required in obedience to the divine law—failure to do which would be sin—but all the things written in the Book. I have given up my life. Direct me through your providences and through your words that I may see your will and do it." This was not a giving away of life in the sense of giving it to the world; for he was giving himself to God. When he made his consecration unto God, he was prepared to face even death itself and to give up his existence if such should be the Father's will.—Psa. 40:7, 8; Heb. 10:7.

Following his consecration he began his ministry. As he advanced in the service of fulfilling the Father's will, he submitted himself to everything that was written in the Book. The language of his heart was, "Lo, I come (in the volume of the Book it is written of me), to do thy will, O God" (Heb. 10:7), and in his submission of himself he gave out his power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him; for there went virtue [vitality] out of him and healed them all." (Luke 6:17-19) He kept back nothing for the purpose of recuperating his vigor, but was daily yielding his life in obedience to what he understood to be the Father's will; He was, therefore, doing the things pleasing to God—everything that God wished to have him do, as well as the things written in the law.

"IT IS FINISHED!"

When on the cross our Lord cried, "It is finished!" He had "poured out his soul unto death"; He had "made his soul an offering for sin" (John 19:30; Isa. 53:12, 10); he had permitted his life to be taken from him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognized everything particularized in the law—whether by direct command or in type—as God's will. He declared that men did not take his life from him, in the sense of doing something that he was unwilling to have them do. He had truly said, "I delight to do thy will, O my God; thy law is within [in the midst of] my heart" (Psa. 40:8), and he permitted them to put him to death, because he was submitting to God's will.

Our Lord realized that his life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that he would not resist, that he would do whatever the Father sent him to do. After he had once made a consecration could he have withdrawn? No; for he had covenanted to submit to whatever divine providence might indicate to be the Father's will. He had entered into a positive contract under which he had obligated himself to be faithful to God's will, and God had bound himself that he would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given him the holy Spirit as a bond of that contract.

HUMAN LIFE-RIGHTS BELONG TO OUR LORD

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give him life on the highest plane of existence in exchange for his life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race—either to the church or to the world of mankind.

On the contrary, the Father was to reward our Lord by exalting him far above angels, principalities and powers as an

acknowledgment of the Son's obedience even unto death. The earthly life-rights are still our Lord's. The fact that he is to give human life to mankind is evidence that he has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down his life. So great was his love for and his confidence in Jehovah, that he was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to himself. The Scriptures set forth his position at consecration, in the words, "Lo, I come to do thy will, O God." How much of God's will did this assertion involve? "In the volume [the roll] of the Book it is written of me," I come prepared to do everything that is written in the Book. Not only had he come with God's law written in his heart, but he had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that he did not, at the time of his consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before his baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time he knew how much was involved? As a matter of fact, he did not know until after his baptism, when the higher things were opened to him and made known to him; and following this enlightenment he went into the wilderness to study and meditate upon them.

DEAD TO EVERYTHING BUT THE WILL OF GOD

Although prior to his consecration, Jesus did not know everything written in the Book about himself, yet his consecration was complete. He had pledged his whole life to the doing of God's will. His own will was dead to all else. Later, he realized that his covenant meant also actual death as a malefactor.

The question has been asked, Did Jesus after his resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that he had been appointed "heir of all things"?—Heb. 1:2.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk of loss. Then, if some one, contrary to law, cut him off from his reign, this cutting off did not cause him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of his life-rights in a judicial way. To our understanding, Jesus was cut off from his life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's law had given to him. So, then, when God raised him from the dead and rewarded him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the RIGHT which God's LAW had given and which He had neither given away nor forfeited. He had merely allowed men to take his life from him, thus separating him from His RIGHTS, which remained his.

HOW OUR LORD BECOMES FATHER OF MANKIND

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted him because of his obedience unto death, this right to human life was amongst the things that he possessed. This right was his irrespective of anything which the Father gave him. It is because he holds this right to human life as an asset—his legally and not as a gift—that he is said to be the LIFE-GIVER.

During the Millennial age, in fulfilment of the divine promise, our Lord will give mankind restitution to perfect human nature. In doing this he will not be giving something that the Father has given him, but he will be acting in a special sense in his own name. If he did not have this right to everlasting life to give, then he could not be spoken of as the LIFE-GIVER. But since he possesses this right to human life, it is his to bestow during the thousand years of his reign.

At the end of the thousand years our Lord will no longer be the Life-Giver. He cannot be the Life-Giver to angels nor to any other than mankind, for his right appertained merely to himself as a perfect human being. What he will give away to humanity in general, is what he now imputes, or loans, to the church, to permit us to share with him in sacrificial work and in his glorious work of the future.

RIGHT TO HUMAN LIFE OUR LORD'S PERSONAL GIFT TO MANKIND

We do not see how as "Heir of all things" our Lord could gain any additional control of his earthly nature and earthly life-rights which were his by obedience to the law. As heir of all things he will be the representative of the Father to all eternity. He takes the position at the right hand of authority on high. In due time, every knee shall bow to him, and even the angels shall be subjected unto him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as his own gift to humanity—that which he purchased at his own cost; that is to say, the laying down of his earthly life is the basis upon which he obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If he had already applied that life and had actually given it up, then we do not see how he could accomplish anything special for mankind. But since he has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what he will give is what he has by reason of his obedience to the law.—Lev. 18:5.

SCRIPTURAL USAGE OF THE TERM "SACRIFICE"

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's truth, and may be said to be sacrificed as truly as though they had died at the stake. We may say to the Lord, All my life is in your hands; do with it as you please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

WHAT DO WE SACRCIFICE?

The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when he surrendered his will. And so with us. Following in his footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is his affair. We give it freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, he takes us in charge. From the time we give up our wills, our bodies are counted as his body. We merely give up our wills in the matter and leave everything for him to dispose of. He attends to the sacrificing; for he is the High Priest; we are not.

Similarly, the great outcome is in the Lord's hands. During the Gospel age he imputes of his merit to the church. When he has finished the work of sacrificing he will apply the merit of this great sacrifice, which he calls his own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney, or Advocate.

The new creature is certainly the owner, or controller, of the body and is made so by the Lord. We as new creatures have a work to perform with our body. When our Lord accepts us as his servants, we are to use all our talents as his stewards. In that sense of the word, the body will be under the control of the new creature until death.

LIFE-RIGHTS MERELY IMPUTED TO THE CHURCH

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to him and accept the merit that he is willing to impute to us, our great Advocate will count us as members of his body and permit us to share in his sufferings. When he imputed his merit to us all rights passed to him. He gave his members whatever right

they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the world, he will be quite competent and privileged to do so. Having never violated the divine law he will have the full right to use, command and direct in respect to all of his earthly rights, which he did not forfeit, but which he laid down with the understanding that he should use them again in giving life to the world, so that he would be called the Father of mankind, in respect to their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice himself. What the Scriptures say is that he came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for him, but drank it to the dregs. And for his obedience to this will, even unto death—no matter how long or how short a time the Father should be pleased to have that life continue—he received the reward. He gave over all into the Father's hands. This was a sacrifice; for he had a right to use his life. But his obedience to his Father's will led to the sacrifice for which he obtained the reward.

FIVE LOAVES AND TWO FISHES

MARK 6:30-44.—SEPT. 22.

TEXT:—*"Jesus said unto them, I am the bread of life."*—John 6:35.

When the twelve apostles returned to Jesus they exclaimed, "Even the demons were subject to us in thy Name." But he said unto them, Rejoice not specially because of this, let your special rejoicing be that your names are written in heaven. They explained to Jesus the instance of their tour and what they had taught; and he called them away to a desert place to rest awhile, because of the crowd and because they had not even time to take nourishment. So they went privately to such a place by ship. But the news went also and the crowd went on foot from various cities.

Jesus would have no time to himself. His entire life was devoted and being rendered up a living sacrifice to the divine service, in feeding the sheep of Jehovah's flock, and, of course, his own sheep also, because all that were the Father's were his. As he looked upon the multitude, he felt a yearning compassion for them. He saw their needs: "They were like sheep without a shepherd"; and he continued to teach them.

But, says one, did they not have synagogues, and regular reading of the Scriptures? Did they not have scribes, Pharisees, priests and Levites? How could they be without shepherding? Ah, well, they had a soul-hunger, which the forms, ceremonies, rituals and burdens bound upon them could not satisfy. They were really wanting the "Bread of Life" which Jesus had —which Jesus was, for he personified the truth. Why then did they not receive it? What was their defense? They were bound by superstition, prejudice, the fear of man, traditions of the ancients, and the opposition of the great and the learned of their time.

Did they not frequently inquire, "Have any of the scribes and Pharisees believed on him?" Again, "Do our rulers indeed know that this is the very Christ?" The common people always referred to the learned. The learned therefore have the greater responsibility. Jesus declared of them, "Ye have taken away the key of knowledge"; you will neither enter into the favor of God yourselves, nor will you permit others to enter in who so desire.—Luke 11:52.

And is not this in a large measure true today also? The learned of the colleges and principal pulpits are telling the people that the Bible is not the divine message which Jesus and the Apostles declared it to be. They are telling the people that Moses and the prophets did not write the books accredited to them; and thus indirectly they are telling the people that Jesus and the apostles were deceived when Jesus said, "Moses wrote of me," and the Prophets Isaiah and Jeremiah said thus and so. Thus the people are becoming more and more unbelievers in respect to the Bible.

But what will the great and learned teachers of today give to the masses as a soul satisfying portion instead of the Bible? Oh, they tell us, "This is the good tidings, the Gospel: Your forefathers were apes; a law of Evolution prevails. As a result we have come as far as we are. We need no Savior, because we had no fall. We have no Redeemer, because if we were restored to our original condition it would make monkeys of us. God has allowed the law of Evolution to operate in you and in your children. You thus live in your children, and by and by will reach a very high plane of existence—not that you yourself will have any knowledge of that, for you will be dead, but your children will have that joy instead."

What is there in this to satisfy soul-hunger? Ah, nothing! No wonder the lament is going up all over Christendom that the public no longer care to go to church; that they can scarcely be bribed to go, even with the attractions of talented essays and choirs rendering operatic music, nor even be attracted by vaudevilles and worldly trash. Alas! what we need is that all of God's people should unite their hearts and voices in proclaiming the Gospel which Jesus and the apostles taught—the Gospel of the kingdom—Messiah's kingdom—and the glorious work it will accomplish for men, and the glorious privilege it will be to obtain a share in that kingdom. Surely then church attendance will be better and without any of the attractions and gewgaws now thought necessary. Let us with one heart and with one mind return to the Gospel message of the New Testament.

THE SYMPATHY OF JESUS

The multitudes in their enthusiasm went a long journey from home without making proper provisions for food. The disciples urged that the meeting break up and that the people be sent home. Jesus suggested, "Give ye them to eat." But they declared they had nothing wherewith to feed so many, and that if even they should go to purchase it would cost much for even one satisfying portion.

Finally they found five loaves and two fishes. By Jesus' direction they seated the multitudes in companies on the grass, and the five loaves and two fishes, under heavenly blessing, were divided and divided, again and again and again, until all had portions and ate to their satisfaction; and the fragments amounted to twelve baskets, while those who had partaken were 5,000.

This wonderful miracle not only attests our Lord's sympathy, but it also spoke volumes to the people of the divine power that was in the Great Teacher; but there is still another lesson which it teaches us. Like all of the miracles which Jesus performed it was merely another foregleaming, or illustration, of his coming glory and of the coming blessings. He who provided the nourishment for the 5,000 is shortly to be the Great King of Glory, whose kingdom will extend from shore to shore, and bring blessing and refreshment to all mankind.

This miracle speaks to us of the power that our Lord will then have for providing for the necessities of the whole world. True, we do not expect that during the reign of Christ the world will be miraculously fed, but rather in accordance with the Scriptural promise, "The earth shall yield her increase"; and again, "I will call for the wheat, and will increase it," etc., etc. But specially the feeding of the multitude reminds us of the fact testified in our text that Jesus is "The Bread of Life"—the divine provision for the necessities of the whole world.

"I AM THE BREAD OF LIFE"

As the church now partake of the merit of Christ's sacrifice, and become members of his body, the one loaf, and thus are made partakers of the eternal life through him, so in God's due time the bread from heaven is to feed the multitudes of earth. During the thousand years of his reign, the bread of life will be freely distributed amongst all mankind. That bread of life is the truth—particularly the truth related to and connected with the great redeeming work of Jesus. He is to be the Bread of Life to the world, because he bought the world with the sacrifice of his own life. The Bread that came down from Heaven they may all freely partake of and live.

The church, however, in this present time, has another privilege which the world in the future will not share, and that is represented in the Lord's "cup." His "cup" to us represents our privilege of suffering with him and becoming his joint-heirs in the kingdom.

TEACHING BY PARABLES ONLY

MATT. 13:34, 35, 55.—SEPT. 29.

TEXT:—*"The words that I speak unto you, t hey are spirit and they are life."*—John 6:63.

Today's lesson declares, "All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the Prophet, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Bible students and Bible scholars have generally expressed

surprise that the Great Teacher, in harmony with the above Scripture, spoke always to the people in symbolic language, "dark sayings," the meaning of which they rarely understood. Another Scripture informs us that the reason was that the true invitation was not intended for the ordinary multitudes, but merely for the consecrated.

To those who accepted the Lord as the Savior, and who took upon themselves the required vow of faithfulness in walking in his footsteps unto death—these were granted special enlightenment, as it is written, "To you it is given to know the mystery of the kingdom of heaven, but to outsiders these things are spoken in parables, that they might not see and understand."

The simple explanation of the matter is that an understanding of spiritual things would do harm rather than good to those not spiritually begotten—to those not fully consecrated to the divine will. But with the views we once entertained, and which are voiced by all the creeds of the dark ages, none of the explanations would be tenable; because, according to those creeds, only the elect are to be saved, all the non-elect are to be lost, and the elect would be the only ones permitted to understand the things pertaining to the heavenly calling.

The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature, during Messiah's reign of a thousand years, and the salvation provided for the elect, called during this age, and specially instructed and guided with the view of their making their calling and election sure.

THE APOSTLES JESUS' MOUTHPIECES

It has been claimed that the doctrines of Christianity can be better gleaned from the writings of the apostles than from the sayings of Jesus, as reported in the Gospels. There is considerable truth in this claim, and the reason is manifest; namely, Jesus' words were addressed mainly to the multitudes, and when he addressed the disciples he could not discuss even with them deep, spiritual truths, because they had not been begotten of the holy Spirit, and therefore could not understand spiritual things. Jesus himself declared, "I have many things to tell you, but ye cannot bear them now."

On one occasion our Lord's words were so deep, so highly figurative, that many of his followers left him, saying, "This is a hard (difficult) saying, who can understand it?" (John 6:60) The saying was, "Unless ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." God's consecrated and spirit-enlightened people can understand that statement, but none others can even yet understand it. St. Paul explains the reason why, saying, "The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, for they are spiritually discerned."—1 Cor. 2:14.

"AFTER YE WERE ILLUMINATED"

St. Paul gives the key to the situation in one of his Epistles, saying, "After that ye were illuminated, ye endured a great fight of afflictions." (Heb. 10:32) The illumination received was the begetting of the holy Spirit. Similarly, the apostles at Pentecost received an illumination of the mind which enabled them to understand the things of God, yea, the deep things of God; for he hath given unto us his Spirit, "that we might know the things which are freely given us of God."—1 Cor. 2:12.

Jesus had this same thought in mind when he declared that there were certain things his disciples could not understand at that time, but would know afterwards, because he would send the holy Spirit, which would bring all things to their remembrance whatsoever he had spoken; and would show them things to come. (John 14:26; 16:13) This was not only true with the apostles, but has been true with respect to all the members of the body of Christ throughout this age. Each one presenting his body a living sacrifice has been accepted by the great Advocate, and presented as a part of his own offering; and then the offerer has been begotten of the holy Spirit to be a new creature in Christ.

It is to these new creatures that the statement is made, "All things are yours, for ye are Christ's, and Christ is God's." It is to these the Bible has promised, "He will show you things to come." It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which "things both new and old" are to be produced under the Spirit's guidance, as they become "meat in due season" to the "household of faith."

BABES IN CHRIST AND MEN

Along the same line we note the fact that even the spirit-begotten new creatures must make progress in their appreciation of spiritual things. The Apostle urges such that "As new born babes they should desire the sincere milk of the Word, that they might grow thereby." And the growth is necessary if they would attain joint-heirship in the kingdom; hence the Apostle again urges that each seek not to continue a babe, but to become a man, and to use the "strong meat" of divine truth. By becoming a man, he is sanctified, developed as a new creature and filled with the Spirit, and "thoroughly furnished unto every good work," by knowledge of the Word of God.

It must have been a difficult matter for our Lord, in teaching, to follow the rule which he gave to his disciples, namely, to "be wise as a serpent and harmless as a dove." Appreciating the divine plan fully, completely, he must frequently have had a yearning desire to tell his beloved followers more of the mysteries and deep things of the divine plan than they were able to appreciate.

"SPIRIT AND LIFE" WORDS

Now our text: "The words that I speak unto you, they are spirit and they are life." Here was another endeavor to impress his dear disciples with the thought that they should not take his words too literally, but should look for the deeper meaning. Furthermore, they were to remember that they could not expect to get that deep meaning until after the Master's ascension; as he said, "It is expedient for you that I go away; for if I go not away the holy Spirit will not come unto you; but if I go away I will send him unto you"; "for the holy Spirit was not yet given, because Jesus was not yet glorified."—John 16:7; 7:39.

Jesus was not glorified because his glorification would not take place until his resurrection, and in a fuller sense until his ascension to the Most Holy on High, there to appear in the presence of God on our behalf—to make application of the merit of his sacrifice for those who have consecrated to walk in his steps.

It was, therefore, after they had been illuminated that the apostles and others of the church understood the meaning of this text, that the words of Jesus were spiritual and could be understood only by those possessing the spiritual key, the illumination of the holy Spirit.

The Master's words were "words of life" in the sense that they conveyed the great message of the terms upon which we may have everlasting life and become his joint-heirs. Although the apostles explain the philosophy of the divine plan in great detail, and mention more than did Jesus, yet in his sayings we find the very essence or kernel of the Gospel. Nowhere are the terms of discipleship more carefully laid down than in Jesus' words, because the disciples could understand what would be the meaning of the figures of self-denial, cross-bearing, and walking in his steps, even if they could not understand the philosophy of justification, sanctification, election and divine foreknowledge.

From Jesus' words more clearly than from any other words we get the thought of the "water of life," and how it is now in his followers a "spring" of truth, grace and everlasting life. Nowhere else do we more clearly get the general statement that the Father hath life in himself, and hath granted unto the Son life in himself, and that he might share this life with his disciples—with whomsoever he would. Thus, as St. Paul says, the words of this salvation in which we rejoice began to be spoken by our Lord. It is he also that declared that he brought life and immortality to light, thus distinguishing between the general reward of everlasting life to be given to the world, and the special reward to be granted to the church.

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THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART 1.

The Law Covenant was a covenant that God made with Israel, based upon the keeping of the law, which was briefly expressed in the Ten Commandments. The Apostle Paul says that our Lord was born under the law (Gal. 4:4); not under the Ten Commandments merely, but under the Law Covenant. This Law Covenant, the Apostle elsewhere shows, was that addition to the Abrahamic Covenant which was typified by Hagar and not by Sarah. Our Lord was under this Hagar Covenant, then—under the Law Covenant, the covenant of the flesh—up to the time when he was thirty years of age.

We have no record whatever respecting our Lord's obedience to the law before he became of age, although we have every reason to believe that he kept the Law Covenant. But the time of his special trial began at his baptism. The fact that God was willing to enter into a covenant of sacrifice with our Lord shows that he was perfect at that time. Our

Lord persisted in keeping the law during the time of his ministry, and at the same time sacrificed those rights which were his because of keeping the law perfectly until death.

With our Lord it was the same as with Adam. Jesus was perfect at the time of his baptism; therefore, no one could question his right to life. Consequently, God dealt with him as with One who had life rights. But as Adam was placed on trial to see whether he would prove faithful, so our Lord Jesus was on trial during the three and a half years of his ministry, to prove his worthiness to retain his life rights. If he had failed to keep the law any time during his ministry, he would have failed to have divine approval. Likewise if he had failed to keep his covenant of sacrifice he would have failed to make his calling and election sure.

CONDITION OF HEART TESTED CONTINUOUSLY

What our Lord did in this matter is on a parity with what each one of us does. We come to the Lord in the beginning and present ourselves living sacrifices. His acceptance of us and the imputation of his merit to us makes us perfect beings from the divine standpoint. Everyone who is perfect in the flesh has a right to life, according to the divine law. But the fact that we have a right to life for the moment, does not prove that it will be everlasting.

At the end of the thousand years of Christ's reign the world will be actually perfect. They will then be subjected to a testing to prove whether or not this perfection is deep and abiding, whether or not it is the permanent condition of their hearts. So it was with our Lord. Before his consecration he certainly had no such trials and contradictions of sinners against himself as he had afterwards. "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) Practically all his trials began at the time of his consecration. We have no reason to suppose that our Lord was undergoing a trial for life or death before His consecration.

When our Lord was thirty years old, he was holy, harmless, undefiled, separate from sinners. His trial, which was to prove his worthiness, began at his consecration and continued until his death. For three years and a half the spirit of his mind was being tested. If during that time he had committed any sin whatever, would he have been accepted of God then? Surely not! He was on trial, not as an old creature, but as a new creature, and his trial did not end until on the cross he cried, "It is finished!" This did not alter the fact, however, that he was still under the law. The law had dominion over him as long as he lived. As a new creature he did not have a body of the spirit kind. He had a human body, and was, therefore, responsible for everything that his human body would do.

It is just so with us. The body is reckoned dead in one sense of the word. As the Apostle says, "If ye be risen with Christ, seek those things which are above." Does this refer to us merely as new creatures? Yes. Is not our flesh reckoned dead? Yes, but we are figuratively raised from the dead. (Rom. 6:4, 5; Col. 3:1) To whatever extent our bodies fall short of perfect obedience, Christ, as the great Advocate, makes good. So if any of us sin, we have an Advocate with the Father. No matter how trivial the sin may be, it is a sin. God keeps no accounts with the flesh, but holds the new creature responsible. It is for these weaknesses of the flesh that the new creature goes daily to the Lord and says, "Forgive us our trespasses." We have an Advocate with God, and if we sin we may come to God and obtain grace in every time of need.—1 John 2:1; Heb. 4:16.

THE TWO-FOLD TRIAL OF THE NEW CREATURE

As we have seen, when our Lord made his consecration at his baptism, he was a perfect human being. When the Father accepted his sacrifice, he was begotten again; and he was to this degree a new soul, a new creature—spirit. But he had this treasure of the new mind in an earthen vessel, and the new creature was responsible for all that the old creature did. If the old creature had gotten him into trouble, the new creature would have been responsible.

As previously stated, our Lord was under the domination of the law as long as he lived. The question then arises, How long did he live as a man? Our answer is that in a very important sense of the word he died at the time of his baptism; that is to say, He died so far as his human will was concerned, but his human body did not die. His human body, therefore, was still as liable to every law as it had been before. He became a new creature in the spirit of his mind, but a new creature without a new body; and in the divine arrangement the new creature accepted and used the old earthly body, with all the responsibilities of that earthly body, whatever they might be.

In other words, the flesh has its law and its responsibilities. But as a new creature our Lord was under an additional law. We are not to understand that as a new creature he was released from the Ten Commandments. In his flesh he was a perfect human being, under the law. As a new creature he undertook to do more than merely keep the law; and so the new creature was on trial—not merely to prove whether the flesh would live up to the requirements of the law, but whether the flesh should be brought into subjection to the higher law of the new creation. Thus our Lord more than kept the law—not less than kept the law.

Jesus died to the Law Covenant, but not to the law, at the time that he made his consecration. He was not relieved from his responsibility to the law according to the flesh, but as a new creature he gave up all hope, all anticipation, as respects that Law Covenant. When he gave up the human nature he would have no use for that which applied to the human nature, which he was giving up in order to get something better. Therefore, he died to the Law Covenant, not because he could not keep it, but because by becoming dead to that covenant he might become alive to the covenant of sacrifice. The blessings of that Law Covenant would have been merely earthly life. So when our Lord consecrated himself, he sacrificed everything that went with the Law Covenant.

NO ADVOCATE FOR OUR LORD

If our Lord's human nature had failed to keep the law, the new creature would have been held responsible. It is the same with us, as we have illustrated before in the case of a man and his dog. The new creature is like the man and the old creature like the dog. But the man is responsible for the dog. If the dog does damage or bites anyone, the owner is responsible. God has made a special arrangement for us, however, by which we may go to the throne of heavenly grace for the imperfections of the flesh, because we have an Advocate. But Jesus had no Advocate; and therefore any misdeed on the part of his flesh would be charged to him directly, as he would be responsible for all the flesh might do.

As we have seen, our Lord at thirty years of age was a perfect man, accountable under the Law Covenant. When he had made a consecration and when that consecration had been accepted by the Father, he was counted alive as a new creature and reckoned dead as an old creature. These facts should not cause us to lose sight of the other fact that he was not really a new creature, but merely begotten to a new nature, and that he would not be entirely free from the earthly nature until he was actually dead.

So, then, as a new creature our Lord was responsible for all of God's laws that applied to him as a man. The fact that he had given up all the earthly hopes and ambitions and privileges did not give him liberty to violate the law of God; and therefore his passing from under the Law Covenant did not give him liberty to break the law.

Even so with us. We cannot trespass against our neighbor in any degree. The fact that we have become new creatures in Christ makes us still more responsible for good behavior. We have need of the Lord's covering merit for every fleshly imperfection that we have. The very fact that we have need of that covering for our fleshly imperfections shows that our every thought, word and action are taken cognizance of by God; and since we are still imperfect, an arrangement is provided for us by which we may go to the throne of grace and have our weaknesses covered by our Lord's merit.

GRAVE RESPONSIBILITY RESTING ON OUR LORD

But our Lord had nothing to shield him. Although he had given up all hope of human life, that he might have the spiritual blessings, yet he was responsible for every feature of the divine law.

The divine law has always existed. God always had certain laws of right and wrong. He himself is under a law of righteousness. Our Lord Jesus and all the holy angels are subject to a law of righteousness. What ceased at our Lord's consecration was the covenant promise of life which was based upon that law and which had been won by our Lord. Since no imperfect being can keep that law, another arrangement is made for us—a sacrificial arrangement, based upon our Lord's merit, imputed to us. "Gather my saints together unto me; those who have made a covenant with me by sacrifice."—Psa. 50:5.

From the divine standpoint our Lord kept the law as a new creature; from the human standpoint he kept it as an earthly creature. To God we are one thing; to men we are another. Before God Jesus had the standing of the new creature. But he did not keep the law merely in the spirit. He kept it in the letter as well. As for ourselves, we cannot keep the letter of the law, but we must keep the spirit of it.

Our Lord, being perfect, kept the law both in spirit and in letter. Every act of obedience to the law was credited to the new creature, and any failure would have brought death. Even though the account was entered in the name of the new creature, these acts of obedience were only credited to it. Just as a parent might put into the bank money for a child, the child does not have the money and cannot receive it until he becomes of age; so with our Lord. Everything that he did was put to his credit. And if he had done anything wrong, it would have been charged to the new creature. "The wages of sin is death."—Rom. 6:23.

CHANGE OF NATURE A GRADUAL PROCESS

But had our Lord remained under the Law Covenant, He would not have become the heir; for the child of the bondwoman could not become heir with the son of the freewoman. (Gal. 4:30) The son of the freewoman was the new creature.

When our Lord made the covenant of sacrifice at Jordan he passed from his position under the Law Covenant and from his fleshly relationship to Abraham, into the spiritual relationship and became the spiritual "Seed" of Abraham; for there he sacrificed all the blessings and favors which were his under the Law Covenant.

But we are to remember that in our Lord's case, this change of nature required three and a half years. He did not pass instantaneously from one relationship to the other, but by a process in which he was dying daily and also becoming alive daily. He had accepted the terms of the covenant of sacrifice. During those three and one-half years, he was in the process of transfer from the Law Covenant to the Sacrificial Covenant. After he had fulfilled the terms of that covenant, he was put to death in the flesh, and quickened in the spirit. (1 Peter 3:18. R. V.) But he did not enter into the glorious station typified by Isaac until after his resurrection from the dead.

So it is with us. We renounce the earthly that we may share in the heavenly. But the change requires a period of time, during which we are dying daily and becoming more alive daily. We shall be made fully alive only in our resurrection, for flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50) While this change is not instantaneous, but by degrees, yet the Father dealt with our Lord from the moment of his consecration, and so he deals with us. We have the foretaste of the blessing now, but it will not be ours completely until the sacrifice shall have been finished. Our Lord's baptism did not constitute him The Christ in the full sense of the word, but he was declared to be The Christ with power when he was raised upon the spirit plane.—Rom. 1:4.

PURPOSE OF OUR LORD'S SUFFERING

The Scriptures give us to understand that our Lord's sufferings produced a variety of results. First of all, those sufferings were in fulfilment of the law, and by them he testified his obedience to the law of God. He suffered for well-doing and not for evil-doing. Second, it was appropriate that he should prove to God his loyalty and faithfulness, so as to establish his worthiness to be made the great Messiah and to be granted the great power and glory which Messiah will exercise.

The Apostle Paul gives us this particular thought, when he says that it pleased God to make the Captain of our salvation perfect through suffering. (Heb. 2:10) At the same time this suffering would demonstrate our Lord to be the great Messiah who would eventually lead the people out of sin and death. The Apostle also intimates that his sufferings were expedient and wise for the assistance of those who would be his followers, when he says that this High Priest was touched with a feeling of our infirmities, that he might be able to sympathize with those who are in trouble. He was faithful himself, having gone through various trials and testings.—Heb. 4:15.

When mankind come to know how it was that Messiah assumed control of the world, all humanity will have full confidence in him—not only in the power with which he will rule his kingdom, but also in his justice, his love and his mercy. He has been tempted in all points as the church is, and therefore, not only can we have the benefit resulting from his experience, but the whole world in the future may also have an opportunity to appreciate it.

The sufferings of Jesus became a witness both to angels and to men. He gave the demonstration of the full extent of loyalty even unto death. As a reward the Father did not give him merely the high position that he had at first, but exalted him to his own right hand in the heavenly places, "Far above all principality and power and might and dominion, and every name that is named" (Eph. 1:21); even to the divine nature. All this was a part of the Father's great plan; and by our Lord's experiences we see that the Heavenly Father has demonstrated his justice, his power and his love in a most marvelous way.

THE CHURCH'S EXPERIENCES SIMILAR TO OUR LORD'S

Our Lord's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was still perfect as the Man Christ Jesus, who gave himself; but as a result of his consecration he received a begetting of the holy Spirit to the divine nature, and his development as a new creature required that he faithfully carry out his vow, or covenant, of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness he perfected himself on the divine plane—that is, he proved himself worthy according to the covenant—"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."—Rev. 5:12.

Similarly the followers of Jesus are to be sharers with him of the sufferings of this present time and in the glories which shall follow, for "If we suffer [with him] we shall also reign with him." (2 Tim. 2:12) Although we are imperfect in the flesh, while he was perfect, yet the robe of his righteousness, the merit of his sacrifice, covers all of our blemishes and makes us, as his footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

The begetting of the holy Spirit starts us in the life divine. We are not to be perfected in the flesh, but in the spirit; and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fulness and thoroughness with which we submit our all to the divine will and seek to glorify God in our bodies and spirits, which are his. Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

(*Continued in next issue.*)

FEET-WASHING AS A LESSON IN HUMILITY

"Ye also ought to wash one another's feet."—John 13:14.

We remember the occasion on which our Lord washed the feet of his disciples. The Lord and his twelve apostles had met in the upper room to commemorate the Passover supper. This feast was followed by the inauguration of the Memorial supper, the bread and wine of which represented the body and the blood of our Lord Jesus. The disciples, full of the enthusiasm which had been incited for some days previous, were all at a loss to understand the sadness of our Lord Jesus. While he was saying, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38) and desiring that his baptism might be accomplished, they were inclined to think that he was taking a pessimistic view of matters.

During the five preceding days the disciples had witnessed the feast in the house of Lazarus, Martha and Mary, the breaking of the alabaster box of ointment, the riding on the ass, and the spreading of palm branches for the little animal to walk on, and the demonstration of the people, who had cried, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" (Matt. 21:9) They had heard the Pharisees ask Jesus to put a stop to this demonstration. But he had said to them that if these people should hold their peace the very stones would cry out. (Luke 19:40) To fulfil the prophecy (Zech. 9:9) there must be a shout, and there was a shout.

We remember that the little company went to the Temple, that the whole city was in commotion, that the rulers were impressed, and that they were afraid of the people. We remember that Jesus had gone into the Temple and had driven out those who sold merchandise; that when the Pharisees, the Sadducees and others tried to make Jesus appear confused, he had wisely turned all their arguments upon themselves; and that they dared not ask him any more questions, for by so doing they would only make a bad matter worse.

From all these things it must have seemed to the Apostles that they were on the eve of attaining great prominence and that Jesus would be exalted. Therefore, they could not understand his attitude of sorrow. As an evidence, we have the fact that James and John went to Jesus and asked about the place they might occupy in the kingdom. Could they be next to him? There was no doubt in their minds that the kingdom was near. They specially loved him and would like

to have the favor of being near him. Others might not care so much where they were placed, but James and John would like to be close to the Master.

These were the thoughts uppermost in their minds. As a result, when they came to the upper room, they had not the humility of mind to take thought of serving. No doubt it was the custom of the Jews to have a servant to minister to the comfort of the guests. But there was no servant here and not one of them had the humility of mind to offer to be the servant. Apparently they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet.

SELFISHNESS EVEN IN LOVE

Since it is difficult for us to gage our own hearts thoroughly, we should use great charity in measuring the hearts and intentions of others, and should err on the side of too great sympathy and leniency rather than on that of too strong condemnation. Doubtless had the Apostles been asked as to their motives and conduct, they would have denied that these were selfish, and would have spoken only of their zeal for the Lord and their desire to be near him. This illustrates to us what the Scriptures declare, that the human heart is exceedingly deceitful, and that it requires careful scrutiny, lest under the cloak of good motives, it harbors qualities which, if recognized, it would spurn.

Apparently our Lord let the matter go to its full limit to see whether or not any of his followers would improve the opportunity to make himself servant of all. He waited until supper was being served (not ended as in our common Version); then, arising from the table, he laid aside his mantle and got a basin and a towel. Then, girding up his garments to keep them from getting into the water, he proceeded to wash their feet.

We can well imagine the consternation of the apostles as they watched the procedure, and then saw the Lord go from the feet of one to those of another, as they protruded from the couches on which the apostles reclined. The method of feet-washing at that time was different from that of today. The water was poured from a pitcher in a small stream upon the feet, which were washed and rinsed. The basin was merely a receptacle for receiving the soiled water.

OUR LORD'S ACT A DEEP SPIRITUAL LESSON

This act was a pointed reproof for their neglect to wash his feet and one another's. They were all silent until he came to St. Peter. When our Lord paused before him, St. Peter said, "Thou shalt never wash my feet!" St. Peter had too much reverence to wish the Lord to be his servant. He had as a natural trait, more than had some of the others, that courage, or boldness, which led him to speak out. But the Lord said to him, "If I wash thee not, thou hast no part with me." (John 13:8) St. Peter did not understand how this washing would give him a part with the Lord, but he said eagerly, "Lord, not my feet only, but also my hands and my head," if this gives me a more particular part with you. The Lord answered him, "He that is washed needeth not save to wash his feet, but is clean every whit." I am doing all that is necessary. What I am doing you do not understand now, but you shall understand hereafter.—See verses 7-10.

In all this the Lord was giving a deep spiritual lesson—that no one is naturally fit for the kingdom. Each one needs to be washed, to be cleansed, before he can be a joint-sufferer, before he can be a joint-heir. He must be a joint-sacrificer in order to become a member of The Christ. Jesus said to his disciples, You have witnessed my humility in this matter, and now I want to tell you that you ought to have this attitude toward one another. You should have been careful for even the humblest one in your number. Whether or not it was by washing my feet and those of all the others, you should have done whatever was necessary for the refreshment of the company.

THE ACT NOT THE INSTITUTION OF A CEREMONY

We are to remember that things were different then from what they are today. Because of the wearing of sandals, the feet would be considerably soiled even after only a short journey and would, therefore, need refreshing. It was the custom that the servant should come forth and make the guests comfortable—not to the inconvenience of the traveler, but to his further comfort. This was a menial service, which afforded Jesus the opportunity to impress upon his apostles the lesson of the necessity of humility in all the members of the body of Christ.

We do not get a lesson of the institution of a formal ceremony. It was only a case of necessity, of which the Lord took advantage to give a lesson of humility. No such need exists with us today. Our streets are paved and we wear shoes that are closely laced and are sufficient protection. So there is no necessity to wash each other's feet, at a public gathering, to have a public exhibition of feet-washing.

The incident affords a lesson in humility to us as well as it afforded one to the apostles. We should be glad to do any service, even to the humblest of the members of Christ, in whatever way the opportunity may come. There is no suggestion in the Scriptures that feet-washing was ever done as a ceremony. We have an intimation, however, that feet-washing was a custom in Palestine. In 1 Tim. 5:9-16, we read that if a widowed sister had washed the saints' feet, meaning that if she had shown such a disposition, St. Paul would advocate a special care for such a sister in need; for she had manifested a loyal and true spirit.

There are some very good Christian people who have adopted feet-washing as a religious custom. We are not to berate them unnecessarily for following their consciences. Rather we should say to them that so long as they think they are doing the Lord's will, they are right to follow the custom; but that the Scriptures relate only this one case where the feet-washing was done in public, and it was very unlikely, therefore, that it was ever done in public by the church except on this occasion. As the commandment, "Thou shalt not kill," has a deeper meaning than that one shall not take the life of another, so this washing of feet has a deeper meaning. Throughout his ministry Jesus indicated the deeper thought by his treatment of others. He lightened the burden and happified the condition of those with whom he came in contact. So we should do all in our power for the consecrated ones, members of Christ's body.

OUR RESPONSIBILITY TO ONE ANOTHER

This lesson suggests that the members of Christ's body should have a mutual watch-care over one another's welfare; to keep each other pure, holy, clean and to assist one another in overcoming the trials, temptations and besetments of this present evil world, arising from the three sources of temptation—the world, the flesh and the devil. Only as we cultivate the various graces of the Spirit—meekness, gentleness, patience, brotherly-kindness, love—can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and in getting rid of the defilements of the world and of the flesh.

It requires peculiar qualifications to enable us to assist each other in this respect. Before we can help others to cleanse their way of life in every little particular, so that every thought, word and deed shall be brought into subjection to the divine will, it is necessary that we have experience along the same lines. Only as we cultivate purity of thought, word and deed in our own lives, only as we put on the various graces of the Spirit, can we wash the feet of the saints.

Many who would reject well-meant criticism of conduct, who would resent well-meant offers of assistance to a higher standard of character, as interferences with their private business, would be very amenable to the influence of the same person if he approached them with such evidences of true devotion and loving interest as would be indicated by the performance of some menial act. It is the sympathetic ones who are most successful in helping the various members of the body of Christ out of the besetments and difficulties incident to the following of the Lord in the present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's injunction, "Ye also ought to wash one another's feet!"

How many opportunities we have for comforting, refreshing, consoling and assisting one another in some of the humblest affairs of daily living or in respect to some of the unpleasant duties, experiences or trials of life! By love we are to serve one another, but not as a mere formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, has, we may be sure, the approval of the Head of the church.

Let us lose no opportunities of this kind; let us remember the Master's example. Let us not merely assume the guise of humility, but let us actually have that grace of character which will enable us to do kindnesses and service to all with whom we come in contact. Then we shall all the more enjoy this privilege as we find the needy ones to be members of the body of Christ—The Christ.

"A CUP OF COLD WATER"

[Reprinted from issue of June 15, 1896, which please see.]

[5091]

"ANOTHER VOICE FROM HEAVEN"

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

The revelation of our Lord to St. John is a book of signs, in which the things stated symbolize the things meant. To illustrate: In this book a woman is used to represent a church—a pure woman a pure church, a false woman an apostate church. In Rev. 17:1-6 a picture is given of a false woman, disloyal to her engagement, and therefore no longer worthy to be the bride of Messiah. This unfaithful woman is branded "Babylon." We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful church, symbolized by this woman, had once been the receptacle of divine truth—"Babylon hath been a golden cup in the Lord's hands." (Jer. 51:7) In Revelation 17:5 she is called "The Mother of Harlots"—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called "Babylon," the daughters—so like their mother—bear also the family name.

BABYLON—MOTHER AND DAUGHTERS

All about us we see the fulfilment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. In Pittsburgh, some years ago, a very prominent Presbyterian minister said, "Wince as you will, you must admit that this [the Catholic church] is the Mother church. She possesses an unbroken history extending back to the times of the apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true church, then are we bastards and not sons."

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate church and foretells that Babylon—both Papal and Protestant systems—will fall. But the Lord has a true church, to which he says, "Come out of her, my people!" In other words, the saints of God are scattered throughout the denominations. But now, in the closing of the age, God sends forth the message that his people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall.—Isa. 13:1-22.

PROPHECY A GRAPHIC PICTURE OF HISTORY

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the "stars of heaven" and the other as the "sand of the seashore." (Gen. 22:17; Isa. 8:14; 1 Cor. 10:18; Gal. 6:16) Natural Israel was used of God to make types of the spiritual things—the "better things." Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So today God's people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the second advent will be the overthrow of antitypical Babylon.—Jer. 51:6; Rev. 18:21.

BABYLON THE SYMBOL OF CONFUSION

Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion. God's people in Babylon are dishonored; they are held in restraint. Now, through the prophecy we hear the command, "Come out of her, my people!" This call applies not only to those in Babylon the Great, but to those in other denominations—mother and daughters. "Come out of her, my people, that we be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realizes his position, the voice of the Lord through his Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have "ears to hear," God's voice tells them plainly to take this step, and gives the reason why they should do so. This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal church claims that Christ's kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish his kingdom, for they think that he set up his kingdom at the time of his first advent.

"GATHER MY SAINTS TOGETHER UNTO ME"

The expression, "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organize another denomination, for the original call was to membership in the body of Christ.

"Come out of her, my people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when he says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with him. Therefore they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis-representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

MANY BECOMING IRRELIGIOUS

Many people who have been identified with the different denominations are not coming into the truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon does and says. Babylon claims that she has civilized the world; but she forgets that civilization existed before Christianity began. She forgets that Jews are just as civilized as Christians; and that Mohammedans are more temperate than many so-called Christians. By no means do we wish to say anything against whatever good people have received from her. If they get a still further blessing, they will probably find that while the blessing which they previously had was better than a message from heathendom, yet Babylon's best is far inferior to the truth, the light.

Dearly beloved, we are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Forerunner, we shall enter there with him. To do so will mean to become partakers of The Messiah, by becoming the bride of Messiah, as symbolically represented. The true church is to become associated with Christ in his kingdom. Then will come the promised blessings to "all the families of the earth."

As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God. We see that the new dispensation will be ushered in with "a time of trouble such as never was"; and that this time of trouble is located, among other ways, by that prophecy which tells that "Many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high—in humility accepting the divine Word and being blessed in so doing.—Dan. 12:4, 10.

WHO MAY FALL FROM GRACE

One who is down cannot fall. Originally Father Adam was up; that is to say, he was perfect, created in God's likeness, free from sin. He was in God's favor, and while in that condition, he was on trial for life or death. He sinned and fell from favor into disfavor—condemnation, death. His posterity, the whole human race, have been born in God's disfavor. They are fallen. As we read, "I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5) By nature mankind are all children of wrath. They cannot fall any further down; for as it is written, "The whole world lieth in the evil one."—1 John 5:19.—Diaglott.

But something occurred which has raised a portion of the race of mankind from the fallen condition. Christ came into the world, gave his life a ransom-price, and ascended into heaven "to appear in the presence of God." (Heb. 9:24) Thus far, however, he has appeared only for us, not for the world, but for all those who have trusted in the precious blood of Christ. His appearance for these enables them to approach God, to become disciples of Christ and to receive the begetting of the holy Spirit.

This is the attitude in which we stand: we have accepted the Redeemer, we are seeking to walk in his steps, we are lifted up out of condemnation, we are no longer dead in Adam. "You hath he quickened, who were dead in trespasses and sins." (Eph. 2:1, 2) Once we were strangers and foreigners, but having been "made nigh by the blood of Christ" we are now members of the body of Christ. (Eph. 2:12, 13) So, then, we are children of God by adoption.

After Adam had fallen, he was regarded as an enemy of God. But we have come near to God through Christ. We are "accepted in the Beloved," accounted worthy of life everlasting, if we are faithful; for eternal life is the gift of God. (Eph. 1:6; Rom. 6:23) The church, then, have come back from the fallen state; but the world remains in that condition and, therefore, cannot fall. The only ones who can do so are those who are the recipients of the holy Spirit.

The manner of life here during the present existence may indeed affect the opportunity and future destiny of the world. If they knowingly violate obligations, they sin against light and they injure their characters; but they cannot sin away their share of the merit of Christ's sacrifice, for they have not yet received that share. Only the consecrated children of God are in the position to do so; as the Apostle points out, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance."—Heb. 6:4-6.

This thought will well bear repetition: The only class that can fall away are those who have been made partakers of the holy Spirit; but if any of those who have been brought into full harmony with God, through the begetting of the holy Spirit, neglect or misuse their blessed privilege, there remains for them no more an interest in the great Atonement; because they have received their portion in Christ's redemptive work.

KNOWLEDGE BRINGS RESPONSIBILITY

The only evidence there is at the present time that we are begotten of the holy Spirit is the fact that we have "received the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15) The world, having had no life in them, cannot lose what they never possessed. But as for us, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden the Son of God under foot and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the spirit of grace?"—Heb. 10:26-29.

Only those who have been sanctified through the blood of the Covenant can do despite to it. Only those who have a knowledge of the Son of God can "trample him under foot." The world in its ignorance cannot do these things. So, "If we sin wilfully after that we have received the knowledge of the truth" (not if the world sin wilfully, but if we sin wilfully), there remaineth no longer a share for us in the sacrifice of Christ.

For the others, there would still remain their share in the sacrifice of Christ, and their responsibility will be in proportion to their knowledge. We have large responsibility, because we have large knowledge. We have tasted of the holy Spirit, we have been made partakers of it. The Apostle says that "those who despised Moses' law died without mercy." There was nothing more for them then. They did not get eternal torment for disobedience to Moses, but theirs was the death penalty. Those who thus died will, nevertheless, have their share in the redemptive work of Christ.

Those who died under the law will eventually have an opportunity to receive God's grace in Christ Jesus. But if they were cut off from life under the typical penalty of death, how much more severe would the penalty be upon those who have the understanding and enlightenment through the antitypical Moses—Christ! The intimation of the Scriptures is that such will die the second death for wilful disobedience. For such there is no hope of recovery whatever. Let this solemn thought be made emphatic. There will be a recovery from the death by Moses' law. But for those who die the second death, there will be nothing further. They have had their share in the Atonement. They have counted the blood of the covenant with which they were sealed an unholy thing. "Christ . . . . dieth no more!"—Rom. 6:9.

CHARACTERISTICS OF A SOUND MIND

"God has not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Tim. 1:7.

In this text St. Paul is addressing the children of God—those who have left the world, who have turned their backs upon the things of sin and selfishness, who have been begotten of the holy Spirit because of full consecration to God and to whom the Advocate has imputed his merit. They have received of his Spirit, the new mind, and so have the spirit of a sound mind.

In the beginning of the Gospel age there were marked manifestations of the holy Spirit, known as "the gifts of the Spirit" (1 Cor. 12:4-11), such as knowledge, healing, miracles, tongues, etc. These gifts were bestowed at that time for two reasons: first, to witness who were God's people; and second, to confirm the faith of the early church. They were necessary that the church might have a start, so to speak.

The Apostle says that these miraculous gifts were to continue only for a time, but that the fruits of the spirit were to abide—meekness, patience, gentleness, brotherly, kindness, faith, hope and love the greatest of all. (1 Cor. 13) The gifts of the Spirit died out with the death of the apostles and of those also upon whom they had conferred the gifts. But the fruits and graces remain to this day.

Just as soon as we have been begotten of the holy Spirit a transforming work begins with us. But in general the reception of the Spirit is at first without marked manifestation. We grow in knowledge, love and all the fruits of the Spirit, in proportion as we have received the holy Spirit, which is given in order to develop our minds and hearts to do a transforming work, bringing forth the fruitage of the spirit in our characters and our lives. With some of us the fruitage develops rapidly; with others, slowly.

The grape-vine gives us gifts in that it bears grapes. As fruit-bearing in nature is in one sense of the word a miracle, so also are the fruits and graces of the Spirit which show in our lives, but which are such a gradual development that they do not seem to be miraculous.

The Lord is the true Vine and his true disciples are the branches. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must appear on every branch. The one thing necessary to remember is that our ultimate blessing and acceptance of the Father depends upon our abiding continually in this blessed relationship of branches in the Vine and our bearing fruit. If we fail to do this, we shall not remain in this relationship. But if we bear the fruits of the Spirit abundantly, we shall some day be branches in the glorified Vine—The Christ of God.

FEAR A FORM OF SELFISHNESS

In our text the Apostle is discussing the character of this Spirit which God has given us. It is not the spirit of fear, nor the spirit of dread, nor the spirit of timidity. Where the spirit of selfishness goes, there is more or less fear accompanying it. We can realize that with our first parents the spirit of fear led them to hide themselves from the Lord. We recall that Cain feared and fled. (Gen. 3:10; 4:14) So all down through the ages, the spirit of fear has exerted a powerful influence upon mankind. If a storm

comes up, many people act as if they feared that it was something sent especially after them.

All fear, being a manifestation of one form of selfishness, is made up of the elements of self-love. People fear lest they may lose some of the things which they selfishly desire to retain. The spirit of many of the heathen as well as many in Christian lands is a spirit of fear. They are serving God, not from a desire to be co-laborers in his work, but from fear. They have been taught that they ought to go to church. They know not what God might do to them if they were to neglect to go. Some ministers have said, "If I believed, as you do, that there is no eternal torture, I would do all the wicked things imaginable." They show by these words that they are not impulsed by a holy Spirit, but by a spirit of fear, a spirit that belongs to sin. The spirit of fear does not come from God.

There is, of course, a holy fear—a fear to do anything to offend God or to offend a friend. And we ought to be afraid of offending a friend, afraid of hurting or injuring a friend or anybody. If we love our Heavenly Father, we ought to fear to do anything to displease him.

In Hebrews 4:1 the Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Let us not fear evil—but let us fear lest we fail to attain the blessings promised to the overcomers. God will give those blessings only to those who reach a certain development of character. But the fear of the world is wholly improper. If any of the Lord's people have that fear, they have received it from some other source than the spirit of Truth.

TRANSFORMING INFLUENCE OF THE HOLY SPIRIT

The Apostle proceeds to tell us what this Spirit of the Lord has brought to us. It has been a spirit of power, of strength. All who are seeking to walk after the Spirit and have a knowledge of the Lord's love—these he will not forsake, but will deliver them from evil. These have a courageous spirit, or influence of mind proceeding from this spirit of power. It gives them such energy that they are able to do more than otherwise they could. They astonish themselves. They have the peace of God to work in them to will and to do his good pleasure.—Phil. 2:13.

Those who receive the truth are very different from what they were before they had received its spirit; and as a rule their neighbors and friends discern the change. Where a wife comes to the knowledge of the truth, her husband is often surprised to find how much more firmness she has for everything that is right. This firmness is not a spirit of arrogance, but a spirit of assurance that God is able and willing to work things together for good. It is the same with the husband. Many wives have seen how much the truth has strengthened the husband. This change is due to the spirit of power which the Lord has given his people. In proportion as we get this spirit, we get this power. Of course, some characters are naturally strong, but the truth will make them stronger. Others naturally weak are made so much stronger that they surprise their friends and neighbors.

All who have been in the school of Christ seem to make like development. They become better people than they have ever been before. They are not necessarily better looking, but the Spirit of the Lord helps them to keep their clothes tidy and neat. It helps them to be more particular as to what they say and how they say it. It influences their words, actions, conduct—everything. It makes them more patient, brotherly-kind. All these qualities are manifested increasingly.

Some who have been a little while in the Lord's service have been remarked upon by others. They say, "These are a very intelligent people. Where did they get their vocabulary? They are not well educated, yet how much they know of affairs in the world! They seem to have a general knowledge of everything." God's Word gives this broad knowledge, and his spirit gives us power to use this knowledge and to appropriate it to ourselves, for we see it to be the Word of the Lord.

We receive the spirit of love also. The Apostle says that the Spirit of God is the spirit of love, because "God is love." (1 John 4:8) God's Spirit is God's mind, God's disposition, God's influence. Since God is love, his Spirit must partake of all the qualities which go to make up love.

In proportion to the measure of the holy Spirit which we have, we shall have love—first, toward God; secondly, to the children of God; thirdly, to our neighbors and friends, and lastly it will extend even to our enemies. It would lead us to be considerate of birds and beasts also. The spirit of love has a generally benevolent influence. Whatever affects the thoughts is sure to affect the words. Whoever has the spirit of love will manifest its influences and will become more loving and more lovable as that spirit increases.

DISREGARD FOR THE RIGHTS OF OTHERS A FORM OF SELFISHNESS

Finally, the Apostle brings in the spirit of a sound mind. Man was created with a well-balanced mind. Adam and Eve did not need an outward record of God's law. They had the sense of right and wrong so well defined in their minds that they knew right from wrong intuitively. But when they fell, they lost this balance of mind.

As we come down the centuries from their day to ours, we find that this keen sense of right and wrong has become dull. Thus in cannibal lands the inhabitants believe it right to eat each other. They think that if they feed on enemies who are strong, they will be made strong. This utter disregard for the rights of others is the spirit of selfishness. We see this spirit manifested in civilized lands also, where they do not eat up the enemy literally, but eat up his fortune, his reputation.

Our Lord said that while the Pharisees were very particular to give the full tenth of the mint, anise and cummin, yet they had omitted the weightier matters of the law—judgment, mercy and faith. He showed that the law which says, "Love thy neighbor as thyself," is more important than the giving of tithes. He also said that the Pharisees were full of extortion and excess, and that they strained at a gnat and swallowed a camel, that they devoured widows' houses.—Matt. 23:23-25, 14.

By this our Lord meant that when a widow was left alone, with no one to look after her interests, some of these professors of religion would get possession of her property if they could. So in our day there are people who scheme to discover how they can injure their neighbor. They do not eat the persons of their neighbors, but they eat their substance, their property. These people are cannibals in spirit.

CHARACTERISTICS OF A SOUND MIND

In proportion as we get the spirit of love, we get the spirit of a sound mind. This spirit leads us to consider what is right and what is wrong, in all the affairs of life. Not only have we the spirit of the law, but in addition we have the spirit of the Lord to instruct us. The law says, "Thou shalt have no other gods before me." The spirit of the law says that we shall not permit wealth or anything else to take away our minds from the Lord. We today find people worshipping bonds, stocks, giving the best of their time to the worship of Mammon. They do not know what they are doing.

These people are very well illustrated in Bunyan's picture. You remember that when the pilgrims were in the house of the Interpreter, he took them into a room where there was a man with a muck-rake in his hand, drawing to himself straws, small sticks and the dust of the floor. Above his head was one with a celestial crown in his hand. This crown he proffered to the man in exchange for the muck-rake. But the man neither looked up, nor regarded what was said.

Today we see some who use muck-rakes, gathering all the trinkets of life, not knowing what to do with them after they have been accumulated. When such people die, perhaps these things will be injurious to those to whom they are left. The pilgrims had sound minds, but the man who was raking for sticks and straws and dust has an unsound mind. More or less we see all around us the spirit of an unsound mind, overlooking the things that are really valuable and grasping at trifles.

As we develop the spirit of a sound mind we get to see what things are valuable, and we look at other things as being insignificant. More and more we desire the heavenly things. But the world thinks, "Look at this dust! Is not this fine straw?" or what not. They say, "Get some of these sticks and worm-eaten fruits that we have here." But what they strive for is all illusion.

They say of us that we are of unsound mind because we care for the better things, the heavenly things. So they said of Jesus, "He hath a devil and is mad." (John 10:20) As the Apostle said, "Whether we be beside ourselves, it is to God." (2 Cor. 5:13) Others think it strange that we run not to the same excess of riot. (1 Peter 4:4) And it is true today that whoever will live godly will be misunderstood, slandered. (2 Tim. 3:12) But it is for us to show our courage, our faith and our loyalty to the Lord and to manifest his spirit "of power and of love and of a sound mind." (2 Tim. 1:7) The manifestation of his Spirit will help those who are his to become "more than conquerors." (Ro-

mans 8:37) Thus, even if we are not helping the world, we build one another up in our most holy faith.—Jude 20, 21.

The spirit of a sound mind is a most wonderful manifestation of the holy Spirit in the Lord's people. It gives them much advantage every way over the remainder of mankind. It sees in the present life opportunities for the attainment of character. It broadens and deepens the mind along all good lines. It makes one less touchy in respect to his own rights, privileges and preferences, and more considerate of the rights and feelings of others.

The spirit of a sound mind makes one's judgment clearer, truer, more trustworthy than before, for it impels him to accept the instructions of the Word of God in respect to what he should and should not do, and to reject his own faulty judgment. The meek will he guide in judgment. Whatever may be the imperfection of mind and body resulting from the fall, those who receive the spirit of a sound mind are thereby made purer, kinder, gentler, less selfish and more thoughtful in regard to others. Those who are thus rightly exercised will develop the spirit of love increasingly until that which is perfect shall have come and that which is in part shall have been done away.—1 Cor. 13:10.

"CAST NOT AWAY YOUR CONFIDENCE"

[With the exception of the paragraphs printed below, this article was a reprint of that published in issue of June 1, 1894, which please see.]

"Cast not away therefore your confidence, which hath great recompense of reward."—Hebrews 10:35.

CONFIDENCE THE BASIS OF CHRISTIAN EFFORT

With some of the Lord's people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the second death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, "Cast not away your confidence." Let such remember that the fact that they have received this divine favor is an indication that their offering has had divine acceptance. Faith, or confidence, in God and in the "great and precious promises" is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of divine justice should bar us out of divine favor. Those whose hearts are right are submissive to the divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of divine providence.

"IT IS I, BE NOT AFRAID"

MARK 6:45-56.—OCTOBER 6.

TEXT:—*"Straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid."*—Matt. 14:27.

Today's study shows us how interested people become in anything that will relieve them of sickness and ailments, which cause our race to be, as St. Paul described it, "a groaning creation." The crowds continued to gather wherever Jesus went, partly for hearing, partly from curiosity, and partly because the message that he gave was one of consolation, comfort, hope. He was not forever blaming them for not keeping the law, but, on the contrary, he was continually expressing sympathy for them in their weakness, and helping them out of them and encouraging them to "go and sin no more."

After the feeding of the five thousand, Jesus urged his disciples to leave him and return to the other side of the lake. He dismissed the multitude and went into the solitude of the hills for prayer. It is noteworthy that nearly all of the Great Teacher's prayers that are recorded are simple and brief. Whenever he wished to make long prayers he went to the Father alone, by himself. Undoubtedly this would be a good example for all of his followers to observe. Long prayers are frequently a weariness to the flesh, and so far as we can discern are likely to contain many vain repetitions, or to be attempts to instruct the Lord and counsel him concerning matters which he understands much better than do any of his children.

WALKING ON THE SEA

The disciples in their fishing boats experienced contrary winds and found the rowing toilsome. In the night they saw what they supposed to be an apparition, a spirit manifestation in human form, walking on the water, and apparently intending to pass by their boat. They cried out, for all saw it and felt troubled. Then they heard a voice saying, "It is I, be not afraid." Jesus got into the boat with them, and the wind ceased, to their amazement, for they had already forgotten the lesson of the previous afternoon—the feeding of the five thousand with the five loaves and two fishes.

In addition to seeing in this a further manifestation of divine power operating through the Redeemer, we may see a further suggestion of a spiritual lesson. No doubt, after the Master's ascension, the disciples felt themselves very much alone in the midst of a contrary people, and found progress difficult and all of their experiences stormy. No doubt it helped them to look back to this occasion and to remember the Master's ability to come to them on the troubled seas, and how his coming brought peace and quiet.

Thus their hearts may have been led to look for him who instructed them, "I will never leave or forsake thee;" and again, "Lo, I am with you alway, even to the end of the age." And this precious lesson still holds good for all who are truly the Lord's people—all who have made a covenant by sacrifice with the Lord, all who have presented their bodies living sacrifices through the merit of Jesus. He is with them continually, to sanctify to them their deepest distress.

"LORD, SAVE, OR I PERISH!"

St. Matthew gives an additional feature of this lesson not recorded by St. Mark. He tells us that when St. Peter learned that it was Jesus who walked upon the sea, he requested the Lord to sanction his walking on the water to him. The Lord consented, and St. Peter had the wonderful courage to make the effort. Had his faith continued, doubtless he would have been sustained, but the Lord's rule with his people seems to be, "According to thy faith be it unto thee." We are not to encourage credulity in ourselves or others, but we are to remember that faith which has a true foundation is very precious in the Lord's sight.

In St. Peter's case it was entirely proper that he should attempt to go to the Lord, because the effort had been sanctioned. It would have been credulity for him to have supposed himself able to walk on the water, without the Lord's sanction and invitation. But when he saw the boistrous waves his faith failed, he began to sink; and then it was that he cried, "Save, or I perish!" How true it is of all God's people that like St. Peter they would like to do some wonderful thing to show their faith in the Lord! And how like St. Peter's are their experiences, often! They would utterly fail did not the Lord interpose for their rescue. However,

as the Lord found no fault with St. Peter for his effort, we are bound to admire the degree of faith and courage which he manifested.

ST. PETER THE TEACHABLE

Much has been said respecting St. Peter's rashness and the difficulties he repeatedly got into. The criticism is surely to some extent justified, but we are to remember that the Master loved him greatly, partly on account of his zeal, partly on account of the energy which on several occasions got him into difficulty. One thing should always be remembered in his favor, that although he was the oldest of the apostles he was evidently one of the most meek and most teachable of them all. Of his mistakes he made a mirror, and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament; and he stands forth in the Scriptures as one of the very noblest of the apostles. The wisdom of St. Peter's course is illustrated in a little verse published in the *New York Sun*.

THE THREE FAULT FINDERS

The poem tells that the three fault-finders were provided each with a crystal, to do with as he pleased; and this was the result:

"The fool contrived of his a lens,
Wherein, to gloating eyes,
The smallest blot that could be found
Was magnified in size.
The just man made of his a pane,
All clear without a flaw;
Nor summer sun nor winter rain
Affected what he saw.
The wise man pondered long and well
How best to search, to aid,
Then, taking up the crystal given,
Of his a mirror made."

There must have been a great strain continually upon the Great Teacher and Healer, for he was continually expending his vitality in both directions at once. In healing the sick, virtue, or vitality, went out from him and he healed them all, we read. And all his public teaching cost considerable vitality, especially when he addressed large multitudes. Thus was fulfilled in part the saying of the Prophet respecting him, "Himself took our sickness and bore our infirmities."

Nevertheless, we find him ever ready, ever alert about the Father's business, and looking after the welfare of, and instructing all who gave evidence of being, or of ever becoming, children of God.

When the ship reached shore in the morning, the people recognized him and ran round-about that whole region, and began to carry about on beds those that were sick, to where they heard Jesus was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the public places, and besought him that these might touch if it were but the corner of his garment; "and as many as touched him were made whole."

The healings which our Lord gave forth during his ministry were physical. As we have already seen, none but himself had yet received of the holy spirit in its begetting power. But did we not hear his word saying, "Lo, I am with you always, even to the end of the age"? And have not God's consecrated people throughout the past eighteen centuries realized a blessing also—a spiritual blessing—as Jesus passed their way, as they came to a knowledge of him, as by faith they reached out and touched the hem of his garment, realizing him to be the Son of the Highest, the Redeemer of the world, the Head of the church which is his body, and shortly to be the King of Glory, reigning for the blessing of all the families of the earth?

GOD'S WORD NOT MAN'S

MARK 7:1-13.—OCTOBER 13.

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy Spirit."—Rom. 14:17.

The study today shows that the Pharisees of eighteen centuries ago, while professing to keep carefully the divine law, and while even boasting of faithfulness in this respect, had gradually gotten away from God's Word and become followers of human tradition. It is so with the Jews today. Although they read the Holy Scriptures of the Old Testament it is regarded as a sealed Book which they cannot understand; instead of endeavoring to comprehend it they study and shape the course of their lives by the Talmud. The latter admittedly contains both wise and unwise statements, sound and foolish advice; but according to it the orthodox Jews shape all their religious sentiments.

And surely the same is true of Christians today. The Bible is the recognized authority and standard, but each denomination of Christians has its own theory, its own proof-texts, its own catechism. When the Bible is read the gloss or interpretation of the accepted creed is before the mind and veils it. Thus it is that with Bibles in our hands and with reverence in our hearts Christians are divided into six hundred different sects, with very little prospect of coming together, because each one insists upon using his own creedal spectacles in the study of the Bible.

If truly wise would not all Christians cast aside and destroy these creed spectacles which have so long separated us, given false coloring to various passages of God's Word and confused our minds in general? Would it not be following heavenly counsel and heavenly wisdom to take a different course and to begin a study of the Word of God afresh in the light which shines from one page upon another? We surely will all agree to this theoretically; shall we not put our agreement and resolution into practice?

EATING WITH UNWASHED HANDS

The Pharisees would have liked nothing better than to have so very able a person as Jesus to be one of their number—to conform to their usages and thus to mark them with his approval. They could not fail to note the lofty character of his teachings along the lines of justice, mercy and love. They could have forgiven him for some of the truths which he uttered and made them wince, if only he had enforced their formalism. As it was, he really suited nobody. To the impure he was too pure; to those of loud, hypocritical profession he was too sincere; to the worldly-wise he was too frank, too truthful.

In this lesson the Pharisees inquired why the followers of Jesus were not instructed along the lines of the Talmud—to be very careful to always wash their hands before eating, as a religious duty. We may be sure that Jesus set his followers no example of filthiness or impurity. Indeed, we know that in proportion as truth enters the heart it has a cleansing and purifying effect upon the entire life, upon the whole person—mental, moral and physical. What the Pharisees meant was a ceremonial washing whether the hands were clean or unclean—to make a formal washing a part of their religion. This was what Jesus objected to. He could not so teach because it would have been ceremonial hypocrisy. As he said on another occasion, These customs of the Pharisees, of wonderful washings of their persons and of the vessels in a perfunctory and ceremonial way, consumed much of their time and were burdensome upon the poor, who had no servants to do these things for them, and not doing them was considered unclean, unholy, out of accord with the divine arrangements, not true Jews.

Answering the Pharisees on these points, Jesus said to them, You are the holy people mentioned by Isaiah the Prophet saying, "This people seeketh me with their lips, but their heart is far from me. But in vain do ye worship me, teaching for doctrines the commandments of men," for ye leave the commandments of God and hold fast the traditions of men.

Jesus gave them an example of how they neglected the divine commandments while giving so much attention to ceremonial washings, which were commanded, not of God, but of the Talmud. The illustration was that the Mosaic law commanded that father and mother should be honored and that he that spoke evil of either of them should be put to death. But this command had been changed by the Talmud and any man might be free from his parents by consecrating himself and substance to God and religious uses. Having done so, according to the Talmud, he was freed from all obligations to his parents. Thus they had made God's direct commandment on this subject null and void, which they had no right to do.

This was the conflict between the teachings of Jesus and the teachings of the Pharisees. Both claimed holiness and strict observance of the divine law, but Jesus held to the Word of God and rejected the Talmud, the traditions of the

Elders, and the Pharisees neglected the Word of God and held to the traditions. What are we as Christians doing today? "Let us hold fast the faithful Word," "The Word of God, which is able to make us wise." Let us search the Scriptures daily and critically, and let us abandon everything which conflicts therewith.

WHAT IS GOD'S KINGDOM?

Our text is frequently misunderstood to mean that God's kingdom consists in righteousness and peace and joy in the holy Spirit. The context shows that this is entirely a wrong thought. Let us follow the context and see.

Let us bear in mind what we have already seen respecting the kingdom mentioned in the Bible—that it is the glorious reign of Messiah for a thousand years, for the uplift of the human family, and that during that reign the church will be associated with Jesus in his kingdom glory, power and honor. The call of this Gospel age is to select this bride class and to develop them and make them "meet for the inheritance of the saints in light."

We have seen that in the present time these called out ones—called to be the "bride, the Lamb's wife"—are the kingdom in embryo or in an undeveloped state. These probationary members of the kingdom, the Scriptures tell us, are not under the Law of Moses, expressed in the Ten Commandments; they are not hoping for eternal life through them, but they are under Grace—under a gracious arrangement which God has made for them through the merit of Christ's death. St. Paul points out that while these are free from the various commands of the Jewish law they are not without law, but under the great divine law, as members of the body of Christ. He says that thus we, as new creatures, do fulfil the real meaning of the divine law when we "walk, not after the flesh, but after the spirit," even though we be not able to walk fully up to the spirit of the law because of weaknesses of our flesh. It is the new creature, the desire, that is being judged and not the flesh.

Accordingly the Gentiles who came into membership in the body of Christ were not required to conform themselves to the demands of the Jewish law. For instance, a Jew, according to the law, might not eat fish that had no scales, mackerel, etc., neither might he eat rabbit meat, nor pork, etc., and in a variety of other ways he was restrained and limited in his eating and drinking. But none of these restraints apply to Christians who had come from amongst the Gentiles and who never had been under the Law Covenant.

In our text St. Paul urges that these liberties respecting what they might eat and drink were not to be esteemed as the real blessings of this embryo kingdom class in the present life. Far from it; the real blessings of this class consisted in their enjoyment of righteousness and peace and joy in the holy Spirit. Transformed by the renewing of their minds, they had come to appreciate and love righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in heaven instead of being an earthly one. They had come to appreciate "the peace of God which passeth all understanding," and its rule in their hearts was one of the grand blessings which they enjoyed as members of the embryo kingdom class.

"There is no peace, saith my God, to the wicked." "The wicked are like a troubled sea which cannot rest." Our heavenly peace and confidence in God are the result of our union with Christ as members of his kingdom class. This we prize and not specially the privilege of eating pork or some other thing forbidden to the Jews. Joy in the holy Spirit—fellowship with the Father and with the Son and with all who possess the spirit of righteousness—is the blessed privilege of every member of the embryo kingdom class, every member of "the church which is the body of Christ."

Thus the Apostle would have his hearers place a proper valuation upon the various favors which they had received, so that if the interests of the Lord's cause or the interests of the brethren in Christ should ever require them to forego their liberties in respect to food and drink, they would count such self-denials for Christ's sake and for the brethren's sake as nothing—as sacrifices they could make with joy, because they would not interfere with or disturb in the least the real value of the blessings and privileges which are ours in Christ.

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RESPONSIBILITIES OF CHRISTIAN CITIZENSHIP

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."—Romans 13:12, 13.

The Scriptures call attention to the fact that there is a night of weeping in contrast with a day of joy. (Psa. 30:5) The "night" is that period of darkness which set in after Adam fell. By one man's disobedience sin entered into the world, and death as the result of sin. (Romans 5:12, 19) Evil has brought sorrow and the darkness of ignorance and superstition among mankind until human affairs have become demoralized. As the Prophet Isaiah says, "Darkness shall cover the earth, and gross darkness the people.—Isa. 60:2.

There is however a morning promised. That morning is to be ushered in by the Sun of Righteousness, rising with healing in his beams. (Mal. 4:2) That Sun of Righteousness is Christ and the church with him. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43)—Christ as the head of the church, which is his body.

Another Scripture speaks of the present as daytime: "I must work the works of him that sent me, while it is day; the night cometh when no man can work." (John 9:4) While for many centuries there has been a period of darkness, nevertheless since the first advent of our Lord the glorious light of truth has had more effect upon the world than at any previous time; for with the coming of our Lord Jesus a blessing came upon the world. At that time so much light came in, that the Gospel age may be called day in contrast with previous experiences. This day, in turn, gave place to a long period known as the dark ages. Then, since the Reformation, a measure of light came in again, through certain influences which have brought blessings to the Lord's people. Now it is time for the Sun of Righteousness to rise with healing in his beams.

We believe that the day is actually at hand; that we are living in the early dawn of a new dispensation, and that as soon as the harvest of the Gospel age shall have been garnered, "the kingdoms of this world" shall, during a great time of trouble, "become the kingdom of our Lord and of his Christ."—Rev. 11:15.

The Scriptures inform us that the period of time during which the present dominion of Satan shall become the kingdom of God's dear Son, will be a specially evil day. It will be a season in which all the children of light shall be crucially tested; a day that will try every man's faith and work; a day of fiery trial through which only "the gold, the silver and the precious stones" will pass unharmed and in which all the "wood, hay and stubble" of error, sin and human tradition will be entirely consumed.—1 Cor. 3:12, 13; 1 Pet. 4:12.

"AND ALSO THE NIGHT"

While we observe the glorious dawn of the new dispensation, we notice clouds also. The Bible forewarns us that before the kingdom of heaven shall have been set up fully there will be a very dark hour for the world—a period in which sin will have great liberty in its operation, and during which the saints of God will suffer persecution. At the same time we can see the reflection from the "Sun," although it has not yet arisen; we are now in the early dawn. But the coming darkness will make matters appear as though the morning will not come, as though the night had again set in, as though the divine recognition of all things had ceased.

There is, however, a silver lining to the clouds. Soon the Sun of Righteousness will arise with healing in his beams. The church in glory with her lord will put down sin, will dispel the superstition and evil which now becloud the minds of men and will give clear light to the people respecting God and His Word. "I will turn a pure language [message] to the people, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) The message was originally given in its purity, but this freedom from adulteration it did not retain. It has been more or less obscured by ignorance and superstition. When through

Messiah's kingdom the Lord shall make his message pure and plain to mankind, then every knee shall bow and every tongue confess. Those who refuse, however, to develop heart-loyalty to the kingdom shall die the second death.—Isa. 45:23; Acts 3:23.

While the day has not yet come, there are those who Scripturally are called children of the light (1 Thess. 5:5), and who do not belong to the realm of sin. We who are of this class have laid down our lives in consecration for the purpose of becoming servants of righteousness. We are in harmony with God and are enemies of sin. We have been begotten of the holy Spirit to the new nature and are promised joint-heirship with our Lord in the future. Let us, who are of the day, cast off superstition and ignorance—the works of darkness—and put on the armor of light.—Rom. 13:12.

ARISE AND SHINE IN LIGHT ETERNAL

What, then, is the Christian's duty throughout this period of darkness? Shall we live in sin while our hearts are in harmony with righteousness? The Apostle says we must not live in sin. (Rom. 6:15) Let us put off everything which we think will be displeasing to the Lord, everything that is contrary to the light of the new day—the light which we have seen, but which the world has not seen. Let us put on the full "armor of light," the "whole armor of God, that we may be able to withstand in the evil day." And putting it on let us remember that it is not a useless weight, but a necessary protection in battle.—Rom. 13:12; Eph. 6:13.

No man ever puts on armor unless he expects to fight. If he is a soldier of the Cross, the "Sword of the Spirit" is the great weapon with which he will prove his loyalty and strength. The brethren should build each other up in the most holy faith, fighting the good fight and showing their loyalty to the Lord and to the truth. (Jude 20; 1 Tim. 6:12) Those who succumb to the influences of darkness show themselves unworthy of the new order of things, and they may not expect to be sharers with Christ in his kingdom, but to be amongst those rejected of the Lord as unworthy.

Let us remember that we are well along in the hour of temptation which was promised to come upon all the world to try them that dwell upon the earth. (Rev. 3:10) Higher Criticism, Evolution, Christian Science, Hypnotism, New Thought, Mind Cures and other works of darkness are casting a deep shadow over all who are not fully consecrated to the Lord and who therefore are not kept by his power, through his Word and his providences.

"WALK HONESTLY AS IN THE DAY"

While we are not yet fully in the day, yet we belong to the new dispensation, and therefore should live as nearly as possible in accordance with the perfect standard of the future. So to live will imply that we shall be misunderstood by the world: that we shall be thought foolish; and that we shall be considered enemies, not only by those in gross darkness, but particularly by those who, professing to be the Lord's people, really prefer darkness to light, error to truth.

We are inclined to lay special stress upon the word honestly, for we believe that the Apostle used it advisedly and in a special sense. As we look about us we find that dishonesty is very prevalent, not only in the world, where we expect a certain amount of duplicity, misrepresentation, deception and hypocrisy, but even among professing Christians.

Every true child of God should see to it that he is honest, not only in money matters, but in his treatment of his neighbors and his brethren in the church, and above all, in his confessions respecting his faith. The test is being made along this line, and those who love the favor of men rather than the favor of God will be given opportunity to prove that they are unfit for the kingdom, whatever else they may be fit for. The Apostle tells us (2 Thess. 2:11) when speaking of this evil day, that God will send strong delusions that a certain class may believe a lie, because they were not honest, but acted deceptively, hypocritically.

HONESTY THE BASIS OF CHARACTER

Probably the most valuable trait of character is honesty. Where there is little honesty, there is little character; where there is great honesty, there is great character. We mean not merely honesty as to dollars and cents, pounds and shillings, but as to the very thoughts and intents of our hearts, as well as to our words.

We should always endeavor to do to others as we would that they should do to us, and not to retaliate. At the first advent the principal charge which our Lord made against the religious teachers of his day was that they made great professions of holiness, when, as a matter of fact, they were not holy. He said that they devoured widows' houses—not that they literally ate the houses, but that they tried to get possession of the property because of the more or less defenseless position of widows. At that time widows and orphans fell an easy prey to the greed of those whose professions of godliness should have protected the weak and helpless.

Probably our Lord would denounce a great deal of the wisdom of today as he did of that day. But we have not the ability to read the heart and therefore cannot speak as positively as he did. In respect to the great ministers of today, however, we readily see that some of them hold their positions under false pretenses. They profess to receive their salaries as ministers of Christ, when they do not believe in the Bible at all. Some of them have written to us that they are in great trouble; that, realizing their position, they would like to get out of it, but they cannot easily get another position as desirable as their present one; and so they are dishonest enough to keep their charges.

The Apostle says, "Let us walk honestly." Let us take our proper stand for the truth. While we should always speak the truth in love, whether to our enemies or to our friends, while we should always have consideration for the opinion of others, yet we should take our stand firmly. We doubt that the Lord would care to take into the kingdom any who are not honest. We fear therefore, that those who have high positions are "deceiving and being deceived." (2 Tim. 3:13) There is such a thing as deceiving one's self by repeating a sentiment until one believes it.

The lesson to us is that, however others may walk, we must see to it that we "walk honestly as in the day" (Rom. 13:13), as though we were living in the broad daylight, so that if the world understood all about any transaction of ours they would realize that we are honest—even as the Lord understands all about it. Any other course is dangerous and is not "walking as in the day."—John 11:9.

QUALITIES INJURIOUS TO THE BODY OF CHRIST

The translators of the Bible seemed to forget that the Epistles were written "to the saints" (see dedication of the various Epistles), and not to the world; hence when mentioning certain sins they used English words which are applicable to the crimes of the most depraved class of people, instead of such language as would properly represent the misdemeanors that might be expected among saints. In urging the Lord's people to avoid chambering and wantonness, etc., we are not to understand the Apostle to mean the wickedness practised by the most depraved and benighted of the children of the world. Rather, we understand him to address the words to saints, urging them to continence in their social relations, that the thoughts of the kingdom should lift their minds to a large extent from the earthly affections.

By the general rules of language St. Paul would not begin his argument with the grosser sins and end with the less, but reversely he would conclude with the stronger, as evidently he does in enumerating the list of sins given in verse 13 of our text. Here he concludes with the exhortation that the saints, in walking as in the day, should avoid strife and envy. The other difficulties would be comparatively their own affair and might do no injury to others. But strife and envy are two qualities that indicate a wrong condition of heart on the part of the transgressor that would eventually bar him from the kingdom.

Be it noted carefully that the various dispositions mentioned in verse 13—rioting, drunkenness, chambering, wantonness, strife and envy—result from being intoxicated with the spirit of the world. Carelessness of life in any of the earthly affairs, and lack of self-restraint in the connubial relationship are very liable to go hand in hand with a wrong spirit in the church—a spirit of strife, contention, wilfulness, not submitting to the divine Word and providence, but on the contrary, arousing jealousy and ambition on behalf of self or others, for prominence in the body.

SOBRIETY COMMENDABLE

We yield to none in our opposition to intoxicating beverages and in abhorrance of the terrible results which they entail. No saint should ever be intoxicated. The Word of God says that no drunkard shall inherit the kingdom of God. (1 Cor. 6:10) The Scriptures do not say that a moderate use of liquor brings woe, sorrow, redness of eyes, etc., and we are not to add to their words. But we do well remember that "They that tarry long at the wine" probably reached that condition through habit, and that most of such began the use of liquor with the intention of becoming moderate drinkers only.—Prov. 23:30.

Beware of the slavery of habit! Even the force of the "exceeding great and precious promises" is not sufficient to hold in check our fallen appetites when they are constantly being fed and the chains of habit are being forged. Surely the new nature cannot thrive under conditions which deprave even the old nature! Let every new creature resist faithfully the seductive influences of evil, if he would make his calling and election sure to the kingdom.

There is a marked contrast between the spirit and sentiment of the world and that of a true Christian. With the world there is a general tendency to indulge at times in a little revelry, and with many of them there is a decided inclination toward drunkenness. Even among the abstemious there is a feeling that an occasional drink is not only permissible, but quite necessary.

The Christian, however, has set before him the high standard of a sound mind, with meekness, gentleness, patience, brotherly-kindness, love. The more a Christian possesses the spirit of righteousness, the holy Spirit, the more he realizes that he has passed from darkness into light. The divine standard is to be his viewpoint always. Instead of looking forward to revelry, he is rather to turn away with regret that any such conditions prevail among mankind. The world considers the use of liquor to be proper if not too frequently indulged in. The Christian, on the contrary, considers drunkenness and revelry to be improper and to be resisted so far as he and his influence are concerned.

The Christian is to display increasingly the spirit of true holiness. The Apostle says, "Let your moderation be known of all men." (Phil. 4:5) The very promises made to us in the Scriptures tend to make us sober. Our God is most gracious!

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

Hence anything that might lead our steps away from the spirit of holiness is to be regarded as something pernicious, for it might cost us divine favor, our eternal life and a share in the kingdom.

The world, on the contrary, have no such incentive to influence them. It is their custom to indulge in just as much revelry as would not be too seriously disapproved by society. Banquets are given for the very purpose of having a so-called "good time." When worldly people get together there is a general tendency to revelry and a certain amount of looseness. All this has a demoralizing effect upon society.

THE TRUTH A RESTRAINING INFLUENCE

The Christian has a restraining influence which is unknown to the world. Not only does he wish to have the approval of his neighbors, but more than all he desires the still higher standard of divine approval; for he is on trial before the Lord himself as to his manner of life. Hence, with him there is a principle to help him to shun rioting, drunkenness, reveling or similar conditions. The Apostle Paul admonishes the Christian to make straight paths for his feet, lest that which is lame be turned out of the way. (Heb. 12:13) For instance, if a man have an appetite for liquor he should avoid everything that would tend to arouse that appetite. Thus he would make "straight paths for his feet," that he might walk pleasing to the Lord.

The Lord does not deal with his people along the lines of commands. In his Word he sets the standard of a sound mind, not only in respect to revelry and the use of liquor, but to all manner of conduct. Those who love him will strive to attain that standard. Whether therefore we eat or drink or whatsoever we do, we should do all to the glory of God. (1 Cor. 10:31) But we find that Christians called out from the world need to learn and to develop true character. At first they think nothing of what subsequently they would consider grievous error. As the Christian grows in knowledge and in love toward his fellow-men, he learns to measure things more carefully by the divine standard. So we find that those who have been Christians for a long time show good judgment in respect to everything in life. They use the spirit of a sound mind, which is the most desirable thing in the world.—2 Tim. 1:7.

The Christian has before him high standards and the hope of the high reward of association with Christ in the kingdom. We are glad to note that with the centuries there has developed a tendency toward morality and all the good things of life. And although there is much corruption below the surface of society, yet there is something which keeps that surface comparatively smooth, whatever may be below it.

When we compare civilization with heathendom, we do not find much more evidence of self-control in the former than in the latter. The heathen live as have their ancestors for centuries, with very little rioting and drunkenness of any kind. In a journey around the world we saw only two intoxicated men, except in what we call civilized, or Christian lands. The vast majority of the heathen are temperate. Mohammedanism has done a great deal for mankind in respect to temperance. So has Buddhism. In one city we met a Christian brother who told us that he was a temperance missionary. When questioned as to his mission, he replied, "Oh, amongst those who accept Christianity there is much more need for temperance work than amongst others! I am spending my life in this way."

PLAIN LIVING AND HIGH THINKING

In all parts of the world it is customary to use liquor in the so-called "upper-strata" of society. At hotels abroad nearly every person at the table is supplied with liquor. On the steamers the use of liquor is so customary that to ask for water is enough to create a sensation among the waiters. We are greatly blessed in America in that alcoholic beverages are held in disapprobation, although a great deal is used here in social circles. Liquor is justly regarded with opprobrium, for it is doing a great deal of harm and should be frowned down.

Christians are not to walk in reveling, nor in drunkenness, nor in rioting, but are to live on a high intellectual and moral plane. We are not to take pleasure merely in the animal appetites—in food, drink, etc.—but we are to live the higher life from our knowledge of God and his plan and of all things that pertain to our welfare. This course should include also a sanity and sobriety of mind in regard to religious matters.

The great "harlot" pictured in the Revelation (17:4, 5), has in her hand a cup, in which there is the wine of false doctrine, intoxicating the people who drink it. This drunkenness is upon all; but we are gradually emerging from its intoxicating effects. The hobgoblins that we saw when we were under its influence are disappearing, and sanity is returning to us. Now we have more pleasure in the Lord, more of the spirit of a sound mind. The Lord's people should be moderate, not only in respect to the temporal food and drink, but also the spiritual. Whoever finds it wise to be careful in the one, finds it best to be careful in the other. Whatever doctrine is not based upon the Word of God is to be rejected. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

WORLDLY WISDOM NOT LIGHT

From the divine standpoint there are two great principles in operation—right and wrong, light and darkness. All the children of God, so far as they have received the holy Spirit of begetting, are children of light. The world's condition is not that of light, but of darkness (Eph. 5:8; 1 Thess. 5:5) There are different shades of darkness, however. The Scriptures declare that "Darkness shall cover the earth, and gross darkness the people"; "The darkness hateth the light"; "If ye were of the world, the world would love its own"; "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." —Isa. 60:2; John 15:19; Matt. 5:16.

Neither the philosophies of men nor their moral sentiments are light. The true light cometh down from above; and only those who are begotten of the Spirit of the Lord have that light. To these, old things have passed away and all things have become new. (2 Cor. 5:17) The elements of darkness that reign in our mortal bodies are to be discouraged and to be expelled therefrom. The clause, "If the light that is in thee become darkness," refers only to the church class and means, If the light of the holy Spirit of our begetting become extinguished, how great will be the darkness!—Matt. 6:23.

When the Apostle says, "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30), he evidently is warning us against losing the light that has illumined us—the Spirit of our adoption. The caution, "Grieve not the holy Spirit," implies that it will not leave suddenly without being grieved. We can readily see that little things may be the entering wedge in the displacement of the Spirit.

SELFISHNESS LEADS INTO DARKNESS

"Love is the fulfilling of the law." (Rom. 13:10) We who are in Christ Jesus have the righteousness of the Law fulfilled in us, because we are walking not after the flesh, but after the Spirit. (Rom. 8:4) The fulfilment of the law is love supreme for God and love for our neighbor as for ourselves. Everything in the nature of selfishness tends to displace love. Selfishness in its various forms is the work of the devil. Selfish ambitions have a distracting influence

and in time will remove us from the Lord. The Apostle mentions as branches coming out of this root of selfishness, anger, malice, hatred, envy, strife—all of which are works of the flesh and the devil, in contrast to the fruits of the Spirit, which are meekness, patience, gentleness, brotherly-kindness, and love.—Gal. 5:22, 23.

To whatever extent those begotten of the holy Spirit as dear children of God allow that Spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the Spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the Spirit of the new creature, will in that proportion go into darkness.

This darkness will not only cause the person to become more quarrelsome in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the holy Spirit gives him a better knowledge of the deep things of God, so, in proportion as this Spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. The individual will then be in the same condition as the world in respect to spiritual things. No matter what he once knew and saw, he will not henceforth be able to understand these things; for "The secret of the Lord is with them that fear him."—reverence him. (Psa. 25:14) To whatever extent we lose the Spirit of the Lord, the Spirit of love, loyalty and obedience, to that extent we lose its illumination.

The Apostle Paul speaks of the "mystery," which is explained as the peculiar relationship existing between Christ and the church. (Eph. 3:3-6) No one can appreciate this mystery unless he is begotten of the holy Spirit. If one loses the Spirit of his begetting and goes into darkness, how great is that darkness! He loses all knowledge of that mystery.—Matt. 6:23.

Perhaps all have noticed that we may sit in a room dimly lighted and not particularly heed the darkness. But if we go to an adjoining room which is brilliantly lighted, and then re-enter the dimly lighted room, it will seem darker than when we left it. For a time at least we cannot see anything. The eye must become accustomed to darkness gradually. So it is with those who receive the light of truth and afterwards lose it. They seem to go into grosser darkness than before they had the light.

CHRISTIAN STANDARD VERY HIGH

In the heathen world there is gross darkness. With every step of civilization comes a clearer view of the difference between right and wrong, and a general progress toward the right. Sometimes we find people in the world who have not been begotten of the holy Spirit and who, not having the light in them, are still in darkness, but who try to regulate their conduct by certain principles. They say, "This is right and that is wrong. We will do this, but not that." They make rules of righteousness for themselves, although they are not willing to live up to the drastic laws which the Lord has established as his standard. They say, "We will do what the majority of people think is right." These people form a moral code of their own, based upon what others think. They have no standard other than public opinion. Wherever they go they practise what the majority of their neighbors think to be right.

But the Christian takes the extreme view which God sets before him—full consecration unto death. He is considered an extremist, a fanatic, by the world who hate his course and think it foolish. They say, "You Christians raise the standard too high. We are willing to live up to the standard of the majority in our community, but not to yours. You have such peculiar views."

The Lord's people gauge their views, not by what others think, but by what the Word of God teaches. They say, "To my Lord I must be true." To everything else they decline to conform. Thus they are led by the holy Spirit, the Spirit of truth, the Spirit of love, which actuates them. But if this Spirit be extinguished, a mind once under its control will be in a worse condition than that of a worldly mind; for the latter, not having the special direction of the Lord's Spirit, has for its standard the opinion of others. The Lord's people have lost the fear of man, and if they lose also the mind of the Lord, they have no fixed principle to govern their course. Then their natural disposition will assert itself; and the light in them having become darkness, "how great is that darkness!"

St. Paul tells us (Heb. 6:4-6), that "It is impossible . . . . to renew again to repentance" any who are wilful sinners against full light and knowledge. These have committed the "sin unto death"—the second death—from which there will be no recovery.—1 John 5:16.

Let us then, while rejoicing in divine favor, see to it that we act circumspectly. Our walk in life is not to be "after the flesh," which leads more or less directly to death, but "after the Spirit," which leads to everlasting life with our Great Redeemer. "This is the will of God, even your sanctification."—1 Thess. 4:3.

THE TWO WORDS

PROVERBS 18:8, 21.

"One day a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

"A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"And yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained.
Friends could forgive, but not forget,
Or lose the sense of keen regret.

"Oh! if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"

TO THE JEW FIRST

MARK 7:24-30; MATT. 8:5-13.—OCTOBER 20.

"Him that cometh unto me I will in no wise cast out."—John 6:37.

There is general confusion prevalent amongst God's people respecting the relationship between the Gospel of Christ and the Jewish nation and between the Jewish nation and all other nations. In the past we have been too free to guess, to imagine, to suppose, and have not carefully enough studied the clear statements of the Bible on this subject. The Bible tells that until the coming of Christ—yea, until three and a half years after Jesus died, arose from the dead and ascended on high, the divine dealings were confined to the Hebrew race—to Abraham and his natural posterity. The whole world is involved in the penalty that came upon Father Adam because of his disobedience—the whole world is under divine sentence as being unworthy of everlasting life or of relationship with God—the whole world, therefore, as St. Paul describes, "are by nature children of wrath," and all were strangers, foreigners and aliens from God.

The Jews were no better than the remainder of the race, so far as the Scriptures tell, but God, having from the first determined to provide a Redeemer for mankind, through whose kingdom all the world ultimately should be blest and have the privilege of return to divine favor, made a selection of Abraham's posterity, because Abraham himself was a noble character whose faith and obedience to God were thus rewarded. It was not, therefore, anything of which the Jews might boast that their nation and not another nation came into relationship with God through the Law Covenant. It was of divine grace or favor. According to divine prophecy this

favor was to continue with the Jew for a definite period of time, namely, until three and a half years after the cross.

THE GOSPEL OF CORNELIUS

As soon as the limit of time expired God manifested his favor toward the Gentiles by sending the Gospel message to Cornelius, a reverential and holy and generous Gentile. Since then God's favors are as open to the Gentile as to the Jew—"the middle wall of partition" has been "broken down." The Gentiles and Jews are now both received on the same terms, viz., faith in Jesus and consecration to walk in his steps.

It is from this standpoint that we should read the Apostle's statement that the Gospel of Christ "is preached to every creature under heaven." He did not mean nor would it have been true that the Gospel had been preached to every creature in the sense of being proclaimed to all. For now, eighteen centuries later, it has not yet been proclaimed to all mankind. What the Apostle did mean is that the Gospel is now unrestricted, free to be preached to every creature under heaven, no matter what his nationality—that it is no longer confined to Jews as at first. Now, whoever has "an ear to hear, let him hear" the good message of the kingdom. Now, whoever hears and has a heart to accept God's gracious message, let him present his body a living sacrifice, holy and acceptable unto God through Christ. (Rom. 12:1) Now, "Him that cometh unto me I will in no wise cast out."

THE SYRO-PHENICIAN WOMAN'S FAITH

The narrative of today's study fully confirms what we have said about it, namely, that at the time of our Lord's ministry, and for three and a half years after his death, all God's favors still belonged to the Jews only. The Syro-Phenician woman of our study was a Greek—not a Jewess. Her daughter was possessed of an evil spirit, a demon—"obsessed." She heard that Jesus was near the border of Judea, near her home, and she sought him out, imploring that he would cast out the demon.

But Jesus said to the woman, "Let the children first be filled, for it is not proper to take the children's bread and cast it to the dogs." She understood the force of this statement. The Jews claimed to be God's people, and the Gentiles were styled "Gentile dogs," because they had never been in covenant-relationship with God. Yet the poor woman's faith in Jesus and her earnest desire for the relief of her daughter moved her to press her case and she answered, "Yea, Lord, but the little dogs under the table eat of the children's crumbs." She was one of these "little dogs"; might she not have the crumb of comfort and blessing which she craved—the healing of her daughter? Jesus replied, "For this saying go thy way; the devil is gone out of thy daughter." She got the crumb, her faith prevailed.

Today the Israel of God, to whom belong all the blessings and promises and favors of God, are the Spiritual Israelites. These, through full consecration to the Lord and through the imputation of the merit of Jesus' sacrifice, begotten of the holy Spirit, are embryo sons of God, partakers, inheritors of the divine nature and kingdom.

Have we not, however, from time to time heard of some outsiders—Gentiles—who have never come into covenant-relationship with God and who are therefore strangers and foreigners to all the blessings which belong to the "household of faith"—have we not heard of some of these receiving occasional crumbs of comfort and of blessing? We have. But surely these will be exceptional cases. The door to come into Natural Israel was barred, but the door into Spiritual Israel is open, and as our text declares, him that cometh unto Jesus he will in no wise reject. Hence there is no excuse today for any being in the attitude of "dogs," receivers merely of an occasional crumb of God's blessing. If they will, the door of favor still stands open that they may become "sons of God without rebuke."

THE CENTURION'S SERVANT HEALED

A Centurion in the Roman army service corresponded to a captain in our military service today. Palestine, as a province, was subject to the Roman Empire, and little garrisons of Roman soldiers were stationed here and there, usually under a Centurion. They were Gentiles, of course. One of these knew of Jesus and his mighty works, and when his faithful and appreciated servant fell sick he went to Jesus asking for healing. In our Lord's metaphor this was another Gentile dog desiring a crumb from the children's table.

The Centurion's faith, our Lord declared, was superior to anything that he had found amongst the Israelites, God's favored people. He was so confident of Jesus' power that while he urged that, being a Gentile, Jesus would not wish to honor or recognize him by coming under his roof, yet he besought him simply to say the word and he was sure it would be sufficient to heal his servant. He explained that he had this faith because he himself was a man of authority and could command his servants to come and go, and that as Jesus had still higher authority, his messengers, whatever they were, by which he healed sickness and pain, could be commanded and would obey. He got his request.

Jesus took the occasion to say that the Israelites, who were counting so much on their relationship to God as the children of Abraham, Isaac and Jacob, would find themselves greatly mistaken in the end. Being the children of Abraham did indeed mean that they would have special privileges and opportunities, but these they were enjoying and were not appreciating them. They should not think that God would take them for his elect people regardless of their character, their faith, their obedience, or their likeness to Abraham. They were indeed the children of the kingdom—the ones to whom it was properly first offered, but God would not thrust it upon them.

God did take out of their nation the "Israelites indeed"; meantime the rest were blinded, and for the past eighteen centuries he has been completing the elect kingdom church, out of all nations, peoples, kindreds and tongues. But he is selecting none except such as have the faith and obedience of Abraham and the spirit of his Son Jesus—none but the holy, the loyal, the true. These will be associated in the kingdom, while the natural Israelites, over-confident, let the privilege go by.

Nevertheless the Scriptures most clearly declare that the natural seed of Abraham, the Jews, are still heirs of a certain promise of God, which in due time will come to them. To their nation will come the great privilege of being the foremost nation amongst men during Messiah's glorious reign, when the church glorified, spiritualized, will be with him in his throne, invisible to men. St. Paul thus explains that the full number, to complete the elect kingdom class, must be first found amongst the Gentiles, and then, these being glorified in the first resurrection, natural Israel will obtain the great earthly blessings which are still theirs and which were promised to their fathers. Natural Israel will receive blessings from spiritual Israel. "They shall obtain mercy through your mercy."—Rom. 11:25-34.

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART II—EXPERIENCE OF THE NEW CREATURE EDUCATIONAL

The new creature is represented by the will, the mind; but there can be no new creature without a body. God does not give the new creature its own body in the present life, but permits it to practise on the old body. And according to the new creature's faithfulness in the old body will be its reward—either as a member of the little flock or of the great company or—for unfaithfulness, its punishment, second death.

The new creature owns the mortal body, possesses that body. The body is not the new creature's body except in a possessive sense. If one were living in a cabin temporarily while his house is being built, and someone else were to ask, "Is that your house?" he would say, "No; I am staying here merely until my house is built." So the new creature occupies the old body. That body is dead because it has been devoted to God in connection with the sin-offering.—Col. 3:3; Gal. 2:20.

The Lord knoweth our frame. He knows that we are all fallen, imperfect—mentally, morally, physically. His message to the new creature is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) This means perfection of will, of intent, of endeavor. But God knows that we have this treasure of the new will in a mortal body, which is imperfect. Through Christ he has made provision that every imperfection of our flesh may be forgiven on condition that we come to him for that forgiveness in the name of our Advocate, Jesus. This arrangement is to our advantage for it leads us to watch the more carefully in respect to our trespasses and to note the more carefully that they cannot be forgiven except through the merit of our Redeemer.

THREE BLESSINGS RESULTING FROM FAITHFUL OBEDIENCE

The experience of the new creature in coming to the Throne of Grace for help is, therefore, educational. It will strive the more diligently, the more earnestly, the more perseveringly, to live according to the will of God, not only in mind, but

also in body. The result of faithfully following this course of daily scrutinizing our thoughts and words and doings must be the strengthening, the fortifying of the new creature against the wiles of the world, the flesh and the adversary.

Additionally, this course must mean not only a higher and nobler earthly life, even though still imperfect, but a great sympathy for others of the human family and for the church, who similarly strive against the weaknesses of heredity in the flesh, and also a general enlightenment of the heart sympathetically toward the members of the human family—born in sin, "shapen in iniquity." It must mean thus much in preparation for the future kingdom—for helping poor humanity up out of the degradation of sin and death.

CAUSES OF SPIRITUAL DECLINE

Although the new creature cannot consent to sin, cannot sin wilfully, cannot sin with deliberation, and still be a holy mind, it can become slack, careless, inattentive, overcharged with the cares of this life—not sufficiently loyal and alert to fight against the great enemy. In this condition it may become more or less stupefied, while the will of the flesh may gain the ascendency in some particular. The flesh has its cravings, its demands; and it has a plausible way of urging what it thinks to be its rights and privileges. Sometimes the flesh is very persistent along these lines.

If the new creature become overcharged, become weak through a failure to eat the strengthening food which the Father has provided, it may be almost helpless for a time, until at last it becomes non-resistant to sin. To whatever extent the new creature is to blame for this condition, it will receive stripes, not merely as a matter of justice, but also as a matter of correction, for if it were not corrected it might go on to greater carelessness as to its responsibilities.

We all need to be disciplined in order that we may stand firm for the principles of righteousness. To whatever extent the new creature fails to resist the flesh, there will be stripes, punishment of some kind, retribution. But even when those punishments come, there will be the manifestations of the Lord's favor.

The experiences of the Prophet David were not altogether like those of the saints, for he was on a different plane from us. But we may apply the general principles deduced from his experiences. David sinned and the Lord allowed certain chastisements to come upon him. David was contrite and asked forgiveness for those sins. Although he had the light of the Lord's favor, yet the Lord declared that he must be punished for doing those things which he knew were wrong, even though all the while his heart was set on the Lord. The after experiences of the man proved his contrition. He committed sin; he repented; he was forgiven; he was restored to the Lord's favor. Yet in due time he received chastisements for those very sins; and when he received those chastisements, he recognized that they were a just recompense of punishment upon him.

STAGES IN THE DEVELOPMENT OF WILFUL SIN

Inattention or carelessness on the part of the new creature does not necessarily mean the second death, unless that carelessness went to the extent of intelligent choice of sin—wilful sin. The wilful sinner cuts himself off entirely from divine favor and lapses into the condition of condemnation to death, out of which he had been lifted. Of this the Apostle speaks, saying, "We are not of those who draw back unto perdition," destruction—second death. Furthermore, it should be noted that none ever steps suddenly from loyalty to disloyalty to God and to righteousness.

Wilful sin coming upon the new creature destroys him so gradually that he seems not to be conscious of its development at the time. First, the wish, the desire, the pride or the ambition develops; he is not submissive to the divine will. Later on, an attempt is made to acquire the gratification of the pride of life, the lust of the eye and of the flesh and a corresponding neglect of the heavenly things—of the hope set before us in the Scriptures and of the covenant of sacrifice which we have made.

A later development of this wrong spirit by and by finds opportunity, under one pretext or another, to put the person into opposition to the Lord, to the truth and to the brethren. He thus gradually passes from being a soldier under the banner of Christ to becoming a co-laborer with the adversary in opposing the things of God.

As the Apostle says, "Behold, how great a matter a little fire kindleth!" (James 3:5) Behold what a great destruction of all the work of grace may be accomplished speedily by a little pride or fond desire or self-gratification!—not that the little beginnings mean the second death, but that they will surely lead on toward it unless the individual be recovered. St. James emphasized this thought, saying, "When lust [desire] has conceived, it bringeth forth sin; and sin when it is finished [completed] bringeth forth death."—James 1:15.

THREE METHODS OF ADMONITION USED BY THE LORD

Meanwhile, while one of the Lord's sheep would be thus straying, would the Great Shepherd be inattentive and allow him to wander without warning? Surely not! Through some divine providence, such as sickness or the coming to the attention of some message from God's Word, directly or indirectly, or through faithful testimony and witness of the brethren, the Lord will speak to all such straying sheep, pointing out to them the danger of the path they are taking. If they heed well, they shall be recovered fully, and ultimately attain to the highest state as overcomers. But the Lord will not coerce.

In the beginning the Lord appealed to our wills, and he continues to do so. The Lord will not use force in the selection of the present time; for He seeketh only such to serve him as worship him in spirit and in truth. The same will which he accepted and which brought us such great blessing can reject God's favors—can receive the grace of God in vain and gradually draw back out of fellowship with the Lord and with the spirit of the covenant and toward the second death.

If the admonitions of the Lord's providences, including the counsel of the brethren, etc., fail, and if there be a measure of ignorance connected with the perverse course, the Lord may give severe chastisements to awaken thoroughly such a person, that the spirit may be saved in the day of the Lord Jesus, through those chastisements. (1 Cor. 5:5) Many such, the Scriptures assure us, will come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. (Rev. 7:14) But while they may attain to a good position on the spirit plane, they have lost the great, pre-eminent prize of joint-heirship with the Lord in the Messianic kingdom, unto which they were called.

ALLOWANCE MADE FOR IMMATURITY OF CHARACTER

It seems to be a correct principle, however, that a person begotten of the holy Spirit, who had not yet developed strength of character sufficient to qualify him to be a child of God on the heavenly plane, would not have judgment passed upon him until he had enjoyed the opportunity of coming to a knowledge of present truth and of demonstrating his loyalty.

This thought seems to be borne out by the Apostle in Hebrews 6:4-6. There, where he says in substance, If those who have tasted of the good Word of God and been made partakers of the holy Spirit, shall fall away, it will be impossible to renew them, he implies that those who have not had this opportunity for development are not responsible to such an extent and would not be liable to the second death. If a babe had done something worthy of stripes, he would be treated according to his infancy. The Apostle Peter says, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."—1 Peter 2:2.

These texts seem to suggest a process of development. If one made his consecration today, he would not be counted worthy of the kingdom today; for only through trials and tribulations shall he become worthy. A certain period of probation would be granted to him, an opportunity to make good his covenant of sacrifice. Then if he failed to make good that covenant of sacrifice, he would be responsible in one of the two ways, as we have seen; either he would receive chastisements of the Lord which would bring him to a realization of his privileges, or if wholly unworthy of God, he would go into the second death. Anyone becoming a Christian will have a long enough time in which to make his calling and election sure, if he so run in the race as to obtain.

SELF-IMPOSED DISCIPLINE RECOMMENDED

Sometimes God's people, appreciating their own weaknesses, the blemishes of their flesh, properly feel themselves unworthy of the glorious things which God has in reservation for the elect. It is their duty to do the best in their power, but not to attempt to judge, to decide their own cases. There is One that judgeth them, even God. Whatever the sin, whatever the circumstances, it should be taken promptly to the throne of heavenly grace in the name of Jesus, to obtain the mercy of God provided thus, and to find increasing help for future times of need.

We must not become discouraged and lose faith and hope, even though obliged to come to that throne, repentantly, seventy times seven times. To whatever extent, however, the sin be repeated as the result of earthly weaknesses of heredity, to that extent there is forgiveness, in the divine arrangement. But to whatever extent the sin contained a measure of willfulness, or to whatever extent we failed to use our knowledge and ability to resist it, to that extent the new creature will be held responsible, and will have certain chastisements imposed. Happy are those people who seek to punish themselves

by some discipline, such as fasting. The Apostle says, "If we would judge ourselves, we should not be judged" [chastened of the Lord].—1 Cor. 11:31, 32.

We should all keep in memory, however, the fact that God expects of us a demonstration of loyalty to him and to the principles of truth and righteousness—in an overcoming degree. It will not do simply to stand still from week to week and from year to year and to say, "These are my weaknesses and I take them to Jesus." Overcoming is the gaining of some victory by the new creature over besetting weaknesses as well as over trespasses. Only such as strive will be crowned and acknowledged of the Lord as overcomers. And their overcoming will be, not of themselves, but of God's grace and the assistance of the Great Advocate.—1 John 5:4.

THE NEW CREATURE'S RIGHT TO LIFE

From the time that we become new creatures in Christ, a right to life on the spirit plane is given us, just as a right to live on the human plane was granted to Adam when he was created. But as he lost that right to life by disobedience to God, so we, as new creatures, if we sin wilfully, would forfeit that right to live, and we could not be redeemed again, for "Christ dieth no more." (Rom. 6:9) Those who really accept God's proposition as laid down, heartily consecrate themselves, have passed from death to life, and the Apostle says that these are alive.

That right to life, according to the divine record, is a very different matter from anything we had before. Formerly, we had a right to die. Since we became new creatures we have a right to live, unless we take some adverse step. Therefore, it is a very different thing with the church from what it is with mankind. The world will gain the right to life under the opportunities offered to them during the thousand years of Christ's reign. We have that right to live now. Our "life is hid with Christ in God." (Col. 3:3) Men can kill the body, but no man can take from us the right to live. Our eternal life has already begun in a sense. We are on trial now, and if we pass the trial successfully, we shall forever possess that right to life.

Not so with the world. There is no provision by which the world has a right to life. "The rest of the dead lived not again until the thousand years were finished." (Rev. 20:5) Therefore the church gets eternal life at least a thousand years before the world will be given the right to everlasting life; it is ours now and forever if we continue faithful unto death. Mankind will all be awakened from the tomb, but we do not know what proportion of them will get everlasting life. We hope that many will obtain it. But there is a difference between having and hoping. We have a right to life because we are in Christ; because the Father so decreed for us.

DEATH OF HUMAN WILL AT CONSECRATION

At the time of our consecration the old creature dies in the sense that the old will dies. The old will, in the Scriptures termed the "old man" (Col. 3:9), is reckoned dead at the time of our consecration. But this is not real death; and hence there is a continual mortifying until the time of actual death. The Apostle says, "I die daily." (1 Cor. 15:31) His old will was given up. The body of flesh which had belonged to the old creature and which had been reckoned dead since consecration, was not really dead. He was not only reckoned alive as a new creature, but the flesh body was reckoned to be his body until such time as in God's providence, by the power of the first resurrection, he should be clothed upon with his new body. Hence his flesh is the flesh of the new creature, and his body that belonging to the new creature.

The new creature is responsible for the flesh body, and the weaknesses of the old creature are charged up against the new creature. There is an arrangement, however, by which the new creature can have the appropriation of the merit of Christ for the weaknesses of heredity. So St. Paul exhorts the church to come boldly to the throne of grace, there to obtain mercy for the shortcomings of daily life.—Heb. 4:16.

DEATH OF THE HUMAN BODY

The new creature never dies, unless it forfeits its right to life and goes into the second death. What dies is the human body, which was consecrated to death, but which has been loaned to the new creature to practise on, as it were. God gives the new creatures their new bodies in the first resurrection.

Speaking of the first resurrection, St. John says, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." (1 John 3:2) This statement is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spirit bodies—shape, size, elements, etc.—they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of the human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the church shall be like her Lord, and see him—not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to his disciples after his resurrection, robed in flesh in various forms, with various garments—but see him "as he is," behold his glory, and be like him, sharing his glory.

To be concluded in our next issue.

"HE DOETH ALL THINGS WELL"

MARK 7:31—8:10.—OCTOBER 27.

"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."—V. 37.

In previous studies we have noted the fact that Jesus invariably, in connection with his miracles, impressed the healed ones in particular, and all the witnesses in general, with the fact that the healing power was divine, thus to establish faith in God. Today's lesson gives a special illustration along this line. A person was brought to the Savior to heal who was deaf and who had an impediment in his speech. They besought him that he would lay hands on him.

From this it seems evident that most of the miracles were performed by the laying on of hands, although the record also is that some were healed by touching Jesus or touching his garments. In the latter case it is evident that the healed person exercised faith, otherwise he would not have touched the garment in hope of healing. In another case we read that Jesus could not do many mighty works at a certain place on account of their unbelief. Hence, willingly or unwillingly, the power of healing was associated with the exercise of faith; it was either on the part of the sick, or for him by his friends.

The instance under consideration is peculiar. (1) Because Jesus took the man away from the multitude and healed him privately; and (2) it is peculiar as to the means used. He put his fingers into the man's ears, as though to start some life current through them; then he spat and touched the man's tongue. We cannot suppose that the Master's power was limited to these means, when on other occasions he exercised other means. It seems preferable to understand that these methods were used in order to attract the man's attention and assist him in the exercise of faith.

As the man could not hear, nothing said to him could explain the situation; he could see the spitting, he could feel the touch, he understood what was going on, and incidentally the healing of his person. These matters meant the submission of his mind, or the exercise of a degree of faith. Additionally, after having given those lessons, and while the man still looked at him, Jesus looked up to heaven, and thus the patient had a third lesson on the subject, namely, that the power for his cure was expected from God. Jesus sighed, and said, "Ephphatha," that is, "Be opened," and immediately the man's ears were opened and the difficulty of his speech was gone.

The statement that Jesus sighed is worthy of note; we can only surmise that it indicated His deep sympathy with the man before him and with the groaning creation in general. We remember another occasion on which it was said that Jesus "groaned in spirit." That was when he stood by the tomb of his friend Lazarus, and saw Mary weeping and the Jews weeping with her. "He groaned in spirit and was troubled," and wept also. The general lesson seems to be that he was

TOUCHED WITH A FEELING OF MAN'S INFIRMITIES,

as had been phophesied. The fact is, he was perfect—he did not have an imperfect body with aches and pains and blemishes, such as other men have, but this did not make him cold and unsympathetic, rather the reverse. His perfect mind would make all his sensibilities more active than ours, his sympathy would be stronger, his sense of pain keener. We, as a fallen race, have become so accustomed to many of our surroundings that they are commonplace and we are inclined to consider them natural—forgetting that the natural

order of man would be the perfect order, and that the blemished state is the unnatural.

In yet another way may we suppose our Master was touched with a feeling of our infirmities, namely, by reason of his losing vitality on the occasion of each miracle. Is not this the meaning of the Scripture which declares that "he poured out his soul unto death"? Daily, hourly, his vitality was being exhausted in the healing, blessing, comforting and instructing of those with whom he was in contact. We have a very clear expression on this very subject, in the case of the poor woman who had an issue of blood for years, and who quietly and unostentatiously touched the hem of his garment, saying within herself, "If I may but touch his garment, I shall be healed." She was healed instantly, and Jesus turned himself about and asked, "Who touched me?" for he perceived that virtue, vitality, had gone out of him.

This thought, that the Master was not merely using a divine power as an agent of God, but that he was using up his physical power for man's relief, should properly bring our hearts into very close touch and sympathy with him, and give us that much clearer view of the Savior's love, and that much better foundation for confidence in him in respect to all our affairs.

In the miracle under consideration in this lesson, our Lord's sigh may also have been, as with us, an evidence of physical weakness—the result of his bestowing of his vitality and energy in the cure of the patient. We are not to think of the death of Jesus, therefore, as having been entirely accomplished at Calvary. Rather are we to understand that it began at his consecration, at thirty years of age, at Jordan, and that it continued day after day, and year after year, and merely culminated and was finished at Calvary.

The day before his crucifixion our Lord intimated this. Speaking of his consecration unto death, he said, "My soul is exceeding sorrowful, even unto death; I have a baptism to be baptized with, and how am I straitened until it be accomplished!" It was accomplished fully the following day, on Calvary, when he cried, "It is finished!" His baptism into death was accomplished.

"HE DOETH ALL THINGS WELL"

It is following the account of this miracle that we read that the multitude declared the words of our text. We are not, however, to understand that merely this one healing was the basis of their comment, for the account of these same instances by St. Matthew (15:29-31) tells of great multitudes gathered, having with them many lame, blind, dumb and maimed and many others, and they cast them down at his feet, and he healed them, insomuch that the multitudes wondered when they saw the dumb speak, the maimed to be whole, the lame to walk and the blind to see, and they glorified the God of Israel.

"MANIFESTED FORTH HIS GLORY"

Let us never lose sight of the great central thought connected with our Lord's miracles. His mission was not to heal the sick and to cast out devils, but to "give His life a ransom for all, to be testified in due time." The secondary feature of his work was the calling of the "Israelites indeed" to be his footstep followers, who would be received of the Father and begotten of the holy Spirit, at and after Pentecost. The miracles and cures performed were merely incidentals and not his real work. They were incidental in the sense that they were illustrations on a small scale of the great work which his kingdom will accomplish during the thousand years of his reign. Then "all the blind eyes shall be opened and all the deaf ears shall be unstopped."

It would have been a still greater and grander work for Jesus to have expounded the divine plan, and to have opened the eyes of the understanding of the people, and their deaf ears; but this work could not be accomplished to any extent until after he had ascended up on high, and had appropriated the merit of his sacrifice to the justification of believers. Hence it was that Jesus said to his disciples, "Greater works than these shall ye do, because I go to my Father."

And so it is today that the followers of Jesus are permitted to do greater things than he did, greater than any of those miracles, because it is surely a greater miracle to open the mental eyes than to open the physical; to unstop the mental ears is more wonderful than to open the physical ears; to cause the dumb to sing praises to God in the spirit of their minds is still greater work than the giving of natural speech. It is not that we can do greater works than Jesus of ourselves, nor that we could do as great, for without him we could do nothing. As it was Jesus who did the cures accomplished by his apostles when he sent them forth to heal the sick and to cast out devils, so it is Jesus now who is doing these greater things through his consecrated people.

ANOTHER MULTITUDE MIRACULOUSLY FED

The account in the conclusion of this lesson, of the feeding of four thousand people with seven loaves, and the taking up of seven hampers of fragments, was another manifestation of Jesus' power, or as he would express it, of the divine power in him. When the five thousand were fed, five loaves and two fishes were used, and they were gotten from a small boy. In this case the disciples themselves had seven loaves, and gave their all for the feeding of the multitude, and all had sufficient; and the fragments, according to the Master's direction, were again collected.

It is worthy of note that in both cases the Master displayed frugality and encouraged economy on the part of his followers. No doubt it would have been just as easy for him to have created more delicate viands and in great variety. The loaves used then were the same as are used in Palestine today by the natives; they are about the size of our large buns and are made of the entire wheat, ground. Many of the strong natives of Egypt and Palestine seem to live almost exclusively on this bread, about two such small loaves constituting a meal. Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. It is for us to exercise faith in God and to partake of our daily bread with grateful hearts; there will be a blessing in it, however plain.

THE HOLY SCRIPTURES THE SOURCE OF TRUE WISDOM

It is possible that even the Lord's people may sometimes fail to appreciate the value of that great Book, the Bible, which has exerted more influence in the world than all other books combined. Few realize that the Bible has been in the hands of the public for only about one century. When our oldest Bible Societies were organized, Bibles were possessed by the rich alone. Now they are to be found in every house and can be obtained free of cost by the destitute. Additionally, many helps to Scripture study are in print and people are learning the value of some of these and the usefulness of Bible Concordances.

Furthermore, we are prone to forget that general knowledge has just begun to reach the masses. It is not more than a dozen years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner—by giving us the Bible and by giving the intelligence necessary to its study.

HIGHER CRITICISM THE MOST DANGEROUS ENEMY TO FAITH

But just as these most precious opportunities are in the hands of the masses, just as these blessings of increased knowledge are being given to humanity, just as Christendom is prepared for Bible Study, the Lord has allowed the adversary to bring forward the most subtle influence in opposition to the Scriptures. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith—the infidelity generally known as "Higher Criticism," especially dangerous because of its insidious character.

Higher Criticism has entrenched itself in nearly all the colleges and theological seminaries of Christendom. While all of our churches of all denominations ostensibly stand as defenders of the Bible, yet the citadel of faith is being captured by the great adversary of God and the truth—Satan—who is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and doctors of divinity to whom they have been led to look for spiritual light and direction and whom they had supposed to be stanch defenders of the Bible as the inspired Word of God.

This arraignment is severe, but it is a generally truthful one, as each may demonstrate for himself. Most regretfully we are persuaded that four out of every five of all the ministers and Sunday School superintendents of Christendom have ceased to believe in the Bible as the Divinely inspired revelation of the will and the purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus, as the Son of God and of divine origin. Yet how weak is their position! If Moses did not write the law, if that law is not inspired, what shall we think of Jesus and his apostles, who accepted these writings as inspired and founded all their teachings thereupon? Most evidently, Higher Critics who still believe in Jesus as the divine Son of God have not thought logically on the proposition, and upon further reflection will reject everything pertaining to the Scriptures.

THOUSANDS ARE FALLING INO INFIDELITY

While sorrowfully we behold the fulfilment of the Scriptures in the falling away of these our friends who have been ensnared by the great fowler (Psa. 91:3), we are not compelled by anything either in reason or in the Scriptures to suppose that their punishment for such infidelity will be eternal torment. We feel sure that the Lord's people are growing stronger in their faith day by day; even though as foretold by the Scriptures a thousand shall fall at their side and ten thousand at their right hand.—Psa. 91:7.

The study of the Bible with the assistance which God now provides is clearing up the mysteries which have perplexed us all our lives and is bringing us to greater appreciation of his glorious purposes, to greater loyalty to him and to a more earnest desire to serve his cause of righteousness and to lift up the standard of the Cross of Christ. Truly, as the Lord through the Prophet has promised, our feet have been kept from stumbling, because the greater intelligence of our day has lifted us up to a higher plane of devotion and appreciation of the heights and depths and lengths and breadths of the love of God, which passeth all understanding!

SOME MAY BE RECOVERED FROM THE SNARE OF THE FOWLER

We are not speaking harshly nor unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, we sympathize with them. Once we stood exactly where they stand. Once we repudiated the Bible as the Word of God. We were as honest then as we are today, and feel bound to give credit to others for equal honesty. We explain their position by the realization of the fact that they are blinded by the dazzling glare of the earthly science of our day. If they ever knew the Scriptures, they have forgotten and have dropped the Science which comes only from above. We trust that some of them may be recovered from the snare of the adversary, as were we.

There is, however, a marked difference between the position of the so-called Higher Critics and that of ourself. The majority of them seem to exult in their unbelief and to pride themselves upon opposition to the Bible, while our position was the very reverse of this. We deplored the necessity for abandoning the Bible. We considered it the rational thing to expect from the Supreme Creator some revelation of his purposes respecting mankind—the object of their creation, the purpose to be attained by the permission of evil and kindred themes. This revelation we had hoped the Bible to contain.

We have no doubt that many of you have had experiences similar to our own. Let us hope that as we have been recovered from the snare of the fowler, so also may some others be. Let us be prompt to lend the helping hand and to give an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must mean disaster to faith and hope, as it was in our own case. Let us trust that there are many others as honest as ourselves, who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word.

INTERESTING QUESTIONS

WILL GREAT COMPANY HAVE PART IN FIRST RESURRECTION?

Question.—Will the great company have part in the first resurrection?

Answer.—Those in the first resurrection will live and reign with Christ a thousand years. (Rev. 20:4, 6) Therefore those of the great company will have no part whatever in the first resurrection. The Apostle Paul speaks of Christ's resurrection—"That I might know him and the power of his resurrection and the fellowship of his sufferings, being made comfortable unto his death." (Phil. 3:10) This is the first resurrection.

There are, however, two other Scriptures which include the great company: Heb. 12:23, where the Apostle speaks of the church of the first-borns whose names are written in heaven, and Rev. 21:27, where mention is made of those whose names are written in the Lamb's Book of Life. All will attain life on the spirit plane, whose names are written in the Book of the Lamb, and the Lord said that he would not blot out the names of any overcomers.—Rev. 3:5.

Do the great company overcome? Yes. God has no blessings to give to those who are not overcomers. What is the difference between the great company and the little flock? The difference is that the little flock are those who are more than loyal to God. The great company will be loyal to God in that they will not withhold their lives when the test shall come. They will perish rather than deny the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

Then we have our Lord's statement as recorded in John 5:28, 29: "For the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life." This will include both the little flock and the great company; both classes will get eternal life. If this statement includes the ancient worthies, then it means three classes: the little flock, the great company and the ancient worthies, though there will be different planes of perfection—human perfection, then the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, namely, that of the divine nature.

"WISDOM—RIGHTEOUSNESS—SANCTIFICATION—REDEMPTION"

Question.—In what way was our Lord made unto us wisdom, righteousness [justification], sanctification and redemption?—1 Cor. 1:30.

Answer.—In a great variety of ways our Lord was made unto us wisdom. He is the Head of the church which is his body. And as the head is the center of knowledge, so the Lord Jesus is the Head of his church. But the particular thought of the text seems to be that of a progressive order. Looking, then, to see how Jesus was our wisdom before he became our justifier and sanctifier, we perceive that the Scriptural declaration is that "no man cometh to the Father but by" our Lord.

Previous to justification the Father draws, for none can come to Christ except through the Father. After the Father has drawn, the wisdom comes from Christ, who instructs us how to come to the Father. Just as the disciples were instructed by our Lord, so it is all the way down throughout the age. There is no other way by which men may be saved—"None other name under heaven given among men, whereby we must be saved."

Sinners could not be acceptable to the Father except by the way of justification such as the Father has provided. This justification means their blessing. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) We need to be instructed. The light was not prior to Jesus Christ; for we read that he is the light. He makes that statement himself: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 1:9; 8:12.

This wisdom was first promulgated by our Lord. So the same wisdom which instructed his disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which that discipleship is to be gained. Whoever will be his disciples must take up their cross and follow him. No matter in what way one may get the wisdom, it comes to him from our Lord Jesus Christ; and without this wisdom we could not know how to come to God. No one can ever come to God without this wisdom. And so his wisdom instructs what will be the reward of discipleship.

Our Lord appeared in the presence of God for us—on our behalf. Thus, according to the Father's plan and arrangement, he became the justifier of those who come to the Father by him, and none can get the justification except by assisting them in everything necessary to their sanctification. They have the will to do, and as they have this will, so now he works in them a sanctified character in life.

This course being followed, the one who has the wisdom of the narrow way first obtains justification through our Lord's blood and then justification through following in the Lord's footsteps. Finally comes the deliverance [redemption] by the first resurrection. The One who led us all the way is the One who leads us still and who will finally lead us into the New Jerusalem, the glorious condition beyond the veil.

FORGIVENESS OF ALL SIN

Question.—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) How comprehensive is the word "all" here used?

Answer.—Except sin against the holy Spirit (Matt. 12:31, 32), all manner of sin amongst the sons of men shall be forgiven, either in this age or in the age to come. The holy Spirit here denotes a light, an intelligence, respecting God's

purpose. Whoever wilfully and intelligently would sin against Jesus, would be guilty of blasphemy against the holy Spirit. But if he blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the holy Spirit and may be forgiven. In the case of the church, these forgivable sins will be forgiven through the Advocate, who has appeared for us in the heavenly court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of his hands.

But there might be a sin partly wilful—a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between the forgiveness of the moral obliquity and the sin. For instance, a child has committed some trespass and the parent says, "I will punish you for what you have done." There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, "Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attaching to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment." And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious, grievous sins—one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. David's child died.—2 Sam. 12:15-22.

Again, Satan provoked David to number Israel, contrary to the command of the Lord; God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which he must choose as the punishment for his sin. "Thus," saith the Lord, "Choose thee either three years' famine; or three months to be destroyed before thy foes, or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel." (1 Chron. 21:10-14) Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell seventy thousand men; but in the meantime, before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all mankind. Christ died for man's sin, from which he freely absolves the whole human family—the church now, and the world in their day of trial.

INTERESTING LETTERS

MY DEAR PASTOR RUSSELL:—

We are now paying our 15th annual visit as evangelists to our native county of Worcestershire, and being supplied from your London depot with two large parcels of your publications, we are entering upon a new phase of the Mission. We have already distributed large quantities in Sydenham and London. I regard them as direct and powerful weapons of destruction against (1) Darwin's doctrine of Evolution; (2) Roman Catholicism; (3) John Calvinism; (4) The natural immortality of the soul; (5) The ferocious doctrine of eternal torment in hell; (6) The monkish teaching of an eternal devil;—and reconstruction in favor of (1) A Scriptural mode of exegesis of the Bible; (2) The true science of geology and the creation of the earth, involving its perpetuity; (3) The divinity of Christ on which doctrine the ransom-price is paid; (4) God's "plan" of destroying evil and establishing everlasting righteousness as one Jehovah; (5) Making future life depend on resurrection; (6) The doctrine of restitution "of all things spoken by the mouth of the holy prophets since the world began."

In these books issued by your Society there is a grace and power of expression which, accompanied by high intelligence, makes them most suitable to place in the hands of all classes, the religious and the irreligious alike, and therefore the uncompromising spirit of toleration and the absence of offensive dogma breathed through every page of these writings reflect great credit upon both the publishers and the author. They are well adapted to accomplish the work for which they are intended. I am pleased, even delighted, at having discovered such labor and laborers in the Master's vineyard and I hope heartily to co-operate in such labors until "the laborer's task is o'er" and we are called to higher services.

The teachings are not new to me as you will have observed from my publications, but although David and Solomon were closely related, and deeply interested in God's purposes, what David was not called upon nor permitted to do, Solomon in due time accomplished.

"God moves in a mysterious way
His wonders to perform."

He is the Great Supreme. Praise His Holy Name!

Yours in the hope of Christ, (Rev.) J. MARTIN.

DEAR PASTOR RUSSELL:—

I have been enjoying the light of present truth for two and a half years. The vow did not appeal to me when first I read it, but as time passed I realized the narrowness of the way and in November last I decided to take the vow, and have been greatly blessed by so doing. In times of trial it has been a great help to know that others of like precious faith are praying for me. The part that helps me most is scrutinizing my thoughts and words.

Before coming into present truth I was a member of the M. E. Church. When my husband received present truth I felt very much worried about him and asked my Pastor if he had ever heard of MILLENNIAL DAWN books. He told me that the books were worse than poison; if they were branded poison, no one would touch them. As my husband attended the church with me I asked the minister to call and have a talk with him, but he never came and I thought he did not do his duty; so I left the church and went to a mission. My friends and I prayed earnestly for my husband and at last I pleaded with our Heavenly Father to show me if I was wrong and my husband was right.

In a short time I got the "hell" theory cleared up; having a dear brother burned to death who did not profess to be a Christian, and, having asked fully one dozen ministers where he was and gotten ten different answers, it almost made me an unbeliever in the Bible!

May the dear Father continue to bless you! Grace be to you, and peace from our Lord Jesus Christ!

Brother Moody and I send our names, as we have taken the Vow.

With Christian love,

MR. AND MRS. EDWIN R. MOODY.—Can.

BROTHER RUSSELL'S ITINERARY

Lv.	Halifax	I. C. Ry.	8:00 a. m.	(A. T.)	Mon.	Sept.	30
Ar.	Hamilton	G. T. Ry.	5:43 p. m.	(E. T.)	Mon.	Oct.	1
Lv.	"	"	3:45 p. m.	"	Wed.	"	2
Ar.	London	"	6:30 p. m.	"	"	"	2
Lv.	"	"	11:35 a. m.	"	Thu.	"	3
Ar.	Flint	"	2:10 p. m.	(C. T.)	"	"	3
Lv.	"	P. M. Ry.	3:35 p. m.	"	"	"	3
Ar.	Saginaw	"	4:20 p. m.	"	"	"	3
Lv.	"	"	12:30 noon	"	Fri.	"	4
Ar.	G'd Rapids	"	4:20 p. m.	"	"	"	4
Lv.	"	"	11:30 p. m.	"	"	"	4
Ar.	Chicago	"	6:55 a. m.	"	Sat.	"	5
Lv.	"	C. & A. Ry.	9:00 a. m.	"	"	"	5
Ar.	Springfield	"	2:25 p. m.	"	"	"	5

SPECIAL INTEREST TO VOLUNTEERS

In view of the world-wide discussion of the "Hell-fire and Brimstone" question, as a result of the public repudiation of certain erroneous ideas connected with that subject by the I. B. S. A. in recent convention at Washington, D. C., a special edition of the PEOPLE'S PULPIT, Vol. IV, No. 7, has been prepared. It consists mainly of press comments and expressions from eminent clergymen, Catholic and Protestant, respecting the I. B. S. A. Anti-hell-fire Resolution. A large quantity of said issue are now being printed for general use as a supplementary volunteer number for this year. We would not discourage the output of our regular volunteer edition, but believe this to be an opportune time to immediately cover again your territory with this "Hell-fire and Brimstone" edition. Order freely as many as you can use.

VIEWS FROM THE WATCH TOWER

ZIONISM FAVORED BY TURKEY

Palestine lifts up its head with hope. The new Governor of Jerusalem has recently made a most sympathetic pronouncement. It is believed that he voices the sentiment of the Turkish Government. Everywhere the Pacha, Muhdi Bey, is enthusiastically received by the Jewish colonists. The principal of these, Richon-le-Zion, gave a gala dinner in the Pacha's honor. At it the colonists expressed unswerving fidelity of the Jews to the Ottoman Constitutional Government.

The Governor made quite a lengthy speech, the substance of which is reported as follows:

"Gentlemen, allow me first of all to thank you for the hearty reception you have accorded me.

"You have undoubtedly heard from both people and press abroad that our Government objects to Zionism. This is incorrect. We, Ottomans, know the Jews too well to suspect them of disloyalty.

"We know that the Jews do not come to Palestine for mere political reasons. It is the holy associations connected with this land that act magnetically upon them; therefore our Ottoman Government has no reason to oppose Zionism.

"History proves that Turkey has always welcomed the Jews in times of persecution and distress, and we have embraced with open arms the exiles from Judæ-phobian countries.

"We rejoice to see the wonderful progress you have made in Palestine during the few years of your indefatigable labors, and you are this day a model for the Arab villagers around you. You are an object lesson to your native neighbors, who can neither read nor write, that they may see the great possibilities of the land. I therefore lay before you the following proposition:

THE GOVERNMENTAL PROPOSAL

"In order that your life and property may be placed beyond jeopardy, it is your bounden duty to establish yourselves on a firm basis, and this is what you should do.

"Choose from among yourselves a municipal head, whose appointment will be ratified by the Government, to administer justice and execute judgment according to the rules and regulations of the Ottoman provinces.

"You will have to appoint guards and gendarmes, whose names will be registered by the local government, which will provide them with uniforms and all necessary accoutrements and invest them with authority.

"You must also install telephonic communication between colony and colony, village and village, so that any attack or outrage may at once be notified at headquarters and the marauders be apprehended and punished.

"I know there are unlimited possibilities in this land, but we are unfortunately still handicapped. I trust, however, that little by little the goal will be reached, to the great benefit of the country.

"For my part, I will try to put you in possession of the sand-hills bordering on the seashore and give you legal title-deeds for the same.

"A part of it I will allot you for a capacious Government Building which will serve as your central administrative premises.

"Brethren and kinsmen, give your helping hands to the Government, and the Government, on her part, will aid you on to further progress."

"THY KINGDOM COME"!

The following from a worldly standpoint sticks closely to the predictions of the Bible, hence we reproduce them from *Woman's World*:—

JUST A FEW GROWING PAINS.

"Coal strikes in England and America—revolution in Mexico—anarchy in China—Italy at the throat of Turkey—woman clamoring for the vote!

"What of it? There's no cause to be pessimistic—nothing's really the matter with the world—just growing pains!

"Progress has set herself a sudden and terrific pace. The earth has been spinning faster in the last twenty years than it ever before whirled. Naturally, there's a bit of displacement in spots, but nothing hurt.

"We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences.

"Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions.

"The ancient molds of thought and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

"The greatest revolutions that have ever swept the universe will break within the coming hundred years.

"Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the Five Races join hands in brotherhood.

"Perfected wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots.

"Africa will become a week-end resort for the New Yorker, and the Canadian farmer will press a button, lift his receiver and exchange crop gossip with his son in Siberia.

"Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis, paralysis, will be as easily cured as sprains and lumbago.

"There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers and every arable acre will luxuriate with vegetation.

"The stored heat of the sun will furnish power and warmth for all humanity. Plagues and pests will disappear.

"Eugenics will regulate society; men and women will mate by definite laws; efficient organization will check economic spendthrifty and eradicate poverty; engineering will solve the problems of competent housing, ventilation and sunlight; the standardization of health and of welfare will extirpate prostitution and crime.

"A dream? Not a bit of it!

"A far-fetched vision? You are wrong!

"No imagination can pierce the horizons that cloak the tomorrow from our sight.

"The farthest-flung optimism can only estimate a fragment of man's coming glories. How can you sneer!

"Turn back and view the fifty years behind you. What prophet in your father's youth would have dared proclaim the many magics of today?

"Strikes, revolts and wars are but chips that fly beneath the chisel of progress.

"There will be many wars, mobs will rage, battles will wage, tyranny will clutch with strangling fingers, bigotry will plot, avarice will scheme—but to what will these avail?"

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART 3—RESURRECTION OF CHURCH DIFFERENT FROM THAT OF WORLD

We shall now consider some texts which are not generally understood, but which will enable us to set forth clearly the sharp distinction between the resurrection of the church and that of the world in general.

In 1 Thess. 4:14, 16 the Apostle Paul mentions two classes—"those who sleep in Jesus" and "the dead in Christ." Our Lord's ransom-sacrifice accomplished on Calvary has changed the future of the Adamic race, so that they may now be said to "sleep in Jesus." The world, therefore, is not to be considered as extinct, eternally dead, but as asleep, waiting for the time foreordained of the Father, when "all that are in the graves shall hear his voice [the voice of the Son of God] and shall come forth."—John 5:28, 29.

"The dead in Christ," however, is an expression applicable only to the elect church. The call to be baptized into Christ (the Anointed) is an offer which is restricted to the "called and chosen and faithful" church of the Gospel age. The Apostle is here referring to those who have been begotten of the holy Spirit, and later have fallen asleep in death.

But they are not to be considered dead in the same sense in which the world is dead in Adam. "The dead in Christ" are the dead, who are to have the resurrection of the dead—the first resurrection—the chief resurrection. The others will be of the subsequent resurrection. We are not to understand, however, that these "dead in Christ" were dead as new creatures, but that as far as the flesh was concerned their death was fully accomplished.

The term "asleep" has been applied to both classes. Those of the world who go down into death are still in the unsatisfactory condition in which they died and will come forth in the

same state, in order that they may rise from it. But those who now belong to Christ will experience an instantaneous resurrection, and will receive new bodies like unto the Lord's glorious body.

The church really begin to rise from the time when they become new creatures; and unless we begin this rising now we shall not have the change—"in a moment, in the twinkling of an eye," at the end of our course. (1 Cor. 15:51, 52) These shall not come forth under a future judgment, or trial, but in their change will pass fully from death unto life—into the glorious reward, the divine nature.

"THE SPIRIT RETURNS TO GOD"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Eccl. 12:7.

This text has no special reference to the church. It has a general application to all mankind as they die. There can be no question as to what is meant by the first part of the text, for human bodies have crumbled to dust for centuries. The latter part of the text is wholly misunderstood by many Christians. It has no reference to the breath or anything returning through the air to God.

The thought is this: When God created Adam, he gave him a life that would continue forever if he would be obedient. When Adam sinned God did not take away the spirit of life immediately. He allowed man to hold on to that spirit of life just as many years as he could, battling with the thorns and thistles until the "breaking of the silver cord."

Adam transmitted a portion of that spirit of life to his children, in some of whom that portion of life continued for centuries. But mankind have no right to that spirit of life; it is merely something transmitted to them by their parents. God recognizes none as having a right to live except those who are in harmony with him—those who are perfect. Since the fall all mankind have lived without a right to live. Therefore, from the divine standpoint the whole world is spoken of as legally dead. Every right to life from the divine standpoint is forfeited. No one can say to God, "I have a right to live." God could say, "You have no right to live; for your first parents sinned and thus lost that right."

Adam could not give to his descendants what he had lost. When Adam died he gave up the spirit of life; that is, he no longer held that portion of life which he had held for nine hundred and thirty years. Where did that spirit of life go? It went back to God from whom it had come originally. Everything goes back to God. Adam could not say to his children, "I bequeath my life-rights to you"; for he had none. No one but God can give a right to life.

"The spirit returns to God who gave it." When one who has possessed the right to life has forfeited it, he cannot say that he has a right to life or to anything. There is no way to get life other than through Christ.

"NOT OF THE DEAD, BUT OF THE LIVING"

"The God of Abraham, and the God of Isaac, and the God of Jacob . . . is not a God of the dead, but of the living."—Luke 20:37, 38.

When we note the context we see that our Lord was combatting the theory of the Sadducees, and proving that Abraham and Isaac and Jacob would have a resurrection. Jesus said, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37) If they were dead in the sense that the beast is dead, God would never have spoken of them in this manner. They had come into accord with God, and he spoke of them in harmony with the general plan. St. Paul says, "There shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) The ancient worthies had this testimony, that they pleased God; and we know that they had the promise of a better resurrection than would have been theirs if they had not pleased God.—Heb. 11:35.

These ancient worthies lived in exactly the same sense that the begotten new creatures live. Unless God raises us up from the dead there will be no resurrection. The same thing that applies to the new creatures in Christ applies to the world in general. They may think that those in the tomb are absolutely dead; but God intends that they shall have an awakening. So the Apostle speaks not only of those who are asleep in Christ, but also of those who are asleep in Jesus. Those who are asleep in Christ are those who had become new creatures in Christ, heirs of God, partakers of the divine nature and have passed into death. These are spoken of as "the dead in Christ" who shall rise first.

Jesus is not the Savior merely of the church, but also the Savior of the world. (John 4:42; 1 John 4:14) He is the propitiation not only for our sins, "but also for the sins of the whole world." (1 John 2:2) Therefore, those who believe this statement—that there will be a resurrection of the dead, both of the just and of the unjust—speak of the whole world in exactly the same way that they speak of those who have slept in Christ.

But in the awakening, those of the world who are asleep in Jesus will have the earthly nature, and those who have slept in Christ will have the higher nature. Christ gave his life as a corresponding price for man's life. But we who have come into the church have come under different conditions altogether from those of the world. As Jesus said, "Ye are not of the world." (John 15:19) We are separate and distinct from the rest of the world. The Apostle tells us that our life comes from the Father—"the God and Father of our Lord Jesus Christ."—1 Peter 1:3.

Does Jesus do nothing for the church? Yes, indeed! As Advocate he imputes of his merit to the church that we may be counted in as joint-sharers of his sacrifice, for "if we suffer [with him], we shall also reign with him." (2 Tim. 2:12) This willingness to suffer is the covenant of sacrifice that we make with our Lord. Without him we can do nothing. We can never come up to the divine standards as he did; but as our Advocate he makes good our deficiencies. We have the same begetting of the holy Spirit by the same Father and we shall also share in the same resurrection, being made conformable to his death. The resurrection of Christ is to the divine nature, in which we shall be "changed, in a moment, in the twinkling of an eye."—1 Cor. 15:51, 52.

The world will receive earthly resurrection. The Life-Giver, Jesus, will give to them all that was lost—human nature and the Edenic condition. So then, the dead world is said to be asleep, but they are to be awakened. Theirs is exactly the same kind of sleep as with us; but the church were asleep as new creatures and the world are not.

"GOD GIVETH IT A BODY"

"Thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him."

Here is the thought: Mankind belong to the Adamic nature. The kind of nature that God has been pleased to give to the Adamic race is earthly nature. But if we belong to the spirit nature we shall come up accordingly. If you plant corn, you will reap corn; if you plant wheat, you will reap wheat; if you plant barley, you will reap barley. So in death. If an animal body is sown, the animal body will be raised. The church is an exception to the rule. We new creatures are sown as animal bodies, but we have these animal bodies merely loaned to us, in which to operate. We are new creatures, not human beings. We are sown natural bodies, we are raised spirit bodies, in the first resurrection.

THE TWO RESURRECTIONS

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:28, 29, R. V.

The divine provision is that through the obedience of One, the sins of the whole world will be atoned for, and a blessing come to every member of the Adamic race. By a man came death, and by a man comes the resurrection of the dead. (1 Cor. 15:21-23) We have two classes here; they that have done good are those who, during the present time, have heard the Gospel, and who have and use an opportunity to do good, and those who have done evil are those who have not heard and who have not, therefore, had an opportunity of doing good.

Who can be said to have done good? "There is none righteous, no, not one." (Rom. 3:10) After having received this good Word of God we should make good use of it, enter into the school of Christ to be taught of him, and pass through our trials and testings. These things will determine whether or not we are worthy of this high position, to attain which we have consecrated our lives.

But we shall not in this life be perfect as Jesus was—in body as well as in mind. We cannot be perfect in the flesh, as Jesus was; but Jesus had a perfect will, and we can also have a perfect will, although we may have drawbacks and hindrances in carrying out that will. But to cover our defects, we have our Advocate, in whom God has arranged that we may be accepted. The church have had their trial in advance of the world; and if they have overcome, God has said that the verdict will be, "Well done . . . I will make thee ruler over many things." (Matt. 25:21) These constitute the "good."

Who are they that have done evil? None have been perfect; not even in their minds have they come up to a standard that God can approve. They are unsatisfactory, which means unfit. When God shall have established the glorious Messianic kingdom, then he will put all mankind under trial to see whether, during the thousand years of his reign, the rewards and pun-

ishments will bring them to a proper condition of heart. At the end of the thousand years, Jesus, as Mediator, will present them to the Father for a final testing. If they pass that test, God will give them everlasting life. But those who take a thousand years to make good, will not get as high a reward as those who, by self-sacrifice, now prove their love for the truth and die for righteousness' sake.

"HIDE ME IN THE GRAVE"

"O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me!"—Job 14:13.

This passage of Scripture refers, not to the New Creature, but to a human being. It refers to a man and not to a spirit-begotten son of God and member of Christ. Job was here speaking as one of mankind. He was willing to die, for life had become burdensome to him. He said, "Oh, that thou wouldst hide me in sheol until thy wrath be past!" In the midst of his very severe afflictions he cried, Oh, that I might die! but do not leave me as the brute creation; only hide me in the grave until all this time of wrath and sin and curse is done away with and the new era shall be ushered in. We can hardly believe that Job realized the meaning of what he was saying, but we should rather suppose that he was uttering words, the full import of which he did not realize.

There is no reason to suppose that when David said, "Thou wilt not leave my soul in sheol" (hell), he knew that he was speaking prophetically of the Messiah. St. Peter pointed out that these words referred, not to David, but to Christ, that his soul was not left in hell, neither did his flesh see corruption. (Acts 2:27-31) But Job was speaking for himself, and yet prophetically for mankind. He was a type of the world. He had lost his flocks and herds, his friends, his home, his children, his wife and even his health.

But in due time, God gave Job back as many sons and daughters and twice as many flocks and herds, etc. In this way he was a type of the human family. Adam and his family have been lost. He was the king of the earth, but he lost his authority, and with it everything that he had. Ultimately Adam and all of his children will come back to their own—child for child. And so far as the earthly riches were concerned, he will get very much more than he ever lost. Job is a type of this restitution.

The world is asleep from the divine standpoint. As Job could say, "Hide me in the grave," so once a Christian could have said, "I shall be hid in the grave until the resurrection." God has made provision for the resurrection of all. But did all die alike? We answer that the Adamic family are dead in the sense that their life-rights were forfeited at the time of the fall. But God looked forward and could speak prophetically either through Job or through any one else. Job could speak as if he were not dead, taking cognizance of the fact that there will be a resurrection. The point here seems to be, Was Job's life carried over in the same sense that St. Paul's life was carried over? By no means. Job was asleep in the Adamic death; St. Paul was asleep in Christ. The one was the life of the new creature, and the other was the life of the old creature, not begotten of the holy Spirit to the new creature.

THE LONDON AND GLASGOW CONVENTIONS

While only the meetings at Glasgow and London have been officially styled conventions, yet really we have had a series of conventions from the time we landed at Liverpool. In each place we had at least one meeting for the interested, as well as one meeting for the public. In every case the meetings for the interested were attended by friends from nearby places, and in every case the public meetings were simply splendid, the audiences ranging from five hundred to five thousand. And such attention! Evidently the message of the Lord's grace was attractive to many—and to some most precious and sweet.

The Glasgow convention, lasting three days, registered an attendance of the interested of about eight hundred, while the public meeting ran to five thousand, with hundreds turned away. A very loving spirit was manifested by the friends. Ireland, Scotland and England were well represented. It was good to be there! It was a season of refreshment long to be remembered. Those in attendance manifestly voted it the best convention they had ever enjoyed. The number immersed was 45.

The London convention was held in the Tabernacle, which was crowded beyond anything in past history. Friends from Scotland, Wales, Ireland and Sweden were in attendance; but of course the majority were Londoners and from the country round about. The average attendance at the meetings was about twelve hundred. We had a pleasant time. Again the friends declared that this was the best of all conventions and again we explained to them that it should be so—that we are all growing riper as the days and weeks go by, and that in proportion to our growth in grace should be our growth in appreciation of the blessed privileges we are enjoying, co-operating with our dear Redeemer in the glorious harvest work. Eighty-five were immersed at the Tabernacle.

The work in Great Britain seems to be prospering greatly. The Class Extension feature has been appreciated and utilized. Good results are noticed. Many have been brought to a clear knowledge of the truth, and some from a partial to a full consecration. We were greatly encouraged by our visit. The Lord has much people here, and we were pleased with the blessing which we see attending the efforts to bring them into touch with present truth.

"FIGHT THE GOOD FIGHT"

[This article was a reprint of that published in issue of June, 1888, which please see.]

OUR EUROPEAN CONVENTIONS

Our various stops in Europe were not announced as Conventions, but nevertheless they were more or less of that character, in that friends from the surrounding parts attended. Although our principal attention was given to the public meetings we greatly appreciated the opportunities of addressing those already interested. In every case we sought to leave practical lessons, and to show their relationship to the Scriptures.

We sought specially to impress the necessity for character development on the part of all hoping to share Christ's kingdom. We emphasized the brevity of the time for so great a work, provided our understanding of God's times and seasons be correct. We freely admitted, as we have always done, that we are walking by faith and not by sight. But we pointed out that the evidences seem more and more to corroborate our expectations. At the same time we suggested that should our expectations for October, 1914, not be realized—for years thereafter—this delay would not invalidate God's great plan nor our faith therein. Our consecration vow calls for faithfulness, "even unto death"—whenever death may come.

Leaving London our first stop was at Denain, France. The two meetings were for the interested—the attendance being about one hundred. The brethren, mostly coal-miners, manifested a deep and intelligent interest in the truth. We had a blessed season of rejoicing with them.

Our next stop was at Paris, where we had much pleasure in meeting and addressing the brethren, but no public meeting. Our friends considered the Trocadero the only suitable place. It was partially promised, but afterward refused. It is under Governmental control, and its regulation forbids that it be used for religious purposes.

On we went to Geneva—the chief city of Switzerland—Calvin's city. In the forenoon we visited Calvin's Cathedral and tried the hard wooden seat once used by the scholarly Reformer. Its hardness reminded us of the hard doctrine of the predestination of the non-elect to eternal torture.

We visited the monument erected to Servetus by the Free Thinkers. It pictured Servetus in jail in rags pleading vainly for a change of garments, and saying, "The lice are eating me up." It was shortly after that appeal that Servetus was roasted alive at the stake for four hours, with the wood fire just far enough away not to choke or asphyxiate him—that he might suffer the most horrible death imaginable. His crime was his inability to count "three times one is one." He was too honest to profess what he could not believe.

We visited the city of Servetus' execution and saw there the new monument to him erected by Calvin's friends as a partial atonement for their leader's error. It declares that they deplore the error and repudiate the crime as dishonoring to God

and man. We thank God that the world is progressing in the spirit of the truth, even though more slowly in the letter of it.

Our public meeting in Victoria Hall was well attended (about 1500), notwithstanding that it was out of season, we were told. (Calvin's Cathedral had only about 300 the same day.) The attention was excellent. We will hope for results later on. The Society's office for France and Switzerland will hereafter be at Geneva. It is a good centre for whatever of the old Huguenot Protestant influence yet remains in France and Switzerland.

Mulhausen, Als., came next in our journey. Although it rained incessantly the large hall was crowded and hundreds were turned away. The audience was exceptionally intelligent and gave closest attention. Some fruitage has already appeared. More will follow, we trust.

Basle came next in our itinerary. Here also we had the best hall and many standing and hundreds turned away.

This same report fits to the succeeding places—Zurich, St. Gallen, Munich, Reichenbach and Dresden. Splendid interest was manifested both before and after the meetings. The brethren, after follow-up meetings, assure us that an awakening of thought has stirred the people as they never were stirred by religion before.

DRESDEN'S WELCOME IN VERSE

Our welcome everywhere was with deepest manifestations of Christian love. This at Dresden was emphasized by its poetic form, so feelingly expressed that it brought tears to the eyes of those who understood the German. Later we obtained a copy of the address in German and also an English translation, which herewith we present:

(Translated from the German.)

[Dedicated in loving remembrance to our Dear Brother Russell on the occasion of his visit to Dresden, August 17th, 1912, by the Class at Dresden.]

Child of God, wait patiently and calmly, tho' steeper grows thy path,
Committed to his care whose grace thus far hath kept thee;
And tho' the night of trouble draweth on, with clouds both black and dense,
Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in him whose arm securely holds;
Thou mayst trust him as a child doth trust, because thou art his own.
And tho' the night be very long, thou art his child, be not dismayed,
Confiding in his Word, for it proclaims the light of morn.

Child of God, does his commission send thee out in all the world?
Thou shalt feel, yea, very surely, how he in his love upholds.
Proclaim in North, South, East and West the kingdom now in sight,
And gather in what still remains of children of the Light.

Child of God, pursue thy journey, as doth a star;
And when thy plea to heaven ascends, let us remembered be;
With thee, relying on his might, we come before his face;
No fear can trouble in the night, through which we pass to light.

The Berlin meeting for the interested (like the one at Dresden) showed a considerable gathering of the dear friends from the surrounding country—two from Russia. The hall for the public gathering held 2000, but it is estimated that 5000 were turned away. The acoustics of the hall were not the best, but a grand witness to the truth went forth. Some of the hearers manifested great interest.

Next came Elberfeld. We had the City Hall. Every seat was filled, about 200 stood and crowds were turned away. The audience here was one of the best, if we may judge from their intelligent appearance and close attention. The Barmen-Elberfeld region is one of the most religious in Germany. And, by the way, we learn that higher criticism and the evolution theory have made great havoc with Christian faith in Germany. We have it from several that not one person in ten believes in the Bible as a divine revelation; and our informants thought that even a personal, intelligent Creator is not believed in. If it is really half so bad it is terrible—"Without God and having no hope in the world."

Copenhagen, Denmark, was our next stop. Here we had fresh evidences of the warmth of the Danish sentiment. Our friends assembled in goodly numbers to our mutual joy. And the public meeting was a repetition of those of Germany. A crowded hall—hundreds turned away—intelligent and deep interest.

In Finland, a part of Russia, was our next appointment—at Helsingfors. Our first visit to the Finnish people was encouraging. We liked the people. Their humiliation at losing their liberty to Russia may be a blessing—working in them meekness and preparing some of them for the truth.

Two Finnish brothers have been specially active for two years to serve the truth to all the truth-hungry. They have translated three volumes of the SCRIPTURE STUDIES and EVERYBODY'S PAPER for free circulation, at their own expense. Now about fifteen colporteurs are carrying the truth to every nook and corner of the land.

The public meeting was crowded to the capacity of the hall —1000—many standing; some almost in tears because they could not gain admission. Certain seats were reserved for some of the elite of the city, but the crowd climbed through the windows, etc., and no seats could be kept; and those who had tickets for reserved seats could not get near the doors long before the time for beginning the lecture.

Here we were interpreted first in Swedish and afterward in Finnish, because the population is mixed. The evidence is that God has some true children in Finland to whom his harvest message is now due.

SUMMARY OF THE HARVEST-WORK IN FINLAND

The work in Finland is quite new. It seems to make excellent progress. The number of colporteurs engaged, and the fact that it is self-sustaining, speak well for the depth of interest The following report will prove interesting:

NOVEMBER 1, 1911, TO AUGUST 1, 1912.

STUDIES IN SCRIPTURES (Colporteurs 16)		9,792
Various booklets, TABERNACLE SHADOWS, *etc*		14,087
		23,879
Bibles sold		215
Number of subscribers to the Finnish PEOPLES PULPIT		500
Volunteer Tracts		185,000
Number of meetings held		357
Total attendance		37,866
Number of miles traveled in preaching tours		9,570
Letters and cards sent out		717
Letters and cards received		741
Total expenditures	Mk. 18,234:03	$3,646.81
Total receipts	Mk. 18,135:33	$3,623.07

Stockholm, Sweden, was one of our very interesting appointments. We addressed about 300 of the friends four times with great pleasure and, we trust, with profit. We also had a grand opportunity for a public witness, in the "Circus." About 1,500 were present notwithstanding it was a rainy forenoon. May God grant his blessing!

On our journey back to London we stopped at Kiel, Germany, where we had a repetition of our previous experiences—an earnest class of Bible students numbering about 30; a great crowd, and deep interest at the public meeting, and many turned from the doors with reading matter.

London got the evening before our start for Liverpool and Brooklyn. We had first a social meeting with the elders and deacons, and then a general meeting with the Tabernacle congregation, which was well represented. We concluded with a farewell; and, asked when we could return, we promised—"Soon as the Lord seems to indicate—possibly within six months!"

Arrived at our boat's wharf in Liverpool, we found about forty of the dear Liverpool friends waiting for us. They sang for us, "Blest be the tie that binds," and as we started—"God be with you till we meet again."

Some of the passengers afterward remarked to us the sweetness of the Farewell song! It reminded them of God and his protective power, and of human dependence on him, especially on the mighty deep.

Our home-coming was equally pleasant. About twelve of the Brooklyn elders met us at the pier as representatives of the class and especially of the family. And on our arrival at Bethel we had mutual felicitations, a hymn of praise to our God and a prayer of grateful thanks to His whose mercy endureth forever.

* * *

Nothing else, perhaps, better shows that we have the truth than does the fact that it produces the same spirit wherever it goes. From Maine to California, from Canada to Texas, from Great Britain to Japan—the spirit of God's people is the same. Why? Because ye were all baptized by one spirit into one body —Christ.

A SIGN FROM HEAVEN

MARK 8:11-26.—NOVEMBER 3.

"Jesus spake unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

The Scribes and Pharisees—the leading religionists and teachers of Jesus' day—were perplexed and troubled by His success in reaching the people. True, those who heard him gladly were chiefly of the common people, whom the Jewish teachers had come to despise, terming them, "publicans and sinners," and refusing to recognize them as brethren. They considered Jesus a competitor and a successful one, and feared not without cause, that their own reputations as teachers were becoming tarnished because of the superiority of Jesus as a Teacher, whose "Wonderful Words of Life" touched the hearts of many.

These Pharisees came specially to find fault—"tempting" Jesus. They asked him for "a sign from heaven." Their real purpose was to belittle the many signs he was giving the people, in the healing of the sick, etc. Ignoring all these, they said, What sign can you give us from heaven? We want a heavenly sign; give us that and we will believe on you.

In order to be able to sympathize to some extent with the chief ruler of the Jews at that time, we must remember how different were the things which Jesus was doing in proof of his Messiahship from the things which they had supposed he would do. The prophecies told many things of Messiah, but they in reading them had given special heed to those which spoke of his glory and of the power that would come to the Jewish nation, and of the blessing which the Jewish nation would ultimately bestow upon all nations, for the blessing of the world during Messiah's kingdom. They overlooked, and did not study carefully enough or deeply enough other Scriptures of a totally different kind.

These other Scriptures tell of how Messiah would "be led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he would open not his mouth." (He would be "dumb" in the sense that he would not open his mouth to prevent his condemnation and death.) They told of how he would "preach deliverance to the captives," and the opening of the eyes of the blind, but these they associated with the glorious kingdom rather than with the period of Messiah's being "despised and rejected of men," and of their hiding their faces from him in shame, in disesteem.

True, they should have studied the Scriptures properly. It might be said that they were not at fault in making this mistake; in one sense that might be true. On the other hand, however, we are to remember that their difficulty really was pride of heart, and a know-it-all spirit. They lacked humility, and therefore were not teachable. The "Israelites indeed," who did accept Jesus' message, doubtless had similar misunderstandings of the prophecies, but they were open to conviction and ready to be led and guided, and to these the Master's teachings were attractive, blessed, wonderful. They were guided gradually to the correct understanding of each feature of the divine plan as it became due, and thus they became ready for the Pentecostal blessing in due time, and manifested themselves as part of the elect, which was choosing to be the bride of Messiah, and joint-heir in his kingdom.

NO SIGN BUT THAT OF JONAH

Our lesson tells that Jesus sighed deeply and said, "Why doth this generation seek after a sign?" and refused to give them a sign, and departed for the other side of the lake. Saint Matthew (16:1-4) gives a more detailed account of this question and its answer. Jesus called the attention of the Pharisees to the signs that he was giving in abundance to them, and then said that there would be one great sign given that nation; but it was not given until Calvary. That "sign" did have a great effect upon thousands of Jews, as is evidenced by the account in Acts of the thousands who were baptized on Pentecost day, and subsequently, upon hearing Saint Peter's preaching respecting the death of Jesus, his three days in the tomb and his resurrection on the third day.

Jesus cited the sign of Jonah, that as he was (portions of) three days and nights in the belly of the fish, so the Son of Man would be a similar period in the earth, and as Jonah came forth, so the Son of Man would come forth.

We leave it for Higher Critics to fight out amongst themselves the proposition they raise in opposition to our Lord's statement. According to Higher Critics, Jesus and the Apostles were badly deceived, in every sense of the word; but according to Jesus and the Apostles, the Higher Critics are badly deceived. We prefer to stand by the Word of God, let who will take the "wisdom of men."

THE LEAVEN OF THE PHARISEES

After entering the boat Jesus cautioned his disciples against the doctrine of the Pharisees—he likened it to leaven—yeast. Leaven is a ferment, which spreads, especially in dough for bread. God's Word is truth, the bread upon which his people are to feed. But they are to use the unleavened bread—pure bread, pure truth, unmixed with the leaven of human philosophy.

This caution was necessary because the Pharisees were apparently and really the most holy sect or party amongst the Jews. The most earnest and most zealous and most gifted Jews would therefore naturally be attracted to that sect. Its claimed association with the highest and best things made the sect and its teachings the more dangerous, because its bread, its truth, was intermingled with human traditions which would make sick and dyspeptic, and to that extent poison all the minds which received it.

The same lesson is applicable to us today; no matter how holy any denomination of Christians may claim to be and seem to be, we are to remember to beware of their "leaven," their false doctrine—to be on the lookout for it, to avoid it. It is the pure truth of God's Word that is able to make us "wise unto salvation" and which, the Apostle says, "is sufficient, that the man of God may be thoroughly furnished unto every good work."

Let us all, then, as Christians of all denominations, unite our hearts and minds in full consecration to our Lord and Redeemer to do the Heavenly Father's will; and let us stand free and clear from all the "leaven" in all the various creeds, which in the past have done so much to separate the people of the Lord into six hundred denominations. We deprecate this division as more and more bearing in upon God's people everywhere, and more and more we desire to unite the earnest hearts under one Lord, one faith, one baptism, one God and Father over all, and one "church of the first-born, whose names are written in heaven."

"PERCEIVE YE NOT YET?"

The disciples very stupidly missed the point of Jesus' parabolic statement about the leaven of the Pharisees. They at once thought of literal leaven and literal bread, and noted that they had only one loaf with them and supposed that the Master was upbraiding them. Their mental eyes, their eyes of understanding, were not very widely open, and Jesus promptly and very plainly told them so, and apparently with a measure of chagrin, that after all the teaching he had given them they should be so slow to perceive the spirit of his words.

He reminded them of the miracle of the five thousand fed with the five loaves, and asked them how many basketfuls of fragments they collected. They answered, "Twelve." He reminded them of the other feedings of the four thousand with seven loaves, and asked them how many baskets were taken up. They answered, "Seven." He said, How, then, do you not understand that I was not finding fault with you for having only one loaf; surely, if I had the power to produce bread before, I have still that power, and could not have referred to your lack of bread.

The same thing is noticeable today amongst the Lord's people in Bible Study frequently; the spirit of our Lord's teachings is often missed altogether by some whose minds center merely around some little incidental. The remedy for this is a closer walk with God; a more careful study of the divine Word, entering into the spirit of the Master and his work, as footstep followers. In this connection let us not forget the difficult "thorns" which another parable tells us so frequently infest the hearts and minds of God's people and hinder the Word of Truth from bringing forth its proper fruitage. The "thorns" are "the cares of this life and the deceitfulness of riches," Jesus said.

Arriving at Bethsaida a blind man was brought to him with a desire that he would heal him. Jesus took him by the hand and led him out beyond the village. He spat upon his eyes and put his hands upon him and asked him if he saw anything. He looked up and said that he saw something that looked like trees moving about which he supposed to be men. Again Jesus put his hands upon his eyes and bade him look once more. He did so and saw clearly. The object in employing this method is not clear to us, but quite probably the man himself lacked faith and Jesus was gradually developing it in him. This thought is borne out by the final statement that the man looked steadily, and kept looking for some time, and then declared that he could see everything clearly. Apparently the Lord required the man to exercise his full power of will and to strive to see things.

"COME AND LET US RETURN"

ISAIAH 5:7-16.—NOVEMBER 10.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame."—Vs. 11.

Today's lesson had its primary force in connection with the affairs of Natural Israel in the days of the Prophet. But when we remember that Natural Israel types Christendom we find a value in this lesson very pertinent for our time. As the Lord called Israel his vineyard so did he with Christendom. "And he looked for judgment [justice], but, behold, oppression; for righteousness [equity] and, behold, a cry" of distress, As to the national cry and the reason for it, see verse eight, which reads:

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Here we perceive that a spirit of selfishness prevailed in Isaiah's day, as it does today; as then property was disposed to accumulate in the hands of the more successful, so it is today. As then landlordism took possesion of vast areas, neglected of the fact that "the earth hath the Lord given unto the children of men," and not merely to a few of them, so is it today.

Only by the most strenuous laws, and in some cases revolution, have the people maintained a hold of considerable portions of the earth. The French Revolution broke up the large holdings there; special laws have thrown open the lands of Ireland. In the United States large corporations have grasped immense bodies of land, some of which unlawfully seized have been restored to the people for a more equitable distribution. As in Isaiah's day, many of the wealthy seemed to ignore the rights of the people and to be indifferent to their necessities, so it is today. We are not to overlook the fact that there are many noble, generous souls amongst the rich, as well as amongst the poor; we are merely calling attention to the parallelism between the conditions in Israel and the conditions here in our day.

THEN A TIME OF TROUBLE

Divine disapproval of human hard-heartedness, selfishness and neglect of poorer brethren, and the forgetfulness of the fact that we are all children of one blood and amenable to the laws of the same Creator, brought upon the Israelites the divine chastisements, judgments. We believe that the Scriptures with equal clearness, tell of a great "time of trouble" now impending over the world, but especially over Christendom—a time particularly mentioned by Saint James, saying, "Go to now, ye rich men, weep and howl for the misery that shall come upon you."—James 5:1.

This trouble is mentioned in today's study, verse 9: "The Lord of Hosts said in my hearing, Of a truth many houses shall be desolate, even great and fair [houses and families], without inhabitant." If we rightly appreciate what the Scriptures foresaw respecting times not far ahead of us, we will see that many of the great and rich will be in a sad plight in their country-side homes, as will be some of the poorer in the congested cities, for the time of trouble, it is declared, will be upon all. The Prophet proceeds to indicate that shortage of crops will have much to do with the trouble: "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

Never before has the world been so amply fortified against all peculiarities of conditions. Drouth and famine in one part may be relieved by the surplus of another part; nevertheless, we are to remember that the entire situation is in the divine hand, and that if a shortage of food supply should now come to pass it would indicate a divine intention in the matter, more than at any time in the world's history.

MUSIC, REVELRY, INTOXICATION

The text given us for today's lesson comes next in our study. It implies that in the days of Isaiah's prophecy many of the rich indulged themselves in intoxicating liquors, music, revelry, etc., to their own injury as well as to the neglect of their responsibilities to God. They asked, "Am I my brother's keeper?" even as Cain asked this question. By their accumulated wealth they had more than heart could wish, while others had insufficient and were needy. Their brilliancy of intellect and good fortune in life enabled them to triumph over the curse, which reads: "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken."—Gen. 3:19.

But this victory gave them time, for which they were also responsible. Instead of using that time for the general blessing of their fellowmen, and their money for the general uplift of humanity, they accumulated houses and lands, etc., and drank constantly and excessively to their injury. Could they wonder that such a course would not have divine approval? Could they wonder that all these things would bring upon them some disaster?

And how about today? is it the same? We answer, Yes and No. With many it is the same exactly, but with a considerable number of the wealthy of our day it is very different, we are glad to say. Continually we have evidences of the noble rich, as well as of the noble poor. Continually we have evidences that some of the wealthy consider their possessions as a trust from the Almighty to be used in his service, to be used for the sake of humanity, for its uplift, its comfort. Nearly every quarter of Christendom can boast of some such characters, but alas, they are comparatively few. The majority of the rich, like the majority of the poor, are selfish to the core.

It is in this direction that we are to look for the danger which the Scriptures declare to be imminent. When the selfish rich and the selfish poor shall join issue in a great struggle, as the Bible clearly declares they will do, then the world will see the time of trouble prophesied—"such as never was since there was a nation"—a time of trouble which Jesus declares will never be again, because following that great trouble, upon the ashes of the present civilization, Immanuel, Messiah, the Son of the Highest, will establish the kingdom of God, the rule of righteousness under the whole heavens, for the blessing of all the families of the earth, the rich, the poor.

THE OPERATION OF GOD'S HANDS

God's complaint in verse 12 is that the rich in their feasting and music and selfish aggregation of wealth regarded not the work of the Lord, neither considered the operation of his hands. In applying this to our day, let it not be thought that we are objecting that the wealthy do not contribute sufficiently for the maintenance of the various denominations of Christendom.

The thought we gather is that God would have the prosperous people of our day take a broad view of his work, of humanity in general. He would have them concentrate their mental powers and force of character, not upon the personal aggregation of wealth, but upon generous schemes for the blessing and uplifting of the entire race. "The earth is the Lord's and the fulness thereof." "He hath given it to the children of men." Ultimately, according to the Scriptures, he intends that the world as a whole is to share, upon a basis of equality, all of earth's advantages.

Thus Socialism, according to the Bible, will be the ultimate condition of the earth in which all mankind will receive a blessing. Socialists, not aware of this teaching of God's Word, these promises of the future, or if aware of them doubting them, propose to take over in the interest of all mankind the great blessings which are now in the hands of the comparatively few. To us their schemes appear dangerous, impracticable. To us it appears, as the Scriptures indicate, that failing to accomplish their benevolent designs, Socialists will become bitter anarchists, and plunge themselves and the whole world into the most awful trouble ever known.

But what an opportunity is now slipping through the fingers of some of the very wealthy—an opportunity to join in with the noblest and best of the Socialists and help to lead the masses of the people, not toward anarchy, but away from it—toward the conditions which God's Word and the principles of justice and righteousness set before us as the proper conditions—the ideal conditions!

Among the many wealthy people of our day are some multimillionaires, who could accomplish much for mankind, and who, indeed, have already accomplished much, and who have the wealth necessary and those hearts, we believe, are longing for an opportunity to do good; but doubtless the opportunity will pass unimproved; the time of trouble forctold will fall upon the race.

We must admit, in any event, that even if Socialism were established in the world it could not be maintained in any degree of perfection except by men thoroughly converted to God—men who would feel their responsibility to God and to men. In other words, what we need is the conversion of the world, not merely to an outward bowing of the knee, but to a heart-harmony with God and the principles of his righteousness.

Will this ever come? Ah, yes! The mouth of the Lord hath spoken it! But it cannot come through any power of ours. We can favor it, advocate it, and point toward it, but individually, those who love righteousness and who see the way of the Lord are so insignificant that they cannot accomplish what they would for their fellows. "Wait ye upon me, saith the Lord, until that day!" "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9.

In his own time, following the great time of trouble, God will humble the world. Meantime the elect saints will be glorified, and with Messiah, as his bride, constitute the long-promised kingdom of God for the blessing of humanity. Then Satan shall be bound and all the good influences of righteousness and truth and knowledge shall be let loose for the blessing of the world.

"HELL HATH ENLARGED HERSELF"

The Lord tells us that because of these conditions his people are in captivity, not knowing how to help themselves, lacking knowledge, and their honorable men are famished, weak, perplexed, ignorant of the proper course; and the multitude who rely upon them are also thirsty. This is the famine elsewhere mentioned, not for bread, nor for water, but for a hearing of the message of the Lord, the Gospel of Messiah's kingdom, which is the very message that all need to hear.

On account of the same condition, "Hell hath enlarged herself and opened her mouth without measure; and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it." Not the hell of eternal torment taught in our various creeds is here meant, but the Bible hell, the grave, the state of death. The time of trouble approaching will mean the loss of much life; as Jesus said. "Unless those days should be shortened, there should no flesh be saved."—Matt. 24:22.

THE WHITE STONE GIVEN THE OVERCOMERS

"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."—Rev. 2:17.

In ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings' secret between himself and the individual. The overcomers are not to be recognized merely as a class—the bride class——but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification—the antitypical white stone—now, in this life.

This mark is the sealing of the holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the holy Spirit will be given in the resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and he to us forever.

"THE GOOD FIGHT OF FAITH"

I came and saw, and hoped to conquer,
As the great Roman once had done;
His was the one hour's torrent shock of battle,
My field was harder to be won.

I came and saw, but did not conquer,
The foes were fierce, their weapons strong;
I came and saw, but yet I did not conquer,
For me the fight was sore and long.

They said the war was brief and easy,
A word, a look, would crush the throng;
To some it may have been a moment's conflict,
To me it has been sore and long.

They said the threats were coward bluster,
To brave men they could work no wrong;
So some may boast of swift and easy battle,
To me it has been sore and long.

And yet I know that I shall conquer,
Though sore and hard the fight may be;
I know, I know I shall be more than victor
Through Him who won the fight for me.

I fight, not fearful of the issue,
My victory is sure and near;
Yet not the less with hand and eye all watchful,
Grasp I my buckler and my spear.

For I must fight, if I would conquer,
'Tis not by flight that fields are won;
And I must conquer, if I would inherit
The victor's joy and crown and throne

HORATIUS BONAR

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SELF-ESTEEM'S ADVANTAGES AND DRAWBACKS

Whoever will carefully study the matter we believe will agree that a moderate amount of self-esteem is a great aid to success in the present life. It gives a self-confidence in respect to all of life's affairs, great and small. It impels its possessor to do and to dare to the full extent of his ability—if caution be lacking it may lead on to disastrous folly. But the lack of self-confidence, self-esteem, has held back thousands who otherwise might have been brilliant leaders in the path of progress.

Having pointed out some of the advantages of reasonable self-confidence we should point out some of the disadvantages of over-confidence—too great self-esteem. Its arrogance, its pride, its snobbishness, are disgusting and continually interfere with the progress of the unfortunate possessor. He never learns except by bitter experiences, because he always thinks he knows, and exposes his ignorance.

Some of the best people, the saintly, have small self-esteem, depreciate their own talents and exaggerate their own blemishes. Their humbleness of mind is a blessing when it leads them to God—to the throne of heavenly grace for forgiveness and for grace to help in every time of need. As between too much and too little self-esteem, therefore, our choice should be the latter.

"LET A MAN THINK SOBERLY"

Whether born with too much or with too little self-esteem, those who come into God's family are put into the school of Christ to be taught, corrected—made right, in harmony with divine standards. Those naturally self-conceited must learn meekness—by instructions if they will—otherwise by experiences. And they should learn to rejoice even in humiliating experiences. They are evidences that God's providence is supervising their affairs and preparing them for the kingdom; for without meekness and humility none will be fit for it.

As the self-conceited must learn humbly to trust God and not rely on themselves and thus secure balance, so the naturally self-depreciative must learn a lesson of confidence. Not selfconfidence, not self-reliance is the most desirable, but rather confidence in God and reliance upon His promised "grace to help in every time of need." This maintains the desirable humility and meekness, yet gives the courage and force suggested by the Apostle's words: "I can do all things through Christ, which strengtheneth me." (Phil. 4:13) As St. Paul again declares, "Our sufficiency is of God!"

Thus inspired by faith in God and in his promises those "taught of God" become marvelously "strong in the Lord, and in the power of his might." (Eph. 6:10) The righteous is strong as a lion, saying, "I will not fear what man may do unto me." (Psa. 118:6) I will not heed what man may say of me or do to me. So long as I have the Almighty Creator for my Father and the Redeemer for my elder Brother I shall be content, relying on their "exceeding great and precious promises."

Thus, whether by nature self-conceited or humble, God's Word and providences in Christ tend to bring all followers of Christ to oneness of heart and mind. The one is humbled,

the other exalted. Both learn not to trust in self or the arm of flesh, but in him who is able to do for them exceedingly, abundantly, more than they could ask or think, according to the riches of his grace in Christ Jesus our Lord.

Here note the Apostle's exhortation that a man "think of himself not more highly than he ought, but think soberly," according to the measure of God's grace bestowed on him. (Rom. 12:3) If any man has received none of God's grace, favor, mercy, forgiveness, surely it is not because he did not need it. Let him therefore feel his poverty without it. If any man has received much of God's grace it was because he needed it. He therefore may boast, but not of himself. His boast may well be in God who is thus working in him "to will and to do of his good pleasure."—Phil. 2:13.

LACK OF SELF-APPRECIATION

This deficiency operates in many ways not generally suspected. Many a man is a beggar or a thief simply because of a lack of self-appreciation. He thinks, I am nobody—and everybody knows it. He hangs his head in self-shame. He has a guilty look without having committed crime. He is treated according to his estimate of himself as expressed in his acts and looks, all of which reflect unconsciously his mental picture of himself.

When some, measuring him by his looks, declare: You are a mean man, a rascal, a thief, a scoundrel; I can see it—I can read you through and through! the effect is to thoroughly discourage him. Accepting the rating of his own brain and its reflection in the words of others he becomes rascal, scoundrel, thief. Few there are of benevolent heart to see the trouble of this class and sympathetically to give an encouraging word—to turn the scale and help bring forward the better qualities of the mind and heart.

It is here that the Gospel of Jesus does for such what nothing else could do. The Master's voice rings out in contrast with all other voices saying: Come unto me, all ye that labor and are heavy laden and discouraged; I will give you rest. Ye shall find rest unto your souls!

Ah, the change! The discouraged one says, Then I am not beyond hope; not so mean, not so degraded that Jesus would pass me by. The very suggestion inspires new hope. If followed, it leads on and on to the riches of God's grace provided in Christ for the penitent, the willing, the obedient.

By the time such a man receives the begetting of the holy Spirit and is able to cry, "Abba, Father!" old things pass away and all things become new. However, his fleshly weaknesses and unworthiness may still continually cry, You are unworthy; however, still in humility, he may acknowledge this with groans and tears, he is not cast down! He has God's assurance that he is a new creature in Christ, whose perfect spirit body awaits him in the first resurrection. He has the assurance that God knows of his fleshly weaknesses, and has made provision for his forgiveness through Christ, the Advocate. He has the assurance that it is not the flesh that God expects to perfect, but the new creature, the heart, the will. He has the assurance that he is a son of God and a joint-heir with Christ in His great Messianic kingdom, which soon is to bless the world. He has the assurance that all present trials of faith and patience and loyalty to God, to the truth and to the brethren are permitted to test his heart-loyalty, without which he could not be a joint-heir in Messiah's kingdom. These divine assurances make strong the weak and give courage not only in respect to the future life, but also in the affairs of the present. No wonder the Bible speaks of the followers of Christ as transformed and mind-renewed!—Rom. 12:2.

IN RESPECT TO PHYSICAL HEALTH

It may surprise some to learn that lack of self-confidence affects physical health as well as morals. Physiologists are agreed that the mind has much to do with the operation of all the human functions. The man deficient in self-esteem not only feels mean in respect to other affairs of life, but he lacks physical tone, snap, energy, so necessary to our best successes in any avenue of life. How hope, joy, peace, content can affect the liver, spleen and stomach none can explain; but the fact is conceded. How despair and hopelessness can and do affect not only the various functions of the brain but the heart, stomach, liver, gall, etc., we cannot explain; but the fact is conceded.

The person lacking self-esteem is disgusted with himself and ready to imagine any disease, and is proportionately predisposed to diseases.

Wisely, therefore, physicians and philosophers are advising people to hold up their heads; not to become discouraged; not to imagine every sensation a symptom of a dangerous disease. The salutary advice is good for such: to look on the brighter side of life; to think of being strong—to imagine themselves strong, healthy, happy, and to feel and to be as nearly perfect as their imperfect minds and bodies will permit. This anti-bilicus view of life is sure to bring encouragement and blessing to some.

But nothing will so thoroughly offset the burdens of life as the grace of God. Whoever receives the "wedding garment" no longer is so overwhelmed by the appearance of the filthy rags of his own unrighteousness. Whoever realizes that as a son of God and follower of the Savior he is an ambassador for God has no time specially to pamper and coddle his flesh, nor to make its care his paramount thought. He must be about his Heavenly Father's business! He must make use of his ambassadorship! He must "show forth the praises of him who called us out of darkness into his marvelous light!"

The effect of these new ambitions, hopes, aims, upon his physical health is often marvelous. It serves as a spiritual nerve-tonic. It stimulates the mortal to service divine. The new mind does not suggest carelessness of the mortal body—nor yet carefulness, except to the extent that necessary care may obtain the larger results to God's glory from the consumption of the human energies. Hence, as St. Paul says, "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come."—1 Tim. 4:8.

THE DEVELOPMENT OF FAITH THROUGH FIERY TRIALS

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:7.

Faith may be said to have in it the two elements of intellectual assurance and heart-reliance. Both the head and the heart—the intellect and the affections—are necessary to the faith without which it is impossible to please God. With some, faith is all emotion; with others, it is all intellectuality. But neither of these elements alone can withstand the fiery tests to which faith is subjected. Both must be present and remain, if our faith be that which will endure to the end and be found unto praise, honor and glory at the appearing of our Lord and Savior Jesus Christ.

The trial of our faith to which our Lord and the apostles refer is a trial, not only of our intellectual knowledge of divine truth, but also of our heart-reliance upon God. In both respects, the true child of God will find himself severely tried. Let him see to it that he has a "Thus saith the Lord" for every item of his belief. Let him study the doctrine and get a clear understanding of every element of the truth. Let him become rooted, grounded, settled and established in the doctrines of God, and give earnest heed lest at any time he let them slip.—Heb. 2:1.

When he has his faith well grounded in the fundamental principles of divine truth, let every consecrated child of God see to it that he also continue to cultivate heart-reliance in the "great and precious promises." St. Peter tells us that a faith which has stood the tests of fiery ordeal and has come off victorious is very precious in the sight of the Heavenly Father. Whenever we pass through a fiery trial and still retain, not only our faith in the doctrines, but also our confidence in God, our reliance in his promises, our integrity of heart and purpose, and our zeal for truth and righteousness, then our characters have grown more Christ-like and hence more pleasing to God, who subjects us to discipline for this very purpose.

St. Peter intimates in our text that the faith of those called throughout the Gospel age will receive a severe testing. He says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In the present time, when gold is comparatively a rare metal, it has a special value. Therefore, the Apostle compares it to the faith of the little flock, to whom alone, of all humanity, will be given the glory, honor and immortality promised to those who overcome.

Hence the trial of the faith of this class is very important. None will be admitted to membership in the body of Christ who has not been tested and proved by the Lord. But let us remember that our testing is not to see whether we are perfect according to the flesh. On the contrary, God knows our frame; he remembers that we are dust.—Psa. 103:14.

What God is seeking in us is the development and perfection of faith. We are tested to see whether we believe in him as a faithful, wise, loving and true God; and in his Son as our Redeemer, who purchased us with his own precious blood, and as our Advocate, who now covers our blemishes, past, present and future, with the robe of his imputed righteousness. These are the elements af faith which he will test thoroughly and which must grow stronger as time goes by. Without strong, well-tested faith in God and his promises, we cannot please him and become members of the elect class which he is now selecting.

THE PURPOSE FOR WHICH FAITH IS TRIED

The trial of our faith is not left to chance. It is supervised by our Lord Jesus Christ himself, who is represented by the Prophet Malachi as a refiner and purifier of gold and silver, that he may purify the antitypical House of Levi, and separate the dross from the precious metal. (Mal. 3:3) In one sense of the word, he came as that refiner at the first advent. During the entire Gospel age, he has been doing the refining work in his people, that the offering to the Father might be an acceptable one.

First of all, our Lord laid down his life in fulfilment of the types of the law, thus demonstrating his absolute trust, loyalty, and faith in God. The church of Christ must be similarly tested and proved in respect to their obedience, trust, loyalty to the Father. They must be willing, not only to trust God when things are favorable, but to trust in his providences when they cannot see the outcome. To attain this degree of faith, they must pass through manifold trials and testings, that they may demonstrate their faith and loyalty.

During the Gospel age a peculiar, special and called-out class is being dealt with. We can see that God it not dealing with the world, but allows it to "lie in the wicked one." (1 John 5:19, Diaglott) St. Paul tells us that during those times when the people were in ignorance, God paid no particular attention to their conduct except when it went to an extreme. (Acts 17:30) But during the next age, whoever does not repent when he hears the Gospel will make no advancement; but will, in conjunction with the divine plan, have punishments, stripes, for anything that he knowingly does that is wrong. This Gospel age, however, is for the development of a specially called-out class—a people for a purpose—the church of Christ.

The question naturally arises, Why should God test faith rather than works? The answer is that all kinds of works are dependent upon the ability of the worker, and that the whole race of Adam has become unable to do perfect works, on account of the fall of their first parents. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible.

Therefore, in his wisdom and love, God avoids making his test along those lines in which we are absolutely incompetent, and makes it along the line of faith—in his wisdom, his love and his promises. To doubt any of these would be to weaken the basis of our hope. We realize that we are in a fallen condition, that we are dying like the remainder of the race. We have heard through the Word of God that he has provided a Savior, but we see that things continue much as they were, despite all that God and Christ have done. Our faith, however, assures us that God, who knows the end from the beginning, is working all things according to the counsel of his own will and that in due time he will establish righteousness in the earth.—Eph. 1:11; Psa. 72:1-7.

The language of one without faith would be, "I cannot see that God or Christ is accomplishing anything for the world. Man now learns to control himself better than did his ancestors and so he does not fight as did the savages of old, but uses more modern weapons. He builds hospitals and insane asylums; in this way he gets the sick and insane off his hands and so has more time to devote to business." Present conditions have a strong influence upon the world. Very much depends upon how we look at a matter.

TRUTH AND RIGHTEOUSNESS INTEGRAL PARTS OF CHARACTER

From the standpoint of faith we see that Christ has come into the world and during the Gospel age has been carrying on the work of selecting the Church, which is his body, and that from these a light has shone out into the surrounding darkness, which has been more or less dispelled by it. The light of the holy Spirit, shed abroad by the example of many Christian lives, exerts an influence today; and many have a veneer of politeness which may be mistaken for the fruits of the Spirit of God. But the outward conduct alone is not evidence of acceptable heart condition. God desires that truth and righteousness shall become integral parts of our characters and that the principle of Love shall dominate in everything. This development of character we do not find among all who profess the name of Christ.

Our faith, looking out into the world, asks of the Lord, "When will the promised time come in which Thy will shall be done on earth as in heaven?" The Scriptures reply that the glorious time for the blessing of the world will not come until the church shall have passed into glory; that Messiah will then reign for a thousand years in order to put down sin and opposition to divine arrangements and to uplift those who desire to come into harmony with God; and that in order to accomplish this work he will establish a government based upon the principles of righteousness. By faith we accept this answer, and await God's due time for the blessing of all mankind.

Meantime, we will not permit ourselves to drift into unbelief while we delude ourselves with the thought that we or others are accomplishing something through "social uplift." We are glad to see efforts put forth to help the unfortunate; but we perceive that there is a force at work in the world that prevents success along this line. Present methods will not eradicate selfishness from the human heart; and until this is accomplished, God's will cannot be done on earth as it is in Heaven.

To bring about this desired result, the kingdom of heaven is soon to be established, according to the Word of God. If, while waiting for his due time to arrive, we participate in worldly ambitions and endeavors, our faith will become vague and perhaps die. Although the good that we may do will be in conflict with the darkness around us, nevertheless, it should always be shining forth in our words and in our conduct as the result of the glorious hopes that inspire our lives.

Faith is a quality possessed by all whom God is calling to membership in the body of Christ, and the appeal of the Scriptures is only to those who have some faith and who are determined to increase it. When we begin our course as Christians, we have comparatively little faith, and it must be developed; our Christian experience is for the purpose ot faith development. As St. Peter suggests, our faith, which is on trial, is much mor precious than gold, although the gold be tried by fire. The exercise of faith tends to its development, and so our Father gives us numerous trials to test its strength.

THE FAITH OF THE ANGELS SEVERELY TESTED

God purposely permits us to be subject to manifold temptations for the testing of our faith, which is necessary because of the outcome of the trial. We may suppose that prior to the existence of man the angels had no such trials ot faith and patience as the church has had, for the angels saw God and knew of His works. Nevertheless, God has been pleased to give them a test of faith, which has continued during all of man's experience.

The primary cause of Satan's deflection, which resulted in his rebellion, was that he lost his faith in God. He formed the idea that he could manage the Universe better than could the Almighty, and thought to secure to himself a little corner where he could show how affairs should be carried on. He succeeded in getting control of our first parents, only to find that, instead of bringing a blessing, he had brought upon the human family the curse of death—the penalty of sin—and all the misery and crime now on the pages of history.

Satan's career became a very important test to the angels. Believing that God had all power, they did not understand why he should permit Satan to pursue so evil a course. They would have restrained the adversary altogether. So when they saw evil going on unrestrained for centuries, some of them evidently lost their faith. Thus came about the conditions mentioned in the sixth chapter of Genesis, when some of the angels preferred to materialize and live in human conditions. This was in violation of the divine arrangement, and was the result of their loss of faith in God's wisdom and power. They had seen what Satan had done, although he had not succeeded in doing anything great; and their sentiment was, "Apparently God does not control affairs so completely as we have thought."—Gen. 6:1-4; 2 Pet. 2:4, 5; Jude 6, 7.

Thus we see that God tested the faith of the holy angels,

especially when we understand that the evil conditions prevailing before the flood have continued to some extent. The holy angels had occasion to doubt, to fear respecting God's wisdom, love and power. Thus they were all thoroughly tested—more so than humanity; for they saw all that there was to be seen. We admit that there are a great many things that we do not know and cannot see, but the angels have apparently a much wider scope of knowledge. Thus the test of their faith was much greater than is ours.

God tested the faith of the angels because he wished to know which of them had that absolute confidence which would enable them to trust him, whether it seemed that he had or had not the power to control affairs. The lesson of the exceeding sinfulness of sin was both wise and necessary. Had the fall of man resulted in the everlasting torture of even a small proportion of the human family, we could not think that God was either wise or just in permitting this test to come upon his creatures.

For more than four thousand years God permitted mankind to go down into death. Then came a manifestation of his love when he provided for their redemption; and a still further manifestation of his power will be given in the next age, when they will be raised from the dead. Furthermore, in the bride class he is making a special illustration, both to angels and to men, of his love for those who manifest heart-loyalty to him, and of his willingness to lift those faithful few far above the angels and even to make them "partakers of the divine nature." We see, then, that in God's dealings with the angels he had respect to their faith.

FAITH PROPORTIONATE TO KNOWLEDGE OF GOD'S CHARACTER

The Scriptures say that "without faith it is impossible to please God." (Heb. 11:6) If one lose his faith there is no telling whither he may wander. The Apostle Peter's argument is that this special class who are being selected for exaltation to the divine nature, must expect to have their faith tested, and that this testing is most important from the divine point of view. If they have faith, it will control all of their affairs.—Compare Heb. 11:1, 6.

Our faith will be in proportion to our knowledge of the character of God. We shall find, upon observation, that in proportion to our faith we can endure hardness as good soldiers of Jesus Christ. Since our test is for so brief a time—a few years—it must of necessity be a very severe, a crucial one. God is subjecting our faith to a great heat in order to separate the dross. If we had not the faith, we might fear to take the steps which would bring us into this crucial position. Fear would lead us to decline to take the course that God indicates to be his will. Without faith we would shrink from the fiery trials, the heated furnace. If we have not the faith to stand the trials, then we are not of the kind whom God is at the present time looking.

If we appreciate this matter, we shall see that "without faith it is impossible to please God;" and that confidence in him will lead us to weigh his words of precious promise. These promises will make clear to us the reason why these testings are upon us, and will enable us to appreciate our testings as marks of his love for us. The Lord would have us be "a peculiar people," tried and tested, "zealous of good works," a people for a purpose; and so he develops us through suffering.

When the world is on trial during the Millennial age, knowledge will have come in, and there will be less opportunity for the exercise of faith. Mankind will be in much the same condition as that in which the angels now are. For a thousand years, the world will be assisted upward, and at the same time they will have opportunities of cultivating faith—heart-reliance—in God. What we now see by faith, they will actually know—that the permission of sin has been working out a great divine test for both men and angels. Thus gradually, throughout the thousand years, their faith will be established in practically the same way that the faith of the angels is now being established. They will see and will walk by sight, while we believe the promises and walk by faith.

There is a difference between intellectual belief and heart-reliance. The person who knows God best will trust him most. Our Lord Jesus in his glorified position trusts the Father most perfectly at all times. But with us, whose trust is imperfect, it is different. Not until the first resurrection shall we have perfect trust. The greater the knowledge of God's character, the greater will be the heart-reliance upon him.

During the Millennium, as intellectual belief gives place to knowledge, the heart reliance of those who are loyal to the principles of righteousness will increase proportionately. It will always be in order to trust in God. The Great Creator is the Great Upholder of the Universe; and all of his creatures will ever be recipients of his bounty. If we understand the Scriptures, the only ones who will have deathlessness will be the Lord Jesus and the church, which is his body. (1 Cor. 15:53) All others will have dependent lives, and so will be objects of divine care. In order to have everlasting life, they will need to have a heart-reliance upon their Creator. The more they learn of the unchangeableness of the divine promises and character, the greater will be their trust.

The faith of the church will be of a higher character than is that of the angels or than will be that of the world restored. The faith of the church will have been wrought out amidst the darkness and obscurity of this age, which are being permitted for the very purpose of developing that faith; for the church is called to occupy a place much higher than that of angels or men—called to be partakers of the divine nature.—2 Pet. 1:3, 4.

When, during the Millennial age, the world shall have learned their lessons along the lines of knowledge, God does not purpose to receive them everlastingly without a thorough test of their heart-reliance. In Rev. 20:3, 7-10, we read that at the close of the thousand years, Satan shall be loosed for a little season. Mankind will then know what is right and what is wrong, for the principles of righteousness will have been implanted in their hearts. The experience with Satan will be a test of heart-reliance, of loyalty, in that God will apparently not be in control.

Then all those not in the fullest sympathy with God and his divine plan will be misled by this test of faith. Thus they will demonstrate their true character. Those who prove disobedient will be destroyed in the second death. God tells us that in the consummation every knee shall bow and every tongue confess to the glory of his Name, and that every creature in heaven and in earth shall give honor and praise to the Son.—Rev. 5:13.

PERSECUTION AND FIERY TRIALS THE CHRISTIAN'S EXPERIENCE

"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Godliness implies a character which is actuated by principles of righteousness. In all our dealings we are either just or unjust, kind or unkind, not according to what some people may think of us, but according to the standard of righteousness found in the Scriptures. Therefore, in order to develop that character which is pleasing to God, we should in every detail of life consider carefully what is right and what is wrong, according to that standard. This course is Scripturally termed meditating in God's law. When we reach that development of character in which thought, word and deed are measured by the principles of righteousness, we shall have attained godlikeness.—Psa. 119:97.

What the Lord desires to see in his people is not merely an outward manifestation of devotion to him and to his brethren, but a development of love in our hearts and our dispositions. If we profess to love one another and yet pursue a course of self-seeking, wherein do we manifest love? So St. John admonishes to love not in word only, but in deed and in truth.—1 John 3:18.

Primarily, the godly are those who are in Christ Jesus, members of his mystical body, having presented their human bodies living sacrifices, holy and acceptable to God through the merit of the great Advocate. Secondly, the term godly includes those who live righteously, in sympathy with Christ Jesus, even though they may not live up to the full standard which the Lord has set, because they shrink from the suffering that results from godly living. Thirdly, the term godly includes some in the remote past, who, believing in the promise of the Lord that the "Seed" shall some day come, separated themselves from the rest of the world and, having obtained new aims, new ideas, were out of touch with the remainder of the race because of having a different standard.—Heb. 11: 13-16.

The ancient worthies composed this third class, who had a share in the suffering of the godly and a participation also in the blessing. Moses, for example, preferred to suffer affliction with the people of God, rather than to participate in the honors of the Egyptian Government. Although adopted

into the family of Pharoah, he had respect to the promise that the Messiah would come. Hence he suffered on account of his faith in the promise. So all the patriarchs desired to be in harmony with God, in accordance with His promise made to Abraham, and because of belief in that promise they suffered more or less persecution.—Heb. 11:24-26; 36-38.

Some one may ask, "Why should the godly suffer?" The Bible answers that sin has brought the world into opposition with God. Whoever, then, would have all men speak in commendation of him would not be in harmony with the divine arrangement, for the masses of the world are pursuing a course that the Lord does not approve. We are not saying that everything which the world does is sinful, but that the standards of God are so high that because of their fallen condition the masses of the world are not subject to the law of God, neither, indeed, can they be, for they are carnal, sold under sin. (Rom. 8:7; 7:14, 15) Those who wish to have influence with the world must cater to popular prejudices. On the contrary, those who would be God's people must be loyal to the principles of righteousness and consequently must go in the opposite direction to that of the world. Hence they are opposed by the world.

From the standpoint of God the course of the world is sinful. There is a tendency in our flesh to go with the world, who are laboring under false views of various kinds, because that course is in sympathy with the desires of our own fallen flesh. Hence to live godly is to live in opposition to the course of the world and of our own flesh. This would include not only living uprightly and avoiding sin, etc., but also the making of sacrifices as well, where principles are not involved. We are to beware, however, lest we be deceived along this line. Not only are we contending with the world, but we are wrestling with wicked spirits in high positions.—Eph. 6:12.

ILLUSTRATION OF SATAN'S DEVICES

Sometimes Satan's arts seem to be employed to get those who are trying to live godly into contention with each other. One of his devices is to make unimportant things seem important, and in this way to make people think that they are contending for righteousness' sake, and that the sufferings that they bring on themselves in this manner are for righteousness' sake. Another device is to deceive people into "busy-bodying in other men's matters."—1 Peter 4:15.

Our influence upon each other should be uplifting; we should not cause others to grieve, except where suffering is absolutely necessary. Hence the Lord's people should cultivate the fruits of the Spirit increasingly—meekness, gentleness, patience, brotherly kindness, love. The cultivation of these fruits of the Spirit is a law in respect to the Lord's people. All who would live godly in Christ Jesus are to see to it that they are not the cause of suffering to others—especially to those of the household of faith.

SUFFERING AS A CHRISTIAN

While it is true that all who will live godly in this world will suffer to the extent to which they are out of harmony with the present evil conditions, yet the promised blessings of the Scriptures are to those who live godly in Jesus Christ, those who are Christians. Of these St. Peter says, "If any man suffer as a Christian, let him not be ashamed.—1 Peter 4:16.

A Christian is a follower of Christ, one who has cast in his lot to suffer with Christ, that he may be also glorified with the Lord. (2 Tim. 2:12) From the Apostle's standpoint, therefore, no one could suffer as a Christian unless he had become a Christian.

Every painful experience which our Lord had was suffering for righteousness' sake—not only the great sufferings, not only the great fight against sin, but also all the little, unpleasant experiences common to the world. Being "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), there was no reason why he should suffer. We do not understand that the Heavenly Father has provided sufferings, trials and difficulties for the angels who are in harmony with him. Nor do we think that Jesus, being a Son in full accord with the Father, would have suffered were it not for his covenant of self-sacrifice. All of his sufferings were because He had come into the world to be man's Redeemer. They were all parts of his necessary experience.

The sufferings which our Lord endured were the result of his activity in the service of the Father. These were his weariness, his weakness after giving out his vitality to heal others, his bloody sweat, his ignominious buffetings, and all the reproaches, the sneers and the bitter words incurred on account of his faithfulness, to all of which he meekly and quietly submitted until his suffering on Calvary terminated his human existence.

SUFFERINGS RESULTING FROM HEREDITY, NOT SUFFERINGS OF CHRIST

There is no question that suffering in general is not suffering with Christ, but with Adam. Our physical infirmities which are of heredity, are not sufferings of Christ. Rather we should speak of the sufferings of Christ as being voluntary and not involuntary. When the Apostle says that if we suffer with the Lord we shall also reign with him (2 Tim. 2:12), he means the suffering which we bring on ourselves through faithfulness to our covenant. St. Paul speaks of filling up that which is behind the afflictions of Christ for his body's sake, which is the church. (Col. 1:24) These experiences are not for Adam's sake.

In St. Paul's own case he had, we believe, weak eyes as a result of his wrong course in persecuting the church; and that wrong course was, no doubt, largely the result of heredity. When the Apostle speaks of the sufferings he endured on account of his eyes, he does not speak of them as the sufferings of Christ, but says that his affliction was a messenger of Satan to buffet him. (2 Cor. 12:7) We might then say that all physical sufferings resulting from heredity are ministers of Satan opposing us, causing us much difficulty. However, we believe that the Lord is pleased with us if we resist these ministers of Satan.

If we should think of all our physical pains and aches as sufferings for Christ, then we should be obliged to think of our mental defects also as sufferings for Christ. For instance, a man who had a disabled hand might have a comparatively even temper; another might have a perverse temper, leading him into trouble, leading him to busybody in other men's affairs, etc. Thus his disposition causes him to suffer as a busybody and not for Christ. Paul tells us that our defects in character are works of the fallen flesh. (Gal. 5:19-21) If the sufferings that come to us because of imperfect mental conditions are sufferings of heredity, the physical sufferings which result from imperfect physical conditions, cannot be counted as sufferings for Christ.

In the case of a Christian, inherited weaknesses and those brought upon himself by the violation of the laws of God previous to his entrance into the family of God as a son, while not sufferings with Christ, will be made advantageous to him. These weaknesses our Father sees fit to leave with us, but assures us that his grace will be sufficient for us. (2 Cor. 12:9) While the realization of such care for our interests is humiliating in that it forces conviction of our weakness, yet it is refreshing and inspiring in that it proves our Father's love for us. "The Father himself loveth you."—John 16:27.

SUFFERING TURNED TO THE ADVANTAGE OF THE NEW CREATURE

But when one has undertaken to follow in the footsteps of Christ and has been begotten as a new creature, whatever affliction that new creature undergoes because of following the Lord, is suffering as a Christian; and whatever our experiences in suffering may be, these are not necessarily the portion of the sons of God, for the angels do not suffer; but he permits the church to have them in order to develop and crystallize character. If we rejoice that we are found worthy to share in the sufferings of the present time, every trial will be turned to advantage as a part of our Christian experience. "They are not of the world." (John 17:16) Therefore all of our experiences must be regarded as Christian, for correction in righteousness and for educational purposes.

But this is taking a broader, deeper view than ordinary. Certainly a Christian is not ashamed of what he may suffer because of his loyalty to the Lord, to the truth and to the brethren. In these sufferings he is to glorify God and to be thankful for them. He is to be glad for the opportunity of enduring something, to show not only the Lord, but himself also that he has endured something for Christ's sake. Every sacrifice that we make is for the purpose of suffering as a Christian, and we are not to be ashamed so to suffer.—1 Peter 4:16.

SUFFERING FOR CONSCIENCE NOT ALWAYS SUFFERING FOR CHRIST

There are others who suffer more or less as Christians suffer, but they are suffering from a worldly standpoint. People sometimes say, "This worldly man has his trials and sufferings, and shows such patience, such resignation, that surely he is suffering as a Christian." But we do not understand that anyone can suffer as a Christian unless he takes the steps necessary to make him a Christian. We are to view matters from God's standpoint. Doubtless many have suffered as Christians from a human viewpoint who were not Christians. In the dark ages many were put to death for the sake of principle. In our own day there are people who

give no evidence of being Christians, but who would rather die than have the Bible taken out of the public schools. Although they do not understand the Bible, yet if these were times of persecution, many would die at the stake in order to keep the Bible in the public schools.

We cannot always tell whether suffering is for Christ's sake. But where people have suffered for conscience' sake, they have thus cultivated character, and will get a blessing in the next age for that suffering. At present there is only the one door into membership in the body of Christ—obedience even unto death. Suffering with Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of suffering, persecution and loss to all who follow in his footsteps. Such will have fellowship in his sufferings now, and in the end will be counted worthy to share in the reward given for faithfulness to principle.

Throughout the Gospel age this course has meant self-sacrificing labor and endurance of reproach in the sowing and watering of Christ's doctrines. Now, in the end of the age, it means a similar fidelity and endurance in the harvest work now in progress—faithfulness even to the laying down of life itself, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or by being brought more abruptly to a martyr's death.

SHRINKING BACK FROM SUFFERING

Our Lord forewarns us that in the end of the Gospel age, many who have a love for Christ will allow their love to grow cold because of the iniquity and sin in the world. (Matt. 24:12) It will be a test for such to decide whether they will partake of the worldly spirit. We see this test in operation now. A great many people who name the name of Christ, who really love the Lord, who appreciate much of his character, who would like to see the right prosper, nevertheless have no thought of making a spectacle of themselves before men. They would like to do right, to walk honorably, and to have the favor of men as good citizens. But as to being warm and faithful followers of the Lord—through "evil report and good report" (2 Cor. 6:8)—their faith and zeal are not sufficient to endure the test.

The Lord Jesus gives us the invitation to become joint-heirs with him. He has very clearly informed us that to follow in his steps will mean trials and difficulties in the flesh. He says, "In the world ye shall have tribulation." (John 16:33) St. Paul repeats the sentiment, saying, "We must through much tribulation enter into the kingdom of God"; and again in our text he emphasizes the thought, saying, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (Acts 14:22; 2 Tim. 3:12) There is no other way to enter the kingdom than by self-sacrifice, deadening of the flesh, mortifying it. In proportion as the new creature grows, the old creature perishes, until the sacrifice shall have been completed in death.

The Lord's people should thoroughly understand the terms and conditions upon which they have been called. They should therefore not think it strange when trials come upon them, no matter how fiery, no matter how severe. The Apostle Peter lovingly counsels the church: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." (1 Peter 4:12-14) The Lord is to be not only the Instructor, but also the Refiner to purge out the dross, that we may be made ready to share with Christ in the kingdom of "glory, honor and immortality."—Rom. 2:7.

TRIALS FROM FALSE BRETHREN

The Scriptures plainly teach that special trials may be expected in the church, amongst the brethren. And we find it to be true that our severest trials come not from without, but, as the Apostle in substance says, "From among yourselves shall arise false brethren," to injure the flock in general through personal ambition. (Acts 20:30) This becomes a test not only to the church, but to all those who are in contact with us, for if one member suffer, all the members suffer with it.—1 Cor. 12:26.

We are not, therefore, to think it strange if there are trials and difficulties, and if more or less dispute arise in the church. We are to cultivate gentleness, meekness, patience, loving-kindness toward all. Nevertheless, if a dispute arise amongst the Lord's people, we are to recognize that such things are unavoidable amongst those who have the truth. Our heads are imperfect, and consequently it requires some time to come into line with the teachings of the Lord's Word. Even disputation makes life an activity, and is better than a dead condition—not to care what is spoken or not spoken. Nevertheless, those who have zeal should be careful that they manifest the Spirit of the Lord, as above indicated—gentleness, patience, meekness, brotherly kindness, love, humility.

Think it not strange that there are fiery trials amongst yourselves, arising from one cause or another, that will make it particularly severe for you. Those among whom you are thrown in contact will cause you suffering, because of your zeal and their misunderstanding, their imperfection, etc. All of these fiery trials will work out good for you. It is far better to be amongst those who are fervent in spirit than to take a place amongst those who are lukewarm and thus lose the privilege of being one of those who are footstep followers of Christ. Perhaps those who are lukewarm will, in the time of trouble, learn a lesson. But the little flock are to learn their lesson in the present time—allowing the experiences of life to work out for them a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

Our knowledge of God is limited; yet it is only what we should expect of the Heavenly Father, that any whom he accepts as his children will have divine love and care in the supervision of their affairs, which will make all things work for good to them. Since the Lord is our Shepherd, no one is able to pluck us out of his hands. (John 10:28, 29) We are as dear to him as the apple of his eye. He that began a good work in us is able to complete it in the day of Jesus Christ. (Phil. 1:6) So the more faith we have the more we appreciate the text, "We know that all things work together for good to them that love God, to them that are the called according to his purpose." (Rom. 8:28) This includes even the things that seem to be very contrary, very evil, very disadvantageous.

Our Lord said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." (John 17:3) To know the Father means to be in fellowship with him, to have an intimate acquaintance with him. Experience corroborates this fact. The more obedient we are as children the more intimate is our acquaintance with him. And if we are unfaithful, even for a little space, we shall fail to make development along spiritual lines. But in proportion as we are seeking to walk in his ways, we become intimate with him in the particular sense in which a child knows his father. This knowledge gives us the trust that he cares for us as his children, and makes all things work together for good to us.—Rom. 8:28; 1 John 1:6, 7.

CO-OPERATION WITH GOD TO THE BEST OF OUR ABILITY

We note, however, that St. Paul says that all things work together for good, not for best. God has something to do in the way of his choice of his reward and of our possibilities. The angels of God, however, obedient to him, could not become archangels nor cherubim. Their obedience brings their highest welfare on their own plane. So with us. We cannot get the best for the reason that he has already given it to Jesus Christ, whom he has set next to himself at his right hand in power and glory and honor.—1 Peter 3:22.

Again, this promise is not a guarantee that all things in life will work together for the very best to us as though we had neither will nor choice in the matter. We should not say, "I positively resign myself; the Lord has said that all things will work together for the best, and if I miss opportunities in the service I shall say, 'Oh, well, it is all for the best.'" Thus to think would be a mistake, for it is evidently not at all the thought.

After we have become new creatures in Christ and children of God, he leaves us with a certain amount of choice. It is very largely in our own control what we shall do, whether we shall make progress or stand still or go backward. We cannot say that if one had lost the high calling his experiences would be the very best possible; and that if he went into the second death, his fate was the best. But we can say that this Scripture means that God stands ready to give us the best that he may have under the terms and conditions of the covenant which he has made with us.

Ours is a covenant of sacrifice. There are certain laws and principles which are not to be broken. Along these lines the Lord Jesus tells us that the Father will appoint those next to the Lord who have demonstrated most of the Spirit of the Redeemer. He will not put anyone in such a position or into the kingdom arbitrarily. His character, his words,

stand pledged that he will make the best of us that he is able to do, while at the same time recognizing our wills as paramount.

Jehovah does not seek those as his children who need to be forced. Our Lord said that the Father seeketh such to worship him as worship him in spirit and in truth. (John 4:23) We are to work to the best of our ability. But with all of our stumbling the Lord stands pledged that he will not leave us if we are faithful, and that he will make even our stumbling work out for good to us. Those who lose the crown may come up through great tribulation with the great company class. This is the best thing possible for them under the divine arangement. For those who go into the second death, their fate will not be the best for them; but it will be best for the entire universe that those should be blotted out of existence who are out of harmony with righteousness.

SPARED IN THE DAY OF TROUBLE

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his only son that serveth him."—Mal. 3:17.

Like many other prophecies, the words of the Prophet Malachi seem to have a general application throughout the Gospel age and a particular one at the close of the age. Eighteen hundred years ago the Lord Jehovah began to make up his jewels. The first of these jewels was our Lord Jesus Christ, who was polished, perfected and taken up on high. Jehovah did not cease his work with the perfection of his Son, our Lord. He has arranged that other jewels be cut and polished after the similitude of his Son, that they may shine with him in the heavenly glory and kingdom; as it is written, "We are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10.

These gems must all be found by God, who is making up these jewels. But having been found of him, they are placed in the hands of the great Lapidarist, our Lord Jesus, that he may cut, polish and fit them for the glorious work of shining with him in the kingdom. Our Heavenly Father has appointed our Lord to be the great Master Workman in the preparation of the jewels.

In our text, the Lord Jehovah says that in that day of preparation of the jewels he will spare this class as a man spares his only son that serves him. He has not spared this class in the sense of relieving them from all suffering, for if they were thus spared they could not share the glory to follow this trial time. He did not spare Jesus, the head over the church, which is his body. But he will not permit them to be tempted above what they are able to bear. (1 Cor. 10:13) He has an interest in them and a sympathy for them, and delivers them from those things which would prove too weighty for them.

THE MOUNTING OF THE JEWELS GOING ON

In a certain sense, then, God has been making up his jewels for more than eighteen hundred years—in the sense of preparing them. But there is still a final gathering, or assembling, of this class, which has not yet been completed. The gathering of these jewels must include the resurrection, not merely of those who have been sleeping as members of the body of Christ, but also of those who are alive and remain to the end of the age. These all experience a change from animal to spirit conditions—"changed in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52) In the assembling of this class—the mounting of the jewels, as it were—the Lord will show his own workmanship, what he has selected out of the filth and mire of the sinful race of mankind, and what he has made of them.

This gathering of the jewels is that to which the Prophet Malachi refers in the following quotation: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:1-3.

The Messenger of the Covenant is, primarily, our Lord Jesus, who came more than eighteen hundred years ago and presented himself to those who were heirs of the New Covenant—the Jews. The Apostle points out that this new arrangement meant, not only a new Mediator for them, but also better sacrifices and a new priesthood, who would be able to effect a satisfaction for the sins of the people, so that it would not be necessary to render the typical sacrifices thereafter year by year.—Heb. 9:11-15.

This Messenger of the Covenant came unto his own, but his own received him not, "But as many as received him, to them gave he power to become the sons of God"—to become associated with himself, to become identified with himself, as members of his body. They are begotten to a new nature, not of the will of the flesh, but only of God.—John 1:11-13.

THE LORD'S WORDS A REFINING FIRE

In this sense of the word, our Lord sat as a refiner of gold and silver—discriminating, purifying. The words which he spoke were not only words of grace, of eternal life, but also words of purification, likened elsewhere to a sharp, two-edged sword. (Heb. 4:12) The Prophet Malachi compares them to fullers' soap, which would take out all stains and leave the garment pure and white; and he also says that our Lord will sit as a refiner of gold and silver, that the Levite class may offer to the Lord an acceptable sacrifice.

This prophecy refers, as we see, to the antitypical priesthood and includes both the royal priests and the great company. The work of this great Refiner is to purify the members of the church class—not only the little flock, but the great company as well.

This refining process takes place all through the Gospel age. As the individual members of the body of Christ grow in grace, they are put through not only the preliminary processes of the refining, but also the more trying ones. Gold represents the divine or higher order of spirit nature, and silver, the lower order. The gold represents the little flock, and the silver the great company.

None of these would be able to make an acceptable sacrifice of himself; but the great Advocate imputes His merit to each who offers himself in sacrifice and thus enables him to become such. The Father permits the Advocate to make of these acceptable sacrifices. They are his sacrifices, not their own. Then they are begotten to the new nature and adopted into the body of Christ. By this offering, our Lord, as the great Mediator, is getting ready for the institution of the New Covenant.

THE PRESENT A WONDERFUL TIME

The closing scenes of the Gospel age will be the most remarkable of the world's history. The church will then be completed. We are not at liberty to guess when the end of the trouble will be. Whether all of the trouble will come in the next two or three years we do not know. But we think that the most serious part of the trouble will occupy a very short time.

Let us remember that we are living in most wonderful times. More can be accomplished in one month now than could have been done in years some time ago—more in one hour than in days formerly. We are still in the waiting attitude, so that the Lord can indicate his will in the matter to us. We believe that the year 1915 will be even more wonderful than the present. We fully believe that the year 1914 will see the end of the Gentile Times, for we cannot find even one flaw in our Bible chronology. But we do not claim infallibility. To err is human. If, therefore, the Father permits us to blunder in respect to his Word in this matter, nevertheless, he will undoubtedly have a great blessing for us. And if it should be that the year 1914 should not mark the close of the Gentile Times, we would still believe that the time could not be very far distant; for the nearer we come to that time, the nearer we see the fulfilment of the things which the Scriptures indicate will then occur.

There is never a sin or a sorrow,
There is never a care or a loss,
But that we may carry to Jesus,
And leave at the foot of the cross.

Our Savior, our Friend and Redeemer,
Our portion on earth and in heaven;
For he who withheld not his own Son,
Hath with him all things freely given

THE GREAT QUESTION

MARK 8:27-9:1.—NOVEMBER 17.

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

For a considerable period of his ministry our Lord did not declare himself, even to his disciples, to be the Messiah. Undoubtedly he chose the wiser course. As the Great Teacher he instructed the people, until they said, "Never man spake like this man"; he healed the people, until they said, "Could Messiah do more than this?" It was better, undoubtedly, that the thought should gradually come upon the minds of his followers than that he should have started in with making that claim—better that the people should claim it for him than that he claim the honor for himself.

He did, however, wish his disciples to know, and he approached the question by asking, "Who do men say that I am?" He got a reply, that some thought him John the Baptist risen from the dead; that others considered him to be Elijah risen from the dead, and others thought of him as being perhaps one of the other prophets.

Then came the point of the question: "But who say ye that I am?" St. Peter answered and said, "Thou art The Christ, the Son of the Living God." Jesus admitted the correctness of this, saying, "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Forthwith Jesus began to explain to the beloved twelve the experiences that lay before him—how the kingdom would be formerly proffered to the Jews, and how through their representatives, the elders, the chief priests, they would reject him; how he would be killed, and after three days rise again.

He made the statement about his death very emphatic, and the disciples clearly understood it. Judas, angrily disappointed, considered it a disgrace upon our Lord for him to take such a view of the future, and a disgrace also upon the Apostles, because if Jesus had such expectations it would modify and regulate his course, and soon disaster would come to him, and the dashing of all their hopes which he had inculcated—hopes of sitting with him in his throne, etc.

Doubtless all of the Apostles were disappointed, but only St. Peter had the courage to express himself, saying, "Be it far from thee, Lord; this shall not happen." You will, we all know, as the Messiah, attain the throne of Israel and thus eventually the throne of the world, and bring blessing to the whole human race; and as you have promised, we shall be with you in your throne.

"GET THEE BEHIND ME, SATAN!"

In this course St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub, from which would radiate all the fulfilments of all the various promises—to the church first, to Israel next, and finally to all nations, peoples, kindreds and tongues. Jesus perceived that these influences were striving to hinder his consummation of his sacrifice, even as Satan tried to do in the beginning of his consecration.

To make the matter very emphatic he said to St. Peter, "Get thee behind me, adversary," thy words savor not of the things of God's plan, but of the things of human judgment and preference. Then he began to make clear to his followers what had not been "meat in due season" to give them before, in such plain terms, namely, that whoever desired to be counted in with him in any part of his work must realize that it would cost him all that he possessed of an earthly kind; he must deny himself, take up his cross and follow in the footsteps of the Redeemer.

Anyone solicitous of maintaining his rights and holding on to the present life, and unwilling to sacrifice all, will lose the great "prize" of the divine nature, which will be given to those who do take up the cross and make a full sacrifice of earthly interests. And on the other hand, he who will faithfully lose his life for Jesus' sake will save it—will gain the reward of life on the spirit plane.

Moreover, the same principle that now thus operates will always operate, namely, that whoever is simply selfish, loving his own life and his own interests, will not be accounted worthy of everlasting life, but those who will sacrifice, if need be, in the interests of the Lord's cause will be the ones accounted worthy in character for eternal life.

"WHAT SHALL IT PROFIT A MAN?"

God has provided a future life for every soul of man through the redemption accomplished by Jesus, but only the noble of heart, of character, of life, who will accept this great blessing through the divinely appointed way will get it. If they selfishly seek for the whole world, the selfishness thus developed will make them unfit for the eternal life. For what would a man take in exchange for the loss of his life? Would he consider wealth or fame or name for a few years in the present time worthy of exchange at profit, if it were to cost him eternal glory and eternal life? Surely not. We are therefore to have in mind that character-building is absolutely essential to our attaining eternal life upon any plane, by the proposition that God has made us through his Son.

Whoever becomes a follower of the Lord and hopes to gain the prize of everlasting life and glory on the spirit plane must do so whole-heartedly, and not in an underhanded or secret manner. He must come out fully and courageously and properly acknowledge Jesus and acknowledge his words. And Jesus puts himself and his words on a parity—"whoever is ashamed of me and of my words." Jesus' words are Jesus' doctrines or teachings. To be ashamed of the truth, to be ashamed of the divine plan, to be ashamed of what we find to be the teachings of God's Word, because they are unpopular with men, is to offend the Lord and to prove ourselves unworthy of his favor.

All who are of his church will need Christ continually as their Advocate, down to the very last, when he shall present them blameless and unreproveable before the Father in love. (Col. 1:22) And if they would maintain him as their Advocate, they must also be advocating his cause amongst men, not ashamed of him and not ashamed of his doctrine, his words.

That the Lord addressed his words especially to the disciples is shown by his reference to others of that nation who had not made such a consecration as all of his disciples must make. The others were called "an adulterous and sinful generation." The followers of Christ must hold up the Light of Truth before the world, and so doing faithfully they will be acknowledged by the Lord Jesus in due time, when he comes in the glory of his Father with the holy angels. He will not be ashamed to acknowledge them; he will present them to the Father and to the holy angels.

THE GREAT QUESTION

The great question of eighteen centuries ago is the great question of today! Who is Jesus? If, as some claim, he was merely a good man, a most able Teacher, then he was not The Christ, for The Christ, although the embodiment of all these qualities, was more, much more. To be The Christ, he must have been "the Man Christ Jesus," who gave himself a ransom-price for all, to be testified in due time. (1 Tim. 2:5, 6) And this signifies that he must have been, not of ordinary birth, but extraordinary, born from above, because if born in the ordinary course of nature he would be like others of Adam's sons, subject to the sentence of death, and hence unable to save either himself or others. But if he was The Christ, the Sent of God, who left the glory of the Father and was made flesh that he might "taste death for every man," then we behold him as the great Redeemer of the world, whose death was necessary as a ransom, or corresponding price, to secure the release of mankind from the death sentence and to make possible the resurrection of Adam and his race.

More than this, the word Christ signifies The Anointed. The Bible declares that the Anointed Lord shall be the Great King, Prophet and Priest, whose kingdom shall be under the whole heavens—a kingdom which shall last for a thousand years; and shall destroy sin and all who love sin; and which shall lift up all humanity willing to return into harmony with God. According to the Scriptures, this Jesus is—the Messiah. And his present work is the gathering of a bride class, to be his joint-heir in his glorious kingdom, which will be set up soon after the elect church shall have been completed by the glorious change of the first resurrection.

What think ye of Messiah? What think ye of his invitation to become his associates in his glory and kingdom? What think ye of the cost of self-denial, self-sacrifice? What think ye of the great reward? Let those who have made the consecration review the terms; let those who have not made this consecration do as Jesus said: "Sit down and count the cost," before making a decision, so that if they become his disciples they will do so intelligently, and be loyal and faithful in their course.

Only those who appreciate the "High Calling of God in Christ," "The Heavenly calling"—only such will have the necessary incentive to run with patience the race upon which they started when making a consecration; and only those who run the race faithfully will win the prize; and only by the assistance of the Great Advocate can any hope to come off conqueror and "more than conqueror," through his precious blood.

THE KINGDOM IN TABLEAU

MARK 9:2-13.—NOVEMBER 24.

"A voice came out of the cloud, saying, This is my beloved Son; hear ye him. And when the voice was past, Jesus was found alone."—Luke 9:35.

Our studies continue to appertain to Messiah's kingdom of glory. Today's lesson tells of a tableau illustration given to His disciples respecting it. The lesson deeply impressed the three Apostles who witnessed the vision, namely, Peter, James and John. St. Peter referred to it afterward in his epistle (2 Pet. 1:16-19), saying, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty . . . . when we were with him in the holy mount."

Jesus prepared his disciples for the transfiguration vision, saying, "There be some of them that stand here which shall not taste of death until they see God's Royal Majesty having come with power." The occasion will be remembered. Jesus had foretold his death, quite contrary to the previous expectations of the Apostles, and now he sought to draw their minds gradually to a realization that his death would not mean a repudiation of the promise of the kingdom and its glory but a fulfilment of their expectations on a higher plane. Jesus would formally offer himself to Israel as King riding upon the ass five days before his crucifixion; he would be despised and rejected and crucified; but his kingly office and work would thereby only be confirmed. His authority to be King of the earth, his authority to release mankind from the power of sin and death, his authority to uplift humanity and to bring the earth in general to Paradise conditions, would all be founded upon his sacrificial death at Calvary.

All this was presented to the three chosen disciples six days later. Jesus took them to the mountain-top and was transfigured before them. His flesh and his garments shone and glistened white, after the manner of angels, the vision thus representing the Lord after having experienced his resurrection change from earthly to heavenly conditions. Then with him "talked two men," says St. Luke, "who appeared in glory"—radiant, but less so than Jesus.

In some manner they recognized these two men of the vision as Moses and Elijah. They heard these discourse with Jesus respecting his decease, "which he was about to accomplish at Jerusalem," says St. Luke. How long the vision lasted we are not told, but St. Peter, thinking that he should make some comment on the situation, and not knowing what to say, suggested the building of three tabernacles, one for Jesus, one for Moses, one for Elijah. He evidently thought that the Master would be rejoiced at such blessed fellowship, and he was willing to do anything for his aid.

"THIS IS MY BELOVED SON"

Then came a voice from the overshadowing cloud, saying, "This is my beloved Son, hear ye him!" And suddenly the vision vanished, and they saw only Jesus with them, and he no longer with radiant appearance. What could it all mean? It may be that several good lessons came out of this: (1) During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the Apostles were sad-hearted, bewildered. In this condition it would be a great refreshment, and be strengthening to their faith to witness this vision which testified of Jesus they knew not what, but which showed them that the death he had foretold was a certainty and known of God and of divine approval.

(2) The voice from the cloud would be a fresh encouragement to their faith. They had believed that Jesus was all that he claimed to be—the Son of the Highest. They had believed that he was not an ordinary member of the human family, born in sin, but that he had been particularly and specially born from above by divine power. They had believed his own testimony that he proceeded forth and came from God and that he would return to the Father, but now their faith was corroborated; God himself had testified in this miraculous manner that Jesus was his Son, his Well-Beloved, his Only One.

As the Apostles were coming down the mountainside with Jesus, wondering about the meaning of the vision they had seen, Jesus said to them, "See that ye tell no man the vision until after the Son of Man is risen from the dead." (Matt. 17:9) So "they kept the saying with themselves, questioning one with another what the Lord meant by the rising again from the dead." Thus, little by little, the Great Teacher impressed upon his true disciples great truths which they could not otherwise have learned, seeing that they had not yet been begotten of the holy Spirit; for the holy Spirit was not yet given, the Pentecost blessing had not yet come, because Jesus had not yet suffered nor risen from the dead, nor ascended into the presence of God to make sin-Atonement on their behalf.

The fact that Moses and Elijah appeared as real to the Apostles as though they were in life does not contradict the words of Jesus that what they saw was a vision. We are to remember the many visions given later on to one of these apostles, St. John, recorded in the Book of Revelation. In those visions St. John saw angels and men, horsemen, beasts, crowns, etc., and heard voices and singing and talking, etc., just as in this vision.

THE MEANING OF THE VISION

We have St. Peter's words (2 Pet. 1:16) in corroboration of the text here, that what they saw on the mountain represented the royal majesty of Messiah—the kingdom of Messiah. Moses represented the faithful of natural Israel, the "house of servants"; "Moses as a servant, was faithful over all his house." Elijah represented The Christ in the flesh, the house of sons, which has been in process of development throughout this Gospel age. All of the consecrated, spirit-begotten people of God, during this age, are represented by Elijah, who, God promised, should come before Messiah would set up his kingdom. In other words, the Elijah class is composed of Jesus and all of his footstep followers throughout this Gospel age—in their earthly or fleshly condition, spirit-begotten, but not yet spirit-born.

This Elijah company as a whole must be developed and must do a work in the world before the real kingdom of Messiah can be established. The glorification of Jesus, following his death and resurrection, was due, but as the glorified One he stood between the Moses class, called previously, and the Elijah class, which had just begun to be called to be his joint-heirs in the kingdom. He was thus in their midst, and the crucifixion at Jerusalem was about to fulfil all the conditions necessary to the bringing about of the Messianic reign.

But the glorification of Jesus was not the only thing necessary; the entire church, the body, must suffer with him and be completed and then be joined with him beyond the veil before the kingdom glory can be fully established. This work of calling and preparing an Elijah class has been in progress for more than eighteen centuries and we believe is now nearly completed. As John the Baptist was the forerunner of Jesus in the flesh, so this greater Elijah, the church in the flesh, is the forerunner of the great Messiah on the spirit plane. We must suffer with him if we would share in his resurrection and share in his glory. This was the lesson of the transfiguration vision.

The disciples wondered and queried, saying, "Why do the Pharisees and Scribes tell us," according to the Scriptures, "that Elijah must first come." Jesus answered that, in a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah, and that John the Baptist had in a sense fulfilled this prophecy when he introduced the Redeemer-King.

St. Peter's words, already referred to, fully satisfying us that the transfiguration scene was a vision of the coming glory of Christ—"We were eye-witnesses of his Majesty, ... in the holy mount." Hence there is no doubt whatever, that the promised kingdom will eventually come. The vision on the mount confirms this to us. However, the prophecies of old, which foretold Messiah's coming and reign, are still more authentic, "more sure," they cannot fail; the kingdom merely awaits the sufferings of those who will be the members of the body of Christ. Then, at the second coming of Jesus, these will be blessed and glorified, and the class represented by Moses will also be blessed and used as instruments of the kingdom. Thus in the vision the entire kingdom was represented: first of all, by Jesus himself, second by Elijah, who represented the church class, and third by Moses, who represented the faithful on the earthly plane, through whom the heavenly blessings will pour out upon humanity.

CAN YOU ASSIST IN THIS?

All over the United States "Registry Voters Lists" are being prepared. We have use for such of these lists as cover Rural Routes amongst intelligent farmers. Send us such, please, but not others. We desire to send to such addresses some free literature to assist them toward the light. But this method is too expensive except for exceptionally desirable lists. If lists sent represent Swedes or Germans principally please so indicate on the margin.

INTERESTING LETTER

QUESTIONS RESPECTING CLASS DISCIPLINE

DEAR BROTHER RUSSELL:—

Some of us desire your further advice on two points:

(1) What attitude should we take toward brethren who hold little meetings not authorized or appointed by the Class with which they are connected?

(2) We note your recommendation concerning testimony meetings and their helpfulness in character-development. What should we do in a case where elders oppose such meetings, but where the Class desire to have them?

THE EDITOR'S REPLY

We think it rather unwise for a brother claiming to be a member of the class to entirely ignore that class in the matter of holding meetings. For him to inaugurate meetings, advertise them, hold them during the regular hours of the meetings of the class, etc., would seem to be in the nature of ignoring the class; and to hold meetings at the same hour might be considered an opposition. However, even though all this were done, it would not constitute a cause of offense or of excommunication. The class should rejoice to know that the Gospel of the kingdom is being preached, even though it were preached in a strifeful and contentious manner, as St. Paul suggests. (Phil. 1:15-18) A class would have no more right to think or speak evil of such a brother and of his effort than to think or speak evil of any Christian minister of any denomination and of his effort.

If, however, a brother were invited to give a little talk in a private or a semi-private manner to a few, not as a regular class, nor as an opposition meeting, nor at a conflicting hour, there would seem to be no ground whatever for reproof. On the contrary, we should all commend his love and zeal and, thanking the Lord for the brother's privileges, seek as good for ourselves.

We are to keep strictly in mind that the Lord has not given any of us a right to supervise His work nor to forbid another to preach the Gospel. The disciples of old did this on one occasion and Jesus rebuked them, saying, "Forbid him not; for there is no man that shall do a miracle in my name, that can lightly speak evil of me." (Mark 9:38-40) Again he said, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) He did not say that the two or three must be authorized, commissioned, or in any manner privileged of men. Hence, whatever there is of co-operation in the church should be merely of love, of wisdom, of estimation of the divine will and the oneness of the church.

We are surprised to learn that there are any in opposition to the weekly testimony meetings which we have so strongly urged. In our experience this class of meeting is one of the most spiritually helpful. In many places if it were necessary to have but one meeting, the classes undoubtedly would hold on to the weekly testimony meeting as the best and most helpful of all. We commend Wednesday night as being a most suitable occasion for this kind of meeting. We have already recommended that the weekly topic be the Manna text of the preceding Thursday. Observing this rule, the Lord's people all over the world can study and think much along the same lines and, looking for experiences in the same direction, obtain corresponding blessings.

We recommend a trial of this method to all of the classes everywhere. They will have plenty to testify about if once they acquire the habit of looking for the Lord's providences in the affairs of life, noting experiences and lessons and comparing them with the instructions of the divine Word. Those who are following this course are often surprised to note how much more every day is worth to them than formerly.

With many, life is a business routine or a dream. As new creatures we desire to have every day full of Christian experiences and intelligent thought directed and moulded by the divine Word. This blessed condition is attained largely by the method we have indicated. Our growth in grace depends not so much on the number of chapters or verses which we read, as upon the exercise of our minds, hearts and wills in connection with what we already know and what we daily learn of the will of God.

It is not for the elders, but for the class to determine what meetings it wishes to hold. When the class decides, the elders, of course, still have their privilege of resigning. Indeed, it would certainly be advantageous, both for the elder and the class, to have such elders resign as desire to rule the Lord's household, instead of desiring to serve it.

However, our experience teaches that frequently supposed oppositions are merely misunderstandings. We advise a careful study afresh of STUDIES IN THE SCRIPTURES, Vol. VI. Indeed, we remind the dear friends how leaky are all our memories, and of the wisdom, therefore, of the course being followed by a great many—the reading of the entire six volumes of STUDIES IN THE SCRIPTURES every year—twelve pages or more every day. Those who are following this course report great blessing and give evidence of great clearness in the truth.

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EVIL SPEAKING AND EVIL SURMISING

Many are the peculiar subterfuges which the fallen nature uses in its attempt to stifle the voice of Conscience. We have known people who took cognizance of the Scriptural injunction against slander, evil speaking and evil surmising, and yet who were so confused on the subject and so unaccustomed to scrutinizing their own conduct that they would utter slander in the very breath in which they expressed their strong disapproval of evil speaking. In order to avoid such a condition of confusion it is well to have in mind a clear definition of these terms.

SLANDER A FACTOR IN ANARCHY

A slander is anything uttered with the intention of injury to another, whether the statement be true or false. Both the Law of God and the laws of men agree that such injury is wrong. True, many slanderers are never prosecuted; true that even newspapers have times without number escaped heavy damages for libelous slander, on the plea that they published the defamation as news which properly belonged to the people. Public men consider it good policy to let ordinary slander go unnoticed, realizing that many of the false statements made by the opposition press will properly be credited as falsehood.

The effect of public slander is very injurious, and brings about a gradual growth of slander among the people. This condition is sure to work evil to themselves and to their institutions. Government officials and other men thus slandered lose their influence for good over the lower classes, who are thus being helped along day by way to greater lawlessness, and are being thus prepared for the period of anarchy which the Scriptures tell us is near.

EVIL SPEAKING INDICATIVE OF UNGODLINESS

Evil speaking includes all defamatory or injurious remarks against others—words of hatred, malice, envy or strife—everything which would injure another to any degree. Even an uncomplimentary remark respecting another, injuring his reputation, is evil speaking, although the uncomplimentary statement be true.

All of our words are taken by the Lord as an index of the heart. If our words are flippant, frivolous, unkind, unthankful, rebellious or disloyal. He judges the heart accordingly, on the principle that "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) Thus in all the varied circumstances of daily life, our words are continually bearing testimony before God of the condition of our hearts.

Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let all such things be put far away from those who name the name of Christ in sincerity and in truth.

The tongue is the most powerful member of the human body. As the Scriptures say, with it we may praise God or injure men. Not only may we injure those within reach of our tongue, but our words might extend their influence throughout the world and from generation to generation. Our tongues are the most wonderful power that God has given us. It has been said that all of life's experiences deepen when presented in language. When uttered, thoughts impress themselves deeply upon the mind. We should certainly take heed to our tongues.—James 3:9, 10.

EVIL SURMISING INDICATIVE OF AN IMPURE HEART

Evil surmising consists in imagining evil motives to be behind the words and the acts of others. Proceeding out of the heart not fully consecrated, evil surmising will attribute some selfish or evil motive to every good deed. This form of sin is ranked by the Apostle Paul as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—works of the flesh and of the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

Those who have cultivated that spirit of love which "thinketh no evil" have developed their characters and have become

of "quick understanding in the fear of the Lord." (Isa. 11:3) They will be cautious where there is even the appearance of evil, while at the same time they will avoid the imputation of evil intentions until forced to concede them by indisputable evidence. It is far better to take some slight risks and to suffer some trifling losses than to accuse even one innocent person. The Lord, who has directed our course in matters of this kind, is abundantly able to compensate us for any losses experienced in following his counsel.

TO IMPUTE GOOD MOTIVES IS CHARITABLE

The true Christian will cultivate the disposition to think charitably of the words and actions of others, and to suppose that their intentions are good, until he has positive evidence to the contrary. Even then he will go to the offender alone, according to Matt. 18:15, and if occasion require, will take the subsequent steps, as directed by the Lord.—Matt. 18:15-17.

From their high standard of the appreciation of the divine law, advanced Christians see that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery. Any of these things done in the church among the professed people of God is doubly evil—the robbery or the murder of a brother.—1 John 3:15.

Verily, with force do the Scriptures declare that the natural heart is "deceitful above all things and desperately wicked." (Jer. 17:9) Those who practice evil speaking and evil surmising and who attempt to justify their conduct have either never entered the school of Christ or else are only in the infant class, for they seem not to know that theirs is not the spirit of brotherly love.

DIFFERENT WAYS OF MISREPRESENTING OTHERS

False witness applies not only to the utterance of falsehood, but also to any form of misrepresentation, whether by direct statement or by such indirect statement that a wrong inference may be drawn. One may bear false witness by a nod of the head, by a shrug of the shoulder or even by silence when he should speak.

One of the hardest lessons, apparently, for Christians to learn thoroughly is the Master's command that if they have anything unpleasant to say respecting a brother or a sister, any criticism to offer concerning the private life of another, they should go to the person alone. (Matt. 18:15-17) Perhaps in no other way does the adversary succeed so well in planting roots of bitterness, producing misunderstandings, anger, malice, hatred, strife, and other works of the flesh and the devil, as in deterring the Lord's people from obedience to this command. Let us permit love to do her perfect work in our relationship to others.

LOVE A PREVENTIVE OF EVIL THOUGHTS

The law of love forbids the Lord's people to follow the pernicious example of the world. That law commands silence to all who acknowledge the great Law Giver, saying, "Speak evil of no man." (Titus 3:2) Further than this, it declares against evil thoughts, evil suspicions and evil surmisings: Love "thinketh no evil." (1 Cor. 13:5) Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts.

Indeed, to impress the importance of this subject, the Great Teacher declares to the pupils in his school, "With what judgment ye judge, ye shall be judged." (Matt. 7:2) Again he instructs them to pray, "Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12, 14, 15) Again he declares, "If ye from your hearts forgive not every one his brother their trespasses, so likewise shall my Heavenly Father do also unto you." (Matt. 18:35) If at heart we treasure up resentment against others, the Heavenly Father will not forgive us.

PURITY OF HEART AN ADVANCED STAGE OF DISCIPLESHIP

Those Christians who are elders in the school of Christ and who are therefore qualified to teach others, are not only outwardly clean, but inwardly also. They are washed by the water of the Word from the meanness, the filthiness of the flesh. No longer the slaves of sin, they are not controlled by the desires and the weaknesses of the fallen flesh and the spirit of the world. They do not bear the fruits of unrighteousness—anger, malice, hatred, strife, slander, evil speaking, evil surmising.—2 Cor. 7:1.

A pure heart signifies purity of will, of intention, or purpose, which like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet it quickly recovers its normal position, which is loyalty to truth and righteousness. A pure heart loves righteousness and hates iniquity. It loves purity and despises impurity and unrighteousness. It loves cleanliness of person, of clothing, of language and of habits. It delights in the society of the pure and shuns all others, knowing that "Evil communications corrupt good manners."—1 Cor. 15:33.

We should distinguish sharply between purity of heart, will, intention, and absolute purity of every act, word and thought; for while the former is possible, the latter is impossible so long as we have our mortal bodies and are surrounded by our present unfavorable conditions. The standard set before us is, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) By this standard we are to measure ourselves continually, and not by one another; and to this standard we are to seek to bring all the conduct of our lives as well as the meditations of our hearts.—2 Cor. 10:12; Psa. 19:14.

But only our wills (hearts) have yet been transformed and renewed. Our imperfect earthen vessels in which we have this treasure will not be "changed" until our resurrection. Not until then shall we be perfected in the divine likeness. But now, nothing short of purity of heart, will, intention, can be acceptable to God and bring us a blessing.—2 Cor. 4:7; 1 Cor. 15:52.

HOW TO MAINTAIN PURITY OF HEART

Those who have made a full consecration of heart to the Lord constitute the pure in heart under the law of love. But notwithstanding the purity of their hearts, their intentions, their wills, to fulfil the royal law of love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of selfishness, in opposition to the new Law to which they have pledged themselves—the law of love.—Rom. 13:10; James 2:8.

Yet their inability to live up to the requirements of that new law must be through no lack of will, no lack of intention of the pure, loyal heart. Whatever failure they make, however short they may come at times of obtaining the victory, it must be solely because of weakness of the flesh and the besetments of the adversary, which their pure hearts failed to resist.

Here the Lord's promises are helpful, assuring them that he knows their weaknesses and frailties, as well as the wiles of the devil and the influence of the spirit of the world, which are contrary to the spirit of love. He tells them that they may go freely to the throne of heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also assures them that they may find grace to help in every time of need.—Heb. 4:16; Eph. 6:12.

Availing themselves of these mercies and privileges provided through our Great High Priest they are enabled to fight a good fight against sin, to repulse its attacks upon their hearts, and to drive it off, if it has succeeded in invading their flesh.

Thus, and only thus, may the Christian keep himself pure in heart and maintain his stand as a fighter of the good fight, one of the overcomers of the world and its spirit.

SELF-DECEPTION OF THE IMPURE HEART

The mind of the flesh will seek to enter into partnership with the new mind, and will be very ready to accept love as the rule of life, under certain conditions. The mind of the flesh would prefer to recognize love in words, in profession, in manners only—a form of godliness without its power.—2 Tim. 3:5.

Gentle manners, such as love would manifest, may be exercised by a selfish heart, deceiving itself and seeking to deceive others. On the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity. Under favorable conditions these hidden motions of sin in the flesh may manifest themselves in more or less carefully worded slander or back-biting or reproach. Or these, continuing to rankle in the heart, may when opportunity affords bring forth anger, hatred, malice, strife and other wicked works of the flesh and the devil, wholly contrary to the course of a pure heart and at variance with the commandment of the law of the new creation—love.—2 Tim. 3:13; Rom. 7:5; Gal. 5:19-21.

We are to have clearly before our minds the fact that the ultimate object of all the divine dealings with us and for us, and the ultimate signification of all the divine promises made to us, is the development of love, which in godlikeness, for God is love. That this love may be developed in us in the sense and to the degree intended by the Lord, it must come from a pure heart, in full accord with the Lord and his law of love, but wholly antagonistic to the adversary and his law of unholy pride, jealousy and selfishness.—1 Tim. 1:5.

LOVE DEVELOPED BY THE PRINCIPLES OF RIGHTEOUSNESS

To have this kind of love in its proper development there must be a good conscience, well regulated by the Scriptures; therefore the study of God's Word is very important. Meditation upon God's law is also necessary. We must recognize the fact that there are divine commands with principles behind

them and that these principles are to be incorporated into our characters. In other words, we are to have the mind of Christ. (1 Cor. 2:16) As the Apostle says, "Walk in the Spirit and ye shall not fulfil the lust of the flesh."—Gal. 5:16.

This admonition means that we should guard all the actions of life, as well as all our words; for these are a source of either blessing or ill to others and to ourselves. "As a man thinketh in his heart, so is he." (Prov. 23:7) Some may deceive others for a time, but the Lord knows whether we are seeking to please him.

We are to endeavor to please the Lord in all things and to watch the outward conduct so that our walk in life may be circumspect. Even though we know that the world will take our very best thoughts and endeavors for hypocrisy, nevertheless, our way is clearly marked out—the way of the Lord—the way of wisdom.

THE KINDNESS, HUMILITY AND PATIENCE OF LOVE

"God is Love."—1 John 4:8.

In the Scriptures the word love is used to express the complete whole of the grand and glorious qualities which make up the perfection of Jehovah. God is the personification of love. To whatever extent any one possesses this quality of love to that extent he has character-likeness to God. Whoever is fully in God's likeness may be said to be love; for love is the great principle which represents most fully the divine character.

"God is love," our Lord Jesus is love; and when the church is perfect, each member of the body will also be love. This great principle will have full control of all that we do and say, even as now it has control in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of our glorious high calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the divine character is the great ambition which inspires us to faithfulness of endeavor.

Incidentally, it may be remarked that faith, hope and love are fruits of the holy Spirit. Although every good and perfect gift comes from the Father (James 1:17), nevertheless, there is a difference between a "gift" and a "fruit." Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. So with the fruits of the holy Spirit.

Here we see displayed the wisdom of God. Development is a gradual work. With those who have that earnest desire and determined zeal for righteousness which God wishes them to have, every word and every act has something to do with the development of this quality of love. Our Heavenly Father does not expect us to acquire perfection of love in the flesh, for its weaknesses and imperfections will not permit us to do so; but he expects to find in those who will be members of the body of Christ that earnestness of spirit and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

In order to reach this degree of development of character, we must not live after the flesh, the old creature, but must train our minds to desire only those things which are true, pure, loving and good. In this sense of the word we are to be copies of our Lord Jesus Christ.

KINDNESS NOT ALWAYS LOVE

The followers of Christ have consecrated their own wills and have been begotten of the holy Spirit, which is the Spirit of Love; for it is the Spirit of God, who is love. Therefore their sentiment toward one another must be one of loving interest. Perhaps they are not always wise in knowing how to exercise loving-kindness; sometimes their fallen nature may lead them to think that a certain course of action would be the loving one, when it is the very reverse—the wrong course. Hence we need to be on the alert to perceive to what extent we are using the spirit of a sound mind in our conduct and in our dealings with one another.

A person might manifest kindness in word and act without having the right motive. Sometimes kindness is prompted by motives other than love. It might be for selfish reasons, or for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

The Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the wisdom and justice of God. As we learn these lessons day by day, we are learning more to reprobate and correct in ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the body of Christ.

Love is always kind; love cannot wilfully injure another. The parent who loves his child will not do anything to harm that child. He might sometimes make a mistake and punish the child unjustly, but the motive behind a loving parent's action will always be kind and true.

Love might sometimes be regarded as unkind, for the principles governing the actions of the individual might be misunderstood. When our Heavenly Father forbade Adam and Eve to partake of the fruit of the tree of knowledge, he had a wise reason for so doing. No doubt he would have eventually permitted them to partake of that fruit; but it was kindness on his part to keep them in ignorance of that fact. Thinking God to be unkind, ungenerous toward them, Eve thought to obtain her rights. So with us. If our Heavenly Father's kindness is not always understood, we may not be surprised if we have a similar experience. Although our spirit, or motive, may be right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

THE POWER OF INDWELLING LOVE

Man was originally made in the image of God (Gen. 1:26, 27); but by reason of the fall of Adam, his balance of mind has been destroyed. Those who have the mind, or will of Christ are able to overcome some of the inequalities of their natural disposition and to think soberly of their own knowledge and ignorance and of that of others. This ability to appreciate the true state of affairs is the secret of much of our blessing in the Lord.

When we see others who have a smaller appreciation of justice than we have and who do things contrary to the principles of righteousness, we rejoice that we know better and are able to do better than they. The spirit of a sound mind shows us that we have more ability along some lines than have some others, and that others have more ability along some lines than we. Because of the fall of man, all are weak in one direction or another. The knowledge of the imperfect condition of humanity should humble us rather than puff us up.

Humility of mind comes only after the attainment of considerable knowledge of Christ. Knowledge puffs up because of selfishness of heart, because we are more likely to be conscious of our own good qualities than of those of others. Hence those born with less selfishness have less to contend with, and those born with more of it have more to contend with; and in proportion as we have the Spirit of Christ, we are able to overcome the tendency to be puffed up with what little knowledge we possess. Indwelling love has the power to build up, to strengthen character, and to counteract the wrong effect of the fallen human nature.

PROPER AND IMPROPER CAUSES OF PROVOCATION

The whole world has a tendency to recognize the principles of justice. Even those whose conduct toward others is far from just, seem to crave an opportunity to fight against injustice, provided that the case is not one with which they are identified. This inclination often manifests itself in acts of violence, as when mobs vent their anger against some poor sinner who has done something to provoke their wrath. The least virulent amongst them have perhaps done wrong also, yet they seize the opportunity to show their indignation against wrongdoing and seem to take delight in punishing the offender.

The Lord's people should not possess this spirit of intolerance. We should have patience, sympathy and endurance when things go wrong, and should make due allowance for those who are transgressors. The more we possess of the spirit of patience, the more we have of the spirit of forbearance and the more difficult it is to arouse us to anger. Whenever the spirit of love prevails, its possessor is not easily moved to do or say anything unkind or unjust. Love makes us very patient with those with whom we are associated; it is anxious to throw the mantle of charity over everything that seems to be wrong.

Love would have us remember that while another may be in error, it does not follow that he is at fault. He may not have understood a matter correctly or his judgment may not have been the best, owing to inherited weakness over which he has no control. Before condemning any one we should make sure that he is at fault. Justice demands that we do no less than investigate before we condemn. Love urges us to be as merciful in the case as is possible.

God is the very personification of love, yet the Scriptures

tell us that he has been provoked at different times. While passing through the wilderness, the children of Israel aroused his indignation repeatedly. (Psa. 78:40, 56; 95:7-11) The idolatrous tendencies of that nation brought divine wrath upon them and sent them into captivity to Babylon. (Jer. 7:17-20) Finally, their rejection and crucifixion of our Lord Jesus Christ brought upon them "wrath to the uttermost" and caused their dispersion into all parts of the earth.

RIGHTEOUS INDIGNATION A PROPER FEELING

The Lord's people are not to be of that immovable kind that cannot feel any resentment of injustice. Lack of ability to have just indignation would imply lack of morals and of harmony with God. Of our Lord Jesus it is written that when he beheld the unrighteous condition of the rulers of his people, and saw the injustice of their conduct, he "looked round about on them with anger, being grieved for the hardness of their hearts." (Mark 3:5) Like him, we should be wholly out of sympathy with everything not in harmony with God.

We are to love righteousness and hate iniquity. This word iniquity, which means the very opposite of love, is a strong expression. A person who is indifferent to matters of right and wrong is indifferent to the character of God, who is in opposition to all forms of iniquity. Of our Lord, the Scriptures say, "Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7) All who are cultivating character pleasing to God, all who are endeavoring to become exact copies of his dear Son, should put away every impurity, everything not right. Whatever is wrong should always be opposed by our new minds.

On the other hand, if we have love as the Lord has it, we shall hate the wrong, but not the individual who does wrong. In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that the race of mankind are fallen from their original perfection. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease. Love is patient and tries to find extenuating circumstances and conditions. It seeks to help the evil-doer and is not easily provoked to anger.

But the word "provoke" signifies to incite to; in another place the Apostle says, "Provoke one another to love and good works." (Heb. 10:24) "Love should say and do those things that will incite to loving words rather than stir up bitterness, which leads to anger, wrath, malice, strife and evil-speaking." (Eph. 4:31, 32) In other words, it is much better to be a peacemaker than a strife-maker. Yet we are not to have peace at any price; rather we should have peace, if possible, where principle is not involved. We should stir up strife only where some good is sure to result.

The degree of love, the strength of love, may be determined by the ease with which it may be swerved and aroused to opposition or to impatience and anger. We have already seen that there may be times when patience might stand in the way of the real interests of the case and where love would take steps to correct what seemed to be an apparent evil; but we must remember that balance of mind, or judgment, is not ours by nature. Perfection of decision is a quality belonging only to our Heavenly Father and our Lord Jesus Christ.

"Let patience have her perfect work." (James 1:4) The Father would not be provoked to anger with anything trivial. With us, however, our balance of judgment is so poor that generally we are too hasty. Very few of us take in the full circumstances surrounding ourselves and those with whom we have to do; therefore growth in grace and growth in knowledge will have to do with the degree of love exhibited by each one.

GENEROSITY AND SYMPATHY TO BE CULTIVATED

We are in the school of Christ, the Great Teacher. We have the words of the Heavenly Father, of our Lord Jesus and of the apostles recorded in the Bible; therefore we should know the difference between right and wrong. On the other hand, we see that sin exists in the world. Mankind are imperfect in mind and morals. This condition is hereditary—the result of Adam's transgression, more than six thousand years ago. Yet with all our advantages of knowledge, we "cannot do the things that we would"; consequently, we feel a measure of sympathy for ourselves, and we should extend the same measure to others. Indeed, we should be more critical of ourselves than of others, although the Lord's Word says that we are not to judge either ourselves or others. We cannot read the hearts of those around us and therefore are not competent to decide what motives prompt their actions nor what degree of punishment should be meted out to them.

Nevertheless, we are to observe right and wrong conduct among our neighbors. We may know that they have, figuratively speaking, a bad tree and therefore bring forth bad fruit; and we should consider why they have a tree that produces such fruitage. Perhaps they were less favorably born than we. Perhaps they have never been in the school of Christ and have never heard the Great Teacher or the apostles. If so, our sympathy should go out to them and our attitude of mind toward them should be such that we will not be provoked by their shortcomings, but should manifest generosity of heart toward them.

To attain this sympathy and generosity is a part of our instruction in the school of Christ, but we do not learn all pertaining to the subject in a day or a week. We get "here a little, there a little" (Isa. 28:10); and if we are following on to know the Lord, our mental discernment will become clearer and our minds will broaden in sympathy for others. Thus we shall become more like our Father in Heaven, for he is kind to the unthankful and just to the unjust, as our Lord pointed out.—Matt. 5:44-48.

PRIDE A CAUSE OF MUCH IRRITABILITY

Undoubtedly the causes for irritability and for being provoked vary in different persons. With some, it is because of a nervous condition of health, which renders them less easily able to control themselves according to the standards which they themselves recognize. With others, the cause of irritability is pride. In fact, pride is connected with nearly everything that is injurious to the people of God. Wherever pride exists, the person is susceptible to evil influences from every quarter.

Pride manifests itself in various ways. Sometimes it exhibits itself as self-esteem, leading one to think too highly of himself and too lightly of others, even to the extent of imagining himself to be their superior. At other times, pride manifests itself as approbativeness: anything that conflicts with the desire to appear well before others touches a tender spot.

We are not to be indifferent to these things. If we have pride or approbativeness, we are to seek to control it with the spirit of love and sympathy for others, instead of letting the wrong spirit control us. The best way to do this is to practise generosity and to provoke others to love and good works instead of to anger. Let us remember that humility is one of the great lessons to be learned in the school of Christ; obedience to the instructions of the Teacher along this line has very much to do with our ever getting into the kingdom.

One of the best aids to the learning of this important lesson is to learn to judge ourselves—to scrutinize our own motives. If we find that we have acted unjustly toward another, we should go and make amends to the best of our ability; we should properly scourge our own minds, and seek to make matters right with the one we have wronged. For a person who is proud or who is sensitive to the good opinion of others, it is very difficult to apologize; but the best thing to do is to set the matter right as speedily as possible, and repeatedly, if necessary. Thus we may have help along the line where we should have it, by overcoming our pride and vanity.

The members of the body of Christ are all to be copies of God's dear Son. This does not mean that God's dear people will be able always to control their looks and actions and words, but that the heart must recognize this standard and strive to attain it. Every time a person who has some weakness along this line of pride or vanity will apologize for a wrong done he will by that act show both God and man that his heart recognizes the right principle. A great blessing will come to him because of his following very strictly the divine Word; thus he will gradually overcome his weakness and strengthen his character.

ST. PAUL'S GREAT MISSION

"For Christ sent me . . . to preach the Gospel."—1 Cor. 1:17.

Learning has always been very properly held in high esteem, and those who have it usually appreciate this fact as well as do those who have it not. There is, therefore, on the part of the learned, or those who appear to be so, a tendency to do or say things or to discuss subjects that would make them shine before others.

St. Paul had a good education. He had much advantage every way; consequently he had the greater temptation to display his knowledge. In his Epistle to the Corinthians, he was addressing a people who were familiar with Greek philosophy and who knew that the world valued this philosophy so highly that a person who did not manifest acquaintance with Greek learning was considered an ignoramus.

The Apostle realized that his great mission was not that of

making himself shine, but of preaching the Gospel—the "good tidings of great joy, which shall be to all people." (Luke 2:10) As an ambassador of Christ, he had been given the privilege of becoming a sharer in his sufferings in the present age and in the glories to follow in Christ's kingdom. He saw clearly that his commission transcended anything and everything else in the world, and that from the divine point of view all other philosophies are foolishness. He had wisely concluded that he would neither detract from his own mission to discuss these theories of man, nor would he quarrel with those who accepted them.

Since those who would be blessed by hearing the Gospel would be those whom the Lord wished to gather, St. Paul determined to preach nothing but Christ. He would not mix the doctrines of Christ with those of Plato, although he knew that if he were to mention Plato and then to present Christ as a great philosopher, he would win the attention of the Greeks, who would say, "Here is another teacher of immortality and kindred themes," and then listen to St. Paul's discourse.

St. Paul was well aware that the teaching of Christ is the very reverse of Plato's theory—that man has inherent immortality, that when he seems to die, he then really begins to live. Man has nothing that will commend him to God or give him everlasting life. But if he can come to a condition of harmony with God, he will have the blessing of everlasting life and happiness. The Apostle knew that while no fallen man can obtain this for himself, God has made provision for all, both through the redemption price laid down at Calvary and also through the restoration of all things by the Redeemer.—Acts 3:19-21.

How wise St. Paul was! How sad that the early church did not profit by his course! Long years after the apostles fell asleep, the mixture of the Platonic philosphy and the Gospel of Christ wrought havoc in Christian faith, and built up the great anti-Christian system Scripturally called "Babylon." St. Paul was wise in that he would not discuss the topics usually taught by the Greek philosophers, but gave his whole time to the presentation of the philosophy of the plan of the ages. He preached Christ, able now to save "to the uttermost" all who come to the Father by him (Heb. 7:25), all who have the appreciative ear, and able in his kingdom to bring all mankind to a knowledge of God's goodness by opening their deaf ears to receive the truth. He showed that the whole work of sin and of devastation through death, as it has been accomplished in the human family, will ultimately be undone.

THE WEAK POINT IN MODERN PREACHING

Many of St. Paul's hearers would have been glad to learn about Christ as the great Jewish Teacher and to admit that his philosophy was good. They would have been willing to hear that Christ will some day reign and uplift humanity. A great obstacle, however, stood in the way. This One who was being preached had not borne a good reputation. According to the testimony of his own nation, he had been crucified as a malefactor.

A weaker man than St. Paul might have followed the policy of covering up the fact of the crucifixion of Christ. He might have said that the Jews did not appreciate what Christ was doing, that Christ was the Son of God, the mighty Logos; and then he might have glossed over the death of Christ on the cross. Thus the Gentiles might have regarded our Lord as a great Teacher and never have learned of the manner of his death until some Jew should tell them that their great Teacher had been a malefactor, so wicked that he was not fit to live. Should they then have asked St. Paul whether this was true, he could have explained that it was a fact, but that the great mass of the Jewish people had not consented to this act of their rulers and therefore were not a party to it.

This glossing over of truth is what is done today in all of the great pulpits of Christendom. If our Lord's death is mentioned at all, it is done in an apologetic manner. But St. Paul preached that Christ's death was necessary to redeem the human race, and that under the terms of the Law Covenant, he must die on the cross in order to redeem Israel from the curse of the law.—Gal. 3:13.

Thus the Apostle did not shun to declare the whole counsel of God in the strongest form. (Acts 20:27) Crucifixion was the only way in which our Lord's death would be of full value and accomplish the purpose intended. Had he not died, the "just for the unjust," he could not have been the Redeemer of the whole world. This message was so great, so different from anything else in the world, that the Apostle concluded that he had no time for the discussion of any other topic.

There might have been occasions when St. Paul could have discussed something else. Although he might have had the opportunity to say that he did not believe in the Platonic philosophy at all, yet he did not intend to display what he knew about worldly philosophies. So it is with us. We are to discuss the truth rather than the error. If we should have occasion to mention the error, it should be only as a side-light to illuminate the truth by contrast.

There are many subjects in which there is a measure of truth—geology, astronomy, etc.—but to preach these would be to neglect, not only to set forth the great central message that man is a sinner and can have no reconciliation with God except through the death of Christ, but to show what constitutes discipleship, what is to be its reward and what the result of the glorification of the church with Christ. This message of the Gospel is not preached today. On the contrary, much foolishness is set forth in the name of Christ and in churches dedicated to the service of the Lord. We are not to imitate this course and to strive for popularity in preaching. We are to follow in the footsteps of Jesus and his disciples.

Observation has taught us that those consecrated ones who have permitted other themes than "this Gospel" to engross time and attention are in great danger of being led astray. We advise such to be very jealous in husbanding time and talent for the ministry of the Gospel. Let us leave all other subjects, no matter how interesting, to others. In the future, when all knowledge shall be ours, we can discuss them. Those who from any avoidable cause turn aside from the ministry of the true and only Gospel are quickly turned out of the way, or else are greatly hindered in their course toward "the prize of the high calling."—Phil. 3:14.

GOD'S WILL CONCERNING THE CHURCH

"This is the will of God [concerning you], even your sanctification."—1 Thess. 4:3.

In our text the expression, "This is the will of God," is in the nature of advice rather than command. Considering the class to whom this advice is given, we find them to be those who desire to draw near to God and to have him draw near to them. God had promised a great reward for submission to his will in every particular; and the Apostle Paul is stating what the will of God is concerning those who desire to live in nearness to him. He tells them that it is God's will that they be fully set apart to his service; that they lay down their lives in his work; that in all the affairs of life their hearts should be set to know and to do his will.

In words of loving entreaty the Apostle elsewhere addresses this class, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) The phrase, "Present your bodies," includes not only the primary presentation, but the continuation of the living sacrifice to the completion of the work. In other words, the Gospel age is the acceptable time when God is willing to receive those who come unto him through Christ. It is the time for his drawing, calling, those who are to become members of the Elect Church.

God's will for his believing people, justified by faith in the ransom and consecrated to his service, has always been the same as the Apostle stated, namely, "This is the will of God [concerning you], even your sanctification." To produce this sanctification in believers God has given unto us "exceeding great and precious promises," and declares that the truth of his Word will produce the sanctification of character acceptable to him—conformity to the image of his dear Son, our Redeemer.

Sanctification does not mean human perfection. It is the consecration, or devotion of the will, which through Christ is accepted of the Father as perfect; it is a consecration of the body to sacrifice—even unto death. As we have seen, that body is not made actually perfect through justification by faith, but merely reckonedly perfect, according to our will, our heart, our intention. The new will should seek to bring every power, every talent, every endowment of its body, into full accord with the Lord, and should seek to exercise an influence in the same direction upon all with whom it comes in contact.

This does not mean, however, that in the few short years of the present life it will be able to bring its poor, imperfect body to perfection. On the contrary, the Apostle assures us in connection with the church, that in death it is sown in corruption, sown in weakness, sown in dishonor, sown a [an imperfect] natural body (1 Cor. 15:42-44); and that not until in the resurrection we are given new bodies, strong, perfect, glorious, immortal, shall we have attained the perfection which we seek and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to him the loyalty of our hearts.

Our text, as well as many other portions of the Scriptures, teaches us that the great work which God asks of us is not for others, but is a work in ourselves, subduing, conquering, ruling self. Everything else, therefore, our doing service to the household of faith, our doing good unto all men, by home or foreign missions, etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, we should be nothing from the divine viewpoint, without love—the Spirit of Christ and of the Father—developed in us as the ruling principle of life. (1 Cor. 13:3) But before we can "put on love—the bond of perfection"—and have its rule established, we have many enemies to put out.

OUR THREE GREAT FOES

The heart is the battleground on which the holy Spirit helps us to wage warfare against the enemies which since the Adamic fall have taken possession of the human mind. Our battle is to be against Sin, the great taskmaster, which captured our race more than six thousand years ago. Satan, the great master or general of Sin, is our enemy, and has largely to do with the various influences against which we must contend. We are not, however, to battle directly with Satan, though we are to "resist" him; that is, we are to resist his influence, his deceptions, and his endeavors to lead us into error and into sin. We should be powerless against this great enemy were it not that our Lord Jesus has conquered Sin, and he is on our part, so that we can confidently say, Greater is he that is on our part than all they that be against us.

Again, our battle is with the world. By this we do not mean with our fellow-creatures; for, blinded by the adversary, they are little, if at all, accountable for their course. We are to do battle with "the spirit of the world" and its influences. The disposition of the world, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches—the wrong views of matters as seen from the worldly standpoint—we are to resist, to fight against. And it is a daily battle.

Finally, our battle is with the flesh—our flesh. Ever since Sin captured our race, its slavery has been conducive to mental, moral and physical degradation. Its every tendency has been toward evil, and that continually; and although our Lord Jesus had compassion on us and redeemed us from slavery to Sin, with his own precious blood, yet we have in our bodies the motions, the tendencies toward sin.

So, although we are now free, and are with the mind serving the Law of Christ, and although we have covenanted to battle for righteousness, truth, goodness and purity, we find our new selves harassed by the old, perverted tastes and inclinations of our own flesh toward the service of the old taskmaster. Not the least of our battles, therefore, is against these perverted tendencies of our flesh; and the battle with these is also a daily battle. With the great Apostle Paul we should be able to say, "I keep my body [my flesh and its desires] under"—in subjection to my new will, the new creature.

From the moment we make a full consecration of ourselves unto death in the service of the Lord, he reckons our flesh as dead, and begets us as new creatures. Our new minds are alive toward God with a newness of life. Hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ are not recognized by the Lord as the will or the motions of the new creature enlisted in his service, but merely as a part of the general enemy, Sin, pursuing after and battling with us. These we are pledged to resist, and to war against; and to overcome these he promises sufficient grace.

These enemies in our own flesh cause us the greatest difficulties. To these Satan appeals; these he seeks to encourage in the warfare against the new spirit of our minds; through these the spirit of the world gains closest approach to us, and seeks to capture us and lead us back as captives to Sin. So to speak, the "new creature in Christ" is beset, surrounded on every hand with enemies seeking its disaster and re-enslavement. We must battle for ourselves, for our own liberty, for victory over our own weaknesses; we must battle against the spirit of the world, against delusions and snares of the adversary by which he would make evil things appear good, and right to appear undesirable. No wonder that the child of God is urged to be continually watchful; that he is urged to "put on the whole armor of God"; that he is cautioned in respect to his various wily foes and especially against those of his own flesh; that he is urged to faithfulness and loyalty of heart!

Heart-loyalty to the Lord means continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the divine will. (2 Cor. 10:4, 5) This is our first duty, our continual duty, and will be the end of our duty; for "This is the will of God, even your sanctification." "Be ye holy; for I [the Lord] am holy."—1 Peter 1:16.

Absolute holiness is to be the standard which our minds can gladly and fully indorse and live up to, but to which we can never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the world and the adversary. But day by day we are taught of God; and as we come to a fuller knowledge of his glorious character, and as the appreciation of it more and more fills our hearts, the new mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be—and these weaknesses vary with the different members of the body.

If we be sanctified to God by the truth, if our wills be dead and the Lord's will be fully accepted as ours, in thought, word and deed, then we have attained the will of God, and shall win the prize as "overcomers" even if we have never had opportunity to preach, to give to the poor, or to suffer as martyrs for the truth's sake. Let us all note well this point: "This is the Lord's will [concerning you], even your sanctification." Let nothing becloud or obscure this truth; but let is dominate our course in life. Then if God's will is really our will, we have a clearly marked pathway before us.

But without doubt, before all such God will open opportunities to serve the truth to others, to let their light shine to the glory of the Father and the blessing of fellow creatures; for this is his command to us, and we may be sure he gives us no commands impossible to be obeyed. If you have been seeking opportunities of service and have found none, there must be something wrong; you may have been seeking some special service of your own preference (your old will meddling with your newly adopted will—the Lord's).

Possibly the great Teacher sees in you pride, which you would have been prompt to crush had you recognized it, but which hid itself from you under the cloak of "selfrespect." Possibly the great Teacher by his providence and his Word is saying to you, "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10) Possibly he sees that you would be spoiled were he to give you a more important service for others, before you have learned the lesson of humility—all important in God's sight. Act quickly, therefore; the time is short.

SANCTIFICATION THE RESULT OF LOVE OF GOD

True sanctification of the heart to the Lord means diligence in his service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have opportunity, especially unto the household of faith; that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our families and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example.—Gal. 6:10; 1 John 3:16.

Nevertheless, all this exercising of our energies for others is merely one of the many ways in which by the Lord's providence our own sanctification may be accomplished. As iron sharpeneth iron, so our energies in behalf of others bring blessings to ourselves. Additionally, while we should more and more come to the condition of loving our neighbors as ourselves—especially the household of faith—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

CALMNESS OF TRUTH

All truth is calm,
Refuge and Rock and Tower;
The more of truth the more of calm,
Its calmness is its power.
Truth is not strife,
Nor is to strife allied;
It is the error that is bred
Of storm, by rage and pride.
Calmness is truth.
And truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill. —H. Bonar.

THE TWO PARTS OF THE WORK OF REDEMPTION

The statement of the law is very positive—"The man that doeth these things shall live by them." Whoever keeps God's commands will live in them and will receive everlasting life as a reward for keeping them. (Lev. 18:5; Rom. 10:5) In making the promise of life to the Jews, God did not tell them in what manner he would arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant, God had showed how the keeping of that covenant would give everlasting life; namely, through sacrifice.

In his great plan of the ages God had already provided a Redeemer. (Eph. 1:4) It was therefore in view of this provision of divine grace that the promise of life through keeping the law could be made. But in giving the Law Covenant, God did not omit the great Atonement sacrifice, which was the type of the work of Redemption.

That our Lord had some understanding with the Heavenly Father before he was made flesh is self-evident; for his change of nature is represented as a voluntary act on his part. (Phil. 2:8) He took not upon himself the nature of angels, but that of the seed of Abraham. (Heb. 2:16) He had an object in taking upon himself the nature of Abraham's descendants. He did so "for the joy that was set before him." (Heb. 12:2) This expression implies that he had some knowledge of the nature of the work which he had come to accomplish.

This knowledge which our Lord possessed in his pre-human condition did not include the understanding of all the various types of which he was to be the antitype, but evidently he knew that this stooping from the heavenly to the earthly nature was a means to an end, which was to be accomplished when he became a man. In order to take this great step, it was necessary for him to have absolute confidence that the Father would not wish him to do anything which would be to his injury, but to the contrary, something which would do him good. So great was his faith in the Father that he wished to do the Father's will at any cost.

The first step toward the achievement of the Father's will was the taking of a nature lower than any on the spirit plane —the human. Then, being found in fashion as a man, he humbled himself unto death, even the death of the cross. (Phil. 2:8) He did not humble himself before he became a man, but afterwards. As a boy he inquired of the Doctors of the Law what time would be appropriate for him to enter upon his ministry. Evidently satisfied by his investigation that there was nothing to be done at that time, he returned to his home with his mother and her husband, and was subject to them until he was thirty years old.—Luke 2:51.

At thirty years of age, Jesus offered himself at Jordan where he went for no other purpose than to make his consecration. He knew that he had come into the world to be man's Redeemer; ;that God's will concerning his work of redemption was written in the types and shadows of the Scriptures, and that this will was altogether outside of the moral part of the law, for it was not obligatory on one who would keep the law. He also knew that to do this work of redemption he must present himself in sacrifice. (Psa. 50:5) Gladly he offered himself, saying, "Lo, I come . . . to do thy will, O my God."

ONLY ONE PART OF THE REDEMPTION WORK YET ACCOMPLISHED

In the Atonement day offering, our Lord's consecration is pictured by the High Priest when he smote the bullock and killed it. Here we have in the type a picture of our Lord, who was represented by both bullock and priest. The new mind, the new will, the new creature, offered up the flesh. It was not that he offered up himself as man's Redeemer, he presented himself a sacrifice—not to mankind, not to Satan, not to the world, but unto God. He was so loyal that he was ready to sacrifice to the Father everything which he possessed; he was permitted to prove his loyalty and faithfulness even unto death.

As a result of his obedience unto death, even the shameful death of the cross, our Lord was raised from the dead and given the very highest nature—the divine. In due time he will be permitted to offer the merit of his sacrifice as a ransom-price for the sins of the whole world, and thus he will become the world's Redeemer.

This word Redeemer is quite broad. It signifies one who obtains control of something and brings it back to a former condition in a legal and satisfactory manner. Our Lord began to do this work. He has accomplished the first part, which in due time will become a satisfactory price for the sins of the world. He has already been highly exalted and thus qualified for the great office of Mediator between God and men. He is waiting merely until the members of his body be joined to him and made participators of his glory, and then the work of restitution for mankind will begin.

Our Lord will be a thousand years in doing the second part of this work of redeeming. At the close of the thousand years the work will have been finished. Now he is the Redeemer, the Restorer, not because he has done the work, but because he has the power and authority to do it. At the close of the thousand years he will be the one who will have accomplished this work of restitution, and the name Redeemer will be his forever, even though the work of redeeming will be in the past.

Nothing in the Scriptures indicates how clearly our Lord understood the terms and conditions upon which he would please the Father after coming into the world. We are, therefore, not to dogmatize on the subject. But it is probable that he did not know all the experiences through which he would pass while in the flesh, and that some of these were afterwards revealed to him, as we read that when after his baptism he came up out of the water, the heavens—the higher things, the spiritual—were opened to him. (Matt. 3:16) Thenceforth he was able to appreciate the deeper features of God's plan.

ALL THINGS ARE POSSIBLE

MARK 9:14-29.—DECEMBER 1.

"And Jesus said unto him, If thou canst believe; all things are possible to him that believeth."—Mark 9:23.

When Jesus and the three favored apostles came down from the Mount of Transfiguration, where they had been enjoying the vision of coming glory, they found the other nine apostles at the foot of the mountain surrounded by a multitude. They had made several inefficacious attempts to cast out a demon from a boy whose father had brought him for the purpose.

So it is with some of the Lord's people; occasionally by faith they go up into the mountain, into the kingdom; by faith they see the glory of the Lord revealed, and hear afresh that they must suffer with the Lord if they would enter into his glory. Then, coming down from the exalted heights of contemplation of things glorious, they face the realities of the present time—the adversary is in possession of the world still; many are his slaves and dupes; no earthly power seems sufficient to cast him out; they are back with the remainder of the church. But if the Master be with them, victory will ultimately be achieved.

This case was one of occasional obsession by an evil spirit, whereas many of the others were continuous. The evil spirit came into this boy at times, causing him to have a fit, to froth at the mouth, to wallow in the mire, sometimes striving to throw him into the fire or into the water, or otherwise destroy him. The parents had brought the child to Jesus for a cure; in his absence they sought the nine apostles remaining, but their endeavors were fruitless; they could not cast out this spirit.

The unsuccessful disciples were perplexed; never before had the Master's name failed to be respected by the demons. The Scribes also were harassing them with questions, when Jesus and the other three appeared coming down the mountain. The multitude hailed Jesus and flocked to him, but he came promptly to the relief of the apostles and inquired the nature of their trouble. The father interposed and explained: "I have brought my son, who is possessed of a dumb spirit; and whenever it takes hold upon him it dashes him down and he foameth and grindeth his teeth and pineth away; and I spake to thy disciples that they should cast it out, and they were not able."

And Jesus answered, "O faithless generation! How long shall I be with you? How long shall I bear with you? Bring the boy to me." And they brought him, and immediately the spirit caused him to fall to the ground, wallowing and foaming. Jesus questioned how long he had been thus. The father answered, "From a child," and that often the spirit attempted to cast the boy into the fire or into the water to destroy him; "But if thou canst do anything, have compassion on us and help us."

"TO HIM THAT BELIEVETH"

Jesus replied, "If thou canst believe; all things are possible to him that believeth." How great stress the Lord lays everywhere upon the exercise of faith in the divine power! "Without faith it is impossible to please God." Those who cannot exercise the faith cannot have the blessing which others may have who do exercise faith; and our blessings increase in proportion as we will exercise our faith. Thus the Lord puts a premium upon this element of character, and makes it essential to his favor.

This does not imply that people who cannot now exercise faith will never get any blessing. On the contrary, while the Lord has given certain exceeding great and precious promises to those who can believe and who do believe, and who follow their belief with obedience to the extent of their ability, he has also promised that by and by, during Messiah's kingdom, the way of faith and obedience will be made so plain, so simple, that all will be able to follow it and to gain a reward—but a lesser reward than that now extended to those who can and do exercise faith and obedience.

The reason for this is manifest. God is now seeking a special class of specially faithful and obedient children, to be heirs of God, and joint-heirs with Jesus in His glorious Messianic kingdom. He is now selecting the class which by and by he will use in bestowing his blessing world-wide; and he desires that in this class shall be only such as can exercise absolute faith in him. Hence, now, God's rule for dealing with the church is, "According to thy faith be it unto thee."

And in this and other miracles the Lord required faith seemingly as the condition of the healing. He thus manifested forth his coming glory and the power of his kingdom. During the kingdom reign there will be such manifestations of divine power, and such assistance given to those willing to exercise faith, that all may profit thereby and experience the healings of their flesh and the casting out of every power of Satan and sin.

The poor father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. With tears he cried out, "Lord, I do believe; Help thou mine unbelief!" His faith got its reward. Jesus commanded the evil spirit to come out of the boy, and enter no more into him. This last was the special point of this cure. The evil spirit had frequently left the boy, but only to return. The Lord's command was that he should leave and never return.

It may be wondered why the Master permitted the evil spirit to tear the boy and cause him pain, etc., in leaving him. If he had power to cast him out, he also undoubtedly had power to control the manner of his coming out. We can only surmise therefore that Jesus, on this and other occasions, allowed the evil spirit a measure of liberty in the method of leaving the victims, and that this was for the very purpose of demonstrating how malicious and evil the spirit was which had control; and thus the miracle was the more clearly seen, and thus the more would the Lord be praised by those interested.

"MANY SAID, 'HE IS DEAD'"

The boy was left in an apparently dead condition, but Jesus took him by the hand and raised him up. The lesson for us in this is that it is not only that the adversary and his power be cast out of humanity and from control, which the poor world needs, but they need divine aid, the hand of divine power, for their uplift out of the mire of sin and death. According to the Scriptures, we are near the time when Satan will be bound, when all the influences of evil amongst humanity will be restrained. According to the Scriptures, also, this binding of Satan will be accomplished in a great "time of trouble such as never was since there was a nation," and humanity will be left in an almost dead condition. The pride, the hopes, the ambition of men will perish in that awful trouble time, but the Master will be present in kingdom power to uplift them.

Messiah's kingdom will not only bind the adversary and forbid him to re-enter humanity and interfere with their affairs, but the power of the kingdom will for a thousand years do an uplifting work amongst the fallen and degraded members of our race, lifting them up, up, up, until they will be fully up to the divine standard, as represented in Father Adam—from which condition he originally fell through disobedience ,and return to which condition has been secured for all through the merit of Jesus' sacrifice accomplished at Calvary.

The disciples asked Jesus why they could not cast out this demon. And so God's people many a time have asked themselves, Why cannot we do more than we are doing in the way of opposing Satan and sin, and their reign of evil? The answer of Jesus is applicable here as well as there: "This kind cometh not out save by fasting and prayer." Undoubtedly God's people could accomplish much more in their own conflicts with sin and Satan, and in helping others to get free from the power of sin, if we would always exercise full faith in the Lord, and if we would continually live more in the spirit and less according to the flesh. This would mean fasting, or self-denial, and prayer, or fellowship with God. To him who believeth, every blessing belongs which God has promised to his faithful ones, but we have the conditions expressed elsewhere by Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"QUENCH NOT THE SPIRIT"

1 THESS. 5:19.

In the Scriptures light is used as a symbol of the illuminating power of the holy Spirit. The Spirit of God is symbolized, not only by the oil with which the priests were anointed and which represented the indwelling power of the Spirit, but also by the light of the golden candlestick which stood in the Holy. After we had been favored with the knowledge of the Truth and had consecrated ourselves, the Lord accepted our consecration and gave us the holy Spirit, which became the illuminating power of our hearts. All down the Gospel age the church has been the light of the world. This our Lord intimated would be true when he said to his disciples on one occasion, "Ye are the light of the world."—Matt. 5:14.

As there are various ways by which a light may be extinguished, so there are different means by which this light of the holy Spirit may be quenched in us. A light will go out if the supply of oil or gas which feeds it be cut off, or if the oxygen of the air be shut off from it, whether because the supply is exhausted or because something is placed over the light to extinguish it. So it is with us. The light of the Spirit may be permitted to die out for want of replenishing, or it may be quenched by contact with some outside force.

In order to have the holy Spirit in large measure, we must keep near to the Lord; for if we get away from him, the light will go out. If we neglect the privilege of prayer or of study of the Scriptures or of fellowship with the Lord through failure to think of him, the illumination of the Spirit will grow dim. On the other hand, it will become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study his will as expressed in his Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly. But while we are endeavoring to do this, we must see to it that we do not come into contact with anything which will tend to extinguish the flame of sacred love in our hearts.

The world, the flesh and the devil are all in opposition to the light of the holy Spirit. To whatever extent they are brought into contact with the light, to that extent they smother it. If the spirit of worldliness come into our hearts, it will extinguish the light of the holy Spirit. If the spirit of selfishness or thoughtlessness enter our hearts, it will cause the light to grow dim and finally to die out. Weariness in well-doing will produce the same result. If we indulge in pleasures of the flesh, these will tend to quench the Spirit. Sinful pleasures should, of course, be shunned by everybody. But there are pleasures which are not sinful and which are proper enough for the natural man. Yet to whatever extent the consecrated indulge in these and thus gratify the longings of the flesh, proportionately the new nature will suffer.

Christian fellowship is thought to be one of the very best aids to maintaining the light of the Spirit. Yet even in this there is a danger-line which is not always recognized and which, if crossed, will produce the opposite effect. A visit to the seashore and a bath in the ocean may in some cases be very profitable; but in others it may be carried to such an extent that it becomes dangerous to the new nature. Those who become weary in well-doing are usually those who have found something attractive in another direction to take their attention away from the things of the Spirit.

ACCURATE KNOWLEDGE OF THE PLAN MOST ESSENTIAL

Amongst the various arrangements which God has made for the new creatures in Christ is the assembling of themselves together in order to maintain their light and let it shine. The Apostle Paul exhorts the church not to forget the assembling together wherever it is possible to do so. (Heb. 10:25) Where the assembling is not possible, the Lord makes up for the lack in some other way; and so we sometimes find a dear brother or sister who has not had the opportunity to meet with others in the truth, but who seems to be very clear and to have a deep appreciation of the Lord's plan. Not having the privilege of fellowship with others, such a one has done so much the more reading and studying.

Those who have this opportunity for fellowship and who do not appreciate it, seem to be in a very unsatisfactory condition. In such cases, the oil is not burning brightly, else that one would delight to be with fellow-pilgrims in the same way,

marching toward the same goal. We should be as careful of our spiritual condition as of our physical. If we have a bad taste in our mouth and no appetite, we conclude that we are not well; and if we do not care to go to meetings, we may know that we are not in good spiritual health. When we find that we have not the desire to meet with others of "like precious faith," it is an indication that we should go to the Great Physician, that he may help us.

In some cases, however, the individual would do better not to go to meeting at first, but to read and study for awhile. Many have been hindered in their spiritual growth by getting a smattering of the truth and then attending meetings. Such become stumbling-stones to themselves and to others. If they have not the time to read as well as to attend meetings, it would be better to read until they have become established, and then to assemble with others of like precious faith.

Many, even of those who are leading classes, are not so clear in the truth as would be desirable. Some of these seem not to know what they are talking about, although they think that they do. There are various means by which one may redeem the time for study. One may take a book with him and read while on the car, going to and from his daily task. We know a dear brother who read the entire six volumes in this way.

The right course is to exercise the spirit of a sound mind on this subject, as well as on others. Our first thought should be for the glory of God; our second, for our own profit; our third, for the benefit of others. In this matter we owe it to ourselves to put ourselves first; for if we fit ourselves for service, we then have larger opportunity for helping others. Here self comes first, by divine command—"Seek ye first the kingdom of God and his righteousness"; "This is the will of God [concerning you], even your sanctification."—Matt. 6:33; 1 Thess. 4:3.

As each one comes to know for himself after receiving the holy Spirit, he is authorized to teach what he has learned for himself. So we may all be taught of God and be used in teaching others, in proportion as we learn the lessons and apply them to our own hearts. Each one's conscience should decide for him what is to the glory of God in respect to attending meetings.

A flame might be revived, even after having been wholly extinguished. Many of us have seen a candle extinguished, and yet there was a bright, warm core which a quick breath of air might rekindle. So with us. There might be something in our lives to extinguish the flame, but the light would not go entirely out: the breath of the Lord might rekindle it. We have seen people who apparently had been zealous for the Lord, but who seemed to lose their love and zeal; but later it has been rekindled. In other cases, the light has seemed to die out altogether. We should ever be on guard lest we allow anything to dim or to extinguish our love for the Lord, for the truth or for holiness and Christ-likeness.

GREATEST IN THE KINGDOM

MATTHEW 18:1-14.—DECEMBER 8.

"In heaven their angels do always behold the face of my Father."—V. 10.

Perhaps it was the fact that Peter, James and John had been favored more than the others on several occasions that led to the query which opens today's study: "Who, then, is the greatest in the kingdom of heaven?" They knew, of course, as St. Paul declares, that the Heavenly Father is above all, and that next to Him is our Lord Jesus Christ. "To us there is one God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things, and we by him." What the disciples wished to know was, which of them would be greatest, most influential, in Messiah's kingdom, next to himself.

Jesus, calling to him a little child, set him in the midst of them and said, "Verily I say unto you, except ye turn [from this spirit of self-seeking which your question implies] and become as little children, ye shall in no wise enter into the kingdom of heaven"—you will have no part in it, you will not be fit. Whoever would be greatest in the kingdom of heaven should therefore become as humble as this little child.

A little child, unsophisticated, is ready to acknowledge its lack of wisdom. It asks questions, a thousand a day, perhaps as many as that in an hour; it seeks instruction; it does not profess and boast wisdom or knowledge—it is candid, it is truthful. It is in later years that it learns from its parents and others, untruthfulness, pride, bombast and various qualities which it did not possess at first. It may have possessed the disposition to pride and arrogance and haughtiness, etc., by heredity, but at first it was guileless, and "as a little child."

The Master's lesson is that whoever would become a child of God and be taught of God, and be eventually developed as a child of God, for the glorious position in the kingdom to which we were called, must become childlike—must turn away from all pride, from selfish ambitions and hypocrisies and pretentions. They must confess their littleness and ignorance, and go humbly to the Lord for the necessary instruction.

Any who refuse to adopt this proper, childlike spirit will thus be refused the opportunities of the kingdom, for God will have none others—none others can be taught of God, they will not learn the lessons necessary, under the arrangements of this present time. Here then is the standard of simplicity and artlessness which the Lord's people should adopt and should continue to allow to control them, regardless of their years and experiences. "Now we know in part": we are dependent upon our Father and his instructions. We have entered the School of Christ, our Elder Brother; he is our Instructor; we must learn of him, and to learn we must be in this proper, childlike attitude of mind.

"ONE SUCH LITTLE CHILD"

We are not to understand that little children, however guileless, are members of Christ's kingdom class, nor that the dear little ones dying in infancy will be members thereof. The Lord is seeking for mature men and women, who have a childlikeness of mind, a readiness to receive the Heavenly Father's message, and who in gladness and simplicity of heart accept it. "Whoso shall receive one such little child in my name, receiveth me"; whoever are my disciples are privileged to be God's little children, and thus to be my younger brothers; whoever will receive one such will be receiving me. "Whosoever shall offend," or injure, "one of these little ones that believe in me, it were better for him if a millstone were hanged about his neck, and that he were sunk in the depths of the sea."

If some one were thus drowned in the sea, it would indeed terminate his present life, but it would not at all endanger or influence his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. Neither drowning nor any other form of death could possibly interfere with it. But he who would injure one of the Lord's little ones would thereby come under such a measure of divine displeasure that it would affect his future interests beyond the grave, beyond his awakening. He would be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing when he injured the Lord's saints.

The Lord declares that his faithful ones are as precious to him as the apple of his eye, and that all their interests are subject to divine supervision. He will allow nothing to happen to these; troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the kingdom. But even this fact will not excuse wilfulness on the part of those who do evil to the members of the body of Jesus.

We remember the persecution of the saints by Saul of Tarsus. We remember Jesus said to him, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou, Lord?" And Jesus replied, "I am Jesus, whom thou persecutest." In persecuting the saints Saul of Tarsus had been persecuting Jesus, but because he did it ignorantly God had mercy upon him. Doubtless many saints from Jesus' day down have been persecuted ignorantly, and the Lord will have mercy upon those persecutors; but some of the persecutors have had such light, such knowledge, as to make them responsible; and it is of this class that our lesson speaks. Our Lord added a warning: "Woe unto the world because of offenses! It must needs be that offenses come; but woe to that man by whom the offense cometh."

CUT OFF HAND OR FOOT

Here the Master brought in a saying which has perplexed many. "If thy foot cause thee to stumble, cut it off, and cast it from thee; it is better to enter life maimed, or halt, than having two hands or two feet to be cast into everlasting fire. If thine eye offend thee, pluck it out, and cast it from thee; it is better to enter into life with one eye, than that having two eyes thou be cast into Gehenna fire."

Those who fail to remember that Jesus spake to the people in parables, and never without a parable, will be liable to stumble over these words of his. His teaching is this: If you have anything in your make-up dear to you as a right hand or a foot of an eye, that is likely to cause you to stumble and fail to enter the kingdom, you would better cut off that ten-

dency, no matter what it costs, no matter how precious, no matter how great a hold it may have upon the very tendrils of your life. Would it not be better to enter into life than to go into Gehenna fire, that is, destruction, the second death? Surely this is true. Having put our hands to the plow, having even become followers of Jesus, we must either go on and be accepted as conquerors, or must perish.

There will, of course, be none in the kingdom with but one eye, but the illustration is the same. If it should cost us the cutting off of some of our members, it would surely pay us to gain the eternal life in glory, even thus maimed, rather than to take the consequences of the second death, utter extinction. The lesson is that having begun as followers of Christ, and entered upon the contract and received a part of the reward, the holy Spirit, the divine favor, we cannot back out of the contract; we must go on to everlasting life or to everlasting death.

How careful the Lord's people should be not to stumble one another, even one of the least of the little ones who has accepted of Jesus and become his follower!—is the lesson. To illustrate it, Jesus suggested that any shepherd losing one of his sheep would leave all the others to go and seek that one; and he rejoices specially at its recovery. So we, the followers of Jesus, should be careful not to stumble each other, but rather to remember that we are all sheep under the great Shepherd, our Heavenly Father, and the great Under Shepherd, our Heavenly Lord, and that he has the spirit of loving interest and care which would go after the straying sheep, and that we should have this same spirit; and possessing this spirit, we would be very careful indeed not to stumble or hinder even the least of the Lord's followers.

All the Lord's true followers are God's "little ones," and are subject to special divine supervision, represented in our text as angel care. The messengers who have guarded over the lives of God's saintly few always have access to the Heavenly Father's presence, to make known the necessities of those whom they represent, for divine power is ever on the alert for the protection of these. Oh, how blessed the privilege of being children of God. Oh, how wise to continue so little, so humble, so childlike, as to abide in his love, and to be enabled to learn the necessary lessons, and be ultimately received with Messiah in his kingdom honor and glory!

MORE ELDERS—MORE WORK

Some of the Bible Students' classes are doing excellent service in the Class Extension work and, as a matter of course, report regularly. Often the attendance at the Extension meetings is good. Frequently the first three meetings lead up to the succeeding three, and are then followed by the establishment of new classes. We recommend that wherever possible these new classes have their local meetings on some week night, and that they endeavor to congregate with the Central class at least Sundays.

We have been surprised that some large classes containing numerous brethren well qualified for the work are doing little or nothing in Class Extension. We have been trying to think out the cause of this apparent lack of zeal in the harvest work. Knowing the dear friends to be zealous, knowing that talent in their midst is lying dormant, we have been forced to the conclusion which we are about to present: that is, that the brethren who are capable of Class Extension work in such classes are too modest to suggest the work, lest it should seem that they are trying to have the class elect them to the eldership and authorize them to proceed with the Extension work. Modesty is always an excellent quality; but it must be especially hard for dear brethren of some ability to abstain from proclaiming the good tidings—to abstain from going out and starting little meetings themselves.

There surely are classes deficient in material for Class Extension—classes which need all the brethren of any ability in their midst. But there are other classes which need to wake up, to take note of brethren having some ability, and to encourage them to use their time and strength in the Class Extension work. We urge, therefore, that the classes regard as available assets the material which they possess, and seek to glorify the Lord in the use of these assets.

In cases where brethren possessed of ability to give Chart Talks see opportunities for Class Extension, and are financially able to manage the matter themselves, we advise that they proceed to hold meetings. We recommend, however, that they first mention the matter to the class, so that, if possible, co-operation on the part of all may be secured, and that all may join in a good work and in the resultant joys and blessings of service.

SERMONS IN THE NEWSPAPERS

Under God's providence a great work is being carried on through the newspapers; and the Gospel is being presented to millions who never attend meetings for divine worship. Some of these are discouraged Christians who lost their faith in human creeds and systems of men and found no footing for their faith in the Bible because they did not understand it. How blessed that God has such an arrangement by which the good tidings may reach those otherwise outside any general opportunity for hearing it!

But alas, some Christians have a bitter and sectarian spirit! The fact that many of the churches have smaller congregations as a result of loss of faith years ago makes their votaries angry that the message should be heard outside the churches. Some of these unreasonable zealots are doing all they know how to do to hinder the message from going to the outsiders through the newspapers. Oh, why do they not rejoice that the Gospel is being preached to the poor, to the outsiders, to the publicans and sinners!

Under these circumstances it behooves all of us to encourage the editors of the newspapers publishing the sermons. They should know that their work is appreciated. Letters sent to them should be moderate and kind. They are not publishing the sermons because of any personal interest in them, but merely because the public are reading them. Let us hold up their hands, not only encouraging them with postcards, assuring them of appreciation of the sermons and of the good work they thereby assist in, but let us also give to such papers a financial encouragement through subscriptions.

The WATCH TOWER Office frequently has special agents' rates for newspapers. In any event it knows quite well which papers would most need a little encouragement in the way of new subscriptions. Subscriptions sent to us will be wisely used. Many of our readers doubtless can afford to take several papers, and, after reading these, to mark the sermons and to use them as tracts amongst their friends and neighbors. Do it now before you forget it!

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IN DREAMLESS SLEEP DEAD AWAIT CHRIST'S RETURN

"If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."—John 14:3.

The error of supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that we have said and written, calling attention to the words of the Scriptures, the question arises, Do you mean to tell us that our friends do not go to heaven immediately when they die?

That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is dead, and knows nothing, and that his only hope is in the divine arrangement through Christ, by a resurrection of the dead—"both of the just and unjust."—Acts 24:15.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promtly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think his friends and neighbors and the heathen millions are suffer-

ing torture, rather than to think of them as being asleep, is beyond our comprehension.

The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their own relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favorites in heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one has suggested that the ideal prayer for such is:

"God bless me and my wife,
My son John and his wife;
Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss—regardless of how unsaintly had been the life and how little of the spirit of Christ was ever manifested. The deception is reinforced by the Christian ministers called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people are not sufficiently intelligent on religious subjects to demand a reason and a proof of what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the divine message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

Here note our text. In it the Master says not a word about our going to him, but quite the contrary—that he will come and receive us unto himself. This is in full accord with the teaching of the apostles. Do they not tell that at the second coming of Christ the resurrection of the church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound." "and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to a meeting with the Lord in the air." (1 Cor. 15:51; 1 Thess. 4:16, 17) How plain, how simple! That will be the first meeting of the church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But, says one, does not the second coming of Christ take place whenever his holy ones die? Does he not immediately come to receive them unto himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of his saintly ones dies, would it not mean many comings instead of merely a second coming? And even if his faithful were very few indeed, does it not seem that this would keep the Redeemer busy coming and departing every few minutes?

Only crass ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scripture bears upon this subject, but hundreds of statements of Scripture, by Jesus and the apostles; and all these contradict any such thought.

"NO MAN HATH ASCENDED TO HEAVEN"

Hearken to Jesus' words, "No man hath ascended up to heaven." (John 3:13) Only the Son of Man has ever been in heaven. He has ascended up where he was before, with additional glory and honor. He is now preparing a place for his bride class and preparing the bride class for the place—the place of honor at his own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at his second coming may be prepared and be accepted as his bride and granted a share in his glory, honor and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at his second advent he will first call forth his faithful ones to the perfection of life; and later call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear his assurance again respecting his faithful ones—that they shall share in his resurrection, the chief resurrection, to glory, honor, immortality, on the spirit plane. He said, "Blessed and holy are all they that have part in the first resurrection; they shall be priests unto God and Christ, and shall reign with him a thousand years."—Rev. 20:6.

Be it noted that in all these assurances the church is spoken of as a class, all of whom will enter into glory together, at Christ's second coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious body of Christ, in the glorious bride company; but the statement is repeatedly made that we shall be glorified together, that we shall have part in the one resurrection.

"DAVID NOT ASCENDED TO HEAVEN"

In full accord with all the foregoing is St. Peter's statement on the day of Pentecost: "For David is not ascended into the heavens"; "his sepulchre is with us unto this day." (Acts 2:34, 29.) St. Peter's words imply that if King David had ascended to heaven he would have no sepulchre on earth. Similarly, we might say of all of the prophets, and of all other persons that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word sepulchre is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a resurrection of the dead.

Note the connection in which the Apostle Peter uses this expression: "David is not ascended into the heavens." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou will not leave my soul in sheol (hades), nor suffer thine holy one to see corruption." (V. 27) St .Peter argues that this was not true of David, that he did see corruption, that his soul was left in sheol, and is still left there, and will not be reclaimed until Messiah, in the resurrection morning, shall call him forth.

"BE WITH ME IN PARADISE"

But, says some one, did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality, as joint-heirs with the Savior, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial and persecution and self-denial.

What a travesty of justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, "God, be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told by the same theory, is doomed to endless torture.

Note the circumstance. (Luke 23:39-43) Jesus hung between two thieves, one of whom joined with the multitude in railing at him as an imposter, crying out, "Yes if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that he was innocent. Following this, he addressed Jesus. We paraphrase his words: "Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a kingdom, but not of this age; some heavenly kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you king of such a kingdom. My request is, "Remember me, when thou comest into thy kingdom."

To this Jesus replied, "Verily, verily (so be it, so be it, as you have asked)—verily, I say unto thee this day (this dark day, in which it would appear that I have not a friend in

heaven or on earth—this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer—I say unto thee this day), Thou shalt be with me in Paradise."

On the day of their dying all three went to hades, to sheol, to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel 12:2.) But Jesus arose from sheol, from hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. he had not been to heaven, for he had been dead. Let us hear his own words to Mary on the morning of his resurrection: "I have not yet ascended * * * to my Father and your Father, to my God and your God." (John 20:17) Could anything be plainer, simpler, more harmonious?

"DEPART AND BE WITH CHRIST"

Ah, says one, I have great faith in St. Paul, and I remember his words: "I am in a strait between two things; having a desire to depart and to be with Christ, which is far better." (Phil. 1:23) If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Yet such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly imbedded in their minds and presumably were trying to make the apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject?

Let us read the apostle's words critically. He was in a strait between two things—whether he would prefer to live and suffer further for the truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing—and if this had been a possibility he would have had no difficulty in deciding—he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was this third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a literal translation, is expressed thus: "I have a desire for the returning, and being with Christ, which is far better"—far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the kingdom.

But, says one, by what authority do you render the word depart by a word of very opposite meaning, namely return? We answer that we give this rendering on the authority of the Greek text. The Greek word is analusai; it is found in one other place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation.—See Luke 12:36.

Let us, then, dear fellow-Christian, turn from the follies of the dark ages and take the inspired words of Jesus, the apostles and prophets, and have, indeed, "beauty for ashes, the oil of joy for the spirit of heaviness," in respect to the understanding of the heavenly Father's program. Thus we will find fulfilled in us more and more the Master's prayer: "Sanctify them through thy truth; thy word is truth."

CONSECRATION THE NORMAL ATTITUDE FOR GOD'S INTELLIGENT CREATURES

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

By the expression "natural man" we understand the Scriptures to mean all who have not experienced a change of nature in the begetting of the holy Spirit. All mankind, including Adam himself, are natural men. Even a perfect human being cannot receive the deep spiritual truths which God reveals to his consecrated children through the holy Spirit.

Whoever is desirous of being in harmony with God and is endeavoring to become so, even though he be not justified, is looking forward to full justification. If he continue in this course, he will eventually become justified—if not at the present time, then during Messiah's reign. But in this age, none can attain to full justification except by faith in the blood of Christ, which leads its possessor to make complete consecration of himself to God, by the intervention of our Lord Jesus as Advocate, who imputes to him a sufficiency of his merit to make up for his deficiency.

Since our Lord imputes his merit only to those who make a full consecration of themselves, one who merely believes in the Savior and wishes to do right, cannot at this time enter into full peace with God. He receives only a measure of peace and justification; for those alone who are fully absolved from sin and presented by the Advocate can be accepted by the Father—these alone are fully justified in the Father's sight.

Some speak of the sanctified as if these were no longer justified. The fact is that only the sanctified can be said to be fully justified; and they must maintain their justification with God, else they could never make their calling and election sure.

It is very important to observe the sharp outlines and distinctions which the Scriptures establish. According to these outlines, the holy Spirit is given only in a very special manner, during a very special age, for a very special purpose. The distinction is absolute and positive in every sense of the word. Only those begotten of the Father have his Spirit, which is the Spirt of the Son; and those alone who have the Spirit are begotten to the new nature.

GOOD TRAITS OF CHARACTER NOT A PROOF OF CONSECRATION

In times past we did not clearly distinguish the Lord's people from the world. Whenever we met a man with kind, gentle manners, whether an infidel, a Brahman, a Mohammedan, a Presbyterian, a Methodist or merely one of the world, we said to ourselves, "Here is a man who has the Spirit of the Lord." Then, we did not know what we were talking about; now, we can recognize the difference. We are certainly glad to acknowledge good trials of character in heathen as well as Christians, but we are not to accept gentleness and kindness of manner as evidence that their possessor has the holy Spirit.

We have all seen people who have very proper sentiments of justice on some subjects, who are yet manifestly not God's people, begotten of the holy Spirit. Such persons are usually fine characters. Nevertheless, their conscientiousness causes them to admit that they are sinners and have need of divine forgiveness. We are glad that there are such people, and we should encourage rather than discourage them.

The explanation of this condition of affairs is that these fine characters are not so fallen as some others. God made man in his own image and likeness. With the fall of man came the impairment of that godlike disposition, but the image of God is not altogether lost. For our part, we wish to show that our Redeemer is the only channel for that forgiveness, the need of which they recognize, and that the only condition of their full acceptance with God is the entire consecration of all that they possess to the service of the Lord.

On one occasion our Lord said, "No man can come unto me, except the Father which sent me draw him." (John 6:44.) No one will receive the holy Spirit without having been drawn to Christ, but some may be drawn without receiving the holy Spirit. Possibly in these persons that endowment which God gave to Adam and pronounced "very good" has been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and the blessings which he is willing to give to those who seek him.

Having this disposition, such persons are said to be drawn to God. But the Father points them to the Son, through the knowledge of simple truths. For instance, they may be influenced through hearing a hymn sung; such as,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

These words contain the truth of God to any one who is in a right condition of heart, and are a very valuable hint as to the way to approach God. If those who are seeking to know God desire to inquire further on the subject, they will probably be led to consult with some of the children of God.

Upon the inquiry of those under the conviction of sin as to what must be done to be saved, we tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Make a full consecration of your life unto God, and thus you may become a son of God. If any one is obedient to the

drawing, the next step for him to take is to say, "I give myself to the Lord and trust him fully, for I realize how unworthy I am."

The course which we are describing is that which one must follow in order to be acceptable to God. But first of all, he must desire to approach the Lord. If we should find any one who is totally depraved, there would be no use to attempt to draw such a one toward righteousness, truth and God. Even those who have the right attitude of mind may not be equally impressed at all times. It may be that some circumstances awaken them to the need of consecration before they will take the step which will enable them to become sons of God.—Rom. 12:1, 2.

THE HIGH CALLING NOT FOR ALL

No man, however, takes this step of consecration unless he is called of God. There must be the call, or invitation as there was with Aaron and with our Lord Jesus Christ. (Heb. 5:4, 5.) This call comes through the proclamation of the Gospel. Each must hear for himself before he can accept. "And how shall they hear without a preacher?" (Rom. 10:14.) So then, it is for God to begin the work with the unjustified by drawing them to Christ for justification; and it is for our Lord Jesus Christ to continue this work with the consecrated. Furthermore, it is the privilege of all who come into God's family to proclaim these truths to others, to set forth the terms by which those who receive the call may accept it, while still "it is called today," before this age of sacrifice ends.—Heb. 4:7; 2 Cor. 6:2.

None come to God in this Gospel age except those who make a sacrifice. Others may turn toward God; they may look toward God; they may be converted from a wicked life to a better one. But none except the class who are adopted into God's family are begotten of the holy Spirit. The invitation of this age is not an invitation to do the best we can; we are all called in the one hope of our calling. (Eph. 4:4.) "Gather my saints together unto me, saith the Lord, those who have a covenant with me by sacrifice."—Psa. 50:5.

It is good not to do wrong. But more than a righteous life is required of those who would be sons of God. Consecration has always been proper; it is the normal attitude for all of God's intelligent creatures. The Creator is the one to whom all are properly under obligations for every blessing which they enjoy; and heart, mind, tongue and hand should be ready for consecration to do the Father's will. Whether angels or men or new creatures in Christ—all should be in this attitude.

Since consecration is the only reasonable attitude, then, when the one hundred and forty-four thousand of the elect church shall have passed their testing it will still be appropriate for God to permit people to consecrate, and to be pleased with their consecration. Therefore, we may expect that, in the end of the reign of Christ, all the worthy ones shall have made consecration to God. It was thus in the Jewish age, although there was no "high calling" then, nor privilege to understand the deep things of God.

The privilege of becoming joint-heirs with Christ will end as soon as the elect number is completed. During the thousand years of Christ's reign, those who consecrate will come to understand all human things; but not being begotten of the holy Spirit; they cannot understand the things of the Spirit.

KNOWLEDGE OF DEEP THINGS A GRADUAL DEVELOPMENT

We believe that there are some now living, perhaps a good many, who are consecrated to God and whose consecration has been accepted, but who are not in the light of present truth. This number may include some who are what the Scriptures term "babes" in Christ, and others to whom the Scriptures refer as the "great multitude." (Heb. 5:12-14; 1 Pet. 2:2; Rev. 7:9) The "foolish virgin" class are probably in very large number all around us. The fact that there are some of these in Babylon seems to be indicated by the command, "Come out of her, my people." (Rev. 18:4) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, they are not enjoying the full strength of the present truth, although Spirit-begotten.

This fact does not signify that they may not receive present truth. On the contrary, we think it quite likely that some may be helped out of Babylon and into a better understanding of the divine plan; for some of the babes may be strengthened, built up, to a full appreciation of the things of the Spirit. We are to have in mind the fact that God has so arranged that "the deep things of God" cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the Spirit cannot expect to understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things.

FORGIVE SEVENTY TIMES SEVEN

MATTHEW 18:15-35.—DECEMBER 15.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God, for Christ's sake, forgave you."—Eph. 4:32.

To learn today's lesson well means a blessing for life to every true Christian, and might be said to ensure him eternal life—so fully would he be in accord with the divine requirements. The lesson relates specially to the consecrated, to the members of the body of Christ, the church, of which he is the head, although application, of course, may be made by others with profit.

The Master's rule for his followers is: If a brother injure you, go to him alone with the matter, striving to reach an agreement, an understanding. The probability is that misunderstanding is all that there is of it. But if this does not suffice and you consider the matter serious enough ask two others to accompany you to the offender without explaining to them the mission—leave their minds free to hear the case and to advise yourself and the person injuring.

The agreement of these brethren and their advice should be followed by both. If they disagree with you, you should acknowledge that you have erred and that the matter is evidently susceptible of this construction. If they agree with you, and your opponent refuses to heed their counsel and persists in doing you injury, and you still think it of sufficient importance to trouble the church with the matter, you are then at liberty so to do. The church's decision of the question is to be final, binding upon both. The one refusing to hear the church is to be treated as an outsider, not in the sense of doing him injury, but abstaining from appointing him to any position, or honor in the church, until his course shall be changed. How simple the divine direction; what a blessing would come from following it!

FORGIVE "SEVENTY TIMES SEVEN"

St. Peter put a hypothetical question, of how many times a brother might trespass and ask forgiveness and yet be forgiven—would seven times be the limit? The Master practically declared that there could be no limit, that any brother confessing his fault and asking forgiveness must be forgiven, if it should recur four hundred and ninety times. There is no other position left; forgiveness is obligatory when asked for. We must not be too much afraid of the consequences of following the Master's direction; we must put the responsibility of the matter with him, assured that his wisdom has not misdirected us.

Then our Lord gave a parable, to illustrate this matter, in respect to the kingdom of heaven class—the church in the present embryotic condition. A certain king had a reckoning with his servants and squared up all accounts. Amongst the others, one owed him ten thousand talents. His master commanded him to be sold, and his wife and all that he had, until the payment should be made. But the servant fell down at his master's feet and besought him to have compassion on him and he would pay the debt. The master had compassion on him and discontinued prosecution on account of the debt.

"OWED HIM A HUNDRED PENCE"

The servant thus released went out and began to look up some of those who were indebted to him, and found a fellow-servant who owed him a hundred pence, a very insignificant sum in comparison to the one which he had owed the master. He took his fellow servant by the throat, saying, "Pay me the hundred pence thou owest." His fellow servant fell at his feet and besought mercy, saying, "Have patience with me, and I will pay thee all." But he would not delay and cast him into prison till the debt should be paid. The matter finally reached the ears of the master, who called him and said, "Thou wicked servant! I released thee from the penalty of thy debt because thou didst entreat me! thou shouldst also have had mercy upon thy fellow-servant, even as I had pity upon thee." And he was angry, and delivered him to punishment till he should pay all that was due.

AN IMPORTANT LESSON HERE

What is the lesson? It is that we should have compassion upon one another, even as we desire that God for Christ's sake

should have compassion upon us. The lesson is well expressed in our text. We should be kind to one another, tender-hearted —even as God also in Christ forgave—and continues to forgive our trespasses day by day. The trespasses of others against us are trifling indeed in comparison to our obligations to the Lord. We should therefore be very willing to forgive all who ask us—"until seventy times seven." In thus exercising mercy we will be copying the divine character. The influence upon our hearts and lives will be ennobling. Our Lord Jesus is the express image of the Father's person, and we in copying the qualities of generosity and love become more Christlike, and therefore more Godlike.

SO ALSO DID GOD DO UNTO YOU

Our Lord Jesus explains that his parable teaches the principles along which the heavenly Father deals with the members of the body of Christ, which is the church. If they are harsh and unsympathetic, if they hold their brethren to a strict account along lines of justice, then the heavenly Father will so deal with them, and will hold them to account for all their shortcomings. It would seem that if God's people would realize the force of this lesson, the practice of forgiving the brethren of their trespasses and shortcomings would very generously and very generally be brought into play, for who of us could afford to have the Heavenly Father exact of us a full penalty for every imperfection, and refuse to remit any of the same?

We show our appreciation of God's mercy toward us by schooling ourselves in his character and becoming more and more merciful and generous toward all the household of faith. And if merciful toward the brethren, naturally we would be generous also toward all men. In other words, as we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. And mercy, generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and they will thereby be fitted and prepared to have a share with Jesus in his throne of glory; for that great Messianic kingdom will be established for the very purpose of showing mercy unto thousands of mankind, who will return to divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded.

ADAM'S SIN IS NOT MEANT

We are not to understand this parable to refer to divine forgiveness of original sin. The sin of Adam is not forgiven simply because we cry for mercy. Adam and the entire race might have called for mercy, and would have received none, except in the divine way—through Jesus—through faith in his blood. Nor could this forgiveness be granted until Jesus had finished his sacrifice and ascended up on high, and there appeared in the presence of God on behalf of those coming to the Father through his merit.

This parable refers entirely to subsequent sins—sins referred to in our Lord's prayer, "Forgive us our trespasses, as we forgive them that trespass against us." This is shown also by the fact that the parable speaks of these as servants, whereas the world, as sinners, are not God's servants, but aliens, strangers, foreigners. The only ones whom God will recognize as servants are such as have come back into relationship with him through Jesus—through faith and consecration. It is these who are servants of God and who are required to have mercy upon their fellow-servants—upon other brethren.

Each and every one of the new creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. But the forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye do not from the heart forgive one another's trespasses, neither will your Heavenly Father forgive you." "With what judgment ye judge, ye shall be judged; and with what measure" of benevolence ye mete out to others, the same shall be meted out to you. How wonderful are the divine arrangements! How blessed, how profitable to us, how helpful to us in our preparation for the kingdom?

MEAN CHRISTIANS AND NOBLE UNBELIEVERS

[This article was a reprint of that published in issue of June, 1898, which please see.]

"UNTO US A SON IS GIVEN"

ISAIAH 9:1-7.—DECEMBER 22.

"Unto us a Child is born; unto us a Son is given."—Verse 6.

Today's study relates to a subject which has thrilled the civilized world for centuries—a subject which will never grow old—a subject which, on the contrary, shall to all eternity be a theme of angels and of men. The birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a gift of love divine. Any other view of the matter is merely the casket without the jewel. The Scriptures give us the key to the thought: "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

The world was under sentence of death; mankind had been dying for more than four thousand years. God had pitied humanity from the first. Yea, before sin entered, divine wisdom saw the end, and would not have created man, or would not have permitted the condition which led to sin and the sentence of death, had divine wisdom not foreseen and arranged in advance for human redemption.

God had purposely arranged the matter so that it would require the death of a perfect man to redeem Adam and the race which lost life in and through him. God knew from the beginning that no such perfect man could be found, because all men were of Adamic stock and had a share in Adamic weakness, imperfection and condemnation. From the beginning God in the divine plan contemplated that the Only Begotten of the Father, the Logos, the active Agent of Divinity in the work of Creation, should be granted the great privilege of being man's Redeemer, and thereby securing a great reward—"Glory, honor and immortality," the divine nature, through a resurrection from the dead.

THE FIRST STEP OF REDEMPTION

The primary step in man's recovery necessarily was that the Logos should be made flesh and dwell amongst us and taste death, by the grace of God, for every man. (John 1:14; Heb. 2:9) It is this first step that we celebrate at this season of the year—the birth of Jesus. He who was rich, for our sakes became poor, that we through his poverty might be reclaimed.

Today's study points out that the ministry of Jesus would be in Galilee; that those people of the Jews who at the time were supposed to be in greatest darkness would see the great light of divine truth, as represented in Jesus and his ministry. This had a primary fulfilment in Galilee, where the major portion of the mighty works of Jesus were performed. But its real fulfilment lies in the future, when the great light of the Millennial kingdom, "the Sun of Righteousness, shall arise with healing in its beams." Before that glorious Sun, sorrow and sighing will flee away; ignorance and superstition will vanish; sin and darkness will be no more; every knee will bow and every tongue will confess. Jesus is the great Center of that Sun of Righteousness, but, as he points out, the bride class, in process of selection during this age, is to be with him in the morning, shining forth his glory. They shall sit with him in his throne. After the "wheat" of this age is gathered into the "garner" by the power of the first resurrection, the bride of Christ will shine forth with the bridegroom, to heal earth's sorrows and to scatter earth's night. (Matt. 13:43) All this will come to us because "unto us a Child is born, unto us a Son is given"; because "the Government shall rest upon his shoulders"; because "his name shall be called Wonderful, Counselor, the Mighty, Mighty One, the Everlasting Father, the Prince of Peace."

THE FALL OF BABYLON

We are to understand verses 3 to 5 as referring not to natural Israel, but to spiritual Israel—nominal. The holy nation has phenomenally increased without increasing the joy. There are many false children in the nominal family of God; there are many "tares" in the wheat-field. But in the harvest time of this age there will be a joy; the faithful "will rejoice as they that divide the spoil." The burdensome yoke of the creedal superstitions will be broken, and the rod of the oppressor, Satan, will be broken as in the day of Midian, when Gideon with his little band put to flight the army of the Midianites and set the people free. Verse 5 intimates that the fall of Babylon and the breaking of the yoke and the rod will be in the great "time of trouble." "For all the armor of the armed men and the turmoil and the garments rolled in blood shall even be for burning, for fuel of fire."

MESSIAH'S MANY TITLES

Our great Redeemer, highly exalted, is eventually to bear many titles in commemoration of the many wonderful Offices he will fill and services he will accomplish. But these are yet future. His great work in the past, the Redemption work, was the foundation of all his future work. On account of his faithfulness he will have a right to assume these various offices and use these various powers; and as each comes into exercise it will be used by Jesus. The right to govern the world is his since he died on our behalf, but he awaits the Father's time for taking to himself his glorious power to reign; and the Government must come to him before he can begin to fulfil the various titles.

First of all, his revelation to the world will be as the Wonderful One, the embodiment, the Expression, of divine justice, divine love, divine wisdom and divine power. As yet the world knoweth him not. He will be revealed to mankind "in flaming fire" in the time of trouble, and subsequently, in the rescue work of his Millennial kingdom.

He will be the world's Counselor, to give assistance, guidance, direction, whereby they may return through restitution into harmony with Jehovah and to the enjoyment of the blessings provided through redemption. As the Head of the church he has been her Counselor, but our text refers to him as the Great King or Governor of the world, and as the world's Instructor, the Great Prophet, or Teacher, whom God promised through Moses.

His title, The Mighty God, or Mighty, Mighty One, will be recognized then, on earth, as well as in heaven—"that him hath God set forth to be a Prince and a Savior, to grant repentance and remission of sins to Israel," and "to all that are afar off." —Acts 5:31; 2:39.

The title, The Everlasting Father, will apply to him as the Life-Giver of the world, during the thousand years of his reign. In all that time he will be giving "life more abundant" to mankind—everlasting life to all who will obey him—therefore his title, The Everlasting Father, or the Father who will give everlasting life to humanity. All the world of mankind, regenerated on the human plane, will obtain their right to everlasting life as human beings in an earthly Paradise from their Redeemer, who will then be their King. Not so the church, for Jesus is not the church's Everlasting Father. On the contrary, St. Peter declares "The God and Father of our Lord and Savior Jesus Christ hath begotten us again to a hope of life."

His title, The Prince of Peace, will not apply to him at the beginning of his reign, when he will be breaking in pieces as a potter's vessel every human system out of accord with the divine standards (Rev. 2:27; Psa. 2:9), but true peace shall speedily be established, and He shall be known as The Prince of Peace, and One whose reign will be undisputed and unmolested. "Of the increase of his government and of peace there shall be no end"; there will be no rebellion; his kingdom will not pass away. When his reign shall terminate finally, at the close of the thousand years, it will be because "He will deliver the kingdom over to God, even the Father," that he may be the Great All in All.

"UPON THE THRONE OF DAVID"

Messiah's kingdom is styled "the Throne of David" for two reasons: first, the name of David signifies Beloved, and the Messiah, as the Beloved of God, of the Father, is the Antitype of David, even as Messiah's kingdom will be the Antitype of David's kingdom. David merely "sat upon the throne of the kingdom of the Lord"; it was not his. So the Greater than David will sit upon the Throne of the kingdom of Jehovah, to order it and to establish it to completion, during the thousand years of his reign. Then he will deliver it up. "The zeal (love) of Jehovah of Hosts will perform this," operating through Messiah.

TWO YEARS MORE

Two years more, and I shall see him, whom not having seen I love,
This grand prospect, daily, hourly, holds my heart on things above;
Now by faith, I'm pressing onward in the footsteps of my Lord,
Rough the pathway, steep and narrow, 'tis the path my Master trod.

Oh, the rapture of that meeting, Oh, what ecstacy 'twill bring,
When with open, perfect vision I shall gaze upon my King!
I shall feast upon the beauty of the One I love so well,
And with tongue no longer stammering, all my love for him I'll tell.

Two years, and I'll see the Father, when the Son with loving pride,
Shall conduct me to his presence, with the rest of his dear bride.
What a sense of awe will fill me, as with unveiled face I gaze
On that grand and mighty Being, whom all heaven unites to praise!

Shall I know myself, I wonder, when he takes me to his heart,
And of all that heavenly glory I shall find myself a part?
Heaven not complete without me, mine, eternities of bliss?
Oh, my soul, thou must not stagger, for thy God hath promised this!

Oft a secret fear assails me, that I may be left behind;
Then I bid my soul take courage, 'tis that enemy of mine!
He would use to cause my downfall censure sharp, or flattering breath,
For he hates God's holy children with a hatred strong as death.

But my Father will not leave me to his mercy, but prepare
Heavenly armor to protect me, which, if I will always wear,
Every fight will prove me victor, as I wield the two-edged Sword,
World and flesh and powers of evil, all must fall before his Word!

Oh, my soul, thy life dependeth on thy faithfulness alone;
While the days and hours are passing, art thou holding fast thy crown?
Keep this thought before thee always, let it daily strengthen thee,
"Two years more decides forever thine eternal destiny!"

Then the thought, Oh! how it thrills me, any day he may send word—
"Child, thy work on earth is finished, enter into thy reward."
But, if I need further testings, crosses heavy, trial sore,
I can wait, for at the longest, it is only two years more!

—UNKNOWN.

KNOW OF THE DOCTRINE

JOHN 7:17.—DECEMBER 29.

"If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

We are living in a day when the very word doctrine seems to be offensive to the majority of Christian people. Each denomination realizes that its own system of doctrines is imperfect, unsatisfactory, undefendable. And the same is believed in respect to all other doctrines. Hence by mutual consent Christian people seem disposed to henceforth and forever ignore doctrines; for they believe that, if after nineteen centuries they are thus confused, the matter never was clear and never will be clear to anybody.

All this is a great mistake; the doctrines of Christ, as presented by the Great Teacher and his apostles, was a great message, of which none of them were ashamed. The difficulty with the Lord's people today is that we gradually fell away from those doctrines—we gradually put darkness for light and light for darkness, and thus gradually got into the spirit of Babylon, and into the spirit of bondage to human traditions and creeds. Instead of shunning doctrines, we should realize that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together.

The doctrines of Christ and the apostles is what we need to inspire us to break down all our creed fences, which so long have separated us as God's people, the one from the other, in various denominational folds, all of which are contrary to the

divine arrangement; for God has but the one fold for all his "sheep" of this age, as he will have another fold for the restitution "sheep" of the next age—the Messianic kingdom age.

"ONE LORD, ONE FAITH, ONE BAPTISM"

Can we doubt that if as God's people we put away sectarianism and the creed spectacles of our forefathers, and if we go with pure, sincere hearts to the Lord and his Word, we will there find again the "one Lord, one faith, one baptism, one God and Father over all, and one Lord and Savior Jesus Christ," and "one church of the first-born, whose names are written in heaven"? (Eph. 4:5, 6; Heb. 12:23) Let us hearken to the words: "Cast not away therefore your confidence, which hath great recompense of reward," "But remember the former days, in which ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and by afflictions; and partly whilst ye became companions of them that were so used." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 32, 33, 36.

The time seems long to all of us, even though we remember that "a day with the Lord is as a thousand years." When we think of the fact that it is thirty-nine hundred years since God's promise to Abraham, that his seed should bless all the families of the earth—when we think of the fact that Israel did not receive that great privilege of being the spiritual seed from which primarily that blessing should go forth, and that the "elect" are receiving it; when we think of the fact that God has been nearly nineteen centuries in selecting the "elect" from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the divine promise and remember that God confirmed it with an Oath. By these two immutable, unchangeable things, the divine Word and the divine Oath, we know that the seed of Abraham is to be developed, and that eventually it is to bless all the families of the earth. It is the divine will that we allow our faith in this great promise of God to be "an anchor to our souls, sure and steadfast, entering into that within the veil."—Heb. 6:19.

THE DOCTRINES OF CHRIST

What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. For instance, Theosophy is one of these; Evolution is another; New Theology is another. These all hold out a different gospel from that which Jesus and the Apostles presented; the one that was given to use for our sanctification, and through the holding fast of which, and the obedience to The Faith, we are to be saved and given a share with Messiah in his glorious empire of the world.

The doctrines of Christ mean those doctrines presented in the Bible by Jesus and His mouthpieces, the Apostles. These doctrines relate to the church and to the world, and God's blessing for each; these doctrines relate to sin and its forgiveness; the terms of that forgiveness, the basis of that forgiveness—the death of Jesus—and the hope of that forgiveness, release from divine condemnation, fellowship with God, and everlasting life obtained through resurrection of the dead. See Hebrews 6:1-3.

A PREREQUISITE TO KNOWLEDGE

But some one will inquire, Why is it so difficult to understand the doctrines of Christ? Why are there six hundred different denominations of Christians? Why do they all so misunderstand the matter—that these different denominations have resulted from the differences of theory respecting the teachings of the Bible? The simple explanation is that, shortly after the death of the Apostles when the church began to be in a measure of prosperity, the adversary came in and sowed the seeds of false doctrines, using human lips and human pens in his service, through pride and ambition. The darkness became so great that, looking back today, we speak of the period as the "dark ages."

The various denominations of Christendom are evidences of honesty, perseverance and love of the Truth, because our forefathers, who made these creeds, were each trying to get more and more out of the dark and back to the "True Light." They all made the mistake, however, of holding too much to the creeds and theories of the past. Let us not make the same mistake; let us cut loose entirely from every authority outside the Word of God. Whoever can help us understand God's Word—we should be glad to have his assistance; but we cannot acknowledge as inspired or authoritative the teachings of the "Fathers" of the early times, however conscientious they may have been, because we cannot recognize that there were any such authorized successors to the apostles.

God, who foretold through the prophets this long period of darkness, and who has blessed and guided his saintly children throughout it, without removing all of their blindness, has promised that with the end of this age will come a great blessing and enlightenment upon his people, when the "wise virgins" will find their lamps burning brightly, and be able to understand and appreciate the deep things of God: "The wise shall understand, but none of the wicked shall understand." In the end of this age the curtain was to be drawn, and the "true light" was to shine forth, scattering all the darkness. We are in the dawning of this new age today, and therefore may see much more clearly than did our forefathers, the divine character and plan for human salvation.

WILLETH TO DO HIS WILL

Today's study is a message from the Master's own lips. He gives us the key to a clear knowledge of his doctrines, namely, that the student must be fully consecrated to God and fully desirous of knowing his will and his plan. In order to see light in God's light—to see the truth, from the divine standpoint of the divine revelation, we must draw near to God in the spirit of our minds, consecrated in our heart. We must will to do his will.

But what does this mean? What is it to will to do his will? God's will represents actual perfection of thought and word and deed, toward God, toward our fellows in the body of Christ, and toward all mankind. This is the divine standard set up, but we are no more able to fulfil its demands than were the Jews. As St. Paul declares, "We cannot do the things that we would." Weakness of the flesh, frailty and imperfection, we all have with the world; the best that we can do is to will to do right, and to the best of our ability carry out that covenant with the Lord to do his will. At the very best all will come short of perfection.

But for those who have come into harmony with God, through Christ—for those who have made a covenant with him by sacrifice—for those who have Jesus for their Advocate, a provision has been made, whereby the willing, all desiring to do the divine will, and manifesting endeavors so to do, are counted as righteous—as though they did the divine will perfectly. This class, in the Scriptures, is known as the "saints"; they are the prospective members of the body of Christ. It is to these that the promises of our text apply, that they shall know to do the divine will, shall know whether Jesus merely made up these teachings of himself, or whether he was the active agent of Jehovah in what he did and in what he taught.

At the close of the year, and on the threshhold of another, shall we not determine to give our hearts, our wills, fully to the Lord—determine in our wills to do God's will? If so, following the instructions of the Word of God during the coming year, we shall doubtless be blessed and enabled fully to know, to appreciate, to understand, the doctrines of Christ—the deep things of God, which are revealed to this class by the Spirit of God. Blessed are all who put their trust in him!

ARMAGEDDON SERMON IN NEWSPAPERS

We learn that Brother Russell's Armageddon sermon preached at the Brooklyn Academy of Music, November 3, has been published in a great many newspapers which do not publish the sermons regularly. We trust that such publishers will be encouraged to continue the service. We will be glad to receive sample copies of all such papers. Mark these "Special" on the wrapper.

When your newspaper fails to print the sermons, the proper place to write your protest is to its editor or publisher or both.

Brother Russell supplies the sermon regularly, and if they are not printed the editor and publishers are responsible.

The only way the publishers have of certainly knowing whether a sufficient proportion of their readers really appreciate the sermons, is from letters of approval when the sermons are published; or prompt letters of regret when they are discontinued.

The Fourth Volume of the STUDIES IN THE SCRIPTURES will be entitled hereafter, The Battle of Armageddon. The Armageddon sermon will constitute an additional feature. The price is uniform with the other volumes, 35c delivered.

INTERESTING QUESTIONS

CAN ANY OF THE GREAT COMPANY BE OF THE RESTITUTION CLASS?

Question.—Can any of the great company become members of the restitution class?

Answer.—We understand that the terms under which any are begotten of the holy Spirit are that they renounce, give up, the human nature. When God accepts their consecration and takes such into covenant relationship with himself, he indicates that relationship by begetting them of the holy Spirit. The only class into which these can come for future life is that of spirit or heavenly beings. If they live up to all the terms and conditions of their sacrifice, then they will have the very fullest blessing which God has provided for the loyal and to which he has called them. But for those who fail to live up to the highest standard—that of walking in the footsteps of Jesus—the arrangement seems to be that they shall at least prove themselves loyal, even if not to the same degree as their brethren.

This loyalty will be tested in the great time of trouble through which the great company will go. Then if they fail to prove their loyalty, apparently they will lose that life in the second death. But if they give up the earthly life and manifest loyalty to the Lord, even though they may never give it up willingly, but merely when brought to straits, then they will have life on the spirit plane.

The merit of Christ, which has been under embargo, as it were, must all be released before the restitution work can begin. In other words, the little flock must have been "changed" and the great company must have suffered destruction of the flesh, before the merit can again be free in the hands of Justice, ready to be given to the world in restitution.

Therefore, our answer would be, We cannot expect the Spirit-begotten ones to pass through the time of trouble in the end of this age and to live on during the Millennial age; for they belong to the church of the first-born, all of whom must be born before the after-borns can be brought forth. The after-born will be the world in the restitution.

FIFTH SUNDAY CONVENTIONS

Question.—Are Fifth Sunday conventions advantageous?

Answer.—We are perplexed how to answer this question, and must leave the answering of it to each class for itself, without any particular advice even. From some we have heard good reports with blessings secured. From others we have reports to the contrary. Those who have had practical experience with these conventions should decide for themselves. We have had no experience in this direction.

HOW TREAT "THE MENACE"

Question.—How should the WATCH TOWER readers treat "The Menace?"

Answer.—This is a free country and everyone has a right to follow that course which he believes will be most to the Lord's glory and most to the advancement and the good of his fellow-men. The Editor of "The Menace" is merely exercising his rights. As for the WATCH TOWER, it pursues a different course without criticising others. Perhaps the Lord may have a work for "The Menace" for all we know. Our judgment is that his work for us is in a different direction and we exhort all the WATCH TOWER readers to reserve all their might and physical strength for the promulgation of the truth as the Lord has been granting us to see it within the last forty years in the WATCH TOWER. It is our mission to preach the Word—the Gospel of the kingdom. We cannot do all that we would in this direction, and hence have no time to devote to other matters, political, social, etc.

TRULY BEAUTIFUL

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.

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LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

In the text, "Love not the world," we do not understand the term "world" to mean either the human race or the planet on which we live. The thought of the text seems to be more particularly the present order of things, for the Greek word here translated world is *kosmos*, signifying arrangement. We are to appreciate the beauties of nature. We are to love the human family, whom God also loves, though not in the sense in which he loves the church of Christ. We read, "God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

St. John cannot therefore be understood to refer to the world of mankind, when he says, "Love not the world." For them we should have sympathy similar to that which the Heavenly Father has for the fallen race. The Scriptures inform us that the present order, or arrangement, of things on earth is entirely out of harmony with God's will, or purpose; for the world is ruled by selfishness. The divine arrangement is that love shall be the rule among God's creatures. "God is love. . . . . He that dwelleth in love dwelleth in God."—1 John 4:8, 16.

The world operates along lines different from those of love. Each one strives selfishly to heap together treasure for himself, even if meantime his neighbor goes destitute. Many live in luxury, while realizing that there are others who lack the necessities of life. Many seek for power to control men, not with the thought of their uplift, but with a view to using them for selfish ends and motives. This spirit of selfishness belongs to the present order of things. We see it in operation everywhere.

The spirit of the world lays hold of all the forces of nature and seeks to control these, to adapt them to its own selfish interests. It is true that much good has resulted indirectly from this spirit of selfishness. For instance, a man with a great amount of the vain-glorious spirit may for his own selfish purposes benefit others. A general might have so much pride in his service that in order to win praise for himself he would care for his soldiers and have them well dressed. Some of our great captains of industry have done the world good service, and incidentally have blessed many, while carrying out their own designs.

SELFISHNESS THE SPIRIT OF THE WORLD

If all of the great worldly enterprises were undertaken with a view to the betterment of mankind, the spirit of these would not be selfish. We know, indeed, that much is done to help those who are needy, and that where there is a motive of this kind, it is often misinterpreted and misjudged to be selfish. But "the Lord looketh on the heart." (1 Sam. 16:7) Those who have the selfish heart, the selfish intentions, will continue to love the things of the world. In proportion as such may be shown that there is a new order of affairs coming, in that proportion the selfish-minded will not be in sympathy with the change of dispensation.

If a man conducts a large enterprise for the benefit of those who would have opportunity to share such blessings, that man would rejoice that there is a better time coming. A man who would truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. He would have the Spirit of God, the Spirit of love, the spirit that will dominate the new order of things, that will control during the thousand years of Christ's reign.

Many are in the attitude of mind which would say, "My employer is rich. Whenever I get the opportunity to help myself to some of his money, I will do so and get as much as possible." Such people love the present order of things, whether they be rich or poor. A great many poor love the things of this world, and hope some day to get their share.

There are people who say, "Oh, I do not love the world and its selfish spirit! From the crown of my head to the soles of my feet I am opposed to it. Sometimes I say to my husband, 'This is a very selfish world, John.' Then he replies, 'Yes, Mary, it is. Everywhere people are seeking for everything that will gratify self and selfish desires. But while

you condemn the ways of the world, yet you delight in the good things of life provided by my industry—the automobile, the pleasant home, etc.' And I must acknowledge that he is right. I fear that I could not be happy without them." Such a person certainly loves the things of the world, even while making good use of them.

It seems to be a serious charge to say that any one who is in that attitude of mind which loves the world and the things belonging to it, has not the love of the Father in him. We do not understand, however, that such a one has no love for the Father or that the Father has no love for him. The Apostle seems to be addressing this message to the church. Those who have been adopted into God's family must continue to love him or they would not be counted as members of that class.

What, then, is the full import of this expression—"The love of the Father is not in him"? To us it would mean that the love of the Father had not gotten full control of his heart, and this would mean that ultimately—unless he should gain a victory over his selfish disposition—he would not be accepted as a son.

Everywhere about us is this spirit of selfishness. Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to rid ourselves of the spirit of the world and to be filled with the Spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

TWO KINDS OF MOTIVES

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the Spirit of God; that is, it might be done for what we could get from others in the way of money, honor or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives—the love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honorable position it gives them in the world, or because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God, to serve the truth, to serve his people. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man's work, God will prove what sort it is—will show what motive is behind the deed.

Those who are serving merely from the worldly spirit will be vexed with everything that is making for truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as the church is concerned, is the making manifest whether we love the world—the things of the present time—or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

"Love not the world!
He in whose heart the love
Of vanity has found a place, shuts out
The enduring world above.

"Love not the world!
However fair it seem;
Who loveth this vain world—the love of God
Abideth not in him."

THE RETRIBUTIVE CHARACTER OF DIVINE LAW

[This article was a reprint of that published in issue of June 1, 1894, which please see.]

THE CREATION OF THINGS MUNDANE

JANUARY 5—GENESIS 1:1-31; 2:1-3.

"In the beginning God created the heavens and the earth. And the earth was waste and void, and darkness was upon the face of the deep."—Gen. 1:1, 2. (R. V.)

In the past, Bible students have not been sufficiently critical in studying God's Word. Today's lesson illustrates this. The Genesis account does not begin with the creation of the physical earth, as was once supposed. "The beginning" refers merely to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man's use.

The earth was already in existence, and had been created by divine power before the time mentioned in the Genesis account. Read our text several times until this is clearly seen. Higher Critics (would go back millions of years to) discuss various theories respecting how the mass of earth was formed, and they attribute millions of years to this. Bible students may well content themselves with the record that the earth already was at "the beginning," of the Genesis account.

The Bible mentions days of various lengths; for instance, "the day of temptation in the wilderness"—forty years (Heb. 3:8, 9); "A day with the Lord is as a thousand years" (2 Pet. 3:8); our Lord's "day," etc. (John 8:56) While God could have accomplished the great work of ordering the earth in six 24-hour days, or in six minutes, for that matter, there is no reason to think that such short days are meant.

God arranged a great week of seven days for his great work of bringing man to perfection. Six of these days prepared our planet to receive Adam as its lord and earthly king, an image of his Creator. The seventh day, which there began, is not yet completed—it lacks a thousand years of completion. During that period, the Bible tells us, earth will be brought to a Paradise condition and man will be restored by his Redeemer to God's image.

Six great thousand-year periods or days have passed since Adam was created, according to Bible chronology. We are now in the dawning of the great seventh day or Sabbath day of human experience. God has promised that this seventh day of a thousand years will be very different from the preceding six days, in which mankind has experienced a reign of sin and death. The seventh day of a thousand years is Scripturally called the "Day of Christ," and by many it is styled the Millennium. In it Satan and sin are to be overthrown, righteousness is to be established by the Redeemer, and mankind, purchased by the precious blood at Calvary are all to have full opportunity for arising from present degradation to re-attainment of the image and likeness of God, lost in Eden by Adam's disobedience.

The seventh day of the creative week began with Adam's creation and has already lasted six thousand years, and is to be completed with the thousand years of Christ's Reign. The seventh creative day will be seven thousand years long. Whoever sees this to be a reasonable deduction can easily suppose that the six preceding days of the Genesis account were, likewise, seven thousand years each. Reckoned thus, the total period from the time that divine energy began to operate upon the waste earth down to the time when the whole work of creation and restitution will be fully completed, would be 7 times 7,000 years, or 49,000 years.

According to the Bible, that time will be a thousand years hence, when The Christ shall have accomplished his work for mankind to the full and shall deliver up the kingdom to God, even the Father. At that moment the fiftieth thousand-year period will begin, with every creature in heaven and on earth ascribing praise to him that sitteth upon the throne, and to the Lamb, forever. How appropriate this will be, especially when we recall that in God's arrangement fifty is the greatest climax of numbers! In Bible usage the number seven is symbolical of perfection, and 7 times 7 represents a completeness of perfection; and the fiftieth or Jubilee following is climacteric.

"LET THERE BE LIGHT"

We hold that the Genesis account is in full accord with all the facts known to science. There was no light in the earth prior to the time when divine energy brooded on the surface of the waters. The account seems to suggest an electrical influence, and a light somewhat resembling the Aurora Borealis. The earth was dark because shrouded with an impenetrable fog and an upper canopy of water, mineral water, etc. This thoroughly shut out the light of the sun, moon and stars, which did not shine in upon the earth in any sense until the fourth day. The Jewish day, patterned after the Genesis account, began with the night. So the first day of 7,000 years, under the divine energy, gradually increased this electrical light and prepared for the next epoch.

The work of the second day, or epoch, was the establishment of a firmament, separating between the waters of the sky and the waters of the earth. Doubtless the light had to do in a natural way with bringing about this secondary feature of the earth's preparation. The establishment of the firmament began very slowly, but was completed with the end of the second day.

In the third day, or epoch, under divine direction earthquakes took place, mountain ranges were thrown up, and thus the waters of the earth were gathered into seas, draining off a land surface in preparation for vegetation. Forthwith vegetation sprang up—grass, bushes, trees, with their seeds and fruits. The account does not say that God made so many different kinds of grasses and fruit, trees, etc. It declares that under divine command the earth brought forth these various kinds. Nothing in the Genesis account would interfere with an evolutionary theory as respects vegetation. Thus, under divine supervision, the third day accomplished its purpose.

According to the Vailian Theory the earth was once surrounded by rings and belts similar to those of Saturn and Jupiter, consisting of minerals and waters thrown off to a great distance when the earth long previously was in a molten state. These rings, attracted to the earth, approached her gradually, one by one. Held off by the firmament, they spread out like a great curtain, causing much of the darkness. Then, influenced by the motion of the earth on her axis, they gravitated toward the poles, gradually becoming heavier. Finally they broke, one after the other, coming down as great deluges, burying vegetation, which later became coal beds, and depositing minerals of various kinds which man has since been using.

Each successive deluge added minerals to the crust of the earth and water to the seas, the weight of the seas creating further upheavals of mountains, etc. The last of these rings came down as a deluge in Noah's day. Previously, for centuries, it had been a great watery canopy. Through it the sun, moon and stars were visible, but not clear, as now. Under these conditions there were no storms, nor was there any rain. (Gen. 2:3) The entire earth under this canopy was like a greenhouse of equable temperature. This accounts for the vegetable and animal remains found near the poles, and long imbedded in ice, which formed instantly when the canopy collapsed as a deluge.

With the fall of several of earth's "rings," the atmosphere became translucent, so that the luminaries of the sky could exercise their beneficial influences in respect to animal life about to be created. These luminaries have served mankind as a great clock, marking days, months and years. Thus the work of the fourth epoch-day was accomplished.

On the fifth day the waters began to swarm with living, moving creatures. Next came fowl and great sea monsters. Here again a measure of evolution is suggested by the statement that "the waters brought forth abundantly" the various kinds, under divine supervision. Only in the case of man does the Bible distinctly declare a personal creation.

The creation of land animals marks the sixth epoch-day. Fish and fowl took precedence, as scientists agree. Again we read that "the earth brought forth," but we also read that the Lord directed the matter in the development of the different kinds or varieties.

It was at the very end of the sixth day that God created man. The earth did not bring him forth. He was created in his Maker's character-likeness, to be the king of earth, to have dominion over the creatures of the land, the air and the sea. Another account seems to imply that Mother Eve was taken from Father Adam's side, to be a helpmate on his own plane, in the beginning of the seventh day, for this was the last feature of creation. We read that God finished his work on the seventh day and rested. He has rested or ceased from his creative work during this seventh day, leaving the finishing touches to be accomplished by the Redeemer during his Messianic kingdom, which will complete the seventh day—49,000 years from the time God said, "Let there be light."

"GOD CREATED MAN IN HIS OWN IMAGE"

JANUARY 12—GENESIS 1:26—2:25; PSALM 8.

How different the statement respecting man's creation from that describing the creation of plants and the lower animals which the seas and the earth brought forth! Man's creation was premeditated. In advance, God designed man to be the king over the earth, having dominion over fish and fowl and beasts, even as his Creator has the supreme dominion of the universe. He was to be his Creator's image, not in physical form, but in moral and intellectual qualities. He was not to be of the divine nature, but of human nature—a fleshly being resembling his Creator, a spirit being. This intention of Deity was fully carried out in man's creation. As we read, "God created man in his own image; in the image of God created he him; male and female created he them." Not a word here can be construed as in any sense implying the evolution of man from the lower creatures.

A FALL, NOT AN EVOLUTION

So far from teaching an evolution, the Bible teaches the very reverse, both in the Old and in the New Testament. St. Paul declares, By one man's disobedience sin entered into the world, and death as the result of sin. Thus death passed upon all men, because all are sinners. (Romans 5:12) The Prophet David refers to his fallen condition and queries respecting God's mercy in providing for a man a redemption and restoration to divine favor, saying, "What is man, that thou art mindful of him?" (Psalm 8:4) He then proceeds briefly to picture man's glorious condition before he fell, saying, "Thou madest him a little lower than the angels. Thou crownedest him with glory and honor and didst set him over the works of thy hands." Later he describes man's dominion as related to beasts of the field, fowl of the air and fish of the sea.

In a word, the Bible represents man as the crowning masterpiece of mundane creation. The seal of God's Word is set to this in the statement that God pronounced him "very good." This is also implied in the statement that God created him in his image, for the Scriptures declare, "All his work is perfect." Nor could we for a moment esteem it just or right that any but a perfect being should be placed on trial for life or death everlasting.

NOT TWO CREATION ACCOUNTS

Higher Critics, anxious to discredit the Bible, claim that the second chapter of Genesis is another account of the whole creation written by a different person. They claim that it gives a different order of creation, showing man created first, and then trees, beasts, etc. To us this is all foolishness. Moses, having described creation in its logical order, merely emphasizes and particularizes some of his previous statements.

He declares (Genesis 2:4) that he has already described the generation or developments of things heavenly and earthly from the beginning, before there was any plant life. Incidentally he mentions that at that time there was no rain—before the flood. He again assures us that man was God's last creation, to be the king or supervisor of earth. Then, much to our satisfaction, Moses proceeds to give an account of the specialty of man's creation, so different from that of the lower animals and vegetation. He was not evolved, but was God's handiwork. He was not spirit, but flesh, formed of the dust of the ground. But still he had the spirit of life common to all the lower creatures, of whom he was the head or king. The Hebrew reads, literally, "In his nostrils the breath of lives"—the breath or spirit of life common to all breathing creatures.

Then a description of Eden follows, how God particularly supervised its preparation as the home of the king of earth, in which God placed him. Nothing in this implies that Eden was made after Adam's creation. On the contrary, we have already been informed that God's creative work ceased with the production of Mother Eve, and that since then he has rested or desisted from further mundane creation—leaving to his glorious Son, Messiah, the work of human redemption and restitution.—Acts 3:19-21.

When we read (V. 19) that all animals that God had previously created were named by Adam, it would be foolish for us to suppose that the animals were a subsequent creation. This bringing of all creatures to Adam's attention implies his mastery of them all and leads up to the statement that in none of them was he able to find fellowship and companionship. God wished him to realize the need of a companion and wife before providing her.

MAN ORIGINALLY SEXLESS

The details of human creation imply that Adam lived in Eden some time alone and sexless. Some Bible students infer from the chronology that it was about two years from the time of Adam's creation until the expulsion from Eden under the death sentence. The cause for the division of Adam into two persons is stated; the earth was to be filled, populated with a race of his species, and amongst all the creatures none was suitable as a companion for him or fit to be his mate, and the mother of an offspring in his likeness.

Thus again is shown that Adam was distinctly different from apes and monkeys, and all the other creatures placed under his control. He was in the likeness of his Creator. Other Scriptures show us that after the earth shall have been filled with a population, it is the divine purpose that the sex quality in humanity shall be dropped. Jesus' words are, "They that shall attain unto that age (of perfection—future) will neither marry nor be given in marriage, but be like the angels of heaven"—sexless. See Luke 20:34-36.

The division of Adam into two parts, male and female, left the headship with the male, but deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits; but the two were perfectly adapted to each other's needs and fulfilled each other's ideals. The fall from God's favor has affected both sexes and has disturbed the original balance and harmony, producing extremes of coarseness and effeminacy, destroying perfection and robbing the marriage relationship of much of its ideal happiness.

The restitution or resurrection of the willing and obedient, to be brought about by Messiah's kingdom, will not mean the restoration of sex perfections, but rather the gradual perfecting of each individual in the image and likeness of God in personal completeness, such as Adam possessed before his division.

The sex attractions having passed away, man will not be alone, as Adam was originally; for the earth will be full of human brethren, all in the image of God and in fullest fellowship of spirit, enjoying the world-wide Eden. Such a condition of things can be appreciated only as we take the Divine standpoint and realize the superior perfection of God and the angels in their sexless condition—though always spoken of as masculine.

"BY ONE MAN'S DISOBEDIENCE"

Note the consistency of the Bible theory which necessitated the division of one man into male and female. God purposed that the entire race must proceed from the one man. He foresaw sin and how he would permit it to flourish, and how he would provide for man's recovery. If two or more separate individuals had sinned and involved the race, it would have required just as many redeemers, according to the divine law, "An eye for an eye, a tooth for a tooth," a man's life for a man's life. (Deut. 19:21) Because God from the beginning intended only one Lamb of God, one glorious Redeemer, therefore the entire race sprang from the one man Adam, that "as by a man came death, by a man" should come "the resurrection of the dead."—1 Cor. 15:21.

SECOND ADAM AND SECOND EVE

We should not forget that Adam and Eve in some respects foreshadowed Christ and the church. Jesus personally is the great Savior of mankind, whose death constitutes the ransom-price for the sins of Adam and the entire race. He is to be the Great Life-Giver, or Father of mankind. During his Millennial reign he will give back earthly life to Adam and as many of his race as will receive it—raising them gradually, more and more, out of sin and death conditions, up to perfection during that thousand years,—"the times of refreshing that shall come from the presence of the Lord, ... the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19 to 21) This will be the glorious work of regenerating the world,—"whosoever will" may then drink the water of life freely.

But before beginning his work of regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an elect church shall be formed to be his companion and joint-heir in his kingdom—the second Eve, on the spirit plane, as he, the Heavenly One, is the second Adam.

The church will not be the Life-Giver or Father, but she will be the mother, or care-taker of the regenerated hosts of humanity during the Millennium. Under her care the willing and obedient will retain the image of God in the flesh.

THE ENDING OF THE GENTILE TIMES

If in times past the records of history had been kept as they are at present, there would seem to be no excuse for any discrepancy or misunderstanding on the subject of chronology. But they were not so kept. In olden times it was the custom to date events according to the period of the reigning king, thus: In the third year of the reign of King Cyrus; in the seventh year of the reign of King Solomon, etc. As king followed king, some living a few months, some a few years, some many years, the threads of history were always in danger of becoming entangled. Indeed, no particular necessity was seen for keeping chronological records. Even the Bible merely relates these histories in their order, telling the number of the years of the life or of the reign of each king, without twisting these threads into one common cord of history.

So matters continued with little effort to arrange an exact chronology of human history, until the Sixth Century A. D. when Dionysius, a Roman abbot, set forth our present method of counting, styled the Christian Calendar. It undertook to mark the beginning of the Christian era with the birth of Christ, reckoned as January 1st. Previous history was reckoned and styled Before Christ (B. C.) and subsequent history was styled *Anno Domini* (A. D.)—in the year of our Lord.

Whether Dionysius began his A. D. period January 1st, A. D. 1, or whether he began it January 1st, A. D. 0, we may not be sure; neither may we feel too certain whether he began the B. C. dates December 31st, B. C. 0, or December 31st, B. C. 1. For all ordinary purposes this question would be rather immaterial. But it has a very important bearing on our calculation of Gentile Times. Even in this particular the matter seemed less important thirty or forty years ago than it does today; for now as we come down to the close of the Gentile Times we are disposed to give every feature a critical and microscopical examination not thought so necessary some years ago.

Then, we were content to say, "606 B. C. seems a well authenticated date for the destruction of Jerusalem by Nebuchadnezzar, and B. C. 536 the date when the seventy years' appointed desolation of the land ceased." Our method adopted in the STUDIES IN THE SCRIPTURES was a simple one. We said: The Bible times of Gentile supremacy and Israel's rejection equals 7 times 360, or 2,520 years. From this we deducted the date before Christ (B. C.) 606. Thus we found the year A. D. 1914.

		360
		7
		2,520
	B. C.	606
	A. D	1914

AN OPEN QUESTION

Coming now to a very critical examination of the date 536 B. C., there is an open question: Shall we call it 536 full years to A. D., or 535 full years? The difference in time between October 1st and January 1st would be the fourth of a year; hence our query is respecting 536¼ or 535¼ years B. C. What is the proper method of calculation, is in dispute. If we count the first year B. C. as 0, then the date 536¼ B. C. is the proper one for the end of the seventy years of captivity. But if we begin to reckon it by counting the first year before the Christian era as B. C. 1, then evidently the desolation ended 535¼ years B. C.

As to the methods of counting, Encyclopaedia Britannica says, "Astronomers denote the year which preceded the first of our era as 0 and the year previous to that as B. C. 1—the previous year B. C. 2, and so on."

Whichever of these ways we undertake to calculate the matter the difference between the results is one year. The seventy years of Jewish captivity ended October, 536 B. C., and if there were 536¼ years B. C., then to complete the 2,520 years' cycle of the Times of the Gentiles would require 1913¾ years of A. D., or to October, 1914. But if the other way of reckoning were used, then there were but 535¼ years of the period B. C., and the remainder of the 2,520 years would reach to A. D., 1914¾ years, otherwise October, 1915.

Since this question is agitating the minds of a considerable number of the friends, we have presented it here in some detail. We remind the readers, however, that nothing in the

Scriptures says definitely that the trouble upon the Gentiles will be accomplished before the close of the Times of the Gentiles, whether that be October, 1914, or October, 1915. The trouble doubtless will be considerable before the final crash, even though that crash come suddenly, like the casting of a great millstone into the sea. (Rev. 18:21) The parallel between the Jewish harvest and the present harvest would corroborate the thought that the trouble to the full will be accomplished by October, 1915.

OUR CONSECRATION IS UNTO DEATH

Many of our readers will recall our reference to this subject in a sermon preached at Allegheny, Pa., January 11, 1904, and published in the *Pittsburgh Gazette*. We make an extract from that sermon as follows:—

"We find, then, that the Seven Times of Israel's punishment and the Seven Times of Gentile dominion are the same; and that they began with the captivity of Zedekiah, and, as will be seen from the Chart, they terminate with the year 1915. According to the best obtainable evidences on the subject, synchronized with the Scriptural testimony, Zedekiah's captivity took place in October, 606¾ years before A. D. 1. If we will add to this 1914¾ years, we will have the year, October, 1915, as the date for the end of Gentile supremacy in the world—the end of the lease of 2,520 years, which will not be renewed. Instead, he whose right the kingdom is, shall take possession of it. This, therefore, marks when the Lord himself shall assume control of the world's affairs, to end its reign of sin and death, and to bring in the True Light."

There surely is room for slight differences of opinion on this subject and it behooves us to grant each other the widest latitude. The lease of power to the Gentiles may end in October, 1914, or in October, 1915. And the period of intense strife and anarchy "such as never was since there was a nation" may be the final ending of the Gentile Times or the beginning of Messiah's reign. [See Vol. 2, SCRIPTURE STUDIES.]

But we remind all of our readers again, that we have not prophesied anything about the Times of the Gentiles closing in a time of trouble nor about the glorious epoch which will shortly follow that catastrophe. We have merely pointed out what the Scriptures say, giving our views respecting their meaning and asking our readers to judge, each for himself, what they signify. These prophecies still read the same to us. Should we ever see reason for changing our belief, be assured we will be prompt to advise you respecting the same and give you the reason for it. However some may make positive statements of what they know, and of what they do not know, we never indulge in this; but we merely state that we believe thus and so, for such and such reasons.

Many disposed to cavil at every statement of faith respecting the time and ending of this age and the dawning of the new age are very positive in their assertions. Some of them declare that surely the end of this age cannot come for fifty thousand years yet. Others, with equal positiveness, declare that it may happen at any moment. Neither one gives any Scriptural proof. Then why should either of them criticize us for merely presenting the Scripture testimonies and our opinions respecting the signification of them, with the request that others investigate and form each his own opinion?

Finally, let us remember that we did not consecrate either to October, 1914, nor to October, 1915, or to any other date, but "unto death." If for any reason the Lord has permitted us to miscalculate the prophecies, the signs of the times assure us that the miscalculations cannot be very great. And if the Lord's grace and peace be with us in the future as in the past, according to his promise, we shall rejoice equally to go or to remain at any time, and to be in his service, either on this side the veil or on the other side, as may please our Master best.

ADVICE TO PILGRIMS, GOOD FOR ALL

TO THE PILGRIM BRETHREN OF I. B. S. A.

DEAR BRETHREN, BELOVED IN THE LORD:—I know well that as new creatures your desires are to lay down your life for the brethren. I know well, also, that the world, the flesh and the adversary (especially the latter) evidently oppose all who seek to walk in the footsteps of Jesus, particularly those in public places and those who are active in the service of the truth. These attacks come sometimes in one form and sometimes in another—sometimes through too much sympathy and sometimes through too little.

I feel constrained to give you some advice:

Do not do much writing of letters. Experience shows that those pilgrims who do much of this generally neglect the particular work in which they are supposed to be engaged. If there are questions needing answers, ten words on postcard will refer the friends to THE WATCH TOWER OFFICE, or to STUDIES IN THE SCRIPTURES. We believe that the results would be far more profitable than if you would attempt to write lengthy discussions. In some instances the friends could be more profited. Is it not wise that we remember St. Paul's exhortation that the eye, the hand, the foot, strive to do its own part as members of the body of Christ? Your portion, dear Brethren, is a very honorable and important one. We believe that it will need all of your time, if properly attended to.

The forenoons, or times when there are no meetings, we advise that brief visits be made to dear friends of whom you get word that they are sick, or for some other reason have not attended meetings of the class recently.

Such opportunities not presenting themselves, we suggest that you write a brief synopsis of your principal address (if you give a public one), suitable for the newspapers. This will be a valuable experience to you and may prove acceptable, and thus give the truth a wider swing. One dear brother has been very successful in this way. Not being much of a hand at writing nor much of a scholar, he inquired of me if he could use some of my sermons. I gave cheerful consent. Rewriting them, he has been able to get them into numbers of papers, and thus the truth has been circulated. We wish to give you all this same privilege.

Do not understand by this that we mean for you to go out of the pilgrim into the literary work, but merely that you seek for opportunities to write up something that may effect the scattering of the truth. The time thus employed would be much more useful in the Lord's service than in writing to the friends.

I remember you, in my petitions at the throne of heavenly grace and hope that I am remembered by you all. Remember me to the dear friends wherever you may go, assuring them that you bear my greetings. As ever,

Yours in the Fellowship of the Anointed,

C. T. RUSSELL.

SUGGESTIONS FOR BEREAN CLASSES

DEAR BROTHER RUSSELL:—

In sending current report to Tabernacle I feel constrained to express anew my hearty Christian love for you, as I perceive the activity of our opponents increasing in their efforts to overthrow the work committed to you. You have our prayers, as well as our sympathy, in the trials incidental to the various attacks being made in the public press against you. I feel confident the same grace which has held you up in the past will prove sufficient to the end.

Most of the classes seem to be leaping forward in the things of the Spirit, as though trying to make amends for past slackness.

I notice a few classes making the serious mistake of thinking a constant change is essential to "keep from getting into a rut." Thus in one class the Lord evidently saw a more competent leader was needed, and he sent a brother to work here who had the necessary qualifications. After serving two six months' terms that spirit of change refused to elect him, or, rather, prompted him to think he ought not to be elected again. The present elder is a good brother, but the two as elders together would be able to accomplish manifold more.—Eccle. 4:9-12.

That same idea causes this class to shift its meetings around, even including the Sunday services, until some of the irregular attendants are discouraged from going out for fear they will go to one home and find the meeting is not to be held there. That is one reason why they never become regular attendants.

Another thing, some of the classes need advice upon the conduct of Berean classes, as quite a few places where they think they have Berean classes they really have preaching services. The elder asks the questions, one or two of the friends give a very brief answer, and then the elder preaches a 10 or 15-minute sermon; this is repeated with next question, and so to the end.

There are some very small and weak classes where I can

imagine this might be allowable, but in every case where I have found it to be their method there seemed to be no excuse for it.

We have been enjoying very precious fellowship with the Brethren in Illinois, and are greatly rejoicing in the privileges of service in the cause which has as its object the glory of God. With much Christian Love.

Yours in His Precious Name, BENJ. H. BARTON.

THE EDITOR'S REPLY

I embrace this opportunity to endorse the statement of Brother Barton, given above. We need to keep well balanced. While the classes are to retain the full control of their own affairs, this does not mean that they should ever speak or thing slightingly of those whom they have chosen, under what they believe to be divine guidance, to be their elders or leaders. Let us remember the Apostle's words, "Obey those who have the rule over you, and submit yourselves, for they watch for your souls as they that must give account."—Heb. 13:17.

A faithful leader, who does not attempt to take the control from the hands of the class, can be, and should be, trusted greatly. His is a labor of love, and not for filthy lucre; and the love of the whole class should be freely paid to him as in a measure a reward for his faithfulness in the service. This does not mean that the control should be left in the hands of one elder, nor that he should feel offended that others should be brought to the front, even if he be the most competent one. As elder brethren the leaders should be on the lookout to help, encourage and instruct all the younger brethren, and to prepare them for the work of deacon, and, subsequently, for eldership.

Some of the Lord's dear people seem a little inclined to run to the extreme. Strong characters are always in danger of going to extremes. The Apostle exhorts, "Let your moderation be known to all." To have our affairs conducted decently and in order is not Babylonish in any evil sense. Can we imagine heaven as without rules, regulations and order? Do we not recognize that order is heaven's first law? Does not the Apostle intimate that the Lord is setting the various members in the body as it pleases him? Could it be wrong for us to co-operate with God in the recognition of his will and in carrying it out? Surely not! It is just as bad, or even worse, for a small minority to tyrannize over the majority as it would be for a reasonable majority to tyrannize over the minority. The spirit of love bids us remember the Golden Rule, and be as generous to others as we would have them be to us.

I quite agree with Brother Barton's suggestions respecting too great a desire for change. Recently we learned of one class which rotates its leaders every week. This would not be so bad, of course, for prayer and testimony meeting, though even then it would appear as if a month or a quarter would be better for each leader; but in the case of the Berean Studies a weekly change seems very injurious, both for the leader and for the class. Continuity, connection with previous lessons, is very desirable. We recommend at least three months' incumbency for Berean Study leaders.

RESPECTING BEREAN STUDIES

Brother Barton's suggestion is good, that a successful teacher is one who draws the answers from the class. It is in this very particular that the Berean Studies are helping the Lord's people more and more. Now, it is true that some persons who have a talent for talking or preaching have insufficient talent for teaching—for drawing answers from the class. In such a case it might be well to give different elders an opportunity to show whether they possess aptness to teach, which the Apostle explains to be one of the qualifications of an elder.

Many class leaders report that it is impossible for them to get the friends to study the lesson in advance. It is a pity that this is so, but it would not be wise to cause offense to any or to hinder any from attending the meetings by berating them for failure to study the lessons. We advise another course: At the beginning of each study let the pages of Studies in the Scriptures referred to in the lesson be read by some one capable of reading clearly, distinctly, forcefully; and then shut the books and discuss the subject along the lines of the questions. A very helpful way is for the leader to assist by gathering up some of the fragmentary statements of an answer and helping to put them together. The effect is to encourage the answerers for another occasion and to make the answers more valuable for the time. On the whole, the Berean Studies, we are sure, are doing very effective work in grounding and establishing in the truth.

We urge all the dear brethren that they keep up the regular reading of the STUDIES IN THE SCRIPTURES, ten to twelve pages a day, wholly regardless of the Berean lessons. What will be read will be so much of aid in connection with the lesson studies.

WISDOM FOR HARD TIMES

Many people are wasteful without intending to be so. They do not know how to economize. Economy is less important to the rich than to the poor, yet the poor usually know nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the possibilities of the near future we believe that "a word in season" will be helpful. Our advise would be to keep a good supply of fuel ahead, as storms and accidents might materially interrupt the supply—not to speak of strikes, embargoes, etc.

But our particular message now is in respect to food. We advise a fair supply of staple goods which do not run into money—rice, beans, peas, oatmeal, potatoes, salt, sugar. What we have enumerated are staples. Bought in reasonable quantities, they are the cheapest, as well as the most wholesome food. The rice and the potatoes are rich in starch, while the beans and peas are richly nitrogenous and largely take the place of meats in support of the human system.

Meat in moderate quantities is wholesome and desirable, but not indispensable where beans and peas are used freely. However, certain portions of beef are sold cheap everywhere, the objection usually being that the cheap portions are tough. We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest.

The recipe is the use of a small quantity of the best vinegar in the preparation of the meat. Press the tough pieces of meat tightly into a jar, and put just enough water on it to cover it. Note the quantity of water used, and allow two teaspoonfuls of vinegar to a pint of water—a tablespoonful to a quart, and in same proportion for larger quantities. Let this vinegar and water remain upon the meat over night. In the morning cook your meat in whatever way you may please, and it will be tender. The same treatment will make the toughest fowls tender. If the vinegar is not quite good and strong, a larger quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying-pan will give the steak a spicy flavor and make it tender. WATCH TOWER readers need never have tough meat hereafter.

DISCIPLINE

The hammer of thy discipline, O Lord,
Strikes fast and hard. Life's anvil rings again
To thy strong strokes. And yet we know 'tis then
That from the heart's hot iron all abroad
The rich glow spreads. Great Fashioner divine,
Who spareth not, in thy far-seeing plan,
The blows that shape the character of man,
Or fire that makes him yield to touch of thine,
Strike on, then, if thou wilt! For thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfill
Thy purpose—making all our life thine own.
Only we do beseech thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from thee.

AN INTERESTING LETTER

PASTOR RUSSELL:—May I write you my joyful experience in which our dear Father so clearly used you and a tract.

In 1879 I joined a church in a small town where the religious atmosphere seemed to be good. After some years I moved to a city and at once I identified myself with the church there. I soon noticed the absence of the simplicity

of religion, and the prevalence of form and ceremony, including many kinds of entertainments to raise money. I grew dissatisfied; and though still loyal to the creed, I only attended the services intermittently.

Last August while homeward bound on the car I sat beside a lady who quietly handed me a folded PEOPLES PULPIT asking me that I read it and pass it on to others. Simply because her quiet manner attracted me I said "Yes." I did not think of the paper for several days and then felt too busy to take the time. This occurred several times until finally I remembered my promise to the woman and read the article "Where are the Dead" aloud to my companion.

Finding the STUDIES IN THE SCRIPTURES advertised therein she purchased them for me as a present.

From the beginning our hearts and minds accepted all from cover to cover, because the Bible was clearly proving them. Oh, the years of heart hunger; and never to have heard of the STUDIES nor the truth!

Later in the Spring we heard you in Boston and Malden.

I now have all the STUDIES, BEREAN NOTES, WATCH TOWER, etc. Truly much has come to us in one year—the satisfying of the longing of a lifetime. May the dear Father abundantly bless "the faithful steward;" and the dear unknown sister in the truth who first gave me the PULPIT. In her longing to help one she helped two; and I anxiously give out PULPITS to others, as she asked, "pass it on." This at present seems all I can do.

I gladly and prayfully take the vow trusting to the Father's sustaining grace to keep it.

NELLIE J. WENTWORTH.

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1912—ANNUAL REPORT—1912

WATCH TOWER BIBLE AND TRACT SOCIETY

DECEMBER 1ST, 1911—DECEMBER 1ST, 1912

Our fiscal year begins and ends December 1. The year has been one of the most interesting and successful in our Society's experience. Every day has seemed to add momentum to the work. Those who have been enjoying the light of present truth for years seem generally to be ripening in Christian character and in loving zeal for the Lord, the truth and the brethren. Nothing pleases us more than this.

The next most interesting thing is the manifest awakening of thinking Christian people of all denominations. Many dear people of God have lived in a sort of religious lethargy for years. Sometimes they dreamed of converting the world, only to be rudely awakened to a fresh realization that if the heathen were brought to the same civilization that prevails in Christendom, God's will would be as far as ever from being done on earth as in heaven. Others have had nightmares of horror as their minds would be recalled to the teachings of their creeds —as they would remember the old theory that all except the saintly elect few will spend an eternity in torture.

The awakening ones very generally wander off into "Higher Criticism" unbelief, Evolution theories, and general doubt respecting everything. Others wander into Christian Science, and seek to convince themselves that aches and pains are purely imagination, etc., etc. Still others wander into New Thought, etc., only to find, in these, dangerous quicksands. Under the Lord's providence many or all these classes during the past year have been brought in contact with the Bible's own teaching, which we all have so long lost under the debris of human theory and tradition.

It has been a real pleasure to note, as the weeks went by, the increased attendance at the meetings and the increased number of meetings being held and the development of faithful brethren everywhere as heralds of the "good things." It has been a great satisfaction to read some of the warmly encouraging letters that have been received from hungry souls. Some tell of the sweetness of the truth at its very first hearing. Others tell of how increasingly precious the Word of God grows, as their study of it continues in the light of the divine plan of the ages. Surely THE WATCH TOWER is the favored place for a review of the entire harvest field!

The Lord has greatly blessed the brethren who have engaged in Class Extension work, especially in Great Britain and America. There is room in this Department for the talents of every consecrated child of God. The harvest is great. The laborers are few. All who are praying to the Lord to send forth more laborers are surely zealously watching for opportunities to take a hand in the work themselves. And all this energy is showing fruitage. There is nothing like it in the whole world. No money inducements! Everything is done from the love of the Lord and his truth, and from a great desire to "show forth the praises of him who hath called us out of darkness into his marvelous light." The blessing is twofold. Not only are many thus brought into the light and caused to rejoice in the fullness of our Savior and his great salvation, but the laborers all receive spiritual refreshment, in proportion as they seek to lay down their lives and talents in the harvest work.

THE TRUTH IN FOREIGN FIELDS

Our readers are aware that our Society has been doing something in South Africa and South India during the past three years. Evidently the Lord's blessing in some degree on the work in foreign lands led up to the sending of an I. B. S. A. Committee to see the conditions of the heathen and to report. The report was given in the early part of the year, and published in a special issue of this journal. We have received complimentary testimonies respecting the truthfulness of the Report and the kindly spirit with which those truths, not altogether flattering, were presented. Some of these have come from foreign lands.

As a result of that investigation it was decided that conditions in heathendom warranted the expenditure of some of the Society's funds in proclaiming the Gospel of the Kingdom there. Accordingly, free literature was printed in six of the principal languages of India, the two principal languages of China, in the Japanese and in the Korean. This literature was designed principally for those professing Christ. But reports indicate that many non-Christians have manifested eagerness for the study of these things.

The Bible story of the election of the church to be jointheirs with Jesus in the Messianic kingdom was new and palatable to many of the Christian natives and others; and the Bible assurance presented to them, that their friends and forefathers who have died in heathenish darkness were not in purgatory nor a hell of eternal torture, but in the Bible hell, the grave, was a relief to many. God's character, cleared of the awful stain upon it by our creeds, shone more brightly before the minds of many. We may be sure that the effect on honest hearts everywhere is the same; namely, that "the Love of God constraineth us."

THE WORK IN SOUTH INDIA

In South India, where the London Missionary Society has had a start for over a hundred years, where it has established colleges, etc., the field seemed ripe for the Gospel of the kingdom which we sent to them. As the people heard and read of the good time coming, it cheered them. According to the reports, the missionaries endeavor to keep the people from hearing, even threatening to excommunicate those who attend our meetings, and, going further than this, threatening to excommunicate whole families if even one member attends our meetings. And further, they are reported to have declared that they would not allow any marrying between any of their faithful and any who might come to hear and have a relish for the "good tidings of great joy which shall be for all people." But in spite of all the threats and endeavors and influence and rice, the hungry hearts came to our meetings and got some crumbs of comfort, benefiting in the present life and preparing them, we trust, for the life to come.

The latest reports from South India are that the missionaries of that vicinity, unable to stem the popularity of our Bible meetings, have been obliged to start similar Bible instruction respecting the kingdom. Well, whether it be from strife or from some other motives, we are glad that Messiah's kingdom is being heralded to whoever will be "Israelites indeed" of far-off India.

If the missionaries would all preach the Gospel of the kingdom, if they would all tell the people the Bible truth respecting "the wages of sin" and "the gift of God," the coming of Messiah, the rolling away of the curse and the pouring out of God's blessing, and announce that this grand consummation of the divine plan is near at hand, how glad we would be! If now our efforts have stirred them up to give the people the real Bible message, we are glad.

Undoubtedly there are sincere missionaries, but such sincere ones are hampered and hindered by the limitations placed upon them respecting the creeds——burdens which are becoming galling to all "whom the Son makes free." But with the missionary, as with the home pastor of civilized lands, every

one seems bound up in his congregational fetters. Only the courageous "overcomers" could even think of bursting the bonds which associate them with their food supply, their honor of men, and all opportunity they know for divine service. We sympathize with such. Would that they might take a more satisfactory course! Would that they might exercise more faith in God!

If the ministers have much advantage every way as respects education, time, opportunity for study, etc., they are also having weightier trials, because any change of denominational base to them means practically their all. Few of them realize that this is the very test which the Lord wishes to bring to bear upon every one called during this Gospel age—faithfulness, loyalty, zeal for God and his truth—even unto death, counting not their lives dear to themselves. It is of this class that it is written, "They shall be mine, saith the Lord, in that day when I make up my jewels."—Mal. 3:17.

THE NEWSPAPER WORK

Very encouraging reports come to us respecting the influence of the truth as it goes out from week to week through the public press of the English-speaking world. Approximately fourteen hundred newspapers are publishing our sermons and Sunday School comments every week. Our adversary, God's adversary, Satan, is, of course, displeased now, as he was eighteen hundred years ago, to perceive that "the poor have the Gospel preached unto them." Yet notwithstanding slanders, misrepresentations and violent attacks made by some, God's blessing continues with the work; and approximately twelve millions of people have the opportunity every week of learning a little respecting God and his Word—his plan.

One would think that every true Christian in every pulpit, in every pew, would thank God that the people whom they could not get into the churches are having the message of God's love laid before their eyes in an attractive form weekly. It would be a pity if anything akin to jealousy should anywhere spring up to poison a Christian heart against a fellow-Christian and fellow-servant. Any one engaged in sowing such seed and planting such roots of bitterness would assuredly have divine disfavor for his portion in some manner. But our point is, that, by the grace of God, the Gospel is preached. Earnest souls are being found. Hungry ones are being fed and made to rejoice. God is being glorified.

Let us be thankful to have any share in this great work. More and more it appeals to us to be the Lord's work. We cannot see how it could progress so marvelously as it has done, except under his blessing. We give him our thanks. What if it has stirred up here and there an evil spirit in a class which the Bible describes as "sons of Belial"? What if these do fulfil toward us the Word of the Lord which declares, Whoever of you will live godly shall suffer persecution?

What if we do receive from some revilings, slanders, persecutions? Did not the Master forewarn us that this would be a part of our wages, saying, "They shall say all manner of evil against you falsely, for my sake? Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." St. Paul, who suffered not only from the tongues of men, but also from their whips, declared that present experiences were light afflictions, when viewed from the standpoint of the glory that is to follow as a reward of faithful endurance.

The proper way to view such experiences is to call to mind the blessed revenge which soon we shall be fitted and prepared to mete out to our enemies. In the language of the Scriptures, we shall by and by heap coals of fire upon the heads of those who now persecute us, by blessing them, opening the eyes of their understanding and helping them onward and upward to greater knowledge of God and harmony with his gracious arrangements. That is the kind of revenge that God is preparing for those who now so grievously misrepresent him and his Word—ignorantly.

Let us be assured that ignorance rather than malevolence is at the foundation of opposition to the truth. It was so at the first advent. Many of those Scribes and Pharisees and chief priests were fairly decent people. They had theories of their own respecting God's plan—as to how it must be fulfilled. Their own plans seemed better than God's because they were worldly-minded—not "Israelites indeed"—at heart.

Cannot very similar things be said truthfully and kindly respecting many of the ecclesiastically prominent in the present harvest time? If so, instead of thinking too harshly, let us rather take our cue from St. Peter's words when, speaking under the influence of the holy Spirit, he said to repentant Jews, "I wot, brethren, that in ignorance ye did it, as did also your rulers"; and St. Paul's words, "for, had they known, they would not have crucified the Lord of Glory."

So ignorance is the excuse for much of the wrong that has been done in the world amongst those bearing the name of Christ during the past eighteen centuries. And the same is true today. It behooves us while seeking to rid ourselves of ignorance and to come to a clear knowledge of the truth, to have sympathy for those whose eyes of understanding are still more or less blinded by "the god of this world." Let us pray for such, as St. Paul did, saying, "I pray God for you that the eyes of your understanding opening, ye may be able to comprehend with all saints the height and the depth, the length and the breadth—and to know the love of God, which passeth all understanding."—Eph. 1:18; 3:18, 19.

THE WATCH TOWER LISTS

Post Office rulings require us to keep our subscription lists very clean. When subscriptions expire, but a short time can be left for renewals. This insures that our list is quite a live one. For several years we have been urging the friends that, instead of lending their papers to interested friends, they encourage them to become subscribers to THE WATCH TOWER and to the papers publishing the sermons. Friends of the Cause have provided a special Fund out of which any such subscriptions can be paid, so that poverty need not be a hindrance to the receiving of a regular supply of spiritual food.

In various ways we know that our list still represents only the smaller portion of those really interested in the harvest message. The list, however, is gradually growing. Many of you will be glad to know that we are now publishing thirty-five thousand or more copies at every issue. We wish we dared hope for an increase of fifteen thousand or more during the coming year. The matter is in your hands. If you are receiving a blessing through these channels, and if you desire to extend the blessings to others, be sure you properly advise them.

THE PILGRIM SERVICE

The Lord continues his blessing with the pilgrim service. It is not the Society's desire to supply regular preaching for the classes or in any manner to relieve them of the responsibility for their own spiritual upbuilding. The frequent supply of pilgrims, therefore, is confined to large cities, where a more public witness than the local class is able to provide seems necessary. Even then, we encourage the classes to continue their regular studies, just as though the pilgrims did not come so frequently.

Pilgrim visits are intended to serve a double purpose: First, to assist in giving from time to time public witnesses for the truth—but preferably only one or two public discourses at each visit; second, the coming of a pilgrim affords excellent opportunity for refreshing and strengthening the household of faith. They may be called upon to help unravel knotty questions which may arise, although there will generally be found in every class some familiar enough with the STUDIES IN THE SCRIPTURES to give a Scriptural answer to nearly every important question.

Many classes of Bible Students have written us that by vote they have chosen the Editor of this journal as their Pastor (under-shepherd or bishop). We suggest to such that the pilgrim brethren be considered in a general way our assistants, and that they be received accordingly. This does not mean that the lessons they give, the spiritual food which they present, should be received carelessly or without proper mastication.

Rather, the Lord would have all of his dear sheep use their consecrated minds in rightly dividing the Word of truth, giving special heed to the suggestion and expositions of those whom they have reason to believe are serving them according to the will of God. This advice would be applicable to the presentations of the pastor or the pilgrims or the local elders—everybody.

Whenever public meetings are thought to be desirable, remember that one of the chief necessities for such an occasion is the procurement of a desirable auditorium—clean and in good repute. In many respects opera houses or small theaters of good class are more desirable than churches, because people of all denominations and those who attend no church services will feel free to come. The friends are gradually learning that it is useless to invite intelligent people to a meeting held in a dingy place or more than one flight of stairs from the street level. They are learning, too, the necessity for advertising meetings when they have good halls.

For success, the three things must co-operate—a speaker of ability, a desirable auditorium and the meeting well advertised. In the past much advertising effort has been wasted by poor auditoriums. Where notified that a public meeting is desired the Society will, as far as possible, apportion Sundays—especially if the town is of reasonable size and if the promises in respect to auditorium, etc., are encouraging. Increase of wisdom along these lines is helping forward the work in every direction. These same remarks apply in a lesser degree to Class Extension work, by which we mean meetings

held in surrounding villages and towns by those elders who have talent for public speaking and whose services are not needed by the local class sending them forth. The Society has had the pleasure of co-operating along these lines during the year. The results are encouraging every way. All classes that have the talent to spare and that have not engaged in this Extension work should write to us for particulars at once. This work is in harmony with the Master's instruction, Pray the Lord of the harvest that he will send forth more laborers into his vineyard. Let us labor while we pray.—Matt. 9:38.

SUMMARY PILGRIM SERVICE.

Total number of ministers engaged	60
" " " cities and towns visited	5,788
" " " public meetings	3.683
" " in attendance	564,707
Semi-public meetings held	9,881
Total number in attendance	248,293
" miles traveled	622,373

BIBLE STUDY CLASS EXTENSION.

Number of meetings reported	3,595
Attendance at meetings	108,563
Number of copies "Everybody's Paper" and other announcements circulated	1,732,870
Reported cost of these meetings	$9,389.02
Amount supplied by the Society	$1,003.18

THE CORRESPONDENCE DEPARTMENT

Naturally, our correspondence increases every year. However, a change is noticeable in the character of the communications. Those who have been long on our list are asking fewer questions, finding that they have the answers already in THE WATCH TOWER and in the six volumes of STUDIES IN THE SCRIPTURES. But our clerical force is still busily engaged in replying to questions from beginners, who have received of our literature and desire further spiritual nourishment. Herewith we present to you a memorandum of the number of letters received and the number dispatched. All parts of the earth are represented in our mail.

Total letters received 1912—Brooklyn	143,756
Total letters dispatched 1912—Brooklyn	264,190

THE COLPORTEUR WORK

It amazes us that the sale of STUDIES IN THE SCRIPTURES continues as it does. Colporteurs report to us that with the new method they are using they can generally sell the entire set of six volumes as easily as they formerly sold one volume or three volumes. The general awakening amongst Christian people is permitting many of them to become enlightened, preparing them for the Truth. They are satisfied neither with the darkness of the past, nor with the unbelief of Higher Criticism or Evolution. A soul-hunger is abroad in the world—with an increasing number of people. We thank God that we have for them the true Bread of Life, of which both they and we have so long sung.

"It satisfies my longings
As nothing else can do."

The number of volumes of STUDIES IN THE SCRIPTURES, etc., circulated during the year, we here report with considerable satisfaction. We congratulate especially all the dear colporteurs. Nearly all of these books were sold by them.

The total number of volumes of STUDIES IN THE SCRIPTURES circulated in 1912 was 634.951.

FREE LITERATURE CIRCULATED

Our two little papers, PEOPLES PULPIT and EVERYBODY'S PAPER, circulated for the most part free, have gone far and wide this year in thirty-three different languages. The friends, our readers, knowing that they can have literature in any language, are more and more availing themselves of the privilege and seeking to interest their neighbors. Incidentally we remark that the majority of people can serve the Lord's cause much better by handing a tract with a few commendatory words than by seeking to explain the divine plan. So many forget in telling of God's glorious plan that their hearers are comparatively ignorant of it—that they know only the first principles of the Gospel of Christ, and have need that one teach them again the rudiments. A teacher must be wise and give only the kind and only the quantity that will nourish.—Heb. 5:12-14.

Too many make a mistake, choking their friends with strong meat. Others make the mistake of talking too boastfully and drawing unpleasing comparisons, saying, What you believe, and, What we believe. We are glad, however, that all are gradually learning the import of the Master's words, "Be ye wise as serpents, harmless as doves." Let us remember that we not long ago were in similar darkness to that which generally prevails—and still we were Christians.

Hence we should not, in talking to our friends, give any hint that they do not belong to the family of God. Rather we find it the much better way to class ourselves in with all as true neighbors, to acknowledge that once we were in darkness, and to express the thought that all Christian people are becoming more and more enlightened in respect to the teaching of God's Word, because we are now living in God's due time for revealing some of the secrets of God's glorious plan of the ages. We are now living in the time of which the Prophet Daniel declared, "The wise shall understand"—the wise virgin class.—Dan. 12:10; Matt. 25:1-3.

TRACTS DISTRIBUTED, INCLUDING EVERYBODY'S PAPER AND PEOPLE'S PULPIT

November 1, 1911, to November 1, 1912.

In the English language	34,672,475	copies
In all other languages	848,000	"
Grand total of tracts	35,520,475	"

Equaling in usual tract pages..... 481,632.950 pages

The above does not include the millions published in Great Britain and Australia nor in foreign languages.

FINANCIAL REPORT

As we look back over the past, we perceive a steady progress in the amount of money donated to the Tract Fund for the promulgation of the truth. Each year has shown a little better than its predecessor, and the present one is no exception to this rule. Remember, too, that few of our donations are large—that not many WATCH TOWER subscribers have much of this world's goods. Two things astonish our enemies and our friends:—

(1) While all denominations of Christendom are in distress because of increased expenditure and decreased contributions and because they are ashamed to beg more than they have done, our receipts, on the contrary, without solicitation, come gradually forward, apparently just as they are needed. Or rather, we should say, keeping within our receipts we are enabled to push the work a little more and a little more every year. Of course, we could do much more if we had more means; but we are not worried about that, for if the Lord desires us to do greater things, he is abundantly able to provide the means.

(2) The other point which surprises both our enemies and our friends is the large amount of work accomplished with the small amount of money expended. This is attributed to the fact that we pay no salaries, and all of our expenses are kept at a minimum. Our home and office force of over a hundred persons all labor diligently, earnestly, perseveringly, rendering their services as unto the Lord. We have no drones. All are provided for decently, comfortably, as, we believe, the Lord would be pleased with, but very inexpensively. This is one secret of our ability to do more than others with the same amount of money. Financial statement follows:—

Paid Shortage of 1911		$ 22,415.93
Receipts from "Good Hopes," Tract Fund, etc.	$200,767.51	
Expended in the work mentioned above:		
In the United States and Canada		134,228.43
" Great Britain		20.038.60
" Austria		4,663.97
" Germany		1,562.12
" Sweden		1,338.04
" Denmark and Norway		1,059.52
" South Africa		1,298.77
" Jamaica and South America		3,933.69
" Japan		2.300.00
" China		2,300.00
" Korea		2,028.62
" India		1,723.19
" France, Italy and Switzerland		343.67
" Greece		240.00
" Hungary and Poland		471.29
" Philippine Islands		157.95
Cash balance on hand		663.72
	$200,767.51	$200,767.51

We will not here mention particularly the outlook for the future, but will leave that for next issue. We thank God for the privileges and blessings of the year closing, and rejoice with you all that by his grace we have had the privilege of his service. Let us press forward,

"Still achieving, still pursuing."

Let us not be fearful of the great adversary's roar, when, like a roaring lion, he would seek to intimidate us. "Be of good

courage and he shall strengthen thine heart." "He who has begun a good work in us is able to complete it. "He knoweth our frame and remembereth that we are dust." He will not suffer us to be tempted above that we are able, but will, with every temptation, provide a way of escape.—1 Cor. 10:13.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head."

THE PHILOSOPHY OF OUR DAILY EXPERIENCES

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb 12:7.

All chastenings are testings, but all chastenings are not necessary punishments. We should judge of the purpose of our experiences by self-examination, that we may ascertain whether in our conduct there has been something out of harmony with the Father's will. In every case our experience is a test of our loyalty of heart—as to our willingness to learn the lessons which the Lord is seeking to teach us and our recognition of the source from which they come.

The trials and difficulties of the consecrated child of God are not to be esteemed as the results of divine carelessness or indifference in regard to his interests, but rather as the outworkings of divine providence in his behalf. Those who can see the matter from this viewpoint are thus enabled to learn some of life's most helpful lessons, and are thereby prepared for the glorious future which God has arranged for those who faithfully carry out their covenant of sacrifice.

Ordinarily the word chastisement is used to signify correction for wrongdoing. But in the Bible, it is especially used to convey the thought of discipline or instruction in righteousness. Sometimes we use it in this way in the ordinary affairs of life. If we sin, we receive punishment indeed. But those who are trying to do right are continually receiving discipline of the Lord. There is a purpose in this training, or chastisement. The church is learning how to build character pleasing in the Father's sight, to be well qualified for particular service; and discipline is the means employed for that instruction.

If a man were about to train a dog for the circus, he would first choose the right kind of animal for that special service. He would not think of selecting any chance poodle that might come to hand, but would find a dog that was capable of being taught. In carrying out his course of instruction, he might find it necessary to chastise the dog in order to teach him some trick. This would not mean that the animal was bad, surly or vicious, but that there was no other way by which he could learn. An animal that was being fitted to guard the house would not need the same training that was necessary for the dog that was to perform in public. The watch-dog must know how to guard property; but the animal that is to jump through hoops, etc., must be trained carefully by those who have in mind his future career.

So with the church. They need practical lessons in character-development of a very high order, and consequently they are receiving experimental knowledge such as no other creatures in the universe receive. Because they are trying to live righteously, trying to please the Heavenly Father, they are being chastened for instruction, that they may be fully conformed to the divine will, that they may lay aside their own preferences, that they may not do their own will, but that of the Lord.

Such experiences are not for mankind in general. Such experiences were not given to Adam. He was required to live merely in harmony with his environment and to be obedient to the Heavenly Father. Such experiences are not for the angels. They are required merely to live righteously, to avoid sin and to use their bodies in harmony with the divine purposes of their creation. They occupy such positions as are natural to them. Therefore the angels have never required chastisements.

SUFFERING DEVELOPS CHARACTER OF A HIGH ORDER

With those, however, who are to be associated with the Redeemer and ultimately to be exalted to the divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. What was true of Christ is also true of the church, which is his body, and which he purchased with his own precious blood. (Col. 1:24; Acts 20:28) We are called to follow in his footsteps; hence every son whom the Father receives is chastised.—Heb. 12:6, 7.

Every child of God will need chastening. If we wander from the paths of righteousness, we are chastened to bring us back; but even if we did not wander, we should still need chastisement, that we might learn obedience. Our Lord himself learned obedience by the things which he suffered. (Heb. 5:8) Of St. Paul the Lord said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) The Apostle was put through disciplinary experiences because he was a favored child of God.

We revert to our illustration of the dog under training for a special purpose. The dog must yield himself submissively to his teacher. Another dog that was watching the process by which the one was being trained might think that he was suffering unnecessary hardship, and might feel that if it were himself, he would assert his rights and not suffer so much. But in the end the trained animal would prove to be the more valuable, for the one that had escaped the suffering would remain only a commonplace dog.

So it is with the church. There are people who say of us, "Those who endeavor to do God's will suffer more than do those who do not try; we do not care to undertake any such experience." These people may succeed in having fewer trials in the present life, but they will have blessings of a lower order in the world to come, when the faithful church will be glorified with her Lord and Head.

These experiences with trouble are the very tests of character necessary for our development. The reason why some of the consecrated will get into the great company is that they have not had enough determination—enough strength of character. In the time of trouble, such will either develop that strength by faithfulness under severe trial or they will go into the second death.

The great company class are loyal in heart or they would not be in that class. But they are willing to compromise; and because of this willingness to do so, they weaken their character. In order to be overcomers they must develop this element of character at any cost.

Let us be thankful that we are of those who appreciate the privilege of being trained in the School of Christ—of suffering with him now and of reigning with him by and by. In this school we are learning valuable lessons of experience. Here we receive chastisements, many of which are not punishments for sins, but preparation for the work of the next age. Let us remember that unless we are willing to learn these lessons and to endure hardness, we shall not be prepared to enter the eternal glory.—2 Tim. 2:3; 1 Pet. 5:10.

All things are ours; for we are Christ's and Christ is God's, and God called Christ to these glorious experiences. (1 Cor. 3:21-23) Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. We must see something of "the glory that shall follow" (1 Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time.

THE ADVERSARY'S TACTICS

"For we are not ignorant of his devices."—2 Cor. 2:11.

As we progress toward the consummation of the harvest, it should not surprise us that in every way the adversary becomes more persistent in his attacks. Opposition to the divine plan of the ages is on the increase everywhere. Slanderous misrepresentations are so unblushingly made as to carry a measure of conviction with them, to the injury of the cause we serve.

What Satan cannot do against the truth along the lines of logic, the Bible and common sense, he seeks to do through slanderous misrepresentations of all who take their stand on the side of truth; and his opposition is incurred usually in proportion to the activity of the servants of the truth. This opposition is to them a trial of faith and of patient endurance. It tests their loyalty to God, to the truth and to the brethren. It becomes, likewise, a test of brotherly love to the household of faith. It does a sifting or separating work. "The Lord your God proveth you."—Deut. 13:3.

The same line of attack furnishes special trials for the church nominal—both wheat and tares. It gives opportunity for exhibitions of envy, anger, malice, hatred, strife, evil-surmising and evil-speaking. Thus many are being tested and their love of unrighteousness is being shown. "By their fruits ye shall know them." (Matt. 7:20) The thorn and brier classes, however closely affiliated with religious things, are not Vine branches. They do not bear the fruit of the Vine, but contrariwise are injurious to the Lord's people. "The poison of asps is under their lips." Some of them are courageous enough to make lies; others, less courageous, love the lies and are mean enough to circulate them. The advance of the Day of the Lord will ultimately reveal the true situation. Some will have shame and contempt, while others will shine as the stars forever and ever.

All who have the Spirit of the Lord, the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness and love —will be tested, too, along these same lines. The Lord's will for such is that they should deepen and broaden their characters along all these lines in proportion as contrary temptations assail them. Thus more and more will they become copies of God's dear Son, and the trials will assist in making them meet, fit for the kingdom.

ACCUSER OF THE BRETHREN

Another of Satan's devices is to discourage the Lord's faithful disciples who are seeking to know and to do his will. The more conscientious they are, the more subject they will be to Satan's suggestions of unworthiness, rejection, condemnation, second death. God permits this as a test or trial to faith. "Without faith it is impossible to please him." To be developed, faith must be tried with opposition. The more our faith is developed, the more pleasing in the Father's sight we shall be. He would have our faith in himself implicit, unwavering.

The adversary, on the contrary, would destroy our faith. Sometimes he attempts this by misrepresenting God's character as unloving, unjust, unkind, and sometimes by exaggerating our weaknesses and failures, to cause us to cease striving for the goal of divine approval. He would have us give up in despair.

Persons who have been obsessed by evil spirits tell plainly that first of all the spirits personated God and his angels, advised prayer, etc. Afterwards they gave evil suggestions. By and by they gave both good and evil suggestions. The evil suggestions entertained, they would next condemn the individual for having entertained them. Finally all pretense would be dropped, and the individual would be told that he had sinned away all divine favor and was wholly at the mercy of the evil spirits. Then would come suggestions of evil deeds or of suicide, the endeavor being made to drive the individual to a full surrender of his mind, his will, in order to full possession and mental unbalance.

The only remedy for persons in such a deplorable condition is that they exert their will power to oppose all such false suggestions. Nothing is so helpful under such circumstances as correct knowledge of the divine teaching respecting God's love and the abundance of his merciful provision in Christ. Persons in this condition should be encouraged to cast themselves fully and unreservedly at the foot of the cross in the spirit of their minds—in fullness of consecration. Then in proportion to their faith they may lay hold upon the Lord in prayer for complete deliverance from the adversary's power. We know of no other way to get rid of the evil spirits.

There are also cases where the obsession has taken place and where the adversary seems to be able to exercise an evil influence upon the mind, causing doubt, fear, alienation from the Lord. Generally "sin lieth at the door"—some violation of the soul's covenants with the Lord. Such are in danger of great gloom, loss of faith, trust—everything. The cure for their case is a knowledge of God's real character—His great love and sympathy exercised through the Lord Jesus Christ and made available through him to all who give their lives in full consecration.

Faith should triumph, or the light of joy and blessing will die. "According to your faith be it unto you." is the divine rule. Those who will not exercise the faith will never be acceptable to the Father for membership in the kingdom class. Such must wait for the next age and have different experiences. The little flock, the elect ones whom the Lord is now choosing, must all be faith-full.

"THE WICKED ONE TOUCHETH HIM NOT"

The Apostle John declares that a certain course of conduct is possible in which the adversary would be unable to touch us. (1 John 5:18) The picture brought before our mental eyes is that of a charmed circle, within which God's people may come. This circle is not a fence, but merely a line of light, which can easily be overstepped. On the inside of that circle is the Lord's favor. The very center of it is the Lord himself, the Head of the church. The exhortation of the Scriptures, the leadings of the holy Spirit, and the providences of the Lord, all encourage his followers to press to him—"Nearer, my God, to thee."

Outside the charmed circle are the powers of evil. These are sometimes allowed to touch the earthly interests and temporal affairs of the children of the Light; but the demon influence is not permitted to really touch the new creatures in Christ inside this circle. Over that line they cannot exercise their influence. But alas! lured by the world, the flesh and the devil, some of the saints at times go too close to the line, perhaps pursuing some fleshly bait or golden bauble or earthly honor. Such the adversary is ever ready to lay hold of, to drag them out into the darkness of sin, doubt, despair—further and further away from the Lord.

The lesson of this picture to all Spirit-begotten children of God is, "Abide in him," "Abstain from all appearance of evil," "Draw near unto God," "Press onward and upward," "Take heed to yourselves," "Forget the things that are behind," "Mortify your flesh," and earthy desires and ambitions. Keep close to the Master, that "the wicked one touch you not."

But we again remind any who may be touched by the adversary and temporarily ensnared that God is full of loving-kindness, that his mercy endureth forever, for all those who desire to live in harmony with him. While it is true that the nearer we get to the separating line, the nearer do we come within the range of the adversary's influence and power, and the weaker becomes the power of the truth, the Spirit of the Lord, in our control, nevertheless there is joy in heaven over one sinner that repenteth, and the Lord will welcome the strayed sheep, even though he temporarily allow trying experiences. Ultimately to the returning one these experiences will prove valuable lessons, safeguarding against any further tendency to stray or to dally with earthly things.

WHAT CONSTITUTES PURITY OF HEART

"Blessed are the pure in heart; for they shall see God."—Matt. 5:8.

The word pure is a comprehensive term, meaning without adulteration, sincere, unsullied. Purity of heart is purity of motive, of intention, of effort, of will—purity in the sense of transparency, of truthfulness. In other words, Blessed are the honest-hearted—those who have absolutely right intentions. The word heart in this text does not refer to the organ which pumps the blood throughout the system, but to the intention, the will of the man.

In his creation, man was made in the image of God, and so was originally pure in heart—honest, sincere, truthful, perfect in intention; but by reason of the fall from his natural condition, sin and selfishness have developed in his heart, and the Godlike qualities given him in his creation have been to a considerable degree obliterated. While there are many worldly people who to some extent might claim honesty of heart, yet only those who have given themselves to God in full consecration can belong to the class which shall see him.

When one has made a full consecration of himself and has been begotten by the holy Spirit, he is said to have a new heart, a new will, new ambitions, new desires. When the conversion from sin to righteousness is thorough, it may be truthfully said, "Old things have passed away, behold, all things are become new." (2 Cor. 5:17) To accomplish so radical a change requires the operation of a powerful influence—that of the holy Spirit.

Purity of thought, however, does not mean absolute perfection of thought, word and deed. To this condition no member of the fallen race can attain until the beneficent influences of the kingdom shall have restored the race to its original perfection. But to will right, to will perfectly, to be pure in heart, is quite possible; indeed, it is very necessary to all who desire divine approval. The standard set before us, to which our hearts, our wills, must give assent, is the divine standard. "Be ye perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

As long as we are in the flesh, we are obliged to think, to speak and to act through the imperfect medium of the fallen body, whose affections are continually in opposition to the new will and must be resisted. Therefore to perform all that the new will would prompt is sometimes beyond the ability of the Lord's most earnest followers; and all have need that the merit of Christ cover their blemishes, so that the new will, the new

heart, may be judged of the Lord and tested as to its worthiness or unworthiness of eternal life and the attendant blessings which God has promised to the overcomer.

Only the pure in heart have the promise of seeing God. These continue faithful to the end of their pilgrimage; and not only do they attain the character-likeness of the Lord Jesus in their purity of heart intention toward all, but eventually they shall be made like him and "see him as he is," in the glorious change of the first resurrection.—1 John 3:2.

HONORABLE MOTIVES INDICATIVE OF HEART PURITY

When one finds imperfection in himself, when he discovers that he is not up to the glorious standard of righteousness set forth in the Scriptures, when he realizes that he comes short of the glory of God, then it becomes his privilege to seek to amend his conduct. The very act of deciding to do right is the beginning of the process by which one gets a new mind, a new will. This renewing of the mind corresponds to the perfecting of certain organs of the brain.

The will is able to control the whole body. Occasionally there will be opposition from one or another of the lower organs, which will resent the control of the superior ones; but in a general way the will has the mastery. The qualities which constitute the mind were originally a part of the image of God; but all of the powers of the human mind have been injured by the fall of man. All have been more or less weakened.

The organs of veneration, conscientiousness and firmness form a very powerful combination. If these qualities rule the life, the growth of the new mind will be rapid. Whoever has sufficient brain capacity to determine to do right and to serve God to the best of his ability, may, notwithstanding the weakness of his flesh, will to live in accordance with the divine standard. So long as the motives of his new will are honorable, he is pure in heart; and as long as he maintains that condition, he has the assurance that he may ultimately reach perfection through obedience.

In olden times, this purity of heart intention was as much as any one could have. On one occasion, Joshua said, "As for me and my house, we will serve the Lord." (Josh. 24:15) In that statement the old warrior manifested purity of heart—the determination of the mind to serve the Lord. David and all the other ancient worthies had this determination. This was as much as they could do; and therefore, they had this testimony, that they "pleased God."—Heb. 11:5, 6, 39.

Whoever has this determination shall be blessed. He shall one day see the light of God's countenance. If, however, for a season he should fail to maintain this standard, there would be a cloud between him and the Lord. This can be removed only by repentance and forgiveness. Then with the Psalmist he could say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psa. 116:7.

During the Gospel age, the people of God may have, not only this purity of heart, or conversion to the Lord, turning to him in fulness of consecration through the precious blood of Christ, but also something more. They may have the divine acceptance of that consecration and the begetting of the holy Spirit. Therefore these are the children of God in a sense peculiar to this age. These may cry, "Abba, Father." (Rom. 8:15) To them, God is not merely the Controller of the Universe, but their Father.

During the Gospel age, the people of God may have special blessings greater than anything previously enjoyed. They have the illuminating power of the holy Spirit, which comes through the divine Word, the divine providences, etc. It requires an illumination of our mental conceptions in order that we may see God. Therefore the church of Christ, who are begotten of the holy Spirit, may see him with the eyes of their understanding in a sense in which the ancient worthies could not.

If we maintain our purity of heart by purity of mind, we may have the assurance of future blessings as well as of present favor and happiness. If this be our course in "the life that now is," we have the Lord's promise that we shall see him in a very special sense in the life "which is to come." We shall be changed to spirit beings and shall see him as he is and shall share his glory. Every one who has this hope within him purifies himself, even as the Lord is pure.—1 John 3:2, 3.

BY ONE MAN'S SIN THE DEATH-CURSE

GENESIS 3.—JANUARY 19.

"Every one that committeth sin is the bond-servant of sin."—John 8:34.

Adam's first sin brought the penalty specified in this lesson; but it is not the thought that subsequent sins brought other additional penalties. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of his continuance in divine favor and everlasting life. One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. (Hosea 6:7, Margin) As a sinner he dropped from favor immediately, under the sentence, "Dying thou shalt die."

Nothing that Adam or his children could do subsequently could alter that sentence or recover to him covenant relationship with God. The death penalty was the limit. It could not be increased by any subsequent sins, just as a murderer sentenced to be hanged could not receive a more severe penalty, whether he had committed one murder or a thousand. By a law of nature, heredity, Father Adam transmitted to his race a share of what he possessed, both good and bad. Hence we were all born in sin and "shapen in iniquity; in sin did my mother conceive me."—Psa. 51:5.

As Adam could not increase his penalty, neither can his children. As Adam could not restore himself to covenant relationship with God, neither can his children. But as Adam could, by obedience to the divine law, prolong the process of his dying, so may his children. He was nine hundred and thirty years dying before the death penalty was fully attained. But the impairment wrought by sin has so progressed that many of Adam's children die in infancy, and few can maintain the struggle for existence for a hundred years.

DEATH THE CURSE—NOT TORTURE

Our forefathers during the dark ages, before the day of printing and Bibles and general education, got some strange misunderstandings of the Heavenly Father's character and plan. And their errors of doctrine naturally led them on to errors of conduct, that, to us, are abhorrent. Misunderstanding the Bible to teach that God arranged for the eternal torture of all mankind except a saintly few, the true church, they sought to copy their misconception of Jehovah by torturing their fellow-creatures. Some were stoned, some sawn asunder, some made outcasts, some tortured on the rack, some had their tongues cut out by the roots, some were skinned alive and some were roasted at the stake.

But we must not think of these, our forefathers, as fiendish at heart, but as deceived by what St. Paul calls "doctrines of demons." (1 Tim. 4:1) We sympathize with their godly intentions, but reprobate their devilish procedures. It is because God's people have been gradually getting back nearer and nearer to the teaching of His Word, and its spirit, that the horrible practises of the past are no longer approved. But many have much yet to learn respecting the true plan of God—the true teaching of the Bible. We must be zealous for ourselves and patient with others.

One of the first lessons for us to learn is that the curse which God pronounced against our race is not a sentence to eternal torment at the hands of devils, but plainly and simply, as the Apostle says, "The wages of sin is death." Then he points us to the remedy, a resurrection from death, secured for all through the Redeemer's death at Calvary. The Apostle therefore adds, "But the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

All experience the death penalty, with its weakness, pain, sorrow, tears. All will have an opportunity sometime of learning God's grace in Christ and of manifesting obedience to the divine will and of regaining everlasting life through Messiah's redemptive work and his Millenial kingdom with its restitution. For some, a few, a little flock, who in this age have ears to hear and hearts to obey the Master's voice, God has provided glorious things, far superior to anything that Adam had or lost.

To those who now hear, consecrate, sacrifice their own wills, and walk in Jesus' footsteps, God promises a share in the first resurrection, to glory, honor, immortality, the divine nature. These will constitute the bride class and be joint-heirs with the Master as his elect, in his glorious kingdom, which soon is to be established for the rolling away of the curse of sin and death and the lifting up of humanity—of all who will—to all that was lost in Eden and redeemed at Calvary.

THE LESSON OF THIS STUDY

If our Christian forefathers could but properly have studied and appreciated today's lesson, they would have known what

the Bible teaches respecting "the wages of sin," and would soon have seen how seriously public thought had drifted away from the divine testimony to "doctrines of demons." How plain the Scriptural account! How distinctly God forewarned our first parents that the eating of the forbidden fruit would be disobedience and would bring upon them the death penalty!

After they had disobeyed, can we not see the force of the declaration that God drove them out of the Garden of Eden that they might die—that the penalty He pronounced against them might be accomplished? Had they continued in Eden, eating of its life-sustaining fruits, they would have continued to live indefinitely. In order that the sentence of death might be executed upon them, they were driven out and the angel's flaming sword protected the entrance to Paradise.

Moreover, after their expulsion from Eden God explained to our first parents the whole procedure, saying, "Cursed [unfit] is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee . . In the sweat of thy face thou shalt eat bread, until thou return unto the ground; . . . for dust thou art and unto dust shalt thou return."—Genesis 3:17-19.

WHY EVIL WAS PERMITTED

The Bible distinctly tells us that God foreknew the fall of man, and that before the foundation of the world, in his purpose, he had provided the Lamb of God to take away the sin of the world and thus to effect ultimately a reconciliation for all of Adam's race desirous of living righteously. God had a glorious purpose interwoven with his permission of sin, which the majority, even of Bible students, evidently but faintly discerned until lately.

The words of Jesus intimate that shortly, before the establishment of his kingdom, his church will be like a company of virgins, all pure and justified, but some of them wise and some of them foolish. He intimates that at that time the wise virgin class will understand features of the divine plan previously kept secret. Evidently we are living in such a time now. It is on this account and not by their own superior wisdom that the wise virgin class is today attaining an appreciation of God's plan, including his reasons for having permitted a reign of sin and death amongst mankind for six thousand years—which is to be abolished by Messiah's reign of righteousness during the seventh great thousand-year day. We may deal with this subject in a later study.

THE TEMPTATION OF EVE

How Lucifer and holy angels became disloyal to God, and how Lucifer acquired the name Satan, or adversary of God, we will inquire into later. In this lesson he is shown as seeking to alienate the affections of our first parents from the Creator, and, by tempting them to do sin, to bring them under the death penalty, that he might enslave them as servants of sin. A spirit being, he would be unseen to Mother Eve, except as he would assume some kind of a material body. It suited his purposes to possess a serpent and through it to tempt Mother Eve.

The serpent doubtless spoke by signs, as we sometimes say, "Actions speak louder than words." The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom, its sagacity. The woman perceived. She craved knowledge. Why had God forbidden that particular fruit? It did not kill the serpent. Why should it kill her? The serpent seemed wise. Why should not that fruit make her more wise? Could it be that God wished to keep them in ignorance and for that reason had forbidden their eating of the fruit?

Such disloyal thoughts should have been promptly spurned. Confidence in their Creator should have been complete. But the insidious poison worked. More and more mother Eve craved knowledge and imagined what wonderful blessings it would bring. She surmised that her husband would not consent, so she ate alone. She was not deceived as respects the wrongdoing, but she was deceived regarding the result. Seeing that the serpent was not poisoned by the fruit, she did not realize that the poison to her was that of disobedience, bringing the death sentence. Father Adam's eating of the fruit was with full knowledge of the result. In love with his wife, he ate knowingly, preferring to die with her rather than to live without her.

THE MARK OF CAIN

GENESIS 4:1-15.—JANUARY 26.

"Whoso hateth his brother is a murderer."—1 John 3:15.

The first tragedy of earth was disobedience to God—the eating of the forbidden fruit. The next generation saw the image of God so marred that murder resulted from a fit of jealousy. Since the Bible teaches that our first parents were perfect, in the image of their Creator, the question arises, How could such noble parentage bring forth a son of Cain's evil disposition? As we look back for six thousand years and consider the reign of sin and death for so long a period, we do not wonder that we see so low and groveling samples of human depravity—some fallen more particularly in one direction and some in another. Some we class as almost entirely devoid of every trace of the divine character, and these we designate "degenerates."

It is not necessary for us to suppose that Cain was "degenerate" in the present day acceptance of that word. Undoubtedly, with so noble a parentage, he must have been a great man in many ways. But he was birthmarked, as we all are, with selfishness. It was after the tragedy of Eden, after their expulsion from Paradise to the unfit earth, after they were cut off from access to the life-sustaining fruits of Eden, after they began to toil with sweat of face battling with thorns and thistles on this earth—it was then that Cain was born. The period of his gestation was surely one of much mental distress to his mother. As she murmured respecting the loss of her Eden home and selfishly coveted it, she doubtless marked her child with discontent and selfishness also.

By the time Abel was born, doubtless our first parents had become more reconciled to their fate and more accustomed to their surroundings. Hence it is fair to suppose that Abel was born under more favorable conditions than Cain. We are not by this argument justifying murder, but we are getting our minds to take sympathetic view of the murderer's case, corresponding to the view God took of it, as expressed in today's study. God reprobated and condemned the sinner, and arranged for his special punishment; but none of his messages to the murderer indicate bitterness or hatred on the part of the Great Judge.

So parents, while correcting their children with necessary severity, should allow no sentiment to have control of their hearts contrary to the love or the best interests and highest welfare of their children. So the laws of men, in dealing with all forms of vice and crime, including murder, should be as swift as righteous judgment will permit and as severe as seems necessary in the interests of society; but those laws should never be vengeful. They should always recognize the fact that all mankind were born in sin, misshapen in iniquity—in sin did our mothers conceive us. Hence, "There is none righteous, no, not one." There is none in whom the original glory of the divine character-likeness persists. The vengeance of the law against the criminal should, therefore, be sympathetically enforced, with a view to warning others against evil-doing, and, so far as reasonably possible, for the reclamation of the culprit.

It is with great satisfaction that we note that in our day this humane spirit is more and more prevalent. Our prisons more and more are being turned into great reformatories, in sharp contrast with the treatment accorded to the vicious in a darker past. The charges of judges in pronouncing sentence against criminals, especially against murderers, are often fatherly and tender. There is even a danger of too much leniency. The feeling that a terrible responsibility is associated with the taking of human life, even in a judicial way, is right; but this feeling—a certain weakness, in fact—is manifesting itself in opposition to capital punishment. This, we believe, is generally the result of misunderstanding the divine Word.

True, in the case of Cain, God did not require an execution of the criminal, but specially prohibited it. Nevertheless, the divine law, as given through Moses, stands: "He that sheddeth man's blood, by man shall his blood be shed." The careful observance of this law, yet with a spirit of kindness and sympathy, and in the least painful manner, but with proper ignominy, seems necessary to the preservation of law and order. Weakness in this respect encourages criminality and also furnishes an excuse for mob law and mob violence—defiance of every principle of righteousness.

Undoubtedly the general misapprehension of the divine character and plan has led up to the weakness we mention, which opposes capital punishment. This wrong view, which Bible students are gradually finding is not supported by God's Word, led us to believe that the murderer, as one of the non-elect, would at death pass into horrible and endless tortures. Naturally and properly, with that thought in mind, we would hesitate to plunge a fellow-creature into such misery. Bible

students now are learning that we all labored for a time under a delusion, that this delusion came from the dark ages of the inquisition, the block, the stake. Our forefathers, imagining God to be worse than themselves, twisted the Scriptures to support their errors.

Now we see that the Bible teaches that the whole world, good and bad, fall asleep in death and will know no awakening, no joy, no sorrow, until their awakening at the second coming of Messiah, when he will establish his kingdom. "Where the tree falleth, there shall it be." Ah, how much truth and common sense is in the Bible statement that all, good and bad, "sleep with their fathers," gathered to their fathers in death! They are gone to the one great slumber-house, the tomb—sheol, hades—the prison-house of death. From that prison none can break forth, but all the prisoners there are "prisoners of hope."

Messiah so loved the word that he gave his life as a Man for the redemption of Adam and his race. As a result, as soon as he shall have selected His faithful Bride class, he will establish His glorious kingdom. Its mission is to open the prison doors and set at liberty the captives. It will bring all to an accurate knowledge of the Truth. Every wilful transgressor against light and knowledge will then receive stripes. But all evil-doers, as members of the one race, were redeemed by the precious blood, and all must have a full opportunity for deciding willingly, either for harmony with God and everlasting life, or for harmony with sin, and for its penalty—second death.

"SIN CROUCHETH AT THE DOOR"

Before the murder was committed, Cain was vexed, angry, jealous, soured, because God had manifested his favor toward his brother Abel's offering of an animal sacrifice, while rejecting Cain's offering of vegetables. Cain should have rejoiced with Abel, and should have brought a similar sacrifice himself and had divine acceptance. God warned him that his spirit of selfish jealousy was sin, and that it like a wild beast crouched before the door of his heart, ready to spring upon him and overwhelm his better sentiments.

God forwarned him that he should conquer this beastly spirit of selfishness and jealousy, and rule over it. How much we all need to learn this lesson! Through the fall we all have baser sentiments which war against the nobler ones. As a beast of prey they would seek to devour us. The will must be exercised in overcoming the beast, and divine aid is needed. The Christian has this divine aid in his access to God through his Great Advocate, the Redeemer.

Cain heeded not God's warning. He ruled not the beast. He was overcome by it. His brother's blood cried, figuratively, to God. In other words, all injustice cries out to the God of Justice, and sooner or later the divine penalty will be meted out. But as we have seen, the judgments of the Lord are "just and righteous altogether." His judgments are left for the Great Mediator of the New Covenant to execute in sympathy and in kindness, during the Millennial age. That will be the world's Judgment day. Only accepted believers in Christ, begotten of the holy Spirit, are now on trial for life eternal or death eternal.

BROTHER-HATERS ARE MURDERERS

The Great Teacher, addressing, not the world, but the church, declares that brother-haters are murderers in God's sight. In other words, a spirit of hatred is a spirit of murder. Alas, how many have vicious, wicked, hateful dispositions, merely controlled by their fear of the law! Yet it is not the world, but only the church, that is being specially dealt with thus far. But alas! how many of the professed followers of Jesus occasionally harbor a spirit of hatred, and sometimes manifest it in anger, malice, envy, strife, works of the flesh and the devil!

Christians are accounted as new creatures because begotten of the holy Spirit. These are to fight a good warfare against their own flesh and its imperfections. Sin crouches before the door ready to devour them as new creatures. They must watch and pray and strive against the fallen nature. They must cultivate the fruits and graces of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love. If they do not do so, if, on the contrary, they are brother-haters and manifest the murder spirit, they have the warning that they will lose the great prize—joint-heirship in the kingdom.

The Scripture assurance is, "We know that no murderer hath eternal life abiding in him." (1 John 3:15) Whatever elements of the spirit of murder may still lurk in our flesh must be determinedly warred against, and, proportionally, we must become copies of our Heavenly Father and of our Lord Jesus. Thus we shall ultimately share with our Lord in his great kingdom, which is shortly to be set up, and to bless the world with the light and knowledge of the glory of God.

"WISE AS SERPENTS—HARMLESS AS DOVES"

MATTHEW 10:16.

Presumably all of the Lord's people remember the Master's words quoted in the title. Yet apparently very few have appreciated them; for otherwise they would surely be putting this advice into practice—seeking to do the Lord's will. When we think of blundering mistakes which others make and which we ourselves have made in presenting divine truths to others, we are silent. The consolation we seem to find is in the further word of Jesus, that God is sometimes praised by the prattling of the mouths of babes. As children of God we have a period of infancy, of childhood.

St. Paul refers to this, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (1 Cor. 13:11) So we all need to exercise ourselves to some extent in order to counteract the results of the childishness and the mistakes of our earlier experiences in the family of the Lord. Let us not be content to remain children long. Let us rapidly grow in grace and knowledge and love. Let us take such earnest heed to the Master's words, that we may speedily become acceptable and profitable ambassadors for the King Eternal.

How often we have advised the dear readers of this journal not to choke Christian brethren who, so far as knowledge of God and his Word are concerned, are merest babes, no matter if their consecration dates twenty or thirty years back! When such come in our midst, their presence implies that they are hungering for spiritual food. Shall we stuff them to nausea-tion? Shall we feed them strong meat of divine truth which they cannot appreciate and which will choke them? Or shall we act more wisely and give them meat in due season—spiritual food adapted to their condition?

Some dear friends, full of zeal and greatly appreciated both by the Lord and by ourself, are so unwise that they would probably do the cause more good if they never attempted to expound the heavenly things to others—if they would content themselves with merely saying, "I will give you something to read which will make that subject very clear to you." On the contrary, there is danger that, when good meetings have been held for the public, and earnest souls are seeking the Lord, hungering and thirsting for the truth, they may be injured by those whose hearts are the very best, but whose judgments are poor.

THE POINT ILLUSTRATED

An illustration of this is before us in a letter. A friend writes, "I took friends to our regular meetings several times—people who have read some and manifested some interest. With one accord all of our class began, after the meeting, to acquaint them with all kinds of information, chiefly about the materialization of evil spirits and about Christ's presence, etc., with the result that they were so confused that they did not care to go again. Sometimes the leader of the class, discerning the visitor, will leave the regular lesson and go into dissertations which seem unwise for the newcomers and unprofitable to the class.

"The newcomers would have understood and appreciated our Berean Lesson, if the item specially intended for them had been omitted. I was discouraged about taking outsiders with us any more. When no strangers are with us, our Berean Lessons are good and instructive, because we stick closely to them. The tiresome rambling occurs when visitors come. So I am just keeping still and not inviting my friends, believing that it will do them more good to read thoroughly before attending our class under existing conditions."

This is an exact illustration of a point which we are making and which we have tried to make several times. We do not wish to discourage the dear friends from preaching the truth. We are merely urging the words of the Master, "Be ye wise as serpents and harmless as doves." Obedience to the Master should control whatever wayward and excitable tendencies may be ours naturally.

THIS JOURNAL AND ITS SACRED MISSION

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a Ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . . has been hid in God, ... to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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BROTHER RUSSELL'S WEEKLY SERMONS

We remind all the dear friends afresh of the weekly sermons published in the newspapers. We recommend that you continue to encourage the publishers of these sermons by subscribing to the papers. Take as many as you can afford to purchase, especially the cheaper-priced papers—more especially those which publish the three-column sermons. Use these as tracts, marking sermon with blue pencil.

Some of the dear friends use the sermons as a part of their weekly service. At their Sunday meetings one of their number, who is in every way qualified, reads the sermon to them.

We have made arrangements with the Lecture Bureau that the weekly sermons may be published in advance for all classes who have elected Brother Russell as their Pastor and who write to us, indicating their desire to use the sermons as above. But we expect them also to assure us that this sending of the copy for class readings will not interfere with their patronage of the newspapers which publish the sermons. Secretaries requesting these advance copies will please ascertain from the classes how many different newspapers publishing the sermons are being taken by the class regularly.

NEW POEMS OF DAWN

Our attention was called to the fact that many of our readers do not know that the Book of POEMS OF DAWN recently published is quite different from the old edition. It does, indeed, contain the choicest poems from the old edition, but it includes many entirely new. As part of God's staff for His weary ones to lean upon they are a present help in time of need. The prices are extremely low and include postage—cloth-bound, 25c.; Karatol-bound, 35c.; India paper, leather-bound, 50c.

BELOVED BROTHER RUSSELL:—

I am glad to have the favor of writing you a few lines. I often would like to write you, but I know the interest and work of the harvest press you, so I refrain from cumbering you with less important things. I would like to assure you of my interest and love for you as an humble, yet very greatly used instrument in the Lord's hand for the blessing and satisfying of his own true sheep. Well I remember how the burden rolled away when the scales of ignorance and tradition fell from my eyes and I was permitted, through the STUDIES IN THE SCRIPTURES, to see the light on God's plan (not man's) for his creatures, and only then for the first time could I truly believe God was love. I rejoiced and was glad and my joy continues increasingly; the sacred yoke of fellowship in his sufferings is easy and joyous. His law of love is my delight.

Now, dear Brother, the work of harvest goes on here as best we can with the available labor. A considerable number of STUDIES IN THE SCRIPTURES have been placed in the hands of the people of Auckland and suburbs during the past six years by diligent colporteurs. Each year since first the STUDIES were sold here we have systematically put out from about 30,000 to 50,000 tracts and the truth has been watered by Pilgrims from Melbourne. We were making preparations in hope of having you pay us a visit, and when we learned that it will not be his will now, we were sorry, but bowed in loyal submission. We had hopes that the truth would have a good presentation and that an interest might be awakened. Many have the books on the shelf, and only an awakening is needed to investigate, we feel sure.

Yours in grand Hope, DAVID HOOK.—New Zealand.

The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

THIS WONDERFUL PERIOD

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than the sum total of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space—that gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by striking a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are infant ideas still toddling in their diapers.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within range of possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.—*The Cincinnati Post.*

* * *

PRESENT DAY INVENTIONS FOREGLEAMS OF MESSIAH'S KINGDOM

The above surely is not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors—all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

THE MILLENNIUM HAS COME!

We must look in another direction, if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a new dispensation! They are the foregleams of an Epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually he has allowed us to see the power of steam—gradually to learn how to apply it. Later he lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us—no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for his wonderful mercies. More and more we should be studying his divine Word, the Bible. From it we should be coming daily to a clearer understanding of the divine character and plan. This alone will chase away our ignorance and superstition, and bring us love, joy, and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries, His redemptive work has been the gathering of the

church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?

Rev. Chas. E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some days ago, and in the course of his address Mr. Newlin used the words: "I can prove by 99 per cent. of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to "Go Preach Christ," as they imagined, but to "Go Pick Cotton."—*South Georgia Progress.*

WHY MINISTERS DESERVE SYMPATHY

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the dark ages, to which they are chained:

(1) By the vows which they took at their ordination.

(2) By the honor of their position in the sight of their friends and neighbors.

(3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS. have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb—the state of death—the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in the grave, in the tomb, is in "the underworld." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world—in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when as a matter of fact they had simply taken from theologians of the dark ages what they in turn gave to the people, without examining the Scripture proof.

HONESTY TO GOD AND RELIGION MOST COMMENDABLE

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the United States, Great Britain, Germany, etc., have been teaching the evolution theory —that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from divine favor. It teaches, on the contrary, that he was an evolution from the ape, and instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the evolutionists came the higher critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe some fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they do not know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the new era, in which God declares that He is pleased to give an increase of light on things divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand."—Daniel 12:10.

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, he said. He will bring to light the hidden things of darkness. (1 Cor. 4:5.) If we would not be put to shame before him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the divine standpoint? None of us have anything whereof to boast. But if we are honest with our God, we can look up to him, by faith realizing that we are acceptable through Jesus Christ our Lord.

THE REMEDY FOR INEQUALITY OF CONDITIONS

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed had been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed.—*N. Y. World.*

* * *

We agree with the Editor of the *World,* that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the Editor of the *World,* also, that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared he will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self-interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in his own way—and his way must be the best way. He purposes to change the hearts of men. In the Bible he tells us that he will take away the stony heart and give a heart of flesh. (Ezek. 36:26.) This signifies that he will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when father Adam and mother Eve were created in the divine likeness, and declared to be very good and acceptable in God's sight.—Genesis 1:26, 31.

The fall drove our first parents from Eden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed and now, after six thousand years, is deep-seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh! When that time shall come and that change shall have been effected, Socialism will be a success and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by sudden

conversion, but by a gradual one, which will require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be divine power represented in Messiah's glorious kingdom. The second coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse—the blessing of earth, the taking away of the curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

FOREGLEAMS OF MESSIAH'S KINGDOM

We are not to look into the sky to see Messiah come, but rather to remember that his resurrection exalted him to the glory which he had with the Father before he became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and his glorified church, his bride, will be invisible to men—on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's kingdom will steal over the world gradually, coming through human channels—entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful things of our day. They are foregleams or early dawning of Messiah's thousand-year-day, during which he will roll away the curse and shed forth divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention. In another column we refer to some of these present-day wonders which have come in during the last century.

If it be true, as we hold, that these blessings are the foregleams of divine favor through Messiah's kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition which is at all bearable! Who will dispute that everybody today is much better off than his grandparents were—even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and everyone else.

We do not claim that even-handed justice prevails nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good solely. All still have a sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for his kingdom?

Under present (selfish) conditions each workman demands wages according to his skill. Why quarrel with the wealthy, learned, more capables on that score? What great advantages have come to the world thus! Why stop it before God's providence brings us a better rule—the Golden Rule. "Have patience, brethren," be ye peacemakers, not strife-breeders.

1913—A TEXT SUGGESTED FOR—1913

We suggest to all THE WATCH TOWER readers as a special text for the year the words of the Psalmist, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of the assembly of his people."—Psalm 116:12-14.

The Editor for some months has been trying the plan of calling this text before his mind as his waking thought. He has found it very helpful, and now suggests it to all the readers of this journal.

How appropriate that each day should begin with the inquiry as to what are the possibilities of our service or sacrifices in the Lord's cause! What is more appropriate than that we should remember the benefits which we have received, as well as those which we hope yet to receive from our gracious heavenly Father? What could be more appropriate than that we should resolve afresh every morning to take the cup of salvation, remembering that the cup of salvation is the cup of suffering, the cup of trial—his cup—the cup of communion, or fellowship, in the sufferings of Christ? As the Master said, so should we each say, daily, "The cup which my Father hath poured for me, shall I not drink it?"

What is more appropriate than that we each should take pleasure in following our Master, being made partakers of the sufferings of Christ, that we may also be sharers in his glory? What could be more appropriate than that our waking thoughts should recall the vow which we have made to the Lord, and that those thoughts shall be open to all the congregation of the Lord's people? We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way.

Furthermore, we call upon the name of the Lord for help, assistance, that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in the sight of our Lord. The day thus begun will surely be a happy day to those who have taken the vows of full consecration to the Lord. And what a happifying thought we have in this connection; namely, that so many of the dear brethren and sisters may at the same time be lifting their hearts in thanksgiving and making resolutions afresh.

THE HARVEST WORK WORLD-WIDE

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION

This association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible—that it is the inspired message of God, respecting his will and purposes in connection with mankind; (4) A clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early church in this as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practise other than the broad principles already mentioned.

The International Bible Students Association has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the association.

Each class of the International Bible Students Association is independent, manages its own affairs, conducts its own meetings, and provides for its own expenses. The association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive church, and as to the best means of conducting Berean Bible classes. No class is obliged to have these lectures, nor to have the literature which the association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the association provides the assistance to the extent of their ability—subject to the limitations and the accessibility of the classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life—laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations—Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the association was a British one, the office being in London. The international character of the work is the reason for that feature of the association's name.

It is well understood that many of these Bible Students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the International Bible Students Association studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold

its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the apostles and prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all those and strive to view the words of inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God—the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly—that we are in the dawn of the new dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a new dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that he would give special enlightenment respecting his Word and plan, which he declares he purposely kept under a veil, a partial mystery. The mystery of God is to be finished, completed, and the full plan of God is to be revealed in this new dispensation already dawning.

We are also asked, "Is the International Bible Students Association affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's flock, but each with an endeavor to find the light and truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one church, and that there is but one Head of the church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias—all who are truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trade-mark with our association, because it is so different from the usual practise; and an explanation was requested as to the object of this, and as to how we get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"—to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to extend assistance to others without money, without price, without collection. Nor are collections found to be necessary. The association receives whatever contributions are sent in to it for the carrying on of the work. Such moneys are not put up as foundation funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The association is content to spend what the Lord thus sends to it, and does not go into debt, or make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general association helps with the expenses. All meetings conducted by the association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your International Bible Students Association has no creed but the Bible, what would you say that your association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?" may be asked.

Our association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the dark ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the divine character, plan and word, even though this should mean opposition and persecution from those of the sectarian spirit.

The International Bible Students Association labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "by one Spirit we are all baptized into one body."—1 Cor. 12:13.

THE PEOPLES PULPIT ASSOCIATION

This is an affiliated association organized to conduct the interests and affairs of the household of faith in New York State, and from that centre, according to the requirement of the laws of that State. It guides the interests of the Bible students as respects the holding of public meetings, supplying speakers and literature freely.

THE WATCH TOWER BIBLE AND TRACT SOCIETY

Is the parent organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made.

Brother Charles Taze Russell is president of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and "Doctor"; but he prefers to be known as "Brother" or "Pastor," because these are Bible terms.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

OUR LORD'S KNOWLEDGE OF HIS PRE-EXISTENCE

"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. 53:11.

This statement implies that our Lord's knowledge had some very important relationship to his work. Without this knowledge, although he had made his consecration, he might not have been able to withstand the attacks of Satan, and the misinterpretations of the Scriptures which the adversary used to try to turn him aside from that consecration. The knowledge which our Lord had at thirty years of age, a perfect man, was that of his miraculous birth, that in some manner Jehovah was his Father, and that in some manner he was to fulfil the Old Testament Scriptures. This was information enough to lead him up to the point of consecration. With the larger knowledge which came to him later, came testings to prove his loyalty. From the beginning he was loyal in his intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which he had, he might not have been competent to meet the besetments of the way.

This experience is similar to our own. When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the truth, which constitutes part of the grace of God to assist us in making our calling and election sure. As the Lord said, "The holy Spirit will guide you into all truth and will show you things to come." (John 16:13) So apparently the holy Spirit guided Jesus himself and showed him both of the future and of the past—made the Plan of God as plain to him as it now is to us. He understood it better, however, because his mind was perfect, while our minds are imperfect.

HIS LIFE PRINCIPLE TRANSFERRED TO A LOWER PLANE

When considering the question as to how and when our Lord Jesus, the man Christ Jesus, came to an appreciation of his pre-human condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. Of one thing we are assured, namely, that during our Lord's ministry he had a clear knowledge of the heavenly things, as his words indicate. He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John 3:12) Again, He said to his disciples, "What and if ye shall see the Son of Man ascend up where he was before?" (John 6:62) On the night of his betrayal he said to the heavenly Father, "Glorify thou me with thine own self, with the glory which I had with

thee before the world was" (John 17:5), showing that he had knowledge of his pre-human existence. We question then, How and when did he obtain this knowledge?

Reasoning on this subject we see in the Scriptures nothing that says that the Logos, who was with the Father from the beginning, entered into the body of Jesus, and thus used the flesh of Jesus as a veil or covering. On the contrary, the record is that the Logos was made flesh, not that he got into flesh. Hence we disagree with the theory of the incarnation; it is from a deranged theology. The Bible tells us that the Logos was made flesh and that he became the man Christ Jesus, that he humbled himself and took a bondman's form and was found in fashion as a man. (Phil. 2:5-8) The Bible says that he laid aside the dignity and honor which he once had; that he became poor—not that he posed as poor while in the flesh, but that he who was rich became poor for our sakes. (2 Cor. 8:9) The necessity of this procedure we see in the Bible arrangement that, "Since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21) He came to be a corresponding price for the first man's life and life-rights.

From these Scriptures we are led to the conclusion that the spark of life previously vivifying the Logos was transferred from the spirit plane to the human plane—from the higher plane or nature to a lower plane or nature. This glorious being was begotten of the holy Spirit and ultimately born a human being. The same spark of life, we believe, was maintained. The very fact that his spark of life could not come from the condemned Adamic race, assures us that the same spark of life was transferred to the womb of the Virgin Mary. This child that was born, then, was born like other human children, only that he was perfect, because of the perfect germ of life from which he was developed. He would certainly be a very peculiar boy, and wiser than other boys. We read further that he not only grew in stature, but in wisdom and in favor with God and man. (Luke 2:52) Humanity perceived that he was different from others. The whole matter was pleasing to God, to whom Jesus became more and more pleasing as he neared maturity.

DEVELOPMENT OF HIS SENSE OF RESPONSIBILITY

When he was twelve, Jesus had, apparently, much knowledge. He knew, probably from his mother, that he was miraculously born and that he was different from others. He had also his mother's explanation that he was to be the "Son of the Highest" and fulfil the predictions respecting the Messiah. (Luke 1:32, 33, 55) At this time he began to inquire—not by way of showing his precocity, but in sincerity and in truth—whether or not this was the time when he should begin his ministry. He began to consider at what time a man should become a priest—thinking of his responsibilities as a priest. The doctors of the law must have marveled that a child of twelve should think of such questions. We may suppose that a dialogue took place, the result of which satisfied his mind that this was not the time when he should begin his ministry. He did not have this knowledge by any inductive process, but obtained it by inquiry of the Scriptures and of those who were best versed in the Scriptures. The decision was that there was nothing for him to do until he was thirty years of age.

Then we read that he returned home with his mother and her husband Joseph, and was subject to them. He did not then enter upon his work of ministry. He treated himself as a minor, subject to those who had charge over him. This was his condition until he came to John at Jordan. There is not a suggestion anywhere that he had previously manifested any teaching powers. He was a learner, not a teacher. Every Sabbath day he was in the synagogue to hear the Word of God read, to meditate upon it and to know the divine requirements respecting Messiah and the wonderful things prophesied of him. Evidently he was perplexed in the same manner that the Jewish nation was. But he had a different cast of mind from theirs. They wondered and queried as to his knowledge.

HIS KNOWLEDGE AT THE AGE OF THIRTY

At thirty years of age our Lord certainly must have had much knowledge which Adam did not possess when he was on trial. Jesus had a knowledge of what sin is and what the penalty for sin is; of the fact that God arranged for the redemption of mankind, to be accomplished through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew of the divine law written in the Decalogue; of the inability of others to keep the law and of his ability to keep it. His mother had told him of his miraculous birth, of the message that had come through Gabriel and of the prophecies of Anna and Simeon. This amount of knowledge would be very valuable to him. He had also in mind the prophecy respecting the future of the great Messiah that was to come and deliver the world.

But what he evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible. While he had not received the holy Spirit, yet he was much better qualified to understand the Scriptures than was the fallen race. But the Apostle says that "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." (1 Cor. 2:14.) Jesus had not been begotten of the holy Spirit, therefore he did not have the understanding of the prophecies and of the types of the law.

But our Lord did not begin to teach until after he was anointed, when he invited his disciples to join him. They were to proclaim the message without understanding the matter at all, that the kingdom of heaven was at hand and that Israel should try to get near to God, to be prepared for this kingdom when it should be revealed. Our Lord put his power upon them so that they cast out demons; for they had no power of the holy Spirit until after Pentecost.

Similarly, now we see that no one is competent to be a teacher in the church of Christ as an elder except he be fully consecrated, except he come under the terms and conditions necessary to the begetting of the holy Spirit. Apparently the people knew of our Lord's consecration. When our Lord received the begetting of the holy Spirit at his consecration at Jordan, John the Baptist both saw the descent of the holy Spirit and heard Jehovah's testimony, and afterward said that he "saw and bare record." If the multitude had seen and heard, he would not have needed to bear record that Jesus was the Anointed of God.—John 1:32-34.

HIS ILLUMINATION OF MIND AFTER SPIRIT-BEGETTING

After his baptism Jesus himself became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things; for we read that at the time when John saw the holy Spirit descend upon him, "the heavens were opened unto him." (Matt. 3:16) By "heavens" here is meant, not that Jesus was given a telescopic view of things beyond the sky, but that the higher things were opened to him—the things which as a natural man he could not receive. No matter how perfect a man may be, he cannot receive spiritual things. As St. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness [meaningless] unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

We assume that at the very moment when our Lord received the holy Spirit an impression was made upon the convolutions of his brain which would give him those very recollections of his pre-human condition which otherwise the natural brain could not have. In the natural man, every impression of the mind is recorded in the convolutions of the brain. We can see how the convolutions of our Lord's brain could have been so impressed that they would reproduce the experiences, the knowledge and the very thoughts which he had prior to his being made flesh. We know that that very moment marked the time of our Lord's spirit begetting, and we believe that he then received special knowledge of heavenly things.

Instead of beginning the ministry for which he had prepared for thirty years, he turned aside into the wilderness and studied the Scriptures for forty days. He had already had many times forty days to think over these Scriptures, and if he had had the same power of understanding before his consecration that he afterwards had, he would not have needed those forty days for study, but would have given them for service in his ministry. Very evidently, then, all the years of his life on the human plane had brought him no such perception as he now had through this glow and illumination of mind, received when he came up out of the water. He began to have the full scope and appreciation of the mission upon which he had entered, and everything written in the Scriptures respecting Messiah.

As he now studied the law and the prophets, he saw the terms of the covenant of sacrifice in the light of this illumination; he saw the hitherto hidden meaning of the various types. He began to see that if Messiah would reign it would be by a manifestation of loyalty to God and to righteousness. As soon as he was illuminated, he saw the things pertaining to the suffering through which he afterwards learned obedience in the fullest sense possible. Thus he received the illumination which was so powerful to him—just as it is a great illumination for us to see the terms and conditions of our calling—that we must walk in his steps if we would reign with him. The Scriptures act as an enlightening power to those who are taught of God. Only those begotten of the Spirit can understand the real depth of God's Word.

In bewilderment our Lord saw the meaning of the Atonement day sacrifices and of all the things written in the Book—the things which he had covenanted to do when he entered into

consecration. He had already pledged himself to do "everything written in the Book." But now he was finding out what this really meant—death, even the death of the cross!

HIS FURTHER ILLUMINATION AFTER SPIRIT-BIRTH

We see that when our Lord was raised from the dead a spirit being an equally miraculous work must have taken place; for again he received a change of nature. The One that was raised from the dead was the spirit-begotten new creature, who had all the record of his previous experiences, on both the spirit and the human plane.

How, then, did the Father raise our Lord from the dead a spirit being, and how could this spirit being have any knowledge of the things experienced in the flesh and also of the things of his previous existence before he was made flesh? We answer that this is impossible to understand, except that it is done by divine power. Whatever may have been the operation, after reaching the spirit plane his mind must have been stamped by divine power with recollections of both the earthly and the pre-human experiences. Otherwise all of our Lord's human and pre-human experiences would be valueless.

We see this also respecting the Church. We also are embryo spirit beings. And when we shall be raised in his likeness in the resurrection, we shall not have our fleshly brains for recollection, and we therefore shall be dependent upon the divine power for the memory of all the experiences of the present time. So when we read, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (1 Cor. 15:42-44), we have this thought, that the divine power will impress this spirit body with the knowledge of all the blessed experiences of the present time, so that these experiences shall not be fruitless, but profitable to us, making us better qualified and more able for the divine service, as well as for the carrying on of the work of the new covenant.

OUR LORD "THE BRIGHTNESS OF JEHOVAH'S GLORY"

If our Lord had not been found perfect, loyal, faithful, in his pre-human condition, he would never have had the privilege of becoming a man in order to redeem man. He never showed any defects of character to be rectified, therefore, he did not need any of the experiences which aid in making character. His experiences as a man with adverse conditions were given to test his loyalty and obedience to the utmost.

Our Lord was faithful under all the favorable conditions of his pre-existent condition; he was faithful as a man; and having been glorified to the divine nature he is still faithful. We may conclude, therefore, that his experiences on these three planes have all co-operated to demonstrate his character to the very highest degree—"the express image" of Jehovah.

HOW RIGHTEOUS CHARACTER IS PRODUCED

Our will represents our choice, but our choice is made up largely of our impressions and our judgment—or mis-judgment—of things surrounding us. As a child will reach for a finely polished razor or for a light and be cut or burned, so our wills sometimes grasp for things that are not good for us. From the time that we first heard the Lord's voice, therefore, the education of our wills has progressed; for all are defective in their choice, in their views of matters, and in their manner of thinking.

Our soundness of mind increases with our knowledge of the divine plan and of the character of our Lord. When we think of his perfection as the Logos and as the man Christ Jesus, we are enabled to realize somewhat our own imperfection, and we thenceforth seek to eliminate those things which belong to our imperfect judgment. We recall that he was "holy, harmless, undefiled and separate from sinners"—that he was perfect; and we realize, that having a consecrated mind, he entered the "narrow way" with a right will and a balanced mind, which would be accentuated by his experiences in life. With his perfect example before us, we seek daily to train our wills in harmony with the divine will.

The will is the result of a certain combination of mental qualities, or faculties. We may, therefore, change our wills in various ways by having divers combinations of the mental qualities; for instance, one quality of the mind is called acquisitiveness—a desire to get, to control. Another quality of the mind has respect to justice, another to music, another to art, and so on.

If the quality of justice be small or if it be dormant, a person of large acquisitiveness might be led to steal. He would have no quality of justice to tell him that this act is wrong. Some one might be tempted to take money, or one might be willing to do something dishonorable to gratify love for music or what not. On the contrary, if one has a large organ of justice, it would control him. If this faculty were thoroughly awakened and brought into exercise, he would say, "No, it is wrong to steal. In this matter there are principles to be regarded." Thus his desire is not gratified at the expense of principle.

One's will is made up of the organs which control his conduct. If the selfish propensities rule, he will be selfish. In some people the organ of conscientiousness seems to be dormant. Along some lines these people act just as an animal would—without thought as to either their own motives or the effect that their actions will have upon others. If such people should at any time give their hearts to the Lord in consecration, their attention is sure to be called, sooner or later, to their manner of living. If they consult the Word of God for instruction, the Scriptures tell them that God is not pleased with their conduct. As a result of this information, they begin to learn to scrutinize their thoughts and words and doings, and in due time to change their ways.

CONSCIENTIOUSNESS GIVES STRENGTH OF CHARACTER

A person who has large veneration, large spirituality and large conscientiousness has great advantage over one who has small veneration, or small spirituality or small conscientiousness, for as different matters come up, these three faculties naturally agree and say, "This is right" (or wrong, as the case may be). When the thing seems right, judgment would say, "This is a proper thing." This kind of people can be martyrs for anything that they believe is right, for they are strong in three qualities of the mind which give them a force of character for righteousness.

A person who has less conscientiousness would have less of this strength of character. Strong will exerted in any direction produces strong character; bad will, bad character; good will, good character. We are to some extent what we are by birth. After our consecration God instructs us and we are so transformed by the renewing of our minds that we have our minds made up to do right instead of wrong. This making up of the mind is the formation of will.

We should strive to have strong will, strong character, and should put away everything that would be likely to weaken our character. One who builds strong character reasons out what he thinks is God's will—what he thinks is the right thing to do. Then he determines to do that thing and resolves to let nothing interfere with the accomplishment of his purpose. Whoever has a good, strong will has something to help him over every trial and difficulty in life.

THE YEAR BEFORE US

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

"I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yea, I will uphold thee with mine own right hand;
Thou art called and chosen in my sight to stand."
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall his grace abound;
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

He will never fail us, he will not forsake;
His eternal covenant he will never break;
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

THE DELUGE EFFECT

FEBRUARY 2.—Genesis 6:9-22; 7:11-24.

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Romans 6:23.

Scientific Bible students are rapidly reaching the conclusion that we are fully justified in laughing at the so-called scientists who have denied the Bible story of the Deluge. The Bible is corroborated by geology, astronomy and history. The oldest records of Babylonia tell the story of the Deluge—of Noah and his ark.

To discredit the Bible, these archæologists declare that the Genesis account was merely copied from the Babylonian records. How foolish! Who does not know that there were no records of ancient times that will at all compare with our Genesis account! None other even professes to give a connected history of the human family, a chronological line of 1656 years from Adam to the Flood, or a definite record, as the Bible does, of just how long it rained, just how high the floods rose and just how long was the period required for the waters to drain off.

"Blind unbelief is sure to err
And scan" God's Book in vain

But, says one, the theory of a deluge, whose waters would cover the hills and the mountains, might be thinkable if the earth were flat; but how could it possibly be true since we know that the earth is a sphere?

Geology comes to the rescue of the Bible student and points out distinctly that there have been several great deluges. It shows us great beds of sandstone, clay, shale, etc., all of which science declares must have been placed where they are as the settlings of great floods. Some of these deposits are hundreds of feet below the surface.

When we ask where such floods could come from, Astronomy answers us, pointing us to Saturn and Jupiter, with their "rings." Scientists declare that these rings consists of minerals and water thrown far off in a gaseous state when the planets were at white heat. They subsequently cooled and formed into various strata or rings. Because of their great distance from the planets their motions are different, and they are held in suspense by the same laws which hold the planets themselves in space. Nevertheless, the superior weight of the planets draws them nearer and nearer.

The ring nearest the planet, and approaching it, is still held off by the "firmanent" of circumambient air. The rotation of the planets on their axis gives least resistance at the poles; and these rings, after spreading out as great envelopes, gradually thin at the center, or equator, and thicken at the poles, until the weight at the poles becomes so great as to overcome the power or the strength of the firmament, and then breaking through from both poles, causes deluges.

NO RAIN ON THE EARTH

The astonishing statement that, prior to the Deluge, there had been no rain on the earth (Genesis 2:5), is in full agreement with what we have seen from the foregoing. The earth once had similar "belts" or "rings." These were precipitated, as we have described, one after the other, at long intervals during the six creative days mentioned in the first lesson of the year. By means of these deluges, our minerals were deposited and our coal beds buried.

God, foreknowing all things, foreknew the necessity of the Noachian Deluge, and hence so timed the features of his plan that the last of earth's "rings" was still unbroken when man was created. But it was no longer in the form of a ring. The waters above had approached the earth and formed a great watery canopy or veil, merely held off by the "firmament."

There could be neither rain nor storm under such conditions. The temperature of the whole earth was equable, the sun's rays acting upon the watery canopy as they do upon the white glass of a hot-house. The temperature was the same at the poles as at the equator. This accounts for the remains of tropical animals and of plant life found imbedded under hundreds of feet of ice in the polar regions.

WHY THE POLAR ICE?

Geology testifies to a glacial period, when great icebergs, carried by floods of water, rushed from the poles toward the equator. Geologists have traced great valleys cut by these icebergs. On their findings they base the theory that the earth was once ice-covered. Instead of attributing the ice to the period of the Deluge, 4,400 years ago, they add a handful of naughts; and the more they add, the prouder they feel of their achievements, because they think that they are getting away from the Bible and discrediting it.

But scientific Bible students are having their faith in God's Word established more and more. Without affecting the torrid zone, the warmer temperature is now extending itself into the frigid zone quite rapidly. "Greenland's icy mountains" will soon be things of the past. The poles are warming up. The ice caps are dissolving. Last winter was called the "straw hat season" of Alaska, because of the higher temperature than ever before known.

"THY WORD IS TRUTH"

The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in his providences, and in the Bible, and very conducive to a disregard of the wild guesses of "professors," who have no faith in the Bible and are seeking to discredit it.

The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, is it asked why it was colder at the poles then than now? The reply is: The more direct rays of the sun then, as now, fell on the equator; but the torrid zone was hotter than now, until the trade winds sprung up, which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in—which, like the Gulf Stream, carry the water from the equator and distribute it along the shores of America and Europe—and the Japan and other currents, which in the Pacific carry their water warmed at the equator to the poles.

These processes, going on for 4,400 years, are gradually thawing out the polar regions, as all scientists agree; and this it is that has recently been causing larger numbers of icebergs from the glaciers of the polar region to break loose and float down, to the distress of mariners.

Still there remains the question, Why was not Noah's ark carried off by this swift current toward the equator? Why did it apparently remain not far from the place where it was built and come to rest on the top of Mount Ararat? Professor George Frederick Wright has dropped the suggestion which fits well with the Bible narrative. As we understand the professor, the geological evidences are that the swift currents of water, laden with icebergs and rolling rocks, visited various parts of Europe and America, and perhaps Asia, but seemingly avoided the vicinity of Mount Ararat. There, alluvial deposits are of extraordinary depth. The geologists say that while there was a commotion round about, there was an eddy and back water in that particular vicinity.

Is it too much for the child of God to believe that the great Creator, who intended to preserve alive Noah and his family to begin afresh the population of the earth, was fully competent to regulate the currents of that Deluge?

"Faith can firmly trust him,
Come what may."

It is pleasing to us, additionally, to note that the time required for the draining off of the water (Genesis 8:1-14) is reasonable and in harmony with the scientific investigation conducted from the Bible standpoint.

THE CAUSE OF THE DELUGE

We have already seen that physical causes led up to the Deluge. Next let us inquire, Why did divine Providence decree the obliteration of man, except Noah and his family? Why did he who knew "the end from the beginning" purposely allow that last canopy to remain to cause the Flood, instead of precipitating it before man was created?

The answer is that God foreknew the rebellion of Satan and his attempt to become the "prince of this world." God also foreknew that his human son, Adam, would fall before the temptation which would come upon him. He permitted the temptation and the fall solely because he foresaw a way by which, ultimately, good would be accomplished thereby and valuable, instructive lessons be given both to angels and to men. These lessons test the love and loyalty of every creature in heaven and on earth, and when rightly learned, will serve their purposes to all eternity.

All of God's dealings with his intelligent creatures are along the lines of absolute justice, guided by love divine. But while love can guide divine justice, justice must rule, as we read: "Justice is the foundation of thy throne." (Psalm 89:14) The Bible record is that at the time of the Flood wickedness had become so great that the conduct of mankind and the thoughts of their hearts were "only evil continually."—Genesis 6:5.

This great increase of wickedness for 1,600 years is ex-

plained to have come, not merely from human depravity, but by the connivance of some of the angels. These, although created holy, perfect, became enamored of sin, through humanity, until they became disobedient to God, and by their greater intelligence led humanity into depths of iniquity.

The Bible cites many instances in which holy angels have materialized, assuming human bodies and clothing. Thus three spirit beings, naturally invisible, appeared to Abraham as men and did eat and talk with Abraham; and he knew not that they were angels, until afterward. This power appears to have been possessed by all the holy angels before the Flood. It was then that some of them becoming enamored of the beautiful daughters of men, took to themselves wives, and lived in their materialized bodies, preferring to live as human beings.

The Apostle Jude declares that thus they "left their own habitation," or condition as spirit beings, in violation of the divine law. Thus, instead of using their permission to appear as men to help and instruct mankind, they used this power to still more rapidly degrade humanity. Moreover, the children born of those angelic sons of God by human mothers were human beings of a new order—different from Adam's family. We read that they were giants—physical and mental—"men of renown."

The fact that they grew to manhood and became renowned proves that this improper relationship between angels and humanity continued for centuries, because in that primitive time full manhood was not reached in less than a hundred years. Those giant sons of the angels begotten in lust and in violation of the divine law, would not, naturally, be renowned for their virtues or holiness, but the reverse. Therefore, it does not surprise us to read further that those sons of the angels tyrannized over humanity, and that the whole earth was filled with violence.

The time had come when God's displeasure with those conditions should be manifested—not by sending those angels and their giant-renowned sons and the depraved antediluvians of Adam's race to a hell of torture, but by merely overwhelming them in the Deluge. God thus set an example of his opposition to sin and his determination that, eventually, it should be fully stamped out. But neither in this, nor in anything else, did God ever suggest any thought of torturing sinners, or anybody, throughout eternity.

On the contrary, all those antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. They belonged to the great mass of mankind, with whom Messiah will deal during his Millennial reign of righteousness. They will all be brought to an accurate knowledge of the truth, like the remainder of the race. The object in so doing will be that after lessons of chastisement for any wilful disobedience, they may be, if they will, fully recovered from sin and death, and brought back to all that was lost—human perfection and everlasting life in an earthly Paradise restored—world-wide—at Jesus' cost.

As for the sons of the angels by human mothers, there is no hope for them. Their begetting and birth were not authorized of God. They were cut off in death. They were not redeemed. They will never be awakened nor resurrected.

As for the fallen angels themselves: The Bible tells us that for these 4,400 years they have been exiles from God, restrained "in chains of darkness," "until the judgment of the great day."—Jude 6; 2 Peter 2:4.

We will supply a full treatise of this subject to our readers free, on receipt of a postcard request, addressed to Brooklyn Tabernacle, Brooklyn, N.Y .

GOD'S RAINBOW COVENANT

FEBRUARY 9.—Genesis 8:1-9:17.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Genesis 9:13.

The higher critics refer us to recently excavated clay tablets found in Babylonia as the earliest record of the Deluge of Noah's day. These tablets, in coarse outline, represent Noah and a boat. A few words descriptive of the Flood follow. And we are asked to accept this as a superior account to the one given us in Genesis, of which today's lesson is a part! We are amazed! and recall to mind the prophecy of Scripture which discusses our day, saying, "The wisdom of their wise men shall perish and the understanding of their learned men shall not be apparent."—Isaiah 29:14.

Only the reputation of these men for learning saves them from ridicule; and we, of course, concede to them the right of their opinion. "'Each has a right to his choice,' as the old lady said when she kissed the cow." As for our part, the logical statement of Genesis respecting the particular time when the Flood began, the number of days that it rained, and the increase of the waters, seem reasonable, as does the further account of the cessation of the rain, and of the length of time in which the waters gradually receded, and the length of time in which the surface gradually dried and vegetation manifested itself. Thus the Genesis account of the Deluge is stamped trustworthy—a hundred times more trustworthy than the crude record of the Baylonian! To us it seems evident that divine wisdom guided in the Genesis account, but not in the other.

Naturally Noah and his family might dread another deluge, not clearly understanding the origin of the flood which had overwhelmed the world. Very appropriately God called their attention to the rainbow, when he assured them that never again would the whole earth be overwhelmed in water. We can see the philosophy of this, whereas Noah and his family merely had the matter by faith, not discerning the philosophy. We can see that when the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Since the Flood, we merely have the moderate supply of moisture, in the form of clouds in our firmament, and none in the form of a great envelope beyond the firmament.

Now we may see how it was that Noah had never seen a rainbow; because prior to the Flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors in the direct line of the sun's rays cause, naturally, the rainbow effect. And, as God declares, so long as there is a rainbow, there can never be a flood. God's words and ways are not less reasonable when we come to see their grand philosophy. On the contrary, the more we understand the divine methods and operations the more we appreciate their wisdom.

THE TOWER OF BABEL

Generations afterward, when the family of Noah had multiplied, the meaning of the rainbow as a covenant between God and man—the guarantee against another deluge—was forgotten. The worldly-wise of that time were foolish enough to undertake the building of a great tower, to whose top they could go in the event of another deluge. Since they had neglected the Lord's message and disregarded his promise, He let them alone to make manifest their own folly in labor and sweat of face, which could prove of no avail.

Finally, however, when they were measurably wearied with their herculean task, and when they had, to some extent at least, learned a valuable lesson, the Lord confounded their language so that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and color of skin, during the centuries, became more and more dissimilar. Thus the various races with their peculiarities of temperament and language had their start.

St. Paul tells us all this was a premeditated plan on God's part, as being to the best interests of humanity and most favorable for the outworking of the divine purposes. He says, God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him."—Acts 17:26, 27.

How one part of God's Word sheds light upon another! Thus we are enabled to see how divine wisdom has had a supervision of the ultimate interests of humanity. Even though God has allowed man in his ignorance to become the servant of Satan, He still has protected him in a measure, and shaped his affairs for his ultimate good. That good, as we have seen, is to be fully attained by the world in general at the second coming of Jesus and the establishment then of his Messianic kingdom, which will bind Satan and scatter the power of darkness and sin. It will shine forth as the Sun of Righteousness, to heal and bless and uplift the willing and obedient of mankind.

But the matter of separating the human family into different nationalities has been specially useful during the dark

time preceding Messiah's second coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart peoples living in close proximity, to hinder the running to and fro which has been going on, particularly within the last seventy years, since steam power became effective for transportation.

The commingling of all nations within the last sixty years is breaking down the national barriers wonderfully. It is fulfilling the word of prophecy, "My determination is to gather the nations, that I may assemble the kingdoms." (Zephaniah 3:8.) The world of mankind is being brought into close touch, barriers of language are breaking down; and the breaking down of these barriers is favorable to human co-operation, either for good or for evil. Since mankind are sinners by nature, their co-operation is most likely to be along selfish lines, and therefore most likely to be evil.

So we find today that rich corporations are building together a great tower of Babel for their protection against every kind of calamity which could come upon their riches. The laboring classes are doing likewise. The mechanics are building up a great tower of Babel of unionism, which they trust will deliver them from all adversity and in which they hope to be safe forever. Had it not been for the dispersion and for the language-barriers, no doubt these world-wide organizations of Capital and Labor would have developed long ago and the final great catastrophe or conflict between these great giants would have come so much the sooner, precipitating all its terrible anguish and disaster on humanity—"a time of trouble, such as never was since there was a nation."—Daniel 12:1.

FIRE, THE NEXT CALAMITY

St. Peter divides the history of mankind into three great epochs, called "worlds" in our common version Bible, but more properly designated three great epochs. The first epoch of earth's experience ended with the Flood, and then the present epoch began, styled by St. Paul "this present evil world," or epoch, because during this time evil holds preponderance of power amongst men, even though they do their best.

The first epoch, or order of things, was overwhelmed and brought to an end by a deluge of water; and St. Peter tells us that the present "world," or order of things, is to be brought to a conclusion by a deluge of "fire." But following the fire, there will be a new "world" or new epoch, or order of things, much better than anything yet experienced by mankind. "The world to come whereof we speak" will be an epoch of righteousness, because it will be under the direct rule and supervision of Messiah's kingdom."—2 Peter 3:10-13.

At first many Bible students were inclined to understand St. Peter's words to signify that the fire which will terminate the present order of things and usher in the new age would be a literal fire, which would consume the physical earth and the heavens. However, closer study reveals the fact that the fire is of symbolic kind, which will merely consume present institutions—everything of the present time that is contrary to the divine will—everything that is unjust, inequitable.

The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The "heavens" that will be involved will not be the heavens of God's residence, but the ecclesiastical heavens—the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! the new dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: "The desire of all nations."—Haggai 2:7.

As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ Jesus is the Ark of Safety now for all who will be saved out of the present order of things. Christ's faithful followers of all denominations and nations will become, with him, the royal priesthood of the future—the "new heavens"—the spiritual ruling power of the new dispensation, or Messiah's kingdom. Under their supervision, speedily a "new earth"—a new social order—will be inaugurated, in which selfishness will be wholly eliminated, and in which righteousness will prevail. Of this new order of things we read: "We look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

Although doubtless, many human lives will be lost in that greatest trouble the world has ever known, with which this age will end, nevertheless the great mass of humanity will still remain. But all their ingenious arrangements of the present time, social, financial and ecclesiastical, will have perished, and everything will have been put upon a new basis by the great Messiah.

The Lord, in the prophecy of Zephaniah, describes the time of trouble that is coming, as a fire to consume; and then tells us that following the fiery baptism of trouble, he will send to mankind "a pure message, that they may all call upon the name of the Lord to serve him with one consent." (Zephaniah 3:9.) This teaches that mankind will not be wholly destroyed by the fiery trouble of that day, but it teaches that the confusion of doctrines given forth in the name of the Lord will all terminate with this present age. The message of divine grace and truth which will be promulgated in the future will be pure, and the blessing to all who will receive it will be great.

INTERESTING QUESTIONS

PROPER COURSE FOR PILGRIMS

Question.—Is it wise or proper for a Pilgrim enjourney to be entertained by those who are out of sympathy with the vow and with the work of the Society in general, even though the host be an elder of the class?

Answer.—Most decidedly not. Furthermore the Pilgrims should make clear to the class that they had greatly erred in selecting such a one for an elder, and should help them to rectify the matter as quickly as possible.

If the class likes that elder who is out of accord with the Society's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable; but there are times when they would mean disloyalty to God.

MEANING OF VOICE OF JEHOVAH

Question.—It is said of Adam and Eve, "And they heard the Voice of Jehovah." What is meant by the "Voice" of Jehovah?

Answer.—We suppose that it refers to our Lord Jesus in his pre-human condition. The Logos was a god. The Logos, Word, Voice, of God, communicated with man, as the Representative of God.

SOME INTERESTING LETTERS

My Dear Brother Russell:—

I am a stranger to you, having come into a knowledge of present truth only last spring; but as I had for long been truth-hungry, I accepted all of the SCRIPTURE STUDIES with the avidity and zeal only known to those who have for long been starving for the bread of life.

I have consecrated, taken the vow, and symbolized both by immersion.

At the time I came into the truth, I was talking to a class (of women only) on sociology, having previously given a course of lectures on history, philosophy and philanthropic subjects. Indeed, for the past twenty-five years I have given the most of my time to giving talks on subjects in the line of humanitarianism, to women.

As I am very deaf, and as the only one talent I have is the gift to make clear the subject I am talking on, my friends have believed that my work has been useful and uplifting. Now, at the advice of our dear Sister Calkins, I wish to ask your advice upon a problem I have now for solution. Immediately upon my consecration I testified to my class as to the marvelous light that had come into the darkness of my life, and that as I considered the "kingdom of God" was the one and only solution to the problems of present-day questions, hereafter I could not talk upon any other subject than that of the kingdom.

In pursuance of this plan I invited some of the sisters "in the truth" to come to my house for a study nour, thinking that gradually I would invite those outside who might manifest an interest in our subject. Then, learning of the Scriptural teaching regarding woman's sphere in the church, I felt that I should like your advice as to my future work.

As I was perfectly willing to consecrate all, I had in this also meant my only gift, or talent—but I could not keep still—every one I met I talked to—I gave the "divine plan" into the hands of no less than twenty women; and many people formerly in utter darkness are coming to see the light.

And now, the women of my class of last winter and the winter before are begging me to talk to them again. I may choose my own subject, and I want to give some "Talks on the Bible." I have consulted a dear brother and sister here, and they advise me to give the talks—they think it is a wonderful opportunity. But we finally decided we would submit the question to you.

The situation is, I know, unusual, and as I told Sister C., it is so difficult to make the situation understood in all its details. But I think I have stated the main facts. Of course, my whole object will be to endeavor to have those who listen to me read the SCRIPTURE STUDIES for themselves.

I know, dear brother, you are a busy man, and I am sorry to trespass so much upon your valuable time, but I am so anxious to do whatever work I can at this time; for "the night cometh in which no man can work." And at the same time I do not wish to be disorderly or bring any reproach upon the ecclesia. Now, will you please tell me what I ought to do?

If you would like to have me, I will give you a list of my subjects and a little synopsis of each.

I am praying only to be guided in this and in all things by the spirit of truth. Your sister in Christ,

CHARLOTTE C. HEINEMAN.—*Cal.*

REPLY

Dear Sister in Christ:—

Yours of recent date is at hand and contents are noted. We rejoice with you in the fact that the Lord has found you worthy of receiving a knowledge of the Truth. May his continued guidance and blessing be with you, enabling you to profit by every experience which comes to you.

My thought would be that the Lord would be pleased to have you use the talent you possess. Apparently he has given you a constituency in which you can work and regarding which you have responsibilities toward him. I would recommend, therefore, that after you have thoroughly familiarized yourself with the truth, you resume your lectures to women, discussing nothing but the truth, and stick close to the teachings in the volumes of STUDIES IN THE SCRIPTURES. The restriction that St. Paul makes regarding women's teaching refers to meetings of the church, and these usually include both men and women. The meetings such as you would have would not be meetings of the ecclesia, and to my understanding you would not in any wise come under the restriction mentioned by St. Paul. In such a case, even if some men should take upon themselves the position of women and attend one of your lectures, this would bring you under no condemnation.

Not only would it be proper for you to resume your lectures, but if your finances would permit, and the way should open for you to again meet and address women in other cities, whom you had formerly served, or whom you could reach, I would recommend that you extend your work accordingly.

Praying for you the Lord's guidance, wisdom and richest blessing in your endeavors to glorify his name, I remain,

Your brother and servant in the Lord.

Dear Brother Russell:—

As an encouragement to some who may grow weary in well-doing, we report the instance of a man who said he got PEOPLES PULPITS stuffed into his pockets nearly everywhere he went. We solicited him for STUDIES IN THE SCRIPTURES in his work-place and got his order for six volumes immediately, he saying on sight of the titles that he was just reading a paper about them Sunday. He commended us to three others of his shop-mates with the result of an order for six volumes each. They in turn gave us the names of others yet to be called on, which we trust will likewise result in further sales.

Again, on the train Sunday returning from Bainbridge, we handed out "BRIMSTONE" PULPITS to the conductor and others, having given out 1,000 or more at the above town When we left the train the conductor was still eagerly reading in a corner beyond interruption.

Trusting the multitude of your labors are continually sweetened by reason of the approval from above, and sending Christian love and Thanksgiving-day greetings,

Yours in the Master's Vineyard,

J. G.————,*Ohio.*

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COVENANT RELATIONSHIP WITH GOD ESSENTIAL TO LIFE EVERLASTING

God is not in covenant relationship with the brute creation; for to them he has made no promises, although he has made a general provision for their needs. But we may understand that with all his intelligent creation he has a covenant, or agreement, to the effect that so long as they will do his will they shall possess life. Because of violation of that arrangement, the fallen angels were cast off, "reserved in chains of darkness unto the judgment of the great day" (Jude 6), to receive their final punishment. When Adam and Eve were disobedient, they violated this covenant, and came under the sentence of death. "They like men [Heb. Adam], have transgressed the covenant; there have they dealt treacherously against me."—Hos. 6:7, margin.

Because of Adam's transgression, the world is not in covenant relationship with God in any sense of the word. On the contrary, they are aliens, strangers, foreigners. (Eph. 2:11-13.) To some extent God brought Abraham back into covenant relationship, but not fully so. To the nation of Israel he made certain promises in the form of a Law Covenant, to the effect that whoever kept that covenant would thereby demonstrate his worthiness to receive God's blessing promised to Abraham—that through him should all the families of the earth be blessed.—Gen. 12:3.

The Law Covenant was given to the Jewish nation; Moses was the mediator, for it was impossible to make the covenant with Israel directly. Although they were unable to keep that covenant because of inherited weaknesses of the flesh, yet it brought them a measure of blessing, as St. Paul points out. (Rom. 7:7.) While it lifted Israel above the degradation into which the Gentiles were falling, nevertheless it did not bring the blessing for which they longed. It did not remove the death penalty—it did not give them life.

In the clear light now shining for the people of God, we see that the Law Covenant was only a type of a better covenant to be made with Israel after the church of Christ has been glorified; that Moses himself was only a type of a better Mediator; that the sacrifices of the Law were only types of the "better sacrifices" mentioned in Heb. 9:23, and that their priesthood was a type of the royal priesthood of the Gospel age.—Heb. 7:27.

In the Scriptures, the words covenant and promise are used synonymously. The children of Israel were under the Abrahamic Covenant long before they entered into the Law Covenant. They are still under those covenants. St. Paul says, "God hath not cast away his people whom he foreknew." (Rom. 11:2.) Then he proceeds to say that after the elect church has been gathered from among the Gentiles, the favor of God will return to Israel; for they are still beloved for the fathers' sake. The fathers of Israel are the patriarchs Abraham, Isaac and Jacob. The Jews are, therefore, under the Abrahamic Covenant.—Rom. 11:25-28.

ISRAEL'S COVENANT RELATIONSHIP ACTUAL

An actual covenant relationship is one that is fully established—not merely suggested, or proposed, but accomplished. As Israel approached Mt. Sinai, God proposed to make a covenant with them. When all was in readiness, the covenant was made through Moses as the mediator. The work of mediation was twofold; the first part was the sprinkling of the law, representing the satisfaction of Justice; the second part was the sprinkling of the people, representing the bringing of the people into covenant relationship with God. That covenant was then fully made, and has remained in operation ever since.—Exod. 24:3-8.

With the Israelites, God was making a covenant which was to last for centuries. It was good for only one year at a time, however. For the first year the people were in harmony with God, but at the end of that time the cancellation of sins ceased; for the blood of bulls and of goats cannot take away sin. The whole arrangement was only a type. At the end of that first year, the day of atonement was inaugurated, and sacrifices were made for another year. The fact that the atonement day sacrifices were repeated year by year shows that they were efficacious for only a year at a time, and so never really took away sin.—Heb. 10:1-4.

After the day of atonement, the people made various kinds of offerings. Some of these seem to typify the presentation of the worshiper himself to God, as an indication that he wished to do the will of Jehovah. Others were for sin-offerings, indicating that the worshiper realized that there had been a measure of wilfulness in his conduct. So rigid are the requirements of the Law Covenant that only one Jew, the Lord Jesus Christ, was able to keep them. This he could

do because he was perfect, and the law is the measure of a perfect man's full ability.

That the Israelites were in covenant relationship with God through Moses, the mediator of their covenant, is demonstrated by the fact that Moses said, "He hath declared unto you his covenant, which he commanded you to perform, even the ten commandments." (Deut. 4:13.) Therefore the Jew is bound by the law so long as he lives. (Rom. 7:1.) Although the Law Covenant is not intended to be an everlasting arrangement with the Jew, yet the only ones who have been able to get from under it are those who have come into Christ; the remainder cannot rid themselves of it. But the days draw nigh when the Lord God will make a new covenant with them through a new mediator, The Christ, who will assist them to keep the law satisfactorily and thus to be delivered from the evil features of their covenant.

At the close of the Babylonish captivity, the Prophet Daniel asked the Lord for an explanation of the prophecies relating to his people. The answer to his prayer is given in detail. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy."—Dan. 9:24-27.

For an elucidation of this prophecy, the reader is referred to STUDIES IN THE SCRIPTURES, Vol. II, Study III. All these things were to be done in those seventy weeks. Of this period of time, we find that the seventieth week was the most critical, for it was the week during which Messiah was to confirm the covenant. In our Study III, we show that this week began October, A. D. 29 and closed October, A. D. 36—from the beginning of our Lord's ministry until the conversion of Cornelius, the first Gentile to receive the holy Spirit.

THE COVENANT CONFIRMED FOR ONE WEEK

During that period of seven years, God bestowed special favor upon the Jews. At the beginning of that week of years, our Lord, who was then thirty years of age, presented himself to God as a sacrifice. This presentation was the first feature of the antitypical atonement day work, and corresponded to the sacrifice of the bullock in the type. Our Lord began the antitypical sacrifices; as St. Paul says, "Then said he, 'Lo, I come to do thy will, O God.' He taketh away the first, that he may establish the second." (Heb. 10:9.) Our Lord there began to take away the type and to establish the antitype. It was necessary not only to begin the work with the antitypical bullock, but to complete it and take his place as the antitypical Moses, so to speak. This he did not accomplish until after his death on the cross.

Many other features of that antitypical atonement day work are not yet completed. It was a part of the atonement for the High Priest to offer the Lord's goat and to take its blood into the Most Holy and to sprinkle it there. It was also a part of the atonement day work for him to come out and confess the sins of the people on the scape-goat, and a still further part for him to bless the people. During our Lord's ministry, he fulfilled various features of the types. At Calvary his work of sacrificing himself was finished, and the divine acceptance of that sacrifice was manifested.

The Prophet's statement that in the midst of the week Messiah would cause the sacrifice and the oblation to cease, implies that our Lord would there terminate the efficacy of the typical work for Israel as a people, and that they were rejected from divine favor at the time that they crucified him. A few days before his death, our Lord had said, "Behold, your house is left unto you desolate." (Matt. 23:38.) This rejection seems to have been symbolized when the veil of the temple was rent in twain from the top to the bottom, an indication of a breaking down, rather than of an opening up.

This rejection of the Jewish nation does not indicate the end of their Law Covenant. To the church of Christ, who have been given the privilege of understanding the deep things of the Spirit of God, it appears that the efficacy of the typical sacrifices, which were offered year by year continually, ceased at the death of our Lord; and that since that time, as a nation they have had no divine favor; but that the only ones who have had favor since then are those who have come out of Moses into Christ. The typical sacrifices continued until the time when Christ died, for the reason that Jesus himself was under the Law, a part of which he fulfilled, and no feature of which can pass away until all has been fulfilled.—Matt. 5:17, 18.

After our Lord's ascension, it was possible for greater work to be done than ever before. Under the Lord's blessing, thousands of Jews were gathered into the Gospel garner within comparatively a few days. The work of our Lord was cut short nationally, but it increased the opportunity of the Jews individually. There were only five hundred Jews who believed on Jesus until after his death, when there were thousands added to the number. (1 Cor. 15:6; Acts 2:41.) During the three and a half years following our Lord's death, God did not recognize the Gentiles, for he had said that he would give seventy weeks to the Jews, and therefore he allowed no favor to go to the Gentiles until that period had expired.

After the expiration of the seventy weeks of years set apart for Israel, the Gospel began to go to the Gentiles, to gather from among them "a people for his name." (Acts 15:13-18.) During this Gospel age, the antitypical Atonement work has been progressing. Our Lord has already offered the antitypical bullock in the sacrifice of himself. Since Pentecost, he has been offering the antitypical goat—the church class. This work has been in progress for more than eighteen hundred years. As soon as it shall have been finished, the blood will be taken into the Most Holy, to sprinkle the Mercy-Seat and to "make atonement for all the people," as in the type.

THE COVENANT OF SACRIFICE

The Abrahamic Covenant, as it was given to Abraham, is a complete covenant, whose provisions include all mankind; for it reads, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14.) Its promise is to the seed: (1) Jesus; (2) The Christ, Head and body; (3) the earthly seed through them. Its provisions extend to all who have the faith of Abraham. The promise of God was that a blessing shall come to all the families of the earth. This promise was confirmed by an oath on the part of God, so that by two immutable things—the oath and the promise of God—the heirs of the promise may be sure of its fulfilment.—Heb. 6:13-18.

The seed of Abraham, which is to bless all the families of the earth, was intended to be a spiritual seed. Since Abraham and his posterity were natural men, the only way by which they could become the spiritual seed was by the sacrifice of the earthly nature and the attaining to the spirit nature. The opportunity for making this sacrifice was first given to our Lord Jesus. By carrying out his covenant of sacrifice, he became the Head of the seed which is to bring the blessing.—Psa. 50:5; 40:7-10.

During the Gospel age, Jehovah has been selecting the members of this spiritual seed, that they may lay down their human life and earthly interests in order to attain to the spirit nature. The selection of this seed has been the work of the Gospel age. Soon the seed will be all gathered; then the work of blessing the natural seed will begin, and through them the blessing will subsequently spread to all nations, as these shall accept the divine favor.

The church will always be in covenant relationship with the Father. The fact that he calls them sons implies that they are bound to him. (John 1:12.) Every father is in covenant relationship with his children, and they with him. Every child has a responsibility to its father, and the father to the child. The fact that God has received the Lord Jesus and the church as sons (Heb. 3:6) signifies that they are in covenant relationship with him. St. Paul says, "We are the children of God; and if children, then heirs." (Rom. 8:16, 17.) His statement not only implies that relationship, but proves it; for the sons have a right to the things which the father has provided for his children.

All who hunger and thirst after righteousness (Matt. 5:6), all whose souls long for God "as the hart pants after the water brook" (Psa. 42:1), and who, having found him, have consecrated themselves to him—these have received the anointing of the holy Spirit, witnessing with their spirit that they are sons of God. (Rom. 8:14-16.) As anointed sons these can discover in themselves the worthy traits of true sons—loyalty, zeal, energy, discretion, faithfulness, obedience.

There are, however, conditions attached to this covenant of sacrifice; there are certain requirements which must be fulfilled. All must become partakers of the sufferings of Christ, if they would participate with him in the glories to follow. But the arrangements for keeping our contract are complete in Christ. Therefore if we put ourselves under his care, this covenant will be everlasting with us, and we shall have "the sure mercies of David."—Isa. 55:3.

COVENANT RELATIONSHIP TO BE RE-ESTABLISHED WITH HUMANITY

In Jer. 31:31-33, we read, "I will make a new covenant with the house of Israel and with the house of Judah . . . after those days." The expression, "those days," we understand to refer to Israel's "seven times" of punishment, promised by the Lord for the violation of their Law Covenant. This New Covenant is to be made with Israel alone; for God never purposed to make a covenant with the Gentiles. The New Covenant will properly be so called because it will take the place of the old Law Covenant, which God made with

Israel and which was broken by them. After Israel shall have been fully established under their New Covenant, all other nations will be privileged to come into this relationship after the manner set forth in the Law. All the world will eventually be blessed thereby.

The New Covenant, then, is to be made with such of Abraham's descendants as are able to receive it. Since the people are not worthy to enter directly into relationship with God, that covenant must have a mediator. The Mediator is the Lord Jesus Christ, and the church, his body. The Scriptures indicate that the Mediator is nearly completed.

The Word of God distinguishes between a covenant and its mediator. A covenant does not go into operation until after it has been fully mediated. When Moses mediated the Law Covenant, he first offered sacrifices; then he took the blood of the animals and, dividing it into two parts, sprinkled both the Book of the Law and the people. (Exod. 24:4-8; Heb. 9:19-24.) After he had done this, the Law Covenant was in force; and it will continue until superseded by its antitype, the New Covenant.

The Mediator of the New Covenant will be The Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of himself and his church. As soon as he will have finished making application of the blood, he will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book by Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

The New Covenant will begin to swallow up the old Law Covenant as soon as the kingdom is established. The Scriptures indicate that the first to receive it will be the ancient worthies. Raised from the dead to human perfection, they will form the nucleus of the new arangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the law, but who have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.

CHANGE OF HEART IN THE MILLENNIUM

The Prophet Jeremiah, speaking of the New Covenant (31:34), says, "They shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The sins and iniquities of Israel will no longer be remembered against them. Christ will have appeared on their behalf and made satisfaction for their sins. They will then be as free from original sin as the Gospel church are. The atonement of the Lord Jesus Christ is the sufficiency for all.—1 John 2:2.

The Prophet Ezekiel tells us that during the next age the hearts of mankind will be changed. He says, "Thus saith the Lord God; . . . A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:22-27.) This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who would live forever must keep his law perfectly.

During the Millennium, God will not recognize the people, because of their imperfection, their weakness; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before him. (1 Cor. 15:24.) God will then receive them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam. The very moment when the merit of Christ is applied for the world is the same moment when they will be turned over to the Mediator. Then they will be in covenant relationship with God, but only through the Mediator, until they shall have reached human perfection and shall enter into his relationship directly with the Father.

The New Covenant will continue everlastingly; and as it is proper to say that Moses mediated the Law Covenant, so we may say that Christ will mediate the New Covenant. But it would not be proper to say that Moses is now the mediator of the Law Covenant; for a covenant does not need a mediator after it has been mediated. So the New Covenant will need no Mediator after the thousand years. But the title "Mediator" may belong to Christ to all eternity, just as one who has been a judge, ever after receives the title of "Judge."

At the end of the thousand years, when the Messiah will have accomplished his work of restitution, he will cease to act as Mediator. But the covenant will continue to stand; for if that relationship with God were to be removed from the people, they would have no blessing of everlasting life. That blessing depends upon covenant relationship with God. Under the favorable conditions of the New Covenant, whosoever will may have an opportunity to become the children of The Christ, the seed of Abraham.

At the conclusion of the thousand years, the willing and the obedient receive the commendation, "Well done," and will be accepted as fit for the condition of everlasting life on the human plane. Those who prove to be unworthy of life will be destroyed in the second death.

DISTINCTION BETWEEN KEEPING AND FULFILLING THE LAW

The question, Did the keeping of the Law Covenant require the death of Christ? is a peculiar and very deep one. On one side it might be argued that the death of Christ was sacrificial, that no law would be just which would require the death of an innocent person; that since God's law is just, it did not require the death of an innocent man, and that therefore it was not necessary for Jesus to die in order to fulfil the law. But this is only one side of the question.

The other side of the argument is that our Lord Jesus, who loved his God with all his heart, soul, mind and strength, and who had consecrated his life to do the Father's will, must do that will and avoid everything contrary to it, in order to live in harmony with his consecration. As soon, therefore, as he learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, he would present himself in consecration and faithfully carry out all that is implied in that consecration, because he loved God with all his heart, soul, mind and strength.

It would be reasonable, also, to expect that if our Lord knew that the hundreds of millions to whom he had become "neighbor" by becoming human were in great difficulty and could be delivered only by a sacrifice on his part, he would, if he loved his neighbor as himself, want to do something for their relief. This desire would lead him to make the sacrifice.

If to this we add the thought that God would not permit our Lord to perish, but would restore him to life and glory, and that Jesus had in mind the promise that he would not be suffered to remain in death, we at once perceive that he would be willing to die for his unjust neighbor, because he loved his neighbor as himself.

These two views, so directly opposite, nevertheless coincide in that it was left open for our Lord to will what he would do. The Father gave him an opportunity and set before him a great reward; the Father did not entrap our Lord into an engagement from which he could not draw back. When we come to view the subject from this standpoint, we see the reasonableness of the whole arrangement.

In his consecration at baptism our Lord had said, "Lo, I come . . . to do thy will, O God" (Heb. 10:7); I will keep nothing back that you require. Such obedience would have been as much as the Law could require of any one. On the other hand, justice would not require a sacrifice, for justice could not demand it. Willingness to do anything that justice would demand constituted his keeping of the law. This point is so fine that it is almost impossible to explain it in language. We can know, however, that the Father set before Jesus the great reward, and that for the joy set before him he endured the cross and despised the shame.—Heb. 12:1, 2.

GOD'S WILL EXPRESSED IN THE TYPES

There is a distinction between fulfilling the law and keeping the law. The Jews did neither. They partially kept the law and endeavored to do still further than they were able to do. But they could not fulfil the law; for it is so great that it is beyond the power of man to fulfil all of its requirements.

The law consists of two different parts. The one is a regulation of the morals—the duty of all toward God and toward fellow-men. In this sense of the word, the law stands for justice—for what is right. The Jews endeavored to do right and thus to keep the Law, but were unable to do so on account of hereditary weaknesses.

Our Lord Jesus, however, kept the law in this sense. By

so doing He earned the right to everlasting life on the human plane. This the world will do in the next age. They will be enabled to keep the law and will get everlasting life, the reward of obedience to the law. But Jesus did more than keep the law of justice. He also fulfilled that part of the law which was applicable to him, and he is still fulfilling the law.

The other part of the law consists of the ceremonial features, which constitute the types and shadows mentioned by St. Paul. (Heb. 10:1.) These prophetic features of the Law represent the divine will in respect to the means by which mankind will be restored from the plane of degradation, sin and death to divine favor. This prophetic fulfilling of the law consisted in the carrying out in antitype of one important feature—the Passover institution. The killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetical—typical.

Jesus fulfilled his part of the type when he was put to death. It was only by virtue of his sacrifice of his will entirely to the divine will that he was able to fulfil the prophecies, for these were not commands to mankind in general. In these was a suggestion of things which were not commanded, but which God desired to have accomplished at some time through some one, and through which the redemption of the human race and the restitution of all things lost by Adam would be effected.

In the performance of the atonement day sacrifices the blood was taken into the Most Holy and typically made satisfaction for sin. Jesus accomplished a part of this work. Since then he has ascended on high and made satisfaction for us, the church class, by means of which we may walk in his footsteps by consecration. (Heb. 9:24.) All down through the Gospel age he has been accepting this class, and eventually will accomplish their sacrifice. This was typified by the killing of the Lord's goat.

Jesus, we see, has been fulfilling the law during these eighteen hundred years, as well as during his ministry. This work will not be finished until the end of the age. Jesus said that he came not to destroy, but to fulfil the things of the law (Matt. 5:17); and He will continue the fulfilment of the types of the law during the thousand years, until all is fulfilled at the close of the Millennial age. Some of these things are future; such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scape-goat, and the appearance of the antitypical High Priest to bless the people. It will take the entire thousand years of Christ's reign to get back all that was lost through Adam's disobedience and that is to be restored to mankind through the merit of Christ.

THAT FEATURE OF THE LAW FULFILLED BY CHRIST'S DEATH

The moral law—the Ten Commandments—and the covenant of which it is a part promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the law required, for the law demands no more than justice. He could have obeyed every command of the law without sacrificing any of his rights. But the prophetic features of the law could not have been fulfilled unless some one had sacrificed his life, and the one who would do this must be the equivalent of the one who had sinned. Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfil the law and to bring out all those blessings to the world that the law prophesies, must be one who could fully keep the law. Only such a person would be competent to make the sacrifice and thus to fulfil the prophetic features of the law.

This requirement was fully met by Jesus, who was "holy, harmless, undefiled and separate from sinners"—everything that justice could expect. He gladly kept the law, and did even more. He proposed to do everything written in the Book; for he had said, "Lo, I come to do thy will, O God" (Psa. 40:8)—everything that had been written. His consecration went beyond the moral law and embraced everything that God had written prophetically. All this he fulfilled. As a result he is the Savior, "able to save to the uttermost" all that come to the Father through him.—Heb. 7:25.

We cannot think that God would be offended with any one who came up to the requirements of the law, but who did not go beyond. Since God had said, "If any one keep all this law, I will do my part and give him everlasting life," Justice could ask no more. If such a one should not go forward to sacrifice, Justice could not be offended, for it could not demand that he do so.

In fact, the Father does not require the righteous of this age to sacrifice, nor will he expect the world to do so in coming to the plane of human perfection. But if God should set before any of the human family an opportunity to offer their lives in doing the divine will, they should esteem this a privilege. The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think, "Here is my opportunity to show my trust, my loyalty to God." In this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a hint of what his will would be, they would hasten to do that will and not hesitate for any consideration.

These is a lesson also of love in the matter. We are not to content ourselves with saying, "I did not lie; I did not steal; I did unto my neighbor as I would wish done unto myself." We are not to stop with this as a sufficiency; no one will get life on any plane if he does no more than this. Our privilege is to anticipate God's will through watching the types of the law and the words of our Lord and Head. We are to count all things as loss and dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus.

FOR CHILDREN OF BELIEVERS

MORNING PRAYER

Dear Father, hear a little child
Who offers thanks to thee;
Through all the darkness thou hast kept
A watch-care over me.
O Father, keep me through this day,
I would to thee belong;
May love control my little hands,
May kindness rule my tongue.
Thy kingdom come, thy will be done
Upon this earth again;
Dear Father, hear my little prayer
For Jesus sake. Amen.

EVENING PRAYER

Dear Lord, before sweet slumber comes
To close my weary eyes,
Up to thy throne of heavenly grace
My voice in prayer would rise.
For all the blessings of this day
I give thee thanks and praise.
Forgive me, Lord, for Jesus' sake,
For all my naughty ways;
And as I lay me down to sleep
Do thou an angel send
To watch beside me all the night
For Jesus' sake. Amen. —*Rebecca F. Doney.*

BROTHER RUSSELL'S MORNING RESOLVE

MY EARLIEST THOUGHT I DESIRE SHALL BE:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my Vows unto the Most High."—Psa. 116:12-14.

Remembering the divine call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust him,
Come what may."

DEATH AND THE RESURRECTION

Death is not a sleep; it is destruction. Dead bodies decay because the work of destruction is progressing in them. We say that mortification sets in; that is, the destruction of the tissues goes on until everything that had life in that body has perished. This process of decay is common to both man and beast, and also goes on in the vegetable world. As the Scriptures say, "That which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again." —Eccl. 3:19, 20.

Very few people seem to realize what is meant by the term "soul." The Scriptural teaching is that man is a soul, not that he has a soul. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The Word of God speaks of both man and beast as souls. (See Num. 31:28.) Body, soul and spirit are in combination in a living organism.

A dog has a body; a dog has a life— vitalizing principle; and aside from this life-principle and organism, a dog has a personality. One dog differs from another; one may be a bulldog, another, a lap-dog in a fashionable family. Each animal has his own joys and sorrows; but whatever he is, these things go to make up the experiences by which a dog would recognize himself.

So it is with a human being. There is a body and a life principle, the union of which makes the soul. His experiences—his home-life, his education, his environment, his travels, his finances, his private affairs—all go to make up his personality. It is not his body, but his soul that has these experiences. As two dogs under different experiences would have very different personalities, so with human beings. All the different experiences of life help to make them happy or unhappy, learned or ignorant, wise or unwise.

IN DEATH WHAT PRE-EMINENCE HATH A MAN?

What is the difference between a brute soul and a human soul? The human soul has a higher organization of body and brain, which constitutes him an individual of a higher order; and not only has he a better brain by divine appointment, but he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and prenatal influences combined with his experiences, perishes; for it cannot exist without a body. As the Scriptures declare, "In that day his thoughts perish"; for "the dead know not anything"; "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Psa. 146:4; Eccl. 9:5, 10.

The question then arises, Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.—Psa. 49:15.

Through the resurrection, God has arranged to show his love for the world. It is written, "When the fulness of time was come, God sent forth his Son" (Gal. 4:4); "Who gave himself a ransom for all" (1 Tim. 2:6)—"for every man." (Heb. 2:9.) Every man has gone into death or is going there; and unless a redemption had been provided, there could be no resurrection. So the Apostle Paul explains that, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order."—1 Cor. 15:21-23.

This making alive will be the resurrection of the dead —not of those particles of matter which have gone to fertilize a tree and then through its fruit become a part of another organism, but the resurrection of the being—the soul. In the resurrection, "God giveth it a body as it hath pleased him." (1 Cor. 15:38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul—his being—his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that he is able to restore mankind; and we who believe his Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, a remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchers indicates our faith in their future life through a resurrection of the dead.

ADAMIC DEATH SCRIPTURALLY CALLED SLEEP

In the Scriptures, God sets forth the thought that the dead are asleep. Since he is the one who has the power and the purpose to raise the dead, he can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the wisdom and power of the Almighty God can accomplish. Those alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the ancient worthies as asleep. We read that "David slept with his fathers." (1 Kings 2:10.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, "fell asleep." (Acts 7:60.) St. Paul says, "Them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent [precede—go before] them which sleep . . . and the dead in Christ shall rise first."—1 Thess. 4:14-16.

In the morning of that glorious day when the Sun of Righteousness shall rise with healing in his beams, all that God has promised for that blessed time will come to pass. (Mal. 4:2.) Meantime, the dead are awaiting that day during which "all that are in the graves shall hear his voice [the voice of the Son of Man] and shall come forth." (John 5:28, 29.) In this sense of the word, therefore, we speak of the dead as asleep. Our Lord himself used this word in speaking of Lazarus. He said, "Lazarus sleepeth." When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, "Lazarus is dead."— John 11:11-14.

HEAVENLY PHASE OF THE RESURRECTION

From one standpoint, all mankind fall asleep to wait for the morning of the great Millennial day, when the Sun of Righteousness shall arise. The resurrection will come to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. One of these is designated the "first resurrection," that is, the chief, or most important; and it will consist of those who are to be associated with our Lord in his throne. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

This description excludes the great company and applies merely to the little flock, "partakers of the divine nature." (2 Pet. 1:4.) Other Scriptures seem to show us that the great company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection—second in order, in glory and in preference. These two classes compose the "church of the firstborns, which are written in heaven." (Heb. 12:23.) The difference between them is merely that the little flock were zealous to go forward and perform what duties and privileges they saw, while the great company were less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or his truth.

This distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called out from among Israel for a special work, so the church of the first-borns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the church is composed of two classes. Of these, only the "more than conquerors" (Rom. 8:37) will become "partakers of the divine nature" and have the preeminence. The great company will not attain to this honor.

We are not able to distinguish who are the "more than conquerors." The great company are identified with the little flock both here on earth and also in heaven. Both classes are of the "first-borns." As the Apostle James says, we are "a kind of first-fruits of his creatures." (James 1:18) To illustrate this thought, let us consider a bed of strawberries: These berries are among the first fruits of the season, yet even among them we find that some berries ripen sooner than the rest of the crop. These early-ripe berries may be said to be the first-fruit of the first-fruits. So with the little flock.

EARTHLY PHASE OF THE RESURRECTION

In the Scriptures, a third class of faithful servants of God are mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the ancient worthies, who lived and were found faithful before the coming of our Savior. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the "high calling." These are said to receive "a better resurrection" than will the rest of mankind (Heb. 11:35)—better, not in the sense of belonging to the spirit plane, but in that it will be an instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the ancient worthies will come forth perfect human beings—mentally and physically—that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, "the residue of men" will come forth, "every man in his own order." (1 Cor. 15:23) Their awakening will merely bring them forth from the tomb in the condition in which they entered it; for in the grave, "there is no work, nor device, nor knowledge, nor wisdom." (Eccl. 9:10) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered "resurrection" is anastasis, and means literally "a standing up again." Adam fell, and ever since "the world lieth in wickedness"—literally, "in the wicked one." (1 John 5:19) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the restitution.—Acts 3:19-21.

During the thousand years of Messiah's reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28, 29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God's work is perfect.—Deut. 32:4; Gen. 1:31.

As previously stated, the ancient worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one color, or if all should have the same style of features, they would not be recognized. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognize each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when he said to the man with a withered hand, "'Stretch forth thine hand!' And he did so; and his hand was restored whole as the other" (Luke 6:10)—complete—not in the full sense of the word, but enough so to have a new start in the new life.

SHAME AND CONTEMPT WILL BE PURGED AWAY DURING THE MILLENNIUM

The Savior makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, an opportunity to demonstrate whether, under the favorable conditions of the Messianic kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.—Dan. 12:2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God, he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul's valor and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, "As natural brute beasts . . . shall utterly perish in their own corruption."—2 Pet. 2:12.

At the first advent our Lord did most of his healing on the Sabbath day, thus foreshadowing the work of healing which he will do for the world in the great antitypical Sabbath—the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognize them as formerly; but they will have weaknesses—physical, mental and moral.

God has provided everything necessary for the resurrection of mankind—not only the ransom-price, but also Christ's mediatorial kingdom. The uplifting influence of the incoming age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in second death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will he destroy."—Psa. 145:20.

QUIETLY MINDING ONE'S OWN BUSINESS

"But we beseech you, brethren . . . that ye study to be quiet and to do your own business."—1 Thess. 4:10, 11.

There is a quietness that appertains to sloth and indolence; but this evidently is not what the Apostle means in our text; for elsewhere he urges us to be "not slothful in business." (Rom. 12:11.) There is another quietness that appertains to peace—a composure which is the opposite of nervousness, giddiness and childishness. This condition we believe to be that which the Apostle has in mind. The Lord's people are to study to have a mind that is well balanced. This composure is not natural to the majority of people and is, therefore, something to be studied and attained. We are in the school of Christ to learn such lessons.

This desirable quietness represents the graces of the holy Spirit—meekness, gentleness, patience and brotherly kindness. While we are to be "fervent in spirit, serving the Lord" (Rom. 12:11), we are also to be obedient to the instructions of the holy Spirit, in meekness, quietness and love. We are to endeavor to take a proper estimate of the affairs of life, and not to allow trivial things to excite us. This course, if faithfully pursued, tends to produce a quietness of spirit.

To mind one's own business is a very important lesson to learn. Surely every Christian has observed that much of the trouble in the world results from interference one with another. In every difficulty, one or both of the persons involved failed to mind his own business. Some people are always seeking to find fault with others, and seem to think they are commissioned to correct the whole world. We find no authority given in the Bible for such a course.

A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. Sometimes he fancies that it is his duty to advise, criticise, investigate, chide and reprove others. The Golden Rule will prove a great help in deciding what is one's duty in any case. This commandment of the Lord prohibits everything akin to busybodying. Each member of the new creation should educate his conscience to discriminate between brotherly-love and busybodying, and should learn to apply the rules of justice and love to every act, word and thought, so far as in him lies.

Where a matter is one in which we are personally con-

cerned, however, we shall not be meddling with other people's affairs, but minding our own business, when we give it proper attention. There are times, places and circumstances which the Bible points out as proper for correction, reproof, etc. A parent may correct a child; a teacher, a pupil. It is not meddling for a parent to have knowledge and direction of all that is going on in the house, nor for the teacher to be in touch with the affairs of the school. The personal rights of the members of a family or of a school should never be lost sight of, however. A householder and those who are serving a house come under the same rule as do parent and child, teacher and pupil.

One of the greatest lessons of life is to learn that one who spends considerable time in correcting others, even though it be properly done and well, is prone to forget himself. One's first duty is to bring himself into harmony with the divine arrangement and to keep himself there.

BUSYBODYING AN EVIDENCE OF UNBELIEF

To keep ourselves in the love of God, we should cultivate the fruits and the graces of the holy Spirit. There are not a few who can discourse learnedly on those qualities, but who seem not to be able properly to apply their knowledge to the affairs of every-day life. They seem to be unable to realize where meekness, gentleness and love should be shown in their own experiences. There are some things which we can teach others better by example than by precept. If we show in the little things of life that we are governed by the principles of justice and love, and if when under trial we exhibit meekness, gentleness and other fruits of the Spirit, our influence for good will be greatly increased.

Observation in life leads one to believe that fully one-half of the world are meddle-some busybodies, and that many of their trials result from this weakness. It would appear that in nearly every family there is some one, perhaps a husband, perhaps a wife, perhaps a child, who takes advantage of the kindness and generosity of the others and rules the house. Usually in such cases there is much injustice done. Those who take this position often attempt to justify their course by saying, "If I did not take the reins in hand, things would not run properly." Such do not perceive that they are busybodies.

This course of conduct demonstrates a lack of faith in God. We should do our duty and leave the rest to the Lord. There are people who in the future will find that they have lost much because they have not been subject to the divine arrangements. Any one of the Lord's people who thus practises injustice is not making progress as a new creature. Whether it be the husband, the wife or the child who rides rough-shod over the rights of others, this course is contrary to the divine law and the spirit of love. Some day these will realize that they made a grave mistake.—Col. 3:18-21.

The head of a house and of a family has a responsibility which he should recognize and which it is his duty to exercise. But he should do so with loving interest, looking out for the welfare and the preference of those whom he directs. The responsibility of a husband in his home, therefore, means the obligation which the divine law has laid upon him and which often requires the sacrifice of his own time and preferences in the interest of his family. It is his duty to discharge this responsibility.—Eph. 5:25-33; 6:4.

The Scriptures also describe the proper place for the mother in the family. This position is a noble one. But every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course.—1 Pet. 3:1-6.

There are many who are impatient and unkind in their dealings with the members of their own family, but who to outsiders seem to be models of deportment. It is hard to see how they justify their course, especially when we recall that they have a particular responsibility toward their family for mental, as well as physical sustenance. It behooves each one who would have the approval of God to study his conduct, not only toward the world and the brethren, but also toward the members of his own family, that he may be sure that he is minding his own business in every sense of the word.

"YET THERE IS ROOM"

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

The question is sometimes asked whether it is possible for one to consecrate himself and to be accepted at this late hour in the Gospel age, unless there is a crown reserved for such a one. Certainly it would be possible for one to consecrate himself. Consecration is always proper. Long before the Gospel age began, Abraham and the prophets made consecration of their lives. St. Paul informs us that these ancient worthies showed that their lives were consecrated to God and righteousness; for they suffered—many of them—painful and ignominious deaths for his sake. Thus they demonstrated that the world was unworthy of them.—Heb. 11:33-38.

The fact that a person has offered himself in consecration does not, however, obligate the Almighty to accept the offering. While it is true that "God is no respecter of persons" (Acts 10:34), yet his favor was given first to the Jews and then to the Gentiles. This favor is the most wonderful ever offered to beings on any plane of existence—that all who will accept the terms may come into the church, which is the mystical body of Christ, until a sufficient number shall have been found, until the fore-ordained number shall have made consecration and shall have made their calling and election sure.

While the Scriptures indicate clearly that we are living at the very close of the Gospel age, yet it is not for us to know when the full number shall have consecrated themselves. It is our belief that in a general way the outward call ceased in 1881, A. D.

Our thought is that in 1878 there were a great many consecrated persons who had not passed their trial in full; and that there were in the nominal churches many thousands who had made full consecration to walk in the footsteps of Jesus. From 1874 to 1881, there was a great number of evangelists preaching both in this country and abroad. Of these, Evangelist Moody was perhaps the best known. He seemed to make a great many converts; and his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the precious blood of Christ, and full consecration to God.

During that revival period, many made a full consecration, had their names tentatively written in heaven, and filled up the number required. But when the testings came, many were found unworthy of a higher reward than that of the great company. Others took the places of the failures and were also tested and sifted. Vacancies occurred; and still others came in for an opportunity. We see evidences that this work has been going on for the past thirty years; and we believe that it is true that some names are now being listed and that there are crowns awaiting such.

OUR REASON FOR THIS THOUGHT

People who have not been interested in religion and who have not heretofore consecrated themselves unto God, have quite recently made full consecration of themselves and have received that evidence which seems to indicate that God has accepted them. Not only have the eyes of their understanding been opened so that they can see the spiritual, or deep things of God, but they are given opportunities to sacrifice. While we make a covenant that we will sacrifice (Psa. 50:5), yet it is for the Lord to give us the opportunity to do so. The fact that some of the recently consecrated are receiving and using opportunities to sacrifice, implies that when they made their consecration there was a place open and that they are filling it.

The fact also that so many have been thus accepted since 1878 seems to imply that there has been a considerable vacancy in the list of the elect, and that it is gradually filling up. It is not for us to say how much of a vacancy remains, or just when it will be filled. We fully believe, however, that it will be filled before the close of "the times of the Gentiles," which we think will end with October, 1914.

As for others who have not yet consecrated themselves, we can say with St. Paul, "I beseech you, . . . brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Rom. 12:1) Do your best. It may be that there is an opening and you may get in. Consecrate your time, your talents, all that you have, to the service of God. He is a good paymaster; whatever reward he may give you will be a prize.

We realize, however, that all who will be accepted as members of the body of Christ must have trials both of faith and of loyalty before being assigned to a definite place in the kingdom. Those who become reprobates will constitute the second death class. Others may be assigned to the great company. All such will be counted out of membership in the royal priesthood. As each is put out as unworthy, his former place be-

comes vacant and his crown released. Such vacancies, we understand, are now being filled from among those who offer themselves.

This condition has obtained since 1881, when we believe—as before stated—the general call ceased. When a vacancy occurs, it is reasonable to believe that from among those who are in a waiting attitude the one would be chosen who is the most highly developed and most fully in harmony with the Lord.

"The Lord be with you!" steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of affliction,
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;
And prove his loving power to soothe and bless;
When dangers darken and when fears enfold you,
"The Lord be with you!" in his tenderness.

ABRAHAM AND THE HEBREWS

FEBRUARY 16.—Genesis 12:1-9.

"I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:2.

"Father of the Faithful" is one of Abraham's titles in the Bible. He is one of the greatest characters in history. The most enlightened peoples of the earth look back to him as the divinely-appointed channel through whom all their religious hopes and prospects have been received—Jews, Christians and Mohammedans. God's promises made to Abraham constitute the foundation of faith for all these peoples, although many of them are not aware of the fact.

The Jews are Abraham's natural descendants through Isaac and Jacob, while the Mohammedans represent specially the Ishmaelite and Esau branches of Abraham's family. Christians profess that they have become heirs to the chiefest blessings promised to Abraham's seed, by becoming associates and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the Heir to all things.—Galatians 3:29.

The New Testament claim is that the church of Christ—partly from the Jews and partly from the Gentiles—is the antitype of Rebecca, Isaac's wife and joint-heir. As such, the church is to be the bride and joint-heir of Messiah in his kingdom. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca typified the church. The New Testament claim is that this spiritual seed of Abraham is yet to be God's agency in blessing natural Israel and all the nations. But, alas, much of the New Testament teaching was lost in the darkness of medieval times.

Christians forgot their high calling, forgot that they were to be joint-heirs in Messiah's kingdom, forgot that that kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect would be saved at all, and that they to all eternity would look over the battlements of heaven and see all others of mankind in torture, and to all eternity hear their groans. Only now are Bible students gradually getting freed from the creeds and back to the teachings of God's Word. Only now are we learning the true import of St. Paul's words to the church, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise [made to him]."—Gal. 3:29.

One would think that under such circumstances every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises of God made to Abraham that has held the Jews together as a nation and that has gathered Christians from all nations to be heirs of that same promise. Yet, strange to say, the learned Jews and Christians of our day are turning higher critics. They are rejecting Abraham and the promises of God made to him as merely mythical legends. How strange that they do not recognize the inconsistency of their position! It is like the tail of a dog disowning its head.

What excuse would Jews have, living in every nation and speaking fifty different languages, for still keeping themselves Jews at all, if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from every other nation, according to divine instructions, and in hope of a blessing ultimately? The Jew or the Christian who repudiates Abraham simply makes himself foolish in the eyes of all intelligent thinkers. Such would do themselves credit to renounce all claim to Judaism and to Christianity, and thereby they would benefit those whom they would leave.

GOD'S CALL TO ABRAHAM

The name Abraham signifies father of a multitude. It was given to him after he had responded to God's call and showed his faith and obedience. Originally, his name was Abram, which signifies exalted faith. The name Abraham occurs in the New Testament seventy-four times. Jesus referred to him nineteen times. The promises of God made to Abraham constitute the foundation for all the theology of the New Testament, as expressed by the Lord Jesus, by St. Paul, by St. Stephen, St. Peter and others.

Abraham's birthplace was Ur of the Chaldees, one hundred and twenty miles to the north of the Persian Gulf, and was known as the richest portion of Asia. His father, Terah, was a heathen. Polytheism prevailed—the worshiping of many gods. Jewish legends respecting Abraham tell that as a boy he loathed the vices with which he was surrounded. When only fourteen years old, he refused to join with the family in idol-worship, and on one occasion destroyed seventy-two costly idols.

From Ur the family migrated to Haran, about five hundred miles northwest and in the direction of Palestine. There Abraham remained until his father Terah's death. Then he removed to the land of Canaan. God's dealing with Abraham, according to St. Stephen's account (Acts 7:2, 3), began while he was still in Ur. God called him out of the midst of the evil surroundings to be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us that Abraham recognized the message as from the Lord, and that he obeyed him.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going to Canaan. Otherwise Abraham would not have been justified in delaying the matter. Doubtless Abraham had something to do with the migration from Ur to Haran. It took them away from the idolatrous scenes of the metropolis to the quieter conditions of pastoral life, and would be recognized by Abraham as a step in the right direction—toward Canaan, so that, on the death of his father, he could be prepared to quickly enter upon the divine arrangement.

SEPARATE YOURSELVES FROM IDOLATERS

A portion of the call is stated: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth [injureth] thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

It was in harmony with this divine call that Abraham, seventy-five years old, at the death of his father Terah, took up his journey to the land of Canaan. There were no landed estates then. The Henry George idea of free land prevailed. Sometime before this, Abraham's elder brother, Nahor, had married and set up an establishment of his own. His brother Haran had died, and Terah. Abraham with the remnant of the family—and his half-sister Sarah (princess), who became his wife, and his nephew Lot, the son of his elder brother Haran—took their flocks and herds to Canaan, so called because inhabited by sons of Canaan.—Genesis 10:18.

ABRAHAM'S GREAT FAITH IN GOD

The Bible makes a clear distinction between faith and credulity. Abraham was not credulous, in the evil sense of that word, but he was full of faith. This feature of his character specially endeared him to the Almighty, who, because of it, styled him his friend. As St. Paul writes, "Abraham believed God, and it was accounted to him for righteousness." (Galatians 3:6) It is not claimed in the Bible that Abraham was perfect, nor that any man is perfect. The reverse of this is declared: "There is none righteous (perfect), no, not one." "All come short of the glory of God." (Romans 3:10, 23) None measure up to the glorious image of God, as first it was represented in father Adam.

Neither was Abraham the friend of God because of his great education, nor because of any wonderful intellectual powers. None of his attainments are held up to us as a basis of special favor from God and relationship to him. Nevertheless, we see that Abraham had intellectual powers. The fact that he was very rich indicates that he was a good manager. His skill as a leader of men and as a general was shown at the time that Lot and all the wealthy Sodomites and their possessions were taken captive by King Chedorlaomer

and his associates. In the most commonplace language we read that Abraham promptly armed 318 of his own servants, pursued the victors, by strategy routed them and recovered the spoils.

But it was not for his skill as a general, nor for his generosity in dealing with the spoils, nor for his generosity on other occasions, that God loved Abraham. The special quality that God esteemed in him is repeatedly mentioned in the Bible as having been Abraham's faith. "Abraham believed God." He did not believe his own imagination, nor the imaginations or dreams of other men.

CHILDREN OF ABRAHAM

Abraham's children, from God's standpoint, include only those who have faith in God. The original evidence of this faith and obedience was circumcision of the flesh, which figuratively represented a turning away from sin, to be obedient to God, and to be inheritors with Abraham of the promise made to Abraham and his seed. Circumcision has become largely a ceremony to the Jews—a ceremony in which they have little or no faith. Such faithless circumcision entitles them to no special favors of the Almighty. But all Jews who still trust in Abraham and the promises made to Abraham are subject to divine favor and, to our understanding of the Bible, will soon be recipients of marked evidences of divine blessing at the hands of the glorious Messiah, who soon is to set up God's kingdom.

St. Paul explains that all true Christians, coming either from the Jews or from the Gentiles, become the spiritual seed of Abraham—heirs of certain spiritual promises, as the natural seed are heirs of certain earthly promises not yet fulfilled. But St. Paul tells us that as the natural seed must maintain their faith in circumcision to mark their separateness from the Gentiles, so the spiritual seed of Abraham must have an antitypical circumcision of the heart—still more effective, separating them from the world and from sin—marking them off as God's peculiar people zealous of good works.

We exhort both Jews and Christians to honesty and faithfulness—to obedience to God: the one class, that they may inherit the heavenly promises; the other class, that they may be ready for the inheritance of the earthly promises, which will be theirs as soon as the heavenly, spiritual seed of Abraham shall have been completed by the "change" of the first resurrection.

1913—OUR YEAR'S TEXT—1913

We have gotten out a motto card bearing this year's text, with a pretty design of grapes, the cup and the loaf, and with our text, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and will call upon the name of the Lord. I will pay my vows unto the Most High."

We believe that nearly all of our readers will want one or two copies of this motto for their own use. Some will want a copy in each room. We suggest that so far as possible, Classes order these together, thus saving packing and carrying charges. The price singly will be 5c., by the dozen 30c., postpaid.

ABRAHAM WAS VERY RICH

FEBRUARY 23.—Genesis 13:1-18.

"The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith."—Proverbs 10:22.—R. V.

The Bible declares that there are not many rich, not many wise, not many learned, who enjoy God's special favor, but chiefly the poor of this world, who are rich in faith. But whoever concludes from this that God is prejudiced against the rich, or that all the rich are iniquitous and have gained their wealth through fraud, errs grievously. What it does teach is that God is no respecter of persons. Whether one be rich or poor, learned or ignorant, God's estimation of him is from the standpoint of the heart. There are both good and bad rich men, just as there are both good and bad poor men.

Abraham, though the youngest son of the family, at the death of his father Terah doubtless inherited all that remained of his possessions, including the share of Sarah, his wife, who was his half-sister. The chronology of the narrative agrees with this; but some have erred in the study of it. Abraham is mentioned first amongst his brethren because of his greater prominence, and not because he was the elder.

Added to Abraham's rich inheritance was the blessing of the Lord upon him. After he had accepted the divine call and left his homeland to become a wandering shepherd and herdsman in Canaan, his flocks and herds increased greatly. He was, under God's blessing, very rich. Others also of God's servants in the past were greatly blessed with riches—for instance, Job. We are not, however, to apply our Golden Text in this way at the present time. The blessing of the Lord very rarely makes wealthy his saintly people during this Gospel age. Jesus and the apostles and the specially saintly all down through the age and today are poor in this world's goods.

It may be asked, Why this change in God's dealings? The reply of the Scriptures is, that in the past, up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "new creatures in Christ." The terms of discipleship are that they exchange all earthly favors, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord, to the heavenly inheritance—and share in the Messianic kingdom and its glory, honor and immortality.

God dealt with Abraham as a friend and gave him earthly blessings and promised him earthly blessing in the future life. Jesus and his followers God accepts not earthly, but as sons. His promises to these are not earthly, but heavenly, spiritual privileges and hopes in the present life, and spiritual glory and immortality—far above angels—in the life to come. God's favor to this house of sons, of whom Jesus is the Head (Hebrews 3:6), is manifested often in the trials, difficulties, chastisements and earthly losses and afflictions which they experience, all of which are designed to work out for them "a far more exceeding and eternal weight of glory." The beauty and harmony of the Bible can be understood only by those who thus "rightly divide the word of truth" and differentiate between the blessings and promises to the ancient worthies as distinct from those which appertain to the followers of Jesus.

ABRAHAM'S FRIENDS NOT JOINT-HEIRS

Lot was a man of nearly Abraham's age, his nephew, the son of his brother Haran. They were friends and companions. God did not call Lot, nor any other of Abraham's relatives, but merely himself, to be the recipient of the promises—the channel through whom they would be fulfilled. This did not hinder Lot from being with his uncle, but indeed permitted him to share the blessings of divine providence, which guided Abraham's affairs. God's covenant and promises were not made with Lot, but with Abraham only. Similarly the spiritual children of Abraham alone are the heirs of the Abrahamic promise, and not their friends or relatives, although the latter may share a reflex blessing of spiritual influence through association with them.

These spiritual children of Abraham, Christ and his consecrated followers, are particularly specified as the heirs of the Abrahamic promise by St. Paul. (Galatians 3:29) They all have a faith similar to that of Abraham, and a spirit of obedience similar to his. Jesus is their Head, Captain and Leader, as well as their Redeemer, and they become his disciples by a covenant of sacrifice similar to his own. His promise to them is, "To him that overcometh will I grant to sit with me in my throne"—the kingdom which is to fulfil all the gracious promises which God made to Abraham—to Jews and Gentiles.

RICHES OFTEN BRING TROUBLES

God's blessing upon Abraham, shared by Lot, led on to more or less of ambition and strife, not between the two men themselves, but between their servants. Abraham loved peace, and perceived that it would be wise that the two families should part company. Lot assented. Abraham gave him his choice as to the section of country; and Lot chose the most fertile—the plain of Sodom, in the valley of Jordan, and the plain of Sodom, afterward devastated as a judgment from the Lord, is now the valley of the Dead Sea.

Lot made his home in Sodom while his herds and flocks were pastured in the fertile regions surrounding. Doubtless Lot's wife had to do with the choice. She loved a beautiful home. To her the surroundings of Sodom were very attractive. The family lived there three years, although the riches of the country had a debasing effect upon the people. Lot's righteous soul was vexed, more than offsetting the charm of the country which his wife so loved. Looking back with longing heart at the time of its destruction, she was overtaken in the catastrophe which her husband and daughters escaped.

Abraham, on the contrary, fixed his heart and hopes upon the gracious promises of God, which appertained less to the present and more to the future life. Sarah, his wife, was a real helpmate, who shared her husband's hopes and desired to co-labor with him faithfully for their accomplishment. In these two families, both well-intentioned, we see illustrated the difference between seeking chiefly the divine approval and seeking chiefly earthly welfare and ease.

Many Christian people today make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favor. They thus involve themselves and their families in the snare of the wicked, while at heart preferring righteousness.

The Master's advice should be remembered, "Seek ye first the kingdom of God and his righteousness." Do that which is in harmony with that aspiration and leave to God the oversight and care of earthly interests, that he may give you the lessons and experiences most helpful for you. Those who follow his advice find peace and joy which the world can neither give nor take away—"the peace of God, which passeth all understanding."

GOD'S BLESSING MAKES RICH

Whoever has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy and happiness? Wherever we go we find all—rich and poor—seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures forevermore—more than the life that now is, and the coming one!

Those whom the Lord makes rich with his promises and his favor, his guidance and his blessing, have the joy which others are vainly seeking. These true riches during this Gospel age are obtainable by all who have the "hearing ear," and who learn of God's favor in Christ. In Christ are hidden all the treasures of divine wisdom, love and power.

The only ones who obtain a share of these blessings at the present time are such as become followers of Jesus through faith and consecration of their lives to his service. Nevertheless, in him are also restitution blessings for the world of mankind, which will be dispensed during the thousand years of his reign, which will begin at his second coming. St. Peter tells us of this, and points us to the fact that it has been "foretold by all the holy prophets since the world began."—Acts 3:19-21.

God's covenant with Abraham is several times repeated in slightly different form. One of these presentations is a part of today's study; but as this will be the topic of our study next week, we will here merely allude to it and ask the reader to note that it was not a heavenly promise, but an earthly one—"all the land which thou seest"; and that it was to an earthly people—"I will make thy seed as the dust of the earth." These are wholly different promises from those which appertain to the spiritual seed of Abraham, as our lesson of next week will show.

INTERESTING LETTERS

Dear Pastor Russell:—

Just about eighteen months ago I wrote to thank you for the great happiness your books had brought to my husband and self. Today I write to tell you that he finished his course—on September 25.

It was truly as St. Paul says, "In the twinkling of an eye." He had been out, and was telling me something he had seen—and stopped in the middle of a sentence.

In your answer to my last letter you said you noticed we were anxious to spread the truth, and that perhaps we should be given more opportunity. He was. He became mate on the ferry here, and as it is quite a big thing, he had many opportunities of talking to people, and I don't think he ever missed one.

Last year people used to laugh, but this year they were either annoyed or said, "Well, we can all see there's something coming, and perhaps you're right—hope you are!"

Several, I know, thanked him for telling them of your books, and said they were just what they were wanting. He always said he wasn't nearly good enough for the "little flock," but it seems to me he was just the sort you describe in Vol. V, page 237. He hated the thought of the "great company," as he did anything that was half and half; and he certainly never turned his back on the truth.

His death was a great shock to everybody in the town, for he was considered one of its healthiest inhabitants, and he was only forty-three. As he lay there, I said to the doctor (who did not know him personally), "He never played a mean trick on anybody in all his life," and the doctor said, "You've only to look at his face to see that, Mrs. Childe."

People who knew him always said he was the most absolutely honest man (very often to his own detriment) they had ever met. His deck hands have told me he was the nicest man they ever worked for—so fair and just, and always ready to stand up for them if anyone else tried to down them; and I would rather have that than a good word from the king—one doesn't put on company manners for one's deck hands.

It may interest you to know that my husband tried twice (before we heard the truth, and principally for the protection of myself and the children) to join a secret order. Each time—in different towns—the same men black-balled him. They had injured him, and so hated him. Since he knew the truth, he has been asked to join (which is much against their rules, I believe), not only that order, but several others. They said it would make things so much easier! Of course, he stood clear, and was not in any "bundle" whatsoever.

We were left with almost no money—had lost all we had a few years ago. I have three children—11 and 9 years and 10 months old. I hadn't a relative nearer than 2,000 miles away. I left it all with God, knowing "our bread and water were sure," anyway. And now we are provided for, for at least two years! There was no appeal made—just everybody wanted to help. Ah!—

"I read from the past that my future shall be
Far better than all my fears!"

They all respected my husband for his character, though many thought he had "queer views." I should so value a word from you at this time. I don't know what I should do without the truth now; I should be despairing. But now every newspaper I take up tells me I shall soon see him again! Thank God! I can say—

"The billows that guarded my sea-girt path
Carried my Lord on their crest!"

He has been as good as all his promises.

With many thanks for the comfort (under God) you have given me in this, my greatest trouble, I remain,

Yours sincerely,

ELEANOR I. CHILDE.—*B. C., Can.*

Mr. Editor:—

Enclosed herewith please find clipping from the *Gospel Messenger*, December 14, 1912, issue, containing an article entitled "Hell and Damnation," by B. E. Kesler, River Bend, Colo. This paper is a Dunkard paper, or more properly is the mouthpiece of "The Church of the Brethren."

You will note that Mr. Kesler makes the charge that Pastor Russell makes all kinds of fanciful translations of the Scriptures in order to sustain what he designates your "theories." It is another case of "throwing dust" into the eyes of the people. I don't understand how any one can write such an article without knowing that he is misrepresenting the facts, and in proof note what he says respecting 2 Peter 2:4. Here he makes you say that God cast the angels that sinned down to the fires of Gehenna, whereas you plainly show in the pamphlet, which he evidently read, that the Greek word here is not "Gehenna," but "Tartaroo." This I find is what the Emphatic Diaglott, as well as Strong's Exhaustive Concordance of the Scriptures, reveals it to be.

Is it not now time in the Lord's providence to answer the charge, "It is a peculiarity of his writings, generally, that he doesn't seem to find his theories taught in any of the commonly accepted translations of the Bible, and so he makes bold to make his own translation as he goes, and in this way tries to cover up his assumed prerogative, to condemn as 'heretics' and 'hypocrites' all who do not bow at his shrine and accept his theories"?

I will not now take the time to call attention to other discrepancies in this article of nonsense, but will leave it to your judgment of the Lord's will in the matter. Surely now is the separating time; and all who are professing to be the Lord's people are most surely now taking their stand for either truth or error, as never before.

We surely can never appreciate the present truth enough, nor render unto the Lord sufficient praise or thanks for the anointing of our eyes with the "eye salve" of truth through your faithful ministry.

Yours in the Beloved, M. L. WOLF.

* * *

Thanks, dear friend! It is saddening to find religious teachers striving to throw "dust" in the mental eyes of their

followers. Some are "blind leaders of the blind," while others apparently are "willingly ignorant." Like the Pharisees of old, some have taken away from their too trustful followers the "key of knowledge," and are grieved that the people are now being taught better. However, the result is that some are getting awake and learning to think, and to study the Bible for themselves, who otherwise might have slept on. It is God's "due time" for his faithful to be awakened and to come to a knowledge of the truth; and for aught we know he is using the wrath of man to praise himself.

A still more despicable course is followed by some claiming to be ministers of Christ. Unable to controvert Pastor Russell's teachings they slander him shamefully. Professing to be Christians, they insinuate and come as close as possible to infracting the lowest standards of human law respecting slander and libel. They that preach the Golden Rule and profess to believe that everybody who breaks it is going to everlasting torture, do they forget the words of St. John that their course is in the sight of our Lord really "murder"?—1 John 3:15.

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THE COST OF DISCIPLESHIP

"Being reviled, we bless; being persecuted, we suffer it."—1 Cor. 4:12.

Since God himself is love, the very highest ideal of perfection which he has given to his people is the standard of love. We cannot imagine a higher standard than this, nor one more difficult to attain. It is the special characteristic without which none will get the prize of the high calling of God in Christ Jesus. This mark of perfection was stamped on our Lord. He delighted to do the Father's will in all respects, even to the extent of laying down his life for those who, on account of Adam's sin, were under the sentence of death.

Our Lord did not, however, need to run toward this mark of perfect love; for he was always perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) The church, on the contrary, are naturally imperfect and fallen by heredity; but we have been washed from all stain of guilt in the blood of the Lamb. The mark of perfect love we attain gradually. We first reach perfection of heart intention, and then we pass through experiences which crystallize our characters in righteousness. In all of these trials and difficulties, we must demonstrate that, if our physical organism were perfect, we would always do God's holy will.

As we see this quality of love in our Lord Jesus, we appreciate it, even though we realize that we are not up to the standard which God requires. Nevertheless, our great desire is that we have perfect love for everything in harmony with the will of God. After we have reached perfection of heart intention, the test is no longer upon us of attaining the mark, but of pressing down upon that mark until our character has been crystallized. As the Apostle Paul says, "Having done all, stand." (Eph. 6:13) We do not progress beyond perfect love; for no one can do more than to have a full desire that God's will be done in him. He could do no more, whether he lived five years longer or fifty years. Perfect love is the mark toward which he pressed, and he can attain no higher standard.

While one stands at the mark of love, the tests grow stronger. We pass through experiences—often trivial enough—which tempt us to malice, envy, anger and strife. If we are overcome by these tests, and fall away from the condition of perfect love, we shall lose the prize for which we are running. (Phil. 3:14) One who thus falls away may get into the great company for development; but if he were to lose all love, he would go into the second death. In either of these cases, the person has moved away from the mark of perfect love, the only standard for those who desire to be in the kingdom and to participate in the glorious things which God has in store for those who love him supremely.

GENEROSITY AND BENEVOLENCE CHARACTERISTIC OF GOD'S PEOPLE

Our Lord desires to see in his followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in his footsteps. Of him it is written, "Christ also suffered for us, leaving us an example, that ye should follow in his steps; . . . who, when he was reviled, reviled not again; when he suffered, he threatened not." (1 Peter 2:21-23) To be reviled is to be made to appear vile, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil, to give as good as we get—and a little more if possible. This is the natural inclination because we are in the fallen condition, unbalanced in our minds.

Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the law of the new creation. Instead of reviling again, we are to bless. This does not mean that when one has said a slanderous thing of us, we are to say, "God bless you"; but that if the person is in difficulty and needs help, we are to overlook altogether what he has done to us, and be just as ready to help him as any other person.

This spirit of generosity and benevolence should be the spirit of the Lord's people. We are to bless those who revile and persecute us by doing them good and by explaining to them, if possible, the situation, which evidently they have misunderstood. We are to bless them by helping them, if opportunity offers, out of darkness into light.

Our faith is greatly strengthened by considering the course of our Lord and noting the similarity between his experiences and ours. Both he and his apostles were persecuted by the Jewish household of faith. The whole Jewish nation professed to be God's people; and our Lord recognized them as his own, as it is written. (John 1:11) Yet when "he came unto his own," they received him not, but persecuted him and even crucified him. Later, they persecuted his apostles and their followers.

Apparently the household of faith has had a monopoly of persecutions. All down the Gospel age, those who have professed to be God's people have persecuted others. Both Catholics and Protestants have persecuted each other and the Jews, God's chosen people. The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were.

The persecutions of today are of the same kind. They come from those who profess to be the Lord's people. In harmony with this fact is the Scripture which says, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) This statement applies also to the members of our own families, who are not in sympathy with the truth; that is to say, any persecutions coming from the members of our families are usually from those who profess to be Christians. As a rule, their opposition is not for personal reasons, but on account of some doctrinal point, which they do not see in the same light as do those whom they persecute.

It behooves the Lord's people to look with great sympathy upon those who may be their persecutors. We recall instances where persecution has been carried on with the thought that the persecutors were doing the will of God. Those who persecuted the Lord Jesus were to some degree ignorant of who he was. In Acts 3:17, St. Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." St. Paul says, "Had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:8) When Saul of Tarsus persecuted St. Stephen and others of the early church, he verily thought that he did God service, as he himself afterwards tells us.—Acts 26:9-11.

FIDELITY TO THE TRUTH A CAUSE OF PERSECUTION

All down through the Gospel age, those who have been faithful to the truth of God have been put "out of the synagogue." The creeds of men have been barriers to keep out those who understood the Word of God. There was a time when many were excommunicated as heretics because of conscience. One of these was Michael Servetus, a brother Christian, whose horrible death at the stake was brought about by John Calvin. This course of conduct literally fulfilled the Scripture which says, "They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 16:2.

Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul of Tarsus when he haled men and women to prison. (Acts 8:3) The same conditions exist today. The darkness hateth the light. When any become enlightened in the Word of God, they are told, "If you stay with us, you must not present these matters." Those who are loyal to God are in this way forced out of the synagogues.

Our day has a peculiarity, however, that other days have not had. The divine plan is so beautiful that by its light we see that others are in darkness. The voice of God, the voice

of conscience, of enlightenment, calls the people of God out of Babylon, which is misrepresenting God's character, plan and word. Instead of feeling like bringing vengeance upon our enemies, we should feel sympathy for them—not with them, but for them. We should realize that with them it is very much as it was with the Jews of our Lord's day, who, had they known what they were doing, would have been very much ashamed of their course.

The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reproved and slandered for their loyalty to the Word of God. Our Lord's words, however, warrant us in expecting that those who are faithful to him will be evil spoken of, even as he was. With his words before our minds, we should not be surprised at false charges and false insinuations made against his true followers in proportion to their prominence as his servants.

Our Lord's warning that men "shall say all manner of evil against you falsely for my sake" (Matt. 5:11), does not imply that those who malign the true Christian will say, "We do this to you for Christ's sake, because you are one of his followers." We have never heard of any one who was thus persecuted, and therefore such a course cannot be what our Lord meant. Evidently his meaning was that his followers, honorable, moderate, truthful, honest, virtuous, possessing the spirit of a sound mind, like himself, would be highly esteemed amongst the nominally religious, were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors, because of fidelity to the truth, they are hated by those prominent in churchianity.

THE GOLDEN RULE A TEST TO CHRISTIANS

These conditions are testing the adherents of churchianity along the lines of the Golden Rule; and when they speak evil through malice, hatred, strife and opposition, they are condemning themselves under that rule; for well do they know that they do not wish others to speak evil of them—either through hearsay or through concocted lies or through malice.

These conditions are also a test to the Lord's people, to prove whether they are willing to endure these persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. If under the pressure they revile in return and slander and backbite, they are thus demonstrating their unfitness to have a place in the kingdom. If, on the other hand, they receive these lessons with patience and long-suffering, they will develop more of the character-likeness of their Redeemer and thus become more worthy of a share with him in the future glory.

Our Lord's declaration, "Ye are the salt of the earth," may very properly be applied to those of the followers of the Lord who give heed to his teachings and who cultivate his character-likeness. As salt is useful in arresting decomposition, so the influence of these faithful ones is preservative. At the time of the first advent, the world was in a condition in which it would probably have hastened to degeneracy and decay, but for the introduction of the preservative influence extending from the members of the body of Christ. That influence is still manifest in so-called Christendom.

Even today, although the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltness from the teachings of the Savior has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and the result will be the great time of trouble such as never was since there was a nation.—Matt. 24:21; Dan. 12:1.

The Scriptures point out the fact that the Lord's consecrated people belong so completely to him that in all their afflictions he is afflicted. (Isa. 63:9) When Saul of Tarsus was persecuting the early church, our Lord called out to him on the way to Damascus, and said, "Saul, Saul, why persecutest thou ME? And he said, Who are thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." (Acts 9:4, 5) Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus—not the new creatures, but the flesh. Since, then, our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind of the afflictions of Christ.—Col. 1:24.

Throughout the Gospel age, the world has been blind to the fact that it has persecuted the church of Christ—those whom God has chosen to be joint-heirs with our Lord Jesus Christ. (Rom. 8:17) When later the eyes of mankind shall have been opened, they will realize what they have done, and will be very much ashamed of their conduct. After Saul of Tarsus saw that he had been fighting against God, his whole course of life was changed.

THE ANTITYPICAL BURNING OUTSIDE THE CAMP

As our Lord suffered in the flesh, so will also those who are members of the church, which is his body. (Eph. 1:22, 23) St. Peter admonishes us to expect this, saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind." (1 Peter 4:1) It is the flesh, not the new creature, that suffers. While we are suffering in the flesh, we are also being developed in the spirit.

In Psalm 44:22, we read, "For thy sake we are killed all the day long; we are counted as sheep for the slaughter." St. Paul shows that this statement is a prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head. (Rom. 8:36) The day to which reference is made is the Gospel age (2 Cor. 6:2), the antitypical day of atonement. As on the typical atonement day the typical sacrifices were offered, so all down the Gospel age the antitypical "better sacrifices" have been made. (Heb. 9:23; 13:11-13) These "better sacrifices" began with our Lord and continue with his body, which is the church.

The antitypical sacrificing began at the time of our Lord's consecration, which was his full surrender of his life to God, to be used in any way that the Father saw fit and that his providences might direct. The church follows in his steps. Our consecration is our death to the world, to earthly hopes, aims and ambitions. In our Lord's case, we see that his sacrificial death not only meant the giving away of his physical strength in healing, teaching, etc., but included also the suffering resulting from the opposition of those about him. Even from members of his own family he experienced ostracism. So Jesus died daily.

In proportion as we are faithful to our heavenly Father and to the terms of our consecration, we shall have similar experiences. Faithfulness to our covenant of sacrifice will bring upon us opposition from the world, the flesh and the devil. Particularly will our persecution come from those Christians who are not developed sufficiently to appreciate matters from the proper standpoint.

St. Paul, in speaking of his own case, says that he was dying daily. (1 Cor. 15:31) This statement applies to all who are laying down their lives in the Lord's service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from some one who has hurt us, wounded us, injured us with his tongue. In the type, this kind of experience is represented by the burning of the flesh outside the camp, a place which typifies the outcast condition.

The faithful servants of the Lord will be ostracised by the world, as our Lord foretold. (Matt. 24:9; John 16:1-3) Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. As our Lord said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John 3:20.

To be faithful unto death is a part of the covenant of sacrifice. In some instances, death may come early; in others, it may come late. St. Stephen was faithful unto death, which came early in his Christian experience; St. Peter was also faithful, but met his death after a long lifetime. The promise to the overcomer is, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) "If we suffer, we shall also reign with him."—2 Tim. 2:12.

1913—MEMORIAL SUPPER—1913

The proper date for the celebration of the Memorial Supper this year will be Thursday evening, March 20, after 6 p. m. This is the beginning of the 14th of Nisan of the Jewish Calendar. The 15th of Nisan marks the full of the moon following the spring equinox. The moon symbolized the favor granted to Israel. It was at its full the day Jesus died—thereafter it began to wane, symbolical of the Jewish favor having ended at that time.

We commend to all of the Lord's people the celebration of our Savior's death, in harmony with his request, "As oft as ye shall do this, do it in remembrance of me." We understand this to be an injunction to an annual celebration, and that the appropriate time is the anniversary of the first celebration. We give notice thus early because subscribers to this Journal as far away as Alaska, Japan, Australia, China and India are interested with us in this precious memorial of our Master's sacrifice for the sins of the whole world. It is to us a remembrance also of our covenant to share with him in his sufferings and of his promise that the faithful shall also be partakers of his coming glory in the kingdom.

REPORTS FROM FOREIGN BRANCHES FOR 1912

BRITISH BRANCH REPORT FOR 1912

Dear Brother Russell:—

The figures giving the British Branch report for the year ending October 31 have been sent to the office. We trust they duly reached you.

It has been a year of progress in all directions. The chief factor is the devotion of the colporteurs. In nearly all cases they have considerably increased their sales; and the numbers of the colporteurs have also increased, through the encouragement they are now getting. We believe there is more work possible in this part of the field than ever. Record sales are being effected. And it is still the case that in places colporteured once or twice the books are as salable as ever. The volunteer literature has gone out at a rather lower rate than last year, but the class extension work has absorbed a good deal of volunteering energy.

The class extension work is proving a great blessing to the brethren as well as to those who have ears to hear. In London both the Tabernacle congregation and the Forest Gate church have met with much encouragement. The class extension committee of the Tabernacle report 18 new week-night classes formed during the year through this work, and two existing classes greatly augmented, out of twenty-one series of meetings held—results which are gratifying. These results, we believe, are largely due to a careful following out of the suggestions given in the pamphlet. Other classes also report progress, some good, some not so good, but it is noticeable that the best results follow when the suggestions given are accepted and adhered to. After three chart talks and three lectures, with the same brother as chairman through all the meetings, the people are generally found willing to form a class for further study.

The pilgrim service has been greater this year than any previous year. The visits of the pilgrims are much appreciated by the classes, who, everywhere, show a desire to use the occasion for a public witness. These meetings, with the class extension work, have of necessity proved a considerable tax upon the finances of the brethren, yet the donations to the Tract Fund show an increase. The book-loaning, which has been tried by some classes, has not made much advance during the year. It has been a blessing to those who have engaged in it, and has been used of the Lord in some instances to bring some into the light of the truth. Especially is this the case in Forest Gate, London. Altogether the outlook is good. People, aroused by the "present distress," felt both in the churches and in domestic life and politics, are paying more heed to the message of the truth; they are more ready to listen and to read. The general spreading of our literature and the publication of the sermons are having an effect upon the country, and the evidences are that there are many "open doors" for service awaiting us all. We believe there are splendid opportunities for colporteur work and class extension work awaiting those who have liberty and grace to work while it is yet day. The spiritual health of the classes is good, though, we regret, some of the dear brethren are allowing themselves to be tried by dissensions sowed by the enemy.

We are rejoicing in the privilege of service, and daily we pray for the Lord's continued blessing upon all the work, both here and abroad, and also upon your own.

Yours in his grace and service,

BRITISH BRANCH,
Executive Committee.

OUTPUT OF STUDIES, BOOKS AND BOOKLETS

STUDIES IN THE SCRIPTURES in cloth	96,922
STUDIES IN THE SCRIPTURES in Karatol, leather, India, and foreign tongues	3,955
STUDIES IN THE SCRIPTURES, Vol. I in magazine form	5,220
Total	106,097
Books (Manna, Poems, Manual and Hymnal)	3,224
Booklets	13,592
Grand Total	122,913

This shows an increase over the output of last year in STUDIES of 32,338 volumes; in books, of 1,286; whereas there is a loss in the numbers of booklets and Volume I in magazine form.

Circulation of PEOPLES PULPIT and EVERYBODY'S PAPER	7,356,869
Tracts	316,000
WATCH TOWERS on Hell	53,115
Total	7,725,984

This represents, figured in the usual tract pages, 117,709,904, 1,912,000, and 3,399,360, a total of 123,021,264. Practically a million more copies of PEOPLES PULPIT and EVERYBODY'S PAPER were distributed this year than last.

SUMMARY OF CORRESPONDENCE

Letters and cards received	19,639
Letters and cards sent out	19,501

REPORT OF AUSTRALASIAN BRANCH FOR 1912

Dear Brother Russell:—

We are glad to think that the report which we have now the pleasure of sending along for the year past will be pleasing to you. We continually realize that what is done is "not by power nor by might, but by my Spirit, saith the Lord," and that what has been accomplished is through the Lord's Spirit in his people, energizing them to more and more earnest zeal in his service, and with desire that every grain shall be garnered in this part of the harvest field.

While we are rejoicing that many have been brought to a knowledge of the truth during the year, there is still the more pleasing feature, if that is possible, that those who have been longer associated with the harvest message have certainly increased their joy in the Lord, their love for the truth and their appreciation of the means which the Lord has particularly used for bringing these matters to the household of faith. A corresponding increase of zeal is manifest all along the line, and you will notice that the donations to the Tract Fund by way of Good Hopes, etc., have greatly increased, as though the friends had made up their minds to try to meet the expense of the work in this field if possible.

When one thinks of the 724,000 PEOPLES PULPIT and EVERYBODY'S PAPER that have been sent out, mostly by mail, it represents a beautiful amount of patient, steady plodding by those who have been able to do it. Some have written the wrappers by the thousands and sent them to us; while others have been able to wrap the papers for the post; and so the work has gone on. We cannot but think that the Lord will be pleased with the diligent efforts, specially of some, in this matter.

The colporteurs have had a good year, and there is an increase in the output of volumes over last year of about 33 1/3 per cent.; and although the ground had all been previously gone over, the prospects are still good, and we are glad that some others are endeavoring to so arrange matters as to be able to enter the work even at the eleventh hour. Some of the workers have had specially interesting times and wonderful evidences of the Lord's favor and guidance and blessing.

We think that it is just possible that some may not be realizing opportunities in this service. Though unable to give all their time, they may be able to spend a few hours a week. There must still be some that need the sealing in their foreheads, for the winds are surely to be let loose when this work is finished. And it always seems to me that it is a wonderful joy to take the water of truth to the thirsty soul, to search out the Nathanaels, and get them to "come and see" and realize the presence of Messiah.

Brother Nelson will report on his travels; he seems specially to have been a means of assistance and blessing to the Sydney class, who undertook to pay his expenses and also co-labored with him in the extension work. Their hard work in circulating the numbers of EVERYBODY'S PAPER has been rewarded, not only by blessing on themselves, but by a nice addition of new members to their class.

We believe that the convention that was held there last Easter was the beginning of better conditions for the church in Sydney. The convention at Melbourne takes place at Christmas, and we are looking forward for the best one yet. We hope to be able to report it so. Certainly it was a good one on the last occasion.

There are evidences that the prosperity of this country, which has been so pronounced for the past year or two, has reached its zenith. Among the thoughtful, whether religious or not, there is a general impression that some sort of crisis is being approached and that things cannot continue as they are very long.

We are still hoping that you may come over and help us. The friends have had so much disappointment twice in regard to yourself, and then also in respect to Brother Hollister. We hope that when you do come it will not be for too short a time. We are sure that much good would result, not only in stimulating the friends, but also in appealing to the Christian community generally. While still hoping along this line, we desire that you will join with us and all the dear friends in these parts that the spirit of love and zeal may dwell richly with us all, that the work may go forward to the glory of God.

With Christian love, yours in the service of Christ,

R. E. B. NICHOLSON.

PUBLICATIONS CIRCULATED

Copies of STUDIES IN THE SCRIPTURES	12,388
Copies of STUDIES IN THE SCRIPTURES in magazine form	666
Copies of booklets	1,800
Total	14,854

FREE LITERATURE

PEOPLES PULPIT and EVERYBODY'S PAPER	724,323
Sample WATCH TOWERS, debates, etc.	14,369
Low estimate of sermons in newspapers	3,532,233
Total	4,270,925

These, represented in the usual tract pages, would be about 17,386,176; 1,162,776; 12,144,700 and 30,693,652 respectively.

CORRESPONDENCE

Letters and cards received	3,096
Letters and cards dispatched	4,486

REPORT OF WORK IN GERMANY FOR 1912

Dear Brother Russell:—

Enclosed please find the report for the last quarter of our fiscal year and the trial balance sheet for the year. I had the pleasure to be at the Hamburg convention and took part most of the time—Sister Koetitz accompanying me. The friends enjoyed themselves very much and confessed to having received a great blessing. About seventy took part, half of which number was from a distance. We had a nice hall and sent invitations to the addresses we had received through colporteurs. There was also a notice in the paper. The result was that on the first and last days of the convention (being Sunday and a holiday, respectively), more than a hundred strangers attended, and quite a number of these showed considerable interest.

At the first Hamburg meeting after the convention, eighteen new friends attended. The convention remembered you kindly and passed a resolution to send you heartfelt greetings and best wishes in the Lord. These conventions are certainly a great blessing.

Having heard of the resolution on Hell passed by the Washington convention, the Hamburg convention wished to go on record, and unanimously adopted it in German translation, voting that it might be sent to the German newspapers and clergy of the continent. The *Hamburger Fremdenblatt* reported the matter on the second day following. And other newspapers later.

Now let me give a brief report of the work during the past year. I would mention first the circulation of literature, as follows:

Volumes of STUDIES IN THE SCRIPTURES	11,056
Volume I in TOWER form	11,230
Various booklets	35,555
Regular issue of the German WATCH TOWER (12 numbers)	43,200
Sample copies of German WATCH TOWER (12 numbers)	24,000
"Hell" TOWERS	8,842
PEOPLES PULPIT, EVERYBODY'S PAPER, Yiddish papers and Old Theology tracts	2,919,050

The last item, of free literature, together with the above-mentioned sample TOWERS and TOWERS on Hell, represent in tract pages 83,817,600.

These figures include the circulation of nine hundred volumes in the Hollandish, Polish and Hungarian languages, some Polish and Hungarian P. P., and 500,000 Hollandish P. P., sent to Holland, South Africa and America.

Comparing these figures with those of last year, you will find a considerable increase in the number of volumes and booklets circulated. We received 5,886 letters and cards, answering 3,977. About 200 friends were immersed during the year.

As for the general spirit of the friends in the truth, I consider that it is very good, although it seems that we do not come up to the standard of freedom (from earthly cares), liveliness and success set us by our American brethren in the harvest work. However, the Lord knows our hearts and makes allowance for different conditions and circumstances in this country. I feel that the friends may be credited with having done about all that they could, and I am surprised that the net results are so large. And I rejoice, praising the Lord for his blessings which have crowned the efforts of the dear German friends—of Germany, Switzerland, and part of Austria and Russia—with such success. I should mention also with appreciation the encouragement given and the assistance rendered by the German friends in America who have written to us and obtained literature from here.

Your visits in this country were a great inspiration to all who had an opportunity to see and hear you, and we look forward to seeing you soon again if the Lord will. We have entered the new year of our labors, with political and social disturbances upon us and ahead of us, as you are aware from the newspapers. We must gird up the loins of our minds, as the Lord and the apostles suggest, and be sober and hope to the end, daily, for the favor to be brought unto us finally.

With these brief remarks let me close my this year's report, with the happiest greetings to yourself and the Brooklyn Bethel Family, and to all who are in Christ Jesus and one with us in the same hope, from the German Bible House Family, and from your humble brother and fellow-servant in Christ,

O. A. KOETITZ.

SUISSE-GERMAN DEPT. REPORT FOR 1912

(Included in the Foregoing)

DISTRIBUTION OF LITERATURE

STUDIES IN THE SCRIPTURES and MANNAS	1,602
STUDIES IN THE SCRIPTURES Vol. I, in magazine form.	1,391
Booklets	2,303
Copies of WATCH TOWER	6,000
EVERYBODY'S PAPER and Tracts	94,000

REPORT OF WORK IN SWEDEN—1912

Dear Brother Russell:—

By the Lord's grace we have passed another year in his blessed service, and are now so much the nearer to the end of this harvest period; and by his favor it is my privilege to send you the report of the Swedish work for the last fiscal year.

As the following figures will show, the work has been richly blessed of the Lord, and a considerable general increase also is shown this year, although not in every branch, as we would have wished to have it. We have also the very best reasons for our still greater expectations for the year before us. The friends over here realize more and more the importance of the present privileges opened up for us by the present Chief Reaper, and a large part of the "common people" seem to be hungering and thirsting for the truth as never before. Indeed, we can see how "the field [still] is ripe unto the harvest"—and more so now than ever.

Our hearts rejoice, while we at the same time feel greatly humbled when we realize some of the mercies shown us in connection with this wonderful time of preparation for the setting up of the kingdom; and we are most earnestly decided, by the Lord's help, to be faithful to him and to his special channel, until the end, using every remaining opportunity in the best way possible.

One of the most remarkable increases is shown in the number of books sold, which is not very far from twice as large as the corresponding figure the preceding year, depending, we believe, to a large extent upon the publishing of the new-styled, revised Swedish versions of all the different volumes of STUDIES IN THE SCRIPTURES, which also has been done here during the year. The large editions (of 30,000 copies altogether) of the first three volumes published in June this year, have during these few months melted down to such a degree that we have found it wise to already begin the printing of new editions in the same quantities. More than thirty dear brethren and sisters have labored as colporteurs during the year. A few of these have just recently received the truth, and have joined in the work with great zeal.

The free distribution of tracts has also increased, as you will see. A large part of the issue of "*Eko fran talarstolen*" —PEOPLES PULPIT—of which we now regularly print about 150,000 copies every month—has been used in connection with the advertising of public meetings in various parts of the country.

The regular pilgrim service has been richly blessed and used of the Lord. We have had two general conventions (the first in Orebro with not less than 500 truth friends present, and the second in Stockholm—when we had the joy of having you—yourself—in our midst, and had the privilege of listening to your helpful and loving words to us), and a large number of well attended and profitable local conventions in nearly all parts of the land. Besides this, 81 extra public meetings—of which many were in places where we have never before had any meeting—have been held by myself all over the land during the year.

These extra meetings have had a total attendance of 31,150 adults, which as a rule have given the very closest attention to our presentation of the good message for fully two hours and more each time. At the close of these meetings, we have sold between two and three thousand volumes of the STUDIES, etc., and we have also in connection with them distributed nearly one-half million "*Eko fran talarstolen.*" 417,500 of that number have been put in the homes of the people before the meetings, advertising the same, by

brethren who voluntarily have given their time in this way to serve the cause we all love so dearly.

The number of subscribers to the Swedish WATCH TOWER has increased by only 142, but we hope it will increase more during the year before us. The voluntary donations to the Tract Fund show again a considerable increase, which is specially remarkable when one considers the limited financial conditions in which most of the friends here live, as well as the fact that a large part of their savings has been used in connection with the hundreds of meetings held all over the country, and of which the expenses have not been reported to us.

We daily commend you, our beloved Pastor, and all your faithful co-laborers everywhere, to the Lord's grace, and are glad to know that we also are remembered by you.

With much Christian love from ourself, and on behalf of the Swedish brethren,

Yours in the service of our Redeemer,
AUGUST LUNDBORG.

SUMMARY OF THE WORK

Copies STUDIES IN THE SCRIPTURES circulated	27,780
Vol. I in Magazine edition, sold at cost	12,650
Total	40,430
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc	25,557
Total	65,987
Eko fran talarstolen (PEOPLES PULPIT), issued free	753,000
Other free tracts and sample TOWERS	126,036
Total	879,036
Expressed in usual form of tract pages	14,124,128
Number of subscribers to the Swedish WATCH TOWER	1,881
Old sets Swedish TOWER, cloth-bound and unbound	700
Bibles sold	109
Number of meetings held under the auspices of the Society	1,395
Number of miles traveled in preaching tours	73,571
Letters and cards sent out	5,320
Letters and cards received	4,118
Total number of various sendings, by mail and by railroad	27,567

REPORT FROM THE NORWEGIAN BRANCH FOR 1912

SUMMARY OF THE WORK

Number of STUDIES IN THE SCRIPTURES and MANNAS sold	2,179
Number of booklets sold	2,069
Total	4,248
Tracts and Norwegian PEOPLES PULPIT distributed	123,625
These estimated as tract pages	1,978,000
Subscriptions to the Norweg. PEOPLES PULPIT	1,066
Subscriptions to the Dano.-Norweg. WATCH TOWER	265
Letters and cards received	1,502
Letters and cards sent out	1,214
Parcels sent out	11,598
Number of public meetings	42
Number of parlor meetings	148
Number of attendants, approximately	14,500

ANNUAL REPORT OF DANISH BRANCH FOR 1912

Dear Brother Russell:—

I hereby submit the report of the work done in this country, in our endeavor to spread the good tidings of the kingdom so near at hand. Although the figures are small, yet in one or two branches the work has widened somewhat. More tracts have been distributed than formerly, and although no regular pilgrim service has been taken up, more work has been done in that line than previously, and both public and private meetings have been held in different parts of the country. Lately we have taken up a work on Sundays, in different towns and places, from which we have been able to get back to Copenhagen the same day. Early on Sunday mornings, some twenty of the friends of the class here have started out for some such place, and throughout the morning and forenoon they have distributed tracts announcing a public meeting held in the afternoon. These meetings have also been announced in the local papers, and have been well attended. A number of the books have been sold at the close of the meetings, to those who had become interested through the tracts or the meeting. In various places we see indications of spiritual growth amongst the friends, and great joy in the Lord, and in his wonderful message. We trust that through the Lord's grace we shall be able to do more in all branches during the next year, and we are very grateful for our privileges in connection with the work.

With Christian love, and best wishes,

Yours in our dear Redeemer,
CARL LUTTICHAU.—*Copenhagen.*

SUMMARY OF THE WORK

Output of STUDIES IN THE SCRIPTURES	2,938
Output of various booklets	1,927
Total	4,865
Tracts free	234,400
Letters and cards received	1,125
Letters, cards and parcels sent out	1,125
Copies of Danish WATCH TOWER sent out monthly	876

REPORT OF JAMAICA BRANCH FOR 1912

Dear Brother Russell:—

It is our privilege and pleasure to report to you the work as it progresses in this part of the harvest field, and our many blessings while sharing in its labors, which are of much value to us in our Christian development and also highly appreciated.

Nearly all our efforts during the past twelve months have met with success, and we believe the dear Lord has signally directed all our services, the dear friends in the main being of one heart and one mind throughout the island. And in our experiences with the various ecclesias we find them loyal to the truth and to its source.

There are many becoming interested at this time, and as a whole the truth is being well established in the island, although we are putting out more literature in other parts (other islands) at present. Owing to a drouth which has continued in Jamaica for several months, causing a financial strain, and also owing to the fact that the island has been thoroughly canvassed in the past two years, there is less literature being circulated here; but other points seem to have some virgin soil and additional opportunities for the blessed truth to spread.

The colporteurs labor under many difficulties in the West Indies, Colon, etc., and some find it very difficult to meet expenses; however, they are doing good work. As you will observe by the annual report, there has been a large number of volumes placed in the hands of readers within the past year, which will undoubtedly serve their purpose in due time.

With much Christian love, I am,

Your brother and fellow-servant in Christ,
ROBT. R. PRICE.

SUMMARY OF THE WORK

Total number STUDIES IN THE SCRIPTURES sold	6,944
Total number STUDIES IN THE SCRIPTURES magazine form	525
Total number other books sold	1,250
Total number booklets sold	1,012
Total number PEOPLES PULPIT and EVERYBODY'S PAPER	315,000
Estimated in tract pages	5,040,000
Public lectures	27
Estimated total attendance	9,449
Average attendance	350
Semi-public talks and class lessons	159
Total attendance	5,467
Average attendance	35
Letters and cards received	887
Letters and cards sent	1,805

THE GOSPEL IN SOUTH INDIA

My Beloved Brother Russell:—

I have been anxiously waiting to hear from you. We praise the Lord for the blessed privilege of laying down our lives for the Lord's cause. The work is spreading rapidly and there are wider scopes for extending the work in different places. In all we have about fifty-odd congregations or Bible Study classes now, and we must have some teachers in each of these places. Then only will the message of the hour reach those of the surrounding places.

If we may spend monthly at an average of five rupees on each class, the work will have greater effect. No matter how deeply the poor friends are interested in a place, without our frequent visits all the wolves and foxes gather and howl and tear them to pieces. Really, it is a hard thing to keep them away, without some one on the spot. When we start a class in a place, immediately the sectarian people go there and say all manner of evil things about you, and all the workers, falsely, and try their best to discourage the poor people. It seems we have to take a paternal care over these poor friends until they are well grounded in the truth and strength-

ened in spirit and in faith. "They were grieved that the people were taught."—Acts 4:2.

Brother Carmichael is the one who spends his entire time distributing tracts now. Other friends also do it, but they give only part of their time. Brother Joseph is in North Travancore starting classes. He also finds much opposition in those parts.

Here in almost all the vernacular missionary papers there is some slanderous report about me and the work—almost every issue. They call me Anti-christ, dog, devil, and I know not what all. I don't have time to look or listen, as the pressure of the Lord's work is heavy and the time is so short.

The latest development is that some of the literature of the enemies of the truth in America has found its way to Travancore, and some sectarians are glorying over it and are translating and publishing it in the vernacular languages.

At the instigation of so-called "Christians," we are drawn into Court, not for committing any crime, but for putting up sheds and teaching the people the Gospel truth. The reason is that there is a law here that no shrine or temple shall be built by anybody without the permission of the Government. These people know well that it is not at all our purpose to put up shrines and temples, and yet they want to scare the poor people and put us to unnecessary trouble and expense.

There is a case pending at Quilon in which I am one of twelve accused. The accusation against us is that we have violated the law of the State in building a Christian church. This is the place where Brother Pyles and Dr. Jones went for the night meeting, when you and Brother Hall and myself went to the English school at Nellykakuzy, where Dr. William lives. We all, the twelve accused, went to Quilon for the case, and some of the witnesses did not appear; hence it is posted for next Friday. Of course it will not amount to anything, yet there is trouble and unnecessary expense in connection with it, and loss of time. These are the things our enemies delight in. Such is the spirit of the missionaries, who have come to the heathen to preach about Christ.

The tract, "Problem of the Ages," is translated and printed in Malayalam and Tamil, in small quantities of 25,000. As the funds are not sufficient, I am waiting for your instructions in the matter.

Friends in Royapuram want me to go and spend some time with them, and there are many places that could be worked for the glory of the Lord. The Federated Malay States constitute a very good field, as there are many educated Indians there who already show some interest through the tracts I have been sending through the mail.

If I could travel for two months visiting some of these places, I am quite sure there would be much interest aroused in those parts. I only make this suggestion. I think about 500 or 600 rupees would be enough for the entire trip.

I could go from here to Madras, and after spending a few days there, go to Burmah, and then to Penang, and to the Malay States. There are many Tamil and Malayalam people in those plces. I think until I come back Brothers Theophilus and James may be able to go on with the work here.

Herewith I enclose the monthly statements and the receipts of the 53 catechists and teachers, for the help they have received.

Dear Brother, I know it is hard for you to spare even a few moments for me, yet I beg of you to drop a few lines to encourage and cheer me up and direct me with your counsel, at least once a month.

I die daily, not only for the cause of the Master, but also for the servant of the Lord. You know that whatever arrow is shot at you by enemies, first pierces me through my heart. May the Lord give you, dear brother, more strength, more courage, more wisdom and love, every passing day.

With love and prayers, your brother and fellow-sufferer for the cause of the Lord,

S. P. DAVEY.

REPORT OF WORK IN SOUTH AFRICA FOR 1912

Volumes STUDIES IN THE SCRIPTURES circulated....	1,409
Other books	185
Booklets	1,818
English PEOPLES PULPITS.....	28,808
English EVERYBODY'S PAPER.....	30,000
Dutch PEOPLES PULPITS.....	3,000

(These last three items figured in tract pages are equivalent, respectively, to 460,928, 480,000 and 48,000.)

Mail dispatched	1,716
Meetings held	309

WORK FOR THE BLIND

During the year 1912 the efforts of the Gould Free Library for the Blind show as follows:—

Books loaned out, postage free.....	876
Tracts sent out, free.....	2,698
Representing in tract pages.....	37,044
Letters received	652
Letters dispatched	483

Your Brother in Christ,

F. B. GOULD.

ABRAHAM'S AGE ON ENTERING CANAAN

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in STUDIES IN THE SCRIPTURES, Vol. II, relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in Vol. II, pages 44-47.

Gen. 11:32 says that at his death Terah's age was two hundred and five years. Acts 7:4 says that then Abraham removed into Canaan. And Gen. 12:4 states that Abraham was seventy-five years old when he departed out of Haran. Hence Terah's age at Abraham's birth must have been one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says, "And Terah lived seventy years and begat Abram, Nahor and Haran"? We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first—possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.—Gen. 17:24; 18:1, 16; 19:8, 14.

Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus: Nahor married one of his brother Haran's daughters, Milcah (see Gen. 24:15), whose grand-daughter, Rebecca, became the wife of Abraham's son, Isaac.—Gen. 24:67.

Our reckoning as given in the STUDIES is, therefore, sustained by all the known facts, as well as by the exact statements of Scripture.

THE OATH-BOUND COVENANT

MARCH 2.—Genesis 15:5-18.

"He is faithful that promised."—Hebrews 10:23.

In various terms the Lord eight times repeated to Abraham his covenant. Today's study directs our attention to God's oath, whereby that covenant was confirmed to Abraham. And St. Paul calls our attention to the fact that these numerous repetitions and specifications of the covenant, as well as God's oath attesting, were intended specially for us—for spiritual Israel—"that . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us [in the Gospel]; which hope [expressed in the covenant made with Abraham and confirmed with an oath] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews 6:18, 19.

Thus the Apostle declares that this covenant has not yet been fulfilled and that Christians, no less than the Jews and the whole world of mankind, are vitally interested in its fulfilment. We may have wondered, Why did God repeat the promise so frequently to Abraham, and then confirm it to Isaac and to Jacob, etc.? But when we see that this promise, as a nutshell, contains the entire plan of God for human redemption and restitution, as an acorn contains an oak tree, this explains to us the divine particularity. It explains to us also why this promise made to Abraham is continually referred to by the Apostles in their presentation of the hope for the church and for the world.

The promise primarily was to Abraham himself—"Lift up now thine eyes, . . . to the north, and to the south, and to the west, and to the east; all the land which thou seest, to thee will I give it, and thy seed after thee." Although God's providence led the children of Israel into that land, and although it was given to them by Joshua to be their inheritance, this did not fulfil the conditions of the promise. The Israelites did not have permanent possession of the land. Time and again it passed under the rule of the Philistines, the Egyptians, Assyrians, Babylonians, etc.; and now for many centuries it has been under the rule of the Turks.

The Jews have now no more right to that land than had the Canaanites, Amalekites and others whom they drove out, except through this great oath-bound covenant made to Abraham. How foolish, therefore, do those intellectual Jews appear who disclaim Abraham as a mythical character, and who wholly distrust God and the promises that he made to Abraham, and who, nevertheless, claim the land of promise! It is not their land of promise, and never will belong to any except those who hold to the promise.—Romans 4:11-14.

ABRAHAM'S THREE WIVES TYPICAL

While Abraham and his wives were all real personages, their affairs were so supervised by the Almighty that they became types. Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac's wife, Rebecca, typified the church, the elect little flock of this Gospel age, for whom God has provided joint-heirship with the Redeemer in his great kingdom, and through whom, as the seed of Abraham, all the families of the earth will be blessed.—Galatians 3:29.

As Abraham was a type of the Almighty, so his wives were types of God's three great covenants, through which all of his blessings will come by and by. St. Paul explains that, as Sarah was barren, so the primary, or chief, covenant of God was barren for a long time—until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise but failed. St. Paul declares that in this Hagar typified the covenant made with Israel at Sinai, which failed to bring forth the real seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant; and her child Ishmael, Inspiration points out, typified the Jewish people. They were indeed related to God, but as children of a covenant of bondage. As later on, the barren Sarah brought forth the son of promise, so, St. Paul explains, God's original covenant in due time brought forth the true heir, Jesus—Messiah.

In one figure, all the followers of Jesus are reckoned as his members, under him as their Head, as the Apostle says, "We, brethren, as Isaac was, are the children of promise." In another figure, Jesus is pictured as a Bridegroom, and his followers a bride company. This picture is shown in Rebecca, who became Isaac's wife, and joint-heir with him to the riches of Abraham and the promises to his seed. In the type Sarah died prior to the time that Isaac married, which signifies that this primary covenant of God, made with Abraham, will reach its fulfilment in the bringing forth of the completed Messiah, Head and body, Bridegroom and bride. These will be the seed of Abraham, through whom all nations will be blessed.

ABRAHAM'S ALL GIVEN TO ISAAC

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype God bestows all his fulness upon Christ, The Messiah, and through him makes provision for the natural Israelites and for all the families of the earth—all who are to be blessed through the antitypical Isaac—The Christ.

The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated—at the close of this Gospel age. Under that New Covenant and at the hands of the spiritual seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's love for humanity, and his provision for their future!

Thus seen, God's promise to Abraham had only a partial beginning at Mount Moriah, and the development of the real seed of Abraham had only its start in Jesus, and the real seed which is to bless the world, according to his promise, is not yet complete. Our hope is that this spiritual seed will soon be completed by the first resurrection. Then, the secondary part of the promise, which relates to the natural man—the world in general—will begin to be fulfilled; because then the Messiah class, the spiritual seed of Abraham, in power and great glory beyond the veil, will set up a kingdom—begin to exercise Messianic power and authority and thus begin to bless the world.

Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the scattering of ignorance and superstitution, and the general enlightenment of mankind. Under that enlightening influence, the "knowledge of God will fill the whole earth as the waters cover the great deep," until none shall need to teach his neighbor, because all will know, understand and appreciate the divine arrangement and the privileges then possible to them.

Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died, before Abraham's time and since, in utter ignorance of God and his glorious arrangements.

AS THE STARS AND AS THE SAND

Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the Law, or Hagar Covenant. "Thy seed shall be as the stars of heaven, and as the sands of the seashore." The stars of heaven fitly picture to us a glorified Christ and his church, the spiritual seed of Abraham, changed from human nature to divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by St. Paul again when he says, "As star differeth from star in glory, so is the resurrection of THE dead."—1 Corinthians 15:41, 42.

But God's glorious plan will only begin its accomplishment in the glorification of the church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's kingdom. All who will then knowingly and wilfully reject the divine arrangement will be cut off in the second death. But all who then will accept the terms of Messiah's kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly, or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden.

GOD'S OATH TO ABRAHAM

Professor Dods has ably pointed out that the procedure of cutting animals in two parts and passing between them was an ancient form of solemn obligation or contract—an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that his covenant to bless Abraham and his seed will never be broken. Incidentally, a prophecy was made, showing that it would be four hundred years before Abraham's posterity would have even a semblance of divine favor, and that meantime they would be under the yoke of bondage to Egypt, and then would be brought forth.

St. Stephen, evidently voicing the sentiment of all the apostles, noted the fact that God's promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries. The promise reads that the land shall come to Abraham and to its seed after him. St. Stephen noted the fact that Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and his bride shall be glorified as the kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the paradise of God, and the land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the seed of Abraham.

HOPE FOR THE SODOMITES

MARCH 9.—Genesis 19:12-17, 23-29.

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing."—2 Corinthians 6:17. (R. V.)

When Abraham was ninety-nine years old—about the year 1900 B. C.—his encampment was at Hebron. There the Lord and two angels appeared to him as men. He knew them not, but entertained them, and they did eat and talk with Abraham. St. Paul, noting this, urges that the Lord's people should be hospitable to strangers, and reminds us of how Abraham entertained angels unawares.—Hebrews 13:2.

The one in this case called the Lord was doubtless the

Logos, chief Messenger of Jehovah, who subsequently was made flesh that he might be man's redeemer and restorer. The Lord on this occasion told Abraham that Ishmael would not be the heir of the promise, but that very shortly Sarah would have a son, notwithstanding her advanced age. Isaac was born the next year.

It was as Abraham walked with his angelic visitors a little distance that he learned who they really were, and that the destruction of Sodom was imminent. Nobly and generously the heir of the promises petitioned God's mercy on the Sodomites, to spare them from destruction if there were fifty, forty, twenty or even ten amongst them doing as well as they knew how. The Lord gave assurance that if there were ten in the city thus righteous it would be spared.

THE WICKEDNESS OF SODOM GREAT

God's policy has been to allow mankind during this reign of sin and death to try their hand at self-government, etc. He has interfered to cut off with destruction only those whose iniquity became very pronounced and whose fond enjoyment of life's privileges would be injurious to themselves and others. Thus of the Sodomites and the antediluvians God made illustrations of the great lesson, "All the wicked will He destroy."

We are to remember, however, that these are not illustrations of eternal torment, but illustrations of destruction. We are to remember, also, that these merely passed into destruction a few years sooner than they would ordinarily have done. We are to remember, further, that the death sentence was upon all of Adam's race from the time when he was cast out of Eden.

We are to remember, further, that Christ Jesus, by the grace of God, tasted death for every man; and that in him all the families of the earth will be blessed. This means that all of Adam's children, under the reign of sin and death and the weaknesses of heredity, will eventually come forth from the tomb through the merit of Christ's sacrifice. And that sacrifice included the Sodomites as truly as it includes any of us, as this lesson will show.

"AND DELIVERED RIGHTEOUS LOT"

The Apostle Peter informs us that Lot was not in sympathy with the evils of Sodom, in the midst of which he lived. (2 Peter 2:7, 8) His family apparently had been all girls. These, except two, had intermarried with the Sodomites. Quite possibly it was the thought of marrying the daughters to prosperous husbands that, under the guidance of the mother, induced the family to settle in Sodom. How many others like Lot and his wife have made the serious mistake of claiming more for the physical and temporal interests of their families than for their intellectual and moral welfare! The story of the flight of Lot, his wife and two unmarried daughters is simply told in our lesson.

Geologists declare that the region of the Dead Sea, the former site of Sodom and Gomorrah, was a gas and oil and asphalt deposit, with a deep crevice which led down to subterranean fires; and that the connection established between these by an earthquake or by a lightning bolt would have resulted in the manner described as the experiences of Sodom. The gas, throwing burning oil and asphalt into the air, would have produced a rain of fire and brimstone—a death-dealing terror. But had there been no such reservoir of inflammables, the Lord would have been quite able to accomplish the same results by other means, or in such a case perhaps accomplished the destruction in another way.

The intimation of the 29th verse is that God's mercy toward Lot was because of his relationship to Abraham. This view is consistent with all the Bible statements. Adam's entire race was condemned to death because of his disobedience. Hence divine justice owed nothing to any of them. Divine mercy entered into a special covenant of favor with Abraham, after he had demonstrated his faith, loyalty and obedience; but the covenant did not extend to any others except to his seed. There was therefore no reason why Lot should be considered more than others except as stated—that God would show favor to him because of his relationship to Abraham.

"THERE'S A WIDENESS IN GOD'S MERCY"

This does not signify that God is merciless to our race, but merely that, having provided a way, or channel, through which he will exercise his mercy, he will but rarely exercise it outside of that foreordained channel.

The channel of all of God's mercy is Christ Jesus, who declared, "No man cometh unto the Father but by me." Of him also St. Peter said, "Neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved." (Acts 4:12) Since no one could be saved except through Jesus, it follows that no one was saved before Jesus came. To some this may at first seem astounding, until they perceive that it is the clear teaching of the Bible, and the key which unlocks the wonders of God's grace.

In proof of this, note St. Paul's words respecting the salvation which God has sent to mankind through Jesus. He says, "Which salvation began to be preached by our Lord and was confirmed unto us by those who heard him." (Hebrews 2:3) Again, we read that Jesus "brought life and immortality to light through the Gospel."—2 Timothy 1:10.

Abraham and all the Hebrews had the intimation of coming blessing through the promises made to Abraham; but an intimation is one thing, and the blessing itself another. The promise said that the people's blessing would come through Abraham's seed. (Galatians 3:16, 29) Hence it could not come before. We should rid our minds of the thought that Abraham, Moses, David and others of the holy ones of the past went to heaven, and the remainder of mankind to eternal torture. The Bible most distinctly declares that the ancients, good and bad, were gathered to their fathers and slept with their fathers. They are sleeping still, waiting for the time when Abraham's seed will be complete, and will set up God's kingdom in the earth, overthrow all the powers of sin and death, and deliver all the captives from the prison-house of the tomb.

THE FIRST, OR CHIEF RESURRECTION

The first resurrection began with our Lord Jesus and is not yet completed, because all of the faithful elect bride class are called to share in his sacrificial death, and to share also in his glorious resurrection to the divine nature. All sharing in that first resurrection, the Bible declares, will reign with Christ a thousand years, and as the seed of Abraham, fully empowered, will bless all those redeemed by the precious blood of Calvary.—Rev. 20:4.

St. Paul emphasizes this point in Hebrews 11:38-40, declaring that, while Abraham, Isaac and Jacob and all the holy ones of the past received indications of God's favor, nevertheless that favor can come only through Christ. Consequently they cannot reach perfection in the flesh and everlasting life until the body of Christ, the spiritual seed of Abraham, shall be completed—"that they, without us, should not be made perfect." Jesus also attested that the ancient worthies had not gone to heaven, saying, "No man hath ascended up to heaven." (John 3:13) St. Peter specializes in the Prophet David's case, and declares, "David is not ascended into the heavens."—Acts 2:34.

HOPE FOR THE SODOMITES

The hope for the Sodomites is exactly the same as the hope for all the remainder of Adam's race, except a few who, during this Gospel age, have come into relationship with Christ as members of the spiritual seed. The hope of all the world is the Messianic kingdom, and the deliverance from the power of sin and death which it will effect. With the setting up of that kingdom the work of salvation will begin, so far as the world is concerned, for the salvation of the church to a heavenly condition is a separate salvation from that which God has provided for the world in general. The sacrifice at Calvary, however, is one sacrifice for all—the basis of all our hopes. We were all condemned to death through Adam; and justification to life can come to none except through the Redeemer.

Jesus tells us that it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment (the thousand years of his Messianic reign) than for the people of his day who heard his message and rejected it—the people of Capernaum, Bethsaida, Chorazin. (Matthew 11:20-24) It will not be intolerable for the people who rejected Jesus; but it will be more tolerable, the Master said, for the Sodomites, because, he explains, "if the mighty works had been done in Sodom and Gomorrah, they would have repented," and would not have been overwhelmed.

This shows us clearly that the eternal fate of the Sodomites is not sealed. When we turn to the Word of the Lord through Ezekiel the Prophet, 16:46-63, we have abundant testimony that the Sodomites will not only be awakened from the sleep of death, but when awakened will be brought to a knowledge of God and to an opportunity of obtaining everlasting life, through The Messiah, by willing obedience.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

ABRAHAM'S FAITH TESTED

MARCH 16.—Genesis 22:1-13.

"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6

Today's study tells us of one of the reasons why Abraham has been styled the "Father of the Faithful." His entire life history, as sketched in the Bible, was a life of faith, a life of trust in God, reliance upon the divine promises. But the final test, which we study today, was terribly severe and marked the tested one as very high, according to any and every standard—divine and human. Evidently Abraham's faith grew stronger and stronger as the years of his acquaintance with God multiplied. The faith recorded in our lesson is so colossal as to amaze us. Only a person very intimately acquainted with the Almighty, very sympathetic and trustful, could possibly have endured such a test.

This test came through the divine command that Abraham should take his son, his only son, Isaac, in whom was centered the promises, and should offer him a sacrifice to God on Mount Moriah. To appreciate the situation, we must remember that Abraham at this time was 125 years old, and that Isaac was the son whom the Lord had indicated would be the channel for all the blessings promised.

We must go back of this, and remember the long years before Isaac's birth, when for fourteen years Abraham had been thinking that possibly Ishmael might be the channel of God's blessings. We must go still further back, and remember the long period before Ishmael's birth, in which Abraham wandered as a stranger and waited for the fulfilment of God's promise, only to realize that his wife was absolutely sterile, barren. Now after half a century of waiting and trusting, could it be that God wished him to sacrifice all this to demonstrate his loyalty, his faith? It was so. He had positive assurance of the command. It was no imagination. It was no whispering of witches or wizards. It was no dream.

To one of Abraham's character, the divine command meant prompt obedience. Forthwith he started. "Whatsoever he saith unto you, do it." Forthwith he made ready for the journey, accompanied part of the way by his servants. Then leaving them, Abraham and Isaac journeyed to the top of Mt. Moriah, which long centuries afterward, in the time of Solomon, was the site of the Temple. The very rock upon which Isaac is supposed to have been bound, became the very location for the Brazen Altar.

We looked with great interest upon this rock recently, when visiting Jerusalem. We thought of the wisdom of God manifested in the sending of Abraham to the very spot which he had foreordained should be the Temple site. The rock is surrounded by an iron fence; and it may be seen, but not touched. In its center is a hole, which, tradition says, was a drainway for the surplus blood of the sacrifices, carrying the blood away.

Well we remember how the features of today's study came before our mind! The grand old man, Abraham, accompanied by his loyal son, the heir of the promises, and well acquainted with them, came to this spot. There the wood was placed; and then the father, with faltering lips, but determined heart, told his son of the divine command. There he offered up his son, even though the knife did not strike the fatal blow. The offering was complete in the sight of heaven, and the hand was stayed opportunely and, as the Apostle explains, "Abraham received his son from the dead, in a figure."—Hebrews 11:19.

THE ANTITYPE OF ALL THIS

These incidents of olden time had their own effect upon the actors; but to God's people, enlightened by the holy Spirit, they have still further meaning. We have already seen that Abraham serves as a type of the Almighty, and that Isaac serves as a type of The Christ—Head and body. Here then we have the antitype. The heavenly Father freely offered up his Son on our behalf, for the sins of the whole world. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life"—that in him all the families of the earth might be blessed.

God's great sacrifice of his Son did not mean his eternal death—his destruction. It meant merely that Christ should die to earthly interests, hopes, aims and ambitions, but should be begotten by the holy Spirit to new hopes, to new aims, to new ambitions and to new conditions—beyond the veil.

So God left not his Son in death when he freely offered Jesus up for us all; nor did God leave him in the human condition of sacrifice. He raised our Lord from the dead, on the third day, to the glory that he had with the Father before the world was—yes, with and to an added glory, "far above angels, principalities and powers and every name." Here we have the antitype of Abraham's offering up Isaac.

"IF WE SUFFER WITH HIM"

But there is more to the antitype. In God's providence he arranged that Jesus should be the Head to the church, which is his body. Hence the sufferings of Christ, accomplished by Jesus the Head, which ended nearly nineteen centuries ago, were only a part of the sufferings of the antitype of Isaac. Here the Apostle declares, "We, brethren, as Isaac was, are the children of promise."—Galatians 4:28.

The church which God has been calling out of the world since the day of Pentecost is required to prove her loyalty and faithfulness and worthiness of sharing in the first resurrection, by being made conformable to Christ's death. "If we suffer with him"—as his members—"we shall also reign with him"—as his members. The cup which the Father gave to him of suffering and ignominy was a test to prove his faithfulness and loyalty. The same cup he has passed on to his followers, saying, "Drink ye all of it," following my example in demonstrating your love and loyalty to God and for his cause, even unto death.

That the Lord Jesus guards his sheep is distinctly stated by himself. When he reproved Saul of Tarsus for the death of St. Stephen and for troubling the church, he declared, "Saul, Saul, why persecutest thou me? . . . I am Jesus, whom thou persecutest." Saul of Tarsus never saw Jesus personally in the flesh to persecute him, but whatsoever was done to the least of his disciples was done to Jesus. This still is true, and will continue to be true until the body of Christ, which is the church elect, shall have been completed and glorified. Meantime, he that harms one of the least of the Lord's little ones, and he that gives a cup of cold water to one of the least of these, does it to the Lord of Glory himself.

THE RAM IN THE THICKET

When God through the angel stayed the hand of Abraham from accomplishing the sacrifice of his son's life, a ram caught in the thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the seed of Abraham, and an indication of a part of the process by which reconciliation of divine justice will be made on behalf of all the families of the earth, to permit of their being blessed by the Messianic kingdom.

We are to remember that this same thought was kept up in God's subsequent dealings with Israel. Thus the Passover lamb was slain, and its blood, sprinkled figuratively, typically, foretold the fact that there could be no church of the firstborn saved during this Gospel age, except through the slain Lamb, "the Lamb of God which taketh away the sin of the world." Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemptive work to be accomplished before any blessings could come to Israel, or through them to other nations, peoples, kindreds and tongues.

Amongst the many lessons which Christians may learn from the testing of Abraham's faith are these:

(1) The necessity for the death of the One through whom the blessing will eventually come to all mankind. If Jesus had not died for our sins, there would have been no remission of them. Hence there would have been no resurrection from the dead, and in that event death would have been more than a sleep. It would have meant extinction.

(2) Let us be sure that if Jesus had not faithfully consummated his part of the agreement and laid down his life, neither would he have shared in the grand consummation and exaltation to the divine nature. St. Paul declares this, saying that he was faithful unto death, "even the death of the cross, wherefore [on this account] God also hath highly exalted him."—Philippians 2:8, 9.

(3) We are to remember that the same rule applies to all of the church. It is not sufficient that we consecrate our lives. We must show our loyalty and faithfulness by laying them down, by taking up the cross, by drinking of his cup, by being immersed into his death. Only these will share Messiah's throne of glory. "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him."

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.

Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise to heaven,
When dreary night gives place to perfect day.

SOME INTERESTING LETTERS

Dear Brother Russell:—

I am writing you a few lines to tell you I am one happy man now.

My wife bought the first three volumes of STUDIES IN THE SCRIPTURES and read them and proved them to be Bible truth. She wanted to read them to me, but I would not listen to it. I had been converted, but had lost all faith in so-called preachers, that claimed to be called of God, and I believed you to be a false prophet. The light had almost gone out of my heart, and I told my wife I did not want your stuff in my house.

As the time went on I was like a mad man. At last I went with my wife to the class, still believing they were deceived and deceiving us; but they told me you were just pointing out the Bible truths to us. I had persecuted them, but God soon melted my hard heart and I repented of my past sins and made it right with my brethren. Now we are dwelling together in unity and love.

I feel I have also persecuted you, for which I am very sorry and ask your pardon. When "one member suffers all suffer with it"; and, "Inasmuch as ye have done it unto one of these, ye have done it unto me," says our Lord. So this has troubled me, and I want to stand clear before God. I may never see you in the flesh, but expect to meet you when we pass beyond the veil.

Will close, waiting at the bar for pardon. May God's Love and blessing be with you now and forever.

Ever your brother and co-laborer in the harvest work,

JOHN WELCH.—*Mich.*

Dear Pastor Russell:—

I cannot hope to express much of my gratitude to the Lord or much of my regard for you, as the channel through which he has so wonderfully blessed me, with light and knowledge and peace such as I never thought to possess.

For ten years an officer in the Salvation Army, engaged in "rescue" work, my heart has been terribly burdened, not only with my own inability to live up to the divine standard, but also with the apparently hopeless condition of others less favored than myself.

Dissatisfied for a long time, and having lost almost all faith in God and in the Bible, I did not know what to do or what to believe. In my extremity I continued to pray like this: "O God (if there is any God) help me! Help me now! Send me a little light (if there is any light). Let me know what is the truth—the truth (if anything is true)." And in his infinite love, he answered that prayer, by sending me the STUDIES IN THE SCRIPTURES. Since that time the language of my heart is expressed exactly in the words of the hymn, beginning—"My life flows on, in endless song."

I made the vow my own some months ago. How glad I am of anything that helps me to carry out my consecration vows. Your sister by his grace, M. STROUD.

Dear Brother Russell:—

We think it proper to write you, to tell you we have taken the vow, and to tell you of the many blessings we enjoy as a result of your labors as the Lord's honored servant.

Three years ago, by the Lord's arrangement, we commenced reading Vol. I, STUDIES IN THE SCRIPTURES, finding it gave us a view of God's character and Plan that enabled us to "comprehend with all saints the height and depth and length and breadth of the love of God." We were attracted and drawn onward to feast more and more on the truth.

Before then we were Socialists, full of discontent. How thankful we are that we were unable to buy the books that we then so much desired, for these very writings would no doubt have only ensnared us more, by leading into evolution, higher criticism, etc.

We pray the Lord's continued blessing upon you and all the dear friends, having much comfort because of our share of interest in the prayers of all the Lord's people.

Yours,

FRED AND LIZZIE MYERS.—*Okla.*

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A GENERAL VIEW OF THE MESSIANIC KINGDOM

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven."—Rev. 21:2.

Through the Prophet Daniel and others, the divine promise was given to Israel that at some future time the God of heaven would set up a kingdom on the earth; that this kingdom would be world-wide—"under the whole heaven"; and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4; etc.) This Messianic kingdom is to be established to meet the exigencies of the case of fallen humanity and to bring mankind back into harmony with the divine arrangement. This kingdom will intervene between the divine government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the divine law.

The great Emperor of the universe, Jehovah, has given the Messianic kingdom to our Lord Jesus, who was the first representative of that kingdom. While on earth, our Lord was treated with violence and ignominy. All down the Gospel age, his disciples have been used in a similar manner. Yet the kingdom which they represent will surely be established. Already the Father has appointed our Lord as king (Psa. 2:6), and will soon deliver to him the power and glory of his office.

The object and purpose of this kingdom is clearly set forth in the Scriptures. When it shall have been established, some of its subjects will be asleep in death and others will be awake. At that time none of the fallen race will be recognized of God as having any life whatever. The control of the whole world will be in the hands of our Lord, as the One who purchased it with his own precious blood, and who is competent to bless it, according to the promise made four thousand years ago to Abraham, that in him and in his seed shall all the families of the earth be blessed.—Gen 12:3; 22:18; Gal. 3:8, 16, 29.

The kingdom of heaven, as foretold by our Lord, will come about without manifestation—outward show. (Luke 17:20, margin) But with all these suggestions, let us not suppose that the kingdom is to be an earthly government. On the contrary, the Scriptures instruct us that those who inherit it must become spirit beings before they can enter into it. (1 Cor. 15:50-52) The living members will all be changed in a moment, in the twinkling of an eye, and the dead members must be raised to receive their change before they can be forever with the Lord.

The Lord and the glorified church will all be spirit beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that day. The difference between the king and the kingdom is, that the king is the person who has authority; but the kingdom includes both his dominion and his associates. In this case the latter are the church, who will sit with him in his throne.

The church will always be in the heavenly condition. Nothing in the Scriptures indicates that she will be restricted to one place rather than to another. The intimation is that after the church has experienced her change, she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. She will be arrayed in glorious clothing of wrought gold—"in raiment of needlework." (Psa. 45:13-15) These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the body of Christ.

THE SEAT OF DIVINE GOVERNMENT

Whether the new creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the divine plane. The various orders of spirit have each its own sphere, but the church of Christ has no place among them. She is invited to occupy a position next to her Lord, who is on the right hand of the Majesty on high (Heb. 1:3)—higher than all other planes of spirit being.

At the time of the first advent, this place had not been prepared for the church, although the Father evidently had it in mind. Our Lord ascended on high in order to prepare that place. (John 14:2, 3) This he did by making an imputation of his merit on behalf of the church, thereby permitting them to become participators with him in the sufferings of the present age, that they may also become sharers with him in the glories to follow. Thus he has prepared the way for the church to enter the highest of all planes.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent

from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus—the atmosphere. He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work. Satan has also his human agents—wicked men and women, who are under his control, sometimes through ignorance and superstition, and sometimes through mesmeric influence. The Scriptures inform us, however, that shortly Satan is to be bound for a thousand years; and the place which he has occupied will then be vacant.—Rev. 20:1-3.

St. Paul informs us that the church is to be caught up to meet the Lord in the air, during the time of his second advent. (1 Thess. 4:15-17) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever he is, there the church will be also, in harmony with the divine will and executing the divine purposes. Men will not see the Lord and the church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth—as before intimated—though invisible to mortal eyes. They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth.—Rev. 5:10.

With The Christ will be various agencies. The great company will undoubtedly be associated with them. Then there will be the earthly agents, just as Satan has his assistants. These agents of The Christ will be the faithful ancient worthies, who will render intelligent and willing service in the kingdom of Messiah.

FUTURE SUFFERINGS OF THE ANCIENT WORTHIES

In Isaiah 11:9, the statement is made: "They shall not hurt nor destroy in all my holy mountain." Comparing Daniel 2:35 with verses 44 and 45 of the same chapter, we perceive that in prophecy a mountain is the symbol for a kingdom. Isaiah's statement, therefore, seems to imply that under the Messianic kingdom there will be a restraint placed upon all who do wrong. At the same time we are to remember Daniel's statement that the kingdom is to grow. The prophecy is that the stone became a great mountain and filled the whole earth. Many years will doubtless pass before the prophecy will be fulfilled.

As soon as the kingdom shall have been set up in power, the ancient worthies will be raised from the dead as perfect human beings. Psa. 45:16 evidently refers to these faithful servants of God, who are to be princes in all the earth. Presumably they will have a great work of instruction to do for the rest of humanity. While they will have this service to perform, nevertheless they will have great honor in doing it; for it is always an honor to serve the Lord.

The service which the ancient worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable, yet it is not what a perfect human being would prefer. These ancient worthies will come forth from the tomb perfect; but during the entire Millennium, they will be amidst imperfect surroundings. The world of mankind will be imperfect then as now, although gradually these imperfections will come to an end.

Adam was seated perfect. After he had sinned, he was cast out of Eden to delve in the imperfect earth, and to struggle with the thorns and thistles until he returned to the dust, whence he was taken. Surely he must have suffered because of his surroundings. Our Lord Jesus was perfect. Not only did he leave the heavenly glory, but for thirty-three and a half years he was amidst imperfect surroundings, constantly witnessing the pain and sorrow of the fallen race. To be in such surroundings must have comprised a large share of his sacrifice; for the fact that he was perfect would increase his sufferings.

In the case of the ancient worthies, who as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, he will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God's standpoint, theirs will be a meritorious service which he will be pleased to reward. This seems to be his method of dealing with his faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded him. Our God is gracious!

We cannot think of any greater reward than to bestow the spirit nature upon these faithful ancient worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential.

FUTURE REWARD OF THE FAITHFUL PRINCES

A part of the evidence leading to the deduction that the ancient worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the great company, who passed through no more severe experiences than did the ancient worthies, and inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the great company would receive at the hands of the Lord a greater blessing than would the ancient worthies.

Since the heavenly Father has been pleased to arrange for the great company a place on the spirit plane, and since he is operating according to some general principles of righteousness, we are inclined to think that he may have something more for the ancient worthies than will come to the remainder of mankind. So far as we can perceive, the great company have not demonstrated that they are any more loyal to him than were the faithful ancient worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the great company will be called upon to manifest.

Furthermore, in Gen. 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature.

This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away.—Rev. 20:7-10.

We read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." (Rev. 20:9) The "beloved city" is the New Jerusalem, the church in glory, not the church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit beings, as the church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us. We protest against your remaining in power any longer." In rebelling against the earthly phase of Messiah's kingdom, however, they are rebelling against the Lord. Consequently divine judgment will overtake them—"fire from heaven."

Since this rebellion is to occur at the close of the Millennial age, and since mankind will at that time have reached perfection, therefore, this separation of the ancient worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term camp itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them.

If our surmise that the ancient worthies will some day attain the spirit nature be true, we can readily see that it

will not be necessary for them to die in order to attain that plane of existence. If those members of the body of Christ, who are living in the time of his second presence can be changed "in a moment, in the twinkling of an eye," so could the ancient worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.

THE GLORY OF THE LORD THE LAUDABLE AMBITION IN THE KINGDOM

Under the beneficent rule of the kingdom, we may be very sure that the Lord's arrangement will be an equitable one—a fair chance for every one of the human race. It is reasonable to suppose that the general line laid down in the Scriptures will be followed respecting the earth. It is written, "The earth hath he given to the children of men." (Psa. 115:16) The race as a whole will have possession of the earth. God has not made any allotments. Every man will have a share in the commonwealth.

The changes will come about gradually. There will be inequalities of brain and muscle; but the kingdom will even up these differences. There will always be some kind of incentive to energy. Either there will be an impetus of some sort, or else there will be some sort of punishment to help people along. The Lord will hold out certain inducements to those who are willing to co-operate along the line of advancement, and will impose stripes, punishments, to assist those who will not be induced otherwise. Both rewards and punishments will be in operation during the Millennium.

Looking back over the history of the world, we see that selfishness has been a great evil; yet at the same time it has worked wonders. If it were not for ambition and acquisitiveness, man would not be much above the animals. We are, therefore, to consider these qualities to be great blessings, when rightly exercised. Under the rule of the kingdom, all possible blessings of mind and body will be held out to the obedient, so that the trend of selfishness will be offset by a more laudable ambition than at present; and as mind and body develop, the standards of humanity will rise higher, and selfishness will be more and more seen to be contemptible. When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name and fame.

Gradually all mankind will come into fellowship with the kingdom, and indirectly become associated with the kingdom itself. Just as any good man helps the government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements. Thus the kingdom will be spreading for the thousand years, not only from one individual to another, but gradually back to full perfection. We read that "of the increase of his government and peace there shall be no end." (Isa. 9:7) It will conquer everything before it; nothing shall stop it. After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev. 5:13) Every knee shall bow and every tongue confess (Phil. 2:10, 11), and his kingdom shall be without an opponent "from the river unto the ends of the earth."—Psa. 72:8.

FUTURE WORK OF THE CHRIST

After the thousand years shall have been finished, the kingdom will cease in the sense that Christ will deliver the authority over to the Father. (1 Cor. 15:24) This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the divine purpose that Messiah relinquish this subordinate kingdom, in order that it may merge into the empire of the great Jehovah, of which it will ever after be a part.

Justice then will operate. Mercy will no longer be required; and the heavenly Father will not then be pictured as a merciful king to his creatures. They will by that time be perfect so that they will need no mercy; and they will be glad to meet all the requirements of the divine government, and in so doing will be blessed.

Having terminated this work of the restitution of mankind to the plane of human perfection, our Lord and the church will not be left without an occupation. Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on high—next to the Father. After he has relinquished the oversight of earthly affairs, he will assume once more the position of Associate Administrator of the universe, in connection with the heavenly Father.

We are not to suppose, however, that the Father and the Lord will be kept busy hearing and deciding cases and in administering justice. Nothing of the kind will be necessary. The equilibrium will be such that there will be no necessity for deciding cases. The government of the universe will go on so smoothly as to be practically without a head, and yet there will be the Head—Jehovah himself. Next in authority to the Father will be the Son, and next to the Son will be the church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner.

Through the aid of the telescope, we understand that the fixed stars are suns, each of which seems to have its own planetary system. It is only reasonable for us to infer that, if God made this earth a planet to be inhabited, all other planets will sometime be inhabited also; and that they will be under obligation to the heavenly Father as a part of his wonderful universe. So far as we can understand, the power of Jehovah is boundless. When we consider the hundreds of millions of suns and planets beyond the power of human mind to comprehend, then it is reasonable to assume that the work of The Christ will be limitless; and that some such work for creatures yet unborn will be their blessed privilege to all eternity. We wonder in amazement at the magnitude of God's goodness to us, who has lifted us up from our low condition and who will exalt to future glories interminable those faithful ones who make sure their calling and election to glory, honor and immortality.

THE ARCH-ENEMY OF THE PEOPLE OF GOD

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."—1 Peter 5:8, 9.

The Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered "demon"; and the second "devil." The demons are the unclean spirits, the familiar spirits, the fallen angels; while the devil is Satan. The term Satan signifies adversary, opponent; for the devil is the opponent of righteousness and of Jehovah.

Whoever has failed to discern that there is a devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. St. Paul speaks of the "wiles of the devil" and warns the church that her warfare is with "wicked spirits in the heavenlies." (Eph. 6:11, 12, margin) He also mentions "the prince of the power of the air" (Eph. 2:2), and intimates that it would be impossible for us really to contend with him; for he is too wily, too wise for us.

There is an evil influence constantly exerted in the world, operating against truth, righteousness and purity, and therefore operating against God. The Scriptures inform us that this influence is exerted by the devil, Satan, who was once a holy angel. It was by permitting pride and ambition to gain control of his heart, that Satan became an opponent of God and of righteousness.—1 John 3:8; 1 Tim. 3:6; Isa. 14:12-14.

Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. He has a variety of ways by which he exercises his influence. The most potent way is through human agents—using one person against another. His favorite method of operating is by putting darkness for light. This he does by making the good appear evil, the true, false, and the right, wrong.

St. Peter tells us in our text that Satan goes about as a roaring lion, seeking whom he may devour. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that, at this point when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the adversary of the church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are

unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch-enemy and to resist him. Let us stand, clad in the full armor which the word of God supplies, and in his strength wielding the Sword of the Spirit.

St. Paul shows that the most subtle attacks of the adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honorable they are, and the more closely identified with the Lord and his people these children of disobedience may be, the greater service they may render to the adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light.—Eph. 2:2; 2 Cor. 4:4; 11:14, 15; Eph. 6:11, 12.

Satan uses various methods against those whom God is seeking and calling. As an angel of light, he has done much harm. His constant endeavor is to lead the people of God astray from the Lord and from their covenant of sacrifice. While we know that God is able so to succor his people that the adversary could not touch them, yet his providences inform us that this is not his way. He permits Satan seemingly to gain a great triumph over the Lord and his people; but in no way does this seeming interruption affect the divine plan of the ages.

By this we do not mean that God is co-operating with Satan and his evil work. God is testing his people, by permitting those conditions that make the way so narrow that only the faithful will walk perseveringly to the very end. All others will sooner or later fall out of the way.

PROPER METHOD OF RESISTANCE

The Christian's warfare is a fight of faith. St. James' statement, "Resist the devil and he will flee from you" (James 4:7), does not mean that we are to battle with him in order to confound him. Whoever thinks that he is able to battle alone with Satan surely must possess great self-conceit, or else must overestimate his own ability and underestimate that of the adversary. In any contention, Satan would surely gain the victory.

Malice, envy, hatred and strife, the Apostle says, are the kind of works which Satan supports and into which he endeavors to lead mankind. (Gal. 5:19-21; 1 John 3:8) His methods are deceptive. His suggestions come along the line of pride and self-conceit. The mental suggestion, "You can do it; you are a person of great ability; do not be afraid; show people what is in you," has led to the downfall of many.

In order to deceive the children of light, Satan transforms himself into an angel [messenger] of light; for well he knows that he would not deceive them, if he were to present himself as a representative of sin. Ever since the fall of Adam, the devil has sought to entrap mankind. Particularly for the past eighteen centuries, he has been endeavoring to introduce error into the church, in order to produce false Christians—Christians who would be a detriment to the cause of Christ. Evidently he has had much to do with formulating the creeds of Christendom.

The Lord's people are to resist the devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and of his apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

The experience of our Lord in the wilderness affords a good example for all the people of God to follow. He did not seek to keep up the controversy, the discussion with the adversary; but when the evil thought was presented, he promptly resisted it. Satan was well versed in the Scriptures, portions of which he presented with a view to misleading our Lord into taking a wrong course. Jesus did not say to the devil, "Merely because that is a Scripture, I yield to your argument." On the contrary, he immediately thought of the principle involved, and showed the adversary wherein he was mistaken. When prophecies were quoted out of order, our Lord made very positive statements to that effect.

This course is a very good one for us to follow. If one of the Lord's people should be drawn by Satan into a discussion about some Scriptural text, and if he should recall, or if another brother should suggest, a text which would answer right to the point of discussion, he should decide, "The Scripture which tells me to 'resist the devil' is the proper guide to my course of action. I will not stop to discuss what I do not understand." Thus he would "resist," and at the same time rebuke the adversary.

St. Paul urges the Lord's people to put on the whole armor of God, that they may be able to withstand the wiles of the devil. His statement seems to imply that none will be able to withstand Satan without divine aid. The Apostle points out that fact that these are the days when the whole armor of God will be necessary. (Eph. 6:13-18; Rev. 3:10) The question may be asked whether those only who are furnished with the whole armor will be able to stand. The answer is that the Lord is supervising the affairs of his people and that he will see that all who are putting their trust in him shall have opportunities for putting on the whole armor of God.

Many devote to frivolity the time which they could employ in putting on the armor which God has provided for his people. The Lord is so arranging the matter that such will not be able to withstand the darts of the adversary; for he wishes none to stand in this evil day except those who are thoroughly consecrated to his will. To these he will render assistance, so that all things shall work together for good to them. His grace is sufficient to carry all through who have come to a knowledge of him and have made a consecration to him. This grace may be supplied through the Scriptures, through reading matter, through a service or through a hymn; but the protection will be along the lines of the truth. When we lose the Sword of the Spirit, we lose our only protection against error.

THE LESSON OF CONFIDENCE IN GOD'S WISDOM AND LOVE

The adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent—that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; he arranged it. What he has said is enough for me. I will be true to him, and trust the results to his wisdom and love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, No!

Evidently God is seeking those who are in this attitude of mind. Christ and the church have been called for this very work of bringing mankind back to perfection of character. Many times the divine plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the divine wisdom, justice, love and power, we could not trust God in everything. The Father seeketh such to worship him as will do so in spirit and in truth, and who have perfect confidence in him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the little flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all loyal to God. The Lord is seeking those who will remain loyal under trials and difficulties, and thus develop characters pleasing to him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is he that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the wicked one to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, Christian beheld two lions; and for a moment he was terror-stricken. Christian studied the situation and decided to go forward. When he came near the lions, he found that they were chained. So it is with our adversaries. They can do no harm to the children of God. Although they may roar, yet they cannot injure them.

The new creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and

Pharisees cause the death of our Lord; but this was the very means by which he entered into glory. In his dealings with our Lord the Father has given us an illustration of his dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But he is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.

ST. PETER'S EXHORTATION TO THE ELDERS

"Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

As those who have received divine grace and the knowledge of the divine purpose, the Lord's people have certain ambitions which are right and proper, and which should be rightly exercised, regulated and governed. No one should be without a laudable ambition. We cannot imagine God to be without ambition. Those who have little or none pass through life in a kind of maze, accomplishing very little for themselves or others, and usually fail in all they undertake.

There are, however, noble and ignoble ambitions. Some people are ambitious to become great, renowned; others are ambitious to rule; still others are ambitious for wealth, for social distinction, or for titles and honor amongst men. These are all selfish ambitions, yet they are the power that moves the world today—in business, social, political and even religious circles. These are all wrong ambitions; and though they may not all result in evil, yet they are all selfish, and tend toward evil. Many are seduced by selfish ambitions into doing those things of which their consciences do not approve.

The Christian has set before him the most noble ambition possible. God is calling from the world a people for his name. Before these he sets the loftiest ambition. These are invited to become joint-heirs with Jesus Christ our Lord. This is an ambition which inspires them to develop all the higher qualities of mind and character, in order to prepare themselves for the society, friendship and fellowship of the heavenly Father and the Lord. Let us have this high ambition ever before us, as an incentive to the most earnest endeavor to heed the Word of the Lord.

Those who take this course are very pleasing to the Father. He has a great work to be done, and is seeking a people who will do it. Christ Jesus is the Head of this great work, and his kingdom is to rule and bless the world, that in the ages to come, God may show the exceeding riches of his grace in his kindness toward us. (Eph. 2:7) Those who appreciate this high calling wish to be where God has invited them to be. Those who do not care for what God has offered or who do not wish to conform to the terms should not enter the race for the prize.

Those who have the heavenly ambition should not forget that they have the treasure of the new nature in earthen vessels. To this class it becomes a laudable ambition to serve one another and to build one another up in the most holy faith. The bride is to make herself ready. (Rev. 19:7) So these should seek to get ready themselves and to help others of the dear family of God.

DANGER INVOLVED IN THE ELDERSHIP

To desire the office of a bishop, a shepherd, is a good ambition. (1 Tim. 3:1) If one properly attends to the shepherding of the flock, he will not have time for other interests. Those who have been called to the position of eldership amongst the Lord's people should consider this an honor and a privilege from the Lord; and they should be very careful to seek it, not for filthy lucre's sake, but with a ready mind. (1 Peter 5:1-4) But in seeking this position let each one remember that there is danger of the development of pride and the assumption of power.

Those who have the high privilege of serving as an elder brother should watch themselves to see that they do not lord it over God's heritage. They should remember that they are not the Chief Shepherd, but only under-shepherds. If any should lord it over the flock, he would bring injury to himself as well as to the church; for in thus doing he would be cultivating a spirit of pride.

St. Peter tells us that "God resisteth the proud and giveth grace to the humble." (1 Peter 5:5) Therefore if in the Lord's service one is humble, his course not only inures to the benefit of the class, but it is the only way by which anyone will gain a position in the kingdom. The eldership is an honorable office which not only has great privileges attached to it, but has also great temptation and great danger. St. James says, "My brethren, be not many [of you] masters [teachers], knowing that we shall receive the greater condemnation." —James 3:1.

The Apostle exhorts those that are elders doing a work that is necessary to be done, "Humble yourselves therefore under the mighty hand of God." Everything is being done by the mighty power of God, by which he is causing all things to work together for good. We cannot interfere with the divine will. We might permit pride or fond desire to hinder our own progress, but we cannot hinder the plan of God.

We all desire to seek the best way to serve others and yet to gain the great reward. St. Peter shows us that way—"Humble yourselves." As the poet has expressed it,

"I am afraid to touch
Things that involve so much."

This spirit will make us very fearful of developing any pride or bombast or desire of lording it over others. So, then, we humble ourselves and remember that God will especially bless those who are more lowly, more trustful in the Lord, and in due time will exalt them—at the second coming of our Lord.

Sometimes, indeed, the humble-minded of the Lord's people may be less esteemed in the church than are some who lack this important quality of character. There is in mankind a general tendency toward brow-beating. They would rather have some one who will ride rough-shod over them than one who is gentle and moderate. Therefore they may not like us. But we are not to seek what they would like best in us. Rather we are to remember that we are to serve the Lord in his way, and that our chief responsibility in the Lord's sight is for ourselves. We are to humble ourselves under the mighty hand of God that he may exalt us in due time.

PRIDE IN KNOWLEDGE OF TRUTH INJURIOUS

All these matters show us that our proper attitude is that of humility. The sentiment of our hearts should not be that of pride, but of meekness, humility, faithfulness.

Pride is selfishness gone to seed. The selfish spirit greedily gathers to itself as much as possible of all that it esteems good and valuable—wealth, learning, honor, fame and distinction among men. A measure of success in the acquisition of these treasures leads the selfish soul to a feeling of complacency, independence and indifference to the well-being of others. This spirit, gradually, but rapidly developing into arrogance, self-assertive pride, will continue to ripen with every gleam of the sunlight of temporal prosperity. As selfishness continues to ripen, it swells itself to ridiculous proportions and delights to vaunt itself, and gloats over its imagined importance and worthiness of honor and praise.

How much easier and how much wiser is the course of humility! The humble spirit seeketh not its own, is not puffed up, does not attempt to speculate upon inflated values, does not think of itself more highly than it ought to think, but thinks soberly—neither overrating nor underrating its own acquirements or achievements. Humility strives always to do business on a solid basis, though it contends lawfully to acquire a real worthiness and to achieve the true glory of the divine commendation and favor.

There is a disposition on the part of many to be rather boastful on account of the truth, as though we had originated the truth. How foolish this is! We have made no truth. We have merely gotten rid of some of the errors that formerly blinded our eyes. The truth is God's. He has allowed us to see out of the darkness of ignorance and superstition into the truth of his plan. If a man who had seen a beautiful picture should then boast as though he had painted it, we would say, "Foolish man! You did not make that picture. You merely looked at it. You have nothing to boast of concerning it."

We did not make any part of God's plan of the ages. If we had attempted to do so, we would have made a failure of it. Our attitude of mind, then, should be, "Come, we will show you what God has arranged, what God has pictured." Thus we would glorify God and be helpful to others; for to whatever extent we manifest pride or self-consciousness in the truth, to that extent we do injury to ourselves and to others. The world would say, "We have just as able doctors of divinity in our denominations as you have—just as wise to teach us the truth."

Our proper course, therefore, is to make it plain at the

very beginning that we are of the right spirit—the meek, humble spirit of the Master. God is permitting us to see things in his Word, concerning which it is His due time to turn on the light. The picture was there all along, but the clouds and darkness made it so dim that we were not able to discern its beauties. Now the light is being turned on, and, as the poet has expressed it,

"Wonderful things in the Bible we see."

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen us and enable us to depart from the evil of our fallen estate.

It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the divine nature with fear and trembling, lest we come short of worthiness for the prize promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner, who was meek and lowly of heart.—Phil. 2:8, 12.

It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. Thus, emptied of self and filled with his Spirit, and with his truth, we can go forth, strong in the Lord of Hosts and in his mighty power do valiant service as soldiers of the cross.

HUMILITY AN ELEMENT OF TRUE COURAGE

"Be not wise in thine own eyes: fear the Lord and depart from evil."—Prov. 3:7.

Nothing is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others and especially usefulness in God's service; for the Word declares, "God resisteth the proud, but giveth grace unto the humble." (James 4:6) The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, "Blessed are the meek." (Matt. 5:5) The Apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29, 30) This humility of mind and heart was, in many respects, the secret of his success. If he had not been humble, he would not have attained to the glorious station to which he was exalted.

There is a marked contrast between Jesus and Satan. The one thought to exalt himself, and the other to humble himself. (Isa. 14:13, 14; Phil. 2:8) Satan said, "I will elevate myself above the other angels; I will be like the Most High, and exert such a power as he does. I could show the angels very great wisdom if I were in control of affairs." Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do.

The Scriptures give us to understand that Satan's inordinate desire to gain distinction was the secret of his fall. Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's wisdom is indeed foolish.

Satan's spirit was one of ambition and pride. Already highly favored of God as one of the highest rank of angels, he was not content with his great honors and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the divine government, but also to become the "murderer" (John 8:44) of our first parents, that he might gain control over them—the object of his ambition.

How short-sighted was the adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled himself in obedience to the Father's will shall be exalted to kingly power and authority, to the position at the Father's right hand in the kingdom of the universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

HUMILITY PRECEDES EXALTATION

Our Lord Jesus took a different course from that of Satan. Instead of trying to exercise power he had supreme reverence for Jehovah. He said, "I delight to do thy will, O my God." (Psa. 40:8) Following this course of humility in the presence of the great eternal One, Jesus was led of the Father as he would not have been if he had had a self-sufficient spirit. Under the Father's guidance he was humiliated. He "learned obedience by the things which he suffered" (Heb. 5:8); and after his death and resurrection he received the reward of the divine nature. He became heir of all the gracious promises of God's Word, "heir of all things."—Hebrews 1:2.

These two great examples afford us an impressive lesson. They show us that if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realize the wisdom of God and submit ourselves fully to his will. If we walk obediently in the footsteps of the Master, we shall attain glory and honor with our Lord.

The wisdom of God is foolishness with men. The people of this world are leaning to their own understanding. People sometimes boast along this very line, saying, "I have some ideas of my own." We all find that what we know is but very little and generally very incorrect. Experience is an excellent teacher.

The lessons that we have learned in the school of Christ are to a great extent those of humility, a great deal of which is required of pupils in that school. The path of life is so narrow that those who love the broad garish way would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in his way, they are permitted to go after their own foolish misunderstandings. If they continue in this course it will lead to their destruction.

WISDOM OF THIS WORLD FOOLISHNESS WITH GOD

As for the world, whether they live in Christian or in heathen lands, all shall come to a knowledge of the truth. (1 Tim. 2:3, 4) This knowledge will not be theoretical, for mankind will be brought to it through practical experience. In fact the whole world is getting a great lesson now. When the new dispensation is ushered in and the truth is made plain, mankind will perceive how very foolish they have been. They will see the unwisdom of the greater part of their course. "For the wisdom of their wise men shall perish."—Isa. 29:14.

It will be a hard experience for mankind to realize what clumsy efforts they have made along different lines. If scientists and philosophers, when asked as to God, had said, "We do not know," they could have been respected for their honesty. But they have boasted about geology, evolution, etc., and have pretended to know all the secrets of the universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly.

The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the divine revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of his wondrous grace.

We may well fancy that some of the great theologians who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the truth. Already this is true to some extent. They are ashamed of the teachings of Calvin and of many of the theories of the past. Yet they still hold on to the creeds of nominal Christianity, but cover these up; accordingly, with such an attitude of heart, they make very little progress.

DECORUM IN THE HOUSE OF GOD

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."—Ecclesiastes 5:1.

The wise man was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"Keep thy foot." Notice where you are going. Do not go to the house of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with his people. The wise man goes on to assume what would be heard in the house of God. Be not ready "to give the sacrifice of fools." This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will

cast us into eternal torment. We know our heavenly Father better than to suppose that he would have any such evil intention toward any of his creatures. But we should not go to the house of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

REVERENTIAL CONDUCT TO BE CULTIVATED

It is for us to realize that we have God in the church today in a sense that he never was in the typical temple. Wherever there is a meeting of the members of the church, the Lord has declared that he will be there. The living stones constituting the temple of God should be as fully reverenced as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"—listen—not full of mirth. All conversation should be of a kind that would edify—build up—along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of reverence. The Lord will not call any one devoid of reverence, and he wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the house of God, or to any place where divine service is to be held.

CONSIDERATION OF THE RIGHTS OF OTHERS

Not only should we watch our feet in going to the house of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed—when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

PUNCTUALITY A MARK OF CHARACTER DEVELOPMENT

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development, which would have his approval, and which would help to prepare us for the kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the kingdom.

Hence these matters—unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the resurrection.

A PECULIAR MARRIAGE

MARCH 23.—Genesis 24:58-67.

"In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6.

When Abraham was 140 years old and his wife Sarah had been dead three years, his son Isaac was forty years old. This heir of the most wonderful of the divine promises did not go to seek a wife for himself, probably because too bashful. Then Abraham called Eliezer, the steward of his household, and directed that he take ten camels and go a distance of about 500 miles to the vicinity in which Abraham was born, and where his brother Nahor and family still lived. Eliezer went under the general direction that he should find a wife suitable for Isaac and bring her to him.

The entire story is told with a beautiful simplicity quite convincing to the unprejudiced. The characters described by the historian were not savages, much less cousins of monkeys, as evolutionists would have us think. And the story itself is peculiar enough in its setting to assure us of its truth. A fabricator of such a narrative will scarcely picture his hero as obtaining a wife under the circumstances here set forth, nor was this the custom of that time nor of any time, nor of any people, so far as we have knowledge. The procedure was in every way unique.

Only recently have Bible students learned why the matter was so arranged. It was evidently to illustrate to us a great spiritual design, which has been more than eighteen centuries in process of accomplishment. The type fits to its antitype in a manner not to be misunderstood.

Abraham typified the heavenly Father, Isaac typified the Lord Jesus (his forty years typified in due time), and Eliezer typified the holy Spirit. In due time, the Father sent the holy Spirit to gather the elect company which will constitute the bride, the Lamb's wife. As in the type Abraham did not take a wife for his son from amongst the heathen, so in the antitype God did not select the bride of Christ from the heathen. As Eliezer went to those who were related to Abraham, and believers in God, so the holy spirit was sent only to believers, to select from them the bride class.

THE BRIDE CLASS ORIGINALLY JEWISH

The Jews were in fellowship with God under their Law Covenant, and to them only the holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. This was not in the sense of accepting all Gentiles to the bride class, but merely of permitting them to hear the Gospel, in order that such as heard and responded might as believers draw nigh to God, and be permitted to join the bride class when they fully consecrated themselves to God—the antitypical Rebecca enduring the trials and perils of the journey to the antitypical Isaac. From this standpoint, today's study is not only beautiful and interesting, but highly instructive.

REBECCA AT THE WELL

Abraham's servant, loyal to his commission, faithful both to the father and to the son, sought earnestly the proper person of Abraham's desire, assured that Isaac, the heir of such precious promises, should have a suitable companion and helpmate. When he came to the place appointed, the city of Abraham's brother, Nahor, he was alert. He found Rebecca, the daughter of Bethuel, the grand-daughter of Nahor, at the well, caring for the sheep. This is interpreted to signify that those approached by the holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep—God's people—giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life—"water of life."

The first test put to the maiden was in respect to her willingness to give of the water. Eliezer asked for a drink. Rebecca replied, "Drink, and I will give thy camels to drink also." Here was manifested the spirit of generosity—of service—just as the holy Spirit indicates that those who constitute the bride of Christ must have meekness and humility as primary qualifications for acceptance with the Lord to the high calling.

Immediately Eliezer hastened to put upon Rebecca some jewels, symbolic of spiritual blessings, which come to those who first hearken to the Spirit of the Lord and show a willingness and humility. Eliezer was received into the home. The friends of Rebecca received the blessings of the spirit which she had received; and they all, representing the household of faith, rejoiced with her.

Eliezer promptly made known his business. He was there on a special mission, and this he set forth. He explained that Abraham was very rich, and that he had made Isaac heir of all that he had, and had sent him, his servant, to find a suitable bride for Isaac. Under the guidance of divine providence, he had met Rebecca and believed her to be the Lord's choice for his Master's son. The question now was, Would

she accept the offer, or would she reject it, and should he seek another? The question was put to Rebecca herself: Would she go into a far country under the guidance of Eliezer, and become the wife of Isaac? Her prompt answer was, "I will go."

All this well represents the question which comes before those called to be of the bride of Christ. They hear that he is "the only begotten of the Father, full of grace and truth." They hear that he is Lord of all, the Inheritor of the "exceeding great and precious promises." They learn that union with him will mean the pleasures of his fellowship forevermore and participation with him in all his great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebecca did, with great promptness.

It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the holy Spirit and become members of the bride of Christ. The Prophet addresses these, saying: "Forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."

Only a whole-hearted love for the Lord and a well-grounded faith in the "exceeding great and precious promises" will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory. We are to remember that during this Gospel age millions have heard of the message of the holy Spirit, inviting to membership in the bride class; but not all have promptly said, "Yes, I will go." Rebecca types only the successful ones, who will finally make their calling and election sure, and become members of the bride, the Lamb's wife.

MORE JEWELS FOR REBECCA

Another part of the record tells us that, when Rebecca decided to accept the offer of marriage with Isaac, Eliezer opened his treasures and gave her still further jewels of adornment. How beautiful a figure! The bride class receive an early blessing of the holy Spirit, and a later one. The latter comes to those who have made a full decision to be the Lord's at any and every cost—"to follow the Lamb whithersoever he goeth." The graces of the holy Spirit come more and more to them. As the Apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

Up hill and down, through sunshine and shadow, the camels finally brought Rebecca to her journey's end. So with the antitypical Rebecca. They start in the pathway of obedience and self-denial, leaving their father Adam's house. After they accept the holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow him. Through sunshine and shade—trials and difficulties of the journey—they travel down through the centuries of this Gospel age.

As Eliezer brought Rebecca and her maids safe to the end of their journey to the presence of Isaac at Lahai-roi, so the holy Spirit will guide the church to the end of the journey to the presence, *parousia*, of Christ. The camels which bore the treasures and jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly represent well the Holy Scriptures, by which the faithful are borne along—the agencies sent by the Father and the Son for the comfort and assistance of the prospective bride on her journey.

As Eliezer met Rebecca at the well and handled the water, symbolical of truth, so on the return journey Rebecca met Isaac at the well Lahai-roi.

Following the custom of the time, she put on a veil and alighted from the camel to meet Isaac. So the Scriptures tell us that the church must pass beyond the veil before she will be fully received by the antitypical Isaac into all the holy associations foretold.

Rebecca's maidens doubtless typified the blessings of the consecrated class, now following with the bride class but not living up to their full privileges and opportunities. The blessing pronounced upon Rebecca, "Be thou the mother of thousands of millions," represents the future of the church; for as the Redeemer will, during his Messianic kingdom, become the Father or Life-giver to thousands of millions of Adam's race, bought with his precious blood, so the church, his bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their care-taker and supervisor, to assist them forward to full perfection.

THE ANCIENT WORTHIES

MARCH 30.—Hebrews 11:1-19.

"Our fathers trusted in thee; they trusted, and thou didst deliver them."—Psalm 22:4.

St. Paul in this lesson throws upon the screen vivid pictures of the wonders wrought by faith in ancient times, and then he gives a partial roll-call of the heroes of those faith-battles, and a hasty word-painting of the nature of their triumphs. The broad foundation for his dissertation is found in the first verse of this study—"Now faith is the substance of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so likewise belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress, unless that belief be congealed, solidified, into a substantial faith.

Thus we should always clearly differentiate between credulity and faith—credulity, which is reprehensible, and faith, which is commendable. A crystallized faith, such as will carry us safely over the quicksands of ignorance and superstition, and bring us safely to the goal which God has marked out for us, needs more than human assurances, more than our own or other men's imaginations. True faith seeks for a positive message from the Lord. It requires diligence in its endeavor to find that message. Then it becomes an evidence, or proof, of things invisible.

By such a faith in God and his promise to give Israel the land of Canaan, the two elders sent to spy out the land brought back a good report. Their companions, lacking that faith, looked merely to the strength of the Canaanites, and brought back an unfavorable report. By faith we believe in the divine power which created the planets, and the divine power which has ordered the ages and dispensations of human affairs, and which will bring out of these, results which were not at first apparent, except by the eye of faith.

ABRAHAM, ENOCH AND NOAH

By faith Abel offered to the Lord a more excellent sacrifice than Cain, and obtained the witness of his approval by God's acceptance of his offering. His acceptance still speaks to us in Abel's favor, although he is dead. Abel's faith, no doubt, was the result of an endeavor to draw nearer to God—to appreciate what sin is and why the death penalty had come. From this standpoint of faith, he was led to offer sacrificially animals which typified the better sacrifices by which reconciliation will eventually be effected between God and humanity.

On account of faith Enoch was translated that he should not see death. He "walked with God, and . . . God took him." The story of Enoch's translation is vouched for more than once; and by faith we may accept it. There is no record as to where he was taken, except that he was not taken to heaven. (John 3:13) For aught we know to the contrary, God may have protected his life through all these centuries as an illustration of how human life could have been prolonged by divine power, if God had not placed the curse of death upon the race. Indeed, Enoch could be no exception to that curse. He is under the death sentence and could come to full perfection and divine justification to life only through the merit of the Redeemer, even as others.

Noah's faith manifested itself by his obedience in the building of an ark, at a time when there was no apparent excuse for such a building, since not a drop of rain had fallen from the time of man's creation until that time. (Genesis 2:5) God blessed his faith, and made him a channel of blessing to his family.

THE FAITHLESS NOT ACCEPTABLE NOW

St. Paul makes a sweeping statement—"Without faith it is impossible to please God." On the basis of this statement we may say, then, that a person is pleasing to God in proportion as he has faith, and displeasing in proportion as he lacks faith. Surely here we have an incentive to growth in faith, since all of God's people desire to be pleasing in his sight.

But faith is not alike easy with all mankind. Some can crystallize their faith in God and his promises into what is the same to them as an absolute knowledge, and on this faith-knowledge they can dare and do anything, and increasingly so. But this is not true of all. Many have less faith and are still children of God, and must needs pray, "Lord, increase our faith," and must seek to emulate the faith of others, and to be encouraged by the rewards of faith given to them. There are still others, however, to whom faith seems to be absolutely impossible. They cannot believe anything

beyond their own five senses. They have never developed the sixth sense—of faith, confidence in the Lord.

What shall we say of these? Are they by this natural effect of heredity debarred from divine favor to all eternity, because they do not please God—because "without faith it is impossible to please" him? This is not the teaching of the Scriptures. They teach that a time is coming, under Messiah's gracious kingdom, when the "knowledge of the Lord shall fill the whole earth," reaching all classes. It will not be dependent upon faith, nor be merely for those who can exercise faith. The way will be made so clear and so plain that even a wayfaring man and a simpleton need not err in his endeavor to find and to know and to appreciate the truth.

But in the present time faith is an indispensable matter according to divine arrangement, because the Father is seeking a special class to be the associates, the bride and joint-heir of his Son. Since these will thus be ushered into positions of great trust, as well as great honor and great service, they must needs be tempted, tested, in all points. Their faith in the Almighty must be implicit. Similarly, as we shall see, God has provided a special work for the ancient worthies mentioned in today's study; and hence he has recognized as worthy for that work only such as could manifest great faith in him and in his Word.

ABRAHAM LOOKED FOR A CITY

Coming to Abraham, St. Paul recounts the different steps of his faith-demonstration. He responded to the call and came into Canaan, not knowing the particulars respecting it beforehand. By faith he sojourned in the land of promise as a stranger, and dwelt in tents, as did also Isaac and Jacob, who were his associates in the promise, and heirs through him. Sarah also exercised faith. The Apostle declares that she was thus assisted in becoming the mother of Isaac, and became identified with that promise, which declares that Abraham's seed, through her, shall yet be as the sands of the seashore—innumerable.

Summing up (v. 13), St. Paul declares that all these noble characters died in faith, without receiving the things that had been promised to them. Their rejoicing was in the faith-view which they had from afar. So strong was their faith that they were content to be pilgrims and strangers—nomads. Their traveling up and down showed that none of the cities or countries through which they passed from time to time were wholly satisfactory to them. Yet they were not discontented in the sense that they wished to return to their former homeland, Haran. They were merely seeking a better country, a heavenly country, for they "looked for a city which hath foundations, whose builder and maker is God."

At first glance, there is room for difference of opinion as respects the Apostle's meaning by these words. Did he mean that Abraham, Isaac and Jacob were wanting to go to a heavenly country? Did he mean that they were looking for a place in the New Jerusalem, as the bride, the Lamb's wife, is looking for that city—Messiah's kingdom?

Such is not our thought. They had no heavenly promises to think about. They had no Word of God to even suggest to them a change of nature from human to spirit being. All of their promises were of the earth, earthy—"All the land that thou seest, to thee will I give it and to thy seed after thee," etc. To our understanding the country they looked for is the Paradise of the now near future, when "the wilderness shall blossom as the rose and the solitary places shall be glad," and "streams shall break forth in the desert," and the blessing of the Lord shall supplant the curse of sin and death. This is the country which God purposes shall be the inheritance of humanity in general, when brought back into harmony with the divine will, during Messiah's reign of righteousness.

When we read that Abraham sought "a city which hath foundations, whose builder and maker is God," our minds naturally go to the New Jerusalem, the city of God, which is eventually to come down from God to earth. But that will not be a literal city. The entire passage is symbolical. The New Jerusalem will be the Messianic kingdom. It will be the capital, or center of government, for the reorganized social order of earth. From it will go forth the law of God, the knowledge of God, the blessing of God. From it will emanate power and authority, which for a thousand years will rule the world in righteousness, overthrow sin, death and all who are in sympathy with sin, and uplift all who love righteousness and truth.

The New Jerusalem primarily will be the church in glory, on the spirit plane, the kingdom or rule of God, emanating from Messiah. But it will have its earthly representatives, too. The very ones to whom St. Paul here refers, found faithful in their time—Abraham, Isaac and Jacob and the prophets and all the ancient worthies—will be princes in the earth, representatives of the invisible Messiah and his bride, backed by their full power and authority.—Psalm 45:16.

Of these Jesus spoke, saying, "Ye shall see Abraham, Isaac and Jacob and all the holy prophets in the kingdom." But he himself has said, "Yet a little while and the world seeth me no more." Of the church the Apostle declares, "We shall be like him." We all must be changed. Flesh and blood cannot inherit the kingdom of heaven, on the spirit plane.

In substance, then, Abraham, Isaac and Jacob, and all the faithful of the past, waited for the promised resurrection of the dead, to be accomplished under the administration of Messiah's government—a government being symbolically represented by a city, as St. Petersburg represents Russia; Paris represents France; London represents Great Britain; Berlin, Germany; and Washington, the United States.

"AS DECEIVERS AND YET TRUE"

My suit against *The Eagle* for slanderous defamation of reputation has been decided in its favor. A jury of twelve men have decided that *The Eagle* was justified in making its vicious onslaughts upon me, notwithstanding the Judge's charge that, according to the law, the cartoon, at least, was a slanderous, vicious libel in fact. I am urged by my attorneys and petitioned by friends to take the case to the Court of Appeals. I quite agree with Justice Kelby, who said, "The case was presented fairly and squarely to the jury." The rulings of his Honor seem to me equitable. I very highly appreciate the ability and energy of my attorneys, Mr. Sparks and Mr. Rutherford. I have no complaint, nor murmuring against the divine providences which permitted what I consider to be a very unjust verdict. In appealing our case to the Court we have followed the example of the Master, who inquired why he was smitten contrary to law. (John 18:23) Likewise St. Paul appealed for such justice as the law provided. (Acts 25:10) So I have done; and I, like them, have been refused the law's protection. I murmur not. I am in good company.

I remember, on the other hand, that it has been a part of the divine will throughout this Gospel age to allow His faithful servants to suffer reproaches and losses. This was so in the Master's case: "Being reviled, he reviled not again." When it pleased the Father to bruise him and put him to shame, he declared, "The cup which my Father hath poured for me, shall I not drink it?" "Not my will, but thine be done."—1 Peter 2:23; John 18:11; Luke 22:42.

It was so with the apostles, who wrote, "As he was, so are we in this world"—"As deceivers and yet true; as poor, yet making many rich"; "I bear about in my body the marks of the Lord Jesus"—evidences that I am his servant and his follower. As St. Paul said, so we see fulfilled all through the age, "Whosoever will live godly in Christ Jesus shall suffer persecution." The Master said, "Marvel not if the world hate you. Ye know that it hated me before it hated you; if ye were of the world, the world would love its own."—1 John 4:17; 2 Cor. 6:8-10; Gal. 6:17; 2 Tim. 3:12; John 15:18, 19.

THE CASE BRIEFLY REVIEWED

I am interested in everything progressive and tending to prove that we are entering the great thousand years of earth's blessings under Messiah. In the columns of THE WATCH TOWER I have noted the coming of divine blessings in fulfilment of the prediction that "the wilderness shall blossom as the rose," "the earth shall yield her increase," etc. Five years ago we quoted in THE WATCH TOWER columns reports respecting "Miracle Wheat." We gave the name and address (Mr. Stoner) of the farmer who discovered this new wheat and his reports of its remarkable qualities. We published also the report of Mr. Miller, the Government expert, who thoroughly investigated it and pronounced upon its superior qualities.

Some of our readers purchased seed from Mr. Stoner at $1.25 per pound and approved it. In 1910 one of the friends of our Society, who had raised some of this wheat, sold it for seed at $1.00 per pound, and donated the proceeds to our Society. In 1911 the same friend, having raised more seed, asked that THE WATCH TOWER give the benefit of this to its readers at $1.00 a pound post-paid, and appropriate the net results to the furtherance of its work. Another friend, who had some of the same seed, also donated similarly, the total amount being twenty bushels.

For the accommodation of our readers, we allowed this seed-wheat to be put up in pound packages and mailed from THE WATCH TOWER Office, just as the U. S. Government

handles such seeds at Washington. We did the business at the request of others and in their interest, and credited them on our books with the results, setting aside to them proportionately voting shares in our Society. We made no claim for the wheat on our own knowledge. We merely gave the report of the Government expert, of the originator, and of our friends who had tried the wheat. We merely acted as intermediary.

Nevertheless, everything that was said respecting the wheat was fully proven at this trial by expert witnesses, interested and disinterested, and their testimony was not shaken. It was also shown that farmer Stoner and his business partner, Mr. Knight, made no sales of this wheat under $1.25 per pound until September, 1911; and that they had a written contract between them that none of the wheat was to be sold at any price until the following year—1912. Suddenly in September, 1911, they changed their plans, considering that they had wheat enough accumulated, put the price down to $5.00 per bushel, about the time that THE WATCH TOWER wheat was all sold at a dollar a pound. This *The Eagle's* attorney claimed was proof of fraud on the part of THE WATCH TOWER—sufficient excuse for the slanderous assaults of *The Eagle* upon me.

It was in vain that my attorney sought to show the jury *The Eagle's* malice—that it really was attacking me along religious grounds; that it had set itself as the champion of certain clerical enemies of mine, and was seeking to destroy my influence and, if possible, to drive me from Brooklyn. In the court-room sat about twenty-five of my friends, who had come long distances at their own expense to have an opportunity to speak a word in my behalf. Through some intricacies of the law respecting evidence, these were unable to be heard in my behalf.

Instead, the law gave *The Eagle's* attorney the privilege of saying all manner of evil against me falsely—for the sake of the doctrines of Christ, which I hold and teach. He was allowed to picture me, as *The Eagle* had done in its cartoon—as a thief and robber, masquerading in the garb of a minister of Christ. He was allowed to ridicule the "Miracle Wheat," although I had nothing whatever to do with it, nor with the naming of it; and notwithstanding the fact that its superiority was proven.

He was allowed to inveigh against the fact as criminal, that I hold the office of President of the WATCH TOWER Bible and Tract Society, and to claim that I hold the office in some corrupt or unlawful manner, and that I misuse the Society's income in some unexplained way to my own advantage. Meantime, scores present in the court-room and thousands all over the land, would have been glad to testify that their donations have come to the Society because they have the utmost confidence in my integrity and management of its affairs as its Executive Officer, and that had anybody else been President their donations would have been smaller or none at all.

Presumably because there were seven Catholics on the jury, *The Eagle's* attorney was prompted to refer to the Sisters of Charity and their noble work as nurses in the hospitals, without referring to the fact that those nurses are well paid, and that the hospitals in large measure are supported by State taxation.

The WATCH TOWER Bible and Tract Society was held up to scorn because it did not have any hospital work nor draw any revenue from taxation, and because the female members of the Society do not visit the workshops of the land weekly or monthly on pay-days, and exact donations to its work. Our society was held up to scorn also because we do not send a wagon around the city collecting groceries and provisions for the up-keep of our work; because we do not take up collections even on Sunday; because we have never solicited a penny or a dollar from anybody; and because we never have fairs, grab-bags, "chances" or "raffles." Our Society was held up to scorn and ridicule because it offers its literature free to the poor, while other similar Societies charge both rich and poor for their tracts and other publications. *The Eagle* was pictured by its attorney as a dove, a bird of Paradise. For defending it the Protestants on the jury were led to hope for escape from eternal torment through "the pearly gates" of heaven, welcomed with the words, "Well done!" for giving *The Eagle* the verdict. Neither I nor my attorneys could offer such inducements conscientiously.

Our home, "Bethel," where some of our Society's workers reside, was held up to scorn—likened to a harem, etc. This surely did cut me deeply to the heart. I am quite willing to suffer, if need be, for my faithfulness to the Lord and his Word; but it gave me great pain that the arrows intended for me did not all center upon myself—that the more than a hundred saintly, earnest men, women and children, co-laborers with me in the Lord's work, should thus be made to unjustly suffer. I can only urge them to apply to themselves the words of the Apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward"; "For ye have need of patience that, after ye have done the will of God, ye shall receive the promise"; "Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, and partly whilst ye became companions of them that were so used."—Heb. 10:35, 36, 32, 33.

NO COMPLAINT AGAINST THE LAW

I have no complaint to make against the laws of our land, nor against the jury system, nor against the particular twelve men who, in my judgment, gave an unjust verdict. I esteem our laws to be most wonderfully just. I have often marveled that imperfect, fallen men have succeeded in the erection of such excellent barriers against sin and injustice. I cannot see that a more fair method than our jury system of trying a case could be arranged by imperfect men. Neither do I believe that the average jury desires to pervert justice. The miscarriage of justice I attribute rather to the imperfection of human knowledge. Suspicion and evil-surmising are weeds which seem to grow prolifically in every mind. They spring spontaneously in the degraded heart. There is such a disposition to judge others by one's self, and such a realization of sinful impulses that the average man naturally enough imputes evil, on every occasion when it is suggested to him.

St. Paul enunciated this principle, saying, "The natural man receiveth not the things of the Spirit of God; . . . neither can he know [understand] them; for they are spiritually discerned." (1 Cor. 2:14) Our Society and its work, our Lord's work and the work of the Apostles and the regenerate since, are so far beyond the concept of the unregenerate as to be "foolishness unto them"—hypocrisies, frauds, impositions. If Jesus and the apostles and the faithful saints of eighteen centuries have all belonged to this class, I will be of good courage and not be ashamed to belong to the same.

I am the more encouraged because I realize that the great day of blessing, the great thousand-year day of Messiah's kingdom, is near at hand—is dawning now. Soon Satan, the "prince of darkness," will be bound for a thousand years, to deceive the nations no more. (Revelation 20:2, 3, 6) No longer will darkness be permitted to masquerade as light, and the light be slandered as darkness. All the blind eyes will be opened; all the deaf ears will be unstopped. That glorious period, as the prophet has declared, shall be "the desire of all nations." (Haggai 2:7) Then not only the church will see eye to eye, and understand God's providences at the present time, but the whole world will see in the light of that happy time for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

Sincerely, and undismayed, I remain a servant of God.

CHARLES T. RUSSELL.

Brooklyn, January 29, 1913.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

VOLUNTEER MATTER FOR 1913

This year's volunteer literature (PEOPLES PULPIT) is now in course of preparation, and we hope to begin making shipments soon. We doubt not that this issue will be more far-reaching in its effect than any other previous edition. It is for you to say whether our expectations shall prove true.

The year 1912 witnessed the publication and distribution of thirty-five million copies of PEOPLES PULPIT and EVERYBODY'S PAPER, or totaling more than one hundred million sermons preached by the dear volunteers in a most effective manner. Shall we endeavor to double these figures for 1913?

We suggest that orders be sent in at once, to enable us to calculate as to the quantity to be printed.

THE COMING MEMORIAL SUPPER

"This do in remembrance of me."—1 Cor. 11:24, 25.

The supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King!

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work—his Sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our ransom-sacrifice, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated little flock—the elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus no doubt representing that in the close of this Age, before the little flock will have finished their part of having fellowship with their Lord in his sufferings, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the ransom accomplished by the Lamb of God for the taking away of the sins of the world.—1 John 2:19.

DATE OF THE PASCHAL SUPPER

The date of the Paschal supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time, viz., lunar time. (Exod. 12:2-14) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized by always beginning the new year with the appearing of the new moon about the Spring Equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first new moon after the vernal Equinox is reckoned in Hebrew almanacs this year (1913) as being April 8th—probably Jerusalem observation. At 6 p. m. the day before begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the fourteenth day (the full of the moon*) "between evenings" (at any time between 6 p. m. of the 13th and 6 p. m. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days, or "high" days. (Exod. 12:16) On the sixteenth day, the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.—Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as the church of the first-born in the antitypical Passover, they must accept Jesus then, five days before that Passover Feast, and four days before his crucifixion. And it evidently was on that very date that our Lord offered himself finally to that nation—when, as their king, he rode into the city on the colt. (Compare John 12:12-16) They, however, neglected to receive the Lamb of God, were at once rejected, and ceased from being the typical first-born.

The 14th day (which this year [1913] will begin at 6 o'clock on the evening of Sunday, April 20th, and last until 6 p. m. of the 21st) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 p. m. Then followed the institution of the Memorial supper of bread and wine, representative of the body and blood of the antitypical Lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by his followers instead of the eating of the literal lamb—as the commemoration of the antitypical Lamb and the greater passing-over of the antitypical first-born, which his blood effects.

The waving of the barley sheaf of first-fruits, on the 16th of Nisan ("the morrow after the Sabbath" or Passover Feast of the 15th—Lev. 23:5, 6, 11, 15-17), typified the resurrection of Christ our Lord, as "the first-fruits of them that slept."*—1 Cor. 15:20.

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. The church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing as the two goats presented on the day of atonement. It indicated that although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock, and the great company of the consecrated servants of God who do not make the "high calling" theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring Equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A. D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter† Sunday) for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Easter goddess (Ger-

* As the sun is a symbol of Christ's kingdom, so the moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See Studies in the Scriptures, Vol. II, p. 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon—Num. 9:8-13), the lesson taught seems to be that all prevented (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the times of restitution of all things, their nation (moon) shall again be full of blessings, in the latter harvest.

* Here is the strongest possible confirmation of the correctness of the position taken in Studies in the Scriptures, Vol. II.—that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of this type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave-offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the third day, according to the Scriptures." This Scripture concerning the first-fruits is the only type which we recall as in any way pointing out the time of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that he died on the 14th of Nisan, and rose on the 16th—the third day after.

† The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.—See Revised Version.

manic Ostara)—Estera—goddess of Spring. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; occasionally their results are nearly a moon or month apart.

The Jews will celebrate the Passover week as a "feast" beginning April 22nd (at 6 o'clock p. m., April 21st), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of April 20th, 1913, which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the "church of the first-born" passes from death unto life—to be completed in the first resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the first-born of true Israel—the seven days signifying the perfection or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when he said, "This do ye [every time you celebrate this yearly memorial] in remembrance [lit., for commemoration] of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary, which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This, like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord what I also delivered to you—that the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the New Covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."—1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's death. Some, in an anxiety to get away from the doctrine of the Ransom, or rather, in their anxiety to get away from the logical deductions associated with the doctrine of the Ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of "The man Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin once"; and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—his body, his flesh, broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water-baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the Bread of everlasting Life, the Bread which God sent to us from heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the literal bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

THE BREAD AND THE CUP

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, He, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence he is called "the Bread from heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him—by eating and digesting the truth, and especially his truth—appropriating to ourselves, by faith, his righteousness; and let us recognize him as both the Way and the Life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one, broken loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the church (which is Christ's body, see Col. 1:24), with their Head, is the "one Loaf," being broken, during the Gospel age. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf we, the many [persons], are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the body of the Anointed One?"—1 Cor. 10:16, 17.—*Diaglott.*

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of life given up in death] of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it."—Matt. 26:27, 28.

It was by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to men through faith and obedience, under the New Covenant. (Rom. 5:18, 19) The shed blood was the "ransom [price] for all," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, we will be esteemed by God members of the body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:1-5) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—death] of the Anointed One?" (1 Cor. 10:16—*Diaglott*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame! All such may be assured that they will be glorified together with him.—Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice—the death of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality—when we drink the new wine with him in the kingdom.

"TILL HE COME"

What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed

no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of his church, or kingdom, to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is coming, to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him.

Even though the kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the kingdom has been changed or glorified—until the breaking of the Loaf, The Christ, Head and body, is completed. While one member suffers, the body suffers; while one member is unglorified, the kingdom is not fully come into power and dominion.

It is the coming of Christ, as including the full exaltation of his church or kingdom, that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-price to confess it—to show it forth as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

APPRECIATING THE PRIVILEGE

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with him, as members of the one Loaf—his church, his body.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren, or any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfil the antitype, and "put away the old leaven" of anger, malice, hatred, strife.—1 Cor. 5:7, 8.

But remember that this kind of leaven or sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, "Without me, ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that love, not knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the apostles had not enough love for one another that they disputed as to which should be the greatest in the kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord's Spirit—that made them susceptible to the adversary's power, and led Judas to betray, and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves, and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time, probably, has our great adversary been more alive than now to do injury, or to entrap or to stumble the followers of Jesus.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the Propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ our Passover [Sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over and become members of the church of the first-born in glory, none except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world—just as in the type.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-Bearer, are (2) consecrated to him and his service. But it is not for us—nor for any man or set of men—to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake.—1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:—

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe he gave himself—his flesh and blood, his humanity—as my Ransom-price, pouring out his soul unto death, making his soul a Sin-offering (Isa. 53:10, 12) on our behalf?

(4) Do I see that the consecration of death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died?

(5) Do I see that the rights under the law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race—to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased?

(7) Do I see that the partaking of the bread and wine, symbols of his flesh and blood, signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the Ransom thus memorialized, do I consecrate my entire being—my flesh and blood, justified through faith in that Ransom—to the Lord, to be broken with him, to suffer with him, to be dead with him?

If we can answer these questions affirmatively, we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice, and may eat—should eat—"Eat ye all of it."

Those, however, that deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding-garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith they were once sanctified a not-holy, or an ordinary thing—such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

THE WORD OF GOD, THE TRUTH

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great adversary, to reject all vain human philosophies, and to receive again the simple Word of God, the truths therein set forth—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins; that in no other way could he be just and yet justify sinners. Let them recognize the fact that our Lord Jesus, as the Lamb of God, bore the full penalty for our sins in his own body on the tree—that he gave a full ransom for all.

The philosophy is very plain, but if some cannot grasp it, at least let such grasp the fact that God declares it to be so, and let them return unto the Lord, and he will abundantly pardon. Let them ask for the guidance of the Spirit, and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood—realizing that the sacrifice was for their sins, and that the blood shed [life given] seals the pardon for all—let them commemorate the greatest event of history, the shedding of the precious blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless, we know from God's Word that these words or any words will not succeed in turning back to the Way, the Truth and the Life those who have wilfully and knowingly gone out from under the "blood of sprinkling." There will be no passover for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10; 10:26-30) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive—a desire to serve the Lord and the truth, and any brethren or sisters unwittingly stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent application of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark: You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary—that the Memorial Supper is only for the church; and that baptism is necessary before one can belong to the church. But we differ with you as to what the church is. We hold that the Baptist church is not the church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat"; but the church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the "wheat" and no "tares." But the church, "whose names are written in heaven," includes all the "wheat," and has not a "tare" on its roll. This is the one church which our Lord established, and of which all the elect must become members—the church passed-over—"The church of the first-born ones, whose names are written in heaven."—Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "church of the first-borns." They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the church whose names are written in heaven. The real baptism is a baptism into Christ's body—the church—by a baptism or immersion into Christ's death, and a resurrection therefrom in his likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but it is only an illustration or symbol—just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but the church, the immersed, should partake of the supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death, and their awakening as actual new beings in the first resurrection. All such, whoever and wherever they may be, are the real members of Christ's body, the church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's admonitions include the symbol of water immersion or burial, as well as the burial of their wills, they will be glad to follow and to obey their Head and Lord in all things—especially when as infants they were not "believers," and they now know that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if possible, be buried in water also (as our Lord and his apostles showed us) before partaking of the Memorial Supper. See STUDIES IN THE SCRIPTURES, Vol. VI, Study X, "The Baptism of the New Creation."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart, nor separate the "wheat" from the "tares," we fulfil the whole duty when we "declare the whole counsel of God" as revealed in his Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

HOW TO PARTAKE

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the Truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship, invite them to join you in the Memorial, but not if you know them to be deniers of the Ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin (of which leaven is a symbol), who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol. But since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is.

We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have inherited weakness of the flesh, which one taste might re-enkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light wine, or mix a little wine with the raisin-juice.

The Memorial service should be very simple—it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn, one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject. Another might then give thanks for the Bread of Life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the Bread of Life might here be given, or an extract from STUDIES IN THE SCRIPTURES, Vol. VI, Study XI. Then a prayer of thanks for the "cup," and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of spe-

cial communion with himself, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in realization of his love, past and present, in renewing the pledge made to be his faithful follower even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great Sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thoughts. Thus we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless One. See them incited by the clergy of Jerusalem. See him before Herod and his soldiers. See him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a criminal, and taunted with the very gracious deeds which he had performed—"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for and would have received, "more than twelve legions of angels," to deliver and protect him; that he could have destroyed his enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our Ransom-price. Considering his love for us and for all, it will surely strengthen us as his followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider him who endured such contradiction of sinners against himself, lest we become weary and faint in our minds, under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out a far more exceeding and eternal weight of glory.

THE CELEBRATION AT BROOKLYN, N. Y.

As usual, the Church at Brooklyn will celebrate "Christ our Passover slain for us." The service will be in the Brooklyn Academy of Music (Lafayette avenue, near subway and all car lines), because Brooklyn Tabernacle is not of sufficient capacity. The services will begin at 8 p. m. sharp, Sunday, **April 20.**

All devoted believers in Jesus' great Sin Atonement are cordially invited to meet with us and partake of this Memorial—no matter how baptized, and no matter to which denomination they are attached, or whether free from all. The Lord's table is for all who are his.

Disabled or sick brethren can be supplied with the emblems at their homes by sending post-card request to the Brooklyn Tabernacle.

THE SACRIFICIAL LOAF AND CUP

A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price he paid!
That precious body, broken once for me,
That precious blood once spilt—
For me, that I through him might be made free,
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah, yes! thro' grace I am a part of him,
His sufferings to fulfil.
My body to be broken with my Lord,
My blood with his be shed,
And as I die with him, with him I live,
My ever glorious Head!

O wondrous mystery! O glorious thought!
Thro' death with him I rise!
Suffering with him, I with him too shall reign,
Triumphant in the skies!
Yet on this night—before this snowy board,
Spread with this bread and wine,
Canst thou say truly, O my soul, my soul,
"These promises are mine"?

Is all thy will completely blent with his,
Whate'er may be that will?
Art willing to be crushed that thy life's wine
May thus flow out to fill
And bless and nourish other lives than thine,
That they may bud and flower?
Art glad and thankful that thy broken life
Shall have vicarious power?

And canst thou to his precious will say "Yes,"
E'en tho' with tear-dimmed eyes
And quivering lips of pain and throbbing heart?
And when his love denies
What thy poor heart had thought its very own,
And brings to thee instead
Experiences thou canst not understand—
A pathway hard to tread—

Wilt thou still say "Amen," and trust him still,
And wait in patient love,
Till he shall say, "It is enough, my child,
Come to thy home above"?
And when his truth is ridiculed and scorned,
And his dear "Servant," like his blessed Lord,
Is spat upon, and crowned with thorns, dost thou
REJOICE yet more to own his Word?

"Yes, yes!" my glad heart answers, "I REJOICE
This privilege sweet to own!
And I will kiss my cross, and wait thy time,
Dear Lord, to share thy throne."
Then, oh my soul, these emblems are for thee—
This broken loaf, this wine—
And thou may'st claim his precious promises,
For they are truly thine.

The hour is late—the end is drawing nigh—
And as we gather here,
Brethren beloved, to share this holy feast,
We know the time is near
When all his loved ones shall be gathered home,
Our tears all wiped away,
And all the shadows that oppress us here
Shall yield to perfect day.
Then with rejoicing let us now partake,
Our journey's almost o'er;
The light is breaking o'er the heavenly hills!
Our King is at the door!

ALICE G. JAMES.

THE CHURCH'S PART IN THE SIN-OFFERING

"Christ also suffered for you, leaving you an example, that ye should follow his steps."—1 Pet. 2:21. R. V.

Humanity is imperfect, unsatisfactory to God, condemned to death. In one sense of the word, therefore, it has no merit; for God would not condemn that which has value. In another sense, however, God must perceive something in the fallen race which can be made acceptable to himself, else he would not have made provision for the redemption of mankind. The very fact that he has provided a Redeemer for the human race is a proof that mankind are not totally depraved, al-

though there is not a sufficiency of good qualities to make any one of them worthy of everlasting life. But each one has a little merit of his own, and this God intends to preserve and make valuable.

The process of making valuable what little of the original perfection any human being may have retained, is called justification. In God's plan of the ages, a thousand years are apportioned to the work of bringing mankind up to perfection, so that God can accept them and give them everlasting life. This period is the Millennium. Meantime, during the Gospel age, a certain class called out from the world have a different provision made for them, by which they are now reckoned perfect through the imputation of the merit of Christ.

Even an unjustified person has some inherent merit. It would seem that the quality which God values most is an honest heart. Indeed we may say that one's worthiness is in proportion to his honesty, his truthfulness. Whenever an honest-hearted person begins to realize his sinful condition and to long for reconciliation with God, he will find that the Word of God directs all such to look to the Savior of mankind.

The Lord Jesus does not spurn sinners who evince a desire to forsake sin and to approach him. By their measure of faith and obedience all such are justified to fellowship with him; as it is written, "No man cometh unto the Father, but by me." (John 14:6) He invites sinners to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."—Matt. 11:28, 29.

All thus approaching God have a measure of peace and justification, but neither in full; so they may be said to be tentatively justified; that is, justified for a purpose. To all such God says, "If you will believe this message of my grace to the extent that you will consecrate whatever of the original perfection you possess, I will deal with you as if you had the full amount of human perfection. If you by faith will present your body a living sacrifice (Rom. 12:1, 2), even if that body is not worth more than one-third or one-half the full value of human perfection, nevertheless, I will impute enough of Christ's merit to supply your deficiency. Thus you may be counted as possessing the whole—as if you actually had one hundred per cent. of perfection."

Only during the Gospel age is this wonderful offer made. The amount of merit necessary to bring the believer up to the standard of justification, or righteousness, where he will be acceptable to God, is exactly in proportion to his deficiency. If the one presenting himself in sacrifice possesses but thirty per cent., our Lord will impute to him seventy per cent. to make up one hundred per cent. which represents perfection. If he has sixty-five or forty-five per cent., there will be imputed thirty-five or fifty-five per cent., as may be required to bring him up to the full standard of righteousness.

In other words, when one enters into a contract that he will lay down his life in sacrifice, our Lord indorses him to the extent of his inability, or imputes to him enough of his merit to make up his deficiency, that his offering may be acceptable. This deficiency is not made up actually, but reckonedly, for the purpose of enabling him to present his sacrifice and of permitting justice to accept it. Our Lord, who now has become the Advocate, makes up to each of the church what he lacks of being a perfect human being.

THE HOLY SPIRIT THE EVIDENCE OF ACCEPTANCE

Complete peace and justification are obtainable only when the tentatively justified enter into a definite contract, or covenant, with God and present their bodies as living sacrifices. Of each who resolves to do thus, Divine Justice says, "That person is imperfect and therefore incompetent to enter into a contract of this kind; but if the Lord Jesus Christ will indorse him, the contract may be made." "Very well," says the Lord, "I indorse his note. If he does not die voluntarily, according to his agreement, I guarantee that he shall nevertheless die; for I will see that the contract is carried out. If he resists the enforced destruction of his flesh, and thus proves his unworthiness of life, he will go into the second death."

As each consecrated believer presents himself for sacrifice, the great Redeemer imputes to him the merit of his own sacrifice, in order to make him acceptable to the Father. After the Father has accepted the offering, he immediately imparts to him the holy Spirit, by which he is begotten to a new nature. This impartation of the holy Spirit is the evidence that the sacrifice has been accepted.

Thus the merit of Christ is imputed to every one who presents himself in full consecration during the "acceptable time"—the Gospel age. Those who offer themselves through the great Redeemer are not, however, accepted in the full sense of the word, until they reach the end of the journey of life; for they may fail to make their calling and election sure. Their standing, therefore, is one of faith, not of works. Whatever there is of good in them is acceptable to God through the merit of Christ, their Advocate.

The basis of this reconciliation arranged by God is the death of our Lord Jesus Christ as a Ransom—a corresponding price—for Adam, who forfeited his life through disobedience. This price our Lord has already placed in the hands of Justice to be applied for the world in due time. Meanwhile this merit, which is to bring restitution to the world eventually, is now imputed to the church, to cover our imperfections and shortcomings and thus to permit us to get rid of the earthly nature and to come into the heavenly nature.

In this transaction our Lord accepts us as new creatures, members of his body, and our flesh as his flesh. Therefore the sacrifice of the flesh of the church is a continuation of that of his own flesh. As human beings we have to give up our wills altogether; and under this arrangement we are henceforth members of his body. From this standpoint he counts our blood, our death, as a part of his own, and associates us with him in the glorious promises.

Let us get the thought well established in our minds that while no sacrifice on our part is necessary to the salvation of the world, as all the merit is in our Lord Jesus, yet according to the divine plan, which the Lord is working out, the church is permitted to share with her Lord in the sacrifices of the present time—not as individuals, not in a personal sense, but as members of his body. All the while, however, it is our Lord's own merit which makes the church acceptable.

THE CHURCH'S SHARE IN THE SIN-OFFERING

The question may be asked, What has the church to do with the Sin-offering? We reply that we would not know what part they have if God had not shown us by making a picture in the atonement day sacrifices. Israel's atonement day prefigured typically the work to be done by The Messiah —the reconciliation of God and mankind. The day of atonement had various features. It began with the sacrifice of a bullock, which typified the offering of the Lord Jesus Christ on behalf of the church. The blood of the bullock was sprinkled on the Mercy Seat for the priest and his house, typifying the entire household of faith.

Then the household of faith was represented by two goats. One of these goats went through experiences exactly similar to those of the bullock. This goat represented that class of believers who daily follow in the footsteps of the Lord, who are sharers with him in his sufferings and who will also partake of the glories to follow.—Rom. 12:1, 2; Heb. 13:11-13.

The other goat represented that class of consecrated believers who do not go voluntarily to death, but who, without turning to sin, fail to make a willing sacrifice. Therefore this class is treated as the scape-goat and driven into the wilderness condition for tribulation experiences. St. Paul seems to refer to this class when he says that some are thus dealt with that the spirit may be saved in the day of the Lord Jesus. —1 Cor. 5:5.

Because the Scriptures picture the Lord and the church as the Sin-offering, therefore we believe it. St. Paul addresses the church as the antitypical goat class when he says, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach."—Heb. 13:11-13.

What beasts were thus treated? Only the bullock and the Lord's goat. The Apostle plainly states that Jesus was typified by one of these beasts, and urges the church—the "us" class—to go forth unto him without the camp, thus antityping the Lord's goat. Let us then go forth; let us walk in his footsteps, bearing his reproach with him; for "if we suffer [with him] we shall also reign with him"—shall be glorified together.—2 Tim. 2:11, 12.

THE CHURCH'S SACRIFICE OF EARTHLY RIGHTS

The merit of our Lord's sacrifice resides in the fact that, having maintained his righteous standard throughout his earthly ministry, and having sacrificially given up his life, he has that right to life on the human plane at his disposal. That right he has given into the hands of Justice, to constitute the basis of the imputation to the church of whatever each member may need to make up for his deficiency. As soon as the church has completed her sacrifice, and has passed beyond the veil, this merit will be released for application on behalf of the world.

The church's part in the Sin-offering, therefore, is that

she receives, as a reward for her faith and obedience, the privilege of sacrificing with her Lord. Her share is thus accomplished when she presents herself a living sacrifice. The Lord's part begins when he accepts the offering. He stands sponsor for his church and, as the Advocate, becomes responsible for those under his care.

Those who are called the church are privileged to participate in the sacrifices of the present and in the glorious work of the future. A part of that future work will be the sealing of the New Covenant. The church will have a share in this sealing in the same sense in which she has a share with her Lord in his glory. The entire merit is in the Lord; and by his grace we are what we are and have part in the glorious work. By virtue of membership in the body of Christ in glory, the church have part in the Sin-offering and are sharers of all that is Christ's, including the work which he will accomplish.

When we present ourselves as living sacrifices, we make consecration unto death and consequently, if accepted, lose forever all right to life on the human plane. We present our bodies that we may become priests of the new order, or profession, under the great High Priest, to whom we have given our lives. If he accepts them, we have nothing more to do with them. He has all title to our earthly rights. We do not hold over those rights. In other words, we cease to be; we are beheaded, so far as all earthly hopes or aims are concerned. By virtue of his perfection, our Lord has a right to everlasting life. We never had a right to everlasting life, but are enabled to present ourselves because of his acceptance of our sacrifices as his own.

Our thought, then, in presenting ourselves must be that we are presented for sacrifice—not that we can compel the Lord to accept our sacrifice, but that we are willing, desirous, that he should accept it. It does not follow, however, that he must accept it, nor that we have anything to do with the ultimate results. We do not set ourselves apart merely to serve righteousness—to do right and to deal justly with our neighbor. This is true of the Jew, whose Law Covenant binds him to do this. But it is not so with us; for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Therefore we purpose that by the assisting grace in Christ we will present our bodies sacrifices even unto death, that according to his covenant with us, he may exalt us in due time. (1 Pet. 5:6) We do not merely forsake sin, but give up that to which we have a right in earthly interests.

THE WORK OF THE ADVOCATE

It may be said that the Lord Jesus becomes the sympathizer to those who believe in him, even before they present themselves in consecration. But this sympathy is a very different matter from the Advocacy, a term which bears the thought of rendering assistance from the store of grace to enable the individual to come into the spirit begotten condition and to maintain his standing there.

The term Advocate signifies a friendly and competent representative. If we employ an attorney, he goes into court for us and puts himself down as our advocate, to appear for us in any case that might come up against us. If we should need his assistance, we would cause word to be sent to him, as our attorney.

Our Lord's work as Advocate for the church began when he appeared in the presence of God and made application of his precious blood on behalf of all those who come unto the Father by him throughout the Gospel age. (Heb. 9:24) Individually, he becomes our Advocate when we come into the acceptable condition by presenting ourselves as living sacrifices. This matter of the imputation of the merit of Christ to us and of our demerit to him is, strictly speaking, one with which we have nothing to do. It is the Father's arrangement. God does not recognize us at all; for we are by nature sinners. He could not accept our sacrifices except as he imputes to us merit which we do not possess, but which our Head has provided. In this sense, our Lord's merit is said to be imputed to us and our demerit to him.

If A pays something on B's account, B's account is credited with the amount and A's is debited. Whatever is imputed to one in the way of merit is counted to the other by way of demerit. The merit of our Lord, which is to go ultimately to the world, is to this extent temporarily charged with our shortcomings, and will not be released until we shall have fulfilled our part of the covenant.

BLEMISHES, SPOTS AND WRINKLES DEFINED

The robe of Christ's righteousness, otherwise termed the wedding garment, is a very beautiful figure of speech illustrative of a certain great truth. Since only the new creatures, only those begotten of the holy Spirit, are granted this robe, and since these are not under condemnation and are not reckoned according to the flesh, it would not be an improper form of statement to say that they have no sin. "Whosoever is begotten of God doeth no sin."—1 John 3:9. R. V.

If the new creature were to sin, the penalty of death would be incurred. Sin on the part of the new creature would signify a change of will, a change of mind; and the new creature would cease to be. The robe of Christ's righteousness does not cover the imperfections of the new creature; for the new creature never had any imperfection. In God's sight the new creature has a standing, and is pure, spotless. The flesh is not the new creature, but the old, which is reckoned dead, and then, as St. Paul says, is also reckoned alive as revived or quickened.—Eph. 2:1-7; Col. 2:13; Rom. 6:4.

Our quickened flesh, then, by the grace of God is represented as pure, desirable in his sight, and in proper condition for the marriage—the union with Christ. Whatever spots might appear on this robe would, of course, be as figurative as the robe itself, and would represent blemishes. These would not be ours as new creatures, but would result from the fact that for the time being the new creature must tabernacle in the flesh, until it is given its new body.

Blemishes are the weaknesses and imperfections of the flesh. Spots are not those wrong-doings of which we are unconscious, but those which we seem to recognize as contrary to the will of God. These spots may be of different sizes, representing discrepancies, or various degrees of imperfection. In addition to these weaknesses, failings, faults and mistakes, there may be some little carelessness, indolence, neglect of using an opportunity. These may be considered, not as blemishes or spots, but as wrinkles on the robe of Christ's righteousness.

St. Paul seems to wish to give us the thought of the absolute purity of the class that will ultimately be presented to the Father by our Lord, when he says that the church will not have a spot or wrinkle or any such thing, but will be "holy and without blemish." (Eph. 5:27) This figure, of course, represents perfection of mind; for our bodies cannot be brought to that condition, because of the fall of Adam. All mankind are born in sin and shapen in iniquity.—Psa. 51:5.

THE NECESSITY OF POSSESSING A TENDER CONSCIENCE

It is the duty of the new creature to detect the imperfections, errors and shortcomings of the flesh, and to go immediately to the throne of the heavenly grace with them, to obtain mercy and forgiveness. Only those with tender consciences will keep their garments unspotted. The failure to do this seems to be the reason why many fail to make their "calling and election sure." They are not particular about these little things; they are careless of opportunities, etc. Thus their robes become spotted and quite unfit for the marriage ceremony.

The Scriptures show us that this class will go through a time of great trouble, during which they will do what they failed to do at the proper time—"wash their robes and make them white in the blood of the Lamb." (Rev. 7:14) By this process of purification, they will come up and will bear palm branches instead of wearing crowns of glory. Instead of being members of the temple class, they will be servants in the temple.

The robe of Christ's righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of his body, is not only styled "the wedding garment" (Matt. 22:11-14), but is also beautifully pictured as the bridal robe. (Psa. 45:13, 14) There we read that the bride will be brought before the great King in garments of needlework. Thus we get the thought that while this robe is provided for us when first we become members of the family of God and of the prospective bride of Christ, nevertheless, there is an individual work for each to accomplish.

This special work is represented as embroidery. The design we as Christians are to trace with painstaking zeal; for it requires great skill, close attention. This robe of Christ's righteousness, which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the resurrection will be without spot or wrinkle—without blemish. It will be perfect.

THE SALE OF A BIRTHRIGHT

APRIL 6.—Genesis 27:22-34.

"Esau . . . for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected."—Hebrews 12:16, 17.

In olden times, and still in some countries, the birthright belonged to the first-born son. At the father's death the oldest son took his place at the head of the famly; and the property, usually consisting of flocks and herds, became his possession. But today's lesson introduces us to a birthright which included much more than the earthly possessions. It included the inheritance of certain great divine promises.

Abraham's estate went to Isaac, the others of the family receiving portions of it of and through him. Abraham was very rich, but the possession which he prized more than all earthly things was the divine promise, or covenant, made with him—that the blessing of the Lord would specially be upon his seed, his posterity; and that eventually all nations of the earth would be blessed and favored of God through them.

This great promise Isaac had inherited. At the time of our lesson he was more than a hundred years old, and blind. He realized that the time had come for him to give his blessing to his heir, which blessing served as instead of a written will—the custom of today. He therefore instructed Esau, the hunter, to prepare him a special dinner of venison; thus to prepare to receive his blessing.

Isaac had two sons, Esau and Jacob—twins, Esau being the elder by a few moments only. But these twins, contrary to what is usual, were very dissimilar. Esau was hairy and ruddy, full of vigor, athletic, a hunter. Jacob was the reverse of this—smooth-skinned, dark-complexioned, a tent-man, or home-keeper, as in contrast with a hunter. Jacob seems to have inherited the qualities of his father, Esau more the vivacity of his mother. As temperamental opposites agree best, Isaac loved Esau most; while Rebecca, the mother, loved Jacob best.

The quite, studious Jacob thought frequently of the great blessing God had promised to his grandfather Abraham, a share in which he apparently had missed by an accident of birth—by a few minutes only. The more he studied, the more he realized the value of that great promise. Esau, on the contrary, full of animal spirit, thought more of the pleasures of the present life, and considered the divine promise as quite secondary and rather visionary.

These two men had passed thirty years of age, we know not how much. Esau was looking forward to his inheritance of the bulk of his father's property. Jacob, humiliated by his misfortune of birth, was downcast. He was fond of lentil soup, and had made some for himself. Just as he was about to partake, his brother Esau arrived on the scene hungry, having just returned from a chase, and begged to have Jacob's soup.

Then Jacob said to Esau, in substance, "You have every advantage. I have nothing but this soup. If you are willing, we will change places. You can have the soup and I will take the advantage." Esau replied, "I am tired to death, anyway. Give me the soup." Jacob answered, "I mean it, though, solemnly. If you swear that you will transfer the birthright to me, we will settle this matter; and the soup will be yours." Careless Esau swore away his birthright for a mess of pottage, and thus signified that he had no particular faith in God or in his promises.

Time passed. Esau married heathen wives when he was forty, and his father Isaac a hundred years old. A little later than this came the denouement—the imparting of the blessing to the one who bought, to the chagrin and anger of the one who most solemnly sold it.

Rebecca, the mother, had heard Isaac's instruction to Esau, and remembered that the birthright had been sold under oath to Jacob, her favorite. She explained the situation to Jacob and assured him, as his mother, that he would be right in personifying his brother Esau and receiving the blessing as his proxy or representative. She prepared the kind of stew which Isaac preferred, using the skins of kids to cover Jacob's neck and hands, that thus his father might mistake him for Esau. As he had bought all of Esau's rights, she thought it not improper to clothe him with Esau's garments, and instructed him that any blame coming from the deception would be hers. She took the entire responsibility. Jacob carried out the program and got the chief blessing.

Esau came in later with his venison stew, prepared to violate his contract made under oath, and was greatly disappointed to learn that the blessing was gone. It seemed more valuable then than when he had sold it. Although he received an inferior blessing from his father, he had the spirit of murder toward his brother for carrying out the terms and conditions incident to the birthright sale.

EARTHLY LOSS SPIRITUAL GAIN

The account shows that Jacob's interest in the birthright blessing was not in the temporal or earthly inheritance, but in the spiritual promise with which he was connected. He left his home and all the property to which he was heir, and went penniless to work for his uncle. Esau might have all the earthly possessions. Jacob carried with him, wherever he went, the birthright privilege of the promise made to Abraham. This could not be alienated from him. With this he was rich.

St. Paul calls our attention to the fact that all these results were foreknown to God; and that at the birth of these two men it had been specifically declared that the elder should serve the younger. (Romans 9:10-13) No doubt this divine prophecy guided Rebecca in opposing and thwarting Isaac's love for Esau, which impelled him to give the blessing to the elder son, notwithstanding the divine prophecy to the contrary.—Genesis 25:23.

JACOB LOVED—ESAU LOVED LESS

It is not for us to defend Jacob and his mother in their misrepresentation of the facts—in the deception of Isaac. It is not for us to recommend any others to follow his course. Nevertheless, it is proper that we should notice that the Bible distinctly tells us that God's loving favor was with Jacob. "Jacob have I loved." He was loved because of his reverential love for God and the great oath-bound promise.

Not a word of condemnation is given to Jacob anywhere in respect to this matter. No teacher in the name of the Lord, therefore, has the right to be wiser than what is written in God's Word. On the contrary, Esau is roundly denounced, and is called profane and wicked, because he would sell his birthright for a mess of pottage, or any other consideration. The love of Jacob for the birthright is held up for our emulation. Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only lose it, but lose the favor of God.—Hebrews 12:15-17.

THE LESSON OF THE LOST BIRTHRIGHT

The Apostle calls our attention to the fact that the experiences of these two men in the long ago were designed of the Lord to be typical. Abraham's natural seed is indeed to have a blessing, represented by Esau's blessing; but Abraham's spiritual seed is to have the greater blessing, typified by Jacob's inheritance. The earthly seed inherit the earthly blessing. The spiritual seed give up all their earthly rights, that they may be possessors of the spiritual promises, which the natural man cares not for.

The Apostle points out that this does not apply merely to the natural Israelite, but to all who, after having had the privileges and opportunities of becoming joint-heirs with Christ in his Messianic kingdom, love the pleasures of this world. These are represented as selling their birthright on the spirit plane for a mess of pottage—earthly advantage.

The Abrahamic promise is still the one, and the only one, held out by the Almighty. Messiah is the seed of Abraham, through whom all of God's blessings must come. Jesus is the Head and the church are the members of the body, as St. Paul points out: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the [Abrahamic] promise." —Gal. 3:29.

To the Jew first, came the opportunity for constituting this spiritual seed; but the vast majority loved and trusted more the things of the present life. The few loved and trusted Jesus and became his followers. Since the door to this "high calling" has been thrown open to the Gentiles, the results have been the same; the majority have loved the present life; the few have appreciated the things unseen as yet.

To the saintly few represented by Jacob, the obtaining of this life-right means self-sacrifice, the loss of earthly favors —the surrender of these to others who love the present world. To others it means the getting of a mess of pottage—earthly advantages of the present time—and the losing of a great prize, which Jesus likened to a "pearl of great price," to obtain which we should be willing to sell all we possess —to obtain a share in Messiah's kingdom, which shortly is to bless Israel and all the world.

No one can sell his birthright until he has a birthright. Hence the application of this in antitype is merely to the consecrated people of God. Only those who have been begotten of the holy Spirit have a birthright in the highest sense. And only these could sell it for the mess of pottage. The world may strive for its various prizes and pearls, and is measurably justified in so doing, because it has nothing else.

But the spirit-begotten heirs of the divine promise be-

came such by promising absolute loyalty to the Lord and to the principles of justice and mercy. These must self-sacrificingly continue to walk in the Master's footsteps; else they cannot share with him the glorious outcome. Only those who attain a share in the kingdom will have a share in its wonderful work of blessing and uplifting humanity. Let us, then, as the Apostle exhorts, lay aside every weight and every besetting sin, and run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until he shall become the Finisher of it.—Hebrews 12:1-3.

THE GATE OF HEAVEN

APRIL 13.—Genesis 28:10-22.

"I am with thee and will keep thee, whithersoever thou goest."—V. 15.

Our lesson relates to the Patriarch Jacob. He was something over forty years of age at the time he left home, forsaking all the family possessions which belonged to his purchased birthright. He counted all earthly possessions as insignificant in value compared with the great promise made to Abraham, of which he had become heir. That his brother Esau cared nothing for the spiritual promise and was quite content to get possession of the earthly inheritance of Isaac, is manifest from the subsequent story.

In his journey toward Haran, Jacob lighted upon the little town of Luz. Following the custom of many in Palestine today, he did not ask for lodgings, but merely placed a stone for his pillow, wrapped himself in his outer mantle, and lay down in a quiet place to sleep. He had always been the home boy, the philosopher, his mother's pet; and although he was now a man in years, we are to remember that the race was longer-lived at that time and slower of maturity, by about one-half. Practically he was just entering manhood's estate. His deep religious convictions, his faith in the God of his father and his grandfather, his desire for a share of the divine blessing, had made him an outcast. Doubtless he felt lonesome and heart-sick. He was leaving the only friends he had in the world, and going forth practically penniless, to find some kind of service.

"JACOB HAVE I LOVED"

This is the Scriptural statement and is borne out by the Lord's dealings with Jacob. He had shown his courage, his devotion, his faith. God would reward him. At this time he was needing encouragement, and therefore was given a dream of beautiful import. In the dream he saw a ladder extending from his side clear up into Heaven. It was crowded with angels going and coming.

At its further end, in his mind he saw the God of Glory and heard him speak; and the words were wonderful—full of interest and encouragement. God here gave Jacob the assurance that not only had he secured his father Isaac's blessing, but that God recognized the transfer—recognized him as the legal heir to the great Abrahamic promise, which is the basis of all hopes, Jewish and Christian, for themselves and all the kindreds of the earth.

God's message was: "I am the Lord God of Abraham and the God of Isaac, thy father; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, and to the west, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken."

This phraseology is much the same that was given to Abraham and was confirmed to Isaac. Now it was confirmed to Jacob. He was thenceforth in covenant relationship to God. Better than he knew, all his efforts would be so supervised as to work together for his highest welfare.

NEITHER A JEW NOR A CHRISTIAN

Jacob was not a Christian; and we are not to think for a moment of the Lord's providences over him as being of the same kind as those of the church of this Gospel age. He was not invited to be a sharer of the "high calling." He was not promised a change of nature to heavenly condition by resurrection, or in any other way. All of the promises to him were earthly, as were those made to Abraham.

Neither was Jacob a Jew. There were no Jews yet. The nation subsequently called Israel and afterwards known as the people of the Jews were Jacob's children; but they were not yet born. They became a distinctive people and nation not merely by being Jacob's children, but by being brought into covenant relationship with God through Moses and the Law Covenant of Sinai.

Thus we see that the patriarchs, Abraham, Isaac and Jacob, not under the Law Covenant, and not under the Gospel arrangement, constituted a class by themselves. To them especially (and in conjunction with them some of the noble prophets and worthies of the Jewish age) belonged certain great promises of God in respect to the land of Canaan and the blessing of the world. Not being a part of the spirit-begotten church of this Gospel age, they can have no share with Messiah in his spiritual kingdom, which shortly is to bind Satan, overthrow sin, scatter darkness and superstition and flood the world with a knowledge of God. They were not invited to share this "high calling."

However, a special call, or invitation, or promise, was made to them, not made to any others. In fulfilment of that promise, these patriarchs are to be granted human perfection in the resurrection; and being made superior to the remainder of humanity, they will be qualified to be the princes or rulers of all the earth, representatives of the spiritual, heavenly, invisible kingdom of Messiah.

Thus instead of any longer being recognized as the fathers, or patriarchs, they will by and by be recognized as the first children of Messiah, as the first ones to whom he will give the perfection of earthly life. Thus reads the prophecy: "Instead of thy [Messiah's] fathers, shall be thy [Messiah's] children, whom thou mayest make princes [rulers] in all the earth."—Psalm 45:16.

It will be noted that Jesus, speaking of his glorious kingdom to come, said, "The kingdom of God cometh not with observation" [outward display]. (Luke 17:20) He also said to the disciples, "Yet a little while and the world seeth me no more." (John 14:19) And when describing what would be seen and recognized at his second advent and the establishment of his kingdom, Jesus said not one word about any one seeing himself or any one of the apostles in kingdom glory. But he did say, "Ye shall see Abraham, Isaac and Jacob and all the prophets."—Luke 13:28, 29.

Jesus and his bride class—the apostles and saints of this age, from every nation and denomination—will indeed be the real kingdom and have the real supervision and power; but they will be invisible, as the Scriptures declare. All these will "be changed in a moment, in the twinkling of an eye," by the first resurrection power. No longer earthly beings, they will be spirit beings, the elect, being "made partakers of the divine nature." (2 Peter 1:4) As St. Paul again declares, the Resurrection change must come before the church can enter the kingdom glory; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

WHAT THE DREAM MEANT

In order to rightly appreciate this dream or any part of the Gospel message, it must be remembered that man, originally in covenant relationship with God, was cut off therefrom by disobedience in Eden. The covenant of everlasting life could not stand with any who were sinners. "The soul that sinneth, it shall die."

But God had planned from the beginning a redemption of Adam and his race from this death sentence, this curse of destruction. He could not take Abraham back into his family, having purposely so arranged the condemnation that it could be set aside only by the work of a redeemer. The covenant made with Abraham, confirmed to Isaac, and now to Jacob, was merely a promise that God in due time would through their posterity send the Redeemer, the Deliverer, and through these bless all the families of the earth with the privilege of return to harmony and fellowship with God.

The ladder represents this thought of direct fellowship between heaven and earth, between God and man. The foot of this ladder was close to Jacob. Through his seed this great work of opening up relationship with God and men would be accomplished. The vision of God at the further end and his encouraging words were to stimulate Jacob to faithfulness and appreciation of this great promise as a pearl of great value—worth much more than the mess of pottage which he gave for it; yea, worth much more than home and its comforts. The dream had its intended effect. Jacob was encouraged, not only for that time, but through the remainder of his days. More than this, that dream has been a comfort and refreshment to all of God's people made aware of it through the Bible.

And this lesson applies to Christians of today also. With the fuller light of the Apostolic teaching and the guidance

of the holy Spirit we understand that before Abraham, Isaac, Jacob and the holy prophets of the past can bless the world as the honored seed of Abraham in the flesh, another work must be done. That other work will be done by our Lord Jesus. The death of the holy, harmless, undefiled Lamb of God constituted the entire foundation for the complete outworking of the plan of God's mercy for our race.

During this Gospel age a secondary feature has operated; an elect, select company, a bride class of joint-heirs with the Master, has been called out of the world from Jews and Gentiles, to constitute the spiritual seed of Abraham. If this ladder of intercourse and communion came down to Jacob, still more does it come down to and center in The Christ, of which Jesus Christ is the Head and the church his faithful members.

When Jacob awakened, he felt overwhelmed. To have the Almighty thus indicate his care and blessing and approval, and to assure him of his protecting care in the future, seemed wonderful to the friendless man. He said, Surely this place may be called God's house and the gate of heaven! And so ever since, the church has delighted to be known as the house of God—Bethel. By and by as the great temple of God, composed of living stones, Jesus himself being the Chief Corner Stone, this Bethel will be the gate of heaven, through which will come to mankind all the glorious things which God has promised—restitution, perfection, paradise—for all the willing and obedient.

Jacob took the stone he had used for a pillow, set it up as a monument and poured oil upon it, as signifying its sacredness to God. His example since has been imitated by the Egyptians, in setting up great columns pointing heavenward, and also imitated by the Babylonian steeples, and by Christians in the cathedral steeples and church spires. All of these, however, unwittingly point to heaven, and prefigure the fact that there is by and by to be a ladder, a communication between heaven and earth. That ladder will be the Messianic kingdom.

Tradition tells us that subsequently Jacob's stone was taken to Jerusalem, and there used in conjunction with the crowning of the Jewish kings. Tradition says that that stone was taken by Jeremiah when the Babylonians overthrew Jerusalem. Tradition further says that it was carried to Ireland and for a time used there for crowning their kings. It says also that this same stone is now in Westminster Abbey, and forms the seat of the throne on which the British sovereigns are crowned.

THE HARVEST IS GREAT

The Master said, "The Harvest truly is great, but the laborers are few; pray ye therefore the Lord of the Harvest that He would send forth laborers into His Harvest." (Luke 10:2) These words, applicable nearly nineteen centuries ago, seem very applicable today also. We have more opportunities for using unencumbered brethren filled with the Spirit than ever before. If any such brethren believe themselves reasonably well developed in meekness, gentleness, long-suffering, brotherly-kindness, love; and if, in addition, they have had some considerable experience with Present Truth and are fully consecrated to the Lord, we should like to hear from them.

Such desiring to co-labor under the Society's auspices might give us a brief history of their life-work thus far, and send their photograph. Let them tell us also to what extent they have had and used opportunities for presenting the Truth in public, and to what extent God has blessed their efforts in bringing others into a fullness of consecration and mental enlightenment.

Or if their talents run more toward stenography than toward public speaking, we should be pleased to know of that. But do not mention stenography to us unless you are thoroughgoing in it, as a poor stenographer is a hindrance.

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THE PRIVILEGE AND THE NECESSITY OF PRAYER

"Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

Prayer is a general term for all manner of petitions—whether a request, a hymn, or an expression of thanksgiving and praise. The word supplication seems to carry with it the thought of a continuous request, a repeated prayer, a longing desire, a waiting for the Lord to grant our petitions.

Well has the poet said,

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

The first intimation of approach to God on the part of humanity is that in connection with the sacrifices offered by Cain and Abel. They did not come, however, with a petition to a Father, but with sacrifices, thus acknowledging sin. The one who brought a sacrifice symbolically representing a sin-offering God accepted; the other, he declined to accept in any sense of the word.

Two thousand years later, God made choice of Abraham as the person through whom the vague promise made to Eve should be fulfilled; and to him he made the very definite promise that in him and his seed all the families of the earth should be blessed. With Abraham God made a covenant, which he renewed to Abraham's posterity—to Isaac, but not to Ishmael; to Jacob, but not to Esau. These men were privileged to pray, because by their faith they were justified to fellowship with God.

Eventually these blessings of divine favor and grace extended to Israel as a nation; and they entered into these privileges in the full sense of the word, under the Covenant of the Law, of which Moses was the mediator. From that time on they had the same opportunities to appeal to God as had Abraham, Isaac and Jacob. Indeed, in some respects, they had a preferred condition. They had a typical atonement day, on which they were typically cleansed; and because of this typical cleansing, they were permitted to come to God, as did David, Hezekiah and others.

The temple at Jerusalem was called the house of God, and the people went up to the temple to pray. Apparently it was generally understood that they might not pray anywhere and everywhere. This is indicated by our Lord's conversation with the woman of Samaria. Suppliants were heard only when they went to the temple to pray. The Samaritans claimed that the proper place to pray was on Gerizim, the mountain of Samaria. When the woman asked our Lord in regard to this matter, he intimated that the Jews were right in claiming that Jerusalem was the place where men ought to worship.—John 4:20-24.

The Jewish nation, by means of their Law Covenant made with God, were in covenant relationship to him, and were, therefore, permitted to pray to him. God does not regard all prayers, but only those offered by persons in a particular attitude of mind, and in a certain covenant relationship. Those outside—even sincere, honest Gentiles—did not have the privilege which Israel possessed.

ACCESS TO THRONE OF GRACE A SPECIAL PRIVILEGE

During the Gospel dispensation, all who have made full consecration to God have become spiritual sons of God and may ask of him as their Father, may come boldly, confidently, to the throne of grace in prayer. Those who have not made a consecration to God have no Advocate through whom to approach him. Those who come in the spirit of prayer and with a real desire for those blessings which God has promised to give, will see that prayer is a privilege restricted to a certain class. Those who do not esteem it a privilege may as well not come; for God has not as yet made any proposition to the world. Prayer is the privilege of God's children.

Cornelius was a man who sought harmony with God. Although he prayed for years and gave much alms, yet his prayers and alms did not come up before God until an appropriate time—not until Jesus had died and ascended up on high, there to appear in the presence of God for us. (Acts 10:1, 2, 4; Heb. 9:24) Three and a half years after the cross, at the end of the time of special favor to the Jews, this man's prayers and alms came up before God as a memorial. But even then he must send men to Joppa to invite St. Peter to come to his home and instruct him how to receive the blessing of God in Christ. When Cornelius accepted Christ, our Lord became his Advocate, and the holy Spirit came upon him. Thereafter he had the privilege of access to the Father at the throne of grace.

So is it with humanity today. There is but one way for any to avail himself of the privilege of prayer. Each must

recognize the fact that he is a sinner, and that there is no access to God except through Christ. In an earthly court, etiquette demands that one who desires to be presented to the king must first receive an invitation to appear in the king's presence, then at a set time he must appear, dressed in a certain kind of clothes. It is the same at the heavenly court. No man can come to God except through Christ Jesus. After he has accepted our Lord as his Redeemer, and has offered himself in consecration, our Lord, as his Advocate, must cover his imperfections with the robe of his own righteousness, and present him to the Father. Then he will be accepted and given the privilege of prayer.

POSSESSORS OF PARTICULAR QUALITIES OF MIND NATURALLY DRAWN TO GOD

The question then arises, If the world cannot approach God in prayer, what is the method by which he draws men? The Scriptures say that no man can come unto Christ except the Father draw him. (John 6:44) The answer is that the drawing cannot be done through the holy Spirit; for the world has not yet received that Spirit. The drawing power which the Almighty exercises over humanity is in different degrees. Some have a strong desire to worship God, others have a weak desire, and others have no desire at all. This difference is due to the shape of the brain. Mankind are born with differences in this respect.—Psa. 51:5.

Various imperfections were stamped upon us before our birth. As the Scriptures say, "There is none righteous, no, not one"; "for all have sinned, and come short of the glory of God." (Rom. 3:10, 23) All come short of that standard which God would be pleased to recognize. But amongst mankind there are some who have not lost their reverence, whatever else they may have lost in the unbalance of mind resulting from the fall. Or perhaps they have the quality of conscientiousness or appreciation of justice well developed. These qualities draw or incline their possessors toward God; and they feel as if they cannot be happy without him. This is the drawing influence.

This drawing influence may be illustrated by the effect of a magnet. If a quantity of steel filings were scattered throughout a box of sawdust, and a magnet were held close to the surface, the steel filings would immediately respond to the attraction of the magnet. On the other hand, the sawdust would not be affected; nor would the steel filings respond to any other influence than that of a magnet, exercised either directly or indirectly.

Man was created in the image of God. The fall has greatly marred that image, but no one is totally depraved. All have unbalanced brains, some in one direction, others in another. When the truth comes in contact with those whose organs of veneration or conscientiousness are less impaired, they are drawn to investigate it, with the hope of being drawn close to God. Those whose organs of veneration and conscientiousness are more impaired, do not have this experience, and are not drawn unto God, if haply they may find him.

Those who are without this drawing influence are not to be blamed; for they were born under those unfavorable conditions. Those who are reverential are, however, favored in that whoever would come to God must exercise faith in Christ; for without this faith there can be no blessing. At first this blessing and privilege are not clearly discerned by the seeker after righteousness. He merely longs to know God, and as he seeks, he finds; and as he knocks, it is opened unto him.—Matt. 7:7, 8.

Any one, therefore, who seeks God will find him; for the Scriptures promise, "Draw nigh to God, and he will draw nigh to you." (James 4:8) Those who thus find the way to God have something for which to be thankful in the possession of the quality of mind which led them to appreciate God. Persons of a particular character will follow on in the way and will, if faithful, attain to the reward. Those who have it not will not be drawn of the Lord until they shall have been made over in the next age. We are not, therefore, to suppose that everybody is being drawn during the present age.

After a person has been drawn, guided and instructed, then his will comes into action. It is for him to decide what course he will pursue. When he sees that no man comes to the Father except through Christ, and that the conditions are self-sacrifice, then he has the matter squarely before his mind. There are Scriptures which warn him that the path is difficult, but there are other Scriptures which tell him of the glory, honor and immortality at the end of the way. It is for the person to decide what he will do. But he does not come fully into the family of God until he has decided, and has taken the step of thorough consecration unto death; only then can he be begotten of the holy Spirit and enter the school of Christ.

PRAYER A PRIVILEGE OF THE HOUSEHOLD OF FAITH

During the Jewish dispensation, the Jews had the privilege of approaching God in prayer; but during the Gospel age they have not had this privilege. As long as the atonement day sacrifices were offered annually, they had the privilege of prayer under the Law Covenant; but as soon as the typical sin-offerings ceased, all those privileges which that covenant secured for them terminated; therefore the Jews have no access to God. They are still under the Law Covenant; but they have lost this special feature of it, because the typical priesthood ceased to be recognized as soon as the antitypical priest appeared.

The church of Christ alone, therefore, at this time has the special privilege of coming to God in prayer; for the great antitypical High Priest has made a satisfactory Sin-offering of himself. Whosoever will, through faith in him and under the covenant relationship of sacrifice, may draw near to God in prayer, nothing doubting.

But while only the consecrated class, the under priesthood, the new creation, are thus encouraged to approach the throne of grace with confidence and courage, very evidently all who in any proper sense belong to the "household of faith" may to some extent enjoy the privileges of prayer, the privileges of thanksgiving and intercession, and may rejoice in the peace of God, in a realization of the forgiveness of sins through faith in the atonement.

During the Millennial age, every good trait which any one possesses will be an advantage to him, and every evil trait will be a disadvantage. But no advantage will be so great that it will enable any to rise without the aid of Messiah. The less degraded will not have so far to retrace their steps; but where much grace is needed, much will be supplied. The power of the great Mediator will be adapted to all conditions; for the Scriptures give us the assurance that Christ's kingdom will be instituted for that very purpose. Since there is none righteous, no, not one, therefore all must have the great Messiah to assist them back into full harmony with God.

PRAYER AN OPPORTUNITY AND A NECESSITY

While prayer is a privilege and not a command, yet our condition makes it a necessity. Because of the fall of man from his original perfection, our flesh has imperfections, frailties; and yet we, as new creatures, have responsibility for these weaknesses. The only way to discharge these responsibilities is to go to the throne of grace and there obtain help in time of need. Whoever, therefore, goes frequently to the throne of grace in prayer thus indicates that he recognizes the necessity of using the opportunity which God has provided in his interest and as his privilege.

Prayer is necessary to the well-being of any one who would properly enjoy the blessings and privileges of his organism. We have the organ of veneration, which appeals to us for the worship of God. If we decline this worship, ignorantly or wilfully, our best interests could not be served. In this respect, the majority of the world are not serving their best interests; but the Christian is so doing.

The person who does the proper amount of watching will have no difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. If he foresees trouble and says, "Tomorrow morning I will pray about the matter," he is making a mistake. As soon as one has any thought or idea of a coming difficulty, he should make it the subject of prayer. "To him that knocketh, it shall be opened." Whoever seeks the divine pleasing will find it.

The Lord's people are to watch in every direction. Our time is consecrated to the Lord, and it is our duty to watch that we render it to him. If we consecrate our time to him, and then waste it in reading novels and other worldly literature or in playing games, we are not using our time properly, although these practices are not sinful. Likewise we are to watch our own temptations, and to seek to control self and to guard against our own weaknesses, as well as those of others. We are also to watch the Word of the Lord, that we may be thoroughly furnished unto every good word and work.

Every trial, every temptation, is a special trial, a special temptation. No one knows whither the smallest temptation may lead. The Scriptures warn us to take heed; for what may seem a small matter may lead to something great. The fact that a thing may seem small does not imply that it may not be the most serious event of our whole life.

Those who have more opportunities for service are less liable to be led into temptation than are those who have fewer. We are, therefore, to be "not slothful in business"; but "fervent in spirit, serving the Lord." (Rom. 12:11) Watching against the world and its temptations, against our

own flesh and its weaknesses, against the Adversary and his delusions—these duties will keep us busy enough.

We are also to watch the signs of the times. In our Lord's day he reproved some because they knew not the time of their visitation. His words were, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12:56) If we are too much engaged in work or in pleasure to have time to study, to watch properly, we find ourselves in difficulty.

WATCHING UNTO PRAYER COMMENDED

It is one thing to be tempted, and quite another thing to enter into temptation. Our Lord was "in all points tempted like as we are, yet without sin"—he did not in any manner give way to the tempter. So it should be with us. We are to resist the devil and to watch and pray that we yield not to temptation. If we are negligent, if we think, "Oh, a little indulgence this once will not hurt us!" we are in danger. The only safe position for us to take is to watch and pray continually, for if we should enter temptation we know not where the matter may end. As some one has aptly said, "We cannot prevent the birds from flying over our heads, but we can prevent their nesting in our hair."

On the night in which our Lord was betrayed, St. Peter was amongst the most confident of the apostles. He said to the Lord, "Though all men shall be offended because of thee, yet will I never be offended." (Matt. 26:33) He did not know how much weakness was in him; therefore, when the Lord was watching and praying that momentous night, St. Peter was one of the first to fall asleep! Afterwards he was the very one to deny the Lord, and denied him with cursing!

We recall our Lord's words to St. Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke 22:31, 32) St. Peter's very courage led him into a trap placed before him by the adversary. This quality he showed when he went into the courtyard of the palace and mingled with those who were there. St. John, who accompanied him, was a relative of one of the priests; but St. Peter, who was recognized by his speech as a Galilean, was courageous enough to enter, even after having cut off the ear of one of the priest's servants.—John 18:15, 16.

Our Lord had foretold what would take place, saying, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:34) After this had happened on the night of the trial, St. Peter remembered the words of Jesus, "and went out, and wept bitterly." (Luke 22:62) Had he not done so, we know not what might have happened to him. The weeping showed that the denial was merely the result of weakness of the flesh.

St. Peter could have taken a wrong attitude. He could have said, "I had a right to stand up for my own life, and not to be implicated in this matter." Thus he might have gotten into a wrong condition of heart; but his crushing out of this evil inclination toward self-preservation proved that in spite of his thrice repeated denial he was at heart loyal to his Master. So is it also with us; he who resists the smallest temptation thereby strengthens his character that he may be able to withstand the greater ones.

A good story is told which illustrates the wisdom of not entering into temptation. A man who desired to hire a coachman had a number of applicants for the postion. They were ushered into his office, and he asked them, "How near could you drive to the edge of a precipice without danger of accident?" One said he could drive within a foot without fear of falling over; another thought he could safely come within six inches of the edge; and so on. Finally, one man who had listened in silence to the others, said, "I do not know how near to the edge of the precipice I could safely drive; but I do know that I would keep as far away from it as I possibly could." This man was given the position.

This is the principle upon which we should act. The one who keeps the farthest away from temptation is on the safe side. Those who feel too confident of their own strength and power and go too near the danger line are liable to slip over the edge. Let us ever pray that we may not enter into temptation; let us also watch that we may keep out of danger.

PRAYING FOR TEMPORAL THINGS

On his last evening with his apostles, our Lord said to them, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John 16:24) Undoubtedly there is a special blessing to those who look for a fulfilment of his promise. Our Lord said, on one occasion, that the heavenly Father is more willing to give the holy Spirit to those who ask him, than are earthly parents to give good gifts to their children. (Luke 11:13) He did not mean that we must necessarily use the words, "Give us the holy Spirit," or that we should pray for a Pentecostal blessing, as do some well-meaning friends; but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above.

We are not wise enough to guide our matters aright. We are instructed, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) This wisdom seems to be especially necessary to us as the servants of God, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord.—Psa. 19:14.

Our Lord instructed his disciples, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things." (Matt. 6:31, 32) His words seem to imply that we are to be different from the world. They would be ready to ask and pray for every imaginable blessing—different kinds of food, houses, money, and what not! They could not pray for spiritual things; for they have no appreciation of such gifts. Be not like them.

Why, then, did our Lord in his prayer say, "Give us this day our daily bread"? This is a very different matter from specialization in prayer. The Lord has promised that, if we are faithful, our bread and water shall be sure. (Isa. 33:16) We shall not be neglected. It is very proper that we acknowledge the Lord as the Giver of all good. According to his promise, we look to him to give us food and raiment. Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide.

The more we advance in spiritual development,, the less we feel like dictating to the Lord and the greater confidence we have in his wisdom and the more faith in his promises. The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. Of one thing we may be sure—that the Lord, who has called us to be his followers, has us under his supervision, and will see to it that all things shall work together for our good. If he calls us to be members of the body of Christ, neither lack of food nor anything else can hinder us from the full opportunity of making our calling and election sure.

Those around whom the angel of the Lord encampeth (Psa. 34:7, may be said to have a charmed life. The Lord is directing his church. Therefore, think you that he will permit loss of life through accident or illness before we have had time to comply with the terms of his invitation? Surely not! Therefore, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) We are trusting in the promises of God. He will accomplish his divine purpose in us, if we abide in him and his word abides in us, and if we are faithful in obedience.

The Editor does not recall having from childhood asked the Lord for physical strength or health. He has known times when his physical strength was not great and when there were opportunities for service which seemed to require more strength than he had. Then he has taken pleasure in going before the Lord in prayer and saying that he was trusting that the necessary strength and all else which the Lord saw best to give him would be provided; but that if the Lord saw best that he should not be able to make a satisfactory presentation, he would still do his part and leave the rest with the Lord, knowing that whatever the Lord permitted would be the best experience for him.

This course has always been sufficient. In forty years of active service, he has never missed a meeting because of lack of strength, although there have been times when his friends have said, "You cannot possibly speak tonight!" His reply invariably has been, "If the Lord gives me strength, I will go to the meeting place, and will trust him for strength to speak." At one time he almost fainted on the platform; but grace sufficient has always been his portion. So long as he remains on this side of the veil, he intends to speak whenever he has an opportunity, unless he is unable to do so. He is sure that if the Lord gives him the opportunity to speak, he will also furnish the needed strength.

PROPER SUBJECTS FOR PRAYER

When we recall that St. James said of some of his day, "Ye ask, and receive not, because ye ask amiss" (James 4:3), we feel that we should be careful what we ask for. Our Lord instructed his apostles that it is very important to abide in him and to see that his words abide in us, if we would have our prayers answered. His words are, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7) In other words, petitions

according to the Lord's will shall be answered, but those contrary to his will shall remain unanswered.

To ask selfishly for the things of the earth would not be true prayer. Many Christians have a mandatory way of telling the Lord what they would like to have him do for them—that so many should be converted to him at a meeting; that this meeting should be thus prospered; etc. Our prayers should be along higher lines than these. Temporalities should be presented in a casual way. We should have the desire to subsist in such a manner as would be pleasing to the Lord and should be thankful for whatever his providence may give us—whether much or little.

It has been suggested that to pray for anything which God is willing to give is entirely proper. We may pray for the holy Spirit, for more love, more gentleness, more patience, more wisdom from on high. We may pray that all these things will work together for our good; for he has promised that this shall be. We may pray for guidance from the Lord as may be best in his sight. But we may not tell him what to do; for we have no means of knowing what is his will in matters in general.

Our Lord did not pray in a mandatory fashion. With his petitions, he said, "Not my will, but thine, be done"—I have no will of my own; for I have given up my will and I desire to have thy will done. This is a prayer of full submission. It did not mean that our Lord did not pray in faith, nor that he would not get what he desired. It meant that he desired to learn the Father's will; and he learned that the Father willed that he should drink the cup of suffering to the very dregs.

If we are submissive, our prayers will become more and more messages of thanksgiving. We shall increasingly desire to walk in the Master's footsteps. We shall desire that his will be done in us rather than anything that we could attempt to tell him. Everything will be according to his plan, which will come to pass, and which he will not alter for us nor for anyone else in the world. Those who have reached this development of Christian living will realize that it is not necessary to pray that God will save this or that one; for has he not promised to save all the people of the earth who will come to him in his appointed way?

Consider the case of Saul of Tarsus. He was seeking to do God's will, but was blinded. After God had opened his eyes to the real facts of the case, he went forward in the right way. He was a holiness man both before and after he received the truth; but the enlightenment which he received taught him better how to do the will of God. If he had not been a chosen vessel of the Lord, he would have had no such experience, but rather he would have been treated as was Simon the Sorcerer.

ANSWER TO PRAYER DELAYED FOR OUR GOOD

Amongst some Christian people, agonizing in prayer, wrestling with God as Jacob wrestled with the angel, is very much encouraged. Frequently these people do so much praying that they do no studying, much to their disadvantage. The Scriptures instruct us to study to show ourselves approved unto God (2 Tim. 2:15), and not to seek to get something in a miraculous way, but rather in an intelligent manner. People who pray after this fashion are proceeding somewhat as did the prophets of Baal in the time of Elijah. Those men ran along the altar, cutting themselves with stones and crying to their god to consume the sacrifice.—1 Kings 18:26-29.

The Prophet Elijah, on the contrary, was very calm. He worshiped an intelligent God, who needed not to be shouted at to attract his attention. When the time came for Elijah to pray, he did so, using few words, but going straight to the point.—1 Kings 18:36-38.

There is a lesson for Christians in this narrative. Some who misunderstand the divine character and plan in general, pray for the things which they should not, and neglect to ask for the right things. If we abide in the Lord and his words abide in us, we shall know what to ask for; and we shall be so careful about our asking that we shall not ask amiss.

If one's prayers seem not to be answered, he should not become faint-hearted and cease to pray. Our Lord says that we should pray and not faint. (Luke 18:1-8) Our heavenly Father may will to bring us into such a condition of heart that we can appreciate his blessing. It may be God's will to delay the answer for our highest good.

Thirty-nine hundred years ago, God promised Abraham that he should have the land of Canaan, and that in his seed all the families of the earth should be blessed. That promise is not yet fulfilled. (Acts 7:5) For more than eighteen hundred years the church has prayed, "Thy kingdom come! Thy will be done on earth, as it is in heaven." The Lord has not answered the prayer yet; nevertheless we are to continue to pray and wait patiently. We have faith that God will do as he promised. "Wait ye upon me, saith the Lord, until the day that I rise up."—Zeph. 3:8.

There is a great blessing in store for all those who delight their hearts in the way of the Lord. We are in line with his gracious promises. We are waiting and praying. By and by, the Lord says, he will avenge his own elect—in the end of this age. He will deliver them from all the opposition of the flesh and of the adversary. He will set them on high and pour them out a blessing such as he has promised. Then the prayers will be answered. Meantime, the prayers continue to go up, earnestly, trustfully.

There is a difference between "saying one's prayers" and praying. In prayer, we should have some definite request before our minds, in order that we may look intelligently for an answer. A brother, who was carefully scrutinizing his thoughts, words and doings, with a view to discovering what trait of character most needed upbuilding, concluded that he needed patience. Sometime after, he wrote, "I have been wondering what is the matter. I have been praying for more patience; but my trials are of such a character that my patience is actually growing less. But lately I begin to see that the Lord is answering my prayer for patience in this very way, and is permitting these trials for the very purpose of developing this trait of character in me."

This experience is in line with the Apostle's injunction, "Take unto you the whole armor of God." (Eph. 6:13) Whatever our prayer may be, we should watch to see in what manner the Lord is answering our petitions. This attitude on our part will demonstrate our faith, trust and loyalty. In turn our faith will be strengthened. Thus shall we be pleasing to the Lord because of our confidence in him. He knows the way that we take better than do we ourselves. Then if something which we had not been anticipating should come into our lives, we should think, "Here is a lesson for us to learn—of patience, of obedience."

It is the privilege of the Lord's people to ask, in order that they may have fulness of joy. We have this joy and the "peace of God, which passeth all understanding," and we rejoice greatly in hope of the glorious things which the Father has in store for us and which the holy Spirit reveals through the Word. The joyful Christian is the thankful Christian. The thankful Christian is the one who is making the best use of his life. By reason of having exercised thankfulness of heart, he will be the better prepared for the kingdom. Those less thankful may attain the kingdom, for aught we know. But the thankless heart will not get the kingdom.

THE ATMOSPHERE OF PRAYER

The text, "Pray without ceasing," would seem to be the equivalent of the statement, "Cease not to pray"—the petition continues, as if the person were in an expectant attitude. In one way or another that petition may be still awaiting an answer. This idea is carried out in a court of law. It is the custom to address the court, saying that the applicants pray for such and such release from such and such difficulty in certain cases. That request might be withdrawn, or it might be continued. So it is with the prayers which we make to the heavenly court. We have made our petition; and if it is worth asking for, it is worth waiting for.

We should not be as the Gentiles, who thought that they would be heard for their much speaking. But we should seek first the kingdom of God. Our prayers should be along that line. Whatever temporal experiences we would have the heavenly Father might see to be helpful to us in the attainment of the heavenly things of the Gospel. We should not cease our praying, although we are not bound by an iron law. God has not commanded us to pray, because that would be in the nature of a fixed rule, to disobey which would be sin. But we believe he will bless those who ask. The more we feel our need of things, the more we appreciate them when we get them. The Lord would have us appreciate these gifts by going frequently to request them; then, when they come to us, we are in a condition to receive and to make a better use of them.

We have many reasons for giving thanks—the heart that gives thanks will find itself more and more in a thankful attitude. At first when we begin to give thanks, we do so for the more pleasant things; but as our experience increases, we find joy in the afflictions and the persecutions of life; for these experiences refine our hearts and make them more susceptible to the right as against the wrong—the truth as against the error, the purity as against the impurity.

Not only should we pray frequently and with regularity, but we should be always in the attitude of prayer. The children of God should be in that attitude of heart which looks to the Lord for divine guidance in every perplexity and every experience. Just as the needle turns to the pole, so our hearts should turn to the Lord. If there is pain or trouble or difficulty in our pathway, we should look to him. If there is privilege of serving the Lord, we should not think ourselves competent for the service without turning to the Lord for help.

In other words, the Christian's prayer should ascend not only in the beginning of the day; the atmosphere of prayer should surround him continually. It should not be a mere sense of duty, but an appreciation of a great privilege.

Those who appreciate the Lord at all could not afford to be without this privilege. Those who do appreciate this privilege rejoice to go to the heavenly Father many times a day. Our advice to all who are seeking to walk the narrow way, would be that they forget not this privilege. But in their families or in their rooms with their roommate, the prayer should be in such a form as would be reasonable and proper, according to what would be their best judgment of pleasing the Lord—and not to be an intrusion in any sense.

FAITH STRENGTHENED BY PRAYER

As to just how the prayers of one may benefit another we may not know. We have not sufficient information to philosophize on it very deeply. We might surmise certain mental influences proceeding from one to another, just as we know electrical influences to proceed from one station to another thousands of miles away. The powers of the mind are something not comprehended. We can influence ourselves, and, to a certain extent, influence another. One mind can influence another without a word, by some telepathic power. As to why God permits this and gives blessings in answer to prayer we cannot say. We are left to philosophize, to speculate.

If we are in the school of Christ, we are there to be taught, to learn certain lessons of life. One of the lessons is to have full, perfect faith in God—absolute trust. Such a trust is exercised by our prayers for ourselves as well as for others; and this trust is cultivated by our prayers. God is pleased to bless these prayers, and thus to cultivate and strengthen our faith. We cannot suppose that God would leave any important work undone if we failed to pray for it, or that the answer to our prayer would come as we look for it; but blessings may come from one channel or another. God is quite able to overrule any matter so that he can give blessings, either by our co-operation and prayers, or without our co-operation and prayers.

We have reason to believe that when we pray for others our prayers avail. We have known instances where prayers have been answered very remarkably. The Lord's Word seems to inculcate this faith in us. God's people have been people of prayer, and are people of prayer. We cannot imagine how one could be a consistent follower of Christ without prayer.

FOR WHOM MAY WE NOW PRAY?

We understand that promiscuous praying for health during the Gospel age would have been improper, and that only by means of the gift of healing were the early cures of the age performed; that it ceased with the death of the Apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, would have been those offered for the forgiveness of sins—as a result of which healing followed. But we see, too, that as the Millennial age is dawning—lapping upon the Gospel age, which is closing—we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire, In the light of the foregoing examination of the Bible teachings, and in the light of our present location in the dawn of the Millennium, for whom may we now pray?

We answer, The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified, by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and to pray God for forgiveness. Thus they may as a result be healed.

The saints who abide in Christ, and in whom his Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the times of restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish, and where they have reason to believe that the restored health would be consecrated to good works and the glory of God.

In such cases we may upon request pray for the recovery of the afflicted or imbecile not of the consecrated little flock—the sacrificers, the royal priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in his prayers—"Nevertheless, not my will, but thine, be done."—Luke 22:42.

However, it is not time yet to expect general healing and full restitution work, as that evidently will not be due until the entire priesthood shall have finished sacrificing and entered with their Head and Chief Priest, Jesus, into the glories and perfections of the heavenly state, or condition, typified by the Most Holy.

PRAYER FOR KINGS AND GOVERNMENTS

In his Epistle to Timothy, St. Paul says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1, 2) Other Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12) They inform us in an indirect way that the world would not appreciate the fact that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up his kingdom of righteousness until his appointed time. When that time shall come, all kings and priests and people will serve and obey him. (Daniel 7:27) His reign will be the one that will be "the desire of all nations."

But the Bible gives us to understand that, in the meantime, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous. And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries, in all their endeavors, they show that selfishness dominates.

POWER USED FOR SELFISH PURPOSES

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way, taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted upon a commercial basis. And these very people who have more or less taken advantage of others in their extremity and need, and those people who have been taken advantage of by fear, will all no doubt learn some good lesson from these experiences.

God is permitting the nations to learn these various lessons, before setting up his kingdom in great power and glory. When his kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered from injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the body of The Messiah are not told to say, "These kingdoms are not doing well and our kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

SYMPATHY FOR THOSE IN AUTHORITY

We who belong to the new kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a new dispensation is coming in. We see that these who are striving to make things better have a herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have

great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not do for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil intentioned. Perhaps they are trying to do to the best of their knowledge what would be best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

PRESENT DAY BLESSINGS

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the education of young, and of the hospital systems, are doing a great work!

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of divine mechanism! What things he can do even in his imperfect condition! And what will he not be able to accomplish when Messiah's kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

Our prayer to God for kings, etc., is that he will so overrule and direct among the nations as would be most in harmony with his wise plans, for the blessing and development of the church now being selected. For though God has given over the world to the rule of the "prince of this world" until the full end of the Gentile times, yet God has not given unlimited power. The wrath of man shall not work ruin to the plan of God; for he will cause the wrath of man to work to his praise, and all that will not so work he will restrain. (Psalm 76:10) This is what the Apostle has in view: Pray God's guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and growth of the church may be conserved.

FORMAL PRAYER

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;
For words without the heart
The Lord will never hear,
Nor will he to those lips attend
Whose prayers are not sincere."

MAKING FRIENDS WITH MAMMON

APRIL 20.—Genesis 33:1-15.

"Be ye kind one to another, tender-hearted, forgiving each other even as God also in Christ forgave you."—Ephesians 4:32. (R. V.)

The Great Teacher admonished his followers, "Make unto yourselves friends with the mammon of unrighteousness." In other words, his followers were not to be selfish and grudging, or to be exactors of the last dollar or shilling. They were to be generous in their dealings, and thereby secure the friendship of those who otherwise might hate them. In other words, the followers of Jesus were to have heavenly ambitions instead of earthly ones, and they were to be willing to allow others to have the best of the bargain in earthly matters, if thereby they could forward their spiritual interests. This is well exemplified in today's lesson.

GIVING ALL FOR GOD'S FAVOR

In a previous lesson we saw how Jacob willingly, gladly, gave up all of the earthly riches of Abraham and Isaac, and left all those in possession of Esau, claiming only that he should be the heir of the spiritual blessings—the great promise made to Abraham, confirmed to Isaac and to Jacob himself. That promise was not in respect to the present, but to the future; it was purely of faith. What cared Esau for a promise of the future? He desired what he got—the earthly inheritance. Nor do we find that after he got possession of the earthly inheritance, he ever gave a thought to the covenant, which reads, "In thy seed shall all the families of the earth be blessed."

But all the while, that covenant was the one thing before the mind of Jacob. He would not contend with Esau for the earthly blessing, although it was included in the purchase which he had made. He would give Esau all of the earthly blessings, if he might inherit this great blessing of the future. All of Jacob's course in life was governed by this great promise. If the Seed of Blessing was to come through him, then he must have children; hence he married and reared a goodly family, regarding them all as identified with himself in the original promise. His accumulation of wealth, flocks and herds, was along the same line—a desire to become great and influential, in line with that promise.

Under the Lord's guidance, he had left his uncle Laban's house, with the flocks and herds and servants which he had gradually accumulated there. Under divine direction he was going back to the land of his father. Although twenty years had passed since he left home, he felt a timidity respecting his brother Esau, and prayed to the Lord upon the subject, reminding him of the promise, in which he trusted.

Then he sent word ahead to his brother that he was coming. Next he prepared a present—a gift of considerable value for those times—two hundred and twenty sheep, two hundred and twenty goats, sixty camels, fifty cattle, thirty asses, under the direction of servants. How large a proportion of his flocks and herds these were we know not, but they did represent long years of toil on Jacob's part. They were earthly things, however—things of the present time—and Jacob valued them as nothing in comparison to the great promise which he possessed. He could give this goodly portion of earthly mammon as a present to his brother Esau to purchase his favor, his good will. He was not under obligations to Esau; rather, Esau was indebted to him.

THE WISDOM OF JACOB'S COURSE

Jacob, the younger by a few minutes, had purchased of his elder twin brother all of the first-born's portion, which included the major share of Isaac's worldly riches. Jacob had left all these in Esau's hands. The latter, naturally enough, might expect that Jacob was now coming to claim his riches—to take possession of the estate.

Esau was ready to fight for it, of course. Even if Jacob had protested that he laid no claim to the estate, Esau would continually have judged him according to his own standards, and would have mistrusted that at an opportune time Jacob would make an attack. Thus a rivalry between the two families would have been established—a feud. Such a feud would have interfered with Jacob's hopes in connection with the Abrahamic promise. He must be a co-worker with God in the matter of establishing his seed, or posterity, numerous and influential, and qualified in due time to bless all the families of earth.

Jacob not only offered the present to Esau, but insisted upon his accepting it. It would stand as a pledge of good faith between them. It would help to heal any old sores. Esau would be all the more willing to see the prosperity of his brother; for he realized that he had gotten the better of Jacob; first, by getting the patrimony, and secondly, by getting in addition so rich a present.

Evidently Jacob's course was the wise one. He still had plenty, and God could give him as many more sheep, goats, cattle, camels and asses as He pleased. His chief concern would be the promotion of everything appertaining to that great Abrahamic promise, in which he delighted, the fulfilment of which lay beyond the present life.

THE LESSON OF GENEROSITY

One lesson which we as Christians may draw from the course of experiences of Jacob is generosity toward the world—toward those who have no interest in the heavenly promise. We do not mean to institute a comparison between Jacob and ourselves, in the sense of holding him up as a pattern for Christian conduct. Quite to the contrary, we point out that while Jacob's faith was commendable and may be copied by us, his standing with God was very different from ours. While he was an heir of that Abrahamic promise and the Christian church are also heirs to it, our inheritances are different.

We have already seen that the Abrahamic promise is to have a double fulfilment. The earthly fulfilment is to come to Abraham, Isaac and Jacob, and all of the faithful; while the higher, the Heavenly fulfilment, is to come to Christ and his spirit-begotten followers—the true Christians of this Gospel age. Only the spirit-begotten from Pentecost onward have enjoyed the blessed privileges of the school of Christ, or been able to develop the fruits and grace of the holy Spirit.

Nevertheless, the general principle holds good with the spiritual heirs as with the natural heirs of that promise—that faith in the promise makes secondary everything else in life, hence, as Jacob was willing to set aside all other ambitions, aims, hopes and loves, wishing merely to see the accomplishment of this Abrahamic promise and to surrender earthly rights and privileges in its favor, so should we, the spiritual heirs—yea, more so. We have much advantage every way. We can understand the promise better than could they.

We see how God has already begun the preparation for the fulfilment of that promise in the sending of his Son to redeem our race, and thus to make possible the blessing of all the families of the earth in due time. We see further that Jesus, having redeemed mankind, has been highly exalted, and now in power and great glory is merely waiting for the time to come when his elect spiritual church will be completed. Then the Messianic kingdom will be established; and then Abraham, Isaac, Jacob and all the faithful heirs of the earthly part of the inheritance will be awakened from the tomb, to enjoy their share in the grand work of world-blessing which God has promised.

As Jacob forsook his father's house, leaving all with his brother without contention, trusting only to the heavenly promise, so must we spiritual Israelites forsake all earthly hopes and aims for joint-heirship with Christ in the heavenly kingdom. As Jacob was glad to give goodly presents to his brother for the sake of peace and prosperity, and to assist in carrying out God's arrangement under this promise, so should we as Christians be willing to give to our partners in life, our neighbors and friends and brethren, the larger share of earth's good things, if thereby we may forward the interests of the Lord's cause in connection with the Abrahamic promise, in which we trust.

The world has the things of the present time. They are its prize. Mankind set their hearts upon these earthly things—they know nothing higher. We, on the contrary, appreciate the heavenly things, esteeming, as the apostle said, that all the things of earth are unworthy of comparison. We, like St. Paul, esteem the greatest things of an earthly kind but loss and dross that we may win Christ—that we may win a joint-heirship with Jesus in the great blessing of God by becoming members of the spiritual seed of Abraham, and participating in the glorious work of this promise—the blessing of all the families of the earth.—Galatins 3:29.

SET YOUR AFFECTIONS ABOVE

God had certain lessons of faith and obedience for the ancient worthies to learn. And how well they learned these! How much faith we see manifested in Abraham's career, and Isaac's and Jacob's, and all along down the line amongst those enumerated by St. Paul in Hebrews 11! How their obedience proved their loyalty as well as their faith!

We are not surprised that those noble characters are to have a goodly place in the work of blessing mankind under Messiah's kingdom. Their experiences in life were a schooling, and training and preparation for what lies before them during Messiah's kingdom. If they were faithful to God and trusted him in the dark, and loyally sacrificed earthly interests, doing his will, how sure we may be that they will be no less loyal, no less faithful, no less obedient, when as perfect human beings under the favorable conditions of Messiah's kingdom they shall be entrusted with honorable service and power by the great Messiah!

Who cannot see that if the ancient worthies of the house of servants required testing as to obedience, faith, loyalty, much more the spirit-begotten members of the Christian church require testing along these same lines! There are two reasons why our testing should be more thorough than theirs. (1) We are members of the house of sons, while they were members only of the house of servants. We have not only the spirit of begetting as sons of God, but additionally have much clearer light shining upon the divine Revelation, making known to us God's will and showing us how his plan is outworking. (2) Additionally, our testing is for a still higher position of glory and honor—"that we might become partakers of the divine nature"; that we might be joint-heirs with Christ in his kingdom on the heavenly, or spiritual, plane, still more important than the earthly plane, which the ancient worthies will receive. As St. Peter says, "What manner of persons ought we to be"—we who have had such great favors and privileges and enlightenment!

If then Abraham left his father's house—kindred—to be a stranger in a strange land in obedience to the Lord's leading, will the Lord expect less of faith and obedience in his spirit-begotten children of this Gospel age? Surely not! If Jacob surrendered up all of his rights to his father's property, should not the spirit-begotten children of God be willing to do as much, or more? If Jacob was willing to give liberally of his earthly possessions to secure peace with those who owed him much, ought not we, who have received the holy Spirit, be willing to give still more generously of this world's mammon, or riches, to those who love the present world, in order to secure our liberties and privileges, which we prize especially as opportunities to make our calling and election sure to the heavenly gifts and heavenly calling in connection with the divine plan?

FINALLY OUR GOLDEN TEXT

Our Golden Text seems at first not very closely related to the lesson. Nevertheless there is a relationship. It is this: Whoever cultivates the spirit of generosity and benevolence toward others in the interest of the Lord's cause will thereby be making character. Generosity in dealing with our enemies, with the world, will gradually make us more generous in all our dealings—in our homes, with our families, and especially in the Lord's family, to which our text refers.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." We are not to forget that the church of this Gospel age is represented as being in the school of Christ, to be taught and prepared for divine service, glory, honor, in association with the great Redeemer during his Messianic reign. We are not to forget that the lessons of this school are the graces of the holy Spirit, and to whatever extent we attain these graces, to that extent we shall be prepared for the place in the kingdom to which God has called us. To whatever extent God's people neglect the cultivation of these fruits of the Spirit, in that same proportion they will be unfit to share in Messiah's kingdom.

Is not this the very essence of St. Peter's exhortation when he says, "Add to your faith, fortitude; to fortitude, knowledge; to knowledge, patience," etc. "If these things be in you in abounding measure, they shall make you to be neither barren nor unfruitful in the knowledge of the Lord, and thus an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ But he that lacketh these things is blind and cannot see afar off," and looks merely at the things of this present life, and will be unprepared for the graduation examinations prior to the inauguration of the new dispensation—now at hand.—2 Peter 1:5-11.

THE DIFFERENT STEPS IN JUSTIFICATION

Even before Christ came into the world, God had dealings to a certain extent with some of the human race. He dealt with Adam, telling him of the penalty for sin and promising that the seed of the woman should some day bruise the serpent's head. He dealt also with Enoch, with Noah, with Abraham, Isaac, Jacob and others, centuries before Jesus was born. God did not, however, deal with these men in the particular and special sense in which he has dealt with the Gospel church, who are privileged to be called "the sons of God."—John 1:12.

The Scriptures state that Abraham believed God, and his faith was counted to him for righteousness. (Gen. 15:6) God

must have had some dealings with Abraham before he believed or there would have been nothing for Abraham to believe. Evidently God had had some communication with him before faith and trust could have brought him into even a tacitly justified condition.

Abraham sought to be as nearly perfect in conduct as possible, and to do those things which are pleasing to God. After he had manifested his desire to be obedient, God said, "If you will prove your faith by leaving your native land and risking the loss of your present earthly comforts and of the home of your childhood, I will make a covenant with you." Abraham believed God.

As soon as opportunity was afforded, Abraham left Chaldea and journeyed to Haran. Later, God made him certain promises on condition that he would go into the land of Canaan. After he had entered Canaan, God said, "All the land which thou canst see will I give unto thee and to thy seed after thee." (Gen. 13:15) Abraham was called the friend of God. (James 2:23) St. Paul tells us that God preached the Gospel unto Abraham, saying, "In thee shall all the families of the earth be blessed."—Galatians 3:8; Genesis 12:3.

FAITH IN GOD THE ESSENCE OF RIGHTEOUSNESS

So we see that there was a kind of dealing with the ancient worthies before Christ came—before there was any actual justification to life. None could be thus justified until a life had been given as a corresponding price for Adam's forfeited life. Hence the promise of God, so far as these were concerned, was only a hope. They understood that in some way he intended to do something for their relief, but did not know how God, who had once condemned them to death, could give them everlasting life. Nevertheless, they had faith in the promise, and this God counted for righteousness; for faith in God is the essence of all righteousness. By this faith they were justified to fellowship with God.

When Abraham, Isaac, Jacob and all the prophets manifested their faith toward God, they proved their heart-loyalty, so that long after their death he could say, "I am the God of Abraham, of Isaac and of Jacob." They believed that some day they would be raised from the dead. If there were no resurrection, God could not have spoken of them as he did; "For he is not a God of the dead, but of the living." (Luke 20:37, 38) This is the argument with which Jesus offset the teachings of the Sadducees that there will be no resurrection of the dead; but it was not given as a proof that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which he was speaking no man had ever ascended into heaven.—John 3:13.

We see, then, that Abraham had a measure of relationship with God, but not until he had manifested his faith. God had dealt with him, however, before this manifestation of heart-loyalty, and that dealing consisted in giving him knowledge of how to become the friend of God.

In due time God will indicate to the members of the human family that he is willing to accept them on terms by which he will be their God and they shall be his people, but that they must prove their faith by walking before him to the best of their ability. This is the most that God does for any one—simply to give him knowledge of the steps which he must take in order to have complete justification. He says, "My son, give me thine heart." (Prov. 23:26) On this principle God spoke to the Lord Jesus Christ and continues to speak to all who would come unto the Father by him.

TENTATIVE JUSTIFICATION NOT CONSECRATION

Manifestly, things are somewhat different now from what they were in Abraham's time. Abraham did not become a son of God; for he lived before the opening up of the way to life, and that which God counted a justifying faith could not bring him redemption. Our Lord had not yet opened up that living way. Notwithstanding the fact that the redemption had not taken place, Abraham had God's promise that in due time he and his seed should bless the world.

The message that now goes forth is that God is willing to receive again those who were once his sons, but who lost their sonship through the disobedience of Adam. Therefore, the very knowledge of God's plan is an offer of salvation to whosoever may hear of that plan. God says, in substance, "If you wish to become my son, this is the way. 'My son, give me thine heart.' After you have made a full consecration, I will reveal to you the deep things of my Word."

We should make a clear distinction between what God has done and what he intends to do. God considered Abraham and all the faithful of past ages as the servant class. (Heb. 3:5) But with the faithful of the Gospel age it is different. St. John tells us that "To as many as received him, to them gave he privilege to become the sons of God." (John 1:12) Only since Pentecost has opportunity been given for any to become sons. Hence, before that time none could become "heirs of God, and joint-heirs with Christ"—heirs of the Abrahamic promise.—Rom. 8:17.

To those who have come into Christ since Pentecost the assurance is given that they shall be made joint-heirs with the Lord if they continue faithful to the end, that if they suffer with him, they shall also be glorified together with him. (Rom. 8:17) The only ones who have full relationship with God are the consecrated, who have received the full life-justification possessed by none others in the world.

Just as God dealt in the past with those who dealt with him, and as he gave them encouragement and directed them by his voice, so now he gives those who deal with him particular information respecting his will through the Son and through faith in the blood of our Lord Jesus. Whoever thus starts out now is beginning to come into a justified condition; and every step of progress that he takes brings him nearer to consecration.

FROM KNOWLEDGE TO TENTATIVE JUSTIFICATION

The first step leading to justification is the gaining of a little knowledge; for no man can be justified in ignorance. This knowledge leads to a step of faith. With each advance in faith based upon that knowledge comes greater opportunity for increase of knowledge and faith. Thus we learn to walk by faith rather than by sight.

All of these steps, however, lead up to a full and perfect justification. First we come to a faith in God, believing that there is a great Creator, that we are his creatures, and that he has merciful intentions toward us. Then other steps lead us to see that God has made arrangements for receiving us back into fellowship with himself through the Lord Jesus Christ and his work of grace. We see that "Christ died for our sins according to the Scriptures." (1 Cor. 15:3) This is a step of greater knowledge and leads to another step of obedience. Thus we draw nearer to God. As St. James says, "Draw nigh to God and he will draw nigh to you." (James 4:8) Each step enables us to see that we are getting nearer to the blessing.

After seeing that the Lord Jesus has prepared the way for the forgiveness of sin, we learn that there are certain terms upon which our sins will be forgiven. This is another step of knowledge. Then we are brought to the point where the Lord tells us by his own word and the words of the Apostles that this forgiveness is based upon faith in him and full acceptance of his finished work, that the only way by which we may become sharers in that work is by the consecration of ourselves and all that we have to the Father, and that we take up our cross and follow Jesus. We also learn that unless we take this step we cannot reach full justification.

TENTATIVE JUSTIFICATION DEFINED

When one has been drawn to the Father through his Word and his providences, and has accepted the blood of Jesus Christ as his only means of salvation, he comes to the place where he must decide whether he will present himself to God or whether he will wait for the Millennial blessings of restitution. What he will do is uncertain. He is tentatively (that is temporarily) justified for a purpose—that of considering which step he will take. He is still on the human plane—a natural man.

Tentative justification, then, is for the purpose of giving a standing with God, from which a believer in our Lord's ransom-sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for restitution, he thereby proves that he has not appreciated God's offer.

The object in preaching the Gospel during this Gospel age—or at all—is to give an opportunity to whosoever will hear to attain to the privilege of spirit nature. Whoever hears the call and neglects to take advantage of it has evidently received the grace of God in vain. He suffers the loss of whatever he might have profited by accepting the offer. If for the doing of a certain piece of work a reward is promised, the one who fails to perform the work loses the reward, the honor, the money, or whatever was promised for doing the work.

God does not intend to inflict punishment on those who decide not to make the sacrifice of their humanity. But this class cannot gain the prize offered to those who do so. Only those who use their opportunity to be dead with Christ shall live with him—become participators in the glorious things that are his. Those who take this step constitute the church at the present time.

For the others, however, we trust that they will have opportunities in the future, in the Millennial age. Under the favorable conditions of that time we hope that they will do

better than they have done in this age. Yet our thought is that the person who has come to a knowledge of God's grace and has had a measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it.

Nevertheless, we do not wish to discourage any one who experiences faith in restitution, in a future life, in good works. We would not discourage any one who hopes for earthly life, restitution blessings. We believe that there are a great many people who are living noble lives, but who have neither faith nor light regarding the high calling. They are not on that account to suffer forever, except in the sense that they will have lost the opportunity of attaining the kingdom blessing.

VITALIZED JUSTIFICATION

The Lord says that one should take the step of consecration only after counting the cost. (Luke 14:27-33) After one has decided to take this step, he presents himself to the Lord. If his consecration is accepted, the Lord imputes enough of his merit to make the sacrifice perfect; for nothing imperfect can be presented to Jehovah. At the very moment of his acceptance as perfect through the imputed merit of Christ, he is reckoned alive in the full sense of the word; he has received actual justification in a legal sense. His justification is said to be vitalized. In other words, as soon as our Lord Jesus becomes his advocate, God is reconciled to that sinner and treats him as one actually perfect. Full justification means full making right in the sight of Jehovah.

Let us be sure that we clearly understand this important point. Justification is said to be vitalized when, by the imputation of the merit of Christ, one who has made a full consecration receives by faith his share of the redemptive work of Christ. Those who have received vitalized justification can have no part in restitution. Since that which is vitalized is made alive, justification that is vitalized is said to be unto life, for one's future existence depends upon his retaining that justification after our Lord's merit has been imputed. Abraham's justification, on the contrary, was not unto life, but only to fellowship with God. Christ had not died in Abraham's day and, therefore, merit could not have been imputed to any one.

By means of the various steps by which God has led us to himself we reach the fulness and completeness of justification. That justification is vitalized by Jesus, who imputes to us a sufficiency of his merit to cover our deficiency. At the same moment God accepts that sacrifice which has already been offered to him through the Advocate. This acceptance is indicated by the begetting of the holy Spirit.

The one thus covered with the imputed merit of Christ and begotten of the holy Spirit is thenceforth a new creature. (2 Cor. 5:17) If he continues faithful to his consecration vow, he will ultimately be presented to the Father as a member of the bride class. Those who fail to keep their vow will be put through severe trials, great tribulation, which will eventually prepare them for a lesser place than they would have had if they had kept their robes unspotted.

During this Gospel age only those who have presented their bodies as living sacrifices are given the holy Spirit. This power operates in their lives for their development as new creatures, to bring them into harmony with God and to prepare them for membership in the body of Christ.

SANCTIFICATION A GRADUAL PROCESS

In the early stages of the church there were "gifts of the Spirit," necessary to the inauguration of the church. These gifts of the Spirit ceased, however, as soon as the church had been established and the New Testament had been completed. We no longer have the gift of healing, of speaking with tongues, etc., but we have something more valuable than are gifts. These were for the infantile condition of the church. Instead, we have today the fruits of the holy Spirit, which are developed and matured gradually as the result of labor.

In some characters the period of maturing fruit of good size and flavor is longer than in others. Nevertheless, as surely as we receive the holy Spirit into good and honest hearts and are submissive to the prunings of the Great Husbandman, so surely shall we bear large, luscious fruit in due time. The fruits of the Spirit, the Apostle says, are manifest; that is, they can be seen in our lives. They are meekness, self-control, faith, goodness, gentleness, long-suffering, brotherly-kindness and love.

At the beginning of our existence as new creatures the fruits of the holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. The Lord says, "Every branch in me that beareth not fruit he taketh away" —cuts it off—"and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." (John 15:2) There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the bride class.

The work of actual justification and of actual sanctification and growth in grace is gradual. Completeness will be attained only in the first resurrection, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Those who will constitute the first resurrection are the blessed ones—the holy ones, who have cultivated the fruits and graces of the Spirit. As St. Peter tells us, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love. For if these things be in you and abound, they make you that ye shall neither be barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

GETHSEMANE!

Gethsemane! The garden's lonely shade the world's
Redeemer sought that night. He went alone to pray
For grace and strength to drink the last drop in his cup.
Great souls crave solitude in sorrow's hour! Not e'en
His well-beloved three might share the sacredness
Of that deep woe,—he bade them tarry, while he went
A little farther on, and fell upon his face.

* * * * *

Gethsemane! A solitary place, apart,
No mortal feet may press in sympathy that dark,
Enerimsoned earth. No human hand the fevered brow
May cool, no other heart can share its agony,
No voice but God's may break the solemn silence there,—
A place where every soul must drink alone the cup
The Father's hand hath poured, and given to his child.

Gethsemane! A desert place, alone, apart?
Ah, no! The anguished heart doth never cry in vain
To him who marks the smallest sparrow when it falls,
For he shall send his angel with the message, "Fear
Thou not, for I am with thee! I will ne'er forsake,
Nor let thee fail! My right hand shall uphold, my love,
My power shall keep thee, even to the bitter end!"

GERTRUDE W. SEIBERT.

SOUTHERN CONVENTION TOUR

At the suggestion of the newspaper syndicate which handles our weekly discourses through about 1,500 newspapers, we made a visit to Colon, Panama and Havana, in order that the discourses might come from those points bearing a measure of local color. Incidentally, we arranged for other meetings, as follows:

Jacksonville, Fla., Feb. 16th and 17th.—A convention of Bible Students gathered here on the 15th, to the number of about 200. They reported having had a splendid season of spiritual refreshment prior to our arrival, and that our coming in no wise diminished their joy and zeal.

We gave one public discourse at the Duval Theater. We had excellent attention. Crowds were turned away, unable to gain admittance. We hope that some good was accomplished —that some of the Lord's people were refreshed and strengthened in spirit; and that others, not consecrated, were enabled to see a light attractive to their hearts, which may bless them in after-days, leading them to righteousness and the Golden Rule, if not to the grand climax of full consecration to the Lord.

At Colon and Panama we gave public addresses, on Feb. 22d and 23d. In both instances the theaters were packed in a way not permitted in the United States. At Colon it was estimated that about 600 stood during the service, while many hundreds were turned away. At Panama we gave additionally an address to the Bible Students, numbering about 100. They came from different parts of the Canal Zone. Nine-tenths of the attendance of the interested in those parts are colored, very few being white.

Kingston, Jamaica, we reached Feb. 25th. We found a large convention already in session, crowding Collegiate Hall —about 600—nearly all colored. These gathered from various parts of the island, and represented one-half of the interested there. Some of these dear friends spent nearly all that they

possessed to come to the convention. We found them a very interesting company, very earnest for the Lord and for the truth. Their singing was excellent.

On the next day we had two meetings in the theater. The one in the afternoon was attended by convention friends and about as many more of the public, invited by special cards. These friends assembled in the evening at Collegiate Hall, so as to give the full benefit of the theater to the public. And the public came in crowds. The theater seats about 1,100. Besides these, approximately 700 were jammed into all the aisles and corridors and windows, and probably 2,000 were turned away. These were nearly all colored, not more than ten per cent. whites.

The friends had arranged to reserve certain seats for the whites, desiring especially that they should have an opportunity to hear; but the crowd, while orderly, insisted on taking possession of these. A number of ministers were present. They all remarked the eagerness of the people to hear, and seemed surprised that anything religious should have such a drawing influence. The Episcopal minister thoughtfully and wisely observed that the secret of the interest lay in the fact that our message was a "Gospel of Hope."

The newspapers, commenting on the people comprising the convention, commented upon their cleanliness, order, etc.; and the fact that they used neither tobacco nor liquors, and needed no attention from the police. In substance, they said, "This speaks well for the work of Pastor Russell and his associates. We hope that they may accomplish still more of their commendable work in Jamaica." They also referred to the fact that money and collections were not mentioned in connection with this convention.

On the 27th we gave an address on "The Oneness of the Body of Christ, through Baptism of the one Spirit"; and later we had a consecration service for the children. The convention closed with a love feast, in which four brethren especially representing the Society in Jamaica, stood with us in line and shook hands with the company as they filed past, meantime singing some of our beautiful hymns of praise and thanks to the Giver of every good and perfect gift.

In the evening our boat departed for Santiago, Cuba. About 150 were on the pier, singing and waving us good-bye. Their order, cleanliness and earnestness were afterwards commented on by passengers on our boat. We were complimented on having such friends and adherents.

Santiago was the scene of the principal battle in the war which brought Cuban freedom from the yoke of Spain. We had the opportunity of visiting the battlefield—San Juan Hill, where the principal part of the battle was fought, and Kettle Hill, celebrated as the point where Colonel Roosevelt and his corps were engaged and suffered severe losses.

A journey of about 500 miles brought us to Havana, in time for a publicly announced meeting, with just one hour to spare. English is comparatively little used in Havana, and our congregation was small—about 200. However, even in this small number we had the satisfaction of knowing that some received a blessing, of which we trust to hear further on.

Monday, March 3, was spent in crossing from Havana to Key West. We arrived at Key West just in time for an advertised meeting in its largest auditorium. We had a splendid hearing on the topic, "Beyond the Grave." Our boat for Tampa permitting, we announced a meeting for the following night at the same place. The second subject was "Where Are the Dead?" The attention was excellent. Approximately from five to six hundred of Key West's most intelligent and thoughtful people thus heard the Truth discussed for altogether four hours. We have hope that some of the hearers had eyes and ears of understanding, that some of them are of the consecrated class, and that the number of Bible Students there will be considerably increased.

Tampa was our next stop. Our steamer arrived in good time for the appointed meeting on Wednesday, March 5th. The Casino was crowded with a very intelligent audience of citzens, Bible Students and tourists. About three hundred were turned away. Our topic was, "Beyond the Grave." After the meeting many stopped to greet us. Altogether, we had a very enjoyable time.

The friends had made arrangements for a little convention of Bible Students, following the public address. We arranged our time of departure so as to permit the service of blessing the children, and a discourse for an hour on "The Three Bodies of Christ"—the church in her three aspects portrayed in the Word of God. We trust that the brethren were encouraged, and that the fruitage of our visit may appear in the Kingdom, if not sooner.

Pensacola, Fla., was our next stop. There we had from noon until 10:10 p. m., March 7th. The Bible Students here also had arranged for a little convention, and visitors from nearby towns were in attendance. The programme was the same as at Tampa—a semi-public meeting for the Bible Students, and another meeting for the general public, with the same topics as at Tampa. As usual, we had a crowded house and closest attention.

Leaving at 10:00 p. m., Friday night, we reached Washington on Sunday morning, in time for a morning meeting with the class of Bible Students and the usual Sunday afternoon meeting at Washington Temple. Leaving the capitol, we reached Baltimore in time for the appointed meeting in the Academy of Music. The public discourse at Washington and Baltimore was the same—"The Grandest Inauguration." All interested, we presume, already have had reports of that discourse, as it appeared in the newspapers regularly publishing the sermons.

Incidentally, we remark that a fund has been provided, so that any of the Lord's people who cannot afford to take a paper publishing the sermons weekly may be supplied free. The dear friends who have arranged this matter voluntarily are not only willing to pay for the papers, but very much pleased indeed to do so. We are again living in the time when the poor have the Gospel preached to them. Be sure to avail yourselves of this, another divinely arranged matter.

Address all requests for sermon papers to THE WATCH TOWER office. But will each ask for himself and not for another? It is the intention not to send papers to any who do not express a personal desire to have them. Send in your name thus for a free subscription. You need not be in fear of ever being asked to pay for the paper. Any such request would be a mistake, and should be promptly reported to THE WATCH TOWER office.

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QUALITIES AND ATTRIBUTES OF JEHOVAH

The Scriptures declare a "beginning of the creation of God." His qualities and attributes were the same then that they are now; for the Scriptures also declare his unchangeableness—"the same yesterday, today and forever."—Hebrews 13:8; Psalm 90:1, 2.

The completeness of the divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who "inhabiteth eternity" is self-centered. The creation of angels and of man was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures calls for an exhibition to the full of all the elements of divine character—divine justice, love, power and wisdom.

BELIEF IN SATAN LOGICAL

The declaration of the Bible respecting the Father's Power is that "the eyes of the Lord [the intelligence of Jehovah] are in every place, beholding the evil and the good." (Proverbs 15:3) This statement implies that there are things evil as well as good; things which God approves and things which he disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures.

The fact that the Lord has knowledge of all conditions of things is not out of harmony with the other facts that he permits conditions which he disapproves, and which he declares that he will ultimately destroy. "All the wicked will he destroy."—Psalm 145:20.

If we accept the great divine premise that the Bible is the Word of God, then we are bound to accept the declaration that there is a being called Satan, that he is the "god of this world" (2 Corinthians 4:4), and that he now works in the "hearts of the children of disobedience." (Ephesians 2:2) These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the inspirer and through whom he is working.

Certain statements are made respecting Satan which could not properly be applied to a principle of evil, or to a working of error; as, for instance, Jesus declared that Satan was a "murderer" from the beginning—and a "liar." (John 8:44) Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. Hence the whole

tenor of the Scriptures upholds the assertion that there is such a being as Satan and that he is in opposition to God.

If we were to suppose the everlasting continuance of Satan as a being, as an adversary of God, the matter would seem strange to us, because irreconcilable with our conception of divine power. We have the statement of the Scriptures respecting his reign and ultimate destruction. (Hebrews 2:14) With this information we have a reasonable, logical thought on the subject. When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the problem of his existence.

To suppose that there is no Satan is to suppose that God has permitted his Word to deceive mankind in this respect, or that the devil is a manifestation of God himself—a position which is unthinkable. Nor is it logical to say that there is a devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent—everywhere present. But we do not find this latter statement to be Biblical. The Scriptural proposition is that at the close of the Millennial age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the empire of the universe shall be in absolute harmony, then God will be all in all. (1 Corinthians 15:28) To all eternity there will be no opposition to his will. There is opposition now, however, in many places and at many times. But ultimately, God will have full control.

THE OMNIPOTENCE OF JEHOVAH

To say that God is all power is sophistry of language which often misleads the one questioning as well as the one attempting to answer him. The statement is not correct. If God is all power, then he is not love or justice or wisdom. He would thus be limited to the one great attribute of power, or force. Such cannot be the thought entertained by any logical mind. It is, nevertheless, a form of statement that is often used, perhaps unintentionally, but very injuriously to the reasoning faculties.

The Bible nowhere says God is all power. There is a marked difference between being power and exercising power. God is all-powerful. He has the ability to exercise power in any direction to the extent that he wills. If he had chosen, he could have so created Satan that he could not think or do other than in harmony with the divine will; or he could have exercised his power to crush the adversary and thus have destroyed him long ago. But he has permitted Satan to exist for six thousand years, in the sense that he does not restrain the devil from doing evil. The Scriptures, however, tell us that God will eventually destroy him.

The scope of the exercise of divine power is the universe, but it is difficult for our finite minds to comprehend the meaning of this word—universe. Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns—the centers of solar systems like our own, with supposedly more than a billion of planets more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants, whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of human creation began with our earth. What a boundless thought we have in the mere suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated!

We stand appalled at the immensity of space and at the law and order which everywhere reign! We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Psalm 19:2, 3) The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. Whoever, after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God." —Psalm 14:1.

As scientific instruments demonstrate to us the immensity of the universe, we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, when he represents Jehovah as weighing the mountains in his balance and holding the seas in the hollow of his hand. (Isaiah 40:12) From his standpoint, a thousand years are but as a watch in the night. (Psalm 90:4) How insignificantly small we all feel in the presence of our God! No wonder some great men are inclined to say that humanity is too insignificant from the divine standpoint to be worthy of the least consideration—much less to be objects of divine care and providence!

THE OMNISCIENCE OF JEHOVAH

To say that God is all knowledge is also an inaccurate statement. If God were all knowledge, how could he be all power? God has all knowledge, possesses all knowledge. But this is a different matter. If we say, "The boy has a hoop," we do not mean that he is a hoop. To be a hoop and to have a hoop are not the same. God is omniscient; that is, he knows all things. This very fact proves that he is a personal God. There can be no knowledge without personality. Knowledge implies cognizance of external things. Amongst the things outside the divine Person are things both good and evil.

When we read that God created man in his own image and likeness (Genesis 1:26, 27), we may know that man is not God. He was merely made in the image of God. Because God is perfect, therefore the human being made in his image would be satisfactory to God. That human being had knowledge. But he neglected the Word of God, and thus he learned something by his neglect. What he learned is mentioned in the Scriptures. "He is become as one of us [the *Elohim*], to know good and evil." (Genesis 3:22) This statement proves that God knows good and evil.

If God did not know evil from good, then he could not be our Instructor. By his laws, his principles, God sets before our minds that which is right and that which is wrong. Adam knew how to discriminate between right and wrong, but his disobedience increased his knowledge of both good and evil. In his fallen condition man cannot always determine between them. Therefore God gave Israel a law, and man's knowledge of that law assists him to discriminate between good and evil.

One of old time said, "Thou art a God which hidest thyself." (Isaiah 45:15) How true! As a result the world by wisdom knows not God. He is near in his wisdom and love, yet he can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As truly as I live," says Jehovah, "all the earth shall be filled with the glory of the Lord." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Num. 14:21; Hab. 2:14) Then all shall see what God hath wrought, and our temporary blindness will but accentuate the glorious brightness of his wisdom, justice, love and power.

"GOD IS LOVE"

God is love in the sense that the term love represents the central principle of the divine character. There is nothing contrary to love in God. The Scriptures do not teach that there is nothing except love anywhere—that God is everywhere and love is everywhere. But they teach that God is a loving character. This does not militate against the other statements that God is just, wise and powerful. But this quality of love best of all represents the divine Being. All of his justice is in harmony with his love. There is no exercise of justice or power in an evil sense, for all his attributes work together for good to all his creatures.

The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, he is also just and loving. And the more we consider the matter, the more reasonable the Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. When we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah, he must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the dark ages—then we began to recognize it as the message of Jehovah to his creatures. It informs us that the great Creator of the universe is not only almighty and all-wise, but loving and kind, with Justice as the foundation of his empire. (Psalm 89:13, 14) From the Bible we learn, too, that our Creator has been pleased to make us in his own image, in his own moral likeness, to the intent that we may enjoy him and the fruits of his righteousness to all eternity.

All the power, all the justice, all the wisdom, of God must be used in accordance with his own character, which is love. It will therefore be loving wisdom, loving justice, which he will use toward all creation in the exercise of his loving power for their good. He created man. He permitted Adam to disobey

his law, telling us that he knew in advance what man would do and that he permitted man to do wrong.—Isaiah 46:9, 10.

In permitting sin to enter the world, God had two ends in view. He purposed to give an illustration to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. Thus we know that God's arrangement from the beginning has been for a resurrection of the dead. "As all in Adam die, even so shall all in Christ be made alive."—1 Corinthians 15:21, 22.

If we were to take any fragment of Scripture as a basis for a system of doctrine, we would find ourselves either teaching universalism on the one hand, or claiming that God has no wisdom, or that he purposed the evil, or what not. We would get into all sorts of confusion. But when we see the perfect adjustment of God's justice, wisdom, love and power, and realize that he has good purposes respecting the evil, that he has fully marked out what it shall do and what it shall not do, either in its present influence, or its ultimate influence, this gives us confidence in the character of God.

THE PERMISSION OF EVIL

From only one standpoint can divine wisdom and love be discerned in connection with the history of mankind. It must include the age about to be ushered in—the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also to both men and angels, justice, unswerving justice. The next lesson to be taught to God's intelligent creatures is that God is love. The foundation for these lessons is already laid in the ransom-sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith or the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world-wide and means a full deliverance from the sin-and-death condemnation which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will be destroyed in the second death.

THE SECOND DEATH THE ESSENCE OF WISDOM

As for the second death, we easily see that if God created man in his own image, man must of necessity be a free moral agent; otherwise he would not be in God's image. If man was created a free moral agent, he must have the power or privilege to will wrong as well as right. If he exercise his power in the direction of evil, God has the power to destroy him. On the other hand, if he live in harmony with righteousness God has the power to grant him life to all eternity.

The destruction of the wicked in the second death is the essence of wisdom. As to the declaration that God is too pure to behold evil (Habakkuk 1:13), the thought of the original seems to be that God's character is so pure and so righteous that he will not continue to behold evil. He will not permit evil to all eternity, for this condition would not be pleasing to him.

This very thought implies that there is evil to behold. If not so, how could he behold it? But this is all consistent with the divine plan. Ultimately all evil shall be destroyed. Ultimately all creatures which are "in heaven and on earth and such as are in the sea" shall be heard saying, "Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Revelation 5:13.

"SHALL A NATION BE BORN AT ONCE?"

[This article was a reprint of that entitled "Who Hath Heard Such a Thing," published in issue of May, 1894, which please see.]

THE CONFLICT BETWEEN FLESH AND SPIRIT

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."—Galatians 5:17.

The Apostle is addressing these words to Christians, who have become new creatures in Christ, to whom old things have passed away, and all things have become new. These are said to be begotten of the holy Spirit and therefore to be, in reality, spirit beings, who will be changed in the resurrection, "in a moment, in the twinkling of an eye"—spirit beings who have not yet been completed. But the new creature has only the flesh in which to operate at the present time.

God expects that the new creature will manifest his loyalty, and demonstrate worthiness of perfection of the spirit in the first resurrection. The Apostle says that such must expect to find a conflict going on—the Spirit lusting against the flesh and the flesh against the Spirit. The word lust here used is a good Anglo-Saxon word meaning desire. The new creature strongly desires to be loyal to God and to do his will. The flesh strongly desires against all this.

These two spirits are in opposition. The two are in antagonism. The flesh desires to serve itself. It has earthly desires, earthly objects, earthly aims. The new creature desires to set its affections on the heavenly things and to sacrifice the earthly interests and aims and prospects, to live as a spirit being tabernacling in the flesh—to live no longer as a human being with earthly interests. Whatever serves the one interest is in conflict with the other interest.

NEW CREATURES HAMPERED BY THE FLESH

The words of our text are not addressed to the world, but to the church. The church has been begotten of the holy Spirit—a new creation. If these live after the flesh, if they renounce their covenant of sacrifice, they will die. But if they mortify, or kill, the deeds of the flesh and abandon this wholly for the Spirit, they shall live—have everlasting life. We all see that in our Lord Jesus, holy, harmless, undefiled, there was such a contrast; the earthly interests drawing one way, and the heavenly interests another. These were all pure and perfect desires; nevertheless, as the new creature, begotten of the holy Spirit, he was obliged to overcome them.

We recall our Lord's words very near the conclusion of his ministry: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) The conflict was going on; but the Lord's spirit was firm, and he was obedient to the terms of his sacrifice. Being perfect, however, he could do those things that he would. He did them, and won the great victory.

In our case the matter is different. We are by nature fallen. Our earthly appetites and tastes are depraved. All are more or less selfish; some more depraved than are others.

Our flesh is depraved; we cannot do the things that we would. Hence we need the merit of Christ to assist us; hence the Apostle tells us that every time we as new creatures have done wrong, we should acknowledge the error and go to the throne of heavenly grace to obtain mercy and find help for future needs. Thus we show to God the loyalty of our hearts. All those having Christ's mind and disposition are hampered merely by the weaknesses of the flesh, the fallen flesh; but they have an Advocate, to whom they may go and have these weaknesses of the fallen flesh compensated for.

The question may arise, Why should there be any conflict between the flesh and the spirit in our case? and how do we overcome these weaknesses sufficiently to desire to become joint-sacrificers with Christ, before we are begotten of the Spirit at all? The answer is that while the whole race is fallen, many of the fallen ones realize the shame of their condition and long to do righteously, but are unable to do so. They find themselves to be slaves of sin. They are weak; they are so bound that they cannot do the things that they would. Many of the Jews were in this condition. They were desirous to do God's will, but were unable to do so. The desire was there, the will was there. But because of man's fallen condition there were other qualities of their mind in opposition.

The human mind is made up of various qualities. When sin came in, the lower and baser of these qualities of the orignal man gained the ascendancy, and the nobler of these qualities gradually became effaced, until the original likeness of God was measurably gone from humanity. But in some of the sons and daughters of Adam there is sufficient of the original God-likeness to oppose sin and to seek to have reformation of life.

Such good influences are manifest even amongst the heathen.

During the Jewish age, some amongst the Jews were seeking to live in harmony with God. Others were following the course of Belial, and serving Satan and giving themselves up to selfishness. And so it is today. The Jews could not keep their law, and unless they could keep the law perfectly, they would fail of getting everlasting life, just the same as those who had never been under the law. Since Pentecost there has been a different arrangement. God has provided a Savior, whose death is efficacious for the sins of the world.

THE CONFLICT ENDS WITH DEATH

Why, then, has this death not yet been effective for the world? God is wishing to find a class willing to lay down life itself in God's service. Some of these fallen children of Adam, noting the call of God's Word—to become footstep-followers of Jesus—have enough strength of character to follow in Christ's footsteps. They manifest their determination by consecrating their lives to his service. Such a consecration means that the higher qualities of the mind have united, and have gotten control of the lower qualities of the mind, putting them under constraint.

Under the inspiring influence of God's promises and the message of the Gospel, they are through the great Advocate received as members of his body—as new creatures in Christ, begotten of the holy Spirit. Thenceforth they have a relationship with God. They are expected then to go forward from step to step, continually fighting against the snares of Satan. This is the Christian's life—the battle mentioned in our text. The two influences—the flesh and the Spirit—are contrary; hence the conflict.

There is no need to go outside and battle with others. There is plenty to do within. Happy are those who, by their endeavors, show their loyalty to God! In due time, by the power of the first resurrection, they will lose the old body altogether and will be clothed upon with immortality. If we are "faithful unto death," we shall be like him, our Lord and Head, see him as he is, and share his glory.

There is, however, a great and continuous battle; for although the new will asserts itself, puts the body under and compels its subjection to the new mind, nevertheless, the mortal body, not being acually dead, is continually coming in contact with the world and the adversary, and is continually being stimulated by these and by earthly cares, ambitions, methods, strivings, conflicts, to insubordination to our new will.

No saint is without experience of this kind—fightings without and within. It must be a fight to the finish, or the great prize for which we fight will not be gained. For although the new creature, by the Lord's grace and strength, repeatedly masters the mortal body, nevertheless, until death there can be no cessation of the conflict.

"How goes the fight with thee?
The life-long battle 'gainst all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings!

* * * * * *

"Say not the fight is long;
'Tis but one battle and the fight is o'er;
No second warfare mars thy victory,
And the one triumph is for evermore!"

DISCERNING THE WILL OF GOD

"Teach me thy way, O Lord."—Psalm 27:11.

The Lord does not wish us to walk by sight, and thus to have no difficulty in discerning his will. Therefore he puts matters in such a way that both our obedience and our perseverance are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer. We should not undertake anything without seeking to know the will of the Lord respecting the matter.

Since, however, we have no miraculous insight through which we may know what is the will of God in all the details of every-day life, we are not always able to discern that will. When the matter is one about which the Scriptures give instructions, then the way is clear; for the only course which the child of God desires to follow is that of obedience. But when the matter is such as depends upon one's own judgment, then the way is not so clear. Realizing that our judgment is not sufficient, we should not tax our minds with what we know is beyond our power to decide, but should leave the matter to the Lord.

We know that the Lord can direct our course in whatever way he chooses, if we put ourselves under his care. So at the beginning of the day we can say, "Lord, here am I; I thank thee for the privilege of another day, which I hope will be full of opportunities for serving the truth and the brethren. I ask thee to direct my thoughts, words and conduct, that I may serve thee acceptably." Then we may go forth and use our best judgment.

If the Lord wants to lead us in one direction or another, that is his part, not ours. We have solicited his guidance; and our eyes are alert to know and to do his will at any cost. In this attitude we may rest easy, knowing that God is able and willing to overrule all things for his glory and our profit.

As a child, the Editor noticed that some people had a certain way of going to the Lord with all of their affairs. They would open their Bibles at random; and whatever verse their thumb or finger happened to touch they would consider to be the Lord's message to them; and they would follow its suggestion carefully. Sometimes the text to which they opened seemed to be a remarkable answer to their prayer.

This method is not one with which the Editor desires to find fault. But since it did not appeal to his judgment, he took the matter to the Lord in prayer and said, "Father, I am really afraid to adopt this plan. So if it please thee, I would rather be directed by my judgment than by this method; for my mind does not seem capable of accepting it." The Lord seems to have taken him at his word.

There is surely a reason why right is right in every matter; and we should desire to know it. We should desire to know why God wishes a matter this way rather than that way; not that we doubt his wisdom, but that we may enter into the spirit of the divine regulations. The Editor's method of seeking divine guidance is to study the Scriptures, taking all of the verses bearing upon the subject under consideration, and trying to find the underlying principle of God's dealings and teachings.

By this method he has much more happiness than he otherwise could have. By following the other method he could not know whether God or the devil or chance would open the Bible for him. He much prefers to follow what he believes to be the teaching of the Word of God; that is, to commit all to the Father in prayer, asking him to guide both reason and judgment, and then go out and use that judgment and reason to the best of his ability. Even if God should permit him to use his judgment in a way that afterward appeared not to have been the best, nevertheless the Father may use it to bring some great blessing or profitable lesson. By judgment, of course, he means his understanding of the Father's Word and of his providential leadings. Thus doing, he knows that all things shall work together for good.—Rom. 8:28.

THE ONENESS OF THE BODY OF CHRIST

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit."—1 Corinthians 12:12, 13.

We are all baptized by one spirit into one body. The figure of a human body of many members, operating together for the general good and for the accomplishment of one general purpose, one work, is a mental picture that is very generally made use of by the whole world. It is not confined to the church. In our own country we speak of the President, our Chief Executive, as the head of the Government. We speak of the Congressional body and the Senatorial body, and of the co-operation of the various members of these bodies in a work for the general good.

The specially called out of God's people during this Gospel age, whether they be called out from amongst the Jews or from amongst the Gentiles, are of one body, because the body is one, and not a divided body. In this respect, the body of Christ is different from the political bodies of today. In the United States, for instance, there are the Republican party

and the Democratic party. They are not united in the most desirable sense. But the Lord says, through the Apostle, that the church is one body of Christ, that many members compose this one body, and that all the members are related to each other.

The members of the body of Christ all have one work, purpose, or object, in view, and one method by which to in that purpose. They are called to a special service— they may show forth the praises of God. The world is ing to show forth the praises of king or queen or sect or t not. But this class have but one aim and object in —to serve God. They are his representatives in the world.

God is the real Emperor, or Ruler, of the Universe. But his subjects in this part of his dominion are under a curse of death. He does not intend to leave them in this condition. He intends to roll away this curse eventually and to bring them a blessing.

Many who in the past heard of this purpose did not understand; and many who understood found their hopes grow faint, as the time was long. The Scriptures say that God's plans will not fail; that his present plan is the election, or selection, of the church, and that the purpose of the election of the church is for the blessing of the non-elect. God had this purpose in mind from before the foundation of the world, and he will carry it out. The church is being chosen that they may be associated with the Son of God, the Logos, the Mediator, in his kingdom.

THE ONENESS OF THE BODY ILLUSTRATED

Those who are now called out all receive a begetting of the holy Spirit. They are all baptized by the one spirit into the one body. His members are fellow-sharers in the suffering of this present time. They are to be fellow-sharers in the glories that are to follow. So the Apostle is here dilating on this particular phase of the subject. One member cannot say to another, "You are not needed"; for God hath set the members every one of them in the body as has pleased him. And the body would not be complete without every one of them, unless one should fail to make his calling and election sure.

With this view of matters, we should be very sympathetic with each other. There is no division in the human body. Yet one hand is separate from the other hand; there is a separation between the hand and the foot. But there is a work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. Nourishment passes from the central stations to the various parts of the body. So it is in the spiritual body. We are not all doing the same thing. God has a variety of things to be done. He gives one a work to do in this department, he gives another work to do in another department.

The Apostle proceeds to say that if one member suffer, all the other members come to its relief. If one member of the body of Christ suffer, all the other members suffer with it. And no member can be in ill condition without the knowledge and sympathy of the Head member, Christ. Our Lord said to Saul of Tarsus, "I am Jesus, whom thou persecutest." When Saul was persecuting some of the members of the church, he was persecuting Jesus. Whether it is a member living back in Jesus' day or one living today, it is the one body. There is one God and Father of all, one Lord and Savior Jesus Christ, and one holy Spirit by which all are to be controlled and guided.

It is blessed to mark this oneness between Christ Jesus and the members of his body. Our Lord does not selfishly grasp all the glory and seek to retain it for himself. On the contrary, with loving solicitude he marks the progress of his body-members as they develop in character-likeness to himself, and says, "They are mine; and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with himself, beholding and sharing the glory which the Father has conferred upon him as a reward for his loyalty and obedience throughout all the crucial testings which came upon him.

All the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression—"That they all may be one; as thou, Father, art in me and I in thee" [thy Spirit, or disposition, and purposes and aim being common to us all]. (John 17:21) Hence he would have us adopt the same Father's Spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will.

Be not men's servant: think what costly price
Was paid that thou might'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.

THE GOSPEL OF HOPE

Following our public address at Havana, a lady of some prominence came forward and expressed herself as greatly pleased with what she had heard. She said she appreciated the hopeful outlook which we had held before the audience respecting God's love and care, and the comforts of the truth in the present life, and the hopes respecting the future life.

"But," said this lady, "I wish, Pastor Russell, that you could inoculate THE WATCH TOWER readers with this same spirit of hope breathed in your discourses. I am well acquainted with some who are deeply interested in your presentations of the Bible teachings, but who seem to lose sight of the hope and the good things, being chiefly impressed with matters that are very doleful and discouraging. They seem to dwell upon a coming time of trouble to such an extent as to make both themselves and others about them sad. I believe that if they could be inoculated with more of the spirit of hope in respect to the future, they could be much happier themselves and make others about them much happier. I believe that they would really make much more progress in the propagation of the truth, if indeed your presentations are the truth, as they seem to be." We promised to lay the matter before THE WATCH TOWER readers, and are now doing so.

YE HAVE NEED OF HOPE

The Apostle wrote, "Ye have need of patience." We are not contradicting his statement when we add that also, "Ye have need of hope." Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means good tidings. Whoever, therefore, would preach the Gospel should be sure that his message is one of good tidings, one of hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even that subject is to be approached from the standpoint of good tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the good tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a litle season will obscure the dawn of the rapidly oncoming day of Christ—the day of blessing and joy—the world's jubilee—the time of rolling away the curse and substituting God's blessing.

"THE WHOLE CREATION GROANETH"

The majority of the world and also of the Lord's consecrated people have plenty of trouble in the present time without being terrorized needlessly in respect to the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be something terrible awaiting the masses after death—a Catholic purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings—to substitute more pleasant and happifying thoughts.

What the world specially needs is what the Bible alone can give. Bible students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the brokenhearted and to say to the weary and heavy-laden, "Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become his followers. Then look beyond the present and see how, in harmony with the Father's gracious arrangement, he will eventually scatter the blessings of restitution far and wide. Behold the love of God, which constraineth us! Cast away your fear of him! Draw nigh unto him through Christ, and he will draw nigh unto you."

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah's

glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death—the second death; and that "whatsoever a man soweth, that shall he also reap." But these features of the divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realize the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby he will have mercy upon all, through Christ. We need to follow the Master's course when he declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with him in his kingdom glories, honors and immortality. But they will find the narrowness of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus, without knowing the truth of the statement, "Through much tribulation shall ye enter the kingdom of heaven."

What then shall we tell the people? Oh, give them also the message of hope, the message of joy, the message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the heavenly Father's love and care—matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulnes in turn leads to more joy and praise, and to more sympathy for our fellows—for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

"THINK ON THESE THINGS"

All this is in full accord with St. Paul's advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) Following this course then—of preaching the Gospel of hope—we are following the Master and the apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did so. The apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in his coming glories.

Let us then, dear brethren, realize that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Hearken to the words of Jesus, "God shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in heaven is perfect." As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

GETHSEMANE

I journeyed through the twilight
Where all was dark and drear,
And wondered why my Savior
Did not seem always near.
As steeper grew the pathway
And full of thorns the road,
I stumbled, deaf and blinded,
Beneath my heavy load.

The tears of my own grieving
Had filled mine eyes with mist,
And thro' the vapory veiling
The face of Christ I missed.
At last I fixed my vision
On heavenly heights of love,
Whose tips were ever glowing
In sunlight from above.

And wandering thus, up-gazing,
I earnestly pressed on,
Unheeding thorns and thistles
By which my feet were torn.
At last, worn out and weary,
I fell upon the ground,
Where, worn by time and tempest,
A granite cross I found.

I leaned my head upon it,
My all on it I laid;
Together with my sorrows,
My joys I also gave.
Then suddenly a rustling
Of pinions filled the air,
And lo! beside me kneeling
I saw an angel there.
And midnight in the Garden
Was bright as day to me,
For Christ stood 'mid the shadows
Of my Gethsemane!

BIRLA I. MORRIS.

HATED WITHOUT A CAUSE

APRIL 27.—Genesis 37.

"Love envieth not."—1 Corinthians 13:4.

The story of Joseph and his brethren, beautiful in its simplicity as a narrative, is deeply interesting and instructive, from various viewpoints. One lesson would be the unwisdom of a parent in showing too great a preference for one child above another, and thus cultivating amongst the children a spirit of envy. Another lesson would be along the line of the unwisdom of telling even our dreams to unsympathetic ears: as when Joseph told his dreams to his brethren. In the one dream, he saw eleven shocks of wheat bow down to one shock, which was his. In the other dream, he saw the sun, the moon and the eleven stars all doing homage to him.

Joseph was not to be blamed for having these dreams. Unlike the majority of dreams, they apparently came not from indigestion, but were from the Lord. Joseph was not even to blame for artlessly telling the dream to his brethren; and evidently this was the very thing which the Lord intended should be done. The Lord foreknew the jealousy of Joseph's brethren, and how envy would be cultivated in their minds; and he gave the opportunity for it; for he had already mapped out Joseph's subsequent experiences, which the envy of his brethren merely helped to accomplish.

We may, however, learn the lesson that in general it is the part of wisdom to keep to one's self truths not necessary for another to know which might merely arouse opposition. Jesus encouraged this very thought, saying, "Cast not your pearls before swine, lest they turn again and injure you." Very deep truths connected with the divine plan and with Christian hopes had better not be told to others than those for whom they are intended by the Lord—namely, the meek.

JOSEPH A TYPE OF MESSIAH

The most important feature of today's Bible Study is that which in addition to all that we have suggested, recognizes Joseph as a type, or prophetic picture of Christ, the Messiah. Joseph was kind to his brethren and was on an errand of mercy to them when their envy plotted his death, and later on sold him into slavery in Egypt. His brethren hated him without a cause—merely because he was good, because his father loved him, and because God in the dreams foreshadowed his coming exaltation.

Joseph's brethren should have said, "Let us rejoice that we have so noble a brother. Let us rejoice if it be God's will that he should be very highly exalted. God's promise made to

our grandfathers, Abraham and Isaac, and to our father Jacob, may thus be reaching a fulfilment. Let God's blessings come in whatever way he sees best. We will rejoice with our brother, as we see that he is pleasing to God and to our father Jacob. We will seek more and more to copy his character." But they were envious to the point of cruelty, first resolving to murder him, and later, merely as an alternative, to sell him as a slave.

"THEY HATED HIM WITHOUT A CAUSE"

But God's providence continued with Joseph and blessed him as a slave, and through much tribulation finally brought him to the throne of Egypt—next in influence and power to Pharaoh himself. Then it was that the famine of the land drove Joseph's brethren to Egypt to buy wheat. Thus was fulfilled his dream—that his brethren bow down, as illustrated in the eleven sheaves which bowed down before his.

Later on when his father and the entire family came into Egypt to live in Goshen, they all did obeisance to Joseph, as the representative of the Egyptian government, thus fulfilling the second dream. But all of these experiences were at the time dark. They all looked as though the Lord had less love for Joseph than for any others of his family, until the time came for his exaltation to the throne. Then everything changed.

"WHICH THINGS ARE AN ALLEGORY"

The allegorical meaning of all this, as applied to Jesus, is that he was also hated without a cause. We read in Psalm 69:4, "They that hate me without a cause are more than the hairs of mine head." Jesus quoted this statement and applied it to himself, saying, "They hated me without a cause." (John 15:25) The brethren of Jesus were the Jews, who crucified him. But there was no cause of death found in him.

We perceive that it was for envy that they delivered him up and called for his crucifixion, because his works were good and theirs were evil; because he taught the way of the Lord more perfectly than they; because he declared to them that the time would come when they and all others would recognize him as the Messiah—coming in the clouds of heaven with power and great glory—and would bow the knee to him.

As with Joseph, disaster, treachery and shame prepared the way for glory and honor on the throne of Egypt, so with Jesus. His trying experiences proved him loyal to God and led onward to his exaltation to the right hand of Divine Majesty. St. Paul refers to this, saying of Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2) Again he says, "Though he was rich, for your sakes he became poor, that ye through his poverty might become rich" (2 Corinthians 8:9), even as the experiences of Joseph—all of his humiliation—prepared the way for him to be succored and honored by Pharaoh. Again we read of Jesus, that "he learned obedience by the things which he suffered; and being made perfect [through suffering], he became the author of eternal salvation to all those that obey him."—Hebrews 5:9.

"IF WE SUFFER WITH HIM"

The Scriptures assure us that in God's great plan, not only Jesus is to be exalted to the throne as the world's Messiah, but with him is to be a company of brethren, sharers of the same glory, honor and immortality. And these brethren, in God's great purpose, are required to pass through similar experiences to those of their Elder Brother Jesus. Their experiences, therefore, are illustrated also in Joseph's experiences. They are not on an equality with their Elder Brother. He is designated their Head, their Chief, the Captain of their salvation. So we read again, that God, "in bringing many sons to glory, made the Captain of their salvation perfect through sufferings."—Hebrews 2:10.

And all of the company of sons received under this great Captain must similarly be perfected through sufferings.

Does not this account for the trying experiences of the Church during the past nineteen centuries? The Apostle John declares, "As he was, so are we, in this world"; and again, "The world knoweth us not, because it knew him not." As Joseph's brethren were blind to the fact that their brother would be their savior from famine, as well as the savior of the Egyptians, so the world fails to realize that only through the Messiah will any have eternal life.

In the very same connection in which Jesus mentions that he was hated without a cause, he plainly forwarns all of his elect followers that they must similarly expect to be hated unjustly. We read, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause."—John 15:18-25.

We give in full the same text from which our Lord quoted, "They that hate me without a cause are more than the hairs of mine head . . . Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."—Psalm 69:4-9, 20, 21.

THE PHILOSOPHY OF THE FACTS

We have considered the facts—that Jesus and all of his followers, according to divine intention, have suffered shame and contempt. We perceive that, in the case of Jesus and of the early church, the persecution came from their brethren according to the flesh—from the Jews. And since then, all the way down the Gospel age, the persecutions of the church, the brethren of Jesus, the household of faith, have come from their brethren, too. These brethren are not Jews, but Christians. As the Jewish religionists in Jesus' day persecuted their more righteous brethren, so since then nominal Christians have been the chief persecutors of the Lord's faithful followers.

This persecution has come upon faithful souls of nearly every denomination. And, sad to say, this persecution has come from unfaithful souls of nearly every denomination. Presbyterians, Covenanters, Episcopalians, Roman Catholics, Methodists and Baptists have all endured persecutions from blinded brethren; and blinded ones amongst themselves have also shared in the persecuting work. In nearly every case the profession has been made that the persecuting was done for the glory of God. Thus the Lord through the Prophet expresses the matter, saying, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! But he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

Already the world in general, including the Jews, realize that a great mistake was made in persecuting Jesus unto death. Already to some extent similar transgressions against the faithful followers of Jesus have been recognized. And yet the same blindness, from the same envious disposition, leads on to persecution even in our day.

The majority admit that they do not know very distinctly much about God or much about the Bible. They pray for light, and sing, "Lead, kindly Light, amid the encircling gloom." And yet, if any light appear, if any voice of love or tenderness be heard, directing toward the dawning of the new day ,and pointing out with clearness the riches of God's grace and the lengths and breadths of his mercy, immediately their songs for light cease, and their stones of ridicule and slander are hurled. And why? Lest peradventure there should be any change; lest any one should get further light; lest the divine promise should be fulfilled, and a new dawn should be ushered in.

But what is the philosophy of these facts of history? Why has God permitted, yea, ordained that Christ should suffer, and that all who would walk in his steps must share in his experiences of ignominy and shame and reproach—suffering with him? In Jesus' case, the Father used the trying experiences to test the love and loyalty of his Son, and to demonstrate his obedience to angels and to men. Intending to confer upon him very great glory and honor, the Father would have all to see, as he saw it, the worthiness of the Logos, subsequently Jesus.

In a symbolical picture the heavenly hosts are represented as acknowledging the propriety of the high exaltation of Jesus, because of his faithfulness unto death, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And if such a demonstration of the worthiness of Jesus, the Logos, was necessary or proper, much more necessary would it seem that an elect church, being gathered from amongst a fallen race, should be proven loyal to God to the very last—even unto death. There is a difference, however.

In the case of the Master, it was a demonstration that he was perfect before he left the heavenly glory, and perfect also when he became the Man Christ Jesus—"holy, harmless, undefiled and separate from sinners." "In him was no sin." In the case of his followers, the imperfection of the flesh still remains; but they are judged, not according to the weaknesses of their flesh—of heredity—but according to the love and zeal of their hearts. And this loving zeal is witnessed to by their endeavor to walk faithfully in the footsteps of their Leader and Savior, overcoming to the best of their ability the weaknesses of their flesh, and "showing forth the praises of him who called them out of darkness into his marvelous light."

AFFLICTED, YET A COMFORTER

MAY 4.—Genesis 40 and 41.

"God giveth grace to the humble."—1 Peter 5:5.

Joseph may well be designated the model young man of Old Testament times. In some respects, he would be a model for any time. There is a distinction to be made, however. Joseph lived before the time of spirit-begetting, and hence was merely a natural man, not a Christian. He lived before the time of Bibles, before the time of preaching and Sunday Schools. He merely inherited from his father a strong faith in the God of Abraham, who had promised that, ultimately, a blessing should come to all people through Jacob's posterity. Joseph, who was one of that family, reverenced God and sought to live humbly, nobly. His faithfulness to God and his trust in God's promise served as a rudder to guide and direct all the affairs of his life. Whatsoever he did was with a view to pleasing God and winning his approval.

Such faithfulness was probably rare at that time, as it is today, and the reward came in Joseph's advancement to the highest station in the house of his master—that of steward. His conscientiousness led him to be careful, economical and wise; and his master could and did entrust everything to his care. Young men of Joseph's type are very much valued everywhere today—yea, they have been valued in every period of the world's history—trustworthy men, faithful men, economical men, wise men; and all these qualities go with godliness—with faith in God, and a realization of responsibility to him.

But just in the height of Joseph's prosperity, calamity came. His steadfastness to principle angered his mistress. She falsely accused him; and he was cast into prison and made to appear guilty of a heinous crime, disloyal to his master and benefactor. Yet all the while he was innocent; but only God and himself knew of that innocence. The adversary had made circumstantial evidence to appear so strong that Joseph's guilt was not questioned. The poet Shakespeare noted this trait of human weakness in these words: "Hell hath no fury like a woman scorned."

How strange it seems that God would allow so terrible a blight to fall upon the life of one who was seeking to walk in the ways of righteousness! We can imagine Joseph's querying why this evil had befallen him, and saying with the Prophet, "They that work wickedness are set up; yea, they that tempt God are even delivered; while those who seek to live righteously suffer persecution."

But evidently Joseph did not permit himself to question the wisdom of divine providence which took him to prison in Egypt any more than he allowed himself to question the wisdom of the same providence in permitting him to be sold a slave into Egypt. His faith in God endured the test. He became stronger as he found himself shut away from all earthly hopes and ambitions—dead to the world. The more did he cultivate faith in the Almighty; the more did he determine that at any cost he would live righteously, soberly, reverentially. Even in prison, his faithfulness, intelligence and general goodness were recognized. He became the prison keeper's trusty man and assistant. Such a character, no matter how much traduced, misrepresented and slandered, eventually will commend itself to those with whom it has close contact. And the principle holds good today, as then.

DREAMS OF BUTLER AND BAKER

The prison regulations of old were less methodical than at present. Joseph had been in prison for years, had probably been forgotten, and might have continued there indefinitely, had not something occurred to bring his case to official notice. When he was twenty-eight years old, two high officials were thrust into prison because Pharaoh had taken some offence at their conduct. One of these was the king's secretary and butler, or cup-bearer. The other was head of his culinary department.

Joseph, as the general overseer of the prison, came in contact with these men, noted their sadness of face and tendered sympathy. What a noble example! Instead of moping about, bemoaning his lot, Joseph was cheerful, trusting in God and waiting for some circumstance by which God would eventually open up the way before him. Such a noble character can always find time to speak a word of consolation to those in trouble! What an example to worldly men of today! What an example to Christian men of today, who have much advantage over him in so many ways.

There are some who tell us that our race is rising so rapidly from brute nature by evolutionary processes, that impliedly Joseph, living nearly four thousand years ago—two thousand years after Adam's creation—would be almost a brute, only a few removes from the monkey. But how different a view is given of him by this little narrative, which makes no attempt to pointing a moral with his experiences, but merely records them as matters of fact!

When Joseph learned that the two official prisoners were troubled because of impressive dreams, he volunteered interpretations. The one was encouraging, and the other discouraging. He told the butler that within three days he would be back again in favor with the king, but informed the baker that within three days he would be executed. Then Joseph, mindful of the fact that he had a duty to perform in respect to attaining his own liberty, urged upon the butler—the one he had so encouraged and befriended—that when at liberty he would remember his comforter and do something to bring Joseph's case before proper authorities, that he might be heard and, if possible, be released.

But alas, for the hardness of heart so prevalent! The butler forgot all about Joseph, his prisoner friend, for two years! Then the matter was brought to his attention by Pharaoh's dream; for none of the wise men of Egypt were able to interpret it. With apologies for his neglect, the butler told the king of the dream experiences of the baker and himself in prison and of the wonderful young man Joseph, who by some god-given power had interpreted their dreams, just as these turned out.

During those two years, Joseph doubtless hoped much and waited longingly for some adjustment of his case. We doubt not that instead of growing faint in respect to his faith in God, he all the more earnestly laid hold upon the Lord, and realized that his experiences must be for good. And so they were; for it was when Joseph was just thirty years of age—when he had just reached manhood under the old-time law—that Paraoh sent for him to interpret his dreams, and rewarded him very highly.

PHARAOH'S DREAMS INTERPRETED

Pharaoh related his two dreams. In the first he saw seven fine, strong cattle, and a little later the same number of very poor, lean cattle—the worst he had ever seen. In the dream, the lean cattle ate up the fat ones, and looked none the better. In the second dream, the king saw a fine stalk of corn grow up out of the earth, bearing seven full, healthy ears of corn; and then he saw another stalk with seven withered ears, good for nothing. The latter swallowed up the former, and looked none the better.

Young Joseph quickly gave the explanation of the dreams; but before doing so, he very distinctly told the king that the interpretation came not from himself, but from God. Thus he exemplified the Scriptural teaching, "In all thy ways acknowledge him," and "he shall give thee the desires of thine heart."—Prov. 3:6; Psalm 37:4.

Joseph explained that the two dreams referred to the same matter—that unitedly they taught that there would be seven years of great plenty in the land of Egypt; and that these would be followed by seven years of famine, which would fully consume all the surplus of the plentiful years. Proceeding, Joseph offered the suggestion that God evidently meant this information to be used by Pharaoh, and recommended that, forthwith, a special agent of the king should be appointed to buy up all the surplus grain in the seven years of plenty and to store it for use during the seven years of famine.

Pharaoh very wisely acceded, and with manifestation of great breadth of mind and desire to serve the interests of his people, promptly appointed Joseph himself to be the purchaser of the surplus corn of the years of plenty, to have full charge of the matter and to attend to its disbursement in the following years of famine.

Thus Joseph stepped out of prison into a fourteen years' contract. From suffering because of slander he suddenly stepped into a place of highest authority, next to Pharaoh, in the greatest empire of those days. Can we doubt that God's hand was in the matter of Joseph's success and exaltation? Surely not! Nor should we infer any lack of divine favor in

Joseph's experiences of adversity. On the contrary, we may feel sure that the lessons of his adversity were merely preparations for his subsequent experiences as Pharaoh's logos, or mouthpiece, throughout the kingdom.

We are reminded again of the lesson of a week ago—that Joseph's experiences were typical of those of Jesus and the church, his followers. The Bible assures us that the graces of humility and patience are both closely related to love and loyalty. St. Paul reminds us of this when he declares, "If ye be without chastisement, . . . then are ye . . . not sons. For what son is he whom the father chasteneth not?" He reminds us that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6-8.

It was so with Jesus, and with all the faithful apostles, and has been so with all the followers of Jesus during this Gospel age. It will undoubtedly continue to be true in the case of all the consecrated church. It is because the Lord Jesus loves these noble characters that he counts them worthy of trials and testings, disciplines, etc. These are necessary to qualify them for the positions of honor, glory, immortality and great responsibility, to which the Father has called Jesus and his brethren, the church.

THE VALUE OF ADVERSITY

Jacob's special love for his son Joseph manifested itself in favoritism—the princely coat, or robe, etc. Quite possibly he would have spoiled his son, had not divine providence interfered and taken him entirely out of this father's control. Many fathers, especially the rich, have made similar mistakes. Hence the sons of the rich are not always a credit to their fathers.

The great heavenly Father, however, makes no such mistakes. His people are assured that trials and difficulties are marks rather of their relationship to God and of his loving care over them. True, this providential care is restricted: "The Lord knoweth them that are his." His special dealings are with his consecrated people—those who have entered into a covenant with him, who have become his servants and his children. To these alone belongs the promise that "all things shall work together for good to them that love God, to those who are the called according to his purpose."—Romans 8:28.

While this special call applies peculiarly to the church of this Gospel age, there is a sense in which it was applicable to the Hebrews, since the time of Abraham. Joseph belonged to this line which was in covenant relationship with God. This accounts for God's dealing with him rather than with young men of other families than Abraham's. Incidentally, it is worthy of notice that the Israelites passed through many trying experiences because of being God's people. Many of those experiences they might have escaped, had they not come into covenant relationship with God. But had they escaped the trials and difficulties, they would have escaped certain privileges and blessings also. And the blessings which God gives always outweigh the adversities which prepare for them.

JEWISH AND CHRISTIAN ELECTIONS

This reminds us that the Bible declares that the Jewish people, and subsequently the Christians, are God's elect—God's chosen people—the seed of Abraham, natural and spiritual. Both have offers of God's blessings not accorded to other peoples; and in both cases the trying experiences are to fit the elect ones for the future glories to which they have been invited.

Nevertheless, God has also a great blessing in store for the non-elect. During the thousand years of Messiah's reign, the elect church, the saintly only, will be Messiah's joint-heirs in the great kingdom of God, which will then take control of the earth. Then also the elect from the Hebrews will be used, in another part of the work, in conjunction with the Christian church, the one on the heavenly plane, the other on the earthly. Through these two Israels, God's blessings are to be poured out on all nations, kindreds, peoples and tongues.

Although God has not specially supervised the affairs of any except these two elect classes, nevertheless we see that he has permitted, in a general way, great lessons of adversity to come to the whole human family. As the special trials and difficulties of the elect classes are intended to work for them special blessing and qualifications for their work as God's agencies, so the general tribulations of the world will give general lessons that will be helpful to all people by giving all experiences with sin and death—by teaching all thus the exceeding sinfulness of sin.

By the by, when Messiah's kingdom shall be established, when Satan shall be bound, when the reign of righteousness shall begin, when the curse shall be lifted, when the blessings shall flow instead—then the lessons of sorrow and tears and crying and dying will all prove valuable. Humanity will appreciate the great blessings of God in the future very largely by contrast with the evils and sorrows of the present time. When, by and by, they shall learn fully and conclusively that all these sorrows and tears are the results of violation of God's laws and disregard of his injunctions, the lesson undoubtedly will be one that will never be forgotten.

Wherever the plowshare of trouble has gone, it has served to break up the fallow ground and to make ready for the seed of divine truth and grace. The next age, under Messiah's beneficient rule, will be the time of sowing the seeds of knowledge of God and appreciation of his glorious character and plan. The results will undoubtedly be glorious, as the Scriptures declare. Eventually all will participate in these blessings everlastingly, except such as intelligently refuse them, choosing sin rather than righteousness, in that day when the knowledge of the truth will be given to all and when assistance to righteousness will be apparent.

AN INTERESTING LETTER

THE SECRETARY, THE I. B. S. A.,
DEAR SIR:

Can you let me have a copy of "The Divine Plan of the Ages," Helping Hand series? I saw a copy in a cell of the Kandy Gaol today. The prisoner said it had been a great help and blessing to him. He had spent a fortnight of great darkness and doubt, but this book had cheered him up. Yours sincerely, (Signed) ROBERT A. CLARKE,
Captain Salvation Army, Kandy, Ceylon.

The above is the result of a book placed in a prison library in India.

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GOD'S SYMPATHY FOR HIS PEOPLE

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah 57:15.

Jehovah is the high and lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, he is God. To Moses at the burning bush, he said, "I AM THAT I AM." (Exodus 3:14) Our God is very great, very wise, very high. Nevertheless, the Scriptures show us that he is also very sympathetic. He is a God of mercy and of love.

The passage from which our text is taken informs us that if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. But he remembers that we are dust, and has compassion upon us. In this respect he is different from the gods of the heathen, who are domineering, apparently bent on wreaking vengeance upon those in their power.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, who desire to be in accord with him, and to dwell in holiness. To such he is ever near—to revive the spirit of the humble, to give them strength. He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with him, if they are willing to be led.

DISCOURAGEMENT WITH SELF A FAVORABLE CONDITION

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose

wills are broken, but who are not submissive to the divine will.

To be repentant is to be thoroughly submissive to the divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favorable one if the person will seek divine assistance, if he will become submissive to the Lord and ready to do the divine will. Such will surely receive the blessing of God; for the Lord is very nigh to every one who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite heart will be submissive to the Lord, he will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18:19) This does not necessarily mean that he will deliver them from financial troubles, but that he will give them peace and rest, which are better than money. If they have family troubles, they will find in him a superior friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts; here tell your anguish;
Earth hath no sorrow that heaven cannot heal.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
Earth hath no sorrow that heaven cannot cure.

THE LORD'S METHOD OF DELIVERANCE

The scriptures assure us that "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with him to the best of their ability, who are walking in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst, after righteousness; for they shall be filled."—Matthew 5:6.

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14:22; 2 Timothy 3:12; Romans 5:3-5) The reason why this is true is that the world is traveling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2:15) This is especially true of this Gospel age, when some are following in the footsteps of the Master. It was also true of the Jewish age, when some were seeking to walk in the way of righteousness. The Lord delivered them out of their afflictions, not in the sense of shielding them from trials, but in that of not permitting them to be overcome by their difficulties.

The ancient worthies fully appreciated the divine favor exercised in their behalf, and took joyfully the spoiling of their goods, in order that they might have the continuance of that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these to overcome them. This was also true of our Lord, and is true of the church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the first resurrection.

The sons of God by adoption are, during this Gospel age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:68) The true people of God have no desire to go to any one but him. If they stumble, they recover themselves, avail themselves of his arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of his might.—Ephesians 6:10.

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times.—Psalm 37:23, 24; Prov. 24:16.

THE EVIDENCE OF FAVOR WITH GOD

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of his lofty standards—his holy standards. He, in turn, informs these that they have his sympathy, and that they shall have his succor. He appreciates the attitude of mind in which they are; and therefore, as our text tells us, he is ready to revive the spirit of the humble and contrite ones. To such he will show his salvation; to others he will not.

Only the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them again sons of God, with all that this implies of blessing. He has this attitude toward the humble and contrite in the present time, and he has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have his favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble he gives grace, and opens the eyes of their understanding. They become his children because they are in the attitude to receive his blessings and to be guided by his instruction. The text applies not only in the present time, but will have an application in the next age. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) These words are all intended to indicate the preparations for the incoming age. There is no provision for the proud, none for the haughty, none for the self-conscious—but all for the humble-minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next age. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy; yea, they that work wickedness are set up; yea, even they that tempt God are delivered." (Malachi 3:15) But in the new kingdom every one that exalteth himself shall be abased, and the humble shall be exalted. (Luke 14:11) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years many of the people have lived but a short time—many dying in infancy.

In the new order of things this will be changed, and each will live longer. "There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65:20) "Judgment [justice] also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 28:17.

And then it will not be necessary for one to say to another, "Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34) The high standard that God has for his people will be recognized. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin—the second death.

"I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.

But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
'He knoweth the way that I take.'"

PRIVILEGES OF THE SONS OF GOD

"Your Father knoweth what things ye have need of."—Matthew 6:8.

These words were not addressed to the world in general; for the whole world is lying in sin, altogether out of relationship with God. These words were not addressed even to the ordinary Jew; for the Jews are also members of the Adamic race, which is out of harmony with God, and their Covenant was not one of sonship, but of servants. Moses was faithful as a servant over all his house. (Hebrews 3:5) We never find Israelites referred to as sons of God. In the prophecies there are references made as to what God would do for them in the future. But there is no direct statement that he was their father, or that they were his children.

We all see that this was so. It would have been improper that this should be otherwise, for the sin-atonement has not yet been made for the world. Neither a Jew nor one of the world today has a right to call God his Father, nor to think of him as his Father. The only ones who have a right to call God "our Father," are those who have come into covenant relationship with him through Christ. Through this relationship, the Apostle John says, "Now are we the sons of God."

We are not yet in the kingdom, to be sons of God without imperfection; but in the future, in the moment of our "change," we shall be "sons of God without rebuke," and be like our Master and share his glory. But in the present time we are sons of God, and have this blessed privilege, this honor, of calling God our Father, because we have received his holy Spirit. We have this treasure of the holy spirit in earthen vessels, and walk by faith, not by sight. All those who have come into the body of Christ by full consecration are sons of God by faith, and are permitted to call themselves such, to realize him as their Father and to think of the testimony of the Scriptures as fully and completely referring to themselves.

SONS OF GOD BY FAITH

But the question is, Why did the Lord use these words to the early disciples before he appeared in the presence of God on their behalf and made an imputation of his merit for them? Were they not really under the Law Covenant still? We answer, Yes. They were still under the Law Covenant. Only by faith were they permitted to call God their Father. They had accepted Christ as the Way, and the Truth and the Life, had accepted Jesus as the Sent of God, the One who would ultimately accomplish all that he had come to do. They were to manifest their faith by calling God their Father, calling themselves the sons of God—although we find that they did not really speak of themselves as the sons of God.

It was some time after our Lord's death that their faith began to grasp this privilege. The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. When Jesus spoke of himself as the Son of God, they said that he was a blasphemer.—John 5:18; Luke 22:70, 71.

We find from the context that the Lord is advising us that we should not think of our petitions to the heavenly Father as being for his information. Our Lord said, practically, "You have not an ignorant Father. The heathen go through great supplications, as though their God was asleep, or indifferent, when they petition him. But you, as my disciples, know of God as your heavenly Father; and as a good earthly father loves his child and makes provision for it, so your heavenly Father knoweth the things you have need of before you ask him. It is not necessary for you to give him advice; for he knows your needs better than you do, and is aware that some of the things for which you ask would be injurious."

THE DIVINE OBJECT IN ANSWERING PRAYER

Why then do we ask at all, since he is our Father, and, as a loving Father, makes all the provisions necessary and needful? We answer that our instruction to pray is intended to awake a further realization of the fact that all of our blessings come from the heavenly Father; otherwise we should fail to get a great spiritual blessing from contemplating his love and care. He would not have us get the blessing in the same way that trees take in moisture. He would have us to be intelligent, to consider that he is our Father. He knows our needs and has made provision for them. He wishes us to exercise faith in respect to his care and to all the things promised.

The divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessings—both temporal and spiritual. The Lord knows the things that the world has need of, and he is making a general provision for the world. He has already arranged a way by which the world ultimately will return as sons on the human plane, and he is making all things to work together for good to them in a general and broad way. God has a great plan of redemption through Jesus, and a great plan of exalting the church to be with her Lord in the heavenly kingdom. Then that kingdom shall pour blessings upon the earth for the rolling away of the curse, and for the restitution of mankind to the original perfection of Adam in Eden.

To whatever extent any one has an ear to hear, it is proper to tell him about these good things. But only those who have the ear to hear are to be specially instructed at this present time. The knowledge of God's grace at this time has been especially for the called-out ones. The remainder of mankind has been allowed to remain in ignorance. It is quite proper that, as they begin to be awakened, they should hear a little and understand a little; but we are certain that the world cannot see the deep things of God. As the Apostle tells us, "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually discerned." Again he tells us that "The spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:14, 10.

WHO MAY PRAY

The Lord is not dealing with the world; for they are not in covenant relationship with him and, therefore, they cannot please him now. His last dealing with the world was when they were condemned in Adam. They had no right to life. They were sinners and must die. He has not yet completed the arrangement for the healing of the breach. He has been getting ready for that New Covenant arrangement for the restoration of the world.

The only ones who are now in relationship with him are the members of the body of Christ. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we go out of relationship to Christ, then we have no right to pray. But if we maintain this relationship, if his Word abides in us, if we are conforming our lives to his will, and if we are in harmony with his will and the spirit of his Word, we may ask what we will, and it shall be done.

Those who are abiding fully in Christ would not want anything except God's will to be done. And if they have his Word abiding in them richly, they will know what things they may properly ask for. But if they are ignorant of God's will in the matter, then they would surely say, "Not my will, but thine be done!" So whatever would be the petition, they would get it, because they desire God's will to be done.

TRAINING FOR MEMBERSHIP IN THE KINGDOM

"Consider the lilies of the field, how they grow."—Matthew 6:28.

In the Sermon on the Mount, the Master is teaching his disciples certain important lessons. He is not teaching the world, but those who had come to him, especially desiring to be taught, desiring to be his disciples. He points out to them that if they would be his disciples, thenceforth their main object in life would be to seek to become members of the kingdom of God. He himself is to be the great king; and an elect, choice number from the world are to be associated with him in that kingdom. When this election is completed, that kingdom will be established. Then the blessing of all the world will follow under that kingdom, in harmony with the promise made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the kingdom class should make this the chief aim and object of life: "Seek first the kingdom of God and his righteousness"; that is to say, the righteousness necessary to attain a place in that kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, he would see to it that they got those experiences. If they were proud, they would get experiences that

would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

LESSONS IN EVERY EXPERIENCE OF LIFE

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted his children to be in these difficulties, he saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that his followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content—knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the kingdom. If the interests of the kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the kingdom in a condition of semi-poverty—in order that his people may forward the interests of that kingdom. Our God is very rich. All the gold and silver are his, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, he would forward them money in abundance. Things are left as they are, then, that we may practice economy, may have an opportunity of denying ourselves present blessings for the interests of the kingdom.

LESSONS LEARNED FROM THE LILIES

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but he chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these." So is it to be with God's children. When the Father begets us as his children and we are placed under present conditions, we may be sure that he who so placed us made the necessary arrangements for us; that he is not unwise; that he has not put us in conditions that are unfavorable for us. They are all of divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of his providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy Spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ.

DEVOUT CONTEMPLATION OF THE DIVINE CHARACTER HELPFUL

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that he is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive—perfect in justice, perfect in wisdom, perfect in power, perfect in love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of his plan, and thus from a proper appreciation of his character.

THE NEW CREATURE'S STRUGGLE FOR EXISTENCE

"I keep my body under and bring it into subjection, . . . lest I myself should be a castaway."—1 Corinthians 9:27.

There is a duality in Christians that is not to be recognized in others. The natural man has no distinct entity aside from his body. The new creature is recognized as having a life and entity distinct from the body; and this new creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The new creature has its interests, its desires. Consequently there is a conflict between them.

In the first part of the text—"I keep my body under"—we may see the thought of mastery. The new creature should say, "I am the master—I will not allow my body to master me," as though there were fear lest the old creature should get the new creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the new creature to get the body under, and thus have the mastery. The new creature having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes through false sympathy it might be treated too well. We must remember that the life of the old creature means the death of the new creature. We must vanquish the flesh; and we shall not be the victor until the flesh is entirely destroyed. Our victories as new creatures will not be gained until we as old creatures die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage, the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no "exceeding great and precious promises" before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

DEATH OF THE FLESH ESSENTIAL

The Apostle says that we are to be dead with Christ, to suffer with him. The Master invites us to take up our cross and follow him. This means the complete subjection of the flesh—the death of the flesh. If we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the high calling are those who will crucify the flesh, who will put it to death. We are to be "more than conquerors."

This is what the Apostle means: But I keep my body under and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the kingdom. I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, my pamper-

ing it in any way would be to my disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

KNOWLEDGE OF THE NEW WILL CONDITIONAL

Elsewhere the Apostle has told us that the church is a new creation of God; and that to those begotten again of the holy Spirit old things pass away and all things become new. (2 Corinthians 5:17) Addressing the same class, he says, "Ye have put off the old man with his deeds." We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will and have received a new mind, in Christ. Instead, therefore, of belonging to the human family, we have stepped into membership in the body of Christ—out of the old into the new.

The body of Christ is not human, but spiritual. We have made this transfer from one family, with its hopes and interests, into the other. The old man is in a fallen and dilapidated condition in every way; and we realize that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God's sight. We, therefore, by our wills, stepped out of this condition, under guidance from on high. We have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the new man, Christ.

As we have come into membership in the new man, Christ, of which Jesus is the Head, we have under this Head an increase of knowledge. "We are renewed in knowledge after the image of him that created us." The new creature comes to a more and more clear knowledge of the new will in proportion as he seeks to put down the human will and to be directed by the holy Spirit.

It would seem, therefore, that we put off the old man, Adam, and the human nature in general, in order that we may put on Christ and be found in him, as members of his body, and may receive with him a share in the exceeding glory, and ultimately be accounted worthy of a place in the kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the heavenly things increases. Thus our renewing progresses.

The new will recognized by God in the begetting of the holy Spirit is the new creature which thus puts off the old and puts on the new. Its existence depends on this transformation. Failure means second death. Barely to overcome would mean a lower place on the spirit plane—in the "great company." Only the "more than conquerors" will get joint-heirship with their Lord—with exceeding glory and the divine nature.

"WHAT SHALL I RENDER UNTO THE LORD?"

(Psalm 116:12-14)

What shall I render, Lord, to thee
For all thy benefits toward me?
For life and every earthly good,
For raiment, shelter, daily food;
For light and truth, for peace and love,
For heavenly wisdom from above?—
How great thy bounties unto me!
What have I that is not from thee?

For all these benefits toward me,
What shall I render, Lord, to thee?
The cup thy hand of love hath poured,
I'll humbly take, most gracious Lord,
And call upon thy holy name
To help me thy great plan proclaim;
I'll spend my days in ceaseless praise,
And tell abroad thy wondrous ways!

"Salvation's cup"—of suffering, too—
Of suffering with God's chosen few,
Dear Lord, I'll drink of this, Thy cup,
And smiling through my tears, look up—
A mingled cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the kingdom-wine!

That all, dear Lord, may know and see
Thy countless benefits toward me,
Before thy congregation, now,
I'll pay my consecration vow;
And in thy strength, supplied each day,
I'll strive to walk the narrow way
That leads to rest and God and thee,
And blissful immortality!

GERTRUDE W. SEIBERT.

CROSS-BEARING A PRIVILEGE

"And as they led him away, they laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26.

This text brings before our minds the whole scene of our Master's shame, ignominy—his condemnation by the Roman governor at the solicitation of the chief priests and scribes and Pharisees—men of his own nation. Those who led him away were the centurion and soldiers appointed by Pilate—not willingly, but by reason of the stress laid on him by the Jewish nation. The chief priests had threatened to report him as unfaithful to the interests of the Roman empire, if he did not condemn Jesus. And then how would the emperor treat him who allowed this humble Nazarene to make the claim of being king in territory under Roman jurisdiction?

We remember that the Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against him was blasphemy, the penalty of which, under the law, would have been stoning to death. Possibly they were not allowed to do stoning at that time; or possibly they feared the people.

It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deuteronomy 21:22, 23) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14, 15) So through fear of the multitude or from lack of authority from the Roman governor, the Jews failed to stone Jesus.

Since they could not bring the charge of blasphemy before a Roman court, they were obliged to bring a different charge—that, while they were loyal to the Roman emperor, Jesus was disloyal to the Roman interests. Pilate washed his hands of the affair. He wished to be free from any guilt. But under stress of the Jews, and willing to keep peace, he caused the charge to be made that our Lord was crucified because of claiming to be King of the Jews.

The narrative seems to imply that Jesus bore his own cross on the way to Calvary, and that he fell beneath its weight. There might have been various reasons for this. He was weak from undergoing very rigorous physical and mental strain. He had suffered from the bloody sweat in the garden of Gethsemane, and had endured different trials—before the Sanhedrin, before Pilate, and before Herod. After this he was flogged! We can imagine that a person who had undergone so much would be scarcely able to walk, let alone carry a burden.

THE PROBABLE WEIGHT OF THE CROSS

When we think of our Lord as a perfect man, we would not think of him as being the strongest of men. The imperfections of our race have manifested themselves in various ways. We have no reason to suppose that the first specimen of our race, Adam, was of surpassing strength, which might denote coarseness. We see this principle illustrated in fruits and vegetables. When we find an overgrown apple, we learn that it is not so tender as one of average size. So with a man of great physical stature—a giant—he might be coarse. We are to think of our Lord, not as extremely rugged, nor as weak, but as of great delicacy, and of reasonable strength and fiber.

When we think of the cross, too, we believe that it was of no light weight. We know of no light woods in the vicinity of Jerusalem. The most common tree there is the olive, which is an extremely heavy wood and of remarkable density. If we should suppose the cross to have been three feet in the ground and of reasonable height, it must have been at least twelve to fourteen feet long, and the cross-beam must have been at least five feet. Allowing a reasonable thickness for strength and for keeping it from bending under its load, we would think that the cross must have weighed from one hundred and fifty to two hundred pounds. This gives us the thougnt it was no light weight.

LESSONS FROM THE INCIDENT

We have every reason to sympathize greatly with the tradition that the Lord fell under the weight of the cross. It was at this juncture that Simon, evidently a strong and rugged countryman who was passing by, was stopped by the centurion and his band, and compelled to assist Jesus in carrying the cross. Apparently, even then, its weight was on Jesus.

There are lessons for us in this incident. One is that the disciples of Jesus, the faithful eleven, missed an opportunity of cross-bearing. At first we might be inclined to censure them severely. We must reflect, however, that they feared for their lives. We may sympathize with them, and at the same time learn a lesson of greater courage in everything connected with the Master.

It is true that the multitude might have been as anxious to cry for the death of the disciples as for the Lord's. But one of them had said that he was ready to die for the Lord, and so said they all. How strange that in the moment of testing they did not display the courage! It is much easier to attest great loyalty, great faithfulness, than it is to manifest these traits when the test comes. With the opportune moment, come the difficulties, and the fearful sights and sounds, carrying terror with them.

We, of course, have no opportunity of doing anything of this kind for the Master himself. But we realize that he is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross! How advantageous to know that he still recognizes that whatsoever is done unto the least of these his brethren is done unto him!

CROSS-BEARING PRECEDES CROWNING

Another thought that we have in this connection is that Simon, under the necessity of cross-bearing, would receive the burden either willingly or unwillingly. We have no record of what his experiences were. There is a tradition which declares that he afterwards became one of the Master's disciples. So in the Lord's providence, sometimes there is responsibility laid upon us. And if the Lord lays a cross upon us, will it be borne with gladness or with murmuring? If the former, we shall have a blessing, even though we had not sought the cross, even if it had been forced upon us.

When trials and difficulties come, and crosses are forced upon us, happy are we if we appreciate the opportunity of cross-bearing, recognizing that this is closely connected with the crowning. Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following his example, walking in his steps. The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be only such as will be for our good and will work out for our blessing.

RE CHRIST'S RESURRECTION

"Christ . . . being put to death indeed in flesh, but made alive in spirit."—1 Peter 3:18. Rotherham.

For forty days after his resurrection our Lord was with his disciples before his ascension. Yet he revealed himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke in thunder tones of a great change which had occurred to him. Evidently he was no longer the same being, although he had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He was now "the Lord, that Spirit," "a quickening Spirit."

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, "Now the Lord is that Spirit." (2 Corinthians 3:17) St. Paul in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining "above the brightness of the sun" "at noonday."—Acts 26:13-15.

The Apostle tells us that the church is to be a spirit body: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:42-44) He tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord's case there was a sowing in dishonor and raising in glory; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, "Christ . . . being put to death indeed in flesh, but made alive in spirit."—1 Peter 3:18. Rotherham.

The question, then, arises, How could the Lord be raised a spirit body? We can merely give you the Word of the Lord for it. He was raised so. The new nature began when our Lord was begotten of the holy Spirit at the time of his baptism, and was completed when he was perfected as a spirit being at his resurrection.

The various Scriptures which are cited about Jesus' appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, he appeared, or materialized, in the same way that he had appeared to Abraham in olden times. (Genesis 18:1, 2; 15:4, 5) One of his manifestations after his resurrection was when he took a walk with two of his disciples to Emmaus and sat down with them to supper. When he broke bread, he became known to them and vanished out of their sight!—Luke 24:30, 31.

A MATERIALIZED BODY

In the case when he appeared to his disciples, it is stated that he came into the room where they were, "when the doors were shut where the disciples were assembled for fear of the Jews." We read further along, that eight days later he again appeared in the same room, in the same manner, "the doors being shut." (John 20:19, 26) These things were evidently to show the disciples that he was no longer a flesh being, but a spirit being. During the forty days after his resurrection he appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the holy Spirit at the proper time.

In answer to a question about Philip's vanishing from the sight of the eunuch, and being found at Azotus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the first resurrection—"in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:52, 50.

When Jesus appeared in Jerusalem in the midst of his disciples and they were affrighted, he said, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39) He was there impressing upon them that they were not seeing a spirit being, a spirit body. They saw a materialized body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and he also appeared in clothing.

BODY AND CLOTHING CREATED FOR THE OCCASION

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which he had created them a few moments before. "He vanished [Greek, *ginomai aphantos*, became non-manifest, i. e., invisible. *Strong's Exhaustive Concordance.*] out of their sight" (Luke 24:31), and was no longer seen of them when the flesh and bones and clothing in which he manifested himself were dissolved, though doubtless he was still with them—invisibly present; so also much of the time during those forty days.

The power manifested by our Lord, to create and dissolve the clothing in which he appeared, was just as superhuman as the creating and dissolving of his assumed human body; and the body was no more his glorious spirit body than were the clothes he wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before his crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24, 40; 20:5-7), so that the clothing in which he appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when he was a man, and that he gave himself an offering, as a ransom-price for Adam. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." "A body hast thou prepared me." (Hebrews 2:9; 10:5) That earthly, human body of flesh

suffered death; and God would not again make out Lord flesh, but raised him from the dead a new creature of the divine nature. After his resurrection our Lord said to his apostles, "All power is given unto me in heaven and in earth."—Matthew 28:18.

All this indicates to us the great change that came to our Lord at the time of his resurrection. If he is now merely a man, he is still "lower than the angels." And to think of our Lord as a man and lower than the angels is contrary to the Lord's Word that he is exalted far above angels to the divine nature. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

CROSS-BEARING THE WAY OF GROWTH

"Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27.

A disciple is a pupil, one who follows a teacher or leader. The Lord has promised his disciples certain great blessings. If they are obedient, they shall be greatly blessed with everlasting life, shall sit with him in his throne, and be with him where he is.

It becomes, therefore, an important question as to what is involved in discipleship. Is it an easy or a difficult matter? How can we enter the school of Christ? The Lord here and elsewhere tells us the terms. In another text he says, "If any man will come after me, let him deny himself, take up his cross, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Matthew 16:24; Luke 14:27.

There is, therefore, evidently a process in the matter. First of all, one must see what discipleship is and what the cross is. Some may perceive more or less distinctly than others. To some it might be a very severe ordeal to take up the cross. Some people judge the weight of a thing through perception; others through experience.

Our Lord said that it would be better not to take up the cross unless we have the determination to go on unto the end. He illustrates this in saying, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." —Luke 9:62.

The Lord very distinctly told what the cross would imply to those who become his disciples. He said that whosoever would be his disciple would suffer persecution. He warned us that carrying the cross would be a serious matter. If, therefore, you determine that you would like to be his disciple, sit down and count the cost. If you take up the cross, it is to be not merely lifted, but carried faithfully unto death.

WHAT CONSTITUTES CROSS-BEARING?

The taking up of the cross, then, is done after we come to a knowledge of the truth. The world are not bearing the cross at all; neither are those who are having their own wills crossed continually. Many a man will say, "Since I married, I have my cross with my wife"; and many a wife will say that she has her cross with her husband. But neither of these is the cross of Christ—the difficulty is that there was misjudgment in the marriage. The couples are mismated.

Nevertheless such a thing might become cross-bearing. If, for instance, the opposition of husband or wife were engendered by faithfulness to the Lord, the bearing of this would be cross-bearing, because of being endured for Christ's sake, for the truth's sake. Endurance of opposition by business competitors because of our faithfulness to Christ would be part of the cross-bearing. Probably it is good for us that we do not see all the time what the cross means.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise."

We cannot take up the cross until we have seen what the cross is, and have engaged to take up that cross and become Christ's disciple. After we have taken up that cross, it has to be borne, our Lord tells us. Bearing it does not mean our running away from it, or getting alarmed at it. Bearing the cross means enduring it. We are to follow our instructions along this line.

Our Lord says, "When they persecute you in one city, flee to another." Whosoever is faithful will suffer persecution. Therefore, to be without opposition is proof, not that we are being favored of God, but that he is not dealing with us as sons. Only those whom he deals with as sons will become of the royal priesthood and participate in his glorious kingdom. Whoever thinks to run away from the difficulties that come, makes a mistake.

THE PURPOSE ACCOMPLISHED BY TRIALS

What, then, would be the basis on which we could relieve ourselves from trials? We should not seek to release ourselves unless we realize that by endurance we are accomplishing no service for the truth. Then we might seek to see whether the Lord would open some other door. If, for instance, one finds himself where he is simply suffering and doing no good, let him look about and ask the Lord in prayer to show him what to do. Perhaps the Lord may open a way of escape. We shall not get rid of our trials and imperfections, however, until we get rid of the mortal flesh; for the course of the world is out of line with righteousness. The whole world is out of the way through ignorance, superstition, blindness; and amidst them we are to strive to show forth the praises of him who called us from darkness into marvelous light.

So, then, the following after the Lord is apparently the thing that is especially emphasized in our text. The bearing of the cross is the way of growth in character for the consecrated child of God. If no trials or difficulties come to us, if our appetites or desires are never interfered with in our service to the Lord and the truth, we may be sure that we are making some mistake. We have not become his disciples.

But if we should have these trials, the Apostle says that we are to consider them only as light afflictions and but for a moment; and that these are working out "for us a far more exceeding and eternal weight of glory." We are looking at the present time, not for the things that are seen—the earthly applause and glory—but for the heavenly glory—for the things that the Lord has promised to those that love him.—2 Corinthians 4:17, 18.

THE GIFTS OF WHITSUNTIDE

MAY 11.—1 Corinthians 12:1-11.

"There are diversities of gifts, but the same Spirit."—Verse 4.

Whitsuntide, or Pentecost, marks a very special period in God's great program respecting mankind. It stands next in importance to the great events connected with our Lord Jesus; viz., his baptism at Jordan and the anointing of the holy Spirit there, his finishing of his vow of consecration at Calvary, his resurrection from the dead on the third day—his glorious spirit-birth, as partaker of the divine nature.

All that Jesus did necessarily preceded the acceptance of any members of the human family to joint-heirship with him, or to any recognition of God as his children. God acknowledged Adam as his son on the human plane, "a little lower than the angels," so long as he remained obedient and loyal; but when he disobeyed and came under the divine sentence of death, he broke the covenant between God and himself. (Hosea 6:7, margin) From that time onward, God had no sons amongst men until Jesus' time, because all were imperfect, sharing in father Adam's imperfection by laws of heredity.

Then God sent forth his Son, born of a woman, with a life uncontaminated, a life that was not derived from father Adam and was therefore not involved in his sentence. This One, "holy, harmless, undefiled and separate from sinners," God recognized as his Son. When he made consecration of his life at Jordan and symbolized it in his water baptism, God accepted the sacrifice and bestowed upon him the holy Spirit.

Thenceforth he was the Son of God in two senses—first, according to the flesh; and second, according to the spirit. But in God's order the spirit-begotten One was to triumph by fully offering up the fleshly one. This work of Jesus was accomplished at Calvary, where he laid down his life on behalf of the sins of the whole world.

But still God could not recognize the world. They were all sinners, and continued so to be until Jesus ascended on high, appeared in the Father's presence, and made satisfaction for sins. Be it noted, however, that he did not make satisfaction for all sins then, but merely for the sins of the church—for the sins of those who would be called of the Father, and who would accept the call and walk in the footsteps of Jesus. As for the world, their sins are still on them.

The only way to obtain forgiveness of sins during this age, therefore, is to become a disciple of Jesus. Thus, as the Apostle says, we, Jesus' followers, have escaped the condemnation that is still on the world. The Scriptures show us that God has a different way for dealing with the world, and a different time. He will deal with the world through Christ's Millennial kingdom, for a thousand years, to scatter their darkness, to forgive their sins and lift them up to human perfection. Meantime, God deals with the church only; and it is the church class that the Apostle discusses in today's lesson.

This church class began its existence at Pentecost—Whitsuntide. Hence, we say that this marks a most important era in the affairs of the church. It is true that Jesus called his disciples and told them various things during his ministry; but when he left them, he instructed them to tarry and not to begin their work at all until they should be duly authorized by the Father, duly anointed with the holy Spirit. This anointing which they would receive would be their authority, and would give them the necessary qualifications to be the mouthpieces and ambassadors of the Father and of the Son.

The Father could not recognize them sooner than Pentecost; for until Christ's presentation of his merit on their behalf, they were like the remainder of the world—still sinners, still condemned. When the Pentecostal blessing came, it manifested the fact that Jesus had ascended to the Father's presence; and that the Father had graciously received him, had appreciated his great work of sacrifice, and had accepted it as satisfactory for the sins of the church—the household of faith. It was on the basis of this forgiveness of sins, as well as on the basis of the consecration of the disciples to God and his service, that the spirit-begetting of Pentecost came upon them.

THE GIFTS OF THE SPIRIT

We are to distinguish between the gifts of the Spirit and the fruits of the Spirit. The fruits of the holy Spirit are developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. These fruits of the Spirit, the Apostle tells us, can be seen; they are manifest—"Meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

These fruits must be developed in our hearts; and this will mean more or less of a manifestation of them in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits; and if no fruits, then no Christian; for as the Apostle says, "If any man have not the Spirit of Christ, he is none of his." But this Spirit of Christ, these fruits of the Spirit, may be more or less overshadowed by weaknesses of the flesh; and all may not be able to see to what extent the brother who is weak in the flesh is really fighting a good fight against the spirit of the world, the spirit of the adversary, and the mind of his own flesh.

God alone knoweth the heart; therefore, we are to judge nothing as respects the degree of faithfulness. We may, however, and should judge as to whether or not we see good fruits or bad fruits in ourselves, or in others who profess to be followers of Jesus. The Master said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Surely not! The thorns and the thistles are bad fruits, belonging to the evil nature, and not fruits of the Spirit of the Lord, appertaining to the new creature.

But when Pentecost came, those disciples who had already accepted Jesus were not prepared to manifest immediately rich, ripe fruitage of the holy Spirit. It requires days, weeks, months, years, for such development. Up to this time they were natural men. Only a few days before Jesus had said to them, "Except ye become as little children, ye shall in no wise enter into the kingdom." He perceived that there was strife amongst themselves as to which should be greatest; and that this was entirely contrary to the proper spirit which they must have if they would finally be accounted worthy of participation in his kingdom. We see then why the brethren waiting at Pentecost in the upper room could not have a manifestation of the fruits of the Spirit at that time. But it was very necessary to them and to us that they should have some manifestation of God's favor; that there should be some way in which God would show that Jesus had accomplished the Father's work, and that his sacrifice had been acceptable to the Father on our behalf. God manifested this acceptance by the bestowment of certain gifts, which were not fruits of the Spirit, in any sense of the word.

Those gifts were widely distributed in the early church, and were miraculous. Some who had received the gift of the Spirit spoke one language and some another, of which they had previously no knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose: (1) They proved God's favor, and that it had come through Christ, and therefore proved that he had ascended, and that his entire work of redemption had been satisfactory to the Father. (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the message they bore. (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them.

All these experiences, indispensable for the establishment of the early church, came at a time when such manifestation was most necessary. The early church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted; for they had no Bibles. They had no instruction from God except such as came through these channels.

St. Paul explains the matter in today's lesson. When they came together, one would speak in an unknown tongue. Another would arise in another part of the audience, and with a power not his own give an interpretation of the foreign language used by the speaker with "tongues." This drew the brethren together every day, especially on the first day of the week. They wanted to have fellowship and instruction; and in this way they obtained it, God guiding in respect to the messages delivered in unknown tongues and to the interpretations.

Thus God taught them in almost the only way they could have received instruction at that time, but very differently from the way in which he now instructs his people, or has ever instructed them since the Apostles' day. Such instruction is no longer necessary, and is therefore no longer given. Instead, we have something much better. We have the Gospels, recording our Lord's words, parables, dark sayings, etc.; we have the Epistles of the New Testament, comments of the inspired apostles on the Old Testament writings; and we have the prophecies of the Old Testament, to which St. Peter declares, "We do well to take heed, as unto a light which shineth in a dark place, until the day dawn."—2 Peter 1:19.

OURS A BETTER EXPERIENCE

With these divinely provided helps, the man of God, as St. Paul declares, "may be thoroughly furnished unto every good work." Through these channels the holy Spirit is instructing the church. But the gifts of the Spirit were necessary at Pentecost. Instead of those gifts, we now have the fruits of the Spirit, as testifying God's favor, and our own progress in the good way. With our further enlightenment the Lord requires of us more than was required of the early church —that we walk by faith and not by sight.

St. Paul points out that all these variations in the manifestations of the Spirit meant, not different spirits, but the one Spirit, working in the entire church, with the one purpose of building them all up as various members in the one body of Christ. He says, "There are diversities of operations, but it is the same God that worketh all in all. To one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miracles; to another, prophecy; to another, discerning of spirits; to another, diversity of tongues and interpretations."

"YE ARE ALL ONE BODY"

The oneness of the church with each other and with their Lord, and Head, St. Paul repeatedly sets forth, and particularly in today's lesson. He shows that the different gifts enabled the different members of the body to co-operate for their mutual welfare, edification and upbuilding, in preparation for the glories of service in the coming kingdom. He says that as the human body is one, but has many members, all under the control of the head, so also is the body of Christ. The church is one body, but composed of many members, all under the control of the head, Jesus, operating through the Spirit of truth, by the Word of truth and by divine providences.

The object of the organization of the church is not the conversion of the world, but it is the upbuilding of herself and preparation for a future service. That future service is to be the blessing of the world. But before that service for the world can be properly begun, the church herself must

be developed, proven, approved of God, and glorified by a share in the first resurrection.

A MORE EXCELLENT WAY

St. Paul, further on in the chapter, tells how the various members of the body should co-operate with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the body as a whole. There should be no schisms, no division, no sectarianism in the body of Christ, the church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this body: first, the Apostles; and secondarily, prophets, or orators; and thirdly, teachers; after that, miracles, gifts, helps, diversities of tongues. All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are capable of exercising.

Then the Apostle adds, "Yet shew I unto you a more excellent way," still better than any of these gifts. Following along (chapter 13), he declares that one might have these gifts, and yet make shipwreck entirely; and that it was necessary, even with the gifts, to cultivate the fruits of the Spirit. For though we should have the gift of prophecy, understanding all mysteries and knowledge, and have all faith, but have not love—the great fruit of the Spirit—we would be nothing. Moreover, he declares that the gifts would vanish away, but that the fruits would last eternally.

It is important, then, in our consideration of Whitsuntide blessings, that we remember that without the fruits of the Spirit we would be nothing, and would have no share in the glorious Messianic kingdom, for which we are waiting and praying, "Thy kingdom come; thy will be done on earth as in heaven."

THE SOWING AND THE REAPING

MAY 18.—Genesis 42.

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

The story of Joseph and his brethren continues. Today's lesson illustrates how the remembrance of their cruelty toward their brother Joseph, inspired by envy, continued to harass the evil-doers many long years after. Our Golden Text seems to lay down a general principle, applicable not only to the consecrated people of God, but to mankind in general. Whatsoever anybody sows wilfully, intelligently, will bring a harvest, a reaping, of similarly good or evil kind.

The famine was general throughout that region of the world. It included Palestine as well as Egypt. The word spread that there was no lack of food in Egypt, that there was corn there, sold at moderate prices, and that it belonged to the old stock. Jacob directed his sons, who were men of families themselves, to go down to Egypt and make purchases of wheat.

As strangers, they were directed to Joseph, who doubtless was on the lookout for them. He spoke to them through an interpreter, asking if they were not spies, coming to see how much wheat was in Egypt, that they might bring an army to steal it. They explained their situation truthfully. Joseph then inquired about his father and his younger brother Benjamin. Finally he put one of them into prison, and sent all the others home with corn, with the understanding that they would need more corn and might have plenty of it, as long as the famine lasted, provided that they should prove that they were not spies by bringing their youngest brother along with them. Meantime, Simeon would be held as hostage.

The guilty consciences of the brethren began to connect up these various experiences with their own wrong course in the past. They said one to another, "We are verily guilty concerning our brother, when we saw the anguish of his soul, when he besought us and we would not hear: therefore is this distress come upon us." They knew not that Joseph understood them, but he withdrew and wept. His heart was not hard. He was merely giving them a lesson that would be profitable for them in coming years.

The Scriptures represent that when the Messianic kingdom will begin to shed its blessings abroad, the antitypical Joseph, Messiah, will likewise speak roughly to the people in a time of trouble, and cause them great vexation and worry as to what the outcome will be. But all the while the Lord's heart will be full of love and sympathy for the poor groaning creation, for whom he already has died, and in whose interest his kingdom will be established. The time of trouble upon the world in the beginning of Messiah's reign will evidently be for the very purpose of preparing the hearts of mankind for the blessings which the Lord is so willing to bestow.

MANY STRIPES AND FEW STRIPES

When Jacob's ten sons arrived with their wheat, they told the whole story of their experience to their father. They explained why Simeon was not with them—that he was kept as a hostage. Moreover, they were perplexed to find that no money had been charged them for the wheat. The money they had paid for it was returned in each sack. Everything seemed strange to them, and the minds of the brethren continually adverted to the crime of years ago, in connection with their brother Joseph. Many times during those intervening years they had reaped crops of sorrow and fearful surmisings respecting what the providence of a just God might ultimately exact from them in the nature of trouble, similar to that which they had brought upon their brother.

How advantageous it would be to the whole world if this principle were generally recognized—if all realized the truthfulness of God's Word that every trespass must receive a just recompense of reward! We have lost such an appreciation of justice, and such a looking for a righteous retribution, in the fog of a very false doctrine, which has become prevalent. That false doctrine ascribes only the one punishment for every sin, and that an unthinkable one; viz., everlasting torture. In the first place, how few there are that really believe that doctrine or are really influenced by it! Its monstrosity makes it unbelievable, and turns the mind away from the proper view of the real punishment which God has foretold.

Added to this first inconsistency and its evil effect, we mention another, which associates itself thus: Our Catholic friends claim that by membership in the church they will escape eternal torment and get some lesser torment. And that theory seems so much more logical than the Protestant one that many accept it as the lesser evil of the two. Then comes our Protestant theory that a man or a woman, the moment before death, may say, "God forgive me!" and immediately pass into Paradise, and escape all punishment for sins. These theories, we claim, are all injurious, as well as inconsistent. The Scriptural theory, we are sure, would be found the more effective, if it were preached, if it were believed.

That Scriptural theory is expressed in our Golden Text: "Whatsoever a man soweth, that shall he also reap." If he sows a desire for cruelty, words of deceit, injustice, selfishness, evil speaking, slander, he will surely have a reaping time, and will gather rewards in harmony with his desire.

It is impossible for humanity to improve upon the divine arrangement. Hence all Christian people should begin afresh to tell the world both of the justice and the love of God—that God's just penalty against sin is death, but that he has made provision through Christ for a release from that penalty, during Christ's Messianic reign of a thousand years. Then every member of Adam's race will be granted a full opportunity of reconciliation with God and of restoration to the image and likeness of God, lost for all by father Adam's sin.

But meantime, each individual has a responsibility in respect to his every word and act and thought. To whatever extent he sins against light, knowledge and the Golden Rule, to the same extent he degrades his character, and thus makes his opportunity for return to the image and likeness of God the more difficult. He whose conscience becomes the most degraded will find the way for retracing his course the most difficult and steep.

According to this divine rule, the Millennium may find heathen people more ready to go up on the highway of holiness than people of so-called Christian lands. The latter, having had more light, more privilege, more opportunity and sinning against greater knowledge, have seared their consciences more deeply. Of some such Jesus exclaimed, "How can ye escape the condemnation of Gehenna!"—the second death.

JACOB'S GRAY HAIRS FOR SHEOL

When poor old Jacob heard that Benjamin would be required to go on the next expedition for wheat, he demurred and declared that it must never be. Joseph was gone, and if now he should lose his youngest son, Benjamin, the grief would bring down his gray hairs quickly to sheol—the tomb—the state of death.

In our common version English Bible this word sheol is repeatedly translated hell, pit, and grave. In olden times,

these three English words were synonymous in meaning. As for instance, a man, speaking of burying so many bushels of potatoes in a pit, would call it helling the potatoes. And when this term was used in respect to humanity, sometimes the word grave was used. Altogether, the word sheol occurs sixty-six times, and more than one-half of these times it is translated pit and grave.

When the Revised Version was in preparation, the learned men charged with that work refused any longer to translate the word sheol by the word hell, because in the intervening centuries that word had gradually lost its original meaning and had come to have the significance of a place of fire and of torture. Since no such meaning attaches to the word sheol in the Hebrew, these scholars refused to so translate it into English. To these facts they all agreed, but then came a dispute as to how it should be translated. Some would not agree to translate sheol uniformly by the English word grave, or tomb, fearing that this would appear very radical to some Christian people.

Finally, as a compromise to settle the question, it was concluded that in all places where sheol and the corresponding Greek word hades had been translated hell in our Common Version, the Hebrew word sheol or the Greek word hades should be substituted, and left without translation. If any of the people found out their meaning, it would be all right. If they did not find out, they might remain in ignorance, and still think of hades and sheol as signifying a place of torture. Our Baptist friends have recently met with a similar difficulty and have given the translation of sheol and hades as "the underworld." Of course the grave, the tomb, the state of death, may be thus indicated, and no one can find fault.

It is needless to say that when Jacob spoke of his gray hairs as going down to sheol, he did not mean his sons to understand that he expected to go to eternal torment. What he did mean is evident. He meant, "My sons, I am now old and gray-headed, and to lose this youngest son would hasten my death"—"bring down my gray hairs to sheol, to the tomb." No one need question where Jacob's gray hairs would go. They did go to sheol eventually, but not because of grief. Jacob's old age was made very happy by the fellowship of his sons, and by the realization that God had highly exalted Joseph to the rulership of Egypt.

OUR GOLDEN TEXT LESSON

Although St. Paul, as we have seen, made a general observation to the effect that whatsoever any man sows, that shall he also reap, nevertheless, he evidently used these words with particular reference to the experiences of the church. The context makes such an application. The context applies these words directly to the consecrated people of God, assuring them that a consecration to be dead with Christ is not sufficient. On the contrary, God cannot be mocked, cannot be deceived, cannot be trifled with. If God has entered into a covenant with us, nothing else than our agreement will stand.

Then the Apostle recites the agreement which Christians covenant with the Lord. They covenant to sacrifice all earthly interests, aims, hopes, that thereby they may be pleasing and acceptable to God, and become heirs with Jesus of the incorruptible things to be attained on the other side the veil, as spirit beings, as new creatures in Christ. He says, "He that soweth to the flesh, shall of the flesh reap corruption." By this he means that if any Christian who has entered into this covenant with God to become dead to the will of the flesh and alive to the will of God, shall live after the flesh—according to its desires, its promptings, its leadings, its appetites—the end of that man's way will be death—the second death, symbolized by the Gehenna fire, which destroyed the offal outside the city of Jerusalem.

On the other hand, if any man sow to the spirit, if he live according to the new creature, by living in harmony with his covenant of consecration—not merely making a start in the right direction—this would decide the matter in his favor. Some of the best people who have ever lived have made more or less serious blunders, under the temptations of the flesh. But stumbling into sin would not be living after the flesh—it would merely be a start to so live. The soul, rightly exercised by his sin, by the weakness, may recover itself, and come back to the throne of heavenly grace, and in the name of Jesus obtain mercy and find grace to help for further time of need. But if these opportunities and privileges were not used, and if the course of living after the flesh were pursued, the result would be death.

So, on the other hand, to make a start to live a righteous, self-sacrificing life would not be sufficient; and to return to a righteous course, after having been overtaken in a fault and shedding some tears of penitence, would not be sufficient to recover him. But if we live after the Spirit, if we through the Spirit do mortify the deeds of the body, then we shall gain the eternal life on the spirit plane which God has promised to all the faithful. But this matter of living after the Spirit is a great contract, and one that needs continual watchfulness and prayer, lest we be overtaken in a fault—lest we let these precious things of God's promise slip from us—lest we become overcharged with the cares of this life and the deceitfulness of riches—lest our faith become weak and we faint by the way.

We need to have this thought definitely before our minds: While each act and word and thought has its bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we shall make, the more like our Redeemer we shall be, and the brighter will be our reward, for as the Apostle declares, "As star differeth from star in glory, so also is the resurrection of the dead."

Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence in respect to their trial for life or death under the Messianic kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with him, to suffer with Christ that he may also reign with him—all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the Apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward.

THE ABRAHAMIC COVENANT AND THE NEW COVENANT

The Abrahamic Covenant is not the New Covenant, even as it is not the Law Covenant. The New Covenant is the name of that arrangement which God will make with Israel and all mankind who, during the period of Messiah's reign, desire to become "Israelites indeed." That New Covenant will be inaugurated as a measure for carrying out the blessings purposed in the Abrahamic Covenant.

The Abrahamic Covenant relates especially to the seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The New Covenant relates to the arrangement by which the antitypical seed of Abraham, when glorified, will accomplish the honorable work assigned to it in the Abrahamic Covenant.

The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when he left the heavenly glory, nor when he was born a babe at Bethlehem, but when God accepted his consecration and begat him to a new nature at the time of his baptism, perfecting him in the new nature at his resurrection. The man Jesus, before being begotten of the holy Spirit, was not the seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through him was impossible. The world lay under a death sentence and could not be blessed until provision should be made for the lifting of that death sentence.

The provision of the ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the ransom-price, would have had no life for himself that he might become the King of Glory and Priest after the order of Melchizedek (Psa. 110:4; Heb. 5:10) unless God had begotten and quickened and raised him to the higher, spirit nature. Hence, although Jesus, through his mother, was of the seed of Abraham according to the flesh, he did not inherit this Abrahamic Covenant according to the flesh, but as the new creature.

In order, therefore, to attain this higher nature, in order to be the spiritual seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice. The church, members of his body, must share all his experiences and lay down the earthly life also; for whether Jews or Gentiles it would still be true that flesh and blood cannot inherit the kingdom. Hence the privilege of the church is to enter into the covenant of sacrifice with Jesus. Thus we read, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

It has required the entire Gospel age for the gathering of these saints and the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the heavenly nature—before they can be members of the spiritual seed of Abraham and heirs according to the promise. Thus

the Apostle declares, "Israel hath not obtained that which he seeketh for [to be the spiritual seed of Abraham]; but the election hath obtained it, and the rest were blinded."

The election obtained this blessed state through the covenant of sacrifice, in which Jesus acted as their Advocate. The first members were accepted at Pentecost. The last members, we trust, will soon finish their course with joy. Then the spiritual seed of Abraham will be complete and ready to serve the world as the great antitypical Mediator—of the New Covenant.

The Abrahamic Covenant was God's own covenant, or promise. Because it was unconditional, it has no mediator (Gal. 3:19, 20), neither did it need to be sealed with blood. Rather, we might say that God sealed it with his oath. (Heb. 6:16-18) The Law Covenant needed the blood of bulls and goats as an offset to the sins of the people, who were to be blessed typically. The New Covenant needs the blood of better sacrifices as satisfaction for the sins of the people, who are to be blessed actually. These two covenants could not go into effect without the shedding of blood and remission of sins.

But the Abrahamic Covenant centers itself in the new creatures. From the first, God meant primarily the spiritual seed of Abraham, the new creation, which has never known sin. Jesus himself was holy, harmless, undefiled and separate from sinners, and needed not any atonement for sin in order to enter into that covenant relationship and become Abraham's spiritual seed and heir. Those accepted as his members would have had no such standing or worthiness except as he adopted them as his members, imputed his own merit to them and offered them sacrificially as his own flesh.

Hence, strictly speaking, we cannot say that the Abrahamic Covenant has ever been sealed with blood, or that it will ever be so sealed. This does not alter the fact, however, that not without blood (death) could Jesus have become the great antitypical Prophet, Priest and King; and not without blood (death) could we, his members, be accepted through him. Only in this indirect way can it be said that the Abrahamic Covenant is sealed with blood. St. Paul intimates that it was sealed by the oath of Jehovah.—Heb. 6:13-18.

THE TIME, MY SOUL, IS SHORT!

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys—
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?—
The time, my soul, is short!

Ah, yes! 'tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap "the fields," so white,
Before the coming of "the night"—
Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling sure,"
Just time to enter through "the door,"
To reign with Christ for evermore—
Just time, my soul, just time!

GERTRUDE W. SEIBERT.

AN INTERESTING QUESTION

Question.—Is there any way of determining our standing before God?

Answer.—The Apostle John says that "If our hearts condemn us not, then we have confidence toward God." (1 John 3:21) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into his family. Have we made a full consecration of ourselves to do the divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I know God's will, and to what extent am I seeking to do it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) If we find that we have not this witness of the Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in his service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busybodying in other men's matters, but that we are suffering for the truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do his will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as his faithful people.

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EVIDENCES OF THE ANOINTING OF THE HOLY SPIRIT

"Christ in you, the hope of glory."—Colossians 1:27.

The scriptures frequently speak of the Church as being "in Christ," giving the thought of membership in his body. (Romans 12:4, 5; 1 Corinthians 12:12-27; 2 Corinthians 5:17) Our Lord himself used the figure of a vine and its branches to convey the same thought. He spoke of himself as the vine, and of the church as the branches in the Vine, partaking of nourishment therefrom. (John 15:1, 2) It is not this thought, however, that is expressed by the Apostle's words, "Christ in you, the hope of glory."

The word Christ signifies anointed. All who will be members of the royal priesthood will be anointed—not separately, but collectively. This was pictured during the Jewish age by the installation into office of both the kings and the high priests of Israel. According to the Jewish law, every king and every high priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose.—Exodus 30:22-33.

The anointing which our Lord and the members of his mystical body have received is different from anything else in the whole world. It is the anointing of the holy Spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of the truth, and the Spirit of God. It is not the truth, but the spirit of the truth; it is not the Word of God, authough it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, the disposition, which is associated with a sound mind, with holiness, with truth and with the Word of God.

As the anointing of kings and priests in Israel was the divine evidence that they were accepted to office, so was it with our Lord Jesus. St. Peter tells us that "God anointed Jesus of Nazareth with the holy Spirit and with power." (Acts 10:38) Our Lord was set apart for a very high office. In harmony with the divine arrangement, He is to be the great antitypical King and Priest—"after the order of Melchizedek."

During the Gospel age, God has been setting apart those who are to be members of the body of Christ. These are invited to be kings and priests unto our God—a royal priesthood. Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the

holy Spirit. This unction is from the Father in that he alone can give the recognition. It is from the Son in that we can come to the Father only through him.

This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron's head, typifying the anointing of our Lord at the time of his consecration. The oil then ran down to the very skirts of Aaron's garments, thus typifying the anointing of the body of Christ, which is the church. This descent of the holy Spirit upon the church was manifested at Pentecost.

DISTINCTION BETWEEN ANOINTING AND BEGETTING

The anointing of the holy Spirit is slightly different from the begetting of the holy Spirit. The holy Spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God. Our Lord was the Anointed from the moment at which he was begotten.

So with the church at Pentecost. They were waiting for acceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifices might be acceptable. When the Father recognized their acceptance by shedding forth the holy Spirit—when there appeared unto them cloven tongues like as of fire, and "sat upon each one of them" (Acts 2:3, R. V.)—that recognition was both their begetting and their anointing. The former—the begetting—represents the matter from the individual standpoint, and the latter—the anointing—from the collective. We are begotten individually, but we were anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed, or recognized as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures, which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This Spirit which we receive from God abides in us. Whoever loses the Spirit loses the light, and passes into the death condition. So the Apostle urges, "Grieve not the Spirit." If we cease to be in the body of Christ, we cease to be anointed. If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experience, and the resurrection the completion. Each is individually begotten and born of the Spirit.

In the picture of anointing the whole body is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel age, the one body was anointed, and all who will be members of that body come under that one anointing, and all these will share in his resurrection—the first resurrection—the chief resurrection.

THE ANOINTING NOT THE MIND OF CHRIST

Not only was our Lord begotten to the new nature, anointed of the holy Spirit, but each member of the body must be similarly begotten, for "flesh and blood cannot inherit the kingdom of God." If we have received this anointing, we are eligible to all that God has promised to The Christ—primarily to the Head, and also to the members of his body. As God foreknew the great Shepherd of the sheep, the Redeemer, he also foreknew this class.

Long before our Lord came into the world, the Father had planned that there should be an anointed company, the Head of which should be our Lord, and the Body of which should be the church. (Ephesians 1:3, 4, 22, 23) Jesus was to have the first place in the Christ company, and associated with him would be those who would have his Spirit, his will, who had made a full consecration of their lives to do God's will faithfully, even unto death.

For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them. to cover their blemishes and imperfections. Our Lord's work is not that of anointing, but of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. St. Peter says that Jesus, having received the Spirit of the Father, shed it forth.—Acts 2:33.

As long as we have this Spirit of God, it is an evidence to us that we are children of God. So long as we possess it, we maintain relationship of sons. (Romans 8:9, 14) Then the consequent thought is that if we are children of God we are "heirs of God and joint-heirs with Jesus Christ," "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—Romans 8:17; 1 Peter 1:5.

The words of our text suggest the thought that whoever has the Spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27) Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to any one else.

The evidences that one has been anointed may not be understood except as we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the holy Spirit, so as to leave no room for doubt. They tell us that the holy Spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the holy Spirit, and whoever has the holy Spirit will find that he will develop the mind of Christ.

CHARACTERISTICS OF THE MIND OF CHRIST

The mind of Christ is the will to do the Father's will. Our Lord, when a child, said on one occasion to his mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49) We recognize that we have a heavenly Father, whose service is the highest possible service. Those who are his must have this spirit. The work of the new creature must be the heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a new creature.

If we have the spirit of loyalty to God, to the truth and to the brethren, we have the mind, the disposition of Christ. We also have indeed the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the truth and in the service of the brethren.

If there is a decrease of zeal in this direction, then we may know that there is danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love. It is when they have allowed their minds to be led away to earthly things—love of family, of home, of worldly possessions, etc., all of which war against the heavenly things. We should seek our pleasures, not from earthly sources, but from the heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not now feel as near to him as formerly. If we probe the matter, we nearly always find that they went into business, or married, or did something which has warred against the holy Spirit. We are not speaking against those things, but "If ye know these things, happy are ye if ye do them"—the things that make for our peace.

OTHER EVIDENCES OF THE ANOINTING

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger, our heavenly Father has provided us the knowledge of the divine plan, the knowledge of our Lord. Each new view gives us fresh inspiration. Then if we find some of the brethren spiritually hungry, how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing is it to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things, and also of helping others who already see to understand more clearly.

If we love the truth, we will serve the truth. This service is sure to bring upon us the disapproval of the world, it will not bring us an earthly passport. The world will say that we are doing it for money or some selfish object, for they are sure to err, sure to fail to see the real purpose of the truly consecrated people of God. If we endure these things, we thereby prove ourselves to be good soldiers of Jesus Christ.

If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise. If the world called the Master of the house of sons Beelzebub, they will assuredly call his followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not so easy to love, for they do not seem to be lovable. However, we should reflect that if the Lord can receive and love these brethren, we should do the same, and that our love should help them out of their naturally mean traits of disposition. Thus we shall develop love for all of the brethren—the rich and the poor, the educated and the uneducated—and desire to render them assistance as opportunity may offer.

The evidences that one has been anointed with the holy Spirit are, increasing desire for spiritual things, desire to assist others to see and to grow in knowledge and heavenly grace, persecution from the worldly-minded, and the development of the mind of Christ—the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to his will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the Spirit that he is a child of God.

THE HOPE OF GLORY

The word "glory" carries with it the thought of honor and dignity—sometimes also that of brightness, shining. The Scriptures speak of the heavenly Father as having the excellent glory, that glory unto which none others can approach. Our Lord Jesus is said to have been received up into glory—honor and distinction. Of Adam it is said that he was "crowned with glory and honor," was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psalm 8:5-8; Genesis 1:28) In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator.

Applying these same thoughts to ourselves, we find that as yet we have no glory. What blessing we have received is the possession of the holy Spirit, the evidence of our adoption into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful—merely the earnest of the Spirit. To have the holy Spirit in us is to have the anointing in us. If we allow the holy Spirit to operate in us, and ourselves faithfully co-operate therewith, the end will be glorious.

Thus the anointing which we have received—the Spirit of Christ in us—is the hope or basis of the glory which we are expecting—a glory which is to be like that of our Redeemer—a glory which is above that of angels, principalities and powers—a glory which is next to that of the Lord. This anointing, this Spirit of Christ within us, is the earnest, or hope, or basis, of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy Spirit of Christ. On the contrary, we are to cultivate it, develop it, give attention to it. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death.

DWELLING TOGETHER IN UNITY

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.

In some earthly families there is a considerable degree of unity. Of such we sometimes say, "This family all seem to pull together." In other families there seems to be a pulling apart. When we see husband and wife, brothers and sisters, seeking to help one another, we say, "There is a great deal of love in that family." By this we mean an earthly love—a certain amount of animal love. This disposition is a right one. The Bible seems to imply that there is an obligation, a special duty, to those who are near to us. The Scriptures say that a man should not neglect his own household. He that careth not for his own is worse than an unbeliever.—1 Timothy 5:8.

Man was originally created in the image of God, and had love divine as the inspiring influence in his life. This love has been largely effaced by selfishness, which is the representative of sin. In proportion as people are fallen, to that extent they are selfish. Some are kind and generous to the members of their own family, and seek to co-operate in helping one another. We cannot say that this is not a right principle, if, in seeking to do for its own, it does not injure others. Brothers and sisters should sympathize with one another, and have a spirit of helpfulness one toward another. Wherever we see this spirit in a family we say, "That is a delightful family."

There are other families where there seems to be a personal selfishness, and no brotherly sympathy at all. In such families there is a desire to do more for an outsider than for one of their own. The members see more blemishes in their own than in others. In such cases, justice is lacking. Whenever the principle of justice is overridden, a spirit of antagonism is engendered instead of love, and under such conditions there is no unity possible.

FRICTION THE RESULT OF SELFISHNESS

Let us apply this rule to the Lord's family—the Church. God has organized a new family in the world—not according to any earthly ties, but according to the Spirit of God. This family consists of those who have been begotten of the one Spirit of the Father. What a beautiful family it is! We see a type of this family in the days of Gideon. All the sons of Joash, Gideon's father, were different from the others of Israel in their general appearance. It is written that they resembled the children of kings. (Judges 8:18) So should it be with us. As we have the Spirit of the Lord, we should shine out in our words and deeds, and in every way should "show forth the praises of him who has called us out of darkness into his marvelous light."—1 Peter 2:9.

Evidently the principle of selfishness is the root from which all disagreements emanate. Surely there is nothing of selfishness in the Lord's Spirit. Whence then is this spirit of strife and discord which sometimes manifests itself among the Lord's people? One sets himself up and seeks to take away the rights and liberties of others. Others, having a similar spirit, may desire to be clannish. One says, "I am of Paul"; another, "I am of Apollos," and third, "I am of Christ." This spirit is wrong. St. Paul points out that there is none other than Christ to whom we should be united.

The most favorable condition for unity is that all seek to have the Lord's will done in their mortal bodies. The only difficulty that could then arise would result from ignorance or from weakness of the flesh that had not been overcome or that could not be overcome. The other members of the congregation, having the Spirit of the Master, would assume that the erring brother was merely ignorant, and not wilfully in opposition. Therefore in all kindness and gentleness they would seek to point out the will of the Father as expressed in Christ. The younger brother would be glad to have this done, because he would have the Spirit of Christ.

If the difficulty were one of the flesh, the brethren should recognize that it was merely a weakness of the flesh, and sympathetically they should point out to the brother wherein he had come short. In turn, he should make apology for his mistake. Then he should be freely forgiven. So he would learn and would come into proper unity with the other brethren. Thus we are all, at the present time, to have the spirit of the Master, and so far as possible to live together in unity.

"NO SCHISM IN THE BODY"

It is, however, not possible always to "dwell together in unity" with everybody. It would be impossible for God and Satan thus to dwell. There are some people who have the spirit of Satan. We could have no unity with such a one. There would be polishing from coming in contact with such, but there could be not unity; for what fellowship could light have with darkness? On one occasion St. Paul wrote to the Corinthian church, "I hear that there are divisions among you." Then he proceeded to say that it must be so, in order that whatever was wrong might come to the surface, that the inharmony of the situation might be realized, and that the one in the wrong might be led to go out, because he was an intruder. (1 Corinthians 11:18, 19) Recognizing his position, such a one would go out, saying by his action, "I am not a member of the body of Christ; these are the Lord's people." Or, failing to go out, he should be advised to do so.

Those who are not brethren, who are not children of light, but children of darkness, associating with the brethren, must be dealt with along the lines of the divine direction laid down in Matthew 18:15-17. We may not take any measures not Scriptural. This is the only method.

We have seen great machines running with great precision and very little commotion. The parts are dwelling together in unity; all are working in perfect order, because they are well put together. They could not fall together, or there would be merely a rattling. The family of God are like a great machine. The setting of the members in the body is under the supervision of the great Engineer, who brings them into the spirit of harmony, through the impartation of his own spirit.

The working of a new engine or other machine is very slow at first, because there is a certain amount of friction engendered when the parts begin to move. So when the engineer finds that there is friction in any of the parts, he puts on a little lubricating oil, and thus prevents injury. When the parts are worn smooth, there is little danger of friction. So with the members of the body of Christ. When they are new in the body we must expect some friction, and then we should exercise more of the Spirit of the Lord. And we should be very sure of our own spirit, of our own intention.

Even if the one causing friction should not be of the body,

even if he were a stranger—no part of the machine to which he is attaching himself—there would be all the more need of oil. We should, therefore, remember that no matter how well developed each member may be, he will need the holy Spirit. If we find any member unendurable, we should go to the Lord in prayer and ask for more of his Spirit, that we may exercise more patience and more brotherly-kindness in dealing with that one. So shall we be pleasing to the Lord, and helpful in building one another up and in doing good unto all men, especially to the household of faith.

A DISCIPLE'S PRAYER

Loving Master, I am thine;
Joined with thee I may resign
All I have that is of earth,
Yet I know it has no worth,
But in it I think and live,
And I have naught else to give.
Even this thou didst give me
As a test that thou mightst see
Whether I love these things more,
Counting up my little store
As of wealth that can compare
With the crown that I may wear
If I gladly give it all,
Letting my ambitions fall,
Toppling as the flames arise
Through my willing sacrifice.
Honored am I thus to be
Called to heirship, Lord, with thee,
And my seeming pause was due
To the overwhelming view
Of thy dazzling purity,
And my own depravity,
In contrasting the exchange
Of human life for spirit gains;
Holiness to replace sin,
Peace and joy where grief has been,
And if faithful in the strife
The reward, immortal life!
Trusting, humbly do I pray:
Keep me faithful day by day!

—MARY CHRISTIANCY.

ANOINTING "THE FEET" OF CHRIST

"She hath done what she could."—Mark 14:8.

We can scarcely think of a higher encomium that could have come from the Master's lips to any of his followers. This expression of Jesus, then, should be of special comfort, particularly so to the sisters in the church. They have not all the opportunities that the brethren have of service in the truth. There are certain limitations of the sex, and these, of course, were upon Mary. She did not have the privilege of going about with Jesus to hear all of his teachings, and of co-operating with him in that way, nor of being one of the seventy sent out to do mighty works, to proclaim the Kingdom.

But not discouraged by these limitations, Mary was very much on the alert to improve all the opportunities that she had. She and her family had been special friends of Jesus—for how long a time we do not know. But we know that he frequently went to their home; and the Scriptures testify that "Jesus loved Martha, and her sister, and Lazarus."—John 11:5.

When Lazarus fell sick, the sisters sent him word, "He whom thou lovest is sick." They manifested their faith and submission also as to what answer would come—as to whether he would simply send word, or bless a handkerchief, or what not. They felt that he would care for them—being a special friend of the family.

It must have been a great trial of their faith when our Lord remained away, when Lazarus died, when the funeral took place. On the fourth day after, Jesus came to Bethany—too late to do any good. We remember that then Mary, who had sat at Jesus' feet to be taught of him, was so overcome because he had not sent some help in her brother's case, that she did not feel that she even wished to see the Lord. She did not feel like honoring him. So when she heard that he had come, she sat still in the house, and did not go to greet him. Of course, after Jesus had called forth Lazarus from the tomb, her faith and love and zeal were revived and intensified. Her faith had been sorely tried and tested, and had finally triumphed.

On this occasion, when Jesus came up to Jerusalem, prior to the crucifixion, He came to their home as usual. Then Lazarus and Martha and Mary made quite a feast, at which there were present some of the Pharisees from the city of Jerusalem. After this feast, Jesus rode upon the ass into Jerusalem, and was proclaimed king by a multitude of disciples. It looked as if things were getting very favorable, and as if very soon the people would receive him as king.—Luke 19:37-40.

Some had previously wondered and some had persisted in faith. These thought that now was the moment of Jesus' glorification, and this, they felt sure, meant also their own glorification. When he came into Jerusalem, he drove out the money-changers from the Temple, and all things seemed auspicious. Later on, some of the scribes and Pharisees tried to show up the fallacy of his teachings, and they were all put to flight, so that they were afraid to ask him questions, because it did more harm than good.—Luke 20:40.

FAULT-FINDING ANTAGONISTIC TO LOVE

The common people were in favor of Jesus, but the leaders were much discontented. They said, "The Romans will treat us badly and not give us any liberty, if we allow this thing to go on. It will bring us all into disgrace." So the high priest said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (John 11:50) But this determination was to be kept quiet. The chief priest and rulers, therefore, worked secretly.

Just before the day of the crucifixion, Jesus was again in the home of Lazarus and Martha and Mary. It was on this occasion that Mary took the opportunity of breaking a box of ointment and pouring it over the head of Jesus. This ointment was not oil—such ointment as we use today—but very expensive perfume. The alabaster package in which this was put up was apparently a small vase.

Mary broke the vase—probably uncorked it—that she might pour out the ointment. In this way she manifested her high appreciation of his being a guest at their home. To Mary our Lord was not simply a great man. To her He was more, he was the Messiah. So far as she understood, she adored him, reverenced him as her Lord; and she took this opportunity for showing her devotion by pouring upon him the precious perfume.

One of the disciples, Judas, rebuked the woman, saying, "This is a shameful waste of money, this ointment was valuable." Such ointments were much more expensive at that time than now. By the synthetic process we can now manufacture almost any odor without using even one flower. But the process used in olden times made it much more costly.

As Judas was upbraiding Mary, Jesus stopped him, saying, "Let her alone; why trouble ye her? She hath wrought a good work on me. . . . She hath done what she could." "She has manifested her love, her devotion. She has not followed me as you disciples have done. She had the restrictions of her sex upon her. But this is one thing that she could do, and one thing that she did. I appreciate what she has done. She has anointed me for my burial."—Mark 14:6, 8.

THE MASTER'S TRIBUTE OF APPROVAL

We may suppose that these would seem very strange words for the Master to use—"She hath anointed my body aforehand for the burying." The disciples thought He would not die. But Jesus was so in the habit of saying peculiar things that if they stopped to quarrel over them, they would have been led away from him. On one occasion he had said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John 6:53) This saying had perplexed them greatly. When he said he was about to be crucified, they thought, How can he use language which is so untruthful? And when St. Peter said, "Be it far from thee, Lord! This shall not be unto thee!" Jesus upbraided him.—Matthew 16:22, 23.

These words, these things, came to their remembrance in future days; and thus their faith and hope and trust were much intensified and were made more precious. Thus also our faith has been strengthened.

Applying to ourselves Jesus' words to Mary, we can see that no one could have a higher tribute from the Master's lips than the approval given to Mary's act. Apparently it meant: She cannot do more—she has done all she could. There is encouragement in these words for all of us. How-

ever brethren may criticize us, if we are sure that our hearts have been loyal to the Lord, we may be sure that he will say of us sympathetically, "It is not any great thing that they can do, but they are doing what they can." As the heavenly Father looks down upon us, he must see that we are doing very little. It is comforting, however, for us to know that the heavenly Father is pleased to look down upon us, and that he sees that we are trying to do what we can.

This text should be of special encouragement to the sisters. They have special opportunities, in a more private manner, of ministering to the body of Christ. Of course it does not mean that the brethren are not to minister to the body of Christ—to wash one another's feet, etc.—but it points specially to the privilege of the sisters—the anointing of the Head and the feet.

ANTITYPICAL PERFUME ON ANTITYPICAL FEET

We of today are in a very special sense the feet members. This expression is specially applicable to those who are living now—the last members of the body of Christ, the church. The expression, "anointing the feet," seems to call attention to the fact that any service done to any member of the body of Christ will be esteemed a service to him. He will say of all who thus serve him that they have done what they could.

Mary's conduct in this case, and her deep humility, are in strange contrast with that of the Apostles on the next day. When they had assembled for the Passover supper, they felt their own importance so much that they were not willing to be servants to each other. They were going to be kings on the throne. Therefore they were not going to wash each other's feet; and not only so, but they were not going to wash the Master's feet. Then the Master washed their feet, and set them an example.

This is a special time for seeking to honor one another, to serve one another and to strengthen each other's hearts. The perfume itself is a beautiful picture of love and devotion, and illustrates the manner in which we can pour perfume on each other by speaking graciously to each other, and by seeking to see the best that there is in one another. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." —Ephesians 5: 1, 2.

BENJAMIN'S PORTION FIVE-FOLD

MAY 25.—Genesis 43.

"He that loveth his brother abideth in the light."—1 John 2:10.

When the wheat supply procured from Egypt began to run low, Jacob urged his sons to go again for more. But they positively refused to do so unless their younger brother, Benjamin, should go along. Then one of the brethren—Judah—became surety for Benjamin. Jacob finally consented, sending with them a present of honey, spices, etc., and double money, and Benjamin, saying, "And God Almighty give you mercy before the man [Joseph], that he may send away your other brother, Simeon, and Benjamin. If I be bereaved of my children, I am bereaved."

Again they were expected by Joseph, who this time gave instructions that a dinner should be served for them in his presence. They were in fear, however, especially because the money had been put into the mouths of their sacks at their former visit. They communed with Joseph's steward at the door of the house and got his answer—so different from what they would probably get today in Egypt, or anywhere else. He said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out unto them." Then he gave them water, wherewith to wash and refresh themselves, and provender for their asses, and made ready for the noon repast.

Then Joseph came in, robed as an Egyptian prince. They bowed themselves to the earth, and tendered him the present. Tenderly he inquired for their father, and then in respect to Benjamin, their younger brother. So deep was his emotion that he was obliged to retire for a time to shed tears of joy. Restraining himself, he returned and the meal proceeded. From his own private table he caused portions to be sent to his eleven brethren, having already directed that they should be seated according to their age and birthright. This also astonished the brethren, and much more were they astonished when they perceived that the helping given to the youngest brother was five portions instead of one—a mark of special favor.

The story is very simple, very touching, very beautiful, both for children and for those of mature mind. The setting is so natural as to carry with it the conviction of truth, so guileless as to be fully in harmony with what might be expected in the Book of God.

THE SPIRITUAL LESSON TAUGHT

Bible students, realizing that Joseph was a type of The Messiah, are of the opinion that Benjamin, Joseph's younger brother by the same mother, was also a type. As Abraham's wives were typical of different covenants, so Bible students seem to see that Rachel, the mother of Joseph and Benjamin, typified a special covenant—the covenant of sacrifice, which has operated during this Gospel age, and which brings forth two distinctly separate classes of saints. These two classes of saints seem to be typified by Joseph and Benjamin.

The highest class is represented in Joseph—The Messiah—the class that includes the specially faithful of God's people during this Gospel age—Jesus and all of his footstep followers. This class, eventually, as typified by Joseph, will reach the throne of empire, becoming the King or Ruler of the universe, next to the Almighty Creator, typified by Pharaoh, who took Joseph out of the prison-house of death and highly exalted him to be next to himself in power and great glory.

It has evidently escaped the attention of many Bible students, until recently, that two classes of saintly Christians are being developed during this Gospel age—a superior class, represented by Joseph, and an inferior class, represented by Benjamin. The word Benjamin signifies "son of my right hand." The name Benoni—"son of my pain"—was given to him by his mother, who died in giving him birth.

The antitypical lesson here would be that this special covenant, typified by Rachel, gives birth to the elect church, The Messiah, of which Jesus is the Head, and will also give birth to another class, and then cease—expire—giving birth to no more. The secondary class are Scriptually designated as tribulation saints, the declaration being made that they shall "come up out of great tribulation" to the blessing which they will inherit. Moreover, this class is represented as being much more numerous than the still more honored class, typified by Joseph.

"LITTLE FLOCK"—"GREAT COMPANY"

In order to present this view clearly, we must refer to Revelation, 7th chapter. There we are given the picture of 144,000, sealed in their foreheads. These are the same that are elsewhere represented as standing with the Lamb on Mount Zion, and singing the song which none but themselves could learn to sing. (Revelation 14:1-3) Again, these are represented as being with the Lamb, standing upon the sea of glass. (Revelation 15:2,3) Thus in various ways this group seems to represent the very elect, the saintly few, the little flock, to whom it will be the Father's good pleasure to give the Millennial Kingdom, as joint-heirs with their Lord and Redeemer.

In Revelation 7:4, we read that these are from the twelve tribes of Israel—12,000 from each tribe. This is understood by Bible students to signify that God originally arranged for the full number of the elect to be taken from natural Israel, as though he did not know that natural Israel would reject the Lord and crucify him. The plan was laid out on the Israelitish basis, even though God knew in advance that Israel would not obtain that which he sought (the chief blessing), but that the election would obtain it, and the remainder of that nation would be temporarily blinded, until the completion of the gathering of the elect.—Romans 11:7, 25-33.

Although many of the Israelites were dispersed amongst the surrounding nations, it is evident from the Scriptural records that the entire nation—every tribe—was represented in Palestine after the return from Babylonian captivity. Thus, Jesus referred to his work as being for the twelve tribes of Israel, and the apostles did also. As a matter of fact, the saintly ones of the Jews who heard the call, and who responded, and who were begotten of the holy Spirit, and who thus became spiritual Israelites and sons of God—were from all the various tribes, of some more and of some less. These constituted so many of the foreordained 144,000.

But there were not enough of the saintly ones to complete the election. Hence by divine favor the message was carried to the Gentiles, Cornelius being the first Gentile convert. During the intervening centuries, the Gentiles who have responded to God's call have been accepted and begotten of the holy Spirit, have been reckoned in as Israelites indeed, as spiritual members of the seed of Abraham, as heirs, to-

gether with the elect Jews, to the first resurrection, according to God's promise made to Abraham—natural Israel being still heir to God's secondary promises.

Thus the sealing of the elect has been in progress for nearly nineteen centuries. Altogether, gathered from Jews and Gentiles, there will be 144,000 kings and priests unto God, followers of the Lamb, and his joint-heirs in the kingdom. The filling up of these assignments of 12,000 each to the twelve tribes we may understand to be accomplished in the same way that British regiments of soldiers in India are recruited. The enlistments are made all over Great Britain, but the enlisted man—no matter from what city or county he be—may be assigned to membership in whatever regiment is deficient in numbers.

"AFTER THESE THINGS I BEHELD"

After the account of the sealing of the 144,000 of the very elect, in the same chapter, we have an account of the great company. We read, "I beheld, and lo, a great company, whose number no man knoweth [unlike the little flock, these were not predestinated, or foreordained, as to number], of all nations, kindreds, peoples and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb."

It should be noticed that the promise to the elect kings and priests is that their blessing will be not before the throne, but in the throne. Moreover, their victory will not be shown by palm branches, but by crowns of glory. All these circumstances attest that this great company before the throne and with palm branches are a wholly different company from the elect, the bride, who will share Messiah's throne and glory. This great company is elsewhere referred to symbolically as the "virgins," the bride's companions, who will follow her. They will enter into the palace with her, into the presence of the great King, but they will not be the bride.—Psalm 45:14, 15.

This great company was explained to the Revelator, and the explanation is for us. We read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."

Bible students notice that the little flock class are styled "the Temple of God," "living stones," whereas this great company will serve God in that temple—in and through the church. They also notice that this class who will wash their robes and make them white in the blood of the Lamb during a great time of trouble, must of necessity be a different class from the bride, who are described as watching and keeping their garments unspotted from the world—that they may be without spot and without wrinkle in the presence of the King.

TWO TRIBULATION CLASSES

The little flock, the royal priesthood, the elect church, of which Christ is the Head, will indeed pass through tribulations. So it is written, "Through much tribulation shall ye enter the kingdom." Indeed, we know that the Lord himself passed through great tribulation, shame, suffering and death. We know the same also of his footstep followers, the apostles and others.

Nevertheless, these are not described in the Bible as the tribulation class, because, by virtue of their greater faith, these are able to rejoice in their tribulations and to count them all joy, knowing that these are working out for them a far more exceeding and eternal weight of glory. These pass through the tribulations joyfully, because they consider the things that are seen as temporal. They look with the eye of faith to the things not seen, to the things eternal, which God hath in reservation for them that love him.

The tribulation saints are variously pictured in the Scriptures as those who lack in the amount of their zeal, but who do not lack in their loyalty. The tribulation saints fail to go on and fulfil their vows of sacrifice, and to be heroes in the fight against the world, the flesh and the adversary. As the Scriptures say, "Through fear of death they are all their lifetime subject to bondage"—bondage to the flesh, bondage to the customs of society—fearful of the sacrificing experiences which they covenanted should be theirs.—Hebrews 2:15.

For this reason, they cannot be accepted of the Lord as copies of his dear Son, and as worthy of sharing in his glory, honor and immortality. Nevertheless, the Lord is very compassionate, and tests them as to their loyalty to him. As many as ultimately prove faithful, loyal, he proposes shall be granted everlasting life, even though they fail of joint-heirship in the kingdom, the very thing to which they were invited. As it is written, "Ye are all called in the one hope of your calling."—Ephesians 4:4.

Undoubtedly, there have been some of this class developed all the way down through the Gospel age, but the Scriptures picture this class especially in connection with the tribulation coming on the world in the close of this age. Take for instance, the statement that they should come up out of great tribulation, also St. Paul's statement that "that day shall try every man's work of what sort it is." They that builded with gold, silver and precious stones, he declares will stand the test. The fire of that day will not cause them tribulation—will not destroy their faith structure. Then he describes the great company class, saying that others have built improperly with wood, hay and stubble, and that the fire of that day shall completely destroy all such improper structures. He declares, nevertheless, that if they builded, even improperly, upon the true foundation, they shall be saved, so as by fire—saved in the time of trouble, coming up to God's favor through great tribulation, and sharers in a goodly resurrection, although not participants in the first resurrection. For of it we read, "Blessed and holy are all those who have part in the first [chief] resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20:6.

BENJAMIN'S FIVE PORTIONS

In dispensing his bounties, Joseph gave abundantly to all of his brethren. But to Benjamin, his full brother, of the same mother, he gave five portions. To Bible students it appears that, since Joseph clearly typifies The Messiah and his kingly power and glory, the blessings distributed to his brethren represent favors that Messiah will bestow upon natural Israel, his brethren according to the flesh, in addition to the general blessing which his Messianic reign will give to the whole world, represented in the Egyptians.

According to this picture Benjamin, the son of pain, would represent the great company class of the Lord's people, who will come up out of great tribulation to a higher plane, to a higher condition, to a higher blessing, than the remainder of the world. They, begotten of the holy spirit like the church, will also be spirit beings, if found worthy of life. And their brethren, who sold the antitypical Joseph, will nevertheless be greatly blessed by him.

LESSONS LEARNED BY JOSEPH'S BRETHREN

JUNE 1.—Genesis 44.

"Confess therefore your sins one to another, and pray one for another, that ye may be healed."—James 5:16. (R. V.)

Today's lesson shows us that Joseph's brethren were not nearly so hard-hearted as at first they appeared to be—when they purposed to kill him, and subsequently left him in the pit to die, and still later sold him into slavery. The doctrine of total depravity, which so many of us were taught in our youth, is again and again disproved, not only in our own characters, but in our experiences with others. He who considers everybody totally depraved approaches his fellows from the wrong standpoint. Looking for depravity, on which he has theorized, he finds it, and not looking for anything good, he misses what good there is.

The Scriptural proposition is the correct one; viz., that all men are depraved, that none is perfect, no, not one; that all have sinned; all have shared in the results of original sin; and all consequently come short of the glory of God, which was exemplified in the perfection of father Adam. The Scriptural thought is that God can accept to fellowship with himself only that which is perfect. He can give his favor and eternal life only to those fully in accord with his own perfection. Hence, all men being sinners through the fall, all need a redemption; all need a reconciliation.

The opportunity for such a reconciliation comes during this Gospel age to a comparatively few, and to these it is under restriction. They must be perfect in heart, in will, in intention, and by faith must accept of Christ's merit as covering all their blemishes. From this standpoint God accepts them as new creatures, ignoring the unintentional weaknesses of their flesh. Thus, through Christ, the true church of consecrated believers alone are reckoned and dealt with as sons of God, have the privileges of sons of God and of fellowship with the Father in prayer, and have the divine supervision of their interests, which guarantees that all things shall work

together for their highest welfare. But even these will need to be perfected by the power of the first resurrection before they shall see God, and be fully ushered into all the glorious things that he has in reservation for them.

The world's justification is arranged for along totally different lines. The time for it, according to the Scriptures, will be the coming age, when Messiah's kingdom shall bind Satan's influence, roll away the curse, and bring instead blessings to the entire race. God will not deal with the willing and obedient then as he deals with his faithful now. Instead, they will be left under the care of the great Mediator, and be justified, or made actually right, during those thousand years. The willing and obedient, brought back to the original perfection of Adam, and fully instructed by the great Teacher, will be ready, at the close of the Millennium, to be presented to the Father, and to be accepted by him as sons. But, meantime, all not willing and anxious for reconciliation will perish by the way, in the second death.

The point we would here emphasize is that God nowhere declares that man is totally depraved, but he does declare that the slightest degree of imperfection cannot be tolerated by him. Hence the divine arrangement, through Jesus, the Redeemer and Restorer, is that all of our lacks, all of our shortcomings, few or many, much or little, will be made up for each of us by the great Redeemer, without whose sacrifice and aid recovery to perfection and acceptableness with the Father will be impossible.

JOSEPH'S BRETHREN TENDER-HEARTED

Our lesson shows that Joseph's experiences, mixed with faith by him, worked out in him a grand character, full of sympathy and wholly obedient to God. But by a different process, Joseph's ten brethren were exercised by remorse, and became more sympathetic, more brotherly-kind, more loyal to their father Jacob. Rewards of all life's experiences—the bitter and the sweet, our right doings and our wrong doings—are intended, under the divine supervision, to be corrective and helpful to us. Confidence in God, however, is necessary as a basis for any such blessing. We have seen Joseph's confidence, and today's lesson shows us that his brethren, although of a different character, still recognized the Almighty, had a reverence for him, and realized that he might be expected to give just recompense for every evil deed.

Our lesson tells us that after the feast which Joseph made and in which Benjamin got five portions, the eleven brethren departed for home, well pleased with their experiences and the favor of the Egyptian ruler. Before their departure, Joseph, desiring to test his brethren as to their sympathy for their father, and for their loving interest in their youngest brother, had caused his own silver cup to be placed in the mouth of Benjamin's sack of wheat. After they had gotten fairly started upon their journey homeward to Canaan, Joseph sent after them servants from his house to say, "Why have you been so ungracious to your benefactor? Why have you taken his silver cup? What treacherous men you are!" They protested innocence, and declared that if the cup were found in their possession, they would all willingly become slaves. The search for the cup, according to Joseph's direction, began with the eldest brother and ended with Benjamin's sack. There it was found. In great distress the entire company wended its way back to the palace.

Again Joseph was austere and reproved them, that he might give them the opportunity to show their selfishness and to abandon Benjamin. Again protesting their innocence, they nevertheless declared themselves willing to become Joseph's slaves. But he answered, "God forbid! Only the one who has been guilty—Benjamin—shall be my slave. Return to your families and to your father with food, and continue to enjoy the favors of Egypt."

This proposition he knew would test them. Would they be glad to escape personal servitude, and get back to their own families and leave Benjamin a slave? Had they the same cold heartlessness that they had exhibited in his own case, when they sold him into slavery? Would they similarly disregard their poor old father's interests and happiness?

Then it was that Judah, who had pledged himself to his father that Benjamin should return in safety, made an appeal to Joseph. He narrated the circumstances connected with Benjamin's coming—how the poor old father set his heart upon Benjamin, and how he had pledged himself for the lad's return. He wound up an eloquent plea with the entreaty that he might be retained as the bondman, and that his brother Benjamin might be permitted to go free: "Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

The evidence of a change of heart was satisfactory to Joseph, and is to us all. All who love righteousness rejoice in righteousness, as those who love sin rejoice in it. When we perceive so marked a change in those men, we rejoice not only for their sakes, but also for the general lesson which their experiences furnish. The conviction is borne in upon us that much of the sin, much of the meanness, much of the cruelty of the present time, may be attributed to inherited weaknesses and immature experience. We say to ourselves, "How great a change probably would be effected by a larger, broader, deeper knowledge of ourselves and of each other!"

And do not the daily experiences of life tend to give us the broadening of sympathies and thus character-development? We believe that this is true. Doubtless there are exceptions to every rule, but it is our conviction that there is a sufficiency of the likeness of God remaining in every member of our race to permit him at times to appreciate the good, the true, the noble, the pure. It is because he is surrounded by sin and selfishness that these godlike sentiments are so rarely appealed to, or brought into exercise.

It seems reasonable to suppose that if every human being were to have one hundred years of experience under present conditions, and then to be given a fresh start, nearly all of them would profit greatly by the experiences, and live more sane and reasonable lives. Nearly all of them would be more generous, as well as more just. We admit that there are exceptions. We are free to confess that the divine arrangement which limits human life under present conditions is a very wise one.

Some members of the human family appear to cultivate merely the selfish propensities, and rarely to exercise beneficent sentiments. For such persons to live more than a century would mean to give them that much more opportunity selfishly to enslave their fellow creatures. God, however, has both the wisdom and the power to eventually bring home to each member of our race valuable lessons along the lines laid down by the wise man, "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

WHEN WILL MEN PROFIT?

But some one will say, Admitting the premise that life's trials and scourgings—providential stripes—teach men the sinfulness of sin and the wisdom of righteousness, admitting that in time all of our race might learn something along the lines of this great lesson, even as did Joseph's brethren, where would be the profit of such instruction, if only the saintly, who walk in the footsteps of Jesus under a covenant of self-sacrifice, are to share in the glorious reward, the kingdom? How will the remainder of the race profit by their experiences, if death ends all hope? Of what avail can the lessons of life be to those who fail to complete those lessons before they die, or who fail to become saints—fail to become fit for the kingdom of God?

The answer is that we all have made a mistake in respect to the teachings of the Bible. The Bible nowhere says that all hope of salvation ends when we fall asleep in death. So far as the church class is concerned, it is true that death will end their period of probation. But it is not true in respect to the world. The Apostle shows that the church is a special class, called out from the world and given a trial for life everlasting or death everlasting in advance of humanity in general. These, if faithful, will not only gain everlasting life, but have it upon a higher than human plane. As spirit beings, they will attain to that perfection in the resurrection.

It is to the church class that the Apostle indicates that, if they commit wilful sin, death will end all, saying, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The ye in both cases refers to the church, not to the world.—Romans 8:13.

Again, the Apostle declares, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation," which would destroy us as adversaries of God. "For it is impossible for those who . . . were made partakers of the holy spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."—Hebrews 6:4-6.

Both of these Scriptures, however, apply exclusively to the church, because the church alone is on trial at the present time. The world's time for trial, or testing, will be in the next age. The thousand years of Christ's reign will be the great thousand-year Judgment day of the world. In it will be determined the worthiness or unworthiness for everlasting life of all humanity. All found worthy will eventually be perfected

and granted the divine blessing of everlasting life. All found unworthy in that world's trial day will be condemned as unworthy of life, sentenced to the second death.

The experiences of the present life, good and bad, will have their bearing upon the world's future trial, but will not decide the case for any one. Because of misuse of present opportunities and knowledge, some will enter upon the future life and its judgment disadvantaged proportionately. Those disadvantages will be their stripes, their whippings, their chastisement, for present failures. Others, rightly exercised by the trials and difficulties of life, will be made more gentle, more sympathetic, more just, more loving, by them, as were Joseph's brethren. Thus they will be the better prepared for a goodly entrance upon the testings of the great judgment day of the Messianic kingdom.

And as Joseph, whom they sold into Egyptian slavery, was the judge of his brethren, so The Christ, Jesus and the church, will be the judges of the world. As the Apostle says, "Know ye not that the saints shall judge the world?"—1 Corinthians 6:2.

As Joseph judged not his brethren according to what they had done to him in the past, but according to their attitude of heart at the time, so the future judgment of the world will take note of the condition of men's hearts at the time, rather than take note of their wrong conditions of the previous time. Nevertheless, the principle of justice continually operates: he who sins shall suffer. Joseph's brethren suffered for the wrong doing toward him, and they identified their various tribulations with that great sin of years gone by. So it will be with humanity in general. Every sin, every transgression, will receive a just recompense of reward, not an unjust one—not eternal torment.

The good deeds and the evil deeds of mankind each have an influence upon their mentality and character, and that mentality and character are not lost in the sleep of death. There is to be a resurrection of all that are in their graves. All shall hear the voice of the Son of Man and come forth, each in his own order. The saintly ones shall come forth to the perfection of life at the beginning of the age, that they may be the judges of the world. The unsaintly ones shall come forth also, that they may be brought to a knowledge of the truth. All shall have the opportunity of profiting by their works in the past, by the lessons learned, and by the glorious light of Messiah's kingdom, which then will be everywhere, and which will scatter all ignorance, superstition and darkness, and light the way of return to fellowship with God and everlasting life.

Our Golden Text is supposed by some to have reference to physical healing. But by others these words are understood especially to apply to spiritual healing, by far the more important. Of these spiritual healings the Psalmist speaks, saying, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." (Psalm 103:3, 4) They who hide their sins from themselves and who think to hide them from the Lord greatly err, and will make no progress.

MERCY IS BETTER THAN SACRIFICE

JUNE 8.—Genesis 45:1-46:7.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.

When Joseph beheld how changed were his brethren, he sympathized with them. When he saw that their hearts went back to their wrong course in his own case, and that they realized the divine disapproval and were sorry, he pitied them. When he saw their interest in his aged father and their unwillingness to hasten his death by an unkind act or word he was full of pity. He wished, however, that the disclosure of his identity should not be witnessed by the Egyptians. Realizing that his emotions were getting the better of him, he hastily cried out, ordering all the Egyptians to leave the room. Then he made himself known, saying, "I am Joseph your brother, whom ye sold into Egypt."

We can well imagine the consternation of the brethren. It had appeared to them that their trials and difficulties were multiplied, and that somehow or other Joseph had been identified with all their troubles. Now, to be in his presence, to hear him speak to them, no longer through an interpreter, but directly in their own language, telling them that he was Joseph, we can imagine how they felt—stunned.

But Joseph, full of true sympathy and pity, hastened to set them at their ease. He did not cruelly threaten them, nor cause them to suffer punishment for their wrong-doing. He did not even chide them for the wrong. Instead, realizing that sin had already brought them a punishment, Joseph consoled them, saying, "Be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

How beautiful the revenge! Joseph heaped upon his brethren unasked forgiveness and expressions of sympathy. Alas, how few Christians under similar circumstances would have been so noble! And yet Christians have much advantage every way over Joseph, in that they have been begotten of the holy Spirit and have the instructions of the Scriptures. How beautifully Joseph represented in type Christ and his Spirit! How evidently our creeds of the dark ages misled us when they taught us to believe that all the Jews, the brethren of Christ, were to be eternally tormented because they had crucified Jesus instead of accepting him and becoming his disciples!

Now in the better light shining from one page to another of the Bible, God's people are seeing that instead of Messiah's purposing the eternal torture of the Jews, he purposes the contrary—that they shall obtain divine mercy and forgiveness. This mercy will be extended to them very shortly, after Messiah's kingdom shall have been established, as St. Paul points out in Romans 11:25-33: "They shall obtain mercy through your mercy." The same thought is expressed by the prophet, saying of Israel, "They shall look upon him whom they pierced, and shall mourn for him." (Zechariah 12:10) Theirs will be a mourning of true sorrow, as they shall realize the grievous wrong committed more than eighteen centuries ago. But instead of their being punished with an eternity of torture, the Lord will be gracious to them, as he declares, "And I will pour upon them the spirit of grace and of supplication." How beautiful, and how much in harmony with our typical lesson of today! Joseph's ten brethren apparently typified Israel, as the Egyptians typified the Gentiles, as Benjamin typified the great company, and as Joseph himself typified the Messianic class, the elect, of whom Jesus is the Head, and the overcoming church, the members of his body.

"SPEAK COMFORTABLY TO JERUSALEM"

All along, the Bible record has been consistent with itself and with the divine character. Our trouble has arisen from giving heed to the creeds of the dark ages. The Bible indeed does tell that no one can become a member of spiritual Israel except by believing in Jesus as the Son of God, and becoming associated with him in the self-denials and sufferings of this present time, that they may have joint-heirship in the coming kingdom. Our mistake was in adding to that simple message, and telling the world, the Jews included, that the fate of all others is eternal torment.

Quite to the contrary, now we see that what spiritual Israel gains is the kingdom, and that natural Israel and the world lose, in the sense of failing to attain that highest glory and blessing. But we see also that God's object in arranging for such a kingdom is that it may bestow the needed blessings upon natural Israel and through them ultimately upon all people.

This is the general lesson taught by the full forgiveness of Joseph's brethren. The assurance given them that they merely carried out the divine program corresponds well with the message that shall ultimately come to the Jews; viz., that their crucifixion of Messiah was merely a carrying out of the divine purpose, through which the blessing of God is made available to all the families of the earth. To this agree the words of St. Peter at Pentecost. Addressing some of the repentant Jews he explained this matter fully, saying, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) St. Paul says, "For if they had known they would not have crucified the Lord of glory."—1 Cor. 2:8.

God's attitude toward the Jews, Joseph's brethren in antitype, is clearly presented in the prophecy of Isaiah. (40:1, 2) That prophecy is especially located at the end of this Gospel age. We believe that it is the message due to the Jews at the present time. It says not one word about their eternal torture, but on the contrary, it is in full agreement with St. Paul's statement that with the end of this age God's favor will return to the Jews, and they shall obtain mercy through spiritual Israel—the Messianic body, of which Jesus is the Head. We read, "Comfort ye, comfort ye my people, saith

your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [the second portion] for all her sins."

Israel has indeed been obliged to drink the cup of ignominy and shame and sorrow, during the nearly nineteen centuries since she sold her Redeemer to the Romans, to be put to death. Sorry we are that so much of this affliction has come to her at the hands of those who mistakenly have professed to be the followers of Jesus! Sorry we are that the Jews have thus had so much reason for failing to understand the Spirit of Christ! They can understand this only by remembering that as there are true Jews and false Jews, so likewise there are true Christians and false Christians. "If any man have not the Spirit of Christ, he is none of his."

JOSEPH WAS LONG MISUNDERSTOOD

Joseph's brethren failed to understand him—so great was the difference between their characters and his. Even after they had become more sympathetic and tender-hearted, they had still a sufficiency of bitterness of spirit and of animosity that, if they had been in Joseph's place, they would have seen to it that somehow or other future punishments would have been meted out. They were, therefore, surprised by Joseph's words of brotherly kindness and sympathy, and unable to believe that he meant it all. They concluded that he was dealing graciously with them for his father Jacob's sake.

So we find that years afterwards, when Jacob died, these ten brethren were in great trepidation lest Joseph should then wreak his vengeance upon them. They went to him again, asking for a continuance of his forgiveness. But Joseph said unto them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—Genesis 50:19-21.

JOSEPH WAS TAUGHT OF GOD

However he learned the lesson, it is most manifest that Joseph was taught of God. Vengeance against his brethren he had none. Whatever punishment would come to them for their sin would be not his to inflict, but God's. And that punishment they evidently did receive in the mental torture, fears and forebodings of many years. Joseph had nothing to do with regulating the divine arrangements whereby justice always metes out punishment for every wrong. It was his to be generous, loving, kind, an exemplification of the great Redeemer and his Messianic kingdom.

It was the same in respect to his own experiences. We note with astonishment that a man with so few opportunities had such a comprehensive grasp of the spirit of truth, the spirit of Christ. We who have been begotten of the holy Spirit and who have the example of the words of Jesus and the apostles and the history of all past ages, may still sit at Joseph's feet, and be amazed to perceive how thoroughly he learned of God, and may apply similar lessons to ourselves. Never a murmur, never a word of repining, against the bitter lot that had been his! In every word, in everything, he testifies to God's goodness, wisdom, love and power. He realized that to have made a single change or alteration in the experiences that had come to him would have been to do injury to the plan as a whole, and he would have failed to learn some of the lessons of life which he needed.

Oh, how much all the followers of Jesus need to look unto the Lord in respect to all their trying experiences! How much we all need to have and to exercise faith in God—that he knows, he sees and he is able and willing to make all things work together for good to us, because we love him, because we have been called according to his purpose, because we are seeking to make that calling and that election sure by the development of a character which will make us "meet for the inheritance of the saints in light," and for joint-heirship with our Redeemer!

JACOB IN EGYPT

Joseph planned that for the five remaining years of the famine, at least, his father Jacob and indeed the entire family should come into Egypt. He thought of the district styled Goshen as very suitable for their purposes, being a cattle-grazing locality. Pharaoh, heartily in accord with Joseph, his prime minister, and pleased with the prosperity of affairs under his management, gave full consent, and suggested that Egyptian wagons be sent to fetch the old man Jacob and the women and children, not so able to ride upon the asses, camels, etc. Joseph prepared delicacies for the journey and little presents, indicative of his love. He sent a special message to his father, "Tell my father of my glory in Egypt, and of all that ye have seen; and ye shall haste to bring down my father hither." Then he kissed them all goodby, saying:

"FALL NOT OUT BY THE WAY"

Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. Many would have said, "They will be so overjoyed with the blessings of God in the outcome of their experiences that love will prevail amongst them, and no disputes." The contrary, however, is often true. When prosperity comes, there are opportunities to quarrel over the spoils, to feel more or less of envy and selfishness.

Under former conditions, the brethren would have felt jealous of Benjamin, because of the greater attention which he received from Joseph and because of the present of three hundred pieces of silver given to him. They might have queried as to how much liberty they would have in the land of Goshen. The suggestion might have come to some that they would then be under the thumb of Joseph, and that he would favor Benjamin, etc. Evidently Joseph's warning, "Fall not out by the way," was timely.

We have known matters to go similarly with the Lord's brethren. When in tribulation, their hearts were crying to the Lord, but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges. What a great mistake! Each should remember that the Master's eye is noting his progress in Christlikeness. Each should remember that brotherly love is one of the tests of character.

It is all the more true because sometimes brethren in Christ can make more trouble for us than any others. The very closeness of our relationship, the very knowledge of each other, give to each of us opportunities for criticism and evil surmisings that might not arise as respects others. Well it is that all of God's people should accept Joseph's words, "See that ye fall not out one with another by the way." It is the way planned for us by the Lord. It is a narrow and difficult way, full of adversities to the flesh, and trials and tests to the spirit. Proportionately, there should be love and sympathy, co-operation and helpfulness. The words of the Psalmist used as our Golden Text in this lesson, were evidently prophetically written as respects the church, the Lord's brethren: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Psalmist proceeds to compare this unity of the brethren, the church, with the precious ointment poured upon the head of the king and of the high priest on their induction into office. The significance of the illustration evidently is that the anointing oil typified the holy Spirit, and that as it ran down the high priest's beard, and even to the skirts of his garment, it anointed the entire body of the priest. That priest typifies Melchizedek, the royal priest—Jesus the Head, and the church his body. Throughout this Gospel Age the anointing of the holy Spirit, which came to the church, the body of Christ, at Pentecost, has continued, and gives an unction, or anointing, to all of his true members. And by this anointing these members may be recognized as one with Christ, "For by one Spirit ye were all anointed into one body."—1 Corinthians 12:13.

SOME INTERESTING LETTERS

WHAT A CHORD IT STRUCK!

Dear Brother in Christ:

I was glad to receive your letter today, and what a chord it struck! What meaning such words as "first-borns" and "little flock" have now! I was glad to hear about Sister Adams. I have been learning much since I saw her, and you may tell her that I find this truth more wonderful every day. Kindly convey to her Christian greetings from Sister Farrer and myself. I am sure the whole class would join.

Yes, Brother, I have been a Presbyterian minister, graduated from Knox College, Toronto, in 1898. I was at the Assembly Meeting held in Hamilton in 1899. I was commissioner from Regina Presbytery. I never dreamed of this truth at that time. Truth is stranger than fiction. From the first day I started for Presbytery and college, I knew something was out of gear; what it was I could not tell. I was loyal to the Presbyterian church. Many of the people I loved dearly: such men as Drs. Grant and Gray of Orillia, Dr. McLeod of Barrie and Dr. Caven of Knox College. I thought a great deal; but Brother, there are some big bits to swallow, and I am afraid if the truth was told, many things were swallowed and never digested, and this is true in all denomi-

nations, and I find the Presbyterians just as worthy as any. I have been careful in my thoughts, yet held my mind open to conviction. Years of knocking about on the mission field from nearly one end of Canada to the other, has had its effect. When I became fully acquainted with the workings behind the scenes, I was astounded. I have felt so many times that our people were not treated fairly, and certainly many of our poor missionaries were shamefully used, and could not defend themselves. I have certainly wondered where the hearts of the older and more prosperous ministers were. The city of ——— is the limit! One city minister told me a few days ago that the church, i. e., the Presbyterian church here, had all gone to the devil. Those were his words. Another minister, a Presbyterian, too, was up to our class on Wednesday last, and is reading the first volume; he knows something is wrong, and what he sees is not Christianity. Is it not strange that so many of our ministers are down on the truth people! It must be because we hold to the Bible.

Say, Brother, take a look behind the scenes and see every big city minister in ——— lay hold of evolution and deny the ransom of Jesus Christ! This year I became heartsick and resolved to remain at home, attend no church, and try to study and love the Bible, as it was the only thing I had worth while. I have not been preaching for awhile on account of poor health, but have been looking on. I knew we should assemble, but where I could not say. It was not at former places. Strange, I had never heard of Bible Students or read Pastor Russell's books. A friend of mine invited me to a meeting one evening, and I went. On returning home I told Mrs. Farrer that I had heard more Scripture than I had studied and heard all the while I had been at the coast, all packed into one talk. It was certainly a wonderful talk. It shook me up; I never heard the like, and I told my wife that that man had the best of the argument by a mile.

During the following week I got hungry for more, but did not know where to go or what literature to get. However, I knew about the meeting the next Sunday, so I went to see if I could get anything to read. I did and hurried home to see what I had. I was not anxious to be seen around the place. I tell you, Brother, I soon found out what a prize I had in that first volume. We had absolutely nothing to compare with the first, fifth and sixth volumes, in college. I have wondered why we did not have them as text books. It was only after I got started in the truth that I knew that Pastor C. T. Russell was the author of the books. I tell you, Brother Adams, I rejoice to be called a fool for Jesus' sake.

I attended Mr. Wilson's church while down in the city. Poor Wilson, I knew him before I went to college, but he is at sea, in the same boat as we were all in. The fact is we learned nothing much of the Bible at college. I am sending a letter of withdrawal to the Presbytery and will mail you a copy later on.

With much Christian love, I am your brother in Christ,
W. H. FARRER.

THE PEOPLE FREE? NOT SO THE MINISTERS

SOMETHING INTERESTING FROM AN INQUIRING FRIEND

I wrote the following to a Presbyterian minister:

Dear Sir:—Do you subscribe to the following statement, taken from the Confession of Faith?—"The bodies of men after death return to dust, and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

"At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever."—*Confession of Faith*, Chapter XXXII, 1, 2.

The following is the answer from said minister:

Dear Mr. ———:—Perhaps next week I may be able to call and see you, but as we have special meetings this week, I could not do so before.

I take it for granted that your inquiry relates to your real relationship to God and is not simply a matter of speculation. For I have no time nor inclination to engage in simple discussion and argument. Life is too short for that.

Nor do I care to defend the teachings of theology, which are quite different things from religion, for nobody is asked to accept Presbyterian theology—or even read it—except ministers, elders and deacons; you doubtless are aware of that. The first and only thing we require of private members of the church is to accept Jesus Christ, God incarnate, as Savior and Lord. Sincerely yours, ———

What would be an appropriate answer on my part?

THE EDITOR'S REPLY

I would not attempt to discuss the matter further with the gentleman, but would merely thank him for his kind letter, and say that, as I was neither a minister nor an elder of the Presbyterian church, my conscience would go free; but that I had a sympathy for elders and ministers. I would proceed to say that, having found something satisfactory on the subject of "The State of Men after Death, and of the Resurrection of the Dead" (heading of chapter in the "Confession," from which the extract is copied), I ventured to recommend to him STUDIES IN THE SCRIPTURES by Pastor Russell, the books which God blessed to my heart and head enlightenment, hoping they might prove a blessing to him also.

Dear Brethren:

Re the Dayton Flood: The newspaper reports of the number of dead have been much exaggerated. It is indeed sad, and many thrilling experiences and miraculous rescues have been reported.

As far as we can learn up to this writing, none of the Dayton ecclesia were drowned, although a number of us have had thrilling experiences and narrow escapes. The shrieks and wails of the panic-stricken people, mingled with the moans of drowning horses, etc., were terrible to hear. It turned our minds to Daniel's description of the great time of trouble.

Sister Pottle and Sister H. F. Rieck were confined to an attic with the writer for about thirty hours before the sisters were rescued by boats. Here the value of the truth was manifested. God's promised grace to help in time of need was surely manifest, as the sisters were calm and composed. In the most perilous moments, one of the sisters calmly said, "Well, perhaps the time has come."

Our experience has been a valuable one. After forty-eight hours of confinement, the writer waded through about four feet of water for four squares, where the troops helped him into a boat and then to the landing. Brother Driscoll, also, will have some thrilling experiences to relate to you.

We still have many, many blessings to count. One of the greatest is the knowledge of the truth, and the love of the brethren. This experience will draw us closer together, as we have learned of the dear brethren's anxiety and efforts for our rescue.

Beloved, remember us kindly at the throne of grace, that we may be meek, humble and serviceable.

Your brother by participation,
P. D. POTTLE.—Dayton, Ohio.

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A CONVINCING PROOF OF THE RESURRECTION

"Be not faithless, but believing."—John 20:27

Previous to the occasion of the words of our text, St. Thomas, the Apostle, had not been present at any of the manifestations of Jesus after his resurrection. Thomas seems to have been of a rather skeptical turn of mind. He heard the other apostles telling about what they had seen, about the manifestations that had taken place, and he felt that on such evidences he could not believe in the resurrection of Jesus. He thought that his brethen had been too easily deceived.

St. Thomas did not accredit his fellow disciples with an attempt at deceiving him; but as he declared, he would not believe on any such testimony as he had received. He said, "Unless I see the spear mark, unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." You cannot convince me that he is not dead. You cannot convince me that a person put to death after that manner is again alive. I cannot say where the deception came from, but you brethren are too easily deceived.

A week later, Jesus appeared in the "upper room" a second time. After saluting the company, he said to St.

Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Again, he said, "A spirit hath not flesh and bones, as ye see me have." The disciples did not see, evidently, the spirit being. They saw merely a materialization—actual flesh and bones. St. Thomas did as the Lord had requested. Then he said, "My Lord and my God!" He acknowledged that Jesus was the Lord. It was not an apparition. The brethren had not been deceived. He was the one who had come very near being deceived by his own lack of faith.

We cannot doubt that in this incident the Lord has given to all of his followers a very helpful lesson. Had none of the apostles even seemed to doubt the Lord's resurrection, they might have failed to bring out convincing proof of the fact. They might afterward have thought to themselves, "Why did we not make further investigation?" But here we have evidence of the investigation.

There are some people who are naturally very cautious. St. Thomas seems to have been one of these. We cannot think that the Lord is displeased with such characters. From our standpoint, indeed, the person who is inclined to be somewhat critical is rather to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. We are even to think highly of those who are of the mental attitude of St. Thomas. We are glad that there was one such hard thinker as this Apostle.

The Lord said in this connection, "Because thou hast seen, thou hast believed. Blessed are those who have not seen, and yet have believed." There might be a question as to what the Lord meant by these words. He may have meant, Do not congratulate yourself that you were not easy to convince; or he may have meant, There is a special blessing for those who have faith—who believe without seeing.

There were above five hundred brethren amongst the disciples at the time of our Lord's crucifixion. The Apostle says that he was seen of these at one time. (1 Corinthians 15:6) But afterwards the brethren were obliged to believe without seeing, merely on the testimony of others. We are in this category ourselves. All the Christian church throughout the Gospel age have believed without seeing the outward demonstration. Whether on this account the Lord would be specially pleased with us, we know not. But we think not. Whether we believe on slight evidence or on greater evidence is dependent upon the structure of the brain. God seems to have made provision that all those called of him may have a sufficiency of evidence. And he gives us the additional evidence from the days of the apostles to help to sustain our faith. We have the benefit of the doubts of St. Thomas and of our Lord's demonstration of his change of nature.

FAITH THE CENTER OF CHRISTIAN PROGRESS

The question might be asked, Why did Jesus lay stress upon the importance of faith? Why did he imply that St. Thomas could not be his disciple at all without believing? There are many who tell us that they cannot see that faith has any province, that they see no reason why God should bless faith, that in their opinion God should reward us for the doing. They say, "We are doing all the good works that we can." The Bible always sustains the thought that any one who does not do to the best of his ability shall receive stripes. But the Bible also holds out the other thought—that God purposes to reward his people according to their faith; that whoever cannot exercise perfect faith cannot be his disciple; that if one has not faith, it is impossible for him to get into the kingdom.

In God's arrangement, faith has been made the very center of Christian progress—faith in the things he has done, faith in the things he has promised to do. Faith is the thing which, by God's grace, enables us to avail ourselves of the wonderful opportunities of this present time. "Without faith it is impossible to please God." But this does not mean that conditions will always be as now, or that God will forever reject those who, on account of their mental make-up, cannot now exercise faith, but it means that at the present time He will save no others than the faithful.

The Scriptures very clearly indicate, however, that after the selection of the church, and the reward of their faith, the Lord will then deal with the world through the class which exercise faith now—through Christ and the church—for the blessing of all mankind. In the next age less faith will be required than now. Messiah's kingdom established, will be openly manifested. Then mankind will not be obliged to walk by faith. They will walk by sight, whereas now we must walk by faith and not by sight.

From the natural standpoint it looks as though God were not ruling the world at all, but that the world were being ruled by chance or by Satan himself—so different are conditions from what we would expect if God were recognized as the great King. Consequently we must exercise faith, if we are to receive the blessing at this time. By and by, during the Messianic rule, when everything contrary to righteousness will be punished, and everything in harmony with righteousness will be rewarded, then all opposers of righteousness will be cast down, and all lovers of righteousness will be prosperous. That will be the time of walking by sight.

In the present time we must walk by faith because ours is a special salvation. The "high calling" is a peculiar privilege, for a special class. In the next age, however, mankind's unbalance of mind through the fall will be compensated for. Those who need much demonstration will have much; those who need less will have less. The matter will be made so clear that there will be no excuse for any one not to attain to full obedience of works, and these works will gradually lead them up to full human perfection. God has made nothing unreasonable in his laws and requirements, his every demand is reasonable and essential.

OUR LORD'S CHANGE OF NATURE

Putting ourselves into the position of the disciples during the forty days after Jesus had arisen from the dead, we can readily imagine that they were considerably confused. One and another of them had been witnesses of strange things—they could not explain what, but they had seen what purported to be Jesus—on one occasion the appearance was as the gardener, on another occasion as a stranger, etc. They saw no mark of identity, and did not really know whether they had seen him at all. On another occasion, looking very much like his former self, he appeared in their midst, the doors being shut. They could not imagine how a human being could have come in while the doors were shut. Therefore there was considerable perplexity.

The Scriptures give us to understand that the reason why our Lord thus manifested himself in various forms was that God raised Jesus from the dead to a different plane of existence—as a spirit being. The Scriptures declare, "Now the Lord is that Spirit." (2 Corinthians 3:17) The second Adam is the heavenly Lord. He is not the earthly man Jesus. This explanation we can appreciate because we are living since Pentecost. We can see and understand that Jesus had become a spirit being, and that like the angels he could, where it was necessary, appear like a human being. We would not question at all that if Jesus had any reason for showing the identical body that had been crucified he could have appeared in it, could have opened the door and the apostles could have been blinded, so that they could not see the door opening and shutting, as he entered. But the account contradicts such supposition and is very explicit in the statement that "the doors were shut," not that the apostles did not see them open, but that they did not open at all. In the second statement—when St. Thomas was present—our Lord appeared in the same manner, "The doors being shut."—John 20:19, 26.

While Jesus could have brought the body, and could have maintained himself inside of it as a spirit being, he did not do so. If he had done this they would have been deceived, supposing that he had arisen in his body of flesh in which he had been crucified. Therefore he appeared in different bodies of flesh, but under conditions that left no doubt as to his identity. He knew that after the disciples had received the holy Spirit all would be plain to them. So he made no attempt to explain to them at that time, but merely kept them in touch with himself until after the Pentecostal blessings had come, when they were able to understand from the true viewpoint.

Our thought, therefore, would be that the body in which our Lord appeared was materialized. This was not a deception. It was intended, on the contrary, to keep the disciples from being deceived. Being natural men, they could not appreciate a change from human nature to spirit nature. Therefore this appearance was to help them over a difficulty—to keep them from saying "He is not risen."

RESURRECTION MUCH MISUNDERSTOOD

The disciples could see that our Lord had a different power altogether from what he had before he died. Thus he appeared time and again during the forty days—a few minutes at a time. This very evidently was to accomplish the purpose of demonstrating to them that he was a spirit being, that he had power to come and go like the wind, that he could appear in the flesh when necessary, and then vanish at will, and that he could come in one form and another form. This was the great lesson by which he purposed to keep them from being in any way deceived.

We cannot imagine how Jesus could have substantiated his resurrection and confirmed the faith of his disciples ir any better way. If he had remained with them as a man,

they would have felt bound to believe that the same personality, the same flesh, was his still, and they would have been unable to understand his word, "Lo, I am with you alway, even unto the end of the age." But now they could understand that as he had appeared and vanished from sight, although really present with them throughout the forty days, he could also in a different sense, be with them all through the Gospel age, and return in person when necessary, in the end of the age.

We see no deception in this, but an avoidance of deception. We are to remember that it took several of these manifestations to attest the fact that he was a changed being. If the disciples had thought of him as a man in heaven, it would have led them into serious difficulty, just as we see is now the case with our friends in the nominal churches, who think Jesus arose in the same flesh, and that he retains that flesh in heaven. As the hymn says,

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me."

Our friends believe this. We ask them if they think that as Jesus bears the marks, the scars, of his wounded flesh, that all of his followers will likewise bear theirs. They answer, Yes. Then we remind them that some of them were most horribly maltreated, often multilated, before they died. Think of those who were beheaded; and those who met with accidents and wounds! If they are to bear those marks and bruises in heaven, or be headless, they will be a disfigured set.

We show them that those who hold this view do not believe at all in the redemption—the redemption of which the Bible treats. We quote to our friends, "He poured out his soul unto death;" he made "his soul an offering for sin." Yes, they answer, we believe that his fleshly body was sacrificed. We reply, His fleshly body will only redeem the fleshly body of Adam. But Adam had more than the fleshly body. It was the soul of Adam that sinned—and Jesus must have given a soul in order to redeem Adam.—Isaiah 53:10, 12.

If the body never was a part of Jesus, then it was not Jesus that died, but his body; it was not he that was humiliated, but his body; it was not he who left his glory that was sacrificed, but his body. Now, if the body never was Jesus, then he deceived mankind into thinking that he was a man; and he deceived the Apostle into saying that "he who was rich, for our sakes became poor." (2 Corinthians 8:9) Then to speak of his being tempted, as the Apostle Paul spoke of him, was wrong, for he could not be tempted like us, if he were altogether of a different nature. So we see that the truth, as the Bible teaches it, is harmonious.

THE RESURRECTION OF THE WORLD

The first resurrection, Christ's resurrection, began with the glorious change of our Lord, more than eighteen centuries ago, and as his resurrection, it will be completed when the last member of his body shall have experienced the change from earthly to heavenly, divine nature. The world's resurrection cannot take place before that of the church, but must follow it. The ancient worthies will be the first of the earthly class to be resurrected to human nature. But their resurrection will not be at the same time as that of the church, but later—as the Apostle says, "They, without us, shall not be made perfect."—Hebrews 11:39, 40.

The awakening of the world will probably not begin for fifty or a hundred years after the kingdom has been established. During that time, however, the resurrection process—the raising up gradually—will be in operation amongst the nations then living. As gradually nations, peoples, kindreds and tongues are awakened, they must be brought to a knowledge of the truth, and must give the assent of their wills, before any resurrection processes begin to operate in them. This work will continue all down through the thousand years of Messiah's reign.

The world's resurrection will not be fully completed until the end of the thousand years, while the church's resurrection will be completed at the beginning of the thousand years. For this reason it would be improper to say that the resurrections of the just and of the unjust take place at the same time. Indeed, the world will not be raised up fully until, at the close of the thousand years, they shall be turned over to God, even the Father; for one result of the fall was the loss of the heavenly Father's favor and fellowship. Mankind will not be delivered out of that feature of the fall until the Mediator shall have accomplished his work in them.

THE MANNER OF MOTHER EVE'S TEMPTATION

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree in the garden?"—Genesis 3:1.

The Scriptural teaching that God knows no sin, signifies that he practises no sin. He commits no sin, connives at no sin. He is not an assistant to sin. He cannot look upon sin with any degree of allowance. He shows no favor, no light of his countenance, no light of his eye, on anything that is sinful. On the contrary, he would turn his back upon these things. He would not have the slightest sympathy with anything sinful.

If, therefore, man were sinful in the largest possible degree, God would have no sympathy with him. The Scriptures present the thought that man is not thus sinful in the highest degree, but that he is sinful on account of weaknesses; that these weaknesses had their start, or beginning, away back in the disobedience of father Adam; and that father Adam's death penalty came upon him as the result of his disobedience, as recorded in Genesis. Because man is thus a sinner by nature rather than by will, therefore God has purposed to redeem him from the curse and to give him full reconciliation with himself by the restitution to be accomplished by our Lord Jesus under the Messianic kingdom.

Such as will not conform to the laws and regulations of that kingdom will be accounted as wilful sinners. God will not look upon them with any degree of allowance. He will take from them every right and privilege. They will be destroyed. As it is written, "All the wicked will he [God] destroy," in the second death.—Psalms 145:20.

DECEPTION THROUGH MENTAL SUGGESTION

There is intelligent sin. Those who know right and do wrong are wilful sinners. The great wilful sinner, according to the Scriptures, is Satan. He was a murderer from the beginning, we read, and abode not in the truth. (John 8:44) He murdered our race by his deception. He did not tell the truth, but he misrepresented it. He told mother Eve that she would not die, if she ate of the forbidden fruit; and that she would have wisdom and knowledge such as she craved. We are not to understand that Satan did this in a direct way, but through the serpent.

According to the Scriptures, the serpeant at that time did not creep, but was next in intelligence to our first parents. Satan used this serpent to counsel Eve to disobey the Creator. Eve should have said, "Who is this that teaches me to disobey the great Creator who made man?" The temptation came, however, in a very deceptive manner. The serpent spake not by words, but, apparently, by actions. It went continually to the tree of whose fruit Adam and Eve were forbidden to eat, and ate of the fruit.

Mother Eve saw that the serpent ate of the fruit and that it was the wisest of all cattle. Then the thought occurred to her that the reason why the serpent was the wisest of all cattle was because it ate of the tree, the forbidden fruit. Next the thought came that the reason why they were not to eat of the fruit of the tree was that they might be kept from being as intelligent as they might otherwise be. Lastly, the thought was suggested, If you eat of the fruit of that tree, the influence of that fruit upon you will make you as God himself. You will know everything. So it was this indirect teaching under the obsession of the serpent by Satan that constituted the serious deception which came to Eve.

DEGRADATION OF THE SERPENT NOT AN INJUSTICE

It might be argued that mother Eve did not sin. She did sin. She knew that she had no right to violate the command which she had received. Every one who does wrong knowingly commits sin. We might just as well excuse the man who steals a thousand dollars. He knows at the time that he is stealing a thousand dollars. Whether he is ever caught or not, the wrong has been committed.

In other words, the wrong starts with the heart, with a willingness or intention to do wrong. Such a one is a sinner—a transgressor of the law. So mother Eve was a transgressor of the law, and in that sense she was amenable to the penalty. The serpent was not, however, a moral being, that he should receive a special punishment as a criminal. The criminal was Satan, who will one day be destroyed, as will also those who have his spirit, his disposition.

There was a certain penalty, however, meted out upon the serpent—not for its punishment, for it had done nothing contrary to its nature, but to make the serpent a synonym of sin, because it was the tool of sin. The serpent became

the symbol of Satan and of sin. When the children of Israel were disobedient in the wilderness, God permitted them to be bitten by fiery serpents. He instructed Moses to raise up a brazen serpent upon a pole, that whoever looked upon it might live. (Numbers 21:6-9) Our Lord said that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." (John 3:14, 15) Even as Moses lifted up the serpent in the wilderness for the healing of the people, so all may be healed by looking to our Lord for the help necessary.

There was no injustice done to the serpent, when God said, "On thy belly shalt thou go." God has made no covenant with any one except his intelligent creatures. So if an ox were degraded to the condition of a bullfrog, there would be no violation of justice. The serpent and other beasts have life as an unmerited favor from the great Creator. No creature would have the least right to question whatever privileges or blessings would come to him. To simply degrade the beast from one form of life to another form of life was no injustice. It is, however, a lesson in humility, which has been profitable, more or less, all through the six thousand years of man's history, and will be profitable all through Messiah's coming glorious reign of righteousness.

STORMS ON THE SEA OF LIFE

"He maketh the storm a calm."—Psalm 107:29.

If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realize that no human arm could calm that storm. The text, then, refers to the Almighty One, our heavenly Father. Our heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after he had created one great being, he rested. This One was the Logos, the only begotten of the Father, the first-born of all creation. (Colossians 1:15; Revelation 3:14) All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10:11) We believe that nearly all the prophecies recognize the Lord and his body first. There have been many storms permitted by the Lord to come upon the little company of his followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God's children; for God would not be dealing with such as his children.—Hebrews 12:7, 8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:12) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord's ministry a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to him and said, "Master! carest Thou not that we perish?"

STORMS A TEST OF FAITH

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father's plan. Jesus rebuked the storm. This he would not have done, we suppose, if it had been caused by the Father. Then he applied the lesson to the disciples, saying, "O ye of little faith, why did ye doubt?"

The Lord's evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under divine oversight. This also we should remember: We have the assurance that all these things will work for good to us, and that he will with the temptation provide also a way of escape, that we may be able to bear it. —1 Cor. 10:13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto him. Then he will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but he will make a way for us to escape. We must remember also that it is the new creature with which he is dealing. These storms may be right inside, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms— trials.

GREAT STORM OF WRATH COMING

This incident on the Sea of Galilee pictures what the Lord is doing for the church now, and what he will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the divine direction. Thus a foundation stone is being laid in their education for the next age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this age will end. Then the reign of Satan will cease, and the reign of Messiah will begin. We are not to think of Jesus' kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the church, and that with the completion of the church, with the glorification of the church, Christ's kingdom will be set up. This day of trouble will be more particularly the day of Jehovah. In this, divine justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for he is the chief factor in all that God does. But when the kingdom of Messiah comes, it will exercise a restraining power —will bring down the lofty, will turn the wrath of man so as to cause it to praise God. This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognized in the making of the storm a calm, by this kingdom of Messiah.—Haggai 2:7.

LEGAL AND ACTUAL CANCELLATION OF SIN

Because the entire race of Adam was in him when he was sentenced, it was condemned with him; and during the six thousand years since, it has been unable, on account of weakness, frailty, sin, to extricate itself from this divine condemnation. God has provided the Redeemer for the very purpose of lifting the death-penalty upon mankind because of the disobedience of Adam, in order that as condemnation has passed upon all because of the disobedience of one, so justification to life, through the obedience of one, might pass upon all.—Romans 5:18, 19.

More than eighteen hundred years ago our Lord laid down the ransom-price for man's life. During the interim, the church has been called from amongst mankind and permitted to become sharers with him in his sacrificial death, that they might afterwards share in his glory. When the last member shall have passed beyond the veil, and the great High Priest shall have been completed—Jesus the Head and the church his body—then Christ will present his merit for the sins of the whole world. Divine Justice will accept this merit. With this acceptance, the sins of the whole world will be canceled

in a legal sense, just as those of the church are now. When we come into the divinely appointed relationship with the Lord, there is no condemnation to us who are thus in Christ Jesus.—Romans 8:1.

At the end of the Gospel age, when the ransom-price shall have been applied for the world, and shall have been accepted by the Father, the whole world will be placed in the hands of Jesus Christ. Then, through The Christ as the Mediator, the New Covenant will go into operation, the terms and conditions of which will be open to all mankind—for it will contain blessings for all.

Nevertheless, there will be something for men to do in order to avail themselves of the blessings of this covenant. As it is God's part to make such a covenant, so during the thousand years of Christ's reign it will be the part of humanity to accept the terms and come into harmony with God through its requirements. Gradually mankind will come up, all who will, to the standard of everlasting life, but those who refuse to respond will die the second death.

From this point of view, we see that it will require the entire thousand years of Christ's reign to accomplish fully the work of the antitypical atonement day—making all mankind at-one with God. The work of at-one-ment includes the satisfaction of justice, not only at the beginning of the Millennial age, but throughout the Millennium. This is shown in the type of the inauguration of the Law Covenant. Moses sprinkled the blood first upon the tables of the law, and then upon all the people. As the work of sprinkling the people was a task that undoubtedly took a long time to accomplish, so the antitypical sprinkling of mankind will require many years.

A COMING SETTLEMENT FOR SIN

The answer to the question, Will mankind come forth from the tomb free from condemnation? depends largely upon the point of view. They will come forth free from divine condemnation, for all of the condemnation which came upon them through heredity will have been satisfied by the ransom-price paid by Christ for Adam and all of his race. And for other sins than those of heredity there will have been a settlement—at the end of the Gospel age. The Scriptures indicate that of this present generation God will require all the righteous blood shed from the time of Abel down to the present. Hence for wilful sin there will be satisfaction rendered through a great time of trouble, such as never was since there was a nation, even to that time.—Daniel 12:1; Matthew 24:21.

A type of this trouble is seen in that which came upon the Jewish nation at the end of the Jewish age. (Matthew 23:34-36) In the Revelation, we find an illustration of this coming satisfaction, for injustice perpetrated. We read, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Revelation 6:10, 11) That day of vengeance is about at the door of Christendom.

From all this it is evident that divine justice does not intend to terminate fully the adjustment of accounts until there is a full ledger of justice, so to speak. From that time forward, each one will be responsible for the weaknesses and blemishes of his own conduct.—Jer. 31:29, 30.

RESPONSIBILITY ACCORDING TO ABILITY

Mankind will not be accountable for the violation of a perfect standard, but each will be held responsible in proportion to his own knowledge and ability. During the Millennium, the rule will be such as would now be considered just in a well regulated family. The stronger child is given the heavier burden to carry. So it will be during the coming age. Each one will be accountable for what he can bear. He will not be held responsible for perfection and condemned for inability to reach it, but will be judged according to his ability.

During the thousand years, each individual will make progress to the extent that he shall endeavor to comply with the regulations of the kingdom. But before he can do this, he must enter into the New Covenant and formally purpose to be one who will come into line with the requirements of the great King and his assistants. If he fails to do this, he will be considered an outlaw, and at a hundred years old he will be destroyed as a sinner. (Isaiah 65:20) The weaknesses upon him will not be regarded as sin, except as all imperfection is sin. But no one will be held responsible for more than he is able to do, nor will he be condemned for what he is not able to perform.

Under the Millennial kingdom, mankind will be dealt with, not individually, as with the church of this age, but collectively, as with the Jewish nation. Individual relationship with the Father will not be possible until the end of the thousand years—until Messiah shall have put down all imperfection and shall have lifted mankind up out of sin and death conditions into perfection as human beings. Then he will deliver the kingdom over to the Father, and will no longer stand between humanity and divine justice.—1 Corinthians 15:24.

The Scriptures show, however, that before the heavenly Father will receive the restored race of mankind, he will give them a very crucial test by permitting some wonderfully deceiving influence to go abroad in the world. This influence proceeds from "the dragon, that old serpent, which is called the devil and Satan." By that time every one will know right from wrong. The test, therefore, will be to determine whether those who know right will practise wrong. Consequently the Lord will prove them, as he did father Adam and mother Eve, to demonstrate whether they are as loyal to him as they should be.—Revelation 20:7-10.

Those who fail in any of the tests of obedience will be judged unworthy of everlasting life, and will be destroyed. Those who prove themselves worthy of everlasting life will receive it. Of that time the Apostle Paul says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:21) All the members of the groaning race of mankind, who will be obedient, will be delivered from sin and death conditions into the full liberty of the sons of God—such as Adam enjoyed before his fall. They will have the knowledge which he lacked, and will pass the test which he failed to pass.

ALL THINGS WORK FOR GOOD TO THEM

JUNE 15.—Genesis 46:28-34; 47:12, 28-31.

"To them that love God all things work together for good."—Romans 8:28.

So Jacob and all his family left the land of Canaan, the land of promise, Palestine; and, at the invitation of Pharaoh through Joseph, they located in the land of Goshen, suitable to their business which was that of herdsmen and shepherds. Joseph went in his chariot to Goshen, and there met his father Jacob, whom he had not seen for many years. After the custom of oriental countries, they kissed each other, and Joseph wept. Then came the official presentation of Jacob and his family to Pharaoh. Joseph was careful that they should make no mistake. He therefore let the king clearly know that their occupation was that of shepherds and herdsmen; for the Egyptians despised that business, and hence would keep themselves separate from the Hebrews. Thus the land of Goshen became almost like a separate country from Egypt.

Jacob at this time was one hundred thirty years old, and quite feeble. Brought into the presence of Pharaoh, Jacob blessed him—in the sense of asking the divine blessing upon him, we may assume. Thus the family of Jacob, now called by their new name, Israel, became firmly established in the land of Egypt. Jacob lived seventeen years thereafter, during which Joseph and his people, the Israelites, were in favor with Pharaoh and the Egyptians.

Our lesson relates especially to God's willingness and ability to make all the experiences of His people to work out for their good. This naturally suggests that we inquire in what way Jacob's life experiences were to his welfare. The Scriptures declare, "Jacob have I loved; Esau have I hated [loved less]." God's love should be distinctly seen manifested in some way in making matters work for good to Jacob and his family. The question is, How? Can we see the lines along which divine favor operated for the welfare of Jacob and his family?

Only with the eye of faith, guided by the words of Jesus, his apostles and the prophets, can we see how God's blessing was with Israel and gave them blessings more than others. Many have not this eye of faith. Hence only the few can see, appreciate, understand, this matter. The majority both of professing Christians and of Jews fail to see what blessing came to Israel. Proportionately such are weak in faith, and quite ready to be turned aside by higher critics and evolutionists into total unbelief in the Bible and the divine plan of the ages which it sets forth.

Jacob, having become the heir of the great promise made to Abraham (In thy seed shall all the families of the earth be blessed), straightway seems to have gotten into trouble. He fled from home, leaving everything to his brother. He served his uncle Laban for seven years, that he might have Rachel for his wife, but divine providence permitted him to be cheated, and he was obliged to serve seven years more for her. Time

and again his uncle Laban changed his wages in an endeavor to get the best of him. Thus Jacob was thrown into competition with his uncle in the endeavor to protect his own interests.

Finally, with the fruit of many years' toil, he returned to Canaan, fearful, however, of his brother Esau, whom he placated with a rich present. Later, he lost his wife and was bereft of Joseph, his beloved son. Then came the famine, the recovery of Joseph and the incidents of our recent lesson. Later on, that very move into Egypt appeared to have been a disastrous one, for the Egyptians enslaved the Israelites. Finally, they were delivered, only to have trying experiences in the wilderness of Paran for forty years, before entering Canaan proper.

HOW DID GOD BLESS ISRAEL?

Then it was a gradual matter to get possession of the land. They had various trials and difficulties, captivities to the Philistines, the Syrians, etc. Later on, they had kings, and then a rebellion, or division of the kingdom, followed by more wars, famines, pestilences, until they were all carried captive into Babylon. They went away numerous, they returned a comparatively small company. Then they had more trials, wars, etc.

By and by, Jesus came, and was repudiated by all except the few. Then the nation was repudiated by God. "Your house is left unto you desolate." Gradually trouble and anarchy came upon them, until as a nation they went to hades—nationally they fell asleep. They have been asleep for more than eighteen centuries, while personally they have endured persecutions in many nations.

What we want to see is how God's blessing was identified with all those experiences of Israel. We want to know in what way God overruled for their good and blessing more than in the affairs of other nations. To understand this, we must take a glance at other nations and peoples and their experiences and then must look also into the future.

Where is Egypt—where is the government of the Pharaohs today? Where is Assyria—where are their peoples today? Where are the Philistines? Where are any and all of the nations who flourished in the days of Israel? The answer is that they are no more. They have merged with other peoples or have been blotted out by natural processes. They could not be restored today, because none of those peoples remain anywhere. We are not discussing the numerous tribes of India, nor the consolidated bands of China and Japan, nor the barbarous tribes of Africa. These all have been outside the line of our history, because not closely identified with the nation of Israel, natural or spiritual.

But Israel exists today, even though the nation is asleep in hades, sheol, waiting for a national awakening and resurrection. That awakening is already arousing "dry bones" from despair, and pointing forward to a future day of blessing and prosperity. One result of God's providential care over Israel has been that as a people they have been maintained in existence. It is this hope of future blessings, based upon God's promise to Abraham, which continues to vitalize that people. It is this hope which by and by, according to prophecy, will re-vitalize Israel, and again bring her forward and identify her with the great Messianic kingdom, which will bless the world.

But some one may say, Tell us not about national blessings, for we shall have to think of the whole world from the standpoint of one human brotherhood. If Israel has been blessed of God, there should be some personal blessing manifest and not merely a national prolongation of grace, in their life as a people.

Very true, we answer. There are both personal and national blessings of the past and for the future. God's dealings with Israel in the past did not indeed prove all of that nation to be holy, saintly, and worthy of the highest honor and stations in the divine program. But those providences served to select in that nation a peculiar people, of similar characteristics to those possessed by Abraham; viz., faith and obedience. Following Abraham came Isaac; following Isaac came Jacob; and following Jacob came the nation of Israel amongst whom there were a few, from time to time, worthy of being ranked with their fathers Abraham, Isaac and Jacob.

The trying experiences of centuries of national life tended to develop noble characters, strong in faith and loyal to the core. St. Paul enumerates some of these besides Abraham, Isaac and Jacob and the prophets. He includes with them all those "Israelites indeed" who were loyal to God to the extent of suffering persecutions for righteousness' sake and for the sake of the hopes which they received through that Abrahamic promise. Some of these, he says, were "stoned to death, some were sawn asunder . . . of whom the world was not worthy."

This selecting process continued down to the time of Jesus, and found a glorious company, even if it were not a numerous one. God was seeking such people, and he found the ones whom he sought. True, they have not yet received their reward. True, their reward is not to be a heavenly one, but an earthly one as was promised them. "All the land that thou seest will I give to thee, and to thy seed after thee."

These faithful ones of Israel are the ones for whom all things have been working together favorably—because they loved God, because they were responsive to the righteousness which he set before them and to the great promise which he gave them. The time is near at hand, we believe, when these will constitute Messiah's earthly representatives in the ruling and blessing of the world of mankind.

What was prophesied of them before will be fulfilled. Instead of being the fathers, they will be Messiah's children, receiving everlasting life from him as a Father. He will make them princes in all the earth, in subordinate co-operation with his heavenly empire. (Psalm 45:16) Thus we see that all the trials and difficulties of Israel were, under divine providence, working together for good to that special class, "Israelites indeed, in whom was no guile," and who loved God supremely. And their reward is nigh at hand. Through them, the blessing will extend to every nation of earth.

SPIRITUAL ISRAEL'S EXPERIENCES

When God's time came, at the first advent, to call out from the world a special class of spiritual Israelites, he gave the first opportunity to the children of Jacob. As many of them at that time as were "Israelites indeed, in whom was no guile," were privileged to have special opportunities and instructions from Jesus. All of that true, loyal class were enabled by special providential guidance and instruction, to recognize him as the Messiah, while all others were blinded by prejudice, superstition and obscure statements.

This was another advantage that came to the natural seed of Abraham—that they should have the first opportunity of becoming members of spiritual Israel, of which they had previously had no information whatever. Nor have they yet learned that The Messiah for whom they were waiting is to be a spiritual Messiah, instead of a fleshly one, and that he is to be a composite Messiah, instead of a single person—that he is to be composed of many members.

Thus the natural children of Abraham had "much advantage every way, chiefly because to them were committed the oracles of God," and because having those oracles, those prophecies, they had the best opportunity of all people of knowing respecting Messiah and of coming into harmony with him, becoming his disciples.

But as was said of natural Israel, so with still greater emphasis it might be said of spiritual Israel, that their privileges brought to them special sufferings and persecutions. Jesus was buffeted, all manner of evil was said against him falsely, and he was finally crucified as a criminal, because he averred that he was the Son of God, and did not deny that he was the One who ultimately would be the King of Glory.

Then for centuries the faithful followers of Jesus had bitter experiences. Sometimes they were literally tortured, literally persecuted, literally flayed alive. At other times they suffered symbolical persecution, symbolical flaying alive, and had all manner of evil spoken against them falsely for Christ's sake. Deceptions, false doctrines, and antitypical carrying into symbolical Babylon—all these have been experiences of the people of God. Nor does this close the list; for St. Paul declared, "Whosoever will live godly in Christ Jesus shall suffer persecution." So whoever today belongs to the Lord has the assurance that if he is faithful to his Master, he will have the opposition of Satan, of the world and of his own flesh.

The questions arise, How are these things working better for us than for the world? Do not Christians die the same as unbelievers, the same as Jews, the same as Mohammedans, the same as the heathen? Do they not have their share of sickness, sorrow, and pain in connection with their dying experiences? Surely none can dispute the truthfulness of this suggestion! Wherein then, shall we say, is there an advantage in being a spiritual Israelite? If all the world is redeemed by the precious blood of Christ, if all the world is to have a blessing under Messiah's glorious reign of a thousand years, and if the ancient worthies are to have the first place in the kingdom that will then be established under the whole heavens, what will be the advantage, if any, to those who have been faithful and loyal spiritual Israelites—to those who have endured hardness as good soldiers and have sought to lay down their lives in the Master's service, in the service of the brethren, in the service of the truth, in the service of God?

MUCH ADVANTAGE EVERY WAY IS OURS

The advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time, it is the privilege of these to enjoy the peace of God, which passeth all human understanding. It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can happen, so far as they are concerned. Their affairs and interests are all subject to a divine supervision. No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!

Theirs is a joy of spirit, of which no earthly experience can rob them, and their joys increase daily, yearly, as they ripen in Christian experience, and as they grow in knowledge and in grace. Theirs is a privilege of access to the throne of heavenly grace, and a privilege of communion with the heavenly Father and with their Lord Jesus Christ. They may count themselves, as St. Peter declares, members of the royal priesthood, the holy nation of Israel, the peculiar people of God. They may rejoice in the privilege of being God's ambassadors, and of telling the good tidings to others, thus to "show forth the praises of him who called them out of darkness into his marvelous light." Oh, great are the privileges and mercies and the blessings of these spiritual Israelites, far more than compensating for their disciplines, tribulations and oppositions!

JOYS OF THE LIFE TO COME

But beyond all these experiences of the present life lie the riches of God's grace for the future, which these possess and hold with the power of faith. As St. Paul declares, they have the "promise of the life which now is and also of that which is to come." And that life to come is such a wonderful life that the study of it is an endless matter. Every step of obedience brings them rights and privileges with God, brings them a step forward also in knowledge of himself and of his glorious plan. Thus the more saintly and self-sacrificing the character, the deeper may be his knowledge, the richer his experiences, the more precious his hopes and anticipations.

Are we asked, What are the anticipations of this class? The answer is, They anticipate the things which God has promised; they anticipate that as they are now children of God, so their promised resurrection from the dead to full spiritual perfection will make them sons of God on the highest plane. And if children, then they will be "heirs, heirs of God and joint-heirs with Jesus Christ, their Lord." Besides, these spiritual Israelites are heirs of a spiritual Canaan, a spiritual kingdom. To enter upon their kingdom they must needs experience the powers of a better resurrection than others. And this will mean, the Apostle assures us, that they will "be changed in a moment, in the twinkling of an eye," for "flesh and blood cannot inherit the kingdom of God." Is it not true then, in the fullest and most absolute sense, that all things are working together for good to those who love God, to the called ones according to his purpose, not only to those who were called during the Jewish age, but also to those who have been called and who have accepted the call during this Gospel age!

REPORTS OF MEMORIAL CELEBRATIONS

The annual reports of the numbers participating in the Memorial Supper constitute one of our best means of knowing approximately the number of fully consecrated Christians interested in what is styled present truth. For this reason we have specially requested that reports be sent to us as promptly as possible after the celebration each year. For some reason we are continually disappointed. Evidently many of the classes do not elect scribes or secretaries, or else those elected are not suitable persons or slack in the Lord's business. We have waited the press in order to print a satisfactory report. Ten days have passed since the Memorial, and only a small fraction of the classes have reported. For instance, there are over eleven hundred classes in the U. S. and Canada, but we have heard from only two hundred and sixty-five of them, representing 7,944 commemorators. The following statement shows only those cities reporting fifty or more participants. The Brooklyn report for this year is smaller than a year ago, not because of less interest, but because some of the outside classes have grown to an extent that justifies holding separate memorials more convenient for some of the more feeble members. The same applies to Pittsburgh, Pa.

Brooklyn, N. Y.	815	Allentown, Pa.	73
Boston, Mass	360	Binghamton, N. Y.	72
Pittsburgh, Pa.	350	Toledo, O.	71
Los Angeles, Cal.	310	Worcester, Mass.	71
Cleveland, O.	189	Spokane, Wash.	70
Seattle, Wash.	164	Cincinnati, O.	70
Washington, D. C.	160	Jacksonville, Fla.	58
Minneapolis and St. Paul	160	Newark, N. J.	57
Detroit, Mich.	149	San Francisco, Cal.	56
Indianapolis, Ind.	129	Springfield, Mass.	55
St. Louis, Mo.	124	Pasadena, Cal.	50
San Antonio, Texas	119	Altoona, Pa.	50
Portland, Ore.	112	London, Eng., Tabernacle	525
Columbus, O.	98	" " Forest Gate	313
Buffalo, N. Y.	97	Bristol, Eng.	95
Lancaster, Pa.	87	Oldham, Eng.	87
Denver, Colo.	85	Sheffield, Eng.	73
Houston, Texas	80	Birmingham, Eng.	56
Richmond, Va.	79	Glasgow, Scotland	428
Lynn, Mass.	78	Eleven Classes S. India	455

WOES ANCIENT AND MODERN

JUNE 22.—Amos 6:1-8.

"Seek good, and not evil, that ye may live."—Amos 5:14.

It is safe to say that everybody is seeking good, and not evil. Everybody is seeking pleasure, and not misery—happiness, and not woe. The difficulty is that all of our judgments are more or less perverted. Some have greater wisdom than others; but there is none perfect, "none righteous, no not one." All come short of the glorious standard which God has set. The difficulty is that we have all been born in sin and are all misshapen. Not only our bodies are imperfect, but likewise our brains are unbalanced—some one way, and some another. Consequently young men and maidens, looking forth from childhood and youth upon the problems of life, have various conceptions of happiness, pleasure, joy, and make various resolutions and endeavors respecting the filling of their cup with blessings—long life, riches, ease, honor, etc.

The teachers of our public schools and colleges have a most wonderful opportunity for influencing the course of humanity. We rejoice in the thought that the teachers of the world in general are striving nobly for the fulfilment of gracious, benevolent ideals, and they are using their opportunities for the blessing and uplift of their pupils. And yet evidently many of them have but a slight appreciation of their great privileges. And some, of course, like the remainder of the world, are selfish, and think of their work from the standpoint of business—so much effort, so much pay.

Fain would we encourage the teachers of the world to look not entirely to the reward of the present, but especially to the still more important reward of the future. It is growingly the view of Bible students that our every act and word, yea, and our very thoughts, our motives, have to do not only with our present experiences, but also with our future life—secured for all through the redemption sacrifice at Calvary.

Of course, the first and chief responsibility for children rests upon their parents. And no doubt the majority of parents, to some extent, realize their responsibility in God's sight and man's for the children they bring into the world. But they labor under the difficulties of their own ignorance. They knew not the proper course to take in life themselves. Their lives have been a succession of blunders—some more, some less, serious. They presume that their children must blunder similarly, and that success will be largely a matter of luck. Not seeing the principles underlying life's experiences, they are unable to guide their children intelligently. Here teachers, moralists, religionists and humanitarians, find their opportunity. But how little anyone seems able to accomplish along any line! And how discouraged the philanthropic become!

On the whole, however, a broad view, contrasting the present time with fifty years ago, shows that progress is being made in many directions. Our cities are cleaner—both physically and morally—so far, at least, as outward appearance and standards are concerned. However shocked and shamed we may be at occasional disclosures of corruption and vice, those whose memories go back half a century can tell that no longer do we have the vile "doggeries" of old, with poor sots sitting, lying, in various degrees of intoxication inside

and outside the premises. No longer does vice flaunt itself in the face of society. The battle against intoxication and the social evil is making progress in that, at least, it has made former conditions impossible.

In some States the progress has been more than in others. The "doggeries" have been transferred into gilded palaces. The sot is disdained, even by the man who contributes to his fall by tempting his appetite beyond the power of his will.

NEW ISSUES NOW—NEW TEMPTATIONS

Our lesson tells of a time in the history of Israel when the prosperous class had become wealthy—when many of the nation's wisest and most brilliant people had settled down to ease and luxury—to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. They would let the other fellow do the worrying for awhile, and they would live on Easy Street.

The Lord through the Prophet upbraided them, assuring them that he was not pleased with such a course. He tells them that woes are to be expected as a result. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, but the wealthy were living in great luxury, and that these conditions fostered pride and moral laxity amongst the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy, and the desire for further knowledge of God. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was his mouthpiece. Today's lesson is a part of the message he delivered.

PRESENT DAY CONDITIONS CORRESPOND

Our lesson is not inappropriate to our times. Notwithstanding the progress that has been made in many good lines, and notwithstanding the philanthropic sentiments of many, inside and outside the Christian denominations, nevertheless there is danger. First of all, let us consider the danger of the rich. The wealth of our day to a certain extent reaches to the very humblest and scatters blessings to all.

But the bulk of the world's wealth is in the hands of the few. The inordinately rich are in great danger of injuring themselves. Some of these cannot devise ways and means by which to consume even their incomes. Luxuries of every kind are tasted in the hope of finding rest, happiness, joy, peace. Not finding these, mankind still pursue them, seeking new avenues to happiness. Wealth brings increased opportunity for sin in its various forms, including debauchery.

The influence upon the poor is notable. The latter, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they themselves are seeking in vain. Thus the poorer, surrounded by the wonderful blessings of our day, are often miserable, because their minds are discontented. They want happiness, joy, pleasure, and believe they can obtain these only through wealth. The result is that their hearts are filling with anger and malice, and jealousy of the rich. The way is thus paved for most evil and atrocious conditions, and many are fully persuaded that our present favorable social conditions are maintained only through police and military power, backed by all the assistance of modern times —the telegraph, telephones, etc.

"WARN THEM THAT ARE RICH"

These words of the Apostle never were more in season than now. Those trusting in the uncertainty of riches need to arouse themselves. They need to learn the lesson that the pleasure they seek lies not in the direction of their indulgence of self, but rather in self-sacrifice—in the service of others. Indeed this is the great lesson for all to learn—both rich and poor. While millions are seeking for joy, pleasure, only a remarkably few have found them. Those few are God's saintly people—whether Catholics or Protestants.

The secret of their success in finding what others are still seeking for lies in the fact that they have been heaven-directed, and that they have followed the guidance of God's Word. And the more fully they have heeded his instructions, the greater has been their blessing. God's message to all is, Seek first God's righteousness, God's will, the divine rule or kingdom. Father Adam rebelled against the divine will, and by breaking his covenant precipitated upon himself an avalanche of imperfection and death, which has since remained on the world—the reign of sin and death.

God's Word reveals that in due time he will roll away the curse, and bring blessings and opportunities to every member or our race. But meantime he would gather out a special class for a special purpose—the church of the first-borns, whose names are written in heaven. (Heb. 12:23) These are to be highly exalted and to be used of the Almighty with the Savior Jesus in the great work of blessing the whole world. These are the seed of Abraham, the body of The Messiah, of which Jesus is the Head.—Galatians 3:16-29.

The greatest privilege of the present time is to get into this elect company of God's saints. In order to enter this company, faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-bearer. It must recognize him also as the Pattern and Exemplar. The reward will be to those who have his spirit, his disposition, and who will walk through the present life in his footsteps. Such will eventually gain with him glory, honor, immortality—the kingdom.

In the present time, they will to the world seem to have the unfavorable side, a battle against the world, the flesh and the adversary. The world cannot understand what pleasure and blessing these really enjoy because of the surrender of their wills to God's will, and because of the Spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy.

"Peace is theirs which knows no measure,
Joys which through all time abide."

THE VICTORIES OF FAITH

JUNE 29.—Acts 7:9-16; Heb. 11:20-22.

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

We are living in a day when faith is greatly discounted—in a day when people seem disposed to say, "I care not what a man believes, if only his life be honorable." And by this generally is meant that faith is of no consequence. Those who so hold usually put honor of men as the highest goal. Their sentiments, translated into plain English, would be, "With all your getting, get money and prosperity; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognized by an increasing number."

The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence he has not made works the standard. Faith is God's standard, and he assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God's favorites of the Bible have all been men of faith. Their faith did not make them perfect, nor were their works always acceptable in God's sight, but he punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God's favor, by reason of their faith.

GOD LOVES NOT THE WICKED

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and the sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But he also tells us that he purposes to adjust that matter for us satisfactorily; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid—not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavors will lie along the lines of confidence in him. This confidence he calls faith. He assures us that without faith it is impossible to please him, and he has shown us this in all the lessons of the Bible.

FAITH IS NOT CREDULITY

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and every-

thing of a religious kind, if they are told that God says so. But this is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own imagination.

It is not for us to quarrel with those who take a different view of matters and who in the name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find him—those who are not content with superstitions, but whose hearts and minds cry out after the living God and his definite Word, his solemn statement of his will respecting us, and of his plan, and of the part which we may have therein. So Jesus and the apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear."

THE FAITH BEFORE CHRIST CAME

Let us look into the past, and note the method by which God has all along sought his peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in my presence, and be thou perfect"—i. e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him friend, and made to him the very first revelation of the divine purposes in respect to humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, he would send a blessing. This meant to Abraham that, instead of men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind, and would rescue all from the power of sin, Satan and death. The briefly epitomized statement of all this was in the words, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 28:14.

What was it to have faith in that promise? What did it mean to Abraham? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon—the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbors. It meant that if God would so honor his posterity, Abraham would seek in everything to co-operate with God and that great promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole promise centered, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the voice divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of divine power! What could not be accomplished in the world through the divine message if such faith prevailed amongst God's children! What would God not do for children who would trust him thus!

It was the same with Isaac and with Jacob. They trusted that same promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be his agency, his channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can he clear the guilty? But their faith wavered not. In their hearts they said, "God has promised; and what God has promised, he will do, and he will have his own way of accomplishing it."

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a covenant with God, and he with them, through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the promise made to Abraham that God would use his posterity and through it bless all people, all of Adam's race—the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God's law blamelessly. God covenanted that in that event he would fulfil in them the promise made to Abraham. God knew that imperfect human beings could not keep his perfect law. But he would let them try; he would let them learn the lesson; he would through that lesson give instruction to the angels respecting his own righteousness. He would also through it give instruction to spiritual Israel, whom later he would develop and through whom the blessings actually would come. This St. Paul explains, saying, "The Law Covenant was added because of transgressions, until the promised seed should come."—Galatians 3:19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real spiritual Israel would be developed. But he did not thereby do injury to the people who had covenanted to keep the law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavors to keep that law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham's faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the spiritual seed of Abraham came. Those ancient worthies, although they will not be the seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith in God—faith that he would fulfil the promise made to Abraham? It surely was! And it is that promise that still actuates such of the Jews as have not lost their faith—such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the promise; for the promise was according to faith.

St. Paul speaks sympathetically of the Jewish nation, in respect to that original promise which God made to them, saying: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realization of all and more than they ever dreamed of.

FAITH SINCE CHRIST CAME

The coming of Christ did not change the divine purpose, and therefore did not change the faith of God's people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galatians 3:8) The apostolic message also was that all the families of the earth were to be blessed through the seed of Abraham. But there was an additional feature then to be proclaimed and to be believed; viz., that God had begun the work of providing this seed of Abraham, The Messiah—that God had sent the Logos, his Son, into the world, that he might become the seed of Abraham on the spirit plane, and eventually fulfil every feature of the original promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, "To you it is given to know the mysteries of the kingdom of God"—the Messianic kingdom, through which the seed of Abraham is to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold seed of Abraham, but we do not see him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by his sacrifice, he has gone to heaven. How shall we understand this?

THE MYSTERY—CHRIST IN YOU

The answer of God through the apostles was that "the faith once delivered to the saints" was still the same, but that now, under the guidance of the holy Spirit, they were to understand that The Messiah would not be one person, but many persons—not Jesus alone would be the seed of Abra-

ham, but Jesus as the Head and the church as his members, or body, would be that seed. St. Paul says, "Ye, brethren, as Isaac was, are the children of promise." Jesus was represented by the head of Isaac, the church was represented by the body of Isaac, in that figure. It has taken the entire Gospel age to develop the body of Christ, the church.

Under another figure, Jesus was represented in Isaac, and the church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time he will come, the seed of Abraham, and receive his bride to himself, and they twain will be one. And through the One, through the kingdom of glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is "the faith once delivered to the saints," the hope set before us in the Gospel—the faith that God will use the seed of Abraham to bless all humanity, and the hope that we by faithful perseverance and trust may become joint-heirs with Jesus, the Redeemer, in all that glorious inheritance of the Messianic kingdom.

Let us not doubt the wisdom of God in the arrangement which he has made, and which he has caused to be set forth in the Scriptures; viz., that this faith, based upon the Abrahamic promise, is the power of God by which it is his will that all his people shall be sanctified—separated so far as possible from the world and from sin; sanctified to himself in Christ Jesus, their Lord. This is "the faith once delivered to the saints." This is the faith which enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

INTERESTING QUESTIONS

MORE ABOUT HIGHWAY OF HOLINESS

Question.—Will any one be forced, or compelled, to walk up the highway of holiness?

Answer.—At present there is no highway of holiness; consequently no one is walking on it during the Gospel age. There will be no such highway until the great King takes control of affairs, overthrows the present order of things and sets up the kingdom of heaven. Then a highway of holiness will be prepared, upon which the righteous can walk. During the Gospel age there are but two ways—the narrow way and the broad way. (Matt. 7:13, 14) The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb.

Those who walk acceptably in the footsteps of the Master must do so willingly. Theirs must be a voluntary devotion. To be forced is not at all the thought. The little flock will thus run the narrow way; but the great company will have experiences which will force them, not to take one special way, but to decide for themselves, what course they will pursue. There is a difference between forcing a man to go aboard a vessel, and bringing certain influences to bear which will cause him to desire to do so.

In the next age, when the world's highway of holiness shall have been opened up (Isa. 35:8), force will be used to bring all mankind to a knowledge of the truth respecting God's provision for them. Wrong doing will then be punished with corrective stripes. But it would be far from right to suppose that mankind will be driven or forced along the highway of holiness. All who go up thereon must exert themselves; for it will be an upward way. Our Savior stated the Father's sentiment respecting all to whom he will ever grant everlasting life. His words were, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

"PERFECT LOVE CASTETH OUT FEAR"

Question.—What kind of fear is referred to in the text, "There is no fear in love, but perfect love casteth out fear." —1 John 4:18.

Answer.—Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The adversary seems to take advantage of the fallen condition of the race, and to cause them to fear God; for it is natural to avoid whomsoever we fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over-severe in his dealings with sin and the sinner, for whom he has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which he regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that he has love for us. Our love for him grows in proportion as we perceive that he loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God; for proper fear (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise, loving God.

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

RIGHTEOUS JUDGMENT AND CRITICISM

Question.—How may we distinguish between "righteous judgment" and criticism?

Answer.—The Lord says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24) St. Paul says, "Therefore judge nothing before the time, until the Lord come." (1 Cor. 4:5) The question then arises, What is "righteous judgment"? A righteous judgment is a right decision. But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read one another's hearts and therefore should not attempt to judge them.

If, then, we cannot judge each other's hearts, motives or intentions, what can we judge? The answer of Scripture is that we may judge each other's conduct. If we see one of the Lord's people doing something improper, we might say, "Dear Brother (or Sister), your conduct would seem to be contrary to the Word of God, and to be bringing forth bad fruitage." If that person should reply, "It does not seem to me that I am doing wrong," we must not judge or condemn that one's heart. But we should judge between good and evil conduct, and at the proper time and place call attention to the matter and leave it there.

There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not always follow that our judgment of another's conduct must always be right. We are all prone to make mistakes.

If we should come to a brother and say, "Dear Brother, your conduct seems to be wrong, but I am sure that you want to do right. Will you explain?" He may be able to show us that the fruitage was good when we thought it bad. We may have misunderstood the matter. We are not to condemn our brother, but to go directly to him and get his view. Then if we cannot agree, we should tell him how it seems to us, and ask him to judge his own heart. We can do no more.

SETTING MEMBERS IN THE BODY

Question.—What is signified by God's "setting the members every one of them in the body, as it hath pleased him"? —1 Corinthians 12:18.

Answer.—In the present time there is a church of Christ on probation. We sometimes say that we are members of the church militant; but to be a member of the church militant will not prove that we shall be in the church triumphant. Only those who are "faithful unto death" will be in the church triumphant. St. Paul, whom God had set in a very high position in the church feared lest he might become a castaway. He said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, "fitly framed together, grow into an holy temple in the Lord." (Eph. 2:21) We may not use this figure too literally or we may get into confusion. The stones in the temple differ to some extent one from the other. In what is called "random range work" building there are places for little stones and places for

larger stones. This might, in some respects, represent our being a larger or a smaller stone in the temple—representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either proud or self-seeking. And we shall not be so if we would attain that to which God would have us attain—the glorious character-likeness of our Master.

"JERUSALEM . . . MOTHER OF US ALL"

Question.—In the text, "Jerusalem which is above is free, which is the mother of us all" (Galatians 4:26), who are meant by "us," and how is the spiritual Jerusalem the "mother of us all"?

Answer.—The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. The "us" class mean the saints of God. The citizenship of the saints is in heaven—in the heavenly Jerusalem, which will not be built until the first resurrection. By faith we look forward and speak of that promised condition and of our citizenship therein.

The church is developed under the same covenant-mother as was Christ; for we are his members. His was a covenant of sacrifice. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of his flesh, his earthly nature. As a reward for this sacrifice, the Father made him a new creature of the divine nature—"far above angels," constituting him the great Messiah who shall bless the world.

Carrying out the Father's plan, our Lord imputes his merit to such as now follow his example, and walk in his footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial kingdom. By faith we are its children. Even now, our citizenship is in heaven.

BROAD UNSECTARIAN QUESTIONS

The following are the questions usually put by Brother Russell when receiving candidates for water immersion. It will be noticed that they are on broad lines—questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the church of Christ:

(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification?

(2) Have you made a full consecration of yourself with all the powers that you possess—talent, money, time, influence—all to the Lord, to be used faithfully in his service, even unto death?

(3) On the basis of these confessions, we acknowledge you as a member of the household of faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and his faithful followers.

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THE TRANSFORMING INFLUENCE OF THOUGHT

"As he thinketh in his heart, so is he." (Proverbs 23:7.) "Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23

The heart is one of the most important organs of our body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life, the energy of the body. If the blood current is interrupted for a little while, a clot is formed. This is so much of a preparation for death. There must be a continual stream of blood circulating through our bodies to keep life there.

In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Our will has to do with everything we do. Whoever of the Lord's people wills to seek more and more to purify himself becomes more and more alive. If we are pure in heart, we resolve to live righteously and soberly in the present life. Whoever appreciates the principle that right is right, and wrong is wrong will desire to live right—whether Jew or Gentile or the church of God.

The church, having accepted God's terms, have made a consecration of their lives to him. They have engaged to fight a good fight against the world, the flesh and the devil. They are under special obligations as new creatures. Their hopes and ambitions are separate from those of the world. They are therefore doubly responsible in respect to their hearts, which represent their inmost sentiments.

According to a man's innermost sentiment, so is he. As a man thinketh in his heart, so is his real character. What is your real will? What are your real sentiments? Not, What words do you use? not, What are your actions, but, What is the motive underlying all these?

The new creature is to be God-like, spiritual, eventually of the spirit nature in glory—perfect. But before it attains that perfection, the heart of the new creature is required to prove its loyalty. Some will be overcomers in a higher sense than others, but none will be overcomers except those who are true, loyal, pure. If, therefore, we have made a consecration to God, it should be our endeavor that our hearts, our desires, our motives be perfect. The only proper attitude is to confess our imperfections, if we are wrong. God expects us to be loyal of heart. And that loyalty of heart should reach out and control the whole life.

If our thoughts are not according to our ideals, we should endeavor to make them so. We should put away anger, malice, hatred, strife, and all such works of the flesh and the devil. With some people, in some conditions, these thoughts go very deep. It is not the transitory thoughts of the mind—the passing thoughts—that are meant in our text. Even people of very bad character may at times have deep emotions. The eyes of some persons will be suffused with tears over some trivial matter. This makes them appear to be very tender-hearted, and yet their lives may show that they would as easily be moved to some vicious deed as to sympathy.

We see this fact illustrated in the conduct of mobs. The people who hailed Jesus as king were five days later crying, "Crucify him!" Those who shortly before had seemed to be so appreciative of him appeared to lose that appreciation.

IMPORTANCE OF RIGHT THINKING

In reality a man is not always what on the surface he seems to be. His real character is deep down below—the purpose of his life. These are not the mere transitory thoughts, but the deep fissures of thought, if we may so designate those which involve the whole life. The Scriptures bring to our attention the fact that we are to be transformed by the renewing of our minds—by having them made over.—Rom. 12:2.

The Apostle, speaking of some very vicious traits of character, says, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) This cleansing, this sanctifying, comes not merely through the reading of the truth, or the mental application of the truth, but through the heart-thinking on the truth. This heart-thinking, these deep resolutions, are ours as Christians, and are to be guided by certain principles. These have to do with the real man whom God is considering—not the old creature, more or less blemished, according to the degree of depravity. God looks at the new creature.

These deep heart convictions and purposes constitute a transformation of character. This is the man's real condition, and so is he. If he have some transitory emotion of anger or of malice, it would not be his real thought, his real intention. Therefore it would not be he, but his old nature, temporarily asserting itself. As a new creature, he is to watch his words, his thoughts, his actions. If a transitory, wrong thought should pass through his mind, it would not be the thought of his heart. And he as a new creature, should stop it, put it away, so that it may not take root in his heart, and choke out better sentiments.

This right thinking of the heart has very much to do with the whole life. The Apostle says that we are transformed by the renewing of our minds, to know what is the perfect will of God. This is the Christian's standpoint. How glad

we are that our heavenly Father is judging us from this standpoint! How glad we are that he is able to read the heart, that he knows our hearts, that he knows our inmost thoughts!

At one time we might have thought that we were doing God service when we were not. We show our loyalty to God by giving attention to his Word, that we may know what is his will. The more we study God's Word, the more we receive the spirit of the truth, and the more we appreciate it. And in proportion as we understand God's regulations and desire to be guided by them, our hearts will become purified. Then the more care shall we take of our hands, what they shall do; and of our tongues, what they shall say. Thus we shall keep our hearts—submit our wills to the will of God.

The will is a part of our heart, just as the rudder is a part of the ship. The new will is the rudder to steer us this way or that way. The more we understand the Word of the Lord, the better we understand how to guide our lives. Therefore we are to keep our hearts and purify them by the knowledge of God's truth, the study of God's truth. To do this, the will must ever be on the alert, watching with prayer and thanksgiving.

THE CHURCH ON TRIAL FOR LIFE

Some one may ask, Why should we do all this? In a general way we might answer, that we may do right—because right is right. But that reason is not sufficient for us. While all appreciate the superiority of right over wrong, yet in our fallen condition we need to have some inducements to action. So the Lord puts certain inducements before us. He says, "If your heart is right, I desire to give you everlasting life. If your heart is wrong, then you will not be of the kind to whom I will grant this boon. You will die the second death."

Six thousand years ago there was a trial. Our first father, Adam, was tried, and failed. Consequently we have no right to life. But God has arranged through our Lord Jesus that every member of Adam's race may have another trial. The Father is willing to give life everlasting to all who love righteousness.

So we thankfully accept this provision, and say, "Heavenly Father, wilt thou indeed give us another opportunity for gaining everlasting life? We would love to have that life! We are very thankful for the opportunity! We love righteousness! If we are loyal to the principles of righteousness, shall we get everlasting life? It is our desire that Thy will be done in us—even that we love righteousness and hate iniquity." "Very well, then," the heavenly Father says, "I will put you into the school of Christ, where you will learn righteousness."

Day by day we are learning in the school of Christ. Our different experiences are a part of the general instructions for those who love righteousness and who desire to be taught of the Lord. The issue of our trial will be life or death. The world is not now on trial. There is no possibility for the world to gain life as yet. During this Gospel age the church are the only ones who are under this covenant of sacrifice—who are on trial, therefore, for everlasting life or everlasting death. In the next age, the world will have their opportunity for learning obedience. Then the issue for them will be life or death.

God says, "I have set before you life and death, blessing or cursing." There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. So during the thousand years of Christ's reign the world will be on trial for everlasting life or everlasting death. All who are obedient will get everlasting life. But all who have the spirit of Satan will be destroyed in the second death.

Only those who are more than mere overcomers will be of the royal priesthood. There is no excuse for our getting into the great company. Let us keep our hearts with all diligence. Let us watch our hearts. If they are in full harmony with God's will, we shall have little trouble with our tongues. "Out of the abundance of the heart the mouth speaketh."—Matt. 12:34.

Our heart is the most wonderful organ of our body. The tongue is the most subtle of all our members. The Lord takes our words as an index of our heart condition. But since we are imperfect, it is not possible for us to be faultless in word and deed. Yet we are diligently and faithfully to seek to attain the perfect mastery of our words. We should be especially on guard in respect to evil speaking. Every tendency toward slander is to be checked. Whoever of us is reviled is not to revile again. These tendencies belong to the old nature. To be pleasing to the Master, we are to keep our hearts free from every form of evil. If this be done, the heart is rightly instructed of the Lord. Then we will know that we must make good whatever is wrong. We are bound, thoroughly bound, to make it good to the best of our ability. Our heart must keep itself right.

DEFICIENCY IN MODERN EDUCATION

This same principle is applicable to the whole world, though not on a scale so far reaching. Mankind are influenced by thought, by experience. So vicious children may be trained up under favorable environments to become useful citizens. We have seen where, even with people of the world, good resolutions to live honestly, justly, soberly, have had a blessed influence on the life, making noble men and women, although these may not be Christians.

We have also seen the reverse of this—those who were criminals, but not so of necessity. Some of them were born under good conditions; but have read bad books and meditated upon sinful things. Thus the thoughts of their hearts have been evil instead of good. Thus they have become inclined toward evil. As they allow their minds to run in a certain direction, and allow these thoughts to become deeply rooted in their hearts, some of them become very vicious.

We are deeply impressed with this fact in noticing the photographs of the four gunmen recently convicted of murder in New York. Had we seen their pictures before knowing who they were, we should have said, "Those are strong characters." Their hearts had gone wrong, doubtless because of wrong education and a failure to appreciate the principles of righteousness. This seems to be largely the case at the present time. Very few see the principles of righteousness at all. The majority are swayed by superstition, by fear and by hopes which are more or less ephemeral, more or less deceptive.

So we see that the general education of our day is lacking in a very important respect. Although the schools have taken away to some extent the veil of ignorance and superstition, yet they are not giving instead the full, proper view of righteousness. This is because in a general way the divine character and the divine laws are being ignored. There is an attempt to teach morality entirely aside from the divine law. But this course seems to be undermining faith—separating the pupils from faith in a Supreme Creator. Thus we see that while the world is making wonderful progress in education, yet it is not reaching its own ideals. The human mind in its fallen and perverted condition, is unable to see the subject of morality from a standpoint which educators would put before it.

The human mind needs the influence of its higher organs to assist the lower organs. Hence, although these educational influences are beneficial in many respects, yet they are very injurious in others. They do not inculcate veneration for God and for the divine will. Therefore people are unable to grasp the best principles. The only persons who are in the right attitude are those who are seeking to have new thoughts, to have thoughts conformed to the divine arrangement, taking the mind of Christ instead of their own imaginations and judgment, and thus growing up into him in all things. This is our happy position.

INFLUENCE OF THOUGHT UPON HEALTH

There is another view of the text—"As a man thinketh in his heart, so is he"—given by Christian Scientists; namely, that according to our minds, so be it unto us. They get some good out of this view. They say that if one thinks about kind, noble things, he will be influenced thus. We think our Christian Scientist friends are partly right and partly wrong. They hold that if one thinks himself to be well, he will be well; that if one thinks himself to be sick, he will be sick. There is a measure of truth in this view.

One-half the people in the world are sick because they think they are so. If they thought, not about their aches and pains, but about more helpful things, they would no doubt be better and stronger in every way. The mind has something to do with our condition. Whoever mopes about a headache will undoubtedly make it worse. Whoever tries to put the thought of his condition away and to give attention to other things will undoubtedly help himself.

The less we think about our aches and pains the better for us. If we talk about them we aggravate them. It is also bad to exercise too much sympathy with each other. Of course, there are times when it would be cruel not to show sympathy. But it is not wise to encourage those who are weak to complain about their condition. We become stronger in proportion as we try to avoid thinking of our ailments.

The mistake made by our Christian Scientist friends is that they carry this principle too far. Thinking ourselves sound will not make us so. And it would not be right to lie about the matter, and to say that we have no aches and pains when we have them. The middle line is the one which the Bible encourages—not to say that we have neither aches nor pains, not to say that death is "mortal error," and that

there is no death. But we can help the dying process along, or we can seek to cultivate the more helpful thoughts, and thus exercise a helpful influence upon ourselves and others.

One notices this principle in action in a sick room. Some people will go into the sick room, express a great deal of sympathy, and leave the sick person under the impression that he is in a much worse condition than he really is; whereas they should have helped the person by encouraging remarks. It is not necessary to say to the sick, "You are looking extremely bad!" But we might say, "Are you feeling better this morning? Have you had a good rest?" Many people do not know how much they do rest, and do not feel thankful enough. So we might suggest, "I hope you are feeling thankful to the Lord, and that you are glad because of this beautiful day. See how the sun shines into your room! Hear the birds sing!" The condition of some people when they are sick is that of "groanings which cannot be uttered." Sick people need some one to bring sunshine into the room.

So, then, dear friends, let us resolve that since we have covenanted with the Lord to become dead to the old life, to the old ambitions, to the things of the past, these are to be all given over. We will wish to think as the Lord would have us think, to view all the affairs of life as he would have us view them, and to be influenced by the ambitions which he sets before us in his Word. Thus doing, we shall as new creatures grow into the characterlikeness of the Lord.

EARTHLY LOVES VS. HEAVENLY LOVE

Journalists realize that for some years past the civilized world has entered upon an epoch of passion, lust and crime. Editors, especially of the better journals, realizing that the publication of details tends to stir up anger and lustful passions, are unitedly suppressing these. Their wisdom is to be commended, especially in view of the fact that their business managers, knowing the depraved taste of the people, realize that the more nauseating the details, the greater the interest of the public in general, and the greater their appreciation of the journal which panders to their taste.

There are different ways of accounting for this wave of passion and crime. Our enemies would doubtless charge that our teachings, favoring the idea that the Bible hell is not a place of eternal torment, but the tomb, are setting at liberty human passion by taking off the brake of fear. Our reply is that the vicious do not receive our message. As the Scriptures declare, "None of the wicked shall understand, but the wise [in wisdom from on high] shall understand." The viciously wicked are not sufficiently interested to find out what we believe or teach. Their beliefs are not built upon the Word of God, but upon the general weight of denominational prestige.

On the contrary, our charge is that the general unbelief in God and in the Bible—unbelief in any kind of hell or heaven—more likely has to do with this wave of crime. For the past thirty years our great colleges have been turning out agnostics by the thousands. Nearly every graduate is an agnostic. The influence of their unbelief in the Bible pervades every stratum of society, because of their influence in the higher walks of life—in the pulpit, in social circles, etc. And be it noted that the crimes of our day are frequently committed by college-bred men and women, and by others who, under their influence, discredit the Bible as the Word of God.

But we believe that there is something peculiar to our time, in addition to the foregoing. Ours is a day of great mental activity in every direction—a day of push, of feverish excitement, along all lines. Highly seasoned foods and drinks whet the physical appetite, and lead on to spicy desires in every direction. The strain is too great for our race, considering its weakness, its degeneration attained during the past six thousand years. But whatever is the philosophy, the fact remains that the world is in a very feverish condition, in a condition of intense excitement, easily aroused to expression along every line—anger, malice, hatred, strife, envy, pride.

God's consecrated people, although not of the world, are in the world. Although they are new creatures, with new wills, "sanctified in Christ Jesus," nevertheless they "have this treasure in earthen vessels." Their earthen vessels are subject to like passions and storms to those which assail the world in general. If we are right in supposing that the adversary himself and the fallen angels have much to do with the excitement of passions in wrong directions, then we may feel sure also that these spirit adversaries would be especially on the alert to entrap and ensnare the consecrated followers of the Lord. As St. Paul expresses it, "We are not ignorant of his devices" (2 Cor. 2:11), and we realize that flesh and blood is not competent for a struggle against the "wicked spirits in influential positions." (Eph. 6:12) The Lord's people, therefore, need to be on the alert more than do others, even though all need to be specially alert now to withstand the evil tendencies of our day, which all admit, however they may explain them.

"KEEP THY HEART WITH ALL DILIGENCE"

The secret of the Christian's strength consists in his having given up his own will—the will of his own flesh—and having taken instead of it the will of Christ. His danger consists of the endeavor of his flesh to override the decision of his new will. The flesh covertly insists that this and that and the other things are not wrong, because they are natural. It insists that its rights should be conserved; it even sometimes insists that the new creature would commit a crime in mortifying the flesh, with its affections and desires.—Col. 3:5; Gal. 5:24.

The new creature cannot rely upon the suggestions of the flesh in every matter. Experience teaches it that it would be deceived and ensnared if it gave heed to the counsels of the flesh. Hence the new creature must rely wholly upon the Lord and his counsel—the Word of God. The new creature's reasoning upon any subject must be along the lines of divine instruction. He dare not trust his own judgment, the judgment of his own flesh in the matter; neither dare he trust the judgment of fellowmen, who might be more or less influenced by their fleshly minds, however conscientious, and however proper they might intend their advice to be. The new creature must hear from the Word of God the outline of his proper course, and must follow. He dare not deviate from it, not knowing what dire results might follow.

As the Christian advances in spiritual development, in control of the flesh, in the appreciation of the mind of Christ, he certainly does, in one sense of the word, become "strong in the Lord and in the power of his might"—the power of the holy Spirit. He becomes more gentle, more meek, more patient, more brotherly-kind, more loving. He is thus developing the fruits and growing in the graces of the holy Spirit and in character-likeness to the Master and Pattern. But his dangers are not over; for he finds the adversary and the flesh ready to attack him along new lines—totally different from those of the attacks when he first gave his heart to the Lord.

These later attacks are along the lines of love—the very climax of spiritual attainment. As a new creature, he desires that his love shall be pure, holy, spiritual. He desires that his love for the brethren shall be along the same lines as is his love for the Father and for the Son and for the holy angels. But as he attempts to adjust this love to present conditions, his holy and pure intentions and ambitions and desires are assailed by the flesh.

Not merely do the brethren and sisters, like himself, appreciate spiritual things, purity, truth, etc., but their development in the fruits of the Spirit tend to make them more attractive in the flesh, as well as more attractive in mind and disposition. As the spiritual love and confidence and fellowship increase, there is a new danger through the weaknesses of the flesh. Hence there is necessity for every child of God to be constantly on the alert—watching unto prayer against any and every intrusion of the fleshly mind, its appetites and desires. It must be mortified, crucified, killed, whatever the cost, in order that the new creature may survive. The life of the one means the death of the other. The sooner we comprehend this great truth, the better for us.

"SET YOUR AFFECTIONS ON THINGS ABOVE"

These earthly loves do not always tend toward sensuality, but they do always tend in another direction from the interests of the new creature. We have known instances in which very strong attachments grew up between brethren, and similarly between sisters, to their spiritual injury. The injury consists in a satisfaction of the longings of their souls in an earthly companionship, however pure. It is not the Lord's intention that his people should have heart-satisfaction in anybody, on the earthly plane. It is his intention that thorough loyalty to him and to his Word will make us realize our individual responsibility to him, and draw us individually close to him, that in him we may each find the companionship, joy, and peace which all true hearts crave.

Any satisfaction, therefore, in the fellowship of the old creature, however pure-intentioned, is to the discredit of the new creature and his spiritual fellowship with the Lord. The fact that we would be fully satisfied in any one on the earthly plane should be an evidence to us that we have not attained that lofty sentiment and aspiration which the Lord designs for us and which he alone can satisfy.

The admission into our lives of a close, absorbing fellowship in the flesh, however pure the intention, would be a disadvantage to the new creature in another way. Not only would it imply his failure to rightly appreciate the Lord and fellowship with him, but it would imply a failure to rightly appreciate the fellowship of the entire body of Christ, which is the church.

The Spirit of Christ is too broad to permit the centering of our sympathy and interest upon one individual, except that individual be the Lord himself. As for others—the body of Christ, the church—our interest should be in all of them, not merely in the rich, but in the poor; not wise and noble, but in the less wise and ignoble; not merely in the educated, but also in the ignorant and stupid. Our interest must not be in the flesh, but in them as new creatures in Christ. And those who have the greatest handicap as respects earthly teaching and weaknesses of the flesh are the ones deserving of our earthly sympathies and affections, as they strive to fight the good fight and overcome their blemishes.

We exhort, therefore, that we as the Lord's people set our affections more and more upon the things above, and not on the things of the earth, that we may be transformed, that we may thus prove what is the good and acceptable will of God—that his will may be done in us perfectly. His will is not unreasonable. He remembers our frame—that it is but dust. He desires our will to be that our consecration shall be to Him, that it shall not be along lines of the flesh, but of the spirit, and not merely toward one individual, or little clique of the church, but toward all who have named the name of Christ and who have set their faces heavenward as soldiers of the cross marching toward the antitypical Mount Zion and the general assembly of the church of the first-born.

"LET YOUR MODERATION BE KNOWN"

Phil. 4:5.

St. Paul urged, "Let your moderation be known unto all men. The Lord is at hand." The latter clause of this exhortation implies that it belongs specially to the closing of this Gospel age—to the opening of the new dispensation. Surely we find his words applicable to ourselves—yea, to all mankind!

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting, nervous force. Good people, wise people, thoughtful people, seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. If any of us find such to be our condition, prayer should be made for that wisdom which cometh from above, to strengthen, establish and settle our hearts and lives in the will of God.

Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation, whether such interpretation relates to this journal, to its Editor, to the general interests of the harvest work, or to other matters and persons.

It is unavoidable that politicians, socialists, anarchists and others, attempting to forecast the future respecting themselves and the world, should be carried away with their own ideas, and lose their bearings and talk irrationally. God's people, on the contrary, are to be most moderate in all things. First, they are to recognize their own littleness and inability, and God's greatness and sufficiency. Secondly, they are to remember that God is ordering all the affairs and interests of his church and also those of the world; and that all things are working together for good to those who love him and who are called according to his purpose—to be members of his elect church, the bride of Christ.—Rom. 8:28-30.

Such consciousness of personal littleness and of divine greatness should keep us very humble and restrain us from all boastfulness and headiness and "know-it-all-ness." We should be very thankful and very appreciative of what God has made known to us of his gracious purposes, but should strictly avoid every attempt to run before the Lord and to try to rudely break into any feature of his plan which he has not yet unlocked. We should remember that any knowledge we might gain in advance of God's due time would be injurious to us. As, for instance, mother Eve, already possessed of knowledge of good, by disobedience broke into and gained a knowledge of evil, in advance of the divine regulation. The knowledge thus gained was expensive.

AVOID WHATEVER ENGENDERS STRIFE

We urge THE WATCH TOWER readers to exercise moderation in respect to their faith and conduct in all matters—including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess—doing with our might what our hands find to do. The adversary undoubtedly would like to attract us away from the things that we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to the cause we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.

We take this occasion to remind our readers afresh that nowhere in our writings have they found anything positively stated respecting the closing years of this age, except that we understand that the Gentile times will close in October 1914, and that consequently we expect, speedily following that date, the transfer of the rulership of earth to the great King of Glory, in a "time of trouble such as never was since there was a nation." We have pointed out that prior to that date a testing work will be in progress in the church—a time in which the question will be, not so much, Who will fall? as, Who shall be able to stand in this evil day?—Eph. 6:11.

We did in discussing the Great Pyramid—STUDIES IN THE SCRIPTURES Series—suggest that possibly a certain measurement of the step at the upper end of the Grand Gallery might signify something important by the end of 1910. But we hope that we made it clear that we built nothing on that suggestion—that it was merely a suggestion, a guess only, but a pointer that the year 1911 might be looked to with interest. We may say, however, that every year now is bound to be full of interest and activity of thought, both to our readers and the entire civilized world. Surely,

> "We are living, we are dwelling,
> In a grand and awful time;
> In an age on ages telling,
> To be living is sublime!"

Indeed, as respects the date 1914, which we have emphasized, and respecting which we have repeatedly expressed our faith, our conviction—even respecting this date we have never knowingly spoken in infallible terms. We have always admitted that it is a matter of faith and conviction, rather than of absolute knowledge. We invite a careful re-examination of the chapter on chronology, as such a reading will prove helpful, sobering. Therein we point out that if our knowledge were wholly based upon chronology we would be far from certain of the date—that our faith in it is based largely upon the corroboration, interlacing and intermeshing of various prophecies which seem to prove the reliability of the Bible chronology and of our use of it in connection with this date.

"MEDITATE ON THESE THINGS"

We see no reason for disparaging the date and convictions associated with it. Although only one and a half years remain for the accomplishment of great things in the work, we should not forget that in our wonderful day as much can be accomplished in one year as previously would have been accomplished in five years. We urge, moreover, that a knowledge of the times and seasons connected with the divine plan of the ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in his glorious Gospel, of which Jesus and his great sacrifice constitutes the center, and our promised participation with him as his members in the blessing of all the families of the earth constitutes the circumference.

This is the good tidings of God's grace in Christ—whether the completion of the church shall be accomplished before 1914 or not. Let us preach the Message of God's grace, and let our hearts be stimulated with God's message through the prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and his cause, and be most in harmony with the teachings of his Word.

It is our conviction that the great time of trouble will

come upon the world through the great adversary, Satan, and his fallen host. It will not surprise us to find evidences accumulating that the work of breaking down the human will through hypnotism, etc., is all a part of the great scheme by which shortly, gradually, increasingly, power will be exercised upon the minds of mankind—to excite them to unwisdom and to passion. Such of God's children as shall have learned the lessons of his Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for his time and way, and assisted by the vow to careful self inspection and government daily, will be greatly blessed and by this means kept from the snare of the adversary—the hour of temptation is coming upon all that dwell upon the face of the whole earth.—Rev. 3:10.

SERVICE OF THE BRETHREN A PROPER ZEAL

"The zeal of thine house hath consumed me."—Psa. 69:9.

These words must have seemed extremely poetical, hyperbolic, to those of David's time. David indeed had a zeal for the house of God—for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that house.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, he drove the money-changers out of the Temple. Then his disciples remembered and probably quoted the passage: "The zeal of thine house hath eaten me up." (John 2:17) The Lord's house in that case was the Temple; and our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the church is his house—the house of God. The Apostles, speaking of the church, say that we are the temple of the holy Spirit. (1 Cor. 6:19) Again, it is said that we are builded together as living stones. (1 Pet. 2:4, 5) So we see that the real house of God for which Jesus had zeal was the house of sons. The Jews had been a house of servants under Moses; but Christ was a Son over his own house—the house of sons—"whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"; for "Faithful is he that calleth you."—Heb. 3:5, 6; 1 Thess. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE

Having this view of the house before our minds, we can see in what way Jesus' zeal for the house of God consumed him—burned him up. We use the word burn, consume, in the same way that we use the word rust, in the case of iron. And so zeal is that which is warm, aglow, hot. With this view of the Master and his house before our minds—the house that he was interested in—we perceive that his zeal, his energy for them, prompted him, led him, to lay down his life—for as many as would become God's house, God's sons, God's people. This zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them.

During this Gospel age the Lord invites the church to be similarly consumed with him. But the only ones who are yet members of the house of God, or sons of God, are those who are begotten of the holy Spirit, as the Apostle distinctly tells us. If we then have this spirit of Christ, it will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the church. It will mean that we will be consumed as the Master was consumed—in the service of his church, which is his body.—Matthew 20:28; 1 John 3:16.

THE PREPARATION FOR THE DIVINE NATURE

There are sons of God on the heavenly plane who were never given an opportunity to manifest such a zeal as this. There was no offer made to them to be associated in the reclamation of mankind. This privilege was given to the Logos, the Only Begotten. To him was given the opportunity to lay down his life—"Who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore, God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:7-9.

Our Lord's zeal has not cost him his heavenly home, his heavenly estate; but, on the contrary, God has highly exalted him—to a higher position. The statement that he was consumed refers to his earthly life, which he laid down for the world. The Father has given him a still higher nature than he had before—the divine nature. And this zeal in being consumed prepared him for the high reward of the divine nature.

St. Peter says that the Lord hath "given unto us exceeding great and precious promises, that by these [working in us] we might become partakers of the divine nature." (2 Pet. 1:4) The Apostle Paul says that if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him. (2 Tim. 2:11, 12) If we have our earthly natures consumed, then we shall get the divine nature. "We shall be changed, in a moment, in the twinkling of an eye."—1 Cor. 15:51, 52.

This opportunity, then, of manifesting a fulness of zeal for the service of God, was granted, not to Adam, or to any of the human family, until this Gospel age. This opportunity will not come to the sons of God in the next age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying!—Isaiah 35:10; 51:11; Revelation 21:4.

* * *

"One more day's work for Jesus,
One less of life for me!
But heaven is nearer, and Christ is dearer,
Than yesterday to me;
His love and light fill all my soul tonight!

"One more day's work for Jesus!
How glorious is my King!
'Tis joy, not duty, to show his beauty;
My soul mounts on the wing,
At the mere thought how Christ my life has bought!

"One more day's work for Jesus!
How sweet the work has been,
To tell the story, to show the glory,
Where Christ's flock enter in!
How it did shine in this poor heart of mine!

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure, my wants are treasure,
And pain for him is sweet.
Lord, if I may, I'll serve another day!"

MOSES, THE GOODLY CHILD

JULY 6.—Exodus 1:22-2:10.

"Whoso receiveth one such little child in my name, receiveth me."—Matthew 18:5.

Joseph was the Grand Vizier of Egypt for eighty years—dying at the age of one hundred and ten years. Surely his brethren, the Israelites, suffered no oppression during that time. Shortly thereafter, however, another Pharaoh came into power, who "knew not Joseph"—who ignored his services to Egypt and the tentative covenant with the Israelites. This Pharaoh is supposed to have been Rameses II, a hard-hearted, selfish despot.

This Pharaoh perceived that the Israelites were multiplying much more rapidly than were the Egyptians. Therefore he considered them a menace. At first they had been viewed as a protection to Egypt, because the land of Goshen lay to the eastward, and an enemy advancing against Egypt would encounter the Israelites first. Egypt's only antagonist in those days was Assyria. When the Israelites became more numerous than the Egyptians, a new danger threatened; for an invading army might bribe them, and thus the rule of the Pharaohs be overthrown.

To meet this contingency, various expedients were tried. First, an edict compelled the Israelites to perform arduous labors, which it was hoped would undermine their strength—weaken them. On the contrary, however, they seemed to flourish increasingly with every added burden. The next repressive measure was the edict to the Hebrew midwives—that every male child of the Israelites should be strangled at birth. But this command was disregarded, the midwives claiming that they arrived too late. The final resort was the royal edict that the Israelites must drown every new-born male infant. Failure to do this was made a punishable crime.

It was under these conditions that Moses was born. The account indicates that both his parents were pious, and hence we are not surprised at the statement that he as a babe "was a goodly child"—fair, beautiful. Comparatively few parents seem to realize that where children are otherwise than "goodly"—graceful in feature and character—a responsibility for the defects rests upon them. We do not mean by this that it would be possible that any human pair could bring forth absolutely perfect children. "Who can bring a clean thing out of an unclean?"—Job 14:4.

What we do mean is that as careful breeding affects the features, form and character of the lower animals, and improves both fruits and flowers, so also it is potent in respect to humanity. Yea, much more so; for while neither the parent nor the state may ignore the choice of comrades in human marriage, nevertheless the married have in their own control the most wonderful power known in the world whereby to influence the character and form of their children before birth, and not to be ignored after their birth—the power of the mind.

Were this law of nature clearly recognized by intelligent, conscientious people, what a change would speedily be effected! We are assuming that such parents would not only desire to bring into the world children beautiful in form, in feature and character, but that they would feel it a crime not to do their very best in these respects.

If every mother realized that during the period of gestation her mental moods were either blessing or cursing her offspring, how persistent she would be in resisting evil moods and tantrums! How carefully she would guard her reading, her companionship, her mental reflections! How faithfully she would put into execution the suggestions of the Apostle respecting whatsoever things are pure, whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are honorable and beautiful—to think on these things, and thus to birth-mark her child after the highest, noblest conceptions of which she might be capable!

And if the father realized his responsibility, how careful he would be to do his full duty! not merely as a father and life-giver, but as a protector and guardian of the mother, assisting her in the most important function of human life and in the time of her greatest need of assistance, according to his ability. The mother, during gestation particularly, would be surrounded by things suggestive of the good, the great, the noble, the pure, the intellectual, the cultured. He would be especially sympathetic, and would endeavor to keep the mother's mind at ease. Even if too poor to provide luxuries—pictures, art, etc.—he could measurably fill the place by conversing with the mother on noble and ennobling themes, or he could read to her. Ah, when civilized peoples shall finally learn that the same care which they exercise in respect to the breeding of their fast horses, fancy dogs, pigeons and swine can be applied still more successfully in their own families, who will doubt the wonderful results?

Josephus, the Jewish historian, says that those who met the infant Moses as he was carried along the stream forgot their business, and stood still to gaze at him. The time is nearing when human perfection of features, form and character will be considered the grandest thing in the whole world. Then the names of the parents of such will be honored on the pages of fame still more than those honored with first prizes for flowers, fruits and dumb animals. It is quite to the point that the parents of Moses are well spoken of in the Old Testament; while in the New Testament we are distinctly told that they were people of faith, and counted in the noble list of ancient worthies, who are to share in the "better resurrection" on account of faith.—Hebrews 11:23.

CO-OPERATING WITH GOD'S PROVIDENCE

It is entirely probable that the parents of Moses thought how to advance the plan which proved so successful for the saving of his life. They knew of the custom of the Egyptian princess to resort to a certain secluded spot on the Nile for her bath, which is presumed to have been part of a religious custom. They surmised that so beautiful a baby boy would have a special attraction for her. They may even, as tradition claims, have been guided by a dream to take the course they did. But however we shall account for the matter, we perceive that it was co-operation between the parents and Divine providence which brought the results.

A little basket was woven of bulrushes, which grow abundantly along the banks of the Nile. On the outside it was made water-tight with pitch. The babe was placed therein, and at a proper time was left near the spot visited by the princess. Then conveniently near stood Moses' sister, Miriam, about eight years old, ready to suggest the bringing of a nurse. It is even quite probable that the princess herself perceived the ruse and merely co-operated, believing that the little one might as well have as its caretaker its own mother, and that she might be its patron and benefactress.

Thus in God's providence, notwithstanding the opposition of the king, the wonderful Moses was reared in the royal palace, and in Egypt's schools became "learned in all the wisdom of the Egyptians." Thus God's providence prepared the suitable person for his great work as the leader of Israel—and more, as the prototype of Messiah, who in God's due time will be the Deliverer of all humanity desirous of becoming God's people and willing to be led by him into the antitypical land of promise.

AIDED AND PROTECTED

How much there is of simple, yet wonderful romance in this narrative! Think of the leadings of divine providence in this case! One day the child Moses was a danger and a menace in the home of his parents. At any moment his presence might be discovered and made known to an Egyptian officer. Then he would be killed, and the home broken up, and possibly the lives of his parents lost for venturing to disobey the royal edict. The next day, through divine providence, the child is back in the same home, and its own mother is paid by the Egyptian princess for caring for it, and is every way fully protected by royal favor.

We know not at what age the child was considered weaned, but it is assumed to have been when he was four years old. This interesting child at this interesting age was then claimed by the princess as her own son. He was given the name Moses, of which Professor Sayce says: "The Greek form of the Hebrew Mosheh—Moyses—is derived by Josephus from the Coptic (ancient Egyptian) Mo (water), and uses (saved out of it). In other words, the princess made a pun of the name, as though she had said: 'This is my son, because I brought him forth—out of the water.'" Truly, we never know when divine wisdom is working in human woof into the divine web or plan. God's people are ever to remember that in all their undertakings he is "working all things according to the counsel of his own will." While using human instrumentalities, God nevertheless respects the human will and merely co-operates with it. And whoever most zealously co-operates with God receives proportionately the larger share of the divine blessing.

We are not to understand that God's providences use only his saintly people and their families, nor even that he uses only those who are at least nominally his. In the present lesson we see how God made even the wrath of man praise him and accomplish some of his purposes for the furtherance of his great plan of the ages amongst those wholly ignorant of him—"aliens and strangers from the commonwealth of Israel." The entire household of Pharaoh, as well as the princess, were used of the Lord in respect to the preservation of Moses and his education and preparation for his great work. Surely this simple lesson, received into good and honest hearts, gives us greater faith in God and greater reliance upon his wisdom and power to fulfil all the gracious promises which He has made to the church, to Israel and to the world.

GOD'S INSTRUMENT IN PREPARATION

JULY 13.—Exodus 2:11-25.

"Blessed are the meek: for they shall inherit the earth."—Matthew 5:5.

The deliberateness of divine providence often astounds us. Our lives are so brief, our limitations so many, that any plans we may have must be pushed to completion as rapidly as we are able. But not so with the Almighty, who is "from everlasting to everlasting God." He has unlimited time at his disposal, and accordingly is working out his sovereign will with great deliberation. It is a comfort to his people to be assured that he knew the end from the beginning, and is working all things according to the counsel of his own will. Bible students are being blessed in proportion as they are learning that the divine will is always a good will—just, wise and loving.

The education of Moses is briefly summed up in the Scriptures in the statement that "he was learned in all the wisdom of the Egyptians." Legend tells us something of his schooling in the philosophies of that time, and declares that he was a successful Egyptian general; but it is for us to follow the Bible account. The time was nearing when God intended to bring the Israelites out of Egypt into the land which he had promised Abraham should be theirs—a

pictorial illustration of the still more wonderful deliverance by the greater than Moses, which is now nearing.

God's providences may be noted in respect to the experiences of Moses, who is credited by the Lord with having been "the meekest man in all the earth." God wanted a meek man for the important position which he intended Moses to fill. And the lessons and experiences given to Moses helped to make him meek. Who cannot see that, if he had been proud and arrogant, he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan? Perhaps no man in the world had a more difficult task than that represented in those forty years of Moses' experience. We may be sure that he was prepared for the ordeal only by the experiences of the eighty years of his life which preceded the Exodus.

The adopted son of the princess of Egypt, Moses must have been a court favorite, and in danger of cultivating pride and arrogance. As an offset to this, he had continually before him the fact that his features were Jewish, and that thus every one had knowledge of his identity with the despised and oppressed people. The tendency of this would naturally be toward one of two courses: Either he would seek to ignore the Hebrews and to become more and more identified with the Egyptians, or he would exercise faith in the special promises of which his people were heirs as children of Abraham, Isaac and Jacob.

This was perhaps his first test. Would he prove loyal to God and to those divine promises relating to the future? Would his faith be equal to the task of casting in his lot with the enslaved and oppressed people, and thus losing caste with Pharaoh, his family and all the Egyptians of influence? St. Paul notes that Moses was a victor in respect to these matters. He chose rather to suffer affliction with the people of God than to enjoy the riches and honors which might have been his as an adopted member of the royal family. (Hebrews 11:24-26) We may well surmise that if he had taken side with the Egyptians, he might even have become the reigning Pharaoh.

To Moses the promise which God made to Abraham, and repeated to Isaac and to Jacob, and which still waits its fulfilment, was more to be desired than all the riches and honors of earth. Moses stood well this test in respect to his faith and loyalty. He would be on God's side at any cost! Similarly, there have always been tests, both to the natural Israelites and to the spiritual Israelites, and these tests are still applied in our day. The world holds out inducements to the Jew to abandon his covenant relationship with God, as it also holds out inducements to the spiritual Israelite to abandon his spiritual relationship with God.

It is still true that the friendship of the world means enmity with God, and the friendship with God means the enmity of the world, so widely different and opposed is the kingdom of darkness to the kingdom of light and everything related thereto. It is still as true today as in Moses' time that "Whosoever will live godly [in this present time] shall suffer persecution." But it shall not always be so. A great change is impending. Those who love righteousness will be exalted, blessed, while those who love sin will be restrained and punished.

MOSES DISCOURAGED, HEARTBROKEN

Trusting in the Lord's promise, Moses believed that the time had come for the deliverance of the Israelites from their bondage. He knew well of his miraculous preservation, and had the assurance of God's promise that this signified that God had a special work for him to do. He was ready and anxious to begin that work. He knew not of his own unreadiness. Nothing was further from his thought than that he would require forty years more of special schooling. Supposing that the time had come to strike for liberty, he was on the alert. He would inspire his people with confidence in him. They should know that although he was educated in the court of Pharaoh, his sympathies were with them, and that he could be relied upon as their leader.

An occasion to show his zeal for his brethren came when he saw an Egyptian abusing one of them unjustly. He threw himself into the conflict. The Egyptian was killed in the scuffle. The Israelite was delivered. Moses perceived that none of the Egyptians knew of the matter, so he buried the victim in the sand. He doubted not that his brethren would quietly pass the word along that he was their friend and defender, and that thus they would look to him with confidence as their leader, when God's providence would open the door for them to leave Egypt. But all these dreams faded when, on the following day, he perceived that there was no such loyalty among his brethren as he had expected, and that instead of being his followers they were ready to deliver him to the Egyptian authorities for having rendered assistance to one of their race.

Thoroughly discouraged and fearing for his life, Moses fled to the wilderness of Midian. It looked as though all of his loyalty and all of his forty years of education and development had gone to waste. He had supposed that he was being prepared to be the captain of the Lord's host and to lead it forth. In one hour all of his hopes were dashed and he was a fugitive, fearing to show his face in the palace amongst the Egyptians or amongst those of his own race. "A wasted life," was undoubtedly his comment—forty years spent in cherishing hopes and ambitions never to be realized.

MOSES, JETHRO'S SHEPHERD

As the fugitive sat upon the casing of a well, shepherds brought their flocks to it for water. Amongst the sheep-tenders were Jethro's daughters, and opposing them some ungallant shepherds, who not only did not help, but hindered them. Moses, full of the instinct of justice, not only took their part, but helped by drawing water for their flocks, and incidentally walked with them toward their home. Jethro was appreciative of the stranger, who did not at the time disclose his identity. He who was learned in all the learnings of the Egyptians, and who had been one of the generals of Egypt, was now thoroughly crestfallen, meek, tractable, teachable.

Moses married one of Jethro's daughters, and continued to be a humble shepherd for forty years. He did not at the time understand the Lord's providence in his affairs, but he was all those years learning a most important lesson of meekness, of full submission to the divine will. When the lesson had been learned, God's time had come to put his thus doubly educated servant into a most important place, for which he would have never been qualified without just such experiences.

God's dealings with Moses illustrate the general principles of his dealing with all those of whom he would make special servants prepared for special services. Our Lord Jesus in the heavenly courts testified his loyalty and fidelity to the Almighty. As a means toward his further exaltation the opportunity was given him of becoming the Savior of mankind, and thus of carrying out the divine program. He gladly responded. "Although he was a Son, yet learned He obedience by the things which he suffered." (Hebrews 5:8) And the Apostle declares that because of this demonstration of his full submission to the Father's will "unto death, even the death of the cross," therefore God highly exalted him in his resurrection, not only as high as he was before, but higher—"far above angels, principalities and powers, and every name that is named."—Philippians 2:9-11; Ephesians 1:20-23; 1 Peter 3:22.

Similarly, God during this Gospel age is calling out of the world a saintly company, a little flock, to be associated with Jesus in his great work of the future, the blessing of all the families of the earth, as promised by God to Abraham, saying, "In thy seed shall all the families of the earth be blessed." Those responsive to this special invitation are required to demonstrate their loyalty to God, "through evil report and through good report—as deceivers and yet true." At times these saintly ones have even been branded, as was St. Paul, "the filth of the world and the offscouring of all things."—1 Corinthians 4:13; 2 Corinthians 6:8.

These insults came frequently from poor, blinded slaves of sin, and at other times, the Bible says, from those who are "willingly ignorant." But, nevertheless, all these sons of God whom he is now receiving as members of the royal priesthood to be members of the bride class, must be tested in respect to their humility—their submissiveness to the divine will. Only those who learn this lesson and become copies of God's dear Son (Romans 8:29), will be "meet for the inheritance of the saints in light"—prepared for the glory, honor, immortality, and the divine nature which God has promised to his faithful, elect church.

INTERESTING ITEMS AND LETTERS

J. PIERPONT MORGAN'S WILL

No doubt many, as well as the Editor, were surprised to read the opening paragraph of Mr. Morgan's will, as reported in the public press, as follows:

"I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my heavenly Father, and I entreat my children to maintain

and defend at all hazards and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered and through that alone."

Many know of a prominent part taken by this gentleman in the affairs of the Episcopal church. The newspapers also informed the world of the fact that Mr. Morgan more or less recognized the Pope. Many were inclined to think of his church membership and church attendance as merely formalism—"churchianity."

Now it appears that, regardless of whether or not Mr. Morgan was a fully consecrated saint of God, he at least trusted in the Savior. Moreover, the faith professed in the above quotation from his will intimates a much clearer appreciation of the atonement work of Christ than the majority of ministers of various denominations would be ready to acknowledge.

Evidently Mr. Morgan was not a higher critic, nor in sympathy with them; for higher critics cannot and do not receive the Bible teaching respecting the value of the death of Christ as the atonement price for the sins of mankind.

Evidently, also, Mr. Morgan was not a believer in the doctrine of evolution; for that doctrine holds that, instead of having original sin, which needs to be canceled before the sinner can have fellowship with God, the contrary is true. Evolutionists hold that man started as second cousin to the monkey, too unintelligent to be guilty of any transgression, and that as a race man has been progressing upward, upward, and needs only to be let alone in order to fully evolute into a god—that is to say, the generations of evoluted men millions of years in the future will be gods. But respecting man present and past, Evolution makes no claim, seeing only a destructive process in operation, and trusting that it is working out the preservation and development of the best of the species.

The great financier's will, viewed from this standpoint, is meaningful. It implies that, notwithstanding vast financial enterprises and the social round of which he was more or less the center, he, nevertheless, caught the thought that he was a sinner; that he needed a Savior; that Jesus was that Savior sent of God; and that through his blood, his death, and through it alone, can come remission of sins and deliverance from the penalty of sin—corruption, death—by a resurrection.

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:—

I request your opinion upon the correctness of a thought expressed in a friendly publication in the following language:

"When the holy Jesus died, it was as a victim of sin, which, for the moment, seemed to have the victory. Indeed, he could not have died, had sin not been imputed to him; for all the promises of health, prosperity and life which were by the law were his. The law said, 'The man which doeth these things shall live by them.' (Rom. 10:5) Thus came a necessity for our Lord to be accounted a sinner, in order that he might die for the people. For this reason we do not see that it is possible for the members of the church to die unless, like him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the publication says, "could not have died")—if there had been no sin to be atoned for. But if our Lord died as above suggested, it seems to me that his death must have been a penal death and not a sacrificial one. Could he die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death, it would appear to me that he could have no life-rights left to his credit to bestow upon either the church or the world. . . .

I anxiously await your reply, for if the foregoing expression is correct I have seriously misunderstood both the Scriptures and the Dawns.

Your loving brother in our dear Redeemer,

W. W. M.—*Va.*

THE EDITOR'S REPLY

DEAR BROTHER M——:—

I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all the dear friends in the truth need to learn—not to accept implicitly everything that they read, nor everything that even a regular pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear brethren engaged in the pilgrim service; otherwise they would not thus represent the Society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection will be reached only beyond the veil. We come now to your question.

We cannot quite endorse the phraseology of the statement which you quote. All of the church die as the victims of sin in the sense that sin and death are personified in the Scriptures. Sin has actuated all those who oppose the truth and persecute the Lord and his consecrated footstep followers.

But we cannot agree to the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He hath made him to be sin for us, who knew no sin." (2 Cor. 5:21) But this Scripture we understand to signify that our Lord who knew no sin, was made a Sin-offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14) The serpent, indeed, is the symbol for sin. But we can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. Thus he suffered as a sinner and for the sinner the same penalty that might be required of any sinner. But while he was a malefactor, a sinner, etc., in the eyes of men, he was the reverse of all this in the eyes of his true followers and in the Father's sight.

What Jesus did he plainly stated—he laid down, or surrendered, his life, because thus he could best serve the Father's purposes. He did not give away his life. Nor did he die under condemnation as a sinner. He did not forfeit his life. Nor did the Jews or Roman soldiers take his life away from him contrary to his permission. He laid it down of himself. Had he died a sinner in God's sight, with sin imputed to him by the Father, he would have had nothing to give for the redemption of Adam and his race—he would have been unable to become their Regenerator in the times of restitution.

We submit that the only proper view of the Lord's death is that it was a manifestation of his absolute obedience to the Father's will. That extreme of obedience was rewarded with the divine nature and glorious exaltation in his resurrection. The risen, glorious Redeemer made no satisfaction of justice and paid nothing over on behalf of anybody until after he ascended up on high. Then he appropriated of his merit to all who, during this age, would accept the Father's call and drawing to become members of Christ's body. To each of these he has imputed enough of his own merit to make good the deficiencies of their flesh, in order that they, like himself, might present to God sacrifices holy and acceptable, and thereupon be begotten to the spirit nature.

Later on, our Lord's human life, unforfeited and not yet given away, will be given away on behalf of Israel and the world, canceling "the sins of all the people" and securing for himself the mediatorial throne of the Millennial age, for the blessing of Israel, through its Mediator, and all the families of the earth through Israel, and under Israel's New Law Covenant. . . .

I note your second question, relative to our statement in THE WATCH TOWER of March 1, 1910, page 88, second column —where we set forth that Satan's "little season" will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this point as now—less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey him throughout the Millennial age; so that at the transfer of his kingdom and the vacating of his mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and divine tests will be applied, to prove, to demonstrate, the heart-faithful. The sentence upon the disloyal is: "There will come fire from God out of heaven and destroy them." This indicates a testing and punishing by divine justice. This would not be possible so long as the mediatorial kingdom held sway. However, we understand that our Lord will be the Father's Representative in connection with that exhibition of divine justice which will follow his mediatorship, just as he was the Father's Representative and Agent before he came into the world to be our Redeemer.

The trial will follow the thousand years of Christ's reign, at the conclusion of which he will deliver up the kingdom to God, even the Father. Hence the loosing of Satan and the testing of the perfected race will be the result of their being turned over into the hands of absolute justice, and in contradistinction to their having been in the hands of mercy through the mediator for a thousand years. That judgment, or test, therefore, will be of the Father, of justice—a similar test to that which originally came upon father Adam.

However, it is written that all things are of the Father

and by the Son. We are to understand that the glorious Son of God will be the Father's active Agent in respect to that judgment, as well as in all other matters. But it will be the Father's judgment, or the judgment of justice, for the Son's mediatorial kingdom will have ended.

REPORT OF THE GLASGOW CLASS I. B. S. A.

DEARLY BELOVED PASTOR:—

We have just held our annual business meeting, and we know you will unite with us in praising God for all his loving-kindness and tender mercies throughout 1912 in permitting us to have the privilege of serving in the harvest work. The following are a few of the items reported on:

There are now more departments, and more workers in these departments, than ever before; and what is more encouraging, there is more activity and energy displayed than at any previous time. Doubtless all taking part are realizing the shortness of the time and are doing with their might what their hands find to do.

There are now nine elders and twenty-three deacons, the work being divided into nineteen departments. A schedule of these divisions and appointments has been printed this session and a copy is enclosed herewith.

We have thirty regular church meetings each week, besides a number of occasional meetings from time to time, including a monthly question meeting, Quarterly harvest work meeting, meeting to report progress, and extra meetings when Pilgrims visit us. The elders hold a monthly business meeting, and all the elected brethren meet every Saturday to consider and advise on any matter coming forward.

The printed syllabus enclosed includes all the regular church meetings. These syllabuses are not only distributed among the brethren, but are also given to any interested who ask for them.

Our meetings are as follows:

(1) Seven Sunday morning meetings in different districts; aggregate attendance about 253. Two Sunday morning meeting outside boundaries, for which chairmen are provided from Glasgow; attendance about 40.

(2) A united meeting on Sunday evenings, well advertised, for the church and all interested; attendance varying from 400 to 700.

(3) Eleven Wednesday evening meetings in homes of the brethren; aggregate attendance, 146.

(4) Eight Berean Studies on Fridays, and one on Sunday afternoon; total number of students, about 180.

(5) One week-night united church meeting on Monday evenings, for the study of "Tabernacle Shadows"; average attendance, about 90.

Monthly question meetings are held about the last Saturday of the month, and questions are answered by the elder brethren (who take the meeting in turn), or by a pilgrim, when the question meeting fits in with his visit.

A "harvest work meeting" is held quarterly, on a Sunday afternoon, to hear and give experiences, and also to exhort one another, in the different branches of the work; average attendance, about 150.

Visitation.—There are now 50 visitors (9 brothers and 41 sisters) engaged in this work. It is intended that the visits should be monthly, and in case of sickness or distress oftener.

The Volunteer Work is now divided into two sections; viz., extended Glasgow (being designated, "The Inner Circle"), and the 30 miles radius around Glasgow (being called "The Outer Circle"). The number of Peoples Pulpits distributed from January 1 to December 31, 1912, is 510,230 for regular volunteer work, including special distribution in July; and the number of Everybodys Paper, for class extension work, is 291,600, making a total of 801,830. About 200 Volunteers take part in this work.

Occasional Colporteuring.—Thirty-six brethren are taking part in this branch, compared with twenty last year—an increase of sixteen. The number of books sold is close to 1,000.

Besides these thirty-six, there are sixteen sisters and one brother from the Glasgow church giving all their time to this work, and several other brethren, who are in readiness for another branch of the work, are devoting a good deal of time to colporteuring at present.

Book-loaning.—Thirty-one brethren are taking part in this department. At present there are 225 books in the work. Each one has 6 books, but some wish 12. This work seems to be opening up and we anticipate more will be done in this way.

Local Pilgrim Service.—Twelve churches are served, monthly visits being paid on request.

Class Extension.—This work has increased rapidly during the past year. There have been 17 series held, which comprises 15 series of 6 meetings, one of 3 meetings, one of 2 meetings; and there have also been three single meetings; total number of meetings 98. Tracts distributed 291,600; attendance averaging one person per 100 tracts distributed. The attention at all the meetings has been most marked.

New classes have been formed in four places and existing classes strengthened in three places.

The total expenditure has been approximately £190 ($950), averaging barely £2 ($10) per single meeting.

Convention.—The outstanding feature of the past year was the General Scotch Convention, held July 25-28, and the presence of you, our dear Pastor, with us for three whole days. The number attending the convention ranged from 500 to 800.

We appreciated very much, and benefited greatly by, your presence with us at that time. The convention finished with a love feast in the convention hall, and a large public meeting in St. Andrews' Grand Hall, filled to overflowing, the attendance being about 5,000 and many being turned away.

Baptisms at Glasgow, during 1912, numbered 81, and the number at the Memorial Supper in March was 363.

At the close of the business meeting it was unanimously decided to send you a message of love, with the following texts:

"The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."—Num. 6:24-26.

"Wherefore, also, we pray always for you, that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ."—2 Thess. 1:11, 12.

And we wish to say how much we appreciate your loving interest in us, and all the help we receive from you through THE WATCH TOWER and through the many visits from pilgrim brethren who come to us from time to time. We thank you and our heavenly Father for all these blessings, and we would just like to say how much we are longing to see your face and to hear your voice again. Come soon!

With much Christian love,

GILBERT MACKENZIE, Secretary

"IT SATISFIES MY LONGINGS"

DEAR PASTOR RUSSELL:—

I came to the Lord in 1886, and had been a worker in the vineyard for over sixteen years, but on account of the inconsistency of Christian teachings, I, ten years ago, went out to seek the truth somewhere else, having lost faith in Christianity. For ten long, weary years I roamed through the world. Theosophy, the Vedas, the Ancient Mysteries, Agnosticism, and all else have been the food of my soul. Finally, last Easter morning, I decided that Christianity, with all its faults and shortcomings, held out more hope for the weary than all the above mentioned husks together. True, I found some truths in all, but nothing, nothing to be compared with the truth that is accessible even to the weakest Christian. Well, I found my way back—the old, old story of the prodigal's return—an Easter morning in my soul.

Since then one of your tracts came into my hands, and I joyfully accepted the truths I found. I am now studying the SCRIPTURE STUDIES; I love them.

I never thought that I would be able to believe in the miracles recorded in the Bible. But I do now. I now look on the laws of nature merely as the habits of God, and as I would set aside a habit whenever I thought expedient for a certain purpose, he would set a settled habit aside for the time being.

As I said above, I am studying the SCRIPTURE STUDIES. I would also be pleased to subscribe to the WATCH TOWER, if you will be good enough to enter my name as a subscriber.

Thanking you again for your kindness, I am

Yours in Christ,

ALEX. P. RIEDEL.—N. Y.

THE LIGHT IN INDIA

MY DEAR PASTOR RUSSELL:—

I want to thank you for sample copy of THE WATCH TOWER, and also for Report on Foreign Mission Work, received a few months ago, and very much appreciated.

I would like to have THE WATCH TOWER sent regularly, beginning with January, 1913, to above address. I will send subscription price in due course.

I am much interested in prophetic Bible studies, and am looking for the Lord's speedy return. I have been working as

a missionary in China for many years, and am now on furlough, most of which will be spent in Travancore, India. May I ask an interest in your prayers for future guidance?

With thanks in anticipation, believe me to remain,
Yours very sincerely.————.—Travancore, India.

REJOICING IN TRIBULATION

DEAR BROTHER RUSSELL:—

Greeting in His name! Your good and encouraging letter of 17th inst. received and very much appreciated.

While we suffered much loss of goods, we did, and still do, and intend always to cling closely to Rom. 8:28. Yes, we were in perfect peace. The flood of water did not reach our second floor by 18 inches; and though our neighbors left their homes and went to the hills, we stayed where we were (upstairs) seven days and eight nights, having plenty to eat and drink (thanks to your advice as to food for time of trouble). We went to bed every night and slept soundly.

While some of those of the world noted and commented on our peace, others said it was wicked to take things so calmly and serenely while they (the world) were so worried and so many were losing their goods.

Your brother and sister by his grace,
MR. AND MRS. J. L. DILLI.—Ohio.

BEREAN LESSONS AND TESTIMONY MEETINGS

We have requested the traveling pilgrims to do what they can to assist the different classes with whom they meet to a proper appreciation of the great value of Berean study classes and testimony meeting. While we have advised these and described their successful operation and method in SCRIPTURE STUDIES, Vol. VI., some of the dear friends seem not to fully appreciate them. We believe this is because they have never seen them in proper operation. With good Berean study classes and testimony meetings rightly conducted, the I. B. S. A. classes will surely be prosperous in spiritual things—whether they have any preaching or not.

The Pilgrim Brethren are selected with care, and with the thought that they are well rounded out in Christian experience and along the lines of the Berean studies and in leading testimony meetings. It is our thought, therefore, that if a Pilgrim visits a place where such meetings are not held, he cannot do the friends a better service than to give them a sample of how such meetings should be conducted to be interesting and profitable—along the lines indicated in Vol. VI.

In places where such meetings are already in vogue, and are successful and well attended by the interested, sample meetings by the pilgrims would not be so necessary. Nevertheless, we have suggested to them that where they serve a class more than one evening, and one of those is the regular testimony meeting evening, it will be well for them to conduct the testimony meeting along the lines of Vol. VI., closing in an hour, and then taking an extra half-hour for a heart-to-heart talk along the lines which the time, place and circumstances may suggest to them as most helpful to the class. We have urged all the dear brethren who do public speaking to confine their discourse to sixty minutes—and surely not to exceed seventy minutes—and that if for any reason they speak longer than this, they will kindly explain to us the particular reasons therefor.

This is not done to hamper the brethren, but because uniformly long discourses are too strenuous for the public, and therefore apt to hinder the cause we all wish to serve. Exceptions to this are made in the case of the two or three brethren who are generally used to open a series of meetings; for a special endeavor is then made to bring out an audience and a little extra time may be necessary, and in the case of especially interesting speakers, a long discourse may be wise. The average speaker, however, can accomplish more good in an hour than in two hours.

In these and in all suggestions and regulations, dear friends, be assured that our aim, object, motive, is the Lord's glory and the blessing of his people.

IN PASTURES GREEN

"In pastures green? Not always; sometimes he
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,
Only for this—I know he holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

"And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, 'Lo, it is I!'
Above the tempest wild I hear him say,
'Beyond this darkness lies the perfect day;
In every path of thine I lead the way.'"

VOL. XXXIV BROOKLYN, N. Y., JUNE 15, 1913 No. 12

"YOUR REDEMPTION DRAWETH NIGH"

"Come, my people, enter thou into thy chambers, and shut thydoors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

[This article, excepting the paragraphs printed below, was a reprint of article entitled, "Come, My People," published in issue March 15, 1895, which please see.]

Speaking of the trouble at the end of the Gospel age, our Lord said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36) Again (vs. 28) He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "My people, enter thou into thy chambers, and shut thy doors."

How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Yet when this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. Whatever their experiences will be, these will be joyful in that they will have the thought of being forever with the Lord. We can rejoice even as did St. Stephen.

RETRIBUTION FOR WILFUL SIN

Verse 21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The heavenly Father stands for justice, and he has appointed that all of his mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much his work as the Father's. The day of trouble is called the day of Jehovah. We read that "In that day his feet shall stand upon the Mount of Olives," and that there shall be a great earthquake.—Zech. 14:4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of restitution is concerned, yet in some instances he has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this age he will intervene in the affairs of mankind, and execute justice in the time of trouble.

In the Scriptures, justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, Justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The church of Christ is a separate class, taken out from the world and having their sins forgiven. They are upholders of truth and righteousness.

But this time of trouble coming upon the world will be the time when justice will get its dues, so to speak. Justice will take its "pound of flesh." It will requite for the more or

less wilful sins of humanity. The class that has reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to justice in squaring the accounts. The Apostle James says, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the church of Christ. The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man's extremity will be God's opportunity. His appointed time for the establishment of his kingdom will have come, and he will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to justice, Messiah's kingdom will interpose. We read that "except those days should be shortened, there should no flesh be saved." This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the sin-debt of the world.

The sin-debt of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice in any way. The selfishness which has led to murder is, however, much more than the meeting of Adam's sin penalty by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down. (Matt. 23:35) And the trouble which came upon the Jewish nation in the end of their age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

LIGHT AND RESPONSIBILITY

In the close of this age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation he will require all the righteous blood shed during this age, upon it, even as he did from the Jews in the end of their age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they might not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this age, we are first of all to remember that it is a tribulation coming upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coming upon the world. The intimation is that those who are not faithful enough to get into the little flock will come into this condemnation with the world. So the Lord tells us of some who will get their portion with the hypocrites.—Matt. 24:51.

Only the wheat class constitute the church of Christ. Only they will be gathered into the barn. (Matt. 13:30) The tare class will undergo this time of trouble coming upon the world. The hypocrite class will include the rich of this world. These are addressed by St. James, 5:1-6. In these verses, the Apostle is turning aside from his line of thought. Then he addresses the church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The great company class is typically represented by the scapegoat of Israel's atonement day ceremonies. The bullock typifies our Lord Jesus, and the Lord's goat his faithful followers. (Heb. 13:11-13) After the faithful ones have finished their course, then something will be done with the scapegoat—the great company. The account in Leviticus is very specific that the high priest will then lay upon the head of the scape goat all the iniquities of all Israel. (Lev. 16:21) All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away—make full satisfaction. As has been suggested, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of justice, so far as all the other sins of the world are concerned, through the great company class.

There is a correspondency between the end of the Jewish age and the end of this Gospel age in this way: As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel age, the sacrificed life of the church will in a measure be required of nominal spiritual Israel.

The Lord seems to give this suggestion, when he says foundation of the world, may be required of this generation; that "the blood of all the prophets, which was shed from the from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation." (Luke 11:50, 51) And St. Paul writes that all things written in the prophecies shall be fulfilled. So in the end of this age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel age, including also, presumably, all the persecutions against the Jews. Therefore the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915.

A WORD TO THE WATCHERS

"Let us watch and be sober."—1 Thess. 5:6.

The Apostle Paul is addressing the church, himself included, when he says, "Let us watch and be sober." He indicates in the context that we are to watch for the day, for Messiah's kingdom, which will produce that day. We know to expect the rising of the Sun of Righteousness. The church is to be delivered from sin and death early in the morning of that wonderful day. Their part is to be in the first resurrection, to glory, honor and immortality with their Lord.

St. Paul tells us that God has so arranged his program that the day will come as a thief in the night—stealthily; and that those who are asleep will not be aware that the day has come, and might therefore not be expected to be in a waiting attitude. Our Master's words are, "Take heed to yourselves, lest . . . that day come upon you unawares. . . . Watch ye therefore." (Luke 21:34, 36) We believe that he leaves the matter in obscurity, because it will be better for us as a whole not to know the exact time. For instance, in the long period of the dark ages it was better that Christians did not know just when the time of Christ's return would come. There were wonderful events transpiring in their day, and have been, in fact, in every day, but so much the more, we read, as the day approaches.

While the adversary is ever active in his efforts to do harm to the Lord's cause, he will be still more seductive in his evil influences during the last days. We must therefore, as the day draws near, be more and more alert in guarding every point of attack. The Lord allows us to do this watching, and he will reward the faithful ones; for he takes pleasure in the watchers. These will not be careless. Any who are careless will not be of the kingdom class, for they are not of the kind that he wishes to glorify.

God wishes those who are awake to be learning more and more of his plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor—they will be unworthy of the day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out.

EVIDENCES OF THE NEW DAY

The way that the Lord has been marking out for his people all down through the age has been a narrow way—a very narrow way. His light is given only to those who are seeking —those who are waiting—those who are watching. These will discern the dawning of the morning.

Others will not see. They have not watched to catch the foregleams of the new day. While things transpire that are evidences of the new day, they are quite unconscious. For instance, the wonderful blessings of our day are manifestations of the new dispensation. The dawn is here. We are astonished that the people do not see. But they attribute these wonderful things to different causes. They think that these are merely the results of man's taking another step forward in progress from the monkey-stage. He has become more intelligent, goes to concerts, churches, etc. He is getting farther

away from the monkey! The power to use steam and electricity proves to these that we are entering the Brain Age! They forget that the few are talented inventors, etc.

We can see that all these great blessings belong to the new dispensation. God is bringing it about. We can see that it is not the educated people, but those less educated, who have discovered the wonderful inventions most useful to man. The inventions which have proved the greatest blessings the world has ever known have been discovered by unlearned men. These things are not due to the "brain age," as they tell us. Perhaps none of the present generation will compare with Shakespeare; perhaps none will compare with St. Paul; none perhaps will compare with Solomon, or David, or Moses.

WATCHMEN FOR A PURPOSE

The Apostle says, "Let us watch and be sober." We cannot say that he here refers to abstinence from the use of liquors, tobacco and other things which have a stupefying effect on the nerves. The thought is that we should be watchful and sober in mind. We find a great many people who are excitable—carried about by every wind of doctrine. They cannot give the reason for what they accept. They do not know that the truth is intended for only the one class of people—for those who are watching.

How carefully we should watch all the increasing signs of the new day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! Those who are on the alert should call the attention of others to these wonderful things. They should seek to arouse the household of faith.

There are people who are as fully consecrated as ourselves, perhaps, only they are not awake. We should give them a kindly shake to arouse them to see the wonderful things. And since we are to be called away soon to the marriage, we are to remember that a part of our watching should be to keep our garments white. We are to watch to some purpose. If we realized how near the Bridegroom is, how careful we would be of our robes! Others do not know, but the bride-elect knows how near the Bridegroom is. She will watch and be sober.

In one sense of the word, there might be many things to lead to excitability. We might merely jump up and down as we see the wonderful things, and clap our hands, etc. But not so! We are to be sober. Yet we are not to be stupid—stolid. We should remember that the Lord is giving us this knowledge to be used, and we should use it more and more. As we more clearly see our imperfections, we should watch and be sober, and we shall accordingly be circumspect, we shall be helpful to others, and will put on more and more the fruits and graces of the holy Spirit—patience, meekness, gentleness, brotherly-kindness, love. And as we watch, we shall be putting off anger, malice, hatred, envy, strife. Thus we shall be pleasing and acceptable to the Bridegroom, and we shall thus be making ourselves ready to enter in with him into the joys and blessings that are now so near—at the door.

THE MESSENGERS OF GOD IN "THE LAST DAYS"

"He shall give his angels [messengers] a charge concerning thee, to guard thee in all thy ways."—Psalm 91:11.

In the midst of the "perilous times" of this "evil day," and of the warning voices of the holy prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the heavenly Father. The Prophet David is prophesying in respect to some person, then future. That person was primarily, we believe, the Lord Jesus Christ; and secondarily, all those whom he has accepted as members of his body throughout this Gospel age—the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the well-beloved Son, and all those who are his members are peculiarly loved. Jesus said to some of his faithful disciples, "The Father himself loveth you."

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special and happy objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the very elect.

Our Lord uses a different figure of speech from that of the Apostle, as though he would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realize that we are of the house of sons, under himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, he knows our minds. Before we realize our own necessities, he has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the harvest work, supervised by our present Lord and his heavenly hosts, yet in the main carried on by members of his body in the flesh.

The Apostle Paul has stated that the Lord makes his ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that divine providence uses is a part of that care over his people. (Heb. 1:7) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would not be to his praise and work out what he chooses, he is able to restrain—as he tells us.—Psalm 76:10.

OVERCOMERS DEVELOPED BY TRIAL

These angels are to "keep thee in all thy ways"—not only in all the affairs of the church, both individually and collectively, but also in all times; it was kept during the dark ages as well as at other times. But this care will not keep us from temptation. None can be of this elect church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but he does make up for imperfect bodies. If the will is poor, he does not want such in his elect church. He wants his people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the church, Head and body, will keep the feet from stumbling. In a general way we might apply the term feet to some members of the body all down, in all times of the age; as we might say, for instance, one member is a hand, and one a foot, etc. The church, resting on those feet members all the way down, throughout the Gospel age, will be guided aright; they will not be allowed to stumble; for, "Thy Word is a lamp unto my feet and a light unto my pathway." Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel age the messengers of the Lord have helped his people over all of their trials. But this reference to the feet seems especially applicable to the last members of the body of Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth!" (Isa. 52:7) This would seem to apply to the last members of the church. This could not have been said all the way down the age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are

just beginning. The new regime is only opening. After our Lord shall have delivered and glorified the church, then he will begin the work with the world. None had the right to say, "Thy God reigneth," in the past; but since 1878, we are making this proclamation.

CHRIST'S PRESENCE A STUMBLING-STONE

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. "He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14) This stone was stumbled over in the end of the Jewish age. (1 Peter 2:8) The Scriptures set forth that Jesus is the Way. The Lord is a stumbling-stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at his first advent, but it was some of the true Israelites who were there stumbled. And the text implies the stumbling of some true spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people today who are stumbling over Christ's presence. They thought so and so; they imagined so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish age, when the rabbis stumbled.

The question is, Why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels—messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as his messengers some whom the world will not be ready to receive.

PARALLELISM BETWEEN JEWISH AND GOSPEL AGES

In the Jewish age the Lord used some whom the scribes, the doctors of the law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as his messengers men who had been fishermen, tax-gatherers—persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men. (Acts 4:13) How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."—Matt. 11:25, 26.

So today the Lord is using channels, agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that he cannot recognize them as members of his body, the elect. They will not have shown the spirit of meekness, gentleness, patience, love, necessary to give them a place in this body. So it will be only the body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with him a covenant of sacrifice—even unto death.

HOPE

"O Father, just to see thee face to face,
E'er endless death
Should claim me for its own—
To hear thy voice, behold thy throne!
And for one moment
Hear thee call me thine, and thine alone!
Ah! that were worth
Long years of suffering and pain.

"But what, O God, must be the joy of this—
To see thy face,
To feel thy touch, and folded to thy breast
To hear thee say, 'We ne'er shall part!'
Break not, O heart!
Though thou hast naught of worth,
Be this thy plea
God's own almighty love, and Christ's sufficiency."

SPIRITUAL VISION PROPORTIONATE TO HEART PURITY

"Be ye clean, that bear the vessels of the Lord."—Isa. 52:11.

The Vessels of the Lord in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services—in the Court, in the Holy and the Most Holy. They consisted of hooks, censer, pans, snuffers, cups, bowls—a variety of precious vessels. Those used in the Holy and the Most Holy were of gold, and those used in the Court were of copper.

The only ones who were allowed to handle these vessels at all were the consecrated class. The priests handled these in the Holy and the Most Holy in certain parts of the service, and in less important services they were covered up and borne in the hands of the Levites. So the vessels were handled only by the priests and the Levites. They required a cleansing before being used, and so were washed. Every bearer of these was required to be cleansed, typically washed free from sin.

In the antitype, our Lord is the great High Priest. The most faithful of his followers are those who are counted as the priesthood in God's sight, on trial now to see whether they will constitute the priests in glory. But all who have made consecration have the robe of Christ's righteousness. Whoever is not thus clothed upon by the righteousness of Christ, whoever is not thus justified in God's sight, can have neither part nor lot in handling the holy things—the precious truths.

The antitypical significance of the Prophet's exhortation in our text is that as in the type God required that everything should be clean, so we must be clean, pure of heart. "Blessed are the pure in heart." We have not perfection of flesh at the present time. When we have come into Christ, this imperfection of the flesh is said to be covered by a clean, white robe, representing the righteousness, the merit, of Christ. We must abide in him. So long as we are in the flesh, we must have the robe of Christ's righteousness, in order to be clean.

Moreover, as it was required of the priests that they keep their robes clean, so we are exhorted to put away all filthiness of the flesh and to keep our robes clean. We are told that the church will be without spot, and clean. (Eph. 5:26, 27) And if we marvel how this could be, the Scriptures show us how it is. We were cleansed from sins of the past when the robe was given us, and this means also a provision on God's part for the continued cleansing of all the sins that are ours through weakness, through temptation, through unavoidable failures. But nothing in this provision indicates a cleansing from wilful sin.

PURITY OF HEART ESSENTIAL

We as new creatures could not have wilful sin and still remain new creatures; for the new creature represents the mind of Christ, which is holy. Whatever weaknesses and imperfections there may be are attached to the flesh; and all these are covered by the robe of Christ's righteousness. We approach the throne of heavenly grace and find grace to help in every time of need.

The context seems to make the text applicable in the present time. It was applicable in our Lord's day. He was holy, harmless, undefiled. It was applicable in the apostles' day. All these must be clean. One, who was unclean, Judas, went to his own destruction. We believe that he went into the second death because he failed to use the opportunities that had been given to him.

As it was possible for Judas to fail, it is also possible for us to fail—to a greater or a less extent. As he was put out of the divine service because of impurity of heart, love of money, etc., so we may be sure that all not pure in heart will be put out of this service. Just as none would be placed in this service if not pure in heart, so if any become impure they will be put out of it.

This is illustrated by the case of Ananias and Sapphira, who were put out of their affiliation with the priesthood be-

cause of their love of money and their attempt to deceive. We remember this also in the case of Simon Magus and others mentioned in the New Testament. There might be some defiled of heart and other people not know of it. As the Scriptures intimate, there might be some highly esteemed among men, and not highly esteemed in God's sight. And there might be some not much esteemed among men, but highly esteemed of God. "The world knoweth us not, even as it knew him not."—1 John 3:1.

PRESENT-DAY OPPONENTS OF RIGHTEOUSNESS

No doubt there are those occupying pulpits who may esteem themselves as really the ministers of God, and be thus esteemed of others, who do not honor his Word. We are told that some of the ministers of Satan are thought to be ministers of God. (2 Cor. 11:13-15; Rev. 2:2; 3:9) Some of them confess that they have no faith, no God at all. Some of them say that God is simply the god of nature. And others, again, say that they believe in God, but do not believe in the Scriptures.

We cannot suppose that these are bearing the vessels of the Lord's house in any sense of the word. Probably they never did bear these vessels. Or possibly they might have done so, and then gone into error, gone out of the court condition altogether, become enemies of the cross of Christ. (Philippians 3:18) The Apostle speaks of some such who hold down (Greek *katecho*) the truth in unrighteousness. In this text the word hold is used, not in the sense of retaining the truth, but of oppressing it.—Romans 1:18.

In another epistle the Apostle speaks of some who preach Christ with contention (Phil. 1:15, 16); but he is not in any way here referring to those bearing the vessels of the Lord's house. He seems to refer to those who have not known Christ, but who nevertheless were drawing attention to the fact that there is a Christ; that they had heard that there was such a claim put forth—that there is a Christ—just as there are some today who are more or less calling attention to certain features of the truth. We would not think that these in any sense of the word are bearing the vessels of the Lord's house, but rather that they are opponents.

The passage from which our text is taken seems to indicate that those who bear the vessels of the Lord's house would have a special force and influence at the present time. This is shown in the statement, "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) This seems to be applicable now in a sense that it never was previously; for the time for the kingdom reign is practically here, the time for this message of God is at hand. We believe that the kingdom of God is in process of erection, and the gathering of the saints now in process of completion. With the completion of this class will come the inauguration of the kingdom.

The context also shows that the time is near when the message shall be preached to every creature. We believe that this is even now being fulfilled. Many are seeing the restitution of all things and the glorious outcome of the divine plan. All who would be thus engaged in proclaiming the message are exhorted to be clean.

THE PURE IN HEART THE TARGET OF THE ENEMY

The intimation of the Scriptures everywhere is that there are adverse influences at work in the world, tending to defile the people of God. They all have, of course, through the weaknesses of their own flesh, a sufficiency of temptation, we might say, to overcome. But the Scriptures say that this is not all they have to contend against. There are fallen angels that operate through occult influences and that are intent upon defiling especially the saintly class. But they are intent upon defiling all.

The purer the person, the more surely will he be the target. You notice that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's house are special targets for the fiery darts of the wicked one. So we must contend against the world, the flesh and the adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord's children, watch to keep their garments clean. Unless they watch, they will surely get their garments defiled. Satan is specially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whoever the wicked one touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched.

The suggestion is that to whatever extent one becomes defiled, unclean, in that proportion he would not be fit to be entrusted with the vessels of the Lord's house. Perhaps all of God's people can say from experience that they know something of what this means. Doubtless it is the experience of all of the Lord's children that in proportion as their hearts are clean their spiritual vision is clear. And in proportion as they depart from this purity, in that proportion they would have less and less opportunity for service—for bearing the vessels of the truth.

INDIVIDUAL CLAIMS FOR RETRIBUTION

"Lay not this sin to their charge."—Acts 7:60.

The words of St. Stephen on the occasion of his martyrdom, "Lord, lay not this sin to their charge," must not be understood to mean that he was in any way dictating to the Almighty how to deal with those who were taking his life. Nor are we to think that he was praying for the forgiveness of all the sins of these people. We are to narrow the matter down to the words used—"Lay not this sin to their charge."

So far as St. Stephen was concerned, he had no special claim to make upon Justice for retribution. The question then arises, Has any one such a claim? The answer is that it would seem that any one who suffers injustice has a claim for retribution. In our common courts, there are some crimes and acts of injustice which are taken up for consideration, though there are others which would never be touched, unless the individual concerned took up a charge.

In St. Stephen's case, we understand that the wrongs done him are charged up against the wrong-doers. They were already tainted with original sin, as members of the human family; they were already under condemnation to death. The Lord Jesus had already begun the work of making satisfaction for their sins and for the sins of the whole world. In his own time and way, God will judge these sinners. Hence they shall have a just recompense, in proportion as they were guilty of wrong-doing.

Jesus intimates that crimes against any of the members of his body will have to be expiated. The doing of injury to one of the Lord's people is especially evil in God's sight, and especially punishable; for these are in special covenant relationship with him, while the world is outside of this protection of divine Justice, except in a general way.

The words attributed to our Lord, "Father, forgive them, for they know not what they do," given in our Common Version Bible, are not found in the oldest Greek MSS. It would be rather more difficult for Jesus to offer such a prayer than for us to do so; for the Scriptures declare that he knew what was in man. We do not know. Any prayer that we might offer respecting man would be very different from what Jesus would offer. Therefore, we must leave these words out of consideration when thinking of St. Stephen's words.

GENERAL AND SPECIAL RIGHTS UNDER THE LAW

We ask ourselves, To what extent was St. Stephen right and within his privileges in offering such a prayer? If he were one of the apostles, we should be bound not to make inquiry, but to suppose that he was right. The fact that the words are recorded in Scripture does not prove anything more than if they were from one of us.

In our common law, there seems to be this principle—each individual seems to have certain rights in addition to the general rights under the law. These special rights he may or may not press, if occasion should arise. In St. Stephen's case, we understand that he had a right to waive the claims of justice, and did so. It is as though he had said, "I put in no protest, and ask for no vengeance on my account."

The question then arises, Did he have a right to wish for vengeance on them? We think not. Our Lord's instructions are, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36) But so far as the general principles of righteousness are concerned, we must not interfere. St. Stephen very properly limits his prayer in this sense, as if he were saying (paraphrasing), "Heavenly Father, I am not asking for vengeance on them, but that they may not be held especially responsible for this sin against me."

DEFENSE OF THE INTERESTS OF THE TRUTH A DUTY

We are admonished by our Lord to love our enemies, and to do good to them who hate us, and to pray for them who despitefully use us and persecute us. The question then comes in, Would it ever be right for us to appeal to justice? Should we always say, "Father, forgive them; I forgive

them''? Should we wish that the courts should do nothing against them? No! Where the interests of the Lord's cause are involved, it is our duty to say something in defense of the truth; but not in a personal matter.

Of course, the world will not understand our motive, for the world does not act except for personal reasons. Consequently, they would suppose that we acted for our own sakes. But we have given up all our earthly rights, in consecration; that is, we covenanted to give up every claim to our just rights in the world. This is the substance of our consecration.

Where the interests of the Lord's cause are involved, however, it is our duty to act for the good of the truth, for the reason that certain impressions inimical to the truth may be stopped. We see illustrations of this principle in the case of the Apostle Paul at court; also when he said to Elymas the sorcerer, "O thou child of the devil, . . . wilt thou not cease to pervert the right ways of the Lord? . . . thou shalt be blind, not seeing the sun for a season." (Acts 13:10, 11) In these cases, and also in that of Alexander the coppersmith, we may be sure that the Apostle was not seeking personal revenge.

This attitude should also be ours in all the affairs of life. If anything is done in opposition to those who oppose themselves, it should be done in the same spirit that the Apostle showed in the course which he took. We all find that as we grow in grace and in knowledge we develop a spirit of charity —forgiveness. This is as it should be. Greater knowledge of God, greater development in character-likeness of Christ, should make us the more generous, forgiving.

IGNORANCE THE REAL CAUSE OF MUCH INJUSTICE

The Lord blesses us in giving us a clearer knowledge of the truth. When we come to the knowledge of the truth, it gives us a sympathetic feeling for the world. We are all fallen. But the Apostle says, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) Others, who are not cleansed, not sanctified, not justified, are in the gall of bitterness, so to speak.

When we consider all the evil deeds done in the world, and when we look back through the pages of history, we can see that the majority of those who perpetrated evil did so because they did not appreciate the principles involved in the matter. St. Peter, speaking by inspiration, says that in ignorance Israel killed the Prince of Life. (Acts 3:15, 17) St. Paul, who gave the authority of the Sanhedrin for the stoning of St. Stephen, tells us that he did these things in ignorance, in blindness; and that he verily thought that he was doing God service.

If this was true of all these cases in the past, may we not think that quite certainly the same principle is operating now—individually? The Lord is able to stop these things, and will do so in due time. He will lift the vail and let the light shine out in due time. But it is not the due time as yet. The church has not yet completed the sufferings of Christ.

OUR SHARE OF THE CUP OF SUFFERING

We should rejoice in having a share in the sufferings of Christ, and should receive our share in meekness and uncomplaining obedience, realizing that the Father hath poured the cup which we are to drink. If we love our enemies and do not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good, then we have the right spirit. Any desire to do them injury would prove that we are lacking in the Lord's Spirit. Whoever finds that he has a spirit of viciousness will find that he has much to learn. But whoever finds in himself evidence of the Spirit of the Lord in this matter, may rejoice.

By and by, these very ones who are persecuting, slandering, doing evil towards us, will see clearly, and they will be ashamed. As the Scriptures say, "Your brethren that hated you and cast you out for my Name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) The time when they shall be ashamed is the time when Christ shall appear and they shall see. "And when he shall appear, we shall be like him." So, then, our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are now doing against us.

"WITH WHAT JUDGMENT YE JUDGE"

Recently we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of various denominations attack Brother Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Brother Russell's friends, as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:

REV. WILLIAM G. MOOREHEAD, D.D.

DEAR DR. MOOREHEAD:

I read some time ago your article in the seventh volume of Fundamentals on "MILLENNIAL DAWN," the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of "MILLENNIAL DAWN" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Now Jesus had said something like that—though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the MILLENNIAL DAWN series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the holy Spirit. There is a strange and ominous silence regarding this

most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian church. Not one word of teaching has the writer found in MILLENNIAL DAWN as to the distinct personality of the Spirit, or as to his supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement—that the author ignores the holy Spirit. A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least, and this should make those who are seeking the truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the class-room. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20; 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full truth, and if that has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have gotten beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have gotten unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am

Yours in His service, T. S. THOMPSON.—*N. Dak.*

MOSES CALLED TO SERVICE

JULY 20.—Exodus 3:1-14.

"Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

Moses was forty years old when he fled from Pharaoh, discouraged. He was eighty years old when God called him to be the leader of Israel. The first forty years of his life were an ordinary schooling, the last forty a special schooling in meekness. He was now ready for service at exactly the time when God wished to use him. So thoroughly discouraged had he become that he who was ready to lead the hosts of Israel without a special divine commission and authorization was now so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness, etc. He did not realize that he had only then become fit.

So it is with some of God's children today. They little realize the importance of the lesson of meekness—submission—teachableness. He who learns this lesson is getting the most important preparation for divine service. "The Lord resisteth the proud, but showeth grace to the humble"—the meek, the teachable, the submissive. The Apostle, on the strength of this principle, urges the church, saying, "Humble yourselves, therefore, under the mighty hand of God"—submit yourselves to whatever God's providence shall bring to you in life's experiences—"that he may exalt you in due time"—after he shall have made you ready for the exaltation and for the service he wishes you to perform.—1 Peter 5:6.

Moses was tending Jethro's flocks, and perhaps considering how wise it was that forty years before he had been unsuccessful in arousing his brethren to flee out of Egypt. He could see now, in the light of maturer years, what a herculean task he would have had as their leader. He could see with maturer years the dangers and the difficulties of the wilderness journey. He could better understand the difficulties that would have attended his people in attempting to take possession of the land of Canaan—how they would have been resisted by the inhabitants of the land, more experienced than they in warfare, etc. Quite possibly he philosophized upon the folly of human ambitions, and concluded that the people unready to be delivered had been as wise or wiser than himself in remaining rather in bondage.

THE BURNING BUSH CONSUMED NOT

Thus ruminating, while his flocks pastured on the mountainside, Moses caught sight of something most unusual. A bush was afire, yet it was not consumed. The longer he gazed, the more curious he became, until he resolved to investigate. He approached the bush. From it came a voice, declaring the phenomenon to be a manifestation of God's presence and power. Moses obeyed the command that he should take off his sandals, because it was holy ground, by reason of the presence of the angel of the Lord. Moses covered his face in reverence, while he hearkened to the divine message.

God's message portrayed to Moses' mind the foundation for his hopes and those of the Israelites. The statement, "I am the God of Abraham, the God of Isaac and the God of Jacob," brought to this instructed man of God a clear understanding of what was signified by this experience. By it God reminded him of the special covenant which he had made with Abraham, and had renewed with Isaac, and confirmed to Jacob for an everlasting covenant. Thus Moses was assured that God had not forgotten the good things which he had promised. Thus his faith and hope must have been reestablished. He learned that God's time had come for the deliverance of the Israelites and for their attaining the Land of Promise—Canaan, the land flowing with milk and honey—i. e., very rich, very productive.

If during those forty years, and perhaps before, Moses had time and again wondered whether God really cared for the Israelites and why he permitted them to be oppressed by the Egyptians, he now had God's own assurance that he did know it and that he did care, with the intimation that for some good reason he had all these years waited, and had withheld help which he at any time had been able to give, and that he had a purpose in so withholding. The Lord's explanation of the matter closed with an invitation to Moses to now be his servant, and messenger and mouthpiece to Pharaoh, calling upon him to liberate the captive Israelites.

"CERTAINLY I WILL BE WITH THEE"

Then Moses, who forty years before was full of confidence and courage, and ready to lead the Israelites, but who now was lacking in self-confidence, replied to the Lord: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This meant, Lord, surely you know that I am a failure; with all the educational advantages that I had, I am fit for nothing better than

to be a sheep-tender; Lord, surely there must be some one much more competent than I for the leadership of Israel, else I fear that my people will never get out of Egypt.

God's reply was: "Surely I will be with thee." I shall not expect you to do this of yourself. I realize that it is a great task, a mighty work, but "I will be with thee." By way of making the matter forceful, the Lord declared not only that Moses should lead forth the people, but that they should come to that very mountain, "the mount of God"—and worship him there.

Moses, remembering his previous failure, was cautious. He inquired what response he should make to the Israelites if he should tell them that God sent him this time and they should inquire, Who? Which God? What is his name? The divine answer was that God's name is, "I AM THAT I AM" —the self-existent One. But Moses had become so distrustful of himself that he still could not think of undertaking this great work. He urged that the Egyptians would not let the people go. He felt more and more convinced that their intention was to keep the Israelites as their slaves. Another objection was that the Israelites themselves would not believe that God had really appeared to Moses.

Answering these objections, the Lord gave Moses certain signs, convincing him that he was talking to the Omnipotent One, and assured him that these same signs would be convincing to the Israelites and the Egyptians.

SLOW OF SPEECH AND INCOMPETENT

So meek was Moses that although he fully believed the Lord and trusted his power, he could not realize that even with divine help he would be successful. It must be God's thought that some one else would be found for so important a work. Moses declared, "I am not eloquent, but am slow of speech and of a slow tongue." Moreover, he was inexperienced as a servant or prophet of the Lord. Surely it must be that the Lord was merely trying him to see whether he would be rash enough to undertake such a matter, but really intending to use some one else. But no! The Lord's answer was, "I will be with thy mouth and teach thee what thou shalt say."—Exod. 4:10, 12.

So today the Lord's true people of the Gospel age are all spirit-begotten, and are all thereby authorized and qualified to be ambassadors for God, to speak the truth in love, in the name of God, and as servants of the Lord Jesus Christ. But to some of us at times it seems impossible to realize how great the honor God has conferred upon us in inviting us to be his agents and mouthpieces in speaking his message to the world, or to the brethren in the church. And then when convinced that the Lord will be with us, some are in danger of being too rash and wilful in connection with the matter. While such need no encouragement, doubtless those who, like Moses, need to be encouraged, are in less danger of being injured by the great honor that attaches to the service of God in any capacity.

To the humble ones now, as to Moses of old, God declares: "I will be with thee; I will be with thy mouth and teach thee what thou shalt say." As one lesson is to have no confidence in ourselves or in our own judgment or strength, another important lesson is that we should have every confidence, absolute confidence, in God. Not until this lesson is learned will any be really fit to be God's mouthpieces. In the case of Moses, humility, lack of self-confidence, meekness, had become so pronounced in him during his forty years of training along that line that he prayed the Lord that, even if he should be used, some one else might be the spokesman. God heard his request and granted that he should have his brother Aaron for a companion and mouthpiece, when he would go before Pharaoh to make demands in the name of the Lord.

Nevertheless, Aaron was not the one competent for the great work. He did not have the same schooling that Moses enjoyed. Therefore God appointed that Moses should be as a god, or ruler, to his brother Aaron and that the latter should be as his servant, or mouthpiece, speaking only as authorized by the meek and lowly Moses in whom, because of his meekness, God was reposing the responsibility.

Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life and the greater also will be our reward in the life to come. Let us, therefore, as the Apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time.

MAKING THE WILDERNESS BLOOM

Bible students are more and more having proofs set before them of the fulfilment of the Scriptures. The promise has stood in the Bible for centuries, that God would ultimately turn away the curse from the earth and that, instead of thorns and thistles, it would yield blessings to mankind. This great change was to come at the close of the six great days of a thousand years each—the period of the reign of sin and death. The great seventh day, the day of Christ—a thousand years—is to witness a wonderful transformation from darkness to light, from evil to good, from the curse to the blessing.

That thousand years of blessing is in the Bible styled "The times [or years] of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) Bible Students are calling the attention of each other and of the world to the fact that the six thousand years of the reign of sin and death are past, and that we are living in the dawn of Messiah's day—the Millennium.

Blessings are coming to mankind from every quarter. But they are not coming as miraculously as many had expected. God's blessing is coming through human enlightenment. He is lifting the veil, and men of ordinary capacity are seeing things which their equally bright forefathers never dreamed of. Artesian wells are serving to irrigate certain sections and to make them very fruitful. The diverting of streams for irrigation purposes is rapidly making arid lands blossom as the rose.

Advancement along the lines of horticulture is improving our plants and flowers greatly. It is difficult to imagine how more beautiful bloom could ever have been seen in Eden of old, or how anything more nearly perfect and beautiful could ever be hoped for in the paradise which by and by will be world-wide. Horticulture is receiving enlightenment and blessing from heaven. Ideal apples, pears, plums, grapes, etc., are coming to us in the place of the poor stunted fruits of the past. We may well wonder how there could be much further improvement made in some directions. Yet the matter of improvement is about in its infancy.

We quote below an interesting item respecting a valuable work now being conducted by Mr. Burbank, of California, a man who has already given us some new varieties of fruit and done much to educate the world along horticultural lines. We quote:

"While the recognition of the value of Burbank's work by the Carnegie Institution and the appropriation of funds was helpful at a time most needed, it is not as important from a utilitarian standpoint as was the bill passed by Congress last August giving Mr. Burbank grants of lands for conducting his experiments regarding the spineless cacti. The bill provides for the placing of twelve sections of desert land at his disposal in locations to be selected by him in California, Nevada, Arizona and New Mexico, each section containing 640 acres of land.

"While the stories of the spineless cactus and its possibilities as an addition to the food and industrial resources of the country were ridiculed at the beginning, the demonstrations already given by Mr. Burbank are convincing proof of its practicability. About ten years ago he began to study the cactus with a view of making it useful to the human race, instead of the enemy it always has been regarded. He recognized its good qualities, namely, that it was hardy and would grow where nothing else would, in the blistering heat of the desert, and that it had much nutrition stored in its thick leaves and golden or crimson fruit.

"His first two objects were the removal of the sharp thorns covering the branches, leaves and fruit, and the removal of the woody, fibrous skeleton of the leaves, which made them indigestible. The cactus selected by Burbank for his experiments was the Opuntia species, native to Mexico and South America. Hundreds of thousands of seeds were planted and extensive crossings were made between the pollens of the flowers. In making the thornless cactus, Mr. Burbank recognized the fact that it took much of the vital force of the cacti to develop the powerful thorns and supply the leaves with fibers. In breeding these away he gave nature a chance to devote her energy to improving the fruit. He has accomplished this in a manner that seems absolutely marvelous.

"The fruit of the cactus is like a fat cucumber in appearance, slightly flattened at the ends. It is delicious for jelly and jams, and one variety has a pineapple flavor. The

juice has been found invaluable for mixing paint, and the coloring of the red fruit is permanent and of great brilliance. Cactus fruit already is on sale in the Western States, and a large commercial company has been formed in California for its exploitation.

"At present Mr. Burbank is devoting his time chiefly to the selection of the sites of his experiment fields in the desert lands supplied him by the Government. If, as is generally believed, his claims can be demonstrated upon this large scale, he will add many millions of dollars to the resources of the world. There are billions of acres of desert ground in different parts of the world, and if these are all made productive, the benefit to all is apparent.

"It is claimed that an acre of cactus plants will produce 200 tons of food value. A corn production of a ton and a half is considered good, and a five-ton yield of alfalfa is exceptional. The leaves of the cactus may be used as forage as acceptably as alfalfa. If the produce is utilized for the manufacture of wood alcohol, the yield is estimated as amounting to $1,200 value per acre as against $35 for Indian corn. It must be considered that this cactus is to be produced entirely upon desert lands, which never before have been productive of anything of commercial value."

MEN OF DESTINY

JULY 27.—Exodus 5:1-14.

"Blessed are they that mourn: for they shall be comforted."—Matthew 5:4.

Napoleon was styled a man of destiny, and surely many things connected with his experiences look as though the Lord's providence had something to do with him. This does not signify that he was a servant of God—far from it! But it does signify that divine wisdom has at all times been able to overrule the wrath of man to serve him, and the remainder to restrain, thus to cause all things to work out the divine purpose. Just what were the divine purposes in Napoleon's day was far from clear, to even the saints of God then living. Indeed, we may say that that purpose is only partially understood by the Lord's people yet, although Bible Students can see with the eye of faith many ways in which the campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All my purposes shall be accomplished. "The word that is gone forth out of my mouth shall not return unto me void; it shall accomplish that which I please, saith the Lord."—Isaiah 55:11.

The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny. We may be even more sure of this than in respect to Napoleon, because we have divine assurance of the fact. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." (Exodus 9:16) St. Paul declared that God hardened this Pharaoh's heart that he should not let the people of Israel go free. He quotes the divine Word: "For the Scripture saith unto Pharaoh, Even for the same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Romans 9:17.

But God's people very seriously misunderstood the purport of these words when in the past they interpreted them to mean that God had created Pharaoh a wicked, hardhearted man, and that subsequently he still further hardened his heart. Not so! The Scriptures declare that all God's work is perfect. He never made an imperfect man. Adam was created in his Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard-hearted.

VIEWING THE OTHER SIDE

This degeneracy has been passed down from parent to child along the lines of heredity, so that Pharaoh was by nature what his forefathers had made him, plus the action of his own volition. St. James declares, "God tempteth no man." (James 1:13) There is nothing surer than that God has never directly used his mighty power to harden the heart of any human being. On the contrary, the Lord's providences, blessings, instructions and mercies are all intended to soften the heart, to take away its stoniness.

Bible Students now realize that the Apostle meant to tell us that from amongst the princes of Egypt God raised up to the throne of that kingdom a stubborn ruler, upon whose heart the mercies of God, in lifting one plague after another, would have only a hardening effect. And God raised this prince to the throne, so as to teach a great lesson respecting divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind—a free will—may be perverted by Satan to work his greatest injury.

Not all men of destiny are in opposition to God, however. Abraham, Isaac, Jacob, Moses, David, Solomon and the prophets, as well as Jesus and his apostles and all his followers, are men of destiny—foreknown, "called of God." With these men of destiny the Lord equally operates, and similarly. Upon these his mercies, tenderness and gracious promises have a softening effect, making them tender-hearted, forgiving, loving, more and more tending toward the development of the graces of the holy Spirit—"meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

The destiny of these men is only partly worked out in the present life. They are permitted to pay a goodly price for the maintenance of their fellowship with God and inheritance of his promises. This costs them the friendship of the world, and oftentimes the loss of things highly esteemed amongst men, but it brings them the "Peace of God which passeth all understanding." And this peace and joy and comfort amidst tribulation are merely the foretaste of the riches of divine grace which God has in reservation for these—in Messiah's kingdom.

Such of these saints as lived before the Redeemer offered his sacrifice for sins are to have a better resurrection to earthly nature than the remainder of mankind will have, and to be "princes in all the earth" as the human representatives of the Messianic kingdom for a thousand years. The men of destiny, from the time of the first advent of our Lord down, are to have a still higher reward—a change of nature. The Captain of their Salvation, the Redeemer, has already reached his destiny of high exaltation, "far above angels, principalities and powers"—"at the right hand of God."—Philippians 2:9; Ephesians 1:20, 21.

The loyal band following in his footsteps in the narrow way, seeking, according to the divine promise, glory, honor, immortality and joint-heirship in Messiah's kingdom, are also men of destiny. But their destiny has not yet been attained. It is for them to wait until the full number of the elect church shall have been called, chosen and proved faithful. Then their destiny will be reached by the glorious change of the first resurrection; for "flesh and blood cannot inherit the kingdom of God." By their change they will be perfected in the divine nature like their Master. (2 Peter 1:4) O glorious destiny! United, or married, to their Lord on the heavenly plane, they will be his joint-heirs, a royal priesthood, to reign with him a thousand years for the very purpose of blessing the world of mankind, for whose recovery Christ died.—Revelation 20:6.

Eventually, the destinies of those faithful before the Cross and those faithful since the Cross will be united in the kingdom, as St. Paul declares. The ancient worthies, although proved, cannot be made perfect until the church, of still higher destiny, shall have reached her glory.—Hebrews 11:38-40.

"I KNOW NOT THE LORD"

In due course Moses, accompanied by Aaron, who acted as his mouthpiece, presented himself before Pharaoh and delivered the divine message respecting the liberation of the Israelites. He was met with derision, Pharaoh declaring, "I know not Jehovah, neither will I let Israel go." For a time it seemed as though the whole work would be a failure. It was a time of testing to the faith of not only Moses and Aaron, but all the Israelites. Pharaoh with great hardness of heart sent forth the edict that the tasks of the Israelites should be increased. The Israelites were doing forced labor, making bricks for public buildings. Apparently the bricks were made of unburned clay, and straw was provided for use as a binder. By the new rule, the Israelites must produce the same number of bricks per day, but must additionally scour the fields and hedges to gather some kind of stubble that would serve them as binders. Thus their tasks were practically doubled; and if not performed, they were beaten. Can we wonder that the Israelites of less faith murmured against Moses and Aaron and blamed them with the increase of their tasks! Nevertheless, by these very bitter experiences the people were all the more prepared to welcome the liberty subsequently offered them in God's providence.

And is this not true in respect to some of our spiritual liberties also? To some extent, at first, our efforts to please and obey God bring greater trials of the flesh, greater oppositions from the adversary. The Lord would strengthen our faith, and cause us to appreciate the privilege of being set free

from the power of sin and death, and of being inducted into his family.

Confirmations of this very account of the tribulations of the Israelites were discovered by the French savant, M. E. Naville, in 1884. He found the city of Pithom, which the Israelites built. (Exodus 1:11) In the British Museum in London and also in the Metropolitan Museum, New York, there are on exhibition some of these very bricks. In size they are about four inches to eight inches square and about two inches thick—unbaked, but very hard. Another traveler, describing the walls of Pithom, says: "The lower courses of these walls, and for some distance up, are made of well-made bricks, with chopped straw in them; but, higher up, the courses of brick are not so good. The straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants, which had been mingled with the mud in their making."

PREPARATIONS FOR CANAAN

The statement of Exodus 1:14 is generally understood to imply that the Israelites were compelled to learn all the trades and occupations of their masters. They had been from Abraham's time a pastoral people, and by this very operation they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly a grand preparation for the necessities that lay before them. Shall we say that all this was of chance? Shall we not rather say that the Lord in his providence was dealing with them—humbling them, as well as qualifying them for the large opportunities he intended to present?

Whoever can discern the Lord's leadings in connection with typical Israel of old should be fully prepared to note and appreciate divine providences in his own case as a spiritual Israelite. Nevertheless, few lessons are harder to learn than this one—that God supervises the affairs of all who are truly his. Nevertheless, it is well to remember that only those who have entered into covenant relationship with God, and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28. Our present experiences of disappointment, trials, vexations, oppositions, etc., are designed to work in us the peaceable fruits of righteousness, and to thus "work out for us a far more exceeding and eternal weight of glory."

SOME INTERESTING QUESTIONS

ADAMIC OR SACRIFICIAL DEATH?

Question.—Suppose that one of God's consecrated saints should die by some convulsion of nature—flood, fire, etc.—would such a death be sacrificial, or would it be Adamic?

Answer.—A consecrated child of God could not die the Adamic death. His death would either be the sacrificial death or the second death. If when he died he were a consecrated child of God, his death would be merely a completion of the consecration which he had previously made. Our lives are made holy and acceptable by the great High Priest, in whatever form death may come. But if in the meantime this consecrated child of God should turn away from him, then it would be the second death. If he sin wilfully, deliberately, he commits the "sin unto death."—1 John 5:16.

OUR LORD'S BAPTISM

Question.—Was our Lord baptized in water before he was baptized of the holy Spirit?

Answer.—The Scriptural account of our Lord's baptism at Jordan seems to imply that God made the manifestation of the descent of the holy Spirit on Jesus after his baptism in water. He was baptized into death before he went into the water, in the sense that he had given up his own will; in the sense that the apostle quotes from the Old Testatment—"Lo, I come; in the volume of the Book it is written of me; I delight to do thy will, O my God." (Psa. 40:7, 8; Heb. 10:7) Our Lord came to do everything written in the Book concerning him.

Our Lord was already dead to his own will; otherwise he could not have gone to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice of himself, apparently waited until after Jesus had performed the symbol. So we read that after he had come up out of the water, the holy Spirit descended like a dove. God gave that outward sign, not for all, but for John, who "saw and bare record," as the Scriptures declare.—John 1:32-34.

CHARACTER DEVELOPMENT

Question.—How near to the character-likeness of our Lord Jesus Christ must one attain on this side the veil in order to have good hope of being one of the elect on the other side of the veil?

Answer.—Jehovah God will not accept anything that is imperfect. Even our human nature presented to him sacrificially by the High Priest needed first to be covered by the merit of the Priest himself and to be thus perfected before being divinely accepted. In thinking of ourselves, however, we are to remember that we have the new creature in an earthen vessel. It is the new creature that must have the likeness of Christ.

In the flesh we are beset by the world, the flesh and the devil. All these things conspire to hinder the new creature from working perfectly in the old body. The will must be nothing less than perfect. As Jesus said, "Blessed are the pure in heart." (Matt. 5:8) Purity of heart must be absolute.

The pure of heart are those whose intentions are pure, whose motives are pure, who desire the best—long for the best. These may have strong consolation, may have full confidence toward God respecting the glorious things he has promised; for they could do no more than the best they are able to do in the mortal body—and thus show their devotion.

VOLUNTEER EXTENSION WORK

The Volunteers this year are doing nobly and we have splendid ammunition. No doubt the results will be great. However, we must not hope to know the details until we reach the kingdom. Meantime it is ours to do faithfully what our hands find to do—what our Lord privileges us to do. We are his ambassadors, his witnesses.

We suggest that class extension work find parallel in volunteer extension work. After you have served your place of residence, seek the Lord's blessing in an endeavor to extend the distribution of free literature to other towns and cities within a reasonable radius. The Society is pleased to supply the ammunition free of all charges. It merely wishes, with the order, the names of the places to be served and the assurance that the work undertaken will (D. V.) be promptly done—that the literature will not be permitted to lie by unused. Remember that census population includes infants and that a proper estimate of one paper to the family would be one to five of the population. That is to say, a town of 5,000 would require 1,000 copies of the volunteer matter. In cases where the population is found to be foreign, remember we have free literature in nearly all languages.

"He that reapeth receiveth wages and gathereth fruit unto eternal life," is the message of our Master to us, one and all.

THE REFINER'S FIRE

He sat by a fire of seven-fold heat
As he watched the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems of a price untold.

So he laid our gold on the burning fire,
Tho' we fain would have said him, "Nay";
And he watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a form above,
That bent o'er the fire, unseen by us,
With a look of ineffable love.

Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah, no! but he saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure! —*Unknown.*

THE GREATEST THING IN THE UNIVERSE—PART I

"Covet earnestly the best gifts: and yet I show unto you a more excellent way."—1 Cor. 12:31.

The Apostle James has declared that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness or shadow of turning. Hence every gift from God would be a blessing. Even those upon whom God will execute the sentence of the second death may be said to receive something that is not really an injury to their best interests.

In thinking over these different gifts of God, the Apostle Paul enumerates some of those that were given to the church in the beginning of this Gospel age. We read in the psalms: "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them." (Psalm 68:18) Some of those gifts were given to the men who became followers of the Lord Jesus. After Jesus had ascended, all his followers were to particularly wait until he would send them, from the Father, the power and blessing of the holy Spirit, which was to come to each sincere believer, and which was to be accompanied by gifts—by some outward gift and manifestation, useful and to be used.

In our context the Apostle enumerates some of these gifts —apostles, prophets, evangelists, teachers, pastors; others received gifts of tongues, healings, power to perform miracles, power to cast out Satan, power to interpret tongues, power to discern spirits. Some received one of these and some another; some received several. St. Paul had various gifts, and declared that he spoke more tongues than they all. (1 Cor. 14:18) It would appear that the early church thought very highly of the gift of tongues. They became very anxious to have God give them this particular gift.

But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best —to exercise discrimination of mind as to which would be the best gift. He declares that he would rather speak five words in a known tongue than to speak ten thousand in an unknown tongue, and not be able to interpret. He told them that they should pray for interpretation—that they should not only desire to speak in unknown tongues, but also desire to give the interpretation, or the proper meaning, in order to be understood. In his letter to the church at Corinth, chapters 12 and 14, he expressed the thought that these different tongues and gifts were all intended to minister to the church for their benefit as a whole.

PURPOSE SERVED BY THE GIFTS

The gift of tongues was given at that time to supply their lack otherwise. The early church had no Bible. Being put out of the synagogues, they had no access to the Old Testament, and the New Testament was not yet written. Therefore God's people without these gifts would have had very little to help them—to teach them. None were qualified to teach the brethren. Only the power of God could give them this ability to teach. Therefore the Apostle Paul urged them not to forsake the assembling of themselves together. As they saw the great day of Christ drawing on, they should have great desire to come together and to discuss these things of God's plan.

And when they were assembled, it was of great advantage to them that some one should rise to speak. And they might desire, or pray, as the case might be, that God would send them some interpretation. In this way the church was drawn together and held together. They did not know what message would come in this way from the Lord.

We are not to suppose that God would thus give any very deep doctrinal matters. But it does appear that in this way he gave his people some milk of the Word, until the New Testament should be arranged—written and collected in an available form. The Apostle Paul led off with these gifts to the church. The gifts of tongues, nevertheless, were surpassed by higher gifts, some higher arrangements for them. St. Paul would rather that they should be orators, public speakers, or have an interpretation of an unknown tongue. This would mean more of personal contact with the Lord. Therefore they should desire such a gift in preference to one of less importance.

Then the Apostle proceeds: "Yet show I unto you a more excellent way!" something still better than those special gifts which he had been discussing—better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show that these things would pass away, and be no longer necessary to the church, but he was going to tell them of things that would never pass away. Therefore they should discern and seek especially the best gift. They should not only discriminate amongst these gifts and choose the best, but they should be looking beyond these to a developed condition of heart which would be specially pleasing to the Lord, and would bring them into closer relationship with him.

He proceeds to explain that this is love. They might have the gift of prophesying, of working miracles, of healing the sick, of speaking with tongues, of interpretation, and yet come short of ever attaining the highest blessing of the Lord, unless they should incorporate into their lives this better thing—LOVE. No matter how well able they might be to speak with tongues or to interpret or to work miracles, etc., this love was a far more important thing for them to have. Then he enumerates the various qualities of love—meekness, patience, brotherly kindness, etc. The sum of them all is love. It is love for the brethren, love for friends, love for neighbors, love for our enemies, which would do them good, and not at all wish to see them suffer injury. This, then, is the more excellent thing.

Though the elements of love are developed qualities and may, therefore, properly be called fruits, they may be called gifts also. From the apple-tree we get gifts of apples; from the peach-tree we get gifts of peaches; from the pear-tree, gifts of pears, etc. Since we have to do with the development of these qualities of the Spirit, they are styled fruits of the Spirit. And they are far more excellent and far more to be desired than the merely mechanical gifts, which at the first came to all of God's people, because of their special need, but many of which passed away shortly after the apostles died.

LOVE—VARYING IN KIND

The question naturally and properly arises, What is love? The Bible answers, "God is love." As it is impossible to fully describe God in his greatness, so it seems impossible to fully describe all that would be comprehended in the word love. Love is the most powerful thing in the world; therefore love most nearly represents God, because he is the Supreme, Almighty One. We might say that God is not this, not that, not the other. And so with love—we might describe it by saying what it is not. Nothing can be right that is out of harmony with love, as nothing can be right that is out of harmony with God. The Apostle says, in describing love, that it does not think evil, does not vaunt itself, has not the disposition to be puffed up, is not easily provoked, does not take pleasure in iniquity, etc.

We may, of course, remember that our word love is made to cover a variety of sentiments; for instance, the love of a hen for her chickens, her care over them; the love of a father and mother for their children, and their care over them. Love, then, includes this interest in all that are under one's care. God has this quality of sympathy which leads him to look out for the whole universe—all sentient creatures, all that have life. He is bound by Love to look out for all these.

In human love—natural love—we find sympathy a very strong quality. Then we have a higher than mere sympathetic love—we have esteem, appreciation of some admirable quality. We say that we love certain traits in the character of some one. Again we have something more than mere sympathy and esteem; we have affectionate love. This is a very real and deep interest in every affair of the one we love—a deep, sympathetic love which would stop at nothing—even though it is an earthly love. The only thing that could be superior to it would be our love for the Almighty, which should dominate us as superior to this affectionate love.

Later comes in the spiritual love for the Lord's people which seeks to avoid all fleshly preferences, seeking merely to live as a new creature, and to look after the welfare of the new creature. Thus doing, we become closely united to the things of God and to all who are associated with us in the work of this Gospel age. This is the highest type of love on any plane of being—this into which we have entered. God is love. The more we grow up into this proper, spiritual love, the more we are growing up into the character-likeness of our Father, of which we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

This love does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Love, then, is so much of God's likeness, the thing to be most appreciated, the thing without which all else in life is useless. To be devoid of love is to be devoid of God-likeness. And so the Apostle goes on to enumerate the characteristics of this love—meekness, gentleness, long-suffering, brotherly

kindness, godliness [God-likeness]—love. All of these are merely parts or streams of love flowing from the inexhaustible Fountain. These characteristics all proceed from love, and are strong in proportion as our love is strong.

JUSTICE THE BASIS OF LOVE

Next we inquire as to the way in which love fulfils the divine law. Divine law is not necessary as respects restraint from good deeds. There is no need of a law to say, "You shall not do too much for your brother, or give him too much money." No law is necessary along these lines. But divine law steps in and says, "You shall not come short of a certain standard." So the law calls merely for justice.

The Apostle Paul points out that since the law calls for justice, we shall not murder our neighbor either by our act or by our tongue. We must be perfectly just in everything pertaining to our neighbor. Every thought of our mind must be just, absolutely just. This is the standard of the divine law. We are violators of the law if we give less than justice to anybody. Therefore the law as set forth to the Jews, told them what they should not do. "Thou shalt not bear false witness." "Thou shalt not steal," etc.—telling them merely the things that they should not do. Whoever loves his brother would not wish to steal from him either his property or his good name. Hence love fulfils everything that the law could demand.

Love has no limit in its capacity; as, for instance, God's sympathetic love was exercised toward mankind after he had pronounced the sentence of death. That death sentence must stand, yet

> "'Twas love contrived the way
> To save rebellious man;
> And all the steps that love display,
> Which drew the wondrous plan."

Love has done this by providing for the satisfying of the law in respect to Adam, so that Adam can be freed from the law sentence. Justice could not lay this obligation upon the Logos; therefore God could not command. The only thing he could do was to set before Jesus certain incentives. God set before him the joy of being the Savior of men, and the additional joy of high exaltation in God's love and favor and to the glorious kingdom privileges. So love might use various inducements.

Love with us must also be just. We can never take what belongs to one and give it to another. The sympathy may be there, but love cannot act in violation of Justice. Hence the advantage that Christians have who are students of God's Word. The Bible gives us the true conception of what justice is. It gives us the balance of a sound mind. The heavenly Father has sympathy and love, but he exercises these qualities according to the principles of justice. We are not limited to justice. It was not our law that condemned our brother, but God's law of justice. So we are at liberty to exercise our love beyond mere justice.

Jesus gave the example of one who owed his master a large sum of money; and when he could not pay, his master forgave him. Then this man went out to one who owed him a few pence, and, because he could not pay the debt at once, began to inflict punishment. We ourselves cannot render perfect justice, and we cannot rightfully require it of others. God, who is perfect and just, has a right to demand justice.

EVIL SURMISING NOT OF LOVE

Love, as we have seen, is that great and grand quality which more fully than any other quality represents our heavenly Father. Love includes a great many things—not merely generosity and affection. It seems to include every good quality—things that can be appreciated outside of justice.

The Apostle's statement, "Love thinketh no evil," is not to be understood to signify that love is blind to evil, or that those who have the spirit of love are blind to evil. On the contrary, love is wounded every day by contact with evil influences, and love cannot help knowing that it is an evil thing that is doing the wounding. Love is not, therefore, to be blind, and say that there is no evil thing—no such thing as sin, selfishness and meanness; all these various things exist. Love is in contention with all these unlovely things.

Love thinketh that there is evil, and our quotation from the Apostle does not contradict this. The imperfection in the translation may perhaps be charged with the apparent difficulty. "Love does not surmise evil," would seem to be the proper thought. What is it to surmise evil? We answer that we have various means for arriving at conclusions. We see some things. We gain knowledge in various ways, direct or indirect. And for love to have knowledge of evil is not wrong. But to surmise evil—to imagine evil when we do not have the knowledge—is wrong. Love does not surmise evil.

If we saw some one do an evil deed or knew in some way that the evil deed were committed, and it came under our jurisdiction, Love would not hinder us from punishing the guilty person. Suppose the matter is mere hearsay and the report not well founded; then love would be prompt to say, "I do not know that this is so. It will need to have proof." Love would wish to think well of every circumstance, every condition. If we saw that murder was committed, we would not be justified in surmising who did it. We might think who were the most probable ones, in order to make an investigation. We would think of the persons who had less love, but we should not hastily decide who is the murderer, simply because he or she has an unsavory character, an unloving character. We are to give him the full benefit of the doubt. We are to make investigation.

It would seem that some of the most serious wrongs have been committed by surmising evil. Evil has been surmised against people without a shadow of proof. It is not for us to say that any are totally depraved. Very few are totally depraved. But whoever surmises evil, even a little, shows that he is lacking in the quality of Love. Whoever surmises evil much shows that he has a very small degree of Love. Evil surmising makes countless thousands mourn. Surmising evil of others has caused more suffering in the world than all the battles that were ever fought!

The Lord's people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord's Word, and happy are we if we see the degrading power of evil-speaking and evil-thinking and entirely refrain therefrom.

"LOVE YOUR ENEMIES"

The basis of this instruction—that we love our enemies—is evidently that our characters may be developed. Retaliation is a natural element of the mind, and particularly of the fallen mind—the fleshly mind. The more selfish we are, the more inclined we are to render evil for evil, slander for slander, blow for blow.

Our Lord taught the very reverse spirit. We are to love even our enemies, doing them good in return for their hatred, and ever sympathizing with their condition and desiring blessings upon them from the Lord, while they are feeling the very opposite toward us, as indicated by the persecutions they practise upon us. The Lord says that we are to do this in order that we may be the children of our Father who is in heaven. We have been begotten of the holy Spirit, and by practising along these lines we become more and more like him in character.

Possibly at the beginning of our experience we may not see why we should do this. We must practise along this line in order that we may develop his character. Some one might ask, Will not God punish his enemies? Yes! "All the wicked will God destroy." Does not God punish those who sin? Yes, all who sin will suffer. Then why should not we practise along this same line? Because we are not yet qualified to do so. In time, we shall be judges of mankind, but we shall not be prepared for this until we have first learned the lesson of love. We would be too severe, and would not be inclined to do them all the good that God would have us do them.

Does God require us to love where he does not love? Oh, no! "God so loved the world"—when they were yet sinners! Has God then not a love for mankind? Yes, He has a certain love for all mankind. He will see that every righteous act will have a just recompense of reward. And he will make reasonable allowance for all with whom he deals. He has a broad, sympathetic love, and wishes to make allowance for these in the way which he sees to be best for them.

When we practise this love to our enemies, we are developing a side of our character which is much unbalanced. If we get this side balanced, the other side will become balanced also. Naturally we wish to see that everything wrong is punished, and everything right rewarded. In other words, justice stands nearer to us in our imperfect condition than does love. Therefore, in order to be used of God we must cultivate this quality of love. We see why God is sympathetic with mankind. To all the wicked he is a consuming fire; that is to say, he is so opposed to everything that is impure that it will be destroyed, sooner or later.

It is because the Lord sees in our human family, the human

race, certain elements of Godlikeness that he is dealing with them at all, we may be sure. If from God's standpoint he had seen that men were only evil, continually evil, we may feel sure that he would not have made any arrangement for restitution in the next age. It is because God sees that some of the human family would rather be right than wrong that he is going to all this trouble of redemption, taking all this time, etc., to give these everlasting life. In the meantime he is granting the experiences of the present, which will be helpful to them through all eternity.

OUR PROPER ATTITUDE TOWARD ENEMIES

We do not suppose that God has a love for Satan, although at first he did have a love for him. But since Satan is now of an evil, vicious character, it would be wrong for God to love him, and it would be wrong for us to love him. Even the worldly condition we must not love. We cannot serve God and Mammon. We cannot love God and Mammon, because they are opposite. But as regards Satan, it is not our part to slander him, nor to express vituperative sentiments toward him. He is God's enemy. And God is able to attend to that case much better than we. So we are not to judge Satan nor to revile him. We read that even Michael would not bring a railing accusation against him, but said, "The Lord rebuke thee."—Jude 9.

We are to do all the good we can, and be as helpful as possible. We are not competent to judge, to decree. It is therefore our duty to be fully submissive, and in due time the Lord will manifest the principles of righteousness, as in contrast with the principles of error. He will render his just verdict in due time, through his appointed channel.

In respect to those who ignorantly seem to be adversaries of the church at the present time, we are to have a sympathetic love—not the love of a brother. God refuses to accept any of these as his children; He merely exercises toward them sympathetic love. He does not wish to do them any harm. Rather he is preparing to assist them. By and by he will provide for them everything that will be helpful in bringing them out of their sinful condition. We would rather assume that all of the human family are what they are because of the fall and not because of wilful love of sin. To take any other viewpoint would be judging, and we are not authorized to be judges now.

Taking this viewpoint, we recognize that some of our race fell more in one direction, and some more in other directions, and that "all have sinned and come short of the glory of God"—the glorious standard which God has set. We ourselves need divine sympathy, and we ought to be glad to render sympathy to others.

(*To be concluded in our next issue.*)

"THESE THINGS WERE TYPES"

"Now these things were our examples [Greek *tupos*—types], to the intent that we should not lust after evil things, as they [typical Israel] also lusted. . . . Now all these things happened unto them for ensamples [Greek *tupos*—types]: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:6-12.

St. Paul's words have great weight with every reader of this journal. The above text, even in our Common Version, is very strong, very forceful, but its force is multiplied when we notice that in the Greek the word type is used; for a type is a very exact pattern of the antitype, which is on a larger scale.

The force of the statement is further intensified when we notice that the ends, or harvests, of the ages are referred to. The Apostle lived in the harvest of the Jewish age; and we believe that we are living in its antitype, the harvest of this Gospel age. More than this, in the Greek the Apostle's words imply a special pressure, or testing, connected with these harvests—just such pressure and testing as we know were upon the Jewish nation in St. Paul's day, and just such pressure and testing as are upon Christendom in this our day—the harvest, or end, of this Gospel age.

Literally, St. Paul said, "They are written for our admonition upon whom the ends of the ages press down." Elsewhere the same Apostle urges respecting this same time, that God's people should have on "the whole armor of God" in this "evil day," that they may be able to stand. (Eph. 6:13) Here he suggests that in this Harvest time some of us may feel too self-confident, and hence not sufficiently watchful, careful. He urges, "Let him that thinketh he standeth take heed lest he fall." The wherefore of verse 12 connects this danger of falling with those stumblings and fallings of Israel which, the Apostle tells us, are "our types."

SUGGESTIONS OF ANOTHER

A dear brother in the truth writes us at considerable length concerning the five different experiences referred to by the Apostle as "our types." Studying these with apparent great care, the brother thinks that he sees double fulfilments of these types during this harvest time. He notes the invasion of Darwinism among God's people, as corresponding to the invasion of the quails among the Israelites lusting after flesh as against the manna. The teachings of Evolution ignore the Bible statement of man's fall, of the redeeming work of Jesus, and of the ultimate blessing of the world through his kingdom, and give the people in their stead worldly doctrines for religious food; especially the view that man has evolved from the brute by natural inherent forces. This temptation upon Christendom has led to great deflections, and through it many have lost their spiritual hopes, if not their spiritual lives.

The second temptation, pictured by the worshiping of the golden calf, the brother understands to be the worship of self and the works of self, especially evidencing itself in the Higher Criticism movement, wherein religious leaders, seemingly in self-love, set forth to the people the product of their intellects as objects of worship, instead of holding Jehovah, who is set forth in the Scripture plan as perfect in wisdom, justice, love and power, as the One to be worshiped. The worship of money, also, he thinks is incidental to the decline of the worship of the true God. The temptation also has resulted in much spiritual harm and death.

The third temptation he also interprets symbolically, understanding it to mean improper combinations as between things spiritual and things temporal, and between things true and things false, as represented in the tendency to mix religion and pleasure and money-getting, and also the disposition to combine various religions with politics. This also, he suggests, has caused considerable destruction of spirituality in Christendom.

The fourth test, styled by the Apostle as "tempting Christ," was a rebellion against Moses, who typified Christ. The people desired to take a short-cut through the land of Edom, thus to enter the Promised Land, whereas Moses directed their course by a more circuitous journey through the wilderness. Our brother sees in this a type of how in our day there has arisen in all the nominal churches an opposition to the narrow way of self-sacrifice—the wilderness journey toward the Canaan of rest—a desire to make a short-cut, taking in the pleasures of this present life and the fellowship of the world. This temptation is represented by the official removal of restrictions upon Christian conduct, by which it has become popular for Christians to become theatre-goers, novel readers, game players, society people, and social and political reformers, supposedly the highest type of Christian workers.

There is a murmuring against the "narrow way" of discipleship—a murmuring against the voice of the Lord through the Scriptures and against all those who walk in that wilderness way, in the footsteps of Jesus, and who teach others so to do. The fiery serpents have bitten many of these murmurers. Many are sick because of these bites, and only a recognition of the efficacy of the Redeemer's blood can save them unto everlasting life. Thank God, for many of them there will be a further opportunity for looking to Jesus than has been afforded in the present life!

The fulfilment of the fifth of these types of the trials and testings of this harvest period our brother believes to be just upon us, and will be by far the most severe test, and will mean the spiritual death of large numbers. He is inclined to connect its fulfilment with THE WATCH TOWER publications and the wide murmurings against them—as mouthpieces of God.

In all of these "our types," the brother thinks he finds not only nominal Christendom involved, but also in a special sense those of God's people who see and appreciate the time in which we are living as the harvest time, and who are enjoying the "meat in due season" now provided for the household of faith. It is unnecessary for us to elaborate the brother's application of the first four of these temptations, tests, as they have had fulfilment in connection with the harvest work and THE WATCH TOWER publications. We will,

therefore, be content to elaborate a little his view of the fifth of these trials belonging to this harvest time, and written for our admonition, as "our types."

THE "VOW" REPRESENTED IN THE TASSELS

In Numbers 16, we have in great detail the fifth of "these things written for our admonition," as "our types." Our brother urges that the account really begins with the last four verses of Numbers 15. There the Lord directed Moses, saying, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring; that ye may remember and do all my commandments, and be holy unto your God."—Num. 15:38-40.

The brother points out that the word here rendered fringe is in the Hebrew *tsitsith*, and signifies a tassel. The Jews still follow this command. Next to their skin they wear a holy cloth a few inches long, over their chests and backs, with a hole in the center for the head, much resembling a garment worn by the priests. Upon the corners of the holy cloth they fasten tassels tied with blue ribbon. The symbolism is "Holiness to the Lord."

Interpreting this, the brother suggests that it was a new commandment or counsel given by Moses as the Lord's mouthpiece, and that it was this that led to the rebellion of Korah, Dathan, Abiram and On, with two hundred and fifty of the principal men of Israel. Ostensibly their rebellion was not against God, but against Moses; but really it was against God, because Moses merely acted as his mouthpiece.

Applying these things, the brother suggests that the "Vow unto the Lord" suggested in the columns of THE WATCH TOWER as an aid to greater holiness and as an assistance in remembering the Lord's commandments, was presented to the Lord's people in 1908. True, the vow was not presented as a command from God, but merely as a suggestion of something which would help the spiritual Israelites in their endeavor to grow in grace and knowledge and love, in holiness and in sympathetic fellowship with each other, remembering each other and all the interests of the Work daily at the throne of heavenly grace. This suggestion of something for their spiritual advantage and for their protection in this "evil day," when it is a question of "who shall be able to stand," was expected to bring a hearty response from all who are "Israelites indeed."

After Moses had given the instructions from the Lord respecting the fringes, etc., to the surprise of many, there followed immediately an uprising amongst the Levites—amongst the consecrated—under the leadership of Korah. The uproar was seemingly on the question of holiness. "Two hundred and fifty of the princes of the assembly, famous in the congregation, men of renown, . . . gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"—Num. 16:2, 3.

The suggested application of this type is that as "our type" the "fringe" tied with a blue ribbon (Num. 15:38) represents the vow, we looking upon it as a means of grace, as an assistance toward the remembering of all the commandments of the Lord to do them, and that "Ye speak not after your own heart and your own minds." The vow is a suggestion that we remember God's commandments and speak not after our own heart of the flesh, nor after our own wisdom, but that we remember and do all of God's will and requirements and glorify our God. The rising of Korah, Dathan, Abiram and On, with the two hundred and fifty of the principal men of the congregation, represented in type the opposition engendered against the Lord's harvest work, now being carried on through this journal and the Watch Tower Society, and which took for its text, in opposition to the Vow suggested, "Ye take too much upon you, seeing all the congregation are holy, every one of them." Wherefore then lift ye up so high a standard of the Lord? Why lift up so high a standard of righteous endeavor of thought and word and deed?

MOSES EXPOSTULATED IN VAIN

How Moses entreated and expostulated, and how he was reviled, is described in Numbers 16:4-35, also the final result—that Korah, Dathan, Abiram and their families were swallowed up by the opening of the earth, and the band of two hundred and fifty were destroyed by fire. This is interpreted to signify that those rebellious ones who posed as being so holy were disapproved of the Lord, and in some manner, in the antitype, will lose their spiritual life—possibly by being swallowed up, or consumed, by worldliness, business, etc. Our interpreter suggests that this taking of censers and offering of incense by these men, pictures the bringing forth of many tracts and pamphlets as offerings of incense to God by those who oppose us.

Aaron stood in the midst of the offerers with his censer and incense, and his offering alone was accepted. The brother also calls our attention to the sequel of the matter, which he believes may yet in some degree be future.

The children of Israel, instead of recognizing the Justice of the Lord in dealing with those who were rebellious against his divine arrangements, condemned Moses and Aaron for the death of Korah, Dathan and Abiram and the two hundred and fifty transgressors, ignoring the Lord's relationship to the matter entirely. (Verse 41) A host of them gathered against Moses and Aaron, and murmured, saying, "Ye have killed the people of the Lord!" The result was that the Lord's anger was aroused against the murmurers. A plague broke out amongst them, so that fourteen thousand seven hundred perished as a result. And the remainder were spared because of the haste of Aaron in running into the midst of the afflicted people with the holy and acceptable incense. The brother suggests that this was next to the most destructive plague of the five, and that this is the portion which the Apostle specially emphasized when saying, "These things were our types." "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

LESSONS WE MAY SAFELY LEARN

Without fully endorsing every item of the foregoing, we must say that some features of these, "our types," fit reasonably well to the interpretations suggested. However, entirely aside from these types, entirely aside from this or any other interpretation of them, we know that we are living in the "hour of temptation" (Rev. 3:10), in the "evil day," in which this age will be merged into the new dispensation. We surely know that "Judgment begins with the house of God." We surely know that it is to extend eventually to all Christendom. If the Judgment, or trial, or fiery testing, of the world, will mean to them "a time of trouble such as never was since there was a nation," it will surely mean a time of fiery trial to the household of faith, with whom it begins. The question is, "Who shall be able to stand?" The answer is, the holy—the sanctified in Christ Jesus.

The spirit of rebellion against all laws, rules, regulations, human and divine, seems to be in the very air we breathe. It is a time therefore for the child of God to be seeking peace and pursuing it increasingly, as far as possible with all, acting as peacemakers and not as strife breeders. It is a time when many seem prompted to offer incense which the Lord has not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the church, not only to those over whom they rule, but also to those who will be the rulers and teachers. The lesson to every one of us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Another lesson is that loyalty to God means that we shall remember that he has undertaken the supervision of his church's affairs, and that he is competent for all that he has undertaken. Consequently, the loyal and obedient must be careful how they undertake to be or to do, to make or to break, anything connected with the work of the Lord. They are more and more to expect and look for divine leadings in all of their affairs, and equally in the affairs of the church of Christ.

A CURE FOR SURFACE CANCER

Cancer troubles are becoming more numerous. We know of no remedy for internal cancers except surgery. Even then a cure is doubtful. We have recently learned of a very effective and simple remedy for cancers which show themselves on the surface of the body. We are informed that a physician, after testing this remedy, paid $1,000 for the information, and that he has established a Cancer Hospital which is doing good work. The recipe has come to us free and we are willing to communicate the formula, but to those only who are troubled with surface cancers and who will write to us directly, stating particulars. No fee will be charged, but in order to protect the sufferers, we require a promise that they will not sell the formula to others, nor receive pay for the use of it, nor communicate the formula to anybody. Any one known to be a sufferer can be informed of the terms on which the prescription is obtainable through us.

"HE COMETH WITH CLOUDS"

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Revelation 1:7.

This Scripture is generally quoted as a proof that our Lord Jesus at his second coming will be visible to the whole human family; that they will all have great mourning when they see him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord himself said, "Yet a little while, and the world seeth me no more, but ye shall see me." Only the Lord's faithful followers were to see him. The Apostle Paul explains that Jesus' followers will see him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before he came into the world, but still higher.

The Lord prayed to the Father that he would glorify him with the glory that he had with him before he came into the world—"before the world was." The Father assured him that he had glorified him and would glorify him again. (John 17:5; 12:28 Vatican MS.) The Scriptures also assure us that our Lord in his glorified condition is far above angels, principalities and powers. (Philippians 2:9, 10) When he was a man, he was "a little lower than the angels." (Heb. 2:6-9) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of him, "whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of his coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "times of restitution of all things, which God hath spoken by the mouth of ALL his holy prophets since the world began."—Acts 3:19-21.

How shall we harmonize this last statement with that of our text, which says that he shall come with clouds; that every eye shall see him; and that all mankind "shall wail because of him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark day. He is coming in clouds, in that the time in which he will first manifest himself to the world will be a very dark day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21) That will be a dark, cloudy day.

In that day, ultimately all eyes shall be opened; and all mankind shall see him with the eyes of their understanding—see him in the sense that we see him now, and have knowledge of him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4) There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why he comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognize him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at his presentation of himself at his first advent. Another Scripture says that when they see him, recognize the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24:30) The Prophet says that those that "pierced him" shall mourn for him as a man mourns for his only son. (Zechariah 12:10) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a *parousia,* or presence, of Christ, which will be known only to his church, his bride class. The culmination of his work in the *parousia* will be the gathering of the church to himself in the first resurrection. The Scriptures go on to say that he shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of his presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised.

LIVING AFTER THE FLESH

"For if ye live after the flesh, ye shall die."—Romans 8:13.

These words, addressed by the Apostle to the consecrated Christians living at Rome, are equally applicable to Christian people living all down through this age. The terms all during the Gospel dispensation are the same. They have not changed, and will not change. The call is to become soldiers of the Lord Jesus Christ, under the banner of the cross, and to have the trials and the difficulties in the present life and the reward that will follow. The agreement of our consecration is that we will make a full surrender of ourselves as human beings, that we will give up our earthly rights and privileges, as we have control of these. It includes still more than this. It includes the giving up of our hopes as members of the world of mankind.

God's provision for the world is that they shall be recovered from sin, and brought back to the full human perfection lost by Adam's disobedience. We who accept the offer of this Gospel dispensation surrender all those restitution privileges which Jesus' death would have given us. We surrender these for the hope which the church is granted, not the hope of human perfection, but the hope of being accounted worthy to attain, with the Master, to glory, honor and immortality—the divine nature.

These are merely hopes, merely prospects. We do not see the glorious things themselves. We merely have the Lord's Word respecting them. We give up the earthly hope for the heavenly hope. These begotten of the holy Spirit are called new creatures. And these new creatures are to live, not after the flesh, but after the Spirit. That is to say, they are not to obey the dictates of the flesh, but those of the holy Spirit of God.

MEANS OF SPIRITUAL GROWTH

This holy Spirit that they are to obey they receive in several ways. Primarily, they receive it in begetting, and it is an influence directly from God. This spiritual creature, thus begun, is to grow in grace, knowledge and love—to grow up into Christ and into full development in the body of Christ. And this new creature is to feed on the Word of God. It is not only to use the Word of God, but also to go to the Father in prayer and note his providences. It may even learn some things by its failures and by the disciplines incidental to those failures.

These new creatures are thus to demonstrate their loyalty of heart, their confidence in God, in all these matters. And if they do this to the end of the journey, eventually they will reign in the glorious kingdom of Messiah. And those who will receive the reward of joint-heirship with the Lord, will be those who have proven their loyalty even unto death.

The great Captain of our Salvation was the first one who was given this opportunity. He was found faithful. He laid down his life in obedience to the Father's will. His experiences were the cup which the Father poured for him. At all times the language of his inmost being was, "I delight to do thy will, O Lord! Thy law is written in my heart." This is the course that must be followed by all who would reach the same goal as Christ, and be a joint-heir with him in his kingdom.

A joint-heir is a co-inheritor, one who shares an inheritance with another. The Father purposed from the very beginning that he would have, not only the head—Christ—but also the church, his body. "He who foreknew Jesus foreknew us also by Jesus." The Apostle says that, in bringing many

sons to glory, it behooved God to make the Captain of our Salvation perfect through sufferings—through the things that he suffered. And those sons who would be associated with him in that glorious kingdom must suffer also in the things through which they pass.—Heb. 2:10; 2 Tim. 2:11, 12.

Amongst the trials and difficulties through which the followers of our Lord must pass, are the besetments of sin and Satan, the allurements of the world, and the weaknesses of the human nature. Some of these the Master underwent—but he was holy, harmless, undefiled and separate from sinners. We are not able to overcome completely, and so we have the imputation of the merit of Christ to cover our unintentional blemishes. Jesus had no such allowance made for him. We who are imperfect and blemished have this arrangement made for us in order that we may have an opportunity of reaching this goal. Every imperfection that we have is covered by the merit of Christ. Thus we are well started on this race-course.

We are not only to resist sin, but we are to lay down our rights. We are to count the spoiling of our goods all joy, knowing that our trials, rightly received, are working out for us a far more exceeding and eternal weight of glory. If any would be intimidated by the loss of name or fame or what-not, he would not be of the right spirit, and would not be classed as an overcomer.

TWO CLASSES OF THE UNFAITHFUL

We have been describing the faithful ones—those who walk in the Redeemer's footsteps to the end. But there are two other classes. The one class returns to sin again—as St. Peter says, "like a sow to her wallowing in the mire." (2 Peter 2:22) Such have no provision made for them. They have gone clear back on their covenant, and the Apostle points out that there is nothing left for these but "the blackness of darkness."

Then there is another class, who would not think of going back to live in this manner, like the hog, to wallow in sin. But they are held back by the fear of death, and are all their lifetime subject to bondage. (Hebrews 2:15) They fear that sacrificial death. They will not exercise sufficient faith and courage. They will not be of the favored class, because they have not a sufficiency of the Master's character. And yet they are not bad. They have a loyalty of heart. If this were not so, they would go back to the wallowing in the mire, like the other class described.

The Lord sees that these love him, and that under favorable conditions they would be very glad to live for him. But they are living in an adverse time. And the Lord in great compassion does not suffer them to lose all, but provides for them a way of escape. So he allows trials to come upon them—it is God's providence that does this. As the Apostle says, he delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. If such profit by their experiences, they might get into the great company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the divine nature.

A place in either of these two classes is not, as a rule, reached instantly. Any one begotten of the holy Spirit at one moment could not the next moment die the second death. There is too much of a difference between spirit-begetting and the condition of wilful sin for us to imagine that they could follow closely the one upon the other. They are opposites. It would be impossible to pass from the one condition to the other instantly. So this class prospers for a time, but as the trials, difficulties and persecutions incident to the Christian life come in they gradually fall away.

CAUSES OF FAILURE

In these classes there is a failure to live up to the standard. In both cases there is a tendency to take a medium course—neither to live close to the Lord and his requirements nor to drift away from him. As the Apostle says, if we continue to live after the flesh, if we take that course of life which would be pleasing to our old natures, we may know that it is the broad road that leads to destruction. And so if we live after the flesh and continue so to live, the end will be death.

We learn from the Scriptures that the Lord would not allow any who really love him, who are loyal of heart and have merely made a misstep, to go into the second death. The Apostle John says, "If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) Let him come to the throne of grace, that he may obtain mercy and help in time of need. But any misstep would have a tendency to lead us farther and farther away from the goal. We are always to press on. The death of those who live after the flesh will be the second death; for these new creatures have already passed from the first death. The Apostle says that we have passed from death unto life.

We, this class referred to in the text, have received our share of the sacrifice of Christ, and having received our portion there would be nothing more left for us, if we should lose it. And if any of these misuse their share, any death that they die would be the second death. There is but one death to the new creature; for it can never be redeemed. Every provision is made for helping it, but no provision if it takes the position of a wilful sinner.

The Apostle says, "I beseech you, brethren, that ye present your bodies a living sacrifice." And this is what the faithful are doing—laying down their lives. And this is the condition on which they will obtain the great reward of the divine nature!

PERTLE SPRINGS AND HOT SPRINGS

Our Western convention tour may properly be termed a series of conventions, of from one day to eight days' duration each. First came one day at Kalamazoo, Mich.; then one day at Toledo, O.; then one day at Jackson, Mich.; then one day at Kansas City, Mo. At all of these cities interesting public meetings were held, averaging about 1,200; besides smaller meetings for the interested.

Next came Pertle Springs, Mo.—an eight days' convention. It had an attendance of about 500, with occasionally 800, when swelled by the public. All seemed to enjoy this quiet resting place, away from distractions of every kind. The program showed fourteen Pilgrims. Besides these, others of ability were tried out on symposiums. Fifty-four were immersed—25 brethren and 29 sisters. The Editor's stay was for only two days. He hastened onward.

Oklahoma City was our next stop. Two meetings were with the interested, including about 100 from nearby places. Seventeen were baptized. A public meeting was attended by fully 3,000. A deep interest was manifested and we trust some were drawn nearer to the Lord as the eyes of their understanding opened more widely to the beauties of God's Word.

Little Rock, Ark., had a one-day convention with about 200 friends in attendance. The public meeting was rated at 700. The public is surely awakening to a realization that the lack of church attendance is to be attributed to a lack of faith; and the lack of faith to be attributed to a lack of knowledge of the Bible's real teachings.

Hot Springs, Ark.—Our eight days' convention here was none too cool at midday, but the friends had a most enjoyable time. It was a splendid convention in every good sense. The friends in attendance represented thirty-two States, to the estimated number of 1,000—though we doubt if there were so many except at the public meetings, when the attendance ran up to the auditorium's capacity. Total number immersed forty-one—23 sisters and 18 brothers.

Amongst the items of interest here were three resolutions of the I. B. S. A., declaring:—

(1) That it is the sense of the convention that the time has come for the learned to inform the less learned that the Bible words sheol, hades, tartarus and gehenna do not refer to places or conditions of fiery tortures, but that the first two signify the tomb;

(2) That the earth was already created when the narrative of Genesis begins: "And the earth was, without form and void"; that the seven epoch-days of Genesis should be made known to the public, that the true harmony betwen the Bible and Science may be realized.

(3) It was unanimously resolved that the time has come for the use of moving pictures in teaching Bible truths. It was brought out by the discussion that the Lord sanctioned this in his use of parables and in the symbols of Revelation, which are word pictures. It was conceded that so important an avenue for reaching the heads and hearts of mankind should not be neglected.

The Editor later explained that he had been at work upon this very plan for three years and now had almost ready hundreds of beautiful pictures, which will undoubtedly attract great crowds and herald the Gospel, and help the public back to faith in God, and in the Bible as the Word, or Revelation of God.

Later, when endorsing the convention's resolutions, the Association's President declared that he would advocate the use of "The Temple," West Sixty-third Street, near Broadway, New York City, as the permanent home for the Gospel in pictures—"The Photo-Drama of Creation." He believed

that its use on seven days of the week, and three times daily, would prove a wonderful work of grace to many—much more so than to use it merely one day of the week for preaching.

This led to explanation of what "The Temple" is. Almost providentially a property worth nearly half a million dollars had come under the Association's control for Gospel work. True, the property is mortgaged for nearly its worth; but no matter: the low interest will be a very moderate rental. Besides, while The Temple will be the home of "The Photo-Drama of Creation," the exhibition will have numerous duplications, for the preaching of the Gospel far and near.

At Hot Springs, Brother Russell joined the excursion train. It consisted of nine cars, and in them about 200 truth friends, desirous of accompanying their Pastor on the trans-continental tour.

The convention was royally welcomed by the Business Men's League of Hot Springs, and urged to "Come again." Their letter of invitation addressed to the I. B. S. A. Secretary follows:

DEAR SIR:

The Business Men's League of Hot Springs, Arkansas, herewith tender the International Bible Students Association, a hearty and cordial invitation to hold their next convention in Hot Springs.

In extending this invitation, we wish to assure you of our appreciation of the honor and pleasure you have conferred upon us by favoring us with your presence during the past week.

Hot Springs is to be congratulated upon having had your celebrated leader, Pastor Russell, in our midst, and you may rest assured that, should you decide to accept this invitation, nothing will be left undone to make your next visit one of the most pleasurable and memorable ones in the history of your organization.

Trusting you will favor us with an acceptance, we are,

Yours very truly,

HAMP WILLIAMS, *President.*
GEORGE R. BELDING, *Secretary.*

FIGHTING AGAINST GOD

AUGUST 3.—Psalm 105:23-36; Exodus 7:11.

"Whosoever shall exalt himself shall be humbled: whosoever shall humble himself shall be exalted."—Matthew 23:12. R. V.

The practice of injustice injures both parties—the afflicter as seriously as the afflicted. If this principle were generally recognized, fewer would attempt to practise injustice—inequity—iniquity. The Bible especially disclaims against all forms of iniquity and upholds justice, which is but another name for righteousness. All sins are great and grievous in proportion as they are injustices affecting the rights of others. No lesson seems so difficult for people in general to learn as the lesson of justice, which the Master briefly comprehended in his Golden Rule, "Do unto others as ye would that they should do unto you."

There is no individual who does not need to guard himself along this line. With the coming of the opportunity to take advantage of another comes the test. It has a thousand forms, but is always the same—injustice. It may be practised by employer against employee, by parent against child, by husband against wife, by neighbor against friend; or reversely. In every case, however, we may be sure that the one who practises the injustice will suffer as severely in the end as the one against whom it is practised. This principle finds a forceful illustration in today's Study.

SLAVERY'S COST TO THE EGYPTIANS

On various pretexts the Egyptians justified their treatment of the Hebrews. They were becoming numerically strong, and might aid the enemies of Egypt in case of an invasion. Therefore the Egyptians wished to hinder the increase of that people. Unsuccessful in this they enslaved the Hebrews. The slavery proved so satisfactory and profitable to the Egyptians that they afterwards thought that they could not get along without the slaves. Hence, at the time of this Study, the Egyptians were ready to hold their slaves at almost any cost.

Injustice—inequity—iniquity—got such a hold upon the Egyptians that the plagues necessary for the deliverance of the Hebrews were doubtless a full compensation of justice upon them, equivalent to the injustices which they had practised. Truthful is the proverb which says, "He who sins shall suffer"—a just recompense, somehow, sometime.

The Egyptian plagues were miraculous from one viewpoint; not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experiences as natural. Thus Telephony and Wireless Telegraphy would rank as miraculous, did we not have ability to reproduce them, and to know how the results are secured. Similarly, the perfect flowers of our day, as contrasted with the inferior ones of fifty years ago, would be miraculous to us without the knowledge of how the improvements have been produced.

On the other hand, from God's standpoint nothing is miraculous, since everything is accomplished in harmony with wisdom and power divine. As we become familiar with the laws of nature and discern how the Almighty has accomplished certain things which we in the past called miraculous, it should not lessen our respect for the wonder itself, nor for the One who produced it.

Applying this principle to today's Study, we find that the various plagues upon the Egyptians can be accounted for with more or less of reasonableness, but the people of God should all the more reverence him who exercised that power. It is supposed that the ten plagues upon the Egyptians covered a period of ten months. Evidently they were part of a contest between the gods of the Egyptians and Jehovah, the God of the Hebrews.

The Pharaohs claimed to be the representatives of the sun god, while their slave people, the Hebrews, worshiped the great unseen, unmanifested Jehovah. Thus, when Moses by divine direction appeared before Pharaoh, he told him that the God of the Hebrews sent him word that the Israelites were to go out of Egypt to worship him. Derisively Pharaoh inquired, "Who is this God of the Hebrews?" The intimation is that he did not recognize him. He considered the sun god of the Egyptians the powerful one.

Moses was instructed to give certain signs by which his authority as God's representative would be recognized. One of these was to cast his staff upon the ground, and it would turn into a serpent. It was a notable sign, but Pharaoh called in his magicians, and they performed a similar feat, or appeared to do so. Some have surmised that they performed a trick said to be common in India—hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then, released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception.

What power did they use? We reply that according to the Scriptures there are but two sources of occult power—divine and satanic. Unquestionably God has for centuries permitted Satan and the fallen angels, called demons, to exercise great power. In no other way can the psychic phenomena of India, and, more recently, in Europe and America, be accounted for. And in thus saying, we are not charging that the spirit mediums are knowingly the servants of the evil spirits who personate the dead. Rather, we are excusing them as thoroughly deceived—blind leaders of the blind—who more and more are bringing the world under the power of these evil spirits, and rapidly increasing the numbers of the insane, who already number one out of every hundred adults.

WATERS TURNED INTO BLOOD

It is supposed that the plagues began in June and ended the following March. The first one, the turning of the waters into blood, was almost as miraculous as the turning of the water into wine by our Lord at Cana. Some think that they find the explanation of the miracle. We have no reason to doubt that some day we shall fully know how God exercised his power in performing this wonder, and also how the Lord Jesus operated chemically on the water to change it into wine. Undoubtedly the process is a simple one, if we only know how it was done. All the grape juice was originally water, and passed through chemical changes in the vine. More and more our chemists are learning of the secrets of nature, and the flavors of fruits are now produced by what is termed the synthetic process. Some are hoping to produce milk by this process very soon—the full equivalent of cows' milk—directly from the grass.

Travelers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This color is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, or to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change

suddenly—at their command—and in turn to abate it. The effect was sufficiently disastrous, for the fish of the river were killed, and the people could not drink the water. Still Pharaoh and his court held on to the injustice, and refused to let the Hebrews go.

The second declaration of the authority of Jehovah in commanding the release of the Israelites was backed by the threat that a plague of frogs would come. And they did come. Everywhere the land was alive with frogs and toads—in the streets, in the fields, in the houses, in the bedrooms and the beds, in the troughs mixed with their food—frogs everywhere. Frogs in vast numbers are said to come to Egypt at times, but apparently never in so great numbers as on this occasion. It was a notable matter. Still Pharaoh, when there was respite, was unconvinced that he was fighting against Jehovah; and still he held on to the injustice of slavery. Pharaoh's magicians in some way were able to duplicate the first two plagues, but they merely added to the difficulty. They were unable to take away the frogs. Pharaoh was obliged to appeal to Moses, saying, "Entreat the Lord, that he may take away the frogs."

The third plague was of lice. Dr. Merrins says: "The word lice probably means 'dust ticks,' so common in Egypt. This little creature fastens itself on the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to that of a pea. At certain seasons, it is as if the very dust of the land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects." He quotes Sir Samuel Baker as saying, "I have frequently seen dry desert places so infested with ticks that the ground was perfectly alive with these vermin, which are the greatest enemy of man and beast." The miracle in this case would consist in the producing of these ticks in unusual numbers and unusual places—not merely in the desert wilds, but throughout Egypt.

It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The Land of Goshen was protected.

The plague of flies apparently, as the Psalmist says in this Study, was of various kinds—gnats, mosquitoes, house flies and cattle flies. The poor Egyptians were in torment—suffering a just retribution in offset to their own injustice, while the Israelites were preserved in this plague. Pharaoh relented and declared, "I will let the Israelites go, but not far away." But when God's mercy took away the plague, he hardened his heart again. He doubted, after all, whether their experiences had been any special chastisement from the Lord, and refused to let them go.

THE CATTLE PLAGUE

The cattle plague came next. It was a very grievous murrain (from the Latin, *morior*, to die), a disease much resembling the Russian epizootic, which a few years ago spread sickness and death among the cattle of the world. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like me in all the earth." The monetary loss by the murrain must have been very great. Then came the plague of ulcers and sores. Imagine the nation, from the king to his humblest servant, afflicted with distressing carbuncles!

The seventh plague was a cyclone, hail and flaming fire. "He gave them hail for rain, and flaming fire in their land." This was a fearful storm, "thunder and hail and fire ran along upon the ground" or rained down unto the earth. (R. V.) "Hail, and fire mingled with the hail, very grievous." Their crops were destroyed, and their property injured.

The eighth plague was one of swarms of locusts, and probably resembled the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed of. They are apt to eat everything that is green, before they fly away. In the midst of this calamity, Pharaoh confessed his sin and asked forgiveness. Yet, when the danger was passed, he again hardened his heart to resist the Lord's way, the way of righteousness. The success of injustice and the hope of future profit therefrom led him to brave what he now recognized to be the power of the Almighty.

The ninth plague was one of darkness over all the land. It probably resembled the London fogs, in which it is impossible to see, and in which lights are of little avail, and which brings business to a general standstill. This darkness may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Yet the Land of Goshen where the Israelites dwelt was exempt—another proof to Pharaoh that he was dealing with the God of Israel.

Deeply impressed, Pharaoh yielded a little more than before, and offered to let the people go with their children, providing they left their flocks and herds in Egypt. When this proposal was refused, he commanded Moses to leave his presence and to see him no more upon penalty of death. To this threat came the calm reply of Moses: "Thou hast well spoken: I will see thy face no more." The next plague, as Moses knew, would be the final one, to which the hard heart of Pharaoh would succumb.

ISRAEL SPARED, OR PASSED OVER

AUGUST 10.—Exodus 12:21-31.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

Christian people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born—son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man—the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children—the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that he has made preparation for the satisfaction of his justice through the death of Jesus, "the just for the unjust." It tells also that the great remedy for both sin and death is to be applied to mankind shortly. During Messiah's reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then he will become the Life-giver to all of those who, when fully enlightened, will accept the divine favor at his hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the divine deliverance of his forefathers, when he celebrates the Passover—or else he commits a fraud; for it has no other significance.

THE PASSOVER'S REAL MEANING

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's elect—spiritual Israel. And be it noticed that spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations—Jews, Romans, French, British—"every nation, kindred, people and tongue." The chief members of spiritual Israel came from natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

This company of spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the royal priesthood, whose royal High Priest is the glorified Messiah. Soon he and his "church of the first-borns" (Hebrews 12:23), glorified by participation in his resurrection, the first, or chief resurrection, will be installed in the glory and power of the Messianic kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of divine love, wisdom and power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the church of the first-borns, he implies that he intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the church of the first-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the first-borns implies the deliverance of the remainder.

The expressions night and morning have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5.

The morning referred to will be the dawning of the great antitypical Sabbath, the seventh thousand-year day. Then Messiah and his church of the first-born, passed over from death to life by divine power, will be installed in kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That new dispensation will be so different from the present one that it is figuratively called day in contrast with the darkness of the present time, represented as night. In that day of Messiah's kingdom, he will be the great King—the Prince of Light. Then the prince of darkness will be bound. During that glorious epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

"ISRAEL MY FIRST-BORN"

Since any blessing, any deliverance from the power of sin and death, was of God's grace, and not an obligation of justice, he had a perfect right to determine long in advance that the blessings he intended to send should reach mankind through Abraham's seed, or children. This he plainly declared, but in an indirect way. Unnoticed by the Jews, the Lord indicated that Abraham would have two different seeds, the one a heavenly, the other an earthly. Thus he said: "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the promise. The stars represent the heavenly seed of Abraham—Messiah and his church, symbolically called his bride. The sand of the seashore—multitudinous—represents the vast multitude who ultimately will be saved from sin and death and recovered to divine favor and everlasting life, in the Messianic kingdom of the spiritual seed, the "church of the first-borns." Nor did God forget or turn aside from his favor to the natural seed of Abraham in the selection of the spiritual seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this spiritual Israel—the spiritual seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—the promise made to Abraham that in this, his spiritual seed, all mankind would receive the divine blessing—the rolling away of the curse of sin and death.—Galatians 3:29; Revelation 21:4, 5; 22:3.

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges—restitution to human perfection.—Romans 11:25-33; Acts 3:19-21.

FIRST-BORNS BLOOD-PROTECTED

Let us not fail to note that the divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God—spotless, pure, holy, harmless, undefiled. His death was not for his own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the church, but, as the Scriptures declare, for the sins of the whole world. The church constituted only a small portion of the world; namely the first-born portion. As St. James declares (1:18), we are a kind of first-fruits unto God of his creatures. The church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the blood. That the blood covers more than the first-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the household of faith.

AN INTERESTING LETTER

GLAD FOR THE LIGHT-BRINGER

DEAR PASTOR RUSSELL:

I was very grateful to you for your kindness in answering my letter in reference to the gift of the holy Spirit. I reread the pages you referred to in the "ATONEMENT BETWEEN GOD AND MAN," and that, coupled with the misunderstanding of the Scriptures by the teachers in the so-called Pentecostal movement, finally convinced me that their leading could not be of God.

I was introduced to them last spring by a very earnest Christian, and three weeks after, I received what they term the baptism of the holy Spirit. So you know without going into details the conflict I have been through, and the difficulty to become convinced it was not of God, and the great fear that came over me, that if I denounced it I should commit the unforgivable sin.

I feel deeply grateful to my dear heavenly Father that he has led you to consecrate your time and ability to his service in so diligently searching and successfully finding a clearer interpretation of the Scriptures than has been given for so many centuries, and letting the light revealed to you shine forth so brightly to others. It has saved me from groping on in the terrible spiritual darkness that is now entrapping so many earnest Christians.

May you, like Brother Paul, fight the good fight to the end. Persecution, both secular and religious, will follow, as it did in the time of our Lord and the apostles, the latter being bitter, even unto the taking of their lives. With best wishes, dear Brother Russell, and the prayer that you may be richly blessed in the harvest work of gathering in the "wheat," I remain, Yours by His grace,

(MRS.) MARTHA PUTLAND.—*Eng.*

RESISTING THE EVIL ONE

The great adversary seems to be especially active now. About one-fourth of all the preachers in many cities have pledged themselves to an opposition to the Gospel message which we are sending forth. Unable to do this logically and Biblically, they grasp at opportunities to slander and falsify. They are co-operating with the *Brooklyn Eagle* and scattering a slanderous copy of the same which seriously perverts and misrepresents the truth. These are being sold and sometimes given away free for the purpose of arousing prejudice.

A recent number of the Bible Students Monthly has been especially prepared as a brief answer and offset to these attacks being made by those whom Satan has deluded into his service.

We are prepared to supply free in any quantity a sufficient number of these little papers to serve any city or town which

has been served by the *Eagle*. We invite the assistance and co-operation in this service of all who love the Lord and the truth. Orders may be sent in at once. But we advise against the using of this special issue in other places where the ministers have not entered into such a combine and are not thus actively serving the adversary. It is, and should always be, the policy of God's people, so far as possible, to live peaceably. We do not wish to make an attack upon anybody, but merely to repel attacks and to set the people free for their benefit.

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EVIL-DOERS AND BUSYBODIES

"But let none of you suffer as . . . an evil-doer, or as a busybody in other men's matters."—1 Peter 4:15.

Assuredly none of the Lord's people could willingly be evil-doers. He who would wilfully do evil would not have the Lord's Spirit, but that of the adversary. Such being the case, the worst that could be said against any of the truly consecrated surely would be that he had been overtaken in a fault, or that he had some weakness of the flesh, or that by the snare of the adversary he had been led into doing something which his heart disapproved. But evil deeds, even though unintentional, are to be guarded against carefully. "Let none of you suffer as an evil-doer"—not one—at any time— under any circumstances.

But now we come to the second part of the Apostle's warning—busybodying. The saints seem as liable as others to become busybodies and to suffer for so doing. We have sometime thought that the Lord's consecrated people are more inclined to be busybodies than are others. They have higher standards than others. Their love of righteousness is greater than before, and their hatred of iniquity is greater. There is continually a temptation, therefore, not to be content with minding one's own business, but to advise and to seek to regulate everybody and everything.

Of course there is a duty devolving upon every parent to inquire more or less into the affairs of his children, or of those in any manner under his direct care, for whom he is responsible. But even in this he should seek to recognize individual rights and privacies, and not allow his sense of duty and responsibility to impel him to probe into every little matter. A certain reasonable amount of responsibility should be thrown upon children, and they should have a general idea of what is expected of them. They should be required to measure up to that standard, unless something positively indicates to the contrary. The spirit of busybodying is condemned by the Apostle, and all of God's people should be on guard against it.

Our experience is that busybodying is a fruitful source of difficulty in the church—in all the ecclesias. A clear knowledge of present truth seems rather to increase this difficulty. As in families a wrong feeling often obtains, which impels each member to want to know all about the affairs of every other member, so in the church there is also a tendency to meddle, to inquire about, to interfere in the matters of others—to busybody. In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other.

The difficulty is a lack of love. "Love worketh no ill to his neighbor." It rejoices not to find flaws; it seeks not for them. It surmises no evil—rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

Well do we know that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen. We may safely conclude that there is some of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of the members of the body of Christ. Their flesh, justified by the Redeemer and consecrated, becomes his flesh. Whoever, therefore, is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. "I am Jesus whom thou persecutest."—Acts 9:5; 22:8.

ENSNARED BY THE ADVERSARY

Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, take the loveless course of injury. Our thought is that the adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from each other. He neither authorized his people to chastise each other, nor to punish each other in any manner. He has never authorized his people to become inquisitors, investigators, busybodies.

On the contrary, he has told us to "judge nothing before the time," and that he will attend to this matter. Is it not written, "The Lord will judge his people"? Are we afraid that he is incompetent? Shall we attempt to be wiser than he? Shall we take into our own hands matters which he said that we should leave in his hands? If we do so, we shall be sure to get ourselves into difficulty, and perhaps get others into difficulty as well.

Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt will be the rupture of his own relationship with God—the loss of his own peace and joy and fellowship with the holy Spirit. This will be his reward for busybodying.

If a brother and a sister in the church seem to have difficulty, mind your own business, and allow them to settle the matter between themselves. If they are related as parents and children, let them adjust the matter by themselves, and learn whatever lessons the Lord as their Judge and Teacher will give them. If they are husband and wife, the matter is the same. Let them alone. Do not busybody. Even if one of them should come to you and ask advice, be slow to give it—decline to hear the case—follow the Lord's counsel. Advise the one who complains that the Lord has given instructions, and that it is not your province to interfere—that Matthew 18:15-17 directs the course to be pursued.

See that you have nothing to do with such a case unless it come to you directly in line with this arrangement which the Lord has provided. Otherwise you are busybodying and will make trouble for yourselves and for others. If called into the family mix-up, rather regret the necessity than be eager to nose into their affairs. Advise them first in the best way you know how, to adjust matters between themselves, reminding them of the words of Jesus, "That which God hath joined together let no man put asunder," and then see that you do nothing to put them asunder or to help to complete the separation of spirit which already has started.

Remember that as the Lord's representative you have no authority whatever to be in the least a disturber, but are commissioned only to be a peacemaker. When you are called in, in such a case, try to be just, fair, reasonable, in full accord with the Golden Rule in every word that you shall utter. Those who may hope to be entrusted with the judgment of the world in the future (1 Corinthians 6:2) must qualify now by a development of a high sense of mercy and love, as well as of justice.

BUSYBODYING AN EVIDENCE OF PRIDE

But, says one, is it not a part of our duty to help keep the church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother and a sister, or parents and children out of accord, are we not in duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, justice and love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly-kindness, love. Then if they ever need advice, they may voluntarily come to you. And then will be your time to show your moderation and to give them advice as an oracle of God, in harmony with Matthew 18:15-17—and nothing more.

But, says another, does not St. Paul criticise the church at Corinth because they had in their midst one who had grievously sinned? And did he not upbraid the church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, wilful, acknowledged sin, disgraceful to the individual and to all with whom he

associated. And so it should be today. If any one lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the church along the lines of Matthew 18:15-18. If the erring one still continues in a wrong attitude, in open sin, the final step should be his complete separation from the church. Until he has made a complete reform, he should be thoroughly disowned by the Church.

Surely such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the church of Christ. On the contrary, in one of his epistles he intimates that he knew full well that many who were of the church had at one time been quite disreputable characters. He says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God."—1 Corinthians 6:11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. If some brother and sister do not harmonize very well, let them alone. If they think it best not to be very intimate, let them alone. If they are married, and believe it to be to their best interests to live separate, let them alone—mind your own business. If there is some secret fault, let them alone. "God will judge his people." You have no business to meddle with it, unless he gives you some further commission than we find in the Scriptures.

THE GREATEST THING IN THE UNIVERSE

PART II—PHILOSOPHY OF THE ATTITUDE OF SYMPATHY

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "For if ye do not forgive those who trespass against you, neither will your Father in heaven forgive you." This means that if we would insist upon having from others abject acknowledgment of everything that is wrong, and if we carry this matter of judgment to an extreme, it would indicate that our own hearts are in a wrong condition. And then the best thing that could be done for us by the Lord would be to give us some of our own medicine. By this he would be teaching us a corrective lesson, that thus we might become sympathetic toward others.

This matter, then, of forgiveness and sympathy toward the world, is one that God inculcates or enjoins upon his children after they come into his family. And this is in order to give us education. "For what son is he whom the father correcteth not?" "For if we be without chastisement, . . . then are . . . we not sons." These lessons are intensified to us as we grow in grace and in knowledge.—Hebrews 12:7, 8.

As our knowledge increases, we see how all fell through one man's disobedience. And this gives us a basis for sympathy. And our sympathy increases as we become more mature children of God. God desires this, that by the time we are ready to graduate, we will be very helpful. This should become the pleasure of our hearts—to be sympathetic with our enemies, no matter how they treat us. We know that they are doing these things because of the adversary's influence over them. And we should desire to bless them and to do them all the good we can. The fact that they have done evil to us should not alter our attitude toward them—to do good unto all men as we have opportunity, praying for those who despitefully use us and persecute us.

The thought would not be that we should especially devote our prayers to our enemies and persecutors, but rather that we should pray for them instead of against them. Some who are immature in spiritual things might think, "I will pray to God to punish them." But Jesus says we are not to do that. "Pray for your enemies." What shall we ask for them? He does not tell us this. The best thing we could ask for them would be that we might be used, or useful, if possible, in breaking this superstition upon them, that the eyes of their understanding might be opened. That is the very best thing we could ask for them. We may pray for them along that line, and God will bless us. And if it is possible for us to be helpful to them, God will show us how to do it.

JUSTICE FIRST, LOVE FOLLOWED

God is very great. We are very small. It is a wonderful thing to be informed that God loves us! The heathen religions seem to recognize nothing of this kind. The thought that pervades their votaries is that their gods need to be placated, or they will do them injury. And as for a God of love—that is a thought peculiar to the teachings of the Bible, and this feature of his character is not clearly exhibited in the Old Testament scriptures—in his dealings with the Israelites. God manifested most plainly his justice, and allowed the penalty to come upon the sinner. We are sure that he loves the angels. But man God placed under a ban and sentence. And year by year and century by century that sentence was executed.

Then the proposition was made by the Lord that Israel might come back into his favor, if they would keep the law; and it again looked favorable for them. But Israel failed. When man became degraded, sick, dying, humanity lost their beauty in God's sight. Man lost the gem-like qualities that made him pleasing to God. "We have all sinned and come short of the glory of God."

We come down to the New Testament times, and find a new thing brought in—a double testimony—that God loved the whole world, even while they were sinners, and also the testimony that he loves the church. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The penalty upon mankind was to perish, as being unfit to live and enjoy God's blessing. God had a sympathetic love for all his creatures who were under such condemnation. How was this love shown? We make inquiries and find out that the first manifestation of his love was that he gave his Son to die for the world. Here he was merely beginning to show us how great he is and how great is his love.

THE BASIS OF GOD'S LOVE

The Scriptures assure us that the great difficulty with mankind is that they are weak, fallen, ignorant, under bonds of superstition and misled by the adversary. It is because God saw that the hearts of humanity are not really in that deplorable condition intentionally or deliberately that he has provided the way of escape. If we were wilfully, intentionally wicked, then the Lord would have no sympathy for us at all. When God looks at us as a race, he perceives that only very few have any knowledge of him and of his character of justice, wisdom, mercy and love, and of the principles of his government. And so God said, I will see what can be done with these creatures; I will make a plan by which every one of them may be recovered through the gift of my beloved Son, the Logos. They shall be lifted up out of sin and degradation, and it will be the only lesson of the exceeding wickedness of sin that they will need throughout eternity. I will make the provision broad enough to include Adam and all his race.

THE MANIFESTATION OF GOD'S LOVE

The first feature of this plan began to be manifested when our Lord Jesus came into the world. So the Scriptures say that Christ "brought life and immortality to light through the Gospel." What good tidings did he bring? Blessings for all of humanity who would seek him in honesty and earnestness of heart! He brought the good tidings that all who would manifest their love for him should have eternal life; and that a special class, who would manifest special love for the Lord, might become heirs of God and joint-heirs with Jesus Christ his Son. "So great salvation began to be spoken by our Lord."—2 Tim. 1:10; Heb. 2:3.

Not all can hear this message, because some are so stupid through the blinding of the adversary that they cannot believe it. To such it is not good tidings at all, but foolishness. Such have no ears to hear, the Bible says. Others can hear a little, and say that there is one chance in a million of escaping eternal torment. Others have their eyes and ears more widely open, and these are able to hear something, to appreciate something more than the majority. The Apostle tells us that "the god of this world hath blinded the minds of them that believe not."—2 Cor. 4:4.

Looking back to the days of Jesus we find that, when he preached, many of the people delighted to hear his words. They said, "Never man spake like this man." He told the people that God loved them. And the people said, The scribes and Pharisees will not have anything to do with us; but this man loves us and tells us that God loves us, that God does not despise even us poor miserable sinners! Oh, "never man spake like this man"!

But their minds not being free, they were not able to appreciate all that he said. They thought that this message which he brought them might be fabrication, and they dared not believe it. They asked, Have any of the scribes and Pharisees believed and become Jesus' disciples? And when they learned that not many of them had, they said: Perhaps we are incom-

petent to judge; these are our leaders, we must follow them.

But there were some who were able to take in the matter more fully. And to these Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear." Then to these who could see and hear Jesus gave certain special lessons applicable to them—and not only to them, but to a certain like company, or class, all the way down through the age. He told them that because they manifested a responsiveness of heart they were pleasing to him. He told them that in proportion as they would make progress in imitating him, in that same proportion they would come into fellowship with the Father and become participants in his love.

And when some took this step of consecration, Jesus told them, "The Father himself loveth you"—He loves you because you have taken a stand for righteousness; because when you saw these principles of righteousness you were willing to do in accordance therewith. And the Father loves you because you are seeking to walk in the narrow way—the way which is difficult. The other way is a broad way, leading now to death and destruction. But this narrow way that I am pointing out to you, my dear disciples, is the way to life. It will cost you a great deal to be my disciples. But the Father will love you, and I will love you, and we will manifest ourselves to you. And although you will have trials and difficulties you will have the peace of God ruling in your hearts. Then the disciples said they would leave all to follow him.

HOW TO KEEP OURSELVES IN GOD'S LOVE

The Apostle Jude admonishes, "Keep yourselves in the love of God." Here the Apostle is addressing those who have passed from the condition of the world into this special love of God—those whom He has brought into his family, as his children by adoption, through Christ Jesus. God does not love us because we are doing great and wonderful things. His special love for us began when he begat us, because of the consecration we had made—because we had entered into the Covenant of Sacrifice. And the Father delights in all those who desire to be sealed with his Spirit—who desire to become his children. He began thus to love us as babes in Christ, and he loves us as we grow stronger, and he will love us to the end!

The Apostle intimates that there is a growth in us. We are babes at first, and then children, then young men, then more fully developed. As we learn the principles of justice which permeate the heavenly Father's character, we are to rejoice in these, and to have no other standards before our mind. We are to say, That is our Father's instruction, our Father's standard. So we become transformed more and more, and all standards other than those of the heavenly Father become more and more displeasing to us.

As we journey along, we need to keep ourselves in the love of God. It is necessary as babes that we should keep ourselves in his love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping his commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in his love.

But if at any time during the race we should drop out and cease to cultivate these qualities, cease to be obedient to God, then we would cease more and more to have his love, until finally we would cease to be in his love, and the curse, the wrath of God, would abide on us. Thus we would be in a far worse condition than at first, because in the second case it would be a matter of knowledge, whereas in the first case it was a matter of ignorance, a matter of heredity. In this worse condition God would have no sympathy for us at all.

Thus it will be with the world in the future, when they will be brought in God's providence to a full knowledge and full opportunity, when they shall come to understand God and his righteousness. If they do not seek to be in harmony with him, they will be destroyed in the second death.—1 Tim. 2:4; Acts 3:22, 23.

OUR HIGHEST AMBITION

The Lord Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Our love for God and God's love for us are two different matters, of course. We reverence God even before we love him. We do not know enough about him at first to love him. We know that we have very little power of ourselves, that we are surrounded by difficulties here, and that the adversary has beset us on every side. And so this is the beginning of wisdom, that we should have a reverential fear of God.

As we come to know God more and more, we see that he would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for him increases accordingly. We grow in our knowledge of how much he loves us. We did not know this at first. God is not pleased to reveal himself to any except those who have his Spirit; therefore the very highest ambition any of us could have would be that we might know him, that we might know more of his wonderful love, his wonderful peace, because to have this knowledge draws us nearer to God. As St. Jude says, we must continue to keep ourselves in the Love of God.

Whoever would come to a full knowledge of God must first come to an appreciation of his Word and must follow a line of obedience such as would enable him to love the Lord and to appreciate his plan. And all things working together—love, appreciation, desire to be obedient—lead onward and upward to the goal which the Lord has set before us.

WHAT CONSTITUTES GOD'S LOVE

The expression Word of God is sometimes used when speaking of the Bible, and sometimes when meaning a message of God. Our allegiance is due to the One from whom we have received every good and every perfect gift. There is an eminent fitness in the thought that the One who has given us life should have our attention to his Word, our obedience to it. Some are disposed to be self-willed; some disposed to regard the words of man, the creeds of man. Such do not pay sufficient attention to the Word of God.

God's Word is the great standard by which all of his people should regulate their lives. We might have some thought respecting the divine plan, or others might make suggestions to us respecting God's will. But any suggestions, whether from ourselves or others, are all to be subject to investigation in the light of God's Word. Of course, we are first to ascertain that the claim of the Bible to be the Word of God is supported by really good evidence; then we are also to notice whether various portions are interpolations, or additions, that we may have the Word of God as pure as possible. But having found the Word of God, we should keep it, in the sense of reverencing it and obeying it. We should strive to regulate our lives and all of our doings by that Word. Whoso keepeth God's Word will as a result find that God's love is perfected in him.—1 John 2:5.

The question then arises, What is God's love? and in what sense can it be perfected in us? The Apostle John evidently refers to that love which is most perfectly represented in God—that love which is pure, free from all selfishness, from all stain—God's love, because it is the right principle, the very underlying principle of his character. And all those who are keeping God's Word must have the same kind of love that he has.

At first we had a duty love. We knew that God had done great things for us, for which we should be very thankful. There was a debt of obligation on us in that respect. Then, too, we loved God because he has indicated that he will give his favor to those who love him. Therefore a measure of selfishness would be in our love for a time. But we believe it is possible for us to have this perfect love of God. If it were perfect works of the flesh that were required, we might doubt our ability to have perfection. But since it is a matter of the heart, it is possible for us to attain it; for we can be pure in heart. So as our hearts become more and more free from selfishness and sin, more and more will this proper, high standard of love be appreciated by us and perfected in us. Our minds will be influenced by this love; and all of our conduct, our thoughts, will come under the same regulation.

To have, then, this love of God perfected in us, would seem to indicate that we would have the very highest ideal—that we love as God loves. We love our neighbor—we realize that he has certain rights which we are glad to respect. We would rather help our neighbors forward than to do anything which might hinder their progress in any way. God is not an envious, jealous, hateful God, but the God of love. God is the true God, and not the one who is set up in our creeds.

As we appreciate the Word of God, it gives us the necessary instruction and guidance. All sin is selfishness, and all selfishness is sin. As the child of God comes to see the character of God more clearly, as he is desirous of being taught of God, he will come under the influence of God's Spirit. And he will study the Word and get clearer insight into it. Thus we grow in the knowledge of God. It is a progressive matter. God wishes all of his intelligent creatures to be animated by the spirit of his Word—love.

LOVE BASED ON FAITH

We see that the love above described would not be a love based on ignorance. On the contrary, it is a love based on a clear knowledge of God, on an undissembled faith, a faith fully appreciating what he has said. For instance, one might

have a certain love for God, and by and by a clearer understanding of God's character might shake that kind of love. God's intention is that mankind shall understand his arrangements thoroughly; and if they then appreciate his character, they will have the undissembled faith, and a love that appreciates all the features of his plan.

We all see that in our experiences God gives us instruction respecting himself. As we come to know him, and to love him because we know him, we are proportionately getting this faith in him of the undissembled kind. It is a faith based on a knowledge of God's character and plan. An angel may be said to have faith—a well rounded out faith. "The Father seeketh such to worship him as worship him in spirit and in truth." And God wishes that all of his intelligent creatures shall worship him from this standpoint of undissembled faith—a faith that is genuine, a faith that is well rounded out, knitted together, a consistent faith. Therefore God wishes to have all men come to the knowledge of the truth.—1 Tim. 2:4.

God's arrangement is that we first make use of what truth we have, and thus have more appreciation; then more knowledge, and then more appreciation. A well rounded out knowledge is not yet possessed by any except the church, and we do not have full knowledge. But it is God's will that we shall all come to an appreciation of the truth. It is not to be merely a knowledge, but a full entering into it that we may the more appreciate it. "This is life eternal, that they might know thee," that we should become personally and intimately acquainted with the Lord. In order to do this, it is necessary that we apply our hearts to this wisdom, that we grow in grace, grow in knowledge, that we may know his love.

This will also be the procedure in the next age. The object of Christ's kingdom will be to bring mankind to a full, clear appreciation of God's character. Such as attain this and sympathetically enjoy God's character will appreciate the principles of justice, love and mercy represented in him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life. Even though such should enjoy the full thousand years, they still might not be of the class to whom God would give everlasting life.

THE END OF THE LAW IS LOVE

It is not merely faith that is necessary—not even the well rounded out faith—there must be a pure heart also. We could not get the well rounded faith unless we had a pure heart. A pure heart would be a fully consecrated heart—the whole mind given up to the Lord's will. Such a condition is necessary before we can enter into and make progress in the Lord's way. God would not accept us at all unless we had love and purity of heart. And even more than this is necessary. We must maintain it with a good conscience. Our consciences must be able to say, "I have not only a good wish respecting the right, but I have good endeavors." We should not only be able to say, "I did right," but our consciences should be able to say, "I did the very best I was able to do." Anything short of this would not be pleasing to God.

So, then, the end, or intention, of the divine law is to develop in us this love—a love fully consecrated to the Lord, a love like his, a love that will be in accord with a good conscience and an undissembled faith—a faith that is well founded on the teachings of God's Word, a faith that is anxious to know God's will, and that searches the Scriptures and delights in God's law, and that can say as the Psalmist has expressed it prophetically, "I delight to do thy will, O my God!"

A man may discern the principle of justice and say, "There is the standard one must go by." Another sees love, and says, "There is the best standard! Is not that grand? I wish to conform to that fully!" A third recognizes that perfection is the standard of the divine law, and having consecrated himself unreservedly to do the will of God, says, "Thy law, O God, is my delight." This one delights in God's justice, he delights in God's love. He sees more than merely, thou shalt, and thou shalt not. He sees things from God's standpoint. He sees the principles of God's character which govern the universe. So all who will ever come to an appreciation of everlasting life must learn to view matters from the standpoint of love.

CROSSING THE RED SEA

AUGUST 17.—Exodus 14:19-31.

"Before they call, I will answer."—Isaiah 65:24.

The Bible story of Israel's miraculous crossing of the Red Sea, which later overwhelmed the Egyptian army, has long been questioned by agnostics, who also question the large number ascribed to the Israelites—600,000 men, implying a total of 2,000,000 or more. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600," would read, "Judah, seventy-four families, or tents, with six hundred men in all"; "so they set forward, every one after their families, according to the house of their fathers."—Num. 2:34.

Thus reckoned, the entire hosts of the Israelites who left Egypt—men, women and children—might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

NECESSITY OF THE MIRACLES

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of divine power in human affairs, would be a miracle, even though it conformed to natural laws. God rarely works miracles except where there is a necessity.

Three roads led out of Egypt in the direction of Palestine; but as a military wall extended from the Mediterranean Sea to the Red Sea to protect against invading armies, these roads had access into Egypt only through strong and guarded iron gates.

One of these roads led through the country of the Philistines, to pass through which so large a body of people would have been prohibited. The second road led through a sandy desert and would have been entirely unsuitable, furnishing no provender nor water. The third road was the one which the Israelites took, leading through the wild mountain regions of Sinai, where they found pasturage.

After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. Meantime, Pharaoh and his people had measurably recovered from their mourning. Pharaoh perceived that the Israelites, while given the opportunity of leaving Egypt, had wandered about as though undecided which road to take. He concluded that they would be weary of their new freedom and their traveling, and that it would be an easy matter to bring them back. The gates of the wall were ordered closed, and several hundred chariots and footmen were sent to pursue.

Meantime, the Israelites had passed between two mountain ranges, up against the northern arm of the Red Sea—the Gulf of Suez. Apparently the Israelites had gone into a pen, from which there was no escape. Divine providence arranged that a heavy pillar of cloud, or fog, hovered over the camp of the Egyptians, while there was a bright light in the camp of the Israelites. Thus the Egyptians were delayed, and the Israelites moved on until they came to the Sea, and beheld that they were hemmed in. Then they cried to the Lord and to Moses, discouraged, requesting to be permitted to return to Egyptian bondage. They favored a surrender on good terms rather than a conflict.

But the word of the Lord through Moses was that the people should be of good courage, and that soon they would see that Jehovah God would bring them deliverance from their troubles and from their enemies. Meantime, the wind had begun to blow from the north, and gradually the waters receded to the southward, uncovering a ledge and sand bar, upon which the Israelites crossed to the other side. The befogged Egyptians followed them, possibly without realizing that they were passing on land usually covered by water.

As they progressed into the moist sand, the Egyptians experienced fresh difficulties. Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc., until the Egyptians began to reason the matter out and decided that, in the figurative language of that time, God had looked upon them with an evil eye out of the pillar of cloud. Possibly there was some manifestation, such as a lightning flash. They concluded to turn backward and give up the chase. Meantime, the direction of the wind had changed, and it was now coming from the south. Before they could extricate themselves, the water was upon them; they were in a quagmire, and were soon overwhelmed.

There is nothing in this account to stagger faith. The United States Government Reports show that the waters of Lake Erie have varied as much as fifteen feet at Toledo, by reason of the change of wind, and without any special hurricane. The thing that has staggered our faith in the past was the statement that the Sea constituted a wall on either side of the Israelites as they crossed over. But the word wall in its broadest sense merely signifies barricade. In the same sense we might say that the United States has the Atlantic Ocean as a protective wall on one side and the Pacific Ocean on the other.

Thus we see that if the Bible is interpreted with a little common sense it is entirely reasonable. More and more Bible students are learning not only of its reasonableness, but also of its wealth of riches of knowledge and wisdom from on High.

THE ANGEL OF THE LORD

The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is spoken of as being the angel of the Lord, or as though the angel of the Lord were in it. We are to bear in mind, however, the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are his messengers, as for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants.

But the word angel is Scripturally used in a still broader sense—as signifying the exercise of divine power in connection with human affairs. Thus St. Paul writes that God "maketh his angels spirits, and his ministers a flame of fire." (Heb. 1:7) Thus, for instance, the messenger of the Lord smote the army of Sennacherib with death, as this lesson recounts that Pharoah's army was smitten.

It matters little whether the Scriptures refer to the forces used as being the angel of the Lord, or whether they mean that the angel of the Lord had charge of and used the forces which operated. The effect would be the same in either case. God's power would be equally manifested, whether directly through the elements of nature or through the intermediary of a spirit being, commanding the forces of nature in the name and power of Jehovah.

There are valuable lessons for the Christian in connection with the manifestations of divine power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.

There is a lesson, also, for us in respect to the interpretation of God's Word. As we see it beginning more and more to open up unto us with clearness, simplicity, beauty, let it increase our faith in God and in the revelations which he has made through the prophets of old, as well as through the words of Jesus and the inspired apostles.

As God had already arranged Israel's affairs before they knew about their difficulties, and perceived that they were hemmed in on every side, so the same God foreknows all of our difficulties and has arrangements made for our relief and deliverance, and is merely waiting for us to appreciate the situation and to cry unto him in faith. "Before they call, I will answer." Another thought is, sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply the words of Moses to ourselves: "Stand still, and see the salvation of Jehovah."

THE MANNA FROM HEAVEN

AUGUST 24.—Exodus 16:2-15.

"Jesus said unto them, I am the Bread of Life"—John 6:35.

Realizing their deliverance from bondage, and the divine power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty and of recognized high standard. The men chanted it after Moses; and the women, under the leadership of Miriam, the sister of Moses and Aaron, took timbrels, or tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance:

"Sing ye to the Lord [Jehovah];
For he hath triumphed gloriously."

Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity—taking his holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh his name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the divine message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their heavenly echoes and fragrance would be the more acceptable to God.

BITTER WATERS, THEN AN OASIS

The journey toward the land of promise began. At length, fatigued and thirsty, they came to a fertile spot, where there was an abundance of water, but alas, it was bitter, or brackish! The disappointment was great. The song of reverence was forgotten; the mighty power of Jehovah in bringing them through the Red Sea was forgotten; even the taskmasters of Egypt were forgotten. The people murmured against Moses for bringing them away from the fertile fields of Egypt and its abundance of good water. They declared that it would have been better if they had remained in Egypt, or even if they had died there. They declared that Moses and Aaron had misled them into leaving the land of plenty, and had brought them into the wilderness, to die there of hunger and thirst.

The Lord's wisdom guided Moses to a certain kind of tree, which, put into the water, made it sweet and palatable. Moses explained to the people that in murmuring against him they were really murmuring against God, for he was merely God's agent in the matter. A further journey for a season, and they were far from the bitter waters—at Elim, a delightful spot, where they rested and were refreshed.

The Scriptures explain that God had a special purpose and object in this leading of natural Israel. He was teaching them lessons which would be helpful to them, and, if rightly received, would prepare them, through faith and obedience, for Canaan. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no."—Deut. 8:2.

The lesson to spiritual Israel is a still more important one. If the natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do spiritual Israelites require for the heavenly Canaan, toward which they journey from the time they leave Egypt—the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to spiritual Israel—trials of faith and of patience, "bitter waters"?

Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which my Father hath poured for me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which

"Steal the bitter from life's woes."

As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's spiritual Israel are not tempted and tried above what they are able to bear. With every temptation the Lord provides a way of escape, when frequently he revives the souls of his saints by granting them seasons of refreshing and comfort, preparing them for their trials in the wilderness state of the present life.—1 Corinthians 10:11-13.

"IT IS WHAT?"—IT IS MANNA

When the Israelites murmured against God and Moses, his mouthpiece and servant, it was because of insufficient faith. Those who truly believed in the divine providences which had preserved them from the plagues of Egypt, and which had brought them out across the Red Sea, would reason assuredly that God would not leave them to starve in the wilderness. But the majority evidently were murmuring through a lack of faith.

And so it is today. As St. Paul declares, "All men have not faith." We do not blame them for this. Evidently con-

ditions of environment or heredity have very much to do with our possibilities along the line of faith. Some by birth, early training and larger experiences have therefore a great advantage over others, so far as the present age is concerned; for God has ordained that the message of the present time shall be for those who have the ear of faith. "He that hath an ear to hear, let him hear." Whoever has an ear for God's message and can exercise faith has a great blessing, in the sense of an opportunity which others do not have—an opportunity of making his calling and election sure under the call of this Gospel age.

We thank God that his Word teaches of an age to come, wherein Messiah will bless with precious opportunities those who have not the ear to hear and a responsive heart in the present time. We thank God that his Word expressly declares that in that coming age, the Millennial age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. Then will be fulfilled the Scripture that Jesus is the true Light which must eventually lighten every man that cometh into the world. (John 1:9) But the opportunities of the Millennial age will not make possible so high a blessing as the high calling of this age sets before whoever has the ears to hear and the eyes to see it.

In answer to the murmuring of the Israelites, God sent them that same night a great quantity of quail. If they had hungered for the flesh pots of Egypt, they should see that God was able to give them flesh in the wilderness. One of the accounts of this wonderful supply of quail has been found fault with by some agnostics who thought that it meant that the quails covered the entire ground to a depth of nearly five feet. The explanation is that quail, flying across the Gulf of Suez, in their weariness flew close to the ground—within about five feet—and thus were easily captured by the Israelites in great numbers.

God promised that on the following day the Israelites should have plenty of bread. In the morning the ground was covered with small particles, whitish in appearance, a little larger than mustard seed and tasting like a honey wafer. This was to be their daily supply. It required gathering; and this gave them all employment, without which they would not have been happy. It required preparation. There was a certain amount apportioned to each individual.

A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, "What is it?" and this became its name—"What is it"—or "that manna." The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

THE BREAD FROM HEAVEN

Jesus reminded his followers of that manna given in the wilderness, and declared that it typified himself, the true Bread. As the Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without the heavenly food. Jesus gave himself the title of the truth. Whoever therefore eats of this Bread from heaven partakes of the truth. "Sanctify them through thy truth; Thy Word is truth." Only by partaking largely, regularly, daily, of our Lord, his merit and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Canaan.

As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of his might, we must feed upon him daily—we must appreciate and appropriate the merits of his sacrifice.

CONVENTION-TRAIN REPORT

Brother Dr. Jones, with his special train of conventioners, starting from Chicago, stopping at St. Louis and at Hot Springs, received the Editor most cordially at Hot Springs, Ark. The conventioners numbered 240 and represented thirty-four states. Some of them we had previously met, others we knew by correspondence; but almost without exception they were brethren in Christ and consecrated Bible Students. Nearly all of them paid their own way; while a few, we understand, have been financed by their friends or relatives in order to give them the spiritual opportunities of this convention tour, as well as physical rest.

From Hot Springs the party went south to Texas. The Editor saw them at the different meetings and greeted them there with others, and also had a nod or a word with some occasionally on the train. But his time was occupied with literary work, in which he was assisted by two brethren who are stenographers.

Dallas, Texas, June 8, was our next stop. Here, also, we had a hearty reception from the Bible Students' Class. The morning and evening services were for the Bible Students, and proved interesting. The Auditorium was well filled—capacity about 500. The afternoon service for the public at the Opera House was also well attended, notwithstanding hot weather and rain. Attendance 1,200, interest good, applications for more literature, 54.

San Antonio, Texas, June 9.—The entire morning was devoted to testimony, symposiums, etc. The Editor addressed the interested in the afternoon, to the number of about 500. In the evening his public address was heard by about 1,300, ninety-two of whom manifested interest and desired further reading matter. Altogether the special train conventioners had a happy day here, one long to be remembered, and their number was increased by two at this place. Thence we sped onward to—

El Paso, Texas, June 11.—There are very few Bible Students here. We trust that the number will be greatly increased shortly. The public attendance was estimated at 1,700, of whom 156 left their addresses requesting more reading matter along the lines of the subject discussed, which was, "BEYOND THE GRAVE."

At Tucson, Arizona, June 12, by special request of the local Board of Trade, our convention committee had arranged for us to stay over one day at this thriving little city. When the invitation was extended, it was with the expectation that the local ministers would give us the "glad hand"; but when it was not forthcoming, and on the contrary, opposition was made, the business men advised us that they thought it unwise to have a public address. They did, however, treat us most cordially, and showed our entire party around the city in automobiles.

Meantime, also, the conventioners, by a distribution of literature, got the message all over the place; and the literature informed the public as to why the ministers were opposed; namely, because they feared the truth of the Bible coming in contact with the errors of their creeds. We have reason for believing that some good will come, having done our best. The results are with the Lord, and we left, well contented.

At Los Angeles, June 13, where a five-days' Convention of Bible Students had been arranged, the convention was already in session when our party arrived. The People's Temple was over-crowded, capacity about 1,000. The Editor spoke twice, once to the Bible Students, numbering 1,000, and once to the public in general. The audience of the public service was estimated at 4,000. Splendid attention was given, and 475 requests for further literature were handed in. The local class of Bible Students has been growing considerably within the last year. The old friends and the new gave our party a hearty welcome.

San Diego, California, June 14.—Here, as at Hot Springs, the ministers made an attack endeavoring to prevent our meeting; but here also the Lord raised up for us friends amongst the public, who reproved the ministers for their unchristian course and dark ages' methods. The Mayor and a company of business men received us cordially, and took us about their city in autocars. We appreciated their hospitality and cheerfully acknowledged that their city has fine prospects, among others one of the best harbors on the Pacific and their climate par excellence.

We had interesting meetings with the Bible Students here, and a fine public meeting, attendance at which was estimated at 2,000. There were 199 addresses handed in, expressing interest and desiring reading matter. We believe that some of the prejudice has been broken down. The public came out freely, notwithstanding an attack made by the ministers through a local newspaper. The Lord raised up a defender who answered the malicious slanders of the ministers, which were merely rehashes from the *Eagle*. This reply published in the same paper the next day, we trust offset the evil intended. Additionally, the train conventioners circulated freely the special issue of the Bible Students Monthly which explains

the attitude of the ministers, and which is circulated only in places where there are evidences of a concerted endeavor to prejudice the public.

Santa Ana, June 15, came next—a Sunday morning service. The principal Opera House here had been engaged for our use; but somebody had influence enough to have the building condemned as unsafe, although it had never previously been thought unsafe, even when crowded to the limit. The friends surmised that this was a strategic move on the part of the ministers to prevent our meeting—to prevent Bible Students from calling the attention of the public to the real teaching of God's Word. However, since the Lord was pleased to allow the meeting, the Bible Students were quite content, and took the next best auditorium available. It was crowded beyond its capacity—1,200—while an overflow meeting of several hundred Bible Students was held in another building. There were 200 addresses handed in, expressing interest and requesting literature.

Pasadena was reached the same afternoon. Its theater capacity was crowded, 1,300 being present, with splendid interest. Here 183 addresses for literature were handed in.

San Francisco was our next stop. Here a three-days' Convention was in progress. The train conventioners participated during the day of our stop, Monday, June 16. The Editor addressed the Bible Students in one semi-public service. Approximately, 700 were present. Then came the evening meeting for the public, with an estimated attendance of 4,000, and 408 requests for more literature.

Tuesday, June 17, was spent in journeying from San Francisco to Portland, Oregon. We had no opportunity for public service, but had the pleasure of meeting a goodly group of Bible Students at Ashland. The train remained there fifteen minutes. The friends were on the platform awaiting its arrival. They loaded us with flowers and good wishes. Some of their number journeyed with us to the next station, bidding us Godspeed. They sang to us and we to them, "God be with you till we meet again."

Portland, Oregon, June 18.—Here we found the Bible Students quite alert, and growing both in numbers and in spirituality. We had an enjoyable meeting with the Bible Students, exhorting them to love and loyalty, and held up before them the cross and the great reward promised to those who overcome. The attendance was approximately 500. Then came the evening service for the public. Notwithstanding a heavy rain storm, the audience numbered about 3,500 and gave good attention, 271 leaving their addresses, requesting further literature.

Tacoma, Washington, June 19.—More brethren, more fellowship, more encouragement, fresh manifestations of love and zeal, an excellent meeting with the interested, a splendidly attended public meeting—1,800; 275 gave in their addresses, as indicating interest and a desire for further literature.

Seattle, June 20.—The Seattle class of Bible Students appear to be making good progress, not only in numbers, but also in development of the fruits and graces of the holy Spirit. Here, also, we had a very enjoyable season with the friends, giving them one address. The attendance at the public address in the afternoon represented the capacity of the theater, including the stage—2,300. Requests for further literature from the interested numbered 283.

Victoria, B. C., June 21.—Here we had more good times with the Bible Students with an attendance of 500. Then came the evening service, with an estimated attendance of 1,000. The Bible Students gave place to the public, and assembled in another building, as an overflow meeting. The interested strangers to the number of 156 left their addresses, requesting further literature.

Vancouver, B. C., June 22.—We had a grand time here. The Spirit of the Lord operating in the Canadian mind gives blessed fruitage, similar to that found elsewhere. An all-day program had been arranged. We were met at the boat-landing and escorted to the place of meeting, where a public address of welcome was given. To this we responded, assuring the brethren of our appreciation of their cordial welcome and of our realization that by the same spirit all the Lord's people have been buried in the one body—the body of Christ, the "church of the first-borns," whose names "are written in heaven." Then came a testimony meeting with further addresses.

The afternoon service was for the public. The attendance was estimated at 4,500, but other hundreds of late-comers were turned away; for, owing to the construction of the building, the late-comers would have disturbed the others by reason of the noise of their shoes. The audience was especially fine and the attention excellent. Addresses to the number of 224 were handed in requesting further literature.

When it is remembered that the majority of the meetings here noted were held on week-days, the attendance surely indicated that the people had not lost their interest in the Bible and in religion, and that the falling off in the general church attendance is therefore properly chargeable to another cause. We believe that the decrease in church attendance, of which we hear so much, is chargeable to the fact that the public have lost their faith, as well they might, in the creeds of the dark ages. They are receiving no spiritual food. When the ministers preach to them along the lines of sociology, or astronomy, or science, the pews, as well educated and as well informed along these lines as are the pulpiteers, care little for the minister's dissertation.

Oh, that the ministers of today, instead of feeling angry against the truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out his light and truth to be the guide of his people, to guide them to his holy hill—the kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word!

How pitiable it seems that men so well equipped would be not only useless as respects the advancement of Christ's cause, but be really the leaders of the opposition thereto—ignorantly serving the prince of darkness! All the more, however, the truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the power of God for the calling and electing and perfecting of the bride class to be the Lamb's wife.

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of him who called us out of darkness into his marvelous light," nevertheless, let us all the more speak the truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the truth, we believe. How glad we shall be for the day when the great adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised!—Rev. 20:1-3.

WORDS OF CAUTION

This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antagonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary.

The view we have always presented, and still hold, is that the Lord Jesus appointed only twelve apostles, St. Paul being the one to take Judas' place. The words of these would be so supervised by divine power that whatsoever they would declare binding on earth, the church would know would be bound in heaven, and whatsoever they would declare on earth to be loosed or not binding, they might know would not be obligatory in the sight of heaven. In other words, those twelve apostles were the special mouthpieces of the Lord to his church. They still speak to us. We need no others; we expect no others.

The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the apostles, that they harmonize with them—that we keep so close to the words of the apostles and the words of our Lord that our message may be said to be their message, except in respect to the particular words used and the arrangement of them. In the STUDIES IN THE SCRIPTURES we have classified the various presentations of Jesus, the apostles and prophets into different studies or topics; and this is what we meant when we declared in an old WATCH TOWER that, on this account, whoever reads the STUDIES IN THE SCRIPTURES is really reading the Bible in an arranged form—topically. In no case have we ever presented anything as of ourself. In every instance we have fastened our presentations to the Scriptures on which they depend and rest.

Our claim has been, and is, that because we are living in the dawn of the new dispensation, it is the divine will that the mystery of God should now be finished, in the sense of reaching a completion, or unfolding. This we hold comes to us, not through special inspiration to speak or to write new things, but by the promised guidance of the holy Spirit, enlightening us and directing us to the Lord's Word, and assisting us to see the proper application of the same. The wonderful light of our day upon every subject undoubtedly inures to these ends.

Because it is due time, the Lord would send the light to his people, and as usual, would send it through some earthly instrumentality. If, in the divine providence, we have been used or shall be used of the Lord, it will be in making clear the sayings of inspiration already written, and not in making any new revelations or prophecies.

We take this opportunity, also, to guard the dear friends against the report that we are making any different presentations by letter than we have made in THE WATCH TOWER and the STUDIES IN THE SCRIPTURES. If any claim to have such letter, ask to see the letter, and refuse to receive as from me anything contradictory to the STUDIES IN THE SCRIPTURES and THE WATCH TOWER. If we ever see it necessary to make changes, we will preferably do this in public print rather than in private letters or in private conversation. Let us stick to the written Word and THE WATCH TOWER publications.

SOME INTERESTING LETTERS

SISTER SEIBERT TO HER FRIENDS

DEARLY BELOVED IN THE LORD:

Your recent letter of loving sympathy is received and deeply appreciated at this time. I want to assure you that your prayers on my behalf have been most wonderfully answered, and I am enjoying a peace of mind and heart which almost frightens me. I say to myself, "I did not know the Father loved me so!" His grace has been more than "sufficient," so that I have been enabled to comfort other bereaved ones in this sad experience.

I am counting my blessings every hour. I am so thankful my dear one was not taken ill three or four years ago, when I was so weak myself. Again I am so glad that he did not suffer any pain, which was very remarkable when we consider the nature of the disease, cancer. But this was my constant prayer, that, since he could not recover, the dear Lord would not permit him to suffer any more pain than was best for him and for me. I was more grateful than words can express because of the fact that we had the means to give my dear husband every comfort. I spared neither money nor skill nor science in order to do everything that could be done to cure him, as he was so anxious to get well. And lastly, but chiefly, I am so thankful that the dear Lord has seen fit to hide my dear one in the grave until "the time of his wrath be overpast," and that he has spared him the agony of witnessing my painful and probably ignominious death, if I prove faithful to present truth.

And thus, while I count my blessings, I do not sorrow as do others, but throughout these after-days I seem to hear a chime of silver bells every moment sweetly ringing the refrain,

"All that thou sendest me, in mercy given!"

The physicians would not tell my husband his real condition and it fell to my painful lot to refer to the matter on two occasions. I felt it was terrible to allow him to go down into death unconscious of his true condition. Yet, on the other hand, I realized I had witnessed to him daily, hourly almost, for nearly twenty years, without apparent effect. Nevertheless I determined to do what I could to help him. And therefore, about two hours before he died, when I knew he was failing rapidly, I said to him, "You are so tired, dear, wouldn't you like to sleep for a whole week? And how would you like to go to sleep and not waken until after the time of trouble is over?" He replied, "Oh, don't talk to me about death, I'm going to get well, I'm going to get well, I'm going to get well!" Then I said gently, "No, dearheart, you are not going to get well; the doctors knew it from the beginning but would not tell you, and now I must tell you. Can't you thank the Lord for his goodness in saving you from pain and letting you just go to sleep? Can't you say a little prayer? Say, Lord Jesus, into thy hand I commend my spirit?" No reply. "You are not afraid, are you, dear? Death is only a sleep. The Lord is going to let you sleep a little while and then in his due time he will call you to awake out of sleep, and the whole earth will be as the Garden of Eden, no more pain, no more tears, no more death." Still no reply. (Poor dear, perhaps he was too far gone, yet when I asked him if he knew me, he replied, "Of course, I know you, dear.")

I held both his dear hands while the cold death-stream crept higher and higher, and his breathing grew softer and softer until with a sigh he just fell asleep like a weary child upon its mother's breast. I caressed the beloved form and turning away, said, "Sleep well, dearheart, sleep well, no dreams disturb this sleep!"

He fell asleep on May 23, and on the 29th I laid him away amid the love and admiration and sorrow of the whole community, without a stain upon his reputation. I was alone, and had everything to arrange with respect to the undertaker and the services, but I tried to do everything as I believe he would have wished it done, without ostentation or extravagance, yet withal in good taste and of the best and most enduring quality. I have nothing to regret, I believe I have faithfully discharged every earthly mortgage, and I trust the dear Lord will see fit to give me some further service for him and his during the "little while" that remains for the feet members of his body!

I wished to make the funeral services my final witness for the truth in this community, and requested that the Society send me our dear Bro. Woodworth to officiate. Services were held in the Presbyterian church at Mount Union, Pa., where Mr. Seibert's family had lived. The Presbyterian minister read Scriptures selected by Bro. Woodworth. Prayer was offered by the Methodist minister, to whose church my husband's family had belonged, and to which he left a bequest of $500. Our dear Sisters Detwiler and Virginia Noble from "Bethel" then sang "Nearer my God to thee," my dear one's favorite hymn, and as I listened I could not help saying to myself, "Oh, that he might hear them, for he never heard that beautiful hymn so touchingly sung by human voice before!" (I used to sing it for him, but I am not a gifted singer.) Then our dear Bro. Woodworth followed with his discourse on two texts, "The Lord gave and the Lord hath taken away," and "The ransomed of the Lord shall return," suggested by me. It was very impressive, and the audience of more than a thousand listened most attentively. I had arranged for a stenographer to take down as much as possible of what he said, and we have had it printed in the "Mount Union Times"; some of you have copies.

While the friends and audience were viewing the body, I had arranged for the two sisters to sing some sweet hymns very softly, so as to break that awful silence, that saddest moment of the whole service. They sang without the organ, "There is rest for the weary," and afterward they requested the organist to play softly our beautiful hymn, "Many sleep, but not forever." My dear one was a lover of peace, and "a peacemaker." To me one of the most touching incidents of the funeral was the presence of two editors, who had been sworn enemies when Mr. Seibert came to Orbisonia several years ago, walking side by side among the honorary pallbearers. He had brought them together in the bonds of peace and good-fellowship. Surely he will have little difficulty in walking up the grand "Highway of Holiness," especially with the assistance of so many dear truth friends who appreciated his nobility of heart!

I used to tell my husband that it was pride which kept him out of the truth, and his invariable reply was, "Why, what have I to be proud of but you!"

The floral offerings were the most lavish and beautiful ever seen in the town. At the cemetery dear Bro. Woodworth offered the most exquisite prayer I ever heard on such an occasion. Many persons referred to it afterwards, and also spoke favorably of the discourse. I trust that some good may have been done, some blind eyes opened, some weary hearts comforted that day. Both ministers asked Bro. Woodworth for some printed matter dealing with his subject. And a letter from the Methodist minister to me declared that my "manifest faith and trust had been a help to everybody." This greatly encouraged me. And further, I learned that all my acquaintances in the community expected that I would bear up differently from others, "because of my faith and my religion!" So I thanked the heavenly Father for his marvelous fulfilment of his promises, "As thy days thy strength shall be," and "My grace is sufficient for thee," and for this opportunity to show forth the power of the truth!

I cannot refrain from quoting here our dear Pastor's words to me. He writes, "You have my sincere sympathy. I know that ye appreciated your husband very highly, as evidenced by your patient and continued devotion, not only in his illness, but at all times. I am glad that you have had the privilege of being with him to the last. I am confident that you can look forward to the future with good assurance that he was a noble man, and that God loves such characters, even as Jesus declared of the young Hebrew who said that he had kept the law to the best of his ability from his youth up. Of him we read, 'Jesus, beholding him, loved him.' We may

be sure that the Lord has a sympathetic love for all the members of the race who have a desire for righteousness. We are so glad that the time is hastening when all such will be brought to fullest opportunity for knowing the great Redeemer and experiencing the fulness of his restitution power."

Please continue to pray for me that I may be faithful in doing his will even until he shall say, "It is enough, come up higher."

With fervent Christian love, yours in our Redeemer and King, GERTRUDE W. SEIBERT.—Orbisonia, Pa.

June 7, 1913.

HIDDEN PEARLS

DEAR BROTHER RUSSELL:

Grace, mercy and peace be unto you. My heart daily overflows with joy and gratitude when I consider our Father's abundant blessings to us. Help is provided, through the appointed channel, for every step of the way.

How eagerly we welcomed the Resolve, as just the assistance we need! I have it written on a postcard—the vow on the other side—and keep it under my pillow, where I can read it as soon as I awaken. How it fortifies and helps one to be ready for every emergency! And what a grand beginning it makes to each momentous day—the wonderful, amazing days in which we live!

But I desire to tell you of the great help the little Question-books have been. I used them in study with another sister—all the class we have in our isolation. Some way I had looked upon them as for class study, and not for use in my private reading of ten pages a day in the STUDIES. But the Father opened my eyes to their full use.

I was unable to keep my mind fixed upon my reading as I desired; it seemed to me I was losing so much. A dear sister suggested to me, when I was out at a local convention, at Easter, to use the Questions. She was doing so with great profit. That was the key to the whole situation. There was the proper help provided, and I was not using it; hence not receiving the full blessing.

After that my thoughts were completely on my study, and I was not missing the point of each paragraph. I have been astonished to find what beauties of truth—pearls of great price—were hidden in the paragraphs, that refreshed, and strengthened and cleansed me daily. So now I am eager for other dear ones to share the blessings, and whenever our Father gives me the privilege (and of late he is graciously giving me many such privileges) of meeting with his dear people, I desire to testify as to the blessing that lies in those little books.

Words fail to express the joy of fellowship we experience through the columns of THE WATCH TOWER. God bless you!

With Christian love and greetings,

HOPE TATE.—Ont.

SEEKING TO SERVE

WATCH TOWER BIBLE AND TRACT SOCIETY.

GENTLEMEN:

The writer had the pleasure of hearing Mr. Rutherford deliver a lecture in our city, Atlanta. Since then, I have bought of one of your agents a set of STUDIES IN THE SCRIPTURES. I am very much interested in them, as well as your work before the public, and will say, if you will furnish me with free literature of any kind on this great work, it will be a pleasure for me to place it in the homes as I visit the sick each day. I feel that you are doing a great work, and one that is much needed in every home. If I can help you in any way I am at your service. I am delighted with the lectures and will appreciate any literature you may care to send.

Very truly,

L. W. WIGGINS, M. D.—Ga.

FINDS HELP IN VOW

PASTOR C. T. RUSSELL, BROOKLYN, NEW YORK.

DEAR BROTHER IN CHRIST:

I have often thought of writing you of my experience in connection with the special vow unto the Lord, but have refrained, because I knew that your time was so fully taken up. My first thought was, It is a needless addition for the consecrated, but there can be no harm in it. How surprised I was to find what a real help it proved to be! I recommend it to all.

While our opportunities for service in this present truth have been limited, we have had the pleasure of seeing some brought to rejoice in the truth, and to a full consecration in the truth.

I append a brief history of my search for truth:

Nineteen years ago, while associated with the Free Will Baptist people, through a study of the Scriptures, I was led to a complete consecration to the Lord, and while I kept my membership with them, there was such evident lack of consecration and the knowledge of God, that I refused to accept a pastoral work among them, working with them in evangelistic work, also with the Methodists, United Brethren, Presbyterians, and visiting among the Holiness people and the Christian Alliance people, being urged by each denomination to accept work, but not being able to do so.

I met one brother who had read the STUDIES IN THE SCRIPTURES and believed them, but he had such a wrong conception of their real teaching, that I thought they did not contain what I was looking for. Then I met the Adventist people, and as they discredited the hell fire teaching, and taught the truth about the nature of man and the state of the dead, I associated myself with them, and accepted a work with them, feeling that there was no need to look further; that I should have to go through alone if I did. Here I first saw that God was doing his work on time; and the thought became fixed in my mind that every true doctrine must magnify the name of God, and reveal the beauties of his character. With this thought I soon found it impossible to give myself wholly to their teachings, and as the truth dawned on my mind and became clear to me that the church is the temple of God, I was convinced that the Adventist institution, with all other man-made ones, was Babylonish, and I sent my man-given credentials as a minister to those who had granted them.

This brought me to a very real sense of dependence on the Lord. I felt very much alone, but for him. But providentially a few days before this, a magazine copy of the DIVINE PLAN (WATCH TOWER form) was handed to me by a faithful colporteur sister. Because of the mental struggle I was undergoing in breaking previous ties, I paid no attention to it, but went and put it into the stove. Fortunately there was no fire in the stove, and after the step was taken that set me free, I went to the stove, pulled out the WATCH TOWER, and found that it was sent of God for just such a time.

I shall never be able to express my gratitude for the help the Lord has given me through the SCRIPTURE STUDIES, to you his servant; but the Lord will reward.

With much Christian love, your brother in Christ,

WM. H. BATTERSON.—*Neb.*

LUXURIOUS TRAVEL AND SACRIFICE

MY DEAR BROTHER RUSSELL:

Before anything else let me thank you humbly and gratefully for your clear teaching on the Scriptures, and for giving it out to the world, at prices that almost any one can afford to pay.

I had practically left the English church, and had almost given up everything, when in 1908, some copies of PEOPLES PULPIT were put into my reluctant hand. Since then, through the six volumes of STUDIES, a little more light has been coming to me all the time, and I have been trying to lead a life more acceptable to our Lord. I have been almost alone in this neighborhood, as regards believers in present truth, but the members of the Victoria class have held out helping hands to me. Your teaching was so new to me, that for some time I was almost afraid to accept it, as we are warned about false teachers in the latter days. But all your teaching is based on the Bible and far from smoothing or widening the narrow way, it shows us we can expect nothing else on this side of the veil; far from teaching we can be Christians in name only, it points out that we must be Christlike in deed and thought; far from expecting popularity, we must recognize that we are a peculiar people, to be despised like our Master, and that our own individual responsibility increases, as he gives us light, and that we cannot attempt to go hand-in-hand with the world; therefore I now endeavor to lead others to read the STUDIES.

I want in all humility to ask you, How can we reconcile the description of the luxurious train, the hotel on wheels, and its places to lounge, its *chef de cuisine*, its corps of waiters, etc., with the example given us by Jesus of Nazareth? Is it not, dear brother, a pandering to the worldly spirit? It seems to me, that if Jesus had conducted such a tour, he would have chosen a clean emigrant car, containing necessaries but not luxuries. How, too, can we reconcile the fact that when on earth he had no place to lay his head, with the fact that his chief earthly shepherd (whom he has honored as he has you, on account of your faithfulness and humility) should stay at the best hotels, instead of with his humble followers? On page 31, Vol. IV, you point out that some of the reformed churches did not succeed because they "have made many compromising overtures to the world for smaller favors." Is not this a repetition of the same kind of thing? I am told that the newspaper men arrange these things for you, but you remind us that responsibility rests on each individual. God can take care of his work in the future, as in the past, without depending on newspaper men. I cannot understand it all, brother, and I long for a few lines from you, who have helped

me so much hitherto. Vol. I, p. 199, "the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things." Vol. I, p. 203, "The transforming influences lead to present sacrifice and suffering."

Yours very gratefully,

THE EDITOR'S REPLY

DEAR SISTER:

Yours dated June 15, I am reading on the train. I thank you for its frank statements and queries.

It is true that there were no fine hotels in our Lord's day, true that there were no railroads, and that his locomotion was accomplished partly by little ships, partly on foot and partly on an ass. Were we to follow the Master's footsteps literally, the possibilities of the present harvest work would be much decreased. It is our thought that the harvest of the Jewish age was merely confined to the little country of Palestine; whereas the harvest of this age, world-wide, is to be accomplished in a similar length of time—forty years.

We believe that the wonderful conveniences of our day are preparations for the Millennium, and that the Lord is not displeased with us for using these in connection with his service. Quite to the contrary, it is rather our thought that God is providing these wonderful conveniences for the very purpose of facilitating the harvest work.

In this connection, we remember the Apostle's words which assure us that all things were given unto us richly to enjoy—to use, but not to abuse. We have an illustration of this in conjunction with our visit to India. The chief interest there appears to be in the western part, which has almost no railroad facilities. We were debating how we could procure some kind of conveyance to permit such a visit as we thought would be in the interests of the Lord's cause and not require too much time. Our queries were answered when we learned that just about ten days before our arrival, an automobile omnibus line had been established instead of a railroad.

As respects hotels: In the present instance I had no real need for a hotel because I could have stopped quite comfortably on the train. But the newspaper people handling my sermons are interested in making these somewhat of a spectacle, so that they can draw that much more attention to the sermons which they publish. In the world's estimation, a public man who is great or well thought of would be treated to the best that his friends possessed. From their standpoint, a very humble entertainment would be a low appreciation; and if his friends have a low estimation of him, the newspapers, representing the public, would size him up proportionately small, and his sermons would not be published.

The newspaper people surely deserve some consideration from me. It is estimated that my sermons weekly, through 2,000 papers, reach 15,000,000 readers. To accomplish these results by advertising would cost millions of dollars yearly. For the privilege of preaching the glorious Gospel of the love of God in Christ, I am not only willing to please the newspapers by going to good hotels and by long journeys to Panama, around the world, etc., but I am willing, also, to endure slanders and misrepresentations of jealous ministers who seek to prevent the publication of my sermons and the gathering of large audiences by slanderous misrepresentations of my character. Looking beyond the present, I am hoping and I am waiting for the Master's approval—"Well done, good and faithful servant, enter into the joys of thy Lord; thou hast been faithful over a few things."

We see no wrong in thus allowing the newspaper interest to have a say in respect to our earthly conditions when principle is not compromised. If they demanded that we should violate our conscience in respect to the publishing of the sermons, the case would be different. Conscience is not to be sold at any price. But when they arrange to give us additional comforts, we see no sin connected therewith. Rather, we remember that our Lord did not hesitate to wear a "seamless robe" in a time in which such a garment was considered extravagant, far beyond the means of the common people with whom he usually companied.

We remember, also, that while Jesus had no definite home of his own, one of his disciples, St. John, did have a home. So did St. Peter. We remember, also, that our Lord had a home whenever convenient at Bethany with Lazarus, Martha and Mary. We remember that they honored him with a sumptuous feast and with an alabaster box of ointment, very costly. We remember that when Judas found fault with the extravagance, our Lord rebuked him and justified Mary. We remember that our Lord, on one occasion, at least, attended a wedding, and on another occasion was the guest of a rich Pharisee in one of the best homes of that time.

Respecting the luxurious train, with cooks, or chefs, attending to the food supplies: It is customary for newspaper people to use considerable latitude of language in their descriptions. It is not wrong that they call the cooks by the French name "chef"; and if anybody gets the thought that these cooks got fabulous sums for their services, as we hear that the chefs of the Vanderbilts, Goulds, etc., receive, he would be mistaken. The chefs, or cooks, on this train were brethren who availed themselves of the opportunity of a month's vacation, a convention tour, and meanwhile of the opportunity of serving the brethren on the train.

The train was described by the newspaper artist as "De luxe," and yet it was just such a train as everybody uses when travelling. Some of the cars were of the ordinary standard Pullman, and some of them Tourist, or cheaper sleeping cars. Of course, as your letter suggests, these friends might have gotten the use of a common box car cheaper, or they could have travelled afoot still cheaper. If they had gotten box cars and fitted them up for their use ever so crudely, with plain, wooden bunks and straw, the expense would have been nearly as great, if not quite as great, and the inconvenience much greater.

However, dear sister, I had nothing whatever to do with the making up of the train. I arranged for visits to the Bible Students of the Far West, whom I rarely have opportunity to see. My visit was in response to requests that I would come and hold public meetings. It was my intention to take the usual train service; but Brother Dr. Jones, learning of the tour, asked whether I would like to have company. I assured him that I would be glad of this.

Brother Dr. Jones then got into communication with the brethren, with the result that a train-load of friends journeyed with me. Some of them took the opportunity of meeting friends on the Western coast. All had the opportunity of fellowship with each other on the train, and at the various meetings served. They participated in the work, too. Two of them served as stenographers; Prof. Read freely gave of his professional ability in connection with the singing; and others served as ushers; while all did their best to cheer and encourage the local Bible Students in the various cities visited. Additionally, considerable volunteering with free literature was done.

We are in danger, dear sister, of getting a wrong view of what is meant by suffering with Christ. If we merely think of the Master's sufferings as those of weariness of the flesh, wearing sandals instead of shoes, and walking instead of riding, we shall be gradually led up to the same extremes of error which prevailed during the dark ages, and which to some extent still prevail amongst our Catholic brethren. Some of these attempt to have greater sufferings than Jesus had by going barefooted, or by whipping themselves torturously and then wearing hair-cloth jackets to increase the pain, as the hair jags the sore flesh, causing it to fester. These, they think, are sufferings of Christ.

Gradually both Catholics and Protestants are seeing to the contrary. Jesus used the best roads and best means of his time. His sufferings were especially through the opposition of his foes in that he was despised and rejected of men. He was slandered, and "when he was reviled, reviled not again." He endured these things patiently for the truth's sake, and thus set us an example to walk in his steps, similarly enduring worldly contradictions, oppositions, slanders, for the sake of the brethren.

I trust, dear sister, that you will not stumble over the means which the Lord is using in this harvest time to promulgate the message of the hour, one to awaken his people and to guide them to better methods of Bible study. But even if you cannot see eye to eye with us, do not stumble yourself, but remember that to his own Master each servant stands or falls. Take all the blessings from our ministry that you can get, and leave the remainder of the matters which you cannot understand to God. In other words, let us more and more realize that God himself is guiding his own work; and that whatever blessing we may obtain we should be thankful to him for the same.

With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

THE PEACE OF GOD

[This article was a reprint of that published in issue of July 1, 1895, which please see.]

WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE

"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—1 Cor. 4:7

While it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, therefore, we were not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed. We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought about this difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a new creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the church have many talents, others, few talents; some have special talents, others have ordinary talents. But Satan is not charged with having given the greater or lesser talents to these. The Apostle says that it is God who has set the various members in the body as it has pleased him; and that both this setting, or apportioning, of the different members of the body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

CAUSE OF DIVERSITY OF ATTAINMENTS

The matter of growth in the holy Spirit is one that is dependent in large measure upon each one's zeal to know, to do, the will of God. We are put into the school of Christ to learn of him. Some learn more rapidly, others less rapidly. In proportion as they learn, they have greater opportunities and blessings. All are granted a measure of the holy Spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy Spirit. These are zealous to do the Lord's will. Their progress is not attributable wholly to themselves, but especially to the favor of God.

The Apostle goes on to say, Ye are God's workmanship; "it is God which worketh in you both to will and to do of his good pleasure." We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious temple. He has provided who shall be the chief corner-stone of this temple, and who shall be the members of the temple class. We could not choose the place for ourselves. But in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now they are being shaped and prepared for places in the glorious building.

DIVERSITY OF ANOTHER KIND

The great Master-Workman is doing a work upon us. He is chiseling and fashioning us. He is making us what we are. Consequently there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that he may exalt us in due time. The same Apostle also reminds us that we should look up to God and give him praise for all that we have and are.—1 Pet. 5:6; 4:11.

We are colaborers with God. We give God the praise that he has made us to differ from our former selves, that he is making us thus to differ more every day, and that he will continue the good work as the days go by and as we seek to do his will. What have we of ourselves? Nothing! We were wholly dead through Father Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has proffered the blessings of the highest feature of this plan to us, and invited us to come to him in advance of the world. And this we receive through his grace.

DOCTRINES MORE OR LESS IMPORTANT

There are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of his followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental—not essential to membership in the body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ body for centuries.

The fundamental theory of the Atonement is as follows:

(1) All men—all of Adam's children—are sinners.

(2) None can be reconciled to God without a Redeemer's sacrifice.

(3) Jesus came into the world to be that sacrifice—and later to apply that ransom-price for the sins of the world.

(4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice."

(5) So doing, the believer may—up to the time of the completion of the elect number—exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy Spirit—the begetting.

(6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above—that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticising the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

(1) That the one that sinned was Adam, and that he and all his posterity were involved.

(2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave himself a ransom for all."

(3) That God has invited some of the redeemed sinners—not to be the ransom-price, nor to redeem anybody else, but—to be associates of the Redeemer, members of his body, his bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as his members—their flesh as his flesh—and that he shall impute to them the share of his merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God—as part of the sin-offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in his life, by the first resurrection. The Redeemer does not now make application of his merit to the world, aside from the newly-accepted and added members. He will carry out the divine program, and sacrifice all his

members before presenting, at the end of the age, the merit of his sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter in our several publications.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily efficacious.

GOD'S COVENANT AT MOUNT SINAI

AUGUST 31.—Exodus 19:1-6.

"Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."—Hebrews 12:28. R. V.

Two months after the Passover deliverance, the Israelites arrived at Mt. Sinai, but on their way they had two valuable lessons respecting God's grace and power. When they reached the valley Rephidim, they were thirsty and found no water. Here Moses, in the name of the Lord, smote the rock with his rod, and from it gushed water, abundantly refreshing Israel at this time, and as a rivulet following them through much of their subsequent journey.

St. Paul, by inspiration, points out to us that that rock represented Christ, that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the Water of Life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites, so the stream of God's favor, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey.

Refreshed in body and in faith, Israel journeyed onward, but encountered new obstacles. The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country, and attacked them in battle. A people used to peaceful pursuits, as the Israelites had for centuries been, would naturally be at a disadvantage in a conflict with such opponents. Yet God gave them the victory. He indicated, however, that it was not by their prowess or skill, but of his grace that they conquered.

Moses, stationed upon a high hill, lifted up his hands in prayer to God for the people. While he did so, success was theirs; but when he ceased thus to pray, the Amalekites were the victors. Perceiving this, Aaron and Hur assisted in holding up the hands of Moses until the battle terminated with success for Israel. God thus indicated that Moses was the advocate or representative of Israel, and that without him they could do nothing.

In the antitype, we realize that spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh and the devil make common cause against all who are seeking the heavenly Canaan. We who are followers of Jesus have success in our warfare only as we have him as our Advocate—"We have an Advocate with the Father, Jesus Christ the Righteous." Through him we may come off conquerors, yea, more than merely conquerors, victors in the highest sense—"through him who loved us and bought us with his precious blood."

THE ROYAL PRIESTHOOD PROFFERED

All of God's dealings with the Israelites were in accord with his great covenant made with Abraham, and certified with the divine oath—"In thee and in thy seed shall all the families of the earth be blessed." Neither Moses nor any of those who followed him could possibly have understood the full import of this great oath-bound promise; for it is a double promise, the spiritual portion of which was hidden until God's due time—at the first advent. Even since then, St. Paul assures us, it is a hidden mystery, appreciated only by the very few. "The secret of the Lord is with them that reverence him, and he will show them his covenant."

The promise is divided into three parts: (1) Abraham himself (and all the ancient worthies, whom he represented) was to have a share; (2) Abraham's seed was to be the chief agent, or channel, of blessing; and (3) all the families of the earth were to be blessed as recipients of God's favor through these channels. But only by the light of the holy Spirit during this Gospel age are these lengths and breadths and heights and depths of the Abrahamic covenant made manifest.

When inviting the Israelites to come out of Egypt, God did not explain the covenant to them nor tell them which portion they might have a share in. But when they had come to Mt. Sinai, God made inquiry as to whether or not they could keep the divine law, and thus prove themselves eligible to the highest favor included in that covenant.

In other words, the Lord said to them at Mt. Sinai, Are you ready now to enter into a covenant of full consecration to do my will? You have seen how I dealt with the Egyptians in delivering you. You have seen how, ever since then, I have borne you on eagles' wings over all the trials and difficulties of your journey to this place. Have you faith? Have you loyalty? Do you wish to enter into a covenant? "If ye will obey my voice indeed, and keep my commandments, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests and an holy nation."

While the Israelites knew that they were the favored seed of Abraham, the natural heirs of the promises, it was proper that they should know also that they would be unsuitable for the Lord's use in blessing the other nations with his law unless they themselves were able to keep that law and to instruct others how to keep it. With this understanding, that they were ready to do the Lord's will and thus to be separated by him to be the kings and priests of the whole world, a Law Covenant was made with them, and Moses was appointed its mediator. Whoever would keep those commandments might live forever; and in proportion as he kept them he would be entitled to earthly favors.

TYPICAL OF NEW COVENANT

St. Paul, in Hebrews 12:18-24, points us to the antitype of today's Study. As Israel was delivered from Pharoah and his hosts, so ultimately all mankind is to be delivered from Satan and his hosts, the fallen angels, and from all evil influences. As the journey to the Promised Land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai; namely, Mt. Zion, God's kingdom, for which Jesus taught us to pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven."

Meantime, Jesus has become the antitypical Moses and Leader of the people, and in harmony with Jehovah's program, he has been selecting the members, or associates and joint-heirs. St. Paul explains this to us, saying, "God gave Jesus to be the head over the church, which is his body." St. Peter explains that this great antitypical Moses must be raised up from amongst the brethren first, before the blessing of restitution can come to mankind in general.—Acts 3:22, 23, 19-21.

This entire Gospel age has been devoted to the gathering of the members of the Christ body. And when the last member shall have made his calling and election sure, this age will end, and the more glorious work of the Messianic age will begin.

SHAKE HEAVENS AND EARTH

The antitype of our lesson will be the inauguration of the New Covenant, at the second advent of Jesus. The basis of this new and better covenant was completed at Calvary by our Lord's sacrifice of himself. He has since been completing his "better sacrifices" by presenting the bodies of his saints, holy and acceptable, to God (Rom. 12:1). Soon the "better sacrifices" will be completed, and the greater Mediator will have been fully raised up from amongst the brethren. Then everything will be ready for the inauguration of the New Covenant, to bless the world of mankind with knowledge, and with opportunity for restitution to earthly blessings and perfection.

St. Paul points out that this is what we are coming to —approaching—"the general assembly and church of the first-born," whose names are written in heaven. He declares that we may expect an antitype of the stirring scenes mentioned in our lesson. As at Mt. Sinai the literal mountain shook, lightnings flashed, and the voice of God was heard as the sound of a great trumpet, so here the antitype will come.

The great trumpet here will be the seventh trumpet, the trump of God. The storm and tempest and shaking here in the antitype will mean the shaking of the ecclesiastical heavens and the social, political and financial earth.

The Apostle prophetically assures us that everything shakeable will be shaken to its destruction, that only the unshakeable things will remain. That is to say, the Messianic kingdom then to be established will completely overturn everything not in harmony with righteousness, justice and truth. This is merely a prelude to the great blessing of the Abrahamic Covenant then to be fully ushered in, for the blessing of all the families of the earth.

THE HEIRS OF THE KINGDOM

The body of the spiritual seed of Abraham, of which Christ Jesus is the Head—his faithful, saintly followers—are now being tested as respects their worthiness for so high a station. St. Paul's words in our Golden Text are very forcefully applied to these: "Let us have grace, whereby we may offer service well-pleasing to God, with reverance and awe."

DELIVERANCE

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; the Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring.
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."—*Heber.*

GOD'S TEN COMMANDS

SEPTEMBER 7.—Exodus 20:1-11.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." —Luke 10:27.

God's Covenant with Israel at Mt. Sinai was that if they should keep perfectly the Decalogue—the Ten Commandments—they would thereby demonstrate that they were perfect men, worthy of everlasting life. Then it would be possible for them to attain the chief blessing under the Abrahamic Covenant—to become the spiritual seed of Abraham, through whom God had promised that he would bless the world.

St. Paul represents to us the spirit of the worthiest of the Jews, who were anxious to do God's will and to obtain the blessing, as crying out in anguish of soul, "O wretched man that I am, who shall deliver me from this dead body!" Their minds were certainly alive to the promises and prospects, but their flesh was imperfect, depraved through the fall—like that of all other people. "Ye cannot do the things that ye would."—Gal. 5:17.

Bible students look in amazement at the simplicity of the Decalogue, and at first wonder which of its features the Jews and others were unable to perform fully, satisfactorily. The whole matter seems very simple indeed, just as it did to the Jews, until we perceive that the wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface.

The lengths and breadths and heights and depths of the meaning of this law were apparently seen by none until Jesus "magnified the law and made it honorable." He says that hatred toward a brother is incipient murder, and that adulterous desire in the heart is a violation of the seventh commandment. This throws a new light on the whole matter, and explains to us why none of the Jews or Gentiles have ever been able to keep this law, except Jesus, since the fall of Adam.

The Great Teacher also explains that the first table of the law, appertaining to man's duties toward his Creator, means more than merely avoiding image worship and profane swearing. It means that the true God shall be recognized and have first place in the human heart. It means "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Any division of the heart or strength or mind or soul violates this commandment.

GOD'S ORIGINAL LAW TO MAN

God's law to man was not originally given at Mt. Sinai. Indeed, the Mt. Sinai statement of the law was given not to mankind in general, but merely to the Jewish nation—as a statement of the terms upon which they might become God's royal priesthood for the blessing of all nations.

God's original law to man was given in Eden, when man was created. God's law was written in Adam's heart, in the sense that he was created in the divine image—with attributes of mind and heart fully in accord with his Creator. He loved righteousness, and would have had a hatred for iniquity, had there been any to hate. But up to that time there was none.

We marvel at the change that has come, under which the children of Adam are not in God's image and do not love righteousness, but on the contrary, love sin. As the Prophet declares, "They go astray from the womb." He tells us where the change came in, saying, "Behold, I was shapen in iniquity; in sin did my mother conceive me."—Psalm 51:5.

After the fall of man, the work of degeneracy progressed so rapidly that Adam's first-born son, Cain, became a murderer. Doubtless the chagrin of Mother Eve in the loss of Eden, and in the battling with the thorns and thistles of the earth under the curse, embittered her mind, arousing anger and resentment, which marked her child. From then till now the course has been downward in general, with occasionally a well-born child less seriously marked by sin—less depraved. Still the Scriptures inform us that "there is none righteous, no, not one."

THE HOPE OF THE FUTURE

The experiences of the whole race for six thousand years forbid that we should expect that any could commend himself to God upon the terms of human perfection and of ability and willingness to keep the divine law. Jesus alone has kept that law, and he, because his life was not derived from Adam—because his life was from the Father directly. He became a man by a change of nature. Because thus begotten miraculously he was "holy, harmless, undefiled, separate from sinners."

God refuses to grant everlasting life to any except the perfect, who will keep his law perfectly and gladly. What hope then is there for our race? There is one hope for the world in general, and another different hope for the church of Christ, instituted at Pentecost. The hope for the world is that God in his own due time will establish the Messianic kingdom. It will be a righteous kingdom, its rulers and judges being the royal priesthood.

This Messianic kingdom will begin by deposing the prince of this world, and binding him for a thousand years. Speedily the iniquities of earth will be set aside, and the rule of the "rod of iron" will begin. Everything opposed to righteousness will be dashed to pieces. Instead of darkness, ignorance, superstition, doubt and fear, will come in the light of the knowledge of the glory of God. Soon it will fill the entire earth. Under its influence everything sinful will be discouraged by chastenings, and everything righteous will be encouraged by rewards of blessing. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness.—Isa. 26:9.

As a result, soon every knee will be bowing to God and every tongue confessing his praise. But all of the wilfully rebellious, lovers of sin, will be destroyed in the second death—"everlasting destruction." Under that administration, the world will reach again the condition of human perfection from which Adam fell. The privilege to thus return to the image of God with his law rewritten in their hearts, was secured for all by the sacrifice at Calvary. "Jesus Christ,

by the grace of God, tasted death for every man."—Hebrews 2:9.

These all, being perfect again as Adam was at first, plus the experiences of good and evil gained during the seven thousand years, when finally approved of God will have everlasting life, nor be in the slightest danger of ever again mistakenly choosing sin as the road to happiness.

THE CHURCH AND THE LAW

The church of Christ is selected from mankind, who were born in sin. The members are not put under the law of Sinai in the sense of being required to keep it perfectly in order to get everlasting life. "Ye are not under the law, but under grace." (Romans 6:14) Nevertheless, the law is very precious to the church; for, looking at the spirit of it, she sees what she ought to be if perfect, sees what she ought to strive for to the best of her ability, sees how far short of perfection she is in the flesh, and sees, additionally, how the grace of the Lord Jesus Christ covers her fleshly imperfections. So fully is all this true, that the Apostle declares that the righteousness (true import, or spirit) of the law is fulfilled in us, who are walking not after the flesh, but after the spirit.—Romans 8:4.

In other words, these who consecrate their lives to follow Jesus, sacrificing all of their earthly rights in order to do the will of God, are doing more than the law could require. The law required no man to lay down his life for another, but merely to love his neighbor as himself. Hence Christ and the church, walking in the narrow way of sacrifice, are fulfilling the requirements of the spirit of the law, and more, even though in the flesh of the church, because of inherited weaknesses, there is no perfection. These having sacrificed the earthly nature are dealt with by the Father as new creatures, and judged, not according to the flesh, but according to the spirit—according to their heart intentions.

WATCH AND PRAY!

Watch and pray, the storm clouds hover over,
Fierce billows gather near with threat'ning shock;
Watch and pray, no harm can e'er come nigh thee
If thou art safely anchored to the Rock.

Watch and pray, the powers of night and darkness
Determine to engulf thee in their sway;
But swift the answer cometh from our Tower,
"I still am with thee, loved one—watch and pray."

Watch and pray, temptations round thee gather,
Cling to the Rock—its shelter hideth thee,
Tho' thousands fall, thou'rt safe if thou art watching,
Safe, in its shelter, from the angry sea.

Watch and pray, trust fully, thou wilt never
Be swept away, then, by the seething foam.
A little while, the storms will all be over,
Then, child, a loving God will take thee home.

—W. H. BUNDY.

WHO IS MY NEIGHBOR?

SEPTEMBER 14.—Exodus 20:12-21.

"Thou shalt love thy neighbor as thyself."—Luke 10:27.

The Ten Commandments delivered to Moses were written upon two stone tablets. One bore the first four commandments, which appertain to God; the other bore the remaining six, which appertain to humanity. The essence of these last six, constituting the Study of today, was expressed in Jesus' words, "Thou shalt love thy neighbor as thyself." The "thou shalt nots" might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one "thou shalt" covers the entire situation. Whoever loves his neighbor will not intentionally injure him, in act, in word or in thought. Hence love expresses the full measure of the law's requirements. (Rom. 13:10) Love is at liberty to do more than the Law requires, but it cannot do less.

While only Christians are credited by the Lord with fulfilling the requirements of the law—and they only because of the allowance made for their weaknesses on account of their relationship with Christ—nevertheless, the Jews and many others have obtained partial blessings in proportion as they have endeavored to fulfill the divine law. The natural man, not spirit-begotten, and therefore not a son of God, but still in alienation, receives a blessing of character-development in proportion as he recognizes the principles of righteousness and seeks to conform to them. Hence it is wise and proper at all times and before all people to lift high the divine standards.

HONOR FATHER AND MOTHER

No matter how old, or ignorant, or stupid, or vicious, parents may be, they are deserving of consideration from their children. Yet, of course, the kind or degree of respect must depend upon the character of the parent to some extent. With disobedience to parents rank and rampant everywhere, it may seem a hard saying, but we believe it a true one, that the disobedience is due to the parent, or the guardian, of the child.

The child may have been ill-born. Discontent and rebellion in the mind of the mother during the period of gestation may have marked the child before its birth, so that no amount of training may ever fully recover it. In such a case, the parents may well be patient and longsuffering with such unhappy, disobedient dispositions in their children.

And perhaps the parents were only partially to blame; perhaps their minister preached not the laws of God, their human operation and the penalties of their violation, but instead, gave flowery essays and anecdotes containing neither food for the spiritual nature nor assistance in understanding and combating the weaknesses of the human nature. Perhaps the fault was not wholly the mother's. The father may have forgotten that he, too, had a duty toward his offspring, chiefly served by assisting his wife at the critical period to thoughts of kindness, gentleness, nobility, etc.

At any rate, the conscientious parent has a wonderful task to train the perverted child in the nurture and admonition of the Lord. Those who strive faithfully in this direction cannot be too much appreciated and encouraged; and more and more we should think of esteeming the parents of every noble man and woman of our acquaintance. And if strangers should appreciate the parents, much more should the child.

THE EFFECT OF SUNDAY SCHOOLS

A modern writer of considerable force and influence holds that Sunday Schools, while accomplishing good in one direction, may have done considerable harm in another—by weakening the respect of the children for their parents, and by releasing the parents from an appreciation of their responsibilities toward their children. The parents are, in the divine arrangement, the priests of God, particularly in respect to their children. To whatever extent they shirk this responsibility, or to whatever extent the honor of this station is ignored, their influence over the child is lost; and one hour's time per week in a Sunday School class can never take the place of a continual parental supervision.

Statistics show that boys of from sixteen to twenty years of age constitute about one-third of all the dangerous criminals, and that their proportionate number is increasing. Hence all benevolent people should be on the alert for the right training of the rising generation. All should especially co-operate with the divine commandment by urging and encouraging parental authority and obedience thereto. Long life and prosperity were the rewards promised to the Jews under this commandment.

"THOU SHALT DO NO MURDER"

Nothing in this commandment forbids the killing of animals when necessary to the interests of the human family, either to abate pests or to sustain life. Neither does it forbid the execution of criminals; for thus it would be in conflict with the divine law elsewhere expressed, and practised under the guidance of Moses and by divine direction.

This commandment, however, does teach that life is to be prized, not jeopardized. The spirit of this commandment, Jesus declared, includes the thought that we are not to have an angry spirit of murder, restrained merely by fear of consequences. We may thus see that the spirit of this commandment would make it incumbent upon those who employ labor or who have any supervision of their fellowmen to take all reasonable precaution for safeguarding against accidents of any kind. To allow self-interest or a love of money to perpetuate dangerous conditions would be to lack the proper spirit of obedience to this command—unchristian.

COMMIT NOT ADULTERY

One result of the fall has been a depravity of the sexual appetites. The result is impurity, unchastity, a lack of self-control. All of these tendencies lead away from God, from righteousness and from true happiness. The family unit of

one husband and one wife, originally established by the Almighty in Eden, seems to be a cornerstone of righteousness, in the family and in national life. Purity, no adulteration, is the divine requirement.

"THOU SHALT NOT STEAL"

To steal is to take from another his possessions. Had not inventions in the line of electricity and steam kept pace with our increase of knowledge, the world today would be a thieves' paradise. But while buccaneering, piracy, robbery, burglary are reprobated by all intelligent people, many have a chance for a more subtle form of stealing, through stock speculations, organization of fake companies with glittering prospects, according to description, but really organized to take advantage of the less informed or weaker minded. This is stealing.

Making false returns to tax assessors is stealing. Attempt to smuggle without proper payment of customs duty is stealing. Failure to give agreed upon services for wages received is stealing. But the worst form of stealing, the one that does more harm than all the rest combined, is the one indicated in Shakespeare's words:

"Who steals my purse, steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
And leaves me poor indeed."

The Scriptural instruction to "speak evil of no man" seems to be comparatively unknown. As a result, many defile their own characters ignobly, blight the happiness of others and add to the distress of the already groaning creation.

"BEAR NO FALSE WITNESS"

In a thousand ways the spirit of this injunction may be violated, and is violated every day, not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbor

"THOU SHALT NOT COVET"

Covetousness comes in first before the stealing, before the murdering, before the injury of slander. Covetousness is a heart disease which has to do with every other crime; for all sins have their basis in selfishness, and selfishness is covetousness. Well is this placed at the conclusion of the list. Whoever would keep the spirit of God's Law must guard his heart against covetousness.

TRANS-CONTINENTAL CONVENTION TOUR

CONTINUED FROM OUR LAST

We left Vancouver, B. C., near midnight, June 22. Many of the dear friends accompanied us to the train, loading us with flowers and bidding us God-speed. The journey to Calgary, Alta., required a day and a half. It afforded beautiful views of the Rocky Mountains and the glaciers, at the same time giving the Editor and his stenographer opportunity for literary work.

Calgary, June 24.—We were warmly welcomed by the brethren here and greatly enjoyed fellowshiping with them in the afternoon. The great interest centered in the evening meeting, which had been well advertised. We were not disappointed in the results. Approximately 1,500 heard with the closest attention the story of the love of God—his wonderful provision for his elect church on the heavenly plane, and his restitution provision for the non-elect world on the earthly plane.

While pointing out the blessings of the coming age for the world of mankind, at the hands of the glorified Redeemer and the saintly church, his bride, we failed not to call special attention to the great privilege of the present time—the only opportunity that will ever be offered to any for attaining glory, honor, immortality and joint-heirship with the risen Master, as "partakers of the divine nature." (2 Pet. 1:4) We considered the attendance very remarkable for a week night and a religious subject. That considerable interest was developed was manifested by the fact that 270 addresses were handed in making request for literature.

Edmonton, Alta., was our next stop. It was our most northern appointment, and was our first visit to that city. Out of a total population of 55,000, the attendance at our public address included 2,000 adults; very astonishing results for a week night religious meeting. Who will say that the public has no interest in religion! More and more we are convinced that many souls are hungering because unwilling to feed upon the chaff of human speculations evolved into creeds and nonsense of the dark ages. The real message of the Gospel, "good tidings of great joy which shall be to all people," has a charm, an attraction, for intelligent, thinking people. Here we had 372 addresses handed in expressing desire for further information.

We spent a pleasant time with the friends here also, and left them apparently encouraged, as we, of the Excursion party, were encouraged also by meeting them. We had another long ride to Regina, Sask. The mountain scenery was gone and, instead, we traversed vast prairies. A full day's journey afforded another good opportunity for literary work.

Regina we should have reached at 5 p. m. Our schedule at Regina was, too, a limited one. The meeting had been arranged for 8 p. m. Anxiety increased as we ascertained that the train would be an hour, and yet another, and another, late. We could not hope that an audience assembling from 7:30 to 8 o'clock would remain long under such uncertainties, especially not until 10 o'clock! We were disappointed, and wondered why the Lord had allowed matters to be so. But on arriving we were met by some of the friends who advised us that the meeting was waiting for us! Street cars and automobiles soon hurried us to the place of meeting.

We were pleasantly surprised to find that the Editor of the local newspaper had taken the platform in our interest; this had helped to entertain the audience during the waiting period. Already we were introduced before going on to the platform. Without preliminaries—other than a brief supplication for the divine blessing—we proceeded with the topic announced, BEYOND THE GRAVE. Our audience numbering altogether about 800, remained to the close, 11:30 p. m., and handed in 168 requests for further information.

We considered the meeting a very remarkable manifestation of interest. The very Editor who presided explained that some time ago he had published our sermons weekly, but under certain arrangements made with him by local ministers he had discontinued them. The ministers had not been able to point out anything wrong with the sermons, but they had taken up certain slanderous misrepresentations regarding "Pastor Russell," and shot out at him their evil "arrows, even bitter words."—Psa. 64:3.

Brandon, Manitoba, was reached the next morning. It was not a favorable time for a public meeting, but was the only time at our disposal and the friends there had arranged for a public meeting at 10:30 a. m., Friday, June 27, in the Sherman Theater. We were surprised at so good an audience as 900, with 88 requests for further information handed in. For a small city, on a week-day and for a religious topic, was not that a wonderful attendance at a morning meeting? Thus it seems to us. Our convention party constituted nearly 200 of the above number.

Winnipeg, Manitoba, was reached the same afternoon, and a public address was given at the new Convention Hall. The attendance was estimated at 3,000. Closest of attention was given and 314 requests for further information were handed to the ushers. On the next day we had quite an interesting little convention at Odd Fellows Temple. These meetings were not advertised and were attended only by already interested Bible Students. The friends were very enthusiastic and appeared greatly to enjoy the addresses, not only from Brother Russell, but also from several of the convention-train party.

Saturday evening when we were leaving, many of the local Bible Students crowded about the convention-train of eleven cars, singing hymns to us and we to them, respecting the precious tie that binds our hearts in Christian love, and praying in song, "God be with you till we meet again!"

Sunday, June 29, brought us to Minneapolis for the afternoon meeting and to St. Paul, the sister city, for the night meeting. A wave of hot weather met us there and much decreased the attendance at both meetings In the afternoon we had approximately 1,200; in the evening about 900—a phenomenal attendance for such extreme sultry weather. We were not discouraged, nor were the dear friends who had worked very earnestly and faithfully, expecting cooler weather, in which event the attendance at these meetings would have been at least 3,000; 290 requests for further information were handed to the ushers.

At midnight we left for the Madison, Wisconsin, eight-day convention; a car-load of Minneapolis and St. Paul friends accompanied us. We stopped but one day at Madison, and then the convention-train made its next appointment at Rockford, Illinois. Here, approximately 1,000 of the public gave us the closest attention, after we had been introduced by His Honor, the Mayor. Requests for further information here handed in, numbered 74. The convention-train then returned to Madison, terminating thus our Trans-Continental Convention Tour.

Almost the entire party declared that Dr. L. W. Jones, the conductor and manager of the excursion and train, deserved great credit for the way in which he handled every detail of

the trip. They agreed, as with one voice, that the convention tour had been one of the greatest events of their lives—spiritual from first to last. Their association with the dear friends at different points on the way had done them good, and their endeavors put forth to refresh and encourage others had also done them good.

The Editor expressed to Dr. Jones special thanks for his many kindnesses en route—among other things, putting at his disposal for the entire journey a most comfortable compartment. This latter not only conduced to rest and refreshment as to sleeping, but the better enabled him to utilize his time in dictation during the journey. And for all this the doctor refused to receive compensation, declaring that it was a privilege to be thus permitted to serve the Lord's cause.

FOUR GREAT CONVENTIONS

We believe that the result stamps approval on the method adopted this year of having a number of Conventions, instead of one or two. We have already reported general conventions at Pertle Springs, Missouri; Hot Springs, Arkansas; Los Angeles, California, and San Francisco, California. They were all large enough to be good, deeply interesting, spiritual, profitable. The four we are now reporting, being more favorably located as respects population and railroad facilities, had larger attendance, yet were not too large for comfort, and afforded abundant opportunities for social entertainment and spiritual fellowship.

MADISON, WISCONSIN, JUNE 29-JULY 6

The Madison Convention seemed to be greatly enjoyed by all in attendance—about 1,400. We have never had a convention more comfortably situated than was this. Madison itself is a beautiful little city, surrounded by small lakes. The convention grounds being just across one of these lakes from the city, were in every way ideal. Little gasoline launches conveyed the conventioners to and from the grounds, which were supplied with a fine auditorium, well adapted for convention purposes. The auditorium is owned by the city, and was placed at our disposal, gratis, when the invitation to hold the convention at Madison was given.

Following the custom of the last few years, we avoided evening meetings. The full day was spent in convention, with merely an adjournment for luncheon, which was supplied nearby at moderate price. There were about six addresses daily, during the convention—eight days. The public doubtless wondered at the enthusiasm of the friends—as they always do—not knowing, generally, what it means to have a real live religion; one which has for its center and inspiration "exceeding great and precious promises," from an exceedingly wise, all-powerful, just and loving God.

Brother W. E. Van Amburgh served as chairman during the entire eight days' convention. The conventioners surely had a grand, though quiet season of spiritual refreshment. There were no side attractions or disturbances. Every day was a quiet, joyful, happy Sabbath, and there was surely a "feast of fat things." The evenings were spent in the city with the parties with whom the friends were lodged. Some were invited to go out with their hosts for a boat ride on the lake; some took automobile rides; others went to give Chart Talks and explain the divine plan. Still others of the friends visited with each other, renewing former acquaintances and cementing new friendships.

We heard some very complimentary remarks passed in respect to the conventioners. The owner of the gasoline launches was heard to say that there never had been such a convention there before. Some of those who entertained the friends, meeting the sisters who had engaged the rooms, thanked them for sending such nice people, and said they had appreciated them much. Surely this was only as it should have been. As the Apostle Peter questioned, "What manner of persons ought we to be in all holy living and Godliness?"

If those who have a true knowledge of God and who have consecrated their lives to the service of righteousness, and to opposition of iniquity do not manifest the fruits of the Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love—then where, pray, should we expect to find these graces exemplified?

Those who attended the Madison convention unanimously declared it to be the "best ever!" Yet this is the same general sentiment attaching to our conventions. The last always seems to be the best. And why should it not really be so? If the Lord's people are growing in grace, knowledge and love daily, as we trust is the case, then each convention should be a little better than its predecessor.

SPRINGFIELD, MASSACHUSETTS, JULY 13-20

Brother J. F. Rutherford served as chairman during the eight delightful days of this convention. The list of speakers was excellent, numbering in all about forty. Several dear friends were heard to remark that this was the "sweetest" convention they had ever attended, in that everything passed off so quietly, comfortably, happily. Our comfortable meeting place undoubtedly contributed greatly to the charm of this convention. The city of Springfield invited the conventioners to be their guests, and placed at the disposal of our Association for the period of their sojourn their elegant new Auditorium, just finished. It is handsomely decorated in white and gold, is spacious and the acoustics is good.

Our convention attendance averaged about 2,000, the Sunday service running the attendance up to 2,400 or 3,000. The Convention proper, without the public, numbered about 1,800. The majority of the Bethel family attended this convention and were the guests of the Springfield class of I. B. S. A. Thus being left free, the Bethelites had all the better opportunity for rendering service to others. But, indeed, this spirit of service seemed to pervade all the dear friends in attendance. Each seemed on the lookout to see in what manner he or she could serve others and make them more happy or more comfortable. As a result, all were happy. A sweet spirit of peace and order prevailed, which reminds us very much of the great convention which we are all hoping soon to attend.

Although the Convention Hall is in the very center of the city, it is so roomy and of such excellent construction that it was pleasantly cool and was in every way a delightful place for a convention. The people of this city treated us very cordially, although not very many of them attended our meetings, of course; nor did we expect them so to do. These conventions are particularly intended to give opportunity for Bible Students to become specially acquainted with each other, with their Bibles and with its great and glorious plan of salvation, which more and more appeals to their hearts, and assists them in making their calling and election sure.

TORONTO, ONTARIO, CONVENTION, JULY 20-27

We have had a convention in Toronto before. Indeed, the city, so far as respects the attendance of our Canadian brethren, is very centrally located. Favorable railroad rates are always granted. This year's convention surprised us by its size—about 1,200. We had not expected nearly so many when the appointment was made. Of this number about one-half were from the United States, the friends taking advantage of some of the low priced excursions.

Notwithstanding certain adverse conditions, stirred up by those Scripturally termed "sons of Belial," the convention was in every way a success. If some of the public had their minds poisoned by slanderous misrepresentations and were thus hindered from availing themselves of the opportunity of sharing the blessed privileges afforded them, others, we are sure, were profited thereby. Some attended this convention largely because they perceived that an evil spirit of slander and misrepresentation was for some reason endeavoring to do injury to a religious work. Satan and his blinded and misguided servants overdo in their endeavors to injure the Lord's cause. Sometimes the Lord overrules the wrath of man for his own praise and for the forwarding of the truth. As for instance, in the case of a man who, being told that Pastor Russell was Antichrist, went to see what Antichrist might look like. Hearing the joyful message of the Gospel, his heart was captured and now he rejoices.

Brother A. I. Ritchie served as the chairman of the Toronto convention. A strong corps of speakers was provided, and the more than forty addresses at the convention were up to a high standard, both for grace and truth, spirituality and power. That "It is good to be here" was surely the sentiment of many hearts; and the season of refreshing undoubtedly provided blessings not only for those in attendance at the convention, but for other thousands at their homes, upon whom doubtless was poured forth a share of the blessings. The Lord arranges it so that those who give out to others grace and truth received by themselves have an increased supply, even as with the widow's cruse of oil.

ASHEVILLE, N. C., CONVENTION, JULY 20-27

All in attendance at the Asheville convention will surely agree that the Auditorium so kindly placed by the city at the disposal of the Association furnished a delightful convention hall. Situated high up in the mountains, Asheville has a delightful climate greatly enjoyed by the visitors, who were estimated at 1,200, the larger attendance at the public meeting being principally made up of people from the city and immediate vicinity. The railroads gave us specially good

terms, as gradually they are learning that our conventions are quite worth their while—larger than the majority of conventions and always up to advance statements.

If some of our enemies did seek to poison the minds of the public in advance, the prejudice easily broke down as the hosts became acquainted with their visitors. There is a power to the truth, and it gives the spirit of a sound mind, which surely commends itself to all thinking people. It gives moderation, meekness, gentleness, brotherly kindness, love. These graces of the Spirit are growing, developing, ripening amongst the Lord's people, and proportionately their influence is stronger, deeper, better. We feel sure that the people of Asheville have received a quiet testimony from their visitors which will be helpful to them, just as at the other convention places. We feel confident, too, that the inhabitants in all these places would make us very welcome should we desire to return at a future time.

This convention was a model one in every respect. Brother C. J. Woodworth served as chairman, and a fine corps of speakers gave, approximately, fifty addresses. They were spiritual, Biblical, uplifting. The hearers were certainly refreshed, and undoubtedly carried with them to their homes a blessing to be poured in turn upon those who were not privileged to be in attendance.

As was expected from the first, it was especially a southern convention. It gave opportunity for some of the dear friends, who had never before had such a privilege, to attend a convention. Indeed this was true respecting all of this year's conventions. On the whole we feel sure that the Father was glorified, that the Savior was honored, and that many of his followers were refreshed, as Bible Students, in grace, knowledge and truth.

The Editor remarked that at one convention this year he shook hands with three men the same day, who at one time in their lives had been sadly blinded and were under the control of the adversary. Now they were all clothed in their right minds—safe and sane, saints, jewels, children of the Highest. Two of them are church elders and leaders of Berean Bible study classes; the third may be one also, but of this we are not positive.

The brief history of these three men shows the transforming power of the truth. One was a highway robber. The truth reached him in prison. Another was an atheist and his wife a Catholic. He kept a liquor saloon in connection with a railroad contractor's gang. The third was also at one time a saloon keeper and his wife was a Catholic. The wives of all three are with them fully in the truth.

"It may not come to us as we have thought,
The blessed consciousness of sins forgiven;
We may not hear a voice that shall proclaim
Our title clear to the sweet rest of heaven.

"But like the winter merging into spring,
Or gently as the trees put forth their leaves,
May come to us the impulse of that life
Which God bestows on those sin truly grieves."

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:—

When passing through Dayton the other day, I was delayed in the station long enough to serve the people going out on two trains. With one or two exceptions all seemed very glad to get the BIBLE STUDENTS MONTHLY. The thought occurred to me, Why could not every station in the large and small cities in the country be served at every train time? In some of the cities I have observed Methodist Deaconesses rendering assistance to incoming and outgoing passengers. Maybe railroad companies would grant such privileges to Deaconesses of the I. B. S. A.?

When at ——— last winter, Sister ——— told me about the successful work done at a booth conducted by the I. B. S. A. at the big Fair held in that city. The booth was rented at a nominal sum and was under the immediate charge of that very zealous and clever sister. The booth was made very attractive by great piles of SCRIPTURE STUDIES in the various bindings, Mannas in many styles, Bibles galore and tracts treating a variety of subjects. In this way everybody entering the Fair grounds could be served with some memento of the I. B. S. A. Would it not be a good thing if every Fair in the country could have an I. B. S. A. booth, conducted by either a local or a nearby class or by some representative of your selection?

I am still serving the trains with good success. Conductors have occasionally objected, saying something like this: "A rule of the company prohibits the distribution of advertising matter on trains." A ready reply to this effect, has with one or two exceptions silenced the objection: "This is not advertising matter—it is a little religious paper." I have always gone on then, as if that settled the matter. The opposition of one of the two hardest conductors I have run up against was turned into friendly support when he observed my zeal in getting out at every station in a run of over 100 miles on a local train. I gained the impression, from a very fine conversation I had with him toward the end of the journey, that he had sneakingly read something he liked in one of the tracts. My stop was the end of his run and he invited me to his hotel to have supper.

Much love and many prayers for you and for all the Madison conventioners. In His dear name,

R. H. HIRSH.

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"GOD MANIFEST IN THE FLESH"

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels."—1 Timothy 3:16.

God, the great origin, or fountain, of life, is pleased to manifest himself in various creations. And all of his intelligent creations which he recognized as sons were in his likeness. The Logos, the beginning of God's creation, was in the divine likeness. Not only was he a spirit being (and God is a Spirit), but more than this, he was a spirit being in the character likeness of his Father, his Creator.

Moreover, when the Logos became the active agent of the Father in creating the various orders—angels, cherubim, seraphim—they were all created in the image of the Father. The angel sons of God sang together and shouted for joy as they saw the different creations. When it came time to make a still different order of creatures, an order that had never before existed, namely, human beings, God carried out through the Logos his purpose of creating man in his own image, his own likeness. And God declared himself well pleased with man.

A description of the first man is given us in the eighth Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Adam was the master or king of all these. He represented something that the angels did not represent; for none of them were ever set over anything. God himself is the ruler of all, and Adam and the Logos were the only ones who were in any sense of the word set over anything.

When God made man, he made him like himself in this particular—that he had a dominion. When the angels were created, they were God manifest in different orders of beings—cherubim, seraphim and the lower orders of angels. When it came to the creation of man, he was made in God's image. God was manifest in flesh. But we cannot say that God is manifest in fallen flesh now. The original likeness to God has been obliterated by sin. The reign of sin and death has to a considerable extent erased these traces of God's image. And the Scriptures plainly show us that we have lost this image and likeness of the Creator.

Adam was called a son of God because he was in covenant relationship with God; but when he became a sinner, he lost this relationship. None of the Jews were sons of God. Abraham was styled a friend of God. Although God had approved of Abraham, Isaac, Jacob, the prophets and others in Israel, and indicated that a great blessing would be theirs, they could not be treated as sons. God said, in substance, when speaking to Abraham, my friend, I will make with you my covenant. "In thy seed shall all the families of the earth be blessed."

But everything must wait until that great antitypical seed of Abraham should come. We have the record of how this

One would come who was to be the Deliverer, the antitypical seed of Abraham. After reasoning about the Logos—how he was made flesh and dwelt amongst them—St. John declares that Jesus had the glory of the Only Begotten of the Father, full of grace, full of truth. This was the way above all others in which God was manifest in the flesh.

When the lower animals saw Adam, they saw the very best representation of God possible to them. Nothing could be made in the flesh that would be more like God. And when the time came for God to send his Son into the world, he set before him the great privilege of being man's Redeemer. And when he was made flesh, all those who beheld him saw the glory of the Only Begotten of the Father. When any looked upon him, they saw the Father in the most absolute sense in which it would be possible for them to see him.

God said to Moses, "No man shall see my face and live." Saul of Tarsus merely had a glimpse of Jesus glorified, and yet the glory was so great that if he had had a full look he would not have lived. Jesus was the express image of the Father. Jesus is the express image of the Father. And if no man can see God and live, then he cannot see the glorified Jesus and live.

GOD MANIFEST IN THE PRINCES

But God has made a provision that when Christ's kingdom shall be established amongst men, there will be earthly representatives through whom Messiah will govern and uplift mankind during the thousand years. God has just such a class prepared and ready for this work—Abraham, Isaac and Jacob and the other ancient worthies. These are to be counted worthy of an instantaneous awakening to human perfection. These experience no change of nature in their resurrection, because they were not begotten of the Spirit. There was no one begotten of the Spirit until Pentecost, except our Lord at Jordan. "The holy Spirit was not yet given, because that Jesus was not yet glorified." Therefore those ancient worthies had merely the testimony that they pleased God. Because of their loyalty to God and the principles of righteousness, some of these ancient worthies "were stoned; some were sawn asunder; some were tempted; some were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."—Hebrews 11:37, 38.

These, although they had received God's promise, received not the things promised them. For instance, God had promised Abraham, "All the land which thou seest will I give unto thee." Abraham must have a resurrection in order for God's Word to come true. He must get that land. But there was no suggestion to Abraham of glory, honor, and immortality—no suggestion to him of becoming a partaker of the divine nature and a joint-heir with Jesus. See Acts 7:5; Hebrews 11:8-10, 17, 39, 40.

This began with Jesus. Christ has not only brought to men the knowledge of life and immortality, but also that there is a privilege of gaining this life with him: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Hebrews 2:3) But the ancient worthies had the faith to believe God, to trust his promise and to wait for the fulfilment of that promise. They merely had the intimation that God would roll away the curse. And Abraham's seed was to be the glorious channel of God's blessing—"In thee and in thy seed shall all the families of the earth be blessed." So St. Paul tells us that they received not the things promised them, "God having provided some better thing for us [the Gospel church], that they without us should not be made perfect."—Hebrews 11:40.

The ancient worthies cannot get their blessing before we get ours. The bride must be glorified, and then the faithful of the past can come in and get their blessing. Then forthwith the kingdom will be established. And Abraham, Isaac and Jacob and all the other worthies will be the first children of Christ. Instead of being the fathers, they will be the children, and he will make them princes, rulers in all the earth. (Psalm 45:16) Being resurrected perfect men, they will be the perfect images of God. In each one of these ancient worthies God will be manifest in the flesh. They will be princes at that time and will rule the earth, under Christ's kingdom.

Jesus corroborated this thought when he said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." (Luke 13:28) Of himself he said, "Yet a little while, and the world seeth me no more." (John 14:19) If we should not be changed to spirit conditions by the power of our resurrection, we would not see him any more than will others who will continue on the human plane. Those who have died in Christ, and those "who are alive and remain," will, at his manifestation, be made like him, be "changed, in a moment, in the twinkling of an eye." At the moment of our change we shall see not only our Lord, but all the holy angels—all on the spirit plane, who are now invisible to us. They can see humanity, but humanity cannot see them.

God was manifest in the flesh; first, in the case of Adam; secondly, in the case of Jesus; and thirdly, He will be manifest in the flesh of those ancient worthies, who will be reckoned deserving of a better resurrection than the rest of the world.

OUR LORD'S BEAUTY OF HOLINESS

When in derision the soldiers placed upon the head of our Lord a crown of thorns, and arrayed him in a purple robe, and led him into the judgment hall, Pilate looked upon him in admiration, and exclaimed, "Behold the Man!" or (see Strong's Concordance) "Behold the countenance!" I am a Gentile and not of your race, but here you have sent to me for sentence the most glorious Jew on earth! None can have a really beautiful character without the inner beauty being reflected in the face. If a man be a vicious character, he cannot hide it from his features. If he be of a loving disposition, it will show in his face. What, then, shall we think of our Lord! His face must have been one of marvelous beauty! No wonder the people flocked to see him because of his graciousness of speech and his wonderful beauty—the image of God!

The Psalmist has asked, "What is man, that thou art mindful of him? and the son of man, that thou visitest [carest for] him? For thou hast made him a little lower than the angels, thou hast crowned him with glory and honor." (Psalm 8:4, 5) But man has fallen into sin, alienation, darkness! The Satanic influence works sin and has brought about man's fall from the image of his Creator. It is God's great purpose to bring humanity back from sin and imperfection. He will uplift all those who desire to be righteous.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [the perfection of human nature]; that he by the grace [favor] of God should taste death for every man." (Hebrews 2:9) We see the broad basis of God's plan laid in the redemptive work at Calvary. We see that it must be the Redeemer's life that would be the price of human redemption. "For since by man came death, by man comes also the resurrection of the dead. For as all in Adam died, even so all in Christ shall be made alive. But every man in his own order: Christ [the Anointed, the Messiah class], the first fruits; afterwards they that are Christ's at his coming [Greek, during his presence]." (1 Corinthians 15:21-23) Jesus says, "Blessed and holy is he that hath part in the first resurrection." Such shall be kings and priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:6.

So, then, "God manifest in the flesh" was clearly exhibited in the Man Christ Jesus, in his perfection. But God was specially and more particularly manifest in the flesh of Jesus when he presented himself to John at Jordan, as he reached the period of thirty years of age, and there gave himself sacrificially. "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." There he offered himself without spot, in harmony with God's will. And the divine acceptance was indicated in the form of a dove coming upon him—not that the holy Spirit is like a dove, but that God gave the outward manifestation so that John would have some means of identification of the Messiah, so that he could say, "I saw the Spirit descending from heaven, like a dove, and it abode upon him."

From the time of Jesus' baptism God dwelt in him in a peculiar manner; as the Apostle John says of the church, God dwelleth in us and we in God. (1 John 4:16) The Father took up his abode in Jesus, and qualified him to make known the divine plan. Our Lord said, "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:16-21; Isaiah 61:1-3.

OUR LORD'S TEMPTATION IN THE WILDERNESS

From the time when Jesus received the holy Spirit, we read that the heavenly things were made known unto him. For as the Apostle says, "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." When Jesus, therefore, received the begetting of the holy Spirit, he received spiritual discernment. He came to see how the types of the Old Testament fitted to himself. He saw that the serpent in the wilderness represented himself.

When he saw these things, we remember that he was in the

wilderness. He had the entire Scriptures in his mind. From childhood he had been in the habit of attending the synagogue; and with his perfect mind, the Scriptures would be thoroughly engraved there. He could quote any Scripture ad libitum. And when Satan quoted the Scriptures, Jesus understood them.

At the end of the forty days, when Jesus was weak from fasting, was the most favorable time for the adversary to tempt him. When he had before him the thought of all the shame and ignominy connected with his sacrificial death, it would be enough to make any one's heart quail! The moment when he realized that he was to be counted as a blasphemer, and contrary to God, was the most opportune moment for Satan. And the Father permitted him to be tempted—permitted the adversary to tempt him at this particular time.

Then Satan addressed himself to the mind of our Lord: I know you very well. We had a long acquaintance in the past, and I know the mission on which you have come. You do not realize, I know, the power that came upon you when you were baptized. I beheld how the power of God came upon you. You have need only to command these stones to be turned into bread. I realize that you can do a great work, and I would like to join with you in the matter. But first of all, you should have something to eat.

Jesus knew Satan—He knew that Satan was Lucifer, who had rebelled against the divine government, and who was imprisoned on this planet. When Satan appeared to Jesus, we may be sure that he tried to appear as an angel of light, and to pretend that he wished to be on God's side, and that he now wished to co-operate with God. But Jesus knew that his power was not given him for the purpose of sustaining his life, and he would not yield to the temptation.

Therefore Satan next took him to a high mountain—this was in the spirit of their minds—and showed him how he—Satan—was "the prince of this world" and all the kingdoms thereof. And he said, You see, then, that I have the power to help you. Can you afford to be without such assistance? I am in sympathy with you. You will save mankind and deliver them all from death. Instead of your having to suffer, as God's plan is, we will work together, and you shall not have to suffer. But first, you must acknowledge me. That was the way I started out. I wanted to show what kind of a kingdom I could set up. I said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High," I will have an empire of my own. I advise you to come in and share with me. I will give you all the glory you could ask. I intend to be the prince of this world. Do you not see that everything is in my hands?

But in these temptations Jesus conquered. And the victory was so complete that Satan thought it not worth while to tempt him again! He thought that if he could not move Jesus when he was on the verge of starvation, it was of no use to try any further. So he never made another attempt, so far as the record goes.

THE INCARNATION THEORY NOT SCRIPTURAL

After this, as Jesus went about doing good, healing the sick, and preaching to the people, everything was in perfect conformity to the Father's will. If the Father had been there incarnated in a fleshly body, he could not have done his own will more perfectly. But Jesus was not incarnated. The incarnation of our Lord is only a theory invented during the dark ages. For he humbled himself to become a man, and "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow (both in heaven and in the earth) . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

THE NEW COVENANT

[See revision of this article published in issue of September 15, 1918. See also June 15, 1919, critical examination covenant articles.]

"Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah."—Jeremiah 31:31.

The New Covenant is the Scriptural name for the new arrangement between God and man, by which God purposes to receive mankind into harmony again with himself. Harmony with God was the covenant relationship which Adam originally enjoyed, but which he lost by his disobedience, and which was renewed typically at Mt. Sinai with Israel, although they could not get the blessing of life out of it.

The mediation of the Law Covenant was effected through Moses. (Exodus 19:3-9; 24:3-8) God agreed that if Israel would keep his law they should have everlasting life. The inauguration of that Law Covenant was effected by the mediator, Moses, through the sacrifices which he offered. In the typical arrangement of the old Law Covenant, these Atonement day sacrifices were repeated year by year continually.

While the mediation of the old Law Covenant brought Israel into typical relationship to God, the mediation of the New Law Covenant will bring all mankind into actual covenant relationship, into a position of divine favor, provided that they will continue to keep the divine law. God will introduce this New Law Covenant through the Mediator of the New Covenant, in whom the whole arrangement centers, and through whom it will be carried out. For a period of one thousand years this Mediator will do a work for mankind. As a Priest, he will uplift humanity; as a King, he will rule them in righteousness. It will take a full thousand years to bring the people out of their degradation, and restore them to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the better sacrifices of this Gospel age. In the antitypical arrangement these sacrifices will never be repeated. Through the better sacrifices, the antitypical Mediator will have the power to start the people with a clean slate, as it were. So it is written, "Their sins and their iniquities will I remember no more." (Hebrews 8:12) Again, "I will take away the stony heart out of your flesh and give you a heart of flesh."—Ezekiel 36:26.

Thus Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody. But the work of taking away the stony heart will be gradual. The disciplinary processes of the kingdom will gradually relieve mankind of hard-heartedness, and make them tender-hearted and affectionate. All who enter that new condition of things will no longer be held accountable for Adam's sin. We read in Ezekiel 18:2-4, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Under the new order of things he who dies will die for his own sin.

Since all mankind are in a condition of imperfection, all will still be liable to sin. The only arrangement by which they can attain everlasting life will be by their adoption into the family of the Mediator—The Christ. He will quicken their mortal bodies. No divine condemnation will hold over against them from the past. Only such as come into their relationship will receive the divine blessings. Under the New Covenant, the special favors of the Lord will be only for the obedient. Whoever rejects the opportunities for upbuilding will be destroyed from among the people.—Acts 3:23.

SEALING THE NEW COVENANT

God cannot enter into a covenant with people who are under his own sentence of death. Therefore, under the typical arrangement of the Law Covenant, the death of bulls and goats was accepted as a sacrifice to God. This did not mean that the blood of bulls and goats was sufficient to take away sin; but that it was a typical representation of the real sacrifices, under the real covenant.

If the New Covenant were now sealed, then all the blood of the covenant must have been previously prepared. If this were already shed, then we could have no chance of sharing in the death of Christ. It is evident, then, that the New Covenant is not sealed. The antitypical bullock has been slain, and his blood taken into the most holy. The antitypical goat is in process of being slain. When its sacrifice shall have been completed, all of the blood will be in the hands of the great High Priest. Then will come the application of the blood as an offset to Adam's sin. At the end of this Gospel age the great Mediator will be ready to do the work assigned to him.

The first work of the new dispensation will be the antitypical application of the blood in the antitypical Most Holy, upon the Mercy-Seat, to make a reconciliation for the sins of all the people. Until that shall have been done, the New Covenant cannot be inaugurated. Our High Priest has been commissioned to inaugurate the New Covenant. The application of the blood will be the sealing—the making valid.

The New Covenant has been promised for centuries, but it has not yet gone into effect. As soon as this blood of Atonement shall have been applied for the sins of all the people, the New Covenant will be inaugurated. We see, then, that the blood is to be applied in cancelation of the sins of the

whole world as an offset for the sin of Adam—which includes his race.

At the beginning of the new dispensation the world begins life anew, so to speak—not individually, nor personally, but collectively, through the Mediator. The merit of the Mediator is to be applied. It is the Mediator who makes satisfaction for the sins of the world; and all the resulting blessings come through the Mediator's hands. Throughout the Millennial age whoever would have life must get it through the Life-giver, who will give it under the terms of the New Covenant. (1 John 5:12) None can get his share of the blessing except by acceptance of the terms of the New Covenant, and by endeavor to live up to them. All who do so will be helped, and granted grace sufficient through the Mediator.

While the sprinkling of the blood upon the Mercy-Seat on behalf of all the people takes place before restitution begins, or before the right to live can be given to any of the ancient worthies, nevertheless, those who would get God's blessing, his uplifting influence, must become Israelites—that is, become believers in God, by believing in the Mediator, who will be God's representative. This law will be applicable to the whole world. If mankind would get everlasting life, they must accept Christ and join themselves to this earthly kingdom class. Christ's kingdom must rule the earth until all the wicked are destroyed.—1 Corinthians 15:24-26.

NEW COVENANT BENEFITS WORLD-WIDE

All mankind will receive some benefit from the New Covenant, irrespective of acceptance of Christ. That benefit will be that they will be awakened from the tomb. As the Scriptures tell us, as by one man condemnation passed upon all, so likewise through one man justification to life is to pass upon all. (Romans 5:12, 18) Therefore, we would say that the benefits of the New Covenant will be applicable to everybody. If God had foreseen that nobody would adopt this arrangement, that fact no doubt would have altered his plan.

All of the accounts against humanity having been canceled by justice, mankind will be turned over to the Mediator. If man were not put under the Mediator, if he were kept under divine justice, he would immediately be condemned, because of his inability to do right. Therefore the Father will not take cognizance of sinners. They will be left to the Mediator. All who will be obedient will receive the blessings of the kingdom, and those who do not become obedient under those conditions will go into the second death.

THE SIN UNTO DEATH

During the Gospel age, the only ones who can commit the sin unto death, blasphemy against the holy Spirit, are those who have been enlightened of the holy Spirit. St. Paul says, "As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance." (Hebrews 6:4-6, R. V) Their sin would be wilful, otherwise called "blasphemy against the holy Spirit."

Therefore only the church are on trial now. We who have been begotten of the holy Spirit are on trial for life or death. Those who now die the second death will have no opportunity in the future. If these begotten of the holy Spirit are faithful, they will be granted to be of the little flock class. Those of the spirit-begotten class who fail to attain a place in the little flock, will, if overcomers eventually, receive life on a lower plane. They will be the great company. But if they fail to attain either of these positions, the only thing remaining for them is the second death.

As for the world, their day of judgment has not yet come. The world is still in condemnation through Father Adam—not recognized as having any rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial age, when all of their sins and iniquities will be forgotten.

Just as our sins are now canceled, so likewise will the whole world go free from the condemnation of sin absolutely, when the world shall have accepted of Christ, the great Mediator.

But they will, nevertheless, suffer certain judgments, or punishments, or stripes, for the deeds of this present life. This will not be because justice will hold over anything against them, but because the weaknesses of human nature will have left wounds in their flesh. With them also it will be true that if they shall sin against the spirit of holiness, the holy Spirit, knowingly and wilfully, the penalty will be condemnation to the second death.

Our Lord Jesus said that all manner of sin should be forgiven except blasphemy against the holy spirit. But the Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fulness of knowledge.—Matthew 12:31, 32

FORGIVENESS OF SIN ABSOLUTE

When God recognizes the satisfaction of divine justice and cleans the slate so far as sinners are concerned, this does not mean that he has merely transferred the account to Jesus, who will hold it against them. Our Lord Jesus will not hold against mankind the things which the Father has forgotten. On the contrary, as the representative of the Father, the Lord will be glad to give mankind the benefit of that forgiveness, merely holding them at a distance from the Father—standing between as Mediator—to give them time for restoration, development of character, etc., taking away the stoniness of their hearts.

The Lord says through the Prophet, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for atonement was made afresh for them year by year. The inferior sacrifices could not take way sin, but the original sins remained. (Hebrews 10:1-4) This New Covenant in Christ, however, will absolutely take away sins. See Jeremiah 31:31-34; Ezekiel 36:25-29.

FUTURE REWARDS AND PUNISHMENTS

The Scriptures, tells us that "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isaiah 2:3) The ancient worthies are to be made princes in all the earth. (Psalm 45:16) This, of course, would appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations. We may not say that all of the Jews will do so, but we believe that a considerable number of them will. In time others will join them. There are many good people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder others. Such will in due time attach themselves to the kingdom, which shall be "the desire of all nations."

In the case of the ancient worthies their freedom from imperfection will make them conspicuous. As the world comes to know about these, they will say, Are not these God's people? Mankind will perceive that God has rewarded the ancient worthies by giving them a better resurrection, and will learn that their better resurrection was given because of faithfulness in the past.

COVENANT RELATIONSHIP WITH GOD CONDITIONAL

Christ, having laid down the price of the sins of the whole world, will eventually hand that price over to Justice. The price having been accepted by justice, the sins of the whole world will be remitted; and everything will be turned over to the great Mediator. After the inauguration of the New Covenant, it will be the part of the people to strive to come up to the requirements of that covenant; although if they then unwittingly violate God's law, they will not be amenable to that Law, during the Mediatorial reign; for the Mediator will stand between them and the Law.

The Mediator will not hold against any one the transgressions of this present life. This does not mean that mankind will have bodies which will give them no trouble; but that under the arrangements of the New Covenant, this better Mediator purposes to help them out of the difficulties that are theirs by reason of their fallen condition. He will help the people to understand the requirements of the New Covenant.

The satisfaction of justice is necessary before any one can experience restitution. Even the ancient worthies cannot be blessed without their satisfaction of justice. After the Mediator has made satisfaction to divine justice, and has been privileged to inaugurate the New Covenant, the ancient worthies will be the first to be blessed under it. They will have in their resurrection complete restitution to human perfection; for during their lifetime they had this testimony, that they pleased God.—Heb. 11:5.

The ancient worthies cannot, of course, enter into the New Covenant arrangement until they shall have been awakened from the sleep of death; therefore, as stated in the foregoing, the claims of Justice must be met before they are awakened. As soon as God will have made the New Covenant with them, these ancient worthies will form the nucleus of the earthly phase of the kingdom. The earthly seed of Abraham will be added to, from all the different families, or nations, of the world.

Covenant relationship with God means perfection. Mankind will be reaching this perfection during the thousand years of Christ's kingdom. But they will not enter into it until the end of the thousand years, when the Mediator will turn them over to God. At the close of that time, they will

be privileged to enter into this covenant relationship with Jehovah. Then they must stand or fall individually. As we read, at the end of the thousand years Satan shall be loosed for a little season; and all that love unrighteousness will be deceived by him. The remainder of mankind, having passed their test successfully, will be received into everlasting life. Then they will be in covenant relationship with God—without a mediator—just as Adam was in covenant relationship with his Creator before sin entered into the world.

THE CHURCH NOT UNDER THE NEW COVENANT

The church is not under the New Covenant; therefore it is not proper to speak of the church as being blessed by the New Covenant. But the church receives a great blessing and privilege in respect to the New Covenant. If there were to be no New Covenant, there would be no need of a mediator, or of the better sacrifices whereby it is to be instituted.

St. Paul states that God has made us able ministers of the New Covenant, thus indicating that we have something to do with the preparation for it. (2 Corinthians 3:6) Unless there were better sacrifices, there would be no basis for that New Covenant. The sufferings which the church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant, in the sense that we are serving it by training for future service—after it shall have been inaugurated.

Suppose that there was a great building in process of erection. Then men working upon the construction of that building might be said to be greatly benefited by that building—not that they would be benefited in the future, when the building is in use, but they are being benefited during its construction. So now the church class receives certain blessings and privileges in connection with the New Covenant. Later, the entire world will be blessed thereby, in a very different way.

During this Gospel age, God is dealing merely with the church, not with the world. There is, however, some resemblance between the blessings of God now coming upon the church and those coming upon the world by and by. Then the Lord will rewrite his law in the hearts of mankind, as it was originally written in Adam's heart. At the end of the thousand years, all mankind will be fleshly images of God, except those found unworthy and destroyed in the second death.

The church are said to have new hearts now—right views of things. In the case of the church, however, there is not a taking away of the stoniness of heart, but there is a new nature, a new heart. This, of course, has something to do with the flesh, since the flesh has something to do with the new creature. The law of God is recognized in the flesh, under the compulsion of the new creature.

TYPICAL DISTRIBUTION OF BLESSINGS

The New Covenant is the blessing which the church gives to mankind. It is God's covenant, of course. God promised to arrange this matter; and he has so arranged that it shall go to the world through Christ the Head and the church, his body. It is by the better sacrifices that the giving to the world of this New Covenant blessing is possible.

If, then, the church are to give these things, they must first have had them. No man can give away what he did not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the church shares; for "If we suffer, we shall also reign with him; if we be dead with him, we shall live with him"; and all things are ours because we are his.

These things are clearly set forth in the Old Testament types. St. Paul explains that Isaac was the heir of Abraham, and was typical of The Christ. Isaac did not receive his inheritance by a new covenant, but by the primary, or original, covenant. This covenant was not the Law Covenant.

In Micah 4:1-4 we read that in the last days, "the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms], and many people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

The succeeding verses of the chapter show the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God. But now it is different. "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) They "shall say all manner of evil against you falsely, for my name's sake." (Matthew 5:11) These things indicate that those faithful to God during this age will have more hardship than have those who are unfaithful.

Many of the worldly, even the wicked of the world, have great prosperity at the present time. (The world thinks that we are making our lives miserable by the course which we pursue. But we are not doing this; on the contrary, we are enjoying ourselves and are having a good time. We have much advantage every way.) In the future, God tells us, it will be different. Then, whoever does wickedly shall suffer; and whoever does righteously shall receive blessing. When that time comes, the blessing of restitution will be of God; and the only way to gain that blessing will be by coming into harmony with the new order of things in the kingdom of Messiah.

"THE SPIRITS OF JUST MEN MADE PERFECT"

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."—Hebrews 12:22, 23.

The Apostle is here addressing the church, and is pointing down to the end, or consummation, of this age. The context indicates that at the end of this age everything that can be shaken will be shaken—all will be shaken out except that which is unshakeable. And the unshakeable thing is the kingdom, which will then be ushered in. The Apostle likens the time of its inauguration to the inauguration of the Law Covenant at Mt. Sinai, when all the people heard the thunderings, and the noise of the trumpets, and saw the lightnings and the mountain smoking; and when Moses "drew near unto the thick darkness where God was"; and Moses went up into the mountain. All of this was typical—the sealing of the Law Covenant at the hands of the typical mediator, Moses.—Exodus 20:18-22.

The antitype is what we are approaching—what will be reached by the church at the end of this age. There will then be commotion, strife, in the world—thunderings, lightnings. And as in the type, so in the antitype, the people will be discouraged, and in great fear and trouble. By the end of the time of trouble, the New Covenant will be inaugurated. The Mediator will be Jesus the Messiah, as the glorified Head, and the church his body.

The Apostle says [see Diaglott rendering] that we are approaching the general assembly of the church of the first-borns. In this will be included Christ, the Head, and all the faithful of this age, of the past and of the present. It will include both the little flock and the great company; for together they constitute the church of the first-borns, whose names are written in heaven. Consequently this demonstration will be made after the little flock shall have been gathered. We are every day approaching nearer to this time—are getting into it somewhat even now.

The Apostle also says we are approaching the place where "the spirits of just men" will be made perfect. It would not be reasonable to suppose that he would first mention the church of the first-borns, including them all and then mention a part of them. Hence we conclude that this phrase refers to another class. Our minds naturally go out in inquiry, thinking of the ancient worthies—a class who are merely waiting until the church shall be glorified. Thus these come in here in proper course, or order. So after telling about the assembling of the church of the first-borns, St. Paul tells of this other class—"the spirits of just men made perfect." But there is another reason why these could not be the church, and would be the ancient worthies—and that is that neither the church nor the great company will be "men made perfect." The very condition on which the church become of the spirit class is that they give up the human nature.

But how shall we apply this expression to the ancient worthies? We do this by the transposition of a few words, thus: "We are coming to the perfect men whose spirits are just." And the ancient worthies were just, although they had fleshly imperfections. The Apostle has referred to this class and told us that they will have a better resurrection, though not so good a resurrection as the church will receive. The ancient worthies will attain the better resurrection in

that they will be perfected flesh when they come up from the tomb. As they were just in spirit, so will they be perfect men in the beginning of the restitution time.

The figure of a mountain is one commonly used in the Scriptures for a kingdom. Mount Zion represents the kingdom of God. This Mount Zion kingdom is to include the whole earth. This kingdom is about to be established. Its establishment its what the Apostle is discussing. A kingdom is in figure also called a city; but strictly speaking a mountain represents the nation, and a city represents the government of that nation. This figure of speech is very common today. If we read that Berlin does thus and so, we know that the German Government is referred to; or if we read of St. Petersburg's doing thus and so, it means the Russian Government; similarly, Washington would represent the Government of the United States, and London, the British Government.

Our text has reference to the holy kingdom of God. And then, not to lose its identity, but to carry the thought that the city represents the whole kingdom, the Apostle speaks of the city of God as the heavenly Jerusalem. Thus he carries our minds to the thought that as the literal Jerusalem was the capital of the typical kingdom of God, so there will be a New Jerusalem—a higher government—which is to be God's kingdom to rule over the whole earth. Thus these various pictures are used to show us the antitype of the kingdom of earthly Zion, of Jerusalem. Then follow the other statements, and the one that appertains to the righteous in spirit made perfect. These were already righteous in spirit, and now they will be made perfect, by having this better resurrection which the Lord has promised.

In connection with this we have the statement, "an innumerable company of angels." These we think will be the spiritual angels of God, who have had to do with so much service for God. We think they are the same angels of whom our Lord spoke when he said that he would confess us before his Father and before the holy angels—those who have been ministers to the saints all the way down through this age. It is very fitting that they should meet us, and that they should see our introduction to the Father.

SPIRITUAL PROMISES TO NATURAL ISRAEL

In the Scriptures the word spiritual is generally used in a particular way referring to those who have been begotten of the holy Spirit, as our Lord and all those who accept him and consecrate themselves to do the will of God. All promises and all things which appertain to these are particularly classified and styled as spiritual promises and spiritual things. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) So, then, if God gave anything spiritual to the Israelites before the spiritual dispensation, they did not appreciate it, since none could do so except through spirit-begetting.

Nevertheless, there were spiritual things given to natural Israel, which they were unable to receive. The Apostle says: "The law is spiritual, but I am carnal, sold under sin." (Rom. 7:14) That law given at Sinai came from the Spirit Being of the highest order—God himself. It did not take hold merely of the fleshy instincts, and control the body alone, but it took hold of the heart, the mind, the will. None of the Jews could keep that law because they were sold under sin. It was a spiritual law that could be kept only by a spirit-begotten person or a person in the image of God.

SPIRITUAL LESSONS IN THE LAW

Certain of the lessons of the law were spiritual, also; as, for instance, the rock in the wilderness, which, when smitten, gave forth water abundantly, and the manna, each afforded a spiritual lesson. But Israel did not understand anything about the spiritual Rock or the spiritual water of life. So of the law that was given to them: they could see only the outer part, or shell. Nor could any see further until the due time for the begetting of the Spirit. We may say, then, that a great many spiritual things were given to Israel, but only such of them as were Israelites indeed, and in harmony with God would be made able, in due time, to see these.

The spiritual things were in the law all the time, but they were not disclosed, not manifest, not seen by the Jew, because of his own condition of mind; and the first Israelite who was permitted to see spiritual things was Jesus himself, after he was begotten of the Spirit and able to appreciate these things. But the Jewish nation, not coming up to the required standard, was not able to appreciate them. Certain ones who desired to walk in Jesus' steps received through him a covering, and they also were begotten of the holy Spirit and could appreciate spiritual things. Thus the Apostle says that the righteousness of the law is "fulfilled in us, who walk not after the flesh, but after the Spirit." We cannot keep the law in our flesh, but in our hearts, our minds. "With the mind I serve the law of God."—Rom. 8:4; 7:25.

BASIS OF SPIRITUAL INSIGHT

When God made a covenant with Abraham, saying, "In thy seed shall all the families of the earth be blessed," he said that Abraham's seed should be as the stars of heaven and as the sand of the seashore. This is a spiritual promise, which, of course, the Jews at that time were not able to appreciate, as the Apostle Peter intimates. When realizing that as a nation they had crucified the son of God, many said, What shall we do? St. Peter said, "Repent . . . for this promise is unto you, and to your children." (Acts 2:38, 39) It was a spiritual promise and belonged to them, but on condition that they would take certain steps.

Only a few of the Jews were in the proper attitude to meet this condition. "He came unto his own, and his own received him not. But as many as received him, to them gave he power [the privilege, the right] to become the sons of God. (John 1:11, 12) And these, coming into the relation of spiritual Israelites, were enabled by this begetting of the holy Spirit to appreciate the spiritual things given to such Israelites. All the truths that we have are drawn from those things God gave to the natural Israelites. And we can understand them, though the natural Israelite could not. The Apostle says: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Rom. 11:7) So then, they were seeking for the spiritual, whether they understood it or not. Except the few, however, they did not attain the spiritual, because of an improper condition of heart. But the spiritual must have been there for them to seek after, else they could not have sought it.

FEAR A CAUSE OF GREAT NERVOUS TENSION

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Fear is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in, the curse followed. Being for six thousand years under the reign of sin and death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what man can do unto them, because the Lord is their helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

"Man's inhumanity to man
Makes countless thousands mourn."

On account of sin many have become murderers. Though they are restrained by the law from committing the overt act, they have the murder spirit, the selfish spirit. This leads to all kinds of wrong-doing—unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire fear in the minds of others.

THE SOURCE OF RELIEF

The Psalmist speaks of some who had gotten rid of this fear of man—of such were Abraham, Isaac, Jacob and the prophets. And what was true of them should be true of the consecrated body of Christ. The reason for this peace of mind is that these have come into special relationship with God By the covenant of sacrifice made possible to them by the Savior, they have become sons of God; "and if children, then

heirs; heirs of God, and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust his love and wisdom and power.

With this confidence in God, then, these have no fear. He has assured them that he is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the adversary than any other people in the world, this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which he has sent through the prophets and apostles, they have learned that He is dealing with them as new creatures. Gradually they learn that "no good thing will he withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of his children. He also promises that we shall not be tempted above that we are able to endure, lest some injury come to us. Thus we see that he is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our heavenly Father; for we love and trust him. We have no fear of the adversary, because we know that the Lord will not permit the adversary to injure us, if we keep close to him. And if God permits us to have experiences of trial from the adversary and our fellowmen, he does so to the intent that these may work out good to us.

"My God, I set my seal that thou art true.
Of thy good promise not one thing hath failed!"

INDIVIDUAL CONQUEST OF OUR INHERITANCE

"Be thou strong and very courageous."—Joshua 1:7.

The words of our text were addressed by the Lord to Joshua, who was leader of Israel after the death of Moses. He had special need of these encouraging words. The Israelites were a stiff-necked generation. It was difficult for any one to be their leader. Especially difficult was it because Moses had been for many years with them. It is always difficult for a smaller man to take a larger man's place.

In some respects it was easier to direct Israel while they were anticipating the coming into the promised land, before they had entered it. During the forty years in the wilderness they had learned to depend on the Lord. In a few brief words we have given us quite a clear idea of the Lord's manner of dealing with his people during these forty years. Moses, in exhorting the people to fear and love the Lord, and in recounting their provocations of him, tells them that they shall possess the land, and adds, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8:2-5) Israel had very few battles during the time of their wandering. The Amalekites had had some little skirmishes with them, but on the whole they had experienced very little trouble, and yet they had rebelled against Moses more than once.

Now, their enemies were entrenched in the land of Canaan, and it would require strength and courage to take the land. Their instructions from the Lord were that they should occupy Canaan. God was taking the land from the Canaanites because, like the Sodomites, they had gone as far in their wickedness as divine wisdom saw best to permit. Instead of taking the Canaanites away as the Sodomites had been taken away, the Lord caused the Israelites to conquer them and to wrest the land from them.

THE CONQUEST OF CANAAN A TYPE

In Israel's taking possession of the land of Canaan, we believe there was a typical significance. In some respects the Israelites, warring against the Canaanites, typified the war that the new creature has with the flesh. In proportion as the new creature takes possession of the entrenched positions of the old creature, it overcomes and gets possession of the land. The new creatures, God's people, are under the leadership of the antitypical Joshua. They are to overcome the weaknesses and meannesses of the fallen nature, to the best of their ability.

In the case of natural Israelites with the Canaanites, the latter were strongly entrenched in the land, and they were not to be overcome without many battles. The Canaanites had their mountain fastnesses, to which they could retreat. These typify the fastnesses in our nature to which the fallen inclinations retreat when we find it impossible as new creatures to vanquish them. As St. Paul says, "Ye cannot do the things that ye would." (Gal. 5:17) But our ability to gain the victory will be in proportion to our faith in God and our reliance on him.

Thus it was with the Israelites. In proportion as they trusted the Lord, they had success in getting possession of the land, conquering their inheritance. With the exception of the tribe of Levi, a certain inheritance was given to each tribe. So with us as individual new creatures. There is a certain inheritance to be apportioned to each of us. We cannot conquer for each other. Each must conquer his own inheritance individually.

The words of our text were addressed to Joshua, the leader of Israel. The words can be understood as referring to all the Israelites, but especially to Joshua because he was their leader. The word Joshua means savior, deliverer. The Greek form of the Hebrew word Joshua is Jesus. As Joshua was to deliver the Lord's people, and give them possession of the land of promise, so Jesus is to deliver God's spiritual Israel, and give them their inheritance.

The words of our text then implied that there would be trials and difficulties connected with the conquest of Canaan: "Be thou strong and very courageous." Those trials and difficulties would require strength and courage in the typical Israelite. Likewise this is true of all who would be sharers with our Lord in the antitypical promised land.

There is a difference between being strong and being courageous. One might be strong, invulnerable in the position he has taken, and yet not be courageous for further conquests. The difference between these two qualities is particularly illustrated in the little flock and the great company. The Lord's true people should be strong in their determination to lay down their lives in self-sacrifice, that by laying down the earthly life they may become partakers of the divine life. God has no blessing for those who will not put forth earnest effort.

Even the great company must be strong, or they will not get the palms of victory. The difference between the little flock and the great company is that while the great company will finally overcome, with the Lord's help, yet they will not have been very courageous. Therefore they cannot be of the little flock, who are close followers of the great Leader, our Joshua, in battling for their life, gladly laying down their lives in the service of Jehovah. Joshua represents the "more than conqueror" class. The strength of the Lord is supplied to this class. Therefore they are very courageous in overcoming everything that is in opposition to the divine will.

PRACTICAL LESSONS FROM THE LIFE OF ELI

"It is the Lord; let him do what seemeth him good."—1 Samuel 3:18.

Through Samuel the Lord had sent Eli a message indicating that disaster would come to his house. The words of our text were spoken when he heard that the calamity was intended of the Lord, and indicate therefore submission before the disaster rather than afterward. So these words represent humility on the part of Eli.

Eli had been a judge in Israel for many years; and so far as the record goes, he was thoroughly exemplary himself—just, in all his dealings. But his sons were styled "sons of Belial"—they were wicked in various ways. While, therefore, Eli's own influence was for the benefit of the nation of Israel, here was a contrary influence which grew up under his protection, under his sanction. Had these evil-doers been others than those of his own family, doubtless Eli would have dealt with them according to his authority as a judge. We have here an illustration of a man who, though godly himself, was weak as the head of his family. As the head of his household he should have trained up his children in the way they should go. He should have trained them up in righteousness; otherwise they should have ceased to be members of his household, and should have come under certain restraint, which he, as a law-giver, should have enforced.

THE FLAW IN ELI'S CHARACTER

From this story we may draw a lesson as to what God expects of us and our families. If a child were meddlesome, thieving, immoral or otherwise an injurious person, the Christian parent should not allow such things to go on. He is obligated to bring the matter to some kind of termination. If, however, a child has a thought different from our own as to what constitutes reverence to God, we are not to assume that he should be brought under restraint.

We are to recall that this message came to Eli through the boy Samuel. Samuel had, after the manner of a prophet in those days, heard the voice of the Lord calling him and speaking to him. Thinking it was Eli's voice, he had gone to him and asked, What will you have? And Eli replied that he had not called him, and directed him to lie down again. This was repeated three times, and Eli perceived that the Lord had called the child. He therefore instructed Samuel again to lie down, but that if the call was repeated he should answer, "Speak, Lord; for thy servant heareth," indicating his readiness to do him service. Samuel did as he was directed, and the Lord told him that because of Eli's carelessness in respect to the doings of his family, they should be cut off from the priesthood.

ELI'S BEAUTIFUL SUBMISSION

It was quite a remarkable thing that Eli should manifest no resentment against the channel the Lord had used! Eli had received Samuel into his family when the child had been consecrated by his parents. Now, finding that apparently God was passing him by and communicating with him through the child, the circumstance would have furnished sufficient cause for a proud spirit to rise up in resentment. But Eli's course proved that his own heart was tender. He answered, when Samuel explained what the Lord had told him, "It is the Lord; let him do what seemeth him good." It is the Lord's judgment. It is surely right! surely good! Let the Lord do what seemeth to him good, even though it means disaster to my own family, even though it means the cutting off of my own family from the priesthood.

This cutting off from the priesthood would mean that the sons of Eli would die, for they were the priests in the regular lineal order of the Aaronic priesthood. This is a very beautiful example of absolute submission. If Eli was weak in some respects, he was strong in others, as is shown in his humility and submission. Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in the dealing with others who are properly under their control. The quality of character which would tend to make them meek and submissive toward the Lord, kind and lenient toward others. But it is good to be able to carry out with firmness the will of the Lord in respect to others, and at the same time be meek and submissive in respect to the Lord, his providence and arrangements.

LESSONS FOR THE CHRISTIAN

As Christians we may learn valuable lessons from this incident. We should make sure as to our willingness to receive the truth in whatever way the Lord is pleased to send it to us, whether from the mouth of a little child, or whether unlearned men, like St. Peter and St. John, may bring it.

It may have been difficult for the priests of the apostles' day to hear those unlearned men speaking with power the message from God; and they would say, Surely God would not speak through such stammering lips! God would surely not pass us by—we who have spent years in study, and who are recognized as priests of the divine order! Being in this wrong attitude of heart and mind, they rejected not only those humble men with their message, but also the Lord himself.

This is also the spirit of the world. Whoever is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise. An ever-increasing number of people are thinking of the works of creation as having come about by processes of Evolution. More and more they are thinking that the Bible is not the Word of God; but that the apostles were merely deluded men, deceived men; that Jesus himself did not know what he was doing. They think that he was a good man, that doubtless God himself was with him, because of the good that flowed from his teaching. And yet they think that they could give forth better wisdom—these great teachers who would like to make a new Bible after their own heart!

In our own day, the worldly-wise are looking from the wrong standpoint. They are looking in the wrong direction, they are not looking to see the new dispensation now coming in. They will not recognize what is now taking place until the sunlight of truth begins to flood the world. Then, turning about, they will perceive the real Sun of Righteousness, and begin to grasp the whole situation. We are glad that they will turn about and take a view of matters from a different standpoint. But all who are God's true children are ready to receive God's message from whatever source it may come to them.

A specially important thought in our text is that Eli was submissive to the calamity. This was a good condition of heart for him. Thus, not striving against the divine will, but meekly bowing to it, he showed that his trouble was merely that of weakness of the flesh. We find that there is now a similar condition existing. It is the duty of the Lord's people today to recognize that the present order of nominal church systems is passing away, and will presently be overthrown in the great time of trouble. This message naturally enough causes resentment in the hearts of a great many. They have been boasting of their great financial power, their strength, etc. And the mention of the fall of this would naturally awaken their opposition. We must not be surprised, therefore, that their anger is aroused against us, as we tell them of the time of trouble that is before us.

HEART LOYAL, BUT WEAK

To Eli, this message that his family would be cut off from the priesthood was a severe blow. And so our message about the royal priesthood is not a palatable message to nominal Christendom. But some of the Lord's people among them today are not in sympathy with the trend of affairs. These are the ones who will say, "It is the Lord; let him do what seemeth him good!"

This will be the attitude of the great company. They are weak in standing forth for the Lord, and yet submissive in the time of trouble, and loyal to the Lord's cause and the interests affiliated therewith.

Samuel would seem to represent more clearly the little flock class, and Eli the great company class—the latter being weak in some respects, but loyal at heart to the Lord. But it is the Samuel type that we should seek to copy—so fully out of sympathy are we with unrighteousness and sin, and so fully in accord with righteousness. We are ready to speak God's message, which must necessarily be a very unpleasant one. As it is unpleasant for us now to tell forth the approaching disaster that will involve both church and state, so to Samuel it must have been a very unpleasant duty to go to his best friend, his benefactor, bearing from the Lord a message of disaster to himself and his family.

We would do well to speak sympathetically of these things, rather than coldly, rather than exultingly. We do sympathize with them, both in the condition of things at the present time and also regarding the things we recognize to be coming upon them. More and more do we receive word of ministers, telling us that they perceive that the power of God is departing from their congregations, and that evidences are on every hand that they have been wrong doctrinally, and that the general trend of the present time is toward social unrest and upheaval.

"O! teach me, Lord, the art
With wisdom to remove
The errors that deceive the heart,
And truth to clearly prove.

"O! arm me with the mind,
Meek Lamb, that was in thee;
And let my fervent zeal be joined
With grace and charity."

THE GOLDEN CALF

SEPTEMBER 21.—Exodus 32:15-20, 30-35.

"Little children, keep yourselves from idols."—1 John 5:21.

The Israelites experienced a severe trial of faith and obedience soon after they had entered into covenant relationship with God. In their trial they failed utterly. The covenant was broken. However, after punishing them, God renewed the covenant with them. This constituted a fresh manifestation of divine mercy.

The circumstances of this testing are a part of this lesson. Moses, by divine direction, after the making of the covenant, went up into Mt. Sinai, taking him with Joshua as his servant. He was gone forty days—a comparatively long period, under the circumstances. The Israelites felt themselves very much like children in the hands of Moses. To them he was God's representative in a very special sense. His prolonged absence gave room for the cultivation of faith, patience, trust.

They remembered the trying experiences through which they had passed. The Egyptians and slavery were behind them; the Amalekites, who already had attacked them, were still their enemies and might renew the attack. What would they do in the absence of Moses whose upheld hands had brought them God's favor and prosperity in battle?

Here worldly wisdom came in. Aaron, the high priest, the brother of Moses and his representative in leadership, was perplexed as to how to keep the people from utter discouragement, fear, etc. They seemed to need and to call for a representative of God visible to their eyes. They apparently were unable fully to trust to the God whom they could not see, after His special representative, Moses, was out of their sight.

The leaders of the people took counsel together and determined that they would make a representation of Jehovah—an image which the people, looking upon, could use as an instrument of worship. We are not to suppose that the Israelites recognized the golden calf as their God Jehovah, but used it merely as a symbol, or representation, just as the heathen use idols as representatives of their gods, and just as some Christians consider it proper to use the crucifix as a representation of Christ—not to worship, but merely to assist the faith and to hold the attention.

Today's lesson seems clearly to indicate that God was greatly displeased with their symbolical representation of himself. This was one of his commands given to the Israelites: "Thou shalt not make unto thee any graven image, or any likeness" of God, or of anything, to bow down before it and worship it as a symbol of God.

MAKING THE GOLDEN CALF

We are not to suppose that the calf was made of solid metal. It is not at all probable that all the jewelry of all the Israelites, gathered together, would have been nearly enough to make a calf of any size of solid metal. The supposition is that, after the manner of that time, the calf was made either of clay or wood and then laminated, or covered over with the molten metal—the gold which had constituted the jewelry of the people. This in turn doubtless was graven, or tooled. Having made the idol, the people rejoiced in it as an evidence of God in their midst. They gave themselves up to a season of frolic—singing, dancing, feasting.

This was the condition of things at the end of the forty days spent by Moses in the mount with God. As he came down from the mountain with the tables of the law, he heard the shouts of the people, and then beheld them worshiping the golden calf and offering sacrifices and incense to it. Moses was angry. He was the mediator between God and Israel—the representative of both. He had a right to be angry; for he was charged by God with the responsibility of that nation, and he realized that a serious crime against the divine covenant had taken place during his absence.

Moses dashed the tables of stone—the tables of the law—into fragments, indicating that the covenant was broken. He went down to the people, angry against them, as God's representative. Armed with divine authority, he let fall upon them a just penalty for their departure from God and rapid retrogression into sin.

Still, as the representative of the people, Moses was a patriot of the highest order. He went to God in prayer, and besought that if the penalty of this sin was the casting off of his people he might be blotted out instead. This was in response to God's proposition that Moses alone seemed to be loyal, and that God would make of him the nation who should inherit the promises made to Israel. Such patriotism as Moses here evinced has surely not often been equalled. It meant loyalty to his work as Israel's representative and mediator, and at the same time loyalty to God, whom he also represented.

"KEEP YOURSELVES FROM IDOLS"

Let us now apply the lesson to spiritual Israel. After the Christian has left the world, the slavery, the sin, after he has passed the bitter experiences of Marah, after he has had manifestations of God's favor, after he has partaken of the bread from heaven, after he has entered fully into covenant relationship with God—there comes a time when he must walk by faith, and not by sight. He is being proved by the Lord. If he fails in this lesson, as the typical Israelites did, it will be a serious matter for him.

We are not meaning to suggest that any Christian would be liable to make a golden image literally. We do mean to say, however, that this matter of making images, and of allowing them to divert and absorb our worship of God is one of the greatest trials and tests which come to spiritual Israelites. The golden calf which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. The love of money and of the things which money can procure leads into idolatry, and thereby breaks their covenant with the Lord. Others idolize the opposite sex, and give all that they possess for its favor and fellowship. They worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declared this, saying, He that loves father, or mother, or children, or self or any other creature more than me is not worthy of me.

Still another idol is to be noted—the idol of sectarianism. St. Paul warned against this idol, saying, "One of you says, I am of Paul; another, I am of Apollos; another, I am of Peter." (1 Cor. 1:12; 3:4) Then he inquires, Is not this reverencing of men a form of idolatry? putting it, "Are ye not carnal?" The same principle we may apply to ourselves today, and guard ourselves against sectarian worship. If one says, "I am of Calvin"; another, "I am of Luther"; another, "I am of Wesley"; etc., are not these evidences of carnality? And worse than this, is there not danger of worshiping the human institutions which bear these human names, and thus of having something to come between the soul of the Christian and his God? We believe that there is a serious danger along this line. We urge spiritual Israelites that they cease to worship the creed idols, and that all God's children turn from idols of every kind, and worship and reverence God alone.

The tendency to formulate and reverence the creeds instead of the Bible has been manifest ever since the first one was made—the Nicene Creed—A. D. 325. Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. Jesus spoke against this, saying, "Ye do make void the Word of God through your traditions."

The creeds of Christendom are our Christian traditions respecting the truth. God's intention evidently was that his people should have no creed except the Bible as a whole. They were to believe all of the Word of God and to search the Scriptures daily, to ascertain its teachings. Thus God's people were to grow in grace and knowledge, as would not be possible were creed idols to be set up and divert the attention of the Lord's people in various directions.

TABLES OF THE LAW REPLACED

SEPTEMBER 28.—Review.

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving-kindness."—Nehemiah 9:17.

Whoever fails to see that Moses and Israel and the law were types fails of getting the real lesson out of them. Moses was not merely a type of Jesus; but as St. Peter explains, he was a type of the entire church of Christ, of which Jesus is the Head—the church of glory. St. Peter's words are, "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me."—Acts 3:22, 23.

Jesus was raised up first, and since Pentecost the raising up from amongst the brethren has progressed. The work will be consummated when the full number of the elect church shall have been found, tested, proven and accepted to glory. Then the antitypical Moses will begin his great work of delivering all of mankind who desire to come back into harmony with God—all of whom were represented in the twelve tribes of Israel.

The church of this Gospel age is, as St. James declares (1:18), "A kind of first-fruits [to God] of his creatures." Otherwise it is called the church of the first-borns, and was typically represented in the tribe of Levi, all of whom represented the first-borns of Israel, saved in the passover. These first-borns were divided into two classes—the priests and their servants. The priests represented The Christ—High Priest and under priests. The Levites represented the remaining number of the overcomers.

The antitypical priests will be made a royal priesthood. Jesus, the great High Priest, invested with kingly honors, will have associated with himself the faithful little flock, a royal priesthood, His joint-heirs. The remainder of the overcoming church are colaborers on a less glorious plane, yet spiritual. The work of all will be primarily to bless the people of the earth desiring to come into harmony with God, and typically represented in the remaining tribes of Israel.

THE FIRST TABLES OF THE LAW

The first tables of the law were prepared by the Lord himself, as well as written by him. This represents how man in

his creation was a perfect image of his Creator, formed, created, in full accord with the divine will and fully expressive of the divine law. Adam needed no further preparation, and he needed no other law than that which was in and of himself as a perfect being.

But by reason of sin this law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness. The original tables are shattered and have grown illegible. Man needs the great Mediator, to make reconciliation for his iniquity and then to rewrite the law of God in his flesh.

Moses was instructed to hew out the two tables of the Law. This would represent that The Christ of glory is fully commissioned to prepare the hearts of mankind for the rewriting of the divine law. To prepare man to obey God's law will require that they shall experience restitution—lifting up out of sin and degradation. This work, committed to Moses in the type, is in the antitype committed to Christ.

The second coming of Moses down from the mountain with the two tables of the Law was peculiarly different from the presentation of the first tables, which were broken. Coming with the second tables, Moses' face shone; and it was necessary for him to put on a veil, which thereafter he wore when in the presence of the Israelites, but removed when going into the presence of God.

This is understood to signify that Christ's work as the Mediator, at his second advent, will be accompanied by a veiling of his glory, so that the world will not see Jesus. This he declared, "Yet a little while, and the world seeth me no more; but ye shall see me." However, the Apostle explains that the church will be prepared to see Christ in his glory by being changed from the earthly nature to the heavenly nature. "We shall see him as he is"; for "we shall be like him"—"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." (1 John 3:2; 1 Cor. 15:50-52) We remember that Saul of Tarsus saw Jesus thus in his glory "shining above the brightness of the sun" at noonday. Seeing him unveiled, Saul was smitten to the earth and seriously blinded.

The putting on of the veil (Exodus 34:1, 4, 28-35) represented that at the second advent of Christ, when he will accomplish his great work as Mediator for man and become their Leader into the land of promise—Paradise restored—he will veil his glory from mankind. and speak to them through the veil, and not directly from the spirit plane. While mankind will see Jesus no more, it will be to their advantage. Instead, they will see him represented in the ancient worthies; as He declared, "Ye shall see Abraham, Isaac and Jacob and all the prophets."—Luke 13:28.

Nor will that mean that mankind will merely see the ancient worthies as they were. Rather, the world will see them resurrected in human perfection. and therefore perfect, in the image of God, samples of what all mankind may attain unto, if they will but give heed to the words of the great Prophet—the antitypical Moses.

St. Peter tells us of that time, saying, "It shall come to pass that the soul that will not hear [obey] that Prophet [the Glorious Messiah] shall be destroyed from amongst the people."—Acts 3:22, 23.

OTHER FEATURES OF THE TYPE

The anointing of the priests of the Aaronic priesthood typified the anointing of Jesus and his royal priesthood. As in the type, sacrifices were necessary to be offered before the anointing and consecration to the offices were possible, so it must be in the antitype. Jesus needed to offer up himself, and by that offer of himself to show his devotion and loyalty to God by sacrificing even unto death.

Similarly, those called to be members of the body of Christ, the under priesthood, of which he is the High Priest, could consecrate to their office only by sacrifice. In the case of the typical High Priest the sacrifice was a bullock. The antitype was the Lord's own body. In the case of the typical under priests the sacrifice was the goat. The antitype is the flesh, the human nature of the church. Thus when St. Paul exhorts the church in respect to their portion, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service."—Rom. 12:1.

The same sacrifices which proved the loyalty of the typical high priest and the under priests became also sacrifices of atonement for the sins of the people—typical of the real sacrifices which are the basis for the forgiveness of the sins of the world and thus for the reconciliation of the world, in God's due time. These are the "better sacrifices," mentioned by St. Paul. (Heb. 9:23) In other words, everything in the type was on a small scale, inferior to the antitype. The typical mediator offered typical sacrifices. The real Mediator offers "better sacrifices." The typical mediator led the typical tribes of Israel into the land of promise. The antitypical Mediator, during the thousand years of his reign, will lead all who become people of God back to the blessings and privileges lost through Adam's disobedience, and redeemed by the Sacrifice at Calvary.

A MERCIFUL, GRACIOUS GOD

Our Golden Text describes the God who appeals to our hearts—the merciful One, gracious, ready to pardon, slow to anger, abundant in loving-kindness. It is difficult for us to imagine how much Christians and the world in general have lost through our miserable misconceptions of the character of God, handed down to us through the creeds of the dark ages.

The thought that God has been intent upon torturing his creatures at the hands of demons throughout eternity has doubtless been the cause of much of the infidelity now prevalent, as well as a great hindrance to the cause of Christ amongst the heathen. Mankind of today cannot worship and appreciate Brother Calvin's misconception of the Almighty's character. The whole world should breathe freer since our Presbyterian friends have repudiated that feature of Calvin's doctrine which declared all non-elect infants bound for eternal torture.

In the past, God manifested his mercy and kindness in a typical way to the typical people, merely chastening them for sins, but forgiving them, and permitting them to go on and try further. Yet God never fully manifested to the world his love and mercy until our Lord's first advent. Of that great event we read, "Herein is manifested the Love of God toward us, in that he sent his only begotten Son into the world," that "whosoever believeth in him should not perish, but have everlasting life."

Up to that time sin and death had reigned without cessation for 4,124 years. The sending of his Son was the first expression of God's purpose of forgiveness. But he has not yet forgiven the world's sins. He has only made the proper provision for them through the death of his Son, that the sins of the world may be cancelled in God's own due time. The whole world is still "lying in the wicked one"—slaves of sin and death. The world's hope lies beyond, in the glorious reign of Messiah's kingdom. It centers in him as the antitypical Prophet, Priest and King. Messiah, as the seed of Abraham, according to the promise, will bless, uplift and assist back into harmony with God all the willing and obedient of all the families of the earth.

The only work yet done is the calling of the church to be Messiah's bride, and joint-heir and co-worker with him in that glorious Messianic kingdom, for which we wait and pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven." In that kingdom God's loving-kindness, as well as his wisdom and power, will be abundantly witnessed to angels and to men.

"The remnant saved from Israel's race,
Redeemed from Israel's fall,
Shall praise him for his wondrous grace,
And hail him Lord of all.

"Gentiles shall come, and coming sing,
Throughout this earthly ball,
Hosannas to our heavenly King,
And hail him Lord of all."

AN INTERESTING QUESTION

NOT BY RIGHT, STILL BY GRACE

Question.—Did Christ's death give to every person a right to a resurrection?

Answer.—No! Christ's death gave nothing to any person except to Christ himself. Our Lord's faithfulness unto death gave him a right to a better resurrection, according to the Father's promise. Having received that better resurrection, he no longer needs the earthly life and earthly rights, which he "laid down" in obedience to the Father's program. However, since he did not forfeit those earthly rights, and did not give them away, they are still his.

Not needing them himself now, because he has the better, the spiritual, as his reward, the Lord has those earthly rights in the Father's hands to his credit on the books of Justice. He is holding that credit on the books of Justice, and intends, according to the Father's arrangement, to use it in due time for the purchase of the world. In the end of this Gospel age, he will present the merit of his sacrifice "for all people." We

are assured that it will be accepted by Justice and that all mankind will come forth, will be turned over to the Redeemer, who will then take unto himself his great power and will reign for a thousand years, as the Mediator between God and man. This mediation will reach mankind through Israel, with whom the New Covenant will be inaugurated.

While waiting for the time to come when he shall give his earthly rights as a restitution blessing to mankind, the Redeemer in carrying out the Father's program makes use of his merit in the interest of those whom the Father draws and calls to be the church of the first-borns. To each called and obedient one who turns from sin and presents his body a living sacrifice to the Father, the Redeemer, as his Advocate, imputes a sufficiency of his merit to make the sacrifice acceptable. Then, as soon as the sacrifice is accepted and completed, the imputed merit of Christ will be thereby freed and returned, so that in the end of the age, after the church has been assisted by the imputation of Christ's merit, the original amount in the hands of Justice will be unimpaired—sufficient for the sins of the whole world—sufficient to give restitution blessing to Adam and all of his posterity during the Millennial reign of Christ.

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SUPERIORITY OF THE ORIGINAL ABRAHAMIC COVENANT

The Scriptures mention three great covenants, typified by the three wives of Abraham. These covenants are represented in the order of those wives. Sarah was the first wife of Abraham—the only acknowledged wife. Then came Hagar, Sarah's maid-servant; and later Keturah. Sarah and Hagar each had one son, but Keturah had six. The Scriptures show that Abraham made Isaac his heir (Gen. 25:5), and that through Isaac both Ishmael and the sons of Keturah received their portion. The fact that Ishmael was born before Isaac did not alter the fact that Isaac was the heir.

From the very beginning, the covenant which God had in mind was the one which is in operation in the church—the Abrahamic Promise, or Covenant. St. Paul declares (Gal. 3:8) that God preached the Gospel to Abraham in advance, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14) The same Apostle also shows that the original Abrahamic Covenant mentions two seeds, represented in the statement, "I will multiply thy seed (1) as the stars of heaven, and (2) as the sand which is upon the sea shore." (Gen. 22:17) As Abraham here typified God, the promise shows two classes developed as God's children—(1) Christ and the church, on the spirit plane; and (2) the restitution class of mankind, on the human plane.

St. Paul refers to these two seeds in Rom. 4:16, 17, the one developed under faith, and the other under law and works. The first, the spiritual seed, has been in process of development during this Gospel age. The second, the seed according to the flesh, the restitution class (with the exception of the ancient worthies, developed previous to the Gospel age), will be developed under the New Covenant and by its Mediator, according to law and works, and not by faith merely.

The Law Covenant, made at Sinai, was a type of the New Covenant, and had for its mediator Moses, the man of God. This covenant brought nothing to perfection, however, for its mediator, as well as the people, was imperfect. St. Paul explains that Israel, typified by Ishmael, did not receive the blessing, but that The Christ received it. Later, however, Israel is to receive a blessing, as the Apostle points out; and that blessing will be brought by the New Covenant, after the glorification of the church.

The question naturally arises, If the Abrahamic Covenant contained the divine promise to the full, both for the church and for the world, why did God arrange for two other covenants; namely, the Law Covenant, instituted at Mount Sinai with Israel, and having Moses for its mediator, and the New Covenant, which is to follow, and under which the whole world is to be blessed?

PURPOSE OF THE ADDED COVENANTS

We answer that these two covenants were added to further elucidate the divine purpose, and to help us to appreciate the operation of divine love and justice.

(1) The Law Covenant was added to the Abrahamic Promise, or Covenant, as St. Paul explains, to fill up the time until the promised seed should come, to whom the covenant applied, and this was necessary because of sin, that the high divine standard for the seed might be shown. The Law Covenant with Israel rendered this very service; for it set up the standard which approved Jesus and condemned all others. It also helped to develop the Jewish nation toward God and righteousness, and to fit and prepare some of them for the glorious high calling of the Gospel age, which ultimately came to them, inviting them to divine favor and joint-heirship with Messiah in the Millennial kingdom.

The Law Covenant also provided certain typical transactions and prophecies, which have been very beneficial to spiritual Israel during this Gospel age, illustrating to us in these types and shadows of the law, and enunciating to us in the prophecies of the Old Testament, various matters appertaining to the blessing of the church during this age, and that of the world during the next age.

(2) Through the New Covenant—the second addition to the original, Abrahamic Covenant—the world is to get all of its blessings and favors of restitution. This New [Law] Covenant has not yet been inaugurated; for the Mediator who is to inaugurate it, and to cause its blessings to reach every member of Adam's race during the Millennial age, has not yet been completed. This New Covenant will be inaugurated in the end of this Gospel age, and its work will embrace the entire period of the Millennium.

Jesus, our Redeemer and Head, is the appointed Mediator of the New Covenant by virtue of the merit of his own sacrifice at Calvary. He could have sealed it and begun at once its operation, had not the Father "provided some better thing for US" (the church, the bride of Christ, whom God foreknew as Jesus' members), than for the ancient worthies. This is the mystery—that the Gospel age has been devoted to the development of the body of the Mediator.—Ephesians 3:3-6; Colossians 1:27.

THE CHILDREN OF THE OATH

The Scriptures clearly show that our Lord was the Messiah, the long-promised seed of Abraham. (Luke 1:32, 33, 55, 72-74; 2:11; John 1:41; 4:25, 26) "The church, which is his body," is also developed under the original Abrahamic Covenant, which God bound with an oath. St. Paul calls it "the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:13-20) Again, he says to the church, "Ye, brethren, as Isaac was, are the children of the promise." (Gal. 4:28) The church are the children of the oath.

Our begetting Promise, through Christ, to the new nature, is very different from that by which the Jews were constituted the house of servants, and wholly different from those promises by which restored Israel and all the families of the earth will be brought to human perfection through restitution processes, as children of the Keturah, or New Covenant. Since our Lord was developed under the Abrahamic Covenant, the church also must be developed under that covenant; for the spiritual seed cannot be the child of two mothers. It is written, "In Isaac shall thy seed be called."—Gen. 21:12.

THE NEW COVENANT EVERLASTING

It is very evident that the world does not enter into New Covenant relationship with God individually at the beginning of the Millennial age, and will do so only at the end of that age. Throughout that period, the matter will be strictly and solely in the hands of the Mediator. During that time he will uplift mankind, and make them individually and collectively (as many as are willing) worthy of God's everlasting life and blessing. So then, we see clearly that the end of the Millennial age will be the end of the Mediatorship of Christ, and will mean the personal and individual New Covenant relationship of each one of the world.

There is another view, however, which should have our consideration, and that is this: The same New Covenant that starts with the beginning of the Millennial age will continue through all eternity. There is not to be an additional New Covenant at the end of the thousand years of Christ's reign. This New Covenant will be operated, not directly between God and man, but through the Mediator. In this covenant, God agrees that he will remember the sins and iniquities of the world no more, that he will have nothing against them, and that they may have his blessings the same as though they were personally received of himself. They will be received through their Representative, The Mediator, The Christ.

The whole world during the Millennial reign will be in

covenant relationship with God, in exactly the same way that Israel was in covenant relationship with God—through the Mediator. The Law Covenant persisted after Moses died. So this New Covenant will continue after Christ shall have finished his work. The whole world will be under that covenant arrangement. But before God finally accepts them, he will give them a test to see how many of them will be found worthy of everlasting life. Hence the test at the close of the thousand years is a test by Jehovah, a test to prove the worthiness of each to enter into everlasting covenant relationship with him. They will not be tested as a nation or as a race, but each individual must establish his own right to this covenant relationship—a new covenant relationship in that the original, similar relationship was vitiated by father Adam's disobedience.

Throughout the thousand years of Messiah's reign, he as Mediator has absolute control of the whole human family. His law and his arrangements, in full harmony with those of Jehovah, will be the ones that will be operative. They will be more favorable than any arrangement Jehovah could directly make; for mankind being imperfect, would be incapable of perfect thoughts and words and deeds for awhile, and Jehovah's law cannot recognize sin in any degree.

The Mediator will have mankind fully under his control and regulations for the purpose of uplifting all who will. This will include the right, also, to destroy in the second death any who will not obey. He can exercise the full powers of an autocrat in the matter. No one will have any authority but himself. The Son having bought the world, he will be an autocrat for those thousand years. The kingdom will be a reign of compulsion. This will be necessary for the correction of the world in righteousness, with a view to their perfecting.

A FULL TRIAL GUARANTEED TO ALL

The Scriptures are clear in their declaration that God has purposed from the beginning that mankind shall have another, an individual, trial for everlasting life, wholly free from the injury received by them as a result of the failure of Adam in the first trial. Provision has been made for this, so that Justice can sanction the arrangement. To this end, Christ tasted "death for every man." He "gave himself a ransom for all, to be testified in due time." The due time for some is in the present age. The due time for others will be in the Messianic age.

Those who die during the thousand years of Christ's reign will be those only who will have had a full trial. They will be those who remain unconverted, those whose wills are not right. But God purposes that none shall perish because of ignorance, misunderstanding. Therefore God has made full provision for the enlightenment of all (1 Tim. 2:3-6), and that all who will be obedient shall be saved; and this full opportunity will be brought to all through Christ's kingdom.

If, under the Messianic reign, some will die a hundred years old, who are still imperfect, not fully restored to perfection, how can such be said to have had a full trial? The answer is that God's arrangement for every member of the race is that Christ in his mediatorial kingdom will help them out of their fallen condition, if they will. The condition required is that they shall accept and seek to obey the divine will. After coming to a clear knowledge of the truth, all such will be helped out of their weaknesses, allowance being made for all their failures through imperfection. But those who would sin wilfully under such knowledge and opportunity, would do the same if they had full knowledge and ability.

This last class are spoken of as angels, or messengers, of Satan and sin; for whoever wilfully and intelligently sins against the divine arrangement is of Satan's spirit. All who develop such disobedient wills shall go into the second death. There is nothing further for them. The whole plan of Salvation is with a view to rescuing those who with knowledge and opportunity will be glad to come into harmony with God and to walk in the ways of truth and righteousness.

THE THREE GREAT COVENANTS IN BRIEF

As heretofore stated, the Abrahamic Covenant is first in order of time and importance. This covenant has two parts. The first applies to the Spiritual seed of Abraham, The Christ, Head and body—the antitype of Isaac, or, in another figure, of Isaac and Rebecca. These are the seed of Abraham—the seed of promise—not fleshly, but spiritual.

The second part of the covenant applies to the world of mankind—"all the families of the earth." These are to be blessed by the spiritual seed with an opportunity of becoming Abraham's natural seed, and heirs, with him, of the earth and the fulness thereof. The conditions upon which they may obtain God's favor, and a restitution to all that was lost, are that they shall exercise faith, and render obedience to the divine provision which will be represented in Messiah's kingdom, when it shall be inaugurated.

The seed of Abraham—Jesus and the church—is the legitimate heir of this Abrahamic Covenant, wholly regardless of the Law Covenant which was made with Israel at Sinai, or of the New Law Covenant that is to be made with Israel at the close of the Gospel age.

This Abrahamic Covenant has no mediator; but the Law Covenant had Moses for its mediator, and the New Law Covenant will have Messiah, the spiritual heir of the Abrahamic Covenant, as its Mediator.

The Abrahamic Covenant needs no mediator; for there are no terms and conditions upon which to base a mediation. In it God merely declared his purpose to find a seed of Abraham, by certain selective processes of his own, and to bless and honor this seed in connection with the remainder of mankind. This especially selected seed of Abraham, as the Apostle points out, is Christ and the church—God's elect.—Gal. 3:8, 16, 29; Rom. 8:29, 30.

GOD'S SELECTION OF THE SPIRITUAL SEED

God has taken certain steps whereby he is making a selection of those worthy and pleasing to him, to constitute this Messianic company. His arrangement for finding these is shown by the Scripture which, referring to this call of the Gospel age to membership in that seed of Abraham, says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) This covenant of sacrifice of the human will, and of all the rights and privileges and liberties of the flesh, proves a most drastic test, and demonstrates to the Lord the very peculiar people whom he desires to be the spiritual seed of Abraham. They become a spiritual seed by renouncing the flesh and all its rights and liberties—even unto death.

The Head of this seed is the portion which contains the life for the entire body. All the members added to him needed, first of all, to be justified by his merit. These were not justified under the Law Covenant, which made nothing perfect; nor were they justified under the New Covenant; for it is not yet completed. But the blood which by and by will be effective for the sealing of the New Law Covenant for Israel and the world, is effective now, in advance, for the justification of those accepted as the body of the Mediator. This is possible because these body members were selected from the same human family as the rest of mankind. Therefore the blood which by and by is to seal and make operative the New Covenant to the world, is the same blood, or merit of Christ, which justifies freely all those now called to be saints, and joint-heirs of Jesus.

SECOND AND THIRD COVENANTS—TYPE AND ANTITYPE

The second covenant, in order of time, was the Law Covenant. (Exod. 19:3-8) This was an addition to the Abrahamic Covenant, which addition could not interfere with the original covenant. It was typical. It had a typical mediator, typical sacrifices of bulls and goats, a typical Atonement Day, a typical Holy and Most Holy.

The third and last is the New Law Covenant, to be instituted in the future. (Jer. 31:31-34; Heb. 8:6-13) This cannot set aside, or make null or void, the original Abrahamic Covenant of grace, any more than could the Law Covenant of Sinai. The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham and invested him with glory, honor and divine majesty. Then this antitypical Moses, The Christ complete, Head and body, will mediate between God and the world of mankind for a thousand years.

The basis of this New Covenant's blessings will be the merit of Messiah; but this merit will not be presented on behalf of the world, or to seal the New Covenant for natural Israel and mankind, in order to the restitution blessings, until first the entire Seed of Abraham, Head and body, shall have been completed; and it cannot be completed until all the sacrificing has been finished. The sacrifice of the Head was finished eighteen centuries ago, and was typified by the bullock, in the Atonement Day sacrifices of Israel. The sacrifice of the consecrated Church, his members, who have been accepted by him, has been going on now for eighteen centuries, and was typified by the goat, in the sacrifices of the same day of atonement.

Not until the Messiah shall have finished all of his sacrificial work of the Gospel age, not until the last member shall, under his hand, have passed from the earthly condition of membership to the heavenly condition, will the sufferings of The Christ be finished, will the sufferings which he left behind be filled up; and not until then will be usher in the blessings of the Messianic kingdom. And those blessings will be secured to mankind by the great Mediator's applying the merit of his sacrifice on their behalf.

"LABORERS TOGETHER WITH GOD"

"We are laborers together with God."—1 Cor. 3:9.

During this Gospel age there has been a work of God, arranged for and carried on by him. And that work is the selection of the seed of Abraham. The first opportunity of being of this seed was granted to the natural seed of Abraham —Israel after the flesh. The work succeeded so far as the gathering of an elect company from among them was concerned. And having accomplished this part of the work, God set the Jewish nation aside, while the further work of the selection of the elect from among the other nations has continued for eighteen centuries.

"Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The blindness is merely until the remaining members of the elect class have been found; and then God's favor will return to natural Israel. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins." Israel made a failure respecting the election, except a few. And yet they are still beloved for the father's sakes.—Romans 11:7, 26-28.

The one work of the Gospel age has been the selection of the spiritual seed of Abraham, through whom all the families of the earth shall be blessed—shall become of the earthly seed. This promise, that all the families of the earth shall be blessed, cannot be fulfilled until the spiritual seed shall first be completed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There has been but one work from first to last. And so we read: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." (John 4:35-38) Whether it was at the beginning, or now at the close of the Age—the time of the reaping—it is all one work, and there is the one purpose being served, the gathering of the elect.

HUMANITARIAN WORK

If asked as to the reason why we will not enter into and engage in humanitarian work, building hospitals, looking after the poor, doing slum work, etc., our answer would be, We are so engaged. We have agents all over the country attending to that very work. In every county in the state there is an almshouse. The hospitals are taking care of the sick and the blind. The money to do this with is provided by the state—and it is the money of the citizens which is used. If anybody assists in doing some additional work for the poor, he has that privilege, he has that right.

We believe it to be our duty to be humanitarian, and our state laws are humanitarian. New York is a first class state. And if we were in Pennsylvania, we would be able to say the same. And so in respect to any state we know of in this country. As respects these humanitarian efforts, the reason we do not engage in them more particularly is that we think they are well managed by the "powers that be," according to the Government and the will of the people. And any one who thinks differently holds different views from the majority. We stand in with the majority as to the proper way of dealing with these questions. Why do we not more particularly take part in slum work? We understand that it is not for us to do. We cannot do better along this line than the majority. To interfere in these matters would imply that we have not confidence in the laws. We have no right to go about interfering with the laws.

Why do we not engage in holding revivals? For the reason that those who engage in the holding of revivals are doing something that the Scriptures never instructed us to do. Nothing in the Bible says that we are to go and pull the people in to hear some one speak. Let each do as seemeth him best. If there is any one who thinks differently, and he can do any good, all well and good; if he does more harm than good, then that, also, is his responsibility. Our responsibility is to follow the course laid down by the Bible. And the Bible does not say anything about holding revival meetings. Those who wish to do this have the privilege of so doing. This is a free country. But we do not find that Jesus did this. To any one who thinks differently, we give full liberty to do according to his will, and find no fault with him.

Why do you not take up collections for the missionary societies? is asked. We answer, You have a right to contribute to your missionary society. It is not ours, it is yours. You will be responsible to the Master for what you do, so you have full right and privilege to do whatever you think proper —and we have the same. What we are trying to do for the heathen is to show them that God is Love.

We are trying to show them that the theory of eternal torment is not the truth, and that if they really knew the teachings of the Bible, they would see that God is a God of Love, and they would love him; and this would be a helpful thing to them. You have a right to create a missionary fund. We would not throw a straw in your way. By and by you will hear whether the Master says, "Well done!" to your work or to ours.

As to why we do not engage in Socialism: Socialism is impracticable. We are glad that Socialism has done a great deal for the world. We are glad that we have a measure of Socialism—the street railways and cars, gas and water systems, etc. If, for instance, any family wanted to make its own gas and have its own plant for filtering water, etc., to do so would be quite an expense. And if each wanted to have its own street car lines, etc., the streets would be crowded up too much. But when Socialism goes on to tell us that it is the savior of the world, we dispute the claim. We hold that, on the contrary, Socialism is about to bring the world into anarchy. Not that Socialists wish to do so, but they are unwise.

We would be very much inclined to favor many phases of Socialism, were it not that we see in the Bible that God has a very much better way of accomplishing the same results. However, the Bible assures us that there is a great time of trouble coming, before the blessings can come. But first God is gathering out a saintly company, and testing and proving them, so that He can entrust to them the government of the future. They will constitute the theocracy of God.

We are fully convinced that the Bible is correct, that it is the truth, and that nothing can bring about the desired result but the kingdom of God. We are laborers together with God. He is working with us, and we are working with him. What is the work? God's present work is finding the saintly, the true, and guiding them, fitting them for the spiritual kingdom to be introduced. Therefore we are working for Socialism to an extent, but working in a different manner. Socialists are working according to their light, and we according to our light.

SOME GLARING INCONSISTENCIES

The various denominations represent Christian people with good desires, good intentions, and having certain fixed ideas respecting God and his will. No two of these agree. Many of their beliefs are thoroughly inconsistent. There are over six hundred different denominations. It is unreasonable for us to believe, as the Baptists do, that any one will go to a place or condition of everlasting torment for not having been put into water over his head! We cannot believe anything so unreasonable. And just the same with our Presbyterian friends and their doctrine. They are certainly sincere. They have taken hold of the doctrine of John Calvin.

If John Calvin had had the proper view, he never could have signed the death warrant to burn his Christian brother Servetus at the stake. This fact teaches us that he was not a proper teacher of theology, however good he might have been in mind and heart. And when we come to look at the theology, that God fore-ordained that a little handful of humanity should be saved, not for any good that they had done, but of his sovereign will; and that he equally fore-ordained all the non-elect to an eternity of torture—if we believed such doctrine as this, we would believe that God was the veriest devil we could imagine—to cause hundreds of millions to come into existence, knowing that he had nothing for them but an eternity of suffering! That is a most devilish thought! We cannot believe that theory. If we did, we could not worship God!

And then as to the Methodists, and their free grace! This does not give one much show. How could that grace be free? —only one in ten thousand ever having a chance of getting it! We are sorry for them if that view appears to their minds as rational. We would not be a Methodist or a Presbyterian for a million dollars a year! Not that we do not love our Presbyterian, Methodist and Catholic friends, etc., but it would not be right for us to so believe. We find so much error in any one of their doctrines! We find that not one of them is in accord with the Bible.

We prefer to stand by Jesus and the Apostles and all who are in harmony with them. We prefer to stand for what the Bible calls the church of the first-born, and for whatever the Bible teaches. And when we thus take our stand, we find that the Bible teaches something beautiful—that God is indeed preparing a church, to be associated with Jesus in his kingdom; and we find that nobody is to be roasted eternally—quite to the contrary, they are all to be blessed with an opportunity to live forever.

The elect are the spiritual seed of Abraham, through whom all the non-elect are to be blessed. According to the Bible,

the dead are all asleep; they do not know anything. "Their sons come to honor and they know it not," because "There is no wisdom, nor knowledge, nor device in sheol, whither thou goest." We find that Jesus went to sheol. We find that, having thus given the ransom-price for Adam and his family, all that are in their graves shall hear the voice of the Son of Man, and come forth.

We find that during the thousand years of Messiah's kingdom, Christ and his church will be reigning—not to oppress the world, but to lift them up, to break the shackles of sin and death. We find that under this blessed arrangement, all will be brought to a knowledge of the truth; and that at the close of that thousand-year period Christ will have finished his work; and that as a result of his reign, not only will all be destroyed who love unrighteousness, sin, and who refuse to live in harmony with God, but all who were willing to come into harmony will have bowed the knee. "Unto him [Christ] every knee shall bow and every tongue confess."

THE LAW OF RETRIBUTION

These are the reasons why we cannot work hand-in-glove with those who have opposite theories and opposite ideas. We cannot associate with systems and be bound up to creeds that are dishonoring to God and contrary to his Word, the Bible!

There will be many who will have their chance in the future who do not have their chance now. But whatever knowledge they have now will not do them any harm. A certain cast of mind cannot receive the things of God now. The Scriptures say that they cannot appreciate a God of justice and love. Therefore "none of the wicked shall understand" is the statement of the Scriptures. If they could understand, if they could get the right thought, they would see that every transgression, in proportion to its degree of wilfulness, will be punished in the future; hence they would know that they are treasuring up to themselves wrath.

God has established, as a general law, the principle that whatsoever a man soweth, that shall he reap. Every step a man takes down must be retraced. If every one knew this, it would make mankind very much more careful. If a man knows that there is to be a just punishment, it will make him very much more careful than if he thinks it will be an unjust punishment. Our thought is that if the people could get the proper focus on the subject of the penalty for sin, it would be the most potent factor in convincing them of the propriety of righteous living. Furthermore, we might cite to the denominations the fact that with all their preaching of eternal torment, they succeed in driving but a comparatively small number into holiness of life—into becoming footstep followers of Jesus, character copies of God's dear Son.

GOD'S WORK IN OUR WILLS AND HEARTS

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

In every instance where the Apostles use the word we, they evidently refer to the new creation, the spiritual new creatures in Christ. When St. Paul says, "Work out your own salvation," he is addressing the church, not the world. The world is not now on trial for salvation. "Work out your own salvation; for it is God that worketh in you both to will and to do." But when addressing the new creature we are to remember that the personality is still maintained. For instance the Apostle says, "Ye were bought with a price"—before you became new creatures. It is the same ego, the same personality as before.

In the words, "It is God that worketh in you," the Apostle does not mean that God began to work in you when you were bought, but it means that from before the time of your begetting and quickening He has done so; for as the Scriptures elsewhere say, we were drawn of God, and we were called of God, before our consecration.

GOD THE MAGNET TO LOVERS OF RIGHTEOUSNESS

God is represented as the great magnet, drawing all who love righteousness. He drew us before we became Christians at all—the truth and righteousness of our heavenly Father was the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness and truth and mercy, he has something that is approved of by God, who is the great center of righteousness, justice, truth and mercy.

Some of humanity have fallen so low that the drawing power of the magnet has very little influence upon them. In others of our fallen race there is a larger measure of our Lord's character-likeness remaining. Such as have some love for righteousness, some degree of mercy, would realize a drawing toward the great heavenly Father. Perhaps every one of us who are disciples of Christ felt something of that drawing before we came to the Father at all. The Lord Jesus says, "No man can come unto me, except the Father which sent me draw him." So we must first be drawn of the Father.

But God has appointed only one way for us to come unto him—and this way is Christ. Those who desire to come unto God, then, must come by this way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, and sacrificing self. "If any man will be my disciple, let him deny himself, and take up his cross and follow me." So the Lord puts the barrier there, and none will come in except those who have a real, earnest desire. In the next age, God has something to offer the rest of mankind. He will deal with them under different conditions. But now he is not looking for those who are merely feeling after him.

To those who seek the Lord there comes the question, Do you love God and righteousness? Will you surrender all human will and preference, and accept instead the Divine will? If they accept these terms, then they will become Jesus' disciples. If they say, No, I cannot go so far as that! then they cannot become his disciples. As one minister said not long since, "I have not taken my consecration so seriously as that yet." So it is with a good many. They would like to go to heaven on flowery beds of ease.

But those who make a full consecration of their lives, who through Christ come into vital relationship with the Father, are New Creatures. Does God cease to work in them after this step has been taken? No. God has provided further ways by which He works in them. It is the spirit of character-likeness to God—their love of righteousness—that so worked in them that they were willing to give up their earthly rights. That is a powerful working. God thus first works in us to will. All that we did, then, was to give ourselves to Him, through Christ. We willed that we would give ourselves up to God, if He would receive us. And He did receive us.

THREE WAYS OF DETERMINING GOD'S WILL

We receive the instruction to know the will of God through His Word, through His providences, and through all the experiences of life, in order that we may both will and do His good pleasure. When we made our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. And as we see the leadings of His providence in all the experiences of life, we become more and more imbued with His Spirit—the Holy Spirit. Thus God gradually works in us to do. The willing comes first, then the quickening, energizing, doing.

The power that works in us to do is the same power that works in us to will. Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly and not do perfectly? Because the will of God has become our will, our mind. The Apostle says, "With the mind I myself serve the Law of God, but with the flesh the law of sin." (Rom. 7:25) The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the Robe of Christ's Righteousness.

We need continually that the great Redeemer shall be our great Advocate, that we may come with courage to the throne of heavenly grace and find mercy and help in time of need. So God is working in the New Creatures, first to will and then to do His good pleasure. And every promise of God is to this end—not merely that we should submit to His will, but that we should rejoice to do His good pleasure, that we should delight to do His will at any cost. Thus shall we work out our own salvation and please our Heavenly Lord.

WORKING OUT OUR OWN SALVATION

In order to appreciate our text we must study it in its proper setting, remembering that it is not addressed, as some people are inclined to suppose, to the world. It is addressed to a special class whose sins have been forgiven, and who through Christ have been brought into a special relationship with God, into the position of sons of God. And it is from this standpoint that they must work out their own salvation.

Our salvation is to be brought unto us at the revelation of our Lord Jesus Christ.

No one has salvation now except in a reckoned sense. In this sense we have been saved, and can draw near to the Father. But we are still under the general dominion of Sin and Death. We are not actually saved as yet. We must work out our salvation. In this text the Apostle is showing how it is to be done. He shows this further when he addresses the church as Beloved. He would not thus address vile persons, or those who had no knowledge of Christ—who were either heathen or worse. The Epistle itself shows that he is addressing saints of God.

What kind of salvation is this of which the Apostle is speaking—that has to be worked out? It is not salvation in the general sense, out of sin and death back to human perfection, when conditions will all be favorable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the Apostle here says, "your salvation," he is particularizing the salvation peculiar to this Gospel Age—"so great salvation."—Heb. 2:3.

As we enter more particularly into this matter, to see how great a salvation it is, we are more and more astonished at its depth and height. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honor and immortality, joint-heirship with Messiah in all the glorious things that are His in His exalted position, far above angels, principalities and powers and every name that is named. (Eph. 1:21) The wider our eyes of understanding open to see the length and breadth and height and depth of this great salvation, the grander it appears. As we think of the possibility of obtaining it, we are filled with enthusiasm—and also with fear. For what if any of us should come short of so glorious a salvation—so high a calling!

The Apostle says, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1) The slightest intimation that we are coming short of the glorious Divine standard should fill us with fear lest we miss the great salvation. This is not the fear of torment, begotten of ignorance and misunderstanding of God, such as the heathen have. They have a fear of God, a dread of God, which amounts to torment; as the Apostle John says, "Fear hath torment." But this kind of fear is cast out of us as we come to a knowledge of the Lord and are privileged to call Him Father. It is the holy fear that actuates us, altogether. We have no slavish fear, either of men or anything else. We belong to this special class, the Beloved, who have a special offer of a special kind of salvation.

OUR GREAT PERSONAL RESPONSIBILITY

The expression, Work out, has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and this that we have undertaken lies before us. We see how our Master laid down his earthly life, and we see from the Scriptures that he is to be an ensample to us. So we are to submit ourselves rejoicingly to all the providences of God—glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.

It is by painstaking care that we work out our great salvation. God has provided the way—made all the arrangements for us. There is nothing lacking, so far as God is concerned. The whole matter lies with ourselves. God has begotten us of the Holy Spirit. All the influences necessary for us are at our command, because at His command, because we have been called, because we have been accepted, because we have been introduced into His family through the merit of the great Advocate! And so much the more are we disposed to feel a sense of fear and trembling as we think of all this! There is this great position—glory, honor and immortality! The result lies in my own hands! There is not another person in the universe responsible for my success or failure but myself! I must gain that great prize! The Lord will not gain it for me. He will merely assist me in the performing of this great covenant.

So it is very proper for us to have this fear, a realization of the fact that we are each making history for eternity. We are to be either on the great plane of glory, the divine nature, or else on a lower plane, as the Levites; or we may go into the second death, and lose everything, from which there will be no recovery.

THE WORK DONE IN OUR HEARTS

As we realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the Apostle says, circumspectly, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called fear and trembling. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not mean entire devotion to him.

If we were not wholly in earnest about this matter, then we shall show it. God has done his part in making all the conditions and in accepting us. Now everything is for us to work out. Surely we should have fear and trembling as we remember this. We know that it is God that is working in us. God himself has begun a work in us. None of the angels ever had such a work take place in their hearts. None of the angels had the offer of this salvation.

We who were of the Adamic family are being transformed and developed along the lines which the Father has marked out for us, that he may make of us a new creation. It is he that first worked in us, through all his providences, to will. And then, after we had presented our bodies living sacrifices, he worked in us to do—not that we could do perfect works according to the flesh; God knew we could not, and is not expecting perfection in the flesh. But he is expecting perfect heart intentions. He says, 'My child has had the imperfections of the flesh to contend with, and by his good warfare with these he has shown his obedience to my will. If by and by I shall give to this child a perfect body, a spirit body, in the resurrection, then I am sure he will do my will. My spirit has worked in him to will, and is now working in him to do. And he is showing me, by doing to the best of his ability under present conditions, what he will do with a perfect body. Sown in weakness, this new creature will be raised in power; sown a natural body, it will be raised a spirit body.'—1 Cor. 15:42-44.

GOD'S SUPERVISION IN THE WORLD AND IN THE CHURCH

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another."—Psalm 75:6, 7.

The Scriptures declare that "The earth hath he [God] given to the children of men." Father Adam was the first great king of the earth. After his fall, this kingdom over the beasts of the field, the fish of the sea and the fowl of the air, was bereft of the power of the perfect man, because man had begun to deteriorate. This kingdom was also bereft of the heavenly Father's guidance by his Spirit, because of man's disobedience. It was originally intended that humanity should have God's guidance in the affairs of the earth. But humanity became insane, or mentally unbalanced. This is their condition from the deterioration which sin and death have wrought.

Satan has been blinding and deceiving and misleading mankind on various subjects, putting light for darkness and darkness for light. This power of Satan is spoken of in the Scriptures as being that of the "prince of this world." And we are told how he rules. By promoting sin, he promotes that which is in opposition to God. He "now worketh in the hearts of the children of disobedience." This work has been going on for centuries, and particularly since the time of the Deluge. Before that time Satan operated in a somewhat different manner, because men were more generally acquainted with the proper standard and less fallen than they have been since. Longevity before the Deluge was greater than now, the average length of life today being thirty-five years.

Very rarely has God interfered with the arrangement which he put into the hands of man. As mankind look back they see the blunders that have been made. Being under the power of the "prince of this world," and allowing Satan to mislead them, they have fallen into various traps. Mankind has had a more severe experience with sin and death than would have been thought possible. The Apostle Paul calls our attention to the fact that man was not always in this degraded condition. He says that when man sinned, God gave

him over and allowed him to take his own way—to lose himself in sin and the misguidance of the adversary.

Why should God do this? We believe that his intention was that thus, eventually, during the next age, mankind shall see what the real nature and outcome of sin is; that they shall learn a great, permanent lesson—that any deviation from the divine standard is injurious; and that that lesson shall be recognized by the angels—that they also shall see what is the result of sin, and that they shall have this great, horrible object lesson before them. One can hardly read in the pages of history what humanity has done in this course of sin without being disgusted and horrified.

Then we see how humanity could have helped themselves by seeking to follow God's way. We see that when God gave man over to a reprobate mind, and did not hinder him from taking an evil course, it resulted in terrible excesses. (Romans 1:28-32) We see that God merely intervened when, in the condition of things before the Deluge, to have permitted this course to continue would have been a serious wrong. The thoughts of men were evil, and only evil continually. Therefore God brought that condition of things to an end in the Flood. And he started things afresh with Noah and his family, who were saved in the ark. God has interposed only here and there, as in the case of the Ninevites, the Sodomites and the Amalekites. In the case of the Sodomites, God rained down fire from heaven, setting forth an example, and the kind of destruction that would better conditions—not thereby settling the future of the Sodomites, but making them an example.

WORLD EMPIRES ILLUSTRATED GREAT PRINCIPLES

When the Babylonians essayed to be the rulers of the world, they apparently had good intentions, good sentiments toward mankind. They wished to give the world a good government. In some respects, perhaps, their rule was a benefit. At all events, it was not long before their success brought in a measure of arrogance. And then God permitted another nation to gain the ascendency—the Medo-Persians. After them, the Grecians tried to rule the world, with a better government; and again, after them, the Romans. Each of these world empires, after a measure of success, toppled over and made wreck of their progress.

And so God has in a general way been permitting things to go thus, keeping humanity within general bounds in their sort of loose governments, and has merely hindered them when they went too far and were likely to hinder the divine program.

There was some promotion in some manner. The Scriptures say that Nebuchadnezzar became the head of gold—the head of the Gentile governments. Promotion came to him because God was pleased that Nebuchadnezzar should have this opportunity, because God permitted him to have it, and that nation to have the ascendency. And thus with the other universal governments; and God had to do with the setting up and the pulling down. He thus permitted the world to have a variety of governments. As another instance, a certain Pharaoh was in power in Egypt at the time for Israel to be delivered from their bondage. According to the account given by the Apostle Paul, the Lord said to Pharaoh, "For this very purpose have I raised thee up."—Rom. 9:17; Exodus 9:16.

Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. There are some who think that God worked in Pharaoh to make his heart hard and to make him a bad man such as he was. But this is not so! He was a bad man naturally. God may have let other heirs drop out so that this particular man would come to the throne at that particular time. God set him there at that time—not that he might influence Pharaoh to evil, but that he might show the influence of an unregenerate heart.

The plagues came. "Let my people go," said the Lord. Thus after each plague had come, Pharaoh would entreat Moses, the servant of God; and when the plague was gone he would say, 'Well, you did not have much to do with it. The plague has gone, anyway.' And so another plague would come. And time after time Pharaoh illustrated the mercy of God, who time after time lifted the plague and had mercy on the Egyptians.

It was a lesson, not of God's working in a man to make him a bad man and make him do evil things, but a lesson of the hardening effect of God's mercy—in taking away the plague—of its having only a bad effect, instead of softening the heart. And so it is with many in the world. They are told that God is willing to forgive them, and they think, "Well, then I can go on and sin more!" We learn from this a great lesson of God's mercy and of his method of dealing with men. Finally came the last plague. Yet even after that Pharaoh and the Egyptians went out to capture the Israelites. The finale was that the Egyptian pursuers were drowned in the Red Sea.—Exodus 14:5-31.

ACCORDING TO GOD'S WILL

By faith we believe that God has a supervision of all the affairs of today. Therefore if we voted for a candidate at the last presidential election, and if the one we thought the most suitable for election was not elected, we are not to believe it was a matter of chance. We are to assume that the Lord knew all about the election; and that in the divine arrangement certain things were permitted to go in certain ways; and that therefore, the President, Mr. Wilson, was the most suitable as in harmony with the divine arrangement.

We are to believe that all things are working according to the counsel of God's will—not that God touches every thought or act of every individual. Not so! But God is able so to regulate the winds of strife or contention that the results will come about not contrary to the divine arrangement. We may be assured that so far as mere man is concerned, God does not care whether it is one or another. So far as the world is concerned, the Lord has no preference or favorites at all. It is along the line of principles that he is directing and ruling, to work out, eventually, good to all.

Thus God is arranging that all the affairs of the world shall reach a crisis soon, whether he is permitting this king to rule, or that one; or this one to be president, or that one. All things are working in harmony with his great program. God will set down the "prince of this world," Satan, and all the arrangements he has made—set them down by a severe fall, by a great overthrow, and will set up his own kingdom, that will bring blessing to all mankind—his own kingdom that will be the "desire of all nations." It will be the kingdom of Messiah and his bride, who is to be his joint-heir in the kingdom. It is the kingdom for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

MATTERS OF CHURCH DISCIPLINE

We would apply our text particularly to the church—the church being especially guided of the Lord, and those in which he is especially interested. In his arrangement he has provided for the setting of these members in the church. "God hath set the members every one in the body, as it hath pleased him." "God hath set some in the church, first, apostles, secondarily, public orators, thirdly teachers, pastors, after that workers of miracles," etc.—indicating different stations in the body of Christ. We are to remember that, as the Apostle says, God hath set the members in the body.

In proportion as twenty or thirty or three hundred or five hundred or a thousand put themselves in harmony with his will, he will set some to be elders and some to be deacons, etc. How will he set them? Through the voice of the church. Whoever should receive the appointment to be a deacon in the church should be faithful to the Lord and to the brethren. And whoever should be appointed as an elder should consider it a matter of privilege, and be faithful to the Lord and to the brethren, so that he might profit the church and be pleasing to the brethren, and above all, be pleasing to the Lord.

This is the thought the Apostle gives in his parting words to the elders of Ephesus. (Acts 20:17-38) He tells them to take heed to themselves that they may feed the flock. And he goes on to give varied advice—how they should take heed as those who should give account of their opportunities and responsibilities, which they must recognize as from both the Lord and the brethren.

Sometimes in the Lord's permission—certainly not without his permission—the classes, in their endeavor to express the Lord's will, may say, 'This brother was chosen as elder last time, and we will not choose him as an elder this time.' Or they may say, 'He was a deacon last time, and we will not choose him as a deacon this time, but we will drop him.' What should be the attitude of the brother thus dropped?

SUBMISSION TO THE LORD'S WILL

We have had experience along this line—letters from those thus dropped, intimating that they think the class has made a mistake in not recognizing their ability and not re-electing them. And our answer has been that we did not know what had been the thought back of the action of the class, and we did not know whether the class had acted wisely or not, but that our thought would be that the brother should accept this decision as from the Lord.

Such a one should say to himself, 'I have been the servant of the congregation and have appreciated it very much. I recognize that such a promotion is of the Lord, and that the service given me was of the Lord. But now, in God's providence, I am not to be an overseer for a year, or six months, or

what-not. Perhaps the Lord has a good lesson in this for me. Perhaps the Lord wishes to show whom he will set up and whom he will not. So instead of feeling hurt or miffed or moody over the matter, I am going to say, If I can see anything in which I was derelict in my duty, I will consider it a chastisement from the Lord. I will remember the words of the Scripture which say, 'Let the brother . . . rejoice in that he is exalted, and let the brother . . . rejoice in that he is abased.' I am glad to see that the class exercises independence enough to do what they consider the Lord's will. At all events, I will try to recognize that promotion cometh not from the east nor west nor south, but that God is the judge, the decider, and that he putteth whomsoever he will over the affairs of the church.'

GRAVES OF GREEDINESS

OCTOBER 5.—Numbers 11:4-34.

"The supplication of a righteous man availeth much in its working."—James 5:16.

The Israelites remained at Mt. Sinai about a year. This was a time of preparation. The people were learning important lessons, as a result of their new conditions, so different from those of Egypt. The component parts of the Tabernacle were prepared, and it was set up as a meeting place between God and the people. God was represented in it by the pillar of cloud, which rested upon the top of the Tabernacle, and which at night had a flame like a torch at its top.

God's presence on the inside of the Tabernacle was seen only by Moses and Aaron, in conjunction with their privileged services. He was represented by the glorious Shekinah brightness, which rested upon the Mercy Seat. Thus the Tabernacle became the center of the nation's life and interest in relation to their God, who was their captain and leader, and who communicated to them through the mediator of the Law Covenant—Moses.

The people had flocks and herds; and these would necessitate their being at some distance from the camp, but the pillar of cloud by day and its fiery torch at night would always indicate the center of the camp, and always guide their minds to the thought that they were God's adopted people, to whom, by first right, belonged the gracious promises made to Abraham.

Similarly, antitypical Israelites may realize that God has called them from the world to be his peculiar people, and may well exclaim, "God is in the midst of her, she shall not be disturbed"—overthrown! The center of our interest is our great Advocate, who on our behalf has entered into the Most Holy, and is proceeding with his great work of antitypical atonement.

THE SIN OF MURMURING

Those who become the people of God, who accept him as their guide and leader, should never murmur, never complain. To do so is to dispute the divine wisdom and the divine promises, and to that extent to break their covenant of faith, obedience and loyalty. St. Paul reminds us that the murmuring of the Israelites on this occasion carries such a lesson to us (Hebrews 3:7-19; 4:1-11), which appears great or small to us, according to our standpoint and standard. The Lord's dealings with the Israelites show us that justice, love, mercy, loyalty to God and to principle are in the divine estimation the highest qualities, and violations of these the most serious crimes. If this is not the way we have looked at matters, it behooves us to change our viewpoint and to take that of the Almighty.

This murmuring against the Lord was on the score of the manna, for which at first the people had been so thankful They allowed their minds to grow so vexed that they wept like children as they thought of the meat and garlic and flesh pots of Egypt. They murmured against the Lord and against Moses in desiring that they might have back the conditions which they had left. Little did they comprehend the true situation. Had they been returned to the bondage in which they previously were, after even a year's experience in freedom, their lot would have seemed much more wretched than ever.

It was with Israel, however, as often with us, "Distance lends enchantment to the view." As they looked backward, they forgot the trials and difficulties of the bondage of Egypt. As they looked about them, they forgot their comforts, privileges, liberties under divine leadership. Like peevish children, they reasoned not clearly.

MOSES TOO GREATLY BURDENED

The result of the murmuring was severe upon Moses. He was the people's representative before the Lord, and the Lord's representative before the people. Murmuring against the Lord in their experiences meant murmuring against Moses also. Heart-broken, that Prophet sought the Lord, pleading that his burden was too heavy, that the people cried to him as children to a father, and that he could endure it no longer. He rehearsed that the Lord had promised to take this people as his people and to bring them to the land promised to Abraham, Isaac and Jacob. He urged, therefore, that if this burden must remain with him it would be better for him to die: "Kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."

Then it was that God directed the institution of the Jewish Sanhedrin—seventy of the heads of the elders of the people, to be the court of judges, responsible to the people and to deal with them, to hear their murmurings and to counsel them properly. In this arrangement, whole Moses was still the head of the nation, the seventy elders shared his responsibility before the people, and would more or less, therefore, be his defenders with the people.

By divine direction Moses made out the list of these elders, and directed them to meet him at the Tabernacle. All but two of them came. There God manifested the honor he had bestowed upon Moses as the head of the people, by communion with him, and then, as foretold, placed a share of the responsibility of leadership upon the seventy. This was indicated by their miraculous prophesying. This prophesying became a sign to the elders themselves and to all who heard it. Even the two who remained in the camp prophesied at the same time. The Lord thus indicated that they should be colaborers with and under Moses in respect to the guidance and direction of the people.

QUAIL IN OVER-SUPPLY

God then sent word to the Israelites through Moses, the message probably being conveyed through the seventy elders selected from all the different tribes, that he was about to send them flesh food, such as they had been murmuring for. He declared he would send a thirty-day's supply for the whole people. Even Moses was astonished, though he trustfully gave the message. Under the Lord's providence, a strong wind across the Red Sea drove thousands of small birds, quail, to the vicinity of Israel's camp and for a considerable distance all around it. As a result, the people ate freely, and prepared dried quail for future use for a full thirty-days' supply, as the Lord had said. Two days and nights they ceased not to gather in the quail.

Some agnostics have questioned this statement, thinking it to be a declaration that the birds fell in a solid mass two cubits high. The proper thought is that the birds, driven by the wind across the sea, were so fatigued by their flight that they flew low down, about two cubits in height above the ground, where they were easily caught with the hand or hit with sticks and captured. A writer on conditions in that vicinity says:

"These quail cannot sustain themselves long on the wing when exhausted. They would be easily taken when they flew at a height of about two cubits (three feet) above the ground."

Those who had been murmuring discontentedly suddenly got their desire for flesh food; and they ate it so greedily and so much of it that an insidious pestilence broke out amongst them, a fever from over-eating, called "a fire from the Lord." Many died and were buried there, and thus the place was called "Kibroth-Hattaavah," which signifies "Graves of Greediness." Thus did the Lord permit the murmurers, the unthankful, to do themselves injury and to cut themselves off from further opportunities for murmuring.

The most happy condition of mind conceivable is the one of full rest and confidence in the Lord—satisfied with God's appointments and provisions. And this is especially appropriate to the spiritual Israelites, and particularly the royal priesthood, who have made a full surrender to the Lord, a covenant by sacrifice, which includes all earthly rights and interests. Happy is it for such if they can sing with the spirit and with the understanding also:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

The spirit of discontent looks away from the heavenly manna of divine provision, longing for other food of their own provision or of other earthly supply. The Lord grants such an opportunity of feasting to the full on what they are desir-

ing, and as a result, the murmurers cease from being members of the Lord's family and have no further opportunity of partaking of the manna he provides in sufficient quantity.

To give an illustration: the Bible supplies the Manna of divine truth. The truth needs to be gathered, and to be ground and to be baked, but it is God's provision. It is wholesome, it is nutritious, it is the very thing that we, as the people of God, need for our strengthening and perfecting. Yet some crave the flesh pots of Egypt—the world's theories. Then he allows these to come within their reach. They fill themselves with higher criticism and evolutionary theories, and as a result perish as new creatures, cease to be the people of God, cease to walk in the Master's footsteps. They are consumed by the fire, or fever, which the errors they crave produce.

GRAVES OF GREEDINESS

Greed, selfishness, stands connected with sin of every kind. It leads to every form of immorality, to satisfy its selfish propensities. It leads to injustice and untruthfulness in its endeavor to acquire a large share of the blessings of God. It leads to anger, malice, hatred, envy, strife and murder in its endeavor to get and to hold a superabundant share of this world's goods. Selfishness is thus unrighteousness, and "all unrighteousness is sin."

As we think of the graves of greediness filled with the Israelites, we are reminded of how many spiritual Israelites have made similar mistakes. Greedy for the things of this world, they have neglected their covenant with the Lord and the higher interests of the life to come. Jesus said that the thorns that sprang up amongst the wheat and choked it were the cares of this life and the deceitfulness of riches; in other words, greediness.

Oh, how much all the followers of Jesus should be on guard against this spirit of the world! It is not our suggestion that none should look out properly to have a reasonable share of the blessings and comforts of the present life. The danger is that of setting our hearts upon these things, coveting them and serving them, in an idolatrous manner, and thus causing our spiritual interment, over which might well be inscribed "Graves of Greediness."

THE TEXT OF THIS STUDY

The text assigned evidently is meant to apply to the prayer of Moses for help and relief. "The supplication of a righteous man availeth much in its working." God granted the prayer of Moses, which was of a proper kind in that it was requesting help whereby the will of God might be fully submitted to, that the people might be rightly instructed to bow to the divine arrangements. It availed much; it brought the desired result; it was in harmony with the divine will.

On the other hand, the prayer of the unrighteous will avail much also in an opposite direction. The murmurings of the people were classed as their prayers. They got what they desired; but with it they got, not the Divine blessing, but a punishment. Let us take heed to how we pray, and that we pray for things in harmony with the divine will. Thus will our prayers bring blessings upon our heads, and not injury.

SELFISH PRAYERS ANSWERED

We know of many prayers answered; some of these were uttered selfishly, not with the desire to know and to do the Lord's will, but with the desire to have the Lord do according to the human will and its selfish desire. Such prayers are always dangerous. God sometimes answers them.

We note one instance told us by a mother. She was a true Christian woman and had given her son to the Lord; but when he fell seriously sick and lay at death's door and the physicians said that he could not recover, the mother went before the Lord in prayer and earnestly pleaded, not that God's will should be done, but that her will might be done—that her son's life might be spared. Almost miraculously, she says, her boy began to recover. For a time she rejoiced that she had had a triumph.

Later on, however, she learned a very bitter lesson. The son grew to manhood, but was far from a comfort to her. He had a vicious character, which often brought the mother pain and tears. She said afterwards, "I have rued that prayer, which was contrary to God's will, and which he answered according to my will. I see better now. I have learned my lesson. Henceforth I will seek to know and to do the Lord's will, and will pray that his will, not mine, be done in all my affairs. My selfishness brought me years of misery, which I had assumed would be years of pleasure and comfort." How careful we should be to "abide in him and in his Word"!

THE HARVEST CALL

Come, labor on.
Who dares stand idle on the harvest plain,
When all around him waves the golden grain,
And every servant hears the Master say,
"Go, work today"?

Come, labor on.
The laborers are few, the field is white,
No rest have they who labor for the right;
From distant voices far, or near at home,
The call is, "Come!"

Come, labor on.
No time for rest till glows the western sky,
And the long shadows o'er our pathway lie;
Then a glad sound comes with the setting sun.
"Servants, well done!"

Come, labor on.
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest will be
O Lord, with Thee! —Unknown.

JEALOUSY AND ENVY PUNISHED

OCTOBER 12.—Numbers 12.

"Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly."—1 Corinthians 13:4, 5.

St. Paul includes envy, and therefore jealousy, in his enumerations of the works of the flesh and the devil—together with anger, malice, hatred and strife. These are works of the devil in that they are characteristics of Satan. According to the Bible account, Satan's ambition led him to envy the Almighty and ultimately to attempt to establish in the earth, with man as his subject, a rival empire to the heavenly domain of Jehovah. His ambition and jealousy led to strife or opposition—led to a misrepresentation of the divine character in order to deceive our first parents.

The evil traits mentioned are works of the flesh in the sense that after our race, poisoned by Satan, had come under divine sentence, the dying process, which Satan encouraged, included evil works, evil desires of every kind. More and more our race has become subject to these adverse influences, as it has become weak, dying, unbalanced.

St. Paul urges all of the Lord's people to put off these Satanic characteristics and to adopt instead the divine characteristics—those which have the divine approval, and which work in us and make us more and more God-like. These are described as meekness, gentleness, peace, long-suffering, brotherly kindness, love. We are assured that those who will ultimately become God's saintly people on the highest plane of heavenly glory will have these characteristics well developed, dominant. The Apostle indicates that such will be granted an abundant entrance into the "everlasting kingdom of our Lord and Savior, Jesus Christ."—2 Peter 1:11.

That kingdom will not represent all the saved of humanity, but will be the divine agency for carrying salvation to all the families of the earth. Nevertheless, only this one offer of salvation is now open; and only by following the prescribed course and cultivating these various qualities will any now be fit for, or be received into the everlasting kingdom. Thus all the members of that kingdom, as St. Paul declares, must be copies of God's dear Son, our Redeemer—not copies in the flesh, but copies in our hearts and in our intentions. This will mean to be as nearly perfect in the flesh, as nearly in harmony with the divine requirements, as possible.

Indeed, the Bible clearly teaches that all who will ever attain everlasting life and divine favor, even on the earthly plane as perfect men in an earthly body, must entirely get rid of everything appertaining to the spirit of Satan and sin; that they must thus get back to the original image and likeness of God as exemplified in Adam before he sinned.

MIRIAM'S JEALOUSY AND ENVY

The lesson of today's Bible study tells us of a serious error made by Aaron and Miriam, the brother and the sister of Moses, both his seniors. We may safely conclude that while the two participated in the sin, Miriam's was the leading spirit. This view is fully justified by the outcome of the lesson, which shows that God's punishment rested upon her, and not upon Aaron.

The start of the matter was a question of family pride. Moses had married an Ethiopian, or Cushite, woman. We know not if this was his first wife, whom he had married in the land of Midian, and who only now joined him as the Israelites were about to start on their journey toward Canaan. Some have surmised that Moses' first wife had died, and that Zipporah was his second wife. No matter which, the fact remains that at this time she came to live with Moses in the camp of Israel, and thus became, as wife of the great and influential leader, the first lady of the nation.

Previous to this, Miriam had undoubtedly filled the office of chief lady. It was but natural that she should feel the loss of her position and of the influence which went with it. She felt especially keenly upon the subject as she reflected that her new sister-in-law was of an alien race. This fact seemed to give Miriam's jealousy a religious footing; and she doubtless reasoned to herself, and convinced herself, that her hostility to her sister-in-law was not based upon jealousy, but upon a high moral ground, affecting the honor of God, the honor of his nation, Israel, and the future possibilities of Abraham's seed in the land of promise.

We are to remember that it was this same Miriam who, as the little maiden, watched Pharaoh's daughter when she went to the bathing place on the Nile where Moses was found in the little basket of bulrushes. This same Miriam hastened to bring to the premises her mother to be the nurse for the foundling, Moses. This same Miriam, doubtless, with Aaron had enjoyed special privileges in the confidence of Moses in respect to all the affairs of Israel under the Lord's leadings. This same Miriam had been recognized of the Lord as a prophetess. She it was who, with her timbrels, after the crossing of the Red Sea by the Israelites and after the sea had returned with destruction upon their Egyptian pursuers, led the Israelitish women in the song of triumph.

Thus seen, there was what we might call an excuse for Miriam's jealousy. Indeed, we cannot imagine any jealousy which could not find an excuse for its existence—good or bad. No good people can harbor jealousy, envy, etc., without in some manner deluding themselves into thinking that the peculiar circumstances of their case fully justify their attitude.

After thinking slightingly of her brother as foolish in his course, Miriam became more and more convinced that God would not think of using especially in his service one who had thus lost caste with herself. Her poisoned mind began to see evidences that the Lord had forsaken Moses, and that otherwise he would not have fallen into what she was sure was a great mistake. She communicated her fears to her brother Aaron, and the two doubtless thought seriously and prayed much respecting the sad fall of Israel's leader and the necessity thus laid upon them to make good his dereliction.

Aaron apparently must have been a weak character, and merely used and useful as the mouthpiece of Moses. He showed much weakness on this occasion, as he did during Moses' absence in the mountain, when in response to the persuasion of the Israelites he made for them the golden calf and assisted them in their idolatrous worship, which they desired. Miriam also probably assented at that time that such would be the only course to take to satisfy the rebellious spirit of the people.

The text implies that Miriam began to spread her seditious suggestions throughout the camp of Israel, referring to her brother Aaron as holding similar sentiments. The people were to be prepared and the Lord was to be helped, of course, by the primary suggestion that Moses was not the only leader of the nation, that Miriam and Aaron were also prophets and in relationship with the Lord in exactly the same manner and degree as Moses. This insidious preparation of the people would make ready for the expected time when God would entirely disown Moses and speak entirely through Miriam, Aaron being her mouthpiece.

AND THE LORD HEARD IT

Too often do the Lord's people and others forget that the Lord is not inattentive to his own business, the interests of his own cause, but is working all things according to the counsel of his own will. As Bible students, we should more and more learn to appreciate this great fact and to remember that prosperity in the Lord's work cannot come by might or human power or cunning, but only by and in harmony with the Lord's spirit, the Lord's power, the Lord's will.

The Lord nipped the conspiracy in the bud by suddenly calling Moses, Aaron and Miriam into his presence before the Tabernacle. All three obeyed the summons, Miriam doubtless supposing that now the moment had come when the Lord would show that she had rightly divined his intentions in ousting Moses from the leadership and appointing herself. The denouement, however, was very different. God did, indeed, declare that Miriam and Aaron had to some extent occupied the place of prophets, in that God had been pleased so to use them; but with equal distinctness the Lord pointed out that his dealing with Moses was on a very much higher plane. To him God had spoken directly, not through dreams and visions, but in plain language. Thus the ambitions which were the grounds of the jealousy, envy and conspiracy and evil speaking, God promptly set aside.

Additionally, however, God gave a punishment. As the divine presence, represented by the pillar of cloud, departed from them, Moses and Aaron beheld that their sister Miriam had been smitten with leprosy. Aaron recognized that all this signified that he had assisted and upheld his sister in a sinful course. He recognized that his brother Moses was indeed the chief of God's people; and to him Aaron uttered this cry of distress and prayer for relief, saying, "O my lord, lay not, I pray thee, this sin upon us; for that we have done foolishly, and for that we have sinned. Let her not be as one dead!"

Then Moses cried unto the Lord, saying, "Heal her now, O God, I beseech thee!" And God heard Moses and healed her then, but directed that she should be treated as every other person was treated whose leprosy was declared to be healed. All such were required to remain seven days outside the camp, under inspection, to see that no further symptoms of the disease appeared, before they would be admitted to the camp again.

"THE LAW WAS A SHADOW"

The Apostle explains to us that the various things commanded Israel under their Law Covenant were prophetic shadows illustrating higher things—things appertaining to spiritual Israel. Thus, for instance, the disease of leprosy, practically incurable, except by Divine interposition, was a type of sin; and the seven days of excommunication from the favored people represented a full and complete period of tests as respects a putting away of sin, a cleansing, a return to harmony with God.

Various lessons might be drawn from today's study. But the one in which all can probably best agree is that jealousy, envy, based upon selfishness, is amongst the most deceptive of all sins and one very serious in the sight of God, whatever may be thought of it by others.

The text supplied us is St. Paul's exhortation to the church. And the church, we must remember, is that special class called out from humanity in general by the Gospel message to become followers of Jesus and joint-heirs with him. Their call is to a sacrifice with Jesus of all earthly rights and claims, and to a full submission to the divine will and arrangements in everything. Their covenant is to be fully submissive to the headship of the Savior and, like him, to be loyal to every principle and arrangement of the divine program.

This leaves no room for any work of the flesh or the devil. All these are to be put off, discarded, as displeasing to God. On the contrary, the fruits and graces of the holy Spirit are to be substituted, that thus the followers of Jesus, like himself, might ultimately attain to the fulness of divine favor and glory, honor and immortality—at his right hand of power.

While, therefore, all people should strive to throw off the works of darkness and to conform themselves to the divine arrangements under the guidance of the Prince of Life, nevertheless, the church, especially consecrated to God, should remember that all their hopes of glory, honor and immortality are associated with the development of right characters and the opposition of the wrong. Let us also remember that "Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly." And love, therefore, represents the full standard of the Golden Rule and the full character of God; for "God is love."—1 John 4:8.

The prompt punishment of Miriam and its effect remind us of the fact that such prompt dealing with sin will be the regular order under the Messianic kingdom and will bring prompt results then. All men realize to some extent that whosoever sins will suffer; but the penalties, or sufferings, resulting from sin are often so far removed as not to be identified by the sufferer. Hence with many the lesson is lost.

Besides, our erroneous theology of the dark ages led many

of us to misrepresent the punishment of sin as being eternal torture. Thus we directly contradicted God's arrangement, drew attention away from the present punishment and wages of sin, and made the future punishments so absurdly unreasonable that nobody believes them, or, believing them, are misled into the supposition that a dying prayer for forgiveness will permit an utter escape from their penalties. We cannot improve upon the divine arrangement, "Whatsoever a man soweth that shall he also reap"—either in the present life or in that which is to come—but in no case a devilish and eternal torture.

"Upon thy Word I rest,
So strong, so sweet, so sure;
So full of comfort blest,
So wonderful, so pure—
The Word that changeth not, that faileth never!
My King, I rest upon thy Word forever!"

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MERCY AND TRUTH COMPONENT ELEMENTS OF CHRISTIAN CHARACTER

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Prov. 3:3; Micah 6:8.

Mercy and truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. That which is right is true, and that which is true—firm, faithful, steady, genuine—is usually right. The record does not say that we shall bind justice about our neck. Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the divine standard. We are to remember that there is none righteous, no, not one—none perfect. Hence our course in respect to justice cannot be the same as that of our heavenly Father. He recognizes no lower standard than justice, up to which everything must measure.

GIVE MERCY AND TRUTH PROMINENT PLACE

If we are acceptable to the Father, it can be only by righteousness. And if we have not righteousness, it must be obtained from Christ; for God receives nothing short of perfection. Though imperfect in ourselves, we are to come up to the standard of justice as nearly as possible in our own personal conduct, but we are not to exact full justice from mankind. Since they have no one to make good for them, it is our duty to be benevolent toward them, and thus emulate the character of God, who is merciful. While he keeps the two qualities, justice and mercy, distinctly separate in his dealings, it is not for us to do so.

For one to keep the principles of truth and of righteousness before his own mind, is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy. We should bind these about our neck. The thought is that of a necklace, or ornamental band. As a man puts around his neck a cravat, with a jewel in it as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord.

The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman—right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us.

RE-WRITING MERCY AND TRUTH UPON THE HEART

More than this, we are to write mercy and truth in our hearts. We are to remember that orginally God wrote the divine law in Adam's heart. We know that in the divine heart, the Divine character, are the qualities of truth and mercy. God is merciful, kind and loving. And as God has these traits of character, so when he made man in his own image, his own likeness, man was created with these qualities in his character. Man was not created an unrighteous, an untruthful being.

But man fell from his original perfection. With the centuries of falling and imperfection of mind and body, and with every interest pressing for self-gratification at the expense of others, these principles of mercy and truth have become largely effaced from our hearts, just as the constant dropping of water, and the general wear and tear of the weather would tend to efface the original inscription on a stone. In time one could scarcely discern the characters. So we see in mankind that some have apparently lost all sense of justice, all sense of mercy, nearly all sense of patience, gentleness, brotherly kindness and love. All these qualities that belong to the heart, as originally placed there by God, have been more or less effaced—in some more than in others.

PURPOSE OF GOD'S PROVIDENCES

Under the terms of the New Covenant and through the ministrations of Christ's kingdom, God purposes to re-write upon the heart of man the original character which was in his heart, and which has been effaced by selfishness. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts." (Jer. 31:31-33) "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezekiel 36:26.

God's law is the law of truth and mercy. Truth would include everything righteous, toward God and toward man. Mercy includes all the graces of character. The Millennium will be the time for the re-writing of these qualities in the character. And this work of re-writing the divine character in the heart, which will progress in the world by and by, for a thousand years, is already begun in the church. We write these qualities within our own hearts. The entering the school of Christ is voluntary, not compulsory. In the next age mankind must write these qualities in their hearts, through the assistance of the Mediator. There will be stripes to bring mankind to righteousness. And if they are intentionally unwilling to obey the laws of righteousness, they will be destroyed.

But now obedience is a voluntary matter. We declare that we desire to have these lessons written in our hearts; and to attain this end, we enter the school and submit ourselves to the Great Teacher. Then, by the various providences of our lives, he shows us where we have not yet engraved these qualities within our hearts. As we pray for patience, he gives us lessons of experience that will engender this quality in our hearts, and that will strengthen it more and more. As we pray for love, he gives us tests of love. As we pray that we may develop mercy, we find more opposition, which will develop mercy. Thus God gives us opportunities for the writing of truth and mercy in our hearts.

We must attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is his intention to use us during the Millennial reign, his intention to make us judges of the world—its rulers, teachers.

THE JEWISH LAW HELPFUL TO CHRISTIANS

The words of our second text were addressed to the Hebrew people and not to Christians; for there were no Christians at that time, of course. The words do not seem to be prophetic, but an exhortation to the people. Apparently the Jews thought that the Lord was asking too much of them; and since this was so, they felt that they should not take the law too seriously. The Lord seems to bring the matter down to a specific statement: What is required of thee but three things; namely, to deal justly, to love mercy, and to walk humbly with thy God? This would seem to be the sum total of the law.

The Lord was looking to see Israel live as nearly up to the requirements of the law as possible. And he purposed to bring them, in due time, the promised New Covenant, which would take away the stony heart out of their flesh and give them a heart of flesh, thus making them tender-hearted. But if now they would walk as nearly as possible in harmony with the requirements of this law, doing justly, loving

mercy and walking humbly with their God, they would be blessed accordingly.

While this law was given to the Hebrews alone, nevertheless the principles inculcated therein are applicable to the whole world. Everybody who would have any standing with the Lord, is required to do justly, to love mercy, and to walk humbly. Therefore every statement of the law, in that it gives the Christian a conception of God's standards, is helpful to the Christian; it shows him the standards of perfection. But the standard of a Christian goes higher than that of the law. The law is merely an amplification of the Golden Rule—Do unto others as you would that they should do unto you. Deal justly with others, if you would expect them to deal justly with you; and be merciful to others, if you would expect them to be merciful toward you.

In thinking of these qualities and considering which should be put first, we decide that in our conduct toward another, we could not think for a moment of giving anything less than justice. Additionally we might be as merciful as the circumstances would permit. But nothing less than justice should be thought of. In our requirements of others, however, we are—as before stated—not to expect full justice. Remember that the whole human family are imperfect. If by the grace of God we are able to be more just or more merciful than the average, it is through God's Spirit.

GOD'S STANDARD OF RIGHTEOUS CONDUCT

To walk humbly with the Lord would imply that we were in that condition of mind in which we could be taught of him, could appreciate his goodness and our own insignificance; that we were receiving whatever instructions he was sending. While God made our race in his image, we have largely lost that image. Therefore we should be very humble and teachable in all things.

Comparing God's requirements of Israel, as given in the text, with His requirements of the church, we would say that God requires nothing more than this from the church. This is as much as justice could require from any creature. The peculiarity of the position of the church is that it is not one of requirement, but of privilege. But we see operating in the church a still higher principle than that of Law; namely, that of sacrifice. As Jesus loved the Father and loved righteousness, and sacrificed his earthly will and earthly ambitions and privileges, so he set us an example that we should walk in his steps. It was not required of him that he should do more than justice, but he was permitted to do more. And so with the church. We are not required to do more than justice, but are permitted to do more. If we present our bodies living sacrifices, and are faithful to the end, the Lord will count us among those to whom he will be pleased to give, very soon, the glorious kingdom, the kingdom for which we pray.

VARIOUS DEGREES OF LOVE

After we came voluntarily into this condition of sacrifice, it became a bondage to us in that we had taken vows to this effect, and we are bound by our own vows. We vowed that we would lay down our lives in harmony with the invitation: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Still the Lord is not requiring more of us than justice. But he is waiting and watching to see to what extent we will be faithful to the agreement of our covenant. If we are joint-sacrificers with Jesus, then we shall become joint-heirs with him. At our consecration, we took his yoke upon us. Could we go back and take up the privilege of restitution? No; this we gave up entirely! The only thing for us is to fulfil our covenant of sacrifice and rebellion against that covenant would mean the second death, everlasting destruction.

There are various degrees of love. That degree to which we have consecrated ourselves is the sacrificing love, which goes beyond what would be just to a brother, a neighbor or an enemy. This is the love of God, which is an all-absorbing, an all-comprehensive love.

That the requirements of the texts are very reasonable will be conceded by all. That God could not require less from those whom he is educating for the future judging of the world, is evident, and yet all of these qualities specified through the prophet are comprehended in the one word—Love. Love requires that we shall deal justly with our neighbors, with our brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word seek to abridge or deny them. But additionally, love leads us to have the spirit of sacrifice that gladly lays down life itself for the brethren.

PRAYER THE VITAL BREATH OF THE NEW CREATURE

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

Jesus spoke a parable, of which the gist, or import is, "That men ought always to pray and not to faint." That parable tells how even an unjust judge would, because of importunity, heed an appeal for justice and would finally yield to its demands, although he cared little for the principle itself. In the parable the woman was importunate in her petitions for justice against those who were doing her injury. The Lord seems to inculcate just such importunity in prayer, and gives this as an illustration of how his people should continue in their prayers; not that they should pray all the time, in the sense of never getting off their knees, or of never doing anything except to pray, but that they should continue in their prayers and not grow faint or disheartened.

In order to pray properly, the child of God should know what he may pray for. Otherwise he might be asking for the wrong things, such as God would never be pleased to give him. How may we know what things are proper to pray for? The Lord gives us an intimation along this line, of what is proper. He says, If earthly parents are pleased to give good gifts to their children, how much more is the heavenly Father pleased to give good gifts to his children. The things which earthly fathers give to their children are earthly things. The things that the heavenly Father is pleased to give to his children are heavenly things. The world of mankind are not permitted to call God their father. He disowns them as children. There is only one way to come back into relationship with God, and that is the way that Jesus opened up by his death.

Were not the Jews children of God before Jesus came and died? We answer, No. The very highest expression of God's favor toward any of them was shown in Abraham. And he was called only a friend. "Moses verily was faithful in all his house, as a servant." Those Jews who were not faithful were not even servants. But when Christ came, he made it possible for some to come out and pass from the house of servants into the house of sons. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) This privilege was not actually granted immediately, but merely in a reckoned way, up to the time when Jesus finished his course, ascended up into heaven and poured out the holy Spirit upon his followers. Then they were privileged to become sons of God.

All down the Gospel age those who receive him have been privileged to become sons of God. All the good promises of God's Word appertain to these. This class includes not only Jews, but Gentiles, to whom the door of opportunity was thrown open, after the special opportunity which had been granted to the Jews came to an end. Thus we have become spiritual Israelites and heirs of all the things God promised to this class of sons of God. So when we go to the Father in prayer, it is the privilege of prayer as a new creature. Whoever has not ceased to be an old creature and has not become a new creature has no privilege of prayer whatever. The only exception to this is in the case of the children of consecrated parents, and God's favor to them is only on account of their parents' spiritual interests.

THE NEW CREATURE'S GREATEST NEED

Our text means that new creatures should be persistent in their petitions to God. These may know what is proper to pray for, by studying the words of Jesus and the apostles and the prophets of old. The spirit-begotten ones may thus understand what are the rights and privileges of sons of God. To these the heavenly Father is more willing to give the holy Spirit than earthly parents are willing to give good gifts to their children.—Matthew 7:11.

The holy Spirit is the one thing which the new creature needs. The new creature is on trial for the new nature—for glory, honor, immortality. And he can receive these only as he is worthy. The terms on which he is received into spiritual relationship with the Father are that he shall mortify, deaden, the earthly impulses and seek to have the spiritual impulses quickened. What, therefore, he especially needs to strengthen him and bear him up as a new creature is the holy Spirit of God. Consequently God is particularly willing to give us this, and especially pleased that we ask for it. This does not mean that earthly interests will be ignored. It means that our heavenly Father knoweth what things of an earthly character

we have need of, just as he knows what we have need of for our spiritual welfare.

The Scriptures indicate that God has given us the instructions we need in his inspired Word, the Bible. This Word will make us more and more wise, as we grow in grace and knowledge and in his Spirit, so that in time we shall know exactly what things to pray for and what things not to pray for. At the beginning of our experience, we might not know this so well. The Lord said in speaking of prayer, that the heathen think they shall be heard for their much speaking, and that they use vain repetitions. Their prayers are all vain repetitions. The first petition was vain and all the subsequent petitions were vain, because they are not based upon the conditions necessary to acceptable prayer.

THE MOTIVE AN IMPORTANT CONSIDERATION

All who have come into the covenant of sacrifice with Christ may realize that they have the privilege of prayer. What may they pray for? They may not pray with definiteness for earthly things, as the heavenly Father would not answer any petitions that would not be for the good of his children. St. James speaks of some who offer improper petitions. He says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:3.

The word lusts here signifies desires. We are not to ask to gratify fleshly desires. For instance, suppose we should pray to the heavenly Father to send us a million dollars, telling him that we knew what to do with the money, and how to use it in his work. The Lord probably would not give it—for we would probably be asking amiss. But it might be that we would think that we were asking wisely. Whenever we ask anything from the Lord, we should scrutinize our motives to see if there is any personality connected with the matter. In our own case we should ask ourselves: Do we want that million dollars in order that we may shine in the use of it? If so, such a prayer would be a grossly improper prayer. We might offer such a prayer at the beginning of our Christian experience, and the Father would not chide us for it. We would excuse a child for doing what we would not excuse in one of adult years.

In respect to this matter of prayer our Lord gives us a cue. It is this: "If ye abide in me and my words abide in you, ye may ask what ye will, and it shall be done unto you." (John 15:7) How broad a statement this is! It might seem at first as though we might ask for anything. But it has very particular limitations. Who are these who may pray thus? These are such as have already become members of his body—such as have made a full consecration of themselves, and have received the begetting of the holy spirit. Furthermore, the word abide means not only that they have entered into this relationship, but that they are remaining there, dwelling there; that they are members of the body of Christ in good standing with him.

"If my word abide in you." For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for. We should not hasten to offer petitions, and make a great mistake, and then say, I have made a mistake, and have asked for the wrong things. We should consider what the Word of God teaches on this subject, and if any one has become well acquainted with the Word of God, he should know whether or not he has met the conditions which will sanctify his prayer. It is only after he has come to this position that he may continue to make his request, nothing doubting. But very likely he will then find that he has not a very large list of petitions that he can present. What are some of the things we may ask for?

SOME THINGS FOR WHICH TO PRAY

One of the things for which we may pray is that God's kingdom may come. We may go continually to the throne of grace, then, appreciating the fact that God has said that he purposes to have a kingdom here on earth. And nothing doubting, we are to pray for that kingdom. And as we pray, we are strengthening our faith more and more. What else may we pray for? We may also pray, "Give us this day our daily bread." But is not this something for the flesh? This is a necessity, and the Lord has warranted us in praying for our necessities. We are to use our judgment the best we may; yet we are not to trust to our own efforts alone, but to the Lord's supervising care. If, therefore, the temporal supply be scant, we are to learn the lesson of frugality and care of what we have.

We should learn very early in life not to be wasteful. When Jesus fed the multitude with the loaves and fishes, and then instructed his disciples to take up the remainder of these in their baskets, he illustrated his economy. We are to eat with thankfulness what we have, if it is merely bread and water, or potatoes and salt. There is nothing to indicate that we are to ask for pie or cake or ice cream, but for the necessities. If in God's providence he furnishes the necessities and withholds the luxuries, then we are to be satisfied, to be thankful. But we are to pray and not to be fearful.

What if we do not get anything, tomorrow? Did you waste anything today? Did you eat too much today—twice as much as you had need for? If so, the Lord will probably teach you some lesson, and it will be for your good as a new creature. But if you have used wisdom and economy, he will provide the things needful. As the Prophet says, "Bread shall be given him; his waters shall be sure."

We may pray for deliverance from the evil one. This should lead us to see that there is an evil one, and that we are not sufficient of ourselves to resist his attacks successfully. We need the Lord's help at all times, and we need to pray continually and not to faint.

We may pray for the forgiveness of our trespasses. What the Lord indicates in his model prayer is the forgiveness of our daily trespasses—"day by day." And these trespasses are the result of our fleshly imperfections. Our trespasses of the flesh today should be a great deal less than similar trespasses with us ten years ago or five years or even one year ago.

It is best not to use any set form of words in prayer, but merely to think in advance what you desire of the Spirit—more faith, more patience, more meekness, more love. Of course, we shall want to express thanks for divine care and to request a continuance of the same. With such prayers, however simple, the heavenly Father is pleased. The prayers recorded in the Bible are generally not lengthy. God accepts as our prayers all the good thoughts and sentiments of our minds, as well as those expressed by our tongues.

Other statements of our Lord and also of the apostles seem to imply that we should not grow faint-hearted. After we have prayed for a certain thing, we should continue to keep it before our mind, and not conclude that because the prayer was not answered quickly God would never answer it. This would seem to apply to particular, individual things. Our text seems to include the thought that we should have in mind the advantages of prayer in all the affairs of life, coming repeatedly to the throne of grace to obtain the necessary aid.

THE PHILOSOPHY OF PRAYER

Will God forget us if we do not ask him for things, and neglect to do the part of a father? The answer of the Scriptures is, that this is not so. God has made abundant provision for his children. But we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. The organs of veneration and spirituality lie at the top of our head. And those who are not enjoying the exercise of these highest qualities are not getting the proper blessing out of life. Instead of living in the parlor of their brains, so to speak, some people live in the basement. Our true enjoyment comes from the exercise of the highest faculties of the head. Here we can commune with God respecting the highest things, the noblest things, the best things.

The natural tendency of some is toward the baser qualities of the human mind, rather than the higher ones; that of others is toward the nobler sentiments. But all are imperfect. Therefore when any have turned from sin and come into the school of Christ, they are instructed to pray, because this will enable them to get the best results from their own natural combination of faculties. By coming to the Lord with regularity in prayer they are enlisting the best qualities of their own minds. Thus the new creature is using the highest faculties of the old nature to wean the old creature from the natural habits which he had cultivated through weaknesses of the flesh.

BLIGHT FOLLOWS NEGLECT OF PRAYER

There is a great blessing that comes from prayer! We see that if prayer be neglected, a certain amount of blight comes in; whereas if the new creature persists in coming to the Lord in prayer, he thus uses the higher organs of the mind. He brings out the highest qualities, which will make for righteousness and truth, and for the growth of the new creature. And the new creature, making use of the higher organs of the brain, makes progress in character-structure and in the Lord's service.

Prayer is the vital breath of the new creature. We cannot control, nor get the best out of our old bodies except we conform to our Lord's instruction to pray. If prayer was appropriate for our Lord, who was perfect, if he needed to go often to the Father in prayer, even so it is necessary for us to go to the Lord in prayer that we may be more and more transformed by the renewing of our minds. This does

not mean that we should be always on our knees, but that we should go with regularity; if possible at least every night and morning.

Some may prefer to stand when they pray, and some to kneel; some to have their eyes open, others to have them closed. In all this the Lord leaves us free to exercise our own judgment. But some formal approach to the Lord every day should be observed. Not only should we have special seasons of prayer, but we should have the spirit of prayer, which should be with us in all life's affairs. As we are going about the duties of life, we should think, Now I am looking for the Lord's will and way. What shall I do about this matter? And, not stopping to pray again, we think as to what would be the Lord's will. Thus we shall have the Lord's blessing and guidance on that day in everything that is good.

Some persons of active mind have the tendency to make light of divine guidance and to say, I know what to do. Nobody need tell me—neither the Lord nor anybody else. Such are likely to have this tendency grow on them, and to be unlikely to seek any special counsel.

But the child of God should feel that it is a privilege to have the Lord's approval of every thought, every act and every word. What we do is God's work, not ours. And because it was done a certain way today, does not mean that it would necessarily be done so always. There are certain things that are as fixed as the hills, and others that are not. So with our experiences. The Lord may give us one experience today, and another tomorrow. Today he may be leading us by the still waters and in green pastures; tomorrow the pathway may be thorny and through rough places. Thus day by day we grow in knowledge and grow in love, and we should be ready for whatever experiences may come to us:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

THE DISTINCTION BETWEEN FLESH AND SPIRIT

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

These words were uttered by our Lord to his disciples at the close of his earthly ministry, when the hour was fast approaching in which he would be betrayed and crucified. He knew of this trial that was so close at hand; he had repeatedly mentioned the matter to his disciples; but outward appearances were so contrary to this that they could not appreciate his words. He had often spoken in parables and dark sayings (which they did not fully understand until after his resurrection, though they indeed got many lessons from his sayings). So when he told them that he would be crucified, they thought that it was another dark saying—one of the deep, hidden things, just as when he said, "Unless ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

They did not understand these things. They saw no evidence that the Roman government would take any hand in crucifying him, and they knew that their own nation had no authority for crucifixion. While they knew that some of the Scribes and Pharisees were very indignant, yet they remembered how the people had cried, "Hosanna," and hailed him as king.

The disciples had been discussing the kingdom, and questioning as to who should be greatest in that kingdom. Two of them had made special requests at that time for seats next to himself. Thus evidently their minds were far from the things that were approaching. When finally he said that some one should betray him, one after another asked, "Is it I?" And finally St. Peter said, "Though all men shall be offended because of thee, . . . though all should deny thee, yet will I not deny thee." But Jesus said, "This night, before the cock crow, thou shalt deny me thrice."

They thought that the Lord was acting strangely simply because they did not know what he knew of the things near at hand. So this night, in the garden, he said, "Watch and pray, that ye enter not into temptation"; he meant for them to be on the alert, for he knew the trying times just at hand for them. But they did not know the battle that was being waged between Christ, the Prince of Light, and Satan, the prince of darkness.

They did not understand this in the way we do. They had not yet received the enlightenment of the holy Spirit. The most that they could understand then was that there were temptations, and that they should be on the lookout, guarding themselves and being earnest of spirit—not drowsy nor frivolous, but on guard lest they should fall into some kind of temptation. They were not only to watch, but to pray. The praying would signify that they were watching, and that their own watching was not sufficient, but that they would need, additionally, divine assistance. What they would be praying for they would be striving for. And the earnestness of the praying would help them in the watching.

The events for which they were to watch included not only our Lord's betrayal, trial and crucifixion, but also their experiences of the subsequent days when the disciples met within closed doors, and those which they were undergoing when Jesus appeared and explained to them that he was risen from the dead. In various ways he manifested himself to them. If they were in the attitude of watchfulness, in the attitude of praying for wisdom from on high to help them to know the will of God, it would be a very great blessing to them, and the Lord knew this. He knew that they would need help during those days of trial. If they had not had strong faith, the events of the next few days might have overwhelmed them and their faith in the teachings of Jesus. But they were kept in that time of special trial and testing. Jesus prayed for them, and they came off victorious—but some of them with scars, as St. Peter and St. Thomas.

A SPECIAL SEASON OF TRIAL

This lesson is applicable to us as respects watching and praying. We live in this favored period since Pentecost, in which God's people are privileged to have the leading and guiding of the holy Spirit; therefore our watching and praying may be, and should be, still more earnest than that of the disciples at the time of our Lord. And as they were then entering into a time of special temptation, so we in the end of this age are living in a time of special trial regarding all that we have learned in the school of Christ as new creatures, along the lines of meekness, gentleness, brotherly-kindness and love. If we be found short in these, so far as the heart is concerned, we would not be counted worthy to be of the kingdom class, and therefore would be separated in some way from those who were found worthy.

The Lord had temptations; and all of his faithful disciples must also have temptations. And the Apostle James assures us that the having of temptation and the resisting of temptation will bring us special blessing in our development of the character-likeness of Christ. The Lord, then, did not mean that by watching and praying we would not have temptations come to us, but that we would not fail in those temptations. We might even be ensnared, as St. Peter was, yet he wept bitterly and repented. We know not what his prayers were, but we may be sure that they were full of deep contrition that he had denied his Master.

"The spirit indeed is willing, but the flesh is weak." This cannot be understood to mean what it would mean in our own case. The disciples at this time were not new creatures in Christ. They did not receive the begetting of the Spirit until Pentecost. It means more to us than it did at that time to them. To them it merely meant that they were willing in spirit, in mind, in intention. These intentions were to be good. They were to demonstrate that they were "Israelites indeed," and that they were not hypocritical, even though their flesh was weak and had the depravity that had come down through the several thousand years since man fell into sin. Their intention was better than their ability to perform; consequently they needed specially to watch and to pray.

THE NATURE OF THE BATTLE

The same thing is true of the church from Pentecost to the present time. We note, however, a special distinction between the spirit and the flesh. To the new creature in Christ Jesus, old things have passed away and all things have become new. (2 Cor. 5:17) But the new creature is weak in one sense of the word, though strong in another sense. It must be strong in the sense that it is of strong determination to have no sympathy with sin or unrighteousness or evil-speaking.

The new creature represents the power of God, so to speak, that has become identified with us. We have accepted God's will as our will, and have been begotten by his holy Spirit to a new life. We are therefore styled new creatures by this begetting. As new creatures we are at first represented as babes. The difference between the new creature and the old creature is that the new creature expects to attain the divine nature—glory, honor and immortality—while the old creature desires earthly things and comforts of the present life—honor of men, etc.—and is continually pulling toward the things which it desires and craves.

The new creature must conquer the old creature and its

desires, which more or less interfere with the new creature's engagements in the covenant of sacrifice. Thus there is a conflict between the new creature and the old creature. The new creatures, who realize themselves to be at first but babes in Christ, must grow in grace—grow in the Lord and the power of his might—grow up into him in all things. Thus gradually the new creature becomes stronger and stronger.

But, alas, there is often difficulty here. Many of the Lord's people have not been fed on the strong meat; as the Apostle says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12) Many of these do not know what justification by faith means; many do not understand what consecration or sanctification means.

They do not understand that they are merely babes. They have taken the first step, and there is a tendency to believe the word of the ministers, priests and bishops who have told them that they are not to know these deep things, but that their elders and pastors are to know them, and to do the thinking for them. This condition is quite contrary to God's Word. He wishes all of his people to be qualified for telling forth his truth to others as they have opportunity. Therefore the Apostle advises that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," but that we become new creatures in the Lord and thus prepare ourselves for the glorious things to which we have been invited by the divine promises.—Eph. 4:14, 15.

The flesh is weak in that it is not up to the standard of righteousness. Father Adam was perfect, and his fleshly mind was a perfect mind, strong for righteousness. But as the fall brought our race lower and lower, mentally, morally and physically, this flesh gradually became weaker and weaker. Therefore all flesh is weak in its natural tendencies, the fallen nature strongly in the ascendency. But we are strong in proportion as the new creature overcomes these tendencies, so that the flesh is kept as a servant of the new creature, that the new creature may be ultimately developed into the character-likeness of the Master.

But people will say, "John ought to make a good business man; but he can talk or think of nothing but religion." Or in the social set, they will say, "Mrs. So-and-so was once very attractive, but now she can talk only about religion." And so it will be with everything else pertaining to the world, if we are true men and true women—performing our covenant vows unto the Lord, walking faithfully in Jesus' footsteps.

Yet every one is dissatisfied with those who are double-minded. "A double-minded man is unstable in all his ways." Jesus tells us that before becoming his followers we should sit down and count the cost of discipleship—the cost of serving God. If we do so and make the right decision and continue to serve in harmony with it, we shall get not only the future reward of everlasting life and divine favor, with glory and honor, but we shall also have the present reward of the Lord's favor, the Lord's care, and fellowship one with another.

LUKEWARMNESS UNDESIRABLE

If after counting the cost of service you decide to serve mammon, selfishness, then try to be a millionaire. If you desire to enter politics, aspire to be president. If you intend to enter social life, go into it with all your might. A man who is wishy-washy, who does not know what he is doing, does not accomplish much of anything. The Lord says that he likes men to be either hot or cold.

If we are determined to be servants of the heavenly Father, we are to recognize no other master. This does not mean that we are not to recognize headship. Some one may be master of much of our time. But the controller of our time is not master of our hearts, which are given to the Lord. We seek to use our time, energy and strength in the service of the great King.

A certain portion of our time is necessary for providing for our physical needs and for the needs of those dependent upon us. In thus caring for our own we do not lose allegiance to the great God; for we should refuse to become servants of any earthly master if it would be in conflict with our service to the heavenly Father. This would not interfere with the thought that in the church of Christ there are varieties of service and activities, each department having its own organization and head. But the body of Christ working together is to recognize Jesus as the Head over all things, and to seek to know each his own part in all the affairs of the body.

We read, "One is your Master, even Christ." And yet Christ is not the one referred to here in our text—"No man can serve two masters"; these are God and mammon. Jesus said, "I delight to do thy will, O God." "I came not to do mine own will, but the will of the Father who sent me." So, then, in serving Jesus and recognizing him as our Master, we are not ignoring the Father. Likewise in recognizing order in the church we are not ignoring the Father or the Son. And in serving an earthly master, we are not to think of this service as conflicting with the service of our heavenly Father and of our Lord Jesus Christ. We are to see that we have been directed to provide things honest and decent in the sight of all men.—Romans 12:17.

THE REPORT OF THE SPIES

OCTOBER 19.—Numbers 13:1-3, 17 to 14:25.

"If God be for us, who can be against us?"—Romans 8:31.

The first journey of the Israelites was from Egypt to Mt. Sinai, where they remained about a year. Their second journey began after the appointment of the seventy elders, and after Miriam had been received back into the camp. The start was with some ceremonial—the blowing of silver trumpets, the leading of the pillar of cloud and fire, and Moses' invocation, "Arise, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." This was the morning call of the Israelites; and in the evening, as the host rested for the night, Moses prayed, "Return, O Lord, unto the many thousands of Israel." In other words, "Abide with us."

Their journey led through a waste, barren wilderness, scorched by the sun, very different from Sinai's valleys, in which they had recuperated and rested. The journey to Kadesh-Barnea, on the border of the land of Canaan, was approximately one hundred and sixty miles. It was beset with unknown dangers—serpents, wandering bands of Arabs, lack of water, etc. The Israelites, including women, children, household goods, cattle and sheep, etc., necessarily journeyed slowly. Apparently one or two months were spent on the journey, as they arrived at the time of the first ripe grapes—July.

Kadesh-Barnea, their objective point, is a delightful place, well watered, and is a sharp contrast with the desert of Paran. Here they rested and refreshed themselves, and looked toward the mountains north of them, their land of promise; for they were on the south border.

TIMIDITY OF THE ISRAELITES

Moses, full of faith, proposed that they should forthwith proceed—enter the land of Canaan, the land of promise, full of faith in God, who already had manifested his favor toward them in so many ways—in their deliverance from Egypt; in the crossing of the Red Sea; in the sweetening of the waters of Marah; in giving them the victory over their enemies, the Amalekites; in sending them the manna, and later the quail; in manifesting his favor toward them in the covenant at Mt. Sinai, and in the manifestation of his presence with them in the Tabernacle and in the pillar of cloud by day, and the pillar of fire by night.

But the Israelites were timid. They had no knowledge of war, excepting a little experience with the Amalekites near Mt. Sinai; and they had been worsted until God helped them while Moses' hands were uplifted in prayer on their behalf. Their caution over-balanced their faith. They urged upon Moses the sending of the twelve spies. These apparently were divided under two leaders, Caleb and Joshua. One party went the full length of the land, and returned in the short space of forty days; the other took a shorter journey, and returned sooner. The spies were cautious men, and gave a truthful report of the land, declaring that its cities had high walls and would be difficult to overcome, especially without up-to-date military equipments. They reported also that they had seen giants, probably some of the same families afterwards represented by Goliath, whom David slew in battle. The report of these ten is described as an evil report, because they presented the matter from the viewpoint of its difficulties, as in contrast with the report made by Caleb and Joshua, which is styled a good report, because it was encouraging. These two emphasized the favorable features—the fruits, the honey, the fertility of the country. Their report was backed by faith, while the adverse report was backed by fears, which forgot the divine providences and leadings.

The spies really should have considered themselves a

committee on ways and means for entering the land of Canaan rather than a committee to decide whether it was possible to enter it or not. The possibilities were already determined by God's promises, hence Joshua and Caleb left these out of account. If God could deliver them from the Egyptians and from the Amalekites, could give them water in the desert and bread from heaven, he surely could do all that was necessary to fulfil his promise to bring them into possession of Canaan.

THE LESSON FOR SPIRITUAL ISRAELITES

Various lessons may be drawn by spiritual Israelites from the experiences of the typical people. If we view the matter from the personal standpoint, we may see that each Christian has from the Almighty a special invitation to enter into Canaan's rest and to take possession of the blessings promised by the Lord. He turns his back upon Satan and the world, typified by Pharaoh and the Egyptians. By faith he puts between him and the adversary a firm resolution for righteousness and obedience to God, through whose providential leadings he reaches the place of making the covenant.

Thenceforth as a new creature he journeys on, beset by the trials of the wilderness journey, until he comes to the position of an advance soldier of the cross. There he perceives the new life, the new experiences before him, in harmony with God's promises. He would at once with faith and courage enter in and possess himself of all the good things of the spiritual life.

The enemies of the land to him would represent the weaknesses of the flesh and the oppositions of his fallen nature, all of which are to be overcome. To the extent that he can overcome these, he enters into and possesses and enjoys his inheritance promised of the Lord. Some can do this promptly, by reason of faith; others make investigation of the trials and alas! too often become discouraged, fearful, distrustful, murmurers—sometimes wishing that they had not left the world at all, and that they could return thither.

The reports of the spies represent the different viewpoints from which the promises of God may be seen. To the eye of faith, all things are possible; to the eye of unbelief, all things, in the way of the conquest of the flesh, are impossible. Let us go up and possess the land! Let us be of good courage and fight the good fight! God will be with us and give us the victory, with the proper exercise of faith!

DID GOD ENCOURAGE WAR?

In studying this lesson, remembering that the Israelites were invading a land possessed by other people, remembering that this invasion meant the loss of many lives amongst the Israelites, as well as amongst the people of Canaan, many are perplexed. They say, It does not seem reasonable to believe that God gave such a message to Moses and to the Israelites. They say, Contrast this with the Scriptural declaration that Jesus is the Prince of Peace, and that God "will make wars to cease unto the ends of the earth." Agnostics inquire, How are these things reconciled? Where is the justice of commissioning the Israelites to steal the lands of the Canaanites, yea, to murder them? And according to some Scriptures, they were to utterly exterminate all the peoples of the land, Canaanites, Hittites, Perizzites, Jebusites, etc.

We reply that to understand the Bible we must view it from the Bible's own standpoint, and not from the standpoint of our creeds formulated in the darker days, nor from the standpoint of our own imperfect reasoning. The Bible is consistent, beautiful, godlike, only when viewed in its own light.

In the first place, we must remember that the Bible entirely antagonizes the theories of our creeds, which tell us that all those slaughtered Canaanites went straight to an eternity of torture, and are suffering there yet, because they did not know the true God and Jesus Christ, whom he sent to be the Savior. The Bible tells us that those people and all the people in the whole world are children of Adam, and all perishing because of the death sentence. When they die, they are not alive anywhere. They are dead. Whether they die by pestilence, or famine, or consumption, or pneumonia, or otherwise, it is all the same. They are suffering the penalty that God pronounced; namely, "Dying, thou shalt die."—Genesis 2:17, margin.

It matters not, therefore, in what way we die, or very much whether our experiences be longer or shorter. In the case of the Amalekites and other peoples of Canaan, God declared that their iniquity had come to the full. That is to say, divine justice determined that for them to live longer would not be to their advantage, nor to anybody's advantage. They were merely cumbering the earth.

God was using the Israelites as a typical people, through whom he was making types and shadows of coming blessings. He would give Canaan to Israel, and thus make another type of how the antitypical Israel will enter and possess the antitypical Canaan. He would make the slaughter of the people of the land to illustrate the destruction of the works of the flesh and the devil which his people are to accomplish in themselves by fighting the good fight of faith and overcoming the evil tendencies which have become intrenched in their own flesh.

NO INJUSTICE TO THE CANAANITES

Although God is not bound by justice to give any future life to anybody, he has arranged so to do. To this end Christ already has died for the sins of the whole world—including the Canaanites, as well as the Israelites. Aside from this plan of redemption the whole race would have perished under the death sentence. By God's grace, however, we are not to perish, but to be recovered from the death sentence. So we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish."—John 3:16.

As all the world came into the death condition by one man's disobedience, so all are to be rescued from death conditions by the obedience of another One, "the man Christ Jesus, who gave himself a ransom for all"; "as by a man came death, by a man also comes the resurrection of the dead"; "as all in Adam die, even so all in Christ shall be made alive"—the church the first-fruits.—1 Corinthians 15:21, 22; Revelation 20:6.

In a word, God's proposal is that Messiah's kingdom, the members of which are now being selected from the world—the church, the bride—will for a thousand years, with the Redeemer, bless and uplift and restore all the nations of earth—from sin, degradation, death, the tomb.

Jesus explains that the Sodomites will be of this class to be restored by resurrection processes, and so also will, with those Canaanites, be subjects of restitution.—Ezekiel 16:55; Mark 6:11; Acts 3:19-21.

DEAF EARS TO BE UNSTOPPED

Nobody will receive God's blessing except through faith in the Lord Jesus as the Redeemer. But the promise of God is that he as the true Light shall yet enlighten "every man that cometh into the world." The Canaanites, the Sodomites, and all the people that lived before Jesus' day must have an equal chance with others to hear the message of God's favor—the opportunity to believe in Jesus as the Redeemer and to obey his voice.

The same will apply to all the heathen of our day, and the thousands of millions from Jesus' day until now. And the same will apply to the great mass of heathen who have lived in Christian lands, but whose eyes and ears have been holden by Satan—by false doctrines—so that they could not understand and appreciate the message of the love of God. The assurance of the Scriptures is that all the blind eyes shall be opened and all the deaf ears unstopped, and that the knowledge of the glory of God shall fill the whole earth.

The church, under the headship of Jesus, is the Spiritual seed of Abraham, and in and through these will come the blessing of Messiah's kingdom for a thousand years unto every nation, people, kindred and tongue.—Gal. 3:29.

All men are to be rescued from the penalty of the Adamic death. All are to have a full opportunity of knowing about the Savior and of accepting him. With the knowledge will come responsibility. Whoever willingly and knowingly rejects the grace of God, and chooses sin in preference to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life or any further favors of God. Such, the Bible says, will die the second death. From it there will be no redemption; for Christ shall die no more. Hence from it there will be no resurrection. As St. Paul declares, they shall be punished with everlasting destruction. (2 Thess. 1:9) As St. Peter declares, they shall perish like natural brute beasts.—2 Peter 2:12.

The present life does not end hope for any except those who have come to a clear knowledge of God and who have chosen sin with wilful deliberation. As for other trespasses, the Bible assures us that they will all receive a just penalty: "Whatsoever a man soweth, that shall he also reap." But the horrible doctrine of eternal torment, which has been driving so many away from God and the Bible, is not a Bible teaching, but a part of what St. Paul styles the "doctrines of devils."—1 Timothy 4:1.

"Wondrous mystery, long concealed,
Unto us has been revealed.
Herald wide the gracious story—
'Christ in you, the hope of glory!'
Christ in you the world's sore need,
Christ in you the promised Seed.
Canst receive it? Then thou art
Of the Christ, indeed, a part."

A GOOD MAN'S SIN

OCTOBER 26.—Numbers 20:1-13.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19:14.

Israel's fortieth year after leaving Egypt was God's appointed time for them to enter the land of Canaan. Moses was in his one hundred and twentieth year, but yet quite vigorous. His sister Miriam had died previously; Aaron, his elder brother, still lived, but died the same year. For thirty-eight years the children of Israel had resided in the wilderness, making Kadesh-Barnea their camp center, but really occupying a considerable portion of the wilderness with their flocks and herds.

It was in April of the fortieth year that, by divine command through Moses, they assembled at Kadesh, prepared to enter into the land of promise. But the water supply was scant. The people and their cattle were famishing. Murmurings arose, and inquiries if it were not as well to have perished in Egypt or elsewhere as to perish there from thirst.

The burden naturally fell upon Moses, shared, however, by his brother Aaron. All leaders of honor and influence carry weighty responsibilities. Moses and Aaron in turn went to the Lord with the matter, not complainingly, but inquiringly—desiring guidance from on high—from the real Leader of Israel. Nor did they go in vain. The Lord graciously manifested himself—"the glory of the Lord appeared unto them"—quite possibly also manifest to the people of Israel, who looked on. This glory is surmised to have been a ray of light emanating from the mercy seat in the Most Holy.

They were to take the rod, presumably "Aaron's rod that budded," and that was kept in the ark in the Most Holy. That rod would be a reminder to the people of the Lord's special acceptance of Aaron as the high priest and assistant of Moses. It would be a sign to them of the divine favor which hitherto had guided their nation, and which still would continue to guide all who would trust in the Lord and in the power of his might.

SMITING THE ROCK A SIN

The Lord particularly directed that Moses should speak to the rock, and that in response to the word waters would rush forth. On a previous occasion, about thirty-eight years before, in a similar experience near Mt. Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit somewhat akin to pride, self-sufficiency and anger to control him for the moment. Smiting the rock, he cried aloud to the people, "Ye rebels, must I bring you water out of the rock?"

The water indeed came forth, as the Lord had promised. The people indeed got the blessing needed, but one of the most illustrious men and servants of God there fell under divine disapprobation. The Lord's decree was that neither Moses nor his brother should enter Canaan. Moses, however, was permitted to go with the people to the end of their journey, and then from Mt. Nebo to see the land across the Jordan.

This condemnation does not signify the divine reprobation to eternal torment or to any lasting dishonor. Moses got his entire punishment then and there, before death, as do all of God's saintly ones. Whatever stripes, chastisements, punishments, of the future shall be meted out to mankind in general because of wrong doings in the present life, there are none reserved for the saints. The Apostle explains that they are chastened in the present life, that they may not come into condemnation with the world by and by.

THEY DRANK OF THE ROCK—CHRIST

St. Paul points out to us that the smiting of the rock was symbolical. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's experience was authorized of God. It was necessary that upon Jesus should fall the rod of affliction, even unto death:

(1) "The Lord laid upon him [the death penalty for] the iniquity of us all";

(2) "By his stripes we are healed."—Isaiah 53:5, 6.

St. Paul's words are, "They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Corinthians 10:4.

Just what was symbolized by the second smiting, which God did not authorize, is not explained by St. Paul. The fact that this second smiting was punished tells us that it was wrong, and that it symbolized some improper course on the part of the professed people of God. Two suggestions come to us, either or both of which may be applicable.

(1) This second smiting, at the end of the forty years and just as the people were about to be led into the promised land, may symbolize a smiting of the people of God—the body of Christ which is the church. A number of Scriptures appertaining to the Gospel age give the inference that some of the saintly members of the body of Christ in the end of this age will be put to shame, or, perhaps, put to death—and thus enter into glory, as did the Master, when he was smitten. In his case the high priest declared that it was expedient that one should suffer, rather than that the entire Jewish people should perish as a nation.—John 11:50.

The religious rulers conspired against the Master—as they supposed, for God's glory. The suggestion has been offered that similarly, in the end of this Gospel age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord's followers. If this be a proper interpretation of the type, it indicates that under the divine providence blessings will flow from the wrong course, yet no greater blessing than might have come by pursuing the right course—of speaking to the rock, asking for the water, the Truth, the refreshment, instead of smiting it.

(2) The other thought, closely related to this one, is that any denial of the Redeemer on the part of his consecrated followers would signify a crucifying afresh, a putting to open shame, a smiting of the rock the second time. St. Paul explains that such a repudiation of the word of Christ by those who have once been enlightened and have tasted of the heavenly gift and of the powers of the world to come, etc., would mean for them an unworthiness of any place in the heavenly kingdom—that they would die the second death.—Hebrews 6:4-7.

The fact that both Moses and Aaron participated in the type, and that neither entered the land of Canaan, signifies that the very highest dignitaries and most enlightened members of the royal priesthood might be in danger of committing the sin typified, or pictured, in the second and unauthorized smiting of the rock. On the contrary, those who smote the antitypical Rock the first time—those who crucified Christ—the Scriptures assure us did so ignorantly and merely fulfilled the divine intention. "I wot, brethren, that in ignorance ye did it, as did also your rulers"; "for if they had known, they would not have crucified the Lord of glory."—Acts 3:17; 1 Corinthians 2:8.

LESSONS FOR SPIRITUAL LEADERS

If "the meekest man in all the earth," after long years of training and experience, made such a failure, even typically, the lesson to all spiritual leaders should be an impressive one. It says to us in inspired words, "Let him that thinketh he standeth take heed lest he fall." The Lord declares (v. 12) that the sin of Moses and Aaron was one of unbelief, "because ye believed me not—to sanctify me in the eyes of Israel."

It did require faith in God for Moses to smite the rock. Apparently his lack of faith was in the people. Apparently he wished to produce a dramatic effect—to impress upon them a lasting lesson, "Ye rebels, must I bring you water out of the rock by a blow from this rod?" The effect may have been dramatic. The people may have stood in awe of Moses, but all the same, that was not the best way for dealing with the matter; for it was not God's way. Better would it have been for Moses to have hidden himself—humbled himself—and to have asked water from the rock in Jehovah's name.

Class leaders, elders, ministers in the church of Christ, will do well to remember that the blessings which God has arranged shall flow to his people from the smitten Jesus and will come for the asking; and that they are not authorized either to smite the "rock" or to pose dramatically before the people of God as necessary to the supply of the streams of grace and truth.

On the other hand, the Lord's people, spiritual Israel, thirsting for grace and truth now due, are to feel a great deal of sympathy for those who occupy teaching positions. There never was a time surely when the honesty and the faithfulness of the Lord's servants were more severely tested than now. What all need is meekness, patience, longsuffering, brotherly-kindness, love—loyalty to God—faithfulness to their covenant.

EDOMITES, MOABITES, MIDIANITES

The various nations inhabiting the promised land, whose iniquity had come to the full and who were to be dispossessed by Israel, were not related to Abraham; but the Edomites, Moabites and Midianites, who dwelt to the south and the east of the promised land, were of blood relationship to Israel.

The Midianites were children of Abraham by Keturah. The Moabites were children of Lot, Abraham's nephew. The Edomites were the descendants of Esau, Jacob's brother. The divine program was that Israel might leave these related peoples unmolested, except when they made the attack.

When the time came to enter Canaan from Kadesh, the nearest route would have been through Edom. The Israelites asked permission to cross Edom without injuring their people, and offered to make good any damage of any kind. They were refused permission, and, in harmony with the covenant between Esau and Jacob, Israel's host detoured to the south and passed through the land of Moab—the land of the children of Lot.

This detour of so vast a company through the desert was disheartening, "and the soul of the people was much discouraged." Again there came murmurings against Moses, who really represented God to them. Their murmurings were promptly punished—they were not protected from the serpents prevailing in that vicinity. The result was terrible. Many died from the serpents, until Moses made a brazen one and erected it on a pole. Throughout all the camp went messages, directing the people to look to the brazen serpent, exercise faith and be healed of their sickness.

POINT THE SIN-BITTEN TO THE SAVIOR

Thus not only were the natural Israelites corrected, chastened, punished, but a lasting lesson was written for the benefit of spiritual Israelites. We see that the fiery serpent of sin has bitten our race, that we are all dying, and that only by the exercise of faith in the Crucified One can any be healed. Our mission has been during the reign of sin and death to point the sin-bitten to the Savior. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "And I, if I be lifted up, will draw all men unto me," said Jesus.—John 3:14; 12:32.

In the present time, comparatively few hear the message, or see with the eye of faith the Crucified One. The great mass are dying in heathen darkness; only the few have had opportunity to exercise faith in Christ. Thank God, the day is nearing when he who was lifted up at Calvary, and afterward lifted up in resurrection power, will be manifested in power and great glory—"the true Light which will lighten every man which cometh into the world!" If they do not respond, the fault will be their own. (Matthew 24:30; John 1:9-11) That glorious condition will come through Messiah's kingdom, for which still we are praying, "Thy kingdom come; thy will be done on earth, as it is done in heaven."

THE LONDON CONVENTION—AUGUST 1-4

There is necessarily a considerable difference between a convention held in a great city and one held in a countryside. There is also a slight temperamental difference between the blended English character of America and Canada and the composite English of Great Britain; hence there is always a slight difference between the conventions held on opposite sides of the Atlantic. But the oneness of spirit of all the dear conventioners is manifest to everybody who has attended both. And how reasonable this is! All spirit-begotten, all children of the one Father, all patterning themselves after the same glorious Savior, these dear ones must have many wonderfully harmonious characteristics. "By one Spirit we were all baptized into one body."

Find the members of that one body where we may we find them of that one Spirit. It is always beautiful. It is always separate from the world. It is always showing forth the praises of "him who called us out of darkness into his marvelous light." It is always striving to let its light so shine before others as to glorify the Father.

The world-wide harvest message could have no more potent testimony than this—the oneness of spirit manifested among the members of the body of Christ. It is gathering the wheat class to the Lord, to his Word and into sympathy with each other. Some of the wheat is more and some less ripe, but gradually the glorious sunlight of truth is producing a ripening and separating effect. Wherever it enters it rests, abides. This is one reason, we believe, why it is so generally said on every occasion that the last convention is the best. All of our joys, all of our spiritual blessings, are largely what we make them; or, rather, what the Lord is able to make them for us. We can be filled with his Spirit only in proportion as we become emptied of self and fully submitted to him. We can be taught in the School of Christ only in proportion as we realize our own insufficiency and need of guidance in the ways of the Lord and submit ourselves to the Master's instruction.

The convention just closed has been a most interesting and profitable one. So far as we know the sentiment of all present was, "It is good to be here." Although not as abundantly furnished with able speakers as the American conventions usually are, it was nevertheless admirably served, and a number of very able addresses were given along various lines of Bible study. Helpful thoughts and ennobling impulses were started which, it is hoped, were carried to the homes of many and then scattered further around, to the glory of the Lord and to the comfort of his people. The spiritual fellowship, which is always one of the chief features of the blessing of a convention, seemed to be thoroughly enjoyed and participated in by all.

The total number in attendance from outside the London Tabernacle congregation was about nine hundred, the most of these from nearby towns and cities, though some of them came from Germany, Denmark and Sweden, besides an American representation. One hundred and sixty-nine symbolized their consecration by water immersion, symbolized their immersion into Christ's death.—Romans 6:3-5.

Brother Russell arrived in good time for the beginning of the convention, and was with it throughout.

QUESTION ON JUSTIFICATION

Question.—Have you changed your views respecting the justification of the church, so that the presentations of STUDIES IN THE SCRIPTURES, Volume I, on this subject no longer represents your thought?

Answer.—Surely not! If we have, why would we continue to publish and circulate the volume? "The path of the just is as the shining light, that shineth more and more unto the perfect day." So the subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that justification by faith is a gradual process. Each step of faith brought us nearer to the climax.

But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of his merit, absolutely justifying them in the sight of Justice—the heavenly Father. Then it was that the heavenly Father accepted that completely justified soul by the begetting of the holy Spirit. Thenceforth he was a new creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the divine favor. But not until the final step was taken did he become fully justified to human nature—a son on the earthly plane. And only for an instant did he there remain. Then the begetting of the holy Spirit indicated the acceptance of the sacrifice of the perfected one, and started him as a new creature.

TENTATIVE AND ACTUAL SONSHIP

All this is indicated in the chart of the ages. Plane N represents the justified condition in its various steps. Thus Abraham and others of the Old Testament times were justified before God by their faith. They were not justified to life, not justified even to sonship. They were justified to God's friendship, favor and supervisory care. After Jesus had died, risen, ascended and made application of his merit on the church's behalf, he became the Advocate of all this class, desirous of walking in his steps in full consecration. The imputation of his merit constitutes for each one the work of justification, and this makes it possible for God to accept his sacrifice and to beget him to the new nature.

Abraham was styled God's friend, because of his faith and desire for harmony with God. So was John the Baptist, of whom we read, "The friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice." The term "servant" is in the Bible specially applied to those

Jews who were under the Mosaic Law Covenant. By that covenant they enjoyed God's care and blessing, and were permitted to be his servants. Although many of them, as well as Abraham, were friends of God, and would have been fully qualified for all the sonship privileges, nevertheless it was not possible, in harmony with the divine arrangement, for them to be recognized as sons. For, as the Apostle explains, a "son abideth forever," and not until Christ's sacrifice had opened the way for the cancellation of sin and death, could any be received to divine sonship.

Likewise our standing even now as sons of God is tentative. If we abide in God's love, we shall abide as his sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's book of life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the body of the Anointed.

Thus the Apostle declares, "Now are we the sons of God [in embryo], and it doth not yet appear what we shall be; but we know that, when he shall appear [our Redeemer, our Head], we shall be like him, for we shall see him as he is." (1 John 3:2) That is to say, our present sonship is tentative. ~~The~~ actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the glorious resurrection change. Thus we see that as none are fully received to plane N until they have gone the full length of consecration, so none will be fully received to sonship until they shall have reached plane L.

THE "BETTER RESURRECTION"

Although the ancient worthies, Abraham, Isaac, Jacob, Moses, the prophets, etc. (Hebrews 11:38-40), could not be styled sons of God, and were not so named, it was not because they were not worthy of such a station and such a name. The Apostle draws our attention to this, assuring us that they "pleased God," and nothing pleases him short of perfection of heart. The only thing which hindered their acceptance as sons was the necessity that first the atonement blood should be presented on their behalf. In the "better resurrection" which the ancient worthies will experience, they will, we understand, come forth perfect men. They will be perfect as was Adam before his sin, and with minds, hearts and wills developed, exercised, tested, proved loyal to God. In that perfect condition they will be samples of what all mankind may attain by obedience during Messiah's reign.

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one thing. And that is, that the ancient worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of his Messianic kingdom. And, according to the Scriptures, not until the end of that period will he deliver up the kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from him as such, until the end of Christ's reign, when he will deliver over to the Father all things, that he may be "all in all," and that all may be directly subject to him. During the thousand years, however, under Christ's mediatorial arrangements, the ancient worthies, perfected, and all others, in proportion to their attainment of perfection, will enjoy privileges and blessings, because they will no longer be under a reign of sin and death and of Satan, the "prince of this world," but under the Prince of Life and his reign of righteousness, unto life.

LITERAL OR SYMBOLIC FIRE?

"But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3:7.

We have been asked whether this prophecy may be expected to be fulfilled in some way with more or less literalness as, for instance, by electrical displays of lightning, by storms, or in connection with the zone of electrical energy which some scientists believe is approaching the earth, etc., and whether this thought, if accepted as true, would be in line with Exodus 9:23: "And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt."

We still think that the great fire that the Lord mentions through St. Peter, Zephaniah, the Prophet David and others is to be a symbolic fire. The Prophets declare that the fire of that great day shall burn up the wicked—root and branch. And it would seem to signify that God's justice, indignation, will burn against every one who is wicked, and that this fire will go on all through the Millennial age—"that day," the thousand-year day. It will leave of the wicked neither root nor branch.

HUMAN MIND BROADENING TO RIGHTEOUS PRINCIPLES

The fire begins in the beginning of that day, in the great time of trouble. The fire here would seem to be of this same kind. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness. The Lord spoke of a fire being already kindled in the Jewish nation. Trouble came upon them until their entire polity passed away—in the year A. D. 70. And so we see now that more or less there are fires burning here and there, exposing, to some extent, the evil-doers.—Isa. 26:9; Luke 12:49.

This has been going on for some time, and is to a certain extent broadening the human mind to the principles of justice and injustice. This is taking hold on business methods in a way that was never before known. We hear a great deal about the political chicanery of the present, but the world has never had so righteous, so just and equitable business arrangements as at the present time. And this is not because the people are more righteous than their forefathers, but because they are coming to see better methods of business. But present conditions will eventuate in a great time of trouble, in which the Capital element and the Labor element will each seek to burn the other up—and it will, no doubt, be a great conflagration. The whole structure will be involved in anarchy, which, however, will be only temporary, because of the establishment of Messiah's kingdom.

WATCH, RATHER THAN SPECULATE

As the Apostle Peter seems to imply that the "heavens" will be on fire and the "earth" also, the conflagration might possibly have its beginning in the church. We see more or less of an excitement now amongst theologians and all classes. We see that people are more or less losing confidence in their leaders of the past, and it looks as though the "heavens" will pass away with a great deal of struggle and great commotion. Just now they are having a little diversion with special attacks on us. They do not yet have so much to do against each other, because they are all busily engaged in doing what they can against us.

All this will not interfere with the facts presented in STUDIES IN THE SCRIPTURES—re the change of dispensations. We have the assurance from the Scriptures that Messiah's kingdom will bring the world great blessings, and we wonder how these blessings will come. There will be a new arrangement of things in the affairs of the earth, but just what will be the nature of the physical changes, or how these will be brought about, we do not know. We are not to suppose that there will be another canopy of water to make another deluge, for the Lord has declared that there will never be another world-wide flood.

It would be very unwise for us to speculate on anything not revealed in the Bible. We prefer to keep our eyes open and not allow our minds to specially dwell on any one theory. Our confidence is not in any one method, but in the One who has all power. We feel sure that all he has promised will be fulfilled. It is not necessary to decide the point in our own mind even, let alone mentioning it to others.

SIGNS OF DISPENSATIONAL CHANGES

Then it is to be borne in mind that Joel's account of the Pentecostal blessing is divided into two parts—the blessing upon the servants and handmaidens, and that upon all flesh. According to this, the servants and handmaidens of the Lord have special blessing at the present time. With the conclusion of the blessing of the servants and handmaidens comes the fulfilment of the other prophecy—the pouring out of the Spirit upon all flesh. This evidently refers to the blessing of the whole world by the church during the thousand years. And in this connection we see that the Lord will show signs and wonders, clouds, "blood and fire and pillars of smoke." We have no positive knowledge that this language

is symbolic. It may refer to social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of divine power in connection with the time of trouble.

But all this is only suppositionary. We are expecting a change; and if this change shall be accompanied by physical disturbances, now is the time for them to be coming. For the Lord says, "They shall not hurt nor destroy in all my holy mountain"—kingdom. The supposition that there would be catastrophe then would be out of harmony with this prophecy. Rather, the appropriate time, if there are to be such calamities and changes, physical or electrical, would seem to be just now—just at the time when, as the Lord forewarned, there is to be "a time of trouble such as never was since there was a nation"—at the time, apparently, when the "four winds," the fallen angels, will become loose.

All of these things together will constitute the "time of trouble such as never was." And from this time of trouble, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape." Watch that ye may "escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:36.

ARE SUICIDES MORALLY RESPONSIBLE?

Question.—Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

Answer.—The theory that suicides are hopelessly lost was formulated during the dark ages. The thought was that self-murder, being a sin committed as a last act, indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this:

(1) Adam was disobedient, was sentenced to death. Thus his race was born under unfavorable conditions, mental, moral and physical; in degeneracy, some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act. Surely he was either mentally weak or uninformed, ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty—the death penalty; and when he died—no matter how—he came fully under the effect of that penalty—nothing more. Eternal torment is not in any way intimated in the death penalty. "The soul that sinneth, it shall die."

(2) God had mercy upon Adam, not in the way of abrogating the decision of the divine court and clearing the guilty one, but in another way—by providing redemption through the death of Christ. Jesus' death, by divine appointment, is to cover the sin of Adam—not only his original transgression and its penalty, but all the transgressions of his children, the world, which have resulted from his mental, moral and physical impairment.

(3) This provision of God includes not only mental sickness, but moral sickness and physical sickness. All mankind are redeemed by the precious blood of Christ.

(4) The redemption of the world implies its eventual release from the condemnation of death. The time divinely appointed for the release of all is the thousand years of Christ's reign—the Millennium. All mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, and the physically decrepit—all will have opportunity for a full return to human perfection.

(5) The only exceptions to this rule of restoration to Adam's original perfection will be those who during this Gospel age—from the death of Christ to his second coming—are called out of the world, invited to become new creatures in Christ, and made associates with Jesus, sharers in his exaltation to the divine nature and in his office. These are justified (reckoned perfect) by faith in Christ's redemptive sacrifice, and then given the opportunity to present themselves as living sacrifices.—Romans 12:1.

(6) As Christians, during this Gospel age, might sin wilfully and thus forfeit all relationship to God and die the second death, so in the coming age, during the Millennium, the world in general, after having been brought to an accurate knowledge of the truth, may by wilful sin forfeit all relationship to God, and die the second death.

(7) In thus declaring that not only the sins of the church class, but the sins of the whole world, are covered by God's arrangement through the sacrifice of Christ, we are not to be understood as meaning that the sinner is exempted from all punishment. On the contrary, each one has a responsibility for his own actions, even if he has but imperfect knowledge. His responsibility, as Jesus pointed out, is in proportion to his knowledge.

The Master declared that he that knows his Master's will, and does it not, shall be punished with many stripes—severe punishment; and he who knows less of his Master's will, and does it not, shall be punished with fewer stripes—less punishment. Sometimes those stripes, or punishments, come in the present life. With the church class it is uniformly so. But often the punishments are not meted out in the present life; however, they will be administered justly in the life to come. So the Apostle declares, "Some men's sins are open beforehand, going before to judgment; and some they follow after." —1 Timothy 5:24.

(8) Along the above lines, we would not be inclined to hope that any suicide could be a member of the glorified church of Christ, but, at most, a part of the world—to have trial with the remainder of the world for life or death everlasting under the favorable conditions of Messiah's kingdom. However, even upon this point we may not dogmatize, remembering that some, apparently saintly, have been permitted of the Lord to lose their reason to a greater extent than some of the world who have committed suicide.

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THE RACE-COURSE OF THE AGE—ITS "CLOUD OF WITNESSES"

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

The opening words of this text direct our minds back to the preceding context, as though St. Paul were saying, In view of the great things accomplished by these faithful characters of the past, who manifested such faith and confidence in God that they were willing to deny themselves all earthly rights and privileges—seeing that we are thus encompassed with so great a cloud of witnesses—martyrs—let the inspiration of their example spur us to the greatest faithfulness in running our race.

The Apostle speaks of the ancient worthies as a "cloud of witnesses." He does not use the word witnesses in the sense in which it is used often today—in the sense of onlookers. Originally, the word witness was used in the sense of a witness to the truth, or a martyr. Therefore, the text would seem to mean: Seeing that you have many surrounding you of those whose lives testified to the truth—martyrs, who were cut off from home privileges and from life itself—it should have a strong influence upon you. These ancient worthies, through the achievements of their lives, are looking down upon you.

The fact that the ancient worthies were even then dead need not detract from the Apostle's figure of speech. This style of expression is commonly used by us all. As an illustration, we recall that on one occasion Napoleon addressed his army saying, "My men, thirty centuries look down upon you!" While, strictly speaking, centuries cannot look down, yet in one sense of the word they can; for we can look back into the past and realize matters that are thirty centuries old and more.

The Apostle wishes us to remember that this "cloud of witnesses" is surrounding us, and that therefore we should run this race faithfully. While those noble characters will not obtain the prize for which we are running, they are, nevertheless, to have a prize. As we recall how faithfully they

endured and achieved what was set before them, how careful we should be in running the race set before us—a race for glory, honor and immortality!

This "cloud of witnesses" continually surrounds us. The experiences of the ancient worthies are our experiences. At every step of our journey we find encouragement, strength, from the contemplation of their course. The Apostle, in giving us the picture of our text, indicates that we are to consider ourselves as running a race. We are to view the affairs of the present life as from a race-course.

No doubt St. Paul had before his mind the popular Grecian games of his day, especially the races. So his suggestions to those in the race for glory, honor and immortality are based upon that mental picture. As the runners in those races would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights and hindrances in his course, and run with patience the race set before him.

WHAT CONSTITUTES WEIGHTS?

The weights to be cast aside might differ in different persons. One person might have inherited titles, honor, position. St. Paul himself was one of these. He was born a Roman citizen—an honor of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the truth made it advantageous for him to do so. But he never tried to follow a middle course—to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Another weight might be wealth. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honor eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions—ambitions, honors, etc. He weighed them and compared them with the prize of the high calling of God in Christ. His judgment in regard to these earthly honors was that they are but loss and dross. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the kingdom of God?" These riches are not merely of gold, but may be of honor, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the prize.

As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must run with them. But if one who is unmarried is thinking of engaging in this race, he will do well to consider carefully how many children he should have on each shoulder, or whether he should have a wife on his shoulders. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules.

INHERITED WEAKNESSES AND BESETTING SINS

Let us now consider that part of our text which deals with besetting sins. Another translation says the close-girding sin—the sin which wraps itself closely around us. Some sins are like a loose-flying garment, and others wrap themselves tightly about us. With these hindrances the runner is obliged to stop now and then to disengage himself, and so loses time.

We are to avoid sin in every sense of the word. No one has the right to sin. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. If this sin be an inherited weakness, a part of one's very nature, what then? Then he shall run in the race—not walk, not sit, but run, bending all his energy to win, straining every muscle, every power of his being. This is what the Apostle sets before us in our text.

The Lord has set this subject clearly before us in the Bible. The race is not an imaginary race, but a real one. It is a race that the Lord has arranged, and he has definitely stated the terms, the assistance to be expected, and the prize at the end of the course. We thank God for the explicit information given in the Scriptures and for all the helps and encouragements of the way, as well as for this great cloud of witnesses surrounding us. And by the Lord's grace we will run with patience; for without this grace of the holy Spirit one would soon fall out by the way, would soon lose all.

CONSTANT VIGILANCE NECESSARY

Any one might run a few steps; but when some of these find all the affairs of human life hindering them, and realize that they must drop all unnecessary weights, they begin to think that there is no use to try—the sacrifice is too great. So the Apostle encourages us to have patience; for all these trials, difficulties, etc., rightly borne, are developing character. The Lord wants true, loyal characters, established in righteousness, and these cannot be developed and demonstrated except by just such experiences as he gives his people.

The Apostle well knew the terms and conditions of the race in which he had engaged, and that it would be impossible for him to win unless he lived up to those conditions. He knew that the closest attention and most untiring vigilance would be necessary to reach the goal on time, and during the race there would be more or less uncertainty as to whom would get the victory—the crown of life. In the Olympic and other Greek games it was always uncertain as to who would receive the much-coveted laurel crown.

The Christian is running a much greater race than any earthly course could ever exhibit. We know the goal toward which we run, and we have a sense of security—that if we run faithfully we shall gain the prize of our high calling. Ours is not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs with all his soul and strength he will surely gain the prize. And never before was there such a race! never one so remarkable! never one so glorious as this race set before us!

THE TWO PARTS TO SANCTIFICATION

"Sanctify them through thy truth; thy Word is truth."—John 17:17.

The prayer recorded in the 17th chapter of St. John's Gospel was offered while our Lord was on the way from the Memorial Supper to the Garden of Gethsemane. From the prayer we learn that it was offered for the Apostles and all those who through the Word of the Lord should become his disciples, or followers.

The word sanctify has the significance of set apart, made holy. There are two parts to this work of sanctification. The first is that which we do, in the very beginning, when we set ourselves apart, with the desire to know and to do the will of God. The second is that part which comes gradually—the teachings and instructions which set before us things that we did not perceive before—certain principles of righteousness which we did not previously recognize. This is a deeper setting apart, and is done by God, inasmuch as it is done by the Father's arrangement.

This deeper meaning of sanctification is the one signified in the text. Hence, our Lord prays the Father to do this work. The disciples had left all to follow Jesus, and were set apart in the sense that they desired to know and to do the will of the Father. Our Lord prayed that the work of divine instruction might go on in them, as it is written: "They shall all be taught of God." The Master desired that the disciples should come under divine, providential instruction, which he indicated would come through the Word of God.

At that time the Word was not the Bible as we have it now, for the New Testament had not then been written. The truth presented in the New Testament, however, is not God's Word in full, nor all of the truth, but merely a portion of it. Our Lord did not pray that truth in general along different lines should be the portion of his followers, but rather that they should have knowledge of the divine plan and purposes.

There may be more or less truth coming into a man's life, which will awaken his mind. It may be the truth concerning chemistry, or it may be other scientific knowledge. There is truth respecting geology, truth respecting the sun, etc. These may influence the mind and lift a man somewhat from his fallen condition. But these are not the truth, to which our Lord refers, and which is far more necessary than is the knowledge of the weight of the earth or the distance of the stars.

All the various truths which come to the world in general, which lead them to think, and which finally point some to their need of the Redeemer, are preparatory. But not only do these latter have such a drawing of God, but they must also set themselves apart. And these general truths, which are more or less clear, may bring the individual to the real school. These we may term a preparatory course. There must be such a preparation before the real course of the school of Christ is reached.

THE FIRST PART OF SANCTIFICATION

There is a sanctifying that takes place before the real sanctifying begins. The Lord said to the people of Israel, "Sanctify yourselves and I will sanctify you." This would be their setting of themselves apart by a certain hope. But the setting of one's self apart is one thing, and God's sanctifying him is another. Concerning the call of this age, no man cometh unto the Father but by the Son, and no man cometh unto the Son except the Father shall previously have drawn him.

First comes the drawing of the Father through the natural mind. Man's brain is so constituted that there is a natural drawing—a desire to know the Creator. This we see manifested in the heathen, who have never known God and have never had the Bible. These people have a natural inclination or desire to worship God. Those who have this natural inclination of the brain not too much perverted by the fall, are in our Lord's providence guided to the truth, the light, without which no man can come to him. Perhaps they find Jesus through a hymn or a tract or a book.

Willingness to receive God is merely the first step, as it were, in response to this natural drawing. As they come to enter the way, they learn that it is narrow, difficult, and that the "gate" is low. Of course, many are turned away. God is not seeking all. He is seeking a very special class; and therefore he is not seeking those who would be discouraged at the narrowness of the way and the lowness of the gate. These conditions are made so for the very purpose of turning such away.

Formerly, we thought that those who turned away because of the narrowness of the way and the lowness of the gate would go to eternal torment. Now we see that God is seeking a special class to do a good work—those who are seeking to do his will. Whoever does not manifest the proper degree of zeal would probably be injured if he endeavored to go on. Therefore, the Lord says, 'Consider the terms, count the cost, weigh the matter, before you decide to be my disciple. Then, if you decide to be my disciple, come and follow me.'

After one has become a disciple of the Lord, he comes into the condition of the class represented in our text by the word them. In this class were the twelve apostles, the five hundred other brethren whom St. Paul mentions, and all who throughout the Gospel age have accepted our Lord in sincerity and faithfulness of heart. To all such the prayer applies—"Sanctify them through thy truth; thy Word is truth"!

Strange to say, this which we thought to be the end of the way is but the beginning of it. Formerly we thought that to accept Jesus was all that there was to do. Our friends said, 'You have heard of Jesus; you have accepted him. That is all there is of it. Now tell some others about Jesus.'

But after we come to know of the truth, we need to know more. If each of us were to cast his mind back and try to recall how much he understood at first, he would realize that he knew that he was a sinner and that if he came to Jesus the Father would set him apart. This is what St. Paul refers to when he says, "We are his workmanship, created in Christ Jesus unto good works." (Ephesians 2:10) This setting apart the Father does through his truth, as before pointed out.

TRUTH THAT SANCTIFIES

This sanctifying truth is not to be viewed from the standpoint of general knowledge, for this truth is not for the world—is not intended for them. It is for the consecrated—for those who have become God's children. It is the kind of truth that God gives his family. The Apostle Paul says that God has called us according to his purpose, that in the end he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:7) God has a purpose, which will be fully exhibited in future ages in the further development of his great plan.

God had a special purpose when he called and set apart a special class. The special truth which does that sanctifying work is the truth of his great plan of the ages. He does not make all this known at once. The revelation of his plan has been going on for centuries. Some of these revelations have come to us through the prophets, some through Jesus and some through the apostles. These revelations constitute the heavenly provision for sanctification.

It is necessary, however, that we have the plan, and something more than the plan also. Various other things are to be considered, although this truth is the channel of sanctification: "Sanctify them through thy truth; thy Word is truth." If one were caring for a babe, for instance, she would think about its food, fresh air, exercise, etc. So it is with God's people. Truths are gradually opened up to their observation. Our Father leads us out into various experiences in order to have our senses exercised. Our experiences and providences cause us to think, to appreciate, to study, to inquire; and as we do so, we develop by means of these experiences and providences. We are led to consider, What does this experience mean, and what does that one teach?

While God's Word is the basis for all our instruction, yet it is not our only source of knowledge. There are various lessons to be learned through the varied experiences of life. The child that would merely receive food and then lie still—merely eating and sleeping, never having a chance to toddle around—would not know how to walk. So it is with God's child.

THE SECOND PART OF SANCTIFICATION

We see that God called us with a new call. We are to have a new nature. Ours is not to be an earthly nature. The real object and purpose of our call is to fit and prepare us to be his new creation, superior to men and to angels. We are to be divine channels of blessing to all creatures—angels and men—for the development of all God's universe, including other worlds, as they come to have inhabitants. As we come to see the scope of God's plan, we see a reason why God is giving us trials, experiences. Our Lord Jesus was to be a merciful High Priest; hence his experiences, his sufferings. And if it was necessary that our Lord Jesus, the Shepherd of the flock, should suffer, how much more is it necessary to our perfecting that we should suffer!

We should have a great deal of trial, suffering, temptation, and, being succored in these, we should know how to succor others. Those who are faithful amongst the Lord's people now, become especially developed in character-likeness to the Master. They are privileged to become elders, that they may feed the young, that they may instruct the flock, that these may grow in the fruits and graces of the Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness—love. Therefore, the chief qualification of those who would stand as monitors amongst the Lord's people is that they be faithful, loyal, and manifest, not a lordly spirit, but a humble spirit, a spirit of service.

Sanctification is a gradual work, lasting throughout the Christian's life. It is not a point which he reaches only at death, but which he should attain soon after consecration. Consecration opens the door and gives him the standing, gives him the relationship, gives him the backing and encouragement of the divine promises, and puts him in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory. But to maintain this standing in the body of Christ, requires that fruits shall be produced, evidences of love and devotion.

Testings will come thereafter as to the degree of faithfulness in service, and to see how much of besetments he would endure—how strong a wind of false doctrine he could stand, how much of the assaults of the flesh and of the devil he could bear without being unsettled and driven away from the truth.

The Scriptures tell us that the Lord knows our frame, that he will, with each temptation, provide a way of escape. We shall all be tried. If the fire becomes so hot that to go any further would destroy us, the Lord will prevent this. By and by we become stronger. Then he may give us even greater testings. So "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."

TRIALS PROPORTIONATE TO STRENGTH

A metallurgist tries his metal—proves it. He tests it, to separate the dross from it. After he has separated some of the alloy, he puts in another flux, to remove other dross; and then another flux, etc. So the Lord is taking away our dross. He does not take away all of the dross of our flesh;

for it is the new creature that is being perfected. As the dross in our minds becomes apparent to us, we as new creatures will more and more co-operate with God in its elimination.

So the Lord's people are to be more and more sanctified through the truth. The word sanctify, then, conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified—more fit for God's service in the future.

It is not necessarily true that the one having the most trying experiences would have the most dross. Our Lord Jesus had more trials than any of his followers, and he was perfect. As St. Paul intimates, these trials work out for us "a far more exceeding and eternal weight of glory." And the brightness of our future will depend upon the heart-development and character-development attained now. Our Lord Jesus will have the highest position because of greatest faithfulness under trials. Some of the Lord's brethren will have high positions because of having proved faithful under great trials. These trials are to fit us for a high position, both in the present life and in that which is to come.

"Yes, in God's furnace are his children tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible comes forth so pure
That he whose eyes of flame look through the whole,
May see his image perfect in the soul?

"Not with an evanescent glimpse alone,
As in that mirror, the Refiner's face;
But, stamped with heaven's signet, there be shown
Immanuel's features, full of truth and grace;
And round that seal of love this motto be—
'Not for a moment, but eternity!' "

ACCEPTABLE AND UNACCEPTABLE WORSHIP

"God is a Spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

Worship is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. But it is possible to assume the attitude of worship, and yet not offer worship that would be acceptable to God. In his conversation with the Samaritan woman, our Lord is declaring the manner of worship which the Father would accept. One might worship and bow down, and yet not be acceptable to the Father. And so the Lord indicates here that acceptable worship is that which is offered to God in spirit and in truth.

Our Lord makes a distinction between worship in spirit and worship in truth. We might have the truth and know a great deal about the Lord; but if we did not go to him in spirit—in the right attitude of heart—our worship would not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth. Take, for example, Cornelius, the centurion. He prayed often and gave much alms to the poor, but he was a Gentile. He had the real heart intention to come near to God, but God did not accept him at that time. Why not? Because he did not have the truth, and could not receive it until the due time for the Gentiles. But we find that when the right time came, this Gentile was the first one to receive from God the knowledge of the truth, so that he might worship, not only in spirit, but in truth also. He received the assurance that his prayers were not accepted by God.

The Truth which was sent to Cornelius is the essential thing that we must all have to come near to God and be acceptable. This truth necessary to Cornelius was that though he was a sinner, God had provided in Jesus a Redeemer, a sanctification for sin. He learned that by becoming a follower of Jesus and seeking to do the will of God as expressed by Jesus, he would be in harmony with God's arrangement. This was the great truth made known to Cornelius. He received the holy Spirit, and came into the family of God.

The same principle holds good today. There are people in heathen lands who have the spirit of worship, but they are without the truth respecting Jesus. And this truth must be known to the person before he can be a worshiper of God in the proper sense.

This was true also in respect to the Samaritans, to one of whom the words of our text were addressed. The Samaritans were a Gentile people, who worshiped God in Mount Gerizim, the mountain of Samaria. And they took delight in thinking that God was their God. When this woman of Samaria inquired of Jesus she said, 'We worship God in this mountain of Samaria, but you Jews say that the only place to worship God is in Jerusalem.'

Jesus explained to her, saying in substance, 'Ye worship ye know not what, but we Jews have the truth on this subject—we know what we worship. We Jews may worship God because, under the divine covenant made with our nation, we have the privilege of coming to God in prayer, and of having God hear and answer prayer. We are worshiping according to God's directions.' And he might have added, 'Many of you have the spirit of worship, but you do not have the truth on the subject.' It would have been possible for the Samaritans to become proselyte Jews. But they did not know the necessity for this; hence they did not come in.

During the Gospel age, we, through Christ, have the privilege of becoming joint-heirs with him. Some have thus come into God's family. If, however, we should come with this truth, but not in the proper spirit, our prayers would not rise above our heads. It is those only who have come into proper relationship with God as children of the Father through Jesus Christ our Lord, who can worship in spirit and in truth. These and these only will receive the fulfilment of the exceeding great and precious promises.

THE SPIRIT OF SERVICE THE SPIRIT OF DISCIPLESHIP

"Whosoever will be chief among you, let him be your servant."—Matt. 20:27.

Proper aspirations are very beneficial, both to the person himself and to those with whom he comes in contact. Our Lord had an aspiration. We read of him that he "for the joy that was set before him, endured the cross, despising the shame." (Heb. 12:2) There are worthy incentives; otherwise the Father would not have set one before his Son. The thought which should inspire us is that if we are faithful in the things of this present time, the Lord will make us ruler over many things. So the ardent desire to obtain these things which God has reserved for those who love him, is laudable; for these blessings are of God.

Every new creature has high aspirations. In fact, every one should have an ideal toward which he is striving; and having this wish to attain it indicates that there is a motive behind the desire. It is altogether proper to have incentives before the mind, and it is proper to know what kind are worthy of our efforts; otherwise wrong ones might lead us astray. In our text a most laudable aspiration is placed before us.

The church, which is the representative of Christ, is the body of our Lord in the flesh. And the Apostle Paul, speaking of ambitions, advised the church that they should have the more profitable aspirations, that they might be teachers, instructors of the flock; for this is the most useful office in the church. It is known that one gift of St. Paul's time was speaking in an unknown tongue. It was a very remarkable gift. But the Apostle pointed out that to speak in an unknown tongue was not so much to be sought after as some gift that would be useful in the church.

We do not have these miraculous gifts in the present time, but we have the Word of God, and the desire to be able to make known the truth of the Lord. Therefore the gift of oratory is still a desirable one. The Apostle proceeded to point out that we should desire to have the fruits of the Spirit—that they may have a controlling influence upon us.

RESPONSIBILITY UPON EACH ECCLESIA

As respects positions in the church, the Lord indicated that he would do the setting. "Now God hath set the various members in the body as it hath pleased him." God ordained that there should be in the body this setting; for instance, the service of the eye. As the eye member assists the human body, so the eye member in the church may be very assistful to the body of Christ. Also there are ear members, foot members, hand members and tongue members. These different members have unlike services to perform for the welfare of the whole

body. The hand is not to say to the foot, "I have no need of thee," or vice versa.—1 Corinthians 12:14-31.

If the body tries to walk on the hands, it is not the divine order. The body should walk on the feet. So it is in a congregation. But if the congregation lays too much on the feet members, it is depriving the hand members of their use. The various members should be in the positions where they can render the most efficient service. In other words, the congregation should seek to know the service God has evidently prepared each individual to perform. They are to seek to use their best judgment, to place the right person in the right position.

We see congregations occasionally where they try to make all walk on the hands and not on the feet. That congregation loses in not putting every member into the place for which divine providence has especially qualified him. To do so is the responsibility of the congregation. However, if it tries to make the body walk on the hands instead of the feet, it will learn in time, probably, to get the hands to exercise themselves in their own position, and likewise the feet in theirs; and each member will finally do the service for which he is fitted.

HUMILITY INDISPENSABLE TO GOD'S SERVICE

Not only is it to the disadvantage of the congregation for the members to be in the wrong positions, but it is also wrong for the members to try to do other services than those which they should be doing. It is not in our power to change ourselves from what we are by nature. Only divine power could prepare us for service in another part of the body. Our proper attitude should be to really serve the body of Christ, to serve the Lord. We should notice wherever there is a service to be rendered which we can do. "Do with thy might what thy hands find to do."

The difficulty with many in the church is that they desire to do what somebody else is doing—something that they admire. They are not looking around to see what they can always do—do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit of discipleship. Therefore the injunction of our text should lead them to say to themselves, "My highest ambition should be to serve the Lord acceptably, and let him take care of the place where I may serve. Here is a little place; there is a little corner. I will try to do the thing which is needful in my position. If the Lord shall open the way, and show me something else which seems to be more important, I will take that. But I will do with my might what it is my duty to do—whether it is sweeping, or engaging a hall for a meeting. Whatever comes as an opportunity to me, that I will do."

This does not mean that we have no aspirations. The controlling impulse is to serve the church. Here we have a laudable motive, a proper desire. But it seems that some are ambitious—seek to be chief. Our own ambition (and we believe it would also be the spirit of the Lord) is not to help one who aspires to the chief place, into the position which he seeks. To assist him in such a course would do injury both to him and the cause. But if we find any one seeking to do with his might what his hands find to do, we may be sure that this will be approved of the Lord; and perhaps the Lord will later give him some more important work in recognition of his faithful service to Him.

SELF-SEEKING TO BE DEPRECATED

Each is to be content with what the Lord's providence opens up to him. He is not to be self-seeking. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14) He that exalteth himself is not to be exalted by the church; for he will not be exalted by the Lord. He that humbleth himself will be exalted, either by the vote of the congregation, or by the Lord's will.

As the matter is stated in our text, we think the Lord meant this: There will be some of you who necessarily will be recognized as chief. There are various kinds of service, and it is necessary to have a chief in connection with the services of each congregation. God has recognized this himself. He made Jesus a chief. He passed by Satan, who was self-seeking. He chose Jesus, and made the road very narrow to him! But after Jesus had proved his humility, then the Father gave him the high exaltation, gave him the great reward promised.

The Father is seeking now those who will have the same spirit of humility, the same spirit of service, that the Lord Jesus manifested. We look at him, and we see that, while the Father held out the condition of being chief, He also held out the condition of being servant. Jesus, we see, was the servant of all. Therefore God exalted him and gave him a name above every name.

So it should be with each little congregation of the church. It is the Lord's will that not every one who would be its chief servant should be recognized as the chief. But the Lord will recognize the one who will show himself humble-minded, as he has shown himself to be, in doing anything for the brethren. Let such be your servant. Each should consider that the chief honor amongst you, amongst the Lord's brethren, is to be servant. And the one who is most faithful should be given opportunity to serve. In that sense he would be your chief.

A GOD-FEARING BAD MAN

NOVEMBER 2.—Numbers 22:1 to 23:10.

"A double-minded man is unstable in all his ways."—James 1:8.

After the Israelites had entered Canaan and were fully recognized as God's holy nation, it would appear that all dealings between God and the Gentiles were discontinued. Before that, apparently men of faith in God were more or less recognized by him—for instance, Abraham, Job, Melchizedec and Balaam—the latter constituting the central figure of today's lesson. Balaam lived on the Euphrates river, in the country which Abraham left when he came to Canaan. He was known far and near as one whose messages either for good or for evil were sure to come to pass. In other words, he was considered an oracle.

When the king of the Moabites perceived the Israelites conquering all with whom they battled, he greatly feared them, even though they had not molested the Moabites. He conferred with the ruler of the Midianites, and then sent messages four hundred miles to the Euphrates to get Balaam to come to pronounce a curse against the Israelites. A considerable reward was offered.

The Prophet Balaam inquired of the Lord whether or not he should go on this mission. The reply was, No; Israel was blessed of the Lord, not cursed. Balaam gave the decision, and the messengers returned. Balak was all the more insistent and sent fresh messengers of higher station, intimating higher rewards. Balaam knew the mind of the Lord on the subject, but was a money-lover and somehow hoped for a chance to get some of the rewards of unrighteousness. In response to this second inquiry, whether or not he could go with the men, he obtained permission to go.

It was on this journey that Balaam was reproved by his ass. An angel of the Lord stood in the pathway, in a narrow place, where the ass, seeing the angel, could not pass him. Balaam's eyes not being opened, he saw not the angel. The ass, being beaten, remonstrated. Even this miracle did not stop Balaam's money-lust. He coveted the wealth, and would do anything in his power to obtain it—merely stopping where he must.

Balaam was received by Balak, king of Moab, with honor. He directed that altars be built and sacrifices be offered to God. He would have a form of godliness, even while desiring to do contrary to the divine will, which he already knew. The sacrifices offered, he began his prophecy, which the king hoped would be a curse, but which was really a blessing, the words being divinely inspired. As wrote St. Peter, "Holy men of God spake as they were moved by the holy Spirit." (2 Peter 1:21) The king complained that instead of a curse would come a blessing. Balaam remonstrated that he had said from the beginning that he would be powerless to utter anything except the divine message.

The disappointed king, fearful of Israel, sought the exercise of black art in some manner against them. He took the prophet to another viewpoint and urged the curse of at least this many of the host. Altars were built again; sacrifices were offered again. And again the hoped-for curse instead of blessing did not come. Getting desperate and angry, the king insisted that at least a portion must be cursed, and led the prophet to another standpoint, from which a still smaller wing of the host of Israel was visible. But here again the results were blessings, not curses—for the third time.

A DOUBLE-MINDED MAN

The double-mindedness of the prophet Balaam was abundantly manifested by his course, as we haxe examined it. He wished to be a prophet of the Lord and to speak his Word in his name; but he also wished riches, and the honor which would accompany them. He wished for what God's providence had not seen best to give him. Right and wrong—God's

way and the way of riches—both were before him. Which would he choose with all his heart? He chose neither one. He tried to have both—to be a servant and mouthpiece of God, and to gain the rewards of an opposite course.

Alas, how many in every age have had the Balaam spirit! Jesus warned against this spirit, saying, "Ye cannot serve God and mammon." How many have found the Master's words true! How many have found that the Lord would reject from his counsels and his fellowship those who regard iniquity in their hearts; and who, if they have not love to serve it, at least would love its rewards. Let us remember that God looketh upon the inward parts—the heart. Let us remember how it was written of Jesus: "Because thou hast loved righteousness and hast hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—**Psalm 45:7.**

In God's dealings with our Redeemer, he has exemplified the principles of his righteous government. A double-minded man is unreliable in every way—not pleasing to God, not acceptable to him.

THE HEART WITH THE TREASURE

The Master said, "Where your treasure is, there will your heart be also." Those who set their affection chiefly upon earthly things can with difficulty avoid the snares that go with them. Balaam's only safe course was in heart loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein, and should to the fullest have rejected every overture looking in an opposite direction. The nobles who took King Balak's second proposition should have been kindly, but firmly, told that the divine will was the law of Balaam, the prophet; that he would not for a moment consider anything to the contrary of the divine will; that money, wealth and honors as inducements to a course of opposition to God's will would be an insult. Let us each apply this lesson in life's affairs. Let God be first in our hearts, as well as in our words and acts.

But if, overtaken in a fault, Balaam had gone so far as to start on the journey with the hope of somehow gaining the evil reward, he should have been thoroughly aroused by the incident of the ass. Even an ass knew better than to attempt to go contrary to the Higher Power. Evidently the greater reasoning power and courage of humanity above that of the brute may be used to great advantage.

We see that Balaam's heart was wrong. He still continued to be a prophet, but was ceasing to be a holy prophet every minute that he toyed with the tempting wealth, the reward of unrighteousness. Alas, how his mind was debased, debauched, by the love of money! While outwardly he still remained loyal to God in that he would not utter a false message, yet inwardly his harmony with God was gone. The infection, from being a mere speck of a wish for the money, spread rapidly until it swallowed up everything noble and true in the man. The rot or blight which started in his heart, like the blight at the core of a beautiful apple, spread until nothing remained but the outward form.

The professed man of God groveled in the mire of sin in his desire to obtain Balak's proffered wealth. He said to the king, The reason I am not permitted to curse Israel is that they are blessed of the Lord; but I will explain to you that the Lord's blessing is with them because they are his consecrated people, in covenant relationship with him, seeking to obey his law. The only way in which you could bring a curse upon Israel would be by tempting them to disobedience to God.

Guided by Balaam, King Balak communicated with the leading people of the Midianites, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous religious rites practised by Midian. In proportion as they would succeed in ensnaring the Israelites into sin and idolatry, in that proportion the curse of Israel's law would fall upon Israel. How sad it is, and yet how true, that knowledge is a dangerous thing to those who misuse it! How true it is today that none can make so successful tools of Satan as those who have some knowledge of God!

GOD PERMITTED THE LESSON

God could have hindered all those evil machinations, as he could hinder evil deeds and evil plans today. But he allowed matters to take their course, and a great lesson thus to be taught—for then as well as for now and intermediately. The scheme was successful. Some of the leading wives and daughters of the Midianites attracted some of the leading men of Israel to adultery, and to idol worship and orgies. Forthwith a plague started amongst the Israelites, according to their covenant with God at Sinai, Ebal and Gerizim.

God's covenant with Israel was that while they would be loyal to him and his law, their enemies could not prevail against them. They should be his people. They should be blessed in their every temporal interest. But if they would neglect his statutes and engage in idolatry, he would bring upon their various plagues. This course not only would punish them for their wrong doings, but serve as a lesson, a warning, to restrain them from excesses such as were common amongst the heathen.

We must remember that the death of thousands of Israelites on such occasions was the whole penalty for their sin. They did not drop into a hell of eternal torment, but merely fell asleep, to await the better day of Messiah, the antitype of Moses, when they will be awakened from the sleep of death and be brought to full, clear knowledge of those things which, at very most, they then enjoyed only in a typical way.

Not only did God punish the Israelites according to the terms of their Law Covenant, but he also punished the Midianites and Balaam. Under divine direction Moses called for a thousand armed men out of each of the tribes. This army completely wiped out the Midianites as a nation, including Balaam, the prophet, who, to secure the rewards of his nefarious advice, had evidently remained to oversee the work of iniquity.

Our glorified Redeemer, in his last message to the church, foretold that some of his followers would imitate Balaam and, for earthly advantage, put a stumbling-block in the path of the brethren. The intimation is that the harlotry and false worship would be on a higher plane than that which stumbled natural Israel—even as everything in this Christian dispensation is antitypical.

BALAAM'S WONDERFUL PROPHECY

Several passages in Balaam's prophecy are very striking in their fulfilment. For instance:

"For from the top of the rocks I see him,
And from the hills I behold him;
Lo, it is a people that dwell alone
And shall not be reckoned amongst the nations."

* * *

"Blessed be every one that blesseth thee
And cursed be every one that curseth thee."

* * *

"I behold him, but not nigh;
There shall come forth a Star out of Jacob,
And the Sceptre shall rise out of Israel,
And One out of Jacob shall have dominion."

Surely we see fulfilled the declaration that Israel shall be separate from all other nations. What other nation of that day remains a people of preserved identity?

How true the statement that those who have cursed, or injured, Israel have brought injury, upon themselves! As we scan the whole field of the world, we find that every nation which has dealt harshly with Israel has received severe chastisement or blight. On the contrary, Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings.

The lines referring to Messiah's kingdom are equally true. The sceptre did rise out of Israel. The One who is to have the dominion of earth is of Jacob's posterity, according to the flesh. As the bright and morning Star, he is leading on to a glorious sunrise—the dawning of the Messianic day, which is to scatter earth's night and to bring blessings instead of the curse.

CONSIDER ONE ANOTHER

NOVEMBER 9.—Romans 14:7-21.

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Romans 14:21.—Diaglott.

This lesson makes, perhaps, the strongest appeal of anything in the Bible in favor of total abstinence from the use of intoxicating liquors. True, it is addressed only to Christians, as is the entire New Testament. Nevertheless, many who have not become followers of Jesus can appreciate the argument here, and to many such it will appeal—not along the highest Christian lines, but along the lines of the Golden Rule.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction

without a difference. But this is not true. The Golden Rule, that one should do to others as he would be done by, is a simple rule of justice. All should recognize it. All should follow it, as none will dispute it.

The rule for Christian living, as taught by the Master and exemplified by him, is far more exacting than the Golden Rule, which is applicable to all men. Those who become followers of Christ are, of course, subject to the Golden Rule, but they voluntarily place themselves under a far more stringent rule. Their covenant with the Lord is that in the doing of his will—the doing of righteousness—they will ever stand ready to sacrifice everything, even life itself. This is what the Apostle meant when he declared that Christ pleased not himself. Even though his will was a perfect one, he renounced his rights, privileges, liberties, that he might serve humanity, and thus lay the foundation for carrying out the heavenly Father's glorious purposes respecting our race.

The present call of the church is for those who have the "same mind which was also in Christ Jesus." It is a call for sacrificers. As St. Paul declares, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) This sacrificing is not to be done in a foolish or aimless way. We are not to sacrifice the things that are right and proper, simply that we may suffer. Right and proper things we may enjoy, except as God shall open our eyes to see privileges and opportunities for self-denial which would enable us to forward his cause, and to minister grace and truth to those for whom Christ died.

"NONE OF US LIVETH TO HIMSELF"

Let us first consider our lesson from the standpoint of the consecrated people of God, and afterwards from the standpoint of others who love righteousness, but who have not, as yet, joined the Lord and his faithful, self-sacrificing band of followers.

As for the world, they do live to themselves and die to themselves. That is to say, their own personal interests stand first with them. Only to Christ and the church could these words apply; for none others than these have entered into such a covenant of self-renunciation, giving up the present with all of its privileges and interests in exchange for a promise of a spiritual life hereafter, in the resurrection.

All these, by the terms of their covenant, are to live unto the Lord—to do his will and not their own will, to serve him and not to serve self, to lay down their lives in fighting a good fight against sin. All these, when they die, will be dying unto the Lord, in the sense that they are counted as members of the body of Christ, every member of which must die to the flesh before the entire body complete can be glorified beyond the veil. To these, therefore, apply the words, "Whether we live or die, we are the Lord's."

This being true, the Christian is to have no will of his own as respects his living or his dying, or any of his affairs. Everything is to be fully committed and submitted to the great Head of the church. Christ's death on behalf of all is efficacious, not only for the dead, but also for the living. All who recognize him, and are fully consecrated to his service, trust him fully, in life and in death.

The Apostle proceeds to show that we who constitute the church which is the body of Christ are not judges one of another, that all judgment is vested in the Head, the Redeemer of all. Each one now accepted as a member of the church must ultimately stand the inspection of the Head of the church; for our present membership in his body is a probationary one. Loyalty, faithfulness to the head of the church now, will bring to us eventually membership in his glorious body, the church beyond the veil—his joint-heirs in the kingdom—his bride.

The Apostle's argument, then, is that we should avoid condemning one another, and content ourselves with encouraging each other in the good way. Since it is written that every knee shall bow and every tongue confess to God, this proves that our final accounting as members of the church of Christ will be to God, or to our Lord Jesus as his representative.

LET US, THEN, JUDGE OURSELVES

The Apostle's argument also is that, instead of judging, condemning, fellow-members of the consecrated body, we should be full of sympathy for them. We should realize that we do not know thoroughly their trials, their difficulties, their environments, their heredities. This should make us very sympathetic towards all the brethren. Our keen sense of justice, our love of righteousness, our hatred of iniquity, should find its principal exercise in self-criticism, and in watchfulness not to do anything that would stumble a brother—not to do anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires.

What a wonderful lesson is this in battling against self, rather than against enemies! How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others! How the Lord warned his people against such an attitude saying, "With what [soever kind of] judgment ye judge [a brother], ye shall be judged" [yourself of the Lord].—Matthew 7:2.

If you are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this—that the merciful will obtain mercy—how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping that the Lord would be correspondingly lenient with us!—James 2:13.

The Lord is not in this establishing a low standard, and wishing his people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in his sight, most essential for a place in his mediatorial kingdom.

NOTHING UNCLEAN OF ITSELF

"I know and am persuaded of the Lord Jesus, that nothing is unclean [unholy] of itself," writes the Apostle. The Apostle is referring not to filthiness of clothing or person, but to foods which were to the Jew made improper, ceremonially unclean. In other words, while the Jew was forbidden the use of swine, rabbits, oysters, etc., it was not that these foods would make him actually impure or evil in God's sight, but that the restrictions were imposed as tests of his loyalty and obedience to God, just as the forbidden fruit of Eden was thereafter unclean to Adam and Eve.

The Apostle's argument is that to the Jew who died to all hope of attaining eternal life through keeping the Law Covenant, and who became united to Christ, the restrictions of the Law Covenant would no longer be binding. And, of course, to the Gentile, who never was under the Law Covenant, its restrictions would have no application when he accepted Christ.

Having stated this broad ground, the Apostle admits that if any man had his reasoning faculties so twisted on the subject that he thought himself under obligations, he would be responsible according to his mind or judgment on the subject. If, for instance, a Christian thought that he was obliged to avoid eating pork, that thought in his mind would constitute an obligation; for for him to violate his conscience would mean that he had willingly, knowingly, committed sin; for he would be wrong in doing what he thought was wrong, however harmless the matter might be in itself.

But now comes the final argument: Anybody realizing his own liberty, as the Apostle did, might eat freely, according to his convenience, without any reproof from his conscience or in the sight of God. But the brother still in the dark respecting his liberty should have consideration—should not be urged to violate his conscience. Rather, the brother of enlightened mind should yield to the other, and abstain from using his liberty, lest he should tempt his brother to violate his conscience.

This question of eating ceremonially unclean meat, or meat theoretically unclean because it had been first waved before an idol, is a question which no longer is a live issue among Christians; for general intelligence on the subject has gained the mastery everywhere.

The special application of this lesson to Christians is along a still different line. For instance, suppose that one brother had from childhood been accustomed to drinking beer, ale, etc., and that in his estimation it did him no injury. But suppose a number of brethren, less strong than he, physically and mentally, could not touch intoxicants without harming themselves; and suppose that the example of the drinking brother would continue to be a temptation to the others. What should be his course?

The argument of the Apostle would seem to be that the brother who is strong, mentally, morally and physically, should gladly abstain from anything that would stumble his brother, or anybody else upon whom he exercised an influence. "Destroy not him with thy meat, for whom Christ died." (Romans 14:15) If Christ loved the world so much as to leave his heavenly riches and glory to die for sinners, should not we, in proportion as we have his Spirit, be glad to lay down our lives for the brethren, as the Apostle elsewhere exhorts

us? And if so, should we not be much more ready to abstain from the use of comparatively trifling liberties for the sake of our weaker brother, for whom Christ died? This is a strong argument. Who can deny it?

"Let not then your good be evil spoken of." Your knowledge, your appreciation, of your liberties is a good thing, a desirable thing; nevertheless, you should so govern your exercise of that liberty that none will misunderstand it, and think you an evil-doer. Rather restrain yourself of your liberties, preserve others from the temptation too strong for them, and increase your own influence by faithfully abstaining from everything that might appear to be an evil in the sight of others, however right it might be in your own sight, and however correct your own judgment of the divine law on the subject might be.

"NOT MEAT AND DRINK"

The Apostle adds another argument (v. 17). He remarks, For the advantages connected with our membership in the embryo kingdom of God consist not in the greater privileges and liberties we have in eating and drinking, but consist rather in the righteousness and peace and joy in the holy Spirit which are ours because we are probationary members of this kingdom class. He who thus serves Christ is well pleasing to God and is approved of men. "Let us, therefore, follow after the things which make for peace and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; but evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

The application of the Golden Rule on the part of the world would seem to be a settlement of many questions of the present time. Do unto others weaker than yourself, in precept and example, what you would have them do for you in precept and example, if you were the weaker and they the stronger.

ARE WE ACTUAL OR RECKONED NEW CREATURES?

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."
—2 Corinthians 5:17.

Our information on this subject of the new creature comes from the Word of God. It is the Spirit of the truth that bears the witness. "If any one be in Christ, he is a new creation; the old things have passed away; behold! they have become new." [*Diaglott* translation.] Apparently, then, if old things have passed away from us, and we are new creatures in Christ, we are now receiving the blessings. There is nothing said about being reckonedly new creatures. The change is actual, bona-fide. When God accepts the human will, he does not hold the new creature responsible for any of the deeds done previous to consecration. The whole account is a new one.

We are new creatures in the sense that God has begotten us of the holy Spirit. God has given us heavenly promises instead of earthly promises. We are no longer striving to see whether we can attain a higher position in the world. We have new ambitions. Our aim is to live pleasing to God. And in every way this change of sentiment indicates a transformation of mind.

Transformation means to form over again, across, different, in an opposite way. So we have been changed by reason of this change of our will. God has made us the promise that, if we make this change, or transformation, He will no longer count sin to us, that we shall have standing henceforth no longer as sinners, but as holy ones. The world does not know that we are children of God. They do not realize how fully we have given up the earthly hopes and are seeking a different prize from that which the world seeks.

The fact that this change is merely in the mind and not in the body does not alter this matter at all. According to science, every seven years a complete change takes place in our bodies, the new matter coming on as the old matter sloughs off. But one is not a new man because his body has changed. If this were so, we would have had several changes by this time. So far as the mind is concerned, personality is not changed. If we had lost a hand, we would still be the same personality; or if we were to lose a hand and a foot, the loss would not change our personality.

Our personality would not change in this event, because the personality is the mind, the ego. And so when the ego, the mind, is changed, that new creature is distinctly separated from the other. The fact that it does not yet have a spirit body does not matter. The new creature is the new creature, only now he is the new creature under adverse conditions; whereas by and by he will be the new creature who has entered into that condition which God has promised—the divine nature and everlasting joy—and in which he will abide forever.

OUR STANDING FROM GOD'S VIEWPOINT

We are now spirit beings in human bodies. The Apostle says, "If ye then be risen with Christ, seek those things which are above." It is not the body that is risen, but the new creature. It was not the new creature that died, but the old creature. It is not the life of the old creature that "is hid with Christ in God" (Colossians 3:3), but the life of the new creature. The Apostle declares, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." He says also that we are not only to reckon ourselves dead, but to reckon ourselves as though we had been raised from the dead. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!"—Romans 6:11.

The body is not the new creature, but it belongs to the new creature. It is the servant of the new creature. The new creature is the only one that God recognizes at all; for He knows us not after the flesh. And we should live in the Spirit, and view ourselves and all of our affairs from this standpoint. We should "walk not after the flesh, but after the Spirit." (Romans 8:4) Our viewpoint should be this: As new creatures, we merely inhabit these bodies for awhile.

These bodies are our slaves and we are to use them as our slaves. The environment is unfavorable for the new creature at the present time. But it is the new creature that God is looking at. "If any man be in Christ, he is a new creation; the old things have passed away; behold, they have become new." If he now fails to make good his consecration, fails to be an overcomer, he will have no resurrection; for all his earthly rights have been abrogated.

"Ye are not in the flesh, but in the Spirit." We do, as new creatures, have the fleshly bodies. But the flesh is not we; that is, not our kind, not our nature. It is only as the new creature that we can inherit the promise. Jesus was put to death in the flesh; that is to say, he sacrificed the flesh—He gave up his claim on the flesh at his consecration. And it was on the basis of his giving up his rights that the Father begat him to the new nature. Therefore he said, My will is to do my Father's will. The cup that my Father hath poured for me, I will drink!—John 18:11.

Jesus would not stand for his earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. In the type, the high priest slew the bullock, which represented the man Jesus. Our Lord gave up his life completely—his human life. The High Priest was another person. He went inside and ministered in the Holy while his human nature was sacrificed upon the altar, and his body burned outside the camp, but in sight of the camp.

DIFFERENCE BETWEEN SOUL AND NEW CREATURE

Every new creature is a soul. The word soul is used in the Scriptures, in a very broad manner indeed, as signifying any sentient being, any being that has sensibility, intelligence. A fish has intelligence; therefore the Bible describes a fish as being a soul (See Genesis 1:20, margin). A dog, a cow, a horse, is each a soul. An angel is a soul, or being. God is a soul, or being—the Bible says so. The Scriptures say that "If any man draw back, My soul shall have no pleasure in him" (Hebrews 10:38)—this means God's soul.

This broad use of the word, therefore, in connection with any kind of sentient being, assures us that as new creatures all of us are souls—intelligent beings. We might be understood to be double souls in the sense that we were human souls to begin with, but that God has through Christ made a special arrangement for us whereby we are begotten again to be new creatures. This begettal is of the mind; and only in this way are we new creatures now.

This new creature is not yet perfected. This new soul has not yet reached that condition which God intends that it shall have. The Apostle tells us that we have this treasure of the new mind in the old body—the earthen vessel. The new mind must do the Father's will, irrespective of the will of the body, or of the friends of the body, and what they might desire it to do. The new mind is to do God's will under all circumstances.

A spirit-begotten child of God may speak of himself as already possessing eternal life, which he does possess by faith.

But the new creature, the new soul, is not yet completed. God's promise is that when this new soul shall have been completed, we shall have a body like Christ. We shall be like him. We shall see him as he is and share his glory. We shall be souls on the divine plane, whereas formerly we were souls on the human plane; now we are reckoned as in the transitional state.

DUAL SOULS—NOT DUAL MINDS

When we speak of being dual souls, we do not mean that we are dual-minded; for that would be a reprehensible condition. We are single-minded. Our duality consists in the fact that we have the mind of one nature and the body of another. A perfect soul results from the union of life-principle with an organism. It is thus with a fish, a dog, a horse. There is an organism, and there is vitality, a spark of life, before there can be a soul. The Lord's people were human souls, or had the powers common to all mankind, to begin with. Then they were begotten again. And the new will, the new mind, has at present an organism not adapted to its needs.

In the resurrection the new creature will have an organism fully adapted to its requirements. But now it is a soul that is neither perfect in the flesh nor perfect on the spirit plane. And since the nature goes properly with the mind, the will, therefore the flesh is counted as being that of the new creature, and the new creature is held responsible for this flesh.

The Apostle suggests to us that not only our old minds, or wills, are dead, and that we reckon also our bodies dead, but that we go further, and reckon our bodies quickened, or made alive, from their dead and sin-disposed condition, that they may be fully our servants as new creatures, that they may serve our purposes—"quickened by the Spirit of God that dwelleth in you." That is to say, so long as the indwelling power of the holy Spirit is ruling in our hearts and minds, it controls and energizes the physical body.

THE SECRET OF SELF-CONTROL

God deals with us as new creatures from the time we are begotten of the holy Spirit. He has no dealings with the flesh. The flesh is under condemnation. God dealt with the flesh of Father Adam, condemning it to destruction. Then he provided a way in Christ by which the race may be rescued from destruction. The church's relationship to God is purely as new creatures. From the time, then, that we become new creatures, accepted of God, he takes these mortal bodies of ours, which are consecrated to his service, as a part of the new creature. So if we suffer, it is the new creature that suffers. And in this sense God takes cognizance of our flesh from the time of our consecration. "Precious in the sight of the Lord is the death of his saints."

Because our human bodies are vehicles for his service, God takes note of them. In proportion as we become strong in the Spirit of the Lord, we have the power to make the mortal body do what the new mind wills. But we are weak in ourselves. We cannot properly control our mortal bodies. God, therefore, gives us of his truth. And the more we receive of the truth, of the Spirit, the more fully sanctified we should be, the more fully in harmony with the Father's will, and the greater control we should have of our mortal bodies.

STILL THERE IS ROOM

Day is declining and the sun is low;
The shadows lengthen, light makes haste to go;
Room, room, still room! Oh, enter now!

The bridal hall is filling for the feast:
Pass in, pass in, and be the Bridegroom's guest.
Room, room, still room! Oh, enter now!

It fills, it fills, that hall of jubilee!
Make haste, make haste; 'tis not too full for thee.
Room, room, still room! Oh, enter now!

Pass in, pass in! That banquet is for thee;
That cup of everlasting Love is free.
Room, room, still room! Oh, enter now!

Louder and sweeter sounds the loving call—
Come, lingerer, come; enter that festal hall!
Room, room, still room! Oh, enter now!—*H. Bonar.*

ACQUAINT YOURSELF WITH GOD

"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14.

In this text the Apostle uses a well-known physical truth to illustrate an important spiritual truth. As human babes would be choked or have their digestion ruined by the stronger kinds of food which they could when older use to advantage, so, as the Apostle says, spiritual babes have need of the simpler truths, that they may grow thereby and develop character, as well as learn to appreciate the divine plan. That strong meat belongs to them that are of full age is an unquestionable fact. Adults may exercise discretion as to which foods would be expedient for their use—which would be palatable, which would be productive of the best results—that they may choose wisely. We all find that certain foods that agree with one do not agree with another. The food that is palatable to one would not be palatable to another.

In proportion as one appreciates and uses the food that is best for him, he will find development and gain strength. So with those in Christ. There is such abundance spread on the table of the Lord that when we come to the table each may find the food adapted to his particular need at the time. Some may need faith; some, patience, some perseverance, etc. As each one comes to a considerable development in Christian knowledge and Christian experience, he should be able to determine which features of the Word of Truth are necessary for the supplying of the deficiencies of his own character. At the beginning of his Christian experience one is unable to discern clearly good and evil. A childish mind might misinterpret Scripture, or might combine texts so as to arrive at erroneous conclusions, separating them from their respective contexts. But a mature mind would see that such putting together of Scriptures would do harm.

DEFICIENT APPRECIATION OF GOOD AND EVIL

Some Christian people stumble over Bible truths, and make evil out of them. For instance, our good Brother Calvin evidently did not have a sufficiently clear appreciation of good and evil. As a result, instead of getting good out of the doctrine of the election of the church, he brought out of it a very evil doctrine, namely, that all those who are not elected are damned. His new mind was not sufficiently developed to rightly divide the Word of truth. (2 Timothy 2:15) Any one who appreciates God's character sufficiently would have known, in spite of wrong teachings, that God would not deliberately doom our race to eternal torture before they were created.

Many people of today have not their senses sufficiently exercised by reason of use. They charge the Almighty with something that no human being would even think of doing. This expression, "have their senses exercised," does not refer merely to minds, but includes the heart also. Brother Calvin had a very able mind, apparently; but the thing lacking was a proper heart-fellowship with the Lord; for if he had known the character of the Lord, he would have known that the doctrine of everlasting torture was contrary to every element of the divine character.—See Jeremiah 7:31; 19:5.

So far as we can judge, Brother Wesley must have been considerably developed along the line of spiritual appreciation of the Lord's character. We doubt whether Wesley was any more logical than Calvin—perhaps less so—but evidently he was in heart-harmony with God. Wesley very properly concluded that it would be impossible for God to make any such plan as that set forth by Calvin. In our own cases, we know that we might have a surface knowledge, and yet not have this spiritual development—the heart knowledge of God. We are to seek not only to have an intellectual knowledge of the Bible, or a familiarity with the words of the Bible, but also to appreciate the sentiment, the spirit, that lies behind the words—the character of our heavenly Father and our Lord Jesus Christ—the spirit that they are of, and that we also would be of.

DEEP STUDY PROFITABLE

When the people of our day speak of Bible study, they very rarely mean a study and appreciation of the deeper spiritual truths there presented. Rather, they seem to be content with a study of the geography, the history, the psychology, etc. As we see these conditions, we are forced

to the conclusion that the majority of Christian people of today, just as in the apostles' day, have need that some one teach them again what are the first principles of the doctrine of Christ.

The Apostle Peter (1 Peter 2:2) says also, along the same line, "Desire the sincere milk of the Word, that ye may grow thereby." We all have need of the simple things. But the spiritual babe that does not grow will never reach manhood's estate. He will never be a king and priest. We need a real acquaintance with God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent!—not merely know about God, and know about Jesus Christ, but that they might know them in the sense of being personally acquainted with them—know them by having the same holy Spirit, and growing therein—know them by a study of "the deep things of God."

OBLIVION NOT ANNIHILATION

Question.—Is it correct to speak of the condition in hades as being a condition of oblivion, or of annihilation?

Answer.—The word annihilation would be a very improper one to use in respect to the condition of a man in death, except it be the second death. The thought connected with annihilation is that of being absolutely wiped out of existence. Hence annihilation would be an improper term in respect to the hadean condition. The word oblivion is not the same as annihilation. Oblivion means the condition of absolute unconsciousness; for instance, when a man falls into a sound sleep he goes into oblivion. He might say, I was wholly oblivious for an hour. He was ignorant of the things taking place.

It is well for us, so far as possible, especially in speaking along the lines of the Bible, to use the right term, to avoid any possible confusion. The Bible is written in very good form. Our Common Version contains very beautiful language. It is a marvel in the purity of its English. We do well to keep ourselves within the terms of the Bible and to use the language which the Bible uses, and thus we shall not be in danger of misunderstanding or of being misunderstood. And if any one thinks we have not a wide enough range, we shall know at least that we are avoiding misunderstanding and misrepresentation of the Word of the Lord. In the case of hades, sheol, these words are not in the Common Version Bible, but they have been brought into the English language during the past few decades. Therefore it is proper that we should use these words, because they have become naturalized.

Question.—What would be the difference between the expressions used in the Old Testament: "They shall be as though they had not been," and "They shall be utterly destroyed," and the word annihilation?

Answer.—We would understand them to have the same meaning. These Scriptures have reference to the second death only. They might be used as showing what the first death would have been, had there been no redemption from it. But God's proposition was otherwise from the beginning; and the redemption-price has been given. But the expression, "They shall be as though they had not been," is used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. The same expression might be applicable to humanity. Those who sin wilfully now and die the second death, and those who will sin wilfully during the Millennium and die the second death—these will be blotted out of existence, annihilated.

But to use any of these terms in respect to the first death is a mistake. The most we can say is, that as it is with the brute, so would it be with man, if God had not provided something better. God assured our first parents that the seed of the woman should bruise the serpent's head. Thus early he gave a vague promise of a future redemption. There is no recovery from annihilation; it is the end of all hope.

THE EDITOR'S FOREIGN TOUR

(CONCLUDED.)

The evening following the close of the London convention found us at Plymouth, where we had the pleasure of addressing an assemblage of eleven hundred, who manifested deep interest in the message.

The next evening (Wednesday, August 6) we were at Exeter, and addressed an audience numbering about six hundred and fifty. Of these, seventy-two handed in their addresses for further literature, and otherwise manifested an interest in the Gospel of the kingdom.

Next came Cheltenham (Thursday, August 7), eight hundred being present at the public meeting, seventy-four of whom gave their addresses for additional literature along the lines of our discourse.

The following Sunday (August 10) found us again with the London Tabernacle congregation, morning and evening. The attendance was good and the interest deep, as usual. No attempt was made to reach the public, as the capacity of the Tabernacle is only about twelve hundred. During this trip abroad the efforts for the public were in the smaller cities.

Lincoln was our next appointment for a public service. A large auditorium had been secured, and the number present was estimated at fifteen hundred. Of these, one hundred and sixty-eight handed in their addresses for further literature.

Next came Hull, where the public meeting drew out one thousand, of whom one hundred and seventy-nine left their addresses for further reading matter.

On Wednesday evening, August 13, a public meeting was held at Wakefield, the attendance being estimated at nine hundred. Seventy-eight gave their addresses for further literature.

Next came York, Thursday, August 14—attendance fifteen hundred; addresses for further literature, two hundred and seventy-two.

Friday, August 15, we visited Tunbridge Wells. There we were greeted by an audience of six hundred, seventy-four of whom handed in their addresses after meeting, requesting further literature.

Sunday, August 17, we again had the pleasure of meeting the London congregation at the Tabernacle, and again had two enjoyable services, breaking to them, to the best of our ability, the Bread of Life.

Monday, August 18, found us at Walsall. Here a public gathering to the number of nine hundred and fifty gave earnest heed to the message of the kingdom. One hundred and forty-one of the audience gave their addresses after the service for further literature.

Chester was next on the list, Tuesday, August 19. The hall was small; but about five hundred were present, one hundred of whom left their addresses for literature.

Blackburn came next, August 20—a larger hall, eleven hundred present, and one hundred and ninety-six addresses given in for further literature.

Bolton came next, the splendid Town Hall of which was secured. A deeply interested and intelligent audience of sixteen hundred were present. Of these, four hundred and twelve left their addresses and requests for further literature.

We visited Preston Friday, August 22. Again we had a good hall and an attentive audience of fifteen hundred, four hundred and fourteen addresses being left, requesting further literature.

The Glasgow Three-Days' convention opened August 23 It was a fine crowd, numbering about eight hundred to nine hundred—chiefly from Scotland, with visitors also from Ireland and England. We always enjoy our visits to Glasgow. Our Scotch brethren and sisters manifest a warmth and zeal of Christian love, which is impressive and inspiring. We addressed the convention four times on things pertaining to the kingdom—how we shall make our calling and election sure to a share therein; also respecting the value of Bible study as an aid to character-building, etc., etc.

The Sunday evening meeting at Glasgow was for the public. St. Andrews Hall, the largest in the city, had been obtained. It is said to seat forty-five hundred. Every seat was taken and some stood. In a nearby hall an overflow meeting, addressed by Brother Hemery, had an attendance of about nine hundred. The amount of interest may be judged to some extent by the fact that seven hundred and fifty-nine addresses were handed in at the larger meeting and sixty-nine at the overflow meeting.

Following the Glasgow convention, we visited Sterling, there addressing an audience estimated at one thousand. Two hundred and two requests for literature were handed in.

Next came Coatbridge, with an audience of about one thousand, and one hundred and seventy-eight requests for literature—Wednesday, August 27.

Thursday, August 28, found us at Kilmarnock, with twelve hundred in attendance and one hundred and eighty-two requests for literature.

Southport was reached on Friday, August 29. The small hall available was crowded, some standing, about six hundred in all. We left on the night train for Paris, failing to learn the number of requests for literature.

Sunday, August 31, found us in Paris, France. Here we met the little Convention of about seventy earnest, zealous brethren and sisters, some of whom had come as much as a thousand kilometers—from Belgium, Switzerland, Germany, and various parts of France. They represented little classes of Bible Students, and were full of the same loving zeal manifested amongst other nationalities.

The intelligent interest of these dear friends was manifest in their faces and manner and in their testimonies, although we were not able to understand the latter, except with our eyes. We addressed the little convention through one of the brethren, who acted as interpreter. Altogether we greatly enjoyed the Paris convention. No public service was arranged for.

We arrived back in London September 2, attended to some affairs connected with the work there, and left for Liverpool on the 3d, embarking the same day on the steamship "Tunisian."

We had a pleasant homeward voyage, with good opportunities for literary work, reaching Brooklyn on Friday morning, September 12.

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RESUME OF THE ENDING OF THE TIMES OF THE GENTILES

We think of October, 1914, as, in round numbers, the ending of the Gentile times. As a matter of fact, however, the first day of October is not the end of the Jewish year, which varies at its closing, just as at its beginning. It is regulated by the moon, instead of the sun. The Jewish calendar can never depart from this fixed arrangement of regulation by the moon. The date 1914 is not an arbitrary date; it is merely what the chronology of the Scriptures seems to teach. We have never said positively that the Scriptures do so teach—that the Jewish favor will begin exactly at that time, or that the Gentile times will end exacly at that time.

We say that according to the best chronological reckoning of which we are capable, it is approximately that time—whether it be October, 1914, or later. Without dogmatizing, we are looking for certain events: (1) The termination of the Gentile times—Gentile supremacy in the world—and (2) For the inauguration of Messiah's kingdom in the world. The kingdoms of earth will come to an end, and "the God of heaven will set up a kingdom." (Daniel 2:44) The Scriptures do not say that the trouble will come in an hour, or in one day, or in one year. The intimation is that the catastrophe coming upon our civilization will be a very sudden one. (Revelation 18:8, 10, 17, 21; 1 Thessalonians 5:3) But it will be very sudden if it comes within twelve months. The flood required many days to come, and many days to assuage.

NOAH'S DAY SIMILAR TO THE PRESENT TIME

Our thought in connection with the inauguration of Messiah's kingdom is that there is a similarity between the ending of "The world that then was," and the ending of this Gospel age. It is not our thought that the events associated with the inauguration of Messiah's kingdom will all be momentary, instantaneous—in a literal hour, or day; rather, we are to expect that it is to be a gradually increasing trouble. It is to be a culmination of trouble—"such as never was since there was a nation."

Then it will take a certain time for the bringing in of God's favor—the peace, the blessing. It will be some little time before this peace will be developed, as represented by the dove's returning to the ark, unable to find rest for its foot. The dove was again sent forth, and this time it returned with an olive twig, indicating that the blessing of the Lord was bringing about vegetation again. Thus Noah knew that the waters were considerably abated. We do not undertake to say that the trouble will all be over in a year; but, with the kind of trouble that the Bible seems to picture to our minds, we cannot see how it could last more than a year, and yet any of mankind be left alive. There would be no flesh saved—all would be destroyed. The Lord intimates that unless these days be shortened such would be the fact.—Matthew 24:22.

LIGHT FROM THE PROPHECY

The elect will constitute the kingdom before that time. On the divine plane they will then begin the work of blessing and restitution; and this will have the effect of bringing the strife and trouble in the world to an end. Thus the difficulties will not be so prolonged. The olive branch will sprout, the dove will find a resting place, and the new dispensation will be fully inaugurated.

When we look through the prophecies relating to the times of the Gentiles, we find that there are two promises—one appertaining to the Jews and the other to the world. During this period of 2,520 years, known as the times of the Gentiles, the Jew was to have more or less tribulation from the Gentiles. He was not to be free—he would be more or less under subjection to the "powers that be." At the close of this period the church will be glorified. The kingdom will not be established until that time. At the end of the Gentile times Messiah will appear and set up his kingdom.

Referring to the last king of Israel, Zedekiah, we read, "Thou profane, and wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem and take off the crown; . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him." (Ezekiel 21:25-27) If this period of overturning be rightly understood to be 2,520 years, it would seem to end with the second coming of Christ and the setting up of his kingdom. The Gentile supremacy was to pass from nation to nation until the time of the establishment of Messiah's kingdom. That would prove that the treading down of Jerusalem would then cease—it would not continue after the end of these Gentile times.

The lease, or permit, to govern the world was given to the Gentiles at the time it was taken away from the Jews in the days of Zedekiah—606 B. C. And during the 2,520 years in which the Jews were to have no government of their own, the Gentiles were to have the privilege of maintaining such governments as they could. One nation after another has tried to govern the world—first the Babylonian, then the Medo-Persian, then the Grecian, then the Roman—including Papal Rome—which was the fourth to attempt universal empire. We are waiting for the time to come when the government of the world will be turned over to Messiah. We cannot say that it may not be either October, 1914, or October 1915. It is possible that we might be out of the correct reckoning on the subject a number of years. We cannot say with certainty. We do not know. It is a matter of faith, and not of knowledge. "We walk by faith, not by sight."

"STRONG MAN" MUST BE PUT OUT

But when these Gentile times expire, we are not to expect that the transfer will come as a flash of lightning. For instance, about May 1, when it is moving day here in New York, the one whose lease has expired is to move out. Then the new tenant will move in. This requires a little time. So it will be with the great change now imminent. He who bought the world is going to take possession. The kingdoms of this world are going to move out. In the world, when moving day has arrived, some may say, It is time now to move. And they may move out in the morning of May 1. Some may have moved on the day previous. And there are some who may stay in until noon of the day of the expiration of the lease. Others, brazen in the matter, will say, This moving makes us a lot of trouble; and they make a great deal of fuss about moving; and when they go, they leave the house in bad order.

We rather think it will be so at the close of the Gentile lease of power. The putting out will not be done before the expiration of the lease. Suppose you were a landlord and your tenant were upstairs, and should refuse to get out. What would be done? You would have to get an officer to put him out. So the officer comes and puts him out, and sets all his things in the street. We think such a procedure is a picture of how the "prince of the world," being slow to move out, will be put out—that he will have to be bound hand and foot. (Matthew 12:29) We think there is going to be a great deal of trouble. But we shall know fully a little later.

"I will overturn, overturn, overturn it, . . . until he comes whose right it is, and I will give it him." (Ezekiel 21:27) The new King will not set up his kingdom in a minute or an hour or a day. He has already come, and will take possession in due time. He is getting ready to take the house, and its present occupant is not quite sure as to whether he has to go

out or not. We think he will have to be put out of the house. The Lord said that, if the strong man had known, he would have watched and not have allowed his house to be broken up.

CHURCH GLORIFIED BEFORE LEASE EXPIRES

As we understand this matter, the church will be glorified before that time. When the lease expires, it would seem that the new tenants will be ready to take possession. And we cannot see how the new tenants could be ready to take possession unless they were glorified beforehand. If they were still in the flesh, they would not be ready to take possession. So if the church is here in 1915, we shall think that we have made some mistake. We do not understand how they will all die between now and the close of 1914—how so many people, all over the world—people of one mind—will all pass beyond the veil in so short a time.

But we can see how the Lord might purposely leave us in a measure of ignorance in this matter. We do not know positively that the month of October, 1914, will see the church all glorified, and the time of trouble ushered in. We merely say, Here are the evidences. Here are the proofs. Look at them for yourself and see what you then think. It is for each to accept or reject the facts. (See STUDIES IN THE SCRIPTURES, Vol. II.)

So far as we can reason, this chronology is reasonably correct—a good basis for faith. "We walk by faith, and not by sight." God did not tell us that we should know the exact hour. But we have certain valuable information, and events seem to be fulfilling our expectations more and more as the days go by.

THE PRESENT OUTLOOK

When we began to publish information respecting these dates and began to describe what was to be expected in the near future—the fulfilling of Revelation 12 and 13, for instance—there was no sign of such things. We pointed out that there would be a Federation of churches, a general union of all Protestants, and that the Catholics would not unite with them. And at that time nothing seemed less likely than that the Protestants would all unite. Years before, the Evangelical Alliance had been formed; but various denominations were urging that it was far better for these different denominations to exist. Competition is the life of business, they said, and was the life of the church also. That was their argument.

Now, however, that sentiment has all gradually given way, and they are unifying. But, from politeness, they do not like to throw away the name, the door-plate, the coffin-plate, of the different sects; hence they hold on to the names. The Federation is coming nearer every week, every day. But it is true that we thought that the "fire would come down from heaven" much more rapidly than it has come.

The Federation is, however, not yet so well organized that it can do very much persecuting. In various cities it has hindered the publishing of the sermons in the newspapers. Some of the newspapers have been forced to give them up. This has been done by ministers going in a body to newspaper offices and saying, We will boycott your paper. Some editors have said, Go ahead and boycott! Other editors, however, have said, Well, we do not want to run against so many denominations. To these latter, this opposition movement looked large, because it represented so many ministers. These editors did not stop to think that comparatively few of the people think enough of these ministers, even to go to hear them preach on Sunday! But the preachers have been trying to exercise power—and are trying more and more.

The time is surely coming when every effort that we can put forth will be throttled. But we intend to keep pushing the door open at every step as long as we can. We are not going to lie down, are we? These conditions have been coming gradually—and are coming on time—though not so rapidly as we were expecting. God's movements are usually very slow. But in this case we have expected something to come suddenly—something to indicate a very abrupt termination—an overturning of the present order of things. And we reason that, if this "Beast" is to have power (Revelation 13:11-17), it should be coming very soon.

Now, of course, all this can take place yet—it could easily be brought to pass, we see. There may be a temporary reign of prosperity, a co-operation with Catholicism. The Federation may continue to prosper for a year yet, and accomplish everything that they are to accomplish before October, 1914; and the fall of Babylon will follow shortly after that date. That is one of the things due to come to pass at that time.

Another thing we have been expecting is the return of the Jews to Palestine. There is more and more now being said about the Jews returning to Palestine, and more interest is being aroused in the matter. When we first began to draw attention to this subject of the return of the Jews to the Holy Land, there was no movement at all of this kind. It has all come since. It has not as yet reached as great development as we might have expected, but it is coming. So when October, 1914, comes, or October, 1915, or some other date (the Lord knoweth) and the Gentile times terminate, it does not follow that there will be an outburst that will revolutionize the world, all in a day. But we believe that it will do so not very long thereafter.

GOOD COURAGE REQUIRED FOR OVERCOMING

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psa. 31:24.

The Scriptures, everywhere encourage the Lord's people to be full of faith, hope, confidence, trust. As we look out into the world we see particular reasons why this should be so. The majority of the world are full of fear, apprehension, distrust, worry. For this reason they fail to get the best out of the opportunities they have. They know of pitfalls of sin and trouble in different directions, and therefore they have reason to be distrustful, to be fearful.

But the Lord's people have come into special relationship with him and he with them. He has assured them that he will have a supervision of their affairs, as would not have been their experience had they not come into relationship with him. They are, therefore, to hope in the Lord, to trust in him. They are to heed the things which he has said, and to take courage in the thought that their affairs are under his supervision.

God's people have stepped out from the world and joined the standard of the Lord Jesus Christ—the standard of righteousness, truth, holiness, opposition to sin and the adversary. They will be beset by powerful enemies. Against them will be arrayed Satan himself, who will seek to oppose them, as he has opposed all of God's plans. He can make no direct attack upon the Lord, but he can attack his plan and those who believe in God. He it is who instigated the riots, the tumults and the persecutions in the days of the Lord, and subsequently instigated the persecution of the Lord's people.

Satan has not done these things with his own personal touch, but through his deluded servants. He has ever opposed righteousness and all those who love righteousness. On this account the Lord's people need to have great courage; for if they allow the adversary to beat their courage down, he will soon put them out of the battle entirely. A retreating soldier is of no more good than one who has not gone out to battle. Instead of losing courage we are to resign our earthly interests to our Father and trust him that in the present life he will guide us, will overrule everything for good to those who are "the called according to his purpose."

Besides the adversary, we have the general spirit of the world to oppose us. The world considers us foolish in thinking that we have any special divine supervision—that God loves us. They say to us, God has made all the worlds, the thousand of angels, etc. Do you imagine that he has any special interest in you? They tell us that if there is a God, he is so great and we so small that he cannot take any notice of us. Thus they would beat our faith down. And this is the sentiment of the world, even when it is not expressed. And whenever we come in contact with worldly people we find, as it were, a wet blanket thrown on our simple trust, even though they say not a word to us. We need to have good courage and to hope in the Lord, as our text enjoins.

Then, additionally, we have our own flesh. Each of us has in himself, in his own body, an opponent. The Scriptures represent that when we gave ourselves to the Lord and he gave us his holy Spirit, we there passed through a transformation and became embryo spirit beings, the embryo having this mortal body in which to develop until the moment of resurrection, when we shall pass from the earthly to the heavenly condition. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Corinthians 15:42-44.

But while we are in the flesh, we have all the motions of the flesh. We as new creatures have disowned these. We have turned our backs upon sin. We have exchanged the earthly interests and hopes for the heavenly interests and hopes. By our daily experiences the Lord is testing us. We must be on guard to overcome the flesh. It requires a great deal of courage to fight down the tendencies to sin. And it requires

still more courage that, after battling with the weaknesses and frailties of the flesh, and conquering it, we should additionally force our human bodies to sacrifice, to abandon the earthly things, and to serve the Lord. It requires a great deal of courage; therefore we are of ourselves insufficient.

DIFFERENT KINDS OF COURAGE

But we are exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us." (Phil. 4:13) His is a power sufficient for us. It requires all our courage, all our hope—every helpful element that we can put into the fight—in order to bring about the most successful issue. But the Lord supplies sufficient grace so that we may be overcomers. This does not mean that any one will live a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But our Lord is leading us on, and we learn valuable lessons from our failures.

Some, having stronger faith and hope, having their minds fully centered on the Lord, have gone forward courageously. This is called good courage in the sense of being strong courage, proper courage. We might also associate with our text the thought that this hope in the Lord is to be backed up by a good courage, a right kind of courage, a godly courage.

There is a courage that is born of pride, which would say: Do not back down. Do not let anybody get ahead of you. In a battle the soldiers will vie with one another, each having a desire to do something especially conspicuous, which will bring him the applause of his fellows. They need something to inspire them—desire for fame, love of country, music, etc. —in order to give them courage to run the risk of losing their own lives, or to take the lives of other human beings. And this is the kind of courage that will help them to gain the victory in their battle, even though it be an unworthy motive for inspiring courage.

But a courage from right principles, based on faith in the Lord, is not one of bragadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint-heirs with his Son in his kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must also be to do things in the right way.

THE EXHORTATION APPLIES TO ALL STATIONS

This exhortation affects us in everything in life, whether we are in one station or another. It would apply to a king on his throne—that he should be courageous enough to do the right thing—the thing understood to be the Lord's will. Such courage would say to us, Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your motive will be misunderstood. We should have the good courage to stand for what is right, whether our reward be in this life or in that life which is to come.

This exhortation is for the business man who is a Christian. His worldly friends may say, You will fail in your business. You cannot advertise your business. If you tell the truth, the people will not patronize you; they will go to a place where a host of lies will be told them. If he takes their advice, he will do a larger business, but he will make a failure of the chief affair of his life, he will lose the great prize.

It will apply to workingmen—that they may advocate right principles, and be not faint-hearted and fearful to express the truth. This does not mean that a man should be cantankerous and take a different view of every question from that of others, but that, after conceding every point that may be yielded with wisdom, where there is a principle at stake he should take his stand and say, My thought is thus and so, and I shall be obliged to maintain my position. However, I recognize that each of you has a duty to perform according to his own conscience; and I will content myself with doing what I feel is my duty, not wishing to coerce the remainder of you. But at any cost I will be faithful to principle. I hope that you will not misunderstand me, and think that I am trying to oppose you and to turn the matter my way. I have my rights and my conscience, and you have yours. I am merely telling you what I must do according to my judgment and my conscience. You must do what you think right according to your judgment and conscience.

Thus even those who would think differently would know that the one speaking to them had a conviction, and that he was of good courage. This would apply to the humblest walk in life—to a day laborer, or to a washer-woman—any person.

COURAGE PROPORTIONATE TO FAITH

There are trials and difficulties in the life of each one, great and small. The right kind of courage finds an opportunity to exercise itself in each of God's children. And this is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers. It is only to overcomers that any place will be granted in the kingdom. Whoever has not good courage will not be in the kingdom at all. Hence the lesson of our text is, Be of good courage; for this is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing his disciples on one occasion said, "Ye shall be brought before governors and kings for my sake; . . . take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18, 19) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances—perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

The Lord addressed these words to his disciples—the ignorant and unlearned. For them to be brought before kings and magistrates and judges would naturally cause them much apprehension. What should they say? How could they answer those men—those great, learned men! They were very humble, and they realized their ignorance; but the Lord guided them. Education was much less general then than now. Today, practically all are educated to some extent. The assurance of the Lord would, therefore, apply less forcefully to us today, than it would to the disciples then living.

But if we are in any straits, any difficulties, we are to remember that the Scriptures assure us that "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." (Psa. 34:7) This thought should tend to make us cool and collected in our minds, and should enable us to conduct ourselves courageously, feeling ourselves in this close relationship with him, and having the confidence that this thought would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes respecting us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate.

"FAITH CAN FIRMLY TRUST HIM"

The early disciples, thinking of Jesus and what he had said to them, thought: Jesus is certainly a good man; God would not allow any disaster to befall him. Thus they pondered, as they thought of the things that Jesus had predicted for himself. St. Peter said to him, "Thou art the Christ, the Son of the Living God!" (Matt. 16:16) And they thought, How could God allow any harm to come to him? So the disciples concluded that these things he had said must be figures of speech, just as when he said, "You must eat my flesh" and "drink my blood." So now when he said that the Son of Man would be crucified, they thought it was one of his peculiar sayings that they could not understand.

Hence they were quite perturbed, wondering and astonished, when he was arrested and taken before the Jewish Sanhedrin, and when, instead of using his powers and his eloquence, he was dumb, and allowed himself to be contradicted and maligned. Then he was taken before Pilate. Now, the disciples thought, Jesus surely will not hesitate before him! Hence the surprise and astonishment of the disciples again when things turned out so contrary to what they had expected. But such a course on our Lord's part was necessary in the heavenly Father's plan, not merely for the Lord Jesus, that he might suffer and then enter into his glory, but necessary also for the world, because the redemption price must be laid down, must be in the hands of Justice.

We see that the Lord has declared that his people shall not be especially protected along earthly lines; and if in his wisdom it is best in any way to bruise us and put us to shame, as was done with our Master, we are to be of good courage, and he will strengthen our hearts, because we trust in him, we have confidence in him. We know that he is too wise to err, and that there must be a motive, a reason for the permission, whatever it may be. We know assuredly that the saintly ones are precious in the sight of the Lord—are as the apple of his eye; and thus we know that all things are working together for good to us.

So we do not necessarily anticipate that a certain form of words will be given to us, before either judges or princes. We are not necessarily free from worldly condemnation. We are to remember that these words of the Master were applicable to our Lord himself and to the apostles; that Jesus was con-

demned and crucified; that the apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."—Psalm 27:14.

TEST OF THE APOSTLES AND ITS LESSON

"Watch and pray, lest ye enter into temptation."—Mark 14:38.

We recognize these as words spoken by the Master in the Garden of Gethsemane on the night in which he was betrayed. They were addressed especially, and with much force, to the eleven apostles who were with him, and more particularly to the three whom he had called apart to be a little nearer to him, as he went a little further on in the Garden to pray. The Master seemed to realize that wonderful events were to take place that night. But the apostles did not grasp the situation. Their ears were dull of hearing. They were not without loyalty —it was not a matter of indifference with them, but they did not comprehend.

We are to remember that at this time the apostles were not begotten of the holy Spirit, and could not, therefore, so fully watch with the Lord and pray with him as if they had been spiritually enlightened. Jesus had told them that he would be crucified, but they had taken this statement as one of his dark sayings. They had heard very many of the parables which he had given to the people, which they were not able to understand. He had told them that when the holy Spirit should come it would guide them into all truth and show them things to come.

Amongst those dark sayings Jesus had told them that he was the Bread that came down from heaven. This they did not understand, nor how he was like unto the manna of olden times; neither did they understand how the eating of this Bread would give them life. These things had been so mysterious that they could not accept them, and, as a result, many of those once interested fell away from him. They said, How could the whole world eat his flesh or drink his blood?—it is ridiculous! So they walked no more with him. But the apostles and a few hundred brethren continued to have faith in him. They said, There is some deep meaning in his words, and some hidden reason for his strange course; perhaps, as Jesus says, we shall in time understand. We see so many evidences that he is the Son of God that we must not stumble over these things. Thus they continued to believe in him, and to hold these obscure statements in abeyance in their minds.

IMPULSIVE PETER'S MISTAKE

So, when Jesus told them that the Son of Man must go up to Jerusalem, and that the Jews would crucify him, and that the third day he would rise again from the dead, they could not understand. He had already intimated that all the glorious promises referring to Messiah were applicable to him. How, then, could he be crucified? Accordingly Peter began to upbraid him, saying, What strange things you speak! It shall not thus be done unto thee. But Jesus said unto him, "Get thee behind me, adversary; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. 16:23.

Peter, of course, recognized the rebuke and knew that he had made a mistake. He had thought that some evil might happen to the Master, but no such thing as that he would be crucified. A few days before a multitude of people had cried, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9) There were a million or more Jews in Jerusalem who had hailed him as King. Therefore the apostles thought that the chief priests would not dare to do anything against him. And now they had partaken of the Passover Supper, and Jesus had said to them that he desired to eat the Passover with them before he should suffer. Peter had declared that, though all should deny him, yet would he never deny his Master. Evidently Peter said to himself, What would there be to make me deny him? I could not think of doing such a thing!

The disciples had thought that everything was propitious—so much so that Jesus found them disputing amongst themselves as to who would be the greatest in the kingdom. And they had been so engrossed with these things they were discussing that they could not think of washing each other's feet. Then the Master and the apostles had walked across the brook Kidron and to the Mt. of Olives. After they had entered the Garden of Gethsemane, Jesus took Peter and James and John with him and said, "Tarry ye here, while I go and pray yonder." Then he had returned to them, and finding them asleep had said, "Watch, and pray, that ye enter not into temptation." But they could not think of any temptation into which they could enter in that peaceful spot.

TRIAL AND VICTORY IN GETHSEMANE

Jesus had agonizing experiences in the Garden. He was fearful lest in some way he might have violated the law. He feared lest he had made some mistake and had not come up to the standard—the full requirements of the Father, in respect to the new life which he had begun. In such case his whole human life would be a failure, not for himself only, but for the world of mankind whom he had come into the world to save from sin and death. After the Lord had passed through his trial-experiences in the Garden, God sent him special help. An angel came and ministered unto him. We do not know the nature of this help; but if we can read between the lines, the angel gave him the assurance that he had fulfilled his part —he had rendered full obedience to the Father's will.

Just as soon as Jesus received this assurance, he became very calm. If he had the Father's favor, the Father's blessing, he could pass through any experience, no matter what it might be! Then he returned to his disciples intimating that he had gotten the victory. He was no longer in trouble. He had said, "My soul is exceedingly sorrowful, even unto death." But now confidence had come, in the assurance God had given him. No longer would it be necessary to watch and pray, so far as he was concerned.

RESISTING TEMPTATION AUGMENTS STRENGTH

We note that to the disciples this exhortation was specially needful at that time. With such peculiar trials and testings before them, if they had been watching and praying to God for wisdom and grace, lest they should fall in their temptations —enter into them—they would have had help to resist them. They would have fallen into temptation the same, but they would not have entered into it. Temptations may be presented to us many times a day, and when they come we may be deceived and misled. But a temptation resisted makes us so much the stronger to resist the next. And so the Apostle James says that we are to "count it all joy when we fall into divers temptations." (James 1:2) But no one could count a temptation a joy if, when it should come upon him, he would fall in it —enter into it.

St. Peter could never look back without regret to the moment when he denied his Master. If he had been watching and praying for guidance, he would have come off conqueror when Jesus was arraigned before the tribunal; he would not have thought of denying his Lord. He would have been stronger when the temptation came, and would have said, No, I will never deny the Lord! I will cast in my lot with him! Afterward he might have said, I tell you, brethren, it was a tight place! But I am rejoicing that I fell into that temptation and was yet able to come off conqueror in that terrible hour!

But Satan was desiring to have him, to sift him out, as it were. If, after he had denied the Lord, Peter had said, I will not back down now, I will give the Lord up entirely, and pass right out! then he would indeed have lost everything. But, although he was caught in the temptation, he ultimately gained the victory. It was cock-crowing time, and Peter, hearing the cock crow, said to himself, There, that is just what Jesus said—that before the cock should crow I would deny him thrice. So St. Peter went out and wept bitterly; and, after he had it out with God in tears and prayers, he started again in the good way. And so our entering into temptation may not mean our uttter rout. But the more we resist temptation, not allowing it to overcome us, the stronger characters we will become.

TEXT NOW APPLICABLE IN A SPECIAL SENSE

The experiences of the disciples in connection with this text have been, in the broad sense of the word, applicable to all of God's people throughout this Gospel age, but they are particularly so today. Now is the time for the church to be specially on the alert, to be attentive, to fortify themselves against the wiles of the world, the flesh and the adversary. As the poet Longfellow has expressed it,

"Be not like dumb, driven cattle;
Be a hero in the strife!"

We might be in the Lord's army and yet be like driven cattle. But we are to be intelligent. The Lord has given us an understanding of his plan. In this we have at the present time an advantage over the apostles, for they had not yet seen

the great divine plan of the ages and the significance of the sufferings of the church. We have much advantage in this way. Jesus had explained to them about himself: "Thus it behooveth the Son of Man to suffer and to enter into his glory." And he had opened the Scriptures to them as far as they were able to understand, and had indicated the necessity of his suffering. Still they could not clearly understand. But we have an advantage in that we know what the Lord's plan is; and so the words of our Lord are more forceful in their application to us than to the early church.

Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us—the great high calling—the most wonderful thing ever known in all creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

What may be the character of the temptations which shall come upon us, we may not clearly discern in advance; for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Watch, therefore, and pray always. The only safe way is to be always prepared; for our adversary, the devil, is seeking whom he may devour. He knows our weak points better even than we do, and is ever ready to take advantage of them. Each of us needs the Spirit of the Lord in his heart, as well as his "grace to help in time of need," if we would be overcomers. Our daily exhortation to self should be,

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

PATIENCE A CARDINAL GRACE OF CHARACTER

"Ye have need of patience [cheerful endurance], that after ye have done the will of God, ye might receive the [fulfilment of] the promise."—Heb. 10:36.

The Apostle is addressing the Christian church—You who have left the world, who have accepted Christ as your Standard-bearer, as well as your Redeemer, and who are seeking to walk in his steps, and have made consecration of your life to the Lord—"Ye have need of patience." To a certain extent you did the will of God when you made your consecration to be dead with Christ. But that will of God was more deeply impressed upon you when you began to realize more than at first what this sacrifice would mean, and that only those who suffer with Christ shall reign with him.

"After you were illuminated" you saw the matter clearly, and "endured a great fight of afflictions." This was well. But St. Paul goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold. They become weary in well doing. And he tells us that these thus cut themselves off from the favors, privileges and blessings belonging to the church of Christ. His exhortation is that those who are still loyal to God at heart continue so and exercise patience, remembering that this is one of the cardinal graces of Christian character. Many have naturally a little love, a little gentleness, a little patience, a little meekness, etc. But after we begin to grow in the graces of the holy Spirit, we need patience to control the flesh, the spirit of the world, the spirit of selfishness.

The will of God is in one sense of the word the standard of God—full perfection—that we should be like our Father which is in heaven. But God remembers that we are fallen creatures, and that we cannot do perfectly. Our text does not mean that we must do the will of God in the perfect and complete sense; but rather, as the Apostle elsewhere says, ours is a reasonable service. When we present our bodies living sacrifices to God, it is our reasonable service. God does not expect us to do that which is impossible.

THE PURPOSE OF OUR TESTING

What is this will of God? Stated in concrete form, "This is the will of God [concerning you], even your sanctification." (1 Thess. 4:3) As the Apostle teaches, consecration is a full and complete setting apart. If we do such a setting of ourselves apart at the beginning, then the Father sanctifies us—begets us as new creatures, and sets us apart. So we have, first of all, our setting of ourselves apart; and then God's acceptance by our begetting of the holy Spirit as new creatures, and his continued work in us.

We are doing the will of God when we fully consecrate ourselves to him, and attain a place in the new creation. But he wills to put us to the test. How much do we love God? How sincere are we? A soldier in an army might be loyal in time of quiet, but how would he be in time of stress? Would he desert the flag then, or would he prove himself a good soldier? He would need a great deal of patience. If he says he loves his country, his endurance and faithfulness will be tested in her time of need. He must go on picket duty; he must sometimes do menial work. He must endure wearisome marches, and many privations. All these things are required of a faithful soldier. If he is faithful, he is likely to be promoted, honored, for his faithful service.

So we are tested as to our loyalty. What are we willing to endure for Christ's sake? How fully are we submitted? How deep does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely, Shall we make the consecration?—but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?

God puts us to these tests because he has great honors to bestow on those who will be overcomers. They are to be a select company, and these will receive the promise. As the Apostle says, it is after we have proved our loyalty to the very last, that we shall receive the promise; i. e., its fulfilment.

THE ESSENCE OF THE PROMISE

When, where, what is the promise? Undoubtedly the promise will be received in the resurrection. The promise includes all that God has in reservation for them that love him—that love him more than they love houses and lands, or children, or parents, or friends, or husbands or wives, or self, or any other thing.

The particular promise that the Apostle refers to here is The Promise. All our hopes and blessings are centered in the original promise made to Abraham, when God brought him out of the land of Chaldea into the land of Canaan. God promised Abraham that in his seed should all the families of the earth be blessed. That has been the great promise for encouragement to the seed, to give them patience and fortitude. This is the essence of the promise—that those who receive the promise shall be the seed of Abraham to bless the world. The faithful in Christ will be associated with him in his kingdom—will have the honor of blessing all the families of the earth under this kingdom. Every creature of God shall then be brought to a knowledge of his truth, and shall have the opportunity of being restored, if he will, to perfection, to all that was redeemed on Calvary.

Now the opportunity is different. Now the selection is being made of those who will inherit the promise as the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The Apostle is in our text urging that we continue to be Christ's and to abide in him. All those who thus remain in him to the end will be glorified with him. In order to remain faithful, we must have his spirit of devotion.

NOTABLE EXAMPLES OF PATIENT ENDURANCE

St. James exhorts the church saying, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the apostles. And now he was calling the attention of their minds to something additional. He is urging, Look back into the past, and see that patient endurance has been characteristic of all who have lived holy lives. These examples should be lessons of encouragement to us, in addition to those we have in the living brethren around us!

Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be encouraged to note what God desires. In those who are his, he desires a willingness to endure patiently and loyally, thus manifesting true character, that which greatly pleases him.

As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for his sake, and not as experiences brought through chance upon them by the people. We

see Moses—how willing he was to suffer affliction because of his faith in the promise made to Abraham and his conviction that the promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah—how much his faithfulness cost him of hardship, and how patient he was. We see the same in Daniel the Prophet—his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the prophets. And we read their experiences were written for our admonition, our instruction. Although they belong to one dispensation and we to another, yet their experiences furnish us good lessons.—1 Cor. 10:6, 11.

PERSONAL APPLICATION OF THESE LESSONS

Applying these lessons to ourselves, we may say that to whatever extent we may be privileged to speak the Word of God and to suffer persecution therefor, if we take it with patience, it will bring us a corresponding blessing and commendation from the Lord. But we cannot think it would be pleasing to him if, when we suffer, we think, Oh, how terrible, terrible, terrible! Such an attitude would not be taking his Word for it, that "All that will live godly in Christ Jesus shall suffer persecution," and that all things shall work out for our good.—2 Tim. 3:12; Rom. 8:28.

When Job was rich, prosperous, God tested him by taking from him all his family, all his wealth, his health, and even allowing his wife to turn against him. Yet in all this Job did not turn against God. He did indeed express wonder, but he looked to the Lord in faith and said, "Though worms shall destroy this body, yet in my flesh shall I see God." I shall yet receive the manifestation of his favor, and learn what he means by these experiences, these afflictions, coming upon me. "Though he slay me, yet will I trust in him."—Job 13:15.

After his testings had been accomplished, God gave him back children, houses, lands, friends. And these coming in abundance shadowed forth the blessings of restitution—how the tribulations of mankind will eventually work out for good to those who will love God. If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in his arrangements, will take afflictions and trials joyfully, these will surely work out good to them—"a far more exceeding and eternal weight of glory."

GOD BURIED MOSES, HIS SERVANT

NOVEMBER 16.—Deuteronomy 34:1-12.

"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

Moses is one of the grand characters on the pages of history. His nobility looms up as a great patriot, general, judge and ruler of his people; and still more grand does he appear in his relationship toward God. He was the personification of obedience and loyalty as a servant of Jehovah. In this he typifies the "greater than Moses," Messiah. As we read, "A Prophet shall the Lord your God raise up from amongst your brethren like unto me" (Deuteronomy 18:15)—I am a diminutive picture or representation of that great Teacher, Leader and King whom Jehovah will anoint to be the real Deliverer of Israel and the world from the bondage of Satan, sin and death.—Hebrews 2:14, 15.

Any one may discern something of the greatness of Moses from the records. Any one may perceive that it required great patriotism to forsake the courts of Pharaoh to cast in his lot with his brethren, the Jewish nation, and to become their leader out of bondage to the land of promise. Any one can note the patriotism of the man when, as mediator for his people, he pleaded with God for the forgiveness of their trespasses, declining the proposal that the nation be cut off and that he and his family inherit the promises instead. Any one can see that great faith in God was necessary for the position occupied by Moses. But only comparatively few see the real depths of Moses' character; for only a few grasp the real situation and realize the divine call to the nation of Israel and the work of Moses as their mediator.

MOSES, THE SERVANT OF GOD

We cannot help feeling sympathetic toward this grand servant of God—"the meekest man in all the earth"—in respect to the particular cause which, as a penalty, barred him from entering Canaan with his people and made him, in a typical way, a representative of those who die the second death. After so many years of patience and long-suffering and loyalty to God, in an unguarded moment Israel's great mediator failed in meekness and in loyalty. Directed by the Lord to speak to the rock, which on a previous occasion he had smitten, Moses petulantly smote the rock the second time, saying to the people, "Ye rebels, must we bring you water out of this rock?"

The rock whence came the life-giving stream represented the Rock of Ages—Messiah, who was to be smitten once more. Compare Hebrews 6:6.

The fact that Moses was used as a type of the second death class in no sense implies that he experienced the second death, nor that he cut himself off from divine favor. The punishment which he received merely helped to complete the typical picture—he might not enter Canaan—he might not enter the promised land.

CANAAN VIEWED FROM MT. PISGAH

Pisgah is one of the peaks of Mount Nebo. From it Moses got a considerable glimpse of the promised land, toward which his eye of faith had looked for eighty years and toward which he had laboriously guided the nation of Israel for forty years. This grand old servant of God, fully resigned to the divine will and arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there. His place of sepulchre was hidden—doubtless to prevent anything of the spirit of idolatry. The New Testament declares that Satan strove for possession of the body of Moses, doubtless with a view to using it in some idolatrous way, but Jehovah forbade.

MOSES DIED AND WAS BURIED

We are not to overlook the fact that Moses died, and that he will not live again until the divinely-appointed time when, under Messiah's kingdom, he will be resurrected. Meantime he has slept with his fathers, as the Bible generally records of all who died.

The account of the transfiguration of our Lord and the appearance of Moses and Elias with him in that vision must not be made to contradict the statement that Moses died, and that the only hope for anybody is by a resurrection from the dead. (1 Cor. 15:13, 14) We have Jesus' own word for it that neither Moses nor Elias went to heaven. He declared, "No man hath ascended up to heaven." (John 3:13) Jesus explained that what the disciples saw on the mountain was not a reality, but a vision—just as the trumpets, beasts, etc., of Revelation are not realities, but visions. "Tell the vision to no man." (Matthew 17:9) St. Peter, who witnessed the vision, declares that it was a representation of Messiah's kingdom. (2 Peter 1:16-18) Moses represented one class and Elijah another, as participators with Jesus in his Messianic glory—in the kingdom which is to bless the world, the kingdom which, established on earth, will quickly correct wrong and effect the accomplishment of God's will as completely as it is done in heaven.

GOD'S PROMISE TO ABRAHAM

At the foundation of all of God's dealings with natural Israel and with spiritual Israel lies his great promise made to Abraham and bound with an oath—"In thee and in thy seed shall all the families of the earth be blessed."

God purposed from the very beginning that the curse of death should not be an everlasting curse on the race. From the beginning he purposed in himself the healing of sickness, sorrow and pain, and that the time would come when he would roll away the curse. From the beginning he premeditated sending the Lamb of God, who by redeeming the world should take away its sin, lift the curse and bring in a blessing to mankind in its stead. Yet the first clear statement of this divine purpose was made to Abraham—that himself and his posterity should be associated with God in the great work of human uplift and blessing.

Although God knew that no member of the human family could perfectly keep the divine law, nevertheless it was expedient that this matter should be exemplified. Hence, before God was ready to bring in the Messianic blessing, He made a proposition to Abraham's posterity through Jacob—suggesting to them that if they would show their loyalty by keeping the divine law God would be ready to use them as the promised seed of Abraham for the blessing of all nations. Israel's sixteen centuries of endeavor under the law are summed up by St. Paul, saying, "By the deeds of the law shall no flesh be justified in God's sight."—Romans 3:20.

PREPARATION OF THE SEED

This led up to Messiah's time. The Logos, by virtue of a special birth, became Jesus and sacrificially laid down his life, in harmony with divine foreknowledge. To him were gathered such of the natural Israelites as were saintly at

heart, to be his disciples—to share in his sufferings and death and to be made partakers of his glory and exaltation to the divine nature. These elect, or select, ones are with Jesus to constitute the antitypical Moses. To this end they were called, or raised up from amongst their brethren, as Moses prophesied. Not enough of such "Israelites indeed" being found, divine wisdom has been calling and selecting others throughout this age from amongst the Gentiles—from every kindred, nation, people and tongue.

Thus gradually God has been preparing the great Prophet, Priest, King and Judge, who during the thousand years of Messiah's kingdom will be the Mediator between God and all who desire to draw near to him and to receive his blessing. These will be related to the repentant world as the priests of Israel were related to their nation; but their work will be efficacious, and not a failure, because based upon the "better sacrifices" for sins (Heb. 9:23), and therefore backed by divine power in the forgiveness of sins and the deliverance of the willing and obedient out of bondage to sin and death into the glorious liberty of the children of God. This grand antitype is before us and will, we believe, soon have its glorious accomplishment.

The Messiah whom God is thus preparing, composed of Jesus the Head and all the elect of Israel and of the whole world, the body of Messiah, will, like the type, be very faithful, loyal, patriotic toward God and toward the people. Indeed, it is one of the tests of these that they shall be willing to lay down their lives for the brethren and be faithful to the principles of the divine character even unto death.

MOSES' MESSAGE TO ISRAEL

The Book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death.

The first address begins with Chapter 1:6 and concludes with Chapter 4:40.

The second address begins with Chapter 5 and extends to the end of Chapter 26.

Third address, Chapters 27, 28.

Fourth address, Ratification of the Covenant, Chapters 29 and 30.

Joshua appointed to be the successor of Moses, Chapter 31:1-8.

The Song of Moses, Chapter 32—"The Rock of Israel"—delivered on the very day in which his summons came.

The Blessing of the Tribes, Chapter 33, on the same day.

The tenor of these addresses was hope toward God, faith in the promises and loyalty to their covenant engagements.

FERVENCY OF SPIRIT NECESSARY TO OVERCOMING

"Not slothful in business, fervent in spirit, serving the Lord."—Romans 12:11.

This text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable.

We ask first, Why should the great Creator of all things, the Upholder of all things, need our service? And the Bible answers us that God needs no service whatever, that he is quite competent to carry out his own plan, but that he is pleased to have the co-operation, the sympathy, of his own servants—not only of the human family, but also of the spiritual family—that God is not making an exhibition of his own power, but that all of his intelligent creatures are permitted to become more or less participants in the one plan of which he is the center.

This is particularly true of the earth. God permitted the adversary to overturn things, and has permitted sin to have its course, in order to illustrate certain great principles that operate in the universe, according to certain laws. Whoever violates the principles of righteousness will have proportionately an unsatisfactory experience, as sin is contaminating and contagious. And so what might appear as God's inability to control sin and its evil influences will ultimately be seen from a different standpoint—illustrating his justice, wisdom, power and love.

As some great business firm might say, Now we do not need any capital, but we will hold the balance of stock, and allow some to go out amongst the employees, so that each one may be associated in the business—have an interest in the business; just so God makes use of capital, having plenty otherwise himself. God therefore arranged the plan just as it is.

In God's plan, the Logos was to have the first opportunity of becoming man's Savior and of bringing everything earthly to a condition of full perfection. God so arranged the matter that it would require a death to redeem mankind. God could have imposed a different penalty. He could have put a penalty of ten years of disfavor, or what not, for the first act of disobedience. But he did not. He put the penalty of death. And then he made the proposition to the great Logos that if he would carry out his plan of being the redemption-price for Adam and his race, which would cost him his life, he would be granted still greater honors.

So the Logos left the glory that he had with the Father and humbled himself to become a man and to die, even the death of the cross. "Wherefore God hath highly exalted him." In this way our Lord Jesus was permitted to be a co-laborer with God. He was required to be faithful, zealous in spirit, fervent in spirit. And we read of him, "The zeal of thine house hath consumed me." He was to be self-sacrificing and not self-seeking.

The pictures of these things were given aforetime—before he came into the world. As Moses lifted up the serpent in the wilderness, so should the Son of Man be lifted up, etc. It required a great deal of fervency of spirit to carry our Lord through all the bitter experiences of his earthly existence. He needed to have a great deal of faith in the Father and a great deal of devotion to the Father. And the fact that he overcame the difficulties shows that he had the faith and the fervency.

WHO SHALL BE ABLE TO STAND?

But our heavenly Father's plan is even broader than this. He planned that Jesus should have associates. And so the Apostle declares that God, who foreknew our Lord Jesus as the great Shepherd of the sheep, foreknew us also by him—with him. And if we partake of his sufferings in this present time, we shall also share with him in the glories to follow. This was premeditated in God's plan from before the foundation of the world.

This feature of the plan began to operate at Pentecost. Those who had already believed in God as a Savior, and who had tendered their hearts to the Lord, could not be accepted until Jesus ascended up on High and made application of his merit for them—on behalf of all such. The holy Spirit was given at Pentecost. Immediately they were privileged to begin a service for the Lord—a service that was made necessary in God's arrangement. He could have done without this service, but he did not—he arranged to have this very service. He purposed that a witness should be given to the world, to gather out a people for his name, and that those who should give the witness should show their faithfulness in the trials and tests that would come to them.

The Father is seeking such to serve him as serve him in spirit and in truth. Therefore he allows the way to be made narrow by the opposition of the adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the adversary to do this, but he permits it, not because he is limited in power and could not cause it to cease, but because he is testing all who would be followers of Jesus. And he wishes to have no others in that elect company than those who are fervent in spirit. Therefore are there such services and such tests.

THE CAUSE OF OPPOSITION

The great business in life of those who would honor and serve the Lord is to serve the brethren and the truth. Everything that represents the truth these soldiers of the cross are to uphold—everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren and the truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition—to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of his spirit for God and his arrangements consumed his life. So it must be with all those who serve God—those who walk in the Master's footsteps. This must be the chief business in life for God's people.

HOW TO REDEEM THE TIME

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambition to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the Gospel leads us rather to lay up treasures in heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries in life as possible, in order that they may lay down their time and strength in his service. And the more they do this, the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business—the same in which our Lord engaged when he was a youth—he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

In proportion, therefore, as we imbibe the truth, in that same proportion will be our desire to be fervent in spirit—in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as unto the Lord. And we might give too much of our time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the household of faith need so much. "What do they need?" They need the truth. "Is the truth, then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this truth. We would rather suffer the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of him who has called us out of darkness into his marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with him in his great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil.

ISRAEL UNDER A NEW LEADER

NOVEMBER 23.—Joshua 1:1-9.

"Be strong and of a good courage."—V. 9.

Israel spent thirty days in mourning for their great leader, Moses, yet with one accord accepted Joshua as their new leader by divine appointment through Moses. Like other Bible heroes, Joshua was renowned for his faith and his loyalty to God. At the time of taking Moses' place he was in his eighty-third year, yet full of vigor, and evidently the best qualified man for the position. He and Caleb only had been of mature years when the Israelites left Egypt. They only had been witnesses of God's marvelous dealings with his people. They two had been the spies who brought an encouraging report of Canaan, which the people refused and on account of which refusal the adults died during the succeeding forty years of wilderness journeying.

The fact that Moses was vigorous at one hundred and twenty, and Joshua at eighty-three, speaks loudly to us in confirmation of the Bible's teaching that Adam was created perfect, and that the entire race has since been fallen in sin and death—sharing Adam's penalty, "Dying, thou shalt die." The intelligence of these men, as well as their vigor, quite contradict the Evolution theory; for this very Joshua had been one of the slaves in Egypt.

ISRAEL'S REAL LEADER—GOD

Not for a moment are we to lose sight of the fact that God had adopted the nation of Israel and entered into a special covenant with them; and that, therefore, He was their real Captain and Leader—Moses, Joshua and others being merely His representatives and mouthpieces. We have already referred to the reasons for the adoption of Israel by the Almighty, and in a subsequent lesson will consider them more fully.

THE NEW LEADER'S NAME

Joshua's name was originally Hoshea, the same as that of the Prophet Hosea, signifying salvation. To this was prefixed (Numbers 13:16) *Je,* an abbreviation representing the word Jehovah. Thus the name became Jehoshua, signifying Jehovah's salvation. This was shortened to Joshua and Jeshua. (Nehemiah 8:17). The Greek form of this word in the Septuagint is *Jesous*—Jesus.

For twenty-seven years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city, but he divided the land amongst the tribes and governed the people with great acceptance, dying at the age of one hundred and ten.

It would not do for us to contrast Joshua with Moses as a leader; for they were men of totally different types. Indeed, any one contrasted with Moses would be disadvantaged, so high did that great statesman tower above the average of humanity then or since. But while Joshua could not be Moses, the leader, commander, law-giver, he was faithful as a follower of Moses, as one who obeyed the divine law, and whose faith and influence with the people were helpful to them. He was just what God wished him to be, and whoever is worthy of such a testimony is truly great.

The Lord's command to Joshua was, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. . . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. . . . Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

THE LAND OF PROMISE

That Joshua and Israel in conquering Canaan should take forcible possession of it is called in question by some. They ask, By what right might one branch of the human family destroy another and seize their land? Where is the justice of such a course, not to mention the absence of love? How could the Golden Rule be applied to such a course—do unto others as you would be done by?

There is but one answer to this query; and, rightfully seen, it is a satisfactory answer. The Lord declares that the earth is his, that he gave it to the children of men, as represented by Father Adam. (Psalm 115:16) But the gift was conditioned upon obedience and loyalty—disobedience, disloyalty, being punishable by death. Adam incurred this penalty; and his children, under the laws of heredity, shared it with him, because born in sin and shapen in iniquity. Thus all human right in the earth was abrogated by the death sentence upon the sinner.

God purposed in himself the recovery of Adam and his family from the curse of death—through Messiah—through his death and by the power of his Messianic kingdom, not yet established. In preparation for these blessings to come, God laid hold upon the nation of Israel and blessed them by making a covenant with them. Although they could not fulfil the terms of the covenant and obtain the choicest blessing of God, nevertheless the Israelites were greatly blessed by their Law Covenant, and many of them were fitted and prepared by it for cooperation with Messiah in his kingdom in due time. Meantime, the experiences of Israel were overruled by the Almighty, to make of them types and symbols illustrative of the divine plan as it will be finally outworked on a higher plane.—1 Corinthians 10:11.

In carrying out this arrangement with Israel, God promised them and gave them Palestine. He explained to them, nevertheless, that this gift was not because of their worthiness, but because of his favor toward them in pursuit of his own great plans previously outlined to Abraham. He further explained that the people of Canaan were not making progress, and that their further continuance would be neither for their good nor

for the Lord's glory—as with the Sodomites, whom God took away as he saw good.—Ezekiel 16:49, 50.

TO SHEOL, NOT TO TORMENT

It is well that we should remember that the Bible hell, to which the Canaanites went when they were slaughtered, is not the hell of torment pictured to us in the creeds. Their destruction by the Israelites sent them to sheol, to hades, to the tomb, where "there is neither wisdom nor knowledge nor device." (Eccles. 9:10) There they sleep with their forefathers—just as we read of all the good as well as of all the evil ones of that time. Abraham slept with his fathers, who were heathen men.

All through Bible history we read that both good and bad, dying, were gathered to their fathers—slept with their fathers. There they are still, waiting for the glorious resurrection morning, when Messiah's kingdom, having inaugurated a reign of righteousness, will bring the earth to its Edenic condition and bring back eventually every man in his own order—all that sleep in hades, in sheol, in the tomb.—1 Corinthians 15:21-29.

Death with humanity is totally different from death with the brute, because of the divine promise that there shall be a resurrection of the human dead, the just and the unjust; and because in fulfilment of that promise God has already sent his Son. Jesus already has died for human sin, thus opening up the way for the resurrection—that God might be just and yet be the justifier of those accepting Jesus.

True, few have accepted him as yet, because few have come to a knowledge of the truth. The great masses of the world are still blind and deaf, and know not. The glorious promise is that in Messiah's day not only shall all be awakened from the tomb, but the knowledge of the glory of God shall fill the whole earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped. All will have the opportunity of returning to divine favor under Messiah's kingdom. Those refusing to come into harmony will be classed as wilful rebels, and will die the second death.

The nation of Canaan, like all other nations, will have a share in that glorious time when Jesus, the Light of the world, will lighten every man which shall come into the world.—John 1:9.

From this viewpoint, the taking of Palestine from the people who were using it to no profit themselves, and the giving of it to Israel for the enactment of types of good things to come, was not injustice, but wisdom. And taking away by the sword the people already condemned to death was just as proper as if they had been taken away by famine and pestilence. In any event, the divine provision for them all through Christ is a blessing, which will reach them in Messiah's day, when the earth shall be free from the curse. Then the curse will be rolled away and the blessing of the Lord shall be rolled upon them, when the enlightened will love righteousness and hate iniquity. To all such there will be no more sighing, no more dying, no more crying. Wilful evil-doers will be destroyed; and all the earth having been brought to perfection, God's will shall be done on earth as perfectly as it is done in heaven.

MORE ABOUT THE GREAT PYRAMID

Brother Morton Edgar has recently issued a very neat little book dealing with the Pyramid, and corresponding in size and shape to the Karatol and India paper STUDIES IN THE SCRIPTURES. It is on India paper, cloth-bound, two shillings (fifty cents). We are informed that it treats the passages of the Pyramid very critically and finds that many of the measurements are closely corroborative of the time features of the divine plan presented in the STUDIES IN THE SCRIPTURES. We are advised that it gives seven different corroborative proofs that the close of the year 1914—namely, about October, 1914—will mark the closing of the Times of the Gentiles, and the beginning of the Messianic reign. Many of the dear friends are rejoicing in these corroborations.

Any desiring to procure these books can send their orders to our office, or to Morton Edgar, 224 W. Regent street, Glasgow, Scotland.

We wish still, however, to reiterate what we have said from the first respecting the date of the close of the Times of the Gentiles; namely, that the calculations as we presented them in Vol. II, STUDIES IN THE SCRIPTURES, are the truth to the best of our knowledge and belief. Nevertheless, there is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge. We remind our readers that our consecration to the Lord is not to October, 1914, nor to any other time except that mentioned by the Savior—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

CHOOSING ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI, on the subject of election of servants for the classes—elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent. of the class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent. should be encouraged to obstruct the class and hinder an election.

Strictly speaking, a majority of one in a class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If, for instance, a class numbered one hundred, fifty-one of these would have a right to decide respecting who should be the servants of the church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a class of one hundred six elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent. basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the class is not to be left without an elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be elders and ensamples to the flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the church, and, of course, would not be qualified to be servants themselves.

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the church who has not taken the special vow which so many of us have found very helpful, and which has been recommended to all? We cannot make the vow a test of brotherhood, for, even though we believe that the Lord has specially brought it forth at this time, and that to a certain extent he intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear elders and deacons amongst the Lord's people everywhere

could see eye to eye with respect to the reasonableness of the vow, and its harmony with the divine Word and with our consecration vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting elders or deacons a preference might well be given to those who have taken the vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead classes are acceptable in every way and are not opposers of the vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple vow might injure them while it helps others. We may not understand the processes of their reasoning, nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

SOME INTERESTING LETTERS

PROSPEROUS MEETINGS IN GERMANY

Dear Brother Russell:—

Brother and Sister Rutherford have just left for Zurich. The eight public meetings were quite a success:

		Addresses recd.
Hamburg	2,500; hundreds turned away.....	616
Berlin	3,000; 500 of these in a second hall.....	620
Dresden	1,600; 750 turned away	700
Leipzig	1,500; several hundred turned away.....	442
Elberfeld	2,500;	740
Siegen	800; 200 turned away.....	288
Cöln	2,000; several hundred turned away.....	346
Stuttgart	4,000;	1,232
	17,900	4,984

Together with the 16,000 addresses received in the last few months in connection with my discourses this makes 21,000. We will do what we can to feed these through our few able colporteurs. They all received a copious supply of literature. Where it seems impossible to canvass these addresses soon, we will send them a handsome little circular illustrating the volumes.

Surely, the hungry ones can have food for thought and heart! We are much encouraged.

We are having a local convention here today and another public meeting tomorrow evening. I will do all I can to encourage the friends in the work and to show them the great privilege of service.

With much love in the Lord, O. A. KOETITZ.

THE WORK IN HUNGARIA

Dear Brother Russell:—

The work in Hungary is much more difficult than in America, because the friends, with few exceptions, are very poor, and the work must be done on a much smaller scale. All would gladly work if they could find work to do. (This evidently refers to labor conditions.) We were obliged to give a number of the books free, and we were glad to be privileged thus to serve the Lord.

Last year I had 50,000 PEOPLES PULPITS and also 400 volumes of STUDIES IN THE SCRIPTURES in Hungarian. These are all out now, and more are ordered.

There are at present forty-two small classes in various counties, in which we are received with gladness, and they rejoice with us in the revelation of present truth. The eleventh and twelfth of May we had a little convention, about 100 being present. How good and how pleasant it was to be there! (Psa. 133:1) Some strangers were among us that gave evidence of being interested.

Seven brethren were elected as workers and servants of the truth—Brother Kis, myself and five others. We have conventions semi-annually, and spend the time in building one another up and studying the divine plan. We rejoice in spirit with the brethren at a great distance, with whom we seldom come in contact. We had a baptism service, at which seventeen brethren and ten sisters symbolized their consecration into Christ's death. About 1,000 people were present at this service, even the police, and it was a blessing that they were there, for somebody wanted to create a disturbance, but the police quickly restored order. Praise the Lord!

We believe that none of these blinded men will be able to destroy the work of the Lord, but rather that all things will be done after the counsel of his own will. One of those who are now opposing the truth was with us for two years and was very zealous in spreading the truth; he gave up a paying position to be more fully used in the service, and because of his activities was cast out of the Baptist church. I received much help from him financially, and through his efforts I was privileged to lecture in the Baptist church. Now, however, he has turned against us.

There is great need at present for a brother who can speak both Roumanian and Hungarian, to help the friends and to aid in building them up to the full stature of a man. (Eph. 4:13) Pray the Lord of the harvest to send more laborers into the vineyard.—Matt. 9:37, 38.

The pastors and priests of various denominations have sought to stop our work in a legal way. We were haled before the court. We have been able so far to defend our course. We hope also in the future to be able to hold high the divine banner, going forth and following the living Captain of our faith, as well as his honored servant, our beloved Pastor C. T. Russell, and say with the Apostle Paul, "We are not ashamed of the Gospel of Christ."

KARL SZABO.—*Hungaria.*

SOBERNESS, DIGNITY, REVERENCE

Dear Brethren:—

My attention was attracted by a peculiar little laugh that accompanied a brother's effort to lead a meeting. This "little" laugh kept up through all his talk, but seemed to be more pronounced when he seemed to feel he had given a "deep" thought, when he would "heh-hah, heh" in a very peculiar way. This was about three years ago. I have noticed it in different brethren and upon many occasions since, and more particularly during the past year. To me it seems very undignified and has got to where it is very disgusting to me. The serious thing about it is, it seems to be "catching," often involving several in the class, and the meeting is made peculiarly strange. Even with strong resistance I find myself indulging to my shame, sometimes. Even other brethren who seem to be more dignified and modest than I are often affected and I notice they seem to realize it. Those who practice it don't seem to realize it, but seem to use it as a kind of emphasis to what appears to them to be a very deep thought or explanation.

LITTLE POLISH CONVENTION

Dear Brethren:—

Thinking that news of the welfare of the Polish friends would be gladly received, as well as of all of the saints, I desire to mention something of the results of our efforts to be built up in the most holy faith and in fellowship and in love.

The two classes of Polish friends (one in Milwaukee, Wis., and one in Chicago) arranged for a two-days' convention, or union meeting, which was held August 31 and September 1, 1913, in Kenosha, Wis., midway between the two localities. A program was arranged for, calling for nine discourses and two symposiums and a testimony meeting. Two of the discourses were for the public in the same hall; one, "The Plan of God," and the other, "Baptism." There were also symposiums on the "Fruits of the Spirit," and on the "Attributes of God." All the friends were much refreshed and encouraged to run on in the narrow way. A good time spiritually was had. It was hard for the friends to depart, and nearly all of the faces expressed a desire to continue the convention and special fellowship with God, for our heavenly Father blessed our meeting wonderfully.

Arrangements were made for the giving of an opportunity, to those desiring, to symbolize their consecration unto death to do the heavenly Father's will and to follow the Lamb whithersoever He goeth. There were twelve immersed, six brethren and six sisters. The immersion took place in the lake. Although the lake was quite rough, the friends, and especially the sisters, who would never venture into the water under other circumstances, went bravely and yet with a dignity that characterizes all immersion services of the true saints of God, showing under a picture their death with Christ. While the friends were being immersed the remainder stood on the shore and sang in Polish, spiritual songs prepared for the occasion, such as "Happy Day," and "Our Best Friend," to the tune No. 134 in the hymnal, and several others which

made the service very impressive and upbuilding for the singers and the immersed ones. That moment of witnessing will be long remembered by all present. A love feast was arranged for on the order held at the general conventions of the I. B. S. A. After this all went back to their duties, filled with the Lord's holy Spirit. Such a wonderful blessing was realized that it would be almost impossible not to say something about it.

Praying for further blessings on these and the saints of God everywhere and with Christian love, I am,

Your brother in the One Hope,

W. K.—Ill.

PHOTO-DRAMA OF CREATION

Unexpected difficulties have from time to time arisen hindering the presentation of the drama. Perhaps the Lord's time for it has not yet come. The present outlook for it is not favorable for public work before the first of the coming year.

We have on file the applications of those who desire to serve in this department of the harvest work. More applicants have already sent in their names than we shall probably be able to use for some time. Should more help be desired, mention of the same will be made in these columns.

CLASS DEPOTS FOR BIBLE STUDENTS

Some of the larger classes have found it very convenient to appoint one of their number as literature stock keeper. He is supplied from the local Treasury a sufficiency of money for such a stock of books as the class will probably use during a month or more. This he keeps under his charge, and supplies to anyone desiring literature at the same rate as though he himself ordered from Brooklyn or London. He also is usually given charge of the volunteer matter, and special free literature, dealing with interesting subjects. From him, at meeting times, the class can secure literature, and thus often use much more than if they had been obliged to order from headquarters.

We recommend the plan as having some good features, and worthy of consideration by all classes. We advise the selection of a brother or sister for this service who has some acquaintance with business, and, if possible, one who has access to a typewriter.

Keep a fair supply on hand. Order in good time, for express charges are much higher than freight rates—we should be economical in the use of the Lord's money. Supplies for "Pilgrim Meetings" should be ordered at least four to six weeks in advance, according to distance.

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THE DAWN OF THE MORNING

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness."—Romans 13:12, 13.

For a long time the world had been more or less in darkness, in sin, in ignorance, in superstition. By one man's disobedience sin entered the world. This darkness still continues. "Darkness covers the earth, and gross darkness the people." The Bible accounts for this condition of things by explaining that man by heredity is born in sin, and that additionally Satan takes advantage of the situation, with a view to further alienating mankind from the great Creator, and thus, if possible, preventing any reconciliation that might ever be undertaken.

Satan is called the prince of darkness, and he is working in the children of disobedience. The children of disobedience being far more numerous than the children of obedience, it follows that the present is a dark time. The Bible tells us that God will not leave mankind always in this darkness; but that the curse shall be rolled away and all the darkness shall be dissipated, and instead, shall come his blessing, his light. The light of the knowledge of the glory of God shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14) Provision for this recovery was made in the divine purpose, before the foundation of the world.

THE LIGHT OF THE WORLD

About nineteen hundred years ago God began to take steps to bring to pass the things which he had promised. The first step was the sending of his Son, that he might be the Redeemer of man. Our Lord is spoken of as being a great Light, in the same sense that the heavenly Father is called the Father of Lights. Jesus said, "I am the Light of the world." Mankind, under the influence of Satan and their own imperfect judgments, became twisted in their minds, and are in a state of darkness, so that they cannot reason correctly. The majority are not able to see the desirability of the truth, and so they live in darkness—"darkness covers the earth."

However, we have every reason to believe that there are a choice few in the world, who love righteousness and hate iniquity. And this class God desires to take out first. The selection of this class has been going on throughout the Gospel age. The majority of the world would doubtless prefer right rather than wrong if all the conditions were favorable. If they could be as comfortable financially, as popular socially, etc., by serving the right as by serving the wrong, they would much prefer to serve the right.

These are really good people. They have a preference for the right. They are very moral, very just. And yet their preference for the right is not so strong that they would be willing to lay down their lives for the right. It is one thing to say, I love the cause of God; and it is another thing to say, I will devote my time, strength, fortune, all, to it.

But it is only the latter kind that God is calling now—those who are willing to take up the cross in the interest of truth and righteousness. And to these God gives encouragement, assuring them that he appreciates their love of righteousness; and that if they persist in the course of faithfulness they will be made associates with Christ in his kingdom. He tells them that he is seeking just such a class. And these are encouraged and inspired to keep on, as God sets before them the glorious hope of the Gospel—the divine nature and glory.

RESPONSIBILITY PROPORTIONATE TO LIGHT

But all this is going on in the night time; for, although Jesus came into the world, and is to be the Light of the world, this Light has not yet illumined mankind, nor scattered the darkness. The Jewish people had the light of the moon, in the sense that the Law Covenant and its promises were like the moon, which shines with a light reflected from the sun, a light not its own. They had the light of the moon, if they wished to walk in its light. But they often went from the light of their Law and walked in the shadows. The Jews also had stars—Abraham, David and the prophets. These were luminaries that shed more or less light upon their pathway.

But when Jesus came, he was the great Light of the world; i. e., he was the one chosen of God to be the Light of the world. But Jesus as a man was not this light to all. The light that shone from him while he was in the flesh was very local. And even to many of those upon whom it shone, his light was obscure, because of their ignorance, blindness. Jesus intimated that some could see the light and others could not: "Blessed are your eyes, for they see!" (Matt. 13:16) He also intimated that some of the Jewish leaders saw to some extent, and were responsible for what they saw.

Our Lord presented to them the true light. They had been hoping to attain the blessing God promised in his covenant with Abraham. They knew from the teachings of the law that they must be holy. But they did not realize how high is the true standard. Consequently they thought they could keep up a certain standard of outward conduct, and thus become the seed of Abraham. And when Jesus said to them, You are so careful to keep the letter of the law that you would strain out a gnat from your drink, and swallow a camel, he intimated that they were very careful about the small things, and would let great matters, important things, pass by!

Jesus told them they would devour widows' houses; that is, that they would take advantage of this or that technicality of the law to take possession of a widow's substance. And in thus doing, they were violating God's law, which is a law of justice and love and mercy. It was only the few therefore, who were Israelites indeed. And these would be the true seed of Abraham—the select few of that nation.—Rom. 9:6; Gal. 3:16, 29.

THE TRUE LIGHT-BEARERS

So the selection went on, and the faithful ones, having the right spirit, the same spirit that Christ had—love for justice, love for God and God's law—these were selected—the elect of that people. These not being a sufficiency, God continued to select others from different nations. To his disciples Jesus said, "Let your light shine before men;" and again, Put not your light under a bushel; but put it on a candlestick, that it may be seen of others. And so all of God's people have been lights. Those who have the holy Spirit are the only true light-bearers in the world. Others may have various lights—science, geology, chemistry—but much of their light is darkness. Our Lord, however, was referring only to the light on God's plan.

Some who have light on morality, say that they will not become intoxicated, will not use profanity, etc. They may have light in those directions, but this is not the true light. Much of the true light has been lost on the whole world, though they have still some of the original light remaining, as is evidenced in man's conscience and moral sense. Saul of Tarsus had some of this light, and yet persecuted the church. Conscience is not a sufficient guide. We need the light of God's Word.

The holy Spirit is the light of the church, by which we are being specially guided into the truth. St. Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. (2 Peter 1:19) The light on the path of the just "shineth more and more unto the perfect day." We are still in the dark place, and shall be until the darkness gives way and the day is here. And so, as St. Peter says, we have need of this Word of prophecy "until the day dawn." Thus we find that one Scripture helps to elucidate another.

Apparently many of our Christian friends have the thought that the Apostle meant that the Lord might come at any hour, on any day. But when we come to understand the Scriptures, and know that God has fixed times and seasons, and when we learn more about God's plan, we see what he has revealed respecting the length of the night and the time for the dawning of the morning. The Apostle had sufficient knowledge to realize that the morning was coming and that the night would then have an end. He knew that Christ at his second coming would be the Sun of Righteousness. We also know this. He knew that Christ would be the Light of the world. We likewise know this; and that the glorified church will be, with Jesus, the Sun of Righteousness, which will arise with healing in its beams, and will enlighten the world, and lift it up and bless it.

SIGNS OF THE DAWNING

We know something of God's times and seasons. There is a great difference, however, between knowing the day and the hour and knowing the times and the seasons. You might know that your Pastor intended to go sometime this season to Great Britain. When the season arrives you might say, Well, this is the season. Yes, but you would not know what steamer he would take. You say, We know the time he will reach London, but do not know just the day the boat sails. And thus the Lord has guaranteed that his people shall not be left in darkness—that we shall have light and knowledge sufficient—that we shall not be in darkness with the world.

Just so surely as we are of the brethren, just so surely that day will not come upon us as a thief. We shall know how to expect it. We shall know about the time. Those who think that the apostles had no knowledge of the matter have, we think, taken a superficial view of some of the Scriptures. Take, for example, the text under discussion. "The night is far spent, the day is at hand." They have thought this meant that this day might dawn that very year, or the following year.

ST. PAUL HAD SPECIAL INFORMATION

The Apostle evidently had no such idea; for he goes on to explain, in one of his epistles, *how* that day would come, and that there would be a time of trouble, and that the Lord would permit a strong delusion; that the man of sin must first be revealed. He assured the church that the day would not come until first there was a great falling away. He reminded them: You have been told about an evil system arising. Know now that this day of the Lord absolutely cannot come, until the abomination of desolation has been set up, as noted in the prophecy of Daniel. And he warned, "Let no man deceive you by any means."—2 Thess. 2—entire chapter.

In one of his Epistles to the church at Corinth, St. Paul said, "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51, 52) The early church thought that St. Paul meant that *they* would not sleep. But St. Paul was referring to the church as a whole—instructing them that some of the church would remain until the day of Christ. St. Paul and St. Peter both intimated that they were not of those who would remain to be changed in a moment from the earthly body to the heavenly.

So, coming back to our text, we are to recognize that the Apostle Paul had special information from the Lord. He tells us so. He says he had visions and revelations more than all the other apostles. And he declares that the Lord revealed to him things not proper to be uttered at that time. He must not explain these visions; their meaning was a secret intrusted to him. (2 Cor. 12:4) The Apostle's mind being thus illuminated, he was able to write with great intelligence, clearness and power, so that we, with the increasing light upon the Holy Scriptures now due, might be able to see a depth to his writings, and get a grasp on the truth, not otherwise possible. And we do. Nearly all of our knowledge of the deep things comes from St. Paul's epistles, because he had this light and it permeated all that he wrote. So we today are able to explore and to understand many things which were secrets, known only to the Apostle Paul in his day.

"THE LAST DAY"

The day spoken of in our text is the last day. Martha said of Lazarus, "I know that he shall rise again in the resurrection at the last day." (John 11:24) Which is the last day? It is the great seventh day. This day will not be a time of darkness, but a time of daylight. That being so, the other six days represent the night of darkness and sin. In the morning of the new day, the reign of the prince of darkness is to be overthrown by the Prince of Light; and thus the day will be ushered in. From this standpoint of the six great days of a thousand years each, we are to remember that the apostles and the early church were living in the fifth day—there was only one more day to intervene before the seventh day, and then would be due the great shining forth of the glory of the Lord. From this standpoint the Apostle's words are clear.

During the dark ages God's people were permitted to have only a measure of light, a measure of knowledge. Yet they had certain great landmarks. And so when the Papacy was developed, God's people said, This is that man of sin—this is that falling away, which was predicted. Thus they could locate themselves. We see that in the dark ages there was quite a clear understanding that the Papacy was the man of sin. Still it was not God's intention to guide the church into the fulness of truth until the due time. And we are not claiming now that we know the day (the day in the shorter sense) and the hour of the setting up of the kingdom. But we are not ignorant of the times and seasons.

"PUT OFF THE WORKS OF DARKNESS"

In view of this knowledge of the wonderful day about to dawn, how shall we who are hoping to be of the kingdom class of that day deport ourselves now? How shall we live? Ah! says the Apostle, if we are "children of the day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth, by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that kingdom class.

What must we do? We must put off the works of darkness, everything that is selfish and sinful—for that which is selfish is sinful, and that which is sinful is selfish. We are to put these off because we belong to the new order of things. The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approved in the light of the new dispensation, if it were fully ushered in. Let us remember that we belong to the new dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the prince of darkness, his works and his ways.

"PUT ON THE ARMOR OF LIGHT"

We have enlisted with Christ, and we will fight against the enemies of our new nature. We will be worthy children of God and strive earnestly, that we may be associated with the Lord in his kingdom of righteousness. And when we have put off the darkness, what must we do? We must put on the armor of light. What is the armor of light? It is the armor which protects from the darts of the adversary, and includes the helmet of salvation—the protection of our intellects through a knowledge of the truth, from the attacks of our great foe.

As the Apostle urges, let us "Stand therefore, having our loins girt about with truth, and having on the breastplate of

righteousness; and our feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." (Eph. 6:14-17) This is the armor with which we are to withstand the attacks which appeal to the evil tendencies of the fallen nature, that we may come off "more than conquerors" through Christ, that we may be of that glorious band of overcomers who will be made kings and priests of God in that glorious day—in the dawning of the morning.

LIGHT MANIFEST IN PURITY OF INTENTION

The Apostle continues the figure of speech which refers to the on-coming day, in contrast with the night time of sorrow, sin and death, during which evil and sin have prevailed. The Scriptures declare that evil-doers prefer that it be dark, in order that their real aims and objects be not known; for they do that in secret which they would not wish to have known in the light and open to the public in general.

Then the Apostle discusses what should be the attitude of the church. "Let us walk honestly, as in the day"—honestly, in the sense of conscientiously, openly—having nothing that we would need to secrete from the whole world, if they were able to understand our motives. They would know we had no evil purposes, but only pure, honest, good intentions. Our Lord was the great Light of the world. But he was misunderstood and misrepresented. So all of his followers, in proportion as they are light-bearers, will be subject to attacks from Satan, who seeks to perpetuate his hold upon mankind.

Nevertheless, whether it cost us much or little, our whole course of life is to be honest, upright. Our lives are to be devoted to the cause of righteousness—we are to see to it that we do nothing contrary to the principles of righteousness. Sincerity, honesty of purpose, should make all our life as open as the day when everything wicked is to be disclosed. By showing the right and exposing the wrong deeds, thus making known the character of these, the Lord will put men on test as to which they love.

For those who love evil, wickedness, after they see it in its true colors, after they see where it leads and all its consequences, and shall have had full opportunity to know and to choose between right and wrong, light and darkness—for such God's portion will be death—second death. The only final reward and punishment for evil is destruction. "All the wicked will God destroy."

So during the Millennial day, the day of Christ, the day of the Lord in the largest sense, the light will prevail, and all the hidden things of darkness will be exposed. Those who love these things are the ones who will suffer disadvantage; while all who love the light will be blessed and will make progress toward human perfection.

HOW TO OVERCOME FLESHLY WEAKNESSES

Those of the church—those who are hoping to be kings and priests and to reign with Christ and to be judges of the world—their conduct should be as far as possible in accord with God's standard. Everything should be open, honest, subject to the investigation of the Lord or of anybody. In thus living we shall be proving our faithfulness to the Lord. We must demonstrate our loyalty to him by being willing to suffer rebuffs and adversity. We must strive most earnestly to overcome our human weaknesses and imperfections, and thus manifest our love for righteousness and for God. We see that our Lord Jesus is the embodiment of these glorious principles for which God stands; and we are to be like him, our pattern.

We are to be so in love with God's gracious character and God's methods that we shall greatly prefer to be on his side, under the banner of light, rather than to be children of darkness, whatever its present reward. So let us walk as the children of the light—the children of the day, and thus we shall be laying up treasures above, and shall prepare ourselves for the glorious things which the Lord has in reservation for those that love him—for those who are seeking to walk in the Master's footsteps.

"He will never fail us, he will not forsake;
His eternal Covenant he will never break;
Resting on his promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day,
For his Word shall never, never pass away."

GROSS FORMS OF RIOTING AND DRUNKENNESS

The Apostle's use of the first person—we, our, us—in the verses preceding our text, would seem to indicate very clearly that he is speaking to the church, including himself. Indeed, the introduction to the epistle shows this to be the case. St. Paul is here showing what should be the course of the church, as in contrast with the attitude of the world. When he says, "Let us walk," he means, Let us daily progress—walk not along the lines of rioting and drunkenness. He does not say that the Lord's people may not occasionally be overtaken in a fault. But if they are thus overtaken, they are to know that they are not then walking in the footsteps of Jesus, but are for the time being walking in the opposite direction.

We are to remember that the church are at this time imperfect, in an embryotic state—not fully developed. The new creature has as yet no body of its own, but is merely given possession of this earthly body, which is an enemy of God. The new creature is obliged to use this instrumentality. As a new creature, he will ultimately be judged, not according to the flesh, but according to the spirit, for the Lord will make up for unintentional blemishes. But these bodies which have been the instruments of sin, are to be put into the service of righteousness. All of our present experiences must be in the flesh, because we have no other instrument of service.

Now, the Apostle says, we are to beware of rioting and drunkenness, for all excesses are of the world. We are living in a time when the bacchanalian orgies of the past are disapproved by the community in general. Many may continue to practice some of these in secret, but they think that it is not wise to let it in any way be public. And those who sympathize with liquor interests, brewers, saloon-keepers, etc., realize that they can no longer do as formerly—they can no longer continue to sell liquor to a person until he has reached the condition of beastly intoxication. All of these evils will be banished when the new kingdom shall have sway.

THE LORD'S SPIRIT A SPIRIT OF SOBRIETY

The true Christian has the mind of the Lord, and the Lord's mind is thoroughly in opposition to anything in the nature of drunkenness of any kind. The Spirit of the Lord gives a sober mind, a thoughtful mind, a reasonable mind. All rioting and drunkenness are the result of inebriation, befuddling the mind. We are not to suppose that any new creature would have any sympathy with anything of the kind. The Apostle's suggestion is not that some new creatures may think this the proper course, but that some new creatures may become careless in their walk. As the new creature grows and has more experience, he should learn that the only proper course is to avoid all places and conditions tending to excess and to worldliness. He should study to have new entertainments for his mind, study how to turn his mind in a new direction, toward heavenly things.

While it is true that we have comparatively few of the orgies of olden times, it is also true that the world today has a more refined kind of rioting and drunkenness. There are social functions that might be called riotous, in the sense that they are unreasonable and disorderly. We might apply this criticism even to nominal Christianity. There is a certain kind of rioting mentioned in Revelation. We read that great Babylon made drunk the inhabitants of the earth with her wine. This might, in some cases, be a stupefaction of the mind; in other cases, a crazed condition.

We once believed many things without any real ground at all for believing. For example, we have believed in fireproof devils, eternal flames, the roasting of humanity, etc. Now we find that we were merely having the hobgoblins of nightmare. God is not using his mighty power for the injury and useless torture of his creatures. We find that we were very seriously intoxicated with the wine of false doctrine. We are now becoming sober. The people are beginning to wink and blink, and to try to overcome the effects of the stupefying drafts of error.

Some have gotten out of these errors. But there are some who still have a kind of frenzy of mind, and some of these are attacking us. They launch forth as though they would demolish us, and they battle for the error as though it were the truth. In their warfare they use the weapons of slander, malice, hatred, strife, and various other works of the flesh and of the devil. Their choice of weapons is a proof that they are under a delusion, blinding them through false doctrine.

RELIGIOUS INTOXICATION

Sometimes there is rioting, even to the extent of hilarious conduct in meetings. We were once present at a religious meeting where there were all sorts of rioting, evil spirits and demonism. Yet the people were apparently sincere and honest. This occurred some years ago. The preacher hammered the pulpit, while two or three men tried to pray, etc. It was a regular pandemonium. The young people would go there and eat peanuts and snicker and giggle, seeming to consider the service a kind of circus. These people were evidently "drunk"—it was from a bad kind of "liquor," too.

This principle might apply to some of those who have gotten free from the errors of the past. There is a spirit of anarchy, a lack of orderly behavior with some who have come into the truth. Sometimes it will manifest itself in one of a Bible-Class, who will try to have his own way and to override the rest. He is simply rioting; he has not gotten rid of the wrong spirit; he has not applied the principle of righteousness—the Lord's Spirit, the spirit of a sound mind—to his conduct.

Then sometimes it is the leader of the class who shows a riotous spirit. The Scriptures very clearly set forth what would be proper in such a case. Each has a perfect right to his own opinion on any subject, but no one has a right to override others and try to force his opinions on them. To do so is contrary to the Lord's Spirit. We should not walk that way. We should walk prayerfully and carefully along the lines of the Golden Rule, doing unto others as we would that they should do unto us.

Let us walk as becometh saints, showing forth more and more "the praises of him who hath called us out of darkness into his marvelous Light."

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise! look 'round thee!
Light is breaking in the skies!
Gird thy bridal robes around thee;
Morning dawns! arise! arise!"

OUR "CUP OF BLESSING"

"The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body."—1 Cor. 10:16, 17.—Diaglott.

"The cup of blessing, for which we bless God," is indeed a cup of blessing in many respects. It represents the blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. The Lord declares that the promise will have fulfilment in the kingdom, when we shall share the kingdom joys.

The church is represented as being a part of the great Vine which God has planted; as Jesus says, "I am the Vine, ye are the branches." (John 15:5) Our Lord tells us of the precious fruit of this Vine, the development of which represents the sorrowful part of our experience. There is a sense in which the cup represents the joy which we shall have when we shall have passed beyond the sufferings of this present time and shall have entered into glory. (Matt. 26:29) The expression, "for which we bless God," may be understood to mean, for which we give thanks and praise to the Lord. Whosoever receives the cup without thankfulness of heart, without appreciation, will not get the great reward. In order to receive the blessing designed, we must receive the cup with thankfulness for this great privilege of suffering with Christ.

In considering this question of the Apostle, "is it not a participation [common union] in the blood of Christ?" we should have a double thought before our minds: first, of the literal cup to which he refers, the literal fruit of the vine, which represents the blood of Christ; and second, the fact that we have the privilege of partaking of his cup, the sacrificial cup. We have the privilege of sharing in his death, sharing in his sufferings. This thought is borne out in other Scriptures—that Jesus is the Head of the church which is his body, etc. He is to be the great Prophet, Priest, King, Judge and Blesser of the world.

According to the Scriptures, the great Head was glorified, after having endured the sufferings even unto death, after having laid down his life for the world. And he has adopted us as his members—members now in the flesh, to be his members shortly in glory. We use the word members in the sense that we speak of members of the House of Parliament. The body of Parliament has many members, and so the body of Christ has many members. The terms on which they may make their calling and election sure are that they shall believe in Christ and shall give themselves to God. Then our Lord will adopt them as his members, members now on earth and afterwards members of him in glory.

"DRINK YE ALL OF IT"

On condition, then, that we drink faithfully of this cup (Matt. 26:27), we shall make our "calling and election sure." (2 Peter 1:10) The injunction, "Drink ye all of it," had a double signification: first, it must all be drunk before the end of the Gospel age; and secondly, all who would be members of his body must drink of it. St. Peter spoke of the sufferings of The Christ, Head and body, which have now been going on for more than eighteen centuries, and of the glory that shall follow. (1 Peter 1:8-12; 4:1; 5:1) As soon as the last member shall have passed into the heavenly condition, all the sufferings of The Christ will be over, and none others will have the privilege of sharing in the "sufferings of Christ," even as none others will have the privilege of sharing in his glory and becoming his "bride, the Lamb's wife."

It is one cup, though it contains the juice of many grapes; and it is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. Thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup. There is no other way by which we may attain the new nature than by accepting the Lord's invitation to drink his cup, and by being broken with him as members of the one loaf; by being buried with him in baptism into his death, and thus attaining with him a resurrection to glory, honor and immortality, attaining unto the first resurrection.

THE CHURCH'S PART IN THE ONE LOAF

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the body of Christ, all who become his members. Thus the breaking of the loaf, the breaking of the body, has continued for more than eighteen centuries.

We read that in the institution of the Lord's supper Jesus broke the loaf. As a matter of fact, he was the only one at that time who could break the loaf. All others of mankind were unjustified in God's sight until Jesus by his sacrifice and exaltation made good the deficiency of a certain class. So Jesus was the first to break the loaf. Today, as the unleavened bread at the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself.

The fact that our Lord first broke the bread does not mean that we should not have our individual part. We recall that the heavenly Father had to do with the breaking of our Lord's body. As it is written, "It pleased Jehovah to bruise him; He hath put him to grief." (Isa. 53:10) This was not done against our Lord's will. While the heavenly Father had to do with his breaking, so, in harmony with the divine arrangement, the breaking of our share of the loaf.

The Apostle's statement in the succeeding chapter, "Ye do show forth the Lord's death," applies exclusively to the death of Jesus. The setting of the words indicates that it is the Lord Jesus personally who is mentioned: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." (V. 26) "He is thy Lord, and worship thou him." (Psa. 45:11) The church is never spoken of as the Lord.

Furthermore, we are to remember that Jesus said, "This do in remembrance of me." (Luke 22:19) He did not say, This do in remembrance of yourselves—in remembrance of your own share in the sacrifice. We are to be dead with him. We remember that we must share with him in the sufferings of this present time if we would share in the glories to follow. The Father gave him to be the head—"God blessed forever."—Heb. 3:1; Rom. 8:17, 18; 9:5.

THE LIFE IS IN THE BLOOD

The Scriptures say that the life is in the blood. (Lev. 17:11) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14) In this way, God would seem to say that life is a very sacred thing. This life principle that he gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down his earthly life, he did not retain a right to that earthly life in the sense of using it for himself. He tells us in the parable that all who would gain

"the pearl of great price" (Matt. 13:45, 46), must sell all that they have; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. "He poured out his soul [life] unto death." (Isa. 53:12.) On what basis? On exactly the same basis he has put before us; if we would live, we must die; if we would reign, we must suffer; we must be dead with him. (2 Tim. 2:11, 12) So we who follow in his steps do the same that he did.

If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still in his control. He is the One who, as the great Mediator, will give to the world the life he poured out.

He now imputes his merit to the church, that we may share with him in his suffering and in his glorious kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto. Our Lord's earthly life was not forfeited, but merely laid down. (John 10:17, 18) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but he gave up his life with that purpose in view.

UNFORFEITED EARTHLY LIFE-RIGHT

Our Lord undertook to accomplish the divine will in the redemption of the world, and he has proceeded in the accomplishment of it, but has not yet completed the purpose. He laid down his life, but did not forfeit it. When he was raised from the dead he still had a right to that earthly life, with the understanding, however, that he was not to use it for himself, but that he would give that life to all the world who were willing to receive it, assigning it to them at the end of his reign of a thousand years, during which his church will reign with him.

So then, his life was not taken from him; for his life could be taken from him only by his disobedience. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5) He laid it down voluntarily, in harmony with the divine will. He laid it down that it might become an asset in the hands of divine justice, so that when the time should come he might use that asset for mankind.—John 6:51.

In the beginning it was the divine purpose that our Lord's human life should be laid down forever, that he should not take it again. He consecrated his life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel age he has been sacrificing his mystical body. Just as soon as he shall have finished the sacrificing of all these body members, then their life-right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, his kingdom will be established. This further application of his merit, his life-right, which will not be made until the whole church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of his body, is all one blood. It is one Priest of many members. It is one atonement for all—for the sins of the whole world.—1 John 2:2.

The blood represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of the body of Christ?" that is to say, a union in common with him, a partnership, as represented in the cup and in the bread [loaf]. The whole matter has its origin in him. But we are celebrating also our own individual share as members of the church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

SIGNIFICANCE OF EATING OUR LORD'S FLESH AND OF DRINKING HIS BLOOD

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John 6:53.

In this chapter the Lord is addressing the Jews, who believed not on him, but murmured because he told them he was the true Bread from heaven. His expression, "eat the flesh and drink the blood," had a deep spiritual significance which none but Israelites indeed could receive. And this is still true today. The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat of his flesh—to appropriate the merits of his sacrifice; but they will have no opportunity of sharing in his cup—of drinking his blood. Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup.

Our Lord's words imply, If you accept my proposition of the Gospel age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have inherent life—"life in you."

THE TWO SALVATIONS PICTURED

There is a difference, we believe, maintained in the Scriptures between the bread, which symbolizes the Lord's flesh, and the wine, which symbolizes his blood. The church, in order to be accepted of the Lord as members of his glorified body, must share in both of these by participation. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as his members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the church—that we are sharers with him in his sacrificial sufferings.—1 Cor. 10:16, 17.

The privilege of sharing our Lord's cup is not for the world. They will not share in the sufferings of Christ, because all opportunity to share in his sufferings and glory will have ended when the church is glorified. The Lord said, "Drink ye all of it' —drink it all. There will be none for the world to drink. And we who are of the church class "fill up that which is [left] behind of the afflictions of Christ."—Col. 1:24.

"The flesh of the Son of Man" represents restitution to human privileges, i. e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. It will be the gift of God through Christ. But the supplying of this Bread will not be sufficient. The world will need to eat of the Bread and to have the assistance the Lord will give them through his kingdom. Jesus said (V. 51), "I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever."

From one viewpoint the world may be spoken of as not dead. They have lost their right to life, but God has made arrangements through Jesus by which that life will be restored. It was lost in Adam, but will be restored through Christ, the second Adam. During these six thousand years the world has been in a starved and fallen condition. But God has provided this Bread and it will be for them in the Millennial age.

It is not shown symbolically anywhere in the Scriptures that the world will partake of the blood, and thus participate in the sufferings of Christ. Only a few are represented as partaking of the blood. This is shown in Leviticus 16. The blood sprinkled the second time on the Mercy-Seat is for all the people, thus satisfying justice. This represented the release of all humanity from the sentence of death, giving all an opportunity to eat of the Bread and not die.

In another picture, we find the blood used representing man's acceptance of the divine arrangement. In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the books of the Law, representing the satisfaction of justice. Then with the same blood he afterwards sprinkled all the people. (Heb. 9:19; Exod. 24:8) The sprinkling of the books of the law required only a few seconds; but the sprinkling of the people required a long time.

At the beginning of the Millennial age—as soon as the church is joined to her Head beyond the veil—the blood will be sprinkled to satisfy justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which he will hold forth during the Millennial reign.

MOST VALUABLE FOOD AND DRINK KNOWN

If they meet the requirements during Messiah's reign, by the close of that period they will be perfect; and he will present them before the Father, and all will be received into full covenant relationship with him, who endure faithfully the test then applied.

In our context (V. 54), we read, "Whoso eateth my flesh,

and drinketh my blood, hath eternal life." Our Lord's statements in many instances are made so broad that they cover, not only the little flock, but the great company as well, and therein show great wisdom. In this verse the Lord does not say, "hath eternal life" in him; for of those who now make a covenant of sacrifice, and become sharers of the cup as well as of the bread, there are some who will not attain to inherence of life—immortality—but who will come through great tribulations and attain life on a lower spirit plane. They will not have inherent life, though it will be everlasting life. Those who attain immortality will have eternal life, on the highest plane. Those of the great company will have eternal life, but not immortality—not life in themselves.

When our Lord said, "For my flesh is meat indeed, and my blood is drink indeed" (V. 55), we understand him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality—the divine nature, life in itself.

The Bread from heaven was our Lord's flesh, which he was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, "Your fathers did eat manna [in the wilderness], and are dead. He that eateth of this Bread shall live forever." He also said (John 12:24), "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And he did fall into the earth and die. And we become sharers with him in his death. We participate in his sufferings and death, which the world will never do. They share in its outcome.

All the work of this Gospel age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the message of our Lord in our text was not intended for the world. As he tells us, "Unto you it is given to know the mysteries of the kingdom of heaven."

It is only a special class who could know anything about the mystery of God all through these nineteen hundred years—the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the mystery will be unfolded during the sounding of the seventh trumpet—which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna.

THE FALL OF JERICHO

DECEMBER 7.—Joshua 6:8-11, 14-20.

"All things are possible to him that believeth."—Mark 9:23.

Jericho was a walled city situated about five miles from the Jordan. It was small, as cities are now estimated; but its wall was a necessity, owing to frequent incursions from Syria on the one side, and Egypt on the other; and because it was situated on one of the main lines of travel leading to a mountain pass. It is described as having been very rich, not only in precious metals, but also in expensive fabrics, clothing, etc.

The Lord's decree in respect to Jericho and all the other cities of Canaan was that they were devoted—*cherem*. The Israelites were not led into Canaan to do a pillaging work. They were to be the executioners of the divine decree against the people of Canaan, who were divided up into little principalities, each city constituting the center of a principality. According to history, they were continually at war with each other, and atrociously corrupt, after the manner of the Sodomites. They were to be destroyed as no longer advantageous in the conditions in which they were living, either to themselves or others. God took them away as he saw good.

In the great prison-house of Sheol, the tomb, they would wait for the more favorable time of Messiah's kingdom and the release and assistance out of degradation and death promised to all mankind through Abraham's seed: "In thy seed shall all the families of the earth be blessed."

The Israelites, as executioners of the divine decrees, were to destroy the cities of Canaan and all their inhabitants, their animals and all their property. The exceptions were the things of metal; and these were not to be appropriated by the Israelites to their own use, but were consecrated in advance to the Lord for the furnishment and adornment of the Tabernacle and the Temple.

"CAPTAIN OF THE LORD'S HOST"

After crossing Jordan, the Israelites encamped about midway between the river and Jericho, the latter city having shut up its gates tightly, expecting to endure a long siege. Joshua was aware that the first place of attack was Jericho, but evidently was not aware of the character of the siege and of the way in which it would be overthrown. While reconnoitering in the vicinity of Jericho, he came upon an armed soldier, and at once inquired whether he was a friend or a foe to Israel. The answer was that he was the Captain of the Lord's host. One of the angels had been commissioned to materialize—to appear as a human being and to wear human garments and armor—for the purpose of communicating the divine plans to Joshua.

We are to remember that the Bible relates frequent manifestations of this kind—spirit beings hiding their personality while assuming human bodies, human clothing, etc., in which they ate, talked, etc., as men. We remember that it was after this same manner that the Lord Jesus after his resurrection appeared to his disciples in various forms, sometimes similar to his crucified body, but more often otherwise—as the gardener, a way-farer, etc. Similarly, three spirit beings appeared to Abraham on one occasion—not only in human bodies, but wearing human apparel. And they ate and talked with Abraham (Genesis 18:8, 9), and he knew not that they were angels until subsequently they revealed their identity.

Through this heavenly messenger the divine plan for the capture of Jericho was revealed to Joshua. He immediately put it into execution. Every day there was a solemn procession around the doomed city. First went a military escort from the various tribes. Next followed a company of priests blowing rams' horns, making shrill noises. Then came a further procession—a rear guard—presumably warriors. In harmony with explicit directions not a voice was raised, not a threat nor shout. Everything connected with the matter was most solemn and funereal, except the blowing on the rams' horns, which were the same as were used in announcing each new year, but especially and peculiarly used in the Jubilee year.

These solemn funereal processions encompassed Jericho once every day for six days. Then on the seventh day they went about the city seven times, the last time vociferously shouting—the seven priests blowing upon the rams' horns. When they had made the seventh circle of the city they stopped in front of it, still blowing; and forthwith the wall of the city crumbled and fell. The translation of our Common Version, "down flat," seems too strong a statement to represent properly the original. The walls of the city crumbled and fell immediately in front of the ark. But not all the wall fell; for the account tells that the portion of the wall where Rahab's house was bulit did not fall. (Cf. Joshua 2:15-19.) The wall fell to such a degree that Israel's soldiers were able easily and quickly to surmount it and accomplish the work of destruction which the Lord had commmanded.

Is it suggested that such an event would be preposterous? If so, we reply that everything in the divine purpose can easily enough be accomplished under the divine supervision. Quite probably the tremor of an earthquake, under divine direction caused the fall of Jericho's wall in front of the Israelites. When we consider all the circumstances as related in the Bible, it does not seem at all impossible that God thus intervened for the carrying out of his own purposes.

Prof. Wright declares, "The 'mediate' cause of the fall of the wall was some subterranean earthquake, which shook down the walls of the part of the city where the men were standing, or undermined them so that they sank. This is easily possible in that region of earthquakes." Prof. Lawson describes similar results from earthquakes near San Francisco, saying, "The earth waves which passed through the highly elastic rocks swiftly with a small amplitude seem in this material to have been transformed into slow undulations of great amplitude which were excessively destructive."

Prof. Wright adds, "All the chimneys of the place [Oakland] were thrown down, and the bricks were scattered around over the yard as grains of wheat would be when falling from the hands of the sower. The record is that at the appointed time the walls [of Jericho] fell; and we are free to believe that the catastrophe was connected with an earthquake, which was made to synchronize with the final blasts of the rams' horns. In the light of history and geological conditions of this region, the story bears every mark of being a genuine and authentic account of an event so remarkable that it could

not have been modified by tradition without rendering it fantastic and incredible. To the geologist who believes in God, it is perfectly reasonable. To the textual critic, the freedom from fantastic comment marks it as having been unadorned by tradition."

There seems to be a typical significance connected with the capture of Jericho. In a sense it is made to represent all the cities of Canaan as their capital. The six days of the quiet marching around the city, with nothing accomplished except the witnessing, represents the six great days of the larger week—each day a thousand years long. During the world's history, sin has been entrenched and impregnable. The Lord's people have merely given witness against it—blowing the trumpets—giving forth the Bible message that ultimately sin shall be destroyed—"All the wicked will God destroy." They shall perish "like natural brute beasts." "They shall be punished with everlasting destruction"—"the second death."—Psalm 145:20; 2 Peter 2:12; 2 Thessalonians 1:9; Revelation 20:14.

But little has resulted from all the witnessing. We are waiting for the great seventh day—the thousand years of Messiah's Reign. In it the citadel of evil will be surrounded seven times, or completely. The shout of victory will go up; and the strong walls of sin and error, of Satan's falsehood, of human deception, will fall. Satan shall be bound a thousand years, to deceive the world no more, and every evil thing and principle and all who love sin will be forever destroyed in the second death. Thus will be ushered in the glorious epoch for which we so long have waited and prayed, in which there shall be no more curse, no more sighing, crying or dying.

That victory will be under the guidance and direction of Immanuel, the Captain of the Lord's host, the Captain of our salvation. Christ and the church will then be beyond the veil in the glory of the kingdom on the spirit plane; but there will be representatives of the kingdom on the earthly plane, though their rule and direction will be under the guidance and instruction of the spiritual ones—of the glorified. The Scriptures are very clear in their indication that none will belong to the heavenly company in the resurrection except such as have been begotten of the holy Spirit during this Gospel age—beginning with Pentecost.

The glorious characters who preceded Jesus and the church, like John the Baptist, may be friends of the Bridegroom and friends of the bride class, but themselves belong to another class. Since no one was begotten of the holy Spirit before the Sacrifice of Calvary, none could possibly be born of the Spirit previously. St. Paul declares that glorious blessings are coming for all those noble characters of the past, such as Moses and others whom he enumerates in Hebrews 11. He concludes the story of their life and blessing by assuring the church that these ancient worthies apart from us (the church) shall not be made perfect. God has provided some better thing for us (the church). Our better portion is the attainment of the spirit nature, far above angels, sharers with our Redeemer in his glory and immortality.

The reward of the ancient worthies, however, will be glorious. Brought back from the tomb perfect as human beings, they will be grand ensamples to the world of what Restitution will mean to all who will come into harmony with Messiah's kingdom. And their portion and honor will be to represent that kingdom as princes or rulers in all the earth.—Psalm 45:16.

How munificent are the divine arrangements! Our great Creator is the Fountain of blessings, pouring out his mercies and favors on every hand. Our Lord Jesus, the great Captain of our salvation, who manifested his loyalty to the Father even unto the death of the cross, has already attained the highest position, next to Jehovah. The faithful church, walking in the foosteps of the Redeemer in the narrow way of self-sacrifice, will be next to him in his glory and kingdom. Then, on every man in his own order, the divine blessings will shower for a thousand years, to the uplifting of all out of sin and degradation back to the perfection of Adam in his Edenic home. The result will be "glory to God in the highest, on earth peace, good will amongst men"; for all contrary-minded shall be destroyed from amongst the people in the second death.—Acts 3:23.

MAMMON THE PRINCIPLE OF SELFISHNESS

"No man can serve two masters."—Matt. 6:24.

A man may endeavor to serve two masters, or more, but no one can be a satisfactory servant to more than one master. No two interests are so completely one that the service of either would not more or less detract from the service of the other. The Lord explained this matter in his Sermon on the Mount. He tells us that one of the masters to whom he refers in our text is God, the heavenly Father, and the other is mammon—selfishness and sin, together with all that is connected with unrighteousness—everything contrary to God and his righteousness.

As a matter of fact, we are born in slavery to sin. The Scriptures inform us that we are sold into this slavery by the disobedience of our first parents. Sin, therefore, has a hold upon the entire world of mankind. They are all slaves. It is impossible for them to deliver themselves from the thraldom of this slavery! for it is everywhere—the world around.

Some are loyal to the interests of evil; but the great majority are at heart disloyal to mammon, realizing that in serving self they are opposing God. But at the same time, those who serve mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere, and the best in the financial sphere. Selfishness succeeds at the present time. All human arrangements are along the lines of selfishness. Whoever, then, works along these lines serves himself better than if he were not selfish. Otherwise he would have his fellow-creatures in opposition to him, misunderstanding him, etc.

But Jesus inaugurated a new order of things. He declared that God is ready to receive back to himself those who forsake sin and believe on him. He tells them that he will redeem them; and that as many as will accept his gracious arrangement will be set free. "If the Son shall make you free, ye shall be free indeed."

SELFISHNESS CHARACTERISTIC OF SATAN

Most people have selfishness so ingrained in their own natures and so mixed up in all with which they have to do, socially and otherwise, that to the majority of those who heard our Lord the message seemed foolish. It was foolishness to them that our Lord should lose his life, that he should waste his life, and accomplish nothing. Consequently they thought it a waste of energy for any to become his companions, and they continued to serve mammon, not knowing that they were serving the devil.

The mammon principle, the selfish principle, is of Satan. But he carefully hides his cloven foot, and makes himself to appear as an angel of light. When he is inviting people to take his way, the way of selfishness, he is at the same time misrepresenting God. And all those who take our Lord's way are held up to ridicule; for the prince of this world has much power. Those who serve him cannot see that any other way would be reasonable or proper. Hence the difference between the children of light and the children of darkness.

Satan sets himself up as an angel of light; but his servants cannot see this, and thus he has them continually at a disadvantage. He says, "You need not serve mammon; but be moderate in your course. Serve the present things. Do a little on this side and a little on that." And they say, "We will really in our hearts serve God; but outwardly we must serve mammon. Otherwise we shall have trouble in continuing to be worldly-wise if the world sees that we are serving God." Many have attempted this double course. This principle has been manifested all through the Gospel age. If there had been no cause for Jesus to use these words, we may be sure he would not have used them. Jesus is here telling us that we cannot be faithful and accepted servants to the world if we would be loyal to God; and we cannot be satisfactory to God if we give our hearts to mammon.

The majority of Christian people are in this attitude today. They try to serve God; and yet they try to be worldly-wise, and to shape their conduct and their affairs of the present life in harmony with the present order of mammon. The Lord would have them know that it is impossible to serve God and mammon. He has promised to pay wages to those who serve him. They must know that there can be no middle course, so far as God is concerned. Mammon might be willing to give a partial reward for partial service. But so far Jesus is concerned, our service must be undivided.

Whomsoever the Son makes free will be free indeed. In the world they will have tribulation. But they will have the peace which passes all understanding. Others cannot appreciate their blessings, their real condition. If any one should

try to serve two masters, his heart would go out to the one or the other; for he would more and more detest his condition. If he were liberated by the Son, and fully enlisted in his service, he would come more and more into sympathy with the divine arrangement, with the justice, wisdom and love exercised by the heavenly Father in his gracious plan; and the appreciation of this would more and more fill him, so that he would have no time for worldly things.

HOW ISRAEL CROSSED JORDAN

NOVEMBER 30.—Joshua 3:7-17.

"Fear thou not; for I am with thee."—Isaiah 41:10.

Under divine direction, the hosts of Israel removed from the high bench of the Jordan Valley down to the river three days in advance of the time appointed for the crossing. The Jordan River, as usual at this season, was overflowing its banks. Ordinarily about ninety feet wide, it is supposed to have been about five hundred feet wide at this time.

The Canaanites in general and the people of Jericho in particular, although expecting an invasion, would not expect it at a time when the river was impassable and when bridges were little known. The Israelites, too, must have had various opportunities for exercising faith or doubt in respect to soon entering Canaan. The fact that nothing is mentioned respecting doubts or fears or murmurings implies that their experiences in the wilderness had taught them valuable lessons of faith in God and trust in divine appointments.

The crossing day came, and Joshua, by divine instruction, directed the priests to bear the ark and to go before the people, proceeding to the brink of the river until their feet were in the water. As their feet touched the water, it began to recede and they to advance, until finally they stood in the middle of the stony bed of the Jordan, still bearing the ark of the covenant, which represented the divine promise under which they had left Egypt and were hoping for grand results.

The hosts of Israel, lining the banks of the Jordan for miles, crossed over from Moab to Canaan. Thus the crossing was entirely accomplished. Twelve large stones, representing the twelve tribes, were taken from the bed of the Jordan and piled on the shore as a monument or memorial of God's aid, while twelve stones from the shore were placed in the bed of the river as a similar memorial. Finally the priests followed the people to the Canaan shore, and shortly thereafter the waters began to return to the river bed, as before.

HOW THE MIRACLE WAS DONE

The fact that we may now know with considerable certainty just how this miracle was performed should not in the least detract from its value. With God nothing would be a miracle, since he of his own power is able to accomplish his will in every respect. Many things are miracles simply because we do not understand the divine processes. We are miracles ourselves, fearfully and wonderfully made. The growth of the plant, the flower, or even a blade of grass, is a miracle to us—something wholly beyond our power, and in a general way considerably beyond our comprehension as a process.

The account tells plainly that the heaping up of the waters was in the direction of Adam. This place has been located with considerable certainty by Prof. Wright as situated seventeen miles above Jericho, on the Jordan. The waters became in a heap, a lake, the Professor assures us, by reason of a land-slide which choked the narrow passage in the river, where there were steep banks. The character of the soil in that vicinity would be favorable to the blocking of the narrow channel of the Jordan there by the slipping of the hillsides. Indeed, history tells us that a similar slide took place in the same vicinity in A. D. 1267, damming up the Jordan for several hours and leaving the bed of the river below quite dry, the waters draining off to the Dead Sea.

Prof. Wright says, "So striking is this conformity of the facts to the conditions indicated by the Biblical account, that geologists can find but little difficulty in believing the written record. At the same time the written record is so precise itself, and so free from fantastic elements that the literary critic cannot well consider it as anything but the original, unvarnished tale of an eyewitness."

The marvel of the story is that the divine marching orders were so timed as to suit the circumstances and conditions exactly.

THE LESSON WAS IMPRESSED

The memorial stones were to bear witness to future generations of this great act of divine providence on behalf of Israel. Joshua admonished, "When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord forever."—Joshua 4:21-24.

ENTERING INTO CANAAN REST

St. Paul, in Hebrews 4:5-8, gives us the suggestion that Israel's entrance of Canaan under the leadership of Joshua typified the entrance of the church into the rest of faith and special privilege under the leadership of the antitypical Joshua, Jesus. The Israelites had rest from their wilderness journeyings. It was a wonderful change for them, a blessed change, yet it was not the full realization of all that God had promised them. That full realization will be attained only in Eden itself, and as a result of Messiah's glorious work of restitution. Following the Apostle's lead, we perceive that the experience of Israel up to the time when Moses died represented the law dispensation, which ended at the cross. The Gospel dispensation, beginning at Pentecost, is typified by the crossing of Jordan and the taking possession of the land, Canaan signifying rest.

"We who believe do enter into rest"—in proportion to our exercise of faith. He who exercises much faith may have much rest, and may conquer, and possess quietude. He who has less faith will have less rest and will be able only partially to enter upon his privileges. The storming of Jericho and the other cities of Canaan typified the warfare of the new creature, begotten of the holy Spirit, against the things of the flesh, the weaknesses and depravities of the flesh. The Lord's word to those who would enter into his rest is, "Be strong and of good courage. Be not afraid, neither be thou dismayed. The Lord thy God is with thee, whithersoever thou goest."

Those lacking faith entered not at all into Canaan, but died in the wilderness. So we read, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Only the faithful will constitute God's elect. Only these can pass from the old to the new conditions. Only these pass from death unto life without actually dying. Throughout this Gospel Age, God has been making up Israel's deficit by calling a similar class from all nations, peoples, kindreds and tongues. Each one is called upon to exercise faith and cross over Jordan, in the sense of beginning a new life—a life of devotion to God, a life of warfare against sin and the entrenched weaknesses of his own flesh.

We agree with the Apostle's words that "We who believe do enter into rest." All of God's consecrated people can testify that they have a rest, a peace, a joy, a blessing, which the world can neither give nor take away— and this in proportion to their loyalty and faithfulness. Yet even all this is not sufficient. God has in reservation something far better. Respecting this the Apostle declares, "There remaineth, therefore, a rest for the people of God."—Hebrews 4:9.

That Heavenly rest will be entered by the perfecting of the new creatures in the first resurrection. Their loyalty and faithfulness having been demonstrated in fighting the good fight of faith against the world, the flesh and the adversary, the Lord promises them a glorious change, "in a moment, in the twinkling of an eye"—a share in his own resurrection to the perfection of the divine nature, "far above angels, principalities and powers" and in association with himself in the glorious Messianic kingdom, by which the world of mankind is also to be blessed.—Luke 12:32.

THE SABBATH OF THE LORD

St. Paul intimates that the seventh day of the law Sabbath typified the present condition of the Lord's people enjoying rest, peace and divine favor even under imperfect conditions; but the true Sabbath will come for us when we shall have experienced our resurrection change. Then we shall have rest from sin. We shall also have rest from our own weaknesses and imperfections; for all of these will be gone. The new creatures will be beings without flaw, blameless and irreprovable. "It is sown in weakness; it is raised in power. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body."

The weaknesses of others will no longer cause us unrest. The rest of the glorified condition of the church will be perfect. But before we can enter into that rest, we must here show our worthiness by fighting the good fight of faith and by laying hold on eternal life, upon the conditions which are offered us, walking faithfully in the Master's footsteps.

SOME INTERESTING LETTERS

SUCCESSFUL SCANDINAVIAN MEETINGS

DEAR BROTHER RUSSELL:—

I wish to send you an expression of our appreciation of the helpful visit of Brothers J. F. Rutherford and A. N. Pierson, as your representatives, granted us recently. I will also use this opportunity to thank you most heartily for your kindness to me in London, during your own physical weakness, and for your recent letter.

Perhaps it will interest you to have a report from me concerning the meeting for which you put the responsibility in my care.

From August 13 to September 3, Brother Rutherford held eighteen splendid meetings in Norwegian, Finnish and Swedish cities, with a total attendance of 25,800 adults and other thousands turned away for lack of room.

He also gave twenty-four encouraging talks to the truth friends in these places, and in connection we had a good convention in Helsingfors, Finland, visited by about 250 friends, and another convention in Stockholm, attended by about 400 friends.

As one proof of the interest in Brother Rutherford's public lectures here, not fewer than 1,818 volumes of STUDIES IN THE SCRIPTURES were sold in Sweden and Norway—672 of these being sold at a single Sunday morning meeting in Stockholm, at which the attendance was 3,300, with 700 turned away for lack of room, first receiving free literature. Besides this, we received thousands of addresses requesting further information re subjects discussed. At the Orebro meeting alone, attended by 2,200 adults, with many outside who could not gain entrance to the hall, 586 address-cards were received. Notwithstanding the fact that in every city we had rented the largest halls obtainable, no one of them was large enough to hold the crowds.

For the advertisement of Brother Rutherford's meetings in Sweden and Norway we distributed 217,500 copies of BIBLE STUDENTS MONTHLY. Many papers published very good reports of his lectures, reaching other thousands of Swedish people. We earnestly desire that you send him to Sweden again, as soon and for as long a time as possible. We promise you that we will have the largest halls all over the land, crowded every night to hear him.

Meanwhile we are striving to do the best we can, by the Lord's grace, to carry on the good work in which we have received so many blessings and which every day becomes more dear to our hearts. The colporteur work and all other branches make good progress continually. During about five weeks before us we have arranged for twenty mass-meetings in the largest cities and towns of Northern Sweden, which Brother Rutherford could not visit. In these I shall be the speaker, D. V.

We pray that the Master of the harvest may guide us and give wisdom and strength to do all in harmony with his will and to the glory of his name. We shall highly appreciate the privilege of being continually included in your prayers to this end; we never forget you in our petitions before the throne of grace.

With most sincere Christian love and greeting to you, our beloved Pastor and brother, in which all the dear helpers at this office join, I remain, as ever,

Your humble co-laborer in the Lord's harvest,

AUG. LUNDBORG.

VOL. XXXIV BROOKLYN, N. Y., NOVEMBER 15, 1913 No. 22

"BECAUSE WE LOVE THE BRETHREN"

"We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

We are glad to testify that both from personal contact and through correspondence we have every reason to believe that the Bible Students, who constitute the large majority of our readers, have been growing in grace lately—during the past few years. Contrasting the present with three, six or ten years ago, we notice a great increase in spirituality—the Spirit of the Lord—the holy Spirit of love.

Not only is this manifested in activities in the service of the truth, but also in broader sympathies one for another and for all Christians—and, indeed, for the entire groaning creation. This is just what it should be every year; every week, indeed, should mark progress in Christ-likeness, as we remember that, "If any man have not the Spirit of Christ, he is none of his," and therefore will have no part in the kingdom—whatever inferior blessing he may obtain under stripes and disciplines necessary to the development of the proper character.

We remember further the Apostle's statement that the divine predestination respecting the church is that we must each individually in character become copies of our Lord. (Romans 8:29.) Surely such clear statements of the divine will and of the terms upon which we may make our calling and election sure should be stimulating.

Nevertheless, notwithstanding all the progress noted, many of the little classes are experiencing friction, which causes more or less concern and unhappiness. As the truth makes us free and opens the eyes of our understanding, it enables us to see our own imperfections and the imperfections of the brethren and of the world more clearly than ever. Unless there be a large amount of love, this will mean a disposition to find fault, to criticize.

We may safely give ourselves considerable liberty along these lines in dealing with our own character. We may find fault with ourselves and criticize ourselves often to advantage. Yet even this should not be carried so far that we forget the Lord's gracious promise that He will judge us according to our heart intentions and not according to our imperfect attainments. We are, perhaps, better able to appreciate our own shortcomings, and how they were unintentional; but when the shortcomings are those of others, it tests our love, patience, brotherly-kindness, meekness, gentleness, etc. Yet such testings are very profitable. We pray that the Lord will assist us in growing in the graces of the holy Spirit. Let us remember that the only way to assist us would be by giving us testings along these very lines. Our strength of character, our development in these graces, will be in proportion as we receive these testings in the proper spirit.

PROOF OF RELATIONSHIP AS NEW CREATURES

Our text seems to imply that the love of the brethren is one of the most beautiful experiences of the Christian. Whoever finds that he has full love for all the brethren, full sympathy for them, therein has a specially strong Scriptural proof that he himself is a new creature—that he has passed from death unto life. And whoever has any other sentiment than love to any of the brethren surely lacks proof, or demonstration, along this line of his relationship to God as a new creature.

If we keep this always in mind, how valuable an assistance it will be to us! Do we not frequently desire to reassure ourselves of the Lord's favor and of our continued relationship to him as new creatures, passed from death unto life? If we do, here is the text, the application of which, if we are in the right condition, should bring peace and joy. And if we are in the wrong condition, it should bring alarm for our personal safety as new creatures.

One of the points of friction in many of the classes is the relationship between the class and its servants. So far as we can judge, the fault is sometimes with the one and sometimes with the other. We are frequently asked in respect to the duties of the elders, the responsibility of the classes, etc. In general, we prefer to refer all such inquiries to our very full discussion of the subject in the sixth volume of STUDIES IN THE SCRIPTURES. We know not how to improve on the suggestions there made. We believe that if what we have written were thoroughly studied, the recommendations there given would be found ample for every case.

On doctrinal matters we prefer not to write personal letters; for in a few cases we have found that the persons receiving the letters have either misunderstood them, or only partially communicated their contents to others when discussing the matter. Again, some have said, "Brother Russell wrote thus and so in STUDIES IN THE SCRIPTURES, but we have a later

letter which intimates that he has changed his mind.'' We wish the dear friends to feel assured that if our judgment changes respecting any important truths we will put the change before all THE WATCH TOWER readers as speedily as possible. Until you see such changes mentioned in THE WATCH TOWER give no credit to them; esteem the statements of the STUDIES IN THE SCRIPTURES just as though they were written yesterday and direct to yourself.

PRINCIPLES OF CHURCH GOVERNMENT

Briefly summarizing the principles governing the church of Christ, let us say: There are two views prevalent amongst Christians respecting church government:

(1) The Episcopal view, which holds that the church is to be ruled and governed by bishops, because of the claim that these are Apostolic bishops; that is, that they are successors to the apostles, and invested with apostolic wisdom and inspiration and authority for the regulation of the church and its affairs. This view is held by Roman Catholics, Greek Catholics and Episcopolians.

(2) The other view is the Congregationalist, and holds that each congregation of the Lord's people is a unit, and has the right to govern itself and to make is own regulations for its own welfare, subject to divine guidance. Congregationalists, Baptists and some others claim to be governed by this view. Other denominations, with more or less confusion and indecision, divide authority between the ministers and the laity.

We hold that the Bible arrangement combines the Episcopal and the Congregational views. Thus the Scriptures teach that the twelve apostles were and still are the Episcopate—the only inspired and authoritative apostolic bishops. Whatsoever these declared to be binding on earth is binding amongst the Lord's people. Whatsoever they declared loosed, or not binding, would not be obligatory upon the church in the sight of heaven. From this viewpoint, the words of Jesus respecting all other so-called apostolic bishops are quite pointed. He declares that they are ''false apostles and do lie''—they are not apostles in any sense of the word. (Revelation 2:2; 2 Corinthians 11:13.) Hence we are not to give heed nor to in any manner recognize the claims of these bishops, whom Satan has deluded into thinking that they have apostolic power—apostolic succession.

As the people of God have the original Episcopacy, the twelve apostles of the Lamb, for authority and direction, they are thus organized under an Episcopal government, or government of the apostolic bishops—nevertheless their organization is properly congregational. Each company of the Lord's consecrated people is entirely free and should have its own faith in the Bible and all the precious truths of the Bible. No congregation and no individual can properly be bound by the vows of other congregations or other individuals.

The congregation, ecclesia, church, coming together to act as one, to worship together, to serve God's cause together, should do so because of their mutual appreciation of the divine character and plan. They are not under anybody's government, or rule, except that of the Bible episcopate—the apostolic teachings. As for the elders and deacons of each congregation, they are to be chosen by the congregation from their own number, in accordance with the instructions of the Bible. No earthly power has a right to intervene between the instructions of the divinely-appointed twelve apostles and the companies of the Lord's people who choose to assemble themselves in harmony with the apostolic instructions. This at one stroke wipes out all papal authority and the authority of all apostolic bishops falsely so-called.

Since the deacons and elders, pastors and teachers are lifted to their places of service and honor by the votes of the brethren, it places the congregation in greater authority than its servants. But the congregation, in turn, is bound not to force its preferences, but merely act loyally in harmony with the divine direction given by the apostles in the Bible. Thus we see that the truth on the subject from the divine standpoint has been measurably lost sight of for centuries, to the disadvantage of the church—some taking one part of the truth and some another—few, if any, recognizing the whole. Indeed, this is what we find to have been the case in respect to nearly every doctrine.

While particulars have been set forth in STUDIES IN THE SCRIPTURES, Volume VI, yet in what we have above stated lie the principles involved. Whoever thoroughly grasps the principles should be able to appreciate the details. And it would be only a question of thought and patient deliberation to settle all the details of the affairs of any little class, in accordance with the Scriptures. Thus while the class give certain authority and service into the hands of those chosen to be its elders, and appoints others to assist them in the work as deacons, or servants, nevertheless, both elders and deacons are answerable to the congregation, to the ecclesia.

THE ECCLESIA SUPERIOR TO ITS SERVANTS

In case of any dispute, the judgment, or decision, of the congregation should stand as the right thing for the time being. If it prove later to have been unwise, the Lord is able to overrule the error of judgment for good—for instruction. To illustrate: Should the judgment of the class at any time differ from the judgment of the elder or elders, the proper course would be for the elders to submit to the higher authority, which is the class, the church, the ecclesia; for he who appoints is superior to him who is appointed. Our Lord's arrangement for the classes, or ecclesias, is, ''Wherever two or three of you are met in my name, there am I.'' The Lord has promised to be with the class. He has not said, Wherever there is an elder, there am I, and to him shall the class gather; but, Wherever there is a class there am I; and it may appoint an elder, whom I will recognize and bless as its representative and for its good, in proportion as he shall strive to be a suitable vessel to be my servant in blessing that class.

This appreciation of the true relationship between the elder and the class should help the elders to cultivate those fruits and graces of the holy Spirit described by St. Paul as meekness, gentleness, patience, brotherly kindness, long-suffering, love. But, on the other hand, the congregation, ecclesia, having chosen one of its number to serve it as an elder brother and to look out for its interests, should hope that they had wisely chosen in harmony with the Lord's Word and providences. So hoping, they should be prepared to give support and encouragement to the elder, in proportion as they see him striving to know and to do the Lord's will and faithfully to lay down his time and talents in the service of the class. Should they subsequently find that apparently they had not fully discerned and followed the apostolic instructions respecting the selection of the elder, they should still be kind and gentle toward him, remembering that the fault was theirs in electing him—a fault to be rectified at the next election—and trusting and praying that they may know the will of the Lord more perfectly and be wiser in their selection.

DUTIES OF THE ECCLESIA

From this viewpoint the congregation has everything to say in respect to the number of meetings to be held, where they are to be held, by whom they are to be conducted, the character of the lessons or studies, etc. Nothing of this kind is for the elder to decide, though as a member of the congregation he has the same right to be heard that the others have. In proportion as he is esteemed highly, his opinion will have weight with the ecclesia, class, or congregation. Nevertheless, the class should never forget the thought that however highly the elder may be esteemed, he is not their guide. The elders and all others are to be heeded in proportion as they are seen to wisely interpret the teachings of the holy Scriptures.

We believe that with these principles seen, approved and looked up to, there will be less and less friction in the classes. The elders, in just their proper sphere and conscientiously seeking to serve in harmony therewith, will be restrained from doing and saying many things out of their province and likely to stir up difficulties among the members of the classes.

A POTENT FACTOR IN ALL DISPUTES

It will generally be found, we believe, that pride is a potent factor in all church disputes. Sometimes the elder undertakes to do for the class more than it wishes him to do and more than it has authorized him to do. Or, misguided by the sentiments prevalent among all denominations of Christendom, he thinks of his eldership as an office of authority over the church, and not as an honorable service, the authority being vested in the class. Sometimes the difficulty is with some member of the class, who, seeking to preserve the rights and authority of the class, goes to an extreme, and unnecessarily harries the elder, criticizing him for doing the right thing, but not doing it exactly the way this well-intentioned brother thinks he should do.

Love should apply the Golden Rule. We should be willing to give the elder as much reasonable liberty of action as we would like to enjoy if we were in his place—provided, of course, that this liberty should be in full harmony with the Word of God. Furthermore, we should remember that the elder is the servant of the whole class, and not the servant specially of any one member of it. Any criticism, therefore, of his conduct should come from the class and not merely

from an individual member of it. If an individual member has an important thought which the elder ignores he should be at liberty to ask the judgment of the class on the subject for his own instruction and for the instruction of the elder; but no individual member should undertake to criticize the elder or to find fault with his procedure.

If the class approves of the elder, the individuals thinking differently are at liberty still to think as they please, but should yield to the majority. In other words, peace and order in a class are items of great value in respect to all progress in Bible study. Nothing should be done to disturb the peace and order unless there be something positively wrong, unscriptural, connected with the matter. Then the brother or the sister calling attention to the matters which he considers unscriptural, should say little about his own opinion and deal chiefly with the Scriptural injunctions which he believes are being violated.

"LET BROTHERLY LOVE CONTINUE"

These suggestions are intended to increase and promote peace and unity amongst the Lord's brethren wherever this journal goes. We have confidence that all who are begotten of the one Spirit, the holy Spirit, are desirious of knowing and doing that which is right—that which is pleasing and acceptable to God and for the best interests of his cause. "By one Spirit we were all baptized into one body." "If any man have not the Spirit of Christ, he is none of his." Our thought is that all being one with the Lord—of one heart, of one will—our difficulties lie almost entirely in our heads, in our misapprehension of some of the principles governing the divine arrangement. And these principles, we may be sure, are perfect, right. In proportion as we can come into harmony with these principles, we shall be at peace one with another, joyfully assisting each other toward the kingdom, in which we shall have a share with our Lord.

Let us continually remember that love for all the brethren is a sure indication that we love as new creatures. And love for the brethren means that we will do them no injury, that we will speak no evil respecting them unless of absolute necessity; and, finally, that we will not even surmise evil in respect to their words and deeds. "Love is the fulfilling of the law." "He that dwelleth in love dwelleth in God, and God (by his Spirit dwelleth) in him." For though we should give all our goods to feed the poor, and though we should even sacrifice our bodies to be burned in the interests of righteousness, yet if we have not love—the Spirit of love—we are nothing in God's sight.—Romans 13:10; 1 John 4:16; 1 Cor. 13:3.

WHAT COURSE SHOULD WE TAKE?

We have received two letters inquiring about the practical bearing of our October, 1914, hopes on the affairs of this life. It occurs to us that others who have not written may have the same thought; so we give to you all a digest of our answers.

The brother who wrote us suggested that he is a farmer, and that if sure that the church would be gathered before October, 1914, or that the great time of trouble would there begin, he would in either case be inclined to quit farming and to spend the year in the colporteur work, as he would have sufficient money to do this if he were to mortgage his farm or sell it.

In our reply we advised the brother that if he had a wife or family dependent upon him for support, we thought that this suggestion would not be a wise one at all, but if he were unincumbered, we would consider the thought a very good one. He would be merely giving a year to the Lord's work, and at the close of the year might hope in any event to be in reasonable health and as capable as ever of earning a living.

We believe that a year spent in the colporteur work would prove an excellent schooling in perseverance and self-denial, in service of others, and in thinking upon and handling holy things. Yet even in case we believe that some allowance should be made for temperament and capability for colporteur service. While few, if any, have no talent whatever for such work, there are some who have so little talent that they might merely discourage themselves without accomplishing much in the interest of others. We must use all wisdom in respect to what we attempt to do, that our time and strength—mental and physical—shall render us as good results as possible to the Lord's praise. Each should seek wisdom from on high to guide him in such matters.

Another letter received inquired respecting the proper treatment to be given to a member of the class who insisted on opposing the chronology and denouncing all faith in October, 1914, either as respects the gathering of the church or the inauguration of the world's great time of trouble. Our reply may be applicable in other cases. It is to the effect that nobody should be specially encouraged in such an opposition; for a bad spirit is always objectionable, injurious. However, we should not denounce those who in a proper spirit express their dissent in respect to the date mentioned and what may be there expected; nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat everybody according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views.

THE SIGNS OF THE TIMES

The fact is that, notwithstanding the strength of our position and our hope that it may be true, it is nevertheless of faith and not of knowledge. To some, faith in the matter may become almost as strong and convincing as knowledge. Nevertheless, it is not knowledge, it is faith. We must admit that there are possibilities of our having made a mistake in respect to the chronology, even though we do not see where any mistake has been made in calculating the seven times of the Gentiles as expiring about October 1, 1914.

If others feel equally convinced respecting some other date which does not appeal to us, we should not on that account reject them as members of the body of Christ. Rather, we should say, Whether you or we have the date correct we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that his kingdom is soon due to begin to take control. This means that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The church will be gathered, the Messianic reign of righteousness will begin, preceded, as foretold, by the great time of trouble.

The general facts are much more valuable and important than merely the day or the year respecting these facts. "Let brotherly love continue!" Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly his. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we "contend earnestly for the faith once delivered unto the saints"—faith in the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible—not left to deduction, as in the case of chronology and all matters based upon chronology.

A CLEARER VIEW OF PROPHECY

From time to time the Editor has assured the friends that as features of the truth become more and more distinct to him he would surely give THE WATCH TOWER readers the benefit of this clearer view; in other words, he would keep nothing back.

We have presented in THE WATCH TOWER, for thirty-three years past, the fact that great Babylon will receive her judgment before the nations receive theirs. The statement, "Judgment must begin at the house of God," while applying especially to the real, or consecrated church, we believe has also a bearing upon the nominal systems. It will be after the fall of Babylon, her casting as a great millstone into the sea, that the great distress of nations will come, apparently.

Nevertheless, we have all probably been inclined to think more particularly of the world's time of trouble—to look for it, to expect it daily, or by October, 1914, as one result of the closing of the Gentile times, or years. Perhaps we have neglected to some extent the fact that great Babylon apparently is dealt with before that world-trouble comes. The thought has been borne in upon the Editor very forcefully during the past two weeks that to expect the world's great trouble to begin on or before October 1, 1914, would be to expect astounding things during the intervening months.

St. Peter describes the great day of wrath, intimating that it will begin with the nominal church class—the heavens. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Peter 3:10) Understanding the earth here to represent the present social order, and the heavens to represent the ecclesiastical order of affairs, we find that the ecclesiastical heavens are

to pass away with a great noise, a great commotion, a great confusion, and their elements or component parts will be melted in the fervency of the heat and strife of that time; and that then the earth, or social order, will follow it in the combustion or consumption of the trouble of the day—destroying the present social fabric—overthrowing all law and order in anarchy. If, then, we should expect that the trouble would reach society in general within a year, this would seem to mean that before that time the present religious institutions would collapse. Will they?

THE IMAGE OF THE BEAST

Revelation, 13th Chapter, we interpreted in THE WATCH TOWER as far back as 1880. We there suggested that in symbolic language a beast represents a government—that the ten-horned beast represented the Papal government, which for a time ruled over all Europe, then the Roman Empire. Although Papacy has no such political influence now, it still claims that it has the right, or authority, to rule all nations, as the representative or vice-gerent of Messiah.

We pointed out the two-horned beast as represented in the church-nation of Great Britain and Ireland; for it also is a government which combines Christianity and civil power. The bishops sit in Parliament and the king is officially the head of the church of England. The symbol tells us that as an ecclesiastical power this is a harmless one, "its two horns being like those of a lamb"—not intended to do injury. "But it spake as a dragon." The dragon represents purely civil power and the government of Great Britain, though nominally religious, speaks, or governs as a dragon, or purely civil power.

We also call attention to the fact that "the Image of the (Papal) beast" was formed in 1846 A. D. In that year the Protestant denominations, especially in the United States, allied themselves as the "Evangelical Alliance." Their alliance ostensibly was for peace and harmony and noble objects of co-operation; but really the organization would appear to have been intended as an attempt to give dignity and authority to all of the various Protestant sects, and as far as possible to hinder the formation of any new sects by excluding them as unorthodox.

The alliance endeavored to establish a standard of orthodoxy and to give a mutual support and backing to all the different creeds identified with it—Baptists, Methodists, Lutherans, Presbyterians, etc. This attempted authority, or power, constituted it an image of the Papal beast, or government. They saw the power of the Papal argument, that it is the church, and that all others are heretical. So the Evangelical Alliance undertakes to say for its constituent members of all denominations: "All these are orthodox; all others are heretical." In this sense it was a copy, or image, of the Papal institution. It has been merely an image without life or power for now more than sixty years.

However, the Lord's symbolic prophecy, which we are now considering (Revelation 13), tells us that in the close of this age the image will receive life, vitality, energy, power. No longer will it stand as a mere image. It will become as active as the beast. Moreover, it will not be antagonistic to the beast, but sympathetic, and cause that all shall either worship the beast or the image—all must be in harmony either with Catholicism, or with the Protestant system, of which the Evangelical Alliance was the primary organization or Image. The Protestant Church Federation will be the outcome as soon as it receives the vitalizing breath.

AN IMPORTANT STEP TOWARD FEDERATION

The vitality of the Image is to come from the two-horned beast; that is, the church of England. We have been waiting for this consummation more than thirty years, and have seen it draw nearer and nearer. A few years ago the Episcopal church took an important step toward vitalizing the Church Federation movement, which it is favoring and backing. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of a Catholic or an Episcopalian bishop was allowed to preach from an Episcopalian pulpit.

Perhaps this recognition of the Image is all the vitalization the image needs, but we are inclined to expect more. For years the Episcopalians have proffered reordination to the ministers of the different denominations represented in the Evangelical Alliance. And they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a reordination at the hands of an Episcopal bishop. But we are not sure of this. It is possible that, to meet the requirements of the case, some other way will be found by which the Episcopal church will recognize the Church Federation without obligating the ministers to be reordained. We are waiting for this.

As we understand this Chapter of Revelation, the Image, as soon as vitalized, will very promptly use its influence, prestige, power, in every way to "make fire come down from heaven" (Rev. 13:13); that is, to punish in the name of the Lord, those who in any sense of the word it shall consider to be its opponents. Speedily none will be allowed to buy or sell, in the spiritual marts, except those who have either the mark or the number of the beast, or of the image, either in the right hand of co-operation or in the forehead of public confession.

This will mean that the International Bible Students Association and all others not in affiliation with the Alliance will be subjected to radically coercive measures. Truth shall fall in the streets. Righteousness will be unable to enter under the stress of the new order of things. For a time it will appear as though a great Christian victory had been won, shared equally by Papacy and federated—Protestantism—no longer protesting. Already we see these two divisions of the heavens rolling together, approaching one another, sympathizing with each other—rolling together for mutual protection.

But the triumph of that new order of things will be short. The masses of the people, no longer ignorantly stupid as during the dark ages, will awaken to the true situation, and will execute upon Babylon the Great—already repudiated by the Lord—the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class. The two-horned beast apparently loses its personality when it gives life to the image by becoming a member of the federation.

THE PRESENT OUTLOOK

Now the question arises: Can all these things take place within a year? We answer, Yes; it would be possible. A second question is, Is it likely? Is it probable? And the answer is, No; it seems scarcely probable that so much would be accomplished in one year. Now, there we have the question—each must exercise his own judgment in respect to the matter. We certainly see a very rank spirit of anger, malice, hatred and strife developing in many quarters, amongst the very ones who constitute the members of the federation. And these slanderous oppositions come usually from the ministers of these denominations.

If they do these things in a green tree, what shall be done in the dry? (Luke 23:31) If such bigotry and bitter falsification are practised and such hatred is manifested before the Evangelical Alliance has any life, how arrogant might we suppose the same persons to become after the image would receive life? And how quickly might the spirit of rancorous persecution be developed?

Let us make the matter clear. According to the old, but erroneous, thought handed down for centuries, the bishops of the church of England and of the church of Rome are "apostolic bishops," or successors to the apostles, according to the old theory of apostolic succession. According to that same theory, no one on earth has one particle of right to teach and to preach, except as those "apostolic bishops" shall grant their permission by laying on their hands.

According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians and all such are preaching without authority. When they talk about ordination, they merely mean that each sect ordains its own ministers. The Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The Federation is building upon this general recognition of orthodoxy, and is about, in some manner, to be given life, virility, power, dignity, by something which the church of England will do for them which will recognize their ordination as ministers.

We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon the forehead or upon the hand.—Revelation 13:15-17.

OUR ATTITUDE TOWARD ONE ANOTHER

The special point we are now emphasizing is that if we find it difficult, though not impossible, to see that these things could be accomplished within a year, we should feel and act most kindly and tolerantly toward others of the brethren who feel positive that these things will not take place within a year, or who think that they see flaws in our chronological views. "Let brotherly love continue." "Abhor that which is evil. Cleave to that which is good." Thus will the grace of God be with us, to guide us, to bless us, to cause all of our experiences to work for good, even though some of those experiences

should be disappointments in respect to fulfilments of prophecy within the next few months.

The Episcopal church conference has just passed an amendment to the church constitution, providing for the choice of one of their number to be presiding bishop—much the same as the archbishop's office in the church of England. After some sharp discussion they also authorized their Mission Board to co-operate with mission boards of other Christian bodies. Some bishops objected that this would violate their "priestly vows," but they were outvoted. This co-operation with other Protestants, in conjunction with the action previously taken, permitting other Protestant ministers to participate on invitation in Episcopal church services, is practically a recognition of the Evangelical Alliance or church federation. How much more may be necessary to give life and power to the image we must wait and see.

Our statement in October 15th issue that we have never mentioned October, 1914, as an infallibly sure date, either for the ending of the "times of the Gentiles" or for any particular occurrence, has been called in question by one of our readers. We are cited to the following words of STUDIES IN THE SCRIPTURES, Vol. II.: "Now bear in mind the date already found for the beginning of these Gentile times, viz., 606 B. C., while we proceed to examine the evidence proving their length to be 2520 years—ending A. D. 1914. . . . In view of this strong Bible evidence concerning the times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the kingdom of God will be accomplished at the end of 1914."

We hold that nothing in these quotations declares the infallibility of the theories we suggested respecting 1914. In these statements, and in all of our statements, we have merely informed our readers respecting our views and the processes of our reasoning on the Scriptures which we have brought to their attention. Thus we have asked each reader to think and judge for himself, and to agree or disagree with us according to his own judgment of the facts.

Notice that in the above quotations no dogmatic statement is made, but that the reader is requested to use his own intellect. For instance, note the words, "bear in mind"; again, "while we proceed to examine the evidence"; again the reference to "Bible evidence." In the last sentence the author sums up his own views, declaring what he considers to be the truth established by the evidences which he sets before his readers.

In this respect we believe that THE WATCH TOWER presentations differ considerably from others. We state with positiveness the opinions of the writer and the reasons therefor, but leave the final decision with each head and heart in all matters, without attempting more.

ELECTING ELDERS AND DEACONS

It was a slip of the pen on the part of the Editor when he recently intimated that the only ones who would properly be entitled to a vote at church meetings would be those believers in the atonement who had made full consecration and who had symbolized that consecration. The error was in including the symbolization. Many of us were truly Christians, truly accepted of the Lord, truly members of "the church of the firstborns whose names are written in heaven" (Hebrews 12:23), before we saw the real force and significance of water immersion. We have always held (See Vol. 6, STUDIES IN THE SCRIPTURES) that all such are entitled to vote at church elections—yea, that it is their duty to vote—to express the Lord's will in respect to the servants of the church, according to their judgment.

But what we meant to emphasize is that any brother who had not as yet accepted the Bible teachings respecting the proper symbolization of his consecration would not be far enough advanced to be properly appointed to be either a deacon or an elder in the church. It was altogether by an inadvertence that we included with this the thought that such should not vote.

Difficulty has been experienced by some classes in respect to nominations. When a call for nomination is made, a brother is nominated as an elder or as a deacon, without proper consideration of his qualifications. His nomination is seconded; and the whole class, loving the brother, feels disinclined to vote against him lest they should be misunderstood.

There should always be a reason for the choice of anybody to any service in the church. An elder should be an able teacher, of a broad mind, able to give assistful advice to those who need it, of deep insight into the Word of God, of good influence in the church, and a wise counselor. No one, probably, could have all of these good qualifications in equal measure. Some might possess more of one, and some more of another qualification; but all should possess some of them or there would be no excuse for his election. Likewise a deacon should have time at his disposal and some aptitude as a prospective elder, and also an inclination to serve the church.

What seems to us a very good plan of nominating elders, deacons, etc., is by ballot, particularly if there has been any difficulty or if to a majority such a nomination might seem desirable. To put this plan into operation pieces of paper and pencils would be required. Each one entitled to a vote should write, "I nominate the following to be elders of the ——— class for the ensuing ——— months." Then should follow as many names as there are elders at the time the election was taken. If the class desire to either increase or decrease the number it can be done after the nomination at election time.

After the ballots have been collected the results should be tabulated and announced publicly to the ecclesia. The class should then decide how many elders it would properly need. If it decided that the number should be three, then the six brethren receiving the largest number of nominating ballots should be voted for. The three receiving the largest number of votes with outstretched hands should be considered the choice of the class. Or another way would be to accept all the nominated ones who received ballots equal to one-third of the entire number of voters and to elect all such by, as nearly as possible, a unanimous vote, this arrangement being intended to give minorities a representation amongst the elders.

The thought always to be borne in mind is that, so far as possible, the judgment of all the class should have recognition. While a majority might rule, it is always preferable that they yield something to the minority, so that the elder.hip of a class might reflect the sentiment of the entire membership. No matter how this result be reached, we are doing wisely; and no matter how any other result be reached it would be unwise, as endangering the peace and harmony of the class. Brotherly love always represents sympathy, kindness, love and a desire to yield something wherever no vital principle is involved.

THE SIN OF COVETOUSNESS

DECEMBER 14.—Joshua 7.

"Be sure your sin will find you out."—Numbers 32:23.

The Israelites, full of faith and flushed with the victory over Jericho, proceeded with the conquest of Canaan. Spies were sent to Ai. These, returning, advised that the place was small, and that a force of two or three thousand men would be quite sufficient for its capture. Indeed, from the experiences of Jericho they anticipated that none of the Israelites would be killed—that their enemies would be so terror-stricken as to render little or no defense. But the experiences at Ai were the reverse. Thirty-six Israelites were slain; and Israel's army, perceiving that they had not the Lord's favor, fled before their enemies.

Joshua and his associates, the elders of Israel, were bewildered at this. They prostrated themselves before the ark of the covenant, bewailing the trouble and especially fearful of the influence which the defeat would have upon their enemies —encouraging them and discouraging Israel, who were God's typical people.

THE ACCURSED OR DEVOTED THING

In our Common Version, accursed has been used where devoted would have been preferable. The Lord informed Joshua that divine favor was not with Israel because of their unfaithfulness. When Jericho was captured, a portion of the spoils had been appropriated by one of the soldiers. But according to the Lord's arrangement all the spoils were devoted in advance; hence this was a breach of their agreement, and Israel's armies could have no blessing until the matter was rectified.

In order that the lesson might be learned by the entire people, the Lord directed that the representatives of all the tribes should appear before him and lots be cast, and that thus would be indicated the tribe to which the guilty one belonged. In like manner the different families of that tribe were tested, and the family found. Thus step by step the

matter came down to Achan, who was the one indicated as guilty—the cause of the trouble.

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent."

THE PENALTY UPON ACHAN

The penalty upon Achan was death by stoning, and after the stoning the corpse was burned—the burning indicating symbolically that there was no hope of a future life for him. It is our thought, however, that this was a part of the general allegory, and that really Achan, as a member of Adam's family, must ultimately have a share with all the remainder of the race in the redemption provided through Jesus' death. Thus also the Sodomites were destroyed by fire from heaven—in a figure representing the class which will die the second death. But none can die the second death without being first released in some manner from the condemnation of the first death—Adamic death. These were merely types, or foreshadows, of the wilfully wicked class and of the everlasting destruction, as brute beasts, which will come upon them.

As the Sodomites experienced no knowledge nor blessing through Jesus, so Achan had none. As the Sodomites, redeemed by the merit of Jesus' sacrifice, will be awakened from the sleep of death during the Messianic age, and their experiences will be more tolerable than those of the people of Chorazin and Bethsaida, so it will surely be with Achan. As the apostles declare, these typical experiences of the past were set forth as an example of the destruction which will be the ultimate punishment of all who wilfully, knowingly and intelligently reject the Lord's ways.—1 Corinthians 10:11; Jude 7.

COVETOUSNESS IN OUR DAY

Perhaps at no time in the world's history was there ever so much covetousness as in our day. How few comparatively in any city, in any nation, would do very differently from what Achan did! If all such were to be stoned to death and to be burned, the world would be one vast funeral pyre. True, they are not deterred by fear of any such punishment. Nevertheless, a large proportion of them profess to believe that for all such sins the penalty is eternal torture. Yea, many who are ready to condemn the course of Joshua and the Israelites in the stoning of Achan, are ready to believe that the God of love, the God of all grace, the Father of all mercies, would do ten times worse by Achan and by practically the entire human family—all except saintly ones who have come into vital relationship with the Redeemer.

Alas, how twisted our minds have become! How glad we are that the true light is now shining, and chasing away to some extent our hobgoblins of error and false doctrine handed down to us from the dark ages, and wrongly supposed to be teachings of the Bible!

COVETOUSNESS IN THE CONSECRATED

When we remember that Jordan represents consecration, and that those who crossed Jordan typically represented those Christians who have entered into a Covenant with God and who have been begotten of the Spirit; and when we remember that the conquests of Canaan represented the spiritual battles of the consecrated and the subjugation and possession of the citadel of the heart, the sin of Achan has a new force and meaning. It corresponded closely to the sin of Ananias and Sapphira. They had devoted, or consecrated, their property to the Lord's service, and then attempted to take back a portion of the devoted wealth. They would rob God. They would steal back that which they had given to him. This class seems to be especially represented in Achan. He stole, not from his brethren, but from the Lord, things which had been devoted to the Lord.

The name Christian today has a very wide application, and in general signifies a civilized person. But the term Christian really belongs only to a comparatively small class of humanity—to those who, believing the message of Jesus, have made consecration of their lives to be his disciples, his footstep followers. These have accepted his terms—"If any man will be my disciple, let him deny himself and take up his cross and follow me." This is the class, typified by Israel, who have entered the antitypical Canaan, who are fighting the good fight and who would recognize all the spoils of their warfare as consecrated to the Lord.

It is for these to inquire respecting their own faithfulness, loyalty. Each of them should inquire, Am I keeping and holding as my own any portion of what was consecrated to God? If they are keeping back as their own any portion of that which was devoted to the Lord, they are in danger of being part of the antitypical Achan. They are in danger of exercising an injurious influence on others of the church; and not only so, but they are in danger of that fate which was typically illustrated in Achan's case—in danger of the utter destruction of the second death—everlasting destruction.

"COVETOUSNESS, WHICH IS IDOLATRY"

The Apostle declares that "covetousness is idolatry." It puts first and most prominently the thing which is coveted; and when this coveted thing is contrary to the divine will, it signifies that the coveted thing is esteemed more than God—is desired more than the divine favor. From this viewpoint the whole world is full of idolatry today. The idols most worshiped are wealth and pleasure. These occupy the time and the attention of nearly everybody. Time and strength, honor and manhood and womanhood, are poured out lavishly for these "idols." On the contrary, the true God, from whom comes every perfect gift, receives but slight attention from the masses of his creatures. His laws and his will, his pleasure and his favor are scarcely thought of.

What is the result? Has the worship of mammon been real joy or peace and satisfaction to the hearts of humanity? Has the pursuit of pleasure and the devoting to it of time, talents and money brought real pleasure of soul to the masses? This question must be answered in the negative. Wealth is being pursued and bowed down to on every hand, yet grants its favor to only a comparatively small number, and even the favored ones find bitterness mingled with their sweets. The possession of wealth brings not the joy and peace which they had hoped and believed. It has brought care, perplexity and still greater hunger, which they know not how to satisfy.

So it is with the worship and pursuit of pleasure. It is an ever-continuing chase and seeking for pleasure. The grasping of it seems to bring, not joy, but discontent and heart-hunger. As a result the worshipers of mammon and pleasure are unhappy. The world is discontented, and apparently growing more so as the days pass by.

Man is so constituted by nature that his finest and noblest sentiments, which bring him the most satisfaction, joy and peace, rest and happiness, are the exercise of his mind and talents God-ward. According to St. Paul, all men by nature should be feeling after God, desiring to find him. But, alas, many of the noblest of God's people, who have found rest and peace through a knowledge of the length and breath and height and depth of

"Love divine, all love excelling,"

are not only not helping the world to find the true God, but, on the contrary, actually misdirecting them!

The monstrous misrepresentations received by us from the dark ages we have heartily repudiated. And yet we are holding up these misrepresentations of the divine character and plan before the world, and in so doing are turning them away from God and from the Bible—to seek rest of soul and peace and joy in the worship of mammon and the pursuit of pleasure, which can bring only disappointments. Alas, how long will it be before we openly acknowledge to the world that we have repudiated the monstrous teachings of our creeds and have accepted the teachings of the Bible that God is love, and that he has a gracious plan whereby through Jesus all who will may be recovered and enter into rest!

THE LOGOS MADE FLESH

DECEMBER 21.—John 1:1-18.

"And the Logos became flesh, and dwelt among us."—V. 14.

Our Christmas study is one of the most beautiful in the whole Bible. Genesis goes back to the beginning of things earthly; but this lesson goes back to the beginning of all beginnings, when God was alone. The very beginning of divine operation was the Logos—"the Beginning of the creation of God"—"the First-born of every creature."—Rev. 3:14; Col. 1:15.

Logos signifies mouthpiece, or special messenger. Not only so—not only was the Logos the beginning, or Alpha—but he was also the last, the Omega, of divine creation, as he himself informs us. (Revelation 1:11; 21:6) The first and only begotten Son of Jehovah was given an exclusive place, so that "all things were made by him, and without him was not anything made that was made." (V. 3) Thus highly did the Father honor him as his agent in all the creative work, both as respects angels, cherubim and men.

The Greek text is not fully represented in our Common

Version. Accurately translated it reads, "The Logos was with the God and the Logos was a god; the same was in the beginning with the God." Here the majesty of our Redeemer in his prehuman condition is fully set forth, and yet he is distinctly shown to be the Son and not the Father—to be a god and not the God.

The word god signifies mighty one; but there is only one God whose name is the Almighty. St. Paul affirms this great truth, saying, "To us there is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Corinthians 8:6) Again, the Apostle writes, "The head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." (1 Corinthians 11:3.) This is the claim that Jesus made for himself—not that he was the Father, or Jehovah, but that he was the Son of God, who came to do the will of his Father in heaven.

The so-called doctrine of the Trinity, put into the Nicene Creed by Emperor Constantine, A. D. 325, has been the cause of much of our confusion when studying the Bible, which contains neither the word trinity nor any suggestion of it, except in the one passage acknowledged by all scholars to be spurious, namely, 1 John 5:7. This passage is not found in any of the old Greek manuscripts.

The Redeemer was not deceitful when he prayed to the Father with strong cryings and tears, "My God! My God!" Neither was he deceitful when he declared to Mary after his resurrection, "I have not yet ascended to my Father and to your Father, to my God and to your God." He declared his oneness with the Father, and desired that a similar oneness should prevail amongst his followers—oneness of spirit, of purpose. Therefore he prayed for his church, "That they all may be one, even as I, Father, and thou, are one."—John 17:21-23.

"THE LOGOS BECAME FLESH"

St. Paul tells us of how he who was rich on the spirit plane for our sakes became poor, leaving the heavenly comforts for the scenes of this world, darkened by sin and death. (2 Corinthians 8:9) And so our lesson tells us also. (V. 14.) "The Logos became flesh and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth." St. Paul also corroborates this, declaring that our Lord stooped from his high position, took the bondman's form and was found in fashion as a man, of the seed of Abraham. (Philippians 2:7, 8; Hebrews 2:16) But lest we should get the wrong thought, that he had become a sinful man, we are guarded by the assurance that he was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) We are also assured that his body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death.—Hebrews 10:5-9.

But, on the other hand, we are to guard ourselves against the thought that the Logos remained a spirit being and merely materialized, or appeared in human form. This unscriptural thought is the one held by many, and styled incarnation. The angels incarnated, or got into flesh, when they materialized from time to time, as described in the Old Testament Scriptures. Our Lord himself incarnated, or appeared in the flesh, to Abraham in company with others; and he talked with Abraham, who knew not that he was entertaining heavenly beings, mistaking them for human travelers.

Similarly Jesus after his resurrection appeared in various forms of flesh. That is to say, he materialized, or incarnated, for the purpose of teaching certain lessons to his disciples, because after his resurrection he was a spirit being, as he was before he was made flesh. As a spirit being, he appeared and disappeared, the doors being shut. Thus he taught his disciples a double lesson:

(1) That he was no longer dead, but risen;

(2) That he was no longer a human, but a spirit being—"put to death in the flesh, but made alive in the spirit."—1 Peter 3:18—Emphatic Diaglott.

As Bible students we are learning that we must strive more earnestly than we have done to keep close to the Word of God. It was the perfect man Adam who sinned and was sentenced to death, and under the divine law he could be redeemed only by the sacrifice of a perfect man. The Law declares, "An eye for an eye, a tooth for a tooth, and a man's life for a man's life." Hence the blood of bulls and goats could never make atonement for Adam's sin; for they did not correspond. It was not a bullock nor a goat that had sinned and was to be redeemed, but a perfect man.

Because all of the human family were children of Adam and sharers in his death sentence, therefore "no man could give to God a ransom for his brother." (Psalm 49:7) God so shut up the matter that Adam and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, his only begotten, that he should become a man and be the Redeemer of the race—Adam and all his children.

But even this might not be demanded of the Logos. The heavenly Father, therefore, as St. Paul points out, set before his Son, the Logos, a great proposition; namely, that if he would demonstrate his faith and loyalty to the extent of becoming man's Redeemer, the Father would still more highly exalt him and make him partaker of the divine nature, far above angels and every name that is named. (Hebrews 12:2; Philippians 2:5-11) The Logos, full of faith and obedience, heartily entered into the proposition, was made flesh, consecrated his life, kept nothing back, finished the work at Calvary, and was raised from the dead by the Father to the heavenly nature and glory and honor.

"THE LIGHT OF THE WORLD"

The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the divine plan, but merely the beginning of it. His death constitutes the basis of all future blessings to the church and to the world. According to the Father's plan, an elect class was to be gathered out of Israel and out of every nation to be the church of Christ, his bride, associates with him in his throne, glory and work.

With the completion of the elect, the kingdom for which we pray, "Thy kingdom come," is to be established. Satan is to be bound; all evil is to be brought to an end; every good influence and enlightenment is to be shed; and he who died for the world is thus to become the Light of the world. He has not yet been the Light of the world, but merely a light to his people. As St. John declared, his light shined in darkness, and was not appreciated. Similarly the light of truth upheld by his consecrated church will not be appreciated, so strong are the powers of the prince of darkness influencing the minds of the world, which, as yet, lies in the wicked one.—1 John 5:19.

But the Prince of Life and his kingdom will cause the light of the knowledge of the glory of God to fill the whole earth, as the waters cover the great deep (Habakkuk 2:14), so that none shall need to say to his brother, Know thou the Lord, for all shall know him, from the least to the greatest. (Jeremiah 31:34) Thus according to his promise Jesus eventually will be "the true Light, which lighteth every man that cometh into the world." (V. 9.) The great mass of humanity have never seen nor even heard of this true Light—not merely the heathen millions, but the masses in civilized lands.

The resurrection of the just will be necessary to bring the church to glory and joint-heirship with her Lord. But the resurrection of the unjustified, which includes practically all humanity, will be for the very purpose of permitting them to see the true Light, which God has provided in his Son and which will be shed abroad during his Millennial kingdom. Only those who refuse the light, preferring the darkness, will die the second death.

"POWER TO BECOME SONS"

John the Baptist was a messenger sent to call attention to the Light, but he was not the Light. He was not even one of the church class, of whom Jesus said, "Ye are the light of the world"; for John the Baptist did not continue to live to the time of the begetting of the Spirit, after our Lord's sacrifice.

The world recognized not the great One who was in it, the Logos, by whom it was made. His own nation recognized him not, but crucified him. Yet some then and some since have received him, and to such he has given the power, the right, the liberty, the privilege, to become children of God. No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost—after Jesus had appeared in the presence of God to make atonement for our sins.

These sons are all begotten of the holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see him as he is and share his glory.

CHRIST IN THE HEART

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The heart alone, like a neglected harp,
Grows out of tune, and needs thy hand divine;
Dwell thou within it, tune and touch its chords,
Till every note and string shall answer thine.

MRS. H. B. STOWE.

"MARRIAGE IS HONORABLE"

No matter what others may say or do, each one of the Lord's people is to be guided in his judgment by the letter and spirit of God's Word, the Bible. It declares, "Marriage is honorable in all, and the marriage-bed not impure." (Hebrews 13:4) St. Paul recommended that such of the Lord's people as desired to give themselves, completely, to the divine service would doubtless be able to accomplish their sacrifice joyfully by remaining unmarried. He tells his reason for this argument; but he does not say that the marriage state is unholy or impure or in any way contrary to God's law. He merely declared that the married man, properly enough, would seek to please his wife, and that the married woman would, naturally and properly, seek to please her husband.

Thus, to be in the married condition would more or less take away from the singleness of purpose with which the individual would be able to serve God in body and in spirit. (1 Cor. 7:32-35) St. Paul reminds the church that he had found the single, or celibate, condition advantageous—that he was able to accomplish greater service than if he had been more or less mortgaged by the care of a companion and the necessary duties toward that one.

But St. Paul points out distinctly that there is no law of God to prohibit brothers and sisters in the Lord from marrying if they find, in their judgment, that this is the necessary or preferable thing in their cases—if they believe that thereby they can carry out their consecration vows the more acceptably.

We mention this because in some instances brethren and sisters, in counseling the unmarried, have been going beyond what is written—laying upon them burdens which the Lord has never declared—telling them that to marry means to lose the prize of our high calling. Good intentions cannot justify one in such a course.

Additionally, we heard recently of a dear couple who have an infant child, which properly they very dearly love. The mother was shocked by some sisters intimating to her that it should be considered a disgrace to be a mother, in view of our expectation of great changes shortly.

We believe that those dear sisters made a mistake. They, of course, have a right to think for themselves and to shape their own courses in life according to their best judgment of the Lord's will. But they have no right to censure others for having a different opinion on the subject. To his own Master each servant stands or falls. Nothing in the Bible speaks disrespectfully of either fatherhood or motherhood—quite to the contrary.

If, as the Apostle suggests, some of the Lord's people mutually agree to live celibate lives, it is a matter of their own concern. If they thus make themselves eunuchs in the interests of the Lord's cause, that they may have the more opportunity, energy and means to invest in the service of God, it is their sacrifice at their own option, and they are to look to the Lord for such reward as he sees best. But if it is their option and they are to be rewarded, we should remember that others have an equal option and may, if they think proper, take an opposite course without condemnation from us, and, indeed, without our feeling that we have even the least right to interfere with their social rights and privileges.

The Golden Rule is very helpful to us in our dealing with the brethren as well as in our dealings with the world. We should do toward others as we would that they should do toward us. We should grant them the same liberties that we think proper for ourselves.

We fear that some of our readers have not given sufficient attention to Chapter xii. of Vol. VI. of STUDIES IN THE SCRIPTURES, which examines this subject in detail.

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"CHOOSE YE THIS DAY"

DECEMBER 28.—John 3:16.

"For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The closing of the year and the opening of a new one is properly considered an opportune time for an inventory or balancing of the books and the carrying forward of profit and loss, and the determination of advantageous policies for the future. It would be a pity and a shame for all of us if we should be thus prudent in respect to earthly matters, and careless as respects higher interests. We may safely say that no human soul can strike a thoroughly satisfactory balance of accounts at the close of this year unless Jesus has been a partner and counselor and guide. And every one dissatisfied with his status of affairs at the close of the year—every one who finds himself weary and heavy-laden, perplexed and discouraged—we would like to have know how to begin the new year aright by entering into covenant relationship with the Redeemer, who declares, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Today's Study is full of helpful instructions. The very first lesson that all need to learn is that "God so loved the world." No other message than that has any attraction for thinking people. The difficulty with the world and with the church in the past has been that we have not emphasized the love of God. How could we do so when our eyes of understanding were misdirected by our creeds away from the God of the Bible to a creedal image which pictured the heavenly Father in most Satanic colors—more loveless, more unjust, more diabolical than any human being we have ever known and than any demon we can possibly imagine! It is well for us as Christians that we have tried to forget those horrible pictures and instead to fill our minds with precious Scripture texts such as the one of today's lesson.

But while we have thus gotten away from the "doctrines of devils," as St. Paul calls them (1 Timothy 4:1), we forget that Christendom is still holding up those terribly slanderous creeds before the world, hindering them from getting even a glimpse of the length, breadth, height and depth of the "love of God which passeth all understanding," and giving them, instead, awful misrepresentations—of the height and depth and length and breadth of divine injustice. We have thus been unintentionally driving the world away from God, instead of helping them in their endeavor to feel after a friend, the true God.

But the people of God are awakening to the truth, and gradually gaining courage to assert it and to "show forth the praises of him who called us out of darkness into his marvelous light." We are now met with the difficulty that the world has so thoroughly believed our blasphemy of the divine character that they can scarcely believe the gracious message of the Bible when we bring it to them—the message of great joy.

"MIGHT NOT PERISH"

The very text we are considering illustrates our bondage, our blindness of the past, and tells us of God's righteousness. It does not say, as we once supposed, that God gave his only begotten Son to save us from eternal torture. Quite to the contrary, it declares that his mission was and is to save from perishing. We know what perishing signifies. The brute beasts, when they die, perish, because God has made no provision for their resurrection. And mankind under the death sentence, "Dying, thou shalt die," would have perished like the brute beast, without hope, had it not been for God's mercy and provision in Christ. "Christ died for our sins"—"tasted death for every man"—to the intent that, the sentence of death having been thus satisfied, all men might have a resurrection.

Without the death of Jesus our race would perish like the brute beast. Because of his death there is to be a resurrection, not only of the just who now come into harmony with God through faith, but also of the unjust—the unjustified, who have not yet come to a knowledge of God, whose eyes of understanding have not yet been opened to see the grace of God and its length and breadth and height and depth. Thus we read that

"as all in Adam die, so all in Christ shall be made alive." Even "as by a man came death, by a man also [Christ Jesus] comes the resurrection of the dead"—"every man in his own order."

It is St. Paul himself who particularly points out to us that, unless there be a resurrection of the dead, there is no hope of a future life, but all who have fallen asleep are perished. It is he who points out that, because Jesus died for our sins and has been raised from the dead by the Father, we have an assurance that all who sleep in Jesus—all who were purchased by the redeeming blood—the whole world of mankind—will God bring from the dead with him. Therefore we need not sorrow as those who have no hope—even in respect to our friends and relatives who are not in Christ and have not the hope of the church.—See 1 Corinthians 15.

THE "BETTER RESURRECTION"

The chief resurrection to glory, honor and immortality is only for those who are called during this Gospel age, who receive the call into honest hearts, and who lay aside every weight and run the race for the prize with patience. These saintly ones Jesus declares will constitute the royal priesthood, who, in association with himself as the Royal Chief Priest, will be engaged in blessing the world, restoring the world, resurrecting the world from sin and death, during the thousand years of his Messianic reign.

The resurrection of the church begins in the present life with believers, who in their minds rise in newness of life into Christ. (Colossians 3:1) These will be perfected by the instantaneous change mentioned by the Apostle, "When this mortal shall put on immortality," they "shall be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

"WHOSOEVER BELIEVETH IN HIM"

The divine plan is purposely arranged so that none can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in his redeeming blood and obedience to his counsels. This being true, none of the heathen are saved yet. None of those who lived before Jesus came into the world are saved. And the great mass of our friends and neighbors, yea, of our own families, are still unsaved, because they have not come into vital relationship with the Savior. "He that hath the Son hath life"; "he that hath not the Son shall not see life."—1 John 5:12; John 3:36.

St. Paul, commenting upon the fact that Jesus died for all—a Ransom-price for all—declares that this is to be testified in due time. (1 Timothy 2:5, 6) God's due time for the testimony to reach the world evidently has not yet come. The testimony began when Jesus "brought life and immortality to light through his Gospel." As we read, "So great salvation began to be spoken by our Lord."—Hebrews 2:3.

Since then, a few here and there have had the hearing ear, have heard of the grace of God and have seen something of his divine providences. Jesus congratulated this class, saying, "Blessed are your eyes, for they see, and your ears, for they hear." The great mass of mankind see not and hear not, because, as St. Paul explained, the God of this world hath blinded the minds of those that believe not, that thus he might hinder them from seeing the true light of the grace of God, as it shines in the face of our Lord Jesus.—2 Corinthians 4:4-6.

God has permitted this blindness, but declares that it will soon end; that under the blessed influences of Messiah's kingdom the true light shall shine everywhere; and not only so, but he also assures us that "all the blind eyes shall be opened, and all the deaf ears shall be unstopped." What a blessed vista this opens before us on behalf of the poor world! We see that God has special grace and blessing for his faithful church, the little flock, the saints; but now we perceive that he has a blessing also for the world, although a different blessing from that which he has provided for the church.

Our text tells us of this, assuring us that God not only loved the church, but also loved the world—not only redeemed the church, but also redeemed the world. All will have an opportunity that, by believing, they may attain everlasting life. The life provided for the world, however, according to the Bible, will be very different from that provided for the church. The latter are to have life on the divine plane, being made partakers of the divine nature; and they are to be sharers of the glory, honor and immortality of the Master. The world, by faith and obedience during the Messianic kingdom, will be privileged to re-attain the earthly life and perfection which Adam lost, and which Jesus redeemed for the world at Calvary.

All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life, the eternal life, which was given to father Adam conditionally and lost by disobedience. Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with him will perish. But they will not perish in the first, or Adamic death, from which all were redeemed and will be rescued by the Master. Their perishing will be in the second death, for their own wilful sins, and there will be no hope of recovery; "for Christ dieth no more." None will be redeemed from the second death.

SOME INTERESTING LETTERS

EVIL SPIRITS AND THE EDITOR'S COMMENT

Dear Brother in Christ:—

Greetings in the name of our dear Redeemer and King. I take this opportunity of reporting to you what, to my mind, is a most remarkable manifestation of the fallen angels.

Some six weeks ago I started to do some Extension work in a private way, there being no class here.

Much interest was aroused, and four symbolized their consecration. Among these was a young man, Brother J. He grew rapidly, and gave all the evidences of begetting of the holy Spirit.

One day he asked Brother B. if he had ever been bothered by the fallen angels. Brother B. said no; he never gave them an occasion, and asked Brother J. if he had ever been troubled. He said no; but he thought he had seen something at his window, remarking that he had not been to the Lord with the matter.

That evening the friends were to have a testimony meeting at Brother B.'s house. Brother B. invited Brother J. to have supper with him. He did so. In the meantime they went out to do some chores, and while they were out Brother J.'s father came in and told those in the house that his son was going crazy. Brother J. went in and soon after was told what his father had said. He went back to Brother B. and told him about it. Then he stepped away out of sight to pray. When he came back he said it was all right.

The two then returned to the house, and Brother J. asked them if they thought they had ever had a trial. They said, Yes. He told them they had had no trial. He stepped away and lifted his hand as if to pray and said, "Listen!" Then he came back to them and said that they should not worry, everything was all right.

They then went to supper and Brother J. was asked to invoke the blessing. He had no more than finished when he jumped from the table and began to bounce over the room and scatter the furniture and to talk in an unknown tongue. This lasted about two minutes and then it left him. He said, "Isn't this awful? they are trying to break down the Truth." All suggested that they pray, and did so, Brother J. joining in. But he broke right out again.

When he is rational he says that it is the fallen angels; but his people think him crazy. He warned his wife against the evil spirits and said that they were very cunning, and he could not resist doing the things they told him to do. He remembers all he has done, but is in a stupor much of the time.

The whole country is worked up, and the people have suddenly become very bitter against the Truth. Do you think this might be permitted more extensively, thus bringing reproach upon the Truth and the Lord's people?

Should you have any suggestions to make, we would be very pleased to hear from you.

Your brother by His grace, BEN H. BOYD.

THE EDITOR'S REPLY

DEAR BROTHER:—

Your letter is before me. The case you relate is a sad one. I fully agree with you that Satan and all the fallen angels would be especially desirous of gaining an influence over those who espouse the cause of present truth. In proportion as we have the truth and present it, we are their enemies, even as they are the enemies of the Lord and of the Truth. The only safe course for anybody, and especially anybody accepting present truth, is to follow the suggestions of the Vow. Whoever recognizes that there are only two masters—Christ and Satan—should resolve to have nothing whatever to do with anything that is of Satan.

Such should be as speedily as possible informed respecting the fallen angels and their constant endeavor to misrepresent the truth and to injure humanity—especially the "children of

the light." They should be shown that all occult, spiritual influences are evil; that the holy angels indeed have a charge concerning the saints, but not to give them instruction of any kind. The Bible most explicitly declares that the Word of God is sufficient that the man of God may be thoroughly furnished. (2 Tim. 3:16, 17) We are not therefore to expect visions or revelations or any kind of communications from the Lord or the holy angels. We are to conclude that all such attempts to communicate with us are of the adversary and to shun them accordingly.

In the instance you mention, Brother J. evidently yielded his will to some extent; else he would not have been entrapped. While obedient to the Lord, we are entirely safe—then the evil spirits cannot do us injury. "The wicked one toucheth him not." But the slightest yielding of the will, as through curiosity, is dangerous, as those in insane asylums demonstrate. It is estimated that fully one-half of all those in insane asylums have no functional brain disorder, but are merely possessed of evil spirits.

In a case like that of Brother J. no time should be lost in doing everything possible for him. A brother who is in close fellowship with the Lord should be for a time his constant companion, continually stimulating him to courage in the exercise of his will in resisting the evil angels and in joining with him in prayer. If in spite of all these assistances the evil spirits still get him under their control, we advise that said companion exorcise the evil spirit in the name of the Lord—saying, "In the name of the Lord Jesus Christ I command the evil spirit to depart from him and to enter him no more."

Please read this letter to the brother and assure him of my sympathy.

"THE TOWER" GROWS DEEPER AND SWEETER

DEARLY BELOVED BROTHER RUSSELL:—

The July 15th issue of THE WATCH TOWER has come to hand, and as usual is full of helpfulness. I am unceasingly and increasingly thankful to the dear Father in heaven for the wonderful manner in which he has put his blessing upon you as you have sought to serve his flock through the pages of that precious journal. I count it a privilege to confess both privately and publicly that if I am one of those so favored as to be a sharer in the glory of the kingdom, as I hope to be, the grace of God will have brought me there in large measure through the edifying influence of the articles in THE TOWER.

THE TOWER grows grander and its messages deeper and sweeter. As the Lord makes me to grow in grace in spite of all those infirmities in my flesh which would hold me back, the uplift each succeeding number of THE TOWER gives me becomes more and more apparent, and my prayers are multiplied for you and your labor of love. We appreciate it, dear Brother, and better still the Lord appreciates it, too.

In the current number of THE WATCH TOWER you quote some views which Prof. Flinders Petrie has given expression to, and I feared that some might infer that you wished to give emphatic endorsement to the Professor's ideas. My first impression was that this was a wonderful truth, but when I went to compare it with the Bible the erroneousness of it was readily apparent. However, I know that you are too busily engaged to find time to look thoroughly into the many matters of secondary importance brought to your attention, and in addition it would be natural that in a thing of this kind we would suppose that Prof. Petrie would have gone carefully over it before putting forth such a theory. But I fear that he gave his views without sufficient study.

The extract from the July TOWER, page 216, is as follows:

"Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand, and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment, as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, 'Judah 74,600,' would read, 'Judah, seventy-four families, or tents, with six hundred men in all'; 'so they set forward, every one after their families, according to the house of their fathers.'—Num. 2:34."

Now it is true that the Hebrew word for a thousand is also sometimes used to signify a family or tribe, but it would be impossible to give it that application in the Pentateuch for the following reasons:

In the second chapter of Numbers we have the number of each of twelve tribes given, but there is also given the sum of the numbers of the three tribes on each side of the tabernacle. If you figure up these statements it will be found that they are figured on the basis of thousands. The following table will illustrate it:

	Tribe.	Thousands.	Hundreds.
Numbers 2:18, 19.	Ephriam	40	500
Numbers 2:20, 21.	Manasseh	32	200
Numbers 2:22, 23.	Benjamin	35	400
Numbers 2:24,	Total		108,100

But according to Professor Petrie the total ought to be 107 families of 1,100 persons.

Another passage will serve to futher illustrate it, viz., Num. 3:42-51. Here we are told that the number of the first-born are twenty-two thousand two hundred and seventy-three. Now it seems incredible that all the first-born were gathered together into twenty-two families; they must have been scattered all through the host of Israel. Then verses 46-50 indicate that there were 273 more first-born than Levites, but according to the interpretation of Prof. Flinders Petrie, 273 would be the whole number of the Israelites.

Other examples of this inconsistency are plentiful in the book of Numbers, but I believe these will suffice.

Please consider this not in the nature of an attempt at criticism, but merely as an humble effort to present facts which your busy life may have prevented you from following up.

The Lord continues very good to me in assisting me each day to glorify him in the pilgrim service. I realize that my efforts are very imperfect, but they are nothing like what they would be if I attempted this work in my own strength. Every day he is proving to me the faithfulness with which he keeps the promise that all things will be supervised by him to our good, and that his grace will be sufficient.

With much Christian love, and wishing you many spiritual joys even in the midst of your earthly trials, I remain,

Yours by His favor BENJ. H. BARTON.

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A RACE OF SLAVES

"For we know that the Law is spiritual; but I am carnal, sold under Sin."—Romans 7:14.

The Apostle's statement that we are sold under sin implies that we as a race are slaves. And so elsewhere it is expressed that mankind are slaves of sin. (Rom. 6:16, 17. Diaglott) We look back to see when we became slaves and how this condition came about. We find that Adam sold himself and incidentally all his race. What price was paid by the purchaser? What did Adam get when he sold himself and all his posterity to become servants of sin? We reply, He got his own will. He got his choice of fellowship with his wife for a time in the course of disobedience, thus rejecting God and his will, his law. For this price, this self-gratification, this measure of joy, he sold himself to sin and was cut off from being a son of God. Then he became a slave of sin and, as a result, a slave of death.—Romans 5:12.

Sin, the great monarch ruling the world, has enslaved the entire human family. None can escape this bondage, except in one way. Under this bondage of sin they get disease, sorrow, disappointment, death. Death is the great climax of this great Monarch. And so we read, "The wages of sin is death." "The whole creation groaneth and traveleth in pain together." (Romans 6:23; 8:22) They are all traveling in this slavery, which was pictured in the oppression of the Israelites in Egypt under Pharaoh. The whole world is in alienation from God, banished from his favor and from everlasting life.

God's promise was that he would provide a ransom for the purchasing back of the slaves. He did this, in due time, by providing the Redeemer. Father Adam went into slavery of his own violation. His children—all mankind—were born slaves, born in sin and slavery, under the penalty of death. Christ appeared that he might redeem the one who sinned—that he might give a ransom-price, a corresponding price—his own life for the life of Father Adam. All these slaves may then be set free; may attain absolute freedom, if they will. All whom the Son shall set free will be free indeed.

MAN'S RELEASE PICTURED IN TYPE

This release of the slaves from sin and death was pictured in the law by the release of the fiftieth year Jubilee. When

the Jubilee arrived, the only ones who remained in slavery were those who preferred to remain thus. (Deut. 15:12-17; Lev. 25:39-41) So the thousand years of Christ's reign—the Millennium—is to be the great Jubilee time, in which all the slaves are to be freed from slavery to sin and the power of Satan, and are to be lifted up to freedom, if they will. But the legal setting free of the slaves will be one thing, and the getting back of their privileges will be quite another thing. Mankind will be judically free—they will then all have been bought with a price—taken from the taskmaster, sin, and put under the new Master, Christ Jesus, the great King of Glory.

Messiah's reign will be one in which mankind will be uplifted. All things that were lost will be recovered during the thousand years. And all will be set free, except those who prefer the bondage—and these will ultimately go into the second death, extinction, never after to be awakened to have the privilege of attaining everlasting life, or being of the family of God.

THE PRESENT MASTER OF MANKIND

Sin became the possessor of our race, which came under his control—sin being allegorically personified as a great monarch holding relentless sway over mankind. Satan is another name for sin. As he was called by our Lord the father of lies, and "a murderer from the beginning" (John 8:44), he very properly stands as the representative of sin, as the representative of all unrighteousness.

Jesus Christ laid down the ransom-price for all, that mankind might, in due time, be redeemed from slavery to Sin. The divine sentence upon Adam was death, and sin was the agent, or channel, on account of which this condemnation came. Christ was "made sin for us" (2 Cor. 5:21); that is to say, he was treated as the sinner, and received the punishment that properly belonged to the sinner. This he did that he might free us from this great slavery. The Apostle Paul declares that ultimately the whole creation shall be set free from the slavery of sin and death and shall become sons of God.—(Rom. 8:20, 21.—Diaglott.

When Adam yielded to self-gratification he became subject to this death penalty. It was God who imposed the penalty—it was God's penalty that must be met. In order for Christ to meet this penalty upon Adam, it was necessary for him to renounce all self-gratification and to become dead to self, that he might do the Father's will. And he gladly yielded himself to God's will—all that is "written in the Book."

We who have come into covenant relationship with God, have come through Christ. Having become voluntary servants of the Lord Jesus Christ we are still in slavery; but it is slavery to Christ instead of slavery to sin. The world are slaves of sin and not of Christ. Before Christ will make us free from sin, the Father requires that we shall give up our wills entirely to him. This constitutes us slaves in the most absolute sense. The most absolute slavery is slavery of the will to another. Ours is such a slavery, but it is one that is beneficial. Whether we eat or drink or sleep or work—whatever we do—it is done in harmony with the Lord's will and for his glory. Yes, ours is a most blessed slavery, and we would not become free from it for any consideration.

We see that unless we had this absolute submission of our wills to God, we could not be prepared for the glorious things to come, to be joint-heirs with our Redeemer in his glory, honor and immortality. We were, therefore, freed from the service of sin that we might become the bond-servants of another, even Christ. And we recognize that in getting free from sin, we are free indeed.—John 8:36.

It is true that we are still under a measure of bondage to sin—in our bodies—as long as we live. But the Apostle urges, "Let not sin . . . reign in your mortal body"—do not allow it to dominate you; refuse to obey sin. (Rom. 6:12) So then we are to exert ourselves. Whoever will not exert himself will remain a bond slave of sin. We are to resist determinedly and persistently the attempts of the old master, sin, to bring us again into captivity. We are to strive to maintain the liberty wherewith Christ has made us free. (Gal. 5:1) If we are half-hearted in this matter, we are only partially loyal, and shall fail to win the prize, unless we arouse ourselves. If we are fully loyal, his grace is sufficient, and he far more than compensates us for whatever of self-denial and sacrifice this loyalty may bring.

"THE SIN OF THE WORLD"

The sin of the world was Adam's sin. This original sin was disobedience, and this disobedience includes, not only the act by which sin got possession of the world and has ever since held possession, but it includes everything incident to its penalty. So Jesus came into the world that he might take away "the sin of the world." (John 1:29) And he made possible the release from sin by laying down his life, giving his life a corresponding price for Adam's.

Sin obtained possession of Adam at the very moment that he sinned. He became the slave of sin as soon as he obeyed sin. Here are shown two great principles—righteousness and sin. Sin presented the temptation and said, Take this course; and as soon as Adam yielded to the suggestion he became sin's slave; and God gave him over to the penalty. So the Scriptures represent that God merely took his hands off when Adam became the voluntary servant of sin.

PRINCIPLES OF GOOD AND EVIL ETERNAL

The great principles of good and evil have always been in existence, whether they have been in operation or not. Righteousness has always existed. There has always been a principle of righteousness, and there has always been a principle of unrighteousness. Since the creation of beings in God's image began, the wrong course has always been open. Satan might have taken that wrong course long before he did. Mankind will always be open to the privilege of sinning, if they choose. But God will so thoroughly teach what is the wages of Sin, that mankind and all created intelligences will learn that lesson fully. They will not take the wrong course—nor love it—they will know that it would be suicide. They will not choose the wrong, just as God would not choose the wrong. All will have learned to "love righteousness and hate iniquity."

But these two principles will continue to exist. If it is right to do one thing, it is wrong to do the opposite thing. God's just arrangement is that all who obey the principle of righteousness shall live everlastingly. Justice sees to it that any one who wanders from the right course pays the penalty. The sure consequence of sin will fall upon the sinner. This is a broad principle—"the wages of sin is death," and the wages of righteousness is everlasting life. Strictly speaking, however, everlasting life is a gift, no one could earn it: "The gift of God is eternal life, through Jesus Christ our Lord."

THE SELLING PRICE—THE PURCHASE PRICE

When Adam sinned, it was his life that he sold, and, as the Apostle Paul tells us, Adam was not overtaken unawares by this sin. He knew that the penalty was death if he should sin; hence when he ate the forbidden fruit he knew that he was selling his life. In other words, he gave his life for an apple—or rather for the woman for whom he ate the apple. Therefore, the self-gratification cost his life. He came wilfully under the penalty of death, into slavery to sin as the result of eating that apple—for he knew the penalty. The selling price was, we see, an apple. The purchase price, the corresponding price, was the giving of human life.

The divine plan is like a great building which may be viewed from different angles. We could take various pictures other than those of purchase and sale. But to our mind this illustration fits and dovetails.

The ransom is the foundation of this plan. There is no other phase of the divine plan that is more accurately set forth in the Scriptures, and no phase that is more fought against—either openly or with subtlety—than is the ransom. The ransom-price for Adam is to be paid to justice. Justice demanded that mankind be sentenced to death. Jesus himself has met this demand. Justice says, Give me the price and mankind shall go free. Justice remains with its hands full all the time. It never lets go of its hold. The penalty stands until the price is paid.

Sin is not a person. It is only the principle of evil personified and is sometimes used as a synonym of Satan, who is a person. Man sold himself to sin—justice did not sell him. But justice has recognized the transaction, the sale—so that under the condemnation, sin can have dominion over man. But divine love stepped in and provided the purchase price for the sinner. All those sold under sin shall be redeemed, or purchased back from sin and death. This transfer can be made only through Christ. He is the Purchaser and Mediator who will, in due time, lift all those who will out of the condemnation of sin and death, and put them into the realm of righteousness and life. And justice will stand by and agree that Jesus shall be privileged to restore mankind to life, through the merit of his sacrifice.

"Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity."

LITTLE WAYS OF DOING GOOD TO OTHERS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith." —Gal. 6:10.

The Apostle"s exhortation here is very comprehensive—to do good without limitation, whether it be in word or deed. Some can be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if any one can dispel the darkness of this ignorance and let in light, he will surely do great good. The implied thought of the Apostle, however, seems to be that the principles of right and wrong—good and evil—are to be discerned by the Lord's people. From our standpoint we should recognize what would be a good work and what would be an evil work. Many are not able to discern between what is good and what is evil. Those who do evil are, with very few exceptions, in more or less ignorance and blindness.

Saul of Tarsus, for instance, was doing an evil work when he was persecuting the church. But he did not realize this. Hence, the best service to Saul of Tarsus, or any one else under like conditions, would be to open the eyes of his understanding.

SOME GOOD WORKS ENUMERATED

Clothing the needy, feeding the hungry, taking care of the imbecile, are all good works—doing good to the world of mankind. As we look out into the world, we see many efforts being made to do good. Some of these efforts are wisely directed, and some unwisely. But we are not commissioned to set the world straight. We are not to interfere with anybody. Others have a right to their judgment, as we have a right to ours. But if any one were doing an evil work, thinking it to be a good work, we would be quite right to endeavor to stop him, using such means as might seem appropriate and wise—the law, or our own words, or the words of others. But even here we are to take heed lest we should be busybodying in other men's matters.

If we were to further enumerate some of the good works which ought to be done, we would say, to care for the blind, to organize or put into operation a method by which they might be enabled to read, or to get happiness; to care for the deaf and dumb would also be a very good work. As for slum work, we would not have much sympathy with a good deal of this, as reported. We should, however, be very much in sympathy with everything that aims for good, physical good, mental good, social good, good of any kind. There are, besides the foregoing, good arrangements provided for the sick, the incurable; such as hospitals, sanitariums, etc.

All who love their fellow men and have sympathy for those in distress should be in sympathy with efforts for the betterment of their condition, and neither manifest nor feel opposition to them. No child of God could feel in sympathy with anything evil. God is the representative of everything that is good. Satan is the representative of everything that is evil and injurious. If we would be children of God we must be out of harmony with everything not in line with his original provision for man, and out of harmony with everything that is in support of Satan.

Some of the efforts along the line of social uplift are not at all bad. Their promoters may be working in an illogical way, a way that we feel sure is not in harmony with the Bible way; but nevertheless we have sympathy with the Socialists. They are trying to do good. But we have no sympathy with those who are trying to do evil, injury. We have faith in God —that he purposes to bring about a great change shortly; but we believe that no efforts of humanity can bring about this change. Then there is a way of doing good along intellectual lines, the lines of instruction. It is a good thing to teach children how to sew, how to cook, how to learn the mechanical arts that will make them useful. Our public school teachers are doing a good work, as they give instructions to the youth, and especially if they give the right understanding in regard to that which they teach, that which is in harmony with God's Word—the proper instruction.

SPECIAL WORK OF THE LORD'S PEOPLE

But there is a higher work than all these. And we are to give our life and time to this, which we see is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, his will, his purposes, his plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for this is God's way. And this way becomes the way of all who are consecrated to do his will, to walk in Jesus' footsteps.

As, therefore, we come more and more in harmony with God's plan, we perceive that no other work could be so grand as to make known to others God's character, God's plan and God's will concerning us. As this has brought great blessing and sanctification to us, we should have the desire to take the good tidings to others, refreshing them as we have been refreshed, comforting them as we have been comforted.

In doing this work we resort to every lawful means. And this is called in the Scriptures, preaching the Gospel—whether it is done by the printed page or orally or by pictorial representations, it is proclaiming the Gospel—that which will do the most good to all mankind. We labor under one difficulty in this respect; namely, that the world is not able to appreciate the good tidings, Satan having blinded their eyes, so that they cannot see the philosophy of God's Plan—it does not seem reasonable to them. Those in this condition are trying, as it were, to look around a corner, instead of coming to the corner and getting the right angle of vision. But whether people believe it or not, we believe preaching the Gospel to be the Lord's work and therefore the best. This does not hinder us, however, from having sympathy with others who are doing what they consider to be the best work, so long as the result is good. We should be in sympathy with everything that is in harmony with the truth—in sympathy with everything the influence of which is beneficial to mankind.

So then the Apostle is calling to our minds in a general way the opportunity of doing good to all men. But some may require assistance which we cannot give. For instance, we could not give up preaching the Gospel and go into the slum work, for the slum work is not preaching the Gospel. A godly physician might, however, in connection with his practise do good, not only along lines physical and mental, but also along spiritual lines. So we have opportunities every day with the butcher, the baker, the ice man, etc., all of whom are fellow creatures; for God made all mankind of one blood. As the Apostle enjoins, we should seek to do them good, seek to make them better, happier, more comfortable.

KIND WORDS AND SMILES POTENT FOR GOOD

It might be argued that in order to do good most widely, one's efforts should be associated with using money for the purpose. It is true that money represents an accumulation of time. It takes time to produce money; therefore whoever gives a dollar to any cause, gives what represents so much time; whoever donates one thousand dollars gives that which represents so much time, for the money will purchase time, comforts, etc. But not many of the Lord's people have much money to use. And if they had much money, they would feel that this is a talent, and that it should be used chiefly for the household of faith, for the Lord's brethren.

Since, then, we cannot do much in a material way for men as we meet them in the walks of life, day by day, how can we do them good? One of the easiest ways is to look happy ourselves and thus inspire happiness in others. A person who goes about looking miserable is not likely to make others feel happy. But if we cannot always look very happy, let us look as happy as we can, and thus we will be doing good to a great many people whom we meet throughout the day. This we can do even if we have no money with which to help others. Look happy, and try thus to make them happy. And secondly, if we have no money, we can give a kind word, a smile, a pleasant tone, a little civility, wherever proper.

All such little courtesies of life are means of doing good, and may bring a ray of sunshine into the lives of a great many people, the majority of whom are unfavorably situated. The light of the knowledge of the glory of God does not yet shine into their hearts. They are dark within, gloomy, foreboding, fearful. They know not God! and what they know of their fellow men is a knowledge of selfishness. They feel that they must be on their guard lest every one cheat them and get the better of them. Now, if our look, our manner, our tone, would be helpful, comforting, assuring, to these, then we would be doing them good—more good than if we should scatter dollar bills all along our pathway. "Kind words shall never die"; and the expressions that go with them are some of the ways of doing good unto all men as we have opportunity.

We have a special work and therefore have not the opportunity to walk the streets and smile all the time. Our lifework is for the great King. But as we go about our work, we should drop a smile or a kind word—something along the line of doing "good unto all men." Our work is to be especially for the household of faith in the sense that while we may be doing missionary work, and going among those who are not of the household of faith, yet our motive in doing thus is the hope that there may be some of these who are already of the faith household, or some who will be amenable to the message, and will wish to serve the Lord when they learn the way.

And if we would desire to go good to them, how much more would we wish to encourage those who belong to the Lord, who have become members of his spiritual family!

THE HOUSEHOLD OF FAITH

These words—household of faith—are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the truth. The very fact that any one is drawing near to the antitypical Tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration.

In a strict sense, the household of faith, of course, includes only those who are consecrated. But the words of the Apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the household of faith. And we are to give these special assistance—all in whom we see any prospect of consecration. Our constant desire and effort should be to point men directly or indirectly to the Lord. Thus we shall be showing "forth the praises of him who hath called us out of darkness into his marvelous light."

We are to do these things as we have opportunity. This would include the thought of times and seasons and ways and means of doing good. So far as we are concerned we are to "be instant in season, out of season." We are not to consider our own inclinations, tastes, etc., but we would be obliged to consider the interests of others. A husband must specially regard the interests of his wife, and the wife the interests of her husband and children.

SPIRIT OF A SOUND MIND NECESSARY

We should be willing to serve anybody in any way as we have opportunity. And if there are many opportunities for service, we must choose between them, exercising the spirit of a sound mind, as to which would be the will of the Lord for us. The Lord's people should so order their lives as to get the best results—get the most good possible out of them. In choosing a means of livelihood, if there is a choice of five trades, one would study as to which would be the most lucrative, which would be the cleanest, which the most honorable, which require the most labor, etc. This would be from the natural standpoint. But from the divine standpoint, the Christian's standpoint, the decisive question would be, In which of these avocations can I best serve the Lord? And this would mean, In which can I find the best opportunity for carrying out the good intentions of my heart as to the Lord's will respecting me?

If we have made some mistake in this respect and the Lord opens wide the door for us to enter in elsewhere, or if he makes our present place so tight that we cannot stay there, then let us arrange our affairs accordingly, in such a manner that we may have the most opportunities for doing "good unto all, especially to the household of faith."

There are some occupations which take us away from men, where we would have less opportunity of meeting people. No doubt it was the Lord's arrangement that Moses for a time should be away off in the land of Midian keeping sheep for his father-in-law, Jethro. But as soon as the Lord was ready, He called Moses out and gave him a place of great opportunity and responsibility. No doubt that work in the wilderness was a place of great opportunity also; and doubtless before that, while in the schools of Egypt, he had great opportunity for learning lessons of experience.

So the Lord's people are to watch for their opportunities. And day by day they are to seek, so far as possible, to be doing good to others, and especially to those of the Lord's household—giving these always the preference.

The Christian is to be ready to do good to all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner to put on the "whole armor of God," that they may stand in the evil day.

"The world would be a desolate place,
But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled—
There's one such here and there.

"But oh! the grandeur of the work,
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!"

CHARACTER-LIKENESS TO THE LORD

"I pray for them . . . that they may be one, . . . that they may be made perfect in one, . . . that the world may know that thou hast . . . loved them as thou hast loved me."—John 17:9, 20-23.

These words, we remember, were uttered by our Lord on the night of his betrayal, supposedly while on the way from the "upper room" where the Memorial was observed to the Garden of Gethsemane. The ones he evidently prayed for were the twelve apostles, or rather the eleven, by this time; for in conjunction he says, "I have lost none of them, save the son of perdition." But the context shows that his prayer includes his faithful followers all the way down the age. He says, "Neither pray I for these alone, but for all those who shall believe on me through their word." He prayed that his followers might be one, even as he and his Father were one—the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not my will, but thine be done." He thus came into full oneness, harmony with the Father—with the Father's will, the Father's plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind—before he would become the world's Savior and the Mediator of the New Covenant—was the election of the church. This was the work which he had now begun, and he was committing to them the testimony. He desires that all the church have a oneness of purpose, a oneness of will with his will. And we can see that this could be obtained only in the one way—by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

TWO CAUSES OF DISSENSION

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this he calls new creatures. He grants them the holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This work of selecting has been in progress for nearly nineteen centuries. And this company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

FRICTION MINIMIZED WITH MATURITY

The Lord speaks of their being prefected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the

Lord will himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the adversary, to the end, will be joint-heirs with Christ, sharers in his kingdom, executors of the divine program for the blessing of the world of mankind.

AN ASTOUNDING STATEMENT

At the epiphania, or bright shining, of the Lord's manifestation, God will have completed his present work of directing the church, and the world will be informed that they are under a different dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in his last prayer with his disciples, that the Father loves the church as he loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, "They will always be inferior to me. They will never have the glory that I shall have."

On the contrary, the Lord Jesus knows that the heavenly Father will exercise his love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity. We read, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:9) So he was anointed to be the Head of the church class. But the church class are declared in this Scripture to be his associates—not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the church as he loved Jesus. We understand that the church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God "made him to be Head over all—God blessed forever!" The church will never be on an equality of position with Christ.

This is very wonderful to us, that our heavenly Father should love us as he loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the "more than conqueror" class—loyal as the Lord Jesus was loyal—the Father will love as he loved the Lord Jesus, and will glorify them with his Son.

"'When thou passest through the waters,
I will be with thee!'
Sure and sweet and all-sufficient
Shall his presence be.
All God's billows overflowed him
In th' great Atoning day;
Now he only leads thee through them—
With thee all the way."

THE HEIGHTS AND DEPTHS OF DIVINE LAW

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew 5:19.

There is prevalent amongst Christian people quite an erroneous view respecting the divine law. It is generally considered that, because the Apostle said that we are not under the law, but under grace, he meant that the law is done away with. We believe that this thought is incorrect. Our Lord said that till heaven and earth pass away, not one jot or tittle of the law should pass away till all be fulfilled. All written therein shall be accomplished.

The divine law has always been in existence. It was plainly expressed in Adam; the various parts of his organism were expressions of the divine law. The law of God was written in his heart. He was in full harmony with the divine mind, and therefore in full harmony with the divine law. But when sin came in, the divine law in his being was measurably obliterated. There is still some of the divine law in all who are appreciative of right and wrong, but not sufficient to make right living possible.

In God's dealing with the nation of Israel he gave them a law. This law, written in the Ten Commandments, is a brief summary of man's obligations—a text, as it were, from which many lessons might be drawn. In our knowledge of the Ten Commandments, we are still aware of what is God's law. God never abrogated that law. It is still in force upon the Jews, as also is the Law Covenant. But Gentiles never were under the Law Covenant.

God offered the Jews everlasting life if they would keep the law. They were bound by the law; hence the Apostle points out that they would need first to die to the Law Covenant before they could come into Christ, the Life-Giver. (Rom. 7:4) This did not mean that they must die to the Law of God, but merely to the Law Covenant. It would mean to give up all hope of attaining everlasting life through keeping the Law Covenant.

The new hope into which Gentile Christians entered does not abrogate God's law, nor does it release them from the obligations of his law. But God has made a provision that notwithstanding our imperfection, our inability to keep the law perfectly, He will accept us in Christ, our imperfections being covered by Christ's merit. Of these the Apostle said, "The righteousness of the law is fulfilled in us, who walk, not after the flesh, but after the Spirit." We must needs be perfect beings to live up to the spirit of the divine law, it being the requirement for a perfect man.

PERFECTION THE CHRISTIAN'S STANDARD

This thought, then, is the key to our Lord's words in the text under consideration. He who would violate this Law of God, and teach others to do so, either by example or precept, should be considered as the least. And he that would keep the law of God, and by example or precept help others to keep this law, should be called greatest in the church, the incipient kingdom, the embryotic kingdom. Those who would be of this kingdom class must forsake father and mother and all things to take up their cross and follow Christ. In other words, Christ must be first. Amongst these followers of his there would be differences. Some through weaknesses of heredity, or what not, would be less faithful—others would be more faithful. Those who would keep the divine law most perfectly in heart and life would be most nearly copies of God's dear Son.

And so it is with us today. We esteem highly those most diligent in service, those most zealous. Those who walk somewhat disorderly, who are vacillating, we esteem less. We take notice of ignorance and weaknesses in the church. We must sympathize with these; nevertheless, one who would not overcome his weaknesses would not be so highly esteemed in the kingdom class as one who could, and who would, walk more closely in the Master's footsteps. In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish law. He said, "Be ye perfect, even as your Father which is in heaven is perfect." There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like him. He must present the perfect standard.

The Jew is striving for perfection, striving to get everlasting life. The Christian is striving for perfection, and expecting to get eternal life—not by perfectly keeping the law, which he cannot do, but through the merit of Christ, which makes up for his deficiencies—covers his blemishes.

THE OUTER SHELL OF DEEPER SENTIMENTS

The divine law is briefly summed up, not only in the Old Testament, but also by our Lord himself in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39) This is still more briefly summed up by the Apostle Paul: "Love is the fulfilling of the law." (Rom. 13:10) Love to God would lead us to do all those things which are inculcated in his Word; and love for our neighbor would lead us to fulfill all our obligations toward them, as inculcated.

If we come to apply the commands of the Law to ourselves as Christians, we can easily amplify them all. For

instance, our Lord's definition of adultery is much more searching than the statement as contained in the tables of the law. The New Testament definition of murder is much deeper than that commonly accepted. The Apostle John declared that to hate a brother is murder. God could see that there was murder in the heart of the hater of a brother. The All-Seeing Eye perceives if there is disloyalty present in any degree—or anything contrary to the divine will. From this standpoint, then, we see that the Ten Commandments are but the outer shell, as it were, of deeper sentiments.

It was the custom of the Jews to do nothing whatsoever on the seventh day of the week. We presume that the significance of this commandment is, to the new creature in Christ, that the rest of the seventh day typifies the perfect rest into which he has entered through Christ.

All new creatures in Christ are to keep Sabbath every day. And so the Apostle says, "We who have believed do enter into rest"—have entered into rest. It is not that our muscles or our brains are necessarily resting, but that we have the rest of heart, the rest of mind, the peace of God which passeth all understanding. It is important that we maintain this peace at all times, and do not let anything come in which would interfere with it and take us out of harmony with God. If it does, we should consider that we have broken the Sabbath command.

The new creature could not kill. It has no weapon except the Sword of the Spirit. Whoever hates his brother is a murderer. To cultivate a spirit of hatred would be a very serious matter. One who would do so should not be considered a true brother or sister in the body of Christ, which is the church.

EDITOR AT THE INTERNATIONAL PURITY CONGRESS

A few weeks ago, Governor Glynn, of New York, appointed the Editor of THE WATCH TOWER a delegate to represent New York State at the seventh International Purity Congress, to convene in Minneapolis, Minn., November 7th to 12th.

We attended the Purity Congress and there met a number of noble men and women, who are fighting valiantly to stamp out the various forms of disease and vice which are visiting mankind with alarming rapidity.

On Sunday, November 9th, we were appointed by the Purity Congress Arrangements Committee to speak at the Schubert Theatre, Minneapolis, under the auspices of the local class of the International Bible Students Association. The house was crowded. Our topic was, "The Wages of Sin and the Rewards of Purity," from the text: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord."—Romans 6:23.

ONLY GOD CAN GRANT THE VICTORY

We did not enter into statistics to prove that sin is in the world and manifesting itself in many forms—in political corruption, physical corruption, or disease, moral corruption, or impurity, and their various ramifications. We endeavored to probe deeper, to show why human beings are born into the world with sinful propensities or tendencies. After finding the cause, the source of sin, we discussed the remedy, and pointed out why all good people should be united in their opposition to sin and in their endeavor to stamp it out; although experience has proved that none of the world's panaceas really cure.

Humanity must continually combat, only to find that sin, impurity, breaks out in other places or in other forms. It is like fighting fire or a plague. To cease fighting is to be overwhelmed. However, in the midst of the battle for purity, while convinced that eternal vigilance is necessary, and then only partially effectual, it is interesting to know that all on the side of purity are fighting on God's side, and that in his own time and way he will come to our rescue and grant a complete victory. So complete will be the victory that there will be no more sighing or crying or dying; no more sorrow or pain, because there will be no more sin, no more impurity. Heavenly conditions will have come to earth, which then will be a world-wide Paradise.—Isaiah 35.

We admitted that this view of the situation is the very reverse of the popular theory of Evolution. Thinking people are more and more coming to realize that the wonderful blessings of our day, material and intellectual, do not uphold the theory of the survival of the fittest, and of general progress, physically and intellectually. The trend is downward. Imbecility, insanity and moral degeneracy are on the increase, and especially manifest in the families of the rich and the educated. The progress of our day must be accredited to God, and should be considered as making the inauguration of the new era, Messiah's kingdom, so long promised.

GOD IS NOT RESPONSIBLE

The Bible alone explains the present situation. It alone tells us why so many go astray. Children are born with evil, immoral instincts, against which themselves and society must continually war. In Psalm 51:5 we read, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here is the explanation. We inherit our tendency toward sin, and some inherit more of it than others. Few have realized the sacredness and responsibility of parentage. Few parents have realized how much they have to do with the moral and physical status of their children, not merely in the training of them after they are born, but in the qualities which are given to them at the time of their begetting and during the period of gestation.

Let none get the thought from what we have said that any child can be born perfect, either physically, mentally or morally. The seeds of sin and degeneracy were implanted further back than our immediate parents. As physical likeness persists from grandparent to grandchild, so do moral traits and tendencies, impurities of blood and of ideals. The Bible takes us away back to the first man and the first woman, tells the story of their disobedience to God, and explains to us that when Adam and Eve became sinners, they thus cut themselves off from fellowship with God and came under the sentence, "Dying, thou shalt die." Then started the downward trend, which has been increasing in momentum ever since.

God created man perfect, in his own image and likeness, the Bible assures us, and everywhere we see corroboration of this fact. In nearly every human being a certain amount of moral character still persists, notwithstanding the 6,000 years since the fall. In some more and in some less the Creator's character likeness is observable; but all are sinners, all come short of the glory of God—short of the divine likeness originally granted to our race. God is not responsible; for as the Scriptures declare, all his work is perfect. (Deuteronomy 32:4) He was fully justified in separating from himself our disobedient first parents and sentencing them as unworthy of his favor and everlasting life, under the decree, "Dying, thou shalt die."

Ever since, the race has been under the reign of sin and death. More and more has sin gained control. And the natural tendency of all sin is death-ward. It has not been improper that mankind should seek through medicine and surgery and in every manner imaginable to relieve himself of the burdens of sin and death. The effort has developed noble characters in the world.

The fight against sin and death is still being prosecuted. Nevertheless, our physicians realize that the mental and physical ailments of the race are increasing, multiplying; and that their study, knowledge and skill are unable to keep pace. Our Purity Congress assures us of the same things along the lines of immorality. We must not relax our efforts for an instant. Every good man and every good woman should be alert to counteract as wisely and forcefully as possible, the influence of this reign of sin and death. As we contemplate the work which is being done in this direction, we rejoice to see so noble an army battling for the general good. We admire all sincere laborers for reform in any direction.

IS NOT GOD INTERESTED?

As we realize our own deep interest in the welfare of humanity, it would seem strange if our Almighty Creator were not himself interested in the race which he made and which he justly condemned to death. The Bible points out that God still loves the world; and that he has a great plan for human recovery from sin, sorrow and death. The perplexity of Christians in the past has arisen from not taking a sufficiently broad view of the divine character and plan. Once we wondered why God did not more particularly bless reformers and use his power for the overthrow of the vicious and the corrupting elements of society. But now the light of the Millennial morning is dawning. The Bible explains why God has permitted the reign of sin and death; and the understanding of this mystery is a blessing.

The Bible teaching concerning the penalty of sin is not what was taught us in the creeds of the dark ages. The teachings of the Bible show that there is indeed a terrible penalty

upon sin, but not the penalty of eternal torture, which we once supposed. The wages of sin is death; and everlasting life is a gift of God, to be bestowed only upon believers, through Christ. Hence the wicked cannot get everlasting life. "They shall perish;" "All the wicked will he destroy." But how many are really wicked? is the question. How many prefer sin to righteousness? How many would rather be right than wrong, were it not for the depraved tendency which prevails in themselves and the influence from others to which they are susceptible?

SATAN, SIN AND DEATH TO BE OVERTHROWN

With considerable elaboration of Scripture we pointed out that God loves his creatures deeply—not merely the church, but the world. He loved mankind "while we were yet sinners." God is proceeding with a great plan of salvation, which will reach every member of the race and bring to each an opportunity of full recovery from sin and death—either in this life or in the next. To this end Christ died for all. Since Pentecost the work of God has been the calling, testing, proving of a select class, a very loyal and very faithful class, to be joint-heirs with Jesus in a glorious kingdom of righteousness. This kingdom is to be established in the earth, and is not only to overthrow Satan, sin and death, but to restore to human perfection all who will prove willing and obedient, under the light and opportunity then to be granted.

In the meantime, the reign of sin and death has not been valueless. It has given most instructive lessons, both to angels and to men, respecting God's holiness and the reasonableness of his requirements. It has demonstrated that all of God's creatures must be holy, pure, in order to enjoy his blessings, which he provides for no others. Those who have some knowledge and appreciation of righteousness should be on the alert to serve righteousness, purity, truth, in proportion as they perceive these and see the terrible results of sin and impurity. The whole world should know that only the earnest followers of Christ will gain the great prize of joint-heirship with him in his kingdom. Nevertheless, of the whole world it is true that "Whatsoever a man soweth, that shall he also reap."

In other words, as any serve sin, and debauch themselves and others, they degrade themselves in proportion to their knowledge and wilfulness in the matter. And in proportion as any seek to live justly, purely, soberly, in the same degree do they benefit others, and prepare themselves for a more favorable condition in the resurrection. Although all fall asleep in death, each will come forth in the great day of resurrection, which will last a thousand years. They will come forth in more or in less favorable conditions, with more or with less shame and contempt, to receive few or many stripes, or punishments, according as they knew or did not know the Master's will—the way of righteousness.

URGES DILIGENCE IN BIBLE STUDY

If the Bible story were more fully understood, its reasonableness would appeal to larger numbers, and its influence would be a blessing, physically, morally, in every way. Let us be diligent in Bible study, along unsectarian lines. Getting near to God means to come in touch with the power of God, which gives the victory over sin in the heart, and which will fit and prepare true Christians for the great work of the future when they will be heirs of God and joint-heirs with Jesus Christ, their Lord, in that kingdom which is to bless all mankind, and for which we pray: "Thy kingdom come, thy will be done on earth, even as it is done in heaven."

In the meantime, those in preparation for the work of the future, and co-laboring with God in the work of grace in their own hearts at the present time, should be glad to participate according to their opportunities in all moral reforms of the present time, or at least sympathetically to uphold the hands of those who are engaged in these reforms; as, for instance, the International Purity Federation.

SEED-TIME AND HARVEST

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us—
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days,

When perhaps the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In thy garner-house above!

Treasured there, in thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.

CHARLOTTE MURRAY.

JESUS AND THE CHILDREN

JANUARY 4.—Mark 9:30-41; 10:13-16.

"Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble."—1 Peter 5:5. R. V.

The Master knew that the time of his death drew near. He wished to break the information gently to his loving disciples. Therefore he passed hastily through Galilee, en route for Capernaum, as stated in our lesson, rather seeking to avoid the curious. He desired this opportunity for breaking to his disciples the news of his soon-to-be-completed sacrifice. While he had previously declared that none could touch him because his hour had not yet come, now he declared that he would be delivered up into the hands of men, and that they would kill him, and on the third day he would rise from the dead.

But the disciples understood not and feared to ask explanation. They were only natural men; for none were begotten of the holy Spirit until Pentecost. (John 7:39; Acts 1:8) As Jews, they had the thought of the Messianic kingdom uppermost in their minds. Jesus had authorized them to preach the kingdom at hand, and had promised them a share in the kingdom. Until now they were not ready for the further information that the Jewish nation would fail to accept him, and that thus the kingdom blessings would be put off for centuries.

The apostles had heard Jesus utter so many "dark sayings" and parables that they were bewildered, and wondered what interpretation to give to these words about his death and resurrection. But their minds naturally drifted to the great hopes that were before them—that Jesus would soon be the King, and they would then be in honored positions as his associates in the kingdom. They even went beyond this, and disputed amongst themselves as respects the honorable positions they would occupy and as to which would be greatest—the Lord's prime minister. So little did they understand the great trials and disappointments which were only a few days in advance!

Jesus gathered them about him and inquired respecting their dispute; but they were ashamed to tell the topic. Then he gave them advice to the effect that the selfishly ambitious who would be seeking honor rather than service would be disappointed. In his kingdom self-seekers would have the lowest place. As illustrating the matter he took a child and set him in their midst and said, "Whosoever shall receive one such little child in my name receiveth me, and whosoever receiveth me receiveth [not me alone, but] him that sent me."

By this the Master sought to show his disciples that it was not their own greatness that was to be considered, but God's favor. The humblest one amongst them, if favored by God, would have a high position. They were to have the spirit of sympathy and of appreciation of the divine work of grace in each other. They were to receive each other as representatives of Jesus; and more, as representatives of the Father. If they entertained such views of one another, surely they would be kind and gentle toward all, and would seek to be helpful—"in honor preferring one another."

BLESSING THE CHILDREN

The second part of our lesson recounts that the great Teacher was a lover of children even though, so far as the record shows, he did not generally give his time to them. When fond parents brought their children, desiring him to bless them, the disciples, feeling that the Lord's time was too valuable to be thus used, rebuked them. But Jesus very earnestly directed that the children should be allowed to come. He took them up in his arms and put his hands upon them and blessed them, thus exhibiting his own sympathetic love and humility of heart. He could preach to one Samaritan woman by the well or take time to fondle children, notwithstanding the weight of the work that was upon him and the fact that his course was nearly finished.

But as the subject of the kingdom was uppermost in his teachings and in the minds of his disciples, he took another opportunity of teaching them a lesson. They had, perhaps, been feeling too sure that they would be members of the kingdom class. They had not yet learned what crucial tests would be applied to those who would be counted worthy to sit with the Redeemer in his Messianic throne of glory and to participate with him in blessing all the families of the earth. He therefore said: "Permit the little children to come unto me, for of such is the kingdom of God."

We are not by these words to understand that the Master meant that his disciples, those whom he usually addressed in his discourses, would not be in the kingdom, and that all in the kingdom would be little children. Quite to the contrary. Little children will not be in the kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in his throne.

The thought that the Lord would impress here, as elsewhere expressed, is that even his twelve apostles would not be in the kingdom unless they became child-like, teachable, plastic, trustful. The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. All who become children of God must reach this condition of heart as respects the heavenly Father. Whoever does not attain this condition will not be fit for the kingdom.

Impressing his subject still further, the Great Teacher said: "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." This expression clarified the subject. The followers of Jesus are not to be little children, but must be childlike, because only the childlike followers will ever participate in the kingdom. The receiving of the kingdom mentioned evidently means the receiving of the message of the kingdom; for manifestly none can receive a kingdom until the kingdom has come or has been offered.

Thus with the Jewish nation: The offer of the kingdom came at the close of Jesus' ministry, when, after the manner of the kings of Israel, he rode into Jerusalem upon the ass, thus offering himself as their King. The worldly scribes and Pharisees were too wise to receive Jesus, and plotted for his death. His disciples were as trustful as little children, and fully believed the message of God's Word that there would be a kingdom and the further message that Jesus was the appointed King, who in due time would take his power and reign for the blessing of the world.

This was illustrated when Jesus sat upon the ass. The multitude, crying "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" treated him as the King. The disciples, fully acquiescing, as little children, doubted nothing. On the other hand, the "wise" scribes and Pharisees called out that multitude must be stopped from shouting. They should be told that Jesus was not the Messiah, that they were deceived. But Jesus merely answered that what they witnessed had been foretold by the Prophet Zechariah (9:9)—that there must be a shout. And the Lord declared that if the people did not shout the stones would be obliged to cry out, in order that the prophecy might be fulfilled.—Luke 19:40.

It seems remarkable that, after all the Bible has said respecting Messiah's kingdom and the work which it is to accomplish in the blessing of Israel and all the families of the earth, so few seem to believe the message, so few seem to be willing to receive it as little children. The majority today, like the scribes and Pharisees of old, are too "wise" to believe in the possibility of the establishment of Messiah's kingdom. They realize the need of the kingdom, but they have certain theories of their own which blind them to the truth.

Some mistakenly hold that the kingdom of Christ was set up at Pentecost and that he has been reigning ever since, conquering the world. Alas, how unreasonable this seems, when we know that even under the most favorable conditions the heathen of the world double every century! How strange that some Christians have prayed so long that God's kingdom would come and rule the world and put down the wicked and exalt the obedient, until finally the divine will would be done on earth as completely as it is now done in heaven—and yet all this without really, properly believing that the kingdom which was offered to Israel, and which they refused, is evidently to be established—at the second coming of Jesus and the resurrection change of his church!

Another large body of Christian brethren, Roman Catholics, hold still a different theory; namely, that Messiah's thousand-year-reign began in the days of Pope Leo III, A. D. 800; and that he has reigned in the world ever since. This view holds that it was most necessary for Jesus to come a second time to establish his kingdom; but that in the year 800 A. D., Jesus established his followers in kingly power, and made the pope at Rome his representative and vice-gerent. The word vice-gerent, as we all know, signifies one who reigns instead of another. The claim is that Christ has been reigning for now eleven hundred and thirteen years, fully and officially represented by the pope.

Neither of these views is satisfactory, and neither is Scriptural. Surely the conquest of the world has not been going on for the last eleven hundred years, as we might have hoped, if God's time had come for Messiah to take the long-promised kingdom. Surely what St. Paul said of his day is true now also: "The god of this world hath blinded the minds of them that believe not"—"the children of disobedience"—to hinder the light of the glorious Gospel of Christ!

The glorious Gospel of Christ is: "I will come again, and receive you unto myself." His glorious message further is that his church shall sit with him in his throne, a royal priesthood; and then in his day the righteous shall flourish and all the evil-doers shall be cut off in the second death. Well did the Apostle warn us not to depart from "the faith once delivered to the saints." Well were we told that many would depart from that faith, giving heed to spirits that would lead them astray and to doctrines of demons (1 Timothy 4:1), quite unlike the glorious, loving Gosepl of God's love, and his mercy that endureth forever!

Our Golden Text assures us that the church, now being called to sit with Christ in his throne in due time, must be girded with humility, as servants one of another; for God resisteth the proud and giveth grace to the humble. Therefore only the humble will receive the great gift of the kingdom honors and opportunities.

SEVENTY MINISTERS ORDAINED

JANUARY 11.—Luke 10:1-24.

"It is not ye that speak, but the Spirit of your Father that speaketh in you."—Matthew 10:20.

Ministerial ordination has for centuries been a bone of contention. Indirectly it has led to bloody persecutions in the past. Thank God! those days are gone, so far as the majority of Christians are concerned. And yet, because the masses do not clearly understand the subject of ordination, there is always danger of a recurrence of persecution along this line. Presbyterians, Baptists, Methodists, Lutherans, Episcopalians, all, have shared in these persecutions based upon misconceptions in ministerial ordination—in times past they persecuted each other along these lines.

The claim was that none could be a preacher or teacher unless he had a special ordination; that for the unordained to preach or teach was a rebellion against divine arrangement; and that all who followed his teaching or gave him support were heretics, and, as such, deserving of no sympathy, but rather of persecution.

Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. The Baptists commission those who agree with their creed to preach it. The Presbyterians commission their disciples, as do the Lutherans, Methodists, etc. Roman Catholic and Episcopalians claim an ordination from God—that all their bishops are successors to the apostles and armed with apostolic authority; hence that any not commissioned,

or ordained, by their bishops have no right to preach, but are heretics. From their standpoint, all other Protestants are heretics, preaching without authority.

But the spirit of tolerance is growing; and within the last two years Episcopalians have lifted the embargo on other Protestants to the extent that an Episcopal minister may preach in the pulpit of another denomination, or a minister not ordained by the Episcopalians may be permitted to preach in their pulpits. But this is a very modern concession.

The right thought of ordination is presented in the Study for today. Jesus had already appointed twelve to be his special apostles; and now he ordained, or appointed, seventy more, not to be apostles, but to be general ministers or missionaries. There was no ceremony connected with their appointment, or ordination, so far as the record shows. Jesus simply sent them out, telling them what to say. Our Golden Text explains the matter saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you."

Strictly speaking, the apostles had not yet received the Spirit of the Father directly. The Father's Spirit had been imparted to the Son, and it was the Son who shared that Spirit with those he sent out to preach in his name. The Father did not directly recognize, authorize or ordain any to preach the Gospel message, until Pentecost. St. Peter there explains that the holy Spirit shed forth upon the witnessing disciples was from the Father and by the Son.—Acts 2: 32, 33.

Elsewhere it is explained that the holy Spirit was not given previously because Jesus had not been glorified. It was necessary for Jesus to suffer, and to ascend on high and to present his merit on behalf of his disciples, before the heavenly Father recognized them as sons of the new order and gave them the begetting of the holy Spirit, the unction from the holy One, the authorization, or ordination, to be his ambassadors and representatives in the world and, if faithful, by and by to be associates with Jesus in the heavenly kingdom, which for a thousand years is to bless the earth and roll away the curse.

Only those whom God has ordained in the sense of giving them the holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin his ministry until he had received God's ordination. At the time of his consecration and baptism the holy Spirit came upon him, anointing him, consecrating him, authorizing him to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn.—Isaiah 61:1, 2.

The same holy Spirit is authority for anybody who has received it to tell all that he understands respecting the plan of God to all who have an ear to hear—especially to the meek, the broken-hearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the church are not to preach publicly, this does not interfere with the fact that all of them who have received the holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex. And sometimes the private teaching is equally as effective as the more public.

The forty years which closed the Jewish age, beginning with John the Baptist and ending A. D. 70 with the destruction of Jerusalem, was the harvest period for typical Israel. It witnessed the gathering into the Gospel garner of all true wheat and the entire setting aside of the remainder, the chaff, in a great time of trouble, symbolically called fire. The Lord, in Matthew 13, intimates that in the end of this Gospel age there will be a similar harvest. Many believe it began in 1874 and will end in 1915.

All of the Lord's faithful ones at the close of the Jewish age were to recognize the great privilege of being engaged in the harvest work, and the same must be true now. The Lord's followers are compared to gentle, inoffensive lambs and sheep, while the selfish, unregenerate world he pictures as wolves. In the Jewish harvest he would not have them beg their way from house to house, but inquire for the most worthy people in every village, and, if received, remain there until they had given their witness in that village. They were to depend wholly upon the Lord, and to make no attempt to provide for their needs. This was to be to them a lesson for their future benefit. Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability—implying that the first experience had been a special one, to give them confidence and reliance in the divine power that they represented.

The Master's spirit was given to them in such measure that they were enabled to do as he did—to heal the sick, cast out devils, etc. We are not to understand that there is such an authorization of the Lord's people today. Conditions have changed. The healing of spiritual sickness, blindness and deafness, greater works than those, is the privilege of the Lord's people today.

The one message of the disciples was that the kingdom of God had come nigh. Whoever could be influenced would be influenced by that message. God's kingdom had been waited for by the Israelites for many centuries. But alas, when it was presented, only a comparatively small number of the Jews were ready to receive it! Thereafter the kingdom offer was taken away from them, and has since been given throughout the whole world, gathering the elect class from every nation to be Messiah's Bride and Joint-heir, through whom shortly the kingdom will be established in the earth and its blessings be bestowed far and near upon all of the race.

The Master referred to his preaching and mighty works in Capernaum, Bethsaida and Chorazin. These cities were figuratively said to have been exalted in point of privilege; and, as having rejected the Lord's favors, they would be cast down to the grave. Examples were given of Sodom and Tyre, both of which then were in ruins—brought down to hades, down to the dust.

Our Lord intimates, however, that the trial, or testing, or judgment, which his preaching had given was not a finality—there would be a future judgment or trial. According to St. Paul the entire Millennial age is to be a thousand-year Judgment day, in which the whole world is to be brought to a knowledge of the truth, to a full opportunity of coming to a knowledge of God. (Acts 17:31) Nevertheless, those who heard Jesus unmoved had hardened their hearts, and would be correspondingly disadvantaged in the Judgment day. Jesus put the matter very strongly when he implied that it would be tolerable for those people, but more tolerable for Sodom, because its sin had been against less light and privilege. See also Ezekiel 16:48-63.

Concluding, the Master assured his messengers that whoever heard them and despised them despised Him and the Father. This same thing is true undoubtedly of all whom the Lord has ordained and sent forth as ministers of the Gospel—the truly ordained.

WILL THE EARTH BE BURNED?

We are obliged to antagonize, not only the Second Adventist views, but the teachings of all the orthodox creeds of Christendom when we declare that according to the Bible our world is never to be burned up—except in a figurative, symbolic sense. The Bible teaches that at the close of this age a great trouble will be precipitated, which will destroy, consume or figuratively burn up, present institutions—ecclesiastical, religious and social. The raging fire will be anarchy; and its horrible result will be, according to the Bible, the ashes of present institutions.

For six thousand years the world has had its ups and downs, individually and nationally. Christianity has influenced some, and churchianity has influenced more. The true Christianity has produced the true saints, who have followed in the Master's footsteps and, like Him, have been treated as the filth and offscouring of the earth—while they live—after death to be honored as saints and heroes. Churchianity has a form of godliness without its power. The form has in many respects helped along to influence and power in the world, leading often to the perpetration of horrible crimes in the name of Christ and his church.

Now, as the Gospel age is closing and the Messianic age is dawning, the lifting of the curtain of the new dispensation is producing wonderful results amongst men. Darkness, ignorance, superstition, are fleeing before the light of the new day. The world is awakening because it is morning. Human thought is quickened; and the wonderful inventions of our day—steam power and electricity—are carrying the thoughts of men to each other the world over. The printing press and the mail are potent factors in the awakening. Knowledge is filling the earth, as the Lord through his prophets declared would be the case at this time. Isa. 11:9; Hab. 2:14; Dan. 12:4.

But this knowledge is coming to people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power—political, social, religious and financial. Wrongs are recognized; but

those who seek to remedy them will only make a bad matter worse. All must yet learn that the world's only hope is in God's provision—Messiah's kingdom.

But before this lesson is learned, the spirit of discontent stirred up by knowledge will grasp the opportunities and ignorantly, unintentionally, will cause the great wreck of our present social, religious, political and financial institutions in "a time of trouble such as never was since there was a nation" —"no, nor ever shall be again."—Daniel 12:1; Matthew 24:21.

This great cataclysm of trouble, which all intelligent people perceive with more or less distinctness, is described in the Bible under various symbolic terms. Sometimes it is described as a whirlwind; at other times the description is that of a storm; again, of a great tidal wave—the sea (representing the masses) will swallow up the mountains (representing the kingdoms). (Psalm 46:2, 3) Again it is described as a fire, which will consume the whole earth. (Zephaniah 1:18; 3:8) Yet in each case there is connected with the symbol something to show that it is merely a symbol, and that the utter destruction of humanity is not meant. As, for instance, after describing the storm, the Lord through the Prophet declares that he will command the nations to be still and to recognize him as God, and that the result will be a great calm. (Psalm 46:8-10) In the case of the fire, we read that after it has consumed the whole earth (the social fabric), then the Lord will turn to the people a pure language, a pure message, that they may all call upon the name of the Lord to serve him with one consent.—Zephaniah 3:9.

Evidently, the fire which will consume the earth must be a symbolic fire of trouble, consuming the symbolic earth, or social conditions, because the people still remain and are to receive the Lord's blessing. The pure message that will then be given to the world will be in strong contrast with the confused messages of the contradictory creeds which for centuries have been given to the world, and which many of the world's thinking minds have been unable to appreciate or receive, and which have perplexed Christian minds.

Let us, therefore, take the Word of the Lord and reject the messages of all the creeds of Christendom. Let us not for a moment think that the literal earth is to be burned up at the second coming of Jesus; but, quite to the contrary, let us believe St. Peter's statement that at that time will begin "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) Let us remember the declaration of Scripture that "the earth abideth forever." (Ecclesiastes 1:4); that "God himself formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isaiah 45:18.

Let us remember that the world has never yet been inhabited. Vast territories have not yet been explored by man. Let us remember that God's promise respecting the earth is that, as heaven is his throne, so "the earth is his footstool," and he surely will make the place of his feet glorious. (Isaiah 66:1; 60:13) Messiah's kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be world-wide. "The desert shall rejoice and blossom as the rose."

PROFITABLE BIBLE STUDY

From A. D. 325, the date of the making of the first general church creed, the Nicene Creed, down to the Reformation, a period of twelve hundred years, there was no Bible study except that which was done here and there in secret, for fear of persecution. The theory prevailed that the bishops were apostolic bishops, successors to the twelve apostles of the Lamb; and that to ignore them and go back to the teachings of the New Testament was heretical, a crime.

Following those twelve hundred years of no Bible study came two or three hundred years in which, under compulsion, the bishops allowed the people to have the Bible, but forbade them to read it for themselves without the interpretations and explanations of the supposed-to-be apostolic successors. Thus Bible study was handicapped; for the people were given to understand that misunderstanding of the Bible would mean heresy, and that heresy would mean everlasting torture.

Only now are Bible students beginning to emerge from under the great cloud of false doctrine which for fifteen hundred years has misrepresented God and the Bible, putting darkness for light. Only now can Bible study be prosecuted in its true spirit, without the fear of man, which brings a snare. Only now is there general education, which permits of Bible study in this true sense. Only now have we the convenient Bible, cheap and in every home. Only now have we more leisure and opportunity for Bible study. Only now have we good light by which to study.

But alas! now that we are ready and fully equipped for Bible study, we are handicapped, trammeled by wrong doctrines which have become lodged and fastened in memory. Some of these came from the creeds, some of them from hymn books, some of them from preaching and some from tracts. As a result, we are filled with misunderstandings and inconsistencies which cause the Bible to appear to be self-contradictory. So much is this the case that it is counted a fashionable thing in our day for intelligent people to laugh at the Bible and to deny its divine inspiration. But the Bible is consistent with itself, and is thoroughly opposed to the doctrines of the creeds. These facts, however, need to be thoroughly learned before we can have full confidence in the Bible and fully appreciate it. These blessings are the portion of the Lord's people more and more, especially during the last thirty-five years.

THREE EXCELLENT HELPS TO BIBLE STUDY

Under all these circumstances the question of how to study the Bible so as to get its true meaning and avoid the errors of the past is a problem. Many Bible students believe that God has come to the rescue of his people in a time of need in providing helps for Bible students—the six volumes of STUDIES IN THE SCRIPTURES.

These volumes make no pretense of being divinely inspired but, on the contrary, show from the Scriptures that no such divine inspiration beyond the twelve Apostles was ever intended. They show, however, that it is in full harmony with the Bible to expect that, from time to time as necessity demanded, the Lord would raise up pastors and teachers for the assistance of the faithful in the study of the Scriptures—in a special manner, the guidance and blessing of the holy Spirit, granted to all the church. It is the belief of many pointing them to the Scriptures and suggesting interpretations that God has used the STUDIES IN THE SCRIPTURES in the doing of such a teaching and pastoral work—guiding his people by teachers who, without having plenary inspiration, would have, which harmonize the Bible from Genesis to Revelation.

The next question is, How can these helps for Bible study best be used by the Lord's people? That is a question which, in its last analysis, belong to the individual Bible student or the classes of Bible students which desire to use them. There is no divine command on the subject. Each individual and each class is at liberty to make use of whatever will be of assistance in the study of God's Word. In every case, however, it is to be remembered that no teacher, or book, takes the place of the Bible, but merely points to and expounds it as the Word of God.

Many thousands of the Lord's people have testified to great blessings received from the use of these Bible keys in their own individual private reading and study. Hundreds of Bible students' classes in all parts of the world are using them, and, they claim, with great profit. We recommend them to all. The Watch Tower Bible and Tract Society has issued little booklets of questions on the different volumes of this series, and supplies them at very small cost. These are not generally necessary for individual study, but very helpful indeed in class study, because they pick the subject to pieces and stimulate the mind and memory in connection with the answers. The books are an assistance to the answers, supported by the Scriptures. These are styled Berean Bible Studies because it is the Bible that is being studied —not the question books nor the books that assist in giving the answers to the questions.

We have also suggested another style of Berean Bible Studies, provided in the back of a specially prepared Bible of the Common Version. These are topical studies, and a variety of citations of Scriptures bearing upon such subjects is furnished. These are helpful studies, but in our judgment not nearly so well adapted to the majority of Bible study classes as the first named, which are supplemented by the question books.

TWO METHODS CONTRASTED

Sometimes opponents seem to make light of these methods of Bible study, and tell us that in their Bible classes they take up a certain chapter in the Bible and have a general discussion on it. Our reply is that if they have gotten knowledge, light and truth in this way, it proves it to be a good method. If they, on the contrary, obtain no satisfactory results, but merely a wrangle and a veriety of expressions, none of which are very satisfactory, then this would appear not so very advantageous a course to pursue.

To decide the matter we suggest that a Bible study class which has been following the usual style of studying a chapter be brought in contest with a class which has been using our first described method of Berean Bible study. Let the two classes take up any Bible topic that may be suggested; and it will soon be ascertained that those who have been following our Berean Bible study plan know ten or twenty times as much about the Bible on every subject.

These STUDIES IN THE SCRIPTURES have not sought to follow any human creed or theory, but merely to bring together the various Scriptures on a subject and to find the harmonious view reflected from these various passages. The method has proved itself so satisfactory to those who have tried it, that they would not now think of using any other method of Bible study, considering that all other methods are of little value in comparison. Nevertheless, the matter is purely for the individual or the class to determine which is for its own best interests, which will serve its purpose best.

DEDICATION OF "THE TEMPLE"—NEW YORK CITY

The Contractors promise to have "The Temple" ready for our use on Sunday, December 7. The services for the opening day will be a little out of the ordinary. So far as the building is concerned it will be Dedication Day. As respects the Congregation it will be Thanksgiving Sunday. The program will include the entire day. The opening service will be at 10:30 a. m. The Pastor, Brother Russell, will give the address.

At 2 p. m. there will be a Symposium in which several Brethren of the Peoples Pulpit Association will participate, the topic being "Thankfulness." Its various phases will be considered.

At 4 p. m. there will be a general Praise and Testimony Meeting.

At 8 p. m. the Pastor, Brother Russell, will give an address, closing what, we trust, will be a very pleasant and very profitable day of spiritual refreshment.

As it is anticipated that numbers of THE WATCH TOWER readers will want to be present at these services, coming from surrounding cities and villages, it is proposed that no public advertising be done, so that we may have plenty of room for comfort and fellowship. Of course, the Brooklyn Tabernacle will be closed for the entire day.

All WATCH TOWER readers and their interested friends are cordially invited to this house-warming. "Seats free and no collection."

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1913—ANNUAL REPORT—1913

WATCH TOWER BIBLE AND TRACT SOCIETY

DECEMBER 1, 1912—DECEMBER 1, 1913.

To permit the balancing of our accounts and the rendering of them before the first of the year, it is our custom to start each financial year on December 1st. The sum total of the work reported a year ago was so large for us that we doubted if it would not be our banner year. Additionally, the threats of our enemies were heard on every hand. They boasted that before another year our Society's work would be stopped. The basis of this threat was their intended and already started campaign of slander, abuse, misrepresentation—anything to stop us. In closing our last year's Report we said: "Let us not be fearful of the great adversary's roar, when like a roaring lion he would seek to intimidate us. 'Be of good courage, and the Lord shall strengthen thine heart.'"

Without judging the majority of the ministers of Christ of various denominations we may surely say that the experiences of the past year have abundantly demonstrated that some very mean men are wearing the livery of heaven, professing to to be the mouthpieces of the Lord Jesus Christ. Our kindest thought respecting them is that the great adversary is blinding them, much as he did the great Saul of Tarsus. And our hope for them is that, like Saul, they will ere long be smitten down by a great light from heaven, and hear in their consciences a voice saying, "I am Jesus, whom thou persecutest"; and that then some of these rabid foes of the truth may become its staunch servants.

OUR MOST SUCCESSFUL YEAR

We are sure that our readers are awaiting this report with keen interest. Wonderful as it may seem, it is our privilege to report that the past year has been in every way our most successful one. The more the Lord permitted our enemies to assail us, the more did he strengthen and comfort our hearts with evidences of his favor. He demonstrated that he who is on our part is mightier than all that be against us.

Indeed, we have had various evidences that the vicious attack of certain ministers has had an effect the very reverse of what they intended. The public have seen the adversary's spirit manifested; and even worldly people know the difference between the Spirit of Christ—the spirit of meekness, the spirit of love—and the contrary spirit of Satan—the spirit of malice, hatred, envy, evil-speaking, strife. If God sees best to awaken some of his children to thought by the wolfish growling of some who pose as representatives of the Great Shepherd, it is not for us to question the divine wisdom, but to say with the Master, "The cup which my Father hath poured, shall I not drink it?"

Nor is the Editor alone in these experiences. While he is the chief target, all identified with the work in a public way are also marks for those described by the Psalmist: "The wicked . . . shoot their arrows, even bitter words, that they may shoot in secret at the perfect." (Psalm 64:3, 4) Surely we may all rejoice in the privilege granted us of sharing in the sufferings of Christ. "For if we suffer with him, we shall also reign with him." And if our sufferings be the way by which the Lord would attract and bless others of his true sheep, we may surely, with the Apostle Paul, "glory in tribulations also."—Romans 5:3.

CLASS EXTENSION WORK

One of the most encouraging features of the work is the zeal manifested in various quarters in the Class Extension Work. Hundreds of dear brethren, backed by the classes with which they are associated, have gone forth as evangelists. They have held meetings in cities, towns and villages in the vicinity of the class home. They have broken a good deal of new ground in this way, have corrected misapprehension in respect to our Gospel message, and have brought a considerable number to full consecration to the Lord and to great joy and blessing in the knowledge of the truth.

It is now two years since this work started; and this year, for your encouragement, we must give some figures. The friends in thirty states have joined in this work. The average number of speakers per month throughout the twelve months was 105; 3,050 meetings were reported, with an attendance of 91,881. The cost of these meetings as reported by the classes was $8,546.61. This amount does not appear in our Report, except about 10 per cent. The classes rejoiced in the privilege of financing their meetings, and only in a few instances was the Society's help needed. Of course, the Society furnished the literature used at these meetings, which with freight and expressage was no small item.

We trust that this noble work will go on, and that the Lord's blessing will continue with it. We sometimes term it the "Layman's Home Missionary Movement." We observe that the classes participating in this work most vigorously are usually the most blessed of the Lord spiritually, as well as numerically. And undoubtedly all who thus serve as evangelists receive a great blessing in their hearts from the Lord. In the interests of those classes that feel that a repetition of the Class Extension Work would not be wise, or that feel that they have speakers or financial strength which they can furnish for Sunday work at greater distances from their homes, we have recently proposed an "Auxiliary Pilgrim Service." We trust that this may prove a means of blessing and furtherance of the work during the year just begun.

OUR CORRESPONDENCE DEPARTMENT

With literature in thirty different languages, distributed in large quantities, it is not surprising that we have a large correspondence. Our Brooklyn office keeps thirty typewriters busy, besides our multigraph machines.

Total letters received during the year	184,825
Total number of letters dispatched during the year	481,521

These figures do not represent the correspondence of the various branches. More and more the dear friends are learn-

ing to separate the business part of their letters, and so to write the letters that business items will be together, and separated from doctrinal questions, requests for pilgrim service, etc. This aids us greatly in handling the mail satisfactorily, because our work is divided into different departments, for its greater efficiency.

The Editor receives very many letters which he greatly enjoys, but does not answer. In the interest of the general work he seeks to confine his replies to matters and questions which seem really important. Please accept this excuse, and ordinarily, address all correspondence to the Watch Tower Bible & Tract Society. Where convenient, you may mark the envelope in care of whichever department your letter is especially concerned with; as, for instance, Pilgrim Department, Colporteur Department, etc. Ordinarily, mail respecting subscriptions and questions should be addressed to the Society merely. This applies to the various branch houses also.

Nevertheless, wherever there are questions of deep importance you are still welcome to address the Editor personally. Rest assured that he will do his best to give you a prompt reply.

THE COLPORTEUR DEPARTMENT

We still regard the sale of the STUDIES IN THE SCRIPTURES one of the best indications of the progress of the work. Our total sales of the six volumes for the year amounted to 692,598 copies. Only one year ever exceeded this number—1908—when our total was 718,474. However, the difference is probably fully offset, or more, by the fact that last year numerous editions were published in foreign lands for cheapness or convenience, and these do not show in this year's report.

We still continue to regard the dear colporteurs as amongst the most efficient servants in the harvest work. They are a noble band. Additionally, they are learning better how to do effective service—they are becoming more courageous. With the ripening of their own characters, they are enabled to speak the truth more forcefully than ever, and yet more gently, more lovingly. They are learning the meaning of the Apostle's words—"Speaking the truth in love, grow up into him."

Some of the dear colporteurs are so efficient that there is pretty sure to be a class of Bible students started, to meet regularly, in every town they canvass. They note, as they canvass, those who seem to indicate that they are true children of God, begotten of the Spirit, or hungry to know the Lord. These they nurse by repeatedly visting them, encouraging them to read the STUDIES IN THE SCRIPTURES, helping them over misunderstandings and counteracting the evil influence of those who seek by slander to hinder them from reading and from true Bible Study. May the Lord's blessing be richly with the dear colporteurs during the year beginning, encouraging, strengthening, blessing them!

THE YEAR'S PILGRIM SERVICE

No other year will at all compare with the one just closed in respect to the amount of pilgrim work done and the apparent results. You know the dear pilgrims—their devotion to the Lord and his cause, and their willingness to endure hardness and to spend their strength to the glory of God and the blessing of his people. Their services are free; and as nearly as we are able the Society responds to requests for public and private services of these pilgrims. Much, of course, must depend upon the size of the city from which the call comes, the convenience of reaching it, and the promises made in respect to a suitable auditorium.

The Society has found that it is a waste of time and money to send pilgrims to places where only second or third class auditoriums are promised. In our day, when churches, theatres and lodges are all bright, clean, attractive and comfortable, we must not expect the public to be attracted to very inferior places; for before hearing they do not know, they cannot realize, that we have for them a message transcendently superior to anything else they have ever heard.

Remember that the expenses of the pilgrims are all borne by the Society, and that donations or collections are neither requested nor expected. We do, however, expect that these servants of the Lord will be esteemed by those whom they serve as worthy of food and clean, comfortable lodging. They expect no feasting nor special preparation, however.

Incidentally, we advise all the brethren taking part in public meetings to give considerable attention to their apparel. Black clothing is always appropriate to the platform, and generally a skirted, or frock, coat. Only a white shirt and collar and a black or a white tie should be considered suitable. By this we do not mean that God is a respecter of persons and of clothing; but we believe that our message carries more weight if delivered by those who are plainly, modestly, but appropriately dressed. Everything loud, crude and commonplace should be eliminated. The truth should have a respectable presentation; for it attracts chiefly those of respectable mind.

A WORD TO THE WISE

Another thought: The introduction of the pilgrim should be considered so important that unless well done, it should not be done at all. It should be very brief and in well-chosen, grammatical language. The introductory prayer should also be very brief—merely an invocation—a request for the divine blessing upon the audience and the speaker, with thanks for the mercies of the occasion. All language implying a division of the audience should be avoided—"we" and "you." It should be taken for granted that all present are Bible students, and no suggestion to the contrary should be offered. The meeting to follow should be announced briefly before the speaker is introduced. Where announcement cards are used, they should be distributed with the hymn slips, while the audience is being seated.

The following summary of this branch of the work speaks for itself and needs no comment:

Total number of ministers serving	80
Cities and towns visited	7,491
Total number of public meetings	3,626
Total number of attendance	808,851
Semi-public meetings held	3,913
Total number in attendance	230,218
Parlor meetings held	9,373
Total number in attendance	213,884
Total number of miles traveled	882,713
Grand total meetings held	16,912
Grand total attendance	1,252,953

THE GOSPEL IN THE NEWSPAPERS

Divine providence is still favoring the presentation of the Gospel in the public press. The efforts of the enemies of the Gospel of the kingdom to misrepresent our teachings and to prejudice editors and publishers against them have not prevailed. In this also we perceive that He that is for us is mightier than all they that be against us. The day may come when the truth will be crushed to the earth by slander and misrepresentation, but that day has not come yet. Indeed, in quite a number of instances the editors, although worldly men, have appreciated the situation, despised the unjust principle manifested by some preachers in their opposition, and have given space and prominence to our message.

The latest figures given us by the Newspaper Syndicate which handles the Sermons and Bible Study Lessons in the United States and Canada show 1,424 papers publishing weekly. About 600 papers in Great Britain, South Africa and Australia publisa weekly. This in round figures represents 2,000 newspapers. How many millions of readers are thus reached by these papers we know not, nor can we tell how many of those reached are reading and being influenced. We do know, however, that the whole world is waking up, and that the truths we are presenting are gaining adherents and exerting influence everywhere. We trust that the Lord's name is being glorified thus, and that many of his consecrated people are being ripened for the kingdom.

We still recommend that Bible Students support their home paper or the papers nearest them which publish the sermons, rather than those at a distance—even though the latter might be cheaper in price.

GOD'S MESSAGE FOR THE PEOPLE

Our papers for free circulation amongst the people are titled *Everybody's Paper, People's Pulpit,* and the *Bible Students' Monthly.* These have a subscription price of twelve cents a year, but our list is comparatively small. The vast majority are circulated as sample copies—free. On the average they contain three attractive sermons each. The January 1st issue is generally used volunteering—for a nation-wide free circulation. Other numbers through the year are used for the announcement of Pilgrim meetings, Class Extension meetings, etc. Many of them are used for circulation instead of tracts. They are more attractive than tracts.

The wise distribution of these on street cars, trains, boats, etc., as the friends go from place to place, is recommended. This is a form of service in which all can engage. And these little newspapers have all the rights and privileges of the larger newspapers devoted to politics, sports and advertisements. Quite a good many people come into a knowledge of the Truth through this ministry. The friends everywhere are invited to send for these free, in such quantities as they can and will use faithfully in three months. There should be no dead stock wasted in cupboards or garrets. As a part of the Gospel message each number should be considered too valuable to lie idle.

Out total output of these various papers, issued free, and express or freight or postage prepaid, is represented by such large figures as to be beyond the comprehension of the majority

of people; namely, 36,143,500 copies, representing approximately 100,000,000 of sermons or a thousand million tract pages. This does not represent the Society's work in foreign lands, but merely in America.

Of course, the Higher Critics are disturbed. Having lost all vital faith in the Bible themselves, they have been injecting the poison gradually into the minds of their hearers, and collecting salary for destroying the faith that they have been professing to conserve. To them it seems too bad that the public should be awakened, and that they should appear in the uncomplimentary role of deceivers. They are angry, because not only their incomes, but their reputations are at stake. If slander and misrepresentation will do anything to hinder us from giving the people the truth, many of these false shepherds are apparently ready to assist.

Let us go forward with good courage, remembering that God is at the helm, and that no weapon formed against his cause and the ministers of his truth shall prosper—eventually—even though they might seem to prosper for a time—just as when Jesus was crucified, when St. Stephen was stoned, etc.

THE WATCH TOWER SUBSCRIPTION LIST

The one discouraging feature to us is that THE WATCH TOWER subscription list seems to grow very slowly. We are obliged by the postal regulations to keep pruning off the addresses of those who do not renew their subscriptions, either in money or by request, as of the Lord's poor. We print forty-five thousand copies per issue; but, for the amount of interest which prevails, we should be printing at least one hundred thousand. However, we content ourselves with the thought that we are doing our best to set forth the message. The increase of the subscription list lies with our readers.

THE FINANCIAL SHOWING FOR THE YEAR

After reading the foregoing statement respecting the number of ministers engaged in the pilgrim service and the miles they have traveled, respecting the ten hundred millions of tract pages distributed free and express prepaid, and concerning the large amount of correspondence attended to, all with business experience would be inclined to expect that the cost of this work would run up to a million dollars. The one thousand million tract pages alone at ten pages for one cent would be a million dollars. Our office force of one hundred and fifty people, at one hundred dollars a month each, would amount to $180,000.00. And some of our helpers, before coming to us, have earned more than this amount and could obtain more now.

We have paid out for postage stamps, expressage and freightage $34,278.26. The pilgrim service cost the total of $77,559.10, and the foreign branches a total of $53,832.52. This work, which ordinarily would have cost a million and a half of dollars, has been accomplished for very little more than a quarter of a million dollars. The figures below speak for themselves. They are possible only because all of the dear brethren everywhere live economically and labor faithfully, giving time, energy—their best—to the service of the Lord, the brethren and the truth.

Financial statement follows:

Balance cash on hand from last year's report		$663.72
Good hopes		169,462.51
Tract Fund, etc., receipts		107,822.04
		$277,948.27

Expended for the work above mentioned:

In the United States and Canada	$221,566.89	
In Great Britain	23,422.69	
In Germany	4,709.25	
In India	2,394.35	
In South Africa	1,193.42	
In Scandinavia	2,705.17	
For the Polish	2,130.31	
In West Indies and South America	5,351.75	
In China, Japan and Korea	10,636.73	
For Spanish, Arabic, Italian, French, etc., etc.	2,503.76	
Cash balance on hand Dec. 1.	1,333.95	
		$277,948.27

The above figures do not include moneys expended in preparation for the *Photo-Drama of Creation*, which has been advanced by dear friends deeply interested in that work—the amount may appear in our accounts for 1914, should these friends turn over that work to our Association as a donation. Neither do the above figures include *The Temple*. Friends of the cause are financing that work in our interest, on a second mortgage.

Should it eventually be demonstrated, either that some mistake was made in the expiration of the Gentile times (October, 1914), or that we had expected more to happen at that date than was due, or that the fulfilment of our expectations beginning there would be consummated more slowly than we expected—no matter which—we all surely shall be glad if the fiscal year begun shall show a grand results for the enlightenment of God's people and for the honoring of God's name as this report witnesses for the year just closed.

The Editor wishes all of his readers a very joyous and a very prosperous New Year. The grace of our Lord Jesus Christ be with you all. Amen!

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

[By request we here republish an article from our issue of October 1st, 1907.]

A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?—that the harvest began in A. D. 1874 and will end in A. D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his bride, the church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse.

Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings —"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly that we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented—the Scriptures, the applications and interpretations—and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those whose who disagree; but regard as "brethren" all sanctified believers in the precious blood.

On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak," whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord with our Lord's instructions also—"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou me."—John 21:22.

But some of those who come to a trifling point on which they disagree seem to imagine that the entire harvest work must be overthrown, or at least stopped, until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and forget that, if the present movement among the Lord's people is the harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish his own ends in his own best way without the violation of either the letter or spirit of his commands.

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:

"In starting with the question, How long is it since man's creation? we should and do feel confident that He who gave the prophecies, and said that in the time of the end they should be understood, has provided in his Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be

convincing to the mere surface reader, or the insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence is given 'that the man of God may be thoroughly furnished.' (2 Tim. 3:17) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word—a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on facts, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more, we believe, will have their faith in it strengthened greatly.

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that faith in the chronology almost becomes knowledge that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B. C., some from A. D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now—and they speak to us through this chronology. Do they not thereby seal the chronology? They do to faith, but not otherwise.

Our Lord declared, "The wise shall understand"; and he told us to "Watch" that we might know; and it is this chronology which convinces us (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment—that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"—present—was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief."

If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance—election, free grace, restitution, justification, sanctification, glorification, resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one—election, free grace, baptism, second coming of Christ, time prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief—as they since have done, practically. Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his "brethren" the harmony and the beauty of the melodious pæans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.

The fact that we have reached this harmony just at the right time, according to our chronology—just at the time promised by our Lord when he declared that, to those who would be ready and open to his knock promptly, he should "come in and sup with them," that he would "gird himself [become their servant] and come forth and serve them" (Luke 12:37)—is an evidence to us that the time features of the prophecies as we understand them are correct. To this great chief servant of his church, then, we render thanks for the harmonious light of present truth—and are we not to consider that the chronology which has had so much to do with this light is also of him?

But let us suppose a case far from our expectations: Suppose that A. D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called "Gentile times," and to the 1260, 1290 and 1335 days, the latter of which marking the beginning of the harvest so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with him. We should still see the grandeur of his salvation in Christ Jesus—"a ransom for all." We should still see the wonders of "the hidden mystery," our fellowship with our Redeemer in "his death" and also "in his resurrection" to "glory, honor and immortality"—"the divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should cost us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love him, to the called ones according to his purpose. But let us not forget that the parable shows that the second awakening of the virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow; the others, too worldly-wise, lacked the faith and missed the high honors accorded to the bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote, for a poisoned faith in present truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions—self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where his grapes of wrath are stored;
I see the flaming tempest of his swift descending sword:
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat.
He will sift out the hearts of men before his judgment seat.
O! be swift, my soul, to welcome him, be jubilant, my feet;
Our King is marching on."

LOVING RULES AND PARLIAMENTARY RULES

The dear friends of the I. B. S. A. properly feel a responsibility in respect to their voting for class elders and deacons and for everything that they do especially in the name of the Lord. We have already suggested that it would be unwise, perhaps unkind, to enforce parliamentary rules in respect to church meetings, when perhaps only a few are really acquainted with such rules. The rules are, of course, good, wise and generally profitable. The spirit of parliamentary rules should apply everywhere; for they are built on the Golden Rule basis of protecting the interests of all and getting through with the business with the least friction and delay.

With the Lord's people, however, love is always to have the first place. While love is always in accord with the Golden Rule, it is always at liberty to do more than even-handed justice. So all of the Lord's brethren should be quite willing to deny themselves a little preference in the interest of another where

no principle would be involved. Love, joy, peace, should prevail in every class. Everything tending toward these and in fullest harmony with loyalty toward God and his Word should be cherished.

Several recent letters make further inquiry respecting church elections, methods of nominating, etc., and inquire whether or not it would be improper to follow a little different method of nominating than that suggested in STUDIES IN THE SCRIPTURES, Vol. VI. We answer that in all such matters the will of the class is the law. The Lord left the matter in the hands of the church; and each little section, or part, of the church has fullest authority to follow the divine arrangement, according to its judgment.

In certain cases we believe it a very good plan to nominate elders and deacons by ballot, first deciding how many are desired for the term. Suppose that two elders and five deacons were considered a proper supply for the class. Then, in balloting, each consecrated person should consider the Lord's will in respect to the nomination he would make. He may write the names of two nominees for elder and five nominees for deacon. Or, unless there were objection to it, he may give his two votes for one elder and his five votes for one deacon, or divide those votes in any way that he may choose. In this way, minorities in the class would have an opportunity of being represented among the elders.

When the balloting is finished and the account made up, the two elders who have received the largest number of nominating ballots should be considered the choice of the class; and similarly the five deacons. Then it would be in order to have a vote. It is usually both pleasant and appropriate to make elections of those receiving the highest number of ballots unanimous by a vote with the outstretched hand.

Do not forget that the object always sought after is not how you can accomplish your will, but how you can give to every brother and sister the fullest opportunity for representation and have the same for yourself, especially with a view to doing the Lord's will. No matter how the results are reached, if they express satisfactorily the judgment of the majority, or all or nearly all of the class, the matter is thoroughly legal, and in harmony with the principles laid down in the Bible.

"Let brotherly love continue." Let us seek to lay down our lives for the brethren. We cannot serve the Lord directly, but can serve him indirectly, by serving the brethren and by manifesting our patience and sympathy and love for them.

THE GOOD SAMARITAN

JANUARY 18.—Luke 10:25-37.

"Thou shalt love thy neighbor as thyself."—Mark 12:31.

Our studies since the first of the year relate to the last six months of our Lord's ministry. He knew that his death was approaching—that he must, as the antitypical Passover Lamb, be put to death the following Spring, on the fourteenth day of the first month. His ministry had only begun to awaken the people.

The seventy, whose ordination or commission we considered a week ago, were sent across Jordan into the district known as Perea. And Jesus himself went thither shortly afterward. The purpose of his ministry was to thoroughly awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the witnesses above mentioned subsequently bore other fruit—after Pentecost.

Later, the seventy returned expressing joy and confidence, and remarking that even the demons were subject to them in the Father's name. The Master took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in heaven"—than that demons are subject to your command. So it is with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in his work of regenerating the world of mankind, breaking the shackles of sin and death, granting deliverance to the captives, even as the prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his kingdom. Hence the first work of all God's consecrated people is a personal one—the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

At this point our study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's law, a lawyer was one well versed in the teaching of the books of Moses. Jesus therefore said to this theological doctor: 'How do you understand the matter? You know what is written in the law.' The lawyer replied: 'We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves.' Jesus approved this, saying that it was true. 'Do this—keep the law—and you shall live. You will never die.'

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the law; yet himself and others were outwardly claiming that they were keeping the law. Jesus showed him out of his own testimony that he was not keeping the law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees—that outwardly they were pious, religious, they prayed, fasted, etc.; yet in their hearts they were unjust and would take unjust advantage of widows and orphans—not loving them as themselves. The lawyer sought to imply that God's law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generaled him, saying, 'I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who striped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the law; and when he saw the man, he passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

'Now,' said Jesus to the lawyer, 'I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfill the requirements of the law, according to your judgment?' The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise—that he should be kind, thoughtful, generous, toward any human being who was in affliction—in need of help.

LOVE FULFILS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, he that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the law.—Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfil God's law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfils the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all

deficiency. We are "accepted in the Beloved." "The righteousness of the law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these—anger, malice, envy, hatred, strife, and to put on all these—meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Peter 1:10, 11.

"BLESSED ARE THE MEEK"

"The meek will he guide in judgment; and the meek will he teach his way."—Psalm 25:9.

Even a perfect man would need divine guidance in respect to his judgment of matters, in respect to his decisions, in respect to his course, in respect to his ways. And if a perfect man would need divine guidance and oversight, in order to make no mistake from his limited degree of knowledge, because of not knowing fully the Father's will respecting him, much more would an imperfect man need this! The good and the bad, the wise and the foolish—all classes of mankind—need such instruction. But there is only one class now in the proper attitude of mind to receive it, and that class is Scripturally called the meek.

We cannot say that the meek are those who feel themselves inferior and that there are superiors to be looked up to, necessarily. Adam in that event could not have been meek; Jesus could not have been meek; the heavenly Father could not be meek. While it is not Scripturally stated that the heavenly Father is meek, yet Jesus was meek, and he was the express image of the Father's person in the flesh. Hence we would assume that the heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was meek in that he was teachable. He realized that even in his perfection there were things to be learned; and he learned obedience through the things which he suffered. It was because he had this quality of meekness or teachableness that the offer was made to him to be our Savior. Without this he never would have been our Redeemer, we may assume. Without this quality he would have been self-assertive and proud, not ready to do the Father's will. And as with the Master, so with the church.

Even small talents that are rightly directed are more valuable than larger talents that are misdirected. The pathway of life shows much large talent misdirected for lack of proper knowledge and guidance. And this lack of guidance, we may assume, has resulted from the lack of the spirit of teachableness—the lack of desire to know the best way, the Father's way. We can see that even a heathen man, if he were meek, would have much more opportunity to learn about the Lord's will than would one who thinks that he is above instruction. Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction.

The Lord declares that he resists the proud. Even if they become his children they would be kept at a distance. If the proud were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life. Such as avail themselves of the privilege get a proper estimate of everything—of the things of the life present, and also of the things of the life to come.

These are the ones whom the Lord is pleased to instruct and guide in the knowledge of his Son, and into all his blessings. If they continue to be meek, He is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit it under the terms of the primary and original covenant. These will be the seed of Abraham. From these the blessing will go to all mankind who will be obedient during the Millennial reign. After the final test at the end of the Millennial age, the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all Wisdom; and they will have profited by this instruction.

"HIS SERVANTS SHALL SERVE HIM"

JANUARY 25.—Luke 8:1-3; 9:57-62; 10:38-42.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40. R. V.

The opening verse of this study furnishes us the key to all the preaching that Jesus did, so far as the record goes. His one message was the good tidings of the kingdom of God. This is still the good tidings, and any of the Lord's people who have not yet learned that the kingdom of God is the very center and essence of the hope of the church and the hope of the world, have not profitably read and believed the Bible. The Jews, not being ready for the kingdom, were as a nation rejected from being Messiah's associates in that kingdom. But not all were rejected; hence we read that to as many as received Jesus, to them gave he liberty to become sons of God—by the begetting and anointing of the holy Spirit, which first came at Pentecost.

SURELY THIS IS GOOD TIDINGS

Those sons of God, if faithful, are to be with Jesus by and by—heirs of God and joint-heirs with Jesus Christ their Lord in this heavenly kingdom. Their honor and blessing shall be great; for they shall be like their Master and see him as he is and share his glory. But this will not be all. If they develop this spirit of love, they will thereby be qualified for association with the Master in his great work of blessing mankind, rolling away the curse and uplifting humanity out of sin and death conditions.

Surely this is good tidings, as stated in this lesson! And the same good tidings were heralded by those angels who proclaimed the Master's birth, saying, "Behold, we bring you good tidings of great joy, which shall be unto all people!" Thus far it has been good tidings only to God's servants and handmaidens, the church. But it shall be good tidings to all when all the deaf ears shall be unstopped and when all the blind eyes shall be opened, and they shall see the glories of Messiah's kingdom.

While Jesus was thus declaring the kingdom, he was not begging his way. We have no suggestion that he ever took up a collection or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. However, this is for each to decide for himself.

Amongst the healed ones was Mary of Magdala, out of whom the Lord had cast seven demons. In other words, the poor woman was in the condition in which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. Whoever believes the Bible message must believe that there are fallen angels—spirit beings who have a malevolent influence upon humanity to the extent that they can gain control, and who must be resisted by the will. Mary, apparently, was a woman of wealth. Released from the power of the demons, she was so grateful to Jesus that she did her best to serve him on every occasion. Other honorable women are also mentioned as having contributed to the maintenance of the Lord.

"LET ME BURY MY FATHER"

Some were attracted to Jesus, evidently, with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. One such said to the Lord, "I will follow thee whithersoever thou goest." But apparently his ardor was cooled when Jesus informed him that he had no property, no home of his own, although there were numerous homes to which he was welcome. Foxes have holes of their own and birds have nests of their own, but the Son of Man had no home that he could call his own. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few.

Another said to Jesus, in substance, Lord, you may count me as one of your disciples; but I have a father, and I feel as

though I must stay with him until his death. The reply of Jesus shows us the importance he attaches to every service we can render to the heavenly Father's cause. He said to him, "Let the dead bury their dead, but go thou and preach the kingdom of God."

IS IT NOT TIME TO AWAKE?

The whole world is already dead from the divine standpoint. The sentence of death that passed upon Adam involved all of his children. The only ones whom the Scriptures recognize as possessed of any life at the present time are those who become related to the Life-giver, Jesus. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the kingdom and gathering the kingdom class.

This is the most important work in the world, because it is God's work. And those who engage in it are co-laborers with God. Be it noticed again that it was the kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching of later times is along this line! In other words, the Gospel message that Jesus and his disciples delivered has been lost, forgotten, neglected. Is it not time for all Bible students to awaken to the great privilege of preaching the same message that the Master and his appointed ones at the first advent preached?

LESSONS TO BE LEARNED

Another came to Jesus, saying, 'I will follow you, but I wish first to go and bid farewell to those who are at home. I will spend a little time with them; and before long I will be with you in the work.' It was not heartlessness on Jesus' part that suggested the answer: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." According to these searching words, who then, even amongst the Lord's consecrated people of today, is fit for the kingdom?

We are not to judge others, but each to judge himself. And yet, in a general way, are we not confident that many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world? The question is a searching one. How many of us will the Lord consider fit for the kingdom—fit for a place with himself in that glorious Messianic empire, which we trust is nigh—at the door? There seems to be a principle involved. Those who are not absorbed with interest in the kingdom, desiring its blessings and desiring a share in conferring blessings upon others, would probably not be qualified by the resurrection change to accomplish the work which he has designed shall be done for humanity.

The story of Martha and Mary concludes the lesson. Both loved the Savior, but they manifested their love differently. Jesus did not disapprove of Martha and her carefulness as a cook in providing for his comfort; but he especially appreciated the spirit of Mary, which drew her to his feet to hear the wonderful words of life. Hers was the better part, Jesus said. So, then, in our service for the Master let us have this in mind, that he is especially pleased when we give earnest attention to his words and seek to be filled with and guided by his holy Spirit.

Today's study represents special services which were rendered at different times during our Lord's ministry. Acceptable service, like acceptable praise, must come as a fruitage of love to the Lord. He who loves much will serve much. Salaries cannot purchase this kind of service, and persecutions cannot hinder it.

Whoever was privileged to serve the Lord Jesus personally was certainly highly privileged. And yet we may be sure of the general principle laid down in our text, that whoever serves any whom the Lord classes as his brethren is really serving him. He accepts the same as service to himself. How precious this thought, and how valuable it is! What wonder that all who truly believe the Lord's Word should be zealous in their service of their brethren! As the Apostle suggests, we ought also to lay down our lives for the brethren, even as Christ died for all.

THE HOPE OF THE GOSPEL AGE

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Romans 2:7.

The call of this Gospel age is a call to glory, honor and immortality. As the Apostle Peter says, God has "given unto us [the church] exceeding great and precious promises, that by these ye might become partakers of the divine nature." (2 Peter 1:4) St. Paul says that we were called in the "one hope of our calling"—this is the hope that is set before us. Shall we all get this great reward? No. Some will draw back. "But we are not of them who draw back unto perdition; but of them that believe [and go on] to the saving of our souls [our lives]." (Heb. 10:39) Those who draw back go into the second death. For them there is nothing reserved but everlasting destruction. They will perish as brute beasts.—2 Peter 2:12.

We have been redeemed from Sheol, the grave, the tomb. God will later deliver also all mankind, and give them an opportunity to come to a knowledge of the truth. Only a comparatively small portion have as yet been made partakers of the holy Spirit. Only the spirit-begotten ones are able to see these things now offered; therefore, "Blessed are your eyes, for they see; and your ears, for they hear." This is the only class with which God is dealing at the present time—those who have been begotten of the holy Spirit.

BOTH OVERCOMERS AND "MORE THAN CONQUERORS"

But there is a difference between these that have been begotten of the holy Spirit. Every man's work shall be tested "as by fire." The Apostle tells us that some will build with gold, silver and precious stones of the divine promises. He declares that others will build with wood, hay and stubble, and that this latter class will suffer loss, but will themselves be saved, "yet so as by fire." (1 Cor. 3:12-15) Eventually only those of the wise virgin class, who have copied the Lord's character, will be counted as "more than conquerors." The "more than conquerors" are those who go into this self-sacrifice voluntarily, as did our Savior. Others will not be counted as "more than conquerors." "To him that overcometh will I give power over the nations." These are more than merely overcomers—these that become the royal priesthood. These are the ones who will inherit immortality, who will receive the highest blessing.

We see two classes brought to our attention in Revelation 7:4, 9. In the first class are twelve thousand from each of the twelve tribes of Israel—one hundred and forty-four thousand in all. These are they "who follow the Lamb whithersoever he goeth." These are the ones who will stand with the Lamb on Mt. Zion, and who will sit with him in his throne. As many from the different tribes of Israel as were worthy at the first advent were received and given the begetting of the holy Spirit at Pentecost. But the full number were not found in natural Israel. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

During this Gospel age God has been completing the elect, filling up the number lacking to complete the one hundred and forty-four thousand, and apportioning, to each of those that come in, one of the places that were vacant.

The Apostle says, "I would not have you to be ignorant, brethren, concerning this mystery, lest ye should be wise in your own conceits: that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," my people. (Rom. 11:25, 26) The Deliverer is Christ the Head and the church his body. And this Deliverer will be the one who will bless all who become Israelites.

The picture in Revelation 7:9 shows us the great company. And we read that John saw a great company, out of all nations and kindreds and peoples and tongues—not an elect number, not a fixed number, but one which no man could compute, being a number which no man knoweth. In the treatment that they must undergo, it is shown that these must wash their robes in the blood of the Lamb, and they will stand before the throne, instead of sitting in the throne. They will have everlasting life, but not immortality. Only the little flock, the bride class, will have immortality. The bride class will be counted worthy to escape the trouble coming on the world. They will keep their garments unspotted from the world. If there comes a spot or wrinkle, they go immediately to the throne of heavenly grace, and find mercy and help and cleansing in time of need.

TWO CLASSES IN THE CHURCH

Thus we see that there will be two classes—the little flock and the great company. All these were typified in the first-borns of Israel, who were spared, or passed over, in the night when Israel left Egypt. So all these will be of the church of the first-borns. But a part of these will attain the divine nature as the bride of Christ, and a part will attain everlasting life, similar to the everlasting life that the angels possess.

Only the Father originally had immortality. The first-begotten of the Father was the Logos. He was the beginning of the creation of God, the first-born of every creature, by

whom all things were made that were made. St. John tells us that "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. All things were made by him; and without him was not anything made that was made." Hence we understand that angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of this Logos, though not by his own power.—John 1:1-3.

All things are of the Father, and all things are by the Son, and we by him. First, Jehovah himself is of the divine nature; secondly, our Lord Jesus; and thirdly, the church, the Lamb's wife, will be of the divine nature. The great company will be on the spirit plane, because begotten of the Spirit.

IN EVERYTHING GIVE THANKS

Dear Lord, with sorrow, I confession make
That while with joy I suffer for thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.
In days gone by I've murmured o'er and o'er
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing.
Lord, I'll be honest with myself and thee,
I have not been as sweet as I should be.
And I have said, "Too hard the wind doth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a vow to thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is his Word;
And I will school my heart to sweet accord.
I'll thank him for the sun, and for the rain;
I'll thank him for the sorrow and the pain;
And in the things which try my patience so
I'll thank him that I have a chance to show

How sweet and kind and loving I can be,
How much his holy Spirit dwells in me.
Relying on thy grace to see me through,
Dear Lord, I'll trust thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give thee thanks whatever be the way
Which thou shalt lead me in from day to day;
Lord, this is what I've promised thee to do.

REBECCA FAIR DONEY.

SALVATION—UNIVERSAL AND LIMITED

"Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Timothy 2:4.

While this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these Scriptures we note that there are various salvations. For illustration: A man might be saved from a burning building in the morning, and in the afternoon from drowning in a pond of water. The next day he might be saved from financial disaster, from bankruptcy, and later from something else.

There is one general trouble in the human family. The whole human race were sold under sin. St. Paul, writing on this subject, says: "By one man's disobedience Sin entered into the world and death and sin; and so Death passed upon all men, because all are sinners." This, then, is the great disaster. The Scriptures tell us that God has provided Jesus to be a life-giver to all mankind, and that he died, the just for the unjust. "Since by man came death, by man came also the resurrection of the dead." "The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . The hour is coming when all that are in the graves shall hear his voice and shall come forth." (John 5:25, 28, 29) This awakening from death is what the Apostle had in mind, evidently, when he said that God is "the Savior of all men."

But if we should imagine the whole human family brought back to the same condition in which Adam was, it would not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. And any one who will then be disobedient to God will not be granted everlasting life. The Scriptures show us that Christ, having redeemed the world, will at the beginning of the Millennial age establish his mediatorial kingdom, which will be for the very purpose of liberating man from the bondage of sin and death. Then whoever chooses sin will be choosing the wages of sin—death. And whoever chooses righteousness will be choosing the reward that goes with it—everlasting life. Each will be granted the opportunity of everlasting life, because saved by Christ from the condemnation upon Adam. But first he must be set free before having either a punishment of everlasting death, or a reward of everlasting life.

God "will have all men to be saved [recovered, out of the death state, the tomb], and to come to an accurate knowledge of the truth; for there is one God, and one Mediator between God and men; namely, the man Christ Jesus, who gave himself a ransom [corresponding price] for all, to be testified in due time." The due time for the world in general, here spoken of, will be during Messiah's reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this age a class being specially blessed—"Blessed are your eyes, for they see; and your ears, for they hear." Having this blessing now, we have the gracious opportunity of attaining joint-heirship with our Lord in glory, honor and immortality—the divine nature.

GOD'S WILL IS BEST

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best—oh! tired heart and weary;
Each footfall finds you nearer to your rest;
And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportions joy or sorrow
To be your guest.

"God's will is best—seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best—your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but heaven's morn will discover,
God's will is best."

The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

From every point of view the Year 1914 seems big with possibilities. The headlines of all the newspapers of the world tell that our Master's prediction of nearly nineteen centuries ago is being fulfilled—"Men's hearts are failing them for fear and for looking after those things which are coming on the earth" in the present social order of affairs. Evidences multiply on every hand that the teachings of the colleges for the past thirty years along the lines of human Evolution and destructive Higher Criticism of the Bible are bearing their fruitage. What only the educated and the wealthy a few years ago knew respecting these matters, people of all classes now know. Doubts about the inspiration of the Bible have led people to guess for themselves and to realize that all who reject the Bible are merely guessing at the future.

This matter affects the industrial classes as it does not affect the wealthy and the learned. The industrial classes, with little financial backing, do not feel satisfied with their own or other men's guesses respecting a future life. The next logical process of their minds is to inquire how we may know that there is a God, and in general to doubt everything. The next step in order is a determination to make the most of the present life, in view of their uncertainty about the future one. Under such conditions, can we wonder that Socialism in its various forms and phases is growing—that a general spirit of doubt and discontent is increasing?

So long as employment continues at profitable wages, the majority of these people are too cautious to desire a wreck of the social system, through whose operation they have a comfortable living and by whose destruction their comforts might be diminished. The world, therefore, must face the fact that, if dire necessity comes, as it has done in the past, the common people, the artisans of the world, will meet the situation differently from what their fathers did. Faith in God and in the Bible shaken—gone with most of them—we may be assured that a stoppage of the wheels of industry would speedily bring a terrible time of trouble to the civilized world. And these very conditions are threatened at the present time. It is on this account that many of the rich and influential are trembling as they face the near future.

The man or the woman possessed of a hope beyond the grave has in the storms of life an anchorage for the soul which others do not have. Should the time come, soon or later, when the social fabric will be stretched to the breaking point, when banks suspend payment of money to their depositors, when factories and mills are closed, when people are hungry, we may be sure that a roar and an explosion will not be long deferred. This awful condition is just what the Bible portrays. So far as our judgment goes, the Year 1914 is the last one of what the Bible terms "Gentile Times"—the period in which God has allowed the nations of the earth to do their best to rule the world. The end of their "times" marks the date for the beginning of Messiah's kingdom, which the Bible declares is to be ushered in with a great time of trouble, just such as we see impending.

As already pointed out, we are by no means confident that this year, 1914, will witness as radical and swift changes of dispensation as we have expected. It is beyond the power of our imagination to picture an accomplishment in one year of all that the Scriptures seem to imply should be expected before the reign of peace is ushered in.

Letters from all over the world assure us that the sentiment of THE WATCH TOWER readers is in full accord with that of the Editor in a resolution that, whatever may occur during these years, our faith in the great divine plan of the ages and in the harvest shall not be one bit shaken. We know in whom we have believed. We consecrated our lives to his service—even unto death, whether that death shall come within this year or at another time.

The signs of the times clearly indicate the near approach of the very trouble for which we have for forty years been looking. The signs of the Son of Man in the wonderful inventions and progress of the world are manifest to us. We believe that the Parousia of our Redeemer took place thirty-nine years ago and that he is the potent factor in all the affairs of his church and the supervisor now of the conditions which will shortly lead up to the establishment of his own kingdom and the binding of Satan, the prince of darkness.

We believe that the year 1914 gives evidence of greater possibilities of service for the truth than has any previous year of the harvest. Moreover, all those who have tasted of the good Word of God and who are rejoicing in the light of present truth seem to be actuated by zeal for God and for his cause and for his people, both in Babylon and out of Babylon, more than ever before. Besides, the number of these fully consecrated ones increases every day. Also the conditions are favorable to the opening of the eyes of understanding and the unstopping of the deaf ears of our dear brethren of various denominations.

Let us be more than ever on the alert, therefore, to be used and useful in the service of our king. Let us remember that the moments and the hours are important, that no matter how many cares of life we may have, we can always find some time for the service of the truth, not only in our own hearts and homes, but also in doing good to all men as we have opportunity, especially to the household of faith.

While watching for the consummation, while realizing that it will bring the time of trouble, while seeking to be as fully prepared as possible for whatever share we may have in that trouble, let us not unduly emphasize this feature of the divine plan in presenting matters to our Christian friends of the world. Let us more and more cultivate a sobriety of mind, a loving tenderness of disposition, which will seek to tell only so much as may be necessary to be known. Let us emphasize the goodness of God and the great blessing that is in store for mankind and the nearness of this blessing and the grand results to be obtained. Let us tell that the fulfilment of our Lord's prayer, "Thy kingdom come," is close at hand!

"A LITTLE TALK WITH JESUS—"

[Reprint of March, 1880, which please see.]

"THE DAYS ARE AT HAND"

"For the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry."—Habakkuk 2:3.

God's plan of the ages is the vision seen by the Prophet Habakkuk, who was told to write it and to "make it plain upon tables, that every one may read it fluently" (Leeser's translation); that in the end the vision should "speak and not lie;" though it would seem to tarry, yet it would not tarry. It would seem to all that the great plan of God was long delayed. The groaning creation would think the heavenly Father was very slack. Many would be inclined to lose their faith in respect to the seed of Abraham, and to think that God had forgotten the promise which he had made to Abraham. We know that disappointments have come to God's people along this line. The Jews were disappointed in their expectations. Christians in this Laodicean period were disappointed at first, not clearly understanding what to expect.

During the early persecutions of the church, it was believed that those who suffered would soon enter into glory. They thought the kingdom was near. Some of the disappointed ones continued to wait and hope and pray. Others organized the great Papal system, and declared that the church should have her glory now, that the kingdom of Messiah was here, and that the representatives of Messiah should sit upon a throne and personate Messiah and bring the kingdoms of the world into subjection. They were evidently led to this by Messiah's not coming at the time expected, and they thought that they must bring about a fulfilment of the Scriptures which foretold his coming and reign.

TIME FEATURES UNPOPULAR

This has brought serious disaster in many respects; it has made all Christendom "drunk." (Rev. 17:2) Many, even today, are in bewilderment. Some, getting out of that darkness, have stumbled into other errors. The majority have lost all faith in prophecy. God foreknew all these things and foretold them, and they will not interfere with the divine program. Just as the wrong impression that our Lord was born in Nazareth was a reflection upon him, so that many would not accept him as the long promised Messiah, so these have said, Can any good thing come out of the prophecies, or anything relating to the second coming of Messiah? These people who proclaim his second advent are laboring under a hallucination! Are not the things written in the prophecies merely fanciful dreams of men—of the rebuilding of Zion and the restitution of Jerusalem?

Thus they scoff. They are inclined to feel an opposition to everything in the Scriptures regarding the return of our Lord to accomplish his foretold work. The Lord tells us that although the vision may seem to tarry, yet we are to exercise faith, because in the end it will speak; it will make itself heard, and will not lie. It will then be seen to be the truth. The divine plan of the ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who runs may read, if his heart be teachable and pure.

"REST IN THE LORD"

This vision is to be made clear at the appointed time. We may not read the time features with the same absolute certainty as doctrinal features; for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting. If later it should be demonstrated that the church is not glorified by October, 1914, we shall try to feel content with whatever the Lord's will may be. We believe that very many who are running the race for the prize will be able to thank God for the chronology, even if it should prove not accurate to the year, or even out of the way several years. We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

If 1915 should go by without the passage of the church, without the time of trouble, etc., it would seem to some to be a great calamity. It would not be so with ourself. We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will. If in the Lord's providence the time should come twenty-five years later, then that would be our will. This would not change the fact that the Son of God was sent by the Father, and that the Son is the Redeemer of our race; that he died for our sins; that he is selecting the church for his bride; and that the next thing now in order is the establishment of the glorious kingdom at the hands of this great Mediator, who during his Mediatorial reign will bless all the families of the earth. These facts remain the same. The difference would be merely that of a few years in the time of the establishment of the kingdom.

If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal church were not yet federated, etc., we would say that evidently we have been out somewhere in our reckoning. In that event we would look over the prophecies further, to see if we could find an error. And then we would think, Have we been expecting the wrong thing at the right time? The Lord's will might permit this. Our expectation as a church is that our change is near. Nothing of restitution blessings can come to the world until after the church has been glorified.

Another thing to be considered, should our hopes not be so soon realized as we expect, would be as to whether we were surely of the elect class. But we are not worrying ourself at all. "Sufficient unto the day is the evil thereof." There are no people in the world so blessed as those who have the truth and are serving the truth. There is plenty of work to do.

UNREST ON EVERY SIDE

The remainder of mankind are dissatisfied—not only the nominal church, the professedly godly, but all others also. They are disappointed in all they undertake to do. There is failure on every hand. Not long since we were speaking to a business man, and our conversation turned to religious matters. He is a very fine man; whether a Christian or not we do not know. We find that there are a great many pleasant and very honorable people who are not Christians at all. This man, speaking of the churches, said, "It is a sad thing—the condition of the churches. I am particularly interested in the Methodist denomination. Some time ago our church had a fortunate sale of their property, and they purchased a new site and built a fine church. And they think now that if there are sixty who attend service there it is a good congregation. And it is the same elsewhere. People are all going pleasure-mad. Every one wants to go on some pleasure excursion—to the beach, or what not. No one seems to care for religion now." This man voiced the general spirit of disappointment. But a better day is near.

In San Francisco, a year or more ago, at a Sunday School convention, one speaker gave quite a long address on getting the children into the church. He said that the whole church institution was likely to be foundered. He said that every member brought into any of the churches had cost six hundred and fifty dollars. Then he proceeded to tell how many workers were employed, and yet they were bringing only these comparatively few into the church.

And we know that the great majority of those who are brought in would not think of calling themselves saints, or of professing consecration at all. This gentleman seemed to think that there is not much in the Gospel for a mature mind. He said that the way to do was to train a child up for the church, and then he could not get away from it. Yet the statistics show that out of the thousands in Sunday Schools only a very small number ever go into the church.

SORROW AT MAGNITUDE OF OUR WORK

Some say they are sorry that our sermons are being printed in the newspapers all over this country, Great Britain, etc.; and that our seats are free, and that no collections are taken. One minister said, "By and by people will think it is a crime to take up a collection, and then where shall we be? Pastor Russell is bringing us all into disrepute." Another thing they say is, "When those doctrines are preached, they influence the best ones that we have."

So we have every reason to feel that it is wonderful, very wonderful, that when we are comparatively so few, and with so comparatively small an amount of money used, few have so great privileges and opportunities in the Lord's service. In EVERYBODY'S PAPER was given, more than two years ago, the report of the American Tract Society, and next to it was given the report of the Watch Tower Bible and Tract Society. The former showed "excess of assets over liabilities, $851,092.53." The latter showed no assets in excess of liabilities. The reports show that the one without excess of assets is putting out vastly more literature than the other. We think this goes to show that we have miracles in our day.

A FAMINE—BUT NOT FOR BREAD

When we were in Boston some time ago, an Editor of a Boston religious journal said to us on the Monday following our discourse, "I was at your meeting yesterday; I saw that immense congregation. I looked it all over and said to myself, What is it that brings these people here? I remembered that there were seaside attractions, parks—everything to induce people to stay away. Yet on that warm summer afternoon there were four thousand present at the meeting, and two thousand turned away. We have many ministers in Boston, good choirs, and everything to attract; but these ministers at this time of the year have only forty or fifty at their services. How is it that so many came out to your meeting, and sat there for two hours?"

We replied that it seems to us that we are seeing the fulfilment of the prophecy: "There shall be a famine in the land, not a famine for bread nor a thirst for water, but for hearing the Word of the Lord." (Amos 8:11, 12.) We further remarked that the people have been feeding on very unsatisfactory nourishment, and that they are not satisfied with the chaff they have been receiving, and that they do not go to the churches for the reason that they do not believe in the eternal torment doctrine—the preachers do not believe it, and nobody believes it, except a comparatively small number, and that number is constantly diminishing.

We reminded him that these people, instead of hearing of eternal torment, now have offered them suggestions from the colleges to the effect that their forefathers were monkeys; that there are large interrogation points in the minds of the people; that they are hungry to know the truth. We told him that we believe this accounts for the large number present to hear us—that they were hearing something more rational, something more Biblical, than they had heard before. So we have everything for which to be thankful.

"OUR DELIVERANCE DRAWETH NIGH"

So far as we have been able to see up to the present time, the failure of a full development of matters in 1915, or before, would imply that all the chronological arrangements, as we have them, are wrong—our view of the harvest and all. And we have no reason to believe that these are wrong. We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology—that we are in the dawning of the new age. But just how far along we are we do not positively know. We are waiting for the Sun of Righteousness to appear.

The fact that the vision is now speaking, and is made plain upon tables, is very convincing. We believe truly that "the days are at hand, and the effect [matter or thing (as spoken)] of every vision."—Ezek. 12:21-23.

THE GREAT PRIVILEGE OF TRUE SERVICE

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

The word minister has the same import as the word serve. The Master tells us that the purpose of his coming into the world was not a selfish one. He had been quite content with the glory and honor which he had with the Father before the world was. (John 17:5.) While it is true that the Savior is now exalted to a position very much higher than his previous one, yet he assures us that it was not with the spirit, the desire, for exaltation that he came into the world. On the contrary, he wished to serve. He said, "I delight to do thy will, O My God! Thy law is written in my heart."—Psalm 40:8.

In obedience to this divine will, our Lord left the glory which he had with the Father, came down to earth and gave himself up to death, even the death of the cross. On the night of his betrayal and arrest he said, "The cup which my Father hath poured for me, shall I not drink it?" He was obedient even unto the end.

Before coming into the world, our Lord had perceived that mankind was in need of a Savior, and no doubt this had to do with his gladly accepting the divine arrangement. He saw something of the Father's purpose in regard to fallen humanity. And when, during his earthly life, he saw these poor creatures in sin, degradation and weakness, he did not try to make them slaves. He did not try to use his power, his intelligence, selfishly for his own comfort; but he laid down his life unselfishly. He set himself to work out the plan which the Father had arranged.

Our Lord came not to be ministered unto. He did not come into the world to have servants and to get all that he could in return for the expenditure of a small amount of his own energy. He came not from any selfish motive whatever, but to serve others—to do good. As he himself testified, "Greater love hath no man than this, that a man lay down his life for his friends." This he did in harmony with the Father's plan.

We do not understand, however, that our Lord refused to have any one serve him. He accepted service from others. The thought of our text is that he came to render a service; not that he might be served; and in order that he might carry out his purpose it was necessary for him to become a servant. Had there been no need for that service, we cannot think that the Lord would have humbled himself and taken the bondman's form, or have undergone the severe trials of his earthly existence. But he came to render a service that was necessary to the well-being, happiness, yea, the very life of the entire human family.

Through Adam's disobedience sin had entered into the world. God's law pronounced the penalty of death for that sin. Thus the whole race of mankind was perishing; and if they were ever to be rescued, so that they would not perish like brute beasts, they must be redeemed. According to the divine law, there must be a ransom-price for the first perfect man, who had sinned. The Only Begotten was willing to meet this necessity. He rejoiced to do this work, to be the servant, the minister of God for this purpose, because of the need of the service, because it would bring blessing to others.

This is the spirit that should actuate every one of us. We should desire to incorporate into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service.

THE ATTITUDE OF TRUE CONSECRATION

There are some who think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony—nothing desirable—there is no reason why it should be performed. We cannot think that Jesus would have washed his disciples' feet unless they had needed washing. But if at any time we can thus render a real service, any of us should be glad of the opportunity to serve a fellow-member of the body of Christ—by washing his feet, or in any manner. The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. Jesus did what he did because it was helpful service, and was the Father's will. He wished also to teach his disciples that they should not be above doing the humblest service for each other as brethren. In addition, Jesus' words on this occasion seemed to emphasize the thought of the need of daily cleansing of the Lord's disciples from earth-defilement. See John 13:6-10.

The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing his disciples. In nothing did he seek to serve himself. Therefore the record is, "He went about doing good." We should make application of this principle to ourselves; for "as he was, so are we, in this world." The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in order to do it. This implies that we be Bible students, like the Bereans of old, who "searched the Scriptures daily."

If we have the Master's spirit, we shall be desirous of "doing good unto all men as we have opportunity, especially unto them who are of the household of faith." (Galatians 6:10) And this is the advice of St. Paul, who urged that we be followers of himself, even as he followed Christ. The lives of Jesus and the apostles stand out very distinctly on the pages of history as notable for their unselfish service of others.

Many have lorded it over God's heritage. The context shows that our Lord had this class in mind. He declares that the rulers of the Gentiles exercised authority over their people; and that this was at the expense of the ruled, and was very rarely accompanied by a desire to serve the people.

SELFISHNESS UNFITS FOR THE KINGDOM

We see how our Master came to use the words of our text. The disciples were afflicted with a common ailment—love of honor of men and also love of honor of the Lord. Two of them had made an earnest request to have a place of special honor in his kingdom. Their request aroused a spirit of indignation among the other ten, and a controversy resulted. They had the thought fixed in their minds that Jesus had promised them a

share in the kingdom. (Matthew 19:27-29) If it had been wrong for them to have this promise in mind, it would have been wrong for the Lord to give them the promise. But they failed to see that the Father would give that place to none who would not manifest fullest loyalty to him and to his Word.

The disciples had at that time a certain amount of false dignity, or pride, that would have made them unfit for a place in the throne. Hence the Lord reminded them that the conditions upon which a seat in the throne would be given to any one were that such a one should manifest so great loyalty to the principles of God's government, and so great humility of spirit, that he would be glad to render service to any one in need. And he set himself forth as an example.

We paraphrase our Lord's words: Do you think that I left heaven and came down to earth that people might serve me? No. The conditions to which I have come are very inferior to those which I left. But the Father gave me the privilege of service in this matter, and I am glad to have this service, because it is the divine will. I have come to minister, to serve, to give my life as a ransom-price for all.

This thought, then, he set before them—that they should rejoice in the privilege of service—rejoice in having the privilege of doing something really helpful to others, especially the brethren in the body of Christ. As we apply this principle broadly, we see how it is exemplified in the world, in the affairs of every day life. The whole human family are servants. One man serves as a jeweler; another as a manufacturer of woolen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiropodists; some, barbers; some, tailors; some, physicians; etc. In every case it is service to others.

Bringing the matter still lower, we see that the principle extends even to service of the dumb brutes. A horse cannot curry himself; and even a hog needs to be served—needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating a law of the universe. Whoever gets to the place where he does no service, but has others to serve him, is to be pitied. He will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or of worth.

SERVICE A DELIGHT TO THE CHRISTIAN

The true Christian enters into the spirit of service, as did his Master, and delights to do a good turn to any one as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men "as we have opportunity, especially those who are of the household of faith."

Where shall we draw the line? The answer is that we must use moderation. We find ourselves every day passing by services that others have needed, but that we have not been able to perform. How then shall we regulate the matter, since we cannot do all that we would? Our own family should be our first charge, or responsibility. He who neglects his own is worse than an unbeliever. Charity begins at home. If we have responsibilities there, we could not give so much comfort, so much time, so much money, to others as we would to those of our own family.

LAZINESS NOT TO BE ENCOURAGED

Those who have money have a talent that they can use in doing good. They will not find very much opportunity so far as the world is concerned. Even if we had millions of dollars, the spirit of a sound mind should govern us in its expenditure. To give money to encourage anybody in wastefulness, slothfulness and idleness would be to misuse it, and not to do good. God himself declared, "In the sweat of thy face shall thou eat bread." The happiest people are those who are employed; the most unhappy are those who have nothing to do, those who have no ambition.

We cannot do even for our own families all that we would wish to do; for in the case of our own there is often a lack of appreciation. Some of our relatives would never have enough. We could never do sufficient for them. We should exercise the spirit of a sound mind, then, in deciding what to do. Let us ever remember that when we have entered the service of the Lord we are given a new commission, a special work to do in the world.

What kind of service are we then given? It is the service of ambassador of the Lord. We are to preach the truth wherever there is an ear to hear and an eye to discern. Those who have not the hearing ear and the seeing eye might rend us, as the Master foretold. (Matthew 7:6) We are therefore to use the spirit of a sound mind in discriminating between those who are good subjects for the truth, and those who are not.

We say to the Master, Lord, we will give all of our time to thee and to thy truth. Then he replies, But you are not to go ragged or naked, in order that you may preach the Gospel. It is proper that you provide the things needful. But do not think to get a certain amount of money laid up for yourself first, and then afterwards go and proclaim the kingdom.

We may ask, Does this excuse us, Lord, from doing anything for our fellowmen and for our own families? He answers that we should not neglect our own families, but should care for them according to their necessities. We are, however, to guide our affairs with economy. If our family fail to do their part, and will not put forth any effort when of sufficient age and able to earn a livelihood for themselves, then we are to do nothing for them; for having their own strength, they do not need our assistance. We are to do for them only the things that are needful. We believe this is the mind of the Lord.

OUR RESPONSIBILITY AS STEWARDS

While we are to do good to all men, yet our special service is to be rendered in the Lord's work, the work of the Father—in dispensing the truth. But while we are so doing, we may be able to speak a kind word to those with whom we come in contact. If we have money we may help in that way. But we should remember that we do not own even a penny of what we possess, or a moment of our time. All belongs to the Lord and should be spent along the lines of spiritual things, except where there is real necessity along earthly lines. To be sure, the world will not esteem us so much as if we would do more along earthly lines; but we have not received our commission from the world.

We perceive that the spirit of the Lord Jesus has had great influence in the world. It has made a deep impression upon noble souls, and has led them to the establishment of orphans' homes, hospitals for the blind, homes for the incurable, etc.; and these institutions are provided for by the public. It is recognized today to be proper to provide for those unable to provide for themselves. Since the world has settled this matter from a business point of view, the Lord's people are excused from personal responsibility which they have as God's ambassadors. It is the proper thing to care for the sick and the maimed; but because the city and state have provided, individual responsibility is largely lifted.

There are wealthy people who say, I prefer to look after my sick friends myself, and send them to a high-priced institution. If any do so, this is their own business. They may also say, I prefer to live in a million dollar house. This, too, is their own business. They have a right to do so; and they may also have their automobiles and private yachts for pleasure, etc. But with the Christian it is different. All he possesses belongs to the Lord. He therefore is in a different position from any others. He is not to be like the world. All that he does is for God—because of his relationship to him as a son. "Now are we the sons of God."

THE HUMBLE TO BE EXALTED

In the words of our text, the Master was instructing his disciples that they should not desire to rule—that he desired as his followers those who had most of his spirit of humility and service. If any man were to exalt himself, they were to have correspondingly a lower esteem for him; for "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Lord will send the experiences which will exalt or abase, and it is for us to show our appreciation where we see the right principles in operation. Whoever manifests most of the spirit of Christ is to be highest in our esteem. Whoever has less of the spirit of Christ is to be lower in our esteem. These characteristics are to be quietly observed by us.

The basis upon which the world operates is selfishness. This is the secret of war, rebellion, revolution, etc.—one party and another seeking selfishly to control riches, honor, power or authority. We are delighted, as Christians, to note the difference in the spirit which we are of. We are to remember that we are by nature "children of wrath even as others." We are not to suppose that we shall be changed instantly; but the mind will be changed, we shall grow more Christlike. And as new creatures in Christ we are to keep a diligent watch lest the service we are so desirous of rendering to the Lord become vitiated more or less, after the fashion of the spirit of the world.

THE MILLENNIAL REIGN A SERVICE

Our Lord, when he takes his great power to reign, will not have the same motive as have the rulers of the present time—merely to assume power for his own glory and for vaunting himself. He will, indeed, have great power and authority, but it will be in harmony with what the heavenly

Father has arranged. It will be a manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be the real rulers of the world; for the Messianic kingdom will cease when the world shall be able to take care of itself.

We perceive that this is the way it was purposed from the first. The heavenly Father made man the king of earth. God crowned man with glory and honor, and set him over the works of his hands. (Psalm 8:5, 6; Hebrews 2:7) It is not his purpose to keep mankind under the iron rod forever. The rod will be merely for temporary service, for man's true development, that the race may be brought back to the full blessing of their original privilege as kings of earth.

The Lord's kingdom, we see, will be very different from any other ever instituted. Our service, as members of Christ's body, will be the same as his. We shall share with him in the uplifting of humanity. "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Ephesians 2:6, 7.

NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:5.

The invitation of this Gospel age is to a special class, a class which professes to be out of harmony with present conditions—out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus laid down his earthly life in the service of the Father and of the truth, and was misunderstood by those about him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in his glory and immortality. As Jesus overcame and sat down with the Father in his throne, so those who overcome will sit down with Jesus in his throne.

We must distinguish between the overcoming of Jesus and that of his followers. His was a perfect overcoming. While he had the instruction of the Father and the help of the angels, he had no one as a sin-bearer, no one to impute any righteousness to him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that these may be acceptable through Jesus, if they have the spirit to overcome, the desire to overcome—if they manifest righteousness of heart. But they must show this overcoming spirit, else they can never be associated with our Lord in his kingdom. They must be copies of their Master in spirit, even though imperfect in the flesh.

Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the heavenly Father represent him as clothed, and the pictures of our Lord represent him as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The glorified church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones—not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power."

TWO BOOKS OF LIFE

The Bible mentions two books of life—one appertaining to the present time, and the other to the Millennial age. As we read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Again, "And the books were opened; and another book was opened, which is the book of life." (Rev. 3:5; 20:12) The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel age are written. When we take the step of consecration and are begotten of the holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God. Just as a family will keep a record of its members—Joseph, Mary, Martha, etc.—so with those who become members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present age. This means that those whose names are therein written are not only members of the family of God, but also members of the bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the great company class are included; in other passages it is not so. Those who will constitute the little flock, or those who will be of the great company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The bride class is referred to as "more than conquerors." They will gain the abundant entrance into the heavenly kingdom.—2 Peter 1:10, 11.

In our text we may not be sure whether or not the great company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the second death will be blotted out of the special record, and their names have no place in the book of life. Perhaps the great company class will also be blotted out of the special record. But we are not anxious to put that construction upon it. They are our brethren, they also are brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

"I will confess his name." This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced to him—in his actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, his brethren, shall pass over. And as we shall pass over, our Lord being the One to whom the Father delegated the work of instructing us in the school of Christ, it will be appropriate that he should introduce us to the Father.

In another place, our Lord says that if we are ashamed of him, he will be ashamed of us. This expression would rather imply that the great company class would not be included here. But we are sure respecting the little flock class, that they will be introduced to the Father and to the holy angels as the bride of Christ. This is pictured in the 45th Psalm: "She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee." Those especially confessed, introduced, are the bride class only. And we are to hope and strive that we may have a place amongst these. The place that the Father would prefer us to have is the place we would prefer to have.

PRINCE OF DARKNESS VS. PRINCE OF LIGHT

FEBRUARY 8.—Luke 11:14-26, 33-36.

"Look therefore whether the light that is in thee be not darkness."—Luke 11:35.

However much the worldly-wise may scoff at the Bible teaching that there is a personal devil, and that he is a prince over a demon host of spirit beings—rebels against God's government—let us always remember that this is the teaching of the Bible, from Genesis to Revelation. The difficulty with the worldly-wise is that their good reasoning faculties are not guided by the Word of God. They say it is difficult enough to believe in a God and an angelic host, his servants, spirit beings and invisible to men. Much more difficult is it—yea, to them unreasonable—to believe in another spirit ruler and another spirit host, the adversaries of God. They reason that it would not be thinkable that God would create beings opposed to himself; or that if, created holy, they became the adversaries of righteousness, an all-powerful Creator would not destroy them, but permit them to continue their evil opposition.

The Bible explains that Satan was the first transgressor,

in that previously he was a cherub, an angel of superior rank and nature, who lost his loyalty to God through pride and ambition; and that he seduced into disobedience those whom the Bible now designates a demon host. Everywhere the Scriptures set forth that this host of spirit beings are associated with our earth, and not in some far-off fiery furnace torturing the human dead.

The Bible indicates that God does not lack the power to deal with these rebels, but that he is permitting them for a time, allowing them to manifest the fruitage of sin, anger, malice, hatred, envy, strife—as a lesson for angels and men. They are under certain limitations which the Apostle styles "chains of darkness." They have not been permitted to materialize as men since the Deluge. But they have sought intercourse with humanity; and in proportion to their success their victims are said to be obsessed by evil spirits. When the victory is complete, the victim is said to be possessed of a demon and insane.

It is estimated that fully one-half of those in insane asylums are demon-possessed—the demons belonging to the very class so frequently mentioned in connection with our Lord's ministry. As in the past, intercourse was sought through witches, wizards, necromancers, etc., so today, intercourse with humanity is sought through ouija boards, planchettes, and spirit mediums. Humanity, deceived by the doctrines of these demons inculcated in the dark ages (1 Timothy 4:1), has neglected God's testimony in the Bible to the effect that the dead are asleep, and "know not anything." (Ecclesiastes 9:5) "Their thoughts perish," until their awakening in the morning of the new dispensation, otherwise styled "the day of Christ"—"the times of restitution"—the Millennial day. (Philippians 1:10; Acts 3:21) Today's study introduces the Master delivering a man from demon possession. The people rightly understood what was the difficulty; but, being opposed to the Master, some of them evilly declared that the demons obeyed Jesus because he himself was Satan, Beelzebub, the prince of devils. Others said: Your miracles are all earthly; show us some sign from heaven.

Jesus answered the accusation that he was the prince of demons rather than the Prince of Light by showing that for Satan to cast out his own hosts would signify a warfare in the camp of the evil ones, which would imply that Satan's house was divided and that it would soon fall. It would be foolish, therefore, for Satan to cast out Satan; consequently such an argument should have no weight. But, said Jesus, other Jews have exercised this same power of casting out devils, and you never charged these with being the prince of demons. And how could there be several princes of demons? Judge according to this whether your argument against me is good. But, on the contrary, to those of you who realize the truth that I am casting out demons by the "finger" of God, the power of God, there will be no doubt that this power, which I possess more than others, and which I have exercised through my apostles also, is an evidence of special favor from God and a corroboration of my testimony that God's kingdom is near you —that the power of that kingdom is being exercised in your midst.

But, as a matter of fact, when that nation rejected Christ, the kingdom which God offered them was taken away from them. The offer was discontinued. They were turned aside for a time from God's favor, while the message of grace and truth has since been gathering another Israel—drawing first of all from the Jews such as were Israelites indeed; and later, going hither and thither, it has gathered for this same class saintly ones out of every nation.

The power of Jesus in casting out demons showed that he was thoroughly competent to deal with the prince of this world, the prince of darkness, Satan; and that, had the kingdom been set up at that time, Satan and his angels would have been bound or restrained then. However, in view of the foreknown and foretold rejection of Jesus and the kingdom, the work of binding Satan did not progress, but delayed until the second coming of Jesus. Then, his bride class having meantime been selected to be his joint-heirs in the kingdom, he will take his great power and reign. At that time he will deal with Satan and his subordinate demons; yea, with all that have cultivated sin and the spirit of Satan, which has so seriously gotten hold of humanity under the conditions of the fall.

THE BINDING OF SATAN

Our Lord tells that in the end of this Gospel age Satan shall be bound for a thousand years (the thousand years of Messiah's glorious reign), that he may deceive mankind no longer, as he has been deceiving and deluding them for six thousand years, putting darkness for light and misrepresenting the heavenly Father as the worst being imaginable, plotting and predestinating thousands of millions to be born and to go to eternal torture.

Jesus pictures Satan's control of the world at the present time, likening him to a strong man armed and guarding his palace. He can maintain his control until a stronger comes, overcomes him and takes possession of his wrongly-acquired valuables. Thus Jesus foretold that his own Messianic kingdom will be stronger than that of Satan, and will control it and bind him. The result will be the deliverance of mankind from the curse of sin and death which has rested upon the race for now six great days of a thousand years each. Messiah's kingdom will be in the great seventh day, or Sabbath, in which all who will accept the Savior may enter into rest.

Meantime Jesus, according to the Father's plan, during this Gospel age, through his own message and the message of the apostles, has been gathering out of the world a bride class, to be his joint-heirs in the kingdom. Satan is allowed considerable liberty in the testing of the loyalty of all these. There can be only the two masters. Knowingly or ignorantly, people are serving either the One or the other. As Jesus said, "He that is not with me is against me."

THE WHOLE WORLD OBSESSED

St. Paul declares that the prince of this world (Satan) "now works in the hearts of the children of disobedience." Jesus took up this same thought, and likened the world to the poor demoniac whom he had released from Satan's grasp. Similarly, all who accept Christ are delivered from the power of Satan. Let not sin, therefore, have dominion in your mortal bodies.—Romans 6:12.

Jesus represents such hearts as swept and garnished—sins forgiven and grace of God received. But he declares that Satan will seek to regain control of such through the spirit of the world—pride, anger, malice, hatred, strife, works of the flesh and of the devil. (Matthew 12:43-45) "Whom resist, steadfast in the faith," writes the Apostle. (1 Peter 5:9) If Satan be not resisted, the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury; and that the result with such a person will be worse than before he came into relationship with Christ.

Jesus emphasized this, declaring that as a candle should not be put under a bushel and hidden, but should be exposed so as to do good, so also the light of the truth, the grace of God received, must not be hidden, but must be let shine to the glory of God. Otherwise, the light would become extinguished and the darkness would prevail. The eye represents intelligence; and as long as we have the true enlightenment, or intelligence, the whole body is blessed thereby; but if the intelligence be destroyed, if the eye be blinded, the whole body will suffer and be in darkness.

Every one, therefore, receiving the light should take heed to it as a precious thing lest he lose it, and have darkness instead. The eye, the light, here represents the enlightenment of the holy Spirit, which has the greatest power to bless us; and this, if lost, would mean to us even a greater darkness than that we experienced before coming to a knowledge of the Lord.

WHO MAY PRAY AND FOR WHAT?

FEBRUARY 1.—Luke 11:1-13.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

Apparently Jesus usually prayed alone. We read that on some occasions he spent the entire night in prayer to God. How inconsistent that would have been if he himself were the Father, who for a time was with men and outwardly appeared as the "man Christ Jesus"! But how consistent is the thought of Jesus' prayer to the Father when taken in connection with his own declaration: "My Father is greater than I" (John 14:28); "I came not to do mine own will; but the will of him that sent me" (John 6:38); "Of mine own self I can do nothing; as I hear [of my Father], I judge."—John 5:30.

Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer, and who by and by is to be its King, to deliver it from the power of Satan and sin, and to restore the willing and obedient to the divine likeness, the Father's favor and everlasting life.—Isaiah 25:6-8; Romans 8:21.

Realizing the importance of his mission, Jesus kept properly in touch with the great Author of the plan of salvation, his heavenly Father. His prayers were not mockeries; they were

sincere. He worshiped the Father in spirit and in truth, as he declared all must do who would be acceptable to the Father.

No doubt the disciples noted the Master's frequency in prayer, and the blessing which he seemed to receive therefrom. Instead of urging them to pray, Jesus by his example taught them to desire the privilege and blessing of prayer. In due time they requested instruction, saying, "Lord, teach us to pray!" It is well that we inquire who may pray, and for what things we may petition the great Creator, else we might be praying without authority, or praying amiss, as St. James declares some do.

There is a difference between worship—adoration, homage—and prayer. Any one may offer homage to the Lord, bow the knee or express thanks and appreciation. But as for making requests of God, prayers, this privilege is distinctly limited. The Jews were privileged to offer prayer, because they as a nation were in typical relationship with God under the Law Covenant, as a "house of servants." But the Gentiles had no privilege of approaching God in prayer until after the Jewish favor had ended—three and a half years after the crucifixion of Jesus.

The first Gentile whose prayers were received, according to the Bible, was Cornelius. And even his prayers were not acceptable until he had been instructed respecting Christ and his redemption work and had become a follower of Jesus. Then his prayers and his consecration were acceptable to the Father, and he was received into the family of God as a son. Then as a son he had the right or privilege of prayer.—Acts 10:25-48.

So today while any one may offer worship and reverence to God, none is privileged to pray unless he has become a consecrated disciple of Jesus, except it be the immature children of such consecrated persons. All over the world today's lesson will be misinterpreted. Jesus' words, "Our Father," will be misinterpreted to signify the "Fatherhood of God and the brotherhood of man." The context will be ignored. The fact that these were consecrated disciples, and not mankind in general, who were instructed to pray "our Father," will be ignored.

There is a general tendency to ignore personal faith in the redeeming blood—to ignore the fact that no man cometh unto the Father but by the Son. (John 14:6) Adam indeed was created a son of God; but his disobedience and death sentence cancelled the relationship, which cannot be restored except in God's appointed way—through Christ. Prayer is a wonderful privilege. It is not for sinners, but for those who have been justified by the great Advocate whom the Father has appointed—Jesus.

The model prayer which Jesus gave his followers is grandly simple. It is devoid of selfishness. Instead of "I" and "me," the prayer is comprehensive of all who are truly the Lord's people, in any class—we, us, our. It is unselfish, too, in that it is not a prayer for earthly blessings. Only one petition, "Give us this day our daily bread," can be construed to apply to even the simplest of earthly blessings. And this may also be understood to signify more particularly spiritual nourishment.

The prayer opens with a reverent acknowledgment of the greatness and sacredness of the heavenly Father's name, or character. Next comes an acknowledgment of the present condition of sin in the world and an acknowledgment of faith in the promise that God has given, that eventually his kingdom shall be established in the earth, and shall overthrow the reign of Sin and Death which has prevailed for six thousand years, and will bind Satan, "the prince of this world." (Rev. 20:1-3) The petition, "Thy kingdom come," not only manifests faith in God and in his promise to abolish sin and establish righteousness in the earth, but it means more; namely, that the suppliant is in his heart in sympathy with God and his righteousness and out of sympathy with the reign of Sin and Death.

The next petition is, "Thy will be done on earth, as it is done in heaven." This signifies full confidence in the promise of God that his kingdom when it shall be established will not be a failure—that Satan will be bound; that the reign of Sin and Death will end; that the light of the knowledge of the glory of God will fill the whole earth and triumph, destroying all wilful opposers, until finally every knee shall be bowing and every tongue confessing, to the glory of God.

It is an expression of confidence that the kingdom will effect the full restoration of the earth to its Edenic condition and of man to his primeval perfection in the image of his Creator; for not until such conditions prevail will it be possible for God's will to be as perfectly done on earth as it is now done in heaven. An included thought is that when sin and death shall thus have been effaced, the world of mankind will be as happy in God's favor as are the angels now. This Jesus clearly expressed later, assuring us that eventually there will be no more sighing, crying or dying, because all the former things of sin and death will have passed away.—Rev. 21:5.

The request for daily bread implies our realization that our sustenance, both temporal and spiritual, must come from God. And the failure to specify any particular kind of food implies not only a hunger and desire on our part, but a full resignation to the provision of divine Wisdom.

When the justified pray, "Forgive us our trespasses," they do not refer to original sin; for they were freed from that condemnation in their justification. By trespasses are signified those unintentional imperfections which appertain to all, and which all the followers of Jesus are striving to overcome. The request that we shall have forgiveness of our blemishes as we are generous and forgiving toward those who trespass against us is a reminder of the general terms of our relationship to God. We cannot grow in grace and abide in the sunshine of God's favor except as we cultivate the spirit of love, which is the spirit of God—a forgiving spirit, a generous spirit, in our dealings with others. God thus purposes to favor more especially those who particularly strive to exemplify his gracious mercy.

"Abandon us not in temptation" indicates that we are aware that we are surrounded by the powers of evil, and that as new creatures we would be unable to withstand these successfully except as we should have divine aid. "Deliver us from the evil one" is a recognition that Satan is our great adversary; and that we are on the alert to resist him, and yet realize our own insufficiency, our need of divine aid. "We are not ignorant of his [Satan's] devices." (2 Corinthians 2:11) "We wrestle not against flesh and blood [merely], but against wicked spirits in high positions."—Ephesians 6:12.

"SEEK, KNOCK, ASK—AND RECEIVE"

In the concluding verses of the study, Jesus admonished that the prayer should be with fervency or earnestness, and not merely lifeless, formal words. He gave the illustration of the man who at first refused to be disturbed, even by his friend, but was finally moved by the earnestness of his friend's petition. So when we pray for God's kingdom to come and his will to be done, as it delays long, we are not to think that our prayers are unheeded. We are praying in harmony with the divine promise, and although we are not hastening the kingdom by our prayers we are entering into a blessing of rest through faith, by continually bringing before our minds these promises of God, and thus waiting upon the Lord for the fulfilment of his promise.

What God really wishes to give to his people is his holy Spirit. Because of the imperfections of the flesh none of us can be filled with the Spirit at first, as was our perfect Master. But as we come to God desiring to be filled with his spirit, desiring to be in harmony with him, desiring to be in his character-likeness, by the seeking we find, and to our knocking the door is opened.

Nor should we be afraid that our heavenly Father would give any bad answer to our requests. Would an earthly parent give to a hungry child a stone when it asked for bread; a serpent when it asked for fish; a scorpion when it asked for an egg? Surely not! We are to know that our heavenly Father is much better than we, much kinder, much more just and loving, and that he delights to give his good gifts, his holy Spirit, to those consecrated disciples of Jesus who earnestly seek it.

THANKSGIVING WITH PRAYER AND SUPPLICATION

The following Scriptures have been compiled by Brother Daniel Toole:

TAKE TIME TO PRAY

For my love they are my adversaries; but I give myself unto prayer.—Psalm 109:4.

But we will give ourselves continually to prayer and to the ministry of the Word.—Acts 6:4.

He went out into a mountain to pray and continued all night in prayer to God.—Luke 6:12.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth.—Eccl. 5:2.

PRAY IN SECRET

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. —Matt. 6:6.

And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the even was come he was there alone.—Matt. 14:23.

PRAY IN GOD'S PRESENCE

Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.—James 4:8.

Have faith in God. What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.—Mark 11:22, 24.

O, Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might so that none is able to withstand thee?—2 Chron. 20:6.

AS A CHILD OF A FATHER

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he shall ask an egg will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?—Luke 11:11-13.

ANSWER CERTAIN

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.—Matt. 7:7, 8.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—John 14:13.

PRAY HAVING FAITH IN GOD

And Jesus answering saith unto them, "Have faith in God."—Mark 11:22.

And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—1 John 5:14, 15.

And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle and he was entreated of them because they put their trust in him.—1 Chron. 5:20.

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 John 3:21, 22.

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.—Heb. 10:19, 20.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1:6, 7.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them.—Mark 11:24.

PRAY BEING FREE FROM CONDEMNATION

Let us search and try our ways, and turn again unto the Lord. Thou hast covered thyself with a cloud that our prayer should not pass through.—Lam. 3:40, 44.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart the Lord will not hear me.—Psalm 66:16-18.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.—1 Peter 3:7.

For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 John 3:20-22.

WITH THE WHOLE HEART

I cried with my whole heart, hear me, O Lord; I will keep thy statutes.—Psalm 119:145.

Thou hast given him his heart's desire and hast not withholden the request of his lips.—Psalm 21:2.

TRUSTING GOD'S FAITHFULNESS

Let us hold fast the profession of our faith without wavering, for he is faithful that promised.—Heb. 10:23.

Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.—Deut. 7:9.

For from the top of the rocks I see him, and from the hills I behold him. . . . God is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Num. 23:9, 19.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.—Heb. 11:11.

Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.—Neh. 9:23.

PRAY TRUSTING GOD'S POWER

Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.—Gen. 18:14.

Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.—Jer. 32:17.

For with God nothing shall be impossible.—Luke 1:37.

And Asa cried unto the Lord his God and said, Lord, it is nothing with thee to help whether with many or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.—2 Chron. 14:11.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

TRUSTING IN GOD'S LOVE AND MERCY

Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.—Psalm 51:1.

O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies.—Dan. 9:18.

Good and upright is the Lord; therefore will he teach sinners in the way. . . . Remember, O Lord, thy tender mercies and thy loving-kindnesses, for they have been ever of old.—Psalm 25:8, 6.

Make thy face to shine upon thy servant; save me for thy mercies' sake.—Psalm 31:16.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.—Psalm 119:76.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what he had promised, he was able also to perform.—Romans 4:19-21.

PRAY PLEADING OUR NEED

Be not far from me; for trouble is near; for there is none to help.—Psalm 22:11.

Attend unto my cry; for I am brought very low; deliver me from my persecutors; for they are stronger than I.—Psalm 142:6.

For he shall deliver the needy when he crieth; the poor, also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight.—Psalm 72:12-14.

Truly my soul waiteth upon God; from him cometh my salvation. . . . He only is my rock and my salvation; he is my defence; I shall not be greatly moved. . . . My soul, wait thou only upon God; for my expectation is from him.—Psalm 62:1, 2, 5.

PRAY PLEADING GOD'S GLORY

And Moses said unto the Lord, "Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness."—Num. 14:13-16.

O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?—Joshua 7:8, 9.

And it came to pass at the time of the offering of the evening sacrifice that Elijah the Prophet came near and said: Lord God of Abraham, Isaac and Jacob, let it be

known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word. . . . Hear me, O Lord, hear me; that these people may know that thou art the Lord God and that thou hast turned their heart back again.—I Kings 18:36, 37.

For thou art my rock and my fortress! Therefore for thy name's sake lead me and guide me.—Psalm 31:3.

Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy people and thy city are called by thy name.—Dan. 9:17-19.

PRAY PLEADING GOD'S JUSTICE.

That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?—Gen. 18:25.

In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness.—Psalm 31:1.

PRAY PLEADING OUR RIGHTEOUSNESS

I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.—2 Kings 20:3.

Think upon me, my God, for good, according to all that I have done for this people.—Neh. 5:19.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah. —Neh. 13:4.

PRAY PERSEVERINGLY

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?—Luke 11:5-13.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not, for awhile; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?—Luke 18:1-8.

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.—Psalm 40:1-3.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth which thou hast shown unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.—Gen. 32:9-12.

And it came to pass when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and behold, he stood by the camels at the well.—Gen. 24:30.

He took his brother by the heel in the womb, and by his strength he had power with God; yea he had power over the angel and prevailed; he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of hosts: the Lord is his memorial, therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.—Hosea 12:3-6.

PRAY WITH PURE MOTIVES

Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.—James 4:3.

PRAY WITH THANKSGIVING

Continue in prayer, and watch in the same with thanksgiving.—Col. 4:2.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name.—Heb. 13:15.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.—Psalm 116:17.

I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.—Psalm 69:30, 31.

STIR YOURSELF TO IT

And there is none that calleth upon thy name, that stir reth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Isa. 64:7.

Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.—Isa. 27:5.

Wherefore, I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands.—2 Tim. 1:6.

LET YOUR FAITH GROW STRONG BY MEDITATION UPON THE PROMISES

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning work to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom, then, would ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.—Isa. 40:19-31.

And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.—Psalm 50:15.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Psalm 34:15-17.

For Thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee.—Psalm 86:5.

The Lord is righteous in all his ways and holy in all his works.—Psalm 145:17.

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. —Romans 10:12.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:9, 10.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—John 14:13.

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.—John 16:24.

ENCOURAGED AND INSTRUCTED BY PRAYERS OF THE SAINTS

Moses for help to judge Israel.—Num. 11:11-15.
Moses for Israel's forgiveness.—Exod. 32:11-13.
Moses for Miriam.—Num. 12:13.
Moses for murmurers.—Num. 14:13-19.
Moses for Pharaoh.—Exod. 8:12, 13, 30, 31; 9:33.
Moses in the case of fiery serpents.—Num. 21:7, 8.
Moses for Aaron.—Deut. 9:20.
Samuel for Israel.—1 Sam. 7:5-10.
Elijah for the widow's son.—1 Kings 17:20-23.
Hezekiah against the king of Assyria.—2 Kings 19:15-20, 32-37.
Hannah for a son.—1 Sam. 1:9-11, 27.
Abraham's prayer.—Gen. 18:23-33; 20:17.
Lot's prayer.—Gen. 19:17-22, 29.
Isaac's prayer.—Gen. 25:21.
Jehoahaz for Israel.—2 Kings 13:4, 5.
Asa's prayer.—2 Chron. 14:11, 12.
Jehoshaphat's prayer.—2 Chron. 20:1-24, 26.
Manasseh's prayer.—2 Chron. 33:10-13.
Job for his friends.—Job 42:7-10.
Ezra's prayer.—Ezra 8:21-23, 31. Chaps. 9; 10:1-19.
Nehemiah's prayer.—Neh. Chaps. 1; 2:1-8.
David's.—Psalm 18:6; 28:6, 7; 31:22; 34:1-10; 118:5; 116:1, 2; 138:3.
Paul and Silas.—Acts 16:25, 26.
Manoah's prayer.—Judges 13:8, 9.
See Psalms 62:1-5; 145:15; James 1:17.
Prayer a necessity.—Luke 21:36; 1 Peter 4:7; Eph. 6:18.
"Consider what I say, and the Lord give thee understanding."—2 Tim. 2:7.

"When prayer delights thee least,
Then learn to say,
Now is the greatest need
That I should pray."

—See Romans 10:12.

SOME INTERESTING LETTERS

WATCHING LEST HE SHOULD SEEM TO COME SHORT

Dear Brother Russell:—

Greetings in the name of our precious Redeemer! During the weeks that have intervened since leaving Bethel en route for the South, it has been on my mind to write you; and I have refrained from so doing merely because I know that your time is so thoroughly occupied in the Master's service. However, I want to say that the truth is becoming more precious; and that my appreciation of spiritual things is daily increasing and I am rejoicing in the many, many evidences of the Lord's love and care.

The last few TOWERS have been so grand and truly a spiritual feast; especially those articles re the time features of the divine plan. While I have full confidence in the chronological features of the plan, yet nevertheless my consecration is unto death and forever; and I am trying to live each day as if it were my last, and then there is just one day between me and the kingdom.

My heart has been grieved, as I have come in contact with the dear brethren in different parts of the country, to note in many the tendency to complain and to find fault on the slightest pretext. I feel we are drawing very near a time of testing for the church. Surely if we have a deep heart appreciation of the truth, we would not be so prone to find fault and to criticize. Personally, the truth is so precious and so all-absorbing that I feel less inclined to murmur, and more and more inclined to be thankful for every experience in life, be it pleasant or unpleasant. The resolution not to murmur or complain has been so helpful, for which I thank the Lord.

Every day sees fresh cause for thankfulness for "The Vow." As I see the wave of immorality and debauchery which is sweeping the country, and the generally prevailing tendency to lower the standards of morals and propriety, I am sure the Lord has given us the Vow for our protection. Some of the dear friends seem to think they are strong enough without the Vow, and perhaps they are; but for my part I am glad for any protection and help which will enable me to stand more firmly.

Another thing that comes under my observation is this: Some of the friends seem inclined to be rather lax or careless in their deportment, with the excuse that their motives are pure and that they mean no harm; and it seems to anger them if their actions are called in question. Sometimes I wonder how many of those who profess to be in present truth will be "overcomers." The standard is so high and we have so much to fight against! Many seem to be lacking in a deep spiritual appreciation of the truth. I cannot judge the motives of the dear friends; and therefore I am trying by the Lord's grace to walk more circumspectly and watch myself closely lest I would even "seem to come short."

Oh, that prize is so wonderful, so glorious, and the kingdom so near, "what manner of people ought we to be in all holy conduct"! Praise the Lord, we are almost home! The lights of the Eternal City are almost discernible, and soon we shall be at home and at rest!

In conclusion, dear Brother, let me assure you of my hearty co-operation in the promulgation of the harvest message, with which I am in perfect harmony. I hope, if it should be the Lord's will, to see you some time this winter. In the meantime, I hope and pray the Father's smile of approval will continue to be your daily portion. Pray for me, as I do for you and all the family.

The classes throughout the South send their love and greetings. With much Christian love, I am

Your brother, by his Grace, J. P. MACPHERSON.

"CAST NOT AWAY YOUR CONFIDENCE"

Dear Brethren:—

Although our heavenly Father sees fit to try the faith of his people along various lines, yet it seems that during the coming year we may meet a more severe testing of our confidence in God and his Word.

I am aware, however, that the faith of the dear brethren and sisters is very strong, and believe they will continue to fight the good fight of faith successfully to the end.

Pastor Russell, as I have always understood him, never claimed his interpretation of the time prophecies to be infallible. His writings have always impressed me that way.

Should the year 1915 come and not witness all that many of the brethren expect, it will matter but little to me. We know still that "Thy Word is truth," and that not one jot or tittle will pass till all be fulfilled. We know further that, according to the signs of the times, the Day is not far distant.

When fiery trials assail us, let us remember the words of inspiration, "Cast not away, therefore, your confidence, which hath great recompense of reward."

Yours in faith and hope, N. E. BUTLER, N. S.

WITHOUT HIS CONSENT

Dear Brother Russell:—

A copy of 1913 "Convention Report" has just come to my attention. It contains what purports to be a report of a discourse delivered by me at the Springfield Convention.

I have not the disposition nor the power to control the actions of others in the publication of what I say at Conventions; but I would like to have the friends know that such publication is without my consent. A stenographic report of the above mentioned discourse was handed me at Springfield, but I declined to read it, not wishing to have anything to do with its publication.

Yours in His service, J. F. RUTHERFORD.

"WONDERFUL COTTON SEED" FREE

Last year we offered our readers a few grains each from a wonderful stalk of cotton seven feet high, bearing hundreds of bolls. The only conditions were that they should send us one-half the seed of their crop, keeping the remainder for their own use. As a result we have received some sixty or seventy pounds of cotton seed. We will be pleased to send this to cotton-growers, giving a preference to those whose names are found on THE WATCH TOWER lists—on the same terms as that sent out last year. However, because of the better supply, we can increase the quantity sent to you.

Write soon, and then wait. We will allow reasonable time to elapse before sending any, so as to determine what quantity may go to each.

A PROPHECY NEARING FULFILMENT

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18.

Habakkuk's entire prayer, recorded in this chapter of his prophecy, is so symbolical that it would be scarcely in keeping with it for us to give the words of our text the plain, simple interpretation that we would be otherwise inclined to give. This simple interpretation would be that although the conditions were such that famine stalked everywhere, and there was nothing of earthly hope, nevertheless God's people at any time and in any place would rejoice in God and give him the glory.

It would seem very strange, however, if the Prophet should wind up the whole chapter, so highly symbolical, with anything so plain and literal as we have suggested. With so much imagery in his mind, it would seem but reasonable that the words should be interpreted in keeping with their context, and that we should regard it as the Prophet's expression of some deep truths. Much of the language of the Bible is figurative; and in our common conversation we also use many figures. For instance, in the Scriptures a vine is a figure used for the church: As our Lord said, "I am the vine; ye are the branches."—John 15:5.

The flock of God—the sheep—are common figurative expressions for the same class. Our Lord speaks of the little flock. We are his sheep. The Jews were also referred to as God's sheep, by the Psalmist David, in Psalm 74:1; 79:13, etc.

So with the word olive. The olive tree is mentioned by St. Paul in referring to the special people of God, his peculiar people—those in relationship with him. He speaks of the natural olive tree—shows that the promise applied originally to the Jewish nation: "In thee [Abraham] and in thy seed shall all the families of the earth be blessed." He says that because of unbelief the natural branches were broken off. Thus we locate the vine and the olive both as representing the church of Christ, from different points of view.

When the little flock shall have passed beyond the vail, there will still be the great company of the Lord's people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revelation this company are spoken of as rejoicing in the fall of Babylon and saying, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Vs. 7.) All things had seemed to them to be failures; and now they see that God's plan has not failed, but has been fulfilled.

EARTHLY GOVERNMENTS A FAILURE

The church has not yet blessed the world. The fruit of the vine will feed the world in the coming age. Neither the olive nor the vine will give life to the world at the present time. This will come in the new dispensation, during the Messianic reign.

The Lord has used the word field to represent the world: "The field is the world." The world have been hoping to better their affairs. They have been hoping to manage matters successfully. And so the various universal empires have sprung up. First the Babylonians tried to give the world a better government, but their efforts were of no avail. Then the Medes and Persians tried, and also failed. Next the Greeks and later the Romans took the reins of universal government, and likewise failed. Finally Papacy came forward, claiming to be the kingdom of Christ that would rule the world. She failed. Of late years Socialism has come to the front, saying that it can better the world, but the prospects for social improvement are no better.

"NO HERD IN THE STALLS"

The expression, "herd in the stalls," seems a little obscure. The Scriptures liken our Lord Jesus to a bullock—and in the coming age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer bullocks on God's altar. (Psa. 51:19.) This cannot refer to the church in the present time; for in the Atonement Day type the church is represented by a goat, and our Lord—a perfect man when his sacrifice was made—is represented by a bullock. But in the end of the next age, when the world shall be perfected, they shall offer bullocks on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.

We know nothing better in the application of the bullock than that suggested by the Psalmist. At the close of this Gospel age, when all the church shall have passed beyond the vail, there will be no perfect men. In other words, there will be a point of time when the church will be glorified and when the ancient worthies will not yet have appeared. The people will stand amazed, not seeing any way out of their troubles. Only those who have the light of the Lord's Word will be able to appreciate the condition at all.

Those who will then understand—the great company—will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the ancient worthies not yet here to take hold of matters. They will see that the conditions are really leading up to the great blessing—that the great time of trouble is the necessary preparation for blessing. And they will say, Let us rejoice and give glory to the Lord, for the bride hath made herself ready! We see in this glorification of the church the beginning of the great blessing. Soon we may expect to see the ancient worthies here. Then will come the fulfilment of all God's gracious promises. So we will not lose heart, but will trust in the Lord.

Our Lord Jesus spoke of the great company—the foolish virgin class—in his sermon on the mount. (Matt. 7:21-23) After the last member of the little flock has gone beyond the vail, the great company will be thoroughly awakened and will say, "Lord, Lord, may we not come in? We are ready now, dear Lord; we see where we have made our mistake. We see matters differently; we realize what privileges and opportunities for sacrifice we once enjoyed, but missed. May we not enter even now?" But the Lord will answer, "Depart from me. I do not recognize you." This word depart does not mean that they will depart into eternal torment, as we once thought. The Lord does not say, "Depart, ye cursed," for cursed means to be set apart for punishment. He merely says, "Depart from me."

The kingdom of heaven is elsewhere (Matt. 25:1-12) likened unto ten virgins who took their lamps and went forth to meet the Bridegroom. Five of them were wise and took oil in their vessels with their lamps; but five were foolish virgins and took no oil with them. When the Bridegroom came, the foolish virgins said to the wise ones, "Give us of your oil; for our lamps are gone out." But they could not do so, they had enough only for their own lamps. After the wise virgins had entered with the bridegroom, the door was shut. Then came the other virgins saying, "Lord, Lord, open unto us!" But he answered, "Verily I say unto you, I know you not."

These words of our Lord, "I know you not," do not mean that these were not virgins. What do they mean? He means that, having recognized his bride, He does not know any other woman. These were desiring to be recognized as a part of the bride. And the Lord says, I do not recognize you. My bride is complete. So the foolish virgin class are rejected from a place in the bride class, but they are received as associates and assistants. Their rejection will give them cause for grief. Realizing that the door of opportunity is closed to them, they will cry, Oh, we have lost the great prize! They may become despondent. We do not know.

SORROW TURNED INTO JOY

But this great company are afterward pictured as saying, Let us be glad! Let us rejoice! Let us glorify God, because the bride has been taken! Should any one say to them, But you are not of the bride class, their reply might be: Nevertheless, the blessings are coming to all—even to us! The bride class are the first-fruits of God's people. It is our own fault that we failed to get into the bride class. If we had seen a while ago as we now see, we would have striven harder and we should not have failed. We would not have listened to what Babylon had to say, We would have "run with patience the race set before us." We were stupefied by the "doctrines of demons." (1 Timothy 4:1) We are glad that we are now awakened. We rejoice that God's plan is being so gloriously outworked. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the bride is glorified.

"CUT OFF FROM THE FOLD"

"The flock shall be cut off from the fold." As applied to the elect church, this is viewed from the earthly standpoint. There is an earthly fold and a heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory that is promised us—to enter into the heavenly fold.

Our Lord Jesus was cut off from the earthly fold when he died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the great company for a time as though all things are failing, and not coming to pass; but from God's standpoint the fig tree will be budding and the olive will be bringing forth her fruit. There will be no miscarriage of God's purposes. The church will reach her full glorification, and then the vine will bear glorious, ripe fruitage for all mankind.

PASTORAL ADVICE ON PRAYER AND TESTIMONY

The new creation needs a special meeting of a devotional kind once a week for prayer and testimony. We believe that the friends would find it very profitable to set aside at least one night in the quarter as a prayer meeting in a very general sense. Our suggestion has been that the middle Wednesday evening of the quarter be the one selected for this purpose. This meeting should be devoted to prayer rather than to testimony. It may be opened with a prayer by the leader, who could then call for two or three prayers. Afterward he might read the text for the week, and comment upon it for about three minutes; or if the class were very small, comment about five minutes; if very large in numbers, about two minutes. The length of the comment would be according to the size of the class.

Then the leader might say, This is the evening we have arranged to be especially for a prayer service. We have all found, no doubt, that it is a special privilege for the Christian to worship the Lord, to offer prayer, praise. With the heart, we believe; with the mouth, we confess. During this service we prefer not to call by name, but desire that all present participate. If you have only a few words, no matter. Indeed, we would rather encourage the thought that the prayer should not be too long. Now we will give opportunity for three to rise—two brothers and one sister; after that we will have a hymn; following the hymn we will have another opportunity for prayer—one brother and one sister (according to the general make-up of the class), and thus give an opportunity all around.

We find that a great blessing comes to the Lord's people from the exercise of the privilege of prayer. They need to be encouraged, for many of them have not had such encouragement in their earlier life experiences.

We think that once a quarter for the special prayer service would serve the purpose better than once a month. More than once a quarter might prove tedious; and if such order has been followed in any class, we recommend that it be changed.

A MODEL TESTIMONY MEETING

As a rule the mid-week meeting should be set aside for praise and testimony. As before stated, the Christian needs a special devotional meeting, with opportunities for relating his experiences. Up-to-date testimonies are very helpful. All the Lord's people have trials and difficulties, and by hearing of one another's experiences, we learn to sympathize with each other.

Such meetings should begin with a hymn or two, followed by one or more short prayers. The brother who is to open the meeting with prayer, should be instructed before the meeting what to do and what not to do. And the opening prayer should be merely a request for divine blessing upon the hearts and the minds of those assembled, that they might be in the right condition to receive the Lord's blessing.

Suppose that the text for the evening read, "Humble yourselves under the mighty hand of God that he may exalt you in due time." The leader would say something like this: Our text for the week reads thus (here read the text). . . . Apparently, in God's sight the quality of humility is one of the most important qualities for any one of his people to possess. The entire Scriptures seem to indicate that when we have humility we are pleasing in God's sight; and that unless we have this quality we could never be fit for the kingdom. We can see the wisdom of this requirement, too; for if God should exalt to a high position those who are not humble, it might lead to further difficulty in heaven.

We can see that Satan was not properly submissive to God. After he had gotten into this proud condition he probably thought that he could do better than God; and in his endeavor to show what he could do, he brought his own downfall and brought the human family into sin and death. No wonder, then, that God required Jesus to show that he had submitted himself to the Father's will. We see the course of Jesus in this matter, and how the Father afterwards exalted him. It is for us to submit ourselves to everything which God's providence brings to us. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

Now, dear friends, perhaps you may have something to tell us of your experiences this week, along the line of humility, or its opposite—pride. This is not to be a dissertation on Scripture. We already know what the text means. We want you to tell us of your own personal experiences. What experiences have you had that have tended to impress this Scripture on your mind? Let us have some little page from your personal experience. We will begin with Brother A, and then have Sister B, and then will alternate between the two sides of the room, and thus progress. Will you give us your testimony, Brother?

HOW TO GET DOUBLE EFFECT

By following the method of calling upon one here, and one there, we get double effect. If the testimony begins at one end, some who are far away might think: Oh, it will not come my turn for a long time! But if the method is adopted of calling one here, and then one there, and there and here, it makes all more alert, and will keep them awake to the whole subject.

In leading a testimony meeting ourself, we keep the thought in mind that we want a good testimony to begin with and a good testimony to close with. So we start with some one who will give a good, wide-awake testimony, and thus give a good impetus at the beginning. When we are singing the opening hymn, we have in mind Brother So-and-so, or Sister So-and-so, to begin with or to end with. And thus we are sure of having a good beginning and a good ending.

If in the middle of the service there are some who seem to stumble a little, and do not seem to know how to proceed, we say, We understand, then, brother (or sister) that your experience has been thus and so. We would take what we surmise to be his real thought, and state it for him, if we think he is unable to complete it. We should be able to do this. Any leader ought to be able to do so, and thus kindly to encourage him.

We would be careful not to make it so rankly different from the thought that the brother or sister will feel like saying, Oh, that is not it at all! But we try to give his thought so that he could say, Brother Russell understands my thought! But if we should look sour and say nothing, the brother (or the sister more especially) might feel too much discouraged to try at all the next time, thinking that she might better keep quiet.

In a testimony meeting, where there are sixty to one hundred present in the class, there is not the best opportunity for the most helpful meeting. The most profitable number would seem to be twelve to fifteen. Then there is sufficient variety, and none too much time to spare, yet enough time for all to testify.

If the first who testifies has a wrong thought or course of action, he may say: This week I had a conversation with a preacher who thinks that he knows a great deal about Scripture—I asked him several questions, which he could not answer; and all the people could see that he could not answer at all!

The leader might say to him, Brother, I have no doubt that you meant that well, but I am not so sure that you did it wisely. It might have been better if you had done it gently. We are not to be rude, but gentle, in meekness instructing those who oppose. You must remember that it would be a very difficult matter for a man of years, of standing, of education and reputation to see these things. You should, therefore, be doubly on guard not to arouse antagonism. So I would advise that in a case like that, we would simply drop a little word, and this word would be more in harmony with the suggestions of gentleness, meekness. In speaking as you did, that minister might have thought that you were not humble enough.

There might be another one who would have the thought all twisted in another way. The art of testifying well is one that the leaders of testimony meetings should cultivate in the class. They should have right ideas about these matters, so that the class would get proper thoughts as to how to deal with what comes up. In this way they have something fixed in their minds.

TESTIMONY MEETING NOT FOR A DISCOURSE

If one attempts to give a sermon, the leader might say, Excuse me, Brother, but this is not a meeting for a discourse. This is a testimony meeting. Perhaps at some other time you can speak more at length.

It might be well for the leader to give in advance a definition of what a testimony is, something as follows: Presumably we all know what a testimony is. It is not a discourse or a dissertation on Scripture. This is a meeting especially for testimonies. I will give a dissertation myself on the text for the evening, now, at the beginning; but later we will wish to have the personal experiences of the friends.

We take it for granted that all the friends mean well; anything that is not just in order is not seen by them to be out of order. But by the leader's remarking that he would read the text and give a few words regarding its signification, and would then hear testimonies, they will see what is expected. By the leader's giving his own personal testimony at the close of the meeting, they will also get the proper thought.

Our thought is that it would not be best for the friends to depart for their homes with any unseemly haste, but to tarry for a word of greeting. That is our custom. We do not know any Scripture bearing directly upon this subject, and we would have no right to lay down a rule or law; we merely give the suggestion that nothing would be gained by entering into too much conversation at the close of the service. There is a danger of the after-meeting crowding out the benefits and blessings of the service. Of course, if they leave promptly the friends have not so much opportunity for fellowship, unless they come a little earlier—a little ahead of time—to the place of meeting. If some can do this it would not be amiss for them to have a little friendly interchange before the coming of the leader, and before the hour for meeting. This would seem to be a very profitable opportunity.

PROPER ATTITUDE IN PRAYER

Nothing in the Scriptures limits the Christian as to the attitude of his body when he goes to the Lord in prayer. Standing and kneeling are both mentioned. One would have to be guided by the spirit of a sound mind. If he were out on the street, it would surely be undesirable to kneel. If he were on a stone floor, it might also be undesirable to kneel. If he were in private, it would seem best to kneel in prayer. Some have told us, however, that when they get upon their knees they are likely to get very sleepy. We would wish to be in that attitude which would enable us best to think of what we are doing. If we found that on our knees we were apt to grow sleepy, we would assume some other attitude which would keep us awake and attentive to prayer.

As for congregational prayer, it is our thought that it can generally be best observed sitting, with the head bowed. Of course, the preference of attitude is largely a matter of education, of habit. It has been our thought to say to the friends everywhere, that in public service this attitude would best be observed during prayer. Where the gathering is small and there is a carpet on the floor, it might be as well to kneel.

As for testimony meetings, it is our opinion that unless the class be a large one, it is better that they sit when testifying; for by remaining seated the giving of a testimony is easier. A difficulty with some in giving a testimony is that they rise and, becoming embarrassed, forget what they are going to say. So it reduces the nervous excitement of some to remain sitting. In a large meeting, it would be better for the person to stand, so that the voice can reach all.

STANDING DURING CONGREGATIONAL SINGING

In the matter of singing, we believe that the custom of standing, which prevails in Great Britain, is a very good one. It would seem to be too much to stand during a praise service, where a number of songs follow each other. But standing in singing has its advantages generally. A person in standing is putting himself in a distinctive attitude; and he can sing better because of thus putting his vocal cords in better position. It is desirable, therefore, when a hymn is announced, that the friends stand.

The invitation to rise should always be given in an appropriate way and not in a peremptory manner. The leader should not say, The congregation will rise, but, Let us rise and sing. There might be some who are in such physical condition that they would better remain sitting; hence the invitation, Let us rise and sing, is particularly intended for those who wish to rise. We think it would be a great mistake to say, Let us rise and sing, and then add—as some do—Let us remain standing while Brother A offers prayer. This might in many cases be imposing a real hardship.

TOO MUCH SELF-CONCEIT

But in the closing hymn, if the audience rise, then instead of having them sit down for the closing prayer, it would be well to remain standing, and the prayer should be merely in the form of a benediction, which should not be distressing in length to anybody. If there had been one prayer before, there would not be further necessity for more than could be offered in a few words. Most prayers are too long.

One who is leading in prayer should not interfere with the liberties and rights of the entire congregation by the length of his petitions. We do not read that our Lord made very long prayers. It is true that he sometimes continued all night in prayer, alone; but he offered no lengthy prayers in public. The "Lord's Prayer" is quite brief and to the point. Those people who think they should tell the Lord all about how he should run the universe, have too much self-concern, too much self-conceit. When we learn how poorly we are able to run ourselves, it should make us very slow to advise the Almighty as to how to manage his affairs.

FORMAL PRAYER OFTEN MOCKERY

A Boston newspaper, in referring to a prayer offered by a prominent minister, stated the next day that Rev. ——— delivered the most eloquent prayer ever offered to a Boston audience! The Editor evidently knew that the prayer was not addressed to the Lord! We need to have much of the spirit of a sound mind. We presume the Lord sees that all our intentions are good. But he has not told us that we are to pray to be heard of men. We are to pray to the Lord.

In private prayer we are told to "enter into thy closet," and we suppose that no one should pray in a tone that could be heard outside the door. Prayer, either in private or in public, is to be addressed to the Almighty, in reverent terms, and should express the desire of the heart appropriate to the occasion. We should know for what we are going to the Lord. It would be better that we should not go to the throne of grace unless we have something that we wish to say.

At the close of any meeting we think it would be very unwise for the speaker to pray for ten or fifteen minutes, or even five minutes. Two or three minutes would be an abundance, we think. The Lord knows about all our needs, and we should have consideration for the congregation.

It is something of a matter to sit for an hour, and then to prolong the service by a lengthy prayer is unwise. Lengthy prayers should be offered in private. Some Christians, however, need to be encouraged along the line of prayer—some are not disposed to pray as much as they should. Prayer is a most wonderful privilege, but one that should not be abused by endless repetition of the same thoughts.

"We will watch while we pray,
With our lamps trimmed and burning;
We will work while we wait,
Till the Master's returning;
We will sing and rejoice,
While each omen discerning."

FAITHFULNESS IN OUR STEWARDSHIP

"It is required in stewards that a man be found faithful."—1 Cor. 4:2.

Every great business enterprise employs various classes of workers. This does not imply that the firm approves of all the moral qualities of their employees. They may employ some laboring men who are of good moral character and some who are of poor character; for they do not hold the working men responsible in that sense. But the most responsible positions are given to those of recognized good character.

So God makes use of different agencies to do his service. These are sometimes animate, sometimes inanimate. (Isaiah 45:1-4; Jer. 10:13) But those whom he recognizes as specially his servants are the church of this Gospel age—a special class of servants on special terms and agreements. These special servants are also called sons; that is to say, they are adopted, and promised that they will be fully inducted into the divine family if they are faithful in God's service in the present time.

These servants represent a stewardship—a term common in olden time. The servant did with his master's goods as though they were his own. At the same time, while given this privilege, he was required to give an account to his employer. The master did not give him these goods and say, Use them as you like, and I will call for them when I want them. On the contrary, his stewardship was to be a faithful one, and would be examined later with this end in view—to see if he had been faithful. A faithful steward would be on the lookout for everything that represented the master's interests—would be as careful of these as he would be of his own. He would use his

every power for increasing the talent—represented by the money in his care.

THE PARABLE OF THE TALENTS

In the parable of the talents the Lord represented a man as going into a far country and leaving the talents in the care of his stewards. They were entrusted with these goods in a very special way. Thus it is with us. Each of us is entrusted with certain talents. At the time of consecration we gave our all to God. Having given all that we have and are to the Lord, he accepts our offering and appoints us his stewards over these goods—these things that we had. This would include our all—time, influence, various talents—for business, music, or what not. All these are the Master's after we have made consecration. We belong to Christ. He is the head, he is Lord. But he commits to us as his faithful servants all these talents, to use for him. And he says, "Occupy till I come."

This parable applies to all the church all the way down this age. Each servant is to be diligent in occupying the position of steward until he is released from it. The steward who would use his position merely to glorify himself would not be a faithful steward. The faithful steward would be the one who would desire to so use the talents as to increase the Master's wealth, the Master's glory.

The Lord gave an illustration of the faithful and unfaithful stewards at his second coming—before he will deal at all with the subjects of the kingdom—mankind in general. He showed how he will call these servants to whom he has given the talents; for he has promised them that he will make them rulers with him in his kingdom, if they are faithful in the use of their talents. In the parable, the one who received five talents doubled them, and made them ten. The one who had received two talents made them four. But the one who had received one talent gave the excuse that he had buried it in the earth, because afraid. And he was declared to be an unfaithful servant.

This servant was not sent to eternal torment, but the talent was taken from him. It was of his own volition that he became a steward. Seeing that he had become a steward, he deserved to be punished because he did not use that which his lord had entrusted to him. That talent belonged to his lord.

An unfaithful steward will be punished for his unfaithfulness. Better that we should not enter into the Lord's service at all than that we should enter and then hold back, neglect our opportunities. If the one who had the five talents had held back, his simply doing nothing would have made him responsible. In showing how he dealt with the one who had the one talent, the Lord is emphasizing the matter the more. These talents represent our opportunities for service according to our several abilities. The one who had less ability was given less opportunity than the one who had more ability.

So with us. Some may have handicaps of various kinds. Some have more talents, or abilities; some have less. We cannot use talents we do not possess. It is required of a man that he be found faithful with what he has. This matter of using all the talents calls up the thought of full, complete loyalty of heart devotion. We should not say, I am doing better than somebody else, as the man with five talents might have thought had he used but three or four of them. But the one who is using his talents to the full capacity is specially pleasing to the Lord. Those who have two talents and use them faithfully receive the same commendation as the one who has five talents and uses the five.

THE PARABLE OF THE UNJUST STEWARD

The parable of the unjust steward (Luke 16:1-9), which impresses this same lesson, was primarily addressed to Jesus' disciples, in the presence of the Pharisees and those who sat in Moses' seat, who were the representatives of the divine order of things in the Jewish age. In this parable the Lord emphasizes the fact that a wise steward would be alert to his own future welfare. If a debtor could not pay one hundred per cent., but could pay fifty, it would be wise for the steward, in consideration of his own interests, to keep the future good will of the man, and let him pay half. This steward was commended by his lord for his shrewdness in taking this course, even though he had previously been unfaithful to him.

The Scribes and Pharisees are scored in the parable. Our Lord's words intimated, You know that you are not yourselves able to pay the divine requirements of the Law—you are not able to pay fifty cents on the dollar, and you ought to feel sympathetic with some of these poor Jews who cannot keep the law. You should say to them, Cut it down somewhat—keep half the law, if you cannot keep it all. Can you keep half? Yes? Well, go ahead and keep half.

But, said the Lord, you despise all these—you do not want to "brush garments" with them as you pass them in the streets. You know that you cannot keep the law yourselves. You are in the position of the steward of my parable. You should take the same course as that steward took with his master's debtors. He was about to be dispossessed. So you are near the end of your term. When you get out of office the people will not think much of you. You would better help your case out. You sit in Moses' seat. You should tell your brethren that while they are not keeping the law in full, they are pretty nice people; and you should encourage them to do the best they can. You should help them along.

After giving this parable respecting the Pharisees, Jesus turned to his disciples, saying, "I say unto you, Make to yourselves friends with the mammon of unrighteousness." That is to say, Applying this to yourselves now, consider that your earthly possessions are an earthly stewardship. Live in harmony with the people as far as justice will permit. Do not in any way exact the last thing possible from them. Be generous in all your affairs—not only in financial matters. Instead of condemning everybody and threatening them with eternal torment, tell them that God is very merciful. Tell them that God has provided a Redeemer for all mankind. Tell them to be of good courage and to do the best they can—that they may be sure that God through Christ will be very merciful, and that they will have better dealings at his hands when the time of their testing shall come.

By teaching the people thus, we may get the ill-will of the scribe and Pharisee class; but we are getting the good will of the people and of those who are in harmony with God and righteousness. And although we may be excluded from the high functions of the nominal systems, many of the common people are hearing gladly and sympathetically, and are wishing to share their homes with us. And so we have homes all over the world, wherever God's people are; for they have the ear and eye to appreciate the Lord's arrangement. Furthermore the Lord himself will ultimately receive us into everlasting habitations. We are wise stewards in this respect. We are living so as to use our time and strength to the best of our ability to do good and to instruct others to do good.

TWO PARABLES COMPARED

The parables of the talents and of the pounds are much alike, both representing a great householder, or lord, dealing with his servants. In the parable of the pounds, a certain nobleman went into a far country to receive for himself a kingdom and to return. This parable is based upon the fact that when an under-king, like King Herod, would hear that a new Emperor had come to the throne of Rome, he would be anxious for a re-appointment to his own kingdom. Knowing that the Emperor had power to reinstate him, he would be desirous to know whether he would receive his kingdom again, or whether someone else would receive the place. So when such under-king went to Rome, it was with the view of returning with his kingdom, or a commission from the new Emperor.

Our Lord in this picture represents himself as a Nobleman who had been called to a throne, and who was going to a far country, to heaven itself, to receive the investiture of his kingdom. In due time he was to be the great Messiah; and he must first be invested with the authority, and then return and establish his kingdom.

In the parable of the talents, the lord, before leaving, called in his servants and committed unto them his goods, his property. He said, I will make these servants stewards. He gave one talent to one, two talents to another, and five to still another, according to their several ability. They were all remembered. When he returned he called his servants and reckoned with them. The one with two talents came and said, Lord, thou gavest me two talents. Here I make my report. I have gained two other talents. The one with the five talents said, Lord, thou gavest me five talents; lo, I have gained other five! I have doubled the amount and gotten ten! The lord said to each, "Well done, thou good and faithful servant! Enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."

Then came the servant with only one talent. Although he returned it, he had failed to use it. He said, I have not lost a penny; here is thine own. His Lord said unto him, Thou art a slothful and wicked servant! The servant was punished because he was unfaithful.

OPPORTUNITY MEASURES RESPONSIBILITY

The Lord gave this parable as an illustration of our experiences now. These talents consist of opportunities. To illustrate: We recently had the talent, or opportunity, of speaking the truth to 5,000 people. Therefore we had a re-

sponsibility. But if we do not have such an opportunity, we do not have the responsibility of it. This is what the Lord meant, we understand. One may have more opportunities granted him than another. One person might be a good writer; another a good speaker; another a good exhorter; and another may be good at all three of these things. The one good at all three would have thereby three times as much responsibility as the one with only the one ability.

The talent in Bible times represented a certain amount of money. According to the most recent figures available (Am. Bib. Soc'y, 1895), the talent mentioned in the Scriptures was either gold or silver. The value in U. S. money of the gold talent is $32,689, while the silver talent was but $1,563.37. Our Lord, however, used the talent, not to represent gold or silver, but as well representing the opportunities his people have to do God's will and to serve the brethren; for he says that whoever does good to one of the least of his will receive a blessing.

The lesson taught in the parable of the pounds seems somewhat different. In this the lord gave each of his servants one pound, to do what he could with what was given him. One gained five pounds, and one gained ten. The third gained nothing. The pound (mina, or maneh), is equivalent, if gold, to $6,637.80; if silver, $312.67½.

SIGNIFICANCE OF ONE POUND TO EACH

In this application of the parable, to our understanding, the pound represents the blessing of justification given to each of God's children. When did he give us the pound? When he accepted us as his servants. When did he accept us as servants? We were not servants when we first turned from sin. To turn from sin is not to become a servant. The first step toward God is to turn away from sin toward righteousness, and to attempt to draw nigh unto God; for God says, "Draw night unto me and I will draw nigh unto you."

This one is walking in the way to justification, but has not gotten it. He is getting nearer and nearer to the right place in his ideas, etc. Finally he comes to the place where he says, Lord, if thou wilt accept me, I will give thee all I have. He offers himself to be God's servant.

One is not yet a servant of the Lord when he turns from sin. We never had a right to do wrong; and in getting away from sin and wrong, we were not serving God. God has no servants in this age except those begotten of the holy Spirit. Others may in some sense be used as servants; for God can use even the wrath of man to serve him. In a certain sense the devil may be his servant; for sometimes he does what the Lord wishes to be done. We think the devil was serving God when he got the Jews stirred up to crucify Jesus. Demons often serve the Lord in bringing tribulation upon his people, for these tribulations are like the turning of the grindstone, that polishes the jewel. God wishes to use some means at the present time to polish his jewel class.

But the servants referred to in the parables are the Lord's consecrated people; for it is only those who have reached the point of full consecration to God that he calls his servants. Those who gave up the service of sin and unrighteousness, became their own servants, the servants of self, until they gave up their lives to the Lord. They then said, I have no will but thine. I will serve thee faithfully, even unto death. As the Lord accepts these as his servants, he gives each one a pound.

What is this pound? It is justification to life—a valuable thing. Now, being justified by faith, and being thus accepted as a servant of God, and begotten of the holy Spirit, each one has the opportunity to do what he is able as a servant of the Lord. He uses whatever talents the Lord gives him. He must do his best with all that is entrusted to his care, as a faithful steward of the King of kings, and Lord of lords.

REST FOR THE PEOPLE OF GOD

"My presence shall go with thee, and I will give thee rest."—Exod. 33:14.

We are not to think of our heavenly Father as literally walking through the wilderness with the children of Israel, as leaving the affairs of the universe and going with them in their journey. Nor are we to get the thought that God is everywhere at the same time. This unscriptural thought has been the foundation for much error. Christian Scientists say that God is everywhere—in every piece of wood, of china—in everything. When we ask what they mean, they say that since the word God simply stands for good, and since there is good in everything, therefore God must be in everything; for God means good and must be everywhere, even in every atom of matter. So on this erroneous doctrine of God's omnipresence they build their theory. But theirs is not the Scriptural thought.

The Scriptural thought is that God specially manifests his power and love to his people. God is in heaven; the earth is his footstool. But by his various powers and agents, and by his intelligence and knowledge, he can be as if present everywhere—through his angels, his messengers. Just as we by the telegraph and the telephone can have communication with the uttermost parts of the earth, so God can exercise his power in every part of the universe.

The words of our text, we remember, were the Lord's answer to Moses when that great statesman was in perplexity. He had been commanded to go forward as the leader of Israel, and through divine favor to bring them into the land of Canaan, there to give them rest.

From the beginning of the wilderness journey, there was more or less of disinclination or fear on the part of the people. They realized that they were breaking up their homes and going forth into a strange land. Even though they had been oppressed by the Egyptians, they reasoned that if they went out into the wilderness with no Egyptian taskmasters, this would mean that they would have no food. Thus they were stiff-necked—like an ox—difficult to turn about.

The Lord's promise to Moses was, "My presence shall go with thee, and I will give thee rest." And he promised to be with the Israelites. He gave them assurance that they might recognize his power in their midst; for God's energy in all the affairs of earth, as of the universe, is not merely a power to know the things that are happening, but to control all events that they may outwork his designs. He guides and assists the efforts of his people. Additionally, the angels of the Lord quite probably were employed in this special work of superintending the affairs of the Israelites.

This thought is in harmony with the Scripture which intimates that there is a guardian angel for each one of the Lord's saints, who has supervision over him. We read, "In heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) They have immediate communication with the Father; and thus he has direct oversight of all who belong to him.

The divine power was manifested directly with the Israelites in the Shekinah glory over the mercy seat in the most holy, which indicated the Lord's presence with them. And when they were to journey onward, the pillar of cloud went before them by day, and the pillar of fire by night. When they were to stop, this cloud would stand still. While they were encamped, the cloud would rest over the tabernacle, and the shekinah glory rested between the cherubim on the mercy-seat in the tabernacle. Thus the presence of God went with them to the land of Canaan, and gave them all things which he had promised.—Joshua 23:14.

MOSES' NEED OF ENCOURAGEMENT

From our context we perceive that Moses' meekness was again manifesting itself. He had previously asked for some one to be mouthpiece for him, and the Lord had said that Aaron might be his mouthpiece. Rash people often get into trouble, because there is a lack of meekness, modesty. But it was not so with Moses—"the meekest man in all the earth." Humility is a most important element of character. The meek man will find it easier to be gentle and patient than will the man who lacks meekness. And so in enumerating the fruits of the holy Spirit St. Paul mentions meekness.—Gal. 5:23.

When the Lord promised that his presence should go with Moses, he was speaking to him as the mediator. Therefore he said, "My presence shall go with thee." As soon as Moses had inaugurated the Law Covenant at Sinai, Israel was in covenant relationship with God, and the Lord with Israel.

ISRAEL'S FAILURE TO ENTER REST

One might get the thought that God's promise to give rest would signify that Moses should have a rest of mind, and that all who would come into line with Moses and with God's promises would also have a rest of mind. But this mental rest is not what is here meant. The Israelites were going from the land of Egypt into the land of Promise, which was to be an everlasting inheritance to them, if they would keep their Covenant. But of all the adults who came out of Egypt, only Caleb and Joshua entered into Canaan. (Num. 32:11, 12) The majority failed to enter in because of their lack of faith. The forty years' wandering in the desert was because of their fearfulness and consequent rebellion.

When on the wilderness journey Israel came finally to the place where they could see the land of Canaan, spies were sent to make investigation and to report as to which would be the best way to enter the promised land. All of the spies save Caleb and Joshua, gave an unfavorable report. Then through timidity the people said, "We cannot go up and take that land. Those people are giants, and we look like grasshoppers beside them." So in their lack of faith they murmured against going up. Therefore God sware in his wrath, "This people shall not enter into my rest."—Hebrews 3:11.

TYPICAL AND ANTITYPICAL REST

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God, in this Gospel age. (Heb. 4:3, 9) By faith we rest in God—We rest in his promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type.

The antitypical rest, into which the Lord's people enter, has two phases. We who believe enter into rest now. We have the peace of God ruling in our hearts and guiding our lives. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Therefore we are contented, even though not yet satisfied. We shall not be satisfied until we enter into our complete rest. Our true rest will be that glorious, perfect condition beyond the veil, which we shall attain through the first resurrection.

St. Paul, in discussing this question in the 3d and 4th chapters of Hebrews, declares that the people of Israel failed to enter into rest, not because God did not perform his part, but because they failed to exercise the proper faith in the Lord; they had "an evil heart of unbelief." And he proceeds to say, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) There are requirements; there are conditions. The Apostle means that whoever would be of this overcoming class must take heed, or he will fail to enter into the eternal rest of God. There will be such a class of overcomers; and God has predestined and foreordained that they shall enter into this glorious and perfect rest. If we are faithful unto death, we shall attain this glorious rest by the resurrection "change."

JOSHUA A TYPE OF CHRIST

The world is not now able to enter into rest. They are like the raging sea. They have not come into relationship with God. As the Scriptures tell us, mankind is a poor, groaning creation, travailing together in pain. They do not see the rest which God has provided. We see, however, that when the antitypical Moses, the great Mediator, shall have been completed, he will lead the people into rest.—Deut. 18:15; Acts 3:22.

Moses did not lead the people into the land of Promise; it was Joshua—their new leader—who led them over Jordan. Thus the type shows that mankind will enter into the promised land, not by the law, but by a Savior. The name Joshua means savior—Greek *Jesous*. (Heb. 4:8, margin) So Jesus will lead all of mankind who will, into the true land of Promise—into love and loyalty to God and to the principles of righteousness. It will take the entire thousand years of the Messianic kingdom to bring the world into condition for all the blessings which God has in store for them.

Our Lord Jesus entered into rest by trusting the heavenly Father to fulfil all his gracious promises. Jesus, the Head of the antitypical Moses, thus enjoyed perfect rest of heart, and realized the heavenly Father's continual presence with him. This continued for three and a half years; and then he entered into the rest complete, by the first resurrection.

The same is true of all the members of the body of the antitypical Moses—the Christ. God's presence goes with them. The world at present is not in a condition to enter into the Father's rest. Only the members of the body of Christ have entered into this rest of faith, trusting in the Lord. And none except those who continue faithful will be recognized as members of the great antitypical Mediator. All who lack faith lack proof that they are in the body of Christ. If, then, our hearts are disturbed and we cannot enter into this rest of faith, the proper course is to seek the throne of grace, that we may overcome the difficulty.

THE REST PROVIDED FOR MANKIND

As for those Israelites who the Lord said should not enter into his rest, we understand him to mean, not that no Jew will enter into the true rest of God, but rather, that this was a prophecy of the end of the Jewish age—that they as a nation would not be ready to enter into this rest of faith which was then offered them—that as a nation they would fail. They did fail; for "they knew not the day of their visitation."

As soon as the great Messiah shall establish the New Covenant, both Jews and Gentiles will enter into peace and prosperity, as rapidly as they enter into that New Covenant. But the disobedient, after a full, fair trial, will go into the second death. Throughout the Millennial age mankind will be entering into the actual rest, which will mean deliverance from the bondage of sin and death. Before Messiah's reign shall have ended, they will have fully entered into that rest and into perfection of life, and will be counted in as a part of the seed of Abraham, according to the promise, "I have constituted thee a father of many nations." (Gen. 17:5; Rom. 4:17) The blessing of the Lord will be upon them all. Any refusing to enter into the rest of God will be cut off—the wilful sinner shall die at one hundred years of age.—Isa. 65:20.

ST. PAUL'S EXHORTATION TO ELDERS

"Take heed to yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30.

These words were addressed to the elders of the church at Ephesus. St. Paul, going toward Jerusalem, had found himself not far from Ephesus, and had sent word to the elders that he would remain there a little while, and would be glad to meet them once more. They came and held a lengthy conference with him. This text is part of his message to them. He told them that he would not see them again, and exhorted them to take heed to themselves. It behooves every one to take heed to himself more than to others. And unless a man learns to rule his own spirit, he could not be in a proper condition to rule others.

This is particularly true of all elders. They should watch themselves. Because of the honor which the church gives them, they are in danger of being carried away by a feeling of self-importance—self-conceit. They are in danger of becoming arrogant. But the message is to take heed to themselves, and to the flock of God, over whom they are made overseers. They are to recognize their position as representatives, not only of the congregation, but also of the Lord. This position being given them in the appointed way—an election by the stretching forth of the hand—they are not only to take this as the word of the church, but also to realize that they are chosen of the holy Spirit. They are to recognize this care of the church as their great mission, an important service to be rendered in the name of the Lord.

WOLVES AND APOSTATE SHEEP

There are two particular reasons why elders need to be on guard. The first reason, as given by the Apostle, was that grievous wolves would enter in among them, who would not spare the flock. The intimation seems to be that the wolves are not part of the flock at any time. They would not represent themselves as wolves, however. The Apostle's warning would seem to imply that a certain class of people of a wolfish nature would seek to associate themselves with the church. Our Lord warned, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15) This seems to imply the thought of deception—walking like sheep, going about amongst the sheep and representing themselves to be sheep, wearing sheep's clothing, but never being real sheep. Their object in coming into the flock is selfish, their influence is that of a wolf amongst sheep. A wolf worries the sheep—his intention is to kill them, to suck their blood.

So there seems to be a class who, for no reason that we can imagine, pervert the truth, injuring the flock, stirring up arguments that confuse the flock, destroying them as new creatures, and dragging them down to death. Presumably there has been such a class all the way down through the age. While our text does not imply that sheep could ever become wolves, perhaps some of us have known persons who at one time were sheep, but who after a while manifested a wolfish disposition, and took pleasure in doing all that they could to injure the flock. The Lord and the Apostle warn us that we should beware of those who come in amongst the sheep, palming themselves off as sheep.

In addition to this danger from wolves, there will be dangers among themselves. The Apostle points this out as a very subtle danger. In addition to those of the wolfish nature, some in a class will engage in service as teachers, and by speaking perverse things will seek to draw away disciples unto themselves.

They seek to draw them away as their own. Their sentiment seems to be, This is my class, my flock—not recognizing that the church is the Lord's flock, that they are the Lord's sheep. In this there is a selfish attitude quite contrary to the spirit of the Lord and to the Scriptures. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted" is a principle of the divine government. If any one would be a true elder, a real servant of the Lord, he is to remember these things, and to avoid everything that would be of a self-seeking spirit. Otherwise, he may be sure that he will do injury, not only to himself, but to others also, by such a course.

RESPONSIBILITY PROPORTIONATE TO ABILITY

Sheep are very timid animals and need some kind of leading. In the absence of a shepherd, they need some one of their own number to be, as it were, leader for them. In flocks of sheep there are wise sheep—rams of the flock, leaders—that the sheep learn to follow, in the absence of the shepherd. These old rams of the flock would represent elders in the church of Christ. The ram's horns constitute a means of defense, with which he could drive off adversaries in a time of attack, and the sheep would be able to get behind him.

But the Scriptures speak of danger as respects some of the rams of the flock—certain leaders of the Lord's people. (Ezek. 34:17-23) These rams got into the stream and made it muddy, defiling the water. He-goats are also mentioned; this is an illustration of the disposition of some elders of the church of Christ, and should not be lost upon us. We are told that owners of sheep sometimes use a goat as a leader of the flock, because a goat is more combative than a sheep, and thus supply the sheep courage, etc. We do not know how many of the Lord's flock are being led by a goat. But whenever any one manifests the goat disposition, the Ecclesia should strictly avoid making him a leader.

The proper leaders are those who show the proper disposition. The church is very much at the mercy of the leaders; hence the latter have the greater responsibility. So the Apostle says, Be not many of you teachers, my brethren, knowing that a man who is a teacher has the severer trial, the severer test. (Paraphrase of James 3:1, R. V.) He has the greater responsibility in proportion to his ability. It would seem, then, that all who accept the position of elders are, to some extent, representing the Lord, who is the great Shepherd of the flock.

"WOE UNTO YOU, PHARISEES!"

FEBRUARY 15.—Luke 11:37-54.

"Be not deceived; God is not mocked."—Galatians 6:7.

Amongst the various sects of the Jews of our Lord's day we have every reason to believe that the Pharisees constituted the best—the one most loyal to God and his law. The Sadducees professed no faith in a future life. They were infidels and politicians. The Essenes were a small sect not mentioned in the Bible, a kind of higher critics, of little faith and confused by mixing paganism with Judaism. The Pharisees were what might be termed the orthodox body of Jews. Their name signifies "holy people." In today's study, Jesus, not deigning to mention the other sects, which had entirely departed from God, addresses himself especially to the Pharisees, pointing out wherein, with all their boasted holiness, they came far short of what would be acceptable to God.

A Pharisee invited Jesus to dine with him at his house. The invitation was promptly accepted, and Jesus passed in and sat down at the table with the others, without going through the formalism of washings, customary to the Pharisees. We are not from this to suppose that Jesus was careless. Rather, we are to recognize that the washing of hands by the Pharisees was a ceremony which Jesus especially wished to ignore, in order that he might have the opportunity of criticising that spirit which the ceremony well illustrated.

The host thought of Jesus as a holy man, not a publican or a sinner, and remarked that it was strange that he had not performed the usual ceremony of washing. This remark gave opportunity for a discourse on the subject. Jesus pointed out that a great deal of the religion which even the holiest of the Jews practised was merely ceremony, formalism, and not true religion. Outwardly they were clean, but inwardly their hearts were unclean—given to extortion—spiritual wickedness. The Lord sought to show that in God's sight the heart is the important matter and that the outward cleansing is quite secondary. The inside of the cup should first be attended to, and afterward the outside.

As a matter of fact, those who do come into heart harmony with the Lord, and who are cleansed by obedience to his message and its spirit, are thereby made clean every whit—outwardly, as well as inwardly. It is safe to say that every one who is pure in heart will, according to his circumstances and opportunities, seek to be clean in person, in speech, in every way. The principle working in his heart will exercise an influence upon all his words and thoughts and doings—all his days and all his hours.

From the expressions of our Lord here and elsewhere it would appear that one of the great failings of the Pharisees was covetousness. According to the Greek, Jesus called them "money-lovers." On one occasion he told them that this covetousness, greed, love of money, led them to disregard dishonestly the rights of others. He said: Ye devour widows' houses, meaning that they would take advantage of widows to accumulate property for themselves. As a matter of fact, it would appear that many of the Pharisees were quite rich.

Jesus pointed out that with such wrong conditions of heart God could not be well pleased with them, even though they ever so carefully observed the outward regulations of the Jewish law. He called attention to the fact that in their outward observance of the tithing (giving one-tenth of their income every year) they were particular even to those small seeds of which they grew but a trifling quantity. In everything they were careful to give one-tenth, but they neglected the weightier matters of the law—to do justice in their dealings and to have mercy toward others. The Master did not object to their giving one-tenth of everything, but declared that these things they should do and not to leave the more important things undone.

Another time he reproved them, saying, Ye strain a gnat and swallow a camel—a strong hyperbole, a figure of speech, showing how inconsistent were their reasonings and doings. The straining out of a gnat represented their carefulness to avoid things strangled. The swallowing of a camel meant that, on the contrary, while careful about the little things, they would be thoroughly disregardful of God's law on the weightier matters. Jesus declared that they should be benevolent rather than covetous and self-seeking, and that if this were their disposition of heart the outward cleanliness would be less important.

He declared that they chose the chief seats in the synagogue and salutations in the market-places. Their covetousness took the form of pride, as well as dishonesty. They wanted to be very prominent in things religious, to be very popular and to be hailed as "Rabbi"—master, learned one. Jesus declared that they were like sepulchres, outwardly clean and whitewashed, but inwardly full of death, corruption, uncleanness, unholiness. They were holiness people merely in the outward form or ceremonial.

It is not for us to judge all or any of the sects of Christendom and to apply the Master's words to them. Unlike Jesus, we have not the power to read men's hearts, nor the authority to pronounce them hypocrites. The Lord's message to us is, "Judge [condemn] nothing before the time." At his second coming, he declares, everything will be revealed. The true status of each will be shown. He declares that at that time many will be saying, Lord, have we not done many mighty works in thy name? but that he will, nevertheless, declare to them: I do not recognize you. Ye have been workers of iniquity—workers of unrighteousness—in my name.

Without judging personally, we may all fear that much of the Christianity of our time is well described by the Apostle Paul. Speaking of our day he says, "Having a form of godliness, but denying its power"—outwardly Christians, but inwardly skeptics—covetous, extortionate, unjust. Men are not able to judge rightly of such matters today. Some who are loyal and zealous for the Lord are branded as hypocrites and deceivers; while others, disloyal, merely whited sepulchres, may be lauded to the skies as denominational idols or generous benefactors of earthly systems.

Some of the Pharisees, especially educated, talented and well-versed in the teachings of the law and the prophets, were styled lawyers—Doctors of the Law, the equivalent of what today are termed Doctors of Divinity. Turning to these, Jesus upbraided them, saying that they placed upon the common people grievous burdens which they themselves would not bear. He meant that they gave such hard interpretations of God's law as were discouraging to the common people—setting before the publicans and sinners standards of excellence and perfection which they themselves would not think of even trying to live up

to. Apparently the thought was thereby to impress the common people with the sanctity of the clergy, that they might be the more reverential toward them. They builded sepulchres for the prophets of old, forgetful that their fathers, whose same spirit they had, were the very ones who had killed those prophets—had persecuted them to death.

WOE! WOE! WOE! WOE! WOE!

While Jesus prophesied woes against the Pharisees, we are not to think of him as condemning them to eternal torment, nor as intimating that this would be the nature of the woe that would come upon them. The woe to the Pharisees was that they were about to miss the great blessing which God had promised to the Jewish nation; namely, that of chief association in Messiah's kingdom. (Genesis 12:3) The promise belonged to Israel primarily. Because of their unpreparedness for it, this was taken from them to be given to another Israel. Had enough of them been "Israelites indeed" to complete God's foreordained elect, the bride of Christ, the kingdom offer would not have gone to the Gentiles.

The Pharisees, of all the Jews, were in the most favored place for attaining to joint-heirship with Messiah; but they recognized not what they were losing, as Jesus recognized it His expression, "Woe unto you," is therefore to be regarded sympathetically, pityingly. This thought is borne out in the context, which proceeds to declare the great time of trouble which came upon their nation at the time of Jesus' crucifixion, and reached its completion in A. D. 70 in the total destruction of their city and polity.

As the Lord here declares, that awful trouble was a settlement of Jehovah's account with the Jewish nation for all the righteous blood which had been shed and for which no expiation had been made. Little did those Pharisees know that their hypocrisy was not only hindering themselves from preparation to be joint-heirs with Messiah in his kingdom, but was also hindering the masses of the people, who relied upon them for information. Jesus refers to this in the succeeding verse (52), saying, Ye have taken away the key of knowledge. Ye neither enter into the kingdom yourselves, nor do you permit others to enter who would be glad to do so, but who are misled by relying upon your judgment.

Bible students very generally believe that the great time of trouble which closed the Jewish age was an advanced picture, or prophecy, of the still wider spread of the time of trouble which will close this Gospel age and bring woe to many of the Pharisees of our day, as well as tribulation upon all evildoers in connection with the overthrow of present institutions, as a prelude to the establishment of justice—the Messianic reign of glory.

GOOD CONFESSION VERSUS BAD CONFESSION

FEBRUARY 22.—Luke 12:1-12.

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—V. 8.

A large crowd surrounded the Savior, anxious to hear him who "spake as never man spake." Ignoring the multitude, Jesus addressed his disciples, saying: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Here, as elsewhere in his teachings, Jesus uses leaven as a symbol, or figure, of an evil influence. We know not of one instance in which leaven is used to represent anything good or pure. During the Passover season Jews were prohibited from using it, thus symbolizing the putting away of sin.

Jesus declared that the hypocrisies practised by the Pharisees—the learned people of that time—were leaven, impurity, sin, contaminating in their influence. His disciples should be honest, sincere, pure, free from cant and deception. Their words and works should be such as would not need to be covered. Jesus declared that ultimately all hypocrisies and sins will be uncovered, revealed. Undoubtedly he meant that during his kingdom, when the power of the resurrection will be exercised, all the hidden things of darkness will be abolished, the secrets of mankind will be exposed. No doubt this will constitute the basis of the shame and contempt which will be the punishment of many, as foretold.

Thus we read that in the resurrection some will come forth to shine as the stars of heaven, and others to shame and everlasting contempt. (Daniel 12:2) However, it is comforting to know that the Hebrew text signifies lasting and not everlasting. The shame and contempt will last as long as the shameful and contemptible conditions last—until the reformation of the individual or, that failing, until his destruction in the second death.

FEAR NOT PERSECUTIONS

Jesus intimated that honesty of life would bring his followers persecution from the hypocrites; but that they should not fear, even though the persecution resulted in their death. The present life is but ephemeral, at best. The life that is worth considering is the everlasting one which God has provided for all the willing and obedient, and which may eventually be attained through the merit of Jesus' sacrifice. Those who thus believe should have no fear of what man can do to them, but rather should be fearful of anything that would separate them from God and his gracious provisions of a future life.

"Fear him who after he hath killed hath power to cast into hell." The word hell here is Gehenna in the Greek. Primarily, this is the name of the valley outside of Jerusalem, into which the offal of the city was cast for utter destruction, and into which the vilest criminals were cast after execution—not to torment them, but to imply symbolically that there was no future for the wicked. Jesus used Gehenna as a type of the second death, which will be the portion of all who wilfully, intelligently, deliberately, sin against light and knowledge.

The fear of God is the beginning of wisdom, and a reverential fear is always proper. But as God's people become intimately acquainted with him, learning of his justice, wisdom, love and power, and realize that he is the friend of all who love righteousness, they come to love God; and, as the Apostle declares, "Perfect love casteth out fear [dread to offend]," which signifies rest. The Lord's disciples were to realize their heavenly Father's care for them and his wisdom—that as he forgets not the sparrows, so he will not forget them; and that not even a hair of their heads could be injured without his knowledge and permission; that everything that he permits to come to his people, to his children, he assures them, will work out for them some blessing.

CONFESS ME BEFORE MEN

Whoever would be in accord with God must confess him and must confess Jesus, his representative, whom he sent into the world. Whoever confesses Jesus, confesses the Father who sent him. And all such will be in the Lord's favor, and ultimately be acknowledged in the resurrection by the Father and the holy angels, as members of the bride of Christ. But those who, after becoming disciples of Christ, deny him, he will not acknowledge as disciples in glory.

Jesus' words were addressed to the disciples, not to the masses. Whoever would confess Christ would become his disciple. None could deny him who had never acknowledged him. He is to be confessed, not merely by baptism, nor by any outward form. He is to be confessed in the life, in the conduct, in the words, of his followers. They are to have his spirit and to "show forth the praises of him who hath called them out of darkness into his marvelous light." Whoever makes a profession of being a disciple, and then ignores the Master's teachings, misrepresents him, slanders him, denies him, and will not share in the glorious presentation of the bride, in the end of this age.

The masses, of course, were in doubt, and did not become disciples at all. Some even derided Jesus, saying that he had a devil and was mad. The Master declared that such misunderstanding of him and such slanders were quite forgivable, if done ignorantly. But when some went beyond this, and declared that his good works of the holy Spirit were accomplished through the power of Satan, Beelzebub, they were committing inexcusable sins which would not be passed over.

Such sin must be wilful; for their accusations had no basis whatever. The Master's teachings were purity itself. His conduct, his sayings and his miracles were all good works. Only a wilful perversity could attribute these to Satan. The fact that they would never be forgiven does not signify, however, that the vilifiers were hopelessly lost. They would suffer punishment proportionate to the degree of their wilfulness. If the punishment would bring reformation, well and good; but if not, it would eventuate in utter destruction—the second death.

Few subjects are less understood than this one—the sin against the holy Spirit. The word spirit in such a case as this stands for power, or influence. For instance, the spirit of Satan would be the power, or influence, adverse to God and to righteousness. The spirit of error would be the power, or influence, of falsehood. Contrariwise, the spirit of truth, the spirit of God, the holy Spirit, represents divine influence and power, wherever recognized. The responsibility of each individual is proportionate to his enlightenment. The mentally and morally blind have comparatively little responsibility, because they do not appreciate clearly the distinction between the spirit

of truth and the spirit of error, the spirit of God and the spirit of Satan.

Man was not created in this condition of inability to discern right and wrong, good and evil. He was created perfect, in the image and likeness of God. Sin has wrought death, not merely to man's body, but also to his mind, his conscience. The ability to discern between right and wrong varies, therefore. Additionally, some have opportunities for instruction more than others, and thus their responsibility is increased. The world in general knows not God, and hence could not sin against the holy Spirit in that full sense or degree which would be punished with the second death. "The god of this world hath blinded the minds of them that believe not."—2 Corinthians 4:4.

Some knowledge is necessary to bring us to an appreciation of Christ as the Sent of God. Then if we accept him and become his consecrated disciples, or followers, we receive the begetting of the holy Spirit. This brings us to a vantage point where our eyes of understanding open more and more widely, in proportion as we are filled with the holy Spirit. Our responsibility increases with our joy in the Lord and our preparation for the heavenly glories to which we have been called. It is these advanced disciples of Jesus that are in danger of grieving the holy Spirit whereby they were sealed—of quenching the spirit of holiness in their hearts. (Ephesians 4:30; 1 Thessalonians 5:19) While the quenching and the grieving are not instantaneous works, they are the paths which lead to the second death. Every Christian, therefore, should press on toward perfection of holiness—the filling with the spirit.

The Apostle presents this thought in Hebrews 6:4-6, declaring that those who have tasted of the good Word of God and the powers of the age to come, and who have been made partakers of the holy Spirit, cannot be renewed unto repentance, if they with full wilfulness and deliberation reject Christ and righteousness, and turn to sin. Again, later on, he says (Hebrews 10:26, 27), "For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more a sacrifice for our sins, but a certain fearful looking for a decision and a fiery indignation which shall devour the adversaries"—of God. The Apostle mentions especially the rejection of the atoning work of Christ, saying that such count the blood of the covenant wherewith they were sanctified a common thing, and do despite to the spirit of favor which has brought them thus far.

Those who quench the spirit of holiness, or "grieve the spirit," are described by St. James (5:14) as spiritually sick. Cut off from fellowship with God, they have one last resort; viz., to request the assistance of sanctified elders of the church to pray for them and to anoint them with oil, symbolic of the holy Spirit. The prayer of faith shall save these spiritually sick; and the Lord will raise them up; and though they have committed sins, these shall be forgiven them.

"THE HOLY SPIRIT SHALL TEACH"

The Lord's faithful followers were to expect that amongst their tribulations would be false accusations which would bring them before magistrates. For the most part the disciples were unlearned, and would feel great trepidation in the presence of educated officials. They were to know, however, that the Lord's blessing would be upon them; and that they would have wisdom superior to that which was naturally theirs. They need not anxiously premeditate what their answers would be, but commit all to the Lord, expecting divine assistance.

Nothing in this implies that the ministers of Christ either in the pulpit or in the class meeting should attempt to represent the Lord without studying their subject. On the contrary, each should accept to himself St. Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Timothy 2:15) There is a difference between standing before a congregation of God's people as a mouthpiece of his Word and being called before magistrates.

LEVITICUS NINE AND SIXTEEN

Apparently we have failed to make clear our thought respecting the teachings of these two chapters. Our statement in TABERNACLE SHADOWS that they both picture the Day of Atonement sacrifices has been misunderstood. We do not mean to say that the two ceremonies took place on the same particular Day of Atonement. Our thought is that the antitype of the two took place at the same time in the antitypical atonement day—the Gospel age.

The record of the Ninth Chapter relates to the consecration of the priests. The service there pictured represents the consecration of Aaron, and was to be repeated in the case of every priest who attained the office of high priest. That is to say, this service was to be repeated only when a high priest should die and his successor in the office should be inaugurated. Thus the ceremony might be performed several times in one year, if several high priests, one after another, died in one year and successors took their places. Or this ceremony of Leviticus 9 might not be repeated for many years; as, for example, Aaron lived nearly forty years after his appointment to the office, and hence not until his son Eleazar became high priest would this consecration service be repeated. On the contrary, the Day of Atonement described in the 16th chapter recurred every year.

The lines of harmony between the two ceremonies are indicated by the sacrifices, which in both cases were a bullock and a goat. These represented the same sacrifices in antitype—the bullock representing the high priest and the goat representing the under priests; for Jesus died only once—not twice. Therefore the death of the bullock in both instances represented the one sacrifice of Jesus. And because the church dies only once, therefore the sacrifice of the goat in both instances represents the death of the church as members of the antitypical priesthood under the headship of their great High Priest.

Why, then, the two pictures? may be asked. We reply, Because the death of Jesus had two distinct aspects, and similarly the death of the church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the church to attain the heavenly nature and the office of the royal priesthood—to qualify for the work of Messiah. Even, therefore, if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain his high position. And so would the under-priests. On the other hand, as mankind are sinners, needing to be redeemed, atonement for sin would have been necessary before the work of restitution could go on, entirely regardless of the exaltation of Christ and the church to the heavenly plane.

Thus the "better sacrifices" of Messiah cover two distinctly separate, yet both important, works. It was necessary that Jesus and his followers should suffer and enter into their glory. And this is emphasized by Leviticus 9. It was also necessary that a sacrifice for sins should be offered on behalf of mankind, in order to permit them to come to restitution blessing; and this is typified in Leviticus 16. So we repeat that the sacrifices of Leviticus 9 and those of the 16th chapter are identical sacrifices, accomplished in this same antitypical atonement day—the Gospel age.

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THE ANOINTED—THE MESSIAH—THE CHRIST

The teaching of the Law, in type and testimony, is to the effect that God purposed to raise up a great Priest, who would also be a King; and that this priestly King and kingly Priest should cancel the sins of the people, and be invested with power to rule, and with authority as a Mediator to help them back to God. To the surprise of the typical people, Israel, instead of assuming the office of Priest and King in conjunction, he merely died!—Luke 24:20, 21.

Then came the time for the holy Spirit to reveal to the church what had previously been a mystery; for when God had through the prophets spoken of Messiah as a King upon his throne, he had declared that which would be mysterious to the people—would not be easily understood. God had purposely kept his plan a secret until the due time for revealing it should come. The secret was—"Christ in you, the hope of glory."—Colossians 1:26, 27.

In other words, our Lord Jesus is, primarily, the Anointed One and, according to the Scripture testimony, is very highly exalted. But he was not the completion of the divine arrangement regarding the anointed. The heavenly Father purposed not to have Jesus alone, but that he should be the Head of the anointed, and the church the body. (Eph. 1:22, 23; 5:29-32; Col. 1:24) This was the mystery. The great Messiah was to bless the world as the antitypical Prophet, Priest, and King. God appointed Jesus as the Head, and elected certain saintly ones to be the members of his body. Until this body of Christ was complete, the blessing promised to Abraham could not come upon the world.—Gal. 3:16, 29.

The terms upon which any may come into membership in Christ's body—may be members of the anointed Priest and King—are that they walk in his steps. If we desire this privilege, we must present our bodies living sacrifices, as he presented his. Additionally, we must have him as our advocate, that we may be enabled to fill up that which is behind of the afflictions of Christ. So, the Apostle says, we were called to suffer with Christ, that we might reign with him.—Col. 1:24; 2 Tim. 2:12.

Not until this work is completed can there be restitution to the world. The blessing of the world cannot begin until this great Priest-King is complete and inducted into office. Then as the Mediator of the New Covenant, He will bring the promised blessings to mankind in general. The entire Scriptures seem to give this thought, and this alone. In no other way can we explain why, after God's promise to send a Redeemer, and after that Redeemer had come, and had died, "the Just for the unjust," the work of restitution (Acts 3:19-21) should not have immediately proceeded. Throughout this age there has been the work of selecting the church. In the immediate future are the times of restitution, when the Lord, at his second coming, shall have received his members to himself on the plane of glory.

The Scriptures declare that our Lord Jesus was holy, harmless, undefiled and separate from sinners. Hence he would need no sin-offering on his own behalf. Yet the Scriptures say that he needed first to offer for himself, and then for the people. (Heb. 7:26, 27) Here we see clearly shown the church as a part of himself—different from the world in general.

The entire work of the church at the present time is the sacrifice of the human life. As Jesus will be the King of Glory, so we shall be the under-kings; as he will be the great Priest, so we shall be the under-priests. The parallel is found throughout the entire Scriptures. If our understanding of this were taken away, we should be practically in the same darkness as we were before we got the truth. The mystery is that we are to be associated in the sufferings of Christ now, and in his glory in the future. Whoever has not yet found this key has not yet found the plan of God, in its simplicity and beauty.

God ordained that the kings of Israel should be anointed, and that the high priest of Israel should be especially anointed. We are to remember that there is an antitypical King and an antitypical Priest—Christ, the great Prophet, Priest and King—who is to bring blessing to the human family as a whole. We perceive that in the type there was an under-priesthood, and the Apostle points out that there is an antitypical under-priesthood associated with Jesus and his work.

The word anointed in the English translation of the Hebrew word Messiah, and its equivalent in the Greek is Christos, Christ. So, then, our thoughts properly turn to Christ as the Anointed of God. He is to do the great work appointed by the Father. We look back and see when he received his anointing. It was not when he was in the heavenly courts, nor when he became a human being. He was not yet the Anointed One, though he was in full harmony with the holy Spirit of God.

But there came a certain experience to our Lord when he was thirty years of age. At that time he consecrated himself to do the Father's will and work. Then it was that he received the special anointing. This constituted him in an incipient sense the anointed King and Priest of God. Still he was not ready to take his great power and reign; but if he proved faithful in carrying out his covenant, he would in due time become in the fullest sense the great Anointed of God, would reign over the earth for a thousand years, and subsequently would have further great honors and privileges. We can see all this very clearly portrayed in respect to our Redeemer.

THE MYSTERY OF CHRIST

To whom, then, does the Apostle in 1 John 2:27 refer in the words ye and you? The heavenly Father purposed, as previously stated, that more than our Lord Jesus should constitute this Anointed One. He purposed that the Lord Jesus should be the Head of an anointed company, who should constitute his body. And this is implied in the type in the under-priesthood, who received a measure of the anointing oil. They prefigured the real priesthood to come: "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9.

And as we further study, we find that this is the mystery mentioned in the Scriptures: to wit, that the great Messiah so long promised should be composed of many individuals; and that these many individuals, with the exception of the Head, should be gathered out from the children of wrath, from fallen mankind, and should be justified through the merit of their Head—the merit of his human sacrifice.

All, then, who have joined the Lord are counted as members of that one Body, "the church of the living God," "the church of the first-born," whose names are "written in heaven." (1 Tim. 3:15; Heb. 12:23) Looking back to the institution of the church, we see that it could not be instituted until Jesus had presented himself as a sacrifice, that the merit of his sacrifice might be made applicable to all those who would become members of his body—those who would make the same consecration unto death that he had made, and who would then walk in his footsteps.

At that very time there were some of this class waiting. They had been Jesus' disciples, hearkening to his words. They believed his testimony that if they would take up their cross and follow him they should partake of his glory. Under the influence of this promise they became his followers. But they could not receive the anointing until he had made satisfaction for their sins. Therefore our Lord instructed them to wait at Jerusalem until this blessing came upon them. The Scriptures tell us that the anointing came upon them at Pentecost. It came from the Father through Christ, after his ascension. Indeed, St. Paul tells us that all blessings come from the Father, who is the Fountain of blessings; and all come through the Son, who is the Channel.—1 Corinthians 8:6.

Just what the anointing is, is difficult for us to comprehend or to explain. Only in proportion as we comprehend it can we make it plain to others. The Lord has endeavored to make it as plain as possible to us by the use of various terms and figures. He calls it a begetting, in the sense that a new life is started. The spiritual nature begins in us at the moment we receive this begetting. And whoever receives it cannot retain it unless he grows and has the Lord's spirit perfected in him.

VARIOUS QUALITIES OF THE HOLY SPIRIT

The spirit is spoken of in the Scriptures from various standpoints—apparently with a view to giving us a conception of it, and with the thought that it is a difficult matter to grasp. It is called the spirit of truth. No one can have the holy Spirit and be in ignorance of God; and his growth in spiritual things will be in proportion to his growth in knowledge. If he does not grow in knowledge, he cannot grow in the spirit; therefore this spirit is called the spirit of the truth.

It is called also the spirit of a sound mind; for our judgments are all imperfect and human and naturally, therefore, contrary in some respects to the mind of the Lord. And the transforming influence which gives us a new view of matters and enables us to see things from God's standpoint is the influence of the holy Spirit; therefore, it is called the spirit, or disposition, of a sound mind.

It is called the spirit of love; for only in proportion as we cultivate this Godlike quality can we receive this spirit. Whoever has not the spirit of love cannot have the holy Spirit. Love is necessary before we can receive this spirit. God is Love. And so all must be of this disposition who would be his—they must be in sympathy, in harmony with him.

It is also called the spirit of obedience in the sense that those who possess this spirit desire to do the will of God. It is an anointing in the sense that it is the qualification by which God recognizes us as his children and as those who are heirs of his promises and who are to consider themselves his ambassadors. He recognizes only those who are thus designated by the holy Spirit. These are to fill the office of kings and priests.

These various definitions and descriptions of the power and influence of the spirit enable us to better understand the matter. The term holy Spirit stands in a broad sense for any holy influence or power or disposition emanating from God. The phrase covers the thought of the spirit of truth and the spirit of righteousness, because all that is true and right is of divine arrangement and order. This is the holy Spirit, or holy influence, or holy power, then, that works in any way that God may choose. It may be through the Word of truth given out through the printed page, or it may be made manifest through the influence of the life and example of some of God's people—but in whatever way it operates, it always operates for good.

GIFTS VS. FRUITS OF THE SPIRIT

Because the matter was so hard to understand, the Lord, in the first place, gave the early church special signs, which were called gifts. Some received the gift of tongues, some the gift of performing miracles, and some the special gift of healing. Then there were other gifts that the Lord gave, such as apostleship, etc. But these different gifts were merely manifestations of the holy Spirit at that time. The gifts were not the holy Spirit, but were manifestations of the holy Spirit. After they had accomplished their work in the early church, those gifts passed away. This does not mean that the holy Spirit ceased to be the begetting power amongst the Lord's people; but unless there had been some such manifestation of the power of God in the beginning, we would not have been so well able to understand the facts. Jesus, before Pentecost,

communicated his spirit to his disciples and enabled them to work miracles.—Luke 10:17-20.

A measure of the spirit is given to all the Lord's children to be profited by, to make use of. And so we see that when the gifts of the holy Spirit passed away, the fruits of the spirit remained, to be manifested and developed. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23); and a person after receiving the holy Spirit will begin to manifest this fruit of the spirit. If one does not manifest this fruit, there is every reason to doubt if he has been begotten of the spirit.

If a person has some of these qualities, we are to remember that some are naturally quite gentle, meek. We are not, therefore, to think it a proof of the possession of the holy Spirit, if one has a little meekness and gentleness. He might have these qualities naturally. But we should expect that when a knowledge of the truth comes, instead of being heady and puffed up, he would be all the more gentle and meek. Wherever we see a boastful, heady, haughty spirit, unloving, unkind, etc., we would have reason to think that the holy Spirit had not been received, or was not making proper development in that heart.

This is a matter regarding which the Lord does not allow us to judge others; but he expects us to judge ourselves. Whoever has this holy Spirit should develop it. Those who have been begotten of the holy Spirit had previously come into the proper attitude of mind to receive it, and the Lord is pleased to begin there the work which is so difficult for us to understand. This spirit of God brings rest, peace, joy, because we have submitted ourselves to God. And this peace and joy should increase more and more, as we are more and more filled with the holy Spirit.

HINDRANCES TO FULNESS OF THE SPIRIT

The Bible tells us that the Lord Jesus had the spirit without measure. But we, in our imperfect state, are not able to receive the holy Spirit in the same measure. If our hearts are entirely emptied, then they may be made the fuller. But if there be errors of doctrine in our mind and heart, these will prevent us from receiving the fulness of the holy Spirit. Gradually the new creature will cast out the earthly mind, and will get rid of the errors of doctrine, etc., that have been hindrances. And as we get rid of these we shall be made partakers of the holy Spirit in an abounding measure.

The holy Spirit that we receive of him is our assurance that we belong to the Lord. And as long as this spirit abides in us, it is a witness and a guarantee that we are still the Lord's. Both classes, the little flock and the great company, receive the anointing of the Lord, the begetting of the holy Spirit. The Apostle says that "we are all called in the one hope of our calling." (Eph. 4:4) We all have received this anointing of the holy Spirit, or we could not belong to the body of Christ at all. It is now a matter of development.

Those who continue to develop in the spirit of the Lord will attain a place on the throne with Jesus. But there will be some who will not be accounted worthy to reign with him; yet they have received of the Lord this anointing, this begetting. These will not be of the body of Christ, because they failed to progress on account of lack of zeal in carrying out their covenant.

In the type of the high priest the anointing oil ran down over the garments. In the antitype the anointing of our Lord Jesus has flowed down over all the body since Pentecost, giving us this special relationship with the heavenly Father. The anointing which comes upon the Lord's people must sooner or later affect their outward conduct by manifestations of greater meekness, patience, brotherly-kindness, affection and generosity of word and deed. All of this is illustrated in the anointing oil used upon the kings and priests of Israel, which typified the spirit from which we have an anointing, or lubrication.

But this smoothing and softening of character must not be expected to take place suddenly, as was the case with the change in our minds; on the contrary, it will come gradually. Nevertheless, the renewed will is to take control of the earthly body and impart its spirit and disposition to it so far as possible, and should begin the work at once. If the spirit, or disposition, of love to God dwell in one richly, it will soon be manifest to some extent. Let us be constantly on the alert to grow in the spirit of love and obedience, and to let the spirit of Christ dwell in us richly and abound.

CONSECRATION AND BEGETTING

No one can be a member of the new creation before being anointed of the holy Spirit, or begotten of the holy Spirit. The purport of the Scriptures is that a double work is necessary, the one part applying to the flesh, the other to the new creature. That which is sacrificed is not the new creature, and that which is anointed is not the old creature. We repeat: It is the new creature that is anointed, and it is the old creature that is sacrificed.

The anointing and the begetting of the holy Spirit are practically the same thing and quickly follow justification. It is as justified men that we are baptized into death, and it is as members of the new creation that we are constituted members of the ecclesia, or body of Christ. It is the Father's acceptance of us that is the basis of our begetting of the holy Spirit, our anointing.

While the two terms, begetting and anointing, are used to represent what is to us practically the same thing, they are two different figures. The begetting thought is one that pertains to the state of the new life, the state of the new nature. The anointing thought pertains to the office. God is calling out a people to become joint-heirs with Christ in the kingdom. The anointing is the divine recognition of them as kings and priests. So far as we are concerned, the matter is represented by both expressions.

The word Christ signifies anointed. God has declared that he will have an anointed King and High Priest to be his agent in the blessing of the world. He has declared that that great King is, primarily, the Lord Jesus Christ. He also declares that instead of the Lord Jesus being the sum-total of the Anointed One, it is his good pleasure that there shall be members added to him. And the adding of these members has been the completing of this Anointed One.

Our coming into the body is our coming under the anointing. One is a member of the Anointed the instant he is begotten. In thinking of the begetting and the anointing, we are merely viewing the matter from two different angles. We of today were not anointed eighteen hundred years ago, although the anointing came at that time upon the church. The anointed office may be forfeited, without the spirit-begotten life being forfeited, as in the case of the great company.

But the instant we are individually inducted into that body, that instant we come under the anointing. "The anointing you have received of him abideth in you." Our share of it is just as much a personal matter as was the begetting. Let us repeat the statement: Our begetting is individual—our baptism, or anointing, is collective, but the one is as personal as the other.

SAME ANOINTING FOR BOTH JESUS AND THE CHURCH

The anointing that came upon the church at Pentecost and that ran down upon all added Jewish members subsequently, was the same anointing that Jesus received at Jordan, the same anointing that was later poured out upon the Gentiles, as manifested first in the case of Cornelius and his friends, when "the holy Spirit fell upon all them which heard the Word" at the mouth of St. Peter. It is the same anointing that has come down throughout the age upon all the members of the body—all the one anointing.

But while it is the same anointing, or baptism, yet Cornelius had no share in the anointing, or baptism, at Pentecost, nor had the disciples any share in the anointing at Jordan; for it did not become a personal matter to any member until he was individually begotten, and thus inducted into the body. To our understanding the one thought appertains to both of these different features, as illustrating different parts of the process.

At the beginning, Jehovah God foreknew and foreordained that one hundred and forty-four thousand should constitute the Anointed One, of which Jesus is the Head. And he made the arrangement that all those begotten of the spirit should thereby come into that body, and be counted as its members. These have their names written as such in the Lamb's book of life. But he also made the arrangement with them that if any of them failed to keep the terms of their covenant, they would cease to be members of that body class. And this class evidently will in glory consist of the one hundred and forty-four thousand, although many other thousands have been associated with them all through the Gospel age; not all, however, have maintained their standing.

"To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) The grand outcome of the matter, the fixity of the matter, is in the future. All those who come to the Lord, come through consecration, and are for the time being counted in as members of this anointed class. And the anointing will abide with them so long as they continue in this condition of obedience.

DOUBLE RELATIONSHIP TO CHRIST

The expression, begetting of the spirit, then, is used in the Scriptures to describe that personal experience by which God accepts the individual as a new creature, and starts the new nature. This new nature subsequently prospers, develops, and if faithful will be born of the spirit. The terms begetting and

birth are used symbolically to represent the beginning and the completion of the new creature.

The baptism, or anointing, of the spirit, of course, relates to the same holy Spirit, and in some measure to the same experiences as the begetting, but from a different angle. The baptism of the holy spirit is not a thing that comes to us individually, but collectively. The baptism of the holy Spirit came upon the church at Pentecost and was not repeated day by day, nor ever, except in the case of Cornelius, the first Gentile convert, and "his kinsmen and near friends," whom he had called together in his house to hear the words from the lips of the Apostle Peter. At that time a similar baptism to that of Pentecost was granted—"the holy Spirit fell upon all them which heard the Word" (Acts 10:24, 44), indicating that the Gentiles also were to have an opportunity to become members of the Anointed.

The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one spirit into one body. The anointing, or baptism, of the spirit came first to our Lord Jesus, extended down to the church at Pentecost, and has been with the church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through his merit, and who yield ourselves to be dead with him, by baptism into his death, are immersed into membership in his body, thus coming under the anointing.

The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and he accepts us and treats us as such. We are first baptized, or immersed, into death—his death, his baptism. Then the figure changes; and we are raised up out of this baptism into death, as new creatures. Thereafter our flesh is counted as his flesh. So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit.

Very many have not noticed this double relationship to Christ—as new creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: "Saul, Saul, why persecutest thou ME? . . . I am Jesus whom thou persecutest." (Acts 9:4, 5) Thus our Lord declared that the persecution of the church in the flesh was a persecution of himself. What the church suffers is a part of the sufferings of Christ. The sufferings of Christ will not be filled up until the last member of his body shall have finished his course.

THE LORD'S DECISION STILL FUTURE

Our membership in the spiritual body of Christ is also two-fold. First we have a tentative membership at the present time—though we are accepted of God as if it were complete. Thus the moment of the acceptance of our consecration is the moment when we receive the holy Spirit. We are consecrated with Christ unto death—we are risen with him as new creatures, sharers with him in his resurrection. And yet this number, begotten of the holy Spirit and thus associated with Christ in membership in the spiritual body, contains three classes: (1) The little flock, which will be the body of Christ beyond the veil, the "more than conquerors"; (2) the great company, who will fail of being of that highest class, but who will be companions of the bride class (Psalm 45:14); (3) some who will become reprobates and go into the second death.

It is not for us at the present time to pass judgment upon any one. It is not for us to say that this one or that one belongs to the little flock or to the great company. According to the Scriptural instructions, we know that the Lord will not make public his decision of this matter until the end of this age. Then he will make a decision as to those who will receive the higher nature and those who will receive the subordinate nature.

We are all "called in the one hope of our calling" (Eph. 4:4), and it is for each of us to make our calling and election sure. Our trials, our difficulties, our weaknesses, are so different that only the Lord will know or can determine who are worthy. The Apostle declares that he would not even judge himself, let alone others. There is one that judgeth, even Christ.

TWO CLASSES OF FIRST-BORNS

The church of the first-borns, that is to say, all who will attain to perfection of life, everlasting life, as the first-born company, are in comparison with the world a small number. The picture of humanity that our Lord gave in the sermon on the mount represented the world of mankind in general as going down the broad road to destruction. Then he depicted a narrow way leading to life, a way that he himself opened up and made possible. He tells us that of those who find this narrow way only a few, comparatively, will enter it and walk in it.

In another Scripture we are told that all who go on the broad way will ultimately be brought to a knowledge of the truth, and by Messiah's kingdom will be enlightened and blessed with an opportunity for coming into harmony with God; and that in that time there will be a highway for their return to human perfection. Here, then, we find three ways. In the present age, however, there is only one way leading to life.

Examining what the Scriptures say as to who will gain life everlasting as a result of the present life, we find that merely the church of the first-borns get this blessing. The life that will come to the world will be attained gradually during the thousand years, when step by step they will rise up, up, up to perfection. But the life that is offered now must be striven for under adverse conditions. We are to receive it by (1) begetting, and (2) resurrection to perfection. This resurrection we shall receive at the close of this Gospel age.

The Scriptures show us that of the two classes who will attain this great blessing, one class will come off conquerors and get spiritual life, but not the highest. The other class will come off "more than conquerors," and reach resurrection on the highest plane. These will be of the divine nature. In this class we are striving to have a place—to share with Christ in the chief resurrection. Those who lag behind and are careless of their consecration vows will nevertheless be finally put to the test. Matters will so narrow down with them that they will be obliged to determine whether they will prove their loyalty to God or not. Those among them who wilfully sin will go into the second death. Those who strive for everlasting life will be brought to perfection in a great time of trouble, even though they will lose the great prize of joint-heirship with Christ.

GODLINESS ATTRACTS PERSECUTION

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Godliness represents in general the condition of righteousness, opposition to sin, as God is opposed to sin—a condition in harmony with justice, as he is just; generosity and kindness and love, as he is generous and kind and loving. There are kind, generous and noble characters in the world who are not Christians. These may have more or less of opposition from others who are evilly disposed—as darkness always opposes light; yet these noble people exercise moderation in their righteousness—they are not righteous overmuch. They do not go to an extreme in their religion, as it is sometimes expressed. These fine characters might occasionally get some persecution, politically or otherwise; but even the enemies of such would have respect for them.

But the Apostle in our text limits persecution to "those who live godly in Christ Jesus." What is the difference between living godly and living godly in Christ Jesus? We answer that because of their special relationship to Christ Jesus, God's people have a special enlightenment. They see more clearly the principles of God's justice. They have a more exacting rule by which their lives are governed. Others do not see these deeper things of the divine plan and the special arrangement God has made with the church.

Those who are "in Christ Jesus" have an intelligent knowledge that they have entered into a covenant of sacrifice. They realize that they are not to compromise their religion in any way; they are not to compromise with sin, nor with the world. They must uphold the principles of righteousness, even to the detriment of their own earthly interests.

The godly not in Christ Jesus—those who have a measure of godlikeness—may indulge in a great many things that would not be wrong for the world—not sinful, not immoral, not unkind. With the Christian, however, all of his time, talent, influence, money, are consecrated to the one service, according to what he understands to be the Lord's Word and the spirit of that Word. The worldly man who is righteous might feel perfectly free to give of his money for various causes and purposes, that would be reasonable and proper in themselves; while the Christian would ask himself, What is the Lord's will, the Lord's way?

THE CHRISTIAN STEWARD RESTRICTED

The Christian is restricted in his use of money; for he always considers as to how the Lord would have him use it. The Christian uses his money for the preaching of the Gospel and the publishing of it in various ways; while other people might use their money for large benefactions and endowment of colleges. The Christian would reason: There are many opportunities for people to get education along earthly lines, and I believe the Lord would have me as his child to use his money to help people get spiritual education.

Likewise in the use of his time; the natural man might say, We will have a certain evening for attending a good opera. We will not go to any disreputable place, but we will spend a certain amount each season on the opera. Or, we will be patrons of art and music and literature. We must adopt a course that will win the approval of society. That will be the wise thing to do. But the Christian says, My time, my money are consecrated to the Lord. I am his steward, I can use these in a better way. A worldly man may be a patron of art and spend a thousand dollars—or ten thousand dollars—on a single painting, because he wants art to flourish. Or he might buy a fine piece of sculpture to adorn his home, but this is not the course for me. I must consider the Lord's will for me as his servant.

The Christian has limitations which the worldly do not have. But we are glad for all good men and good women, who can be good and noble even though not in Christ Jesus. We are glad to esteem them. There are noble people in the world. There are some godly ones outside the church, godly to a certain degree; and they are likely to come to see something of the truth, if they are really noble characters. The godly of this world will get a blessing in the restitution time. Every godly thing that they have done, every act of generosity, will get its reward. And by cultivating their higher sentiments, they will have fewer steps to retrace.

SPECIALLY GODLY ARE SPECIALLY PERSECUTED

The persecutions which come to the godly in Christ Jesus are special persecutions. We are not to expect much of this from the body of Christ. A man is not expected to use his fist to strike his own eye, nor is it to be expected that one hand will injure the other hand. It may be that the skin on one hand is rough, and will sometimes scratch the other one. But we cannot be members of the same body and persecute each other. Persecution is something that is intended and pursued, or followed up. Persecution is not merely one act or one word—it is a succession of unkind words and acts with a view to punishing some one for adhering to an opinion or course of conduct.

So persecution comes from a certain class called by Jesus the world. But the class that Jesus called the world are those who had a form of godliness, but did not have the power thereof. Christianity has its counterfeits, as has money. So the Apostle speaks of a class who would take the name of the Lord upon them and misuse that name. And there are people in the world today who do not know the difference between the genuine and the counterfeit—between truth and error—and who do not want to know, and who keep out of the way of being told. They somehow know that there would come a certain measure of condemnation to themselves if they recognized the real facts and did not act in accordance with them.

They are not all bad people by any means. There are very many good people among the tares; but there is no real wheat among the tares—no real nutriment. But these tares pose as the church of Christ; the tare systems pose as Christianity. And from this class usually come the persecutions. They try to crowd out the wheat, or to choke it and make it unfruitful. It was so in our Lord's day. Those to whom the Lord referred as persecutors were not the Gentile world of his day, but the worldly ones of the Jews—those who were not fully consecrated to the Lord, but who thought they were.

Nicodemus was a fine character, and Gamaliel was a fine character—and so were a great many who did not become Christ's disciples at all. Evidently many were seeking after righteousness; as, for instance, the young man who came to the Lord and asked him, "Good Master, what shall I do that I may inherit eternal life?" The Lord answered, "Thou knowest the commandments." The young man said, "Master, all these have I observed from my youth up." He was a noble character, and Jesus looking on him loved him, even though he was not a disciple. And Jesus said to him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." But he went away sorrowful. He did not want to become a member in Christ Jesus. He did not want to give everything to the Lord. He was very rich—"had great possessions," and he preferred to hold on to his wealth.—Mark 10:17-22.

There were others who went through many of the forms and ceremonies, and who kept the various admonitions of the law, and its feasts and fasts; but they were not the "Israelites indeed in whom was no guile." And later they became the persecutors of Christ and those who walk in his steps of sacrifice.

PROFESSED CHRISTIANS PERSECUTORS

And so those who live godly in Christ Jesus have their persecutions, not so much from the worldly class as from professing Christians. There is a class in churchianity today that has a great deal of pride and self-satisfaction. They are upholding a large institution. If anything seems to be inimical to that institution, they are wrathful and wish to persecute. Some say respecting those who proclaim present truth and who live saintly lives as followers of Jesus Christ: If we let these people alone and let them teach these things, all that we have been upholding for centuries will crumble. Did not Luther hand down truth to us? Did not Calvin give the church truth? Have we not the teachings of Wesley? No, no; we will not have these "new doctrines"!

But we see that these people are persecuting the truth and its representatives because of misunderstanding. We should have a great deal of sympathy and not feel specially angry with them. This does not mean that we should be glad of persecution—no persecution "for the present seemeth joyous, but grievous." (Heb. 12:11) But if we know that we are suffering for righteousness' sake, then we know the spirit of God rests upon us. It is those who know that they suffer for Christ's sake, and who take it gladly because it is the will of God, that may rejoice, because the persecution is working out in them blessed effects. Let us then

"Be still beneath his tender care,
For he will make the tempest cease;
And bring from out the anguish here,
The afterward of peace."

"THE LORD YOUR GOD DOTH PROVE YOU"

Why does God permit his people to suffer? Why does he not shield those who are his from suffering, just as a loving parent would shield a child? The Scriptures reply that it is because God is working out a great plan that will eventually bring blessings to all who will do righteously; for God wishes to show the evil effects of sin, its deteriorating effects. God's purpose is that after the six days of sin and death are ended, in the seventh day there shall be a blessing for the whole groaning creation. "Jehovah God will wipe away tears from off all faces."—Isa. 25:8.

And there is a particular reason why God should permit persecution to come upon his consecrated ones. "The Lord your God doth prove you," test you. Why? What is he proving? We profess to be his loyal children. We profess to be laying down all that we have. And now "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 8:2; 13:3.

How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.

"How goes the fight with thee?
The lifelong battle with all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings.
Heed not the throng of foes!
To fight 'gainst foes is still the church's lot.
Side thou with God, and thou must win the day;
Woe to the man whom Satan fighteth not!"

THE SOLITARY WAY

Alas! How few may know the grace it takes
To tread the solitary way. Alone!
Ah, yes, alone! No other human heart
Can understand the nameless sorrows there—
The nights in weeping spent, and yet, when dawns
The day, to greet the world with radiant smile,
And scatter sunshine while you whisper low
To your poor heart, "Canst bear a little more?"
Alone! Poor heart, and dost thou question, Why?
Dost think it strange that thou must walk this way?
Ah, no! Thou dost but follow in his steps
Who went before, and of the people there
Was none with him! Alone? Yet not alone—
Hath not thy blessed Lord and Master said,
"My presence shall go with thee"? Ah, my soul,
No longer, then, a solitary way!

December 24, 1913. G. W. SEIBERT.

"WHERE YOUR TREASURE IS"

MARCH 1.—Luke 12:13-34.

"Where your treasure is, there will your heart be also."—V. 34.

Jesus was surrounded by a multitude of Jews, one of whom, recognizing him as influential, requested that he admonish his brother to give him a share of the family inheritance. Jesus declined, saying that he was not a judge or a divider. It would be well if the followers of Jesus would follow their Master in this, as well as in other matters. Too many are disposed to be busybodies in other men's matters, and overlook the fact that their commission of the Lord is to preach the Gospel.

Society has provided certain rules, laws and regulations—"the powers that be are ordained of God." Whatever these laws will not accord us we should let drop. We should be content with such things as we have and such things as divine providence insures us. As Jesus had another work to do, so have his followers. That other work is the preparation for the glorious Messianic kingdom. The riches which it promises us so far transcend all earthly riches as to make them appear, as St. Paul declared, loss and dross, not worthy to be compared with the blessed things our Lord promises.

Jesus backed up his refusal to intervene with a caution against covetousness. This implies that the estate properly belonged to the brother, and that the one who addressed Jesus desired more than his legal rights. He was coveting that which legally belonged to another. Jesus would have him, and us all, see that the abundance of earthly possessions, wealth, is not the sum of life. A man may be miserable while rolling in wealth, or he may be happy in comparative poverty. The basis of happiness is measured by the soul's relationship to God and hope in him.

The Jews were a typical people—natural Israel, in comparison to spiritual Israel of this Gospel age. God's promise to natural Israel was that if they would keep the law, they would inherit the promise made to Abraham, and be used by God as his kingdom to bless the world. Their difficulty was that, being sinners like the remainder of men, they were unable to keep the divine requirements, hence were not qualified to be used of God as his kingdom for scattering his blessings to the nations. Nevertheless, the hope of the kingdom was the thing ever uppermost in their minds, sought for by all of them.

Jesus came into the world to give himself a "ransom for all" (1 Timothy 2:6), and to begin the work of calling and drawing "Israelites indeed," to constitute his associates in the Messianic kingdom. He could, and did, keep the law perfectly, and additionally, laid down his life sacrificially for Adam and his race. This sacrifice permitted him to make good for the unintentional short-comings of all "Israelites indeed," in whom was no hypocrisy. While they could not keep the law and thus obtain the kingdom, they could by accepting Christ have the righteousness of the law imputed to them, and thus be acceptable with God. Hence Jesus' preaching was wholly along the lines of the kingdom to the people who had for centuries been striving to approve themselves to God as worthy to constitute that kingdom. The first opportunity for membership in the kingdom class was granted to the Jewish people; and only in proportion as they rejected the favor did it pass beyond them to the Gentiles. As St. Paul said to some, "It was necessary that the Gospel should first be preached to you; but seeing ye reject the grace of God, . . . lo, we turn to the Gentiles." (Acts 13:46) In view of these facts, we see that the teachings of Jesus were not addressed to the world, but to people who claimed to have separated themselves from the world, and to be seeking or desiring to attain a joint-heirship in the Messianic kingdom.

Indeed, the entire teaching of the New Testament is to such persons. These alone have the hearing ear; and we are instructed that "He that hath an ear, let him hear." Again, we are instructed that the Gospel of the kingdom is to be preached to the meek, the humble, the broken-hearted; for only these are in any sense of the word prepared to receive the message. All others are blind and deaf to the Gospel of the kingdom. All who do not now hear or see will have their eyes and ears opened by and by, during Messiah's reign, because he tasted death for every man. But such will fail entirely as respects the glorious high calling of this Gospel age—the kingdom.

"SOUL, TAKE THINE EASE"

Our Lord gave a parable illustrating the comparative foolishness of all earthly ambitions. This does not mean that earthly ambitions are the worst things; but rather that they are poor in comparison to the one great possibility, the kingdom. It is a pearl of great value, to obtain which all other pearls—all other valuables, all other ambitions, and all other hopes—are to be set aside, and counted as dross.

The parable tells of a rich farmer who, instead of using his riches in doing good, was miserly—taking pleasure in accumulations. He built greater barns and storehouses, and consoled himself with the thought that he had plenty and more than enough, and could thenceforth take his ease. The parable points out that ere long he died. We query, What advantage did the man really have through his accumulation of great wealth, which he failed to use? He left it for others to quarrel over, and possibly to be more or less injured by. He was a foolish rich man. Instead of leaving his wealth thus, he should have enjoyed himself in spending it wisely for the good of others and to the glory of God. Thus he would have been rich toward God. But on the other hand, he was an illustration of those who are not rich toward God; for he laid up his treasure for self.

Many read into this parable things that it does not contain. They infer that the rich man went to eternal torment, but nothing in the Lord's words so intimates. The expression, "this night shall thy soul be required of thee," signifies this night you lose your life—you die in poverty. Earthly riches will be of no account to you in the future if you have not laid up spiritual riches in the heart, in the mind and in good works, which would make you rich in the future.

That rich man, instead of being benefited by the riches which he accumulated, will in the future life be disadvantaged. He might have used his riches sacrificially, or he might have consecrated his entire life to God through Christ and then faithfully laid down time, talent, opportunities, wealth. Thus he would in the same proportion have been laying up treasures in heaven, so that in the resurrection he would have been received of the Lord as a faithful follower, to share his glory, honor and immortality—to be a member of his kingdom class, whose commission it will be for a thousand years to scatter the divine blessings secured by the death of Jesus to all of Adam's race.

That rich man, having missed his opportunities, will nevertheless come forth during Christ's Millennial kingdom; for we read that all that are in their graves shall hear his voice and come forth. But instead of coming forth approved, to a share in the first resurrection, he will come forth disapproved of God, and his resurrection opportunities will be those described as the resurrection of judgment. (John 5:29, R.V.) He will come forth to shame and contempt, which will continue until he shall, under the judgments of that time, learn his lesson and form a better character; or, refusing to do so, he will be cut off in the second death.

SEEK FIRST THE KINGDOM

We are not to understand the good Teacher to mean that we are to look amongst the kingdoms of earth hoping to find one of them his kingdom. On the contrary, he informs us that his kingdom is future. "My kingdom is not of this world"—this order of things. (John 18:36) For his kingdom, God's kingdom, we pray, "Thy kingdom come." We hope, we wait, we prepare, for that kingdom. We are to seek it in the sense of seeking to do those things which will make us "meet for the inheritance of the saints in light." We are to lay up treasures in heaven. We are to use our pounds and our talents so wisely that at the second coming of the Savior, when he calls first for his servants and reckons with them, we may not only be amongst his servants, but hear his "Well done, good and faithful servant, enter thou into the joys of thy Lord"—the kingdom joys—"Have thou dominion over two cities" or "five cities."

There is one definite procedure for those who would be heirs of the kingdom. (1) They must recognize themselves as sinners, unworthy of divine notice. (2) They must recognize Jesus as "the Lamb of God, which taketh away the sin of the world." (3) They should realize that while his sacrifice is the basis for the ultimate cleansing of the world, the reconciliation of all the willing and obedient to God, nevertheless that work has not yet begun. That work is to be accomplished by him during the thousand years of his kingdom reign. (4) They are to hear the Lord's message declaring that he is now seeking the members of the kingdom class, and that the way to membership is a narrow way. "Whosoever will be my disciple, let him deny himself, and take up his cross and follow me, and where I am there shall my disciple be." They are to realize that the testing of this class is through much tribulation; that God is calling for not only saints, but those whose saintship will endure fiery trials, testings, in respect to their love for God and for the brethren, and in respect to their loyalty, even unto death.

From the time of making their full consecration to be the Lord's servants, faithful unto death in the service of righteousness, they will regard that heavenly kingdom as the great

treasure beyond all comparison of value. They will seek it daily, hourly. Their hearts will be there—with the treasure. It will be the theme of their thoughts by day and of their meditations by night. Earthly occupations will still be necessary to them, in order to provide things needful and honest; but no earthly prize will have any value in comparison to the heavenly prize, in their estimation. Such will be the successful heirs of the kingdom which God hath promised to those that love him more than they love houses or lands, parents or children or self.

1913—REPORTS FROM FOREIGN MISSIONS—1913

BRITISH BRANCH REPORT

Dear Brother Russell:—

Enclosed is a summarized report of the work of the British Branch for the year ending October 31, 1913. We are very glad to be able to report continued increase in almost every branch of the work—in the output of SCRIPTURE STUDIES and in the volunteer matter, but specially in the distribution of literature to advertise public meetings in connection with Class Extension and other special work. The total output of STUDIES from London is 138,717 volumes, the local (British) sales being 111,630 volumes, an increase for the year of 27,418 volumes. The volunteer matter has been well distributed during the whole of the year, and the demand still continues.

Altogether during the year we have dispatched 11,627,000 copies of the BIBLE STUDENTS' MONTHLY and EVERYBODY'S PAPER, a circulation approaching a million copies per month. This shows an increase over last year's figures of 4,250,000 copies. The colporteurs have on the whole done better, and all have done very well. With improved methods of canvassing better results are gained; indeed, some of the latest additions to the colporteur force are doing best of all. Two young brothers recently sold in one of the towns in the north of Scotland 330 books in one week. Certainly the work is easier in some places than in others, and Scotland has always been easier than England; but the growing interest aroused by the sermons, by the special meetings and the general unrest of our times has created a demand which makes the work of colporteuring less difficult. Even the opposition lends a hand to some extent; it helps to advertise the work.

Book-loaning has made considerable increase during the year; good work is reported both from the larger and the smaller centres. The visits of the pilgrim brethren are still greatly appreciated by the classes, and opportunity for public witness is usually taken advantage of. Class Extension work has greatly extended during the past year and the results are very encouraging indeed.

In this small country, so thickly populated comparatively, it has been found advantageous to link the classes within prescribed areas, for the furtherance of the harvest work. Results so far are satisfactory and prospects good. Considerable encouragement has attended evangelical work in certain centres where the population is particularly dense. Nearly three hundred meetings have been held, and quite a few study classes have been formed. In the scattered parts of Wales the truth has been witnessed to, sometimes in the open air, in accordance with the custom of the country. There is no difficulty in securing a good audience amongst the Welsh people, but it seems that there are but few of the "wheat" class amongst them.

The loyalty of the brethren has been demonstrated, and their strength greatly taxed by the distribution of no less than 6,000,000 tracts to advertise public meetings during the year. The difference of late in the attitude of the masses in this country towards the truth was clearly shown at the successful meetings held lately by yourself and Brother Rutherford. Naturally our enemies feel disturbed and, being impotent, wreak their spleen upon the Lord's messengers, especially yourself. However, no weapon formed against us has been allowed to prosper, and we are encouraged by the many evidences of the appreciation of the message. We are looking forward to a strenuous campaign until the work given into our hands is finished, when we hope to share with our Lord, yourself, and all the saints in the privileged work of healing the nations. With much love in the Lord,

We are your servants in him, BRITISH BRANCH.

SUMMARY OF OUTPUT OF SCRIPTURE STUDIES—YEAR ENDING OCTOBER 31, 1913:

	1913	1912	Increase
STUDIES, all kinds	138,717	106,097	32,620
(To Australia, out of above	27,087	21,885)	
Total British local sales	111,630	84,212	27,418
Total increase			32,620
Local increase			27,418

OUTPUT BIBLE STUDENTS' MONTHLY AND OTHER TRACTS:

B. S. M.	5,661,020	Tracts	297,000
E. P.	5,618,900	Hz	50,295
11,627,215, or tract pages			185,365,600
Books (Manual, Manna, Poems, etc.)			3,248
Booklets (h, s, t, p, etc.)			19,817
Letters—out			18,601
Letters—in			19,508

SWEDISH BRANCH REPORT

Dear Brother Russell:—

It is once more my highly appreciated privilege to send you the usual Annual Report of this branch of the wonderful harvest work, and I hope that you, as the Great Chief Reaper's special representative, will be pleased with the results it shows—the results of our humble efforts to uphold the banner of our Redeemer and King—the results of our efforts to proclaim that joyful message, now "meat in due season" for the "household of faith," and to "lay down our lives for the brethren," even as he laid down his life for us. Our constant prayer has been, and continually is, that we, by the Lord's grace, may be enabled to please him in all our doings, so that at the end of our race-course (which we now believe to be very near), we may hear his blessed "Well done."

Although we most heartily wish (in order to prove our love to the Lord and our appreciation of the truth given us) that we were in a position to report ten times as much work accomplished, and that all of that work had been much more perfectly executed, yet we cannot but give praise to God for the rich blessings granted us in so many ways.

Since present truth (as a result of your faithfulness and zeal) reached our shores, between fifteen and twenty years ago, the true spiritual Israelites in this country have not experienced a more interesting and successful year than the one just closed. This is surely due in great measure to the fact that the Lord's people here have been appreciating more than ever the "fat things" spread upon his table by receiving the Swedish WATCH TOWER twice every month, the two encouraging and helpful sermons published in different Swedish newspapers every week, and the regular Swedish PEOPLE'S PULPIT, to say nothing of the six volumes of the STUDIES, the different pamphlets, etc. Notwithstanding the fact that during this year we have experienced some severe testings and trials in the work, in that some of our co-laborers seem to have grown faint and weary, it has in many respects considerably exceeded other years, as the appended figures show.

The spiritual condition of the Swedish brethren in general, as far as we are able to judge, is better than ever. The development of the fruits of the spirit amongst the brethren everywhere in this land is very gratifying. We have had the pleasure of seeing the harvest message accepted with great joy by many humble and truth-hungry souls, some of whom are already engaged in the various branches of the work.

Forty dear brethren and sisters are giving either all or part of their time to the colporteur work, and the prospects are encouraging for an increase in numbers.

The number of books sold is about equal to that of the preceding year. The free distribution of volunteer matter has also been comparatively good. Of the nearly 700,000 "Eko fran talarstolen" (PEOPLE'S PULPIT) the largest part have been used in connection with the advertising of public meetings held in practically all parts of the country.

The list of subscribers to the Swedish WATCH TOWER has grown from 1,881 to 2,174, who have paid kronor 5,244 (one kronor equals about 27c) in subscriptions against kronor 2,995 the foregoing year. Yearly subscriptions to the Swedish newspapers which publish your sermons have been received through this office to the number of 1,919, and half-yearly subscriptions to the number of over 1,500.

The regular pilgrim service, in which five Swedish brethren have taken part during the year, has been extended greatly. The friends appreciate these visits very much, and write us frequently to this effect. Besides this, more than 100 extra public meetings were held all over the land, many in places where we had never held meetings before.

About 3,500 copies of STUDIES IN THE SCRIPTURES were sold at these meetings, which had a total attendance of nearly 50,000 very attentive listeners. We also had two good general conventions (the first in Orebro and the second in Stockholm), and a large number of well-attended and spiritually profitable local conventions in different parts of Sweden.

The voluntary donations to the Tract Fund have increased by several thousand kronor. Seeing that all of the many donors

have little of earthly possessions, this sum (kronor 32,887) represents a great deal of self-denial and sacrifice for the truth's sake. As the different branches of the work have grown from year to year, the office-work has increased correspondingly. Twelve noble brethren and sisters in Christ have given very faithful and unselfish service in the office during the year (and several of these for many years). I am often tempted to feel proud of their record.

The prospects for the new year are brighter than ever in different lines, and we are firmly resolved to use every opportunity as faithfully and wisely as possible, realizing that the great storm of trouble is near at hand. Louder and louder peals the thunder, and darker grow the clouds.

As the harvesters in the fields of the land often find it necessary to withdraw, as the clouds become threatening and the winds blow, so the reapers in the Lord's harvest field may by and by be compelled to cease active service. But as every tiller of the soil knows that just before a storm is an excellent time to sow certain kinds of seed, so those engaged in the service of the truth are determined, by the Lord's grace, to use every opportunity to sow the precious grains of truth during the remaining months, realizing that the crop of the future will be of enormous proportions.

Please find enclosed herewith a list containing thirty-one new names of those who have taken the Vow. We daily remember you, our beloved Pastor and brother, and "all saints," in our petitions to the heavenly throne, and are glad to know that you continue to remember us.

With much Christian love from the Bible House family of Orebro, and, indeed, from all the Swedish brethren, I am

Your co-laborer in the Harvest, AUG. LUNDBORG.

SUMMARY OF THE WORK.

Copies of STUDIES IN THE SCRIPTURES circulated at cost	25,357
Vol. I., Magazine edition, sold at cost	15,104
Total	40,461
Various other books and booklets—MANNA, TABERNACLE SHADOWS, etc.	18465
Total	58,926
Eko från talarstolen (PEOPLE'S PULPIT), issued free	696,895
Other free tracts and copies of the Swedish WATCH TOWER	86,704
Total	783,599
Amounting in tract pages to	14,591,320
Number of subscribers to the Swedish WATCH TOWER	2,174
Number of sermons in newspapers	312,500
Bibles sold	124
Number of meetings held under the auspices of the Society	1,576
Number of miles traveled in preaching tours	102,903
Letters and cards sent out	6,470
Letters and cards received	5,485
Total shipments by mail and by railroad	59,637

EXPENDITURES.

Pilgrims, Conventions and other meetings	kr. 20,965.37	= $5,666.32
Translations, printing, binding, paper, etc.	kr. 30,283.78	= 8,184.81
Freight and postage	kr. 3,712.56	= 1,003.39
Special services	kr. 6,094.86	= 1,647.26
Office expenses, rent, light, heat, etc.	kr. 6,839.69	= 1,848.56
Total	kr. 67,896.26	= $18,350.34

RECEIPTS.

Voluntary donations to the Tract Fund, 1,928	kr. 32,887.01	= $8,888.38
Swedish TOWER subscriptions	kr. 5,244.92	= 1,417.54
Receipts from publications	kr. 28,383.43	= 7,671.20
Total	kr. 66,515.36	= $17,977.12
Deficit received from Brooklyn	kr. 1,380.90	= 373.22
	kr. 67,896.26	= $18,350.34

DANISH BRANCH REPORT

Dear Brother Russell:—

I have the pleasure to submit to you a report of some of the work done in connection with our efforts to spread the harvest message in Denmark. Ours is a small country, the laborers are not many, and the prejudice is great, yet the testimony has somewhat influenced quite a number, and a few honest souls, more awake to the signs of the times than the majority, have been reached, and are being garnered. We believe that the friends are growing in grace and knowledge, and we find that the public is now more willing to attend the public meetings.

Public lectures have been delivered in 45 different places—in some of these places several lectures, in a few regular lectures every month. The cards sent in, and the books sold at the meetings, show that some, at least, became somewhat interested through the lectures. Some of the work in connection with the public lectures has been done by brethren sent out by the Copenhagen class. Class meetings have been held by brethren doing pilgrim work in all the places where the friends meet to study present truth. Now we have several brethren with good qualifications for pilgrim work, and we hope to accomplish more during the remainder of the time before the night comes.

More free literature has been distributed than formerly. We count it a great privilege to know the precious message, and to be able to do our little part in proclaiming it.

Your brother and fellow-servant in Christ,

CARL LUTTICHAU.—Copenhagen.

SUMMARY OF THE WORK.

Output of STUDIES IN THE SCRIPTURES	3,122
Output of various booklets	3,343
Total	6,465
Tracts free	365,000
Letters and cards received	1,250
Letters, cards and parcels sent out	2,148
Copies of the Danish WATCH TOWER sent out monthly	909

AUSTRALASIAN BRANCH REPORT

Dear Brother Russell:—

It is with great thankfulness to the Lord of the harvest that we present herewith the annual report of harvest work done in these lands. The report is far beyond what we had dared to hope for. If you will compare the figures with those of last year, you will see that they speak of a great increase of zeal and willingness to sacrifice both self and substance in the interest of bringing others to the same joy and peace and consolation which have come to our hearts. The friends have cooperated splendidly in the work and those who could not engage in much activity have helped some, and thus made it easier for others to do so.

There are about twenty-one colporteurs in the field, and others are doing a little as they are able. All the ground has been gone over. Indeed, it seems to be getting near the time when the "man with the ink-horn" can report, "It is done." Yet the volumes have gone out this year as never before in Australia, notwithstanding the virulent opposition. It has seemed that just as soon as a spark of interest was aroused, the great adversary had his messengers here ready to oppose and slander. Nevertheless, the number of interested ones keeps increasing. We have about 980 WATCH TOWER subscribers and, comparing the population of Australia and New Zealand with that of America, it is possible that the proportion of subscribers is not much, if any, below that of the United States.

For the first time in the history of this Branch we have gone through the year without increasing our indebtedness to Brooklyn, and we are sure that in the amount contributed to the Tract Fund, etc., there is represented much noble sacrifice and methodical planning.

The friends in the various states have again undertaken to write wrappers for the posting of the PEOPLE'S PULPIT to each house in the country, and in N.S.W., W.A., S.A., Queensland and Tasmania they have also undertaken to pay the postage. This might have been added to the Tract Fund contribution if we had particulars.

We believe that the classes are growing in numbers as well as in interest and grace. We are realizing more and more that the day of our deliverance is not far distant, and this inspires us the more earnestly to seek to be ready for the great consummation of our hopes.

No doubt a visit here by you would do us all a great deal of good. We hope it may be the Lord's will for you to come.

We are glad that Brother Hollister is on his way, and will arrive in time to spend Christmas with us. Our Christmas convention promises to outdo anything that we have previously held. These conventions have been a source of great encouragement, and have given an impetus to the work.

There has been a steady flow of inquiries from the output of the PEOPLE'S PULPIT, and we now have about 1,300 names on the subscription list, many of whom take a number of copies each month for distribution. We believe that one copy of the social number has been delivered, either by mail or by hand, to every house in Australia and New Zealand. While the expense is great the result is splendid.

We are looking forward with hope to the opportunities of the new year. We know not what may be in store for us, but we are resolved to endeavor to trace the Lord's will, and to trust in his grace for help in every time of need. It seems that the coming year is bound to be full of testings, and one feels how much he needs to guard his heart in all humble loyalty and faithfulness if he is to come off an overcomer and share in the prize of the high calling of God in Christ Jesus.

We are yours in the service of Christ,

Australasian Branch W. T. B. & T. Soc'y.
R. B. NICHOLSON, Sec'y.

SOUTH AFRICAN BRANCH REPORT

My Dear Brother Russell:—

Once again it is my privilege to submit the annual report re the progress of the harvest work in Africa. While there has not been an increase in the number of volumes put out from this office, still I am convinced that the influence of the truth in South Africa is greater than it was twelve months ago.

Since that time we have added eight newspapers to the list of those publishing the sermons in this sub-continent. The sermons are now in circulation in eleven papers and in four different languages. We frequently hear from readers who, having received blessing through the sermons, are anxious to inquire further into the truth.

During the year the work among the natives has advanced considerably. A class of about fifty Zulus has been gathered out by Brother Tshange. This work is receiving our special attention and, with the aid of the recent issue of the Zulu tract, "Where Are the Dead?" we hope to see the class grow still further.

The work among the white population continues to enjoy the Lord's blessing. Class meetings are now held at Durban, Johannesburg, Pretoria, Balfour and Pt. Elizabeth.

There is one brother colporteuring in the Cape Province and he is meeting with fair success. A dear brother from Durban is, at my suggestion, spending his holiday with the brethren at Johannesburg, to help build them up in the knowledge of the truth. His services are much appreciated by the brethren there.

During the year I have made two pilgrim tours, one in the Transvaal and Orange Free State, and one in the Eastern Province of Cape Colony. Reports of both of these are already in your hands.

We are duly impressed by the thought that we have entered what may be the last year of the harvest work, and earnestly desire grace and strength to embrace every opportunity for service ere the night close down. The financial and statistical report for 1913 is enclosed. Asking for a continued remembrance in your prayers, I am, with much love to yourself and to all the dear brethren,

Your brother and co-laborer, WM. W. JOHNSTON.

1913 SUMMARY FOR SOUTH AFRICA.

Bibles sold at cost	45
STUDIES IN THE SCRIPTURES	1,264
DAILY HEAVENLY MANNA	204
Other Bible-help booklets	1,053
Free papers	47,632
Letters dispatched	1,197
Meetings held	325

THE FAITHFUL ARE WATCHFUL

MARCH 8.—Luke 12:35-48.

"Blessed are those servants, whom the Lord when he cometh shall find watching."—V. 37.

Today's lesson continues the Master's exhortations to his faithful ones—that they prepare themselves for his "Well done!" and the participation with him in his kingdom. He had said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." (V. 32) The Lord purposely left his followers without definite information respecting the time for the establishment of his kingdom. He had illustrated the interim of time between his going and returning in the parable of the talents. He as the Master had left his servants in charge of his goods while he went to a far country, even heaven itself, to be invested with the kingdom authority; and at an appropriate time he would return to receive his servants, and according to their faithfulness would make them sharers with him in his kingdom, and then would begin his rule over his subjects, for their blessing and uplift out of sin and death conditions—for their deliverance from the reign of Sin and Death.

REGARDING THE LORD'S SECOND PRESENCE

Today's lesson opens with a parable. If in a great house, the master were about to be married and to bring home his bride, the servants would on that particular night be especially active, wakeful, attentive, that they might receive their lord with proper attention. They would not know exactly the time of their master's coming; but they would be continually on the alert that they might hear his knock and open instantly. So Jesus declared all of his followers should be on the alert for his second coming. It was not that he would bring his bride with him, rather he comes that he may receive his bride here. Indeed, the faithful servants are then to be made the bride, according to the other picture.

The thought is that Jesus' followers should take their ideals of alertness from the extremest experience of earthly service. Jesus intimated that his followers might be looking for him sooner than he would come, saying that if he shall come in the second watch or in the third watch or whenever, blessed are those servants if he finds them watching for him, alert, ready to receive him. He declared that he will grant such servants a special honor. He will gird himself, make himself their servant, and cause them to sit down to a sumptuous feast which he will provide.

This Bible students understand to signify that at the parousia of Jesus, his second presence, he will first of all make himself known to his faithful followers, while the world in general will be ignorant of the fact that he has come. His manifestation to the world will come later; as we read, "He shall be revealed in flaming fire"—judgments. When he shall appear [to the world], we [the church] shall appear with him in glory.—Colossians 3:4.

It is our Lord's parousia that is described in today's lesson—His earliest manifestations of his second advent. The world will see him not, and know not of his presence, and his church will know of his presence only by his "knock"—by the intimations given in the Scriptures—the fulfilment of prophecy. It will then be for the watchful ones to recognize this fulfilment, and by faith to open their hearts and minds promptly to acknowledge the Master's presence and all that presence implies of the nearness of his kingdom and of the proving of all who will be found faithful, worthy to share in that kingdom as members of his bride.

For such as receive him he will make a feast. Out of the divine Word he will bring things new and old, for their refreshment and comfort. The Bible will become to them a new book; they will feast upon the riches of God's grace, and the dark things will become clear, the hidden mysteries shall be revealed. The Master himself will be the servant, the revealer, the setter-forth of these viands of truth. Many Bible students believe that we are now living in this very time; and that each faithful, watchful follower of Jesus will be granted a hearing of the knock and the privilege of participating in this feast, which many tell us they are now enjoying.

"But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken into." The great Teacher here intimates that Satan, the prince of this world, is the master of the present order of things on earth; and that at his second coming he will bind this strong man, or master of the present order, and overturn present institutions and establish instead the long-promised reign of righteousness. It will be this thorough transition from the reign of Sin and Death to the reign of Righteousness and Life, which will cause the great time of trouble mentioned everywhere throughout the Bible as marking the closing of this Gospel age—"a time of trouble such as never was since there was a nation."—Daniel 12:1; Mark 13:8; Matthew 24:21.

Here and elsewhere Jesus speaks of his second coming as thief-like. The thought is that he will be present for a time, unobserved by the world, known only to the bride class, the salt of the earth, whom he will remove—changing them from earthly nature to heavenly. Verse 40 confirms this thought, and instructs all the Lord's faithful that they should be ready for his presence, to render up at any hour their accounts and experience the change.

"TO GIVE THEM THEIR PORTION"

St. Peter was perplexed. Was this parable especially for the apostles, that they should watch, etc., or was it for all the people? he inquired. But the Lord did not answer him directly. He merely assured St. Peter that at the appropriate time the Lord would appoint a steward over his household, to give them their portion of food in due season. This is not very different from what has been the Lord's usual method of dealing with his family. While a measure of the spirit is given to each for his profit; and while the holy Spirit thus given is to guide the recipient into a knowledge of the things of God, nevertheless the Lord has been pleased to use special instrumentalities at various times.

For instance, St. Peter apparently for a time was a leader amongst the apostles, in opening the Pentecostal door, and later in opening the door to the Gentiles—preaching to Cornelius, the first Gentile convert. Later on the Lord seems to have specially chosen St. Paul to be his particular messenger to the Gentiles; as we read, "He is a chosen vessel unto me, to bear my name unto the Gentiles." (Acts 9:15) Similarly Enoch, Abraham, Moses, the Prophets, and others during this Gospel age, have seemed to be especially used of the Lord to draw the attention of his people to his Word. In the case of the apostles, there was of course a plenary or special inspiration, which does not appertain to others of this age since.

While the Lord has thus appointed special servants in handing to his household meat in due season at various times, it was required of each one who would partake that he should prove, test, determine whether or not the teaching was of God. He was to prove all things by the written Word of God, which the Apostle Paul declared is sufficient that the man of God may be thoroughly furnished. Any servant not found faithful, it is intimated, would be supplanted by another.

The servant at the end of the age, at the time of the Master's coming, if found faithful, would be especially blessed, and be given a general charge respecting the spiritual food to the Lord's family, the "meat in due season." But if he should prove unfaithful and fail to recognize the Master's presence, and manifest an unkind spirit toward the household, ministering to his own earthly wants rather than to the spiritual needs of the family of God, he would be removed in that day—cut asunder, separated, allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons, etc., of his Lord. The assumption is that the displacement of the one servant would mean the recognition of another to supply the household of faith.

On the basis of this parable the Lord explained a general principle of his dealings; viz., that any servant, knowing his Master's will and not doing in harmony therewith, would receive stripes, punishments, tribulations, of some sort in proportion to the degree of his knowledge and opportunity. On the other hand, any servant, even if he did things worthy of stripes, yet did them ignorantly, would receive proportionately fewer stripes. In a word, the general principle is that "to whom much is given, of him much is required."

OUR GOLDEN TEXT

The heart of this lesson is found in Verse 37, which refers to all of the Lord's servants who will be living at the time of his second coming—who in the earliest stages of his second coming, in the time of his parousia, his presence, will be faithfully watching, on the alert to serve every interest of the Lord's cause, seeking his will, doing his will, searching the Scriptures, obeying the Scriptures, to the best of their ability. These will be informed to a certain degree respecting the time in which they will be living, as the Apostle points out, saying: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all children of the light, children of the day." "For the day of the Lord shall so come as a thief in the night, in the which they [the world] will say, Peace and safety; and they [the world] shall not escape [the tribulations of that day]." "But ye, brethren, are not in darkness, that that day shall overtake you as a thief." "Ye are all children of the light, children of the day." (1 Thessalonians 5:1-8) "Let us therefore walk, not in darkness, but in the light."

The secrecy observed respecting the time and the manner of the second coming of Jesus will prove to be a strong test. All of the Lord's consecrated ones who are overcharged with the cares of this life—business, pleasure, etc.—will be slow to hear the knock; and even when they hear, they will be too much engrossed to give heed.

However, there will be a great blessing on those servants whom the Lord at that time shall find watching—not watching the sky, as though they would see Jesus, when he is now a spirit being, invisible to humanity, but watching the Bible testimonies, watching the trend of the times, watching their own hearts, watching also the interests of the church of God, seeking to build one another up in the most holy faith, laying aside every weight and every besetting sin. Let all of us who claim to be virgins—pure ones—who claim to be the Lord's servants as well as his brethren—let us be found of him in peace, seeking first the kingdom of God and the righteousness which it inculcates; let us be found alert, watching for opportunities of usefulness in the proclamation of the kingdom message, and in helping the bride to make herself ready.—Revelation 21:9; 19:7.

SOME INTERESTING LETTERS

HEARD HIM LECTURE SEVENTY TIMES

Dear Brother Russell:—

Just a little anniversary note: Twelve years ago today, in Marten's Hall, St. Louis, I met and heard you for the first time—having since listened to you seventy times.

You discoursed that day on "The resurrection of the good unto life, and the resurrection of the evil unto damnation." One of my eyes was opened by the unreasonableness of a twenty-four hour Judgment Day, as exposed by you—a sort of a burlesque on my Methodist training. The other eye was opened by the reasonableness of the Scriptural thousand-year Day of Judgment, which you explained.

I had been reading THE WATCH TOWER about five months, and had "gathered in" a little of its message, as indicated by the notations on their margins; but I think the impression made on me that day fixed upon me, somehow, a determination to know God—to study his revealed Word. What it would lead to, of course, I could not comprehend. But I thank our dear heavenly Father for his merciful and patient leading. I thank him for the great responsibilities which are now mine! I am happy to be in the truth and to know the spirit of the Lord; and my earnest prayer is for wisdom to properly manifest in my daily life the fruits and graces of that spirit.

I wish to express to you my gratitude for your helpfulness all along the way. I love you for it. I pray daily for the all-sufficient grace to you-ward—for the heavenly Father to sustain and cheer you, and to make you the happiest of men. Your confidence in, and loyalty to, Almighty God has borne much fruit for others as well as for yourself, and will certainly meet with a great reward—shortly.

Somehow—I don't know how—I thought I could see a climax to culminate in the Seventh Volume, and from the first I have prayed that God might prepare my heart for that Seventh Volume. This harvest message as a whole has included so much. I feel confident that this great anticipation for the consummation of the divine plan of the ages, in narrowing down the rays of prophecy and present truth to the focal-point, "It is done," has carried me over many bridges where rail ties and pillars had been removed.

I am praising God, the Father of our Lord Jesus Christ, and our Father, for an appreciation of, and a participation in the precious blood! With tenderest love to my Pastor, I remain,

Your fellow-servant in Christ, C. E. STEWART.

EXPERIENCE OF TWO COLPORTEURS

Dear Brother Russell:—

Having heard of an experience of two colporteur sisters, I thought that I would acquaint you with the same; for a word from you in THE WATCH TOWER would prevent a recurrence in other places.

These two sisters, both of them full of zeal, had gone to canvass a town assigned to them. There is a small class in the town; so they first sought to get acquainted with its members.

The town had been canvassed before, and bitter opposition had been aroused by the preachers and others. Instead of encouraging the sisters, the class commenced to tell them that it would be no use to canvass there—"Why, you will not sell any books here," etc.

This discouraged them for a time; but realizing that they were in the Lord's work, and looking to him for strength, they determined to go forth and colporteur in his name and strength.

The result was that in ten weeks they took orders for 1,550 volumes and delivered the most of them, as well as assisting with a series of four meetings. If these sisters had followed the advice of the class, this splendid opportunity for witnessing would have been lost.

May the Lord continue to bless and keep you in all your ways and his presence be with you to the end!

THE WATCH TOWER is getting better and better as we near the end; and how precious are its lessons to all! As we visit each place we hear many expressions of appreciation from the friends. I close with Christian love.

Your loving brother in Christ, THOS. P. YATES.

SWORD OF TRUTH FLASHING RIGHT AND LEFT

Dear Brother Russell:—

Wherever I go, among college men or others, I find present truth permeating remarkably, able financial and business men even conceding that an unparalleled panic is coming. Great numbers advance some of present truth that must have come from the STUDIES IN THE SCRIPTURES, and do not know where it came from. This demonstrates to my mind that these fundamental truths which are to unify all the human race are making rapid advance beyond those of the ideas of federation that are now operating to some extent among the denominations. Ashamed of the spectacle of a house divided against itself, as nominal Christendom is, they are striving for an impossible unity, which at best can be but nominal.

The triumph of truth is now beginning to show a glorious reality; thanks be to our heavenly Father and our Lord Jesus, and to you, the faithful under-shepherd, and to all of the co-workers for the kingdom of heaven!

Standing on the "sea of glass" we are lost in wonder as we see clearly this mighty conflict—the sword of truth flashing right and left, forcing out the adversary from his refuge of lies. The words of a poet, "Lean far out into silence and listen for the thunder of the voice of God," have now a literal application for those who have the hearing ear. Marvelous!

Surely Satan is being bound! Longing for that day when truth shall triumph, the whole groaning creation have cried in hope,

"Truth crushed to earth shall rise again;
The eternal years of God are hers."

O glorious day! At last it has come—literally in sight!

Your brother trying to help in the harvest work,
NEWTON T. HARTSHORN,—N. H.

THINKS "WATCH TOWER" TIMED TO MINUTE

Dear Brother Russell:—

A deep sense of appreciation to the Lord for the results of your labors in his name, particularly for the many blessings I am receiving from the reading of back TOWERS, and especially from the one just finished (June 1, 1900), urges me to express my thanks to you and to the Lord. I never received so much in such a short space as in this WATCH TOWER. It seemed as if almost every paragraph was written specially for me and timed right to the minute. I notice in so many of the letters written by the dear friends that questions which perplexed them were so often answered in the next TOWER, without suggestion. I have the same experience, both with the current TOWERS and the old ones; in fact, some of my experiences and the reading following them have startled me by their remarkable evidence of the Lord's leading and providence.

Some of the letters are so inspiring, and it is so interesting to watch the Truth grow! I read a little faster than a year's WATCH TOWERS a month, so while I have lost many blessings in experiences, yet the Lord makes up to me in this way.

I have recently seen a little souvenir with your picture and some quotations, with comment. It touched me deeply, and I hope to get some when I place my next order.

My wife (Sister H.) continues to make beautiful progress along the narrow way, and is truly a great help and inspiration to me. In harmony with comment on the MANNA text for Sept. 1, we are very thankful to God for the leading he provides for us. It is our prayer that you may be kept faithful and strong till all the divine pleasure may be fully accomplished in you. May we all meet soon in the general assembly of the church of the first-borns!

Your brother in hope. W. E. HULLINGER.

PILGRIM BROTHER HAYDEN SAMSON—DECEASED

Many of our readers knew and dearly loved Brother Hayden Samson, who has served the Lord and the Brethren under the auspices of the Watch Tower Bible and Tract Society for the past fourteen years. For several years past he has been in feeble health—yet persevered to lay down his life in the service of the Lord, the truth and the brethren. Returning home he experienced a severe attack of indigestion January Twenty-Fourth. He got relief, however, and went to bed as usual. The next morning, Sunday, his body was found in bed apparently asleep. He had passed beyond "in a moment, in the twinkling of an eye," with evidently no struggle, no pain. We rejoice with the dear Brother, believing that he has gone before to the heavenly condition—where so many of us are hoping ere long to join the Savior and him and all the members of the body of Christ.

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JOB'S EXPERIENCES TYPICAL OF HUMAN HISTORY

"All these things happened unto them for ensamples [margin, types], and they are written for our admonition upon whom the ends of the ages are come."—1 Corinthians 10:11.

The Book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen. . . . There is nothing written, in the Bible nor out of it, of equal literary merit," said Thomas Carlyle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings. (The account of Satan's conversation with God concerning Job should be considered as allegorical—after the style of *Pilgrim's Progress.*) Then his patient endurance is set forth. Next follow the poetic colloquies between Job and his three friends, then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating to Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable; and that Job himself is merely an imaginary character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's Covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham. His home was evidently in Arabia, and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety, who knew and reverenced God and appreciated justice; as a man of great generosity, who considered the widow and the orphan; and as a merchant prince of great wealth, who by his numerous servants and three thousand camels, carried on an extended and very prosperous traffic.

Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him. Yet still he trusted in God, saying, "Though he slay me, yet will I trust in him!" His wife urged that it had been without divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But, conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord. He cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath him in knowledge

and power. He declares that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes that he had never been born. (Chapters 9, 10 and 16.) Feeling his own insufficiency to state his case before the great Jehovah, he desires a "daysman [a mediator] betwixt" God and himself. —Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then, with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind.

THE PROBLEM OF THE AGES

The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people; namely, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the deep things which could be revealed only by the spirit of God, and only to those begotten of that spirit, as St. Paul explains. (1 Corinthians 2:9-14) And the holy Spirit was not thus given, as a guide and teacher, until after Christ had redeemed us and ascended up on high, there to present his sacrifice as the price of our return to divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the mysteries of the kingdom of heaven," to understand "the deep things of God." (Matthew 13:11; 1 Corinthians 2:10) These see that the reign of evil, the reign of Sin and Death, under Satan, the prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and, second, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity.

Thus while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result, or fruit, of disobedience, sin, yet he does make use of the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which his children know only by faith in his Word of revelation. For instance, how little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the divine plan when insulting, mocking and crucifying the Lamb of God!

And so it is with the many afflictions of God's people—especially those of the little flock, the bride of Christ. Trials are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great plan. Thus, regardless of the wilfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a "far more exceeding and eternal weight of glory." This they do by preparing the called ones to be heirs of glory, by cultivating patience, experience, brotherly sympathy and love—which is God-likeness. Such, and such only can rejoice in tribulation and realize that all things—bad as well as good; unfavorable, as well as favorable—will be overruled in God's providence for their ultimate benefit.

JOB'S HOPE OF A RESURRECTION

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all of experience realize—that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be perfect, free from sin, clean, in the full sense of the word.

In verses 5, 6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in his hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace—even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favorable conditions, may spring up into another tree. But when man dies there is no root left, no spark of life remains. He giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race—a resurrection—see verses 12, 13. Man lies down in death and loses all power to arouse himself—nor can he be resuscitated from the sleep of death by any one, until God's due time. This will be the resurrection morning, the Millennial day, when the present symbolic heavens shall have passed away, and the new heavens or new spiritual ruling power—Christ's kingdom—shall have come into control of the world. In this Job fully agrees with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no more have dominion, but when a King shall reign in righteousness and princes shall execute judgment, the more he wishes he might die and be at rest. He exclaims (verse 13), "Oh, that thou wouldst hide me in the grave [*sheol*]; that thou wouldst keep me secret [hidden] until thy wrath be past; that thou wouldst appoint me a set time and remember me!" Job had faith in a resurrection, else he would never have uttered this prayer for death—for hiding in the grave. But he preferred death, and desired to sleep (verse 12) until the morning, for one reason only—that he might have no further experience with sin and with God's wrath—evil.

A short period in the end of the Gospel age is specially called "the day of wrath and revelation of the righteous judgment of God," because it will be "a time of trouble such as was not since there was a nation." Yet the entire period from the time Adam fell is called a time of divine wrath, and properly so; for in all this long period "the wrath of God is revealed against all unrighteousness," in a variety of ways. While Love is a controlling principle in the divine government, it can operate only in harmony with Justice and Wisdom. It was both just and wise to let man feel the real weight of condemnation to death incurred by wilful transgression, in order that when Love should in due time provide a ransom and a resurrection, the culprit might the more gladly avail himself of the provided favors of restitution and everlasting life. Thus death and all the evils permitted to come upon the culprit race are manifestations of God's wrath, which will be yet further shown in the great time of trouble. This will be followed by full and clear manifestations of God's love and favor in Christ and the glorified church during the Millennial age.—Romans 1:18.

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively: "Thou shalt call, and I will answer thee [and awake out of the sleep of Adamic death—compare John 5:28, 29]; Thou wilt have a desire to the work of thine hands"—for his people are his workmanship, created in Christ Jesus.—Ephesians 2:10.

ELIHU'S HOPE OF A REDEEMER

When Job had refuted the arguments of his three friends, Elihu (whose name signifies God himself) spoke from a different standpoint, reproving the three friends as well as Job. Elihu shows Job that he had been reasoning in part from a wrong premise—that he must not expect to fully comprehend all the ways of One so far above him, but must trust in God's justice and in his wisdom. And in Chapter 33:23, 24 he shows the one thing necessary to man's recovery from the power of death, and his restoration to divine favor, saying, "If there be with him a messenger as defender, one of a thousand [i. e., a rare one] to declare his own righteousness for man, then will God be gracious unto him [man] and say, Release him from going down to the grave; I have found a ransom."

This is indeed the case with man. God's wisdom and justice cannot be impugned. The sentence of death is justly upon all men through father Adam. (Romans 5:12) But God has provided us a Redeemer, Christ Jesus our Lord; and he, in harmony with the Father's plan, became a man, and then gave himself a ransom-price for all by paying the death-penalty that was upon Adam. And as soon as the bride, otherwise called his body and the temple, is complete, this great Mediator will stand forward to declare his righteousness as for, or applicable to, every one who will accept it.

Then will follow restitution, as pictured in verses 25 and 26. Physically, those for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place. They shall find acceptance and communion with God in joy and peace; and he will restore them to the original perfection, lost through sin in Eden. But an acknowledgment that God is just, and that the restitution was unmerited will be required. This is indicated by verses 27, 28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requitted me. He has redeemed my soul from going into the pit and my life that it may be brought to the light."

Elihu's words were as wise as any of those spoken by Job's comforters—probably wiser; but they were merely human wisdom, so far as we can discern. In Chapter 34:29 he asks the

question, "When he [Jehovah] giveth quietness, who then can make trouble?" Evidently the young man sought to draw a line in the criticism of Job, agreeing with neither Job nor his friends, but endeavoring to be moderate in his position. He defended the Almighty, claiming that if God had not so ordered, Job's adversities could not have come upon him.

To Elihu it seemed clear that God had a hand in Job's experiences. Satan could not have sent all these calamities unless God had permitted it. Neither man nor angel of whatever rank could thwart the divine will. God, not Job, had the authority to decide what should be done. God alone had the right to order all of life's affairs. Incidentally Elihu showed that Job was more righteous than were his friends; and that while he was imperfect, like all, yet he was not being punished on this account.

A DIFFICULT LESSON FOR MANY

The Christian may very well draw a lesson from Elihu's question. Although the words are not inspired, yet they are very wise. We can recognize the truth they contain—that when God purposes to give peace, quietness, the whole universe will be in obedience to his laws, and none can make trouble.

If we have difficulties, if we have persecutions, if we have troubles of any kind we should look to God. We should say: This thing could not happen to me unless the Lord permitted it. We have come under special divine care. God has promised that all things shall work together for good to us who are his children. The lesson of trust is one of those difficult lessons for us to learn and apply—to realize that all of life's experiences are under divine supervision and that nothing can happen to us but what is for our highest good. This is not now true of the world, but merely of God's family. By and by God will make all things work out blessings for the world.

It is in respect to these who are his children that all things now work for good. When we are in difficulty, we are to look up in confidence and trust to the Lord. Our heavenly Father wishes us to exercise faith in him. St. Peter tells us that we are "kept by the power of God, through faith unto salvation." Therefore we greatly rejoice, even "though now for a season we are in heaviness through manifold trials" and temptations. "The trial of your faith is much more precious than that of gold that perisheth."—1 Peter 1:5-7.

FALSE PEACE OF MANY

There is another way by which some may have quietness. Many in the world enjoy a measure of peace, or rest from worry. Yet they are unaware of the great truths which we enjoy, and are in blindness, ignorance, superstition, error, through Satan's delusions. They have a feeling of security and ease, through the blinding influence of error and falsehood. Those of the world who come into relationship with God, are therefore sometimes awakened from false security. Then they gain the true peace and rest of heart. The Lord says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No true rest can be gained otherwise.

The Lord's people have a peace and rest of mind through the knowledge of the Lord's plan, the knowledge of his justice, mercy and love, and a blessed realization that he is our God. All these things give us peace and quiet and rest of mind. While the world are troubled more or less, God's children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will make up for all the troubles of the present time, for all his children have suffered. We shall then look back on these trials and consider them but light afflictions, only for a moment.—2 Corinthians 4:17.

TESTS OF LOYALTY AND DEVOTION

When the Lord permits great clouds of trouble to come upon us, we should first look to see if we can discern any wrong-doing in ourselves which might properly bring chastisement. We should have joy in the Lord. But perhaps we have not been living close enough to the Lord. Yet these clouds of affliction do not necessarily mean that we have not been living close to him, as we have seen in the case of Job.

We remember likewise in the experiences of our Lord Jesus in the Garden of Gethsemane the night before his crucifixion, how he said to his disciples, Peter, James and John, "My soul is exceeding sorrowful, even unto death." We remember that God did not give him quietness, but allowed trouble like a great flood to sweep over his soul. He was troubled to know surely whether he had been entirely loyal, faithful and obedient, as was necessary to maintain the Father's favor. We are told by the Apostle Paul that our Lord Jesus "offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death—and was heard."—Hebrews 5:7.

We find that the Father sent his angel to minister unto his dear Son, in his deep distress. As soon as the angel had given our Lord the assurance of the Father that he was well pleasing in his life and conduct, he became perfectly calm. And the assurance sustained him in all the trying experiences which followed—the trial before the Sanhedrin, before Pilate, the treatment of the soldiers, the journey on the way to Calvary, and in the midst of the trying process of execution which followed.

Only at the last, when the Father, because Jesus must take the sinner's place, withdrew his presence from him in his dying moment did our Lord manifest disturbance of mind. Then he cried out in agony of soul, "My God, my God, why hast thou forsaken me?" It was necessary for our Lord to experience the entire cutting off from God and from all relationship to God, in order to pay the full penalty for Adam's sin. This experience was at the very last moment. The heavenly Father permitted this, for it was necessary to our Lord that he should realize the meaning of the sinner's separation from God.

We do not consider it necessary that in every case our Lord's true and faithful followers should have a similar experience. We are not, as was our Redeemer, the ransom, the Sin-bearer for the world; but it would not be surprising if some may have similar experiences to those of our Lord. Some of the saints have died, exclaiming: "I am sweeping through the gates of the New Jerusalem!" while others have had dying experiences more like those of our Lord, and have cried out, "My God, my God, why hast thou forsaken me?"

We can be content to leave our experiences entirely in the hands of him who loves us, and can have an inward peace and calm and a rest of soul, knowing that no outward storm will be permitted but such as the Father sees will bring forth in us the peaceable fruits of righteousness, if we are properly exercised thereby.

RESTITUTION FOR MANKIND PICTURED

In the concluding chapters of the Book of Job, Jehovah addresses his afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God. But when they obey God and go to Job and offer up for themselves a burnt offering according to the Lord's commandment, and Job prays for them as God further instructed, they are restored to divine favor. At once Job's prosperity returns—his friends and influence are restored; his wealth was exactly doubled, for he had twice as many flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were "no women found so fair as the daughters of Job."

This ending of Job's career with a general restitution is incomprehensible to those who have never seen that the plan of God in Christ provides for a "time of restitution" of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant. (Acts 3:19-21) But those who do see this plan of God can readily see, too, that Job's experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the divine likeness and favor, with all things subject to him. (Psalm 8:4-8) Because of Adam's sin Satan obtained an influence in human affairs which has resulted in degradation, sickness and death. God, however, has never really forsaken his creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

ENDURING HARDNESS AS GOOD SOLDIERS

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."—2 Tim. 2:3.

There are many illustrations used in the Bible, and all of them very forceful. The one which represents the Christian as a soldier, has a great deal of meaning. We are not to suppose that the angels in heaven are soldiers, nor that that term would be applicable to them. There is no war going on in heaven, but there is a war going on here on earth.

Six thousand years ago our first parents became entrapped, and the whole race was sold under Sin—became the servants of Sin and Satan. More and more this influence has prevailed —not that all willingly surrender to Satan, but that he puts darkness for light and light for darkness, and thus deceives mankind and leads them captive at his will.

All who desire to be in harmony with God would be out of harmony with Satan and sin. And they might at times have resisted these, and have tried to do God's will. But there was no organized undertaking for the overthrow of sin until Jesus came. His mission was to overcome Satan, overcome sin, and to bring everything into full harmony with God's arrangement.

Earth, this province of God's great empire, being in a rebellious state, needed to be conquered and restored, and Jesus undertook the work, with divine backing.

The first step was laying down his own life as a ransom-price for the sin of the whole world, and thus making good for the original transgression. But before taking his power and exercising it in the overthrow of Satan and sin, Jesus, according to the Father's will, began the selection of a church class, variously styled members of his body, his bride, his companions and brethren in the kingdom, his royal priesthood, under himself as the great royal High Priest. All those who have heard the message, and whose hearts have been responsive, who have recognized the wrong conditions here prevailing, and who have felt sympathy for the race that is here sold as slaves of Sin and Death—all these have been invited to become members of this select class.

TERMS OF WARFARE STATED AT BEGINNING

These were informed at the very beginning that it would be necessary for them to fight a good fight. They were invited to enlist in the army to battle against Satan, and instructed that they should have full confidence that ultimately faith would have its victory. They were also told that they must suffer, laying down their lives as their Head and Forerunner laid down his life—not living for the world, but contrariwise, accepting his arrangement and living altogether for the purpose of carrying out their consecration with him.

The final honor to which God has invited them is to a share in his great kingdom, with his Son. This implies a change of nature to all who have become soldiers of the cross, followers of the Lamb; for "flesh and blood cannot inherit the kingdom of God." These are called to forego the rights and privileges of the present time, and by their lives to leave their mark, for a testimony to the world, for the benefit of mankind, and especially for the glory of God and for the calling out of others who might desire similarly to walk in the narrow way.

The warfare that these are called upon to wage is a warfare against sin and the powers of darkness. (Eph. 6:11) They are pledged to the Lord for right, for truth, for goodness. They are thus to fight the good fight. These soldiers will find, too, that some of their greatest difficulties are right in their own person. They have tendencies toward sin, because of being members of the human family, children of wrath, of sin, even as others. Their relationship to the Lord is as new creatures.

SELF OUR SPECIAL FOE

The new creature is obliged to fight against and to control the flesh. This is a great battle which each fights for himself. Each soldier may more or less assist and set an example to the other soldiers, but the chief battle is with himself. It is a hand-to-hand conflict. Although he is expected at all times to be on the alert against the wiles of Satan and the world, yet his special fight is with the enemies in his own flesh. St. Paul himself had taken the shield of faith—wherewith to quench the fiery darts of the wicked—and the helmet of salvation, and the sword of the spirit, which is the Word of God Timothy was a young soldier, and the Apostle was encouraging him with advice. He had already come into the Lord's company, under the Lord's standard.

THE QUALITIES OF A GOOD SOLDIER

St. Paul intimates that any one of us may be a good soldier, or contrariwise, a bad soldier, a poor soldier. We can imagine some soldiers who would be very disregardful of orders, not prompt to obey the command of the Leader. We can see that a good soldier is (1) one who is very much in sympathy with the Captain of his salvation. He is an intelligent soldier, and sees that he has on the proper armor, that he wears it properly and that he gets the very best possible use out of this armor. He sees that in his walk he has a soldierly bearing, as a proper representative of the King, and of the great kingdom so near at hand.

(2) He is not ashamed of his flag, nor of the garment of Christ's righteousness. He is to lift up the standard of righteousness everywhere. He enlists in this warfare, knowing that it means his death—the death of the flesh, of the human nature. He is to be a good soldier—not merely outwardly loyal, merely wearing the uniform, but having the full spirit of the cause. This means that whatever experiences come to him he is to receive these thankfully, and be glad to have the privilege of enduring something for his Captain and in the interests of the kingdom to which he has sworn allegiance.

The thought which the Apostle is impressing is that all good soldiers should endure hardness—hard, distressing conditions, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their battles are waged in the face of great opposition.

So the soldier of Christ is to endure whatever experiences may come to him, under the guidance of his Captain, not only willingly, but gladly, rejoicing that he has been permitted to enter this army of the Lord, knowing that these experiences are working out for him "a far more exceeding and eternal weight of glory." These various hard experiences of the Christian are designed to work out for his good, that he may "lay hold on eternal life," and gain a share in the kingdom with his Redeemer.

CARELESS LIVING A FORM OF PROFANITY

"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7.

This command was not given to the Gentiles; for the Lord had no dealings with the world. It was given to the Jewish people, who had come into relationship with God through the Law Covenant. We have every reason to believe that many of the Jews tried very hard outwardly to keep the Ten Commandments, the keeping of which meant life, the failure to keep which meant death. All of their endeavors failed, and they continued to die.—Romans 7:10.

Notwithstanding the endeavor of many to observe this command of our text, St. Paul declared respecting them that the name of God was blasphemed through them amongst the Gentiles. (Romans 2:24) We cannot suppose that the grosser meaning of blasphemy was the Apostle's thought. Blasphemy was a terrible thing among the Jews. Even a parent who heard his own child blaspheme was instructed to stone that child to death for so doing. We suppose the Apostle meant that the kind of living practised among the Jews really blasphemed God's name before the world. They were professedly God's people. And if under divine instruction, divine care, and divine recognition, they did the things dishonoring to God, they were blaspheming his name.

While the Ten Commandments were not given to the church, yet every feature of the Ten Commandments is a command; for by the character of our consecration we are bound to seek to know God's will, even beyond the mere letter of his Word. Hence, while the church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. Therefore the Apostle says that "the righteousness of the law [the true meaning of the law] is fulfilled in us, who walk not after the flesh, but after the spirit."—Romans 8:4.

It is not supposable that any real child of God, any consecrated follower of Christ, could have a desire to take the name of the Father in vain. Hence the apparent meaning of this command is not applicable to us; for since we have become his children, and have received his spirit, it would be the farthest thing from us to wish to profane his name. But as the Jews profane the name of the Lord by careless living amongst the Gentiles, so there is a great danger of Christians profaning his name by careless living. And this is indicated in the Scriptures as being a danger.

Our Lord speaks of some who, at his second coming, will say, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works, and in thy name cast out devils?" And he will say, "I do not recognize you." They have been deceiving themselves. (Matthew 7:21-23) They did not come in by the door of the sheep-fold, and have never been recognized by the Lord as his sheep. Amongst them there will perhaps be a great many who have done philanthropic and reform work.

But the thousand years of Christ's reign will be the time when God will institute the real reform work, through Christ's kingdom. Now the Lord is working in the hearts of his people, through his promises, seeking the particular class who are moved and exercised by these promises. Thus he is finding a little flock, a peculiar people, to be joint-heirs with Christ in his kingdom.

LET US TAKE NOT HIS NAME IN VAIN

From this standpoint, all of God's people should be very much on guard that they do not take the name of the Lord in vain when they profess to be his people, his children—when they profess to be the followers of Jesus and call themselves Christians. It would be far better if many professed Christians did not take the name of Christian at all. The only ones who may properly take Christ's name are those who really become his disciples. The only condition under which any may become his disciple is to take up his cross and follow him—give up his life, surrender his will.

Although this commandment was not given to spiritual

Israel, we can readily see how the spirit of it applies to us. We have taken the name of Christ as our name. We profess to be members of the body of Christ. And the holy name of the Head belongs to all the members of his body. The honored name of the Bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriate it is that we should see to it that we have not taken that blessed name in vain; that we appreciate the honor, the dignity, the responsibility, of our position as his representatives and ambassadors in the world! Let us, therefore, walk circumspectly, taking earnest heed that we bring no dishonor to that hallowed name; but on the contrary, that we honor it in our every thought and word and deed.

"What manner of persons ought ye to be in all holy conversation [behavior] and godliness." "As he which hath called you is holy, so be ye holy in all manner of conversation [behavior]; because it is written, Be ye holy; for I am holy." —2 Peter 3:11; 1 Peter 1:15, 16.

LAWFUL ON THE SABBATH

MARCH 15.—Luke 13:10-17; 14:1-6.

"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

Much confusion prevails amongst Christian people respecting the Sabbath day. One fruitful source of this confusion is that few realize that God's arrangements with the followers of Jesus are totally different from those which he made with natural Israel under the Law Covenant. Everything under that covenant was a type and contained a valuable lesson for Christians, but to mistake the type for the antitype is to confuse our minds and to miss the beauty and force of the antitype.

There was no Sabbath day before the Jewish law, except in the sense that the word Sabbath signifies rest, and that we are informed that God rested on the seventh great day, or epoch, of the creative week. Enoch, who walked with God; Abraham, the friend of God, and others pleasing to the Lord, knew nothing about the Sabbath, even as they knew nothing about the Atonement Day and its sacrifices, or other matters appertaining to Israel's Law Covenant.

The Apostle Paul explains that the Israelites were a house of servants, under Moses; but that the church is a house of sons, under Christ. (Hebrews 3:1-6) God's method of dealing with the house of servants would very properly be different from his method of dealing with the house of sons. Commands are given to the servants without explanation why or wherefore. But the Apostle explains that God deals with us as with sons. To the true Christian the heavenly Father makes known his plans, his purposes, his arrangements, in order that his sons, who have his spirit, may sympathetically enter into those plans, by obedience to the extent of self-sacrifice, not because of command, but because of joy to do the Father's will.

Jesus and the apostles were Jews, and were under obligation to the Law Covenant up to the time that Jesus by his death became the "end of the law for righteousness to every one that believeth." Since that time the followers of Jesus are in no sense of the word bound by the Jewish law. They are interested in the Ten Commandments, because those commandments in an outward way indicate the will of God; and all the sons of God are anxious to know the Father's will, that they may voluntarily do it. But God does not address the house of sons, "Thou shalt not kill; thou shalt not steal"; for so surely as they have been begotten of the holy Spirit at all, they will not wish to kill, nor wish to steal.

In dealing with the house of sons God, through the Head of the house, has set up a new law, which is all-comprehensive and means much more than the law of Moses was previously understood to signify. It is the law of love. As the Apostle declares, "Love is the fulfilling of the law." The law is comprehended in the one word love—love supreme for God, and love for our fellow men. Finally, Jesus declared, "A new command I give unto you, That ye love one another as I have loved you." This he said to us who are laying down our lives one for the other.

SEVENTH DAY—FIRST DAY

Early in the Gospel dispensation the followers of Jesus began to meet on the first day of the week. Apparently the custom had its start in the fact that Jesus rose from the dead on that day, and appeared several times on that day to his followers; and on the following first day of the week he appeared again. It became a custom amongst the disciples to have their fellowship on that day, not that it was commanded of the Lord, but because of their desire to remember the Master and to have fellowship with each other. Quite probably they kept the Sabbath day and the first day as well, for a time. They evidently had difficulty in realizing how completely they had passed from the domination of Moses and his law to be under the headship of Jesus and his guidance—"the liberty wherewith Christ makes free" indeed.

Although Christians have now abandoned the observance of the seventh day in favor of the first day of the week, many erroneously think that God authorized the change. But not so; the Christian is not under law, but under grace. It was from privilege that the early disciples met together on the first day, and not by instruction of God. So it should be still, and so it is yet with some. True Christians cannot have too much opportunity for fellowship together for the study of the heavenly Father's Word, and for offering him the worship and homage of their hearts.

True Christians undoubtedly are glad that there is a special day of the week set apart, in which they can more particularly give themselves to prayer, worship, praise and Bible study, and good works—even though the enforcement of such a Sunday be by human law and through a misconception. Glad would many of the Lord's people be if their earthly affairs were so arranged as to permit of two Sundays in each week, or more. But in order to enjoy Sunday properly, the Lord's consecrated people should be freed from the misconceptions which so generally prevail.

THE SABBATH OF REST

Israel's law provided two Sabbaths. One, every seventh year, found its multiple and fulfilment in the fiftieth year, the year of Jubilee and of full release. The other was every seventh day, and found its fulfilment through its multiple, in the fiftieth day—the day of Pentecost—the day which foreshadowed the rest into which the people of God may enter even now.

The Apostle refers to both of these in Hebrews 4:1-11. The Sabbath day has its fulfilment in the rest and peace of heart enjoyed by the antitypical Israelites. It is a perpetual Sabbath with them. They enter into rest. They have reached that place where they have the peace of God ruling in their hearts. They rest from their own works—from all hope that they could commend themselves to God by works of any kind, Sabbath keeping or otherwise. They enter into rest because they see that God has provided in Jesus the help necessary for all, that they are "complete in him." This rest or peace no man taketh from them. It is theirs so long as they abide by faith in Christ, in God.

But, as the Apostle points out, "there remaineth a rest for the people of God"—a future rest. The church will enter into that rest when they experience their resurrection change, when they are made like the Savior and enter into the joys of their Lord. That will be the complete rest. So far as the world is concerned, the great Messiah's reign of a thousand years will be the Sabbath of the world in general, in which they will have the privilege of attaining perfection in every sense of the word and thus will enter into rest by coming into harmony with God.

Jesus did many of his miracles on the Sabbath days, partly no doubt to emphasize the fact that the great Sabbath, the thousand-year day, the seventh thousand-year day of earth's history, will be the time of his kingdom, in which all mankind will be privileged to be healed from sin and sickness, sorrow and pain, and to be brought to the full perfection of human nature, to all that was lost in Adam and redeemed at Calvary.

TO DO GOOD ON THE SABBATH

Since Jesus according to the flesh was a Jew, and therefore bound by all the commandments of the Jewish law, it follows that he could do nothing contrary to that law. He could not set it aside, nor was it proper that he should explain to the Jews the real meaning of the Sabbath. All that would come later, under the holy Spirit's instruction, after Pentecost, after the begetting of the spirit; for "the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." But Jesus could, and did, correct certain of the misapprehensions of the law which had crept in through the teachings of their rabbis, the Doctors of the Law, and the Pharisees.

These for show exaggerated the letter of the law in some respects, while they entirely ignored its spirit. Thus when the disciples of Jesus, passing through a wheat field, rubbed some of the grains in their hands to hull them before eating, the Pharisees complained that they were breaking the Sabbath—they were threshing and winnowing. Jesus showed that this was not the purport of the law. It was not made to hinder any good or necessary work, but to benefit the people. According to the Doctors of the Law, to search for a biting flea

would be sin on the Sabbath day, because it would be "hunting." Thus in various ways they made the reasonable law of God to appear unreasonable to the people; and while thus particular in trifles, they ignored the weightier matters of the law, which appertained to justice, love and mercy.

In the lesson before us we have two instances of healing on the Sabbath. A woman had an infirmity which had bowed her down for eighteen years. Jesus released her from her bondage on a Sabbath day. He laid his hands upon her and said, "Thou art loosed from thine infirmity"; and she was made straight and glorified God. But the ruler of the synagogue was indignant and said unto the people, There are six days in which you can come and be healed, and not on the Sabbath day.

This was intended as a special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the law. But Jesus replied: "Ye hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to water? and ought not this woman, whom Satan hath bound, lo, these eighteen years, be loosed from this bondage on the Sabbath day?" And his adversaries were put to shame.

The other case was that of a man troubled with dropsy. Jesus, knowing their attitude of mind, discussed the subject in advance on this occasion, asking the Doctors of the Law and the Pharisees, "Is it lawful to heal on the Sabbath day or not?" They made no answer. Then he took the sick man and healed him, and inquired of the critics, "Which of you having an ass or an ox fall into a pit would not straightway draw him out on a Sabbath day?" But they could not answer.

A proper understanding of the Sabbath, the rest which God has provided for his people, is a great blessing. "We who believe do enter into rest"—an abiding rest, a perpetual Sabbath. And all such are glad to have special opportunities, as these may present themselves, for gathering together in the name of the Lord, for worship, praise, study and fellowship. Without regard to which day, the Apostle suggests to us, Let us forsake not the assembling of ourselves together as the manner of some is; and so much the more, as we see the day drawing on—the glorious day of Messiah's kingdom approaching, and the shadows of night and darkness, of ignorance and superstition passing away.—Heb. 10:25.

PARABLES OF THE KINGDOM

MARCH 22.—Luke 13:18-30.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21.

Few apparently have noticed that nearly all of Jesus' teachings related to the kingdom of God. This was because the kingdom of God is the great divine remedy promised for the release of mankind from the curse, and the blessing of the willing and obedient with an uplift out of sin and death conditions, a return to harmony with God and the everlasting life which he is pleased to give to all who love him. All that took place in the world prior to the coming of Jesus was merely preparatory. Life and immortality had not even been brought to light before the first advent. Thus we read, "Christ hath brought life and immortality to light through the Gospel." There were hints, suggestions and promises of coming blessings; but the method of procedure, etc., was not brought to light.

The typical sacrifices of Israel taught a great lesson; viz., that better sacrifices must be offered before the blessings could be received. The typical kingdom of Israel taught that Messiah would be a great King, and rule with great power. But when the last of the kings of David's line, Zedekiah, was dethroned, the Lord through the Prophet declared, "I will overturn, overturn, overturn it: until he come whose right it is; and I will give it unto him."—Ezekiel 21:25-27.

The work of Jesus at his first advent, his sacrificial death as an atonement for man's sin, was necessary as the foundation or preliminary to the setting up of God's kingdom for man's deliverance from the power of sin and death. But, although the Redeemer died eighteen centuries ago, the kingdom is not yet set up. We are still praying, "Thy kingdom come." Nevertheless, when enlightened by the words of our Lord and the apostles, we see that the divine program has not stopped. An elect church is being sought, which is to be the bride of Christ and his joint-heir in his kingdom, and not until this great work shall have been accomplished can the kingdom come. After the full number of his elect church shall have been perfected in the first resurrection, they shall reign with him, as he promised—"a royal priesthood"; "kings and priests unto God."

There should be no doubt that these features of the plan of God constitute quite sufficient reasons why the Savior should preach and teach so much respecting the kingdom. The different parables illustrative of the kingdom treat it from different standpoints, just as we might take different photographs of persons or of a building, or of the same person or thing at different ages or stages of development or from different angles. So some of the parables of the kingdom tell about the persecutions which would come upon those who would be the heirs of the kingdom. Others tell that there would be a great outward appearance of prosperity, while the true kingdom class would be still a little flock.

One parable at least tells about the future work of the kingdom, after the Church is completed and sits with Christ in his throne. This is the parable of the Sheep and the Goats, which has its fulfilment positively dated by the expression, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them the one from the other, as a shepherd divideth his sheep from the goats."—Matthew 25:31, 32.

This dividing of the world, the Gentiles, will progress for a thousand years, and eventually will make a most complete separation, identifying the sheep of the Lord's favor and introducing them to the blessings intended for them, and destroying the goat class as being really servants of sin and of Satan. These will go away into everlasting punishment, symbolized by fire. The punishment will be everlasting, even though they will be unconscious; for "the wages of sin is death," not torment. Therefore the everlasting punishment will be an everlasting death, from which there will be no redemption, no future recovery.

A GRAIN OF MUSTARD SEED

Two illustrations of the kingdom occur in this lesson. In the one the Lord likens the kingdom to a grain of mustard seed, which from a small beginning would become quite a large bush, and the birds of the air would lodge in its branches. This evidently was intended as a picture of the outward appearance of the church—very prosperous, so prosperous as to invite the birds. Elsewhere Jesus declared that the birds represented the wicked one and his agents, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matthew 13:4, 19) In Revelation also the great Teacher speaks of the church as becoming Babylon, confusion, and as being "a cage of every unclean and hateful bird." (Revelation 18:2) The picture fits.

Again the Master illustrated the experiences of his church as an embryotic kingdom. His second parable tells of a woman who hid some leaven in three measures of meal until the whole batch was leavened. This, Bible students are coming to understand, signifies a corrupting of the divine message—the spiritual food which God had prepared for the church. A woman in symbolic language represents a church system; and the Master tells us that such a church system will mix leaven, or ferment, in the food of the family of God until the whole mass will be corrupted. For be it noted that leaven in the Bible is always used as a symbol of corruption, of sin. This parable shows that the faith once delivered to the saints would be lost, vitiated, mixed with error, until it would no longer be nourishing to the family. St. Paul pictures the same matter, saying that in the latter days "some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."—1 Timothy 4:1.

These false doctrines are what are troubling the people of God today. Our hearts are better than our heads; for the hearts of the consecrated are in tune with the Infinite One, while the creeds of the dark ages are quite out of tune. The blessings that are lately coming to Bible students are largely the result of breaking loose from the creeds formulated in the dark ages, and getting back to the teachings of Jesus, the apostles and the prophets—the only inspired authorities. Their words alone constitute the proper food whereby we are to be nourished. The Word of God is sufficient, that the man of God may be thoroughly furnished.—2 Timothy 3:16, 17.

Some dear Christian people, looking at matters evidently from a wrong angle, are still deceived into thinking that it is possible for the church, as the kingdom of God in an embryotic condition, to do the work which God assigns to that church in her future glorified, perfected condition. Such shut their eyes to the fact that the number of heathen in proportion to the

number of Christians doubles every century. Such try to count up Christians by the hundreds of millions, entirely ignoring the fact that Jesus has declared that the Gospel church, the elect, who are walking in his steps, will be altogether but a little flock.—Luke 12:32.

THE CALLED SAVED

The blessing of the heathen is not merely for those now living, but for all who have ever lived. Messiah's kingdom will triumph gloriously in the Lord's due time. The knowledge of the glory of God will fill the whole earth (Isaiah 11:9), until none shall need to say to his neighbor or to his brother, Know thou the Lord; for all shall know him. (Jeremiah 31:33, 34) It is in order that all may come to a knowledge of the truth that God has promised that "there shall be a resurrection of the dead, both of the just and of the unjust"; that "all that are in their graves shall hear the voice of the Son of Man and shall come forth." A faithful few will come forth to glory, honor, immortality and a share in the kingdom; and the unreconciled many will come forth later, that the love of God may be testified to them, and that they may have the opportunity of the rewards and chastisements of the kingdom, to help them back to all that was lost in Adam and redeemed at Calvary.

Some inquired of the Lord, Will there be but few saved? Jesus did not give a direct answer to the question, doubtless for two reasons: (1) The holy Spirit had not yet come, and his followers could not then be prepared to understand the plan of God thoroughly. (2) It was not due time to explain all the particulars of the spiritual salvation of the church, to be like unto her Lord, and then later the human restitution of the world to the image and likeness of the first Adam. Jesus applied the matter to his hearers personally, saying: "Strive ye to enter in [to the kingdom] by the narrow door; for many, I say unto you will seek to enter in, and shall not be able. When once the Master of the house is risen up and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us, he shall answer and say to you, I know you not whence ye are."

For a certain period of time the door to the high calling of the church stands ajar. Jesus opened up his new way of life through the veil; that is to say, his flesh—his sacrifice. (Hebrews 10:19, 20) The possibilities of entering into this way were first presented to the Jews; and after finding the suitable ones of that people, God has directed the message hither and thither amongst the Gentiles for these more than eighteen centuries. Apparently the gathering of the elect has been nearly completed. As soon as the last one completing the elect number shall have qualified for glory and shall have passed through the door, it will shut.

About that time, a great awakening of religious thought will come to the world, in the midst of a great time of trouble. Then many will begin to say that they have been neglecting the great prize, that they have failed to purchase the pearl of great price on the cheap terms on which it was offered to them—their little all. Then there will be great lamentation amongst this class, and a crying, Lord, Lord, are we not to be of the bride class? But the Lord will disown them as respects the bride company. Then they will be in great sorrow. Weeping and gnashing of teeth will prevail. This will not be in some far-off place of eternal torment, as once we supposed; but, as the narrative intimates, it will be right here on the earth, amongst a class who neglected the privileges of the high calling when they knew of it.

Bringing the matter down to his hearers, but still leaving it applicable to all who have heard the message throughout the Gospel age, the Lord intimates that some of these will have been in close touch with him and his followers. They had a form of godliness and claimed to have done many mighty works, yet the Lord will disown them as respects any privileges in the kingdom. They will not even have a share in the earthly kingdom. It will be given to the worthies of the past who lived and died before the high calling was opened up.

Abraham, Isaac, Jacob and all the prophets and faithful ones of the past are to be princes in all the earth, the visible representatives of the invisible Messiah and his church in glory. The heirs of the kingdom will not be entirely Jewish, because the Jews as a nation were not sufficiently holy and because the Lord could accept only the holy. When the call to joint-heirship in the kingdom would go out to the Gentiles, some would come from the East, the West, the North and the South, and have a share in the kingdom. The Jews were first in God's favor and the Gentiles last; yet some of the first with privilege and opportunity would fail.

WHAT DOTH JEHOVAH REQUIRE?

MARCH 29.—Matthew 7:24-29.

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8.

Jesus sought to impress upon his hearers that it was not sufficient for them to hear that a kingdom of God was coming, and that it would bring certain blessings to the world. It was not sufficient that they should know that a kingdom class was being called out of the world to be Messiah's joint-heirs in that kingdom. Action would be necessary on their part if they would attain to this high privilege which God had granted to them. "Show me thy faith without thy works, and I will show thee my faith by my works," wrote St. James. Not that we are to attain the kingdom by our works; for, imperfect through the fall, we are unable to do perfect works, acceptable to God. It will be our faith in God and in the Lord Jesus that will bring us the victory, if we gain it; but the victory will be accounted only to those who shall, to the best of their ability, work out their salvation with fear and trembling. God will work in such, and through Christ bring them off conquerors, yea, more than conquerors.

Jesus gave an illustration, or parable, declaring that those who heard his message and rendered obedience thereto would be like a wise man, who built his house upon the rock, where the descending rains would not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to come. Amidst those trials there will be calmness, confidence and security for such as have accepted the Lord's arrangement and have been walking to the best of their ability in the footsteps of Jesus. To them death will be merely a transition from the earthly state to the heavenly, by the power of the first resurrection—"changed in a moment in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50-52) Their faith and confidence, built upon God's promises, can never fail them. For such there is laid up a crown of life, which the Lord, the righteous Judge, will give them at that day.—2 Timothy 4:8.

On the other hand, Jesus intimates that many who heard his words and expressed great appreciation of them, would fail to take the proper steps to attain the glorious kingdom privileges which he presented. They would allow custom, habit, love of pleasure, love of ease, the spirit of the world, to hinder them, either from making the proper, full devotion of themselves to God, or from carrying out that purpose. Such indeed might to some extent encourage themselves with hopes of the kingdom which would never be realized, because they never took the proper steps. They did not build their faith upon the proper foundation. Perhaps some of them built upon the law, and thought that they could commend themselves to God by their own endeavors, without the imputation of the merit of Christ. Such would be greatly mistaken. His death is our redemption-price, and his appearance in glory as our Advocate is to make good for our unintentional shortcomings.

With all such, the day of stress and trial will surely come; and their faith structure, being without a proper foundation, will give way. They will suffer the loss of all their hopes. This, however, does not signify, as many of us once supposed, that they will go to eternal torment. Evidently nearly all Christian people, misled by the creeds of the dark ages, read into the Word of God many things which it does not at all contain.

COMPARE ST. PAUL'S PARABLE

The Apostle Paul used a similar illustration, saying, "Other foundation can no man lay than that which is laid—Jesus Christ." "But let every man take heed how he buildeth thereupon"; for the day that cometh shall try every man's work of what sort it is. Those building with the gold, silver and precious stones of divine truth, developing their faith and character in harmony with the divine requirements and arrangements, will suffer no loss in the great trial day at the end of this age. But others who build with the wood, hay and stubble of human tradition and self-complacency, will find that their entire faith structure will be consumed; for the fire of that day shall try every man's work of what sort it is.—1 Corinthians 3:10-15.

Nevertheless, the Apostle tells us that even those who will suffer the loss of their faith structure, if they have built upon Christ, will themselves be saved, though so as by fire. They will be what is sometimes termed a tribulation class, described

in Revelation 7:14-17: "These are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him in his temple day and night." On these, God has various blessings to bestow. These will be in proportion to their obedience and loyalty and faith.

The class that the Apostle mentions as building with gold, silver and precious stones, will be a little flock, a royal priesthood, who will sit in the throne, wearing the crowns, and be joint-heirs with Jesus in the kingdom. But the class building upon the rock without proper materials, yet saved so as by fire, will be the great company class, the antitype of the Levites, who instead of being in the throne, will before the throne serve those in the throne; instead of wearing crowns, they will be granted palm branches, indicating a victory of an inferior kind. The priestly class will be the antitypical temple of God; the Levite class, the great company, will serve God in and through that temple class.

Nor is this all the salvation which God has purposed. These two classes include merely the spirit-begotten ones of this Gospel age. The ancient worthies are to constitute another class of saved ones—saved to an earthly perfection, to be princes in all the earth, glorious representatives of the invisible, spiritual, heavenly kingdom class. Then finally will come the blessing of all the families of the earth who shall prove willing and obedient during the thousand years of the kingdom reign, and who will be gradually lifted up, up, out of sin and degradation, by resurrection power, back to all that was lost in Adam and redeemed through the precious blood of Jesus. On the other hand, all intelligent, wilful opposers of God and righteousness, after a certain period of opportunity, will be destroyed in the second death—whether they belong to the class that is now on trial, a class of spirit-begotten ones, or to the class which will be on trial during the period of Messiah's reign. "All the wicked will God destroy."

THE PEOPLE WERE ASTONISHED

No wonder the people were astonished at such doctrines as Jesus gave forth, even though they but imperfectly understood these, for none could perfectly understand except through the enlightening influence of the holy Spirit, which was not yet given because Jesus was not yet glorified. (John 7:39) The teachings of Jesus had a positiveness quite different from the various speculations and wonderings of the scribes. So it is always with the truth. Wherever there is confusion and mysticism, we may be sure there is error and ignorance. Hence the necessity that all who preach Christ should have the anointing, or ordination, to preach, which God alone gives through the begetting of the holy Spirit.

OUR GOLDEN TEXT

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" At first one might be inclined to say, Why, that is different! There is nothing in the text of Scripture to say that in order to be an heir of the kingdom one must take up his cross, deny himself and follow in the footsteps of Jesus, self-sacrificingly!

This is true; but we should notice that the one is a requirement and the other a privilege. God does not require sacrifice. What he requires is loyalty and obedience, but not sacrifice. Whatever is sacrificial is so much more than the divine law requires. Thus in the case of Jesus, the divine law could not require him to do more than to obey it—to love God with all his heart, mind, soul and strength, and to love his neighbor as himself. But could not all this have been done by Jesus without the laying down of his life at all! Surely! Hence the Scriptures represent that when Jesus presented himself at Jordan, he consecrated all that he had to do the Father's will, even unto death—not merely to keep the law. He delighted to do the Father's will, even beyond what the Father demanded in the law. (Hebrews 10:5-7) And so must it be with all who would be acceptable footstep followers of Jesus and attain with him glory, honor and immortality on the heavenly plane.

The Prophet Micah addressed the Jews, and his message was from the standpoint of the law. He was encouraging the Jews to do their best to fulfil its requirements. Nevertheless, we know that no Jew ever fulfilled the law except Jesus, because all except him were fallen, imperfect. He alone was "holy, harmless, undefiled and separate from sinners."

During the Millennial kingdom of Messiah, this same law of God, given to the Jews through Moses, will be given to the whole world of mankind through Messiah. The requirements will be to do justly, to love kindness, to walk humbly with God. The reason why Messiah's ministration of this law will be a success, while Moses' ministration of it was a failure, so far as bringing any to perfection was concerned, is that Messiah's kingdom will be fully prepared and authorized to forgive sinners and to help them up out of their imperfections—back to the image and likeness of God as it was originally represented in Father Adam.

The privilege and right to thus forgive sins and to thus lift the sinner out of degradation belong to Messiah, by virtue of his sacrifice for sins which he finished on Calvary. The right to life which he there laid down without forfeiting he will be prepared to give to mankind during the Millennium; and only the wilful rejectors will perish in the second death.

"O! we long to see thy glory
Streaming wide o'er all the earth;
Every error, old and hoary,
Flee to realms that gave them birth.

"For this glorious culmination,
Not for long shall Zion wait:
Soon will come her coronation;
Lo, her King is at the gate."

INTERESTING QUESTIONS

HOW DID SAUL OF TARSUS SEE JESUS?

Question.—"And last of all he was seen of me also, as of one born out of [before the] due time." (1 Cor. 15:8) How could Saul of Tarsus have seen Jesus, if he was personally in heaven, and was to remain there until the end of the age?

Answer.—The Lord evidently designed that Saul should have the opportunity of being the twelfth apostle, to take the place of Judas. In order to be an apostle, it was necessary that he should be a witness to our Lord's resurrection. And so Saul of Tarsus was given a demonstration which made him an eye witness to the fact of the Lord's resurrection from the dead. He tells of it in this way: after detailing how Jesus had been seen of above five hundred brethren at one time, St. Paul says, "And last of all, he was seen of me also, as of one born out of due time."

The miracle that was performed to enable Saul to see Jesus was not sufficient to save his eyes. If Jesus had been a flesh being, Saul's eyes would have been spared. But the fact that he was permitted to see, and with unveiled eyes (for it is not the natural order of things for a natural eye to see a spirit being), is a proof that some power was miraculously exercised which enabled him to see the Lord.

As to how this comports with the thought that Jesus went away, and that the heavens were to retain him until the end of the age, we have this to say: He left the world, telling his disciples that in the end of the age he would come in great glory to establish his kingdom. But nothing in this statement indicates that he might not be present at some time previous to this. This may be illustrated in the typical Atonement Day sacrifices. The high priest went into the Most Holy and offered the blood of the bullock; then he came out again and offered his second sacrifice, the goat. He then returned to the Most Holy.

"SITTING ON THE RIGHT HAND" A FIGURE

The Lord came to earth and was present among men. He finished the work that he had to do here. Then he ascended and appeared in the presence of God (the antitypical Most Holy) to make an appropriation of his merit (the blood of the antitypical bullock) on our behalf. We read that, having finished this work, he sat down on the right hand of the Majesty on high, until the time should come when the kingdom would be delivered over to him, and his enemies would be made his footstool. But the words sat down do not mean that he sat down on a literal seat, and has remained inactive during this age. The thought is that he was seated at the Father's right hand in the sense of being given this permanent position of honor, diginity.

The Scriptures declare that at his second coming, our Lord will be seen "sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64) We understand, then, that it was in the official sense that he left the earth for the entire Gospel age, giving up all work as a man—and all work directly for mankind, until the close of the age. But he appeared to Saul, to enable him (as before stated) to be the twelfth apostle, in order to fulfil the Scripture statements concerning Judas. (Psa. 109:7, 8; Acts 1:15-20) This seems to have been an exceptional matter; for the power of the holy Spirit was to operate in the world during this Gospel age. We understand that Saul of Tarus had only a momentary glimpse of our Lord.

GIVING COUNSEL TO ONE IN TROUBLE

Question.—If a person in deep distress of mind should appeal to us for counsel, should we refuse to listen lest we thereby be hearing evil or evil speaking of another?

Answer.—We should not refuse to hear one who is in deep distress of mind and who comes to us for counsel. But we should suggest to the one in trouble, Now perhaps there is something about this matter which might be a reflection upon another. Perhaps you can state the trouble in such a way as not to tell me the name, and without even describing the person, so that I would be able to recognize him from the description. Thus, too, I might be able to give unbiased advice. If we found that another was involved, we would inquire, Have you fulfilled the requirements of Matt. 18:15? Have you spoken to the person?

If he answers in the affirmative, we should ask, And it makes no impression? And is he [or she] still continuing the wrong-doing? If he says that the party is not now continuing the wrong, but that he has made no apologies, then we would say, But we cannot require one to apologize. We can merely require him to cease from doing injury. You may be very thankful to the Lord that you have been relieved from the pressure of the trial.

Or the person might tell us that he had taken the Scriptural step, and that the party still continues to do injury. Then we would say, Have you taken the next step—to take two witnesses and go to him? If he says Yes, we would advise, Then just continue to the conclusion. You have done well thus far. If he said that he had taken the two witnesses and they had followed the course laid down in Matt. 18:15 very carefully, and that the injury had been stopped, we would say, Well, then, I would stop also. You have no authority to punish him. That belongs to God.

If the brother should say that he had taken the two parties and had gone to the offender, and that he would not listen to them, and that the wrong still continues, then we would advise that he go to the two and ask them to join him in bringing the matter before the church—preferably one of the two being an elder—for they should go primarily to the elders. If the elders are not such persons that confidence could be placed in them in such a matter, they are not suitable for eldership. And the one who was the elder would be the proper one to bring the matter before the church. Up to this time the case should not be discussed outside of these two witnesses.

THE LORD LOVETH A CHEERFUL GIVER

Question.—"Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." (1 Cor. 16:2) Does this injunction apply to all the Lord's people?

Answer.—We understand that the principle applies to all. This is not a law, however. The Apostle did not make laws for the church. He would not have had authority to make laws. He taught that all of the Lord's people are put on their own responsibility as to the use of the things they have sacrificed to the Lord.

What God commands is to be esteemed, not as a matter of sacrifice, but of obedience. Under the Jewish law, each of the Lord's people, each natural Israelite, was directed to give a tithe, a tenth. If he made a hundred dollars a month and gave one tenth of it, it would be ten dollars; if he made fifty dollars a month and gave a tenth of it, it would be five dollars. But the fifty dollars, or the one hundred dollars would include all that he would earn each month—not the net earnings, but the gross earnings.

If out of a hundred dollars the Israelite, after paying his tithe, was obliged to spend forty dollars for rent, ten dollars for gas, thirty dollars for food, ten dollars for himself and ten dollars for his wife, he would be out exactly ten dollars, or he would have to cut off five dollars from his wife's allowance and five from his own.

But Christians are not compelled to give one tenth. There are some in the Bethel family, however, who are giving one tenth. One of the family recently gave one fifth out of the net. We think a principle is here involved—a principle of sacrifice; and that if we follow the Apostle's advice, we would lay by something every week or every month to give to some who are in real need, and thus exercise a spirit of benevolence, like our heavenly Father, and that we may be able to have at least a small share in the support of the Lord's work. We believe that to whatever extent we have this thought before our minds we are likely to have a special blessing. "He that watereth shall be watered also himself."—Prov. 11:25.

"THE RIGHTEOUSNESS WHICH IS OF FAITH"

Question.—"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above), or who shall descend into the deep (that is, to bring up Christ again from the dead)?" (Romans 10:6, 7) What is meant by one's descending into the deep, to bring Christ from the dead, and by ascending into heaven to bring him down from above?

Answer.—The Apostle here means that some in his time were doubting and did not believe the message that the Messiah had come. They might have said that Jesus was a wonderful man, and that he did many wonderful works. But they were saying, "We do not believe that he was the Messiah and was put to death and then rose again. If you are willing to say that he was only a good man, we can accept that assertion, and are ready to call ourselves Christians. But harmony with God can be attained only by keeping the law."

This, the Apostle said, is not the language of faith. The Christian exercises faith in the Gospel message. He does not ask how any one could go to heaven to bring Jesus down to earth, or how any could go down to the grave and bring him up. A Christian will accept the facts as they are. Others are not in the attitude to believe God. The essential features of the Gospel are that Jesus came from above—that he was holy, harmless and undefiled, and gave himself a ransom-price for sinners. God recognized the merit of his work and raised him from the dead, and he ascended on high, there to appear in the presence of God—first for the church class, later for the world. All this the Christian accepts by faith.

SOME INTERESTING LETTERS

PERSONAL AND CLASS RIGHTS

Dearly Beloved Pastor:—

I have never thought it wise or expedient to write to you before, except on one occasion, and then only to express my love and to inform you that I had taken the Vow. I feel the same reluctance in writing now, lest I unwisely interfere with your time, but feel that it is the proper thing to do.

For a time some of the brethren have been holding in their homes regular meetings which have not been arranged for by the church. In some cases these meetings are conducted by brethren who are neither elders nor deacons. In other cases, certain deacon brethren in their love and zeal found an opportunity for assisting some beginners, and after a time began holding regular meetings in their interest, confining their meetings to evenings which did not conflict with the regular meetings of the church.

These matters came before the church and were discussed, resulting in the following resolution, which was voted upon and carried:

Resolved—That, while we do not question for one moment the good intentions, love and zeal for the Lord and the brethren, on the part of those who may participate, in our judgment the holding of regular meetings in ———, apart from those arranged by the church as a whole, are not to the spiritual benefit of the church of ———, tending, amongst other things, to prevent amongst the whole body here, that full measure of fellowship which we feel so greatly in need of at the present time.

Personally, I supported the resolution when it was voted upon. Later, after some misgivings as to whether I had acted wisely, I began giving the matter much prayerful thought, searching through the TOWERS and the Volumes for all the help I could find. Eventually, I came to the conclusion that so far as I was concerned I had made a mistake, and had participated in a resolution that to my mind has the tendency to interfere with the freedom and liberty of others.

Last night at a regular business session, the matter came up again for discussion, the brethren interested in some of these meetings having addressed a letter to the church, requesting the church to appoint a chairman for their meetings. After three hours' discussion the matter remains unsettled. And now I find myself confronted with a serious problem, which is giving me much concern. I find myself taking the opposite view from the other elders, and standing alone as an elder in the position I have taken; namely, that the resolution which we passed was unwise and inexpedient, having a tendency to destroy personal liberty, and being specially injurious to some of our brethren.

The position is taken that the passing of this resolution does not tend to bondage nor in any way to interfere with the rights of others. But to me it now appears as being in a measure, "an appearance of evil," which I desire to avoid, having in my mind this thought, that the good which might be accomplished by the resolution from one standpoint, would be more than offset by the injury it might do from another viewpoint.

I have not been and will not be contentious, but I do want

to know and to do the Lord's will; and finding myself taking the opposite view from the other elders and some of the other members of the class, I feel greatly concerned and ask your advice. Taking into consideration the present and future interests of the class, I feel that the matter is now too important to be in doubt about. I am,

Your brother in his blessed service, J. J. B.

OUR REPLY TO THE FOREGOING

We have endeavored to set forth in STUDIES IN THE SCRIPTURES, Vol. VI., what we believe to be the Scriptural teaching covering the queries of this letter. Repeating now, and seeking to make the matter applicable to the case in question, we would say:

Each spirit-begotten child of God, by virtue of his anointing, has a right to speak, to preach, to declare his heavenly Father's Word and message. The right to preach is not confined to bishops, nor to those upon whom they lay their hands, nor to elders and deacons chosen in the Scriptural manner by the stretching forth of the hands of the ecclesia. There are natural limitations, of course, such as lack of ability, from any cause, to hold the attention of an audience. Except the Apostle's restriction that the sisters are not to do public preaching, there are none.

With this broad view of the divine commission, the anointing or authorization of the holy Spirit, we perceive that none has a right to interfere with another. As Jesus said to the Apostle John, "Forbid him not."—Mark 9:39.

However, while none may interfere with or bind his brother, we may give over some of our own liberties. Recognizing that God is a God of order, and that every good work is prospered by order, and following the instructions of our Lord that his followers should assemble themselves together as one body, we realize that in taking our places in the body, we lose some of our own personal independence, liberties, privileges. We are glad to do this, for we believe it to be the Lord's will, because he instructs us: "Forget not the assembling of yourselves together." So all who thus become associates, or members, in a class of Bible students thereby surrender individual rights. They operate as a class, deciding which meetings are necessary and which are unnecessary, which of their number would best lead and serve the class, which render other service, etc.

From this viewpoint, it would not be proper for brethren associated in a class to start new classes and still consider themselves members of the original class. For a member of a class to individually start another class separate from anything provided for by his class, would mean to ignore it, to break off his relationship with the older class and would indicate that he would no longer in any sense of the word recognize himself, either as a servant of that class, or as a member of it, or as a sharer in its privileges. In reassuming his own personal liberty he laid down his privileges as a member of the class.

Hence from this standpoint we would say, that the brethren and sisters who participated in the organizing of the new classes evidently had only the best intentions, and quite probably did not consider at the time the real force and meaning of their action in organizing the classes.

It would look, too, as though the parent class and its elders and deacons had not fully provided for all the desires and necessities of the class; otherwise there would have been no incentive or reason for the starting of new classes aside from their arrangements. A sharp look out by the servants of the class should always be maintained, to see that the spiritual needs of the interested are supplied; and a sufficient number of elders and deacons should be chosen and appointed.

While we sympathize with the sentiments of those who drew up the resolution, we incline to doubt the wisdom of the movement. We believe that the better way for all concerned would be for all parties to confess their error. The class and the elders might very properly say: "We regret, dear brethren and sisters, that we had not such a grasp of the situation as would have enabled us at the time properly to supply the needs of the class as respects meetings. We promise to do our duty more faithfully in the future."

Those who started the new classes would, we think, do well to say: "We regret, dear brethren and sisters, that we did not take a broad enough view of the subject and put in a request for the meeting, to the intent that the need might have been supplied through appointments by the class."

With such apologies and resignations, we believe the entire matter will adjust itself and everybody feel relieved of a tension, and quite probably the results will not be far different from what they are now, except that the new meetings will be under the appointment of the original class.

THE PHOTO-DRAMA OF CREATION

Answering various inquiries, we report that the DRAMA is not a mere statement of the divine plan—not a mere sermon. It therefore appeals to the public. We trust that its effect will be a broadening of human intelligence and interest in respect to the Bible and the plan of God therein set forth. It is in four parts of two hours each. All witnessing it, we believe, will have larger conceptions of God, of the universe and of humanity—everything. Freed from some of the shackles of error and superstition and ignorance, some, we hope, will be the better enabled to receive the knowledge of God which the Bible sets forth. Many who have witnessed the DRAMA and heard its lectures express great delight. One minister is reported to have said: "I have learned more in these two hours than I learned in the entire three years of my theological course in the U. B. College at Dayton, Ohio." Catholics, Protestants and Jews—all come, all are interested, and no ground for offense is given to any.

The DRAMA is exhibited in Cincinnati at Music Hall; in Cleveland at The Temple, Prospect Ave. and E. 22nd Street; at Victoria Theatre in St. Louis, and at the American Theatre in Toledo—twice every day. In Boston it is shown in three parts every Sunday. Approximately twelve thousand people are now being reached daily in the cities mentioned.

Our pictures are very beautiful, very costly, and require a great deal of time for preparation. We are, therefore, limited as to the number of sets of the DRAMA we can put forth; we are limited also by the expense incidental to each presentation—for rent, light, operators, etc. We shall not be able to reach very far for some months.

Many more brethren have prepared themselves to be operators than we shall be able to employ for a good while. However, we have in mind something which we will mention as soon as it is ready, which may give opportunities of service to many more than are now employed. As for the sisters, we are relying upon the classes at the various cities where the exhibition is shown to supply the volunteers for ushers.

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CONSECRATION AS RELATED TO PRESENT-DAY CONDITIONS

Consecration is another name for sanctification, and signifies a setting apart. Sanctification, consecration, is intimately related to justification, because, although there is a partial justification when one turns from sin to God, there could not be a full justification, a justification to life, until such time as the person had made a full consecration. It would appear, then, that from the time when one starts toward God, when he turns away from sin, and seeks to know and to do God's will, there is a certain degree of consecration, setting apart to God, as in contradistinction to following evil. Each step that he takes toward God is a step toward sanctification and toward justification.

Looking back to the picture in the type as illustrative of this, we see that a Levite or a priest when first approaching the Tabernacle, desiring to enter, would discern in the distance the wall of white surrounding the Court. With more or less knowledge of what was inside he would approach it. When he reached the gate, he would see that the court was a sacred place, and that none would be received in any sense within its enclosure except as he recognized the sacrifice on the brazen altar just inside.

PROGRESSIVE STEPS OF JUSTIFICATION AND SANCTIFICATION

And so with a person who is in a semi-consecrated condition—a semi-justified condition. His first great lesson at the gate of the Court is that he is a sinner, that God accepts not sinners, and that only those who approach him through recognition of the great sacrifice will be received. Having recognized the sacrifice, having trusted in the death of Christ for justification from sin, his next step would be a deeper consecration, and thus a fuller justification. If he proceeds, this would bring him to the brazen laver of the Court, which would represent a washing away of the filth of the flesh—the becoming more and more clean in life, doing all in his power to free himself from sin. This also is acceptable to God.

But still he is neither justified completely nor sanctified

completely. As he presses on, earnestly desiring to come still nearer to God, he comes to the door of the Tabernacle. There he finds that he can go no further except by death—the death of his human will, the surrender of all human rights and interests. He recognizes, further, that this death must be a sacrificial death, and that he needs to be accepted of the High Priest, that the High Priest must make good for his imperfections by the imputation of his merit before the heavenly Father will accept his full consecration.

His consecration takes place, therefore, before his justification to life. He must present himself in sacrifice before Jesus can accept him, before he can present him to the Father, that he may become one of his members. It is to be a membership in the earthly body of Christ, for suffering and death, and a membership also in the spiritual body, for life and glory. The sealing of his consecration will be the divine acceptance of that consecration, which is indicated by a begetting of the holy Spirit. And begetting of the holy Spirit is indicated by his appreciation of the deep things of God, as represented in the altar of incense and the table of shew-bread; in experiences of chiseling and polishing, and by opportunities to serve. In some cases these various steps are taken almost simultaneously.

After acceptance on the part of God, the consecration must be persisted in, maintained. We must abide in Christ, in order to be sharers in the royal priesthood beyond the veil, heirs of God, joint-heirs with Jesus Christ our Lord. If we in the present time suffer with him, then we shall also reign with him in glory.

AS TO THOSE CONSECRATING SINCE EIGHTEEN HUNDRED AND EIGHTY-ONE

Some have been concerned as to what evidence, if any, a person consecrating himself since 1881 would have that his consecration had been accepted of God. We would say regarding this that something would depend on how recently the person had made the consecration. If very recently, he would have no sure means of determining. If a year or two had passed, and he had not in the meantime received any evidences of the holy Spirit's begetting—if he had not received increased ability to understand and appreciate the truth; if he had not experienced a love for the truth and a desire to serve it; if he had not found some opportunity for serving the truth, and some experiences of trial—in such case he would have reason to doubt the divine acceptance of his consecration.

But in such a case we would be inclined to wonder if the consecration had been properly made. Our thought would be that in one way or another God accepts every consecration, that a broken and contrite heart he will in no way despise. He did not despise those in ancient times who consecrated their lives to him—the prophets and the faithful Israelites of old. They were not despised nor rejected. They found opportunities for service and they had this testimony (Hebrews 11:5), that they pleased God; and they received a special blessing as a reward for their obedience and for all the sacrifices they had made. But this did not mean with them a begetting of the holy Spirit.

We have every reason at present to believe that the number of the elect is not yet completed, because of many crowns having been forfeited. We see coming in, day by day and week by week, some who give evidence of the Lord's acceptance, who evidence that the Lord is permitting them to lay down their lives in his service. But the time will undoubtedly come in the near future when the number of the elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated attitude, whom God would accept to take the places of some who would drop out. These would receive the begetting of the holy Spirit, and would find opportunities for serving the truth and for suffering for the truth's sake.

The evidences seem to be that there are still quite a number of vacancies in the elect number, because there are people coming into present truth and consecrating who have come directly from the world. This would seem to indicate that there are not at present a sufficient number fully consecrated to complete the 144,000. If there were, these would be given the preference over those not consecrated.

THE AVERAGE CHRISTIAN'S PRESENT POSITION

It would seem that throughout Christendom we can see today a great many who have taken the steps of consecration to a greater or less degree and more or less intelligently. Some recognize the Redeemer and the necessity for his work of salvation, and the fact that he gave his life as an offset for sin. Some have gone further, and with more or less intelligence have "washed at the laver."

But it seems that the great majority have not gone much further—that they do not see the propriety of going further. The majority of professed Christian people today do not go any further than to live a moral life. They have not reached the point of consecration to God, and hence have not yet reached the point of vital justification. The majority have perhaps gotten to the laver, and are desiring to wash and be clean.

As such come to learn the message of the kingdom as it is now going forth—that a full consecration to death is the only condition upon which any may be followers of Jesus—some of them gladly avail themselves of this knowledge and offer. They gladly go forward to the extent of full consecration, full justification; and by reason of their surroundings, and the fact that the majority of professed Christian people in the various denominations are behind them as regards attainment, instead of being ahead of them, these are looked upon as peculiar. The majority do not discern that this peculiarity is the very thing that God requires of those who would be joint-heirs with Christ—of those who would follow in the path of devotion and faithfulness, that they may be accounted worthy of reigning with Christ in his glorious kingdom.

THE GREAT COMPANY

A class mentioned in the Scriptures as the great company, who will come up out of great tribulation and wash their robes and make them clean in the blood of the Lamb (Revelation 7:14), and who will eventually attain to the position of antitypical Levites, is worthy of consideration. These have passed the various stages of full consecration and divine acceptance and the begetting of the holy Spirit. They became new creatures in Christ Jesus and entered into the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full sacrifice of earthly things is the only condition upon which they can gain the heavenly things.

These are seeking to be followers of Christ and followers of Mammon, seeking to please the Lord and to please the world, having some of the Lord"s spirit and some of the spirit of the world, and in general not making progress, and not putting off the things of the flesh—anger, hatred, malice and strife, envy and evil speaking, the works of the flesh and of the devil, and therefore are not putting on the fruits of the spirit—faith, fortitude, knowledge, self-control, patience, godliness, brotherly-kindness, meekness, gentleness, love.

It must be admitted that these have not had the right instructors, and they have gotten wrong conceptions—misunderstandings of the Lord's Word. Nevertheless, we cannot but have faith that God will guide these who are really his children, and will, through suffering, lead them to take a positive stand.

We do not think we should understand the Scriptures to teach that the great company will attain to the same degree of spiritual development as the little flock. It is true that God has only the standard of perfection for any of his creatures; but there are many who demonstrate by their lives that, if everything were favorable, they would be very loyal to the Lord and very loyal to righteousness. It is merely because the narrow way is so steep, so up-hill and rugged, that they have not the courage to go on. They fail to display that love and zeal which the Lord has set as the mark for participation in the royal priesthood.

We believe that the Lord would probably expect no more from the great company class than he would expect from the angels—as though he would say of each of these, Doubtless this person, under favorable conditions, would prefer to be my child and to live in harmony with me, and he would not think of living in sin, and would even suffer death rather than deny my name. If such be the test of the great company class, there might be a million who have demonstrated this degree of loyalty in the past, during this Gospel age. Some of these probably have even suffered martyrdom, when they were put to the final test.

OPPOSITION OVERRULED FOR BLESSING

We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th chapter of Revelation, where we are told that when Babylon falls the number of those released at that time will be a great multitude, that the voices of these will be "as the voice of many waters."

We believe that at the present time there are a great many in the nominal churches whose minds are gradually becoming more and more awake to the truth. In various pulpits, where the truth is opposed, many things of the Gospel of the

kingdom are being proclaimed; and this will have the effect of awakening and informing some of this class. Even though those bringing forward these truths declare them in spite and envy, nevertheless the message of the Gospel is preached. (Philippians 1:15-18) Many thus have their attention called to certain truths, which we would never be able to give them —many whom we could not reach.

For instance, some of these ministers mention that we believe the nominal church to be Babylon; others say that we believe that our Lord is now present, in his second advent, and is gathering his jewels (Malachi 3:17); still others are telling that we believe the end of the Gentile times will come in October, 1914. All these truths are being stated in a slanderous way. But we should not be surprised if the Lord will overrule for the good of his people many of these things.

Not long ago, to our great surprise, a brother told us that his first knowledge of the truth came to him through a Morehead tract. Another man heard his preacher say that we were the anti-Christ. He wanted to see what anti-Christ looked like, and he came to see and hear us, and got the truth, just on account of slanderous statements. So we have to be a target, that the Lord's message may go forth. We are not to think it strange, as though some strange thing happened unto us, that we are caused to be a gazing stock, and pass through fiery trials. Let us rejoice that we are accounted worthy to suffer with Christ, that when his glory shall be revealed, we may be glad also with exceeding joy.—1 Peter 4:12-14; Hebrews 10:32, 33.

THE SPIRIT OF HELPFULNESS

"Let every one of us please his neighbor for his good to edification."—Romans 15:2.

The Apostle Paul does not say in our text, Let the younger ones please their neighbor, nor does he say, Let the older ones please their neighbor; but he says, "Let every one of us please his neighbor." All of the Lord's people should have such an interest in one another and in the Lord's cause, and should have so much of the spirit of the Master, that they would seek rather to sacrifice themselves than to gratify self, especially at the expense of others.

If we have the spirit of the Master, we shall find various ways in which we will sacrifice self without waiting for specific directions. The law of love will incite us to act contrary to our own natural preferences, if by so doing we shall help one another in the good way.

In his letter to the Corinthian church the Apostle illustrates this principle by a practical application re the Greek custom of offering their meat in their temples. After having been thus offered to the idols, the meat was considered to be especially sacred. Thus nearly all of the meat available was offered to idols, so that whenever one wished to have meat he could find none that had not been thus offered.

Those who had come out of idolatry into Christianity, knew that the worship of idols was wrong; for they had learned that there is only the one true God. They also knew that the meat itself had not been hurt by being offered to idols; for an idol is nothing. But they should have been willing to deny themselves meat rather than to injure the conscience of a weak brother who still thought that the meat thus offered was sacred, or who thought that it was contaminated. The Apostle declares that he would abstain altogether from eating meat rather than risk stumbling a brother who could not take the broader, truer view. To stumble such a one, might be to throw him out of the right way entirely.

RESPONSIBILITY FOR OUR INFLUENCE

The Apostle did not say that it is not right to eat meat; but that he was willing to forego his rights and privileges in order to edify another. These others of whom he spoke had not come to appreciate fully the fact that meat offered to idols had not been hurt thereby. To set meat before a piece of stone would not injure it; and so to set it before an idol would not hurt it. But St. Paul could better afford to give up eating meat altogether than to stumble a brother.

The principle is obvious. We should, if necessary, be willing to deny ourselves some of our privileges if this course would be of any assistance to a brother and would avoid stumbling him. Some of the Lord's people have very sensitive consciences, others are less sensitive. The longer one has been in the school of Christ and the more ability he has, the more easily should he discern what would be pleasing to the Lord. As a Christian, he would not want to do anything to offend the Lord, even if he were to go without meat for the remainder of his life.

But if he could take the position that his own conscience would approve of a certain course, then the question would be, Would he allow his intelligence, his poise of mind, to work injury to a brother? Would he wish to stumble a brother, to make him weak, to lead him to violate his conscience? Or would he wish to lose all his influence for good over his brother? The Apostle answers this suggestion in the negative; he says, When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8:1-13.

RE SUNDAY OBSERVANCE

Applying the above principle—our responsibility for our influence—to Sunday observance, we are not to feel a bondage, as the Jews did on their Sabbath day. But we should avoid driving tacks or making any unnecessary noises. We should avoid singing or playing on an instrument anything that would not generally be recognized as in keeping with things sacred. We should avoid what would be considered by others as not observing the Sabbath. We should do this for the sake of our influence. To our understanding every day is a part of the great Sabbath into which we have entered—rest in Christ. We have a greater liberty. But we are not to use this liberty to the injury of others.

Many people think that any kind of labor is a violation of the Fourth Commandment. From our viewpoint we know that the Sabbath of the Jew was typical; and we see what the antitype is. We are enjoying the antitype of that Sabbath. But while we might have liberty to work on Sunday, our so doing might stumble our neighbor. We would not be violating any principle in not observing Sunday; but for the sake of not stumbling our neighbor, we are glad to rest from our work and to give ourselves to the study of God's Word.

Christian people generally do not observe Sunday in the way they think they should observe it. The conception of many is that they should observe it as rigidly as the Jewish law set forth; and that neither the ox nor the ass, the automobile, the street cars nor the steam cars should be used. Indeed, they would not think it right to go any great distance on the Sabbath.

As a matter of fact, the nominal church of today are not living up to their own conceptions of God's law. As we get opportunity, we would like to assist these people to get a truer meaning of the Sabbath, that their consciences be not hurt, but be free from uneasiness. Sunday should be a day that is quiet and reverential in every way, and devoted specially to the service of God—a day in which business is restricted, and as far as possible eliminated. But the interests of the Lord's work forbid our always refraining from the use of steam cars, street cars, etc., on Sunday.

Remembering that the word Sabbath signifies rest, as the Apostle used it (Heb. 4:9, margin), we can see that the church of Christ keeps the Sabbath, or rest, every day, and recognizes God's arrangement in connection with this matter. Those who keep every seventh day as a Sabbath, but who fail to enter into and keep the rest of faith, are not keeping the true Sabbath, but keeping another, so far as the church is concerned.

The Sabbath arrangement was for the Jews. We have the better arrangement under our covenant. We enter into rest, our Sabbath, every day; and we are hoping soon to enter into the still greater Sabbath. In that Sabbath, the Millennium, we shall have not only rest of heart, but also perfection; and we shall then not be beset by the trials and difficulties of life. During his ministry Jesus chose the Sabbath day in which to perform miracles, heal the sick, that he might show forth the kind of works which he will perform during the great Sabbath day, the seventh-thousand-year day—the Millennium.

HELPING, NOT HINDERING, OUR NEIGHBORS

We can apply this principle in a general way. We can apply it to our conversation with Christian people. There is a way of taunting people on their ignorance, etc. This is not love; for love does not delight to expose another's weaknesses. The more careful we become in our words and our actions, the more polite we shall be, the more helpful.

"Politeness is to do and say
The kindest thing in the kindest way."

One may be polite for the sake of policy or for the sake of principle. Our pleasing of our neighbors should be for their edification. We should be glad to do all that we can for their assistance, their edification, their uplift, their upbuilding. If we can speak a pleasant word, a kind word, it would be for upbuilding; and we should speak it, instead of speaking an unkind word.

In our desire for the upbuilding of others we are to have in mind primarily the upbuilding of the Lord's people in spirit-

ual things. As the Apostle says, we are "to provoke one another." We know that there are different ways of provoking others, and St. Paul shows us the right way. What the Apostle had in mind was the reverse of provoking to anger, hatred and strife. Some of the dear brethren who are evidently very sincere have not caught the spirit of the truth on this subject; and wherever they go, they are apt to stir up the evil mind of others, instead of stirring up their good mind and provoking to love and good works.

We are to please our neighbors so far as it would be for their good, and according to right principles. But to upbuild one in injustice would not be right. We should not think it right to let our neighbor's chickens run all over our garden; and we think that he would thus be more edified by our firm stand for right. But we must not tell him how to manage his chickens. We must do our best to keep his chickens off our place; but we would make a mistake if we were to go in and order our neighbor's chickens, house and children. To do so would be busybodying. We shall have enough to do to look after the weaknesses of our own family.

THE END OF THE AGE A PERILOUS TIME

"In the last days perilous times shall come; men shall be traitors, heady, . . . lovers of pleasure more than lovers of God."—2 Timothy 3:4.

The expression, "the last days," or the latter days, the closing days, refers, not to the end of the world in the sense that many expect this event, but is a Scriptural designation of the present time, the end of this age, when the reign of Righteousness is about to begin. We are glad to be living now in this harvest time! "The harvest is the end of the age." (Matthew 13:39—Diaglott) The warning given by the Apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. It will be a time of great peril—peril to the Lord's people—peril for those who have started out to follow Christ. However, it will not be so much a perilous time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by St. Paul will be one of severe testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfil the contract. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation. There will be manifest headiness and selfishness and self-conceit. Men will be "lovers of pleasure more than lovers of God." This condition is to be a sign of the end of the age.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory—whether it be a marriage contract or a business contract—the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will keep their word and be firm for principle and true to their contracts, even when these prove disadvantageous to them. This attitude is pleasing to the Lord.

PREVALENCE OF THESE CONDITIONS UNIVERSAL

We find headiness of spirit in the world everywhere—a loss of respect for authority. No doubt there has been too much respect for authority in the past. Now the pendulum is swinging to the other side, and there is no respect for authority. This condition has been brought about by a lack of reverence for God—the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine, error. People think that God is their adversary, purposing to do them harm.

The higher critics have been seeking to put away what they have considered the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

WORLDLY SPIRIT IN SOME OF THE CONSECRATED

These conditions of our day make it a perilous time for the church. Do you ask, Would not the church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger? We answer that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the Apostle suggests, would affect the church to some extent. Consequently some of the Lord's people would thus come into special peril at this time, because of neglecting their covenant with the Lord. Others would remember that covenant, and watch and pray, and so make good progress. Those who are living close to the Lord are, for this reason, developing in mind and heart. But these are few.

The great company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be steadfastly resisted.

A SUBTLE TEST

The Lord's people spend and are being spent in his service—by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world—distinct lives, lives of consecration. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to do what others do, and to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our covenant of sacrifice at all. Those who seek merely to do right, and to put in eight hours or so a day faithfully, after the manner of the world, will be judged from this standpoint; and they will merely obtain a place in the great company. They are not fulfilling the conditions of the covenant of sacrifice.

But the little flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death in a reasonable, rational manner. In view of these perilous times, let us each ask himself the question, To which class do I belong?

COURAGEOUS DEALING—PAST, PRESENT AND FUTURE

"Deal courageously, and the Lord will be with the good."—2 Chron. 19:11.

There is a divine oversight of the affairs of those who serve God recognized here, and a divine blessing may be expected eventually upon all who deal justly. All heathen religions, as well as the Christian religion—the religion of the Bible—incline to lead the devotee to expect divine blessing. But no other religion sets forth, as does the Bible, a just God. No other religions are founded on the principle of justice. This is one reason why the Bible has had potent influence for liberty. Wherever it has gone, it has been "Liberty enlightening the world."

There is no partiality with the Creator—no class distinction with him—neither high nor low, rich nor poor, noble nor peasant. It is for this reason that when the teachings of the Lord were before the Israelites they were a liberty-loving people. In proportion as they fell into idolatry, they lost this spirit.

BIBLE BRINGS SPIRIT OF LIBERTY

With the spirit of liberty, of course, will go the spirit of heroism. Therefore the Bible is the source of the valiant qualities of the early church in their withstanding persecution. Later on, when human traditions and heathen philosophies were heeded instead of the writings of Jesus and the apostles and prophets, the spirit of subjection, the spirit of slavery, the spirit of fear, the spirit of ignorance, proportionately prevailed, and brought on the dark ages. With the blessed in-

fluence which comes from the Word of God, we see, since the time of the Reformation, the spirit of liberty more manifest. Wherever the Bible has gone, the spirit of liberty has gone. Wherever the Bible has not gone, the spirit of liberty has not prevailed.

Witness, too, the so-called Christian countries where the Bible has been ignored—Russia, Spain, Portugal and large districts of France, Poland, etc. Wherever the Bible is, liberty is more and more manifest. Even where the people do not recognize the Bible, the spirit of its teachings has had its effect. There is something of a realization that all are of one flesh and blood, one common brotherhood. God created of one blood all people that dwell upon the face of the whole earth. (Acts 17:26) There are, of course, advantages in the way of birth, education, etc. Various circumstances affect conditions. But all mankind are responsible to the Creator, who is the great Judge over all. He is to be looked to as the One who will give rewards and punishments.

SPECIAL DEALINGS UNDER LAW COVENANT

Our text gives the words of the great king of Judah who became a reformer. He found that various degrees of injustice had crept into the customs of the people under the previous kings. In appointing officers and judges, King Jehoshaphat exhorted them to give their opinion according to the principles of justice. He said, "Deal courageously, and the Lord will be with the good." The Lord would bless those who would be faithful. The Lord would be with the good work that they would do, if they would do it faithfully.

We are to remember that there was a special arrangement existing between God and the people of Israel. Under that arrangement the Lord was to bless them in proportion as they were loyal to him and to the principles of his government. We are not, therefore, to apply these words indiscriminately to other nations, if some in other nations had attempted some kind of reform. God was not undertaking to deal with other nations at that time. He was letting them get a general lesson under their own supervision.

TEXT NOT APPLICABLE TO NATIONS TODAY

God intervened only where it would be injurious to allow certain peoples to carry their evil course any further; as, for instance, in the case of the Ninevites, the Sodomites, and the Amalekites. We could not say that we could apply this text today; and that if some good people were in public office and should deal courageously and put down all the wrong and uplift the right, God would give them success in the work. God is not dealing with the nations at all.

His whole dealing at this time is with the church. The world today is still doing as it has always done, seeing what it can do for itself. In all probability these reformers today who would deal courageously would bring upon themselves great persecution if they should attempt to interfere with many of the entrenched vices. We have an example of this in New York City at the present time. Entrenched vice is hard to handle. Occasionally the world produces men who handle such things in a noble way. There are noble men inside and outside the church. But we cannot say that the Lord would be with all of them.

It is a mistake to say that the present governments are under the grace of God. The Bible says that the governments of this time are under the influence of the prince of this world, and that he has the upper hand at the present time. But when Messiah takes his great power and reigns, then Satan will be bound. Then all the evil influences will be brought under the control of the Messianic kingdom. From that time onward, the saints will deal courageously in Messiah's Millennial kingdom, and shall reign for the purpose of putting down sin, until eventually Christ shall have accomplished the work of causing God's will to be done on earth, even as it is done in heaven.

CHURCH TO JUDGE COURAGEOUSLY IN NEXT AGE

The point we notice, then, is that our text was applicable to the Jews, because they were a typical people of God. The king of Israel made use of these words to certain ones whom he appointed judges in his day. The church is now being prepared for the work of judging in the kingdom. The Lord distinctly tells us that we are not to judge before the time. In the kingdom we shall judge. Then it will be our business to judge. Then we shall be required to render righteous and courageous judgment, in full accord with the Lord's instructions.

As the Apostle Paul says, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) We do know it. Our experiences now are fitting us to judge the world later, that we may do it successfully, courageously, lifting up all mankind who will to the glorious standard of perfection. All the evil doers shall be cut off. Then every knee will bow and every tongue will confess, to the glory of the Father and of the Son.

CHURCH NOW JUDGES ALONG CERTAIN LINES

The Scriptures instruct us that now the church should judge its members along certain lines. We are not to judge one another's hearts. On the contrary, we are to take one another's word for their heart condition. But we are to judge one another's conduct. If one should live immorally, it would be the duty of the church to deal with him according to the immorality of his conduct. The Apostle asks, Why should you go to law with the brethren before unbelievers? If you are unprepared to judge yourselves in small matters, how would you ever be prepared to judge in great matters?

In our judging, we are to remember the lines along which the Lord would have us judge. The Lord will be with the good, we may be sure of that fact. But we are to deal kindly, affectionately. "Be kindly affectioned one toward another, with brotherly love." In dealing with one another, in proportion as we lay down hard, inflexible lines of judgment, in that proportion we would be fixing the gauge of the Lord's judgment with us. "For with what judgment ye judge, ye shall be judged." With what allowance we mete out to others, the Lord will judge us. We are to be sympathetic with others, and to remember that all need mercy and forgiveness, even as we hope for these for ourselves.

Whoever has a duty to perform, let him not fear but be courageous; and in doing unpleasant tasks which are necessary, let us perform them in a kindly manner, both justly and lovingly. Let us not fear man, but rather fear the Lord, and be intent on pleasing him.

PROFITABLE TABLE TALKS

APRIL 5.—Luke 14:7-24.

"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."—Verse 11.

A considerable number of advanced Christian people, Bible students, have in an informal way recently adopted the custom of having Bible talks during the meal hour. We know of many who are finding it profitable. To partake of heavenly food at the same time that we appropriate the natural is quite proper; the lifting of the mind from the things of the world to the consideration of heavenly things is advantageous in every way. We see that this was Jesus' custom.

Today's lesson shows the Master a guest at the table of a prominent Pharisee, speaking in a manner that would not be appropriate to any but himself. In a parable he criticised the gathering guests, because he noted that they selfishly chose the chief seats of honor, and because he would have them see that this selfish spirit would have to do with their character-building and with their fitness or unfitness for the honors of the kingdom for which they hoped.

When bidden to a public function, they should humbly take very lowly, inconspicuous places, not knowing how many might be more worthy than they in the estimation of the host. Then, if the host noticed them in a very humble place, and so desired, he might ask them forward to a more prominent place. Thus they would be honored and the honor would reach them in a proper manner; whereas, in taking a prominent place uninvited, they at least ran the risk of displeasing the host or the possibility of being asked to take an inferior place, the more honorable one being given to one considered more worthy; and thus they would be, in a measure, disgraced.

The Master declared that this principle held with him and with the Father; namely, that "whosoever exalteth himself shall be humbled, and he that humbleth himself shall be exalted." The apostles set forth the same proposition, saying, "God resisteth the proud, but showeth his favor to the humble"; "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—James 4:6; 1 Peter 5:6.

The thought is that the self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to his cause, with such a spirit. On the contrary, he will seek those who are of humble mind and who would not be injured by the exaltation, nor in danger of deflecting in the future work to which all of the kingdom class are called.

Turning to his host, Jesus gave him something of a compliment, saying, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest they bid thee again, and recompense be made

thee. But call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just."

The Pharisee had done something of the very kind in inviting Jesus and probably his disciples to dinner. He well knew that they were poor and would be unable to ask him in return. The Master's words may have been comforting to him. At all events, they set forth a grand principle, which should be recognized by all, rich and poor alike. If we get our rewards for good deeds in the present life, how will there be anything coming to us in the future?

Let us therefore follow the Master's instruction and seek to do kindnesses to those who cannot return the favor, assured that God will appreciate such things as done for mercy's sake, for righteousness' sake, and will give a proper reward. We do not understand the Master to mean that it would be wrong to invite friends or neighbors or kinsman who might invite us in turn, but that we are not to think that in so doing we are laying up any treasure in heaven.

There was more reason for the calling of the poor, the lame, the maimed, in Jesus' day than now. Today, by common consent, civilized people recognize a duty toward the poor, the maimed, the lame and the blind. Homes are provided for them out of the public purse, by general taxation. Whoever enters into this matter of paying for the support of the poor in a proper spirit is doing something that in the sight of God is meritorious; but whoever pays such taxes from compulsion merely, without appreciation, evidently would not be deserving of any credit. However, all such institutions should be conducted in such a manner as would afford reasonable comfort and be good enough for ourselves or for our relatives, were we or they the persons in need.

Under such conditions it would be almost wrong to fail to co-operate with these provisions, to refuse such provisions and to expect private support from friends and relatives, at an additional cost over and above the taxes they pay. Everything in God's Word seems to inculcate the spirit of justice first, and the spirit of love, kindness and sympathy beyond justice. But it should be voluntary and not enforced, and an indication of the measure of the holy Spirit which we possess.

GOD'S GREAT FEAST

A person at the supper, after hearing Jesus' comments, remarked that it would be a blessed thing to have a share in the great feast with which the kingdom of God will be inaugurated. Jesus seized upon this as a text, and preached another sermon in a parable. As usual, his parable-sermon was in respect to the kingdom of God:

A man made a great supper and bade many guests. When the time for the supper arrived, he sent his servants to inform them, saying, "Come; for all things are now ready." But these with one accord began to make excuse. One said, I have bought a field; I must go and take a look at it; please excuse me. Another said, I have bought five yoke of oxen, and I must be proving them; please excuse me. Another said, I have recently married; therefore I cannot come. When the servant returned and told his experience the Master of the house was provoked, and said to the servant, Go out quickly into the streets and the lanes of the city, and bring in the poor, the maimed, the blind and the lame.

The meaning of the parable is not far to seek. God had indeed provided a great feast. Long years before he had sent word to the Jewish nation that in due time such a great blessing would be open to them—the privilege of becoming members of the kingdom of God—sharers of it with Messiah. Yet, when Jesus appeared and the time came for the feast to be spread, those who had been bidden were careless.

Jesus and his disciples had been going about for some time declaring that the kingdom of heaven was at hand, and that all who believed should make haste to associate themselves with it —to come to the feast—should be getting a part of the blessing. But the invited ones were full, covetous, money-lovers. When they heard the message of the kingdom they said, I am too busy with my worldly prospects. And so they slighted God's invitation, extended to them through Jesus and the Apostles.

The ones especially invited were the ones who specifically claimed to be the "holiness people"—the Pharisees and the Doctors of the Law. In the parable, the rejection of the ones originally invited led to the invitation's being sent to others, in the streets and the lanes of the city. This meant that the poor had the Gospel preached to them. Publicans and sinners were received by our Lord, told about the kingdom, and invited to leave all their sinful and injurious practices, to accept forgiveness of sins, and to come in and participate as heirs of God's promise of joint-heirship with Jesus Christ their Redeemer.

Nearly all the preaching of Jesus and of his disciples, up to Pentecost and after, was to the poor of Israel—the publicans and sinners. The charge made against our Lord by the Pharisees who rejected him was that he received sinners, and that he ate with them.

GREAT FEAST REPRESENTS RICH BLESSINGS

The great feast of the parable figuratively represents rich blessings of God's providence for the church—the knowledge of the truth, justification from sin, the begetting of the holy Spirit, the privilege of appropriating the exceeding great and precious promises of God's Word. All this is the feast which the Lord has spread for now eighteen hundred years, and to which he has been inviting, or calling, certain ones. First the Pharisees, the "religious lights," representatives of Moses, and secondly the poor, the sinful, the weak, the outcasts of Israel, the prodigal son class, were invited.

Some of the latter class came, but not enough to fill the places already provided. In other words, not enough of the Jews were "Israelites indeed," acceptable to God, to fill the foreordained number of the elect church. Hence the Master sent out his servants the third time, saying that they should go outside the city, into the highways and hedges, and urge the people to come in, that his house might be filled—not a seat left vacant.

This applies, evidently, to the sending of the Gospel to the Gentiles. For eighteen hundred years the Message has been going up and down through the highways and hedges, calling and inviting, drawing, such as have hearing ears and responsive hearts. In all, they will not be a great company. In all, they will not represent very many of the lights of the world. The Apostle writes, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble," hath God chosen, but chiefly "the poor of this world, rich in faith," to be heirs of the kingdom.—1 Corinthians 1:26, 27; James 2:5.

Ultimately the full number purposed by the great Householder will have been called, accepted, and found worthy through Christ to have a place at that table—to share in that great feast. It will be the nuptial feast, in honor of the marriage of the Lamb, after his wife hath made herself ready. (Revelation 19:7-9) At that feast, we are assured, will be a secondary company, not worthy to be of the bride class. These may be figuratively styled the bridesmaids, the great company class; for after the account of the gathering of the bride we have the Lord's message to these subsequently delivered from Babylon, saying, "Blessed are they that are called to the marriage supper of the Lamb."

You can imagine the honors and joys of that great banquet! The aroma of the good things coming, already reaches us in the anteroom, before we enter the banquet hall. These odors come to us through the exceeding great and precious promises of God's Word, assuring us of his faithfulness and of his provision of the things which "eye hath not seen, ear hath not heard, neither have entered into the heart of man," but which "God hath provided for them that love him" supremely.

Those originally bidden will not taste of that supper, though, thank God! divine provision has arranged for another banquet, which through the kingdom will be spread for all nations, kindreds, tongues and peoples—"a feast of fat things." —Isa. 25:6-8.

"JESUS HIMSELF DREW NEAR"

APRIL 12.—Luke 24:13-35.

"It is Christ that died, yea, rather, that was raised from the dead."—Romans 8:34.

We are to study today one of the most striking manifestations of Jesus to his disciples after his resurrection. Early in the morning of the day of his resurrection he had appeared to the women who came with spices to embalm his body. They had communicated to St. Peter and St. John that the Lord had been with them. These two most energetic apostles vied with each other to get to the sepulcher with speed. But they saw merely the empty tomb.

The disciples of Jesus were dazed, perplexed. Although he had told them that he would be crucified, and that he would rise from the dead on the third day, they had not comprehended the teaching. Even after hearing of his resurrection they were seemingly slow to connect it with what he had previously told them.

In the afternoon, two of the company were walking home, discussing their disappointment in Jesus—how, instead of becoming a great king, he had been crucified, and their hopes of associating with him in dignity and honor had all been dashed.

Jesus had been proven a fraud, to the satisfaction of their rulers. The fact that he was crucified seemed to settle the matter that he could not have been the Messiah, as he had declared and as they had believed.

THAT JESUS IS STILL FLESH IS UNSUPPOSABLE

While they thus talked, Jesus overtook them. They knew him not, because of his resurrection change. The Apostle Peter tells us that he was "put to death in flesh, but quickened in spirit." We understand this in the light of the explanation given of the resurrection change of the church. The Apostle Paul declares: "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (1 Corinthians 15:42-44) And, of course, if the church is to experience such a resurrection change in order to be like her Lord, he must have experienced just such a change.

The same thought is impressed again by the Apostle's statement: "We shall all be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." The change which the church is to experience, in order to be fitted for the kingdom of God is the same change which Jesus experienced when he was raised from the dead, a life-giving Spirit—no longer a man.

Our Lord's title, "the Son of Man," still belongs to him, just as the title, "the Word of God," the Logos, still belongs to him. When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read: "A body hast thou prepared me"—for the suffering of death. (Hebrews 10:5-10) When he had accomplished that purpose, he no longer had need of human nature; but, as he had foretold his disciples, he ascended up where he was before—to the spirit plane, to the spirit nature, as well as, later on, to heaven itself.

To assume that Jesus is a fleshly being in heaven, bearing wounds and scars to all eternity and surrounded by spirit beings on a higher plane than the human, is to suppose that the Father never really exalted him again to the glory which he had with God before the world was (John 17:5), and is unsupposable. We must bear in mind, therefore, the Scriptures, which show that the Father highly exalted the Redeemer, not only restoring him to spirit-being, higher than human, but exalting him "far above angels, principalities, powers and every name that is named."—Phil. 2:9-11; Eph. 1:20-23.

"JESUS SHOWED HIMSELF"

St. Luke declares that Jesus showed himself alive after his resurrection. (Acts 1:3) Again he speaks of him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared. He showed himself to some and not to others, and in every way manifested the fact that some great change had taken place in him after those three days. Not only did he appear and show himself in different forms, in different bodies, unlike each other, but also in different clothing. Then, too, when he suddenly disappeared, the clothing disappeared also.

When we say that Jesus, a spirit being, materialized, we are not to be understood as in any way sympathizing with the class called Spiritualists, who produce materializations of the dead. If we desire an illustration, let us go back to the Bible account of how Jesus, when he was the Logos—before his nature was changed from Spirit to human—appeared to Abraham, in company with two angels. We read that the Lord and two angels did eat and talk with Abraham, who knew them not, but "entertained angels unawares" until, eventually, their identity was revealed.

Just so it was with the two disciples en route to Emmaus: The stranger who overtook them sympathetically inquired, Why look and talk so sadly? They opened their hearts to him, astonished that he did not know. They told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to him how the chief priests and rulers had delivered him up and crucified him. They explained that theirs was a double disappointment, in that not only had they lost a friend, but their hope that he was the Messiah, who would have redeemed Israel, had been crushed. They proceeded to tell him of the events of the very morning—that some of the women of their company had found the tomb empty and had seen angels, who said that he was alive, etc.

This gave Jesus the opportunity he sought—to explain to his disciples quietly, without any excitement, that the experiences they had had were part of the divine plan. He said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken!" He declared that it was necessary that he should thus suffer in order to enter into his glory —that without such suffering he never could be the King of Glory, with power to bless and restore humanity, by and bye. —Acts 3:19-21.

Then he began to point out from the writings of Moses and all the prophets what God had foretold respecting Messiah's experiences. He probably reminded them of how Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father and Isaac typified himself; and that the offering, even though not fully carried out, represented the death of himself as it had taken place, the subsequent life of Isaac representing the resurrection of Jesus, to be with his Father again.

He doubtless told them about the smitten rock, from which gushed the waters—that that rock represented himself, who must be smitten in order to give the water of life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being crucified, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.

He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented himself in the flesh; and in which the high priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented himself, a spirit being, who after resurrection would go into heaven itself and eventually offer up full sin-atonement on behalf of the world, and would come forth again at his second advent to bless those for whom he had died.

"HE OPENED THE SCRIPTURES"

He doubtless explained to them respecting the passover-lamb—that it typified himself, "the Lamb of God, which taketh away the sin of the world." We may assume that he proceeded to the Psalms, Isaiah and the other prophets, explaining all the prophetic passages relating to the sufferings of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while he opened to them the Scriptures!

As the early disciples were refreshed by the message of God's grace and the fulfilment of his promises, so it is sure to be with all the followers of Jesus. The Lord prophetically declared, "My people perish for lack of knowledge." Evidently there can be only a dwarfed Christian life and experience except as the Word of God is understood and assimilated. Hence we have the frequent exhortations of Jesus and the apostles that the people of God should grow in grace and knowledge, should search the Scriptures, etc. Let those who are cold and indifferent unite with those who are dejected and despondent, in coming to the Master for the "meat in due season." Such surely will not be turned away empty by him who said, "Seek, and ye shall find; knock, and it shall be opened unto you." And in proportion as they find their hearts also burning within them, as they realize the fulfilment of God's promises in the past, so shall they develop faith in the fulfilment of those promises which relate to the future.

Jesus could have manifested himself to his disciples otherwise than he did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing after communicating with his disciples, he could have done just as he did with Saul of Tarsus, the last one to whom he appeared. As we read, "Last of all he was seen of me also, as of one born before the time." (1 Corinthians 15:8) Those begotten of the holy Spirit now are to be born of the spirit in the resurrection. Then they will be spirit beings, like the Redeemer, see him as he is and share his glory. That will be the due time for all of his followers to see him as he is—not as he was.—1 John 3:2.

But Saul of Tarsus saw him thus as a spirit being, "shining above the brightness of the sun" at noonday—saw him before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then apparently a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's great mercy toward him, and to keep him humble in connection with his powerful ministry.—2 Corinthians 12:7.

"THEY KNEW HIM—HE VANISHED"

When the travelers arrived in Emmaus, Jesus, after being urged, accepted their hospitality. We have every reason to suppose that if they had not urged, he would not have stopped with them; for "he made as if he would have gone farther." And so it is still; he does not intrude upon his disciples. Rather, he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. So it was with those brethren at Emmaus. They were appreciative of what they had learned. "Never man spake like this Man." If he had ministered to them so much spiritual joy, they would delight in showing him every courtesy in their power; and perhaps this might give further opportunities for conversation.

And so it was. When they sat down to supper, their guest

assumed something of the manner of Jesus; and the way in which he asked a blessing upon the food reminded them, evidently, of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus having fulfilled the purpose of his materialization, he immediately vanished out of their sight—clothes and all—instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem, and there found the others rejoicing in the fact that the Lord had manifested himself to Simon Peter. Then the two told the story of their experiences; and faith, hope and joy began to grow in all their hearts.

Who cannot see that the Lord's way of manifesting himself after his resurrection was in every way the best! Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered, shocked. They would not have been so well able to identify "the light shining above the sun at noonday" with their Master, Jesus. Even if a voice from heaven had declared the fact of his resurrection, Jesus would not have had the same opportunity of explaining to their minds the prophecies; and they, perturbed and excited, would not so well have been able to receive the instruction.

It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that which they had seen, and bearing the marks of crucifixion; and that on both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut, in order that his followers might learn a double lesson:

(1) That he was no longer dead, but alive, resurrected;
(2) That he was no longer flesh, but spirit—"Now the Lord is that Spirit."

THE IMPORTANCE OF ATTAINING BALANCE OF MIND

"Let all your deeds be done in love."—1 Corinthians 16:14.—Diaglott.

God is the very personification of sympathy and love. As the Scriptures declare, "God is Love." And all who will be God's children, developed in his likeness, will be loving children. As St. John says, "He that dwelleth in love, dwelleth in God, and God in him." (1 John 4:16) In proportion as we develop strength of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the spirit of the Lord have better judgment than they formerly had. As the days go by, they know better how to sympathize with the world; how to deal with mankind; they are getting more and more of the wisdom which cometh from above.

CAREFUL PREPARATION FOR KINGDOM NECESSARY

Before we became Christians at all, we may have been under-balanced, or over-balanced—we may not have known how to deal properly with our families or our friends. Out of kindness and sympathy we may have been inclined to give them money, or to yield to their wishes in a way that was injurious to them; or we may have been too severe and unyielding. But as we grow in the spirit of a sound mind, we learn better how to deal with others, so as to be in harmony with the divine will, the divine spirit.

When we shall have experienced our change and have become like our Redeemer, all of our powers will be perfect. Our love, our conception of justice, and also our conception of how to deal with others, will then be perfect. Every one who does not develop this character of love, mercy, justice, etc., will be unprepared for the kingdom work.

The next age is to be a time of purification, of purgation, to the world; and those of the Lord's people who do not now have character enough to give necessary stripes are not worthy of a position in which authority must be exercised. On the other hand, those who would give too many stripes would not be fit to deal with mankind. Therefore we all need this balance of mind in order to be ready for the work of the next age.

PROPER AND IMPROPER OCCASIONS FOR ANGER

As we come to see that the whole race of Adam is fallen—some more, some less—we develop a broad sympathy for mankind. We grow compassionate. We desire to lift them up out of their degradation. We would like to help them as much as opportunity affords. Hence we are far from wishing to render evil for evil. We wish to be peacemakers as far as possible. Therefore, unless it would be injustice to refrain from speaking sharply, we should be careful that our words are kind and loving. However, even though our words might not be angry, there are times when sharp utterances might be helpful, but even these should be tempered with love; tempered with the spirit of the Master.

"BE YE ANGRY AND SIN NOT"

There is a difference between anger that would be righteous indignation and anger that would be unloving, unkind, unjust. We know that God is angry with the wicked, for the Scriptures so tell us. (Psalm 7:11) This fact shows us that anger of itself does not necessarily imply a sinful condition; for God has no sin, and he judges himself by the same regulations under which he judges his creatures. Therefore anger in itself is not sin.

In God's case there is no danger that he will make a mistake and be angry with the right or approve the wrong, or that he will be lenient with the wrong and thus oppose the right. His knowledge is perfect; therefore his conduct is perfect. In our case, however, if we feel that anger is proper for us, we should use a great deal of discretion. As the Apostle Paul says: "Be ye angry and sin not."—Ephesians 4:26.

In a case where an innocent person is suffering wrong, and we have full knowledge of the matter, then it might be our duty to manifest anger, righteous indignation. It would be proper to manifest a certain degree of anger if we saw even a dumb brute mistreated. If we saw the principles of righteousness being outraged, it might become necessary to manifest some anger, some indignation.

But these cases would probably be very rare, for the circumstances would not often be a matter of our business. As St. Peter remarks, we are none of us to suffer as busybodies in other men's affairs.—1 Peter 4:15.

If we see a parent doing to his child something that is not right, we should not interfere unless the child's life is endangered. If it is merely a case of switching or a box on the ear, we must not interfere. It is not our business. Let us as the Lord's children, ambassadors of the King of heaven, seek more and more to exercise the spirit of a sound mind, the spirit of love and reasonableness.

"NAUGHT THAT I HAVE MY OWN I CALL"

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."—Job 1:21.

All that we have should be regarded as a gift from God, whether it be much or little. God's gift to our first parents was a very munificent one—perfection of life. They were made in the image and likeness of God in the flesh—only "a little lower that the angels." Because of disobedience this perfection was forfeited. Obedience was the condition on which Adam would be permitted to remain in the Garden of Eden. If he was obedient he might live and enjoy it, might fill the earth with posterity and gradually bring the whole world to the blessed conditions which he himself found in the Garden.

It was when Adam sinned that God rejected him from being a son. After that time no man was ever called a son of God until Jesus came. And no man since Jesus has been called a son of God, except those who have come to God through Jesus, and have been accepted by him. Adam was cast out of his Eden home for the very purpose of bringing upon him the penalty of sin—death. The angel of the Lord drove Adam out. We remember God's expression on this: "In the day that thou eatest thereof, thou shalt surely die." (Gen. 2:17) The dying process began at once and continued until completed after 930 years.

Since the penalty of sin was death, it was of God's mercy that he allowed our first parents to live at all after their disobedience. While it was a curse he inflicted on our race when he drove Adam and Eve out of Eden, nevertheless there was a blessing connected with that curse. When God drove them out of the Garden, He said, "Cursed is the ground for thy sake. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return to the ground whence thou wast taken; for dust thou art, and unto dust shalt thou return." Here was the curse. They were to die by gradual processes.

ALL OUR BLESSINGS OF GOD'S MERCY

Adam and Eve might do all in their power to prolong their lives, but it was not possible for them to live out the full thousand years, which constitute one of the Lord's Days. Adam

lived out nearly an entire Day, but he was gradually going down to the tomb all the while. His mental, moral and physical powers were waning. And so all of his race are a groaning creation.

It was not an unjust sentence, nor an unfair sentence. It is a favor from God that we have life at all. The privilege he gives us of living even a few years is a great boon. And so it is true of all of us, as described by the Prophet Job in relating his experience, that naked came we into the world. We have nothing that is really our own. It is of God's providence that we enjoy the privileges that we have.

It was true of Job that it was of God's permission and mercy that he had his flocks and herds and children. Then fire came down from heaven and burned up his sheep and the attending servants. Enemies killed his camels and oxen and asses, and still other servants. The hurricane came and killed his children. But Job said, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!" Job had no claim on everlasting life, although he had a hope of it. He realized that all he had possessed belonged to God; they were not his own.

Life and immortality were not brought to light until Jesus came. (2 Tim. 1:10) The great message of salvation which before was only hinted at was in due time clearly stated by Jesus. He came to give his life a ransom-price, to give a life that corresponded to the life that Adam lost. We see the beauty of the whole arrangement, that as by a man came death, by a man also should come the resurrection of the dead. Whereas "by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous" (Rom. 5:19)—made free from the death penalty—and ultimately shall have a resurrection.

Those who get the first benefit of this provision in Christ are the church. The Apostle says that we are risen with him to walk in newness of life. And we have faith that God is able to fully complete this resurrection as he has promised. We do not claim that we do not die, which is contrary to all the facts and to the Scriptures. We, on the contrary, admit that we die. But we believe that he who raised up Jesus from the dead will raise us up also by him. Jesus has effected an atonement for the sins of the whole world, upon the basis of which those who believe now may have reconciliation with God. And by and by the world will have the benefit of Christ's atoning work, and opportunity for reconciliation.

LIFE RIGHTS LOST TO MANKIND

The hope of the church is that she shall reign with Christ for a thousand years, bind Satan, uplift mankind from sin and pain and death, and, as the Scriptures declare, "wipe away the tears from off all faces." (Isaiah 25:8) And this is the work of God in that he planned, designed, the whole matter. It is the work of Christ in that he purchased the race and is the Father's Agent—who is "the beginning of the creation of God," "the beginning, the first-born from the dead; that in all things he might have the pre-eminence," not pre-eminence over the Father, but above all others.—Rev. 3:14; Col. 1:18.

We can see more clearly than did Job, that all our blessings are of God, not of ourselves. We can see more clearly because we are spirit-begotten. We know that we have no rights whatever. All we can do is to call upon God's mercy. But all are not able as yet to hear the message of mercy. "The god of this world hath blinded the minds of them which believe not."—2 Corinthians 4:4.

And so only those whose eyes are especially anointed can see. As Jesus said in his day, "Blessed are your eyes, for they see, and your ears, for they hear." (Matt. 13:16) And so St. Peter confirms the same thought of blindness, respecting those who crucified the Lord: "Brethren, I wot that through ignorance ye did it, as did also your rulers."—Acts 3:17.

So then from our favored vantage ground we, still more than Job, can take in perfect submission whatever experiences God in his wisdom and love sees fit to allow to come upon us. If we are his children, we are bound to accept all our experiences as being of his providence and order and arrangement.

"Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all
Are his and his forever."

THE SPIRIT-BEGOTTEN IN THE HOLY

Our ears and our tongue bring us many blessings and in general are grand servants. Nevertheless, sometimes they are difficult so to manage as not to be misleading. Fully half the difficulties everywhere are, apparently, the results of misunderstanding. God has been misunderstood, the Bible is misunderstood and preaching is misunderstood. We cannot wonder, then, that STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS and THE WATCH TOWER have been misunderstood. All that we can do is to restate matters afresh, hoping that our tongue or pen will serve us better, or that the eyes and the ears of our readers will serve them better.

BEGETTING THE TRANSFORMING POWER

Repeatedly we have endeavored to show that the begetting of the Holy Spirit, in the case of each individual Christian, is the transforming power by which he passes from the human nature to the new nature. This transfer is beautifully pictured in the Tabernacle types by the priest passing from the Court into the Holy. The Court represents, in the present time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to him and his service.

When the step of consecration is taken, Jesus, acting as our great High Priest, imputes his merit to cover our deficiencies of the flesh, and forthwith presents us to the Father. Our consecration of the earthly nature is thus made acceptable, and in the divine reckoning we are from that moment dead according to the flesh, but alive according to the spirit—begotten again, not with corruptible seed, but by the spirit of God. All thus begotten are in the Holy in their relationship to God—that is to say, they are children of God, heirs of God. Thereafter they have the enlightenment of the truth as represented by the golden lamp-stand with the seven burners; the spiritual food as represented in the table of shewbread, and the privileges of worship and prayer as represented in the incense altar.

This condition continues until the end of this age, when a judgment, or testing, or distinction, will be made as between the most faithful, the little flock, the royal priesthood class, and the less faithful class of the great company—the latter thereafter being typed by the tribe of Levi.

In the new order of things, after the establishment of Messiah's kingdom, this distinction between the church proper, joint-heirs with Christ, and the larger company of antitypical Levites, will be perpetual, and the services of the two will be different. The former will be a priesthood corresponding to that of Melchizedek—a priest upon his throne. The work of the latter will correspond more to that accomplished by the Levites; namely, teaching the people, etc., as servants of the priests, from whom they will receive their directions.

GOD'S USE OF THINGS IN OUR HAND

"And the Lord said unto Moses, What is that in thine hand?"—Exodus 4:2.

Moses had been called of the Lord to the great and honorable work of delivering his people from the bondage of Egypt. He was now eighty years of age. His long experience in the Egyptian court had given him an insight into the affairs of government. Stephen tells us (Acts 7:22) that "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed." Tradition says that he was also an able general in the Egyptian army.

Yet he relinquished all these earthly advantages to cast in his lot with the despised people of God. (Heb. 11:24-26) "Moses . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward"—he preferred to share with God's chosen people, Israel, in their affliction, and to have part with them in the promise made to their fathers.

How appropriate it was that the man whom God called to be the leader of Israel out of bondage should be a learned man, and one well equipped to be at the head of such a people and under such circumstances! We cannot doubt that his wandering as a shepherd in the wilderness for forty years, tending the flocks of Jethro, his father-in-law, made him thoroughly familiar with every road, every hill, every stream; and that this was subsequently of great advantage to him, when, under the Lord's direction, he became leader of Israel through this wilderness en route to Canaan.

MEEKNESS TAUGHT BY EXPERIENCE

But this forty years' experience in Midian had taught Moses another important lesson—the lesson of meekness. And his long isolation had made him reserved. Furthermore, soon

after severing his connection with the royal house of Egypt, he had made an attempt to deliver his people; but they had not wished his services, and had rather resented his interference. So now, when the Lord would send him to do this great work, he was distrustful of his ability to lead the people of Israel out of bondage into the land of Canaan, and was fearful and reluctant.

The Lord had appeared to Moses in the burning bush which was not consumed, had given him his commission, and had assured him that he, Jehovah, would certainly be with him. Moses, however, very properly felt the magnitude of the undertaking and his own insufficiency. He urged that he was incompetent, that it would require some one more powerful than he to influence the heart of the king of Egypt. He knew that it would be entirely contrary to the purpose and policy of the Egyptians to let the Israelites go from their service. He said to the Lord, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" But the Lord assured him that he would himself be responsible; that he would direct in the matter.

"WHAT IS THAT IN THINE HAND?"

Still Moses wanted some demonstration of God's approval and power. He asked, How shall I make Israel know that thou hast sent me? for they will not believe. Then the Lord asked, "What is that in thine hand?" Moses answered, "A rod." And the Lord said to him, "Cast it upon the ground." Moses did so, and the rod became a serpent, and Moses fled from it. If he had not particularly noticed what he had in his hand, he might have thought that possibly it had been a serpent before. But he had looked, and was sure that it was a staff which had been changed into a serpent. Then God told him to take up the serpent by the tail. He did so, and it again became a rod in his hand.

THE LESSONS FOR US

From this we would take the lesson that if the Lord sends us on any mission, we should not have the feeling that we could conquer the world, but should realize our own littleness and should properly feel wholly insufficient of ourselves. We should realize that without his assisting grace we could accomplish nothing. We should be very sure that he has commissioned us, and that our mission is not some foolish thought of our own. We should be very sure that the Lord is back of the whole arrangement. Then we should have full confidence in him.

We should feel like saying with Moses, "I cannot do anything." But if we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that he can use our humblest talent to his praise. What he wants us to use may be right in our hands, and we may not have noticed it. No matter how ordinary our lives may be, God is able to use us, and to give us also the needed lessons in connection with our experiences.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hand, those things closest to us, might become injurious to us, if it were not that the power of God is able to make everything work together for our good. If we have the spirit of service, the Lord can and will use things right at our hand—not necessarily things afar from us; and the divine power over evil can make all things work out good to those who love him. More and more we are learning these lessons. If, then, we would serve, we should look to see what we have in our possession; what things we can make use of.

FAITHFUL IN LEAST—FAITHFUL IN MUCH

A great many people would like to serve the Lord with a thousand tongues. If they had a thousand tongues, they feel sure they would sing with them all. How do we know that we would use a thousand tongues, if we do not faithfully use the one we have? "He that is faithful in that which is least" will be faithful in the greater things.

There are plenty of people who like to address thousands. But if we cannot address thousands, it is all the more necessary to address one. Some say that if they had a million of dollars they would give it to the Lord. But the Lord is not likely to ever give them the chance of giving large sums if they do not manifest a disposition to give of the small amounts already in their possession. "To him that hath [through use of his talents] shall be given, . . . and from him that hath not [from neglect of his talent] shall be taken away even that which he hath."—Matthew 25:29.

So the lesson to us of Moses' experiences would seem to be—the use of things we have in our hands. The same lesson is taught in another way in the case of the poor widow who cried to the Prophet Elisha for help. She was in poverty, and her creditors were about to take her two sons for debt. "What hast thou in the house?" asked Elisha. The woman replied, "Not anything in the house save a pot of oil." Then the Prophet told her to go and borrow empty vessels from her neighbors—"not a few"—and to then begin to pour out the oil into the vessels. The woman obeyed, and all the vessels were filled with oil, and she had oil to sell and thus pay her debt. The Lord used what she had in her hand.

It was the same way with the Lord's miracle in feeding the thousands. He asked, What have you on hand? He did not say, How far is it to town? And he did not tell the Apostles to get wagons and go to town for bread and meat. But he said, Use what you have. And he blessed the five loaves of bread and the two small fishes, to the abundant feeding of the five thousand; they all ate "as much as they would," and of what remained the disciples gathered up twelve baskets full. (John 6:5-13) So we should use all our talents and opportunities. The Lord is looking for us to use what we have, and we shall receive blessing therefrom; and the more faithful we are in the performance of our privileges, the greater will be our blessings from him.

MOSES' EXPERIENCES TYPICAL

In addition to the lessons just noted, we believe there is a further significance in the experiences of Moses, and the deliverance of Israel. We are to see something representative of conditions in our day. Moses was acting under divine instruction. Many things connected with this mission of Moses to the Israelites seem typical of the deliverance of God's people from the power of evil. Pharaoh was typical of Satan. We are living in the corresponding time, when God purposes to deliver all from the power of Satan. Jesus and the church will be the agent of Jehovah—the deliverance will be the work of Messiah as God's Representative.

The rod represents authority. This was illustrated at the time when the Lord instructed that Aaron should represent him as the head of the tribe of Levi. There had been murmurings in Israel, and the principal men of the twelve tribes were instructed by the Lord through Moses to take each man his rod, write upon it his name and send it into the Tabernacle. (Num. 17:1-9) Aaron's rod was to go in with the others, because it was the rod of his father's family. And when they examined the rods in the morning, Aaron's rod had budded, blossomed and brought forth almonds.

This would give us to understand that a rod might generally be considered to represent authority. As the hand is power, so the rod is authority. Thus the rod would seem to be a special manifestation of divine power and rule. We may not speak too positively of the antitypical fulfilment of this experience of Moses. But we might think that in some way or other the power of God would appear to be evil—the serpent was evil. Evil has seemed to triumph for these six thousand years. When Moses and Aaron went into the presence of Pharaoh, Moses' rod became a serpent there also. Then the magicians cast down their rods, and they became serpents. But Moses' rod swallowed up all the rods of the magicians.

RESUMING THE ROD OF POWER

We would very much like to know just what these things signify—just how God will permit the world under the power of Satan to have an hour of triumph. There is to be permitted a great time of trouble, and it will be because of the casting down, for a time, of divine authority and rule.

We think this condition is present now. People are losing confidence in God. They are feeling, for the time, as though there were no God. The tendency of Higher Criticism and Evolution is to give humanity the impression that there is no God but nature. And as mankind get this idea of a nature-god that is ruthless, relentless, impersonal, it is very likely to efface all thought of a living God of justice and love. "There is no fear of God before their eyes," the Scriptures say. So we may expect a great time of trouble, when the power of God will seem to be a further manifestation of evil—as the power of evil. The taking up of the rod of power again, a little later, will be the resuming of divine authority.

The mountains may depart, the hills remove;
His kindness shall not leave thee, or his love
E'er fail: the covenant of his peace is sure.
"Thus saith the Lord," doth make our hope secure.

O height, and depth, and breadth of love divine!
O gift unspeakable! this hope be mine.
Then, though these works dissolve, yet in that day
I shall be found in him, safe, safe for aye.

THE MEMORIAL SUPPER APRIL TENTH

We will celebrate the Memorial Supper on the evening of Friday, April 10. We trust that all of the Lord's consecrated people everywhere will avail themselves of their privilege of memorializing the death of the Redeemer for our sins and—as the Apostle points out—our participation with the Redeemer in his sufferings and death to human conditions. As our Lord and the Apostles met and symbolized his death in advance of the event, so it is appropriate for us to meet on the anniversary to celebrate his sacrifice.

The doing of this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one, much more so than any celebration which ignores the anniversary feature and celebrates occasionally—monthly, weekly, quarterly, etc. Let us not find fault with others who do differently; but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary.

As often as we do this (yearly) we do show forth the Lord's death until he come. While we believe that our Lord has been present for a number of years—during the harvest—this does not hinder us from continuing the blessed Memorial of his death. Our thought is that our Lord meant that we were to continue celebrating his death until, at his second coming, the full harvest work of the age shall be completed, and the entire body of Christ, the church, shall be received into glory. Then, as he declared, we shall drink of the new cup with him.

Whereas now we drink of his cup of suffering, shame, ignominy, reproach, the world's derision and opposition, his new cup will be a cup of joy, blessing, glory, honor, immortality—the divine nature. The Father, who poured for our Lord the cup of suffering, has already poured for him the cup of blessing and glory. As we are privileged to share with him in this cup of suffering, so with our resurrection "change" we shall be privileged to share with him the cup of glory and blessing. Yea, ours is a mingled cup now, a bitter-sweet; for by faith we already enjoy many of the things which he has in reservation for them that love him.

In the Lord's arrangement the moon symbolized the Jewish prospects, while the sun symbolized the prospects of the Gospel age. The Law Dispensation was a shadow, or reflection, of the things future, as the moon's light is the reflection of the rays of the sun. We are near the time of the rising of the Sun of Righteousness with healing in his beams, to flood the world with the light of the knowledge of God. Seeing this, we lift up our heads and rejoice, as the Master directed. Since all the overcoming members of the church are included in that Sun of Righteousness, according to our Lord's parable (Matthew 13:43), it follows that the elect church must all be gathered, and her glorification must be completed before the full light of the Millennial glory will shine forth upon the world.

In partaking of the Memorial we may look forward with the eye of faith to the rising of the Sun of Righteousness, in contrast with the conditions which prevailed at the time when the first Memorial was observed. Then, the Moon (the Law Covenant) was at its full; and immediately after the rejection of Jesus and his crucifixion the Jewish polity began to wane. It is worthy of note that the very day on which Jesus was crucified the moon was at its full, and the waning began at once. So this year, on April 11, the moon will be at its very full, and will then begin its wane. The 11th, therefore, corresponds to the day on which our Lord was crucified; and the evening of the 10th corresponds to the night of the first Memorial Supper.

EATING AND DRINKING IT WORTHILY

As from the intelligent appreciation of the fact symbolized by the Memorial Supper a great blessing comes, and a joy proportionate to the participator's faith and obedience, so also a condemnation attaches to an unworthy, improper participation in the Memorial. None are to participate except those who have come into relationship with the Lord by consecration of their hearts—their all—to him and his service.

None can come into this consecrated condition except as they have recognized themselves as sinners and the Savior as the Redeemer from sin, whose merit is sufficient to compensate for the defects of all those who would come unto the Father through him. All such should partake with a great deal of joy. Remembering the sufferings of the Master, they are to rejoice in those sufferings and in the blessings that these have brought to their hearts and lives. None are to drink of the fruit of the vine on such occasions except those who have appropriated the merit of the sacrifice of Christ and who fully realize that all their blessings are through him. None are to drink of the cup except those who have given up their all to the Lord, for this is what the cup signifies—it is the cup of suffering, the cup of death—a full submission to the will of God. "Thy will, O God, not mine, be done," was the prayer of the Master, and is to be the sentiment and petition of those who partake of the Memorial Supper.

For others to participate in this Memorial Supper would be a farce, would be wrong, and would bring more or less of condemnation, disapproval, from God and from their own consciences—and that in proportion as they realize the impropriety of their course.

But let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling-block to many. So long as we are in the flesh, imperfection of word, deed and thought are possible—yea, unavoidable. St. Paul says that we cannot do the things that we would. It is because we need divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to the throne of heavenly grace in prayer. The Apostle says, "Let us come with courage to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 4:16) It was because of our needs that God opened up the way and made this arrangement for us.

By God's provision for the forgiveness of our sins, of which we have repented, and for which we have asked forgiveness in Jesus' name, we may realize ourselves as no longer sinners under condemnation, but as clothed with the robe of Christ's righteousness. This is the thought behind St. Paul's expression, which applies to every day: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—Romans 12:1.

All Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the Lord should be settled promptly at the time of their occurrence, or not later than the day of their occurrence. They should not be allowed to accumulate; for they will rise as a wall between the soul and the heavenly Father. But whatever has been the condition in the past, the Memorial season, above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from his eyes.

Thus forgiven, thus cleansed of any defiling spot on our robe of Christ's righteousness, let us keep the feast—the Memorial of our Lord's death. In it let us afresh acknowledge and impress upon our minds the importance of the merit of his sacrifice and death, and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial kingdom to the whole world. Let us remember also our devotion of ourselves, our consecration to be dead with our Lord, to be broken as members of his body, parts of the one loaf, and to participate in the drinking of his cup of suffering and shame and death. "For if we suffer [with him], we shall also reign with him."—2 Timothy 2:12.

We trust that the celebration of the Memorial this year may be a very deeply impressive one, an occasion of rich blessing to all of the Lord's consecrated people everywhere. "For even Christ our Passover is sacrificed for us; therefore let us keep the feast."—1 Cor. 5:7, 8.

We trust that each little class, or group, of Bible students celebrating the Memorial together will appoint one of their number a secretary to write a post-card to THE WATCH TOWER office, stating briefly the interesting facts connected with the celebration, the number present, and the number participating, so far as can reasonably be estimated.

THE PHOTO-DRAMA OF CREATION

We are not yet prepared to offer the DRAMA in the smaller cities. Friends residing in cities of 50,000 and upward desiring to co-operate may appoint a committee which should write to the Watch Tower Society, care the DRAMA Dept., for instructions. The committee should be of good address and fluent of speech.

"ARE YE ABLE?"

"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22.

We recall the circumstances under which these words were uttered by our Savior: It was just a few days before his crucifixion. Jesus had promised his disciples that they should sit with him in his throne in his kingdom. So confident were they that this would be as the Lord had said that they were discussing the positions they might occupy. The mother of the two disciples, James and John, came to him and asked whether her two sons might sit, the one on his right hand and the other on his left, in the kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

We know that Jesus' baptism in water took place at the beginning of his ministry. In harmony with the divine plan, he was to die as the Savior of men. And he symbolized this death as soon as he was thirty years of age—as soon as was possible under the Law. During the three and a half years of his ministry, he was accomplishing this baptism, he was pouring out his soul unto death, and this death he finished at Calvary. Jesus said, "The baptism that I am [being] baptized with"—now—not a baptism which was either future or past.

But he spoke differently of the cup—"the cup that I shall drink of." He thus implied that the cup was future—not in the present nor in the past. He had told his disciples that he would go up to Jerusalem; and that there he would be crucified, and on the third day he would rise again. And he said on another occasion, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." What the Master said about his being crucified the disciples did not understand. But Jesus understood the situation, and he knew that this cup was about to be poured for him. And so he spoke of it again, saying of himself, "The cup that my Father hath poured for me, shall I not drink it?"

OUR LORD'S SPECIAL TRIAL

We might think of the word cup as representing various experiences of life—that everybody has his cup of mingled joy and sorrow. But Jesus used the word in a different sense. When he was in the Garden of Gethsemane he prayed, "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." And again, the same night he prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done!" In the matter of his baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning he voluntarily participated in it. The ignominious death was the thing that he prayed might pass, if it were possible. But this was what he learned was the Father's will for him, and he was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the divine law. Yet blasphemy was the charge preferred against him. The Sanhedrin decided that he was a blasphemer in that he had said, "Destroy this temple, and in three days I will raise it again," and also in claiming that he was the Son of God. Apparently, then, the thing which was specially weighing on his mind and from which he would have liked to be relieved was the ignominy and shame of being crucified as a criminal, as a blasphemer of the Father he loved so well.

Jesus knew that he had come into the world to die, and that he must suffer. But this part of his experience he had not fully understood. Evidently he knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time of his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "If it be possible, let this cup pass from me!" But immediately—proving that his affirmation, at the time of his consecration, "Lo I come to do thy will, O God," was not empty words—he added, "Nevertheless, not as I will, but as thou wilt!"—Matthew 26:39.

ARE WE WILLING TO SHARE HIS IGNOMINY?

And so to his disciples our Savior said: Are ye able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the cup that I shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with me in this, my cup? They answered: "We are able." They were willing.

This, we see, is the same cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The cup especially represented the shame and ignominy connected with his death; and the two disciples said that they were willing to share his cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions he would make. They did not, of course, yet know the full import of the word baptism or of the word cup. These were things all his disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as he had foretold. (John 16:4; 13:19) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with him here, they should reign with him in his throne. But as to the particular place for each in the throne, that would not be for him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was his character! He had no thought of looking back; his whole being was intent upon accomplishing the will of his Father in heaven—upon sacrificing himself in the interest of the world. What a noble example was set before the apostles!—greatness in humility, victory through entire self-surrender!

DRINKING OF THE LORD'S CUP BY THE CHURCH

The drinking of the Lord's cup by the church, represents our participation in the sufferings of Christ in the present time. None shall be a member of the body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the cup. For if we drink not of his cup, neither shall we share with him in his glory. He said, "Drink ye all of it." All must drink, and the entire cup must be drained during this age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer [with him], we shall also reign with him." We shall participate in the inauguration of the new dispensation, and in dispensing its blessings. The antitype of Moses, who will do the sprinkling, is Christ the Head and the church his body, glorified, of whom we read in Acts 3:22: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me"—that is, Moses was his type, on a smaller scale. The body is now being raised up. Jesus was first raised up, then all the apostles; and following after, the remaining members of his body.

As Moses sprinkled all the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; and this will mean the bringing of them into harmony with the divine law. It will require the thousand years to "sprinkle" mankind. So there is a great difference between the drinking of the cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the cup by the church represents, not only justification, but sanctification.

OUR LORD'S RECOGNITION OF THE DIVINE PURPOSES

Our Lord, in his memorable words to St. Peter—"The cup which my Father hath given me, shall I not drink it?"—referred, evidently, to his dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God—a blasphemer. His physical sufferings he knew would be intense, but to his perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of his anguish. Yet this was the cup the Father had given him; it was the divine purpose respecting him.

Our Lord had all the experiences necessary for proving and testing his loyalty; for it was necessary that he manifest his loyalty before both angels and men. The whole matter had been divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the cup which belonged to the sinner, in order that he might redeem man and might thus be a faithful and merciful High Priest. This was the cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that he might redeem the Jew.

LOVE AND LOYALTY MANIFESTED BY SUBMISSION

All his sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of his experiences were foreknown, forearranged and necessary. When he came to earth to do the Father's will, he did not know of all that was to come. But he learned obedience by the things which he suffered, the things which were "written in the book." He submitted himself to all the Father's will, and thus he proved his loyalty. As he himself declared, "I came not to do mine own will, but the will of my Father which sent me!" As the hour of the consummation of his sacrifice drew near, in the lonely shades of Gethse-

mane, the Master prayed, "My Father, if it be possible, let this cup pass from me!" We are not to suppose that he prayed for the cup of death to pass away; but he wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that he did not murmur nor rebel, but said, "Not my will, but thine, be done!"

SPECIAL SUPERVISION OF OUR CUP

We see that our beloved Lord drank of the bitter cup to its dregs, and did so thankfully. And we are to remember that he gave the cup to us, that we should all drink of it—not that we should all have exactly the same experiences that he had, but that we must all drink of the cup of suffering and death in the Father's own way. Jesus was the perfect One, and the Father dealt with him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our cup as a definite, fixed program as was the Master's, but rather that the Father permitted us to have a share in the cup of death with his Son. Our cup is supervised by our Savior, although it is the cup poured by the Father; for it is the Father's program.

In the Master's case the cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into his own glorious image. Without this supervision of our cup by our Lord, we might be very poorly developed in many qualities; therefore our cup needs to be specially supervised. And so he assures us that, while the necessary experiences are coming to us, at the same time his grace will be sufficient, and his strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of his cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us then count all the things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be affrighted, nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us"; for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with him in the kingdom eternal!

"Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?

"Ah, if thus ye can drink of the cup he shall pour,
And if never the banner of truth ye shall lower,
His beloved ye are, and his crown ye shall wear,
In his throne ye shall sit, and his glory shall share!"

OUR REASONABLE SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

This exhortation of St. Paul's is based upon the preceding statements of the eleventh chapter of this same epistle, as is shown by the connecting word therefore—because of those things recited in that chapter. The eleventh chapter tells of the mercies of God toward both natural Israel and spiritual Israel—not so much to the world. But the tenth chapter takes up in elaborate form the mercies of God toward all his creatures. In this epistle the Apostle is addressing those who had been Gentiles. In view of these mercies of God (his plan of salvation and the call of some of the Gentiles to take the places in the body of Christ, lost by natural Israel) St. Paul exhorts his hearers to present their bodies living sacrifices, holy and acceptable.

The question naturally arises, Whom did the Apostle address? He evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord and had counted the cost of self-sacrifice, but who had not given themselves fully to the Lord, might yet become brethren in the truth in the full sense. The Apostle's words would apply equally to both classes —those who had presented their bodies living sacrifices, and those contemplating doing so. It would have been fully as proper to say, Brethren, you who have already given yourselves to the Lord, I beseech you that you fulfil your vow of consecration; for your bodies are holy and acceptable to God.

The heavenly Father never forces anybody; but he tells them that he is willing to accept sacrifices, and that now is the acceptable time to present them. He sets forth the fact that self-denial and sacrifice are the only terms upon which one can come into fellowship with him. But nowhere does he urge or command any one to make a consecration. To do so would be to change the matter from sacrifice to obligation; and the very thought of sacrifice is in opposition to requirement.

THE TERMS OF DISCIPLESHIP

Our best example of what we should do is shown by our Lord and the apostles, the chief members of God's royal family. Our Lord did not seek to entrap any into his service—as we see done today. On the contrary, he proceeded along high and noble lines. He said, "Come unto me, all ye that are oppressed and heavy-laden." This is an appeal to reason. If you have found that you are sin-sick, come unto me—I have the will and the way to help you to come to the Father.

When talking to the young ruler of the synagogue, our Lord set forth the terms of discipleship. He did not say, Never mind; do not make it too serious a matter. On the contrary, he stated just what are the terms of consecration. No man could be his disciple unless he would surrender all. To this rich young man our Lord showed that with all his morality there was inconsistency. He possessed wealth, and should use that wealth to the glory of the Lord. He must not be selfish, or he could not be Christ's disciple.

The young man might have said, I have some children for whom I must make provision. But the Lord said, Give all that you have to God. A parent can consecrate his children, so far as he is concerned. The Lord would not ask any one to do that which he was unable to do. But he said, "Take up your cross and follow me," if you would be my disciple.—Mark 10:21.

Again, our Lord said, "He that putteth his hand to the plow, and looketh back, is not fit for the kingdom." (Luke 9:62) We should make up our mind to use all of our powers, or else stand aside. The Lord's method should be our guide. We should not try to entrap any one or resort to hocus-pocus to convince any one. We should not plead what there is to be gained in a material way by becoming a Christian. We should tell people that there is no other way to come into Christ but by the way of the cross. We cannot reach him in any other way. It is the Lord's way or no way. We must bear the cross, as he bore it. We believe that we do the people more good by setting forth the message with no uncertain sound than by trying to entrap them. Nevertheless, in putting before them the trials and the cross, we should also put before them the glory to follow.

TEXT APPLIED TO THE CONSECRATED

To those who have already made a consecration the thought would be, You have entered into a covenant with God to follow Jesus. You have given up your own human will. Remember that this includes your mortal body. Continue the work of presenting your body—of dying daily. Keep before your mind this covenant of sacrifice; for it is not yet fulfilled. The mere promise to fulfil a covenant is not fulfilling it.

The Father begets us of the holy Spirit, and gives us the great privileges that belong to those who have become new creatures in Christ. Then it is for us to go forward, and day by day lay down our lives in his service. It would be appropriate, therefore, for the Apostle to say to such, Lay down your lives daily. Remember that it is your mortal bodies which you are to sacrifice in the Lord's service. It is yourselves as old creatures, human beings, and not as new creatures, that are being sacrificed. Yours is a living sacrifice in the sense that this body, reckonedly passed out of sin, is being continually sacrificed. It is not given you to preserve, or to be your everlasting possession; but it is your covenant and privilege to accomplish the sacrifice of your flesh. Therefore I beseech you to do this.

TEXT APPLIED TO THE TENTATIVELY JUSTIFIED

To those whose justification has not been vitalized, the text might mean, You are desirous of serving God. This is indicated in your attending the meetings of the church. The fact that you assemble with the saints of this congregation signifies that you love holy things—that you desire to know the will of

God. Now then, brethren, I beseech you to make a full consecration of yourselves to God. Consider your body as a living sacrifice—not that you are to commit suicide and destroy your body, but that you are to esteem your body a living sacrifice, day by day using your strength and your life in the Lord's service.

The exhortation, "Present your bodies," then, would seem to be applicable both to the consecrated and to those who are following on to know the Lord. The next statement should be understood to be in harmony—"holy and acceptable to God." If this statement be taken in relation to those who are already consecrated, then the Apostle is saying, This vitalization of your justification which the Lord has granted you has constituted you holy. And because the Lord counts you holy, and yourselves wholly acceptable to him, you should continue to do good works—complete the good work which you have begun. The sacrifice being esteemed of God holy and acceptable, the results will be grand and glorious.

This exhortation, viewed from the standpoint of one who has not completed his consecration, might be understood to mean, If you take this step of consecration, remember that then the merit of Christ will be imputed to you, and that through the arrangement which he has made in Christ God is willing to accept you.

CONSECRATION TO DEATH MOST REASONABLE

Every one who recognizes God's mercies and blessings finds it a "reasonable service" to sacrifice the earthly things for the precious privilege of serving him. If it was a reasonable service for Jesus to leave the heavenly glory, to become a man, and to sacrifice himself unto death, then surely ours is most reasonable. We, being imperfect, have very little to give; and when there is an opportunity for showing our appreciation of the heavenly Father, then we should make haste to use it.

The Father made a proposition to the Lord Jesus, and it is not to be supposed that he would suggest anything but a reasonable service. To have asked Jesus to sacrifice his life for humanity without any reward of a future life would have been a most unreasonable thing. The Father set before the Redeemer a great joy, to be the recompense of his obedience. And so with us. The Lord does not invite us to sacrifice ourselves at the present time without any reward from him. He tells us that if we do this he will make us joint-heirs with his Son, participators with him in all the joys of the kingdom.

CONSECRATION NOT THE END OF OUR WORK

The term brethren may be viewed from two different standpoints. On the one hand, we may apply it to those who are in the state of prospective justification, in a justified attitude of mind, and whose justification is growing by every step they take toward God. On the other hand, it would refer to those who have become brethren in the fullest sense—who have taken the step of consecration, and whose consecration has been accepted by the Father through the Lord Jesus. With these there is a continual, a daily presentation. This morning we presented ourselves before the Lord and asked his blessing on the day. It is a presentation day by day and hour by hour. It is a constant surrender of self-will, in this way and in that way—a daily waving of our offering before the Lord. So it was with our Lord Jesus. He not only made the full consecration at the beginning, but day by day he laid down his life, until the sacrifice was completed on Calvary.

For one to make a consecration of his time and his talents, and then to withhold his offerings, would insure his not gaining the great prize for which the Father invited him to run. The great company will be made up of those who have presented their bodies, but who neglected their opportunities for laying down their lives—their time, influence, money, all—in the Lord's service. This neglect will lose them their place in the throne, their privilege of being a part of the bride class. The bride will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death.

CONSTRAINED BY GOD'S MERCIES

The Apostle states the reason why we should make this presentation of ourselves as being the "mercies of God"—"I beseech you by the mercies of God, that ye present your bodies." God's mercies are to a certain extent over all. He sends his sunshine and his rain upon the evil as well as upon the good. For many centuries God's special mercies were granted only to the Jews. But the arrangement of God's plan is such that Gentiles, as well as Jews, may now come into God's favor. God broke down the middle wall of partition through Christ, and thus gave all people an opportunity to come back into harmony with him and to have him as their Father, their Life-Giver, and through Christ to share his blessings.

As many as see and hear and have the eyes of their understanding opened, should consider this a reason for a full consecration, a full surrender, to the Lord. It is truly a most reasonable service, as the Apostle points out; and the prize which he attaches to the matter makes it unspeakably desirable and precious. It would be very unreasonable to accept God's marvelous favors and then neglect to live up to the conditions attached to them. If we really believe God, if we have a proper faith in his exceeding great and precious promises, we will joyfully and faithfully meet the requirements.

A lady said to us recently: You put more stress on godly living than we in our church have done. You say, "Believe on the Lord Jesus Christ, and you shall be saved." You put a special stress on believing. Yes, we replied, this word believe has a most important bearing on the entire matter. If we should say to you that if on your way home today you would stop at a certain house, of a certain number, you would find, in a particular corner under the steps, a little bag, and that it contained valuable treasure which should be yours—if you believed our words you would go and get that bag. If you said that you believed us, and then went another way altogether, we would be sure that you had not believed us. Your course would prove it.

Now the Lord has offered us the opportunity of being joint-heirs with Jesus Christ our Lord in "an inheritance incorruptible and undefiled and that fadeth not away." If we believe this fact, we will seek to know just what the conditions are. Whoever really believes will find that the conditions are very easy in comparison with the great reward. But if he fails to put forth his greatest effort to win this great prize, he will show that he has not believed the Message; for if he recognizes the offer and believes it, he will surely be eager to lay aside every weight and encumbrance and run patiently to the end to obtain the crown.—Hebrews 12:1, 2.

THE COMPLETENESS OF OUR OFFERING

It is, therefore, a reasonable service. The Apostle tells us the conditions. All who would have this great blessing must offer themselves living sacrifices, holy and acceptable to God. It is ours to present our bodies. It is not the new creature who does the presenting; there is no new creature at the time the body is presented. Our natural mind discerned from the message of the Lord that there is a more excellent way—a way of harmony with the Lord—and we desired to come thus into harmony with him. And that new, or changed, will presents our earthly interests and all that we have in sacrifice. We are altogether human when we offer ourselves to the Lord. We are then begotten to a new mind, a new hope, and thus are new creatures.

While we present ourselves to God, we do not come to him directly with our presentation. We come through the great High Priest—as in the type, the offering of the Lord's goat was presented by the high priest. We come to the Father through the Redeemer. We do not offer a justified sacrifice, but come with all our sins, for cleansing in that fountain opened for us. The sentiment of our hearts is:

> "Just as I am, without one plea,
> But that thy blood was shed for me,
> And that thou bidst me come to thee—
> O Lamb of God, I come!"

But God could not accept a sacrifice in that imperfect condition; it is only as we come through the Priest that he recognizes us. If we were perfect, we might come in our own name; but we are not perfect, and so we come only through this High Priest, Jesus. The great High Priest then imputes his merit, and includes our sacrifice as a part of his own. The divine blessing then comes upon us—we are begotten of the holy Spirit. Thenceforth we are new creatures in Christ. We have been presented in God's way and have been accepted.

REFUSAL TO ACCEPT SHOWS LACK OF APPRECIATION

Now we are dead; and our life is hid with Christ in God. We presented our bodies, and they were made living sacrifices; they were then received by God and were slain with Christ and we arose to walk in newness of life. By the body is meant also all the earthly interests, both present, past and future—every interest that we ever had or might ever have. Such a one gives up all the hope or right he might otherwise have had in a future restitution. The covenant is a complete one. The sacrifice of such became holy and acceptable to God as soon as the merit of Jesus was imputed; and our offering continues to be acceptable to the end. And as day by day we lay down our lives in the Lord's service, it brings us more and more of the Lord's blessing, and we are more and more filled with his spirit.

To render all that we have in the service of the Lord is not only a most reasonable thing, but an offering far too small. It is far less than we would gladly render to him who has manifested toward us such wondrous compassion and grace. When God has offered us so great a reward and blessing in return for our poor lives, we should feel that a refusal to accept this offer would be an indication not only of a pitiful lack of appreciation of infinite goodness, but also a weakness of mind. It would show a puerility of judgment which is unable to weigh and compare the trifling and transitory pleasures of self-will for this brief life with an eternity of joy and blessing and glory on the divine plane, far above angels and principalities and powers and every name that is named, next to our glorious Lord and Head—a station so glorious, so exalted, that no human mind can grasp its infinitude. Let us be faithful—even unto death!

LET US GO ON "IN FULL ASSURANCE OF FAITH"!

"Having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith."—Hebrews 10:21, 22.

The Apostle Paul is here drawing to the attention of the church, and especially to those familiar with the Jewish arrangements of that day, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real plan was not to be carried out by the Aaronic priesthood from the house of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people—typically covered them—through their covenant. The Apostle points out that there is to be a greater priesthood, after the order of Melchizedek; that our Lord is the Head of this priesthood, and that the Gospel church are his members, the under-priesthood. He then asks, Why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into a typical Holy and Most Holy.

But now we have Christ as the Head of this new order of priesthood; let us realize our position as underpriests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice made by our Lord, and that all things were then ready to permit us also to come near to God, sharing our Redeemer's experiences, that we might later go to him beyond the vail and share his glory. Seeing that God has thus made all these gracious provisions, and has accepted us as the house of God to take the place of the house of Aaron—and so much greater than his house—let us enter into the real Holy and Most Holy, "with a true heart, in full assurance of faith."

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel age, who have made consecration to God, and have been begotten of the spirit, are in the first Holy. Aaron and his sons were a type of the true priesthood; but we are not of the order of Aaron; we are not members of the Aaronic priesthood, but of the Melchizedek priesthood, under its great High Priest. "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9.

LET US COME WITH TRUE HEARTS

Seeing, then, that we have confidence that God has made this arrangement, confidence to take the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the holy Spirit, let us begin at once the work of the new order of Priesthood. There are great things to be accomplished: let us fully enter in with him—let us become full participators in this work—in everything that God has for us to do. Let us come with true hearts, however, realizing how wonderful are our blessings, how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this covenant into which we have entered with God.

The Lord's call under this covenant is, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." (Psalm 50:5) This call, or invitation, has been going forth during the entire Gospel age. And all the holy ones, all who have entered into this covenant, are privileged to have a share in the sacrifice of Christ and to co-labor with him.

Let us come with full assurance of faith in the sense that we shall have no doubt whatever that God's promises are true and for us. The world sees no cause for sacrificing in the present life, and they count us fools all the day long, as the Apostle says. But nevertheless in full assurance of faith, let us go on! Let us loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into his rest!

ANOINTED IN HIM

The anointing of the high priest in the type represented the divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon himself. God appointed him, saying, "Thou art a Priest forever, after the order of Melchizedek." (Hebrews 5:4-6) God's direct dealings were with the Lord Jesus Christ. He was the one acceptable to the Father. God gave his holy Spirit to our Lord in fullest degree. Jesus himself tells us that God gave not his Spirit by measure unto him, because he was able to receive the holy Spirit in full measure. Those who are counted as his members are not able to receive the spirit in full measure, because of their imperfection. The less fallen man can receive more of the spirit, and the more fallen man can receive less.

When Christ appeared in the presence of God for us, and applied his merit for those who would offer themselves to become members of his body, to be associated with him in the glorious kingdom work, he received divine approval and sanction, which was manifested by the begetting by the holy Spirit of those who had presented themselves in consecration, the holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled his promise to Jesus by granting him the holy Spirit to shed forth upon his disciples. (Acts 2:33) It is of the Father, and by the Son.

It was not necessary that the heavenly Father should pour out his holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite complete. The holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of his garments, all his body is thus anointed. We each receive our share of the anointing when we come into the body, and under the robe.

FULL ASSURANCE BASED ON KNOWLEDGE

Speaking to those who are privileged to come to God in prayer, the Apostle says, "Let us draw near in full assurance of faith." He is speaking to the house of God class. Natural Israel were of the house of God, too, but they were servants. The servants belong to the house, of course, but not in the very special sense, as do the children. We have the suggestion given us that Moses was faithful as a servant over his house, but that the church of Christ are a house of sons, and that Christ is Head over this house. It is this house of Sons that may draw near to God. The assurance with which these may rightly approach is dependent upon certain conditions here indicated. They must have a true heart, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they meant what they said when they gave their lives to God. Then they may come to the Lord with holy boldness, in full assurance of faith. All the steps of God's true people are steps of faith, of realization of his care. But there is a full assurance of faith in contrast with a lesser faith. A faith that is only partial will bring us somewhat near to God. A faith that is strong will bring us nearer. But a full assurance of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full of the royal priesthood—in glory.

This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in his Word as to what Christ did for us, and what he is willing to do; why he died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and his daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them—to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

FULL ASSURANCE NECESSARY TO GOD'S APPROVAL

The Apostle intimates that without this full assurance of faith the child of God cannot come close to him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are his to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your faith be it unto you," is the promise. The desire to draw nearer and nearer to God must be in our heart; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he makes good to such his engagement that they shall be filled.

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20) We may be sure that if our course as new creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him.

CAUSE AND REMEDY FOR LACK OF FAITH

He who has begun a good work in us is both able and willing to complete it. (Philippians 1:6) But how few children of God, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever!" Surely, by God's grace I shall ultimately gain the heavenly kingdom and the glorious things which he has promised to those who love him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to others, and how can these hindrances be removed? How can each one of the children of God enjoy fully this, his blessed patrimony? Many say, or think if they do not say, Oh, that I could feel sure that God's goodness and mercy would continue with me to the end! Oh, that I could remove my doubts of gaining the kingdom, of being ultimately "more than conqueror"!

What is the difficulty with these? Why do they not have the "full assurance of faith" of their acceptance? We answer that their difficulty is a lack of trust in God; and such a lack is not pleasing to him, for "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) Moreover, this lack of faith is a constant hindrance to their overcoming; as it is written: "This is the victory that overcometh the world, even our faith." (1 John 5:4) The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the adversary, and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the apostles of old, "Lord, increase our faith!" And then, acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart. (1) Let him refresh his memory continually with the precious promises of the Word, becoming very familiar with these. (2) Let him seek more and more to remember that, having made a covenant with the Lord, these promises are his; and in his heart and with his lips let him claim them as his before the throne of grace, with thanksgiving. Let him claim them in his thoughts, and in his conferences on holy things with the brethren.

When trials or difficulties arise, he should call to mind these precious promises, remembering that they belong to him, because God has given these promises to such as love him and have made a covenant with him by sacrifice. (Psalm 50:5; Malachi 3:17) He should resolve that henceforth he will trust the Word of his heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, "All things work together for good to them that love God, who are called according to his purpose." (Romans 8:28) Let him thus assure himself that the seeming accident could not have occurred had God not seen a way to make it the channel of a needed lesson or blessing to him.

Let us never forget that he who has begun this good work in us changes never, and that if we keep our hearts in harmony with him, if our faith is still firm and clear in the great atonement made for our sins, and we continually renew our consecration to him, keeping our all on the altar of sacrifice, letting the Lord consume it in his own way, seeking not our own will, our own way, but his will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting kingdom of our Lord, and shall hear his blessed words of approval, "Well done, good and faithful servant."

THE COST OF DISCIPLESHIP

APRIL 19.—Luke 14:25-35.

"Whosoever will save his life shall lose it; whosoever will lose his life for my sake shall find it."—Matthew 16:25.

It was at the close of the great Teacher's ministry. Vast multitudes were following him, all, according to the requirements of the law, going up to Jerusalem to keep the Feast of the Passover, at which Jesus foreknew that he would die as the antitypical Passover Lamb. Occasionally in the journey he would turn and address some of the multitude. Today's lesson gives us some of his teachings. It was the custom of teachers in those days to accept disciples, or pupils—those who considered them great teachers and desired to learn of them and profit by their instruction. To this day Christians claim to be the disciples, or followers, of Jesus, claim to be giving heed to his word and seeking the blessing which he promised to his faithful followers.

The terms of discipleship which Jesus set forth, it will be noted, are very different from those proclaimed by some who profess to be his mouthpieces, his ministers. They sometimes proclaim that it is a sufficient sign of discipleship for persons to arise in a congregation and declare that they desire the prayers of God's people. Such are counted converts. To get them to take even this step requires the holding out of inducements. Sometimes the inducements are of a commercial kind—greater business prosperity to the merchant, greater favor with the employer for the clerk, an entrance into society or a better prospect of political preferment.

If we contrast these methods with the words of Jesus in this lesson, we shall perceive that the vast number of nominal Christians have been, so to speak, inveigled into professing something that they never intended to profess. Many are entrapped into professing Christianity who never became Christians, according to the Master's conditions of discipleship, and who hearken not to his Word.

"If any man come unto me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Surely there is no excuse for us to misunderstand such plain terms and conditions. The Master did not say that only his disciples could ever gain everlasting life. His general teaching was that the whole world is lost, estranged from God and without the right to everlasting life. But he came to die, "the Just for the unjust," that all of the unjust might have the opportunity of returning to divine favor. He did not say that none but his followers would have such an opportunity of future life. Those who so declare are adding to the Word and helping thus, eventually, to confound themselves.

What Jesus did teach was that he would in due time be "the true Light, which lighteth every man that cometh into the world." The world had already existed for 4,000 years before Jesus came, and no one will dispute that those who died previous to his coming had no opportunity of knowing him and being his disciples. Yet he died to bless them, as well as to bless all who have been born into the world since. This blessing of the world, he declared, is to be accomplished by his kingdom; and he told them plainly that his kingdom was not of this world, age, or epoch, but of a future period. For the time being he was merely inviting disciples, and not attempting to reach the world.

The disciples were invited to become joint-heirs with Jesus in his kingdom, that they might sit with him in his throne and participate with him in his great work of human uplift—Restitution of all that was lost in Adam and redeemed at Calvary. He told them plainly that only through much tribulation would they be able to enter the kingdom class; that the tribulations would prove their love of righteousness, their loyalty to God; and that God had purposely made the way so narrow that only the few, the very choicest of humanity in God's sight, could find it—a very few walking in that way to its further end of glory, honor and immortality.

With this view clearly before our mind's eye, there is a reasonableness in the hard terms of discipleship. Only those willing to comply with such terms, and thus to demonstrate their love and loyalty to God, could properly be entrusted with the great power, glory and honor which will be granted to the kingdom class, in association with the Redeemer, as soon as it shall have been completed. Let us examine these words carefully, meanwhile measuring ourselves—not our flesh, but our spirit, our intentions, our desires.

Well did Henry Ward Beecher say respecting this statement made by the Master: "Never was there before, and never has there been since, I apprehend, such a speech made to those that professed to be willing and desirous to follow another." And probably a parallel statement is found in Matthew's Gospel (10:37): "He that loveth father or mother more than me is not worthy of me." The word hate is apparently used in contrast with love. To be a disciple of Christ, then, means that we must love supremely the Lord and the principles for which he stands, so that love for others would comparatively be hatred.

This proposition in its very start signifies a cutting off—so far as the man is concerned, the will, the purpose—of every other love that would conflict with our love for the Lord and with our obedience to his will. Our earthly loves are to be counted as nothing in comparison. We are to be ready to sacrifice at the Lord's command every earthly hope, aim, object, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything. Of these the Lord speaks, saying prophetically, "They shall be mine, saith the Lord, in that day when I (come to) make up my jewels."—Malachi 3:17.

The fact that Jesus was of this character himself, and placed the Father's will above all other considerations, is an assurance that all amongst his joint-heirs in the kingdom will have the same mind, the same spirit. He assures us that the kingdom will not be a selfish one, but the very reverse. The kings and princes and judges of that kingdom will be not only irresistible in power, but incorruptible, unbribable. With them the divine standard will be first, in the absolute sense.

Such devotion to the Lord as is here described will necessarily at some time or other mean the severing of many earthly ties. It means that the followers of Jesus will be thought a peculiar people; and that many will think their course strange, unnatural, insane. Hence, as St. Paul said, we are counted fools all the day long for Christ's sake—because we preach the wisdom of God and the love of God in preference to the wisdom of humanity and the love of humanity. Of such St. John writes, saying, "As he was, so are we in this world"—ostracized, misunderstood, reproved, slandered. Only those who can stand such an experience can be winners of the crown to which Jesus referred, saying, To him that overcometh I will give a crown of life, and permit him to sit with me in my throne.

Who is sufficient for these things? asks the Apostle. And he furnishes the answer: "Our sufficiency is of God"; and in the promises—"my grace is sufficient for thee; my strength is made perfect in weakness"; and again, "I will never leave thee, nor forsake thee."

DEFINITION OF CROSS-BEARING

Adding to the severity of the terms, Jesus declared, "Whosoever doth not bear his cross and come after me, cannot be my disciple." It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus, and a bold profession of discipleship. After we have been faithful in taking our stand on the Lord's side, we must be proven. Not merely those who have a little enthusiasm at the beginning, but those who shall demonstrate their worthiness by their faithfulness will be accounted worthy, and will be finally accepted by the Lord. Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the devil which conflict with the divine will as laid down for us in the Lord's Word. The only proper sentiment is that which the Master expresses, saying, "Not my will, but thine."

As an admonition to all not to undertake discipleship without mature deliberation, our Lord gave a parable of a man who began to build a tower, laying the foundation, but who was not able to complete it, and thus wasted his effort and made himself ridiculous, foolish. Another illustration was that of going to war without adequate preparation—an undertaking which would result disastrously. All the followers of Christ set out to build character and to "fight a good fight." Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle and not to receive the victor's crown, nor to hear the words, "Well done," except by faithful perseverance in well doing.

What a blessing it would be if all who espouse the cause of Christ would do so with a full, clear understanding of what they are doing and with the fixed determination to go onward in the good way, not even to look back! The cause of Christ would be much further advanced amongst men; and while their number would be much smaller, their influence and power in the world would undoubtedly be much greater.

"SALT IS GOOD, BUT—"

Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; and it is said that even yet some of the Arabs would be faithful to death to any person in whose home they had eaten salt. To them it seems to mean a pledge of loyalty.

Jesus used salt as a symbol, representing his own loyalty to God and the loyalty which all of his followers must have, and not only so, but which they must maintain. If salt lose its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world—to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fail in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service.

"He that hath an ear to hear, let him hear," said Jesus, in conclusion. All of his followers are to take heed to these words. Whoever neglects them despises the One who gave them, and will surely fail of a blessing that might otherwise have been secured. But as for the world, "ears they have, but they hear not; eyes have they, but they see not." We are not to measure the world by the same standards that we measure ourselves and all who profess to be the followers of Jesus. The world's highest standard is the Golden Rule. The Christian's highest standard is self-sacrifice, doing God's will at any cost.

HEAVENLY INTEREST IN SINNERS

APRIL 26.—Luke 15:1-10.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Verse 10.

Bible students should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. The scribes and the Pharisees held themselves aloof from the common people—the scribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God, and therefore not proper to be recognized by the holy of humanity, which they claimed to be.

Jesus, however, received the common people, even the publicans, acknowledged sinners. His superior knowledge did not make him haughty, and his superior righteousness did not make him proud and unsympathetic. He has set his followers an example that they should walk in his steps. And the more closely they follow him, the more pleasing will they be to the Father, and the more ready for a share in the kingdom for which we pray, "Thy kingdom come."

Our lesson tells us how the Pharisees and the scribes murmured against Jesus, charging against him as a sin that he received sinners and ate with them. Whatever did not harmonize with their standards they could only contest. Their difficulty in part was that they had too high an opinion of themselves. Their spirit in this matter was an evil one, begotten of the adversary. Hence Jesus sometimes spoke of them as being children of the devil, because his works they did, and his spirit they had. But even this does not signify that the

Pharisees were beyond hope of salvation. Did not Jesus address St. Peter on one occasion, saying, "Get thee behind me, Satan (adversary)"? He was an adversary, had the adverse spirit at the time; but, corrected in harmony with the Lord's spirit, everything was changed.

So it is with us. "His servants ye are to whom ye render service." "By their fruits shall ye know them," said the Master. Applying his words to many who profess to be his disciples, we are bound to suppose that either intentionally or ignorantly they are in opposition to the Master's Spirit and teachings—adversaries of his teachings.

Jesus, knowing the thoughts of the Pharisees, and perhaps noting their gestures and looks or hearing their words, answered them in a parable, saying, "What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" And finding it, he lays it upon his shoulders rejoicing, and tells the fact to his neighbors exultantly. This course of the shepherd, Jesus declared, illustrates the attitude of God and all the holy angels associated with him. They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. There is more rejoicing over the repentant sinner than over ninety and nine just persons needing no repentance.

Oh, how encouraging it is to us to know that this is the sentiment of heaven, and that the fall of man and our imperfections do not stand as a perpetual bar to recognition by the Lord, if we return to him! He is merciful, and will abundantly pardon, and will remove our sins from us as far as the East is from the West. But this interest is in the repentant one or in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd and then preferring the wolfish, would no longer be interesting to the heavenly ones.

Many apply this parable inconsistently. They seem to think of the whole world of mankind as representing the flock of a hundred sheep, and the one straying as representing the sinners of earth, comparatively few. Surely this cannot be the true interpretation! Rather, as the Prophet has declared, "All we like sheep have gone astray." "There is none righteous, no not one."

Let us rather interpret the parable on a broader scale, in comportment with the facts and the Scriptures. Let us understand the one stray sheep to represent Adam and his family; and the ninety and nine just persons needing no repentance as representing the holy angels. To this view every feature of the parable inclines. The Good Shepherd left the heavenly flock and came to earth to find, to redeem, to recover, mankind, the lost sheep; and there is more rejoicing in heaven over human recoveries from sin and alienation from God than over the holy ones themselves, than over each other, who have never been alienated, never needed redemption.

The lesson to the Pharisees is plain. They had a different spirit from that of the holy ones. Theirs was an earthly view, a selfish one, a proud and haughty one, out of accord with the divine spirit, and not pleasing to God. Jesus would have all of his disciples copy God. "Be ye like unto your Father which is in heaven." "He is kind to the unthankful." "His mercy endureth forever"—to a full completeness.

His mercy sent his Son, the Under Shepherd, to be our Redeemer, and to help us back into his favor. His mercy will pursue the lost sheep until every member of Adam's race shall have been brought to a knowledge of the truth and to a full opportunity of returning to the fold of God. To this end the Messianic kingdom is to be established. To this end also is the present call for the church, to be a royal priesthood, that under the guidance of the great Deliverer, they may be colaborers with him in carrying the message of God's grace to all the members of Adam's family.

Oh, how different this view of our loving Creator from the one which was handed down to us from the dark ages! How different from the one which represented the Almighty as angry in a vicious sense!—as having prepared in advance a place for the eternal torture of the human family, except a few who would have the hearing ears and happen to hear the message in the present life. On the contrary, we find that God's loving provision is only beginning to be manifested, in his favor toward Christ and the church; and that ultimately the knowledge of the glory of God shall fill the whole earth, until every knee shall bow and every tongue confess, to the glory of God.

In proportion as we become Godlike we have an interest in sinners—especially in those who through heredity or evil environment are more deeply steeped in sin, ignorance and superstition. Having God's Spirit, we are glad to do anything in our power to reach these sinners. Nevertheless, we are not to be wise above what is written. We are not to expect to find all the sheep. Rather, we are to prepare as many as the Lord our God shall call and draw to be associated with the great Chief Shepherd in the work which he shortly will institute, the work of seeking the lost sheep and finding it and restoring it—all the willing and obedient.

"The Son of Man came to seek and to save (recover) that which was lost." The race was lost, not merely a few, the church; and their recovery is to include all that was lost. This does not signify universalism, but will be accomplished in bringing every member of Adam's race to a full knowledge of God and to full opportunity of recovery from sin and death.—1 Timothy 2:3, 4.

Jesus gave another parable of similar import, to illustrate the same great truth from another angle. It was the custom among Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented her dowry. The loss of one of these coins would represent more than its intrinsic value; for its absence marred the beauty of the bangles. The search for the coin would mean that, instead of its being abandoned as not worthy of consideration, it would be hunted for diligently until found. The female neighbors would learn of the loss, and also learn if it were found, and would rejoice with her greatly. This is another illustration of joy in the presence of the angels of God over one repentant sinner.

THE VALUE OF A MAN

Jesus said, "Are ye not of much more value than many sparrows?" And in the present lesson he intimates that a man is of much more value than many coins and of much more value than many sheep. We all agree that it would be difficult to estimate too highly, too fully, the value of a human life, especially if it were our own life or the life of some one dear to us. But to what extent do we manifest this in our daily lives?

Each should put the question to himself first, before applying it to his neighbors. How do I manifest the spirit of God toward my fellow-men, in placing as the first object of my interest a human life? What am I doing day by day that substantiates my professed interest in humanity in general? How am I showing my interest in my friends, my relatives, my children, my brothers and my sisters?

The manufacturer should take up this subject and ask himself, To what extent am I placing coin as of more value than humanity? To what extent am I allowing the accumulation of coin to interfere with the making and the giving of proper protection to my employees and all for whose welfare I have a care, a responsibility? Their fingers, their eyes, their limbs, their health, their lives, should be precious to every one who has the Spirit of God to the slightest degree.

Each Christian should ask himself, How much of God's Spirit have I? How much of my time am I giving to helping my fellow-men out of their difficulties and trials back to God? How much am I sacrificing of my time and strength in going after the lost sheep? Hearken to the Apostle, "Be not deceived; God is not mocked." "He that doeth righteousness is righteous"—and not merely he that professes to be a follower of Jesus.

Nevertheless, we are not to forget that God is the one chiefly interested in this great work, and that he has sent forth his Son for its accomplishment. We are not to forget that not only we have an interest, but that divine interest and love are greater than ours, and that divine wisdom is superior; and our course should be to give strict heed to "him that speaketh from heaven," to follow his course, his example.

This may mean that we shall to some extent be misunderstood by others. There are many theories for saving the world by social uplift, political uplift, moral uplift, vice-fighting, etc. Undoubtedly, the principle remains always true that there are but two great captains in the warfare between sin and righteousness; namely, Christ and Satan. It remains true also that whoever is fighting for the one is fighting against the other. It is for us to make sure, first of all, that we are on the Lord's side, on the side of righteousness, truth, purity and goodness. There is still a further step—to make sure that we are fighting as our Captain would wish us to fight; that we are laboring as he would wish us to labor; that we are spending ourselves as he would wish us to be spent.

"This is the will of God (concerning you), even your sanctification." Thus our personal salvation comes first, in God's order. Reconciled to God ourselves and consecrated to his service, we inquire, What is the next step? The answer comes, "Feed my sheep; feed my lambs." At first we might be disposed to demur, to say, Lord, should we not rather go after the straying, after the lost sheep? The answer is given by the Lord, through the Apostle, that we are to "do good unto

all men as we have opportunity, especially unto the household of faith." If, therefore, the household of faith demands all of our time when we have the opportunity, we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found.

The circumstances of the Lord's providence alone can direct our course. When we see his purpose, his object, in this arrangement, all is clear. He is taking out of the world a peculiar people, to be joint-heirs with his Son in the kingdom; and they all need education along spiritual lines for their own development, and to fit and prepare them to be the royal priesthood—to be kings and priests unto God—who by and by are to judge, to chasten, to uplift, to bless, all the world, in proportion as they shall prove willing and obedient.

INTERESTING QUESTIONS

FORGIVENESS VS. EXPIATION

Question.—In relation to sins partly wilful, are stripes given for the portion of wilfulness? And when the sin is expiated, is it then canceled?

Answer.—Our Lord died for the sin of Adam—for just the one original sin, and all sins which grew out of that original sin. This sin of Adam affected the body, mind and morals of all the race. Therefore we each have not only our own inherited imperfections to contend with, but also the imperfections of all those around us.

From the time that any one is begotten of the holy Spirit all things become new. The members of the little flock class have no record whatever of condemnation against them; all that condemnation is completely eliminated. The imputation of Christ's merit to their flesh made them perfect in God's sight, and they were brought forth as new creatures.

These new creatures have entered into a covenant with God to walk in the footsteps of Jesus. In the present time, as the Apostle says, we have this treasure of the new nature in an earthen vessel; that is, we have it under unfavorable conditions. We have also besetments from those around us and from the adversary to oppose us. All sins, then, that are the result of these adverse conditions, and to which our will does not consent, are coverable by the merit of Christ. If any of these new creatures unwittingly do that which is contrary to the divine will, they need not remain in a condemned condition. The Word instructs us that we should go immediately to the throne of heavenly grace and obtain mercy and forgiveness, and help for every time of need.

But suppose that the sin is not merely one of temptation—suppose there is a measure of wilfulness or a measure of slackness, so that the child of God is thus far responsible, what then? We answer that he may still go to the throne of heavenly grace, and the portion of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is wilful is deserving of punishment, stripes; and these stripes he will surely get. The Father will not allow his children to wander away without help. The stripes complete the expiation of that sin; and it will be canceled from the record. Justice has no longer any charge against him.

But the Scriptures clearly tell us that if any consecrated child of God should sin with full wilfulness there would be no forgiveness whatever for that sin, and it could not be expiated by stripes. The penalty would be death—the second death. If he sins with no wilfulness, in full ignorance, entirely without intention, the sin is entirely forgivable, by application for the merit of the precious blood. If he sins with partial ignorance and partial wilfulness, there is a portion that would be forgiven and a portion that must be expiated.

The Apostle Paul declares that if we would judge ourselves we should not be judged of the Lord; but that when we are judged of the Lord we are chastened, that we may not be condemned with the world. (1 Corinthians 11:31, 32) And this chastening that comes upon us is the proper penalty for our degree of wilfulness. The object of the Lord in meeting out this chastisement is that we shall learn the needed lesson, and be more watchful.

CHILDREN OF THE FIRST, OR THE SECOND ADAM?

Question.—Whose children will the world be when they awake in the morning of the new dispensation—the children of Adam, or the children of Christ, the second Adam?

Answer.—We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that he is the Life-giver only to those who come unto the Father through him. When the masses of mankind awaken in the next age, they will not have undergone any change which would lift them out of Adam and condemnation to death, into Christ and justification of life.

The New Covenant which God will seal with the precious blood of Christ is to be a covenant primarily with Israel—to those Jews who are his people, to those who will accept Christ. The faithful Israelites who will accept the Lord and the covenant relationship through the Mediator which is thus inaugurated for their benefit, will, as soon as they do this, come under the blessings of this covenant. But mankind in general, who will not yet have come to a position of acceptance of the Mediator, will still be in the same attitude of today—aliens, strangers, foreigners. The work of the church during that time is described in Revelation 22:17, "And the Spirit and the bride say, Come." But none will begin to live until they partake of the Water of Life.

The world of mankind now go down into death as strangers, aliens from God, and it will be for them after their awakening to avail themselves of the privileges of that time. The Apostle John declares, "He that hath the Son hath life." Those who are awakened will not have this life, not having come into relationship with Christ. His relationship to them during the next age will evidently be that of a benevolent ruler, who is willing to enlighten them, to adopt them, if they will, as children, and who is willing to bring them up to the condition where they may have life everlasting. It will take the entire thousand years to fully perfect the race—to bring them up to perfection.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
'Jubilee lasts a thousand years!'"

The Lord Jesus will become the Father of all, just as soon as they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with him, he will receive them as his children, and grant them the blessings under the New Covenant.

We recall the Scripture which says that the law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

These people represent the world in general outside of those who have accepted the terms of the covenant. It represents them as learning a lesson and desiring to come into harmony with God. They say one to another, Let us go up to the mountain of the Lord's house, and let us walk in his paths Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness, they will be counted as his children.

FLEETING OPPORTUNITIES FOR SERVICE

Dear Brother Russell:—

My ever-increasing love for the truths now due, and my growing zeal for the scattering of the same among the masses of people who are beginning to hunger for something more satisfying than brilliant essays and talented choirs, prompts me to mention several opportunities for service which many might use if brought to their attention.

Many sisters have such splendid chances among their grocers, druggists, and others with whom they deal. The workers in Babylon are always begging these merchants for something for the church-fair, or asking them to buy tickets for the social. It has occurred to me, why not try to sell them the STUDIES IN THE SCRIPTURES? Arrangements could be made to make purchases when no customers are likely to be present, and when the merchant would have spare time. A first volume might be carried, and after making purchases, inquire whether he has ever seen the book. He might be told how it has opened up the Bible to you and then he should be canvassed for a set. If he hesitates about taking a set, sell him a first volume. Say you will want to know how he likes it, as this will make him more likely to read. Try to make some of your purchases thereafter when he is not very busy, that opportunity may be had to water the seed sown.

Brethren employed where there are fellow-workmen have in many cases a grand opportunity to witness to them. These might be canvassed for the STUDIES at the noon hour. Try to eat your luncheon (if you take it with you) near a different man each day, and in the course of conversation tell him about

the blessing you have received from these Bible Helps, and arrange to sell or loan him one of them.

If the brother has some ability, he might do good by holding little question meetings while eating lunch. The answers should always be brief and to the point. To be helpful, such questions should be on the more simple features of the plan; deep questions would choke those who are spiritual babes.

For instance, the conversation might be turned to the subject of hell. The brother could insist that there is not a single passage in the Bible where the word means a place of endless misery, and the only places seemingly teaching so are very highly figurative passages. Then say, "I have a little book in which every passage in the Bible where the word hell occurs is explained. I will bring it here tomorrow and read you a couple of wonderful paragraphs in it." This will probably bring them together the next day; and by promising to consider further questions the third day, one might have a regular little lunch-time class. Of course, the majority will tire of it, but a few may stick.

In the larger towns and cities the truth-hungry might be advertised for. Some city-dailies will allow it among the miscellaneous religious advertisements; but in each case, judgment will have to be exercised as to where it should be placed, and how frequently inserted. The following is suggested as an advertisement:

"Those who want to believe the Bible but have never yet found in it anything as satisfying and reasonable as they would expect God to give, are invited to send their names and addresses to P. O. Box ——. This is no scheme, but simply an effort to bring real religious satisfaction to those who feel their faith is shaking."

Let some able, consecrated brother call upon those who respond, and either sell or loan them "The Divine Plan of the Ages." He might first tell them of the blessing he is getting from the Word of God now, in contrast to the former conditions. He might call again, from time to time, to see what progress they are making, if the interest warrants. Sisters should call on the ladies who reply.

I find that the brethren are not sufficiently alert to the opportunities among the foreigners in their town. If there be Greek confectioners in your town, send for a half dozen Greek tracts to give them. The same might apply to Chinese in the laundries, Italians at fruit-stands and in street gangs, etc.

"The Bible Students' Monthly," on "What is Baptism?" is specially good where Brother Russell has been misrepresented very much, because of the article by Prof. Ellis and letter by Rev. T. S. Thompson, endorsing him and his work. The Brethren sometimes forget that they are able to do more than merely circulate yearly Volunteer literature. Often a special tract will fit in very well with local conditions, if circulated at the psychological time.

Every day makes me more desirous for the time when our service will not be limited by the weak, imperfect body in which we now dwell. I am glad that day is so near.

I remain, with Christian love, on Jordan's Banks,

B. H. BARTON.

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JEHOVAH'S CHARACTER MANIFESTED IN HIS GREAT PLAN OF THE AGES

Why was Jesus Christ called upon to suffer and die? Could not the great God have accomplished the salvation of humanity in some other way, without the agony and death of his Son? These are questions which often present themselves to the thoughtful student of God's Word, and which can be answered very satisfactorily. God could have arranged the matter very differently; He is not an unresourceful God. He is an all-wise God, an all-powerful God. We can see, for instance, that God could have decreed that Adam should be excluded from the Garden of Eden for a time, and that after he had suffered somewhat for his disobedience, and had thereby learned a lesson, he should then be restored to favor. By that experience Adam would, no doubt, have been taught a very good lesson. So all of Adam's children might have undergone some penalty, some purging experiences, whereby they might have profited, and then have come back again into harmony with God.

But the wisdom of God is a mighty deep, and he has a great and wise plan! He had purposed that all of his intelligent creatures—angels, cherubim, seraphim, and humans—who would gain eternal life, must be absolutely loyal to him, and hence that they should all be tested in respect to their loyalty. They must all be tried and tested characters. It was his purpose, therefore, that all his intelligent creatures in heaven and on earth should be brought to perceive his goodness and worthiness of all praise, that they might be able to exclaim from the heart: "Blessing and honor and might be unto him that sitteth upon the throne . . . forever!"

Those who prove their loyalty to the Creator shall live everlastingly. Those who will not prove their loyalty shall die—go into absolute extinction. Up to the time man was created, God had not made known this feature of his plan. He then declared that death should be the penalty for sin, in order that all might know the law of his government—that only the righteous shall live, and that all sinners shall eventually be destroyed. Hence God arranged beforehand that man's sin, which he foreknew, should bring upon Adam and his posterity the extreme penalty of his law.

Many would not have chosen sin if they had known its sure results, and had been born with perfect ability to choose the right. But God purposed that Adam's posterity should come into the world under fallen conditions, as the result of his disobedience. He purposed to make manifest here on the planet Earth what is the natural tendency and certain outcome of sin. Sin's tendency is always downward; and not only so, but it aggregates itself, and leads to ruin and death.

God designed that this great lesson of the evil results of sin should be witnessed by the angels also, who before the creation and fall of man were surrounded by such conditions as presented no special temptation to sin.

TEMPTATION COMES TO THE ANGELS

God desires the worship of only such as worship him in spirit and in truth. Any who will not worship from this motive shall eventually be destroyed. We see that God allowed sin not only to enter the world through the machinations of Satan, but to be a source of temptation to the angels. We see how all the angels became exposed to a peculiar temptation in connection with fallen mankind. (Genesis 6:1-5; Jude 6) We believe that Satan instigated this temptation, as he did the temptation of Mother Eve. He himself was the first transgressor.

Some of the angelic host succumbed to this temptation, and some remained loyal to God. So we know that all the angels of heaven were subjected to a great test as to their obedience to their Creator. All those angels who are in harmony with God, according to the Bible, have stood their test. These, we understand the Scriptures to teach, have been granted the reward of everlasting life, because they proved faithful and obedient and demonstrated their loyalty. Those who fell were bound in chains of darkness unto the judgment of the great day—now present, we believe.

GOD'S ECONOMICAL PLAN

Man has for six thousand years borne the penalty, "Dying, thou shalt die"—the penalty which the Bible declares to be the wages of sin—death and all the weaknesses and depravities of mind and of body which are its accompaniments. But God purposes that all shall have a full opportunity of recovery from this condition of sin and death; and the provision for man's recovery has been made in Christ. This provision is the most economical one that could have been arranged. If a thousand perfect men had sinned, it would have required a thousand perfect men to redeem them—one redeemer for each sinner. "An eye for an eye, a tooth for a tooth," a man's life for a man's life, is the requirement of God's law.—Exodus 21:23-25; Deut. 19:21.

Before the creation of our first parents God had arranged that only one man should have the opportunity to fall and to be sentenced to death, that thus only one man would be required as a Redeemer. This divine arrangement was most economical because it will bring all the masses of humanity back to life at the cost of but one human life as the redemption-price. No fallen man could be a ransom, a corresponding price, for the perfect man Adam. Therefore God purposed from the very beginning that his only begotten Son, the firstborn of all creation, should become man's Redeemer and that in order to become the Redeemer he should become a man.

The death of an angel could not have redeemed man. Divine justice required that a perfect human life must be given for a perfect human life. And God, knowing all this, sent his Son to

carry out his great plan of human redemption and restitution. Neither was there anything unkind or unjust to his Son in this, although for the Almighty to have forced the matter upon his Son would have been an injustice; and God could not be guilty of injustice.

Thus the Scriptures inform us that the coming of the Logos into the world was a voluntary matter. He did this "for the joy that was set before him," by the Almighty. The Father set before the Son that if he would suffer the ignominy of the transference of his being from the higher plane to a lower, a human plane, in order that he might redeem the lost race of Adam, he should be highly exalted, next to Jehovah; he should be made a partaker of Jehovah's nature—the divine nature. All this was the inspiration of our Lord's course—the joy of doing the Father's will and of having his approval; the joy of restoring mankind and of being exalted to his Father's glorious nature. He who thus humbled himself to become a man and die the ignominious death of the cross, has indeed been highly exalted as promised, and has sat down on the right hand of the Majesty on high.—Hebrews 1:3.

INFINITE WISDOM OF GOD'S GREAT PURPOSE

Thus we see that the plan which God has adopted furnishes opportunity for the manifestation of the principles underlying his own glorious character, which neither angels nor men could so clearly have understood by any other means. When the great work of restoration is fully accomplished, angels and men will see the justice of God—a justice which permitted the penalty of death to be executed upon our race for six thousand years—a justice which provided a Redeemer to pay this penalty for Adam, that he and all his posterity might go free—a justice, too, which provided a great reward for the faithful Son who carried out, at such a cost to himself, the Father's purpose! This is the highest conception of justice of which men or angels could conceive!

By this means God will also manifest his sympathetic love, which otherwise neither angels nor men might ever have known. Had there been no sin, no death, no sorrow, no pain, they might never have known the depths of divine mercy. After sin had entered the world, the angels beheld the love of God, in that he "gave his only begotten Son, that whosoever [of mankind] believeth on him should not perish, but have everlasting life." "Greater love hath no man than this, that a man lay down his life" for another! The Father's love was thus shown in his plan to send his Son to die for the world. This love will be manifested to all men in the incoming age, now very near at hand.

Through his plan God will manifest his power also; for while his power has been shown in the creation of the worlds, of men and of the various orders of angels, still this manifestation of energy is small in comparison to the power which he will yet exercise. This power will restore every individual of the race to his former condition; every soul of man will be awakened from the tomb. This will be a manifestation of power that is beyond the comprehension of humanity.

Then, too, God's wisdom will be wondrously manifested. When the grand outcome of the divine plan of the ages shall have been seen in its glory and majesty by all the created intelligences of God, all will hail him as the infinitely wise One—who fittingly ordained that every creature formed in his image should be tested as respects absolute loyalty, that only the loyal and obedient should have life, and that all others should be destroyed!

Thus we see that in his wonderful program for dealing with sinners, angelic and human, God chose the very best way, the one most profitable to angels and to men, the one which most redounds to his own ultimate glory and honor. "Who shall not reverence thee, O Lord, and glorify thy name? . . . All the nations shall come and worship before thee, when thy judgments are made manifest!"—Revelation 15:4.

JUSTICE—RIGHTEOUSNESS—THE FOUNDATION OF CHRISTIAN CHARACTER

"To do justice and judgment is more acceptable to the Lord than sacrifice." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—Proverbs 21:3; 1 Samuel 15:22.

These words were addressed to God's chosen people, the Jews. The nation of Israel had come into special relationship with God. At Mt. Sinai, they had entered into a covenant with him and had pledged themselves to do justice and judgment. This was a requirement of Jehovah. But there seemed to be a tendency to think of sacrifices as being especially pleasing to the Lord. Some seemed inclined to feel that no matter how unjust they had been, they could offer a sacrifice and make it all right. But Jehovah pointed out that this would not do. His law was a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The law demanded full allegiance to God.

The relationship of Israel to God as his people was based upon the law. This law comprised justice and judgment. The Israelites were to do according to its commands—first Godward, then manward. They were not to steal, not to kill, not to covet, etc. The essence and substance of the Golden Rule was there embodied.

To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly. One might be very just in his business dealings with his fellows. He might be very careful not to cheat any one out of a cent; and yet in his mind he might have unkind, uncharitable views of others, and perhaps say things about them that would be very unrighteous. This counsel of the Wise Man seemed to guard not only against the doing of injustice, but against having wrong thoughts. The decisions of our minds, as well as our actions, should be in harmony with the principles of righteousness.

OUR INABILITY TO JUDGE OTHERS

We are not to judge, decide, in an unfavorable manner in the case of any with whom we have to do, without indubitable proof. If they claim to be trying to do right, we should give them credit for sincerity wherever possible. We are not to call them hypocrites, for we cannot judge their hearts. Our Lord called some hypocrites in his day; but he had a superior power of discerning the heart, and we have not that power. We are not to judge the motives of others. We are not to go beyond their declaration, for we are not competent to do so.

We may at times judge the outward action as wrong or improper, but we are not to attempt to judge the heart, where there is possibility of misjudgment. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule of justice. This rule requires love for our neighbor as for ourself. As the Apostle Paul reminds us in that matchless chapter on love—1 Cor. 13: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The proper course for us as disciples of Christ is that we observe the Golden Rule in our conduct, watching over our thoughts and our lips; and also that we present continually all that we have and are in sacrifice to the Lord. But obedience, justice, must come first, for this is demanded by the law of God. Before we can make much development in the cultivation of sacrificial love, we must learn to have a love of justice, righteousness. There is a trite and true proverb that a man must be just before he is generous. It behooves the children of God, as members of the new creation, to study with diligence this subject of strict justice toward all, and to put into practice day by day this quality of character which is absolutely essential if we would be acceptable to God; for it lies at the foundation of all Christian character.

We are not able while still in the fallen flesh, to keep perfectly this law of strict justice in act, word and thought. But it should be our prayerful endeavor to do so as far as possible. The merit of Christ will then make up for all unintentional and unavoidable deficiencies. Those only who have this foundation of character well laid can make proper progress. A love which is built on a foundation of injustice, or wrong ideas of righteousness, is delusive, and is not the love which the Lord's Word enjoins and which he will require as a test of true discipleship. Obedience to God demands that we strive to be just in deed and word and thought.

OBEDIENCE A TEST OF LOYALTY

The lesson taught in the Lord's rebuke to Saul at the mouth of the Prophet Samuel, given in our second text, applies with much force to spiritual Israel. How often today we see the need for this counsel amongst the professed followers of Christ! Many of these are Christian workers in the various denominations of Christendom, and many are their sacrifices of time, strength and money; but inasmuch as they are not obedient to the Lord they fail of the blessing they might have, and indeed cut themselves off from greater privileges and op-

portunities. Yea, many of them, we fear, are cutting themselves off from the kingdom—from glory and joint-heirship with the Master in that kingdom. We should learn from this lesson given us in the experience of Saul that our heavenly Father wishes us to be very attentive to his Word, and not to think for a moment that we can improve upon it, nor that any circumstance or condition will excuse us from obedience to him.

Had King Saul obeyed God, and the results had seemed to prove disastrous, he would have had a clear conscience. He would have been obedient, and could have left the results with the Lord. God would have been responsible for the results. How many of the Lord's people in Babylon would be blessed by following the instructions in this lesson!

Many have said to themselves again and again: I see that present arrangements and conditions in the churches are contrary to the simplicity of the Gospel of Christ and the practice of the early church. I see that much is practised and taught that is not sanctioned in the Scriptures. But what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding. If I now withdraw myself, it will mean more or less disaster or loss to it as well as to myself. I wish I were free from human institutions and that I had my hands filled with the Lord's work along the lines of his Word, but I cannot let go; necessity seems laid upon me. This seems to be the most convenient place for me to work and to sacrifice.

The Lord is not pleased with such arguments. His message to us is that to obey is better than sacrifice, however active and busy we may be. He tells us plainly that no sacrifice we can offer will be acceptable to him unless we are first obedient to his Word. He calls now to all the followers of Christ who are still in Babylon: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."—Revelation 18:4, 5.

THE FRUITS OF DISOBEDIENCE

We remember that Saul's error was his failure to carry out the command of the Lord in every particular. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. As for the flocks and herds, he consented that his people spare all that were goodly and desirable, but everything that was vile and refuse he destroyed utterly.

As we study the narrative and note the indignation of Samuel, and the Lord's positive declaration of his displeasure and of the punishment to be meted out to Saul, we see clearly that the king had not misunderstood his instructions, but with considerable deliberation had violated them. Consequently we must understand his words of explanation to Samuel to have been to a considerable extent hypocritical. He first saluted the Prophet with blessings and assurances that he had performed the command of the Lord. But Samuel replied: "What means, then, this bleating of sheep and lowing of oxen which I hear?" He understood at once that the destruction had not been complete, that Saul had only partially obeyed the Lord.

Saul, noting the displeasure of the Prophet of the Lord, began hypocritically to assure him that these fine sheep and oxen had been preserved that they might be sacrificed to the Lord. Alas, how fallen human nature ever seeks to justify itself in its course of perversity and disobedience to the commands of God! How much wiser and better would it be to obey under all circumstances! Saul reaped the result of his disobedience in being rejected as king of Israel. How bitter are the fruits of following our own course, of compromising our conscience, of seeking to evade the responsibility which rests upon us as professed children of God! It is sure to bring trouble and spiritual disaster to the Lord's people, and the hiding of our Father's face.

Ordinarily considered, sacrifice is a step beyond mere obedience. Obedience is a duty toward God. We ought to obey God. To his creatures God's will is law. This is duty of the very highest type. But the privilege of sacrifice granted to the people of God goes beyond duty, beyond obligation. We may give unto the Lord what he has not required of us; but what we give in sacrifice is voluntary, not commanded.

The question now arises, How can we apply these texts to ourselves? In the first place, we find some who desire to be the Lord's people, who seem to grasp the thought that there is a privilege of sacrifice in the present time, but who fail to note that the Lord has given some direct commands which must be considered first. Such should come to perceive that obedience is a prime requisite. No one can perfectly keep the law of God, but he must exhibit the true spirit of obedience, the earnest endeavor to be in harmony with that law. Then consecration to sacrifice is in order. For all who have met these conditions full satisfaction has been made, and they are accepted in Christ. And "if any man be in Christ, he is a new creature; old things have passed away, and all things have become new." —2 Cor. 5:17.

St. Paul says of these, "The righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:4) If we are not thus walking after the Spirit, we are not hearkening to the Lord; and while we are in that condition, he does not take pleasure in what we do. Even though we sacrifice some of our time for the colporteur work, the pilgrim work, etc., we shall not be pleasing to God if we do not keep his requirements of justice toward others.

If when one decides to make a consecration of himself to God he realizes that he has been unjust to another, restitution must be made. No one has a right to be generous with the money of another—to take another man's money and offer it in service to God. This is a form of injustice which must be very offensive to the Father—one which he would disdain altogether as a sacrifice. Yet we see that this is very largely practiced. There are a great many who have gotten money in a way not altogether right, and who, to quiet conscience, give some of it to religious work. This class are overlooking the weightier matters of the law of God. They have taken from others unjustly; then they desire to give to the Lord that which belongs to another. God's law demands justice, and it is no wonder that he is not pleased with this course of action.

Coming down to the ordinary affairs of life, we see that justice should be the very foundation of everything—between husbands and wives, parents and children, brothers and sisters, teachers and pupils, employers and employees, etc. The lesson of our text is a very important one to us of the church. In Christian character justice, obedience to God's law, comes first; mercy and benevolence come afterwards. We do not know of a principle that the Lord's people need to learn more particularly than this one of justice.

Injustice seems to crop out in many ways in the fallen human nature. Little injustices are daily practised in respect to trifles. These are thought not worth considering. But whoever cultivates injustice in even a small way is building up a character which will be unfit for the kingdom. As justice is the foundation of God's throne and of God's character, so justice must be the foundation principle governing the lives of his people.

THE OBEDIENCE OF THE CHRIST

The lesson of obedience is one which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. It is necessary, too, that we have the spirit of obedience and not obey merely the letter. Whoever has the true spirit of obedience will not only obey the expressed commands of the Lord, given in his Word, but will seek to know the divine will in everything. He will seek to note the providences of his life, that he may be guided in the way the Lord would have him go. It is such faithful, obedient children of God who exclaim in the language of the Prophet: "Thy words were found, and I did eat them, and thy Word was unto me the joy and rejoicing of my heart!" (Jeremiah 15:16) These can say with our dear Master: "Lo I come! I delight to do thy will, O my God!" Let all, then, who would be wholly acceptable to our Father in heaven be very diligent to build character in harmony with his law, having justice in thought, in word and in deed at the foundation, justice in our relationship to God, to the brethren and to all, and then building thereupon all the various qualities of love, that thus we may grow up into Christ our living Head in all things, and be able to render up our account at last with joy and not with grief.

PEACE WITH GOD AND THE PEACE OF GOD

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isaiah 26:3.

To have come into a condition of Peace with God means that one has become reconciled to God. This implies a former condition of alienation, of "enmity through wicked works." Peace with God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God—that he has turned his back upon sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come thus far; we are glad that they have this position of advantage over the masses of mankind

whom the god of this world has so blinded that they cannot see the beauty of the Lord nor the desirableness of peace with him, and who have not learned the bitterness of the fruits of sin.

But in our second text above, the Prophet is referring to a class who have gone further than the condition of peace with God. He is speaking of a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God—their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquility and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace of God because it is a peace that God only can give, a peace which only his very own can fully know.

What a precious legacy our dear Lord left with his disciples when he went away from them! He said: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27) This was truly a legacy of priceless value, and it is the inheritance of the entire church throughout the age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the Prophet Isaiah, "For the Lord will help me, therefore I shall not be confounded; therefore have I set my face as a flint, and I know that I shall not be ashamed." (Isaiah 50:7) On the assurances of the Lord we may rest, because our anchor holds fast to the throne of God. The language of our Master's heart was, "O righteous Father, the world hath not known thee; but I have known thee." He had been with the Father from the beginning and he knew his love and goodness; he had seen the manifestations of his power; he had marked his loving-kindness. So we who have come into similar relationship to God have come to thus know and trust his love and faithfulness.

PEACE IN THE LORD

The Lord does not bless his people with peace in an outward sense. The Master's special associates, the Apostles, were buffeted, and so all his followers have been. The adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have fightings without and fightings within, rather than peace without and peace within. We have fightings with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to put forth our best efforts in fighting against the world and the adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses his people with strength to surmount these difficulties.

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in him and in his promises. He has promised us grace sufficient; he has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in his strength. This gives us a rest and peace in all our experiences.

"Through all the tumult and the strife
I hear the music ringing!
It finds an echo in my soul;
How can I keep from singing?"

We are resting in the Lord's promises—we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfil all his good Word. This peace, or rest, is the special blessing of the holy Spirit. Only in proportion as we receive the holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in his love.

It has been written for our instruction and comfort—"This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word—a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with his children. God has made us his sons and heirs, joint-heirs with our Lord. "No good thing will he withhold" from these; "All things shall work together for their good"; "He shall bear them up in his hands, lest they dash their foot against a stone"; "The eyes of the Lord are over the righteous, and his ears are open to their cry." Then let us be strong!

PEACE FOUNDED UPON FAITH

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch. What gift so rich could our Father give to his children!

How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with his dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over his disciples today. When they cried out in fear, he quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" Nothing can in any wise hurt us if our hearts are stayed on him.

In order to enjoy this perfect peace we must have unswerving trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from him, but without knowledge of his abiding faithfulness we would not know whether these might be only traps for our injury from the adversary. But if we have this proper foundation for faith, if we learn to know our Father through his Word (the only way we can know him), we come to have confidence in him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of justice, wisdom, love and power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because he is trustworthy. This conviction deepens into joy as we step out upon his promises and prove them for ourselves, thus learning their reality and realizing their fulfilment. We rejoice that this loving God has called us to redemption through his Son. We rejoice that he has offered us eternal life, and has called us even to a glorious joint-heirship with this Son.—Romans 8:17.

PEACE DEPENDENT UPON FULL OBEDIENCE

We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy—our staying qualities. No one can retain this peace of God whose mind is not "stayed," fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God himself, through his promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is the peace of Christ —"my peace." This peace and the faith which inspires it, can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste.

"Peace, perfect peace? our future all unknown?
Jesus we know, and he is on the throne!

"Peace, perfect peace? death shadowing us and ours?
Jesus has vanquished death and all its powers!

"Peace, perfect peace? 'mid suffering's keenest throes?
The sympathy of Jesus brings repose.

"It is enough! Earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace!"

There is an eye that never sleeps beneath the wing of night;
There is an ear that never shuts when sink the beams of light.
There is an arm that never tires when human strength gives way;
There is a love that never fails when earthly loves decay.

O weary soul with cares oppressed, trust in his loving might
Whose eye is over all thy ways through all thy weary night!
Draw near to him in prayer and praise, rely on his sure Word,
Acknowledge him in all thy ways, thy faithful, loving Lord.

FAITH THE BASIS OF TRUE REST

"We which have believed do enter into rest."—Hebrews 4:3.

In our text St. Paul refers to the fact that the law provided for the Jew a physical rest for the seventh day of the week, for the seventh year and for the forty-ninth and fiftieth years; and that these Sabbaths were typical of a better rest. He points out that all who believe in Christ enter into rest, and thus keep a continual Sabbath. As new creatures we rest all the time, if so be we abide in the Lord and in his promises.

The Apostle says that faith is necessary to rest. He tells us what to do in order to avail ourselves of that which God has already provided for us. He shows us that God made promises to Abraham, and these were reiterated to Isaac and to Jacob. God declared his purpose to have a special, holy nation, and promised Abraham that the blessing of the world should come through his Seed, who would constitute this chosen nation. The promises were great and precious.

Abraham believed the message and was glad. He rested. He did not know the way by which God would bring about the blessing, but he had the promise of God, confirmed by his oath. He did not need to know then about the Lord Jesus or the plan of salvation. He had full rest in fully believing God; and so did as many of his posterity as exercised the same faith as Abraham. Isaac and Jacob and many of the prophets, including the Prophet David, thus trusted God. Their writings show that they were fully in harmony with God. They realized that he had made a gracious provision for the future, and that this provision was for the world in general; yet they knew that they were to have a "better resurrection" than that of the world. They had a rest of faith in these things that God had not yet accomplished.

Our Lord Jesus declared that Abraham saw his day and was glad. He did not see it with his natural eye, but with the eye of faith. He saw the day in which Christ, who has died for all men, will uplift the human family, raising the world up out of sin and death—first exalting his bride, and finally causing the blessing of God to extend to every creature. This is just what God promised to Abraham—"In thee and in thy seed shall all the families of the earth be blessed." Abraham was glad, and everybody else is glad who sees it. Abraham was content to see that there was to be a great blessing for his posterity, and through them for the world. He did not see God's plan clearly, as we see it, but he saw enough to make him rejoice.—John 8:56.

INCREASING LIGHT AND GREATER TESTS

Coming down to our own age, we see that a greater light, a greater privilege, has brought greater tests of faith in many respects. Abraham was tested in that he was told to offer his son Isaac in sacrifice. He knew that the promises were to be fulfilled through this son, but he said, It is for me to be obedient; God can raise my son from the dead. This shall not hinder my faith in the outworking of God's plan.

We of the Gospel age have not heard God's voice speaking to us audibly, as did Abraham; but we live in the time of a further development of the great plan of God. He has sent his Son into the world, who was made flesh and dwelt among us, and who died, "the just for the unjust."

Unbelief would assert that if Jesus had been the Son of God he would not have died; but there was a mortgage held on the human race by justice, and their case was hopeless unless a Redeemer should be provided. So the eye of faith today is able to grasp God's purposes in a fuller way than did Abraham. Yet we do not know that our faith is any greater than his; for even if we have more trials and difficulties, we have also greater opportunities and greater light. Abraham had full faith, full confidence in God, and no one could have more than this.

The Lord's people of the present time believe that mankind are to be rescued from sin and death. Some have more knowledge than others, and more testing; some who have less capacity cannot endure so severe testing, nor can they enjoy so fully. But all can have the same rest that Abraham had—the rest of faith in God. God has promised to his saints a resurrection to glory and honor and blessing. But these are not actual as yet. We have now only the earnest of this inheritance. It is for faith to triumph and to realize that God can bring us to that glorious condition which he has promised; and he will, if we are faithful. Each in proportion to his knowledge and faith will have rest. The most learned and the most ignorant can have this rest, if only they believe God.

REST PROPORTIONATE TO FAITH

The rest we have entered into is not our ultimate rest. If we have the faith today, we may have the rest today; if we lose the faith, we also lose the rest. But a perfect permanent rest awaits us. God has promised us certain great and precious things. He is our Creator and our Father, and will do for us the things he has promised. And according to our faith it will be unto us—much faith, much rest; little faith, little rest. Those who are in harmony with God believe his testimony.

This does not imply that all who have been of God's children have believed all of the divine plan; for we see that this would not be possible. Some have had greater opportunity for believing; and some have had less. We who live today have much more advantage than those who lived prior to our day. Our test, then, does not come so much from lack of knowledge; but it is a test of faith in God, and obedience to the light now given us. Having this great flood of light now granted at the close of this age, our faith should be very strong, and we should seek to increase it more and more by gaining all the knowledge now due. We should grow in faith, grow in grace, grow in knowledge and grow in love. We enter into a deeper and more intelligent rest if we avail ourselves of the helps which the Lord has provided for us. If we truly believe, we will manifest our belief by works in harmony therewith.

In Scriptural usage the word believe implies much more than merely to acknowledge a fact or a truth. The great truth before us all is what the Bible calls the Gospel, the good tidings. The belief referred to in our text is belief in this Gospel: We who believe the Gospel do enter into rest. What is the Gospel that we believe? It includes all the features of God's love and mercy to us as a fallen race—his proposition for eternal life through Christ, with all the blessings this involves. To the church the Gospel—the good tidings—includes also the offer to us of joint-heirship with Christ in the kingdom.

One might have an intellectual belief in these promised blessings without entering into the rest mentioned in our text. But this form of belief is evidently not in the Apostle's thought. To the extent that the individual recognizes those facts, accepts them and acts upon them, to that extent he enters into rest. If he believes partially, he rests in that proportion; if he believes more, he rests more; if he believes perfectly, he has perfect rest, and will show his faith by his works. The Gospel message is so wonderful that any one who believes it will desire to avail himself of its blessings. If the opportunity is presented of becoming a joint-heir with Jesus to the divine nature, and the mind can grasp the proposition, one would really be a fool if he did not accept such an offer. So any one who does not accept does not believe, in the sense the word is used in our text. All who truly believe will accept such an offer and will enter into rest by faith.

HEART CONFIDENCE ESSENTIAL

The expression of the text, "We who have believed," implies that the belief has reached the heart, and will thus affect our course in life. And the second part of the statement, "do enter into rest," implies that the rest is gradually coming to him because he has believed. He has first believed; and the fulness of rest is a condition to be attained gradually as his faith grows stronger, and as he learns to appreciate more fully what he has accepted.

"With the heart man believeth," and not merely with the head. It is not a mere intellectual belief. When we accept the Gospel as a fact, and enter fully into it, we begin at once to have a measure of this rest; and as we learn by our experiences how true the Lord is to all his promises to us, the rest becomes more deep and abiding. The belief was at first a full belief in the message of God; but as we grow in grace and in the knowledge of God, the more firm and established does our faith become, and our rest is proportionate.

THE PHOTO-DRAMA OF CREATION

The people of New York, Boston, Cleveland, Toledo, Indianapolis, Cincinnati, St. Louis, Los Angeles, San Francisco, Portland, Seattle, Chattanooga, Nashville and some smaller places will all have been introduced to the "Photo-Drama of Creation" before this announcement reaches your eye.

The amount of money at our disposal being limited, we are moving very cautiously, and going merely where the Lord seems to open the door by giving us especially low rates on auditoriums. We seek to hire theaters of good class not doing prosperous business, whose business managers are glad, therefore, to let us have their buildings at a price little or no more than the cost of the light, heat and janitorage, hoping for some other compensation through the publicity it will bring to their house by advertising. Gradually the Lord's providence is guiding to the exhibiting of the Drama in other cities than those mentioned. After getting the matter well started in this country, we will see what can be done in Great Britain. Then a little later we will look to the interest of the friends in

Scandinavia and Germany, not forgetting Australia. The Drama has been well received everywhere. There has been scarcely a criticism.

The Editor's personality has been permitted to come before the people in connection with the Drama, because newspaper people assure us that without the personality the Drama would fall flat, and be taken for some ordinary church entertainment. The personality necessary for advertising the Drama and the Sermon is quite distasteful to us, but is submitted to in the interest of the cause.

Our friends need have no hesitation in recommending the Drama to their friends and neighbors. All who see it admit that nothing like it has ever been produced before. It is certainly beautiful and very instructive. A gentleman who recently visited the Cincinnati Exhibition remarked to the Brother in charge: "I am a U. B. minister, and I want to say to you that I have learned more about the Bible and about God in my visit to this Drama than I learned in my entire three-years' course in the Theological Seminary." A Catholic priest remarked when leaving, "I will write up this Drama in our Catholic paper, and I assure you the report will not be unfavorable."

A Christian Science lady remarked, after seeing the Drama: "From a child I have been feeling after God. I thought I had gotten on the right tracks when I was healed by Christian Science, and was given the power of healing others. Some money that came to me I gave freely (one hundred and fifty thousand dollars) to the building of a church in Boston, and a hundred thousand dollars to the building of a church in New York City, so that now I have practically nothing except my income as a healer. But all the time something was lacking. My heart found no fellowship with the Lord. Instead, I saw lights, heard voices that others did not hear, and saw spiritual forms. After seeing the Drama I said to myself, 'The person who wrote this Drama knew God. I am now on the right way.'"

The lady and her father inquired for the address of Brother Russell and visited him, expressing great joy at having found the truth. She admitted, however, that with the acceptance of the clearer light of the divine Word she became again afflicted with the same malady from which she suffered before she was healed by Christian Science. We told her not to be surprised at this, and related to her a somewhat similar case, as follows: A lady in Canada became more or less identified with Spiritism. The spirits promised that if she would follow their direction they would make of her one of the most eminent vocalists in the world. She followed their advice, and her voice became remarkable. About that time she came in contact with present truth and accepted it, and, of course, learned what Spiritism is. She also learned that the marvelous power sometimes used by the spirit mediums is from the fallen angels, who personate the dead. She renounced Spiritism. Incidentally, her fine voice failed her absolutely.

Priests and nuns frequently visited the Drama in Cincinnati, and they evinced great delight. Many Sunday School teachers attended and brought their classes.

Not only have we lectures that are interesting and profitable, but they are delivered by a Talking Machine combination peculiarly our own, which is, we believe, superior to anything which has ever before been produced. The horn talks with the volume and tone of an orator, and no one recognizes that the words come from a machine.

The pictures are simply beautiful—some of them slides, others films, panoramas, etc. Many of our Moving Picture films are far superior to those ordinarily seen, in that they are hand-colored, dignified, graceful.

At the introduction, intermission and conclusion of each lecture we have choice vocal selections beautifully rendered by the horn, and delicate instrumental music is produced during the showing of the films.

THE COLOR LINE FOUND NECESSARY

We might have anticipated that many colored people would be deeply interested in this Drama. But it did not impress itself upon us until gradually their numbers increased to about twenty-five per cent. of the whole audience. Of course, we were glad to see them, glad that they were interested in the Drama. We had the same feeling respecting them as others; but it was quickly discerned that it was not a case of feeling, but that, whereas the colored people of New York City are about five per cent. of the population, in our audiences they are about twenty-five per cent. and the number increasing. What shall we do? As the attendance of the colored people would increase, proportionately the number of the whites would decrease; for explain it how we will, a majority of whites prefer not to intermingle closely with other races.

Recognizing that it meant either the success or the failure of the enterprise of the Drama as respects the whites, we have been compelled to assign the colored friends to the gallery, which, however, is just as good for seeing and hearing as any other part of The Temple. Some were offended at this arrangement.

We have received numerous letters from the colored friends, some claiming that it is not right to make a difference, others indignantly and bitterly denouncing us as enemies of the colored people. Some, confident that Brother Russell had never sanctioned such a discrimination, told that they believe it would be duty to stand up for equal rights and always to help the oppressed, etc. We were obliged to explain the facts, assuring all of our loving interest in the colored people, and of our desire to do them good, and not injury. We again suggested that if a suitable place could be found in which the Drama could be presented for the benefit of the colored people alone, we would be glad to make such arrangements, or to co-operate with any others in doing so.

Our explanations were apparently entirely satisfactory to all of the fully consecrated. To these we explained that it is a question of putting either the interests of God's cause first, or else the interests of the race first. We believed it our duty to put God first and the truth first—at any cost to others or to ourself! We explained that we thought that all the colored brethren should know our attitude toward them—they should know that we love to serve them in any way possible and to give them the very best we have to give of the Gospel message; and that it is only a question of whether our giving to them in one way would entirely deprive us of giving the truth to others.

Some who were still tenacious and quarrelsome we merely reminded of our Lord's declaration that in inviting visitors into the house it is the place of the host to say where they shall sit, and then we showed them the parable of the man who chose the chief seat of honor and was given a lower one.

In answer to the query as to how our course of conduct squared with the Golden Rule, we replied that it squares exactly. We would wish others to put God first. If our personal interests are or ever have been in conflict with the real and apparently best interests of the Lord's cause, it is a part of our consecration vow to ignore our interests in favor of the interests of the Lord's cause. This is what we mean by the declaration that we are dead to self and alive to our God as new creatures.

We reminded one dear sister that the Lord enjoins humility, and assures us that unless we humble ourselves we shall not be exalted. If nature favors the colored brethren and sisters in the exercise of humility it is that much to their advantage, if they are rightly exercised by it. A little while, and our humility will work out for our good. A little while, and those who shall have been faithful to their Covenant of Sacrifice will be granted new bodies, spiritual, beyond the veil, where color and sex distinctions will be no more. A little while, and the Millennial kingdom will be inaugurated, which will bring restitution to all mankind—restitution to the perfection of mind and body, feature and color, to the grand original standard, which God declared "very good," and which was lost for a time through sin, but which is soon to be restored by the powerful kingdom of Messiah.

THE PRODIGAL SON

MAY 3.—Luke 15:11-32.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight."—V. 18.

Respecting the parable of the Prodigal Son the following comments have been made: "One of the masterpieces of the Great Teacher."—David Gregg, D.D. "This has been fitly called the crown and pearl of all the parables—the Gospel within the Gospel!"—D. S. Clark, D.D. "Its beauty and its pathos are unequaled in the realm of fiction."—R. H. McKim, D.D. "It is more like a complete allegory than any other of our Lord's parables."—*New Century Bible.* "No other parable has touched so many hearts."—W. E. Burton, D.D.

The setting of the parable shows the Master's object in giving it. He was seeking in this parable, as in those considered a year ago last fall, to show the Pharisees that their

position respecting the publicans and sinners was wrong. He here pointed out that their wrong attitude toward the common people was likely to cost them their own share in the kingdom.

In the parable the father who had two sons evidently represents Jehovah God. The two sons here represented the two general classes into which the Jewish nation divided itself. The elder son represented those who sat in Moses' seat, and who remained loyal to God in their outward profession, at least, and in their endeavors outwardly to keep his law. The younger son represented the common people, not so religiously strict as to their ideals. This class, the younger son, misused their privileges and opportunities as members of the nation of Israel, as beneficiaries of the divine promises. They wasted their opportunities in self-gratification. They were known to others, and acknowledged by themselves, as publicans and sinners—not attempting to live godly lives.

This younger-son class of publicans and sinners felt their degradation, just as described in the parable. They were spiritually hungry. They were ragged. They felt a longing to be back in the Father's house, yet they hesitated to go back. It was just such characters that Jesus especially encouraged, saying, "Come unto me, all ye that labor and are heavy laden; and I will give you rest." Jesus represented the Father's house, and prompted the younger-son class of the Jews to have confidence that the Father would receive them when they had come to him penitently.

The parable tells us that some of this class, repentant, came back to God and were abundantly pardoned. And not only were they pardoned, but because of their penitence they were granted special manifestations of God's favor. Recurring to the parable, all this was illustrated by the prodigal's feeling his hunger and wretchedness and saying, I will return to my father's house. And while he was yet a great way off, the father saw him, ran to him, embraced him, had compassion on him and kissed him. And the prodigal said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it. Let us eat and make merry; for this my son was dead and is alive again; he was lost and is found.

APPLICATION OF THE PARABLE

How grandly this illustrates to us the love of God—its lengths and breadths and heights and depths! The best robe and the other attentions given to the repentant one well illustrate the provision God has made for all who return to him from the ways of sin. The robe and all the blessings are provided through Christ—covering for all the imperfections of the fallen nature. The fatted calf well represents the "feast of fat things" which God has provided for the penitent class.—Isaiah 25:6-8.

Making a particular application of the parable, we might say that the time when the Father accepted the prodigal, kissed him and put upon him the robe of Christ's righteousness, provided in his sacrifice and freely granted to all who during this age come unto the Father through him, was at Pentecost. The feast and merry-making may well represent the blessed promises of God, which become applicable to those who are covered by the robe of Christ's righteousness and accepted into God's family by the begetting of the holy Spirit.

This is the marriage feast represented in another of our Lord's parables. (Matthew 22:2-14) The elder brother of our lesson was indeed bidden, but refused. He would not go in. He was jealous that the father should receive the young spendthrift. This jealous spirit on the part of the Pharisees apparently kept many of them from appreciating the gift of God in Christ. Just as shown in the parables, they refused to enter in.

The parable represents the father as entreating the elder son to come in and join in the feast, rejoicing in the reclamation of his brother; but he was angry and declined. Likewise the elder-brother class of Jews did not show the right spirit for those for whom the kingly privileges were intended, all of whom must be meek, loving, copies of God's dear Son in their generous good will toward all who desire to come to the Father.

The refusal of the elder brother to participate in the festivities reminds us of another of the Lord's parables respecting the marriage feast. (Luke 14:15-24) Those who were originally bidden appreciated not; one went to his farm and another to his merchandise. They dishonored the host who had invited them to his banquet. Then the servants were sent out into the streets and lanes to gather any who desired to come, and afterward they were sent to invite all everywhere who desired to share the feast; and finally the full number foreordained to be of this class was found.

THE PRINCIPLES APPLY BROADLY

While the parable of our lesson illustrated the two classes of Jews, the principles set forth in it are more generally applicable. For instance, there are noble characters in the world who love to do right—people who are well-born, and well-environed after birth, and who apparently should be the very first ones who would be chosen of God to be the joint-heirs with his Son in the great kingdom that is to bless mankind in general. Nevertheless, the Scriptures make clear that not many of this kind may be expected to be of the kingdom class—not that God is unwilling to have them because of their education, wealth and good morals, but that these very qualities make them less ready to accept the terms.

All are sinners, whether they know it or not. All should be honest enough to confess the fact; and God requires this very honesty, this very confession of our need, before the merit of Christ can be imputed to us as covering our blemishes. This better class, represented in the elder brother, seem to feel that in contrast with the lower strata of society they are perfection itself, and that God would be sure to desire them. His declaration, however, is that not many great, not many noble, not many learned, not many wise, are being chosen, but chiefly the mean things of this world, rich in faith, to be heirs of the kingdom.

God evidently wishes to have a class honest enough to acknowledge their own imperfections and their own unworthiness of his favors. So doing, he will bless them with a knowledge of themselves and of his righteousness; whereas others, self-satisfied and unwilling to accept the grace of God in Christ or to confess their need of any covering for their blemishes, are not humble enough to be of the class that the Lord desires for the great work of glory by and by.

Thus it comes about that the majority who accept God's favor and become his children are from the younger-brother class—that described by the apostles—not many rich, not many noble, not many learned, and not many wise, but chiefly the poor of this world, rich in faith. These have the ear to hear the invitation, "Come unto me, all ye that labor and are heavy laden; and I will give you rest." These have the hearts to respond to this invitation. They realize their wretched condition and their need of help, while frequently the others who have lived more open lives do not recognize their need of forgiveness and help.

Perhaps no other parable has been so helpful to the poor and needy, the sinful and the weak who have a desire to return from the ways of sin and to be received back into the family of God. They see their own picture in this parable, and are encouraged by its representing the Father as willing to receive them. It is quite contrary to the thought generally entertained by sinners. The heavenly Father's character has been so misrepresented to them by the creeds of the dark ages that they fear him and expect no kind reception from him. As the proper thought of God's character reaches the poor and the depraved, they receive a suggestion of hope from this parable and other Scriptures. This hope leads and assists many of them to a full return and a full surrender to the God of all grace.

The prodigal is represented as coming to himself, as awakening to a realization of his dire necessities, as coming to a knowledge of the fact that his father has an abundance, and probably will be willing to let him have a share of the blessing which he no longer merits. His expression, "I will arise and go to my father," represents what should be the attitude of all repentant ones—the attitude which all Christian people should help them to attain—reliance upon the love and mercy of the heavenly Father and the provision which he has made in Christ Jesus for the forgiveness of their sins and for their reception again to his love and care.

DIVINE PARADOXES

"Because thy loving kindness [favor] is better than life, my lips shall praise thee."—Psalm 63:3.

There are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God's favor is more desirable than life; that is to say, he would

rather die than to live without divine favor. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the church his members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto him, and he has given us exceeding great and precious promises for the life to come. Therefore, because of our love for him and for the principles of righteousness for which he stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David's Psalms gives us the thought that in God's favor is everlasting life. (Psalm 30:5) These paradoxical statements are in harmony with the other Divine paradox, that "he that loseth his life shall find it." He that surrenders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the church; and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise thee." The Scriptures declare "that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." (Romans 10:10) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character—as a man going about doing good. But because he preached differently from the scribes and Pharisees, and his preaching of the truth infringed upon the teachings of those about him, it roused their ire.

So it is today. All the persecution comes about from the making known of the truth. In no time that we know of has this not been so. In the dark ages and throughout the Gospel age, the preaching of the truth has brought upon those telling the good tidings persecutions from those whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God—those who are laying down their present life in his service—should be devoted to his praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the divine plan, which is marvelous in our eyes.

THE UNJUST STEWARD

MAY 10.—Luke 16:1-13.

"He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous in much."—V. 10.

Because the Pharisees were the leading exponents of the law, Jesus pointed many of his parables against them, while he comparatively ignored the irreligious Jews—the Sadducees, who made no profession of faith. Today's lesson is in line with this. This parable was spoken as a rebuke to the spirit of the Pharisees, who bound heavy burdens upon others, but shirked them themselves, while pretending hearty obedience to the law.

In olden times, more than now, it was the custom for rich men to appoint stewards. Such a steward had as absolute control of his master's goods as had the master himself; he had, as it were, the power of attorney. Some stewards were faithful; others extravagant. The one mentioned in our Lord's parable was extravagant, unsatisfactory. His master had concluded to dispense with his services, and had asked him to render up his accounts.

On his books were the accounts of certain debtors who apparently were left with no chance of being able to meet their obligations. The steward concluded that he would scale off these debts, so that the debtors probably could pay before he turned over his office to his successor. He did so. One owing a hundred bath of oil was told that he might scale off the debt to fifty. Another owing a hundred measures of wheat (500 to 1,400 bushels) was told that he might scale it down twenty per cent. And so he went down the list. Such a use of his authority made him friends amongst those whom he had favored; and his lord complimented him upon the wisdom he had displayed.

Applying this parable, Jesus proportionately condemned the Pharisees for taking an opposite course. He had declared that the scribes and the Pharisees sat in Moses' seat as interpreters of the Mosaic law, and that, had they followed the course of this steward, they would have made friends of the poor publicans and sinners by trying to minimize their shortcomings, and to encourage them to do the best they could to comply with the demands of the law. Instead, they bound heavy burdens upon the people and discouraged them.

All this on their part was hypocrisy; for they could not help knowing that they themselves were unable to comply with the requirements of the law, which is the full measure of a perfect man's ability. Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy and to teach the common people to do similarly. So doing, they would have been better prepared to be received into the Gospel favor in the end of their age. As it was, by their hypocrisies they were hindering themselves from becoming disciples of Jesus and from seeking grace and forgiveness of sins. They were also hindering others from becoming disciples by claiming that it was possible to have God's favor through keeping the law.

APPLYING THE PARABLE

Jesus then said to his disciples, Make to yourselves friends by means of the mammon of unrighteousness; that when ye fail—at the end of your stewardship, at death—the results of your benevolence may cause that ye be received, in the resurrection, into the everlasting habitations.—Verse 9, paraphrase.

There is room for dispute in respect to the teachings of this parable, but to us it seems clear that Jesus meant that the wisdom of the unjust steward should be exercised by his disciples in their dealing with the mammon, the riches, of the present life. From the moment God's people give themselves to him, they give also their earthly rights and interests, and become merely stewards of their time, talent, influence, wealth, etc. "Ye are not your own; ye are bought with a price; therefore glorify God." Use all that you have energetically in the divine service.

These stewards of the mercies of God have his approval in the use of all of earthly things to the forwarding of their spiritual interests; they will not be counted unjust squanderers, as they use their earthly opportunities for advancing their heavenly interests. On the contrary, this will be reckoned to them for wise stewardship; and being found faithful in the use of earthly things in God's service, they can safely be entrusted with the greater things of the future. They will be received into the everlasting habitations and be granted a share with Messiah in his glorious kingdom. They will be entrusted with all of God's favors to be bestowed upon mankind. Their unselfishness in the present time, their willingness to sacrifice, will be the basis of the divine approval and glory to follow.

Unfaithfulness in the present time respecting things of trifling value in comparison would mean unfaithfulness in the future great things. Whoever therefore selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things; and whoever is sacrificing will thus demonstrate his faithfulness, his loyalty to God, and to such the greater things will be entrusted. Would God entrust the riches of the future life and glory and honor to any who now prove themselves unfaithful, selfish, covetous, using present blessings merely for self-gratification? Surely not!

Jesus asks, "If ye have not been faithful in that which is another's, who shall give you that which is your own?" With the followers of Jesus all things of the present time are God's—the things of the present life belong to God, because we have consecrated or devoted them. The things of the future life belong to us, because God has promised them to us. But there are conditions; namely, our faithfulness, our loyalty.

If we are not faithful in handling the things which we have devoted to God, he will not give to us by and by those things which he has promised shall be ours conditionally. If, then, we should misappropriate the things consecrated to God—if we should abuse our stewardship and use those opportunities selfishly, could we expect God to give us the things which he has promised to give only to the faithful?

SERVING TWO MASTERS

There are two great impelling powers; one evil, the other good. These are known by different names and are in every way opposite. God is the Good Master; Satan is the evil master; but each has representatives and various interests. Thus God, his Spirit and his teachings, are represented by the word love; while Satan and his course are represented by selfishness, covetousness, mammon. Through the fall of man the whole world has lost the Spirit of God, and has been under the domination of Satan for centuries. All have become more or less evil. The spirit of selfishness, covetousness, leading on to unrighteousness in general, has gotten hold upon our race, so that even after we see the wrong course it is with great difficulty that its power over us can be broken. "We cannot do the things which we would."

But here comes in the proposition of the Gospel: God desires some faithful souls to be associated with Jesus in dispensing his blessings. He offers this great prize of the kingdom to those who will demonstrate that they have the right spirit. This prize is a pearl of great value. No other consideration can compare with it. Whoever intelligently accepts the Gospel call turns his back upon sin, selfishness and all the works of the flesh and the devil related thereto, and sets his face Godward, loveward, rightward.

But it is not sufficient that he shall enter into a covenant to give up the world and walk in the footsteps of Jesus. It is not sufficient that God accepts that covenant and begets such a one of his holy Spirit. More than this is needed. He must demonstrate not only that he prefers right to wrong on equal terms, but that he is willing to suffer the loss of all things that he may be on the side of right, on God's side.

Then comes in the trial and testing. He seeks to serve God and to gain the reward of glory, honor and immortality in the kingdom with Jesus; but he finds a tendency in his flesh to look after and appreciate the rewards of mammon, selfishness. This brings about the great battle. One or the other must conquer. In addition to growing in grace, in knowledge and in love, the new creature in Christ must feed upon the divine encouragements and promises of the Bible. Otherwise he will be discouraged and utterly give up the fight against the world, the flesh and the devil.

The Lord has promised grace sufficient in every time of need, to the faithful. He tells us that he knoweth that we are dust; He remembereth our frame, that we cannot do what we would like to do. But at the same time he requires that we do all that we are able to do, assuring us that for all such his grace will be sufficient; that is to say, to all such he will make up the deficiency.

In our lesson Jesus forewarns us that the choice we make must be a permanent one, that the supposition that we can serve God and mammon at the same time is a mistake. In proportion as we are faithful to one, we are unfaithful to the other. It is therefore for us to choose the service of God, counting it the greatest of our privileges, and its rewards the greatest of all rewards, and these for eternity.

After all, much will depend upon the degree of our faith. If we have faith in God, in his promise of great reward, if we have faith in the promise of the Savior to give us his grace and assistance in every time of need, it will be quite possible for us to fight the good fight and to gain the crown which the Lord hath in reservation for all those who love him supremely.

THE MOUNT OF OLIVES THE KINGDOM OF BLESSING

"And His [Jehovah's] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zechariah 14:4.

This text refers to the closing of the day of trouble and the manifestation of God's power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord's favor will be manifested to them there. This will be at the close of "Jacob's trouble," from which the Lord will be present to deliver them. Our thought is that this will be after the church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified church.

We understand that the ancient worthies will then appear, and that God's favor will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the church must have been completed.

Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of his feet glorious. The word olive always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolized thus the holy Spirit. God's kingdom will be for the blessing of mankind. It will be of two phases—the heavenly and the earthly—and all people may eventually come under its blessed condition.

See STUDIES IN THE SCRIPTURES, Vol. 4, pp. 649-656.

"UNDER HIS WINGS"

"He shall cover thee with his feathers, and under his wings shalt thou trust."—Psalm 91:4.

The 91st Psalm very clearly applies to the church, and would seem to be especially applicable to the church in the end of this age. But since it is addressed in a personal way, as though to one person, it may be The Christ as a whole that is referred to, from the Head to the last member of the body. Our Lord Jesus had trials and difficulties, and needed protection and care. He went to the heavenly Father and sought the necessary aid. And so with all the Lord's people continually.

But the Psalmist seems especially to refer to our day: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Of course, there have been times in the past when thousands have fallen through persecution, etc., but the falling away mentioned here seems to be the falling away from God's people. Many will be turned aside, injured, wounded, if not killed, in the great battle pictured.

This battle, we understand, is at the conclusion of this Gospel age. The powers of darkness are now specially arraying themselves against the consecrated people of God, and all associated with them. There never was a time when God's people, as a whole, had so large opportunities or so great success as Christendom has had in the past century. Under the attacks of Satan that have been in progress for the last fifty, sixty or seventy years, many have fallen into unbelief, Higher Criticism, infidelity, the various features of which are represented as a great pestilence. We see that there is a pestilential infidelity abroad in the land. Its votaries are misled by the adversary—quite probably without any such intention on their part.

Very probably in the future, as they see the truth, many of these will acknowledge their error; but for the time being there is a great drouth in Christendom. Church attendance is falling away. Many of the ministers are preaching what they themselves doubt. They have fallen from grace, fallen from divine favor, fallen from an appreciation of the Word of God.

THE FEET OF THE CHRIST

This Scripture points out, too, the "feet" of this Christ class living in our day. "He shall give his angels charge over thee, lest thou dash thy foot against a stone." All the members have a relationship to the Head and to one another. These "angels" we understand to represent divine promises and helpful assistances of the saints. These "angels" are represented as bearing up the feet, that they may not stumble over the stone of stumbling at this time. (Isa. 8:14) Instead of stumbling over this stone, they will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved.

In the figure of our text, these who are to be covered represent all who are of this one class. As a hen gathereth her

brood under her wings, so God will be as a mother-hen to his people, and will gladly gather them close to himself and give them the necessary protection—under his wings. They may fully trust that all things shall work together for their good, because they are his, abiding "under the shadow of the Almighty."

The Almighty here represents himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So the Lord represents that he is ready to do anything for the protection of his own, who are under his care. Jesus would have received the Jews thus under his protecting care; but the people as a nation did not appreciate their need, and hence were overthrown in a great time of trouble. Jesus said to them, with weeping, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

OUR FATHER'S "WINGS" AND "FEATHERS"

We might exercise a particularity of inspection of our text, and say that the word feathers might carry a little further thought than the word wings. "He shall cover thee with his feathers, and under his wings shalt thou trust." The soft, downy feathers under the mother-hen's wings serve to keep the little chicks warm and to shield and hide them from enemies that would attack them. Not only the strong sheltering wings, but also the feathers of the hen-mother's breast are used to protect her young. We have seen alarm on the part of a mother-hen at the approach of danger, and heard her cluck to her little ones. Then they would run to her, nestle under her wings, and seem perfectly satisfied and free from fear in their place of safety. Presently you would see the little heads or eyes peeping out; but the chicks felt perfectly secure.

And so with us. Our heavenly Father's love and care and protection are his wings and his feathers, shielding us from all harm, keeping us warm and safe. He is able to make every experience in life work out for our good. We are, however, to remember that the promise that God will make all things work together for our good is a promise to the new creature, not to the old creature. Oftentimes the interests of the new creature and of the old creature are diverse. God has an interest in all that concerns us, but he overrules our temporal affairs for our best spiritual interests. If we were too prosperous, it might not be of advantage to us as new creatures.

Our temporal affairs may be permitted to go awry. We are not wise enough to know what is for our own best interests as new creatures, and what would help us the most in our fight against the world, the flesh and the devil. We are, therefore, to flee to the Lord and accept whatever experiences may come, as those which will be best for us; and we are to seek to get the designed lessons of faith and obedience from them.

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WHO COMMITS THE SIN UNTO DEATH?—PART I

"Whosoever is begotten of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is begotten of God."—1 John 3:9.

PRIVILEGES, RESPONSIBILITIES AND DANGERS OF THE NEW CREATURE

There is a certain amount of complexity attaching itself to questions relative to the church's change of nature from human to spiritual. In order clearly to understand the initiatory process of that change, the begettal of the Spirit, we should have a proper understanding of what constitutes the human will; for it is that will which is changed.

We cannot think of anything better as an illustration of the subject than a legislative body, such as Congress or Parliament. In these assemblies, a large number of members sit in session; but they are divided into groups known as parties. Some members belong to one party, others to another. But the dominating party is in control.

So it is in the human brain. There we have numerous organs, representing variously religious sentiments, intellectuality, morality, the affections, etc. Then there are some that represent energy; others, acquisitiveness; others, combativeness. These different faculties, when called to consider a question, divide themselves into groups, the strongest of which is very apt to sway the others.

When, for instance, any matter involving the interests of self comes up for consideration, acquisitiveness being strong, may lead combativeness to fight for possession of the thing desired. It may also lead destructiveness to help in the fight. And it may to some extent drown the voice of justice, or conscience, and offset the quality of love; for acquisitiveness may have schemes which would interfere with the operation of love.

On the whole, the organs which dominate the world are the organs of self-protection, self-gratification, etc.—all the organs whose names begin with the word self. Even if the religious organs—veneration, hope, benevolence, spirituality, etc.—are strong, the selfish propensities generally overpower them, so that they co-operate with selfishness. For example, benevolence overpowered by the selfish propensities, will say, I will give some money to this project, in order that it may show a large return; but I will not give it unless it show such return. Thus the quality of acquisitiveness and others pertaining to self will go into agreement with benevolence, by bending it to the service of self.

It is the usual thing to see such combinations in worldly people today. There are generous men with naturally noble impulses which they like to gratify. But in all that they do, self has become the preponderating factor. Self gets in somewhere—self-esteem, self-interest, etc. This combination makes the selfish man; and though he may have considerable benevolence, veneration, etc., yet these noble qualities are under control of the selfish propensities.

To this selfish man the Gospel comes, and offers a proposition which is unique, peculiar. It appeals to him through a new set of organs. It shows him that he should put God first, not self; that he should begin to see that the highest and noblest organs of the brain are those which recognize the Creator and man's responsibility as his creature. It shows him that he is thinking of self-aggrandisement, self-honor, self-everything!

Such a person, hearing the Gospel proposition, may be influenced to decide the matter either one way or the other. He may say, I do not like that thought. Selfishness may suggest that if he accepts the Gospel offer he must stop his questionable business methods. Then he concludes that he does not care to take such a step; for it would demand more than he is willing to give, and he might have trouble with his conscience. Later on, perhaps, something in the nature of adversity or calamity will awaken him to take a different view of matters, and he will see the subject in a different light and be glad to do God's will. Then he may say, I realize that my life must be different. I am God's creature. Therefore it is right that I should consecrate my all to him. But I see that consecration will work a great transformation in my life. I shall be obliged to change my course. I must drop certain habits.

This is the first step of true conversion. This is a turning from sin toward righteousness. It does not follow, however, that the person who takes this step will come up to the divine requirements of a disciple of Christ. The rich young ruler who asked Jesus what he should do to gain eternal life was told to keep God's commandments. He replied that he had done this all his life. And Jesus loved him! The young man was trying to do right in every way. Was he not all right then? No! Jesus said to him: "One thing thou lackest. Go and sell all that thou hast and distribute unto the poor, and then thou shalt have treasure in heaven; and come, follow me."

The young ruler thought this strange advice; for he had all along been living a most exemplary life. He was correct in his estimate of himself; but he was merely doing his duty in so living. No one has a right to live a bad life; no one has a right to do wrong. That he was merely doing his duty—no more—was practically what Jesus told the young man.

Continuing, the Master said: I have only one offer to make, but it is a very high one—joint-heirship with Me in the Messianic kingdom. The life into which you may enter by becoming my disciple is a life of glory, honor and immortality—the divine nature. If you desire this high position, you must do more than merely avoid sin. God is now calling for sacrificers. If you do not sacrifice yourself, you cannot become my disciple; for those only who thus sacrifice are received of the Father and begotten of the holy Spirit, and can share my glory. Those only will be granted a part in the first resurrection. And the young ruler "went away sorrowful, for he had great possessions." Alas; how many are likeminded!

To turn away from sin is but a step toward conversion. That moment is an antitypical going toward the Tabernacle. "Draw nigh unto me, and I will draw night unto you," is the Father's proposition. The Word of God points out to the seeker that only through Christ who gave himself as our ransom, can any come to the Father.

He is also instructed that if he would retain God's favor he must become a disciple of Christ, by laying down his life in the service of the Lord and the brethren, doing good unto all men as he has opportunity. In this way he may become a member of Christ's body. Then, after a while, if faithful unto death, he will have a share in the glory and honor which the Father has given our Lord he will become a joint-heir with Jesus in the kingdom.

WHAT CONSTITUTES A NEW CREATURE?

So this one becomes a new creature when he has accepted the divine will in this sacrificial sense; or, as the Scriptures present it, when he has made a full consecration unto death. "Gather my saints together unto me," saith the Lord, "those that have made a covenant with me by sacrifice." (Psalm 50:5) Those accepting this call to enter into sacrifice are received of the Father; then they are begotten of the holy Spirit. Thenceforth they are new creatures: To them "old things are passed away, and all things are become new."—2 Cor. 5:17.

The question may arise: What part of the individual becomes the new creature? It is the will that becomes new. The will is the determination, or decision, of the majority of those organs of the brain which form the mentality. The will considers the matter: Shall I continue to sin? No; I will abandon sin. Shall I go further and make a full consecration of myself to God? Yes; I will make this consecration.

When he does so, God accepts him and begets him of the holy Spirit, thus making him a new creature. He makes up his mind—he determines the matter. He changes the direction of his will. At one time his will was inclined to sin. That was wrong. Then his will turned toward righteousness. This was right, so far as it went; but it did not make him a new creature. Then he came to the place where he said, Lord, I consecrate my life to thee—myself, with all my aims, hopes and ambitions. Thenceforth he is counted as dead to the world, and reckoned alive toward God, as a spirit being. This new will, this new mind, then, with its heavenly hopes and aspirations, constitutes the new creature.

THE RESPONSIBILITY OF THE NEW CREATURE

To be begotten of one signifies to be a son of that father. The only begotten of the heavenly Father—the only one directly so begotten—was our Lord Jesus—God's Son. And all the church are also recognized as being sons of God; "and if sons, then heirs, heirs of God and joint-heirs with Jesus Christ." The first one of the spirit-begotten class was our Lord Jesus. When the holy Spirit was given him at Jordan, in this begetting sense, he was no longer counted of God as the Man Jesus. But he had this treasure of the new nature in an earthly body, an earthen vessel, until he finished his sacrifice at Calvary. Then, in the resurrection, God gave him a perfect spirit body of the divine nature.

So it is with all of Jesus' disciples: They are invited to surrender themselves to God, consecrating their earthly interests to become followers of the Master. Jesus states the conditions: First, faith in him as the Messiah, the Redeemer; and second, denial of self and the taking up of the cross and following him. These new creatures are all sons of God, though the world does not understand that they are in any way different from others in their relationship to God. "The world knoweth us not, because it knew him [the Master] not." (1 John 3:1) This new mind must increase. This new creature must grow in knowledge and capacity.

All of this makes the individual now very different from what he was as the old creature. If by nature he was depraved, and had violent passions prevailing in his flesh, he will now, having a better mind, be guided in the way of the Lord, and gradually become a copy of God's dear Son. This copy is primarily a heart-copy, though the change by degrees affects his life, bringing his body more and more into conformity to the new mind.

THE NEW CREATURE ON TRIAL

Since this new mind, the new will, the spirit-begotten new creature, has its present residence in the old body, and since this body, the new creature's only instrument of operation, has still its old tendencies toward sin—its weaknesses, its depravities—therefore there is a continual struggle between the new creature and the old. It is a daily warfare, and either one or the other must perish. If the new creature be not alert, thoroughly active, thoroughly loyal to God, the weaknesses of the flesh will gradually assert themselves, and the new creature will be in danger of death.

If, on the contrary, the new creature remain loyal to God, the old creature will perish. The one or the other must die before the conflict is over. It is a fight to the finish. And this conflict is a test of the new creature—not of the old creature. The new creature has been called to glory, honor and immortality. In order to attain this state, it must prove unquestionably its loyalty to God. In proportion as the new mind controls, and we love righteousness and hate iniquity, in that same proportion shall we have strength in battling with the forces outside, with the conditions of the present time; and the greater success shall we have in battling with our own flesh.

In this warfare there may be sometimes more and sometimes less success. But not until the victory is won will the Lord grant the reward. "To him that overcometh will I grant to sit with me in my throne." The thing to be demonstrated is loyalty to God, loyalty to the principles of righteousness, and to our covenant. Those who are most loyal and most devoted to God will come off "more than conquerors" and will gain the highest reward, will sit with Jesus in his throne.

Some will come off overcomers, but not on so high a plane, needing the special tribulations to assist them. But even though they fail to come to the highest standard, they will, nevertheless, come off overcomers; else they would never get any share in the heavenly reward, nor life at all. These will form the great company, who come up out of the great tribulation and wash their robes and make them white in the blood of the Lamb. (Revelation 7:14) They will be greatly favored in that they will be the honored servants of the glorified bride class, who are to constitute the "more than conquerors."

FALLING INTO TEMPTATION NOT SIN

During this time of battling between the new creature and the imperfections of the body in which the new creature resides, the new mind should be developing and growing gradually stronger. The will of the body was reckoned entirely dead before the individual could be counted a new creature. But the body has the old brain, which has the same tendencies as formerly. The work of the new mind is to bring this body into full subjection to the will of Christ. The child of God may, however, be attracted by business or pleasure, which may lead him as a new creature into more or less of stupor. In such stupid condition of the new creature, the flesh, wide awake, might get the advantage, not because the child of God has wilfully sinned, or because he has been intentionally negligent, but because he has yielded more or less to temptation. But it is one thing to yield thus under temptation, and another thing to go deliberately into sin. Whoever sins wilfully is counted a child of Satan, because he has Satan's spirit instead of God's spirit.

If any of those who were once begotten of God should get into that attitude where they would wilfully desire to commit sin, it would indicate that they had ceased to be sons of God and had become sons of Belial. It would signify that the spark of the new life to which they had been begotten had become extinguished. "He that is begotten of God sinneth not." If he sin—deliberately, wilfully—he ceases that moment to be a son of God. Sons of God do not love sin. Any one, therefore, who would thus intentionally go into sin would give evidence that his new mind had entirely passed away, and that he had become dead to God, even as previously in consecration he had become dead to the flesh.

We believe that not very many have ever taken this step of bold opposition to God, wilfully and intelligently; and we hope that there will not be a great many to go into the second death. However, it is for God's people to keep as far away as possible from this disastrous condition. This condition is reached by a gradual process, step by step. When we come to God we first repudiate sin. Later we come to the point of presenting our bodies living sacrifices, and are accepted. So, contrariwise, those who repudiate righteousness usually go back gradually. Step by step of indulgence in sin gradually leads away from God, until the new creature ceases to exist.

NEW CREATURE HANDICAPPED BY FLESH

When the Apostle John, in our text, says that those who are begotten of God sin not, he means that the sin is not wilful. Is there, then, any other way to sin than to sin wilfully? We answer, Yes. It is wilful sin that is unto death. The Scriptures tell us that "all have come short of the glory of God"—there is none perfect, "none righteous, no, not one." The righteousness which is imputed to the members of the church, is imputed to their flesh. The new creature itself is perfect. But as a new creature the disciple of Christ desires to put off from its flesh all the former things of sin and death and to be fully conformed to the image and likeness of God. Yet he is more or less handicapped, not only by the imperfections of his own fleshly body, but also by the imperfections of others. He has to contend with the evil tendencies in his fallen nature, and also with those around him.

The same Apostle declares that if any shall say he has no sin, the truth is not in him, and he is making God a liar. (1 John 1:8-10) And these two statements of the same writer are in harmony. The statement of our text applies to the new creature itself, and the other applies to his fleshly body. He cannot fully avoid sin in his flesh, on account of its weakness, and the deceptiveness and unfavorable conditions surrounding him.

These new creatures, however, can maintain themselves in the love of God and as sons of God. "We have an Advocate with God, Jesus Christ, the Righteous." (1 John 2:1) God knows our weaknesses, and has made this very provision for us. The Apostle says we may keep ourselves in the love of God by keeping ourselves clean. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) Our daily trespasses are to be acknowledged to the Lord, and forgiveness sought and obtained. Thus we pray daily, "Forgive us our trespasses as we forgive those who trespass against us."

STRIPES FOR PARTIALLY WILFUL SINS

If these trespasses are merely weaknesses of the flesh, or of ignorance or stupidity, they are sins which will be fully forgiven of the Lord on application. If they be sins in which the new mind has been slack, in which it has been more or less culpable, through lack of sufficient positiveness, then to that extent the new creature must be held responsible. And for all such trespasses, for which the new creature is in any way at fault, there will be stripes, or punishments. It is for this partially wilful portion of the sin that the new creature is responsible. This does not come under the head of original sin and its resulting imperfections.

A Christian might have a natural tendency to anger, and it might be impossible for him fully to control this tendency. Before he as a new creature would be able to realize the situation, his natural tendency to lose his temper would involve him in trouble. The new creature in such case should do everything possible to overcome this, through prayer and persistent effort, and if necessary, by imposing upon himself a penalty for every failure in this direction—some self-denial, perhaps. But if the new creature should say, Well, that is my flesh; I cannot help it, he might receive stripes, and an earthborn cloud might arise between him and the Lord; and that one would be spiritually sick until he should return to the Father and make proper amends and be re-instated. If this attitude continued, it would seem to make against his ever becoming a member of the little flock. He would have to decide positively for or against the right.

So, then, there are sins that are not forgivable, but punishable. If the transgression should come to the degree of full, wilful sin, it would be a sin unto death. This means that the new creature had ceased to be; for the Spirit of God, operating in the sons of God, always makes for righteousness and hates sin. Whoso loveth God "keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

THE PURPOSE SERVED BY TRIALS

But, as the Apostle states, we have this treasure of a new mind in an earthen vessel. We are a combination of the heavenly and the earthly—a heavenly will and an earthly body. Sometimes the body will put the new creature to the test, urging it to give up this matter of consecration. So he has trouble; for the earthly body is merely reckoned dead. But God, in harmony with his promises, ignores the old nature—the earthly—and recognizes only the heavenly, so long as the will is loyal; and he has promised grace sufficient for every time of need.

As before stated, there may come a time when the new will temporarily becomes drowsy, dormant. This is a cause for serious concern; for then the new creature is in grave danger. There must be a determined will, a positive will for God, which will keenly regret any temporary deflection; otherwise there is no new creature. As the battling goes on between the new will and the old body, the new will becomes stronger and stronger, if it is properly awake to the situation. Yet God may permit the flesh to have more and more severe temptations. He allows the world and the adversary to bring pressure to bear upon the flesh, so that he may test, prove, the loyalty of the new creature. It was because our Lord was found faithful "unto death, even the death of the cross," that he was counted worthy of the divine nature. So it is to be with his footstep followers. The Father knows just how much we can stand, and will never suffer us to be tempted beyond what we are able to bear, but with every temptation will provide a way of escape.—1 Corinthians 10:13.

WHY SOME FAIL TO OVERCOME

So the experiences of the way go on. As the Apostle suggests we are risen to walk in newness of life—our resurrection is already begun. (Rom. 6:4; Col. 3:1) And this new walk will become more and more courageous, more and more successful, in proportion as we respond to the Lord's touch—the disciplinary experiences. And if we allow him to mould us as he wills, we shall finally finish our course and be brought forth in full resurrection from earthly, human nature to heavenly, divine nature. Then the new will that has all along been progressing in an earthly body will thereafter make progress in a spiritual home; it will have a body like unto that of the risen and glorified Jesus.—1 John 3:1, 2.

In the case of those not overcoming fully, we find this condition; they yield more or less to the besetments of the adversary, and strive to avoid being too peculiar, to avoid giving any offense to their friends. Thus they become more or less overcharged with the cares of this life, or with the deceitfulness of riches, pleasures, etc. The Apostle urges that these lay aside all such weights, and run with patience the race set before them. Such a class never for a moment think of giving up the race; but in due time they will be put through fiery tribulations, which will destroy their flesh. Nevertheless, they will fail of the reward of the high calling, which the more faithful will receive.

(To be concluded in our next issue.)

"HIS LOVING-KINDNESS, O HOW GREAT!"

"Because thy loving-kindness is better than life, my lips shall praise thee."—Psalm 63:3.

God has a kindness of nature and disposition, a loving-kindness, that is general, that goes out, in one sense of the word, to all of his creatures—not only the intelligent, but the unintelligent creatures of his hand. He bestows his kindness, his favors, upon the just and the unjust. He sends his sunshine and his rain upon the good and the evil. But there is a special loving-kindness, a special love which he reserves for those who have lovable qualities of heart—those who have such traits of character as permit him thus to love them—just as every good person loves every other person who is good and noble-hearted.

God has such a love for the holy angels. He had such a love for Adam before he sinned. And since the sin, he has a sentiment of loving-kindness toward those of Adam's race who, realizing their sin, desire to turn back to him and to do his will. His loving-kindness has led him to make a wonderful provision for these. He has provided that some shall be of the earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to Edenic perfection. He has provided for others to be of the spiritual nature. Truly,

> "There's a wideness in God's mercy
> Like the wideness of the sea!"

But God does not love the wilful sinner. This is in harmony with righteousness. We may love the ignorant, who violate the law of God because of a lack of knowledge, of proper information; but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. "All the wicked will he destroy." He has arranged that only those who shall come into accord with his righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness; they shall be the recipients of his loving favor everlastingly.

The Psalmist had a taste of the loving-kindness of God in his own experiences. When he was anointed to be king of Israel, he knew that he had found favor in God's sight. And later, when he did things that were wrong, God chastised him, punished him in love, because David was a man after the Lord's own heart—had a desire to do right—to do God's will. As the needle of a compass may under certain circumstances be detracted from its normal condition of pointing toward the pole, just so some attraction at times influenced David and led him into a wrong course. But as soon as the besetment was past, or he was led of the Lord to see his sin, his heart returned fully to Jehovah, as the needle of the compass returns and again points to the pole. Therefore King David declared that life without God's loving-kindness would be worth nothing to him; he would not appreciate his life if cut off from the favor of the Lord. This being the case, his lips would always confess the Lord—tell forth his loving-kindness, show forth his praises.

OUR ANOINTING FAR SUPERIOR

And this is still more true of us who are now the Lord's truly consecrated children, who are daily striving to serve him and to follow the Master. We who by the grace of God have come into covenant relationship with him since the Atonement for sin has been made have become sons of God, and have been begotten of the holy Spirit. We have come thus into the anointed body of Christ. We have not been anointed to an earthly throne, as was David, but our anointing does more: it anoints us to a heavenly throne, to share in the rulership of the entire earth.

No king or emperor on any earthly throne can hope to reign for more than a few brief years. But those who shall be accounted worthy to reign with Messiah, to share his throne, shall reign for a thousand years. And this is only the beginning of their glory. Our Father in heaven, who is now training and preparing us for this glorious exaltation through his only begotten Son, with whom we are to reign, gives us the assurance that he will be with us to guide our way; that all things shall work together for good to us, because we love him and are called according to his purpose.

So we, above all other people in the world's history, have the loving-kindness of God manifested toward us. We have his exceeding great and precious promises. We are the recipients of his special love. And the more we appreciate this love and these glorious promises and the bountiful provisions of his grace, the more our hearts respond in gratitude, the more his loving-kindness becomes a reality to us, and the more are we ready to lay down our lives in his service.

It was thus with Jesus. He preferred the Father's favor above all else. And he, through the Father's arrangement, opened up this new and living way for us, that we, by becoming his disciples, may share with him God's special loving-kindness and matchless promises, granted only to those "who follow the Lamb whithersoever he goeth." Surely our lips shall praise our God! And not only so, but our pocketbooks, our bank accounts, and our influence shall praise him! All that we have shall praise the Lord; and all that we ever hope to have!

"I LOVE TO TELL THE STORY!"

We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings of salvation to others. We rejoice to sound forth the praises of him who hath called us out of darkness into his marvelous light. The message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones; so we must tell it. And we are willing that the telling of it shall cost us trouble, cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties. We are willing that it shall cost us the frown of the world and of organized churchianity.

TEXT APPLICABLE ONLY TO SAINTS

The Prophet David in our text spoke prophetically of the church of Christ. These words could apply to none other than saints of God. None but those who walk and talk with God would esteem his favor more precious and desirable than their earthly life. If we ask the average nominal Christian to weigh this matter, and tell us if he would exchange this life for the favor of the Lord—putting in one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, esteem of men, and putting in the other side of the scale God's favor—he will hesitate, and will eventually decide in favor of the things of this life.

The reason for this is that such do not highly appreciate divine favor. They have heard and believed certain things about the Almighty, some of them true and some false; but the misrepresentation of God's character and plan, together with the worldly influences surrounding them, have largely neutralized and offset and made noneffective the truths which they have learned, and they lack confidence in the things unseen. Hence worldly interests outweigh their appreciation of divine favor—ten to one.

Those who have, through the plan of the ages, come to see the loving-kindness and mercy of the Lord are, if they are children of God at all, being put to the test. If they are merely glad to find out that there is no place of eternal torture, and that God's loving plan includes the whole human race, their hearts are not touched to responsiveness by this manifestation of his great love. They will go on their way, rejoicing that they have been delivered from the bondage of error, but will be like the nine lepers who were healed by the Master, yet did not return to give him the glory, nor to offer themselves in service to him. And these, alas, are the majority! We are now in the great day of proving. Who will be able to stand the test in this evil time?

GOD THE SUN OF OUR SOUL

This loving favor of God, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. This sentiment is beautifully expressed in the hymn we often sing:

> "Sun of my soul, my Father dear,
> I know no night when thou art near;
> O, may no earth-born cloud arise
> To hide thee from thy servant's eyes!"

The true child of God will walk so closely with him that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face. This would be esteemed a calamity with which nothing else could compare. He would rather cut off anything as dear as a right hand, or pluck out of his life anything as precious as an eye, than that it should come between himself and his heavenly Friend, whom he has come to love above all else beside. God is truly to these the Sun of their soul, without whom life would become the blackness of night.

"THE DARKNESS HATETH THE LIGHT"

Some professed disciples of Christ may say that a Christian life will not cost earthly friendships; that such an idea is an exaggeration; that it is an extreme view of what is required of a Christian; that a course which produces such a result is an unreasonable one. But no! Our Master's words are as true today as when they were spoken: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the would hateth you." (John 15:19) The declaration of the Apostle still holds good: "Yea, and all who live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Why did the Master suffer the loss of social position and of favor with the churchianity of his day? Why did the Doctors of Divinity and the notables among the religionists hide their faces from him? Why did they finally become so embittered against him that they crucified him? Was it because of evil-doing on his part? Nay; for he went about doing good. It was because he told the truth. He declared truths which they themselves recognized as such, but with which they had so mixed the "traditions of the elders" that they were too stupefied, drunken and blinded to take anything but a perverted view of our Lord's work and teachings. Their hearts were not in the right attitude before God. "The darkness hateth the light."

The Master's persecutions came not from the outside world, but from the professed holy people of his time. So has it ever been since, and so is it today. Those who now oppose the truth are not worldly people outside of the churches, with but few exceptions; but they are zealous sectarians, whom Satan has blinded with his false doctrines and misrepresentations. We are not to be surprised, therefore, that wherever the truth goes it will be a sword to separate, as our Lord declared. These conditions prove a test to the followers of Jesus. Are we willing to bear the hatred, the scorn, the contumely, which loyalty to the truth brings? Is our Father's loving favor more, far more, to us than the favor and smiles of the whole world—even more, far more to us than life itself?

THE GLORIOUS HARP OF THE AGES

If so, we can go forth in his name, rejoicing as we go, praising him with our lips, singing the new song which he hath put into our mouths, "even the loving kindness of our God." It costs something to sing this song. Only those who have learned to play upon the harp of God, who have all its strings attuned to perfect harmony, can properly render this "Song of Moses and the Lamb." Never until today has it been possible to produce such melody from this wonderful harp; for never before have all its chords been properly placed and attuned. Now its music is entrancing! Then let us take this wonderful harp of the ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad new song.

THE GREAT DAY OF JUDGMENT—ITS NATURE AND OBJECT

"Behold, the Lord cometh with myriads of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." "Let the sea roar, and the fullness thereof, the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with his truth."—Jude 14, 15; Psalm 98:7-9.

The above texts relate to the great day of judgment, which is to end the Gospel age and inaugurate the Millennium. We should notice first of all what these texts do not say. They do not say that our Lord Jesus will come to destroy the earth, to burn up the world. They do not say that there will be a partial judgment at death, and that later all will be brought out of heaven and purgatory and a hell of torment, which are their proper places, only to be sent back to these same places again. Not so. But this is supposed to be stated in the Scriptures, and is what we have thought. Our prejudices and misunderstandings have attached to the words of Holy Writ a wrong meaning. It is the love of God which brings judgment to the world.

The first judgment, or sentence for sin, was a sentence of death. Under that sentence the whole world was to perish, to be cut off from life, because of Adam's sin. But God had mercy, compassion on humanity, and has provided that mankind shall have another trial, with experiences granted to enable them to realize the nature and results of sin. The first trial was a trial of Adam and Eve alone. Every member of the human family, however, will be given an individual trial for life everlasting, to demonstrate whether he will under favorable conditions come into harmony with God.

CHARACTER THE BASIS OF JUDGMENT

All hopes of eternal life for the race, therefore, hinge upon the results of that future trial. Men and women are in this life forming character—they are either improving or degrading themselves. Whoever is trying to do his best under present unfavorable conditions will enter upon that individual trial, or judgment, in a very much better condition than otherwise, and will progress more rapidly to perfection in that day.

The church of Christ is an exception to this arrangement for the world. They will not have a part in that trial, because the church is a special, called-out class, and will receive their trial in advance of the world. They are now on trial for life or death everlasting. But their trial is for life on the divine plane. Those who are now being dealt with by the Lord will, if faithful, be with the Lord the judges of the world in the next age; as we read: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) It will be a time when punishments and rewards shall be meted out.

Every evil-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. Every well-doer shall receive a reward. The work of that thousand-year judgment day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with him. By the conclusion of the Millennial age none will be in ignorance. As it is written: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9) Furthermore, the Scriptures tell us that the judgments will be graded according to the light previously had and sinned against. The wilful sinner, after a hundred years' trial, will be cut off in the second death.

All who shall make use of the opportunities of that time, making progress in character, will gradually go up the highway of holiness. They will be blessed more and more until they shall attain the full perfection of the earthly image and likeness of God which was lost in Adam. This will be the glorious outcome of the redeeming work of Christ. Then every knee shall bow and every tongue confess, to the glory of God. All who continue to prefer sin shall eventually be utterly destroyed in the second death. Then God will have a clean universe.

GREAT DAY OF THE LORD NOW PRESENT

We are now in the beginning of this great day of the Lord. All the forces which are to play a part in this mighty upheaval which is to introduce the reign of Messiah are rapidly gathering. The nations of earth and all the various elements which form society as at present organized—political institutions, financial institutions, ecclesiastical systems, etc.—are now before the bar of judgment, and are being found wanting. All Christendom is trembling before the mighty forces that are coming in today. Morals are at a low ebb. As the glorious Messenger of the Covenant is now present to sit as the great Judge, we may well ask the question propounded by God's Prophet of old: "Who may abide the day [now present] of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver."—Malachi 3:1-6.

Ah, the world is longing for the blessing! Men are realizing more and more every day their great need of a strong arm to deliver them as they face the grave crisis which they feel is drawing very near; but they see not to what extent the inbred sin of man is incompatible with a reign of righteousness which is desired and so sorely needed. Before the help and the blessing can be realized the day of wrath must come; the "fire of God's jealousy" must burn fiercely, and consume all the giant evils so entrenched in the world and in the hearts and minds of men. It is not to be a fire merely of destruction, but, thank God, also of purification! It will not be a literal fire, but a symbolic fire, following which the Lord will turn unto the people a pure language, a pure Message, and a clear declaration of the divine will and plan of salvation.

SONS OF LEVI JUDGED FIRST

The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. These made a consecration of themselves to the Lord, as did the gold class, the faithful overcomers, "more than conquerors." This silver class we understand to be the great company, who are to "come up" out of the great tribulation, and to "wash their robes [which have become spotted and soiled] and make them white in the blood of the Lamb." (Revelation 7:9-17) These will be dealt with by the great Messenger of the Covenant, not with a view to their destruction or injury as individuals, but with a view to the destruction of their flesh, which they have failed to sacrifice in harmony with their covenant—"that the spirit may be saved in the day of the Lord Jesus."

The fire of this great day shall "try every man's work, of what sort it is." It will prove who of the professed disciples of Christ have built upon him as their foundation with the gold, silver, and precious stones of divine truth, and thus have constructed a true, strong, worthy character, unswervingly loyal to the Lord; and it will prove who have built with wood, hay and stubble. It will likewise discover who have built upon a foundation of sand.—1 Corinthians 3:11-15.

FLESHLY ISRAEL'S SHARE IN THE JUDGMENT

A part of the prophecy of Malachi 3 seems to have an application to fleshly Israel. The Lord reproves them, showing that his course toward them as a people had been in conformity to his covenant with them at Mt. Sinai. But they had been unfaithful to their part of the covenant. At the appearing of this great Messenger of the New Covenant, which is to supersede the old Covenant, he will purge God's ancient people. The time is now due for favor to begin to be restored to them; but before their full restoration they must experience further chastisement for their purification and preparation for the great Messiah.

In the "time of Jacob's trouble," now near at hand, Israel will come to see and recognize their King, whom they refused when he offered himself to them at his first advent. "They shall look upon him [with the eye of faith] whom they pierced, and they shall mourn for him as one mourneth for his only son." (Zechariah 12:10) He will then receive them back to favor, under the terms of the New Law Covenant. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi 3:4) They shall then be used of Messiah as a channel of blessing to all the world.

BLINDED TO THE REAL DIFFICULTY

In this great time of trouble, the Lord will be a swift witness against every evil thing and will rebuke it, and thus all men will be taught of him in the ways of righteousness. But as yet the poor, blinded world, bound by the shackles of Satan, do not know themselves. They do not yet see that selfishness is the basis of their every move and ambition; that the number who are not thus moved and controlled are so insignificantly small as to be without weight and influence.

It is not our thought to deride any efforts toward righteousness, even though inspired by selfishness. We merely point out that the true, Christian view of matters is a much different one. It is the Bible view. It recognizes God, the divine will, purpose, plan, revelation, as having to do with all this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial and social scandals, etc., another force

making ready for the great trouble time, the great "earthquake" predicted in prophecy, the great cataclysm, now about to be precipitated upon the whole world. The Scriptures indicate that this time of trouble will be upon us in 1915, and will be gradually approaching in the meantime.

In the providence of God the gross superstition and ignorance of the dark ages has been gradually dissipated to a considerable extent, that the minds of the people might be set free, not only from religious superstition, but also from superstition respecting the divine right of certain families to inherit the kingdoms, the dominions of the world, and to live on a higher plane of social privilege than others. All these matters are now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior, their deliverer from priestcraft and superstition, and from political and financial autocracy. The world is being invited to look, not to him who redeemed us with his precious blood, and who promised to come again and establish his kingdom in righteousness, but it is being called to look to itself, to its own affairs and selfish interests, as the only hope, thus ignoring God and his overruling providences, and ignoring divine Revelation respecting the future outcome of present conditions, in the glorious Millennial kingdom for the blessing of all the world.

CHURCH FEDERATION NOW FORMING

From our standpoint, the present gathering of the churches into a great Federation is the fulfilment of Scriptural prediction; and the Lord's intelligent, faithful, consecrated people are warned against having any part in any such Church Federation. The Word of the Lord regarding the matter is, "Say ye not, A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord God in your hearts, and let him be your fear."—Isaiah 8:11-16.

Dread to displease him, but fear not men. It is the tares which have all along associated themselves with the wheat that are to be bundled, to be gathered together for a great trouble time. This is in the mighty revolution of society shortly to set fire to all the social, religious, and financial institutions and arrangements of this present time, eventuating in anarchy, which, through God's overruling providence, will overthrow all things incompatible with righteousness and prepare for the kingdom of God, which will be manifested in power and great glory, for the deliverance and blessing of all the human family.

We remember that as the Jewish age drew near its close, John the Baptist, the forerunner of Messiah, declared to the Jews: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the holy Spirit and with fire." (Luke 3:16) We remember the fulfilment of this. The "Israelites indeed" were gathered into the garner of the Christian church, and baptized with the holy Spirit at Pentecost. The remainder of the Jewish nation, who "knew not the time of their visitation," were burned as "chaff," in a great time of trouble, which overthrew their nation. This great trouble is shown in Scripture to be a picture on a small scale of the conditions which will prevail in the closing days of this Gospel age.

In that trouble time which came to the Jews, though various steps were taken to hinder the destruction of the nation of Israel, all efforts failed. Even the Roman Emperor was desirous of preserving the nation and of establishing order; and the Roman army was sent, not to destroy them, but to establish peace in their midst. But the Lord had declared that the fire of trouble which he enkindled should not be quenched by any power, that it should do its work to the full; and it did.

Likewise it will be with the great fire of trouble with which this present age will end, and into which the "tare" class of Christendom will be cast. It will not be an utter destruction of life (although many lives will be lost in the awful trouble of this day of wrath), but it will completely consume all earthly governments and institutions and will overthrow churchianity. These will be consumed in the fire of anarchy. Nothing shall be permitted to quench that fire, or hinder the utter destruction of present systems. But, praise God, when the fire shall have devoured the stubble and the falsities and deceptions of the present order, it will but have prepared the way for the great blessing which God has designed and provided, in his coming kingdom. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) It will be a terrible chastisement, but it will be the necessary work of the skilful surgeon, who wounds but to heal.

"REFUGE OF LIES" SWEPT AWAY

In our Lord's parable of building a house upon the rock or upon the sand, he gives a forceful picture particularly of the tests to come upon Christendom at the close of this age. Here his figure is that of a fierce storm, a flood, with mighty winds beating upon the faith structure of his professed followers, overthrowing the faith of those not built upon Christ, the Rock, but built upon the sand. And so we see it today. A mighty downpour of truth is now in progress throughout Christendom. The great storm is now raging. The denominations of churchianity are trembling under the shock. Their foundations of human tradition, man-made theories, ignorance, "doctrines of demons" (1 Timothy 4:1), are realized to be unsatisfactory. They are unable to stand before the great searchlight of truth now being turned upon them. Ere long the storm of truth will wash out the quicksand foundation upon which nominal Christianity is built, and her utter wreck will follow. Only the true people of God will be able to stand the test of this great day—now upon us!

This is the same storm and flood mentioned by the Lord through the Prophet Isaiah: "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places. When the overflowing scourge shall pass through, then shall ye [false teachers] be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be a vexation only to understand the report [the message, the truth]."—Isaiah 28:17-19.

This overwhelming trouble will soon reach the entire world. Indeed, it has already begun among all nations to some extent. All men must be awakened by the judgments of the Lord and brought to a realization of their need of the Arm of Jehovah, to deliver them and to uplift and save. The whole world is to be judged by the Messiah. All will witness that this judgment, trial, could not come before the great Judge takes his seat and authority: hence none of all those who died before our Lord's first advent could have been judged by him. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed the Judge, that the world has not been on trial previous to the present time. Indeed, the great mass of mankind neither know the Judge nor understand his law, nor have they any conception of the conditions and requirements necessary to life everlasting. This is in harmony with the presentations of Scripture on this subject.

JUDGMENT DAY A TIME OF BLESSING

The Apostle Paul declares (Acts 17:31), that God "hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained [The Christ, Head and body]; where he hath given assurance unto all, in that he hath raised him from the dead." That appointed day was future in the Apostle's time, and is still future, though now about to dawn. The Gospel of Christ, good tidings, is to the effect that he who bought the world with his own precious blood is to become the Judge of all men, the living and the dead. "All in the graves shall hear his voice, and shall come forth," "and they that hear shall live."—John 5:28, 29, 25.

A new trial is to be granted to Adam and all his race. It will be an individual trial, under the enlightenment and uplifting influence of the great Messianic kingdom. Truly, this is "good tidings of great joy" to the world, the "groaning creation." Even though the great adversary has succeeded in deceiving the vast majority, even of Christians, into thinking to the contrary, this trial day, the day of judgment, is to come to all the sons and daughters of Adam for their deliverance and blessing, if they will. This great day, which will be "the desire of all nations," is forcefully depicted by the Prophet David. (Psalms 96-98) The saints of the Lord, the faithful followers of Christ, those who "follow the Lamb whithersoever he goeth," shall be associated with their great Head as assistant judges, in his glorious work of human uplift and restitution to all that was lost in Adam.

How glad we are that our eyes have been anointed to see all these wonderful arrangements of our God! How glad we are that we can understand the significance of the dark clouds now hovering over the world and soon to break! How we rejoice that we can discern the silver lining to these clouds of trouble, and know that the end will be glorious—that beyond the yawning chasm just before us, beyond the blood and tears of the coming whirlwind and tempest, the blessed Sun of Righteousness will rise with healing and blessing in his wings, and mankind, broken and helpless and despairing, shall be led into the light and glory of the kingdom of God's dear Son!

RICH TO HELL—POOR TO HEAVEN

MAY 17.—Luke 16:19-31.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Proverbs 21:13.

Did our Lord mean that all rich men and all rich women are to spend eternity in misery because of faring sumptuously every day, and wearing purple and fine linen? Can it be true that in order to get to heaven we must be poor beggars, covered with sores, and have them licked by dogs, and must eat crumbs from a rich man's table? Has character nothing to do with future rewards and punishments? Again, will it be so that for all eternity the rich, tormented in fire, will see the poor in bliss, and the honored poor see the rich in eternal misery? Can this be the arrangement of an all-wise, all-loving Creator—one who knew the end from the beginning?

For many years this parable has caused distress of mind to the more saintly of God's people; both heart and head have rebelled. We remembered that Abraham was very rich, likewise Isaac, Jacob, King David, King Solomon, etc. We remembered that God himself is very rich. Then we looked up the subject in the Hebrew and the Greek, and found that Abraham did not go to Gehenna, the hopeless condition, the second death, but to sheol, hades, the tomb, the grave, the state of death, where there is no fire.

Our greater knowledge increased the mystery; for the Scriptures declare that sheol, hades, the tomb, is to be destroyed, that all are to be brought forth from it in the resurrection. No other Scripture seemed to agree with this parable. It stands in a class by itself, except as we might use for its support one text in Revelation which speaks of a symbolic beast and a symbolic false prophet in torment. Thus have the thinking people of the church been stumbled and perplexed by the story of this lesson.

NOW ALL IS CLEAR, PLAIN

Now we see that our lesson is a parable. It is not to be taken literally, any more than are the other parables and dark sayings of our Savior; such as, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"; or again, "If thine eye offend thee, pluck it out . . . ; if thine hand offend thee, cut it off." Indeed, we find that Jesus spoke to the people only with parables (Matthew 13:34) None were ready for the depth of his teaching until after the holy Spirit at Pentecost began to give qualification.

How simple it all seems now! how beautiful! Many of God's people are rejoicing that in the light of the present understanding of the Bible the divine character is shining forth, beautiful in its justice, wisdom, love and power.

It is not difficult for us to understand that our lesson is a parable. To take it literally, as we have seen, would involve the absurdity of supposing that all beggars go to heaven, and that all wealthy go to hell; for the parable says nothing about character—either that the poor man was good or that the rich man was bad. Viewed as a parable, we see that the thing said is not the thing meant. Thus in other parables wheat and sheep represent children of God; tares and goats represent those dominated by the adversary, the god of this world.

THE RICH MAN OF THE PARABLE

In the parable under consideration, the rich man represents a class, and the poor man, Lazarus, another class. Let us see: The rich man was the Jewish nation, which had been in God's favor for more than sixteen centuries. To the Jew had been given the promises, the prophets, the blessings and privileges of the Law Covenant. These symbolically were their purple, fine linen and sumptuous table. The fine linen symbolized their typical justification through typical sacrifices. Their purple raiment symbolized royalty; for they were the typical kingdom. Their sumptuous fare represented the divine promises, as St. Paul's words imply.—Romans 11:9.

In Jesus' day Jewish favor began to wane. They were completely cut off in A. D. 70, as all Jews will admit. During the interim of forty years the rich man, the Jewish nation, sickened, died and was buried. Nationally, they went to hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it.

But although nationally dead and buried, the Jews individually have been very much alive during the last nineteen centuries. They have had anguish of soul, as they have received persecutions—sometimes, alas! from those who profess the name of Jesus, but who deny him in their practises. For all these centuries the Jews have cried out to God, who in the parable is represented as Abraham, the father of the faithful. The only answer that they have had is that there is a gulf of separation between them and God. Thank God, this cannot much longer be the case! The new dispensation dawns, in which the rich man will return from hades. Israel will be nationally rehabilitated, and God's favor will again come to those of them who shall learn needed lessons.

THE POOR MAN OF THE PARABLE

The poor man of the parable represents an outcast class. It included publicans and sinners, who had alienated themselves from God's favor. It also included Gentiles, to whom divine favor had never been extended—"aliens and strangers from the commonwealth of Israel." (Ephesians 2:12) These had no fine linen of typical justification, and no purple, representing a share in God's favor as part of his kingdom. None of the promises belonged to them. All that they could have would be merely such crumbs as would fall from the rich man's table.

The Scriptures illustrate two such crumbs given to this class by Jesus. When he healed the Roman centurion's servant, it was a concession at the request of the Jews, who declared that this man was a friend and had done them good, by building a synagogue, etc. The healing of this servant was a crumb. Similarly, the Syro-Phoenician woman got a crumb when she came to Jesus entreating the recovery of her daughter, who was possessed of a demon. The Master answered, "It is not proper to take the children's bread and give it unto dogs." He here used the customary Jewish phraseology respecting Gentiles—Gentile dogs. The Syro-Phoenician woman was not a Jewess and had no claim on God's favor, but she replied: "Yea, Lord, yet the dogs eat of the crumbs that fall from the children's table." Jesus noted her faith and gave her the crumb which she desired.

As the Jews died to their favor, so the outcast publicans, sinners and Gentiles died to their disfavor; such of them as desired the favors of God, hungering and thirsting for his Word of promise, were received by him. The early church was made up of this Lazarus class, rejected by the Pharisees as publicans, sinners and Gentiles. Instead of being any longer alienated from God, these became the children of God and heirs of his promises. In the parable they are represented as children of Abraham—in his arms. In the type, Isaac was the beloved son of promise to the literal Abraham. In the antitype, Jesus and his followers are the spiritual seed of Abraham, received to God's bosom and favor. Thus St. Paul writes, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—made to Abraham.—Galatians 3:29.

"A GREAT GULF FIXED"

The great gulf between Judaism and Christianity has been fixed for more than eighteen centuries. During all this period no Jew has been permitted to come near to God, and no Gentile permitted to take the former position of the Jew, or in any manner to claim favor aside from Christ. In the divine plan the gulf was fixed unalterably. "There is none other name given under heaven amongst men whereby we must be saved"—whereby we may come into heart relationship with God. This gulf dates from the time that Christ came and offered himself to Israel, and was repected and crucified.

Thank God, his Word points us to another change of dispensation at the second coming of Christ! Then the Lazarus class, now children of God by faith, will be made actually and gloriously his children beyond the veil. In association with Jesus their Lord, they will take control of the world; for they will be his bride and joint-heir in the kingdom. What will happen to the rich man then? Oh, he is to have a resurrection from hades!

While God's kingdom will be represented on the spiritual plane by the Lazarus class, it will be represented on the earthly plane by another class, which will be Jewish. The Jews who crucified Jesus will not be made princes in the earth in association with Messiah's spiritual empire, but some of their brethren will be—a class whom they have been accustomed to call fathers will be made princes. These Scripturally are known as "Abraham, Isaac, Jacob and all the prophets," and all who during the Jewish epoch proved themselves loyal to God and faithful, described by St. Paul in Hebrews 11:32-40.

St. Paul refers to this recovery of the Jews to divine favor in Romans 11:25-33. He there points out that as we who are now the people of God were not always so, but were received to divine favor when Israel was broken off from God's favor, so in due time those Israelites cut off from the favor of God will receive favor through our favor. That is to say, when the church shall have attained the prize of glory, honor and immortality, as spiritual Israel, then the gulf separating natural Israel from God's favor will have been passed. Then favor will return to natural Israel. Coming to them through

the glorified spiritual Israel, it will extend through them to all nations, peoples, kindreds and tongues of humanity, during the Millennial age.

This is the divine promise, "In thy seed shall all the families of the earth be blessed." The spiritual seed of Abraham, the church, gets the first share in this promise, and the natural seed of Abraham gets the second part; but both together will be used by the Lord in rolling away the curse and pouring out, instead, favors and blessings upon humanity, upon whosoever will accept them.

DIVES' FIVE BRETHREN

The parable represents Dives as praying for a drop of water to cool his parched tongue. Symbolically, parabolically, this represents the Jewish people in great distress, asking God to allow Christians to give them some help from their troubles. Have the Jews ever appealed to God for help? Have they prayed for relief from the persecutions which have come to them in the past and which to some extent still continue in Russia? Surely they have! Moreover, they have appealed to representatives of the Lazarus class—representatives of Christianity—desiring that their release and relief should come through them.

An illustration of this prayer for relief in our own day was afforded in the appeal of the Jews to President Roosevelt that he would use his influence with the government of Russia for the amelioration of Jewish persecutions. Did they get this drop of water? Nay! Mr. Roosevelt replied that the comity of nations would not permit such a communication from a friendly nation.

The parable goes further and develops the fact that the rich man had five brethren in danger of joining him in the trouble that was upon him. Who were his five brethren? We reply that the Jews of Palestine in Jesus' day represented chiefly the tribes of Benjamin and Judah, while the majority of the other ten tribes were scattered abroad in various lands. The question raised is, Did this trying experience affect merely the Jews of Palestine, who had enjoyed most of God's favors, or did it include also the Jews scattered abroad? The answer is given in the parable, "They have Moses and the prophets; let them hear them." This proves that Jews only were referred to; for no Gentile had Moses and the prophets. The number five is in full accord, also. Whereas two tribes, Judah and Benjamin, were represented by the one rich man, so proportionately the other ten tribes would be represented by five brethren.

And so it was. The message of the Gospel, which began with the Jews in Palestine, was extended to every land; and the Apostle Paul, in going to any cities amongst the Gentiles, preached first to the Jews, saying, It is expedient that the Gospel should be preached first to you; but seeing you reject the grace of God, lo, we turn to the Gentiles. (Acts 13:46, 47) In other words, the test upon all Israelites was the same.

Thus we are finding a depth of wisdom in Jesus' teachings beyond anything we could even have dreamed. We are finding, too, that the horrible nightmare doctrines of the dark ages poisoned our judgments, crossed our spiritual eyesight, and hindered us from seeing the beauty of the Lord's Word. Thank God for the new day and the light that it is shedding upon the Bible!

WE ARE UNPROFITABLE SERVANTS

MAY 24.—Luke 17:1-10.

"He that glorieth, let him glory in the Lord."—1 Corinthians 1:31.

Today's lesson is in four sections, each apparently distinct and separate. Even the connection in which these words were uttered is not given. Nevertheless, they manifest the wisdom from above. We shall consider them in their order.

"It is impossible but that offenses will come." The word offenses more particularly signifies stumblings, or still more literally, ensnarement. The consecrated followers of Jesus are called little ones, because they are new creatures who have only started in the new way of full consecration to God's will. "Babes in Christ," St. Paul styles these. (1 Corinthians 3:1) "Little children," writes St. John. This infantile condition, however, should not continue. There should be growth in grace, knowledge, love. Strength of character should be attained, which would not only be wise, strong and difficult to ensnare, but able also to assist others less developed.

Thus in the church the more developed ones are styled elders—literally, elder brothers. Such more particularly represent the Lord amongst the brethren; and heavenly comfort and advice, reproofs, etc., may at times be sent through these to their younger fellows. The dangers of ensnarement exist because Satan is the prince of this age, and because he has the majority of mankind more or less under his influence—blinded by error, superstition, sin, etc. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4) That Jesus did not refer to infants is manifest from the words, "one of these little ones which believe in me."

We may not suppose that Jesus would unjustly condemn or punish anybody for ignorantly or unintentionally offending his followers, his little ones. We must suppose that he meant to caution those who would deliberately attempt to deceive and ensnare, entrap, discourage, his followers, his little ones. We all have heard of instances of deliberate, intelligent plotting against the followers of the Lord; and to whatever extent this may prevail, it has indicated the Satanic spirit.

Sometimes true people of God have been thus ensnared into the service of Satan, as intimated by the words, "his servants ye are to whom ye render service." Saul of Tarus was thus ensnared and used for a time by the adversary; and he explains that God had mercy upon him because he did this ignorantly. Had he done it with wilful intelligence, we may assume that God would not have had mercy upon him to the extent of rescuing him by a miracle, but that he would have continued in his intelligently wicked way and that it would have been better for him that a millstone had been hung around his neck and he had been drowned in the sea.

This would be because a person thus drowned in the sea would lose merely the present life, and not the future life during the Millennium, after he had been awakened from the sleep of death. He would then have full opportunity for enlightenment through obedience and for recovery from sin and death. But those who intelligently persecute the followers of Jesus and seek to turn them aside from the way of righteousness, pervert their own conscience and so degrade themselves that it will be much more difficult for them to come into accord with the conditions of the new dispensation beyond the grave. In a word, whoever sins against light and knowledge is endangering his own opportunities for everlasting life.

A FORGIVING SPIRIT NECESSARY

Verses 3 and 4 are apparently a part of the same discourse recorded in Matthew 18:15-22. The lesson is addressed to the followers of Jesus, not to the world. It relates primarily to their duty toward the brethren of the household of faith, but secondarily it has a broader application. It may at times be given this broader application; but the injunction in Matthew 18, that the counsel of brethren be brought in and that ultimately, if necessary, the matter come before the church, proves to us that it is in reality not intended for any but the church.

The lesson is mercy—boundless mercy. The basis of the argument is that all need mercy, divine mercy, because all are imperfect; and in order to assist us in the cultivation of this grace, the Lord has arranged that his blessings to us, his favor, shall be dependent upon our endeavor to exercise this Godlike quality. "Be ye like unto your Father; for he is kind to the unthankful."

It seems strange that our forefathers and ourselves were so deceived by the false doctrines which St. Paul styles "doctrines of devils." (1 Timothy 4:1) Once we thought of the heavenly Father as absolutely unforgiving—full of hate for his human creatures, because they had sinned—instead of forgiving their sin. We insisted that the wage, or penalty, of sin must be torment, and that to all eternity. How little we understood the real character of the God of all grace, the Father of mercies!

Some of us, perhaps, endeavored to justify our error by assuming that God himself was all goodness, kindness and love, but had behind him an inexorable law demanding the torture of his creatures—a law from which he could not escape, and which bound him to the doing of things which his own law condemned in humanity.

Others of us deluded ourselves into thinking that all mankind enjoyed at some time between birth and death a full opportunity for turning from sin to righteousness and of becoming saints. Only of late years are Bible students becoming aware of how absurd is this position. Now we are realizing that, for four thousand years, only the one little nation of the Jews had any knowledge of God, or any promise of eternal life held out to them, or any instruction respecting sin and its penalty. And even the Jews, to whom the law was given, Jesus and his apostles declared were blinded by Satan. Jesus, ad-

dressing his apostles, said, "Blessed are your eyes, for they see; and your ears, for they hear." The great nation of the Jews neither saw nor heard. The same is true of nine-tenths of the population of Christendom, not to mention heathendom.

Without the least warrant of Scripture, but in contradiction of it, many of us uphold the terrible theory that all who do not hear of Christ in the present lifetime and also all those who do not become saintly followers in his steps will be eternally tortured at the hands of devils. We now see that the Bible teaches that only a comparatively small class, who now have the hearing ear and the seeing eye and who enter into covenant relationship with God through Christ, can walk in Jesus' steps. For these only does the present life end all opportunity of attaining eternal life. For the remainder of mankind God purposes a future life by a resurrection of judgment.

The resurrection is not merely for the church class—the first, or chief resurrection—but it is for "the just and the unjust." (Acts 24:15) The church class will come forth to glory, honor and immortality. The unjust will come forth from the tomb to judgments, disciplines, rewards and punishments. It is in order to give them these judgments and opportunities to obtain everlasting life that Messiah's kingdom will be inaugurated; and it is in order that he may appoint proper judges to assist the people and to reward and punish justly that he is now calling out the church in the flesh. "Know ye not that the saints shall judge the world?"—1 Corinthians 6:2.

FAITH POWER—CREDULITY POWER

A great deal passes for faith which is merely credulity. If some one were to swear to us that the moon is made of green cheese, it would be credulity to believe him—not faith. We should inquire, "Who is it that says this thing, and what does he know on the subject more than we may know?" The faith commended in the Bible is that which relates to things which God has promised. We are encouraged to be full of such faith in God—nothing doubting—not questioning that he is able to accomplish all his good promises.

Our forefathers had too much confidence in men. What they thought was faith was mere credulity. They swallowed the creeds of the dark ages; and the more absurd the proposition, the more faith they thought they had. On the contrary, they should have said, "Where is the proof? Where has God declared such things?" Those who defended the creeds cried out incredulously against sober faith, branded it heresy, and many times burned the truly faithful at the stake. The lesson is that we should accept by faith only that of which the Lord has assured us in his Word; and this means that we should be particularly careful that we have the pure Word of God, sifting out mistranslations and interpolations.

In our lesson, the disciples of Jesus were evidently impressed with the grandeur of his teachings, and the difficulties that must lie in the way of the accomplishment of all the wonderful things recorded in the law and the prophets, and told by Jesus—respecting his Messianic kingdom, etc. They therefore asked the Lord to increase their faith. Jesus replied in words that are greatly misunderstood in our day. He said, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." On two other occasions Jesus made similar remarks respecting mountains, saying that the word of faith would have been sufficient to remove them to the midst of the sea.

WHAT DID HE MEAN?

Evidently the Master did not mean to encourage the Jews to attempt to command the mountain to be carried into the sea; but rather he wished them to realize that if they had proper faith in the power of God, and should receive a command from God to move the mountain into the sea, and should give the command with faith, the results would follow. But God gave no such command in respect to the mountains nor in respect to the tree. Hence faith would have no basis for operation in such cases.

The colored brother had the proper thought. When asked what he would do if God told him to jump through a stone wall, he replied, "I would jump at it." In a word, we are to have absolute confidence in the Word of God, not merely to make sure that we have heard and understood his message. Then we may go forward with mountain-moving faith to accomplish his commands. But God does not command foolish or unnecessary changes. He leaves it for human ingenuity to uproot the trees and to tunnel the mountains, and never gives commands of this kind. And if some human being told us something of the kind, we would be credulous if we believed him. God is not working that way.

NOT PROFITABLE TO OUR MASTER

Some amongst the followers of Christ, naturally progressive, are sometimes too aggressive, self-conceited. Becoming his disciples does not change these traits instantly. The old things pass away gradually, and the new take their place. A lesson for all of his disciples to remember, but especially forceful to the classes mentioned, is taught in this Study. They must remember that the work of God's grace, of which they are subjects, is his favor toward them; and that their obedience to his commands is primarily for their correction and development, and a future life of blessing. They should remember that even their service for the Lord is a privilege—that God is not profited by their services.

We are all unprofitable servants in the sense that God could just as easily do without us, indeed, could more easily do his work otherwise than through us. He could use as his messengers the angels or the various providences of life. None of us is indispensable to his work and to his glory. Quite to the contrary, the opportunity for entering into the Lord's vineyard and laboring therein is chiefly for our own advantage. The service brings us certain joys which we could not otherwise have. It brings us certain experiences necessary to our own development and qualification for higher services beyond the veil.

As the Apostle declares, "By grace [divine favor] are ye saved through faith." To some extent the faith is a matter of our own development. However, the Apostle hastens to add that the faith is not of ourselves, that even it is the gift of God—we have not the opportunity of glorying even in our faith. What have we that we have not received of the Lord? The elemental faith was based upon certain knowledge that God's providences brought to us, and possibly we were prepared for even that by a favorable parentage.

CHRISTLIKENESS THE EVIDENCE OF SONSHIP

"He that saith he abideth in him ought himself also so to walk even as he walked."—1 John 2:6.

To abide in Christ implies that one has first come into him. This gives us the thought of a body. The Scriptures everywhere represent the church as being this body, with Jesus as the Head. "God gave him to be Head over the church, which is his body." During the Gospel age an invitation has been given to certain persons to be of this body of Christ. There is only one door by which these may come into the body. It is the door of sacrifice, baptism into Christ's death. We are accepted only by giving up our own will, and taking instead the will of God. We pledge ourselves to walk in Jesus' steps, to become his followers, his disciples. We are buried with him and rise to walk in newness of life.—Romans 6:4.

But it is not sufficient that we take these steps, not sufficient that we have received the holy Spirit, and have been accepted of the Father. We should be sure that we continue to abide in Christ. Let us ask ourselves, Are we having the experiences common to all who are associated with Jesus? One of the ways to be sure that we are abiding in him is to realize that we still love him. Another is to know that we are still in harmony with God's Word. A third way is that we have no will but the Lord's will. Still another is to have his peace in our hearts and lives as the ruling and controlling influence.

PROFESSION ALONE INSUFFICIENT

Many have made a profession of being members of the body of Christ who do not give evidence of being his. Our text says that any one who professes to be in Christ ought so to walk even as the Master walked. And how did the Master walk? He lived daily in harmony with the will of the heavenly Father. He was fully submissive to the Father's will. And this meant sacrifice unto death—the cruel death of the cross.

Whoever has our Lord's spirit, and is controlled by the same will, is a member of the body of Christ, and will seek to walk after this fashion, to do the will of God in all things. This will mean a walk of holiness, of full devotion to God, and of opposition to sin. Whoever is consecrated to God is opposed to every sinful thing; for God and sin are in antagonism. God stands for his own righteousness, and sin is a violation of that righteousness. (1 John 3:4) Whoever walks as Jesus walked is in harmony with the divine Word and will. We are not to trust to our impressions, our own conceptions of what is right and advantageous, as many others do; but the Word of the Lord is to abide in us, and to govern our lives. Jesus said, "I came not to do mine own will, but the will of him that sent me"—"everything written in the Book." And so it is to be with

us. We must abide in him, walk in him, and be willing to do "everything written in the Book"—not merely forcing ourselves to it, saying, I will take this course; but saying, "I delight to do thy will, O my God; thy law is written in my heart."—Psa. 40:7, 8.

PROOFS OF SONSHIP

All who have accepted Christ claim, in a general way at least, to be sons of God, that Christ is their Elder Brother, and that they belong to this great family that God is selecting from the sons of men. They consider themselves heirs with Christ to the great kingdom to come. But not all who claim to be sons of God are such. A great many are making this claim. Statistics tell us that there are four hundred millions of professed Christians; but we cannot think that many of these four hundred millions are sons of God. The Apostle Paul calls our attention to the fact that since we cannot read the hearts we must go by the professions which others make by mouth and by conduct. But professions of the mouth are not to be taken as final. We know that those who are sons of God will be led by his Spirit. "As many as are led by the Spirit of God, they are the sons of God."

But what is the Spirit of God? Primarily it is the spirit of Truth, the spirit of holiness, the spirit of justice, the spirit of love. And as many as are God's children, begotten of his holy Spirit, will make some manifestation of their harmony with this general Spirit of God. If they are, therefore, walking in unrighteousness, making no endeavor to stem the tendencies of sin in themselves, if they prefer error rather than truth, their fruits condemn them; for God stands for truth, and was exemplified in our Lord Jesus.

Whoever, therefore, has the Spirit of God, is willing to sacrifice himself that he may serve the truth. He loves the truth, and will manifest this fact by the spirit of love and zeal. Satan is the personification of sin, envy, hatred, malice, strife. Righteousness, love, joy, peace, are fruits of the holy Spirit. Wherever we see the works of the devil manifested we have reason to question that such a one is a child of God. The spirit of envy, the spirit of hatred, the spirit of malice, the spirit of opposition to the truth, the spirit of unrighteousness —these are to be repudiated and overcome by all who would be sons of God.

Yet despite one's best efforts, he might still find in his flesh tendencies to sin which would give him a great deal of trouble. He may take courage from the assurances of the Scriptures that the Lord looketh on the heart. Likewise in regard to others, we should judge according to the endeavor, the intention. Wherever the Spirit of God is, there is the spirit of love. And this spirit will make one wish to make reparation, if he has done wrong or been in error. To do so shows that it was not his spirit, his will to do wrong, but that he was merely entrapped for a time. But one who continues to do according to his natural tendencies, with no evidence of going in the right direction and of serving the truth, has reason to doubt that he is a child of God.

HOW WE CAN WALK AS HE WALKED

The Apostle's thought seems to be that those who profess to be the Lord's followers, profess to be Christians, should see to it that their walk in life is in harmony with their profession. The word disciple signifies one who follows—as a pupil follows his teacher. We recognize Christ as our Redeemer and also as our Pattern, our Instructor, in the glorious things which the Father has invited us to share with our Savior. If, therefore, we say that we are in him, this profession should be borne out by our walk in life. We should walk as he walked.

But we are not perfect—how can this be done? The answer is that we "are not in the flesh, but in the spirit." God does not look upon our imperfect flesh. As New Creatures we are not fleshly beings, but spiritual. The Apostle is in our text speaking of that walk that the Master had after he made consecration. He walked in this way three and a half years. It was a walk, not according to the flesh, but according to the Spirit. And so with us. We are walking, not according to the flesh, but according to the new creature. We reckon ourselves dead according to the flesh, and the Lord so reckons us. If, then, we are dead to the flesh, we are not to walk according to the desires of the flesh.

We are to walk as our Lord walked, in our general deportment. We are to love everything that is good and to avoid everything that is evil. We are to walk as nearly as possible in the footsteps of our Lord and Exemplar. We cannot in an imperfect body walk up to all the perfection of Jesus, who was perfect in his flesh as well as in his spirit. But we are to walk as he walked—in the same path, in the same direction, toward the same glorious goal toward which he walked. And so doing, faithful day by day, we shall by his grace attain the same exceeding great reward.

SOME INTERESTING LETTERS

ORDAINED A MINISTER OF CHRIST

Watch Tower Bible and Tract Society,

Dear Brethren:—

In view of the fact that on every hand our enemies are opposing us on the ground that our public speakers are not ordained, and that more opposition may be aroused along this line in the future, might it not be well for the Society to give some formal recognition of the Lord's ordination of the brothers who speak in public?

The majority of our pilgrims, when asked, "When were you ordained?" do not have a ready answer. They may give the date of their consecration, but while we understand the matter to our own satisfaction, this is not satisfactory to the inquirer, who usually entertains the thought that since we have not been regularly (?) ordained, we are not safe teachers for them to listen to.

We realize that here at Bethel, we have by far the strongest Theological School, with daily studies and recitations, in the whole world. I read only today in the *Christian Herald*, a challenging query as to how many of us were regularly ordained, where we got our education, how many of us had any understanding of Greek or Latin, etc. Now, all of us understand Greek better than most orthodox (?) ministers; and if we could have some formal recognition of our ordination, perhaps referring it to the date of our individual consecration, I believe it would serve to stop the mouths of many, and would give the truth much impetus in the public opinion, which would well serve the purpose in gathering the Lord's wheat. Even in our newspaper advertising it would be a telling point to state the time when our more prominent speakers were ordained. It seems to be a question which the public mind is always asking, and will never be satisfied till answered. In my colporteur work I sold the books twice as easily when known to be a minister. Others have had the same experience.

I submit this merely as a suggestion, dear friends, and shall know that your decision, whether pro or con, is the Lord's will. With continued love and prayers, I am,

Your brother in the glorious harvest work, which we all love so much, R. G. JOLLY.

THINKS PHOTO-DRAMA WONDERFUL

My Dear Brother Russell:—

My purpose in writing is to let you know of my strong appreciation of the Photo-Drama of Creation. Throughout it is a wonderful production; surpassing even my most sanguine expectations.

I have met many truth friends who have seen the Drama —at Cincinnati, Toledo, and Indianapolis—all of whom were delighted with and benefited by it. They expressed the opinion that the Drama will edify the truth friends, as well as greatly enlighten and favorably influence others. The writer fully shares their opinion.

I wish all who are interested in the cause we so much love could see the production. I feel sure it would increase their love for the truth, and also their interest in the work generally. I was very much in favor of the project before seeing the exhibition; but I am much more so since.

It is marvelous to think of the thousands of people who are, through the Photo-Drama, hearing the precious Gospel preached, every day and night. I never heard the Gospel preached more plainly and impressively than it is for at least an hour, at each exhibition of the Photo-Drama. I presume that while the slide pictures are being exhibited, and the lecturing is in progress, at least an hour is occupied. And the motion pictures are so beautiful, realistic and instructive!

Apparently, a large majority of those who witness the production are very favorably impressed thereby. In my humble judgment, the Photo-Drama is the most successful project the Society has ever inaugurated.

Yours in Christian love and service, FRANK DRAPER.

VIEWS FROM THE WATCH TOWER

"IN UGLY TEMPER"

FOREBODINGS OF THE DUKE OF BEDFORD

In a letter of apology for absence from the dinner of the Bletchley (Bedfordshire) Working Men's Unionist Association, the Duke of Bedford says:

"The prospects with which 1914 opens are nowhere encouraging. Unrest prevails in every quarter of the habitable globe—from China to Peru. The difficulties of Great Britain are as great as, if not greater than, those of her neighbors, and her means of defense are less, for her Constitution has been deliberately destroyed to serve the cause of party.

"The House of Lords is only retained to supply the Radical Party with money for electioneering purposes. The House of Commons is muzzled and gagged, and the salaried representatives of the constituencies serve the electorate or earn their salaries, not with their brains or their judgment, but with their legs; they walk into the voting lobbies whenever the Government Whips give them their orders. Legislation is a mere question of shoe leather.

"When constitutional safeguards are swept away and no guidance is forthcoming, the only method of expressing discontent which remains is civil war. This is what we are now finding.

"Now a new danger looms before us. It looks as if the problem of naval defense would be shirked, that a body of men led by persons with ostentatiously German names may continue the support of the Radical Party. And meanwhile by assiduous appeals to envy, hatred and greed, Ministers have spoiled the temper of the nation. The nation is not only out of temper, but in an ugly temper."—*London Daily Mail.*

* * *

The foregoing shows some of the troubles of worldly princes and aristocracy. We cannot avoid a feeling of deep sympathy for the aristocracy in their present conditions. Jesus long ago foretold the conditions of our day, saying, especially of the rich and titled, "Men's hearts failing them for fear and for looking forward to the things coming upon the earth"—upon society. Special privileges have so long been enjoyed by the aristocracy that it is only natural that they should feel that these privileges are theirs by divine right.

On the other hand, the world of mankind are learning how the control of the earth came into the possession of so few people in olden times. They are learning that in less civilized times the better educated and more influential gradually gathered property and titles into their own hands. These have been transferred to their children from generation to generation, and laws have been framed which recognize their titles, until now any other laws which in any measure abrogate the title, or limit the special privileges, are felt to be unjust, ungodly—robbery.

Much could be said on both sides of the question. It is ours to consider God's view of the situation and the relationship of the whole to the Golden Rule—the divine law. Viewing matters from this standpoint, the majority can agree that even if there was an excuse in the past for the usurpation of titles, privileges and possessions of land, those privileges would cease with changed conditions. In other words, if there was in the past a time when the masses of the people were too ignorant or too superstitious to appreciate self-government and to exercise it properly, and if at that time it was in the interest of all that the land and the privileges were seized by the more fit of the race for the general welfare, this did not mean that matters must so continue forever. It did mean, rather, that with general education and general fitness for self-government all such privileges should be relinquished or abrogated.

THE PROPER PERSPECTIVE OF THE SITUATION

To state the matter in different terms: If the educated in times past believed that they followed the Golden Rule in seizing land and authority, the same Golden Rule would demand that their power be used in the public interest and welfare—that the public be educated and that, as the masses became capable of self-control, power and authority should be gradually delivered to them. The whole question, according to this standard of the Golden Rule, would therefore be, Have the masses yet attained that degree of development which would permit them to handle their own, or should the aristocracy continue to handle it for them under the plea that the public is not competent—not wise enough to manage its own estate?

Whenever the majority of the people reach the conclusion that they are competent to manage their estate, and whenever they learn that God gave the earth and its fulness not to the few, but to the many—then the people will take up their own inheritance and exercise their own control; and in that proportion the titles of lords, nobles, dukes, kings and emperors will be merely empty reminders of a darker time. Thenceforth, either by Parliaments or Congresses, the people will manage their own affairs, using the ballot for that purpose.

This condition of things, which has been coming upon the world gradually, is evidently quite right, quite in accord with the Golden Rule. True, it would have appeared nobler had the titled aristocracy voluntarily surrendered to the people their rights. But we must remember that all mankind are innately selfish, and hence disposed to look upon matters from the standpoint of their own personal interest and that of their families. It has been fortunate for the world's peace that this turning of their rights over to the people has been proceeding gradually, rather than by violent revolution. Inch by inch the people have been taking back their rights, in proportion as they became intelligent enough to appreciate them. Perhaps sometimes in their zeal, they desired too much or sought to grasp too much, or at least sought to grasp more than they were qualified to use wisely.

No wonder if many of the aristocracy feel deeply grieved, as does the Duke of Bedford. No wonder if many of them have dark forebodings respecting the future. No wonder if it seems to them as if justice is being violated. They have lost the proper perspective of the situation. They fail to see that as elder brothers to the remainder of the race, they should recognize that the masses are no longer "like dumb, driven cattle." They should recognize that a great awakening has come within the last century, and they should be as anxious to turn over the inheritance to their brethren as the latter are anxious to receive it.

THE NATIONS HURRYING TO ARMAGEDDON

The political battle which has been in progress in Great Britain in recent years, and especially within the past two years, is exciting the astonishment of the world. Kings and princes and nobles are in alarm, fearful of the results. The Bible alone makes the situation clear. It alone shows us that the wonderful changes of our day are incidental to the transfer of the kingdoms of this world to become the kingdom of God's dear Son.

We should not be misunderstood, however: We have no thought that the change of parties or of party leaders or of party policies in Great Britain, or in any other nation, will make that nation a holy nation, a member of the kingdom of God. Indeed, we have no reason to believe that Socialists as a whole would or could give the world the blessing of perfect earthly government, establish human rights, etc. On the contrary, we are to remember that while kings and princes have ruled sometimes with a heavy hand, nevertheless, in recent years at least, they have found it necessary to give the people and their interests greater consideration than ever before; and that their experience and their education doubtless qualify them above the average of their fellows for the management of large questions of national import.

Besides, the sudden change would involve not only great hardship to these lords of the land, but probably great distress and hardship to the masses as well. Indeed, this is just what the Bible points out to us. We are living in the time of Christ's presence. The selection of the church of Christ to be the bride-consort in the kingdom is nearly completed. The kingdom will, therefore, soon be established. But those possessed of the power and authority, not realizing this, are holding fast to all that was seized by their forefathers under different conditions.

To our understanding, the Bible teaches that this conflict of interests is about to precipitate a great time of trouble, the like of which never was before. (Daniel 12:1) Nobody wants the trouble, everybody will be injured by it, and yet everybody is rushing toward it. Both the aristocracy and the masses are goaded on by fear. The former fear the loss of their earthly all; the latter perceive that the money of the world, and the land, the basis of all wealth, are in possession of the aristocracy.

The masses realize that, with the bountiful blessings which God has been pouring out upon the world during the past century through increase of knowledge and invention, the world is becoming fabulously rich; and that these riches are gravitating toward the same hands that control the land. They are fearful that if they do not improve the opportunities now passing, they or their children will in time again become slaves or serfs. Hence the turmoil of speech and the conflict between classes, which are hurrying us toward the vortex of the great Armageddon.—Revelation 16:16.

MAN'S EXTREMITY GOD'S OPPORTUNITY

Although we are powerless to hinder either party, we are deeply interested in both, and sympathetic toward both; our

own best consolation and the best which we can offer to either party of the strife is that which we get from the Bible. It tells us that in the darkest hour, when human passion will have reached its climax in anarchy, there still will be hope—the brightest of all hopes. Following the dark hour of trouble will come the glorious sunrise of the Millennial kingdom, scattering earth's ignorance and superstition. Then the kingdom, taking a firm hold upon the race, will properly conduct humanity to the full heights of perfection lost in Eden, but redeemed for all at Calvary. With such a hope we may well possess our souls in peace, awaiting so glorious an outcome of the divine plan.

Although we are not to be active in the strife on either side, we cannot be without deep interest in both sides; and we must, to the extent of our opportunities and influence, tell the good tidings of the coming kingdom to as many of the warriors in that battle as may have the hearing ear. To whatever extent they shall be able to hear, to believe, they will have blessing, peace, comfort. It is the portion of the church to be faithful to the principles of the divine character and to make known the divine program, to bind up all the brokenhearted with the blessed message of divine mercy and to teach all the lesson of patient endurance, loyalty and faithfulness. It is ours, as the Apostle says, to "do good unto all men, but especially unto them who are of the household of faith."

Whether or not the climax of this trouble should be reached in 1915, is not for us to say. We should even have no wish on the subject, except that God's will shall be done. As we note the rapid changes which have taken place in the public sentiment in Great Britain within the past year, we cannot doubt that if the Gentile Times expire with the close of this year, 1914, a very short period might accomplish the full inauguration of the day of wrath, in which, as foreshown in Bible imagery, the ecclesiastical heavens and the political earth will be consumed in a wild revolution of human passion, which will thoroughly melt, or disintegrate, the elements composing the present order of things—the social element, the political element, the financial element, the ecclesiastical element. We know, however, that the great God of love is so wise that he has known long in advance every feature of the great conflict and conflagration; and that his arrangements are ample for the arrest of the trouble in due time, by the establishment of the kingdom of his dear Son with great and glorious power.

WE FULFIL OUR PROMISE

We had expected that if the Gentile Times should end with the present year, this would surely mean that all the bride class would participate in the first resurrection change from earthly conditions to heavenly conditions before the end of the present year. Although this was not stated positively, it was pointed out to be the logical conclusion. Now it does not look so. We see Scriptures which are not yet fulfilled and which, we are convinced, could not find accomplishment before the end of this year.

Of course, our conviction along this line is no stronger than it previously was in the opposite direction. Of course, with God all things are possible. Of course, the Scriptures most distinctly tell us that the catastrophe will come suddenly—"as travail upon a woman with child"—at a moment as unexpected to the mother as to others. Hence it is not impossible that all of our expectations may be realized before the end of this year. We consider, however that this is highly improbable. We desire all of our readers to know this, whatever influence it may have upon their plans and arrangements.

As for the Editor, he will be just as pleased to have the Lord's will done in the one way as in the other. Indeed, if allowed to have a voice in the deciding of the matter, we would feel afraid to exercise such a privilege. The poet has expressed the thought, saying:

> "We are afraid to touch
> Things which involve so much."

If the year shall pass without a special manifestation of divine favor toward the church in the way of resurrection change from earthly to spiritual nature, we shall know that we erred in judgment in respect to the time when this glorious event might be expected. The great fact would still remain, however, that the hope of the church of God is the resurrection change, "when this mortal shall put on immortality"—"changed in a moment, in the twinkling of an eye." If it be the divine arrangement that we should remain longer this side the veil, we doubt not that he will have some service for us to perform here. And whether our service be on this side of the veil or on the other side, we should be fully content, knowing that he is too wise to err; nor should we lament our misunderstandings. Rather, we should be glad and rejoice, and continue active in the divine service, as glad to serve on one side of the veil as on the other, with the assurance that God's will is being done in us.

There is still a possibility that we have made no mistake in respect to the time, but have erred in respect to the things expected. For instance, it may be that the Times of the Gentiles do expire with the present year, but that the Lord will not dispossess them nor take from them their earthly dominion so quickly as we had anticipated. Considering that they have been in power for 2,520 years, dispossession in one year might seem very sudden—indeed, to accomplish it in five, or ten, or twenty years, might seem not an unreasonable time.

WATERS OF EUPHRATES DRYING UP
CHURCH LIFE IN GERMANY

Revelation 16:12

Germany is being overwhelmed with a deluge of infidelity, unparalleled in its entire history. The Monist Federation is endeavoring to draw together the cultured strata of the people into a solid phalanx against Christianity. The Social Democrats are pushing the general masses into a fanatical hatred of church and state, and in the pulpits a Liberalism is spreading, which is almost utterly devoid of the spirit of the Gospel.

While in believing circles earnest efforts are being put forth for individual salvation, and Mission Work is being done amongst the people, to stem the destructive tide, it becomes more evident every day, that "the State Church is doomed in her struggle with Infidelity."

General strike against the church is the latest slogan. The "No-Creeders" (Monists) in league with the Socialists, convened mass meetings in Berlin, Brunswick and Saxony, in which every means of incitation was employed in an appeal toward a secession from the State Church. At these meetings over 1,300 persons signed a declaration announcing their intention to secede from the church. Four thousand more followed, and according to judicial court-records received towards the end of December, 17,000 secessions took place in December up to the 23d, and the day after Christmas 8,000 more announced their intention. These are alarming figures!

To the Socialists the Church Boycott is a political campaign issue. They aim at depriving the church of her revenues and thus result in her overburdening the state.

The following press reports may serve as a typical illustration of the mode of procedure in such meetings. Said Dr. Liebknecht: "The church (especially the Prussian State Church) is not a religious, but a purely political Institution. She constitutes a blasphemy against the claims of early Christianity. She does not aim at the closer union and development of man with man, but is a conscious instrument of the ruling class for the oppression of the masses, and blandly supports the capitalistic element under the protection of the state. As such the church is additionally a bulwark of militarism. On the other hand, the so-called Christian Prussian State is merely a state of classes, reared upon the canonization of those 'treasures which moth and rust corrupt.' To belittle this Prussian State is therefore our aim. One means to that end is a strike en masse, which is inevitable.

"In the meantime, however, the 'Church Boycott' is a still more convenient and none the less effective means as a political onslaught. Thereby the church can eventually be starved financially. Whoever has severed with the church at heart, and continues to remain in her, is a hypocrite. Come out of the Prussian Military church! Away from the church and thus from the Prussian Feudal State!" Thundering applause followed this reasoning.

The second Socialist speaker of the day summed up the matter thus: "Whoever does not secede from the church, with which he has nothing in common, is a scoundrel! Every Socialist must secede, for the church combats Socialism by every available means."

The Post writes: "We attended one of the twelve Mass Meetings convened by the 'No Creeders.' We looked forward beforehand to an uncomfortable evening. Nor shall we say anything respecting the vitriolic remarks of the two speakers, who had not a single commendatory word for the church, and seemed to know only clerics, but no ministers. The painful fact was more than apparent, that Socialism is merely another name for infidelity. But one thing really horrified us: Such a degree of vulgarity, such degeneracy of mind, we had not deemed possible! Without exception, every one who even by vague allusion, ventured to take a stand for his church was howled down, hissed from the rostrum and subjected to filthy invectives. While appealing to the true, inner sentiments of man, supposing that every man must at least hold a faith in something higher, 'Whew'! burst from a thousand throats, piercing whistles were given, and loud hoots and guffaws

greeted such an accession. It seemed as if one were in an assembly of criminals, and not amongst men of feeling and sense.

"To illustrate: When a minister ascended the platform, the following was heard, 'He looks it'! 'Old Sky-pilot'! And from another part of the hall the same evening we heard the following words aimed at the ministers: 'Damned Rags'! 'Pig-priests'! A gentleman who interrupted was yelled at 'Rous mit the Parsonface'! At one time a vulgar interjection reached our ears, one from the 'underworld,' wholly unfit for print.

"The ministers had been invited. A few courageous men ran the gauntlet, and undertook the difficult task of obtaining a hearing amidst these roaring waves. Then one of them ascended the rostrum, a spirited character, whose mild facial expression alone invited reconciliation; with quiet, well-weighed words (Pastor Le Seur from Gross Lichterfeld, Berlin), attempted to make clear to the assembly the seriousness of the problem, with which unscrupulous agitators were here playing football. He frankly admitted that the State Church manifested serious fault. He withdrew amidst a flood of derision, ridicule and insults. Then came a woman of the working class. She yelled to the ministers, who stood close to the speaker's chair: 'I can believe in ten thousand devils in this world, but not in your God, Sir Pastor!' And the masses yelled applause."

In the *Vossische Zeitung*, Prof. Oswald, President of the Monist Federation, expressed the aim which he pursues in the Secessional Movement, as follows: "Thus far all attempts for emancipation from church rule through science have been confined to the comparatively small 'upper strata' of the cultured. The present movement is characterized, in that it takes hold, not only of the influential, but an exceedingly large number of our people, amongst organized labor. If the present movement assumes the proportion of an avalanche, which is very probable, in a short time it will be no more a question of thousands or tens of thousands, but of millions."

In an article, "Decay of the State Church," *Die Welt* writes in conclusion: "The rule of the 'Liberals' incites the 'Positives' to leave the State Church. While on the other side, 'Indifferents' are leaving in ever-increasing numbers. As a result, we may finally reach a state of things in Berlin, when the State Church will collapse."—Translation from *Der Apologete*, Cincinnati, Ohio.

"NOW IS OUR SALVATION NEARER"

St. Paul wrote, "Now is our salvation nearer than when we first believed." (Romans 13:11.) God's people of today are surely justified in expressing the same sentiments. The salvation of the church through the glorious "change" of the first resurrection is nearing every day, we are sure, even though we do not know exactly how many days still remain before that glorious consummation. So also the world's salvation—the world's rescue from Satan, sin and death—is nearing every day, notwithstanding the fact that we cannot say positively just what day or hour Satan will be fully bound for a thousand years and the Messianic blessings begin to supplant and to roll away the curse which for six thousand years has rested as a great pall over humanity—a dark night, soon to give place to the glorious Millennial day and the bright-shining of Messiah's kingdom.

Nothing could shake our faith in the divine plan of the ages epitomized in God's great oath-bound Covenant made with Abraham, confirmed unto Isaac and Jacob and Israel. There is absolutely no ground for questioning that all the families of the earth will eventually be blessed. There is no room to doubt that God has laid a broad foundation for that blessing in the sending of his Son, who became man's Redeemer. There is no reason for questioning the fact that the church for more than eighteen centuries has been called out of the world to be sharer with her Lord in the sufferings of this present time and in the glories that are to follow.

There is absolutely no question about the fact that "faithful is he who called us, who also will do it." We have his promise that "if we are children, then we are heirs—heirs of God and joint-heirs with Jesus Christ" our Lord. We have the divine Word that Jesus the Head and the church his body, Jesus the Bridegroom and the church his bride, constitute the antitypical spiritual seed of Abraham, through whom, when glorified, God's blessing will be poured upon humanity. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29), which promise reads, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 12:3; 28:14.

There is absolutely no ground for Bible students to question that the consummation of this Gospel age is now even at the door, and that it will end as the Scriptures foretell in a great time of trouble such as never was since there was a nation. We see the participants in this great crisis banding themselves together under the leadership of Capital and Trusts, Labor and Trade Unions. The great crisis, the great clash, symbolically represented as a fire, that will consume the ecclesiastical heavens and the social earth, is very near.

But when we have said this we have said about all that it is safe or proper for us to say. We have never claimed inspiration nor prophetic vision. All that we have ever claimed is that "Wonderful things in the Bible we see," and that the dearest is the love of the heavenly Father and our heavenly Lord Jesus, and that the time for the establishment of the kingdom is very nigh.

CHRONOLOGY BASED UPON FAITH

We remind our readers here that in these columns and in the six volumes of STUDIES IN THE SCRIPTURES we have set forth everything appertaining to the times and seasons in a tentative form; that is to say, not with positiveness, not with the claim that we knew, but merely with the suggestion that "thus and so" seems to be the teaching of the Bible. The Berean Lessons are running now in Volume second of STUDIES IN THE SCRIPTURES in order that all of our readers may have fresh in mind, the Bible chronology as furnished there in Chapter II. We have pointed out that the chronology is the basis of nearly all the suggestions of prophetic interpretations set forth in STUDIES IN THE SCRIPTURES. We have pointed out there that the chronology of the Bible is not stated with great clearness, that fractions of years are ignored and that there are certain breaks in it.

We have suggested that ordinarily the chronology would be quite insufficient as evidence and that our acceptance of it is based on faith—on the supposition that God wished to give us a chronology, wished that we might have some knowledge of the times and seasons, and yet wished that it might be so obscure and indefinite as to require faith on the part of his people. We pointed out further that we could not exercise that faith were it not for the fact that this chronology seems to be interwoven and interlocked with numerous prophecies—and these prophecies, in turn, interwoven and interlocked with other prophecies and fulfilments not dependent upon the chronology. Having thus set the matter before the minds of our readers, we asked each to judge for himself as to how much faith he would repose in the chronology and in the application of the prophecies connected with it. We announced that to our own mind it seemed reasonable to accept the chronology and the prophecies from this viewpoint.

Having laid this broad foundation, having put all of our readers on notice to use their own judgment, we proceeded to use this chronology in connection with the various prophecies, drawing various hypotheses and conclusions. We did not in any case remind the reader afresh that all these conclusions were based upon the chronology, and that the chronology is admittedly supported by faith. We assumed that all intelligent readers realized this, and that all such were using their own judgment, not ours, in respect to the chronology and in respect to the applications of the prophecies along the lines of that chronology. We ask you all still to do this.

The chronology still seems as strong as ever to the Editor. He sees nothing to alter or amend. Nevertheless, the Editor wishes to put all THE WATCH TOWER readers on notice, as he already has done twice this year, that to his judgment it now seems unreasonable to expect during the present year all that he had anticipated, as suggested previously. He sees no possibility that the Church Federation will reach its climax of organization and power, and then reach its fall, during the remaining months of this year. And he surely looks for this to occur prior to the full ending of this Gospel age and the glorification of the last members of the church, which is the body of Christ.

This does not prove the chronology wrong, nor does it prove that the Times of the Gentiles do not end with this year. It may be that Gentile Times will end before the ecclesiastical oligarchy attains sacerdotal power. We must wait and see. The Lord is still our Shepherd. No good thing will he withhold from those who follow him as his sheep, harkening to his voice and ignoring the voice of strangers. His prom-

ises will stand sure, and these, as all other things, shall work together for good to those who love him—the called ones according to his purpose.—Romans 8:28.

A SCRIPTURE TO BE FULFILLED

The Lord declares through the Prophet David (Psalm 149:5-9): "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all his saints." Heretofore we had not questioned that this description of the glory of the saints applied to them beyond the veil—beyond the completion of the first resurrection. But a more careful investigation of the words forewarns us that we may not be too sure in such a supposition. We suggest as a bare possibility that a time may come when a part of the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in his work.

If we interpret the statement, "let them sing aloud upon their beds," in harmony with the significance of similar statements elsewhere in the Scriptures, the expression would signify that the saints in glory will be telling the good tidings of great joy—singing, presenting in melodious cadences the messages which none can learn except the one hundred and forty-four thousand. But the word beds here, in harmony with usage elsewhere in the Bible, would signify a rest of faith—that these saints were at rest in the midst of conditions to the contrary. This could hardly be the case if the reference be to those who have experienced the first resurrection "change." Theirs will not be a rest of faith, but an absolute entering into rest.

Again, while the high praises of God are in their mouth they have the two-edged sword in their hand, according to the prophecy. This "two-edged sword" is evidently, as elsewhere, the Word of God. We can scarcely imagine the saints beyond the veil as handling the Word of God. On the contrary, this would seem to imply that the saints described are on this side of the veil, using the sword of the Spirit, which is the Word of God, in connection with the showing of high praise to God—clearing his name from the dishonor attached to it through the ignorance, superstition and creeds of the dark ages.

The next statement, that these saints will use the "sword" to execute vengeance upon the Gentiles and punishments upon the people [of Israel], seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should "judge nothing before the time." This Psalm, therefore, describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people.

A SOMEWHAT SIMILAR SCRIPTURE

A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where he that is called "Faithful and True" goes forth in righteousness to judge and make war. The heavenly armies follow him (V. 14), and out of his mouth goes a sharp sword, that with it he should smite the nations.—V. 15.

We know not why this prophecy speaks of heavenly armies—in the plural. We merely suggest that the heavenly army may possibly be in two divisions—one on this side of the veil, the other on the other side of the veil. We are waiting to see, and merely watching while we wait, and noting with possibly still greater care our Father's Word. We may be sure that if any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt, remembering that the divine requirement throughout the age has been that the saints of God shall be subject to the powers that be. Any change from this order to the effect that we should execute judgments upon them will need to be very positively and very clearly understood before being executed.

Just how the kings and nobles—financial, political and social—will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, "to execute upon them the vengeance written; this honor have all of God's saints." Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's holy Spirit will be in harmony with justice and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the holy Spirit of God, will ever be permitted participation in the kingdom glories and power.

"Be patient and submissive—strength is given
For every step along the weary way.
And for it all thou'lt render praise to heaven,
When dreary night gives place to perfect day.

"Yes, perfect day, the day of God eternal,
When not a shadow shall flit o'er the scene
In that fair land where all is bright and vernal,
And we will be with Christ and naught between.

"Wait, then, dear heart; control thy sad emotion;
God will subdue each angry wind and wave;
And when the voyage ends across life's ocean
Within the haven of sweet rest will save."

THE PHOTO-DRAMA OF CREATION

We are being swamped with applications for the Photo-Drama. Evidently the whole country wants it. Not only is our supply of pictures inadequate, but we could not have nearly enough operators to meet the demand; and the rent for the theatres would be impossible for us to pay.

Under these conditions we shall be limited at first to the larger places. Later on, the Drama can be extended to smaller places. But do not expect too much; we cannot work miracles. Before the summer is ended we hope to have the work so expanded as to be able to reach many more cities and towns. Our plan for the present must be to prepare duplications of the Drama and to offer it free with booth operator to such cities as indicate their ability, willingness and desire to furnish suitable auditoriums, supply ushers, etc. Please exercise a little patience. Be assured the Society is doing all in its power to serve you and the truth. Do not spend money going afar to see the Drama, but save your dimes to assist in getting it to your own town.

We are pleased to remark that the public is taking a deep interest in the Drama, recognizing its educational value, the beauty of the pictures and the wider scope which it gives of human history. Unencumbered brethren of fair education and of experience as newspaper writers may be used in the work. We shall be glad to hear from volunteers.

WHO COMMITS THE SIN UNTO DEATH?—PART II

Besides the two classes of those who are saved among the spirit-begotten, there is a third class—those who go into the second death. The "sin unto death" is not only a failure to do something which is good, but a positive doing of something which is evil. The great company do not turn to wallow in the mire of sin; but this class now spoken of is a class of spirit-begotten ones that gradually turn from their covenant until they fall away entirely. They become covenant-breakers. They have covenanted to lay down their lives, and then they break that covenant, and turn again to sin and to hopeless darkness. This course, being a sin against clear light and knowledge, is a sin unto death.

Who or what is it that sins the sin unto death? "Whosoever is begotten of God doth not commit sin [wilfully]; for his seed remaineth in him, and he cannot sin." That which is begotten of God is the new mind, the new will; and the person having that new will, desiring to be in harmony with God, cannot sin the sin unto death as long as he has the mind, the will, the Spirit, of God. As long as his will is in harmony with God he cannot sin with wilfulness and desire. He cannot be in harmony with sin. The new mind cannot consent to sin. If there be a consent to sin, it is an evidence that the old mind has taken control.

We may understand the subject more clearly, perhaps, by considering the action of Congress. Suppose that the Republicans represent the natural man, and that the Republican party had had domination for a long time. Then there came a change of administration. There was a new sentiment, a new mind, there were new aspirations. Another party was in power, and the majority of Congress became Democratic. What made the change in the action of Congress? It was the new vote. The majority carried the day, and decided upon a Democratic form of government to control our Legislative Body. But if Congress should again change and vote the old way, it would no longer be Democratic.

Just so the new creature came into control of our mortal

bodies. Then if the new will should again change, and advocate as before the things of the flesh, the new creature is changed again into the old creature. It is not the new creature, however, that is wallowing in sin. The will has committed the sin unto death. THE NEW CREATURE IS DEAD.

ESAU'S LOSS A WARNING TO THE CHURCH

The illustration used by the Apostle Paul of Esau's seeking vainly with tears to regain his lost birthright, has a lesson of deep interest for us. It may be applied in one way to the condition of the Jewish people, who, having lost the great privilege, or opportunity, of becoming the spiritual Israel of God, could not get again, as a people, the lost opportunity. That privilege had gone from them; they could not recover it, although this would not hinder any individual Jew from becoming repentant and from becoming personally a member of the church class.

However, the Apostle's words (Hebrews 12:16, 17) seem to apply especially to the church, and to our danger of losing our birthright, as new creatures. Esau, "for one morsel of meat sold his birthright." He typified those Christians who barter their glorious inheritance as prospective heirs of the divine nature and the Messianic kingdom for the enjoyment of the fleeting pleasures of the present life—"a mess of pottage!"

WHO COMMITS THE UNPARDONABLE SIN

As to the general proposition respecting unpardonable sin, we have endeavored to point out in STUDIES IN THE SCRIPTURES that sins are unpardonable in proportion as they are wilful. The only ones, however, who can commit a fully unpardonable sin are those who have come into the church—who have made a consecration of their life and have been begotten of the holy Spirit. If such should fall away, it would be a final matter.

Before coming into Christ, before receiving the holy Spirit, transgressions might have been committed, but these transgressions would not have the same degree of responsibility as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, and therefore there comes increased responsibility. The Lord said that those who knew his will and did it not would receive many stripes; but those who knew it not and did it not would receive fewer stripes. Many of the Lord's people have committed more or less wilful sins, and have received stripes more or less severe.

The Scriptures tell of a degree of wilful sin that would be unto death, and such sin is mentioned as a sin against the holy Spirit. This, we understand, is a sin against clear knowledge—a perception of the wrong, and a transgression of God's law wilfully, deliberately. The Jews who crucified Christ sinned against light and had great responsibility. However, the Apostle Peter says, "I wot, brethren, that in ignorance ye did it, as did also your rulers." (Acts 3:17) They realized not that they were crucifying the Lord of glory. But if any begotten of the holy Spirit should join in any similar crime, we understand that this would be a different matter. The penalty upon such spiritually enlightened ones would be nothing short of the second death.

The Apostle Paul points out why the church can sin this sin unto death. He says that if we sin wilfully, after we have received a knowledge of the truth, and have tasted the good Word of God, and have been made partakers of the holy Spirit —if then we should fall away (not if we should stumble, but if we should completely fall away, turning again to sin), it would be like a sow that was washed which returned again to wallow in the mire. In such case, the transgression would be to the full.

DID ADAM SIN AGAINST THE HOLY SPIRIT?

In answering this question we need to have a clear conception of what constitutes the holy Spirit. The Scriptural answer is that the holy Spirit, in one of God's intelligent creatures, is the spirit of sonship. The brute creation do not have this spirit of sonship. They were not made in the moral image of the Creator. The angels have the spirit of sonship. Adam was created in the moral image and likeness of his Creator—a son of God. Therefore we should understand that he had this Spirit of the Father, the Spirit of sonship.

When Adam became disobedient, it meant a forfeiture of the Spirit of sonship, and the casting of him out from all relationship to the Father. And this relationship to God was forfeited for all his posterity. But God has made an arrangement by which Adam may come back to him—and all his children may come, if they will. This operation of uplifting and restoring mankind is in the Scriptures spoken of as an impartation, or pouring out, of the holy Spirit.

This has not yet come to the world, but is now fulfilled in the church. The church, accepted to a new nature, under certain special conditions are, during this Gospel age, begotten to sonship and are classed as sons of God. This receiving of the church into the relationship of sons now, and the blessing of the world later, is referred to in the prophecy of Joel. There the Prophet speaks of the Lord as "in those days," pouring out his Spirit upon his servants and handmaids; and he declares that, afterwards, he will pour out his Spirit upon all flesh—that they also may come back into sonship, into relationship with God.—Joel 2:28-32; Acts 2:16-18.

Adam had the Spirit of God. It was received in a natural way; and had it not been for the fall, this condition would have been maintained, just as with the holy angels. These angels, not having forfeited this relationship, need not a special impartation of the holy Spirit.

COULD ADAM HAVE REPENTED?

Would it have been possible for Adam to repent, after committing this wilful sin? The word repentance may be used in two different ways. We frequently use the word to mean penitence, sorrow over a fault, etc., but this common use of the word is not its full import. It means to get back, to return to a former condition; or to take an opposite course from that in which one has been going. Adam could have repented in the sense of being penitent; but he could not have repented in the sense of getting back to the place where he was before he sinned. That would require the paying the price of his sin by another. St. Paul said of Esau, that he was a "profane person," and "that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12:17) Esau found plenty of opportunity to cry and to be sorry; but he did not find an opportunity to get back that which he had forfeited. And so with Adam.

But such inability to repent is entirely different from what the Apostle means in speaking of the church. He says, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation, which shall devour the adversaries." (Hebrews 10:26, 27) There could be no repentance for these. Their hearts have become too hardened. They cannot be renewed unto repentance. (Hebrews 6:4-8) But the provision for Adam is God's arrangement that Christ should taste death for him. But now, Christ dieth no more; therefore, whoever receives once the benefit of Christ's death and misuses it, comes under the sentence of death a second time, and from this, the second death, there is no recovery.

GROUNDLESS FEARS OF SOME

We believe that the majority of people who think they have committed the sin unto death are merely being tormented by fears; and that in most cases they need only to have better instruction respecting the Lord, his character and arrangement. We have had people come to us in great terror of mind, believing that they had committed the sin unto death, and that there was no hope for their reconciliation to God. Sometimes they have merely told us of their fears, and we were puzzled; for their apparent penitence and regret were favorable signs. In some instances, where they have told us the facts of the case, we have been able in five minutes to relieve them entirely, and to show them that they had altogether misunderstood the matter. This gave them much peace. One person told us that the trouble had lasted for eighteen years. Since then this person has been rejoicing in the Lord and serving him very acceptably.

But the proper thought is that one could not be brought back if he were of the kind that have wilfully and deliberately renounced the Lord. God is looking for a loyal people; and if any show wilful, intentional disobedience, they would not be fit to live at all. However, when we see repentance, we may take a hopeful view.

SIN AGAINST THE HOLY SPIRIT UNFORGIVABLE

We are to recognize a difference between a sin against the holy Spirit and the sin unto death. In other words, a sin against the holy Spirit may be of various degrees of heinousness in the sight of God. We might think of small sins and of great sins against the holy Spirit. No sin against the holy Spirit is forgivable. But some of these sins might be punished with stripes, and others with death.

The holy Spirit of sonship was not possessed by the Pharisees, to whom Jesus directed his words. But they had some knowledge of the light of the holy Spirit in our Lord's person. The holy Spirit was manifest in him in a remarkable degree. The Jews were in different degrees of condemnation, in proportion as they had the eyes of their understanding open. Those who received a little knowledge, and refused that little, had less responsibility than those who saw more and refused it. And

those who misrepresented him were not so much sinning against him as against the holy Spirit in him.

Our Lord said that all manner of sin and blasphemy would be forgiven men except a sin against the holy Spirit. This would not be forgiven them. The Pharisees, not having been received into God's family, nevertheless had a large measure of light, and therefore a large measure of responsibility. And when they, with much light, misrepresented it, this showed a measure of wilfulness on their part which, Jesus said, would be sure to have punishment. Very few, we may say, at that time, had so full a knowledge that they could be culpable in the fullest sense.

THE SIN OF JUDAS

The sin unto death is a full sin against the holy Spirit, the sin against full light and knowledge, deliberate, wilful sin. We know of only one person who had such full light and full opportunity prior to our Lord's resurrection and the coming of the Pentecostal blessing; and that one person was Judas. His special light consisted in that he not only saw Jesus and saw his miracles, and was a witness of his noble character, but Judas had himself received of this holy Spirit by impartation from Jesus, and had used it, casting out demons, etc.

Jesus said, "Woe unto that man by whom the Son of Man is betrayed! good were it for that man if he had never been born!" (Mark 14:21) Judas had a sufficiency of light, not to condemn him merely to stripes and punishment, but so to condemn him that he would have no further opportunity and hope. He had sinned against very great light. Aside from Judas we know of no other who has ever sinned the sin unto death, except those who may have proven unfaithful after having been begotten of the holy Spirit as new creatures, and who had thus received the mind of God, the holy Spirit.

TREATMENT OF SPIRITUAL SICKNESS

The Scriptures also imply that any who have gotten into a condition of very low spirituality might have a possibility of recovery, not through themselves, but through the ministry of faithful ones of the royal priesthood. The Apostle James speaks of some who are "sick." He says to let such a one call for the elders of the church, and let them pray over him, and that the prayer of faith shall recover him to God's fellowship—and he adds: "He that converteth [recovereth] a sinner from the error of his way shall save a soul from death." (James 5:20) Apparently that soul is in death's throes; but if he manifest a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would seem to be taking a step that would be considered favorably by the Lord, who might give him a further opportunity and trial.

Our thought is that, ordinarily, there would be no need for the individual to confess his trespasses to any one, unless it were to a person who had been trespassed against, and to whom, therefore, apologies would be due. Otherwise our sins are to be confessed only unto the Lord, unless under extreme circumstances, where one had lost fellowship with the Lord, and felt that there was nothing for him otherwise but complete alienation from God. In the latter case, we would advise such a brother to call in the elders of the church and make a confession, that his sin against the holy Spirit may be canceled.

LYING TO THE HOLY SPIRIT

Some have asked: Was the sin of Ananias and Sapphira unpardonable? We answer, It was an unpardonable sin; for Ananias and Sapphira are both still lying dead. They may have some future opportunity, so far as we know. It is not for us to determine the degree of wilfulness connected with their wrong-doing. The Lord only would be able to know, and he has not yet manifested his decision. It may be that they were merely cut off from the present life, and will have some opportunity in the future. If they were really begotten of the holy Spirit, this could not be; for all those who are to have a part in the little flock or the great company receive their chastisements and purifying experiences in this life, and none of them will receive any punishment in the future life. The Apostle says we will not come into condemnation with the world. We receive our trial for life or death everlasting in the present time.

In the day of the Apostles, when a partial community of interest was established, a number of the faithful sold possessions and contributed to the general fund. Although there was nothing compulsory upon any in respect to this selling of property and giving to the common treasury, the very fact that those who did so were highly esteemed in the church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would desire to have the approbation of the brethren.

STARTLING RESULTS OF WILFUL DECEPTION

Ananias and Sapphira were of this class, desirous of the approval of the church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell; and in order to pose before the believers as saints of a high order, they pretended to give to the general fund the full amount received from the property. Secretly, however, they had much less generous sentiments. They agreed together that they would retain part of the sale-money for future contingencies, yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had a right to do as they pleased with the proceeds. But they should have been honest about the transaction, and if they wished to give a tenth, a half, or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticize them. The entire wrong consisted in the deception practised—the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining applause for an amount of sacrifice more than they made. As St. Peter said, they lied, not to man, but to the holy Spirit of God. In this, and in this alone, consisted the sin for which they died.

The record is that "great fear came upon all the company" —great reverence for God and for the apostles, his representatives. It brought also a realization that consecrations to the Lord were far from meaningless forms. This meant, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time—during the lives of the apostles.

We may consider a lesson which may properly be learned from this incident of the past by the Lord's consecrated people of today. The lesson is that God desires "truth in the inward parts"—in the heart—and that any who have not this quality —candor, honesty, truthfulness—cannot be pleasing to God; and therefore cannot share in the glories to be dispensed shortly to the elect class of this Gospel age.—Psalm 51:6.

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possess that would meet with divine approval. That one quality is honesty. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church—amongst the consecrated believers—is the sin of dishonesty; the sin for which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all who are seeking divine approval, to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and his service their all, they keep nothing back, but consider that their time, their influence, their means, their lives, are fully devoted to the Lord, and that they use these as his—as they believe he would wish to have them used—as faithful stewards.

"WHERE ARE THE NINE?"

MAY 31.—Luke 17:11-19.

"Were there none found that returned to give glory to God, save this alien?"—V. 18.

The essence of our lesson for today is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God without this quality. We might almost say that the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not. It leads to self-sacrificing labors in the service of God, and according to a divine automatic arrangement has its blessings

Our lesson tells us that the Savior was approaching Jeru-

salem by way of Samaria and Galilee. It is surmised that this was his last journey to Jerusalem, which eventuated in his death. His fame had spread abroad; and ten lepers sitting by the roadside heard that Jesus of Nazareth was passing by. Immediately they called to him as loudly as the hoarse whisper of their disease would permit. Ordinarily their appeal was for money; but in this case it was, "Master, have mercy upon us!"

Lepers are a class greatly to be pitied. Their disease has long been considered incurable, and hence in the Bible it is symbolically used to represent sin. It is an affection which seems to corrupt the blood. The joints twist, decay and slough off. Under the regulations prevailing at the time of our lesson, lepers were forbidden to enter the cities, under the penalty of thirty-nine strokes from a rod. They had no means of earning a living, and were always dependent upon the charity of their friends or the public. Nor were they allowed to approach others nearer than about one hundred and fifty feet, for fear of contamination. Theirs was a living death.

The ten mentioned in this lesson were drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. In answer to their cry for help, Jesus, although full of compassion, seemed to treat their appeal coldly. He merely said to them, "Go show yourselves unto the priests." According to God's arrangement with the Jews under their Law Covenant, they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease were indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied a healing, and suggested that by the time that they should reach the priest they would be ready to have him pronounce them clean.

The lepers must have had considerable knowledge of the power of Jesus, and must have exercised great faith; for instead of crying out for instantaneous healing, they followed his direction and started for the priest to have an inspection. Doubtless they hoped that by the time they should reach him they would be well and would receive a bill of health. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest approve them in order to return to their families, their business, etc. Surely they almost ran, as they felt the exhilaration of the cleansed blood! But one of them slowed up and then turned back; probably the others in their exuberance did not notice this. Back he came and fell at the feet of Jesus, giving him thanks. His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel.

ANOTHER CRUMB OF FAVOR

In his case, the healing was a "crumb from the children's table;" for the rich man had not yet died—God's favor had not yet departed from Israel. Jesus had not yet uttered the fateful words, "Your house is left unto you desolate." Nay, the favor to Israel continued three and a half years after their house was left desolate—individual favor. It was three and a half years after the death of Jesus before the individual favor to the Jews terminated to such an extent as to permit the Gospel to go to the Gentiles—Cornelius being the first to be accepted into fellowship with God.—Acts 10.

Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of his followers—"Come, take up thy cross and follow me!" But because he was a Samaritan, Jesus merely said to him, "Arise and go thy way; thy faith hath made thee whole." We cannot doubt, however, that the Lord's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord to the heavenly inheritance.

We are not to understand that our Lord's words, "Thy faith hath made thee whole," meant that it was the man's faith aside from divine power that made him whole, but rather that it was the Master's using the divine power in connection with the faith of the individual. The power of God and the faith of the man co-operated for his healing. They did the same for the nine others who were healed. They also had faith and were healed, and as Jews under the Law Covenant, they had more ground for asking forgiveness and healing than had the Samaritan.

TEN HEALED—WHERE ARE THE NINE?

Jesus called public attention to the fact that ten were healed, but that only one had returned to give glory to God. True, he had not asked them to come back and offer praise and acknowledge the divine power wrought through him! True, they did what he told them to do—went and showed themselves to the priest—and no more, going then about their business.

Why did he not, before granting the healing, bargain with them, saying, If I heal you, will you consecrate your lives and become my disciples? Undoubtedly they would have agreed to this arrangement. Who would not agree to any terms to be rid of so loathsome and incurable a disease? Why did not Jesus take this method of adding to the number of his disciples? Undoubtedly the answer should be that he was following the spirit of the Father's dealings, which he expressed in the words, "The Father seeketh such to worship him as worship him in spirit and in truth." As the Father seeks no others, so the Son seeks no others.

In this respect the preaching of Jesus and the apostles is in strong contrast with much of the preaching of evangelists, revivalists, etc. Never did Jesus or the apostles urge worldly people to become disciples of Christ. They merely preached, or declared, certain great facts, and accepted those who came under that kind of preaching, influenced by the great facts set forth. They reasoned of sin, of righteousness and of a coming time of decision, or judgment, and left the matter with the individual conscience. They stated that those who forsake sin and turn to God may have forgiveness and reconciliation through the merit of the blood of Christ. They told of a high, or heavenly, call for all such penitents who would consecrate their lives wholly to the service of God, truth and righteousness, willing to endure hardness as good soldiers.

We remember that on one occasion Jesus apparently reproved even a spirit of enthusiasm that might beeloud the cool judgment, saying, "Sit down and count the cost." (Luke 14:28) It has pleased God through the preaching of the truth to call out the class which he desires to be joint-heirs with his Son. They are not to be brought into the family of God by prayers or by excitement, but by the declaration of the divine terms and conditions. To such as accept the grace of God the urgent message goes out that they receive it not in vain; that, having put their hand to the plow, they do not look back; that, having enlisted as good soldiers of the Cross, they endure hardness, rejoicing in the privilege of service and sacrifice.

The point we make is that according to the Bible, no attempts were ever made by Jesus and his apostles to obtain recruits for the army of the Lord by a "hip-hip-hurrah" process. In this we are not criticising others, but merely calling attention to facts which have much to do with the guidance of all God's people who seek to know and to do his will.

OTHER TENS, HUNDREDS, THOUSANDS

Let us view the incident of our lesson symbolically. Let the lepers represent sinners who, coming to realize themselves unclean, cry out to the Lord for cleansing, thus impliedly acknowledging his greatness and power as the Son of God, through whom only is forgiveness of sin, and impliedly declaring themselves as desiring to be his followers, his disciples, persuaded that sin is injurious and resolved thereafter to walk in the Lord's footsteps, fighting against sin in themselves and everywhere. How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted—how many whom he has healed, forgiven and received according to their profession of discipleship—really have become his true followers?

How many who have declared to the Lord their unhappiness, their desire for forgiveness of sins, and promised life-long gratitude and devotion to him, to have his favor, have forgotten their privileges; and after receiving a blessing have gone, one to his field, another to his merchandise, another to pleasure, another to formalism! How few have remembered their prayers to the Lord for mercy, their resolutions in respect to what they would do if their prayers were answered!

A REVIVAL IS IN ORDER

Many Christian people are growing in the opinion that we are living today in a time of crucial trial as respects those who have made a covenant with God. They believe that we are nearing the time when the church, the body of Christ, will be received by the Lord in the resurrection change to be his bride. As the Apostle wrote, "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." The call of this Gospel age has been to the finding of these who are to constitute the bride class, the associates of Jesus in his kingdom.

Of the Jews Jesus said, in a time of testing in the end of their age, "They knew not the time of their visitation." Only the comparatively few were in the heart condition of nearness to God which enabled them to understand the character of the times in which they were living and the change which was in progress. The thought is that a similar change is upon us now, which is being discerned by those who have had the eyes of their understanding opened.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give him glory in

their words, thoughts and doings, while the majority of those who have similarly received his favor are disposed to pursue the ambitions and pleasures of the present life. Neglecting to take the path which the Master trod, they will not reach the glory, honor and immortality which he attained and to which he has called this class. A lower place must be for them. In a little while, according to the Bible, the glories of the kingdom will be revealed to an astonished world, but the glories of the present condition of affairs will fade away.

The true wisdom that cometh from above was manifested by our Savior, who counted not his life dear unto him, who freely made himself of no reputation that he might do the Father's will, and who is now highly exalted as a reward. St. Paul expressed the same thought, saying that he counted all things as but loss and dross that he might win a place in the body of Christ—the church in glory beyond the veil. Great as will be the blessings of the Millennial kingdom to the world, the blessings which the church will have will be transcendently better.

MESSIAH'S KINGDOM TO BE INVISIBLE

JUNE 7.—Luke 17:20-37.

"Behold, the kingdom of God is in your midst."—V. 21.

Our understanding of the Master's words depends considerably upon the setting in which we see them. John the Baptist preceded Jesus and preached the kingdom of God at hand. In due time he pointed out Jesus as the Messiah that should come, the Lamb of God. After waiting for months for Jesus to establish himself as an earthly king, and finding instead that his own work was closing, he was put into prison by Herod. John then sent to Jesus to inquire whether or not he was the one that should come or whether they should look for another. He was disappointed in not seeing evidences of the kingdom, as he had expected.

The scribes and the Pharisees heard of the claim that Jesus was the long-promised King who would set up his Messianic kingdom, and they derided him. They looked at his motley company of followers—publicans and sinners as well as honorable people, but none of special rank, influence or wealth. They considered Jesus a deceiver and his followers dupes. Our lesson tells how they attempted to expose what they supposed was a deception of Jesus, thus to turn away the delusion of his followers. Therefore they asked him in public the question, When will God's kingdom come? How long will it be before you set it up?

Doubtless they purposed to entrap Jesus; for if he should say, A long time, his followers would be disheartened; if he should say, A short time, they would proceed to query, Where will you get your army? How will you pay your soldiers? How will you supply them with food? Will you go to Rome to battle with the powers that be, that our whole nation has been unable to cope with? etc.

But these Pharisees got only as far as their first question, because the answer to it confuted them, and no doubt perplexed them. Jesus answered that God's kingdom would not come with observation; that is to say, when the kingdom should come, people would not see it. Proceeding, Jesus elaborated, saying that when the kingdom of God should be established, people would not see whether it was here or there; for the kingdom of God would be the power of God exerted everywhere in the midst of the people.

Our translation is faulty, though evidently not intentionally so, when it reads, "For, behold, the kingdom of God is within you." The translators, had they noticed carefully, would have been on guard against saying that the kingdom of God was within those Pharisees that Jesus had designated hypocrites, whited sepulchres, etc. A closer examination of the original would have shown that the text would better be translated, "The kingdom of God is in your midst."

A kingdom is always represented by its king. Jesus, as the King, was present in their midst, but they did not recognize him. "There standeth One among you whom ye know not." Similarly, all through the Gospel age, the church of Christ, his "body," has been undiscerned by the world. "The world knoweth us not, even as it knew him not." For eighteen hundred years this has been true in this sense; but Christ and the church in the flesh are not the kingdom of God in the full, proper sense that the Bible promises it—a kingdom of power and great glory. Christ and the church have been only the incipient kingdom, an embryotic kingdom—the kingdom class, preparing for investiture of authority in God's due time, which we believe is now near.

The kingdom is to be a spiritual one, and hence its rulers will be as invisible as are the angels and the heavenly Father. Jesus declared, "Yet a little while, and the world seeth me no more." What was true of the Head will be true of every member of the elect body of Christ, the church. "Changed in a moment, in the twinkling of an eye," the world will see them no more; "for flesh and blood cannot inherit the kingdom of God," and flesh and blood cannot see that which is spiritual.

During the Millennium, the kingdom authority and power of God through Christ and the church will be exercised amongst men; and yet they will not see it with the natural eye, but merely with the eyes of their understanding. All the blind eyes will be opened. Thus every eye will see that the kingdom is established; and every one will understand that he who suffered has entered into his glory, that the church, his bride, is with him in glory, and that the blessings of the Millennium proceed from them.—Revelation 20:6.

"DAYS OF THE SON OF MAN"

Turning from the silenced Pharisees to his disciples, Jesus said, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." This was astonishing news to the faithful. Yet they were accustomed to hearing from the Master things which they could not understand; such as that they must eat of his flesh and drink of his blood, that he must be crucified, etc. They took all these things figuratively and wondered what might be the real interpretation. How could Jesus be the great King, as they had expected, and yet they not see him and his days?

Jesus continued to discuss the enigma, saying, "They shall say to you, See here; or, See there: go not after them, nor follow." In a word, do not believe anybody who will thus tell you about my second coming; do not be deceived into believing that I will come in any such manner. I will tell you how I shall come: "As the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven; so shall also the Son of Man be in his day."

This astounding statement is better understood when we translate the Greek noun *astrape* as "shining" instead of "lightning"; for evidently it refers to the sun, which rises in the east and sets in the west, shining out of the one part of the heaven even unto the other. But how will this represent the Son of Man in his day? How will he be like the sun? We answer that the day of Christ is a thousand-year day, the Millennium; and our Lord's statement was one of the "dark sayings" of which Jesus said, "I have many things to tell you, but ye cannot bear them now," and promised that in due time the holy Spirit would grant them an enlightenment, that all of his words might be clearly understood. This portion, now due to be understood, is therefore becoming clear to those of spiritual discernment.

Then, that they might gradually learn that these things belonged to a distant time, Jesus explained that first he must suffer many things and be rejected of that nation. Coming back to an explanation of what would be the signs of his presence, in answer to their question as recorded in Matthew 24, He declared, "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

Here we have something definite, concrete. We know what to look for at the time when the kingdom will be due for establishment—the time when the Sun of Righteousness will begin to shine forth from one end of heaven to the other. The signs of the time will not be in the outward condition of the world; for on the contrary everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah, just as before the Deluge came, and just as in the days of Lot, before the destruction of Sodom—they ate, drank, married, built, bought, sowed, planted, as usual. These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ, when he will begin to deal with the world and to set up his kingdom.

THE DELUGE AND SODOM'S DESTRUCTION

Why introduce these two pictures—the Deluge and the destruction of Sodom—in conjunction, while talking of the establishment of Messiah's kingdom, which is to bless the world? The answer is that the Bible everywhere foretells that although Messiah's kingdom is the great provision of God which will lift the curse and bring in blessings world-wide, nevertheless it is to be established upon the wreck of our present institutions. And it in this wreck of social, financial, political and religious institutions of the present time that Jesus illustrated by the Deluge and the destruction of Sodom. And his own presence pre-

ceding this time of trouble is to be unseen to the world, unknown to the world, unsuspected, unbelieved, until the cataclysm of trouble precipitates with suddenness.

This is not a charming picture. We are glad that we may turn from it, and note the silver lining of the cloud, and the glorious blessings which will speedily follow the establishment of the kingdom on the ruins of our human failures.

Emphasizing the suddenness with which the calamity will overtake the world, Jesus said that on the same day that Lot went out of Sodom it rained down fire and brimstone from heaven; and he declared that thus it will be in the day when the Son of Man is revealed. The Greek text shows a difference between the *parousia,* or presence, of Christ before the time of trouble, and the later *epiphania,* or revealing.

The description of the revealing of Christ is given in the words, He shall be revealed in flaming fire. (2 Thessalonians 1:7, 8) Indeed, that time of trouble is frequently described symbolically in the Bible as a burning of the world—so much so, that all the creeds of Christendom express the thought that the earth is to be "burned." They overlook the fact that the heavens are to be "burned" also.

In the symbolical usage of the Bible, the earth represents the social order of human affairs; the sea, the restless, discontented masses; the heavens, the ecclesiastical powers. St. Peter tells us that all these will pass away with a great confusion, and that instead will come the new heavens and the new earth which God has promised. (2 Peter 3:10-13) The new heavens will be the new ecclesiastical society—the church in glory, joint-heirs with Christ in his kingdom. The new earth will be the new social order which Messiah's kingdom will establish.

SAINTS ON THE HOUSETOP

Again recurring to the period in which he will be present before being revealed "in flaming fire," the Lord seems to assure us that all of his faithful ones will die, and be changed in the moment of dying, before the great trouble, the symbolic fire, will consume present institutions. In figurative language he says that in that day (of his parousia, presence, before his epiphania, revealing) those on the housetop, with their goods in the house, should not leave to take them out. What is here meant?

Briefly, we believe that the house represents the house of God, and those on the housetop represent the most saintly of the people of God. At that time such will come to realize the necessity for flight; and the question will arise, How much of their stuff, their valuables, will they seek to save? They are warned not to seek to save any of the stuff—considerations of social privileges, honor of men, sometimes titles of small offices; such as vestryman, deacon, elder, minister, etc. An attempt to save any of these things will mean disappointment. Everything must be forsaken, else the test of that time will not be successfully passed.

Likewise, any in the field must not turn back. The field represents the world. And any of the Lord's people who have gone out into the world—who have left the church nominal—are not to go back; but learning the truth of the situation they are to flee to the Lord from the field.

St. Matthew's account speaks of special troubles at that time upon such as are with child and give suck, which we believe is also symbolical, and refers to Christian people, seeking to convert the world and to teach beginners. These will be in special travail of soul, because of the change of dispensation and the call, "Come out of her, my people." It will be especially difficult for such to hear and to obey that call.

In the flight from Sodom, Lot and his family were warned to make haste, and not even to look back to the things that were to be destroyed. So the Lord's people are not to look back at the things to be destroyed. Give them no thought. "Flee out of Babylon!" "Deliver every man his own soul!" Lot's wife, disobeying, looked back longingly to the things of destruction, and failed to escape. The Lord applies this illustration to his people, and urges that their flight be with a full renunciation of the things of the present time. Whoever shall seek to save his life must lose it. Whoever will lose his life will thereby be preserving it—gaining the everlasting life.

CREATION PHOTO-DRAMA

THE WATCH TOWER readers everywhere are enthused by the Photo-Drama of Creation. In response to our recent suggestion, we are flooded with applications from various classes, giving the names of those appointed for the Drama Committee. We have answered many of these communications directly, but think it well to now give a general response and explanation.

We started with the thought that the Association should put the Drama on in different cities and trust to voluntary support; but by the time we had gotten out twelve sets of the Drama, the expense was enormous—our express bills alone on printed matter, machines, etc., running up to $2,000.00 in one month, besides post and freight charges. Then came the realization that each one of those twelve sets could be serving four cities at one time. This meant four times the cost. We perceived that unless the Lord worked a miracle we would run out of funds, without accomplishing anything like the work we see before us to do. At the same time propositions began to come in from various cities and towns, assuring us that the I. B. S. A. classes of these places would be glad to finance the Drama locally, if they were provided with operators, free literature, Pax Pins, etc.

We take this to be the leading of the Lord's providence—an intimation that the Lord desires to give his people everywhere an opportunity to participate in the Drama's great testimony in their own cities. We are following this plan now, and invite those classes of Bible students who desire to have the Drama to canvass the subject amongst themselves and then, through their committee, to correspond at once with our office, advising us what they desire to do and are able to do in the way of meeting the expenses of presenting the Drama in their home cities.

Such information should be sent to the Society's address, marked "Drama Department." Americans and Canadians should address Brooklyn, New York, Office; British classes should address the London Office; Swedish classes should address the Orebro Office; Danish classes, the Copenhagen Office; German classes, the Barmen Office; French and Swiss classes, the Geneva Office. Act at once; and then, having done your part, wait patiently, assured that we will do all in our power to co-operate with you.

On the same postal it will be well to state how many Sisters of medium age and of good address and good appearance would volunteer to serve as ushers, and whether or not one or two of them would learn to operate the phonograph under the instructor whom the Society would send. Advise also if there is a Brother in the class of good address suitable to serve the Drama presentation as floor manager and who could, without injury to his interests, give the necessary time.

We usually operate the Drama one week to each Part, afternoon and evening—four weeks to the Four Parts. However, where very large Auditoriums are used or where the city is small, we sometimes run the Four Parts in two weeks, beginning one Part with Sunday afternoon, another Part with Wednesday afternoon.

Theatres are better places for the Drama than churches, because Catholics do not care to go to Protestant churches, nor Protestants to Catholic churches, nor Jews to either—and all classes are interested in the Drama and it is for all. The dull season of the theatres has begun. Many of them are operating now at no profit; and, if run further, it would be at a loss. Under such circumstances, whatever amount is paid to the theatre people above the cost of light and janitorage is profit. Besides, many theatres are interested in bringing their name and location prominently before the public and would be benefited greatly by having the Drama.

Under such circumstances the theatre owners often give us astonishingly low prices—five, ten, fifteen, twenty, twenty-five dollars per day, according to size and quality of the theatre and the size of the city. In no case should we use an inferior Auditorium, nor one in a poor location even if it were offered free. Have these things in mind when writing to us. If you will, give us information respecting the best theatres, their seating capacity, the price at which they would be obtainable, etc.

In any event, be sure to inform us very definitely just what amount of assistance your class would need for the local presentation of the Drama. We must know this in every case hereafter, in order to know how to use the Drama most widely and how to use the Lord's money in connection with it most wisely. Give this immediate attention, if interested; for whatever is to be accomplished this Summer should be under way now, or projected.

Toward fall there will be numerous Fairs and Expositions everywhere. The Fair and Exposition and Chautauqua Managers are interested in the Drama, as they would be in anything else that would help to attract to their enterprises. They frequently spend large sums for attractions. We have circulars to the effect that our Society is willing to supply the Photo-Drama of Creation free to those who proffer suitable Auditorium and other conveniences. We make no objection to the

usual entrance fees charged by Expositions, etc., but merely require that the Drama shall be free to all those inside the grounds. Any of you acquainted with such Fairs may drop us a postal card giving us the date and the name and address of the Treasurer or Business Manager. Brooklyn address No. 124 Columbia Heights.

In some places theatre managers are anxious for the Drama and are willing to show it free, provided that they are permitted to charge for one-third of their seating capacity as reserved seats. We have no objection to this. Evidently there are some people who would prefer to pay something, in order to have seats reserved.

STRENGTH-DEVELOPMENT

The strong right arm is only strong
Because an active will
Has made it serve. But were that arm
Left idly hanging still,
'Twould lose the hoarded strength of years,
And lose more rapidly
Than it was gained, by Nature's law
Of inactivity.

'Tis true of souls. They gather strength
With every cross they bear,
With every humble sacrifice,
With every heartfelt prayer,
With every conflict bravely met,
And trial bravely borne;
With every throb of anguish felt
When tender ties are shorn.

The tears and toils of his dear ones
Are wisely, kindly, sent
By him who knoweth what they need
For soul-development.
The path of idleness is one
By vagrant children trod.
They grow in grace most rapidly
Who labor most for God. *Unknown.*

THE MEMORIAL SUPPER CELEBRATION

So far as reports have reached us the celebration of the Redeemer's death this year has been one of the most interesting, most impressive and most widely observed. Naturally the larger number of reports represent small gatherings —fully in accord with the Master's promise that where two or three were met in his name, he would be in their midst.

The reports show a steady increase in every direction over last year's reports. Be it remembered that these are not the names of persons or households that have been standing on a church register for a decade, and many of them dead and buried. Neither do these reports represent merely nominal church attendance. On the contrary, they represent people who with intelligence and deliberation have counted the cost and made a full consecration of themselves to the Lord and his service, even unto death.

We give the showings of reports thus far sent to us where the Memorial was celebrated by thirty or more persons. On account of the fact that The Temple is being used for the Photo-Drama of Creation, the Tabernacle was used this year, but was taxed beyond its capacity. Suburban gatherings were proportionately larger; hence the real increase in the Brooklyn congregation was the less apparent:

Brooklyn, N. Y.	842	Winnipeg, Manitoba	105	Lynn, Mass.	54
London, Eng.	741	Baltimore, Md.	102	Cumberland, Md.	50
Chicago, Ill.	693	Sheffield, Eng.	100	Pasadena, Cal.	50
Barmen, Germany	500	Louisville, Ky.	98	Dundee, Scot.	49
Glasgow, Scot.	464	Oldham, Eng.	92	Wichita, Kans.	49
Boston, Mass.	425	Edinburgh, Scot.	90	Schenectady, N. Y.	49
Forest Gate, Eng.	385	Denver, Colo.	85	Valenciennes, Nord, Fr.	48
Los Angeles, Cal.	362	Birmingham, Ala.	80	New Brighton Pa.	48
Pittsburgh, Pa.	345	Binghamton, N. Y.	79	Akron, O.	48
Philadelphia, Pa.	317	Richmond, Va.	79	Jackson, Mich.	47
Seattle, Wash.	219	Bellingham, Wash.	78	Easton, Pa.	46
Minneapolis and St. Paul, Minn.	206	Worcester, Mass.	76	Port Limon, C. R.	46
Toronto, Ont.	204	Allentown, Pa.	76	Calgary, Alta.	45
Cleveland, O.	203	Toledo, O.	74	Ancon, Panama	45
Vancouver, B. C.	195	Tacoma, Wash.	74	Victoria, B. C.	45
Washington, D. C.	192	Spokane, Wash.	73	Port Huron, Mich.	45
Portland, Ore.	159	Camberwell, Jamaica, B. W. I.	72	Middlesboro, Eng.	44
Indianapolis, Ind.	156	St. Joseph, Mo.	69	Scranton, Pa.	44
Columbus, O.	144	San Francisco, Cal.	69	Rochester, N. Y.	44
Providence, R. I.	144	Hamilton, Ont.	65	Tamaqua, Pa.	43
Cincinnati, O.	140	Tampa, Fla.	65	Saginaw, Mich.	42
Copenhagen, Denmark	140	Youngstown, O.	65	Topeka, Kans.	42
St. Louis, Mo.	136	Birmingham, Eng.	64	Terre Haute, Ind.	42
Liverpool, Eng.	130	Springfield, Mass.	63	Jacksonville, Fla.	42
Buffalo, N. Y.	125	Grand Rapids, Mich.	61	Knoxville, Tenn.	40
Houston, Tex.	121	Atlanta, Ga.	60	Des Moines, Iowa	40
Dayton, O.	121	Memphis, Tenn.	60	Oklahoma City, Okla.	40
Oakland, Cal.	120	Newark, N. J.	59	Norfolk, Va.	40
Milwaukee, Wis.	113	Altoona, Pa.	58	Edmonton, Alberta	40
Kingston, B. W. I.	111	Hartford, Conn.	57	Wheeling, W. Va.	38
Bristol, Eng.	110	San Diego, Cal.	55	Sharon, Pa.	38
		Nottingham, Eng.	55	York, Pa.	38

Duquesne, Pa.	38				
Erie, Pa.	37				
Chester and Moore, Pa.	37				
Everett, Wash.	37				
Gloversville and Johnstown, N. Y.	37				
Lowell, Mass.	37				
Belvidere, Ill.	37				
Greenock, Scot.	37				
South Bend, Ind.	36				
Chattanooga, Tenn.	36				
Riverside, Cal.	35				
Paterson, N. J.	34				
London, Ont.	34				
Syracuse, N. Y.	34				
Wilmington, Del.	34				
Warren, O.	34				
Sacramento, Cal.	33				
Johnstown, O.	32				
Canton, O.	32				
Johnstown, Pa.	32				
Brantford, Ont.	31				
East Liverpool, O.	31				
Bradford, Eng.	31				
Brockton, Mass.	31				
Mattoon, Ill.	30				
Houston, Tex.	30				
Santa Ana, Cal.	30				
Watertown, N. Y.	30				
Reading, Pa.	30				
Tiffin, O.	30				
Ft. Smith, Ark.	30				

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GIANTS IN THESE DAYS

Readers of these columns, and especially such as are familiar with the presentations of the volume entitled "Armageddon," know quite well that it is our opinion that there is a correspondency to be noted between the conditions which prevailed in the days of Noah, prior to the Deluge, and the conditions which will prevail in the days of the Son of Man, prior to the great time of trouble, which the Bible declares will symbolically melt, or dissolve, as in a furnace of fire, the social elements of today. We have called attention to the fact that the giants of Noah's day, according to the Bible, endangered the lives and the happiness of humanity; and that it was our thought that a counterpart of these giants is to be found in the great institutions and trusts of our day, which have the power to throttle, to strangle humanity.

We have pointed out that much could be said in favor of aggregations of wealth and intellect in mighty combinations, if properly used, not selfishly, but in the interests of the people. We have pointed out that although these giant corporations have accomplished great good, which could not have been accomplished without their aid or without some divine interposition, nevertheless, under present selfish conditions, they are a menace to the people.

We should not be misunderstood. We do not mean even to hint that the men at the head of these giant corporations are inferior to their fellows in sympathy and in wisdom. On the contrary, we believe that they are generally superior, and that had brutish men been at the head of these giant corporations they long ago would have sought to squeeze the very life out of the people. But, as we have pointed out, there is continually a tendency on the part of all imperfect people toward selfishness, acquisitiveness. That "Eternal vigilance is the price of liberty" is as true today as ever it was. The people must watch the giants lest they become autocratic.

APPEARANCES SOMETIMES DECEITFUL

But, say some, The Editor of THE WATCH TOWER must be behind the times. Does he not know that the trusts are being throttled, and that these giants have been made the slaves of the people?

The Editor is well aware that apparently much has been done to bind these giants; and he well knows that they have apparently submitted and apparently acknowledge themselves the creatures, the servants of the people. But he also takes note that this transformation is merely an appearance. This docility is merely affected. The giants of intellectual and monetary strength have not really surrendered, nor is it in harmony with the laws of human nature to suppose that they would ever capitulate. Instead, they have seemingly acquiesced to the laws and regulations while merely transforming themselves and retaining their power. In several instances they have demonstrated that they are as powerful today as they ever were. And in their behalf it should be acknowledged that much of the legislation enacted against them is mere demagoguery—the work of politicians, intended to curry favor with the people and not for practical use.

We have no sympathy with those who make tirades against the courageous and brainy men who have, along purely commercial lines, done so much to help forward the world's condition—so much to prepare for the Millennium. Instead of being tantalized and hampered, these financial and engineering princes should be appreciated, honored. Then, while honoring them we should insist upon their reasonable control and supervision by the people through their governmental representatives. If these giants are necessary and useful, they can be better ruled by love and justice than by nagging and pinpricking. No doubt it is this very nagging that is producing more and more a spirit of bitterness in the giants—a feeling that they are not appreciated by some, a feeling that they must teach the people a lesson.

CONDITIONS AS THEY ARE

We are not especially finding fault with anybody. We are merely pointing out conditions as they are, and showing how these are shaping themselves and preparing for a great struggle between the giants and the people—a struggle in which the people will suffer more than will the giants. The fault is not with humanity at all. The fault is with the sin, the selfishness, the meanness, which for centuries has had a firm foothold in humanity—rich and poor. All are selfish. Each according to his opportunity seems disposed to take advantage. The giant corporations, we believe, are much more lenient than they would be if they were in the hands of naturally smaller men of lower class.

These giants are realizing that they have opponents on every hand. They have long contended with the labor unions, and more or less have been compelled to submit. Now, in addition to the unions, they are obliged to contend with the people in governmental legislation, and with new ideas in respect to corporation rights and liberties. These giants are saying to themselves, The people do not realize how much good we have done, nor what important factors in their welfare we are.

Few of the people realize that the managers and the presidents of our great railroads and large business enterprises are men of powerful mind, any of them well qualified for the highest stations of life, and many of them are earning salaries as great as that of the President of the United States, and solving problems as difficult as those which the President must handle. Few people realize that next to the farming element in importance come the railroads, as respects numbers of employes. And the latter are an increasing army, while the farmers are a decreasing army, because of labor-saving machinery.

Whoever supposes that these long-headed business men intend to sit down and quietly submit to every kind of legislation is deluding himself. The giants know their own strength. They prefer to hide it rather than to boast of it; but when it comes to a life-and-death struggle they will use it, and terrible will be the effects. The very fact that the people are seeking to bind them arouses them to a more arbitrary exercise of their power. If legislation, for instance, affects to hinder railroads from monopolizing the anthracite and other coal interests, the coal-owning railroads with a snarl of defiance raise the price of coal, and thus give a hint to the consumers that they will need to be thankful if permitted to purchase at all and to keep from freezing.

A SHOW OF GIANT STRENGTH

A more or less preconcerted action has begun on the part of the great railroads and affiliated interests. They have determined that unless they are granted permission to raise their freight rates they will make the restrainers of their liberties pay dearly for it by bringing upon the country financial disaster, reaching losses a thousand times greater than the five per cent. which they demand. It would surely in many respects be wise to placate these giants with the increase they ask, merely requiring them to render more prompt and efficient service in return.

But will this course of wisdom prevail? Possibly not. If not, we have before us already an illustration and prophecy of what may be expected. Already the railroads have laid off thousands of workmen who have been employed in road construction and repairs. Already they have canceled orders for rails and equipment, which in turn has rendered idle many of the large mills, throwing other thousands out of employment. Already they are cutting down their office forces. All this is done with a certain amount of justification in the fact that they have not been making as much money as formerly. For instance, a great steel corporation's recent report showed a "sad" falling off of revenue and profit, "leaving only $18,000,000 of profit for the quarter;" whereas they had for some time been accustomed to more. In accord with this policy, there has for some time been a gradual curtailing of train service, which is really a safe and sane policy.

We are not complaining, we are not finding fault even; we are merely recording facts, in supporting our contention that these great institutions are really giants which, if they ever become angry and malicious, may accomplish incalculable injury. Their power and dissatisfaction have already been hinted to the government, which is more or less fearful of the industrial suspension threatened.

On the other hand we have trades unionism, which is only beginning to realize its great power at the polls, and also its physical power through strikes. The threat of the railroad managers partially to suspend business until their demands are met may any day be duplicated by the giants of labor with their threat of suspension of labor, stoppage of fuel supply, walk-outs, etc. It may be said that these giants of labor are blind and unwise; but nevertheless it is manifest that they, like the blind Samson of old, are feeling for the pillars which support our present social structure; and that they have in view its wreck and ruin, even though this means also the destruction of their own interests.

THE DEATH STRUGGLE NEAR

How soon these great giants will enter upon their death struggle, each confident of victory, yet both doomed to destruction, no one can tell. Sure we may be, however, that in the battle of these giants the masses of mankind will suffer with them in the ordeal.

Looking from the Bible viewpoint, we perceive that these giants have reached their present size and strength through the light and blessings of the Millennial morning. Had the veil of gross darkness been lifted a thousand years sooner, these giants would have developed that much sooner; and their death struggle would have come that much sooner, with its resultant overthrow of present institutions in anarchy. But God would not permit this. It is no part of his plan to allow human passion utterly to desolate the earth. Hence, he withheld the morning light until the morning time, so that the struggle and its disastrous effects upon human institutions will occur just in advance of the time for the establishment of Messiah's kingdom, for the control of the world by its spiritual, invisible, but all-powerful King, who is so soon to take unto himself his great power and reign.—Revelation 11: 17, 18; 19:6; Psalm 99:1.

How soon this great catastrophe will engulf the world none is wise enough to say, yet the trouble is discerned and feared by all persons of intelligence, but more particularly by those whose intelligence is guided by the Word of God. The catastrophe may be put off for months or years, but it is sure to come. And we can see how it might be suddenly precipitated. Even as we write, the newspapers are echoing the mutterings and threats of the labor giants, while the capitalistic giants are admittedly feeling sour, and are half inclined to give the public a pinch as a mere suggestion of what they could do. It is these hints, suggestions and threats which are likely to lead from bad to worse, producing anger, malice, hatred, strife, and various works of the flesh and of the devil. as St. Paul intimated.

"SEEK PEACE AND PURSUE IT"

Whether this great trouble be very near or further afield, the proper course of God's consecrated people is the same—"Seek peace and pursue it." And not only so, but we are to be peace-makers and not strife-breeders. When all around men's souls give way, a special opportunity comes to the people of God for pointing their distressed fellow-creatures to the grand blessing which God has provided for the near future, and for re-establishing faith in the Creator and in the future life, and for pointing out that it is to be attained only by those who learn the true lesson of life and who come to love righteousness and to hate iniquity.

We would be inclined to expect this great trouble to break out very soon were it not that the Scriptures apparently indi-

cate that it will be preceded by a very powerful Church Federation, which will flourish outwardly in unrighteousness and which will be the first to succumb.

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on."

TRIALS ESSENTIAL TO CHARACTER DEVELOPMENT

"My brethren, count it all joy when ye fall into divers temptations."—James 1:2.

All those who have been called of the Lord during this Gospel age are called with what the Apostle Paul styles the high calling (Philippians 3:14), the heavenly calling (Hebrews 3:1), which is a call to share with Jesus in his glory, honor and immortality. But the call is not the decision in the matter; it is merely an invitation with certain definite conditions. We are called, not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. These are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the Millennial age there will be other terms of acceptance with God, offered the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus, to walk as he walked.

The Apostle James intimates that temptations may overtake these followers of Christ, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares. Nevertheless, in spite of diligence, we may fall into a trap.

The Apostle says we are to rejoice when we fall into various temptations—not that we are to rejoice if we fall into sin when tempted, but that we may rejoice if we find ourselves suddenly precipitated into temptation. Temptation is not sin. If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. When we find ourselves suddenly in temptation, trial, we should say, If by these temptations, or trials, the Lord is proving my love and devotion to him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. I must fight a good fight against this thing—the world, the flesh or the adversary—whatever it might be that had brought the snare.

Thus viewed and thus met we can rejoice in every such experience; every trial and every difficulty will prove a blessing; for we shall, first of all, have an opportunity to show the Lord that we will endure, and not compromise his cause or our own position as his servants. We can rejoice also because we know that under such trials our characters will make advancement toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation which he would not cause to work out for us a blessing if we are wholly loyal. Let us dwell often upon the words of the Apostles: "Beloved, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season ye are in manifold temptation, that the trial of your faith, being more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory"—if rightly utilized; if we are rightly exercised by them.—1 Peter 1:7; James 1:2, 12.

"HE THAT ENDURETH"

We are assured that those who love the Lord, and who because of this will receive the kingdom, will be those whose love will have been tested by trials and temptations on the way. Those who do not love the Lord with all their hearts—in whom self or some other idol has first place—will be seduced by the world, the flesh or the adversary, into some form of rebellion against the divine Word or divine providences. They will have schemes and theories which they will prefer to the Lord's plan. These when analyzed will usually be found to be based either upon selfishness or upon ambition or an evil spirit of envy, hatred, etc. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, declaring, "This is a hard saying," they walked no more with him.

As there are some substances which are short and brittle, so are there some which have fibre, strength, endurance. The Lord chooses for himself such characters as have the strong, enduring qualities—fortitude, patience, long-suffering, etc. Some there are who walk close to the Lord, who will not be driven from him by any of the arts and wiles of the adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as he has declared, "They shall walk with me in white; for they are worthy."—Revelation 3:4.

He who escapes all trials and temptations and difficulties has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the proper place where he can be prepared for the kingdom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6.

FAILURES AS "STEPPING-STONES"

All will rejoice when the testings are over and we are accepted as overcomers, to share with the Lord in his throne. But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure, there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness in that direction, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "stepping-stones" by which we rise toward God and heaven. Only through much tribulation shall we enter the kingdom of heaven at all. If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the kingdom. This should give one courage to fight the good fight against the world, the flesh and the adversary. The flesh is suffering; but the new mind, the new will, has this joy; and the new creature can rejoice, knowing that these trials are not for his harm, but for his good.—1 Peter 4:13.

A WAY OF ESCAPE PROVIDED

The heavenly Father will with every temptation provide a way of escape. Hence when we find ourselves in difficulty we are to say, The heavenly Father is permitting this trial—the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for he has promised that all things shall work out for my good.

As out text expressly says: We are to count it all joy when we fall into temptations—not when we walk into them. We are not to seek temptation. In our own fallen condition and that of those around us, with the adversary alert to harm us, we know that there will be plenty of temptations without our walking into them. But if we fall into temptation we are to say, I have been striving against this thing, but the Lord has permitted it; and there must, therefore, come some blessing out of it for me. Even temptations that come through negligence are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness.

Our joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and the tribulations become more and more severe. But if they should lose faith, all their previous good resolutions and standing for what is right would not make them overcomers.

These trials are intended to develop in us patience—that this quality may be deeply ingrained. We are building character for all eternity; and patience could not be thus developed and maintained except by repeated difficulties, tests —by our resolving again and again to be stronger and firmer in building the character-likeness of our heavenly Father and our Lord Jesus Christ.

A WORD OF WARNING

To those who are of this anointed company and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a word of warning. In the first chapter of his second Epistle, he urges the church to add quality after quality of character-preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly kindness and a broad, generous love for all mankind. The reason why the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the new creature. By exercising faith and by demonstrating loyalty these new creatures will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the holy Spirit. "If ye do these things," says the Apostle, "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The fall mentioned in the text above quoted (2 Peter 1:10), is evidently a fall from the position to which we have been invited and to which invitation we respond. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his approval; for "Faithful is he that hath called us." If there is a fall in our case, it will be due to failure to do our part. If we fail to cultivate character, we shall fail to gain the kingdom.

CAUSES INDUCING A FALL

Among those who fall some will fall more seriously than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life, but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. As an opponent of God such a one would suffer a complete fall. But those who have a temporary fall, but who afterwards overcome in the trials which the Lord will allow to come upon them, thus showing their loyalty to him, will be fully recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted at first; therefore their falling away from this condition of a new creature will be a hopeless fall.

The fall of such will be far worse than the fall of Adam, whose fall resulted from having only limited knowledge and from lack of experience in the results of evil, for these have come to a clear knowledge of the Truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment and fiery indignation—of destruction as enemies of God. Adam had only a small knowledge of the grace of God, and therefore is to be redeemed and ultimately restored, if he shall come into harmony with God.

Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit, that we may indeed be presented "faultless before the presence of his glory with exceeding joy."

"'From glory unto glory' that ever lies before,
Still wondering, adoring, rejoicing more and more;
Still following where he leadeth, from shining field to field,
Himself the goal of glory, Revealer and revealed!

"Then let our hearts be surely fixed where truest joys are found,
And let our burning, loving praise yet more and more abound;
And gazing on the 'things not seen' eternal in the skies,
'From glory unto glory,' O Savior, let us rise!"

"THE ISRAEL OF GOD"

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9.

In our text the Apostle Peter is pointing out the fact that the church of Christ is separate and distinct from all other people. For many centuries before our Lord came, the Jews had understood that they were God's people. He had made a special covenant with them through Moses, which constituted them his people. He had also made certain promises to them dependent on their keeping of the law. Thus they were his chosen—heirs of certain special promises that were conditioned upon their obedience, and of certain other promises that were stated without specified conditions. God had also promised to make a New Covenant with them, to give them a new heart, to take away their stoniness of heart, etc. But after the first advent a different arrangement began.

The Apostle is directing attention to the new feature of God's plan—that during the Gospel age he is calling out a special people. There will be no competition between the two classes—the new nation and the nation of Israel—for the promises given to Israel after the flesh were earthly, and the promises given to Israel after the spirit are spiritual. The Jews were a "peculiar people" (Deut. 14:2), a special people whom God had separated from the world; they were a chosen generation, or race. They were the generation, or race, of Abraham through Isaac and Jacob. This special generation was recognized of God as his people, Jews, Israelites, through the Law Covenant, as well as through the preceding promises God had made to Abraham.

But since Pentecost God has started this other work in the world—another generation—peculiar, separate, selected for a particular purpose. And this generation will all be holy—there will be none but holy ones in it! The other nation had a priesthood, but this new people is a whole nation of priests. We see how this description applies to the church. The Apostle Paul points out that while Aaron and his sons were typical in some respects, yet they did not typify all the features of God's plan. They typified how Jesus would die—as a sacrifice—how all his associates would be sacrificers. But Aaron and his sons did not typify the still higher priesthood which God had in mind when he established the Levitical priesthood. This higher Order of Priests was typified by Melchizedek, the king-priest.—Hebrews 6:20.

CHURCH'S FUTURE TWO-FOLD OFFICE

Jesus is this great antitypical Royal, or Kingly, Priest, and his church is the body of this antitypical Melchizedek. Before the new Order can reign as kings, and before they can serve as priests, they must go through a certain process. The members of this body of Christ must be first generated. It is a new race—all are begotten of the holy Spirit. As Jesus was begotten of the holy Spirit at the time of his consecration, and there became a new creature, spirit-begotten, so also the church, those who are to walk in his steps, must first make a full consecration before this new generative power will begin to operate in them.

This power began to operate in Jesus at his begetting, and completed its work in his resurrection. And so with us: This power will complete its work in us when we have

proven our loyalty even unto death. When this work has been accomplished in all of the priesthood class, then they will be of the royal priesthood indeed, on the heavenly plane. This power of the holy Spirit is not only a generating, or begetting, power, but an anointing power. And the anointing is not only to a priestly office, but also to a kingly office. This new creation are a holy nation in the sense that they are representatives of a special government, a divine government.

THE HOLY NATION—TYPE AND ANTITYPE

Israel purposed to be a holy nation, and in a typical way they were a holy nation. But in a broad sense, the church constitutes the holy nation—separate and distinct from humanity. We are a separate nation in every sense of the word—living in the midst of people of the world. We keep our laws and also their laws. We are obedient to the "powers that be," realizing that the Lord has permitted these and wishes us to be subject to them, wherever our consciences will not be sacrificed. The Lord tells us that as representatives of his kingdom we are to make known his message. He tells us that the world is in a rebellious condition because they have become blinded by the adversary.

And so he sends us as his ambassadors to tell men of his goodness, his plan, which he purposes to work out, that the hearts of those who have an ear to hear his message may turn to the Lord. He tells us not to expect many to hear this message; for they will be so deaf and blind that they cannot understand. But he assures us that by and by their blindness will be taken away, and they will be ready for what he has for them.

The world does not understand us—they do not know that we belong to a different kingdom; but we understand them. As the Apostle points out, "He that is spiritual judgeth all things." But they cannot understand, because no man can understand beyond his mental status, so to speak. We who have been begotten of the holy Spirit still understand the natural things, but the natural man does not understand the spiritual things—"neither can he know them, because they are spiritually discerned"; "they are foolishness unto him." So we dwell in the midst of a perverse race, or generation, fallen into sin for six thousand years. As our Lord declared, "Ye are not of the world, even as I am not of the world."—John 17:16.

OUR PRESENT GLORIOUS PRIVILEGE

And we are a peculiar people in the sight of the Lord. This word peculiar signifies a separate people—implying that God had done somthing special for us. The Lord Jesus has purchased us. His merit—the purchase-price—has been applied on our behalf. The only ones for whom this purchase-price has as yet been applied are the spirit-begotten ones. The Apostle's message is to these. What object had God in selecting this peculiar people? It was that we might "show forth the praises of him who hath called us out of darkness into his marvelous light." Is God proud, or vain, that he wishes his praises to be shown forth? Oh, no! God wishes his praises to be known because his praises will show to his creatures the great blessings he has provided for them.

If we go out and tell men that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," we are showing forth his praises. We are not making God happy by so doing—he was already happy. But we are in this doing a great favor to the people who hear; we are telling them that God will bring them back again into his favor; that he will remove the curse. So, then, it is a great privilege now to tell forth the praises of God! But alas! not very many have the ear to hear; yet by our zeal in showing forth the Master's praises, we are doing all that we can to help men back to God.

The greater work by and by will be the work of the kingdom in ruling mankind, in overthrowing sin, in instructing and healing the people, bringing them into harmony with their Creator. And this will require a thousand years for its accomplishment. This glorious work will be ours! How wonderful it will be to be heirs of God and joint-heirs with Jesus Christ our Lord—to be higher than angels! We shall be next to Jesus, as he will be next to the Father—"far above angels, principalities and powers and every name that is named."

"BE THOU FAITHFUL UNTO DEATH"

But it is not only the honor that we should seek, but also the privilege of service God is pleased to give this class; the privilege of opening all the deaf ears, of awakening the whole world to see, to know, to understand our God, to realize that the knowledge of the Lord is to fill the whole world—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—ocean deep! (Isa. 11:9) That glorious work of the future shall be done only by those who have proved themselves wholly loyal to God. If we are careless or indifferent about telling forth the good message and showing forth his praises, we shall show that we are not worthy of the kingdom. Those who prove loyal and faithful to the end will be the ones whom the Lord will exalt by and by.

And in doing this, God has been merely carrying out a course which men have imitated. God laid his plans long before men were born; nevertheless, wise men instinctively follow certain great principles. Napoleon is said to have directed that the various men who were faithful to him be made princes in the countries he conquered. Our Lord says, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) So we have from every standpoint the greatest encouragement to "show forth the praises of him who hath called us out of darkness into his marvelous light." This Scripture implies that we realize we were once in darkness, and that we know we are now in the light.

Comparatively few have had this experience. Those who have been raised out of ignorance and sin into a heart appreciation of God's plan are the ones referred to here. They could not get this light, except by being begotten of the holy Spirit and becoming members of this holy nation, this peculiar people. And we cannot do the world greater good than by telling them of God's great favor, and thus helping them also out of darkness into the light. The light is given us that we may let it shine. May we be enabled to sing from our hearts:

"All for Jesus, all for Jesus—
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours!"

WE ARE NOT OUR OWN

In Titus 2:14, St. Paul sets forth a similar thought: "A peculiar people, zealous of good works." The people here referred to by him are the saints of God, those who are waiting for the fulfilment of God's promises—for those things which were to be brought to them at the coming (during the parousia—presence) of the Lord and Savior Jesus Christ. These are the people who realize that they have been purchased with the precious blood. Some translators render 1 Pet. 2:9 "A purchased people, zealous of good works." The Lord's people are a people who have been redeemed, purchased. Whatever they were through the fall, they have been redeemed from that condition. St. Paul, in recounting certain sins, said, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified."—1 Cor. 6:9-11.

The thought in Titus 2:14 is much the same as in the other. Ye are a peculiar people, a people bought back from sin and death, and all such are "peculiar," different from the remainder of mankind. Amongst mankind, in Christendom, we find some that are vicious, and even amongst the heathen we find noble people. But these peculiar people of whom St. Paul wrote, are different from all others—they are new creatures in Christ.

To these, "old things have passed away, and all things have become new." They have new hopes and new aims. They are hoping to attain the highest position offered to any in the universe; namely, to be made associates in the government of Messiah. These are very wonderful hopes. And the possession of these hopes by faith constitutes them different and peculiar, separate and distinct from all other people.

CHARACTERISTICS OF THE PECULIAR PEOPLE

While others seek the emoluments and distinctions of the present time, these count all the things of this world as loss and dross, in view of the wonderful things that God has set before their minds. They have seen the "pearl of great price," and have given their all to purchase it. They see that the kingdom of God is the most valuable thing that is obtainable now or ever will be attainable. They have recognized the terms upon which this kingdom-pearl may be obtained and are seeking to make good the purchase. The terms are self-sacrifice, faithfulness to God at any cost, and patient endurance under adverse conditions, even unto the end.

These peculiar people are seeking to accomplish this work in themselves, because they see that these are the most gracious characteristics and qualities that can be imagined. Hence they are doubly solicitous; they are zealous of good works. They love to see others good and happy, and they love to spread the knowledge of God. They love the things that God delights in, because they have the Spirit of Christ.

They are interested in reforms—social reform, temperance reform, every kind of reform; but this does not mean that they will engage in these reforms. The same man cannot be a great preacher, a successful farmer, a successful lawyer, etc. If he be a great farmer, he must give up the other things to a large extent. Or if he be a great preacher, he will have to give up, for the most part, other things. Yet he may have pleasure in them all.

And so with these peculiar people: they have one particular work given them of the Father. They recognize that this work is most important to be done, hence they cannot give their attention to political reform, social reform, or other reform, outside of their own work. For this reason they are called theorists instead of practical people. Nevertheless they have the most practical plan of all; for God's plan is of all plans the most practical. These people, in becoming co-workers, are taking the wisest course. But they do not find fault with others. They see that the only ones who can grasp these things are those who have the eyes to see and the ears to hear; they know that others cannot go beyond what they see. The peculiarities of these "peculiar people" extend to all the affairs of life

WHAT CONSTITUTE GOOD WORKS

This class of people are wise enough to know that all the truth even should not be mentioned at once. The Master said to those who had been his close followers for three and a half years, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12.) The Lord's people are eager to do good, but in the way that will be the most effective, and in the way that will not stumble others. The good works, then, that this peculiar people are zealous of are the works of God. As Jesus said, "I must work the works of him that sent Me."—John 9:4.

The world cannot appreciate this, not having the Spirit of God, but more the spirit of the adversary. The world are walking in the way of slander and hypocrisy, more or less. Jesus said, when speaking to the Pharisees, "Ye are of your father, the devil." (John 8:44) And when Jesus walked in the way of God, his course was a condemnation to them. Therefore Jesus declared, "The darkness hateth the light," and he forewarned us that it would be the same all the way down through the age. He warned his followers that they would suffer the same persecution he had suffered. But the Master urged that they be zealous for the truth—solicitous for it.

Since God has called us to good works, we are to show great zeal, even though it bring upon us the envy and hatred and opposition of others. We are to rejoice, even if we are called to suffer persecution for his sake. And though the world does not appreciate these good works now, they will see and understand by and by, in their day of visitation. (1 Peter 2:12) They will see that God's plan was the best plan. The church glorified will be the channel for blessing the world in general.

Only this peculiar people can now understand these things. Jesus said unto his disciples, "It is given unto you to know the mysteries of the kingdom of heaven, but to them [the multitudes who went to hear him] it is not given. . . . Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand." (Matt. 13:11, 13) Only those who have come into this special relationship can understand. "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

We find a great many who gladly accept the truth, and then seem to forget that the only way they can make progress in the truth is to consecrate themselves to God. If they fail to make consecration, they must fail to make progress. We should be sure that we give people the right thought along this line. Only those who thus become God's "peculiar people, zealous of good works" can inherit the kingdom.

EXPIATION OF SIN—ADAMIC AND PARTIALLY WILFUL

The expiation of sin may be viewed from two different standpoints. A satisfaction to divine justice for Adamic sin is, first of all, necessary. The decree of the great Supreme Judge of the universe—that the human race must die—went forth because of the disobedience of Adam; and no one can be released from death until that decree shall have been revoked because of its requirements being complied with. The annulling of that decree of justice, however, will not make the individual at once a perfect man.

If a man had been put into prison for some offense, and after ten years someone should make satisfaction, should pay up his account and comply with the requirements of the law, the prisoner would be released—justice would be satisfied. But freedom from the restraint of prison life would not give back to the prisoner his clear vision, his teeth, his hair, his health, or anything that he might have lost or that had been impaired during his term of imprisonment. And likewise, whatever satisfaction of Justice is made for mankind, they will not, at the time they are awakened from the tomb, be free from the marks that sin has placed upon them.

There will be no divine disfavor holding over upon the world at that time, because the price for man's release will have been paid. But mankind at the beginning of the Millennial age will still have the blemishes resulting from the fall. It will be the work of that age to restore the human race, to lift them up out of imperfection and weakness. Man will be helped up from his fallen condition, because justice will have been satisfied.

The world will be in the hands of Christ, who purchased them by the sacrifice of his own life. We are to bear in mind that the satisfaction of justice does not bring about the restitution of humanity from imperfection, but this judicial satisfaction is merely the turning away of the disfavor of God, the annulling of the death penalty. This gives the opportunity for man to be restored to favor with God—to be brought into a condition worthy of divine acceptance at the close of the Millennium.

As for this satisfaction of divine justice which must take place before the new covenant can be inaugurated, it includes not only a satisfaction for Adamic sin, but it embraces also stripes for partially wilful sins, and satisfaction for certain gross injustices which mankind have committed when they had a knowledge of a better course and were in a measure responsible for their unjust words and actions. To an extent they were in ignorance, but often they were wilfully so, and in proportion to the measure of responsibility will justice require a recompense.

JEWISH AGE RECKONING

At the close of the Jewish age God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of Jesus was, that of that age—that generation then living—God would require expiation for all the righteous blood that had been shed from the time of Abel to the time in which he was speaking. —Matt. 23:34-36.

And these partially wilful sins of the world are not fully covered by the sin-offerings. In so far as they have been wilful they must be expiated by punishment. These sins and trespasses are shown as placed upon the scape-goat class—the great company. In the great antitype shortly to be enacted, these will be allowed to suffer for some of the partly wilful sins of the world—especially the sins of Babylon. All the blood of God's holy ones, from the beginning of this Gospel age, will be required of the present generation, in the "great time of trouble, such as never was."

The martyrs of the past, "the souls under the altar," are represented symbolically as crying out for the vindication of justice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth!" They were bidden to wait until others of their brethren should be similarly killed, when the guilt of all will be avenged.—Rev. 6:9-11.

RECKONING OF THE GOSPEL AGE

From the above we see that at the close of this Gospel age there will be another squaring of accounts. A time of trouble such as never was since there was a nation, and never will be afterwards, is to come shortly. (Matt. 24:21, 22) This is shown forcefully in many prophecies of scripture. Our Lord is now again present, as the great Judge, and the storm clouds are rapidly gathering in this day of his kingly presence.

Why require the full payment for all the wrongs of the two ages—the Gospel age and the one preceding, extending from the time the blood of righteous Abel was shed to the present time—at the closing of these ages, is it asked? We answer, Because the chief light of each age comes at its close, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them, who had less light. The Scriptural argument is that to endorse the wrongs of the past in the light of the present is to multiply the responsibility and to deserve the plagues of the whole.

We have not far to look if we would see these iniquities, or inequities, of the world today, especially of Christendom.

There is considerable light now shining upon the whole world, and more particularly upon its civilized portion. The principles of righteousness set forth in the Jewish law, and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living.

Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather, it seems that the majority of those possessing advantages are quite willing to hold to them, even though recognizing that they are inequitable, iniquitous.

We perceive also that much of the evil done against the Lord's holy ones of the past has thus far failed of the punishment due. Great systems which in the name of Christ persecuted the true church have practised and prospered, but have not yet received their just recompense of reward. In the terrible trouble of the near future great Babylon will go down as a mighty millstone into the sea, when every man's hand will be against his neighbor in anarchy, when "there will be no peace to him that goeth out, nor to him that cometh in."

LEGAL EXPIATION BY SCAPEGOAT CLASS

But it seems that the legal expiation of these sins must be accomplished by the scapegoat class, as shown in the type. (Lev. 16:20-22) Israel here represents the world. In this scapegoat type, the Lord pictures the sending into the wilderness of isolation and persecution the great company who, after consecration, were unwilling to go voluntarily "outside the camp, bearing the reproaches" of Christ. They shared not in the Sin-atonement, but will be permitted, yea, forced, to bear the weight of some of the world's wilful sins, and thus to become dead to the world, that their spiritual being may be saved in the day of the Lord Jesus.

This class, particularly large in the present day, will be delivered over to the adversary, to suffer in this great time of trouble. Such of them as respond to these tribulations, faithfully and loyally, will be counted as overcomers and be granted palms of victory, as shown in Revelation 7, and will be privileged to share in the marriage supper of the Lamb and to be honorable servants of the bride of Christ. If they fail to respond, and to wash their spotted robes in the blood of the Lamb, they will go into the second death.

It is this great trouble-time which the little flock, the Lord's goat class of faithful sacrificers, will escape, and which the great company will not escape, but will share. They will come up out of this trouble with washed robes, made white in the blood of the Lamb. Their sufferings will not wash their robes, but in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and will by faith be permitted to apply the same to their own cleansing. As we consider the experiences of these children of God, so soon to come, let us all the more manifest our love for the Lord, and all the more seek to lay down our lives faithfully in the service of our King, and in behalf of the household of faith.

JESUS ALONE THE RANSOMER

It would not be correct to say that the scapegoat class atone for sin and thus make it possible for a certain part of humanity to be brought forth from the tomb. The tomb represents the penalty upon Adam for his transgression, and this penalty has been inherited by all of Adam's children. The Apostle says that "by one man sin [disobedience] entered into the world, and death by [as the result of] sin; and so death passed upon all men."—Romans 5:12.

The death of Jesus alone can cancel the sin of Adam. He only was the Redeemer, the Ransomer. He gave his life for Father Adam's life, and thus as a satisfaction for the sins of the whole world. Those for whom Jesus advocates as the members of his body become associated with him and identified with him in his work, not by virtue of their own merit, but because "accepted in the Beloved." These are Scripturally shown as having something to do with the cancelation of "the sin of the world," because of their association with the Head. The great company have nothing whatever to do with the cancelation of the sin of the world.

RESPONSIBILITY FOR SINS AGAINST LIGHT

"The sin of the world" (John 1:29) was the sin of Adam; but there are other sins aside from Adamic sin, which was brought on the race by the fall. We may suppose that in every age there have been sins committed against a measure of light. But the sinners were not begotten of the holy Spirit, and therefore their sins against light would not involve them in the second death.

Nevertheless, in whatever proportion they had light and knowledge, they had also responsibility. And while Jesus died in order that all might have an opportunity of coming back from the tomb, and to perfect life, yet he did not die on account of any individual sin committed against light. For such sins the individual is himself responsible.

In the case of the church class, wilful evil-doers will be cut off from life. The Apostle Paul says that some were delivered over to Satan for the destruction of the flesh, that their spirit might be saved. Every wilful sin, no matter by whom committed, or when committed, must be answered for by stripes or by the death of the sinner.

SINS NOT COVERED BY CHRIST'S SACRIFICE

Nothing is to be atoned for by Christ's death but the sin of Adam. But other sins of direct responsibility, sins against light, must also be settled for. In olden times there were bitter persecutions of God's people, and those persecuted were obliged to dwell in caves and dens of the earth. (Hebrews 11:32-40) The transgressions against these, in proportion as they were committed with a degree of light, were to be settled for by the transgressors.

God's providence squared off the account against the Jewish people in the end of the Jewish age. There came upon that people wrath to the uttermost. The squaring of accounts for that nation, we understand, was completed A. D. 70. As for other nations, we must assume that God has dealt with them along similar lines—though not just the same; because they were not in covenant relationship with him as were the Israelites.

Coming down to the Gospel age, many sins have been committed which could in no way be covered by Christ's sacrifice—sins against a measure of light and knowledge. The chiefest of all these sins have been, according to the Master's words, against his people. He said that whoever would harm one of the "little ones" who believed in Him should have punishment; and that whoever would give even so much as "a cup of cold water" to one of these should have a reward.—Matthew 18:6; 10:42.

We read of terrible atrocities committed against the saints during the dark ages. They were covered with tar and burned; they were fed to wild beasts, their poor bodies being torn to pieces. They were tortured in innumerable ways. We are reasonably sure that some punishment is due to those who committed these atrocities. But the Lord has told us that we are not to judge before the time. In due time we shall be made judges of the world. Now we are to look to the Lord and wait for his judgment.

THE ANTITYPICAL SCAPEGOAT

The Scriptures indicate that as there was a settling time, culminating in A. D. 70, with the Jews, so there will be a settling time with those claiming to be Christian nations. To whatever extent they have lent themselves to injustice, to whatever extent they have sinned against light, they are responsible. We do not know the extent of their responsibility —God knows! But in this time of trouble he will square all these matters, in order that the new dispensation may be free from all accounts—that there may be nothing of this kind charged up to humanity. The sins committed nationally will be expiated nationally. And of course, as individuals suffered from the wrong-doing, so individuals will suffer in the expiation.

And how will God reckon with the injustice which he wishes to cancel, so that the world may come forth with a clean slate? We answer, The great company class will have a share in that trouble. And since they do not really deserve a share in the trouble, in the sense of having merited divine wrath, what they will suffer will be in a measure a suffering the merit of which will go to others. It is not a punishment to get into the great company class. The great company will be a very blessed class. They will not be seated in the throne, but will serve before the throne; neither will they obtain the divine nature. The little flock class will get the great prize of being associated with the Master, joint-heirs with him in the kingdom. The other class will get a reward on a lower spiritual plane—a spiritual plane, because they also were begotten of the Spirit.

So far as the great company are concerned, God's permitting them to share in the trouble at the end of this age will be for their own development. Their covenant was unto death; and unless they lose their lives in obedience to the Lord, unless they prove faithful unto death, they will not be worthy

of any position of life on any plane. Hence it will be to their own personal advantage that they suffer in that time. They are said to suffer for the iniquities, the sins and transgressions of the people of the world as the antitypical scapegoat. (Leviticus 16:21, 22. See TABERNACLE SHADOWS, pp. 68-72) Instead of allowing that merit of the great company to go for nothing, the Lord makes a credit of it, as it were, to balance the world's account for wilful sins.

THE FRIEND OF SINNERS

JUNE 14.—Luke 18:9-14; 19:1-10.

"I came not to call the righteous but sinners."—Mark 2:17.

In our Lord's parables he dealt chiefly with the Pharisees and the publicans; for the Sadducees were Jews in name only, not believing the Scriptures nor expecting a future life. The Pharisees were orthodox, reverenced the law and taught it to the people. Outwardly, they were very correct; but Jesus in various parables pointed out that with many of them religion was a ceremony and the keeping of the law an outward obedience, which did not extend to the heart. The publicans did not profess holiness, but rather confessed estrangement from God and lack of harmony with his law.

The Pharisees treated the publicans as though they were Gentiles—refused their company and would not even eat with them. The Pharisees recognized Jesus as being exemplary, and his teachings as in full accord with the highest principles. They wondered, therefore, that he did not join with them, and wondered still more that he would have fellowship with publicans—confessed sinners.

The secret of the matter is that Jesus looked not upon the outward appearance, but upon the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept the law. We remember the case of the young Pharisee who came to Jesus and who, when questioned about the law, said, "All these things have I kept from my youth up." We read, "Jesus beholding him loved him." He was a sincere Pharisee.

The parable of our lesson illustrates this matter. It shows us the heart-attitude of some of the Pharisees and of some of the despised publicans: Both men went up to the Temple to pray. The one said in his heart, How thankful I am that I am not a sinner, like the majority of men and like this poor publican! I thank God that I am a Pharisee —that I am righteous! But the publican felt differently. The weight of sin was upon him. He could not look up to heaven. Striking his hand on his bosom, he exclaimed, "God be merciful to me, a sinner!"

From God's standpoint, both men were sinners—both needed forgiveness of sins. But the one trusted in his own imperfect works, and asked no forgiveness; the other realized his blemishes, and prayed for mercy. We are not to get the impression from this that God is more pleased with people who live in sin than with those who strive to live to the best of their ability in harmony with his law. The lesson is to the contrary. We must all realize that we come short of perfection, and that we need divine mercy. The sinner who recognizes this is more pleasing to God and nearer to forgiveness than the more moral person who fails to see his blemishes.

At another time, Jesus referred to this same error of the Pharisees, saying, "The whole need not a physician," and, "I came not to call the righteous, but sinners, to repentance." By these words he sought to call attention to the fact that although the Pharisees claimed to be righteous, they were not so. They were sin-sick, imperfect, needing a Savior. But they were not in a condition to appreciate their need and to come to the Lord for forgiveness—not until they should learn their need—that they and all other members of the fallen race are sin-sick and need the remedy which only Jesus can give.

Not realizing their need, the Pharisees did not come to Jesus, did not become his disciples; and thereby they missed a great blessing. On the contrary, the majority of Jesus' followers was made up of publicans and sinners—people who had not been living proper lives, but who were earnest, who acknowledged their faults, turned from them and accepted the forgiveness and healing of the Good Physician.

PHARISEES IN OUR DAY

Both classes are still represented in the world, amongst Christians. Some are trusting in their church membership, their benevolences and general morality, for salvation, and ignoring the fact that all are sinners, and that forgiveness of sin is obtainable only through faith in the crucified One. Others today, not so conspicuous in religious circles, are all the more ready to discern their own weaknesses, to confess them and to accept forgiveness of sins and everlasting life as unmerited gifts of God based upon the sacrifice at Calvary. These latter, we may be sure, will have much advantage every way over the others as respects divine acceptance to joint-heirship with Christ in his kingdom.

The general lesson to us all is expressed by the Apostles James and Peter: "God resisteth the proud, but showeth his favor to the humble"—the penitent. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Confess your sins, strive manfully against them, and trust for deliverance, ultimate victory and life everlasting through the merit of the crucified One, in whose footsteps you seek to follow.

A LITTLE MAN—A BIG HEART

The latter part of our lesson relates to Jesus' journey from Jericho to Jerusalem, just prior to his crucifixion. Multitudes were journeying in the same direction, going up to the feast of the Passover. As always, Jesus was the center of attraction; all wanted to see and hear him of whom we read, "Never man spake like this man."

Zacchaeus, a rich man of that vicinity, was one of those whose curiosity was aroused to see Jesus, of whom he had heard much. He was not a Pharisee; he did not profess holiness of life. He was one of those condemned and ostracised by the Pharisees. He had accepted a minor office under the Roman government; he was a tax collector for the Romans—a publican. On this account he was despised, and declared to be disloyal to Judaism.

Small of stature, Zacchaeus was unable to see Jesus because of the crowd. He therefore ran ahead and climbed a sycamore tree, that he might have a good view of Jesus as he passed by that way. Little did he realize that the Master knew him and had read his heart and perceived in it honesty, and that therefore he was to be greatly honored. When Jesus came where Zacchaeus was, he looked up at the publican, called him by name and told him to come down at once, for he was to be his guest. The summons was gladly received by Zacchaeus. And we may be sure that the whole circumstance was greatly to the disgust of the Pharisees. They murmured at Jesus' being the guest of one not orthodox.

Evidently the murmuring reached the ears of Zacchaeus, too; for forthwith he addressed the Lord in self-defense—as though urging that these charges against him should not hinder the Master from coming to be his guest, and as intimating his desire of heart to be all that he ought to be and could be. He said: "Lord, behold, I give one-half of all my goods to the poor; and if I have wrongly exacted money from anybody, I restore him four-fold." Thus did Zacchaeus intimate his devotion to God and to righteousness, and his acceptance of Jesus as his Lord, his Teacher.

How did Jesus receive all this? He replied to Zacchaeus, "This day is salvation come to this house; for as much as he also is a son of Abraham." From the Lord's standpoint, all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavor to walk in his steps.

Unquestionably this same principle still applies, regardless of what men may think or say to the contrary. The Lord is willing to receive the repentant. No longer is it necessary to be of the natural seed of Abraham in order to be acceptable as disciples of Jesus. The middle wall of partition between Jew and Gentile has been broken down, as St. Paul explains. All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the divine plan as disciples of Jesus.

Our lesson closes with our Lord's words, "For the Son of Man came to seek and to save that which was lost." Some who deny that Adam was created perfect, who deny his fall from divine favor and who deny that redemption by Jesus was necessary, have sought to sustain their position by saying that Jesus never referred to the fall, although the account in Genesis tells of it, and St. Paul and other apostles particularly mention it. But in this text we have Jesus' own statement as to why he came into the world at all. He did not come into the world to help along the adversary's schemes; but, as he says, he came into the world to be man's Redeemer—to seek and to recover, restore, that which was lost.

Everlasting life was lost, Eden was lost, human perfection was lost, the image of the divine character was lost. These could not be recovered by humanity, all of whom were under death sentence—the curse. God's compassion arranged

a plan, by which Jesus came into the world and gave himself a ransom for all.

The very fact that the Master speaks of his work as a ransoming one (Matthew 20:28) corroborates the declaration that man was under a sentence of death and needed to be ransomed from it. Without the ransom there could be no resurrection of the dead, no future life. The Bible is beautifully consistent and harmonious when we allow it to speak for itself. It demonstrates that it is the Word of God, written under divine direction.

TWO SALVATIONS—ONE SAVIOR

Although the race was one and although all shared the same sentence of death, nevertheless it has pleased God to provide two different salvations from this curse of death. Both salvations are based upon the great sacrifice which Jesus accomplished at Calvary. The first of these salvations is for the church class, called out of the world during this Gospel age, called to a change of nature—from human to spiritual nature. Even this first salvation is not yet complete, and will not be until the whole company of the church shall have been selected from the world, and by the first resurrection shall have been glorified with Christ. These will be joint-heirs with Christ in his kingdom; and that kingdom will begin its work on behalf of the remainder of the world.

The second salvation belongs to the Millennial age, during which Messiah's kingdom will control the affairs of earth, and Satan will be bound. Then the knowledge of the Lord shall fill the whole earth. Then all the blind eyes shall be opened and all the deaf ears be unstopped; and at that time the second salvation will be effective to all mankind. That will not be a spiritual salvation—to the new nature, like unto the angels. It will be a salvation to human perfection, and uplift out of sin and death to the image of God, as at first experienced by Father Adam.

Both salvations will be grand, glorious, though that of the church will be the more glorious. This salvation alone is open now; and the pathway to it is by the low gate and narrow way of consecration and self-sacrifice, walking in the footsteps of Jesus.

DIFFICULTIES OF THE RICH

JUNE 21.—Mark 10:17-31.

"Ye cannot serve God and mammon."—Luke 16:13

It must have been an enthusing sight for the disciples of Jesus to see a rich young ruler run after the Master and, on overtaking him, fall down on his knees at Jesus' feet, saying, "Good Master, what shall I do that I may inherit eternal life?"—a very hopeful subject, we all agree. The Good Teacher did not answer the question directly; but for the benefit of the young man, and of others who have since read the narrative, he inquired why the title "good" was applied to him. He would have the young man notice, and would wish all to notice, that everything that is really good must in some way be of God and in accordance with God.

There were only two ways in which Jesus could be viewed. Either he was, as he claimed, the Son of God come into the world on a special mission in the interest of humanity, and therefore a servant of God; or, on the other hand, if he was not, he was a deceiver, misrepresenting himself and deceiving the people, and was bad, very bad. Jesus wished the young man to consider the force of his own expression and to decide at once this important question, upon which so much would hinge.

Not waiting for a reply, Jesus proceeded: "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother." The young man replied: "Master, all these things have I observed from my youth." And Jesus, beholding him, loved him and said unto him: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me."

WHAT DID JESUS MEAN?

What did Jesus mean by telling the young man that the way to everlasting life was the keeping of the commandments? We would not so tell him now. On the contrary, we would tell him that he could not keep the commandments perfectly, and that his only hope for everlasting life would be through the exercising of faith in Christ and his sacrifice for sins.

Why did Jesus point to the law? We reply that the Law Covenant was still in force in Israel, as it had been for more than sixteen centuries. God's promise to the Jews was respecting the law. "He that doeth these things shall live by the doing of them." Righteousness was to be the condition of everlasting life. All the Jews understood this; and this young ruler confessed that he so understood, and that he had been striving to live according to this rule. Yet he realized that he was dying, like the remainder of the race. Therefore his query. Jesus' answer signifies, "You should not strive only to keep the law, and no more; you must be a sacrificer, and take up your cross and follow my example."

We are not hastily to suppose that Jesus meant that the riches should be given away recklessly or indiscriminately. Had the young man agreed to the terms and asked the Lord how he could best distribute his wealth, we doubt not that the Lord would have said to him, "Give it all to God; and then, as his steward, distribute it according to the wisdom which God will give you and according to his providential leadings." Even this full surrender of earthly possessions would not be sufficient for one who would gain a place in the kingdom class. He must do more; he must become active in the Lord's service, take up his cross, practicing self-denial, and follow on patiently in the narrow way of self-sacrifice, in the footsteps of the Redeemer, even unto death.

After the close of the Jewish age, Jesus would not have suggested the possibility of everlasting life through keeping the law, but rather would plainly have stated the impossibility of any imperfect person's keeping the divine law perfectly and the necessity of having the imputation of Christ's merit to cover his imperfections. Only thus can the righteousness of the Law be "fulfilled in us who are walking not after the flesh, but after the Spirit."

SORROWFUL! FOR VERY RICH

The young Jewish ruler was anxious to do God's will, but not sufficiently anxious to be accounted worthy of membership in the little flock. He was willing to do right, to do justly, but unwilling to sacrifice. Jesus and all of his followers, on the contrary, engaged to sacrifice their lives, even unto death. "Present your bodies a living sacrifice, holy and acceptable to God."

The riches of the young ruler were not of themselves harmful. God is very rich; Abraham of old was very rich. The difficulty was that the young man had set his heart upon the riches, so that when the testing time came as to whether he loved riches or God more, he demonstrated that he loved God and the divine will less than he loved his earthly property. He forsook the opportunity to do the greatest good, and thus turned his back upon a membership in the kingdom class. We are not, however, to understand that there is no hope for that young man, who had such a noble character that Jesus loved him. In due time he will be getting necessary lessons. Even while missing the kingdom opportunities, he may be one of the multitude who will be blessed by the kingdom.

Jesus points out this test, saying: "Ye cannot serve God and mammon." The call of this Gospel age is to be servants of God at any sacrifice, with the assurance that "all who will live godly in Christ Jesus shall suffer persecution," and find the path to glory, honor and immortality in the footsteps of Jesus a very rugged one. God has purposely put the matter so that we cannot be servants of wealth and servants of God at the same time. He wishes to bring us to the testing point. With all of this class now being called out of the world to be sons of God and joint-heirs with Christ, the test is "God first." We should have no idols—either wealth or fame or selfish ease—which might attract our devotion away from God and tempt us to ignore the rich blessings which he is now offering to the faithful.

FEW RICH IN THE KINGDOM

The rich young man's failure to become a disciple on Jesus' terms furnished a text for Jesus. He said to his disciples: "How hardly shall they that have riches enter into the kingdom of God!" How difficult it will be for any rich man to get into the kingdom class!

The disciples were amazed at this; for, of the great bulk of those who were claiming to be the holiness people of their day, very few were Jesus' disciples. The richer Jews were chiefly associated with the Pharisees. How, then, could it be that few rich would enter into the kingdom? Was it not a mistake? Could Jesus mean it?

But Jesus emphasized his teaching, saying: "How hard it is for them that trust in riches to enter into the kingdom!

It is easier for a camel to go through the Needle's Eye than for a rich man to enter into the kingdom of God."—Matthew 19:23, 24.

A CAMEL THROUGH A NEEDLE'S EYE

The illustration regarding "the eye of a needle" used by our Lord was unintentionally spoiled by our translators. How many have looked at an ordinary cambric needle, and have noticed the smallness of the eye and the impossibility of a camel's going through it, and then have felt perplexed!

The Needle's Eye referred to by Jesus was the name given to a small gate or opening in a large gate in the city wall. The gates of Jerusalem were closed at night for protection against robbers, and watchmen were on duty. The gates were not allowed to be opened until morning, lest a considerable number of armed men might enter and pillage the city. An arrangement was made, however, for travelers who failed to reach the gate before it was closed. The smaller gate, the Needle's Eye, was just large enough to permit a camel to go through after it had been unburdened—its load removed. Thus understood, Jesus taught that as a camel could go through the Needle's Eye, or smaller gate, only by having its load removed, so a rich man could enter the kingdom of God only by renouncing his burdens, giving up all to the Lord.

All this placing of the rich, the favored class, apparently at a disadvantage as compared with the poor, or disfavored class, caused amazement to Jesus' disciples. They inquired, "Who, then, can be saved?" The rich seemingly had all the opportunities of time, influence and money to enable them to give more and better service to the Lord than could others; and if they would have such difficulty in getting into the kingdom, how would it be with others, less favored apparently? Jesus answered that "all things are possible with God." That is to say, if the rich man's heart be pleasing to the Lord—if he be honest-hearted and humble, and his riches alone stand in the way—the Lord would know how to show him his will in respect to their use; or if this did not avail, the Lord would know how to strip him of his wealth, even as the master of the camel would unload his beast to permit him to pass through the Needle's Eye.

Many have had this very experience. They have been rich in honors of men, in social standing or in a financial sense; and God, in love and mercy, has stripped them of all these, giving them the necessary lessons, fitting and preparing them for a share in the kingdom. With God this is possible. He knows how to overrule all things for good to those who love him with all their heart, mind, soul and strength.

"WE HAVE LEFT ALL"

St. Peter seemed to get the thought that joint-heirship with the Master in the kingdom would mean a full surrender to God—a leaving of all and a yielding up of all—in order to a close approach to God and full acceptance by him. St. Peter said: "Lo, we have left all, and have followed thee."

Jesus did not fully endorse St. Peter's statement. He knew about Judas, who had not nearly left all. He knew about St. Peter himself—that some self-will still remained, and that self-preservation would lead him to deny his Master. But the answer that Jesus gave fully covered the question, not only for the apostles, but for all who have become followers of Jesus from that day until now. He said:

"Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the Gospel's, but he shall receive a hundredfold now in this time—houses, and brethren, and sisters, and mothers, and children, and lands—with persecutions; and in the world [age] to come, eternal life."

What a broad promise, and how abundantly fulfilled in its earthly respects to many! The persecutions they are sure to get; but everything sacrificed for the Lord's cause is compensated a hundredfold in the present life. How gracious the divine arrangements; and then beyond, the everlasting life and, if faithful, a share with the Master in the kingdom!

"But many that are first shall be last; and the last first." In other words, many possessing great privilege and opportunity for divine favor and exaltation to the kingdom will fail to embrace the opportunity, while others, naturally less favored, will gain the great prize of glory, honor and immortality. Again, we might say that those who first had the opportunity of becoming disciples of Jesus at his first advent will not on that account (except the apostles) have any preeminence or advantage over others of the Lord's followers in the future, nor did they have here.

AN INTERESTING QUESTION

GOD'S SUPERVISION OF THE NATIONS

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Daniel 4:17.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."—Romans 13:1, 2.

Question.—Should we understand from the above Scriptures that God guides the affairs of nations, and chooses their rulers?

Answer.—These Scriptures are in harmony with other statements of Scripture. In the case of Nebuchadnezzar, for instance, after he had been seven years insane, lying amongst the beasts of the field, his reason returned to him and he extolled the God of heaven, acknowledging that God setteth up those whom he will and putteth down those whom he will. We understand that God's dealing with King Nebuchadnezzar was prophetic.

In the case of Israel God had very particular oversight of their affairs, and dealt with their rulers. David was anointed when he was a youth, to be king in due time instead of Saul. So with several others of their kings—the Lord had them anointed in advance. It might be said of Israel, that whoever sat upon the throne was there as the Lord's representative. We remember also that on one occasion the Prophet of God was sent to anoint one of the kings of Syria and to give him a prophecy respecting himself, that he should take the throne.

Looking back, we see that in the case of Pharaoh, the perverse king of Egypt, God declared, "For this very purpose I raised thee up, that I might show forth my power in thee." God did not approve of Pharaoh, but used him to show forth his own glory. God also used King Cyrus of Persia as a servant to perform his bidding.

GOD'S SUPERVISION OF CURRENT EVENTS

All of these recorded instances show a vital interest on God's part as to who shall come forward and who shall be retarded when these matters would affect his own plan. We are not to understand that these different kings represented God's choice as respects their loyalty to him, but that these were the ones through whom the divine plan in operation could be signally manifested and outworked. And so it is today. The Lord knew which of the men running for the office of President of the United States in the fall of 1912 would be the most suitable—the one who would most fully co-operate in the carrying out of the very conditions which he is pleased to permit to come to pass at this time.

The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfilment of his own purposes. When the monarchs of various countries declare themselves "King by the grace of God," we do not agree to the thought they have in mind in making such claim. They are expressing the thought which has prevailed throughout Christendom for centuries—that they reign as representatives of the kingdom of God, and by his special favor. And likewise the Catholic church: When the pope claims that he is the head of the church of Christ, claims that he is Christ's Vice-gerent, he thus claims that Christ has set up his kingdom, and that the pope reigns in his stead.

OVERRULE TO OUTWORKING OF GOD'S PLAN

After the Papal power waned in Europe, and the Protestants came into power, the Protestant rulers claimed the same right that the Catholics had claimed—to rule as the Lord's special representatives. And it is from this standpoint that kings maintain that they reign "by the grace of God," that the kingdom of God is set up, and that they are reigning in God's kingdoms. We do not understand this to be the right thought, but that in God's providence he permits these to occupy the thrones of the world for the time being. We understand that God does exercise a supervisory oversight in respect to them—not that he has authorized them to represent him, or that he is responsible for their deeds and acts, but that he is so controlling matters as to cause them to outwork his own arrangements.

God will not convert a king in order to do this; he will not make him a saint. But he can allow or hinder events without interfering with the free will of any individual, and without becoming responsible for his government.

We may assume that this supervision of divine power is for the ultimate interest of mankind. We remember that there is a prince of darkness, who is seeking to do violence to humanity. Our thought is that the divine power hinders or

restrains, so that the worst things cannot come to pass until his due time, and he overrules to bring those into power who will have the disposition to do what he purposes to permit when his due time has arrived. However, since the Lord does not explain to us just how he does this, it would be wise for us not to be too emphatic in our statements.

SOME INTERESTING LETTERS

SOUNDS A NOTE OF WARNING

Dear Brother Russell:—

A peculiar circumstance occurred here in the Ecclesia on Sunday, March 15th, which I think should be brought to your attention. Just what it portends or just how far the several versions are to be relied upon, I cannot say; but as it appears to be in line with numerous warnings issued through THE WATCH TOWER for years past, I will state the facts upon which there appears to be unanimity.

It is the custom of the parents in this Ecclesia to allow the children to play during meeting hours in the ante-rooms adjoining our main hall. On this particular afternoon after the Berean Lesson had been in progress for some little time a commotion was heard in the children's room, mingled with screams of fright. One of the sisters was just entering the building when the matter started, and rushing into the room found several of the children hysterical, others cowering in abject fear with heads covered, and all greatly alarmed. When pressed for an explanation they stated that they had seen "a ghost." The older ones, better informed, declared they had seen a demon materialized, and that several arms had appeared protruding from the bare walls of the room. They declared that when they began to cry and shout, the apparition disappeared in the air.

It required some little persuasion to quiet them and to furnish solace in the suggestion that the Lord would not permit harm to come to the children of consecrated parents.

Besides this circumstance, two of the brothers in the class have had particularly heavy trials through semi-materializations of the demons within the last few weeks. Another brother who, I understand, has been clandestinely attending "Tongues of Fire" meetings on different occasions, suddenly became insane a few weeks ago and was sent to the asylum. His sad case gives many evidences of obsession.

Too many of the dear friends only half-heartedly accept the plain Scriptural teachings respecting the actual existence of these evil personalities and their pernicious activities. Some of these are in danger of severe testings from this source. Would it not be well to sound a warning? Can this sudden increase of activity on the part of these evil spirits, reports of which are coming from many sources, be premonitory of the "loosing of the winds" in the very near future? God help us all to have on the "whole armor and to stand in the evil day."

The Vow is still as valuable a factor in this "wrestling against principalities," etc., in exalted positions, as it was the day I made it my own.

With Christian love, your servant, WM. A. BAKER.

A SOFT ANSWER

Below is a copy of a letter sent by one brother to another in the endeavor to effect a reconciliation. We commend it:

Dear Brother:—

Grace, mercy and peace from God our Father and from Jesus Christ our Lord be unto you!

What is it, dear Brother, that has caused this difference between us? As brethren of the Lord we should not devour one another; for that is the spirit of the world, and as the Apostle says in Galatians 5:15, there is a likelihood of our being consumed one of another: "Take heed that ye be not consumed one of another," urges the Apostle.

What if, in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we would consume some brethren for whom Christ died! What if in injuring another, the spirit of strife should so react upon us as to poison our own spiritual lives, and we also should be consumed, lost, as respects the gracious things to which the Lord has invited us and for which we have been running in the race!

Now, dear Brother, let the Apostle's words ring in our hearts, "Lest ye be consumed one of another."

With this thought before our minds, let us more and more put on the armor of God to fight against our own fleshly weaknesses and to fight for our dear brethren, assisting them by example and by precept to war a good warfare also against the world, the flesh and the adversary. Nearly all these contentions come through some misunderstanding. Neither you nor I have a desire to injure each other, but we earnestly desire each other's good.

For what I have done in any way to hurt your feelings in the past, I heartily ask your forgiveness; and believe me, I do the same with you, remembering Matthew 7:1, 2 and 6:14-16.

If our views are correct, dear Brother (I really believe they are), with regard to 1914, we have no time to lose; and as the Apostle says, "There should be no schism in the body; but the members should have the same care one for another." Now let me conclude with love, and Jude 24, 25.

Yours by His grace, J. HODSON.

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VIEWS FROM THE WATCH TOWER

DR. ABBOTT'S OUTLOOK

"A minister asks a question which I may summarize thus: How can one who has accepted the newer thinking in theology so present it as to satisfy the desires of those who are longing for the old religion? It is a question which a great many ministers and some laymen are asking. The answer involves a consideration of the use and value of sermons and church services.

* * *

"One reason why many naturally devout persons have discontinued church attendance is because the church service for them no longer promotes the religious life. It seems to them unreal. They still wish to do justly, to love mercy, and to walk reverently, but the church service does not help them to do so. They have abandoned the church, but they have not abandoned religion. To bring them back to the church the church must somehow put new life into its services. It must make its expression of the religious feeling more effective in promoting the religious life.

* * *

"When astronomy compelled a new theory of the universe, and modern biology and anthropology a new theory of the origin of man and of sin, and modern criticism a new theory of the Bible, and modern sociology a new theory of redemption, the Puritan churches began of necessity to construct a new theology. The ministers who were familiar with modern discovery and the modern mind began to teach a new philosophy of religion.

* * *

"We no longer express penitence, thanksgiving, and consecration by offering sacrifices. But penitence and thanksgiving and consecration are essentially the same experiences that they were in the days of Ezra. Theology has changed. We no longer believe that man was created perfect six thousand years ago, and that sin came into the world as the result of the fact that a woman was persuaded by a serpent to eat a forbidden fruit. But doing justly, loving mercy, and walking humbly with God are essentially what they were in the days of Abraham.

"In our time there are a number of self-sacrificing and devoted philanthropists and teachers who have discarded both worship and theology and are endeavoring to promote the higher life by ethical instruction, illustrated and enforced by moral example. But while they endeavor to promote doing justly and loving mercy, they make no effort to promote reverent comradeship with God. They substitute the religion of humanity for the humanity of religion. Some of them are preaching ethical sermons in Christian pulpits. Some of them have come out from the church altogether and are devoting themselves to various forms of social service. They are doing unselfish work for their fellow-men, and in the lives of many of them Christian ministers might well find both example and inspiration.

* * *

"But I do not believe that ethical culture can take the place of spiritual life. If all that humanity wants is well-regulated conduct, ethical culture might possibly furnish it—though that is doubtful. But that is not all that humanity wans. It wants character. What men think is important; what they feel is more important; but what they are is most

important of all. For out of what they are will come naturally and spontaneously their thinking, their feeling, and their conduct.

* * *

"The minister who would satisfy the need of his people must realize that their need is not a form of worship nor a philosophy of religion, but a life. If he uses a prayer-book, it must serve him as an expression of his own penitence, thanksgiving, consecration. If he does not use a prayer-book, his prayers must be real communion with God, not an address to his congregation. Whether he believes that man has been six or sixty thousand years upon the earth, that sin is the consequence of a fall from perfection six thousand years ago or the consequence of the animalism in us from which we have not yet fully emerged, that Jesus Christ saves us by having paid once for all the penalty of our sins in a sacrifice suffered long ago or by living with us and giving life to us in a perpetual sacrifice, is not unimportant. But it is insignificant beside the question whether penitence for his own sins and joy in his living Savior are real experiences or only book-learned theories. If they are real experiences and he can communicate them to his hearers, he will satisfy their real needs. If he communicates them through the old theology, some of his hearers will think him old-fashioned in his thinking; if he communicates them through the new theology, some of his hearers will fear he is not quite sound. But if he succeeds in giving to them that life the fruit of which is doing justly, loving mercy, and walking humbly with God, they will accept the gift with thankfulness, whatever may be the philosophy which he employs in imparting the gift."—*Lyman Abbott.*

COMMENTS ON DR. ABBOTT'S OUTLOOK

We have wondered how such noble men of good thinking capacity as Doctor Abbott regard the future and their own change of religious sentiment. We have above, Doctor Abbott's own words on the subject. His expression probably represents fairly, generously, the sentiments of the large class of scholarly men among whom he is a leader. They have abandoned the old landmarks altogether. The personal God who takes personal interest in the affairs of man is unknown to this class. Some of them recognize a force operating in nature, and give this blind force the name god—Nature god. Others, admitting that they have no real ground for their contention, hold that there is a personal God who is so great that he takes no more account of man and his interests than men take account of ants, insects, microbes.

Yet still there is in the human heart a yearning for the sympathy of a divine Friend, which causes some of these bewildered leaders of human thought to ignore their own theories and to crave and worship a personal God of love whom they know not, and who has made, they think, no revelation of himself or of his plans, respecting which they make liberal guesses, frequently altered, mended, amended, contradicted. St. Paul seemed to have some such philosophers in mind when he wrote, "without God, and having no hope in the world." Jesus seems to have had some such persons in mind when he spoke of "blind leaders of the blind" falling into the ditch.

A DEPLORABLE CONDITION OF UNBELIEF

With many of these good people the trouble begins with their loss of confidence in the Bible as the inspired Revelation of God for the instruction and guidance of his people. As soon as any assume this attitude toward the Bible, they are like the mariner on the high seas who has lost his charts and compass and has become befogged. Occasionally a little rift in the fog gives him a view of some bright star; and for a moment he rejoices in the thought that he at least knows by the stars which way to steer his craft. But as the fogs shift, he is pitiably bewildered. He dare not even confess to the trusting passengers under his care the real status of affairs. He must be brave; he must secrete his fears and doubts and ignorance.

This appears to be the deplorable condition of the Higher Critics and Evolutionists. If we misjudge them, we shall be glad to have them set us straight. We shall be glad to be informed by what process of reasoning they have any knowledge whatever respecting a future life of any kind in any place. We shall be glad to be informed respecting any process of reasoning along the lines of their presentation that would go to demonstrate that they have, or could have, any expectation of a future life, except representatively through their children, who in some future time, thousands of years ahead, might be evolved to such perfection of mind and body and to such a mastery of conditions of nature as would permit them successfully to combat germs, microbes and hereditary weaknesses, and to live forever.

But how poor a prospect is this in comparison with the hope set before us in the Gospel—the hope of a personal future life by resurrection from the dead, a hope which Evolutionists and Higher Critics deride as chimerical! We can only return the compliment by declaring that the Christian's hope, founded upon the Bible, "the hope of the resurrection of the dead," seems to us far less chimerical, far less unreasonable, and much more advantageous to us in every way, than the hope of the Higher Critic and Evolutionist that though they perish, some of their great, great grandchildren may achieve everlasting life.

While we have no sympathy with Higher Criticism and Evolution, we have every sympathy for the many noble minds that have accepted these theories, to the destruction of their own joy, peace, and faith. Our experience gives us this sympathy. Once we had very much their position. We thank God for our deliverance from it into the brighter light from heaven which shines in the face of Jesus Christ our Lord, shines through his words, shines through the writings and prophecies of the past, as explained by the appointed and especially inspired apostles of Jesus. Quite probably the majority of those whose views we are criticising came to their present views as did the writer.

A GREAT LESSON TO BE LEARNED

For three centuries the darkness of superstition has been gradually breaking; and although the Bible has come back to the people, it has been interpreted through creedal spectacles of various hues, but all of them dark. We have been unwittingly trusting the creeds and not the Bible. But more and more the absurdities of those creeds have become manifest in the advancing light of the Millennial morning. We have now come to the place where practically no intelligent people any longer believe the creeds of the past. But in repudiating those creeds, all have been in danger through the error of the supposition that those creeds represent the Bible teachings. Hence, to nearly all of us, the repudiation of the creeds has meant the repudiation of the Bible, however much we have desired to hold to the Bible as the divine light in a dark place.

The great lesson for us all now to learn is that while we have been right in repudiating the creeds, and while every one of them should be publicly as well as privately repudiated, we should return to the Bible and give it a fresh examination, totally untrammeled by the theories of the darker past. We should go to the Bible, expecting to find it in opposition to these creeds—expecting to find that the pure message of divine truth, as given out by Jesus and his authorized apostles, was corrupted during the dark ages—during the time when the Bible was ignored in favor of creeds formulated by bishops who mistakenly thought themselves Apostolic bishops, and who under Satan's misguidance led Christendom into atrocious errors and "doctrines of devils."—1 Timothy 4:1.

Only by such radical change of attitude toward the Bible—only by such confidence in God, confidence in the Bible as the Revelation to man of a God of all grace, the Father of mercies, are we prepared to view the Old Book from the proper angle, to see its real meaning, and to be convinced that it is the message of hope for the world, and of glory, honor and immortality for the church, and indeed true and worthy of all acceptation.

A NEW STIMULUS TO BIBLE STUDY

One of the chief aims of the Photo-Drama of Creation is to re-establish faith in the Bible as the inspired Word of God. It is our conviction that many of God's consecrated people are trembling on the brink of infidelity. The teachings of higher Criticism and Evolution, which have gone forth from the colleges and intellectual leaders of Christendom for the past forty years, have permeated, leavened, the thought, the sentiment of the whole world.

God's consecrated people need the helping hand which he through this Drama is, we believe, extending to them. It is wonderful to note how some of these are being reached by it, and how quickly some of them respond. A young man who witnessed the Drama in the New York Temple (W. 63d St., near Broadway), inquired whether or not there was something more that he could read along the lines pursued in the Drama. He was told of the six volumes of THE STUDIES IN THE SCRIPTURES. He purchased them at once and read them. Returning, he said, "I had $700 saved up to put me through a theological course. I have concluded that in these volumes I have the theological course that I need."

The fairness of the Drama, its faithfulness to the Bible, and the gentleness with which it treats opposition, commend it to sober-thinking, honest-hearted people; and while all classes are welcomed, this special class is particularly desired and appreciated by the promoters of the Drama. Only those

who have been rescued from the darkness, obscurity and "mentally lost" condition of Higher Criticism and Evolution, can fully appreciate what it means to be saved from all that darkness, doubt, fog—what it means to have a firm foundation for faith in a God of justice, wisdom, love and power—what it means to know God and to have an intelligent appreciation of his great and wonderful plan of the ages, in which the church has first place, but in which the whole world of mankind is yet to receive a blessing and a glorious opportunity for everlasting life.

GERMANY DESERTING THE CHURCH

Church attendance in Protestant Germany is shrinking in what *The Christian World's* Berlin correspondent, quoted in *The Christian Work* (New York), calls an alarming way. According to a census made on a recent Sunday only 11,252 persons were attending the 68 State Protestant places of worship in Berlin. In the town of Chemnitz, in Saxony, with 300,000 Protestants, "the church attendance on this particular Sunday was 2,248." Or, taking the communion statistics as a test, "in Berlin, last year, only 14.81 per cent. of the Protestant population partook of the communion."

Of course, says our informant, the numbers are more satisfactory in country districts, but "in the towns, and in numerous country districts as well, not only is the number of communicants sinking, but it is rapidly sinking, and has been rapidly sinking for several years past." And we read on:

"In Berlin it is an established fact that the number of those who make a practise of going to church is rapidly decreasing. A serious journal here has been investigating the causes for this, and as a result of its inquiries among the working classes, it has obtained the following six reasons for the falling off:

"(1) The influence of the anti-religious press.

"(2) Social Democratic agitation against church.

"(3) The influence of evil-disposed neighbors and fellow-workmen on those who would otherwise attend.

"(4) The notorious unbelief of the educated classes.

"(5) The widely spread suspicion and dislike expended on the clergy, especially the belief that they do not themselves believe what they teach, and that their piety and truth are merely hypocrisy.

"(6) Finally, the fact that all public places of amusement are open on Sunday, and that it is exactly on Sunday that the proprietors of these places use the greatest efforts to fill them. Another reason given for the increasing absence of young people from divine service is the recent institution of associations such as scouts, wanderers, and boys' and girls' brigades, all of which have their gatherings on Sundays. The great horse-races are held on Sunday, also the chief athletic events. It is stated that all these things help to deplete the churches.

"Another journal in examining the causes at work in emptying the churches does not hesitate to remark that the antiquated methods employed by the clergy in addressing their flocks and in conducting their services are becoming 'repulsive' to churchgoers. Modern men in modern life will not tolerate a man in a pulpit calling them 'beloved hearers.' They hate the sanctimony and unctuousness inseparable from so many pastors. It irritates them to hear, 'firstly, my beloved,' and 'secondly, my dear brethren,' and 'thirdly and lastly.'

"Then there is a strong impression that much might be done to modernize the service of song. The Germans are the most musical people in the world and possess some of the most magnificent church music ever written. But they are beginning to lose all patience with those slowly droned-forth chorales in which there is neither force nor fire. With a sigh they think of the bright services of song in English and American churches."—*Literary Digest.*

LOOSING THE "FOUR WINDS"

"And there shall be a time of trouble, such as never was since there was a nation."—Daniel 12:1.

There is something peculiarly forceful about this statement. We have known some to lay stress upon the word "such" in this verse of Daniel's prophecy and to suggest that this might mean, not that the trouble will be greater, but that it will be of a different character than any previous trouble. We do not share that view. Our thought is that it will be the most intense, as well as the most widely diffused trouble, the most general trouble ever known. We see a great many things which corroborate this thought. We can readily see that anarchy at this time would affect mankind more than at any previous time of the world's history.

In the past the cities were supported by a large farming element; and each farmer was accustomed to keeping his stock on hand, selling more directly to the consumer. Today the cities are large, more massed together than ever before. Food is shipped to these cities in large quantities. Additionally, the people have become extravagant; we probably eat much more food as a people, and of a daintier kind, than ever before. We would feel ourselves starved by what people ate in former times.

Our Lord fed the five thousand with bread and small fishes. Now the people would not be satisfied, as they were then, to sit down on the grass, with a piece of bread in one hand and a piece of fish in the other. Now they would want five dishes, at least—and knives and forks, etc. They would think that they were starved if they had only a piece of fish and a piece of dry bread. And now, instead of gathering up the fragments, they would feel like throwing the fragments away.

SYMPTOMS OF THE COMING TROUBLE

We are reminded of the strike of last year in some of the large cities of England. In Liverpool, it was only by having Government troops on guard that food could be distributed to keep the people from starving. So we can see how soon whole cities could be put into confusion and everybody go hungry to bed; and they would soon starve, if supplies were cut off.

We have reason to believe that this trouble in some respects will be accompanied by a ferocity never seen in the past. True, there have been atrocities committed in every age of the world's history. And it is true that we now have a veneer that goes by the name of Christianity; but there is no Christianity about it. We see more and more clearly how easy it would be to scratch off this veneer and get to the savage nature below it. This being so, we can see how the rendering of assistance of one part of the world to another part would be at an end. We also see how the evil spirits will be stirred up. We have every reason for believing our Lord's words to be literally true—that the severity of the coming trouble will be such as never before has been known.

Then again, we understand that the trouble at the end of the Jewish dispensation was a type, or foreshadowing, a parallel, of the great trouble coming at the end of this dispensation. The trouble that then came upon the Jewish nation was reckoned as having been the most severe in the world's history. The trouble at the close of this age will be on a vastly larger scale—world-wide.

CHRIST'S KINGDOM THE ONLY HOPE

As to the Socialistic movement, it is our thought that the Socialists will fail entirely in their attempt to carry out their ideas. Some of the ideas are good; some of them are medium; and some of them are bad. But they can never carry out the best of their ideas, because those who are controlling capital and managing the world's affairs will never give them the opportunity. Whether it will be the socialistic, the anarchistic or the capitalistic element that will bring about the anarchy, will depend upon which obstacle will be the most difficult to move.

All parties are very earnest, very intense, very obstinate. The capitalists fear that the whole country and every other country would "go to the dogs" if Socialism were in power. Therefore they would be ready to put it into the ditch rather than give it a trial. And so we do not expect that the Socialists will get sufficient power to take the reins of government. We think the attempt would result in anarchy, until divine power shall set up the kingdom which has been promised.

And by this we are not accusing any party in particular. We believe that under stress of failure either side would be ready to see the streets run with blood rather than see the other side win—they would be ready to go to any length to maintain their purpose and ideas. Each party is sure that it knows what it is doing. There can be no possible settlement. All parties are sure that they are right and are sure that they will succeed. When the crisis is reached, which seems nearing, the great whirl-wind will come, which will sweep all civilization before it. Thank God, that the kingdom of God's dear Son will end it when men shall have learned their own impotency!

THE FOUR GREAT WINDS

In Rev. 7:1, St. John mentions this whirlwind: "And after these things I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree." The winds of the earth referred to here are, of

course, symbolic. The thought is that the winds from the four quarters—North, East, South and West—are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised up from the coasts of the earth. See Jer. 23:19; 25:32, 33; 30:23, 24. We do not understand that this will be a physical whirlwind, but this symbolic expression is used to convey the thought of a severe strife of the powers of the air.

These "powers of the air," or "winds," are not powers of natural air, but are the powers referred to by St. Paul when he speaks of Satan as "the prince of the power of the air." (Eph. 2:2) Those spirits who have been under the control of Satan—the fallen angels—were to be restrained in chains of darkness until the judgment of the great day. (2 Peter 2:4) The letting loose of these winds, or air powers, would seem to show that God has let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

We find that in spite of the many advantages of our day and the blessings showered upon the world, people are unthankful and ungrateful. Discontent is growing; and the result will be a great strife, and the complete fall of present institutions. Our text seems to imply that this outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained in chains of darkness.

FALLEN ANGELS SOON TO BE LOOSED

Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. "As it was in the days of Noah, so shall it be also in the days of the Son of Man."—Luke 17:26.

It is true that the Savior gave the thought that at his second advent he would be present, unknown to the world, doing a work of gathering the church—of making up his "jewels"—and that the world would not know of his presence until the time of trouble was upon them. He said that they would be eating and drinking, buying and selling, planting and building. (Luke 17:27-30) And this is true. The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming kingdom. But we believe that the very near future will be a time of great crime and angry passions.

We read of the time that God beheld the thoughts of men, that man's heart was evil and only evil continually—a very desperate condition. Our thought is that the loosing of these "four winds" is still future. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that, if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good. "Sufficient unto the day is the evil thereof," the difficulty thereof. Let us leave the whole matter in the Lord's hands and trust in him.

JUSTIFIED OR CONDEMNED BY WORDS

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:37.

The word justified here used by our Lord is not the justification referred to generally in the New Testament. The "justification by faith" of which St. Paul writes is the clearing before God of those who have from the heart accepted Jesus as their Savior. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Our justification is on the basis of our faith in God; we cannot come into his family without faith. The Apostle James declares that a living faith shows itself by work. And in God's arrangement he has made it necessary that we manifest our faith by such good works as we are able to perform. So faith and works together are bringing us into the character-likeness of Christ, thus to be sharers in his resurrection. If we have only faith and not works we shall never reach the goal; if we have all works and no faith, we shall likewise fail.

But "by thy words thou shalt be justified, and by thy words condemned": here our Lord is not addressing the church at all. None were accepted to full justification and begetting of the holy Spirit until Pentecost, which was some time after this statement was uttered. These words were spoken to the Pharisees, who were being reproved. The word justified is used here in a limited sense. For instance, we might speak of some transaction we have made, and say, I felt justified in taking that course. Jesus was here using this word in a similar manner. He was addressing those who professed to have a special relationship with God under the Law Covenant, and to be especially holy. The Jews were not justified to life, but merely to fellowship with God. And now they were in their trial time: would they prove worthy?

DAY OF THEIR VISITATION UNRECOGNIZED

We read that they did not realize that they were in a testing time—that they had come under a certain judgment of God as to whether or not they as a people might continue as his servants. "They knew not the time of their visitation." Our Lord said, when riding into Jerusalem, "Behold, your house is left unto you desolate!" They as the house of servants were not worthy of a continuance of special favor at that time. For three and a half years there had been a certain kind of favor shown to them; the Gospel was preached in their midst. But the Gospel did not appeal to the nation; only to the "Israelites indeed" from among them, the faithful remnant. After the three and a half years which ended the "seventieth week," the Lord's favor to the Jews terminated, and from that time the door was thrown open to the Gentiles. And ever since then the Jews have had no preëminence over others.

The Pharisees professed entire consecration to God and great holiness. Jesus told them that they made broad their phylacteries, and enlarged the borders of their garments; that they took the chief seats in the synagogues, and for a pretense made long prayers; and that they paid tithes even of the smallest seeds, mint and anise and cummin, but omitted the weightier matters of the law, and that theirs was merely an outward, perfunctory observance of that law. (Matthew 23:5, 6, 14, 23-25) He declared that the law commanded that they should love their neighbor as themselves. And he charged that they "devoured widows' houses"; they were ready to take advantage of the fact that these had no natural protectors. He told them that it would be foolish to think that by offering prayers on the street corners, etc., they were keeping the law.

WORDS AN INDEX OF THE HEART

"By thy words thou shalt be condemned"; that is to say, they should lose God's special favor. By their words they proved themselves dishonest. They perceived the good works of Jesus, but through jealousy and spite they said all manner of evil against him and crucified him. Everything they said against him showed their real heart-condition. They were demonstrating themselves as unworthy of God's favor. We are not to think, however, that the Jews came under God's everlasting disfavor. During this Gospel age they have been under special chastisements: they have had much persecution; but their faith in God has brought them this persecution.

God's wrath came upon them "to the uttermost" during those forty years ending the Jewish age. At the close of the year A. D. 70 the nation went to pieces. But the people have remained very much alive! And they are now soon to return fully to God's favor: "they are still beloved for the fathers' sakes." They have still a share in the arrangement made from the beginning, so their condemnation was not an everlasting condemnation. But they have lost the chief blessing.

Had they said, We are not yet able to see that this is the Messiah, but we are convinced that there is some wonderful power operating in him—had they used such words, they would have demonstrated themselves as desirous of knowing the right way, which God would have shown them just as some others were shown—especially after Pentecost. In such a case by their words and their conduct they might have been justified. They did not speak those words, however, because they did not have the right condition of heart. "Out of the abundance of the heart the mouth speaketh." Their heart-attitude was shown in their words; favor to their nation terminated.

WHAT CONSTITUTES EVIL-SPEAKING

The Apostle Paul says, "Speak evil of no man"; he does not say, Speak evil of no creed. Some of the creeds should be very evilly spoken of! It would do the people good

who are bound by them. He does not say that we are not to speak evil of an evil principle, but brings the matter down to personality. The Bible speaks of mankind as evil-thinking, evil-speaking, evil-doing; they are all under the ban in this sense. And to say that the whole world are sinners, is not speaking evil; for all recognize the fact. It is true, and every person ought to know that all men are sinners: sin prevails.

But when we come down to personalities, we are getting on dangerous ground. Jesus said that the Pharisees were hypocrites and whited sepulchres. He did not thus address an individual, but he spoke evil of the system, and of a class. So if we call attention to pickpockets, we are not necessarily casting reproach on any one in our neighborhood. But when we single out an individual and speak evil of him, we are on wrong ground, according to the Scriptures, except as a matter of necessity. If you know of a pickpocket, the proper course is to have him arrested. If you know that at one time a certain person was a pickpocket, it does not necessarily follow that he is one now; he might have reformed.

Therefore, when giving advice respecting pickpockets, it would not be right to single out this person or that one, unless we have positive knowledge. There are some behind prison bars who are today serving truth and righteousness. And so it is with some who have come out from behind prison bars. To keep up a reproach and brand one because of certain misconduct earlier in life is not right. It is not right to hold a reproach against any one, and hinder him from an honest course in the future. We would better say, Now you are a free man, and I believe you are determined to do right. The effect of this would be good—to let him see that some one who knew about the past was willing to help him. But if he gave no assurance of doing right, then we would feel free to put others on guard against him. If he were willing to do right, we should co-operate with him in any way possible.

THE WORLD FULL OF EVIL-SPEAKING

There is no doubt that there is much evil-speaking: the world is full of it. A man in business will often say of another, I would trust that man about as far as you could throw an elephant by the tail—a graphic way of saying how much confidence he has in him. Another expression is, I would not trust him with even a cellar full of cold water! The world has not come into the school of Christ; it is the church, therefore, that is especially instructed to speak evil of no man. Of course, it is natural for our fallen flesh to "dodge" nearly everything, and to try to think out some way by which we could justify ourselves in saying something unfavorable of another; and it seems that even the Lord's people have often "edged around" to see what excuse they could find for speaking evil and yet not feel condemned.

THE HUMAN HEART VERY DECEITFUL

It is to be assumed and presumed that every child of God has a heart that is desirous of doing the Lord's will, and that, therefore, none of them would desire to do that which is contrary to the Lord's will. But there is something in the fallen human heart which is very deceitful—determined to do the thing it used to do in the world. We have known people of the world who think nothing whatever of telling anything and everything about people. They will often say it in a whisper, knowing that the person to whom they tell it will whisper it to somebody else in five minutes. Even if they are not sure that it is true, it is too "good" to keep! They want others to share such a fine thing! They roll it as a sweet morsel under their tongue for awhile, and then hasten to spit it out to others, that they may help to carry it on! Evil burns to get out.

Well, it would not be wrong to tell the truth about a person, says one. Yes, it would be wrong! But, if I do not tell John Smith that Mary Jones owes me a bill, he may trust her. I must tell it to others because she may get in debt to them. I will not say very much: I will just shrug my shoulder and nod my head and say, You would better look out, or you will get bitten! And so if it were only a dime the person owes, she would be done a thousand dollars worth of injury.

Do we know something that we could tell, and is it "aching" to get out? If so, let us go before the Lord in prayer, and earnestly strive to follow out the injunction of the Apostle Paul: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31, 32.

IMPORTANT TO THE LORD'S PEOPLE

We believe that this matter of evil-speaking, dear brethren, is one of the difficulties of Christians—to know how and when and where to hold our peace in respect to the reputation of others. We know of a brother who had been in prison, and was released. He told us that he was glad to get out. We asked, Have you been telling any one about your having been in prison? Yes, he answered. Well, do not tell it again. Very few of the Lord's people would trust you if they knew. We will go to these that you have told, and tell them not to mention it, at all. It is a trait of our fallen nature to speak of these things.

EVIL-SPEAKING DEFINED

Of course there are people who are foolish; they would tell unfavorable things about themselves as well as about others. But most people would not be willing to tell anything disparaging about themselves, and we should stop and think, Shall I say anything detrimental about anybody? If the circumstances were changed, if I were in his place and he were in my place, would I like him to tell this about me?

But how would it be if we saw a man picking another man's pocket? Then we would feel fully justified in taking all the steps necessary for his arrest, because we would think that it would be the very best thing for that man as well as for others. We would think it right to shout, Pick-pocket! Pick-pocket! and have him arrested.

So far as we can determine, evil-speaking means the saying of anything that would be injurious to another, in a way or under circumstances that, if it applied to ourself, we would think unkind and injurious. In certain instances we have known of one who had been doing wrong, and we have sent him word that if he pursued such a course, we would believe it our duty to take some action in the matter; but that if he assured us he would abandon his course, we would do nothing. In this way, in several cases, the person has been kept from doing harm to others; and we were saved from openly making reference to the matter about which we knew, and which, perhaps, no other person in the world knew.

We need the wisdom from on high. And we believe that this attitude represents a necessary development of Christian character. If we really desire the good of our neighbor, and our own good, if we desire to honor him as we would wish him to honor us, then we must follow the Golden Rule, "Do unto others as you would that they should do unto you."

Much evil-speaking would be avoided by remembering the following bright little jingle clipped from a secular Journal. The sentiment is wholesome and Scriptural:

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

St. Paul gives the same thought briefly, in the words, "As we have opportunity, let us do good unto all men."—Galatians 6:10.

DOES THIS APPLY TO YOU?

We fear that some of the dear colporteurs are being attracted away from the colporteur division of the harvest work. We urge all who have any measure of success as colporteurs that they should consider it one of the very best parts of the harvest field, yielding more fruitage to individual effort than does any other.

The Drama, so far from hindering the colporteur work, should greatly increase it wherever the Drama is produced. Wherever it is heard of, the attention of the people is drawn to the STUDIES IN THE SCRIPTURES.

This is the favorable time of the year for colporteuring. Therefore, we would like to say something to re-encourage the noble band of faithful reapers who are laying down their time, their strength and their lives in this service. "He that reapeth receiveth wages, and gathereth fruit unto life everlasting."

There never has been a time when so many people have been manifesting an ear to hear the truth. Superstition is dying. Ignorance is giving way before the better knowledge of God and of his Word. The Drama is helping all this. Nevertheless, those who merely see and hear the Drama have only gotten a start in the right direction. They need to read the STUDIES IN THE SCRIPTURES with their Bibles, that they may be thoroughly furnished and may put on the whole armor of God, and thus be prepared for the impending trials of the near future.

The field is large. If you have time to invest in this precious service, write to us for hints, or methods, and for prospectus, and for assignment of territory—indicating what territory you prefer, giving first, second and third choice of locality. This proposition applies to all the unincumbered possessed of any talent and address. The greater your talent, and the better your education, etc., the greater your ability for serving the Lord in this part of the harvest field. Many housewives can spare one or two hours daily for this grand work. When the privilege reaches us it becomes an opportunity for demonstrating to the Lord our zeal for him, for his truth and for the household of faith. Many teachers will have vacations shortly. What better way could be found for spending it than in the service of the King of kings? Moreover, it is healthful employment. Those who cannot colporteur should remember that the opportunity still remains for volunteering, and that our new volunteer matter is ready and going out rapidly.

"CALLED OF GOD, AS WAS AARON"

JUNE 28.—Hebrews 4:14—5:10.

"The Son of Man came to seek and to save that which was lost."—Luke 19:10.

Today's lesson deals with the Priesthood of Jesus and, incidentally, with the priesthood of his church. He is the High Priest, or Chief Priest, of our profession, or order, writes the Apostle. The Jews found it difficult to understand how Jesus could in any sense of the word be associated with the priesthood. The Lord God had confirmed the priestly office to the family of Aaron, of the tribe of Levi. Jesus did not belong to that tribe, nor did his disciples. How could he fill or have to do with the priestly office?

The necessity for discussing the question arose from the fact that, as St. Peter had pointed out, the church is a royal priesthood. So St. Paul shows that as the antitypical Priest, Jesus had offered up himself as the antitypical bullock for sin atonement; and that after so doing he had ascended up on high and thus entered the antitypical Holy of Holies, appearing there on our behalf—on behalf of his church, the antitypical Levites, the antitypical under-priests.

St. Paul argues that because we can by faith recognize Jesus as our great High Priest in heaven and know that he has sympathy for our imperfections, therefore we may come to him with great courage, when overtaken by a fault, that we may obtain mercy and find grace to help in every time of need. But all these blessed assurances will be without force unless we can realize that Jesus is our High Priest in heaven. Hence the Apostle's argument in this lesson is a demonstration of this fact.

AARONIC PRIESTS WERE TYPICAL

The Apostle reasons (5:1) that all the Jewish priests were taken from amongst their fellows and especially ordained, or set apart, for their work, to represent their people before God, offering for them both their gifts and their sacrifices for sins. In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. But even amongst these imperfect, blemished, sinful priests, who needed to make offerings for their own sins, none was allowed to take this office of himself. God must call him to the office. Thus it was with Aaron. God called him to be the head priest.

So, the Apostle points out, it must be with the antitypical priests on a higher plane. Christ, the High Priest spiritual, and his elect church, the royal priesthood on the spirit plane, must also be called of God. They could not assume the office otherwise. "Christ did not glorify himself to make himself a High Priest." God honored him in this way, however, saying to him in the prophecy of the Psalms, "Thou art my Son; this day have I begotten thee"; and again, "Thou art a priest forever after the order of Melchizedek."—Psalms 2:7; 110:4.

MELCHIZEDEK A ROYAL PRIEST

On this broad foundation of the divine call the Apostle declares that Christ is not a priest after the order of Aaron—a Jewish priest, an earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, he is really a glorified priest, not after the order of Aaron, who was never glorified, never a king, but after the order of Melchizedek, who was a king and a priest at the same time—not a sacrificing priest, but a reigning priest.

So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory now as the king of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have accepted all of his under-priests—after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil—then he will become the king and priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God.

"IN THE DAYS OF HIS FLESH"

Coming back to his argument, the Apostle shows us the connection between the glorified kingly priest beyond the veil and the suffering Jesus in the flesh. (5:7) When the Apostle writes, "Who in the days of his flesh," we are to understand that the days of his flesh are past, ended. As the Apostle Peter elsewhere explains, "He was put to death in flesh, but quickened in spirit"—in his resurrection. But in the days of his flesh Jesus offered up strong cryings and tears. The Apostle seeks to give us, as the followers of Jesus, confidence in his ability to sympathize with us in all of our troubles. Therefore he reminds us that Jesus "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death, was heard in respect to that thing which he feared."

Our minds instinctively go back to the Master's experiences in Gethsemane—his prayers to God, his tears, his agony, and according to one account, his bloody sweat. The Apostle's thought, his suggestion, is that the Master who had himself passed through such trying and bitter experiences, and who is now in heavenly glory and power, will surely sympathize with and succor all of his true followers, even though he may allow them to have Gethsemane experiences and buffetings of the adversary.

AS A SON—NOT AS A SINNER

The sufferings of Jesus, the Apostle points out, came not to him because he was a sinner, but because he was a Son and because as a Son the heavenly Father would prove, test, his loyalty unto death, even the death of the cross. Only by such a test of loyalty could he be deemed worthy of the high exaltation designed for him and promised—glory, honor and immortality, divine nature. The things which he suffered, the things which he endured, not only were to constitute a sacrifice for human sin and to make possible human restitution through the Messianic kingdom, but those same trials, difficulties and experiences were necessary to the Master himself. As the Apostle proceeds to say, he was made perfect through sufferings.

Jesus was not imperfect at any time in the sense of being sinful. He was perfect, undefiled, in his glorious condition as the Logos, before he left the glory which he had with the Father and was made flesh. When born of Mary, the assurance given us is that he was still "holy, harmless, undefiled and separate from sinners." His sufferings, therefore, did not make him perfect in the sense of making him sinless. The perfecting was of another kind.

Our Lord had entered into a Covenant of Sacrifice—to prove himself loyal to the Father's will, even unto death. He had the promise of perfection on the highest plane—the promise of the divine nature—as a reward, if he would fulfil his Covenant of Sacrifice faithfully, loyally. The beginning of that new nature was granted to him at the time of his baptism, when he was begotten of the holy Spirit. But the new nature begotten there needed development, or perfecting; and it was for this purpose that the trials, difficulties and buffetings were permitted to come to him. He was made perfect as a new creature of the divine order, or nature, by the things which he suffered.

SAVING HIM FROM DEATH

In the Master's case, after he had entered into a Covenant of Sacrifice, it was a matter of either life or death. His obedience to the Covenant of Sacrifice would bring him the life immortal, divine. But any failure would cost him his all; for his all was staked in that Covenant of Sacrifice. Hence in the Garden of Gethsemane his strong crying and tears were not caused by timidity in respect to the impending crucifixion, or by anything that man might do unto him. They were not caused by doubt respecting the divine power or the divine faithfulness. The Master's fear was of death—lest he should have failed to comply fully with all of the divine requirements, and should thus lose all in death, and not be accounted worthy of a resurrection.

The Apostle says, "He was heard in respect to the thing which he feared." He was delivered from the fear of death. From that moment onward the Master was the calmest of the calm, in all the trials and stress of that night and the follow-

ing day. We cannot doubt that the Father assured him that all was well—that thus far he had proven himself faithful.

LEADER AND HIGH PRIEST

On the basis of his own victory and exaltation Jesus is now "the author of eternal salvation unto all that obey him," says the Apostle.—5:9.

The first salvation which this antitypical priest after the order of Melchizedek effects is the salvation of his church, a little flock, a royal priesthood, a holy nation. These are to be saved to the same glorious station which he himself has attained. Nor can they reach that station by any other road than that which he traveled. Hence his invitation to them is that they take up their cross and follow him; that they walk in his footsteps through evil report, through good report, faithful unto death, as he was.

Not that it is possible for any of his followers to overcome in the same absolute sense that he did; for he was perfect in the flesh, and his followers are all imperfect through the fall. What is required of his followers is that they demonstrate the same heart loyalty that he manifested—the same willingness to do the Father's will and to sacrifice every other interest. For these the great High Priest appropriates the merit of his sacrifice, imputing it to his followers as a covering for all their unintentional blemishes and shortcomings. Thus they are assured that they may stand complete in him in the Father's sight, and by and by in the glorious first resurrection be made actually perfect by that glorious consummation—"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom."

But in order to attain this position, all of the followers of Jesus must obey him, must follow his directions. Then he will succor them and guide them to the heavenly kingdom. "Be thou faithful unto death, and I will give thee a crown of life."

Additionally, he will be the author of salvation to as many of mankind as will obey him when he takes over the kingdom, the dominion of the world, during the thousand years of his Messianic reign. All who then refuse to obey him will be destroyed in the second death; but all the willing and obedient will ultimately be perfected as human beings, earthly beings—restored to the perfection in which God created Father Adam, plus valuable experience in connection with sin and recovery from it.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"Haste ye along, ages of glory;
Haste the glad time when Christ appears.
O! that I may be one found worthy
To reign with him a thousand years!"

LABORERS IN THE VINEYARD

JULY 5.—Matthew 20:1-16.

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew 5:45.

This parable is difficult of interpretation so as to make all of its facts find fulfilment. The Great Teacher gave it as a parable of the kingdom; hence we know that it applies to the experiences of the church during this Gospel age. If we were to apply the different intervals mentioned to different epochs in this age, we would have difficulty; for the apostles and others, called early in the age, did not live and labor throughout the entire period. Again, in so applying it, we would face the proposition that only those at the beginning of the age had definite promise as respects a reward—that all others got merely the assurance that they would receive what would be right.

Another difficulty which we would encounter in interpreting the parable is how to apply the murmuring of those who were first called and last rewarded. Other Scriptures show us that the apostles and others first called in the Gospel age will experience their resurrection change before those who will be living at the second coming of Christ. St. Paul declares that the dead in Christ shall rise first, and that then those of us who are alive shall be changed. Furthermore, it would be unthinkable that the apostles and others of the early church would murmur at the reward to be given them.

All of these difficulties must be borne in mind when we attempt to find a solution of this parable that would fit the experiences of the church as a whole during the Gospel age.

If we attempt to apply the parable to the individual experiences of God's people, we have trouble also. Applying it thus, we might say that those who begin a Christian life early, and are found faithful in the Lord's service at the evening-time of life, would be the ones first called and promised a reward. Others coming in later, and serving the Lord's cause with only a portion of their time, strength and talent, would correspond to those who heard the later call—some even at the eleventh hour. If we interpret the parable as meaning that all these will get a similar reward regardless of the time spent in the Master's service, we would still have difficulty with the fact that those called earliest murmured, complained, were dissatisfied.

On the contrary, we are surely convinced that any who would murmur against the Lord's will and his just and loving arrangements for his people, will never obtain the kingdom reward beyond the veil. We may feel assured that any who receive the Master's "Well done" and the resurrection change will be far from murmuring. They will rejoice and be glad, and feel more than rewarded for every little service and sacrifice. How then can we apply this parable consistently, in harmony with the teachings of other Scriptures respecting the reward of the kingdom class? We can think of only one way, and that is to apply the parable entirely to present-life experiences of the kingdom class, especially of those who will be living at the close of this Gospel age.

PARTLY APPLICABLE TO THE JEWS

For sixteen hundred years and more the Jews waited for the first coming of Messiah and the blessed opportunities which then would come. When Jesus began his ministry, he preached, "The kingdom of heaven is at hand," and gave the Jews the privilege of entering into it. That privilege was a "penny," or a reward for their faithful endeavor to keep the law all their lives. But when the offer of the kingdom was promulgated, some publicans and sinners were attracted—some who had previously neglected God's service and labors in the vineyard. These new laborers were received by the Lord Jesus and given an opportunity to become his disciples.

The privilege of discipleship was the penny, or reward. The Scribes and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans and sinners; and they murmured at any arrangement as unfair which would not give them the first opportunities of the kingdom. If publicans and sinners were to obtain the blessed privilege of discipleship with Messiah, then surely, they thought, some still higher favor should come to them. They murmured that Jesus received publicans and sinners and ate with them.

One of the Master's parables was intended as a special reproof to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continuously sought to be earnestly and actively engaged in the Father's business. When some of this prodigal class received the message of God's love from the lips of Jesus and his disciples, and returned to the Father's house and were treated graciously and given the same privilege of sonship as those who had not gone astray, but who had labored faithfully, the elder-brother class was offended. They murmured, and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last so far as the blessing was concerned, and others who were last and least found opportunity for receiving the divine blessing sooner and more effectively.

APPLICABLE ALSO TO CHRISTIANS

The general lesson of the parable would seem to be that we should appreciate the fact that whatever God has to offer is a gift. We should enter his service with loving loyalty to principle, to righteousness. If we have served many years, that privilege of service should be esteemed; and our interest in the Lord's cause should make us happy. From such a standpoint of appreciation of the privilege of service, we should be glad to see the Lord's work carried on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of

the vineyard, such a sympathy for "as many as the Lord our God shall call"—only these will be fit for the kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the kingdom is ready to be announced.

As the typical kingdom was offered to the Jews in Jesus' day, and as those who were newest in divine service received the same opportunities for a share in the kingdom with those who had been long engaged, so apparently it is to be in the end, or harvest time, of this Gospel age. Those who have all their lives been seeking to be faithful to the Lord and to serve his cause should remember that they have had that much more of privilege and blessing. If some shall enter the divine service later, they should be rejoiced with as fellow-servants.

Indeed, all who are servants, according to the Word of the Lord, should be praying the Master to send other laborers into the vineyard, instead of feeling jealous of any others who might come. And as greater knowledge of present truth is now coming as a reward to all who labor at all in the vineyard of the Lord, let us not be surprised if this shall be equally distributed to those who have come in recently and to those who have been a long time in the Master's service.

Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of his graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been longer in the Lord's service—any feeling on the part of such that they must have more manifestation of the Lord's favor now—is evidently wrong. The Lord would have us more like unto himself. And this is the suggestion of those who have selected the Golden Text for this lesson. Be ye like unto your Father; for he is kind to the unthankful. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew 5:45.

LESSONS OF THE GOLDEN TEXT

More and more we are learning that in a very large and important sense our forefathers during the dark ages lost the proper conception of God's character and of his plan for human salvation. Instead of picturing him in the creeds as loving and gracious, they portrayed him in very different colors. The creeds of the dark ages, which have been handed down to us, have given us colored and distorted views of the teachings of the Bible. Only in recent years are Bible students beginning to discern this fact. Nearly all people of intelligence have now cast away the creeds as irrational in the general trend of their teaching—in their representation that God from the beginning purposed a hell of fire and everlasting torture for nearly all his human creatures, numbering thousands of millions, and a Paradise of bliss for only a saintly handful, an elect few.

But alas, while we have been realizing the errancy of our creeds, and have been discarding them, many of us have failed to notice how different their teachings are from the teachings of the Bible! But the Bible is being sought after again. The colored creed-spectacles which distorted our view are being broken to pieces. We are learning to read the Bible in its own clear light, and a blessing proportionately is coming to us.

Notice, for instance, this text: "That ye may be the children of your Father which is in heaven." Brother Calvin, Bloody Mary, and thousands of others during the dark ages, committed horrible atrocities in the name of religion, in the name of Jesus, in the name of the Father, thinking that they were copying God, being like their Father in heaven. But alas, they knew him not aright! They had been following demon-drawn pictures which represented the almighty, gracious God, the Father of mercies, as most devilish in his plans and arrangements for his human creatures. Now we are seeing what Jesus really meant when he said, "That ye may be the children of your Father which is in heaven." Now we are including the remainder of his statement: "For he is kind to the unthankful"; and "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Two of the very noblest of Jesus' disciples caught the wrong thought, even though they were for awhile personally present with the Master. How much more should we excuse those who, during a long period of energetic creed-making and of neglect of Bible study, lost all proper conception of the divine character!

The two disciples referred to were James and John, the sons of Zebedee. When the Lord and his disciples had run short of food, James and John went to a city of Samaria to purchase bread. The Samaritans inquired why Jesus did not come to their city to heal the Samaritan sick, as well as the Jews. When they learned that his mission for the time was exclusively for the Jews, they were offended and said: Buy your bread from Jews, then; we will sell you nothing. Then it was that James and John, indignant that their Master, the heir of all things, should be thus dishonored, asked permission of Jesus to call down fire upon the Samaritans, to consume their city. These disciples thought that they had the spirit of God. But Jesus said, "Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them."

And if these two dear disciples needed to be corrected—needed to be shown that they had a wrong spirit in wishing to destroy the Samaritans—how much more would Jesus' reproof be appropriate to those who in the name of God would consign all opponents to an eternity of torture!

But such were some of us, in our ignorance, in our superstition, in our creed-intoxication—as a result of drinking the wine of false doctrine. (Revelation 17:1-5; 18:3) Thank God for the deliverance! Praise his name for the saner views coming to his people! The dawning of the morning of a new dispensation is giving enlightenment. The Sun of Righteousness is rising; the hobgoblins of the past are fleeing before its illuminating rays. "Tell the whole world these blessed tidings."

THE GLORIOUS CHARACTER OF OUR GOD

Now when we read our Golden Text we see that it tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be kind, generous, loving, should do good unto all men as we have opportunity, and especially to the household of faith. This view of God appeals to our hearts; and the more we study this God of love, the more we realize that he is the only loving and true God, and that all of our previous misconceptions were unreal, unloving, untrue—gods of our own manufacture—and the more do we see that civilized lands have made creed idols with pen, type, ink and paper, more horrible than any which the heathen ever made of iron, stone, brass or clay

"As a man thinketh in his heart, so is he." If the ideal of his heart, the God that he worships, is cruel, vengeful, hateful, devilish, it would be a miracle if that man or woman worshiping such a false deity would not become more or less contaminated and be led into more or less of wrong thinking and wrong doing. But when we get before the mind's eye the loving and true God as our ideal, we are more and more changed and transformed day by day as we discern our Maker's gracious character. Unconsciously we copy this high ideal, and more and more become transformed through the renewing of our minds, and more and more prove the good and acceptable and perfect will of God in our daily lives.

Let us hold fast that which is good—the sure Word of God. Let us discard the human theories of the dark ages, which greatly misrepresented to us the divine message. Thus we shall be giving heed to the Master's words: "Ye shall know the truth, and the truth shall make you free."

"Who trusts in that Word has the sweet hope of life,
An end of confusion and error and strife.
Its grace it imparts to the truth-seeking soul,
Who humbly submits to its righteous control."

WELL-MEANING, BUT HINDERERS

We feel sure that all of the Lord's people have only the best of motives. How could they have other than good motives and yet be recognized by the Lord? Selfishness may creep in and assert itself to some extent without being detected by the new creature; but being detected, it is to be restrained, demeaned, put to death. The entire course of the Lord's followers is one of experience in respect to personal imperfections of mind and body, and in respect to properly understanding the words and conduct of others.

We have two items which we desire to bring to the attention of such brethren as have to do with public speaking, introductions, funeral services, etc. Our suggestions and criticisms should be understood as intended to be helpful to the brethren themselves and to the cause we all love to serve.

(1) We are informed that, when serving at funerals, some of the brethren, anxious to tell the good tidings respecting death and the wages of sin upon our race, and the redemption and the resurrection as the release from the penalty, are in

danger of going to extremes. Sometimes they preach too long —attempting to tell more than is proper on such an occasion. At other times they are so intent upon presenting the Gospel message and Bible explanation respecting death, that they forget to speak a word of comfort to the bereaved members of the family of the deceased, or to make some reference to the deceased, his character, his zeal for God, his devotion to the Bible—or some other truthful eulogy comforting to the bereaved family.

We are not wishing to intimate in any sense that ordinary funeral sermons, which are wholly eulogistic and give no attention to the Bible teaching respecting death, are right. We merely wish to suggest that a course of moderation is a wise one, bringing in an explanation of some of the divine plan, and making some reference to the deceased and his family, etc.

(2) Great care should be exercised in the selection of a brother to do the introducing of a public speaker. Far better is it that there be no introduction at all, than that a wrong one be made. The person who thinks the occasion a suitable one for showing off himself, his eloquence, his knowledge of the Bible, etc., should not be entrusted with any work of introduction. The person who thinks it an opportunity to tell all he knows of the divine plan and to inform the audience in advance what the speaker intends to tell them, is just as much out of place as is the person who, being invited to offer an opening prayer, stretches it out into a discourse, wastes valuable time and disgusts everybody with his lack of propriety. More harm can be done in two minutes by the person who introduces the speaker than the latter could undo in two hours.

Humility, modesty and brevity are grand qualities everywhere, but are especially appropriate in those who would introduce a speaker, whether at a Class Extension meeting, Pilgrim meeting or any other.

On such an occasion the one leading in prayer should make it merely an invocation. The audience has not come together to hear him pray, but to hear the address. His invocation should thank God for the privileges of the hour, for the liberty granted in our day, for the desire of heart to know the truth and for an open Bible. Requests should be made of the Lord for a divine blessing upon the meeting—upon the audience and upon the speaker, that the Lord's name may be glorified, that the truth be advanced and all who love righteousness be blessed.

The introduction should be brief also. It should not say, "The speaker will tell you what we believe," as though making a distinction between the audience and the small group in the audience who profess to be teachers. With greater humility, it should be something like this: "It is my privilege and honor to introduce the speaker of the afternoon. He comes to us under the auspices of the International Bible Students Association, bringing, we believe, a message from God's Word. We trust that it will be convincing, encouraging, helpful. Let us hear candidly, remembering the Master's words that we are to be sanctified through the truth, and that his Word is the truth. Let us therefore rejoice in proportion as the Word of the Lord is heard with the ears of our hearts. I now introduce to you ———, whose topic for the occasion is ———."

THE FREEDOM OF THE WILL

The freedom of the will is an expression evidently brought forward in contradiction of the thought that humanity are mere machines, acted upon by certain influences; for instance, that God would act upon a person so as to oblige him to do or to will or to think in a certain way, or that Satan could control the will of any one for evil, against his desire.

The Bible gives us to understand that when God created man, he made him in his own mental image; that is to say, with freedom of will to choose his own course of action—ability and liberty to reach a mental decision for himself. The Bible indicates that God similarly created all the intelligences of the spirit world—angels, cherubim, seraphim, etc., all of whom are said to be in God's image, possessing full liberty of will.

As God can choose that course or this one, so can we. We can be obedient to God or disobedient to him, just as we will. But by reason of the fall and its curse, or penalty of death, and the blighting of human powers by the dying processes, the human will often finds itself in difficulty. The Apostle Paul says, "To will is present with me, but to perform" is not always possible. (Rom. 7:18) We should will to do perfectly, although none is able to do perfectly. On the other hand, one might will to do wrong, but might be more or less hindered in executing his will. In either case, the will is free.

There is such a thing as a dominated will. By yielding their wills to occult influences, some persons are mastered by evil spirits. Such practically lose their wills, and we call them deranged, insane. It is said that more than half of all the inmates of insane asylums are there, not because of any functional derangement of the brain, but because of being possessed by evil spirits.

INDIVIDUALITY TO BE PRESERVED

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to him. Such a submission of the will would be unwise except to the Lord; or, in the case of minor children, to their parents, or teachers.

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good and intelligent parents. The child should be taught to realize that its will is uneducated, and that it should, therefore, submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child from the standpoint of its free will, and seek to show it the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will.

And so with those who are in the family of God. It is a primary requisite that they first submit themselves to God —give up their own wills. They are first to recognize that they are unholy, born in sin; that they have imperfect, fallen tendencies, which if pursued, would be injurious. Therefore they should seek to make the will of the Lord their will. They should give themselves fully up to his guidance; his will concerning them is only for their good. The Lord teaches his followers that they are to reason for themselves; they should read between the lines in their study of the Bible, to gain the instruction which he there furnishes. They will thus be better enabled to know his will, and will come more and more to see how much better God's will is than their own, and thus will come more fully into heart-harmony with him, and with the Lord Jesus.

The fredom of the will is contrasted with the bondage of the flesh. We may will to go to the uttermost parts of the earth; but we may be sick, or lame, or may lack the money or the means of conveyance. While the will may be there, there is not always the power to put it into operation. So also in respect to sin and righteousness, and the will to do one or the other. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan, the prince of this world. But when the will is fully yielded to God, he gives us more and more of the spirit of a sound mind—we become more conformed, from day to day, to his likeness.

DIVINE PARADOXES

"Because thy loving kindness [favor] is better than life, my lips shall praise thee."—Psalm 63:3.

There are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God's favor is more desirable than life; that is to say, he would rather die than to live without divine favor. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the church his members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto him, and he has given us exceeding great and precious promises for the life to come. Therefore, because of our love for him and for the principles of righteousness for which he stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David's Psalms gives us the thought that in God's favor is everlasting life. (Psalm 30:5) These para-

doxical statements are in harmony with the other divine paradox, that "he that loseth his life shall find it." He that surrenders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the church and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise thee." The Scriptures declare "that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." (Romans 10:10) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character—as a man going about doing good. But because he preached differently from the scribes and Pharisees, and his preaching of the truth infringed upon the teachings of those about him, it roused their ire.

So it is today. All the persecution comes about from the making known of the truth. In no time that we know has this not been true. In the dark ages and throughout the Gospel age, the preaching of the truth has brought upon those telling the good tidings persecutions from those whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God—those who are laying down their present life in his service—should be devoted to his praise, to showing forth the glorious character and lovingkindness of our God, to telling forth the wonders of the divine plan, which is marvelous in our eyes.

1914—GENERAL CONVENTIONS—1914

COLUMBUS, OHIO, JUNE 26-JULY 7

All sessions of the Columbus Convention will be held in Memorial Hall, on E. Broad St. The Photo-Drama will be presented each evening: Part 1, June 26th; Part 2, June 27th; Part 3, the next evening, then Part 4, etc., thus allowing for three full presentations of the four parts.

Twenty-four public speakers will be on the program. Brother Russell expects to speak on July 3d, 4th and 5th. Opportunity for symbolic immersion will be given on June 30th and July 3d.

Lodging can be secured through the local Committee at from fifty cents per day (two in a room) upward. No one should calculate on a less expense than $1.25 per day. All expecting to attend should give prompt notice by addressing the I. B. S. A. Convention Committee, care of F. D. White, 147 Winner Ave., Columbus, Ohio. Give full name of each person and indicate which prefer to room together and at what rate.

Do not send this information to Brooklyn. Send no money for rooms.

CLINTON, IOWA, JUNE 28-JULY 5

The Coliseum, located in the heart of the city on a quiet corner, facing Riverfront Park, will be used for all the sessions of the Clinton Convention. The Photo-Drama will be presented each evening: Part 1, June 28th; Part 2, June 29th; Part 3, June 30th; Part 4, the next evening; beginning again with Part 1 on July 2d, etc., to the end of the convention.

A full program of speakers has been provided. Brother Russell expects to speak June 28th, 29th and 30th. Opportunity for symbolic immersion will be provided on Monday, June 29th.

The Committee on Arrangements requests that all expecting to attend notify them at once, stating price expected to pay, color, sex, number in party and how many days. Prices for lodging will range from 50 cents per day upward.

Address all communications to I. B. S. A. Convention Committee, care of Frank T. Horth, 418 Second Ave., Clinton, Iowa. Do not address Brooklyn. Do not send money for rooms.

Railroads advise that the two-cent per mile rate applies practically everywhere and that, therefore, no convention rates will be granted this year.

Parties traveling in companies of ten or more and desiring to arrange for special coaches, or in some cases special trains to accommodate the friends who enjoy traveling together in numbers, should apply to their local ticket agents for special rates.

The Kansas City friends advise that arrangements have been made for a Special Convention Train to the Clinton Convention. The train will leave Kansas City via the Chicago, Rock Island and Pacific Railway June 27th, at 7 p. m. Fare for the round trip—Kansas City to Clinton and return—$14.12. For reservation in sleeper and other information address I. B. S. A. Convention Committee, c/o Minnie E. Donaldson, 2621 Agnes Ave., Kansas City, Missouri.

SOME INTERESTING LETTERS

EPISCOPAL MINISTER AND THE TRUTH

DEAR BROTHER RUSSELL:—

Ever since, about two years ago, I was led back to the Word of God and found the glorious truth, through the reading of the volumes of SCRIPTURE STUDIES, I have been wanting to write and let you know how I love you, and how grateful I am to the heavenly Father that I am one of those permitted to see the plan as revealed to the household of faith through "that faithful servant." I have been deterred from writing only by the knowledge that you are very busy in the Master's service, so that I have felt it almost an imposition to write you even of these things.

For about six years I was an Episcopal minister, and was reasonably "successful." I was supposed to have the gift of speech, and having been favored with a good education, I was able to put this gift to work so as to bring some glory to myself as a pulpit orator. But that was all empty honor, as I felt even then. In the course of time, and as my study advanced and I began to think for myself (a crime for a minister of a denomination), some of the doctrines of the church (for instance, those of the Trinity and the Incarnation as held by that denomination), became to me unreasonable and impossible of belief. "He descended into hell," of the Apostle's Creed, so-called, also became a very serious stumbling block.

After much fighting against my conscience and strenuous endeavor to keep down reason and avoid thoughts antagonistic to the creed and to those doctrines I was supposed to believe; and after trying vainly to take the advice of my Bishop that I should confine my preaching to those things I could talk about conscientiously, with the suggestion that I might still repeat the Creed with mental reservations, etc. (you know the arguments), I found that my natural contempt of hypocrisy and an innate honesty of thought compelled rebellion. And so, in the course of time, I gave notice of withdrawal from that ministry.

Eventually I withdrew altogether from that denomination, and, being blinded by the very thing I had taught to others, namely, that the Bible set forth those absurdities, I forsook the Bible also. Then, these foundations being removed, I became intensely worldly and came very near wrecking not only my own life and prospects, but also the life of my dear wife. Perhaps my experience in this regard was not very different from that of others in like case.

From early childhood I had been a dreamer and somewhat of a thinker. My earnest, compelling desire grew into a necessity to learn the truth, the meaning of human life and death, the solution of the probability of, and the nature of a future life. And so I searched in every field—the philosophies, the oriental religions—in fact everywhere in what seemed to offer help. None came. It was all unreasonable, it was all "vanity." Finally came a settling down to the conclusion that while there must be ultimate truth, it was impossible for man to know it. That is a despairing, hopeless condition to arrive at, and I knew it. For ten years, almost, I had not prayed. I knew not what to pray for nor to whom to offer prayers. Simply, I concluded, that one must only await the end, and then one would find the solution if there

were one. And so I waited and bothered no more to find the truth that I decided could not be found.

Then, about two years ago a friend sent me the first two volumes of STUDIES IN THE SCRIPTURES. Years before that I had received the first volume, entitled then MILLENNIAL DAWN. But I disliked the title—thought it was in line with the other fulminations of sectarian writers, and had not read. Indeed, the book was lost or destroyed. But somehow I was led to read the last two sent. At first I was not impressed—the first volume did not make any impression on me. But when I had read the second, and saw the wonderful correspondencies between the chronology and the Time features, and saw how all of those laws and prophecies harmonized, the conviction was forced upon me that only the Spirit of the One God could have done this, and that the Bible that I had rejected, was indeed the revelation of Jehovah. And I rejoiced! O, how I rejoiced! Since then I have read and reread them all. I have studied the Scriptures, and the Book has become my dearest possession; the truth has become so real to me! Later, my wife, who at first opposed the truth, was "acknowledged by God." Recently she symbolized her consecration. And so, dear Brother, I thank God first, and then I thank you. God bless you!

Now I want to ask your advice in regard to a matter that is puzzling my wife and me. It is in regard to my twelve-year-old boy. He has recently taken a decided interest in the study of the Scriptures, and he loves the Lord very dearly. He unhesitatingly accepts every word of the Bible. He understands the significance of the ransom and knows about restitution. We believe that he takes in a little of the thought of the high calling of the church. Should we urge him to make his consecration? He is a restless boy, loving play and entering into it with all his mind, as he does into everything in which he is interested. How much knowledge ought we to see in him before it were well for him to make the "covenant by sacrifice"? Is it your thought that his consecration would not be apt to place him in any more dangerous position than it would one of maturer years and judgment?

Brother, we pray for you every day, and several times a day, that the Lord's strength will be with you in all your great trials, to sustain and keep you; and that his Spirit will always dwell in you richly and his love uphold you.

Your brother in the Lord, FREDERICK ROEHL.

IN REPLY

Dear Brother in Christ:—

Your welcome letter reached me while enjourney at Chicago homeward bound. I am now answering it.

I greatly rejoice with you and your wife and your little son that the Lord's grace has been extended toward you. It constitutes a further confirmation of the conviction which has been for some time growing upon me; viz., that the only thing in us commendable in the Lord's sight is honesty—sincerity. Because of this sincerity the Lord has led you and is willing to continue to lead all of us who are of this character to the end of the journey. His grace is sufficient for us.

I trust, dear brother, that the Lord is granting you opportunities for service. "He that reapeth receiveth wages and gathereth fruit." "Pray ye, therefore, the Lord of the harvest that he will send forth laborers in to his harvest."

In respect to your little son: If I were you, I would not press consecration upon him, but I would hold it up before his mind as the only proper course for all intelligent people who have come to a knowledge of God and his gracious purposes—"your reasonable service"—everybody's reasonable service. Nothing else is reasonable when once we see the truth. The whole world will be given the opportunity of consecration eventually. Without consecration none will ever gain everlasting life on any plane.

Your son cannot be injured by consecration, but may be greatly helped. If the Lord sees him incompetent in any sense or manner for the high calling he will not accept him to that, but to the earthly favor in due time. But who shall say that a child of ten may not very fully and completely come to an appreciation of full consecration in thought and word and act? Looking back I can see that my whole consecration was first made at a little advance—beyond twelve years of age. With Christian love,

Your brother in the Lord.

A BAPTIST MINISTER'S APPRECIATION

Gentlemen:—

I beg to state that I purchased one volume of "Bible Keys" recently, entitled, THE DAY OF VENGEANCE (now entitled, BATTLE OF ARMAGEDDON), of Mr. O. Magnuson, Middletown, Conn. I have read and reread carefully, and cannot express in words the deep interest I feel in the spread of these great and vital truths. I must have the other volumes at an early date.

Never before has such a flood of light been thrown upon the sacred pages for me. I am a Baptist minister, in my fortieth year. In earlier life, I served quite awhile in the colporteur work of my church. I write to ask for information regarding this work by your Society.

An early reply, with advices in full, will oblige.

Yours for the Truth, J. H. ROBERTS, D.D.—Va.

IN REPLY

Dear Brother in Christ:—

We have yours of the 25th inst., and are glad to learn from it that the Lord has found you with the truth, and that you are rejoicing in as much of it as you have read. Since you have appreciated the first volume, we feel sure that you will appreciate the other five in an increased measure. Being a clergyman, we think you will specially enjoy Volume V., which discusses The Atonement in detail with all its incidental questions.

We shall be pleased to hear from you from time to time and to know of your progress in the narrow way; and will be glad to render any assistance or suggestions which may be in our power. Praying for your divine guidance and wisdom, we remain,

Your Brethren in the Master's Service.

GREAT GRANDFATHER'S MOTTO

Our Dear Brother Russell:—

Greetings in His name! The attached was my Great Grandfather's motto. Truly the Lord has blessed the fourth generation of his descendants, whereof we are glad.

We pray the Lord's continued blessings on your labors of love, and ever remember you at the throne of grace.

With much love from all the members of our family (mother and three sons),

Your brother by his Grace, JAMES GREENLEES.

THE HAPPY MAN

The Happy Man was born in the city of Regeneration, in the Parish of Repentance unto Life: he was educated at the school of Obedience, and now lives in Perseverance: he works at the Trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of Self-Denial: he wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness: he often walks in the valley of Self-Abasement, and sometimes climbs to the mountains of Heavenly-Mindedness: he breakfasts every morning on Spiritual Prayer, and sups every evening on the same: he has Meat to eat which the world knows not of, and his Drink is the Milk of the Word of God. Thus happy he lives and happy he dies.

Happy is he who has Gospel Submission in his Will, Due Order in his Affections, Sound Peace in his Conscience, Sanctifying Grace in his Soul, Real Divinity in his Breast, the Redeemer's Yoke on his Neck, a Vain World under his Feet, and a Crown of Glory over his Head. Happy is the life of such a man; to obtain which, believe firmly, pray fervently, wait patiently, work abundantly, live holily, die daily, watch your hearts, guide your senses, redeem your time, love Christ, and long for Glory!

ALMOST HOME

My frail barque rudely tosses on the sea,
In terror, Lord, I feebly cry to thee,
"My faith increase, as darker grows the night,
Oh, make me strong in thee and in thy might!"
He hears my prayer, he answers, with a smile,
"We're almost home, have faith a little while!"

Nor sun, nor moon, nor any star is seen,
Not e'en the faintest rift of blue between;
The chilling waters deeper, darker flow,
The storm-clouds lower, the winds more wildly blow—
Yet hark! Above the strife his voice, so mild,
"Be brave, be strong, we're almost home, my child!"

* * *

Do eager hands lie folded on thy breast,
And hath the Lord of harvest bid thee rest?
Dost see the happy laborers go by,
Nor canst refrain a tear or longing sigh?
Be calm, poor heart, and sink into his will—
"We're almost home, dear child, lean harder still!"

April 19, 1914. GERTRUDE W. SEIBERT.

THE VOICE FROM HEAVEN

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

The context of the above Scripture shows that our text refers to Babylon—not the literal city of Babylon, but to the symbolic city, described in the Book of Revelation. The term Babylon seems to signify a concentration of the various errors in apostate church systems, personified in Revelation as mother and daughters. "Babylon the Great, the Mother of Harlots," is the name given by the Lord to the original system, thus intimating that the whole brood is illegitimate in every sense of the word. She neglected the heavenly Bridegroom, and mingled in her "cup" a stupefying potion that has intoxicated the world; even the Lord's saints were bewildered.—Revelation 17:1-6.

After the apostles "fell asleep," the people of God gradually drifted into error of doctrine and practise, which culminated in the dark ages. A great system developed, and led into confusion and darkness. We need not suppose that in all these centuries every one connected with this system was hypocritical. As the people of natural Israel were led captive into literal Babylon, so the people of spiritual Israel, among whom were some of the Lord's true saints, were led captive into Mystic Babylon. Some of these would have liked to get free, yet did not know what to do.

When we come down to the Reformation, we see that instead of getting entirely free from Babylon and her errors, the various systems then formed partook to a considerable extent of the spirit of the mother system from which they had separated. The same spirit of persecution that was manifested in the "mother" has also been manifested more or less in the "daughters." The enslaving power extended from medieval times to the Reformation; so that, looking out upon the so-called Christian world today, we see that there could not be a better word used to picture existing conditions than the word confusion.

Yet there are true people of God still in this Babylonian system. But the time of separation is here: those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon all through the age shows us why God has had any respect at all for Babylon; His saints have been more or less enslaved there for centuries. This is the reason why God has dealt with Babylon in any sense or degree.

BABYLON CAST INTO THE SEA

Our text with its context is a prophecy that in the end of the present age a time would come when God would wholly reject Babylon. In the picture given us in Revelation of this time, the Lord's rejection of the apostate systems is declared in the words, "Babylon is fallen, is fallen!" She has been spewed out of his mouth, and the Almighty now calls upon his true people to "come out of her." The faithful ones are delivering themselves out of Babylon during this harvest time; the separating work is almost completed. Soon, as pictured in Scripture, the "sea" of anarchy will swallow up the false systems. Babylon is to be "cast as a great millstone into the sea." (Psalm 46:2; Jeremiah 51:62-64; Revelation 18:21) We believe these prophecies are to be fulfilled in the very near future.

The nominal church no longer stands in a peculiar position—above the world. Some of her ministers declare that they do not believe in Jesus as the Savior of the world—man is his own savior, they say. They believe in the social uplift of humanity, which, according to their view, is to come by putting the right men into the right places, by giving woman the franchise, and by other methods of social reform. What a sorry hope!

Some may ask: How may we recognize God's voice calling his people to come out of the churches now? In what manner shall we hear his voice? We answer that God bids his people to separate themselves from all sin and sinful conditions. Our forefathers did not hear this voice, did not see this condition of sin. The voice had not then spoken. Even in the time of the Reformation these entanglements of error were not clearly discerned. But now, in this harvest time, we can see very clearly that the teachings of the nominal churches have been grossly in error—have grossly misrepresented the divine purpose and the divine character. We now perceive that Babylon is full of error and corruption of doctrine, and filled with the spirit of the world.

KNOWLEDGE BRINGS RESPONSIBILITY

Furthermore, the times and seasons of God's plan are now made plain. We are shown that we are now living in the time foretold, when these systems of error are to be rejected by the Lord. Should we not leave these systems when we see all this? This is God's voice to "come out of her." We hear this voice now speaking; we see that this prophecy of Revelation is now being fulfilled. If any remonstrate: But, Lord, we have many precious friends in Babylon, and we are loth to leave them. We have tried to show them what Babylon is, but they will not heed. It will be a great loss to us to leave them all and take a stand against them. Must we come out? Our friends will think us crazy! The Lord replies: "Come out of her," or "receive of her plagues."

You are not sharers of her sins until the time you see this. You were born in Babylon. The Lord is not holding you responsible for what you did not understand. But the better you understand, the more responsibility you have. If, when you see what the truth is and what the untruth is, you still remain in Babylon and support her with your influence and dollars, you will be very culpable. If you fail to come out of her when you hear the Lord's voice, it will imply that you are not thoroughly loyal to him. You may be his children, but if you fail to obey the Lord through fear of earthly loss, it will prove that these things are more precious to you than his favor, and he will treat you as he treats the hypocrites: you will have a share in their experiences.

If you are approving of the sins of the spewed-out systems by upholding them and giving them your influence, you will surely be partakers of Babylon's plagues. This is a fair warning. We understand that it is the duty of every Christian to break every tender tie, if necessary, and to be loyal to God, to stand free from the error and sins of Babylon. The time of her judgment has come.

The plagues coming upon Babylon are sore troubles, which will result in the complete overthrow of the present order of things—political, social, financial and religious. This order of things in its various phases, is one cause, under different uniforms; these interests are all united in one great policy. The princes and kings of the earth and their supporters are Babylon's great army, and pitted against it is another vast army, composed of the masses of the people. The conflict between these two great armies will ere long precipitate the present order of things of the world into anarchy.

THE VOICE OF PRESENT TRUTH

It becomes an important question then: Have all God's people heard this voice? We answer that we do not think all have yet heard; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. The question might be asked: Shall we go forth making this call a special message? We answer: This is not our thought. Our thought is that where this is made a special message the result is usually different from what is intended: it makes many angry. They say: By what authority do you call us Babylon, and by what authority do you tell us to "come out"?

Our thought is that it is the Lord who calls his people out of Babylon; the call is to be recognized especially as a voice from heaven. What is this voice from heaven? Apparently, the voice is present truth—a presentation of the doctrines of the Scriptures, with their times and seasons—a showing that while there has been confusion and error all the way down through the age, we are now in the harvest time, when truth is clearer than ever before. This voice of truth tells us whether or not we should support a system that is full of error, full of confusion.

In what way should we give God's message to come out of Babylon? We should show them the light, the truth; we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. As they come to see the truth and the bondage in which they have been, they will be glad to stand free in Christ by breaking off these shackles. This will be the voice, then, that will show all the Lord's people who are in the right attitude of heart that they should stand free, that they should come out of sectarianism, that they should not misrepresent the Lord by claiming that they are of Babylon when they are not, but that they take their stand for God.

LOYALTY TO TRUTH THE TEST

This stand will mean the holding forth of the divine plan of the ages, the truth. If, after one has seen the real character of Babylon and has gotten his bearings in a general way, he then remains, it can be only by compromising the truth. By being worldly wise he might remain and continue for a time to have popularity, to have honor of men. But if

after seeing the truth, after understanding the truth, one were to continue in Babylon, he would of course be a greater sinner than one who had not been so enlightened.

It is not our thought that we should avoid doing our duty in the proclamation of the truth, but that we should avoid arousing unnecessary antagonism; for people in error are in no condition to have the error lightly spoken of. They must be in the right condition before one can even whisper to them, "Come out of her." Even if they make inquiry of us, we should not speak too positively; but we should say: Now, my dear brother [or sister], if you have heard the voice of God, if you realize that the various denominations are in error, then you will, apparently, see your duty. You once said you were of them; if now you see that you are not of them, you should tell them so. But when you shall see, and when you shall hear, is not for another to say. If, when you have heard and believe the truth, you remain in Babylon, you will be a partaker of her sins, and more guilty than the average one among them. When you are able to hear this voice yourself—this voice which will show you the right and the wrong, the truth and the error—no doubt you will have the fortitude to "come out."

BABYLON'S ATTITUDE TOWARD THE TRUTH

But those who hear the voice of present truth, and who obey the call to come out of Babylon, are usually subjected to persecution. In our Lord's day, when the believers were from among the Jews, some were put out of the synagogues. We remember a particular instance during our Lord's ministry. A man who was born blind was asked how he had his sight restored; and when he confessed Jesus, the rulers put him out of the synagogue. (John 9:22, 34) That same spirit, that same condition, seemed to follow with the apostles.

All through the dark ages those who were faithful to the light were kept out of the churches. The church creeds and practises were conscience-barriers to keep light-bearers out; those faithful to the truth were ex-communicated or put to death as heretics. This condition continued to some extent even after the time of the Reformation. Servetus, a brother Christian, whose horrible death by burning at the stake was caused by Calvin, is a case in point. Jesus said, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service." The execution of Servetus was an instance of the literal fulfilment of our Lord's words.

Those who have ruled the synagogues have not always been bad people, but mistaken people. Thus it was with Saul of Tarsus, when he haled Christians to prison and approved the death of St. Stephen. And so with the churches of our day when any become enlightened and let their light shine. The same thing is true that has always been true; namely, "The darkness hateth the light." They say: If you stay with us you shall not present these matters. So those who are loyal to God are in this way forced out of the synagogues; indeed, the loyal ones are now called to "come out."

"YOUR BRETHREN THAT HATED YOU"

But our day has a peculiarity that other days have not had. The divine plan is now so beautiful that we can see that others are in darkness, and this impelling voice of the truth is the voice of God, the voice of conscience, the voice of enlightenment, calling us out of Babylon, which is misrepresenting God, his character, his plan and his Word. We do not know but that they may go to the extreme in our day—to kill socially, to kill ecclesiastically, perhaps to kill physically. Nearly all the persecutions that have come to God's people have come from professed Christians, fellow-believers. "Your brethren that hated you, that cast you out for my Name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

We are glad that these shall one day, not far off, we believe, see their mistake. Instead of feeling like bringing vengeance upon our enemies, we should feel quite a sympathy—not with them, but for them. We should realize that it is with them very much as it was with the Jews in our Lord's day: those Jews and their rulers knew not what they did, or they would have been ashamed. And they will be ashamed when they come forth and realize what they did—just as Saul of Tarsus was ashamed when he realized what he had done. And so with these blinded ones of today: "Some shall come forth to shame and lasting contempt." This contempt will last until there has been a proper repentance for their share in the persecutions of the Lord and his faithful ones.

AMOUNT OF KNOWLEDGE NECESSARY

We surely appreciate very highly the value of knowledge, but we also remember the truthfulness of St. Paul's statement that "knowledge (alone) puffs up, but love builds up." Yet knowledge is necessary to growth in grace. Only as we perceive the beauty of the divine character can we appreciate our God. Therefore, we rejoice that he is lifting the veil and revealing himself more and more to our eyes of understanding.

We can see that mental capacity is not the same in all. Some can receive a large measure of the truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging his people according to their character-likeness to his son, our Lord, not according to what they know. While knowledge is very important, very necessary, still no one has a monopoly of understanding—no one has perfect knowledge in the present life; and if our eternal destiny depended upon knowledge, each of us would come short. Nevertheless, we believe that all who are the Lord's will be brought into touch with present truth, and will be judged by it. Those who obtain the knowledge and then show a disposition to shirk the responsibility connected with it or to deny the truth or to live ungodly after seeing the light, thus demonstrate their unworthiness.

The Apostle, speaking to the faithful ones in Christ, says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of the light." He seems to imply that the Lord's true people will come to a knowledge of the truth. This does not necessarily mean all the truth, but enough to sanctify. One with large intellectual power would require and could assimilate a large amount of knowledge; one with small mental capacity would need less.

There are certain basic principles that the Lord's people have at all times grasped; for instance, the fact that there is but one God. Even those who hold to the doctrine of the "Trinity" declare that there is one God. Thus they have a measure of the truth, although they contradict themselves. It is the same in regard to the penalty for sin. Our forefathers desired to be right when they thought eternal torment the punishment for sin; and they called it a just penalty, in their endeavor to be right. But with these basic principles is mixed a large proportion of error. The whole world of mankind has been under delusions; and we who are now waking up are really surprised to see how little we actually knew—how ignorant we were in regard to some of the precious messages which our God has given us.

"WEEPING AND GNASHING OF TEETH"

But as we were children of God before we received full knowledge, so we believe that it is possible for others to be children of God without having full knowledge. We are living in the harvest of the Gospel age, when God is causing the knowledge of the truth to encircle the earth. At the same time the adversary is doing all that he can to hinder people from studying the divine message—raising a dust of calumny to blind the eyes of the unwary.

It is because we believe that there are children of God attempting to live on the husks and skimmed milk of human tradition—brethren in Christ starving for the pure food offered in the Word of God—that we are trying to reach and help them. Otherwise we would abandon all special efforts at propaganda; for we know that as soon as the Messianic kingdom shall have been set up, conditions will be favorable to all to come to a knowledge of the truth as it is contained in the Bible.

The days that are almost upon us will surely bring "weeping and gnashing of teeth" to many of the Lord's people; for whoever stands for error will be in opposition to God. They are about to go into a great time of trouble, and it will be their own fault. Some of us heard God's voice early in the harvest, and therefore we had the responsibility earlier; some heard later. Some are hearing now about the sins of Babylon—that these sins are about to be punished, and that they should come out and be on God's side, if they would have divine favor. It is the desire to further sound out this present message that has led us to the production of the PHOTO-DRAMA OF CREATION—that those who would not read might see. To whatever extent it helps each of God's children, still bound, to recognize his own responsibility, it represents the voice of God, telling them their present duty as Christians.

"When ye hear I am come, then can ye arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet me, whate'er the cost be,
Though ye come on the waves of a storm-crested sea?

"When I call, can ye turn and in gladness 'come out'
From the home of your childhood, the friends of your heart?
With naught but my promise on which to rely,
Afar from their love—can ye lie down and die?"

"Yea, we'll take up the cross and in faith follow thee,
And bear thy reproach, thy disciples to be.
Blest Savior, for courage to thee we will fly;
Of grace thou hast promised abundant supply."

FERVENT IN PRAYER—WATCHING THEREUNTO

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints."—Ephesians 6:18.

Prayer is a wonderful privilege. It is a very great favor to be permitted to approach the Supreme Ruler of the universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness and humility and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive.

There is a great deal of formal prayer. The Scriptures speak of this as drawing near unto God with the lips, while the heart is far from him. (Isaiah 29:13; Matthew 15:7-9) It would be better not to approach the Lord at all than to do so in an improper manner. The man who merely utters words with his lips is not praying. A Christian should not say prayers, but should pray. We should not think of saying even one word that we do not mean and have not thought out. Many people have done themselves injury by praying in a formalistic manner.

When we come to the Father, let us draw nigh in spirit—with the heart, the understanding, the mind—whether the prayer be long or short. Let us come with true and earnest devotion, with supplication, that he may see our intense desire in the matter. As our Lord said, the Father seeketh such to worship him as worship him in spirit and in truth. Without the spirit of prayer our petitions amount to nothing.

No one may offer prayer to the Father except those who have accepted his terms, and have come into relationship with him as sons, through the great Advocate. Others are aliens and strangers. There is a difference between worship, or thanksgiving, and prayer. Any one may offer worship—adoration, homage. Any one may bow the knee and express thanks and appreciation. But the privilege of making requests of God is directly limited to those who have been accepted in Christ.

There is a difference, too, between prayer and supplication. The term prayer applies to any petition, great or small; whereas the term supplication means a special, agonizing desire for a thing—entreaty with intense yearning. But whether it is prayer in the ordinary sense, or intense prayer—supplication—we should always come in the spirit, with an appreciation of the fact that we are entering into the presence of the great Creator and that in thus doing we are enjoying a great privilege.

"WATCHING THEREUNTO"

St. Paul adds, "and watching thereunto." Watching seems to be an attitude of mental alertness. If we really believe that the Lord has indicated that we should pray for the things we need, and that he will give us these things, then we should be on the alert to recognize when we receive them. We should take heed as to the things for which we ask, and be sure that we ask for the things promised, the things for which we are entitled to ask.

We should also watch for the Lord's providential leadings. The person who, after having prayed, forgets what he prayed for, and who cannot tell whether or not he has received an answer to his petition, has certainly missed a great blessing which it is designed that he should have.

Prayer is not to be offered to be heard of man, but of God. It is intended to be a stimulation to our hearts and to quicken us to an expectancy of certain things; and it should be our earnest endeavor to keep our lives in harmony with our requests. When Jesus told his disciples to pray the Lord of the harvest that he would send more laborers into his harvest, he did not mean that they were to tell the heavenly Father his business; but that they should be solicitous that others come into the work, that God would send forth laborers into his harvest field; and that the disciples themselves should watch for opportunities of service, in harmony with their prayers.

The Lord frequently called attention to the fact that we should be persevering in prayer. Perseverance is an essential quality in the sight of God. It includes patience, carefulness and interest. In short, it is related to every fruit of the Spirit which the Lord's people are to cultivate. Patience is good, but it needs perseverance. Love is good, but it needs perseverance.

Perseverance does not make the will. The will is already there. It is the will that God recognizes in the beginning. But by various experiences, trials, difficulties, tests of endurance, the Lord would prove us and develop us. He would have us become very positive characters in all these qualities which have his approval. So our praying should all be in the spirit, from the heart. We should watch thereunto with perseverance day by day, until the Lord shall see that we have attained the character which he can honor with a share in the kingdom.

LESSONS LEARNED BY THE LORD'S DELAY

Perhaps one reason why our Lord does not answer our petitions quickly is that he desires us to learn to watch for the answer and thereby get the lesson of appreciation and gratitude to him, as we realize that he has given us our request. We should therefore pray with all perseverance, watching for the answer until it come—not watching merely for a few minutes, or for a day or a week. The Lord might see best to further defer the answer to our petition, either to test our faith or to increase our earnestness and get us into a better condition to receive the blessing. It requires time to become emptied of self and prepared to receive the mind of Christ; and with some, more time is required than with others.

We are sure that the Lord will pursue that course which is best for us, just as a teacher with his pupils, and a parent with his children. The parent exercises judgment as to what is best for the child. So our heavenly Father wishes to give us the good things. Sometimes he sees best that we wait a long time before getting the answer to our petitions; at other times he may give us a speedy answer to our prayer. Nevertheless, as the Apostle Paul declares, we know that all things are working together for our good, because we love God and have been called according to his purpose. And we must ever bear in mind the conditions which our Lord imposes: "If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done unto you."—John 15:7.

We must search the Scriptures to know what is the mind of the Lord, what he has promised and what he has not promised. The fully consecrated will not want anything which is not in fullest harmony with the will of him we so love and adore, and who is so worthy of our love and loyalty. We must remember, too, that while we are praying with persistence and faith, the Lord is preparing for us, not only the blessing and opportunity of service which we desire, but he is also preparing the circumstances and conditions which will bring this blessing or opportunity in the best form. This will require our waiting on the Lord, which should be in perfect trust and patience for his good time to grant the desire of our hearts. "The supplication of a righteous man availeth much in its working."—James 5:16.—R. V.

Family prayer is also very desirable in the homes of the Lord's saints, wherever possible; and prayer amongst the children of God when they assemble together is eminently proper. Our Lord sanctioned this by praying with and for his disciples; and it was also commended by the apostles. We are to pray, not for ourselves only, but for all of the saints and for the interests of the Lord's cause. The Scriptures commend both public and private prayer amongst the children of God. But secret prayer is absolutely essential to the life of a Christian.

PRAYERFUL ATTITUDE ALONE NOT SUFFICIENT

We have been surprised occasionally to hear some professed follower of Christ urging the impropriety of a form of prayer in words, and of assuming any particular posture in prayer, or of praying at any stated time, asserting that kneeling in prayer is unnecessary—that all of life should be a prayer. Such a proposition is astounding to us—the logic of it is incomprehensible. True, we are to pray always, to be always in the spirit of prayer, to be so devoted to the Lord that we shall ever manifest in our lives the beauty of holiness, that we shall be shining lights in the world. But we hold that no Christian can maintain this heart attitude, or glorify God in his life, without going to the Lord in a particular and formal manner, and preferably upon his knees, and if possible in solitude at certain times. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matthew 6:6.

Our dear Master's constant attitude of prayer did not hinder his more particular devotions when he turned aside from the busy affairs of his life to converse with the Father in secret—sometimes briefly and sometimes spending the entire night in prayer in the mountain solitude. The very isolation of the Lord from all human help drew him the nearer and the oftener to the Father in prayer and communion. So it is, or should be, with all the true followers of the Master. As we grow in his character-likeness we will, like him, pray without ceasing, in everything giving thanks, singing and making melody in our hearts to the Lord, recognizing him as the center of all our hopes and our joys.

OUR "SOLITARY WAY"

We all realize at times the inability of even our dearest ones to enter fully into and appreciate our sorrows and our needs. They are unable to sympathize with us fully in our struggles and our trials. This realization should send us, as it did our dear Lord, the more frequently to the throne of grace, where we are always sure of having the ear of One who understands us perfectly and can make all needful allowance for our frailty; who knows the limit of our ability to do and to be, in our imperfect flesh; and who can give us the perfect sympathy which none other can give. He never fails to hear and to heed the cry of his children, even though he may for a wise purpose in love defer for a time a visible answer to their pleas.

JACOB AN EXAMPLE

The prayer of Jacob at the time he was anticipating a meeting with Esau on his return from Padan-Aram may be considered one of the most excellent examples of earnest, persevering prayer to be found in the Lord's Word. It is full of confidence and trust in God. It recounts God's promise to his grandfather Abraham and his father Isaac and the renewal of this promise to himself. He mentions to the Lord his promise also to bring him again to his home land. His humility is shown in his words: "I am not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servant; for with my staff [only] I passed over this Jordan [when fleeing from home], and now I have become two bands [great companies]."—Genesis 32:10.

He tells the Lord of his fear of Esau, yet shows that his fear is offset by his confidence in the Almighty. It was at this time, and doubtless in answer to this prayer, that the angel of the Lord appeared to Jacob, and so full of faith was he in the power of God and in his promise to protect him and make of him a great nation, that he laid physical hold upon the angel, declaring: "I will not let thee go, except thou bless me!" The angel here appeared as a man; but Jacob had recognized him as the representative of the Lord, sent to meet him.

We cannot suppose that the angel was not sufficiently powerful to release himself from the grasp of Jacob, but rather that God was pleased to bless him, and that these circumstances were designed for the very purpose of drawing out Jacob's longing desire for this blessing of the Lord, to demonstrate the depth and intensity of his desire. When this was proven, when he had manifested his deep appreciation of the blessing which God alone could give, and this great longing to be in harmony with him, then the blessing came—Jacob's victory. God was pleased to reward such faith and energy and zeal.

LESSONS TO SPIRITUAL ISRAEL

Jacob was only a natural man, yet his prayer has in it a lesson that may be of much profit to new creatures in Christ; not that we should wrestle with God as did Jacob, for we are sons of God, and sons have a much closer relationship than servants, and have no need to wrestle with God to gain his favor. The late Bishop Phillips Brooks expressed the true thought very beautifully and succintly when he said, "Prayer is not conquering God's reluctance; it is laying hold upon God's willingness." We have his favor now; and he has promised us his choicest blessings. But Jacob's earnest zeal and faith and humility and his perseverance of mind are well worthy of our emulation and imitation. We should always pray and not faint, as our Lord reminded us. God wishes us to be persistent, and to have unwavering faith in his willingness to give us his best gifts.

If the blessing in answer to our prayer does not come in the moment of asking, we are to continue "instant in prayer," patiently waiting for the Lord's due time, in an attitude of entire, sweet submission to his will, assured that if the answer be delayed it is because our Father in his wisdom sees a reason for it and has our highest welfare at heart. He is never indifferent to his children nor unheeding of their needs and of their cry for help and for fellowship with him. But let us see to it that God's glory is our chiefest desire.

Alas, how many spiritual Israelites seem to have a much less keen appreciation of propriety in prayer than had Jacob! He asked for God's blessing, in whatever manner he might be pleased to give it. Jacob did not specify even the earthly good things which God had promised him. He desired the Lord's glory in the fulfilling to him and his posterity of his great covenant. Many of God's children ask and receive not, because they ask amiss, that the answer may minister to the desires of their flesh. The Lord has promised to care for the temporal necessities of his children and will surely give them what is best, whether this be little or much.

How few seem to remember that as new creatures our desires and requests should be especially for the things which pertain to our spiritual interests; that it is this class of blessings that the Father desires us to have, and has promised to give us! He assures us that as earthly parents are pleased to give good gifts to their children, so our Father delights to give us his holy Spirit—his very best gift—the gift which comprises all blessing and glory, which will insure to us everything which is desirable, in the very highest sense. If the Lord's people who have consecrated their all to him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the Spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean!

ISRAEL—MIGHTY WITH GOD

Jacob got the blessing and with it a change of name. Thenceforth he was called Israel, which signifies, Mighty with God, or "A Prince with God." This new name therefore was always a source of encouragement to him, an incentive to fresh zeal and to trust in the Lord. All of Jacob's posterity adopted this name. We have in antitype Christ Jesus, our Lord, the true Israel, the One who through faith and obedience to the Father has prevailed, who has overcome the world, the flesh and the adversary, and has received the highest blessing of God as the result of his great struggle. He is now supremely exalted, and is declared to be the Prince of the kings of the earth. He has sat down with the Father in his throne.

We also, the followers of Jesus, bear the name of Israel. We, like him, if faithful as was he, shall be exalted by the Father. We shall share with our Lord and Head his throne. We shall be made higher than angels, principalities and powers, as our Master has been. How glorious this thought! How wonderful! Should not this great hope inspire us to the utmost diligence and carefulness that we may make our calling and election sure?

If we prove faithful unto death, the name Victor, or "Mighty with God," will be our name. It will apply to every one of the Lord's faithful ones as it applied to our Head. But only those who manifest his Spirit, only those who so love God that they will hold on to his promise and who will not let him go without the blessing, will receive the fulfilment of the promise and will reign with Christ in glory and share his throne.

Jacob had a method of marking the special manifestations of divine providence—as when he called the place in which he wrestled with the angel Peniel—"the face of God." This was a reminder to him that there he had been privileged to receive from the Lord a particular blessing, a marked answer to prayer. Similarly it is profitable to spiritual Israel that we should make note in some special manner of the Lord's mercies and providences to us. Many feel poor as respects the favor and blessing of the Lord, simply because they have failed to let these blessings make a proper impression upon their hearts at the time they were received. We are all leaky vessels, and unless special notation of these favors of the Lord is made upon the tablets of memory, or in some other way, their lesson and the encouragement and strength which they bring are largely lost to us.

Doubtless we should all have more "Bethels" and more "Peniels" did we but follow the course of setting up some kind of monuments of our Father's faithfulness in his answers to our prayers, and there entering into some covenant or vow with the Lord in return for these his mercies. As each watches for fresh evidence daily of the love and special watchcare of our God over us, we shall find that we have far more cause for encouragement and thanksgiving than we would be aware of without such notation and watchfulness. Let each of us, then, daily, weekly and yearly raise to God our "Ebenezers," if we would increase our faith and joy and love.

FASHIONING OURSELVES AS OBEDIENT CHILDREN

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Peter 1:14, 15.

The Apostle is not addressing the world, but those who have become children of God—those who have passed out from their position of condemnation with the world, and have been justified by faith in the precious blood, who have been accepted of the great Advocate Jesus, and have been begotten of the holy Spirit. But it is not sufficient that we become

children of God; for these newly begotten children are only started in the narrow way, they are in an imperfect, undeveloped condition. They have this standing as children because they have put themselves into the hands of God and desire to do his will, loving righteousness and hating iniquity.

On the basis of this stand that we took—of enlisting under the banner of Jesus, to fight against sin and self and Satan—God purposes to prove how thoroughly in earnest we were when we espoused his cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in his great kingdom, which is to bless the world.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." But if we do not prove obedient, this will hinder us from ever getting into the elect company, although we may have a place in that company of children who have had to be chastised and finally brought to proper obedience.

By this we are not implying that any of God's children are exempt from discipline; for we are told that every son receiveth chastisement. (Heb. 12:6-11) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which he proved his thorough loyalty and worthiness of exaltation. And so the chastisements that come to his followers are to fit them for future service and to demonstrate their worthiness of being counted in as members of his body.

The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time, or the one chastised will lose his place in the body. If he prove ultimately disobedient, he will be counted unworthy of any of God's favors, and will die the second death. The exhortation of our text, therefore, is to the highest attainment and the utmost loyalty to the Father.

HOW TO FASHION OUR MINDS

There is a fashioning of our minds in progress. It is not the fashioning of our will. The will is given up to begin with. But the will has to do with regulating the mind as well as the body—the will has to do with this fashioning. We will that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us.

We as new creatures should learn to think as God would have us think, to develop habits of thought which upbuild the new creature. We should eat and drink according to his will, and our clothing should be regulated according to his will. We are to seek his guidance in our life in all things—because of the weaknesses of the flesh, the promptings of the adversary, and our environment. The Lord has made provision, and has given us definite instructions in the Scriptures, by which we may regulate our lives in harmony with his Word; and we should seek more and more to know the will of God and to profit by his providences in our lives, and to apply the knowledge gained, so that whether we eat, or drink, or sleep, or labor, we shall do all to the glory of God.

Our organism of flesh we receive by heredity. These bodies of ours have various weaknesses and inconsistencies—some in one direction, and some in another. But they are all, more or less, perversions of the true ideal which God originally gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in the theories which have come into our minds. These errors in the past had control of us.

Before we saw the Lord's way, we thought it was right to follow after earthly pleasures and pursuits and to put self first. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life—praise of men, how finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek—and are in large measure able to secure—the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide now whether we shall go to the theater or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the covenant we have entered into with Christ, we are to know strictly the Father's will. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning."

THE FASHIONING A GRADUAL PROCESS

Although we discover some things quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a new creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to chose? The knowledge of God's will is a matter of education. We come to see that this is right and that is wrong. (The world sets such a style for evening dress, such a style for morning dress.) When we become Christians we have new standards, and it takes some time to get everything harmoniously adjusted therewith.

In line with this thought, the Apostle says, "Be ye transformed, by the renewing of your minds"—not by the renewing of the new will. We already possess the new will. But we see that the body is regulated by the mind. Therefore the new will says, I must begin with the mind. I must get my mind to see things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned—transformed into the mind of the Lord. As we come to see more and more what is the will of God, our minds decide to do his will. Our reason plays an important part.

God wishes to appeal to our reason, because we are thus better developed than in any other way. We are all in the school of Christ—under the tutelage of our Lord. In this school we are learning to do his will. We have the teachings of our Lord Jesus and the writings of the apostles; and our Lord declared that whatsoever the apostles should bind on earth would be considered bound in heaven; and whatsoever they should loose on earth would be so considered in heaven. Our education progresses, until, at the end of this life, those who have thoroughly learned the lessons of this school will be those who have been obedient children. These will have been transformed by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God."—Romans 12:2.

OUR STANDARD—JEHOVAH'S RIGHTEOUSNESS

The new will is, in substance, a will to be like our Father in heaven. The Apostle Peter exhorts, "As he who hath called you is holy, so be ye holy." Holiness is the standard of perfection. Our will must be holy when we first make our covenant with God. Nothing less than a holy will is acceptable to him. If we had had an unholy will, a will not submissive to God, we would not have been accepted. So if our will be holy we shall, as far as we are able, do his will.

As he who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the alert to watch the mind and the body, the tongue and everything pertaining to our conduct.

The Apostle enjoins upon us that we shall be "holy in all manner of conversation." (1 Pet. 1:15) The word conversation here has its broad meaning. It relates to our intercourse with others—all of our conduct with respect to others—our manner of life. We are to be holy in everything that pertains to our lives—in our thoughts, words and deeds. This is a very high standard; and no wonder that the Lord has set a high standard! It is for us to learn what this standard is, and to help others to know what it is.

This is why we spend a few years this side of the veil after we have given our hearts to Jesus. We say that we have taken up our cross to follow Jesus, and the Lord wishes to demonstrate whether this is true. He is watching our course, and the foreordained number will be found for the bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the second death.

GREATNESS THE REWARD OF SERVICE

JULY 12.—Mark 10:32-45.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Verse 45.

It was at the close of Jesus' ministry. For more than three years the Master had been calling his disciples and instructing them. They had come to recognize him as the Messiah, the heir of all God's promises, the one through whom the Messianic kingdom would be set up, which would bless all the world of mankind—the dead as well as the living.

The Master had particularly assured them that if faithful they should sit with him in his throne. However, he had not told them that his kingdom would be a spiritual one, and that they would need the change of the first resurrection before they could be sharers of it. He had not yet made clear to them the fact that a whole age would intervene before they would be sharers in the kingdom, and the kingdom itself be established amongst men. But he had hinted all this. He had said, "I have many things to tell you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, it will bring my words to your remembrance and show you respecting future things."

Jesus did, however, begin to break to the disciples a part of the news necessary for them to know and appreciate, lest they should be entirely overwhelmed and discouraged. He told them that he was going up to Jerusalem, and that the result would be that he would be delivered to the Gentiles to be crucified. St. Peter, always courageous, this time brought upon himself a severe rebuke. He undertook to correct the Master, saying, "You are not telling us truth; these things shall not happen to you, and your saying them to us will only discourage us. You are, as I have confessed, the great Messiah. You are to reign; You are not to be crucified at all. Give up that thought, dear Master; and let us continue to think about the glorious things of the kingdom into which you will soon be ushered and in which we, as your faithful disciples, will soon have a share.

But Jesus rebuked St. Peter, saying, "Get thee behind me, adversary; for thou savorest not the things that be of God, but those that be of men."

And now in this lesson Jesus, in the same journey, again brought up the matter of the shame, ill-treatment and death which was to come upon him. This time he included the thought of his resurrection from the dead on the third day. However, the matter was incomprehensible to the disciples; and they merely said to themselves, This is another of those dark sayings of the Master which seem so mysterious. Remember how he said to us on one occasion, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." That was a dark saying, and we could not understand it. But we hung on, although we did not then, neither do we now, understand the meaning of these words. Here we have another similar statement: the Master is representing himself as receiving the treatment due to the vilest of criminals—crucifixion.

They could not comprehend the meaning of the Master's words; these thoughts seemed so different from what they had been expecting! How could they receive them? Not until after Pentecost did they get the full grasp of the situation and of what Jesus had told them. There the holy Spirit began to make plain the divine arrangement—that the sufferings of all the church must come first before the glories of the kingdom would be revealed and the blessings to the world begin.

ON RIGHT HAND AND LEFT

Another of the Gospels tells us that the mother of James and John came with them and voiced their plea for them. They believed that the time for distributing the honors of the kingdom was very near at hand. They wanted to speak for prominent places. We need not assume that these two dear disciples sought the positions closest to the Master merely for ambition's sake. Rather, let us suppose that they loved the Lord very dearly, and therefore thought that they could appreciate a nearness to him more than could some of the others. Indeed, they evidently appreciated being near to the Master in his hours of suffering and deepest experiences; and they were permitted to come nearer than the majority of the twelve. On several special occasions the Lord took with him the same James and John, and Peter. They were with him in the holy mount, and at the awakening of Jairus' daughter, and in Gethsemane's Garden. They were glorious characters, whom the Lord greatly loved.

Let us mark carefully the words of Jesus. He did not say, My dear disciples, there will be no throne to sit upon, but on the contrary he declared that while there would be a throne, and while there would be places of preference in that throne, they would not be distributed by himself, but by the Father.

The Father stands as the representative of absolute justice, while Jesus stands as the representative of mercy, compassion, forgiveness. Places in the Millennial kingdom are not to be given on the score of mercy or favoritism, but absolutely on the score of quality. The Lord Jesus himself will have the highest place, because he is worthy. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The Father will give these to him, as he has promised. Indeed, he has given our Lord honor and great glory, even though this kingdom glory still waits until the church, the body of Christ, shall have been completed by the change of the first resurrection.

WHAT KINGDOM IS MEANT

For many centuries confusion has prevailed amongst Christian people respecting the kingdom of Messiah, so frequently mentioned by Jesus and the apostles, and the basis of this lesson. There was no confusion at first, nor for nearly two hundred years after Jesus' day. The early church understood very well the promise that Messiah would come a second time, would receive the church to glory with himself and establish the kingdom of divine power for the rule of the world and the subjugation of all things to the will of God; and that this Messianic kingdom would require a thousand years to fulfil its mission. But by and by a theory sprang up to the effect that the church was to be organized as Messiah's kingdom and was to conquer the world before Jesus' second advent.

This unscriptural view changed the whole course of church history. Instead of longer preaching the Gospel merely with a view to calling out and perfecting the saintly few who would have a hearing ear and an appreciative heart, to make these ready for kingdom honor and glory, the course changed. Thereafter the endeavor was to grasp civil power. Intrigues were begun, false claims were asserted, and the endeavor was made to obtain control of kings and nations along the lines of superstition. Additionally, persecutions were used; and as much as possible civil rulers were cajoled, threatened, induced, to become the tools of ecclesiasticism, for the purpose of establishing a world-wide dominion of the church.

For a time—through inquisitions, etc., etc.—these things flourished; but ever since 1799 all thought of ecclesiastical dominion of the earth has given way. In their confusion many have lost all faith in the Messianic kingdom, and few are looking for it at Christ's second coming. Many in perplexity discuss a spiritual kingdom in the hearts of believers. Others believe that Christ's kingdom is now represented in the great governments of the world, and yet are abashed and confused when asked whether certain portions of Messiah's kingdom are building dreadnaughts to destroy other portions of the same kingdom.

By the majority of Christian people, the teaching of the Bible seems to be regarded as not consistent nor logical; otherwise, they would see that St. James, St. John and the other Apostles could not sit upon twelve thrones without there being a ruling kingdom. They would also see that the kingdom must be future, in harmony with the Lord's prayer, "Thy kingdom come; thy will be done on earth, as in heaven." What we need is to cease handling the Word of God deceitfully. We must learn to read our Bible reverently and to understand it by comparing Scripture with Scripture. Bible students who do so are receiving great blessings, and are perceiving that Messiah's kingdom is not only future, but apparently nigh—even at the door.

"ARE YE ABLE?"—"MY CUP, MY BAPTISM?"

To the two dear disciples who requested places of special nearness to the Master in the kingdom, Jesus made known the fact that any position whatever in the kingdom would require the fulfilment of certain conditions. It was not enough that they had been called to discipleship. It was not enough that they had surrendered all to follow the Lord; that they had been with him, had heard his teachings and had assented to them so far as they could understand them. There must be something more; else they might not get into the kingdom at all.

These conditions the Master declared, saying, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" What did he mean? Did he mean, Would they be able or willing to eat the Passover supper, and there partake of the unleavened bread and drink of the memorial cup which he would institute? They had already been baptizing many. Did Jesus mean that they should be baptized again in water? What was the purport of the words, my cup, my baptism?

We reply that Jesus' "cup" was the one to which he

elsewhere referred, saying, "The cup which my Father hath poured for me, shall I not drink it?" In the divine plan God had already marked out that whoever will be of the great Messiah, and entrusted with the Messianic kingdom glory, honor and power for the blessing of the world, must demonstrate worthiness of that honor and glory. In the case of Jesus himself the cup meant all those experiences of ignominy and shame, including crucifixion, which he experienced during the three and one-half years of his earthly ministry and which he fully accomplished at Calvary when he cried, "It is finished."

Of that cup the Master said to his disciples, "Drink ye all of it." In other words, whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master in his kingdom glory, honor and power, must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master, must prove his love, loyalty and faithfulness unto death—walking in the foot-steps of Jesus.

The Master made no reference to water baptism, but to his baptism into death, of which he spoke a few days later, saying, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The Master's baptism in the beginning of his ministry was merely a symbol, or picture, of the real baptism. His going down into the water, his burial in it and rising up from it symbolically represented his going down into death and his resurrection therefrom. His real baptism into death progressed for three and a half years, from Jordan to Calvary; and when he cried on the cross, "It is finished," He meant that his baptism into death was completed. He was raised up out of that death-baptism on the third day by the Father's power, to the Father's right hand, which position he will always occupy.

This was the Master's baptism. It meant the full renunciation of all earthly rights. And now he asked those dear disciples whether or not they were ready, able or willing to follow him to this extent—to be sharers of his cup of ignominy and his baptism into death. Only by faithfully following him thus might they hope for any share in his kingdom. The same principle must apply to all the followers of Jesus. It is for each of us to decide whether we will drink of his cup or not; whether we will share in his baptism into death or not. Only the lowly, self-sacrificing, will be able or willing to endure such an experience.

Let us now apply these thoughts to the incorrect views of the kingdom so frequently held. How could these sentiments be applied to any kingdom of God in the heart, or how could they apply to the various kingdoms of earth? Is it necessary for the kings of the earth to partake of Christ's ignominy and sacrifice unto death, by consecration, before they can reign? Or, applying the matter to the church systems at the present time, as some do, is it through great difficulty that any attain membership in the earthly institutions called the church of Christ? Does it require self-denial to get into these? Are all who are in them buried with Christ in baptism—into his death? Do they all partake of the cup of his sufferings? Surely not! Only a right view of the kingdom dovetails into these various statements. We must see that the kingdom is the pearl of great price, to obtain which all else must be sacrificed.—Matthew 13:46.

"WE ARE ABLE"—"YE SHALL INDEED"

In the other account of this incident the disciples answered that they were able, that is, willing, to undertake to share the Master's cup and his baptism. Of course they did not know clearly what all this meant; but they were able, or willing, ready, to do anything that the Master would command. So it must be with all who, like those faithful apostles, shall come off conquerors and share with the Redeemer in the glory, honor and immortality promised to his kingdom class, the bride class.

In that account, Jesus is represented as replying, "Ye shall indeed drink of my cup, and be baptized with my baptism." That is to say, willingness on the part of all is as much as the Lord could reasonably require of his disciples. We have not the power that he possessed: we are sinners by nature. He was "holy, harmless, undefiled and separate from sinners." We can merely, therefore, will to do right; and the Lord must needs take us under his care and into his school of affliction and experience, giving us the lessons necessary to prove our loyalty and faithfulness even unto death. How gracious, how Godlike, that because of our weakness as members of the fallen race we could not do all ourselves, God has provided for us in the Savior whom he has appointed! Our imperfections are accounted as imputed to the Redeemer, while his perfections are accounted as imputed to us. Thus through him only may we hope to gain the kingdom and glory and honor and immortality.

CHIEF SERVANT—MOST HONORED

The other apostles were indignant that St. James and St. John should have made such a request. However, the incident afforded Jesus opportunity for laying down the rules which must govern in respect to greatness in the Messianic kingdom. Whichever one will serve the others most will thereby be demonstrating to God a greater fitness for a higher place. This is different, as Jesus says, from the ordinary course of affairs, where a lordship is exercised according to some arbitrary rule.

The rule of the kingdom will be that the one who serves most will have the highest honor. Thus Jesus himself is preeminently servant of all. His position is the highest in the kingdom by divine appointment, and others will range next to him in proportion as they have his spirit of love, service, obedience and loyalty.

WHAT BLIND BARTIMAEUS SAW

JULY 19.—Mark 10:46-52.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isaiah 35:5, 6.

It was the Passover season, and many were journeying in the same direction with Jesus—toward Jerusalem. Bartimaeus, a blind beggar, sat by the wayside, hoping to receive charity from the passersby. An unusual commotion was created as Jesus passed, and Bartimaeus inquired the cause. The answer was that Jesus the Nazarene had just passed by.

Bartimaeus had heard that Jesus was the reputed Messiah who, according to the Scriptures, would eventually bless the whole world and do away with sin, sorrow and pain. He had heard that already Jesus was performing cures, healing the sick, casting out demons and opening the eyes of the blind. Oh, he thought, Why did not some one tell me while he was passing! He has healed others, might I not be one of the favored ones?

His faith and hope flamed up; and he shouted, "Jesus, thou Son of David, have mercy on me!" Be quiet! Make less noise! Do not interrupt the Great Teacher; He is talking with others, said the passersby. But Bartimaeus felt that it was now or never with him; he lifted his voice above that of the multitude, and shouted more loudly than ever, "Jesus, thou Son of David, have mercy on me!"

Jesus heard the voice, and ever ready to be gracious to those who call for mercy, he bade the blind man come to him. It would show his faith: it would thus be a more important lesson to the multitude. Helped by others, Bartimaeus finally found himself in the presence of Jesus; and the Master said, "What wilt thou that I should do unto thee?" Promptly the answer came, "O Lord, that I might receive my sight!" Jesus said unto him, "Go thy way; thy faith hath made thee whole." And immediately he received his sight, and became one of the followers in the concourse, praising the divine power and acknowledging Jesus as the Messiah.

"JESUS, THOU SON OF DAVID"

The blind man's words, "Jesus, thou Son of David," had special significance to him and to the Jews of his day, which is lost so far as the multitudes of today are concerned. The Jews knew that Messiah as the great High Priest was in a measure prefigured by Aaron; and as the great Lawgiver, was prefigured, or typified. by Moses; and as the great King was prefigured, or typified, by Solomon, David's wise, rich, influential son, his successor in the kingdom. The uniting of all these lines of prophecy is found pictorially represented in Melchizedek, who was a priest upon his throne; that is to say, he was a priest of God at the same time that he was a prince or ruler—he had a double office.

St. Paul calls our attention to this fact that Jesus is not ultimately to be a priest after the order of Aaron—merely a sacrificing priest, without any reigning power; but that he is to be a priest after the order of Melchizedek. St. Paul cites the divine declaration to this effect in the Psalms of David: "I have sworn and will not repent, Thou art a priest forever, after the order of Melchizedek." (Psalm 110:4) St. Paul bases highly important arguments upon this prophetic statement. He shows the divine foreintention in respect to

Jesus and the Messianic kingdom, and the character of the same.

The committee arranging the order of these International Bible Studies evidently had in mind the fact that the miracles of Jesus at his first advent were the merest foreshadows of the greater miracles and works which he will accomplish at his second advent. In line with this thought, they have given us as the Golden Text for today's lesson Isaiah's prophecy respecting Messiah's kingdom. This agrees with the general trend of the Apostolic teaching to the effect that all the miracles which Jesus performed were foreshadows, or illustrations, of the greater work which is to be accomplished by the establishment of his Millennial kingdom, in due time. We read, "These things did Jesus and manifested forth his glory"; that is, showed in advance his kingdom glory and power.

We are not for a moment to think that Jesus and his disciples attempted to heal all the sick of Palestine. On the contrary, while many were healed, they were the exceptions amongst the multitudes that were sick—such as manifested special faith. In the present instance, Bartimaeus was only one of many blind beggars by the wayside, we may be sure; for Palestine, Syria and Egypt are the lands of blind beggars. The Lord had already passed Bartimaeus by, not heeding him, not offering to heal him. He had his eyesight restored because of his faith, because he cried out, because he would not listen to those who sought to still his voice and turn aside his faith.

THE WORST OF BLINDNESS

A similar case, we remember, was at the Pool of Bethesda. Multitudes were lying there, waiting for the movement of the waters, in order to step into the pool for healing. Jesus addressed himself to only one of these, saying, "Take up thy bed and walk." It is when we come to understand that the miracles of Jesus pictured forth coming blessings during his Messianic kingdom that we get the proper view of matters, and may rejoice accordingly that a good, glad day is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah's prophecy.—Isaiah 35:5, 6.

"Eyes have they, but they see not; ears, but they hear not." The whole world is referred to in the Bible as being blind and deaf to the things that are most interesting, most profitable. Only an occasional one here and there, like Bartimaeus of old, grasps the possibility of relief from his blindness and deafness, and takes the proper steps to secure relief. St. Paul tells us of this blind condition, saying, "The god of this world [Satan] hath blinded the minds of them that believe not."—2 Corinthians 4:4.

Six thousand years ago, Satan started this work of blinding human understanding to the goodness of God and to those things which would make for their highest welfare. He still continues it. He began by contradicting the Almighty when he told Mother Eve that the penalty for sin, "Dying, thou shalt die," was a deception on God's part. Satan declared, "Ye shall not surely die"; and he persuaded her that this threat was merely an attempt on God's part to keep her from great blessings of knowledge, and that the true welfare of herself and her husband would be promoted by disobedience.

The question naturally arises, What motive did Satan have in misrepresenting matters to our first parents? Why should he be interested in their disobedience and alienation from God? The answer is that thus only could he make them effectually his own slaves of sin. So long as they recognized God as their wise, loving parent and had confidence in him, they would remain loyal to him, and correspondingly would not be the servants of sin.

Satan has continued this work of misrepresenting God's divine character and plan for now six thousand years. St. Paul says that he puts light for darkness, and darkness for light, and that "we are not ignorant of his devices." After telling us that the god of this world has blinded the minds of all unbelievers, St. Paul adds the explanation that this is done lest the light of the knowledge of the glory of God should shine into their hearts—lest they should see the real goodness of God. He explains that this light of God's goodness is reflected, to those who see it, from the face of Jesus Christ our Lord.

In this beautiful, poetic form the Apostle presents a wonderful truth which Bible students are more and more coming to appreciate. God is love; and all the stories that we have heard to the contrary are intended to blind our minds and prejudice us against our best Friend. Hence it is that Satan has persistently propagated, not only amongst the heathen, but also amongst Christians, various doctrines which are the reverse of the truth. St. Paul styles these "doctrines of demons."—1 Timothy 4:1.

During the dark ages the adversary worked these into our Christian creeds, had them painted upon the walls of Christian churches, and had them acted out in theatricals of a darker day. These all picture God as the worst imaginable devil. They all represent him as knowing what he was doing when he created our race and purposed from the beginning that nearly every member of the race should suffer an eternity of torture. No wonder that during the dark ages the world was not drawn to God by these horrible misrepresentations! No wonder that even when the Bible came back to the reverence of the people, these doctrines of devils adhered to it, and have since hindered the world from loving it!

Now we are learning that we were all more or less blinded by the adversary; and as we get free from his blinding influence, our hearts rejoice in the favor of him who has brought us out of darkness into marvelous light.

ONLY THE FEW YET SEE

Writing to the church of Ephesus, the Apostle intimates that while they had seen something, there was still much for them to see. We quote: "Making mention of you in my prayers, that . . . the eyes of your understanding being enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." And again: "I bow my knees unto the Father . . . that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." We still need to offer this prayer on behalf of ourselves and of all the church.

As for the world, it still lies in darkness, in the wicked one, as the Apostle declares, under the bondage of the superstitions which Satan has prospered. Only the few now get their eyes open, as did Bartimaeus. They are people of special character, who see special opportunities and who so greatly long for the light of the knowledge of God that they are willing to ignore the general sentiment of those who bid them be quiet and continue in ignorance—blindness. It is those who hunger and thirst after righteousness that have the promise of being filled, and those who are longing for sight that may hope to have it, in the present time.

But, thank God, a glorious change is promised! Satan, the prince of darkness, is to give place to the glorious Prince of Light, the same one who healed Bartimaeus in a typical way more than eighteen centuries ago. He is to take the kingdom. Divine power is back of the program by which Satan is to be bound for a thousand years and all his works of darkness to be undone. Instead of misrepresentation of God's true character and loving plans, the reverse will be given to mankind. The light of the knowledge of the glory of God will fill the whole earth as the waters cover the great deep—until no one shall need to say to his neighbor, Know thou the Lord; for all shall know him, from the least to the greatest. —Isaiah 11:9; Jeremiah 31:34.

"ALL THE BLIND EYES SHALL BE OPENED"

Whoever in reading this prophecy thinks merely of the natural sight, and of the fact that all natural blindness will be done away in Messiah's kingdom, sees only a small portion of the glorious work to be accomplished. The blindness of ignorance and superstition with which Satan has afflicted the race is far worse than the physical blindness. And the assurance is given us by the Lord that all the blind eyes shall be opened and all the deaf ears shall be unstopped. The Scriptural declaration, "Every eye shall see him, and they also that pierced him," has undoubtedly special reference to the eyes of understanding. Jesus declared to his disciples, "Yet a little while, and the world seeth me no more; but ye shall see me." Yea, the Apostle John says, "We shall be like him: for we shall see him as he is."

By the miraculous change of the first resurrection the church class shall be made spirit beings like unto the angels, and will then see the Master face to face, because spirit beings like him. But the world will never see him in this manner. They will see him with the eyes of their understanding opened, just as believers now see the Father and see Jesus by the eyes of faith and the eyes of understanding; just as we see the things which "eye hath not seen, neither have entered into the heart of man"—the things which God has in reservation for them that love him, the things which God has revealed unto us by his spirit, the things which we see with our spiritual vision.

Similarly, during the Millennial period, all blinded eyes will be opened to the goodness, the greatness, the love, the power of God. Thus the world will come to know God, being helped to that knowledge through the Messianic kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: "This is life eternal, that they might

know thee, the only true God, and Jesus Christ, whom thou hast sent.''

HELPERS, NOT HINDERERS

In the type, the people first of all bade Bartimaeus keep quiet; but when Jesus called him, they joined in giving words of encouragement and in helping the blind man to the Savior. The latter action should represent the course of all who are the Lord's people. They should encourage the blind, the superstitious—all who are out of the way—to come to the Savior, to realize that he is indeed gracious and willing to save them from their blindness.

We might extend these observations to various affairs of life, and say that many are blind as respects the beauties of the Bible, and that all who have gotten their eyes of understanding opened to see the beauties of its real teachings should be on the alert to assist others to the same blessing. We might extend the lesson to the use of the natural sight. Some are so deeply engrossed in business or in pleasure-seeking that they never lift their eyes to the glorious beauties of nature. The shining stars are telling of a divine wisdom and of an omnipotent Creator, yet the blinded ones fail to get a blessing from the message, because they fail to see. ''Eyes have they, but they see not.''

All nature is speaking of a great, eternal God, and telling us that humanity is his chief earthly handiwork, and that our highest aim should be to seek to know him and to serve him. But how many are born blind and deaf to the lessons of the stars, of which the Prophet declares, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard''! There are some so blind mentally that they see not that the unhappiness which they feel is largely the result of their own selfishness. They see not that their homes might be more beautiful, might be places of comfort and happiness, instead of places of selfish grasping, upbraidings, discontent.

All who realize these conditions to be prevailing in themselves or others should be crying out, ''O Lord, that I might receive my sight!'' and should be rejoicing also to the extent that they are learning that the time is coming, yea, is near at hand, when Messiah's kingdom will grant the blessing of the opening of the eyes of understanding to all of Adam's race.

MIND AND WILL

In THE WATCH TOWER for April 15th there occurs a statement which seems to call for an explanation. On Page 117, lines 11 and 12, we read: ''The will of the body was reckoned entirely dead before the individual could be counted a new creature.'' While it is true that the words mind and will are often used interchangeably, nevertheless, it has been our custom to differentiate between these; but in the above sentence this was neglected.

The will of the flesh dies actually; and we receive a new will, a holy will, the will of God, instead of our own will. If that will should ever cease to be holy, and turn again to be a fleshly will, that would be what the Apostle terms, ''drawing back unto perdition.'' St. Peter says that such a change of will would correspond to a sow returning to her wallowing in the mire, after she had been washed. Those who turn wilfully and deliberately back to the will of the flesh are described as ''twice dead and plucked up by the roots.'' In other words: This would mean that, the fleshly will having revived, the spirit-begotten new will had died.

But with the mind it is different. The mind is a part of the body. The body has its fleshly appetites, preferences, propensities, and is continually clamoring for the earthly rights against the decision of the new will. The fleshly mind, therefore, is not dead; else it could not clamor and war against the spirit of the new will, the new creature in Christ Jesus.—Galatians 5:17.

Such clear-cut distinctions are to be found only in the Bible, and probably will not be appreciated by any but close Bible students. What we would better, therefore, have said is, "The mind of the flesh is reckoned dead, before the individual can be counted a new creature.''

This is in line with the Apostle's statement, ''Reckon ye yourselves dead indeed to sin, but alive unto God.'' Again we read, ''Mortify [deaden] your members which are on the earth''—your fleshly mind. This mortifying, or deadening, of the fleshly mind means a continuous struggle on the part of the new will against the old creature reckoned dead, but not actually dead.

SOME INTERESTING LETTERS

A MATURING OBLIGATION

Dear Brother in Christ:—

Accept love and greetings from one who has been greatly blessed by your faithful service. For several years I have recognized THE WATCH TOWER publications as the means of grace provided for the ''feet-members'' of The Christ—the Anointed.

The information herein desired I feel sure has already been given, had I a mind sufficient to have grasped and retained it. But I hope you will bear with my feebleness and, if you think proper, serve me a morsel of advice.

I have a wife and three children for whom I am able to earn but a bare living. As a colporteur I have been able to provide as well for my family as by other employment. For some months I have suffered from a peculiar physical weakness, causing a nervous strain which, in turn, affected my mind. My salvation has been in concentrating my attention upon the study of God's great plan, so that, by his grace, what seemed about to wreck me was turned into a great blessing. I have found, in secret prayer and study, peace of mind which enabled me to bear my disordered condition, although I grew physically weaker.

Having taken up the colporteur work I find joy and peace in keeping actively engaged in the service, but I can barely make expenses. I am owing a note at bank which will be due October 1st. I have a life-policy for $1,000, and I have an undimmed faith in the correctness of our chronology. In spite of the deadly attacks of Satan I have hope that I shall, through much tribulation, enter the kingdom.

My question is, Shall I be accounted faithful if I go on in the colporteur work and leave it to the Lord's providence to provide the $100 to pay the note on October 1st? I have given instructions that in case of my death the note be paid from the policy, as it now appears that the insurance companies may hold up longer than the church militant.

I wish to express my deep appreciation of the ''meat in due season'' provided by our Lord through you, as a ''chosen vessel,'' and that to me, also, the article, ''The Peace of God,'' in the August 1st TOWER was a master-piece and one of the weapons of resisting Satan's attacks upon me. I have learned that there is life in activity, mentally, physically and spiritually.

Pardon my obtruding upon your valuable time. Please do as you see fit in this matter, but I shall be glad to be remembered in your prayers—that I may be given strength to serve acceptably. It is a delight to remember you and all the dear ones at Brooklyn Bethel and everywhere.

Your brother in love, service and hope, ———.

* * *

[We advise that you pay the interest in full, immediately, apologizing for delay, stating your excuse and promising to be punctual as possible in the future. Thus the matter may stand for some time, until you can conveniently pay the debt according to the evident original intent of the lender. But if, at any time, payment be demanded, you should cash your insurance to pay, or borrow on it.—Editor.]

GRATEFUL FOR THE TRUTH

My Dear Pastor:—

It is nearly twelve months since I wrote, thanking you for the STUDIES IN THE SCRIPTURES. In that letter I said that if nothing happened apparently to fulfil our expectations, that 1914 marks the end of Gentile favor and the setting up of Christ's kingdom, I should be as prepared as ever to accept with gratitude and joy your explanations of the Scriptures.

Oh, what blessings I have received from THE STUDIES IN THE SCRIPTURES, THE WATCH TOWER, the tracts, TABERNACLE SHADOWS, etc.; I have feasted royally on ''present truth.'' I grow hungrier after each meal! I feel I must thank you, and tell you also what a blessing the vow has been to me.

I came into the truth in a remarkable way. Having been **a professing Christian for thirty years, and taking part in all** kinds of **religious work, yet I was most unhappy, with a** hungering for something I never received. One day I said, I will read nothing but the Bible; I will know, if possible, what is God's will and do it with his help.

After this for weeks I was seeking books to throw light on the Bible. A man brought some Swedenborgian literature to the village, and loaned me one of their books. One night I took this up, as I thought, and found I had THE DIVINE

PLAN OF THE AGES. The verse on the front page caught my attention at once: "To make all see what is the fellowship of the mystery," etc.

I felt, This is something I want. I started to read and never rested till I had read it through; looking up all the references, with growing joy and wonder over every chapter. Oh, how precious it was at once! I said to my neighbor, I would not give away the knowledge this book has given me for a thousand pounds. In six weeks I had all the STUDIES, and soon I had all of your literature that I could get.

THE DIVINE PLAN OF THE AGES had been in the house for four years and I had not seen it. That day it was lying where I had put the Swedenborg book; I do not know how it got there. It seems it had been sent to my father four years previous. But the most remarkable thing I have not yet told you: A few days previous to finding your book I had gone to my room and on my knees told my heavenly Father that I was unsatisfied. I was not being "persecuted for righteousness sake"; most people appeared to love me. I told Him I wanted, like Paul, a share in Christ's suffering: I was ready to die, if only I might attain. I wanted nothing less than the best. In a few days I found THE DIVINE PLAN OF THE AGES, as I have told you. Then I was short of time to read, and I fell and sprained my ankle very severely, and so had plenty of time to read.

Oh, how thankful I am for my heavenly Father's mercy and loving kindness and condescension in allowing me to have a place in his little flock! My heart is full of Christ, and "longs its glorious matter to declare"; but so few will hear —especially because I have come out of the Wesleyan church and all the offices I had there. My old friends fight shy of me; some have told me they would rather not hear if it would convince them they must come out.

I am only a woman keeping house for my dear old father, and now that I have no offices in any church, I feel I am feeding and not passing the food on to others. I do not wish to be like the servant who buried his talent. I speak to all as I have opportunity, and some listen with great interest; but I do not know that I have succeeded in bringing any into the truth. Two persons have bought full sets of THE STUDIES IN THE SCRIPTURES, but are not reading them.

I have never looked back and feel I never shall. I feel consumed day by day to know my God, and do his will. Though a Wesleyan I was baptised (immersed) eleven years ago into Christ's death, understandingly, though not so fully as I understand today. Do you think I need to be baptised again? Please excuse me for taking your valuable time.

Yours very gratefully and lovingly in His service,

GRACE E. ROWSE.—*Eng.*

A WORD TO THE WISE

Dear Pastor Russell:—

While the closing hymn was being sung at The Temple recently, I noticed that rather more than a few of the ladies were apparently more interested in getting together their loose articles of attire and assuming their wraps than giving their respectful, if not devout, attention to the solemn and beautiful words that closed the day of praise and worship. The same people were in no particular haste to leave the building, as evinced by the greetings and adieux to their friends.

Perhaps you might consider it would help in realizing our duties as the Lord's people, to wait quietly and orderly until the final words of the service are uttered, followed by a few moments of quiet thought and prayer before plunging into the cares of our daily life. A few words from you in THE WATCH TOWER, and occasionally an admonition, might remind the whole church of the great privileges which we enjoy, and for which we should be grateful.

Yours in the service of the Lord, ROBERT E. BRAY.

BE PROMPTNESS AT MEETINGS

Dear Brother Russell:—

It seems to me that a word of encouragement to some of the dear friends in respect to greater promptness at meeting hours would be helpful. Apparently some do not realize the necessity for reverence in this respect. If we do not preserve order in regard to our meetings we are not observing heaven's first law. We must lack reverence for our heavenly Father and for our Master, if we are less prompt in the Lord's affairs than we are in our own.

Some of the dear friends come to the meetings as much as from thirty to forty-five minutes late. The same dear friends are very prompt in observing other appointments. How can we expect the Lord to be pleased with us if we give him the inferior things? How can we expect to receive the chief promises if we do not put forth as much effort for our everlasting welfare as we do for the temporal?

If we set a certain time for meeting and very seldom get there on time, we are not to be depended upon; our word is broken. How can we expect the Lord's approval in such a condition as that? He was so prompt and precise, doing the Father's will to the dot.

These same dear friends are very noble in other respects; and how they can be so indifferent about coming into the meetings on time I cannot understand, except it be that they have gotten into this bad habit and do not know how to get out of it. I am sure I would like to lend them a helping hand in this direction.

Yours in the one hope of all saints, FRED OTTI.

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NECESSITY OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city that is broken down and without walls."—Proverbs 25:28.

In olden times cities were particularly places of refuge, where the inhabitants of the country congregated for protection. When the earth was less populous and the necessity for government was less appreciated than now, any marauding band was likely to take possession of whatever was open to their attack. So the cities of ancient times had strong walls. This was true, we remember, of Jerusalem and Jericho. It was true of ancient Troy, and also true of cities in Europe. In Vienna, the old wall of the city still stands; and so with other walled cities.

But as improved forms of government were adopted, cities no longer needed protecting walls. The police nowadays constitute a wall of protection. Our text is referring to a wall such as was formerly used, and to a city which had become dilapidated and the wall broken down. King Solomon gives this as a picture of a human being who has no rule over his own spirit. He is unable to protect himself against evil influences from within or without, as a result of having suffered his will to be broken down.

All mankind are born with more or less of determination. Some have this in a very marked degree; others in a lesser degree; no one, we believe, is wholly without this quality of will, purpose. But we find that whether our wills are strong or weak they need direction. Lessons in the directing of our wills come from various quarters; for instance, we have the laws of the city, laws of the state, laws of the country, which direct the individual as to what he may do and may not do—particularly what he may not do. As one looks into the source and history of these laws, he finds that they represent the accumulated will of a long period. Mankind now have very good laws. We have often thought it strange that fallen men have produced such just laws as we find on the statute books today.

But although very good laws may be made, yet people may ignore the law. A jury may set aside all law. A judge may pervert the law. Thus things that are unlawful may become a practise of an individual or a town or a city. To cultivate in one's self a lawless disposition is to cultivate the spirit of anarchy—a spirit of indifference to the rights and interests of others. There are some who manifest reasonable respect for the laws of man because necessity or public opinion makes it impossible or inadvisable to do otherwise, who may at heart be anarchists as regards the law of God, the great Law-giver of the Universe.

SAD PERVERSION OF SOUND JUDGMENT

To yield ourselves to passion, to allow it to sweep over us and master us, is disastrous, whether we are weak-minded or strong-minded. The weak-minded have their limitations; the strong-minded have the excess of power, and are more potent for evil. We hear a great many say, when they have lost control of their temper, or have been petulant or morose or ill-natured or discourteous, Well, that's my way; I do not mean any harm. They acknowledge the matter, and seek to justify themselves by saying that it is natural to them. But no human being should live according to what is natural to his or her fallen nature. A being created in the image of God, and still retaining some traces of his original Godlikeness, should live above the plane of the lower animals, which follow merely their natural instincts and passions.

Some seem to glory in what they are pleased to term their high spirit, which will always stand up for their "rights." They are not so weak and childish as to let anybody run over them! If they do not like what others do or say, they will tell just what they think of the others. They have some force of character! Oh, how the great adversary and his hosts, together with the perverse fallen nature, can deceive and mislead and blind the judgment that is not guided and instructed by the only true guide—the Word of God! How they can make that which is noble, and truly strong and Godlike appear weak and puerile—and make that which is weak, base, selfish and animal appear strong and manly!

ALL NEED REGULATION BY SOME STANDARD

All should recognize that the inclinations, the impulses and the preferences of the fallen nature of man are often contrary to that which is right, noble, truly desirable. All should be regulated by some standard, either the civil standard by which the world is governed, or the standard of God. But one might live up to the letter of a law and yet be violating its spirit. The Law of God is the very highest standard of law. And the spirit of God's law is embodied in the Golden Rule. This standard the whole world recognizes as right; and surely the Lord's people should measure all their conduct and their words, yea, their very thoughts, by this standard. Thus they will be rulers over their own spirit.

The word spirit in the text under consideration represents the mind, the impulses of one's nature. We are to rule our mind, our natural impulses. This means that if a thought present itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness or with our covenant as children of God, we should at once resist it. If we are unable to do this successfully of ourselves, as is often the case, the heart should be promptly lifted to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, and decide as to its righteousness or propriety in the circumstances, looking to our unfailing source of help for guidance.

The world would say that this is too exacting—that they would have more pleasure in doing their own will. But we know that in doing their own will they frequently get into difficulty. A Christian has covenanted not to follow his own will; he has given up his own will, and has taken the will of God instead. The more advanced the Christian, the more should we expect that he would be able to rule his spirit—"casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought" to the will of God in Christ. And if we rule our mind, our thoughts, we shall rule our tongue. If the thought were not in the mind, the tongue would not utter it.

There is a grave danger of saying things, or of doing things, under a momentary impulse, that our heart, our consecrated judgment, would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We are to consider, What would be the effect of my words or my action upon another? Would it bring harm? Would it be an injury, or cause needless pain, for me to say or do this thing, or would it do good? By thus scrutinizing himself, by thus taking himself in hand, and ruling his spirit, the child of God is showing his earnest desire of heart to be pleasing to the Lord and true to his covenant. And those who learn to rule their own spirit according to the will of the Father are the ones whom he will be pleased to make joint-heirs with his Son in his kingdom.

HOW TO ATTAIN STRENGTH OF CHARACTER

In what way can a Christian cultivate this control of his own spirit? At first the individual has not the power to control himself in everything; but as he learns to exercise self-control in the little things, more and more doing what he can in this direction, in thought and word and deed, he will gain in strength of character. We should remember the story of the man who wished to develop his muscles, and who for this reason began to practise each day in lifting a calf. He commenced when the calf was very young, and he lifted it day by day for weeks and months. In due time the calf had become an ox, and he was then able to lift the ox. His daily practise had gradually strengthened his muscles; they increased in strength with the increase in the weight of the animal, until he was strong enough to lift the full-grown ox.

And so with the Christian in his character-development: If we daily practise self-control, we shall gradually attain a strong character along this line, which will be of inestimable advantage to us in our Christian warfare. The cultivation of self-control should properly begin in one before birth, yea, at the time of conception. The mother should practise self-control, that this disposition might be impressed upon the mind of her unborn child, that thus it might enter the world in a much more favorable condition in this direction. And this spirit of self-control will grow in the child after birth, under the proper training of the parent, so that the child, approaching manhood's estate, will be able to exercise more natural self-control. Such a one, if he become a child of God, will make a very noble Christian indeed; he will be strong in the Lord and be helpful to others. But all have not had this natural advantage, and must battle the more determinedly for this reason.

MORAL STRENGTH MORE DESIRABLE THAN PHYSICAL

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband and wife, with parent and child, with brother and sister, this is an important matter. The battle with self is the greatest battle we have to fight; and the Word of God declares that "he that ruleth his own spirit is greater than he that taketh a city." He is greater because he has learned to exercise the will, the determination, of a true character in the right direction, in the direction of control of self.

Moral strength is infinitely nobler and more to be desired than the greatest degree of physical strength or the keenest strategy. And it is only after we have conquered ourselves, only after we have become master of our own flesh, only after we have cast out the beam from our own eyes, have subdued anger, malice, hatred and strife in our own hearts, that we are able, by means of these severe battles with our own weaknesses, to assist the brethren, to assist our neighbors, to aid them—by our example—in overcoming their besetments and infirmities.

WE MUST FIGHT TO THE END

To rule one's own spirit, mind, disposition, implies a conflict similar in some respects to that of taking a city; for no matter where we begin, we find entrenched within us many armed and opposing powers. They have possession by heredity—they are there as the result of the fall. And if we have passed the days of youth they are the more strongly entrenched, and it requires the greater skill and generalship to rout them. But whether one has begun early or late, he that would succeed in ruling his own spirit must "war a good warfare." He must "fight the good fight of faith," down to the very end of the present existence.

If the child of God would be the victor in this fight, he must not only storm all the fortresses of inherited evils, which seem to be a part of his very nature, but having gained possession and taken his seat upon the throne of this symbolic city (his will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seek to regain possession, so that he who continues to rule his own spirit is one who has not only routed the enemy, Sin, from the throne of his being, but is continuing to keep him at bay.

This ruling of one's spirit is by no means an easy task; and, as in the illustration, it cannot be done single-handed and alone. Consequently, the wise "general" will invoke all the assistance at his command, remembering the words of the Apostle—"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places." (Ephesians 6:12) These powers of the world, the flesh and the devil are closely allied, and therefore he who plans for conquest and an established reign thereafter, must seek alliance with another and stronger power. This power is tendered to all who earnestly undertake this great work. It is none other than the almighty arm of our God, who says to those who accept his strength, Greater is he that is with you—that is for you—than all they that be against you; gird yourselves like men, be strong, fear not.—See 1 John 4:4; Isaiah 35:4.

The ruling of this symbolic city—one's own spirit—will never be accomplished until first the "commanding general," the Will, has positively decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there's a will, there's a way"—for good or for evil. God will assist, through various agencies, toward good; Satan, through various agencies, toward evil. If the Will says, "It must be done," it calls in the needed, available help; and forthwith it sets all the other faculties of the mind at work, first to subjugate, and then to rule and regulate the entire being. Conscience is commanded to keep a vigilant watch over all the mental operations. Judgment, under the influence of Conscience, must decide as to the righteousness or the unrighteousness of any matter, and report to the Will, which is under the same moral influence.

THREE DEPARTMENTS OF MENTAL GOVERNMENT

Thus we have three departments of government established—the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. In every well-regulated and righteously-ruled mind, all the other facul-

ties must make their appeal to this Congress and, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience, and then to Judgment, should never be tolerated; but when approved there, they may freely urge their claims upon the executive power, the Will. The Will governs; and if the Will be weak, the government is slack, and the appetites, passions and unholy ambitions take advantage of the situation. They seek to overbalance Judgment and to silence Conscience, and loudly clamor to the Will to have their own wild way.

If the Will be weak, but strive to keep itself under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings; and the government will be unstable and ultimately wholly at the mercy of the fallen appetites, passions and ambitions. The condition of such a soul is one of anarchy which, unless its wild course be speedily arrested, will hurriedly sweep the whole being toward destruction. It is all-important, therefore, that the Will be entirely consecrated to God and righteousness; and that it strengthen itself in the Lord, and in his name and strength rule with a firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.—Romans 12:2.

The Will has the most difficult office to fill; and the Lord's commendation will be to the man of resolute Will, instructed by an enlightened Conscience and Judgment. Blessed is the Christian who sets his house in order, and who maintains that order to the end of his days. The thorns and thistles of his old nature have been exterminated; the beautiful flowers of peace, righteousness and love have been cultivated; and now they flourish and adorn his character. The warring elements of his old nature have been brought into subjection to his new Will. As the poet Whittier has beautifully expressed it:

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife
Now rounding into calm."

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

"His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9.

The Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared, "The Word of the Lord, was made a reproach unto me, and a derision, daily. Then I said: I will not make mention of him, nor speak any more in his name. But his Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay!" His message had to be spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This Word of the Lord to the Prophet Jeremiah was given prior to the seventy years' captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord, who gave them the real Message from God. Jeremiah told them that they had failed to keep their covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered, who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

JEREMIAH'S CRUCIAL TEST

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace. He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning.

If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the holy Spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smolder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

GOD'S MESSAGE GIVEN US TODAY

Thus it is with us today. God has let us into the secret of his counsels. He has granted us a wonderful spiritual illumination. He has given us a message of the utmost importance to deliver to his professed people. We have been informed by the Lord that a great change is impending—that the lease of power to the Gentile nations is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given "to him whose right it is" to reign. The kingdoms of this world are about to "become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

This message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the kingdom of God, His typical kingdom, was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is now about to run out. The King's Son is soon to receive his long-promised inheritance. (Psalm 2:7-9) We are glad that our message is not now the overthrow of God's kingdom, but the very opposite of this—the overthrow of the kingdom of darkness and the establishment of the kingdom of God.

So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the Message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

ARE WE FULFILLING OUR COMMISSION?

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet:

"I love to tell the Story,
It did so much for me!
And that is just the reason
I tell it now to thee"?

If we refrain from telling the glad tidings, the result will be that the fire of God's holy Spirit will become extinguished within us. And if the light that is within us becomes darkness, how great will be that darkness! The possession of the truth—God's message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of his loving kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons?

There is a difference between the operation of the Lord's Spirit in his children now and its operation in the days of the Prophet Jeremiah, and the other holy prophets. During the Jewish age the holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both his message in his written Work and the begetting of the Spirit, which gives us a spiritual understanding impossible to his people of past ages. The mysteries of God are now opened up to his faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.—1 Thessalonians 5:1-6.

"THE DAY IS AT HAND!"

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for our admonition and instruction and comfort, "upon whom the ends of the ages are come." (1 Corinthians 10:11) Seeing all these things, dearly beloved, "What manner of persons ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the message of our Lord, now due. Let us tell forth the words which he has put into our mouths, whether others hear or whether they forbear—whether our faithfulness bring us the favor or the disfavor of the world and of nominal spiritual Israel. But let us speak his Word in meekness and love, leaving the results with our great Chief Reaper. "The day is at hand"!

"He cometh to his own—our glorious King!
Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring!
O saints of God, tell forth the wondrous Story!

"He cometh now to reign. What wealth of joy.
To all the world! Thy matchless name confessing,
O Son of God, we sound thy glory forth
O'er land and sea—thy promised Reign of Blessing!"

THE GREAT SHEPHERD AND HIS SHEEP

"The Lord is my Shepherd."—Psalm 23:1.

Throughout the Old Testament the word rendered Lord is in the Hebrew Jehovah, and therefore applies to the heavenly Father and not to the heavenly Son. The thought presented in our text—as in other Scriptures—is that the great Over-Shepherd appointed his Son to be the Under-Shepherd of the sheep, even as the Son has appointed under-shepherds in the church subject to him. The work of shepherding is not exercised toward the world. The great Under-Shepherd does not shepherd goats or wolves. The only ones who are shepherded are the sheep; and special care is taken of the flock of God. The great Over-Shepherd looks out for the interests of his sheep, provides for them, leads them into green pastures, as the Psalmist tells us. He also protects them from wolves and other ravenous beasts.

If we would inquire, Who are these sheep? we find that the Scriptures give us good evidence that originally the Jewish nation constituted this flock, and that King David recognized himself as one of the sheep. Israel was not chosen by the Lord because they were better than the rest of mankind; but God made an exception of that people on account of Father Abraham, for whose sake he became the "Shepherd of Israel." Because of Abraham's great faith in God and his implicit obedience under the most crucial tests, the Lord promised to make of his seed a peculiar people above all the peoples of the earth. He promised to bless them, to assume a particular care over their affairs, and eventually to use them in blessing all other nations. So God made the Hebrews his chosen people. In proportion as they were obedient to his commands, he blessed them; and whenever they went astray, he chastised them and brought them back again under his care.

But Abraham was to have another seed, a spiritual seed, who were to reign over the natural seed, and to bless all nations and kindreds through the natural seed. The special application of this text, then, we understand to be to spiritual Israel, just as all the chiefest of God's promises are to spiritual Israel. Natural Israel were the children of Abraham according to the flesh; but the spiritual children of Abraham are those begotten of the holy Spirit to a new nature—the spiritual nature. So while the Lord had a care over the affairs of natural Israel, and still has a care, he has a still more particular care over the affairs of spiritual Israel.

Hence, we understand that the speaker of this text, viewed from the prophetic standpoint, is primarily the Lord Jesus; and that all his consecrated followers throughout this Gospel age, all the members of his body, are also represented in the speaker. All these are likewise privileged to use these words: "Jehovah is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

BEWARE OF WOLVES

In this 23d Psalm there is a distinction implied between sheep and wolves. The world likes to be considered strong and well able to defend themselves and their rights. On their escutcheons we never see a sheep portrayed. We see lions; we see the eagle, with its outspread wings and its sharp claws and beak; we see dragons and bears and serpents—everything to indicate ferocity, rapacity, cunning, desire for conquest. The Lord passes by all these strong, fierce nations—the lion, the eagle, the bear, etc., and has called out a new nation, altogether distinct from any of these.

God has chosen for the members of this nation those—few in number—who are sheeplike in disposition and who desire to come into his fold. For these he has provided a particular way in which to enter this fold. He does not have bears in his fold, nor tigers nor wolves nor birds of prey. God does not recognize such; they are not to be fed and cared for as he cares for his sheep. He is the Shepherd only of the sheep.

If, therefore, we would claim the promise of this beautiful Psalm, we must make sure that we are of sheeplike disposition and desirous of being led of the true shepherd. We are to be careful to note that there is only one Shepherd who is able to care for our interests and who can be safely entrusted with them. A strange shepherd would lead the sheep astray, would lead them into difficulties, dangers and disaster. For this reason we do not trust everybody who wears the garb of a shepherd. There is but one Shepherd that we can trust.

THE TENDER SHEPHERD'S CARE

The great Over-Shepherd is willing to receive all the straying sheep that long to come back to the fold. He has appointed as the Under-Shepherd the one who died for us, that he might fully deliver all the sheep from the evil one—the roaring lion who walketh about seeking whom he may devour. Our gracious Savior left the courts of glory and came down to earth, and for thirty-three years he traversed with weary feet this vale of tears. He mingled with the poor and lowly; he wept with the sorrowing and the sinful; he had no place to lay his head. He bore the griefs and sicknesses of those about him. He suffered and sorrowed; he bore shame and ignominy—and all this even unto death! And why? It was that he might save the "lost sheep." His blessed fellowship with the shining hosts of heaven was all relinquished during these years of earthly pilgrimage, that the wandering sheep might be found and brought back to the fold of God.

"There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off in the dark and cold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

* * *

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Eere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die.

* * *

"Then all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a glad cry to the gates of heaven,
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back his own!'"

* * *

How grateful we should be for such a Shepherd! How can we sufficiently show forth his praise! Truly we can never know this side the veil, "how dark was the night that the Lord passed through," that he might redeem us to God. And from the time we become his sheep he tenderly cares for all our interests, shielding us from every foe and the dangerous pitfalls that lie in our path.

MANKIND THE STRAYING SHEEP

All of the race of Adam are this "lost sheep." Soon the great heavenly Shepherd will have gathered his sheep of the present age into the fold beyond the veil, and then he will have another flock—the world in general. "Other sheep I have, which are not of this fold; them also I must bring," said the Master. Ultimately, all who become godly indeed will be glad to be counted among the Lord's sheep. They will understand God's great plan for the salvation of men, and will appreciate the marvelous blessing conferred upon the world by the great Over-Shepherd, in sending his Son to die for all mankind, that they through him might live.

All who will accept the gracious arrangements and obey the rules and regulations of the Lord's kingdom, doing their best, will be brought into the sheep-fold. In proportion as they

are obedient they will be raised out of degradation up to perfection. Thus all who become sheep in the next age will be cared for—nothing shall offend or injure them. The Lord will not permit anything to harm them. They shall feed in green pastures and drink of the pure, refreshing waters of truth. They shall have a goodly heritage.

But the sheep of the present age, who are to be exalted, and are to do a shepherding work for these sheep of the incoming age, are given a distinct and peculiar training, to fit them for their future great work. From the time they are accepted to this higher plane, they are dealt with accordingly. This means that they must have certain trials and afflictions, according to the flesh. And if these sheep recognize that these difficult experiences of the way are necessary, they can well rejoice. If they have full confidence in the Shepherd, they know that he will permit them to have no needless experiences, and none which will be to their injury; but that he will overrule all their affairs, and will cause all things to work together for their good, because they love him, because they are the called according to God's purpose.

These are the little flock, sheep of the highest order. They represent only a small portion of mankind—those who have the special qualities of earnestness, humility and love of righteousness. Having come into this fold of God, we have every reason for confidence in the great Shepherd, and should recognize his constant care over us, His supreme interest in our spiritual welfare. Let us be good sheep! Let us not stray from the fold, to the right hand or to the left, nor be attracted away from the green pastures and pure waters to go browsing on the thistles and poisonous weeds of some by-path, or to drink of the muddy, polluted waters of human speculation and delusive theories of men.

THE SHEEP CHARACTERISTICS

"My sheep hear my voice and follow me," said the Master. If we are the Lord's true sheep, we shall know his voice. We shall not make a mistake. A stranger will we not follow, but will flee from him; for we know not the voice of strangers. (John 10:27, 5) In designating his people "The sheep of my pasture" (Jeremiah 23:1), the heavenly Father chose a very significant and fitting emblem of the kind of characters he is now seeking. The special characteristics of the sheep are meekness, docility, lack of self-confidence, and the obedience to the shepherd in whom they fully trust. The true sheep will listen intently for the faintest sound of the shepherd's voice. It will respond quickly to his call; it will watch for his guidance. Let us manifest all these most desirable traits of character, and ever keep close to our heavenly Shepherd and Guide, dwelling under his loving care and watchful eye. Those who thus abide in Christ are safe.

"Trusting him, they cannot stray;
They can never, never lose their way."

"HE THAT IS BEGOTTEN OF GOD DOES NOT PRACTICE SIN"

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—1 John 2:1.

According to history the Apostle John at the time of writing this Epistle was quite an aged man. He was the last of the apostles to die, according to tradition. In his ripe age he had naturally a tender, fatherly feeling toward all the church; he had become very mellow in character through his experiences. According to the original, our text would more properly read: "My darlings, these things write I unto you." The translators have taken the liberty of saying "little children" instead. A little child is always considered a darling.

St. John was especially spoken of as "the disciple whom Jesus loved"; this is the Apostle's own testimony. He seemed to be of a peculiarly loving disposition, combined with great force of character. And now as his pilgrimage neared its close, his heart went out in loving solicitude toward God's "little children." He had, in the chapter preceding our text, been pointing out that sin is a trait or quality of perversity which affects all. The Apostle declared that if any man say that he has no sin, he deceives himself—he is a liar, and makes God a liar. We are all sinners, as facts and Scripture testify. St. John thus impresses upon us that if we say we have no sin, we are displeasing to God, who is pleased to have us acknowledge our sins and apply for cleansing, seeking to put away sin so far as possible.

The Apostle says: "These things I write unto you that ye sin not." He does not say: Yes, we are all sinners—we cannot help it—and must continue in sin. No! But he says: Realizing that you commit trespasses which are contrary to the desire of your heart, remember that there is a place to go, a mercy seat, where you may confess your sins and obtain forgiveness. Remember that "we have an Advocate with the Father, Jesus Christ the Righteous." Remember that he gave himself a ransom-price for all, and that the merit of this price was applied by imputation on our behalf. Remember that all the sins of the flesh are forgivable through faith in his blood. Bear this in mind, too, that he knows that with our imperfect flesh we cannot as new creatures do perfectly, and it is because of this that God has constituted him our Advocate and Head over all things.

OUR HIGH PRIEST GRANTS ABSOLUTION

Our Father knows that we all come short on account of the weaknesses of the flesh. Jesus laid down his life to absolve us from sin and to restore us to the Father, and he has appeared in the presence of God as the Advocate for all those who, during this Gospel age, turn away from sin and consecrate their lives to his service. Thus we see that the righteousness of Christ, through the great offering for sin which he made (his own body of flesh), is the basis for the forgiveness of our sins. And the blessing and privilege of going to the throne of grace for mercy and pardon for daily shortcomings is ours because we are the children of God, because we have come into the relationship of sons. We have a standing with the Father through the imputed merit of Jesus. Jesus does not advocate for others than the people of God. It is not the Father's purpose that he shall advocate for the world; God's dealing with the world will be quite different.

The one who is now our Advocate will soon take the church class to himself. As the great Priest after the order of Melchizedek, He will then reign over the world for a thousand years—not as Advocate, but as Mediator between God and fallen man. He will do a work of restitution for the world during this reign of a thousand years, and will bring up to perfection all who will avail themselves of the privileges and blessings granted during that period. At the close of the Millennium, when mankind are perfected, Messiah will turn them over to the Father: they will not need a Mediator after they have become perfect. So we see the difference between the advocacy of Christ for the church and his future work as Mediator for the world for mankind.

SEEMING CONTRADICTIONS HARMONIZED

The Apostle John in this same Epistle says: "He that is begotten of God sinneth not." How can this be true? Is the Apostle contradicting himself? Does he here say that "he that is begotten of God sinneth not," and does he say in our text that there is danger of our sinning? And again, that we would be lying if we denied that we have sin? What does he mean by the statement, "He that is begotten of God sinneth not"?

We reply that that which is begotten of God is the new creature—the holy will, the new soul. But this new creature has only the mortal body in which to operate; God promises to give a new body to the new creature in the resurrection. In the meantime, however, he is required to live under the present imperfections of the human body, and by his good fight against the weaknesses and sins which are entrenched in his flesh he will show either his loyalty to God and to the principles of righteousness or his disloyalty. If he be overtaken in a fault, either through ignorance or through temptation which he cannot control, it will not be sin on the part of the new creature, but an infirmity of the flesh. Nevertheless, he must go to God for forgiveness for these trespasses.

But the new creature sinneth not—he "does not practise sin"—as the Emphatic Diaglott translates this passage. He who loves sin will sin; he who does not love sin will not sin wilfully. He might be entrapped through his weak flesh, or fall into a snare of the adversary, but this would be unintentional on his part. And Jesus, our Advocate, will intercede for such sins, but not for deliberate sin. Jesus did not die for wilful sins of the new creature, but for sins due to the fall—Adamic sin. So if any sin wilfully as a new creature, he perishes thereby. Our first life was in Adam; our first death was the Adamic death. When we accepted Christ and the new creature was begotten, our second life was begun. Now if such a one should be guilty of wilful sin, he would no longer have any standing whatever before God; he would again come under the sentence of death—the second death.

SLACKNESS IN THE NEW CREATURE

We might remark here, incidentally, that sometimes there is a kind of mixed condition; the new creature has been slack in guarding against temptation, and has yielded with some degree of culpability. To the extent that the new creature has been derelict, neglected, the face of the Lord will be

darkened to him. If the flesh start to do wrong, the new will is not to consent to, or allow the wrong. The new creature is to mortify, put to death, the flesh. To whatever extent he is slack in this matter, to that extent it is sin. A full sin would be a full consent of the new will, a full turning away from God.

But the flesh might have certain desires and temptations, and there might occur a partially wilful sin. In such a case stripes would be administered in proportion to the wilfulness. Such an individual might get into a place where he would be spiritually sick, so that the Lord would entirely shut him off from the light of his countenance. The Apostle James points out that the only proper action then would be for the individual to apply to the elders of the church, the seniors of the church, the spiritually minded ones, that they go with him to the throne of grace in order that he might obtain mercy and be reinstated.

Seniors, spiritually minded ones not elders, might do this service for the one who is sick, but preferably it should be the chosen elders of the congregation. This course would be a very humiliating one for the sin-sick brother, but such action might save that soul from death by a proper humbling of self "under the mighty hand of God." Thus such a one might be recovered and become again a true child of God.

CHRISTIAN, WALK CAREFULLY!

If we realize that through lack of proper watchfulness, or through some infirmity of the flesh, we have taken a wrong step, contrary to the Lord's will and to our interests as new creatures in Christ, let us lose no time in retracing the step and in calling upon the Father for forgiveness. "We have an altar whereof they have no right to partake who serve the [typical] tabernacle"; an altar not sanctified by the blood of bulls and goats, but by the precious blood of Christ; and we are urged to "come boldly [with holy courage and confident faith] to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 13:10; 4:16) How blessed this throne of grace, this mercy seat, provided by our Father's love! How undone we should be without it! Yet, beloved, let us walk with great carefulness —let us never presume upon the mercy of our God by being careless of our steps. Let us, instead, with earnest prayer and watchfulness, "work out our own salvation with fear and trembling," while our Father "worketh in us both to will and to do his good pleasure."—Philippians 2:12, 13.

"Christian, walk carefully! oft wilt thou fall,
If thou forget on thy Savior to call.
Safe shalt thou walk through each trial and snare,
If thou art clad in the armor of prayer!"

FAITHFULNESS TO OPPORTUNITIES

JULY 26.—Luke 19:11-27.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matthew 25:21.

We are not to confound the parable of the pounds with the parable of the talents. They teach totally different lessons. In the case of the talents, the amount given to each of the servants differed. In the case of the pounds, it was the same —each servant received one pound—approximately sixteen dollars. This parable, therefore, deals with something that is common to all of the class to which reference is made.

The object in the giving of the parable is stated in the lesson. The Lord and his disciples were approaching Jerusalem, where shortly he was to be crucified. The disciples had supposed, on the contrary, that the Messianic kingdom would immediately be established in power and great honor. This parable was intended to inform them that a considerable period of time would elapse before the kingdom would be established.

The disciples knew that the kings of Palestine were appointed by the Roman Emperor, and they had recently had an experience along this line, when one of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome, discrediting him and declaring their preference for another king. Jesus seized this circumstance as an illustration in his own case. He was the appointee for the Messianic kingdom of the world; but he would go to heaven itself and there appear in the presence of the heavenly Father, the great Overlord or Emperor of the universe. He would be invested by the Father with the ruling authority, and later return to earth and exercise his dominion.

This is exactly the presentation of the matter given us prophetically. (Psalm 2:8) The divine regulation is that Messiah, after finishing his work, shall in heaven itself make application for a kingdom which divine providence has already arranged for and which divine prophecy has already foretold. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"OCCUPY TILL I COME"

During the interim of the Master's absence—in heaven, waiting for divine investiture with the government of earth—he has committed to his disciples, his servants, otherwise styled his brethren, one pound each. He has left them with full liberty to use their best judgment and to show their love and their zeal in his service. At his return, all these servants will be reckoned with, and the degree of their zeal and efficiency as servants will be manifested by the results; and the rewards given them will be proportionate.

The parable distinguishes between these consecrated servants of God and the masses of the people. It shows that nothing is committed to the masses of the people; and that no judgment, reward, is made in their case at the return of the Master as King. Only to his servants did he give the pounds—only his servants had the responsibility of those pounds, and only those servants will be reckoned with or held responsible, either for reward or for punishment in respect to the matter.

In considering what is signified, or symbolized, by the pound, we must keep in memory the fact that as the same amount was given to each, the fulfilment must show some blessing or responsibility given in each case alike to all of God's consecrated people—all who are his servants. There is but one thing that we can think of that is given to all of the Lord's people in exactly the same measure. They have not talents and opportunities alike, but, on the contrary, very unlike. Some have more and some less wealth; some more and some less mental capacity; some more and some less of favorable or unfavorable environment. None of these varied talents belong to this parable of the pounds.

The pound is the same to all; it represents justification. The one thing which the Redeemer does for all who become his followers is to justify them freely from all things. This leaves them all on exactly an even footing; for justification makes up to each individual in proportion as he is deficient—in proportion as he by nature is short of perfection, the divine standard.

"BE THOU FAITHFUL UNTO DEATH"

All who in the present time become children of God, servants of God, followers of Christ, must receive from the Lord, as a basis for his relationship, the pound—the free forgiveness of sins—justification. On this basis he has a standing with God, and whatever he may do or endeavor to do will be to his credit. Because all are alike qualified by justification, the results will show the degree of loving zeal controlling each servant. Those who love much will serve much. Those who love little will neglect to use their opportunities. As one in the parable gained ten pounds, so such noble characters as St. Peter, St. Paul, St. John and others, sacrificed themselves over and over again in the divine service. In their zeal they counted all earthly things but as loss and dross, that they might be pleasing to their Master, the coming King.

These, and such as these, who have gladly spent themselves zealously in the service of the Lord, are to have the highest rewards, as represented by the Lord's words, "Well done, thou good and faithful servant! Because thou wast faithful in a very little have thou authority over ten cities." In the parable another came, reporting a gain of five pounds. He had not done so well as did the first, but he had done well. He received the same commendation: he had been faithful, although less faithful than the first. He received his master's "Well done," however; but the reward was less—dominion over five cities. This will mean a less influential place in the Messianic kingdom.

Then came a servant saying, "Lord, here is the pound that you gave me; I have kept it carefully laid up in a napkin." This represents a class that say, "I endeavored to maintain my justification. I endeavored to live justly and honorably, but I did not sacrifice myself. I am glad to be able to say that I have lost nothing. I was really afraid to use my opportunity, to use my privilege; for I realized that

you would be expecting considerable return from the amount which you gave me."

The master in the parable addresses this one still as a servant, but a wicked servant, who knew his master's will, who had undertaken his service, but who had been found unfaithful in respect to it. Had he not professed to be a servant, he would have received no pound and would have had no responsibility for it. He should have made use of his privilege and opportunity. He should have lived for his master. If not so actively and so directly as did the others, he should have made at least some use of the pound entrusted to him, so that he would have had some results to show.

We may assume that this one represents a considerable class of those who have entered into a covenant with the Lord to be his servants, and who have received justification at his hands, but who have neglected to comply with their engagements for self-sacrifice in his service. This neglect indicates their lack of loving zeal; and all this means that they will not be fit for a share in the kingdom. This class is referred to on several occasions by the Lord; for instance, they are represented in the foolish virgins, who failed to enter in to the wedding; and so these will fail to become members of the bride, the Lamb's wife.

"SAVED SO AS BY FIRE"

The same class seems to be pictured by St. Paul when, speaking of the same testing of the church in the end of this age, he declares, "The fire of that day shall try every man's work of what sort it is." He proceeds to say that those who build with gold, silver and precious stones will suffer no loss, but will receive a full reward; while others building upon the same Rock, Christ Jesus—the same justification by faith—will suffer the loss of all their time and opportunity. He adds, however, that they themselves shall be saved, yet so as by fire.

This we understand to mean that this class of servants who maintain their justification, seeking to live harmless, honest lives, but who fail to sacrifice as they have covenanted to do, will not be lost, in the worst sense of that word. They will indeed lose the great prize—the highest blessing—the kingdom; but because they still remain servants and have a love for righteousness they will be saved so as by fire; that is, through tribulations. They will ultimately gain everlasting life on the spirit plane, but will be quite inferior to the bride class. They seem to be represented in the Scriptures as the virgins, the bride's companions, who follow her.—Psalm 45:14.

These seem again to be pictured in Revelation, Chapters 14 and 7. Here the elect church are referred to as 144,000, who will stand on Mount Zion, because they followed the Lamb whithersoever he went. Then a great multitude is pictured as coming through great tribulation, washing their robes and attaining a place before the throne, instead of on the throne. To these are given palm branches, instead of crowns. They are victors, but not "more than conquerors." In this respect they are not wholly copies of God's dear Son, and are not esteemed worthy of being members of his bride class, who are to share with him the honors and glories and services in his kingdom, as set forth in this parable.

The fear expressed by this servant, saying, "For I feared thee," reminds us of the Apostle's words respecting this same class. He declares that Christ at his second coming will deliver those who all their lifetime were subject to bondage through fear of death. The consecration of the Lord's servants is unto death, and those who fear death are fearful of performing their covenant vow. They will not be worthy of the Lord's approval as faithful servants. Nevertheless, there are many vessels in the house of the King—some to more honor and some to less honor.—2 Timothy 2:20, 21.

"THOSE MINE ENEMIES"

Not until first he shall have finished dealing with his own servants at his second coming will the glorious Messiah begin to deal with the world, and especially with his enemies. This is the statement of the parable, and it is borne out by numerous Scriptures. When Jesus prayed on the night before his crucifixion, he said: "I pray not for the world, but for them which thou hast given me; . . . . for all those which shall believe on me through their word." (John 17:9, 20) Thus we see the work of the Gospel age outlined by our Lord. It is merely for the selection of his servants, and the testing and proving of these. It is with a view to determining which of them will be found worthy of association with himself in the great Millennial kingdom which God has decreed, and whose work will be for the blessing and uplifting of the whole world of mankind.

So the second Psalm points out that the Redeemer will not pray for, ask for, the world until, at his second advent, he is ready to establish his kingdom, his church having first been gathered to glory. Then he will ask for the heathen. By the term heathen, or Gentile, is signified all out of fellowship with God, "enemies through wicked works." The Psalm proceeds to say that Messiah will deal rudely with the heathen. "He will dash them in pieces as a potter's vessel," etc. This, interpreted by other Scriptures, means that the inauguration of Messiah's kingdom will bring a great time of trouble, symbolically styled fire, or fiery judgments. "He shall be revealed in flaming fire, taking vengeance." Everything appertaining to present institutions contrary to the divine standards of justice will be rudely shaken and eventually destroyed.

However, the Lord wounds that he may heal. The lessons of the time of trouble will be salutary; as we read, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." These judgments will not in any sense continue upon all throughout the thousand years of Messiah's kingdom, but will be inflicted only upon those deserving them. Hence the judgments will be especially severe at the beginning. All who learn righteousness will thereby deliver themselves; and as they come into harmony with the King of kings and Lord of lords, blessings will be their portion, uplifting them gradually to human perfection.

"SLAY THEM BEFORE ME"

At first thought, we might gather that these words signify that the King of Glory will be implacable, ferocious, unsympathetic, with his enemies. We might wonder how this shows sympathy! He admonishes us to love our enemies and to do good to them that despitefully use us. Gradually we come to see that this will indeed be the policy which the great King will pursue. He will be doing the greatest good for his enemies in bringing upon them punishments for their wrong course —shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and show them their privileges.

We are not to forget that during this age the Lord's dealings with his faithful servants has been in permitting fiery trials to try them and to instruct them. It should not be a wonder to us therefore that fiery judgments upon the world are the Master's design, not for the world's injury, but for its blessings. We read that as a result of St. Peter's preaching at Pentecost the truths struck home to the hearts of his hearers—"They were cut to the heart." But we realize that this was a great blessing, in that it prepared them for the message of divine mercy. So here we read of the Lord's slaying his enemies; they will be cut to the heart. A picture of this slaughter is given us in Revelation, where the Lord is represented in glorious majesty, with a sword proceeding out of his mouth, that with it he should smite the nations. (Revelation 19:15) Blessed smiting! The sooner it begins, the better for the world, we might say; and yet we remember that God's time is best for everything.

Another similar picture of the progress of Messiah's kingdom is given us in figurative language, as follows: "Gird thy sword upon thy thigh, O thou most Mighty, with thy glory and thy majesty. Thy right hand shall teach thee terrible things. Thine arrows shall be sharp in the hearts of the King's enemies; whereby the people shall fall under thee."—Psalm 45:3-5.

Here the establishment of Messiah's kingdom with power, great glory and majesty, is presented in pictorial imagery; and the sharp arrows of divine truth are represented as slaughtering the hosts of error. This terrible carnage will mean a great blessing; for the Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to him, nothing will remain for them but the final extinction mentioned by St. Peter: "It shall come to pass that the soul that will not hear that Prophet shall be destroyed from amongst the people."—Acts 3:23.

THE IMPORTANCE OF EXAMPLE

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity [love], in spirit, in faith, in purity."—1 Timothy 4:12.

We remember that Timothy was an elder in the church, though young in years. Therefore, it was appropriate that St. Paul should impress upon his mind that he should be an example of the believers, an example to all the church; and such instruction is implied in other parts of the Epistle. But note that the Apostle, in our text, does not say: Be thou an ex-

ample to the believers, but, "Be thou an example of the believers." How different!

Being an example of believers means that one should show forth not only to his fellow-workers in the Gospel, but especially to the world, what believers stand for—what they believe, what they teach, how they live. We should see to it that we are setting such an example in word, as the Apostle enjoins, in the character of our language when declaring the message of truth. We are not to be merely smooth-tongued and unctuous; we are not merely to use kind words; but the kindness and interest manifested should be genuine—from the heart. All of the Lord's people are thus to be examples, striving to show forth the praises of our Master.

St. Paul further urges: "Be thou an example in conversation." This word conversation does not refer merely to language, as it is now used: the original meaning of this word is conduct. Our conduct relates to our manner, to the way we walk, to the way we act, to our general deportment, and not to our words alone. We are to be an example in our gentleness of demeanor. We should not slam doors, nor be boisterous, nor uncouth, nor thoughtless of others. In every way we are to be gentle and kind and considerate, and not rude.

"LET YOUR LIGHT SHINE"

Those who are begotten to the new nature should strive to be examples to everybody of what Christians ought to be. The kind of work we are engaged in should be honest. It may be secular work, yet it should be done as unto the Lord, carefully, faithfully, not merely as men-pleasers, but in singleness of heart, as servants of God; "for we serve the Lord Christ." The walk of the Christian should be in charity—love—in sympathy, in benevolence, in kindness of word and conduct. A generally sympathetic spirit should pervade his words and deeds, his entire behavior. The heavenly Father loved mankind; while they were yet sinners he so loved the race that he gave the choicest treasure of his heart for man's recovery. And he still loves the world, and is fitting the church to be the blessers of the world in the future. So any begotten of the Lord's Spirit should have a transforming influence at work in life—an influence that will manifest itself even to those who are out of the way, those who have not yet been blessed with the light of God.

Our text also reads: "Be thou an example in spirit." This phrase, "in spirit," is not found in the original, but the thought seems proper enough: we are to show kindness of spirit, of disposition, to all. The spirit that animates us at all times should be the spirit, the mind of the Lord.

We are exhorted to be examples "in faith." The Apostle's exhortation applies to us all. The Christian's faith is also manifested to others in his conduct, his words, his course in life. If he is full of faith, he will not be murmuring against the experiences of life as they come, against the providences of the Lord. The Almighty has accepted us as his children; we should have continual and implicit confidence in him, and whoever has true faith has this confidence. If any of us lack faith in God we shall not manifest faith to others, nor inspire faith in them.

We are to be examples "in purity." There is a purity that goes with all that pertains to God and to His Word—a loftiness of standard, which is not to be found elsewhere. There are people in heathen lands who live more or less chaste lives, but there is nowhere so high a standard as in the Christian religion. Everything impure is contrary to God. Purity is one of the component elements of Christian character. As the Apostle said on another occasion, we are to be "first pure, then peaceable, gentle."

LIVING EPISTLES, KNOWN AND READ

In all these ways each of God's people should be living lessons, living epistles, wherever they go; they should be examples to the world. Whether the world believes what we preach or not, we should manifest these qualities which they cannot but approve and respect. This example will bear fruitage in due time, if not now. Every elder, like Timothy, should be especially careful of his conduct, his words, his example. The church has declared by choosing such a one elder that they believe him to be an example of the fruitage of the grace of God in the heart.

The Apostle's counsel to Timothy: "Let no man despise thy youth," should be looked upon as advice not only to Timothy, both to all elders of the church who are young in years, that they so conduct themselves as to be examples of the flock, that their deportment and ability to "rightly divide the Word of truth" be such that none will have cause to slight the message they bring, or to think of them as immature and unfit to lead the flock of God.

Let every child of God, the younger as well as the older, strive to be an example worthy of imitation—an example of earnest, faithful endeavor to copy the Master in his daily life, a pattern of active zeal in the service of our God. We shall not be able while in the flesh to be examples in the full sense of the ultimate glory and beauty of holiness which will be ours beyond the veil: we cannot expect this in the present life. Our Lord alone was such a pattern.

The Apostle Paul urged, "Be ye followers of me, even as I also am of Christ." (1 Corinthians 11:1) St. Paul was a noble example of earnest endeavor to attain the perfect likeness of Christ, and his love, his zeal, his intense earnestness in striving to copy the Master and to accomplish his will should be an inspiration to us all. Let each of the Lord's children, individually, realize his or her personal responsibility. We are as "a city set upon a hill." Let each ask himself the question: Am I "an example of the believers"?

CHRIST'S TRIUMPHAL ENTRY

AUGUST 2.—Mark 11:1-11.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."—Zechariah 9:9.

The message of John the Baptist was, "The kingdom of heaven is at hand." This same message Jesus bade his disciples carry from village to village throughout Palestine. This same message was the burden of his preaching and the theme of his parables. Finally, at the close of his ministry, the kingdom came to the Jewish nation in the sense that it was offered to them—it was theirs for the accepting. Today's lesson tells of the formal offer of the kingdom by Jesus and of the neglect of the Jews as a people to accept it. Thus "he came unto his own, and his own received him not"—except a few. His own nation rejected him, and five days later crucified him. A little later, at Pentecost, a few who received him were begotten of the holy Spirit and became the nucleus of Spiritual Israel, in preparation for the glorious kingdom and the work which is to be accomplished at his second advent.

On the evening preceding the story of this lesson, Jesus and his disciples were at Bethany, the guests of Lazarus, Martha and Mary, who had prepared a special feast for Jesus, whom they loved so dearly. This was the Lazarus whom he had awakened from the sleep of death but a short time before. The feast took place at the close of the Jewish Sabbath day. The next morning corresponded to our Sunday, the first day of the week.

THE CRISIS OF ISRAEL'S EXPERIENCE

In preparation for presenting himself as King, Jesus sent two of his disciples for an ass's colt, telling them where they would find it, and instructing them to say that it would be returned after the Master had used it. By the time the colt arrived, a considerable multitude had gathered—people of the village of Bethany and others who had come out from Jerusalem, about two miles distant, to see Jesus and to see Lazarus, upon whom the notable miracle had been wrought. It had long been the custom of the kings of Israel to ride to their coronation upon an ass; and the multitude seemed to enter into the spirit of this occasion and to realize what it meant that Jesus was about to ride into Jerusalem on this colt. It signified that finally he was ready to assume the office of King.

For some time the disciples had recognized him as the Messiah, the glories of whose reign they were to share; and the multitude in general had learned to so regard him, saying, "When Messiah cometh, will he do greater works than this man?"—could we expect anything more of Messiah than we see being accomplished by this man Jesus? But this was the first time Jesus had formally put himself forward. On previous occasions, when they had sought to take him by force to make him a king, he had withdrawn himself, realizing that the time was not yet come. Now, so far from withdrawing, he was taking the active part, sending for the colt, preparing for the triumphal ride to the capital of the nation as its King.

We may be sure that the hearts of the apostles thrilled with excitement as they thought of the nearness of their Master's glory and of their own share in it; for as yet they did not realize the full import of his words to the effect that he must be crucified and must depart to a "far country," even heaven itself, and be invested with authority, and later return to establish the kingdom which would bless the world.

Jesus, however, was fully aware that the presentation of himself as King was a formal matter, fulfilling the prophecy

and leaving the nation of Israel without excuse. If, when he entered the city, the people should rise en masse, acknowledge him and acclaim him, then indeed they would be in line with the divine requirements which would bring them the greatest of all blessings. But Jesus knew that prophecy had already declared that he would be despised and rejected, and that his own people would hide their faces from him in shame. (Isaiah 53:3) The journey and the preparation for it, therefore, meant something very different to Jesus from what it signified to the disciples and the multitudes.

"THE STONES WOULD CRY OUT"

When the ass arrived, some of the people put their garments upon it in lieu of a saddle; Jesus mounted, and the procession began. Some went before him, and some followed after. The people were familiar with the prophecy relating to Messiah's coming, which declared, "Shout, O daughter of Jerusalem! behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." They were familiar also with the "shout" the prophets had foretold and the responses—one party crying, "Hosanna to the Son of David! Blessed is the King of Israel, that cometh in the name of the Lord!" Again came the cry, "Blessed be the kingdom of our father David, that cometh in the name of the Lord!" Then the response, "Hosanna in the highest!" These different expressions are recorded by the different evangelists.

But not all were enthusiastic acclaimers of Jesus; a discordant note was heard. Some of those who had come from the city through curiosity criticised the shouting, and wondered why Jesus did not rebuke the people for ascribing so great honor to him. They sent word to this effect to Jesus through his disciples. Jesus made answer that a great prophecy was being fulfilled. The Prophet Zechariah had by inspiration said, "Shout, O daughter of Jerusalem!" and such a shout must be made. Jesus declared that if the multitudes had failed to shout, the prophecy would still have been fulfilled—the very stones would have cried out.

THE FIRST PALM SUNDAY

It is customary with some Christians in various parts of the world to commemorate especially that Sunday of the triumphal entry of Jesus into Jersualem. The record tells that on the journey many of the people strewed their garments in the way, as a mark of respect and honor, waiting until the little animal had passed over them, and then running on before and placing them again. Others brought ferns, flowers and grasses, and strewed them in the way. Still others, St. John's Gospel tells us, brought branches of palm trees.

It was a jubilant procession, fulfilling the prophecy of Zechariah. Yet to Jesus it had the sad feature, as indicated by the account. When they had reached the turn of the Mount of Olives, which brought Jerusalem into view, the Master halted the procession while he looked over the city and wept, saying, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall see me no more, until that day [nearly nineteen centuries later] when ye shall say, Blessed is he that cometh in the name of Jehovah!"

Jesus realized that that day was a turning point with the Jewish nation—that their rejection of him meant their rejection by the heavenly Father for a long time. It meant that they would be cast off from divine favor, except a few who would become his disciples. It meant that during those long centuries the highly favored people of Abraham's natural seed would be in distress. It meant that the favor of God, which had been with them for centuries, would instead be extended to the Gentiles, to gather out of the Gentiles a company of faithful, saintly ones to be associates and joint-heirs with Jesus and the faithful ones of the Jews in the heavenly kingdom. It meant that not until this elect, heavenly, spiritual kingdom class should be received to glory would the Jewish people be again received into fellowship with God.

St. Paul markedly calls our attention to this fact that the rejection of Israel is not permanent, but only for a time—only until the complete number of faithful saints be gathered out from amongst the Gentiles. Then God's favor will return to natural Israel, and subsequently extend to all the families of earth.—Romans 11:25-32.

JESUS, THE PRINCE OF PEACE

How different was this entry of Jesus, the Prince of Peace, from the triumphal marches of earthly conquerors and kings! In the excitement of human passion and the prejudice of human minds a special halo of glory has surrounded the world's conquerors. Heroic deeds, valiant conquests, as pictured by historians have a charm. The rising generation reads with thrilling interest of the prowess of Alexander the Great, of the Spartans of Greece, of the Cæsars of Rome, and in more modern times of Robert Bruce, of Napoleon and Wellington, of Generals Grant and Lee, Sherman and Johnson, Sheridan and Stewart. The home-comings of all of these were triumphal marches, in many cases rendering honor to whom honor was due.

Nevertheless, in every instance the mind's eye necessarily closes against scenes which led up to such triumphs. We try to forget the millions of slain and wounded, and other millions of mourning widows and orphans. We try to forget the smoking ruins of homes behind those victorious armies. However necessary war at times may seem to be for the maintenance of justice, nevertheless all must concede that the blessings purchased by the sword are procured at a terrible cost.

From this viewpoint Jesus, the Prince of Peace, followed by an army of saints who are walking in his foot-steps, presents a beautiful picture—even to the worldly. These victors —Leader and followers—conquer by dying. Thus Jesus said to his followers, "Whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall find it." Thus viewed, all the followers of the Lamb are self-sacrificers, as the Bible declares: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God—your reasonable service." (Romans 12:1) Such a victory—victory through death—is difficult for the majority of people to understand! What is the philosophy of it? Where is the victory?

VICTOR-KINGS THROUGH DYING

Well may it be asked, Wherein is the victory of Christ and his followers in laying down their lives for the brethren and in support of truth and righteousness? Only the Bible answers the question, and only those who exercise faith can understand the Bible answer. The Bible declares that the real victory of Christ and the church is over self. Their crowning day is future—their triumph will be then.

The triumphal entry of Jesus on the ass was only typical. The antitype will be glorious—beyond the veil. As Jesus after his resurrection was "received up into glory," so also he has promised his church that their resurrection shall change them from imperfect human beings to perfect spirit beings, joint-heirs with their Master, their Redeemer, in the glorious Millennial kingdom which is to bless the world.

After Jesus had risen from the dead, he explained to his perplexed disciples what his death signified, saying, "Ought not Christ to have suffered these things [death] and to enter into his glory?" (Luke 24:26) So St. Paul has declared in respect to all who will be Jesus' associates in the kingdom—they must suffer with him if they would reign with him; they must be dead with him if they would live with him. (2 Timothy 2:12) Christ and his church die to human hopes and interests, present and everlasting—laying down their lives, suffering for righteousness' sake. Their reward is two-fold: (1) Their own personal exaltation to a heavenly, spirit glory, like unto the angels, and yet more glorious—"far above angels, principalities and powers and every name that is named." (2) The kingdom glory—the joy of being the divine agents for human restoration.

From this, the Bible viewpoint, the Christian warfare is different from every other warfare known to the world. It is a fight against sin, a fight against self-will, a full submission to the divine will, a victory through death. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21) No wonder that a proposition of this kind is but imperfectly understood by the world! "The world knoweth us not, even as it knew him not." And this is one of the requirements of the Gospel, that Jesus and his followers shall submit themselves to be misunderstood by the world. We are counted fools for Christ's sake.—1 Corinthians 4:10.

It requires some stamina to be a loyal follower in the footsteps of Jesus, misunderstood as he was misunderstood by those of his day, reviled as he was reviled. "They shall say all manner of evil against you falsely, for my sake." It is only when we understand through God's promises that in these trying experiences of Christ and his followers there is a glorious purpose, that we are able to endure them with any measure of rejoicing. Only these are granted of the Lord the eye of faith which can clearly discern things beyond the veil—the glory, honor and immortality, and the kingdom which the Lord has promised to his faithful followers.

"THE WRATH OF THE LAMB"

Since Jesus is the Prince of Peace, how shall we understand various passages of Scripture which refer to him as a mighty Conqueror in blood-stained garments, taking venge-

ance on his foes? But especially, how shall we understand the declaration that, at his coming in the clouds of heaven, all the tribes of the earth shall wail because of him?

Of this Prince of Peace it may be said that he will wound to heal, that whatever disasters he may bring or permit to come upon the world will be so overruled as to make of them blessings in disguise. Undoubtedly much that is said respecting our Lord is highly symbolic. For instance, he is to smite the nations with the sword that proceedeth out of his mouth—the Word, or message, of truth. Such a smiting is in full conformity with the declaration that when St. Peter preached the Gospel at Pentecost, some of his hearers were "cut to the heart"—not with St. Peter's literal sword, but with "the sword of the Spirit, which is the Word of God." Eventually, that sword will smite all opponents of righteousness for their good. Only the wilfully wicked will eventually be destroyed in the second death.

We are not to forget, however, that the inauguration of the Messianic kingdom is to be in the midst of the time of trouble, and that Christ will have to do with the bringing, or at least the permitting, of that trouble. Apparently mankind will be permitted to bring the great trouble at the end of this age upon themselves. There are forces of evil, Satan and his angels, ready to do us harm and, through human forces, sin-forces entrenched in human nature, ready to do harm to the social fabric. The Bible represents that divine power holds these in check—the four angels holding the four winds—that they shall not blow upon the earth to its injury until the ap pointed time, until all of God's elect church shall have been sealed in their foreheads—their intellect—with the truth.

At the appropriate time those "winds" of strife will be let loose, and great will be the trouble, until in due time the King of kings and Lord of lords shall intervene to rescue the race from itself and from the adversary. Then Satan shall be bound for a thousand years, and Messiah's kingdom shall be established for the blessings of all the families of the earth.

Arm me with thy whole armor, Lord;
Support my weakness with thy might;
Gird on thy thigh thy conquering sword,
And shield me in the threatening fight.

From faith to faith, from grace to grace,
So in thy strength shall I go on,
Till I appear before thy face,
And glory end what grace begun.

SOME INTERESTING LETTERS

QUERIES OF A COLPORTEUR

DEAR BROTHER RUSSELL:—

How shall we do respecting the STUDIES IN THE SCRIPTURES after October, 1914? Will the Society continue to publish them? Will the colporteurs and others continue to circulate them? Is it right to circulate them now, since you have some doubt respecting the full accomplishment of all expected by or before October, 1914? With Christian love,

Your brother, M. F. C.

IN REPLY

MY DEAR BROTHER IN CHRIST:—

Yours of May 20th has reached me. Thanks! I think that you are not taking a right view of the matter treated in STUDIES IN THE SCRIPTURES, Vol. II. It is our thought that these books will be on sale and read for years in the future, provided the Gospel age and its work continue.

So far as the features are concerned, we have merely set forth the Scriptures and our view respecting their application and significance. We have not attempted to say that these views are infallible, but have stated the processes of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking and figuring for himself. That will be an interesting matter a hundred years from now; and if he can figure or reason better, he will still be interested in what we have presented. In any event, we think that the consummation cannot be long deferred.

To cease to print and circulate the STUDIES IN THE SCRIPTURES because everything suggested therein has not been, apparently, fulfilled, would be like rejecting our Common Version of the Bible because the chronology given in the margin throughout is known to be incorrect to the extent of a number of years. Usher's chronology is used in our Common Version, and shows the birth of Christ in the year 4004. Scholars are agreed that the event varied at least two years from that date—some say four years. And STUDIES IN THE SCRIPTURES show from the Bible that the date was actually 4128. Nobody thinks of throwing away his Bible on this account. No more need any one think of throwing away his STUDIES IN THE SCRIPTURES or failing to circulate them on account of the fact that October, 1914, may not witness all that we had expected and in the manner expected. With much Christian love,

Your brother and servant in the Lord.

A SIGNIFICANT MESSAGE

DEAR FRIEND:—

As one who believes in "the present truth" as presented in STUDIES IN THE SCRIPTURES, I venture to write to you for a word of advice and comfort. I am in deep distress and have suffered intense mental agony during the last few months through being careless of the privileges connected with present truth.

I came, through God's favor, into touch with the truth ten years ago, and had great rejoicing in it. My fatal mistake was a lack of decisiveness and a consequent failure to act according to my conscience. I became timid and avoided my fellowmen because of my failure to speak out. Added to this I stumbled, time and again, through weakness of the flesh, and gradually settled down to the thought that success in the "narrow way" was not for me.

At the end of last year my interest in Volume One was revived and I argued that if it is true why should I fear to come out of Babylon? Acting upon this I sent for withdrawal letters. I had a talk with our minister here, but at the critical moment I gave way to fear. This plunged me into a blackness which I cannot describe; I imagined all sorts of things, chief amongst which was that I had committed the sin unto death. The thought of this made me worse, and I gave way to careless living.

Dear friend, I would give anything for a word of comfort! I have striven hard to find peace of mind. I would not trouble you, as I know you are fully occupied; but somehow my unhappiness compels me to write you, as I know you are in close fellowship with the Lord. I hope that you can help me. My soul is sadly diseased. I cannot express the gratitude I shall feel. God bless you! Yours sincerely,

T. H. HUGHES.—N. Wales.

OUR REPLY

DEAR BROTHER:—

Yours of the 28th ult, has come duly to hand and contents are noted. Frequently, "earth-born clouds arise" to obscure the Lord's face from us when we neglect to do those things which he indicates would be pleasing to him. Faithfulness to the Lord will restore a sense of his favor. My suggestion, therefore, is that you start anew, doing faithfully everything which you find to be his will for you.

The very fact that you are penitent and feel the separation is a good sign. Those who have sinned the sin unto death are not usually penitent. A rereading of the Six Volumes, laying hold upon the promise quoted therein, should be of help to you. May the Lord's guidance and blessing be with you as you seek to return to a condition of favor with him. With much Christian love, we remain,

Yours in the Master's service.

THE CORRESPONDENCY SEEMS CLEAR

DEAR BROTHER RUSSELL:—

Have often thought of writing you as to how far the type and antitype extend in the harvest of the Jewish and Gospel ages; particularly as to whether the time that the Roman army under Titus besieged Jerusalem and the length of the siege are types of the trouble coming on the world?

To my understanding the harvest of the Jewish age commenced in the fall of 29 A.D., and, being a period of forty years, ended in the fall of 69 A.D. In the spring of 70 A.D., at the time of the Passover, the Roman army besieged Jerusalem. The siege lasted about six months and ended in the fall of 70 A.D. Thus the great calamity that our Lord foretold to Jerusalem did not reach its worst until six months after the end of the Jewish harvest, and continued about six months thereafter, or one whole year after the end of the Jewish harvest. This same period in antitype, if antitype it is, would seem to be from April, 1915, to October, 1915. If there is any significance in this it would seem that the burning of the "tares" in the time of trouble will not take place until the harvest is entirely ended.

This may be reaching after types where none are intended. Will be thankful for any suggestion along this line.

Yours in the one hope, S. W. PENNOCK.

OUR HOPE—"AN ANCHOR TO THE SOUL"

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Hebrews 10:23.

Nearly all that God has given us as new creatures is by faith or hope. When we become followers of Jesus and take up our cross to follow him, a sacrifice is involved, if the step be taken intelligently—along the lines of divine instruction and invitation. No one would voluntarily undertake to sacrifice unless he had a hope or a conviction of some blessing that would result or of some reward that would come to him as the outcome of that sacrifice. In every proper action there must be a motive or object. The fact that the church has been invited to follow Jesus indicates that there was something in his course which brought the blessing and favor of God—some special reward; and that if we will follow him, we shall share that same blessing and reward—glory, honor and immortality.

So when we take up our cross to walk in our Master's footsteps, it implies that we are inspired with the hope of thus sharing in the glory and honor conferred upon him. The character of our God assures us that any offer coming to us from him with rigid conditions attached, must be infinitely worthy of our acceptance; and the "exceeding great and precious promises" accompanying this offer assure us of his assistance and sustaining power. So by availing ourselves of his strength and of his aid, we shall be able to meet all the conditions and to attain the glorious reward set before us. Hence our faith has a strong and sure foundation upon which to rest; "faith can surely trust him, come what may."

INWARD FAITH—OUTWARD CONFESSION

We exercise faith in the heart before we make an outward profession—before we confess the Lord with our mouth. And we have no right to confess him with our mouth until we have believed "unto righteousness"; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10) So we have the declaration of the Lord that he will not consider that we have a proper faith or hope unless we confess it. He has declared that if we refuse or fail to confess him before men, he will account us unworthy to be confessed before the Father and the holy angels. There is, then, no salvation without a confession of the Lord; the two are inseparable.

It is in vain that any entertain a hope of being accepted of the Lord and of winning his final approval who hides his light under a bushel and shrinks from the reproach of the cross. "No cross, no crown," is the Lord's inflexible decision. All who have received the truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious message of the Lord has filled our own hearts and blessed our lives, we shall rejoice to carry the living water to other thirsty souls. If the good seed has found our hearts fruitful soil, it will surely germinate and bring forth fruitage to the glory of our God.

In harmony with the terms of our consecration, we confess to men that we have a faith that reaches beyond the present life, a hope that "entereth into that within the veil," whither Christ, our Forerunner, has entered for us. We confess our hope that we shall have a part in his resurrection; that "we shall be changed in a moment, in the twinkling of an eye," and like him be spirit beings, see him as he is and share his glory on the divine plane. We confess that we hope with him to be instruments in the Father's hands, bringing life and joy and blessing to all the world of mankind, the living and the dead; that we hope to uplift them from death, to raise them from all the sin and blight and sorrow and tears that have oppressed them for these six thousand years. Truly ours is a wonderful hope! Who would not rejoice to tell it!

If, then, we have this faith, this hope, and are properly confessing it before men, let us "hold fast." Tests of our loyalty will continually come. The flesh will be inclined to rebel strongly at times. The questions will present themselves: Are you willing to confess Christ? Are you ashamed to own his name before the world, or do you esteem this your chiefest honor? There will be temptations to become discouraged. Our weaknesses will rise up before us, and the adversary will take advantage of these circumstances to further dishearten us. And not only will there come these temptations along the line of our faith and hope, but there will come certain reproaches and persecutions, permitted for the purpose of proving our loyalty. Ours is a marvelous calling, and only heroic souls are wanted to fill the places in this elect class—only those who have the spirit of the Master.

DANGER OF WITHHOLDING THE LIGHT

If any are disloyal or weak, and fail to take a firm stand for the Lord and the truth, for fear that they will be disesteemed amongst their fellow-men, or for any other reason, it will prove that they are not worthy to share with Christ the glories of his throne as members of his body. All who hope to be of this number have professed his name; and they must be steadfast, must hold fast their confidence and the profession of their faith even unto the end.

The flesh needs to be dealt with rigorously, and be brought into subjection and held there. According to the inclinations of the flesh, the Lord's children would wish to refrain from what would bring contumely and adverse criticism. The flesh would prefer to keep quiet, where the speaking forth of the truth might bring reproach or persecution or ostracism. But the new creature would feel "a burning fire shut up in his bones" if he were to withhold the message of truth when a suitable opportunity was granted, and he would find that he must be faithful and let his light shine. Otherwise, the light would grow feeble and would finally die out altogether, and he would be in utter darkness. And "if the light that is in thee become darkness, how great is that darkness!"

Let us not grieve the holy Spirit of God which is within us. The Lord gives us a solid basis for our hope, for our faith. It is a hope which he has himself inspired. This hope is backed by all his sure promises and by his oath; and he reminds us that "he is faithful that promised." (Hebrews 10:23) It is as yet a promise only; it is all of faith. We have now but the begetting of the holy Spirit to this new nature, and the sealing of the same Spirit, "the earnest of our inheritance." (Ephesians 1:13, 14) But we have learned to know our God and to trust his faithful Word. We have proven his gracious promises in many a time of stress and danger, and we know that he will not fail us. And "he that hath this hope in him purifieth himself, even as he is pure."

OUR ANCHOR SURE AND STEADFAST

If we were to let go this hope, this anchor to our souls, we should be adrift upon a shoreless sea, whose mighty billows would sweep us down to eternal death. A great time of trouble is now about to break upon the whole world, and any of the Lord's people whose faith and hope are not firmly anchored to the Rock of Ages, any who are fearful to trust his promises, will be overwhelmed in the storm. Shall this be our experience?

"The time of trouble nears, 'it hasteth greatly,'
E'en now its ripples span the world-wide sea;
Oh, when its waves are swoll'n to mountains stately,
Will the resistless billows sweep o'er me?"

Some of the Lord's real children will have their part in this great trouble-time; yet none who are faithful, who are obedient, will suffer thus. These will be kept in perfect safety to the end of their course, and will, we believe, be gathered "within the veil" before the great storm breaks in its fury. Because of our faith in the Master, because of our strong confidence in him, our knowledge that he has been an overcomer, and that the Father has rewarded him and that he is now our Advocate, our great High Priest, who "ever liveth to make intercession for us," therefore our hearts have good courage. We know that he will shortly "stand up" in power and great authority to establish his kingdom and to exalt all his faithful to reign with him in that kingdom; therefore our hope is firm; it is indeed an anchor to our souls. We are "strong in the Lord, and in the power of his might."—Ephesians 6:10.

We shall never lose our courage if we keep our eyes continually fixed on him, and our hand closely clasped in his. God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory, is built. And what a strong foundation! Let us be faithful to him who hath called us. Let us hold the glorious truth not only in the letter, but also in the spirit. Let us hold it in the love of it, because it is the truth, as well as because of its matchless beauty and grandeur.

Let us ever remember the importance of patient endurance, constancy, that we may develop the fruits of the holy Spirit, that we may take joyfully every trial, every persecution, every difficulty, which our God in his infinite wisdom and love may permit to come upon us for our testing and the ripening of that character which is of paramount importance, and without which we can never hope to see our Father's face, nor partake of the glory to which we have been called with Christ. Let us indeed "hold fast the profession of our faith without wavering; for he is faithful who hath promised." Let us "hold fast the confidence and the rejoicing of the hope, firm unto the end." Yea, "we desire that every one of you do show the same diligence to the full assurance of hope" unto death.—Hebrews 3:6; 10:23; 6:11.

"Will your anchor hold in the storms of life,
When the clouds unfurl their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?"

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love!"

HOW AND WHERE SHALL I SERVE?

"Brethren, let every man, wherein he is called, therein abide with God."—1 Corinthians 7:24.

In the context, the Apostle has been discussing marriage and its responsibilities. He has also been discussing slaves and their state. He asks, "Art thou called being a slave? Then seek not to be free." Nevertheless, he added that if freedom were to come to the slave, he should be glad to avail himself of the opportunity of having a wider field of service as a free man. But the slave should not say to his master: I have become a child of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave.

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide—in the sense of having your mind at rest. If the Lord opens the door, then you are to look about. If your condition is one of great severity, it is right to ask the Lord that in his own due time he will make it less so, if it please him. He has promised us that with every temptation he will provide a way of escape or direct the issue, that we may be able to bear it. (1 Corinthians 10:13) This would apply to our business relationships—to everything.

If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think: "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction, "Only in the Lord." If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married." He was married when called, and therefore there is a mortgage upon his time. He has this mortgage or contract to consider.

ENTER OPEN DOORS, BUT DO NOT FORCE THEM

Nevertheless, the Apostle, in previous verses of this same chapter points out that if the unbelieving husband or wife should depart, let them do so. Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. As for the thought of our leaving our business to go into the colporteur work, or the pilgrim work, or the class extension work, or whatever it might be, the proper thing for us to consider would be, Is this an opening of the Lord? If we find that a better opportunity for service comes to us in this way, a wider opportunity for work in the harvest field, and that there is an open door, then we should rejoice and should enter the door.

But if we find that there is no open door and we would have to force one open, to violate some right principle to enter such work, that would alter the case. We must stand for principle. We shall never have to oppose any right principle to engage in the Lord's service; there is always some way to serve. The Apostle is here addressing brethren, and his words could not refer to any who were then engaged in a dishonorable avocation.

NO BROTHER IN DISREPUTABLE BUSINESS

But suppose that a man, before receiving the truth, had been the keeper of a gambling house, or were in some other disreputable business. Suppose he had been a saloon-keeper (several brethren have come from this business). After he had accepted the truth, he would say, Here! What am I doing? Am I dispensing to human beings that which is to their injury? I must quit this. And so he would have to get out of the saloon business before he could become a child of God at all; he would have to get out of the unprincipled condition of mind before he could become a child of God. The Apostle's words were addressed to the brethren: "Brethren, let every man so abide." He would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow-creatures.

The whole matter was, of course, forceful to servants in the Apostle's day. In that time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the message. Our Lord said unto the rich, as a class, "Woe unto you rich!" And to the poor he said, "Come unto me, all ye that labor and are heavy-laden." And we see that not many wise, not many rich, not many noble, come into the light.

BRETHREN IN PENAL INSTITUTIONS

A prisoner in a penal institution would do well to say to himself, "Well, in God's providence this message has reached me here in prison. Perhaps I should never have had it if I had not been here." If we were such a person, instead of hastening to try to pry open the doors by sending a paper to petition release, we would consider well before we started such a paper. We would think, "Perhaps I may have opportunities for serving the Lord amongst these fellow-prisoners. Perhaps I may have an opportunity of preaching to them." Or if there were an application made for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly content and thoroughly happy, and would say, "I will strive to show forth the praises of God, who has called me out of darkness into his marvelous light." We could not know but that a man would have just as good opportunity for service there as anywhere else. The Lord will give what is best to all his faithful ones.

ANOINTED—ESTABLISHED—SEALED

"Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."—2 Cor. 1:21, 22.

The Apostle is here addressing the church at Corinth, recognizing that this congregation are co-laborers with him—accepted of God as members of Christ, the Anointed. Christ is the great One foretold prophetically as the antitypical Prophet, the antitypical Priest, the antitypical King, who is to bless the world by his work of healing, instructing, helping, uplifting. The Apostle says that the one who has brought us into the body of the Anointed, and has set, or established us, is God. This implies that God does the calling of those who come to him. It implies that there was a previous invitation—the Apostle says that no man taketh this honor to himself. Even Jesus could not have taken to himself the honor of being a priest and king; He could not say, I will be a Priest—I will be a King!

As God called Jesus to be the great Head over this ecclesia, or body, so through Jesus he has invited us to become its members. And as we conform to the terms and are made acceptable through our great Advocate, we are then set in the body—anointed. It is not a happen-so, but we are set. And we shall continue in this position unless, because of some unfaithfulness, we shall be blotted out and the crown appropriated to us be taken away.

He who sets us, establishes us, and has anointed us of the holy Spirit, and thus made us members of this holy company, is God, the heavenly Father. It is not the province of even our Redeemer to set us and anoint us. As the Apostle says, "God hath set every member in the body as it hath pleased him." All things are of the Father, and all things are by the Son; hence this anointing that we receive comes from the Father. Nevertheless, the Channel is the Lord Jesus. This holy Spirit which the Father has given to Jesus, he has shed forth upon us. The Father authorizes it, the Son sheds it forth.

SEALED IN THE MASTER'S LIKENESS

And God "hath also sealed us." It is not only important that we be begotten of the holy Spirit, and set in the body, but it is another precious thought that we are to be sealed, or impressed; we are to receive a stamp. As we would set a seal into wax to mould the wax into its likeness, so with us who are desirous of knowing and doing God's will; we are impressed by his holy Spirit into the image of our dear Master; and the channel through which we are sealed is the truth.

So those who are sealed by the holy Spirit have a considerable measure of appreciation of the truth. All the promises come through God's Word; it is a power that is now at work, so that all of God's people in all parts of the world are being impressed through the promises of God. God works in us to will and to do his good pleasure. This sealing is of the Father,

because it is through his promises; it is under the direction and care of the Head of the church, our Lord Jesus, that he may in due time present us blameless and unreprovable before the Father.

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

THE PURPOSE OF OUR TRIALS

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

The word blessed in this text may be understood to signify the condition of one in the favor of God. The state of such will be a happy one, a desirable one. The word blessed does not, of course, always suggest a happy condition as relates to the feelings, or emotions, but rather as relates to the outcome. It is used here in connection with the results of trial to the Christian. The child of God who wins the crown of life will be very highly favored or blessed of God; then whatever conduces to this end is a very great blessing, even though it cause much pain to the flesh.

Who will gain this crown of life? Of what character will he be? The Scriptures declare that it will be that man or that woman who endures temptation, trial. What is signified by enduring temptation? Evidently the thought is not the enduring of one temptation for one time or for many times. Even the world must endure trials. The reference is to the retaining permanently of the attitude of patient endurance and faithfulness when tempted, of remaining true to God under temptation and stress. Temptations come from a variety of sources. They may come from friends, who may tempt us to live a life of more or less self-indulgence, to relax in a measure our fidelity to the Lord. The enticements of wealth or worldly society, a natural love of ease and disinclination of the flesh to endure hardness—any or all of these may prove strong and subtle temptations to the Christian.

But if we love the Lord supremely, that love will become the chief impulse of our lives. Our one aim will be that we may glorify God in our spirit and in our body. We know that there are things which are displeasing to God, and if we love him we will seek to keep his commandments. The child of God might fail once, or he might fail repeatedly along the same line, until in deep humiliation and anguish of soul because of his continued manifestation of the same weakness, he would be led to cry out with strong crying and tears to the Lord; and his pain and distress of heart might so impress upon him his need of greater watchfulness along that line that he would become strengthened for further attacks of the same nature, and thus be enabled to gain the victory over his besetment, his special weakness.

THE CROWN OF RIGHTEOUSNESS

While we shall never reach the point of perfection in the flesh, nevertheless this power to endure temptation should become more marked day by day, as the new creature remains loyal, still resisting and striving still harder to resist and be true to the Lord in thought and word and deed. Blessed is the man who shall endure—time after time, day after day—thus proving his faithfulness and obedience to God. For when that man is tried, when the trial time is over, when God has seen that he has demonstrated fully his loyalty, then when God's "due time" has come, that tried and proven one shall receive the crown of life.

The expression, "the crown of life," is another way of saying the reward of life; and this life is on the highest plane. The Apostle Paul speaks of this same crown as the "crown of righteousness." The Apostle Peter calls it the "crown of glory." It is the crown of righteousness because it is the reward that comes as the result of righteousness, of obedience to God and the principles of his government, of faithfulness to our covenant. It is the crown of glory because it is the reward which brings glory, honor, immortality.

In the Grecian games certain rewards were given to those who endured successfully the trial of their skill, of their prowess and of their physical endurance. The reward given was usually a crown or wreath of laurel. That crown was valuable, not so much in itself, but especially as an outward token of appreciation of superior merit. The fact that it was evergreen would suggest to the Christian that our reward as "overcomers" will be a lasting reward, an eternal reward.

The Lord is to give us life in fullest measure. The penalty that came upon our race because of sin was death; but now there is an opportunity to regain life—life in perfection, untainted, unending. This life is in the Son of God. At the present time life can be gained only by being begotten to the spirit nature. The crown of life, to be given to the "more than conquerors," is a very special kind of life—immortality, the highest form of life possible, the crown, or pinnacle, of all life. This is to be the reward of the class called in Scripture the bride of Christ, when they shall have demonstrated their faithfulness, when they shall have been proven worthy to be members of that exalted class.

There will be a crown of life in the next age—perfect human life—as the result of obedience to the tests and trials of that time. These tests will differ in many respects from the trials and difficulties of the church at the present time. They will be much less crucial; for then temptations to sin from without will be removed, and bodily and mental uplifting and assistance granted, which will make their trial a more favorable one. Righteousness, too, will immediately be rewarded in that day, and sin and disobedience of every kind will be promptly punished. But now righteousness often brings suffering, reproach, pain and loss, from the human standpoint; while sin often brings present advantage, popularity and pleasure to the flesh.

THE PROPER VIEW OF OUR TRIALS

There is a special love required by God of the Gospel church—this peculiar class now called of him. They are to have a love that is so unselfish that it will be willing, yea, glad, to lay down the earthly life in the service of God, that they may bring blessings to others. To these God has promised the special crown of life—immortality, his own nature. These are to be the blessers of their brethren, those of the nature formerly their own. As Isaac was the blesser of Ishmael and of the sons of Keturah, and as the first-born of Israel were the blessers of their brethren, so these will bless all the peoples of the earth, from among whom they were chosen. How thankful we should be for an honor so great!

If these favored children of the heavenly King could always keep in mind the fact that every trial and testing, every persecution and difficulty, permitted to come upon those who have made the covenant of sacrifice with the Lord, is designed to develop them, to prove and test their love, to demonstrate whether or not their characters are fixed, rooted and grounded in righteousness, it would set all their painful experiences and temptations in a new light, and would be a great assistance to them in fighting the good fight of faith successfully. For if by these trials and tribulations the Lord is proving our love and devotion to him, then whatever they may be, whether great or small, we should diligently use them as opportunities to demonstrate to our God the fulness of our love for him and his cause, and as means by which we may rise day by day to greater heights of spiritual attainment, being changed into the likeness of our Master.

Thus viewed and thus met, every trial and affliction would prove a blessing, a heavenly messenger, bearing us on wings of faith "Nearer, our God, to thee, nearer to thee." Then, beloved, "count it all joy when ye fall into divers temptations [trials, testings], knowing this, that the trial of your faith worketh patience [patient endurance]. But let patience perfect her work, that ye may be perfect and entire, wanting nothing." Herein we "greatly rejoice—though now for a season, if need be, ye are in heaviness through manifold temptations [testings provings], that the trial of your faith, being much more precious than of gold, which perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls!"—James 1:2-4; 1 Peter 1:6-8.

Truly, "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things that are seen [the things of the present order] are temporal, but the things which are not seen [the glories to come] are eternal."—2 Corinthians 4:17, 18.

"WILL YE ALSO GO AWAY?"

Thus we are assured in the infallible Word of God that those who love the Lord, and who are to receive the kingdom, will have their love tested by trials and temptations on the

way to that kingdom. Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or the divine providences. They will have schemes and theories which they will prefer to the Lord's plan and the Lord's way; and their schemes when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly; and like those who turned away from the Master at his first advent, and said, "This is a hard saying," so these also go away and "walk no more with him." But some will continue to walk with the Lord; some will not be driven away nor decoyed from him by the arts and wiles of the evil one and his hosts. These are such as are at heart fully the Lord's, not their own; they will follow the Lamb of God, whithersoever he may lead, because they have no will except his will. They will follow him through all the narrow way of discipline and trial in this life; and by and by, as he has assured them, "They shall walk with me in white; for they are worthy."—Revelation 3:4.

OUR UNFAILING SHELTER

Nor will this choice company lack in number by reason of the falling away of some. It will be of the predestinated number which God arranged to constitute the bride, the Lamb's wife. The Father's foreknowledge made full allowance for all who would turn back, and he knew that the requisite number would follow on, to make their calling and election sure. These have learned that the call of the world, the promptings of the flesh, and the arts of the adversary, are all snares and traps and pitfalls to drag them down to death. They have learned the sound of the true Shepherd's voice, and cannot be enticed by the voice of strangers.

Precious children of the Lord, blessed are ye! Sheltered in the "secret place of the Most High" no evil shall befall thee, neither shall any plague come nigh thy dwelling. "He shall give his angels charge concerning thee; they shall bear thee up in their hands, lest thou dash thy foot against a stone." How safe and secure are these! Though a thousand fall at their side, and ten thousand at their right hand, yet the plague shall not come nigh them. They have "made the Most High their habitation," and he will keep them from all harm.

"Under his wings I am safely abiding,
Though the night deepens and tempests are wild;
Still I can trust him, I know he will keep me;
He has redeemed me, and I am his child.

"Under his wings! What a refuge in sorrow!
How the heart yearningly turns to his rest!
Often when earth has no balm for my healing,
Here I find comfort, and here I am blest.

"Under his wings! Oh, what precious enfolding!
Here will I hide till life's trials are o'er;
Sheltered, protected, no evil can harm me,
Resting in Jesus, I'm safe evermore!"

As the faithful disciples of the Master in the first harvest realized a meaning in his teachings which others of the professed children of God could not appreciate, so now, at the second advent of the Lord, his words have a precious significance to those who are in heart-harmony with him which none others can realize. And we see now, as at the first advent, that some are stumbling and going back, while others are being drawn more closely to the Lord than ever, by means of the knowledge of his plan which he is supplying.

FEASTING IN THE BANQUET HALL

As we draw nearer to the close of the harvest, we shall not be surprised if the way become still narrower, still more difficult, and if the temptations to stumble and to fall become still more frequent. Let us then, dear brethren, be more and more on our guard against the wiles of the great enemy of our souls, and against the deceptions of our own fallen nature. Let the perfect love of God rule in your hearts, driving out self-love and world-love, with their pride, ambition and folly. Let entire devotion to God bring into your hearts the promised fulness of joy and rest and peace. Be fruitful branches in the vine, abiding even in him, responding to all the prunings of the great Husbandman with more abundant fruitage.

If beguilement come to us, let us say with the apostles of old: "Lord, to whom shall we go? Thou hast the words of eternal life." There is life nowhere else, and we wish to go nowhere else. We are feasting in the banquet hall of our Father's house, "and his banner over us is love!" We have an abundant supply; our table is richly laden. So we eat and go on our way rejoicing. We are nearing home. We shall soon reach the last mile-stone in our journey! Then, with a song on our lips, let us press on!

"Tempted and tried, whatever betide,
In his secret pavilion his children shall hide.
'Neath the shadowing wing of eternity's King,
His children may trust, yea, his children may sing.

"Tempted and tried, yet the Lord will abide
Thy faithful Redeemer and Keeper and Guide,
Thy shield and thy sword, thine exceeding reward;
Then enough for the servant to be as his Lord.

"Tempter and tried, the Savior who died
Hath called thee to suffer—then reign by his side.
If his cross thou wilt bear, his crown thou shalt wear,
And forever and ever his glory shalt share."

"THE LORD THY GOD IS A FAITHFUL GOD"

"O bless our God, ye people, and make the voice of his praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8, 9.

In this Psalm the Prophet David calls upon all the world to praise the Lord. In prophetic language he exclaims: "All the earth shall worship thee; they shall sing to thy name!" Then he recounts the wonderful manifestation of the power of God in his dealings with Israel; he calls upon the people to bless the Lord and sound his praises abroad. Taking a retrospective view of the dealings of Jehovah with his people, he continues: "For thou, O God, hast proved us, thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place!"—vs. 10-12.

The Psalmist then declared that he would enter into the house of the Lord, and would pay unto the Lord the vows which he had made in the time of his trouble. He recounts the goodness of God to himself. He tells that he had cried unto the Lord and extolled his praises, that his prayers had been answered, and that he had been lifted up and blessed and delivered. He calls upon Israel to remember all the leadings of the Lord in their past history and all his goodness to them as a people, and exhorts them to sound forth the praises of his great name. God had brought the people of Israel up out of bondage to Egypt; he had protected them through all their wilderness journeyings and ever since.

King David reminds them that they had been kept alive, that God had not permitted them to be exterminated—he had "suffered not their feet to be moved." They were not vanquished by their enemies, so long as they had trusted and obeyed. Subsequently, because of their disobedience and perversity, God caused them to be carried away into captivity in Babylon. But this was for their good, that he might prove them, and afterwards bring them—all worthy ones—back into their own land.

LET SPIRITUAL ISRAEL SOUND HIS PRAISES!

But although this Psalm has a primary significance as relates to natural Israel, our thought is, in harmony with the applications made by our Lord and the apostles, that these words are even more appropriate in their application to spiritual Israel. The Lord has brought us up out of the world. He has delivered us from the great taskmaster, Satan. He has guided us through the wilderness journey; He has fed us with the manna from heaven; He has brought us forth the water of life from the great Rock of Ages smitten for us, that we might drink and live. He has washed our feet from the dust of our wilderness way. He has faithfully disciplined and chastened us as his sons; he has gone before us through all the toilsome march, and has been our rearward as well, to protect us from all danger and harm. If natural Israel had great cause for thankfulness and praise, what should be our attitude, for all the marvelous manifestations of his love and care for us, his spiritual Israel! Truly, as no other people on

earth, past or present, can we praise our God! With the poet we can say:

"He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears!
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

"He emptied my hands of their treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath has healed.
Oh, tender and true was the chastening sore
In wisdom that taught and tried,
Till the soul he loved was trusting in him,
And in nothing on earth beside!

"He guided my steps where I could not see,
By ways that I had not known;
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise him still for the pleasant palms,
For the water-springs by the way;
For the glowing pillar of flame by night,
And the guiding cloud by day.

"There is never a watch in the dreariest halt
But some promise of love endears;
I read from the past that the future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the Ark with the law of the Lord,
In the covenant care of my God!"

SOME FAITHFUL THROUGHOUT THE DARK AGES

Our God never fails his children: his name is Faithfulness! He has never permitted his church to be exterminated, notwithstanding all the assaults of error and of the powers of darkness. There are still true people of God in the world, and ever have been. Throughout the dark ages, the great fact of our Redeemer's sacrifice for sin was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time his church emerged from the wilderness, "leaning upon the arm of her Beloved." The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints!

"Looking back, we praise the way
God has led us day by day!"

The saints of God during the past centuries did not need these additional blessings which are supplied to the faithful of today, but their every need was supplied. We are living in the days of the "cleansed sanctuary." More truth is now due than at any time in the history of the church. Truly, our Lord has "brought us into his banqueting house, and his banner over us is love!" (Cant. 2:4) Truly, "he holdeth our soul in life, and suffereth not our feet to be moved," despite all the thousand snares laid for our feet by the great adversary and his servants—many of them unwittingly serving him. We can see that long ago we might have been overcome by the adversary's attack had not our God been a wall of protection round about us.

HIS SAINTS SHALL NEVER BE MOVED

"Our lines have fallen unto us in pleasant places!" (Psalm 16:6) But it is only the faithful who are thus kept. We are not to understand that the Lord keeps any who do not themselves make the proper effort to know the will of God that they may do it; it is those who are following in the footsteps of Jesus, doing all in their power to please the Lord as they are able to discern the way wherein he would have them walk. These are today causing the voice of his praise to be heard, and grace sufficient is their portion. If the trials of faith, submission and trust shall be greater in the near future than they have yet been, these faithful ones will not fall. Their feet shall not be moved, even though a host encamped against them, and thousands fall at their side. "Here is the patience and the faith of the saints." These will be strong in the Lord and in the power of his might, even though they be required for a time to follow where they cannot see.

Let us therefore go forward with good courage, knowing that he who hath led us thus far will continue to lead. He who favored us first will favor us last; and "he that is on our side is greater than all they that be against us." Thanks be to God that his grace has preserved us, that he has kept us from falling, that so many of us are still of one heart and one mind to go forward unflinchingly, whatever the coming days may bring! If they shall bring hardship and persecution, pain and trial, his grace will uphold us still. If they shall bring us tests of faith and endurance, his promises will not fail. Let our entire trust be centered in God. Let us continue to rejoice in him. "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord." (Jeremiah 9:24) Testings will be permitted to come upon the people of God for the very purpose of sifting out all who are not truly his. Then let us stand fast, knowing that he is faithful.

CHRISTIAN LIBERTY BASED ON PRINCIPLE

We must never forget that our authorization to meet as brethren is the Master's Word: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in his name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me."—Mark 9:38-40.

Here is a general principle which will serve to guide, to instruct God's people of today respecting his will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to his wisdom in the management of his work.

Some one may suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of liberty in the church within the lines of the word and spirit of Jesus' teaching, directly and through his apostles.

Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to class preferences. Even the majority of the class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of co-operation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the spirit of the Master and living close to him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

CONSCIENCE TO BE RESPECTED

The only things that may not be yielded to the will of the majority are matters of conscience. No one is to do what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the class.

Conscience is always to be respected—never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. On the contrary, his

courage in standing by his convictions is to be considered estimable.

On these principles liberty may be maintained in the body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the anointed Head. They should consider each other's interests, and do all in their power "to provoke one another to love and to good works."

THREE GRAND CONVENTIONS

This year's arrangement of having our conventions early and in three central locations at the same time seems to have had the Lord's blessing. The Asbury Park, N. J., Convention was a convenient one for the friends residing in the East. Columbus, Ohio, was best of all as respects auditorium; but Clinton, Iowa, excelled in several respects. In each case our Association were the guests of the city by invitation of the local government. In each case the Photo-Drama of Creation was shown to appreciative thousands. In each case the attendance aggregated two thousand, some coming at the beginning of the convention and remaining a few days, and others coming toward the close, and some remaining the entire time.

We had many evidences of the Lord's favor and blessing. The total number attending was thus six thousand; the total number of baptisms three hundred and fifty-six; the total number of States represented thirty-six, besides four Canadian Provinces and one from Fiji Islands, and British representatives. Best of all, the Lord was with us by his holy Spirit, which was manifested in the faces, the words, the conduct—not only of the convention, but also of the audience. It was good to be there. As usual, the dear friends at the various conventions declared these the very best ever.

No doubt personal growth in grace and in knowledge and the spirit of the Lord has much to do with this greater appreciation of our opportunities as they are coming to us year by year and day by day. To the impure nothing is pure. To the discontented nothing is happifying. To those who have come into personal relationship with the Lord and who are resting in his promises there is a blessing, a refreshment, a strength, an encouragement, every time the precious things are touched, handled, mentioned. We thank God as we notice the various manifestations of growth in grace amongst his people. "What manner of persons ought we to be," in view of our glorious relationship, our grand hopes, our precious fellowship with the Lord and with his brethren!

Only one thing did the Editor fear in respect to the influences mentioned and the able addresses of the speakers. He fears that the dear friends in several instances were overstimulated by too positive assurance that the present year will witness the "change" of the church, establishment of the kingdom, etc. With all due respect for the opinions of the brethren, we believe that the present is a time for great soberness of mind, avoidance of speculation and waiting for whatever the Lord may be pleased to bring to pass. We greatly fear that some of the dear friends will experience sharp disappointments, if some of the confident statements made on the convention platform miscarry. At no time has the Editor ever spoken or written as positively as some of these dear brethren are speaking now. In the books, STUDIES IN THE SCRIPTURES, as well as in THE WATCH TOWER, we have set forth the chronology, not as infallible, but nevertheless declared our confidence in it. However, we have always encouraged the friends to examine for themselves, to use their own judgment. To assist them in this we have given in detail the references, etc. In recent numbers of THE WATCH TOWER we have plainly stated that fulfilments of the prophecies, although marked and manifest, are not as far developed for the time as we had expected.

The Editor at all three of these conventions took occasion to reiterate the views already presented in THE WATCH TOWER:

(1) That the chronology and prophecies interwoven with it still seem as strong as ever—still seem to teach that Gentile times will end next October.

(2) He pointed out, however, that the ending of the Gentile times might not usher in the great time of trouble so quickly as has been expected. He pointed out that the lease expiring might not mean an instantaneous dispossession, but, possibly, might mean a gradual dispossession, or perhaps a sharp notice to quit, followed by eviction a little later on.

(3) He reminded the conventioners of his utterance in a recent number of THE WATCH TOWER, to the effect that it is possible that the Gentile times might close without world-wide trouble immediately, and that the church might be completed with some of the members this side the veil participating for a little season in the "judgments written."

(4) He especially sought to impress upon all that our consecration was unto death, and that if the Lord permits us to continue here awhile longer than we expected, our love and loyalty should be manifest in our joyful submission to his arrangements; and furthermore, that if the privileges and blessings of the present year be continued, our cup of joy will run over every way.

A beautiful spirit seemed to pervade the conventions, reminding us of the Scripture which declares, "By one spirit we were all baptized into one body." That one spirit is the holy Spirit of God—the spirit of love and loyalty to him, to his Word, to our brethren—the spirit of sympathy, love, helpfulness, which would do good unto all men as we have opportunity, especially unto the household of faith. Invitations for a September convention were received from Los Angeles, San Francisco, Mountain Lake Park, Md., and Saratoga Springs, N. Y., but nothing has yet been determined in respect to any of them.

THE DRAMA IN EUROPE

In furtherance of plans for introducing the Photo-Drama in Europe, the Editor, accompanied by three trained operators, left New York on the S. S. Lusitania, May 19th, several friends joining the party. Our arrival in London was in good season for the London Convention at Whitsuntide. The three days at the convention proved very interesting and profitable. All the sessions were held in the London Opera House, the largest attendance being two thousand. The various features of God's great plan were set forth by seventeen speakers. The convention adjourned with a love feast, in which nearly two thousand participated. This was freely declared to be the most enjoyable convention ever held in Europe. The Lord was with his people, blessing, refreshing, strengthening us. One hundred and twenty-four witnessed by water immersion their full consecration to the Lord even unto death.

Meantime, preparations for the Drama were in progress. A school was started for giving finishing instructions to brethren who had already gained a considerable knowledge of cinematograph operation—to acquaint them with the special features appertaining to the Photo-Drama of Creation. A Scottish class and two English classes were promptly started, totaling fifteen fine young men consecrated and eager for service. A lesson or two demonstrated that they will speedily be very efficient. Meantime another class of five will be trained as soon as the work shall seem to call for their services. Delegations from France, Switzerland, Germany, Denmark, Sweden and Finland came to London to arrange for the Drama in their several home lands and to gain information respecting its operation and the necessary steps of preparation. It is our hope that July will witness the presentation of the Drama in all those countries. The friends seem very keen and the prospects favorable.

A favorable start with the Drama was made at the Princess Theatre, London, on Sunday, June 14th, on which day about twenty-two hundred were in attendance. The Drama is to continue every afternoon and evening for a month. Further showings in London are probable, but what they will be depends considerably upon the Lord's providence and the zeal of the local friends. All seemed greatly pleased with the two parts of the Drama exhibited prior to our departure, June 20th. We believe that in Europe, as in the United States, the public will be greatly interested and profited by this, the latest method of writing the divine measurement, or plan, upon tables—the Gospel being pictured at the same time that it is explained by our very wonderful talking machine arrangements and our free Scenario.

Arrangements for various cities in Great Britain were in progress when we left. In Glasgow the Drama was to open on the very next day, June 21st, in St. Andrew's Hall, the largest auditorium of that city. We have no doubt that the Lord's blessing upon the energy of the brethren there will make the presentation a success—profitable to many.

Leaving the operators to install the Drama in Great Britain, Scandinavia, Germany, France and Switzerland, in co-operation with the Society's branches in those countries, we began our homeward journey June 20th, on the S. S. Aquitania. A remarkably quiet and pleasant journey brought us to the home land in good season for the conventions at Asbury Park, N. J.; Columbus, Ohio, and Clinton, Iowa.

The Editor was both encouraged and continually inspired and refreshed by his contact with the brethren in and from the various parts of the world. It is helpful to note the spirit of loyalty to the Lord and his Word—the spirit of devotion continuing for months and years. The spirit manifested is the same everywhere—the spirit of love and zeal—the holy Spirit. The reason for this manifestation is explained by the Apostle's words, "We are all baptized by the one spirit into one body" —Christ.

BARREN FIG TREE—DEFILED TEMPLE

AUGUST 9.—Mark 11:12-25.

"By their fruits ye shall know them."—Matthew 7:20.

The triumphal entry of Jesus into Jerusalem was a past incident. After spending a portion of the day in the Holy City, Jesus returned to Bethany, which is merely a suburb. The next morning, going again to the city, Jesus noted a fig tree by the wayside, bearing plenty of leaves. He approached it, seeking figs, but found none. The good show of leaves was deceptive. Then Jesus put a ban, a curse, a blight, upon the tree, declaring that it should not bear fruit forever, or to a completion. What did this mean? Surely it was not an intimation that the followers of Jesus should place a curse upon every unfruitful tree or unfruitful field! There must have been some deeper lesson in it, not apparent on the surface.

Bible students believe that they now see the deeper significance of this carefully noted incident. They believe that that fig tree was used as a type, or picture, of the Jewish nation; and that that blight upon the tree because of its unfruitfulness corresponded exactly to the blight pronounced the day before upon the Jewish nation because of its unfruitfulness.

On the day previous Jesus had said to the Jewish nation, "Ye shall see me no more until that day." So he declared of this tree that it should be blighted to the end of the aion, or age. Again, when speaking to his disciples respecting the end of this age, Jesus declared, "When ye shall see the fig tree putting forth leaves, then know that summer is nigh"—that the winter time, the blight time of the nation of Israel and of the world, is at an end. In other words, one of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise, amongst the Jews.

SIGNIFICANCE OF ZIONISM

These same Bible students are now pointing to the revival of hope amongst the Jewish people, as especially manifested by Zionism. It is being pointed out that this return of hope and faith to the Jews respecting their land and the divine promises of the past is opportune—exactly in line with prophecy. They point to Isaiah 40th chapter as now in process of fulfilment: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

These Bible students are telling that Ezekiel's prophecy of the valley of dry bones which came together, were clothed with flesh and finally received the breath of life, is an allegory respecting the Jews. They hold that it does not refer to a literal resurrection, but to the revival of Israel's hopes in the divine promises. This is in harmony with the Prophet's declaration, "These bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts."—Ezekiel 37:11.

The same Bible students declare that St. Paul teaches that the Jewish nation was typically represented by Ishmael, the son of Hagar. (Galatians 4:22-31) As Hagar and her son were outcast for a time only, so the Law Covenant and the Jews have been cut off from divine favor only for a time. Ishmael had almost fainted for thirst in the wilderness, and then was revived by the angel of the Lord, who pointed out a spring of water. This is typical. Jewish hopes of God's favor had almost died. Zionism is the well-spring which is reviving them—rescuing them from death as a people. Under Messiah's kingdom, soon to be established on the spirit plane, the Jews will receive a great blessing—on the earthly plane.

We know of no other interpretation which seems to fit the facts of this lesson or to show a reason why Jesus should manifest displeasure against an inanimate object, which had no personal responsibility or accountability.

CLEANSING OF THE TEMPLE

After the fig tree incident, Jesus and his disciples proceeded to Jerusalem and went directly to the Temple. There, contrary to anything that he had previously done, Jesus assumed authority, and began to cast out the traders without ceremony, overturning the tables of the money-changers and the stalls where doves were sold to people who desired to offer them in sacrifice at the Temple. Another account of the same incident tells us that in this cleansing of the Temple Jesus used a scourge of small cords, and drove forth the traders. Today's lesson tells us that he would not permit even the carrying of vessels through the Temple. All this is of double significance:

(1) Primarily, it had to do with that time;

(2) Secondarily, it was typical of a cleansing of the antitypical temple due, we believe, in this our day.

According to the legal usages of our day, it would be quite improper for any one to enter any church edifice or temple in order to interfere with any of the rights of conscience or the procedure sanctioned by the congregation owning the edifice. If wrong were being done and he wished to rectify it, it would be his duty either to go and swear out a warrant before a magistrate or to call a policeman and have him take note of the infraction of the law and correct matters. But under the Jewish law it was different. Every Jew was privileged to enforce the divine law in respect to blasphemy or any sacrilege. Parents were even required by the law to stone their own children to death for blasphemy.

Jesus therefore did only what any Jew would have a right to do, in upsetting the trading apparatus of those who were defiling the Temple of the Lord, doing violence to its sanctity. It will be noticed that as much as their scribes and Pharisees desired to find some occasion against Jesus, they made no objection to the high-handed procedure here described. Jesus was within his rights. He was championing the cause, the honor, of God and his Temple, as he had a perfect right to do.

"MADE IT A DEN OF THIEVES"

In the declaration, "Ye have made it a den of thieves," Jesus intimated that responsibility for the prevailing condition of things rested upon those in authority—the scribes and the Pharisees. For graft and other considerations they had permitted the especially consecrated house of God to become a place of merchandise. Moreover, it is claimed by some that the Temple was frequently used as a place for barter on a larger scale. Here money-sharks found opportunity for meeting people in distress, who came to the Temple for prayer. Such were referred to by Jesus as those who robbed widows, while for pretense they made long prayers. In other words, Jesus judged that some in his day made a cloak, or pretense, of their religion in order to take advantage and to reap pecuniary benefit. Hence the Temple had become a "den of thieves."

In olden times, as with many at present, there was a literalness attached to the word theft which only partly covered its meaning. The loan-sharks infested the Temple, pretended sympathy for those in trouble, and loaned money on exacting terms which finally devoured the property of the widow and the orphan in a legal manner. We fear that the same is true today—that religion is still used as a cloak to cover selfishness. People who do not think of literally committing theft, robbery, often succumb to the arguments of warped consciences. The Master, who was especially indignant at such misuse of the house of God of old, holds the same sentiments today. It is in vain that any claim to be his followers, his disciples, his friends, members of the true church of Christ, who at the same time use religion hypocritically.

"THE HOUSE OF PRAYER"

While Jesus often went into the mountain to pray, or prayed in the Garden of Gethsemane, while Pharisees sometimes prayed on the street corners, and while St. Peter went to the housetop to pray, nevertheless the Temple was recognized by all the Jews as especially a house of prayer. Thus we read that St. Peter and St. John went up to the Temple to pray. (Acts 3:1) It was the one place of all others in the world where the soul might feel that it could draw especially near to God.

In the Most Holy was the Mercy Seat, upon which rested the Shekinah light, representing divine presence.

The nearer to that Most Holy any one was able to draw, the more was he understood to be in communion with God. Thus the priests alone might enter the Holy and the Most Holy. The others of the nation of Israel were not permitted to come nearer than the Court. Of these courts there were three—first, the one for the Jews; second, the one for Jewish women; and third, an outer Court, where believing Gentiles might worship the true God, but separated by "a middle wall of partition," as St. Paul declares. (Ephesians 2:14) These courts represented different degrees of approach to God's favor. In the antitype, which is not yet complete, Christ and his church will be the temple proper; and all mankind desiring to approach God will approach through The Christ, the temple of God. And the nearer they come, the greater will be their blessing.

St. Peter and St. Paul both tell us of this antitypical temple: "Know ye not that your body is the temple of the holy Spirit?" (1 Corinthians 6:19) "The temple of God is holy, which temple ye are." (1 Corinthians 3:17) The church, making increase for years in the fruits and graces of the holy Spirit, "groweth unto a holy temple of the Lord." (Ephesians 2:21) "Ye also as living stones are built up a spiritual house." (1 Peter 2:5) "Ye also are builded together for an habitation of God through the holy Spirit"—"built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Ephesians 2:20-22.

This antitypical temple may be viewed from four different standpoints. In harmony with the last text quoted, it is still under construction. The living stones are being quarried out of the world, and being shaped and polished for places in the glorious temple of which Christ is the Head. That temple will be spiritual, unseen of men, each member like unto the glorified Jesus, far above angels.

In that temple God by his holy Spirit will dwell in fullest measure. Through it all mankind, during the Millennium, will be privileged to draw near to God and to receive divine favors and uplift out of sin and death, back to the original image and likeness of God lost in Eden, redeemed for all at Calvary, and to be offered to all during Messiah's kingdom reign of a thousand years. Then in the largest sense of the world it will be God's holy place. Nothing defiling shall be brought into it. All merchandising and money-sharking will be far from it. It will be the house of prayer, the channel of prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the reception of all the blessings and mercies which God has provided in Christ for whosoever will.

It was because the Temple at Jerusalem was a type of that glorious temple of perfection that all business of every kind done in it was profanation—was spoiling the beautiful perfection of the type—was misrepresenting the future, the reality—God's intention in giving it.

"YOUR BODY IS THE TEMPLE"

But now let us take a still different view of the subject—not contradictory to the foregoing, but confirmatory. As in the future the church will be the temple of God, perfect on the heavenly plane, so each individual member of the church of Christ, who has been begotten of the holy Spirit as a new creature, has to that extent God dwelling in his mortal body. The world in general are not temples of the holy Spirit, however good or moral or kind or generous.

No one becomes a temple of the holy Spirit until begotten of the holy Spirit. That spirit-begetting constitutes him a new creature, a son of God, even though only the will, the mind, is begotten again—even though the body is still an imperfect body of flesh. The new mind, dwelling in the old body and using it, constitutes that old body thenceforth a temple of God, and gives to that body a holiness or sanctity which it did not have before.

Now, as the new creature dwells in this mortal body, it is styled a tabernacle rather than a temple, because through sin and degradation it is impaired, and not glorious. Besides, the word tabernacle signifies that which is temporary, not permanent, not eternal. Our heavenly house, our spiritual body, will be the temple, but none can enter that perfect temple condition except by a share in the first resurrection, as Jesus said: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20:6.

None can know the character of the heart, whether it be a new heart or merely that of the natural man or woman who has learned politeness, morality, etc. The only way in which we are permitted to judge each other is by the outward fruitage. If the spirit of the Lord dwell within, the fruitage must be good, helpful to others. That human being must be a blessing in his home, in his community, even as Jesus was, whether his character, his goodness, be acknowledged by others in general or not. The fruits of these people of God are the fruits of holiness, meekness, gentleness, longsuffering, brotherly-kindness, self-sacrifice in the interest of others and especially in the service of God and his truth.

WICKED VINE-DRESSERS

AUGUST 16.—Matthew 21:33-46.

"The stone that the builders rejected, the same is become the head of the corner."—Matthew 21:42.

Not only did the Redeemer teach chiefly by parables, but additionally nearly all of those parables related directly or indirectly to the kingdom. The reason for this is plain. The divine plan calls for the setting up of the kingdom of righteousness by divine power for the overcoming of the prince of darkness and his reign, which for six thousand years has been a reign of sin and death. While not directly telling of the kingdom, the lesson of today points to it indirectly.

While the whole world was lying in darkness and sin and under divine sentence of unworthiness of life, God planted in the world a root of promise, a hope. This promise, made to Abraham, foretold that his seed, or posterity, would eventually become very great and powerful, and would cause the blessing of God to fill the earth, instead of the curse, which it would roll away. In due time this promise came to the nation of Israel, as the natural posterity of Abraham and the heirs of the promise. Thus God planted a vineyard in the world, the Jewish nation, a special and peculiar people bound to him, and he to them, by the Law Covenant negotiated through Moses. God set a hedge about this nation and gave them special provisions of divine favor "every way." (Romans 3:1, 2) The divine hedge was the divine promise that as long as the Israelites would be faithful and loyal to God, they would be thoroughly protected against their enemies.

The vineyard had a watch tower, as was common in those days, that from this tower watchmen might guard against robbers. So the Lord declared himself to be Israel's high tower. He placed watchmen, even the prophets, who cried aloud and warned the people from time to time in respect to any and every breaking down of the wall, or partition; for this protection could be broken down only by disloyalty, carelessness, sin, on the part of Israel. The statement that the Lord, after having made this arrangement with Abraham's seed, went into a far country implies that the arrangement was intended to stand for a long time.

THE ORIGINAL VINE-DRESSERS

While in this parable the entire nation of Israel is represented by the vineyard, the husbandmen, or caretakers of the vineyard, where the religious leaders, of whom Jesus said, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." (Matthew 23:2, 3) These vine-dressers became conceited, got to feel a proprietary right in the vineyard, acted as though they were the real owners, and not merely the Owner's servants. Even in their speech they became accustomed to refer to the masses of Israel as the laity and to themselves as the clergy. They referred to the people as "our people," "my people," etc. In other words, they failed to glorify God properly, and therefore in thus taking honor to themselves felt themselves more than the servants of God, honored in being permitted to be vine-dressers in his vineyard.

As centuries rolled on, it was only proper to expect that the operation of the Law Covenant would produce good fruitage amongst the people—that through their inability to keep the law they would become stronger in character; that these united experiences would make them more reverential, more loyal to God, more earnestly desirous that the typical kingdom should give place to the antitypical one, when the Owner would be present, either directly or through some especially appointed representative. In due course of time, the Owner, Jehovah, sent his servants, the prophets, to Israel, sometimes with one message, sometimes with another. These servants and their messages became tests as respected the love, devotion and loyalty of the vine-dressers, and tests also relative to the character-development of the people of Israel.

But alas! the very ones who should have been glad to wel-

come the Owner's representatives, and glad to have manifested to them the fruits of holiness amongst the people, showed their own disloyalty by mistreating the servants. They reasoned that to acknowledge those servants and the reproofs which they gave would mean an acknowledgment that they themselves were merely vine-dressers, and not in any sense of the word owners of the vineyard or an especially preferred class not held responsible under the general law governing all. Therein their pride and their desire to show off before the people prompted the mistreatment of the Owner's special representatives, the prophets. As the parable shows, some of these were beaten, others killed, others stoned.

"IT BROUGHT FORTH WILD GRAPES"

Finally the Owner of the vineyard sent his Son, saying, Surely they should reverence my Son. As a matter of fact, the Bible informs us that God knew that the rulers of Israel would not reverence his Son, but would crucify him; and that he sent his Son with this foreknowledge of their intention.

But the parable is stating the matter from a different standpoint—as though the Owner had said, as he might well have said, "They will reverence my Son." Surely the rulers of the Jews should have reverenced the perfect one—"holy, harmless, undefiled and separate from sinners." Surely they should have recognized this one, of whom the people declared, "Never man spake like this man." Surely they should have hearkened to his message, should have repented of their sins, should have come back through him into harmony with the Father, and thus have obtained forgiveness and a blessing. Whatever reasons there might have seemed to be for their thinking that Isaiah, Jeremiah, Habakkuk, Malachi and others of the Prophets were deceivers, none of those arguments would hold against the Owner's Son, whose credentials were manifest in his holiness, in his miracles and mighty works, and in his mightier words of life.

However, the spirit of selfishness and self-conceit is powerful, and often leads those who possess it to monstrous acts which afterward appal even themselves. The Jewish Doctors, the clergy of that time, perceived that Jesus, the Son of God, the representative of the Owner of the vineyard, by his words and deeds was exerting a mighty influence over the people. His claim to be the Owner's Son was backed by numerous signs which the people were disposed to recognize. We read that he departed into a mountain alone, when the people would take him by force to make him a king. The clerical class reasoned that to whatever extent his cause should prevail, their power over the people, their influence, their titles, their honors of men, would diminish in importance.

"BEHOLD OPPRESSION—BEHOLD A CRY"

The rulers of the vineyard, shown by Jesus' description to be the Pharisees and the Sadducees, had become very unbelieving as respects the declaration of the prophets that the King would eventually send Messiah with great blessings and power for the glorification of that vineyard and the widening of its influence in the whole world. The Sadducees, including many of the scribes, as a class were agnostics—disbelievers in the inspiration of the promises and the prophecies. The same spirit affected the Pharisees to a considerable extent. All were self-seeking. Jesus styled them "money-lovers," and declared that they sought chiefly the honor of men rather than that honor which cometh alone from God.

In their exasperation against Jesus, in their realization that his victory meant their defeat and the defeat of all the institutions which represented their wisdom and teachings, they determined that it was necessary for him to die. By this they meant that his death was necessary for the success of their theories and plans, because his theories, his teachings, were so different from theirs. They could not endure the thought that the great institutions which they had so laboriously constructed out of human traditions which made void the Word of God should all fade away. To them it seemed that to surrender their plans to Jesus and for him to carry out the plans which he preached would mean the ruin of the vineyard, the nation. They did not realize that the course which they were taking was the very one which would lead to the destruction of that typical kingdom of God, that typical vineyard.

Jesus carried the parable up to his own time and foretold his own violent death at the hands of those wicked vine-dressers who treated the Lord's heritage as though it were their own. Then, in conclusion, Jesus asked his hearers what they would expect the Owner of that vineyard to do with those wicked husbandmen when he should come to take possession and to redress the wrongs. The answer was that he would miserably destroy those wicked vine-dressers, and would let out his vineyard to other husbandmen who would render him the proper fruits at the proper time.

Jesus did not himself give the answer, but his silence was confirmatory of the answer of the people. And so the parable was fulfilled. God's judgments came upon the Jewish nation, with the result that it was entirely overthrown in the year 70 A. D. Speaking of this, St. Paul says, "Wrath is come upon this people to the uttermost" (1 Thessalonians 2:16), that all things written in the Law and the Prophets concerning them should be fulfilled. Their nationality was utterly overthrown and has never since been restored—nor will it be until the time foretold by the prophets, when Messiah in glory shall establish his reign of righteousness and when under his kingdom those faithful servants, the prophets, who were slain, stoned to death, etc., will be made associates and given authority and power as Messiah's representatives in the earth.—Psalm 45:16.

THE NEW VINE-DRESSERS

The Lord said that those originally appointed were wicked vine-dressers. He appointed new ones; namely, the twelve apostles, St. Paul taking the place of Judas. Moreover, he started a new vineyard, putting into it only the true vine, inspired with faith and loyalty toward God. Those faithful servants, although they long ago fell asleep, continue through their words, their teachings, to influence, to guard, to keep, the true vine of the Lord—the church, the body of Christ. Of this vineyard our Lord declares, "I am the true vine; ye are the branches." Century after century these true branches of the true vine have been planted by baptism into death with their Master and have been bringing forth the peaceable fruits of righteousness. Ere long, we believe, this fruitage will all be gathered and, by the resurrection "change," be transplanted to the heavenly condition.

Meantime, however, the same spirit which was manifested by the vine-dressers of the Jewish age has manifested itself again. Other vineyards have been started. In numbers, wealth and influence these quite outrank and outshine the Lord's vineyard, which alone bears the precious fruit which he desires. The two vines are spoken of in the Bible. The one is said to be "the vine of my Father's right hand planting." The other is styled "the vine of the earth." The fruitage of the one is manifested in the character-likeness of Christ, faithfulness unto death. The fruitage of the other is manifested in boastfulness, pride, show—a form of godliness without the power thereof.

There is to be a gathering of the fruitage of the vine of the earth at the second coming of the Master. We read that it is to be dealt with in the vinepress of the wrath of God in the great time of trouble with which this age will pass away, giving place to the thousand years of Messiah's kingdom for the world's uplift.

THE CHIEF CORNER-STONE

The Scriptures give us the thought that the church of Christ is represented by a pyramid, which has five corner-stones, the chief one being the top-stone—a perfect pyramid in itself, the lines of which control the entire structure. Jesus, rejected by the Jews, crucified, is the chief corner-stone of this great temple of God which is the church. Already he is glorified. During this age his footstep followers, shaped in harmony with his character-likeness, are being prepared to be united with him in heavenly glory.

Thus, as our Lord declared, the kingdom of God was taken from Israel—the natural seed of Abraham—to be given to spiritual Israel. God is thus developing or creating the new nation, a holy nation, a peculiar people, separate and distinct from all others, gathered out from Jews and Gentiles, bond and free, from every nation and denomination.

Christ Jesus, the top-stone, is indeed "a stone of stumbling" to many. By stumbling over him they injure themselves; but if he should fall on them, in the sense of condemning them, it would signify their utter destruction; their cutting off in the second death.

The chief priests and the Pharisees heard the Master's parables, and perceived that he spoke of them as the wicked vine-dressers. They sought to lay hold of him and destroy him forthwith; but they feared the multitude, who, although they did not recognize him as the Son of God, did esteem him the great Prophet, or Teacher.

I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand.
Onward, then, and fear not, children of the day;
For his word shall never, never pass away.

INTERESTING LETTER

A BAPTIST AND PRESENT TRUTH

Dear Brother Russell:—

Thinking that my experience in coming into the truth might be of interest to you, I am sending to you the following:

In 1886 my father saw your advertisement in the *Christian Herald,* that Volume I, MILLENNIAL DAWN, was in preparation. As soon as he saw the announcement that it was ready, he sent his $1 and got its teachings, accepting it as rapidly as he saw that it harmonized the Scriptures.

At that time I had joined the Baptist church. After making sure that the book contained nothing but the truth, my father endeavored to give the same truth to me. He spoke to me about the unscripturalness of the doctrine of eternal torment, the immediate going to heaven or hell at death and the doctrine of the natural immortality of man. I was fearful of doctrines which were so different from my Baptist belief; but as he quoted Scriptures, I did not feel that I should oppose them. It seemed to me that there were other Scriptures which taught the opposite; and I felt sure that he must be mistaken, though I did not say so. I quietly determined to read the Bible through, noting all the passages I could which bore on these subjects, so that I would be sure of what the teaching of the whole Scripture is. I felt sure that if I prayed to the Lord for guidance that I might know the truth, he would not let me go astray. I realized that there was no use in quoting a text here and there. When I spoke to my father, I would give him quotations from every portion of the Bible, and thus show him that the general teachings of the Bible were opposed to his newly found ideas.

Reading during my spare time, it took me six months to read the Bible, marking down the texts I noticed. At the end I had some 725 Scriptures cited:

(a) The first column contained texts which seemed very clearly to teach the old doctrine of eternal torment, the immediate reward after death, and the immortality of the soul. This collection contained about twenty-five texts.

(b) The second column contained texts which clearly supported my father's side. In this column I had about one hundred and twenty-five texts. This somewhat disturbed me.

(c) The third column contained texts which did not exactly favor my belief, but which, while they seemed to favor my father's side, I did not feel like conceding to him until I had further examined them.

I then went over these texts and found that those in column two all remained in that column; and the texts in column three also went into column two. With this new fund of Bible knowledge, I went over column one, and found that over one half of my texts had to go into column two also, leaving me only about twelve or fifteen Scriptures, nearly all of which were in figurative language. I then saw clearly that the doctrines I had been taught from the creeds are wrong; and I at once accepted the truth. In the last twenty-six years, through the Lord's grace, I have never had occasion to doubt the truth on these matters.

While I was reading the Scriptures, my father frequently tried to persuade me to read THE WATCH TOWER publications; but I felt that I was seeking in the right place for truth, and that if I were to read something of which I was already fearful, I might be taking my case out of the Lord's hands, and thus go into darkness. He grieved considerably that I would not talk with him or read anything he offered to me. I did not tell him that I was studying the matter all the time. He was greatly surprised when six months later, I showed him the results of my study.

I now see how much labor and time I might have saved had I gone prayerfully at once to THE DIVINE PLAN OF THE AGES. That book today seems more wonderful and satisfying and Scriptural than when I first read it. It has proven itself more impregnable to assaults from all parties than Gibraltar. I praise the Lord for the whole series of STUDIES IN THE SCRIPTURES, and have never heard any Bible expositions worthy of comparison with them. With much Christian love,

Your brother in Christ, A. I. RITCHIE.

PREPARED HEARTS

FRANCES DARDEN

Prepare our hearts to know thee, Lord,
And seek for wisdom in thy Word,
So, as our days, our strength may be,
To spread thy truth, o'er land and sea.
O'er all the earth this light must shine,
Restoring faith to all mankind.
Run swiftly, oh! ye angel "feet,"
Upon the mountains; tidings sweet
Send forth! Proclaim the Word,
So men shall know their reigning Lord.
Earnest watch, on Zion's wall,
Lift high his banner over all;
Loud sound the Seventh Trumpet call!
Let truth prevail, and error fall!

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THE WAY, THE TRUTH, THE LIFE

"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

At his first Advent our Lord came to the Jewish nation, which was a house of servants in covenant relationship with God. To these was to be granted the first privilege of becoming sons of God, and their blessing would be in proportion as they were faithful to the light that would come to them. Before they could become sons of God, however, it was necessary that Jesus should be their Redeemer, should make reconciliation for iniquity, and thus open up the way. This he had come to do, but he had not done it as yet. Whoever would come to understand the divine purposes and arrangements, and act in harmony with them, should be made free, should be liberated from the condemnation resting upon them as Jews, from the results of the weaknesses of their flesh, and would be brought into full accord with God.

We can see that this great privilege also meant something more than all this. It meant something still higher—even joint-heirship with Messiah. But all these things were a hidden mystery as yet. They were known up to that time only by our Lord himself; they were made clear to him because he had been begotten of the holy Spirit. There were many things hard to be understood. Jesus spoke in parables, in dark sayings, for the very purpose of making the way of life then opened up a "narrow way." And so we read in the Scriptures that some said of the Master's words: "This is a hard saying! Who can hear it?" Who could believe it?

The particularly hard saying referred to was that his "flesh was meat indeed, and his blood was drink indeed," and that by eating and drinking of these they might gain eternal life. And so we read that after this many forsook him and abandoned the thought of being his disciples, so blinded were they to their own interests. Instead of following on patiently, they said, This is all foolishness! We do not understand it!

Jesus was anticipating this condition of things when he spoke these words to them. He would put them on their guard. It was as though he would say, You have declared that "never man spake like this man!" Already you have heard words very different from the words of the scribes and Pharisees. Now continue; hold on for a little while. If you will do this, you will grasp the situation in due time. Exercise faith—exercise patience. You have begun to have interest in these things, and as you fully become my disciples you will be granted a knowledge of the truth. And this truth will make you free; it will give you all the blessings and privileges that come to the children of God. Greatly blessed were the few who took heed to the Master's counsel!

BLESSINGS BEGUN AT PENTECOST

These words of Jesus were not addressed especially to the twelve apostles, but to the Jews in general who were sympathetically drawn. Nicodemus may have been one of these; he was inclined to stumble over the spiritual things; he could not see how one could be born again. The holy Spirit was not yet given, we read, "because Jesus was not yet glorified." St. Paul tells us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14.

But some saw enough in Jesus to attract them to him. These, in honesty of heart, said, Surely his words are true,

and his criticisms of our nation are true. We do not see how he is going to fulfill these prophecies; but he says to us, Hold on and you will understand later. And some did hold on—"above five hundred brethren." As Jesus had promised, these were given the privilege of becoming disciples indeed.

When Pentecost came, the heavenly Father received all who had continued in Jesus' word, and they were begotten of the holy Spirit into the Lord's family. Then they began to see spiritual things—they were illuminated. All the light did not come at once, but they progressed as the days and years went by. They were indeed Christ's true disciples—such followers of Jesus as the Father was pleased to recognize. They were not only made free from the condemnation of the Law Covenant, but made free from sin and death. They received a new will, a new mind, and the holy Spirit showed "the deep things of God" unto them.

In his prayer to the Father, our Lord said, "Sanctify them through thy truth; thy Word is truth." By the word truth Jesus was here referring to the Father's revealment of his divine plan through the holy Spirit; and the sanctifying influence would come through the knowledge of that truth, received into an honest heart. This sanctification, or setting apart, strictly speaking, began with the Pentecostal blessing, and still continues to operate. And this sanctification progresses as long as the individual allows the truth to have its designed influence in his life. We see a difference between our text and the one just quoted. In the latter case it is the Word of Jehovah, and in the former it is the word of Jesus. Jesus says, If you continue in my word, you will become more and more acquainted with the heavenly Father, and will know his will, his way, his method; thus you will know his Word. All things are working out his will—the will of the Father—and seeing and doing the will of the Father, the sanctifying process will follow. Jesus says to all, "I am the way; I am the truth; I am the life." I am the only one through whom you can come to the Father and become his sons; and abiding in me will bring you the grand consummation.

THE CHANNEL OF ALL OUR BLESSINGS

We perceive, then, that Christ is the sufficiency which God has provided for us in all respects. "He of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]." (1 Corinthians 1:30) We first received, through learning of his sacrificial work on our behalf, necessary wisdom, instruction and guidance, by which we may through his merit come to the Father. And he is our wisdom all along the way. The heavenly Father had a glorious plan before the foundation of the world; this was hinted in Eden, just after the fall. In due time he gave a further intimation of that plan through Enoch and through Abraham, and still later through Moses and the prophets. But how the world was to benefit from it was all hidden, all kept secret.

Not until Jesus came was the way of life opened up, made manifest. "He [Christ] hath brought life and immortality to light through the Gospel." The essence of the Gospel was never even declared, much less known, before Jesus came. The Apostle Paul says that this salvation "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Hebrews 2:3) Our Lord began to speak it; but the secret of the Gospel, its Mystery, was not fully revealed until after Pentecost. It was not until after Jesus was begotten of the holy Spirit that he himself began to comprehend it clearly—not until then did he begin to set before us the way of life and immortality. And even then his words were parabolic, and it was not until his followers were begotten of the holy Spirit that they were able to enter into "the deep things of God."

JESUS OUR RIGHTEOUSNESS

In addition to his being our wisdom, Jesus becomes our righteousness. He covers our sins. He imputes to us his own righteousness, the merit of his own sacrifice. And this imputation brings us to a condition of complete righteousness—not actual, but reckoned, which God is pleased to recognize in the way he has arranged.

Our Lord does not become the righteousness of everybody—not even of those who give some heed to his words—but to those alone who come to the point of full submission to the Father's will. And there is a good reason for this; for only those who offer themselves to become members of his body during this Gospel age, only the spirit-begotten, would be profited by a justification by faith. Others would be condemned to death by it now. In the next age, others will come to him. But only those who come to him now, to walk in his steps, have a faith-justification.

JESUS OUR SANCTIFICATION

The step of consecration on the part of those who become Jesus disciples is in the Scriptures called sanctification. But it is not the same sanctification which comes to us through him. God says, "Sanctify yourselves, and I will sanctify you"—that is, Set yourselves apart, and then I will set you apart; I will put you into this place where you desire to come. So, to all of us who come to the Father through him, Jesus not only becomes our justification, but through him we also have sanctification—the complete setting apart. We are accepted in him, and his grace and advocacy enables us to attain complete and final sanctification.

God sets us apart by begetting us of the holy Spirit to the new nature and making us prospective members of the royal priesthood—prospective members of the body of the anointed One. This is Scripturally called a foretaste, or "earnest," of our inheritance, which will be experienced to the full when we are changed from the human to the spirit nature—"changed in a moment, in the twinkling of an eye." But this "earnest of our inheritance" is given us with the intention of our growing in the process of sanctification already begun in us until its completion. We attain this through Christ.

JESUS OUR DELIVERANCE

Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all imperfections of the flesh, and from the flesh itself—full deliverance through the power of the first resurrection. Christ thus becomes our deliverance. We shall then attain the full completion of sons of God on the divine plane.

In all these things Christ is the center; through him alone can we obtain these blessings. While the Father gives them, they are given through his Son, who is the Father's representative. Jesus received the Spirit of the Father and has shed it forth upon us. This is pictured in the type, in the anointing of the high priest. The holy anointing-oil was poured upon his head, and it ran down over his body. So we are anointed through our Head as members of the great High Priest.

"He who raised up Jesus from the dead will raise us up also by Jesus"; that is to say, Jesus will be the active agent. But there are certain features of the divine plan which Jesus will accomplish in his own name; for instance, the world's blessing and uplifting. While the Father is the Author of the entire plan, yet this blessing comes to the world exclusively through the sacrifice of the Son. Christ will do the work of the Millennial age, and will then deliver mankind up to the Father.

But his work for the church is different: "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us." (1 Peter 1:3) It is not the Son who has begotten us, though it is through the Son that we receive this divine favor. The price, or cost, of obtaining this special divine favor is the sacrifice of our lives. The particular thing which the church receives more directly from the Son is justification. Yet this justification is of the Father, and it is not an actual justification, but an imputed justification. It is a special arrangement, on the Father's part for us that we may come into his favor now in advance of the world—the first-fruits unto God and the Lamb.

Ours is a wonderful God, and his great plan of the ages is marvelous beyond expression! Our hearts rejoice that our eyes have been anointed to see these glorious things hidden to the many during this Gospel age, knowing that all the blind eyes shall yet be opened, and all the deaf ears be made to hear!

"THEY TURN THEIR EARS FROM THE TRUTH"

The Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him: He attracted one class and repelled the other. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil and because they realized that if they admitted the light of Truth they must of necessity conform their characters to it—all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, that support would often have been very meager, or at least, very fluctuating.

On some occasions multitudes received his testimony, but later deserted him, walking no more with him as he continued to enforce the lessons of divine truth. (Luke 4:14-29) Sometimes the multitudes hung upon his teachings, "wondering at the gracious words that proceeded out of his mouth"; yet again and again they forsook him, only the merest handful remaining.—John 6:60-69.

What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not

stand it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for *what they want, but they do not want the truth.*

Those who followed the Lord only for a little season and then forsook him, of course then ceased to be his disciples and were no longer so recognized; nor did they presume longer to claim to be his disciples. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the great teacher, he is no longer his disciple. This was very manifest when the Lord was present, and when his name was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be his disciples. This was long after his doctrines *had been utterly repudiated.*

THE REWARD OF TRUE DISCIPLESHIP

The Lord's expression, "Then are ye my disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Jesus' sincere disciples, let us mark the expressed condition: "*If ye continue in my* word, then are ye my disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life—that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through him. But the reward of this step depends entirely upon our continuance in his word, in the attitude of true disciples. The disposition *of human pride is to wander away from the simplicity of divine* truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know *the truth*"—not, Ye shall be "ever learning and never able to come to the knowledge of the truth." (2 Timothy 3:7) Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for truth among these human theories, there is no promise that they shall ever find it, and they never do.

Divine truth is found only in the divinely appointed channel—our Lord, the apostles and the prophets. To continue in the doctrines set forth in the inspired writings of the prophets and the apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our *characters to them, is what is implied in "continuing in the* Word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Ephesians 4:11-15; 1 Corinthians 12:12-14) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member carefully to prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth" [the truth due], and "be rooted and grounded in the truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the faith once delivered *to the saints*"; to "war a good warfare"; to "witness a good confession" and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict.

We do not come into the knowledge of the truth at a single bound; but gradually, step by step, we are led into the truth. Every step is one of sure and certain progress leading to a higher vantage ground for further attainments both in knowledge and in established character.

The truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the truth and be sanctified by it, but the Lord also said, "The truth shall make you free." Those who have received the truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our mortal bodies.

"THE ENTRANCE OF THY WORDS GIVETH LIGHT"

Sin cannot endure the light of truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light, because *they are unworthy of it. Ignorance and superstition* must vanish before this light. And what a blessed realization it is to be thus liberated! Millions, however, are still under the blinding influence of error. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because these hypocritically claim divine appointment; and they have been made to fear God as a vengeful tyrant, consigning the vast majority of his creatures to an eternity of torment. Thank God! We who have received the truth have awakened from that horrible nightmare, and the bondage of Satan over us is broken. The light has scattered our darkness.

We are made free, too, from the fear that we now see *coming upon the whole world as the great civil and ecclesiastical* systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more apparent. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who abide in his word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the moral atmosphere of the world, and that after the storm, there shall come, by his providence, an abiding peace. *Instructed in the truth, they realize the necessities of the situa*tion, and have confidence in the divine providence that can make even the wrath of man to praise him, make all things work together for good.

Blessed promise!—"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Dearly beloved, having received this wondrous favor from the Lord, shall we not continue in *it, giving no heed to seducing doctrines* but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances, defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious light by our loyalty and faithfulness, working out our salvation with fear and trembling.

OUR GREAT BURDEN-BEARER

"Casting all your care upon him; for he careth for you."—1 Peter 5:7.

These comforting words of the Apostle Peter are addressed *to the church of Christ;* and all who are of the Lord's people surely realize that there are cares and difficulties of life which are our portion and which are perplexing. These cares of life come also to those who are of the world—to some more and to some less. But they surely come to all who are the Lord's children.

The word care is used in two different ways. Thinking of the word in the sense of exercising proper thought and giving proper attention to that which is entrusted to us, or concerning which we are responsible, we might be in danger of misunderstanding our text. The word care, however, very often has in it the thought of worry, trouble of mind; and this is its use by the Apostle in this place. The Apostle Paul also says, "Be careful for nothing"—be worried about nothing, have anxiety about nothing. So we might render the words of St. Peter, "Casting all your anxiety upon him; for he is taking thought for you."

IMPORTANCE OF LITTLE THINGS

The Apostle's advice is not that we shall throw off all sense of responsibility, and cease to exercise care in what we do and in respect to our duties and obligations. Surely we all agree that the man or the woman without care for anything, in this proper sense, would be totally unfit for any position in life. We often notice evidences of some one's not having been sufficiently careful. Perhaps the wall paper has been carelessly marred or the furniture scratched; doors are slammed or left swinging when they should be closed for warmth, etc. Some might say, Oh, these are very small matters! But one who is careless, thoughtless, and inattentive to these matters is very likely to be untrustworthy in larger matters.

Personally, it is painful to us to see these things; and undoubtedly it is so to all who exercise proper care. The children of God, his representatives before men, should not go blundering along through the world or needlessly annoying others, whether it be the brethren or people of the world. Our

influence for good may be greatly marred by inattention to what might be called little things, but what in reality are not so. There is a trite saying which is full of meaning: "Trifles make perfection; and perfection is no trifle." The Lord's people should be the most careful people in the world.

Our Lord said, "He that is faithful in that which is least is faithful also in much"; and the reverse of the statement would be equally true—that he that is unfaithful in that which is least is unfaithful also in much. (Luke 16:10) These little things of every-day life may prove to be more crucial tests of real character than will seemingly larger matters. Little courtesies, little acts of thoughtful consideration for others, how much they mean! How greatly they often affect the happiness of those around us and our own influence as ambassadors of Christ! So we need to exercise much care and thoughtfulness in regard to our words, our actions and everything with which we have to do. This is not the care that we are to cast upon the Lord for him to bear. This we are properly to bear ourselves.

OUR EXPERIENCES SUPERVISED BY THE LORD

God is the most careful Being in the universe, we may be sure. He is not careful, in the sense in which the word is used in our text—in the sense of worry and unrest of mind—but he is care-full in the right and proper sense. There are cares that come to the Lord's people because they are harassed by the adversary. These experiences the Lord permits for the very purpose of leading his people to cast their care upon him, of bringing them closer to himself, of teaching them patient endurance, of showing them more fully their need of him, their utter helplessness and wretchedness without him.

But worries and frettings—anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord—should be dropped, not carelessly, however, but intelligently, with the thought that Jesus, our great Burden-bearer, has invited us, yea, urged us, to cast all our care—all that would disturb our peace—upon him. He will make our burden light and ease our tribulations. This is a test of faith, and cannot be attained otherwise than through faith in his love, faith in his promises.

OUR FATHER'S CARE FOR HIS CHILDREN

Each day that a Christian lives he should be more reliant upon the Lord. He should realize more fully than before that our heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for his children than for the flowers or for many sparrows, and that he has a plan also for the world—an arrangement for their blessing, in due time. But we have already entered into the blessing of the Lord; we have already become his children, and are his especial care. And "like as a father pitieth his children, so the Lord pitieth them that fear him"—those that reverence him.

We cannot be faithful children of God if we are full of worry. Worry is one thing, but proper carefulness is another. We should be more careful every day, and thus be able to fulfil our obligations to the world in general, to our families, to ourselves, to the brethren, and to the Lord—to render our God more effective service.

We are not to be troubled and anxious as to where we are to get our next suit of clothes. We have a suit of clothing for the present, such as the Lord has seen fit to give; and we are to do our best to provide the things needed. If the Lord should never give us apparel as good as many others have, or as rich or dainty food, we should not worry, but be content with whatever his providence arranges for us, and accept it thankfully. He will give what is best—what is for our good as new creatures. We should not doubt, nor fear that he will not provide for our needs. He knows all about our affairs, and is not unmindful of our welfare. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he careth for you."

How needful this humility before God, and how consoling and precious this loving assurance! As we go on in this blessed way marked out by our Lord, let us learn more and more fully that we are not to ask anything according to our wills, but only that his will may be done in us and for us. His Wisdom is unerring. Let us tell the Lord all about our burdens, great and small, and let us appropriate to ourselves his love and sympathy, applying to our hearts the balm of his Word, of the precious promises which are the heritage of his own, trusting him that he is both able and willing to supply our every need—yea, that he delights thus to bless us, if we abide in his love.

"How strong and sweet my Father's care!
The words like music in the air,
Come answering to my whispered prayer—
'He cares for thee!'

"Then naught can hurt me, shade or shine,
Nor evil thing touch me or mine,
Since thou with tenderness divine
Dost care for me!"

SPIRITUAL ISRAEL'S ENEMIES

"Be thou strong and very courageous."—Joshua 1:7.

These words of Jehovah to Joshua upon his succession of Moses, as the leader of Israel, were used on the occasion of the entrance of the children of Israel upon their new life after they, as the people of God, had crossed the Jordan. They would still have battles, more now than before, and perhaps more than they realized, they needed strength—they needed courage. The basis for their strength and courage was the promise of God. God had declared to Abraham that he would bring his seed into the land of Canaan, and would give it to them for a possession. Those who believed this promise would need a large measure of strength and courage.

God had sent Moses his servant to deliver them from Egypt, and to bring them as his people to the land which he sware unto their fathers should be theirs. It required a good deal of courage to come up out of the land of Egypt; and God had manifested his favor to them in the wilderness, by the blessings which came to them when they were faithful and obedient, and by chastisements when they failed and were disobedient and rebellious. Now they were entering upon the realization of the promises whose fulfilment had been anticipated. "Be strong, be courageous," they were admonished by Jehovah through Joshua. They had come into the promised land, and now they must war a good warfare against their enemies. God had not promised to give them amicable possession; they were to fight and conquer their foes.

As Israel was a typical people, so theirs was a typical warfare. It would have been terrible if they had thought that all those people whom they were commanded to destroy were thus to drop into a hell of torture unending! If the Israelites were told to be strong and of good courage in sending their enemies into such a hell, it would be a horrible thought! But when we perceive that the penalty of sin is death and not eternal torment and that "hell" is the condition of death, we view the matter in a different light. Whether men die by the sword or by pestilence or by consumption or by accident, it is merely the fulfilment of the divine sentence upon the whole race, which will continue to be fulfilled in God's own time and way. This gives a different aspect to the whole matter.

HOPE FOR THE AMALEKITES, HITTITES, ETC.

The wickedness of the Amalekites, Hittites, Amorites, Perizzites, Jebusites, etc., had come to the full. They had had some opportunities, some light, and the sinful course they had pursued should now come to an end. They, and all others that have gone down to the grave in ignorance and sin will, when Messiah takes his kingdom, come forth to resurrection possibilities and better, more favorable conditions. And as they in the past have had an experience with sin, they will in the future have an experience with good, and an opportunity to decide then between right and wrong, good and evil. We hope that there will be some of those peoples who will have profited by their experiences in the past, and will choose the good when the contrast is before them and the blinding influences removed.

ISRAEL'S ENEMIES TYPICAL

The children of Israel represented spiritual Israel. The enemies which they destroyed represented the enemies of the church. In the case of the church, we have come from a state of sin and degradation into harmony with God. With some this may have been a very prolonged journey, and with others it may have been shorter, because of greater faith and obedience. We reached the place of special blessing when we made a full consecration to God—we there entered into rest. "We who have believed do enter into rest," says the Apostle Paul. And this rest which we enter seems to have been typified by this "promised land" of Canaan.

But when we enter into this rest of faith we find certain powerful enemies that must be conquered. These enemies we find entrenched in our own bodies. In the typical peoples who were the enemies of Israel, those who were entrenched in strong fastnesses the Israelites found it very difficult to dis-

lodge and destroy; it was much easier to destroy others. So far as we know, the Israelites were long, long years—centuries perhaps—in thoroughly conquering the land and their enemies. It was not until the time of King David that these enemies were thoroughly subjugated. And so it is with the enemies in our flesh—we should war a good warfare against them. We must make no concessions to the flesh; all these enemies are to be exterminated—fought to the death.

The result of this warfare is death; either the death of the new creature or the death of the old creature. If the new creature fail to overcome, he will be exterminated—he will die the second death. Jehovah, in using the words of our text, is speaking more to us—the spiritual Israelites—than to Joshua and the natural Israelites; that is to say, we may make a still deeper application of his words than could fleshly Israel. But we cannot conquer in this fight alone. The Apostle Paul exclaims, "When I am weak, then am I strong," meaning, When I realize my own weakness and cannot successfully battle alone against the flesh and its infirmities, then am I strong in the Lord. I could not fight a good fight of mine own self. He realized the fulfilment of the promise of the Lord: "My grace is sufficient for thee; for my strength is made perfect in [thy] weakness."

Surely this is the experience of all of God's "little ones." And the realization of this leads us to look to the exceeding great and precious promises of the Lord, in order to strengthen our heart and to renew our endeavors, that we may be strong and of a good courage, and that finally by God's grace we may come off conquerors, and more than conquerors, through him who loves us and bought us with his own precious blood.

TRUE COURAGE VS. SPIRIT OF BRAVADO

Let us be of a good courage! There are various kinds of courage: One kind is born of egotism and self-reliance, another kind results from a spirit of recklessness, which fails to take a proper estimate of the difficulties to be encountered. But true courage, the courage which the Lord's Word enjoins upon his people, and which all spiritual Israelites are to seek to possess, is a courage which, while carefully noting and realizing the trials and difficulties before them, and recognizing their own insufficiency, looks to the Lord in faith for the needed assistance, trusting in his precious promises. This enables them to be strong and courageous in the presence of difficulties, dangers and obstacles which would appal those who are trusting merely in their own strength.

It will be noted that our Motto-text for this year—1914—is along this same line, and is a part of verse 9 of the chapter from which the text at the head of this article is taken. This will be a momentous year—a glorious year! Then let us all "be strong and very courageous"—strong in the Lord and in the power of his might! Greater is he who is on our part than all they that be against us! Let us put on the whole armor of God that we may be able to stand in this evil day.

THE WEDDING FEAST

AUGUST 23.—Matthew 22:1-14.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!"—Luke 13:34.

Here we have another parable of the kingdom. Today's lesson shows that the promises of God and his providences toward Israel under the Law Covenant were all designed to fit and prepare the Israelites to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect church, Messiah's joint-heirs in the kingdom—his bride. The parable shows that only a few were "Israelites indeed," in whom was no guile—not enough to constitute the kingdom class; hence the call of this Gospel age, selecting from the Gentiles a sufficient number of saintly characters to be joint-heirs with the Jewish remnant in the Messianic kingdom.

The kingdom of heaven, otherwise styled the kingdom of God, is not to be an earthly kingdom, but a heavenly one, whose ruler, the glorified Christ, will not be an earthly king, but a heavenly being of the highest rank—of the divine nature. This kingdom, representing God and the heavenly rule, or dominion, is to be established amongst men for the eradication of sin. Its first work will be the binding of Satan, the "Prince of this world." Afterward all the works of darkness will be overthrown. The overthrow will at first cause a great time of trouble, following which, as the reign of righteousness progresses, the curse in its every form will give way before the blessings of Messiah's kingdom—until there shall be no more curse, no more sighing, no more crying, no more dying.

But before this heavenly kingdom can be established, it is a part of the divine decree and arrangement that there shall be a bride class selected from amongst men. These are begotten of the holy Spirit and are God's workmanship, in whom he works by the exceeding great and precious promises of the Scriptures and by the providences of life. Thus they are being transformed in mind and made ready for the glorious birth-resurrection by which they will be "changed in a moment, in the twinkling of an eye," from earthly nature to heavenly nature. Thus they will enter into the joys of their Lord by becoming his bride class, his joint-heirs in his kingdom.

APPLICATION OF THE PARABLE

For the development of this kingdom class the world has now been waiting since the days of Jesus, when by his death he opened up a new way of life and became the Advocate before the Father for all those desirous of being his disciples, his joint-heirs, his bride.

Today's lesson takes up the kingdom project at the time of our Lord's earthly ministry. "He came unto his own, and his own received him not. But as many as received him, to them gave he power [liberty or privilege] to become sons of God."—John 1:12.

Jehovah himself is the King who made a marriage for his son—arranging before the foundation of the world that there should be certain joint-heirs with Christ in his kingdom. This marriage, of course, could not take place until the King's Son had come into the world and had made the way for his followers and for the kingdom of which he is to be king.

At the appropriate time God sent his servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples did this work of calling to the attention of the Jewish people the fact that the King's Son was in their midst. He said, "There standeth one among you whom ye know not." (John 1:26) Again he said, "He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." (John 3:29) John rejoiced to hear the voice of the Bridegroom. Prophetically he foretold that the calling of the bride class had come, although he himself could not be a member of it.

MADE LIGHT OF THE MESSAGE

Again other servants were sent forth. Jesus sent his disciples to the Jews, saying, "Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage" feast.

But was the message of Jesus and his disciples received? Nay! The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message and went their way—one to his farm, another to his merchandise, saying, We do not believe this Message respecting the kingdom. Some did even worse than this. They entreated these servants shamefully, spitefully, and slew them. Not only was Jesus slain by the unbelieving ones who had been invited to the feast, but his faithful disciples also were evilly treated and slain.

Then, as seen in another parable, Jehovah was wroth with that people Israel, and sent forth his armies, destroyed those murderers and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A.D. 70 did not make it any less the army of Jehovah, for he is able to make the wrath of man praise him and able to use whom he may please as his messengers, or servants.

GENTILES CALLED TO THE WEDDING

Meantime God said to his servants, the apostles, and to others through them, The wedding is provided, but the Jewish nation, which was especially invited, have not been found worthy of the honor. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast. So those servants went into the highways and gathered together as many as they found, and brought them in. Thus the wedding was provided with guests.

Highways represent public concourse, the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known to every people, kindred and tongue, the fact that God is now calling out of the world a little company, lovers of righteousness, to be followers of the Lamb and eventually to become joint-heirs with the Redeemer in his

kingdom. Be it noted that these ambassadors were not to intercept all the people in the highways, but merely to urge upon all those whom they met in the concourse, the great privilege of the open door to the wedding feast.

These were not all saintly, good; some of them, on the contrary, were bad. The apostles explain this, saying that not many great, not many rich, not many noble, but chiefly the poor, the mean things of this world, hath God chosen. The apostles speak, along the lines of our lesson, of the class that God is selecting from the world. No matter how mean, no matter how degraded, no matter how ignoble by nature—all who are willing to receive the grace of God may be made suitable for the wedding by the covering of the wedding garment, the righteousness of Christ.

Indeed, however noble or worthy many are naturally, they are still not fit for the presence of the King. All who attend this wedding must have on the wedding garment—must be covered with the merit of Christ's righteousness. The wedding is thus furnished with guests—all that the King had intended—every place filled. Thus and otherwise does the Lord indicate that the number of the elect is a definitely fixed one; and that as soon as the special number has been found, the call will cease.

INSPECTING THE GUESTS

The custom of the Jews, arranged by divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all who come to God's great feast provided through Christ must come, not through any worthiness of their own in the flesh, but acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire in responding to this invitation.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. For any one to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. This is the picture given us in the parable. A guest was found there who had not on the wedding garment—one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

The words, "When the king came in," signify an inspection just prior to the feast. Since the King of the parable is Jehovah himself, this would seem to mean that God takes note through the exhibition of divine justice in some manner of any one professing loyalty, yet disregarding the merit of Christ's death. Or, Christ might properly be understood to be referred to as the King in this instance; for at his coming he is to be invested with kingly authority and power by the heavenly Father, as our Lord himself indicates in the parables of the Pounds and the Talents. At his second advent, therefore, he tells us, he will himself inspect all those who pose as being his faithful servants—all those who are desirous of enjoying the wedding festival.

The man found without a wedding garment in the presence of the king we should understand to represent a class, and not merely one individual. So we might find just such a class today, professing to be followers of Christ, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us that they are no longer trusting in the merit of Christ's sacrifice for their standing with the Father. These have rejected Jesus as their Savior, their Redeemer, the Atoner for their sins. They merely retain him as their Teacher, and then, apparently, accept only a part of his teachings.

These are manifestly unfit to be members of the bride of Christ. Only the loyal, only the faithful, are to be of that class. The parable shows that all those who reject the merit of Christ's sacrifice will be rejected from the kingdom class. They are unable to say how they came in without a "wedding garment"; for they did not come in without it. No one was ever admitted into the fellowship of the spirit in the church which is the bride of Christ without first having on the wedding garment of Christ's merit, covering his imperfection. Those admitting thus that they have taken off the wedding garment are cast out summarily. The king said to the servants, "Bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth."

THE OUTER DARKNESS

When our minds were filled with hallucinations of the dark ages, we read into this and into other Scriptures what they do not contain. We assumed that the class represented by the man without the wedding garment would be cast into eternal torment, and there suffer to all eternity. But now, examining the Scriptures more carefully, we have perceived that as all of these guests at the wedding came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them out of the light into the outer darkness would merely mean the taking from such a one the knowledge and the joys represented by the wedding-chamber light.

As for the outside world, we know that the Apostle John declares that the whole world lieth in darkness, "in the wicked one." We know also that as soon as the bride class shall have been completed, a great time of trouble will prepare the world for the blessings of Messiah's kingdom later on. During that trouble all those who are in the darkness will have weeping and gnashing of teeth—discontent, anguish, disappointment, etc., connected with the overthrow of many of their wrongly based human hopes and expectations.

Our Lord concluded the parable with the statement, "For many are called, but few are chosen." This does not mean, as we once supposed, that only an elect few will get any favor from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish nation was called, or invited, to the wedding—and failed, except the few "Israelites indeed." For eighteen hundred years the message has gone out into the highways, to one nation after another of the Gentiles, until many have more or less heard the call of the Gospel age. Yet only a few have accepted and have therefore come into the elect condition. And of those who come into this elect condition there will still be a class not properly appreciative which will be cast away, or rejected.

Again the Master drew attention to the matter, saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The little flock, composed of both Jews and Gentiles, will through their faithfulness become God's chosen people, his elect church, the bride of Christ. Then, later on, they with their Lord will be the heavenly Father's agency for blessing all the non-elect with the glorious opportunities of restitution to all the earthly blessings and good things lost through Father Adam's disobedience and fall. "If ye be Christ's, then are ye Abraham's seed and heirs."

INSTRUCTIONS FOR GOD'S WORKMEN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." —2 Timothy 2:15.

God's approval should be the highest aim of every one who professes to believe in him as the Creator, and especially of those who accept him as their Father and who claim to hold the precious relationship to him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know his will and to do it. This implies study, consideration—not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is his will.

The Apostle Paul gives Timothy the advice contained in our text, and urges him to be "a workman that needeth not to be ashamed, rightly dividing the Word of truth." And the intimation is that the ability rightly to divide the Word of God is to be gained by the study of his Word. The truth of astronomy might give us some knowledge; yet we see that some who have devoted their entire lives to astronomy have lost sight of God, and have become atheists. Guided by the Word of God, any study may be helpful. But it must be viewed, considered, received, from the standpoint of the revelation of God.

The word workman suggests the thought of being engaged in service. This injunction of the Apostle applies to all who belong to the church of Christ. We are God's servants. A great work is going on; this work is the calling out of the church class from the world. The church that is called out is said to be the temple of God, whose "living stones" are being chiseled and polished and made ready for their places

in the building. We are the workmen. We are seeking to prepare ourselves for God's presence, for God's kingdom. This preparation is our first duty; we are to prepare ourselves and to help to prepare others.

TRUE CAUSE OF MUCH FAILURE

The fashioning of these "living stones" is the development of their characters. Each one thus engaged is working out his own salvation. We are God's laborers in doing this work in ourselves. But if we would have divine approval, we must have the divine wisdom—"which cometh down from above," and which we learn from the Word of God.—James 3:17.

Apparently a great many professing Christians, after they have given much time to the cultivation of their brain—spending years in seminaries—will eventually find that they have failed both to have the Lord's ideal accomplished in themselves and to do much good to others. This seems to be the result of a failure rightly to divide the Word of truth. In that day many shall say, Lord, Lord, we have prayed and taught and done many marvelous things in thy name! Some of these the Lord says he will not recognize as his elect. He may have a place in which he will use some of them, some day, yet for this special place he wishes those who are anxious to know and to do his will rather than to know how they may please men, or how they may receive large emoluments or honor of men. Those who are anxious to know his will are most sure to have his will done in them.

MISAPPLICATION OF SCRIPTURES

The expression, "rightly dividing the Word of truth," implies that the Word of truth may be studied, may be handled. We see many ways of handling, or dividing, the Scriptures. Many Scriptures applicable long ago are quoted as appropriately due now, and vice versa; and those which belong to the future are quoted as applicable now, or in the past. There is a general liability to error in not discerning how to divide them aright.

Rightly to divide the Word of truth, then, is to make such a prayerful study of it as will enable us to place things where they belong. For instance, if we fail to distinguish between the begetting of the holy Spirit, and the quickening of the holy Spirit, and our spirit birth, and get these all confused, we shall do harm. It is not merely the seeking to show a variety of doctrines, but the seeking to make clear what we give to others, that is the part of wisdom. The Apostle was showing Timothy that, as an elder of the church of Christ, he might present the different features of the truth in such a way as to confuse his hearers, who then would not know what they believed. Thus they would be in just the condition to accept whatever teaching any one brought them, especially if that one should happen to ridicule their belief.

This seems to be the condition of many today. Evidently there are many who have been serving or attempting to serve God, who have not been giving out "meat in due season," but who have been giving out truths in a very confused way. It is for us, then, to be on guard and seek carefully to follow the instruction of the Apostle, "Study to show thyself approved unto God." Do not mind so much what men may say or think, but seek the approval of God first.

It is proper for us to seek the approval of the holy, of the saintly; but God's approval should have the precedence. We must be workmen, not idlers and drones; for these will not have any place in the kingdom. God is calling to service now those who are willing to serve under disadvantageous conditions. We are, therefore, to remember that we are to be servants; and that unless we find the proper service, we cannot have a place in this company which God is training. If we wish his approval, as expressed in his Word, we are to see that the conditions as there outlined are fulfilled in our case. "If any man love the world, the love of the Father is not in him." We are told to "love not the world, neither the things that are in the world." (1 John 2:15) We are not to set our hearts upon these things. Our hearts are to be set upon the doing of the Lord's will.

The Lord intimates that those who will be faithful to him will have the opposition of the world. "If they have persecuted me, they will also persecute you." Therefore, if we have no opposition, we lack this evidence of acceptability with him. We are to rightly divide the Word of truth, and to see that our lives are in harmony with it. At the same time we are to seek to present God's Word to others, that they may enjoy the same privileges and blessings.

A DAY OF QUESTIONS

AUGUST 30.—Matthew 22:15-22.

"Render therefore unto Caesar the things that are Caesar's, and to God the things that are God's."—Verse 21.

Today's study shows us that the wicked vine-dressers, the unready guests, were so enamored of their own methods and theories as to make them really blind to the beauty of the divine plan as expressed by Jesus. We are not speculating about this. St. Peter, explaining to the Pentecostal inquirers, "I wot that in ignorance ye did it [crucified Christ], as did also your rulers." (Acts 3:17) St. Paul declared, "For had they known, they would not have crucified the Lord of Glory." (1 Corinthians 2:8) Error, fostered by self-will and by plans and schemes not of God, always has a blinding effect, so much so that the Apostle declares that "the god of this world hath blinded the minds of them that believe not" the true message of God when it reaches them.

Even Christians, in proportion as they are influenced by error or selfishness and not filled with the holy Spirit, are blinded. Some see more, and some less, of the length, the breadth, the height and the depth of the love of God, which passeth all understanding. No wonder St. Paul prayed for us the opening of the eyes of our understanding wider and wider!—Ephesians 1:18.

Perceiving that the teachings of Jesus were influencing the masses, the worldly-wise (and spirit-blind) scribes and Pharisees, who knew the inconsistencies of their own teachings, thought that they could show up as inconsistent the teachings of Jesus. To this end they sent amongst the multitude some of their followers, to ask questions and to seek to entrap Jesus, to show the inconsistency of the hopes which he was inspiring in the people, and thus to discredit him with the multitude. The first of these was to seek to entrap him into saying something that would prove his disloyalty to the government and thus lead to his arrest as a seditious person, teaching contrary to Cæsar's law of taxation. On the other hand, if he advocated Cæsar's law, they thought that thus he would antagonize the public sentiment.

Jesus had a wisdom from above. In answer to their query, "Is it lawful to give tribute unto Cæsar or not?" He replied, "Why do ye tempt me, ye hypocrites? Show me the tribute money." And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." No wonder they marveled at such an answer, and left him! Truly, "Never man spake like this man!"

THE THINGS THAT ARE CAESAR'S

Nor can we say that the Master merely dodged the question shrewdly. Some very rascally men are able to dodge questions and to have a laugh at the questioner's expense. But in this case the answer was complete—the truth, and the whole truth, in every sense of the word fully in harmony with all the teachings of the Master. His followers were instructed not to be seditious, not to be quarrelsome, faultfinding, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that the powers that be of the kingdoms of the present time are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they frequently are usurped empires and powers. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearances, the result of human scheming and wickedness. Nevertheless, the people of God are to recognize that Jehovah is the great Over-Lord; and that although it is a part of his program for the present to permit a reign of sin and death at the hands of sinful men, nevertheless he still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that he ordains, authorizes or permits these kingdoms. Whatever, therefore, the heavenly Father has authorized or permitted, not one of his obedient children should for a moment think of resisting or overturning.

The Scriptures declare that God raiseth up and God casteth down; that he has at his disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ready, whenever an opportune moment comes, to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, he needs only to remove the restraining hand of

his providence, and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be peace-makers, promoters of righteousness, living peaceably with all men, fully subject to "the powers that be," and recognizing them as of divine ordination, permission.

In the case of the Roman Empire, of which Cæsar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus or for any of his disciples to speak against representatives of that Roman power. If Rome ruled, Rome needed to be supported; and the method of support was, properly enough, through taxation. How just, then, were the words of Jesus, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's"! We remember that the Master himself paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

RENDER UNTO GOD HIS DUE

Had the questioners been intent upon rendering to God their obligations due to him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in his words, they would have been glad to be his disciples. What things, then, are God's? What do we owe to him? We answer that as his creatures we are his. Every talent and power we possess ought by right of justice to be used in the service of our Creator and for his praise.

Additionally, we who recognize the fact that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies a living sacrifice, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that he purposes to bless the whole world with the privilege of restitution to all that was lost by Adam and redeemed at Calvary. When we learn that the call of this Gospel age is with a view to permitting the followers of Jesus to be associated with him in his Messianic kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, and realize that it is unworthy of divine acceptance, except as being worthy through the merit of Jesus' sacrifice. We are accepted only in the Beloved One.

RESISTING UNTO BLOOD

In full accord with all that has been said foregoing is the thought that we must not render unto Cæsar the things of God. Here lies the snare for many of God's people. They perceive that the friendship of the world can be bought only at the price of the sacrifice of truth. Increasingly they are convinced of the truth of the words of Scripture, "Marvel not if the world hate you"; "The darkness hateth the light"; etc. Even though they render unto Cæsar the things that are Cæsar's and to every man his due—"honor to whom honor is due," etc.—nevertheless their standard is so different from that of the world, and their viewpoint of everything so different, that it breeds an antagonism, a conflict of interests.

So Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19) Increasingly they have impressed upon them the force of the Apostle John's words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

All this signifies that the world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the truth that it is impossible for these to fully harmonize the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render him his dues, means to put ourselves crosswise with the views and sentiments of the world. This is the real test of Christian character. Only such as stand this test of "God first," loyalty to the principles which he inculcates, can hope to be members of the kingdom class which is now being selected.

In other words, rendering to God the things that are God's, will eventually cost us every earthly interest and prospect. But to the loyal, the faithful, God provides compensation. Instead of the world's smile which they lose, they receive the smile of the heavenly Father and the favor of their Redeemer. They have also the Master's promise of a hundredfold more in this present life in compensation for everything which they sacrifice for his cause, the cause of God, the cause of truth divine! And with this abundant compensation in the present life comes the assurance of everlasting life in the coming age, under its favorable conditions.

PHOTO-DRAMA TRIALS AND BLESSINGS

The DRAMA is sweeping over the country at a wonderful rate, being shown every day in approximately sixty cities. The audiences vary from one hundred to three thousand and more—usually, perhaps, averaging five hundred. Surely a great witness in defense of the Bible is going forth! We are having some excellent responses from the public. Many are being turned back from coldness, indifference, infidelity, atheism, to a faith in God and in his Word superior to anything ever before enjoyed.

The opening of the DRAMA in seven new places each day necessitates our using the telegraph freely. We notify the friends at each place as to what days are available, and inquire whether or not the local friends are able and willing to present the DRAMA to the public in their city free. A noble response is met with everywhere. Those who cannot participate express regrets.

Thus will be seen the importance of having a DRAMA Committee in each class and of knowing just what the class is financially able and desirous of doing toward the presentation of the DRAMA. Then, when an offer of dates is received from the I.B.S.A. DRAMA Office the committee, having already looked into the matter of public auditoriums, is ready to make inquiry, and, if possible, to obtain the use free for the DRAMA as a public benefit, worth more than a year in college to each citizen. Not more than the cost of the light should be charged for any publicly-owned auditorium.

Theatre people properly approached see that the DRAMA will give their theatre wider publicity than anything else. It will draw a new audience of people of the better class, such as rarely attended the theatre. To secure this publicity, theatres will be glad, regardless of their regular rates, to give a very low price for a number of days, especially in the dull season, when there is no expense except for electric current and janitorage. Having determined your course, advise the I.B.S.A. DRAMA, Brooklyn, as quickly as possible, just what you wish to do.

We are no longer able to proffer assistance beyond the lectures, music, picture operator, superintendent, posters, window cards, publicity aids and free scenario. The immense expense the Association is under may be imagined when we say that forty thousand dollars worth of blank paper has already been used for the printing of the free Scenario; and the printing, folding, bundling and freighting has cost still more! Otherwise, how glad we would be to meet all the expenses!

USE THE SPIRIT OF A SOUND MIND

However, we are learning that God's way is the wiser way—that God's people are more blessed by the DRAMA when the cost for its local presentation falls on them, and when they serve it as ushers and phonograph operators. The self-sacrifice incidental to all this brings a rich blessing. So we have nothing of which to complain.

Our enemies endeavor to hinder the work by falsely reporting that the Association is very rich—thus hindering charitably disposed people from proffering aid. The fact that we never solicit money seems so strange, even to our friends, that some have gotten the same impression. One dear sister when ushering was asked by a visitor to the DRAMA how he could best give some money to the I.B.S.A. for the forwarding of this great work. The usher answered him that there was no way, and that the money was not needed. If our friends are thus foolish or misinformed, how can we blame our enemies for saying the same things, which they would like to have others believe to be true, so that, all gifts being cut off, our work would stop? However, we are leaving the matter in the Lord's hands. If the funds cease, the work must cease proportionately. Realizing divine supervision, we shall be thoroughly content to have it so.

While the DRAMA brings great blessings and privileges in conjunction with opportunities for service and self-denial, it also brings severe trials to the dear brethren. All are so anxious to serve, and all so independent in their feelings, that it sometimes means as many different plans and arrangements as there are members in the class. Meekness, patience, brotherly kindness, forbearance, love, are qualities which seem to be greatly needed, and many opportunities for their cultivation may be found. So far as we know, friends are passing through these little ordeals with a blessing—an enlargement of the heart and a broadening of their sympathies. It is a

time for putting into operation the Apostle's words, "Yea, all of you be subject one to another."—1 Peter 5:5.

GENERAL INSTRUCTIONS

Before the opening of the DRAMA the superintendent must expect to look out for the newspaper publicity, to see that the class has gotten out in good localities the posters sent them, that the DRAMA volunteer matter has arrived, that they have distributed it early in the week preceding the opening, and that the window cards are put out freely in every part of the city—all of the class participating in this work. He will also see the ushers selected by the class, and if any of them are too old or too young or are unsuitable, he may make some kind suggestions as to what to do. The very best, wisest, most intelligent members of the class should be the ushering committee. The class will also look out, amongst their number, for a suitable floor manager, or chief usher, and suggest one or two names, either brother or sister, for this service, according to circumstances. Frequently brethren are unobtainable on account of business requirements.

The duty of the chief usher, or floor manager, will be to see that the other ushers are well placed and understand their duties, that perfect order is kept, and that the public is being, not only kindly, but graciously met. They are for the moment your guests. In the superintendent's absence the moving picture operator will be his and our representative in your city, having charge of the DRAMA to see that it is put on exactly as arranged for, with not a single alteration or deviation. Any inefficiency or anything you think unwise may be called to the attention of these brethren and reported to us. But meantime trust them as the Society's representatives ,and co-operate. They in turn, are directed to show every consideration to the wishes of the class in anything that will not conflict with the positive rules governing the DRAMA.

In advance of the DRAMA expect a sister, whose stay will be only about one day. She will come to give instructions on the phonograph. Two, and only two, volunteer phonographers may learn; and they should be bright—not too nervous. The sister will remain long enough to show one performance and to see her pupils operate at one exhibition. This will be plenty of time, yet none too much. So have the pupils ready, and give them every opportunity to learn their work thoroughly.

So far as possible the ushering sisters will wear white dresses, to help distinguish them from the audience. Additionally they should make a little head-piece of uniform style.

One neat design consists of two connecting rosettes of white satin ribbon.

The ushers should, if possible, have little prayer meetings frequently, requesting divine blessings on their efforts to show forth, in their words, in their actions, in their looks, the praises of him who called us out of darkness into his marvelous light. They should co-operate thoroughly with the chief usher and with the whole spirit of the DRAMA.

Children under twelve years old should not be admitted, except when accompanied by parents, teachers or guardians. Even then they should be seated at the rear under surveillance of the ushers. Adults should have the less preference always. Children can get out for matinees; but some adults have evenings only. Babes in arms should never be admitted. If an exception to this rule were ever made, the mother should be asked to sit near the door and should be made to promise to take the child out immediately if it cries. Do everything to preserve quiet and order. Avoid frequent and excited calls for order. If any one is seen to be rude or boisterous, approach the person kindly and whisper a loving word in season respecting the Golden Rule and the rights of others.

RE THE FINALE

Following the fourth part of the DRAMA comes the finale sermon. On that occasion the speaker will call attention to the regular meetings of the I.B.S.A. in your city, giving the address; or, if you think worth while, cards bearing that address might be distributed to the people at the close of the service. It is not wise to discuss local meetings during the showing of the DRAMA.

No books are to be hawked, or sold, in the ordinary sense of the term. With the opening of each DRAMA a set of books is to be sent, merely for use as samples until the close of the DRAMA, when they may be sold and the money turned over to the chosen representative of the class, to whom they have been charged. Orders received meantime should be sent in promptly, directly to THE WATCH TOWER Office, through the representative of the class.

We avoid special effort to sell the STUDIES IN THE SCRIPTURES lest any should get the impression that the sale of the books is the object of the DRAMA.

At the last, or finale meeting, the speaker will ask for addresses. Afterward he will take charge of those addresses, distributing them amongst those whom he deems best qualified for the calls. The matter is left entirely in his hands, but give him the best advice you can of the capability of those who desire to participate. The good of the Lord's cause alone is sought. Let us all sink any personal feeling. The Editor would be glad if his own personality did not come so much into the DRAMA, but it has seemed absolutely necessary for two reasons:

(1) The public would take comparatively little interest in anything gotten out by a religious society which they did not know—they would esteem it something "cheap" and not "worth while."

(2) If the personality were not made prominent, we would be charged with hypocrisy—deceiving the people. We want the people to see the DRAMA unprejudiced, that they may judge for themselves where the hypocrisy and misrepresentation come from.

The class will please introduce to the superintendent, the person whom they nominate to be the floor manager, or head usher, and two sisters to learn phonograph operating to relieve each other if necessary.

PHOTO-DRAMA CLASS EXTENSION

We are not yet ready to give full particulars, but we are planning how the brethren who have been engaged in class extension work can prosecute the same in conjunction with the PHOTO-DRAMA. In our next issue we hope to be able to outline this work fully. To operate a DRAMA properly there should be at least three brethren with each of the three parts—nine for the DRAMA complete—one to operate the stereopticon; one to operate the phonographic lectures, oratorios, hymns, etc.; one to serve as usher and general order-keeper. More could be used, but three will do.

Part I. would be presented in a town on Sunday, either in the morning, afternoon or evening; or, if the interest and the population justified, it could be presented all three of these times. But after it has been shown, it should go to the next town, and then to another and another—keeping on continuously from town to town, village to village, schoolhouse to schoolhouse, court house to court house, public hall to public hall. Following it the next day or the next Sunday or the next session, as the case might be, Part II. would be going on and on. Following this would be Part III. As soon as the three presentations have been made, another set of brethren should be ready to take up a series of chart talks on the Bible, and, later on, to invite the interested to regular Dawn Circles.

These DRAMAS for the smaller villages and country places will not have the finest pictures now shown in the regular presentation of the DRAMA; but those used will be elegant, nevertheless. The story will be just the same, and the value to each individual, we doubt not, just as great. We may be sure that country folk will attend the DRAMA, and talk about it and read about it, as much or more than do their city cousins.

We are preparing a special stereopticon, which can be used by attachment of a cord to an ordinary electric light fixture, and can be, if necessary, transformed quickly so as to use acetylene gas—obtainable from the reservior of an automobile.

We are giving all these particulars now so that you can think the matter over. Classes that have been carrying on class extension work and believe they are able to carry on this new work, financing the expenses connected with the small halls, schoolhouses, etc., will please discuss the matter, decide upon it and advise us at once. If not sure that you will be able to manage the matter, better wait awhile and make sure. Let those be served first who are sure that they are ready, willing, anxious to assist in this great work.

THE "EUREKA DRAMA" OUTFITS

Having perfected our arrangements, we stopped the printing in order to add the following:

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three Parts, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for $38.50

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the DRAMA EXTENSION described foregoing. Its three Parts require only the same number of lecture and music records as foregoing; but, because of public use, each Part must have its own Phonograph, each Part its own Stereopticon, etc. We therefore show each Part complete in itself, as follows:

Part I. includes one Primo Stereopticon for electric current—Oneida Lens (three for varying distances); special price $20.00

Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights 6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank)..... 4.00
DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case..... 38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for Part I., and carrying case.. 19.50
Total cost of Part I., "EUREKA DRAMA" No. Y.. $87.50
Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free Scenario, and would supply the bound Scenario for sale in any quantity at one-half retail prices.

Parts II. and III. would cost exactly the same as the above, the entire three Parts amounting to.....$262.50
Needless to say, all the prices here quoted are extremely low. Nevertheless it runs into a great deal of money to provide these "EUREKA DRAMAS" in quantities. For instance, we are preparing for orders from at least one hundred classes, which would run the cost into $26,250, aside from packing, shipping, clerical work, free scenario, free PHOTO-DRAMA announcements, posters, etc. It would afford us great pleasure to announce this all free on demand, but expenses already depleting the treasury forbid such a course.

Those who desire to purchase the DRAMA outright may do so. Others may have the Parts on loan (subject to return to the Society on demand if not being used) if they will deposit $30 for each Part, $90 for the complete set of "EUREKA DRAMA" No. Y. On the return of the DRAMA this payment will be refunded, less a proper charge for broken slides, repairs, expressage, etc.

In writing to us on this subject of DRAMA EXTENSION, please address, I. B. S. A., "EUREKA DRAMA," 124 Columbia Heights, Brooklyn, N. Y.

INTERESTING LETTERS

RE PHOTO-DRAMA OF CREATION

Dear Brother Russell:—

I want to thank you; oh, I want to thank you so much, for the privilege of seeing the PHOTO-DRAMA OF CREATION! I had never thought to live to see the everlasting Gospel preached to those who dwell on the earth, and to every nation, and kindred, and tongue, and people!

Yet so it is. Our Boston audience is cosmopolitan. Some are not able to understand English; some cannot read; yet all are reached. All have the Gospel preached unto them. Words cannot tell you how my heart rejoices! How near, how blessed, how real, these things are to me!

Last Sunday as I was making my way to a box, an usher said to me, "We have strict orders to allow no one in the boxes." I said, "Oh dear! what shall I do? I cannot take a seat while strangers are being turned away!" She said, "But you cannot see the pictures there." I answered, "I can see fairly well, and I can hear splendidly, and best of all I can see that great audience having the everlasting Gospel preached to them."

Surely they are being prepared for the manifestation of the sons of God and the blessing of all the families of the earth! The Drama is put so wisely, so kindly, that no one can take offense. When some great truth is brought out, then always the view from the other side is taken, as some pleasing picture is thrown across the screen. Thus much wisdom, much love is shown.

Our ushers must find their work quite a physical strain, but all, I am sure, wish to show the politeness that comes from a heart fully consecrated to follow in the Master's steps—laying down life for the world. I love to think that we are dealing with our children of the next age! What privileges, what joys, are ours!

I love to think of that audience as one day catching up the mighty song begun in heaven, and extending to every creature on the earth, praising him who is worthy of every adoration! And so, dear Brother, we thank God most heartily, and are glad to co-operate even in the smallest way.

Your sister in the most blessed Faith, F. E. RILEY.

TOWER A PARTICULAR MEANS OF GRACE

My Dear Brother Russell:—

For some time I have been thinking of writing to tell you how much I have been helped and stimulated by THE WATCH TOWER, but have refrained from doing so, partly because I did not want to take up your time. Like the two disciples of old, however, my heart so burns within me that I feel I must express my deep gratitude for the "meat in due season" that is so bountifully served to the Lord's people by you.

Many of the articles seem to have been like a message direct from the Lord himself to me; and, in consequence, my heart goes out to him in loving gratitude, and to you also, as his faithful messenger.

Often, the Lord has, in response to prayer for guidance in various matters connected with the "daily round," shown me, through one of your articles in a current TOWER, quite clearly and definitely the course he would have me pursue. This has been so marked that I am convinced that the Lord, knowing the needs of his people, has made THE WATCH TOWER a very particular means of grace and help.

This thought has been confirmed to me in another way: Some time ago, under an extra pressure of work—harvest work—I allowed my regular morning reading of the VOLUMES and TOWERS to lapse, and I soon found, to my cost, that my rest of heart and trust in the Lord were being very easily disturbed, and for a little time I wondered why this should be. But a remark of yours to the effect that the first and most important work that every one of the Lord's people should engage in, is the making of his own calling and election sure, enabled me to view the matter of work for the Lord as he would have me see it. Since that time the regular, daily reading has brought me an ever-increasing peace and rest in the Lord and an ever-increasing joy, and, consequently, strength in his service.

Your untiring labor of love for the Lord and the brethren is a constant encouragement to me to serve in like manner; and I thank God upon every remembrance of you, and particularly as I remember you daily at the throne of grace. With much love, I am

Your brother by his grace, GEO. T. R. SWAIN.—*Eng.*

SURELY, USE EVERY OPPORTUNITY

Dear Brother Russell:—

I thought I would write you for information and advice. We had the pleasure of spending three days with our dear Brother T—— in our old haunts—Lima and Van Wert. There we met some of our old friends and they were surprised to see us. They all thought that I had long filled a drunkard's grave. But thanks be to our Lord for his mercy toward me!

While in Lima I called on a friend who is now one of the leading business men in that city. He had done all in his power to get me on the sober path, but he did no good. So we told him and his friends of our experience and how we had found the truth and how it had made me free from Satan's bondage.

Oh, how happy he was! Then he urged me to give a public talk to let them all know, in Mendon, Ohio, where we once lived. So this is what I would like to have some advice on. We thought that it would be good to use for our subject, "How I Became a Sober Man," telling all our experience, how we came to learn the truth, bringing in God's great plan of the ages, and after the meeting pass the literature.

This Lima man would go with us, also a former saloon keeper who is about to symbolize his consecration.

May the Lord bless and keep you! Pray for me.

In the service of our King, C. B. H.

CREDULITY FEEDS UPON LITTLE

Dear Brother Russell:—

Since reading Brother Baker's letter in a recent WATCH TOWER, "I feel it borne in upon me," as our Quaker friends say, to write you. Had the brother stopped to think he might, like many of us, have recalled how he had seen a crowd of children frightened at the suggestion that the "school-killer" or some other goblin, terrible to the childish imagination, was coming. The children of believers do not hear about the "bogey-man" perhaps, but they hear and read about demons, and their imaginations are as susceptible as those of less favored little people, and it does not require more than a shadow to start a wave of hysteria. But were it proven that demons did appear, what would they have to do? Can they touch the "Lord's anointed"?

Regarding the case of the brother mentioned, who knows that he was not already insane when he went to the meetings of the society named? It is a point that has come under my observation, that often persons "change their religion," as well as become over-zealous in attendance upon church serv-

ices, before their relatives or acquaintances discover their mental impairment; so they say "They have gone insane over religion." The source may be that in themselves they feel a loss, a sense of insufficiency, and in searching for help turn to any or all forms of faith. I am sure we do not wish to give the demons more glory, credit and notoriety than we can help! Only a week ago a bright, attractive woman was brought to the hospital, and to my usual question: "What do you think is the cause?" put to two of the family separately, the prompt reply from each was, "Russellism." They were shown that she had been insane seven years before she attended a meeting.

This is the third case in which this cause was given without any hesitation, and in each case the fallacy of the reasoning was made apparent to the relatives. Credulity is such a common weed! and it flourishes because it requires so little to feed upon. But "O, the blest morning already is here!"

Your sister in the glorious hope,

MARY CHRISTIANCY (M.D.).
Of State Hospital for Insane.

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VIEW FROM THE TOWER

The long expected shaking of the social earth is, we believe, already in progress. The great war for which Europe has been drilling its troops, preparing its treasuries and armaments, is shaking every nation of the world, financially, socially, politically. Strong as the nations feel themselves to be, all tremble in dread at the results of the conflict now in progress. Only the Bible can or does speak authoritatively respecting results. In the same breath it tells of disaster and of blessings—disaster to the nations, but ultimate blessings to the people through the new government of Messiah's kingdom.

St. Paul, referring to our day and to present conditions, declares the Lord's message, "Yet once more will I shake, not the earth only, but also the heavens." By inspiration the Apostle informs us that this will be the last great shaking which the world will ever have, because in this troubled time in the early dawn of the Millennium, everything shakable will be shaken and destroyed so thoroughly that nothing will remain except that which is unshakable—that which will fully have the divine approval. The Apostle says that the only thing remaining unshakable will be the kingdom of God in the hands of The Christ—Head and body.—Hebrews 12:18-27.

We should not get the thought that the shaking of the nations is just beginning, but rather that the shaking that has been in progress for some time is now reaching its violent stage. For years Europe has been trembling with occasional violent revolutionary shocks; but now it is preparing for the great shock, the great "earthquake," as the Bible symbolically styles it.—Revelation 16:18.

Knowledge is power. For the past fifty years in particular knowledge has been preparing the masses of humanity, and their power has been growing apace. Proportionately the errors, superstitions and serfdoms of the past have been obliged to yield. A social revolution has proportionately progressed, different in its kind from anything of the past. Socialism is a revolution based upon increase of knowledge, even though, as we shall seek to demonstrate, much of its reasoning is fallacious, and much of its work likely, in the future, to be terribly injurious; in fact, if not eventually overruled by Christ's kingdom, nothing would escape its misguided destructiveness.

NATIONS HURRYING TO ARMAGEDDON

Europe is honeycombed with Socialism, which, like yeast, is fermenting the entire social fabric. Kings and emperors dare not oppose it too openly, and all of their secret intrigues have failed to hinder its development. The general war now begun has inspiration from different quarters. Politics have to do with it—a desire to enlarge national boundaries. Religion has something to do with it—the Greek and the Roman Catholic churches being opponents, the sympathies and prejudices of the people are directed accordingly.

But Socialism is, we believe, the main factor in the war now raging and which will be earth's greatest and most terrible war—and probably the last. Socialism is related to the war by the fact that kings and emperors hope that patriotism and self-defense will cement the interests and sympathies of their peoples, now tending to disintegrate under the influence of Socialism. They would rather risk a general war than face a social revolution.

Already press reports tell us that in Russia patriotic enthusiasm is healing dissension. They tell us further that the differences between the Nationalists and the Ulsterites of Ireland are being forgotten in the presence of the war crisis, which has involved Great Britain. Doubtless the same is true in Germany to a considerable extent. The various political factions are ignoring their differences in the presence of a national danger. Austria-Hungary, four distinct peoples with varying interests and centrifugal tendencies, will doubtless be welded together in self-defense. Similarly, the discontented of France and Italy are having their attention diverted temporarily. For a time, at least, the peace propaganda and the determination of the internationals to oppose the war is drowned by public sentiment.

THE WAR CLOUD'S SILVER LINING

But after the shock of battle—What? Such a war as is now progressing will surely bring no great victory to any single nation or to any combination of nations. The winners in the war will surely pay a high price for every victory. Civilization, falsely styled Christendom (Christ's kingdom), drenched with blood and terribly impoverished at the end of the war, will have been only partially shaken. The great Armageddon battle of the Scriptures will have been only partially fought. The remnants of armies, returning to their homes sour and discouraged with defeat or costly victory, will be war-sick and mad against their rulers who led to the carnage. Then the great Armageddon of the Bible may be expected. Every man's hand will be against his neighbor. Various factions and parties will proclaim panaceas, and will endeavor to force them upon the public. As a result, foretold in prophecy, "there shall be a time of trouble, such as never was since there was a nation."—Daniel 12:1.

The shaking process will continue, the Apostle tells us, until Messiah's unshakable kingdom shall assert itself and take control of the world's affairs. The Lord through the Prophet Haggai tells us this, saying, "I will shake all nations, and the desire of all nations shall come." (Chapter 2:7) All people really desire peace, joy, happiness, blessing, such as God purposes to provide through Messiah's kingdom. The world really wants what God purposes to give them; but they do not comprehend their needs, and are seriously misled as to the methods by which they might be obtained.

We as Bible students are coming more and more to appreciate the fact that the divine plan presented in the Bible is wonderful in its simplicity and its comprehensiveness. More and more we are coming to see that our error in the past has been that we studied not the Bible, but the creeds—and correspondingly had darkness instead of light.

SYMBOLIC SHAKING AND BURNING

Note again St. Paul's quotation of the Lord's words, "Yet once more I shake not the earth only, but also heaven." (Hebrews 12:26) We have seen what the shaking of earth signifies as respects society, governments, social order. In the same symbolic language of prophecy the heavens represent the ecclesiastical systems, as the earth represents the social. The meaning of the Lord's words is, therefore, clear; the coming trouble is not to be merely one upon the world of mankind, but in a very special sense it is to signify a shaking of the church—the ecclesiastical, or spiritual, or heavenly powers.

There are doubtless saints in every church, in every sect, in every party. And these alone constitute the true church, the saints of God—"the church of the first-borns, whose names are written in heaven." (Hebrews 12:23) The masses of Christians of all denominations, according to this prophecy, will be shaken—shaken in faith, shaken from their self-conceit, superstitions and bigotries. Only the true church, only those who are in vital union with Christ, only the saints, will remain unshaken in the strenuous storm described by the Apostle.

While Socialism has been shaking the political earth for the past thirty years, other forces have been shaking with great severity the ecclesiastical heavens. Inquire where we may, we find that not only ignorance and superstition have been letting go their hold upon all Christians, but additionally many of God's professed people have been shaken loose from faith in a divine revelation—many even shaken loose from faith in a personal God. Indeed, it is the habit of Christian ministers to boast amongst themselves that they have lost faith in the Bible—under the influence of what is known as higher criticism, formerly styled infidelity.

Probably not more than one in ten of all the Protestant ministers of the world would today acknowledge that he still holds fast his faith and confidence in the Bible as God's inspired message. The other nine-tenths, if cross-questioned.

would privately admit that they had lost their hold, or been shaken loose, and perhaps would boast of it even in public. Others, through fear of loss of prestige or salary, would seek to dodge the question and give evasive answers.

The shaking has proceeded from the clergy and the college-bred, through the professors and the text-books, down to the high schools, and, to some extent, the grammar departments of the public schools. Everything that can shake the faith of the people in respect to the inspiration of the Bible seems to be at work, and extremely few anywhere are found lifting up their voices and their pens in defense of the divine revelation and a personal God.

Let no one think that the shaking of the ecclesiastical heavens is ended. The Bible pictures the culmination as a sudden catastrophe which will awaken and set free all in Babylon who are the Lord's people—"Israelites indeed," without guile.—John 1:47.

"THE DESIRE OF ALL NATIONS"

The shaking of the heavens and the earth mentioned by St. Paul, corresponding with the shaking mentioned by the Prophet (Haggai 2:7), is referred to under a different figure in St. Peter's writings. Following the style of some writers of today, who tell us of a general European conflagration, St. Peter describes the end of the nominal church systems of our day under the figure of a fire. The heavens being on fire shall pass away with a great noise—great disputation, confusion, etc.; "the earth also and the works that are therein shall be burned up," writes St. Peter. "The fire of that day shall try every man's work of what kind it is," writes St. Paul.—2 Peter 3:10; 1 Corinthians 3:13.

Those who have built with gold, silver and precious stones supplied by the divine message and its promises, will survive the conflagration, because their faith and hope and relationship to God are indestructible. But all those who have built with wood, hay and stubble of human tradition and churchianity will find their work utterly destroyed in the fire of that day. All their hopes, all their anticipations, will be utterly gone. "Yet themselves shall be saved, so as by fire." (1 Corinthians 3:11-15) Then he explains that God will save this class because they have been truly consecrated Christians, who have built their false hopes and wrong expectations upon the sure foundation—Christ and his redeeming work.

The passing away of the present symbolic heavens, or ecclesiastical powers, will leave the place of spiritual control to the "new heavens"—the church in glory. The passing away of the present social earth will give place to the new order of things styled "the new earth, wherein dwelleth righteousness." (2 Peter 3:13) The new earth will be this same planet, but under new conditions, new social arrangements, provided by the Messianic kingdom. At that time the prophecy of Haggai will begin to be fulfilled—the portion which declares "the desire of all nations shall come." That new earth condition is pictured by St. Peter most beautifully, saying:

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, as before was preached unto you, whom the heavens must receive [retain] until the Times of Restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

"Soon shall restitution glory
Bring to earth a blessed rest;
And the poor, and faint, and weary
Shall be lifted up and blest.

"Just beyond the coming trouble
See the reigning Prince of Peace!
Lo! God's kingdom now is coming,
And oppression soon must cease.

"Tell how Eden's bloom and beauty
Once again shall be restored,
Making all man's wide dominion
As the Garden of the Lord.

"He's now gath'ring out his jewels,
Those who with him soon shall reign;
And earth's weeping and sad farewells
Soon shall change to joyous strain."

CONTROL OF THE TONGUE A NECESSITY

"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36.

Our Lord was addressing some of the scribes and Pharisees who were trying to "catch him in his words"—to take advantage of technicalities of language. In their endeavor to oppose him, those scribes and Pharisees were doing everything they could to discomfit or vanquish him in his reasoning, even going to the extent of using arguments which they did not really believe. This is a very dangerous procedure. No matter how just we think our cause to be as a whole, we are not to resort to any misuse of language to uphold what we believe to be the truth.

Possibly those Pharisees might have said amongst themselves, "We must use strong arguments to keep ahead of that Nazarene. He uses strong language himself. We must hold up our end of the controversy, and not show the white feather." But this position did not justify their conduct. Since justice is the foundation of the throne of God, any attempt to take advantage of another in any manner whatever will surely bring its own punishment.

From our Lord's comments at various times on the subject of the tongue we realize that in his day there must have been some seriously wrong condition prevailing amongst those with whom he came in contact. The scribes and Pharisees attributed evil power to him, and declared that he was the tool of Satan—that Satan was speaking through him, etc. At first our Lord told them in a general way that they deceived themselves. Later, he reproved them severely and showed the fallacy of their arguments. In connection with our text he declared that by their words they should be condemned—be dealt with, corrected in righteousness and brought to true reformation, or else perish in the second death.

THE POWER OF THE TONGUE

Human beings are the only earthly creatures that can talk—whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all, because it has the widest influence. If a man sin not with his tongue, he is a perfect man. (James 3:2) We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor him—whether they will stir up good thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In his wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor and immortality. Therefore by neglecting to weigh carefully their words they might lose the great prize for which they are striving.

THE DAY OF JUDGMENT

By way of emphasis our Lord declared that every idle word—every unprofitable utterance—must be accounted for in a day of reckoning. With the church, we understand the Scriptures to teach that this day of reckoning is this Gospel age. Daily are we to go to our heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass against us." Not only must we render up our account daily, but at the end of our course there will be a general summing up. By this we do not understand that at the end of our race course we shall be lined up and questioned about every word of our experience, but that each one who comes into contact with the truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examinations at the end of the year, when there is a general testing of his knowledge, so with the pupils in the school of Christ. Day by day our Master deals with us; but at the end of our course there is to be a summing up.

Doubtless there are in every one of us some things that are disapproved of the Lord; for we all have the treasure of the new mind in earthen vessels and therefore cannot do as we would. But we have pledged ourselves to serve the Lord and to be loyal in doing his will. Therefore he is dealing with us now. In so doing, he warns us that the tongue is a very important member of our body, and that we are to be careful how we use it; for it will have a bearing upon the final decision in the end of this Gospel age, when the returns are brought in. Then it will be determined whether we are worthy of the highest honor—joint-heirship with our Savior—or whether we shall

be servants to that class or whether we shall be unworthy of life upon any plane of existence.

OUR LORD'S ESTIMATE OF SLANDER

But there is also a reckoning with us now. Our Lord declares that the tongue is so important a member that it represents our hearts more accurately than does anything else. The hand might do a good deed, yet the heart might be very different from the hand. In fact, the hand might not express the real sentiment of the heart at all. But the tongue is sure to give utterance to what is really in the heart. Therefore by our words we are daily either building up or tearing down character.

There is a spirit which shoots out bitter words. From the standpoint of the Lord, this is murder. Thus at the end of the Jewish age the scribes and Pharisees criticised and slandered our Lord. Although from their knowledge of the law they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words.

So will it be in the world's judgment day—the Millennium. Mankind will be held responsible for the work of their tongues. But they will have a more favorable opportunity then than if judged now; forces will then be at work which will give them a more prompt judgment; and therefore they will learn their lessons quickly. They will have a responsibility for their words. Those that "knew not will be beaten with few stripes"; but those who "knew and did not" act according to their knowledge, "will be beaten with many stripes."

SPECIAL BRIDLES FOR THE TONGUE

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must learn not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bridle our tongues. Whatever vows or resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God.

So long as Satan and his demon host are at large, the Lord's people will do well to take heed to their ways, that they sin not with their tongue. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. So while we are in their presence we must be especially on guard, that they may not entrap us. As the Psalmist says, "I will keep my mouth with a bridle while the wicked [One] is before me."

AN IMPORTANT LESSON FOR ALL

Although our Lord declared that men should give account for every pernicious word, yet he referred to the thoughts behind the words. It was the attitude of heart that distressed him. He knew the attitude of heart displayed by the scribes and the Pharisees would bring injury upon them.

Amongst the Lord's people there is nothing more important than that they should learn to be very just. While it is right to be loving, kind, generous, yet justice is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a child of God will not think, What will my fellow-men let me take from them? but, What are the rights of others, and what would my heavenly Father have me do?

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the rights of others. Therefore one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them—simple justice.

We fear that many of the Lord's dear people have not fully realized that obedience to the rules which govern the new nature means absolutely the "Golden Rule" on their part toward all others. They must not do to others what they would not have others do to them. It is the duty of the new creature to bring the body into such subjection that justice shall rule in every act and word, and so far as possible in every thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary.

THE TREASURE STORED IN OUR HEARTS

As we reflect that the church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in his estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which his decision will be made. Our Lord's words, as recorded in Matthew 12:34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer!

In our Lord's statement, the heart is representative of the character, and the mouth is the index of that character. The word heart is sometimes used in Scripture with the force of the word mind. Out of the abundance of the mind the mouth speaks. A good man brings forth good things out of the treasure of his mind. But all mankind are by nature sinners; therefore all are by nature evil to some extent. God does not approve of any who are under the sentence of death. Nevertheless there are those of the condemned race of Adam who are relatively good—those who, despite the imperfections under which they were born, the blemishes of their fallen nature, are desirous of being in harmony with the One who is all-good.

We find nothing in Scripture to support the doctrine of total depravity—to imply that there is nothing whatever of good in humanity. Even though no one is perfect, nevertheless, there are some who have at least a good will, good intentions. Such superior characters of past ages were represented in the ancient worthies—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the prophets of Israel, etc., who fully demonstrated their obedience to God and their loyalty to the principles of righteousness.

THE CLASS APPROVED OF GOD

During this Gospel age also there are some who are good. Amongst the heathen, as well as in Christian lands, there are those who are well-meaning, well-intentioned, those who are not malicious, not striving to do wrong, but endeavoring to do right. In order to have the divine approval in this age, however, one must be of those who come unto the Father through Jesus; for none others are accepted of God. The Father will not receive any one whose heart is not sincere, who does not have good intentions, who does not manifest loyalty to him and to the principles of righteousness.

Therefore any whom we have reason to believe are accepted of God, begotten of the holy Spirit, are no longer to be counted as "children of wrath, even as others," but as of the household of faith. Despite the frailties of their flesh, they are good at heart; else God would not accept them. With these there is a constant conflict between the new will and the desires of the flesh.

When we come to consider those who are good at heart, we find that all of them have imperfect bodies—some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us that he looks at the heart, not at the flesh; that he has made a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ his Son cleanseth us from all sin." Therefore all his children may come with courage to the throne of heavenly grace, there to obtain mercy and help in every time of need.

CHIPS OR APPLES—WHICH?

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the law of the Lord; and in his law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in thy Word," law, precepts—the spirit, the purpose of that law, not merely the outward form. So should we meditate upon the spirit of the law of God. The sentiment of our heart should be the desire to get the divine mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain his character-likeness will think upon things that are good, pure, holy.—Psalm 1:2; 119:148; Philippians 4:8.

As one thinks upon things that are good, the mind becomes stored with good. Wherever there is a mouth disposed to speak upon things that are evil, there is an evil disposition—a mind in which evil has been stored. Whatever one has stored up in the mind will be topmost and sure to be spoken. An evil treasure will show itself, despite all endeavors to hide it; and likewise a good treasure will manifest itself; for the mind can hold only a certain amount.—Luke 6:45.

A father saw his son reading a novel. He knew that his son was in the habit of reading along this line. Calling the boy, he said, "John, I wish you to empty the apples out of that basket, and then take the basket to the woodshed and fill it with chips." The son did as he was directed. When he returned the father said, "Now put in the apples." The son replied that he could not do this, because there was not room enough in the basket for both chips and apples. Then the father said, "That is just what you are about to do with your mind. You have been filling your mind with chips; and when you try to put in apples, there will be no room." Thus it is with all of us. If we fill our minds with jokes, foolish sayings, etc., we shall not be able to fill them with the things of the holy Spirit.—Ephesians 5:1-7.

Many of the Lord's people find that, while their hearts are good, there is in their flesh a tendency for certain things that are not good. Thus there is a continual struggle between the flesh and the spirit as to whether the treasure stored up shall be chips or apples, so to speak. It is for each new creature to decide which shall fill his mind—what kind of society he will choose, where he will go, what he will read, what kind of influences he will come under, what kind he will resist, etc. If in the past he has to any extent treasured up evil things, he should now try to rid himself of them. If his mind has been filled with jokes and levity, things not proper to the child of God, he should seek to put these away.

HOW CHARACTER IS BUILT

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when he said, "Lay up for yourselves treasure in heaven." In laying up treasure in our minds and hearts, we are building character. Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences demonstrate his character. Thus it is with us all; the things which we cultivate are an index to our character.

When we come to render up our account as new creatures, character will decide whether we shall be esteemed worthy to be of the Lord's elect little flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the kingdom of heaven. Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart—that its affections and dispositions may be wholly under the control of grace divine; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace.

THE IMPORTANCE OF DAILY SELF-SCRUTINY

"If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Corinthians 11:31, 32.

In these words the Apostle seems to be saying that if we as Christians should properly criticize ourselves, examine ourselves, correct ourselves, the Lord would not find it necessary to take us in hand and give us judgments, or criticism. But if we fail to do this judging, or criticizing, of ourselves, then it will be necessary for the Lord to do it; for he has taken us into his family, he has made us sons, and we are in the school of his Son, our great Elder Brother, to be trained and instructed. This is our judgment day.

The object of this chastening on the part of the Lord is not to vent his displeasure upon us by causing us pain; but it is as the Apostle states, "that we may not be condemned with the world." We judge ourselves when we criticize our own conduct, our own words—our own thoughts, even—and try them by the principles laid down in the Word of God—justice, kindness, mercy, love. As our Master admonishes us, if we find that we have done wrong, we should leave our gift before the altar—we should first go and make apologies to the one whom we have injured or wounded by any word or act of unkindness or rudeness. Then we may come and offer our gift.

Such a course would be forcing one's self, obliging one's self to do the right thing. It is not enough that one should say, "I know that I was wrong; I should not have done as I did; but, then, I am imperfect; I cannot do just what is right in everything." This course would not be in harmony with the spirit of our text. Our text shows that if we do wrong we have a solemn duty to make it right, to the best of our ability. If we have had an uncharitable thought against another it is not necessary that we go to the person and tell him this; for we might make the matter worse by so doing. But we should judge ourselves in the matter and give ourselves a thorough setting-down. We ought to give ourselves a good lesson, a lasting one. Thus we would be right in heart, in intention, approved of the Lord.

THE PROPER COURSE TOWARD OTHERS

We understand that it is the Lord's will respecting us that we should carefully scrutinize our thoughts, words and actions. If we find that we have injured another with our tongue or in any manner, we should go to that person, and to any to whom we have spoken, and make it right, make proper apologies, putting a penalty upon ourselves—a penalty that we shall not forget. If the penalty requires considerable humility, so much the better. If we neglect to punish ourselves, this would show that we are not in the proper condition; and the best thing the Lord could do for us would be to give us a severe chastisement. This might not come in the same day or week or month. But we may be sure that if we do not do right in the matter, we shall come to the place where the Lord will take us in hand. If he does so, he will give us some trying experiences. It may be that some one will do something unkind to us or say something evil about us, and the Lord may permit this. Or he may allow us to get into a position that would bring upon us some kind of punishment.

The world will be on judgment, or trial, in the next age. If we were of the world, our special judgment would come then, instead of now. We would be making marks upon our character that would require stripes in the next dispensation. But so surely as we belong to the church class, we must receive our judgments and punishments in the present age. If we fail to give them to ourselves, our Master will give them to us.

There is another Scripture which says that we are to "judge nothing before the time." (1 Corinthians 4:5) This does not refer to our judging ourselves. We cannot judge ourselves in the sense of passing sentence in our own case; but we should carefully watch our conduct, our words and our thoughts, and deal with ourselves in regard to our own derelictions and our offenses against others. Jesus said, "By their fruits ye shall know them." This means that we are to notice this fruitage of life which we see both in our own case and also in that of others—in our brethren, in our neighbors. In our own minds we are to judge and disapprove of evil actions and words. We should say, Is this right or is it wrong? We should be judging such matters all the time.

NOT OUR PROVINCE TO PASS SENTENCE

Every day we see a great many things in life that are displeasing to the Lord. We hear others use vile language or improper language. We see acts of cruelty or injustice. So we can be judging these things as we go through life and getting lessons out of them. This does not mean that we should judge the people who do these things and decide what punishment they should receive. We are neither authorized nor competent so to do. We are not to sit in judgment as to the condition of the heart, except along lines where the Word of God plainly states that we are to judge. Appearances are very often deceptive, and things are not always what they seem to be.

The Lord tells us that the time will come when we shall be appointed judges of the world, but that this time is not now, and we are not to anticipate our work of the future either in our minds or in our words. Nor should we repeat to others what we may see or hear that would lower another in their eyes, save in a case when to do so would be a matter of duty. If we were to form judgments of others and go around telling what we think of this one or that one, we would have a hard time of it and would do an immense amount of harm. Thus we would come under the just condemnation of the Lord and surely bring upon ourselves his rebuke.

While we appreciate the truth of the Lord's words that a good tree will bring forth good fruit, and while we can see many times that there is something wrong in the conduct of certain ones, yet we are not able to judge of what would be the proper punishment for such conduct. We may know that the daily fruitage of a life indicates the condition of the heart, but we are not to pass sentence upon any. The Lord will make this decision. In the Master's words, "By their fruits ye shall know them," He gives us the thought that it is only in regard to that of which we have positive knowledge that we should render a decision in our own minds. We can know that the fruitage of a certain life proves that such a one is out of harmony with God. Yet we would have no right even then to pass sentence in the case. We cannot know what may have led to that unfavorable condition.

"I JUDGE NOT MINE OWN SELF"

In regard to judging in our own case, no one should be so well able as ourselves to know our heart. But St. Paul shows us that we should use a certain amount of leniency in judging even ourselves. He says, "Yea, I judge not mine own self; . . . but he that judgeth me is the Lord." This is not

a contradiction of the words of our text, but his thought seems to be that when we come to realize how high is God's standard, we might be inclined to judge ourselves too severely, not taking into account that we were shapen in iniquity. We might better think somewhat along this line: I realize that I have failed again today to live fully up to what I had hoped. I feel condemned before the bar of my own judgment because of it. But I hope the Lord will be able to make some allowance for me in this matter. I trust he can make some excuse for me that I do not see for myself. I am not sure how much allowance should be made; I am not able to judge myself accurately.

We should then go to our Father in earnest prayer, telling him of our sorrow that we have not succeeded better in glorifying his name. We should plead the merits of the blood of our dear Redeemer, promising the Lord that we will strive to do better, if possible, by his assisting grace.

There are some of the Lord's children who possess only a small amount of self-esteem and who therefore would be inclined to be too severe in their judgments of themselves, and hold themselves to the strictest account for every imperfection. Such should try to judge themselves justly. All judgment should be just, even when we ourselves are the culprits. Justice is the foundation of the Lord's throne. We should never lose sight of the fact that we have the covering of the robe of our Savior's righteousness and the Mercy-Seat, to which we should go every day for cleansing from every defilement. But it is not only proper, but indeed a duty that we daily scrutinize ourselves, and see that we keep the body in subjection to our new mind. Thus doing, and thus applying daily, nightly, for the application of our Redeemer's merit to cover our unwitting mistakes and faults, we shall be kept in our Father's love and approval, and shall not need so much chastening from the Lord.

This daily taking stock of ourselves, the discernment of our gains and losses as new creatures in Christ, and of how and where these came to us in our constant warfare with all our spiritual foes within and without, will surely prove profitable to each child of God who takes such account of himself in the fear of the Lord, desiring only to be pleasing to his Father in heaven, to become all that God would have him to be —a saint indeed.

LOYALTY PROVED BY PROMPT OBEDIENCE

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."—John 14:21.

The words of our text are a part of our Lord's last discourse to the twelve before his crucifixion. The words, "He that hath my commandments," signify, He that hath received my commandments, and is willing to become my disciple. The mere hearing of the command, or the mere understanding of the command, is not the receiving it. People misunderstand this point. Many hear the command, and yield a partial obedience to it, but they do not receive it in the true sense of the word. This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly his disciples, have not really put themselves into his hands, and are in danger of shipwreck.

We may know about a certain blessing, but in dealing with the Lord we need to finish our contract. One who merely says, "I will try not to do anything contrary to the Lord's will; I will do whatever he forces upon me," is not in the right attitude to enter the school of Christ. There are certain steps by which we become Christ's disciples. A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms—has accepted the rules and regulations under which the school is operated.

OUR LORD'S LAW OF LOVE

The Apostle Paul says, "Ye are not under the law, but under grace," and yet the Lord speaks of our keeping his commandments. How shall we harmonize these two thoughts? We are to recognize a distinction between the law, the commands which Christ gives, and the Law Covenant, to which the Apostle refers. We are not under the Law Covenant, which required that those who would have its blessings must keep its every requirement perfectly or suffer the curse, death. The arrangement under our Lord Jesus is that if his disciples, those already under his robe of righteousness, seek to do his commandments, strive with their whole heart to do his will, they shall have eternal life through him. The mediator of the Law Covenant was not competent to make any allowance for imperfections.

Our Lord here speaks of "commandments"—plural. We should, therefore, not understand these words to mean the same as when he said, "A new commandment I give unto you"; neither should we understand him to mean the epitomized statement of the law of the Ten Commandments—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." We understand our Lord to mean, Whoever receives my teachings, whoever will follow me, will thus be demonstrating that he has love for me; and such I will love. These "commandments" would seem to be the general teachings of the Lord as they bear on all the affairs of life. We do not understand them to be some set, particular statements, as in the 5th chapter of Matthew. He there designates a number of qualities that are necessary—meekness, righteousness, etc.; these are not commanded.

LOVE DELIGHTS TO SERVE

Our Lord's commands are not put in the form of compulsion, but whoever loves him will serve him. Speaking through the apostolic epistles, and in the Book of Revelation, Jesus has given us various expressions of what righteousness is, what love is. Whoever, therefore, desires to be with him, to reign with him, should wish to obey every hint coming from him. There is nothing put in the nature of an arbitrary command—merely the statement of principles. But these become to us commands. To know his will is a law to such as love him—they wish to serve him. This seems to be the divine arrangement for this age—that we should be left without a "thou shalt" or "thou shalt not," so as to prove the degree of our interest and loyalty.

Some of our friends say to us sometimes, Do you think the Lord will reject me if I do not leave the nominal church, or if I do not perform the symbol of water baptism? And we have to tell them they have misunderstood the whole matter. The Lord is merely showing us the line of duty and of privilege, and whoever does not take delight in doing the Lord's will would better not do it at all. The Lord seeks such to worship him as worship him in spirit and in truth. In the Millennial age he will deal with the world through stripes and blessings; and obedience will be compelled. But now he says, Here is my will; you can read between the lines, if you desire. I do not put you under a Law Covenant, but I place before you a great opportunity. If you appreciate the privilege, become my disciple. You will not need to make any boast, but show your obedience, your appreciation—take a prompt and positive stand. I will not insist on anything, then, but will give you the opportunity.

The Lord will take note of those who appreciate his great offer, and when he comes to claim his bride these are the ones who shall reign with him.

SAYING, "GIVE US OF YOUR OIL"

Millions of people have had their attention drawn to the teachings of THE WATCH TOWER and the STUDIES IN THE SCRIPTURES respecting our thought that the time of trouble such as never was since there was a nation is due some time about October, 1914. Eight million volumes of the STUDIES IN THE SCRIPTURES are in the hands of the public. Some who scoffed, railed, laughed and talked about the impossibility of our expectations are startled by the suddenness with which the great European war has started. All admit that there never has been such a war before, and that there never again can be such a war. Ignoring the Bible, all admit that the consequences of this war will be so terrible, the impoverishment of the nations so great, that wiser counsels must prevail in the future. We see from the Bible viewpoint that the result of this war will lead up to the wrecking of our present civilization in a period of anarchy. Whatever way the war may eventuate, it will surely be unsatisfactory. Discontent will more than ever prevail amongst the masses. A reign of terror throughout the civilized world is to be expected as a result.

All these things we have presented in our publications, sermons, etc., also in the Photo-Drama of Creation, which already has been shown to audiences totaling more than four millions. This war is riveting conviction upon the minds of many respecting the correctness of our expectations. Their question is, "What next?" And they will not think of looking for an answer in the direction of the ministers of the nominal churches, who they now know have been keeping them in the dark and trying to prevent their obtaining the true light from God's Word, as it is now shining amongst the Bible students.

A WORD OF CAUTION

Now is the time for our moderation of thought, speech and manner. When our dear relatives, friends, neighbors and the public begin to inquire of us respecting the horoscope of God's Word, we should be very meek, gentle, patient in our replies. Any haughty manner, any spirit of "I told you so," would be a rebuff to those who are now inclined to look to us for assistance, guidance, instruction in the teachings of God's Word. Sympathetically we should put ourselves in their places and treat them most kindly, telling them that this war is probably connected with the great anarchy which is to follow; that it will probably weaken the nations as nothing else would have done, and thus give the discontented element of society, not only an excuse, but an opportunity, for overthrowing all governments and precipitating the world into the most terrible calamity ever known.

We recommend that the distresses of the time of trouble be not so much discussed as the grand outcome, the Messianic kingdom, to follow. We should help our friends and neighbors to look beyond the dark cloud to the silver lining, assuring them that God's Word implies that the time of trouble is necessary as a preparation for Messiah's kingdom. The plowshare of trouble must first prepare human hearts for the sowing of the good seed of the next dispensation. As we read, "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Let us always remember our ordination, or commission, or authority, to preach—as we read, "To bind up the brokenhearted, to declare the deliverance of the captives." Let the world, the flesh and the devil break men's hearts, if they will. Let the great time of trouble break them, if it will. Our commission is not to break hearts, but to heal them, to bind them up, to pour in the gracious promises of God's Word, sympathetically. The promises are represented symbolically as the oil. Thus shall we best show forth the praises of him who hath called us out of darkness into his marvelous light. (1 Peter 2:9) Thus shall we best assist those who sadly need our assistance. We must remember that we were equally in the dark but a short time ago, and that our neighbors and friends are no more responsible for being in the dark than we were. It should, therefore, be ours to excuse rather than to berate or faultfind.

THE FOOLISH VIRGIN CLASS

It is not for us to determine who will be of the foolish virgin class and fail to get into the marriage, and thus as a result pass into the great tribulation and get a lesser reward. Nevertheless, we must feel some interest and curiosity in respect to our Master's parabolic prophecy. While it has been true that Christian brethren charged with the cares of this life and therefore not filled with the Spirit, the oil, and lacking the light of the lamp, have repeatedly said to us, "I wish that I could see that as you do," or, "Show me that in a few words," nevertheless they have been unwilling to take the time necessary for proper investigation and the filling of the Spirit. All this is, we believe, still more abundantly true now.

Many of this overcharged class, neglecters of their Covenant of Sacrifice, will be stimulated by the outward signs of our time. Doubtless many of them will study and come clearly into the light and to a fulness of consecration to the Lord's service. Some of these may come in with such fervent zeal that they may be accounted of the Lord worthy of a place in the bride class. Others may come along so slowly that they will be of the great company class, the foolish virgins.

The conclusion of the parable shows us that by the time the foolish virgin class shall have become thoroughly awake, thoroughly convinced of the divine plan, etc., and fully awake to the privilege of their consecration vows—by that time the little flock class will have passed into the wedding, and the door to that glorious privilege and opportunity will be forever shut. The Master is to have but one bride class. The others, therefore, will be rejected and must pass through great tribulation, eventually to come to a glorious place on the spirit plane as the antitypes of the Levites, while the faithful little flock will be glorified as the royal priesthood, with their Master.

The point we would particularly impress is that we should all be praying and striving for an abundance of the fruits of the holy Spirit—manifestations of patience, gentleness, long-suffering, brotherly-kindness, love—that thus we may be enabled to render any assistance to those who now will be inquiring. It is a special privilege for us to be the representatives of the Lord and his divine plan. But instead of making us haughty, proud, disdainful, it should make us very humble, gentle and loving, remembering that such honors are not deserved by any of us, but are of the Lord's grace.

THE GREAT COMMANDMENTS

SEPTEMBER 6.—Mark 12:28-44.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

On the question day when the Doctors of Divinity sought to entrap our Lord many questions were asked. A week ago we considered one. The final question constitutes today's Study. A scribe, a man of more than average education, had heard the various questions propounded and had perceived how well our Lord had answered them. Then he essayed a question—quite probably in all sincerity, and not with a view to entrap Jesus. He asked, "What is the chief commandment of all?"—doubtless referring to the Decalogue. Jesus replied that the first, the chief, of all the commandments is, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the chief commandment."

Our Lord here made a quotation from the Old Testament. (Deuteronomy 6:4, 5) How wonderfully comprehensive the statement! Who today, hundreds of years afterwards, could more completely epitomize the great truth of this text? Heavenly wisdom was manifested in its first statement. The same heavenly wisdom was manifested in our Lord's reference to it. He added nothing, because nothing could be added.

Moreover, we are daily seeing more clearly the force of this expression—love. Love is the principal thing! Many in times gone by, according to the creeds professed, might have changed this statement to read that we should dread, fear, tremble; for the Almighty God of the universe, we were told, had a great hell of torture prepared from before man's creation, in which he purposed that the great majority of humanity should be eternally tormented. But that was in the creeds. The Bible stands out distinctly separate from all human creeds and superstitions, and tells us that God is love, that he is the Father of light and mercy, from whom cometh down every good and perfect gift.

The Bible, too, tells us of the divine forgiveness, divinely arranged for through the precious blood of Christ from before the foundation of the world. It tells us also that this forgiveness of sins is not merely for the church, the elect, the little handful now being called out from the world; but that eventually the love of God will be manifested to all of his creatures, to the intent that, coming to a knowledge of that love in due time, they may renounce sin and accept the divine provision—receiving in return under Messiah's kingdom the great blessing of restitution of mental, moral and physical perfection, lost through Father Adam's disobedience.

THE SECOND COMMANDMENT

Jesus proceeded beyond the question, and declared that the second commandment stands related to the first; namely, "Thou shalt love thy neighbor as thyself." Again we stand all astonished with wonder at how much is stated in very few words. Many a volume is written that contains far less. No other religion than that of the Bible reveals such a God of mercy and compassion, as manifested by his loving provision for the welfare of his creatures. No other religion even hints at love in return. No other religion suggests so high a standard of dealing with our fellow men.

This law of God, now nearly four thousand years old, was probably more or less made known through the Jews to other nations and peoples (Deuteronomy 4:6-8); but none of them grasped its true import. The closest approach to this sentiment is probably found in the writings of Confucius, to the effect that one should not do to others what he would not have others do to him. But oh, what a contrast! One is merely a negative statement; the other is a positive one—"Thou shalt love thy neighbor as thyself."

Truly, there is something about the law of God which stamps it as divine. How beautiful the world would be, with all its thorns, thistles and difficulties, if men were only able and willing to live up to these two grand laws—each man loving the heavenly Father supremely, serving him with every power and talent, and loving his neighbor as himself, seeking to serve that neighbor as he might have opportunity! That would be Paradise. Thank God, this is just what we are assured the world will yet be, when the Messianic kingdom is established.

The divine arrangement which provided the death of Christ as an offset for Adam's sin has also provided the reign of Christ as the offset of the reign of sin and death. And the divine promise assures us that ultimately all who love and desire righteousness and truth shall be blessed and perfected, and shall have everlasting life. It assures us also that the earth, God's footstool, will be made glorious, during the thousand years of Messiah's reign; and that eventually all lovers of sin, refusing to make progress in righteousness, will be destroyed from amongst the people in the second death. Thus will the happy day be ushered in for which we have so long prayed: "Thy kingdom come; Thy will be done on earth, even as it is done in heaven." Then will be fulfilled the promise that every knee shall bow and every tongue confess, and the whole earth be filled with the glory of God.

"NOT FAR FROM THE KINGDOM"

The Scribe was impressed, and conceded the truth of Jesus' answer. He said, "Master, thou hast said the truth; for there is one God; and there is none other but him; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as himself, is much more than all whole burnt offerings and sacrifices."

"And when Jesus saw that he answered discreetly, He said unto him, Thou are not far from the kingdom of God!" By this the Master meant that the scribe was very near to the point where he might become one of his disciples—one of those waiting for the kingdom, hoping for it, striving for it, preparing for it. It was such "Israelites indeed," in whom was no guile, that Jesus especially sought to gather from amongst the Jewish people, preparatory to throwing open to the Gentiles the door to kingdom privileges. The Jews understood that at his coming Messiah would select a kingdom class, to which would be granted divine power. This is just what Jesus was doing. His words, his teachings, were drawing some and repelling others.

All the sincere, all the honest-hearted, are like this young scribe—not far from the kingdom. If their honesty, their sincerity, lead them to zeal to know and to do the will of the Father, then they will be blessed; for "the secret of the Lord is with them that reverence him, and he will show them his covenant."

"GOD LOOKETH ON THE HEART"

The Temple at Jerusalem was still new, and money was needed for its maintenance, etc. The people were privileged to contribute, and apparently did so with willing hearts. However much misled by the traditions of the elders—otherwise the teachings of their forefathers—however confused they were by the misleadings of their blinded Doctors of Divinity, they had a desire to serve God and to worship him. This was manifested by their readiness to bring their money and to cast it into the treasure boxes of the Temple, which stood near its doorway.

Jesus was sitting opposite these treasure boxes, and took note how all classes contributed—the rich of their abundance, the poor of their penury. There came along a widow who put into the treasure box two mites—the smallest copper coins in circulation—each one worth about one-eighth of a cent. We need not assume that the poor widow put this in in an ostentatious manner; for the coins were too small to boast about. We shall assume that Jesus, by divine power, knew the woman, her circumstances and the amount of her gift. He made it a text for a little sermon to the apostles. He declared that yonder poor woman had made a larger contribution in the sight of God than had anybody else who had contributed. To their wonderment he explained that she had practically cast in all that she had—her living—while the others had merely contributed certain portions from their abundance—portions the loss of which they perhaps would not seriously feel.

This little incident shows us the Lord's appreciation of sacrifices and services. It is not the great things that any of us do, or attempt to do, that the Lord highly esteems. The very small affairs of our lives, the very small sacrifices, the very small self-denials, that in the world's sight would be nothing, in the Master's sight will be great, if they denote love, devotion and self-sacrifice to the Lord and his cause.

Moreover, the Lord knew that the woman was giving money to an institution which was repudiating him and which shortly would be destroyed because of being unworthy to continue. But whatever might be the condition of others, the Lord looked at the heart of this contributor and the motive for the gift—"She hath done what she could." For aught we know she became ultimately a disciple. It is of just such self-sacrificing material that the Lord makes disciples.

THE TEN VIRGINS

SEPTEMBER 13.—Matthew 25:1-13.

"Watch, therefore; for ye know not the day nor the hour."—Verse 13.

The parable of today's study is supposed to have been uttered by our Lord about three days before his crucifixion, as part of his response to the question, "What shall be the sign of thy coming and of the end of the age?" In the preceding chapter the Master traces various experiences of his people down to the time of his second coming—the time of the consummation of this Gospel age and of the inauguration of the Messianic age, the age immediately ahead of us.

In considering this parable, it is proper to notice, first of all, that it has not been applicable at all times and under all conditions. This is shown by the first word, "Then"—at that time—"the kingdom of heaven shall be likened unto ten virgins." Furthermore, it should be noted that the parable does not describe the world in general, but merely the "virgin" class—the church class—the pure ones who have left the world, who have come to God through Christ, who have been justified by faith in his blood, and who have thus been made prospective members of the kingdom class, the bride class. This parable shows, then, that in the end of this age a separation, or division, will take place, in the true church of Christ, regardless of what may be the attitude of the world or of the nominal church.

With the Jews, betrothal took place between the bride and the bridegroom usually a year before they came together at the marriage feast. During that year the obligations of marriage applied, and any unfaithfulness to the bridegroom vitiated or annulled the contract, which was usually made, not by the bridegroom himself with the bride, but through others, intermediaries. So, during this Gospel age, a church is being betrothed to Christ, and covenant obligations are being entered into in behalf of the Bridegroom, Christ, who is "afar off" and who is now entering into a covenant with those who would be members of his bride class. These covenants and agreements are made through brethren, ministers, servants, of the Lord and of the church.

The Scriptures represent that during the long period between the time when our Lord went away and the time of his return there has been a serious unfaithfulness on the part of many professing to be of the church of Christ. In the Revelation these are charged with harlotry. We are assured that they will not be recognized, but will be fully repudiated, rejected, at his second coming. But although the mass of those professing to have entered into a covenant with the Lord were foreseen to be unfaithful, nevertheless the Lord just as distinctly declares that at his coming there will be a faithful "virgin" class—pure ones, separate from the world, uncontaminated. It is this class which the parable describes. It shows incidentally that not even all of the virgins will be accepted as members of the bride; but that, in addition to purity, a certain watchfulness and zeal will be considered essential.

PAROUSIA AND EPIPHANIA

Many Bible students hold that this parable began to have its fulfilment in the Millerite movement, which in 1844 culminated in a disappointment. For some fourteen years prior to that time a cry had gone forth throughout the church that the time of the second coming of Christ was at hand. History tells us that many noble characters of all denominations believed the message and, in the strength of their faith, went forth to meet the Bridegroom. But they were disappointed, in that the Bridegroom tarried.

Then all of the "virgins," both wise and foolish, slumbered and slept. A general stupor, uncertainty and drowsiness came over all. Some of them dreamed of strange knockings during that time, too. Later, at midnight, the Bridegroom came apparently, and announcements were made to that effect—"Behold the Bridegroom! Go ye forth to meet him!"

An increasing number of Bible students believe that this latter cry sounded forth just thirty years after the disappointment of the followers of William Miller; namely, in 1874. They do not claim that Jesus came in the flesh then; but, on the contrary, they hold that he is never to come in the flesh—that he is flesh no longer, that he has "ascended up where he was before"—to the spirit plane—far above angels.

These Bible students call our attention to the fact that the Bible distinctly differentiates between the parousia of Christ and his epiphania, at his second coming. The word parousia

signifies presence, without in any sense of the word indicating that the presence is visible. The word epiphania signifies the revealing of one who is already present. These Bible students claim that in the end of this Gospel age Christ will be present, invisible to men, during a period of forty years, doing a work especially in his church—rewarding the faithful, as shown in the parables of the Pounds and the Talents, and receiving the "wise virgins," as in the parable of our lesson.

With the conclusion of this work of separating the wise virgins, and after they shall have entered into the joys of their Lord by the glorious change of the first resurrection, then will come Immanuel's Epiphania, revealing, showing forth. "When he shall appear, ye also shall appear with him in glory." "He shall be revealed in flaming fire, taking vengeance." In other words, the revelation of Christ to the world will be subsequent to his revelation of himself to the "wise virgin" class. The world will know that he has taken his great power and begun his reign of righteousness, not by seeing Jesus in the flesh, but by seeing the great time of trouble which then will break upon the world—"a time of trouble such as never was since there was a nation."—Daniel 12:1; Matthew 24:21.

THE LAMPS AND THE OIL

The views of these Bible students are interesting to us. Whether all of their conclusions may be accepted or not, they are at least worthy of consideration, inasmuch as they furnish a new interpretation of some Scriptures not previously understood. Whether they have the times and seasons properly divided is another matter, upon which each individual Christian should use his own judgment. Let us follow the parable from this standpoint; for we know of no other to which the terms and conditions of the parable could be applied.

Let us note that all the "virgins" are to hear this message, "Behold the Bridegroom!"—the expected one has come. It does not follow that they will all hear at once—rather the contrary. During the period of the "cry," whether it be forty years or more or less, as long as the cry goes forth there will be opportunity to hear it. And all of the virgin class must hear it.

The "oil" of the parable evidently represents the Holy Spirit, while the "lamps" represent the Bible. All of these virgins had the Bible and some light therefrom; but only those possessing the Spirit of the truth in their hearts in good supply would be able to hold out. To the others the Lamp would cease to burn. They would cease to be able to appreciate and apply the Scriptural prophecies relative to Christ's second coming.

ONLY ONE WAY TO GET THE HOLY SPIRIT

The "wise virgins" trimmed their lamps in response to the message—they examined the Scriptures. Like the Bereans of old, they "searched the Scriptures daily to see whether these things be so." Thus they had light in their lamps, as well as "oil," the holy Spirit, in their hearts. Then it was that the "foolish virgins" said, "Give us of your oil." We wish that we could be as earnest at Bible study as you are, but these things are no longer interesting to us. Do give us some of your oil (spirit)!

However, there is but the one way to get the holy Spirit, and that is from the Lord himself and upon his own terms. In order to receive a fresh supply of oil we need to look well to our covenant with the Lord and to our zeal for him and the truth, to our loyalty to the principles of righteousness. This costs something of time and study. It costs something, perhaps, of neglect of the things of this life. It means to forego strife for wealth and fame. It means to live close to God.

This is the cost of the precious oil which is to give light to those who will have it. Hence the wise virgins declared, in no ungenerous spirit, that they had none too much of the oil of the holy Spirit for themselves. Then they advised their brethren who were deficient to go to God, who giveth liberally and upbraideth not, and to seek the oil by obedience to his Word, by the searching of the Scriptures and by close following of the Master's leading in the narrow way.

THE SHUTTING OF THE DOOR

Meantime, the "wise virgins" were going in, one after another—passing beyond the veil—until finally the last of the foreordained number had gone in and no more could enter. "Then the door was shut."

Once in our misunderstanding we thought that this shutting of the "door" after the wise virgin class had gone in represented that all the foolish virgins and all the remainder of mankind were shut out of God's favor—banished to eternal torment. Now, however, we notice that the "door" merely shuts in the kingdom class, the little flock, to whom it is the Father's good pleasure to give the kingdom. While others will never be able to enter into that kingdom, God has other blessings for them, all of which will come through the kingdom class—Christ and his bride.

The parable shows that later on the foolish virgin class get the oil, the holy Spirit, in proper measure and are able to get light from their lamps; that they recognize that the end of the age has come, and earnestly desire, and in prayer "knock," that the door of the kingdom may be opened to them. But the Lord's answer to them is, "I cannot recognize you. There is only one bride class, and they have already come in to me."

In view of this, all of the Lord's consecrated people should be earnestly on the watch, filled with the Spirit and having their Lamps "trimmed and burning." None might know the day and the hour when the Bridegroom would come, in the sense of his parousia; nevertheless, all of the virgins were to be aware of his presence after he had come. Any one who did not know of it would, to that extent, lack the evidence that he belonged to the bride class; even the foolish virgins knew of the Bridegroom's presence.

In the parable the Lord does not tell what may happen to the foolish virgins; but other Scriptures show that they pass through a portion, at least, of the great time of trouble coming upon the world; and that when finally they are received of the Lord, it will not be as his joint-heirs in the throne, but as honored servants of the bride. They are elsewhere spoken of as "the virgins, the bride's companions, who follow her" and who will ultimately be brought into the presence of the King and have an inferior share in the work of the kingdom. (Psalm 45:15, 16) Next in order will come the blessing of natural Israel and of all the families of the earth for a thousand years, for their uplifting from sin and death to righteousness and life eternal—or failing in this, the destruction of the incorrigible in the second death, from which there will be no recovery.

EUREKA DRAMA—CLASS EXTENSION

Read over several times our explanation of this proposition in August 1 WATCH TOWER. We have stated matters there carefully and as clearly as we know how. With each outfit goes an Instructor's Book and a letter giving general explanations of how the DRAMA should be presented. But we would not recommend any to undertake the operation of a stereopticon who has not already some conception of how it should be operated. No fewer than two could operate the DRAMA—one taking care of the phonograph, the other operating the stereopticon. A third person would be desirable as a general overseer, usher, helper, literature-distributer, etc. This EUREKA DRAMA preaching gives the sisters an exceptional opportunity. The Y Eureka might be a little too heavy for them to carry, but any could manage the X Eureka.

We regret the necessity for emphasizing the fact that the full amount stipulated must accompany your order. Only by purchasing for cash can we secure the prices named.

We describe One Part as follows:—

A box of tinted stereopticon slides, encased in a fibre carrying case with handle, 26 inches long, 7 inches wide, 7 inches high, weight, 35 lbs.

One carrying case, with handle, for phonograph and its records and two operator's books, 26 inches long, 9 inches wide, 13 inches high, weight 40 lbs.

One metal carrying case, with handle, containing stereopticon, 18 inches long, 7 inches wide, 12 inches high, weight, 22 lbs.

One fibre case, with handle, containing rheostat, 10 inches long, 9 inches wide, 7 inches high, weight, 12 lbs.

The screen on which the pictures would be shown you can prepare as cheaply as we. For a small room and small pictures a good, large bed-sheet will do. But it would be well to provide at the start a screen about 13½ feet by 15 feet. This will mean 10 yards of wide sheeting and would require only one seam lengthwise through the center and a hem at each end. We can supply these with the outfit for $3.50 extra.

Rarely would there be need for taking more than one section of the DRAMA (the above four cases) at one time. But if for any reason you desired to take two, it would mean twice the above. Or if you took the entire three sections, the packages would be three times as many.

When you send in your order with the Express or Post Office money order, there will be no mistake as to whether you wish the outfit on the loan plan or on the purchase plan. At the same time specify, please, the state in which you will be working, and the county whose small towns and villages you propose to thoroughly work.

Some inform us that they have stereopticons that will serve their purposes, and wish merely to purchase the remainder of the outfit. Such should indicate this in their order and deduct accordingly from the amount. See itemized statement in last issue.

You have never seen or heard our new portable phonograph. It is very small and light, but powerful. Our records will fill large court room. Some write us that they have suitable phonographs. We advise, however, that our portable phonograph is so cheap ($8.00) that you would best have it and leave the other for the family or sell it.

EUREKA DRAMAS sent out on the loan plan must go just as we are preparing them, so as to have uniformity. This means a phonograph and a stereopticon with each part and implies the promise that the three parts will be kept busy.

Those who purchase outright may, if they choose, take only one stereopticon and only one phonograph, deducting $8.00 each for the phonographs and $20.00 each for the stereopticons and $6.00 each for the rheostats and $4.00 each for the Acetylene burners not desired.

Some write us desiring the DRAMA records and musical records only. We are pleased to supply these at the prices mentioned in our last issue with the phonograph, or at $8.00 less if the phonograph is not desired. Any preferring can order their dises direct from the Columbia Graphophone Co.

You will have the privilege of giving away the free scenario, or of selling the paper-bound and cloth-bound scenario at regular prices—purchasing from us at half price, plus postage or freight. You may handle STUDIES IN THE SCRIPTURES similarly.

Nothing that we have written on this subject should be understood as intimating that this DRAMA EXTENSION would be a profitable business—nor that anybody should engage in it to the neglect of his or her family duties; nor would it be necessary for those engaging in this work to give it their entire time. Some might be able to give their Sundays, others some week nights, and some both. Of course, some may be so situated that they can give this work their entire time.

We are not recommending this DRAMA EXTENSION work to successful colporteurs. We believe that they already have and are using one of the best methods we know of for serving the truth, and feeding the hungry sheep.

Brethren not heretofore engaged in class extension, here have a chance. Also their wives or natural sisters. If unmarried sisters engage at all extreme care should be exercised that strict decorum and proper Christian dignity be always observed. Preferably only persons professing full consecration to God, and who have taken the Vow, should participate in any way.

We have not proposed furnishing moving pictures for five reasons: (1) Our films are too costly. (2) Only experienced persons can operate them. (3) We are arranging to have full DRAMA shown in the smallest places having Motion Picture theatres. (4) The Class Extension DRAMAS will be kept busy serving villages of under 1000 population. (5) These usually have school houses or union church houses obtainable free.

We hope to have reports from all these EUREKA DRAMAS weekly. Please make them out Mondays. Address I. B. S. A., EUREKA DRAMA, 17 Hicks Street, Brooklyn, N. Y.

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three Parts, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for $38.50

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the DRAMA EXTENSION described foregoing. Its three Parts require only the same number of lecture and music records as foregoing; but, because of public use, each Part must have its own Phonograph, each Part its own Stereopticon, etc. We therefore show each Part complete in itself, as follows:

Part I. includes one Primo Stereopticon for electric current—Oneida Lens (three for varying distances); special price $20.00

Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights 6.00

Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank)..... 4.00

DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case..... 38.00

One portable Phonograph, one Operator's Book, Lecture and Hymn Records for Part I., and carrying case.. 19.50

Total cost of Part I., "EUREKA DRAMA," No. Y.. $87.50

Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards, and free scenario, and would supply the bound scenario for sale in any quantity at one-half retail prices.

Parts II. and III. would cost exactly the same as the above, the entire Three Parts amounting to.....$262.50

With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph, $185.00. Expressage from Brooklyn extra.

SOME INTERESTING LETTERS

FIRST SOUTH AFRICAN CONVENTION

DEAR BROTHER RUSSELL:—

The first South African Convention of the International Bible Students Association has now gone down into history, leaving with those who were privileged to attend a glorious memory that will serve as a stimulus and an inspiration until we get to the greatest of all conventions, beyond the veil.

On Friday, April 10, the brethren gathered from all parts of the sub-Continent (one dear sister traveling nearly a thousand miles) to enjoy four whole days of blessed fellowship with the Lord and with one another. We were a very "little flock," indeed. Our largest attendance was 34; but whether in his providence he will ultimately bestow upon us the kingdom or not, the Lord did certainly on this occasion give us abundant manifestation of the sweetness of his presence and the fulness of his love. For four days, from the "Welcome" to the "Farewell," we were on the mountain top with the Lord, and we enjoyed the experience so much that we, too, would fain have built tabernacles to dwell there!

Amid such a plethora of blessings it is difficult to single out any for special mention, but the baptismal service on Friday afternoon was especially helpful. Although we were a small company, I think we made a record on this occasion; for we immersed almost half of the entire convention. Eight sisters and eight brothers symbolized their consecration in the Lord's appointed manner. The hearts of all present went out to them, and our prayers ascended for them, that he who has begun the good work in them, will enable them to finish their course.

In the evening this service was followed by the Memorial, when 32 symbolically appropriated the merit of the Lord's broken body, and, thoroughly furnished thereby, symbolically drank with him the cup which the Father had poured. Our hearts grew solemn as we realized that possibly this might be our last Memorial on this side the veil. We called to mind our Lord's words on a similar occasion: "With desire I have desired to eat this Passover with you." We remembered that the special sufferings followed hard upon "this" Passover, and sought grace to endure a similar experience, if it be his will.

Next morning we had a helpful Question meeting, when many interesting queries were satisfactorily answered. Saturday afternoon a praise and testimony meeting furnishing a general opportunity for witness-bearing to the Lord's goodness, of which the brethren were not slow to avail themselves. The day closed with an excellent address on "The Triumph of Love" by dear Brother Stubbs, of Durban.

Sunday morning we had a modern Berean Study in Volume I., Chapter 5, when the value of this method of Scripture study was amply demonstrated. The lesson was much enjoyed by all. In the afternoon seven brothers participated in a symposium on "The Graces of the Spirit." This stimulated us all, and we feel the need for greater diligence in seeking to "put on the Lord Jesus Christ, making no provision for the flesh." Sunday evening was given over to the public, but owing to a heavy rainstorm, only about fifty turned out to hear a lecture on "The Resurrection of the Dead, its Nature and Purpose," although at previous lectures the audiences numbered as many as five hundred.

Monday morning we talked about the harvest work, and considered how best it might be advanced in South Africa. This was followed in the afternoon by a splendid exposition of "The Benefits of Christian Fellowship," by dear Brother Howat, of Johannesburg. In the evening was the farewell meeting of the convention. On this occasion, following St. Paul's argument in Ephesians 6:10-19, we were exhorted to put on the whole armor of God and to fight the good fight of faith, that we might lay hold upon eternal life. Our hearts and our eyes both were full as we filed past brethren representing various classes, to the strains of that old, familiar hymn of hallowed memory, "God be with you till we meet

again,'' bidding each other farewell, and hoping to meet again in the kingdom, if not before.

What shall we render unto the Lord for all his benefits toward us? By his assisting grace we shall grasp more firmly the cup of salvation and, calling upon the name of the Lord, drink it to the dregs.

All the brethren at the convention were filled with a deep sense of gratitude to God for you, dear Brother, and in this I know that we represented the sentiment of all the brethren in Africa. They desired me to convey to you their hearty appreciation of your faithful ministry, and your noble example of fortitude and devotion to the Lord's cause. They wished me to assure you of their loving sympathy with you in the many besetments that necessarily fall to your lot in your exalted position in the harvest-field, and of their constant prayers that he who has brought you thus far will sustain you to the very end of the way and secure for you an abundant entrance into the kingdom. Our loving message finds happy expression in the following Scriptures, which I was instructed to forward to you: Philemon 7; Hebrews 6:10; 2 Thessalonians 1:11, 12.

The first South African Convention shall long remain a hallowed memory, by which all will be stimulated to more fervent zeal for God and to greater activity in the harvest service.

With Christian love to yourself and to all the dear ones of the Tabernacle, I am, dear Brother,

Your brother in his grace and service.

WM. W. JOHNSTON.

A VOICE FROM KOREA

BELOVED PASTOR AND BROTHER:—

I am a stranger to you in one sense; but I came to a knowledge of present truth through your writings just twenty-two months ago. For some time I have been anxious to write and tell you of my special appreciation of the truth, but circumstances did not permit until now.

You will be interested in knowing that I am a Korean. When the first missionaries landed here (in 1885) Korea was a hermit kingdom. Since then some Koreans became identified with Christianity to avoid severe punishment by officials who came under the influence of missionaries who were accustomed to using the rod.

In time some of our people began to read books from abroad that spoke of liberty, civilization, revolution, etc. The missionaries taught that in order to secure civilization and liberty the Koreans would have to become their friends and call themselves Christians.

Many did this; but during the past few years great changes have been taking place. The people have been learning that they cannot be punished unless guilty of wrong, and the sticks of the missionaries lost their power correspondingly.

About five years ago missionaries boasted of 500,000 Koreans who were Christians, but now the number is put down at 110,000. It is said that these are the cream.

For about eight years I drifted through the dangerous currents of what I now see was Spiritism—Satanic teaching. Now I thank God that he sent our beloved Brother R. R. Hollister here with the Glad Tidings and saved me out of these currents which were leading me to an unknown place. My senses were almost lost; it took about six months to have the eyes and ears of my understanding opened. Since then I have consecrated myself to the Lord and continue to praise him.

I felt quite at home up to March of this year—while Brother and Sister W. J. Hollister were with us; but now I am very lonesome, as there are but two of us, one assistant and myself. The snarling ''wolves'' are about and show their teeth, so to speak. Thank God that he accepts such weak ones as his workers in the harvest field! I pray you will be so good as to remember us at the throne of heavenly grace!

I want to see you—as well as dearly beloved Brothers R. R. and W. J. Hollister and wife—and other brothers and sisters in the truth on this side the veil.

Ever praying the rich blessing of our Lord upon you, and that the end of the way may be crowned with an abundant entrance into his everlasting kingdom, I am

Yours by his grace, P. S. KANG.—Korea.

SOME GOOD SUGGESTIONS

DEAR BROTHER RUSSELL:—

I want to express to you my continued love, and to assure you how much I myself and our class appreciate the PHOTO-DRAMA. We are very thankful to the dear Lord for this added privilege of service. There were over 40,000 free admissions here. The DRAMA is certainly wonderful, especially the record Lectures; and the book form of Scenario does seem about the next best and most direct way imaginable of opening blind eyes. Praise the Lord!

For about a year it has seemed to me very strange that some of the friends are so inclined to question the accuracy of the chronology if certain events do not transpire by or about October of this year. It has seemed to me that the chronology should not be too closely associated with events; that the present Savior did not startle the world with the bright-shining of his presence suddenly in 1874, though he came at that date; that even the Jew was not aware of his favor in 1878, but it began; that Babylon did not feel its rejection, nor topple over in 1881, but was ''spewed out'' and is no longer recognized, just the same, while even yet, after 33 years, the world is not startled by the evidence, nor does Babylon believe it. Hence I feel that should the present order of things roll on for some time yet, we should not then doubt October, 1914, any more than we doubt 1874, 1878 or 1881. But we should be watchful, prayerful, and ''keep our garments,'' awake to the fact that the chronology may be accurate, while our ideas of how the Lord will order events may be wrong. The Lord may permit seeming inaccuracies to test whether our consecration is to chronology or to him, and he may be as apt to wind up matters very suddenly as to seem to prolong them. Therefore let us have faith, but await his enlightenment as to events.

Affectionately in Him, S. H. HUSTON.—Texas.

''A GREAT WASTER''

Dear Friends:—

A recent experience has caused me to write you in order that a word of caution may be given those distributing Volunteer literature.

I have just returned from the post-office, one mile distant, and am deeply grieved at finding this year's Volunteer literature scattered in the street, gutters, on the trolley track, run over by every kind of vehicle and soiled and torn. It was evidently thrown from an automobile without being properly folded.

(1) I had previously covered the town with the same literature myself. (2) The local by-law against scattering literature on the street was broken. (3) The Truth was cheapened and its cause apparently injured.

I suppose the distributer thought he was serving the Lord and the truth; but it seems to me that one should have a higher respect for the truth than to allow it to be trampled in the dust through his carelessness. I gathered the literature up as I came home, feeling very much grieved. What would people think of us, and what would the Lord think of us, if we should throw Bibles in the streets in order to instruct the people in righteousness? Our literature represents God's Word. Let us honor it!

Would it not be well for brethren using automobiles and distributing literature to properly fold the tracts and throw them well into the yard, as near to the house as possible? It would also be well to ascertain whether the towns they visit have not been already volunteered and thus avoid duplicating the work and wasting the literature which was made possible by the sacrifice of others.

Your Brother in the Lord, GEO. E. BLAKE, JR.—Mass.

''NOT SLOTHFUL IN BUSINESS''

Dear Brother Russell:—

I believe many of us would work with greater zeal if we could better realize the opportunities for presenting the truth among those we know. We are apt to think that many have no ear for the message.

Recently I resolved to be more diligent in searching for those who might be hungry for the truth. Accordingly I carried in my produce wagon a supply of BIBLE STUDENTS MONTHLY, No. 61, displayed more conspicuously than usual, so as to attract attention.

One thanked me very kindly for a copy. I had known him to be somewhat friendly to the truth. Another came to the wagon with Bible in hand, and when asked whether a Baptist or a Methodist replied Presbyterian, but had lately begun to read Pastor Russell's SCRIPTURE STUDIES and was greatly interested in them; adding, ''I have gone to my Pastor with some Bible questions that he has so far failed to answer.'' Another asked my purpose of displaying the papers, and said he had two little books which were very interesting that he wanted me to read. They were TABERNACLE SHADOWS and the HELL booklet. He asked me to bring him Vol. I on the next trip.

In our daily petitions we remember you and the harvest work. Pray for me that I may never look back.

Yours by His grace. F. M. MORRIS.—Florida.

THE PRESENT CRISIS

"Ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet."—Matthew 24:6.

The Scriptures speak of a great time of trouble in the conclusion of this Gospel age. Our Lord in the prophecy recorded in Matthew 24 mentions this great time of trouble. Under a figure of the distress of earth and the shaking of the heavens, etc., he tells of the momentous events of our day. In connection with it he says, "When ye see these things begin to come to pass, then lift up your heads and rejoice; for your redemption draweth nigh"—linking this great climax to the deliverance of the church, their change from earthly nature to heavenly nature.

It is in this connection that our Lord says, "Ye shall hear of wars and rumors of wars; all these things must come to pass, but the end is not yet." These continued all through the age. We are not to think of wars as being the particular thing that the Master had in mind when he referred to the great trouble with which this age will close. That trouble is pictured in Daniel's prophecy as "a time of trouble such as was not since there was a nation."—Daniel 12:1.

Our Lord speaks of this same time of trouble and says that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24) These "times of the Gentiles" represent a period during which the world was to be ruled by Gentile nations. The Gentiles were to show their skill in giving the world a government. This giving of the world into the hand of Gentile governments followed the taking away of the typical kingdom from typical Israel. With Zedekiah's fall and the taking away of the crown from him, the Lord declared an overturning of his government until the establishment of Messiah's kingdom.—Ezekiel 21:25-27.

Simultaneously, King Nebuchadnezzar had a dream, which portrayed the Gentile rule of earth during the interregnum of God's kingdom. Daniel showed the king the dream, which the monarch had forgotten, and gave him the interpretation. The king had dreamed of a great image, the head of which represented the Babylonian kingdom; the breast of silver, the Medo-Persian kingdom; the belly and thighs of brass, the Grecian kingdom; the legs of iron, the Roman Empire. The Holy Roman Empire was represented in the feet, part of clay and part of iron. A stone was to smite the image upon the feet, which were iron and clay, and break them to pieces. This crushing of the feet of the image was to come in the end of the age, and would be the preparatory step to the establishment of Messiah's kingdom.—Daniel 2:31-45.

So long as these governments would be here, they and Messiah's kingdom could not co-operate. The Gentile governments are based on selfishness and coercion; Christ's kingdom will be based on justice, love, mercy, under the Prince of Peace. The two could not rule at the same time. Hence it was foretold that Messiah at his second coming will first bind the "strong man" of Gentile supremacy, and on the ruins of earthly dominions establish a righteous Government.

The present terrible war is not the great time of trouble in the fullest sense of the word, but merely its forerunner. The great time of trouble of the Scriptures will be brought on by anarchy—the general uprising of the people; as the Prophet says, "every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in."—Zechariah 8:10.

FRUIT OF THE VINE OF THE EARTH

The Lord declares that he has a hand in these matters that are a natural outcome of human selfishness, aggressiveness and greed. The Lord has to do with all this, in that at the appropriate time he granted to the world the knowledge which is stirring them up. In other words, men with sin and selfishness in their hearts are not in a position to use knowledge wisely, rightly. Without reflecting upon any person or class we can see that if the knowledge that is in the world should continue to increase, a certain few, by that increase of knowledge, would get far ahead of the others—until finally the wealth would be massed in the hands of the very few, and the whole world would become the serfs of these few. The money in the hands of the wealthy increases rapidly. On the other hand the population doubles in a century. Who cannot see that under present conditions there would eventually be nothing but slavery for the masses, governed by an autocracy?

As long as governments are strong, their overthrow will be impossible. Our thought, often presented in these columns, is that a great war will weaken the nations, preparatory to the period of anarchy. Such a great war, crippling the world financially and discrediting the rulers in the eyes of their peoples, will open the way for the anarchy. The people of former times looked upon their rulers as demi-gods. This veneration for authority still obtains to some extent, especially in Russia, where the people almost worship the Czar—except those who are anarchists. The present war is the one we have expected. It will drain the world of blood and treasure. Then the nations, sick, weak, faint, will fall a prey to Socialism, which will become anarchy. Thus in accord with the Bible predictions earth will be prepared to welcome Messiah's kingdom as "the desire of all peoples."—Hag. 2:7.

"Wait ye upon me, saith the Lord, until that day when I rise up to the prey; for my determination is to gather the nations, that I may bring the nations together to pour upon them mine indignation, even all my fierce anger; for the whole [social] earth shall be devoured by the fire of mine anger. And then will I turn unto the people a pure message."—Zephaniah 3:8, 9.

What did Jehovah mean by "wait ye?" He meant that we are to wait for his time. He told us of the general leveling of the things of this world; he declared that all the kingdoms will be submerged in general anarchy. There will be a fervency of heat, discussion, tumult, strife, and at this time the nations of the world will "melt"—go down quickly. We believe this. We are not thinking of Christians as contending with the sword; for those who take the sword are to perish by it, our Lord said. God's people are to stand aloof, recognizing that "the powers that be are ordained of God," in that he permits them, while he has full power to make changes. If he permits them, it is not for us to seek to overthrow them.

This symbolic burning of the world is sometimes referred to by secular writers. In the newspapers we frequently read about "the great conflagration"—speaking of this fire of trouble, strife, confusion. The elements that will "melt with fervent heat" will be the labor element, the artisan element, the capitalistic element, the religious element, etc. The Lord has been gathering the nations, as he said he would in this "day"—within the last forty years. This gathering means the drawing of the nations together. All the nations of Europe—and even China—are nearer to us today than Chicago was seventy years ago. The nations are drawn closely together by the Atlantic and Pacific cables, so that China and Japan are within a few hours' communication with us, and a financial panic affects the whole world within twenty-four hours.

While the Lord has been doing this work, we are not to think that he is pitting these nations against each other. He has permitted them to work out their selfish propensities, and the result is strife. Knowledge is doing this—bringing on the restless social condition.

THE FINAL OUTLOOK

We see that this war has been brought on by very peculiar circumstances. Russia and Austria have each long been anxious to have an opening to the Mediterranean; but they have been fearful that a great war would result from any attempt to secure it. They have more or less "egged on" the smaller states—the Balkan States. They have done everything that they could to weaken each other's influence in these states—the "Buffer States," as they are called. Paid agents have been sent into that region by one nation to create antagonism against the other.

Austria thought that she had a good excuse for war against Servia on account of the assassination of the heir to the Austrian throne by a Servian. She hoped that this excuse would seem to be sufficient. She hoped that Russia would say nothing; or that, otherwise, Germany's shaken fist would deter her. But this time it did not work. Russia determined to support the Servians, who are her kinsfolk; and this has brought in the other nations.

Apparently the great European kings and emperors realize that their own thrones are tottering, and also that this war may unify their people. The willingness of the people is an important factor in connection with any war. A war with another nation is preferable to the civil strife of a social upheaval. Their judgment is approved by facts. A Socialist in Paris the other day said something against the war, and he was assassinated immediately.

Our thought is that this war will so weaken all the nations, so impoverish them, as to make them ready for the anarchy which the Bible portrays. The disbanding of the troops and the returning of them to their homes, disappointed, dissatisfied

and angry with the kings, rulers, nobles, will result in the anarchy which will doubtless prevail throughout Europe—and extend to every nation, as the Bible predicts. We understand that Christ's kingdom is associated with this in the sense that Christ is about to take to himself his great power and reign. The Lord speaks of the anarchists as "his great army" in a figurative way, just as he speaks of the caterpillars, which are used figuratively to represent his army. The saints will not be in that army at all. The Lord has used even the devil as his agent, and "the wrath of man to praise him." Anarchists may be part of the Lord's great army in that he will supervise their campaign.

Eventually, the United States will become involved, and so fall with the other nations; not necessarily because the United States will engage in this war, however. To do so would be very foolish indeed. Our government is strong because the people govern themselves; they have their own government and their own liberties, and can change their own laws. We believe that they are doing this more and more, and are preparing to do so still further, so that finally our Government will come down to a socialistic basis. But before this shall happen, the wealthy, seeking to protect themselves, will doubtless bring things to pass in violation of the laws, and will thus precipitate trouble, believing that they are resisting injustice. Wise would it be for all to accept as gracefully as possible the inevitable leveling; but will they be wise?

It is human nature to make the streets run with blood rather than to suffer defeat and surrender "vested rights." The people are being led on by hatred, and an appeal to unreason. While certain truths are presented, the presentation is not truthful. But many are being inoculated, and are preparing, as they think, for Socialism—we would say, for anarchism, here as easily as in Europe.

ARMAGEDDON STILL FUTURE

While it is possible that Armageddon may begin next Spring, yet it is purely speculation to attempt to say just when. We see, however, that there are parallels between the close of the Jewish age and this Gospel age. These parallels seem to point to the year just before us—particularly the early months.

The Scriptures indicate that the Gentile governments will receive from their own peoples their first notice that their lease of power has expired. The people will take note of the sign of the Son of Man in the heavens. The judgments of the Lord will begin to be manifest in the world, and will run counter to many of their interests. This manifestation of his presence is Scripturally called the epiphania, the shining forth, the revealment, of the King of Glory. "He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thessalonians 1:7-10) As a result, the nations of earth will be broken to pieces like a potter's vessel.—Psalm 2:8, 9.

The prophetic forecast tells us that the trouble will begin in the ecclesiastical heavens, and later will proceed to the social element. The picture given of the end of Gentile times is that of a stone striking the image of Gentile supremacy in its feet. (Daniel 2:34, 35) The impact will be so sharp and so thorough as to leave nothing of them. Having had their day, they will cease to be—"become like the chaff of the summer threshing floor." The next event in order will be the Messianic kingdom, of which it is written, "The desire of all peoples shall come."

"MAN PROPOSES—GOD DISPOSES"

[Reprint from our issue of October 15, 1898, which please see.]

THE TRIED AND PROVEN PEOPLE

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3.

God had entered into a covenant with the Children of Israel, in harmony with His promise made to Abraham their father. Four hundred and thirty years after his covenant with Abraham, the Lord had called Israel out of Egypt, out of the house of bondage, and had made them a nation in the wilderness. He had proposed to them that if they would keep his law and his statutes he would make of them a great people, above all other peoples of the earth. They had entered into this covenant with the Lord, and had declared that they were very glad to accept this divine arrangement and to have the opportunity of carrying God's blessing eventually to all mankind. But now Israel was about to cross over Jordan and enter the land of promise. Before parting from them, Moses explained to them that it was not enough that they had accepted the conditions of the covenant and become the Lord's people: God would test them, would prove them.

Why should God prove them? As a people they had left Egypt under the leadership of the chosen servant of God. They had crossed the Red Sea, and sung their praises for deliverance. They had journeyed forty years in the wilderness. They had been refreshed with the water from the smitten rock. They had been fed with the bread from heaven. God knew all about them when he took them for his people. What more could he wish?

Ah! but their fathers had rebelled against God, and had fallen in the wilderness because of sin, because they had murmured against him whom they had covenanted to serve. And now Moses explained that God wished to prove to what extent the covenant would be kept by these their children. He said: You have entered into this agreement which God made with your fathers. You have made a consecration to be the servants of the Lord. Now, are you ready to perform the terms of your agreement? "The Lord your God doth prove you, to see whether you love the Lord your God with all your heart and with all your soul."—Deuteronomy 13:3.

GOD'S WONDERFUL CARE OVER ISRAEL

Do you appreciate God? was the query. Do you realize the value of his kindness? Do you truly love him with all your being—with all your powers, your strength? Are you fully surrendered to the Lord? For "thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness—to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it. . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments and his statutes, which I command thee this day."—Deuteronomy 8:2-11.

SUPREME FAVORS TO SPIRITUAL ISRAEL

What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can spiritual Israel make of this Scripture! How marvelously has our God led us, his covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of his loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has his love drawn us back! And has he not brought us into a good and, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the bread of heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, spiritual Israel!

MOSES' DYING MESSAGE

After Moses has reminded Israel of all the loving kindnesses of the Lord on their behalf and of their solemn Covenant, he proclaimed to them the ordinances of the Lord by which they were to be governed, and then gave them most solemn warnings of the consequences of forgetting God and breaking their

covenant. This discourse, of which our text is a part, and which comprises the larger part of the book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo—the highest point of the ridge of Pisgah—whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that he should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and impressive.

Moses finished his message with these words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that thou and thy seed mayest live, that thou mayest love the Lord thy God, and that thou mayest cleave unto him; for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Such words were very forceful at such a time; for Moses had told them that he was about to die, and that God would give them a new leader to go with them over Jordan.

ONLY "ISRAELITES INDEED" ARE SOUGHT

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness. During the centuries of their dwelling in Canaan, however, there were quite a large number who individually proved worthy of the blessing and favor of the Lord. St Paul refers to these in Hebrews 11, and declares their loyalty to God. These are to have a "better resurrection" than their brethren or than mankind in general. The Apostle mentions such characters as Moses, Samuel, David, and many of the prophets and others who were not so honored and prominent as these in an earthly way, but who had the honor of having pleased God.

Their serving the Lord with all their heart and soul could not justify them legally; for they were imperfect and blemished through the fall. But all the powers they had were devoted to the Lord. These became heirs of God—not heirs in the highest sense, because this opportunity was not open in their time. No one could gain this highest position until the Redeemer had come and opened the way. So all these worthy ones who live prior to the Christian era, died in faith, not having received the promise, i. e., its fulfilment. But "they looked for a city which hath foundations, whose builder and maker is God." And soon these faithful servants of the Lord will "stand up for their portion."

But we, the church, must all first be perfected. In this class our Lord Jesus holds the highest place, and by the sacrifice of himself he opened the door of opportunity to his brethren of the elect class. "Israelites indeed" were honored with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are "Israelites indeed." The average Israelite of our Lord's day was not fit to be of this select company; only "Israelites indeed" accepted the invitation. Throughout this Gospel age these true Israelites have been entering into this wonderful favor with all their heart and with all their soul.

It is not because we are more nearly perfect in the flesh that we have obtained this great favor, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant dispensation and prior to it, needed justification also; and the same Redeemer who has purchased us has through his sacrifice provided justification for them, that they too may ultimately come into the blessed relationship of sons of God.

IS GOD'S KNOWLEDGE LIMITED?

The way in which this expression of our text is put might give the impression that God does not know the hearts of men. The Scriptures assure us that God can fully read the heart, "that all things are naked and open unto the eyes of him with whom we have to do"—no thought or purpose of our heart is hidden from him. But when we think of the Almighty—what he knows or what he does not know—we are at a loss to form an opinion. So far as our experience goes, there is no one who could know just what he himself would do under any given condition in the future. We may think what we would probably do, but we are not sure. And if we are not sure that we ourselves know what we would do, we cannot see how any one else could know what we would do. We cannot by any mental process understand how it would be possible for God to know what we might do tomorrow, unless he coerced our mind or hedged up our way, so that we could do only one certain thing.

In the matter of the Gentile times, God permitted various governments—Babylonia, Medo-Persia, Grecia and Rome—to rule the world successively. We can understand how he could say: "Thus far shalt thou go and no farther." The tendency of sin in the fallen race would lead people to go to any length, if not restrained. In such ways, we can understand how God would know in advance. He knows, too, when the church will be selected, as he has a definite plan concerning this selection. He knew that Satan would have the disposition to raise up an anti-christ system—a counterfeit of the true church. He knew how many saints within a given time could be developed under those conditions, and how much time would thus be necessary to gather his predestinated number; for he purposed to permit Satan to operate within certain bounds for the testing of his professed people.

It would not be wise for us to say that there are some things that God could not know, that He does not know—or that there is anything that God does not know—but we can say that we are not able to understand how God could know what we shall think tomorrow, or next week. God made man a free moral agent; and he always respects this free agency, and gives us the opportunity of exercising our own wills. He is not pleased to have people who would work automatically. He permits us to make our own decisions. He has given us his Word, he gives us all needed assistance, and he will help all who are seeking to walk in his way. But these questions, we trust, will all be solved for us ere long. We know that God proves his professed people and demonstrates their heart attitude just as if he did not know—perhaps only as a proof to angels and men.

WHAT WILL THE ISSUE BE?

God is proving the church now. There are many of the professed church of Christ who have never made a covenant with God at all. But he is testing all those who have made a covenant, as to whether or not it is a heart-consecration—whether it is self first or God first—whether it is success in life or the honor of God and the doing of his will. He is trying us because he wishes to find out who will be worthy of a place with his Son on the throne, who will be worthy to reign with him in the kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the second death.

Ours, therefore, is not only the high honor of being sons of God during this Gospel age, but also of being proved for the lasting rewards. The Jews that knowingly lived in violation of their law lost merely their temporal life, but did not forfeit their opportunity for the eternal life. But if any of us do likewise, we shall forfeit the life eternal. Therefore, the dealing of God with us goes beyond his dealing with natural Israel. Our responsibility, then, is so much the greater, and the issue is final.

The kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they will love the Lord with all their heart, with all their soul (all their present capacity), and be able to say: "Not my will, but thine, O Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that all the heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love him supremely—and who prove this love. But his grace will be sufficient for our every need.

"Then let us bid each doubt remove—
Those doubts that fain would rise—
And view the Canaan that we love
With unbeclouded eyes!
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore!"

WHAT IS EVIL SPEAKING?

"Speak evil of no man."—Titus 3:2.

The Apostle's injunction is very positive; we are to speak evil of none. The question then arises, What does St. Paul mean here? Does he mean that we should speak nothing of any man with an evil intention toward him? Or does he mean, Speak no evil, whatever the intention? We answer, We surely know that to speak evil with a wrong motive, a wrong

intention, would be a heinous crime, especially in a child of God. But we think the Apostle meant, No matter what your motive, speak evil about nobody. If that be the Apostle's thought—and we believe it hardly controvertible—it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse; but good or bad, speak evil of no man.

Now another question comes up, What is evil-speaking? We answer, This subject has various sides. To speak evil is to speak that which is injurious; therefore one should say nothing that would injure any man. It is very easy to perceive the justice and the reasonableness of this requirement if we apply the Golden Rule. Would we wish any one to do us evil? Would we wish any to speak slightingly of us, to comment on our faults, or on what the speaker considered faults, and thus lower us in the eyes of others? If the Lord's people would learn to apply the Golden Rule to every affair of life, it would surely be very helpful.

Some of the most conscientious Christians have difficulty along this line. In considering this matter of evil-speaking, some think, Is my motive right? They forget that their motive in speaking derogatively of others has nothing to do with the Apostle's injunction. No matter what the motive, we are not to speak evil. The question is not, Did I have a good intention or a bad one? but, Am I speaking evil? Am I saying anything contrary to the Golden Rule—something that I would not wish to have said of me? We would that we could instil this thought into the hearts and minds of every reader of this journal.

IS REPORTING VIOLATION OF RULES EVIL-SPEAKING?

Now comes another question, How should we apply the injunction of our text in the case of the home, for instance, or the office? Suppose that we are connected with an office or a home where certain rules are laid down for the government of that office or home. Would it in such a case be evil-speaking on our part to report any violation of those rules? We do not consider this evil-speaking. If we were ourselves violating those rules, the person who would report us would be doing right—not doing us evil or wrong or injury. By not reporting the misdemeanor or violation of rules, the person would be encouraging in us a continuation of the wrong course.

God's people are supposed always to have no other than good motives for any course pursued. To have any but a good motive in dealing with others would be to have a murderous motive. We are not, therefore, to take the motive into consideration. But a person who accepts a position in an office, a home or an institution accepts also the conditions and sundry rules connected with such a position. Doubtless nearly all rules and regulations in an office or home are made, not with the view of injuring any one, but for the general welfare of the business or the family or whatever it may be. Hence the observance of all these obligations should be considered a serious responsibility. One should not report an infraction of rules in an evil way, but merely as a fact.

It is not necessary for the one who informs to judge the heart of the one reported. It is not a question of a bad heart. If one has a foolish brain, or is forgetful or inattentive and violates important rules, it is not judging the heart to report such a case—and esepecially where there is a rule that such cases be reported. It is merely a matter of duty—a thing that is required, and is both necessary and proper. We see this principle laid down in God's workmanship in our bodies. If something occurs in the body—for instance, if a finger is being pinched—the nerves immediately telegraph to the brain. If a foot is hurt, the fact is telegraphed to the brain at once. Suppose there were no means of communicating the injury of a member of the body to the brain. Suppose there were no nerves of sensation to convey the message. One might not know whether or not he had lost a finger or a toe. He would not know when he had lost a foot, until he stumbled and fell.

SUBJECT NOT TO BE DISCUSSED WITH THE OFFENDER

We should not be always looking to see if our own personal matters are being impinged. We know that we, as well as others, have imperfections. If others inadvertently tread upon our toes, we know that we are likely to sometimes tread on others' toes. But personal matters are different from those that belong to the family or to the office. It is not busybodying to report violations of the rules of the house or of the office. It is to be the interest of every member of a family or an institution that the interests of whole body be looked after, in a proper and reasonable way.

It would not be proper for any one in an office to attempt to set straight every one else in the office. It is not for any one to go around and correct others; this is not his business. But if another is breaking rules, it is his business to report the facts—the facts, without any coloring whatever. If we would do otherwise, if each one who notes an infraction would go to the one who violated the rules, and thus attempt to settle all the affairs of the office or the family, there would be continual confusion. The one who broke the rule would be disposed to defend himself and to say, "My course was all right, and it is none of your affair whether that gate was left open or shut." etc. But if that gate is left open, it is your duty to report the matter to the proper authority, and thus you are relieved of the responsibility of the affair. This is not a personal matter, such as to be dealt with according to Matthew 18:15-17. It would not be our duty to tell Tom, Dick, Harry, Mary or Jane about the matter. There is just one person to whom we should tell it; and the report should be made with all kindly feeling.

One would soon get himself into trouble if he were to try to run an entire house or office by going to various ones to endeavor to set them right. But if there were a newcomer, and he were unintentionally violating a rule, it might be well to say, It is a rule of the house to do thus and so. But it would not be proper to mention this fact to him more than once. A second violation should be reported, though in a loving spirit.

MISCELLANEOUS CASES

Applying the question to our proper course in the church, in matters relating to ourselves personally, we see where our individual responsibility lies. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Our Lord does not refer to what he does against some one else, but against "thee." "Well," some one may object, "I think he was doing something against so-and-so." We have heard some one say: "I think Brother So-and-so does not treat his wife right." We reply, "That is his business and his wife's business; it is not your business. Your business is to look after your own wife or husband, your own parents, your own children, and let other people alone. We advise that you practise on yourself. Do your duty in respect to your own affairs, and refrain from comments on those of others."

But suppose we saw something radically wrong, suppose we were going along the street and saw a man cruelly beating a horse, should we say nothing? In such a case, if we saw a policeman, we might say, "Will you take notice of how that man is abusing that horse?" Or it might be reported to the Humane Society, if there were one in the locality. If a parent were brutally beating a child, or something of that kind, it would be proper to report the matter to the authorities. But it is not the business of every one to go about attempting to straighten out matters in general. The world is full of evil, and will be until the kingdom shall take control.

We think that as far as the church is concerned the number of difficulties we see in the world would better be let alone as a rule; for if we should start out to right everything that is wrong, we would not have any time left for serving the King of kings and Lord of lords. Our time is limited enough, at best. People already misjudge us; therefore we do well not to add unnecessarily to the opposition. If the time ever came when we were through with all our duties to the church and to our families, then we might see to some of these outside matters. But we have very little time, and it leaves us very small opportunity to attend to any other matters except our necessary duties and our service for the Lord and the brethren. And for this we should be very thankful; for then if there is opposition against us, it will be only because we have been faithful to our heavenly King.

Our King has not given us authority as yet to set the matters of the world straight. But we are instructed that we should, as we have opportunity, make known the principles of righteousness, without getting into any dispute. When our King comes in and begins his reign, and we are exalted with him, we will show the world what a government should be! But, indeed, it seems surprising how good the laws are even now. We are simply amazed as we think of the good laws of the State of New York, for instance. It is wonderful how the State tries to take care of the interests of the majority, and how much is done for the people; we are glad that the poor world has been able to do so well. We admire what they have done under such adverse conditions. What a grand time it will be, and what a grand world it will be, when everything is under the law of righteousness!

ANOTHER PHASE OF THE QUESTION

But coming back to this matter of evil-speaking in the church; suppose that a brother has been nominated for the position of elder or deacon, and suppose that in our judgment he is unfit for such an office, for certain reasons known to us, but not known to the rest of the Ecclesia. What should be our course in the matter? We are admonished to speak evil of no man. Should we then get up and say, "Brethren,

I consider Brother A. wholly unfit to be an elder; I know that he did thus-and-so; that he cheated a woman out of a sum of money''—or whatever the charge might be. Shall we say this? No, indeed! Is it our duty to speak evil in the interests of the church, to do evil that good may come? Certainly not! But the old creature always wants a chance to speak evil; give him half a chance and he will soon tell all that he knows!

Then what shall we do? Well, if we were ourself a member of that congregation, we think we would go over and speak to the brother thus nominated, and say, ''Brother A., there are certain matters which I have learned about you which I do not wish to mention to anybody. I would not wish to speak evil of you at all, dear brother. But I believe that this feature of your life is wrong, and that it would not be right for this congregation to elect you. I do not wish to tell them about this matter. I wish to ask you if you will refuse to serve. If you promise that you will decline to be elected, that is all that is necessary. Or if you think that my point is not well taken, just state the matter publicly to them. If you do not do this, and do not refuse to be elected, then I must state the matter publicly—I will have to tell what I know; for you know it is as I state it. I have come to you in kindness and have no desire to injure you.''

If the brother answers, ''Well, Brother ——, I will decline the nomination; and as regards the matter you mention, I am trying to get the better of it''—then we would tell him we are very glad. We believe that we would in this way do that brother good. We would also be preserving the class from what would be hurtful or contentious, and would be keeping the peace. If, on the other hand, the brother should be disputatious, we would say to him, ''You may be sure that I will explain this matter to the church, if you do not decline the nomination; for thereby you are saying that you approve your course in life and are standing by it.''

But if the matter were something that occurred in the brother's life long ago, he might be entirely changed by now—in the matter of a year, or two years, or five years, or whatever. We would be glad if he were changed from the old course. Then we might go to the brother and say, ''Brother, I notice that you stood for election. Is your life entirely changed?'' If he replied, ''Yes, Brother; it is changed entirely,'' then we would be glad. But if he got angry and told us it was none of our business, we would say, ''Now, Brother, I must make a report of this to the church. You are indicating by your manner that you are advocating the same course that you took before. If I had done such a wrong, and continued to do wrong, I would wish to have my course checked. So I shall report this matter, that the class may consider again whether they will have you for an elder (or a deacon).'' But suppose that the brother should not be nominated for office in the church? Then we would consider that his past was none of our affair.

A CONCLUDING WORD OF EXHORTATION

Anything injurious to the real interests of another should never be spoken. We cannot be too careful of our words concerning others. There seems to be a tendency with some of the Lord's children to indulge in confidences with others of the brethren and to relate incidents that reflect upon another brother or sister, show up certain manifestations of weakness in that one. The disposition that thus exposes the imperfections of the brethren is surely not the love that covers. (1 Peter 4:8) We know some who have been long in the narrow way, who do not seem even yet to have overcome this disposition. Do they forget that they themselves have weaknesses perhaps as pronounced as the brother or sister whom they criticize? The very fact that they ignore the Master's injunction along the line of our text proves their own lack of development. Yet these would probably resent the implication that they are guilty of evil-speaking.

The sooner every follower of Christ comes to see that all this is slander, that it is besmirching the good name of a brother or sister, that it is a direct violation of the repeated injunction of the Word of God, and that defamation is theft of another's reputation, the sooner they will see this subject as it really is, in all its hideousness—as it must appear in the sight of the Lord. Once seeing the matter from the divine standpoint, the only true standpoint, the child of God must surely awaken to the greatest possible energy in overcoming such works of the flesh and of the devil. Let each one who reads these words search his or her own heart and think over his or her own conduct, and then ask the question, ''Is it I?''

Let every one who hopes to be accounted worthy of a place in the kingdom, so soon to come, purge out the old leaven of malice, envy, backbiting and strife, if any yet remain, that he or she may become indeed a copy of God's dear Son. The flesh is very seductive, and is inclined to make all manner of excuses for itself. Let each one make this a matter of personal heart-searching. There is, we believe, only a very little while remaining in which to perfect our characters. Let us pray more earnestly than ever, ''Set a watch, O Lord, before my mouth! Keep thou the door of my lips!''

JUDGMENT OF THE NATIONS

SEPTEMBER 20.—Matthew 25:31-46.

''Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.''—Verse 45.

Having given his disciples many parables illustrating the experiences of the church, the kingdom class, in their development and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this kingdom after its establishment—to show its purpose, and its effect upon the world of mankind.

Many of us have in the past read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today's lesson was at one time applied to the church. We failed altogether to notice that it says not a word respecting the church, but is entirely applied to the world, to the nations, the heathen. For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen. Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as ''the nations,'' ''the Gentiles.''

In line with this, our Lord in this parable tells what is to befall after his kingdom shall have been set up—after the selection of the true church class to be the bride, the Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is very clearly stated by the Master, saying ''When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.'' Who, after proper consideration, will say that this is a matter of the past? Who will dispute that this is a description of Messiah's kingdom following his parousia and his epiphania at his second advent?

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial age. ''Before him shall be gathered all nations.'' This means all the people of the world outside of the Lord's holy nation, his peculiar people, the church. Everybody except the church will be before his great white throne of justice, mercy and love; that will be their judgment time.

Six thousand years ago, Adam and his entire race were judged in Eden, and the sentence was death. None of the race are worthy of everlasting life. They are all sinners. In due time God sent his Son to die for Adam's sin, in order that, ''as by a man came death [of the entire race], by a man [Jesus] also will come the resurrection of the dead'' [the entire race]. ''For as all in Adam die, even so all in Christ shall be made alive''—''every man in his own order.''—1 Corinthians 15:21, 22.

The first order to be made alive in Christ is the church, called out of the world, separated, ''begotten again'' of the holy Spirit. These pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's bride class, joint-heirs with him in his kingdom and in his work of judging the world. He has promised that all the faithful shall sit with him in his throne—the very throne pictured in the words of our text—the throne before which all the nations, all the people outside of the church, will be gathered.

The gathering of the world will be the result of knowledge. The time of trouble will lead on to great enlightenment, in which all the blind eyes will be opened, all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment; but after a hundred years of resistance these will be destroyed.

Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all in their graves, who, the

Master tells us, will come forth, not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions—out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendency; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where "nothing shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. "O happy day!" we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

THE LAW OF RETRIBUTION OPERATIVE

But, some inquire, what about the sins of the world? Will there be no chastisements, no punishments, for these? We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been just for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer.

This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain strifes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not still be a difference between the people—some coming heartily into accord with the Father, and others merely outwardly into harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the "sheep" and the "goats" will have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart-difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the kingdom.

THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as a "sheep" or as a "goat." All the sheep-class will thus be received at the right hand of the great Jehovah; and all of the goat-class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws.

Not until the conclusion of the Millennium will the decision of the Judge be manifested. Then great surprise will be shown at his decision—by both parties. To the "sheep" at his right hand he will say, "Come, ye blessed of my Father [the kind that my Father is pleased to bless and to grant everlasting life! Come,] inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.

This is not the same kingdom as the Messianic kingdom. On the contrary, it is the kingdom which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of himself. It will be given only to those who will have developed the God-like character—those who will have become the Lord's "sheep" during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones [doomed ones], into everlasting punishment." Granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father blameless and irreprovable. You must be destroyed; the punishment is the second death, "everlasting destruction." The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have failed utterly to appreciate the goodness of God and to copy his character-likeness. Eternal life is only for those who have God's likeness and God's spirit. "The Father seeketh such to worship him as worship him in spirit and in truth."

Both classes, the "sheep" and the "goats," were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To the goat-class he said, "I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Both "sheep" and "goats" claimed that they had no knowledge of any such experiences. When did we minister unto thee? When did we fail to minister unto thee? The answer was, Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not, unto me.

CHARACTERISTICS OF THE SHEEP CLASS

Now, who are these respecting whom there will be a test upon the sheep-class and upon the goat-class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and the anointing eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God—to the blessings of Messiah's kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ.

All who will take pleasure in this work will thus be manifesting that they have God's spirit and are co-laborers with him. All these will be the sheep. On the other hand, those who will be careless in respect to their vow, and merely enjoy the Millennial blessings themselves, will be of the goat-class and will thus be marking themselves as "goat," and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

THE WORLD'S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order." Only the church will be in the first resurrection.

During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the "prison-house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the "sheep" that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these "sheep" will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all who are in their graves shall come forth at the command of Jesus (John 5:28, 29), and those in sympathy with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's spirit; and this is exactly what is charged against the goat-class.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself—as he says in the parable: "I was an hungered, and ye fed me; I was sick and in prison, and ye visited me," ministered unto me and helped me.

Likewise the reproof to the goat-class: to these he said, You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all that God has provided for you. You are not of the kind to whom he is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan, and as God's provision for all who will not be in fellowship with him in spirit is destruction, this is to be your portion—the second death.

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to his righteousness. (Zephaniah 1:18; 3:8) It is, of course, merely a figurative expression representing complete destruction.

NO CROSS, NO CROWN

"The purple grape must be crushed
To make the sweet, red wine,
And furnace fires must fiercely burn
The drossy gold to refine;
The wheel must cruelly grind,
Else where the jewel's light?
And the steel submit to the polishing,
Or how would the sword grow bright?

"How then, my soul, wilt thou
The Spirit's fruits possess,
Except thou lovingly yield thyself
To the Hand that wounds to bless?
Then patiently let the fire
Consume all earthly dross—
Thou canst not hope to wear the crown,
If thou refuse the cross!"

"LET NO ONE TAKE THY CROWN"

SEPTEMBER 27.—QUARTERLY REVIEW.

"I come quickly. Hold fast that which thou hast, that no one take thy crown."—Revelation 3:11.

The text of today's study is a prophecy by Jesus himself. Picturing the seven stages of his church, the Master used these words in addressing one of them. There is, nevertheless, an appropriateness in all of the Lord's counsel at any time. So we now, as well as those who were particularly addressed, may find instruction in our text.

It teaches, in harmony with the entire Bible, that there can be no remedy for the reign of sin and death, except that which God has provided, to be applied at the second coming of the Redeemer, when he will set up his kingdom. Meantime, the delay in the fulfilment of our prayer, "Thy kingdom come; thy will be done on earth, as it is done in heaven," does not indicate any carelessness on the part of the Father or of the Redeemer in respect to the world and its terrible reign of sin and death. It does, however, indicate great composure on God's part and on the part of the Master. It indicates that the plan of God is working, and that it will ultimately bring a blessing to the whole world, the blessing which God has promised since the days of Abraham—the blessing of all the families of the earth.

God has from the beginning foreseen how the six great days of the reign of sin and death could be wisely permitted, in view of the power to be exercised by Messiah's kingdom. Messiah will be quite competent, backed by power divine, to cope with sin, sorrow, pain, death—everything that is now troubling humanity. The time appointed of the Father, a thousand years, will be abundantly long. And when the church shall have been selected from the world as the bride, the Lamb's wife and joint-heir in his kingdom, everything will be ready for the blessed work of restitution, restoration, resurrection, regeneration of mankind—to bring the willing and obedient back to the image and likeness of the Creator, lost through Adam's sin and gained through the willing obedience of Christ, even unto death—even the ignominious death of the cross.

ENCOURAGEMENT FOR THE CHURCH

Our text addresses not the world, not the nominal church—but the true church. The true church, having turned away from sin, having accepted Christ, having given their hearts to God, through Christ having been accepted of the Father and begotten of the holy Spirit, are children of God; and, as the Apostle says, "If children, then heirs; heirs of God and joint-heirs with Christ" our Lord. (Romans 8:17) A crown of glory is set apart for each son thus received of the Father, and the name of each is recorded in the Lamb's book of life.

So far as God is concerned, the whole matter is settled. But so far as the church is concerned, it still remains for them to fulfill their covenant. Having presented their bodies a living sacrifice to God, acceptable through Christ, they are to continue in that attitude—day by day gladly presenting their bodies, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in character-likeness to the Lord Jesus; and all such will thereby make their calling and election sure.

But should any of these neglect this covenant of sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, or in any other manner fail to be responsive and loyal to their covenant, they will thereby fail to maintain their election and make it sure. After a time of testing they will be relegated to a secondary place; they will be no longer counted part of the royal priesthood, even though they might still maintain their standing as Levites, servants of the priests.

This is the thought of the text; namely, Be of good courage. It will not be long until I will come to receive you to myself. Let the thought of the kingdom and of the divine blessing connected with it cheer, strengthen, comfort you, and make you strong to do God's will faithfully, nobly, courageously, loyally. "Hold fast that which thou hast." Do not let slip from you the blessed relationship which was entered into, which was established for you by me, your Master, when I made you acceptable on the basis of your covenant to be dead with me, to suffer with me, to give up all earthly ambitions and to strive daily for the great prize which I set before you—a joint-heirship in my kingdom.

'The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate, and by virtue of the covenant of sacrifice which you have made with me. Hold fast your crown! Do not allow it to pass to another. If any one of you is unfaithful, God will not permit you to have a share in that kingdom, but will enroll another name than yours, will apportion another name instead of yours as a new covenanter.'

THE NUMBER OF THE ELECT

This Scripture, with others, shows us definitely that the church is to be composed of a definite, fixed number—not one more, not one less. This is also illustrated in the body of the Jewish high priest. The head of the priest represented Jesus; the body of the priest represented the church. As the Apostle says, "Now are ye the body of Christ, and members in particular." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "God hath set the members every one of them in the body, as it hath pleased him." "There are many members, but one body."—1 Corinthians 12:27, 12, 18, 20.

According to the Law, no one could serve in the office of high priest unless he had the full number of members—fingers, toes, etc. (Leviticus 21:17-21) No one could serve who had a superfluous member—an extra finger, an extra toe. Thus the Lord indicated the completeness of the antitypical priesthood, The Christ.

In Revelation, Chapter 7, we have a picture of the church, the antitypical royal priesthood. Then following that picture we have one of the antitype of the Levite class. The first shows a definite number, one hundred and forty-four thousand—twelve thousand for each of the tribes of Israel. Thus God indicates that he is following out a definite purpose. Israel was first invited to be this royal priesthood. (Exodus 19:5, 6) At Pentecost a few out of the different tribes responded, and became the nucleus, or earliest members, of the church. Then the door of opportunity was opened to the Gentiles; and all coming in are assigned to places in the twelve tribes to fill up the vacancies. This the Apostle Paul pictures in Romans 11—the wild olive branches being grafted into the olive tree to take the places of the branches broken off because of unbelief.

Those loyal to the Lord, yet not sufficiently loyal to be of the bride class, after having been tested as to their loyalty

and proven worthy, will constitute a great company, an innumerable company, a company whose number no man knows—a company whose number is not fore-ordained. The discipline through which these will be put is pictorially stated. They will come through great tribulation, and wash their robes and make them white in the blood of the Lamb. They must in the end be faithful; else they will not have any part or lot with Christ in his work.

But since this testing needed to come upon them as a judgment, because they did not voluntarily and full-souledly keep their covenant of sacrifice, therefore they cannot be of the elect body of Christ. They will miss the throne. They miss the glorious crown of the divine nature—immortality. But they receive palm branches, signifying victory, and we have the assurance that they will be permitted to serve God in and through his temple, the church, which is the body of Christ.

GOD'S MUCH DIVERSIFIED WISDOM AND MERCY

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Romans 11:15, 16.

The Jewish nation was reconciled to God in a typical way, and thus became his peculiar people. All his promises belonged to them—no such promises were made to the Gentiles. The relationship of the Jews to God was through their covenant. But after eighteen hundred and forty-five years of special favor, their rejection of Messiah demonstrated their unworthiness of a continuance of their special privileges. In the time of testing they were found wanting, and were given over to blindness and disruption until their "double"—eighteen hundred and forty-five years of disfavor—should be accomplished.

All, however, were not thus rejected from favor. A faithful remnant were gathered into the Gospel fold, while the remainder were "scattered and peeled." This faithful remnant were the first-fruits class of the church of Christ. God then sent his message out to the whole world. Romans, Greeks, British, French, Germans, Swedes, Norwegians, Danes, etc.—all nations—have had the same opportunity. This does not mean that all individuals of all nations have been given this opportunity; but that the Lord has selected here and there one of suitable character, who gladly responded to the message—those who, hungering and thirsting for righteousness, had the hearing ear. God gave to these the message of reconciliation, and sent them forth to bear the glad tidings to others of the same class.

All who believed that message were reconciled to God through the death of his Son. They have been a company of sacrificers, gladly laying down their lives as followers in the Master's steps. The message of this great salvation has gone forth through all the years of this present age, and some from every nation have responded and come into the Body of Christ. This could not have been if the Jews had not proven unfaithful as a nation and been turned aside from favor. The Gentiles have known this. They saw that the favor of God, the blessing of God, turned to them at the same time that it was withdrawn from the Jews.

"LIFE FROM THE DEAD"

The natural Israelites, even after their rejection from favor as a people, had still an opportunity as individuals of coming into Christ, but no special favor as a nation. Indeed, their rejection of Jesus as their Messiah, and their bitter prejudice and blindness have acted as a great gulf to separate them as a people from the Gospel message; and but very few of them have ever accepted God's message in Christ. As the Apostle here declares, their blindness as a nation is not to be removed until "the fulness of the Gentiles [to complete the Gospel church] be come in." This time is now about here; the Gospel church is about complete.

Do we remember how the restoration of natural Israel is to be accomplished? Yes. The Scriptures declare that it is to be brought about through the New Covenant—"This is my covenant unto them, when I shall take away their sins." It will be at the establishment of Messiah's kingdom; Messiah is then to inaugurate this covenant. What will this mean to the Jews? It will mean that their "double" is fulfilled, that "their appointed time is accomplished, that their iniquity is pardoned." [See STUDIES IN THE SCRIPTURES, Vol. 2, Study 7.] It will mean their resurrection from the dead—both nationally and individually, both symbolically and literally. "For if the casting away of them be the reconciling of the world [in the receiving of the Gentile 'wild olive branches' into the 'olive tree,' from which the majority of the Jews were broken off], what shall the receiving [back] of them be, but life from the dead?"—Romans 11:15.

Here we have another Scriptural teaching of the doctrine of the resurrection from the dead. The promises are to be fulfilled which were made to Abraham, Isaac, Jacob, David, the prophets and others. Though God cast the nation off for a time, he will regather them, according to his promise, when their period of chastisement shall be ended—their "seven times." [See Vol. 2, Study 4] Extending the thought, we see that the promise of God to Abraham of the blessing of all the nations and kindreds and families of the earth through his seed—the heavenly and the earthly, "the stars of heaven" class and "the sands upon the seashore" class—must yet be fulfilled. (Genesis 22:15-18) The fulfilment of this promise will necessitate the awakening of the entire human race from the tomb. Thus the munificence of God's wonderful provision for his human creatures is soon to be manifested to angels and men—to the living and the dead—to all the human family.

FIRST-FRUIT AND AFTER-FRUIT—ALL HOLY

In verse 16 the Apostle is showing that as the first-fruit of this great "olive tree" growing out of the root of the Abrahamic Covenant is holy, so is the entire fruitage. Although this promise to Abraham was given directly to his earthly seed, nevertheless God, who knew the end from the beginning, knew that the first-fruit of this promise would be Abraham's spiritual seed—the Christ, Head and body. And yet this breaking off of many of the natural branches, and the grafting in of "wild olive branches" to take their place, which has been going on during this Gospel age, was not the limit of God's great plan. It was his purpose to have a holy seed. Abraham was first tested, and all who were to constitute this seed were to be likewise tested; but these were to be used as agents in the hands of Jehovah for the carrying out of his plan of salvation.

As this first-fruit class is holy, the Apostle declares, "the lump is also holy." The word lump here would better be translated mass, for he is speaking of people. The root is holy—the covenant of Jehovah, confirmed by His oath to Abraham. So all who become joined to this root, and receive their life and their privileges and blessings from it, will also be holy.

Abraham typically represented Jehovah God; Isaac represented the Son, our Lord Jesus; and Rebecca, the wife of Isaac, represented the bride of Christ, the members of his body. All these together—Father, Son and bride—will bring forth a holy, earthly Israel. This will eventually include all mankind who shall come under the terms of the New Covenant. So Israel restored, and the entire world—all of the race of Adam who will return to harmony with God—will constitute the "holy lump," or mass—the after-fruit.

Looking at the deep workings of God's plan thus, in the light of what he tells us is future, as well as of what is past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! How useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. His doings are all mysteries to us except as we are enlightened by his Spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom. God only could be its author. A Jew would never have planned to graft in Gentiles to share the chief blessings of the promise. A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and well illustrates both his goodness and his just severity. Of him is all the plan; through his power it is all brought to pass, and to him be the glory forever.

INTERESTING LETTERS

LIGHT IN "DARKEST AFRICA"

Dear Brother:—

The Harvest work is growing stronger than in past days. Our friends who were much against the truth are now attending privately, and we are surely showing them the way of our Lord Jesus through his Holy Scriptures, and many are trusting in the truth. I can say that they have some reason for believing the truth now.

Surely we are living in the Time of the End, according to the Scriptures. We are seeing the clergy-people turning the Word of God into fables. They think they can stop the Christian people from sinning—as they call it—by whipping and

by putting them in prison and by making them pay so much money. Can this stop the people sinning? No; not at all! If these were the great Preacher's words and the words of our heavenly Father, and His punishment against the wicked, they would surely stop the people from sinning.

But we read in the Bible that the Deliverer shall come, and the kingdom of God shall come, and all nations shall know the way of our God; but the wicked will he destroy. Also we learn from our Master's lips the saying, "Learn of Me." People may remember that our Lord found the people of Israel doing wrong against the Word of God, and they were proud. But we never see a single line in the Bible saying that he took even one of the Jews to the Roman Governor, to be put in prison, etc.

All these things make us to be strong in faith that the harvest message is true. "Though it tarry, it will come." We had not believed it for a certain time, but when we believed we consecrated ourselves unto death.

I can only let you know how we are doing. We hold meetings twice a month, beginning on Friday and lasting over Sunday. Friday, Bible study; Saturday, discussion; Sunday, public meeting. Another week, the meeting on Friday is Question meeting; praise and testimony meeting on Saturday, and public meeting on Sunday. The number in attendance on Sunday, when we have general meeting, is 1,040, 385, 1,000, etc.; private meetings 36 to 40. But when we call all churches to one place, hundreds of brethren are present!

We thank God for his blessings which he has bestowed upon us. Furthermore, we thank him for showing us his secret and that he gives us wisdom to understand his Holy Scriptures. How glad we are to see these things being fulfilled before our eyes! In Nyassaland we see many things which have been preached in our churches, and what we are learning in the Volumes and WATCH TOWER—all these things are now being fulfilled. How glad we are to see that God has given us wisdom in preaching! How glad we are to see that our Lord is in the midst of us, leading us into his marvelous light! How glad we are that we "which in past times were not a people, are now the people of God"! And how glad we are to be dead to fleshly lusts, but to be alive to spiritual things! May God's blessing rest upon you!

Your younger brother in the service,

H. SIMON ACHIRWA.—Africa.

THE STRENGTHENING CORD

Dear Brother Russell:—

Greetings in the Lord! I feel constrained to write you concerning my recent experiences in the colporteur work, which are unusual. Several days ago I canvassed a lady who is a trance-medium. She did not order the books. Presently I called on another, who bought the Spiritualism book. Still another I called upon in the same block, not knowing in either case that they were Spiritualists.

This one began by telling me she is preparing herself to be a writing and talking medium, and how, at times, "the forces" torment her day and night until she uses strong will-power to disperse them, saying, "Leave me now; I must have rest."

Asking the Lord's assistance, I proceeded to point out from Scripture the origin of these evil spirits—the fallen angels. Strange to say, she accepted it all very readily and asked questions re the same so eagerly! At this juncture peculiar noises were heard about the room; rappings, cracklings and faint chucklings. She noticed my nervousness and said in an assuring tone. "There they are now! It's the spirits, because you are talking about them." No doubt they were much displeased because of fear that she would get her eyes opened. Another medium now entered the room and I left.

How thankful to the Lord I am that he through you has provided the "strengthening cord"—the vow! As the consummation draws nearer we realize how necessary was this provision.

Much interest is now being aroused among the natural Israelites in this city through distribution of "Jewish Hopes and Restoration Prospects." Every family took one. They speak often of having read of Pastor Russell, of Brooklyn, in their Jewish papers. "He tells us of the restoration. Oh, we are so glad 'twill be soon!"

A dear brother bearing your name (Russell), although but three weeks reading the "Helping Hands," is rejoicing in the truth therein. He gives evidence of having made a consecration and is already showing his faith by his works, by helping the Lord's people. He expects soon to see the Photo-Drama of Creation in Boston. The Photo-Drama Scenario is stimulating interest to read the SCRIPTURE STUDIES. This brother desired me to tell you of his appreciation of the truth.

Even where few books are placed it gives the colporteurs great joy to be able to reach even one who is hungering for the Bread of Truth.

I wish to testify to the blessings the Lord in his goodness is sending me—especially through THE WATCH TOWER articles. The March 15th—"Are Ye Able?"—was so strengthening for the "feet-members"!

Praying that the Lord's richest blessings rest upon you to the very end,

Yours by his grace, B. HAYNES.

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"THY JUDGMENTS ARE A MIGHTY DEEP!"

"The foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Corinthians 1:25.

The plan which God has adopted for dealing with sin and with sinners seems to the worldly mind, to worldly wisdom, to be a very foolish, a very unwise plan. The declarations of the Bible along this line do not appeal to such minds as reasonable. First of all, God created man perfect. Then he placed Adam under conditions where he was tempted and fell into sin. God then pronounced upon him a sentence of death, as He had forewarned him would be the result of disobedience. After thus sentencing man, Jehovah himself provided for a release from that death penalty by furnishing a Redeemer for the sinner at great cost. When he wished to proclaim to the world his provisions for their salvation from the curse, he sent forth preachers chosen from the race of sinners to tell the good tidings.

For nearly two thousand years these preachers have used their best efforts. As some of them would die, others would take their places. But with all the preaching that has been done only a very few have believed the message or given an attentive ear. Often have these imperfect messengers grown weary and faint. They have gone to the Lord with burdened hearts, telling him of the meager results that attended their labors. But the Lord has answered, "Continue to give forth the words which I have delivered to you; this is my will; it is just what I wish you to do." So they have toiled on, leaving the results with God.

But the world has shaken the unbelieving head. To them the proclaiming of such a message has seemed foolish, a waste of valuable time, an evidence of unsoundness of mind. Few have believed that it is of God—even if a God of love existed at all. Yet, as the Apostle tells us, "It pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21) He chose this method, which men denominate foolishness, to select a special class for a very special purpose, in connection with his great plan. Although from the human standpoint this appears a very small and weak beginning, as if God's work is almost a failure—if he purposes to save and uplift the world—yet when the plan of God shall have been brought to its glorious consummation, it will be seen by all to have been most wise, powerful and effective. No more shall it be

"The unbeliever's jest, the heathen's scorn."

God is not now choosing the great ones of earth, but chiefly the mean things, the humble and obscure, "that no flesh shall glory in his presence." He is choosing these as instruments to bless the remainder of the world.

LIFE A GREAT BOON EVEN NOW

The question has been asked: How is the love of God to be seen from the standpoint of a deliberate arrangement beforehand which, in its outworking, has involved so vast an amount of sin, suffering and death? In thinking of this question, one should first of all rid himself wholly of the erroneous thought that sin, suffering and dying are only preludes to an eternity of woe. Then we are to remember that God is not in any way our debtor. We are his debtors, even for our existence; he owes the race nothing.

Suppose that we could disabuse all minds of the idea of eternal torture or of a purgatory of suffering after death, and should then say to them, Consider, now: Would you prefer to live on for a few years more, or would you rather die at

once? Or, suppose we put it this way: Are you glad that you have an existence, or would you rather that you had never been born? We believe that the great majority would reply that they desire to live, that they prefer to live as long as possible. They do not wish to die, either today or tomorrow or next year; indeed they would never die if they could help it!

Those who feel that they would be glad to die, or who wish that they had never been born, are those who have had more than ordinarily evil and unhappy experiences; or else they are unbalanced in mind. Many have not so much money as they would like, not so pleasant surroundings and conditions as some have and as they would wish to have. Still life is sweet; and they hold on to it with as firm a grip as possible. Love of life is inherent in man, and has survived even the sorrowful experiences consequent on the fall.

WHY GOD PERMITS THE PRESENT REIGN OF SIN

But why does God permit things to be as they are? This has ever been one of the perplexing problems to the minds of those who have still sufficient faith to believe in the existence of a Supreme Creator. We do not know that we can make the matter any clearer or state it any more plainly than we have stated it in STUDIES IN THE SCRIPTURES, Volume I., in the chapter on "Why Evil Was Permitted." Putting ourselves in God's place, we are able to see that he must create man either without moral faculties, like the lower animals, or else with mental and moral faculties capable of appreciating the standards of right and wrong, of appreciating his Creator, with power to reason and to choose between good and evil—between obedience and disobedience to that Creator.

Having previously brought into existence the brute creation, God wished to create a nobler order of beings, creatures in his own image and likeness, on the earthly plane of life. He purposed to have a race of beings who were perfect like the angels, able to appreciate the same moral standards, the same principles of righteousness. The question might be asked: How could God so create these beings that they would not be in danger of sometimes falling into sin? Evidently it was not God's purpose so to create them. He desired that they should possess the quality of free moral agency, the power to exercise their own wills for either righteousness or unrighteousness.

At the time of the creation of man, Lucifer, Son of the Morning, began to cherish ambitious designs, disloyal to his Maker. He realized that a race on a lower plane of existence than himself might be induced to choose a course at variance with the expressed will of God—their Creator. Before man's creation God had foreseen that Lucifer would deflect from the path of obedience, would become a rebel against his righteous government, a great adversary, and that as the result evil would break forth later in his empire. He foresaw that through the influence of the rebellious Lucifer (thenceforth Satan—adversary, accuser, hater) man would become disobedient and fall from the condition of perfection in which he would be created.

Knowing this, and doing man no injustice, but creating him with full ability to resist temptation, God so arranged and timed the creation of man that he would be an object of attack by Satan, who would take advantage of the inexperience of father Adam and mother Eve and seek to capture the entire race of man. In other words, God purposed to permit this test to come to man, and knowing that Adam would fail in the testing and thus incur the penalty of death, he designed to make the experience of the race an object lesson to all his created intelligences, and at the same time to so overrule the matter that the human family would themselves eventually be delivered from the evil results of the fall and be greatly blessed, if they would profit by the lessons learned in their bitter experiences with sin, and would come back into harmony with righteousness.

TIME AN IMPORTANT FEATURE

God's infinite wisdom could not approve any as worthy of everlasting life who would not prove themselves to be in full accord with his divine law. The nature of sin is to propagate itself and to produce misery and degradation. With this knowledge God arranged in advance to let man have his own way. He foreknew that intelligent beings with liberty of choice and of will would eventually, if untaught and unrestricted, fall into sin, even though a penalty was attached to disobedience. He chose not to restrain Lucifer.

The plan of God is so comprehensive that it cannot be viewed and judged from the standpoint of a few years—not even of a thousand years or six thousand years. It must be viewed from the standpoint of eternity. It was arranged, not for the well-being of creatures who would live for a few years or a few centuries, but for those who would live throughout eternal ages. His plan must, therefore, be laid so broadly as to include all time and all beings created in his likeness, for his glory and their own eternal good.

We are not to suppose that Jehovah weeps in anguish because mankind are suffering and dying. He is a God of infinite love and sympathy; but from the beginning he knew that man would fall, and that he himself could overrule the entire matter for the ultimate blessing and instruction of men and angels—all his created intelligences; and he purposed so to do. We ourselves know that sin and death with all their direful effects have prevailed in the world for six thousand years. We also know that our God is at the helm, and that all things will be made to work out good in the end. We think of the flood as a terrible overthrow, because so many lives were lost. Yet the calamity would have been far greater if one half had been left to mourn for the others. It is claimed that men do not suffer very much when drowning—that death by this means is comparatively easy.

Six thousand years of sin, sorrow and death seem a long while for humanity to suffer. Yet the majority of the race have not lived beyond the age of twenty years. Perhaps one-half have not lived to the age of five. Very few have reached the age of one hundred years. We all have seasons of comparative comfort, blessing and enjoyment; even under present conditions, God has been very merciful. And from the view point of the glorious future, with its marvelous opportunities of blessing, its hope of eternal life for man, and its great lessons learned for all eternity by all of God's intelligent creatures, the reign of sin and death presents an altogether different aspect from what could otherwise be had.

In permitting the long reign of sin and its train of evils, God has been showing forth the principles of his government, that all may clearly discern in time what are the inevitable results of disobedience to their great Creator. We are sure that Adam and Eve were glad that God did not instantly carry out the sentence of death pronounced against them. We are sure that they were glad to be permitted to continue their existence for many years, even after they had been driven out of the Garden of Eden; and we believe that they had many experiences of more or less happiness, in spite of the tears, the pain and the sorrows that fell to their lot.

So when we view the entire history of the race of Adam, and perceive that all the experiences with sin, suffering and death are to be caused to outwork God's glorious purposes for the world, and are designed to prove a lasting lesson to all his intelligent creatures who now exist or ever will exist, we can see why he has permitted the reign of evil which to man has seemed so long. When we see, too, that God is now choosing a very select class, of very humble and obedient ones, to be used as agencies under his only begotten Son to recover and uplift to perfection and life everlasting all the human race who will accept the gracious provisions, we can understand why he has been pleased to call this class through the "foolishness of preaching," by very imperfect instruments. Thus he has manifested the humble ones, who will receive his message by any means which he is pleased to use, and who are glad to forsake sin and serve him.

A SAVIOR AND A GREAT ONE

God might have said, 'I will lift my curse from mankind and let them have another trial for life—an individual trial.' But even if this had been in harmony with God's Justice, it would not have sufficed alone. Mankind have long been floundering in the mire of sin. They were powerless to profit from any new trial granted them that would not include a Redeemer, a Savior, who was strong, not only to bring about the abrogation of the death sentence by a payment of their penalty, but also to deliver them from all the bonds of sin and death in their members. He must be a savior having power to bind the great adversary who has so long held the race of man in slavery and blindness. He must heal their wounds, open their blinded eyes and their deafened ears, and lift them up, up, into the light and liberty of the sons of God. Truly, man needs a mighty savior; and such, praise God, has been provided in his beloved Son!

As we trace the various steps of the marvelous plan of the ages, we perceive that to all who shall gain eternal life, on whatever plane of being, the path of humility is the path to glory. "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." None will be granted the inestimable blessing of life everlasting who are not thoroughly proven and found worthy under testing, who do not cheerfully humble themselves under the mighty hand of God. This principle applies to both human and spirit beings. Only those who gladly obey God, out of love for him and for his righteous laws, will be permitted to live beyond the harvest time of the Millennial age. All others shall utterly perish.

GOD'S GLORIOUS CHARACTER REVEALED

Then the holy in every sphere of life, in every part of the mighty universe of God, shall ascribe glory, honor and

praise to the almighty Creator and to his glorious Son throughout the ages of eternity. All will then see and acknowledge how marvelous was Jehovah's plan of redemption, how far beyond the power of fallen man to fathom. The majesty and glory of the divine character will stand revealed—his unswerving justice combined with infinite compassion, his glorious wisdom, his marvelous love, his mighty power. Then all will bow before him and adore!

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise!"

THE ANOINTED ONLY ARE COMMISSIONED TO PREACH

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

When the Prophet Isaiah uttered these words he spoke by the power of the holy Spirit. As the Apostle Peter tells us, "Holy men of old spake as they were moved of the holy Spirit." Further, he says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow; unto whom it was revealed, That not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel, with the holy Spirit sent down from heaven."—2 Peter 1:21; 1 Peter 1:10-12.

In our text the word anointed is used in the sense of ordination. The high priests of Israel were successively anointed, or ordained, of God, the anointing oil representing the holy Spirit. Their kings were anointed to reign over the typical kingdom of God, the oil here also representing the holy Spirit. And so Christ, the great High Priest and King, was ordained of God by the anointing of the Spirit. It was not an anointing of men or by men.

In our Lord's case we know exactly when this prophecy was fulfilled. It was when he came to John at Jordan to be baptized, and there presented himself in sacrifice to God. The divine acceptance of this sacrifice was manifested by the impartation of the holy Spirit. John the Baptist saw the Spirit as a dove descending upon the Lord, the sign given to John, but seen by no one else. Jesus recognized that he had received a special anointing and unction from the Father—and others from that time perceived it. We are not to suppose that Jesus performed miracles before he was anointed, but this does not signify that he did not speak kind words and do kind acts before that time; for as a perfect man he possessed the Spirit of God in the full measure that a man in the image of God would possess it.

The fact that our Lord Jesus waited until he was thirty years of age before making his special consecration and receiving his ordination and commission to preach does not mean that his followers should wait until they are thirty before they begin to preach. It was necessary that Jesus should conform himself to the requirements of the law of Moses, given by God to the Jews; for Jesus as a man was a Jew, born under the law and subject, therefore, to its every feature. Full manhood under the law was not attained until the age of thirty. Our Lord came to give him life as a substitute for the forfeited life of Adam. Adam was a complete, perfect man, and our Lord must attain maturity as a perfect man before he could be a perfect substitute, a corresponding price.

THE "BODY" OF CHRIST NO PART OF THE RANSOM

With the disciples of the Lord Jesus during this Gospel age, the matter is quite different. Consecration is appropriate to whoever has the maturity of mind to realize clearly what he is doing—to realize the merit of Jesus' death and the significance of becoming a joint-sacrificer with him. The giving of the ransom is not shared by the followers of Christ. That was his work alone. But his disciples are permitted of God, in the opulence of his favor, to be counted in with Jesus as a part of the Sin-offering for the world, after his merit has been imputed to them and they have become members of his body, which gives to their offering a virtue which it could not otherwise possess. His merit is all-sufficient, and it is his merit that purchases the world, through his body, the church.

The anointing that was upon Christ Jesus continued with him throughout his earthly ministry—the fulness, or completeness, of God's favor rested upon his every word and act. God was manifest in his flesh; for he was the perfect human representation of all the qualities of Jehovah's glorious character. This was demonstrated in his resurrection from the dead after his sacrifice had been finished. Otherwise his work of sacrifice would have been a failure and he would have remained in the congregation of the dead, and there would have been no benefit accruing to mankind from his death. Jesus was begotten of the holy Spirit and anointed at his baptism, and was born a completed spirit being of the very highest rank at his resurrection. No other being had ever been created on this plane of life. Hitherto Jehovah alone had possessed divine, incorruptible life.

OUR TEXT APPLIES TO THE ENTIRE CHRIST

We might have inferred without any direct statement that the words of the Prophet in our text apply to our Lord Jesus, but no doubt is left in our minds when we find that he himself quoted these words in his sermon in the synagogue at Nazareth, where he was brought up. He there stood up and read a part of this prophecy aloud. Then closing the book he said, "This day is this Scripture fulfilled in your ears." (Luke 4:16-21) He pointed out that he was the one referred to by the prophet. And we see the appropriateness of this application in every way.

But while the prophecy was primarily fulfilled in Jesus, and applied especially to him, we understand that it applies also to the members of Christ. These by becoming his body, thus became a part of himself. It is not because of any merit of their own.

This anointing that is on the church comes to us through Christ, flowing down from the head over all the body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist. (Psalm 133:2) The Lord Jesus is our great Advocate with the Father, and in him alone have we any standing before God. We are thus received of the Father as spirit-begotten sons, even as was our Head. We are begotten of the Spirit, as was he.

Our vital union with our Lord as members of his body is also further shown by the Prophet Isaiah. Read carefully the 49th chapter, vs. 7-9, and their interpretation by the Apostle Paul in 2 Corinthians 6:1, 2. This same Apostle further declares, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Again, "The cup for which we bless God, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ? For we, the many, are one loaf and one body." "Now ye are the body of Christ, and members in particular."—1 Corinthians 12:12; 10:16, 17; 12:27.

Again, the Apostle Paul declares of the church, "Whereunto he [God] called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." How the deep sayings of the Savior become luminous in the light shed upon them by the apostles after their anointing of the Spirit! How the Master fulfilled to them his promise made just before his crucifixion! He said, as we remember, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of Truth is come, it shall guide you into all truth, for it shall not speak of itself; but whatsoever it shall hear, that shall it speak, and it will show you things to come." (John 16:12, 13) These were the deep things of God, which only the spirit-begotten, spirit-taught children of God can understand.

We are, if faithful, to be made like him and share his exceeding glory. No wonder the Apostle exultingly declared, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:10.

APPLICATION OF OUR TEXT NOW

The Apostle John says that "the anointing which we have received of him abideth in us." Again, "Hereby we know that we dwell in him [God] and he in us, because he hath given us of his Spirit." The Apostle Peter declares that Jesus

"having received of the Father the promise of the holy Spirit [for the church], hath shed forth this." (1 John 2:27; 4:13; Acts 2:33) It is from the Father and by the Son. This corroborates St. Paul's statement that all things are of the Father, and all things are by the Son. (1 Corinthians 8:6) The Scriptures tell us that we were begotten and anointed of God.

THE CHURCH'S FUTURE WORK

The anointing of the church is for a work yet future. The work of Christ and the church will not be accomplished in this present age. But God gives to those whom he has accepted opportunity to use in his service in the present life talents which he has entrusted to them. They are, as far as they are able, to bind up broken hearts and give "the oil of joy for mourning," and thus to help to allay the sufferings of others, especially of the Lord's household, though they are to assist any as they have suitable opportunity. But their special work in blessing and comforting the world will be in the kingdom. All mankind will be brought back from the tomb and will have all the blessed assistance of Messiah's reign. Everything evil will be uprooted, and everything good will be fostered and blessed.

While the anointed of God are on this side of the veil they are, as his ambassadors, to show forth his praises by telling others of the coming kingdom and the blessings then to be showered upon all, when the favors of the Lord shall be poured out upon all men. They are to tell that these blessings are both for those now living and for those who have gone down into the grave. God's great plan for the world is much broader and grander than once we thought. It is worthy of such a God as ours! Then let us tell to all who have an ear to hear, that the Lord is now pouring out his Spirit upon his servants and hand-maidens, and soon will pour it upon all flesh—all mankind.

We are instructed that this anointed class are to preach to "the meek." They are not to preach to the rebellious or the indifferent; these are to be dealt with by and by. The judgments of the Lord will forcibly break their hearts, and will effectively deal with all. The ambassadors of the Lord are to seek especially all those everywhere who manifest that they are feeling after the Lord, who are not satisfied with the things of the world, but who are longing for better, nobler things, who have and manifest a teachable disposition.

WHO MAY SPEAK IN THE LORD'S NAME

The text intimates that nobody is to speak in God's name except those who have been divinely commissioned to do so. Others may tell the story so far as they have learned it, but they are not authorized to speak in the name of the Lord. We are inclined to think that such do more harm than good, mixing error with truth; for those who do not understand the message have not been commissioned of the Lord to be his ambassadors. With God, human ordination counts for nothing. In human ordination, each denomination qualifies its own ministers. But the ordained ministers of God are servants of God and not of error. They are servants of his truth, not of the traditions of men.

What we have said as to speaking in the Lord's name does not mean that we are to carry the matter so far as to say that no one but those who see the real plan of God should even sing a hymn. In fact, the children of God are not to endeavor to hinder any from declaring the truth. Jesus gave a good illustration of this principle when his disciples told him that they had found some who were doing a work in his name and that they had forbidden them, because they did not follow him. The Lord replied, "Forbid them not." And so with us. We are not to interfere with any who are preaching the Gospel, even through strife, for they may do some good. Neither are we to endeavor to stop any who preach what they believe to be the Gospel. This is not our present commission, or any part of it. We are not as yet judges of the world; but we are to recognize the difference between such and those who are the true ambassadors, or ministers, of God.

God says of some who profess to be his mouthpieces, but whom he calls "wicked," "What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee?" (Psalm 50:16, 17) Why should any undertake to give out the message of God when he has not recognized them by granting them the anointing of his holy Spirit, when they have not been taught of him, and are not doing his will? Let all others do whatever they like in co-operation with the truth, but only those who have been ordained of God in this one way should preach the Gospel. All who have received the divine commission should rejoice in their wonderful privilege of proclaiming the good tidings.

One of the features of our commission as ambassadors of the Lord is "to comfort all that mourn." The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the Great Physician, and hence they know where to direct longing hearts who need the balm which only God can give. As the Apostle says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Corinthians 1:3, 4) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring to them "the oil of joy," the message of grace.

ON THE EVE OF THE DAY OF VENGEANCE

We are to be comforters at this particular time of "them that mourn in Zion." This is a work that the saints of today, who have been enlightened and blessed by the message of present truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing message came to us, mourning because of the confusion and worldliness and dearth that prevailed in the nominal systems wherein we were bound. But now we are free, and no more are "our harps hung upon the willows of Babylon." They are attuned to the harmonies of heaven, and we can now sing with the spirit and with the understanding the glorious "song of Moses and the Lamb." So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song.

The entire message as given in our text is now due to be proclaimed. We remember that on the occasion when our Lord read from the prophecy in the synagogue, he omitted the words, "and the day of vengeance of our God." The part of the prophecy was not due to be proclaimed; and Jesus could not have said of these words, "This day is this Scripture fulfilled in your ears"; for he was not to proclaim as then at hand the day of vengeance. So he read only the parts of the prophecy whose fulfilment was then due to begin.

But today the passage is due to be given as a whole. We are on the very eve of this great day of vengeance. We are now proclaiming in the words of the Prophet Zephaniah, "The great day of the Lord is near; it is near and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers [strong and well intrenched governments]. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. And their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured with the fire of his jealousy."—Zephaniah 1:14-18.

A LESSON NEVER TO BE FORGOTTEN

In that day of terror and darkness men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled into the dust. But out of that awful trouble mankind will come forth chastened and broken, and will be ready to be led out of the ruin and defeat of their own schemes and hopes, out of the darkness and chaos which in their ignorance and selfishness they precipitated upon themselves, out of the power of evil angels, into the light and blessing and deliverance then brought to them by the establishment of the kingdom of God's dear Son, long promised for the blessing of all the families of the earth.

It will be a lesson never to be forgotten. The sons of God, then exalted to the rulership of the kingdom, will begin their work of healing and blessing, of binding up the crushed and broken hearts of men. Their own experience in the present life will have taught them how to sympathize with the poor, sin-sick world; and they will be able to pour into humanity's wounds the blessed balm of Gilead, "to give beauty for ashes," to wipe away all tears, and to lead all who will step by step up the grand highway of holiness then cast up for the people. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10) Only the incorrigible shall again have pronounced upon them the penalty of death—the second death, utter destruction. "These shall go away into everlasting cutting off, but the righteous into life eternal."—**Matthew 25:46.**

THE BLESSING OF THE "CUP OF SALVATION"

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people."—Psalm 116:12-14.

To Spiritual Israel these words have a peculiar significance which they could not have had to the Prophet David. Nevertheless, we would suppose that the Prophet had to a considerable degree the proper thought as to the sentiment of the words. King David no doubt felt an appreciation of God's goodness. His psalms show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out: "What shall I render unto the Lord?" What return can I make for all his loving kindness?"

David knew of God's promise to Abraham; he knew that God would sometime bless all the families of the earth, and that this blessing would come through the seed of Abraham. The children of Israel knew that they were Abraham's seed. King David was one of these, and he felt that in some way he would be identified with this promise. The matter was more or less vague to him; but, nevertheless, Abraham's seed was to bless the world.

In proposing to "take the cup of salvation," we think the Psalmist had in mind that whatever experiences the Lord might consider necessary for him he would accept; for he must have a share in that salvation. He would continue to call upon the Lord that he might have such a share; he would pay his vows unto the Lord "in the presence of all his people." He had made solemn vows, and he would fulfil them—he would consider this a privilege; he would delight in doing God's will.

DEEPER SIGNIFICANCE TO SPIRITUAL ISRAEL

To the Christian, however, all this has a much deeper significance. Beginning with our Lord Jesus, these words have a special meaning to each of the sons of God called to joint-heirship with the great Head of the church. Having been begotten of the holy Spirit and received into sonship, these wish to make a special return for all God's mercies. These have the actual forgiveness of their sins through Jesus, as David did not. His sins were only typically covered; and if he could say: "What shall I render?" surely much more should we say: "What shall I render unto the Lord?"

The Apostle Paul exhorts us: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God—your reasonable service." This is what we gladly render, then—our bodies as living sacrifices. In every truly noble heart gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the nobler instincts of the soul!

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving kindness and tender mercy of our heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To him we are indebted for every good that we possess. What this implies only those can know who have been brought by his love into the secret place of the Most High, and made to feast upon the "finest of the wheat," the wealth of our Father's storehouse. We are the special objects of his grace.

"HIS LOVING KINDNESS, OH, HOW GREAT!"

And who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet:

> "Looking back I praise the way
> God has led me day by day!"

How wonderfully the Lord has guided his people! His children have ever been his constant care. No good thing hath he withheld from them, and all things have been made to work together for their good if they obeyed him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of his precious promises and his abiding faithfulness! Surely, "not one thing hath failed of all the good things which the Lord your God spake concerning you!" (Joshua 23:14) In the smallest and in the greatest affairs of our lives he has ever watched for our interests. Every cloud has had a golden lining!

What, then, shall we render unto the Lord for all his benefits? What have we, indeed, that we have not received from him? Nothing! As a tender parent loves to see his child appreciatively accept his favors, so does our heavenly Father regard our attitude toward him, and our manifestation of appreciation of His favors and love toward us. His unspeakable gifts to us were purchased at a great cost to his heart. Then we will thankfully take the cup of salvation, through faith in our Redeemer, and pay our vows unto the Lord. We will drink this cup with our dear Master—this cup of suffering and of joy. "We will trust and not be afraid."

The Father has made a special provision for those who have made a full surrender of themselves to him. The experiences which he has arranged for them constitute "the cup of salvation." And in accepting this cup from the Lord, we are accepting all the experiences that come to us in his providence, whatever they may be—joy or sorrow, pain or pleasure or anything. As Jesus exclaimed: "The cup which my Father hath poured for me, shall I not drink it?" so should this be the language of our hearts. It had in type been foretold of our Lord that he should be lifted up, even as Moses lifted up the serpent in the wilderness. He knew that he was to be the great antitypical Sin-offering; that he was to be "made sin" for fallen man. Yet this cup that the Father had poured for him he declared himself very willing to drink. And this is the cup which he has given to us.

Our Savior said to his disciples who desired to sit next to him in the kingdom: "Are ye able to drink of the cup that I shall drink of?" He himself continued to drink of that cup until the end—he drank the dregs of the cup. And so it will be with his followers. We are to drink of this same cup. It is our individual cup, and yet it is his cup. If we be truly loyal we will accept our share of the cup thankfully, gladly. And we know that as we drink of it he will be with us; we shall not be alone. He supervises the experiences of each of his members; and with every temptation and trial he will provide some way to escape, if the trial threatens to become too severe.

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of his death, the Master in his conversation with the apostles said: "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matthew 26:29) Our Lord was here contrasting two great days—the day of suffering and the day of glory. This Gospel age has been the day of suffering. The Millennial age will be the day of glory, and is especially spoken of as "the day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this figurative cup. To us it symbolizes our Savior's sufferings and death, and our own participation with him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine," quoted in the preceding paragraph, the cup represented the joys of the kingdom.

In the earthly experiences of our Lord Jesus the Father marked out for him a certain specific course. This course constituted his cup of suffering and death. But the Father promised him that after He had drunk this cup faithfully, He should be given a different cup, a different experience—glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become his followers—that if they would suffer with him, would drink his cup of death with him, then they should participate with him in his future cup of joy.

Our cup is a cup of joy and also a cup of bitterness. But when we are called upon to drink a bitter draft, let us remember him who bravely and faithfully partook of this bitterness, rejoicing to do the Father's will; and let us take courage, and likewise rejoice that we are accounted worthy to share this cup with our beloved Lord. And as he who was perfect needed strength and help divine in connection with his experiences in the drinking of the cup, as he sought the Father in earnest prayer for the needed assistance, so must we do. We should also be continually on our guard lest we enter into

temptation, lest we look away from him from whom alone cometh our help.

"I will pay my vows unto the Lord now," said the Psalmist. And "now is the acceptable time—now is the day of salvation"—for the church. Now is the time sacrifices are to be offered—not by and by. The Lord has so arranged that this vow which we take upon ourselves, this covenant of sacrifice, must be fulfilled by us. The flesh which we consecrate must be consumed. If we seek to withdraw the sacrifice from the altar, we shall be dealt with in such a manner as to destroy the flesh; else we ourselves shall be destroyed. If we faithfully drink of the cup which the Father has prepared for us, we shall afterward receive the blessings which he has promised to those who thus drink. Therefore, now, in the present life, we drink of this cup he has given us; for unless we do this now, we shall have no share in the kingdom blessings in the life to come.

In our Lord's case, literal crucifixion was necessary. He must bear the fullest measure of the Law's demand; he must bear the penalty of its every violation, even as in the case of the vilest criminal under the law; otherwise he could not have redeemed every Jew. He must bear the curse of the law—he must hang on a tree. But in our experiences, the cross will not be a literal cross of wood; the nails will not be literal nails; but bitter words and slander and misrepresentation will surely be our portion—and perhaps physical violence in some form to some of the last members of the body. We do not know.

BY WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the winepress. We are to lay down our lives in the divine service. We are to submit ourselves to the crushing experiences, to be obliterated as individuals, in the human sense, and to become new creatures. "If we suffer [with him], we shall also reign with him"—not otherwise. So we joyfully accept the invitation to drink of his cup. And not until the cup has been drained to the last shall we receive the other cup—the cup of kingdom joys. While our Lord had a great blessing in the obedience which he rendered to the Father, yet it was a trying time for him down to the last moment, when he cried, "It is finished." And so with the church. We must drink all of the cup; none of the contents is to be left. We must endure all of the experiences.

All the sufferings of Christ will be complete when the body of Christ shall have finished its course. The new cup of joy was given our Lord when he was received up into glory. Then all the angels of God worshiped him. Soon our cup of joy will be given to us. No doubt it was a glorious time when the sleeping saints were awakening in the spring of 1878, and entered into their reward and received the cup of blessing. And one by one, those who were alive and remained at the coming of the Master are being gathered home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with him beyond the veil. Then we shall share his throne and partake of his glory. Then with our beloved Lord we shall drink of the "new wine" in the kingdom; for the promise is to all his faithful saints.

"YE ARE MY WITNESSES, SAITH JEHOVAH"

The concluding statement of the Psalmist as given in our text is that he would pay his vows "in the presence of all his [God's] people." It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10) And all the witnesses for the truth must be martyrs for the truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of truth. They will be targets for the adversary.

Our Master said that whoever would not confess him before men, he would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the head, and which is soon now to be gathered into the heavenly garner.

Then let us appreciate more and more this "cup of blessing" which we are privileged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need him daily, hourly, momentarily. And we may come to the throne of grace at any time in the name of our great Advocate.

Our Father's ear is ever open to the cry of his children. They are as dear to him "as the apple of his eye." They "are graven upon the palms of his hands." "As one whom his mother comforteth, so will I comfort you," is his promise to his own. All that we can render will be at best very, very little in return for all his bounties, for all his matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our great Redeemer.

"What shall I render, Lord, to thee?
Thy love surpasses all my thought!
What can a fitting tribute be
To him who my poor life hath bought?

"Who sought me in my low estate,
And raised me up to heights divine!
What words can fitly sound thy praise,
Or thought encompass love like thine?

"What shall I render, Lord, to thee?
My heart, my strength, my life, I bring!
My hands, my voice, in service glad,
To thee, my Savior and my King!"

DAY BY DAY, HOUR BY HOUR

"God broke our years to hours and days
That, hour by hour and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go.
Our feet would stop; and so
God lays a little on us every day.
And never, I believe, on all the way
Will burdens bear so deep,
Or pathway lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour."

THE CHRISTIAN'S TOWER OF STRENGTH

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

The Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. Indeed, unless he is humble-minded he cannot be pleasing to the Lord. But at the same time he is to be full of courage and confidence. No power in the universe is able to cope with our God; and he has declared that he is the support and shield of his children. He is the strong tower of those who put their trust in him.

If we abide in Christ and his Word abides in us, he will be our deliverer in six troubles, and in the seventh he will not forsake us—because we have been called of God, because we have responded to that call, because we are seeking to glorify him in our bodies. Hence we need not fear what any man can do unto us. The Apostle Paul, who exhorts us to courage and confident trust in God, was a noble example of courageous faith. He tells us why we have such abundant reason for assurance of faith and absence of fear of man. He says, "Let your conversation [conduct, manner of life] be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

TRUE FAITH NOT PRESUMPTION

We should not say, "The Lord is my helper, and therefore he will not suffer my house to burn, nor burglars to break in and steal my belongings. I will not lock my doors at night; for the Lord is watching over me and mine." This would not be the spirit of a sound mind. It would not be true faith,

but presumption. We should take all reasonable precautions to prevent losses of such kinds. The Lord expects us to do all in our power for our own protection, and not expect him to work unnecessary miracles to protect us from our own carelessness and inefficiency. Under such circumstances he might allow us to become involved in difficulty and loss, and thus to learn a needed lesson. We are stewards of whatever the Lord has entrusted to us, and he expects us to exercise care in regard to whatever is properly under our care but belonging to him. We should have buckets and water at hand so as to be ready in case of fire. We should have proper fastenings upon our doors and our windows. When our own duty is done, we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us.

If the Lord permits seeming calamity to come, we may rest assured that it will work out our good, if we are properly exercised by the experience. After having done our part, we should trust all consequences to him, not doubting that he will care for us in his own best way. The Lord will give us whatever help along temporal lines he sees is for the highest interests of the new creature, if we do not remove ourselves from his keeping and seek to manage our own interests. Even in the event of such a mistake, if we come to see where we have been wilful and have leaned to our own understanding and renew full allegiance to the Lord, the difficulties in which we have become involved may prove to be a real blessing in opening our eyes to our wrong course, in showing us our own insufficiency to guide ourselves, and in bringing us wholly back to God.

"THAT WICKED ONE TOUCHETH HIM NOT"

Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would, if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we are watching and keeping our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our new creature interests are concerned. They can neither harm our bodies in any way nor cause any violence to us, unless the Lord permits it for our highest good—perhaps for our deliverance and exaltation, as in the case of our Master.

Let us, then, keep ourselves, that "that wicked one touch us not." We are subject to various attacks by the deluded servants of the powers of darkness. There may be attacks upon our good name, our reputation, our bodies, or what not, with more or less legality. We are to a considerable extent subject to man, through "the powers that be." Yet our bitterest enemies are powerless to touch us, unless permitted by the Lord. And we cannot be touched by the great adversary, if we remain true to our covenant—true to the vows we have taken to the Lord. The adversary can never touch our real selves as new creatures save by our own unfaithfulness.

WE WILL WORSHIP OUR GOD ALONE

It may be the will of God to permit us to suffer, just as he permitted John the Baptist to be imprisoned and finally beheaded, just as he permitted Jesus to be arrested and crucified, and he has permitted many of his saints in the past to be maltreated or killed. But we need not fear what men may do unto us, knowing that our God, whose we are and whom we serve, will be with us constantly, and will cause all things to work out his own glorious purposes for us and in us.

We would, of course, be glad to please men, if this were possible. But wherever it is a question of pleasing God or pleasing man, we will say, as did the three young Hebrews to the king of Babylon: "Our God whom we serve is able to deliver us. . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." We will not do anything contrary to the divine will, to the command of Jehovah. We will worship our God alone!"

When the Jewish Council (Acts 4:13-20) commanded the Apostles Peter and John to speak no more in the name of Jesus, their reply was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." When Pontius Pilate, the Roman governor of Judea, said to our Lord on the night of his arrest and trial, "Knowest thou that I have power to crucify thee, and have power to release thee?" Jesus answered: "Thou couldst have no power at all against me, except it were given thee from above." So it is with all the footstep followers of the Master. God's grace will be sufficient. Man is powerless to harm a hair of our heads, unless it is permitted of our Father in heaven for his glory and our own highest welfare.

COURAGE BORN OF FAITH

The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify his grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but his, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness and meekness should characterize every Christian.

MARY'S SWEET PERFUME

OCTOBER 4.—Mark 14:1-11.

"She hath done what she could."—Verse 8.

The last five days of Jesus' ministry are full of interest. The incident especially marking our lesson occurred at the close of the Jewish Sabbath day just preceding our Lord's crucifixion. Jesus and his disciples had come to the Passover feast, he telling them that he would there be crucified, but they thinking that he was speaking in some kind of figurative language. Indeed, at no time during Jesus' ministry did his crucifixion seem to be less likely than when it occurred. His preaching and the preaching of his disciples, first the twelve and afterward the seventy, had awakened considerable interest throughout all Jewry—especially in Galilee.

Great throngs of people were at Jerusalem to celebrate this feast, which would last a week. Thousands of them had heard of Jesus; and many of them had been recipients of his mercy in the healing of their diseases. Just a short time before, a considerable number had discussed the propriety of proclaiming Jesus king. Indeed, on the very next day after the incident of this lesson, the multitude, some following and some preceding him while he rode upon the ass, had acclaimed him king. They had cried out, "Hosanna in the highest to the Son of David, who cometh in the name of Jehovah!"

But the Master knew that the masses would be only as children in the hands of the great teachers of the time. He knew that there was a murderous hatred against him amongst the chief priests, the Scribes and the Pharisees. True, it is written that they hated him without a cause; that is to say, without a just cause (John 15:25); but they had cause enough to hate him, from their own viewpoint.

THE ATTITUDE OF THE RELIGIOUS TEACHERS

Although the Jewish nation had lost its liberty long before and had no prospect of ever winning it back, nevertheless there had never been a time since the days of Solomon when their political prospects looked so favorable. The Roman emperors had manifested their willingness to co-operate with these very priests, scribes and religious leaders. The emperors wished merely to rule, and realized that they could exercise more influence through these religious leaders than in any other way.

Thus the great religious teachers felt themselves sponsors for the people. They perceived that their hold over the more ignorant Jews was being impaired by the teachings of Jesus. They felt so satisfied with themselves as claimed representatives of God and as intermediaries with the Roman government that they did not think it worth while to make inquiry respecting Jesus and his teachings. Indeed, from their viewpoint, everything was going along reasonably well. They could wish for nothing better than that their plans might not be interfered with.

Many of them had lost all faith in God and in a future life. Others, retaining faith in God and his promised kingdom, thought that affiliation with the Roman empire would be the best way of strengthening their nation and preparing it for the Messianic glories. From this viewpoint, Jesus was a disturber of the peace. He did not belong to their clique. His manner, no less than his teachings, reproved them and tended to break all their influence with the people.

The religious leaders had heard that Jesus was coming to the feast. Our lesson tells us that they discussed how he could be wisely dealt with, killed, gotten rid of in any way. They seem to have been unanimous in believing that his de-

struction would be for the good of the Lord's cause, as they misunderstood that cause. Another Scripture tells us that Caiaphas, the chief priest, had declared that it was expedient that one man should perish rather than that the nation should perish. (John 11:49-52) They fancied that the teachings of Jesus, if allowed to proceed, would certainly awaken the people to a faith in the Messianic kingdom. They thought of Jesus as an impostor, but feared that His teachings would incite some kind of fanatical uprising.

The religious leaders had murder in their hearts. It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. Their conclusion was that the feast time would be an unfavorable one; for he would be surrounded by the multitude, some of whom thought him a great prophet, others of whom considered him to be the Messiah. Such was their attitude of mind when Judas went to them privately, suggesting that he would be in touch with the movements of Jesus and that for a certain amount of money he would inform them of the most suitable time for making Jesus a prisoner—a time when the multitude would not be with him. His plan was finally decided upon and carried out.

THE FEAST—THE ANOINTING

Jesus and his disciples were the honored guests of that Lazarus whom Jesus awakened after he had been dead three days. It was at the home of Simon the leper, who probably was dead. Jesus was the guest of honor, his disciples sharing with him. Martha and Mary, with Lazarus, were hostesses. The supper had progressed when Mary entered with a vial of very expensive perfume, the contents of which she poured upon the head of Jesus and, according to another account, subsequently poured a portion of the same perfume upon his feet.

The house was filled with the perfume; Jesus was honored. Then came a voice of murmuring—"Why this waste?" St. John tells us that the leader of the murmurers was Judas, and that evidently several were influenced by his speech. Judas posed as the friend of the poor, intimating that his regrets were not selfish or personal, but that he thought what good might have been done to others.

The Apostles afterward learned that this speech was hypocritical. At the time Jesus understood the anger of Judas, which led him openly to insult one of the hostesses of the occasion. St. John tells us the anger of Judas was because he had failed to get this money himself. He was the treasurer of the little company of disciples; he carried the money-bag; and, as they afterward came to know, he was a thief, who privately was laying by for himself. (John 12:6) And Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself.

THE MEASURE OF MARY'S DEVOTION

The statement of Judas that the perfume was worth three hundred pence is probably not an extreme valuation. Three hundred pence would be about six dollars. At a time when the silver penny, worth sixteen cents, represented a day's labor, three hundred pence would practically represent the labor of a year. Sixteen dollars per ounce, sometimes more, has been paid for the attar of rose; and history tells us of fabulous prices paid for perfumes in the past.

Today perfumes can be made and sold at trifling cost, in comparison with the past. And yet the ancients were passionately fond of perfumes; and the liberal use of them, as in the case before us, marked a deep respect, yea, reverence. Mary doubtless felt that her very highly esteemed friend Jesus, who had brought her brother back from the tomb, was none other than the Messiah, the Son and Representative of Jehovah God. The reverence which she felt for Jehovah she sought to express toward his highest Representative, Jesus.

Poor Mary must have felt quite crushed as she heard the harsh criticism. But Jesus came to her defense, saying, "Let her alone. Why trouble ye the woman? She hath wrought a good work on me. She hath done what she could; she hath anointed my body for its burial. The poor ye have always with you; and whensoever ye will ye may do them good; but me ye have not always."

Surely the Master's approval comforted Mary; and wherever the Gospel of the Lord has been preached, this story of her loving devotion, to the extent of considerable cost and probably considerable self-denial, has been told as a memorial of her, not merely to honor her, but especially to inspire and encourage others of God's people to the obtaining and exercising of a love which delights in service, yea, in costly sacrifice.

A SUGGESTION WORTH CONSIDERATION

A Boston printer, now dead, put on his business card the following helpful and practical suggestions:—"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness. Speak approving and cheering words while their ears can hear them. The kind things you say after they are gone, say before they go. The flowers you mean to send for their coffins, bestow now; and so brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them now in my weary and troubled hours, and open them, that I may be refreshed and cheered, while I need them and can enjoy them. I would rather have a plain coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial.

"Post-mortem kindness cannot cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the weary way by which the loved ones have traveled."

TWO PASSOVER MEMORIALS

OCTOBER 11.—Mark 14:12-25.

"As oft as ye eat this bread, and drink this cup, ye do proclaim the Lord's death till he come."—1 Corinthians 11:26.

The subject of today's lesson is one of the most interesting features of Jesus' earthly ministry. He knew that the apostles did not know that this was to be his last supper with them. Although he had intimated the nearness of his death, his disciples had found it impossible to comprehend that any such disaster could be so near at hand as he had intimated. Jesus, however, with full consciousness of what it meant, was longing for the consummation of his work. It was probably on the very day at the close of which he and his disciples went to eat the Passover that Jesus said, "I have a baptism to be baptized with; and how am I in difficulty until it be accomplished!"—a baptism into death, which was finished the following day.

Peter and John were the two disciples sent to make ready the Passover. Evidently Jesus was at Bethany, at the home of Lazarus, when he sent this word. It is supposed that the large upper room in which the Passover was eaten by Jesus and his disciples was the same one in which the apostles and others were gathered to await the Pentecostal blessings. This very room is still pointed out by tradition, but is controlled by Mohammedans, who are especially jealous of Christians.

In the evening of the same day, Jesus with the entire twelve met in this room, all the preparations having been attended to. They met to celebrate the Jewish Passover at its appointed time. The lamb had been roasted, and the unleavened bread prepared, also the bitter herbs. Everything, we may be sure, was exactly in conformity with the original requirement; for Jesus and his apostles were bound by every feature of the Jewish law as much as were other Jews—the new dispensation not yet having been ushered in. Every feature of the law was binding up to the time of the Pentecostal blessing, which marked the divine approval of the sacrifice of Jesus and the divine acceptance of all those who had become his disciples by a full consecration.

KINGDOM HONORS DESIRED

So far from realizing that they were on the eve of a great tragedy, the apostles believed that Jesus would very soon be enthroned as King. They remembered his promise that they should sit with him in his throne. This promise seemed so near of realization to them that they could think of little else but the degree of honor which they would have in the kingdom. They seemed to feel that unless they contended stoutly for it, they would not get so honorable positions. Perceiving their attitude of mind, Jesus said to them, "The kings of the Gentiles exercise lordship over them; but ye shall not be so: but he that will be greatest amongst you, let him be as the younger; and he that is chief, as he that doth serve."

These were new standards, difficult for them to understand; and apparently they are still difficult for the followers of Jesus to comprehend fully. The one who will be chief in the kingdom will be the one who was the chief servant in the flesh. This greatest servant of all was, of course, the Lord Jesus himself. But the Master intimates that the same princi-

ple holds good in respect to all of his followers. Whoever of them will most faithfully, most earnestly, most zealously, serve the brethren will thereby be increasing his favor with God, and be preparing himself for so much higher station in Messiah's kingdom.

With the thought that any menial service would signify admission of their unworthiness of a high place, the disciples made no arrangement for feet-washing, none wishing to assume the role of servant. In that sandy country feet-washing was almost a necessity when sandals were worn. By way of rebuke, Jesus arose from the table and performed this menial service for his disciples, telling them the import of the lesson—namely, humility—and intimating that no matter how humble a service they might be able to render to each other, they should be glad to render it.

The lesson is still with us, not as a form or ceremony to be performed, but as an illustration of a principle. Any humble act of service done to one of the Lord's brethren corresponds to this feet-washing.

THE CRISIS IN JUDAS' LIFE

The Passover Supper proceeded—the eating of the lamb with the bitter herbs and the unleavened bread, which considerably resembled thick pancakes, and which was sometimes used instead of a spoon to sop up the essence of the meat. One of the Gospels declares that Jesus began to be heavy-hearted, and then said, One of you twelve, eating with me as my guest, as a member of my family, is plotting my betrayal.

There may have been a double object in this statement. First, it would show the disciples that Jesus was fully aware of the premeditated betrayal. They would not, therefore, think that something had happened to him unexpectedly, or out of the divine program. Second, our Lord may have meant this as a final reproof to Judas—to startle him, to cause him to think. At very best a traitor's course is dishonorable, but doubly so when the traitor accepts the hospitality of the one against whom he is plotting and eats his bread.

Consternation spread amongst the disciples; and one after another they asked, "Is it I?" The import of this question would be, It is not I whom you have meant! Even Judas joined in the general inquiry, "Is it I?" The Apostle John was seated next to Jesus, and St. Peter beckoned to him that he should ask the Master who was meant. It was probably a whispered inquiry, heard by Jesus only. Our Lord's whispered reply was, "It is the one to whom I will give a sop." Presently, having prepared a special sop, a mark of special interest, he handed it to Judas. Thus St. John and St. Peter knew the affair.

Apparently it was but a short time after this that Judas withdrew, the record being that "Satan entered into him." The spirit of the evil one got complete control of him while he stopped, and weighed and balanced the matter of selling his best friend for thirty pieces of silver. It is entirely probable, therefore, that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate.

THE SIGNIFICATION OF THE MEMORIAL

The Memorial Supper which Jesus instituted is totally separate and distinct from the Passover Supper, and yet they are closely related; for the one was the type and the other its archetype, or higher type, with a still higher signification. In the one a literal lamb was used to typify Jesus, the Lamb of God; in the other, the archetype, the breaking of the bread represented the death of Jesus.

The Jews celebrated the birth of their nation and its deliverance from Egyptian bondage. This had its start in the passing over of their first-born when the tenth plague came upon the Egyptians. St. Paul shows us that the first-borns of Israel, spared in that Passover night, typified the church of the first-borns, spared, or passed over, in the present time. while the night of sin prevails and before the morning of Messiah's kingdom is ushered in.

More and more Bible students are reaching the conclusion that the Memorial of Christ's death should not be celebrated monthly or quarterly or weekly; but that it should be considered the archetype of the Jewish Passover, and should properly be celebrated annually, and at about the same time as the Jewish Passover.

We are not to understand that the apostles comprehended the meaning of Jesus' words when he explained to them the signification of the supper which he instituted. Rather, as he had already foretold, the holy Spirit brought these things to their attention and enabled them to comprehend their meaning, after they had received the Pentecostal blessing and enlightenment. Now we may see the import of Jesus' words, "This is my body, broken for you." We perceive that he could not have meant, as some have thought, that the bread was turned into his actual body and the wine into his actual blood. On the contrary, he still had his actual body and his actual blood. He could not, therefore, have meant more than to say, This bread symbolically represents my body, which is to be broken for you; and this wine represents my blood, which is to be shed for you tomorrow—my life given up.

Neither should we think that Jesus meant that special virtue would result to the disciples from the eating of that bread and the drinking of that literal cup. We should properly look far beyond these things, and see that he meant this: Only as you by faith partake of the merits secured by death can you have the great blessing provided for you as my disciples. The apostles believed that the death of Jesus was for their sins, and that it constituted the basis of their acceptance with the heavenly Father. They realized that only as they appropriated the life of Christ would they be truly the recipients of all these blessings.

St. Paul points out for us another important signification of this bread and cup. He declares the oneness of Christ and his church. He tells us that there is but the one loaf and the one cup. Primarily, this loaf was Christ Jesus; but in a secondary sense all the followers of Christ, after having been justified through his sacrifice, are privileged to become members of his body, parts of the one loaf that is being broken. Likewise, after partaking of the merit of Christ's blood, his sacrifice, all of his true followers are counted as members with him and as participators in that one cup.

Hear the Apostle's words: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are partakers of that one bread."—1 Corinthians 10:16, 17.

THE SEALING OF THE NEW COVENANT

Jesus spoke of the cup, the fruit of the vine, as representing the blood of the New Covenant. The Law Covenant was the Old Covenant, which failed to bring the blessings to the Jews, because they could not keep it. Hence, also, they were not qualified to bless the other nations of the earth. But God promised a New Covenant, a better one, which would be introduced by a new and higher, or superior, Mediator than Moses. That New Covenant, God declares, will accomplish what the old Law Covenant failed to accomplish; for the New Law Covenant will be inaugurated by Messiah, its Mediator, at his second advent. His kingdom, established in power and great glory, will rule, bless and instruct mankind, and will "take away the stony heart and will give a heart of flesh" to all who will respond to those blessed opportunities.

Jesus' death constituted the blood which seals, or makes efficacious, that New Covenant. But mark further: The church is not to be blessed under that New Covenant of the Millennial age, which will be inaugurated at the second coming of Jesus, at the establishment of his kingdom. The church is to be blessed in advance of that New Covenant. Indeed, their consecrated lives (blood), accepted by our Lord, are counted in as a part of his own sacrifice, which seals the New Covenant. Hence the New Covenant cannot be fully sealed until the entire body of Christ, which is the church, shall have shared with him in the drinking of his cup—in the sacrifice of earthly rights, privileges, life itself.

THE COVENANT OF SACRIFICE

Meantime, we see that Jesus and the church receive their reward neither under the Law Covenant nor under the New Covenant, but under a special covenant, called a Covenant of Sacrifice. Reference is made to this covenant of Christ and the church in the Psalms, where the Lord is represented as saying, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." (Psalm 50:5) The gathering of those who enter into this special Covenant of Sacrifice with the Lord has been in progress for now over eighteen hundred years. We have every reason to believe that the sacrifice is nearly completed, and that soon all the sacrificers, members of the body of Christ, will be glorified, changed by the power of the first resurrection and will enter into the joys of their Lord, according to his promise: "To him that overcometh will I grant to sit with me in my throne."

Our Lord indicated that he would no longer drink of the cup; nor did he. His work, his drinking of the cup, was finished the next day, on Calvary. There he completed the drinking of the cup which the Father had poured for him. The Father has poured the same cup for all the followers of Jesus; and they must drink of his cup, as well as partake of the merits of his broken body, if they would be his joint-heirs in the kingdom, soon to be established.

This was the import of our Lord's words to St. James and

St. John, his disciples, when they asked for special places in the kingdom. Jesus asked, "Are ye able [willing] to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They heartily declared their willingness. Jesus assured them that they should have their request; that if they were willing, he would see to it that they would drink of his cup. And so it is with all of his followers. The Scriptures assure them, saying, "All things shall work together for good to them that love God, to the called ones according to his purpose."

INTERESTING LETTERS

A REPLY BY THE EDITOR

Dear Brother Russell:—

I am pleased to acknowledge receipt of yours of 16th ultimo.

After making copies of your letter, I went to the Editor of the Gazette and submitted to him your original letter. After reading it he said he would publish all except that portion relating to ordination. I hand you herewith the page of the Gazette containing the article, and I praise the Lord for rewarding your efforts in defending the truth here.

Through the Lord's providence I had heretofore been able, apparently, to parry every blow directed against the truth, but in this attack of Rev. Ross the javelin seemed to pass me and strike notwithstanding my best efforts to turn it aside; but now the darkness disappears and the light again shines on the cause of present truth through the good defense which you have offered; the Lord has shown us again how he can make the "wrath of his enemies to praise him." The Editor of the *Mirror* (Protestant), a contemporary of the Gazette, told me he would run your letter in full.

Dear Brother, would it not be well to let your letter come out in one of the BIBLE STUDENTS MONTHLY or in THE WATCH TOWER? It would give many of the dear friends some good ideas as to how to offer defense along this special line of the adversary's attacks on you and the cause of present truth. I received a letter from a brother in Grenada, stating that some prominent Plymouth Brethren were circulating Rev. Ross' pamphlet. Of course, they will not circulate so very many, as the pamphlet costs 10 cents, and very few of the Plymouth Brethren or other denominations are willing to pay that much to defend their errors.

How grand it will be when the people are delivered from the bondage of error! I am glad for the ministers' sake also, for they will not have to fight any more, and I am sure that will be a great relief to their minds! One Catholic gentleman told me that Catholics and others could argue with us until we got to the Bible, and then they had to stop!

Assuring you of my continued love and fullest confidence, which you have always had and which have never wavered since I laid my life upon the altar of sacrifice in 1897, I am,

Yours in the Redeemer's service, E. J. COWARD.

Below we reprint the portion of our letter as published in *The Port-of-Spain Gazette*, Trinidad, B. W. I.:

PASTOR RUSSELL REPLIES.

Mr. E. J. Coward,
Port-of-Spain, Trinidad, B. W. I.

Dear Brother in Christ:—Yours of October 3rd is before me. Thanks for its clippings from the *Gazette* and the *Evangelical Christian*.

I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under the criminal act, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would only operate in a case where the jury felt sure that there was danger of rioting or violence. As there was no danger that myself or friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. Since he began to attack me, he has split two Baptist Congregations —one in Toronto, the other in Hamilton. The last heard of him, he was in London, Ont., and again in trouble with his congregation. A lying spirit is sure to be a boomerang.

As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

Additionally I remind you of the many translations of the Bible now extant—all of them very good. I have all of these and find them useful in comparison in the study of any text—one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

As respects my business dealings, Brother Coward, I need not remind you that American Courts are very strict and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent several small fortunes in seeking to do good to my fellow-men —in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light.

* * *

If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and his Word. So persecuted they the saints and prophets of the past—even the Master himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were "ignorant and unlearned men." If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

Very truly your servant in the Lord,

C. T. RUSSELL.

The portion of our communication omitted above, follows:

I need not tell you how absurdly untrue Rev. Ross's statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters—how few who would read the Rev. Ross's statements would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists—not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a divine ordination. But our Baptist friends and our Methodist friends would say that

they, also, recognize Bible ordination, that they are not merely dependent upon each other. But we challenge them to prove that they ever had a divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained his twelve apostles and that these have successors in the bishops, who are styled "apostolic bishops," and under the theory of "apostolic succession" have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of "apostolic succession" is unscriptural. The Bible recognizes only twelve apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the holy Spirit to him. Whoever has received the holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the holy Spirit has no divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the dark ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised—the wise virgin class of Christian people, who "trim their lamps"—study the Bible—find it to shine out brightly and to point them to the new age of blessing under Messiah's kingdom.

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REJOICING IN TRIBULATION

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matthew 5:11, 12.

These words of our Lord are addressed to his disciples—not merely his apostles, who were chosen to be his special messengers, but all his followers throughout this age. A disciple is a pupil—one who is being taught by another. All who are Jesus' disciples are to take the message of our text to themselves. "Blessed are ye," signifies that persecution is a favor from God. Consider it as a favor from the Father when men shall revile you—not because of the reviling, but because they shall say these things of you falsely, for Christ's sake.

No one would choose naturally to be persecuted or to have evil spoken against him. The Scriptures say that a good name is more to be esteemed than great riches. But if it is for Christ's sake that we suffer, we may know that the Lord will recompense us. In the Lord's arrangement there is to be a time of "evening up" for all we suffer here. Thus we lay up treasure in heaven. All that we suffer now is storing up for us a far more exceeding and eternal weight of glory, if borne for him.

From this standpoint we should really desire persecution. We are not to strive for it, not to endeavor to bring it upon ourselves unnecessarily; but realizing that if we lack persecution we lack one of the evidences of being true disciples of the Lord, we rejoice when in the providence of God it is our portion. Some, it is true, might be reviled for something evil or unwise that they had done. There would be no blessing in such an experience. The blessing comes when the accusation against us is false and is for the truth's sake.

"All who will live godly in Christ Jesus shall suffer persecution." Hence we should investigate our lives to see whether we have this evidence that we are living godly. The Lord is the "true light that lighteth every man that cometh into the world." We are the lesser lights. In letting our lights shine faithfully, we shall bring upon ourselves persecution. Let us not imagine that escape from persecution in our own case is the result of superior wisdom or tact on our part. "All who will live godly shall suffer persecution," is the promise, the assurance of Scripture. We should not court it, but should desire this evidence of our faithfulness, and should wish to be one of the "blessed" ones, of whom the Master speaks in our text. Then let us ask ourselves, Do I have persecution for Christ's sake? We should make a prayerful examination of our hearts to see whether we are fully loyal to God, to see whether we are letting our light shine out properly. If we lack this proof of sonship, we should inquire, What is the reason?

PERSECUTION A SURE RESULT OF FAITHFULNESS

A sister once said to the Editor, "I have no persecution, no opposition. Everything seems to be going favorably with me." She seemed troubled. We asked the sister to study her own heart to see whether or not she was as faithful as she knew how to be. Upon her reply we said, "Probably you take your persecutions with such grace that you are happy under them." The sister replied that she would be happy if she thought that was the case. Then we told her that the only other explanation we could think of was that the Lord was allowing her time to gain strength in order that she might bear what would come to her later. We told her to pray about it. A year or two after we again saw the sister. We recalled the circumstances, and asked her if she had yet had any persecution. She answered, "Oh, yes. I have had plenty of persecution, but I am happy and rejoicing in it!"

It is impossible to rejoice in persecution until we get the right focus on the subject. We cannot do this of ourselves, and need, therefore, to take the matter to the Lord and confer with him. After we have had "a little talk with Jesus," our faith takes hold on him. The Apostle Paul tells us that we are to be exceeding glad and joyful in persecution and affliction for Christ. The Apostle Peter also declares, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as . . . an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him glorify God on this behalf."—1 Peter 4:14, 15.

The Master was not surprised at the attitude of the chief priests and religious leaders of his day. He knew from the beginning that he would have their opposition and hostility, and he warned his disciples not to expect otherwise As to the reason why there should be persecution against the Lord and those who faithfully follow in his footsteps, he himself tells us, saying, "The darkness hateth the light." Darkness stands for Satan, for sin, for everything contrary to righteousness. God is represented as the great light, "and in him is no darkness at all." Light is healing, beneficial, health-giving.

They who are of the darkness hate those who are of the light, because the light reproves the darkness, and the darkness does not like to be reproved. Wherever righteousness is, it is a rebuke to that which is sinful, dark. Our Lord stood for the light. He represented the truth, the heavenly Father. And those who were in darkness were in opposition to him in proportion to their darkness—some of these knowingly, others in more or less of ignorance. "The god of this world hath blinded the minds of all them which believe not." Satan has been skilful in putting darkness for light and light for darkness.

The fact that many of the world are in opposition to God and righteousness is not because as a rule they are evil of

heart, but because Satan has succeeded in making the darkness seem desirable and the light undesirable. It was thus in the religious systems of Jesus' day, and we believe that it is the same in the religious systems of today. Saul of Tarsus was for a time one of those blinded by Satan. In persecuting the followers of Jesus he verily believed that he was doing God service. But when he was apprehended by the Lord and the light was revealed to him, he proved himself loyal to God.

And so we trust it is with some who today oppose the light and truth now being proclaimed. They are deluded; but if their hearts are fully loyal to the Lord, if they are true to their consecration vows, the truth will be revealed to them before "the door is shut"; for "ye, brethren, are not in darkness; ye are the children of light." "The wise shall understand." Soon the knowledge of the truth will come to the "foolish virgins," and they will wash their soiled robes in the blood of Christ—during the great tribulation shortly to come to the whole world. And soon, too, the light of the knowledge of God is to fill the whole earth. But so long as Satan is "the prince of this world," and there are those in the world who have his spirit, and those who are followers of the Lord and have his spirit, just so long must there be conflict.

The opposition of the darkness to the light may be manifested in different ways. In the days of our Lord and the apostles there were persecutions of Christians by Jews. Later, during the long centuries in which the Word of God was neglected and the truth was obscured by gross errors, there were persecutions of Protestants by Catholics and of Catholics by Protestants and of Jews by both—all because of failure to study the Word of God and to follow its teachings. But very few in these dark times had access to the Word.

Some of the opposition to our Lord was open, and some of it was hidden. Many of the apostles, like their Master, suffered death by violence; and many of the faithful down through the Gospel age have suffered violent deaths. At the present time, outward persecution is not sanctioned by law, nor is it tolerated to any great extent.

PRESENT METHODS OF PERSECUTION

Persecutors have all along used the weapon of reviling, slander, saying all manner of evil falsely against those who are God's true people. As the Bible declares, "Out of the abundance of the heart the mouth speaketh." Today slanderous charges are made and villainous, opprobrious expressions indulged in by opponents of the truth, and this is the chief weapon, because the defamers have not the power at present to use open, personal violence. Public sentiment and law would not permit it. But the persecution is of the same brand, the same spirit—merely governed by circumstances and conditions. Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify or burn at the stake, had they the power. Not being permitted to use personal violence by the present laws and the general sentiment, these are forced to content themselves with bringing all sorts of false charges—seeking to assassinate the reputation and destroy the influence of those who are proclaiming the truth, the Word of God.

The right attitude of the persecuted ones is indicated in our text. Instead of feeling downcast and discouraged by these experiences, and thinking them strange, evidences that God is against us, we should conclude the very reverse. We should say to ourselves, "This is the same kind of experience that the Lord had, and that his people of the past have had." So, "Marvel not if the world [especially the religious world—the world that hated him] hate you. Ye know that it hated me before it hated you," forewarned our Master. So far from being discouraged, we are to rejoice—not that any could rejoice in the persecution for its own sake, for persecution is grievous; but we are to rejoice because "great is your reward in heaven." What we do not get here of prosperity, we shall get there—in the kingdom.

The Socialists say that they intend to have some of the good things now! They have not sufficient faith in the future blessings to be willing to wait. But the class addressed in our text are those who have faith in God and his promises, those who are associated with Christ, who understand that the experiences of this time are working out for them "a far more exceeding and eternal weight of glory," and they are content to await God's time. These are rejoicing in their hearts, realizing that they are enduring for righteousness' sake, that they are on the side of God, the side of right, the side of truth, and realizing that these afflictions are only momentary, as it were; for the present life is but a mere span compared with the eternal life, the glorious immortality, so near at hand, in which we shall receive the blessings promised—joy forever with the Lord.

The Master gave all his followers fair warning that they were not to expect the world to appreciate their attitude. One might well reason that if one gave up sin and adopted a righteous course, the world would esteem him; that all would see the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the kingdom, and a great many then might take this course for the favor of man, for the prosperity which it would bring them. The Lord could never demonstrate our fitness for the kingdom honors under such conditions.

If our great Master was called Beelzebub, we cannot expect that the members of his household will be treated any better. If he who was perfect was held up to scorn as the prince of devils, we may expect similar treatment to be meted out to his followers by those whom the adversary has blinded; for we are less able to uphold the standard of righteousness than was he. When his enemies attempted to make his character appear vile in the sight of others, he did not retaliate. Jesus did on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and teachers; but he did not do this in a retaliatory sense. On various occasions he accused them of being untrue, unholy, hypocritical; but he said nothing with a view to injuring them, but with the desire to show them their improper condition of heart, that they might profit by his instruction. He endeavored to help others to see the real condition of these blind leaders of the blind, in order to prevent them from falling into the ditch toward which their leaders were hastening.

THE MASTER'S CRUCIAL TEST

When the scribes, the Pharisees and the Doctors of the Law tried to trump up charges against the Master and to put evil constructions upon what he said, he was patient under all these trying conditions. He submitted to the treatment. It might be asked, Why did God permit his holy Son to suffer such revilings? Why did he not smite down those who did so wickedly? The answer is that the Father wished to demonstrate the kind of character that was pleasing to him, and he wished to test the loyalty of Jesus himself. Would he be submissive and obedient or would he resent these affronts? Would he say, "I will have none of this! I did not come into the world to bear such indignities"? His painful experiences were thus tests of his loyalty to the Father.

Jesus knew that it was the Father's will that he should submit himself, even unto death, and he had agreed to do this. Now the crucial test was: Would he continue loyal to the Father and carry out his purposes? If so, he would be worthy to be the Messiah, worthy to be the divine Son of God throughout eternity. Our Lord's experiences had all been foretold in prophecy. In order to fulfil these prophecies it must be that he receive revilings, and he must accept them properly. The Apostle Peter shows that in this he was a worthy example to all of his followers. As he who was holy, harmless, undefiled, did not seek to have the Father bring upon the revilers some punishment for their misdoings, so this is an example for us; so we should walk in his steps.

SPIRIT OF PERSECUTION STILL HERE

We realize that in our case there is none righteous, not one who is perfect. So we see that our enemies might have some cause to revile us. They might see some of our imperfections and have something that they could pick at and exaggerate. The Apostle Peter says, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you." As they said all manner of evil against our Lord falsely, we may be sure that they will say all manner of evil falsely against us. And as he bore it patiently, so are we to take patiently everything that comes to us, and to recognize that nothing can possibly happen to us except what the Father will foreknow and permit for our good and for his glory. Our Master left us a portion of his cup that the Father poured for him. After the cup has all been drained, then will come the glory and the honor—but not now.

We might naturally expect under the changed conditions of the present day, that those who are loyal to God and his truth would not be maltreated and persecuted as in Jesus' day. But we believe there is another way of viewing the matter. We believe that Jesus, if he were here in the flesh today, would be persecuted and maligned by the worldly-minded, especially in the nominal church systems. Now, instead of crucifying him literally, or roasting him at the stake, they would "roast" him before the public—a more refined form of persecution—for the spirit of persecution is still here.

In proportion as the followers of Jesus are faithful to the teachings of the Master, in that same proportion they will be out of harmony with everything opposed to the spirit of Christ, and in that same proportion they will be misrepresented and persecuted. In Jesus' day there were plenty of people who

did reverence to the Doctors of the Law, who made broad their phylacteries and were very exact as to the letter of the law, the paying of tithes, etc. Jesus did not seek honor and high position. But he appealed to the people to turn from sin, to walk in his steps, to stand for the truth as against all unrighteousness and untruth. This appeal touched no responsive chord in the hearts of the worldly-minded.

For this reason, we say that the world has not changed, that the world is still in opposition to the Word and its spirit —particularly the religious world. It is still true, however, as in the days of our Lord in the flesh, that the common people are inclined to hear the Gospel gladly, if not blinded by the religious leaders. But today, as in Jesus' time, many are influenced by the false representations of those to whom they have been accustomed to look as their spiritual shepherds. If then the world should come to be in sympathy with us as a people, and should speak well of us, and we should become popular, we should come under the condemnation expressed in the Master's words, "Woe unto you when all men speak well of you; for so did their fathers unto the false prophets."

THINK IT NOT STRANGE

If, on the contrary, we find that in spite of our best endeavors we are beset by opposition, and are viewed with suspicion, if unworthy constructions are placed upon our unselfish efforts to do good and to carry to others the glorious light which has so blessed our own hearts, let us not be surprised or feel aggrieved; for undoubtedly it is for the same reason that Jesus was opposed.

The spirit of light is the spirit of Christ. The spirit of darkness is of the world. All who have sympathy for that which is evil, or have been so blinded that light appears as darkness, will oppose the light. There has been so much of selfishness in the world, and the people have been so often taken advantage of and duped, that we cannot wonder that they are slow to believe that there are any who can be actuated solely by the motive of blessing their fellows.

It will be to the interest of some to promote priesteraft, and they will, therefore, seek to break down whatever is inimical to their interests. They say, "You are opposing us." We reply that we are only holding up the light. But they feel that the light that is reaching the people is undermining their influence. We believe that this is the secret of much of the strong opposition to the truth that is prevailing in some quarters. There is a large number, we believe, who in many respects are good men, but who are fighting the light. We may suppose that they do not realize what they are doing—that unwittingly they are holding on to the ignorance of error, in bondage to sin and Satan. For this reason they are in antagonism to those who are lifting the veil from before the Lord's people and showing them the character of God, that he is love. Hence the conflict which is going on.

Another phase of opposition is in respect to financial matters. When we claim that what is given to the Lord should not be obtained by cajoling the people, should not be pulled out of them, worked out of them, extorted from them, but that whatever is given should be a free will, voluntary offering, we are running counter to the custom of centuries. As one Baptist minister said to two of our brethren, "Think of Pastor Russell's advertising 'Seats free and no collections!' Where would we be if we did not have collections, or if the people got the thought that it is not the proper thing to pass the collection baskets?"

THE REBUKE OF HIS PEOPLE SOON TO VANISH

As our Master was hated without a cause, so let this be our experience, as far as possible. Let us see to it that the hatred, the malice, the envy and spirit of murder which is heaped upon us is entirely undeserved. Let it be our earnest endeavor that our lives, as fully as we are able, shall reflect the light of the truth, shall be as noble and upright as possible in all things; that our words and actions shall glorify the Lord whom we serve, and be eloquent of our love for all mankind, especially for the household of faith, whether enlightened by present truth as yet or not.

In a very little while, we believe, we shall be glorified with our Lord, if faithful. Then a new dispensation will be inaugurated; and those who hate us now, chiefly because blinded and misled by the adversary, will bow their hearts before us as the Anointed of the Lord, and we shall have the blessed privilege of uplifting them, of enlighting and forgiving them, of helping them to attain the perfect image and likeness of our God.

HOW FAR ARE OUR EXPERIENCES SUPERVISED?

The question might arise with some, To what extent does God supervise the experiences of his children? The Master said, "The cup which my father hath poured for me, shall I not drink it?" Then how would it be with our cup? Is God not also our Father? Are not we members of Christ? Who, then, but the Father pours our cup? But we know that God is not a participator in any evil thing; how, then, has he anything to do with the evils that come to his people?

We answer, There are all manner of evil forces and influences surrounding us. These evil influences are of Satan and the fallen angels. "Our adversary, the devil, as a roaring lion walketh about, seeking whom he may devour," and the fallen angels also go about seeking how they may assault the children of the Lord. But they can have no power whatever against us except as the Father shall permit it. He will permit no evil influence to touch us to our injury as new creatures, if we keep close to him. And he will prevent harm or injury to our persons, unless he sees it will outwork good to us, if we are rightly exercised by it.

ALL THINGS WORKING FOR OUR GOOD

We have also the opposition of the world. But Satan, the prince of this world, succeeds in blinding the minds of men, putting error for truth, and darkness for light, in order to make the way of righteousness and obedience to God appear foolish and undesirable and extreme. Those who have more or less of the spirit of the world bring against the Lord's children in a perfectly natural way, aside from the direct influence of the evil one and his cohorts, a certain amount of opposition. For instance, our Lord, as the time of his death drew near, was speaking to the apostles about the great climax of his experiences—that he would go up to Jerusalem, that men would crucify him, etc. Then Peter said, Lord, Lord, do not allow your mind to run in this channel! You have come to earth to be the great King! Do not let the thought get into your mind that you are to be crucified! And the Lord turned to Peter and said, "Get thee behind me, adversary!" He was the Lord's adversary for the time.

So the world often become adversaries of the children of God in their zeal for what they think the more honorable and advantageous course for us. They urge, Do not take such an extreme views of things, and you will get along better. This is opposition to our consecration vow; and when we resist their well-meant efforts, they seek to thwart us and to bring us back to their views and ideas. The ideal of the world for us as Christians would be, Do good, and work for social uplift, for civic reform; build hospitals, establish orphanages, etc.; but do not spend so much time studying that old Bible, or they will call you an extremist or a heretic. So the world tries sympathetically to influence us. And our Father permits these influences to be brought to bear upon us for our proving. We may be sure that the Lord so supervises our experiences that nothing can come to us in any way whatsoever but what will work for our spiritual good so long as we keep ourselves in his love—so long as we wholly abide in him. And death itself is powerless to touch us until God's time for us shall have come.

Our flesh is out constant, ever-present adversary. It tries to say, No, no! Do not carry this thing so far! Our flesh is inclined to be in harmony with the world. But our new creature replies, Jesus walked the way of sacrifice and suffering—and St. Paul, St. Peter and St. John. Then the flesh suggests that they were special persons. But we know that the Bible teaches us that the same course is to be followed by all of the Lord's faithful people, and that all these will receive persecution.—2 Timothy 3:12.

All will not be crucified, nor will all be thrust in a caldron of boiling oil or be sawn asunder or beheaded. We shall probably not have any of these experiences; but we must suffer. So we bid our flesh be silent, and we rejoice in the experiences that we do have; for "if we suffer [with him], we shall reign with him." (2 Timothy 2:12.) Of course we rejoice! And the world says that we are going insane!

THE PRECIOUS PROMISES OUR STRENGTH

We are to remember, dear brethren—and this is to be a parting thought with us—that nothing can by any means harm us, aside from our Father's will. We are promised that not one hair of our heads shall be hurt—figuratively. And we have the guarantee from the Lord that "all things shall work together for good to those that love God," who put their trust in him. Whatever would not be a blessing to us will not be permitted. Our trials and tribulations, rightly received, are to work out for us "a far more exceeding and eternal weight of glory."—2 Cor. 4:17, 18.

As we look back, we can see that all who have walked in the narrow way have received persecution. Whoever has been in accord with God has been out of accord with the course of this world. There were the Baptists, and then the Methodists, who in the early days had persecution because they had more light than others. The Presbyterians also for a time, because they had greater light than others, received persecution.

THE NIGHT ALMOST OVER

And we must expect the same today. Persecution will come to those who have the courage of their convictions. The Lord tells us that the anointing that we have received of him is for the very purpose that we may show forth his praises. (1 Peter 2:9) We must examine ourselves to see if to any extent we have kept our light under a bushel. In the 11th chapter of Hebrews, St. Paul recounts the sufferings of the prophets and worthies of old. Some of them were stoned to death, some sawn asunder; they were killed and persecuted in a variety of ways. These godly men endured much for righteousness' sake. "And all who will live godly in Christ Jesus shall suffer persecution."

But the night is almost over. Soon the Lord will rise up. He will stretch forth his hands—his power—and his children shall be delivered. Soon will come the glorious reign of Messiah. Then all who will live righteously shall have peace. Altogether, dear friends, our text is very precious—one that should encourage our hearts and help to guide us on our way, and bring us comfort and rejoicing in these closing days of our pilgrimage.

"Our God is love; he loves to hear our voices;
In Christ we share the riches of his grace;
He loves to fold his arms of comfort round us,
And let us nestle in the children's place.

"He loves to answer prayer, though not it may be
In just the way that we should think the best;
But in his own prospective, perfect judgment
He gives the blessings and withholds the rest."

JEHOVAH'S ABIDING PRESENCE WITH HIS PEOPLE

"My presence shall go with thee, and I will give thee rest."—Exodus 33:14.

The children of Israel had come out of Egypt; they had crossed the Red Sea, and had come to Mount Sinai. Moses had gone up into the Mount, had received the tables of the Law, and had come down and found the nation in idolatry, worshipping the golden calf which they had made. While Moses was still in the Mount, the Lord had told him that Israel had already turned aside from the true God to idols, and was offering sacrifice to a molten calf as the god who had brought them forth out of Egypt; and he instructed Moses to go down to the people. The wrath of God was hot against them, and he proposed to Moses that he consume them and make of him a great nation. But Moses besought the Lord for Israel, and the Lord was entreated of him and spared the nation from annihilation, and promised him that he should still be their leader.

Then Moses went down from the Mount. He realized that Israel had grievously sinned, and his anger was kindled against them. He cast down the tables of the law, which were in his hands, and broke them, when he saw and heard the dancing and feasting and shouting around the idol which they had set up for themselves. Here was a nation delivered by God from Egyptian bondage. The Red Sea had opened for them to pass over, by the power of Jehovah. They had also received various blessings along their way, notable proofs of divine guidance. Yet in spite of all this, here was rebellion and idolatry! What could he expect of a people who had so little appreciation of God, that they were quickly turned aside? Even Moses' own brother, Aaron, led astray by the insistence of the people, felt it necessary to co-operate with them in the making of the golden calf.

Then Moses took the calf which they had made, and burned it in fire, ground it to powder, scattered it upon the water and compelled the children of Israel to drink of it. He reproved Aaron, and then stood in the gate of the camp and said to all the people, "Who is on Jehovah's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men."—Exodus 32:26-28.

MOSES' CRY AND ITS ANSWER

The day following, Moses explained to the people how great was the sin of which they had been guilty and told them that he would go to the Lord in prayer, if peradventure he might make atonement for their sin. Then he went to the Lord in earnest supplication, pleading that if God would not forgive his people, he would also blot out his name from his book. But God answered, "Whosoever hath sinned against me, him will I blot out of my book." He promised to send his angel before Moses, but assured him that he was not yet through dealing with Israel for their iniquity. He instructed Moses to tell them of their stiffneckedness and to command them in his name to put off their ornaments, that he might know what course he would pursue with them.

The people obeyed God. They laid aside their ornaments, and humbled themselves and worshipped the Lord. Moses, heavy of heart, felt that unless God would in some special way give him the necessary wisdom and grace for the great task of leading so perverse a people into the inheritance which the Lord had promised them if they would serve him, he would be utterly insufficient for the undertaking. So he again appealed to God in earnest prayer. He told him of his trepidation and his earnest desire for his sustaining help and his presence with him in all the way, pleading, This is too great a work for me!

Then the Lord assured Moses that he would go with him, that he should have his presence throughout the entire journey to the Promised Land; for he had found grace in his sight. He said, "My presence shall go with thee, and I will give thee rest." Moses then besought the Lord, "Show me thy glory." It was here that God put Moses into the cleft of a rock and covered him with his hand while he passed by and let Moses see his glory from behind, saying, "No man can see my face and live."

When God speaks of his presence with his servants we are not to think of his being with them in his bodily presence, but by his Spirit and through his angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

IDEA OF GOD'S OMNIPRESENCE AN ERROR

It is a common, but erroneous, thought that God is actually present in person everywhere. We do not understand the Scriptures to so teach. This generally prevailing error that God is everywhere present in person, and at the same time, has led many to think of him as being not a person at all, but merely an influence. We understand the Bible presentation of the matter to be that God has a personal, bodily presence, aside from the power and influence which he exerts; and that he has a central seat of government, where he resides.

"Heaven is my throne, the earth is my footstool," says Jehovah. The one who has his seat in heaven and whose footstool is the earth is a great God! But this is, of course, a forceful figure of speech, showing his all-embracing power and control. God does not actually sit in a certain part of his universe and have his literal feet in another part. The language of Scripture accommodates itself to the mind of man, and speaks of God as if he possessed the same bodily members as humanity. But actually we know not what a spirit body is like. "It doth not yet appear," even to the saints of the Lord who are still in the flesh.

We understand that the bodily presence of Jehovah is in heaven. Everything in the Bible teaches us that he is very great—infinite in power. We read that "the Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:13, 14) He has beheld men in their distress, and has provided for their deliverance "in due times." But we should clearly distinguish between this thought of God's looking down from heaven and the thought that he is personally present on earth. We can see a mile off, or five miles off, by the power of our sight. We can be a hundred or more feet away and be present by the power of our voice; or aided by the modern invention of the telephone, we can be present by our voice several hundred miles away. In that sense of the word the Lord is present everywhere throughout his mighty universe, and his power can be exerted everywhere. He has means by which he can be cognizant of all earthly affairs and of matters pertaining to all his great domain.

We have these powers only to a very limited extent. The telegraph, the telephone, the telescope, etc., are all means by which our presence, power and influence are extended to a certain degree; but our powers are limited to this small planet, except as we further extend them by means of prayer, and thus set in motion influences whose extent we are not now able to fathom. But this latter privilege is only for a few at present. Not many thus have access to the power which controls the universe. And these who have the privilege of com-

ing to the mighty King of heaven may come only in his appointed way, subject to the conditions which he has made.

We can place no limitations upon the power of Jehovah. The inventions of this time of the end, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These inventions, we believe, will continue to increase and multiply through the incoming age, thus adding more and more to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator as they come to know him as he is and to worship him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the mighty Maker of the universe.

GOD'S GUIDANCE THROUGH THE WILDERNESS

So God promised Moses that his presence, his power and sustaining grace should go with him all the way. He wished him to understand that he was not to perform his great work alone, without all-sufficient backing. "I will be with you," was the promise. The Lord's presence was indeed with the children of Israel in a very marked manner—continually with them from the time they crossed the Red Sea, guiding by blessings or by chastisements, as they should need. He was with them in the pillar of cloud by day and the pillar of fire by night, and by his presence in the Shekinah glory which covered the Mercy-seat in the Most Holy of the Tabernacle. After the Tabernacle was set up by God's instruction, these manifestations of his presence, his power and his watchful care never failed. The pillar of cloud and of fire guided their journeyings; and when these rested, it was an indication from God that they were to abide where they were until the pillar of cloud or fire again moved from its place.

Moses had said to the Lord, "If thy presence go not with us, send us not up hence"—this is too great a task for any man to accomplish alone. But if thy presence will continue with us, if I can be shown thy will and be continually directed by thee, then I will be able to lead this people through the wilderness journey to the land of Canaan. Frequently the Lord spoke to Moses through the Tabernacle. Thus we see that the promise of his presence with him was fulfilled. The Lord gave him rest. He lived to be one hundred and twenty years old, yet was not his strength impaired nor his eye dim. We remember that there was a time when Moses realized that the work of judging the people was too great for him. He took the matter to the Lord, and seventy judges were then chosen to share his burden. The matters that were too difficult for them they brought to Moses. He went to God with all his difficulties and burdens and he had continual blessing.

THE LESSON TO SPIRITUAL ISRAEL

The experiences of natural Israel have very important lessons for Israel according to the Spirit. A people originally a part of the world, we have been invited to come out from the world and to journey to a new Country, to come into a heavenly inheritance. We are marching toward the glorious kingdom promised us if we are faithful. There are trials and difficulties along the way. But our God has promised us, as he promised Moses his servant, that his presence shall go with us. Sometimes he seems to withdraw from us and to leave us to ourselves; but he does not really do so. He tests our loyalty and our faith in him by withholding the sense of his presence at times.

Shall we, then, like Israel of old, conclude that God is no more with us, and turn again to the gods we formerly worshiped—gods of wealth or of pleasure, gods worshiped by the nations around us? Shall we give ourselves up to revelry, worldly merry-making and sin? Shall we forget all the way by which our God has led us, all the great deliverances which the past of our lives have recorded? Shall anything—either "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or life, or death, or things present, or things to come or any other thing in creation be able to separate us from the love of God, which is in Christ Jesus our Lord?" Surely not!

The closer we live to the Lord, and the greater our faith, the more we shall realize the divine direction, and the more we shall make use of the means he has provided for our strengthening and upholding. We may call upon him in time of trouble; we may go to him in prayer; and he never fails those who put their trust in him and earnestly seek to walk in his appointed way. This being true, we may go forth upon our journey, in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for his guidance, for his presence is with us, in all the affairs of our life.

Few have such mighty burdens to carry as Moses had. But all of God's children have burdens to bear, and important responsibilities are resting upon each of us who have taken upon us the vows of our God. Each member of the body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly manna is furnished for our daily sustenance. The water of life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly he brings us back into the right way, and heals our wounds, and graciously forgives our stumblings and weaknesses! Surely we may have implicit confidence in our heavenly Guide. Thus we may rest in him and be kept in perfect peace. Our hearts can truly exclaim with the poet:

"He has guided my steps where I could not see,
By ways that I had not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise his name for the pleasant palms
And the water-springs by the way;
For the glowing pillar of fire by night,
And the sheltering cloud by day.

"There is light for me on the trackless wild
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place!
Hath he changed for me? Nay, he changeth not;
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday."

He who so faithfully cared for Israel after the flesh, who were a perverse and fickle people, will surely care more abundantly for his true spiritual Israel, who love him supremely and are daily seeking more fully to know his will that they may do it.

The Apostle Paul, in warning spiritual Israel not to fall after the same example of unbelief of natural Israel, and thus lose their hold on the Lord, says, "We who have believed do enter into rest." (Hebrews 4:3) It was unbelief that led to the disobedience and perversity of Israel after the flesh, and that led to their final rejection by the Lord as his favored people, to whom should apply the most precious promises. They have lost forever as a nation the special place of favor which was theirs by inheritance. What a lesson this should be to spiritual Israel! And yet we see that today the great mass of spiritual Israel are falling "after the same example of unbelief." And they, too, will lose the chief place of favor, which was offered them when it was taken from unbelieving natural Israel. Only a faithful "remnant" of both natural and spiritual Israel will gain the great inheritance held out to them by the Lord.

THE GLORIOUS INHERITANCE OF SPIRITUAL ISRAEL

Those who prove faithful during the present dispensation shall inherit the most precious things which God has to offer, the secret things which were for ages kept hidden, but are now revealed to the true saints of God. The faithful of past ages shall inherit the earth as rulers and princes over mankind, during the glorious reign of Messiah. Gathered to these will be natural Israel then living. They shall have a rich heritage. What remains for them in the ages of glory to follow, we may not know with certainty, but it will be a blessed portion, we may be sure.

The faithful of the present age have been raised to "sit in heavenly places with Christ Jesus"—"the Lion of the tribe of Judah." These faithful ones are the twelve tribes of Israel who are to reign with him. These—only a little flock, in all 144,000—are of the faithful remnant of natural Israel, who were gathered at the beginning of this Gospel age, and the faithful remnant from the Gentile church of this age. (Revelation 7:4-8; 14:1-5) These have "the peace of God which passeth all understanding," and which none others can know. "My peace I give unto you," whispers the Master to these. We have a rest of faith now; and we are assured that we who have entered into this rest shall in due time, if we faint not, enter into the complete "rest that remaineth for the people of God." This rest we shall enter into when we experience our glorious "change" in the first resurrection, when we are transformed in body and made like our Lord, and shall see and know as we are now seen and known to God. We shall then be blessed with the exceeding glory which he has promised—immortality, his own nature—and a seat with our Savior in his throne.

The God of Israel is indeed ever present with his true people. He never forgets us, but is constantly looking out for our interests, guarding us in every time of danger, providing for our every need, both temporal and spiritual, whatever is

best for the interest of the new creature. He reads every thought of our hearts; he marks every impulse of devotion and love to him; he shapes all the influences surrounding our lives for our disciplining and refining, and hearkens to our every cry for aid and comfort and sympathy and fellowship with him. He is never for even a moment forgetful or off guard. "He that keepeth Israel neither slumbers nor sleeps." (Psalm 121) If we call him in the busy hours of the day, or in the silent watches of the night, he is near to uphold and sustain and protect, whether we can realize his presence at all times or not.

How blessed the assurance of such constant, abiding care and faithfulness! No real child of God is devoid of these evidences of his precious relationship to the Father—the God of Israel. And the saints who have been called with the heavenly calling, and are faithfully responding, are his true Israel in the highest sense, heirs of all his choicest promises. How goodly a heritage is ours!

THE ANOINTING OF THE CHURCH

"The anointing which ye have received of him abideth in you."—1 John 2:27.

Under the divine arrangement with the nation of Israel their high priests, who represented the entire priesthood, were inducted into office by an anointing with a peculiar kind of rich perfume called the holy anointing oil. This oil was made according to a special prescription, and the people were not permitted to use it, upon penalty of death. After Israel had become a kingdom, the kings were also anointed with this holy anointing oil.

These two offices of priest and king were afterwards shown to be typical of a united service which would find its antitype in One who was to be a Priest upon his throne—a royal priest, a priestly king. The Scriptures give us a type of this united office in the person of Melchizedek, of whom it is written that he was king of Salem and priest of the Most High God. (Genesis 14:18-20; Hebrews 7:1-17) By thus comparing Scripture with Scripture we learn that Messiah, who is to accomplish the great work of blessing the world, is to be the one who will combine the offices of both king and priest.

Examining the type closely, we find that the holy anointing oil was poured upon the head of the high priest only at the time of his induction into office. Poured liberally upon his head, the oil ran down to the very skirts of his priestly robes of office. As we shall see later, this circumstance was also typical.

Looking forward from the type to the antitype, we perceive the Scriptures to teach that there is to be established in the earth a great Messianic kingdom, which will bind Satan, restrain all evil influences and give the whole world of mankind a full opportunity of reconciliation with God. We also understand that there will be done a great priestly work in connection with this kingdom. This also will be a part of Messiah's great work, which is thus shown to be twofold; as King he will rule mankind with a rod of iron for their blessing, and as Priest he will instruct, uplift, heal their diseases and awaken the dead.

"CHRIST IN YOU THE HOPE OF GLORY"

The nation of Israel well understood that their Messiah was to be the promised seed of Abraham, who was to bless all the families of the earth; but not until the time of our Lord's first advent was it due to be understood that this seed was to consist of more than one individual. The Apostle Paul calls our attention to this fact and declares that this was the mystery hidden from previous dispensations—that the Messiah was to be, not an individual, but a company under one Headship. (Ephesians 3:2-7; Colossians 1:25-27) Furthermore, this Messiah is not only to be multitudinous, but is to be gathered from amongst many nations.

Only a few can understand this mystery; many do not comprehend it yet; in fact, it is to be understood only by a special class, for whom it is designed. The Scriptures show us that the Gospel age is set aside for the selection of this great antitypical King, greater than Solomon; this great antitypical royal Priest, represented by Melchizedek. The call of this age is for those who shall become members of this company, the antitypical Priest and King.

CONDITIONS OF MEMBERSHIP

All who would become members of this kingdom class must look to our Lord Jesus as the one through whom the favor of God is to come to them. "Neither is there salvation in any other; for there is none other name under heaven given amongst men whereby we must be saved." Since the death and resurrection of Christ a new way to life has been opened up. Christ will be the Head of the church which is his body; and the entire church will complete the great antitypical Prophet, Priest and King—the long expected seed of Abraham.—Galatians 3:8, 16, 29.

Therefore let all who have offered themselves to God in consecration take up the cross and follow the Master; let them live as nearly as possible the life that he lived, walking in his steps. While we cannot be perfect according to the flesh, and while God cannot approve anything imperfect, yet our perfection is to be that of intention, of will; and thus through the Redeemer shall we approve ourselves unto him.

Reverting to the typical picture of the anointing of the Jewish high priest at the time of his induction into office and comparing it with the antitype, we perceive that the great antitypical Priest was anointed at Jordan. There our Lord Jesus, the Head of the Christ company, received the holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the church. As in the type the oil poured upon the head of the high priest flowed down to the very skirts of his garments, so the holy Spirit has come down from the Head of the church even to the last members of the anointed body of Christ.—Psalm 133:1-3.

THE ENTIRE CHRIST COMPANY ANOINTED

We receive this anointing from the Father through our Lord Jesus Christ. All things are of the Father and all things are by the Son. (1 Corinthians 8:6) The Father bestowed the holy Spirit upon the Son, and authorized him to bestow it upon his body. This granting of the holy Spirit was designed to be an anointing for the whole body; for the Father recognized the body when he recognized the Head. When Christ made imputation of his merit to cover the blemishes of the church, he made us acceptable to the Father; and this acceptance was outwardly manifested by the tongues of fire, etc., which came upon the apostles at Pentecost. This outward manifestation was not the most important thing, however; for the apostles might have received the holy Spirit without any special manifestation of divine power.

The tongues of fire which descended at Pentecost, like the dove which lighted upon our Lord at his baptism, did not continue to be seen. Both the dove and the flame of light were merely outward representations for the purpose of convincing the beholders that the promised blessing and power had come.

When Cornelius, the first Gentile convert, was received into the anointed company, there was another manifestation of the fact that the holy Spirit had been given to the followers of Jesus. So there might be many manifestations of any fact. Even now God might give a manifestation to show that he had bestowed the holy Spirit; but by so doing he would merely be indicating the fact—the holy Spirit was already there. The anointing which the church received at Pentecost was the divine sanction, the divine recognition, of those consecrated to follow in the footsteps of our Lord. God thus gave outward demonstration of the fact that there was to be a church.

Since Pentecost the same Gospel call has gone forth throughout all the world—to as many as the Lord our God doth call. (Acts 2:39) Those who accept the terms and conditions of that call come into the anointed company. When we come into Christ, we come into this anointing. We do not get into the body of Jesus, but we come into this symbolical body of the Anointed—The Christ. We enter into this condition in which we are "heirs of God, and joint-heirs with Christ" Jesus our Lord. Throughout this Gospel age this anointing has continued in the church. "The anointing which ye have received abideth in you"; it continues in you. Those who never come into this anointing will never be of the church.

ANOINTING AND BEGETTING

As to how we may know that we have been begotten is another phase of the matter. At Pentecost when the church began, there were outward signs by which this anointing was demonstrated—gifts of the Spirit, gifts of tongues, etc. These were merely outward gifts, the Apostle tells us, and might mean no more than tinkling cymbals or sounding brass. (1 Corinthians 13:1-3) It might be that those having the gifts had merely come into relationship with God in an outward, formal way, and had made no real progress in spiritual things.

God's arrangement seems to be that after we have come into this anointed company and thus may from the very beginning speak and think of ourselves as the anointed class, there will by and by come a manifestation that we have really entered into this class. This evidence will not be by our speaking with tongues, etc., but by the appearance of the fruits and graces of the holy Spirit—meekness, patience, gentleness, long-suffering, brotherly-kindness, love. The manifestation of these fruits

would seem to mean that we were becoming more and more actuated by the Spirit of Christ.

But even here we must discriminate between the natural disposition and that acquired by growth in grace. For instance, there are those who have a great deal of patience—too much, in fact; they are indolent. Their patience, therefore, is not a fruit of the Spirit. In order to distinguish between natural traits and acquired graces we are to compare the person's natural disposition with his growth in grace and in the fruits of the Spirit.

The anointing of the Spirit is not altogether the same as the begetting of the Spirit. The anointing relates merely to the recognition as a member of a class called to a special work in the Messianic kingdom. When we become related to God through Christ we become members of the anointed company. But while the anointing is represented of the whole church collectively, the begetting of the holy Spirit is an individual matter. In various ways the Scriptures explain to us that we are begotten of the holy Spirit by and through the Word of truth.

SANCTIFIED THROUGH THE WORD OF TRUTH

In other words, no one can receive the holy Spirit except he has received the truth. As an illustration, Cornelius was a good man, who prayed much and gave alms liberally; all this, however, did not give him the holy Spirit. But when the appropriate time came—the end of the seventy weeks of favor to the Jews—Cornelius was directed to one who would tell him what he ought to do. He was instructed by a holy angel to send for St. Peter to come to his house and to tell him words. (Acts 10:22) Words were necessary.

In order to become members of the church of Christ, there must be intelligent action on our part—it is not something of a hocus-pocus. We may know, therefore, that no heathen, however noble by nature, could possibly be of the church class; and the same is true of people who are civilized. Whoever is to be of the anointed company must have a knowledge of the privilege of coming into relationship with God through Christ. If any one has not this information, he cannot possibly be of the church class.

It is the Word of God, the Gospel message, that will bring people into relationship with God. So whoever will receive the holy Spirit must first receive the knowledge of the truth; and then this truth will operate upon him. First he must take his stand for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his Savior, he must go forward and make a consecration of himself to walk in the footsteps of our Lord Jesus. If he merely understood that this is the will of God, we believe that he would be received of the Lord—begotten of the holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far.

THE PURPOSE OF THE ANOINTING

How much of this is done automatically we may not surely know. As the skilful human being operates largely along automatic lines, so the great Creator would doubtless have automatic lines along which to work; and one step would lead on to one result, and another step to another result, etc. Our supposition is that God has some great principle operating automatically by which, under Christ, all whom he would accept would receive certain blessings individually. As soon as the individual would take the required steps, he would realize the divine blessing and guidance in his affairs.

All of the anointed have the mind of the great Head of the church. So we are to seek to abide in Christ individually as well as collectively; for as we have come into the anointed class, so it is possible for us to go out of that class. To abide in Christ, we must, as new creatures, grow in grace, in knowledge and in love; for as new creatures we shall, if faithful to the end of our course, be perfected in the first resurrection, and sit in the throne with our Lord and King.—Revelation 3:21.

WHY GETHSEMANE'S AGONY?

OCTOBER 18.—Mark 14:32-42.

"Watch and pray, that ye enter not into temptation."—Matthew 26:41.

Following the institution of the Supper which memorializes his death, Jesus and his disciples sang a hymn, and then went out of the city to the Mount of Olives opposite—a distance of perhaps a mile. Apparently several important lessons were given to the disciples en route to Gethsemane. These St. John's Gospel records in Chapters 15-17.

The word Gethsemane signifies an oil press—a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and for light, and that Jesus is the nourisher as well as the enlightener of the world, we see a special fitness in his having his trying experiences, which almost crushed his soul, in a garden used for the crushing of olives and the extraction of their oil.

Gethsemane was not a flower garden, but an olive orchard or garden. The supposed site is still carefully preserved, and guarded by Franciscan monks. In the Garden are some very ancient olive trees and one extremely old oak. The Garden is supposed to have belonged to some of Jesus' friends; and there is claimed to be some evidence that John Mark, the writer of the Gospel of St. Mark, was the lad who was awakened from his slumbers by the commotion incident to Jesus' arrest and who came forth in his nightgown.—Mark 14:51, 52.

A NOTE OF WARNING

En route for Gethsemane, Jesus sought to impress upon his disciples the fact that they were entering a great crisis. He quoted to them the prophecy, "I will smite the Shepherd, and the sheep shall be scattered." (Zechariah 13:7) He said to them plainly that as a result they would all be offended—discouraged, stumbled, amazed. The thing that they were not expecting would occur.

St. Peter, full of confidence in his own devotion to the Lord, denied this, declaring that it would not be true in his case—that even though it should be true of all the others, he was ready to die with the Master, rather than to deny him. Jesus still insisted that St. Peter was in great danger. He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. Indeed, all the disciples joined in the same remonstrance against the accusation that Jesus had made. They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them!

Surely there is a lesson here for all the followers of Jesus—today as well as then. It is right that we should feel ourselves thoroughly determined to be loyal to the Lord's cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become—in not realizing the necessity of heavenly assistance in our every time of need. The Apostle wrote, "When I am weak, then am I strong." (2 Corinthians 12:10) By this he doubtless meant, When fully loyal to the Lord, I feel my own weakness and insufficiency, but I am strong because then I rely especially upon heavenly aid—then I watch and pray, and am thus forewarned against the temptations.

Doubtless in the end of this age—in the closing days of this Gospel dispensation—there will come Gethsemane experiences to the church of Christ. Those who will stand those temptations and trials, and come off victorious, will be the ones whose faith and trust in the Lord are strong—those who watch and pray lest they enter into temptation, and who are thus safeguarded against it. As our Lord forewarned St. Peter and the other apostles of their coming trials, so he has forewarned us of the great crucial test near at hand. Let us profit by the experiences of the apostles recorded in this lesson.

"SORROWFUL EVEN UNTO DEATH"

Arrived at the Garden, Jesus left eight of the apostles near the entrance, and went further into its shades with Peter, James and John. All were to watch, to be on guard against something that was to occur, something of which Jesus knew, but which seemed most improbable to the apostles. They were unable to comprehend the Master's pessimism, even though they sympathized with him.

It was midnight, and they were accustomed to retiring early. The strain of the evening, and the weighty lessons which the Master had imparted, reacted in drowsiness. They slept, instead of watching and praying. This was true even of the three nearest to the Master.

Wishing to be alone in his communion with the Father, Jesus went a stone's throw farther into the shades by himself. Time and again, in the agony which came upon him, he came seeking human sympathy, only to find his dearest ones oblivious in sleep. Well had it been expressed by the Prophet, "Of the people there was none with me." (Isa. 63:3) He trod the winepress of grief alone.

Not until he had finished giving admonitions to his apostles and had left some to watch at the entrance of the garden, did the Master seem to give special thought to himself and to the momentous events anticipated within a few hours. As he was leaving his favorite three, he gave utterance to the weight of

oppression which seemed suddenly to rest down upon his soul. He exclaimed, "My soul is exceeding sorrowful, even unto death!"—I feel as if I would die now, without coming to that great crisis which is before me. We read that "he was greatly amazed and sore troubled." The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, home-sickness, friendlessness.

THE CAUSE OF THE MASTER'S SORROW

This feeling of wretchedness, despair, which suddenly came upon the Savior, continued for some time; for he went in prayer to the Father three times, petitioning that this hour might pass from him, this terrible oppression which was breaking his heart. The Evangelist Luke, who was a physician, tells that the Master's distress was such that it brought on a bloody sweat. Although this record respecting the bloody sweat is not found in some of the older manuscripts, nevertheless physicians agree that such experiences have occurred to others in great distress.

How shall we explain the great distress of the Master in anticipation of his own death, of which he had knowledge in advance and of which he had told his disciples, assuring them also, as in this lesson, that he would arise from the dead on the third day? Why should the thought of death have so much more terror for the Redeemer than it has had for some of his followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to deaths equally terrible or more so. Hundreds have exhibited great courage, fortitude, in the face of equally horrible deaths. How shall we account for this attitude of the Savior and his so earnestly praying that the hour or the cup might pass from him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. A death sentence rests upon all the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but by reason of being nine-tenths dead already our intelligent faculties are more or less benumbed. We are more or less reckless, careless, and proportionately fierce.

EXHIBITION OF TRUE COURAGE

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, just what they are doing and who greatly fear death, but who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the heavenly glory, divesting himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the divine purpose and arrangement he was to die, the just for the unjust, as man's redemption-price. This was the Father's will concerning him. He tells us that for this purpose he came into the world. This thought dominated his entire life. Daily he was laying down his life, in doing the will of God and in serving humanity. Now he had come to the great climax.

The heavenly Father had promised that if our Lord was faithful in this work given him to do, he would be raised from the dead by divine power to the spirit plane of being and to a station still higher than he had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform his part faithfully would he receive the resurrection to the higher life. If in any sense or degree, great or small, he should yield to sin, the penalty for sin would be upon him—"Dying, thou shalt die."

For three and one-half years his life had been devoted to God and to the doing of the divine will. The only question was, had he done the divine will fully, completely, and absolutely in such a spirit as had been pleasing to the heavenly Father? More than this, could he, would he, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would he fail, and lose his all in death?

NO ADVOCATE FOR THE MASTER

Thus we see how different it was with the Master from what is is with any of us who seek to walk in his steps. We have nothing to lose; for as a race we are all under sentence of death. Besides, the followers of Jesus realize that he was the Son of God who died for our sins, and that his merit compensates for our imperfections because we abide in him and desire to do the Father's will.

But had the Master failed, there was no one to make good for him. His failure meant everlasting death. Moreover, it meant the loss of all those special blessings which God had promised him as a reward for special faithfulness. It meant the loss of the great privilege of doing the Father's work in uplifting humanity from sin and death conditions through the Messianic kingdom. In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all his prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers.

No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder he wished that if it were possible for the divine plan to be otherwise worked out, he might be saved from, spared from, the special tribulations and horrible experiences of the hours just before him! Part of the horrors of that experience surely was the fact that he must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

WHAT OUR LORD DREADED

To a debased and depraved soul, this would mean little; but to one full of love and loyalty to the Father such experiences would be terrible—that he who had sacrificed his all, even his heavenly glory and his earthly interests, to do the Father's will, should be considered a blasphemer of God, and that he should be crucified as a malefactor, an injurious person! What a terrible experience to one of the refinement and nobility of soul which Jesus possessed, of whom we read that he "was holy, harmless, undefiled and separate from sinners"!

Apparently this ignominy was the thing which Jesus prayed might pass away. He did not pray that he might not die; for he knew that he had come into the world for that purpose, and that only by his death could the death penalty resting against the human family be removed. He had been talking about his death repeatedly; he had not once thought of escaping death. He well knew that "flesh and blood cannot inherit the kingdom of God." But he did hope that the Father might have some way of passing by the special ignominy of that hour. Yet even in his greatest distress the Master prayed, "Nevertheless not my will, but thine, be done."

St. Paul assures us that the Master's Gethsemane experiences were linked with fear—not fear of dying, but fear of remaining dead, fear that he would not be accounted of the Father worthy of that glorious resurrection which had been promised to him on condition of absolute obedience. St. Paul says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death [by resurrection], was heard in respect to the things which he feared." (Hebrews 5:7) He was saved out of death; and more than this, he was given the assurance by the Father that he would be saved out of death.

STRENGTHENED FROM ON HIGH

This is the explanation of the statement that an angel of God appeared to him in the Garden and strengthened him—gave him the assurance from the Father that he had been faithful up to that moment, and that the divine blessing would be with him in the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father had approved him thus far, and if the Father's blessing and smile went with him, he could endure all things, come what might. Throughout the remainder of that night and the following day, Jesus was the calmest of the calm, under the most trying circumstances. He comforted those who wept about him; he committed his mother to the faithful St. John, etc.

In these experiences of the Master, we find more or less a repetition in his disciples. When assured that their sins are forgiven, that the Father himself loves them, that his grace is sufficient for them, and that the Redeemer's robe of righteousness covers them, the followers of Jesus can, under such circumstances, be courageous, even while dreading death.

One great difference between the Master and his followers should be remembered: Whereas "of the people there were none" with him, with us it is different; the Master is with us, saying, "I will never leave thee nor forsake thee." Moreover, with us also there is a fellowship of spirit amongst the brethren of Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength in every time of trouble. Thanking him for all the divine provision and arrangements, let us go onward to our Gethsemane, strong in the strength which God supplies through his Son.

AN UNFAITHFUL TREASURER'S FALL

OCTOBER 25.—Matthew 26:14-25, 47-50; 27:3-10.

"Woe unto that man by whom the Son of Man is betrayed!"—Matthew 26:24.

Judas hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. It is inferred that because of superior business qualities Judas was made the treasurer of the apostolic company. The friends of Jesus noted the fact that he and his followers needed to give their entire time to the heralding of the kingdom. It is not strange, therefore, that we read that some voluntarily donated money for their support.

We cannot imagine Jesus and his apostles begging for money or even "passing the hat" for a collection. To have done so would have been to discount Jehovah's declaration that all the gold, all the silver, and the cattle upon a thousand hills are his; and to imply that he would have need to ask for assistance. On the contrary, the Scriptures tell us that some voluntarily contributed to the Master's support; for instance, Joanna the wife of Chuza, Herod's steward, and others. (Luke 8:3) Such voluntary donations made it proper that there should be a common treasurer for the company, and that he should be of superior business acumen.

We find no reason for believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve apostles. We have every reason to believe that he developed a bad character even under the most favorable influences—in the continual company of Jesus and the other apostles, and with the message of the kingdom continually in his ears. There was, however, a beginning to his deflections; and the intimation of the Scriptures is that his temptation came along the lines of avarice, selfishness, love of money.

"A ROOT OF ALL EVIL"

Alas, how many honest men have been seduced from the path of righteousness by the love of money! We remember that one of the serious charges which Jesus brought against the Pharisees was that they were money-lovers. It would not seem at all strange if it should prove to be true that the difficulty with many Christians today also is along this line of love of money. It is still true that "the love of money is a root of all evil." (1 Timothy 6:10) The Apostle declares that through this deception many pierce themselves with sorrow—not always so seriously as did Judas, however.

Judas loved money to such an extent that he was willing to betray his Master for thirty pieces of silver which, on the basis of labor, amounted to between two hundred and three hundred dollars in value. Others have loved money to such an extent that they have sold their consciences to gain wealth. Some have sold the truth for money believing that they would prosper in business better by advocating error. Some have sold the church for money, and have been willing to preach what they did not believe for the hire of money and the approval of men. Some have sold their nation's interests for money, bartering their patriotism.

Surely there is great need for every one to be on guard against the insidious influence of the love of money. But we should clearly distinguish between money and the love of money; for it is the latter which causes ruin and which entraps and ensnares the soul. Money represents toil, labor, accumulation; and as such it should be valued for the good it can do. But to love money, to serve it, to make it an idol and to allow it to alienate our hearts from God, we should not do. Let us not forget that this love of money was the primal cause of Judas' horrible failure.

A FULFILMENT OF PROPHECY

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. (John 12:6) Doubtless even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. Doubtless he would have said, "I laid the money away, thinking that the time would come when the Master and all of us would have greater need for money, and when my provident foresight would be appreciated." Brooding on the subject increased his desire for money, and led his active business mind to hatch out the plot for the betrayal of Jesus.

The record is that when Judas perceived that Jesus had been condemned, he had remorse for his action and took back the money to the chief priests, wishing to undo his deed. They laughed at him, declaring that it was no concern of theirs, but his own, if he had betrayed innocent blood. Because the returned money was "blood money," they could not put it into the Temple treasury again. Instead, they purchased therewith a piece of cheap land, a potter's field, as a burial place for strangers. Thus they fulfilled to the very letter a prophecy which they had probably forgotten: "Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and they gave them for the potter's field, as the Lord appointed."—Matthew 27:9, 10.

The account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert himself as the Messiah and would triumph over his enemies. Judas thus probably thought that he would hasten the establishment of the kingdom, in which he hoped to share. For his apology in the end he could say, "Well, we are ahead just thirty pieces of silver; and you may thank me for having brought matters to a climax sooner than otherwise." Thus he would have shone as a hero, as well as have demonstrated his financial wisdom and his suitability for the post of grand treasurer of the kingdom. But in addition to all this, apparently he got a little angry at Jesus because the Master had approved of Mary's conduct in respect to the spikenard. It was under the impulse of that resentment that he first sought the priests and the scribes to negotiate for the betrayal.

OBLIVION—NO HOPE OF A RESURRECTION

We are not hereby suggesting excuses for Judas. There can be no excuse properly offered for treachery to God and his cause. We are merely pointing out the fact that every transgressor must first consent in his own mind to his wrong course. In other words, the mind, the conscience, must be perverted before each step of sin. Hence the words of Jesus are fully justified: "Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born."—Matt. 26:24.

Such treachery, such willingness to hand over his Friend, his Teacher, and the One whom he had accepted as the Son of God and through whom he had expected the Messianic kingdom, was perfidy of the worst type. With all the other apostles, Judas had been called to walk in the footsteps of Jesus and to become a sharer with him in the sufferings and trials incidental to loyalty to the truth, misunderstood by the people, and if faithful to receive with his Master a share in the heavenly kingdom, which is to bless the world. Judas, with the others, had preached the kingdom, had cast out demons, and had healed the sick, by the power of God operating through the name of Jesus. He had been constantly with the Savior, and knew of the purity of his life, knew of his loyalty to God. Therefore all these things constituted his responsibility and his guilt.

The fact that he suicided implied a fulfilment of Jesus' words—that Judas wished that he had never been born. Every one who suicides declares the same fact. Yet there may be hope for other suicides, because of their ignorance, and because Christ died for all; and they, with others, must surely have a blessing and an opportunity for everlasting life as a result.

But in the case of Judas, all this was discounted by the fact that he had already enjoyed such privileges, opportunity and knowledge, and had sinned against light and knowledge. The declaration that he went to his own place, his appropriate place, does not signify that Judas or anybody else is to be eternally tortured as a punishment for sin. Rather, his own place was oblivion, hopeless oblivion, without prospect of a resurrection. He died like a natural brute beast, nor could argument be shown why such a character, who had enjoyed such privileges, should ever have any future opportunity.

HARMONY OF TWO RECORDS

As to the fate of Judas, one Scripture tells us that he went and hanged himself. (Matthew 27:5) Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18) To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain the rope broke, we can readily see how his headlong fall took place.

However, the matter of his death is of slight importance. The important thing is to notice how his soul died, in that he lost his relationship with God and with Christ, and all hope therefore of a future life. Yet the Master was gentle toward him to the very last, giving him every opportunity to relent and to retrace his steps, down to the very last act.

The fact that God had foreknown from the beginning that one of the twelve would betray Jesus, the fact that the purchase of the field with the blood money had already been prophesied, did not alter the responsibility of Judas for his

own fall. It was not God's foreknowledge that injured Judas, but his own wrong course; and thus it is with all. God's knowing from the beginning whatsoever will come to pass does not affect us, for he merely knows in respect to us what we will do of our own volition, our own yielding to avarice, to sin.

The testimony that Jesus knew in advance who would betray him does not prove that Jesus knew this at the time when he chose Judas. He knew that the Scriptures intimated that one of his disciples would betray him; and from the beginning of the deflection of Judas toward sin, toward avarice, Jesus knew that he must be the one who would commit the traitorous deed; yet in no sense of the word did Jesus' conduct lead Judas to the wrong, but rather forewarned him to the contrary.

TAKE UP THY CROSS AND FOLLOW CHRIST

"If any man will come after me, let him deny himself, take up his cross and follow me."—Matt. 16:24.

This is a very beautiful and significant text. The words "come after me" have not been properly translated; "follow me" is a better translation. It was the custom in ancient times for a teacher to have a company of his disciples following him; as Socrates did, for instance. So our Lord's disciples, pupils, followed him. They traveled with him that they might have the opportunity of continually getting instruction from his lips. It was so with all the teachers in the olden time. Sometimes, as in the case of Gamaliel, they had a school —the pupils sat "at the feet of Gamaliel." They would discuss questions much as we do at "Bethel" table today. Their custom was that the pupils would ask questions and get the views of the teacher.

Jesus said that any one whom he instructed might know from the beginning that he would have severe experiences; he would not receive great honor. On the contrary, those who would be his disciples must take up their cross and follow in his footsteps. There would be trials all along the journey, he told them. The Lord did not wish any to become disciples of his under a misapprehension. "Where I am, there shall also my disciple be." Those who follow Jesus in this vale of tears, witnessing for God and the truth, will be blessed by him and eventually share in his Messianic glory and honor and partake of immortality. But unless we partake of his cup and are immersed into his death, we can have no share in his kingdom.

OUR CONVENTION TOUR

The blessing of our heavenly Father has surely been with us richly on our Western Convention trip. Everywhere the European conflagration was the topic of absorbing interest. Many are convinced that the consummation of the Gospel age is at hand, and everywhere the household of faith are lifting up their heads and rejoicing that their deliverance is drawing nigh, as our Lord foretold in his great prophecy, recorded in Matthew 24 and parallel Scriptures.

The Editor and his stenographers left Brooklyn on August 23 and arrived at Chicago on the 24th, in time for the inauguration of the I. B. S. A. Temple. This building has been leased by the Chicago friends for the use of the local Ecclesia and for the Photo-Drama of Creation, and is well adapted for its purpose, being centrally located. The attendance was 1250 interested. The attention was excellent.

From Chicago the party sped westward, and arrived at Spokane, Wash., on August 27. Here we spoke to an audience of deeply interested Bible Students, numbering about two hundred. Thence we went to Everett, August 28, where a public meeting had been arranged for. About six hundred were present and gave the closest attention to the discourse. At Bellingham, August 29, fourteen hundred were at the public meeting.

From Bellingham the little party went to Vancouver, B. C., where seven hundred greeted them, giving very close attention to the discourse. August 30 was given to Seattle, Wash., where twenty-six hundred heard the address. Here, as elsewhere, the friends are very earnest and zealous. Thence we hastened to Tacoma, August 31, where fifteen hundred were in attendance.

Our next stop was at Santa Cruz, Cal. Here an interesting and profitable eight-day Convention of Bible Students was in session. The attendance was estimated to be about seven hundred and fifty, chiefly from the Pacific States. The party remained at the Convention about four days, September 2-4. The Photo-Drama was shown four evenings, and was greatly enjoyed by many of the citizens.

September 10 was devoted to a one-day convention at San Diego. Twelve hundred were in attendance at the public meeting, and many were turned away, for whose benefit an overflow meeting was arranged. September 11 the party were at Los Angeles, where the attendance was thirty-five hundred. September 13, at Salt Lake City, thirty-two hundred were in attendance. Thence we went to Denver, September 15, where six hundred friends listened to the discourse. Next was Colorado Springs, September 16, where eight hundred were in attendance.

Then the party went South to Fort Worth, Texas, where a three-day convention was in progress, with four hundred and fifty Bible Students present. While this convention was not large, yet it was full of interest. Then came San Antonio, September 19, where twenty-one hundred listened with deep attention to a discourse on up-to-date topics. At Houston, September 20, twenty-four hundred assembled to hear the address, and nearly as many were turned away. On September 21, at Beaumont, Texas, nine hundred listened with deep appreciation.

Continuing our journey, we reached New Orleans, September 22, where one thousand heard us. At Birmingham, Ala., September 24, fifteen hundred were present. Thence we went to Atlanta, Ga., where a four-day convention met, September 24-27, with approximately four hundred and fifty in attendance, the delegates representing many states. After leaving our Atlanta friends, we hurried on to the Saratoga convention.

The Saratoga convention, although not a large one, was an extremely interesting gathering. The convention proper numbered about 950. Some of the meetings ran up considerably more through local interest. One thing noticeable in this convention, as well as at all the others, was the meek and quiet spirit of those in attendance. While all lifted up their heads rejoicing that our deliverance is near and hasteth greatly, nevertheless there was no spirit of excitement. Rather all seemed to realize that we have received of the Lord blessed promises and enlightenments which far more than repay for our trials and difficulties. All were resolved that the whole world would not compare with the light and peace and hope already ours—not to mention the glorious things expected soon. Surely we prefer God's time, as well as God's plan, above all others. If he but continue us in his favor, in the future as in the past, we may well rejoice in the experiences coming day by day, end when they may.

During our trip we continually encouraged the dear household of faith to await God's time for the accomplishment of our hopes, preferring it to our own, if different. While we everywhere noted that patient waiting was manifested, yet, on the other hand, we deplored the over-confidence of some respecting the exact time of the glorification of the church. We endeavored to distinguish between our hope and the time of its fulfilment, and urged all to cast not away their confidence, which hath great recompense of reward. However, the present great war certainly stimulates our confidence in every feature of the divine program.

CLASSES CO-OPERATING IN EUREKA DRAMA NO. "Y"

A number of classes find that the financing of Drama No. "Y" is heavier than they can afford, and are planning to join their forces with other classes—two or three classes, for instance, taking the Drama between them. This is quite agreeable to us. However, the Society does not wish to sell the Parts separately, but would rather recommend that the whole outfit be ordered together, and handled on a partnership basis. In addition to costing less for each class, it will require fewer operators from each class.

Incidentally, we urge that the speaking elders of the classes do not neglect the home service. Younger brethren, not used at all to speaking, and some sisters, make very acceptable operators for the Drama. The speaking elders might follow the Drama, giving Chart Talks, etc.

EXTRACT FROM LETTER TO A FRIEND

Dear Brother:—

I arrived home safe Friday afternoon after a somewhat adventuresome journey.

At Yarmouth, I had an interesting experience. I was talking with two young women from Annapolis, when a young minister with whom they were acquainted came up, and they introduced me. Noticing my pin, he said in a rather challenging tone, "You are a Russellite?" "Yes," I said, "I am a Bible Student; and you are an Evolutionist." "Yes," he said. I then said, "I am glad to meet you. I have been wanting to hear the doctrine from a real Evolutionist."

He then proceeded to explain Evolution. I then asked him where people would evolve to after death. He said the soul kept on evolving. I asked him where men got their souls if these were the outcome of Evolution, and monkeys did not have any. He replied that surely God could impart to each man a soul. He gave me a pamphlet on Evolution by Dr. Elliot, and I gave him my WATCH TOWER to read.

When I had finished, he asked what I thought of it. I said, "I think it is very good for a man's idea, but he has no proof that it is correct—nothing at all to back it up, no proof of any kind. Now, I can prove everything I believe by the Bible."

Then the minister said, "But the Bible is self-contradictory; and what proofs have you that it is correct?"

"No," I said, "the Bible is not contradictory when you understand it; but it is the most harmonious and logical book ever written. Any one merely reading it must admit that it could not be written by man."

He finally promised to read some of the STUDIES IN THE SCRIPTURES, which he told me he had in his home.

May the Lord's blessing be with you and all the dear Bethel family.

Your sister in Christ, STELLA H. WATERMAN.

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VIEW FROM THE WATCH TOWER

The Scriptures foretell that in the end of this age there will be a cry of "Peace! Peace!!" but that there will be no peace. (Jeremiah 6:14) This prophecy has been fulfilled. When the First National Arbitration Board convened at Geneva, Switzerland, and gave its first reward, September 14, 1872, the cry of "Universal Peace" went up all over the world. There was to be no more war. All difficulties between nations were to be settled by arbitration. How sadly disappointed must those people be who, in spite of the many wars since that time, have continued to cry, "Peace! Peace!" Their theory has been that universal peace between the nations would speedily usher in the Messianic kingdom.

How few look to the Word of the Lord to see what he has to say on the subject or, looking, entirely disregard God's testimony through the prophets, to the effect that the present age would end and the Millennium be inaugurated, not by Peace Conventions and Peace Treaties, but by "A time of trouble such as was not since there was a nation." (Daniel 12:1; Matthew 24:21) The peace cry has received an especially severe shock in the present momentous war, involving more than any other war on the earth ever! Instead of the present war being nearly over, we incline to expect much more serious complications in Europe—that other nations will be drawn into the war.

Notwithstanding the fact that the President and the Secretary of State of our own land are wise men, lovers and promoters of peace; and notwithstanding the fact that there is no apparent reason why our country should ever be involved in this war, nevertheless we are apprehensive. The great nations of the old world, impoverishing themselves and destroying their commercial interests, as well as being robbed of hundreds of thousands of valuable lives by this war, will not wish to see the United States towering high above them in every way by reason of its isolation. We may be sure that the crafty statesmen of Europe, while professing interest in our peace, will really do all in their power to embroil us in war by one device or another.

SHORTENING OF THE DAYS OF TROUBLE

While desiring peace at home and abroad, all who are children of the Highest must desire the Father's will to be done—rather than our own. Hence, should the war extend even to our own land, in spite of everything we can do to the contrary, let us not be discontented, but still pray, "Thy will be done!" Let us look beyond the present terrible war to the glorious things which God's Word assures us lie just beyond it; namely, Messiah's kingdom.

When we say that the kingdom lies just beyond the war, we should note the fact that, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled "a great earthquake." (Revelation 16:18) In conjunction with this social revolution, the Bible indicates that churchianity will for a time be greatly exalted as the hoped-for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true church will be in hard lines, from the earthly viewpoint. Nevertheless, "all things shall work together for good to them that love God, to the called according to his purpose."

Following the revolution and churchianity's exaltation quickly will come the anarchy, which the Bible everywhere symbolizes by fire, because of its destructive force and influence. That will be the time mentioned by our Savior, saying, "Unless those days should be shortened, there should no flesh be saved." (Matthew 24:22) The Master tells us, however, that those days of anarchy and general strife—"every man's hand against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in"—shall be shortened. The establishment of the church in glory, the bringing of the elect into control of the world, will shorten those days and inaugurate the reign of the Prince of Peace.

PRAYING FOR PEACE IN EUROPE

Our honorable President with praiseworthy intent requested all Christian people to make October 4 a day of prayer for peace in Europe. However, we cannot concur with our worthy President in this matter. Much as we appreciate peace—and we have all our life labored to be a peacemaker—we cannot pray the Almighty to change his plans to conform to those of our honored President.

For twenty-five hundred years God, through the Bible prophets, has been telling his people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect him to reverse the program at our behest?

The prayers of those millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if we read our Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the awful Armageddon of anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it! It will be brought in by Messiah's kingdom, for which so long we have prayed—"Thy kingdom come; thy will be done on earth as in heaven."

For forty years we have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in our books on Bible Study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could we consistently ask the Almighty to change his program? Nay! Rather, our discourse on October 4 was from the Master's words, respecting the present "Distress of nations with perplexity, men's hearts failing them for fear of those things about to come on the earth."—Luke 21:25, 26.

Our address was given in the New York City Temple—fifteen hundred heard for two hours, and many were turned away.

CATCHING FISH WITH THE GOSPEL NET

"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19.

Our Lord's parables, figures of speech, and more or less "dark sayings," such as this one, were usually based upon incidents connected with his ministry. We remember the context here—he had been preaching at the Sea of Galilee, and had put out in a boat because of the crowd of people. (Luke 5:1-11) The boat was one that was used in the fishing business, conducted by Peter, James and John. Following this discourse, Jesus invited these men to become his disciples, using the words, "Follow me, and I will make you fishers of men."

The expression, "fishers of men," suggests many good features illustrative of the work of the Gospel age. In fishing for fish there is a carefulness exercised that is very necessary to success. The skilful fisherman studies what kind of fish-hook to use and what kind of bait to put on the hook. Then he catches the fish individually. Likewise very much of the work of this age has been an individual work, accomplished by talking to people; those engaged in it should seek wisdom from on high to put the message into such form as would be most helpful to people—that they may be caught by the Gospel.

The Lord uses an illustration of a drag-net to represent the work of the Gospel age. During the past eighteen centuries the drag-net of the Gospel has been passing through the world. It has not caught all the fish; for it has been drawn only through certain parts of the earth which God chose especially to favor. Thus he has drawn a net full; and he says that at the end of this age there will be a sorting of these fish—a putting some back into the sea, as not worthy, and a retaining of others. Throughout this age there have been some drawn by the Gospel who have been unsuitable for God's work; they have not been the kind of people God has wished to choose. Therefore he did not make things so plain for such that they would stay; but rather has left some subjects obscure, in order that such would reject the truth and turn aside.

THE NATURE OF THE HARVEST WORK

However, aside from this parable of the drag-net, which represents the Lord's people as fishers of men, and which might in some respects seem applicable only to the close of the Gospel age, there is another commission. The general commission to all of the Lord's people applies today. It reads, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to the bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

We read that when Jesus was speaking to the people he made some remarks, and gave some parables forth, which they could not understand. For instance, he said that unless they would eat of the flesh and drink of the blood of the Son of Man there would be no life in them. They said, Who can understand that? Who can accept that teaching? So they walked no more with him—they got out of the net. Throughout this age the Lord has been gathering in the fish. But the great work of selecting is to be accomplished in the end of this age. To a certain extent in this age thousands of people have been caught in the Gospel net and have been more or less brought under the influence of the truth; and yet they are not fit for the kingdom. Without any unkindness towards them, the Lord now simply puts them out of the place not suitable to them.

We are not to think of this comparison as perfectly representing this matter—but it has an illustrative power to be made useful in this connection. We do not really catch men as a fisherman catches a fish. The fisherman does the fish more or less harm in taking it out of the water, whether with a hook and line or with a drag-net; and those fish which are brought up in the drag-net are not honored in any manner. Our Lord used this illustration merely to represent how the Gospel fishing was to be done. His followers were to fish for men for the kingdom—not to do them violence, but to do them good. Those who catch fish exercise a great deal of care. While catching the fish, they usually hide themselves, so that the fish will not see them, but the bait. So in drawing men to the truth we should hide ourselves and throw out as bait those features of God's Word which would apply to this one or that one with whom we might be dealing.

Coming down to the present time, the question might arise, Is this Gospel message still to be sent out, or have all the fish been caught and the Gospel net drawn to the shore, and will there be no more received? We answer that we do not so understand. We believe that we are away down in the harvest of the age; if not fully at the end of the age, we believe that it must be very near.

OUR PRESENT ATTITUDE

Looking at the harvest of the Jewish age, we see that it was forty years long in one sense of the word; yet the beginning of that forty years was a very indefinite thing—and the closing seemed to extend over six months, perhaps. We remember that in the beginning of our Lord's ministry there came forty days of his temptation; and that then came the time during which his disciples were being gathered to him. For a year there was very little of importance accomplished. If we consider his experiences as typical, we might consider that the early part of the harvest was not very sharply marked. The harvest seemed to increase as it progressed, and did not culminate until after the destruction of Jerusalem. This fact leads us to wonder if there are not six months more of the harvest here.

The Lord evidently saw that it would be better for us that we should walk by faith, not by sight, and that we should have the experiences we are having. These experiences are excellent. We have been receiving things so good, so refreshing to us, that if they continue for six months longer, or six years longer, we shall be very glad that the Lord has given us this longer opportunity of testifying to his goodness. On the other hand, it may be that the work of the harvesting of the "wheat" has been fully accomplished, and that the work of the present time is for the great company class and for the world.

"So on we go, not knowing,
We would not if we might;
We'd rather walk in the dark with God
Than go alone in the light;
We'd rather walk by faith with him
Than go alone by sight."

The consummation of the Gospel age is now upon us. We are expecting wonderful things, glorious things. The thing especially looked for now is the ending of Gentile dominion. The dissolution of the nations is at hand, and that disintegration precedes the establishment of Messiah's kingdom.

At what time the Lord's people will be taken beyond the veil the Lord has not fully indicated. But we have the assurance that when he shall appear, be manifested—when his epiphania shall occur—we shall be with him, we shall be like him and see him as he is. He will not begin his great work of establishing the kingdom until the church shall be with him. We may not understand all that this implies. Perhaps we may be with our Lord, in service on this side the veil for a while. We had not thought so; but we are simply willing that the Lord's will shall be done, whatever it may be, and we are waiting for the indications of his providence.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise;
And every joy he sends us comes
A sweet and glad surprise.

"One step we see before us,
'Tis all we need to see,
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving 'Follow me.'"

THE ROYAL LAW OF LOVE

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification; for even Christ pleased not himself."—Romans 15:1-3.

As children of God each one of us should use care that others are not injured by our liberty in Christ; for this would be condemned by the law of love. The Apostle clearly emphasizes this thought in this Epistle to the church at Rome. He points out that all the Lord's children are not alike "strong in the faith." Some, weak in the faith, can see that Jesus is our Redeemer, but cannot realize as yet the liberty which we as sons have in Christ. One realizes that he is at liberty to eat whatever agrees with him; while another, who is weak, eats vegetables only, lest he violate some law under which he thinks himself. Some Christians condemn their brethren who eat meat, seeming to forget that our Lord ate flesh. We should learn to grant each other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for each of us to know that God accepts the others as well as ourselves, and manifests His acceptance by blessing them in His service.

It is the same with reference to observance of days. One esteems one day above another, as the Apostle says; while another esteems every day alike. Let each carry out fully the

conviction of his own mind—whatever he believes to be the will of God for himself. When St. Paul urges that each "be fully persuaded in his own mind," he does not mean that each should make up his mind what is the will of God for all his children, and then stick to his opinion, whether right or wrong, and be unwilling to listen to or consider the thought of any others of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counseling patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under bondage regarding the eating of meat, the observance of Sabbath, etc., is the weak brother.

LOVE AND CONSIDERATION FOR THE WEAKER

The Apostle, however, counsels that if the weak brother observes such a bondage, not as an attempt to "keep the law," and to justify himself thus before God, ignoring Christ's redemption-sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances and observances, then the stronger ones should not rail at his conscientious weakness, or make light of it, but should receive him as a brother, trusting that discipline, experience and growth in grace and knowledge will gradually bring him to the liberty which others of the brethren reach more quickly.

Those strong ones who enter fully into the spirit of the Apostle's statement, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; "for even Christ pleased not himself." But if the stronger brethren by sarcasm and influence should try to force the weaker ones to use a liberty which they do not realize, it would be forcing them into sin. Therefore the weaker brethren should be left to the liberty of their own consciences. The influences of love and truth alone should be brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ.

Thus the body of Christ may be full of charity and unity, each member carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and in knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible, being developed as he feeds upon God's Word.

The Apostle refers especially to the observance of days as a lack of development, saying (Galatians 4:10, 11), "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of sons of God, but who were now going again into bondage through false teaching. He recognized in them an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition; and he was fearful that this weakness and failure to maintain the liberty of sonship might lead them even to reject the Gospel—that Christ gave himself for our sins—and accept as a gospel a hopeless substitute—that Christ would save them if they kept the law.

But glorious is the liberty of the sons of God! Let us stand fast in it, as the Lord enables us to grasp it in its fulness, yet at the same time extending sympathy and love to those who have not yet reached the high vantage-ground where they can get a broad, comprehensive view of our blessed standing in Christ. Thus we bear the infirmities of the weak brethren, our companions in the way, and thus we are in harmony with the law of love.

THE BEAUTY OF SELF-ABNEGATION

The Apostle appears to be drawing to our attention the thought that selfishness is the predominating principle of the world. People are seeking generally to please themselves—often unjustly, sometimes justly, but simply ignoring others. He is pointing out that the Christian is to take a different course. We are enlisted under the banner of Christ, which is the banner of love. We are to look well to the rules which belong to this new order of things of which we have become members. The followers of Christ, instead of seeking their own selfish interests, are to consider the interests of others. Instead of seeking their own pleasure, they are to seek the pleasure of others, where this will not conflict with their vow of consecration.

This does not mean that the disciples of Christ are to seek their own misery. But they are to give their thought and time to pleasing others rather than themselves. The Apostle tells us that this is the example set before us by our Leader, our Pattern—"For even Christ pleased not himself." He was not in the world to seek to do the things pleasing to his own flesh. Quite to the contrary, he renounced his own fleshly interests and gratification for the benefit of mankind. So we covenant to do when we essay to walk in his steps. The denial of self, the taking up of the cross, means the renouncing of self-will and the leading of an unselfish life, in accord with the divine Pattern and the divine plan.

OUR BRETHREN OUR NEIGHBORS IN CLOSEST SENSE

With this light upon the Apostle's words, our thought is that the primary meaning of the word neighbors as used by St. Paul is, those closest to us. That is to say, in the church of Christ, our brethren are our neighbors; they are the ones nearest, closest to our hearts. All the children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly, we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word please is used here in a limited sense.

It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. Even though they be not saints, we should "provoke" them—rouse them—"to love and good works" as far as possible, and not to anger or malice or sin or anything unworthy. We may not always be successful in pleasing people to their edification. There may be times when even the brethren will feel aggrieved rather than pleased at our efforts to serve them. We think, however, that if we seek to please them to edification, striving to exercise the spirit of a sound mind, our course will have the Lord's approval and blessing, whether it has the approval of others—even the brethren—or not.

So let every one of us endeavor to "please his neighbor for his good to edification." This matter of neighborhood, the condition of nearness, extends, next to the church, to our own families. Of course, as relates to earthly obligations and temporal needs our family would have the first claim, and would be our neighbors, very near, according to the flesh. We should seek to please them for their edification—should seek to do them good, as here suggested. The same principle would extend, as we can readily see, to the butcher, the baker, the ice-man, etc. We are not to please any of these to their injury, or in any way that would not be for their edification. We are not to descend to the world's methods. If they wish to tell stories that are not good, not pure, we are not to join in with them. If we cannot please them by that which is good, we are to avoid unnecessary contact. We are to do good and to edify only.

THE WORLD RECOGNIZES THE GOOD

We should endeavor to be as pleasing as possible to all of our neighbors. If we rebuke in a rude way, it would not be pleasing to them, nor would it be likely to edify them. There is a way in which we can give proper reproof even to very worldly people. The world has a higher standard morally and religiously than they would be willing to acknowledge. Even if they sneer outwardly, in their hearts they recognize that which is good. We often find people who are impure in their own lives who like the society of the pure. They have some appreciation of the good, even though, being defiled themselves, they are likely to defile whatever they touch.

It would not be proper for us to expect that we can do a great deal of good to worldly people—at least that much fruitage will generally be manifested—at present. Our aim should always be to please as far as possible, as far as loyalty to God and the truth will permit. We should not be of that "grouchy" sort, always going through the world with a quarrel. Rather we should let our light shine, that they may see our good works, and thus "glorify God in the day of their visitation." A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the truth. The Lord's people should be kindly disposed toward all men—in the church especially, but also toward all with whom we come in contact.

A WORD OF WARNING

Let us here say that we fear that some of the Lord's children who have a husband or a wife not in harmony with the truth, or perhaps more or less in harmony, but not fully consecrated to the Lord, make a mistake and perhaps by their example prevent the development of further interest in the companion. If, for instance, a husband is fully consecrated and his wife is not, the husband should exercise great care that his zeal for the truth does not lead him to neglect his duty in helping to lift the burdens of household care, etc., which are pressing upon the wife. Volunteer work, meetings, etc., should not so fill his spare time as to cause him to overlook the fact that he owes a very special duty to his wife in ministering to her real needs or comforts.

We fear that some have been embittered and hindered from a full acceptance of the truth or led to opposition by such lack of loving, thoughtful consideration on the part of the companion who professes entire consecration to the Lord. If we really are fully the Lord's, our home is the first place where this should be demonstrated. No amount of zeal for the service of the truth outside of our homes will excuse us from the duties which we owe to our families and which they have a right to expect. To fulfil our obligations is a real service for the truth, and often a most effectual one. If there is water or coal or wood to carry, or other real services which a husband may and should render to his wife, these should not be neglected for any other service. If she is willing to attend some of the meetings, let him show an appreciation of her company and a pleasure to have her go.

The same rule applies to the consecrated wife. Some time and personal service are just requirements of the husband; and the wife should exercise the spirit of justice, love and of a sound mind along this line, and not give her companion just cause to feel that he is forgotten, unloved and uncared for because of the wife's new interests. The husband is the rightful head of the home. There are duties which are obligations to every child of God, and to neglect or ignore these may be the cause of incalculable harm. The real duties of a husband or wife or parent or child are never abrogated when we give ourselves to the Lord. Each consecrated saint should seek by prayer and by the study of the Word and of divine providences in our lives to discern the will of the Lord concerning us, that we may be "living epistles" which shall glorify our God, and not bring a reproach upon his cause or upon our own Christian profession.

SACRIFICE OUR SPECIAL MISSION

Each member of the royal priesthood is to remember that the special mission of our office, our vocation, our calling, in the present time is to sacrifice. One form of service frequently not discerned by the Lord's people is the opportunity of renouncing our own desires or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the desires, the preferences of others—where it is merely a matter of personal preference. Where we believe the Lord will be as well pleased to have the matter the one way or the other, a yielding of our own wishes often proves a blessing, both to the one yielding and to the one receiving the kindness and consideration. This is the spirit of love, the spirit of the Master.

In the body of Christ the different members have their various inherited weaknesses against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers the word of counsel, "We, then, that are strong, ought to bear the infirmities of the weak." This does not imply that we should not expostulate with such a one and endeavor to help him to get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we humbly endure the trial of our patience. It is his good that we are to seek, not chiefly our own greater enjoyment of physical or mental comfort. We are to please him for his edification, not by simply ignoring his fault, as though we considered it right, but, if there be suitable opportunity, by kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails, the Apostle further shows (1 Corinthians 12:24-26), there need be no schism in the body; for the members all have a mutual care and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage, by our example and sometimes by a kindly word, all that is unbecoming, and a love that throws its mantle over a deformity and endeavors to conceal a fault rather than to expose the weaker brother or sister to the reproach of the other brethren. Thus, in the true church of Christ, which is knit together in love, if one member suffer, all the members suffer with him; or if one member be honored, all the members rejoice with him, and to some degree share the honor, just as in an earthly family, when one member rises to an honorable distinction, all the members of the family partake of that honor and joy.

LET YOUR LIGHT SHINE!

For such self-sacrificing love how necessary is the spirit of humility, gentleness, patience and faith! The Master's words along this line are very forceful—"Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of Heaven." This blessed law of Christ, the law of love, should rule in all who have taken by consecration the name of Christ. Its hallowed influence should radiate from us, not only among the brethren, but also out upon the world, as a powerful witness to the effect of the grace of God in the heart. Thus we shall demonstrate to them that the love of God received into a life brings peace and harmony and happiness; that it makes noble, devoted, faithful husbands; more kind, loyal and tender wives; more obedient, loving children; more kind, good neighbors; and that it pours "oil on the troubled waters" of all our experiences, bringing blessing wherever it reaches.

"TREES OF RIGHTEOUSNESS"

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6, 7.

The context from which our text is taken seems to show that the Apostle is contrasting with the Gospel hope the various hopes which might go to establish one in some kind of faith, some kind of belief, some kind of course in life. But he is addressing those especially who have already accepted Jesus Christ as God's Representative—those who believe that God has sent his Son into the world to be the Redeemer of the race of Adam, and by and by to be the Deliverer of mankind from the power of sin and death. All those who are in Christ Jesus have received him with this understanding. This is the only message which God has sent; this is "the faith which was once delivered to the saints."

DIVINE VS. HUMAN MESSAGE

The Apostle Paul urged those to whom he wrote to continue in this faith, and not to try to combine earthly philosophy with this heavenly message. As they had received Christ as God's Anointed and their Sufficiency in all things—the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fulness of the Deity bodily"—so they were to walk. As they had recognized him as the heavenly Teacher, so they were to continue to make progress in the same way—the path that leads to glory, honor and immortality. They were not to think for one moment that any human teaching could be mixed with the divine message; for any other doctrine would serve only to confuse the heavenly message in the minds of the hearers.

This would not mean, however, that the teachings of the apostles were to be ignored, for the Master especially informed the church that his twelve apostles would be his mouthpieces. It would, however, guard us against any supposition that there would be any other teaching or any other church to take the place of Jesus and his apostles. To these he declared that whatsoever things they would bind on earth would be bound in heaven, and whatsoever things they would loose on earth would be loosed in heaven.

DEVELOPMENT OF THE SPIRITUAL PLANT

Having stated the matter in this way, the Apostle then uses a forceful illustration to show how we are to progress in Christ. Turning from the figure of a man walking in Christ as a member of his body, St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection with the experiences of life. The roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the holy Spirit of God; for instruction is a form of construction.

While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming established, settled. A tree that is well rooted in the earth is hard to uproot. It has a wonderful strength, a wonderful hold upon the earth, and requires years to die out. So it is with the Christian whose faith has been properly established; he should be so fixed, so established in the promises of God's Word, that no wind of doctrine could overturn his faith.

Whoever is continually looking around for something new

is thus demonstrating the fact that he is not established in the faith. Having once made sure that the divine plan is the plan of God, we should not permit ourselves to be moved away from that position. On all Christians who are thus rooted and grounded in the Scriptures the theories of our day—Evolution, Christian Science, New Thought, etc.—have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled in the truth as it is in Christ Jesus.

ONE CAUSE OF SPIRITUAL DECAY

When once we have seen the plan of God as revealed in Jesus, and have given ourselves to God and the study of his Word, the only way to retain our spiritual life is to continue in this doctrine, to root ourselves in this soil and remain there. We are not to seek other fields with the thought that we can receive additional nourishment there, and that an admixture of other elements with what we have will be advantageous. No theories will mix with the Lord's plan. It is complete; it needs no assistance from other systems of belief. Any attempt to incorporate with it theories and ideas of men will only destroy its value. We can never become rooted and built up in Christ by such a course; our spiritual decay, and finally our spiritual death, would be the result.

No child of God can be carried about by every wind of doctrine; nor can he indulge in a morbid curiosity as to what this or that new theory may teach. To do so is very dangerous to the spirituality of a Christian. For one who has never known the truth there might be some reason for such a course, but for one who has once thoroughly proven what is the truth in Christ to go hunting around for new pastures in which to feed, there is no excuse. Either he has never been established in Christ, or else he has fallen into a spiritual decline. There is an exhaustless field for thought and for mental and spiritual activity in the plan of God in all its varied features.

We believe that God purposed to have a seed of Abraham through whom a blessing would come to all the famiiles of the earth. Those who look for the fulfilment of this promise realize that Christ is the seed of Abraham and that his work is to fulfil this promise. For this purpose he came into the world. Later on, the church learn that not only Christ Jesus, the Head, but also the church, his body, are sharing in the same faith, the same promise made to Abraham. Each individual called has the opportunity of coming in, of exercising his faith, and of being built up as a member of the body of Christ. By this time the body of Christ must be nearly complete. The hour is at hand when this glorious seed of Abraham is to take hold of the affairs of earth and bring in "the restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the holy Spirit. The great Husbandman knows just what experiences and surroundings each one of his "trees" needs—how much sunshine, how much rain, how much cold and how much heat, how much pruning—and he will supply just what is best adapted to each case. He knows how to vary these conditions, environments, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish, but would bring upon ourselves spiritual disaster. So we need to keep ourselves continually under the care of the skilful Husbandman and earnestly co-operate with him, that we may grow and become strong and immovable—firmly established.

DEPTH OF ROOT SHOWN IN VIGOR AND FRUITAGE

The depth and the spread of the roots of a tree are shown by the vigor and fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich, luscious fruit nor furnish cool, refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we also grow up into him, learning more and more what is the divine will as expressed in him. The rooting process is unseen, and can be judged only by its outward manifestations. When there is luxuriant foliage there is good rooting. But the growth must not stop there; fruit must be borne. And so the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure, the Christian will not only be a branch in the vine, but will bear rich clusters of fruit which should become more choice in quality and size year by year.

We sometimes see Christians who have little knowledge of worldly things and yet have deep spirituality, very deep rooting and grounding in Christ, a clear insight into the deep things of God, and a rich Christian experience. Perhaps their knowledge of the usages of polite society is less than that of many others of their brethren; they may have had fewer opportunities to learn all these details; and yet their ripe attainments in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of character are fashioned after the pattern of the Master; that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh which in the sight of the Lord should have no weight in deciding the quality of the character or the place in the kingdom.

SUGGESTIONS FOR REFLECTION

If we are to be the judges of the world in the next age, how shall we be fitted for this position, if we do not learn now how to take the proper viewpoint, the Lord's viewpoint, in our estimates of our brethren? If our love and our esteem for them is gaged by trifles, yea, by matters even unworthy of notice in the eyes of the Lord, are we developing the qualities of character which will fit us to be the judges of the incoming age? How are we growing up into Christ in all things? Let us judge ourselves rigidly along these lines, that we may indeed become like the Master and win his final approval.

The Apostle urges that we become established in the faith. This term refers to "the faith which was once delivered to the saints"—the one faith. This is to hold at all costs. Satan will attempt to divert our minds into other channels, to draw our attention to some new thing. But the plan of God, the truth of God, as revealed in Jesus Christ our Lord, is but one. It is given us for our instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Timothy 3:17) It is not the truth of Geometry or Trigonometry or Geology or Astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. (John 17:17) These other truths are very well in their way, but we have little time to study these now. We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual truth, the deep things of the mystery of God, revealed to his saints for a specific purpose.

AN ESTABLISHED CHRISTIAN NOT A BIGOT

The truth embraces all the scriptural teachings relative to Christ and his work, to our relationship to him as members of his body, and to the brethren as fellow-members. We are to abide therein with thanksgiving. We should familiarize ourselves with the different features of this truth more and more. We should be clear in regard to what our Lord taught and why he taught it, and should know how to connect the different parts of the truth into a harmonious whole. We are to be thoroughly furnished. We are heartily to appreciate the loving kindness of our God in revealing to us these glorious things, and to realize that we did not originate them ourselves, nor was any man the originator of them, but the Lord himself. They are the gift of God to us, and we are to be most thankful for this great gift, to guard it jealously as a priceless treasure, and to let our light shine to the glory of God's name.

The general sentiment among the teachers of false doctrine, and even among the world in general, who do not believe in the necessity or the advisability of being established in faith, is that to be established is to be bigoted. Those who are so unfair in mind as to receive and tenaciously hold what they have never proven, either by sound logic or by the authority of the Word of God, are rightly called bigots. But one who in simple, childlike faith accepts and firmly holds to what God has inspired, what he has caused to be written in his Word for our instruction, is not a bigot, but a strong, established character, and will stand when all the structures built upon the numerous theories and imaginings of men shall have fallen. The great day now upon us is trying every man's character-structure, of what sort it is, and but very few, even among professed Christians, will stand the test.

The few who will pass safely through this crucial trial without loss are those only who have become established in the truth of God, "rooted and grounded and built up into Christ." The difference between a strong and steadfast Christian and a bigot is that one is established in truth, and the other is established in error. The "fire" of this day will continue to burn and to manifest the great difference between the two classes, until all have been tested and tried and found worthy or unworthy.

IMPORTANCE OF SELF-SCRUTINY

The Apostle's words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that

we were sinners, utterly unable to save ourselves. Some seem to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fulness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines and the Spirit of Christ. The Apostle puts us on guard against these dangers: Are you sure that you ever really received Christ? Are you sure that you ever actually made a full consecration to God and became a new creature? You should know this. If you did, then make sure that you are progressing in his likeness. Without careful scrutiny, you might think you are progressing when you are not. The narrow way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward. To this end, we must keep close to the Word and in line with his program. The Lord will not accept little, undeveloped sprouts for the kingdom, but he wants those that have grown and matured—strong, sturdy "trees of righteousness."—Isaiah 61:3.

GOD'S WORD ALONE WILL UPBUILD

Delve into the promises of God more and more. As you do this, the roots of faith will draw up the nutriment and send it out into your life, and you will grow, just as a tree grows, because nourished, fed. Thus alone will you become established in The Faith, and not in your imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started with in the beginning, and we shall need it in increasing measure as we go on in our upward way—faith in God and in his sure Word. All that we know as children of the Lord has come to us through the channel of Jesus, his holy apostles, and the prophets of old, and we are to continue feeding at this same table with thanksgiving.

We are not to feel a spirit of bondage, and say to ourselves, "I would like to ramble outside; I do not like to confine myself merely to what the Bible teaches. I would like more liberty." This disposition is not the spirit of a true son of God. Such sentiments encouraged would lead to utter spiritual disaster. All such temptations, if they come, must be promptly and positively resisted. Our spirit should be one of deepest gratitude and thankfulness that we have been granted this glorious divine revelation. Following thus in the Lord's way, we find the only true joy, and can make the only true progress. "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:10, 11.

SPECIAL FALL VOLUNTEERING

Already over ten million copies of the regular 1914 Volunteer matter have been distributed in the U. S. and Canada, although some places have not yet been supplied. We have a large quantity still on hand which, however, is being rapidly diminished. Further orders should be sent to us quickly.

As a follow-up to the regular 1914 ("End of the World") edition, we have just issued another number of THE BIBLE STUDENTS MONTHLY (Vol. 6, No. 5) treating "The Distress of Nations" and the Cause of God's Anger—the prophetic aspect of the present European War, and its relation to the great Time of Trouble. We recommend the distribution of this new matter wherever the "End of the World" edition has gone.

As heretofore, the Society gladly supplies this literature gratis, all charges prepaid. Order promptly whatever you can judiciously use, stating exactly what localities you expect to serve, and the census report of the population of the district. Also mention any large proportion of population speaking any other language than English. We will have this new volunteer matter in the German and other languages later on.

The present is a favorable opportunity, while the eyes and ears of the masses are open. Let us labor "while it is day: the night cometh, when no man can work." "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—John 9:4; 4:36.

THE RESURRECTION THE GREATEST OF MIRACLES

In his new creation God began to create something entirely distinct from anything that He had yet made. The new creature is not an earthly creature; and nothing that is of the earthly being will ever have a part, to our understanding, in that new creation, either now or at any time. Nothing will carry over from the human to the divine, the human to the spiritual.

The human being is more or less depraved. He hears something about God, about the divine nature, about what sin is and why it is undesirable, about the reconciliation which God has provided through Christ, and about the invitation to become joint-heirs with Christ in his heavenly kingdom. He becomes conscious of all this through his ears, through human power; for he has no other power. He must have a hearing ear, else he would not hear the message at the present time. Some have more of the hearing ear, others have less. The one who has more of the hearing ear would be more attentive, more pleased, when he learns that God has a provision for the assistance of repentant sinners. The more the depravity the less of the hearing ear. The depraved person lives on a natural plane; therefore he has less inclination to come to God and less of the hearing ear to hear anything that God would have to say. But the class who cannot hear more or less distinctly have had their ears dulled by the adversary with false doctrine.

HOW TO BECOME A NEW CREATURE

What we do see, then, is God's gracious invitation to become associates with Jesus; and this is good tidings to those who have the hearing ear. We say, "I am glad that God has invited me to come back into his family, and that he has provided for the covering of my imperfections. I am pleased to know that there is a special invitation now to those who have the mind of Christ and who desire to walk in his steps, and I gladly avail myself of the arrangement. In harmony with this invitation I offer myself a living sacrifice."

When we have done this, we have been converted. In what way? We are turned around from the way of sin and from our own will, turned to go in the way of righteousness. This is conversion.

The next step for us to take is that of making a consecration to become a living sacrifice to God. And that consecration of our all to God includes everything that belongs to us—all that we are—the human ego, personality—all of its hopes, aims, possessions, for the future in every shape and form. Everything is included in that consecration to God. Did this make us new creatures? No. But it puts us in the way that we are eligible to that position. What is the next step? The next step is the application of the merit of Jesus, put over us as the wedding garment, covering our imperfections. Of what use is this to us? It makes us acceptable to God. The Apostle tells us to present our bodies living sacrifices, holy and acceptable to God, and our reasonable service.—Romans 12:1.

The next thing in order is for God to indicate his acceptance of that which we offer and which is accepted. This he does by begetting us of the holy Spirit. Just what this means we are not wise enough to know. God foreknew Jesus Christ as the Head of the body and he foreknew us, the class predestined to be the members of that body. And now by coming under the required conditions we are accepted as members of this class. We are to show our devotion and our loyalty, to show that our surrender of our will is a genuine thing. This we do by being exercised by our contact with the truth. If we have been in error, our loyalty will be determined by the way in which we weigh the matter and decide it. If we decide the matter slowly, it means that we are a little obtuse. If we decide the matter quickly between the truth and the error, it means that we are loyal to God's will, his truth, and thus we are all the more pleasing to him, as a loyal child. If we decide the matter slowly he will not cut us off, but perhaps will give us some chastisements; for we are in the school of Christ.

HOW THE NEW CREATURE GROWS

In one picture we are represented as embryos, not yet born; in another picture as children, not yet having reached manhood,

but as growing in grace and knowledge and character. Either picture is very beautiful. But we cannot mix them. We cannot imagine the child not born as growing in knowledge, etc., nor can we imagine one developing toward manhood as an embryo. In the embryo picture we perceive that every human child must grow, and that in order to do so it is dependent on nourishment. If some accident happen, that embryo might die; if there were some miscarriage, the embryo might never be brought forth into life. We see that from the time we became new creatures in Christ, we began to develop the new mind. The brain is the same as before the new will developed, and the body the same; just as a mother is the same person that she was before the child was begotten.

Let us consider the subject from another viewpoint. This new creature is the governing power—the only thing that God recognizes, and that we recognize, as having control of this mortal body. Why does the new creature have the control? Because the will is transferred from human interest to God's will. God's will is now our will as new creatures. We have full rights and control in this body, whose earthly rights are given up. God has accepted the sacrifice, and the new creature must be loyal in controlling the body in accord with the divine will. Henceforth we are to see that the mortal body is kept under. Some people might say that we are treating it unkindly; but from God's standpoint we are treating it as wisely as possible, in order to do God's will. If it were God's will that we undertake some great work, we would certainly put the body through a course of training to fit it for the undertaking.

Practically, the new creature says to the mortal body, "You are my body only for the time being. I am the new creature, desiring to use you in God's service, in order that I may see how obedient I can be to God's cause." The old creature might say, "But I have some rights." The new creature replies, "You have no rights. I shall use my judgment as to what you shall do or not do." If the new creature yielded to the old creature, the latter would prosper in its own aims and projects, and the new creature would be puny and weak in courage, strength and everything else. The new creature is to assume control of all the interests of the old creature, to sacrifice all that is to be sacrificed to the will of God.

PERSONALITY MAKES SOUL

The more we do this, the stronger we become spiritually; and the stronger we become spiritually, the more ready we shall be for our change. What is our change? It is the spirit birth in the resurrection. Not one atom of this old body will go into the new condition. What, then, will go into the new condition? It is the new creature. What is the new creature? It is the ego which lives in the mortal body, which feeds not upon natural bread, but upon every word that proceeds out of the mouth of God.

If God has a work for the new creature to do in the present time, then we are to take reasonable care of this body. To misuse the body would not be in harmony with God's will. The body has become the new creature's property. The new creature will take the dominant control of that body. A spiritual body would not be a soul without the ego, the personality, the being, any more than would the earthly body. It is the ego, the personality, that makes the soul. Simply one hundred and fifty pounds or so of matter does not make soul.

The soul is the thing that comes down from the father to the child. Adam and Eve gave soul to their children, and so that spark of life which God gave originally continues to come down. In the resurrection that soul, or spark of life, is carried over and becomes the new soul. This spark of life which God recognizes all the while and preserves in all of its development, is to be transferred to a new body that will be fully in harmony with it. There will not be any discord, any inharmony, between the new mind and the new body. If the new mind grows very strong now, it will have all the more difficulty and conflict with the old body and will have all the more desire for the new body.

PROCESS OF TRANSFERENCE NOT KNOWN

Can you explain to us how this new life will be transferred to the new body? We cannot. In the case of our Lord Jesus, we have the explanation that the Logos, a spirit being, left the spirit condition, came to earthly conditions and became the personality, ego, man, in earthly conditions. And we have the account that this same one who came into the world, the same one who died and went away again to heaven, is coming again. It is the same ego. It has changed its character, its power, according to the different body. At first it had a spiritual body; afterward it had a human body; it now has a divine body, superior to all. But the ego, the personality, has persisted with all of these bodies.

Our ego, our personality, is to pass from this earthly body and be given a new body. The power by which this can be done is divine power. If anybody can explain what that is, of what the first man was made a soul, perhaps we could explain how it is with the new creature. Or if any one can explain what makes the germ of wheat grow, perhaps we can explain how the new creature has this germ and how it grows. We must trust in God's power for this whole matter of the resurrection, not only of the new creature, but also of the world in general.

Whoever doubts divine power cannot believe in a resurrection. We cannot imagine, for instance, how Moses or Abraham or any one else of the remote past can be raised to life so that he would know himself, read the story of his life in the Bible, and remember that the events therein recorded were true. How that can be God only knows. We believe it because God says it. If we knew how to do it, perhaps we could make a resurrection ourselves.

A HELPFUL ILLUSTRATION

But it is just as easy to understand about the resurrection of a man to the human plane and the bringing of him into a new human body as to understand how the new creature, the new soul, can be brought into its new body. It is the new creature that will get the new body. When we get our spirit bodies we shall know all about the process; for it is written that when we get the spiritual bodies we shall know even as we are known.—1 Corinthians 13:12.

Meantime, however, we might find illustrations to help us to understand. Take, for instance, the making of a record for the phonograph. Something went out of the mouth, and made little indentations on a cylinder of wax. Later on, from that very wax cylinder the voice of the speaker is reproduced. Now, then, if we know how to reproduce the human voice, it gives us a little illustration of how God, with his unlimited power, can preserve everything recorded by the convolutions of our brain, and of how these could be preserved in the future absolutely—everything by which we could know ourselves in the future. We do not know ourselves by the number of pounds weight we are or by the difference in our beard. We know ourselves by something in our mind. But if our reason be gone, then we would not know ourselves.

God has made us new creatures. He is the All-powerful One who knows how to do this. And the more we come to know about him and the length, the depth, the height and the breadth of his wisdom, the more we know how to appreciate all he has told us, and the more we have absolute confidence in him. It is wise foolishness that God should promise a resurrection. The world cannot understand—to them it is foolishness. They cannot believe in a resurrection; therefore they cannot have the joy we can have through the exercise of our faith.

MOCK TRIALS OF JESUS

NOVEMBER 1.—Matthew 26:57-68.

"As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth."—Isaiah 53:7.

Justice is a quality of mind which naturally and properly commends itself to every rational being, civilized or heathen. Every nation strives, therefore, to have just laws upon its statute books; and it must be admitted that many of the laws of the world, including those of Lycurgus and those of Caesar, have manifested much wisdom and much justice.

But the Jewish law, given by God himself at Mount Sinai at the hand of Moses, properly claims the highest place; and the laws of all nations in any degree claiming to recognize Christianity properly seek to represent the principles of justice on the highest plane. Nevertheless, when it comes to the interpreting of these laws, and their application to individual cases, we find that everywhere there is a tendency to make excuse and depart from the laws and from the principles of justice under the claim that the circumstances and conditions of the case make necessary such a violation of law and of just principles.

The story of the conviction of Jesus unjustly, by a Jewish court and in violation of Jewish law, must not surprise us nor be thought different from what has occurred in numerous cases in other courts.

AN ILLEGAL ARREST

Jesus was arrested, neither by Pilate's orders nor by Herod's nor by their soldiers. His arrest was made at the instance of the high priest and his associates, who particularly had concluded that the life and ministry of Jesus were inimical

to their plans and projects and to what they considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and, being politicians, they sought also an outward form or semblance of justice, having regard for the opinions of others of tenderer consciences than themselves.

Under the charge of the priests were a number of men who served as policemen in the Temple and its precincts. These were the servants of the high priest; and, armed with maces, swords and lanterns, they followed Judas, who knew beforehand that on this particular night Jesus did not intend to go to Bethany as usual, but purposed to rendezvous with his disciples in the Gethsemane olive orchard, or garden.

They brought Jesus directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and turned him over to Caiaphas, whose house adjoined, being in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had gathered.

The plot for Jesus' death was deeply laid. The hours between the time when Judas left Jesus and the other apostles at the Passover Supper and the time of this trial were spent in gathering the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement for the murder of him who "spake as never man spake"—because he taught the people—because his teaching of the people was weakening the power of the scribes and the Pharisees and of the traditions of the elders.—John 7:46; Matt. 26:55.

The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has error hated the truth; thus always has darkness hated the light. The condemnation of Jesus was merely another triumph of darkness over the light. Yet it was a triumph only in appearance; for God's plan was thus being carried out. The great Atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of sin, Satan and death, and the establishment of righteousness and truth world-wide and everlastingly.

AN INIQUITOUS TRIAL

The Sanhedrin was composed of seventy of the most influential Jews, an ecclesiastical court, whose voice properly had great influence with the Roman Governor, in whose hands lay, at this time, the power of life or death.

Caiaphas not only filled the office of high priest, but in this particular case he acted as prosecuting attorney. While gathering the Sanhedrin, he had not been forgetful to collect witnesses, who are said to have been suborned, or bribed, to give their testimony. Of course, no attempt was made to bring before the Sanhedrin any of those whom Jesus had relieved from the power of evil spirits, nor any of those whose blind eyes he had opened or whose deaf ears he had unstopped, nor any of those whom he had awakened from the sleep of death. The high priest knew, for instance, particularly about the case of Lazarus, but they desired no such testimony. They were bent upon murder, to be accomplished in an apparently judicial form.

Caiaphas called the witnesses, but found that their testimonies were self-contradictory; and it was a part of the Jewish law that at least two witnesses must agree before any matter could be considered proven. Finally, two partly agreed that they had heard Jesus say something about the Temple—that he was able to destroy it and rebuild it in three days. They probably had misunderstood Jesus. However, their testimonies were too slight to make a basis for conviction.

As a last resort, Caiaphas attempted to get Jesus himself to say something which he could construe to be blasphemy. To the various questions Jesus answered nothing; but now Caiaphas exclaimed, "I adjure thee by the living God, tell us truly, Art thou the Messiah?" It would not do for Jesus to keep quiet and fail to answer this question. To have done so would have been to deny this great truth and to have failed to give proper witness to the Sanhedrin. He therefore avowed that Caiaphas had expressed the truth in what he had applied.

Caiaphas leaped to his feet, anxious to grasp the opportunity of calling this statement blasphemy; but Jesus proceeded to say, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Affecting great horror at this, Caiaphas dramatically tore his priestly garment, as implying to the Sanhedrin that as a representative of God amongst them he had heard something awful indeed. Turning to the Sanhedrin, he inquired, "What further need of witnesses have we? Ye yourselves have heard his blasphemy. What think ye?"—What is your verdict? Their answer was, "He is worthy of death."

Apparently only two refrained from this vote—Nicodemus and Joseph of Arimathea, both of whom had learned to have great respect for Jesus. But what power or influence could they have? As the very most, they could claim that the proceedings of the Sanhedrin were illegal, that the law forbade that they should sit as a court to condemn anybody to death in the night-time. Hence Jesus was remanded to an adjoining court-room while the Sanhedrin waited to take its official action after daybreak. Meantime, in that waiting-hall, Jesus, condemned by the high priest as a blasphemer and malefactor, was subjected to various indignities by the attaches of the high priest's palace, who ignorantly supposed that whatever was done by the high priest must be right.

SUBMISSIVE TO THE DIVINE WILL

The Scripture which declares, "Ye have killed the just one, and he doth not resist you," and the Golden Text of this lesson are in full agreement, and are both applicable to Jesus in these trials. Jesus opened not his mouth in the sense that he did not attempt to defend his life. Realizing that nothing was happening to him contrary to the Father's will, he gladly permitted matters to take their course, without attempting to hinder the results.

Who can doubt that his brilliant mind, and his tongue, which "spake as never man spake," could quickly have brought such an argument for his defense that Caiaphas and the entire Sanhedrin would have trembled and would not have dared to condemn him! He spoke only what was necessary to be said that the truth might be presented, and it was their own perversion of this truth which his enemies styled blasphemy.

The Scriptures intimate that the followers of Jesus must not expect full justice in the world, nor always to be rightly understood. They, too, are to remember that the cup of their experiences, like that of their Master, is supervised by heavenly wisdom; and that if they are obedient to the divine arrangement, they will find that all of their experiences will eventually work out to their highest welfare. "We know that all things work together for good to those who love God."

SOWING AND REAPING

NOVEMBER 8.—Galatians 6:1-10.

"Whatsoever a man soweth, that shall he also reap."—Verse 7.

Today's study was intended, by those who mapped out these lessons, to be a temperance lesson. There is surely a sense in which it is true that those who yield to appetites which crave injurious stimulants and narcotics will certainly reap a slavery to those appetites, a corresponding weakening of their own characters. All good people—all who have at heart their own welfare and the welfare of humanity—must surely deplore the ravages of intemperance; and any word or example that would be helpful to fellow-creatures, that would assist them to become strong characters and useful members of society, should not be withheld.

We may, however, be fully sure that nothing will completely and thoroughly liberate mankind from the weaknesses of their fallen nature, except God's appointed remedy—Messiah's kingdom. But this conviction should not hinder us from taking our place publicly on the side of righteousness and of the best interests of humanity in respect to every question.

Let us not, on the other hand, go to the extreme which some would approve, but let us follow strictly on this, and on every subject, the teachings of the Bible. Following this course now, in this lesson, it is our duty to call attention to the fact that the Apostle's words have no reference whatever to intemperance of one kind more than another. The Apostle is not addressing the world in general; much less is he addressing some poor inebriates. He is addressing the consecrated people of God, as he declares in the opening verses of the Epistle.

These consecrated Christians the Apostle speaks of as brethren, and instructs them how they should deal with any of their fellows who might be overtaken in a fault, who might become entangled with some form of sin, not by reason of sympathy with sin, but by reason of weakness of the flesh or by unfavorable environment. The most spiritual ones of the church should exercise themselves to bring about a restoration of the erring one to a condition of righteousness and fellowship with God. This they should do in a meek manner, remembering that they also are imperfect in the flesh, and that they also may at some time or other inadvertently fall into sin, contrary to their heart intentions.

In this manner they were to "bear one another's burdens" —assisting one another in battling against the weaknesses of the flesh and the besetments of sin. In this way they would be fulfilling the general law of Christ.

The law of Christ is a law of service and self-sacrifice in the interests of others. Those who, finding a brother overtaken in a fault, merely throw back their heads, denouncing the brother in a haughty, imperious manner, in a holier-than-thou manner, have not yet attained a proper appreciation of what is the law of Christ—the law which is to govern all the members of the body.

This law of Christ, the Apostle points out, is a law of love. Governed by this law of love, Jesus laid down his life, not merely for his friends, but even for his enemies. All, therefore, who would claim to be disciples or followers of Jesus should have the same mind, the same disposition, the same spirit, and should seek to follow the same law of love. Thus the Apostle says, "We ought also to lay down our lives for the brethren" (1 John 3:16)—in seeking to assist the brethren out of difficulty and to bring them nearer to the Lord and to his standards.

TOO MUCH SELF-ESTEEM

The Apostle points out that one great danger which besets all the true followers of Jesus is headiness—thinking too highly of self and, therefore, not thinking highly enough of the brethren, especially of the brethren who stumble in some particular in which this individual has not himself, as yet, stumbled.

One of the first lessons to be learned is that we are really nothing, that we are bundles of imperfection, that on the strength of our own merit we could not commend ourselves to God nor have his favor. Furthermore, we are to learn that in proportion as we think of ourselves as somebody, to that same extent we are not pleasing to God, and are in his sight all the more nobodies. If, therefore, anybody think of himself as a somebody in God's sight, he should begin to realize that he is nothing, a nobody unworthy of divine notice, except through the favor of God in Christ. Such a person is deceiving himself and is hindering his own progress in the good way.

Each one, therefore, instead of seeking to judge or to reprove his neighbor or his brother in Christ, should seek to prove out his own work. He should carefully discern to see to what extent he has made progress in the things which God has declared will be pleasing in his sight. He should seek to ascertain to what extent he has put away anger, malice, hatred, envy, strife, and to what extent he has put on the graces of God's holy Spirit; namely, meekness, gentleness, patience, long-suffering, brotherly kindness, love.

To whatever extent he can see that he is progressing along these Scripturally defined lines, to that extent he has ground for rejoicing, without in any sense or degree seeking to compare himself with others and thus to estimate himself wholly by the imperfections which he may see in others. By following this course, each should be seeking to find out his own weaknesses, seeking to bear his own burdens and seeking, therefore, not to be a burden or a reproach to others—either to the Lord or to the brethren.

Along the lines of this teaching, there is no room for clericism. Rather, as the Apostle says, "Those who are taught in the Word should communicate with those who teach in all good things," telling them of any blessings received or of any clearer views of the Word of God which have come to them. The Apostle may also have meant that those who receive blessings from a teacher may properly seek opportunity for recompensing that teacher, either with thanks or with co-operation or in some other way helping the teacher to forward his work of teaching in any good and profitable manner.

There is a principle at stake here. God operates along the lines of justice, and he cannot be deceived. His eye reads the heart, the motive, the intention. We might even temporarily deceive ourselves with specious arguments, but no one can deceive God. It is a principle of the divine arrangement that sowing shall bring reaping, and that the thing reaped shall be of the same character as the thing sowed.—Galatians 6:7.

THE CHRISTIAN'S ARDUOUS TASK

The world does not engage in this sowing and reaping that the Apostle speaks of; only the church do so. The church is composed of those who have heard the voice of God offering forgiveness of sins through Jesus Christ to all those who become his disciples—offering also divine assistance and the begetting of the holy Spirit to a new nature and to glory, honor and immortality. All who have really and truly become followers of Christ, who have taken up their cross and have covenanted self-denial in walking in the footsteps of the Master—these alone are true Christians.

It is for these to order their steps in harmony with the Lord's leadings and to know that the results of their lives will be in proportion as they follow their covenant of self-sacrifice and faithfulness as disciples of Jesus. These have covenanted to give up the world, its aims, its objects, its ambitions—to sacrifice all these, that they may become "heirs of God and joint-heirs with Christ" Jesus their Lord in the heavenly inheritance.—Romans 8:17.

These should understand that it is not sufficient to agree to sow to the Spirit, but that the reaping of spiritual blessings and of heart development will depend upon their faithfulness in sowing to these ends. "He that soweth to the Spirit"—that is, he that lives a spiritual life, seeking to serve the will or Spirit of God in all of his words, deeds and thoughts—will reap the largest crop of spiritual development in the various qualities which go to make up the character-likeness of the Lord Jesus Christ.

On the other hand, those who sow to the flesh—that is, who live after the flesh, seeking to please their own flesh, seeking to do according to their fleshly minds or wills, or seeking to please the fleshly minds or wills of their friends or relatives—these must only expect that in their case the flesh thus cultivated will grow the stronger in power to control their lives, and that they will make proportionately less progress along the lines of the Spirit.

In other words, the Apostle explains that every time we give heed to the fleshly inclinations of our fallen natures, we are hindering our own spiritual progress, and that the tendency of all such yielding to the flesh is toward corruption, toward death. On the other hand, to whatever extent we mortify the inclinations of the flesh, and seek to live in harmony with the Spirit of the Lord, in that same proportion we shall grow strong spiritually, and be prepared for the everlasting life on the spirit plane which God has promised to those who shall demonstrate their love for him and their loyalty to the principles of righteousness.

This does not mean that only those who attain the complete mastery of the flesh will receive any blessing from the Lord, but that unless we manifest to the Lord an appreciation of the spiritual things, we shall not make progress therein, shall not be fit for everlasting life and shall not receive it; whereas, on the contrary, if our conduct shall manifest to the Lord our love for truth and righteousness and our desire to please him, however weak our flesh, he will account such worthy of everlasting life, knowing that when they shall have the perfect bodies of the resurrection, they will be glad to live in absolute harmony with the divine arrangements. Thus the Apostle on another occasion wrote, "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the Spirit."—Romans 8:4.

FAITHFUL CONTINUANCE IN WELL-DOING

In verses 9 and 10, the Apostle draws his argument to a conclusion. All who wish to do right—all who wish to live according to the lines marked out by the holy Spirit through the words of Jesus and the apostles—should not only start out well by making a full consecration, but should continue faithful, and not be weary of striving against sin and of being faithful to righteousness.

God is seeking to develop and to fix character in his people; and in due time, after they shall have suffered awhile, fought and battled for a time against the weaknesses of the flesh, they will reap the reward; they will get the new bodies that God has promised—the resurrection bodies. Then their battling and trials will all be ended; for the new bodies will be in perfect accord with the new will, and there will be no cause of conflict between the two. The work of grace will then go grandly forward, through them, for the blessing of the world.

And, says the Apostle, let us not merely avoid harshness toward those who have been overtaken in a fault, let us not merely guard ourselves that we shall sow to the spirit and not to the flesh, and let us not merely avoid weariness in this good way; but let us additionally, "as we find opportunity, do good unto all men, especially to those who are of the household of faith." In so doing, we shall be copying our heavenly Father's character. He is the Fountain of Blessing. From him come the blessings of the present life—the sunshine and the rain—upon both the just and the unjust, upon the evil and the good.

As the heavenly Father is continually giving blessings, rather than seeking favors, so we as his advanced and developed children are to seek to have the same character-likeness, the same disposition, the same mind; namely, a disposition to do good to everybody, but especially an earnest desire to do good unto all who are the Lord's children—unto all who are of the household of faith.

ST. PETER SIFTED LIKE WHEAT

NOVEMBER 15.—Mark 14:27-31, 53, 54, 66-72.

"Let him that thinketh he standeth, take heed lest he fall."—1 Corinthians 10:12.

St. Peter was admittedly a man of strong character, very courageous, but rather too impetuous. He is one of the two disciples of whom it is written that "The people perceived that they were ignorant and unlearned men." (Acts 4:13) In some respects, therefore, St. Peter may be said to have had less advantage than Judas. Both had equal opportunities in the school of Christ: yet how different the results with the two men! The one went down into the second death despised; the other, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality with his Master, ranking amongst the highest of the apostles.

Our lesson for today deals with the special "sifting" which came to St. Peter at the time of our Lord's death, and of which he was forewarned by Jesus, saying, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." St. Peter's courage, manifested on so many occasions, was really his weak point. Notwithstanding all that Jesus had said to forewarn him of the sifting experiences that were just before him, St. Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time.

It was the same St. Peter who, when told that he would deny our Lord before the time for the cock to crow the next morning, declared that it surely was a mistake, for he was ready to die with his Master. It was the same St. Peter who drew his sword and cut off the ear of the high priest's servant, afterward healed by Jesus. It was the same impulsive St. Peter who was the first to acknowledge the Messiahship of Jesus.

Jesus had inquired what people were saying about him—who they said he was—and had finally asked, "Whom say ye that I am?" Then St. Peter answered, "Thou art the Messiah, the Son of the Living God." Jesus replied that this answer indicated that St. Peter was in a blessed condition of relationship with God, or otherwise he would not have had the knowledge to make this statement. He said, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Who could think that this same noble character would be so overwhelmed with fear that he would deny his Master, even with curses!

One thing which impresses itself quickly and forcibly upon our minds is the thought that the writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. Surely no other book is like the Bible in this respect. The founders of great religious world-systems and of various sectarian systems have manifested a very different spirit. Their heroes are all great, noble, educated, heroic. Never would they think of pointing out such weaknesses as those manifested by St. Peter on the night in which our Lord was betrayed, when he denied his Master.

Surely this gives us greater confidence in the Bible—in its honesty, in its truthfulness. We can rely upon the fact that the men who thus freely tell of their failings, and who speak of their lack of learning, must have been men of great courage, great sincerity, great love for the truth. Surely their testimony is worthy of all acceptation.

ST. PETER'S TRIAL UNEXPECTED

Temptations will come in an insidious form. We cannot imagine that at the time when he cut off the ear of the high priest's servant St. Peter had any sympathy with the thought of denying our Lord. But circumstances and conditions changed. The Master was taken a prisoner. Whatever power he had previously exercised whereby he walked away from his enemies, and they could not take him because his "hour had not yet come," that power he evidently was not exercising now—his hour had come. To see his Master apparently without friends in heaven, delivered over to his enemies and led from one tribunal to the other, had a paralyzing effect upon St. Peter.

St. John had such an acquaintance with some one connected with the palace that he was permitted to enter the court and bring St. Peter with him; but they had separated. St. Peter was in the courtyard. It was cold, and he approached an open brazier to warm himself. In the light of the court, surrounded by the gossiping servants of the palace, he was keenly scrutinized by one of the maids, who said, "Thou art also a disciple of the Nazarene."

Stunned by the identification and wondering to what it might lead, St. Peter promptly denied that he had any knowledge of Jesus. Then he moved away to another part of the court, where the shadows were deeper and the people fewer. But again he was recognized as a Galilean and accused of being one of Jesus' disciples. Again he denied the charge. The third time he was approached with the same charge that he was one of Jesus' disciples and a Galilean, and that his speech betrayed him. Again, with cursing, he denied that he knew his Master.

Terrible! we say. And surely St. Peter felt afterward that it was terrible; for just at that time, the early morning, came the beginning of cock-crowing, and he remembered the Master's words that Satan had desired to sift him as wheat, and that before the cock crew he would have denied his Master three times. The whole matter came upon him with crushing force; and, wrapping his cloak about his head, he hastened away into the darkness, weeping bitterly; for just about the time that the cock crew, Jesus was led forth not far from him, and as he looked at Jesus, the Master lifted up his eyes and looked at St. Peter. It was a sympathetic glance, not an angered one; but it went straight to the heart.

St. Peter's crime was nothing like that of Judas; he had merely sought to protect himself. He had not sought to injure or even to risk the injury of his Master. The thoroughness of St. Peter's repentance is abundantly testified by his subsequent loyalty even unto death. Tradition has it that he was condemned to be crucified; and that, remembering how once he had denied his Master, he felt that it would be too great an honor for him to share exactly the same death as his Lord; and that, at his own request, he was crucified head downward.

THE LESSON TO ALL CHRISTIANS

Our Golden Text voices to all Christians the lesson of St. Peter's experiences—"Let him that thinketh he standeth, take heed lest he fall." When we are weak in our own estimation and, full of faith, cling tenaciously to the Arm of the Lord, then we are really strong in the might which God supplies through his eternal Son. Another lesson is that however different the experiences of God's people, all who fall into line for the great promotion to the first resurrection must expect to endure severe siftings, provings—of their love for the Lord, the truth, the brethren, and their loyalty to all these.

Let us never forget that siftings are permitted, not because the Lord has no interest in us, but because only those who can stand siftings, trials and tests, are fit for places in the kingdom.

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MAKING READY FOR THE REIGN OF RIGHTEOUSNESS

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."—Revelation 11:18.

It may be that many of the Lord's people were expecting more than they should have looked for to occur with the opening of the Jewish year 1915, which began with September 21. The human mind seems to have a natural tendency, and one with which we should have sympathy, to expect matters to culminate more rapidly, fulfilments to come more suddenly, than they ever do come. For instance, the Scriptures tell us that about the time of the sounding of the Seventh Trumpet, certain great events, enumerated in our text, will begin to take place. Many Christian people, looking at the statement, expect all this to be fulfilled in a few minutes, or a few hours, or at most a few weeks. But as we come to understand the Scriptures, we perceive that it covers the thousand years of Christ's reign.

"The nations were angry, thy wrath is come, and the time of the dead that they should be judged." The church are the first to receive their judgment, the decision in their case; for the world God has appointed a thousand-year day. (Acts 17:31; 2 Peter 3:8) "And that thou shouldest give reward unto thy servants the prophets [the ancient worthies] and to the saints [all the holy ones], and them that fear thy name, small and great." All this latter class—the world of mankind—will

be judged, will have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. And thou shalt "destroy them that corrupt the earth." If this verse contains so much that a thousand years will be required for its fulfilment, the same may be true of other Scriptures.

Another Scripture (Daniel 12:1), describing the period of transition from Gentile supremacy to Messiah's kingdom, declares, "There shall be a time of trouble such as was not since there was a nation." Our Lord discussed this statement in his great prophecy, and added, "No, nor ever shall be." (Matthew 24:21) After speaking about the tribulation that should come upon the Jews in the close of their age, the Master said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) We think it reasonable for us to hold that if there are Gentile times to be fulfilled, they must have been foretold; and that if they have been foretold, then they were foreordained, or planned of God, who knew beforehand how long those Gentile times would be and when they would be fulfilled.

Our Lord's words, then, seemed to suggest to us the propriety of searching to see what we might discover concerning the times, or years, of the Gentiles. Looking through our Bibles and our histories, we found that there was a particular date when God took away the kingdom from his typical people, Israel; and that at that time he gave over the dominion of the world with more or less of a lease of power to the Gentiles. We also found that, as far as we can see from the Bible, this date when the kingdom was taken from the last king of David's line, King Zedekiah, was the year 606 B. C. (We would not say that it was not 605 or 607, but that as nearly as we can tell it was the year 606 B. C.) Then we reasoned that if 606 B. C. was the time when God took away the typical kingdom, no doubt he had at that time the purpose of giving some lease of power to the Gentile nations; and we looked to see what history and the Bible had to say upon the subject.

THE IMAGE OF GENTILE SUPREMACY

Merely repeating what we have studied in the series of books called STUDIES IN THE SCRIPTURES, only putting the information in another form, we found that when God took away the kingdom from King Zedekiah, He gave the dominion to the Gentiles, the Emperor Nebuchadnezzar being the first of these world-rulers. We learned, in the Scriptures, that God gave Nebuchadnezzar a dream. By morning the king had forgotten the dream, but it was afterwards explained to him by the Prophet Daniel. In his dream Nebuchadnezzar saw a great image, the head of which was made of gold, the breast and the arms of silver, the belly and the thighs of brass, the legs of iron, and the feet of iron smeared with miry clay.

The Prophet Daniel explained that this great image, which stood before Nebuchadnezzar, represented all the Gentile kingdoms. Babylon, Nebuchadnezzar's kingdom, was represented by the head of gold; next came the Medo-Persian, represented by the breast and the arms of silver; then Greece, represented by the belly and thighs of brass; then came Rome, represented by the legs of iron; next came the so-called Holy Roman Empire, represented by the feet smeared with miry clay; and last, the present government of Europe, represented by the ten toes, also of iron smeared with miry clay.

According to this vision given to the Emperor Nebuchadnezzar and interpreted by the Prophet Daniel, God designed that picture, image, to represent all the Gentile governments that would ever have sway over all the earth.

When we had this matter clear, then we said, The period of time during which these universal empires will have controlled the world must be the times of the Gentile. Through our Lord Jesus Christ, God has mentioned the Gentile times (Luke 21:24), and now in the Old Testament we find out how many times there are—how many years; for in Scriptural usage a time means a year.

As we studied the subject still further, we found that God had told the Israelites that they would come under his disfavor for seven times. (Leviticus 26:14-28) These could not be literal years; for the Israelites passed through many tribulations as long or longer than seven years. The question then was, What kind of years were these times to be? We concluded that if they were not literal years, they must be symbolical. Since a literal year, Jewish reckoning, contains 360 days, and since in prophecy a day represents a year of actual time (Ezek. 4:6), each symbolic "time" would be 360 years. So then, this period of seven times must mean 7 x 360 years, or 2520 years.

Thus we found that this was to be the period of time during which Israel was to be overturned (Ezekiel 21:25-27)—to have their kingdom and their government subject to the Gentiles. Meantime, while setting aside his own typical kingdom, God said to the Gentiles, I will not be ready to set up my kingdom for some time. In the interim you may have the opportunity to demonstrate what you can do for the world. Institute the best government that you can. Do your very best to rule the world justly and wisely.

EARTH'S GREAT UNIVERSAL EMPIRES

Full of confidence that they would rule the world in the best possible way, the Babylonians essayed to do so, but soon reached a sad climax. There followed a general program by which the rights of the people were disregarded, the wealthy getting everything and the poor practically nothing. Next came into power the Medes and Persians, who also started out very well, with just designs and every endeavor to do right. We recall that Cyrus, the first Medo-Persian Emperor, set free the Jews and gave them permission to return to Jerusalem; and that he also sent back the holy vessels of the Temple, which were very valuable, but which he would not retain because they belonged to God. Cyrus attempted to maintain a just and righteous government; and yet before long, the Medo-Persian Empire failed to bring satisfaction to the people or to prove to be a great blessing to the world.

Then came the turn of Greece. Alexander the Great, before he was twenty-one years of age, had conquered the world. For quite awhile Greece ruled the world. Grecian civilization and various systems of Grecian philosophy went out world-wide. Greek theories on all kinds of subjects have more or less permeated all the great countries of earth; even in our day the influence which went out from Greece is felt in every form of religion the world over, the religion of Christendom being itself a mixture of Grecian mythology and Christianity along with the teachings of the Mosaic law and the Jewish prophets. But Greece had her day, and had to bid farewell to the sceptre of power.

Next came the Roman Empire, with its various forms of government, each of which was tried with the endeavor to rule the world wisely and justly. The result of all this was the centralization of power to a greater or less degree, the wealth regathered into the hands of a few, and the masses of the people neither blessed nor satisfied. Then the Roman system began to fall.

By and by came in that mixture of Christianity and Roman civil power which was represented in the iron feet of the image, which were smeared with miry clay; the gloss of Christianity covering the civil power as the clay covered the feet of the image. The gloss did not make the nations really Christian, but has merely caused these kingdoms and governments to look upon themselves as though they were Christian; and this is what they call themselves—Christian Germany, Christian Great Britain, Christian France, Christian Russia, Christian Italy, and Christian Austria-Hungary.

A COUNTERFEIT OF CHRIST'S KINGDOM

Miry clay looks very much like stone; and God used a stone to symbolize his kingdom in the same symbolic picture that he used the miry clay smeared over the iron feet to represent nominal Christians. Christ's kingdom has not yet been established; but it will be built on the wreck of these present institutions, which outwardly resemble Christ's kingdom, calling themselves Christian nations on all their coins and declaring that God is reigning in these kingdoms. Collectively they call themselves Christendom, which means Christ's kingdom; and they were led to do this through the teachings of the church during the dark ages—not the true church, but people who deludedly thought that they were the church of Christ and who persecuted the real church.

We include as sectarian churches all that are not the real church. There are many spurious churches; all cannot be right. The question is, Which is the right one? None will acknowledge the others to be the right one, all claiming to be right. Not one of them is the right one, as we have concluded from the Bible description of the church of Christ. God recognizes only the one composed of those who are consecrated to him—found in the Greek, the English, the German, the Swedish churches, amongst the Baptists, the Methodists, the Lutherans, the Presbyterians and amongst people who do not attend any church at all. All who are God's saints are members of his church; all others are merely imitation Christians. These great systems calling themselves his churches are without authority of God, without Scriptural recognition. They are merely human institutions, and in them only the saintly ones are recognized of God at all as his people.

The Bible sets forth that these spurious churches are Babylon, a term which signifies confusion. They are a confused mixture, not only of all classes of people, but of all classes of doctrines, and quite contrary therefore to anything that God

and his Word uphold. From this confused mass of people, God is calling out his people, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4), and telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word.

THE END OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, the seven symbolic times, from that year 606 B. C. and have found that it reached down to October, 1914, as nearly as we were able to reckon. We did not say positively that this would be the year. We merely left every one to look at the facts of history and reckon for himself. Would this date be the time or would it be some other date? we asked. Many of us concluded that as far as we could see, October of this year would show the end of the Gentile lease of power; for when October comes we are getting down to the end of the Jewish year. The year 1914 actually ended Sept. 20, 1914, Jewish reckoning.

Now the question comes, Have the Gentile times ended or not? Some perhaps may be inclined to say, "No; they have not ended." Others would say, "When the Gentile times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's kingdom would be established. Were there not a great many things that we expected would take place when the Gentile times would end?"

We find that some have one idea and others another. Some think that just the next hour after midnight would see a great, grand change everywhere—evil blotted out in sixty minutes or in sixty seconds. But would it be a reasonable expectation that the Gentile kingdoms would be snuffed out inside of an hour or inside of a day? If God had said so, it would be different; we know that God has all power to do his will everywhere. But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find, on the morning of September 21, all the kingdoms of the world destroyed and the kingdom of Christ set up, the saints in glory? etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.

GOD'S TWO WITNESSES

Now look back and see what happened immediately after the expiration of different time periods. For instance, there are great day periods mentioned in the Bible, namely, the 1260 symbolic days, the 1290, the 1335 and also the 2300 days. (Daniel 12:7, 11, 12; 8:13, 14) We have not the time to go into details concerning all of these time periods. They are familiar to us, and are treated in detail in the volumes of STUDIES IN THE SCRIPTURES. Therefore we merely refresh your memories.

The 1260 years ended in 1799. From their beginning to their culmination, the power of persecution held sway. When the 1260 years ended, was anything done in an hour, in a day, or in a year to stop the persecution? Nay! One of the results was that God's two witnesses were exalted to heaven. These two witnesses of God, the Old and New Testaments, were exalted to heaven, were lifted up in the sight of the people, taken up to a position of great influence and dignity which they never before had enjoyed.

EXALTED TO HEAVEN

Previous to that time the church held that the Bible went hand in hand with the voice of the church; that the voice of the church was the voice of the bishops and the popes; and that the Bible was only to corroborate the voice of the church. But after the expiration of the 1260 prophetic days, the Bible began to take a new position.

We remind you that it was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then the printing of the Bible in every language and in cheap form was commenced, and the Bible began to go out to all nations. The Bible was lifted up before the people—was exalted to heaven, in the sense in which our Lord meant when he said, "Thou, Capernaum, art exalted unto heaven." The Bible was greatly exalted in contrast to the degraded position which it had occupied during the dark ages. But several years were consumed in bringing it up to this high position.

"THE TIME OF THE END"

Of course, error all along has more or less combated the truth, but nevertheless the truth has been going forward, step by step. The year 1799 marked the beginning of the "time of the end," when various events were to occur. According to prophecy—"Knowledge shall be increased"; "the wise shall understand"; and "there shall be a time of trouble such as was not since there was a nation." (Daniel 12:1-10) These various predictions, the fulfilment of which was to follow 1799, have been in process of fulfilment throughout the past century. The running to and fro did not reach any particular development for some time after the time of the end had begun. The progress in the use of steam power was gradual. First came the steamboat; then came the first railway train. These inventions of necessity had to precede the predicted "running to and fro."

Only within the past few years have we reached a maximum of speed on railways and steamships. Apparently they have begun to slow down. Very few trains now go faster than twenty-four miles an hour; and so with the great steamships Mauretania and Lusitania, which are types of the very swiftest steamboats. Indeed, these vessels might not have been built were it not that the British government wished to have some very swift cruisers in time of war.

These wonderful inventions which characterize our day have come gradually since 1799. After the first part of the period came the increase of knowledge, which is reaching its climax. We are now at the place where in civilized lands compulsory education is doing about all it can do for the people; and some nations are trying to restrain education. A prominent Russian statesman recently said that education is the basis of all the revolutionary spirit amongst the people, and that if the people had less of it there would be less trouble. In due time all the other nations will learn the lesson that without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand—which is not always safe.

DUE TIME FOR UNDERSTANDING CHRONOLOGY

The Prophet Daniel's statement that "the wise shall understand" apparently refers to the end of the 1290 days mentioned in the same chapter. This period terminated in 1829. Shortly after 1829 the message of the nearness of the second advent of Christ began especially to be promulgated by William Miller. As a result of the exaltation of the Word of God, certain doctrines were brought forth in a very prominent way.

We have all read about the great Miller movement started in this country. (See STUDIES IN THE SCRIPTURES, Vol. III, pag 84.) We are not endorsing the teachings of Brother Miller. While he had some correct thoughts on Scripture, he also had some incorrect ones—just as had Brother Calvin and other brethren since his day. But the time had come for the announcing of the second coming of Christ; and while the second advent did not occur in 1844, as the followers of Brother Miller had anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the church which had never before been noted—certain doctrines respecting man's immortality, spiritual and human natures, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the traditions of men.

The increase of light has gradually progressed, and has by degrees been dispelling the darkness of error in both doctrine and practise, until today the Lord's people have a great deal of blessing. We are now more than a hundred years from the beginning of the time of the end; and this development of Christian knowledge has been steadily progressing, opposed in various ways, but nevertheless fighting on to victory.

Another prophetic period mentioned by the Prophet Daniel was the 2300 days. This period was to mark certain things, and at the expiration of these days the sanctuary was to be cleansed. This work of cleansing the true church, the sanctuary class, from the defilements of the dark ages culminated, we believe, in 1846, the time of the fulfilment of the 2300 days. But the work of cleansing was not accomplished in a moment or a day or even a year; and the cleansing was but limited.

We come now to the 1335 days, which culminated in 1875. Of these days the Prophet had said, "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and thirty-five days" (years)! (Daniel 12:12) At that time great blessings came to the people of God; for at that time our Master returned, preparatory to taking up his great power and commencing his long-promised reign of a thousand years. The time for his parousia had come, and he was here! The nature of those blessings we need not repeat; in fact, they could not be explained in a few words. But ever since the presence of the Master we have had evidences of the great blessings coming to us, as foretold by the Prophet Daniel.

EVIDENCES OF OUR LORD'S PAROUSIA

In what way will the Lord take his great power and reign? The Scriptures show us very clearly. In line with the same chronology the Scriptures teach us that there is a time for the parousia, or presence of the Lord. That time, as far as we are able to calculate, began in 1874. Since that date we have been

living in the parousia of the Son of Man. Is there anything to corroborate this? Yes. In the first place, we look for the Lord's dealing with his people, the church. We should expect that at the time of our Lord's coming his people would hear his "knock"—the knock of the prophecies, and whoever would open his heart and receive the things in a consecrated attitude of mind the Lord would gird himself as a servant and would come forth and serve him.—Revelation 3:20.

All of the special blessings that we, as a company of Bible Students, have received during the past forty years have been the result of the Lord's presence. He has been our Servant and has been bringing forth things new and old out of his storehouse. These old things have been coming forth in a new way—not because of human ability or skill, but because it is the Lord's due time for these things to become clear—the doctrine of redemption, the ransom, the meaning of the term body of Christ, the explanation of how the death of Christ is justification for our sins, the imputation of his merit for the Church, the giving of the merit to the world, what the sanctification of the church really means, the begetting of the holy Spirit, the begotten ones becoming new creatures in Christ, and what this term, a new creature, signifies, how the new creature differs from the old creature, how the first resurrection is to bring this new creation glorious privileges and divine blessing—glory, honor and immortality.—SCRIPTURE STUDIES, Vol. II., page 103; Vol. V., page 421; Vol. VI., pages 59-84.

Our Lord, present, but invisible, has brought us light along every feature of the divine plan, not only respecting those things that were old—justification, sanctification and redemption—but also respecting the philosophy of God's dealings—how our Lord became flesh and dwelt among us, how he was holy, harmless and undefiled, and yet was born of an earthly mother. All these things which were once confusing to us, but which are now brought to light, are evidences that the Lord is here serving his people. We know that we have received these things. We do not believe that we have received them from any human tongue or pen, but from the Lord, who is giving us "meat in due season." The result of receiving this spiritual food is that many people have been sanctified—have experienced a transformation of mind that leads them to rejoice in laying down their lives for the brethren and in walking in the footsteps of Jesus.

A gentleman recently called on us, and made the remark that after seeing the Photo-Drama of Creation he got his first glimpse of God's character and learned to love God. He had been an Episcopalian, then a Christian Scientist, and then for fifteen years an unbeliever; but now he has gotten clearer views of God and his plan. Although he is a very talented man, he is doing what he finds to serve the Lord—helping to fold the volunteer literature. The first intimation we had of his interest was his giving of $50 for the work. After seeing the Photo-Drama, he had gotten so much good from it that he wished to help it along.

This we mention as showing the power of the truth, in contrast with the opposite influence of error. While we cannot say that we number ourselves by millions, yet we can say that nearly fourteen thousand have taken a very special vow that implies their full consecration to the Lord; many others are writing in to say that they have taken that vow—some of them years ago; and there are some from whom we shall never hear—still others who have never taken the vow, but who are fully consecrated, as far as we know.

If we ask Christian people whether or not they have given up everything they have to the Lord, the majority of them will say, "No. I want to live a good Christian life; but I never made full consecration to the Lord." All these blessings enumerated are the result of the very precious truth that has come to us, and to thousands of others. These have been very greatly blessed and helped, even though they have not made a full consecration to the Lord. This is a good evidence that something unusual has occurred within the period of the harvest time. Moreover, this work has been growing. It has been supported in a way that is marvelous to ourselves and to our enemies. Possibly many of the dear friends wonder if there is not a miracle performed. But there has been no miracle, yet it is marvelous in our sight that so much has been done with a comparatively small amount of money; for amongst the Lord's people there are not many rich, not many learned. —1 Corinthians 1:26-29.

THE TIME OF HARVEST

Our Lord indicated that at his second coming all his servants who would be in the right condition of heart would hear his knock; and that if they would open to him immediately, he would come in and sup with them. What does this statement signify? It means that his knock showed that the time for the great representative of God—our glorified Lord—to be here had come; and that all who were ready would hear that knock, the prophetic knock, calling attention to the prophetic testimony that thenceforth we could look forward to Messiah's beginning his parousia, his harvest work, at once with all denominations.

When the year 1875 came, was everything accomplished within twenty-four hours? Surely not! Did everybody awake at the same minute? Have they not been getting awake all through the harvest time? And some of us have not been awake very long. Some of us did not hear the knock when first our Master returned; but just as soon as we did hear and opened our hearts, we got the blessing; for we were in the proper attitude of heart to receive. This is true in the United States, in Canada, in Great Britain, in Africa, Australia; true everywhere.

What has occurred during this time? We have had a harvest period, and the work of the harvest has been going on silently, gradually. The Lord has been judging amongst his people, just as he said he would. He said that he would call his own servants first and reckon with them. Of course, none of this was from anything that we saw with our eyes, but from an unfolding of God's Word.

THE RESURRECTION OF THE SAINTS

Through the testimony of God's Word we understand that the resurrection began in 1878; not that we saw anything by the natural sight of the eyes, but that through the eyes of our understanding we recognized that the time had come for that great transaction, the first resurrection, as far as the sleeping saints were concerned; and we understand that there commenced the time mentioned by the writer of Revelation, when he declared, "Blessed are they who die in the Lord from henceforth," marking a particular time, before which it would not be a blessing to die, but after which it would be a blessing. "From henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

That particular time came, we believe, in 1878; then, not only the apostles were awakened, but all the faithful in Christ Jesus, all the sleeping members of the body of Christ. That was the beginning of the resurrection of the body of Christ—the Lord judging among his people first, before the judgment of the world. He foretold that when he would come he would call his own servants and reckon with them—not with the world—giving reward to those of his church who had gone before, giving them part in the first resurrection, and then afterward dealing with us, "who are alive and remain," so that each one of us who are of the Lord's people, may at death be "changed in a moment, in the twinkling of an eye," during the sounding of the last trumpet—the seventh.

We are living now under the sounding of this great trump of God; not that we are hearing anything with our natural ears, but that we are hearing with the ears of our understanding that God's time has come, and that the great institution which he is arranging for the future is now being inaugurated.

The next prophetic period is the time of trouble. In one sense, perhaps, this began back about 1872. That was the time when Communism began to be broached afresh, when Socialism began to spread itself. We believe that many people are counted Socialists who are not really Socialists, but who might become such under favorable circumstances and conditions—which likely will develop before 1916 A. D. This development of Socialism is connected with anarchy. The hopes and methods of Socialists will prove failures and then they will be so wrought up as to bring on the great time of trouble. Meantime, also, arrangements have been going on gradually for the present war. While outwardly proclaiming (1872 A. D.) at the Geneva Peace Conference that all the nations would band themselves together and advocate the peaceful settlement of difficulties, and while yet crying "Peace! Peace!" nevertheless, notwithstanding all this, the nations of the world have progressed in the building of great warships and the drilling of troops.

We will not go into details further; we merely wish to impress the thought that these fulfilments of propheey did not come suddenly, but gradually—that they had a particular time for beginning, and were sure of accomplishment. In view of these lessons from the past, what should we think about the future? We should not conclude that everything would be transformed inside of one minute, or one hour, or one day, but gradually.

INAUGURATION OF MESSIAH'S KINGDOM GRADUAL

This leads us to expect that the remaining prophetic periods will have a similar fulfilment, and that September 20 of this year, 1914, probably marked the end of the Gentile times. If so, what we are witnessing now amongst the nations is a conflict to their finish. This is exactly what we should expect. Evi-

dently the Lord is behind the matter; the Lord's kingdom will manifest itself more and more. It will not be fully manifested, however, until the Church is with her Lord in glory. "When he shall be revealed, we also shall be revealed with him in glory."

Should we expect that the Lord would reveal himself the very moment Gentile times end? The Bible declaration is that he shall be revealed in "flaming fire." Just how long after the Gentile times close will be the revealment in "flaming fire" we do not know. Seemingly, following this great war will come the greatest "earthquake" that ever occurred—a revolution that will involve all the civilized nations. (Revelation 16:18) Then Socialism may loom up, but will be short-lived and develop into anarchy. That anarchy will be the "flaming fire" revealing the new kingdom, taking vengeance, bringing retributive justice upon the world—preceding its blessing.

If the harvest work of our Lord's presence (parousia) has been a gradual work for forty years leading up to the present time, and if the time of the end is a slow period, how long would this period be, in which present institutions will be ousted, and the present order of things be condemned and done away with, to make way for the reign of righteousness? We answer that according to such pictures we might expect the transition to run on a good many years. We might expect it to be five, ten or twenty years. But there is something, on the other hand, that leads us to anticipate that it will not be very long. The Lord has told us that he will "make a short work of it." Just how short the work will be would be conjectural. Every one may have his own opinion. At one time the Lord speaks of it as being "in one hour;" another time, as "in one day;" and the Apostle speaks of it as coming like travail upon a woman with child—suddenly.

We remember also that there is a certain parallel between the Jewish age and the Gospel age. The forty years' harvest of the Jewish age, which began with Jesus' ministry, 29 A. D., ended in the year 69 A. D.—just as we believe that the harvest of this age began with 1874 and ended with this fall, 1914. It was in the year following the expiration of forty years of the Jewish harvest that the end of the Jewish polity came—at the destruction of their city. And so the parallels would lead us to suppose that one year from the present time would finish this short parallel period, this great work of disaster upon the world, the overthrow of the nations, viz., the attempt of the different nations to gain supremacy—the failure of their efforts—then the fire of God's anger, anarchy, the destruction which will sweep the whole world and usher in Messiah's kingdom.

The Master tells us that unless these days were shortened there would be no flesh saved. (Matthew 24:22) It will be a part of Messiah's kingdom work, not only to dash those nations to pieces, but to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human mind the fact that nothing that man can do will be able to help the race. Then when man's extremity shall have been reached, Messiah's kingdom will take hold; and the great disaster will be throttled, the blessings of the kingdom will begin, and mankind will receive them in proportion as they are in the right attitude of heart to respond.

PRELUDE TO THE TIME OF TROUBLE

We see that God gave the lease of dominion to the Gentiles. The words of the Prophecy were that Zedekiah's crown would be overturned, overturned, overturned, until he comes whose right it is, and God would give it to him. Has the kingdom begun in any sense of the word? We so believe. We think that the light now going forth is under the direction of the Captain of our Salvation. We think that the present distress amongst the nations is merely the beginning of this time of trouble. They did not wait for the time to come when they would be smitten. In their "anger" they got into trouble before their lease had expired.

At present the nations show such a bitterness toward each other, such a desire to conquer and destroy one another, that they are determined to continue the war, even if it result in the loss of their own wealth, the destruction of their own homes, and of one another. The spirit of competition, which was supposed to have died, had only been covered up for a little while; and the spirit of the adversary is still there. Although they are called Christian nations, they have not received the Spirit of the Lord; they have not received the spirit of meekness, gentleness, long-suffering, brotherly kindness and love, the fruits of the holy Spirit; but on the contrary, the spirit which St. Paul says consists of hatred, wrath, strife, murder—works of the flesh and the devil. For this reason they are angry and have involved themselves in the present turmoil.

The nations did not even wait for God's wrath to come, but began to bring it upon themselves nearly two months in advance. They became so angry that they began to destroy each other even before their lease of power had expired. God's wrath will continue in this great time of trouble to its completion—the "fire." The great dreadnaughts and superdreadnaughts, great guns and little guns, Czars and Emperors, will soon dash each other to pieces. The anarchy that will follow this war will be the real time of trouble.

THE BATTLE OF ARMAGEDDON

Our thought is that the war will so weaken the nations that following it there will be an attempt to bring in Socialistic ideas, and that this will be met by the governments—the wealthy and all classes interested in the present order of things, "the world which now is," the present "heavens," or ecclesiastical system, and the "earth," the social order. The present order will be supported by the rich, by financiers, politicians, princes of industry, and the kings upon the thrones. All these will do their best to maintain present conditions, and will summon the clergy to their support. Then will come a general uprising everywhere; on one side those who are beneficiaries of the present institutions will be against any change. Against them, on the other side, will be the masses, who are striving to better their condition; for in God's plan, the time has come for a change.

Shall the Lord's people have any part in the struggle? Nay! Let us ever keep in mind that we are peacemakers. Not only are we peaceable ourselves and seeking to live peaceably with all men, but we are to be peace-promoters, and to help others to see things straight and right. That course would be tending toward putting away anarchy and strife; but anarchy will surely come, despite all endeavors to the contrary.

Nevertheless, the Lord shows us through his Word that there is to be a victory on the part of the new order of things, now coming in. The Socialists do not want anarchy; but they are not far from it. Anarchy is the worst thing that could be—a lack of some form of government being the worst thing the world could experience. The warring element will fight out this battle; and this will be the way in which God will promote the change, which is represented in the Bible as a great "fire," which will consume the present "heavens," or ecclesiastical ruling powers, and the "earth," or social institutions.

Following that great "fire," then, will be manifested the "new heavens and the new earth." The new heavens, the new ecclesiastical ruling power, will be the church of the future in glory, the bride of Christ, enthroned with him. The new earth will be the new order of things on the earth, which will be in the hands of the ancient worthies, "whom the Lord will make princes in all the earth," when his kingdom shall be fully established.

"THY KINGDOM COME"

Our text proceeds to say, "And the time of the dead, that they should be judged," that they should receive their proper rewards and punishments, and be righteously dealt with, is closely associated with this time of angry nations. The whole dead world will be dealt with during that thousand years of Christ's reign. The object of that dealing is that he "should give reward to his servants the prophets," beginning at the proper time. Their reward is that they are to be the earthly princes in the kingdom, in all the earth. "And to the saints." The saints will be changed in the first resurrection, "right early in the morning." (Psalm 46:5, margin) "Them that fear thy name, small and great," shows the reward of all those who will come into harmony with the Lord during the thousand years—this pictures the blessing of restitution coming to all mankind. These blessings they are to receive as they show their obedience to him in all things.

What will the consummation be? "And shouldest destroy them which destroy [or corrupt] the earth." Those that give forth a corrupting influence and that refuse to come into harmony with righteousness during the thousand years will be destroyed from amongst the people. Nothing will be left of them. Everything evil will be destroyed, root and branch; only the righteous will prevail throughout all eternity. All having sympathy with unrighteousness will be destroyed. We see, then, that the entire Millennial age will be needed to accomplish the work outlined in our text. It is not to be suddenly accomplished; we are not to expect a sudden fulfilment of that work.

Will the culmination of Gentile times bring in the kingdom by a very slow change, or how will it be done? September 21 did not bring any great change, but it saw this anger and this war-fever already begun amongst the nations. The spirit of anger has been brewing in them for the past forty years. They have been in preparation all this time, not spending money for amusement, but for foreseen war. They have built great navies knowing that the majority of these vessels were to go to the scrapheap as soon as new types of battleships came in, making all the older ones obsolete. They were not wasting their

money. They recognized that this great struggle was coming. In the German Navy, the custom is to instil into the men the thought that they will be the conquerors of the world, and they expect this great war to decide the matter.

We are treading upon what might be termed, perhaps, dangerous ground, in assuming the possibility, even, that during this year that has begun there would be such an upheaval of nations, such an attempt on the part of kings, rulers, political princes and merchant princes to hold things where they are; and that to do this they will probably raise up the churches to great power, in order that they may through them, if possible, hold back the new order of things. Whether this comes within this year or a longer period, no matter; we believe this is the way which the Bible indicates it will come. When the church systems shall be thus raised up, all who stand for the plan of God will be evil-spoken of, evil thought of, whereas they are the best friends of the world, the truest—just as the Lord is the truest friend of the whole human family. But if Jesus was crucified, so will these have trying experiences, and although the offenders may be of the household of faith, we must feel kindly toward them. As St. Peter said to his Jewish brethren, "I wot, brethren, that in ignorance ye did it, as did also your rulers."—Acts 3:17.

THE JEWISH QUESTION

Some one may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem still trodden down of the Gentiles? In reply, we ask, What do you think our Lord meant when he said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled? Do you think that the walking over the stones and streets in Jerusalem was what the Lord meant by the treading down of Jerusalem? If so, you were very foolish in your thought. Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before our Lord's remark—in fact, they were under the heel of the Romans at the time Jesus uttered those words; and they would continue to be under the domination of those Gentile governments "until the times of the Gentiles be fulfilled."

Gradually the Jewish people have been emerging from their down-trodden condition—persecuted for eighteen centuries. The time is here when the message has been and is still being delivered to them, as recorded in Isaiah 40:1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah 40:1, 2.

This prophecy was fulfilled, as pointed out in the STUDIES IN THE SCRIPTURES, in the year 1878; and ever since that time, the star of Judaism has been rising; the Jews have become more prosperous ever since, as they themselves realize. Nowhere have they been so prosperous as in these United States, where they have received their greatest blessing; while in Russia and Germany they have been persecuted to some extent, but not in the same degree as formerly.

JERUSALEM NO LONGER DOWNTRODDEN

The treading down of the Jews has stopped. All over the world the Jews are now free—even in Russia. On September 5, the Czar of Russia issued a proclamation to all the Jews of the Russian Empire; and this was before the times of the Gentiles had expired. It stated that the Jews might have access to the highest rank in the Russian army, and that the Jewish religion was to have the same freedom as any other religion in Russia. Where are the Jews being trodden down now? Where are they being subjected to scorn? At present they are receiving no persecution whatever. We believe that the treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended.

As to a government in Palestine, the Jews have just as much of a government as any other people there. Nominally, the Turkish government has the rule. When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the times of the Gentiles have expired, and that they may re-establish their kingdom in Palestine; for there is nothing now that intervenes. Some years ago, we called their attention to the fact that the Gentile times were fast closing; and the message, by the way, went all over the various countries of the world where Jews live, it having been printed in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration and pointing out to them this very time. Now we are able to tell them that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.

A proper conception of the divine plan and arrangements shows that now is the time for the Jews to get the land of Palestine from the Turkish government. The Turks are anxious to get some money, and, as they do not have very much at the present, it seems as though they would be willing to get rid of something that is not doing them any particular good. Now would be a good opportunity for the Jews to offer to buy Palestine: and they would probably get their country for a few million dollars.

The Turks realize that if they lose in the present war, they would lose Palestine; in this favorable time the sale of that country would be of some value to them. There is nothing in our Lord's statement, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," that would militate against this thought. On the other hand, everything is in its favor; for the treading down of the Jews has ceased. Now it is merely for them to go up and possess their land.

THE EXPECTATIONS OF THE CHURCH

Some one may ask, Since the fulfilment of the various time prophecies demonstrates that God's methods of operating are slow, may it not be that the kingdom will not be ushered in for five, ten or even twenty-five years? Our reply is, we are not a prophet; we merely believe that we have come to the place where the Gentile times have ended. If the Lord has five years more for us here, we shall be very glad to be on this side of the veil; and we feel sure that all the Lord's truly consecrated children also will be glad to be on this side if it is the Lord's will. If the Lord has even one more year for us as good as the past year has been, what more could we ask?

Nothing could induce us to part with that knowledge of God and his plan in which we rejoice today. All the world over, that which makes the Lord's people appear happy is not special beauty on the outside, but the light on the inside, the light of the knowledge of the glory of God, the light of the knowledge of the divine truth in our hearts. This light shining through these earthen vessels is heart-cheering and comforting. We cannot imagine anything better. As the poet says,

"It satisfies my longings, as nothing else can do."

We are happy to be coworkers with God; and by and by we shall be coworkers with him on the other side of the veil.

Look back now and see how the Lord's promises have been fulfilled—how during this time of harvest it has been, as he said it would be, a blessed time. Listen to the words of the Prophet concerning the time since 1875, and note how his prophecy has been fulfilled: "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and five and thirty days"—the blessedness of those who have been living from 1875 onward.

What blessings have we received? Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord find that he not only comes in and sups with them, but that he becomes their servant, comforts them, and serves them with "meat in due season." This accounts for all these blessed truths upon which we have been feasting since we have entered into the light of present truth; and it proves that this divine plan of the ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.

Looking back over the past eighteen hundred years at the futile efforts of able, good men and women to bring something reasonable and harmonious out of the Bible, we find nothing satisfactory. On the contrary, we are ashamed of all the creeds of the past. Even those made in the past century do not satisfy anybody's longings. Those who are paid to preach them are ashamed to do so, and cover them up as much as possible.

Our Lord said that at his second coming he would serve things "both new and old"; and this has been so. Not merely are new things coming to our attention respecting the glory of the coming kingdom and the work throughout the thousand years of Christ's reign, but old things are coming to us in a clearer, better light. Among these is the doctrine of justification by faith, about which Brother Luther preached centuries ago, and which we thought had been correctly defined and thoroughly understood. Now we find that we did not understand justification by faith at all. Sanctification was preached by good people, too. When we came to a Biblical understanding of the subject of sanctification, all that we knew before seemed childish and contradictory. How beautiful and harmonious these doctrines became! Then there are the types of Leviticus, which picture all the glorious features of the divine plan. All these familiar subjects are now shining as new, having been brought forth by our great Master, who is doing

the serving, who is giving "meat in due season," "things both new and old."

Take the doctrine of baptism, which has been preached about for all these centuries past. Now we are finding out that what we did not know about it has filled volumes. When we come to an understanding of the subject of baptism, it is beautiful, grand! We never supposed that it had so much meaning. The reason for all this increase of knowledge is that we are living in the blessed time mentioned by the Prophet Daniel, "Oh, the blessedness of him that waiteth and cometh to the 1335 days"—in other words, as aforesaid, those who are living after the expiration of the 1335 days. We are living in the time during which God has been pouring in upon our hearts and minds all this joy, peace and blessing mentioned by the Prophet; but it did not happen in one hour, in one day, or in one year. It has been a gradual unfolding of divine truth. The path of the just shines more and more.

"WISE AS SERPENTS—HARMLESS AS DOVES"

We all agree that with the end of all of the different prophetic periods of the past, evidently there was no sudden explosion of new things; but that, on the contrary, the new conditions came in gradually. Now, however, in respect to this time in which we are living, there seems to be a little difference; for in speaking of this great time of trouble coming upon the world and about the changes to take place at this present time, the Lord everywhere represents it as coming suddenly. "In one hour," is a frequent expression; not meaning necessarily a literal hour, but a very short space of time. "In one day" is another expression, indicating a brief period of time. The Lord says he will make a "short work in the earth." We believe it. We remember again that the Master says, "Unless those days should be cut short, no flesh would survive; but for the elect's sake those days shall be shortened."

What did he mean? We believe that this spirit of frenzy that is now manifesting itself in the Old World is bound to spread, and that this national anger, hatred, malice, of one nation against another will extend to persons. We think it very wise, then, that the public press and the various officials of this country are seeking to have all recognize the fact that we are a mixed people, and that we have our natural sympathies with those of our kinsfolk who are beyond the seas, and any special activity in seeking to defend any particular nation now at war would cause malice and hatred, would tend toward the condition spoken of in the Bible when "Every man's hand will be against his neighbor and his brother."

We think it very wise on the part of the government officials to advocate that we take no side in the present war; for to do so would foster the spirit of anarchy; and we think that so far as all religiously-inclined people are concerned, they should do all in their power to prevent the spread of this spirit of anarchy, even though it will surely come. In this way we shall be doing our duty, even if our endeavors to bring peace to the world are thoroughly ineffective. We should always bear in mind that we are representatives of the Lord of Righteousness and of the great King of Peace, who will ultimately take the throne of power.

RE THE DELIVERANCE OF THE CHURCH

What shall we expect concerning this great change coming in the next year? It seems to us possible that one year might work all this great change that we are expecting. But perhaps it will not be so. We must wait and see. We merely suggest the possibility that in one year all these great things will come. That will be very sudden, as travail upon a woman with child—without warning. This war came without warning, and very speedily the nations were fighting one another; for the time has come.

As these things were previously held more or less in restraint, now the Lord is letting them loose gradually; and he will let them loose more and more until the great anarchy comes which would entirely destroy our whole human race unless it was arrested. In the meantime the kingdom class will have been glorified, and our great King will have taken unto himself his great power, and with the elect, the body of Christ, the church, he will bring in peace and blessing to mankind, as soon as the world shall have passed through the fire of anarchy and the present order of things shall have been dissolved in the great heat—not a moment sooner. Then the elect of God will interpose that the world may not be destroyed, that humanity may not destroy itself; and then will be the beginning of the blessings that are to come to all people through Christ, through the merit of his sacrifice, through the channel of The Christ glorified—Jesus and his joint-heirs in the kingdom.

As we look at these things, we realize that we have every reason to do all in our power to prepare ourselves for this glorious work. We remember also what our dear Redeemer told us to do: "When ye see these things begin to come to pass [do we see them? We think so!], then lift up your heads and rejoice, knowing that your deliverance draweth nigh." Just how nigh, the Lord did not say. Therefore, we may not attempt to say.

But we cannot be far from our change; and we advise that all of the Lord's people live day by day just as though this was the last day on this side of the veil, and that tonight or tomorrow would usher us into the glorious things beyond the veil. Living in this way will surely be at least a good experience for us, bringing blessings and ripening of character. What a blessed way to live!—every day in anticipation of seeing our Redeemer and sharing in his wonderful work! The things connected with this present time seem less and less important to us, on account of which our names are cast out as evil by those who are living for all they can get out of the present life.

"DRINK YE ALL OF IT"

What may be done to our mortal bodies? None have the power to injure us as new creatures. We are waiting for our change, which will come to some in one way and to some in another. God be praised! His will be done! Our Master had a cup at the conclusion of his experiences, and it was an especially bitter one, his suffering as an evil-doer and as a blasphemer being especially severe. Under the Jewish law, blasphemy of God's name was really one of the most grievous crimes, and was especially punished by ignominious death. Jesus was not the blasphemer, but the scribes and Pharisees were the blasphemers. Yet Jesus was to die as the blasphemer, while those who were really doing the blaspheming were the ones who put him to death!

We should not wonder if in the divine arrangement God might have some such bitter cup for the feet-members of the body of Christ. Why should we think so? For various reasons. We have so much favor from God, that it would seem that we would deserve to have severer testings and a fuller and more bitter cup than others have had. Furthermore, the Scriptures seem to imply that it will be so.

Elijah was a type of the church, and we remember that at his departure he went in a chariot of fire; and we believe that this symbolically represents the time of trouble on the church when the time of our departure shall come. Then, again, John the Baptist was a semi-type, the semi-antitype of Elijah. John's experiences were very bitter. He was imprisoned for a while and not permitted to do any preaching; and he no doubt wondered in the time of his imprisonment whether or not he had been mistaken in his glorious expectations in regard to the Messiah. Then came the sudden edict for him to be beheaded. Herodias and Salome were anxious to get rid of him, but King Herod was not. We remember that in our interpretation of this type the king represents the civil power, Herodias represents the Roman Catholic Church and Salome, the daughter, represents the Protestant Churches Federated. These are more or less united to the civil powers, the "Mother" especially. We remember that there was some special dancing on the part of Salome before the king, who was so pleased with her that he told her that she might have anything she desired, even to the half of his kingdom. After she had conferred with her mother, they decided that the best thing that could happen for them would be the death of John the Baptist.

So it was in the Master's case. The religious rulers decided that the best thing that could be done was that he should perish. We remember that it was the last high priest of the Jewish nation, Caiaphas, who prophesied respecting Jesus that it was expedient that one man should die for the people rather than that the whole nation perish. So it was in the case of John. Herodias and Salome concluded that John the Baptist should die, and thereby they would cease to have his continual reminder of their wrong course; and so they would have him beheaded.

Whether or not this is to be a part of the antitype remains to be seen. It would not surprise us if it will be so. We are not speaking positively; but we wish to be "wise as serpents." Let us not be surprised at whatever things the Lord may permit to come. Let us remember that our Master was given a bitter cup of suffering in his closing hours, and that the Father did not seek to remove it from him. But Jesus meekly accepted it, saying, "The cup which my Father hath poured for me, shall I not drink it?" So we should be well prepared for whatever cup of bitter experiences and ignominy the Lord may have for us. At the same time we should have in our minds the refreshing thought given us by the promise in the Scriptures, that the Lord will not permit us to be tempted, or tested, above what we are able to bear, but will with the temptation provide a way of escape. The further assurance is that "All things shall work together for good to them that love God, to the called ones according to his purpose."—Romans 8:28.

WORDS OF ENCOURAGEMENT

Have we heard the call to be the bride, the Lamb's wife, to come out of the world, to be dead to the world, to give our wills to him, to sacrifice our earthly treasures? Have we become footstep followers of Jesus? "If any man will be my disciple, let him deny himself [give up his own self-will], take up his cross and follow me." Have we been following the Master, and will we continue to follow him? In our hearts we should be saying, Yes.

The Master said that in the regeneration those who would now follow him would have glorious bodies, like his own. "We shall be like him, and see him as he is"—sharers in his glory. May that be the portion of all of us! Let us rejoice together in the glorious things that our God has arranged for those who are his church—first for the great Head of that church, our Lord Jesus, and later for us, his humble followers, who are seeking to become joint-heirs with him in his kingdom.

Let us remember that it is not knowledge alone that sanctifies. Knowledge is valuable to the sanctifying of the spirit only when we comply with the conditions that we shall mortify the self-will of the flesh and cultivate more and more of the Spirit of our Lord, about which St. Peter tells us. We are exhorted to put off all these: malice, hatred, wrath, strife, etc.; and to put on all these: joy, peace, longsuffering, gentleness, goodness, faith, meekness, brotherly kindness and love. The Apostle Peter says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ"; and "thus an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:5-11) Let our ambition and aim be to have a share in that kingdom!

"WHO SHALL STAND?"

Let us remember that we are in a testing season. The apostles had a similar one during the interim between our Lord's death and Pentecost. After our Lord's resurrection he appeared to his disciples a few times, and then they did not see him for many days. Then they became discouraged and said, "There is no use waiting"; "I go fishing," said one. Two others said, "We will go with thee." They were about to go into the fishing business and leave the work of fishing for men. This was a testing time for the disciples. So also there is one now. If there is any reason that would lead any to let go of the Lord and his truth and to cease sacrificing for the Lord's cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time. If so, now is a good time to let go.

Very probably it is now as it was when Jesus said to his disciples on a certain occasion, "Will ye also go away?" The answer was, "Lord, to whom shall we go? Thou hast the words of eternal life." We would starve spiritually if we went to any other than the Lord's table. We know not anywhere else to go. We shall stay right at the Lord's table. He has been feeding us on the message of truth and life, and we believe that he will put on the table everything necessary for those who are hungering and thirsting for the truth; and that the truth on every subject necessary for us will be given as the Lord is pleased to reveal it; for he has promised, "they shall be filled."

JESUS TRIED BY PILATE

NOVEMBER 22.—Matthew 27:11-26.

"Pilate saith unto them, What then shall I do unto Jesus who is called Christ?"—Verse 22.

Pilate was the Roman Governor of Judea, the representative of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. He was in Judea, not to settle Jewish theories or religious disputes, but to keep the people of Judea quiet, orderly, subject to the government of Rome. It was policy, so far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. Tradition has it that Pilate had heard previously of Jesus, and had even met him by appointment privately, making inquiry respecting his teachings.

Our last lesson showed us Jesus before the Jewish Sanhedrin as early in the morning as possible, before the people would be generally astir, before therefore there could be any general co-operation on the part of Jesus' friends, by the people, respecting his arrest, etc. As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Praetorium, asking Pilate to condemn him. Pilate inquired as to what charge they had against Jesus. They evasively answered that of course he was a wicked man, worthy of punishment; else they would not be there at all accusing him.

Pilate reminded them that under the Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in Judaism, and that therefore they should deal with the case themselves. The priests responded that they knew this; but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness—that they had been plotting deliberately to have Pilate inflict the death penalty upon an innocent person. Then they began to accuse Jesus, claiming that he was perverting the nation—turning it away from loyalty and obedience to the Roman government—that he was telling the people that they should not pay taxes to Caesar, and that he was claiming himself to be the Jewish King Messiah.

These were serious charges before the Roman Governor, which he was bound to consider; and we have noticed that they were totally different charges from those brought against Jesus by the Sanhedrin trial. Although the charges were false, Jesus made no defense. He knew that the time had come for him to die. He would not attempt to turn aside that which he knew to be a part of the divine program for him.

JESUS BEFORE PILATE

Pilate looked upon Jesus, no doubt thinking that one so gentle in appearance would not be at all likely to raise an insurrection that would be injurious to the interests of the Roman Empire. Another account tells us that Pilate perceived that the chief priests and scribes were moved with envy in making their charges. Pilate perceived that something in Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for persons who sought to shirk their own responsibility.

However, Pilate must not appear to be sympathetic with the Nazarene. He must not appear to treat lightly the charges made respecting another king than Caesar. He therefore demanded of Jesus, "Do you not hear the things witnessed against you? Why do you not answer, and plead guilty or not guilty?" Jesus said nothing.

Pilate then went out to the scribes and Pharisees, who had refrained from entering the Praetorium because the day was the beginning of the Passover. After conferring with the chief priests and hearing from them, apparently, Pilate asked the question, "Art thou the king of the Jews? Do you acknowledge that?" Jesus responded by asking, "Is the question because of anything that you see and know of my teachings, or is your question merely based upon the assertion of my enemies?" Pilate replied that the chief men of Jesus' own nation had delivered him, and now he would like to know what he had done that was the cause of this opposition.

Jesus answered that his kingdom was not of this world—this present age or order of things. He was, therefore, not in conflict with Caesar's kingdom. This would account to Pilate for the fact that neither Jesus nor his friends made any manifestation of rebellion against the civil government, as would have been the case if his had been an earthly government. His kingdom, he declared, was of the future. Pilate replied, "You do, then, claim to be a King, and that some time and somewhere you will exercise dominion?" Jesus answered that he was a King and that to this end he had been born, to this end he came into the world. He must bear witness to the truth; and all who were of the truth, and only such, would be able to appreciate his testimony.

"Ah," said Pilate, "that is a question with everybody: What is truth? Nobody seems to know." Then he went forth to the Jews and said, "I find no crime in him. He is in no way a malefactor against Caesar or his laws. He has done nothing that could lead me to interfere justly with his liberty or his rights."

The high priests and the Doctors of the Law were alarmed. Was it possible that just at the moment when they had hoped to crucify Jesus, he would escape from them! Then they vehemently charged that Jesus was stirring up the people, preaching everywhere, and that his preaching had begun away off in Galilee. When Pilate heard the word Galilee, he asked, "Is he a Galilaean?" Being told that he was, Pilate said, "Then I can easily transfer this whole troublesome matter to Herod, King of Galilee," the latter at the time also having his palace in Jerusalem.

Jesus was sent to Herod, who had a curiosity respecting him. He had heard many things of Jesus, and would have liked to see him do some miracle. Herod asked our Lord

questions, but there was no response. The chief priests and scribes violently accused Jesus to the king. Herod and his soldiers mocked him, and sent him back to Pilate with a gorgeous robe on, a mocked King. This act of deference on the part of Pilate, and the return of the courtesies by Herod, bridged over an enmity which had existed between the two for some time.

NEITHER PILATE NOR HEROD CONDEMNED

Addressing the accusers of Jesus again, Pilate said, "Ye brought unto me this man as one that perverteth the people. Behold, having examined him before you, I have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod; for I sent you to him (and he sent him back unto us) and behold, nothing worthy of death has been done unto him. I will therefore chastise him and release him." Evidently the chastising, or whipping, of Jesus was done to save his life—with the thought that the Jews would be appeased in having Jesus suffer to this extent.

At this time of the year on several occasions Pilate had released prisoners in honor of the Passover. The multitude at this time cheered Pilate, and inquired whether or not he would release some prisoner. Thinking this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people, Pilate said to the people: "Shall I release this One to you who is in prison claiming to be the King of the Jews?" The crowd looked to their religious leaders and were incited to urge the governor to release Barabbas, the highway robber. Pilate said to the throng, "What, then, shall I do with Jesus, called the Messiah?" And the multitude, influenced by their clergy, cried out: "Let Jesus be crucified!" Pilate asked: "Why, what has this man done? I find no cause of death in him. I will therefore chastise him and release him." Jesus was therefore delivered over to the multitude, only too willing to mock him, as well as to scourge him. Pilate said to the waiting Jews, "I will bring him out shortly, scourged, and you will know that I find no crime in him."

PILATE'S ENDEAVORS TO FREE JESUS

Jesus, therefore, came out wearing the crown of thorns and purple gown. Pilate said unto them: "Ecce homo!"—Behold the Man! See the One whom you are trying to have me put to death. Behold that he is one of the noblest specimens of your race or of humanity. See him in his sorrow and humility. Behold the beautiful dignity of his character. Whatever you have against him, you will feel placated now that you see his humility. But they cried out, "Crucify him, crucify him!" Pilate answered: You may crucify him if you choose, but I find no fault in him—I find no crime in him. Then the Jews came to the real point of the matter, the real reason of their opposition, namely, that Jesus had declared himself to be the Son of God and that they considered that blasphemy. When Pilate heard that he was all the more afraid and returned the question to Jesus: Whence art thou? But he got no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Then Pilate thought again to release Jesus, and yet it might stir up tumult in the city, which his office obligated him to keep in peace and quiet. But the Jews cried out: If thou release this man thou art not Caesar's friend; everyone that maketh himself a king speaketh against Caesar. This was putting Pilate in an awkward position. To release Jesus would seemingly make him the supporter of Caesar's opponent—the more strange, because Jesus was accused by his own countrymen and really had nobody to defend him except Pilate himself.

To add to Pilate's perplexity he had at this time received a message from his wife, urging him to have nothing to do with opposition to Jesus, and informing him that she had had a special dream respecting the matter. Again Pilate had recourse to the people, as in contradistinction to their rulers. Presenting the noble personage of Jesus before them he exclaimed, "Behold your King!" But this seemed only to incense the multitude, who cried the more vehemently, "Away with him! Crucify him! We have no king but Caesar."

In desperation Pilate had water poured upon his hands and washed them in the sight of the people, saying, "I am innocent of the blood of this righteous man! See ye to it." The people cried, "His blood be upon us and upon our children!"

And has it not been so! For more than eighteen centuries the Jews have suffered—aliens from God! without prophet! without priest! without sin-offerings! without Atonement Days! (Hosea 3:4, 5) Ah! but the time nears when, their iniquity being pardoned, the Lord will pour upon Israel the spirit of prayer and supplication; the eyes of their understanding will be opened and they shall look upon him whom they pierced and they shall all the more praise him!—Zechariah 12:10.

Complying with the demands of the people in all things not contrary to the interests of the Roman Empire, as was his bounden duty, Pilate surrendered to the demand and delivered Jesus to death and released to them Barabbas, the robber.

THE SAME SPIRIT PREVAILS

Let us not think that human nature has changed during the past eighteen centuries. Rather let us believe that, the circumstances being the same today, Jesus or his disciples might be executed in any land, provided the civil magistrates desired their death and deemed it expedient in the interests of peace, and especially provided their religious rulers and teachers demanded such a sacrifice of the innocents, considering it necessary to their own hold upon the credulities of the people.

Let us not be surprised if similar experiences should come to some of God's saintly people in the near future. The pages of history show that so-called interests of religion, voiced by religious rulers, have been powerful with civil rulers to the subversion of justice and the death of the innocent throughout the age. The course of God's people at all times should be that marked out by the Master—full resignation to the will of God—full realization of God's supervision of all the interests of his cause—and full trust that the results will work out a far more exceeding and eternal weight of glory.

"Though all the world my choice deride.
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is he.

"Thy sufferings I embrace with thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross."

THE PRUDENT HIDETH HIMSELF

"A prudent man foreseeth the evil, and hideth himself."—Proverbs 22:3.

Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now clouding the earth. The most and the best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of heavenly wisdom, to that extent we may be sure he will have God's favor. And that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule—inculcating absolute justice—nothing less; secondly, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything—avoidance of waste—the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis—that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord's Word.

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his child. Bonds and stocks will be unavailable for food; bank accounts may become uncertain, and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace and security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to his service. The lives of God's people should in every case be "living epistles, known and read of all men"—especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace and joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful." (Colos-

sians 3:15) Your being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the message of his Word, and what pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the Lord which would be a mere hypocrisy. There are too many hypocritical professors already. They are doing harm to the cause of Christ as well as harming themselves; for hypocrisy seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to the hypocrite himself. Our influence, therefore, should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own—for their own families—their necessities, and he urges that such provision shall be honestly made—if not honestly, then not at all. Again he exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure—an earthly fortune. The Lord's people are to live in harmony with their faith—to lay up their treasure in heaven. These suggestions, therefore, respecting temporalities, are not recommendations to hoard wealth, but merely to "use this world as not abusing it."

In harmony with the text at the head of this article, and in accordance with our views of the possibilities of the future, we have some recommendations to offer to our readers. While we are not certain that all the dire calamities of the day of the Lord will befall the earth within the next eleven months, nevertheless, there seems to be a sufficient possibility of this to warrant us in making certain provisions against the distress of that time—in the interest of our families, our friends and our neighbors.

We recommend to those having dry, clean cellars, or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a large supply of coal, of rice, dried peas, dried beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods—especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins, even if it were necessary to sell then, at a loss, to prevent spoiling. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and who, in the Lord's providence, may come your way —"that you may have to give to those who lack."—Eph. 4:28.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms and strikes, etc., during the winter. Do not attempt to go into too great details respecting the time of trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity.

"Though troubles assail and dangers affright
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, 'The Lord will provide.'

"When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,
The heart-cheering promise, 'The Lord will provide.'

"When life sinks apace, and death is in view,
The word of his grace shall comfort us through;
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, 'The Lord will provide.'"

"IN EVERYTHING GIVE THANKS"

We thank thee, Lord, for raiment, and we thank thee for our food,
We thank thee for our shelter, O, thou Giver of all good;
We thank thee for the day on which our eyes first saw the light.
We give thee thanks for every sense, for hearing and for sight.

We thank thee for the sunshine, and we thank thee for the rain,
We thank thee for the pleasure and we thank thee for the pain.
We thank thee for the friends we've won, and for the friends we've lost,
We thank thee for the heart-aches which these separations cost.
We thank thee for the tender love which makes us clearly see
That every severed heart-string hath but drawn us nearer thee.
We thank thee for forgiveness when we fail in word or deed,
We praise thee for sufficient grace in every time of need.

We thank thee, blessed Father, for the gift of thy dear Son,
We thank thee and we praise thee for the victory he won.
We thank thee for his righteousness, his robe so pure and white,
We praise thee that, when clothed in it, we're blameless in thy sight.

We thank thee, oh, we praise thee for thy good and precious word,
We bless thee for the wondrous faith its promises have stirred.
We thank thee for the glorious hope of immortality—
Our hearts are longing, Lord, with thee to dwell eternally!

We thank thee for "that servant," for the love of each dear saint,
We bless thee for their fellowship when heart and strength grow faint.
And thus we give thee thanks, dear Lord, for each and every thing,
And pray that thou wilt keep us safe beneath thy sheltering wing!

INTERESTING LETTER

GREATER IS HE ON OUR PART

Dear Brethren:—

I wish to tell you of a strenuous experience I had soon after leaving Atlanta, Monday morning following the close of the Convention. Soon after the train started, I went to the rear of the coach to hand out literature; and nearly everyone accepted the papers until I had almost reached the end of the car. I offered a fine-looking man one; he refused, attacking me violently, saying he "wanted nothing whatever to do with Russell's devilish literature." Said he knew all about Russell, lived in Brooklyn, had read his books and THE WATCH TOWER, knew all about the libel suit. He spoke loudly enough for all around us to hear him. And I saw we had the attention of nearly all in the car. So, while he raged with slander against our dear Pastor and all his followers, I lifted my heart to God to direct me, and quietly waited until he had subsided sufficiently for me to speak; and I said, "Sir, you are mistaken; all you have said about Brother Russell is as base and false as Satan himself, and you know it, and because you can't find fault with his teachings, or combat him with Scripture, you try to slander his character behind his back."

He replied, "I am a Baptist minister myself, and know all about Russell and his methods; and furthermore, you are paid $125 to hand out this stuff; and I have been offered $165 to do the same." I replied, "You are mistaken, sir, I am not paid a cent, have not been offered a cent, have not asked for a cent, and do not want a cent—as it is a glad and willing service for the Lord." "For Russell," he hotly and quickly replied.

I said, "Furthermore, sir, no member of the I. B. S. A. has ever made you any such offer as you claim, and if you will prove it to me, I will sign a check for a thousand dollars in your favor. All you have said about Pastor Russell is as

base and false as Satan himself." He made no reply, and grew silent. I said, "Brother, you say you are a Baptist minister and a professed mouthpiece of God, who tells us in his Word to 'speak evil of no man' (whether good or bad). Now, do you think you are showing the spirit of Christ, or of Satan, in your false and slanderous remarks just uttered? We know that there are but the two Masters."

He made no reply and grew very red in the face; and a gentleman sitting two seats ahead of him, who had been facing him and listening to all that had been said, and who knew him, said, "John, would you like to have some hot water?" to which the reverend (?) gentleman replied, "No, I'm in hot water enough now;" and the listeners simply roared with laughter, which made him madder and his face crimson. I then left him, saying, "Brother, I fear you will be in still hotter water before the Lord gets through teaching you some needed lessons." As soon as I got back to my seat, a young man came to me, offering me money, "for some more tracts like the one you gave me, if you have any more." I told him I did not want any money, that freely I had received, and freely I gave, and he was welcome to all he wanted. He took four or five and went back to his seat.

Another young man came with his Bible, asking me to explain some things he did not understand in Revelation. A sister sitting in front of me had a Bible with the I. B. S. A. Comments, which she handed me, and I turned to them and read to him. He looked at the Bible and said he must have one like it, and gave me his name and address, and promised to read some literature I would send him.

Then another young man came with his Bible, and asked to sit down by me and asked me to explain some Scripture texts he did not fully understand. He also gave me his name and address; and I promised to send him some literature. Both are traveling men and live in Atlanta. When I got home I mailed them each a copy of THE DIVINE PLAN OF THE AGES, Missionary Report, several different tracts, etc. Yesterday I heard from one of them, saying he was reading the PLAN OF THE AGES, and was deeply interested, and thought he would subscribe for THE WATCH TOWER if he was as much pleased when he finished reading as he now is. I see from his letterhead that he is a very promising member of the ——— Baptist Church and a leader in its Bible Class. His name is ———.

All this was the result of one man's prejudice and opposition to the truth; and shows how God can make the wrath of man to praise him. I certainly felt honored, and thanked him for the opportunity of witnessing for him, though in an unpleasant and unexpected way. That preacher looked at me as though he could chew me to pieces, and I suppose he thought he would in a few words silence and put me to flight; but with the dear Lord's help I stood my ground and came off victor. Pray for me, dear brethren, that I may be used more and more to honor and glorify his precious name, and show forth his praises unto others; for I do delight to do his will, and I do so want to gain that most glorious of all prices—immortality, beyond the veil, and be forever with my God and Saviour.

I am realizing more and more the shortness of the time in which to prepare for the kingdom. When I think of the change that is just ahead of us, I think of some fairy dream; and yet I know that the Gentile times are ended and the new dispensation is being ushered in.

I am glad that I shall not be here and have an inheritance in the flesh, but I shall be glad to see the work of restitution begun, to see the earth blossom as the rose and to see man made perfect, a fit ruler for the restored Paradise.

I want to see the dead come back and to hear the shouts and songs of joy. And to be where we can see all this and to help to bring it about and to know that our efforts are wise, that our Lord directs and will succeed in the great undertaking, is a prospect most transporting.

Yours humbly in Christ's dear Name.

MRS. DR. E. Y. WALKER.

["This honor have all his saints"—to bind their kings with chains and their princes with fetters. (Psalm 149:8, 9.) We are inclined to believe that this sister effectually bound a princeling of ecclesiasticism. No doubt the Lord will grant special opportunities and aid to others worthy of the honor —saints indeed.]

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We suggest that the above name be used by all classes locally in newspaper advertising and otherwise instead of the title, International Bible Students Association, which name properly belongs only to national and international use.

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"THERE SHALL BE SHOWERS OF BLESSING"

"They shall not hurt nor destroy in all my holy mountain [kingdom]."—Isaiah 11:9.

Accustomed as all mankind have been to misrule and misgovernment, it was necessary that assurance should be given to Israel that the kingdom of Messiah which God would one day set up in the earth would not only have good motives and intentions, but would also possess superior power of knowledge and judgment. And this is what the Prophet Isaiah pointed out. The new King will not need to rely upon the common channels of information in the giving of his blessings and in the administering of his reproofs and chastisements, but will have a superhuman endowment of power by which he will know the very thoughts and intents of the heart. He will not need to judge after the hearing of the ear or by the sight of the eye, as must all earthly rulers, however well intentioned.—Isaiah 11:3, 4.

It was proper also that Israel and all others should know that the kingdom of God to be established would be absolutely just and impartial; for their experiences have demonstrated that even the wisest and best of their rulers, lawmakers, judges, etc., have been largely governed by selfishness. The world's great ones have amassed wealth at the expense of their subjects, and have made their special friends wealthy and have granted them special privileges, often-times at the expense of the poor, the helpless, the despised. Hence the Lord through the Prophet assures us that earth's new King will administer equity toward all; that the meek, the backward, the modest and unassuming, those who are indisposed to press their claims and to assert their rights, will have his particular assistance; and that the poor, who have few to sympathize with them or to encourage or help them, will find in the new King a Friend.

MILLENNIUM NOT THROUGH EVOLUTION

Those who expect the Millennial kingdom to come as a result of present efforts, under the order of society now prevailing, and who believe that the world is gradually approaching the Millennium by an evolutionary process, should carefully consider this Word of the Lord through the Prophet, as shown in our text and context. The Prophet declares that when Messiah shall take the reins of government, his first step will be to judge the poor, and to reprove the rich in equity, in the interests of the meek of the earth. How could this be possible, if equity had already prevailed by a gradual process, so that there were no poor and no rich, and so that all had become meek?

Other Scriptures in harmony with this testimony of the Prophet Isaiah, show that the very work which our Lord is to do at the beginning of his reign will be to correct the wrongs then prevailing. Our Lord himself implies that the earth will be far from being a blessed condition at his second advent, when he asks the question, "When the Son of Man cometh, shall he find The Faith on the earth?" (Luke 18:8) The Revelator also gives no uncertain testimony on this subject. He says: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them that corrupt the earth."—Revelation 11:15-18

BIBLE HARMONIOUS AND CONSISTENT

Many Scriptures are of like import. The position of the Bible is throughout harmonious and consistent. It describes the present time, while sin is prevailing, as "the present evil world," in which "the prince of this world" rules, and in which the Lord's true people, the body of Christ, the heirs of the kingdom, "suffer violence," and declares that this violence is working out for those who are rightly exercised by it a character which will be approved by the Lord. The Scrip-

tures point out that to God's faithful saints who suffer now will be granted this glorious new kingdom in joint-heirship with Messiah. They shall be given the dominion "under the whole heavens," as declared by the angel to Daniel the Prophet. (Daniel 7:27) This dominion Jehovah will wrest by force from the "prince of this world," Satan, and will give it to his Son, whose bride will share her Bridegroom's kingdom. This transfer will be accomplished in a great time of trouble, which is to end this present world, the present social order.

In our context the Prophet goes on to say, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." It is very evident, then, that at the time of the establishment of the kingdom there will not only be poor needing assistance and succor, but there will be the wicked also. The rod of Messiah's mouth signifies the judgments which he has already expressed, and which have very largely gone unheeded by Christendom. We remember his declaration: "He that rejecteth me, and receiveth not my words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12:48)—the day of judgment, now present, since 1874. Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live in harmony with that Word are remarkably few. Consequently, when the time shall come that "judgment shall be laid to the line and righteousness to the plummet," and when this judgment shall begin at the nominal house of God, the nominal systems will fall—condemned by that Word.

Only the faithful few, the Lord's jewels, shall "be accounted worthy to escape those things coming upon the world," when, as elsewhere described, "He [The Lord] shall speak to them [the world] in his wrath, and vex them in his sore displeasure"—when he shall render vengeance to his enemies, and recompense to those who have known the Master's will, yet have done it not. "Vengeance is mine, I will repay, saith the Lord." "Wait ye upon me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language [message] that they may all call upon the name of the Lord, to serve him with one consent." (Zephaniah 3:8, 9) "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isaiah 11:5) The girdle represents diligence, service, and the proclamation here is that Messiah will be a faithful, diligent Servant of God, accomplishing all the work entrusted to his care.

GREAT CHANGES IN ANIMAL CREATION

The reference in this 11th chapter of Isaiah to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of "the times of restitution of all things." Not only is mankind to be restored, to be brought back to his primeval condition of human perfection and harmony with his Maker, but the lower animals will also share in the blessing and the restoration of order to be accomplished by the Reign of Christ, now, we believe, very near at hand.

In the Genesis account there is no intimation that the animals over which Adam had control were wild, vicious, at enmity with man. On the contrary, the implication is that they were in complete subjection to their perfect master. We may reasonably suppose that while the race, under the disintegrating influence of man's death sentence, gradually lost more and more of the likeness of their Maker in which the first man was created, they at the same time lost the power of control over the lower animals.

The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior ability of certain of the fallen race to control the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the ferocious beasts of the jungle. Adam was declared by the Lord to be the king of earth, and as such he was recognized by the lower orders of creation. After mankind had lost his original mental power to control the lower animals, a warfare sprang up between them, in which man has been compelled to pit force against force, as he has lost his hold upon the animal creation.

The restoration of mankind to that exalted position which was lost by sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as is suggested in the prophecy which we are considering. The same thought is conveyed in the statement that "a little child shall lead," or control, the wild beasts, when these are brought into their proper relationship with mankind. In chapter 65:25 of Isaiah's prophecy, it is stated of the Millennial conditions that "the wolf and the lamb shall feed together." The reference may be to men who were formerly of wolflike and of lamblike dispositions, or character; or it may refer to animals, or to both. The expression in either case signifies a blessed reign of peace. The Prophet continues, "And the lion shall eat straw like the bullock, and the dust shall be the serpent's meat." If this refers to literal lions, it would imply that they will lose their carnivorous dispositions, and that they will undergo some change which will make them herbivorous, as animals were originally created. (Genesis 1:30) It would seem to imply that animals will not then prey upon one another.

DAWN OF HOPE FOR THE WORLD

The expression, "Dust shall be the serpent's meat," is similar to the statement in Psalm 72:9, regarding Messiah's coming dominion: "His enemies shall lick the dust," signifying the destruction of the serpent, or rather, of the great adversary, Satan, whom the serpent symbolizes. "They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."

The birth of the true Zion, the church of Christ, will be the cause of rejoicing among all who truly love righteousness; for, though it will at first dash in pieces all their long-cherished hopes, it will be the dawn of a real hope for all the world. It will humble their pride and despoil them of all their cherished possessions and of what they have come to consider their rights. It will break down their boasted institutions, civil, social and religious, and completely wreck the present social order. Yet it will be the necessary prelude to the establishment of the grand New Order, which will come to be "the desire of all nations," as soon as they shall see its vast superiority to the old order.

TWO CLASSES BORN OUT OF ZION

In describing the birth of the "Man-child," The Christ, whose head was born more than eighteen hundred years ago, and the body of whom is now soon to be born, the Prophet Isaiah exclaims (chapter 66:7, 8), "Before she travailed she brought forth; before her pain came, she was delivered of a man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." The especially marvelous thing that the Prophet here records is that a "man-child" is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe "wheat" of the Gospel church are to be separated from the unripe wheat and the "tares" at the end of this age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

This "man-child," then, is the little flock, the body of Christ, the true Zion. Out of nominal Zion will come this first-fruits class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the great company. In this great day of the Lord, nominal Zion will bring forth the man-child and these later children.

"Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God." Ah, no! As surely as the Head was brought forth, so surely shall the body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire, not one member lacking—and before Zion's travail has begun. But "who hath heard such a thing? Who hath seen such a thing?" And so, after the man-child is delivered, the mother system will give birth, when her travail pains come on, to a great company of children! This great company is described in the Apocalypse as coming up out of "the great tribulation," and washing their robes, spotted and soiled, and making them white, "in the blood of the Lamb."

Following the birth of these two classes of the Lord's people, will come the birth of the Jewish nation. They shall be awakened from the sleep of hades, in which as a nation they have been for over eighteen centuries. All this will take place in the early dawn of the day of Christ. O what rejoicing there will be! Fleshly Zion and spiritual Zion will rejoice together! Then soon the poor, chastened world will begin to join in the songs of praise to the God of all grace. What wonderful times are just before us! Though clouds and darkness for a brief time obscure the bright beams of the blessed Millennial dawning, soon the glorious "Sun of righteousness" shall rise in splendor, and its beams will rapidly spread over all the earth, scattering the darkness of sin, dispelling the fogs of error and superstition, and bringing the world into the light of the knowledge of the glory of God.

RESTITUTION NOT CHANGE OF NATURE

The entire testimony of Scripture in regard to the blessings

to come to the world in the new age show that they are all to be earthly. The declaration that even the brute creation shall be changed in nature is a promise that in that blessed day there will no more be a condition of antagonism and enmity between mankind and the lower orders of God's creatures, but all shall be peace and harmony. It would be wholly unnecessary to change the disposition of the animals, to bring them into subjection to man, if all the race were to be changed into spirit beings, and become like the angels. Many prophecies speak of mankind in the times of restitution as human beings, adapted to the earth and enjoying the blessings of the earth. They are to "sit every man under his vine and under his fig tree; and none shall make them afraid." (Micah 4:4) "They shall build houses and inhabit them. . . . They shall not build and another inhabit; . . . they shall long enjoy the work of their hands."—Isa. 65:21-25.

These promises for the world in general have no reference to the class being chosen out of the world during this Gospel age. The promises to these are all spiritual. They are to be made like Christ, and "see him as he is." (1 John 3:2) They are called to the obtaining of his glory. As they "have borne the image of the earthy," so shall they "also bear the image of the heavenly." (1 Corinthians 15:49) They are promised a share in Christ's resurrection—the first resurrection. They are to reign as kings and priests in a kingdom which earthly beings cannot inherit. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Corinthians 15:50) They have been called with a heavenly calling. They are not of the world, even as their Lord and Head is not of the world.—John 17:16.

WHY MANY FAIL TO UNDERSTAND THE WORD OF GOD

With many the difficulty in understanding these distinctions is a failure to rightly divide the Scriptures, as St. Paul counseled Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Timothy 2:15) This process would enable them to discern that the kingdom of God per se consists only of our Lord Jesus and his "little flock" of overcomers, to whom he says, "It is your Father's good pleasure to give you the kingdom." (Luke 12:32) These are to constitute the reigning class, as many Scriptures point out. At first the world of mankind will be subjects of this spiritual kingdom, and afterward become citizens, or members, if they come into harmony with its laws and regulations and into a condition of reconciliation with God, becoming the children of Christ, who will be the age-lasting Father of the world during the Mediatorial age. He will be the One who shall bring the entire race of Adam—both those who still have a measure of life and those who have gone down into the tomb—back from the condition of death into full perfection of life, if they then prove willing and obedient. Otherwise they shall be cut off in the second death—everlasting destruction.

The Prophet Daniel, in explaining Nebuchadnezzar's dream regarding the Great Image, shows that the kingdom of God when first set up at the introduction of the Millennial age will be but a small stone, which has been "cut out without hands," but which will become a "great mountain and fill the whole earth." (Daniel 2:31-45) This stone kingdom is quarried out of the "earth" by the Lord. It is at first insignificant in size, and it seems to the world as powerless. But as soon as set up in power, this kingdom will smite the "great image" of earthly rulership, and shall grind it to powder (in the coming time of trouble), and the wind shall carry it away. This stone kingdom is the holy mountain referred to in Isaiah 11:9. A mountain is the Scriptural symbol of a kingdom. Hills seem to be symbolic of the smaller governments of earth.—See Isaiah 2:2; 40:4; 51:5; 59:18; Psalm 46:2, 3; 97:5.

Nothing shall be permitted to do violence or to work injury throughout all God's holy kingdom, after it shall have been established. Love will be the law, and divine power will be the means which will enforce that law. All who do not conform to it will be "cut off from among the people," as the Lord declared through the Apostle Peter. (Acts 3:23) How evident it is that this kingdom has not yet come, when we see that amongst mankind selfishness is the rule, individually and nationally, and that there are many influences of evil which hurt and destroy throughout the world today. So we continue to pray: "Thy kingdom come; thy will be done on earth, as it is done in heaven." And we believe that this petition so long offered by the Lord's saints is very soon to be answered.

After Messiah has crushed the power of evil, after he has overthrown all the great systems of error and vice, and has set the people free, he will accomplish the blessing of humanity by the spread of the knowledge of Jehovah's character. The Apostle Paul also assures us that it is the will of God that all men shall come to a knowledge of the truth in order to be saved. He assures us that there can be no salvation without knowledge. None will ever be saved by ignorance. As yet only a comparatively few of earth's millions have come to such a knowledge of God as to be able to exercise faith in him and in the great sacrifice which he has provided for the whole world.

COMPREHENSIVENESS OF PLAN OF SALVATION

But the fact that but few in the present life come to this saving knowledge shall in no wise thwart the great divine plan, nor make the death of Christ on behalf of the entire race of Adam of no avail. The Lord assures us in his Word that, in due time, the true light shall lighten "every man that cometh into the world." (John 1:9) This includes all the heathen and all those of imbecile mind, who could not in this life grasp the truth, as well as all infants who have died before reaching the age where they could know of God and his truth in Christ. It includes the dead, as well as the living. For "there is none other name given under heaven among men whereby they must be saved," by the name of Jesus. God has thus made ample provision for all.

Nor are we to suppose that the knowledge which is to become world-wide during Messiah's reign is merely a little sprinkling of knowledge, such as has come to a very limited portion of the world here and there in spots, up to the present time. The Lord's people have received the droppings of grace and truth, but the provision for the next age will be abundant and universal. The knowledge of the Lord shall be ocean deep—like the fulness of the sea. Showers of blessings shall come down upon the world in copious measure. The effect will be "like rain upon the mown grass." (Psalm 72:6) When the grass has been freshly cut and its roots are thus the more accessible, how quickly it responds to the refreshing showers! And how rapidly does it spring up in renewed vigor! So it will be with mankind, after they have been shorn of all that has encumbered them and prevented the showers of grace from reaching their hearts. How quickly they will respond to the refreshing rains and showers of blessing so copiously bestowed upon them, and will spring up into life and beauty as they drink in the rich supplies of grace!

A WORD TO COLPORTEURS

The European War is causing many people to think seriously. It so closely agrees with what they have from time to time seen in THE WATCH TOWER publications or have heard from WATCH TOWER subscribers, that they are now wondering if there is not some truth connected with our presentation respecting the Millennium and the great time of trouble with which the Millennium age will be inaugurated.

Pastor Russell's sermons on "Armageddon," "Distress of Nations," "The Financial Outlook," etc., have also stirred many thinking people. They are wanting to know more about these things. The present is a very opportune time for calling to their attention the true Gospel of the Bible, as it is presented in the six volumes of STUDIES IN THE SCRIPTURES.

Colporteurs who a short time ago had difficulty in getting the attention of the more well-to-do people, are finding matters different now. They are selling the STUDIES IN THE SCRIPTURES in complete sets (six volumes, and a year's subscription to THE WATCH TOWER, for $2.65) where formerly they sold a single volume.

Poverty or, at least, lack of wealth, has generally been a stimulant to Bible study. Now the wealthy are feeling themselves poor, or in danger of becoming poor by the depreciation of their stocks and bonds. These, therefore, are in a more favorable condition to hear the Word than they have been for a long time.

The STUDIES IN THE SCRIPTURES are still going forth. The October average sales amounted to over thirty-six thousand volumes. We mention this by way of encouragement to those who are in the colporteur work, as well as for the benefit of those who are contemplating engaging in this most profitable section of the harvest work. We have the message which the people need. We have the heart to give it to them. And have we not confidence in God and courage sufficient to enable us to do all reasonably within our power in the divine service?

CREATION-DRAMA AT HOME

Notice in our issues of August 1 and 15 the description of the Eureka Drama X. Many of our readers may like to buy for themselves, their families or their friends, one of these outfits as a Christmas gift. Records and all cost little more than an ordinary "victrola" without records.

If you have a "victrola" or graphophone we can supply the entire set of 96 Drama Lecture and 9 hymn records for $29.

THE SCOPE OF THE ANGELS' SONG

"Glory to God in the highest, and on earth peace, good will toward men!"—Luke 2:14.

The song which the angels sang at the birth of the Savior has been seized upon and misapplied by some who do not see the plan of God for the salvation of the world. Becoming discouraged by the seemingly poor prospect for the world's conversion, these have put forth a version of this passage more in harmony with their own doubts and misconceptions. To these the prayer which our Master taught his disciples to pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven," has lost its meaning; for they see no hope of its fulfilment except in a very limited sense. Hence they prefer to translate the latter part of the verse, "And on earth peace, among men of good will." Were this the proper rendering, our hopes for the ultimate good of all, as far as this passage is concerned, would surely suffer eclipse; for very few thus far in the history of the race have been "men of good will," men who unselfishly endeavored to any appreciable degree to bring about the good of their fellows.

But we do not believe this to be the thought of the original. It is not in harmony with what we have clearly seen to be the plan of God for mankind. Such a translation eliminates the thought of God's eventual good will toward all the world, and greatly minimizes the scope of this glorious song. It implies merely that men who have a feeling of good will are or will be at peace among themselves. How utterly barren of hope for all men would such an expression be! And how little the song of the angels would mean if this were its burden!

On the contrary, this song was a prophecy of God's purpose to bring about through the newly born Child the abrogation of the curse and the establishment of peace and sinlessness among mankind, in which God and man would become at-one. It was an expression of God's good will, his good purpose, to bring man back to the image and likeness of himself, in which Adam was created. When this shall have been accomplished, then peace will dwell in all the earth; for the causes of inharmony will have been eliminated.

The world of mankind came under the curse, or sentence, of death because of the sin in Eden—because our first parents disobeyed God's righteous command. All humanity, therefore, are members of an accursed race—under penal servitude, which ends in the tomb. The race has been learning the lesson of the exceeding sinfulness of sin, and its terrible effects. But God has promised to take away the curse and to bring a permanent blessing in its place. This will mean a return to his favor, to full harmony with himself.

PROGRESSION OF GOD'S GREAT PLAN

We speak of this song as a prophecy because the peace has not yet come, nor the good will, in the sense that God's face is as yet turned toward man. It is a declaration of what God purposes to do. He has not good will toward the present sinful, rebellious attitude of the race. He has never good will toward sin. We are not to understand that God was expressing his good will toward man when he pronounced the sentence of death upon him. God's curse indicated his ill-will toward man —in other words, his displeasure because of man's sin. He wished man to suffer ill as a just punishment for his wilful disobedience. God cut him off from fellowship with himself. He was not bound in justice to do anything more for the race. But in his infinite mercy he provided a deliverance for mankind. He foreknew man's fall, and planned his redemption from before the foundation of the world.

Through all the ages since the fall of Adam God's plan has been slowly, steadily progressing. While men have been learning in pain and tears and trouble the nature and results of sin, God has been selecting his saintly ones, his elect—first, the elect who are to be the earthly princes in his kingdom of blessing; lastly, the elect who are to reign over all as kings and priests of God on the highest plane of existence. The chief of all the elect is his well-beloved Son, the Savior of the world, whose birth the angels proclaimed to the shepherds watching on the plains of Judea, nearly nineteen centuries ago. (Isaiah 42:1) When all the elect ones are chosen and prepared, then the blessing of the world at large will be inaugurated. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God [the church]. For the creation was made subject to frailty, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Romans 8:19-21.

The coming of the Son of God to earth was only preliminary to his offering of himself as a ransom for the forfeited life of Adam, the father of the race, in whom all his posterity fell. But even when our Lord had died as man's ransom-price, God's favor did not come to the world. Jesus was next raised from the dead a glorious, divine being. Then he ascended up on high, and appeared in the presence of God for those who were to be of the spiritual elect. Thus the last became first in God's plan. The merit of Jesus' death was utilized first on behalf of these. It has not yet been applied for any others. The church of Christ now have this promised peace and good will. It is granted only to those who have come into vital relationship with God through Christ—the fully consecrated ones.

The Scriptures show that after these are all selected, prepared and glorified, the next step will be the application to all men of the merit which has been imputed to these elect, and through whom it is to go to the worthies of old and to the entire world of mankind. This spiritual class have been chosen to be members of the body of Christ, joint-associates with him in the Messianic kingdom. All of these who prove entirely faithful are to attain this exalted position. As soon as all the spiritual class have been glorified, the sins of all the world, those living and the dead as well, will be legally canceled by the application of the virtue, the merit, of the sacrificial death of Jesus. Then they will be freed from the condemnation of the sentence of death. The death penalty will be lifted. They will be turned over to The Christ, Head and body, the Great Mediator. The curse will be removed.

The great work of the Millennial age will then begin. It will be a work of gradual uplift during the entire thousand years of the reign of The Christ. The dead will be gradually awakened and brought to a clear knowledge of the salvation of God in Christ. All will then have the opportunity of coming into the blessed condition of peace and good will proclaimed by the angels. By degrees they will be brought, if they will, to where they will be ready to be received by the Father, to be introduced to him. This will be the blessed experience of all who will be obedient to the rules and requirements of the kingdom. If they prove unwilling and disobedient, after being brought to a clear understanding, they will be "cut off," destroyed, as not worthy of further effort on God's part for their reclamation.

CHRIST'S DEATH A BLESSING TO THE UNIVERSE

We understand that the sacrifice of the Son of God will be a blessing also to the inhabitants of worlds not yet peopled, who will not have had any personal experience with sin. God apparently purposes that after mankind have been restored, and all the incorrigible destroyed, he will allow no further infringement of the divine law. Indeed, we can see that if at the beginning of his deflection Satan had known the results of his own course, he would probably not have taken the step which he did. We are not to think of Satan as being foolish by nature. He was a glorious being, Lucifer, "the son of the morning." If Father Adam and Mother Eve had foreseen the results of their disobedience, they would not have taken such a course; for to have done so with foreknowledge would have meant that they were very unwise, foolish, of unsound minds, whereas they were created perfect, in the image of their Creator.

We believe that if the angels who kept not their first estate had known the end from the beginning—if they could have looked down the ages and seen the direful consequences of their course of sin and disobedience—they would have been appalled, and would have taken no such disastrous step. The fact that they have gotten into sin, and have developed such sinful tendencies, proclivities and preferences, is no proof that this would have been their course if they had known as much in advance as they now know. It is our hope that some of these may yet be reclaimed, if they are properly repentant, in their great judgment day, now at hand.

God seeketh such to worship him as worship him in spirit and in truth. Our thought is that all these worlds surrounding us are designed to be homes to many intelligent beings yet to be created. We believe that it is God's delight to give joy and blessing to many creatures, on various planes of existence. And God is making of this experience of mankind with sin a valuable lesson, a lesson that will be beneficial, not only to themselves, but to all the worlds that will ever be populated. These might be instructed and informed in advance of their developing any sinful tendencies just what the nature and tendency of sin is. They will probably be told the story of the tendency of sin—what it did for the people of earth, what it cost to redeem and restore them. They will be told, probably, that sin degrades mind, body and morals; that its influence is only deteriorating; that once deteriorated, one learns to prefer sin, notwithstanding all the misery and degradation it brings; and that God will never grant everlasting life to any except as they gladly co-operate to that end—that he will never influence any against their own will.

It would seem, then, that the great work accomplished at Calvary will have an influence as wide as the universe. And

this thought might be applied to the first part of the song of the angels, "Glory to God in the Highest!" God will be glorified by all the angels, by every rank of spirit beings. He will be glorified by his exalted church, then of the divine nature; by restored humanity, by all the intelligent creatures on every plane, in every age! Yea, more and more glorious will be his honor as the years of eternity roll on, and as other peoples of other planets are brought into being and brought to know him and to share his wonderful bounties and blessings, and to learn the blessedness of loving and serving him.

"MY PRESENCE SHALL GO WITH THEE"

Almighty God, the Lord of heaven and earth,
O thou, the source and centre of each sphere,
The Lord of being, throned afar, whose hand
Upholds the weight of worlds, yet, wondrous thought!—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of thine;

Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life! How sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need doth cry for help from thee!

O thou, in whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove; yea, though the earth
And heavens depart, by faith we clasp thy hand,
We calmly rest our weary hearts on thee,
Assured that thou wilt ne'er forsake, that we
Shall be forever precious in thy sight!

October 19, 1914. G. W. SEIBERT.

SMITTEN OF GOD, AFFLICTED

NOVEMBER 29.—Mark 15:22-37.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."—Isaiah 53:4.

There is no room for dispute respecting the facts associated with the crucifixion of Jesus. The only room for contention is in respect to the divine limitation and reason for the crucifixion. The Prophet Isaiah gives the divine explanation to us.

SORROWFUL WAY!

The Savior was greatly weakened by his three years of ministry, in which he had given forth his vitality freely to the people in the healing of their diseases. Besides this, he had been on a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the hours of agony and weakness there, the experiences following, the trial of the Sanhedrin by the high priests, the trial before Herod and before Pilate, the scourging, etc.—all had been a constant strain on him. Now, condemned to crucifixion by those for whom he had sacrificed his heavenly home and glory, he was additionally required to carry his own cross. He did so until finally his weakness under its weight hindered, and a passing farmer was compelled to assist—whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text.

Where were Peter, John, James, Thomas and the other apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. But oh, what a blessing they missed! Tradition has it that the Cyrenean farmer who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the truth of the Savior's message borne in upon his heart by the experiences of that hour.

Crowding around were weeping women, and we wonder that none of them lent a helping hand. Turning to them, Jesus said, "Weep not for me. Weep for yourselves and for your children." The Master's words in this connection, respecting their seeking the mountains and hills for covering and protection, are assumed by some Bible students to belong in part to the great trouble which came upon the Jewish people thirty-seven years later in the destruction of Jerusalem. And it is assumed that that destruction of Jerusalem and this trouble were types which foreshadowed the greater distress which will occur in the closing time of this age.

Certain it is that the same expressions in respect to the mountains and hills is used in respect to the end of this Gospel age. When at his second advent Christ shall be revealed in flaming fire of judgments, it will consume the present order of things and prepare the way for the new King. We are not to assume that any one would pray for mountains to fall upon him when he could take his own life in a much easier way. Rather, the thought seems to be that many will seek and desire and pray for hiding, for protection against the raging troubles. The rocks of society are its social organizations, each of which seeks to protect its own membership.

"If they do these things in the green tree, what shall be done in the dry?" said Jesus. He here seems to liken the Jewish nation to the fig-tree which quickly withered away under his curse, or sentence. So, five days before his crucifixion, Jesus, riding upon the ass to Jerusalem and weeping over it, had said, "Your house is left unto you desolate." Now, in so short a time, while the fig-tree was still green, its rulers had reached a desperate place, so that they were willing to violate all law and set aside all conscience in his crucifixion.

If so quickly the evil worked to such a horrible outrage of justice, what might not be expected later on, when that Jewish fig-tree had thoroughly dried and all the sap (spirituality) had gone out of it? Similarly, in the end of this age we may expect that the church, the body of Christ, the saints, will suffer violence, that thus the salt of the earth will be removed, and that quickly thereafter a general putrefaction will set in—anarchy.

THE SON OF MAN LIFTED UP

Jesus had foretold his crucifixion, saying that "as Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up"—be crucified. The brazen serpent was thus used as a type of Jesus. He was actually holy, harmless, undefiled; but he took the sinner's place—he was treated as the sinner. The severest penalty under the law was crucifixion—"Cursed is every one that hangeth upon a tree." And so, says the Apostle, Jesus was made a curse for us. (Galatians 3:13) Although he knew no sin, he took the place of the sinner. Jesus died for our sins, according to the Scriptures.

The words of our text that say, "Father, forgive them, for they know not what they do," are not to be taken into account, because they are not found in the oldest Greek manuscripts. Besides, Jesus must have known that the sin of the Jews would bring a penalty. He had foretold in his parable that God would punish them and burn up their city. (Luke 20:14-16) In the context the statement, "Weep for yourselves," implied a punishment upon the Jews for their sins, and that this sin would not be wholly forgiven them. As a matter of fact, we know that the Jews have been cut off from divine favor for now eighteen centuries. It is proper for us to assume that Jesus was in full harmony with the Father in respect to all this divine arrangement, and that he did not ask something contrary to the divine will.

St. Paul refers to this matter also, saying respecting the trouble which came upon the Jews at the time of the rejection of Jesus. "Wrath is come upon them to the uttermost, that all things written concerning them should have fulfilment."—1 Thessalonians 2:14-16.

On the other hand, we may well be assured that Jesus, who was giving his life for the Jews, would not wish that they should not have punishment that would be due to them for the great sin of destroying the One whom Jehovah had especially sent to them, as his representative, his Son. A just penalty for such wilful sin would undoubtedly be utter destruction. But the Apostle points out that "the blood of Jesus speaketh better things"—not justice. (Hebrews 12:24) His blood speaks forgiveness of sins, not only for the remainder of the world, but also for the Jews. It speaks a full opportunity for reconciliation with God during the Messianic kingdom.

St. Peter corroborates the thought that the Jews were not wholly responsible for their course because of (at least) a partial ignorance. Addressing some of them afterwards he said: "I wot that in ignorance ye did it, as did also your rulers"; for if they had known they would not have crucified "the

Prince of Life." (Acts 3:15-17) The Prophet Zechariah shows us that in God's due time the eyes of understanding of the whole world will be opened. All will see things differently enough, and the Jews are especially mentioned—"They that pierced him." Then the Lord will pour upon them the spirit of prayer and supplication, and they shall look upon him whom they have pierced, and they shall mourn for him (Zechariah 12:10), realizing that they maltreated their best Friend, their Redeemer.

THEY PARTED MY GARMENTS

The stony-heartedness of the Roman soldiers is indicated by the fact that while Jesus was dying they cast lots for his seamless robe, dividing his outer garments amongst them. We have God's promise that the result of the Millennial kingdom will be to take away the stony heart out of the flesh and to give instead tender hearts. Oh, how much all mankind need full restitution to the image and likeness of God, originally represented in Adam and subsequently represented in the Man Jesus!

The attitude of the world is further represented in the two culprits who were executed at the same time, one on each side of Jesus, who by the inscription over his cross was styled King of the Jews. One of these companions in tribulation railed at Jesus as a fraud, bantering him to manifest any power he had by saving himself and his associates. Little did he realize that if Jesus had saved himself he could not have been the Savior of the world!

The other thief befriended Jesus, declaring that he had done nothing amiss and was unjustly accused. Then, turning to Jesus, he expressed his faith in him by asking a reward for his kind words. He said, "Lord, remember me when thou comest into thy kingdom." The poor thief knew that Jesus claimed to be a King. He was standing near when Jesus was asked the question, "Art thou a King," and heard the answer, "My kingdom is not of this age." The thief recognized that Jesus was worthy to be a King, so noble of character and of appearance was he. What if he were really what he claimed to be? What if finally, in the great beyond, this One should prove to be the Messiah? He would at least tell the truth and declare a word in his defense, and he would at least ask kind remembrance if this One ever reached his kingly power.

The answer of Jesus seems to have been very generally misunderstood by us all in the past. We thought that he promised the thief to be with him that same day in the kingdom. Yet we knew that, according to other Scriptures, Jesus himself was not in the kingdom that day, but in Joseph's new tomb; that he did not rise from the dead, from sheol, from hades, the tomb, until the third day; and that even then he said to Mary after his resurrection, "I have not yet ascended to my Father and your Father, my God and your God." Evidently, then, Jesus could not have said that he and the thief would be together in paradise that same day.

The true explanation is at hand. Paradise, lost through the fall six thousand years ago, is about to be restored by Messiah in his glorious kingdom. It was then that the thief asked to be remembered—"when thou comest into thy kingdom." The thief has been sleeping in death since, waiting for the time for Messiah's kingdom to come. The answer of Jesus was in full accord with this: Amen. So be it. "Verily, I say unto thee, this day [this day when I seem not to have a friend, and when nothing seems more unlikely than that I would ever have a kingdom, I tell you today], Thou shalt be with me in paradise."

Jesus' kingdom will quickly begin the work of turning the world into a paradise. And, in the resurrection of the hosts who have fallen asleep in death, that thief will be remembered by the Master. Undoubtedly a great blessing will be his in paradise, because of his comforting words spoken on the cross, and especially because those words indicated that he had a tender and contrite heart, such as will be the first to have blessings in the kingdom.

Jesus commended his mother to his disciple John, which implies that the husband, Joseph, was no longer living. It shows us, too, the Master's careful thoughtfulness of the interests of his loved ones in his own hour of extreme suffering.

The Master's dying cry, "My God! My God! why hast thou forsaken me?" attests to us the fact that he did not claim to be the heavenly Father, but the Son of God. It also shows us how the Master endured to the very limit the penalty of the sinner. The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment at least have the full experience of the sinner's alienation.

The Master's cry, "It is finished," reminds us of his statement of the day previous, "I have a baptism [into death] to be accomplished, and how am I straitened [in difficulty] until it be accomplished"—until it be finished.

"Father, into thy hands I commend my spirit," reminds us of the fact that Jesus was laying down his life, that the spirit of life which he possessed was that which had been transferred from a previous condition. He had not forfeited his right to life, as had Adam. He might therefore still speak of it as his own spirit, his own right to life—merely surrendered for the time, merely laid down under the divine promise that it should be given to him again in the resurrection.

THE RISEN CHRIST

DECEMBER 6.—Mark 16:1-8; Matthew 28:11-15.

"Why seek ye the living amongst the dead? He is not here, but is risen."—Luke 24:5, 6.

The resurrection of the dead is an astounding proposition. Its accomplishment will be the greatest manifestation of divine power ever made to angels and to men. The awakening of Jairus' daughter, of the son of the widow of Nain, and that of Lazarus the friend of Jesus, are nowhere styled resurrections of the dead. They were merely awakenings, the last of these being the most wonderful because, Lazarus had been dead four days, and putrefaction had set in.

The resurrection of the dead promised in the Bible is to bring back the personality and the consciousness of thousands of millions of humanity who have died, who have gone to dust under the divine sentence, "Dying, thou shalt die." "Dust thou art, and unto dust shalt thou return." There could be no resurrection—no escape from that divine sentence—except in the way God has arranged; namely, that Jesus took the place of the original sinner, Adam. Purchasing him back from the death sentence meant the purchase of all who died in him. Thus we read that Christ died, "the just for the unjust, that he might bring us to God."—1 Peter 3:18.

Fallacious ideas have gone abroad to the effect that it will be the body merely that will be resurrected—that God will collect from the four winds every particle of dust which once composed a portion of a human body, and will reorganize the race out of the same particles of matter which once composed it. The absurdity of this proposition grows upon us as we consider that the carcasses of the dead have more or less gone into vegetation, and thus into other animals and other humans. This is well illustrated by the story of the apple tree, the roots of which penetrated a coffin and assumed the shape of the corpse. The apples were eaten by various people, and some of them by swine, which in turn were shipped to various parts of the country.

This anecdote well illustrates the unreasonableness of the common misunderstanding of the Bible teachings. The difficulty has been that we lost sight of the fact that the Bible declares that it is the soul which dies. "The soul that sinneth, it shall die." (Ezekiel 18:4, 20) Our bodies are being changed and renewed, science tells us, every seven years. The body in which Adam sinned, therefore, passed away—and many other bodies—during the nine hundred and thirty years of his experience. But his soul, his personality, himself, died but once, nine hundred and thirty years old. It is the soul that dies, that has been redeemed, and that is to be resurrected. "Thou sowest not that body which shall be."

OUR LORD NO LONGER HUMAN

Christ, as the Logos with the Father, was a living soul, or being, on a high spirit plane. For man's sake he humbled himself and became a bondsman—"took a bondsman's form, and was found in fashion as a man"—a human soul. As a human soul, or human being, he died—"he poured out his soul unto death." He made "his soul an offering for sin." "He shall see [the reward of] the travail of his soul and shall be satisfied."—Isaiah 53:10-12.

It was Jesus the human soul that died, but he was raised from the dead a soul of a higher order. At that time, as he foretold, he ascended "where he was before"; that is to say, on the spirit plane. He was "put to death in flesh, but quickened [or made alive] in spirit." (1 Peter 3:18) He took the fleshly nature merely for the great purpose of giving man's redemption-price; and after he had surrendered that ransom-price by giving himself up to death, the Father raised him up to glory, honor, the divine nature—"far above angels, principalities and powers, and every name that is named." (Philippians 2:9) He that ascended thus in his resurrection was the same that had previously descended from the heavenly to the earthly condition, as St. Paul says.

Because in his resurrection Jesus was so different, from this viewpoint we are prepared to understand why he conducted

himself so differently after his resurrection from what he had done before. After his resurrection he appeared and disappeared, we read. He showed himself to his disciples for a few moments at a time, and then vanished from their sight. Never before had he done anything of the kind. After his resurrection he appeared in different bodies, different forms, different clothing. To Mary he appeared as the gardener. To the two walking to Emmaus he appeared as the stranger. He appeared not only as a different person, but also in different clothing; for his clothing had been parted amongst the soldiers.

Now evidently he was put to death in the flesh, but quickened in spirit! It was the Spirit Jesus who showed himself, assuming different human forms and clothing, as best suited the occasion. This spirit being could, and did, come into the assemblies of the disciples when the doors were shut and fastened for fear of the Jews. He created, or materialized, a body and clothing in their presence; and after a few moments he vanished out of their sight, dissolving the body and the clothing, while he, the spirit being, remained invisible. Thus he was with the disciples for forty days before he ascended; yet they saw him not, except a few minutes at a time on seven different occasions.

Those forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two great lessons:

(1) That he was no longer dead, but alive;

(2) That he was no longer a man, but a spirit. "Now the Lord is that Spirit."—2 Corinthians 3:17.

IMPORTANCE OF OUR LORD'S RESURRECTION

That our Lord was no longer flesh, but a spirit being with celestial glory, is clearly established by St. Paul's narrative of his own experiences. He explains that it was necessary that the twelve apostles should be able to bear witness to the fact that Jesus had risen from the dead. There could have been no Gospel message of hope of divine favor through a dead Savior. If Christ had not risen, then who would there be who could ever establish the Messianic kingdom? Who would there ever be who could give to the church a share in the first resurrection and make them sharers in his heavenly glory? If Christ had not risen, who would there be who could call forth from the tomb the sleeping billions, awakening them, through the voice which speaks peace through Jesus Christ, to the opportunities of everlasting life through obedience to the kingdom?

The Apostle calls all this forcibly to our minds, saying, "If Christ be not risen from the dead, your faith is vain; and all who have fallen asleep in Christ have perished." (1 Corinthians 15:16-18) From this we see that St. Paul in no way shared the views of those who unscripturally claimed that Jesus, while dead, was really alive; and that the resurrection of the dead is a mere formality, quite unnecessary to the carrying out of God's plan. The divine teaching is that the dead know not anything, and that the resurrection of the dead is an absolute necessity to any future life or hope or blessing.

The fact that Christ has risen from the dead is a guarantee of God's power to raise the dead. Additionally, it is a guarantee that Jesus accomplished the work which he came into the world to do. It proves to us that he must have kept the divine law perfectly; else he would not have been worthy of a resurrection from the dead. It proves, additionally, the value of his death—the efficacy of it as the offset of Father Adam's sin, and thus as the ransom-price for the sins of the world.

POST-RESURRECTION MANIFESTATIONS

St. Paul tells that he saw Jesus after his resurrection. He tells us that our Lord's appearance to him was as that of a bright light shining above the brightness of the sun at noonday. He tells us the effect that it had upon his character and upon his eyesight—that one glance at the glorious Jesus destroyed his sight, which was afterward partially restored by divine mercy. This was the eighth appearance of Jesus to his disciples. In seven of them he appeared in flesh; in one he appeared in glory above the brightness of the sun. He was the same at all times, but the manifestations were different.

The manifestations in the flesh during the forty days correspond exactly to those manifestations which Jesus had made long previously, one of which was to Abraham. He ate and talked with Abraham; but Abraham knew not that he talked with the Lord, and thought of him only as a man, because he appeared in human form and ordinary clothing. He vanished from Abraham's sight as he vanished from the apostles' sight and from Saul's. He was a spirit being when he appeared to Abraham; and he was a spirit being after his resurrection, when he appeared to his apostles. It was in the meantime that he was made flesh for the very purpose of suffering, the just for the unjust.

Having accomplished the suffering, there was no further reason why our Lord should remain flesh. The Lord of Glory in heaven is not flesh, not a man. If he were, he would be "a little lower than the angels." But the Apostle assures us that in his resurrection he has ascended far above the angels.—Phil. 2:9-11; Heb. 1:3, 4.

It was just as easy for Jesus to appear in one form as another, in one kind of clothing as another. He appeared in various forms, that the double lesson might be impressed that he was not dead, and that he was no longer a man. His second appearance with the wounds to convince St. Thomas is especially noteworthy. He was ready to give any demonstration that was necessary, because, unless his disciples really believed in his resurrection, they could not do the work that was before them, nor could they even receive the holy Spirit at Pentecost. The holy Spirit was not given except to those who believed in Jesus—who accepted the fact of his death as the sacrifice for sins and who trusted in him as the Savior through whom would come the divine blessing, begetting them of the holy Spirit and restoring them to fellowship with God as children of God.

FURTHER SCRIPTURAL PROOFS

If further evidence be necessary that Jesus is not a flesh being—that he is no longer a man—that evidence can be found in the Apostle's assurance that flesh and blood cannot inherit the kingdom of God, and that therefore every member of the church must be changed before he can enter into and share Christ's kingdom. The change will be from earthly state, or condition, or soul, to spirit condition, or soul, or being. The Apostle declares that we must all be changed, that we may be like our Lord. If our fleshly body must give place to a spirit body in order that we may be like our Lord, it is manifest that he is a spirit body, a spirit being, a spirit soul. This also agrees with St. Paul, respecting the resurrection of the church. He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised glory; it is sown an animal body, it is raised a spirit body."

A totally different thing, however, is brought to our attention by the same Apostle in Philippians 3:21, where he declares that the Lord Jesus will "change our vile body, that it may be fashioned like unto his glorious body." The thought here is in respect to the church as a whole, and not the individual bodies of the church. The Apostle is speaking of our vile body, in the singular. The thought is that Jesus, the head of the church, had his experiences of humiliation prior to his death and his resurrection. The Head of the church was exalted, was glorified, more than eighteen centuries ago. Since then, all who have espoused his cause have become identified with a body, or company, that is despised of men, a humiliated body, of which St. Paul says, "We are counted as the filth and offscouring of the earth." But at the second coming of Christ the humiliation of the church, his body, will cease, because the Lord will gloriously change his body in the first resurrection. Thereafter it will no longer he a church, or body, reviled but glorified.

SCRIPTURAL PROOFS OF SPIRIT-BEGETTING

"Of His own will begat he us with the Word of truth."—James 1:18.

The Scriptures tell us that our Lord left the glory which he had with the Father before the world was and came to earth, becoming a man, "for the suffering of death," that he might give himself "a ransom for all." At the age of thirty, we are told, he went to Jordan and presented himself as a sacrifice to God. After his baptism, as he came up out of the water, the holy Spirit descended upon him, "the heavens were opened unto him." He was then led of the spirit (this newly begotten spirit) into the wilderness for forty days, to commune with the Father, to study the types and prophecies of the Scriptures, and to be tested of the adversary. Thereafter, he was able to see clearly the course which the Father had marked out for him, as shown in these types and prophecies.

In inviting his disciples to follow him, our Lord made it very plain that in so doing they must of necessity be baptized into his death and partake of his cup of suffering, that they might live and reign with him. Throughout the Scriptures it is pointed out that the church are to be members of the body of Christ, of which he is the Head. They declare that he is our Forerunner, the Captain of our salvation; that "as he was, so are we, in this world"; that his experiences are to be our experiences. They declare that he is "leading many sons"—his brethren—to God, to glory.

The steps that we are to take, then, are exactly the steps that he took whom we are to follow. He is our great pattern. We are enabled by faith to see, under divine guidance, the

redemption which Jesus accomplished for us, and our opportunity of becoming his disciples, of being baptized into his death. Baptism into death would be far from desirable, unless there were some way by which it might be made a gateway unto life; and this way was provided by God. It was opened first for his Son.

JESUS' HUMAN AND SPIRIT NATURES TYPIFIED

In the type of the Atonement day, our Lord's human nature was represented in the bullock, which was offered for sacrifice. The high priest, clothed in the white linen garments of sacrifice, represented him as a spirit-begotten new creature, after his human sacrifice was accepted, and while the actual consuming of his human body was in process. The high priest, clothed in the "garments of glory and beauty," represented him after his resurrection to the divine nature, after he was born of the Spirit and highly exalted to glory, honor and immortality by the Father, as a reward for his faithfulness.—John 3:3-8.

So at the time when we present ourselves to God in consecration, and our sacrifice is accepted of him, we die as men; but we are likewise begotten to the new nature, the new life. And this new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. (1 John 3:2; Romans 8:29) This process and its outcome are brought to our attention in the Scripture which declares of our Lord that he was "the first-born from the dead." And this word born [*gennao*, in the Greek] is the same word which is translated begotten. It relates to the entire process of bringing forth. This is a progressive matter; first there is the beginning, then the period of gestation, then birth.

Our Lord's baptism to the new life was at the time he made his consecration unto death at his baptism. The new creature there begun was growing during the three and a half years thereafter. This period, as before mentioned, was represented in the high priest in the type. At his baptism he was begotten as a Son of God on the highest plane—the divine. John the Baptist here bore witness of him, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him." The record of the Scriptures is that only those who are begotten of the Spirit can see spiritual things.—1 Corinthians 2:9-16.

DEEP TRUTHS NOT VISIBLE ON THE SURFACE

It is asked: Why is it that a fact of so great importance as the Lord's begetting of the Spirit is not stated in so many words, but must be proven by deduction? We reply: To those who are spiritually minded there is very strong evidence indeed, yet it might be passed over by others and not recognized at all. This is likewise true of other important Scriptural doctrines. There is one Scripture which declares that through the exceeding great and precious promises we may be made partakers of the divine nature. Other Scriptures state that the followers of Christ shall share his glory, honor and immortality. These latter Scriptures imply the same thing as the first, though only the one text (2 Peter 1:4) states the matter in just those words.

In respect to our Lord's resurrection, it is declared that "He was put to death in flesh, and made alive in Spirit." (1 Peter 3:18—Diaglott) This Scripture does not say that he was raised a Spirit, but this is the evident meaning; and we know that this was the case: "Now the Lord is that Spirit." (2 Corinthians 3:17) In Colossians 1:18 we read of our Lord: "And he is the Head of the body, the church, who is the beginning [of this new creation], the first-born from the dead." As our Lord was born from the dead a spirit being, he must have been previously begotten of the Spirit, as birth is always preceded by begetting.

In speaking of the resurrection of the church, which is declared to be Christ's resurrection (Philippians 3:10), the Apostle Paul says: "It is sown an animal body, it is raised a spiritual body." So it is "here a little and there a little" that we must find these precious truths. This seems to be the way in which the Lord has prepared the Bible—giving here a little and there a little of these jewels of truth. Those who are superficial in their search will overlook the most important features of truth, to find later that they have only a small part.

CLEARER LIGHT NOW SHINING

As we search the Scriptures, we learn how to rightly divide and rightly combine its various elements, now that the dawning light of the new dispensation is shining on the Word, making it more luminous to our view, we see the wonderful whole—the great plan that we and others had previously passed over and failed to discern. Those who are not of the right class will not be able to see the truth in all its wondrous clearness, beauty and harmony. If we have the right spirit as children of God, we shall want to know what God has in reservation for his people.

This gives an opportunity for the operation of the Spirit of the truth upon our hearts and minds. This desire leads us to come together for Bible study, when the worldly would say: Let us play billiards or chess or pool. They complain to us: You have already read that Bible several times. We tell them that we have and with a great deal of blessing.

Thus, as we are desiring to know the Lord's plan and his will concerning us, he reveals it to us more and more; and thus, little by little, we gain a great aggregate of truth, which greatly rejoices our hearts, gives us an intelligent understanding of the wonderful day in which we are living, and gives us calmness and confidence, while the hearts of others are failing them for fear.

INTERESTING LETTERS

LONDON DRAMA EXPERIENCES

DEAR BROTHER RUSSELL:—

We feel sure you will be glad to hear of the splendid witness that is being given by means of the PHOTO-DRAMA OF CREATION at The London Opera House, Kingsway. The guiding hand of the Lord has been so wonderfully manifest in every detail of this exhibition that the brethren are rejoicing greatly in the privilege of having a share in it. In fact, they are realizing that the message of the PHOTO-DRAMA is the only one that can bring comfort to the hearts of the people in these distressing times.

It had always been our desire to secure the Opera House for the presentation of the PHOTO-DRAMA, as it is, without doubt, the most suitable building in London for that purpose; but the state of our treasury did not admit of the payment of the large sum required to rent the place. We had, however, given the Solicitor of the Opera House to understand that we should be glad to enter into negotiations for the house if he could make a more favorable offer. About the beginning of October a letter was received from the Solicitor, stating that they had a period free from October 12th to October 27th which they could offer us. On receipt of this we immediately called upon them and told them that we had spent most of the money allotted for this particular purpose, that their offer had come too late. Upon going thoroughly into the matter, an offer was made of £100 for the hire of the building. Mr. Wylie, the Solicitor, who had lately evinced considerable interest in our work, closed with the offer. He has since visited the exhibition on two occasions, and states that the interest aroused in him has led him to read his Bible after many years of neglect.

It was resolved to advertise this presentation by means of a distribution of 400,000 DRAMA tracts. Although only a week elapsed between the definite booking of the Opera House and the commencement of the exhibition, the brethren entered into the work of distribution with such a zeal that practically all the tracts were given out before the opening day. In addition to the ordinary means of advertising by posters, circulars, etc., a large number of window-cards were produced and these proved very effective. Some of the brethren called upon large business houses, warehouses, stores, hotels, hospitals and all places likely to engage a large staff, with the show-cards and supply of tickets, which they were generally pleased to accept. Some houses desired as many as 500 tickets, which they guaranteed to distribute amongst their staff. In the same manner they called upon P. S. A.'s, Men's Bible Classes, Sunday Schools, etc., requesting them to announce the DRAMA to their members and providing them with tickets; it was reckoned that 90% of the places thus visited co-operated with us in this matter. As there were a great number of boxes available in the Opera House, special invitation cards for these were sent out to the aristocracy and persons of good address in London; and, as a result, our boxes were nearly always filled by a class of people that the DRAMA has not hitherto touched to any extent.

Having done our utmost the make the presentation public, we anxiously awaited its first exhibition on the afternoon of Monday, October 12th. A large number of brethren were required for ushering, stewarding and other duties connected with the exhibition; and all realized their great privilege of service and fulfilled their duties faithfully and well. Many of the public commented on the orderly and gracious manner in which everything was carried out. One gentleman who attended was so greatly impressed by the dignified and courteous manner in which the sisters performed their duties, that he particularly asked his mother to come to see how the DRAMA was conducted, as he felt sure that all who were tak-

ing part in it were Christians. At his suggestion she came the next day and enjoyed a time of fellowship with several of the ushers, and also on the succeeding Sunday at the Tabernacle. Another gentleman stated that he had been grossly misinformed regarding Pastor Russell and his teachings; for he saw the effect they had upon those who were helping to present them. He is a leader of a large Men's Bible Class, which he intends to bring to the DRAMA. Another stated that the spirit of the workers showed him that it was not a theatrical display, but that the work was being done for the glory of God. Each day, before the commencement, the brethren assembled to sing a hymn of praise and to request the Lord's blessing upon all the proceedings.

The audiences on the first day were not large, but the two following days noted good increases, while on the evening of the fourth day our house was completely filled, as was the case almost every subsequent evening. The public seemed so eager to witness the DRAMA that many hundreds waited in a queue outside for a long time, in order to gain admission and even then, because of the limitations of the house, we were compelled to turn away a great many. Quite a crowd, however, waited at the door for nearly an hour in the hope that some of the audience might come out at the intermission, when they would take their places. It was deemed wise not to admit children; but on Saturday and Sunday afternoons they were permitted to come in if attended by adults.

Our audiences were made up from all classes and kinds of people; we have noted many of the clergy in attendance. One vicar wished to know the object of the PHOTO-DRAMA. When we explained this to him, he seemed intensely interested and expressed his joy that this beautiful building should be used for such a worthy purpose. He asked for tickets that he and his wife might come and see it again. A Church of England rector has attended the DRAMA several times, and found it so interesting that he has purchased five bound scenarios and has brought many of his friends to witness it. Two bishops have also been present, and several titled people.

Each day we receive, by mail, a great number of requests for tickets; and many of the applicants express their appreciation of the PHOTO-DRAMA. The following letter is from a gentleman who sends us a donation for the work: "I beg of you to accept the enclosed token of my appreciation of the beautiful pictures being shown by you at the London Opera House. I am convinced of the vast amount of good that is being done by the films and lectures. Let me add that I cannot but admire the disinterested spirit in which this good work is being carried out, especially in this self-seeking, commercial age." We had a letter, too, from a minister who, after seeing the DRAMA, writes, "While I could not see eye to eye with all Pastor Russell's views I must testify to his faithful Scriptural delineations. As a Biblical student I feel bound to wish him and his workers God-speed in their attack on the anti-Scriptural and God-dishonoring doctrine of eternal torment." He further requests that, if possible, one of our speakers come and address his Bible class on the topic, "Pastor Russell's Message to the World."

We have been impressed by the manner in which the public assist us in advertising the DRAMA with the least expense. Many apply for window-cards that they may exhibit them in their shops, etc.; and others take supplies of tickets to distribute amongst their friends. Practically all who attend seem to be deeply interested in what they see and hear. The serious times in which we are living seem to be preparing the hearts of some to receive the truth. At the conclusion of one session a lady came to one of the stewards and said, "I have been to all the pictures and lectures, and I feel I must thank somebody. I do not know whom to thank; there seems to be nobody. so I want you to convey my message of thanks and appreciation to the right quarter." Another lady told us she had inquired at the Religious Tract Society's office respecting the PHOTO-DRAMA, and was strongly urged not to go; but she was evidently so impressed by the advertisement that she decided otherwise. She was delighted with the message and considered it the finest thing that had yet been done to bring the people back to the Bible—which fact she did not fail to impress upon the R. T. S. officials.

At the intermission the lady ushers give opportunity of purchasing the Scenario to any one who desires to do so; and, as a result, a great number of these have been sold. Altogether we have disposed of nearly 2,300 scenarios during the fifteen days. We enclose a detailed report of the attendances and scenarios sold for each day, from which you will see that very few of the latter were sold on the Sundays. The reason for this is that we did not mention the sale on Sundays, as a great many Christian people object to the sale of books on Sunday, and this might prove a stumbling-block to some who might otherwise have received the truth, as well as giving a better impression to the people in general.

Remarks regarding the beauty and acceptableness of the exhibition are frequent, and surprise is often shown at the generosity of so good a show being free. Expressions of appreciation have been offered by people of standing. One such lady stated, after the Finale, that it was good to come in touch with those who had a message of comfort and hope. Another expressed her intention of attending the Tabernacle. Both had signed cards.

These, and many other evidences of interest amongst those who were attending the DRAMA, gave us great encouragement and reason to suppose that we would have a most successful Finale. This took place on Tuesday, the 27th of October; and our hopes were realized in every way. In the afternoon, over a thousand people were present, while in the evening, the house was completely filled and hundreds were turned away, being unable to gain admission. Brother Hemery gave the lectures on both occasions; and at the conclusion many seemed eager to sign their cards, a total of twelve hundred being received.

Owing to the increasing interest in this particular presentation, we have arranged to continue at the Opera House for another twelve days, report of which will follow later.

Truly, the people appreciate the message that the DRAMA has to give. It demands even the respect of openly avowed agnostics and is making many realize that Jehovah is their Rock and their Fortress, their Strength, in whom they will trust. With much love in the Lord as ever, we are,

Your brethren and fellow-laborers,

INTERNATIONAL BIBLE STUDENTS ASSN.

THE BRETHREN IN SWITZERLAND, ETC.

DEAR BROTHER RUSSELL:—

After a long, but unintentional silence, I will write to you again, hoping these lines will find you in good health, as they leave me.

Many things have happened over here since I last wrote to you. The newspapers in America must keep you posted about them. Respecting our personal experiences I can tell you, dear Brother, that the Lord has kept us wonderfully; we cannot thank him enough for his goodness toward us.

Our dear friends at Muelhausen have passed through dreadful times; the city and surroundings have been twice the scene of very hot battles, where thousands of French and German soldiers have lost their lives. Within four weeks Muelhausen has been twice in French and three times in German possession, and even today the fights about Alsace continue. As the border between Switzerland and Germany, e. g., between Basel and Muelhausen, was closed for several weeks, we were left entirely without news from them. Lately, venturing to cross the border in order to visit the brethren, I learned of their wonderful preservation—for not one was hurt. They send you special greetings and ask you to continue to remember them in prayer that they may be kept faithful unto the end.

Our dear friends in Belgium and North France must have suffered much, too; I am sorry to say it is quite impossible to communicate with them.

Here in Switzerland, and especially in Basel, there was very great excitement; many people thought the "end of the world" was coming. All our army was called in and still guards the borders against invasion. Spiritually we had a good season, for very many who didn't believe our message before are now on our side. The meeting halls are always overcrowded, and we have to look for larger halls. All public lectures are under the military censor; but they are not so strict here as in Germany.

By all these practical experiences we are more than ever convinced that the end of the present order of things is at hand and the Messianic kingdom will soon be established. How we all do long for the realization of this grand hope and sure expectation! How true is the chronology and how precise its fulfilment! We are glad that we never gave up our expectations for 1914.

Re PHOTO-DRAMA: As the slides came so late, we were only ready for public presentation in Berne the very day the mobilization decree came out, disturbing the whole arrangement. Brother Krull will no doubt have given you an oral report of our experiences.

The first two weeks in August everything seemed upside down; but when the people became a little more quiet we profited thereby and started the Drama—though still under many difficulties. While all other cinematographic shows were shut by the Government, I succeeded in getting a permit for two weeks, but we were allowed to operate only four times a week. We had the large, magnificent hall on the Exhibition

grounds packed full every time (1,400 visitors), so that more than 12,000 people saw and profited thereby.

Tomorrow we start again in Zurich (largest city in Switzerland). As we have no phonograph records I must read the lectures.

In France we were not able to do anything. Many of the brethren are in military service, and I might be called in any day.

The bank in Berne, where you sent the money, and which was, under normal conditions, a safe one, shut its doors, like all other banks, allowing only very small sums to go out. I succeeded, however, in getting more than half of the money by the following transaction: As the Government had put its hand over the banks, and as the brethren needed food, we put up a large stock of the most necessary articles, and the merchants, presenting their bills for this cause to the bank, received payment, as this was in the interest of the Government. As the social conditions will be still worse in winter we may be glad to have this lot of rice, dried bread, beans, condensed milk, etc.

I hope you approve this action, and would be glad if you could advise us of other good means for ameliorating the great tribulation which came so unexpectedly upon Europe. Many people have no work and many brethren in the truth have lost their positions. We tried to employ some as Colporteurs, but the people of the cities have little money and cannot buy books. In the country the people are in better circumstances and the colporteurs sell a few books every day. So we are trying to continue the harvest work until our Master calls us to the harvest beyond the veil.

We may not be able to communicate with each other much longer, and I take this opportunity to say again how much I love you, including with myself my wife and many other dear friends, all of whom appreciate the love and interest you have always manifested toward us.

Soon you will hear the blessed words, "Well done, good and faithful servant! Thou hast been faithful over a few things, I will now make thee ruler over many things, enter thou into the joys of thy Lord."

With hearty greetings to you and the household of faith at Bethel, I remain,

Your thankful brother in the Lord.

EMIL LANZ.—Switzerland.

I. B. S. A. EUREKA DRAMA

Dear Brethren:—Greetings in the name of the Lord! Enclosed find report to date. The beginning of our Drama was on Thursday. We did not have time to advertise it, or we should have done so; but the Lord permitted us to be greatly blessed in an advertising that we knew not of.

A lady had advertised a Lodge meeting for the same night and at the same hall, not knowing we had rented the hall. She had secured a number of new members to be initiated. When she came she found the "picture-show" in progress, and began to devise means of getting the people out of our meeting.

She sent the Town Marshall to notify them to come out. He saw the pictures and sat down and stayed until the close. Finding the Town Marshall did not return, she asked our doorkeeper to help her. He replied that he could not see how he could get the people out; so she sent another man up. After looking over the shoulders of about thirty who were standing, he returned to the lady and said, "Lady, you had better go home; they have the finest pictures I ever saw, and there is the 'talkiest' man up there I ever heard!"

She had six gallons of ice cream to treat her crowd, but she didn't get a chance to use it. "God moves in mysterious ways his wonders to perform."

Our prayers go up daily for the Heads of the various departments of the Tabernacle Office, that they may have more grace and wisdom in the work that remains to be accomplished. Love to all.

Yours by His grace, B. A. GARR.—*Ky.*

INTERESTING DRAMA EXPERIENCES

Dear Brethren:—

We are having some glorious encouragements in the work. There are wonderful crowds out here in Demorest. One man said, "It disgusts me to see how some of the very people who have misrepresented you folks are on hand early, and crowd forward to get the best seats."

The Methodist minister was present on Sunday when part three was shown. During the crucifixion scene the power was temporarily shut off. While waiting for its return he got up and spoke of the wonderful impression made by the pictures, and told the people that they ought to have a deeper realization of what the Savior had done for them as a result of the Photo-Drama of Creation.

Truly our God is a wonder-working God. What faith these things should develop in us!

A brother was telling at Convention about some ministers at a certain place where Drama was being shown, who were worrying for fear people would think they had something to do with it. A merchant present remarked, "There is no danger people will connect you with it, because it is conspicuously announced there will be no collection."

Yours in Christian Love, B. H. BARTON.

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SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT

"If ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."—Romans 8:13, 14.

Only those who have the right spirit, disposition, will or intention, can keep the divine law, and only those who are in perfect harmony with God will he recognize as sons. The holy angels are sons of God on the angelic plane; cherubim are sons of God on their plane of being; and Christ and the church in glory are sons of God on the divine plane. All these are sons of God, yet they exist on different planes. They are all governed by the Spirit of God; and unless they had that Spirit, they could not be recognized as sons; for no one can keep the divine law except those who have the divine disposition.

Before Adam fell he was a son of God. (Luke 3:38) He had the Spirit of God, in the sense of having the right spirit, disposition, will, intention. But after he had become a transgressor of the divine law, he was considered a sinner. All of Adam's race are still sinners except those who have come into Christ. In the Millennial age, however, Adam's race will have the privilege of coming into Christ. He will be The Everlasting Father, the Father who will give everlasting life to all those who will obey the instructions given under the Messianic kingdom.

In order to reach that condition of divine approval, mankind must have the spirit of the truth, and must be developed along that line. Before they will be counted, or recognized, as sons, they must have the spirit, or disposition, of righteousness. Until they attain that spirit, they will not be able to render acceptable service; for the Lord seeketh such to worship him as worship him in spirit and in truth. In their fallen condition mankind are not able to keep the divine law. Even during the Millennial age they will keep it only in part, until they shall have been brought back to the image of God in the flesh.—Genesis 1:26.

WHO ARE THE SONS OF GOD?

Thus far there has been a very limited number of sons of God on earth, according to the Scriptures. Throughout the Jewish age God was the instructor and guide of his people through Moses and the prophets; but the Israelites were not sons of God, and they did not have the Spirit's begetting to sonship. On the contrary, they were only a house of servants. (Hebrews 3:5) The holy Spirit of God was not yet given to any of the fallen race; for Jesus was not yet glorified.—John 7:39.

The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event—and not before that event. This coming of the Spirit was made manifest at Pentecost, so that it might stand out separate and distinct from anything that had ever before occurred. This power, or influence, is variously called the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit of a sound mind, the Spirit of sonship. The various qualities described by these appellations are all applicable to the same class; namely, those who are begotten of the Spirit.

These spirit-begotten ones are a particular class who have taken up their cross and become followers of Christ, and who are on this account recognized of the Father by the begetting of the holy Spirit. This Spirit of truth so illuminates the Bible that the Revelation of God may be better understood by those who have the holy Spirit. They are able to comprehend

the deep things of God, which cannot be comprehended without it. While others not having this Spirit of God might get some truth from the Scriptures, this special class have the very essence of the truth.

SOME NATURALLY DRAWN TO GOD

We call to mind certain Scriptures which speak of a leading of God's people prior to their begetting of the holy Spirit. Speaking of a kind of drawing that came to those who afterward became his disciples, our Lord said, "No man can come to me, except the Father who hath sent me draw him." (John 6:44) This drawing is not the work of the holy Spirit of begetting, which comes to those accepted of God through Christ and received as sons. On the contrary, that which the Scriptures speak of as a drawing of God, and which we have all experienced, seems to be a natural drawing along the lines of the flesh, not toward things sinful, but toward holiness, yet along lines which belong to the natural man.

For instance, when God created Adam, naturally he would love God, naturally he would desire to serve God, naturally he would desire to be obedient to God and to worship him. These desires were all natural to him because he was in a natural condition—the condition in which he was created—pure. Sin has made mankind unnatural. But even after sin had entered in and had perverted the original character which God gave, certain longings for God remained in the human heart—even amongst depraved people. They would rather be in harmony with him, be related to him, have him as their protector and friend.

God does not draw mankind by any other means than that original power which he implanted and which has not been altogether lost through the fall of the race of Adam. All mankind have degenerated from the image of God; but the desire for worship, for righteousness, for harmony with God, is much stronger in some people than in others. In proportion as one desires righteousness, in that proportion that one is drawn toward God, feels after God, if haply he might find his Creator. He is feeling after God because he wishes to find him.

HOW THEY ARE DRAWN

This is the drawing, we believe, that comes to every one of us. Before we gave ourselves to God in consecration, we had a desire to come to him, and that desire was something awakened in us. But it was there before it was awakened. Then something occurred that turned the thoughts toward God. Perhaps it was some great sorrow, some calamity, which drew the heart to God; and with it came the feeling that our grief should be taken to him. Along with that desire, probably came the thought, "God will not hear me." This is a very proper conclusion, for there is no way of approach to God except through the Redeemer, who said, "I am the Way, the Truth and the Life."

Just as the Roman centurion Cornelius needed instruction as to how to approach God, so the soul feeling after divine assistance also needs instruction. We verily believe that thousands upon thousands have been turned away from God because of the creedal misrepresentations of his righteous character. When people begin to realize that our God is loving, just, merciful, they will turn to him. We find that some are now being attracted toward God through the Photo-Drama of Creation. Recently we heard of a lawyer who felt that he had lost his hold upon God altogether; but, as a result of seeing the Drama, he drew nigh to God and made a consecration of himself.

This, we believe, is the way in which we are drawn to the Father, whose influence is related to everything beautiful and harmonious in nature. Not until we have the desire to go back to God are we ready to be directed by the great Advocate; for when we come to the Advocate, He very pointedly says, "I cannot receive you except upon one condition." That condition, he tells us, is that we take up our cross and follow him. (Matthew 16:24) Consequently it would not be wise to tell any one about the narrow way unless he had some drawing toward God.

We see, then, quite a clear distinction between the drawing of the Father—that drawing which persists everywhere—and what in the Scripture is called the Spirit of God. That Spirit is given only to the sons of God. "As many as are led by the Spirit of God, they are the sons of God." (Romans 8:14) That Spirit takes hold of them, guiding them in various ways —sometimes by putting property into their hands, sometimes by taking it away from them, sometimes by permitting sickness to come. The experiences of these sons of God enable them to grow in grace, in knowledge and in love, that thus they may be fitted and prepared for positions on the spirit plane.

THE SPIRIT POURED UPON ALL MANKIND

During the Millennial age things will be somewhat different from what they are now. Christ will have representatives in the earthly phase of the kingdom, and through them the Word of God will go forth to the people. As many as will then be drawn toward God will be privileged to come into relationship with him through consecration. They will then receive the Spirit of God in the sense of blessing, but not in the sense of begetting, as the church receives it now.

The ancient worthies will be the earthly representatives of the Messianic kingdom. The Christ, however, will be the great Teacher in glory, from whom all instruction will come through these earthly representatives. As people begin to get the true, the real knowledge about the glorious character of God, they will begin to see how inferior they are. Then they will be in condition to receive instruction.

No one will be compelled to have instruction, however; but whoever is out of accord with the kingdom will have restrictions put upon him. The Prophet Zechariah, speaking of earthly affairs under the kingdom, says, "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." (Zechariah 14:17) If we interpret the word rain symbolically, we perceive that the thought is that upon such nations there will be no divine blessing—if there were no rain, there would be no fruitage. But the rain, the blessing, would be upon those who would be in harmony with the Lord.

When people come into harmony with God, they will consecrate their lives and their bodies to his service. Then they will begin to get the blessings in their minds and bodies; and in this sense of the word they will get more of the Spirit of the Lord—the Spirit of his mind. So through his Truth and through the Divine judgments of that time, the Lord will "pour out his Spirit upon all flesh." (Joel 2:28) In proportion as they receive his Spirit, they will come into the attitude of sonship.

But even then they would not be sons in the full sense of the term. We might say that the church are not sons in the full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial age, as people come into harmony with the divinely arranged Messianic kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

THE WORK OF THE SPIRIT IN THE CHURCH

Because our Lord will give everlasting life to the world of mankind, he is called "The Everlasting Father," the Father who gives everlasting life. (Isaiah 9:6) All the willing and obedient will become his children during the Millennium. Then at the close of the Messianic kingdom the children of The Christ will be introduced to their Grand-Father. Since they are to be sons of Christ, who is the Son of God, the heavenly Father will be their Grand-Father. Then the whole world will be back into harmony with God as the sons of Christ.

During this Gospel age, however, God is not operating upon the world. Whatever there is in the world of natural beauty is the result of the operation of the power of God in a general way. Our text does not refer to this operation of God's power, or Spirit, but to his influence upon the hearts of men. In the New Testament writings it refers to those who have become his people by making a full consecration of themselves and then being begotten of the holy Spirit as new creatures in Christ. (2 Cor. 5:17) All such are recipients of special divine care.

The Scriptures speak of the Spirit of truth, the Spirit of the Father, the Spirit of Christ. All these are synonymous terms, which represent the divine influence exercised upon the people of God. Having been begotten of the Spirit, we should remember that, as the Apostle suggests, we are to be perfected. We must make a certain development. We progress until finally we are born in the first resurrection. Perfection will be attained then, not before. Meantime, in order to be ready for that resurrection, a certain development must take place.

MAKING READY FOR SPIRIT CONDITIONS

In our context the Apostle is telling how we may attain to this life condition, how to make ready for the birth of the Spirit in due time. He says that such a development will be attained through the Spirit, or power, of God. This Spirit operates in various ways. For instance, God's message applies to the church. Therefore the more we understand the plan of God, the greater will be that power in our hearts; and the deeper our consecration to the divine will, the more sympathy

will we have and the greater will be our desire to do the divine good pleasure.

The change going on within our hearts is neither by men nor of men. God began this work in us. Therefore we must look to him to complete the work which he has begun in our hearts by the message he has given us. So we go to him in prayer, and we study his Word, to know the meaning of that Word and thus to be enabled to put it into expression in our lives. Just as we require food to strengthen our mortal bodies, so we must also have spiritual food to strengthen the new creature. This spiritual food God has given us abundantly, in order that we may get spiritual strength to understand his will better than before.

This operation of God through the holy Spirit is a gradual work. So beclouded are we by the errors of our former beliefs that we are not prepared to see the deep things of God at the first glance. Therefore we need to study, to meet together with those of like precious faith. Thus we are helped to see the deep things.

GOD'S WILL CONCERNING US

As we come to understand the matter more clearly, our thought on the subject changes gradually. When we first came to God, we had the thought that God's will toward us was that we should enjoy ourselves, live good, moral lives, and take care of our bodies; and that if we are God's people, we should have abundance; and that those who could not live in harmony with God would be destroyed. This would be the thought of the natural man. The Apostle says that the natural man cannot see the things of the Spirit of God, because they are spiritually discerned. But this is not at all God's way of dealing with us.

By and by we begin to discern that our heavenly Father prepares us for the spiritual things by showing us how to destroy the earthly condition and how this will be brought to an end. This is a new thought to us; and we ask ourselves, Does God wish me to mortify, deaden, destroy, the earthly condition? Am I not to seek to cultivate my talents and to live a natural life?

The natural man says, Follow natural things; do as you please so long as you are not interfering with the rights of others. But the new creature is not to heed the natural inclinations of the flesh. We have asked the Lord to transform us, to renew our mind, and ultimately to give us what he has promised. Therefore we do not belong to the world at all, and our course is to be that which is marked out in the Scriptures.

THE WORK OF THE NEW CREATURE

Our text does not mean that we are to mortify our bodies in the way that some have thought. According to history, there have been earnest souls in the past who have used whips on their bodies until they produced severe pain, and then have worn hair jackets, etc. Sometimes these bodily tortures have been carried so far that the skin would be covered with sores. Others have undertaken to mortify their bodies by lying down to be literally walked on, etc. We cannot question that whoever would do these things must have a motive for so doing, and we cannot think it a bad motive; nevertheless, we believe that those who do such things have a wrong conception of the meaning of our text.

By the expression, "Mortify the deeds of the flesh," the Scriptures mean that the people of God are to put to death in themselves all natural practises that are not in harmony with the Spirit of God. We are all born sinners, the Bible declares, and therefore we are not to follow the bent of our fallen nature. We are to have the Spirit of God, the holy Spirit, which will guide us in the way in which we should go. We are to mortify every inclination of the body that is not indorsed by the new mind.

There are certain qualities of the mortal body that are to be destroyed, and therefore are to be warred against at all times. Then there are other qualities which are to be utilized in the service of righteousness. Once we were under sin; but now we have a new mind. Henceforth we are to treat the old creature as an earthen vessel merely. Under the direction of the holy Spirit, we are to know how to do this. The first step in the process is to reckon our body dead. Having reckoned it dead toward sin and toward everything of an earthly nature, we are then to reckon it alive in the sense of awakening, quickening, all the tendencies, attributes, that can be brought into the service of God. This is the second step.

THE DAILY BATTLE OF THE SPIRIT-BEGOTTEN

After we have been begotten of the Spirit, we are new creatures. In every sense of the word we are free from our body. Whatever parts of our human nature we find to be in opposition to God and his will we are to mortify, deaden, as soon as we discover them. This process is a continual warring against, fighting against, the old nature. The Apostle distinctly calls it a warring between the flesh and the Spirit. But while warring against certain elements which are legally dead, we find that the flesh is not dead actually. But if we live according to the Spirit, and not according to the flesh, God will not recognize the flesh, nor shall we. We shall recognize only the new creature.

The battle is a daily one. All our members must be brought into harmony with God and his will. We are to endeavor to see everything from the divine standpoint. The thought is not that we shall ever perfect these mortal bodies, but that while we are living on the earth and have to do with these bodies, it is our duty and our privilege to make the body do the will of the new creature.

Our bodies were slaves to sin. Now we say, "I have the right to control this body. I am a new creature, but this is my body. I shall increase my power over this body, and use it more and more in the service of the Lord. It is not my intention to do foolish things—to leap from a pinnacle to see whether my body will remain alive; but under the guidance of the holy Spirit, I am to get out of it the most that I can, in the service of the new Master."

All this is necessary to our development in character. God has called the church to glory, honor, immortality and joint-heirship with Christ. If we do not prove overcomers, we shall never be ready for so great an exaltation. This exalted position will not be given to any mortal merely because he says that he desires to be something different from what he is. On the contrary, we must work out our own salvation with fear and trembling. Those who profess entire consecration to God must demonstrate this by putting away everything that is contrary to the divine will. As these seek to build character, they will be growing "strong in the power of his might." Those who will pursue this course to the end are the class that he is calling for, and those alone will prove worthy of the place to be given to the "more than overcomers."

REJOICING IN TRIBULATION

The world will have a thousand years during which to bring their bodies into harmony with the will of God. Gradually mankind will come to the place where they will be thoroughly loyal to the Lord. The stony heart will be taken away. To all those who through obedience reach this condition God will be pleased to give life everlasting.

But with the church it is different. During this Gospel age the Lord is selecting and directing those who of their own will desire to lay down their lives in his service. They love him, and he is pleased to call them his holy ones. No good thing will he withhold from this class. Eye hath not seen, ear hath not heard, what God hath in reservation for those that love him—those who have through consecration been begotten of the holy Spirit, and who are going forward from grace to grace, living not after the flesh, but after the Spirit. For this class God has provided his very best things.

To this class the Scriptures declare that "through much tribulation we must enter into the kingdom of God." Some might say that these have a hard time. But all Christians can agree that it is possible to reach that degree of development where one can rejoice in all these experiences in which the flesh is being mortified, deadened. This is not because we are so different from other people that we like what they dislike, but because we see a reason why this tribulation is permitted. We know that this is God's plan for us; and by these evidences of mortification of the will of the flesh, of the things of the flesh, we see that we are growing in the favor of our heavenly Father.

These have the peace of God ruling in their hearts. They know that all of their affairs are under divine supervision. The world have their troubles and fears and forebodings. But those who have put their trust in the Lord have a peace which the world can neither give nor take away. But we cannot explain this to the world; for they cannot understand it.

"Go, labor on; spend and be spent—
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servant tread it still?

"Go, labor on; enough, while here,
If he shall praise thee—if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain."

TEMPTATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Hebrews 4:15, 16.

St. Paul had been speaking respecting the antitypical priesthood, and had been showing that Aaron had been only a typical priest, that the Levitical priesthood never really took away sin, that a better priesthood was necessary, that this higher priesthood was represented in Melchizedek, and that God had declared that Jesus would be "a Priest forever, after the order of Melchizedek." Jesus is a heavenly High Priest —not an earthly high priest. The thought, then, might be gathered that if our Lord is not an earthly priest he would not know how to sympathize with us. But the Apostle assures us that our great High Priest can fully sympathize with us, because "he was tempted in all points like as we are."

We are not to understand the Apostle to mean that our Lord was tempted in every manner that the world is tempted. He had none of the temptations peculiar to a drunkard, etc. His was not an unbalanced mind. He was tempted "like as we are"—the church. Like our Master, we are not, as new creatures, tempted as are the world. The world has its own kinds of temptation. We are not of the world. We are being tested as spirit-begotten children of God. We are tested as to our loyalty to him, as to our faith and obedience. Of course, while still in the flesh, we are liable to temptations along the line of our natural tendencies as members of the fallen race, but these are not our temptations as new creatures.

THE WORLD NOT ABLE TO UNDERSTAND US

The world knows nothing of our peculiar trials as new creatures. They know merely about the common trials and weaknesses of humanity. But we, having been justified in God's sight, and set apart for his service, desire to carry out our new aims. We are no longer of the world. The world, the flesh and the devil seek to turn us aside, to draw us back into the old ways; and these temptations are liable to make us forget our covenant of special relationship to the Lord, and what we have agreed to do and to be. It is in this respect that we are being especially tempted and tried, and we must ever be on our guard. We know that Jesus, our great Head, was tried in like manner with us.

When Jesus told his disciples that he was going up to Jerusalem, and that he would be betrayed into the hands of the chief priests and the scribes, and they would condemn him to death and deliver him over to the Gentiles, who would mock and scourge and crucify him, St. Peter said: Master, do not talk that way—it is discouraging. And why speak of these strange things about eating your flesh and drinking your blood? Lord, do not say these things! God forbid; this shall not be your lot!

So even his chosen twelve could not understand the Master. Jesus answered (but not in the crudity of the Common Version), "Get thee behind me, adversary"—you are becoming my opponent. You would undo the very work I am doing. Instead of helping you are hindering me, because your thoughts are not God's thoughts, but men's.—See Matthew 16:21-23.

And so it is with many who seek to show us kindness, who think they are serving our best interests. They say that we are foolish in thinking so much about religion. They mean well. They do not realize that we must be about our Father's business. This is the kind of temptation that comes to us as Christians, as followers of the Master. The special temptations of the Lord's children are not temptations to commit gross immoralities; and the temptations of Jesus were not of this kind. But he did have the temptation to withhold the truth and to give something that would be more palatable.

Some of our nominal church friends may say to us: Why do you not engage in slum work, or in social uplift work? You are continually talking about the kingdom! the kingdom! As God's ambassadors we are here for the very purpose of telling men about the kingdom, about the glorious things God has in reservation for his saints, and also his purposes for the world. We know that human "slumming" methods will fail to save the world, but the kingdom will save it. The temptation is to do something that others would applaud, instead of doing and saying things of God's Word that bring disapproval from the world and the nominal church people. The Editor has friends who say to him, If you would not talk as you do, and write as you write, more people would listen to you. You could be very popular if you would speak a little differently. You are putting too much religion into your sermons. We reply, Yes, but we are speaking and writing to instruct the people respecting God's Word, character, plan; and respecting his present call to the church.

THE CHARACTER OF THE MASTER'S TEMPTATIONS

The Master probably had presented to his mind the suggestion: Now take an easier way. This way that seems to be indicated is the crudest possible one. Go to God and tell him that it does not seem right to you, who have been loyal through all these ages, that you should be subjected to such treatment; that this seems a very strange way to treat a faithful Son; that there can be no good reason for it, and nothing can be gained by it. Ask God if he cannot make some change. Ask him if he is not overdoing the matter.

And so we, his followers, may sometimes have similar suggestions. But a murmuring, rebellious spirit would prove that we are not in the right attitude of heart; it would prove that we had either never really submitted our will to the Lord or else had withdrawn it, and that we lacked confidence in him. Any such temptations must be promptly resisted by the child of God.

When St. Peter sought to defend our dear Master from the soldiers and officers who came to arrest him, though knowing what the end would be, Jesus said: "The cup which my Father hath poured for me, shall I not drink it?" He did not think for one moment of yielding to any temptation to use his superior power to prevent his enemies from taking him. He showed them that he possessed such power; for they all went backward, and fell to the ground. Thus he made it manifest that had he chosen to exercise his supernatural power he was infinitely stronger than they, and submitted not because he must, but because he was in reality voluntarily submitting himself to death. This was a demonstration of his previous declaration: "No man taketh my life from me, but I lay it down of myself." (John 10:17, 18) He steadfastly refused to yield to any appeals from his flesh to escape or to lessen his sufferings. "He was tempted in all points like as we are, yet without sin."

We might weaken sometimes; we might come short—and we do come short. We cannot fully live up to the glorious standard. Christ was without sin. We have sin abounding in our flesh, and we have weaknesses which he did not have. But if we are to follow in his steps, we are to overcome, and to prove overcomers to the end. We are not to say to ourselves: I cannot live as Jesus lived, even if I try ever so hard; what is the use of setting up so perfect a standard? But there is use in it; and we should earnestly strive to come as near as possible to that standard. By keeping this glorious pattern ever before us, we shall be able to come much nearer perfection than if our standard was lower. We must have no less than this perfect standard as our aim, if we expect to win the prize for which we have entered this race.

If Jesus had sinned and had come short in any way, it would have meant failure complete. He would never have had a resurrection. This was typified in the Jewish high priest when he passed under the veil with the blood. The high priest who had not followed every instruction of the law in the offering of his sacrifices would have died under the veil. This was what Jesus feared in Gethsemane, when "he offered up strong crying and tears unto him who was able to save Him out of [Greek *ek*] death"—not to save him from dying, but to save him out of death by resurrection. And the record is that he was heard and was strengthened, comforted. (Luke 22:39-45; Hebrews 5:7) As soon as he had the Father's assurance that he had not violated any conditions, and that he would not go into eternal death, he was content to suffer any other experience that might come to him.

OUR SYMPATHETIC HIGH PRIEST

From the fact that our High Priest was tempted and suffered, we may know that he is not one who is cold and indifferent. On the contrary, he is one who is full of sympathy, who has had the largest kind of experience. (Hebrews 2:18; 5:8) If then, we have temptations, what must we do? We are to come to our great High Priest; and as we come to the throne of heavenly grace, we may come with boldness (or, more properly translated, with courage, not doubting), knowing that the one who meets us there is fully able to sympathize with our every sorrow and need, and with our every temptation.

If we have not sinned wilfully, if our sins have been those of imperfection of the flesh through besetment, so that at the time we were not able to overcome and to control the flesh properly, we may come with courage, knowing that the Lord understands all about the weaknesses of our fallen human nature—He remembers that we are but dust. (Psalm 103:13, 14) St. Paul says we cannot properly judge

even ourselves as respects our own weaknesses. He says (1 Corinthians 4:3, 4), "With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self; . . . but he that judgeth me is the Lord." He knows how to make all due allowance. Then let us not hesitate to come to him in prayer, pleading his promises. Let us seek for the mercy of the Lord, knowing that we shall receive it, when we are truly striving to be faithful to him.

Our Father knows all about these experiences we are having, and he made the provision for our covering. He provided succor from our difficulties, that we might come in as members of the body of Christ, even though imperfect. He knows that we cannot fully control our imperfect bodies. But as we become stronger, we should be better able to control the mortal body. The new will should subjugate the old mind, and have better success in conquering the flesh. We must scrutinize ourselves and our progress; we should not be satisfied nor feel that we are proving overcomers, unless we can from time to time see growth in ourselves in Christlikeness and in ability to subdue the old nature with its impulses and tendencies.

No other arrangement would have been so good for us as the one the Lord has chosen. We have our weaknesses and imperfections charged up to us; but God has provided a way by which we can have them all forgiven, if they are unavoidable or if there has been no wilfulness connected with them. Any measure of wilfulness in a child of God requires expiation by stripes. If we judge—closely inspect or scrutinize—ourselves, our thoughts, words and actions, we shall require less judging and disciplining by the Lord to correct our faults. If we realize that we have been remiss in any way in keeping our vows, if we think that we have been lax in some particular at any time, it is helpful to impose some penalty upon ourselves that we shall feel. We should go to the Lord in earnest prayer, asking forgiveness, and promising him by his grace to strive to be more watchful in the future. We should daily scrutinize ourselves along this line, and never lightly pass over any failure.

How precious and comforting the realization that our merciful High Priest is touched with the feeling of our infirmities! We should never, however, relax our vigilance because of this knowledge, or take any advantage of his mercy. But we rejoice that we have a Mercy Seat to which we can go as soon as we are conscious of our inability to be all that we would, and rejoice to know that we shall not be turned away.

"A LITTLE WHILE"

How long, O Lord, till I am meet
To hold with thee communion sweet?
How long until thine eyes shall see
The Spirit's fruits complete in me?

When shall I come to thee, my Lord,
As promised in thy blessed Word?
When shall I see thee as thou art,
And satisfy my longing heart?

Ah, then, how mean will seem these toys,
These transitory, earthly joys!
How short appear this dreary way,
When night hath turned to endless day!

Then, peace, my soul, be strong, my heart,
And bravely strive to do thy part;
"A little while," he soon shall come,
And say, "Enough, my child, come home!"

Nov. 22, 1914. GERTRUDE W. SEIBERT.

EUREKA PROGRAM—FAMILY PROGRAM

In some of our back issues we have explained what constitutes the Eureka Drama X, without pictures—only phonograph and Drama records, including musical records; also the Y Drama, with tinted slides, Drama lectures, music, etc.

Now we have a third suggestion, viz.: Eureka Family Drama. It consists of a phonograph of good, clear tones and a choice selection of records from the Drama and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad—most of them are strictly new. They are priced so as to bring them within the reach of many of our readers who could not afford to purchase the regular Drama, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents twenty of the short lectures of the Scenario, four beautiful hymns and a disc-phonograph (concealed horn)—all for $12, or if all new $15. You would need to count on cost of expressage according to distance.

SEEING THINGS AND BEWILDERED

Few realize the wonderful change that has come over public sentiment during the last forty years—the harvest time of this age. The increase of knowledge prophesied for our day came on time and is doing its work. It is opening eyes of understanding long blinded by ignorance, superstition, false doctrines. Not only is this true in respect to God's consecrated people, who are now so much more clearly understanding the Bible and its message, but it is true in large degree of the intelligent people of the world who make no profession of Christianity, yet have a good respect for the principles of righteousness, justice and mercy.

Misled by the errors which have adulterated Christianity, these well-disposed people wonder to what extent the Church's claims might be true, to the effect that present kingdoms constitute Christendom—Christ's kingdom. Naturally they would doubt it, wondering why Messiah's kingdom would make so little progress in the earth and exhibit so little power. This leads on to a double confusion:

(1) They wonder why all Christian people do not undertake the political, social and financial problems of the world and bring harmony out of confusion, and thus accomplish the world-wide uplift which should be expected if Christ's kingdom is controlling the world and if Christian people are commissioned of the Lord to convert the world and uplift it socially, etc.

Many preachers and professed Christians are similarly led astray from the real commission of the church by these errors —so that they abandon the preaching of the Gospel, and instead preach Sociology, etc., etc.

Thus it comes that the comparatively few Christian people who are following the Scriptural lines carefully, and preaching the authorized Gospel of Christ, are discredited, hindered, rebuked, made to appear to the world as neglecting their commission.

On the other hand, how plainly the Bible presents the subject! The true church is commissioned by the Lord, not to convert the world, but to take out of the world a little flock of faithful footstep followers of the Lord. These are to pass through great tribulation, in order that they may enter into the kingdom, which is still future. They are not to mix in politics, etc., but to throw their entire influence on the side of the preaching of the Gospel to all who have hearing ears to the intent that, thus drawn, called and sanctified by the truth, an elect class of one hundred and forty-four thousand shall finally be completed and, by the "change" of the first resurrection, pass from the earthly nature to the heavenly and become the bride of Christ, his associate in the great kingdom which he will then establish world-wide, to the blessing and enlightment of all the families of the earth.

(2) The world's second difficulty growing out of the adulteration of Christian doctrine could not be better illustrated than by the following article which we clipped from *The New York Call*. Evidently the writer is genuinely puzzled, as thousands of Christian people are puzzled, by the present war and by the fact that professed Christians are fighting on all sides, under every government except the Turkish. What are they fighting for and what are they fighting against, if so be that all of these kingdoms are Christ's kingdoms—Christendom? Surely this war and the more terrible conditions which the Bible shows us will follow it will gradually open the eyes of mankind more and more. By and by, when the "flaming fire" of anarchy shall sweep the world, every eye of understanding will have discerned the gigantic error of the creeds which for a time misled us all. Their eyes will see through the trouble; and gradually they will understand the facts, the great lesson, that all the kingdoms of this world are human and are in large degree associated with the empire of the "prince of this world," and that these are being overthrown to the intent that Messiah's kingdom shall be established under the whole heavens. The article from *The Call* follows:

A SLUMP IN SALVATION

"It is not only Socialism that has gone under in the European fracas, but the Salvation Army has also disappeared on the continent. Ten thousand of its most active members and workers are now fighting under literal banners of 'Blood and Fire' instead of the metaphysical symbol known by that name, under which the army conducted its warfare against 'the devil.'

"The organization and system have completely collapsed on the continent, and in neutral countries the army is financially broken. A reconstruction of the entire army will, it is said, become necessary after the war is over. Its officers declare that it has suffered more than any religious organization in existence except that of the Catholic church. In this country the well-to-do are closing down on their donations, the churches give nothing; the industrial plants, from which most of the money was extracted, have mostly gone out of business and collections at street meetings have fallen to the vanishing point.

"The report seems to show that this concern was no different from thousands of others based frankly on material considerations. When economically affected, it disappeared as they did. The metaphysical signboards and trademarks under which it carried on business became utterly useless and impotent in the face of material collapse. Actual, physical warfare, simply blotted out the abstract conflict between 'Sin and Holiness,' which the army was supposed to continually wage, and 'salvation' became a drug on the market. Those to whom it is offered without money and without price have no use for it, and those who formerly put up the price so that it might be brought to 'perishing sinners' have quit; and both the sinners and those who carried them the glad tidings are equally perishing on the battlefields of Europe, fighting the 'battle of the Lord' on opposing sides.

"But in this respect, the army is by no means unique. There is nothing which purports to represent 'religion' today that can stand up against war, from the haughty ultra-respectable, established state churches to the 'religion' of the gutter. The universal impotency of all of them suggests that they, too, should be sent to the scrap pile along with 'militarism.' If the world needs 'religion' of any kind, it needs an utterly new and different one, instead of one that serves 'the devil' in war time, and pretends to oppose him in time of peace."

THE CHURCH'S ORDINATION

DECEMBER 13.—Matthew 28:16-20; Luke 24:36-49.

"Lo, I am with you alway, even unto the end of the world."—Matthew 28:20.

Today's study relates to the commission, or authorization of service, which Jesus appointed to his church in his discourses during the forty days following his resurrection. First we have the Master's words on the evening after his journey with two of his disciples to the village of Emmaus, near Jerusalem. Then we have a part of the general commission which Jesus gave just before he parted from his disciples and was received up into heaven.

The lessons of that journey to Emmaus and of subsequent appearances must have been very valuable to all the followers of Christ at that time. He said, "These are the words which I spake unto you, while I was yet with you [while I was yet the Man Christ Jesus, before my resurrection change], how all things must be fulfilled which were written in the Law of Moses and in the prophets and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Evangelist sums up in few words conversation the Scriptural exposition which probably occupied at least an hour. We are not told what these expositions were which opened their eyes of understanding, but we can surmise. He probably explained to them the significance of the Passover lamb that was killed at that time of the year, and showed that he was the antitype of that lamb. He probably explained to them the true significance of the Passover—that in the type the first-born of Israel were passed over, and subsequently represented by the tribe of Levi, including the priests; and that the antitype of these first-borns is the church of the first-borns, whose names are written in heaven—all the saintly followers of Jesus who will be of the royal priesthood, and the antitypical Levites, their servants, in the work of the world's uplift during Messiah's kingdom.

The Master doubtless also gave them some suggestions respecting the antitypical Atonement day and "the better sacrifices"—that he himself began "the better sacrifices," which would be continued in his disciples; and that, the sacrifices being finished, the Atonement blessings would go forth from the High Priest to all the earth, during Messiah's kingdom of a thousand years.

POWER FROM ON HIGH PROMISED

Whatever features of the great plan the Master unfolded, we have the assurance that his auditors were deeply interested. Their sadness disappeared. Their first thoughts were merely that they had lost their blessed Master, his counsels, his instructions; but now, through this enlightenment, their hearts burned with a fresh inspiration of knowledge. They saw heights, depths, lengths and breadths that they had never dreamed of in God's plan. They saw that the death of Jesus was necessary for the carrying out of all the hopes and prospects inspired by the promises of God. They saw that they themselves were privileged also, not only to suffer with him, but also to be glorified.

The concluding part of the Master's message on that occasion was, "Behold, I send the promise of my Father upon you." The Father had promised in various types that the church, the bride of Christ, would receive the holy Spirit from Jesus, their Head. It was typified, for instance, in the holy oil which, poured upon the head of Aaron, typifying Jesus, flowed down upon the body of Aaron, typifying the anointing of the church.

This promise of the divine acceptance of the church was all-important. Without it the disciples would have no commission, and could not be ambassadors for God. Jesus indeed had sent out the twelve, and afterwards the seventy; but they were his personal representatives, and he had given them of his own spirit, his own power, by which they worked miracles, cast out devils, etc. But they had never been recognized of the Father. As we read, "The holy Spirit was not yet given, because Jesus was not yet glorified." (John 7:39) They must wait for this begetting and anointing of the holy Spirit. It alone could imbue or qualify them for the divine service—to be God's ambassadors and representatives.

"LO, I AM WITH YOU ALWAY"

St. Matthew's account of our Lord's benediction upon his disciples and his commissioning of them to declare his message, is full of interest to us. By his appointment the eleven met him in a mountain in Galilee. For a few moments only he appeared to them. They worshiped, some fully convinced, others wavering. It was for the convincing of such waverers that Jesus remained during the forty days. And we are sure that he fully accomplished his work of convincing the eleven; for they were all of one heart and one mind when they waited in the upper room for the Pentecostal blessing.

Jesus came near to them, and declared that full authority had been given unto him in respect to both heavenly things and earthly things. Unless they could realize this, it would be impossible for them properly to represent him before the world. He had not this power and authority previously, during his earthly ministry. He was then in process of trial as respects his faithful loyalty even unto death, even unto the death of the cross. But after he had demonstrated his loyalty, the Father had raised him from the dead to a glorious fulness of power. He was thus declared to be the Son of God with power by his resurrection from the dead. He wished his disciples to know that he was no longer under the human limitations or under the limitations of the death covenant. That work he had finished. He had entered into the blessings, the reward. He had experienced his change and now had all power, not only in respect to earthly things, but also in respect to heavenly things.

Prophecy had declared that unto him all would bow, both those in heaven and those on earth. He had entered into the condition where this prophecy would soon begin to be fulfilled. He had ascended up on high, where all the angels worshiped, gave heed to him as the Father's exalted One. Not yet is the latter part of the promise fulfilled—that all on earth should bow to him. The time for such a recognition will be during his Messianic kingdom of a thousand years. As now, all who come to a true knowledge of Jesus as the Son of God gladly bow their knee to him as the Father's representative, so gladly the world will come to recognize the Only Begotten and render obedience to him.

Eventually every knee shall bow and every tongue confess; for, according to the divine arrangement all who fail to ap-

preciate the glorified Son of God at that time will be destroyed —counted unworthy of any further blessings and favor of God, who has bestowed upon Christ all the blessings which he designs for the fallen race.

"GO YE THEREFORE, AND TEACH"

Here is the commission. Primarily it belonged to the eleven apostles, but subsequently it included St. Paul, who took the place of Judas and who was "not one whit behind the very chiefest of the apostles." (2 Corinthians 11:5) The apostles, and they alone, are authorized as mouthpieces of the Lord Jesus Christ and his church to the world. All that has been told us of apostolic bishops being successors of the twelve is false, unscriptural. They had no successors; they are with us yet. The Master's message through them is given us in the New Testament, of which one of them wrote, "The Word of God is sufficient, that the man of God may be thoroughly furnished." (2 Timothy 3:16, 17) To the apostles was given the great work of inaugurating the church. They were endued with the power at Pentecost.

But while Jesus appointed especially the twelve apostles to be his mouthpieces to the church, and declared that whatsoever they would bind on earth we might know was bound in heaven, and that whatsoever they would declare was not bound on earth was not bound in the sight of heaven, nevertheless the Lord arranged that each member of the church should be his representative, and that each in proportion to his opportunity and ability might have a share in proclaiming the Gospel message. Whoever receives the Spirit of begetting, the anointing, is included in the statement of Isa. 61:1-3 as a member of the body of Christ, under the anointed Head, Jesus.

Thus we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath appointed me to bind up the broken-hearted," etc. Everyone who receives the holy Spirit is thus ordained, or authorized, to preach, according to his or her opportunity or limitation of circumstances or conditions. One limitation of the Apostle is that the sisters are not to teach in public. (1 Tim. 2:12) Nevertheless there are plenty of opportunities for all.

Evidently, therefore, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God's message. Jesus and the apostles knew nothing of a clergy class or of a laity class. On the contrary, our Lord declared, "All ye are brethren; and One is your Master, even Christ." And the Master and his twelve apostles especially forbade anything approaching a lordship amongst his followers, anything like a clerical class.

THE CHURCH'S COMMISSION

The message given is, "Go ye, therefore, and make disciples from all nations." The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, "If any man will come after me [be my disciple], let him deny himself [set himself aside, ignore himself, his talent, his will, his wealth, his everything—discipleship first], and let him take up his cross and follow me."

The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord will lead a difficult one, in which their own wills must be continually crossed, opposed—a way in which they will continually have difficulty according to the flesh. However, the promise is that eventually, "Where I am [in heaven or in kingdom glory], there shall my disciple be."

While the church of Christ has properly viewed water immersion as a symbol of death to the world, death to self, and of rising to newness of life as members of Christ, the body of Christ, nevertheless the water baptism is only a picture of the true. So here it is stated that our commission is not water baptism, but baptism into the name of the Father, the Son and the holy Spirit. "Into the name of" signifies into accord with, into fellowship with. All of Christ's disciples are to recognize the Father's name as standing for righteousness; and they are to become dead to every other principle than that which his name represents, and to be thoroughly immersed into that name of righteousness, justice, truth.

Ignoring all other names, such as Lutherans or Wesleyans or Calvinists, or State church names, such as Roman Catholics or Anglican Catholics or Greek Catholics, these are to be thoroughly immersed into the name of Christ and to recognize his name and to be his members, his body, his church. Furthermore, they are to be immersed into the name of, the recognition of, the holy Spirit—their own spirit, their own wills being dead. Their own aims, hopes and prospects are to be ignored. God's holy will, God's mind, God's holy purpose, are to be their will and purpose.

Thus we see our commission as respects all people of all nations who have an ear to hear our message. We are to make them disciples and to immerse them into the name of the Father, the Son and the holy Spirit. We are to teach them to observe all things whatsoever Jesus commands. This is the extent of our authority. We are not to organize human systems and to call them kingdoms, churches, or other names. We are merely to prepare the followers of Jesus, co-operating with God, who will work in them to will and to do his good pleasure.

"UNTO THE END OF THE WORLD"

"And lo, I am with you alway, even unto the end of the world." His words have been understood to signify that the world is to come to an end; whereas what the Master really said, according to the Greek, is that he would be with his people, even to the end of the age—down to the time when this Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples of Christ to complete the divine purpose—until the Gospel message shall have accomplished the sanctification through obedience to the truth of a proper number to complete the bride of Christ in glory, the royal priesthood. Then the end of the age will come. Then will come the Master himself, to gather his elect, to glorify them with himself, to establish his kingdom, to bless the world of mankind—the non-elect.

"WHERE HE WAS BEFORE"

DECEMBER 20.—Luke 24:50-53; Acts 1:1-11.

"What and if ye shall see the Son of Man ascend up where he was before?"—John 6:62.

The forty days which followed our Lord's resurrection were sufficient time for the divine purpose. The disciples had lost their first bewilderment, created by the crucifixion of the One whom they supposed was about to take the throne to rule Israel and the world. We can see the wisdom of the divine method of communicating the facts to the disciples. They were not alarmed, as they would have been if Jesus had appeared to them in a light above the brightness of the sun, as he afterwards appeared to Saul of Tarsus. Gradually they learned that their Lord was no longer dead, but alive; and that he was no longer a human being, but now a spirit being —that he was no longer confined, therefore, to the usages of humans, but, like the angels, could come and go like the wind, appearing and disappearing at pleasure.

It was a slow lesson. After the three appearances of the first day, they looked for him each day until the following Sabbath, when the fourth appearance, or manifestation, was made. This delay only whetted their appetite, their craving, for knowledge respecting him. Meantime they could, and did, think over all the things which Jesus had said to them during his earthly ministry. They perceived wherein they had mistaken a heavenly kingdom for an earthly one—or at least mistook the time of the establishment of Messiah's kingdom.

The lesson given on the way to Emmaus must have been very impressive. It dealt with the prophecies which related to Jesus, and explained to them how these prophecies were already in fulfilment—some of them already fulfilled, and some of them still future. Well did they remark that their hearts burned within them when he made these explanations!

AN IMPORTANT LESSON

After the four appearances, apparently two full weeks passed without any manifestation. In that time the tension relaxed, and the affairs of earth began to assert themselves. What would the disciples do? Privately they had been thinking of the wisdom of returning to their former employment, from which Jesus had called them to be fishers of men; but none of them cared to broach the subject to the others. St. Peter, always a leader of thought and action, finally declared himself: "I go a fishing"—I am going back to the fishing business. A word was all that was necessary. The others were of the same mind, and the old firm was reorganized.

For just such a decision Jesus had delayed his ascension. He would show them that their continuance in the work of fishing for men could go on in his absence with his blessing. The Master oversaw their interests, and that night gave them

"bad luck." They caught nothing. They were discouraged, but it was "good for them." As is written, "All things work together for good to those who love God"—even their financial disappointments.

In the morning Jesus stood on the shore and called to them, asking them whether they had any fish for sale. They replied that they had caught nothing. The Master said, "Cast the net on the other side of the boat." They might have said that such advice was foolish, but they were in the mood to do anything to get rid of their "bad luck." They cast the net as directed, and quickly it was filled with great fishes. Then they knew that the One on the shore must be their risen Lord, who had thus made a new manifestation of himself to them.

The fishermen hastened to the shore. They had known only one experience like this ever, and that was when on a previous occasion the Master had given them a similar great catch. The boat moved too slowly for St. Peter. He was afraid that somehow the Master would disappear. Girding upon him his fisherman's coat, he swam to the shore. The Master did not leave, but invited St. Peter and companions to breakfast from fish already on the fire.

Here was a great lesson. Their Master could provide cooked fish when necessary, and could give them just as much success as he saw best in respect to their fishing business. He who could thus provide for their needs on this occasion could do so in the future, should he send them forth again, authorized to speak in his name. None of them asked the stranger his name; for, although his features and his clothing were different, they knew that it was another manifestation of their Lord, who was no longer a human being and who was able to appear in various forms, as he had done.

The lesson taught, Jesus vanished. He had one other meeting with his followers in Galilee. It was a pre-arranged meeting. Jesus had sent word that he would meet his followers there. St. Paul says that about five hundred brethren saw him, and were witnesses of the resurrection.—1 Corinthians 15:6.

OUR LORD'S PARTING INSTRUCTIONS

Our lesson today relates especially to the ascension of Jesus. This took place near Jerusalem—at Bethany. Apparently he met with his followers in the Holy City—perhaps at a very early hour, by appointment. He led them out to Bethany, talking the while, explaining the things that would be to their advantage to know—the things they would need to be thoroughly convinced of before he would leave them, and before they would be in a proper attitude of faith to be prepared for the blessings he had yet to send.

St. Luke, who also wrote the Book of Acts, tells us that the essence of Jesus' teaching during the forty days was in respect to the kingdom of God. Still they understood not; indeed, it was not possible for them to understand fully until they would receive the begetting of the holy Spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching, but should simply wait for the promise of the Father, of which he had previously told them—the gift of the holy Spirit. He explained that John the Baptist had indeed used the water baptism, but that he intended that all his followers should receive a superior baptism and qualification—the baptism of the Spirit at Pentecost.

On this last occasion, which was probably the seventh manifestation, the disciples had gotten their bearing to such an extent that they asked the very significant question, "Lord, wilt thou at this time restore the kingdom to Israel?" The kingdom had been taken away from Israel away back in the days of Zedekiah, king of Judah. At that time Jehovah had said that he would overturn the kingdom until Messiah would come—"until he comes whose right it is, and I will give it unto him."—Ezekiel 21:25-27.

The disciples considered Jesus to be the Messiah, and thought that the Father's time had come for giving him the kingdom. But they had been witnesses to the contrary—that the kingdom of heaven had suffered violence at the hands of the rulers, that the rightful heir to the throne had been slain, and that he had risen from the dead. They had regained their confidence that there would be a King, and they were now inquiring whether it would be at this time or at some future coming of the Master that his kingdom would be established. —Acts 1:6, 7.

The Master's answer was significant: "It is not for you to know the times and the seasons, which the Father hath kept in his own hand"—in his own power. The Master had already intimated to his disciples that at the appointed time they would know the times and the seasons, but it was not due for them to understand those things then. They must wait patiently. The development of patience would do them good, would strengthen their faith, would strengthen their character in general.

For the Father to have made known the long interval of nearly nineteen hundred years before Messiah's kingdom would be established would not have been wise—would not have been for the good of his people, who would have been discouraged in view of the long delay of their hopes. The Master therefore merely indicated that they must walk by faith and not by sight, and especially that they must not expect to understand anything respecting God's program until after they would receive the anointing of the holy Spirit.

After receiving the Spirit, they would be fully qualified to be God's representatives and to speak the message; and from time to time they would be given the "meat in due season." Thus they would not be in darkness with the world, and the day of the Lord would not come upon them as a thief in the night or as a snare. The Pentecostal blessing which they received qualified them fully for the work of the ministry, even though it did not cover their natural blemishes; for it was after they had received the holy Spirit that we read, "The people perceived that they were ignorant and unlearned men, and they took knowledge of them that they had been with Jesus."—Acts 4:13.

OUR LORD'S ASCENSION

Our Lord's ascension was a spectacular one, so far as his church was concerned, but not in respect to the world. Of the world he had already said, "Yet a little while, and the world seeth me no more." The world did not see our Lord during the forty days in which he manifested himself to his disciples; for he showed himself to none except his faithful, consecrated ones. The ocular demonstrations so helpful to his disciples culminated with an actual ascension of the Lord into the air in the body in which he had just been with them. Because they were not yet spirit-begotten, they doubtless needed just such a manifestation to help their faith, to lead them to understand that they would see the Master no more until he would come with power and great glory to assemble all his saints to himself and to bless the world.

Our Golden Text reminds us that Jesus spoke of this ascension beforehand. The ascending up where he was before should not, however, be understood merely to signify a return to a previous place. Rather, it should be understood to signify a return to a previous condition—a spirit condition, which the Master had left to be made flesh, that he might ransom the world.

As Jesus parted from his disciples into the clouds out of their sight, we assume that the body in which he had just appeared was dissolved, or dematerialized. The use of it was merely to help to establish the faith of the disciples and to be a means of instruction, an assurance that Jesus had gone permanently—that they need not expect to see him further in any kind of manifestation. It was an object lesson.

MANNER OF OUR LORD'S RETURN

One of the evangelists recounts that after Jesus had disappeared angels materialized and addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This statement has led some to believe that at his second advent Jesus will materialize and appear in the flesh; but to our understanding they are laboring under a grave misapprehension. The world is to see Jesus no more; and the church is to see him only with the eye of faith until that time when they shall experience their change, in the end of the age. Then we shall see him as he is—not as he was; for we shall be like him. Then we shall know even as we are now known.—1 Corinthians 15:50-52; 1 John 3:2.

It is worthy of notice that the angels laid stress upon the manner of the going, and that the manner agrees with what the Bible tells us respecting our Lord's second coming. He went quietly, secretly, unknown to the world—he is to return as a thief in the night; and none will know of his return except those whose eyes of understanding will be opened to discern the signs of the presence of the Son of Man. These will be his loyal, saintly few. So Jesus explained, saying that at his second coming it would be for a time as it was in the days of Noah—mankind would be eating, drinking, planting and marrying, and would not know of his presence.—Matthew 24:37-39.

INTERESTING LETTERS

RE-DISTRIBUTION OF B. S. M.

Dearly Beloved Pastor:—

We realize how very busy you are, and this keeps us from writing you often, telling you how much we appreciate your labor of love on behalf of the household of faith. We certainly feasted upon the November 1st TOWER. What could be stronger evidence as to our present position than is there offered? We praise our Father for such a channel of blessing, and we ask him, each day, dear brother, to strengthen your heart, realizing something of the persecution that comes upon you as a result of your faithfulness to him and to his cause.

We have had such blessings in the last few weeks in putting out the volunteer matter! We want to tell you the method we have adopted; if it is new, perhaps a line in THE TOWER would bring the same blessing to other classes. It has been our privilege to meet with many of the classes throughout the United States, and having served one of the large ones as Captain of the Volunteer work for three years, we naturally notice this branch of the work, its effectiveness, etc. When we first took charge of the work the friends were merely throwing the tracts into the yards; in a short time nearly all were placing them on the gallery, and a little later they were putting them inside the screen door, or under the door. Our method is to ring the bell, and meet the one who comes to the door with a smile, making some remark about the contents of the "sample copy of the little non-sectarian religious paper" we wish to present them.

As to the advantages of this method, it is a problem among business men, nowadays, to get advertising matter into the hands of prospective customers. To illustrate; I have gone to houses many times while colporteuring, and when the lady would come to the door about the first thing she would do would be to grab up a bunch of advertising matter that had been put inside the screen, and wad it up for the stove or waste-basket. Of course, our literature would get the same treatment; result, waste of thousands of dollars.

Now, as to the blessing that accrues from the method which we have adopted: First, the tract is not destroyed; second, we feel that we have done the Father's work as well as we would do our own work; third, we meet many who say, "If this is Russell's literature I don't want anything to do with it." What an opportunity this affords to defend the truth! Nearly all will admit that they have not read the literature, but have heard this, that, or the other about it. By using a little tact we can break down the prejudice and often get them interested. Fourth, we find many who are interested to some extent in present truth, who do not know that there is a class in the city. Sister Dunn met a gentleman who was reading your sermons regularly, but did not know that there were classes of Bible Students. She loaned him the books, and in a few weeks he made a full consecration to the Lord.

One of the brothers who was working with me met a minister recently who, when he learned that we had Pastor Russell's literature, was so angry that his lips quivered when he tried to demean you. He finally admitted that he had not read your writings, and that he could not prove a single assertion he had made. He also came down from his haughty stand and admitted that he did not understand the Bible.

These are a few of the blessings, dear brother, that come as a result of doing the Master's work rightly. What courage it develops in one to go right up to a door with a message from the King of kings! We get some polishing, of course; but isn't that what we need? We meet people who have never heard of present truth, as many times as Denver has been served with the literature. The reason is, as above stated, the tracts had found their way into the stove or waste-basket, along with other advertising matter.

Trusting that others may receive some of the blessing that we are receiving, through a few lines in THE TOWER on this subject, we beg your forgiveness for taking up so much of your valuable time.

Sister Dunn joins in loving greetings to yourself and all the dear family at Bethel.

Faithfully, your brother and fellow-servant in the One blessed Hope, DR. W. H. DUNN.—Colo.

TURNS ATHEISTS TO THE BIBLE

Dear Brethren at London:—

I notice that the only place the Photo-Drama has been actively opposed in the London area is at Ilford (where, by the way, the meetings have had overflow attendances). The first start was apparent early Sunday morning (when we arrived to rig up the booth, screen, etc., for the afternoon presentation) by the appearance of well-written warnings in yellow chalk on the pavement outside admonishing the passers-by to "Beware of Pastor Russell's lie," etc., but as the expected passers-by were all more or less in bed the "early birds" demolished the "worms" with a duster.

By the time the afternoon presentation started several energetic opponents were at the entrance supplying everyone with opposition literature. We asked one mild looking friend whether he thought he was exhibiting the Master's Spirit. He said, "My Master is the Lord Jesus Christ; Mr. Russell's master is the devil."

We had the opportunity at intermission time to give the exact quotation concerning this information to the crowded audience, with the result that the opponents received quite cold comfort as the crowds passed out from the Photo-Drama, and the attempt to get up an argument and collect a crowd failed entirely. It was most noticeable that the people went straight off to their homes and ignored the odd folks outside. And it was quite evident that what the public had seen had proved beyond doubt that the devil was not connected with the Photo-Drama or its founder; in fact, the opponents, who are at work every night, have proved a standing advertisement.

But more interesting still, and certainly to our surprise, is the fact that we have been opposed in the same way by members of the Rational Press Assn. (atheists, really). A brother who had converse with one of them writes me the following remarkable information of what was said: "A glance at the leaflet showed me that it discounted the miracles of the Scriptures, and stated that they were not to be seriously considered in the light of science and proper reasoning." "I asked the gent why he discounted the miracles, and if he discounted these why not put away the whole of the record of Holy Writ." He replied, "Exactly! I do not believe any of it, save a few historical points, which other books give." Then I said, "Why do you then come outside a religious meeting such as this and confine your efforts to discounting the miracles?" He replied, "Well, this Mr. Russell, whose teachings you have heard tonight, puts an entirely different construction on the miracles, and now some who had turned aside from Scriptural teaching and taken up a sound, scientific reasoning (i. e. Atheism) are believing what he says."

Surely "the wisdom of the wise will perish" when the beams of truth are focused on them.

Yours in the dear Lord, F. GUARD, SR.

INTERESTING REPORT OF EUREKA DRAMA

Dear Brethren:—

I am herewith sending the report of exhibition of Part III., which closed the series at Holze, Ill. However, we had a fourth meeting, a finale, at which was given an illustrated lecture. The speaker used for his subject, "The Two Sacrifices." Slides were shown of Abraham offering up Isaac, and the explanation was made that it typified Jehovah offering up his dear Son in sacrifice. Also a great deal was said about "hell," and slides were shown of Dante's Inferno. Then with a brief explanation of the words sheol, hades, and gehenna, the "Bible hell" was shown, the speaker commenting quite liberally on the same.

At the close of the meeting fifty names were handed in out of an audience of 125. This was very encouraging to us, and the class is much elated over their first experience with the "Eureka Drama."

All these meetings were held in the school house. The town is very small, there being not over 150 inhabitants; and at least 400 people were served—an average of 100 at each meeting. Many farmers attended, and all seemed well pleased.

Some of the class felt somewhat reluctant on entering upon this new branch of the work, but now all are rejoicing exceedingly in the glad service. At first there seemed to be a little fear of encountering much opposition, etc.; but when once we realize that it is the Lord's work, and that He has promised "never to leave us nor forsake us," these big mountains that we see at first dissolve into molehills.

The class has an automobile, which is used in the work. Getting an early supper, we load up our paraphernalia and start off to the place of meeting, so as to have plenty of time to set up the machine and get up the curtain. Prayer is first offered, asking the Lord's blessing on the work, which surely has been with us.

Yours rejoicing in the service of the King of kings and Lord of lords. LOUIS F. WIEBRECHT.—Illinois.

CREATION DRAMA DID IT

Dear Brother Russell:—

My wife and I truly thank our heavenly Father for the great and priceless blessing which has come to us through your instrumentality. It was your beautiful Photo-Drama

which was the cause of our seeing and accepting the truth as our own.

We believe that we owe you, and the Ecclesia, which we attend regularly, a debt which we shall never be able to pay. We feel as if the Drama was brought here for us alone. With that feeling in our hearts we can see and truly appreciate our dear heavenly Father's great love for us. But we cannot see where we are deserving of such great love.

We are truly happy now; we were not happy before. We could see too much of one another's faults. We sought worldly things, but now we count them "loss and dross," as the Apostle says.

We have your six volumes of STUDIES IN THE SCRIPTURES. They are a great help. We spend as much time as we can in reading and studying them. We have taken the Vow. We read your Morning Resolve, and the Daily Heavenly Manna every morning. They are a source of comfort to us. There are many things which I have to be thankful for. I won't try to enumerate them, because my dear heavenly Father has been bountifully blessing me ever since I fully accepted the Lord as my Redeemer. I shall continue to pray for you, dear Brother, and I ask your prayers.

Your brother in the Lord, ———

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1914—ANNUAL REPORT—1914

WATCH TOWER BIBLE AND TRACT SOCIETY

For the sake of our many new readers we explain that the Watch Tower Bible and Tract Society, as the parent organization, represents all the activities in Christian work with which THE WATCH TOWER and its Editor are associated. All the work done through the International Bible Students Association and Peoples Pulpit Association, directly and indirectly, is the work of the Watch Tower Bible and Tract Society. The Editor of THE WATCH TOWER is the President of all three of these Societies. All financial responsibility connected with the work proceeds from the Watch Tower Bible and Tract Society. From it the other Societies and all the branches of the work receive their financial support. There is nothing unusual in this. It serves to keep the different parts of the work separate. Just so our Methodist friends have a Methodist Book Concern, an Epworth League for the young people, and both Home and Foreign Missionary Societies, besides numerous other aid societies, etc., etc.

Our division of the work was made necessary by the fact that the parent society Charter by the State of Pennsylvania is not by law permitted to hold property in New York State; hence the necessity for organizing a subsidiary society to hold any real estate in New York. Similiarly, the laws of Great Britain prevent any foreign society from holding title to real estate there. This necessitated the organization of the International Bible Students Association with a British charter. Thus it comes that we use sometimes the one name and sometimes the other in various parts of our work—yet they all in the end mean the Watch Tower Bible and Tract Society—to which all donations should be made.

1914 A VERY NOTABLE YEAR

For instance, we have for forty years been looking forward to the present year as the one in which Gentile Times would expire and the one, therefore, in which we might expect some special manifestation of the transfer of earth's government to its new King, Messiah. We had hoped that the ending of the Gentile Times might have signified the ending also of the church's times, or years, in the flesh, the ushering of all the Lord's consecrated people into the kingdom. The latter expectation brought, we are sure, a great blessing to our thousands of readers. It brought them quickening of spiritual interests, and zeal to know and to do the Master's will. It brought them heart searchings, to see whether or not they were ready for the kingdom. It brought them a condition of peace with God which passeth all human understanding, so that now they are able to rejoice in the will of the Lord, whatever it may be. If the Lord will continue us in his favor, it will matter little to us whether we are on this side of the veil or on the other side—so great are our joys and blessings, and so pronounced the peace which rules our hearts.

In God's providence the present year has been the most wonderful one in the history of our Society. We believe that the Lord has used it mightily in pulling down prejudice, ignorance, superstition and error. It seems as though this year we had the grand climacteric of all previous efforts on the part of God's consecrated people to show forth the praises of him who has called us out of darkness into his marvelous light. In order that the results may be seen in their truly miraculous light, it is proper that we remind our readers that we have no church organization in the ordinary sense of the word, no bondage of any kind, no obligation to pay, either to the parent society or anybody else, either ten per cent. or any other sum. We remind you also that no solicitations for money in any way are authorized by this Society; that every amount, therefore, which has come into our hands, and been used, has been a voluntary donation from a willing heart. We remind you also that it is true of the Lord's people in general, just as the Scriptures tell, that among them are not many rich, not many wise, not many learned, not many noble, but chiefly the poor of this world, rich in faith, heirs of the kingdom.

With this before your minds, keep in memory the fact that last year, the year before and several years back, the brethren, THE WATCH TOWER readers, have been spending generously, according to their ability, both of time and money. Now suddenly, as is evidenced in their growing faith in the Lord and the truth, in the fact that we are nigh at the door of the new dispensation, everywhere there has been a willingness to give and much rejoicing in the privilege. Let these few words prepare you for the, to us, stupendous results of the year, which show that about One Million Dollars have been spent in the service of present truth this year by the classes for theatres, etc., and by the Society.

CREATION PHOTO-DRAMA

After two years of preparation, the Photo-Drama was barely ready to give its first exhibition in January last. It did not get properly started with a full swing in America until April. In July we made a start in Great Britain. By September the Drama had begun operations on the Continent of Europe—in Germany, Switzerland, Finland, Sweden and Denmark. By October it had reached Australia and New Zealand. Few can appreciate the amount of labor involved in preparing each Drama outfit. The arrangement and preparation of the films used is comparatively an easy matter. Our difficulty lay in procuring copies of fine art pictures illustrative of the history of the world from the dawn of creation to the present time and into the future. We adopted, and adapted, everything we could find already prepared and suitable to our purposes; but this left hundreds of paintings and sketches to be made, from which in turn to make the stereopticon slides.

With all this accomplished, a still further difficulty presented itself. We wished to have those beautiful pictures hand-colored—really beautiful. To attain our purpose we had some painted in Paris and some in London, while the majority were done in Philadelphia and New York. We required of these artists their very best skill in coloring. We should not forget to say that, with others, our own Art Room turned out a large share of the work. Although we are not adding to the number of panoramas with painted slides, yet the breakage is so great that even now we have twenty continually at work on replacements and in photographing and tinting the Eureka Dramas.

God kindly veiled our eyes as respects the amount of labor connected with the Drama. Had we foreknown the cost of time and money and patience necessary for the start we would never have begun it. But neither did we know in advance the great success that would attend the Drama, and that through it nearly eight million people in the United States and Canada have already heard a glorious message from the Word of God (a precious message that they will never forget), also that other hundreds of thousands in other lands are hearing in their own tongues "wonderful words of life." We had twenty Dramas, which, in four parts, were able to serve eighty cities each day. The audiences varied from four thousand down to less than a hundred, according to place and circumstances.

The Classes which put on the Dramas in the various cities experienced great blessings and also great trials. They had precious opportunities for serving, sacrificing time and money. These faithful sacrifices the Lord rewarded, as he always does. The trials of faith and patience sometimes arose from accidents causing delays in the receiving of films; sometimes from misunderstandings between the friends in connection with the service of the Drama; sometimes through misunderstandings along financial lines because of not being experts in the matter of keeping accounts. But, rightly received, all these trials had their good effect, helping to test love, to develop patience and thus to broaden Christian character. It is safe to say that the Drama has done as much for the friends of the truth

as for the public in general. This is surely saying a great deal; for in one city the newspapers published that in the week following the showing of the Drama their police court records showed one-half the usual criminal cases.

The special advantage of the Drama seems to have accrued to a certain class of people whose faith had well-nigh slipped, who were beginning to doubt the Bible and everything connected with the future. Some of these have written us very beautiful and pathetic letters of appreciation and of thanks to God. Some have contributed to the Society's funds to assist in defraying the expenses of the Drama further.

We had various things to contend with in order to keep the Dramas all busy every day. Train schedules were not always to our convenience. Then, too, the friends who engaged the place of exhibition could not always get the dates that would have served best. In order to adapt ourselves to the various times and seasons, opportunities, etc., it was often necessary to take what might have appeared a very zig-zag course. Hindsight might have enabled us to do better in some instances, but we used the best foresight which we possessed. We had a large force of extremely competent brethren continually at work safeguarding the interests of the Drama and the engagements. Perhaps a sufficient number of mistakes occurred to keep us all very humble, to make us realize that when that which is perfect shall have come and that which is in part shall have been done away, the whole world may move the better in consequence.

The expenses of the Drama were, first, the preparation of the films and the slides. This was considerably accomplished before the Drama started, of course. But the large amount of money necessary for this preparation was not included in the statements of last year and the year before. The friends who contributed the money were quite agreeable that it should be used for this purpose and not be reported until the Drama would begin. Those preliminary expenditures are included in the present financial report. Another item of expense was the railway fares of approximately one hundred and twenty people, their food, shelter and clothing. The shorter the stay in each place, the higher the rates for board, lodging and traveling. These expenses all appear in the financial statement under the head of the Drama expenditure.

However, there is another item of Drama expense which does not appear in our report; namely, the expense borne by the various classes in connection with the Drama presentation. It is difficult to estimate the total, but we do know of three cities which have each spent more than Ten Thousand Dollars in conjunction with the showing of the Drama in their own cities. We believe that it will be safe to say that the total amount expended by the different classes for the preaching of the Gospel through the Drama would total somewhere between $150,000.00 and $200,000.00, in addition to what our financial report shows. What a wonderful blessing thus came to the Lord's people! If it is more blessed to give than to receive, as the Master declared, then surely these have had rich blessing.

Quite naturally these heavy expenditures on the part of the different classes caused a considerable decrease in the contributions which otherwise would have come to THE WATCH TOWER treasury. The friends, having given of their substance freely, could not in every case fulfil all of the "Good Hopes" they had entertained at the beginning of the year. Nevertheless, we are sure that a great surprise awaits every reader to see how large have been the contributions this year, notwithstanding the financing of the Drama's expenses in the home cities. The results are greater than anything we have had before.

Doubtless many of our foes imagined that by this time THE WATCH TOWER readers would be disconsolate, disheartened, etc., and that many of them would be regretting that they had spent their money so liberally for the truth. But not so! The spirit of service seems to burn within the hearts of the dear friends everywhere. Gratitude to God, appreciation of the truth and desire for further opportunities of service—these are prompting to love, joy, faith, confidence, rejoicing.

While the field seems riper than ever for the message of the truth since the war began, the Lord's providence is making it clear to us that expenses must be reduced. The twenty Dramas are now reduced to six, and we know not how long they may continue active. One other Drama has been taken over by a brother who engaged to spend Ten Thousand Dollars in the expense connected with the showing of it. The Society always follows the plan of watching the Lord's providences. The more money we receive, the more we spend. As the funds diminish we curtail expenses. We have no desire to lay up treasures on earth; neither must we incur debts. In this connection we should add that so great a work could not have been accomplished for less than double the amount shown in our financial columns had it not been that all of our managers, superintendents, operators, etc., gave their time freely, voluntarily, merely receiving things needful—which we supplied not only to those who were out in the field operating the Drama, but also to the many in the Bethel home connected with the preparation of the slides, films, management, etc.

THE DRAMA OUTSIDE AMERICA

Splendid reports are coming to us from the showing of the Drama in Great Britain. It has been presented in six different places in London to large and appreciative audiences. It opened at the Prince's Theatre, remaining there for several weeks. Then it showed in various suburban districts of London before reaching London Opera House. The presentation in the latter place has been phenomenal. It showed there approximately five weeks, afternoon and evening daily, including Sunday. In the evening hundreds were turned away—very much the same as when the Drama was shown in the great Auditorium Building of Chicago. In the London Opera House an exceptionally high-class of visitors were present. Several hundred pounds Sterling were voluntarily handed in, thus permitting continuance of the exhibition. By the time the engagement at the Opera House was closed, the interest was so great that the London friends found themselves able to undertake the exhibition of the Drama in Royal Albert Hall—one of the largest and most notable buildings in Europe. It has a capacity altogether of nine thousand, but probably not more than five thousand could be comfortably seated and have a view of the screen. We have yet to hear of the results.

In various other cities of Great Britain two other Dramas have been operating as continuously as possible, the dear friends demonstrating their love and loyalty by their self-sacrificing arrangements for the presentation of the Drama. In Glasgow the Drama had an especially good reception.

Good word reaches us from Sweden, Denmark, Finland, Germany and Switzerland. In each of these very large auditoriums are obtained. The people crowd to see the pictures and hear the lectures. The free Scenarios are taken with avidity. The Lord's blessing is with the work, and many hearts have been made glad. We have just heard from Australia that the Drama there has started and bids fair to be a good success.

THE EUREKA DRAMA WORK

Our readers will remember that reference was made in these columns to the Eureka Drama No. X and No. Y, suggested to the classes and private individuals as useful in connection with their class extension work. These notices appeared in our issue of August 1st, Page 238, and in our issue of August 15, Page 254; also in November 15th issue, Page 2. Our readers will be deeply interested to note the success of these Dramas. They are going into the various small towns, villages, school-houses, in the vicinities contiguous to the owners of the Dramas.

Consider Drama X first. We have sent out a total of fifty-six outfits, but we have had reports from only six of these. These reports certainly are encouraging. They have shown in nineteen different places, sixty exhibitions altogether, with a total attendance of 1,231, an average of over twenty at each entertainment. The X Drama, be it remembered, has no slides, no films, but merely the phonograph musical and lecture records. We trust that the possessors of the other fifty outfits of Drama X are doing similarly good work and that we shall hear from them at their convenience.

Eureka Drama Y reports show as follows: Of the forty-five outfits sent out twenty-nine have reported. They had served two hundred and seventy-two places, giving eight hundred and four exhibitions to a total attendance of 69,053. The average attendance was 86. Three thousand five hundred and ninety-seven cards inquiring for further literature were received. The number of Drama Scenarios and Studies in the Scriptures sold has not been reported, but over a quarter of a million of Scenarios have been distributed free.

How interesting to note the leadings of the Lord's providence! The people in the rural districts seem hungry for just what these Dramas present. We trust that the sixteen other Y Dramas are doing as well as the twenty-nine included in this report, and that we shall hear from them soon. The Lord seems especially willing to bless all of His consecrated ones who seek to devote time, strength and money to His service. These agencies are mighty through God to the pulling down of the strongholds of error and to the upbuilding of His saints in the "most holy faith," in preparation for the glorious resurrection "change," which we are all hoping for soon.

When we speak of fourteen Dramas being disbanded, we do not mean to say that they are done away with. The operating corps are disbanded. The slides, films, records, etc., etc.,

are stored, awaiting such a change in the Lord's providence as may permit their service to be resumed. We are not without hope of this.

SERVICE IN NEWSPAPERS

As our readers are aware, Pastor Russell's sermons and weekly Bible studies have for several years been very widely published in the secular newspapers. The number publishing is not so large as formerly; nevertheless, we are probably reaching more people than ever, by reason of inserting the sermons in metropolitan newspapers—in New York, Boston, Chicago, Philadelphia, St. Louis, Baltimore, Washington, Los Angeles.

The difference between the two services is that in the smaller cities the sermons are published strictly as news, the newspapers paying for the stereotyped plates twenty-five cents per column weekly. It is the business with these, conducted by a newspaper syndicate, that has fallen off considerably. The number now publishing the sermons, etc., regularly, is about one thousand.

Newspaper space in large cities is counted too valuable generally to justify the publishing of a sermon of two or three columns weekly. Besides, if one newspaper would publish, the others of the city would decline to publish as news. Furthermore, the publishers claim that since there are many talented men in all large cities, these would expect their sermons also to be published, or else would be offended. To publish the sermons of a large city would be a huge contract. The Society has felt, therefore, that this large field of influence, the large witness to the truth possible through the immense circulation of these papers well justifies the expenditures in this way of some of the money at its disposal. It will be encouraging to all of our readers to know that the sermons are now reaching weekly approximately five million five hundred thousand readers.

We trust that some good is being accomplished. We are continually coming into touch with noble souls being reached in this way, and doubt not that many others are being influenced who have not yet come to the place where they wish to express their interest by writing. The money expended in this department this year has been large; but we believe that it has been very economically spent, and the evidences are that it was wisely spent.

MANY TONS OF FREE LITERATURE

From year to year we have wondered what would be the limit of the capacity of our friends in the matter of the distribution of free literature. The quantities have grown enormously. Many who cannot give all their time in the colporteur work, colporteurs also and pilgrims (indeed, all our readers), have found opportunities for engaging as volunteers in the Lord's service in the distribution of reading matter, which we provide approximately in thirty languages—even the freight or expressage or postage being met from the Society's funds. Indeed, while we supply the literature freely, it is a fact that many of those ordering it are donating largely to the Tract Fund.

It is difficult for people to estimate quantities, especially when the figures run up high. We will not stop to calculate how many car loads of paper went into tracts, nor how many times these papers would girdle the earth. We will merely state the facts in quantities, although we are aware that very few appreciate what a thousand is, or ten thousand, or a hundred thousand, or a million. In a word, then, the total distribution of free literature, during the year just closed, in the United States and Canada alone amounted to forty-seven million six hundred and ten thousand (47,610,000) copies. Of this quantity about two-thirds (30,000,000) were BIBLE STUDENTS MONTHLIES, and seven million eight hundred and fifty thousand (7,850,000) were free Scenarios of the Photo-Drama of Creation. Thus you will see that these were good-sized Tracts, containing many valuable lessons for those wishing to read them.

OUR CORRESPONDENCE DEPARTMENT

Naturally the increase of the work has led to great increase in the correspondence. Nevertheless, we have not been able to write the dear friends as fully and elaborately sometimes as we would have liked. The Editor hopes that all the readers will charitably remember that his capacity is limited, and that he cannot do all that he would like to do in the way of answering the letters of the friends. In fact, letters are rarely answered at all unless something in them especially calls for reply. Sometimes the reply is made by sending a marked copy of some of our publications dealing with the subject, which the correspondent has forgotten or failed to see. The Editor hopes that the dear friends will continue to accept THE WATCH TOWER articles as his personal letters to them. In this way he can best serve the largest number.

The total number of letters received during the year was	199,139
The total number of letters sent out during the year was	428,273

COLPORTEURING "STUDIES IN THE SCRIPTURES"

Our readers well know that we esteem very highly indeed the Colporteur Branch of the service. God seems to have blessed it in a wonderful manner. We are glad to be able to report that the falling off in colporteur work during the year was not so great as might have been expected. The Drama work became an attraction to many of the friends, some of whom left the colporteur work to engage in the Drama—later on returning to the colporteuring. A comparison with last year's output shows a less number of volumes put out; yet the figures are wonderfully large. Be it remembered, too, that very few of these books are sold in stores and very few of them sent out from the Office direct in answer to mail orders. Nearly all of them represent the direct exercise of mind and body on the part of a noble band of the Lord's people—brethren and sisters known by the general name of colporteurs. Amongst them are some from the home and family, the shop, the work-bench, the farm, as well as some clerks, bookkeepers, stenographers, draftsmen, teachers, preachers, lawyers, doctors. The more influence any one has the larger is his talent, all of which has been consecrated, if he entered the body of Christ which is the church.

Our enemies have helped us considerably. Their slanderous misstatements undoubtedly stopped some from purchasing and from reading the books, but in other cases their harsh, unchristian words and conduct had a reverse effect to that which was anticipated and intended. Some bought from curiosity. Some said, "If Pastor Russell has something different from the preachers, we would like to see what it is; for we have not been satisfied for a good while with what has been doled out to us—which satisfies neither head nor heart."

At one time we think the colporteurs avoided as much as possible giving the name of the author of STUDIES IN THE SCRIPTURES for fear the customer would be prejudiced. Now, however, many of them are finding that the surest way to interest their customers is to tell them that the books are written by Pastor Russell, and that they are not like other religious books, but absolutely different, both in matter and style, and contain the very subjects they have been perplexed about for a long time—the subjects concerning which they have asked their ministers repeatedly and unsuccessfully.

The Drama has helped also, wherever it has gone, stirring up an interest in the books. Besides, many of the colporteurs have solicited orders for the bound editions of the Photo-Drama of Creation Scenario. We trust that all of our readers feel, as we do, a very warm interest in the colporteurs; and that, as they may have opportunity, they will speak to them words of encouragement; for their way is not always strewn with thornless flowers.

The total output of STUDIES IN THE SCRIPTURES during the year past was more than 2,000 copies daily.

In cloth binding	623,018
In magazine edition	78,000

THE PILGRIM SERVICE OF THE YEAR

The pilgrim service during the year was immense; but for a time it took a little different course from its previous and usual one. Aside from special lectures following the exhibition of the Drama, special series of pilgrim meetings were held in many of the large cities. These sometimes continued every Sunday for months, the local friends providing the auditoriums, the Society providing the speakers. This kept busy the Brooklyn Brethren and necessitated their traveling over considerable distances—to Boston, Washington, Richmond, Providence, Detroit, Buffalo, Cleveland, Toronto, Hamilton, Montreal, Philadelphia, Baltimore, etc. These meetings, while not taking the Brethren long from the Office work, did entail considerable expense for railway fares. However, we believe that the expenditures were wisely made, and that the results justified the efforts and outlay. This extra service is responsible for much of the extra cost of this Department above other years.

Total number of Pilgrims employed	76
Total number of public meetings held	3,217
Total number of semi-public meetings held	2,931
Total number of miles traveled	817,475

The expense will be found in the Financial Report.

Some extra services have been cut off. We are endeavoring to trim our sails to the lighter financial breezes. Should the Lord's providence be favorable, you will quickly discern increased activities along all propitious lines.

WATCH TOWER ACCOUNT—1914

Balance on hand 1913	$1,333.95
Tract Fund and Good Hopes	414,880.48
Sundry P. & L.	42,419.96
Special Accounts (amply secured)	107,000.00
	$565,634.39

EXPENDITURES.

Free Literature and Newspapers	$125,462.60
Pilgrim Department (advertising, etc.)	61,686.37
Photo-Drama of Creation	314,876.91
To British Branch	24,165.44
To German Branch	14,735.52
To Australasian Branch	10,723.68
To China, Japan, Korea, etc.	5,705.48
To India and South Africa	3,845.00
To Swedish, Danish, Norwegian, Polish, French, Italian, Hungarian, Arabic, Greek, Finnish	2,146.30
To West Indies	609.97
Cash on hand	1,677.12
	$565,634.39

HOPE AN OUTGROWTH OF CONFIDENCE

"Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the things promised."—Hebrews 10:35, 36.

Confidence is another word for trust. The Apostle's thought, then, is, Cast not away your faith, cast not away your trust, which hath great recompense. It seems strange to us, sometimes, that God should purpose to reward faith rather than works. Surely almost anybody else would have made a plan which would have said, I will reward you according to what you can accomplish. But God has declared that he will reward us according to our faith, our confidence, our honesty, our sincerity. Under the present conditions God can do nothing with a dishonest man. During the Millennial age this class will receive the necessary stripes—just exactly what they need—to bring them rightly into accord with righteousness. But for the time being, God is making an appeal only to the honest-hearted.

As we come to the Bible and get it clearly before us, as our eyes become anointed with the holy Spirit and we see into the deep things of God, we find that he has a great, a wondrous plan. When his kingdom shall be established, then all the families of the earth shall be blessed, and the light of the knowledge of the glory of God shall fill the whole earth. None shall need to say to another, Know thou the Lord; for all shall know him, from the least unto the greatest of them.—Jer. 31:34.

God is not dealing with the world yet, but is dealing with the few. There was a time when he dealt with typical Israel alone. Then, beginning with our Lord Jesus, who kept the law which the Israelites could not keep, and who obtained the blessing accruing from the Law Covenant—from that time God's plan has been, we see, to gather out of all nations and out of all parts of the earth a people for his name, to bear the name of Jesus, to be the bride, the Lamb's wife.

As a woman is joined to a husband and bears his name, so this company is called out from the world to bear the name of Christ. The word Christ signifies, as we know, The Anointed of God, and includes Jesus, the Head of The Christ, and all the members of the church which is his body. God purposed the selection of the church, and he purposed that it should not be accomplished by force, by compulsion. If any have thought that God has been dealing with the world, they have been mistaken. We are told in the Bible that God has been drawing a class, calling a people, a very different thought. Our Lord Jesus is the great Shepherd of the sheep. The sheep hear his voice and follow him.

It is a wonderful privilege to become a member of the body of Christ. God is not forcing any one to become a member. How strange it would be for us to think that he said, If you do not become a member of the bride class, you shall go to eternal torture! Nay, dear brethren, he lays before us the grandeur of the divine plan, that seeing it, we might be eager to become heirs of God and joint-heirs with Jesus Christ our Lord. This is set before us in the Bible as a great prize, "a pearl of great price." If we do not care to come in under the invitation given, then we need not come at all.

AN HONEST HEART—A WILLING MIND

We remember that the Apostle declares that the Gentiles rejoiced that they had been accounted worthy to hear. (Acts 13:48) Do we realize what an honor it is that God has asked us to hear his message? It is a great honor, to our understanding. The one thing that is the basis of God's favor is sincerity. There are people who are born dishonest, born insincere. The message was never designed of God for a dishonest mind.

There is something about the dishonest, insincere, self-sufficient, that would surely lead them to take a wrong course. We think of a gentleman—a well educated man, an engineer. He was well-balanced mentally and could talk on any subject. One day we told him something of the divine plan and of the call of the church. He replied, "Well, I do not care to have anything to do with it. I do not wish to have my sins forgiven; I wish to bear the penalty of my own sins. If other men are going to get along, I shall get along, too."

Jesus said that if one would receive his message, he must receive it as a little child—in that pure, simple manner that a little child would receive a message. It is natural for a little child to be full of confidence. How often we hear a child say, "My papa can do anything! My papa says thus and so." And so the heavenly Father would have us honest, faithful, full of confidence in him, trusting what he has said, not doubting. He would have us to be loyal to him.

"Cast not away, therefore, your confidence," said the Apostle. He had been telling these Christian Hebrews that they had a good degree of confidence. They had accomplished a good work. They had endured hardness in various ways, partly while they themselves were made a gazing-stock, and partly while they were the companions of those who were so used. The Apostle went on to say that God was not unjust to forget their labor of love.

A POTENT TEST OF LOYALTY

But, dear brethren, it is not enough to make a good consecration; it is not enough that for a time we fight a good fight. No, indeed! God is not accepting to the kingdom those who once were faithful. He desires to have those who were once faithful, who were afterwards faithful, who are always faithful! He desires to have in the kingdom class those whom he can trust implicitly, those to whom he can safely give the glory, honor and immortality that he has promised to the faithful. And before they receive this high reward and exaltation, they must be thoroughly tested and proven. We see the reasonableness of this arrangement in every particular. If "he has called us to the obtaining of the glory of our Lord Jesus Christ," he expects us to be found worthy of that honor—not that we could do anything to make ourselves worthy of so great exaltation, not that we could merit it in ourselves, but he expects us to be true overcomers, and to develop the character necessary for so high a position of responsibility and glory.

Have you given God the glory in all the affairs of your life, in whatever measure of success you have attained in his service? or have you often taken the glory to yourself? This is a good question for each one of the Lord's children to ask himself. We know that we have deserved no glory whatever in connection with what we possess or what we have accomplished. If any have attempted to take glory to themselves, they have taken the glory from the Lord. We must be so loyal that in presenting the truth to others we will say, "This is not my plan. I am glad to tell you anything that I know about it, but it is not man-made. It is all God's plan."

So, then, let us remember the Apostolic injunction: "Cast not away your confidence." What confidence are we to have? Confidence in God. In whom else could our confidence be placed? Many of the world have no confidence except in themselves. Others place their confidence in some earthly hero. One man says, I have confidence in King George; I will follow him to death. Another man says, I have full confidence in Kaiser Wilhelm; I will follow wherever he leads. A third man declares, I have great confidence in President Wilson. What does President Wilson or any of these rulers know about the future? No one but God and he who is executing God's will, know to a certainty, except in so far as God has seen fit to reveal his purposes.

We as the Lord's people look up and see our great Creator's wonders in the heavens, and we say, How great is our God! Then as we look at ourselves and find how wonderfully we are made by our Creator, so that by thinking, by the power of the mind, we can move the different parts of the body—the hands, the feet, the eyes—oh, we say, this is the most wonderful ma-

chine in all the world! And so we are led to exclaim, Surely this great God, our God, our Father, is willing to tell us, his people, who love him and desire to know his will, what his will is! He must have a good plan; for he is wise, he is loving, he is just.

CONFIDENCE PROPORTIONATE TO KNOWLEDGE

And so we have found our old Bible, which perhaps was long covered with dust, and we have studied about God's justice, wisdom, love and power. And we have learned to have confidence in that dear old Book; for its message is so consistent, so reasonable, so loving. The Bible explains how sickness, sorrow and pain came to be in the world. It informs us that all these came as the result of sin, and that from the very beginning God foreknew the fall, and purposed the restitution of mankind from sin and death. The Bible points out that the blessing to all men would come when Messiah would come.

Thus we have confidence in the Word of the Lord and in the great plan presented in that Word. And we have confidence that God has invited us to be joint-heirs with Christ in his kingdom, that he is taking out a people for his name—those who will confess their sins, will acknowledge that they themselves are not great—those who will, when they receive God's favor, be so loyal to Him that they will be ready to lay down their lives.

Ah, yes! Others lay down their lives for earthly kings, and we have a King of kings and Lord of lords, and if we could not lay down our lives in loyalty to him, what would we think of ourselves! We have a good God, worthy of all confidence, and we trust him. In proportion as we have knowledge of God, of the Bible, in proportion as we have grown in grace by seeking to walk in the narrow way, in that same proportion our confidence is growing stronger and stronger.

CONFIDENCE INDICATIVE OF HEART CONDITION

The only question remaining is, Will we be found faithful? The Scriptures declare that he is faithful who has promised, and that he will do exceeding abundantly more than we could ask or think. He has determined that all who will receive the great blessing will be those who will demonstrate their loyalty to the fullest degree. Hence the Apostle urges, "Cast not away your confidence, which hath great recompense of reward."

God will one day reward our confidence. Why is it that the Lord will especially reward our confidence? The reason is this: Our confidence in God represents our heart condition, and it will go down like a barometer in falling weather if we lose our faith. Our hearts cannot be wholly stayed on God except as we are strong in faith. The only instances in which Satan will be permitted to take away the confidence of God's people will be in the cases of some who have not been living up to their light. The Lord will permit such to go gradually into darkness.

So we are to keep firm hold of our confidence; for this assures us that God is our Father. We all know something of the wireless telegraphy which is now being used in a marvelous manner on the sea and on the land. And this is only a feeble illustration of the wireless communication that maintains between the true Christian and the heavenly Lord. In every circumstance this confidence, leaning on the Lord, will look to him. There will be the wireless communication between Father and child.

When the Lord's people find themselves in difficulty, they should reason like this: What is the Lord's will? What does his providence indicate? He has said that all things shall work together for good to me because I love him; therefore, having confidence in God, I am sure that all things shall indeed work out for my good. I have faith in his wisdom and his power and his love. He could have protected me from this difficulty had he seen best. So the fact of its reaching me proves that he saw fit to permit it for a wise reason. He has promised that he will not suffer me to be tempted, tried, beyond what I am able to bear. As he is faithful, he will never fail to keep that good promise. So then, I will "not cast away my confidence, which hath great recompense of reward."

CONFIDENCE IN GOD TO BE TESTED

If God would reward according to works, some of his children would get very little. The very ablest of God's people cannot do very much. We spend one-third of our time in sleep; we need perhaps eight hours more for preparing our food, etc.; and we have a thousand and one things to do in the remaining eight hours. How little time we have, after all, even if we have cut off many things that once took more or less of our time! The most intelligent people have very little time to spare.

Do your very best, and try to note how little you will be able to accomplish by the close of the day. Think of those five minutes, that half hour, etc., and count up and see how much you render to the Lord your God daily. We fear that each of us would be ashamed to see how little time the sum total would make. And if the reward depended on our works, it would surely be a very small reward. God knows also that some have more time at their disposal and some less, and that some have more talents and some less.

Some are able to give ten times as much as others. How much would you like to do for the Lord? How much do you strive to do for the Lord? It will be in proportion as you have confidence in him. As you come to have more trust in the promises, you will try harder and harder to live up to all the terms and conditions of discipleship. If you have but little confidence in the Lord, you will be like the man who was told that if he would go to a certain place he would find a fortune, and who replied, It is absurd to consider anything of the kind! If some one should say, Behind a curtain in a certain corner there is hidden a bag of gold, and any one who will go there for it may have it, it would be safe to say that not two persons out of a hundred would go to look for it.

God is testing your faith, your confidence, and our own. And, oh, that is worth so much more than all the wealth of the world! We have been invited to try for the great prize. We said, Yes, Lord! Yes, Lord! Then he said, Will you be faithful under the conditions which I impose? I am watching to see how faithful you are every hour, every minute. I will protect you from the pitfalls in the way, as you strive to show forth my praises; I will uphold you in every trial. My dear children, I want to give to you a great blessing. You have all entered on a common basis. You would be very unequal in the race if I should take you according to your natural qualifications. I will judge according to your heart and how you do in little things. He that is faithful in the little things, in that which is least, will be faithful in that which is greatest. I will reckon the matter thus. That is a fair proposition, and exactly what the Lord says. God purposes to reward greatly all faithfulness.

THE NATURE OF THE PRESENT TEST

But there is another phase of the confidence. Bible students all over the world have been expecting certain things to occur; and we have been hoping that the Lord's time is near for the setting up of the kingdom, the time for the fulfilment of the prayer, "Thy kingdom come." We have been hoping for this; but if it should not come as soon as expected, we will still hold fast our confidence.

There are not many people in the world who are hoping to die soon; and it is only our confidence that makes us have this hope. If we did not have a strong confidence in the outcome, then we would not have the desire to pass beyond the veil. We are speaking of our confidence to those whose eyes of understanding have been enlightened to see the lengths, the breadths, the heights and the depths of the love of our God, and to know something about the times and seasons of our Father's plan.

The Apostle tells us, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, children of the day; we are not of the night, nor of darkness." (1 Thess. 5:4, 5) God has promised that he will give his true children the light at the time appointed, and that they shall have the joy of understanding his plan at the appropriate season.

"What more can he say
Than to us he hath said!"

The Editor has been rejoicing in these blessed experiences. Even if the time of our change should not come within ten years, what more should we ask? Are we not a blessed, happy people? Is not our God faithful? If any one knows anything better, let him take it. If any of you ever find anything better, we hope you will tell us. We know of nothing better nor half as good as what we have found in the Word of God. As the hymn expresses it:

"It satisfies my longings
As nothing else can do."

Personally, we can say, If God has some further experiences for us, we are glad that he has; if we need further polishing, we hope he will give it to us. If it takes a year to get the polishing necessary, we desire to have this time allotted. Or if he desires to have us do some work in the polishing of others, and if we should not get into the kingdom ourself, we would be glad to have his will done.

We have sometimes asked, How many brethren would be willing to take a thousand dollars for what they know of the truth? Not a hand was seen! Who would take ten

thousand dollars? None! Who would take a million dollars? Who will take the whole world in exchange for what he knows about the divine character and the divine plan? Nobody! Then we said, You are not a badly discontented crowd, dear friends. If you feel so rich that you would take nothing in exchange for your knowledge of God, then you feel just as rich as we do.

CONFIDENCE LOST

The Editor has known from earliest childhood what it is to call God his heavenly Father; for he had Christian parents. And then, when fifteen years of age, we gave him our heart, and reverenced and worshiped him with what amount of knowledge we had. Although indoctrinated along Calvinistic lines to believe that only the elect would reach glory, and that all the non-elect would experience eternal torment, we were accustomed to think of ourself as one of the elect, and to appreciate the love of God, which had provided for the salvation of the elect.

A few years later, however, reason began to assert itself over superstition. We inquired of ourself, Where is this hell which you preach? What do you really know about it? Confessing our own ignorance, we went to our teachers and elders; but to our amazement we found that they knew no more about it than ourself. Then we stopped preaching and began to think and to examine the creeds. We found that the difference between them was trivial. All had the one foundation of heavenly salvation for the few and eternal woe for the thousands of millions.

The more we investigated, the more sure we felt that a great mistake had been made; that a real God could not have made such an arrangement as our creeds declared. We threw them all away; and thinking that the Bible was the basis for them all, we threw the Bible after them.

SOUL-HUNGER FOR GOD

But having once known our heavenly Father, we could find no rest without him. Our soul hungered for his love and care. We still held to the great fact that our Universe had an intelligent, personal Creator; for his wisdom and power were before us on every starry night. The more we studied anatomy, the more thoroughly we became convinced that all humanity, yea, every creature, is "fearfully and wonderfully made," and that the eye, the ear, the nerves, the power to move in response to mere thinking, could not have come by chance, could not have been evolved by a nature god. We worshiped the God of wisdom and power, and sought to know more of him, confident that we should find him good.

Left to the resources of our own brain, we reasoned, Could others and ourself possess as the gifts of our Creator the qualities of justice and love, which we esteem to be the very highest of our faculties, and yet the Creator himself be devoid of these attributes? Our mind answered, Surely he who formed the eye to see and the ear to hear and who gave humanity the qualities of justice and love must possess these qualities in infinite measure.

Thus with the eyes of our understanding we beheld the great God of the universe, infinite in wisdom, justice, love and power. Again we worshiped him, rejoiced that we could have confidence in our God and realize that he had made neither the earth nor the race of mankind in vain, but that he had some wise, just, loving purpose in connection with our creation.

CONFIDENCE REGAINED

Our next thought was, Would not a just and loving God be pleased to make known his purposes to those of his creatures who desire to do his will? Would he be ashamed of his purposes? Would he ignore the qualities of mind which he has given us? Again our mind answered, You may confidently seek God's message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, though less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, into believing the most horrible things respecting the Creator and his purposes toward his human creatures.

Finally, we resolved to begin anew the study of the Bible, first assuring ourself that our colored creed-spectacles were thoroughly broken and our mind entirely untrammeled. Gradually the Lord led us to clearer and yet clearer light upon his Word, until we found that the basis of all our difficulty lay in the fact that we had followed Satan's lie told to Mother Eve in Eden—"Ye shall not surely die." From that time onward the entire Bible became illuminated, grand, beautiful, harmonious; and now it stands pre-eminent before our mind as God's Word!

No tongue or pen can tell the peace, the joy and the blessing which a clear knowledge of the true God has brought into our heart and life. The story of God's wisdom, justice, power and love fully satisfies the cravings of both our head and our heart. We are seeking no further. There is nothing more to be desired than to get this wonderful story more clearly before our mind, and to appreciate more and more the divine character as illustrated by the great divine plan of the ages, which our heavenly Father is gradually outworking for the blessing, first of the church, and afterwards of all the families of the earth.

SAVIOR OF THE WORLD

DECEMBER 27.—2 Corinthians 5:14-21.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ."—Galatians 6:14. R. V.

Today's Bible Study reminds us afresh of the fact that Jesus is not merely the Savior of the church, but that he is also the Savior of the world. In the past, Bible students have overlooked this great truth, to their confusion. Now we see that God has provided two distinctly different salvations—the one for the church in the Gospel age, and the other for the world in the age to follow this—the period of Messiah's kingdom.

Not only do we see that there are two different salvations, but also that they are wholly different, totally different in kind. They are alike in some things, however. Both are salvations from sin and from its power and its penalty, the curse—sorrow, pain, crying, sighing, dying. Both are salvations to an everlasting happiness. But there the similarity ends; for the church is to be saved by a change of nature, while the world is to be saved without a change of nature—by a resurrection to the perfection of human nature.

The church's salvation, which is now in progress, has its beginning in the "hearing" of faith. The message of God's grace is proclaimed here and there by stammering lips, which do not appeal to many of the great or wise or learned, but chiefly to the poor of this world, rich in faith. Such of these as are of humble mind, of "broken and contrite heart," are charmed with the message of forgiveness of sins and reconciliation to God through the Redeemer. As they approach and seek to draw near to God, he through his providences draws near to them. If they continue to hunger and thirst after the Lord and his message, he will satisfy them. He will show them his covenant. He will enable them to understand the terms and conditions upon which they may be received back into fellowship with God as dear children—no longer aliens, strangers, foreigners—no longer condemned to death, but on the contrary justified to life.

Here comes to them another test of their love of righteousness, their hunger for fellowship with God; for the requirements made of them seem at first to be exacting. These requirements, as stated by the Master himself, are: "If any man will be my disciple, let him deny himself [renounce his own self-will], take up his cross [begin to live contrary to his own preferences in that he will do according to the divine will, instead of according to his own will, where it crosses the divine], and follow me." Then he must continue to follow in the Master's footsteps—faithful unto death.

Some, upon learning of these stringent conditions of discipleship, turn back and follow no longer in pursuit of the Lord's favor, forgiveness, reconciliation, blessing, begetting of the holy Spirit. It is their option; and their course will decide their worthiness or unworthiness to be counted in with the special class whom the Lord is now selecting from the world to be the church—"the bride, the Lamb's wife."

THE BLESSINGS OF FAITH

We are not to think of those who reject the Lord's cross and refuse to make a full consecration of their lives as being, therefore, condemned either to eternal torment or to anything else. The call of the Gospel age is a favor and a privilege. Those who respond get a special blessing; those who reject miss that special blessing. They are not condemned (damned) in any sense of the word because of rejecting the privilege of walking in the Master's steps. On the contrary, as the Scriptures declare, they were already condemned—condemned in Adam, because members of his family, sharers of his weaknesses and unworthiness of life—sharers of his death sentence. They failed to escape from that condemnation, and thus they continue under it.

It is of the church class only that St. Peter writes, "Having escaped the corruption that is [still] in the world." (2 Peter 1:4) As the Apostle Paul wrote, "We were children

of wrath, even as others [still are]." (Ephesians 2:3) By believing in Christ, by accepting his terms, by becoming his disciples through full consecration, we secure forgiveness for the sins that are past, and additionally secure relationship with the heavenly Father through our Redeemer, our Advocate. Now his acceptance of us is by and through the begetting of the holy Spirit, and this is granted to none others than those who come by his appointed way.

Those begotten of the holy Spirit are Scripturally styled "new creatures in Christ." To them, "old things have passed away and all things have become new." They have new aims, new objects, new hopes in life. To them, earthly things have no value, except as they can be used to glorify the Lord and to serve him. Earthly learning, reputation, honor, titles, are valuable only as they can be used in some way to the glory of God—in the service of his cause or for the benefit of fellowmen, especially those of the household of faith. To these, earthly prospects, political hopes and ambitions, etc., are nothing; for they have before their mind's eye heavenly prospects, which include joint-heirship with Christ in his Messianic kingdom of a thousand years and, after that, additional glory and honor in the ages to follow.

But all these blessings, you note, are heard with the ear of faith, seen with the eye of faith. Thus the Lord selects and draws only those who can and do exercise faith; for "without faith it is impossible to please God."

Those who either never hear, or hearing fail to respond, or responding go for a little way and then stop when they come to the crucial test of self-denial, self-renouncement—these lose all those spiritual blessings which the others, if faithful, will attain—heavenly honor, heavenly glory and immortality through the change of nature begun at the time of their begetting and to be consummated in their complete change in the first resurrection. These the Apostle describes as "sown in weakness, raised in power; sown an animal body, raised a spiritual body; sown in dishonor, raised in glory."

But even those who lose God's highest blessings and rewards will still have open before them great and wonderful favors of God, all of which were purchased by the Redeemer's precious blood—by his sacrifice for our sins, by his submission of his life for the forfeited life of Adam, for the recovery of Adam and all his race from the sentence, or the curse of death. These blessings for the world, however, are not to be clearly seen or appreciated yet, except by those who are especially taught of God—those who have been begotten of the holy Spirit and thus enabled to understand "the deep things of God."—1 Corinthians 2:10.

"THE COMMON SALVATION"

The point we are here especially making is that God has provided a salvation for the world, as well as a salvation for the Church. The Bible tells us of the general facts of these salvations. It assures us that "God so loved the world [as well as the Church] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) We noticed at first that the penalty that is upon the world is not an eternal torment penalty, but a penalty of destruction. Christ died that the race might not perish, but in due time recover from the death penalty through faith in Christ and obedience to him.

Only the few can exercise the great faith that is necessary to a place in the heavenly reward as members of his bride class. By and by, when the knowledge of God shall fill the whole earth as the waters cover the great deep, all will understand; all will hear and be able to believe in God's goodness and in his wonderful arrangement on man's behalf. Those who will then believe, and who will then accept God's favor on its terms of loyalty and obedience to the best of their ability, will be blessed by Messiah's kingdom.

The blessing, as the Bible describes it, will be the rolling away of the curse and the rolling on, instead of the curse, "the blessing of the Lord, which maketh rich; and he addeth no sorrow with it." This work of rolling away the curse and rolling on the blessing is the appointed work of Messiah's kingdom for a thousand years.

We may be sure that by the time his kingdom shall end, and shall be delivered up to the Father, our Lord will have fully accomplished all the great work which was committed to him of the Father and for which he has shown his worthiness by his co-operation in the Father's plan, to the extent of dying for the race. And this King of Glory, Messiah, will have for associates those who, like himself, delight to do the Father's will—those who delight to walk in his steps. His perfection, his sacrifice, making good for their defects through the fall, enables them to become joint-sacrificers with him. Of these the Apostle writes, "For if we suffer with him, we shall also reign with him; and if we be dead with him, we shall also live with him."

NEW CREATURES IN CHRIST

In today's Study St. Paul deals especially with the church class. He explains to us that it is the love of Christ that has exercised the constraining, or drawing, power upon our hearts. The love of Christ is merely the love of the Father, but as men we would not be able to understand the Father's love. We are enabled to understand that love as it was manifested by our Redeemer; and thus through him we look upward to the Father, and are able to appreciate something of the love that is beyond all human understanding. As St. Paul points out, Christ's love was manifested in that he died for all. When we say "for all," it means that the whole race was dead, that none had a right to everlasting life, and that none could commend themselves to God so as to be worthy of everlasting life.

The Apostle explains that all who realize this matter fully, clearly, should indicate the fact by consecrating their lives to the Lord, to live unto him, to know his will, to lay down their lives in the service of him who died for them and who rose again. These have a special love for the Lord and they, properly, have a special love for each other. They are seeking to live, not after the flesh, but after the Spirit—in harmony with the begetting of the holy Spirit, which they have received.

Hence they more and more are thinking of Christ, not as the Man Jesus, but as the glorified Lord. So also they are learning to think of each other, not according to the flesh, but according to the heart; for "if any man be in Christ, he is a new creature." To such, earthly things—earthly hopes, aims and prospects—have gone, and all things have become new. They have new hopes, new ambitions, new relationships. If faithful, they will receive the glorious things which God has in reservation for those who love him.

These things are of God. They are not of the Apostle's making up, nor of Jesus' origination. The Father himself originated the whole plan and arrangement. He has already reconciled us to himself by Jesus Christ. We are fully given over to him. We have no rebellion in our hearts. He has reconciled us to himself through his Son; and God has nothing against us. "There is now no condemnation to those who are in Christ Jesus." Their sins are forgiven. Instead of condemning them, God justifies them. As St. Paul says, "It is God that justifies; who is he that condemns? It was Christ that died," giving full satisfaction for our sins.

THE SERVICE OF RECONCILIATION

These new creatures, begotten of the holy Spirit, are given a work to do. They are not only to have a work in the future as kings and priests, joint-heirs with Christ in the blessing of the world, but they have a work to do at the present time, a work for God. They are to be ambassadors for God. They are to be his representatives amongst men. They are to seek to tell the message of God's love to those who do not understand it. They are to tell the way of return to God to those who know not the way and to those who give evidence of a desire for reconciliation. They are thus ministers, or servants, of the way of reconciliation even in the present time. All those reconciled in the present time by faith and obedience are privileged thus to become members of the bride class—joint-heirs with Christ in his kingdom.

In the 20th verse it will be noticed that the word "you" is in italics, indicating that it is not in the original. The passage does not read properly with the word "you." It should be omitted. God is not beseeching the church through the church, or through each other, to be reconciled; for all of the church are reconciled.

The Apostle is telling us that God through us is beseeching or urging mankind—all who have the hearing ear—to be reconciled to him, telling them that he is willing to be reconciled to them, and explaining the basis of this reconciliation; namely, that Christ took the sinner's place, that he personally knew no sin, but was holy, harmless, separate from sinners, and that those who receive this message may have the privilege of coming into the righteous condition acceptable to God, and thus of being inducted into the bride class, who will complete the royal priesthood beyond the veil, and for a thousand years have the glorious work of blessing all the families of the earth.

And while the earth with strife is riven,
And envious factions truth do hide,
Lo! he, the Lord of earth and heaven,
Stands at the door and claims his bride.

ISRAEL'S EXPERIENCES TYPICAL, ALLEGORICAL

JANUARY 3.—Judges 2:1-19.

NATURAL ISRAEL'S ENEMIES—SPIRITUAL ISRAEL'S ENEMIES—NATURAL ISRAEL'S JUDGES OR DELIVERERS—SPIRITUAL ISRAEL'S REFORMERS AND HELPERS—TYPICAL IDOLATRIES AND THEIR ANTITYPES—ISRAEL'S LAST DELIVERANCE NOW DUE—GENTILE TIMES HAVE ENDED—PALESTINE SOON WILL BE POSSESSED BY ABRAHAM AND HIS NATURAL SEED UNDER THE SUPERVISION OF MESSIAH AND HIS SPIRITUAL BRIDE, THE CHURCH

"I will heal their backsliding, I will love them freely."—Hosea 14:4.

Today's Study tells us of the death of Joshua, who became the leader of the Israelites at the death of Moses. He was a worthy example of faithfulness to God amongst his people. Under divine direction he divided the land of Palestine amongst the ten tribes of Israel, giving each his portion with the understanding that the portion was the gift of the Lord, and that the more faith possessed the more quickly would the tribe enter into its inheritance.

The Israelites were enjoined by the Lord through an angel, especially sent as God's representative, that they should speedily take possession of the land, driving out their enemies, destroying their idols and altars of worship, and thus conquering the entire country for themselves as God's people and ridding themselves and their children of all idolatrous temptation. But instead of doing this, they made leagues with the various heathen peoples inhabiting the land, and brought themselves into more or less of a friendly relationship. This disobedience to divine command proved to be a serious snare.

In studying the history of Israel, we are to remember that the Apostle tells us those things were allegorical. (1 Corinthians 10:11) They were true, they were real occurrences; but their chief object and purpose, from God's standpoint, was to illustrate certain great truths for spiritual Israel, coming afterwards—the Gospel church. Thus, for instance, when the Christian enters upon his new life as a result of his consecration to God, it corresponds to crossing Jordan—dying to old interests and entering into the new inheritance. Under the leadership of Jesus, our Joshua, we enter into new life full of courage and faith. Victories result.

Then we learn that the new creature is to conquer the perverted appetites of his own flesh, which correspond to the idolatrous peoples who resided in Canaan. It is the duty of the new creature to drive out these earthly hopes, ambitions, weaknesses, perversions, and oppositions to the Lord and his righteousness. If the work of exterminating were carried on thoroughly, the result would be a ripened character, strong in the Lord, full of faith, obedience, joy, peace and blessing.

However, like the Israelites of old, in too many cases the Lord's people make a truce with their own fleshly weaknesses. They fail to drive these out, and fail to overthrow the altars of passion, avarice, etc. These weaknesses and depravities of the flesh for a time cower before the new nature, entreating mercy, patience and a measure of gratification. But so surely as these are granted, the result is that the passions and weaknesses become stronger and stronger and the new creature is worsted in the battle, until he must cry to the Lord for deliverance, lest he perish before the onslaught of his own passions and desires. Thus the lives of many Christian people are a succession of battlings and defeats—captivities. The battle should have been fought out at first. The will should have been fixed firmly on the side of righteousness, truth, obedience to God.

It is difficult to determine how much all of the Lord's people suffer as a result of not being firm enough, rigorous enough, ing their dealings with their own flesh, especially at the beginning of their Christian experiences. The only remedy is to cry unto the Lord as the Israelites did when they found themselves hard pressed. As the Lord delivered them, so he is willing to deliver all of his spiritual Israelites.

However, it is certainly a shame for Christians that their defeats are so numerous, as it was a shame to the Israelites that, during the period of the Judges, they were eighteen times oppressed by their enemies—slaves where they should have been masters. The one great lesson of all this to the natural Israelites and to the spiritual Israelites is the lesson of God's mercy, as expressed in our text. The Lord is very gracious, willing to forgive our trespasses and to assist us when we realize our wrong condition and appeal for help. "I will heal their backsliding, I will love them freely."

JOSHUA'S WISE EXHORTATION

The Book of Joshua closes with the account of his death, and the Book of Judges begins with incidents covering the same period. When Joshua realized that his work was done and that he was about to be gathered to his fathers—to sleep with his fathers in death—he called the Israelites, and reminded them of the Lord's mercies and manifest favors toward them in bringing them thus far and finally giving to each tribe the allotment of its inheritance in the Promised Land. Then he warned them respecting the dangers of the situation, the necessity for being separate from the people of the land—Gentiles; otherwise the tendency might be toward idolatry. He urged upon all a full settlement of the mind, the will, on the side of the Lord and against all the heathen religions. It was then that he took his stand and announced, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord." The others joined with him in the same resolve.

Our lesson tells us that all the days of Joshua, and the days of the others of the judges who outlived Joshua, things went well with the Israelites. They had the Lord's blessing and were prosperous. These leaders had in mind the Lord's wonderful dealings, and realized the importance of being on the Lord's side, if they would have his blessing. The idolatries that came in were subsequent.

The true God has always prohibited idols, while the false gods have usually been represented by idols. The idols, according to human reasoning, would appear to be an excellent way of keeping religion before the mind; but it was not God's way, and hence was not advantageous. As the Israelites noted the idolatrous worship of their neighbors, they doubtless felt that the latter were the more religious, because of this outward demonstration.

Moreover, in connection with the heathen forms of worship were various licentious practises, which to some extent would draw from curiosity and, through the weaknesses of the flesh, appeal to the Israelites. The true God, on the contrary, had instituted in their midst a worship which was pure in itself, in every way condemning sin, pointing out the necessity for its cancelation and the need for drawing near to God in the way of his appointment. In a word, the true religion appealed to the highest and noblest sentiments, while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancings and various saturnalia.

But as for the Christian who condemns the Israelites very severely for wandering off, time and again, into the idolatries of his heathen neighbors and requiring to be punished of the Lord that he might turn again and seek the Lord in the right way—let such Christian remember the antitype—how forms of godliness are inclined to take the place of true heart-worship, reverence; and how the weaknesses of the flesh are inclined to assert themselves, to justify themselves and, if possible, to make themselves appear to be in accordance with the divine will. Let them remember that many today worship the golden calf more than they worship God, requiring chastisements time and again to correct them, to awaken them to their real condition. Let them remember, too, that the Christians have made idols equally as hideous as any made by the heathen—not idols of stone or wood or bronze, but more hideous misrepresentations of the divine character—our printed creeds.

Verse 17 and its connections seem to indicate that the record of our lesson covers a long period of centuries of Israel's experiences, under many judges. When they repented, the Lord raised up judges, or, as we say, deliverers, through whom their adversities would be corrected. Yet even these repeated experiences did not deeply enough impress the great lesson, so that they needed to learn their lessons over and over. When the judge would bring them back from their adversities, and they would have rest for some years during his lifetime, it was merely to fall away after his death. Nevertheless, the Lord's covenant was with the nation. The centuries since have shown the persistency of God's mercy.

GOD'S FAVOR RETURNING TO ISRAEL

As we have previously pointed out, the Bible indicates very clearly that Israel's last great lesson of oppression under the Gentiles closed in 1914. The period of chastisement, twenty-five hundred and twenty years long, began where the crown was taken from King Zedekiah, B. C. 606. (Ezekiel 21:25-27) They have not been an independent nation in all these twenty-five hundred and twenty years. As the Lord declared, Zedekiah was the last of the line of David who should reign until Messiah's kingdom would be established. The end of Gentile Times, then, marks the beginning of Messiah's kingdom. Everywhere we see manifestations that He as the great Judge is taking over the affairs of the world, and that Israel's final deliverance is at hand.

Spiritual Israel must first be delivered by the glorious "change" of the first resurrection. Thus the spiritual empire will first be established. Following that great event and the incidental time of trouble will come the exaltation of repre-

sentatives of natural Israel to be the earthly exponents of the heavenly kingdom. These will be the ancient worthies of the Hebrew people—Abraham, Isaac, Jacob and all the prophets. Others of the Hebrew people, delivered from Gentile domination, will nevertheless get their blessing through their acceptance of the kingdom arrangements, which includes the thought that their eyes of understanding will open and that they will recognize the great King.

Thus it is written that they that pierced him shall look upon him and mourn because of a realization that they crucified the Prince of Life. Nevertheless they will have a great blessing, in proportion as they have been seeking conscientiously to serve God and the principles of his righteousness. Then the Lord will pour upon them the spirit of prayer and supplication, in connection with which they will have so much blessing. (Zechariah 12:10) And this blessing of the Lord, coming upon Israel first, means also the blessing of all the world.

All who realize the fulfilment of the Times of the Gentiles should be looking for and co-operating with the further steps of the divine plan. One of these is Israel's repossession of the control of Palestine, the inheritance of Abraham and his family. The time is ripe. It remains for Jews, who by God's favor have the wealth now, to use that wealth in the furtherance of the hope of Israel. But a failure on man's part to appreciate and use opportunities will not interfere with the divine plan. The hour of blessing is coming. Through some instrumentality Palestine will shortly pass into the possession of the Jews.

Note the fact that promptly at the close of the Jewish year in September, Russia published her decree giving the Jews full religious liberty and privileges as citizens. Germany quickly followed. Great Britain also honored the Jews. Legally, therefore, the Jew today—since the close of Gentile times—is accorded the same liberties as other people. He is no longer "trodden down of the Gentiles."

"DRINK YE ALL OF IT"

"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22.

The incident which is narrated in our context occurred just previous to our Lord's death. He had gone up to Jerusalem. He had made the triumphal entry into the city. Now he was waiting for the grand climax of his experiences. He had forewarned his disciples and had explained to them that the chief priests would deliver him up to be crucified.

But the apostles in general did not understand the Lord's words. On many occasions his words had been figurative. So now they wondered what he meant. They did not know what kind of figure of speech this could be. They thought that he was near to sitting on his throne, and that they would be with him. So thoroughly were they convinced that the establishment of the kingdom was at hand that St. James and St. John—their mother acting as spokesman, advocate—had asked that when he came into his kingdom they two might sit near him, the one on his right hand, and the other on his left. They were expecting that in a day or two important events would take place which would bring them into the kingdom.

Our Lord's answer to this request was intended not only for the disciples there before him, but undoubtedly for all his disciples throughout the Gospel age, to set before them the conditions on which the kingdom was to be attained. Our Lord stated the matter very plainly, asking James and John, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They did not understand these words in full, but perceived that it meant some kind of death. "Are you able?"—Are you willing? They replied that they were.

The word able, while it contains the thought of force, strength, nevertheless expresses willingness; for it refers to the will. The thought is not, Are ye physically able?—but, Are ye mentally able? This thought would properly be represented by the word willing. Are your wills strong enough? The two disciples determined that they were. "Yes, Lord, we have a will to do the whole thing, whatever it may be." They were fully given up to the Lord, to do his will. They would be willing for anything. They had such appreciation of the kingdom, and such confidence in the Lord that whatever he was about to do they were willing to do.

OUR LORD'S REAL BAPTISM

And so it is with us. Our wills are made up. "Are ye able?" Surely! There is not a doubt—nothing to interfere. That which the disciples could not understand, and which we could not have understood had we been in their places, we fully understand now, because we have the assistance of the holy Spirit to guide and help us in the understanding of the deep things of God. We see that the Lord meant that he was immersed into death. At the beginning of his ministry, he gave us all of his earthly interests in every sense of the word. This was his sacrifice. It was symbolized by baptism into water, but it was really a baptism into death. He had been fulfilling that baptism for three and a half years; and the next day he would die, as he well knew. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!"—Luke 12:50.

The thought is, "I am feeling greatly straitened until that baptism be accomplished. It will be accomplished tomorrow. I find that connected with that death there are difficulties that I had not expected. I am anxiously waiting for tomorrow, for the completion of my sacrificial death."

Our Lord had not supposed that his consecration to death would mean a death of such serious indignity, humiliation and misrepresentation of his character—an ignominious death. He had known that he was to be crucified, had told his disciples so and was entirely willing thus to die. But as he got down to the core of the matter, he saw that the arrangements were that he was to die the death of a criminal. It was an entirely different matter to be crucified as a criminal. Because he was a good man, it was most trying to him to be arrested as a blasphemer—one guilty of the worst crime known to the Jews. To be condemned on the charge of blasphemy and to be led by his own countrymen to be put to death, when he was really giving up all that he had for the service of God, was a terrible ordeal for him—much more of a test for him than it would have been for one who had been tainted with sin, and who was less sensitive because of his wrong life. Jesus seems frequently to have referred to this cup, as if He instinctively shrank from the experience.

THE CHURCH'S CUP OF EXPERIENCE

In a broad sense, the figurative expression, cup of experience, might be used in referring to every affair of our lives. But this is apparently not the way in which Jesus was using this word at this time. He used it in respect to something in the future. "Are ye able to drink of the cup that I shall drink of?"—in the future—that cup which I shall drink within the next few hours. That cup was a terrible draft to him—not the dying, not the cross. He had not asked that he might be spared the dying, that he might avoid death. But he had asked that this bitter cup of ignominy, that he should be put to death as a blasphemer, might be set aside; and yet he said, "The cup which my Father hath poured for me, shall I not drink it?" After he had cried out with strong cryings to God and had received the assurances of God's favor, he was then ready to drink of this cup.

So it is with the Lord's followers. It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. To have people separate us from their company would be a trifling thing. To die in some respectable way would be a small matter. But to be put into a false light, to have our good made out to be evil, these are trying experiences. Our attitude is to be the same as that of our Master, "The cup that our Lord shall pour, shall we not drink it?" We have the word of the Apostle that all things shall work for good to those who love God, to the called according to his purpose. With these thoughts before our minds, we are to be of good courage and to accept the cup of experience which the Lord has for us. We know not how near that cup may be. Perhaps with the church it is the same as with himself. Perhaps there will be a measure of acknowledgment that we are right about the divine plan. Then through the machinations of the church systems we may be delivered up—possibly to death.

THE TEST NOW UPON THE CHURCH

The disciples at the first advent did not realize how near they were to the experiences of Gethsemane and Calvary. It may be so with us now, for aught we know.

It would appear as though the present time may be one in which the Lord is giving his people a test of a new kind. Even though we see the Gentile nations in process of disintegration, there is an opportunity for some to doubt the whole matter and to say, "There have been wars before, and I suppose there will be wars yet! This is not the end of the Gentile times, as I thought it would be." Such people, if they had been engaged in the Lord's service, might leave it and go into worldly society, or become engrossed in business, or what not. This is most particularly the very time in which such testings might come. Therefore we should be on our guard lest any spirit of doubt come upon us. "Watch and pray, lest ye enter into temptation."

YOUR "GOOD HOPES" FOR 1915

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

——TO THE——

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:—I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week, for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N. Y.,
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name) .....

(Post Office)..... (State).....

YOUR "GOOD HOPES" FOR 1915

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

——TO THE——

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:—I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week, for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

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The WATCH TOWER and Herald of Christ's Presence

VOL. XXXVI BROOKLYN, N. Y., JANUARY 1, 1915 No. 1

VIEWS FROM THE WATCH TOWER

When our worthy President and also his Holiness the Pope requested Christian people to pray God for the cessation of the European war, we declared that the prayer was not in harmony with the divine arrangement and would not be answered. We pointed out that according to the Scriptures the 2520 years of Gentile dominion ended in September, 1914; and that the war is the one predicted in the Scriptures as associated with the great day of Almighty God—"the day of vengeance of our God." We pointed out the Word of the Lord through the Prophet Joel respecting the gathering of all nations to the Valley of Jehoshaphat—the valley of death.—Joel 3:1-12.

The experiences of Elijah in the closing of his ministry showed us how the great day of the Lord will be ushered in: first, the wind rending the rocks, representing the present war; secondly, the great earthquake, representing the revolution that will follow the present war; thirdly, the fire, representing the anarchy that will follow the revolution; fourthly, "the still, small voice" of God—which will follow the anarchy in the world—through Messiah's kingdom speaking, "Peace! be still!" "'Beat your spears into pruninghooks and your swords into plowshares, and learn war no more!"—Micah 4:3.

We see no reason for thinking that the present war will terminate until either Great Britain or Germany has a decisive victory upon the sea. The strife between these two has been fomenting for thirty years. Each has wished the destruction of the other's fleet and colonies, but dreaded the war which would accomplish these ends, well knowing in advance that it would be a terrible one. The unfortunate circumstances which suddenly led up to Austria's assault upon Servia, Russia's defense of Servia, and France's revenge for Alsace-Lorraine, involving Germany on both sides, presented Great Britain the long-sought opportunity for crushing her commercial rival. It seems improbable that the British would now consent to cessation of war until a complete victory would be had over Germany, or until her own existence would be in jeopardy.

So far as at present may be discerned, nothing very decisive may be expected before Spring. Meantime, the soldiers are perishing, vast debts are accumulating and the industries of peace are being neglected. By and by, doubtless, the people will awaken to a saner view of the matter, and ask themselves why the people of Europe cannot live as happily there as they can live together in the United States. By and by they will raise the question as to why it should be wrong to murder one another at any private behest, and yet right to slay one another at the command of kings and kaisers. By that time the earthquake stage of the trouble will be near.

When the earthquake, or revolution, so prominently mentioned in the Scriptures shall have come, that, no doubt will be the time when the kings and the captains of industry, of finance and of politics will in self-defense greatly exalt the power of religious leaders. Then we may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. In the symbolic language of Revelation, that will be the time in which the "image of the beast" will have life and work great wonders, threatening, commanding, in the name of heaven.—Rev. 13:11-18.

MEANTIME, WHAT SHALL WE DO?

The effect of the war is not unfavorable in all respects. From Europe we have the word that a great religious impression is being made upon the people by the war. In their own distress and the distress of their loved ones on the battlefield, there is a natural tendency to turn to heaven for help. At the same time there is a quickening of understanding. People are more ready to think than previously. Told that the soldiers are fighting for the Lord's cause, and with the implication given that those who die are more or less martyrs for the cause of right (and are therefore heirs of heaven), the people are fighting valiantly.

The newspapers tell them how the Catholics and the Protestants of Great Britain are praying for the Allies against their enemies; and how the German churches, Catholic and Protestant, are praying for the Germans and against the Allies. The people are wondering and will wonder still more as they think further as to how these different prayers can be answered—how the Germans could be taken to heaven for fighting against the Allies and the Allies be taken to heaven for fighting against the Germans! With all their thinking some will be sure to wonder whether or not these are reasonable conclusions, and what is their foundation.

On the other hand, they will think of the hell of fire and the purgatory of suffering taught them from infancy; and if all the soldiers are going to heaven, they will wonder who is going to hell. The sober thinking which the war is engendering will, no doubt, be helpful in the end, however unreasonable some of the conditions may be in the beginning. Saner views must ultimately come.

The American people are in some respects suffering more from the war than are the peoples of Europe; for the traffic of the world is temporarily hindered. They have not the business stimulus which prevails in Europe, because of military preparation there.

Americans, too, have a better opportunity of taking a calm, unprejudiced view of the war than have the people of Europe, who are so close to it and so liable to be influenced by the specious arguments of crafty leaders who tell them that the war is necessary for the maintenance of civilization—putting on their construction as to what is real civilization. Partisan spirit, called patriotism, runs high in the countries engaged in the strife. The newspapers defend and uphold the governments; so do the preachers; so do the orators. The few who take the saner and correct view of matters are forced to silence.

From a distance the war seems most unreasonable. Germany should be allowed to build as many ships as she desires, until her people, vexed and worn out with the cost of militarism, will insist on a change of governmental policy. Great Britain should be allowed to have as many ships as she wants and as her people are willing to pay for. Each nation should be allowed to do all the business she can do justly, honestly.

Christian ministers should have long ago pointed out to the people that the present kingdoms of Europe are not God's kingdoms, but human institutions; and that all these, according to the Bible, will eventually pass away at the inauguration of Messiah's kingdom. The reverence of the Lord should have been taught, and patient waiting for his time and way. The effect of the war has certainly in America been favorable to Christian enlightenment. People who may be said never to have thought before on religious subjects are thinking now, thinking hard, and many are reaching reasonably sane conclusions.

The work which our Society has been doing in the world for several years is bearing some fruitage. People who sneered

at the thought of Christ's Millennial kingdom being imminent, and who trusted for a time that the world would be converted by the nominal churches, are now awakening to the realization of the fact that the fulfilment of the Lord's Prayer is the only real salvation of the world, and are continually praying, with more meaning than before, "Thy kingdom come; Thy will be done on earth, even as in heaven." They are beginning to realize that not only have the heathens abroad doubled within a century, but that the heathenism at home is much greater than they had believed, and that the so-called Christianization of modern civilization is but a thin veneer.

OPPORTUNITIES NEVER SO GREAT AS NOW

All these conditions are favorable. Every tract and every book circulated now is likely to do three or four times as much good as in times past; for the people are getting awake to read, awake to think. Not only so, but they are more and more coming to doubt the theology of the creeds, and to see that the majority of ministers neither teach from the Bible nor believe in it as the only and the inspired revelation of the divine purposes.

We are well aware that some of our dear readers have the thought that the Gentile Times having closed, the Gospel message was closed. Some of these brethren feel that it is useless to continue the message. We cannot sympathize with their reasoning. The divine command was that they should preach the Word, not until the close of Gentile Times, but until the church would be completed. Just how long it will be before the church will be completed we cannot say, but we do believe it is our privilege to tell the Good Tidings as long as there are hungry hearts to receive the message; and we do believe that some of those coming to a knowledge of the truth now are amongst the finest characters that have ever come into the truth.

We believe also that the evidences strongly favor the thought that some of those who have recently come into the light are fully received of the Lord into the blessings and privileges of the church—his members. Some of them have the real spirit of sacrifice, which is one of the sure signs. They manifest a love for the truth, which is another favorable sign. The Lord grants them clearness of understanding in the truth, which is another indication of their having been begotten of the holy Spirit. Some of them are willing and glad to suffer for the sake of the truth, which is one of the best evidences that we could ask that they have received the Spirit of Christ.

So long as we see such evidences of the Lord's blessing by the preaching of his word, should we falter, should we hesitate? Should we not rather be enthusiastic and redouble our efforts in the service of the King and for the service of the brethren, that they may be delivered from the bondage of ignorance and superstition into the glorious light of the knowledge of God?

We are asked, Did not the forty years of harvest seem to close with the end of Gentile times? We answer, Yes; we had so expected. But we remember that the Jewish harvest, which was a picture the Lord drew, was a little different from our harvest. Under the law, the Jews were commanded to leave the corners of their fields unreaped, so that there might be something for the gleaners to do after the regular harvesters had done their work, that while the barns were being filled and the tares were being bundled and burned, making ready for a new crop, the gleaners might gather the wheat from the corners of the harvest field. Perhaps the present work is largely that of gleaning. It would appear so.

Looking back at the Jewish harvest, we perceive that it ended in the year 69 A. D., but that certain features of the harvest work continued over into the year A. D. 70. The burning of the chaff took place then. While that was in progress and the nation of Israel was being overthrown, doubtless there was a gleaning work, as the eyes of understanding began to open and as the people began to realize the fulfilment of Scripture. And just so it seems to be here. Shall we not be earnest in our endeavor to do this gleaning work? Surely we will be if we still maintain our love for the Lord's name and character! This will lead us to tell forth his glorious character, to show forth the errors which have beclouded the name of our heavenly Father by misrepresenting his divine plan of the ages. Surely we will be energetic in this work if our love for the brethren continues; for we see many who seem to be true children of God still in great darkness respecting the great and wonderful truths to which our eyes of understanding have opened.

WHAT ABOUT THE MONEY SUPPLY?

But some may say, "Did we not read between the lines in the Society's Annual Report that the financial streams were drying up? And have we not heard that thirteen DRAMAS have been withdrawn, representing fifty exhibitions per day explanatory of the divine plan of the ages? And does this not indicate that God's time has come for closing down the work?"

Our reply is that these things are so, but that we have a reason to surmise that God intends to send us in his own way further financial support, that his message may go forth with great force throughout the whole world! With this in view, we are having all the DRAMAS overhauled and put into good order, anticipating that the funds to operate them will be in our hands shortly. Although we are still walking by faith and not by sight, we urge upon all the dear friends everywhere to slack not their hands in the divine service, but rather to continue to labor and to wait, assured of God's favor and blessing in any event.

More than this, we suggest that all the dear brethren who have been active in the DRAMA work, and who are temporarily discontinued, do not enter into other business permanently, but hold themselves in readiness for this wonderful means of proclaiming the truth which reaches so many people and gives them so much satisfaction and enlightenment respecting the Bible and its true message. We also urge others who have not been with the DRAMA, but who may have knowledge of operating moving-picture films and stereopticon slides, that they make themselves as proficient as possible and advise us of their willingness and readiness and ability for this service.

We request all I. B. S. A. classes to consider well if they have any brethren of special ability whom they could recommend to the Society for such openings as may come: (1) Men clear in the truth and loyal to it, ready to lay down their lives for it; (2) men of good address and possessing a talent for public speaking and an ability to speak grammatically. We want to have a list of these, that we may call for them if opportunity offers. But be sure that you conscientiously answer the questions above, and that you do not recommend any to the Society except those who would be a credit to the truth and its service. There may be other ways in which some could serve without the talent of public speaking and without any particular knowledge of grammar; but for the public service the Society believes it to be the Lord's will that his truth should be presented in a credible form.

Quite a number of our readers have had more or less experience in colporteur work. Some of them have withdrawn from the service because of inability to meet their expenses, even though the Society gave them the books at less than cost—one-half the selling price. Any such colporteur, who has some ability and who could re-enter the work under favorable conditions, is requested to drop us a postcard stating willingness to re-enter and stating the number of books he was able to sell when in the service. Some of these might be assisted in one way or another so as to help them back again to this very important colporteur work. We have methods and instructions now, by the use of which many are successful who formerly were unsuccessful.

We want to get this list, so that, if a way should open up that we expect, we may know how to communicate with you promptly. We ask for this address on a postcard, so that it may be easily filed.

The volunteer work for 1915 should not be forgotten. As stated before, the people are awake and reading, whereas before many of them neglected the literature handed them. Now is the time to put a piece of literature into every home in your own city and to ascertain whether or not the adjoining towns and villages have been served—thus to extend your service in the harvest work. We are ready to supply this literature free, paying the freight to destination. Send in your orders that they may be filled as promptly as possible.

EUREKA DRAMA SUCCESS

In our Report we pointed out that, although only recently started, the EUREKA DRAMA service is proving a very efficient one, especially where it is taken into the small villages and cities. Empty churches, court houses, schoolhouses, etc., are very generally obtainable, when the people know that they are to have a very interesting entertainment free of charge. Some of the classes have obtained these EUREKA DRAMAS by a partial payment down, the Society waiting on them for their greater convenience to pay the remainder. As these remainders are paid we are able to give out other DRAMA sets. Thus the work progresses. The blessing in every case seems to be not only to the public, but especially to those of the dear friends who are serving the public.

Be of good courage and the Lord shall strengthen your heart! Let us be loyal, faithful, and forget not the cultivation of all the fruits and graces of the holy Spirit. Thus shall we best be prepared for the glorious consummation of our hopes, which we believe so near at hand!

RIGHTEOUS AND UNRIGHTEOUS ANGER

"Love is not easily provoked."—1 Corinthians 13:5.

In the chapter from which our text is taken, St. Paul sets forth the prime necessity for the cultivation and development of Love, without which, whatever else we may attain, we shall be nothing in the sight of God. The Apostle tells us in the words of our text that love is not easily provoked. Evidently he uses the word provoked here in a very different sense from its meaning where he says that we should "consider one another, to provoke unto love and good works." (Hebrews 10:24) The thought of the latter text is to incite to good works, to call forth love in others, to exert an influence favorable to righteousness. The thought in our present text, however, is that of being excited, or aroused, to anger. St. Paul declares that love is not easily thus aroused, but is long-suffering.

We might say, strictly speaking, that it is not the quality of love itself that would ever be moved to anger. Yet righteous anger—a just indignation aroused by our love for the principles of righteousness—is not incompatible with love. "God is love," and the Scriptures assure us that he "is angry with the wicked every day." His anger is righteous indignation against sin.

GOD'S RIGHTEOUS ANGER

Looking to God as our great Example, we see that his love was manifested on behalf of his human creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as his love for the angels had provided all their blessings. But when sin came in, love stepped back; or in other words, justice was the special attribute of God then manifested. It was better for mankind that there should be this punishment for sin; for from the foundation of the world God, foreknowing man's fall, had purchased his redemption. So even in the sentence of death his love for man persisted. But God is the opponent of sin, and when his law was violated, love, or he who is the embodiment of love, was provoked to righteous anger.

God's indignation was likewise kindled against his chosen people, the Jews, when he said to the Prophet (Jeremiah 8:19), "Why have they provoked me to anger?" Many Scriptures speak of God's anger. That anger has ever burned against sin. It has been resting upon the world for six thousand years. But the love of God has in no way been violated by this attitude against the condemned world. Therefore, love can be justly provoked to anger. He who declares that justice is the foundation of his throne never indulges in sentiments which are not in the fullest harmony with that justice. But he has arranged for the recovery of this condemned race. The love of God has made this provision for his fallen creatures.

GOD'S LOVE HELD IN ABEYANCE

But love is not easily provoked, not unjustly provoked. It required an act of intentional disobedience on the part of father Adam to provoke God to anger. It was not because mother Eve was deceived that the sentence came upon the world. The anger of God came upon mankind and the sentence of death was pronounced because of father Adam's sin, which was committed with full knowledge. And during all these six thousand years of sin God's love has been held in abeyance, so to speak, provoked to the point of withdrawal.

But all the while God's character has not changed. He did not cause the diabolical conditions which have existed since the fall of man. Neither love nor justice, as embodied in Jehovah, would sanction sin; "The wages of sin is death." (Romans 6:23) And everything that goes with death as its natural result is a part of that penalty. But God has permitted these conditions, knowing that by his power they would all be overruled for the ultimate good of mankind. The great adversary of God is responsible for the disaster which sin has wrought upon the earth. But the Almighty will yet cause Satan to work out good for the children of men, ultimately crushing, annihilating, the great enemy of righteousness.—Hebrews 2:14.

The love of God, thus held in abeyance, has bided its time, to be revealed to astonished man when the due time shall have come. Nearly two thousand years ago love manifested itself on behalf of the world, when God sent forth his only-begotten Son to be man's redeemer. He came to earth and gave his life—a willing sacrifice for human sin. Then the call went forth to gather the church, the class who were in God's purpose to be the bride of his Son, to be associated with him in the great future work for the race of Adam. During this Gospel age, this church is being gathered, and in due time will be exalted in kingdom glory. Then God's love will manifest itself to our race. The kingdom of God will lift up mankind from sin and degradation and death, into the light and glory of the Lord—all who are willing to accept life on God's terms.

SPECIAL CRISES IN CHRISTIAN LIFE

How earnestly we as children of God should watch and pray that we may indeed be fitted for our great future work—now so near! There is a danger that love will not be sufficiently strong in us; for by reason of the fall, sin and selfishness have come to be preponderating influences in the world. These, operating for six thousand years, have made man very deficient in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater tendency toward anger, malice, hatred, strife, than toward love. Consequently, when God accepts us into his family, he tells us that one of the first requirements is love. Love must grow in our hearts and minds, and permeate all our thoughts, words and actions.

Our fallen flesh, helped on by the unseen "powers of the air," will seek to prevent our attaining this necessary condition; and after we have attained it, strong pressure will at times be brought to bear upon us at new creatures to induce us to withdraw from this position. From time to time the child of God has experiences with others of the brethren that seem to threaten his spiritual health, or even his spiritual life. The powers of darkness assail him, endeavoring to encourage the feelings and sentiments which he is strongly tempted to adopt. He has come to a crisis in his Christian experience. He must go forward or backward. He cannot stand still. The struggle is on. Will this severe trial prove a stepping-stone to lift him nearer God, or will it be a stone of stumbling, to overthrow him?

At such crucial times, the only refuge is prayer. The Lord permits these very trials to test our mettle as children of God. The adversary will endeavor to place the matter before our agitated minds in the most unfavorable light as regards the brother or sister. He will seek to pervert the judgment, and to deceive the mind as to the real facts in the case; and our flesh responds to this view of the matter. The only safe course is to refuse to entertain in the slightest degree the thoughts of bitterness trying to find a lodgment in our mind and heart, and to cry at once to the Lord for strength and help in our time of need, seeking counsel of his Word bearing upon our proper attitude in such an emergency. Let us remember the words of the hymn we have often sung:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through."

"FORGIVE, AND YE SHALL BE FORGIVEN"

"Let us, then, be kind and forbearing one with another, brethren, seeking to put the kindest construction upon the words, the actions and the natural tendencies of one another, remembering our own peculiarities and foibles. Let us remember that each of us is blemished by the fall, and that those of the brethren who try us most may have had hereditary tendencies and environments in earlier life of which we are not aware, and which would make us very pitiful if we knew. Let us remember also that we may be altogether unaware of some of our own weaknesses and mannerisms, which may grate upon others. We should be much more careful to note our own mistakes and faults than those of other brethren of the Lord.

"Let all bitterness, and wrath, and anger [fleshly anger], and clamor, and evil speaking, be put away from you, with all malice; and ye be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"—and still forgives you. (Ephesians 4:31, 32) "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have occasion of complaint against any; even as Christ forgave you, so also do ye. And above all these things, put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom."—Colossians 3:12-16.

After the child of the Lord has gained the victory in a struggle like this, and has through prayer and determined effort brought the Arm of God to his deliverance, he is a stronger Christian than before the trial came. He has taken a stride forward in the narrow way; he has taken a firmer hold on God, and will be the better enabled to conquer in the next testing. But every failure to thus overcome leaves the child of God weaker and less able to resist the onslaught of his flesh and of the adversary and his evil hosts, and the less sure of being a final overcomer.

In speaking of love as respects the church of Christ, the

Apostle assures us that if we would be pleasing to the Lord we must develop richly this grace. Those who possess this quality in goodly measure will not be easily provoked to anger, will not readily take offense, will not be too watchful lest their rights and dignity be infringed upon. Those who have little love will be easily angered and offended. Let us keep self down, and diligently continue the work of its crucifixion, looking ever to him from whom cometh our help. The love which our Lord appreciates is longsuffering. This does not mean that there would never be occasions for just indignation, righteous anger. There should be a feeling of righteous anger when we see great injustice. Why? Because injustice is wrong. God is angry with injustice, when it is committed knowingly, or willingly. And so God's people should have no sympathy with injustice.

LOVE SUPERADDED TO JUSTICE

If the children of God do not carefully cultivate the quality of justice, they will get themselves into that attitude where they will not appreciate justice at all. But while appreciating what is right and what is wrong, we are to go further, and see that we cultivate diligently the quality of love, sympathy, charity. None can say that his own estimate of what constitutes justice and love is entirely right, and that the other man's estimate is entirely wrong, especially when this other is a brother or sister in Christ, seeking to develop the same Christlike qualities as ourself. Our viewpoints cannot be always the same; therefore let us not be too sure that our own viewpoint is the correct one, and the other view wrong, where there is any possibility of our being mistaken.

No follower of Christ is so well developed that he can say, I do not need any further instructions along the lines of justice and love, but my brother needs it. And in our experiences with the brethren, where the other one seems to be at fault, let us say to ourselves, Here is a brother who perhaps has had more disadvantages than I have had. He is a brother of mine according to the Spirit. He seems to me to be doing something wrong, but I sympathize with him because he probably does not know that his action is wrong. Or I may be wrong myself. If he saw the matter from my viewpoint, he would do differently. I will not judge him, but leave that for the Almighty, who is infallible in judgment and to whom judgment belongs.—1 Corinthians 4:5.

SYMPATHY FOR ALL MEN

God has no sympathy with sin; but he has so much sympathy for sinners that he has provided his well-beloved Son to redeem and uplift the sinner. He has set apart a thousand years for this work of human uplift. We note injustice; we ought to note it. But it is not our province to flay, to inflict punishment. We are to "judge nothing before the time." We see acts commited that shock our moral sense. We are to say to ourselves, I believe that act to be criminal; but it is not for me to settle with that wrong-doer. God knows to what extent the individual is responsible; I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him if it is in my power, if I have a proper opportunity—to help him out of his wrong views into right views. But even in this I am to be "wise as a serpent, and harmless as a dove." The conduct is wrong, but I cannot know how wrong the individual may be.

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, Be gentle toward all; be meek; be forbearing. We are ever to remember that we are in a world or sin, pain, sickness, death. From this viewpoint, love will not easily be provoked, but will think kindly and sympathetically of others. Thus, beloved, shall we grow up into Christ, our glorious Head, in all things, until, made perfect and complete through his grace, we shall be presented to the Father "without spot or wrinkle or any such thing."—Ephesians 5:27.

THE FIRST ARMAGEDDON BATTLE

JANUARY 10.—JUDGES 4:4-24; 5:1-22.

SISERA AND BARAK—MRS. DEBORAH AND MRS. JAEL—WAS THE LATTER A MURDERESS?—HOW "THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."

"The righteous cry, and the Lord heareth, and delivereth them out of their troubles."—Psalm 34:17.

We have heretofore pointed out that the great Battle of Armageddon—the anti-typical one—is near—that it will quickly follow the present world-war. Today's Study relates to the first of the great battles in the Valley of Megiddo, noted for its many slaughters, and therefore made the basis of the divine prediction respecting the "time of trouble such as was not since there was a nation," which will precede and prepare the way for Messiah's glorious rule of a thousand years.—1 Cor. 15:24-26; Rev. 20:6.

The Israelites, guilty of idolatry, had, according to God's covenant with them, been chastened by the permitting of their enemies to vanquish them. They had come to great straits. Their enemies had become strong and high-handed. General Sisera, of the Canaanites, having humbled the Israelites of North Palestine for years, started with a large army, intent upon victories, to the southward. The strength of his army is shown in the statement that it contained nine hundred iron chariots.

By the time he had gotten as far southward as the Valley of Megiddo, messengers reached him, informing him that Barak, a leader among the Israelites, had improved the opportunity of his absence and was also leading southward an army of ten thousand Israelites. Under divine guidance Barak made Mt. Tabor his army base—the same which, in Jesus' day, became known to his followers as the Mount of Transfiguration, where the coming kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future—the association of the vision of the kingdom in proximity with the Armageddon field of disaster picturing the overthrow of present institutions.

A DISCOMFITED ARMY

General Sisera, disdaining the poorly armed Israelites, advanced with his army on both sides of the River Kishon toward Mt. Tabor. Then it was that the word of the Lord came afresh to General Barak, directing him to advance against the army of the Canaanites. The slaughter was a great one, as related in our lesson. Sisera's army was discomfited, so that it scattered. A great storm and cloudburst swelled the river, making quagmires of the lower valleys, rendering useless the chariots of Sisera. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down the river to the sea. This interference of God on behalf of his people Israel in figurative language is styled the fighting of the "stars of heaven" against Sisera's army. Similarly in the great Armageddon near at hand it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things, for "every man's hand shall be against his brother and against his neighbor." (Ezekiel 38:21; Zechariah 8:10; 14:13) It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe—which the Lord will overrule for the blessing of the world.

THE POWER OF A FAITHFUL WOMAN

Although the Lord has been pleased usually to use men in connection with his work, not only as typical characters, but also as evangels of the Gospel, nevertheless the Scriptures give us pictures of noble women who, because of the delinquency of men, have been used and almost forced into public service by God's providence. Notable amongst the instances of such in the Bible is the case of Mrs. Deborah. She perceived how neglect of the divine law had borne fruit in the subjugation of her people. She perceived that this was spreading throughout the land of Canaan, and that what was needed was a guide to point the people to the right way—back to God. The Canaanites, whom they had not conquered, had conquered them.

The conquest was permitted by God. It had its incipient state when the Israelites neglected the divine direction that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites. These, in turn, had enticed their husbands and their children to the heathen gods of worship. Apparently many of Israel who had not gone over to idolatry had nearly lost their knowledge and appreciation of the true God.

The same is a difficulty today in this land—everywhere. The revulsion of Christian people from the monstrous creedal errors of the past has alienated many from the Bible, under the belief that the Bible and the creeds teach the same doctrines. This is the explanation of empty pews and a distaste for religion. What the people need is correct information re-

specting the true God of love and his real plan, as outlined in the Bible.

In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism as well as faith in God. Each tribe was a separate state and there was no cohesion between them—the divinely intended bond of union, the true religion, having relaxed. It was about this time that the Lord, seeking a channel through which to be gracious to his people, found that channel in a woman—Deborah. She realized the situation more keenly than others, probably because more deeply consecrated to God and his service. She removed from her home in the northern part to a central place in the highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes. She was respected. Her counsel was appreciated. Her advice was sought. In this sense she judged—admonished, guided, assisted—Israel.

FULL DEVOTION OF HEART ESSENTIAL

Deborah is styled a prophetess. This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter. Surely the Lord used her, and that because she was a willing and consecrated servant of his cause, his people. What a lesson here for all of God's people—that in order to be used in the Lord's service and accomplish things for him and his, full devotion of heart is essential.

At an opportune time, when Sisera's army with nine hundred chariots had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe—Naphtali. She admonished that now was the time to do something for the deliverance of God's people, and that he should immediately march to battle with ten thousand Israelites. Barak refused unless she would co-operate. She agreed to do so, forewarning him, however, that the honor of the matter would thus be divided with herself, and that he would miss a part of his blessing by reason of his lack of courage. Thus it was that when Barak's army moved to Mt. Tabor, it was under General Barak's command, but a woman was the real mouthpiece or agent of God, in directing the affairs of the battle which brought such signal victory to Israel.

WAS THE WAR JUSTIFIED?—MRS JAEL

General Sisera's chariots stuck in the mire; his army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. The act has been denounced as a breach of hospitality by some, but has been defended on the grounds that the custom still of the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Anyway, let us remember that Jael was not a Christian woman, not begotten of the holy Spirit, not taught in the school of Christ and that, therefore, whatever may be said of her would have no bearing whatever in respect to Christians who are under the law of the Spirit of Christ—the law of love.

Incidentally, let us remember that none of the Jews stood in the same relationship to God and his divine purpose that true Christians occupy. Their warfare in the flesh typifies our warfare as new creatures against the weaknesses and appetites of our flesh. Let us remember also that the death of Sisera and his army did not precipitate them into a hell of eternal tortures, but merely was the passage-way by which they were "gathered to their fathers"—"slept with their fathers." They have known nothing since, and will know nothing in the future until the time of their awakening; and that awakening God has graciously timed so that it will be after Messiah shall have taken possession of the world, and by the establishment of his kingdom shall have overthrown the kingdom of Satan and the reign of sin and death.

Sisera and his army will come forth, like the remainder of mankind, as a result of the redemptive work of Jesus, finished at Calvary. They will come forth in order that the grace of God may be testified to them, and that they may have an opportunity, by obedience to the laws of the kingdom, to prepare themselves to enter into everlasting life on the plane of human perfection in an earthly paradise. With this thought before us, it makes little matter whether death comes upon us through war, pestilence or disease. Only those who have heard of Christ, who have accepted him and who have been begotten of the holy Spirit as new creatures—only these are on trial at the present time. The trial of all the remainder of the world is future; for knowledge is an essential feature of testing for life eternal or death eternal.

"A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

GIDEON—THE MAN OF COURAGE

JANUARY 17.—JUDGES 6:11-40.

A LOGICAL MAN—A STRONG CHARACTER—TOO HUMBLE FOR SELF-CONFIDENCE—FAITH AFTER PROOF—HOSPITALITY REWARDED—DARING AND DOING FOR GOD—FAITH GROWING SEEKS FRESH PROOFS.

"Blessed is the man whom Thou chooseth."—Psalm 65:4.

Although the Scriptures tell us that not many great, rich, wise and strong are chosen of the Lord for his work, we may be sure that this is not because they would be unacceptable, but because their wisdom, riches, strength, courage, usually make them too self-confident and not sufficiently reliant on the Lord—not sufficiently humble to be taught of him and to be glad of opportunities for his service. It was to Gideon, a stalwart young Israelite, that the angel of the Lord was sent with a message and with a work. His salutation was, "The Lord is with thee, thou mighty man of valor." Gideon replied with excellent logic, "Why, if the Lord be with us, hath all this befallen us? and where be all his miracles of which our fathers told us?"

The Midianites and others of the nomadic peoples from the East, discerning that the land of Canaan was very fertile, repeatedly invaded it, confiscating much of the product of the land, so that on this very occasion Gideon was threshing out a few sheaves of wheat, fearing to have a customary threshing lest the Midianites should rob them of all their possessions and increase their levy.

The angel was not there to discuss theology, but to inspire Gideon and to make of him a messenger of the Lord in the deliverance of his people. The humility of the man shines out in his protest that his family was one of the poorest of the tribe of Manasseh, and that he himself was inferior to his brethren of his own father's house. Surely a mistake had been made in the selection, and a more capable person should be found! But to this the angel of the Lord replied, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

When we remember the Lord's promise to Israel that he would defend them and protect their interests—when we remember that their interests were earthly interests—then we should remember also that this protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to God. In the same covenant the Lord assured the people in advance that if they would wander away into idolatry he would bring upon them various adversities—that their enemies should reap their harvests, etc. Thus we may know the answer to Gideon's question of why the Lord allowed the distress in which they were. It was not that God was unfaithful to his covenant, but that the Israelites had been unfaithful.

A proof of this unfaithfulness is found in our lesson and its context. Gideon's father had the charge or was caretaker of the groves of Baal and Ashtaroth. Their images were near his home—apparently on his property. These groves were large posts, significant of honor, erected near the idol; and these were maintained by the people of Gideon's own time, his own father being one of the principal of them. Here was the secret of Israel's helplessness and subjection to the Midianites.

Although Gideon apparently did not surely know who was his visitor, nevertheless something in the conversation persuaded him that he had an honorable guest. He prepared him a feast, and brought it to him. Instead of eating it the angel directed that the soup be poured out on a rock round about the food, and then touched the cakes and the lamb with his staff. A miracle followed which demonstrated that the visitor was the angel of the Lord—fire proceeded from the rock and entirely consumed the food, which was accepted as a sacrifice. Immediately the angel vanished from Gideon's sight; for he had accomplished the purpose of his mission.

THE MINISTRY OF ANGELS

Here we have another illustration of the fact that we are surrounded by spirit beings, invisible to our natural eyes, and the fact also that in God's providence in olden times he communicated to mankind through these angels, of whom we read,

"The angel of the Lord encampeth around about them that fear him, and delivereth them." And again, "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" Doubtless the angels of the Lord are as present with his people as ever—indeed more so during this Gospel age since Pentecost than ever before, because now God's people are the Spirit-begotten ones specially precious in their Father's sight.—Psalm 34:7; Hebrews 1:14.

"Their angels do always have access to the Father," was the comment of the Lord Jesus respecting his followers. It is a part of their business to look after the interests of the consecrated members of the body of Christ and to deliver them from everything that would not be for their advantage, in harmony with the assurance that "all things shall work together for good to those who love God." But it is the interest, the good, of the new creature that is being considered and not the interests of the flesh. These messengers, no less powerful, are invisible throughout the Gospel age because the Lord would have the members of the house of sons walk by faith and not by sight.—2 Corinthians 5:7.

In olden times, however, in the time of the house of servants, the Lord's representatives assumed human bodies and ordinarily appeared in connection with their visits to humanity, so that they might have the better opportunity of direct conversation and instruction when communicating their messages. Thus the angels of the Lord appeared to Abraham and ate with him. He knew them not until subsequently they revealed their identity.

GIDEON'S GREAT COURAGE MANIFESTED

The same night following the visit of the angel, the Lord made a further revelation to Gideon, instructing him to destroy the idols upon the property and to overthrow the altar of Baal and to build instead an altar to Jehovah, to kill one of his father's bullocks and therewith to make burnt offerings unto the Lord, using for the purpose the wooden pole, or "grove," which formerly did honor to Baal. The work was accomplished in the night because his father, his brethren and the men of the village would have stoutly resisted the work, had they known of it. Gideon, therefore, was very courageous when once he knew that he had been called of the Lord to do the work.

Indeed, we may say that conviction that our work is of divine authority is a power of itself in the heart of any man or woman. This is part of the lack of today—lack of faith in God, and failure to recognize a mission that is of God. Much of the preaching, praying and good endeavors is therefore formalistic, "having a form of godliness without its power." From such we turn away, as St. Paul directed. We are seeking to be God's servants and we want surely to know the divine Word. Armed with it, "one may chase a thousand."

A young Hebrew pursuing his course at Harvard University said, "I have a talent for music and am pursuing it; but, oh, I feel as though I want to find some great object worthy of my life and give my life for that object." Undoubtedly there is such a sentiment in many of the young, especially between the years of twelve to twenty. Happy are the youth who, in God's providences come under wise, helpful instruction, that they might realize that the grandest use of life possible is to render it to God in his service and in the service of humanity! Gideon was one of this type, as is manifest all through the story. He had the courage and the faith, and merely needed to have the knowledge of God and to be commissioned to go forth in his name to do his will.

When the villagers found what had happened and traced it to Gideon they called upon his father to deliver him up to death, but the latter wisely responded as to whether or not a god of mighty power would need to be defended. If Baal could not defend himself he could not defend Israel. The argument was potent. The people were prepared to look for a better God as their deliverer. Meantime, in harmony with his commission, while the Midianites were gathering, Gideon sent messengers to the various tribes, with the result that thirty thousand volunteers responded to give battle to the invaders.

But meantime, also, Gideon required fresh evidences of the Lord that he was doing the divine will. The one test was that a wool fleece laid out in the open over night might be thoroughly wet with the dew, while the ground all about it might be dry. The Lord responded and granted the proof; for Gideon wrung from the fleece a bowl of water. But this was not enough. Who could tell but what there was some special attraction for the fleece in the water? He would reverse the test and ask God to grant a demonstration that all around the fleece might be perfectly wet with dew and that the fleece might be dry. This was also granted.

But we are not to think that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. We have much advantage every way. Behind us are the experiences of Gideon and others for now thousands of years—added to which we have the New Testament records of God's favor toward mankind and the Lord Jesus. We have the "wonderful words of life" and an introduction to the Heavenly Father through the begetting of the holy Spirit as a result of faith in the precious blood. Ours is a different case. The Lord would have us walk by faith in the lessons already taught us, and not by sights and signs of our own time.

GIDEON'S BRAVE THREE HUNDRED

JANUARY 24.—JUDGES 7:1-8, 16-23.

A LITTLE ARMY TOO LARGE—"THINE BE THE GLORY"—COWARDS OFF FOR HOME—COWARD'S SPRING—STILL TOO MANY—WHY THE LAPPERS WERE CHOSEN—"DO AS I DO"—PITCHER, LAMP, TRUMPET—JEHOVAH AND GIDEON—THE VICTORY—THE INCIDENT A PARABLE—ITS MEANING.

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—Zechariah 4:6.

Today's study reminds of the victory of the Spartan three hundred over the Persian hosts, except that in this case the battle depended, not upon human bravery, but upon the Lord's blessing. Our last study showed us Gideon, encouraged by the Lord's promise of victory, sending messengers to the various tribes in Israel. Today's study shows the resultant army of 32,000 with Gideon at the foot of Mount Gilboa, at Harod Spring—a little lake which drains off eastward to the Jordan. On the farther side of the lake were the Midianites, numbering about 135,000. An invading host, they had for some time been pillaging the Israelites unmolestedly; but now they learned that Gideon's army was gathering; and they assembled themselves to crush it.

While Gideon was feeling that his army was far too small for such a battle—one to four—the Lord directed him to the contrary—that the army was too large, and that there would be danger that the victory he purposed should come might not be appreciated as being from the Lord, but be thought to indicate the dexterity of Israel's warriors. Accordingly, by divine direction, Gideon gave word to his army of 32,000 that as many of them as were fearful and preferred to return home might do so. Many were fearful—22,000. The name of the spring, Harod, signifies coward; and it has been assumed that the name was given it because of the fear manifested by the 22,000 who went home.

Surely the faith of Gideon was tried as his little army melted to 10,000 men! But the Lord said to him, There are yet too many. Cause the host to go down to the spring to drink; and discern between those who drink directly from the pool, kneeling down and putting their mouths into the water and sucking it up, and those who, bending over, lap from their hands as a dog laps with his tongue.

There were three hundred of this latter class left by this test; and the Lord declared these to be the proper ones to especially win the victory. The remaining 9,700, however, would later join in the pursuit of the enemy.

The custom of lapping water with the hand is still common with the people of Palestine—shepherds, etc. They became very expert at it. Symbolically, this act would seem to signify alertness and obedience. An ox drinks by putting his mouth into the water and sucking it and, when thirsty, gives his entire attention to the sucking of the water, refusing to pay any attention to the commands of his owner, and even resisting the use of the rod upon his flanks. The dog, on the contrary, while lapping the water with his tongue, is all alert, with his eyes watching in every direction, seeing everything about him, and ready to quit the water at any moment in pursuit of obedience to duty.

If water here, as elsewhere in the Bible, be understood to represent the truth, these two companies of Gideon's army would represent two classes who love and appreciate the truth. Both classes drink of the water of truth, but the one class more for their own satisfaction. The other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of divine providence at all times. This latter, wiser

class are represented by the three hundred who were with Gideon, himself representing Jesus, the Captain of our salvation.

THE VICTORY AT ARMAGEDDON

Armies in olden times evidently did not keep so strict a watch as do modern armies. At all events, Gideon and a trusted companion were able to penetrate in the darkness of the night amongst the tents of the Midianites. Listening, they heard one relate his dream of how a barley loaf rolled down a hill and did havoc. Another offered the interpretation that this was Gideon and his small army, which was likely to be their undoing. The incident shows that the Midianites were fearful, apprehensive. Gideon was confident; his faith was strengthened by this little experience which the Lord permitted him to have.

About midnight, shortly after the hour of the changing of the guards amongst the Midianites, was the time appointed for Gideon's attack. The method of warfare was novel. The three hundred were divided into three companies, and spread out over a considerable space near the Midianites. In addition to their usual armor, sword, etc., Gideon and his three hundred had new weapons. Each in his left hand had a pitcher of earthenware, each pitcher had in it a lamp; and each soldier had in his other hand a ram's horn trumpet. The instructions to the three separated bands were that those who were immediately with Gideon should do as he did; and that the other bands, hearing should imitate, breaking the front of their pitchers to let the light shine out ahead, shouting aloud, "Jehovah and Gideon," and blowing in the ram's horns.

The Midianites, waking out of sleep, beholding the flashing lights, hearing the clash of the pottery like the sound of armor, hearing the shouting of voices and the blowing of trumpets, imagined themselves being surrounded by a great host; and half-dazed, they fled. They fought each other, mistaking each other for foes. Gideon and his three hundred pursued and were soon in the fight, assisted by the remaining 9,700. The victory was a great one. The Lord was recognized to be the deliverer; and Gideon, his servant, was honored accordingly.

SOME LESSONS FOR TODAY

Referring to Old Testament matters the Apostle declares, "These things were written aforetime for our instruction." (Romans 15:4) In addition to the lessons learned at that time the Lord, through some of these experiences of the past, gives certain spiritual lessons to spiritual Israel. Gideon's call resembles the Gospel call for volunteers on the side of righteousness—of right against wrong, truth against error.

Many in the world hear the message, have sympathy with it and respond, purposing to become soldiers of Christ; but before they are fully accepted, the voice of Jesus calls to them, saying, Sit down and count the cost; it is better not to put your hand to the plow and become a servant of the Lord than afterward to look back and wish that you had not become one.

The sight of the enemy, the "fear of death" (Hebrews 2:15), causes them to walk not with the Master, because it is too much. When they first responded to the call, they thought of the glory and honor, but overlooked the fact that these could be obtained only at the cost of hardship and endurance. These cowards who turn back, and never really take the vow of consecration, are perhaps no worse off than if they had never responded. But they will not share in the great victory—the laurels will not be theirs; the crown of life will not be their portion.

Then comes the second test—that of obedience and loyalty. One class of the Lord's people, like the faithful dog, put obedience to the Master's voice first, alert to do his will. Another portion of the Lord's consecrated people heed less the Master's voice, and even the rod; and being less alert to the service of the Lord, they are less used of him.

Compared to the world, the most alert ones are but as very few. It is those of the Lord's people who are alert that he chooses and grants the greatest opportunities for service. These are the ones most willing to break the earthen vessel—to use their present earthly lives in the service of the Lord—that the light of truth may shine out, and that the cause of truth may have a victory. These zealous ones are most faithful in blowing upon the trumpet, representive of God's Word. These have the blessed opportunity for letting their light shine. Their zeal entitles them to special privileges and opportunities.

The victory of the Lord is attained by the antitypical Gideon and his little band of faithful followers, "not by might, nor by power, but by my Spirit, saith the Lord." The Lord's Spirit is represented by the light of the lamp shining from the broken vessel. The broken vessels of Gideon's host represent how the Lord's people present their bodies living sacrifices, holy and acceptable to God, in his service—in letting the light shine out—in fighting a good fight against the hosts of sin.

We are doubtless near the time when the great victory, the antitype of Gideon's, will be accomplished, when the hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. The present war amongst the nations of Europe is the beginning of this, but not its end. According to the Bible, the climax will be a temporary reign of anarchy, which will fully prepare the world for Messiah's glorious reign of righteousness.

1915—OUR YEAR TEXT—1915

We have chosen as a text for the year the Master's words just before his crucifixion to two of his dear disciples, who had asked to sit with him in his throne. We have selected the Master's reply as the text for this year: "Are ye able to drink of my cup?"—Matthew 20:20-23.

Who knows what this year may bring forth! Who knows but that there may be some special trial, cup of suffering or ignominy, for the loyal followers of the Lamb during 1915! It seems well that we should have this text especially before our minds, "Are ye able to drink of my cup?" Let us answer as did the two disciples on that occasion, "We are able." This was not a boast on their part. It was merely a declaration of their full decision that, whatever circumstances or conditions might arise, they had no thought of any other course than that of obedience to the Lord and of following in his footsteps.

Let us make such a decision promptly. Let us think of it daily. Let us remember, too, that to all those who made such a prompt decision of their determination to drink of his cup, the Lord gave the same assurance that he gave to those two disciples; namely, "Ye shall drink of my cup." We are glad of the assurance that we shall drink of the Lord's cup, because we know that only those who drink of his cup will share with him in the glories of the future, because we know that those who drink of his cup are especially loved of the Father, because we delight to do the will of our Father and to walk in the footsteps of our Lord Jesus.

We have some little cards illustrative of this year's text. We had hoped for them in time for the holidays, but our printing was delayed. We shall be glad to send one of these cards to each regular attendant of the different classes of the I. B. S. A., upon application of the class secretary, or to any other WATCH TOWER subscriber living in a place where there is no class. You will please receive them as little souvenirs from the Society. The card has a medallion head of the Savior—a beautiful one, embossed. Around the edges is shown a grape vine, bearing large bunches of grapes, representing the fruitage of the Holy Spirit, proceeding from the church and primarily from the Lord who declares, "I am the Vine; ye are the branches." At the bottom of the card is a very fine reproduction of the Last Supper. On the card are the words of our text for the year, "Are ye able to drink of my cup?"

The medallion picture of our Lord is an extraordinary one—admittedly one of the finest. The legend respecting it is interesting. It is the reproduction of an intaglio cut in an emerald. It purports to have come from the Roman Governor of Judea to the Roman Caesar, and was found amongst the valuables of the Caesars at the time of the fall of Constantinople, which for some time was the seat of government. It was presented to the Pope and is now amongst the treasures of the Vatican. A finely painted copy of this in a gilt frame was presented to us, and this picture and the frame have been reproduced on the card for the comfort and refreshment of you all. It is our desire that one copy of it should be in the hands of each WATCH TOWER subscriber; hence the above suggestion as to how you can best procure it.

On the reverse side of this card we have printed "Our Morning Resolve." Quite a good many have expressed their appreciation of this little resolve and have assured us that it brought them a blessing—greater contentment of heart—greater resignation to the divine will—greater joy in the Lord. We trust that having it on these cards may induce many of THE WATCH TOWER readers to make this resolve their own and thus to share in this blessing. "The blessing of the Lord maketh rich."

THE LIFE PROMISED TO THE CHURCH

"This is the promise which he hath promised us, even eternal life."—1 John 2:25.

From the standpoint of Christian thought in general, the words of our text would be practically meaningless; for the great majority of people believe that everlasting conditions are forced upon all humanity from the moment of birth, and that all must live forever somewhere. Therefore they argue that whoever does not merit heaven must, at death, of necessity go to a hell of eternal torment. This erroneous conclusion is based upon the assumption that every human being possesses everlasting life and cannot possibly rid himself of it, even if he tried. We are born, they declare, with a deathless nature, and whoever comes into being must continue to live somewhere to all eternity.

The Scriptures, however, teach to the contrary. They declare that no one can have life except as God gives it to him. When God created man, he gave our first parents perfection of life and organism. Then he informed them that they might have that life forever if they would obey his laws; but that if they were disobedient he would put upon them the penalty of sin—death; that as soon as they had transgressed, the sentence, or curse, of death would go into effect—"Dying, thou shalt die." They disobeyed, and the penalty came upon them.

After nine hundred and thirty years of dying, Adam was dead. During all that period the penalty was coming upon him gradually. Daily he was dying, until finally he ceased to breathe. We see that the children of Adam could not share his perfect life; for he had lost it before any of them came into the world. Thus the world has been misshapen in sin and iniquity—a dying race.

NO LIFE EXCEPT THROUGH CHRIST

The Scriptures tell us that there would have been no future life for the human family had it not been for God's provision in Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish" —lose life altogether. Even before God sent our first parents forth from Eden, he promised that eventually there would be a redeemer. The seed of the woman would at some future time bruise the serpent's head.

Although death reigned from Adam to Moses, nevertheless there was a hope held out to mankind that one day the curse would be removed. This hope was transmitted through the family of Seth, afterwards through the family of Noah, and later through Abraham and his posterity, the children of Israel. This hope was merely a suggestion; no definite revelation was made respecting God's purposes. True, the Prophet Enoch, the seventh from Adam through the line of Seth, had prophesied, "Behold the Lord cometh with myriads of his saints, to execute judgment upon all," and thus had intimated that one day righteousness would be established in the earth. Even the promise made to Abraham, "In thy seed shall all the families of the earth be blessed," was not a clear, positive statement of everlasting life, although it implied a resurrection from the dead.

When the Israelites found that they could not gain life everlasting by keeping the law of God, the Lord promised to send them a deliverer, who would take away their stony heart and make a New Covenant with them. Their experience under the Law Covenant taught them that nothing they could themselves do would deliver them from the power of sin and death. Messiah would be their Deliverer.—Romans 11:26.

THE IMPORT OF JESUS' TEACHINGS

When Jesus came, he brought the words of eternal life, everlasting life. As St. Paul declares, Jesus Christ "brought life and immortality to light through the Gospel." (2 Timothy 1:10) The fact that our Savior brought these to light demonstrates that they were not seen before. Although there had been an intimation of God's plan given to Abraham, yet everything looked contrary to this. The death penalty which God had pronounced in Eden seemed to preclude all hope of life everlasting. Although God had stated more or less vaguely that he would one day deliver humanity from the curse of sin and death, no one could tell how this could be—how God could remit the death penalty and still be just.

But when Jesus came, he brought the whole subject to light. He showed that his redemptive work, provided by God's gracious arrangement, would eventually give life everlasting to all who would accept of it upon the divine terms. He also brought immortality to light. He revealed the fact that God purposes not only to give the world of mankind life everlasting, but to give the faithful followers in Jesus' footsteps a higher kind of life—immortality. Thus a new thought was brought out—one never even dreamed of before.

Our Lord's statements respecting life everlasting and immortality are not so clear as are the statements made by his apostles. We recall that these apostles were promised that they should be especially guided in their utterances. Whatsoever they would bind on earth would be binding and obligatory in the sight of God; and whatsoever they would loose would not be considered binding in God's sight. But in what our Lord Jesus said there was a basis for all that the apostles said and taught.

There was a reason why Jesus did not clearly specify things in respect to himself. This he declared when he said to his disciples, "I have many things to say unto you, but ye cannot bear them now." To have attempted to tell them all about the glory, honor and immortality to which the church was being called would have been to give them more than they could have borne. The natural man cannot receive the things of the Spirit of God—the deep things. Hence it was best for our Lord to leave those deep spiritual subjects. After Pentecost the spirit-begotten would be enabled to understand.—John 16:12-14.

HOPE FOR THE WORLD

The whole subject matter of Jesus' teachings was the everlasting life. He had come for the very purpose of giving his life a ransom for many, that men might have restored to them the favor originally enjoyed. The Scriptures nowhere teach that all have life inherently; on the contrary, they teach the very reverse. "He that hath the Son hath life; and he that hath not the Son of God hath not life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

The promise mentioned in our text we understand to refer particularly to the message brought by our Lord Jesus: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Hebrews 2:3) When Jesus came, he threw light upon the entire subject of God's plan for human salvation from sin and death. He showed that there was to be a resurrection of the dead, both of the just and of the unjust—of those in a justified condition and of those not justified. He would raise them up at the last day, at the beginning of the great seventh day of a thousand years, during which his Messianic kingdom would prevail and the blessing would be world-wide. As the long-promised seed of Abraham, he and his church would bless all the families of the earth.

SPECIAL PRIVILEGES OF THE CHURCH

Our text refers to a certain class only. It does not include the world. "This is the promise which he hath promised us." (1 John 2:25) The promise is now to the church, and to no others. All the promises for the world are made along the line of general principles. All the world are to be blessed, and the blessing that will come to them is an opportunity to gain life everlasting. God made everything dependent upon the Son: "He that hath the Son hath life"—no others. So only believers can have life now—and these not in the complete sense—only the beginning of that life which will be perfected in the resurrection. The world have no life in them, and cannot have it, except under God's arrangement.

Those who now come to Christ are the church, the bride class, and are an especially privileged class. They come into the life that is incorruptible. But there is a promise for the world, and only believers know about this provision for mankind. All shall have opportunity for attaining everlasting life. God has provided a trial day, a judgment day, to demonstrate whether, when mankind shall have been brought to a knowledge of the truth, they will accept his terms and thus attain everlasting life.

The Lord will make it quite possible for the world to gain life everlasting on the human plane, just as he is now making it possible for the church to attain life on the divine plane. The thing for the consecrated people of God to do, then, is to strive to be of the "us" class. This term applies to those who become disciples, those who believe in the kingdom glory and honor offered them, and who, so believing, devote their lives to walking in the footsteps of Jesus, even unto death.

This "us" class includes not only the antitypical Priests, but also the antitypical Levites. But while both classes will have eternal life, everlasting life, "the crown of life" (immortality) is only for those who will prove themselves to be "more than conquerors." The Scriptures hold out a special promise to all who will walk carefully in the footsteps of Jesus. This class are promised joint-heirship with him, the privilege of sitting with him in his throne.—Revelation 3:21.

On one occasion our Lord said to the Jews, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." (John 5:26) In this statement, doubtless, he touched upon the subject of immortality. As the Father has inherent life, so he gave to the Son to have this life; and as the Son hath the promise of this life during his earthly ministry, so he had the actuality of it in his resurrection. This same

promise is given to the church which is his body.—John 10:27, 28.

On another occasion he said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John 6:53) This would be inherent life—life in themselves. The difference between this life and ordinary life is that the former is inherent, and the latter maintained. All the angels have a life not forfeited, an eternal, everlasting life. It can cease if God so choose, but it is not a life that has a terminating period. We do not know how the angels are supplied with life, but the fact that the Scriptures declare that some of them will die is a proof that they do not possess immortality.

A WORD OF CAUTION

We should be very careful in our use of language. If we were to say to the majority of people that we believe that only the elect church will have immortality, they would misunderstand us altogether—they would misunderstand us to mean that all the remainder of humanity were to perish like brute beasts. Therefore we should be sure that we make the thought clearly understood. Everlasting life is a life that needs to be sustained; immortality is that divine degree of life that needs not to be sustained.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) It was life that Adam lost. That life was everlasting in the sense that it might have lasted forever. It was not a life granted for a fixed period—a year or even a million of years—but was to last so long as it was not forfeited. In this Scripture our Lord refers to two classes—the obedient of the world, who will have sustained life everlastingly, and the church, who with Jesus will share the divine nature will have life "more abundant" in the sense that it will be inherent life, not requiring to be sustained.

This is the promise, then, which he has promised us. If we would make our calling and election sure to glory, honor and immortality, we must exercise great carefulness indeed. Those who attain the prize will get the grandest blessing God has to give. All should understand that we have something to do in realizing the gracious promises of God to us. While God is both able and willing to perform his part of the contract, yet we must make sure that we co-operate in every reasonable way.

"And can we hope to gain, dear Lord, such wondrous bliss—
To dwell with thee in light ineffable?
Oh, can we e'er attain such joy as this—
The life immortal, incorruptible?
Ah, yes! for thou hast promised, and thy Word is sure,
And thus inspired we press along the way;
The path is lonely, but the end is sweet,
And openeth into realms of perfect day."

INTERESTING LETTERS

MORE ABOUT LONDON DRAMA EXHIBITIONS

DEAR BROTHER RUSSELL:—

Greetings and love in our Redeemer! The interest in connection with the PHOTO-DRAMA at the London Opera House continues, so that a further fifteen-days' exhibition has been arranged for. The enclosed card gives the figures to date.

This is proving by far the most economical exhibition held in London. Owing to the great interest in the DRAMA we have no need to spend a penny on advertisements for the repetition; we issue a plentiful supply of tickets, and leave the people themselves to do the canvassing, and they are glad to do it. The electrical equipment belongs to the House, so we have no charges on that account; the profit on the sale of Scenarios pays for the electric current, and we have only the rent to find; on this last occasion even this was provided by one of the audience. Brother Tharratt, who is acting as floor manager, had an envelope put into his hand by one of the crowd passing—a perfect stranger to him. To his joy when he opened the envelope, he found twenty £5 notes ($500.00), which is just the amount required for rent for a further fortnight's presentation.

You can well understand, dear Brother, how our hearts rejoice in this manifestation of the Lord's approval. It is heartening to see with what eagerness the crowds press forward to their seats and listen intently to the message from the Lord; they show further appreciation of the DRAMA by frequent applause. We wish the house were larger that all might be enabled to find accommodation; night after night we are packed out, and great numbers are turned away.

It is surely a foretaste of how the "pure language" will be sought after by and by, and indicates how the great work of restitution will be accomplished in the comparatively short space of time.

We think of you, dear Brother, and often wish you were here to see for yourself something of the wonderful results of your noble service for the Lord and his precious truth. How London would delight to see you at this time!

Desiring for you, and all the loved ones with you, a continuance of the Lord's blessing,

Your brother and servant, H. J. SHEARN,
Supt. of DRAMA for London.

DRAMA PROSPERING IN SWITZERLAND

DEAR BROTHER RUSSELL:—

Concerning the DRAMA work in German Switzerland, I can give you good news; since I wrote last, we had very good exhibitions in Zurich, Basle and St. Gall. Altogether 40,000 visitors and 60 exhibitions at the expense of 50 francs [about $12] per exhibition, rent and everything else included. In all these places, we found remarkable interest, and a large number of letters of appreciation came in, which I turn over to you, dear Brother, as the author of the DRAMA. We got over 3,000 addresses of such ones, who express a special interest in present truth, and we are anxious to lead them on further. All this keeps me exceedingly busy, and therefore I hardly find time for correspondence. I lecture nearly every night and Sundays two or three times publicly and always crowded halls. Present conditions have very much to do with it, as people are wakening up. We sell much literature, but there are many who cannot even afford to pay ten or twenty cents for a booklet or a volume. To these we loan one after another, in order that no one who has interest is hindered from getting the truth.

As we are nearing Christmas and a new political year, we naturally ask ourselves: Will it be the last one? The Lord alone knows, and we are glad to wait patiently this side of the veil till he calls us thither by such or other means. Our times are in his hands, and he cares well for us. What can we ask more? His name be blessed!

The many difficulties are growing fast, and people begin to become more and more afraid about the things to come. It seems hard to believe that the church should gain more influence yet over the state. Everything we hear goes to the contrary, and shows how little influence the church really has today. In Germany and German Switzerland most of the pious people say, "If Germany loses the war, then we will not believe any longer in the existence of a living God. It would prove that there is no such Being, for Germany fights for a just cause."

On this occasion I transfer to you, dear Brother Russell, the heartiest Christmas and New Year wishes from Sr. Lanz, myself and children and all the dear friends over here, who do not forget to thank the Lord every day more for the blessed truth we got by your mediation. May the Lord be your great reward, and help us all to become partakers of his blessed kingdom, which ere long will be established.

With much brotherly love, I remain,

Your servant in the Lord,
EMIL LANZ, Bern (Switzerland).

SAYS COLOSSAL THANKSGIVING IS DUE

DEAR MR. SHEARN of the London, Eng., I. B. S. A. Drama:—

I feel constrained to write you to indicate in some way my intense thankfulness, first to God, and after him to Pastor Russell, yourself, and the I. B. S. A., for the great blessing of the last month.

As yet, I am a trifle bewildered by the magnitude of the outlook. In all modesty and reverence, I feel as though the Almighty had taken me into his confidence and solved problem after problem that I had always thought insoluble. Often I have tried to read and understand the Bible (both Testaments), and the statements have appeared involved, incoherent, and unintelligible. Now it would seem impossible to misunderstand; the whole Book seems to blaze with information.

Formerly I had just grasped a point here and another there; but there was no connection between the points, and I had come to the conclusion that—in any case, at any rate—the connections could not be made during life.

I feel devoutly thankful for one thing, though, which now—in this fuller knowledge—would be impossible; and that is, I am thankful that I had fully made up my mind to pay God the only compliment possible in my so-recently unenlightened state—to trust him and to believe that he was infinitely better than his ordinary servants made him out to be.

Then came the PHOTO DRAMA, and my chat with you the last thing Saturday, and your explanatory lectures Sunday.

What pleases me most is that I had trusted God while in the dark; for to doubt now is a sheer impossibility.

This letter is therefore an attempt to put in words the feeling of a colossal thanksgiving due to the teaching of the I. B. S. A. and the direct blessing of God in leading me to it. I

have never wanted wealth before; but I want it now to help on, to the utmost of my power, the holy work of this real man of God—Pastor Russell. With all best wishes, very faithfully yours,

GEORGE RAWLINSON.—England.

REALIZES THE PROMISED ONE HUNDRED FOLD

MY DEAR BROTHER AND PASTOR:—

In the Master's name, Greetings: I feel constrained to write to you today, because it is the anniversary of a day which marked the opening wide of a door of opportunity to labor effectively in the Lord's service.

Though having been associated with present truth since 1900, it was only three years ago today that, kneeling at my table, I wrote out and signed the vow—a solemn reminder of my personal covenant with the Lord, and sealed it with tears which, like "the cup," were mingled sweet and bitter. Daily my desire has been, "May thy rule come into my heart more and more, and thy will be done in my mortal body"; and whilst praying for you and all at the Bethel Home and everywhere, I have tried to scrutinize more carefully my thoughts, words and actions that I might be of more use to the Lord and his dear people.

So fortified, and encouraged repeatedly by our Father's smile, time passed in joyous service, and then that beautiful resolve you commended to us appeared in THE TOWER. There was no waiting this time. My heart leaped to take advantage of this further fortification, and as I took up "The daily round, the common task," I said, "I will, this day, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests," and I tried to be humble, gentle and true to all; and then, when the anxieties pressed sore, and my "old man," naturally a mutterer, was tempting me to worry and fret, I remembered the closing lines and sought God's grace to "Repel all anxiety, all discontent, all discouragement."

I can now see that before November 11, 1911, I was not in an attitude which invited the utmost blessing from the Lord, but since that time I have realized the promised one hundredfold in this present life, and now look forward with full assurance of faith to that deliverance which soon shall swallow up our present hopes in wondrous realization.

May the Lord bless thee, dear Pastor. I thank him continually for your able and faithful ministry, and esteem very highly the privilege of association with you in the dissemination of the harvest message, particularly in these closing days, when we have the PHOTO-DRAMA OF CREATION.

Your brother by his grace, H. C. THACKWAY.

CREATION DRAMA ITEMS

DEAR BROTHER RUSSELL:—

At Dothan, Ala., a Jewish merchant said to one of the brethren there, "My son was out to see your pictures last night (Part 3), and he says he loves Jesus now."

At Pell City, Ala., a holiness revival meeting was in progress, and they had been praying that the Lord would close up the motion-picture house which had started recently—the only one in town. The revivalist lost his congregation when the PHOTA-DRAMA OF CREATION was opened up, so he closed his meeting and came, too. This incident ought to appeal to the owners of motion-picture houses.

One lady came out at the close of Part 3 and said, "I have been a Christian and read my Bible for many years, but I never loved the Lord Jesus as much as I do tonight."

At Cairo, Ga., the ministers decided to fight us, and one of them, apparently more fair minded than the rest, decided to come and see Part I., so that his opposition might be intelligent. The result was he came to see all the parts and was much impressed.

At Sylacauga, Ala., the electric lights are furnished by water-power, but a continued drought had closed down the electric light plant and, of course, the motion-picture houses, too. So the Opera House was offered to friends at the low rate of $10 for four days. It seemed the $10 was to be wasted, but a day or two before the windows of heaven were opened, and the rain descended, and they had plenty of power for the PHOTO-DRAMA.

I am greatly thankful for the privilege of a part in this phase of the harvest work, and daily pray that I may be kept humble and faithful in the discharge of my privileges to the end. B. H. BARTON.

Yours in much Christian love,

"BETTER THAN FOUR WEEKS REVIVAL"

DEAR FRIENDS:—

The PHOTO-DRAMA, with its trials and blessings, has come and gone, but I hope it has not been in vain; for it has left its mark here as nothing else has done for a long time back. The trials it brought us were considerable; but the blessings so far outweighed and exceeded the trials that the latter passed into insignificance.

We are truly thankful to you for giving us the opportunity of showing the DRAMA here. And we can never thank and praise our dear Heavenly Father enough for giving us this grand and wonderful privilege of helping in the work of presenting the DRAMA to the people of this town and vicinity. It is truly a marvelous witness for the truth, and we trust that much good has been done here that will bear fruit in God's due time. And we are so glad and thankful that we could have a share in this, that the cost to us has seemed not worth mentioning. I am sure I speak the sentiments of all the class here.

Many are the favorable comments. One man said, "The DRAMA did the town more good than a four weeks revival." Another, "It is the finest thing that ever came to town; bring it again." Another, "It did me more good than anything I ever saw or heard." Many pronounced it the finest thing they had ever seen, even in the books; one of them is an infidel.

I saw the DRAMA at the Clinton, Iowa, Convention, but never realized what a wonderful and powerful witness for truth it is, until it was shown here. It has been such a blessing to me and has filled my heart with such an overflow of joy that I could not contain it all. The joy comes largely from having the privilege of serving it to others.

Yours in the love and service of the Lord. E. M. LANE.—Ia.

GREATEST BLESSING THAT HAS COME INTO HER LIFE

DEAR BROTHER RUSSELL:—

I feel I must write you a note of thanks for the greatest blessing that has come into my life, through the blessed promises of the divine plan of the ages. I feel as though God had taken me into his very presence by giving me a glimpse of the glory of his love.

Last May, when the PHOTO-DRAMA came to Birmingham for a month it was my privilege to see it, and through its influence I was led to purchase the SCRIPTURE STUDIES. I have read and reread with growing delight those precious pages with the Bible at my side.

This has brought sure peace and contentment, answering the "Why?" that has been for years tugging at my heart-strings. How good God is to be so tenderly patient, and how I want to appreciate his love for us and do everything I know to please him!

I realize the time is short, and by his grace am starting in the colporteur service this week, grateful for the honor to be an ambassador for Christ.

I have just learned that a record is kept at the Tabernacle office of those who have sent in their names as having made the vow their own. I recognize it as the deeper significance of my consecration vow, and have reverently asked God to help me make it and keep it my own, desiring that my name be added to the record. By his grace, one of the little ones in Christ.

MRS. EDLENA B. GIBSON.—Ala.

RE ASSOCIATED BIBLE STUDENTS

DEAR BROTHER AND PASTOR:—

We have noted the paragraph in November 1st WATCH TOWER re the name "ASSOCIATED BIBLE STUDENTS" in place of the one we have been using, "INTERNATIONAL BIBLE STUDENTS ASSOCIATION." We can see some reasons why we are not entitled to use the latter name and we think the new one a very good one.

Shall we take down the signs that now appear on the Temple and change our stationery? (The signs over the doors now read, "PEOPLES TEMPLE, LOCAL HEADQUARTERS INTERNATIONAL BIBLE STUDENTS ASSOCIATION.")

Trusting we may impose on your valuable time long enough to reply to these queries, and assuring you of our continued love and prayers, we are, THE LOS ANGELES ECCLESIA.

IN REPLY

The words "ASSOCIATED BIBLE STUDENTS" on a religious-notice page of newspapers seems a very good name. We therefore use it in advertising local New York Meetings. This does not mean that we have abandoned the use of the words INTERNATIONAL BIBLE STUDENTS ASSOCIATION in connection with all literature, conventions and general affairs. As respects the friends everywhere, if they think it best to continue the use of the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION they may do so; but we would like that it be used only as you have used it in Los Angeles; namely, "Local Headquarters (or Local Class) INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

THE DRAMA IN MANY TONGUES

The DRAMA is being shown and heard by the Finnish, the Swedish, the Danish, the Norwegians and the Germans. We are hoping to have copies of these records for American use shortly. The Danish records have already arrived. We also have some inquiries for these in Polish, Greek, Spanish and Italian. If the interest seems sufficient to justify it we hope to have a fairly good array of foreign translations of the DRAMA. Interested should address EUREKA DRAMA DEPT., 17 Hicks St.

THE SOUL, NOT THE BODY, BROUGHT FORTH FROM THE TOMB

"There shall be a resurrection of the dead, both of the just and of the unjust."—Acts 24:15.

When we consider that for centuries people have been accustomed to confusion in respect to the teachings of Scripture, it is natural that the question should be asked, What proof have we that it is not the body that sleeps in death, and that meantime the soul has not passed on to the higher realms? The answer is that in the Word of God we find no suggestion that such is the case. The Bible says nothing about the resurrection of the body, but much about the soul. Repeatedly the Word of God calls death a sleep. Every night the body sleeps, if it is in good condition; and this natural sleep of the body is Scripturally used to illustrate the condition of all who die the Adamic death.

In order to get the matter clear in our minds we must go back to the beginning and see what the soul is. First of all we read in the Genesis account (1:27) that God created man—not man's body, but man. The question then arises, What is man?

We answer, Man is not so much avoirdupois, but an intelligent being, a personality. What God formed out of the dust of the earth was not man, but merely a form, or body, that would be made into man. Then into its nostrils God breathed "the breath of lives"—the Hebrew term signifying the breath or vitality common to all animal beings. It was not a special kind of life different from that which the lower animals have; on the contrary, it was the same kind of life given to fish, fowl and beasts—the power to live.

The same kind of life is carried forward in the human family that is carried forward in beasts. This vitality common to all animal creatures infuses the body and thus energizes it. The difference between man and the lower animals is that while they have the same kind of life man has the superior brain. Man's head is shaped differently; therefore he can think of subjects about which the lower animals cannot think, because he has a better brain. A man with a head of a given shape cannot think with the same breadth of mind as a man with a better shaped head—a man who is less fallen. Some have lost more, others less, of the original perfection, of the original intelligence, given man in his creation.

A CANDLE AS AN ILLUSTRATION

A careful examination of the Genesis account of man's creation reveals the fact that when the breath came into the body which God had formed out of the dust of the ground, the combination produced soul, sentient being, with personality. The body in itself has no personality, the breath of life has no power, no sentient being, but when the two came together, they produced sentient being.

Perhaps the best illustration of the thought is afforded by a candle. The candle is composed of tallow or wax and wick. The flame is produced by an outside power—the spark of fire. When the spark is applied to the wick, the air begins to combine with the wax or the tallow, and the result is light.

Let the candle represent the body, the air represent the breath of life—vitality—and the flame the being, the personality. God alone can strike the match—create the human being. This life which came from God in the beginning was given to Adam upon certain conditions, certain restrictions; namely, it was to continue forever if man remained obedient to God, but if he was disobedient God would take his life from him.

Adam was disobedient, and his soul was sentenced to death. (Ezekiel 18:4, 20) It was not the body that sinned and was sentenced to death, while the soul remained pure. On the contrary, "The soul that sinneth it shall die." The sentence of death pronounced upon Adam affected his soul. As it was the spark of life that produced the soul, so the taking away of the spark of life extinguished the soul. To revert to the illustration of the candle: If some one blow upon it, the flame will be extinguished; thus is produced an adverse condition.

But before father Adam died, before the flame of life was fully extinguished, he had imparted the spark of life to his children; and these in turn imparted the spark of life to theirs. Thus the spark of life has been transmitted from generation to generation. In the illustration, if before we say, "I will blow out the light of that candle," it has been used to light other candles, the extinguishing of the flame of the first candle will not affect the others. But the fact that the transmitted spark of life was impaired is evident; for whereas Adam lived nine hundred and thirty years under adverse condition, his children as a rule could not live nearly so long, thirty-three years now being the average life-time.

IN WHAT SENSE THE DEAD SLEEP

Everywhere the Scriptures state that it is the soul that is dying. The question then might arise, If the soul dies, what hope of a future life has mankind? The Bible answers that from the beginning God foreknew all that would happen, and that already in his plan he had made arrangements whereby there would be a resuscitation, a re-quickening, of these human souls that have died. Nothing is beyond his knowledge or his power. Nowhere does he say that there will be a re-quickening of the body, but of the soul.

The Sadducees of Jesus' day did not believe in the resurrection of the dead. When, therefore, they heard that Jesus had said that all in the graves would ultimately hear his voice and come forth, they disputed his statement as foolish. Coming to him with a proposition which they thought would expose the fallacy of his teachings, they said to him, Suppose a woman had seven husbands, all of whom died before she did, whose wife would she be in the resurrection?—Luke 20:27-40.

Jesus replied that they erred because they neither understood the Scriptures nor appreciated the power of the Almighty. He reiterated his statement that there would be a resurrection of the dead, and reminded them that God had so implied in his message to Moses at the burning bush, when he said, "I am the God of Abraham, Isaac and Jacob." The Master's argument is that this statement is of itself a proof of the resurrection; for God surely would not refer thus to beings forever blotted out of existence; that God's purpose of a resurrection is fixed, unalterable, and that those whom men call dead "all live unto him"—from God's standpoint they are asleep, and not destroyed. The Word of God therefore speaks of the dead as sleeping.

Throughout the Old Testament we read that different ones were gathered to their fathers or that they slept with their fathers. Did the body sleep? No, it was absolutely dead—returned to the dust from which it was created. What was it, then, that slept? That which slept was that which God recognized as the personality—the soul. The souls of both good and bad slept; for it is written that "there shall be a resurrection of the just and of the unjust."

Abraham's fathers were not saintly men, but heathen. He was called out from amongst his kindred to be a servant of God. When Abraham was gathered to his fathers in death he went to the same place where they were—sheol in the Old Testament, hades in the New—the tomb, the death state. Of all the kings of Israel, good and bad, and of the prophets, we read that they were gathered to their fathers. They are asleep in death.

POINTS NOT USUALLY NOTICED

When Jesus entered the room where the young daughter of Jairus lad dead, he declared, "Weep not; she is not dead, but sleepeth." He did not say that she was in heaven or in purgatory or in hell. He spoke in the same way about Lazarus, saying, "Lazarus sleepeth." His disciples replied, "If he sleep, he shall do well." They had not understood the Master's words. Finally Jesus said to them plainly, "Lazarus is dead. . . . Nevertheless, let us go unto him." So they went to the tomb where Lazarus was.

When Jesus met Martha and Mary, he did not tell them that Lazarus was in heaven, with a harp in his hands, etc.—nothing of the kind. What he said was, "Thy brother shall rise again;" thy brother shall live again. Martha replied, "I know that he shall rise again in the resurrection at the last day"—the great day, the seventh thousand-year day, the day of Christ's kingdom, when all the dead will be due to come forth. To encourage her, Jesus said, "I am the resurrection and the life"—there will be no resurrection except by my power—why not ask me now? But Martha did not get the thought; for Jesus said, "Where have ye laid him?"

Martha and Mary took our Lord to where Lazarus was. When Jesus gave command that the stone he rolled away from the tomb, Martha protested, saying that since her brother had then been dead four days, corruption must have set in. We read that Jesus said, "Lazarus, come forth"—out of the cave where he had been laid. Jesus did not say, Lazarus, come down from heaven, nor did he say, Lazarus, come up from below.—John 11:1-46.

Lazarus was a very dead man; for he had died four days before Jesus came. Yet from the divine standpoint he was asleep, as the Master declared; that is to say, his soul was not destroyed. According to the Scriptures, the soul can be put out of existence. On one occasion our Lord said to his

disciples, "Fear not them that kill the body, but are not able to kill the soul, but ratner fear him which is able to destroy both soul and body in Gehenna"—the second death. —Matthew 10:28.

WHAT CHRIST'S DEATH ACCOMPLISHED

The soul is that individuality which God has decreed shall have an opportunity of coming to a knowledge of everlasting life. All this opportunity is in Christ. As St. Paul says, "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and of the living." (Romans 14:9) He lived as a man, and died that he might thereby have the right to control all those who have gone into the prisonhouse of death. Therefore the Scriptures tell us that there must be a resurrection of the dead.

Our Lord says that all will hear his voice and come forth from the tomb. (John 5:28, 29) In 1 Corinthians 15, St. Paul explains how this can be. He points out that the death of Christ is for all: "As all in Adam die, even so shall all in Christ be made alive—every man in his own order." Then he proceeds to show that the first to come forth will be the church class. He also declares that if there is no resurrection of the dead, our preaching is vain and our hope is gone. He concludes that since Christ is risen from the dead there is therefore an assurance of the resurrection.

THE RESURRECTION OF THE BODY

The restoration of the bodies of the billions who have died would be a very absurd proposition. Scientists tell us that the human frame changes once in every seven years; that continually old matter is being replaced with new, so that a man who has reached the age of forty-nine years has had seven bodies during his lifetime. The change of the body did not affect the personality of the man, however. The sloughing off of a hand or a foot or the loss of an eye might have taken place, but the human soul continues; for it is this intelligent human being that has resulted from the union of matter and vitality. God's proposition is the restoration of this soul, this personality. Never does he speak of the resurrection of the body.

The theory of the resurrection of the body has involved theologians in many difficulties. Some years ago a story went the rounds of the newspapers to the effect that the coffin of a man who had been buried at the foot of an apple tree had been unearthed, and the discovery made that the roots of the tree had penetrated the coffin and absorbed the body, and that at these roots there was something resembling a hand, an arm, a human limb, etc. In other words, the tree had been living upon that human body. The apples from that tree had been sold to various persons and shipped in all directions; some had been fed to hogs, etc. Those who hold to the theory of the resurrection of the body would have a knotty problem to solve in trying to fit their theory to these facts.

There is not one statement in the Bible that declares that the same body that dies is to be brought forth in the resurrection. On the contrary we read, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it pleaseth him." He will have no difficulty in making a body; divine power is equal to any emergency. The Sadducees doubted the power of God.

A STUPENDOUS MIRACLE

We admit that to produce a body with the same convolutions of the brain, the same individuality, the same soul, the same sentient being, is a miracle so great that we cannot conceive of it. Yet it is that very thing which God purposes to do for the whole human family—thousands of millions in number.

It is for us to follow the Word of God, to reject all extraneous matter from whatever quarter it may come, and to "receive with meekness the engrafted Word, which is able to make us wise." We are to discard the things which are without Scriptural authority. Nothing that man can offer can compare with what we find in the Word of God; the Bible is the very essence of grandeur, beauty, justice, love.

In Isaiah's prophecy we read that Jesus "poured out his soul unto death," that his soul was made "an offering for sin." (Isaiah 53:12, 10) Then again we read, "Thou wilt not leave my soul in sheol [the grave]; neither wilt thou suffer thine Holy One to see corruption." (Psalm 16:10) Explaining this prophecy, the Apostle Peter says that God would not leave Jesus' soul in hades—the grave. (Acts 2:22-32) The soul of Jesus was not left in the tomb.

Speaking of his own resurrection, Jesus said, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen! and have the keys of hell and of death." (Revelation 1:18) God raised him up from the death condition on the third day. On the very morning of his resurrection he said to Mary, "Touch me not; for I have not yet ascended to my Father. . . . I ascend to my Father, and your Father, and to my God and your God." (John 20:17) He was the first one who descended to the tomb, and was raised from the dead, and who has ascended far above angels, principalities, powers, and every name that is named.—Ephesians 1:20-23; Philippians 2:9-11.

Since our Lord has passed through these experiences, the Apostle's suggestion is that he who brought the Lord Jesus from the tomb is also to bring us. He tells us that we need not sorrow as do those who have no hope; for if we believe that Jesus died and rose again, let us believe that he will bring all that are in the death condition back to life. (1 Thessalonians 4:13, 14) Let us believe that "all who are in the graves shall hear his voice, and shall come forth" (John 5:25-29)—the church first. As it is written, "Blessed and holy are all they that have part in the first resurrection; on such the second death shall have no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years."—Revelation 20:6.

Others shall come forth to a resurrection over whom the second death may have power. Whether or not they will ever get altogether free from death will be determined by their conduct during the time of their opportunity—during the time when the riches of God's grace will be made known to them and when they will have the opportunity of coming back into full harmony with him and of gaining life everlasting.

THE TRAGEDY OF SAMSON

JANUARY 31.—JUDGES 13: 8-16, 24, 25.

SAMSON BORN A NAZARITE—HIS BIRTH FORETOLD—HIS MISSION FORETOLD—THE VALUE OF A MISSION—HOW HE JUDGED ISRAEL—SAMSON'S WEAKNESS—HIS LOYALTY TO GOD—HIS VICTORY IN DEATH.

***"Beware, I pray thee, and drink not wine nor strong drink."*—Judges 13:4.**

All Jews who took a certain vow were styled Nazarites. No one should confound these people with the residents of a certain city called Nazareth. Jesus was a resident of Nazareth, but he was not under the vow of the Nazarite. The vow of a Nazarite was that he would avoid spirituous liquor in every form, and that his hair would not be cut. Samson from his birth was under this vow, which, by the direction of the angel of the Lord, was adopted for him by his parents. In some sense the vow seems to have signified the full, complete consecration of the individual to God and his service.

Twice before Samson's birth, an angel of the Lord communicated with his parents to the intent that the mind of the mother, especially, should be impressed with the importance of abstemiousness; and that thus her child should be born under a favorable endowment. Undoubtedly his parents realized to what extent parents may give mental and physical strength to their children; and they would be alert to endow their offspring favorably.

While the life, the virility, comes from the father, the mother has greatly to do with the stamping of the character. And in the mother's weakened condition prior to the birth of her child, the father could and should realize the situation, and appreciate his privilege of surrounding the mother with fine intellectual and spiritual influences. Thus the father moulds the thoughts of the mother and leads them in profitable directions, while the mother in turn stamps those high, noble aspirations upon her child, that he may be well-born—an honor to his family name, a blessing to his community and, above all, be qualified to be a servant of God.

According to divine promise Samson was to be one of the Judges of Israel; that is to say, one of the deliverers of Israel. The need of deliverance is evident from the context. The Philistines (otherwise the strangers) resided in the southwest of Palestine. They are supposed to have been pirates, and preyed upon the Israelites by land, as travelers are upon the deep. They were a war-like people, and evidently very intelligent as respects manufactures. Their cunning is shown in the fact that they not only disarmed the Israelites, but prohibited their making any iron implements or doing any kind of blacksmithing work. In this manner they held down

the Israelites in a species of peonage, exacting tribute of them.

A great maritime power of our day still more shrewdly practises a similar oppression in India—supplying from her mills and shops implements of labor, while guarding against importation of war materials. Moreover, modern methods of finance brings to her rich revenues without the outwardly rude and crude methods of the Philistines.

Samson's work for his people must not be measured by merely the amount of damage he did to the Philistines in various ways as a warrior and as a strategist—setting fire to their wheat fields by ingeniously using foxes for the purpose, etc. Doubtless his chief work was one of reviving the spirit of his people, who had become thoroughly dejected, hopeless, under the oppression of their enemies. The lesson of what one man could do when he devoted his life to serving his people and in delivering them from their enemies must have been a great stimulus to patriotism, and an encouragement to return to the Lord and to expect divine favor and prosperity as a result.

POINTS TO BE REMEMBERED

We must not forget that the Jews were not Christians, nor that the rules laid down by Jesus and the Apostles for Christians were not applicable to the Jews. Moses and the nation of Israel, according to the Scriptures, were a house of servants. (Hebrews 3:5, 6) They were promised divine blessings in proportion as they would serve faithfully, obediently, the divine law, which did not call upon them to be saints in the Christian sense of that word, applicable to the church of Christ.

Another difference between the Jew and the Christian is that the former was promised temporal blessings as a reward for faithfulness, while the latter is promised spiritual blessings with temporal adversities and trials of faith and patience, love and loyalty. Unless this distinction between the two ages and the two laws be borne in mind, we shall continually be in difficulty.

According to the law, Samson was rated as a very faithful servant of God. His faithfulness consisted in his loyalty to the divine requirements, to the cause of God and to Israel, the covenanted people of God. His faith was continually manifested in all that he did; and his whole life was used in serving his people. Hence he is rated in amongst the ancient worthies by St. Paul, in Hebrews 11:32, when enumerating those who through faith gained victories and had the testimony that they won the divine approval.

In a hundred ways Samson was neither a Christian nor an example to Christians. In many respects he lived after the flesh, notwithstanding his noble self-sacrifice in the service of the Lord. We should remember, however, that he was never begotten of the holy Spirit. Only since Pentecost have any been begotten of the Spirit of the Lord as "new creatures in Christ." True, we read that the Spirit of the Lord was upon Samson; but we are to bear in mind the distinction and the wide difference in the Spirit of the Lord coming upon the prophet and other ancient worthies to move them to do this, that and the other thing for the accomplishment of divine purposes, or to write this, that and the other thing in harmony with the divine will. Such a mechanical operation of the holy Spirit is wholly different from that which applies to the Christian, begotten of the Spirit, during this Gospel age.

We are to receive the Spirit of adoption, the Spirit of sonship, the holy Spirit, which, more and more permeating our lives, will make us more and more like unto our Father in heaven. In all these spirit-begotten ones will be exemplified growth in grace, knowledge and love, by their development and manifestation of the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love.

VICTORY IN DEATH

A woman was Samson's undoing. He confided to her, and she betrayed him. He informed her that he was under a vow which included not only his abstinence from the use of intoxicating liquors, but also that his hair should not be shorn; and that if the vow were broken, his special strength and power would be broken. While he slept, his deceitful friend cut off his hair, and then aroused him, saying, "The Philistines be upon thee, Samson!" But, the vow being broken, he was without the special strength which had made him so wonderful before.

Samson's enemies gloated over him, put his eyes out, and kept him as a slave, grinding at the mills. But at a great feast they brought him forth as a trophy. He stood near two massive pillars which supported the roof of the great building; and with a prayer to God he grasped these and pulled down the entire structure, doing more damage to the Philistines in the killing of their chief men, and more therefore for the deliverance of his people, in that one act than in all the other experiences of his life. Samson's faith in God and desire to do his will are continually manifested throughout his life, when viewed from a proper angle. He "obtained a good report through faith."

LESSONS FOR THE CHRISTIAN

One lesson we may learn from Samson's experiences is the importance of having an object in life. No one can get the best out of his life unless he have some definite purpose before him. Parents should encourage their children not to aspire for things for which they have no capacity, no qualification, but to aspire for the best of what they are capable in life.

"Dare to have a purpose true,
And dare to make it known."

In boys and girls between the ages of twelve and sixteen, there is a surging of the life forces which, rightly directed, tends to make of them noble men and noble women; but which, perverted into wrong directions, may make them vicious; or which, discouraged entirely, may make them do-less. Every parent and every guardian should realize these facts, and shape his dealings with the young under his care accordingly.

Not only so, but there is in youth a striving for nobility, a realization that life is as so much of value, that it can be used but once, and that the direction of its start has much to do with the results. At such a time the faithful parent or guardian may be very successful in setting before the opening mind the reasonable obligation which he has toward the Creator, and the blessed privilege of laying down life itself on the side of right against wrong, on the side of truth against error. With matters thoroughly appreciated, the number of moral heroes in the world would be greatly multiplied.

Another lesson associated is in connection with vows. Vows are voluntary matters. No one is obligated to take a vow; but a vow once taken should be observed faithfully, if its blessings would be enjoyed. We are not advising vows to men or to social or religious institutions, but we do recommend vows to the Lord respecting faithfulness to him and to his cause. But whoever takes a vow should remember that it were better not to take it at all than to violate it; for its violation serves to weaken the conscience, whereas its observance tends to strengthen the entire life and to make the individual the more fit, the more prepared, for the Lord's service here and hereafter. The Lord seeks amongst his people strong characters for efficient service.

"Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayst enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine.
Win thou the crown."

KING DAVID'S GREAT-GRANDMOTHER

FEBRUARY 7.—RUTH 1.

A BEAUTIFUL STORY—ISRAEL'S HOME LIFE—BENEATH THE SURFACE—GOOD PEOPLE ASTRAY—NAOMI'S RETURN—RUTH'S CONVERSION—WHAT IT COST HER—WHAT SHE GOT.

"Thy people shall be my people, and thy God my God."—Ruth 1:16.

It is said that when Benjamin Franklin was American Minister in Paris, he spent an evening with some of its literary people, during which he was called upon to contribute to the entertainment. Drawing from his pocket a manuscript prepared for the occasion, he remarked, "Reading a very ancient book, I came across a very charming bit of literature,

which I believe will prove as interesting to many of you as to myself. I have copied it; and if you will permit, I will read it." It was the story of our lesson—indeed, the entire story of the Book of Ruth. The narrative tells that the audience was delighted and desired to be informed where in ancient history so beautiful and idealistic a tale could be found. They were more than surprised when he told them that he had copied it from the Bible; for France at that time, in its official and literary circles, was agnostic, if not atheistic.

The story of the Book of Ruth gives us a little glimpse into the affairs of the Israelites, showing us that there was a deep spirit of religion underlying the surface of wars and captivities, etc., which naturally most impress themselves upon our attention in every history of every people. The opening was at Bethlehem, "the city of David," where centuries later Jesus was born, "David's Son and David's Lord." The religious sentiment of the family is shown by the import of their names. Elimelech, the husband's name, signifies "My God is King." His wife's name, Naomi, is said to mean "The pleasure of Jehovah." They had two young sons, Mahlon (sickly one) and Chilion (pining one).

It is worth while here for us to learn a lesson to the effect that it is never good policy to sacrifice our religious interests for our temporal interests. With all Christians the motto should be "God First." It will not do to say that perhaps they moved to Moab that they might do a little missionary work; for although the Moabites were the descendants of Lot, and therefore related to the Israelites and had spoken to some extent the same language, nevertheless God's covenant was merely with the descendants of Abraham, and the others were aliens, strangers, foreigners, from the commonwealth of Israel, like all other Gentiles. Nor would it have been proper for them to attempt to convert the Moabites; for God had not called the Mobaites, but merely the Israelites—as we read, "You only have I known of all the families of the earth."—Amos 3:2.

However, many Christians have made the same mistake that this family made; and if Christians indeed, they were all the more responsible, because the Christian has a higher relationship with God and should have a clearer knowledge of his will and more of the "spirit of a sound mind." It was unwise to take two boys into a heathen land, where they were likely to be contaminated; instead, every reasonable influence should have been thrown about them to preserve their loyalty to Jehovah.

Doubtless Naomi realized all this, as indicated by her words in the lesson, "It grieveth me much for your sakes that the hand of the Lord is gone out against me." Here again we perceive that the hand of the Lord against her was really in her favor, and that it had a proper influence upon her and brought her back to the Land of Promise.

TWO BEAUTIFUL CHARACTERS

Naomi (the pleasure of Jehovah) must have been a beautiful character. This is evidenced by the deep affection manifested toward her by her two daughters-in-law. They both preferred to join her and to go to her homeland, to leave their own home associations; and they started with her. But as she reflected that they would be strangers in a strange land and would pine for home, even as she was pining now, she tenderly urged them to reconsider—to go back to their home and kindred, their habits and customs, and to remarry, etc.

One of them so concluded, and kissed her good-bye; but the other one, Ruth, broke forth in such eloquent terms that her words have become permanently identified with classic literature:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,

"And thy God my God:
Where thou diest I will die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me."

When we say that Ruth was converted, we of course do not mean that she became a Christian or that she became an heir of Christian promises; for there were none such until after Jesus, by his death, opened up the "new and living way" beyond the veil. She was converted to Judaism, and this is a fresh testimony to the faithful living of Naomi.—Verses 16, 17.

THE VALUE OF POSITIVE DECISION

One thing here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would go to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes and ambitions, and to spend and be spent even unto death in the service of the Lord. The value of positive decision in respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure."

True to God's promise to the Jewish people, Naomi and Ruth were blessed in their return to the Lord—to his people—to his land of covenant and promise. We are to remember that all the promises to fleshly Israel were earthly, while all those to spiritual Israel are heavenly.

Both the nobility and the wisdom of Naomi's character are manifest in the course which she pursued on arriving in Bethlehem practically penniless, and unable to retrieve the interest of her husband and her sons in their share of the land. She did not beg, nor request Ruth to beg. There was no false cry nor false modesty. Ruth went out, like other poor women, to glean handfuls of grain after the reapers. Under the law it was a part of God's provision for the poor that no one should reap the corners of his field, but should leave these for the poor. Naomi counseled Ruth to go gleaning in the fields of one of her wealthy relatives, named Boaz.

KING DAVID'S GREAT-GRANDMOTHER

As Naomi had surmised, the wealthy Boaz took note of the modest young woman who daily gleaned in his fields; and subsequently he learned that she was a relative through marriage. He pursued the course of the Jewish law, and Ruth became his wife. Obed was the name of their son, Jesse was the name of his son, and David was the youngest of Jesse's sons. Thus Ruth the Gentile became identified with the royal family as an ancestor, and with King David's greatest Son and Lord—Jesus.

The Bible is a very honest Book. It does not disguise the fact that Rahab, the harlot of Jericho, was received into the Jewish nation by marriage and became an ancestor to King David, Solomon and Jesus. It does not disguise the fact that Ruth was by nature a foreigner, a Gentile, and at one time an idolatress. No other book is so honest. Similarly the New Testament, with wonderful candor, tells all the details of how one of his own disciples betrayed the Master, of how all forsook him and fled, of how the subsequently noble St. Peter denied his Master with curses, of how St. Peter and St. John, when preaching in the Temple, were perceived by the people to be ignorant and unlearned.

Similarly the weaknesses and sins of King David and others of the royal family are in no sense covered or disguised. They are all laid bare and reproved, their punishments stated, and the repentance of the culprits noted. We dare trust such honest writers, even as in the history of today we would be willing to trust such writers. Indeed, we do not know of any history today that would compare with the Bible history in candor.

HOW TO BECOME A CHRISTIAN

In these Studies we make no attempt at impassioned appeal; but rather, in the words of Jesus, we suggest that each one, when considering whether or not he will join himself to the Lord, become a follower of Christ, shall first quietly "sit down and count the cost," as the Master directed. We do, however, earnestly urge the importance of decision, and a positive decision, as being essential to proper peace of mind and to proper Christian progress, and to an inheritance with the saints under the terms of this Gospel age.—Colossians 1:12.

Those who do conclude to give their hearts to God should know that "there is no other name given under heaven or amongst men" whereby we can be recovered to God's favor, so as to be permitted to enter the house of sons, than the name of Jesus. In his name means in, by and through all that his name stands for to have faith in God, obedience to his terms, etc. But when the decision is reached, it means, "Thy God shall be my God."

Decision is reached to join the house of sons through Christ. Be it noticed that we have not recommended the joining of any denomination, nor does the Bible. The instruction of the Bible is that each, to be a member of the house of sons, must be joined to the Lord—to Christ, and through him to the Father—in order to be an heir of God and a

joint-heir with Jesus Christ. Such as do this have their names written, not on an earthly roll of membership, but "in the Lamb's Book of Life," "whose names are written in heaven."

Their next step should be to say, "Thy people shall be my people." And so surely as any of God's people are found, they are all brethren of one family, whether they be found amongst Roman Catholics or Baptists, amongst Methodists or Presbyterians, amongst Lutherans or Anglicans, or whether they be found outside of all denominations. God's people are all one, because by one Spirit they are all baptized into the one spiritual body, the Head of which is Christ, whose Spirit must pervade all his members.—1 Corinthians 12:13.

Not only should we seek for the people of God, but we should acknowledge and fellowship them, whether they be white or black, rich or poor, learned or ignorant; for "ye are all one in Christ Jesus," and "One is your Master, even Christ."

The proper course for all those who come into Christ is to inquire for and search out "the old paths"—the footsteps of Jesus and the Apostles, their teachings, their practises—and not to be influenced by modern digressions, philosophies and sciences falsely so-called, or by creeds and theories of the dark ages. "They shall all be taught of God" is a promise which belongs to the entire household of faith; and the Word of God is "meat in due season," and is the strength provided for their strengthening, upbuilding and preparation for a share in the kingdom.

THE VOICE OF THE LORD

FEBRUARY 14.—1 SAMUEL 3:1-13, 19, 20.

SAMUEL DEVOTED TO GOD BEFORE HIS BIRTH, BY HIS MOTHER—AN OPENING FOR SERVICE—FAITHFULNESS IN SERVICE—CALLED TO HIGHER SERVICE—SAMUEL THE FIRST OF ISRAEL'S PROPHETS—JOHN THE BAPTIST THE LAST.

"Speak, Lord, for thy servant heareth."—1 Samuel 3:9.

Today's study gives a little insight into the family conditions of the Israelites at a time not long after the days of Samson and of Ruth. It shows us the deep religious sentiment prevailing amongst many of the people. The Tabernacle of the Lord, in this study styled the Temple, was located at Shiloh, a few miles north of Jerusalem. The priest in charge was Eli. The people by divine direction went annually to worship the Lord, to offer sacrifice, etc., at the Feast time, the Passover.

The father and the mother of Samuel were of these annual worshipers before Samuel was born. It was on the occasion of one of these visits that Hannah made earnest prayer to the Lord for a son, vowing that if her petition was granted, her son should be devoted to the Lord's service for life. Her prayer was answered. The child was born and named Samuel, which signifies In God's Name. When he was weaned he was presented to the Lord through Eli, the priest—to be the latter's servant, assistant, in the service of the Tabernacle and the service of the priest's home, which was connected with the Tabernacle. The word weaned we may properly understand to signify, not the time merely when the child ceased to receive suck from the mother, but the time when he was able to do without his mother's care—probably ten years old.

PARENTAL RESPONSIBILITY TOWARD CHILDREN

It is difficult to imagine the value to a child of being well-born—born of healthy parents, and particularly of intelligent and God-fearing parents. Few realize the dignity and responsibility of the parental office. Many are aware of the fact that vitality and constitution proceed from father to child—whether this be slight vitality or strong vitality, weak constitution or strong constitution. The mother indeed has to do with this also, since the portion assigned to her by nature is that of nourisher, provider, for the child, up to the time of its weaning.

But the still more important part of the mother's responsibility toward the child few parents realize. The mother's mentality during the period of gestation stamps itself upon her unborn child. Her fretfulness or vacillation or discontent, or her peace, her joy, her high ideals, are affecting not only her own happiness, but stamping almost indelibly her offspring. In view of this, how serious is the responsibility of motherhood, as well as fatherhood!

Moreover, we must remember that the mother's attitude of mind is largely under the influence and control of her husband. He is the provider, caretaker, of his wife. The responsibility is with him to place before his wife, at this important period of life, high ideals, noble sentiments, helpful suggestions, peaceful and restful surroundings. Thus parents cooperating intelligently might produce children even nobler than themselves, as their ideals may be better than were their own birth conditions; or reversely, they may produce children inferior to themselves, while their conditions are possibly more favorable than those of their parents.

The Bible declares that we are all born in sin, "misshapen in iniquity, in sin did our mothers conceive us"; but, as we have seen, these conditions of the fallen race may be accentuated or diminished to a considerable degree by the mental conditions of the parents, their appreciation of their office. But how often children come into the world undesired and permanently marked thereby to their disadvantage through life! How favorable is the condition, in comparison, of the child that is desired, prayed for, prepared for, and whose mental conditions have been well provided for by the parents! Samuel, the subject of today's study, was such a child—such a man.

GOD'S REPROOF OF ELI

Our lesson opens with the declaration that the child Samuel "ministered unto the Lord before Eli"; that is to say, he was a servant of the Lord by virtue of his being a servant to Eli, who was the Lord's representative and priest. The Word of Jehovah was precious in those days; that is, it was seldom that God sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of his people Israel. "There was no open vision"—visions and revelations were not then being given. The divine plan was hidden. The Urim and the Thummim answers of the Lord to the inquiries of the people had ceased.

It is supposed that Eli at this time was about seventy years of age—some think nearer eighty. His vision was dim. He was sleeping in one apartment and little Samuel, his servant, in another. The latter heard a voice calling him and three separate times went to Eli to ask what service he could render, only to be told that it was a mistake, and that he had not been called. But by the third time Eli the priest realized that it was God who had called Samuel; and he instructed the lad that if the voice should again be heard, he should answer, "Speak, Lord, for thy servant heareth." And so it was. The voice came again, and apparently the angel of the Lord appeared to Samuel at the same time. Then the Lord gave a message to Samuel respecting Eli—foretelling the sad end of the lives of his two sons, and Eli's own death, and that Eli's family should nevermore serve the Lord as priests. The inference is given that Eli's sons misused their position as under priests, taking more of the sacrifices than they were properly allowed in the divine arrangement, and besides this, practising immorality, and thus misleading the people into unrighteousness, whereas, as the Lord's servants and priests, they should have been instructors of the people in righteousness, both by precept and example.

DIVINE DISAPPROVAL OF WEAK CHARACTER

This was not the first time that the Lord had reproved Eli regarding the wrong course of his sons and what would happen. Years before a message had been sent him on this very subject, and although Eli himself apparently was faithful and loyal to God, he had not restrained his sons; hence he was a sharer in the penalty which came upon his sons.

In the morning Eli inquired of Samuel whether or not the Lord had spoken any further, and what he said. It was a trial to Samuel to tell his friend and benefactor, who was like a father to him, respecting the Lord's criticism and pronouncement of judgment against himself and his family; but Eli demanded to know the full particulars, and we read that "Samuel told him every whit." Thus it is often with the Lord's faithful servants; their tenderness of heart, their sympathy, might prompt them to hide, to cover, matters which their sense of duty may require them to speak boldly. In every case the individual's conscience must be educated, and of course the Word of God is the educator.

When Eli heard what the Lord had declared respecting his family, he answered most loyally, "It is the Lord; let him do what seemeth him good." But however faithful and submissive he may thus appear to be, we know that his character was not satisfactory to God. There are many like Eli,

willing to take, without murmuring, the punishments which God metes out; but the Lord prefers characters that are stronger. Eli would have been more pleasing to the Lord had he had more firmness of character—a clearer appreciation of his duty toward the Lord as his servant, and toward his children as their father. We may be sure that strong characters are more pleasing to everybody. They may in some respects be more difficult to deal with; but, nevertheless, firmness of character is something that is a jewel, highly esteemed by all wise men and women, as well as by the Lord.

Samuel grew in favor with God and with Eli and with all the people of Israel, as they came to know him; and they perceived that the Spirit of the Lord was with him, and that he would be a representative of God amongst them.

All in Samuel's time could not be priests, but only those of the priestly tribe. All then could not be prophets, but merely such as God was pleased to use as his mouthpieces. As St. Peter says, "Holy men of old spake as they were moved by the holy Spirit." But, as St. Peter proceeds to tell us, the prophecies were not generally understood by those who uttered them, but were meant to be understood by the church of this age, in due time, as the holy Spirit would make them known—"meat in due season."

As Samuel is styled the first of the prophets of Israel, so the Lord informs us that John the Baptist was the last of those prophets, and that "none were greater than he." It astounds us perhaps to find the Bible clearly teaching that while the offices of prophet and priest were restricted in olden times, as we have seen, yet, during this Gospel age, all who come unto God through Christ may become priests, and every priest of this new order may be a prophet of the Lord.

Failure to discern the change from the Jewish dispensation to the Christian dispensation, which began at Pentecost, leaves many Christian people in confusion of mind. Jesus clearly presents the matter, saying, "Verily I say unto you, There hath not risen a greater prophet than John the Baptist; notwithstanding, he that is least in the kingdom of God is greater than he."

The church is the kingdom of God in embryo. It is to be the kingdom of God after being set up at the second coming of Christ, by the power of the first resurrection, but even now it is God's kingdom class in preparation, being educated, tested, in respect to faith, obedience and loyalty. The overcomers will be the church of glory, the kingdom of glory; but even in the embryo state, these are styled by St. Peter a royal priesthood. He is not in this speaking of any clerical class as a priesthood, but speaking of all who become united to Christ, of every faithful believer anointed with the holy Spirit, as such a priest in things pertaining to God. He is a priest in the sense that he is counted in as a member of the body of the great High Priest. As a member of Christ he is associated in the work of sacrifice, "presenting his body a living sacrifice" daily.

Additionally, all of the royal priesthood class, even at the present time, are God's prophets, God's mouthpieces. These, and these only, are authorized to speak in the name of the Lord. Their ordination, or authorization, does not come by any laying on of hands of bishops or anybody else; but, as the Scriptures declare, it comes directly from God—through the anointing of the holy Spirit. Hearken to St. John speaking to the whole church. He says, "Ye have an unction [anointing] from the Holy One, and ye all know it." Whoever has this anointing of the Spirit should be able to discern its influence in his heart and life, and should recognize that it is his authorization to serve as a priest and as a prophet of the Lord; as St. Peter says, "that we should show forth the praises of Him who hath called us."

1914—REPORTS FROM FOREIGN BRANCHES—1914

BRITISH BRANCH REPORT

DEAR BROTHER RUSSELL:—

We have pleasure in sending a summarized account of the work of the British Branch for the year 1914. As you will see by the figures subjoined, there is a good work to report. The sales of the STUDIES IN THE SCRIPTURES have increased by more than 20,000 copies, our total British circulation for the year being 131,984. Besides this number we sent out to Australia over 26,000 copies, or a total British output of 158,264 STUDIES. The circulation of free literature is also considerably in excess of last year's figures. We sent out of London for volunteer work, for the class extension service and for the PHOTO-DRAMA work a total of 15,787,950 items, representing in tract pages 262,770,280, a huge figure. However, our report does not increase all the way; for the war came in the midst of our work, and immediately began to restrict it—but not to a great extent.

The general colporteur work suffered first, and then the Brethren, as well as ourselves here, were hindered from obtaining halls for public witnessing, because so many were required by the military authorities. But the war helped as well as hindered; for many were much more inclined to hear what we had to say, so that both in the public meetings and to the colporteurs there was a preparation for the message of truth. Also the people more able to buy the sets of the STUDIES were more attentive, and many of these have shown a warm interest in the truth. It must be said that the colporteur work has been very much helped by the recent methods of furthering their work. Brother Rutherford's extended tour resulted in the selling of over 10,500 volumes of STUDIES, and the follow-up work after the PHOTO-DRAMA is also of very great help. It was believed that sets of STUDIES could not be sold here, but now this has become the common thing; and our output of Vols. 4, 5, 6 has largely increased. The war has not made an appreciable difference in the outward aspect of things; but it is impossible that such a state can continue, and no doubt there will be a pinch in the spending capacity of the people not at present keenly felt.

There has been little outward opposition to the spreading of the truth along our usual lines; the Lord has kept back violent opposition, and so we can report the greatest witness yet given here. The outlook is not bright, and we see other factors at work which indicate that our freeness of service cannot long continue. We rejoice in whatever is afforded to us, and we hope to be faithful to our Head until the work is accomplished. The first six months of the year saw little activity in the class extension work, but the advent of the DRAMA came about the time the class extension territory had been covered; and since then the brethren have been energtic in this newer phase of service.

The DRAMA has now been shown in London and 97 other cities and towns in Great Britain and Ireland, and has been attended by 1,226,650 people, London figures being 25 exhibitions with 425,000 in attendance. Outside London attendance 800,100. The London exhibitions were 22 of two weeks each, and 3 others of four weeks each. The signed cards for further literature, etc., numbered in London 7,470; and so far, over five thousand books have been sold through these. In the country over 12,000 cards have been left, and the resultant sales is about the same proportion. In London the cloth Scenarios were in good demand; in two centres alone 7,966 copies were sold. Thus we feel that this great city has had an opportunity of gaining some knowledge of our loving Heavenly Father's character and plan.

The friends have everywhere risen loyally to their opportunities of service. The Volunteer matter has gone out well—you will notice that we have sent out nearly 7,000,000 B. S. M. The work has, as you know, continued to make increased sacrifices upon the time and the means of the brethren, but the sacrifices have been made to the blessing of increased faith and love among the brethren.

We praise the Lord for all the mercies of the way, and we will keep on with his work till he shall bid us cease. We are going on with such work as is at hand, hoping to do it to his praise. With love in the Lord,

Your servants in Him,

J. HEMERY, H. J. SHEARN, WM. CRAWFORD,
British Branch Managers.

SUMMARY OF OUTPUT OF "STUDIES IN THE SCRIPTURES"

STUDIES, all kinds	158,264
To Australia, out of above	26,280
Total British local sales	131,984

OUTPUT BIBLE STUDENTS MONTHLY AND OTHER TRACTS.

BIBLE STUDENTS MONTHLY	6,932,300
EVERYBODY'S PAPER	5,828,200
Colporteur tracts	302,000
Hell pamphlets	28,250
DRAMA volunteer	1,958,000
Free Scenarios	739,200
	15,787,950
Or Tract pages	252,607,200
Books (Manual, MANNA, Poems, etc.)	3,246
Scenario, paper	18,351
Scenario, cloth	5,717

Booklets	23,679
Letters, out	35,174
Letters, in	31,425

AUSTRALASIAN BRANCH REPORT

DEAR BROTHER RUSSELL:—

We are glad again to think that you will be pleased with the year's work. It has been a year of progress as the result of the increase of love and zeal and spirit of sacrifice generally among the friends. Yet we realize that there is much to be done here; and that it may be some months before the door of opportunity is closed for laboring and suffering for the truth's sake.

Last year was a record with its 30,000 volumes of STUDIES IN THE SCRIPTURES; but it has been exceeded and the output has reached over 40,000, as you will see from the appended statement. The colporteurs have done well; and while the war has tightened money considerably, yet it has increased interest in the matters dealt with in the STUDIES, so that there is still a good work going on. We have about thirty colporteurs in the field now, some doing moderately and some doing splendidly. Some have been ever so much more successful since the war broke out than previously. Many more volumes would have been put out if we had had them to supply orders; but, as you are aware, our shipments were stopped.

The PEOPLES PULPITS, which have been mostly sent through the post, continue to bring good interest, and the list of subscribers has steadily increased. THE WATCH TOWER list also continues to grow, which will indicate to you best the amount of progress, although it is still so that one WATCH TOWER serves for may be a family or for one or two readers.

While the Tract Fund shows a good increase over last year, yet it does not represent probably more than half what has been spent by the classes in special efforts under the auspices of the Society. While Brother Gates has been used by the Perth Class for many public efforts, the Sydney class have used Brother O. Walters, and the Brisbane class has served many outlying small towns with several brethren. In this way much has been done without expense to the Society. Brother Nelson has traveled mostly in New Zealand and Queensland, and has been a means of blessing to the friends at those places. He is now in Queensland, and we hope to see him once more at our Melbourne convention Christmas time.

We still have about thirty-five newspapers publishing the sermons. Some opposition has been strongly working against these, and has succeeded in one or two instances; but generally the editors have been able to take it for what it is worth. Some of the editors have been more than pleased with the matter of the sermons themselves, and have realized that their readers are appreciating them. We have heard of many cases of strangers getting quite interested through this service. At the same time we feel that the friends generally do not fully realize their opportunity of encouraging the papers in the good work.

You will find a list of extension efforts and pilgrim public meetings, but this is by no means complete, as we know we have not had returns from all the classes that have been busy. Along this line we are glad to say that the visit of Brother Hollister in the early part of the year was very much appreciated and much good was accomplished, not only in encouraging the brethren everywhere, but also creating new interest. We do rejoice in all the good providences of our God.

PHOTO-DRAMA OF CREATION

The PHOTO-DRAMA has been shown in Wellington, N. Z., the attendances totalling about 40,000. The class there nobly shouldered the whole expense, which amounted to about £200: but with experience now gained, this will not need to be so great elsewhere. We have evidences, however, that good will be accomplished by this means of declaring "the whole counsel of God" as revealed in his Word. We now have the films in Melbourne, and preparations are well advanced for the work. We feel sure that we are voicing the feeling of the International Bible students in Australasia when we express gratitude for the generosity on the part of Brooklyn in affording us two sets of such expensive outfits. When we realize how much sacrifice is involved in the way of patient toil, as well as of substance by others in the production of this wonderful exhibition, it makes us feel the responsibility of now doing our part to our utmost with what is entrusted to us, in order that the work may be accomplished here. The Melbourne church, though generally poor in this world's goods, has followed the example of Wellington in the spirit of sacrifice, and has promised eighty pounds toward the expense of the production.

We had our Finale on Sunday and had record meetings both afternoon and evening. Twelve hundred were present and many were unable to get into the Hall. I took the speaking part and endeavored to follow the notes suggested in the instructions. The Lord was with us, and we believe that much good was done. Altogether we have over 200 names of interested. These are now being called upon by three of our best colporteurs, and we feel sure of good follow-up meetings in the same hall for the next three Sunday nights, when I am to give Chart Talks. We reckon that we showed to 22,850 people, or rather attendances; for many attended every one of the exhibitions.

The DRAMA started in Geelong this week. Geelong is a city of churches, hard to wake up. But the Lord arranged to stir them up. The council of churches made a strenuous effort to hinder our having the theatre, which is under the control of the Town Council.

We cannot run several cities at the same time here; but though it will take us a little while to get round, it is beautiful to see the effect and to realize that the Lord is directing our steps and blessing the work.

The work all over is, we think, progressing well, not only in the all-important deepening of the spirit of consecration personally of those who have been some time under the hallowed influences of the truth, but in numbers. These are growing, in some cases, quite rapidly. We hope, however, that while the door of opportunity remains open even greater things may be accomplished. It is good to realize that there never has been a time when it was so easy to get people to think along the lines of the truth; and that the shackles of error are breaking and the mists of the dark ages are being dispelled by the bright shining of the glorious Sun of Righteousness.

While the clouds of trouble roll over the earth in fulfilment of the Word, thus in accord with our expectations, as though the great divine time clock has struck the end of the Gentile Times, we are resting in the promise that our "deliverance draweth nigh" and are seeking to identify ourselves with the kingdom which is being set up and co-operate in its glorious work of turning "the pure language to the people." "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

With Christian love to yourself and all of like precious faith,

Yours in the service of Christ, R. E. B. NICHOLSON.

SUMMARY OF THE WORK

STUDIES IN THE SCRIPTURES	38,713
" " " " —Magazine form	1,321
Booklets	2,433
Total	42,467
Free Literature sent out:	
B. S. M. and EVERYBODY'S PAPER	1,129,300
WATCH TOWERS	4,287
Debates	1,000
Hell TOWERS	3,487
Total	1,138,074

CORRESPONDENCE

Letters received	4,370
" dispatched	4,444

A goodly amount of pilgrim work was done by Brother Edward Nelson, Brother Robert Hollister and myself; but the exact figures are not obtainable at the moment. Considerable of this work was also done in New Zealand.

EXPENDITURES, ETC.

Pilgrim, Extension Work, Halls, Advertising, etc	280:12:—	
Postage, freight, etc	49:—:5	
Rent, gas, stationery, personal expenses	56:—:—	
PHOTO-DRAMA Expense, Customs Duty, etc	31:15:8	
Supply of Free Literature	394:17:—	
	812: 5:1	=$3,947.56
Tract Fund Donations	827: 9:7	= 4,021.55
Dr. to Brooklyn	1,597:11:2	= 7,764.13

THE WORK IN GERMANY

DEAR BROTHER RUSSELL:—

I send you the yearly report, and am glad to say that again, by the Lord's grace, the amount of literature circulated

exceeds that of the preceding year by about one-third. The totals are as follows:

Volumes of STUDIES IN THE SCRIPTURES—German	24,136
Volumes of STUDIES IN THE SCRIPTURES—other languages	1,070
Volumes MANNA	1,079
Volumes DIVINE PLAN in journal form	8,770
TOWERS on Hell	31,085
Booklets—German	12,946
Booklets—Foreign	2,277
German TOWERS, including 5,000 copies monthly to regular readers	78,040
BIBLE STUDENTS Quarterly and Volunteer matter—German	5,015,200
BIBLE STUDENTS Quarterly and Volunteer matter—other languages	122,900

The Lecture and Pilgrim Service was quite extensive this year, with good results. A number of new classes, of 20 to 40 consecrated, have been started; and others have doubled.

Number of Public Meetings	262
" in attendance	52,894
" of addresses for free Literature	14,743

EXPENDITURES, ETC.

Printing, Lectures, Pilgrim Service, Rent, Household, etc	104,282.16 Marks
Donations—German and Swiss—European	58,704.16 "
	45,578.00 Marks
Amount of cash from Brooklyn, plus proceeds from books sold to cover balance.	
Letters and Cards received	13,555
" " " sent out	6,823

We have quite a large stock of books on hand, which no doubt will be very much in demand in the near future, since the friends are zealously calling attention to the fulfilment of prophecy in the European or universal war. We hope, indeed, to be able to still circulate a number of million copies of B. S. M. on timely subjects before our works this side of the veil is ended. If the six or seven thousand readers of the German TOWER in Europe let their light shine out fearlessly, as the opportunities increase and circumstances offer or demand, the testimony will surely have been given according to the Lord's own Word (Matthew 24:24), so far as this part of the world is concerned. We are glad to know that it is even more so the case in other parts, especially in America.

With confidence in God and our Lord and Savior Jesus Christ, and with much love to yourself and your faithful colaborers everywhere, I beg to remain

Your humble brother, O. A. KOETITZ.

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:—

By the Lord's grace we have passed another year in his blessed service, on this side of the "veil," and it is accordingly my greatly appreciated privilege and duty to send you the usual report of the work done in this land during the last year, under the auspices of the Society.

Although it has often, even from the beginning of the past year, been very difficult for us to understand the Lord's guidance and to recognize his will respecting his work and its interests in this part of the field, and although we have often been absolutely unable to see any part of the way before us respecting the same, we cannot now, as we look back and compare the past experiences with their already noticeable results, do anything but give thanks and praise to God, when we can see that it is he who, to a great extent through you, beloved Brother Russell, and also through surrounding circumstances and by his Word and its spirit—has directed our steps on the way which we did not know beforehand. It is with deep gratitude toward the Lord for the opportunity he has thus granted us to be, even during the past year, his colaborers and yours, that we now present the following figures, etc., which we hope will help you a little to judge of the condition of the work here.

Down through the year the propagation of the harvest message and the gathering together of the Lord's saints have continued and developed more and more all over the land, so that—in spite of all adverse circumstances and hindrances—the results of our efforts to proclaim the good news in different lines have exceeded those of previous years; and there has never before been a time when we have seen a more general manifestation of the spirit of love and zeal, of brotherly-kindness, patience, humility and faith amongst the brethren in Sweden.

Though several of our most successful colporteur brethren have been kept away from the work during the last three months by being mobilized for war and for other reasons, still the circulation of the STUDIES IN THE SCRIPTURES has not gone down, but exceeds, by 3,065 copies, that of the previous year. The pressure and fear of the present war seem to make many people more willing now than at any previous time to investigate the truth. The free distribution of volunteer matter has also made some increase, as you will see. It may at this time interest you to be reminded of the fact that from the start of this little branch of the great harvest work until now, there has through it been circulated 200 thousand copies of the STUDIES IN THE SCRIPTURES and more than 5 millions of the Society's good tracts.

The number of subscribers to the Swedish WATCH TOWER has grown from 2,174 to 2,344, who have paid kronor 5,636 in subscriptions, against kronor 5,244 the previous year. Regular subscriptions for the year to the Swedish newspapers which publish your sermons weekly have been received through this office to the number of 1,390. In one of these newspapers nearly one whole page has stood at our disposal the whole year.

The regular pilgrim service, in which six Swedish brethren have taken part during the year, has been richly blessed by the Lord; and besides this, a large number of mass meetings have been held in all parts of the land, attended by tens of thousands of attentive listeners, who have demonstrated their interest in the message by purchasing thousands of the STUDIES IN THE SCRIPTURES when departing from these meetings. We have also had the pleasure of meeting together with others of "like precious faith" in conventions, on a larger scale than ever before, as not fewer than 18 conventions have been held in different parts of the country during the year, most of them in the summer time. Those conventions were attended by from 30 to 350 truth friends, and every one of them has been successful and spiritually helpful. The number of meetings held here under the auspices of the Society has grown from 1,576 to 1,820.

One of the surest proofs of increasing appreciation and love for the truth is the fact that the absolutely voluntary contributions for the propagation of the harvest message received at this office exceed the preceding year's large sum by not less than 20,000 kronor, and this in spite of the poverty of nearly all the friends here and the hard times.

After all the difficulties and disappointments (caused to a great extent by the European war condition) in connection with the preparation for the presentation of the PHOTO-DRAMA OF CREATION to the Swedish people, we finally succeeded, as you already know, so that the DRAMA was shown here for the first time on September 25. From that day the DRAMA has been presented to overcrowded houses twice every day in from one to three Swedish cities. The interest in this DRAMA is remarkable indeed. We have seen many people standing in the street in bad weather for fully two hours in order to secure a seat; and in the evenings usually from 1,000 to 2,500 people are turned away from the halls in the different places. Up to date we have given 184 DRAMA presentations of two hours each, with a total attendance of 89,650 people in seven of the largest cities of Sweden. As far as has been possible to ascertain, probably twice that number have had to be turned away for want of room, although we have everywhere had some of the largest halls obtainable. Additionally, preparations have already been made for showing the DRAMA in a good many more places before the holiday season.

The 10,000 edition of the Scenario of the PHOTO-DRAMA in book form, which you authorized us to begin with, is nearly gone, so that we have already been compelled to prepare for publishing a new edition. Of the free Scenario in paper form we have sent out 110,000 copies, and it looks as if we should soon need a new large edition of this also. All this seems to us as an illustration of the Lord's words by the Prophet: "Behold the days come, saith the Lord God, that I shall send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11.

As the work grows rapidly all over the field where we, by the Lord's grace, have been placed, the office work grows accordingly; and still the office force here has not increased in number, but has really decreased since the starting of the DRAMA work, in that some of its noble members have been wholly taken out in that new branch, as operators, instructors, etc. The regular DRAMA force here contains more than twenty members, fully engaged in that branch. We are all very glad indeed for the privilege given to us of having a share with you in the "afflictions of Christ for his church," and also in your sacrifices and sufferings for the truth's sake in preparing the "groaning creation" for the coming "times of

restitution of all things." More and more do we realize that our present opportunities are wonderful and precious indeed, more so than any words can say; and as we see how the big clouds gather above us, and how men's hearts are trembling in fear of the approaching storm, which already has begun the shaking of the present order of things with its institutions and governments, we cannot but "lift up our heads and rejoice," knowing that "our redemption draweth nigh."—Luke 21:28.

You yourself, dear Brother Russell, are always included in our ardent prayers before the throne of heavenly grace; and we pray that we also may continually have a place in your prayers and supplications on behalf of "all the saints," that we all with you may be kept faithful until the end of our race-course and then be granted an "entrance abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Asking you, on account of all the Swedish brethren, and especially each member of the Bible House family in Orebro, to kindly accept their warm Christian love with thanks and gratitude for all that you, as the Lord's messenger and representative, have been to all of us during the past year, I am

Your brother and colaborer in Christ,

AUG. LUNDBORG.

SUMMARY OF THE WORK

Copies of STUDIES IN THE SCRIPTURES, circulated at cost	43,526
Various other books and booklets—MANNA, TABERNACLE SHADOWS, etc	15,678
Total	59,204
Eko från talarstolen (PEOPLES PULPIT), issued free	681,300
Other free tracts, free DRAMA Scenarios and copies of the Swedish WATCH TOWER	135,023
Total	816,323
Amounting in tract pages to	16,221,056
Number of subscribers to the Swedish WATCH TOWER	2,344
Number of sermons in newspapers, about	200,000
Number of meetings held under the auspices of the Society	1,820
Number of miles traveled in preaching tours	117,837
Letters and cards sent out	8,745
Letters and cards received	6,987
Total number of various shipments, by mail and by railroad	63,505

EXPENDITURES

Pilgrims, Conventions and other meetings	Kr. 21,621.52	= $ 5,843.65
Translations, printing, binding, paper, etc	27.311.96	= 7,381.61
Freight and postage	4.527.56	= 1,223.67
Helps to poor Colporteurs	4.211.95	= 1,138.37
The newspaper service	2,166.28	= 585.48
Office expenses, rent, light, heat, etc.	7,108.38	= 1,921.18
The PHOTO-DRAMA service	22,541.99	= 6,092.43
Total	Kr. 89,489.64	= $24,186.39

RECEIPTS

Voluntary donations to the Tract Fund	Kr. 38,954.43	= $10,528.23
Voluntary donations to the DRAMA service	15,056.83	= 4,069.11
Swedish WATCH TOWER subscriptions	5,636.55	= 1,523.39
Sold books, pamphlets, etc	29,901.04	= 8,081.36
Total	Kr. 89,548.85	= $24,202.09
Balance on hand	Kr. 59.21	= $ 15.70

SOUTH AFRICAN MISSION

DEAR BROTHER RUSSELL:—

It is with mingled feelings that I present the report of our labors in the harvest field for the past twelve months. We are deeply grateful to God that October, 1914, finds us still busy in the Lord's Great Service, and that the year that has gone has been the busiest of our office existence. The Lord has been very good to us, opening doors of opportunity, and we have sought ever to be on the alert to enter in. And now we realize that we stand on the threshold of the kingdom, and that possibly our next report will not be to Brooklyn, but to Headquarters beyond the veil. We are conscious, however, that there is work still to be done here below, and are determined by God's assisting grace not to slacken our efforts (though we long for the homecoming) but to work with all diligence as long as the day lasts. Pray for us, dear Brother, that the blessing of God may rest upon our humble efforts to serve Him and that we may be used abundantly here in gathering in the last grains of ripe wheat for the Lord's garner.

From the accompanying report you will see that our output of volumes has been largely increased, and that a greater quantity of literature of all kinds has passed through our hands. Everywhere throughout South Africa we find an increased interest in the truth since the beginning of the present strife of nations. Men who formerly looked upon the subject as a huge joke, are now asking with scared faces, "What does it all mean?" We have neither time nor inclination for the inevitable "I told you so," but are only too glad to explain the significance of current events to all who are now ready to listen to present truth.

The meetings of the Ecclesia at Durban are well sustained and the average attendance is larger than ever before. During the year I have made three pilgrim journeys, covering nearly 3,000 miles, and have lectured in many of the large towns and some of the smaller ones in the Union. On these visits I have been much impressed with the growth in grace of the dear brethren throughout the country, some of whom, in comparative isolation, have been growing like calves in the stall. I have been twice to the Transvaal and once to Cape Colony, and am just about to embark upon another tour of the Cape, right down the coast to Capetown, returning by the Western Province.

The Native work continues as interesting as ever, and under the able guidance of our two native teachers, Brothers Jordan and Tshange, this work is spreading considerably in this part of the continent. A dear brother who has been colporteuring in Cape Colony reports considerable interest among the natives there, and at their request I am taking Brother Jordan down to establish classes in various centres, and otherwise to assist the interested ones. In Nyasaland the work continues to develop, especially in the Northern Province. I am sending to you an interesting letter from a leading brother there. The Nyasaland brethren have had their faith much strengthened by the fact that a fight took place in their own land, at Karonga, between the British and the Germans, a tangible evidence that we are in the beginning of the time of trouble.—Daniel 12:1.

During the year we have had two conventions in South Africa, one at Johannesburg, already reported, and the other at Durban. At both of these we received much blessing from the Lord, and the spiritual life of all present was greatly stimulated. Our one regret, dear Brother, was that we were so far removed from Brooklyn that we could not have you with us in person. We know, however, that you were with us in spirit and we spoke of you and joyfully anticipated the great meeting at the end of the way, now so close at hand.

The newspaper work continues normal. We have added two papers to our list during the year, but some others have dropped out. The scarcity of material, due to the war, has made the newspapers here very jealous of their space. All over we have much to thank God for, and are inspired by past experience to a still larger confidence for the future, whether long or short.

Permit me here, dear Brother, to express the gratitude to God felt by all the dear friends in Africa, both black and white, for your faithful ministrations, and to assure you of their entire confidence and loving devotion. Our prayer is that he who has brought you through many difficulties may sustain you in the special trials that necessarily pertain to the end of the way and that we all, with your well beloved self, may appear before God in Zion.

With much Christian love, I have the honor to remain,

Your brother and colaborer, WM. W. JOHNSTON.

SUMMARY OF THE WORK

Free literature circulated — English	67,650	270,600	Pages
Free literature circulated — Hollandish	38,380	135,520	"
	106,030	406,120	"
Newspaper sermons sent out			7,720
Parcels dispatched			165
Letters dispatched			1,257
P. R. L. B. wrappers			1,316
New TOWER subscribers			30
Meetings held			380
Pilgrim journeys			3
Miles traveled			2,986

FINANCIAL SUMMARY

Cr.	£	s.	d.	*Dr.*	£	s.	d.
Tract fd. donations	13	12	0	Office expenses	109	7	4
TOWER subs.	7	4	0	Fr'ght & postage	42	9	9
Sales	87	12	7	P. R. L. B. exp.	78	6	8
				Pilgrim expenses	60	17	11
				Grants to native workers	21	5	0
				Bank charges	2	16	5
	108	8	7		315	3	1

CASH STATEMENT

	£	s.	d.		£	s.	d.
Cash on hand, Nov. 1, 1913	43	14	1	Total expenses	315	3	1
Local receipts	108	8	7	Repayment loan.	32	0	0
Loan	7	0	0	Cash on hand	72	16	0
From Brooklyn	260	16	5				
	419	19	1		419	19	1

REPORT FROM FINLAND

DEAR BROTHER RUSSELL:—

I send you a short report of the harvest work in Finland for 1914. God's grace toward us during the past year has been exceedingly great. God has opened doors all over; and we have tried with our feeble powers to use the opportunities, although we have felt that "the harvest truly is plenteous, but the laborers are few."

In the beginning of the year we finished the publishing of the six volumes of the STUDIES IN THE SCRIPTURES in Finnish; and since then we have rejoiced with our Finnish brethren and sisters, as they have the whole light of present truth set forth in these blessed books. Six newspapers have during the year published "Pastor Russell's Sermons," one of the papers having a circulation of more than 30,000.

The interest in present truth has been growing amongst the friends, and they have tried to do their very best in spreading the Glad Tidings. A very beautiful opportunity was afforded in THE PHOTO-DRAMA OF CREATION. The glorious message went out during two months in the nicest form; and every day was a festival.

Up to the last of September the work was going on with very great force; but on October 1 everything was changed, and since that day it has been very difficult to do anything. We have tried to do, but we have had only few possibilities. We see how the night is coming. You know that the sun is going down in the "East." Nevertheless we are in good condition, filled with the best hopes, because we see the new day and how the Sun of Righteousness is rising. We are therefore very happy and thankful toward God, who has used you as a channel to bring us the knowledge of his plan and prospects.

As I think it will interest you, I send a report of the Harvest work in our country:

SUMMARY OF THE WORK

Output of STUDIES IN THE SCRIPTURES		22,409
Output of various books and booklets		27,622
Total		50,031
Number of subscribers to the Finnish TOWER		1,124
Number of subscribers to the Swedish TOWER		117
Total		1,241
Bibles sold		130
Volunteer Tracts	479,602	
Sample TOWERS	46,573	
Scenarios	70,478	
		596,653
Number of Meetings held	862	
" PHOTO-DRAMA Entertainments	218	
		1,080
Number of Miles traveled in Preaching Tours		29,986
Attendance at Meetings	130,294	
Attendance at Entertainments	80,500	
		210,794
Letters and Cards sent out		4,962
" " " received		3,892
Total number of various Shipments		47,751
Total Expenditures	Fmk. 80,319:61	or $15,477.00
" Receipts	" 74,461:00	" 14,348.21
Shortage	" 5,858:00	" 1,128.79

I assure you of our deep love, and that we daily ask God's blessing upon you.

Your brother and servant in the Lord,

KAARLO HARTEVA.

REPORT FROM SUISSE-GERMAN WORK

Following is the I. B. S. A. annual report of distribution of literature in German Switzerland from November 1, 1913, to November 14, 1914:

STUDIES IN THE SCRIPTURES, Vol. I., German	1,694	
STUDIES IN THE SCRIPTURES, Vol. II., German	308	
STUDIES IN THE SCRIPTURES, Vol. III., German	303	
STUDIES IN THE SCRIPTURES, Vol. IV., German	308	
STUDIES IN THE SCRIPTURES, Vol. V., German	224	
STUDIES IN THE SCRIPTURES, Vol. VI., German	287	
Total	3,124	
Volume I., in journal form, German	1,944	
MANNA, German	182	
Bible Helps, German	42	
Booklets, German	8,344	417,401
German WATCH TOWER (600 monthly)	7,200	360,000
Total number Tract Pages		777,401
Hell TOWER in German, etc	6,442	358,700
B. S. M. and Tracts	314,297	7,983,500
Total number Tract Pages		8,342,200

Respectfully submitted, SAMUEL LAUPER.

"GOULD FREE LIBRARY FOR THE BLIND"

Chapters of SCRIPTURE STUDIES and Pamphlets (WATCH TOWERS, Tracts and Special Sermons), in Brail type, loaned by mail:

Chapters	8,372
Pamphlets	2.811
Weekly sermons mailed	3,728
Letters received	2.476
Letters dispatched	2,302
Expenses	$1,106.51

EUREKA DRAMA BLESSINGS

DEAR BRETHREN IN CHRIST:—

We are sending weekly reports of our EUREKA DRAMA exhibitions, but we feel sure you will be glad to hear from us, though it be but a greeting.

The year 1914 has been a momentous one to almost all the dear children of God. While we were late getting a complete outfit of the DRAMA, yet after a brief season of rehearsal we put six teams in the field, each team serving in rotation.

We started about November 15 and have been quite busy since. Eleven places have been served thus far, which means thirty-three exhibitions. At these the total attendance of adults was 4,159, making an average of 126 at each exhibition. The cost of hall rent was $105, or $3.18 per exhibition.

It makes our hearts rejoice to have been able to serve 4,159 people with the message of the ages at so small cost! May God bless you and all in the service of the truth is our prayer, with hearty New Year greeting.

MARSHALL G. ELLIS.—*Washington.*

A GIFT FOR YOUR FRIENDS

We have a special edition of STUDIES IN THE SCRIPTURES, Vol. I., to which we have added the Pyramid chapter from Vol. III. It is bound in the same style as our regular editions, except the covers are embossed with a gold pyramid.

The pyramid feature makes this volume specially attractive to beginners who are difficult to interest otherwise. After reading about the wonderful pyramid of Egypt (which is the introductory chapter of this edition), their mental appetite is sure to be whetted enough to read with interest the "DIVINE PLAN OF THE AGES"; and whoever reads this, if he has a spiritual appetite, is pretty sure to go on as a Bible student.

The price of this special edition is 50c. per copy, which is less than half what such books would ordinarily sell for. We however, offer these to our readers as gifts, or for loaning to friends and neighbors, at 30c. per copy, postpaid—in any quantity, but preferably in lots of ten or multiples thereof.

IMPUTATION AND APPLICATION OF OUR LORD'S HUMAN LIFE-RIGHTS

Apparently a great many of God's people have difficulty in discerning just what is signified in the expression, "Gave himself a ransom for all." They ask, If our Lord Jesus gave his human life a ransom for Adam and his race, where has he now any right to human life to give in justification to those who accept his favor, in view of the fact that we read, "He that believeth on the Son hath everlasting life"?—John 3:36.

To appreciate the answer to this question, we must realize that the giving of the ransom has various features. First of all, our Lord's consecration when he was thirty years of age, which he symbolized by water baptism, represents the giving up, the surrender, of his life to God. The life which he surrendered was a perfect human life, one to which he had a full right. St. Paul tells us that he was "holy, harmless, undefiled, separate from sinners." Our Lord was not a member of the Adamic race in a direct sense—in the sense of having received his life from a human father; therefore his was not a condemned life, like that of the rest of the world. Nothing more was needed. He surrendered the full equivalent of Adam's life and perfection. But he did not surrender his life to Adam; he merely put it into the Father's hands without giving it to anybody.

During the three and a half years of his ministry our Redeemer laid down his life. He completed that work at Calvary, saying there, "It is finished!" He there finished his baptism into death; he continued his self-surrender to the end. But he has not yet made any application of this human life to Adam and his race. He has merely put it into the Father's hands. It was a life that had not been forfeited, that had not been mortgaged, that had not been embargoed. He simply surrendered his life in harmony with the Father's plan.—Luke 23:46.

RIGHT TO LIFE ON TWO PLANES

When the Father raised him up on the third day, he made Jesus a spirit being. He was put to death in the flesh and was raised a spirit—quickened in spirit. (1 Peter 3:18—Diaglott) This quickened One of the new nature had this new life as a reward for his obedience in permitting his earthly life to be taken from him. But he had not forfeited his right to the earthly life; hence as a new creature he still retained this right to perfect human life. Everything that belonged to a perfect life belonged to him. He had permitted the Jews to take away his life, but he had neither surrendered nor forfeited his right to life. So when he was raised to life by the Father, he had not only the right to the spirit nature, but also the right to the earthly nature—not that he would have use for this for himself; for any one having the divine nature would have neither use nor desire for the earthly nature. The specific right that he had was the right to give, to bestow freely upon Adam and his race, human life—the very object he had in mind when he came into the world.

So when the Lord Jesus arose from the dead and ascended up on high forty days later, he retained all the rights that he ever had. He had the right to human life, never having forfeited it; he also had the divine nature, the reward of his obedience—a superior right, a superior nature. But when he ascended up on high, he did not apply the merit of his sacrifice for the world of mankind; otherwise the whole world would not now lie in the wicked one. (1 John 5:19—Diaglott) If our Redeemer had made an application of his merit for the world when he ascended, it would have taken away the sin of the world; but he did not do this. The Scriptures tell us that the church alone has escaped from the condemnation upon the world. (Romans 8:1) Evidently, then, the world is still in the wicked one. The only ones who have escaped from this condemnation are those who have accepted the arrangement of this Gospel age. Nobody else except the consecrated class has had merit and justification from Christ.

RESTITUTION IMPUTED TO THE CHURCH

How, then, does our Lord apply the merit to the church? We answer, Not directly. If he were to apply his merit directly, it would give the church human life, human perfection. God has some better thing for the church—that the church might attain to the same divine nature to which Jesus attained. The church attains this by following in the footsteps of Jesus. This signifies that as he sacrificed his human life, and laid down his earthly rights according to the will of the Father, so all who would become members of his bride class must do the same, must surrender their earthly life, in order to be associated with him. Only if we suffer with him shall we reign with him.—2 Tim. 2:11, 12.

"If any man would be my disciple, let him deny himself, take up his cross and follow me." (Matthew 16:24) Then, "Where I am there shall my disciple be." (John 12:26) Whosoever will so do during this Gospel age will attain to the same divine nature, the same glory, the same immortality—the difference being that our Lord will always be Head over all, the Chief over the church, which is his body, and that they will always be his members in particular, the church in glory.

The question, then, comes up, If it was necessary for Jesus to be pure, holy, how could the church be acceptable to the Father, when they are of the depraved human nature? The answer of the Bible is that to this class who become his disciples Jesus imputes the merit of his sacrifice to the extent of covering their blemishes, their imperfections. We are to discern between give and impute. He will give his merit to the world by and by. But now he is making an imputation to the church.

By this term imputation is signified, that if the church had remained of the earthly nature the same as the world, they would by and by have the right, the same as the world, to come up out of degradation to human perfection. Jesus secured by his death the privilege of giving all those rights to the church as well as to the remainder of Adam's race. But this class, the church, forego all those rights to human perfection. When we consecrated ourselves to God, we gave up our right to become inheritors of the earth and earthly things; we gave up all our rights in the sense of merely surrendering them. By faith we believe that Jesus would in due time have given us those blessings of restitution the same as to the whole world of mankind. By faith we accept those blessings and by faith we surrender them. The only thing left for the church to do is to surrender their earthly lives. Some may have more vitality, and some may have less; some may have more talents, and some less; some may have more years, and some less; but whatever each has it is to be given up, surrendered.

So, then, at consecration the church class voluntarily surrender their earthly nature. They surrender all the earthly rights that they have of the present time, and also those rights that would have been theirs had they remained part and parcel of the world. Jesus does not give to the church at the present time any part of the ransom-sacrifice, but merely imputes to them, counts to them, that part which they might have had if they had remained a part of the world.

When Jesus died, he did not pay over a ransom as an offset for Adam. When Jesus was raised from the dead, he had not paid a ransom; and when he ascended to the Father he did not pay over a ransom for the world. But he laid in the Father's hands the merit of his sacrifice. He has been imputing of this merit down through the Gospel age to the church only, but now he has about finished the imputing to the church, and the work of giving to the world restitution is about to begin; and before it begins the merit imputed (loaned) to the church must be actually paid over to divine justice as the basis for human restitution.

WORK OF THE GOSPEL AGE TYPIFIED

On the Jewish Atonement day the High Priest, first of all, killed the bullock. That bullock represented our Lord Jesus, the perfect man, and the priest represented our Lord, the new creature. Thus he typified the consecration of the human nature and also the condition of the new creature, still in the fleshly body, typed by the priest in the first Holy.

Our Lord was in this condition of the Holy during the three and a half years of his ministry. During that time he had the privileges of the Golden Altar, and the light from the Golden Candlestick (representing the light of God's truth), and the blessings represented by the Table of Shewbread (the spiritual food). At the end of the three and a half years, having finished the work of sacrificing himself, having burned the antitypical incense, he passed under the second veil.

On the third day our Lord arose on the other side of the second veil—on the spirit plane—fully perfected as a new creature, no longer in any sense of the word a man. He could go and come like the wind. He remained with his disciples to convince them that he was no longer a man—going and coming like the wind, and appearing in various bodily forms. Then, when he ascended up on high, as the greatest antitypical High Priest he took with him the blood. The blood signifies the life of the sacrifice. He appeared in the presence of God, and there he sprinkled of the blood on the Mercy-Seat. This sprinkling of the blood on the Mercy-Seat was to make atonement for a certain class. That atonement we see was made only for the priests and the Levites—not for the world.—Leviticus 16:6.

After the High Priest had finished making the atonement for the priests and the Levites, he went out into the Court again and there began a different work. Our Lord made application of the blood for the antitypical priests and the Levites

during the ten days between his ascension and the descent of the holy Spirit at Pentecost. He made application of his merit for the church. We know this; for this satisfaction for sins was followed by the pouring out of the holy Spirit at Pentecost, the evidence that divine mercy had come to them.—Hebrews 9:24.

In the type, after the priest had offered the bullock, he then proceeded to the next part—the killing of the Lord's goat. A goat is inferior to a bullock. The Lord himself was typified by the bullock. The Lord's goat symbolized the faithful members of the church, his body. It has been the work of the Gospel age to offer up the church. Not that they were able to offer up themselves; for being naturally the members of the condemned Adamic race, they were not fit to be priests, and could not be priests until the great High Priest had made an imputation of his merit for them. Therefore, the great High Priest who offered the bullock also offered the goat.

Then we see the conclusion of the matter. In the type the blood of the goat was taken into the Most Holy and was applied, not for the priests, not for the Levites, but for the people. The blood of the bullock was applied only for the priests and the Levites; the blood of the goat, for the people. (Leviticus 16:6, 15) These two sacrifices represent all the sacrifices of the Gospel age; the superior sacrifice was that of the Lord Jesus, the inferior sacrifice was that of the church.

THE CHURCH NO PART OF THE RANSOM

There was a sufficiency of merit in the antitypical bullock to have been applied for the sins of the whole world. But it was God's arrangement that the church might be permitted to share in the sacrifice. Only those who have the privilege of sharing in the sacrifice have the privilege of sharing in the glory. It was not necessary for the satisfaction of justice that any of the church should die; but it was necessary in order for them to partake of the promised glory. Therefore, while it was a sacrifice for our sins on the Lord's part, it was necessary on our part, in order to share in his glory. He makes the sacrifice; it is not our sacrifice. As the Apostle Paul points out, we merely present our bodies. (Romans 12:1) God would not accept our sacrifice through Christ; we are accepted only in the Beloved One. (Ephesians 1:3-6) Thus by virtue of our Lord's acceptance of us is it that we have any privilege of sharing with him in the sacrifice and in the glory.

Our Lord, therefore, has still a human life ungiven away. He does not give to the church human life. He does not part with even a particle of the right to human life which he had. The Lord does not need an earthly body; neither will his church need earthly bodies. What use would Jesus make of earthly rights, or what use would we make of them? We never intend to become men again; nor does he intend to become a man again. The merit of Christ was imputed to us only for the purpose of making us acceptable sacrifices; and this merit becomes released again when the last member of the church is glorified. Then the whole value of Christ's sacrifice will be ready for appropriation for the world of mankind; for at that time the church will have ceased to be of Adam's race, having become of the divine nature.—2 Peter 1:4.

This work, then, of appropriating the merit of Jesus on behalf of the world is left until the Millennial age; when the Redeemer's kingdom will make man's restitution privileges a real boon. Therefore, as soon as the merit of Christ is appropriated for the world, he will immediately take charge of his purchased possession. He will then take his great power and reign. Then to all those redeemed ones for whom he will appropriate the merit of his sacrifice he will be ready to give the long-promised restitution blessings.

Through the Prophet David, Jehovah God said to his Son, "Ask of me and I will give thee the heathen [Gentiles, nations, people] for an inheritance and the uttermost parts of the earth for thy possession." (Psalm 2:8) This, we believe, is at the door. The Lord is about to take possession of the church, which is the jewel class of the whole world. The blessings which he then will give are human restitution to the race of Adam and the bringing of the whole earth, their earthly home, up to the grandeur of the Garden of Eden. This work he will share with his body, his bride.

From this Scriptural standpoint the ransom-price that Jesus gives has been a progressive matter, and is not yet completed. He began to give it when he became a man; he progressed in giving during the three and a half years of his earthly ministry; he finished the giving at Calvary. He has since been using that to which he had a right on behalf of the church, by imputation. He will have all of this merit of his sacrifice to make satisfaction for the sins of the whole world—not a single individual omitted. During the thousand years he will be giving to mankind that which he has secured by his death, and which he will make applicable to them by sealing the New Covenant. That New Covenant will be sealed as soon as the church shall have been completed, as soon as the church shall have passed beyond the veil.

SPIRITUAL AND HUMAN NATURE NOT THE SAME

The views of Christian people seem to be very confused. They acknowledge that Jesus was a spirit being before he came into the world, and that he experienced some kind of change of nature in becoming a man. But very inconsistently they seem erroneously and unscripturally to reason that, having become a man, he must stay a man to all eternity—"a little lower than the angels." We should remember that the Logos was "made flesh," "humbled himself," not for all eternity, but merely "for the suffering of death, . . . that he . . . might taste death for every man."—Hebrews 2:9.

The Scriptures indicate that there is a difference in natures. As St. Paul points out, there is one flesh of man, another flesh of beasts, another of fishes and another of birds. And so on the spiritual plane—there are angels, cherubim and seraphim, just as there are beasts and birds, fishes and men, on the earthly plane. (1 Corinthians 15:39-41) Our Lord distinctly told that he left the glory that he had with the Father. He said to his disciples, "What and if you should see the Son of Man ascend up where he was before?"—John 6:62.

The expression, "Where he was before," refers to a difference in nature, in condition, from that he then had. Jesus had been in the world many times before, but never before was made flesh. Jesus perhaps was the Representative of God in the Garden of Eden with Adam. Very certain it is, he was the one who gave the law to Moses as the Representative of the Father. And most assuredly he was the one who communicated with Abraham at the time when the Lord and two angels went down to Sodom, and stopped on the way to tell Abraham about the matter. Incidentally Abraham remembered that they appeared like men, ate like men, talked like men, but he knew not till afterward that they were angels. When our Lord was made flesh, it was not the first time he was on earth. On his previous visits he was a spirit being who merely assumed a flesh body as a convenience in communicating with men as the Father's Representative.

We see that this same power of materialization was used by other angels. For instance, at the time of our Lord's ascension the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go." We remember also that the fallen angels had the power to assume human bodies. As the Scriptures point out, they desired to be men, to live on the earthly plane and in the earthly condition, for sensual reasons. Thus they abandoned their own habitation, lived as men and sought to bring forth a new race.

A MUCH MISUNDERSTOOD SUBJECT

If Jesus during his first advent had merely appeared as a man, but had all the while been really a spirit being veiled in flesh—"incarnate"—he could not have been the Redeemer at all. The Scriptures say that Jesus was a man, "the Word was made flesh, and dwelt among us" (John 1:14)—not that he pretended to be a man. To be the Redeemer of man is was necessary for him to become a man, not to pretend to be one. He must be really a man; otherwise he could not have been a ransom-price for Adam; for the divine law required like for like—"life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."—Deuteronomy 19:21.

The word ransom (antilutron in the Greek) signifies a corresponding price. And so Jesus actually left the heavenly glory—not merely pretended to leave it. He who was rich for our sakes became poor, so that he was truly that which he appeared to be—the man. He was the perfect man who presented himself at Jordan—the only one who could be the corresponding price for Adam. The Scriptures represent our Lord as saying to the Father, "A body hast thou prepared me" for the suffering of death. (Hebrews 10:5) Many of us have overlooked the fact that this body was divinely prepared for a purpose—for the suffering of death, and not, as many think, a body for placing the Lord Jesus in a state of permanent humiliation before all the holy angels, as expressed in the old hymn,

"Five bleeding wounds he bears,
Received on Calvary."

Our Lord is not parading heaven under the disadvantages of a body and a nature all out of accord with his surroundings. He has already accomplished the work of sacrifice, and the merit of his sacrifice is in the hands of God. God has accepted the sacrifice that was made more than eighteen centuries ago; and on the books of justice there are to our Redeemer's credit those earthly life-rights to which, as a perfect man, he was entitled.

When God conferred upon Father Adam human life and human life-rights, he immediately became the great king of earth. And so when Jesus became the natural man he became the natural ruler. He was the One to whom the earth belonged; and the perfect man would have had the right to earth and all the fulness thereof. Instead of keeping these rights and becoming the grand earthly Potentate, Jesus surrendered all these earthly rights and received the reward of obedience—not the reward of sacrifice, but the reward of obedience. He still has these human life rights, and is about to give them to the world of mankind, upon condition that they shall desire to come into harmony with God, that they shall enter into a covenant of obedience. By his own blood Jesus makes them eligible to full restitution to all that was lost in Eden and to all that was redeemed at Calvary.

The appearance of our Lord in the flesh after his resurrection was only similar to the appearance that was made by himself and the angels long centuries before, and does not indicate that he was still a man. As a man he never went into a room, the door being shut; as a spirit being he could enter, the door being shut. As a spirit being he could materialize, and then dematerialize, vanish out of their sight. This materialization, dematerialization and vanishing appertain not only to the flesh, but also to the clothing. Once he appeared as a wayfarer, and once as a gardener; and then he appeared as his former self in the upper room, the doors being shut. At these various times he appeared in different garments, each time dressed suitably to the occasion. It was just as easy for him to create one style of clothing as another, and one form of body as another. It is hard to tell just where the misconceptions held by many Christian people have come in. It behooves us to be very kind and sympathetic in reproving the error, and to remember that we ourselves once had the errors and held them just as tenaciously as do others.

OUR LORD NO LONGER HUMAN

Our Lord was put to death in the flesh and quickened in spirit, or made alive in spirit; and he has been a spirit being ever since. This Spirit Being, Saul of Tarsus saw on his way to Damascus. He tells us that what he saw was gloriously bright. It was not the flesh of Jesus that was shining. The Apostle says that he caught a glimpse of Jesus in his personality—"Last of all he was seen by me also, as of one born out of due time"; that is to say, born before the time, referring to the church, the resurrection birth.

We are begotten of the Spirit, and the birth will be in the first resurrection. As it was said of Jesus, he was the firstborn from the dead; just so we, the church, will be born to spirit conditions. Then "we shall be like him; for we shall see him as he is." (1 John 3:2) We will not be in the flesh then, and it will not hurt our eyes to see our glorified Lord. We shall see him as he is! We shall be with him! And the Apostle explains that before this we shall be "changed," because "flesh and blood cannot inherit the kingdom of God."

"YOUR FATHER KNOWETH"

"Your Father knoweth what things ye have need of."—Matthew 6:8.

Shortly after the beginning of our Lord's ministry, he gave the discourse commonly known as the Sermon on the Mount. The disciples had not yet become sons of God in the full, proper sense of the word; indeed, they could not be received into sonship until Pentecost. They were members of the fallen race, under the same condemnation as other men. The very highest claim that they could make was that which the Jews made—that of being servants of God. But now, as recorded in John 1:12, "As many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name; who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This spirit-begetting was not possible in its full, proper sense until Jesus had made reconciliation for the sins of the world, or, at least, had prepared the way for reconciliation by his own death. In one sense of the word, however, his death had already occurred; namely, in that he had presented himself a living sacrifice, and that the Father had accepted that sacrifice. But that death must be finished, and Jesus must ascend into the presence of God and present the merit of his sacrifice, before the divine blessing would descend upon any, permitting them to be the sons of God.

THE FATHER OF THE CHURCH

We see, therefore, that Jesus spoke in an anticipatory or prophetic sense as to their relationship to God. Because they believed in him and were seeking to do his will, they were in full line with God's arrangement for their becoming sons. Just as after a person has adopted a child and while the papers are in process of being drawn up in legal form, the child might be spoken of as a son, or he might address the one adopting him as Father or Mother; so these would have the privilege of addressing God as their Father and their privilege would depend on their faith. The majority of the Jews did not have this faith, and when Jesus said that he was the Son of God, they were about to take up stones to stone him for blasphemy. But Jesus said that not only was he the Son of God, but that he would bring many sons to God; and he quoted from the Psalms in support of this assertion.—John 10:31-40; Psalm 82:6.

Thus our Lord spoke to his disciples as if they were already new creatures, had already become sons of God and had already received the holy Spirit, even though both he and they knew that this was not to be completely accomplished, until, as he told them, "not many days hence" they should actually and personally have received it—at Pentecost. Addressing the disciples from this standpoint the Master said, "Your Father knoweth what things ye have need of." These words are part of his Sermon on the Mount. As we read, "When he was set, his disciples came unto him; and he opened his mouth and taught them." The multitude were not to call God Father, but they were to understand that those who had become the followers of the Lord Jesus could call him Father.

The word Father implies a great deal when taken in conjunction with other Scriptures. God was the Father of Adam in the sense that he gave Adam his life. Jesus was not Adam's Father, although, as the Logos, he was the one particularly active in giving Adam life. By Adam's disobedience, this life was lost for himself and for all of his children. Not only life was lost, but the Spirit of the Lord was lost, and that included the relationship of sons.

THE EVERLASTING FATHER OF HUMANITY

After Adam, we find none called sons of God down to the time of Jesus. Jesus was the first Son of God after Adam; and since our Lord's time the church have been called sons of God. (1 John 3:2) The fact that we are called sons of God implies the beginning of a new life; for the old life which we inherited from Father Adam is gone. This new life which we have received is not from Jesus, but from the Father, Jesus being the channel through which this life comes to us. "The God and Father of our Lord Jesus Christ . . . hath begotten us." (1 Peter 1:3) We see that the arrangement for the world is somewhat different. God does not purpose to beget the world of the holy Spirit, as he has the church. On the contrary, we see that Jesus is to become the Everlasting Father of the world, in due time. (Isaiah 9:6) That due time will be the great thousand-year day of the Messianic kingdom.

In that thousand-year day Christ, as the great King, Mediator between God and men, will give life to humanity. We see that the life he will give will be human life. He will be the Father of humanity, because that human life which he will give them will be something that is his own. By his obedience to God's plan he bought the right to give human life. Hence, in giving that life at his own cost, he is styled the Father of the human family. This will not mean that the world will not be considered sons of God, any more than a grandson would not be a son of the father and of the grandfather. Mankind will not receive their life directly from God, but indirectly through Christ—Christ is the Father and God the Grandfather. God does not speak in random terms, but with great exactness. This being true, we have great confidence in his Word.

GOD'S DEALINGS WITH ISRAEL

When Adam and his family became sinners, some of them went further than merely neglecting God. It was no fault of theirs that they were cut off from him. But they did not retain God in their minds, and so God gave them over to a reprobate mind. They became children of Satan in the sense that they became obedient to him. He adopted them into his family, they willingly accepting him and becoming obedient to him. Of course, Satan did not give life actually to the world, but they adopted him as their father by accepting his terms and becoming members of his family. To some of the human family our Lord said, "Ye are of your father the devil, and the lusts of your father ye will do."—John 8:44.

When Adam was rejected, he came under the sentence of death. He was left to shift for himself. The statement, You are under a curse of death, would mean, You cannot avoid dying—"Dying thou shalt die." There will be pestilences, earth-

quakes and famines. You will be subject to these because you are sinners. Mankind could not expect God to do anything for them when they were under death sentence; yet God has done much for them, even though they are sinners. He causes the sun to shine and the rain to fall upon the just and upon the unjust.—Matthew 5:45.

When the Jews were called of God under the Law Covenant, it brought them under a special relationship to him as servants. "Moses was faithful over his own house," a servant over the House of Israel. These servants were subject to some care, even as a caretaker in a great house would look after all the servants as well as the sons. While the son would have the more particular care, yet the servant would be cared for also.

Thus the Jews were invited to have a share in God's care. They were promised that everything would work together for their good. God would bless their flocks and herds, and would do them good if they would obey his statutes. They did not do so, and thus brought upon themselves chastisements. As we read the record of the people of Israel, we find that they were the most chastened people of history, passing through the most wonderful experiences and disciplines, through which they were brought to a high religious attitude. So when our Lord came into the world, they were of the highest religious sentiment, of the most devoted sentiment of all mankind. Many of them were prepared to have the special favor that Jesus came to give; namely, the privilege of becoming sons of God.

GOD'S DEALINGS WITH THE CHURCH

The sons of God during this Gospel age are similarly under special favor of God and under special covenant with him. He has engaged to treat them as sons, not as servants; not as opposers or enemies, but as children. "God dealeth with you as with sons." (Hebrews 12:7) With this assurance that God will deal with his people as with sons, we might be surprised that the saintly people have not been blessed, as those who are unsaintly, with money, health, temporal prosperity. We inquire how this is. Is God neglecting his part when he has promised that he will deal with these as with sons? We are not sons of God according to the flesh, but according to the spirit. Having been begotten of the Spirit, we are sons of God according to the new creation, the interests of which are often best served by experiences which are not favorable to the flesh.

With these sons of God, the new creature is the special thing in God's sight. The flesh matters little. And God wishes these sons to have the proper experiences that will bring them to the required development as sons of God on the spirit plane. This means that they must ultimately die according to the flesh. There is no other way of entering into the spirit nature than by dying according to the flesh. We must all follow in the footsteps of the Master.

The trials of the narrow way are special tests of the new creature. How will the new creature act under these trials and difficulties? Will he prove loyal to God when things seem unfavorable to him according to the flesh? If so, the new creature will grow strong; and the warfare between the two, the spirit and the flesh, will finally result in the victory of the new creature, and in his birth in the first resurrection, or chief resurrection, to the spirit nature, the divine nature.

PROPER MENTAL ATTITUDE FOR PRAYER

The words of our text apply only to the new creatures. "Your Father knoweth what things ye have need of." It is not necessary for us to use vain repetitions as the heathen do, asking God over and over again for blessings of a temporal kind. He knoweth what things we have need of; that is to say, whether we as new creatures will be most profited in the abundance of wealth or in the absence of wealth; whether we as new creatures will be most profited in the possession of health or otherwise. We are not to tell God what we wish. We are to give up our will in order that his will may be done. We are to pray, therefore, as Jesus prayed, "Not my will, but thine be done"; for "your Father knoweth what things ye have need of." The heathen do not have God as their Father, and he is not supervising their affairs. They get certain common blessings that God is providing for all—sunshine and rain.

The prayer of God's people should not be for temporal things. We know of no Scriptural illustration where the spiritual sons of God asked definitely for temporal things and received an answer. We remember that St. Paul prayed three times very earnestly for the restoration of his eyesight. God would not give him the thing he asked for, but would give him that which would be better for him as a new creature. And this affliction of poor eyesight, watery eyes, would help to keep him in remembrance of the fact that he was once a persecutor of the Lord's people. The Lord would not take away his affliction, but would give him the grace necessary. Presumably, when the Apostle learned that lesson, he did not pray for such things again; but doubtless it was to our benefit that he did not find this out until he had prayed those three improper prayers. We learn from this that we should be in the attitude to say, "Lord, Thou knowest what I have need of. Give what is best."

THE MODEL PRAYER

Some might declare that this would not be the proper way to offer a petition—that we should ask God for something definite; for instance, if one needed a coat, he should ask for a coat. But our Father has said that we need not go into particulars. God knows that we have need of bread. Our petition, therefore, when we say, "Give us this day our daily bread," is not that we think that God would forget about it, but rather as an acknowledgment on our part that all we have—our food and everything else—comes from God. He knows what we have need of, and provides these things aside from our asking. Nevertheless, it is the Father's good pleasure that we should go to him, asking forgiveness for our sins, realizing that he has made provision in advance for that forgiveness, and that only as we are merciful to others will he deal mercifully with us in respect to our trespasses. With regard to our food, we thank our Father as the Giver of every good and perfect gift.

We hallow his name—honor his name—put it first in our petitions, in our thoughts. The idea is not as to how much glory we can get; but, first of all, we mention our Father and his glorious name—we hallow his name, make it holy. Then we follow with the petition desiring that his kingdom would come; for we realize that his kingdom is the very thing that the whole world needs, and that he has promised that it shall come. This is merely to tell him of our dependence upon him, and our waiting for him and for those things which he has promised and arranged for in his kingdom. We are not merely saying, "Thy kingdom come"—we are waiting for it, expecting it. Then comes in the mention of our necessities. He knoweth what things we have need of—whether it be a full loaf, a half loaf or a quarter loaf, a small ration or a large one. Then we ask for protection from the evil one.

There is no such request as, "My shoes are needing to be replaced with new shoes," or "My coat is getting glossy." The heathen, the world might pray for these things; but we are children of God, and are to conform our prayers to what he has said. We are to take for examples the prayers of Jesus and such prayers as the apostles offered. These prayers are not so much requirements made of God, but telling him we are depending upon him, seeking to have no will of our own—merely sinking into his will, asking that his will be done in all our affairs. Then we are to live and act according to that will and according to those prayers.

MORE CONVINCING EVIDENCE DEMANDED

"Be not faithless, but believing."—John 20:27.

The words of our text are found in connection with our Lord's appearance to the eleven disciples in the upper room, St. Thomas being of the number. From the narrative we learn that just a week before this Jesus had appeared to his disciples, but St. Thomas was absent at the time. The ten who had witnessed our Lord's manifestation related to St. Thomas the things which they had seen; but their accounts seemed idle tales to him and he could not believe them. He said he thought they were too easily convinced, and that it would require stronger evidence than they had had to convince him. Unless he could see the print of the nails in our Lord's hands, and put his fingers into the print of the nails, and could be able to thrust his hand into the spear-wound in his side, he would not believe.

To some this might seem to be an example of extreme unbelief, an unwillingness to receive the testimony of the Ten as to the experiences through which they had passed. Yet to other minds it would not seem so strange. Some of us would find it difficult to believe from any lips that a person whom he had three days before seen dead and laid in the tomb had manifested by his presence to others that he was again alive; and especially hard would it be to believe that he had appeared when the doors were shut, and had disappeared, the doors still being shut. We rather fear that had we been in St. Thomas' place we would have been inclined to say, "Show us how that could be." We would have experienced the same difficulty, and would likely have said, "You think you saw something; you believe you are telling the truth,

but we think that you have been deceived." We are born with differences of mental qualities, and it is easier for some to believe than it is for others.

ST. THOMAS NOT REPROVED

However, on this occasion Jesus gave the desired demonstration. His first appearance to them as a group was, we believe, on the first day of the week, and the second manifestation was given again on the first day of the week, eight days later, under similar circumstances. St. Thomas being present, Jesus said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John 20:27) These were the very things St. Thomas had demanded, the very proof he had required. The words of Jesus do not convey the thought of any special reproof to St. Thomas. It would seem that the fact that the Lord gave to him the desired evidence to convince him, was an indication that he did not disapprove of his demand for more convincing demonstration than the others had had before believing a statement so marvelous as that of the other ten disciples; for if it had been a thing of which he disapproved he would not have complied with St. Thomas' wish.

Our Lord did, however, say (though speaking of those of us who live subsequently, and not of the disciples), "Blessed are they who do not see, and do yet believe." This is our position. The Lord indicates a special blessing upon those who, not seeing, would be able to believe. But we remember that we have testimonies and evidences that St. Thomas did not have. If we had heard that ten men had seen certain things one night, we might have wondered if they had not been in a vision, just as the transfiguration on the Mount was a vision. We might have imagined some dream or some hallucination coming upon them. Here, however, was St. Thomas, a man like a great many of us, hard-headed and practical; but when the proof was given him, when demonstration was made, he recognized that it was not a phantom, but that the Lord stood there before him in a body of flesh. This incident has proved a strengthener to the faith of many of us.

It is quite probable that St. Thomas was not permitted to be present at the first interview for the very purpose that there might be that demonstration, to the intent that it might be easier for some of us to believe. We can readily see that an established faith was all-important to the disciples. "Without faith it is impossible to please God." (Hebrews 11:6) If the disciples had been in doubt about our Lord's resurrection, they would not have been able to give us clear testimony on the subject, and how would we otherwise have known the facts? Some would have believed that he ascended to heaven and others of us would have thought differently if we had not the positive testimony, the proof. So the Lord purposed that these eleven disciples should be thoroughly convinced. Unless they had had absolute faith in him as the ascended Redeemer and Advocate they would not have been prepared to receive the holy Spirit at Pentecost. And unless they had received the holy Spirit they would not have been fitted for the ministry.

These forty days then seem to be the most important part of our Lord's ministry; for on them depended all the success of the Gospel message which was to be launched not by angels, but by men—these very men to whom he appeared—it was for them to tell what they saw and believed. For them to have lost faith and to have gone back into the ordinary affairs of life would have been contrary to the divine arrangement.

Jesus appeared four times—once to the women on the morning of his resurrection, once later on the same day to two of his disciples who were going to Emmaus; later the same evening to the ten in the upper room; then after a week, this appearance to St. Thomas and the other ten disciples. Some two or three weeks then elapsed, in which they neither saw him nor heard of him. Jesus was giving them some time in which to develop faith. They had these proofs, that he had spirit power to go and come like the wind. But he had not told them what to do, so in spite of all they had seen they thought it best to go back into the fishing business.

This was the moment for which Jesus was waiting. He knew they would have doubts and wonderments, and was on the alert to be invisibly with them to teach them a necessary lesson just as soon as they returned to the fishing business. As a result they did not catch even one fish. None were allowed to go into their net. All night long the disciples toiled in vain.

In the morning Jesus was standing on the shore. They had not seem him for about three weeks, and at first did not recognize him. He told them to cast their net on the other side of the boat. If there were no fish on one side, there would probably not be any on the other side; for a little distance would not make much difference. But they had had such a trying experience during the night that they were willing to do almost anything. While it did not seem reasonable that it would do any good to cast the net just a few feet further away, yet having lost all confidence, they were ready to follow the suggestion of the stranger. So they put the net down, and enclosed a great haul of fish. It was a miracle; for the net was full. But it was nothing remarkable for a spirit being to make this exhibition, this manifestation, of divine power.

By this experience the disciples were taught two great lessons—that without the divine blessing they could not succeed even in the fishing business, the occupation in which they had been engaged all their lives. The second great lesson was that he who had been a fisher of men had the divine power to supply all their needs; that as he had the power to supply the fish, so he had power to supply all other needs. Furthermore, when they got to the shore, he had fish there and had cooked them—he was not dependent upon the fish in the net. Of course we do not understand the power—it was divine power, unlimited power. This experience became to the disciples almost a final demonstration of divine power. They knew it was Jesus, although they did not ask him. He showed them that he had all the while known just what they were doing, and that he had absolute power to give or to withhold blessings from them. It must have been a great strengthener of their faith to realize that he was as able to provide for them in one place as in another, and that they did not need to go back into the world and its pursuits; for he would be with them always, even to the end of the age.—Matthew 28:20.

Subsequently the Lord appeared to his disciples twice more—seven times altogether. Then he ascended up on high. Later he appeared to St. Paul. By these different demonstrations Jesus thoroughly convinced his disciples of two great things; first, that he was no longer dead, that he was alive; secondly, that he had supreme power. "All power is given unto me in heaven and in earth." (Matthews 28:18) This great Being was their Master. He had not lost anything, but had gained much in passing into death and then out of it. So they might have great confidence in him, and might go forth to speak of his death, of the fact of his resurrection and of his ascension into God's presence, as manifested by the giving of the holy Spirit. But they would not have been ready to declare any of these things had they not been thoroughly convinced.

We do not think that Jesus reproved St. Thomas for his doubts. It is a great satisfaction to one whose mind happens to be of that particular kind as was St. Thomas'. Some minds require more proof than do others. Undoubtedly the whole church has been blessed by St. Thomas' action at this time. If we had been one of the disciples and had been absent when Jesus first appeared, and had been told of it by the others we would have said, "You are dreaming, gentlemen. In your perplexity and excitement you are telling us a fairy tale." We would wish to be satisfied and to have the sense of touch to prove the matter. Now the Lord gave us this evidence, and it is a great blessing to us.

A POWER POSSESSED BY SPIRIT BEINGS

The evidence of the resurrection of Jesus lay in the fact that there was a person there in that upper room who had the power to come and go like the wind and to demonstrate that he was not dead by any means. That body which St. Thomas and the other disciples saw was not the body crucified and buried in Joseph's tomb, but a materialized body—with the same facial expression, the same hands, the same feet, that the human body of Jesus had. Jesus said that it was flesh, that "a spirit hath not flesh and bones as ye see me have." He had both the flesh and the bones there.

St. Thomas and the others could not appreciate how a spirit could materialize a body. In fact, with all that we know, more than eighteen centuries later, we do not understand how it could be. We know, however, that angels appeared like men and could talk, eat and walk. We know that various evil spirit beings appeared in the days of Noah, and sought to dwell on earth as men. The disciples knew this, but they had not thought to apply this to the Lord. They were learning how to apply these things to the Lord—how a spirit could materialize and dematerialize in their presence. This was a matter of education. Subsequently they would come to a more particular understanding of this—when they received the holy Spirit; just as with us. When we come to a better knowledge, in this proportion the holy Spirit has guided our understanding.

We have come to a full ability to believe these matters, although we do not understand them yet; for to understand would be to enter into the matter in a philosophical way and to know how the thing is done. We do not think that the apostles saw the body of our Lord in the resurrection. But what they saw was proof that he was no longer a human being, but a spirit being. To make a body suitable for the occasion was no more of a miracle than were any of the other things connected with the resurrection.

GOD'S ARK IN WICKED HANDS

FEBRUARY 21.—1 SAMUEL 4:1-18.

A CORRUPT PRIESTHOOD—A DEMORALIZED PEOPLE—ATTEMPT TO BRING GOD INTO THE WAR—THE ARK OF THE COVENANT CAPTURED—PUNISHMENT AT THE HANDS OF THEIR ENEMIES—THE SAME PRINCIPLE IN OPERATION TODAY—TRAGIC DEATH OF ELI AND HIS SONS—WHICH NATIONS ARE IN COVENANT RELATIONSHIP WITH GOD?

"Be ye doers of the Word, and not hearers only, deluding your own selves."—James 1:22.

Some twenty years after God's prediction of the calamities that would befall Eli and his family, the tragedy in this lesson occurred. In all those twenty years, apparently no reformations had taken place—the aged Eli, now ninety-eight years old, had not purged the servants or the service of the Lord. He had allowed matters to continue in the hands of his sons, notwithstanding their continual dishonesty in the things of God and their immorality and pernicious example. Samuel, apparently, may have been absent at the time of this lesson, and perhaps for years before. Wherever he was, we may be sure that he was a true servant of God, and more and more recognized of the people as such.

We are not to overestimate the moral and religious conditions of the people during those twenty years; but we may assume that the evil example of the priests, the sons of Eli, whom he had associated with him in the priestly office, had an injurious effect upon the people—a demoralizing effect. According to God's covenant with the nation, he was bound to reprove them, punish them. A fresh invasion of the Philistines took place. The Israelites went out to meet them in battle and were defeated. In their chagrin, and groping after some help, they looked to God, just as all the nations of Europe today are looking to God for help and praying in vain.

The usual customs under such conditions today are the same as then; namely, an attempt to bring God into the war, an attempt to invoke the assistance of religious symbols, etc. And, indeed, the Israelites had more ground for so doing than have the warring kingdoms of today; for God had declared himself to be the Keeper of Israel, and that they were his special nation, his ward, and that he would protect them as long as they would be loyal to him. On the other hand, the kingdoms of this world have no such divine promise, have no ground for such expectations of divine aid. They are falsely styling themselves Christian kingdoms, "Christendom"; whereas they have neither part nor lot with the Lord. He recognizes no nations except natural Israel of the past and spiritual Israel of the present. "Ye are a holy nation, a peculiar people, a royal priesthood, to show forth the praises of him who hath called you from darkness into his marvelous light."—1 Peter 2:9.

The Israelites doubtless had read how the Ark went before them in the Wilderness journey, how it was in the midst of the River Jordan when the people crossed over dry-shod, and how it was in the procession that marched around Jericho when the walls fell. And so they determined to bring up the Ark of the Lord and put it in the battle with the people of Israel; and thus they thought they would insure victory. Their reasoning, apparently, was that God would not permit the Ark of the Covenant to be injured or to be captured; and hence they would be safe and victory would be bound to come to Israel.

With our mental eye we see the pageant: Here come the Levites, bearing the holy Ark of God, and the two sons of Eli, arrayed as the priests of the Most High, the representatives of God's holiness; and the people, enthused with the thought of victory through the Ark of God, shouted their usual battle-hymn, "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee."—Numbers 10:35.

The people forgot that they had been living irreligiously, in violation of their covenant with God; and that that covenant called for punishment upon them at the hand of their enemies. They forgot that the two representative priests by no means represented God and his righteousness—that they were thieves and robbers, garbed as the priests of God; that they were immoral, impure, posing as the representatives of the divine holiness. They forgot that God's blessing was not to be expected under such conditions.

A PRESENT-DAY PARALLEL

And alas! Although we are many centuries removed from their time, we see much of this same principle today—much sham, much pretense, much misrepresentation of God on the part of those who profess to be his representatives. We behold the present war, with the Kaiser of Germany at the head of the Lutheran church; with Emperor Francis Joseph of Austria-Hungary, the chief son of the Papacy; with King George at the head of the church of England; with the Czar, the "little father" of Russia, the chief representative of the Greek Catholic church—all these marching out to battle, each rallying his soldiers with the thought of God, each treading the precious name of the Prince of Peace into the dust, each bent on the use of the sword for the selfish purpose of promoting the greatness of his empire and its commercial prosperity, and, incidentally, upholding the traditions of the past respecting his authority to establish the kingdom of God upon earth.

Today, as in the days of Eli's sons, the people give a shout as they couple the cause of God with their national projects. Again they forget that the two are entirely separate; that God's cause is under divine direction; and that his cause will prosper best by the permission of a great defeat to all these systems of men, preparing incidentally for the establishment of Messiah's kingdom, after the Armageddon of the Bible shall have humbled the world and made them ready to acclaim the new King Immanuel and his kingdom "the desire of all nations."

Calling upon the name of the Lord and having the Ark of God in battle did not help the Israelites, even as the carrying of the ikons by the Russian soldiers will not give them the victory, or the wearing of the name of God upon their belts give the victory to the Germans, or the carrying of the Cross of St. George give victory to the armies of the British.

There was a great slaughter and a scattering of the forces of the Israelites. The two sons of Eli were slain. The Ark of God was captured. A swift runner from the army brought the sad intelligence to Shiloh, where Eli as judge sat upon the high seat in the gate, anxiously wondering, fearfully remembering the twenty-year-before prediction of disaster. The runner reported to Eli that the battle had gone against the Israelites, that his two sons were slain, and concluded by telling that the Ark of the Lord had also been captured by the Philistines.

ISRAEL DIFFERENT FROM OTHER NATIONS

Eli heard all with equanimity until the last sentence. When he learned that his precious treasure, for which he was the guardian by divine appointment, had been taken by the Philistines, the poor man fell over in a faint, his chair toppled, his neck was broken. Although faithful at heart until death at ninety-eight, he, nevertheless, is not without reproof in that he neglected his family and neglected to see that the work entrusted to him was not interfered with by those of his own household. His loyalty to God was not sufficiently great to hinder him from shirking his responsibility. In his character was too much of the "peace at any price," not enough of that courage which is prepared to die for righteousness' sake.

The lesson taught to God's covenant people, Israel, the Lord next sent chastisements upon the Philistines, so that they were glad to return the Ark to the people of God. Some are inclined to make light of the declaration that the Philistines were plagued with mice and with hemorrhoids so long as they had the Ark with them; and that when the Ark had been restored to the Israelites, these plagues were removed. We have no reason, however, to doubt that the Philistines had cause for the realization that these were special plagues, and the Scriptures seem to uphold the thought that they were of the Lord.

This does not authorize us in supposing that every kind of plague today is of the Lord—that pestilences, etc., are special punishments of God. We must remember, when considering this matter, that the nation of Israel, and everything pertaining to it, was in a special covenant relationship with God and under divine supervision. Whoever touched Israel or any of the things pertaining to the typical system was to that extent adverse to the Lord, his cause, his interests, and this could be done only by the Lord's permission; and when the Lord wished to bring back the Ark, or deliver his people from such circumstances, it was for him to bring to pass conditions necessary to that end.

There is no such condition of things prevailing today. The nation of Israel is temporarily cut off from the divine protection which was with them—until the full number from the Gentiles shall have been brought into Spiritual Israel. Then all Israel will be recovered from their blindness and their alienation from God, as it is written: "This is my covenant with them when I shall have taken away their sins."—Romans 11:26-32.

The only people or nation now in covenant relationship with God, according to the Bible, is spiritual Israel, "a holy

nation, a peculiar people." And, as respects spiritual Israel, their interests are spiritual; and the divine promises do not guarantee them earthly blessings and protection, but rather the reverse—persecution and opposition. God's guarantee to spiritual Israel, however, is that all the adversities of the present life which he permits to come to them will work out to their eternal spiritual welfare, if they are rightly exercised thereby.

CONFESSION OF SIN, FORGIVENESS, VICTORY

FEBRUARY 28.—1 SAMUEL 7:3-17.

SAMUEL PROPHET AND JUDGE—HIS INFLUENCE FOR GOOD—ISRAEL BECAME PENITENT—A CONVENTION AT MOUNT MIZPEH—THE WATCH TOWER—FASTING AND PRAYER—GOD'S FAVOR RETURNED—PHILISTINES REBUKED—ISRAEL BLESSED UNDER SAMUEL'S JUDGESHIP—A CIRCUIT JUDGE.

"Hitherto hath the Lord helped us."—1 Samuel 7:12.

Samuel the prophet might serve Eli the priest, but he could not become his successor, because not of the priestly family. It is probable, therefore, that, as he reached maturity, he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he was faithful to God and to the interests of his people, and that the people trusted him as a servant of God. We may be sure, therefore, that he was not idle, but engaged in some good work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry amongst them, their neglect of God, etc.

Our lesson introduces him to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners—out of divine favor. They came seeking God, and he was found of them.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord will all your hearts, then put away the strange Gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines." Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; because this was God's standing agreement with them by the covenant he entered into with them; namely, that if they would obey his laws and be loyal to him, he would be their God and they would be his people, and he would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey his statutes and be loyal to him, then he would deliver them into the hand of their enemies and punish them seven times. God was keeping his part of the covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentance.

"Then the children of Israel did put away Baalim and Ashtaroth, and served Jehovah only." Baalim was the plural name for Baal. The word Baal signifies overseer, caretaker. The Israelites had been distinctly forewarned not to make any kind of idols, and to keep themselves separate from all idols to such an extent that they might not even make an image of their own God, Jehovah. He would not have any symbols before his people, but have them worship him in spirit and in truth. But all around them were the Canaanites ,whom they had not had faith and obedience to drive out of the land. These Canaanites had the Baal idols in all their towns, and some had them in their homes and trusted in them as protective genii.

Ashtaroth is the plural for Ashtoreth, a female deity—the same known to the Babylonians as Ishtar and to the Greeks as Astarte. She was the goddess of fertility and the sexual relations; and connected with her worship were many licentious services supposed to promote fertility—the propagation of the human species. If Samuel's work of twenty years reached this harvest where the whole people of Israel decided to put away their Ashtaroth of gods and to worship and serve Jehovah only, he certainly accomplished much. We may be sure, also, that some human agency was connected with so great an outward manifestation. Such reformations do not come by chance, nor are they miraculous.

Samuel prayed for the people of Israel; "and they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." The confession of sin was not only credible to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back again into covenant relationship with himself. The poet has said that confession is good for the soul, and surely all have proven it so. It served to commit them. The humility which was necessary to the making of such confession would be profitable in respect to their character-building.

The water poured out may be viewed from various angles. One suggestion is that it represented the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

A LESSON FOR SPIRITUAL ISRAEL

"And Samuel judged the children of Israel in Mizpeh." That is to say, as a judge, a counselor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject, etc. Thus the nation of Israel was making a new start; and as a people were more drawn together than at any time in their history from the days of Joshua onward. But, as though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness, their enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud, and came against them with an army of considerable size.

The Israelites had not come together for battle, but for prayer; nevertheless they were probably more or less armed. But they felt themselves quite unprepared to meet the Philistine hosts. And they said unto Samuel, "Cease not to cry unto Jehovah our God for us, that he save us out of the hand of the Philistines." They were learning to look for help in the right direction. This cry coming to the Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in a very different attitude toward him from that of twenty years previous, when they called for the Ark of God to lead them in battling against the Philistines without any reformation of character, without repentance for sins.

Is there not a lesson here for all of God's people? Is it not as true today as it ever was that it is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations? The first lesson of all, then, for those who realize their being in sin is repentance, and definite vows to the Lord respecting faithfulness in petition to him for his mercy unto them. Those who thus come to the Lord now, as Christians, under the Headship of our Lord Jesus Christ, are sure to have divine mercy and "grace to help in every time of need."

Our Philistines that come upon us and enslave us are our passions and weaknesses, and the oppositions of the world and the adversary. These are our foes, and against these only divine power can enable us to fight a good fight and come off victorious.

In response to the cry of the people, Samuel the prophet offered to the Lord a sacrifice—a lamb of the first year. He knew it not, but it was a type of "the Lamb of God, which taketh away the sin of the world." Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great antitypical sacrifice, and in the name and merit of that sacrifice, as people of God in covenant relationship with him—having put away sins and weaknesses to the best of our ability, we may be sure of divine help, deliverance.

SIGNAL MANIFESTATION OF DIVINE FAVOR

While yet the offering was upon the altar, the voice of the approaching hosts of the Philistines was heard. How would God assist his people? How could they hope for deliverance against the Philistine hosts? Would they in fear scatter or would God's power to help be manifest? The deliverance came in the shape of a great, violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. They turned their backs against the violent storm; and the Israelites perceiving the opportunity, rushed onward with

the storm, pursuing the Philistines and driving them before them, and thus gaining a great victory. The place of the victory was the very spot where, twenty years before, the Ark of the Lord had been captured by the Philistines. Samuel there set a stone as a pillar and monument, and called it Ebenezer, saying, "Hitherto hath the Lord helped us."—Verse 12.

So with Christians in their victories under the Lord's assistance; when by the Lord's grace they gain victories they should set up memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on high. Every Christian, therefore, should have his Ebenezers, his monuments of victory, as it were, of divine assistance over his foes, the world, the flesh and the adversary and he should rejoice in these. This sentiment has come down to us in the words of a beautiful hymn, familiar to nearly all who read the English language:

"Here I'll raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at Home."

PROPER AND IMPROPER JUDGMENTS

The record is that Samuel continued to be a judge, an interpreter of the divine law, a counselor to his people, "all the days of his life." The Israelites had accepted God's laws, and had agreed to abide by its decisions. Whoever, therefore, they would have confidence in as an interpreter of the divine law, they, in proper condition of heart, would be ready to obey his rulings, his judgments. Spiritual Israelites similarly have come into covenant relationship with God, and have bound themselves to seek to know and to do the will of God and not their own wills. Hence whoever may be the person of opportunity who can show "an Israelite indeed" the mind of the Lord in any manner, he becomes his counselor, the Lord's mouthpiece to him; thus all the people of God assist one another to judge themselves, to build each other up in the most holy faith, to guide each other to know and to do the will of the Lord.

This office is not left to ministers, to priests, but is open to all the Lord's people; for St. Peter declares all the Lord's people are priests—"Ye are a royal priesthood." True, these priests have not entered into their royalty, nor yet have they entered fully upon their priestly office. These glorious offices belong especially to the future, when by virtue of the resurrection change, these priests who are now sacrificing, will be priests in glory, reigning with Christ and judging the world—assisting the world, counseling the world, instructing the world regarding God's will and helping them to know and do that will.

The royal priesthood are to remember that their judging in the present time is not a judging of the hearts, but merely a judging of the conduct. As respects the hearts, they are informed of the Lord that they are not competent to judge; and hence the words of the Apostle Paul, "Judge nothing before the time." The time for the judging of the hearts, when this work will be committed to the church, will be after that which is perfect shall have come, after the resurrection change shall have made us like our Redeemer and qualified therefore to read the hearts of mankind, and to judge a righteous judgment, a merciful judgment, a sympathetic judgment, a helpful one.

The only judging which the people of God may now do for and toward each other, is that which the Lord represented when he said, "By their fruits ye shall know them." Men do not gather grapes off thorn bushes or figs off thistles. A good spring will not send forth bitter water. We are, therefore, to judge ourselves as to whether or not our conduct is in harmony with the principles of righteousness; and we may similarly assist in judging one another as respects outward conduct, leaving the judgment of the heart to the individual himself and to the Lord.

The Prophet Samuel established a new order of things, which we see was the outgrowth of his reformation work amongst the people of God, his nation. He did not do as others before him had done—have his place of residence, to which all the people must go to ask is advice, his counsel, his judgment; but he introduced the circuit judge system, and went from place to place holding a court, not so much to condemn anybody, but rather to advise those who desired advice. Thus the nation of Israel began to be cemented as one people, and to realize that their interests were in common; and that all of their interests were bound up with God, his law, his covenant with them, and the interpretation of these through such agents as the Lord might send to them—Samuel the prophet being one of these.

RETURN OF THE CHURCH FROM THE WILDERNESS

A wilderness condition is one of separation from the blessings of civilization; it is a cut-off condition, a separation from the world. In the case of the church, we read that the Lord provided her with two wings, that she might go into the wilderness 1260 symbolic days, or years. Apparently she went into the wilderness condition of her own accord, and became voluntarily an outcast from the privileges and advantages of the world's society; she underwent a general ostracism or separation.

In the account of the typical Atonement day sacrifices we read that the scapegoat went into the wilderness, but it did not go voluntarily; it was sent away. In the antitype the faithful, consecrated class go into the wilderness voluntarily, while the others will go into it of compulsion. The two classes will have similar experiences, however. The experiences of the church have been tribulations, brought on by reason of their loyalty to the Lord and the truth. The Lord's people can be in this wilderness condition even while surrounded by all the affairs of the world. We are separate from the world; we are in the world, but not of it—isolated.

In the Book of Revelation we read that the church fled for 1260 years into the wilderness, and that during a similar period of time a great system had control of affairs. This period, we understand, began in 539 A. D. and ended with the year 1799. It was a period of ostracism, called the wilderness condition, but not necessarily of persecution. One might go into the wilderness condition and not receive persecution—not be shot, not be hanged, or anything like that. Hence the wilderness condition does not include the thought of persecution, but merely of separation.

In figurative language the city represents honor, distinction and prominence in the world, while the wilderness signifies the reverse condition—that of being ignored, ostracised, etc. During the 1260 symbolic days the church was in the condition of ostracism. The governments paid no attention to her; but on the other hand, they gave a great deal of attention to the great system which exalted itself and became "that great city which reigneth over the kings of the earth"—Mystic Babylon.

THE RETURN FROM THE WILDERNESS

At the end of this period, beginning with 1799, the proper conception of the church was more nearly recognized by the world in general, when the power of Papacy was broken, when the pope was carried a prisoner to France. Then the nations realized that they had been more or less mistaken as to the pope being Christ's representative. From that time on the Papacy, as a great system, has not had the persecuting power, but has been compelled to vie with others. The Baptist denomination, the Methodist denomination, and others, have prospered during this period, and the world has recognized them in the same degree as it has recognized Papacy.

The Papacy did not go into the wilderness, however; but Protestantism stepped out of the wilderness condition, to be more particularly recognized by the people and by the government. This has continued for quite a while and the Bible has been more generally recognized than before. Shortly after 1799, Bible Societies began to be organized. The Bible was brought into great prominence. Old and New Testaments, God's two witnesses, were exalted to heaven. Those who advocated the Bible came out into the full light. Bible students and Bible study became more approved than ever before. Bibles were printed and everybody favored Bible Study.

There is no Scriptural declaration that the church will go back into the wilderness condition. Our reference to a second wilderness experience is founded upon the symbolic picture of our day that is given to us in the experiences of Elijah the Prophet. Elijah, representing the true church of God, had been a true prophet for some time. He was unpopular with Queen Jezebel, who had influenced King Ahab against him. The King threatened Elijah's life and he fled to the wilderness for 1260 days, or three and a half years. This was symbolical of the 1260 years during which the church remained in the wilderness condition.

At the close of the 1260 days in Elijah's experience, he returned from the wilderness ,and made a great demonstration. He made an exhibition of the priests of Baal, who had been favored by Queen Jezebel and by King Ahab. This manifestation resulted in a great exaltation of the Word of God, and

a great downfall of the priests of Baal. From that time they were obliged to hold themselves in seclusion. The people said, "Jehovah is God."

We understand that all this particularly represents how the true church, in 1799, manifested itself before the kings of the world, and stood up for God and the Bible. Elijah represented the true church; Jezebel represented the Papal System and other systems closely related to her; Ahab represented the government; and the people of Israel represented the world. The Bible was forced upon Jezebel and Ahab, and everybody. The two witnesses were exalted because the people took notice of them.

ELIJAH'S SECOND WILDERNESS EXPERIENCE

Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The Queen did not persecute him, but threatened him; and again he fled into the wilderness—not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens, but an especially provided food for a time.

To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special Message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, "Ah, Lord God! "—this signifying his discouragement. But the Lord strengthened him and gave his a special food, in the strength of which he went to Mt. Horeb. This mountain represents the kingdom of God, the Messianic kingdom. And we believe that by this spiritual food we are now brought to the time when the kingdom is to be established.

When Elijah got to Mt. Horeb the Lord gave him three witnesses. (1 Kings 19:1-18) The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents wide-spread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the "still, small voice," representing the divine power, which will bring the blessings to the world.

INTERESTING LETTERS

REPLY TO A CRITIC OF PRESENT EXPECTATIONS

DEAR BROTHER:—

Your first letter was unanswered, not because of any discourtesy, but through pity. But now that you have written again respecting the disappointment of my expectation mentioned Nov. 29, 1911, that "within three years I shall have been joined to the Bridegroom," I have concluded to answer your letter, conceiving that after you have read my reply, my past, present and future faith may not seem so distressingly funny to you.

Twenty years ago you and I believed in infant baptism; in the divine right of the clergy to administer that baptism; that baptism was necessary to escape eternal torment; that God is love; that God created and continues to create billions of beings in his likeness who will spend the countless ages of eternity in the strangling fumes of burning sulphur, pleading in vain for one drop of water to relieve their agonies; we believed in the fatherhood of God and the brotherhood of man; we believed that we should be followers of God as dear children; in baptizing our infants we believed that God saved some and did not save others, or else believed in the salvation of all infants, except those poor unfortunates to whose parents the Gospel had not been preached; for such, we believed, no salvation was provided outside of baptism into some one of the hundreds of sects into which Christianity is divided.

We believed that after a man dies, he is alive; we believed that Jesus Christ never died; that he could not die; that no ransom was ever paid or ever will be paid; that Jehovah God and Christ Jesus his Son are one and the same person; that the holy Spirit is a person; that one plus one, plus one, equal one; that when Jesus hung on the cross and said, "My God, My God, why hast thou forsaken me," He was merely talking to himself; that he was raised in the flesh; that he still bears, and will forever bear, his scars; that he alone of all mankind will have to go scarred and marred throughout eternity; that he will come again in the flesh; that the day of judgment is a day of horror; that the literal earth is to be burned up with literal fire; that all human beings who are saved become angels; that Paradise is heaven; that the crucified thief became an angel the day he died and went to heaven; that Christ did not become an angel, but was raised from the dead as a man three days later than the thief, but did not ascend to heaven until forty days afterward; that all the ancient worthies went to heaven when they died, including David; that present kingdoms are part of Christ's kingdom; that the devil has been away off somewhere in an unlocated hell, instead of exercising dominion over the kingdoms of this earth; that the Antichrist is to be a literal man; that sectarianism is a good thing and will be perpetuated forever; that one can be born of the Spirit while he is still in the flesh; that a resurrection from the dead is impossible because none are dead; that it merely means in the case of the saints the taking back of the poor bodies that they had, in place of the perfectly good ones they secured when they died.

We believed that sanctification means sinlessness, not self-sacrificing devotion to the will of God; that the expression "bride of Christ" means nothing; because everybody who is saved will be the bride of Christ; that the expression high calling means nothing, because everybody who is saved will be saved to the high calling; that the "prize of the high calling" therefore means nothing; that the Time of the End will never come in your day, in my day, nor in anybody else's day; that present running to and fro, means nothing; that there will never be any end of the "Times of the Gentiles"; that there will never be any special "Time of Trouble such as never was since there was a nation"; that there will be no "restitution of all things"; that the Jubilee arrangements signify nothing; that the "abomination of desolation" signifies nothing; that there never was and never will be a great falling away; that there never was and never will be a great Mother Apostate church, and she never had and never will have any daughters; that the expression "royal priesthood" means nothing, because everybody who is saved will be of the priesthood; that there can never be a second death, not even a first one; that a human soul once born, lives on forever; that the Tabernacle signifies nothing; that there is no witness to the Lord in the land of Egypt; that the Memorial Supper can be properly observed any old time; that the Christian Sabbath is not a rest of faith, but merely a formal observance of one day in seven; that the literal heavens will be literally rolled together as a literal scroll; that at that time men will pray for literal mountains to fall on top of them.

I praise God for the day that brought present truth to my door. It was so wholesome, so refreshing to mind and heart, that I quickly left the humbug and claptrap of the past and was used of God to also open your blinded eyes. We rejoiced in the truth together, working side by side for fifteen years. The Lord greatly honored you as a mouthpiece; I never knew anybody who could make the follies of Babylon look so ridiculous. In your letter you ask, "What next?" Ah, now comes the pity of it! The next thing is that you permit your heart to become embittered against the one whose labors of love and whose blessings from on high brought the truth to both our hearts. You went out, and took several of the sheep with you.

I am reliably informed that when Billy Sunday was in your city you were one of the most prominent workers for "the cause." I am reliably informed also that you are now serving as superintendent of a Sunday School in the denomination from which you withdrew when you accepted present truth. You either believe the foregoing "confession of faith," or you don't believe it. If you don't believe it, and are helping to boost the organizations that do believe it, then Doc. Cook, the discoverer (?) of the North Pole, should enlist as your pupil. If you do not believe it, and admit, as you must, that you got all your light on these and thousands of other subjects from Brother Russell, then, by comparison, the boy who wished that his father would die so that he could have his jackknife, should be considered a model of gratitude and loyalty and faithfulness; and his name should be handed down to posterity as a shining example of the way we should act toward our benefactors.

On the contrary, if you have returned to your belief of the

foregoing "faith," you must admit that it is something you once believed and once vomited forth, and like the Scriptural dog, you have returned to your vomit; I hope you like it.

Probably I look ridiculous to you because I did not go to heaven, October 1st, 1914, but you don't look ridiculous to me—oh no!

With ten of the greatest nations on earth writhing in their death agonies, it seems to me a particularly inopportune time to seek to ridicule the man, and the only man, who for forty years has taught that the Times of the Gentiles would end in 1914.

If you believe these stupid and worse than childish blunders of the past and seek to revivify them, you have a worse job on your hands than Christ had when he raised Lazarus. Pastor Russell's teachings have killed them so completely that they are in a far worse condition than Lazarus was when he had been dead four days.

I presume that when Zedekiah struck Micaiah upon the cheek and ridiculed the latter's confidence in the Lord's message he thought it was really funny, and still more so when Micaiah warned him that he would soon attempt to hide himself unsuccessfully from the Syrians in his inner chamber. I doubt, however, whether Zedekiah considered it so funny shortly afterward when he saw the armies of the Syrians in front of his house, and especially when he heard them coming up stairs.—1 Kings 22.

If this letter shall awaken you to your true condition, I shall be glad. If it does not, it will not be necessary for you to write to me again; for I shall consider it a hopeless task.

With best wishes, I remain, C. J. WOODWORTH.

MANY HEARTS RECEIVING COMFORT

W. T. B. & T. SOC'Y, DEAR FRIENDS:—

I think you should know of the blessing of the Lord on the service last week, and in making calls on those who handed in their names at Brother Rutherford's meeting. I never saw such interest! The sale of books was reasonably good—450 (all but 50 of which are delivered)—sold in four days. The fine class of business men represented was quite exceptional, although every week there are some.

Three young ladies from the Y. W. C. A. bought the books, and one gives good evidence of coming fully into the truth in a very short time. A piano dealer said, "This is no denominational work, is it? I have no use for denominations. The man's theory is worth investigation." A lawyer said, "That man is a wonder! I never read my Bible, but I am going to begin now. Every reasoning person ought to have these books—I am going to read every word in them."

A merchant remarked, "This is the greatest reformation movement we ever had; we must keep it going." He sent to me twice for more books for his friends; and he is a man who had thrown all religion aside.

A doctor I called on said, "I was interested to hear he was a Baptist; so was I, and I had the same experience he had—threw the whole thing over in disgust—and I was a preacher." He was glad to examine the work. The cloth books were not fine enough for him; he got the leather-bound.

A very fine office man said, "I will read every moment I can get. Of course, I take it for granted that these books are along the lines of that lecture." He ordered a set.

It would take a book to tell the rest! But it is such a joy to see some of the "refuge of lies" being swept away, confidence in Babylon on the wane, and many hearts comforted.

With love and prayers for you all, and asking a continued interest in your petitions, I am, by his grace,

Your Sister, CHARLOTTE WHITE.

"A PRAYER OF CONSECRATION"

Realizing that I must draw nearer to God to be kept in this hour of trial now upon the whole world, I have prayed more; and I find the following form very helpful; I therefore call it

"THE PRAYER OF THE CONSECRATED":

"Dear heavenly Father, reverently, and in the name of Jesus, I approach thy throne of grace to renew my consecration vows today. Not content with having made my consecration years ago, nor even yesterday, I renew it today, and present to thee my body and all its powers, my heart and all its affections. I give to thee, willingly and gladly, everything I possess, to be wholly thine—today. I would not withhold from thee one single thing.

"Gracious and loving Father and dear Lord Jesus, come in all your fulness into my heart and life; take full possession and reign there supreme, without a rival today. Dear Lord Jesus, my glorious High Priest and Head to thy body, the church, continue to offer me today upon God's holy altar of sacrifice, and until the sacrifice is completed in death."

I have found that doing this daily I have been greatly enriched and blessed spiritually.

Yours, in his love and service, W. J. THORN.

Isa. 41:10; Num. 6:24-26.

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PRESENT DUTY AND PRIVILEGE OF THE SAINTS

"Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the House of Jacob their sins. Yet they seek me daily and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God. They ask of me the ordinances of justice; they take delight in approaching to God."—Isaiah 58:1, 2.

We understand that the Lord, through the Prophet Isaiah, is here describing the condition of the nominal people of God. These words probably had an application in the Prophet's day, but we think they have a special application in our day. If we should view the words as a general statement, applicable at any time, it would seem to have reference to some who are truly the Lord's people and also to the House of Jacob in general. The prophet speaks of certain transgressions of God's people, errors, and of sins of the House of Jacob (Natural Israel)—especially grievous transgressions.

Applying this to the present day, we would understand that the Lord's people are those who are in covenant relationship with God, his real people, and no others. Those in covenant relationship with God are comparatively a small number. The great mass of professed people of God have gotten into many transgressions of the divine will and law, many of them quite ignorantly following blind leaders of the blind, following creeds of the darkest past. The term "the House of Jacob," however, is a distinguishing term, referring exclusively to the Jews, God's ancient covenant people.

The Lord's people of the present time, those who have the light of truth as it now shines out from his Word, should, as they have suitable opportunity, point out to Christendom of today, and especially to those who are the professed people of God, their error, show them where they have deviated from God's Word, where their course is not in harmony with the Golden Rule, etc. Moreover, if they have favorable opportunity, they might point out to the Jews the reasons why they are in their present cast-off condition. But it would not be well to go about berating them, or berating anybody.

Very little good is done by such a course. The truth itself is to be the sword. It is a sharp two-edged sword, even the Word of God, The work that any of us could do aside from the Word of God would be but bungling work; whereas "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." We are to "cry aloud, and spare not," to point out what the Scriptures have to say—on proper occasions. This does not mean to insult people. God's ambassadors have no commission to insult any one. But with gracious words we may, nevertheless, point to the conditions of today, the dangers that are now before the world, and the proper position to be taken by those who would wholly follow the Lord.

A FORM OF GODLINESS WITHOUT ITS POWER

The words of the text under consideration are along the same line as the words of the Prophet Isaiah in Chapter 29:13, quoted by our Lord. There the Prophet declares: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me"; "but," as the Master rendered the following words (Matthew 15:9), "in vain do they worship me, teaching for doctrine the commandments of men."

The translation of V. 2 of our text is not quite so clear as perhaps might be. The thought seems to be: They apparently seek me daily, apparently delight to know my ways. They build churches with high steeples and gorgeous appointments, at great cost. Many churches have imposing images of the saints or great paintings which make a fine outward appearance. They have rich, melodious bells chiming out sweet hymns; such as "Nearer, My God, to Thee," "Rock of Ages," etc. They have well-trained choirs to sing anthems. They have highly educated ministers who are gifted orators and deliver eloquent dissertations. Outwardly, they have a wonderful zeal for righteousness; it would seem on the surface that they are doing well. They appoint an annual

Thanksgiving Day and take up large collections for the poor; they pay large salaries to their preachers; they raise money for missions. It is very much as it was in our Lord's day, at his first advent, when he said, "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourself"; he is far worse than before they touched him.—Matthew 23:15.

There is great zeal shown for the traditions of men, for the propagation of men's theories, for the advancement of denominational interests, for attracting the world by varied and numerous devices, in order to gain their influence and their financial assistance. For instance, Thanksgiving Day was set apart in the early history of New England. Long ago it became a custom in the United States to have the last Thursday in November appointed as a day of thanksgiving to God for the harvest of the year. The Governor of the State of Massachusetts first took it up; then the Governor of another State followed; then another; then it was taken up by the President of the United States. Finally it became the custom for the President first to make the appointment every year, to be followed by a proclamation by each of the State Governors, making the day thus a legal holiday, when banks and places of business generally would be closed that the people might be free to meet for praise and thanksgiving to God for the blessings of the year. And the custom still persists. Now this might sound to people of other nations to whom it would be told as if the people of the United States were a set of saints. These nations might say, It was not sufficient that the general Government of the United States should make such appointment, but each State makes such appointment; and they do it every year.

As a matter of fact, if the President of the United States were an infidel he would be expected to follow the custom and make the same proclamation. Or whether the Governor of a State were a Catholic or a Protestant or an atheist, he would be expected to do likewise. It has become a custom, just as the hands of a clock go around. But very few of the people think of the day in any other light than as a pleasant holiday, when they can enjoy a fine dinner and have a good time generally, Very little attention—in fact, none—is paid by the great majority to the real feature, of thanksgiving to God.

It is the same with other customs in other nations of the world. If we were in a Mohammedan country, we would see, at twelve o'clock, every Mohammedan, no matter what he was doing, stop immediately for a moment of prayer to Allah. One who did not know might think from this that the Mohammandans were a most saintly people, who would be very honest and upright in all their dealings; better keep your eye open, for all that. So a great deal that we have everywhere today is a mere mechanical form, an outward display—a form of godliness without its power.

PATENT FACTS IN CHRISTENDOM TODAY

In our text the Prophet was declaring that God's true children should lift up their voice and cry aloud, and tell God's professed people their transgressions. The implication seems to be that there is a very special need of public expression on the matter of calling attention to the fact that there is a great deal of hypocrisy practiced in the name of religion. If we consider the British people or the Russians or the Germans, they all have very strict religious laws. They used to be even more strict—so strict that we who proclaim present truth would not have been permitted to live there; so strict that we would have been in danger of our lives. Yet how many of the people of these countries really serve God and follow the instructions of his Word as given to the children of the Lord? Which of these governments in its dealings with other nations has followed or is now following the Golden Rule taught by the Savior? What does history, past and present, show along this line?

It is not now considered necessary or proper to cry aloud in the streets—the public are no longer ignorant. All these things of which we speak are criticized in the newspapers and elsewhere. As to religious intolerance, nearly all denominations have done their share in persecuting others. But it does not seem that there is any more heart-loyalty today than formerly, even though violent persecution is now seldom practised. If we have the right conception of the matter, only about one-tenth of all the ministers have any faith in the Bible as the Word of God. If that is the case, they are simply living on a high moral plane, though we do not know that this is true of ministers any more than of the world in general. But there is a great deal of religious formality. Those one hundred and eighty thousand ministers still take their texts from the Bible, as they formerly did, but they merely sanction those features of the divine revelation which they think comport well with Higher Criticism and general intelligence. It would seem that the Lord through the Prophet is referring to these conditions.

We do not understand that we should cry out in any unseemly manner—not go to the churches and cry aloud. Those in the churches have a legal right to meet there, and to be as honest as they please or as hypocritical as they please. Neither would it be seemly to go along the streets crying aloud. There is a more fitting and effective way of sounding the alarm.

As a notable instance of the present attitude of the nominal church ministry, we cite the case of the Rev. Dr. Aked. Our mention of this is not a divulging of any private matter; for Dr. Aked took it out of the personal list himself, by publishing the matter in the newspapers. Not long ago this minister disproved to his own satisfaction the virgin-birth of our Lord Jesus and made light of the whole matter. Rev. Mr. Aked is a very able man—stands high with the people and with the colleges and with the ministers. There is a branch of the Federation of the Christian churches in San Francisco, and the Rev. Mr. Aked was chosen as President. Some one attacked Rev. Mr. Aked through the newspapers and said that he should be "churched," "unfrocked," etc., for his statements. Dr. Aked said that he thought everybody understood his position. He offered his resignation as President of the Federation of Churches. The man who thought that he should be called to account for his statements was treated as the offender, and Rev. Aked was requested to resume the presidency. Yet this minister publicly declared that he did not believe one word of the story of the Redemption of mankind—did not believe that Jesus was ever a superhuman being; and the fact that he was supported in his position by his fellow-ministers, with but very few exceptions, proves that the body of the ministry today have sadly fallen, and are "blind leaders of the blind."

KINGDOM WORK THIS SIDE THE VEIL

We are not surprised at these conditions; for long ago they were foretold in the Word of God. We were assured that our day would witness the fulfilment of the prophecies along these lines. Wherever we look, we witness the disintegration of the present order, whether we view the conditions from a social or religious or a financial standpoint. The lease of power to the kingdoms of this world has expired. It was foretold by the Prophet Daniel that "in the days of these kings," before their utter overthrow, the God of heaven would set up a kingdom which should smite and break in pieces all the kingdoms of men, the beastly kingdoms of Daniel's dream. When these kingdoms would be given to "the people of the saints of the Most High," they were to "smite them in pieces as a potter's vessel." This intimates that in some sense of the word the Lord will take possession of these before they have been completely overthrown; that some of the kingdoms represented in the Gentile image will be remaining at that time.

What time, then, is signified by the expression "in the days of these kings," when the kingdom of God was to be set up in power? To our understanding the first step in the setting up of this kingdom was the raising of the sleeping saints of the Gospel age, which we believe was in the spring of 1878. Then began the glorification of the church. The work of setting up the kingdom has, we understand, been progressing from that date, and is now merely lacking the last members of the church class. When these shall have taken their places as members of the church in glory, the kingdom will be fully set up.

This does not signify, that there may not be a part of the kingdom work begun while some of the members of Christ are still in the flesh. Indeed some Scriptures seem to imply that there will be a kingdom work done this side the veil, while a work of still greater magnitude and authority is progressing on the other side of the veil. We read, "Let the saints be joyful in glory; let them sing aloud upon their beds." This seems to imply, as we have mentioned before, that there is a special work to be done while these saints still have beds, while they are in a condition of repose—not "tossed to and fro, and carried about by every wind of doctrine," but fully at rest in God's great plan. The Scripture goes on to say that they have a two-edged sword in their hands—this is the Word of God. They use it as the sword of the Spirit. This would not be true of them on the other side of the veil. They would have no use for a sword there. The Scriptures also declare that the high-sounding praises of God are upon their lips. This, too, seems to be applicable to those this side the veil.

The final phrase, "to execute the judgments written," would seem to imply that there would be something for the saints on this side of the veil to do in connection with the execution of the judgments upon the nations. As to just what this means, we have not yet fully learned. But we see nothing here to conflict with the thought that the Lord's kingdom may be properly understood to have begun operations and that the present smiting of the nations is under kingdom control. The fact that some of the members of the kingdom class are still in the flesh does not militate at all against this thought. We see the kingdoms of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing-floor, and the wind shall carry them away. Then shall they be found no more at all.—Daniel 2:35.

THE KINGDOM OF GOD SET UP

Because certain important things are to be accomplished, we see that God is permitting what to others might seem to be purely human devilishness. For a wise purpose he permits this reign of lawlessness, this condition which evokes universal odium. Our thought is that we should look for still further evidences day by day that the Gentile Times have ended, and that God's kingdom has begun its work. We are expecting to see multiplied proofs of the kingdom power, though the world will not recognize it as such until it is manifested in the flaming fire of anarchy, which is still further along. The present step is the war of the nations. The next step will be Socialism—an attempted Socialism—among the people. Then the third step, anarchy, will gradually come on. When this symbolic fire shall prevail, then the world will realize what we are trying to tell them now; namely, that God's kingdom is taking control, and that these various demonstrations are evidences that our Lord is taking his great power. But the many will not begin to see until the flaming fire is revealed. When we endeavor to tell them now they will not receive it, but they will be thoroughly convinced when they see the destructive fire of anarchy.

It was merely during the interval between the destruction of the kingdom of Israel and the setting up of the kingdom of the heavens that the opportunity was given to these Gentile kingdoms to see what they could do toward establishing a righteous government on earth. Now the time has come for God's kingdom to displace them; but they will not willingly resign their crowns and scepters; they are in defiance. Therefore force is required to destroy them. Their 2520 years of rule are in the past, and they must now submit to a complete overthrow. We are expecting that the work of their crushing will steadily continue until its full accomplishment. "A short work will the Lord make upon the earth," is the Scriptural declaration.—Romans 9:28.

At the sounding of the seventh trumpet Messiah was to take unto himself his great power and reign. That trumpet is now sounding! "And the nations were angry and thy wrath is come." (Revelation 11:18) Surely the nations are angry now! They act as if they were bereft of common sense. We see readily enough that the spirit of selfishness has prevailed there right along; but that some hindrance or fear heretofore held them back. But finally, when the Lord's "due time" has come to permit it, they broke through their restraint. The Lord has at this particular time especially to do with the affairs of the nations. And this war was allowed to occur at about the end of the Times of the Gentiles, at the appropriate time when they are to be dashed to pieces with the iron rod of the iron rule. (Psalm 2:6-12) It is our judgment that we shall see more of this iron rule and its breaking influence, not only upon the nations, but upon society at large. Now in this great day of the Lord everything that can be shaken is to be shaken to pieces and shaken out, to the intent that nothing unrighteous or unworthy shall remain. God himself is doing the shaking.

FINANCIAL SHAKINGS

For our own part we are looking for great shaking in financial matters. There has never before been a war that has shaken the world as this war has done. This effect is largely because of money conditions. The only thing that is current is gold. Silver was demonetized forty years ago. The results of this we are just feeling now. At the present time stocks, bonds and all other kinds of securities are largely built on confidence. As soon as confidence begins to shake, all these securities decline in value. With such a lack of confidence among the people, we can readily see that there is good ground for the bankers to have a great deal of trepidation—"men's hearts failing them for fear."—Luke 21:25, 26.

Since the beginning of the war there have been bonds and stocks sold as low as thirty per cent less than those of last July. But the Exchanges did not recognize these sales. Why? They wish to keep the prices up. The banks have their vaults filled with stocks and bonds. If the Government inspectors should come in to take stock, they would count the stock up at the price of the last sale; and the Government officer's duty would be to say, "You must make this right before you enter into business tomorrow morning." They would reply that they have any amount of securities. But the answer would be, "We do not want securities; we want gold." There is not enough gold in the world to pay the debts. These debts are put into gold bonds. The interest on all the debts is represented by gold bonds. But everybody is going to say, "I do not want bonds or stocks; I want gold."

The business people of today who are feeling the strain most are the wealthy. They have the stocks and bonds, but they have not the gold, the money. If you demanded gold at the banks in exchange for something else, they might give it to you, but unwillingly. Gold notes are the same as the gold, because the Treasury must, according to law, have that gold on hand to exchange for them when presented.

This matter is causing trouble, not only in the United States, but down in South America and Central America. They would like to buy goods. And the question comes, "Have you the money? Have you the gold?" "No, we have no gold. Sell to us in the same way you have sold heretofore." "No, no, we cannot do that; something has stopped. We do not know what is the matter." The wheels have stopped, and the people who have their fingers in the way are getting them pinched. There is not enough money; and the very people who destroyed silver money forty years ago are the ones who are now getting pinched.

THE TIME FOR JUDGMENT IS RIPE

We believe that the Times of the Gentiles ended just on time, as shown in Volume II of STUDIES IN THE SCRIPTURES. The hand of justice is now doing the breaking—the nations shall be broken as "a potter's vessel." The whole cataclysm of trouble may be upon the world during the next ten months or it may be longer deferred. We believe that the time for the setting up of the kingdom was on September 21, 1914. At that time, when it was due for our Lord to take up his great power and reign, the nations were already angry. They were at war over a month in advance of the time, because so angry.

The due time for the "wrath" was September 21. We are expecting to see this wrath still more manifest. The nations have been in just this same unloving spirit one toward another for a number of years, but apparently they have been under some forcible restraint. We believe that God's time had not yet come. We wondered, and many people wondered, how their anger could be restrained much longer; much has been written about it in the nswspapers. When the Balkan war came, it was because the nations were angry; and it very nearly led to this conflagration. Austria tried to precipitate the trouble at that time, but the German Kaiser held back. Now the restraining hand has been removed. The time is ripe.

"WHAT MANNER OF PERSONS OUGHT WE TO BE?"

Seeing that we see all these things with such clearness, and realize what it all means to the church, how soberly and carefully and faithfully we should live! Never were the words of the Apostle Paul—"Let us watch and be sober"—more applicable than now. Accompanying the momentous events that usher in the new dispensation are special trials and difficulties, not only to the world, but also to the church. The Apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." But "as a snare will it come on all them that dwell on the earth." All except the brethren will be surprised, disappointed, chagrined, found unprepared and more or less overtaken. But the brethren, because they have been feeding at the Lord's table, and are strong in his might, will not be overtaken unawares. The Apostle urges that because the brethren are "children of the light," "children of the day," they shall not act as children of the darkness, "children of the night."

In the new day that is just dawning we shall have the "reign of righteousness." We belong to that new dispensation. While living in the flesh, we are not of the flesh; while living in the world, we are not of the world. Our minds are clarified by the light of the new day. We are not interested in the things of this world, but in the things of the Lord; and because of our special relationship to the Lord, as his elect, we are not left in the darkness of the world.

Above all others, then, we should be sober. When the Apostle enjoins, "Be sober," he is not referring to the use of

intoxicating liquors; for those who have the Lord's Spirit, the Lord's mind—the truth—do not so indulge. Neither would we understand him to mean that we should always go about wearing long faces; for the children of the light should of all others be happy, cheerful people. But we should be sober in the sense of being of serious mind, thoughtful, not given to frivolity or levity, but earnestly watching our thoughts, our words, our doings, that we may in all things bring honor to our King whose name we bear. We who have our eyes open see what sin is and how the reign of sin is about to culminate. We see God's arrangements; and having entered into a covenant with God, we surely must be sober, vigilant, realizing the great battle now on between Light and Darkness, between Truth and Error; realizing that faithfulness in this "evil day" will require all the soberness of mind, all the fortitude, that we possess. We shall continually need the wisdom from on high. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (James 1:5) It is only those who are using to the best of their ability the power and the talents already given them who have any right to ask for further wisdom and who are prepared to use more.

THE "CUP" OF THE APOSTATE "WOMAN"

The Scriptures speak of various kinds of intoxication. We can be intoxicated with the spirit of the world. But it would be impossible for true children of the Heavenly King to become thus intoxicated. We have a new wine which the Lord gives, and we should be fully satisfied and not seek the intoxication of the world. Then there is a spiritual intoxication, the spirit of error. All the world are intoxicated with this spirit. All Christendom has been made drunk with the wine which comes from the golden cup mentioned in Revelation, which the apostate woman, has held out for all to drink. This cup is filled with false doctrines. These false doctrines were her mixture. Thank God! the intoxication of these is passing away, and we are able to see more clearly than ever before. But we see many who are still intoxicated.

The most stupefying potion is the doctrine of eternal torment. It gives people the impression that after they have heard of Christ, have turned from outward sin, and have professed his name, that is all there is to it, and now they should go out and try to induce others to turn from a life of sin. They verily think that there is nothing more to do, not recognizing that there is an important work of grace to be attained in their own hearts, and that they are to be upbuilt in the knowledge of God and in obedience to his will; and that is his will, "even their sanctification." As a consequence of this, many of them are mere babes in Christ; and many more are not even justified to life, having never made a full consecration of themselves.

Many professed Christians of broad mind and of good influence are thoroughly confused with this wine of false doctrine. They are content to give some money to the church system and to engage in some works of benevolence. It does not occur to them to seek for further knowledge of God or of service for him. How much these need to be delivered from the enslaving influences which are binding them hand and foot! How glad, how thankful we are that the chains of bondage will soon be broken and the captives all set free! The children of the light, however, are properly on the watch all the time. They are not influenced by the deluding, false doctrines. We rejoice that the morning is about to dawn, the time when all will be awakened and see the light as it will then be streaming from the Sun of Righteousness, risen with healing in his beams.

We who are now awake should be very active and energetic in the service of God; for we have a hundred-fold more opportunities than those of other days—by telegraph, by telephone, by mail and by newspapers, by rapid and convenient train service, through the printed page, etc. This is pre-eminently the time for the Lord's children, "children of the day," to be sober, vigilant, active. In the presence of so great opportunity, who should not be sober and vigilant.

And we are to watch. What should we watch? Pre-eminently we should watch ourselves, to keep ourselves from the snares of the present time, which are more insidious and entrapping than ever before, so that we do not endanger our peace with God nor lose our enlightenment. The adversary is on the watch, and it is necessary that the Lord's people be especially alert and watchful. In the past there was little opportunity for the Lord's people to watch the fulfilment of Scripture; for these fulfilments were far apart. But now is the time for us to watch particularly along this line. The Times of the Gentiles have ended, and the nations are now disintegrating.

There are certain indications that the Lord has a great work for all his people, his watching saints, at the present time. Unless we are on the alert, we might go to sleep. In our Lord's time the disciples were disposed to go to sleep, and to go back to the fishing business, instead of doing the work the Lord had outlined. We should all be fully awake and watching to see what is the duty of the hour and then to be diligent in doing it.

OPPORTUNITIES FOR SERVICE NEVER BEFORE SO GREAT

There are some of the Lord's children who seem possessed with the idea that "the door is shut," and that there is no further opportunity for service. So they become indolent in regard to the Lord's work. We should lose no time dreaming that the door is shut! There are people who are seeking the truth—people who are sitting in darkness. There never was a time like the present. Never have so many people been ready to hear the good message. In all the forty years of harvest there have not been such opportunities to proclaim the truth as now present themselves. The great war and the ominous signs of the times are waking people up, and many are now inquiring. So the Lord's people should be very diligent, doing with their might what their hands find to do.

Business men are greatly troubled. At the present time there are thousands of business men who scarcely get a night's rest. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) They do not know what to do. They thought they were secure; for they had large bank accounts and stocks and bonds. Now they say they do not know what these things are worth. "We had some insurance too," they say, "but we do not now know whether the Insurance Companies can pay." Their stocks and bonds are not salable. Their holders are therefore in perplexity. They have not had the security of God's promises, and they have nothing on which to rest. But the Lord's people have the full assurance of his Word that "all things shall work together for good to those who love God"—love him supremely.

Then let all of us whose eyes have been anointed with the "eye-salve" of present truth, who are loyal to the Lord, lift up our voices and point the way to those who are bewildered and troubled, who know not which way to go, nor where to seek for comfort, who long for something substantial upon which to rest, when everything seems to be slipping from beneath their feet. Their religious teachers have failed to be true to their commission, and they have been left to grope in darkness. Some of these may be helped by our efforts and led to the "green pastures" and "still waters" of the true Shepherd's fold, before the dark night is fully upon the world.

THE MINISTRY OF ANGELS

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psalm 34:7.

There is more or less difficulty associated with all attempts to think about the great Jehovah, his character and his power. The Scriptures seem to indicate that God has used various ways of manifesting his power to his people—to the Jews during the Jewish age and to the Christian church during the Gospel age. We think it would not be an improper thought that the word angel may stand for any agency or power, whether animate or inanimate, that God would be pleased to use in connection with service. God could make the wind or the flaming fire his messenger. He could make the great Archangel or an inferior angel his messenger. He could use as his messenger whatever or whomsoever he might choose to invest with the requisite power; just as a representative of these United States, going to another country, would be recognized, regardless of his own personal ability or standing.

The details of how the Almighty has knowledge of our prayers, our thoughts, our words, our needs, are not furnished us in the Scriptures; and evidently it is not necessary, therefore, that we should understand these in every particular. We do not think that any finite mind could comprehend God. He is too great for our comprehension far too mighty for us to understand fully all his powers, his ability. Nevertheless we can apprehend some things respecting God, and are therefore invited in the Scriptures to study him along the lines of his revelation. To assume that God is in every place, in every niche of space throughout the universe, seems to us an absurdity, not taught in the Bible; and to assume that God knows about every little tadpole, pollywog, microbe, or

that he even takes knowledge of every act of each one of the human family, when there are millions upon millions of these, is beyond our understanding.

If we should limit God's attention to the church, still there are thousands of these; and the capacity to understand and deal with ten or twenty thousand people in an instant seems to us to be an impossibility. Nor could such an arrangement be what we would expect God to have. Any human being who would attempt to deal with even a hundred people and to know everything going on would be thought to be very unwise. Rather he would have various agencies through which his will would be done by those hundred people, by which he would know what was being done, and by which they would know his purpose respecting the work. His general knowledge of matters would not imply that he would be in every room in the house at one instant nor take notice of every person at the same instant.

In our present text, however, we are inclined to think that the word "angel" used by the Psalmist refers to spirit beings. Our reason for thinking so is that the revelations of the Lord in olden times previous to Pentecost were nearly all by spirit beings. These materialized and then dematerialized, vanishing from sight. In general the Scriptures seem to indicate that God's dealing with his people in those earlier times was through angels. As respects this Gospel age, just closing, we have confidence that God has shown as great care in his dealings with spiritual Israel as he did with natural Israel; for spiritual Israel comes nearer to him as his house of sons than did natural Israel as a house of servants. But God expects the house of sons to walk by faith and not by sight, a much higher walk. Hence his manifestations to these are not such as appeal to the natural senses. They are, nevertheless, just as real.

THE EYES OF THE LORD

We read that "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him;" also, "The eyes of the Lord are in every place, beholding the evil and the good." But this does not give us the thought that God personally beholds every individual act of every person on earth, but that he takes cognizance of matters throughout the world by means of his power, his agencies. These "eyes" referred to are the Lord's influence, his power of knowing, whatever the means. Whether his power is exercised and his will executed through angels or through other forces and agencies, it makes no difference—no more than it would with us in carrying out our wishes. If we wished to know about certain matters in Philadelphia, there would be various methods by which we could learn. One effective method would be to telephone and get into direct communication with the individual, provided he is supplied with a telephone. Or through the telegraph we could send a message; or we could send a messenger directly to the party, by foot or by train or some other conveyance.

Now if mankind have these various ways of accomplishing their designs, we can appreciate our Heavenly Father more by thinking of him as having full ability to come into communication with his children, and as having various agents of communication. God has means, no doubt, far superior to any of ours. He has not revealed the matter clearly to us except to tell us that he is informed respecting all that concerns us, as well as respecting all the affairs of the world. He does tell us that angels are his ministers, and that these have a charge over his people. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They do not minister in the sense of directly providing bread for us, nor in the sense of cooking our food, nor of building our houses—in none of these ways do they minister. How, then, do they serve us? We have no way of knowing positively how they serve except from the words of our Lord Jesus, that the angels of God's "little ones" always behold the face of the Father, always have access to him.

The fact that these angels represent the Lord's "little ones" would imply that they would have immediate access to God and have immediate attention. What would be the use of the Father's receiving the angels into his presence unless there was something to be communicated? Our understanding is that God's knowledge of our affairs and interests is gained by methods with which we are not acquainted. We may assume, however, that the mediums used are largely the angelic messengers. The head of every business house and banking institution has certain laws, certain regulations, governing all the operations of the business. Just so God has certain laws governing nature. It is not necessary that we pray to God that the earth may turn around upon its axis and that tomorrow may come. We may be sure that the Almighty, the one who represents exact justice and infinite wisdom, has laws that govern his entire universe; that the angels have insight into these laws; and that they are Jehovah's deputies, just as an earthly court might deputize some one to sit in chancery and to take information.

OUR LORD JESUS THE CHIEF MESSENGER

If in connection with our text we also have in mind our Lord's words before his ascension, "Lo, I am with you alway, even unto the end of the age," we shall understand that the Lord Jesus is the Chief Messenger, or Angel, of Jehovah. He has surely been the Chief Messenger to the Gospel church. Our thought, then, is that through the angels and other agencies God is governing the world, and especially caring for his people, through our Lord Jesus Christ, who is the Head of all the divine spiritual powers and has charge of all Jehovah's affairs. We have been brought into the School of Christ. He is our Teacher. When we go to the Father in prayer, we do not ignore this Teacher, but we go in his name; and we are not to suppose that the Father would ignore him. He would be the Father's representative in dealing with us. But we are not to suppose that the Lord Jesus has every detail of the affairs of the world under his personal supervision; but rather that those angels report to him whatever is necessary, and that thus there are certain principles operating. This seems to us to be the reasonable and logical arrangement of divine operation. We are not insisting upon this for other minds, but merely saying that this appeals to our own minds.

In view of the fact that the church has been put under the special guidance of the Lord Jesus, it would not be a far-fetched thought that Jehovah encampeth round about his people through Jesus, and that the angels are under his direction. If Satan is the chief of his band of angels, so our Lord would have angels under his control, and he would be their Prince. We read of what Alexander the Great accomplished, and of what Napoleon Bonaparte did, regardless of the fact that they had many thousands under them to carry out their will. So we think of all the spirit beings as under the direction and guidance of Jesus Christ. Into his hands God has committed all power in heaven and on earth. All the angels of God were made subject to him; and through these, under the control of our Lord, all the interests of God's people are supervised. This is our thought, and we like to think so.

DELIVERANCE IN VARIOUS WAYS

Our text proceeds to say that the angel that encamps around the people of the Lord "delivereth them." In olden times the Lord's children were sometimes delivered miraculously. Some were delivered from prison; others were not. Some were delivered from the sword; others were not. We should accept the will of God, whatever it may be. But in order to be able to do this, for our spiritual good, our ultimate good, we must realize that the terms and conditions under which we accepted of him were that we would give ourselves unreservedly into his hands. A proper fear, or reverence, for the Lord, would surely lead us to place ourselves fully in his keeping and under his guidance and control. Our experiences in life have shown us how unable we are to direct ourselves aright. The Lord will deliver each of us in the way that will bring us the largest measure of blessing.

In the days of the Apostles, St. Peter was delivered from prison by an angel of the Lord, who appeared to him as a man. This was in the interest, not only of the Apostle, but of the entire church, showing them that the Lord was able to fully care for his people, giving them valuable lessons. And although these outward manifestations are not given to us of the present time, we have other blessings that more than compensate for these outward tokens that are not at present for the good of the church. We are able to say with the Apostle that all things are working together for good to those who love God, to the called ones according to his purpose. We should be full of confidence in him—that we are subjects of his choicest care at all times.

EACH SAINT HAS HIS MINISTERING ANGEL

While we may not be too positive in our interpretation on this subject, we understand that each one of the Lord's people, in proportion as he is one of God's true children, has a ministering spirit, a person, an angel, who has charge of his affairs. This angel makes his report to the Lord, whether monthly, weekly, or hourly, we do not know. If God sees this to be the wise, proper course, we have every confidence in his wisdom. Whatever God has arranged is fully satisfactory to us in this matter, and we are sure that it is quite right and fully in harmony with the divine character.

We think that this principle is illustrated in the Book of the Prophet Daniel. Daniel had been praying and after some little time his prayer was answered. The angel Gabriel, who

was the Lord's messenger to Daniel, explained to him certain things. At the beginning of his supplication the Lord had purposed to send him an answer. Gabriel had been sent especially to inform him, but had been detained by certain other duties. The fact of his detention should not give us the thought that Daniel or any of the Lord's people would ever be neglected; but that while minor affairs of Daniel were under the guidance of some lower angel, there were important matters that were entrusted to Gabriel as the plenipotentiary, as it were, in regard to Daniel's interest and other matters. There was a delay, and Gabriel mentioned what the delay was; the prince of Persia had withstood him for twenty-one days.

We have heretofore pointed out that this Gospel age has been different from the Jewish age and preceding ages; that after the Gospel dispensation was ushered in, outward demonstrations, such as the gifts of the holy Spirit—the gift of healing, the gift of tongues, the interpretation of tongues, and discerning of spirits—and angelic visitations passed away; and that during the Gospel age it has been God's will that the spiritual house of Israel should walk by faith and not by sight, and that therefore it would be inappropriate after the church was fully established to expect angels to appear, to manifest themselves outwardly.

But the angels of the Lord, nevertheless, have a charge more particularly over us of the Gospel church than over any other of the Lord's people at any previous time in the world's history. The Lord is especially interested in spiritual Israel. These angels, then, care for us, supervise our affairs, and are God's agencies or channels of communication to us as to his will; that is, communication in the sense of providences for us, causing this providence or the other providence.

HOLY ANGELS NOT MANIFEST TO OUR SENSES

We would not give the thought of the angels whispering into our ears. We think that the angels which now whisper in the ear are the same ones that give table-tippings, planchette communications, communications through the hand by writing, and various other communications to the ear and the eye of spirit-mediums; namely, evil spirits, fallen angels. Our understanding is that the holy angels do nothing of the kind. The Lord's people of the present age are to find their instruction in his Word. There is no need of a book on Mormonism or Spiritism or New Thought or of clairvoyant or clairaudient power for the Lord's children. These are all snares of the adversary and his demons.

The followers of Christ have the Bible and the invisible ministeries of the holy angels to provide for their interests and to providentially guard and guide their affairs. This, to us, is very real and of great comfort. If we had the thought that God was doing all this personally, we would think that he had certainly forgotten us. But having the assurance of his word that not a hair of our heads can fall to the ground without our Father's attention, our mind can rest in the fact that he accomplishes his purposes in Christ for his children through the ministrations of the holy angels.

THE PSYCHOLOGICAL MOMENT

MARCH 14—1 SAMUEL 11: 1-15.

KING SAUL, ALTHOUGH ANOINTED OF GOD, WAITED FOR THE VOICE OF THE PEOPLE—HIS OPPORTUNE MOMENT AND HOW HE UTILIZED IT—HIS ACCEPTANCE BY THE PEOPLE—OPPORTUNITIES OPEN FOR ALL—LESSONS FOR ALL IN SAUL'S EXPERIENCES—SPECIAL LESSONS TO THE CHURCH, ALSO CALLED TO KINGLY OFFICE—THE ROYAL PRIESTHOOD—ALL MEN TO BE MADE KINGS AGAIN BY MESSIAH'S REIGN—ALL LOVERS OF INIQUITY TO BE DESTROYED.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—**Proverbs 16:32.**

Israel had asked for a king. God, through the Prophet Samuel, had caused the anointing of Saul to be the king. The people of Israel had assembled, and God's Prophet Samuel had indicated God's choice for them. Some of the people had gladly accepted the choice; but the rougher element had refused it, sneeringly saying, Who is he? What is his record, that we should hope for anything great in his hand?

It looked as though the Lord and his plan had failed—as though the choice had been an unsatisfactory one and had come to naught. Saul made no attempt to exercise authority, seeing that he had such half-hearted support from the people. He returned to his home—resuming his life as a farmer; but we may be sure he was patiently waiting for the opportune, or phychological moment to arrive when, with God's blessing, he would enter upon the duties and responsibilities of a king, for which he had been divinely anointed.

Saul's farm life continued only a month, until the opportunity offered which brought him the support of all the people as king. The Ammonites, residing in the east of Israel's possessions, were making war on one of the tribes of Israel. For some time they had besieged Jabesh-gilead, until the city was in such straits for food, etc., that they asked terms for surrender. The taunts of the Ammonite general was that on one condition he would save their lives; namely, they should each submit to having one eye put out, as a shame on the whole people of Israel.

Time was asked—seven days—for decision. If they could not get help in that time, they would submit to the terms. Messengers were dispatched, possibly to all the tribes. At all events some came to the place where Saul resided, evidently hoping that the one who had been chosen king, acceptable to some, would take steps for their deliverance. The disgrace of the situation struck home to Saul's heart. Israel to whom God had promised the possession of the land and his assistance, lacked faith and leadership.

Saul was appointed leader, and the psychological moment for him to lead had come. He killed the yoke of oxen he had been driving and sent pieces to all the tribes, saying that whoever did not respond, to become a defender of the general interests and to wipe out the shame, would have his oxen hewn to pieces. This was a peculiar command for a king; but it seems to have touched the right spot, for three hundred and thirty thousand men responded. The messengers returned to Jabesh-gilead with assurances of succor before noon the next day; and they gave answer to their besiegers to the effect that they would by the time appointed march out for the Ammonites to do with them as they thought best—meantime expecting such deliverance as would make their enemies impotent to harm them.

King Saul divided his army into three sections, and from three different quarters came suddenly upon the besieging hosts, routing them, destroying many lives and delivering the people of Israel. Thereupon the masses of the Israelites realized that God had indeed given them a wise king, whom they had been slow to recognize; and they inquired for those who had spoken against Saul at first, saying, Let them now be slain. However, the king was wise and generous, and said, "There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel."—Verse 13.

THE DIVINE CHARACTER VINDICATED

We again remind our readers that although this war and the slaughtering of those Ammonites had the divine approval and blessing, it did not signify what many of us once supposed; namely, that those thousands of Ammonites slaughtered in their sleep or in their waking moments, went immediately to the theological hell, there to suffer eternal torments. On the contrary, they merely went to the great prison-house of death, the tomb, there to sleep until in God's arrangement Christ would die as the world's Redeemer—and more, until at his second advent the Redeemer should take his great power and reign, begin his work of calling back from death all that are in their graves.—John 5:28, 29. See Revised Version.

To grasp the situation we must remember that all men are under a death-sentence, conviction, not worthy of life everlasting. All were to die anyway; and it mattered little whether they would die from starvation or sickness or pestilence or by the sword. The penalty merely reads, "Dying, thou shalt die"—not live, anyhow or anywhere. This view of matters has a distinct bearing on everything appertaining to the Lord's authorization of wars, and permission of famines, sickness, etc. While God has enforced the penalty, "The wages of sin is death," and has thus manifested his justice, he in another way has been preparing for the manifestation of his love. The first step of this love-manifestation was in the sending of his Son to be man's Redeemer—to die for Adam's sin, under which all the race is condemned to death.

Still the divine plan is hidden from the world in general. Only the Lord's consecrated people may have a clear understanding through the Bible of God's great purposes of love for the race. These are informed, and are able to comprehend the message, that ultimately God will establish a kingdom

which will bind Satan's power, release humanity from its mental, moral and physical weaknesses—the results of the curse—and restore all the obedient to full perfection and to relationship with God.

GREAT OPPORTUNITIES AWAIT ALL

Looking out into the world, we perceive that opportunities for progress and greatness are by no means equal. Nevertheless, few men and few women make use of all the golden opportunities which do come to them for their own betterment and for usefulness on their part to their fellows. All such may take a good lesson from Saul; for he had naturally some good traits which he subsequently diverted or misused.

That Saul had humility is evidenced by the fact that when the suggestion of his becoming king was made, he repudiated the thought of his worthiness of the position, saying that there were greater tribes than the one of which he was a member, and that even in his own tribe, his family was not the most prominent. Again, at the time when Samuel the Prophet called the people, that the Lord's lot might be determined as to who should be the king, Saul was in hiding amongst the stuff, sitting amongst the piles of baggage. He knew how the Lord's lot would fall; and it was to his credit that he was not strutting about amongst the people showing himself, and saying, The Lord would surely choose me. Again, when some of the people murmured that he was not acceptable, Saul quietly went to his home and to his farming, letting the matter rest. Thus he displayed patience and wisdom, as well as humility.

His subsequent action and leading the army of Israel showed his faith in God and his courage. Had Saul maintained these characteristics, his experiences later would have been very different. But nearly every young man and young woman on the threshold of life, as well as when older, can gain some valuable lasting lessons from Saul's experiences.

It may surprise some when we say that Christians—God's consecrated people—may especially learn lessons of profit from Saul's experiences. They, like Saul, have been nominated of God, not only to be kings, but also to be priests, "a royal priesthood." As Saul was anointed with the oil, so the royal priesthood are anointed with the holy Spirit. As the people rejected Saul, and he waited patiently for the Lord's time, so the people, mankind, are not yet ready for the reign of the royal priesthood, of which Jesus is the Head; and God's time has not yet come for the establishment of the kingdom. Lessons of patience, of humility and of confidence in God are requisite that after enduring, they might inherit the promises. —Hebrews 6:12.

The great Armageddon is at hand, and terrible lessons will be learned by the world at great cost. Thereafter the kingdom of Messiah will be very popular; and they will be saying, as they did in Saul's case, Let all those who oppose be put to death. However, The glorified Christ—Jesus the Head, the church his members—will be very gracious, and a general amnesty will be proclaimed for all who will desire to come in line with the kingdom.

Not only those who persecuted the Savior will be forgiven and be assisted back into harmony with God through him, but those, also, who have despised the royal priesthood and persecuted them unwittingly, will be mercifully dealt with. "Your brethren that hated you, that cast you out for my name's sake, said, The Lord be glorified: [We do it for the good of the cause] but he shall appear for your joy, and they shall be ashamed."

The shame that will then come upon all who in the meantime had resisted the Lord's choice for his kingdom class will be a sufficient penalty. After the shame and God's forgiveness to all the willing and obedient, The Christ will bring blessings of "restitution, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

A WORLD FULL OF KINGS

God created Father Adam the king of earth. Had he remained loyal to his God, he would have retained not only his life and health and happiness, but also his kingly authority over the beasts, the fish and the fowl—ruling them with telepathic powers. The breaking of the covenant with God by Adam not only brought death and separation from God, but impaired his ruling powers as respects the lower creatures. The redemption accomplished by the death of Jesus is eventually to reach every member of Adam's race, and not merely will be applicable to their restoration to human perfection of mind and body, but will include a restoration of kingly powers.

In a republic there is a recognition of the fact of a human equality before the law. In a republic, every man is a king; and these kings vote for one of their number to be a president-king, or otherwise to hold a government executive position as the servant of all. This is a theory, an ideal, but we all know that it is more or less defective. It is in vain to claim that all men are born free and equal when we know that there are great inequalities of birth, of character, of talent, of will-power. While, therefore, a republic would be the ideal condition for perfect men, it only partially meets the requirements of the case so long as man is imperfect.

Nor will Messiah's kingdom be established as a republic. Instead of giving humanity more power and leaving everything to be settled by the popular will and vote, Messiah's kingdom will do the reverse. It will lay down the law, punish every infraction of the law, and point men to the fact that they are not qualified to govern themselves, and that therefore, God has decreed the establishment of Messiah's kingdom to rule over humanity, while they are in the imperfect condition, and to bring them up by restitution to full perfection, where they will be able, as originally designed, to all be kings; or, failing to come up to this standard, they will be destroyed as incorrigible, lovers of iniquity.

Surely the divine program for humanity is beautiful, simple, and sublimely grand! It leaves nothing to be desired further. As the Bible declares, it will be "the desire of all nations." Those whose eyes and ears of understanding are open to appreciate this message of the Bible have much advantage every way over the average man at the present time. This knowledge is very assistful to them as they come to realize that the anointing of the holy Spirit upon them is with a view to preparing them to be the royal priesthood of the future and, with Jesus, to bring to mankind the blessings of Jehovah, lost by sin, redeemed at Calvary.

PREFERRED MONARCHY TO REPUBLIC

MARCH 7.—1 SAMUEL 8:1-10.

ISRAEL A THEOCRACY—HUMANLY A REPUBLIC—A KINGDOM PREFERRED—SAMUEL OFFENDED—THE REQUEST GRANTED—SAUL, SON OF KISH—HIS ANOINTING—CHOSEN BY LOT.

"Fear God, honor the king."—1 Peter 2:17.

Israel's government was a theocracy; that is to say, God was their King, his law was their government. The elders of each tribe suprviseed its affairs. God provided a priestly tribe, which represented the religious interests of the people. Prophets and judges were sent them from time to time as special messengers of the Lord, but without authority except as the people believed their counsels to be wise. Thus Israel was, to far as its earthly interests were concerned, a republic, in covenant relationship with God.

No one will dispute that a republic is the highest type of government. In a republic each citizen is a sovereign; and these sovereigns, by their votes, appoint some of their number to be their representatives and servants. But this highest type of government can be thoroughly appreciated only by intelligent people, and can work the highest good only in the hands of intelligent and conscientious people, submitted to the divine regulations.

Had no fall occurred, undoubtedly this highest form of human government would have prevailed. The Scriptures indicate that after Messiah's kingdom shall have thoroughly subjugated sin, thoroughly uplifted humanity, absolutely destroyed all the wilfully wicked, and shall have completely brought the remainder of the race up to absolute perfection, then, at the close of Messiah's reign, the earth to all eternity will be a republic, each member of the race a sovereign.

Our lesson shows us that the Israelites did not appreciate their divinely arranged republic. They beheld the splendor of the surrounding nations, and thought that because they were different, it was to their disadvantage.

As a result of the noble reform instituted by Samuel and maintained throughout his long judgeship, the people were greatly blessed, and the national spirit was strengthened. But they perceived that the Prophet was growing old, and they feared that his sons would seek to succeed and continue themselves as judges. The narrative tells that they were unreliable—"walked not in his ways, but turned aside after lucre, and perverted judgment."

The elders of the tribes conferred together and believed that it would be better to choose from amongst themselves a king and thus become more like the nations roundabout. They came to Samuel with the matter, as children to a father, as wise men to a statesman of extraordinary wisdom. They told him their desires. Samuel was disappointed, but gave no answer to them until he had time to confer with the Lord. The Lord bade him not be offended—that it had not been he who was rejected, but that the Lord had been rejected and his government.

But the Lord was willing to let them have their experiences with kings; nevertheless, Samuel was instructed to fully inform them what would be the consequences, what would be the manners of the kings, what would be the difficulties. He explained that their liberties would be fewer—that the kings would exercise a more or less autocratic power and would conscript their sons for servants and for soldiers and for public works, and that thus their liberties would be greatly abridged, the wealth of the people would more or less flow into the coffers of the king, and the best of their lands and of everything would gradually pass into his control. Instead of being the sovereigns, the people would be the slaves of the sovereign, retaining at best only a portion of their rights, etc.

The people, however, had set their hearts on having a king. Already they were imagining how a king would lead them forth and give them dignity, marshal their hosts, and cause fear of them in the hearts of their enemies.

DIVINE FOREKNOWLEDGE ILLUSTRATED

At the appointed time, Samuel, apparently by Divine arrangement, having received instructions from the Lord, came in contact with the one who was to be the future king—Saul, the son of Kish. The story reminds some of witchcraft and other occult doings. A herd of asses strayed from the farm of Kish, and Saul was sent to seek them. After searching in vain, he and his servant called upon the Prophet to ask his wisdom—that the Seer tell them where the asses were. The answer was that the asses were found, but that Saul was to come and dine with the Prophet in an appointed place where guests had already been invited, food already prepared, etc.

The place of honor was given to Saul; and the young man, fresh from the country, was astounded to hear the Prophet speak of him as being the choice of Israel for their leader. He modestly called attention to the fact that he belonged to an inferior tribe—a small one—the tribe of Benjamin; and that his family was not even the greatest in it. But the Prophet persisted, addressing him as the one to have future honors.

The next morning he was called early and directed respecting his journey in such a manner that he would have corroborations of things that the Prophet intimated in advance. He would meet certain people, and by some he would be invited to partake of food, etc. Moreover, he would meet with certain experiences which would make of him a changed man. Meantime, as the two walked together and Saul's servant went before, the Prophet drew forth a vial of oil and poured it upon Saul's head, anointing him to be the king of Israel by divine appointment. However, matters were kept secret until such time as would be indicated.

Saul's faith in the Prophet's declaration was strengthened by the fulfilment of the very experiences foretold. Meeting a company of those who were styled a school of prophets, the Spirit of the Lord came upon Saul and he joined with them in their singing and prophesying. We read, "God gave Saul another heart, and the Spirit of God came upon Saul, and he prophesied."—1 Sam. 10:9, 10.

DIFFERENT OPERATIONS OF THE HOLY SPIRIT

We are to remember that the Spirit of God signifies simply an invisible power from God. Those coming under this power sometimes acted in one way and sometimes in another—sometimes speaking, sometimes writing, as they were moved by the Power of the Holy One, Jehovah. Let us not forget the clean-cut distinction which the Bible makes between the holy Spirit in its operations upon men before Pentecost and since. Since Pentecost, the impartation of the holy Spirit generally signifies that begetting influence which the Lord gives to consecrated believers in the Lord Jesus Christ, by which begetting and anointing they are brought into the family of God as sons, and are enabled to have discernment of mind to more and more appreciate the mind of God as expressed in the Bible, by the prophets of the past.

But previously, the holy Spirit simply signified a holy energy, and meant no begetting to sonship; for, as the Scriptures declare, the holy Spirit (in this sense) was not given until Jesus was glorified. (John 7:39) Only saintly persons, fully consecrated to God and fully trusting in the merit of Jesus, are spirit-begotten now, but any person might at times be used of the Lord as an amanuensis to write, or as a servant to do or to say, wherever, whenever, whatever, the Lord wished to have said, done or written.

The Spirit which came upon Saul was not the Spirit of sonship; the change of his heart did not signify that he had become a new creature in Christ; for there could be none such until Christ, the Head of the church, had come and, as the Forerunner of his members, had opened up "the new and living way." Saul had a new heart in the sense that he no longer had the mind, purpose, "disposition," to be a farmer, but a divine "disposition," will, ambition judgment and wisdom granted him especially qualifying him to the office to which God had chosen him; namely, to be a statesman.

In other words, God's holy Spirit, qualifying Saul for his position as a king, was a mechanical one, much after the same manner that we read that God qualified certain workmen in preparing the Tabernacle. The Lord said to Moses, Choose any workmen for this particular work, and I will put my Spirit upon them, and thus qualify them for the work to be done. We may be sure that if God calls any man for any particular work, he is quite able to qualify him for its performance, whether it be a religious work, as is sometimes given to his consecrated people, or whether it be for some work of public benefit, as for instance, in modern inventions, which belong in this dawning time of the new dispensation.

EVIL OCCULT POWERS IN OPERATION

The difference between Samuel and his occult powers, and the occult powers of others today is this: Samuel's were manifested under divine direction at a time when God was pleased to use such powers amongst his people Israel—powers which doubtless will be in exercise also to some extent during the Millennial age for the world's guidance. But the Scriptures recognize evil occult influences; and the Israelites were warned against necromancers, those who claimed to have communion with the dead, and those that peeped and muttered and had mediumship, etc.

The Bible explains that the fallen angels personate the dead. The Bible tells that the dead are really dead, that the dead know nothing whatever until the resurrection. The Lord warned Israel that these evil spirits would seek to personate the dead, and thus to indoctrinate them in error and lead them away from God. Similarly, throughout this Gospel age, the same evil spirits, the same fallen angels, have used, and do still use more or less of occult power—psychic powers, mediumistic powers, mesmeric powers, hypnotic powers—to mislead, to attract away from the truth, to make error appear to be truth—especially to make people believe their dead friends are not dead, but more alive than before they died.

During this Gospel age, we believe that God does not use such hypnotic powers, but as St. Paul declares, he has "spoken to us through his son," and has given us his Scriptures, "that the man of God may be thoroughly furnished unto every good work"—not needing any occult powers. Hence we know of no good occult powers, but are to rate them all as deceptions of the adversary, against which God's people are fighting.

In due time, in harmony with the will of the Judges of Israel and with the divine consent, the people came together to Samuel to have the matter of a king amongst them decided—to have the will of the Lord expressed in the matter. Again Samuel expostulated with them, and told them the dangers of leaving the simplicity of God's arrangement and taking up with the monarchial arrangement. But seeing that they still desired a king, he acted for them and drew lots as respected the different tribes, and then the different families in the chosen tribe, and then the different members of the family indicated. The lot fell on Saul as Samuel knew it would do and as Saul also knew; for they believed the Lord's hand was in the matter.

The fact that they used this method of casting lots should not be considered as an endorsement of such a method today; for we are living under different institutions; and neither the natural nor the spiritual Israelites are in that relationship with God in which he proposes to guide their affairs by the casting of lots.

When the lot fell upon Saul, the elders of various tribes began to look for him. Where is he? Finally they found him bashfully sitting amongst the stuff—the luggage that belonged to the parties that had come to the gathering. As he was brought forth, the young man in the prime of life—probably seven feet tall, of athletic build—he exactly filled the ideal of the people. They were pleased with God's choice, and God had already qualified Saul that he might be a successful king if he would prove loyal, faithful and obedient to him.

LESSONS FROM SAUL'S FAILURES

MARCH 21.—1 SAMUEL 14:1-46.

OBEDIENCE WITHOUT ITS SPIRIT CAUSED SAUL'S DIFFICULTIES—THE KINGDOM, TAKEN FROM SAUL'S FAMILY, GIVEN TO DAVID, "A MAN AFTER GOD'S OWN HEART"—SAUL PROFITED PARTIALLY BY HIS MISTAKES AND WAS BLESSED ACCORDINGLY—LESSONS FOR EVERYBODY—PARTICULARLY FOR GOD'S CONSECRATED PEOPLE.

"Let us put on the armor of light."—Romans 13:12.

The army which gathered to Saul, and which accomplished the victory of our last Study, was disbanded; and subsequently the king had a standing army of three thousand men. One thousand of these were under command of his son Jonathan. The remainder constituted a royal guard and were immediately under Saul's own directions. Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India.

The Israelites were poorly armed; for the Philistines would not permit them to have weapons of war lest they should rebel. Similarly, the British prevent war munitions from going to India for the same reason. When therefore Jonathan made an attack upon the garrison of the Philistines and wiped it out, it raised a hubbub, much as such a circumstance would do if the people of India were to rise against the British garrison there. It meant war. The Hebrews trembled at what might be the result, just as the people of India would tremble at what the British might do in a similar case.

The Philistines increased their army of occupation; and the Israelites—unarmed, except with agricultural implements, etc.—were terrorized by the warlike Philistines. Saul's army of three thousand dwindled to six hundred—yet the word which reached him from the Prophet Samuel was, to wait seven days for his arrival, apparently with the intention that the people should thoroughly feel their impotence, and cry unto the Lord for succor. King Saul did as directed to the extent of waiting seven days; and with the expiration of the time, seeing how his army was dwindling and that Samuel had not returned, he on the seventh day undertook to be his own priest. He offered up sacrifices to God without authority.

Just as he had finished the sacrifices, the Prophet Samuel appeared, reproved him sharply, and told him that because of his failure to fully obey the Lord, his family should not be continued as the Lord's representatives in the kingdom of Israel. The king apologized, explained the circumstances—thought it necessary to do something, and that what he did was the only thing he could think of. Very few kings or generals of our day would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards, and explained why they attempted to offer sacrifice to God.

We cannot but think that if King Saul had been given further opportunities he might gradually have learned the lesson of implicit obedience to God; and yet our next lesson will show us that he again failed along the very same lines. It requires many experiences to teach some of us the lesson of complete reliance on the Lord and full obedience to his every requirement. Perhaps the Lord was wishing to teach a special lesson along this line—that any king sitting upon the typical throne of the Lord must be implicitly obedient, not merely to the letter of the command, but also to its spirit; for Israel's kings to a considerable extent foreshadowed the kingdom of Christ and his church. Those who will be joint-heirs with Messiah and his kingdom of glory must learn obedience; else they will not be accounted worthy of the honors of the kingdom. They must not only be outwardly obedient, but inwardly obedient to the spirit or intent of the Lord's law.

ONLY PRIESTS MIGHT SACRIFICE

While passing, we do well to note why King Saul's sacrifice of burnt offerings to the Lord was condemned as a sin. This was because God had made a specific law to the effect that only the priests might offer sacrifices. Then comes the question, Why should God limit the offering of sacrifices to the priestly tribe? The answer is that that tribe typically represented the church—fully consecrated to God and accepted by him. These the Apostle styled the antitypes, not only of Israel's kings, but also of Israel's priests. St. Peter says of the church in general, and not of the clergy in particular, "Ye are a royal priesthood."

In the antitype, all of God's consecrated people are prospective kings and are sacrificing priests. Unless these saintly Christians sacrifice their earthly interests, their present lives, they will not get the great reward of joint-heirship with Christ, the great Chief Priest of their profession. As we read, "If we suffer with him, we shall also reign with him"; and again, St. Paul says, "I beseech you, brethren, ... present your bodies a living sacrifice."

It would be therefore a mistake for us to suppose, as some do, that the clergy have special priestly offices now, and are commissioned to offer mass and prayers. Let us remember that there is only one great High Priest—the Lord Jesus—that he offered up himself in the days of his flesh, and has passed beyond the veil into glory, and that he has since been offering up his consecrated people, who present themselves to him in the proper spirit of submission and self-sacrifice.

The Bible recognizes no division of the people of God into clergy and laity. This was a snare of the adversary, introduced gradually in the third and fourth centuries. The Bible teaching is that all spirit-begotten children of God are members of the antitypical royal priesthood, that they are all brethren, that they are all ordained or authorized to preach the message of God's grace as presented in God's Word; and that they should call no man on the earth father; but should realize that One is their Father, even God, and that the Lord Jesus is their Elder Brother.

CRAVING FOR ANOTHER CHANCE

How many of the human family have felt, when they reached their death-beds, that if they had life to live over again, their lessons of experience would be precious and enable them to do much better! The man or the woman who has not had some experiences along this line of failures and endeavored to surmount them and to do better, has lived his life very much in vain. Let us therefore encourage one another to strive for high ideals, and not to be discouraged by our unintentional failures. This is expressed by the little quotation which we all learned in childhood, "If at first you don't succeed, try, try again." That little message which came to our childish minds was a valuable one. It helped us over many a discouragement.

Beset by our own weaknesses with which we were born, surrounded by others who similarly have weaknesses of mind, body and morals, and assaulted, as the Scriptures assure us we are, by Satan and the fallen angels, who seek to ensnare us and divert us from God and from righteousness, is it any wonder that we fail to come up to our own highest ideals, and therefore fail still more seriously to come up to the perfect standards of God's Word?

The very simplest statement of God's law is the Golden Rule. Yet how many who understand that Golden Rule and its spirit perfectly could claim that they live up to its requirements every hour, every day? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself." All that any of us can do is to be honest with ourselves, to confess our delinquencies, to strive daily to overcome these and to attain more and more to the divine standards in thought, in word, in deed.

It is a further lesson, which only Christians have learned, that it is impossible to live up to the standards of this Law, and that we need the covering of the Redeemer's merit—even after we have surrendered all to him to seek to walk in his steps—to cover our shortcomings and to continue us in relationship with God. Another lesson which the Christian learns is that those continuing in relationship with God find not only forgiveness for trespasses unintentionally committed, but find also grace to help, assistances for every need—through the same Savior.

Thus the Christian is learning of his own weaknesses and of God's mercy, and growing strong in battling for the right day by day. He not only has a second chance, but has many repeated chances, day by day, of repentance of sin and of making a fresh start after recovery from the stumbling, through the merit of Christ.

King Saul in our lesson had no such experiences; the Savior had not yet died. He had not yet appeared in the presence of God, to offer an atonment or to open up a new way of life. Saul, therefore, had only the arrangement which was common to all Jews—the typical Day of Atonement, once every year, to atone for the sins of the whole people for one year, including the typical priesthood, through whom the message of God was communicated to them. And being himself partly a type, King Saul was necessarily dealt with along

the lines of strict justice, and the kingdom was declared to be forfeited by his family because of his offering to the Lord a sacrifice not authorized.

THE WORLD IN THE FUTURE

Gradually Bible students are learning that the story of our various creeds of Christendom is untrue, which tells that all the heathen have gone to eternal torture, and all the Jews similarly, because they did not believe in the Lord Jesus Christ; and furthermore, that nearly all the people of civilized lands who have died, have gone to eternal torture because, having heard of Christ, they did not become his saintly followers. These terrible doctrines have driven many away from God and from his Book, as people seem to realize their horrors and injustice.

Bible students are coming to see that God has provided two trials for the whole world of mankind. The first trial was in Eden, Father Adam being the representative of himself and his race. That trial ended in disaster to all concerned. Unless God had made an arrangement for a second trial, none of the human family would ever gain eternal life or escape the sentence that came on them there. The death of Christ was for the very purpose of giving a second trial to Adam and all his race; as the Apostle declares, "As by man came death, by man comes also the Resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; every man in his own order."—1 Corinthians 15:21-23.

During this Gospel age, those who believe the message of the Gospel, and who consecrate themselves fully to the Lord and whom he accepts by the begetting of the holy Spirit—these become new creatures in Christ, and these new creatures are on trial a second time—their destiny being either everlasting life on the spirit plane or everlasting death. The remainder of the world are still in the condemned condition; or, as the Apostle says, they have not yet escaped the condemnation that is on the world. There is only the one way of escape now—through accepting Christ on the terms of discipleship.

However, we see that God's provision for a second trial includes the remainder of mankind who do not now hear, or who do not now accept Christ and are not now begotten again as new creatures. The world in general is to have its trial time during the Millennium. Then, "the knowledge of the glory of God will fill the whole earth." Then, "all shall know him from the least to the greatest." They will not have the opposition of Satan; for he will be bound during that time. They will have the assistance of Christ and of the glorified church, the royal priesthood.

The object of that Millennial kingdom will be to uplift the world—to bring all the willing and obedient back again to human perfection and everlasting life, and to destroy all the incorrigible ones, who refuse when they have that full and second opportunity. In this connection we are reminded of the words of the poet:

"I wish that there were some wonderful place
Called the Land of Beginning-again,
Where all our mistakes and all our heartaches
And all our poor, selfish grief
Could be dropped, like a shabby old coat, at the door
And never put on again."

The poet's words are to come true, and the time is near at hand. If, as Bible students are realizing, the present European war is a prelude to the anarchy of the great Battle of Armageddon, and is the vestibule to the kingdom of Messiah, then the time of putting off the "shabby old coat" of present imperfection on the part of mankind in general is near at hand. Surely all who have themselves put off the filthy rags of their own righteousness, and by faith put on the Robe of Christ's Righteousness, can rejoice that the poor world—to bring all the willing and obedient back again to good an opportunity as God's love and mercy have provided for them through the great Sacrifice made at Calvary, when "Jesus Christ by the grace of God, tasted death for every man"; that he who believeth on him, whether now or in the future, should not perish, but might gain everlasting life.

Not only so, but as Jesus gives all who come unto him the gracious opportunity whereby they may "try, try again," and gradually demonstrate, cultivate their loyalty to God and to righteousness, so the Bible intimates an opportunity will be given to the world in general. For a thousand years the world will have the opportunity of trying, trying again, peradventure that by the many lessons of that time they may learn righteousness and come fully into accord with the Great King Eternal and his glorious Golden Rule. This the Scriptures assure us respecting the Millennium: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

JONATHAN'S FAITH WAS REWARDED

Our lesson proceeds to tell the story of how Jonathan and his armor-bearer, blessed of the Lord, were victorious over the enemies; and how the Philistines, divided into three parties, mistook each other for Hebrews and slaughtered one another.

CLERICAL CONSPIRACY LITERATURE

In various quarters the adversary is stirring up opposition by the publication of the slanderous statements which, as our readers know, have been answered long ago. We advise that when such an attack is made our friends meet it quickly, if possible, in the next issue of the daily press. Do not render slander for slander, but calmly, kindly point out the unscriptural course. Remind the transgressor of the golden rule and of the divine command, "Speak evil of no man." Remind the public that evil speaking has for centuries been the method of those worsted in argument. Amongst those slandered was our Savior himself: slandered as a friend of publicans and harlots; charged with being a glutton and wine bibber, and called the prince of devils. And so it has been with many of his followers since. Assert your better acquaintance with the facts and offer to anyone interested true particulars.

Then, while the subject is warm, embrace the opportunity for extensive Volunteer work. We have one number of the BIBLE STUDENTS MONTHLY which, besides other valuable articles, contains one under the title, "A Clerical Conspiracy to Injure Pastor Russell." This article discusses the various slanders briefly and to the point; and if anybody is interested further we can supply other printed matter giving details in full. However, almost universally this one little tract sets the matter straight and convinces the people that the clergy are really fighting the truth of the Bible which they cannot answer. In writing for this number designate it "The Conspiracy Special." We will have them in good supply and make prompt shipments free of all charge on receipt of letters or telegrams.

"THE TONE OF VOICE"

"It is not so much what you say
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"'Come here!' I sharply said,
And baby cowered and wept;
'Come here,' I cooed, and he looked and smiled
And straight to my lap he crept.

"The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as summer air,
And the tones may break the heart.

"For words but come from the mind,
And grow by study and art,
But the tones leap forth from the inner self
And reveal the state of the heart.

"Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

"Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice."

EXTEND THE VOLUNTEER WORK

The brethren everywhere are remarkable for their loving zeal for the Lord, his truth and the brethren. In no way is this better shown than in what we term the Volunteer Work—the voluntary distribution of the Society's free literature. No other Society on earth ever manifested so much self-denying zeal in such a manner. We feel disinclined to advise any increase along this line. Nevertheless, it is ours to offer suggestions and indicate possibilities and supply the free literature, and yours, dear brethren, to determine the extent of your reasonable and possible service for the King of kings. We do know that there are millions of people in our home land who have never yet had a taste of the spiritual food, "meat in due season," which has so greatly refreshed and strengthened us. Hundreds of cities and towns and villages have received no volunteer attention. It is for you to decide, individually and as classes, what you can do for these. One of our very best free papers has been widely distributed except in such places as suggested. It contains a most interesting article on "The True Basis for Human Equality," another on "Battering Down the Walls of Hell," and another showing that neither Pastor Russell nor the I. B. S. A. taught "The End of the World in 1914," but on the contrary that "the earth abideth forever."

We have 400,000 of these on hand for use in such previously unserved places. We will be glad to hear from all who are able and willing to join in this volunteer work. State the quantity desired and give shipping particulars. All charges will be prepaid. Mention No. 61, BIBLE STUDENTS MONTHLY.

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THE BLOOD OF SPRINKLING OF THE PASSOVER

"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you."—Exodus 12:23.

The Passover season, as celebrated by the Jews, draws near—beginning this year on the 30th day of March (the 15th day of Nisan actually starting at 6 p. m. Monday, March 29th). But the interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month Nisan, which date this year begins at 6 p. m. Sunday, March 28th. The Memorial of the death of the antitypical Passover Lamb, our Lord Jesus, which is celebrated on the same date, will therefore be observed by us on the evening of Sunday, March 28. How much we regret that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history but few of either religion discern the real significance of the celebration!

THE PASSOVER INSTITUTED

Could the minds of all these be awakened thoroughly to its true significance a religious revival would be started such as the world has never yet known. But alas! as the Apostle declares the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially opened St. Peter describes as being blind and unable to see afar off or holden and unable to see the deep things of God in respect to these ceremonies which have been celebrated in the world for now more than 3500 years. And by the way it must be admitted even by Higher Critics and agnostics in general that an event so prominently marked so widely observed for so long a time must have a foundation in fact. There must have been just such an occurrence in Egypt; the first-born of Egypt must have perished in that tenth plague and the first-born of Israel must have been preserved from it—all who observed the injunction to remain under the blood—else this widespread celebration of the event would be inexplicable.

We need not remind you of the particulars connected with the institution except to say that the Israelites were held in a measure of serfdom by the Egyptians and that when the time in the Lord's providence arrived for their deliverance their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of Egypt relieving them of one after another when their king craved mercy and made promises which he afterwards broke. Finally, the servant of the Lord, Moses, announced a great, crowning disaster—that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasants as well as in the home of the king there would be great mourning, as a result of which they would be glad finally to yield and let the Israelites go—yea, urge them to go, and in haste—lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last, the tenth plague, it was declared, should be common to the entire land of Egypt, including the part apportioned to the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and the lintels of their doorways and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey—with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

THE ANTITYPICAL PASSOVER LAMB

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world—even by those who claim to be agnostics and infidels. They have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire into the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming Epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God, that its death represented the death of Jesus, the Messiah? and that the sprinkling of its blood symbolizes, represents, the imputation of the merit of the death of Jesus to the entire household of faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"—that the cancelation of the world's sin is effected by the payment of Adam's penalty—that as the whole world lost the favor of God and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made; and that therefore, as the Apostle declares, Christ died for our sins—the just for the unjust, that he might bring us back to God. Thus he opened up "a new and living way"—a way to life everlasting.

"A KIND OF FIRST-FRUITS"

Those familiar with the Bible have noticed that therein the church of Christ is called "the church of the first-born," and again "a kind of first-fruits unto God of his creatures." (Heb. 12:23; Jas. 1:18; Rev. 14:4) This implies others ultimately of God's family later born—the after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the first-fruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover—let us notice that it was God's purpose to save all Israelites, and that as a nation they represented all of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

Let us notice also that there were two passovers. There was a great one, when the whole nation by divine power was

miraculously delivered by the Lord and led by a sand-bar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render him worship—not an Israelite was left behind.

But that passover at the Red Sea is not the one we are discussing particularly on this occasion—not the one whose antitype we are about to celebrate. No; the event which we celebrate is the antitype of the passing over, or sparing, of the first-borns of Israel. Only the first-borns were endangered, though the deliverance of all depended upon the salvation of the first-borns. Applying this in harmony with all the Scriptures, we see that the first-fruits unto God of his creatures, the church of the first-borns, alone, are being spared at the present time—being passed over—those who are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when he shall ultimately lead the people forth from the bondage of sin and death are not now endangered—merely the first-borns, whose names are written in heaven.

"THE CHURCH OF THE FIRST-BORNS"

The first-born—the "church of the first-borns"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and of God's willingness to fulfill to them his good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to him and his service, and in return have been begotten again by the holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the household of faith—behind the blood of sprinkling. For these to go forth from this condition would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more a sacrifice" for their sins. They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who may have departed from their homes contrary to command and died therefor, have gone into the second death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the church of Christ during this Gospel age since Pentecost. If we sin wilfully after we have received a knowledge of the truth, after we have tasted of the good Word of God, after we have been made partakers of the holy Spirit and thus members of the church of the first-born—if we should then fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of his mercy would mean that we would die the second death.—2 Peter 2:12; Jude 12.

From this standpoint the church of the first-born, through the begetting of the holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility than the world, for they are the only ones as yet in danger of the second death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, Head and body, will lead forth, will deliver all Israel—all the people of God—all who when they shall know will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death.

"AS OFT AS YE DO THIS"

The Apostle clearly and positively identifies the passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7, 8) He informs us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. (Heb. 12:24; 1 Pet. 1:2) We are also to eat the unleavened (unfermented, pure) bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on his character, and are transformed day by day into his glorious image in our hearts.

We are to feed upon him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things, and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the church of the first-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover lamb. On the same night that he was betrayed, and just preceding his crucifixion, he gathered his disciples into the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night—the saving of the typical first-born from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Memorial of the Passover season—annually] do it in remembrance of me"! (1 Cor. 11:24, 25) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you—who recognize me as the Lamb of God, who in God's purpose has been slain from the foundation of the world—who recognize that I am about to give my life as the world's redemption-price—will note this Passover season with peculiar and sacred significance that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the church of the first-born, and meat indeed for the entire household of faith.

"THIS IS MY BODY, BROKEN FOR YOU"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover supper of lamb, in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems—"unleavened bread" and the "fruit of the vine"—to represent him as the Lamb. Thenceforth his followers, in accord with his injunction, celebrated every year his death as their Passover Lamb, until after the Apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the dark ages. Even during the dark ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of his death in the Passover Supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy, which has deceived and confused so many millions of Christendom—the Mass—introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practise of the Lord's people. Although Protestants in general have repudiated the Mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practises of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's Supper, under another name? O, no! we answer—it is wholly different! The Lord's Supper celebrates the death of Christ accomplished at Calvary. The Mass represents a new sacrifice for sins made every time the Mass is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands, for the very purpose of sacrificing him afresh. High Mass is a particular sacrifice of Christ for a particular sin of a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary—that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practised by the Roman Catholics and Greek Catholics and High Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the fact as stated in the Bible, that Christ dieth no more, "that by one sacrifice he hath perfected forever all who come unto the Father through him."—Rom. 6:9; Heb. 10:14.

It will be readily seen that the repeated sacrifices represented in the Mass would have the effect of nullifying or minimizing the value of the great Sacrifice of Calvary, represented in the Passover and in the Memorial Supper. How could those who had come to look especially to the Mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated. Hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) They have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signify, As often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover), celebrate this occasion, do it in remembrance of me—not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical firstborn.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing because in the Bible we read that the early church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the early church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Tabernacle congregation at Brooklyn has such a breaking of bread every Lord's day between the afternoon and the evening services, as a convenience for those living at a distance, and especially as a desirable opportunity for extending fellowship amongst the Lord's people.

THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews, lasting a week, began. That Feast of seven days represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually—the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jews thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when he announced himself as its antitype and when he invited us to celebrate his death on its anniversary, until, at his second coming, our entrance into the kingdom would signify the complete fulfilment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration—on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request—"As often as ye do this"—annually—"do it in remembrance of me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of his body.

The date of the celebration this year will fall on March 28, after 6 p. m., because at that hour begins the 14th day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of his death makes the matter the more impressive.

"LORD, IS IT I?"

We recall the circumstances of the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented his broken body and shed blood, and that those who are his followers should participate—not only feeding upon him, but being broken with him, not only partaking of the merit of his blood, his sacrifice, but also in laying down their lives in his service, in co-operating with him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny him and betray him to his enemies causes a proper loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the truth or any of its servants, the members of the body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold him with strong cryings and tears praying to him who was able to save him out of death—expressive of the Master's fear of death lest in some particular he might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that he had faithfully kept his consecration vow and that he would surely have a resurrection as foretold. We behold how calm he was thereafter, when, before the High Priest and Pilate, and before Herod and Pilate again—"as a lamb before her shearers is dumb so he opened not his mouth" in self defense. We see him faithful, courageous, to the very last, and we have his assurance that he could have asked of the Father and had more than twelve legions of angels for his protection. But instead of petitioning for aid to escape his sacrifice, his petition was for aid to endure it faithfully. What a lesson for all his footstep followers!

AN OCCASION FOR SELF-EXAMINATION

On the other hand, we remember that even amongst his loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by his grace we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it hated me before it hated you"; and we see that he meant the religious world in our case also.

DRINK YE OF THE SAME CUP

The lesson to us, then, is not to be surprised if the opposition to the truth and the persecutions of the light-bearers walking in the footsteps of Jesus shall come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter—"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ—Head and body. And the Father permits it to be so now, until the members of the body shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel age—the resurrection change of the church to be with and like her Lord.

Then, as our Master declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will by and by drink with him the new wine of joy in the kingdom—beyond the veil.—Matthew 26:29.

"LET US KEEP THE FEAST"

With that glorious morning of the new dispensation will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting. The Apostle Peter calls that great epoch "The Times of Restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's words, "If we suffer with him we shall also reign with him"; "If we be dead with him we shall also live with him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.—Rom. 8:17; Rom. 6:8; 2 Timothy 2:11, 12.

With these thoughts respecting the passing over of the sins of the first-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the Feast."

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of his death, the Master in his conversation with the Apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matthew 26:29) Our Lord was here contrasting two great days—the day of suffering and the day of glory. This Gospel age has been the day of suffering. The Millennial age will be the day of glory, and is especially spoken of as "the day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted, it represented the joys of the kingdom.

The Father marked out for our Lord Jesus in his earthly experience a certain specific course. This course constituted his cup of suffering and death. But the Father promised him that after he had drunk this cup faithfully, he should be given a different cup, a different experience—glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become his followers—that if they would suffer with him, would drink his cup of death with him, then they should participate with him in his future cup of joy.

BY WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the winepress. We are to lay down our lives in the divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become new creatures. "If we suffer [with him], we shall also reign with him"—not otherwise. So we joyfully accept the invitation to drink of his cup. And not until the cup has been drained to the last shall we receive the other cup—the cup of kingdom joys. While our Lord had a great blessing in the obedience which he rendered to the Father, yet it was a trying time for him down to the last moment, when he cried, "It is finished!" And so with the church. We must drink all of the cup. We must endure all of the experiences. None of the cup is to be left.

All the sufferings of Christ will be complete when the body of Christ shall have finished its course. The new cup of joy was given our Lord when he was received up into glory. Then all the angels of God worshiped him. Soon our cup of joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and received the cup of blessing! (See STUDIES, Vol. III., pp. 233-240; Vol. IV., p. 622) And one by one those who were alive and remained at the coming of the Master are being gathered home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of of joy will not be reached until all the members of Christ are with him beyond the veil. Then we shall share his throne and partake of his glory. Then with our beloved Lord we shall drink of the new wine in the kingdom; for the promise is to all his faithful saints.

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.

"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.

"My soul looks back to see
The burden he did bear,
While pouring out his life for me;
And sees her ransom there."

SACRIFICIAL LOVE VS. DUTY LOVE

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." (*Matthew* 22:37-39) *"This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."*—John 15:12, 13.

The qualities of wisdom, justice, love and power are fully harmonized and unified in the character of our Heavenly Father, our Creator. In him these qualities are supplemental to each other, and in the fullest harmony. And we are to strive to incorporate into our own characters these same qualities. When we use these terms in reference to mankind, we are bound to recognize in how compartively small a degree these character-qualities are possessed by humanity.

We use the terms justice and love as representing characteristics which are more or less imperfect in all mankind. We speak of charity, or generosity. This quality, a certain manifestation of love, goes beyond mere justice. Here is a person to whom we owe a dollar. It is not charity for us to pay him that dollar. It is duty, justice. A certain course would be right and nothing less than that would be right. Certain things are obligatory. Beyond obligation would be mercy, compassion, love.

What is our duty toward our neighbor? Suppose that the neighbor has fallen into debt or that his life has been forfeited. What ought we to do for him? Shall we give our lives for his life? Shall we assume his obligation? To do so would be a very loving deed. It might also be just, but it would go beyond the line of mere justice; for justice would require merely that we do for our neighbor just as we would have him do for us, if our positions were reversed. The Golden Rule would measure what we should do for our neighbor. If after we have done this, we wished to do a little more, this would go beyond the demands of justice; it would be love, favor.

But we should notice that the law of God demands not only justice, but also love—love supreme to God, and love to our fellowmen. It demands mercy, kindness. Let us note the injunctions along this line which God gave to natural Israel under the law. Let us see how far-reaching they were. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Exodus 23:4, 5; Proverbs 25:21, 22) If love so broad and so comprehensive as this is demanded by God's law, and was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality!

JUSTICE PRONOUNCED MAN'S SENTENCE

The penalty that God placed upon our sinner race involved humanity in crying, sighing and death. It was not a special exercise of love that pronounced the death penalty. It was a special exercise of justice. However, there was no violation of the principle of love in this death sentence; it was in full

harmony with love. In due time God manifested his love for man, even in his fallen condition, by the gift of his choicest treasure—his Only Begotten Son. He was not deficient in love during all those four thousand years before he sent his Son to earth. His love remained as far as compatible with the perfection of his character. It was no longer a love of fellowship, as with a perfect being; but it was a love of pity, of compassion.

Love was not obligated to make provision for the redemption of fallen man. The act was one purely of grace; and if redemption was of grace, it was not of justice. In sending his Son, then, to be man's Redeemer, God took a step beyond anything that justice could require. Herein was manifested the love of God, the compassion of God, superabounding over what was his duty. No duty-claim could be pressed by man; for he had forfeited all his rights, and had become a convict before God's righteous law. But God's great mercy in providing a deliverance for this convict race illustrated his glorious and beneficent character. In this was manifested the love of God for us, in that, while we were yet sinners, Christ died for us; and this was Jehovah's own plan. So love can go beyond justice, and even beyond the measure of love demanded of a perfect character.

The love of God and of Christ, as manifested in the great plan of redemption, was a sacrificial love. So those who are invited to become members of Christ's body are to have this same love. It is not merely the love demanded by God's perfect law, which is incumbent upon all his intelligent creatures on whatever plane; but it is more. It is a love which will gladly lay down the life purchased for them by the death of Jesus. This life is laid down as a sacrifice with their Lord and Head. We lay down our lives in service for the brethren, and this sacrifice is acceptable because the merit of Christ is imputed to us, making us reckonedly perfect before God. As the Apostle says, "We ought to lay down our lives for the brethren." The brethren could not demand this of us, nor we of them; but we should all do so gladly, as we have opportunity.—1 John 3:16.

LET US HAVE THE MIND OF CHRIST

As Christ redeemed us by laying down his life as a willing sacrifice, so let us have this same mind, this same disposition, this same will. This is the special covenant of the church—the covenant of sacrifice. (Psalm 50:5) This is the covenant which our Lord made with the Father, and we are to follow in his footsteps. The world will gain everlasting life if they come up to the standard of justice required by God's law. But as for us, we must have a still higher standard.

So when the Apostle declares that "Love is the fulfiling of the law," he is not limiting those who are so governed by love as to do the Father's will even unto death, to the mere keeping of the law given to Israel. To be of this elect class, a member of the royal priesthood who covenant to lay down their lives as a sacrifice, requires more than merely fulfilling the demands of the law. It requires love to a self-sacrificing degree. And so by gladly carrying out our Father's will for us, we shall prove ourselves worthy of glory, honor and immortality, the divine nature—which has been promised to the overcoming class—the "more than conquerors."

"Love is the filling from one's own another's cup,
Love is a daily laying down and taking up;
A choosing of the stony path through each new day,
That other feet may tread with ease a smoother way.

"Love is not blind, but looks abroad through other eyes;
And asks not, 'Must I give?' but, 'May I sacrifice?'
Love hides its grief, that other hearts and lips may sing,
And burdened walks, that other lives may buoyant wing.

"Brother, hast thou a love like this within thy soul?
'Twill change thy name to saint when thou hast reached this goal."

OUR PERSONAL RESPONSIBILITY TO GOD

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." —1 Thessalonians 5:15.

This text is a part of the counsel of the Apostle Paul to the church at Thessalonica, in connection with his message on the subject of the second coming of our Lord. He reminds them how carefully and faithfully they should live, who had such hopes of glory, such hopes of being gathered to Christ at his appearing and kingdom. He exhorts them that they "warn the unruly," that they "comfort the feeble-minded" [faint-hearted], that they "support the weak" [those not strong in the faith, comparatively undeveloped]. Then in the words of our text, he urges that "none render evil for evil unto any."

We do not understand the Apostle to mean that no one in the church should be permitted to render evil for evil. It would not be in the power nor in the jurisdiction of any one to see that none others do evil. The only ones who have such power or authority would be God himself and his great representative, Christ Jesus. In fact, if we undertake to see that no man renders evil for evil, we shall be busybodying in every man's matters; we shall cultivate the habit of evil-surmising, and shall have no time for our own business. The Apostle means, Let each one see to it that he does not return evil for evil. This principle is to govern each; each is to exercise care in his own case.

The thought seems to be that we should be critical of our own motives, of the principles underlying our own conduct. We should reason, "I am about to do so and so. Is this course right?" We should judge our actions in advance. We should not go blundering along, failing to take ourselves in hand, and then say, after the thing is done, "Well, I intend to make amends." Of course we should make amends if we have done wrong. But we should get into the habit of so controlling our mind that it would preclude our doing what we should not do.

While in the flesh, of course we shall never attain perfection in action or words, but we should earnestly endeavor to do our best to attain this. We shall not do our best unless we set ourselves very diligently about it, and determine that we will by the help of the Lord attain as full control of our flesh as is possible. If we make up our minds that we will conquer, much can be accomplished.

ALL THE SAINTS STRONG CHARACTERS

The Savior so loved to do right that he laid down his life for righteousness' sake. Thus it is to be with all who are under his banner, fighting a good fight. But there is a natural tendency to retaliation, especially in persons who have the disposition of conquering—the very class that God is now seeking. These are the ones who have the qualities of an overcomer. They have a strong individuality; they have a will. They are not supine; they are not merely placid. Those to whom truth appeals are strong characters; and people of naturally strong character are inclined to carry out the law of Moses—"an eye for an eye, and a tooth for a tooth"—in the cases of those who have done wrong.

But the Lord's injunction to the church is to the contrary, for this is the way of the sinful world. God has not yet forced the world into obedience to righteousness; in the Millennial age he will do this. The special people who have followed Jesus from the world into consecration to God are pledged to do the will of God, to support the right. Being strong characters, they wish to correct that which is wrong. That is a natural impulse and a good one. But we must remember that it is not the time now for us to judge and discipline the world. The Scriptures say, "Judge nothing before the time." We are therefore to await God's time. If the matter is a legal one, and we are personally wronged by process of law, we are to yield to it in the right spirit, even though it be unjust. Let us wait for the Lord's time and way to set things straight.

THE CHRISTIAN NOT A GENERAL POLICEMAN

If you receive a double injury, here would be a double reason why you would wish to correct it. The inclination to try to do so would rise, but there should be nothing like retaliation. We are not to return evil for evil. We are under responsibility to do evil to none. The expression, "See that none render evil for evil," has been understood by some to signify that the Christian should be a kind of general policeman, to see that his brethren, his neighbors, and everybody else, do no one harm. This is a mistaken idea. There seems to be a certain exception, however, in the case of the head of a family. As the head of the house, one would be responsible to the civil law, as well as to the divine law, for the conduct of his household.

Some have supposed that this injunction of the Apostle means: Let the elders of each congregation see that the members of the congregation do no wrong. This likewise is not the right thought. This Scripture does not given an elder any more right to see that none render evil in return for evil than it does any one else. The passage seems to mean this: Let each of you see that you do not yourself render evil for evil.

There might be some ways in which it would be proper for any member of a family to render help to another member who

was being wronged. If, for instance, one saw another doing injustice to a third, he might remonstrate. He might say, Brother (or Sister), do you not think so and so about this matter? And so with the church. But the elders are charged more especially with looking after the interests of the church. If they should see some one in the Ecclesia not living up to the Scriptural standard, it would be quite proper to make a suggestion to that one about the matter. But we must not be busybodies in other people's affairs.

We are to build one another up; for thus the bride makes herself ready. These matters should be approached only after prayer and in the very wisest way possible, lest we do more harm than good. Let us remember that we are consecrated to righteousness, to follow that which is good. Let us also remember that not merely in the church are we to render no evil for evil, but amongst all men; for we have pledged our lives to follow that which is good under all conditions and circumstances.

According to the standard of God's Word, the disciples of Christ should be the most polished, the most courteous, the most refined, the most generous, the most kind and considerate, of all people. Theirs should not be merely an outward appearance of these graces, so common to the world, but should be a kindness, a gentleness, which springs from the heart, because of the possession of the Lord's Spirit, the spirit of justice, of mercy and of love. Thus they are to let their light shine in their lives.

DIFFERENT INSTRUCTIONS DURING JEWISH AGE

Under the Jewish law it was different in some respects. Every Jew was an avenger of God, to render just punishment for any crime. He who sins shall suffer, was the principle; and this is a right principle. During the period of the law dispensation it was very necessary, evidently, that these lessons of just retribution for sin should be deeply impressed upon the people of Israel. So during that time it was commanded that if a man shed blood, by man should his blood be shed. (Exodus 21:12; Leviticus 24:13-20; Numbers 35:9-33) If they saw their neighbor do a wrong, they were to help adjust that wrong. They were to have this principle of justice thoroughly ingrained, because it is a principle of God's character. This rule held good from the days of Noah. (Genesis 9:6) It is right, too, that laws of justice be enforced by the world at the present time as far as they are able.

When Christ's kingdom is set up, The Christ will know how to make all due allowances for those who are weak. But we are instructed from the Scriptures that the Lord's people in the present time are not to judge the heart nor to be the avengers of justice. Neither are we to attempt to exact justice for ourselves; but we are to learn and to practise the principles of kindness, mercy and love. The church are to live on a different plane, a higher plane, than any others, not rendering evil for evil, but, contrariwise, returning good for evil.

We are to bear in mind that we are ourselves imperfect. We are to learn, as disciples of Christ, the great lesson of compassion. We are to show mercy by and by, when exalted to position of power, wherever conditions shall present themselves as needing mercy; and such conditions will abound; for all will be imperfect and weak until they can progress up out of their fallen state. So if we would be fitted for that responsible and honorable position of judges of the world, we must develop the qualities of love, mercy, compassion, now. We must learn to be very pitiful with the brethren and with the world of mankind, but must take heed to ourselves. Remembering our personal responsibility to the Lord, we are to judge our own course, and see that we ever "follow that which is good," both among the brethren and with all men.

GOD'S MERCIES TO DISOBEDIENT ISRAEL

MARCH 28.—QUARTERLY REVIEW.—READ NEHEMIAH 9:26-31.

THE PERIOD OF THE JUDGES—DIVINELY APPOINTED LEADERS—THEIR DUTIES AND RESPONSIBILITIES—ONLY ONE LAW-GIVER AND ONE LAW—TWO PICTURES OF ISRAEL'S NATIONAL LIFE UNDER THE JUDGES—MANIFESTATIONS OF DIVINE LOVE AND CARE FOR GOD'S CHOSEN PEOPLE—LESSONS FOR THE SPIRITUAL ISRAELITES.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

Israel's history from the time of the division of Canaan amongst the tribes until the anointing of Saul to be their king, a period of 450 years (Acts 13:19-21), is called the Period of the Judges—Joshua being the first Judge and Samuel the last. These judges were evidently not elected to their position, but raised to it providentially. But as these judges had no power nor authority, collected no revenue and held no office which they could entail upon others, it follows that any power, or influence, they possessed was a personal one; and to give it weight or force implied a proper acknowledgment of them as divinely appointed, or "raised up."

This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics, in which personal ambition and spoils would dominate and control. God did the nominating; and the people, in proportion as they came into harmony with him, took cognizance of his choice (and practically endorsed it or voted for it) by their acceptance of the judge. There may have been a more methodical procedure in some instances; for the elders of Israel who had witnessed God's miraculous interposition on their behalf and who outlived Joshua seem to have constituted the Judges in the different tribes during the remainder of their lifetime.—Judges 2:7.

This arrangement by which God gave Israel their Judges is in considerable harmony with his dealings with Spiritual Israel during the Gospel age—raising up for them from time to time special counselors, deliverers, ministers. Similarly spiritual Israelites are not to caucus, wire-pull and decide for themselves who shall be their spiritual leaders, but are to regard the Lord as the great Chief Captain and to look to him to raise up from time to time such spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord.

The lead of such spiritual lieutenants of divine appointment will always be marked by spiritual victories and the bringing of the Lord's people into closer heart-relationship with him. Any leadership which does not produce such fruits is evidently not of the Lord, for the Spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

Israel needed no congress or legislature; for it had one lawgiver—the Lord—and the law given at Mt. Sinai was to be perpetually the guide of the nation. The priests and the Levites, under the law, were the appointed helpers of the people in things pertaining to God—to instruct them in the law and to represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the elders, according to their capacity, had charge of the civil affairs of the tribe. As for soldiers and a war department they had none. The divine law was to separate them from other nations; and if they would remain faithful to the Lord, he was to be their protector against all antagonists.

Similarly, spiritual Israel in every congregation are to look out amongst themselves for fit men for the services needed. God's law is to keep them separate from the schemes, and warfares and entanglements of the world. They are to be his peculiar people, and his pledge to them is that all things shall work together for their good so long as they abide faithful to him. Therefore they need no armies armed with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other—"the brethren."

TWO PICTURES OF NATIONAL LIFE

If the Book of Judges be read as a fully complete history of Israel during those four and one-half centuries, it would be a discouraging picture and to some extent would give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary, the record passes by the happy period of Israel's prosperity, and especially points out their deflections from God, the punishments for such transgressions, and the deliverances from their troubles through the judges, or deliverers, whom God raised up for them. That this was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning."—Isaiah 1:26.

Incidentally the story of Ruth and that of the parents of Samuel gives us little glimpses of the other side of the matter—of the God-fearing piety prevalent amongst many of the people, the happiness and contentment enjoyed. In our own day, if we judge of the affairs of the world wholly by the daily history and details in the newspapers, we might get the impression that crimes, strikes, accidents and imprisonments constitute the whole life in our land; for the great mass of the people attending to the ordinary affairs of life are scarcely mentioned.

In accordance with this are the following lines from the poet Whittier, in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press:

"Whate'er of folly, shame or crime
Within thy mighty bounds transpires,
With speed defying space or time,
Comes to us on the accusing wires;
While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

The Israelites had been instructed by the Lord to utterly exterminate the people of the land, which extermination we saw, in a previous lesson, prefigured our conquest as spiritual Israelites over the desires of the fallen nature. Israel, however, settled down to enjoy the Land of Promise without fully exterminating the condemned ones; and later on the false religions of the latter contaminated the Israelites through friendship and fellowship. Thus those whom God had condemned gradually alienated the hearts of many from their full, proper loyalty to the Lord, seducing many of them into a lascivious idolatry.

So with the spiritual Israelites who do not wage a valiant war against the natural desires of their own fallen flesh—they find shortly that the flesh prospers at the expense of the spiritual life, and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in—the love of money or of praise of men or of self, etc., dividing with the Lord the love and reverence of their hearts.

We are not to suppose that all of the Israelites fell away into idolatry; we are rather to understand that repeatedly a considerable number of them became alienated for a time from the love and worship of the Lord, and thus repeatedly brought upon them the Lord's disfavor. Applying this to spiritual Israel, we are not to expect that the Lord's displeasure with his people would delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather that when some of the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove, rebuke and correct while still there is in our hearts something of obedience and love toward him—before the world, the flesh and the adversary should have time to capture us completely.

These records of divine chastisements and of Israel's subsequent repentance and the Lord's deliverance are all proofs of the divine love and care for that consecrated people. So far as we have information the divine power was not thus exercised upon the other nations for their reproof, correction, etc. They were left as strangers, foreigners, aliens from God and from promises.

So now the Lord's corrections in righteousness, his chastisements, etc., are evidences of special protection, care and relationship to the house of sons. It is because of our acceptance in Christ and our consecration to the Lord that he in turn has accepted us as sons and gives us the experiences, trials and difficulties needful to our testing and character-development. This is to the intent that we may realize the treachery and the seductive influences of our own fallen natures, represented by the Amalekites, the Canaanites, etc.; and that we may utterly destroy these, and thus come eventually into the condition mentioned by the Apostle when he declares that the consecrated should bring every thought into captivity to the will of God in Christ.—2 Corinthians 10:5.

When natural Israel learned one lesson after another and, as fast as each was learned, sent a cry of loyalty up to God, his power was exercised on their behalf, and their deliverance was effected. So with the Spiritual Israelite; when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh, his prayer is heard, and his deliverance is provided for with the assurance that the Lord's grace is sufficient. Such a cry to the Lord implies that the sins and weaknesses of the flesh were contrary to the transgressor's will. It implies that in some manner he was seduced or entangled by the world, the flesh or the adversary; but that his heart is still loyal to the Lord and to the truth. All such who cry to the Lord in sincerity and faith shall be heard, shall be delivered; for his grace is sufficient for us.

ISRAEL'S WRONG COURSE

The government of Israel was different from every other government in the world. God was their King; and in his providences, according to his covenant with them, he supervised their affairs—whether by permitting them to go into temporary captivity because of unfaithfulness to him, or by prospering the nation and guiding their efforts favorably when they lived in obedience to him. In many respects their condition was most happy.

But in the days of the Prophet Samuel as the elders perceived that his sons were not to be relied upon to follow in their father's steps and be faithful, impartial judges, they forgot—or perhaps had never fully realized—that God was their real Judge, their King; and that Samuel was only his representative and mouthpiece. They forgot that although Samuel was growing old, the Lord was "the same yesterday, today and forever," and able to raise up for them, in his own due time, a judge of the kind best suited to their necessities. Doubtless, also, they did not realize that personally and nationally they were on a higher plane than the nations round about them that had kings. On the contrary, they felt that they were "out of style"; and, as people are very apt to do, they concluded that the majority must be right.

Influenced by this servility to custom, the elders of Israel petitioned Samuel that he as God's representative would anoint for them a king—make them a nation of servants to one of their own nation. It is hard for us to sympathize with such ignoble sentiments, such prayers for their own degradation. Samuel seems to have viewed the matter from this standpoint, and perhaps he also regarded it as a personal slight to himself. However, he very properly took the matter to the Lord in prayer; it was not for him to decide—he was merely the Lord's mouthpiece and representative, to speak to the Israelites whatever message he should receive.

How grand it would be if the whole world could be under such rule—heavenly wisdom directing and incorruptible earthly judges communicating and enforcing the divine message and law! The Scriptures inform us that this is what will eventually come to pass. (Isaiah 1:26) However, before that grand condition can be realized, it will be necessary for the Messiah to take his great power and reign. Then the people will be ready to hearken to the voice of the Lord through those whom he will appoint and recognize as his mouthpiece. As it is written, "Thy people shall be willing in the day of thy power."

THE MESSIANIC REIGN AUTOCRATIC

In recounting to Israel the manner of a king, neither the Lord nor the Prophet Samuel meant that the description given would be the proper one for a model king, but rather that it would be the general course of any man raised to such imperial power as the kings of olden time enjoyed. The wrong course of kings in general may be traceable to three conditions: (1) All men are imperfect and fallen, and hence in the case of any king it would be merely a question of the degree of imperfection and the tendency to pride, selfishness and abuse of power; (2) The imperfection of those over whom a king reigns makes possible, and to some extent reasonable, the usurpation of great power; (3) The adversary's derangement of all earthly affairs, putting darkness for light, often makes it seem to both ruler and subjects that an abuse of power is really to the advantage of those ruled.

The question then arises, How will it be with Messiah's kingdom? We reply that the Scriptures teach that his rule will be autocratic in the extreme; nevertheless, no one who understands the matter need have any fear; for he who is to take the throne of the world is the one who so loved the world as to give himself a ransom for all mankind. Instead of his kingdom being one of selfishness, which would ruin its subjects for its own aggrandizement, he has shown his Spirit to be the reverse of this, in that he left the glory of the heavenly courts and humbled himself to a lower nature, in order to become man's substitute—He "tasted death for every man." It is this one who is now highly exalted and appointed heir of all things.

Let us also remember that the church, now being selected from the world, is composed of those only who have their Master's Spirit and who delight to lay down their lives in co-operation with their Lord and Head. Let us remember that according to the divine predestination none shall be of that elect class save those who are copies of God's dear Son; and that the tests of discipleship are such as to prove their love and loyalty to God, to Christ, to their brethren, to the world, yea, to their enemies also.

Who need fear an autocratic government in the hands of such a glorious King? Indeed, such a government will be the most helpful, the most profitable, that the world could possibly have—wise, just, loving, helpful. Let us, therefore, who have been called to this high calling lay aside every weight and every besetting sin, and, by the Lord's assisting grace, gain this great prize of joint-heirship with him in his Messianic kingdom, to have a share with him in the blessing of all the families of the earth, in the recovery of whosoever will from sin and death.

SAUL REJECTED BY THE LORD

APRIL 4.—1 SAMUEL 15:10-23.

DISOBEDIENCE TO THE HEAVENLY KING COST SAUL THE THRONE—HIS FIRST SEVERE TEST—LESSON TO SPIRITUAL ISRAEL—SAUL'S SECOND SEVERE TEST—WHY THE AMALEKITES WERE DESTROYED—WAS THEIR CONDEMNATION JUST?—SAUL'S WRONG ATTITUDE OF HEART—BEAUTY AND STRENGTH OF SAMUEL'S CHARACTER

"Behold, to obey is better than to sacrifice."—1 Samuel 15:22.

The words of the Golden Text of this Study are the Lord's rebuke to King Saul by the Prophet Samuel, in connection with the announcement that Saul, by disobedience to the Heavenly King, had forfeited his privilege of representing God on the throne of Israel. The rending of the kingdom from the hands of Saul meant more than his own displacement; it meant that his son and his successive heirs should not continue as the Lord's representatives in the kingdom.

For a number of years Saul seems to have prospered fairly on the throne, and the people of Israel prospered with him. It was several years after his coronation that his first severe testing, noted in our lesson of two weeks ago, came to him. At that time a war was instituted against the Philistines, who apparently dominated Israel. Saul waited several days for the Prophet Samuel to come to offer the sacrifices of the Lord, previous to the beginning of the battle. Samuel was providentially hindered, and Saul himself, after waiting for a time, offered the sacrifices to the Lord, contrary to the divine arrangement, and then proceeded to battle, the result being a considerable defeat to his forces.

Apparently King Saul was not evilly intentioned, but lacked proper respect and reverence for the Lord and his arrangements. This incident may be said to have been the beginning of Saul's rejection by the Lord. The Prophet Samuel's words to him were, "Thou hast not kept the commandment of the Lord; . . . . now thy kingdom shall not continue. The Lord hath sought him a man after his own heart."—1 Samuel 13:13, 14.

APPLICATION TO SPIRITUAL ISRAEL

The lesson of this incident is as applicable to spiritual Israel today as it was to King Saul and to natural Israel in their day—"Obedience is better than sacrifice." In how many ways we may see expressions of this same condition amongst many who profess the Lord's name today! Many are workers in the Lord's cause in the various denominations of Christendom, and many are their sacrifices of time and money; but inasmuch as they are not obedient to the Lord, they fail of the blessing they would have and, indeed, in a considerable measure cut themselves off from greater privileges and opportunities. Yea, many of them, we fear, are cutting themselves off from the kingdom, from glory and from joint-heirship with our Lord in that kingdom.

From this lesson, given us in King Saul's experience, we should learn that our Heavenly Father wishes us to be very attentive to his Word, and not to think for a moment that we can improve thereon, or that times and circumstances will alter the propriety of our obedience to him. Had King Saul been obedient and the results disastrous, he would at least have had a clear conscience; he could have said that he had been obedient to God and was not responsible for results. But if he had been obedient, God would have been responsible for results; and we know that divine power would have brought about the proper results. Let us apply the lesson to ourselves in respect to our daily conduct in every matter of life. Let us hearken to the Word of God and keep close to it, not fearing the results, but having faith that he who keeps us never slumbers nor sleeps and is too wise to err, as well as competent to meet every emergency that could possibly come upon us as a result of our obedience.

How many of the Lord's people in Babylon would be blessed by following the instructions of this lesson! Time and again they have said to themselves, "I see that present institutions and arrangements are contrary to the simplicity of the Gospel of Christ and the practise of the early church; but what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding. If now I withdraw my hand, it will mean more or less disaster. I wish I were free from human institutions, and that I had my hands filled with the Lord's work along the lines of his Word; but I cannot let go, for necessity seems to be upon me. I must perform a sacrifice, and this seems to be my most convenient place for so doing."

The Lord is not pleased with such arguments. His message to us is that to obey is better than sacrifice; that we leave the matter of our sacrifice in his hands; for unless he accepts it, our sacrifice will amount to nothing, and he accepts sacrifices only from those who are first obedient. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."—Revelation 18:4.

Although the Lord announced the rejection of King Saul, the prediction was evidently not fulfilled for several years after—perhaps for ten years. The decree stood as if it were a dead letter; for quite possibly King Saul was properly exercised by his rejection and became more attentive and more obedient to the divine will, and David, who was probably anointed about this time, was not yet sufficiently developed to be the Lord's representative in Saul's stead in the kingdom.

KING SAUL'S SECOND TEST

King Saul's next severe trial was in connection with the Amalekites—a fierce nomadic people who on several occasions had done injury to the people of Israel. In sending the message to the king, the Lord gave special instructions that the Amalekites should be destroyed, saying, "Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Without mentioning other of Amalek's transgressions, he specifies that the destruction here was on account of Amalek's oppression to Israel in the way when the Israelites came up out of the land of Egypt, several centuries previously.

This narrative is seized upon by skeptics to prove either one or the other of two things: (1) That it was the imagination of either Samuel or Saul or of some one writing fictitiously in their names; or (2) That if it be accepted as being the command of the Lord, it would prove him to be a monster—lacking in justice, pity, sympathy and love—that he should thus command the wholesale slaughter of human creatures and dumb animals. There is but one answer to make to this matter, and it should be satisfactory to all who understand it. It is this:

(1) The slaughter of the Amalekites did not mean, as is usually inferred, that being admittedly wicked they went forthwith to eternal torture. Death had the same meaning to the Amalekites that it had to their cattle—a termination of whatever was desirable in the present life; and the desirable things of the present life were probably not more to the Amalekites than to their herds. Slaughtered by the sword, the Amalekites suffered far less than if they had been made the subjects of famine or pestilence. and had died of hunger or disease—the ending of life with little pain to themselves or trouble to others—the ending of comparatively uneventful lives, anyway.

They all went down to the great prison-house of death—Sheol, Hades, the tomb, God foreknew and had already arranged a great redemption, not only for them, but for all mankind. And that redemption, secured by the great sacrifice of Christ centuries after their death, will by and by secure to them release from their imprisonment—an awakening from the sleep of death. They will be amongst the class mentioned by our Lord, saying, "All that are in their graves shall hear the voice of the Son of God and shall come forth." They will come forth under much more favorable conditions, to learn of the grace of God in Christ and to be amongst the families of the earth who shall be blessed by the seed of Abraham—spiritual Israel. The Amalekites will not be in the chief resurrection, but will be awakened unto the privileges of restitution by judgments—corrections in righteousness.

(2) It is quite true of the Amalekites, as it was of the Amorites, that they would have been cut off sooner, but that their iniquity was not yet come to the full. One lesson to be learned from this is that even though those nations may not be under special covenant relationship with God, there is a certain divine supervision—that their iniquities go not too far; and that, when these iniquities have reached their full, punishment is to be expected. We know not the particulars respecting the Amalekites; but, knowing the character of God, and his justice and mercy, we may be sure that in some particular sense of the word their iniquities had come to the full and running-over measure before this order for their execution was committed to King Saul.

KING SAUL'S WILFUL DISOBEDIENCE

Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. But as for the flocks and herds, he consented with his people to spare all that were desirable.

It was at this juncture that the Prophet Samuel came to him and the colloquy of our lesson ensued. The general narrative—Samuel's indignation and the Lord's positive statement—clearly indicates that King Saul had not misunderstood his instructions, but had with considerable deliberation violated them. Consequently we must understand his words addressed

to the Prophet Samuel to have been to a great extent hypocritical. He first salutes the Prophet with blessings and with assurances that he had performed the commandment of the Lord successfully.

Immediately the Prophet replied, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The Prophet understood at once that the work of destruction had not been complete—that King Saul and the Israelits were anxious to take a spoil. This was wholly contrary to the divine direction. They were not to destroy their enemies to their own advantage, but to act simply as the agents of the Lord in thus executing his decree, the sentence of justice. They were not to take booty and thus to become like the nations about them—a robber nation, profiting by the troubles which they inflicted upon the enemies of the Lord. This is in full accord with the Lord's character and the foregoing explanation of it.

Seeing that the Prophet was not likely to sympathize with his violation of the command, King Saul began hypocritically to represent that all the sheep and oxen captured from the enemy were to be sacrificed to the Lord; and incidentally this would have meant a great feast for the Israelites; for the flesh of animals so sacrificed was eaten by them. The Prophet stopped the king in his explanation, and told him of the Lord's words of the night preceding, which in Jewish reckoning would be "this night," because their day began in the evening.

The divine message calls attention to the fact that Saul was humble when he was chosen as the Lord's representative upon the throne, and that at that time he was very willing to give strict obedience to the heavenly voice; but the intimation is that he had grown more self-confident, and therefore less reliant upon the Lord and less attentive to the Lord's commands. Getting into the wrong attitude of heart, he had failed to execute properly a very plain, specific direction. Knowingly and in violation of the Lord's command he had the spoil separated, and had spared the best when the Lord had commanded the reverse.

If, in applying the principles of this lesson to the Lord's people today, we think of the Amalekites as representing sins and remember that the Lord's command comes to us to put away sin entirely, we may get a good lesson. Like Saul, many are disposed to destroy the vilest things connected with sin, but to save the king sin, merely making him a prisoner. Many are disposed, also, to seek out the things which they realize to be condemned of the Lord to destruction—such things as would be choice and desirable to their taste; and frequently, like Saul, they claim that even these sins of the less obnoxious kind are held on to for the purpose of sacrificing them in order thus to honor God. How deceitful above all things is the heart! How necessary it is that all who would be in accord with the Lord should be thoroughly true-hearted, thoroughly sincere; and that under the Lord's direction we should seek to take away the life of every sinful principle, evil teaching, evil doctrine and all unholy words, deeds and thoughts!

OBEDIENCE VERSUS SACRIFICE

King Saul sought to defend his course, to put as good a face upon the matter as possible and to lay the responsibility for the saving of the spoil upon the hosts of Israel, who with himself were very desirous of offering sacrifices to the Lord. The Prophet's answer is the pith of this Study and contains its Golden Text. He clearly pointed out to the king what the latter should have known and what all should recognize; namely, that offering sacrifices is far less pleasing to the Lord than is obedience to his Word. No one could offer an acceptable sacrifice to God unless he was obedient in his heart and unless the sacrifice represented that obedience.

So with God's people today. It is not so much of ill-gotten wealth that we may sacrifice to the Lord; it is not so much the proceeds acquired directly or indirectly by wrong doing that we may sacrifice acceptably. Our sacrifice must be from the heart. First of all must be the will. He who gives his will, his heart, to the Lord gives all; he who gives not his will, who comes not into heart obedience unto the Lord, can offer no sacrifice that could be acceptable to the Lord. "Behold, to obey is better than to sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus.

It is also necessary to have the spirit of obedience. Whoever has that spirit will not only obey the divine will, but will seek to know the divine will more and more that he may obey it. It is of this class that the Scriptures declare, "Thy words were found, and I did eat them"; and again, in the words of our Redeemer, "I delight to do thy will, O my God; thy law is written in my heart."

King Saul had been very diligent in his opposition to witchcraft and idolatry throughout the land of Israel, and in so doing was accomplishing a good work in accord with the divine plan, the divine will; but the Prophet calls attention to the fact that his energy in such matters would not prove an offset to his deliberate, wilful neglect of the divine injunction. The Lord's commands against sin and every evil thing are to be executed to the very letter, no matter how highly exalted the sin may be in dignity and place, and no matter how precious or valuable or desirable or toothsome the sin may be to our fallen natures. Though it be as dear as a right hand or as a right eye, there is no course open to the Lord's followers but to be obedient—obedient even unto death.

Although fully rejected, King Saul was not removed until the due time. The Prophet Samuel associated himself with the king in a public sacrifice, commemorating the victory over the Amalekites; and on this occasion he slew Agag with his own hand, and then departed to his home. He never afterward saw King Saul; yet the Scriptures declare, "Nevertheless, Samuel mourned for Saul"—thus again showing us the beauty and the strength of the Prophet's character. He was ever ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way—not a compassion which would make them his friends and lead him to co-operate in their wrong course, but one which would have been glad to co-operate with them at any time in a righteous course.

INTERESTING LETTERS

MIRACLE WHEAT TAKES PRIZE

GREATEST WHEAT STATE SENDS MIRACLE WHEAT AS ITS BEST PRIZE WHEAT TO THE WORLD'S FAIR.

DEAR FRIENDS AND BRETHREN:

A copy of the Chicago Daily Tribune recently came to my notice containing articles, the object of which was an attack upon the Association and especially upon Pastor Russell. Among other points of attack was Miracle wheat, and thinking that some information on the subject might be of value to you in meeting this attack, I enclose herewith picture and data relative to a field of Miracle wheat I grew last year. This picture, among thousands of others of the best fields raised in the state, was sent to the Secretary of the State Board of Agriculture, J. C. Mohler. From this collection was to be chosen the one which would represent the State at the World's Fair, which convenes February 20th.

Now the judges in this matter did not know that this was Miracle wheat, hence they had nothing to bias their decision. So Miracle wheat received the award.

I grew 70 acres of this wheat and planted and cared for it in the regular, ordinary way, and had no trouble in disposing of it to my neighbor wheat-growers last fall for seed, at $2 per bushel.

In this section of the country we have to sow more to the acre than in some localities, hence we could not follow the 20 lbs. to the acre rate of seeding, but some we seeded at the rate of ½ bushel and some at the rate of ¾ bushel per acre, and we found the three pecks to be the better. If we were going to sow again we would sow rather more than this.

My field yielded 49 bushels to the acre—more than twice the average yield of wheat in this vicinity and in many instances more than three times as much. If this information is of any value to you or any of the friends who may have charge of the matter of setting these things straight before the public, I am thankful for the opportunity to furnish the same. With Christian love and best regards, I am

Your brother and fellow-servant,

W. A. JARRETT.

403,000 SEE CREATION DRAMA IN LONDON

DEAR BROTHER RUSSELL:—

On Sunday, the 13th inst., we completed the first seven days at the Royal Albert Hall, London. Two Sundays are included, as we have no presentation on Mondays. The following are the figures:

	Attendance.	Sale of Scenarios.
First seven days Opera House	19,767	967
First seven days Royal Albert Hall....	24,192	1,066

We count it a privilege indeed to be enabled to send reports of the Lord's work here that are an encouragement to you, and to our beloved co-laborers in the U. S. A. All the

time we are mindful of the great blessings which have come to us through you, His honored servant, and the great incentive we have received from time to time by the noble example of our dear brethren laboring by your side. It will probably never be our privilege to witness to eight millions, as in America; in fact, so far as London is concerned, the witness seems to be drawing to a close for lack of funds, although we have not as yet reached a half million of its population—only some 403,000. We are truly thankful for the opportunities which have been granted us, however, and realize that these are of the Lord's provision.

The Royal Albert Hall was somewhat of a surprise to us. On inquiry regarding it we found the manager quite willing to do everything in his power to meet us. He evidently had a good impression of our former visits to the Hall, when you gave the lectures which were so greatly used of the Lord for the opening up of the work in Great Britain. The actual net out-of-pockets was suggested by him as a fee, but exceeded our limit as to cost. Ultimately he agreed upon a figure of £200 for thirteen days, and accepted the risk of selling £10 in reserved seats per night to make up the necessary difference. A sum of £20 will easily cover the balance for "extras," and this we hope to provide from the sale of Scenarios.

It would seem to be the Lord's purpose for the DRAMA to be held back for awhile, possibly over the holiday season. We have no funds and no serviceable applications at present. In the meantime the Eureka DRAMA is claiming our attention.

At a prayer, praise and testimony meeting held at the Royal Albert Hall last evening, after the big public meeting was over, the brothers and sisters expressed their gratitude to the Lord for all the privileges bestowed. All felt uplifted and full of fervor for the truth.

Since the above was written Brother Hemery has received a letter from Sister Seibert enclosing a draft for £100. This generous gift is intended for the PHOTO-DRAMA, we understand; but Sister Seibert does not make it clear whether it is to be divided between the provinces and London, or whether it is intended for London only. The money is most welcome, and every care will be exercised to use same wisely as the Lord may direct. With much fond love,

Your brother in the Lord.

H. J. SHEARN.

"THE LAND OF THE MIDNIGHT SUN"

DEARLY BELOVED BROTHER RUSSELL:—

Some time has passed since we left you all at dear "Bethel," and nothing have you heard from us, but now as we are in Sweden's northernmost city, we want to send a message of love to you and all the Bethel family from one of Sweden's Drama groups, in which we have the privilege of laboring for our Master.

What a wonderful privilege we have to be able to help spread the "Tidings of Great Joy" amidst the world's tumult, and also what a privilege to be able to present the Drama up here, where it is so dark and cold just now! The sun is invisible fifty-two days during the winter months! Truly we have seen God's power and the manifestations of his love so wonderful that we have, oh! so much to rejoice over.

Wherever the Drama has been presented so far, much interest has been shown, and not once has the theater or hall been large enough for all to gain entrance, and many times have more been turned away than have been able to get in.

One evidence of God's power was manifested in Lidköping. It had been snowing for two days, and during one of the afternoon performances it began to snow still harder, and half an hour after the performance was over the electric power was cut off and the whole city was in darkness, with the exception of a few gas lights here and there. The two hours before the 8 o'clock performance were trying ones for us. Shortly before 7 o'clock people began to gather. All the light we had was a candle held by a sister at the book table. People kept gathering more and more, and in spite of the storm and no power, waited patiently to get in. The brothers helped to line up, and in our hearts we were sorely troubled. We prayed silently, "O God, if it be thy will and the Drama is of thee, give us power, for Jesus' sake."

Seven volumes of STUDIES IN THE SCRIPTURES and twenty-five SCENARIOS were sold, with the light of the candle. It was fifteen minutes of 8; the candle was still giving its faint light; the people were invited in, and in but a few minutes the house was filled to its uttermost capacity. We intended to play a few records on the graphophone and then tell them something about the Drama work. We had played two pieces, and it was 8 o'clock. I came to the platform and was ready to speak to the people when the power came with a wonderful flash! The people rejoiced with us, and loud applause rang through the whole theater. We learned so much through this experience. We had no need of power before 8 o'clock, but it came just when we needed it. God wants us to be patient and to trust him.

This is only one incident, and we have experienced so many. God is love. His truth proclaims it; day by day his truth we prove.

* * *

With greetings of Christian love to you and all the dear friends, we are

Your humble servants for the Master's use,

BROTHER AND SISTER UNDEN.—*Sweden.*

CHANGES IN "SCRIPTURE STUDIES"

We call attention to a few slight changes which have been made in four pages of Vol. II. and six pages of Vol. III., "STUDIES IN THE SCRIPTURES." These are all trivial and do not alter the real sense and lesson, but conform to the facts as we have them today. The pages containing these corrections are as follows:

Vol. II., page 77, line 1, "will be the farthest limit," reads will see the disintegration."
Vol. II., page 77, line 6, "will obtain full universal control," reads "will begin to assume control."
Vol. II., page 77, lines 16, 17, "end of A. D. 1914," reads "end of the overthrow."
Vol. II., page 81, line 9, "can date only from A. D. 1914," reads "could not precede A. D. 1915."
Vol. II., page 170, line 16, "at that time they will all be overturned."*
Vol. II., page 221, line 25, "full favor until A. D. 1914," reads "full favor until after 1915."
Vol. III., page 94, line 29, "in this end or harvest," reads "at the end of this harvest."
Vol. III., page 126, line 12, "at A. D. 1914," reads "after 1914."
Vol. III., page 133, line 21, "ere the harvest is fully ended."†
Vol. III., page 228, line 11, "some time before 1914," reads "very soon after 1914."
Vol. III., page 228, line 15, "just how long before," reads "just how long after."
Vol. III., page 362, line 11, "some time before," reads "some time near."
Vol. III., page 364, line 14, "must not only witness," reads "may not only witness."

Unless we find the chronology in Vols. II. and III. to be wrong, we must believe that it will be practically the same chronology as will be used throughout the Millennial age.

So far from the events of our time disproving the chronology, they seem to confirm it. The gathering of the nations to the Valley of Jehoshaphat ("valley of graves") is evidently in progress. They are gradually realizing it to be a life and death struggle that will be awfully costly. They do not see, as we do, that it means their destruction—"grinding to powder." Nevertheless they are apprehensive of what we see coming; viz., the EARTHQUAKE of revolution, to be followed by the FIRE of anarchy, which will utterly consume them and prepare the earth for Messiah's kingdom, and cause them to hear the "still small voice."—1 Kings 19:11, 12.

The present is a time of testing, we believe, to many of the Lord's people. Have we in the past been active merely because we hoped for our glorious change in A. D. 1914, or have we been active because of our love and loyalty to the Lord and his message and the brethren!

Never before has the world been so ready to hear the kingdom message. Never before, therefore, have the privileges and opportunities of the colporteurs been so great. If there are some parts where colporteurs find it difficult to make sales because of scarcity of money, there are other parts of the country where money is not so scarce and where high prices for food make the community prosperous.

Let us see to it that we testify to the Lord by our faithfulness in letting our light shine more and more, denomstrating our loyalty to him even unto death. "Faithful is he that called you," who also will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

COTTON SEED FREE

Again we have some cotton seed for free distribution. It is of the Caravonica cotton type, which has been so successful in South Africa. It is quite prolific. Our subscribers are welcome to sample lots, free.

*How long it will require to accomplish this overturning we arenot informed, but have reason to believe the period will be short.
†The end of the harvest will probably include the burning of the tares.

PATIENT ENDURANCE THE FINAL TEST

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.

The Scriptures everywhere represent patience as an important element of character. In every phase of human experience we can see its need. To be just under present conditions, one must be patient, not rash; for it would be injurious to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God himself possesses this quality of patience, and has long exercised it. In dealing with the world in the next age the church will need to have much patience, and under our present environments we need it constantly in order to develop the character necessary for a place on the throne with our Lord.

Patience is closely allied to love and mercy. If God were unloving, unmerciful, he would be without patience. In man's present blemished, fallen condition, patience is sadly lacking, although it is often exercised outwardly for policy's sake. This Godlike quality, like all the other qualities of character inherent in God and in all perfect beings created in his likeness, has been largely obliterated in humanity by the fall of the first pair.

In the New Testament there are two Greek words translated patience. One of these words signifies forbearance, long-suffering. The other carries the thought of cheerful or hopeful endurance. The latter is the word used in our text, and has a much deeper significance than attaches ordinarily to our word patience. This constancy—the endurance of evil in a cheerful, willing manner—represents an element of character, and not merely a temporary restraint of feeling or of action. It signifies a development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the requirement of divine wisdom and love, which, while permitting present evils has promised in due time to overthrow them.

It will surely be profitable for us to cultivate carefully this element of Christian character of which our Lord speaks in such high commendation, and without which, his Word assures us, our character cannot be perfected. The Christian requires patient endurance to put on the whole armor of God, and having put it on, to keep it securely buckled. We need it in dealing not only with others, but also with ourselves, with our own blemishes. We should always take into account the various circumstances and conditions surrounding ourselves and others. As we look around, we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members of this fallen human race. Therefore we should have a great deal of patient endurance with the Lord's people, as we would have them exercise this grace toward us.

THE PATIENCE OF GOD

As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil. God patiently works out his own glorious designs, in perfect equipoise of mind. At present this requires the exercise of patient endurance with evil, sinful conditions; and in the ages of glory to come God will, we believe, still work out his purposes in perfect patience, probably in worlds yet uninhabited.

But in the exercise of patience under present evil conditions, wisdom must have a voice. God has declared that in his wisdom the time will come when he will cease to exercise patience toward the world. That is to say, he will no longer bear with the world in their present sinful, imperfect condition. That time has almost arrived. The great cataclysm of trouble, now about due, will sweep away the entire present order preparatory to the establishment of the kingdom of God under the whole heavens. Then God will give men the fullest opportunity of coming into harmony with himself and righteousness before he will deal with them summarily.

The time is coming when there will be no more sin. God will have a clean universe by and by. But he will first give everybody an opportunity to rise out of sin. If they will not avail themselves of the opportunity, then God's patience, long-suffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

God's patience has arranged the thousand years of Messiah's reign for man's blessing, and his wisdom has decided that those thousand years will be sufficient for the elimination of evil. Whoever will not learn to live righteously under those favorable conditions would never learn, and it would not be the part of divine wisdom longer to exercise patience with such. Likewise also, in our dealings with ourselves and others, there is a limit to the proper exercise of patience—longsuffering. We should not be patient with ourselves beyond a certain point. There are circumstances in which we would properly feel that we should have known better and should have done better than we did.

LET US JUDGE OURSELVES

If a child of God realizes that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome in this matter.

Parents require much patience, forbearance, in dealing with their children. The limit of patience might differ in regard to different children. Therefore the wise parent will judge how nearly each child has been doing the right thing, and how well each has received and profited by instruction. If he finds that any child of his is wilfully doing wrong, he should not continue to be patient, but should administer the rod. This would not mean that the parent had ceased to be patient. He might have patience the next day with the same child, and subsequently the application of the rod might come again. We are rather to be too patient, too sympathetic, than to have too little patience, too little sympathy. Remembering our own weaknesses, we are to exercise patience toward others who are seeking to overcome their imperfections, even as we are seeking to overcome our own. We all need that patience, forbearance, be exercised toward us.

OUR LORD'S LESSONS ON PATIENT ENDURANCE

Recurring to the word patience as used in our text, let us glance backward to our Lord's Parable of the Sower, as recorded in Luke 8. In verse 15 we read, "That on the good ground are they, which in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience," patient endurance, constancy. The thought here is that to be of the fruit-bearing class which the Lord will approve and accept in his kingdom we must do more than to receive the Word of his testimony, even though we receive it with joy. It means more; for the stony ground class at first thus received it. For a brief time these seemed to give evidence of fruitfulness and vigor; but when the hot sun of persecution arose, they withered away, because of lack of depth of soil.

In this parable the Lord shows that patient endurance, constancy, is the final test of character. It follows after the receiving and the sprouting of the seed; it follows after love, hope, joy and faith have caused the seed to spring forth and begin to bear fruit. Patient endurance, then, is necessary in order that the fruit may be developed and thoroughly ripened, that the grain may be made ready for the garner. Ah, how important this grace is seen to be, in the light of God's Word! But remember that the endurance must be cheerful. We cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even when he saw them bearing much for his sake, if they endured it in an impatient or dissatisfied or unhappy frame of mind.

Those who thus endure surely would not be copies of God's dear Son, whose sentiment found expression in the words, "I delight to do thy will, O my God!" All of the royal priesthood are sacrificers, as was our great Chief Priest; and God who accepts our sacrifices through the merit of our dear Redeemer, informs us that he loves a cheerful giver—one who performs his sacrifices gladly, with a willing heart. This does not mean that our bodies will never grow weary; but that our spirit will rejoice in the privilege of suffering weariness of the flesh in so noble and wonderful a service. But if our Father should see best to lay us aside from active work for a time, when our hearts are longing to serve, this too will be an opportunity to endure cheerfully his will for us. It may also be a test of our full submission of our wills to his, and thus be an important stepping-stone upward toward the kingdom glories and privileges.

The other instance in which the Lord used this word patience, or patient endurance, is recorded in Luke 21:19. He had just been telling his followers that they must expect tribulations as the result of being his disciples during the present time, when sin abounds, when Satan is the prince of this world. They must expect opposition from various quarters; but he as-

sured them that nevertheless they would be fully under divine care and protection, even though persecutions would be permitted to reach and to affect them. Then followed the words, "In your patience [patient endurance, cheerful constancy] possess ye your souls."—Luke 21:19.

Our faith and and our trust in the Lord and his gracious promises should be so strong and unwavering that they will far more than counterbalance the opposition of the world, of false brethren, and of Satan's blinded servants. So implicit should be our faith in our Father's love and care that all these persecutions will be recognized and rejoiced in as the agencies of his providence in chiseling, shaping and polishing us as living stones for the glorious temple which he is constructing, and which is now so soon, we believe, to be set up.

Viewing our trials from this standpoint, we can indeed rejoice and can possess our souls, our lives, as new creatures, even amidst tribulations, with cheerful endurance. Yea, we may realize that the soul, the real being, to whom God has given the "exceeding great and precious promises" of the future, cannot be injured by the persecutions of the flesh, or by anything that man can do unto us, so long as we are faithful to the Lord, accepting every experience that he permits to come to us as ministrations of his providence for our ultimate good and his glory.

THE NECESSITY FOR PATIENT ENDURANCE

Let us here examine carefully into the reason why it is necessary for us to develop this grace of patient endurance. It appears that the development of this quality is one of the conditions which God has attached to the call to joint-heirship with our Lord in the kingdom, and one of the same conditions required of him. The wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God's Millennial kingdom, in joint-heirship with the Only Begotten Son of God, our great Redeemer. That will be a mighty work; and it is eminently proper that Jehovah should require that those whom he shall account worthy of that exalted position shall not only appreciate his goodness and his glorious character, and prefer his service to sin and iniquity, but demonstrate their thorough loyalty to the principles of righteousness and to his will to the extent of a joyful willingness to suffer on behalf of these principles. A transitory endurance of one or two or three brief trials would not prove the individual to have an established character for rightcousness; but a patient, cheerful, endurance even unto death would be necessary to demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material with the brilliancy of the real diamond; and suppose that they became hard, but not so hard as the genuine diamond. Would these imitation diamonds have the value of the true diamond? By no means. If they were subjected to severe pressure, they would be crushed. And so with the Christian. If we supposed him possessed of every grace of character that could belong to the sons of God, save this one of firmness, endurance, he would not be fit to be amongst the Lord's jewels. Hence we see the necessity of the Lord's demand that patient, cheerful endurance shall be a characteristic of each one who shall be accepted to a place in his royal diadem.

The importance of this quality in the Christian character is again emphasized by the Apostle Paul. In his Epistle to Titus (2:2), when enumerating the character-qualities of an advanced Christian, he declares that they must be "vigilant, grave, temperate, sound in faith, in love, in patience." The final test of patient endurance must be passed before we can be accepted as of the very elect.

The same Apostle in writing to Timothy thus reminds him, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patient endurance." We need this important grace more and more as we speed along on our race course and near the end of the way. Feet grow weary; trials and testings abound; therefore we need to "gird up the loins of our mind" and looking to our great Exemplar for the needed inspiration and strength, to set our faces like a flint for the home stretch.

TRIALS ABSOLUTELY ESSENTIAL

Our ability and strength to patiently endure should increase as we progress in the narrow way. We should grow "strong in the Lord and in the power of his might." But we cannot possibly develop this essential trait of character without trials—experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear, but it is particularly in the manner in which we endure. At heart we must be sweet and submissive—in the fullest harmony with the Lord's processes of development. This may be hard at times; but his grace will be sufficient, if we constantly apply for it. "Having done all," let us "stand!"

Ah, yes! We can see a new reason for the Lord's arrangement that we should have our trial as our Master had his—under an evil environment—that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established.

The Apostle James likewise draws our attention to the importance of this quality. He says, "The trying of your faith worketh patience"; that is to say, if our faith stands the trial, it will work out in our character this patient endurance. On the other hand, if we do not attain this development, it will mean that our faith has not stood the test satisfactorily, and that we are not fit for the kingdom. Thus we see clearly what a great mistake has been made among Christian people in general in supposing that religion is a thing to be gotten suddenly as an answer to prayer, or by going to the mourner's bench, or by standing up for prayers, or in response to some divine or human appeal—just as one would get a dollar and put it into his pocket. On the contrary, the step of repentance from sin and justification is only the beginning, and not the end, of the Christian way. The next step is consecration of ourselves and our all to God. But this also is far from the end. Not only must we go on and on, to the attainment of faith, fortitude, self-control, meekness and love, but having attained all these, we must patiently endure. We must "run with patience [cheerful endurance] the race set before us." Or, to use another figure of speech, it is merely starting in the school of Christ; merely having our names enrolled as pupils, to be taught of the Lord.

"THE HOUR OF TEMPTATION"

The church of the Philadelphia period were promised of the Lord that because of their faithfulness, because they had "kept the Word of my patience," they should be kept from "the hour of temptation" which was to come upon all the world a little later. The church of Laodicea—the church of our day—is not kept from entering into the "hour of temptation"; but we may be sure that we will be kept while in it, if we are faithful and true. Our dear Lord's special message to the Laodicean phase of the church has been, "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne."—Revelation 3:20, 21.

Though we are not spared from this hour of temptation, we have a counterbalancing blessing as a result of living in the time of our Lord's parousia.* We may have his instruction, his dispensing to us of spiritual food, "meat in due season," in a manner and to a degree never before enjoyed by his saints. And, as we might expect, this great favor is offset by the subtle and severe trials and testings of this special "hour of temptation." If there was ever a time when patient endurance was needed by the Lord's faithful, it is now. If ever they needed the counsel, "In your patience possess ye your souls," they need it now. Those who are able to patiently endure will stand in this evil day. All others will fall. As the Apostle forewarned us, the fiery ordeals of this day "will try every man's work, of what sort it is."

We find this quality of patient endurance lacking everywhere throughout Christendom today, even among the majority of the professed followers of Christ. It is becoming more and more scarce. Few wish to endure anything—for righteousness' sake, for Christ's sake, or for any one else's sake; and if endurance of anything unpleasant is absolutely necessary, the trial is borne with much of impatience, complaint and chafing. Moreover, a spirit of defiance and rebellion against everything like self-denial or resignation, a spirit of intense bitterness, is daily growing in the hearts of mankind.

This general tendency of the civilized world today toward non-endurance, impatience and rebellion against restraint necessarily has its influence upon those who are seeking to walk in the narrow way. Only by divine grace can this tendency be successfully resisted, and progress be made toward the development of the likeness of Christ. This special grace, needed today by the Lord's children, will be withheld from those who are not walking close to the Lord, following in the footsteps of Jesus. It is because the professed followers of Christ are living so far from him that we see today the tendencies are devel-

* Any one interested in the Scriptural evidence that our Lord has now returned in the manner foretold, as "a thief in the night," will be sent the "Parousia" booklet, upon receipt of 6c in stamps with name and address. Direct request today to THE WATCH TOWER, Brooklyn, N. Y.

oping which we have noted amongst those who profess his name.

This spirit so prevalent is at the bottom of mob violence which is kept down largely by military force, in the outbreaks against law and order which we hear of so frequently. We may expect this spirit to continue to grow. There is a feeling amongst the masses that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken things into their own hands long ago present conditions might have been averted. But those who have kept the Lord's Word of patient endurance, who have sought from him the wisdom from on high, which is "first pure, then peaceable, gentle, easy of entreatment, full of mercy and of good fruits," have learned that he has a due time in which his purposes shall be accomplished and they are willing to abide his time patiently, knowing that it is best. They have learned that

"God's plans, like lilies white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the hidden heart of gold."

ONE OF SATAN'S SPECIAL DECEPTIONS

The Apostle counsels us respecting this "hour of temptation" which is now upon us. Its besetments and trials will be many, and some of them will be so subtle and deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away by the false arguments of those whom Satan is now permitted to use as his agents in trying all those who dwell upon the face of the whole earth.

Amongst these subtle theories of the adversary, none seems more deceptive than Christian Science, falsely so called; for it is neither Christian nor scientific. Backed by the power of the evil one, it is able to promise its dupes that if they will affirm an untruth, and stick to it, they shall have relief and cure of certain ailments and bodily afflictions. Those who have not learned to endure patiently all that the Lord permits them to experience in the way of pain and sickness—all that cannot be relieved by rational and reasonable methods—will be ready to accept almost any relief which the adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness ,and gradually to pervert words from their real meaning, and to ignore and deny facts, they become in time so confused in their minds that truth appears to them to be falsehood, and falsehood appears to be shining truth.

SOME BEING FREED BY THE TRUTH

These deluded ones are led into this deception partly through curiosity. It seems so strange to them to hear one say, "There is no death; all is life! There is no pain; all is health! There is no evil; all is good!" They say to themselves, "These statements are certainly very inconsistent, yet I am curious to know how people reason them out. What is their philosophy?" This is just what the adversary desires. He wishes thus to attract their attention, that step by step he may lead them from one falsity to another, until the whole brain and conscience are subverted. They have accepted darkness for light, lies for truth. For this they are rewarded with physical relief—small recompense!

This is the reward of selfishness, of unwillingness to suffer anything they could escape by any means. They preferred their own way, the way most attractive to the fallen flesh. They chose this rather than the truth, which did not appeal to their flesh. They were ready to exchange the testimony of the Lord for the sake of physical ease and comfort, or to satisfy morbid curiosity. Thus they escaped troubles and pain which, if endured patiently and joyfully, would have worked out for them blessing and strengthening of character. Some who have been thus enslaved by the great adversary, a very few, are being freed by the power of the truth at this time. But it is a very difficult task to be thoroughly accomplished. In some cases the experiences undergone in the efforts to break the bonds so tightly binding them have been very painful, and accompanied by buffetings from the evil one and his hosts, who have so long held them in bondage. But it is well worth the struggle and the pain to be free from all such slavery.

ST. PAUL'S PICTURE OF PRESENT CONDITIONS

The hour of trial is not coming alike upon all, for all of Christendom are not upon the same plane—mentally, morally or physically. The trial as it is coming upon Christendom in general, however, is pictured by the Apostle Paul in 2 Timothy 3:1-5. He here enumerates certain characteristics of this "hour of temptation." He says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves—covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [those who cannot be trusted, would sell out their best friends for selfish considerations], heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

This is a graphic picture of present-day conditions in the Christian world, so-called. Because they received not the truth in the love of it, therefore God has sent them "strong delusions, that they should believe a lie," and should be condemned thereby. This hour of temptation has not yet reached its greatest intensity, but we believe this stage will be reached in a very short time. Blessed are all they who have made the Lord, "even the most High, their habitation." These shall not be moved; yet many of them will pass through most severe trials and temptations. Through the mails we learn of the struggles and prayers of many of God's children—some because of their own imperfections and frailties, and some because of the imperfections of others; and still others are tried because of earthly cares and burdens which they seem unable to fully overcome or to cast upon the Lord.

LET US HAVE THE PROPER FEAR

We sympathize with these dear ones, and counsel them as best we can, remembering the Master's words, "Blessed are ye that weep now; for ye shall laugh." (Luke 6:21) Our heart is especially solicitous for those whose letters give evidence that they are in temptation, but realize it not—who are being swallowed up of ambition or business or other "cares of this life and the deceitfulness of riches"—whose love for the truth seems to be growing cooler instead of hotter, and who seem to feel less and see less than they did years ago. These seem to be sleeping when they should be watching and praying; and this hour of trial, we fear, is finding them unprepared; while some who are weeping, praying and striving are more like our dear Master in Gethsemane; and like him, they will be strengthened for the final trial.

Let us each, dear brethren, be very solicitous for ourselves and for each other, and counting the prize held out to us as far dearer and more precious than all else besides, "Let us fear, lest a promise being left to us of entering into his rest, any of us should seem to come short of it." Let us so love all the Lord's dear children that their welfare will be our chief concern; and this will mean our own spiritual health. Yet we must not allow our love even for the brethren to hinder our fullest confidence in the Lord's love and wisdom in the choice of his bride, even though siftings should take from us some whose fellowship we have cherished.

Let us patiently hold on our way—this blessed way! Let us do with our might what our hands find to do. Soon will come the Harvest Home! Soon, if faithful, we shall gather, as a glorious company, to go out no more forever. We shall come with rejoicing, bringing our sheaves with us! But let us remember that "we have need of patience, that after we have done the will of God, we might receive the promise!"—Hebrews 10:36.

"How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!

* * * *

"Then peace, my heart! and hush, my tongue!
Be calm, my troubled breast;
Each passing hour prepares thee more
For everlasting rest!"

THE IMPORTANCE OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city which is broken down and without walls."—Proverbs 25:28.

The word "spirit" is used in a variety of ways. We speak of a horse as having a fiery spirit or as having no spirit. We speak of the angels as being spirits. We sometimes speak of the spirit of life. We also speak of the spirit of the human mind—that is evidently the thought that is here presented. The words of the text are equivalent to saying, He that hath no rule over his own mind, his thoughts, is like a city that is broken down.

What would a broken-down city be like? In olden times, when civilization had not reached the degree to which it has now attained, there was but little police protection, and marauders were numerous. Those who were disposed to get their

living by stealing had excellent opportunities. It was necessary that cities be surrounded by walls as a protection against enemies. Any city with broken-down walls would have great reason to fear such marauders. It would invite attack and be certain to meet with disaster some time.

The wise man has here likened such a city to a broken down human will. The will is to be continually on guard over the mind and to allow nothing to enter there except through the regular gates—conscience and judgment. These gates are to be watched so closely that they may admit only such thoughts as would be non-injurious, profitable, wise—in harmony with the Word of God. Every human being should have a will and should keep it in good repair, should see to it that it does not get broken down; otherwise shipwreck of character will follow.

By the will is not meant merely a wish. There is a decided difference between a wish and a will. Some wish that they possessed a million dollars, but they have not the will even to try to get it. Some have a wish to get up at a certain hour in the morning; but the wish does not get them up, because the will is broken down. They say to themselves, "Oh, a little more sleep, a little more slumber, a little more folding of the hands in sleep!" They have no control of themselves. They may think they will gain this control by setting an alarm clock. By and by the alarm clock does no good; they do not hear it at all.

CONTROL IN SMALL THINGS GAGE OF CHARACTER

Whoever allows his will to become broken down as to the time he will arise in the morning has a more or less weak will in all matters. We should make reasonable regulations for our time of rising and of retiring. Having used our best judgment as to what should be done, we should see that it is done. Unless the doing of this should be found harmful to ourselves or to someone else, it should be carried out.

It is important to carry out the dictates of our best judgment so that the will may be strong, so that the individual may not be a vacillating character. The same principle applies to our choice of food. Some will say, "I know that this dish does not agree with me; but it comes to the table, and it seems to agree with others. I cannot eat it without subsequent discomfort; but I like it. I wish it would not come to the table!" So he partakes of it and suffers the consequences. He has the desire for the food, but not the will to resist taking it. The proper course for each one is to see to it that he does not eat what he knows is injurious to him, whatever others may be able to do or may choose to do.

Indecision and lack of character in little things affect all the greater things of life. The person who gets up irregularly is apt to be irregular in business. The person who cannot determine what he should eat is likely to be subject to caprice, to be weak in all his decisions. Such a one will be likely to let some salesman influence him as to what he will buy. Some are too largely subject to the control of others.

A FIRM WILL—NOT OBSTINACY—ESSENTIAL

An old adage has it that "A wise man sometimes changes his mind—a fool, never." Ruling our own spirit does not mean that we are to go to extremes and say, "Well, I said I wouldn't; and I won't!" There may be good reasons for changing our mind, and then it would be our proper course to make that change. God is seeking for the class of people who properly rule their own minds. If they learn to rule their minds before they come into the family of God, it will be that much the better for them. But at any rate, the only way they can get into the kingdom will be by developing character.

The Bible tells us particularly what things are of the flesh, and what are of the holy Spirit, the holy mind, of God; what things, therefore, constitute the holy disposition we should have. It tells us that we should put away anger, malice, hatred, bitterness, wrath, anger, strife; and that we should put on meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These lessons must be learned. We cannot say that the flesh will ever be brought under complete control; but the will must be there, and as much control of the flesh as is possible by divine help should be added day by day.

The Lord is seeking people of strong will, strong character. Therefore there must be a positive turning to the Lord and a definite covenant with him at the first, or else we are not acceptable to the Father. Then after we come into his family we find that some things that we thought all right are all wrong and must be corrected; and in proportion as we have in our past life ruled our own minds, controlled our fleshly appetities and impulses, in that proportion we shall make slow or rapid progress in the new way. How much of consecrated time may we use for business, for pleasure, or in one way or another? How much of consecrated money shall we spend on ourselves? All this is to be regulated by our covenant with God. We must seek first the interests of the Lord and his kingdom. These must be first in all our arrangements, and earthly things must be secondary. Hence the importance of fixed character, a will prompt and unflinching for God.

"JEHOVAH IS MY SHEPHERD"

APRIL 18.—PSALM 23.

THE INFLUENCE OF THE PSALMS—THE MOST TOUCHING OF THEM ALL—DAVID A SHEPHERD—HIS INTEREST IN HIS SHEEP—SUGGESTIVE OF THE HEAVENLY SHEPHERD'S INTEREST IN HIS FLOCK—HIS SHEEP SHALL NOT LACK—HE GIVES THEM REST—HE FEEDS THEM—HE REFRESHES THEM WITH WATER OF LIFE—HE RESTORETH MY SOUL—HE LEADETH ME—EVEN THROUGH THE DARK VALLEY I WILL FEAR NO EVIL—HIS ROD AND HIS STAFF—HIS TABLE FOR HIS PEOPLE—THE ANOINTING HE GIVES—GOODNESS AND MERCY EVER.

"Jehovah is my Shepherd."—Psalm 23:1.

It is safe to say that no other collection of poems has accomplished as much good as the Book of Psalms. Its sentiments seem to touch the soul at every turn—in joy, in sorrow. Referring to the Twenty-third Psalm, Beecher wrote, "It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but it has filled the air of the whole world with melodious joy"; and Spurgeon said, "This is the Pearl of Psalms, whose soft and pure radiance delights every eye."

Only the people of God, in covenant relationship with him, can properly appreciate this Psalm and apply its gracious sentiments to themselves. The Psalmist David could do this, because he belonged to the favored nation which God had taken into covenant relationship with himself at Mount Sinai. The Israelites had covenanted to walk in the Lord's way and to obey his statutes; and God in turn had covenanted with them that he would, in proportion as they would do this, bestow his blessing upon their every interest. And perfect obedience to that covenant and its law would have been rewarded with everlasting life. We see, as the Apostle explains, that such a complete obedience was impossible. "By the deeds of the law shall no flesh be justified in thy sight."

Comparatively few of the Jews even did their best to live up to the requirements of the law; but the Prophet David evidently was one of these, however far short he came of perfection; for the Lord declared him "a man after his own heart." If he made failures, he confessed them, repented, received his punishment, and rejoiced in restoration to the Lord's favor, striving the more in the future to maintain his fellowship with God. It is interesting for us to note the kind of man with whom the Lord is well pleased—the kind of sheep in which the Great Shepherd is interested. And of this same class, of course, were others—the prophets and lesser personages—all who endeavored to live godly.

THE GREAT SHEPHERD AND HIS FLOCK

In an important sense this Psalm is applicable to our Lord Jesus and his church. All the features of the Psalm are applicable to our Redeemer himself as well as to his followers, whom he styles the sheep of his flock. To his church he is the Representative of the Father, so fully, so completely, that he could say truthfully, "He that hath seen me hath seen the Father." No human being could see the Heavenly Father and live, as the Scriptures declare; and those who saw and understood Jesus to be the Son of God, caught the best possible glimpse of the Heavenly Father. And so we all see Jesus as the representative of the Father, the Son of the great King, the Son of the great Shepherd, Jehovah.

Jesus and his church are more particularly the sheep of Jehovah's flock than were the Israelites of the Jewish age; for the relationship of the Jews was through Moses, while the relationship of the church is through Christ and the superior covenant which centers in him. It is well that we see this clearly; else how could we know whether or not we might apply the gracious sentiments of this Psalm to ourselves? It would not be right for a worldly person to apply this Psalm to himself. He would be deceiving himself; for he is not one of Jehovah's sheep. Nothing is more clear than this. Jesus declared that there is only one way of entering the sheepfold;

namely, through the door. And he declared himself to be the Door.

By nature we are sinners under Jehovah's sentence of death, and not his sheep. He has purposed a great plan for the world in general, which will begin to operate as soon as Messiah's kingdom is established. However, in the interim he is receiving special sheep—during this Gospel age; and Jesus tells how, saying, "If any man will come after me [be my disciple, my follower, my sheep], let him deny himself, and take up his cross and follow me." Self-denial is the first step—self-renunciation, giving up of the will to God. The covenant reads, "Gather my saints together unto me; those who have made a covenant with me by sacrifice." All who would be the Lord's sheep must make this Covenant of Sacrifice; it is the condition under which they may be accepted.

Moreover, as the Jews could come only through their appointed mediator, Moses, so we can come into this higher sheepfold only under the antitypical, greater Moses, Christ. There is none other name given. Once having taken this step, once having come into the sheepfold by the Door—in the approved manner—we have the message of God, saying, "All things are yours; for ye are Christ's and Christ is God's." What this means is described in this Psalm.—1 Corinthians 3:22, 23.

ALL WANTS ABUNDANTLY SUPPLIED

The Lord's sheep, abiding in perfection of relationship with him, will lack nothing. Their every need will be supplied. This may not mean greater earthly wealth or name or fame or luxury. The Lord's sheep are new creatures, spirit beings, who are temporarily dwelling in the flesh like other people, but who really are waiting for their change, to be completed by a share in the first resurrection. The Lord's blessings to natural Israel were earthly blessings, supplying their every earthly need; but his blessings to spiritual Israel are spiritual favors. "No good thing will he withhold" from these—yea, even chastisements and sorrowful experiences that may be necessary for their spiritual development.

The Psalm assures us that, as the Lord's sheep, we shall be provided with green pastures and the cool, refreshing waters of truth. Moreover, while thus being spiritually fed and refreshed, we shall have the peace of God, as is implied in the suggestion that the sheep will lie down in the green pastures. But alas! Not all of the sheep have full confidence in the Shepherd and are fully resigned to have no will but his. Some are continually getting into difficulty, because they neglect the green pastures and cool, refreshing waters of truth found in the Word of God—because, goat-like, they sometimes wander off into the desert, straying far from the Shepherd and attempting to feed themselves on the indigestible things of the present life, on which no spiritual nature can thrive.

Yet even such straying sheep the Shepherd will not leave, if they have become truly his. He goes after them, as the Psalm represents. His rod and his staff are their comfort. With the rod he beats off their enemies, the wolves that would injure; and with the crook of his staff he wisely and carefully assists the entangled sheep out of its difficulties—out from amongst the cares of this life, the entanglements and deceitfulness of riches, and the besetments of sin and of Satan. Many of the sheep of the Lord's flock thus can sing, "He restoreth my soul"—He brings me back to himself; he makes me again to know, to appreciate, to enjoy his provision for me and to see how much better it is than anything I could have provided for myself.

A further experience is next brought to our view—the Shepherd's leading. "He leadeth me in the paths of righteousness." He causes me, even by my own stumblings and difficulties, to learn to appreciate the desirableness of his ways and the undesirableness of every other way. All his ways are perfect, are righteous. He leads us not contrary to our wills, but in harmony therewith, to prove what is the good, next the acceptable, and finally the perfect will of God.—Romans 12:2.

THE VALLEY OF DEATH'S SHADOW

All of our lives we have been in the shadow of this great valley of death. Only father Adam was ever on the mountaintops of life. He lost his footing there, and descended gradually the slopes into this valley of the shadow of death. We, his children, were all born here. We are dying daily; we are surrounded by dying conditions. We have merely the hope that the Lord will lead his sheep back to the heights of life. He is now leading his sheep of this Gospel age—the church, the body of Christ. By and by he will lead the world, during his Millennial kingdom; as he declared, "Other sheep I have, that are not of this fold; them also must I bring, . . . and there shall be one fold and one Shepherd."—John 10:16.

"Oh, sometimes the shadows are deep,
And rough seems the path to the goal!"

The end of this valley of shadow is near, not merely in the sense that we shall soon reach the end of life's journey, but especially in the sense that the new day is about to dawn, of which the Lord, our Shepherd, declared the result: "The Sun of Righteousness shall arise with healing in his beams." (Malachi 4:2) The final result will be that there shall be no more sighing, no more crying, no more dying; but the whole world will begin to emerge from the valley of the shadow of death. For a thousand years they will be rising again to the glorious heights of human perfection from which Adam fell, and the right to return to which is secured for all by the death of Jesus, "the just for the unjust."

THE CHURCH'S BETTER TABLE

But this precious Psalm seems especially to apply to the church, as we have said. Thus we appropriately read that the Lord's people of the present time have an especially prepared table, where they may partake even in the presence of their enemies. That will not be true in the future; for no enemies nor anything to hurt or injure shall then be permitted. (Isaiah 11:9) But how true it is that the Lord's consecrated people, even when misunderstood, misrepresented, defamed and opposed, are still privileged to feast at the Lord's table! The table represents God's provision for their needs—the promises of God, the assurances of his favor, etc.

Another evidence that the Psalm belongs especially to the church of this age is the statement, "Thou anointest my head with oil." Jesus, the Head of the church, was anointed with the oil of gladness above his fellows. That holy anointing oil used on the priests and kings of Israel typified the holy Spirit, which came upon the church representatively in Jesus. And this same anointing oil has come down over all the members of the church, which is the body of Christ, as we read in Psalm 133:2.

THE CUP BOTH SWEET AND BITTER

"My cup runneth over." The word cup is used in the Scriptures to represent a draft, sometimes sweet, sometimes bitter, sometimes both. The intimation is that the Lord's cup signifies bitter experiences and trials in the present time; as Jesus said, "The cup which my Father hath poured for me, shall I not drink it?" And this was the cup—his cup—which he offered to his disciples and which we, in becoming his disciples, propose to share with him, and which is symbolically represented in the communion cup.—1 Corinthians 10:15-17.

It is sweet and precious, in many senses of the word to be privileged to participate in the sufferings of Christ, in any sacrifices or services for the Lord and his Cause. The sweet mingles freely with the bitter. But the Lord promises that in the future the cup of new wine in the kingdom shall more than compensate for any bitterness of the present time. Our cup is full, but we would not wish it one drop less.

"Surely goodness and mercy shall follow me all the days of my life." How precious the thought—God's goodness, God's mercy, with all those who are truly his in Christ—following us day by day, moment by moment, and according to the Scriptures making all things work together for our good! Then the grand finale is signified, "I shall dwell in the house of the Lord forever"—in the heavenly house, of which the Redeemer said, "In my Father's house are many mansions; . . . I go to prepare a place for you," and "I will come again and receive you unto myself." Then, at his second coming, with our glorious change, we shall enter the Father's house in the fullest sense of the word, on the spirit plane, which flesh and blood does not inherit.

This shall be the everlasting portion of God's elect—the church. The great blessings subsequently to come to the world—earthly blessings—will in no sense interfere with, but enhance, the glory of the church; for she will be engaged with her Lord in dispensing blessings to the earthly sheep.—Galatians 3:29.

PREACHERS BACK OF MALICIOUS ATTACK

Attacks now being made upon Pastor Russell in various newspapers were intended to have commenced November 1. However, the war, so closely coinciding with the presentations of STUDIES IN THE SCRIPTURES, temporarily intimidated those intent upon the assassination of his reputation. The great war threatened disaster here through financial complications which pressed everybody for awhile. The National Banking Reserve arrangement gave temporary relief, and shipments of grain at

high prices have greatly stimulated business. Pastor Russell's enemies no longer fear in "looking after those things coming." Instead, they say, "This is only what the world has had before, but is on a more gigantic scale; it is not the prelude to Armageddon that Pastor Russell claims. All things will continue as they were. Our institutions will prosper and will not be swamped in anarchy, as he declares the Scriptures to teach."

This boldness of feeling leads to aggressiveness. The preachers have approached some of the prominent newspapers. Newspaper men, not specially religious, are deceived by the preachers into supposing that there is something substantial in their claims. They wish to curry favor with the preachers, and improve the opportunity of hitting somebody when there is a religious excuse for so doing. As the Master foretold, they are saying "All manner of evil falsely" against the Pastor. This is for Christ's sake in the sense that it is to injure the Pastor's work, to hinder it—because he is telling the truth; because the people are hearing the truth, and therefore their shackles of ignorance and superstition are falling, their eyes of understanding are opening, and the lost key of knowledge is coming into their hands.

We need not repeat explanations of matters nineteen years old and every way honorable and creditable to the Pastor, when rightly understand. But we should, perhaps, explain the latest device of the adversary. It has been published and re-published everywhere that the Pastor had "abducted Ruth Galbraith," seventeen years old; that he was holding her from her freedom; that a judge of a Philadelphia court had issued a writ of habeas corpus commanding the Pastor to bring Ruth before him; Ruth being heir to some money that the Pastor sought to get control of.

The whole matter is absolutely false from first to last. No judge ever issued such an order. Ruth Galbraith was neither abducted nor restrained of her liberty. With her mother's consent she visited her sister, Mrs. William Hollister, who is a member of the Bethel family. For a while she boarded and lodged in the neighborhood, but not in Bethel. Later, Pastor Russell was asked if Ruth might take her meals at Bethel. The explanation was made that Ruth was anxious to stay for a while in Brooklyn—that her health was not the best; that her brother had consumption; that Ruth's health demanded the change; that her mother had permitted her to come to Brooklyn on a visit; that meantime her monthly allowance from her father's estate had entirely stopped, and that she was without money to pay her board. The request was granted, she staying as the guest of her sister. Meantime Ruth's mother desired her return home, but Ruth refused to go. Called to Philadelphia in an endeavor to get her monthly allowance from the Executor, Ruth was accompanied by her sister and brother-in-law, William Hollister. Thereupon the mother's attorney obtained a writ of Habeas Corpus on Mr. Hollister, requiring him to produce his sister-in-law in a Philadelphia court.

The Pastor at no time had anything to do with Ruth's leaving home, nor with her remaining away from home, nor with any of her affairs.

Seeing how wonderfully the adversary can accomplish evil purposes, circulate falsehoods and find agents for these services, proves to us that Satan is not yet bound; and that he has little difficulty in finding human servants. (2 Corinthians 4:4; Romans 6:16) This fact should make us extremely skeptical respecting whatever we hear that is uncomplimentary to anybody. How do we know but that one-half, or more, of all the disreputable things mentioned in newspapers are as absolutely false and foundationless as this and other matters that appertain to Pastor Russell? We think it due to Pastor Russell and to the readers that this statement should appear in these columns, much as we dislike anything of a personal nature—always seeking to reserve these columns sacredly for the dissemination of the divine Word and its interpretation.

The slandering of God's people for righteousness' sake is represented in the burning of the "Lord's Goat" on the typical Atonement day. Whatever ignominy befalls one member of the body is shared by all. Whatever shame the Lord thus permits he could hinder; hence it must serve some good purpose—in testing our patience, love, loyalty, obedience, humility or what not. Let us not forget for one moment the Text for 1915—"The cup which my Father hath poured, shall I not drink it?"

"ARE YE ABLE?"

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?

Are ye able to crush your soul's longing for love,
Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth his own"?

Where the feet of the Blessed One stood, can ye stand?
Can ye follow his steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify his precious name?

Can ye smile as his dear voice says tenderly "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
'Till your Lord, the Chief Reaper, revealeth his will?

Are ye able to lay on the altar's pure flame
That most treasured possession, your priceless good name?
Can ye ask of your Father a blessing for those
Who see naught in your life but to scorn and oppose?

When the conflict 'twixt error and truth fiercer grows,
Can ye wield the strong "sword" against unnumbered foes?
Can ye lift up the "standard" e'en higher and higher,
While his praises ye sing in the midst of the fire?

When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the new creature passes beneath the last veil?

Ah, if thus ye can drink of the cup he shall pour,
And if never the banner of truth ye would lower,
His beloved ye are, and his crown ye shall wear,
In his throne ye shall sit and his glory shall share!

G. W. S.

INTERESTING QUESTIONS

"HE SHALL COME FORTH AND BLESS THE PEOPLE"

Question.—"Unto them that look for him shall he appear the second time." Who are these who will look for our Lord?

Answer.—The Apostle is here (Hebrews 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the sin-offering, on the Day of Atonement, in its two parts—the bullock and the goat—and as being now in the Most Holy.* When he has accomplished his work, he will appear the second time—not to repeat any of the offerings of the Gospel age, not as a sin-offering—but he shall appear unto salvation, to all those who look for him. We can see that his words might apply to the church. They will know of his secondary appearance. They will have an appreciation of that fact before he will be revealed to the world. He will appear to them that look for him.

But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of that goat. The under priests will be with him, as members of himself. Then he shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice—for the sacrificing will all be finished—but to bless the people.

Who then are these who look for him and to whom he will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring him—not as a sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see him with their natural eyes. But they will look for him in the same sense that we now see Jesus—they will see him with the eye of faith.

THEY SHALL "FALL UPON THEIR FACES"

At that time many nations shall say, "Come, let us go up to the mountain of the Lord's house. He will show us of his ways, and we will walk in his paths." (Isaiah 2:3) Another Scripture assures us that, when he shall appear, we also, the bride class, shall appear with him in glory. It is after the sacrificing is all finished and the church glorified that he comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and blessed the peo-

* THE TABERNACLE SHADOWS OF THE BETTER SACRIFICES, an illustrated booklet of 131 pages, explains fully the interesting rites and ceremonies of the Hebrew Tabernacle in the wilderness and also throws a new refulgent light upon their typical signification. Send 6c in stamps for sample copy. Address THE WATCH TOWER, Brooklyn, N. Y.

ple. Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Leviticus 9:23, 24) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years—uplifting mankind and giving them the benefit of the Atonement Sacrifice.

MANY CHRISTIANS NOT YET ENLIGHTENED

Question.—Is there any one at the present time outside of present truth who has the holy Spirit?

Answer.—There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the holy Spirit now than we have ever had before, implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the holy Spirit with which they were sealed.

We are not to think that all who are begotten of the holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God's plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we "wake up," to see how little we did know—to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are living in the end of the harvest time, when, we believe, the Lord is causing the knowledge of the truth to encircle the world. And yet the adversary is raising "dust," calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as he did with Saul of Tarsus—strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk—that there are such brethren in Christ who need the assistance we are able to give them—that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the kingdom shall be established.

The Bible speaks of the great company class as the "great multitude," as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the great company class will not all have fled from Babylon before its overthrow. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This call has been going out for now thirty-seven years. It is God's call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the bride. They will follow her into the King's palace. They will be bridesmaids, if you please—a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

HOW FAR SHALL WE SACRIFICE LEGITIMATE PLEASURES?

Question.—What are the rights and privileges of the flesh—not sinful—which are to be sacrificed by the new creature in Christ Jesus?

Answer.—There are certain rights and privileges which belong to all human beings. There are tastes and desires that are not sinful. It is not sinful to eat and enjoy that which is wholesome and nutritious; not sinful to have preferences as to what one shall eat. It is not sinful for one to have strawberries in the winter when that fruit is expensive, if one has the money to buy them and if he obtained the money rightfully. It would not be sinful to pay fifty cents or a dollar a box for them. It is no crime to have a fine house, servants, a pleasure yacht, an automobile, etc. If there are entertainments, concerts, operas, and these are of good moral tone, one has a perfect right to engage a seat for the same at five dollars, and to employ a taxicab in going. One as a natural man has a perfect right, if he is able, to any of these things, which are not sinful in themselves. Things that are sinful should, of course, always be avoided.

But when one undertakes to become a follower of Christ, he accepts instead of his own will the will of God. And as Christ pleased not himself, but used his time, his influence, his life, for the good of others, so those who become his disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend five dollars to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing, or plainer clothing, etc. It will control his judgment as to his use of consecrated time.

But no one is to judge another in regard to the use of money or time in his possession as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the kingdom and its positions of honor.

DAVID ANOINTED KING

[This article was a reprint of that entitled "The Lord Looketh on the Heart" published in issue of July 15, 1903, which please see.]

INTERESTING LETTERS

MORE VALUABLE THAN A YEAR IN COLLEGE

DEAR BROTHER RUSSELL:—

The EUREKA DRAMA is now being shown here in one of the best halls of the city. Parts I. and II. have been shown already to a packed house each time, and an appreciative audience. Part III. is to be given tonight, D. V.; and request has been made for the hall, to give the three parts over again next week. Then later we expect to visit Trinidad, Grenada and other places of the West Indies. Follow up work is being planned for here, and a one-day local convention to be held next Sunday. I enclose a clipping from the *Advocate*. With much Christian love,

Yours in the Master's service, by grace.

ADDISON B. BLAKE.—Barbadoes, B. W. I.

The clipping follows:

"THE PHOTO-DRAMA OF CREATION"

The beautiful PHOTO-DRAMA OF CREATION, being now exhibited in all the large cities of America and Great Britain, presents, in startling and instructive motion and colored pictures—scientific, historical and Scriptural—the results of years of labor. The DRAMA begins with pictures showing this world's creation and preparation, including Edenic scenes and Adam's transgression. Step by step the ages are traversed, and in marvelous imagery, in pictures based on Bible prophecies, is portrayed the perfect man of the future, in full possession and full enjoyment of the promised unending Earthly Paradise.

The PHOTO-DRAMA OF CREATION is shown free of all cost, under the auspices of the Associated Bible Students. This Association is backing and financing the DRAMA, which is supported by voluntary contributions. It has been well said that the four parts of the DRAMA and their lectures are more valuable than a year's course in college. Part I. traces Creation from star nebulæ to the Deluge and its causes, and onward to the time of Moses. Part II. begins with Moses and carries us down through the Bible record of Israel's experiences to Jesus' miracles. Part III. leads our minds from Hosanna, through the dark ages of ignorance, superstition and cruelty, down to and into the future age. The fame of the beautiful slides and films has reached far and wide.

There are so many loud calls for the DRAMA it is impossible to meet them all immediately. Therefore Stereopticon views, in three parts taken from the DRAMA, are also being used at present in connection with the phonograph, in the smaller cities and villages. We are glad to welcome the visit of the latter form of the DRAMA to Barbadoes, and hope to see the complete DRAMA in the near future. *Barbadoes Advocate.*

A "TRUTH" BABY

MY VERY DEAR PASTOR:—

I am sending my baby's photo to wish you the very happiest of new years; I hope and believe that the year will indeed "Ring in The Christ that is to be."

I think you may be interested in this baby's history, as it seems to prove your theory that "truth" babies are better than other ones. When my other children were born, my surroundings were much as you advocate in Volume VI. They are very good children, and the girl has recently consecrated herself to the Lord.

I think it was about fifteen months before my last dear child's birth that I read THE DIVINE PLAN OF THE AGES, rejoiced greatly and immediately gave myself to the Lord—as did my husband. During the interval before baby's birth, we moved twice—the second time into a tent, as no houses were available. City street improvements exposed me to the most terrific and incessant noises, and once, in blasting, the tent was thrown down without warning. Then we had a heavy snow which bore down our tent, compelling us to go out into two feet of snow, in the night! I tried to be "worth while" and smile when everything went wrong. The power of the truth was greater than I knew, for baby has the best nature of any of my children—he is really unselfish; people have remarked upon it to me.

When he was born I had another trial; his arm was paralyzed and hung helpless. I knew restitution was coming and although I found it hard to say, "Thy will be done," when I said it from my heart, that night the arm distinctly moved. It is now as the other. Hoping I have not taken too much of your time, I remain,

Your sister in Christ, ELEANOR I. CHILDE.—B. C.

"TOILS OF THE ROAD WILL SEEM NOTHING WHEN—"

DEARLY BELOVED BROTHER RUSSELL:—

Greetings in our Redeemer's name! Ever since I read THE WATCH TOWER of Dec. 1, I have felt that I must write and tell you how much I appreciate it. The WATCH TOWERS are all rich, but this one seemed to impress me so much, and especially the first two articles—"SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT," and "TEMPTATIONS, PECULIAR TO THE NEW CREATION."

Oh, how the dear Lord is blessing us with meat in due season for the household of faith, through that honored servant! I have so many things to be thankful for. Not long since husband and the children opposed me in the truth, thought mamma was foolish and really cranky about her religion; but now they are in sweet accord and are learning to love the Lord, the truth and the brethren, and you may know that I greatly appreciate the fact.

My trials have seemed very crushing of late, but I consider them all as blessings, and thank the Lord for all my experiences. It seems so natural for us to want every one to love us and to think and speak well of us. But we know that when we earnestly contend for "the faith once delivered to the saints" it cannot be. But how glad I am that I can suffer a little for him! The sufferings of this present time are nothing to compare with the glory that shall follow.

My only fear is that I shall not do my duty to the Lord. I know he is going to do his part. There are times when it seems he has hidden his face from me, but I know he is only seeing if I will trust him where I cannot trace him. And if I did not get my polishing in this way, it would have to come in some other; and the Lord certainly knows best.

Yours in His Service, MRS. HOMER GRUVER.

EUREKA DRAMA SUCCESS

DEAR BRETHREN:—

We are indeed rejoicing in the blessed privilege of service in the Eureka Drama work. The Heavenly Father is surely blessing us, and the public is very appreciative. We have been in the work about four weeks, and have served thirteen places and about 4,000 people.

At one place, after the third part, a dear brother's wife stated that she had made a full consecration of her all and desired to be immersed. **This was a cause of rejoicing for the dear brother, and all rejoiced with him.**

Of course, we are having some trials, but that only makes us the more determined to press on. With much Christian love to all,

I am your servant in Christ, JOS. ISAAC, JR.—Texas.

"I HAD SOUGHT THE WORLD AROUND, PEACE AND COMFORT NOWHERE FOUND"

A WATCH TOWER reader sends us the following interesting letter from a leading educator of Kentucky—a further evidence that a gleaning work is in progress:

MR. JAMES H. WARE,

———, Ky.

DEAR FRIEND:—

Hardly could you have more effectually surprised me, or more thoroughly pleased me, than you have in presenting me with this handsomely bound set of Bible Students' Helps.

I read (tried to read) the Bible through at 14 years. I tried it again at 44, and again made a prayerful effort at 55 to read the Bible and Apocrypha.

I also studied ten of the great religions, read many infidel authors and much materialistic philosophy; yet these six little volumes are clearly exhibiting to me more truth than I had discovered in all this study.

I can read any of the poets, philosophy, or deep-laid allegory; but I had failed to read the Bible so as to agree with current orthodoxy. And you may know how rejoiced I am that finally you have placed me in company with truth-seekers who discover to me vividly and fearlessly the ways of God that I in much fear had seen, because it seemed that no other corroborated my discovery.

I think I prize your present more highly than any gift I have ever received. Thanking you, W. H. PEPPER.—Ky.

AS TO SECURING HALLS FOR EUREKA DRAMA

DEAR FRIENDS:—

It may interest you to know of the method we have adopted for securing halls for the EUREKA DRAMA work. When we first started, some one would go ahead and secure halls in advance and advertise. This method, we found, had difficulties and was expensive.

Now we have adopted a different method, which seems thus far to have worked well, at small expense. We now make arrangements for halls by telephone, which costs, in most cases, not more than fifteen cents, and is sometimes free, according to distance. These arrangements are made not more than a few days in advance; then we move to our town or village in the morning and the first thing we do is to put up our posters and window cards, and advertise from house to house and in the rural districts through the schools. In the evening we have our show, and usually have crowds.

Yours in the Master's service, C. F. DUWE.—Ohio.

VOL. XXXVI BROOKLYN, N. Y., APRIL 1, 1915 No. 7

VIEWS FROM THE WATCH TOWER

Information from Great Britain describes matters there as prosperous. Business flourishes, supported mainly by the orders for war materials for the Government, building of war vessels, etc. The streets have much the ordinary appearance, except that more black is worn by the women, as indicative of mourning, and more military uniform is to be seen.

Newspaper reports respecting the sinking of vessels by German submarines might give the impression that Great Britain is cut off from communication with the outer world and that few ships enter and leave her ports. Such, however, is not the case. Approximately three thousand vessels entered and left British ports last month, while only about four sustained injury from the German submarines. The good business condition and rise in the price of food are leading to labor troubles, strikes for shorter hours and better wages. The demands are being met very conservatively. Wages of British mechanics are still much below the American level.

Conditions in Russia, except in the war zone, are said to be good. The Government, which has for years had control of the liquor traffic, has entirely suppressed it. The effect upon the Russian people is said to be excellent, tending toward their enlightenment of mind and tending also, with the war demands for labor, toward their financial prosperity.

That part of France, which is outside of the war-zone, seems to be fairly prosperous also.

Germany, according to all accounts, is not nearly as badly off as we might suppose from press reports. The business of the country goes on with remarkable regularity, notwithstanding the war; nevertheless, lacking an outlet for her manufactures, German activities are mainly concerned with Government orders for war materials and home necessities. The food, being under Governmental control, is limited, but is said to be sufficient for the absolute needs of the people. All food supplies are being conserved, as in the case of a be-

sieged city. Clocks have been set forward one hour to favor earlier rising and earlier retiring, thus effecting the saving of petroleum.

Great suffering and distress is reported from the war-zone—Belgium, Northern France, Western Russia, Eastern Germany and the Carpathian and Balkan Mountains. These war-swept districts have suffered terribly—the fortunes of war sometimes sweeping one way, sometimes the other, but always with terrible severity, not only as respects the soldiers, but also the inhabitants of the districts. Conditions in Servia are said to be terrible also.

The Dardanelles, controlled by Turkey, constitute a new war area. Great Britain has long upheld the Turkish Government and hindered Russia from gaining access to the Mediterranean Sea and the world by water. Russia long ago would have devoured Turkey at great cost; for Constantinople would have given her one of the most important sea-ports in the world. Now England and France must help their ally, Russia. Since they cannot utilize Constantinople themselves, they are anxious that Russia shall not have it. They will propose that the Dardanelles be maintained a free waterway, like the Suez Canal and the Panama Canal. Whether or not this will satisfy Russia is doubtful; and a quarrel amongst the Allies may result. If a quarrel seem unavoidable, it may be determined that the Dardanelles are impregnable and Turkey be allowed to hold on to her possession.

Meantime the Allies are seeking for further assistance to blockade thoroughly and starve out Germany. To this end Italy and Greece are being urged to join in the war, the inducement being that in the settlement Italy shall receive certain Austrian Provinces and Greece be allowed to take over a large share of Turkey's domain—to keep Russia out. Selfishness, statecraft, fear of each other and ambition for world-power are thus seen to be the moving principles, so far as the world is concerned in the present war. Switzerland, Holland and Scandinavia are in fear and know not what to do. The interests of the great belligerents may force war upon them, although they are striving to the best of their ability to remain neutral.

RELIGIOUS INFLUENCES AND THE WAR

At first, the influence of the war upon the people of Europe was terrifying. In their distress they were inclined to become more religious. With the progress of the war this spirit of fear and looking to the Lord for help is passing away, giving place to colder sentiments and greater self-confidence. War is becoming the business of life to those engaged in it. Each of the nations involved sees matters from its own viewpoint. Each honestly believes that it is right. Each has the courage of its convictions and is ready to die for them.

The Germans hold that the Allies, jealous of their frugality and prosperity and thoroughness, have long been preparing to crush them, to annihilate them. They claim that if they had waited until the French army had been mobilized on their western frontier, and the Russian army on their eastern frontier it would have been too late for Germany to successfully defend herself; that it was necessary for her to take the steps she did take and to take them with the promptness with which she took them, in order to strike first at France and then at Russia, whose soldiers represented double the number of her own.

The Germans feel a special bitterness toward the British, believing that they are at the bottom of the Alliance and its schemes for the destruction of Germany. The Kaiser is evidently sincere in the thought that he and his people are God's ordained agencies for the propagation of system, law, economy and prosperity throughout the world. The Germans believe their cause to be just and that surely they will succeed. It is freely declared by them that, should they not succeed, they would altogether doubt the existence of God.

The Allies, also, feel that God is for them. Germany's preparation of a great army, they claim, was not in self-defense and to protect her life, but for aggressive warfare upon her neighbors. They claim that Germany stands for militarism and that its successful military rule throughout the world, the rule of force, would be much more injurious than the rule of naval force. Whatever the leaders think and know as respects motives for the war, and whatever their conclusions respecting how it must end in the annihilation of Germany, the public undoubtedly believe that the cause of the Allies is every way just and must surely have God's favor and blessing. The Russians, we are told, are content that they are serving God while obeying the commands of the "Little Father," the Czar. They are content to die. They refer to going to the front and into the tomb as "Off for America." In other words, having a glimmering of a future life and refusing to take the doctrine of eternal torture seriously, they conclude that dying is like setting sail for an unseen country.

The French soldiers are taking the matter of warfare as light-heartedly as possible—much as one might take to a hunting expedition where the chances were recognized to be rather doubtful.

The great generals of the war are saying freely that the war is only beginning; that the Winter time has interfered with operations and that as soon as the Spring floods are past, the bitterest warfare ever yet known to the world may be expected.

Meantime, Japan finds the present a favorable opportunity for gaining the mastery of the yellow race—of mastering China. Her Allies, of course, would not approve of this course, but Japan well knows that they are powerless to interfere. As to the objections of the United States, they will not be worthy of consideration; for the distance across the Pacific is so great and the Japanese navy is more than a match for what United States war vessels could be spared for Far Eastern waters. It would, indeed, tickle Japanese pride to have a conflict with the United States navy in Eastern waters, where they would be so far from fuel and other supplies as to be defeated. It would put Japan in the front rank of "Christian Nations" and the Philippines could be her reward. The Allies probably would be pleased to see the United States humiliated and sharer with them in the weakening influences of the present warfare. Undoubtedly Germany also would be glad to see the United States involved in war, as it would hinder further supplies of war materials going to the Allies. If the United States shall keep clear of entanglements under all these conditions it will be marvelous, almost indicating a divine supervision of its affairs.

"MEN'S HEARTS FAILING THEM FOR FEAR"

As it is, the United States, indeed all the countries of America, North and South, and all the world except the warring nations, are experiencing most peculiar conditions because of the financial disruption created by the war. Not only Canada, but also Central and South America, China, Australasia and India, have been financed in the past by the nations now at war; especially by Great Britain. Their bank balances and loans are all interfered with by the war and by the necessity on the part of the warring nations of using their capital at home. The United States is not financially powerful enough to meet the conditions and supply money to the remainder of the world, previously dependent on Europe. Indeed stocks and bonds to the amount of five thousand millions of dollars are held in Europe against American improvements, etc. As the war progresses and Europeans need money, they may be expected to sell these American securities in American Exchanges. We have not the money to thus pay our unmatured obligations. Already our banks are full to overflowing with stocks and bonds—some excellent, some medium value, some worthless. Consequently gold will probably go to a premium in the United States as it is already at a premium in Canada. This will bring great distress everywhere, in connection with the liquidation of maturing obligations, bonds, mortgages, etc. No wonder financiers are perplexed—"men's hearts failing them for fear and for looking forward to those things coming on the earth"!—Luke 21:26.

THE WORLD'S DEBTS NEVER TO BE PAID

The London Economist roughly estimates the debts of the warring nations at the close of February as follows, in millions of Pounds Sterling. For a rough estimate in dollars, multiply by five:

(Expressed in Millions)

	Debt		Loss of	Total
	Old	New	Revenue	Debt
	£	£	£	£
Great Britain	661	312	nil	973
France	1,315	363	50	1,728
Russia	890	520	50	1,460
Germany	240	520	50	810
Austria-Hungary	490	363	50	903
Servia	26	26	4	56
Belgium	148	26	..	174

The article says: "In the case of the five leading belligerents, we take the National Debt before the war, and add our estimate of the war expenditure, and also an estimate of the loss of ordinary revenue, which must, of course, be added to the debt. The figures for Servia and Belgium are guesswork, and may be very wide of the mark. The figures for the belligerents will, we fear, prove well within the mark. Both the old and the new debts are a mortgage on the future industry of Europe. A population which will have lost a large percentage of its best workers will have to find much

larger annual sums than ever before in interest. In case of failure the State will have to pass into the hands of the receiver, and in its ruin great commercial and financial houses will be involved. We are all slaughtering one another's customers, and every week of international warfare spreads destruction among the fortunes of individuals. There is even a sense in which one may say the greater the success the greater the embarrassment. The debt of the German Empire, like the German Empire itself, is a new creation. The State debts of Prussia, Bavaria, Saxony, etc., are, separate and together, much larger. Austria-Hungary, again, is not a unity like France. Suppose either Germany or Austria become dismembered by external force, or exploded by revolution, what becomes of their national or Imperial debts, or of the indemnities which the Allies might hope to exact? The more one looks into the financial and political future of Europe after the war the darker and more obscure do its problems appear. But that is all the more reason why independent men with knowledge and penetration and foresight should exercise their minds upon the political economy of this war. Never has there been such a collision of forces, never so much destruction in so short a time. Never has it been so difficult or so necessary to measure the calamity, to count the costs, to foresee and provide against the consequences to human society. Philanthropists profess to hope that the peace settlement will bring with it a great international reduction of armies and armaments, which will enable the nations to support their new war debt, and so to avoid the bankruptcy court. No doubt the fear of bankruptcy will count for something; otherwise the peace settlement might be expected to breed another series of preparations for another series of wars. But those who know the forces which really control the diplomacy of Europe see no Utopias. The outlook is for bloody revolutions and fierce wars between labor and capital, or between the masses and the governing classes of Continental Europe."

BIBLE STUDENTS AND THE FUTURE

In all the Continental armies our brethren, known as Bible Students, are to be found—not willingly, but by conscription. However opposed to the taking of life, they are subject to the powers that be in everything that does not conflict with conscience. Before the war we recommended to the brethren that in the event of hostilities they should, so far as possible, if drafted, request positions in the hospital service or in the supplies department, where they could serve the Government efficiently; whereas, if they were ordered to the firing line, they would not be obliged to shoot to kill. We have reasons for believing that these suggestions are being followed and that meantime the brethren are using the opportunities for proclaiming to their companions in military service the blessed message of the soon-to-be-established kingdom of Christ, for the blessing of all the families of the earth.

We have exhorted the brethren to strict neutrality so far as the combatants are concerned, whatever might be their natural inclination through accident of birth or association. To Bible Students none of the belligerent nations are wholly in the right, and none of them entirely to blame. Let us more and more seek to take the Bible view of the great Armageddon, of which we are now having the prelude. It is the outgrowth of our civilization, developing in the soil of selfishness. We are seeing fruits which have been ripening for forty years.

We are never for a moment to forget that if the nations were Christian nations, as some of us once supposed, they would be bearing the fruits of the Spirit—meekness, gentleness, patience, kindness, love. How great the mistake! Christendom—Christ's kingdom—has not yet been established. It awaits the Lord's time and the manifestation of his power and great glory in its establishment. These are kingdoms of this world, actuated by the principles of selfishness and deceived by Satan, "the god of this world."

The Battle of Armageddon, to which this war is leading, will be a great contest between right and wrong, and will signify the complete and everlasting overthrow of the wrong, and the permanent establishment of Messiah's righteous kingdom for the blessing of the world. All these things are probably easier to be seen from this side of the ocean than by the dear friends who are nearer to, and more directly influenced by, the war and their national, personal interests. Nevertheless, it is important that we all keep clearly before our minds that this is not the war of the church, but the war of the world with carnal weapons; and that our sympathies are broad enough to cover all engaged in the dreadful strife, as our hope is broad enough and deep enough to include all in the great blessings which our Master and his Millennial kingdom are about to bring to the world.

Meantime, another danger to the Lord's consecrated people lies along the lines of worldly-mindedness—neglecting the things of the kingdom in favor of the things of this present life. Our adversary is still alert. We, also, must be alert as children of the light, children of the day, soldiers of the cross. There never was a better opportunity than now for lifting high the royal banner of our Redeemer. More people have ears to hear and sharper ears to hear than ever before. Thousands are anxious for the message which we have to give them and which they do not find elsewhere—the message of hope, the message which explains that the present reign of evil, and the past six thousand years of the reign of sin and death, have reached their culmination, and how and why they are about to be brought to an end by the great Redeemer, in fulfilment of our Heavenly Father's glorious plans which he purposed in himself from before the foundation of the world.

SELL THE PHILIPPINES TO JAPAN

Two years ago, on our return from the Orient, we sent the below letter of suggestion to the Government with copies of it to the newspapers, some of which published the letter, which read as follows:—

Brooklyn, May 26, 1913.

Honorable Wm. J. Bryan,
Secretary of State, U. S. A.

Dear Sir:—I am addressing you, and through you the Honorable President of this Nation, and the Honorable Members of its Congress, upon a subject which I believe to be of prime importance to our Nation and to the world. I would have preferred to make this communication a private one, but believe that its object will be much better served if it be known at home and abroad that the suggestion comes from a native citizen, a minister and ambassador of Christ, rather than if the same suggestion were to emanate from some Official of our Government or from a politician.

THE WORLD'S PEACE ENDANGERED

A year ago I visited Japan and observed the congested conditions there prevailing, and learned that her population is increasing very rapidly, while every foot of arable land is under "intense" cultivation. Japan's need for room for her overflow population has already led her to grasp Korea, and it is no secret that she longs for possession of the Philippine Islands, and would be glad of a reasonable pretext for taking possession of them. Many broad-minded Americans have suggested that the United States has no desire to acquire colonies in an imperial sense, and that, therefore, the Philippine Islands should be surrendered to the Filipinos. The only objection urged against this move is that the Filipinos are not as yet sufficiently advanced in civilization to properly govern themselves. And those most intimate with the situation have not the slightest doubt that if the United States withdrew from the Philippines, the Japanese Government would immediately take control, and shortly the Philippine Islands would be inundated with Japanese—undoubtedly much to their benefit, as the latter people are more thrifty and prudent and energetic than the Filipinos.

SOME RADICAL SUGGESTIONS

I suggest that the United States Government select from amongst the Philippine Islands one island suitable as a naval base, and tender to Japan the opportunity to take over the Philippine Islands at precisely the same they have cost the United States. This would give our neighbors of the Far East exactly what they want, at no price at all compared with the cost of war. Additionally, it would make them our friends, and surely all Americans desire a world-wide friendship with all nations. I advise that this step be taken speedily, because there is a "jingo" party in Japan bent upon the acquirement of the Philippines, which party will always be ready to take advantage of such trifles as the California Alien Law to incite hatred against the United States and to force their Government, against its judgment, to seize the Philippines.

It is human nature for the Japanese to want those Islands —to feel that they need them. It is practical common sense to say that they can take them whenever they are ready. The United States could not retake the Philippines except at the expense of many lives and thousands of millions of dollars—if at all.

Our Japanese neighbors, flushed with their victory over the Russian Navy, and courageous and proud-spirited, anyway, realize fully their ability to capture the Philippines and probably to hold them; but they do not realize that a war with America would be a very different one from that with Russia—that American pride and valor would spend thou-

sands of lives and thousands of millions of dollars rather than surrender to Japan. Pride, courage, self-esteem, confidence, on both sides are the real dangers. Surely wisdom should dictate to both nations that, in the interest of peace, cause for friction should be as far as possible eliminated. I believe that no more fair, no more just, no more honorable method for adjudicating this matter can be found than that we are suggesting—the sale of the Islands at cost to the Japanese.

Japan would give the Filipinos a splendid government—better, I believe, than would any other nation under the sun except our own Government. No one can visit the Philippines without feeling pride for what America has done for that people—and done in so unselfish and noble a manner, as an elder brother amongst the nations helping a younger brother. Under no circumstances would I favor turning the Philippines over to the domination of a barbaric people. The Japanese are not barbarians, but highly civilized.

My discourse in Washington on the 25th, "Peace Desirable, War a Necessity," was evidently misunderstood by some of my peace friends. While I claimed that nations have never been able to avoid war, and that they never will be able to wholly avoid it until the inauguration of Messiah's kingdom, nevertheless I believe that all lovers of peace should unite their hearts and voices and pens and every energy in removing all unnecessary friction between nations, by doing in advance those things which would make for peace, and by promoting them. For instance, if the move I am suggesting were delayed until the Japanese had made an attack upon the Philippines, it would be too late. American pride would never consent to an overture of sale under stress; nor would the Japanese probably be willing to purchase then. NOW seems to be the psychological moment, and, as stated at first, it seems best that these suggestions should come from an ambassador of Christ, rather than from a politician of any party, so that partisan feeling may not interfere, but our nation as a whole approve and uphold and carry speedily forward this peace-promoting measure. I call for its endorsement by peace societies and all who believe that war should be only a last resort.

Faithfully yours,
A servant of the Lord Jesus Christ,
(Signed) C. T. RUSSELL.

JEWISH PALESTINE EMIGRATION

The following is a synopsis of an article which appeared in the *Algemeen Handelsblad* of March 6, 1915, published in Amsterdam:

"In Jewish circles the Jewish question is believed to be nearing a crisis. Poland, one of the countries suffering most from the present war, has millions of Jewish citizens. They are mainly artisans and commissionmen, and have with many others practically lost their all. While others have the hope of recuperating after the war is over, the Jews see none because of a strong Polish boycott of Jews. Already articles appear in the Russian press and in the English press, as Russia's ally, expressing the wish that Jews be obliged to emigrate from Poland after the war.

"Since Palestine has become part of the war-territory, the antagonism in the Jewish world against Zionism is disappearing, all seeming to be actuated by greater love for the Land. Conditions in Palestine are not what the news items, mainly from English sources, would cause one to think. The Turk is more favorable to the Jewish inhabitants than to those of other nationalities. When a local official tried to hinder the Zionists he was sharply reprimanded from Constantinople. The German, Italian and especially the United States representatives have contributed a great deal to bring about the good will of the Turk for the Jews. On Dec. 17 the Jaffa officials had 600 Russian Jews transported to Egypt, but the same day the United States representative, Mr. Morgenthau, brought influence to bear on Constantinople which caused the transportation of Jews, citizens of countries at war with Turkey, to be stopped; and now they are permitted to remain, although watched by the authorities. It seems now that even the Anglo-Palestine Company at Jaffa, the Zionist Bank, will be allowed to continue its business. Economically Palestine is suffering. Although the model-farms and the reforesting enterprises are still going on as usual, the individual owners of orange groves and vineyards are suffering on account of the cessation of export trade. Besides, there is practically no import, causing unemployment. But those who are well informed are hopeful for the future, the present need being money.

"America has in a comparatively short period received one million Jews from other countries. Representative Morgenthau is helping the members of his race in Palestine in working out the policy of the United States Government.

"All the interest manifested at present by the prominent Jewish American financiers is largely selfish. Not only so in the United States, but in all of Western Europe as well. A sudden extensive emigration of Polish and Russian Jews would seriously disturb the economical structure in those countries. And Jews and Gentiles are concerned over the possible catastrophe of emigration of large numbers of Jews from Poland and Russia. In Jewish circles they are earnestly preparing to organize the emigration. This has been the desire of a few for some years, but now that the danger of losing their own well-established positions comes home to them, it is becoming the desire of the majority of influential Jews, and union on that point is in sight. Regulating emigration will probably include diversion of the already overpopulation of Jews in New York City.

"The Zionists in the Netherlands are at work with might and main to bring together a Palestine fund—a drop in the bucket; but American Jews also are working along this line and the hope is entertained that the non-nationalists among the Jews will join in, understanding the necessity and urgency of the case."

* * *

"God's ways are equal: storm or calm,
Seasons of peril and of rest,
The hurtling dart, the healing balm,
Are all appointed as is best.
In judgments oft misunderstood,
In ways mysterious and obscure,
He brings from evil, lasting good,
And makes the final gladness sure.
While justice takes its course with strength,
Love bids our faith and hope increase:
He'll give the chastened world at length
His afterward of peace."

WHY THE WORLD HAS NOT RECEIVED RESTITUTION

According to the Bible presentation our Lord died for the sins of the whole world when he gave his life as an offset for Father Adam's life, which had been forfeited because of sin. The death of our Savior will be sufficient for the whole world, because the whole world are sharers in Adam's penalty by heredity. The merit of Christ's death, sufficient for the sins of Adam and for the sins of the whole world, has not yet been applied, or paid over, either for Adam or for the world. It has merely been put into the Father's hands, without application for anybody.

The Scriptures show us for what purpose the application is to be made; namely, that after our Lord's second coming and the setting up of his kingdom he will apply, for the full satisfaction and requirements of divine justice, the entire merit of his sacrifice on behalf of Adam and his race. The full penalty of original sin will thus be paid, the race of Adam will be released from that condemnation, and forthwith the work of restitution will proceed. Meantime, while waiting for the application of the blood to the world, the Father imputes that merit of Christ on behalf of the church.

CHRIST'S MERIT IMPUTED TO THE CHURCH

In thinking of this subject, this word impute should be considered. To impute is not to give. To give Christ's merit would mean to make it applicable to Adam and all the race. Jesus is not ready yet to give it to Adam and all the race; for to release Adam and his race just now from the present conditions would not be the best plan.

In commercial usage the word imputation has a similar thought of endorsement. If a man endorses a note for a thousand dollars, he does not give even one penny, but he imputes the value of the money. This transaction illustrates the work of imputing merit to the church. The church is not qualified to enter into a sacrifice with God. God is unwilling to receive as a sacrifice anything that is imperfect. But Jesus, having a credit in the hands of God, imputes a share of that merit to those who present themselves in consecration. On the strength of that merit, he becomes a surety, or guarantor, to those who wish to become his disciples. No more than this would be necessary; for their consecration is to sacrifice, and they need merely to sacrifice what they have. Since our Lord imputes of his merit to the church, which offsets what they have not, whatever they are lacking by reason of heredity, when they shall have finished their contract this merit will be released, just as when the note is paid, the endorser is free.

THE RELEASE OF THAT MERIT

Our Lord Jesus becomes the Guarantor, or Endorser, or Imputor, of his merit to all who make a consecration to God. This includes not only the little flock, but also the great company, who will be partly faithful and who will need this imputation to complete their covenant; it also includes those who later become wilfully unfaithful and will go into the second death. When all these things shall have been accomplished, then this merit of Christ, having been fully released from all this imputation, will be applied in full measure to the sealing of the new covenant, of which Christ is the Mediator. Then his kingdom will be the Mediatorial government for the blessing and uplift of the world.

The proposition made to the followers of Christ is that they will lay down their human lives sacrificially, just as Jesus did his—in whatever way God's providence may mark out for them. But those who present themselves to God in consecration are members of the sinner race of Adam. God properly declines to deal with these repentant sinners thus. He says, Your lives are already under condemnation; already they are three-fourths gone; in any event, you could not present more than one-fourth of the sacrifice that is absolutely required. However, God's plan has provided that Jesus can become surety for those who desire to become his footstep followers in sacrifice. On his account their sacrifices are accepted as a part of his sacrifice, that they may also share in his glory.

PHILOSOPHY OF JUSTIFICATION BY FAITH

The philosophy of the matter is this: Jesus already has in the Heavenly Father's hands—that is in the hands of justice—a meritorious credit to the value of his human life, which he laid down sacrificially in obedience to the divine wish. That sacrifice, sufficient for Adam and every member of his family, is waiting in God's hands to be applied in due time—at the time appointed for the beginning of Christ's Millennial reign for the blessing, uplifting, restitution, of the world. A certain portion of that blessing or merit of Christ is due to come to each member of Adam's race in restitution. A certain portion, therefore, would in due time apply to those of Adam's children who, having now forsaken sin, become members of Christ by consecrating to death.

As the Advocate for those who desire to become his followers, Jesus appropriates, or imputes, to them merit which is to his credit in God's account. That imputation is equivalent to the restitution blessing which otherwise they would have received during the Millennium. This imputed merit, equal to all their imperfection, is, therefore, said to justify these from all sin, from all condemnation. Thus justified by faith these are accepted by God, and their sacrifices accepted of him as part and parcel of their Redeemer's sacrifice.

Not until all the merit of Christ thus imputed to the various persons who have made consecration during this Gospel age shall have been released will the full merit of Christ's sacrifice be available for actual restitution for Adam and all of his race. The portion of merit imputed to each individual follower of Christ is released when that follower dies, because the imputation was merely to permit the sacrifice of the offerer to be acceptable to God. The offerer first gave up his earthly hopes and prospects—the restitution privileges secured by Jesus for all men. That much he sacrificed instantly at the moment of his consecration, and so disposed of it. His consecration, however, includes all that remains of his talents and powers, vitality and strength, even unto death. Our Redeemer's endorsement for the church acts as an embargo on the ransom-price which must be paid to justice as a whole to secure for man restitution privileges.

IMPUTATION OF MERIT ILLUSTRATED

To make an illustration: Suppose that A had deposited a million dollars in the bank, intending it for a specific purpose at a stated time. Meantime some of his friends are needing money or credit. A says to the banker, I do not wish to disturb the million dollars which I have on deposit; but on the strength of its being in your possession, you will be very pleased, I am sure, to extend credit to some of my friends if I endorse their notes. The banker of course would say, Yes. The endorsed notes would be discounted, and A would be liable to the full amount of these notes if they were not paid at maturity. There would, therefore, be an embargo upon his million dollars' credit, to the extent those notes were not paid. But when all the notes were paid, the million dollars would be as free from obligation as if those notes had not been made and A's credit had not been imputed to anybody.

So it is with us who become Christ's disciples. Jesus endorses our notes. He becomes our surety that we will fulfil our engagement, that we will lay down our lives. Until our lives are laid down, this imputation constitutes an embargo on Christ's merit which is in reservation to be applied on behalf of the world. But just as each one of us dies, all imputation of merit in behalf of that one is at an end, because his contract is fulfilled. In the case of those who do not lay down their lives willingly as per covenant, Jesus, as the endorser, will, nevertheless, see to it that they lay down their lives; some of them in the great time of trouble will come through great tribulation, and their death will bring them also some measure of blessing; others will die the second death.

THE FAITH THAT OVERCOMES

When peace, sweet peace, enfolded me,
When darkness turned to light,
When, by faith's miracle, I stood
All blameless in his sight,
What more, O soul of mine, couldst ask;
Is not the wonder done?
Lord, justifying faith is much—
Grant faith to overcome!

Then as I passed beyond "the door,"
And paused beside "the bread,"
And by the light of "candlestick"
My Father's counsel read;
Then crossed in "wedding robe" and stood
Where love's pure incense burns,
Here still, my heart in need, cried out
For faith that overcomes.

And when the brighter light did shine
And God's "own servant" led
With kindly hand, and seated me
At "feast of fat things" spread,
What more, O heart insatiate?
Dost longing still return?
Yes; wisdom from on high is good,
But faith must overcome.

And when the fiery darts fell thick
And trembling heart and hand
Could scarcely bind the sacrifice
With love's unyielding band;
While mental anguish scarce could bear
The fire that needs must burn,
With streaming eyes I plead for faith,
For faith to overcome.

And when in "pastures green," I lay
Me down by "waters still,"
To read and pray and gather strength
For coming good or ill,
Yet still a note of warning rang—
The journey ne'er is done;
Improve the time, build up thy faith,
The faith to overcome.

Ah! ever thus it must be so;
The bride's Gethsemane;
The Bridegroom trod this way before;
Wouldst thou more favored be?
Nay, Father, nay! Thy will be done,
His course my feet would run;
But Father, dear, I pray thee, hear;
Give faith to overcome.

So on I go, through weal and woe,
His faithful child to be,
To tell the story, ever new,
To poor humanity.
With one hand wide I'll scatter truth
From morn till set of sun,
And keep the other lifted high
For faith, to overcome.

And O, some day I'll enter in,
His beauteous face I'll see;
Somewhere within the Father's house
He has a place for me.
And, as I bow low at his feet
And hear his sweet "Well done!"
I'll say, Dear Lord, for every step
Thou gav'st faith to o'ercome.

MARY SANGSTON.

VICTORIES OVER MODERN GIANTS

APRIL 25.—1 SAMUEL 17:1-54.

GIANTS OF OLD—DAVID AND GOLIATH—NOT BY HUMAN MIGHT, BUT BY GOD'S SPIRIT OR POWER—FIGHTING THE GOOD FIGHT—NOT WITH CARNAL WEAPONS—POWER OF THE PEBBLE OF TRUTH.

The first giants mentioned in the Bible were those who had human mothers, but whose fathers were materialized fallen angels, as recorded in Genesis 6.* These, however, all perished in the Deluge of Noah's day. From time to time since then, there have been human giants found in Asia. Og, king of Bashan, had an iron bedstead thirteen feet long. In their report on Canaan, the spies told of seeing giants there—the sons of Anak. Goliath, the giant of Gath, whom David slew, was probably a descendant of this family.

We have had giants in recent times, also; Byrne, an Irishman, eight feet four inches; Middleton, an Englishman, nine feet three inches; Lushkin, the Russian, eight feet five inches; Chang, the Chinese, seven feet eight inches. Pliny declared that Gabbaras was nine feet nine inches tall. There is, therefore, no room for discrediting the story of David and Goliath.

David, a youth of probably twenty years, visited the army of Israel, in which three of his brothers were soldiers, taking food and delicacies for their refreshment. To his amazement he found the army of Israel facing the army of the Philistines, who had invaded from the west. They were not fighting, each apparently fearing the other. A champion from the Philistines came forth every morning, a giant in size and strength, wearing a bronze armor weighing two hundred and twenty pounds, and brandishing his spear, the head of which weighed twenty-five pounds, and the shaft of which was nearly three inches thick. He defied the Israelites, declaring that a battle between individuals would settle the war. He defied not only the nation of Israel, but its God.

Young David was amazed that this had progressed so long, and that nobody accepted the challenge. A believer in the true God, he realized the Covenant between God and his nation. His faith in the Almighty was such that he accepted the divine promises implicitly. He wondered at the lack of faith manifested by his brothers and his countrymen. He intimated that, backed by God's promise, he himself dared to meet that Goliath.

King Saul of Israel had let it be known that great honor would come to the one who would meet the challenge of the foe. Young David was brought before him; but, anxious as he was for a champion, the king realized that the sinewy youth before him would be no match for the giant strength of Goliath, one blow from whose spear would destroy him. Then the stripling pleaded his cause. He declared that, as keeper of his father's sheep, he had time and again delivered them from the mouth and the paw of the lion and the bear. He had the courage, and above all he had the faith in God. As God had blessed him in his daily duties of the past, he would give him strength for victory in the duty of the hour, the meeting of the defiance of the giant and his insult to Jehovah.

The king was impressed. He would lend David his armor—the best in Israel. But after trying it, young David declined it with thanks. He was not accustomed to such armor and could be himself better without it. He took with him merely his shepherd's staff, to which he was accustomed, and his sling. Passing over toward the side of the Philistines for the combat, he chose five smooth pebbles from the brook. This slight armament, with God's blessing was more than sufficient; for he needed to use only one of the pebbles.

The giant was indignant, saying, "Am I a dog, that this boy should come out to meet me with a stick?" According to tradition, as the lad approached the giant laughed, throwing his head backward. His helmet fell off; and he was exposed to the sure marksmanship of his despised opponent. There were no newspapers in those days, nor public libraries; and he knew not of how mighty a place sling-stones occupied in warfare even then, and that often, in skilled hands, they were almost as effective as are the rifles of today. The giant stunned, his armorbearer fled, and young David quickly dispatched him and took his armor as a trophy. The Philistines surprised, dismayed, fled, Israel pursuing them to their own fortified city.

HOW TO MEET MODERN GIANTS

Following Jesus' death, a new divine order of things was ushered in. Those who have faith in God still have battles to be won, but not with carnal weapons. Their victories, nevertheless, are based upon the same principle which operated favorably with David. Faith in God is lying at the basis—the realization that the cause in which they fight is one approved of God. A courage proper to their faith—a faith gradually developed in previous victories over lesser foes, as in David's case—helps to give courage and strength for battling with the most terrifying giants we may encounter.

Remembering this, each Christian should be daily on the alert to overcome the little weaknesses, the little frailties—to become conquerors in the little battles with selfishness, anger, malice, envy, evil-speaking. Victories over these, and experiences gained with God's help in overcoming these, give preparation step by step for the greatest trials and the grandest victories.

When we learn of the divine promise, "To him that overcometh will I grant to sit with me in my throne," it gives us the thought that a great victory must be won to prove ourselves worthy of the great honor to which God has called his church. And this victory, as we are happy to learn, is not always to the strong, but to those whom God will bless. And the conflict which God approves and will reward is not strife with friends or neighbors, however unreasonable they may be, but strife against unrighteousness, against sin, against everything which the divine law opposes. This strife and victory belong, first of all, in our own hearts and minds and, secondarily, will extend, as the Lord's providence may indicate, in battling against public evils and in support of public and civic righteousness.

We are not, however, to forget that the great giant of sin and iniquity, which has dared the people of God for centuries, will be smitten down only at God's appointed time, and by the antitype of David. The name David signifies Beloved. The antitypical Beloved is The Christ—Jesus the Head, the church his body. Shortly, a sling-stone of truth is to smite down the great opponent; and the antitypical David will begin the Millennial reign which is to lift up the world and bless it. As members of this David class, we must have the overcoming spirit, and its supporting faith and trust in God's promise and power.

THE FAITH OF ONE PERSECUTED

MAY 2.—1 SAMUEL 19.

SAUL'S JEALOUSY OF DAVID—ATTEMPTS TO INJURE HIM—FREQUENT DELIVERANCES SUPERHUMAN—SATAN OUR GREAT ENEMY SEEKS OUR INJURY—DEVOTION TO GOD AND RIGHTEOUSNESS SECURES US DELIVERANCE—WHY SUCH EXPERIENCES ARE PERMITTED—THE ARMY AND THE PEOPLE OF ISRAEL PRAISED AND IDOLIZED THE YOUTHFUL DAVID.

"Whoso putteth his trust in the Lord shall be safe."—Proverbs 29:25.

Wars with the Philistines continuing, David was made a regular soldier, with a command over a regiment and closely in touch with King Saul himself. Victory after victory came wherever David was engaged, and King Saul saw the admiration of the people turned from himself to David. The sentiment reached a climax when, returning from one of his victories, the women and girls of a village came forth singing:

"Saul hath slain his thousands,
But David his tens of thousands!"

The flame of jealousy took full possession of the king, and thenceforth his one purpose seems to have been to destroy David. It was a secret withheld from him that David was already anointed by Samuel to be his successor. He merely knew that Samuel the Prophet had told him that, as a consequence of his failure to carry out the divine instructions regarding the Amalekites, the kingdom would be taken from him and his family and given to another. He possibly hoped that this might never come true—that his son Jonathan might be his successor.

Jealousy is the bitter fruit of selfishness gone to seed. It unbalances reason, extinguishes happiness. It subjects its possessor to horrible melancholy, so that when it is in control he is really crazy. Not only is this illustrated in King Saul's case, but it is more or less illustrated in the experiences of every human being. Who does not by experience know what jealousy is? and the more he knows of it the worse. It has made murderers of children, as well as of grown-ups. It has wrecked homes, as well as business enterprises. It is the most

* For further explanation send 6c in stamps for booklet, "Spiritism—Proofs that it is Demonism." Address, WATCH TOWER, Brooklyn, N. Y.

terrible, and at the same time the most foolish, manifestation of selfishness. Every one recognizing it ir himself should be alarmed—should throttle it promptly, seeking victory through vigilance, and if a Christian, through prayer.

SAUL'S JEALOUSY WAS CRAFTY

When under control of these fits of jealousy, King Saul is described as having had an evil spirit from the Lord, but more properly, we shall say, an evil spirit opposite from the Lord's—the reverse of the Lord's Spirit of kindness, justice, love. When the king was laboring under these fits of melancholy which followed the cessation of the Philistine wars, young David could sometimes soothe him by skillful playing on a harp; yet he knew the king's treacherous mood and, keen eyed, on two occasions caught the king with his eye in time to hinder Saul from throwing at him a javelin-scepter which he usually carried.

Intent upon drawing David into a quarrel which might be construed as traitorous and justifying his death, the king promised him his elder daughter to wife, and then gave her to another. David, nowever, was discreet, and merely commented that he was not of a sufficiently noble family to expect such honors; neither was he able financially to give a sufficient dowry for a king's daughter. Another trap was to betroth to him the king's younger daughter, Michal. Young David again told of his unworthiness of the daughter and his lack of wealth for dowry, whereupon Saul stipulated that the dowry should be the evidence of the killing of a hundred Philistines. No doubt he hoped confidently that in the attempt to meet this requirement David would lose his own life; but instead, young David killed twice the number and received Michal, Saul's daughter.

The king, getting more insanely jealous, told his son Jonathan and his courtiers in general that David must be destroyed. The sentiment of Jonathan was as loving and brotherly as his father's was cruel, jealous, selfish. It was Jonathan who would lose by David's attainment of the honor of the kingdom. Hence the love of Jonathan has become a proverb. Additionally, he had the true spirit of manhood and brotherhood, the spirit of a peacemaker. He interceded with his father for David. His language is a beautiful model of filial respect as well as of devotion to his friend David. He said, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood to slay David without a cause?"—Verses 4, 5.

The plea of the peacemaker was successful. The king relented. David was brought back and became again a member of the household. But it was only for a time. The king was not without some noble sentiments, but they were not deep enough. They did not control his life. On the contrary he was under the control of the evil mind, the selfish mind, the jealous mind, which is far from, and opposite to, the mind, the Spirit, of God.

Ere long, in a jealous fit again, the king not only made the motion to throw the javelin, but threw it with deadly aim and smote into the wall just behind where David sat; for David was quick and dodged it. David went to his room; but a guard had been stationed there, instructed that upon his coming forth he was to be killed. His wife informed him and assisted him to safety by letting him down out of a window. Possibly the house was built upon the wall, as in the case of St. Paul's similar deliverance.

TWO HUNDRED MURDERS FOR A WIFE

Scoffers seize upon one feature of this lesson to condemn the Bible as encouraging murder and with being, therefore, in conflict with righteousness and in conflict with a God of righteousness. They say, "Here we find David, a Prophet, described as being very discreet and as having the Spirit of the Lord, the spirit of a sound mind; and yet we see him taking the lives of two hundred human beings as the price of a wife, and not a word in the Scriptures in condemnation."

Such charges and arguments should be met in a reasonable way—they should not be passed over with the remark, "No use reasoning with you; you are an infidel." He that doeth righteousness is righteous; he that doeth unrighteousness is unrighteous. This Bible proposition applied to God and to David, as well as to others. But, when inquiring respecting it, we should approach our subject with unprejudiced minds. Instead of condemning from the standpoint of prejudice, we should rather inquire how this course can be made to square with the principles of justice, which the Bible everywhere maintains.

In the first place, we must have in mind the difference between being a Jew under the Law Covenant and being a Christian under the headship of Christ. Second, we should remember that the Bible does not teach that those who die still live and pass immediately into everlasting torture. It teaches that the dead are really dead, and that the hope which God holds out for them is a resurrection from the death state in the future under more favorable conditions, under the blessed influences of Messiah's kingdom. The Bible informs us that the penalty of sin is death—not torment after death. It informs us that this penalty was justly inflicted upon Father Adam because of his intelligent and wilful sin. It tells us that the human family are dying because, by laws of heredity, the seeds of sickness, imperfection, death, are in us, from the hour of our birth.

From this viewpoint, our entire world is a world of convicts under death-sentence. This accounts to us for the different treatment which God accords to humanity from that which he gives to angels—joy, peace, life, perfection. This accounts to us for God's permitting various death-dealing circumstances to have control—famine, pestilence, earthquakes, cyclones etc. When we come to see that the same God who justly condemned all through one man's disobedience has made a provision for the justification of all through the obedience of Christ unto death, then we see things in a new light. When we learn that Messiah's kingdom is to be set up for the very purpose of bringing light, knowledge of God and full opportunity of return to his favor and everlasting life, our hearts rejoice.

Coming back to our first proposition, we realize that we are not to judge David and people of his time as we would judge ourselves of this Gospel age. He must be judged by the law, under which he and his nation were placed at Mount Sinai—"an eye for an eye, a tooth for a tooth, a man's life for a man's life." The Israelites were informed that the people of the Land of Canaan had allowed their cup of iniquity to come to the full (1 Samuel 15:2, 3); and that the children of Abraham were given that entire land, with the divine approval of their taking possession of it as quickly as possible. They were fully commissioned to slay all their enemies there as being enemies of the Lord, not even being told that the Lord had a future provision for them all in Messiah's kingdom.

The Philistines were in the Land of Canaan, where they not only held their own portion, but had invaded the portion which Israel had already conquered. They had caused loss of many lives in Israel. It was in full accord with the divine instruction to the Israelites that the Philistines and all other occupants of Canaan should be utterly destroyed. David, therefore, was merely carrying out what all Israelites recognized as being the divine instruction respecting the divine program. From this viewpoint alone can the Lord's instructions and the conduct of the Israelites in the past be recognized as proper.

Under the new dispensation which began with our Lord's redemptive work and the Pentecostal blessing, the Lord's people of this age, the church, are under new orders, and by word and by example they are to illustrate the principles of mercy as in previous times the Jews were commanded to illustrate the principles of Divine Justice. We are to love our enemies, to do good unto them that hate us and that persecute us and say all manner of evil against us falsely. Thus we shall be the children of our Father who is in heaven, and manifest that we have been begotten of him by his holy Spirit. But the Jews were not children of God. They were a "house of servants." (Hebrews 3:5) They never thought of speaking of themselves as sons of God. When Jesus declared himself to be the Son of God they were indignant, said that he blasphemed, and took up stones to stone him.

The first human son of God was Adam, and when he sinned, he was cut off from that relationship to God; and none others from Adam's time down to Jesus' time were ever recognized or spoken of in the Bible as sons of God. They were sinners, strangers, aliens, foreigners, convicts, under death sentence. But with Jesus came not only the new teaching but the new relationship. "Moses verily was faithful as a servant over all his House; but Christ as a Son over his own house [of sons]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:5, 6.

A FRIEND IN NEED—A FRIEND INDEED

MAY 9.—1 SAMUEL 20.

JONATHAN'S LOVE FOR DAVID—A MODEL OF FRIENDSHIP—ITS TEST—ITS ENDURANCE—ITS BASIS—FRIENDSHIP BEING LOST—SELFISHNESS AN IMPENDING DANGER—"EVERY MAN'S HAND AGAINST HIS NEIGHBOR"—THE HEAVENLY MODEL.

"A friend loveth at all times."—Proverbs 17:17.

History records noble examples of friendship; but supreme amongst these is the story of our lesson—the friendship, the love, of Jonathan, son of Saul and prospective heir of the throne of Israel, for David, his rival in the hearts of the people and in the divine program. The purity and unselfishness of his friendship demonstrates to us a nobility possessed by some in those days, which we might not have suspected and which is quite in conflict with the Evolution theory.

The loving spirit of Jonathan stands out all the more in contrast with the jealous spirit of his father, King Saul. Apparently his first meeting with David was after the latter's victory over Goliath. Instead of thinking of David as a rival, who should be crushed, the noble Jonathan took off his own princely robe and gave it to him, together with his sword and his famous bow.

Rev. Alex. Whyte remarks, "Jonathan was the eldest son of Saul; and he was thus the heir-apparent to the throne of Israel. Handsome and high-mettled, full of nerve and full of heart, Jonathan was the pride of the army and the darling of the common people. His comrades, for his beauty of person and swiftness of foot, were wont to call him The Gazelle. But for his father's great and disastrous transgression, Jonathan might soon have been the second king of Israel, second in succession to Saul, but second to no king that ever sat on a throne in those great qualities of mind, heart and character that give stability to a throne and add lustre to a crown."

Well was it written by one of the ancients, "Life hath no blessing like an earnest friend"; and a poet has written:

"Life offers no joy like a friend;
Fulfilment and prophecy blend
In the throb of a heart with our own—
A heart where we know and are known."

"A FRIEND IN NEED, A FRIEND INDEED"

Jonathan's friendship, love, was not of the effervescent kind. It was the genuine article. He did not love merely in word, but in deed and in truth—not merely when his father favored his friend and when the public acclaimed him and when he would thus have favor with others; but he loved him just the same when the king became the enemy of his friend and sought his life. Indeed, it may be said that no friendship could be surely counted upon until after it has been tried. The friendship which will not endure trial, testing, the friendship which will make no sacrifices is not the kind to be modeled after.

Jonathan had love of the kind the Lord admonishes his followers to have—the love which in honor prefers one another. While other loves have been great, this one doubtless stands preëminent above earthly love, especially because it was founded on a religious basis. It was because David loved the Lord, and sought to be guided by his will as that will was manifest at that time, that he would wait—that he conducted himself with wisdom, as the record declares. And it was because Jonathan discerned this spirit of wisdom, because he realized David was guided by the spirit of righteousness, that he loved David.

Indeed, we may be sure that in proportion as we understand the Bible and receive the spirit of the truth, in that same proportion we shall be able to appreciate and to copy and to exemplify the best there is of principle—whether of friendship, or of duty to a monarch, of duty to our family relationship, or of duty toward our God. There are many influences operating toward a spirit of selfishness, avarice, jealousy, while the influences making for true friendship, true love, all the best qualities of heart and head, are from the Lord.

We have already noted in a previous lesson how Jonathan acted as peacemaker between his father the king, and David. Today's lesson brings to our attention another occasion on which Jonathan acted the part of a true friend. David realized that his life was in danger and mentioned his fears to Jonathan. The latter was at a loss to believe that his father would break his word, yet was impressed by David's attitude. The feast of the new moon was at hand; and David was expected to sit at the royal table, King Saul at the head, Prince Jonathan at the right hand, the captain of the host at the left, and David occupying the fourth place, opposite the king. In harmony with an arrangement made between the friends, Jonathan was to ascertain his father's intentions definitely and to communicate these to David.

On the first day of the feast the king said nothing, although Jonathan, to attract attention to the matter and thus to draw out his father, chose a convenient time for taking David's seat. Finally the king asked for the "son of Jesse," as though he hated the very name "David." Jonathan replied that David had gone to keep the feast at Bethlehem by his permission.

The king had apparently been foiled in his intention to kill David at this time and vented his wrath upon his son, whom really he greatly loved. He addressed him as an unruly son, unworthy of his mother, thus implying that he ignored him as his own son. In his anger he threw a javelin at his son, probably not with the intention of striking him, but merely of venting his ferocious jealousy. Jonathan's speech in return shows that he was thinking less of what he himself was risking for his friend and more in respect to the injustice being done that friend. "So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because Saul had done him shame."

It is a beautiful friendship which in stress forgets self and thinks only of the interests of the friend. As though in contrast with all the human loves and friendships, we read of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." Nevertheless, in the case of Jesus, it meant more than any earthly love or friendship; for "while we were yet sinners, Christ died for us." The Apostle declares that the Lord thus set an example to all Christians, that they should "lay down their lives for the brethren," be ready to die the one for the other. This is the heavenly love, the divine friendship, of which the love of Jonathan may be taken as a sample, next to the example of our Lord and the Apostles.

"IS IT NOT BEYOND THEE?"

The next morning David, having returned from his home, was to get Jonathan's judgment respecting the king's sentiments. The agreed-upon signal was that Jonathan with his bow and arrows should go into the field near to a great rock; and in connection with his archery would call out, "Is it not beyond thee? Make haste!" if the message was that David should flee. And so it was done. But the two friends could not think of parting, perhaps forever, without having personal contact. Jonathan went over to the rock behind which David hid. The two embraced, after the manner of the East, kissing each other Goodbye—true lovers, with a manly, noble love.

Here it was that Jonathan indicated his faith in God's providence in respect to David, and asked him to make a covenant with him that whatever should occur he would deal graciously with him and his family, saying, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed, forever. And he arose and departed; and Jonathan returned to the city."

Bible history shows us that David never forgot the obligation he thus undertook to be a friend to the family of Saul. The custom of the East at that time was that a new dynasty coming into power should utterly destroy all the males of the dynasty which was being overturned. But this was not so in David's case.

It was on the occasion of Jonathan's death with his father on the field of battle shortly after, in conflict with the Philistines, that David expressed the beautiful words:

"O Jonathan, on thy high places thou wast slain!
I am distressed for thee, my Jonathan, my brother!
Pleasant hast thou been to me exceedingly!
Wonderful was thy love to me, passing the love of women!"

We trust that none can read this story without being influenced favorably toward friendship, to be a truer, a nobler, a more faithful friend than otherwise; but especially should Christians get a blessing from this story of Jonathan's love, leading on as it does to the love of Christ and to the injunction that they should be copies of God's dear Son; and that their friendship should be loyal, true, enduring, especially one for the other, as the Apostle exhorts, "Doing good unto all men as we have opportunity, especially unto the household of faith."

COLPORTEUR SUCCESS IN GOOD TERRITORY

The European war and the peculiar financial conditions resulting everywhere are very favorable to our colporteurs. They find the ears of the public much more often than ever before for the explanations of the present "distress of nations with perplexities," and the outcome, which the Bible alone tells. The Lord is blessing the colporteur work wonderfully, as he has done from the beginning. The interested can now be sold the entire set of six volumes with a year's subscription to THE WATCH TOWER, for $2.65 almost as easily as previously one volume could be sold—provided the purchaser has money; otherwise he may be able to purchase only one volume. The success of the colporteurs in introducing the six volumes with THE WATCH TOWER has done much to increase our WATCH TOWER subscription list. Every arrival of THE WATCH TOWER is a fresh reminder in respect to the books, which are valueless unless read.

Colporteur territory has divided itself up into three divisions. It is poor where business is closed down or where crops have been a failure during the past year. Colporteurs should not attempt to continue in such territory, but should inquire for something better. Medium territory would be that in which the colporteur, with energy and perseverance, can make ends meet. Any having this territory should use it and not attempt to find the best, as thereby he might make a mistake. "Be content with such things as ye have," where they are at all endurable. Good territory is very scarce. It includes the rice and sugar countries adjacent to New Orleans, Louisiana and Mississippi. It includes also territory contiguous to establishments manufacturing fire-arms, also the districts where wheat and corn crops were good last year. This includes portions of Kansas, Nebraska, Northern Missouri, Iowa, Illinois, Indiana, etc. While colporteurs in medium territories are advised to stay where they are, those in bad territories, not able to make expenses, are advised to seek new fields. Address the WATCH TOWER SOCIETY—Colporteur Department.

SEEDTIME AND HARVEST OF CHARACTER

"Be not deceived, . . . he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Galatians 6:7, 8.

The Apostle here brings to our attention the fact that there is danger of some of the Lord's people being deceived. Some might think that they could live according to their earthly desires, fleshly desires, and then attend meeting, or observe other religious forms and it would make them all right with God. Others might deceive themselves into thinking that they might live according to the flesh, and then by going to the Lord in prayer they might have the matter all forgiven and corrected, and still be as far along spiritually as those who live daily a life of faithfulness to God. Another error which has deceived many is the teaching that, after living according to the inclinations of the flesh in sinful ways, they can go to the priest and obtain absolution, and that this will make them all right again.

Now these are deceptions. God has established a general principle which applies both to the Church and to the world. This general principle operates along the lines of sowing and reaping. Suppose a man unfamiliar with the nature of certain seeds should sow seed of thistles or of tares. A little later he might visit his field and say, "This seed seems to have been all right. I see nothing wrong. It has not hurt the ground in any respect; the field looks as well as if I had sown timothy seed or clover seed. The plants are green and thrifty, and indeed make quite a fine appearance." But later in the season the nature of the crop would make very manifest the dire mistake in the choice of the seed sown.

In the natural world men are sure to reap in kind as they have sown. They would not expect to sow tare seed and reap a crop of wheat. The law of cause and effect is no less inexorable in the spiritual realm. And so the Apostle says that "God is not mocked"—do not think that you can do an evil thing and get good results. Whoever "sows to the wind shall reap the whirlwind;" whoever sows to the flesh will reap accordingly; whoever sows to the Spirit will reap in kind.

THOUGHT THE BEGINNING OF CHARACTER

What is meant, then, by this word "sowing" when referring to spiritual things? Apparently it means a course of life, or conduct, that would bring good results or a course that would bring evil results. We sometimes hear the expression, "That young man is sowing his wild oats." The thought is that the conduct of such a one is evil; and that the conduct of the individual will react upon his character. We might go further and say that all conduct must be incited by previous thought. In other words, our thoughts are the initiative in what we are! To illustrate: When God would create the world he first had a plan respecting it. All that he has been doing since has been the following out of a plan that he originally had. We might say that it was the good thoughts of God which led to the good results.

So it has been in the case of Satan. Satan's course in the world has been that of sowing evil things, sowing tares. His course has been fatal to himself and injurious to others, and it was the result of the wrong thought he had before he committed the sin. He had said in his heart, "I will ascend into Heaven; I will exalt my throne above the stars of God; . . . I will ascend above the height of the clouds; I will be like the Most High." (Isaiah 14:13, 14) He had a covetous spirit, a selfish, presumptuous spirit, a spirit in opposition to God.

These two spirits are still operative in the world—God's Spirit and the spirit of the adversary. In referring to things pertaining to humanity, the Apostle speaks of this adversary spirit as being the spirit of the flesh—not that it is the spirit of the flesh in its original perfection, but the spirit of the fallen flesh. It is the spirit of Satan, which has become dominant in the human family. The Apostle addresses the words of our text particularly to the church, but with a good application to the world also. If any of the Lord's people who have been enlightened and made partakers of the holy Spirit should live according to the flesh chiefly, they would surely not receive the prize of the high calling. If they wish to attain glory, honor and immortality, they must live according to the Spirit of God, the spirit of God's law, the spirit of righteousness. They must conform their lives to the life of Christ their Exemplar, or they can never hope to attain the things promised them.

Because of the imperfection of the flesh inherited through Father Adam, the Lord's children can never in this life attain the perfection that they would wish. There will be blemishes and weaknesses of brain, of thought, and of the entire body. But they should live as nearly up to the standard as possible, and the Lord will compensate for their unintentional weaknesses. His grace will be sufficient for them to enable them to overcome. But if they sow to the flesh they will reap in the flesh—they will reap the evil. However if they are still loyal to the Lord, and repent of their derelictions, striving to overcome, he will overrule these experiences for their good.

LOYAL HEART THE FIRST REQUISITE

It is therefore for the church to sow according to the Spirit, to conduct themselves according to the Spirit of God, who is a righteous being. In order to do this, we see that the heart must be right. So the getting of our hearts right is the very first thing the Lord sets before us. We cannot even become his children until our hearts are right. We must turn from sin and accept the atonement of the great Sin-Bearer. Then we must heed the words of our Lord, "If any man will be my disciple, let him deny himself, take up his cross and follow me." In so doing we are sowing to the Spirit. If we continue thus to sow, we shall reap the great reward—all the glorious spiritual things the Lord has promised to his faithful ones of the Gospel age.

But in proportion as we are derelict, as we sow seeds of evil, in that same proportion shall we be sowing to corruption. This does not necessarily mean the second death; but there will be corrections and stripes for the things which are improper. Whoever, therefore, sows a little to the flesh will reap accordingly. If he continues to sow according to the flesh, he will reap a much larger measure of results—greater corruption. And if his life be given over to sin, if he has abandoned the life of the Spirit entirely, the effect will be the second death, which is the extreme penalty of wilful opposition to God.

Hence, sowing to the flesh might or might not mean certainly to reap the second death. It would surely mean to reap difficulty, tendencies away from God, in proportion to the evil sowing. With the spirit-begotten it would lead to the second death if the course is not changed. We see this matter illustrated in many Christian people. They begin the Christian course, and live to a considerable degree to the Spirit of God, yet they occasionally give way to the things of the flesh and more or less encourage the fleshly mind. They do not perhaps realize any immediate results, but there are evil seeds

sown. These evil seeds, evil thoughts in the mind, even if afterwards repented of, may more or less corrupt the mind all the rest of life; they tend away from the Lord, away from the Heavenly things, and make so much more to fight against. The Christian should see to it that all of his course in life, his desires, his thoughts, are brought into accord with the spirit of a sound mind, the Spirit of God, the holy Spirit.

Sowing to the Spirit and sowing to the flesh would, we understand, mean either to live according to God's way or, on the other hand, to live according to the spirit of the adversary —to sow seed that will result either in the blessed fruits of the holy Spirit of God or in the fruits of the fallen flesh—the corrupted, Satanized spirit with all its accomplishments. If we live according to our flesh, it will mean corruption, moral and spiritual degeneration; for we are in the corruptible condition.

PRESENT COURSE OF WORLD TO BEAR ON FUTURE

In their present condition the world cannot hope to gain everlasting life; for they have not come into relationship with the Life-Giver, although God has provided, as the church knows, an opportunity for everlasting life to the whole world of mankind. But while the world is not yet on trial for this everlasting life, nevertheless their conduct has a decided bearing on their future. If now they are living according to the lines of selfishness—self-gratification—they will reap correspondingly, according to the influences that are at work in them. And this will leave them in a more and more corrupted condition as they continue so to live, and they will have more to overcome in the next age, if they would ever gain everlasting life. They would be much more advanced and advantaged if they would follow the things of righteousness, if they would cultivate the principles of justice and love; and they will be much more degraded and handicapped if they follow the things of selfishness and impurity.

We mighty carry the matter clear back to Eden. In the case of Father Adam, when he sowed to self-gratification, when he ate of the forbidden fruit, he followed the wrong course; he failed to follow his best judgment, his conscience; he followed inclination. As a result he brought upon himself the death penalty, which gradually led to extinction of life; and all his posterity have shared his condemnation. Sad was the sowing, and most bitter and far-reaching has been the reaping. But through the mercy of God even man's terrible experiences with sin will prove a very valuable object lesson to angels and to all of God's intelligent creatures throughout eternity.

"CHOOSE YE THIS DAY WHOM YE WILL SERVE"

"No man can serve two masters. . . . Ye cannot serve God and Mammon."—Matthew 6:24.

The thought which our Lord apparently wished to impress upon his disciples was that there is a principle involved in service—that no one can possibly render full service to two opposing interests, two opposing masters; for the one would surely be neglected in the interest of the other. There would be more or less of a preference shown. After making a general observation regarding the impossibility of serving two masters, the Lord applied this principle, saying, "Ye cannot serve God and Mammon"—God and selfishness, righteousness and unrighteousness. Man was originally God's servant. It was natural for him to appreciate the divine character and arrangements and to render willing service. But mankind were deceived as they got under the control of the great adversary, being influenced by the powers of evil, the chief effects of which have been ignorance, superstition and selfishness.

One of the deplorable conditions of the present time is that from birth selfishness is almost forced upon one. Man learns to give his time, his influence, for selfish purposes and projects. He fails to see that God is the one who should be served at any cost. But men were born and shapen in iniquity. They are servants of sin, slaves of sin. But our Lord Jesus pointed out that through the knowledge of himself and compliance with his terms of discipleship, there came a release from this slavery, an opportunity to pass over to the side of righteousness.

However, an opportunity to take a stand for right came before our Lord's day. As a knowledge of God was granted to any people, they had an opportunity to assert themselves on the side of right. At the time when the Law Covenant was given, God set forth the principles of righteousness in that law. The whole nation of Israel accepted God as their Savior, and entered into a covenant with him that they would be his loyal people. Yet after they had done this, the influences of evil in their flesh became manifest. They sought to be the servants of God and at the same time of self, dividing their interests between God's affairs and the affairs of self.

A WORTHY EXAMPLE SET

Jesus pointed out this particular fact, and told the people of his day that it was impossible to perform this half-hearted service—they could not serve two masters, for nobody would be pleased. If they were to serve Mammon, serve the present order of things, then they could not be pleasing God. If they wished to serve God, serve righteousness, to whatever extent they did this they would be displeasing to the world; they must be servants of either the one or the other; the two services combined would be impossible.

The example of our Lord Jesus when he came to earth, was in harmony with this position; for he fully renounced the world and made absolute consecration of his life to God and his service. Thus he set us an example. All who have the same spirit should walk in his steps. This was in accordance with the Jewish law: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength." Any one who kept this law would not be serving self; for his service would be all for God.

Those who are following in the Master's footsteps are all for God, or, as we sometimes sing, "All for Jesus." As we follow the example of Jesus, and walk as he walked, we are rendering whole-hearted service to God. The result of serving this Master will be a great reward. "Him hath God highly exalted, and given him a name above every name." And the church has been invited to follow him. So we should serve God in everything, with all our heart, mind, soul, strength. This is our commission. This we are to do to the point of sacrificing all earthly interests and of laying down our lives for the brethren. This course, followed faithfully to the end, will bring us to the same reward that Jesus received—glory, honor, immortality.

RENDERING UNTO CAESAR HIS OWN

It may be asked how this text comports with the Apostle's suggestion that one who was bound when he received the truth should not seek to be free. (1 Corinthians 7:20-22) These words of St. Paul express the thought that when the truth finds us it does not necessarily change our earthly relationships; that if a man were a slave, for instance, and the truth of God reached him, he should not rebel against his earthly master. He is not to think of this new relationship to God as changing the color of his skin or his earthly relationship. The Apostle is speaking of the body and not the heart when he says, "Seek not to be loosed." Our bodies may be enslaved for one reason or another. It might be a bondage like that of olden times—captured service. Or it might be that we had become the servants of those who were willing to pay for our services. While we are not to do anything contrary to the divine law or to our consciences, yet we are to serve our earthly masters faithfully. They have purchased our time, or a large measure of it; and we must render to them conscientiously all that is theirs by contract. If one is a servant in a military way, or in any other way, he should be faithful.

This will not interfere with one's service to God; for our Lord has instructed us to "render unto Caesar the things that are Caesar's." Whoever is faithful in this is doing the will of his Heavenly Master. There would be no conflict, but full harmony. The only conflict would be if the master on earth should wish us to do something contrary to the commands of our Master in heaven. We are to suffer anything rather than do what our Heavenly Lord would not approve, and thus defile our consciences.

Looking into the future, we see that the present master, ruler, of this old order is soon to be bound, that he may deceive the nations no more for a thousand years, and that the new ruler, the new master of the world, is to be The Christ—Jesus and his church. We ask ourselves how this principle will apply then. The answer is that there will be only the one Master to obey. There will be no rendering unto Caesar then. All will be made fully aware that this Master is the only one who has the power, the right to command. The knowledge of God's glory shall fill the whole earth—the knowledge of God's righteousness, the knowledge of God's power, the knowledge of God's wisdom, the knowledge of God's love. Whatever he commands is the right thing, as every one will then learn and fully understand.

THE SCRIPTURALLY "WICKED"

In the Scriptures Satan is represented as the deceiver of mankind. He puts light for darkness and darkness for light. God's proposition through Christ is that during the thousand years of the Millennial reign, the whole world will be brought to the true knowledge of God, an accurate knowledge. Deception will be no longer permitted. The world will see what righteousness really is, what its rewards really are, and how desirable it is. As a consequence, the majority will then, we think, be glad to give heed to the one Master. The exceptions are represented as having the same disposition as Satan; and whoever will have that disposition will be destroyed. When a person comes to know the right and when the right is made reasonable, and possible for him, and he then prefers to do wrong rather than right, let him die the death. This will be the sentence. Such will be counted "the wicked," the incorrigible.

The word "wicked" from the Scriptural standpoint means those who do wrong intentionally. So all the wicked, knowing the wrong to be wrong, and doing it wilfully and purposely, shall die the second death. In due time none shall be left alive except those who serve the one true Master. The difficulty with mankind at present is ignorance, which God has not yet lifted from the world. He has permitted the ignorance and darkness of the present time that the world may learn its lesson of the exceeding sinfulness of sin, and be the better prepared for the lessons that are to follow. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." But these blinded minds shall soon have the obstructions removed that they may see.

Those who have become children of the light, who have accepted the Lord Jesus and become his disciples, and who now see clearly the divine will and plan, have much more responsibility than those who have never seen. We also have greater prospects of blessing—not only the present joy, comfort, peace and knowledge, but additionally the hope of making our "calling and election sure," of attaining to joint-heirship with the Master. God will leave the scattering of the darkness for Christ to do. God has let the world go on its way, meantime providing the Savior, the Deliverer—The Christ—who will soon take control of the whole world. He will cause the light, the truth, to shine out, to flood the earth with knowledge and blessing. Then with the true light shining everywhere, there will be no excuse for anybody who will not walk in it; each one must then choose finally whether or not he will serve the true Master.

INTERESTING LETTERS

THE VOW AN ADDED SAFEGUARD

MY DEAR BROTHER RUSSELL:—

In the fulness of time the attention of the dear brethren here was publicly directed to the consideration of the vow as an added safeguard to the new creature and a further aid to the development of the spiritual graces. Here the first result was to cause a division in the camp for the time being, some of the brethren assuming an attitude of determined opposition to it. The great adversary is mightily afraid of that vow. He realizes that it will always be a most effective check upon his machinations, and so he invents a hundred and one reasons why it should be avoided. We had them all: It would "despoil us of our liberties;" it would "hinder our fellowship;" it would "make business intercourse difficult;" and "marriage of the saints impossible." "No; we would not sell our liberties and spoil the loving fellowship we formerly enjoyed." "We would not take the vow, even though it cast us into outer darkness!"

Here, as always, the adversary overreached himself, and reason returning, some were constrained to ask, "Could such a course that seems bound to stampede the Lord's flock be of his leading?" And so one after another was led to reconsider his attitude to the vow; and as this was done the opposition thereto melted away like mists before the sun. A dear brother who was strong in opposition to the vow, was led to see the folly of that course, and was anxious, therefore, to publicly intimate his conversion. This he did in a most noble manner. After explaining his change of front and the reason therefor, he came out and in the presence of the whole class affixed his signature to the enclosed copy. Of course, such action was infectious and to our great joy one after another followed our dear brother's example until now the opposition to the vow has vanished into thin air. Praise the Lord for his great goodness to us!

Now we, twenty-four brothers and sisters of the ecclesia at Durban, wish to thank you for the admirable foresight which caused you some years ago to propound such a wise provision for our safeguarding in these evil days; and we wish to assure you that we have made this vow our own, and are determined by his grace to vow and pay unto the Lord our God. To this end we humbly beseech an interest in your prayers; and in testimony of our determinations we have set our names to the accompanying copy. May God give us all grace to be faithful unto death, that we may gain the crown of life!

With continued Christian love to you, dear Brother, and to all those of like precious faith at the Bethel, I remain,

Your Brother in our imminent Hope,

WM. W. JOHNSON.—Natal, S. Africa.

[New readers of THE WATCH TOWER may not fully understand the above letter, not having seen a copy of the Vow. Upon post-card request we will mail a copy of it free.]

HELPFUL SUGGESTIONS ENDORSED

DEAR BROTHER RUSSELL:—

In sending in current report I am constrained to bring to your notice a point of some possible moment as respects the arrangements for public meetings at small places.

It appears to me that some of the dear pilgrim brethren have permitted the large audiences at certain places to create an impression that small audiences are hardly worth while. In consequence, whenever there is a small attendance at a publicly advertised meeting, they advise the brother, "If I were you I should not try a public meeting here any more." At a number of recent appointments, friends have told me practically the same thing.

I find that sometimes not a single grain of wheat will result from a large meeting, while at other times several grains will come from a small meeting. Then, in such little places, everyone knows everybody's business, and if a private class meeting is held there will usually be a few strangers. I don't see why it wouldn't be better to make some little public announcement and get twenty-five strangers instead of a few.

In such places a public meeting is practically no trouble or expense. Often there is no good hall in the place, but a schoolhouse to be had free.

If the pilgrim brethren would not discourage the holding of public services, but would rather advise as to wisest way of getting results therefrom, I think it would be better.

Another thing: A class recently visited complained about the way the pilgrims had been "scolding" them. Wouldn't it be an improvement if all scolding was done more indirectly, by example and suggestion, rather than by direct and public criticism.

It has done me great good to perceive the great number who seem to be laying hold on the truth. Everywhere this is so evident. With much Christian love.

Yours in His name, B. H. BARTON.

ENTERED UPON HER LAST TEST

MY BELOVED PASTOR:—

I was very much impressed by the statement in the Dec. 15, WATCH TOWER: "The church has entered upon her last test." In applying this to myself and others, I should be able to notice testings of a more peculiar and stringent character than in the past. And I do. One is the test to be especially recognized and honored of the brethren. The Lord has given me victory. I am reconciled to God's ways. In watching others, I can see the same struggle.

In our Berean Bible class study, with fifteen or twenty attending, we do not always get around to ask each a question, though all have an opportunity to ask questions and comment. This does not meet with the approval of all the sisters. One sister, with some teaching ability, is offended because we do not comment favorably upon her questions and answers. She thinks that the elders are trying to keep the sisters down, that we are not asking her enough questions, and praying due respect to her.

We think it proper not to give too much encouragement where there seems to be plenty, but rather to encourage the quiet and backward ones. We think the sister is in enough danger anyway, as she is taking upon herself to teach two classes of sisters. We shall strive to live and teach so as to have a conscience of offense before God and man.

May the Lord help us all, elders and otherwise, to realize more fully the responsibility resting upon us, and to manifest a more brotherly care for each other, knowing that we all expect to be with the Lord in glory shortly. May God bless you in your service!

Your humble Brother by His grace, ———.

HUNGRY FOR GOD'S LOVE

MY DEAR PASTOR RUSSELL:—

Your sermons in the newspapers are such a comfort, and I am proud to know that there is a man of God who is brave enough to tell the truth as he sees it. We go to church, but where is the comfort to be found there? Money! money! money! The poor man is made to feel his position in life so keenly that it is far better for him to stay at home and go out in the fields or on the water and praise God there, for God wants the heart and a good, pure life.

We are hungry for God and for Christ's love—pure, sweet love. We go to church, but we are made to feel that we poor creatures need to know more of God's love! It is there for us, only our eyes are not yet opened. We have attended the same church for twenty years—Presbyterian, and a little over two years ago I had an awful, awful sorrow (I had but the two sons), when my older son was taken ill. Everything was done that could be done for him, but God called him home. His was one of the most beautiful characters. When he was ill and suffering, there was never a murmur. He was on the Produce Exchange, and his employer wrote him a most beautiful letter, stating that they had stood side by side for thirteen years and he had never seen a frown.

After the funeral, and our bills were being settled, we were horrified when the undertaker said to my husband that the minister expected his pay—from five to ten dollars. What a dreadful thing to think that the last prayer over the remains of my precious boy had to be paid for! We have the receipt.

What would our blessed Savior say to that! Oh, keep telling us of God's love! It will help us to bear the cross as we go through life. If it were only known in the pure, simple way, how many dear, discouraged souls it would help! It is not to be found in the churches of today.

Very sincerely, MRS. E. H. LOMAS.

ECHOES SENTIMENTS OF MANY PRISONERS

DEAR SIR:—

As one of more than fourteen-hundred prisoners confined in Clinton Prison at Dannemora, N. Y., I wish to thank you and all concerned in the production of the PHOTO-DRAMA of CREATION. It has been a great privilege to view the pictures, and I have derived lasting benefit during these past four days.

I but echo the sentiments of every prisoner within these walls when I say that this exhibition has given us a better knowledge of creation, of God and of Christ than we could possibly get, unaided, from any other source. It has made a deep impression upon all of us. It has lifted our thoughts to a higher, better life and has given us a far better understanding of things of which we have heretofore been ignorant.

It would have pleased you to have witnessed the manner in which the pictures were received by the hundreds of men who are considered hardened criminals.

When the motion picture of Jesus' awakening of Jairus' daughter and the healing of the lame and blind was on the screen the prisoners voluntarily joined softly in the hymn of the phonograph singer. This was most impressive; and the man must indeed be hardened whose heart would not be moved.

Again thanking you, please accept greetings and best wishes for a continuance of your health.

Sincerely yours, WILLIAM F. GILLESPIE.

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THE SUM OF ALL GRACES

[With the exception of paragraphs below, this article was a reprint of that published in issue of Aug. 15, 1897, which please see.]

"And now abideth faith, hope, love, these three; but the greatest of these is love."—1 Corinthians 13:13.

The Apostle Paul has just been referring to the various miraculous gifts of the Spirit then granted to all begotten of the Spirit to the new nature. Any one lacking some such special gift at that time would thus manifest to all believers that he had not become a member of the church of Christ. These supernatural gifts also served to assist the primitive church in spiritual growth. They did not have the Bible in those days, and if they had possessed it, but very few could have read it; hence, they needed special assistance which the church afterward did not need, and which later was taken away.

In this letter to the church at Corinth, the Apostle, after discussing these various gifts, says, "And yet I show unto you a more excellent way." Then he proceeds to point out the super-excellence of the fruit of love. Whoever has the holy Spirit must have a measure at least of this fruitage, whether it be the little flower that contains the fruit-bud or whether it be the partly developed fruit, the fully developed fruit or the ripened fruit. God our Father, who looks upon the heart, knows how his holy Spirit in the heart is seeking to control the flesh, to guide the mind and all the words and actions. We are not able to judge one another's hearts. The Apostle said that he did not feel able properly to judge even himself, but left judgment to the Lord. He knew that his heart was loyal and that he was endeavoring to be all that the Lord would have him be. Though he was conscious of his inability always to "do the things that he would," he knew that the Master would accept his loyalty of heart; so he would do his best and leave the remainder with God.

Our faith and our hope in the Lord lead us to earnest endeavor to develop the fruitage of love in all its varied and beautiful phases. Gentleness is a part of love; meekness is a part of love; so also are humility and brotherly-kindness. The question at issue with each child of God is not, How tall and well-built am I? or, How fine-looking or well-educated or well-connected am I according to the flesh? or, How many or how fine sermons have I preached? or even, How many have I brought to a knowledge of the Truth? But the vital question is, How much of the quality of love have I developed? How great is the likeness of my character to that of Christ?

LOVE IS THE PRINCIPAL THING

Why is this quality of love made so prominent in the Word of God? We answer, Because it is the first thing, the most important thing, the principal thing. It is the fulfilling of God's law; and, indeed, the sacrificial love enjoined upon God's saints of this age goes even beyond the requirements of the perfect law. But why is love put first? It is not because God arbitrarily so placed it, not because he exercised his power of fiat and declared that it should be first. No. It is because no other quality of character is so lovely, so beautiful, so productive of happiness and joy, so great a blessing to all upon whom it operates. It is the very essence of God's character. "GOD IS LOVE!" This quality particularly represents his personality. While God is all-just and all-powerful, we do not say that God is justice or that God is power, but that God is love. He uses his great power only as love dictates and approves. He uses his justice only in fullest harmony with his glorious attribute of Love, Love is the mainspring of all his doings.

Whoever, therefore, would be God-like must be loving, must have love as the dominating quality of his character and his life. Love and righteousness are inseparable. Love is to continue to all eternity; and only those who become the active embodiment of this gracious quality of character will live eternally. Hence we see the paramount importance of its development in every life.

THE WHITE RAIMENT OF THE KINGDOM

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and before his angels."—Revelation 3:5.

In this text, as throughout the Bible, the thought is maintained that the elect class, who will receive the highest glory, honor and blessing from the Lord, must demonstrate their loyalty by overcoming. It is not sufficient that there shall be an overcoming of the will at the beginning of the Christian career, but subsequently there must be trials and testings endured, and these must be met in an overcoming manner. The consecration having been made, and the trials and testings having begun, the individual yielding under those temptations and testings, and continuing to be overcome by them, would prove that he is not sufficiently loyal; for the Lord has promised that his grace shall be sufficient in every time of need.—2 Corinthians 12:9.

Although the Lord's grace is sufficient, this would not mean that we might not sometimes fall into temptation. We might fall into temptation inadvertently, without the consent of our wills, and "be overtaken in a fault." But the Lord's grace is sufficient to bring us out of the temptations as overcomers, en-

abling us to triumph over them. Falling into temptation does not mean falling in temptation—falling when tempted. But when one is temporarily overcome, whether it be a yielding to a temptation of the flesh or whether it be a wilfulness of spirit, or mind, has much to do with the nature and degree of the sin. We may not always be able to triumph fully, completely, according to the flesh, but the will must be loyal. We must triumph in the mind, otherwise we shall not be overcomers.

This overcoming is a gradual work, progressing throughout our Christian course, from the moment of consecration down to the conclusion of life. But the text apparently takes hold of the conclusion, rather than the beginning or the middle of the work, and implies that the individual has at the end of the trial, the end of his race-course, this overcoming degree of righteousness, so that he may be classed as an overcomer. Such an overcomer will be clothed in white raiment.

WHITE RAIMENT LOANED TO US

The Scriptures give us to understand that at the very beginning of our Christian experience, we figuratively are clothed in white raiment. This white raiment represents justification —we are justified freely from all things. It is a robe without a spot. It is sometimes spoken of as Christ's robe of righteousness, because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding-feast.

White linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his righteousness, which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us, we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence, God has provided a way by which our blemishes or transgressions may be eradicated—those not wilful. This way is our daily application for the cleansing of these unwilling transgressions, through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our while robe, is maintained—should be maintained.

WHITE RAIMENT OUR OWN

But it is not sufficient that we have the imputation of our Savior's righteousness. This imputation is only a temporary arrangement. We need to come to the place where we shall have a righteousness of our own. Our flesh is imperfect; as St. Paul says, we cannot do the things which we would. In spite of our best endeavors things are bound to go more or less wrong. But we are to prove ourselves overcomers—"more than conquerors." The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall "be clothed upon with our house which is from heaven." So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as "white raiment."

"BROUGHT BEFORE THE KING"

Furthermore, we read of each of these that the Lord "will not blot out his name out of the book of life," in which are written the names of all those who become truly the Lord's people, those who have made with the Lord "a covenant by sacrifice," all who renounce their wills, who present their bodies a living sacrifice. The name of each of these is recorded, entered in the Lamb's book of life, when he starts to live the new life, and to demonstrate his loyalty. Just as these are clothed upon with the robe of Christ's righteousness in advance of being actually tested, so their names are written in that book in advance of being actually tested. If they do not remain faithful, their names will be blotted out of that book of life. But if they are faithful their names will not be blotted out of the book of life; and they will attain all those glorious things which are promised to those who love him supremely. —Revelation 21:7.

More than this, the Lord says, "I will confess their names before my father and before his angels." The intimation here is that the overcomers will have such characters that the Lord will not be ashamed of them, but will be pleased to own them in the presence of the Father and the holy angels. We are to be "changed from glory to glory," into the likeness of our Lord. (2 Corinthians 3:18) In the end, these overcomers will each be so grandly developed that the Lord will not be ashamed to confess any of them and to say, Here is one of my followers. Here is another. They have walked in my footsteps and have overcome. But he will be ashamed of any who are ashamed of him. Of such he says, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory and in his Father's, and of the holy angels."—Luke 9:26.

It is not a matter of favoritism, but of character-development. If they will not endure to the end, if they do not prove overcomers, they will not be fit for the kingdom and association with their Lord.

This brings up the thought that there is another class mentioned in the Bible—the great company class, as in contrast to the little flock—or the antitypical Levite class as in contrast to the antitypical priestly class. The great company had their names written in the Lamb's book of life, but they were not overcomers in the truest sense. They did not stand faithful. Because of not proving faithful, they will not be confessed before the Father and the holy angels in the same sense as the bride class.

It is stated that the bride will be presented before the Father, and that "the virgins, her companions" (Psalm 45: 13-15) will be there also—but the latter will not be confessed as the bride class. We will not say that their names will be blotted out of the Lamb's book of life. Their names may remain. But those who go into the second death will surely have their names blotted out of the book; they will be destroyed with everlasting destruction from the presence of the Lord.

ROBES WASHED IN "THE GREAT TRIBULATION"

The great company will not have the "abundant entrance" granted the little flock. And the same distinction obtains between these two classes in connection with the white raiment. While all receive the robe of Christ's imputed righteousness, some of them do not keep their garments "unspotted from the world." Their white raiment becomes spotted and soiled, bedraggled by contact with the earth. Their justification, or robe of Christ's righteousness, becomes unpresentable. When a spot comes upon it, instead of having the spot cleansed away at once, they allow it to remain, and the spots accumulate until their garment becomes quite soiled. Then at the conclusion of their course, when the examination day comes, their robe is found to be spotted—yet they wear it still. They are not divested of that robe of justification. They have not abandoned the Lord and he has not abandoned them. But they have failed to use the means which the Lord provided for their cleansing.

In the Revelation this class is spoken of as "a great multitude"—the great company. We are told that they "will come up out of the great tribulation, and will wash their robes, and make them white in the blood of the Lamb." Instead of doing a cleansing work day by day, maintaining their justification with God and being ready for the change (by means of their faithfulness) they are, on the contrary, found of him as unworthy of this chief place. Their robes will not be taken from them, but they will be obliged to suffer great tribulations, with the view to making them ready to wash and make their robes white in the blood of cleansing, so that they, also, will be clothed in white and in their resurrection bodies will be pure. But they will attain this only by passing through "the great tribulation."—See Revelation 7:9-14.

RETURNING TO BUSINESS

Some of our dear readers very commendably arranged their affairs some time ago so as to give their entire time to the harvest work, not anticipating the prolongation of the harvest —the gleaning work, the burning of the tares, the threshing of the wheat, etc. Moreover, many of them used in the harvest work nearly all of their surplus of this world's goods—striving to lay up treasure in heaven. Some of these dear brethren and sisters have nearly or quite gone to the limit of their possibilities, as far as present arrangements are concerned. They are, properly, looking about them to see the leadings of the Lord's providence in respect to their future operations. Will they plunge into business so deeply as to have little time for spiritual things? Will they become identified with some kind of speculation, and, perhaps, get others involved in what ultimately would be a loss? Or will they look for something to do in a quiet way that will enable them to meet expenses, possibly being able to continue to some degree in the gleaning work of the harvest? The latter is our expecta-

tion and, we believe, in accord with the Spirit of the Lord—the spirit of a sound mind.—2 Timothy 1:7.

Let us call to the mind the great disappointment of the Apostles in connection with the Redeemer's death. Up to within one day of his crucifixion they had thought that his remarks respecting death, crucifixion, etc., were figurative language, and that in reality he was about to be exalted to power and great glory. The experiences of that time must have been a severe test upon them in every way. Our Lord's resurrection the third day revived their hopes, although his appearances in miraculous manner indicated some wonderful change which they could not understand; but afterwards they learned that it was because he was no longer a man, but a perfected new creature of the divine nature.

Then came the long interval between appearances — for weeks at a time they saw nothing of him, heard nothing from him. Anxious, disappointing days!—their faith and patience weakened. Finally, utterly discouraged, St. Peter took the lead in announcing his determination to give up all thoughts of further preaching and to return to the fishing business. He announced, "I go a fishing." Promptly, his former partners responded, "We also go with thee." (John 21:3) Here were seven principal disciples, abandoning the great work to which they had been invited of the Lord—but doing so in their perplexity, with hearts as loyal as ever.

Evidently this was the occasion Jesus had waited for. We know of no other reason why he should remain forty days before ascending to the Father. He allowed the disciples to go back to their former business and to meet with discouragement. The very first night "they toiled all night and caught nothing!" Poor men! They must have felt as though everything was going against them. However, Jesus was watching over them all the while and purposely permitting them to come to this crisis, so that he might teach them a great lesson —and us through them. The lesson was that he was able to overrule all of their affairs, and that they should firmly trust him, come what might, so long as they were loyal and following his directions.

Discouraged as to confidence in their own abilities as business men, they were ready in the morning to see Jesus on the shore and to accept his invitation to breakfast with him from fish already cooked on the fire—from whence came the fish and the fire they knew not. These things were provided by miraculous power, as was the body of Jesus in which he appeared to them and the clothing he wore on it. Jesus said little to them, except to St. Peter—"Feed my sheep, feed my lambs, if thou lovest me." The Apostles took the lesson and returned again to the preaching of the Gospel as the main business of life. The Lord's blessing was with them. He provided for them according to their needs, although it was sometimes in prison; sometimes in fasting and hunger, nakedness and peril. He gave them of his best for their development as new creatures.

We do not wish to draw a parallel here and suggest that all the brethren should abandon earthly affairs, as did the Apostles. We are not Apostles. There were only the twelve. We are not to expect that we would have as important a work to do, nor that the Lord's providences would be so markedly exercised on our behalf. We are, however, to remember the Master's statement, "One is your Master, even Christ; all ye are brethren!" While the Apostles were more important brethren than us, still we are brethren; and One is our Lord, or Head, and we have all one Father. The divine promises assure us that all things shall work together for good to us, because we love God and have been called according to his purpose and are seeking to make our calling and election sure.

The lesson we do suggest is that the divine plan has not changed. The harvest surely is not ended. The great time of trouble has already begun. Although it is necessary for us to provide things decent and honest in the sight of all men, we are not to forget that our chief business is that of ambassadors for God—representatives of the Lord Jesus Christ—proclaimers of the Good Tidings of great joy which eventually shall be to all people. We are never to forget that we are to seek first, chiefly, the kingdom of God and the righteousness which it stands for and inculcates.

This is to be our chief work, the chief aim of life for us. Everything else is to be secondary. We are to expect that the Lord will give us necessary wisdom and grace if we seek it, whereby we may serve him with acceptance and still provide the things necessary for our bodily comfort, without entirely leaving the work. This would mean that we should watch and pray—asking the Lord's direction and then waiting to see which way his providences seem to direct our course. We should watch, also, against the wiles of the adversary, who would seek to ensnare us in business or pleasures or whatever.

Our advice is that all of the Lord's people put the kingdom and its interests first, in word, in thought, in deed—giving merely what time is absolutely necessary for the procurement of the things needful for our earthly comforts and the comfort of those dependent on us. Assuredly thus we would be following the example of the Master, pleasing to the Father and helpful to each other. Thus we would be examples to our neighbors, as well as be preparing ourselves for the kingdom.

"LIGHT AFFLICTIONS" HERE—"GLORY TO FOLLOW"

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body."—2 Corinthians 4:8-10.

The Apostle Paul is here addressing the church at Corinth, and in the larger sense addressing the entire church of the Gospel age. He is apparently describing to some extent the experiences of himself and those who were with him in his missionary labors. He traveled from place to place, but not as our pilgrim brethren now do; for sometimes he spent an entire year, sometimes more than a year, in one city. Nevertheless, he was a traveler, going about where other missionaries of the Lord had not gone, addressing the Jews and whoever else might give evidence of having a hearing ear. On these tours he took with him assistants. We are therefore to consider that his words here referred not only to the Apostles (for he was the only Apostle of the company), but also to others with him; and that this Epistle, as are all the inspired writings, was designed by the Lord for the instruction and benefit of all the saints throughout the Christian dispensation.

The Apostle's assistants were general ministers of the Lord, as are all God's children in proportion as they do a work of ministry. His words would seemingly be addressed, then, to all who are engaged in the Lord's service. In this Epistle he points out that there are differences in the services rendered—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"—and also differences in the experiences of the various members of the body of Christ. He says that some of them had been the objects of persecution and that others had shared in those persecutions by suffering with those so persecuted, indicating that the Lord recognizes and appreciates this association with those in distress, if there be such association.

This thought is brought out also in St. Paul's Epistle to the Hebrews. (Chapter 10:32-34) If those not so actively engaged in the service are faithfully doing all that their hands find to do, the Lord is as appreciative of it as he is of those who because of greater ability or physical strength or opportunities are able to accomplish more—each doing to the extent of his opportunity the work of the Lord.

The Apostle said of himself and his companions, and of all those laboring faithfully in the service of the Master, "We are troubled on every side." There are many troubles that are common to the whole human family—lack of employment, sickness, death, poverty, etc. There are multitudinous troubles which come to the world; and of course the Apostle and his companions were subject to these difficulties like other men. To many these trials of life bring distress. But while St. Paul and those with him had their ailments and difficulties, their persecutions and trials, they also had the knowledge of the truth and the Lord's sustaining grace; and they were enlisted in the army of the King of kings. They were not distressed by their troubles, but were trusting in the Lord's precious promises that these should all work out for their good.

"AS HE WAS, SO ARE WE, IN THIS WORLD"

And so we are not to allow the troubles of life to distress us as they distress other people. We have something that others do not have—the Lord's assurance that everything in our lives shall be a bearer of blessing to us if we are faithful. This enables us to rejoice in tribulation, if we really believe this promise of our Father's Word. There are other troubles that come to the Lord's people, but do not come to the world: The world is more or less in opposition to those who are engaged in publicity preaching the truth and to those who are

associated with them. There is a battle on between right and wrong, light and darkness. The world, being attached to their darkness, feel an enmity toward the light, a hatred of it; and they are often disposed to give special trouble to those who are the Lord's representatives in a particular capacity.

Occasionally we find worldly persons who are of good heart and kind intention and who are desirous of helping on a good work; but these are exceptions. Our strongest opposition, however, comes generally, as did that of the Master, from those who are our brethren, though many of them are only nominally so. Then we have the adversary particularly against us. It is true that the whole world have the opposition of the adversary, but he is especially active against those engaged in the public service of the Lord. Satan seems to bring before these special temptations, and it is not surprising that they should be the particular objects of his rage and of his wiles. But those who are thus engaged in God's service have special blessings at his hands, and extra fortifications. So while we may be sure that those in the public ministry have more troubles from the adversary, they are also given more grace to cope with them.

OUR DEATH THE GATEWAY TO LIFE

"We are perplexed, but not in despair," says St. Paul. The Apostle and his company were not the only ones who have been at a loss to know just what to do. The whole world has been perplexed, and are particularly so today. The general anxious uncertainty of our day results in a large measure, it would seem, from the nerve-racking experiences of the present time. If people knew the right thing to do in respect to their business, their homes and their affairs in general, they would not be so full of doubt and bewilderment. But no one is wise enough to get along without some perplexity; and present conditions in the world are causing much distress and also anxious foreboding for the near future. Those who are engaged in the work of the Lord have some perplexity. But the anxiety or uncertainty of the Lord's people should never go to the length of despair. Those who are of the world, getting out of work and being in various difficulties, become very despondent. Frequently we hear of suicides. Things look very dark to people who take their own life.

It may yet be true of the Lord's people that things will look very dark; but they are not in despair, and will not be in despair whatever may come; for the Lord has said that he will never leave us nor forsake us. This gracious promise should give us a hope sure and steadfast. Our anchor of hope should hold. Our position, therefore, is very different from that of the world, who have no particular hope. The world have no solid anchor, no precious promises to hold them fast. We know that if the worst comes to the worst, if we should even die of starvation, our hope lies beyond the veil, beyond death. Therefore God's saints of today look upon death as the gateway by which to enter into fulness of life, into a realization of all our hopes and joys. If, therefore, there is despair, it would prove that our anchorage has been cut loose. Whoever would find that he is in despair would find that he is letting go his faith, and should immediately seek counsel from the Word of God and from others strong in faith, and should go to the Lord in frequent and earnest prayer, assured that if faith is restored despair will go.

"I WILL NEVER LEAVE THEE"

"We are persecuted, but not forsaken." There are persecutions of certain kinds that come to those in the world. Sometimes their neighbors have a grudge against them, and they thus are more or less persecuted. But they have no effective means of dealing with such a matter and nothing to comfort them. Sometimes they give as good as they get. But in the case of one of the Lord's children it is very different. When we feel that justice calls for retaliation, then we should remember that it is not ours to retaliate, to return evil for evil. The Lord has told us that we should leave all matters relating to justice in his hands. "Vengeance is mine, I will repay, saith the Lord." He does say that we are to run away from persecutions; therefore we are not to condemn those who run away as following a wrong course. We are told by the Master, "If they persecute you in one city, flee to another." So if a child of God is persecuted in one neighborhood and he can get away to another neighborhood, it would be better to go.

But though persecuted for righteousness' sake, the Lord's people are not forsaken. The world and those possessing the world's spirit may harass and buffet them, but the Lord does not forsake them. When persecutions come to us, however, we are to inquire, "Are these oppositions and persecutions coming to me on account of my loyalty to the Lord, or is it that there is something in my disposition which causes them?" If the latter is the case, we should diligently endeavor to rectify our fault. If, on the other hand, we find by careful scrutinty of ourselves and our conduct that we have been doing our best, our very best, and that the persecutions are coming to us on this account, then we are to rejoice in the persecution.

We are "cast down, but not destroyed." This expression shows that while the Apostle and his companions did not suffer despair, did not feel forsaken, they sometimes felt a heaviness of spirit. This heaviness of spirit, or feeling of loneliness and depression, is natural at times to all mankind under the adverse conditions prevailing in the world. The weight of this casting down may be accentuated to some extent by the condition of the physical health. Those who are weak or in pain physically are apt to feel any mental pressure or trouble. This is all to be fought against in the Christian; for we know that our afflictions and disabilities are something outside and not of the Lord, except in the sense that he permits them for our development, for our future work in the kingdom. We are therefore to be of good courage. If the Lord permits us to have trouble, we are to exercise fortitude, to patiently endure, and not to allow it to destroy our faith or our happiness or our loyalty of spirit to him to whom we have vowed allegiance.

We are to put up with whatever our Father permits, in sweetness of temper, and to say to ourselves, "This may be a good lesson to me. Perhaps these cast-down feelings, this feeling of desolation, may help me to sympathize more with others." The poet has truly said:

> "Into each life some rain must fall,
> Some days must be dark and dreary."

So let us see to it that we do not allow this feeling of depression to conquer us and to destroy our faith and energy; but rather, looking to the Lord for assisting grace, and claiming his precious promises, we are to rise above the difficulty and press bravely onward.

OUR "COVENANT BY SACRIFICE"

We are "always bearing about in the body the dying of the Lord Jesus." The Apostle thus declares that the Lord's people, in proportion as they are faithful in his service, have a likeness to the Lord in their service, in their death. Our Lord's experience in the narrow way was three and a half years of dying. He was daily laying down his life—surrendering his life. He was an Example to us of how we should surrender our lives. He laid down his life, not in the service of the world, but of the Lord's professed people. While the merit of his sacrificed life was to be used of the Lord for the life of the world, yet he laid it down in the direct service of his Jewish brethren.

The Hebrew people were the people of God. Our Lord spent his life especially with those who were truly desirous of pleasing God and knowing his will, whether found amongst the rich and influential or amongst the poor and lowly. Jesus welcomed publicans and sinners, and gave his life for them. He knew that among this humble class he would find the greater proportion of true wheat. He was laying down his life during all the three and a half years of his earthly ministry, and merely completed this work at Calvary.

And so it is with all of the Lord's true people. They have made "a covenant by sacrifice." They have consecrated, dedicated their lives to the Lord and his service; and as Jesus their Master laid down his life in doing good, in proclaiming the truth then due, so they are to lay down their lives in the same manner, whether the time of their ministry be three and a half years or twenty years or whatever it may be—until the Father's good time shall come for their deliverance. They will be in full harmony with the Lord and will gladly have fellowship in the sufferings of their great Head—and properly so; for they are prospective members of his body. Thus all of these members are continually bearing about in the body the dying of their Lord. They are dying daily as he died, "laying down their lives."

"THEREFORE GLORIFY GOD IN YOUR BODY"

This is all the work of the new creature. The old creature is merely compelled to follow in the way of the new creature, and this setting aside of the will of the flesh is the basic feature of our dying. When our dying has been completed, our lives faithfully laid down, it will bring us to that condition where we shall hear the Master's "Well done!"

St. Paul also says that "the life of Jesus" is to be "made manifest in our body." We understand him here to be referring to the human body. The new creature owns this body. With the people of the world there are not two personalities, but merely the one creature. This quality of personality is applicable only to those who have been begotten of the holy Spirit. The old body is suffering; but the new creature rejoices, glad to be in the service—gives thanks to God day by day respecting its tribulations, knowing that these are work-

ing out "a far more exceeding and eternal weight of glory."

Thus the life of Jesus is manifested through us to the world, and to the brethren. The world cannot understand. They say, "If I were in your place, in such a trial, I would be miserable. But you are rejoicing!" So they cannot understand. But we have a newness of life that the world cannot appreciate. All who can appreciate this should daily grow in grace and knowledge. We should show forth more and more of the Lord's life in our characters and in our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus—all of which will prepare us for the glory beyond, when the new creature shall be completed, when all the perfections and glories of the new nature will be ours.

"TOUCH NOT MINE ANOINTED"

MAY 16.—1 SAMUEL 26.

KING DAVID'S TRYING EXPERIENCES—THE CAVE OF ADULLAM—KING DAVID'S NEPHEWS—WATER FROM BETHLEHEM—DAVID TWICE SPARED KING SAUL'S LIFE—LESSONS OF THE HOUR.

"Love your enemies, do good to them that hate you."—Luke 6:27.

Outlawed and hunted by King Saul, young David had a varying career. He was soon joined by a class of unfortunates, justly or unjustly ostracized from society. Some of them doubtless were criminals; some were debtors, liable to imprisonment, who fled to preserve liberty, etc. At all events young David soon found himself at the head of a company of about four hundred men, more or less armed, more or less desperate.

It was a great training for him in preparation for his kingdom work later on. It gave him an inside view of the conditions of the ne'er-do-wells of society. Himself and his little army doubtless subsisted upon foragings, collecting a toll in the nature of a tax from the farmers. In offset to this toll, or tax, David doubtless defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. Evidently up to that time no adequate police protection had been provided by King Saul's government. Instead of guarding the interests of his subjects properly, the king was mad with jealousy against his faithful servant David, and from time to time instituted pursuits of him, much after the manner of hunting expeditions for wild beasts in the forest.

Amongst those who came to David were three of his nephews, sons of his sister. These afterward became very prominently identified with King David in all his work. One was Joab, who became the captain of the host, or general. Abishai and Asahel were the two others, men of ability, who afterward became renowned in the kingdom.

DAVID'S NOBILITY OF CHARACTER

For a time David and his company had the cave of Adullam as a stronghold. It is greatly to his credit that he refused to plunge his nation into civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. And how easily he might have deluded himself into thinking that such would be God's will! He remembered that the Lord, through the Prophet Samuel, had anointed him to be the king; but he remembered also that it was not for him to take possession, but to abide God's time, when divine power would overthrow Saul's kingdom and give the control to himself as Saul's successor as king.

How blessed it would be if all of God's people would thus remember to wait upon the Lord! "Wait ye upon me, saith the Lord, until that day when I rise up to the prey." The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will would be sure to react unfavorably. It was because David was thus full of faith in God and possessed of the spirit of obedience to him that he was called a man after God's own heart—not that he was perfect—not that he always did the Lord's will, but that the Lord's will was his real heart's desire; and whenever through weakness of the flesh he took a different course, he was prompt to repent on seeing the mistake, to implore divine forgiveness and to change his course.

Joseph Parker, commenting, says, "There is no straining of the meaning in discovering in all this picture a type of the position of Jesus Christ in the world. He was despised and rejected of men; he had not where to lay his head; and the people who immediately surrounded him were characterized by unaccountable expectations, personal inferiority, social degradation, and also by needs of every description; surely it was no valiant or brilliant host that gathered around the Son of God whilst he tenanted this Adullam cave which we call the earth."

While sojourning with his followers at the cave of Adullam, David, in a fit of home-sickness, referred to the fine well-water of his Bethlehem home, intimating how much he would relish it if he could have it here. Thereupon three of his faithful followers, one of them his nephew, undertook the perilous journey, unknown to David. It was perilous for two reasons: first, they were outlaws from King Saul; second, Bethlehem was in the hands of the Philistines at the time; but notwithstanding these difficulties these brave men manifested their love and loyalty to their leader, and brought a water-skin from the favored well.

When they arrived and presented it to David, he showed a wonderful loyalty of heart. Not only did he appreciate the great devotion that they had shown, the risk that they had run and the water that they had brought, but he declared it was too precious and gotten at too great a cost to be lightly used. He poured it forth upon the earth in oblation, a sacrifice of thanksgiving to the Lord for the blessings they were enjoying and for the comfort and support of such loyal associates. Surely the greatness of David and his devotion to the Lord and his faith were well manifested again in this transaction! It marks him as more than an average man— a noble man.

TRAINING FOR KINGDOM WORK

By this time David and some of his followers were at a place called Nob, where Ahimelech the priest showed him kindness. King Saul, learning of this through a spy, slaughtered all the priests of that place and all of their lineage, eighty-five persons. This brought to David one of the sons of Ahimelech with the priestly ephod. One of the prophets had also joined David. All of this helped to make David's position the more secure, and to convince Saul all the more that God's favor was departed from him. Nevertheless Saul continued to fight against God and his divine program.

Under these circumstances David's forces gradually increased to the number of six hundred, increasing his experience also and preparing him the better for his coming work. As Bishop Wilberforce remarks, "A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David, the unwilling head of such a following, learned in mastering them the secret of governing men and of knitting together their discordant hearts into an harmonious unity."

Every now and then King Saul would become feverish for the destruction of David. On one of these occasions, David and his company were occupying a cave amongst the bleak rocks on the west side of the Dead Sea, when King Saul, with probably a good-sized company, pursuing David, entered the same cave for rest and refreshment—for how long we know not. Kitto tells us that some of these caves are quite large enough to shelter fifteen hundred men. Another writer remarks, "A traveler indeed tells us that in one of them, which lies some twenty miles from En-gedi, no fewer than thirty thousand people once hid themselves. These caverns are dark as midnight. One can see outward clearly, but to see four paces inward is impossible."

David and his associates were further back in the cave; and when Saul and his company entered it to rest, the desire of David's band was that Saul at least should be killed, and that thus the trying experiences of them all might be ended and that a just recompense should be made for the evils the king had done and was doing. But David would not consent. Instead, however, he cut a piece from King Saul's robe as a demonstration that the king had been fully within his grasp, and that he could have killed Saul had he chosen—as a demonstration, too, of his loyalty to the king.

Then, when the king and his company had gone a certain distance so that there was no danger, David and his associates showed themselves and protested that the king was not appreciative of the loyalty of his subjects, and that he was seeking their lives when they would not take his. Saul's better nature was aroused; and he wept, saying, "Thou are more righteous than I." And for the time, the hunting of the outlaw David was abandoned with the promise that he would never do so again. Nevertheless, our lesson tells of another similar experience a little later on.

On this occasion David, with his nephew alone, went into Saul's camp and took away from beside his head his spear and his royal water-bottle. Departing with these, they from a distance on an opposite hill, a ravine between, could easily speak to Saul and his host and be heard. David pointed out to the king that he not only was more vigilant than Saul's soldiers, but that he was more loyal to the king's interests and that if a messenger were sent he would return both the spear and the bottle; that he wished no harm, but merely brought these away to further convince the king of his absolute loyalty; and that to pursue him as an enemy was a mistake.

Such an intrusion into the camp of a king today would be impossible because of modern methods of setting guards, pickets, etc., but not so in olden times, nor to any great extent in eastern countries today. We recall that Gideon and his band similarly invaded a camp. We recall Abraham's pursuit of the five kings, and his finding them enwrapped in slumber without proper picketing. A traveler of large experience in the East says, "The Arabs sleep heavily, especially when fatigued. Often when traveling my muleteers and servants have agreed to watch together in places thought to be dangerous; but in every instance I soon found them to be fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very covering from them."

A PROFITABLE LESSON

David's explanation of his unwillingness to take the life of his enemy was that Saul was God's anointed, and that to have made an assault upon him would have been to attack the Almighty's arrangements. This David could not conscientiously do. "Touch not mine anointed, and do my ministers no harm."

It is well that we of today should have in mind this principle. We are not to think of the kings of today as being the Lord's anointed, however. They are their own anointed. Their kingdoms are kingdoms of this world. On the contrary, Israel was God's special kingdom, which he had accepted under a special covenant arrangement. By divine authority King Saul had been anointed with special anointing oil, which typified the holy Spirit. David's anointing with the same oil was not to give him a right to interfere with the Lord's anointing previously accomplished in Saul, but to give him the assurance that he was to be the successor of Saul, not by his removing Saul, but by the Lord's giving the possession in his own time and way.

Although the coins of all the kingdoms of earth represent that their rulers reign and govern as representatives of Messiah's kingdom, we know that this is a mistake. Messiah's kingdom has not yet been established. We are still praying, "Thy kingdom come."

EARTH'S FIVE UNIVERSAL EMPIRES

When God removed his typical kingdom from the earth, the message to that last king, Zedekiah, was, "This shall not be the same. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is and I will give it unto him." Thus was intimated an interregnum, as far as divine rulership in the world was concerned, from Zedekiah's time until Messiah's Millennial kingdom. Meantime, however, God did give the Gentiles an opportunity to show what kind of kingdom they would be able to establish in the world. From the days of Zedekiah, 606 B. C., to the present time, we have had four distinct kinds of government, and the fourth one modified in a deceptive manner. These kingdoms were (1) Babylonia, (2) Medo-Persia, (3) Greece, and (4) Rome. The present governments of Europe are the Roman Empire under a new gloss, or pretense. Their laws, methods and ambitions are the same as those of the Romans exactly; but deceiving and being deceived, they style themselves Christian kingdoms; and by common consent the whole world is accustomed to speaking of these as Christendom—that is, Christ's kingdom.

The Bible pictures this; and in the symbolic image which represented all these governments, the feet were of iron the same as the legs, but were smeared with miry clay to make them look like stone feet—stone being the symbol of God's kingdom. So these kingdoms of Europe today at war and manifesting anything but a Christian spirit—manifesting anger, malice, envy, hatred and strife, which the Apostle says are "works of the flesh and the devil"—these are the kingdoms which are claiming to be Messiah's kingdom, and are represented in the feet of the image, colored like the stone kingdom, which is shortly to fill the whole earth.—Daniel 2:31-45.

Messiah's kingdom is pictured as "a stone cut out of the mountain without hands," without human power; and it, in the days of these kings, represented by the toes of the image, is to smite the image and grind it to powder; and the stone is to become the great mountain, or kingdom, of the Lord in all the earth. This smiting, we believe, is near at hand, the present war of Europe being intended of the Lord to weaken the nations and to prepare them for the next stage of trouble, the great earthquake, which in symbol signifies revolution.

Following the revolution quickly, is to come the great symbolic fire which is to destroy the present order of things entirely. This fire represents anarchy, the overthrow of all rule and authority. Thus God is allowing man to prove to himself that his best attainments are but imitations and ultimately lead to disaster. The lesson learned, all mankind will be ready for Messiah's kingdom, which will then be ushered in and be "the desire of all nations."—Haggai 2:7.

KING SAUL'S LAST BATTLE

May 23.—2 Samuel 2-5.

DISTRESSED, HE ASKED AID OF THE WITCH OF EN-DOR—DECEIVED BY EVIL SPIRITS—THE BATTLE LOST—SAUL AND JONATHAN SLAIN—THE SONG OF THE BOW, OR SAUL'S DEAD MARCH—DAVID KING OF JUDAH—THEN OF ALL ISRAEL.

"Jehovah is my strength and my shield; my heart hath trusted in him, and I am helped."—Psalm 28:7.

Today's study covers an interesting period in the history of Israel and in the experiences of David, the beloved of God. Persecuted and hunted by King Saul, no place was safe for David. The Philistines, desiring him for a friend rather than a foe, gave to David and his followers the city of Ziklag. While residing there, David's conquests were over the Amalekites, and never against the Israelites. He could not willingly battle against the Lord's people, though he felt free to fight against those whom the Lord declared were to be destroyed because their wickedness was come to the full, to the limit of divine permission.

Meantime, the end of Saul's reign was nearing. A fresh invasion of the Philistines required all the army he could muster, and then he felt very dubious respecting the results. Although as king, in harmony with the divine regulation, he had ordered all witches, wizards, and all who claimed to communicate with the dead to leave the land of Israel, nevertheless there were some here and there remaining. In his extremity, seeing the Lord would not answer him, King Saul visited the Witch of En-dor—said by some to have been the mother of the king's chief general, Abner.

The witch, after being assured that it would not work ill for her, got into communication with the fallen angels, who she supposed, as spiritualists still suppose, were the spirits of the dead. Doubtless she was honest, and thought it was Samuel that was called. But the Bible assures us that "the dead know not anything." Samuel was sleeping with his fathers, waiting for the resurrection morning, and could give no counsel, could know nothing about matters going on.

The evil spirits, however, in that time as well as now through mediums, personated the dead and, using their superior knowledge, answered as instead of the dead. The questions having been propounded in this case, the answer was that the king would lose the battle the next day, and that himself and his sons would be slain.

We do not know how the fallen angels know so much about the matters of our race, but we do know that it is unwise for any to have any dealings with them; for the Lord has forbidden it. Their sole object is to deceive the people; and, according to St. Paul, through dreams and revelations they have brought into the church various doctrines of devils (1 Timothy 4:1), which, becoming incorporated in our creeds, like the fly in the ointment, have made them to stink.—Eccl. 10:1.

Happy would it be for people if they realized what the Bible so clearly teaches; namely, that the dead are dead and can give no information of any kind, that they have neither joy nor suffering, but are simply in a state of suspended animation, awaiting the dawn of the better day in which Immanuel, Messiah, will bring the knowledge of the glory of God to all as the result of his ransom-sacrifice at Calvary. The teaching that the dead are more alive than they were when they were alive it not only senseless, but contradictory to the Lord's Word, and has become the foundation of all the various grievous errors which have distressed the reasoning faculties of Christian people. None would pray for the dead, or say masses for them for their release from purgatory, if they knew that their dead friends were merely sleeping until the resurrection morning.

But, worst of all, this theory that the dead are alive has become the foundation of serious blasphemies against God, in which all denominations are more or less joined as represented by their creeds. These blasphemies consist in declarations respecting God's character and plan which would be a disgrace to any devil, and are far from the character and attributes of the God of all grace, the Father of all mercies, from whom cometh down every good and every perfect gift.—James 1:17.

"THE SONG OF THE BOW"

When David heard of the results of the battle, his sympathy for Saul and for Jonathan was expressed in a beautiful poem, which is remarkable for the fact that it contains not a single suggestion of how Saul had persecuted him or sought his life. It compliments Saul for what good he had accomplished. It tells of the tender love of Jonathan, surpassing that of women. This ode is recorded in 2 Samuel 1:17-27, The Dead March from Saul is an attempt on the part of the musician to put the sentiment of David's Song of the Bow for Jonathan and Saul into the music of our day; and thus it has become identified with the funeral services of the great today.

In the battle Saul's sons were killed, including Jonathan. Saul himself was wounded. Fearing that if he should fall into the hands of the Philistines alive they would torture him to death, he desired his armorbearer to slay him, and finally suicided with his own sword.

A young Amalekite, thinking to curry favor with David, and knowing something of how he had been persecuted by Saul, brought him the news of the death of Saul and gave him Saul's crown and the bracelet that was on Saul's arm, telling that he had dispatched King Saul at the latter's request—probably, however, manufacturing this part of the story to bring honor to himself. At all events, David received the matter in a totally different way from what was expected, saying to him, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" David then commanded him to be put to death. But for Saul and Jonathan he mourned until evening.

David waited upon the Lord those many years, fully confident that in the end he should be the king of Israel, but not hastening the event in any way, simply standing ready for the responsibilities and the power of the office where the Lord should put him. What a wonderful example we have in David's course! How much Christians can learn of patient waiting for the Lord's time in all their affairs—not only waiting for the kingdom while they pray, "Thy kingdom come," but also waiting for the Lord's leading and providence in all their affairs, overruling them all for good! It is one of the too frequent mistakes made by Christians, that they overlook the Lord's providence and promised supervision of their interests, and attempt to do for themselves, often to their own disadvantage.

David realized that the time had probably come for himself and his companions to move from the Philistines' country, and he inquired of the Lord by the priest and the ephod. The answer was that he should go into Judea. Next he made inquiry, Into which city? and the answer was, Hebron. Thither David and his companions removed with their families; and the tribe of Judah, his own tribe, promptly recognized him as their king. It was over seven years after this, however, before he became the king of all Israel. Meantime, one of the sons of King Saul, Ishbosheth, had survived, and Abner, Saul's chief general, had him anointed king of Israel. King David of Judah made no attempt to coerce the other tribes, but continued his waiting for the Lord's due time.

Meantime, however, Abner gathered an army against David's servants, and a fierce battle ensued, in which David's forces were the victors; the others lost the fight. Finally Abner, angered with King Ishbosheth, proposed to David that he would become David's vassal, and would assist in turning the hearts of all the Israelites toward him. King David appreciated the proposition, doubtless considering it to be the Lord's will and in harmony with the Lord's promise. However, the matter did not so carry out; for Joab, David's nephew, the chief man of war, slew Abner deceitfully. Again we see David's conduct in contrast with the average sentiment of his time. Instead of rejoicing in the death of Abner, the king mourned for him, and denounced his nephew for the wrong course he had pursued. He was courageous enough in the presence of his own ablest soldier to extol the virtues of Abner as a great soldier, saying, "A mighty man has fallen in Israel."

KING OF ALL ISRAEL

But a little while after this, others, misunderstanding King David, slew King Ishbosheth and brought his head to David as an evidence of his death, expecting doubtless that they would be rewarded. On the contrary, they also were condemned. They had slain the king. They were esteemed worthy of the same punishment, and were themselves slain. Thus did the people see exemplified in David's course principles of righteousness quite uncommon in his day, and we might say, uncommon still. All these things served to endear to the people the king, who, they perceived, was not merely self-seeking, narrow, but was broad-minded and even generous toward his opponents, his enemies. He seems to have had a great appreciation of justice and also a breadth of sympathy for his enemies.

King David was thirty-seven years old when finally the eleven tribes sent a delegation to confer with him, indicating that they would appreciate having him as the king over all Israel. This was seven years and a half after the death of King Saul, and probably about seventeen years after David had been anointed first by Samuel. Faith and patience mark every step of those years and show us King David's character as we could not otherwise have known it. Its grandeur was chiefly shown in that it manifested a devotion to God and a submission to the divine will.

The king's acceptance as king of all the tribes of Israel marked the third time that the holy anointing oil was put upon his head.

Meantime King David had grown stronger and stronger in conquering his enemies—the enemies of the Lord—those whom God declared should be destroyed. We remind our readers afresh that the Lord declared that the iniquity of the Amorites had come to the full, and thus indicated it to be his will that they should be destroyed from the earth. Whether destroyed in battle or by pestilence or famine, mattered nothing to them, as the divine sentence of death must be carried out.

However, all the while that God has been permitting sickness, war, famine, pestilence, death, to reign in the world, he has been preparing for human redemption, human salvation through the great Redeemer. Messiah's kingdom is soon to take control of the earth, to cause a cessation of the reign of sin and death, to cause the binding of Satan and to cause the sunlight of divine truth to flood the earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped, to know, to understand the true God, his true message.

Meantime, those who died by Israel's sword will know nothing of the lapse of time. They will awake in the Millennial kingdom, when all that sleep in the dust of the earth will awake. They will then be under the most favorable conditions we could ask for them—freed from the shackles of ignorance and superstition, with Messiah's kingdom ready to help them out of their weaknesses and degradation back to human perfection, lost in Eden, redeemed at Calvary.

INTERESTING ITEMS

THE TYPEWRITER AND PROGRESS

Among the great inventions of our day is the typewriter, It came upon the market just forty years ago, in 1874, as a merchantable and usable convenience, after having been seven years in process of development. The Bible, we believe, marks that same year, 1874, as the beginning of the harvest of this age. What a wonderful forty years it has been? What wonderful blessings these years have brought to mankind! What evidence they give of the dawning of the new dispensation, which the Bible teaches began there! Notice some of the great inventions—the telephone, electric light, trolley-car, perfecting printing press, cheap pulp paper, linotype and monotype machines, gas engine, automobile, aeroplane, talking machine, moving pictures, and a hundred other conveniences, improvements, etc., not forgetting the wireless telegraphy.

Great as are the blessings enumerated, none of them surely can compare with the great blessings that God has given to his consecrated people, who have in these same years been seeking the light of the new dispensation in the Word of God. The blessing, joy and enlightenment which they have received is beyond all comparison and all valuation!

WAR HASTENING MILLENNIUM

If anyone had suggested a year ago the possibility of total abstinence being established by law in Russia, Germany and Great Britain, he would have been considered idiotic. Truly

"God moves in a mysterious way
His wonders to perform."

Men, in the interest of war, are preparing to abolish intoxicating liquors. Russia already has done this. The report is that her millions of people are blessed greatly for the better —improved mentally and materially. Germany is already dis-

cussing the matter. The Prime Minister of Great Britain and the King favor total abstinence as a war necessity because the workers are hindered by the use of liquor from accomplishing the work necessary to be done for the prosecution of the war. How wonderful this appears! Is the light of the Millennial morning breaking upon the world?

Look again! Great Britain and Germany have been fearing Socialism and every way seeking to combat it as destructive of present institutions. As we have already pointed out many of the Socialists will be identified with the Millennial kingdom. How strange to find that the great war now raging is tending toward Socialism—that while Socialists have joined the army the Governments at war are adopting socialistic measures!

For instance in Great Britain: Speedily after the declaration of war the British Government took over the control of all the railroads of the kingdom, to facilitate the moving of troops and war materials. Now the British Parliament has given the Government full authority to take over the entire manufacturing business of Great Britain and place it under a central management, with a view to increasing the output of war materials. This bill, which passed on March 9th, the Hon. Andrew Bonar Law declared as a measure, "probably the most drastic ever laid before Parliament." It passed unanimously.

In Germany the Government's action has been no less drastic—the Government has absorbed all power. The extreme in this direction was the seizing of all food supplies and the doling of the same out to the people according to their needs, dictating the proportions of ingredients, the quantity to be eaten and the price to be paid. Could any Socialist imagine the principle for which he contends more fully put into execution—by those, too, who have opposed Socialism in the past?

How will it be when this war shall end? Will individualism and private ownership return to the control of affairs in Great Britain and Germany? If the attempt is made to restore them, will it not bring a clash? Will it not bring the great social earthquake which the Bible declares will immediately follow the war? And will not that social earthquake lead straight on to the fire of anarchy, as the Bible indicates? We so believe: We must with patience wait, nor attempt to hasten the Lord's arrangements. However, let us remember that the Lord declares that he will hasten these things at the present time and that a short work will he make of matters.

Speedily the glorious kingdom will be established, even though it be through blood and earthquake and fire. How, then, will those feel who are deriding the thought that Messiah's kingdom is in process of establishment—that this war is identified with its establishment and that it will be fully inaugurated in the midst of the fire of anarchy, which it will quench by bringing in the new order of things—the new heavens and the new earth—the new ecclesiastical and the new social order—the doing of God's will on earth.

MEMORIAL SUPPER REPORTS

We have excellent reports of Memorial celebrations this year. It would appear that everywhere it has been the same as here in New York—larger attendance and a deeper appreciation than on any preceding occasion. The New York City congregation had a most impressive service at THE TEMPLE. It was good to be there! A spirit of sweet solemnity, confidence, rest, seemed to pervade the large gathering in The Temple's fine auditorium.

In harmony with our well-known suggestions, the different little classes in the suburbs of New York held their own separate meetings for the celebration of the Memorial, even though they reckon themselves part and parcel of the New York and Brooklyn congregations, and meet as one church. The reports as to numbers participating show considerable progress during the past year. Quite a number partook of the emblems for the first time. Many of the new ones were more or less attracted to the truth through the opposition which the enemy has been stirring up. The evil attacks led to examination; and the truth was all the more beautiful and forceful in its contrast with the error. If the ministers of the various churches become more violent and slanderous they will, no doubt, awaken all of God's true saints and draw their attention more or less to the truth. For a saint of God to come into contact with the truth is almost like bringing a piece of steel into close relationship with a magnet.

Nor is the increase of numbers, of interest and of deep piety in the New York congregation alone. Everywhere, so far as our reports go, the same principle seems to be applicable and the same results inevitable.

We subjoin reports from some of the congregations already heard from. Compared with the reports of last year the showing is very fine.

Other reports from Memorial celebrations are coming in gradually. Although we have noted only those showing twenty-five or more in attendance, this does not signify that we are not deeply interested in having the reports from every celebration. Please send them in, therefore, as they become the basis of our judgment in other matters connected with the interests of the classes.

New York City	1119	St. Joseph, Mo.	82	Des Moines, Ia.	43	Harrisburg, Pa.	30
London Tabernacle	769	Allentown, Pa.	80	Port Huron, Mich.	43	Pittsfield, Mass.	30
Forest Gate	368	Swampscott, Mass.	75	Lawrence, Mass.	43	Muncie, Ind.	30
Chicago, Ill.	720	Grand Rapids, Mich.	75	Johnstown, N Y.	42	Waterbury, Conn.	30
Los Angeles, Cal.	445	Atlanta, Ga.	71	London, Ont.	42	Flint, Mich.	30
Pittsburgh, Pa.	415	So. Chicago, Ill.	70	Montreal, Que.	42	Ottawa, Ont.	30
Boston, Mass.	415	Camberwell, Jamaica	70	Terre Haute, Ind.	40	Ft. Smith, Ark.	30
Detroit, Mich.	356	Hamilton, Ont.	70	Bloomfield, N. J.	40	Paragould, Ark.	30
Philadelphia, Pa.	300	Youngstown, O.	69	Watertown, N. Y.	40	Tonawanda, N. Y.	30
Minneapolis and St. Paul, Minn.	266	Rockford, Ill.	67	New Castle, Pa.	40	Newark, O.	30
Toronto, Ont.	259	Hartford, Conn.	66	Camden, N. J.	39	Colorado Springs, Colo.	30
Seattle, Wash.	256	Pasadena, Cal.	65	Joplin, Mo.	39	Syracuse, N. Y.	29
Cleveland, O.	240	Birmingham, Ala.	64	Bay City, Mich.	39	Kewanee, Ill.	29
Vancouver, B. C.	237	Edmonton, Alta.	64	Passaic, N. J.	38	St. Petersburg, Fla.	29
Portland, Ore.	219	Newark, N. J.	64	Knoxville, Tenn.	37	Iola, Kans.	29
St. Louis, Mo.	203	Tampa, Fla.	62	Mattoon, Ill.	37	Chatham, Ont.	29
Washington, D. C.	196	Altoona, Pa.	61	Auburn, Ind.	37	Brandon, Man.	29
San Antonio, Tex.	185	Memphis, Tenn.	61	Chattanooga, Tenn.	36	Johnstown, Pa.	29
Cincinnati, O.	185	Panama City, Panama	60	Sidney, N. S.	36	New Philadelphia, O.	28
Indianapolis, Ind.	183	Oklahoma City, Okla.	59	Santa Ana, Cal.	36	Anna, Ill.	28
Buffalo, N. Y.	173	New Albany, Ind.	59	Piqua, O.	35	Kalamazoo, Mich.	28
Columbus, O.	167	San Diego, Cal.	58	Crooksville, O.	35	Tamaqua, Pa.	28
Dayton, O.	165	Norfolk, Va.	57	Paterson, N. J.	35	Owen Sound, Ont.	28
Providence, R. I.	159	Omaha, Neb.	56	Springfield, Ill.	35	Elwood, Ind.	28
Kansas City, Mo.	154	New Haven, Conn.	55	Saginaw, Mich.	34	Haverhill, Mass.	28
Milwaukee, Wis.	153	Schenectady, N. Y.	53	Boise, Idaho	34	Zion City, Ill.	28
Oakland, Cal.	146	Jackson, Mich.	52	Brockton, Mass.	34	Magnet, Ind.	27
Toledo, O.	145	Bridgeton, Barbadoes	52	Warren, O.	34	Butler, Pa.	27
Victoria, B. C.	119	Dallas, Tex.	51	Springfield, O.	34	Boaz, Ala.	27
Baltimore, Md.	118	Aurora, Ill.	51	Canton, O.	34	Hobart, Okla.	27
Louisville, Ky.	113	Scranton, Pa.	50	Sacramento, Cal.	34	Beaumont, Tex.	27
Roseland, Ill.	112	Troy, N. Y.	50	Lima, O.	34	Norristown, Pa.	26
Oldham, England	106	York, Pa.	50	Tiffin, O.	33	Toronto, O.	26
Edinburgh, Scotland	102	Cumberland, Md.	48	Van Buren, Ark.	33	Brazil, Ind.	26
Lancaster, Pa.	101	Cromwell, Conn.	48	The Dalles, Ore.	32	Port Clinton, O.	26
Bellingham, Wash.	100	Easton, Pa.	48	Glens Falls, N. Y.	32	Tulsa, Okla.	26
Spokane, Wash.	98	Sharon, Pa.	47	Hollister, O. (Hung.)	32	Calmar, Alta.	26
Houston, Tex.	96	Wilmington, Del.	46	Wheeling, W. Va.	32	Fairmont, W. Va.	26
Tacoma, Wash.	92	Jacksonville, Fla.	45	Berne, Switz.	32	Lowell, Mass.	25
Springfield, Mass.	90	Akron, O.	45	E. Liverpool, O.	31	Cortland, N. Y.	25
Richmond, Va.	87	Reading, Pa.	45	Chester and Moore, Pa.	31	New Orleans, La.	25
Binghamton, N. Y.	82	Topeka Kans.	45	Jamestown, N. Y.	31	Rosenberg, Tex.	25
Worcester, Mass.	82	Moline, Ill.	44	Duluth, Minn.	31	Madison, Wis.	25
		Wichita, Kans.	43	Kirkaldy, Scotland	31		

"THE END OF THE AGES"—CONDITIONS SIMILAR

"If the world hate you, ye know that it hated Me before it hated you."—John 15:18.

By the word "world" the Lord did not mean Gentiles; else he would have said Gentiles. Had he said Gentiles it would have signified all the peoples not in covenant relationship with God. But when he used the word "world" he seemed to signify the present order of things, and therefore the people of the present order; for there would be no present order except through the people. He would mean those who had religious influence—the representatives of the people.

But the special order of that day was made up of the scribes, Sadducees, Pharisees, chief priests and the Doctors of the Law—those interpreting the law. Those who represented the law, and thus represented the people, would have to do with that order of things particularly. We know that these hated the Lord. As he said elsewhere, they hated the light. They hated him, not because he really did them any harm, but because his teachings, and the light that shone from his life and teachings, were contradictory to themselves, and to their plans, schemes and arrangements. If his words were true, all the plans they had made in all those years would be shown as coming to naught. In proportion as they had confidence in their own plans, Christ and his followers would seem to be fools, trying to do some impracticable thing.

Our Lord's principal opposition, then, came from the religious rulers, the teachers and the Jewish politicians. There were the Sadducee party and the Pharisee party. The Sadducees believed in nothing beyond what they could see. They were agnostics. The Pharisees were a very strict religious sect, pre-eminently the holiness people of the Jews. They were very scrupulous regarding outward forms and ceremonies, but as a class were very haughty, self-righteous and unjust. Whoever fell in line with Jesus' teachings would not have any particular interests in either of these sects or in their teachings—would not especially respect them and consider them the great ones of their nation. While at variance amongst themselves, these religious rulers were one in their opposition to Jesus.

It was these sects, together with the scribes and Doctors of the Law, who incited the people to crucify Jesus. We are not to suppose that these learned men——men of considerable education and intelligence—got out into the streets with the people and hurrahed for Barabbas and shouted against Jesus; but rather that they incited the rabble, and themselves assumed a more dignified line of conduct. At all events, their course led to the Lord's death. Not only did they hate the Master, but they hated him with such a bitterness and such resentment as to destroy him. They plotted his death several times, but they could not take him until his hour had come. The Pharisees acknowledged that a great miracle had been performed in the raising of Lazarus, but they determined that Jesus should be destroyed on account of this great miracle, because it would influence the people, and the people would in that same proportion become alienated from themselves.

The high priest, Caiaphas, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-53) The leaders of the nation feared that the people would be so influenced by Jesus' teaching that they would themselves avail nothing, and that "the Romans would come and take away their place and their nation." They said, "We are the guardians of this nation. The government at Rome would pay no attention to this rabble here. If we fail, God's cause in the earth will be blotted out. It is therefore expedient that we should destroy this man." The difficulty was that they had a wrong view of God's cause and of their nation. They were leaving God out of the account. They were thinking that they must do the whole thing. They were forgetting that God is the One All-Powerful and is at the helm.

SHINING OF TRUTH EXPOSES ERROR

As respects the true people of God the Master said, as recorded in our text, "Marvel not if the world hate you; ye know that it hated me before it hated you." We see that it is in proportion to their faithfulness as followers of the Lord Jesus that the Lord's people are hated and persecuted. There was a long period of persecution in the early days of the church—first by Nero, then by Diocletian and others of the Roman Emperors. Then came the general rise of the Antichrist, culminating in the establishment of the great misrepresentation, the counterfeit, of God's kingdom, in the year 539 A. D. These also hated the true church and held them in contempt. The latter were chimerical, was the thought—they were poor thinkers, they took the words of Jesus too literally, they thought too much about a future kingdom instead of about the present kingdom. Then followed the long night of bloody persecutions, during the entire papal Millennium. [799 A. D. to 1799 A. D.] The true followers were not numerous, and were chiefly the poor of this world—not many great, not many learned—but rich in faith. "Not many wise men after the flesh, not many mighty, not many noble, are called." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" —1 Corinthians 1:26; James 2:5.

Coming down to our day, in proportion as the people of the Lord are following in the footsteps of Jesus they will wish to let their light shine out upon others. In proportion as they let their light shine, it will show the misconceptions and errors of the present order of things in the world. Here in our day as in Jesus' day, truth shows forth and rebukes the error, and those who promulgate the Truth are more or less hated because of this. Today, as in the days of our Lord's first advent, there is a religious system which is more or less mixed up with politics. Its adherents plan all kinds of reforms. They say, "If we can destroy the white slave traffic and the liquor traffic, we shall have nearly brought in the Millennium. Electing wise rulers will help in bringing in the new order of things." But much as we sympathize with these good efforts we perceive that as a whole such plans are not God's plan in respect to the future kingdom. Present institutions are not to be repaired, but replaced by the "new heavens and new earth" conditions.

We must not find special fault with reformers, however, and their efforts to put patches upon the old garments. We are to have sympathy for anything that is making for good, for righteousness. We are to leave the world to do the best they can, and we are to give our attention to God's plan and the great reform he is to bring in. The instruction to us is that we should get ready for a place in the kingdom, and should help other children of God that they, too, may make their calling and election sure, and be ready for the kingdom. That kingdom, which is now just at hand, will be God's agency for destroying sin and exalting righteousness.

PUTTING DARKNESS FOR LIGHT

All this seems like a foolish tale to the world; for it would mean defeat to their projects. It would upset all the plans of Churchianity. If the people thought as we do it would mean great disaster to all the denominations. The people would not be nearly so much interested in building up these systems or in raising money as they would be in seeking to do the work of the Lord in the world. If our view should prove true, and should gain the confidence of the people, to that extent all man-made systems would become unpopular. They would all be put to shame in comparison with the truth. Hence their promoters think that to hide their darkness and call it light is necessary for their prosperity. They think that it is necessary for them to burn our books and to keep our sermons out of the newspapers, etc. All this seems to them to be the wise course. They perceive that they and their systems would utterly fall if our teachings were generally received by the people.

"GREAT, SWELLING WORDS"

These church systems claim that they have witnessed for Christ's kingdom for eighteen hundred years. Roman Catholics say, "We have made a great institution! See the millions of money that we have invested! See how much we are in favor with the various governments; and we are hoping soon to get control of all the governments. Then we will conquer the world!" So say the Methodists, the Baptists, and all the rest of them. "We must conquer the world! This is the way the kingdom must be set up!"

Thus they go about to establish their own plans. When they do study the Word of God, they study it with sectarian spectacles on their eyes; and they think that "the church" is now in the condition soon to cause every knee to bow and every tongue to confess. They say, "If these Millennial Dawn people go about and tell that there is only a 'little flock' in the true church, people will remember that we have been boasting of our big flock. What do you say, Roman Catholic flock? What do you say, Lutheran flock? Methodist flock? Baptist flock? Presbyterian flock? Do we not claim that there are four hundred million Christians in the world? Shall we let an insignificant people come around and say that there are only a handful in the church, and that all the rest of us

are frauds? It is an implication that our great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late. Something must certainly be done!"

OUR FIERY CHARIOT

So we see there is hatred there. The Lord's true people are striving for a perfect ideal; they are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions—the shaking and rocking of their boat. They are afraid that they will be capsized in the sea. It is the spirit of the world in them that hates the Lord's faithful ambassadors. Some of the noble-minded of the world now see somewhat of the truth. This is the more exasperating to these church people who are not fully in harmony with the Lord.

What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true church will be one of persecution. We understand that Elijah was a type of the church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (age) the Lord may take away his people in a fiery trouble—but it will be the chariot to carry them home, to glory, honor and immortality, to participation with Jesus in the divine nature. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "If we suffer with him, we shall also reign with him."—Romans 2:7; 8:17; Luke 12:32; 2 Timothy 2:12.

"THESE THINGS" THAT WE MUST DO

"If ye do these things, ye shall never fail."—2 Peter 1:10.

The context preceding the words of the above text shows us that the Apostle has been urging the development of the fruits of the holy Spirit in the heart, and so far as possible in the life—in the words, the deeds, the thoughts. He sums up his argument by saying that those who, following his advice in this matter, add one after another of these qualities and so build up their Christian character, will "never fall." The implication is that there would be some tendency to fall, some testings; and that this development of character would be necessary in order that the individual might be able to stand these tests. So the Apostle's assurance is that those who do not fall, who stand all the tests, will be granted an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ"—the very thing that all of the Lord's people are invited to share.

We whose eyes of understanding have been enlightened can realize the strength and reasonableness of the Apostle's argument; yet these things have not been much taught in a logical way. Errors of the dark ages have hindered and made void the teachings of the Apostles. The thought given out by the creeds of the past is that only a mere handful would be saved, and that the rest of the world would be banished to an eternity of torture and woe unspeakable. Many of the world have taken this in a light way, have been incredulous—declaring that they would take their chance, etc. Others, who were of the Lord's people, have been frantic in their efforts to save as many as possible from the threatened eternal torture. Some had it that unless they belonged to a certain class, or cult, or had a certain kind of baptism, or turned away from sin and joined some church, they were sure of never-ending and unspeakable suffering beyond this life.

With these ideas in their minds, it is not strange that they were too busy to study the Word of God with sufficient care to see what it really teaches, and that therefore they adopted plans of their own for saving the world. These deluded ones seem to be quite active in what they term soul-saving work. We cannot but admire their courage and zeal, even though it be not according to knowledge. If their premise were correct, then every Christian should be rushing around as though demented, in his endeavors to save the world.

Suppose that a great fire broke out but a few doors from us, that there was no fire department accessible, and that hundreds were in imminent danger of being burned to death, though we were ourselves safe from the fire. Suppose that then some one would say to us, "Come, let us have a Bible Study." We would be sure to answer quickly, "No indeed! There are many people in that building who will be burned to death unless they are quickly rescued!" We would be in such haste and such eagerness to save the lives of the endangered ones that we would stop for nothing else.

DOCTRINAL CONFUSION OF MANY CHRISTIANS

So the great adversary has filled the minds of many Christian people with the vagary that the world is in imminent danger, not of being burned to death, but of being precipitated into a lake of burning brimstone or into an abyss of unimaginable horror and woe, there to be preserved in torture throughout unending ages! He has thus engaged Christians in an imaginary assault upon the devil, to rescue souls from this eternity of torment. Not until our eyes are opened and we see that there is no such provision for the heathen, or for anybody, can we begin to exercise the spirit of a sound mind. When we come to understand God's arrangement, everything changes before our mind's eye. We then see that God has made full provision for the heathen and for all men, and we realize that.

"Faith can firmly trust Him,
Come what may."

We see that our work as Christians is to co-operate with God in the salvation of the church class—not a salvation from eternal torture, but from death, and to glorious inheritance with Christ in his coming kingdom. We see that this great work has been progressing during the Gospel age, and in an orderly manner.

This blessed union with Christ which God has arranged for the church is to be soon consummated by a marriage feast; and then, in the kingdom to be established under the whole heavens, she as his bride will with him have the blessed opportunity of uplifting and delivering fallen humanity, the entire race of Adam, of restoring men, "whosoever will," to the glorious estate which was lost by Adam and redeemed by Christ Jesus the Lord through the blood of his cross. How wonderful it is to realize how all-embracing is God's marvelous plan of salvation—that it includes in its gracious provision not only those now living, but also all who have gone down into the tomb! With the eyes of our understanding thus enlightened, the delusions are taken away from our minds, and we begin to use our reason and to see the beautiful, wonderful things which God planned from before the foundation of the world.

DOCTRINE OF SANCTIFICATION LOST TO MAJORITY

As we reason, we see that the primary consideration with us is our sanctification. "This is the will of God [concerning you], even your sanctification." When we thought that the salvation of the world was dependent upon our feeble efforts here in the flesh, we had little time to study the Bible or to think particularly about our sanctification. Indeed, the thought of sanctification faded away from the minds of the majority of professing Christians; and for a Christian to press the importance of this doctrine was to brand himself as a religious fanatic. The general thought has seemed to be that those who were really thus set apart were surely so small a number that sanctification could not be God's plan for the church. So the many drifted apart from the Scriptures, and thought that only those guilty of most heinous crimes would be punished with eternal torment, and that all others would by some means get into heaven. People have thought, and this thought seems to prevail today to an increasing extent, that unless one dies a murderer or a lawless, disreputable character, he will somehow be saved.

"If a person can squeeze into heaven without any sanctification, so much the better," is the thought. "Do not try to get up too high. Do not try to get one of the chief seats in heaven. Take a lowly place"—crawl in under the gates, perhaps! And thus many have tried to believe that they and their friends would go to heaven. Our Catholic friends have been taught that they must go to purgatory for awhile. But nearly all others have hoped that they would get to heaven at once. This idea of sanctification, of being holy as our Lord was holy, of walking in the footsteps of Jesus, is not the Bible view at all, according to their thought. They did not consider it the Bible view because they did not know the Bible teachings, and because they did not wish to conform themselves to so narrow a way—the broader, easier way was much more pleasant to the flesh. They could not believe that God would be intent upon roasting nearly everybody—surely he would be content to roast the most degraded heathen and the worst characters of Christendom.

OUR "REASONABLE SERVICE"

So these have accepted what seemed to them to be a reasonable moral standard, instead of endeavoring to find out what the Bible calls our "reasonable service." The great Apostle Paul in his Epistle to the church at Rome (Romans 12:1), says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, ac-

ceptable unto God, which is your reasonable service." When we get rid of these erroneous thoughts and ideas and get the spirit of a sound mind, we begin to see more of God's wonderful plan—of his justice, wisdom, love, power, of his purpose for his children now, and his arrangement for the world by and by.

When light begins to break in upon the mind, and a glimpse is seen of God's gracious plan of salvation, there is a danger that those whose hearts are selfish and lacking in gratitude will lapse into even greater worldliness, that they will pay very little attention to Bible study for the development of the fruits of the Spirit, feeling that it will be well with them in the future in any event, and they will delve into business, money-making, pleasure etc. Others on the contrary, feel an earnest desire to render thanks to the Lord for his great mercy and love as manifested in his glorious plan of the ages; they seek to know what is the Lord's will for them that they may do it, and say, "The fact that God is not such a demon as to torture eternally any of his creatures, but has so marvelous and loving a plan for all, makes me want to serve him all the more." As the Apostle Paul said, the truth is "to the one the savor of death unto death; and to the other the savor of life unto life," and reveals the real sentiment of the heart.—2 Cor. 2:16.

THE CHRISTIAN'S NEED IN THIS "EVIL DAY"

Thus those who receive the truth in the love of it become students of the Bible. As they study, they learn more and more how each one of the true church is to be sanctified by the truth, that each may be "made meet for the inheritance of the saints in light." They realize that the church is now being called out to be saints of God, to be saparated from the world, and to have a share with the Lord Jesus in blessing and uplifting the whole world in the age to follow this, the Millennial age—now so near at hand. To such the exhortation of the Apostle is, "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge temperance [self-control, self restraint]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love [a broad, generous love, taking in the whole world, even our enemies]."—2 Peter 1:5-7.

The Apostle then adds, "If these things be in you and abound, they make you that ye shall be neither barren [inactive, idle] nor unfruitful in the knowledge of our Lord Jesus Christ." At this juncture the Apostle shows the contrary effect of the spirit of the world upon those who profess to be children of God—the result of a neglect to study and assimilate the Word. He says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Then he counsels all, "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—Vs. 8-11.

NEED OF "THE WHOLE ARMOR OF GOD"

By seeking to know God's will in order to do it, the Lord's people are preparing themselves for the glorious inheritance of the faithful. Fortified by development of character, these will not fall, no matter what the trial that the Lord may permit to come upon them. The Apostle Paul, in his Epistle to the church at Ephesus, speaks of some who will be able to stand in the "evil day," and implies that a great many at that time will not be able to stand. He declares that those who hope to stand will need to put on "the whole armor of God." The various pieces of the Christian's armor will then be indispensable, and he intimates that only those fully armored would be ready for the onslaughts of that day.

The Lord did not reveal to the Apostles when the "evil day" would come. They knew that it was then future, but how far into the future they did not know. They did not expect it before their death; for some of them said that they expected to put off the present body, to die, and to awake in the first resurrection, and that they believed the second coming of Christ to be some little time distant. Evidently it was a part of God's plan to keep his people uninformed concerning the exact time of the day of the Lord, until due; but he provided for them that they would be able to stand when the "evil day" arrived, if they would diligently put on the armor.

And now we have come to this "evil day"; and the urgent message to us is: "Put on the whole armor of God!"—prepare yourselves for the great testing that will come, that you may be able to stand! Get ready! Each piece of the armor, each fruit of the Spirit, is a part of the necessary preparation for this "evil day," this "hour of temptation," now present. So these should all be added with great care. Read Ephesians 6:13-18; 2 Peter 1:4-11; Galatians 5:19-26.

WHY THOUSANDS ARE FALLING

This is the time long foretold, when "a thousand shall fall at thy side and ten thousand at thy right hand." Why will all these fall? Because they have neglected this necessary development of character; because they have failed to put on the whole armor of God; because under the delusions of the adversary and the spirit of the world and of Babylon they have become twisted in their minds. They have tried to raise money for the heathen or for building fine church edifices; they have gotten up church fairs and entertainments, etc.; not appreciating the fact that it is necessary to build up their own characters, that character, built up after the instruction of the Word of God, is absolutely necessary to an entrance into the kingdom of Christ. And so these are falling all around us.

If the whole armor of God was important in the Apostle's day, it is still more important today. We need all that is represented in the breastplate of righteousness, in the shield of faith, in the helmet of salvation, the covering of protection for the intellect, in the sandals of Gospel preparation, in the sword of the Spirit, the Word of God. We need that our loins be girt up with truth. Thus shall we be enabled to preserve our vital relationship with the Lord and his house and to daily grow in grace and in the knowledge of our Lord Jesus Christ.

"In the last days," said the Apostle, "all that will live godly in Christ Jesus shall suffer persecution." Therefore we need to be fully established in the faith, and able to fully trust the Lord. Let us keep the sword of the Spirit sharpened and well in hand, that we may be ready for service in the protection of others and in the defense of ourselves. We need to be continually on the alert respecting our own fleshly weaknesses and besetments, that we may war a successful warfare, and thus share with our Lord his kingdom and crown.

"As I near the time of trouble,
Bid my faith in thee increase:
While the thousands round are falling,
Keep me, keep in perfect peace.
Refuge! Fortress! Thou hast set thy love on me!"

DID JESUS REVILE HIS ENEMIES?

"Who when he was reviled, reviled not again."—1 Peter 2:23.

Naturally the question arises, How shall we harmonize St. Peter's statement in this text with the fact that our Lord denounced the Scribes and Pharisees and Doctors of the Law as hypocrites, as a generation of vipers, etc?

We recall the evidence presented in the Gospels. St. Peter was one of the twelve Apostles and hence was with our Lord continually during his earthly ministry, and evidently, therefore, a very good witness of the fact that the Master did not return reviling for reviling. The import of the Apostle's words was that Jesus did not retaliate. When evil things were spoken of him, He did not speak evil of those who did him injury. He did not call down curses upon their heads, but committed himself to God and left his cause in the hands of divine justice.

The Evangelists record some of these revilings against our Lord. On one occasion his enemies said of him, "He hath a devil and is mad." Again, Jesus himself implied that he was also called "Beelzebub"—prince of devils. The Scribes and the Pharisees acknowledged his works, but denounced him, and attributed his goods works to Satan. They implied that his birth was illegitimate. They attempted to prove that he was guilty of blasphemy in saying that if the temple were torn down he would erect is again in three days. They did not get the spirit of his teaching, and tried to make out that his statement was sacriligious. They endeavored to entrap him in his words. They held that if he were really a great man, he would fellowship with them and not with publicans and sinners. Finally they reviled him to the extent of crucifying him between two thieves.

But how was it that Jesus said some very sharp things to the Scribes, Pharisees and chief priests of that day? For instance, he called them "a generation of vipers," "whited walls," "sepulchres full of dead men's bones and all uncleanness." On one occasion he said, "Ye hypocrites! Ye can discern the face of the sky; but how is it that ye cannot discern the signs of the times?" Again, "Ye serpents, ye generation of vipers! How can ye escape the condemnation of Gehenna!" He declared, "Ye are of your father the devil, for his works ye do."

At another time he called them, "Ye fools and blind," "Ye blind guides," and denounced them saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them who are entering to go in . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourselves. . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, anise and cummin, and have left undone the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel! Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first the inside of the cup and of the platter, that the outside may be clean also." Were these revilings? Was not St. Peter mistaken when he wrote the words under consideration? Where does the line of difference come in?

JESUS DID NOT STRIKE BACK

We answer. The line of difference is in that our Lord was not striking back at them; his charges against them were made in advance, and were not, therefore, retaliation against something which they had said to him. He did not refer to any one of them as having a devil. He spoke of their system in general as being a pernicious system. If the Lord had not declared that these rulers of Israel were hypocrites, how could we have known that they were hypocrites, when they appeared outwardly very anxious to keep the law? The people said, "See how these holy men go about and pray on the street corners! Look at their broad phylacteries! We do not see Jesus pray half as much as they pray. And they are always watching, watching, to keep the Law." It was therefore right that our Lord should point out that their watchings, their tithings and their long prayers were hypocritical. They were so very careful about tithing the mint and the anise seed, but had no hesitation about devouring widows' houses—by some technicality getting hold of the property of the needy widow and then swallowing it up themselves.

Jesus declared that on the outside these professedly holy men were indeed ever so white and clean and beautiful, but that on the inside they were vile and unclean. They were of their father the devil; for they had his disposition. They did not do good and serve God from purity of heart; theirs was merely an outward service. Their whole system was honeycombed with hypocrisy—in the language of today we would term it "rotten." It was necessary that these men be exposed, and all who were pure of heart be saved from the blight of their influence. Jesus called out no one of them by name, but merely denounced them as a class. He was not seeking to do them injury, but good, if possible, and to warn them and all of the evil of such a course. Our Lord wished to deliver the people; therefore he spoke these things about a class; he said some very evil things about that class. It would be for each one of the class to clear his own skirts and to show that he was not leading a double life. Our Lord's words, then, would not come under the head of evil-speaking. He was speaking about a system. He was not telling something secret about John Smith, or saying that Mrs. Brown was so-and-so, doing thus-and-so in private life, etc.

So we believe that we have a perfect right to call attention to the flagrant errors of today. It would not be right to reprove in the way our Lord did; for people would resent it more now than did the Jews of his day. If our Lord had not rebuked some of these things that their leaders did, the people would not have known but that those Pharisees had the Lord's endorsement. There they were going about with sanctimonious faces and saying so many prayers, etc. Were they really holy people? Jesus was there as a representative of God and exponent of his views. So Jesus let the people know that these Pharisees were not doing the things pleasing to God. He merely did his duty.

CITY OF DAVID—CITY OF GOD

MAY 30.—2 SAMUEL 6:1-19.—PSALM 24.

JERUSALEM THE NEW CAPITAL—KING DAVID'S PALACE—GOD'S PRESENCE DESIRED—THE ARK TO BE BROUGHT—UZZAH SLAIN—OBED-EDOM BLESSED—THE LESSON LEARNED—THE ARK PROPERLY BROUGHT—SOLEMNITY WITH REJOICING—THE TABERNACLE OF GOD—LESSONS FOR GOD'S PEOPLE.

"I was glad when they said unto me, Let us go into the House of Jehovah."—Psalm 122:1.

Guided by divine providence, King David sought a new capital after he had been anointed king over all Israel. The city of Jerusalem had for centuries been an impregnable fortress, held by the Jebusites. They claimed that even the blind and the cripples could defend it against any foe, so advantageously was it situated. But when the time came, it was delivered into the hands of King David and became the capital of Israel. One of the first acts of the new king was to provide himself a palace fitting to the dignity of the nation and the court. To this end he obtained from King Hiram of Tyre not only material, but also skilled craftsmen.

Soon King David's spiritual nature, so marked and represented in his Psalms, began to assert itself in respect to the government of Israel. It was not sufficient that idolatry should not be tolerated amongst God's covenant people. The symbols of God's presence should be honored once more. The Tabernacle at Nob had fallen into disuse when King Saul destroyed the priests because they gave comfort to David; and King Saul had had the Tabernacle removed to Gibeon; but the ark was not in the Tabernacle, and had not been for a long time.

We recall that the wicked sons of Eli had taken the ark with them into the battle with the Philistines; that in the defeat it was captured by the Philistines; that in its presence, Dagon, the Philistine idol, fell down broken; and that in whatever city the ark rested, there were chastisements from the Lord until the Philistines returned it to Kirjath-Jearim. There it had remained for seventy years, until the events now noticed. King David made the transfer of the ark to its new tent, or Tabernacle, a very important affair, sending word to various parts of the nation, assembling some thirty thousand warriors and multitudes of people of deep religious inclination who desired to be witnesses to this great new religious movement, which all hoped would mean the bringing of God's blessing back to the nation, as of old.

A GREAT LESSON IN REVERENCE

King David, intent upon honoring God, had nevertheless neglected to look particularly into the divine law regulating the ark and its movement—who should touch it, etc. Divine providence now gave him a great lesson in respect to reverence for the Almighty and carefulness in respect to the laws. He had esteemed the ark, but not highly enough. Really, it was the most important of all the various furniture of the Tabernacle.

The brazen altar and the laver were in the Court; the table of shew-bread, which was overlaid with gold, the golden candlestick and the golden altar of incense were in the Holy. But in the Most Holy the only article of furniture was the ark. In shape it was like a box—about four feet long, two feet high, and two feet wide. It had a pole at each side, by which the Levites were to bear it on their shoulders. It was overlaid with gold; and inside the box were the tables of the law, a golden pot of manna, preserved from the Wilderness times, and Aaron's rod, by which miracles had been wrought. The top of the ark was its most peculiar feature. It was a solid plate of gold, wrought out above in the shape of two cherubim, whose faces looked inward and whose wings stretched forward.

The divine direction was that the priests should cover the ark in a particular manner, symbolical of certain things; and that then only the Levites should have the care of it, to bear it upon their shoulders. Neglecting these matters, the king had a new cart made and oxen to draw the cart, as though this would be a more dignified way to bring it than any other thought of. But it was not God's way; and a lesson of reverence for God and for the ark, which symbolized his character and his mercy-seat, must be given.

The appropriate time came when the oxen, drawing the cart over a smooth, sloping, stone surface, allowed it to tilt a little. Then it was that Uzzah stretched forth his hand to steady the ark, and was immediately smitten dead with a bolt of lightning. This evidence of divine displeasure with the procedure brought all the festivities to a sudden termination; and King David feared to bring it too near to him, lest it should do other injury. The procession stopped; turning aside, the ark was delivered to the home of Obed-edom the Levite, possibly a priest.

The whole people thus learned the lesson of reverence—

a lesson, by the way, which seems to be as much needed today as at any time. Irreverence is frequently manifested by the world; but this does not astound us as much as when we find irreverence manifested by those who profess to be the Lord's consecrated people, his royal priesthood. It is sometimes irreverence of manner, sometimes irreverence of language, sometimes the making of jokes on religious things or on passages of Scripture. Everything of the kind is surely injurious to the individual, as well as to his influence with others.

We are not to forget that Uzzah was not sent to eternal torment; but that he merely fell asleep in death, and that his mistake, which taught a good lesson in his time, will not inure to his disadvantage in the future. Meantime, another lesson was taught; for the ark at the home of Obed-edom began to bring blessings, of just what character we are not informed, but blessings of such a nature that they attracted the attention of many. Among them King David noticed. Again his heart turned to the original thought that Jerusalem should be not only the City of David, but the City of God, God's dwelling-place, as represented by the presence of the ark and the Shekinah glory-light which shone between the two cherubim, as indicating the presence of God with his people, Israel.

GOD'S OWN HOLY NATION

We are not situated in the same way as were David and the Israelites. There is no nation in the world today that is God's kingdom. When he took away the crown from Zedekiah, 606 B. C., He declared through the Prophet, "I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is; and I will give it unto him." (Ezekiel 21:-25-27) We believe that the time for the giving of the kingdom to Messiah and the fulfilment of our prayers, "Thy kingdom come," is near at hand. But, in the meantime, no earthly kingdom is God's kingdom except in the sense that St. Peter declares the church to be the holy nation, a peculiar people of God. (1 Peter 2:9) But even then, it is not a sectarian system that is referred to—not the Baptist church, nor the Methodists, nor the Presbyterian, nor the Lutheran, the Anglican or the Roman. The true church of Christ is the unlimited church, to which properly belongs the name Catholic, in the sense that it is general; for that word means general, or universal.

The church of Christ is the one church throughout the whole world; and its members are those who are united to Christ by consecration and by divine acceptance through the begetting of the holy Spirit. Some of its members may be found in the Roman church, some in the Anglican, some in the Presbyterian, some in the Baptist, some in the Lutheran, some in the Methodist and others, and some outside of all these. But this is the only holy nation that God recognizes; and it will not be organized as a new nation fully until the resurrection change shall glorify the Lord's people with himself beyond the veil; as it is written, we shall be like him, shall see him as he is and shall share his glory.

We can no more expect the world to appreciate the truth of God and the presence of God than the Israelites could have expected that the Philistines, on the one hand, and the Moabites, on the other hand, would accept the Lord. Only God's covenant people can appreciate him and his arrangements. He is in their midst only.

Nor can we even claim that it is a family matter; rather, as the Scriptures show, it is an individual matter. Here one, there another, the church of Christ is scattered throughout the world. Only the consecrated belong to it or have its privileges and the fellowship with the Father and with the Son which the ark of the covenant would imply. One exception to this rule might be noted; namely, the one mentioned by St. Paul—the children of believing parents, who are counted in with their parents as participators in God's favors, blessings and care until such time as they reach a development of mind that would enable them to decide for themselves, either to make a full consecration to the Lord and be individually accepted by him through the begetting of the holy Spirit; or to turn aside and be part of the world.

When King David was ready for the bringing up of the ark the second time, some three months after the first attempt, which failed, he had studied the matter more carefully; and this time there was no new cart, but the divinely directed method—the Levites bearing the Ark upon their shoulders. It is not for us to be ingenious and inventive in respect to divine methods and services, but rather to be students of the divine will, searching the Scriptures that we may know the will of God and do it. The lesson which King David learned is one which all of God's people may well take to heart.

DANCING BEFORE THE LORD

The Record tells that, besides the thousands of warriors who acted as a guard and gave dignity to the procession, and the multitudes of people who met the ark at various villages on the way, there were trumpeters, rattlers, and players on stringed instruments, who made joyful manifestations of appreciation of the great event of God's return to the nation as represented in the ark's return. Another arrangement was that of having the Levites chant, one to the other, the different portions of a certain Psalm which King David had composed for this very occasion. It is made a part of this lesson.—Psalm 24.

King David joined with the others in his manifestation of delight, and danced before the Lord. It would appear that this custom of a dignified rhythmic moving of the feet in harmony with music is a common form even today in far Eastern countries. Mr. Clark tells us how there was such a dance at a gathering of the Christian Endeavorers at one of their meetings in India, and how dignified and beautiful it appeared.

As the grand procession neared the city of Jerusalem, it was met by the women of the city with rejoicing. At the head of these should have been Michal, King David's wife, the daughter of King Saul. But not so. She was in a cynical, proud mood. Was she not the daughter of King Saul? Had not her husband David been a poor shepherd boy, and then an outlaw for a time? On his coming home she criticized him for his manifestations of joy in connection with the bringing in of the ark. She said that it was undignified and reproved him. King David reminded her that the Lord had taken the kingdom from her father and given it to him, and that he thus had the Lord's favor and thus relied on him. And the proud woman was apparently thereafter left to herself, the bare mention being made that she was thenceforth childless.

THE PSALM WAS PROPHETIC

As the ark represented Christ, in whom are hidden all the wisdom and power of God and in whom center all of God's blessings for men, so the bringing of the ark into the city corresponded in a measure to our receiving of Christ. All such realize that "the earth is the Lord's, and the fulness thereof"—that every good and perfect gift cometh down from the Father and through the Son. The world and all that dwell therein are subjects of these blessings.

God is founding his new order of things in the midst of seas of discontent—amongst those who are not established and in harmony with God—the restless masses. He invites us to ascend into his holy hill, his holy kingdom, and to be established in his holy place, in the spiritual divine nature. He stipulates that none can be of this class except upon certain conditions; namely, a pure heart, an honest heart, and clean hands, righteous living to the best of his ability. These are all expected to swear allegiance to God. This is styled their covenant with him.

Jesus was the first of these covenanters; and all of the church must walk in his steps, if they would be with him in his holy kingdom. These must not lift up their soul to falsehood nor swear deceitfully. God will require of them all that they have covenanted with him. Only such will receive the blessing of the Lord, and only to such will his righteousness be imputed through Christ.

Never more than today has this lesson seemed to need to be impressed. How many today confess that although they have made a covenant of sacrifice and vowed to the Lord, they are not considering this nor keeping their vows! How many indeed confess that they are speaking falsely in respect to their creeds, denying privately what they publicly have declared to be their faith! Surely such a course must be reprehensible in God's sight and such cannot hope to be of the kingdom.

Then follows in the Psalm a declaration that the Children of Israel are those who seek the Lord, and who request that the King of Glory come in, even the Lord, mighty, powerful, able to deliver from sin and from the power of sin—death. We are still waiting for the entrance of this King of Glory in the full sense of the word. He declares that he will be revealed in flaming fire, so far as the world is concerned—a great "time of trouble such as never was since there was a nation." (Daniel 12:1) Many Bible students see this trouble already beginning in the awful war now spreading, and are expecting the fiery anarchy of it to result in the near future. Then quickly will come the still small voice, the divine influence, the mighty power of the Savior, which will deliver from sin, from death, and from Satan, who shall be bound for a thousand years.

"IN PASTURES GREEN?"

[Reprint of poem published in issue of June 1, 1913, which please see.]

"THOU ART THE MAN!"

JUNE 6.—2 SAMUEL 11:1 TO 12:7.

THE HONESTY OF THE BIBLE—KING DAVID'S STATION DID NOT COVER HIS GUILT—THE TEMPTATIONS OF PROSPERITY—KING DAVID'S TERRIBLE SINS—THE PROPHET NATHAN'S PARABLE—THE KING'S SENSE OF JUSTICE—CONDEMNED BY HIS OWN WORD—HIS PENITENCE—FORGIVEN YET PUNISHED—THE LESSON TO ALL.

"Create in me a clean heart, O God."—Psalm 51:10.

The Bible is unlike any other book in the world. It is the most honest, the most candid, of all books. The one most approved as a man after God's own heart is, when he sins, most severely condemned and heavily punished. There is a lesson, however, in the Scriptural statement, "There is forgivness with thee, that thou mightest be feared." (Psalm 130:4) The fact that he gives us credit for our heart intentions, even when the weaknesses of the flesh are reproved and punished—these indications of consideration prompt to the greater reverence for God than if we merely thought of him as merciless.

No wonder we are surprised that one who manifested so many noble traits should also have manifested such weaknesses as those condemned in this lesson—adultery and murder! We think of David the youth, his reverence for God, his faith, his loyalty, his trials, his difficulties; and we wonder how he could become so changed in so short a time. The secret is not far to seek. It is easier to live a wholly consecrated life in poverty than when surrounded by wealth and the pleasures, customs and liberties of the court. The king temporarily forgot that the ark, representative of God's favor and presence, was now in his city. He realized indeed that the eyes of the Lord were in every place beholding the evil and the good; yet the seeing of the Tabernacle should have brought freshly to his mind the thought, "Thou God seest me."

We may be sure, however, that King David did not get into so sinful a condition of mind and heart suddenly. The narrative shows that the matter must have gone on for months, gradually reaching a culmination. Nor would it be fair to the king to assume that his heart was as wrong as his conduct. Rather we must assume, from subsequent manifestations, that his heart was still loyal to God and to the principles of righteousness, but somehow his heart had gone to sleep and his flesh had become very much alive. He was awake to sin, asleep to righteousness. He had before him the unfavorable examples of other kings and the liberties which they exercised. His relationship with God had made him keen of intellect; and now, in yielding to temptation, this keenness of mind was all the more effective in the evil course.

A COURAGEOUS SERVANT OF GOD

David first coveted his neighbor's wife. He did not rebuke this sinful condition of mind, but allowed it to proceed until he stole his neighbor's wife. Her husband was in the war, a faithful soldier. The emergency seemed to call for his death in order to protect the king from shame. David's conscience was surely asleep when he ordered his general to put the faithful soldier in an exposed place in the attack being made on a certain city, then to command a retreat and thus leave the most exposed ones to be killed.

The plan carried out. It cost the life of not only the defrauded husband, but several others. We can scarcely imagine how one of King David's loyalty to principle could have arranged such a plan or how he could have had any peace under these circumstances. Surely none of his beautiful Psalms were wrtten during those nine months or more. But Uriah was dead; and his stolen wife had been made the wife of David, and shortly their child was born.

Then appeared the Prophet Nathan before the king. Wisely bringing his reproof in the form of a parable, he told of a poor man who had but one ewe lamb and of how a wealthy neighbor had defruaded him of it. King David's sense of justice was outraged, and he declared that the man who did that deed must restore four-fold and must also be put to death. Then the Lord's Prophet Nathan pointing to the king, declared, "Thou art the man!" and promptly drove home the lesson. It required courage; but whoever has a message from the Lord must needs have the courage to deliver it—as wisely as possible, of course, but faithfully.

Instantly King David's heart was aroused; immediately his conscience was quickened. He saw his own conduct, not from the standpoint of other kings and what they did, but from the standpoint of the divine law of righteousness, truth, kindness, mercy. He beheld himself a sinner. Indeed, under the law, both the adultery and the murder were punishable by death. The king instantly acknowledged his sin, and prayed, fasted and mourned. Meanwhile the Prophet, by divine direction, informed the king that for all this the Lord would not cause his death nor take from him all his loving-kindness, because he had confessed and repented; but that, nevertheless, the child of his sin should not live and the king himself would in after time suffer severe punishments for his transgressions.

Here we perceive a principle of the divine government in respect to those who are the people of God and are in covenant relationship with him. Justice would have been required in respect to the sins; but to the repentant soul the Lord's favor would, nevertheless, still be granted. Many Christians have had experience along this line. God does not continue to treat them as sinners; but, accepting their heart contrition, he forgives them in that sense of the word; yet true to his arrangement, "Whatsoever a man soweth, that shall he also reap." In this divine arrangement there is nothing to encourage sin, but, on the contrary, everything to encourage righteousness; and if sin be fallen into, everything to encourage the sinner to accept divine forgiveness and to reform his life, even though he shall be obliged to bear some severe penalty—perhaps to his tomb.

THE PSALM OF REPENTANCE

Very many Christians have been encouraged to repentance by the Fifty-first Psalm. Surely none have been encouraged by it to sin. It is said that Voltaire, the infidel, once attempted a burlesque of this Psalm, but became so awed by its solemn tone that he threw down the pen and fell back dazed on his couch, full of remorse. Bishop Hall, commenting, says, "How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen?" We should remember, however, that noble as King David was, he was not a saint in the New Testament sense of that word. He may have been equally saintly in heart intentions, but he had not been accepted of the Lord and begotten of the holy Spirit; for "the holy Spirit was not yet given," as we read in John 7:39.

The giving of the holy Spirit and its begetting to a new nature began at Pentecost, and has continued since. If we are astonished that King David should be overtaken in such faults, how much more would we be astonished if any saint of God, begotten of the holy Spirit, should fall into such a trap of the adversary. The spirit-begotten ones have much advantage every way—not only through the greater enlightenment which comes to them through the better knowledge of the divine character, the divine plan and the divine promises, but also by reason of having the Lord Jesus as their helper under the assurance that "All things shall work together for good to them" (Romans 8:28); and that the Lord will not suffer them to be tempted above that they are able; but will with every temptation also provide a way of escape.—I Corinthians 10:13.

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." These words of honesty assure us that the king was overtaken in some king of fog which for months obscured his mental vision. Earth-born clouds and fleshly weaknesses arose like a veil between his soul and the Lord, shutting out the light of the Lord's countenance.

The lesson applies to all who have ever been in covenant relationship with God. The poet has expressed what ought to be the sentiment of every Christian, discerning the slightest shadow between the Lord and himself.

"Sun of my soul, my Father dear,
I know no night when thou art near.
Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes!"

The important lesson here is that we shall keep close accounts with God. No child of God should go forth in the morning without an earnest petition to him for divine supervision of his affairs and for help to walk the right path. No child of God should retire at night without a retrospective glance on all the day's pathway, to discern to what extent it has been a profitable one and has brought him a day's march nearer the heavenly home. Or, perchance something has occurred of which he should feel ashamed, it is none too soon to go at once to the throne of heavenly grace to obtain mercy and find fresh help for future times of need.

The child of God thus keeping daily accounts with the Father and with the Redeemer, will abide in Their love and not be in danger of falling into any such great sin as these noted in this lesson. Even King David, we may be sure, would have fallen into no such sins had he not allowed gradually to arise earth-born clouds of fleshly hues between the Lord and himself.

"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Although the holy Spirit was not given to the ancient worthies in the same sense that it is given to the church, it was nevertheless the manifestation of God's favor toward them in their affairs, as the king here intimates. We are to remember that from Moses down to John the Baptist, according to the Scriptures, there was a house of servants under Moses; but that during this Gospel age there is a house of sons, begotten of the holy Spirit, under the chief Son, the Lord Jesus Christ.—Hebrews 3:5, 6.

CO-LABORING WITH OUR GOD

Too often do God's people forget that the Lord himself is at the head of his work. Too often the thought is, We will do a work and get God to co-labor with us in our work. Let us get the right focus on the matter, and perceive that God has purposed and is carrying out a great work; and that it will succeed, entire regardless of us and our effort; and that it is a great privilege granted to the people of God to co-labor with their Maker in the carrying out of his plans, his designs, his arrangements, in his way. Viewing matters from this standpoint, our prayer and our watching should be with a view to knowing and doing the will of the Lord, content whatever lot we see, since 'tis our God who leads us.

This is the program which the WATCH TOWER BIBLE AND TRACT SOCIETY has sought to follow. Its officers are seeking to do the will of the Father as guided by the teachings of the Head of the church, Christ Jesus and his appointed representatives, the twelve apostles, whose words we have for our instruction today in better form than ever before. Following this program, our Society has not sought to lay up earthly riches, but has been, rather a spending institution. Whatever God's providence sent in to us without solicitation we have sought to spend as wisely as possible in harmony with the Word and Spirit of the Lord. Long ago we announced that when the funds would cease, the activities of the Society would cease proportionately; and that as the funds increased, the Society's activities would be enlarged.

This program has been greatly blessed of the Lord and, we believe, is in full accord with his will. We have no thought of changing it in any degree. Last year was the most wonderful one in our experience. The Gospel message by printed page and orally and by the DRAMA witnessed the Gospel of the kingdom nigh at hand to millions of people all over the earth. We thank God for the blessed privileges enjoyed and the activities permitted in his service on behalf of thousands of his consecrated people in every land, co-laboring with the Society and laboring either directly or indirectly under its auspices.

When making our last Annual Report, we expressed the thought that many of the Lord's people have already invested what money they possessed, and that we would thus expect donations to be smaller than heretofore and that we would be obliged to discontinue some of the DRAMAS. Later we announced bright prospects of a full resumption. We did not tell the basis of this expectation, but will now explain:

Some Brethren informed us that they believed they were possessed of a rich gold-bearing property, that all of its proceeds were consecrated to the Lord's service, that ere long we might expect money from them in good supply, but that their names were to be kept secret. Their expectations, which were highly appreciated, were not realized. The expectation had a beneficial effect, however, in that it encouraged us to keep the work up to a high notch of speed and efficiency in every direction until the present time. Now we have gone our limit. We must conclude that it is the Lord's will that our activities be greatly curtailed, in order to bring down the expenses to a parity with the income.

SEVENTY SENT FORTH

In line with this decision, seventy of the dear helpers at the Society's headquarters have been obliged to go forth to seek other avenues of usefulness in the work. Some will become colporteurs; others will accept situations as teachers in schools and colleges; some will enter business life. All will, we believe, however, still continue to put God first and to consider the spread of the Gospel of the kingdom their main business of life, giving evenings, Sundays, etc., to the service, as may be possible.

The necessary retrenchments include the putting of the DRAMAS on a self-supporting basis—or else discontinuing them. Our Society can continue to supply films and slides for these DRAMAS, and the Office direction, but must look to the superintendents and operators of each DRAMA to meet their own expenses. This is being done by offering the DRAMA to theatre managers as part of their regular program, to be charged for, but not at an extra charge. The new plan is being put into operation and is proving successful generally. Indeed, some people declare that they would much prefer to pay an admission fee than to attend the DRAMA free, because they feared that at a free entertainment they would be brought in contact with the rude and uncleanly. It is a remarkable fact, however, that our free entertainments have been generally attended by a splendid class of people from the middle walks of life. Furthermore, to adapt the DRAMA to the use of the theatre managers we have arranged that the FOUR PARTS can be given in full as now, two hours each; or, if the theatre managers prefer, we will supply the four entertainments of about one hour each by omitting some of the slides and lectures, leaving the audience to get the remainder of the DRAMA by the reading of the Scenario. It may be that in this way the Lord will use the DRAMA in reaching a still different class from that already reached by its free exhibition.

The free volunteer matter, which last year ran up to the enormous amount of forty-seven millions of copies, must also be cut down. Some of our readers have orders placed; and this will be the explanation if your orders are not filled entirely. In a word, the retrenchment will extend all along the line, including a reduction in the expense allowances of the Bethel family and curtailment of expense for food supplies. Our readers will be glad to know that the entire family is rejoicing in the privilege of further self-denials for the cause we love to serve, and that the seventy who have gone forth, some of them with tears, also manifest fullest resignation to the divine will, rejoicing in the various steps of divine providence and continuing steadfast in prayer, faith and love toward the Lord and the brethren. All are seeking to receive the experiences of life as the polishing preparatory for the kingdom. So receiving them, the blessing of the Lord is more and more manifest amongst us.

We have made this statement with greater detail than might seem necessary, lest there should be wrong impressions and misunderstandings of any kind.

OUR GENERAL LETTER

To Seventy Brothers and Sisters of the Bethel Family:

Greetings!

Sorrow mingles with our joy to do the Father's will and to follow the guidance of his providence, because it signifies a temporary parting from so considerable a number of those whom we dearly love and whose association with the work we highly prize. At the opening of the year we thought that we saw a bright ray of financial hope, notwithstanding the fact that the dear friends throughout the world who had been contributing to the Tract Fund to support the work had well drained themselves of means and could not be expected to continue their donations as formerly. Month by month we have waited and maintained the work, expecting some realization of our hopes; but after five months the drain is so heavy that prompt action is necessary. We must not involve ourselves in debt nor jeopardize the work in general; hence the decision for the reduction of the expenses along every line, including the home expenses, office expenses, etc.

Financially we know that some of you will be benefited by the change. We can surmise also that some will experience benefit to their health by a change of employment. We assume that some of you thus leaving the Bethel and the Tabernacle will be entering the colporteur work. The weather is delightful now, and in places where money is not too scarce good success is obtainable.

In any event, dear Brethren and Sisters, we commend you to the Lord and to his watch-care, blessing and guidance, assured that all things are working together for good to those that love him. He may have some new experiences for us—trials and blessings. He may have some new opportunities for us and may guide us in the reaching of others in this gleaning time. We assure you that we are loth to part with you and that, should the financial stringency be relieved, it will be our pleasure to again expand the work, according to the leading of the Lord's providence.

So far as possible, we would like this retrenchment to take place at once—before the middle of this month, or at least be-

fore the first of June. We ask your hearty and cordial co-operation, and request that you remember in prayer those who are charged with the responsibilities of the Society's work, that wisdom and grace may be theirs in abundance.

While we have suggested that the work may a little later on be expanded, we should also add that it may quite as probably be still further contracted to effect a further reduction in the general expenses. Whatever is the Lord's will surely is our will. Let us show him our faith, our confidence, our loyalty and our obedience.

The selection of names of those who might be spared from the work was no easy task to the heads of the departments charged with this responsibility. Like all human work it may be imperfect; but we are sure that it is done with an eye single to the Lord's pleasement, and we trust that he will overrule it to his praise and for the good of all concerned.

With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

LOVING RESPONSE

To Our Beloved Pastor, from the Departing Seventy Members of "The Bethel Family":

As we go forth from the hallowed precincts of the "Bethel Home"—hallowed by the remembrance of the many seasons of sweet communion with those whom the Heavenly Father has specially honored in placing in the fore-front of his mighty work in these closing days of this present world's history—it is with a feeling of joy and thankfulness for the many blessings and privileges which have been ours as members of the "Bethel Family."

As we reflect upon the Lord's abounding grace so freely and richly bestowed upon us as members of this household, and as we face the future with its prospects of Heavenly honors and glories, awaiting us—those who shall be accounted "conquerors, and more than conquerors"—there is, nevertheless, a tinge of sadness in parting with many loved ones, and in leaving all we have called "Home."

Ah, well! we shall remember the kind and loving ministrations of yourself, dear Brother Russell, in the days to come, when separated from one another, we shall fight on in the good fight of faith.

It is the prayer of our hearts that the splendid example of Christian fortitude and self-sacrificing devotion in the service of the Lord, the truth, and the brethren that you have shown, may ever be a cherished and shining image upon memory's scroll.

If ever a true and devoted servant of the Lord should be loved and honored for his work's sake, we believe it is yourself. When we think of the days and night of years of toil, and pain, and weariness; and of the grandeur and world-wide scope of your services; how can we help but love and honor you!

We give thanks to our heavenly Father for having raised up one who has been so wise and faithful in ministering to the household of faith and to us in particular who have been of the "Bethel" household.

And now, our dear Pastor, with these expressions of love and appreciation, we go forth with the prayer for divine guidance upon you, and upon our way that in the Lord's appointed time our journey's end shall be the Father's house of many mansions—the heavenly Bethel—prepared for the bride, the Lamb's wife.

God bless you and the dear remaining members of the "Bethel Family"!

Signed, C. J. Woodworth, F. F. Cook, R. G. Jolly and the others.

INTERESTING QUESTION

"HE WENT TO HIS OWN PLACE"

Question.—I notice an article in THE WATCH TOWER which says that Judas died the second death. Can a man die the second death until he has passed from death unto life, until he has been spirit-begotten, until he has once been in Christ Jesus and free from condemnation?

Answer.—Judas and all the other apostles occupied a peculiar place or position, different from other Jews of their time, because they were in contact with our Lord Jesus, the Great Light. They saw that Light, and were responsible in proportion as they saw it. For any of them to sin as Judas did against that Light, would be a very reprehensible thing. True, Judas had not been begotten again of the holy Spirit; for spirit-begetting was not possible until Pentecost. But this does not prove that he could not die the second death. On the contrary, we know that during the Millennial age there will be some who will not receive the begetting of the holy Spirit, but who will die the second death—the death that will be destruction. Their responsibility will lie in the fact that they will be brought to a knowledge of the truth, with the opportunities which it will give them of coming into full harmony with the Lord. If they respond to those opportunities, they may attain everlasting life; if they do not respond, they will die the second death.

Such an opportunity was given to Judas. For a long time he responded favorably; but afterwards he rejected the bless ings that were his portion, and ignominously proved himself a traitor to the one who was his benefactor. Jesus was to be the judge in the matter; and we have his words calling Judas the "son of perdition." (John 17:12) He said that it would have been better for that man if he had never been born. (Matthew 26:24) This would not be true if Judas were to have an opportunity during the Millennial age. The Scriptures say that he went to his own place. (Acts 1:25) His own place was not heaven; for it was not open to anybody yet; his own place was not restitution, for that has not yet come. His own place was the only place then open—the second death.

PRESENT STANDING OF THE CHURCH

The ransom-price, the ransom-sacrifice of Jesus, has not yet even been paid over, or applied, for the whole world of mankind. If it were, the whole world, redeemed by that payment, would be in his hands. The world has not yet been in our Lord's hands. The time, however, we believe is near when through the strength of that sacrifice, he will ask the Father, and the Father will give him "the heathen for an inheritance, and the uttermost parts of the earth for his possession." (Psalm 2:8) That will be the time when he shall have paid over the ransom-price. He laid down the ransom-price when he died, but did not apply it. The world is still under condemnation. Only the church has escaped that condemnation thus far.

The church escapes from that condition of condemnation by the imputation of the benefits of that ransom which is not yet paid over. If the church could have the merit of Christ imputed to her down through the Gospel age since Pentecost, the same merit, we believe, could be imputed before Pentecost; for our Lord had made the consecration of himself, and, so far as the type goes, he had already slain the bullock. That is, the consecration of our Lord at Jordan represented the killing of the bullock in the Atonement day type; it was the giving up of his earthly life. This was done when he was thirty years of age, before he had called these disciples. It was then that the Father recognized and accepted his sacrifice, for he gave our Lord the begetting of the holy Spirit. If that sacrifice had not been accepted then the Father would not have begotten him of the Spirit.

THE APOSTLES' STANDING DURING OUR LORD'S MINISTRY

The holy Spirit was given as an evidence that what Jesus had given to the Father was accepted. What he did at Calvary was merely the finishing of that work which he began at Jordan. Our Lord treats the matter from this standpoint, and in discoursing with his disciples tells them that they might pray to God as their Father. No Jew had ever done this before. The Jews thought that Jesus' claim to be the Son of God was blasphemy, and took up stones to stone him because of this. (John 10:31-33) Whoever said, "Our Father," was making himself to be a son of God. No Jew, so far as we have any record throughout the Scriptures, ever made use of such expressions; they were a house of servants.

Then again, Jesus addressed his followers, his disciples, as though they had been accepted of the Father. He was the Father's agent, and he received them in harmony with the Father's arrangement. He declared that "No man cometh unto me except the Father draw him"; and, "No man is able to pluck them out of my Father's hand." He made these statements before they had received the holy Spirit at Pentecost. This was treating them as though they had the full initiation into the divine family. Our Lord declared that "he that believeth in me hath everlasting life." (John 6:47) All these disciples had believed on the Son. As long as they would hold him in the Scriptural manner—hold to him by faith, according to the terms of this Gospel age, faith and consecration—they might count that they had the life promised to his faithful followers. If any would abandon him, as Judas did, of course he would pass back again from the imputed life to the death condition.

REJECTION OF KNOWLEDGE A SERIOUS MATTER

Judas was a new creature in the reckoned, or imputed,

sense of the word in which all the disciples were said to have passed from death unto life. It was to the new life that they had passed, not to restitution life; for the Lord said to these same disciples that they who had followed him would sit upon twelve thrones (Matthew 19:28), thereby implying that they had passed to that life which would be the condition of the enthroned. Speaking of them, then, from the standpoint of the new creation, this was possible because in our Lord's contract unto death, which he entered into by baptism, he really gave up all of his earthly rights. It was possible in the tentative form, the Father purposing that not many days after Jesus' ascension they would be endued with power from on High.—Luke 24:49.

Hebrews 6:4-8 does indeed refer to the church, but it does not enumerate the only conditions of which any will die the second death. All of the church are liable to this condemnation. If they would sin wilfully, if they would fall away so as to deny the very foundation of God's favor—the ransom-sacrifice of Jesus—they would die the second death. This Scripture does not say that there are no other conditions on which the second death will be inflicted. We see that the second death will be inflicted on some in the Millennial age.

"CONSIDER HIM"—THEN FOLLOW

"Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

The Apostle had just been pointing out the faithfulness of our Lord Jesus. He had reminded the church of the shame and ignominy which the Master had endured for the great joy set before him by the Heavenly Father. He declares Jesus to be the Author and Finisher of our faith. He then urges that in our trials and difficulties as children of God we remember what extreme experiences in suffering the Master endured—such contradiction, such opposition, of sinners against himself—opposition to his doctrines, to everything that he did. This opposition to Jesus continued until it resulted in his murder.

The Apostle says to the church, "Ye have not yet resisted unto blood striving against sin," as Jesus did. As a matter of fact, we really suffer very little and give up very little. At most we have but little life, as members of the fallen race, and it stretches out for only a brief span. We have very little to consecrate to God. And when that little is going we should consider how insignificant it is, and what great things the Master had—not merely the perfection that he had in his earthly life, but also what he had previously, and how, in obedience to the divine will, he humbled himself and left his glory to become a man—and then humbled himself still further, unto death, "even the death of the cross. Wherefore God also hath highly exalted [raised to the highest position—Strong] him, and given him a name which is above every name."

We should be glad to walk in his footsteps, to endure the same experiences, to drink whatever the Father shall pour out for us in our cup—his cup. As we consider thus our dear Master's experiences and faithfulness, it makes our experiences seem only light afflictions, but for a moment, and working out "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:17, 18) For let us remember that we are "called . . . to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast."—2 Thessalonians 2:14, 15.

THE RUTHERFORD-TROY DEBATE

DEAR BROTHER RUSSELL:—

The debates are past history now—ending last evening. Every night the auditorium was packed, with probably more turned away than got in. The total attendance was approximately 12,000 persons. Except for the great amount of enthusiasm manifested by the audience everything was very orderly, and a good spirit prevailed throughout. Certainly the Lord's favor was with us, and the prayers of the many friends were answered. Many messages of encouragement came from different parts of the country, among them two cablegrams from Europe. The friends are all happy. This morning (Sunday) I spoke to the friends for 30 minutes at The Temple, and this was followed by a testimony meeting for one hour. It would have done your heart good to see the joy manifested by the friends, and to hear the many expressions of love for all. If the debates have accomplished no other good, I feel sure they have greatly strengthened the saints here, many testifying that the striking contrast between truth and error has given them new zeal for service.

I must tell you how the adversary did not succeed for once. My opponent was well prepared to assault you personally. I judged so from the interviews he had given the press two days before the debate. I said nothing then, but waited my time. About three minutes before we went on the platform for the first night's discussion I called Brother Troy, my opponent, and two of his friends and two of our friends into a side room. You will recall that we had entered into a thousand-dollar obligation, with securities, that we would refrain from personalities. I then said: "Brother Troy, I desire to be absolutely frank with you and therefore I say this to you before we go on the platform. From your interviews with the press I judge that you intend to assault Pastor Russell from the platform. Of course, you can pursue that course if you wish, but the first time you attempt it I am going to have your bond forfeited."

His reply was, "May I not mention his name?" "No," I said, "not one time. I signed this agreement with you to discuss the Bible, and by that contract I am going to abide, and I shall expect you to do the same." He said, "All right; I am ready." We went on the platform. Not once did he mention your name throughout the four nights, but it was an awfully bitter pill for him to refrain therefrom. Having prepared along that line and being taken down so suddenly he was much disturbed and labored under much stress, as I could observe, during his first argument. I am confident the Lord directed this matter, and thus saved the debate from being an occasion for personal assault upon you.

When the debate closed last night many persons came to me, quite a number saying, "I have been a Baptist for years, but I have had my eyes opened here. You have brought me the light"; and similar expressions.

Quite a large number of cards were turned in on each night. I have not the total here just now. I received a real blessing in the whole matter and am indeed grateful to the Lord that he has been pleased to give me this opportunity to bear witness to his great plan.

This (Sunday) afternoon at the Shrine Auditorium we had a very good public meeting. The friends say there were about 3500 in attendance, 992 of whom turned in their addresses. This afternoon my subject was, "Babylon Before the Great Court"; and I took occasion to tell the people about the assaults the ministers were making against you personally. Several preachers were in the audience, and I stated that I would be glad to furnish a printed reply to each one of such charges. Sorry we did not have the booklet ready, but we will get it to many here when it does arrive. I hope that by the time you come the people will be more anxious to hear you than ever before. I think there are still some of the Lord's people in this place.

I must take this occasion to say that the success of the publicity for the debates and meetings following here is due to the untiring and faithful work of our dear Brother Page Noll. He made himself very agreeable to the reporters "covering" the debates, and they were favorable to us in every way they could be. A full report of each day's debate was published by the *Express* and the *Tribune*, and I am advised that about 75,000 extra copies were mailed out each day by the newspaper company to various parts of the world. The paper printed cards and distributed them all over the city, calling the attention of the people to the fact that verbatim copies of the debate would be in certain issues of the paper; and doubtless this sold many papers. Brother Noll had gone after the matter in a systematic manner, and the Lord surely blessed his efforts and his faithfulness. If a copy of the debates comes to your notice you will see that more space is given to my argument than to my opponent's. That is due to the fact that I spoke with much more rapidity than did my opponent. Profiting by your experience at Cincinnati, I crowded in all that I could.

I enclose a clipping from one of the morning papers, wherein you will see that at yesterday's meeting I spoke of the booklet I am getting out answering the slanderous charges against you. Quite a number are anxious to have these pamphlets, and I hope they may be ready soon.

Never before have I realized so fully the blessed privilege the Lord's dear children have of praying for each other. I am

sure that the prayers of the dear friends throughout the world had much to do with the success of these debates. I wish I might express to every one of our brethren my great appreciation of their fervent prayers on my behalf. Hourly I felt that these were a strength to me. I shall never be able to thank you as I would like for the letter which was signed by yourself and all the Bethel family, assuring me of your united and continued prayers in my behalf. The Lord reward all of you. This is but a reminder of the unity of the body and the sweet relationship we are privileged to enjoy here. How much sweeter it will be in the kingdom! Brother Woodworth suggested that there must be great interest in heaven in this debate. The Lord be praised for it all. I am thankful indeed that he was pleased to use me to glorify his dear name in any manner. Brothers Woodworth and MacMillan sat with me on the platform as counsel, and my son was by my side to take anything quickly that I desired and to prepare the copy for me without delay. All rendered valuable service. The Lord arranged it all. There was never a moment after the debate began that we did not have the sympathy of a majority of the great audience; and when the debate concluded, there could be no doubt about the fact that a large majority of the audience was with us.

My room in this hotel looks out facing the main entrance to Trinity Auditorium, and each evening I could see the crowds gather. For more than two hours before the debate began the people were standing at the door waiting to get in. Each evening the gates were closed and locked by 7 o'clock, and after that hundreds were turned away. It is estimated that from 10,000 to 15,000 persons were turned away during the four nights, unable to gain entrance. Over the entrance to the Trinity Auditorium appear these words cut in the stone: "The Gates Shall Never Be Closed"; but they had to close for the four sessions of the debate.

Please express my love to all the dear Bethel family, reserving a large portion for yourself. Please continue to remember me at the throne of heavenly grace.

Yours in the service of the dear Redeemer,

J. F. RUTHERFORD.

* * *

[We rejoice greatly that the blessing of the Lord was so richly with our dear Brother Rutherford on the occasion of the debates referred to above. Apparently the Lord guided these debates and blessed the outcome. However, we still feel a prejudice against public debates of religious questions, and have elsewhere expressed our reasons.]

ADVANTAGES AND DISADVANTAGES OF DEBATES

Although the Lord's providence did seem to open up the way for the "Eaton-Russell Debate" and later, for the "White-Russell Debate," and through these Debates led the way on to the publication of the Sermons in hundreds of newspapers throughout the world, nevertheless the Editor is not and never was, much of a believer in the advantages of debating. The Debates mentioned were valuable chiefly as entering-wedges for the newspaper work. On the surface, it might at first appear as though a debate would be an excellent method of presenting the Truth to the public. Let it not, however, be forgotten that it is also an excellent method of presenting the error to the public. While it is true that Truth is mighty and will prevail, nevertheless "the god of this world" has blinded the eyes of men for eighteen centuries so thoroughly that remarkably few even yet see the beauty and force of the great divine plan of salvation as presented by Jesus and the Apostles. On the contrary, the great mass of mankind have had thoroughly drilled into them heathen philosophy—carefully concocted theories and superstitions—and these are well riveted and fastened from childhood's hour.

An audience hearing a debate have the same difficulty that a jury has when hearing the opposing attorneys discussing the merits of a case. Each speaker has certain talent and ability, and each makes a certain amount of impression. It is the same with the general readers when these debates go before them. Those who have the truth will enjoy the presentation of it, while those who have been schooled and prejudiced in favor of the error from childhood will rejoice in its presentation.

Added to this is the fact that the debates in general are in the nature of a war of words, the disputants each seeking to undo the other's arguments and to prove his own. In such a war of words the truth is at a disadvantage. Why, do you ask? We answer, Because those who are of the truth are bound by the Golden Rule, not only in its letter, but also in its spirit; and their presentation of the Truth must be along absolutely fair lines that take in the context and the spirit thereof. On the other hand, our opponents seem to have no restrictions nor restraints. Any kind of argument, regardless of the context, regardless of the Golden Rule, regardless of everything, is considered permissible. Indeed they do not even stop to consider such a trifling (?) matter as the Golden Rule or to exact allegiance to the letter and spirit of the inspired Word. Thus our opponents always have the advantage, not because they are intellectually brighter, but because they can and do use means to bamboozle the minds of the hearers and readers. This the advocates of the truth dare not do—have not the desire to do, so surely as they have the Spirit of Christ.

So far as the Editor is concerned, he has no desire for further debates. He does not favor debating, believing that it rarely accomplishes good and often arouses anger, malice, bitterness, etc., in both speakers and hearers. Rather he sets before those who desire to hear it, orally and in print, the message of the Lord's Word and leaves to opponents such presentations of the error as they see fit to make and find opportunity to exploit.—Hebrews 4:12.

This should not be understood to mean that the Editor would never again engage in a public debate, but merely that in order to induce him to debate, his opponent would need to be a person of so great prominence as to bring the matter to the attention of everybody. Only such a consideration would be a proper offset to the wide presentation of error thus accomplished. Otherwise we prefer merely to present the truth as the Lord opens the way and to leave the presentation of error and its circulation entirely in the hands of others.

JUDGE RUTHERFORD'S SPICY DEFENSE

Brother Rutherford, grieved by the various untruthful, slanderous attacks upon the Editor, has prepared a pamphlet in my defense. A copy of it has just been handed me. I have not yet read it, though, of course, I knew of its preparation and in a general way of its contents. I prefer not to have anything to do with its publication. It explains Brother Rutherford's views as a lawyer, as a brother, and as a man who most fully understands the entire situation. It contains some interesting illustrations and is priced at ten cents per copy, or eight dollars per hundred copies, postpaid. It is not unreasonable to expect that nearly all of our readers will be very glad to have this pamphlet, as it will furnish them with evidence on every point thus far brought forward by my maligners.

Orders for the pamphlets should be addressed to Judge Rutherford, New York City, P. O. Box 51. However, we will have a supply at THE WATCH TOWER Office, and, if one is ordering other things, this pamphlet can be supplied also. It is entitled, "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS."

VOL. XXXVI BROOKLYN, N. Y., MAY 15, 1915 No. 10

THE NEW CREATURE'S CONQUEST OF HIS FLESH

"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10.

Development is necessary to the life of the new creation. In our text the term "old man" stands for the human will, which once dominated the being. All who become Christians in the Bible sense of the term not only accept Christ and trust in him as their Savior, but devote their old will, their old nature, to death. Thenceforth that old nature is repudiated, and is no longer to control the life of the individual. But the body of the "old man"—the fleshly tabernacle—is still retained after the old will has been discharged and the new will has come in. The new creature, with new impulses, a new purpose, uses the mortal body as its servant. The new will is now master.

This new will is the will of God, or in other words, it is a will to do God's will. Our consecration is a consecration

to do the will of God, to be dead to any other will, whether our own natural will or the will of another. This includes the dedication of everything we have or had hoped to have as human beings. It means the laying on the altar our every power, our every ability, our strength, our time, our pocketbook, our influence. Those who make a covenant of sacrifice are accepted up to the full number of the elect. They will, if faithful unto death, receive new bodies in the resurrection.

KNOWLEDGE THE BASIS OF DEVELOPMENT

In our context the Apostle explains how this putting off and putting on is done. This "new man"—this spirit-begotten new creature—is to develop by acting upon the knowledge that it gains. We had some knowledge before consecration, or we would not have thought of taking such a step. First, the Lord permitted a measure of knowledge to come to us. Then when we had accepted the terms and presented ourselves for sacrifice, the Savior's merit was imputed to us, and we were received of God and begotten as new creatures by his Spirit, his power; and the good work has been going on in all those who have met the necessary conditions of development.

We must grow in love. The Apostle tells us that we might have all knowledge and yet be as nothing. Knowledge alone will not suffice. However, knowledge is the basis of faith and obedience. Without knowledge we could accomplish nothing. Knowledge shows us the will of God on the one hand and the selfishness that appertains to the fallen human nature on the other. It shows us the love and generosity that belong to the new nature. It shows us the Lord's character —the character that we are to imitate. We are to be "renewed in knowledge after the image of Him that created us" —created us as new creatures.

As St. Paul expresses it elsewhere, we are to be transformed—formed over. We have a new will from the beginning, but it requires some time to transform our minds. Our minds being accustomed to reasoning along the lines of the flesh, the old nature, it takes some length of time before they are so entirely renewed as to view things from the divine standpoint. But only as we thus progress can we form a Christlike character.

RENEWING OF CHURCH AND WORLD DIFFERENT

Not only are we to have our minds renewed, but our bodies are to be brought into subjection to the new mind, our new will. Because our bodies are earthly and imperfect through the fall, we can never hope to bring them into complete subserviency to the new mind. There will always be more or less of conflict. But we are to deaden, to treat as though they were nothing, these desires and impulses of the depraved flesh. Thus we make progress, being transformed day by day into the image and likeness of our God and of his dear Son. Those who attain this character-likeness to the Master will in due time be granted the divine nature.

This change of mind comes only to those who are spirit-begotten; it does not come to the world. The Lord will deal with the world during the incoming age. Mankind also will need to be renewed; but theirs will not be a renewal such as is granted to the church. The World will need a new mind, and must learn to overcome all their fallen tendencies, but they will be required to give up only that which is sinful. Their renewal will be along the lines of restitution, a restoration, to the former condition of the perfect man. They will not have a new mind that is in conflict with human nature, as has the church. The world will not renounce their human nature; they are to renounce only sin and to bring their human nature, by divine assistance then granted, up to perfection.

ALL MUST ATTAIN THE LIKENESS OF GOD

In the end, we see, every being who will have everlasting life on any plane will be in the likeness of God—the image of God. Father Adam in his perfection had this image; the holy angels have this image; Jesus had this image of the Father; and the church must have this image. The world, also, by and by, must have this image of God. All must love and serve righteousness. Wrong must always be repulsive. All who attain life everlasting will see divine wisdom, justice, love and power, and will thoroughly conform themeselves to that standard in all their thoughts, words and deeds. All who do not attain this image of God by the close of the next age—the thousand years of Christ's reign—will be cut off from life, without remedy.

The Lord Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) To know God means to have intimate acquaintances with him, to be like him in character, to be able to view matters as he views them. Only those who have the mind of God will be granted eternal life—whether of the church now or of the world in the next age.

THE CONFLICT BETWEEN MIND AND BODY

St. Paul brings to the attention of the church the fact, that all true Christians are new creatures in Christ (2 Corinthians 5:17), and therefore may be spoken of as separate and distinct from their mortal bodies. (See verses 1 to 4 of same chapter.) This will never be true of the world in general; it is true only of those who are begotten of the holy Spirit. The Lord does not judge these new creatures according to the imperfections of their flesh, because these are covered. They will prove the measure of their love and loyalty by the way in which they fight against sin and the desires of the flesh, and especially against a rebellious spirit in their own flesh.

Each child of God has an enemy in his own body, and the more so because our bodies through the fall have become more or less surcharged with sin. The new creature wills to do the Lord's will. Hence from the time that the new creature has an existence there is a conflict between this new creature and the old body. The Apostle Paul declared that he browbeat his body, kept his body under the control of the new mind; and he intimates that this is the only way to be a follower of the Lord Jesus.—1 Corinthians 9:27.

THE FLESH TO BE THOROUGHLY SUBJUGATED

This matter of keeping the body under had a beginning. All our former lives we had been asking our body, What is your will? What is your desire? What will please you? Therefore it is a somewhat difficult matter now to bring the body under the control of the new will and to be able to say, "Thy will, O Lord, not mine, be done." Just as a colt needs to be broken, to be brought into subjection, so it is with our flesh. If it is thoroughly broken, it will remain in subjection. From time to time it will, of course, attempt to assert itself, but it must be conquered; for if it is not thoroughly broken and subjugated, if it is allowed to have more or less of its own way, there will always be danger of a runaway or of some other difficulty, and of final catastrophe.

We are not to take the Apostle too literally when he says that he browbeats his body. His thought is, not that we are literally to handle our body in a rough way, to maltreat it, as some have thought, but that we are to subjugate it, to teach it a thorough lesson. The object of this is that the body may learn to be a good servant of the new creature. The Spirit of the Lord cannot quicken our mortal body until we have first brought it into subjection. Even if the triumph of the new creature means the quick death of the body, it must be made submissive; for after we have decided that as human beings our own will is not to be any longer in control, but the Lord's will is to govern, the only thing to do is to set to work to use our body in his service. This will be done more or less thoroughly as we grow as new creatures. As this battle goes on, if it is faithfully waged, our flesh becomes weaker, and the new mind is renewed day by day. We learn more fully to put our bodies under and bring them into the service of the new will. It should be manifest to all that we are seeking to do the will of the Lord; and that the will of the flesh is dead, and not to be entertained for a moment.

THE TESTING OF THE BELIEVER

The Apostle tells one reason why he kept his body under—lest, having instructed others how they should do, he himself should make a failure and become a castaway. Likewise with every true Christian this is a matter of supreme importance, and should be particularly noted by every one who is a teacher in the church.

In choosing a bride for his Son, the Father is making a selection from those who accept the Gospel message and desire to draw near to him. The first test is as to whether or not they will make a full consecration to God. The second test is as to whether, after they have made their consecration, they will conquer the flesh and bring it into subjection. The third test is as to whether they will strive always to keep the flesh in subjection, even unto the end of the way.

The Lord is watching our course continually. His eye is ever upon us to see to what extent we are zealous in crucifying our flesh. Those who are in dead earnest in this matter are the ones whom he is seeking. He seeks a godly seed—those who have the disposition of the Master; and the Master's disposition has ever been in direct antagonism to everything sinful. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," was spoken by the Father of our Lord Jesus. Moreover, the Master gladly laid down his life in sacrifice to do the Father's will and to save the world.

And so the Father has, during the Gospel age, been seeking for the bride of his Son those who pre-eminently love righteousness, who hate iniquity, and are glad to be living sacrifices, to be used up in God's service. In proportion as we manifest the spirit which actuated our Lord—a love for that which is right, a promptness to fight against all sin in ourselves, and a spirit of loving sacrifice—we shall be copies of God's dear Son. If we fail to have a proper zeal and energy in this respect, we shall be unfit to be granted the reward promised—"the prize of the high calling"—and shall be rejected, be cast away.

One who had committed the sin unto death would be a castaway in the most absolute sense. Even the Great Company class must prove loyal of heart and mind and must hate sin, though cast away as regards the "prize." The degree of love and zeal we manifest in fighting against the weaknesses of the flesh has much to do with the attainment of the prize, in determining whether or not we shall be inheritors of the highest nature with our Master—the divine nature.

We find that in our flesh there is a tendency to revive from its condition of reckoned deadness, and to struggle for supremacy. Hence, as we have said, the new nature must be continually on the alert to maintain its ascendency, to fight the good fight of faith that we may gain the "crown of life," may be overcomers in the highest sense—"more than conquerors." We are in a position of great responsibility.

There are at the present time two classes in the world—the fleshly and the spiritual. The fleshly live according to their natural tendencies; the spiritual live by faith, contrary to the flesh. Those who become footstep followers of Jesus are begotten of the holy Spirit; hence they have been lifted to a higher plane than others of mankind. To them the old things of their past lives have passed away, have been renounced, and all things have become new.

The Apostle declares that if these live after the flesh—according to their natural inclinations and the desires and ambitions of the world—it means that they have descended again to the plane of the world; and they will die. It is only if we faithfully endure. If we suffer with Christ, that we shall reign with him. Our sufferings with Christ are not in the upholding of some foolishness—of wearing a certain cut of hair, or a certain style of dress, etc.—but in active opposition to error, in living apart from the spirit of the world and in energy and faithfulness according to opportunity, in the spread of the truth. The Lord's side is to be our side in everything. This brings us into conflict with the world and with the tendencies and proclivities of our own flesh, for we naturally love the things that the world loves.

OUR RESPONSIBILITY AND OUR DANGER

We are not to blame the world for living according to the flesh; for this course is the natural bent of the fallen nature. But it is different with us, by reason of the fact that we have sacrificed the earthly in order to obtain the spiritual. It would be a disastrous matter with us if we should live after the flesh, should sow to the flesh, instead of to the Spirit. It is not possible for us to live fully up to the Spirit, but it is possible for us to make a strenuous endeavor to do so. We can live after the Spirit, though we cannot measure up to the perfect standard. We can do our best; we can make our plans and arrangements in harmony with what God's holy Spirit would dictate and approve, as God gives us wisdom to discern. This is the only course by which we can reach the eternal life and glory which the Lord has promised to the faithful church.

We recognize, indeed, that there are two classes which will attain spiritual life; but only one will be granted an abundant entrance into the kingdom. Those who sow liberally to the Spirit will reap the larger reward. Those who sow sparingly will reap the smaller reward. Those who are striving to live in full harmony with God, and contrary to everything that is in opposition to God, seeking by prayer and the study of the Word to ascertain his will, shall win the promised prize.—Philippians 3:14.

But those who have been spirit-begotten, and who then live according to the flesh, are not to expect any reward—not even restitution. There can be nothing for them but the second death. They have had their choice for life and have abused it. Christ came to give one full, individual opportunity to each and all—and only one. God gave Adam an opportunity for everlasting life, but he was then inexperienced with sin and its consequences; hence, he is to be granted in his awakening an opportunity equal to that given the remainder of the world. Christ died to redeem all, and thus to give to all mankind, in due time, a full, fair opportunity for life eternal, after experience with the nature and the results of sin.

The church are having their trial now. The class, which is now receiving its opportunity, is limited. None can come to the full degree of responsibility, except those who have the clear enlightenment and special opportunities now granted to only a comparatively few. These, after having once been begotten of the holy Spirit, must gain spiritual life, or else fail altogether and go into the second death.

In the next age the world will be brought forth from the tomb—the death state—in an imperfect, blemished condition. The great Mediator will be in charge of the world's interests, having then made satisfaction to Justice on their behalf. It will be his mission to help mankind up to perfection—all who will. But any who continue to live, or to attempt to live, after the sinful cravings of their fallen flesh will eventually be destroyed; for those who prefer sin, after coming to a clear knowledge of the difference between good and evil, and having access to all needed assistance to rise out of their fallen estate, will be cut off as cumberers of the ground and corrupters of the earth. Those who during the incoming age would attain eternal life on the human plane must seek to live in harmony with God's law, with righteousness; and thus they will reach full perfection and restitution, under the guidance and assistance of The Messiah.

THE SPECIAL BATTLES OF THE CHURCH

But much more glorious than even this is the prospect before those who are now faithfully running the race for the prize of the high calling, held out to the church! There are, however, enemies yet to be vanquished, and victories to be gained, if we would receive the crown. Until the final battle is fought, we must not relax our vigilance for a moment nor lay aside one piece of our armor.

Considering particularly what are some of the battles of the new creature, we realize that many of them pertain to the weaknesses of the flesh through heredity—sin working in our mortal bodies, seeking to bring us into captivity. After we have become new creatures, the gross sins of the flesh gradually become distasteful even to those once in bondage to them. When these are conquered, a great victory has been won. But there are subtle sins that lurk in the flesh of all those who have become the Lord's; and these dispositions hide themselves in such a manner that they frequently deceive the new will, which needs to be educated up to a clear appreciation of the principles of righteousness.

It is an advance lesson in the school of Christ that hatred of a brother is murder, that we are not only to hate the act of murder, but also the murder spirit, and are so fully to cast out this spirit as to have nothing but love and kindly wishes in the heart toward others, even our enemies. Only the more advanced and better drilled pupils in the school of Christ see clearly and distinctly the meaning of the Apostle's words when he denominates anger (fleshly wrath), malice, hatred, strife, envyings, and evil speakings, as the works of the devil. These must be fought to the finish.

All the children of God must come to see that "love worketh no ill to his neighbor" nor does it wish ill. We must see that such evil disposition originates in the mind, in the heart; and as soon as the true soldier of the cross perceives any of these sins manifesting themselves outwardly or lurking in his heart, he will begin a vigorous campaign against them, and will go to the throne of grace for the promised grace to help in time of need. Only thus can the child of God keep his record clear and retain the Lord's favor and blessing.

Let each of us then, dearly beloved, apply earnestly to ourselves these lessons. Let us diligently follow the example of the beloved Apostle Paul, and "keep under" our bodies, lest we become castaways. Let us keep ever before our minds the thought that we have "put off the old man with his deeds;" and that we have "put on the new man," and are now on trial for life or death eternal; that we are being tested, are being given the opportunity to prove the sincerity and depth of our consecration to the Lord. Surely this will spur us on and energize us to faithfulness. Let us remember that the keeping under of our body appertains to food and drink, to the clothing we wear, to the way we spend our consecrated time, to our every thought, word and deed.

These battlings of the new mind against the flesh are a "good fight"—good in the sense that they are fightings against the intrenched weaknesses and besetments of the fallen nature, against temptation from within and without, that appeal to us as human beings. They are a "fight of faith" because the entire course of the new creature is one of faith; for "we walk by faith, not by sight." We could never succeed in this fight unaided. Hence we must keep very close to the Lord. We must "watch and pray," putting on and keeping securely fastened to us the whole armor of God. The time is short in which to complete this work in ourselves. Then let us be diligent!

THE "CROWN OF LIFE"—WHO WILL RECEIVE IT?

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—James 1:12.

The above words of the Apostle James are a part of an earnest exhortation to all the church of God scattered abroad. "Blessed is the man who endureth [with fortitude] temptation." Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or divine providences. They will have schemes, theories or desires which they will prefer to the Lord's plan and way; and their own theories, plans and ways will be found, when analyzed, to be based upon selfishness and ambition or an evil spirit of envy, hatred, jealousy, pride, etc. It is only such as endure such temptations and besetments with fortitude, by the grace of God conquering and subduing the fleshly mind, that will receive the promised crown.

The Apostle here speaks of the final reward as being "the crown of life." It might be possible to view this matter of the crown of life from different standpoints; for instance, to think of life as being a crowning blessing, on whatever plane of being. Those who will be brought into the Lord's favor during the Millennial age will, after the close of that age, if proven worthy, gain everlasting life. In other words, they will be crowned with a life which will be endless. The ancient worthies will have this life everlasting. They will be crowned with life. Life, perfect, unending, is the greatest blessing God could bestow. Then the little flock will be especially crowned with life; for they will have life on the superior plane, the life of the divine nature—the nature of Jehovah; life in the very highest form will be their crown. So we think of all these things as being crowns of life when all have been tested and proven to the end of their course.

THE CROWN ABOVE ALL OTHERS

But we have reason to suppose that St. James is here referring to the church, the bride of Christ, the most blessed of all humanity. The church is now especially on trial. This trial of our love, endurance, faith, patience, is for the purpose of demonstrating which of us will be found worthy of the chiefest of all blessings—the divine nature, which God has promised to those who love him—love him more than they love houses or lands or bonds, more than they love wife or husband or parents or children or self, or any other king. God will have a reward for others, also; but it will not be this highest crown, which he offers to the bride of his Son alone.

What constitutes the temptation spoken of in our text? The answer of the Scriptures is that the Lord has said there will come trials and temptations—disciplinings—to those who are his, to develop their character, to prove their steadfastness and loyalty. Without trials and temptations our allegiance to God would never be shown. Self-love might be reigning in our hearts, and we would not recognize it unless it were demonstrated. It is very easy to think how much we love the Lord and how much we would like to do for him. Then comes the temptation to sloth, and to do something for ourselves instead of for the Lord. It is easy for us to think we love his will, and to sing:

"I love thy will, O God."

Then we are severely tried on that line, and we sometimes find out that our love for His will needs yet farther development and greater fixity.

Our covenant with the Lord is to love him with all our heart, mind, soul and strength and to love our neighbor as ourselves. We are to live up to this standard in the spirit of our minds so far as we are able by divine assistance, trusting to the merit of the precious blood to cover our unavoidable deficiencies. Yea, we are to "lay down our lives for the brethren." The temptation comes to love other things more, to love self more than we love God and the brethren. The Lord permits these trials and temptations and difficulties to come to us. The way we meet these, we think, will have much to do in deciding whether we shall be worthy of the highest crown of life.

THE CROWN OF LIFE AFTER THE TRIAL

"When he is tried, he shall receive the crown of life." The expression, "when he is tried," does not mean one trial merely; but our entire experience is spoken of as a trial, a test of loyalty. Our whole life is a matter of trial or testing to see how sincere we are, how fully we love the Lord, what we are willing to sacrifice, in harmony with our covenant. "When he is tried," then, means, when his trial is over. Then he will receive the "crown of life." He will not get it before. That would not necessarily mean, however, that he would get the crown the minute the trial was over—as soon as his sacrifice was completed in death. Jesus slept until the third day before he received his crown. The Apostles and others slept for many centuries before they received theirs.

It does not mean, either, that the very minute or the very day on which the Christians had fully demonstrated his faithfulness to the Lord he would immediately fall asleep or would be instantly ushered into honor and immortality by the glorious change of the first resurrection. The Lord might have further purposes of usefulness, etc., in regard to his children before their sacrifices would be completed.

So with every phase of our trial and testing there should be a demonstration of our loyalty. Let the trials come, then, and let them continue to come. No matter what our natural infirmities may be, we shall be granted grace sufficient; and we are expected to be loyal under all conditions, at all times, until the end.

DEVELOPMENT AS NEW CREATURES IN CHRIST

"Strong meat belongeth to them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14.

The Apostle here seems to have in mind some who are babes in Christ, some who have immature conceptions of God and his plan, who lack spiritual development, contrasting them with others who are more developed, who have become men in Christ Jesus—who are "of full age," as St. Paul expresses it, mature in Christian attainment. "Strong meat" belongs to these. The Apostle has given a reproof to some who, considering the length of time they have been in Christ, should have been strong in the faith, in doctrine, in spiritual life, and should be qualified to teach others. Yet still they were children, needing others to teach them again the first principles of the doctrine of Christ, needing still to be fed on milk, even yet not able to assimilate "strong meat."

Beginners who have not long known Christ, who are new in respect to the truths of God's plan, are not to be choked with strong meat. These may be fed upon the simpler truths, which they can assimilate. They need "the sincere milk of the Word, that they may grow thereby." Some of the Lord's people, who have been longer in the way, in talking with the newly consecrated unwisely begin to tell them the truths regarding immortality, trinity, etc., before they are able to digest them. These are giving strong meat to babes, and are liable to drive them away from the table of the Lord, giving them spiritual dyspepsia, so that they are unable longer to eat even of the simpler food furnished by the Lord.

For those who are only beginners in the good way, there is plenty of food in God's Word of the more easily digestible sort; food which should be helpful to new creatures in Christ who are just beginning to walk in the narrow path. We are not to understand, however, that they are to continue for quite a period of time to live exclusively on milk. As they begin to grow and develop on a milk diet, they may be given somewhat stronger food, until after a time they will be able to digest the stronger features of the truth, and to draw nourishment from them. Some develop and are able to digest strong meat much more rapidly than others. Those who have not been falsely taught regarding Scriptural doctrines, who have not been steeped for many years in the errors brought into the church during the dark ages, are often much more ready and able to grasp the truth on these subjects than are those who have been long under the blinding influence of error along these lines.

SYSTEMATIC STUDY NECESSARY

Those who are of humble, teachable mind, seeking a "thus saith the Lord" for all they accept, not trying to uphold any theories of their own, but to follow only the Lord, can generally, by taking the STUDIES IN THE SCRIPTURES and their Bible, and taking up the plan step by step, in a systematic, orderly manner, as it is presented, proving every statement by the sure Word of God, see the truth regarding these fundamental doctrines with little difficulty. In this way they gain a comprehensive view of the whole plan of God, and can see how its various features fit and dovetail into one another; this would be impossible if they heard first only a portion of the plan, disassociated from the rest.

For this reason it is well to urge the newly interested one to read and prove for himself, and not endeavor to explain too much through conversation. Much harm is often done thus by well-meaning friends, in their zeal to have the beginner grasp it all at once, which is impossible; and often their efforts result in confusing the mind of the one seeking the Truth.

SPIRITUAL EYESIGHT A MATTER OF GROWTH

As we look at a little babe, we see that it can crow, can kick a little, can cry somewhat, and to a certain extent can see objects. It has a certain amount of appreciation of things beautiful, of things terrorizing, of things happifying. But it does not see things very clearly nor comprehend them. If we pass our hand before its eyes, it apparently has not a focus. As with young kittens, which cannot tell what is near and what is far off, so with beginners, babes, in spiritual matters. The younger ones in their attempt to study God's Word, are apt to go tripping along through it, and think they see this or that. They cannot be entrusted with important truths at first; for they would be pretty certain to be stumbled.

But as these grow older, they can "rightly divide" the truth, they can distinguish truth from error, they can tell what would be hurtful and what would be helpful. Even a child that burns itself at the fire learns to look out for that which will burn, and learns to approach the fire very carefully, very judiciously. As all this is true as relates to temporal matters, and as the sense of appreciation and comprehension develops in the babe, so in babes in Christ, there is a development of the sense of appreciation and ability to comprehend the heights and depths and lengths and breadths of God's wisdom and love, and the fulness and grandeur of his great plan with all its varied features.

NECESSARY FOOD ALWAYS IN "DUE SEASON"

To gain this appreciation, it is necessary, not only to read the truth, but to think upon it, to make it our own, to strive earnestly to conform our lives to it. It is better of course, for one to merely read so many pages or chapters of the Bible than to read some worthless thing; but to simply read a certain amount in the Bible without understanding accomplishes little. The Bible needs to be studied; and the Lord has never left his people without teachers of his own choosing, who were able to lead the dear sheep of the great Shepherd's fold into the green pastures where they could obtain whatever food was needed at that time. As the gradual unfolding of truth in its times and seasons has added to the quantity and variety of food required by the flock of God for their proper nourishment, it has been supplied by him through instrumentalities which he has raised up for the purpose in due season.

The real saints of God have never been left without all needed supplies in every age. In our own day more truth has unfolded than at any previous period of the church's history. More and richer food is now necessary, to strengthen the church for the peculiar conditions and testings of this day; and more has been supplied. But as we have stated, and as the Apostle in our text shows, there are various degrees of development in the church of Christ; and some have been accepted from the world in these latter days to take the places of some who have through unfaithfulness lost their crowns. Hence the wisdom that cometh from above is required to feed and nourish these weaker ones properly.

FIRST LESSONS IN SCHOOL

In a school there are lessons arranged according to the ability and comprehension of the pupils. When the primary lessons in spelling are given, the teacher begins with small, simple words, instead of long words. Such words as c-o-w, cow; c-a-t, cat, are given first. A teacher who is wise and understands her business would not think of starting little children out with such a word as "prognostication," or "hippopotamus." The pupil would first be given more simple and easily comprehensible words. Object lessons, by pictures, etc., are also used at first to attract the eye, and thus to assist the child mind.

And so with religious matters. Those who would give proper instructions to others must be qualified to teach. The Lord has placed the various members in the body of Christ "as it hath pleased him." To some he has given apostles and workers of miracles; to others evangelists and teachers and pastors. In the early history of the church, in its infantile condition, miracles—object lessons and proofs to the eye, to the ear, the outward physical senses—were necessary, and hence were supplied. As the church became established, these outward evidences in connection with the truth passed away.

The Apostle Paul says, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." (1 Corinthians 13:11) And so with every true follower of Christ. As he grows and develops, step by step, as his senses become exercised to discern good and evil—what is true, what is right, what is profitable, what is comprehended in the glorious high calling of the church, what is included in full consecration to Christ—he more and more puts away his childish views, his immature conceptions, and becomes educated and advanced in the things of God—the deep things. A beginner, who had not learned to study the Word of God, could take it and get out of it things that would be really harmful to him. One must learn to take Bible truths in their setting—to see what they mean, how they apply, to whom they apply, etc.—or all will be confusion and contradiction. One can bring sweet music from an instrument only when he learns how to manipulate the keys, how to combine the various chords; otherwise only discord is the result.

RESPONSIBILITY OF THOSE LONG IN THE WAY

There are certain principles laid down in the Bible. We need to get a grasp on these principles and apply them in our daily lives. There is the principle of justice—a foundation principle. This principle must be recognized and practiced before we are in a proper condition to build upon this foundation the principles of love, mercy, gentleness, etc., all of which must be incorporated into our lives, our characters as children of God. We need to learn what justice means, what true love means. The standards of the world along these lines have become much perverted, and we need to be properly taught from the only authoritative source—the Word of God. We must learn how to apply these principles.

Those who have been for some time drinking from the fountain of truth, and feeding at the table of the Lord, where the food is pure, unadulterated, nourishing, should be fully established in the first principles of the doctrine of Christ. Much of the superstructure of "gold, silver and precious stones" should be already erected, and the good work of character-building should be progressing steadily day by day. We should be firmly rooted and grounded in Christ, so that nothing can move us. We should be able to discern clearly between truth and error on every important point. We should be so loyal to the Lord and his Word that we shall rejoice in the glorious privilege of proclaiming it at every suitable opportunity. We should know what we believe and why we believe it, and be courageous and uncompromising in declaring the truth which has so blessed our own hearts and lives.

DIRECTIONS FOR STARTING BACILLUS LACTINE CULTURE

Crush one tablet of whatever preparation is used and stir into one quart of good, sweet milk which has been brought to blood heat. Cover, and put in a warm place until it becomes a firm clabber. This will require about twenty-four hours in winter, less time in summer unless kept in a cool place. Then shake, beat or churn for a few minutes, and put the jar in a cool place. It is ready for use as soon as it is shaken, but improves by standing awhile. Shake or churn as often as served, that it may be perfectly smooth.

After you are satisfied that the buttermilk is as good as can be made with the tablets, discontinue their use, and substitute a good half teaspoonful of the buttermilk for each quart of milk, and treat in the same manner. Should your buttermilk—from overheating the milk, or from any other cause—be injured or become unpalatable, it will be necessary to go through the same process as at first, with a fresh tablet. If regularly, properly made, there will never be reason for renewal of tablet.

"Directions for Use" usually—perhaps always—state that pasteurized milk cannot be used to prepare the buttermilk. Six months' daily experience has demonstrated that this is a mistaken idea.

LA GRIPPE AND TYPHOID FEVER REMEDIES

One of the simplest we know of for La Grippe and Typhoid Fever, especially in their earlier stages, is to put the bulk of a pea of cayenne pepper into a little milk, stir it thoroughly and swallow it. Do this twice a day for about three days.

FORGIVENESS IS BLESSED

JUNE 13.—PSALM 32.

SINS FORGIVEN, COVERED, BLOTTED OUT—INIQUITY NOT IMPUTED—THE GUILELESS SPIRIT—WHO MAY PRAY FOR FORGIVENESS—UNDER THE COVENANT OF GRACE—UNDER THE NEW COVENANT—SOME SINS NOT FORGIVABLE BUT EXPIABLE—"LET THEM PRAY OVER HIM"—MORTAL SIN OR SIN UNTO DEATH.

"Blessed is he whose transgression is forgiven, whose sin is covered."—Verse 1.

The Scriptures bring to our attention the thought that sins may be forgiven in the sense that God will not continue to treat us as sinners, the sins, however, remaining to be dealt with—merely covered. They also show that the time for actually blotting out sins is in the future, not in the present life. To illustrate: The Christian who has transgressed divine law quite unintentionally and entirely through inherited weaknesses may promptly go to God for forgiveness through the Redeemer, and is assured that his sin is covered, that God will not remember it against him nor treat him as a sinner, because Jesus Christ the righteous made full atonement for such sin.

There is another class of sin, partly of weakness and heredity, and partly assented to by the mind. This we might term a mixed sin. The Lord, in forgiving this sin, will restore the joys of his countenance to his child and entirely cover or overlook the transgression in proportion as it was unwilful, unintentional, through ignorance; but he will punish that portion which was of knowledge and connivance or assent of the mind.

There is still another kind of sin, which the Bible describes as a wilful sin—against light, against knowledge. This is because the light of knowledge and truth is the light of God's Spirit of truth; and whoever wilfully transgresses it transgresses the Spirit of truth. Such sin Jesus declared has never forgiveness, neither in this age nor in the age to come. (Matthew 12:32) But this does not mean that the individual will be punished for it forever. It simply means what it says—that such sin cannot be forgiven and could only be expiated. If, however, it were a sin against full light, the expiation would mean the second death. We have reason to believe that on account of our inherited weaknesses and unholy environment, nearly all sins committed by God's people may be classed as mixed sins—only partly wilful.

In any event, a man who realizes his transgression forgiven and his sin covered must have great peace and joy toward the Lord, and blessing that is beyond description. He may, however, at the same time, carry the marks of those forgiven sins in his body to his dying day; and he may perhaps be troubled with aches and pains and with various diseases as a result of sins that are forgiven—to his dying moment. The sins, therefore, are not blotted out all that while, although they are forgiven. The marks of them are seen in his flesh or his mind or in whatever way they have blemished him.

St. Peter tells us that our sins are to be blotted out fully at the second coming of Christ. We can readily see how this will be; for the promise to the church is that in the resurrection they will be given perfect bodies; that which is in part and imperfect will be done away, and that which is perfect will be theirs forever in the body of the resurrection—"sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spiritual body."—1 Corinthians 15:43, 44.

CONDITIONS FOR FORGIVENESS

Much confusion of thought prevails respecting the conditions upon which forgiveness of sins may be expected. This is not the fault of the Bible, which makes the matter very clear and very plain. It is the fault of our confused theologies, which have mixed up everything for us. To understand the matter we must remember that the whole world, as the children of Adam, rest under divine sentence of death, with no offer of hope directly made to them. The Lord's people have a revelation from him, informing them that God purposes great things for the world by and by through Messiah's kingdom, but that these are not applicable to them at the present time. The mercies and favors of God, including forgiveness of sins, are all confined for the present to those who come into covenant relationship with God.

What is meant by covenant relationship? some may ask. We reply that God entered into a covenant with the Jewish nation, through Moses as the mediator of their Law Covenant. A part of that arrangement was that on the basis of certain sacrifices for sins—sacrifices of bulls and goats—God entered into a covenant, or bargain, with that nation. These sacrifices of bulls and goats every year on the Day of Atonement imputed to the nation forgiveness of sins for that year; that all the people might be in relationship with God. Thus they had the right to come to God in prayer in respect to any matter of God's promise or in respect to the forgiveness of their sins, as in the case of David.

But this privilege did not extend to the Gentiles—it was merely an arrangement made with the Jews. And even with the Jews it was only a typical arrangement. It foreshadowed the permanent arrangement of this Gospel age, based upon the "better sacrifices" of the antitypical Moses—Jesus.

Since the time of Jesus another covenant has been opened, while the Law Covenant may be said to be inoperative for the present. The covenant now applicable to Christians is called scripturally a Covenant of Sacrifice (Psalm 50:5), or a Covenant of Grace. It is a Covenant of Sacrifice because all who enter into this covenant with God sacrifice their earthly rights and interests, accepting instead the spiritual blessings, which God has promised and which they can see with the eye of faith.

Jesus was the first one who made the Covenant of Sacrifice. Holy, harmless, undefiled and separate from sinners, he presented his body a living sacrifice to God, saying, "Lo! I come, as in the volume of the Book it is written of me, to do thy will, O my God." (Psalm 40:7, 8; Hebrews 10:7) Thus he surrendered his will, and with it everything and every power he possessed. During the three and a half years of his ministry, he zealously carried out this covenant unto death, even the death of the cross. For this cause God highly exalted him, giving him the perfection of the spirit nature, to which he attained at his resurrection—glory, honor and immortality forever.—Phil. 2:8-11.

The work of this Gospel age is to call out from amongst the sinner race such as may have a similar spirit, or disposition, to that which Jesus had. None, like him, are holy, harmless, undefiled separate from sinners; but what they lack in this respect is made up to them by the imputation of the merit of Jesus so that, as the Apostle declares, they are accepted of God in the Beloved One. And being thus accepted, they are privileged to enter into the same Covenant of Sacrifice which Jesus entered into. With him, they say to the Father, Lo! we present ourselves in harmony with everything written in your book, to do your will even unto death. It is the same covenant! and in describing this, the Apostle declares that we walk in Jesus' steps and fill up that which is behind of the afflictions of Christ.—1 Pet. 2:21; Col. 1:24.

Many seem not aware that only such as are in covenant relationship with God have any right to go to God in prayer, to ask either forgiveness of sins or anything else. Nevertheless, this must be clear to every one who will think on the subject. God declares that he heareth not sinners, and that he has made only one provision whereby any may come to him. Jesus is the Way, the Truth and the Life. "No man cometh unto the Father but by me," he declares. (John 14:6) He is the Advocate for those who become his disciples and who engage to walk in his steps; but he is not the Advocate for the world—merely for the special class, his followers. In due time, at the close of this age and the opening of the Millennium, he will become the Mediator for the whole world, will make satisfaction for all their sins, and will take over every member of the race under his divine supervision. His Mediatorial kingdom is arranged with this in view. Even then, the world will not go to the Father with their sins nor with their prayers, but merely go to the great Mediator between God and men—between God and the world. They will have blessings and favors then abundantly, under the arrangement provided; but they can have nothing now. The only ones who can get God's favors at the present time are those who come by the appointed way—through the Covenant of Sacrifice.

THE ADVOCATE'S ONLY TERMS

With false ideas in our minds respecting the penalty for sin—with the idea that it is to be eternal torment—many imagine the Lord Jesus sitting tearfully and dejectedly, waiting for sinners to show the slightest sign of repentance, when he would fly to their relief and accept them without any particular terms or conditions. Nothing could be further from the truth—nothing could be further from the teaching of the Bible. On the contrary, if the sinner thinks of turning from sin to God and comes to Jesus to inquire if he will be his Advocate with the Father and make him satisfactory and acceptable, he is promptly told that he can have this privilege only on certain fixed conditions.

The conditions are stipulated—he must become a disciple of Christ. And this means all that the Master declared saying, "If any man will come after me [be my disciple], let him deny himself [sacrifice his own will], and take up his cross and follow me." (Matthew 16:24) There is no short cut. There are no other terms, and Jesus does not urge any one to accept these terms.

Misinformed evangelists may, in the name of the Lord, urge and make different terms; but they are that far away from the authorized message of God's Word. On the contrary, Jesus said to some in his time, "Sit down and count the cost"—be not hasty; know well what you are doing, and fully determine the matter before you undertake the responsibilities of discipleship. It is better not to vow than, after having vowed, to break the vow. It is better not to put your hand to the plow to become a servant of the Lord than, after taking these vows and entering the service, either to turn back or even to look back, as implying a half-hearted service.

Some one may perhaps suggest that if these views were generally accepted, there would be far fewer professed Christians in the world. We agree to this; but we insist that the Christians would be of a better standard, more acceptable to the Lord. The Lord declares, "Strait is the gate and narrow is the way that leadeth unto life [in the present time], and few there be that find it." These few are to constitute the kingdom class, the bride-class, and with Christ are to be the divine agency for blessing all the families of the earth during the thousand years of Christ's reign.

Another point that might be worthy of notice is that when we first come to the Lord, it is not necessary to pray for forgiveness of original sin. He informs us that all the arrangements are made, completed, for those who desire to accept his terms and become his disciples. All, therefore, we have to do is to go to the Lord intelligently, thoughtfully, and tell him how glad we are that he has made these arrangements; and that we gladly accept the terms of discipleship, with the promise that his grace shall be sufficient for us, and with his assurance that all things shall work together for good to the called ones according to his purpose.

It is after these have come into covenant relationship with God that they have need to pray for the forgiveness of their trespasses—their sins of omission or commission conflicting with their covenant of consecration and the divine requirements. Thus this class is privileged to offer the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." These trespasses thus to be forgiven do not include the original sin. That was forgiven freely for all those who accepted Christ and came under this new covenant-arrangement. The trespasses are our failures to come up to the standard required of the Lord after his grace has freed us from the transgressions that are past.

St. James calls our attention to some of the Lord's people who might become sin-sick to such an extent that they would not have access to the throne of grace themselves. Because of carelessness of living, neglect of duties and privileges, disregard of their covenant obligations, a cloud between them and the Father comes thick and dark. They are unable to penetrate this cloud. Their prayers seem not to reach the Father. He is hiding his face from them. Theirs is an extreme case. Through the Apostle the Lord says that if any one shall turn such a transgressor—a Christian who has gotten into such a wrong condition—from the error of his way, he will save a soul from death and hide a multitude of sins.

The Apostle tells the procedure. The sin-sick one should realize his need, so that he would call upon the elders of the church—the senior Christian brethren. He should confess to them his fault or whatever he believes has had to do with separating him from the Lord's favor. They in turn, as members of the body of Christ, may intercede for him to the Lord and may anoint him with oil in the name of the Lord; and if he have committed sins, they shall be forgiven him, and the Lord shall raise him up to spiritual health and strength.

BETTER HEALTH—LONGER LIFE

While it is true that the Lord's consecrated people should look forward with joy to their "change" at death, nevertheless it is quite proper that as long as they do live, they should keep their bodies in reasonably good condition, so that their service for the Lord, for the brethren, for their families and all men may be as efficient as possible. These are sufficient reasons for our publishing the advice below. Additionally, however, the Lord's people are interested in the welfare of the world and in everything that will assist mankind. Especially are we expecting simple, helpful knowledge of how to live, because we believe that we are already forty years into the great Millennial period, and that light on every subject is being granted accordingly.

* * *

It has long been noted by physicians that many of the ailments of life are due to diseased conditions of the bowels. To offset this many are using enemas, sometimes styled internal bath. These help some, but are inconvenient, only palliative, and evidently are not in line with the laws of nature. Proper food should keep the system in proper order.

Only recently has it been learned that there are healthful and also injurious bacteria. For instance, the fine butter flavor of first-class butter is found to result from the presence of a certain kind of bacteria, which now is cultivated and obtainable commercially. On the other hand, that which makes other butter rancid is an undesirable species of bacteria, not only unpleasant to the taste, but injurious to the system. Similarly, in the secretions of the mouth, the throat and the alimentary canal, bacteria live—some good, healthful, others injurious.

It has been found that there is a species of bacteria associated with putridity which is highly injurious. Hence the impropriety of eating putrid food, which is apt to foster disease, especially in persons of low vitality. It has been discovered that such bacteria infest the bowels, producing gas or flatulence and hindering the food eaten from giving back the proper nourishment and strength. This bacteria producing putridity is associated sometimes with constipation and sometimes with diarrhoea. In any event, it is undesirable. A relief from this difficulty has been found—good bacteria which, driving out and taking the place of the bacteria of putridity, tends to make the bowels clean and healthy, and to favor digestion and general health.

This new bacteria came to the attention of the world in recent years through noting that the people of Bulgaria are extremely healthy and long-lived. The cause for their good health was sought and found. Not only do they eat plain food, but the Bulgarians use a great deal of sour milk, which contains the healthful bacteria. Not everybody is aware of the fact that, while ordinary ferments are injurious, the proper ferment of milk is very healthful.

Sour milk is being prepared under various names; for instance, Bulgarzoon, Lactobacilline, Fermilac and other preparations. These cultures are sold in tablet and liquid forms. Put into sweet milk according to directions, they germinate and produce what much resembles buttermilk, but is much better than the average buttermilk. The only difficulty about these is the expense. On page 5689 we give directions whereby each reader may start his own culture of this helpful bacteria, Bacillus Lactine, by using only one of the tablets purchased.

The drinking of this milk needs to be continued with some regularity, at least once each day or, perferably, three times, until the bowels are thoroughly cleansed and the culture, Bacillus Lactine, gets well established in the system. It is a peculiarity of this Bacillus Lactine that it passes through the stomach into the bowels without being digested. In very chronic cases it is recommended that the sour milk be used as an enema or internal bath, following a regular water enema, or injection.

A NEW CURE FOR PNEUMONIA

Doctor Park, in the *Medical Record Journal*, tells that he has discovered a new treatment for pneumonia, which seems to effect a cure every time. His published statement, intended for physicians, is briefly stated as follows:

"In 2 ounces of chemically pure distilled water I dissolved 15 grains each of sodium salicylate and the soluble phosphate of iron. This solution is sterilized by heat, and on cooling there is added 15 minims of saturated calcium-creosote mixture, the whole then being passed through a small laboratory porcelain filter. The injections are made through the skin, with an all-glass syringe, using a 27-gauge needle, into one of the large veins of the forearm. Great care, of course, is taken with the asepsis and also to be sure that the needle is within the vein. If it is properly inserted there will be absolutely no pain. If pain is felt, it means that the needle has gone into the muscle instead, and the injection must instantly be stopped and a new trial made. There may be a momentary flushing of the face and occasionally a temporary nausea. The dose varies from 2 to 5 c.c., according to circumstances. The injection must be made very slowly."

PRAYERS THAT ARE HEARD

JUNE 20.—PSALM 141.

MANY MAY WORSHIP, FEW MAY PRAY—ONLY THE SANCTIFIED IN JESUS CHRIST—THEIR FREQUENT NEEDS—"GOD'S EAR OPEN"—THEIR PRAYERS ARISE AS INCENSE TO HIM—LEARNING TO PRAY—WHAT TO PRAY FOR—WATCHING FOR ANSWERS—THE BREATH OF LIFE SPIRITUAL.

"Keep me from the snares which they have laid for me."—V. 9.

When we think of the greatness of the Creator, Maker of Heaven and earth and all therein, and when we think of our own littleness, our weaknesses and imperfections, we are amazed that our God has made any provision whereby even the best of his creatures might hold communion with him in prayer. We should not fail to note the difference between worship and praise, which anybody may render to the Lord, and prayers and supplications, which are acceptable only from the Lord's consecrated people and their children while still minors.

To illustrate: It is one thing that the populace may cheer a governor or a king, may remove their hats or bow their heads, but it is quite another thing for that same conglomeration of people to be received by the king or the governor into association as his friends or to have communion with him, to tell him about their matters, to have his counsel and guidance. So, while God has an interest in the whole world of mankind, a deep interest, it is not the same interest that he has in his church. And by his church we mean, not any sect or party or denomination, but those individuals who, regardless of sectarian lines, have entered into a heart covenant with the Lord, renouncing their own wills and accepting, instead, the will of God in Christ. These are the Bible church, whose names are written in heaven. (Hebrews 12:23) These are the ones addressed in the Bible as the saints of God, and respecting whom it is declared, "All things are yours; . . . . and ye are Christ's; and Christ is God's."—1 Corinthians 3:21-23.

This church of God, in all the world, is not numerically strong. As the Bible says, it contains not many rich, nor many wise, not many learned, but chiefly the poor of this world, rich in faith, heirs of the kingdom. (1 Corinthians 1:26; James 2:5) Their reigning, their power and their control in the world's affairs will not come until they shall have experienced the resurrection change, and Messiah's kingdom shall be fully inaugurated. Then these shall live and reign with Christ a thousand years.—Revelation 20:4.

WHO MAY PRAY

Strangely enough, many seem to have gotten the thought that anybody, at any time, may rush into the presence of the Almighty God with his requests. The intimation even seems to be that God is unhappy because people do not come to him thus. Such views of prayer indicate a lack of Bible study, Bible information. The Bible teaches that prayer is a great privilege.

Jesus declared, "No man cometh unto the Father but by me." Furthermore, he indicated the restrictions upon those who would approach the Father through him—they must be his disciples; and to become his disciples, they must take upon themselves certain obligations or vows. They must renounce their own wills, and accept the will of Jesus. They must lay all upon the altar; otherwise they cannot be accepted, cannot be presented to the Father, cannot be begotten of the holy Spirit, cannot be styled or treated as sons of God, cannot be joint-heirs with Jesus Christ in his coming kingdom—cannot have the privilege of sons of God in the present life either—the privilege of prayer and of divine fellowship, communion, instruction.

All these special blessings the Bible reserves for those who become especially, peculiarly, the sons of God. Even in respect to these who have become sons of God, Jesus intimates a danger of their losing the privilege of prayer. He says, "If ye abide in me, and my words abide in you, ye may ask what ye will"—not otherwise.—John 15:7.

We believe that misinformation on this subject of prayer has worked disadvantageously to many. The majority, holding intercourse with evil, only occasionally flee to the Lord in some trouble, and that without entering into any covenant with him or receiving any recognition as sons, and without desiring this. If they were rightly informed, the effect upon their minds at first would be to stun them. They would awake suddenly to the realization that they are without God in the world; that their affairs are not subject to his supervision; but that as part of the world, they are under the general curse, or sentence of death.

The highest qualities of the human mind, which lie at the very top of our craniums, are the organs of worship, reverence, veneration, spirituality. Even the wicked, at times, feel that they will please God by praying to him and asking him for some favors. They have not learned that God has addressed them saying, "Unto the wicked God saith, What hast thou to do, to take my covenant into thy mouth, seeing thou hatest instruction and castesth my words behind thee?"—Psalm 50:16, 17.

It is high time that the difference between the church and the world shall be more distinctly discerned, and that the privileges of the church shall be appreciated. The effect would be to awaken in others a sense of their need for God. Then, in their hours of distress, realizing that they have no God, would they not be the more likely to seek Him earnestly in his appointed way, through the Lord Jesus Christ, and through a full consecration—the only terms upon which Jesus would accept them and be their Advocate with the Father, and secure for them the title and privilege of sons of God, valuable both for the present life and for that which is to come?

INCENSE, PRAYER, BEFORE GOD

The Prophet David, in this lesson, pictures the Christian in his distress coming to God in his appointed way: "O Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense." This is the same thought elsewhere expressed in the Bible—that the prayers of God's people rise up before him as a sweet perfume. (Revelation 5:8) And, by the way, we remember that the incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet odor; and that nobody was allowed to make that incense except the priests who were to offer it. (Exo. 30:34-38; 37:29) Thus again the Lord shows us that the privilege of prayer, of approaching him in an acceptable manner, is confined to the antitypical priests, called by St. Peter the royal priesthood.—1 Peter 2:9.

Only those of the Lord's people who have consecrated their lives to him, even unto death, are thus represented as members of the sacrificing priesthood, to whom the Apostle wrote, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, and your reasonable service." (Romans 12:1) The Lord has pledged to this particular class that he will hear them, yea, that he will answer them—not necessarily according to their natural preferences, but he will heed the spirit of their cry and give to them, according to his wisdom, the experiences and blessings most helpful.

WHAT WE SHOULD PRAY FOR

Our prayers should be in harmony with our endeavors. Thus in our lesson the church of Christ are represented as praying the Lord to set a guard over their lips. The thought is that they are striving to keep their lips, their mouths, from utterances that would be injurious to others; and that, on the contrary, they may be helpful to humanity and honoring to God. Also, because they are striving for heart purity and to avoid practising wicked works with evil doers, therefore they pray in harmony, "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties"—assist me in my determination of opposition to all these things.

How appropriate that the Lord's consecrated people should scrutinize their lives when they come to their Father in prayer! How appropriate for them to note to what extent their blessings, luxuries and dainties have come to them contrary to the Golden Rule! Whoever intelligently thus prays will surely be examining his life to rectify his business relations, so that he may not eat of the dainties which would come from injustice or opposition, but, on the contrary, rejoice in the commonest things of life if they be the best procurable in harmony with the principles of righteousness, the principles of love.

"LET THE RIGHTEOUS SMITE"

The class that are thus in fellowship with God, through prayer and through seeking to be obedient to His arrangements and laws, are so fully engaged that they are able to say, as in this Psalm, that they will take no offense if reproved by the righteous—rather the reproofs of such will be to them like an excellent oil, such as a guest received from his host in ancient times. The true Christians, the class who have the fellowship with God through prayer, have the qualities of heart which the Apostle describes as the fruits of the holy Spirit; namely, meekness, gentleness, patience, long-suf-

fering, brotherly-kindness, love. (Galatians 5:22, 23; 2 Peter 1:5-8) And because possessing these, they are not easily offended, but indeed are glad to have such experiences and lessons as the Lord's providences may direct to them—especially if these come through the brethren, and particularly if the brethren who use these administer their rebukes in a Christian manner—in meekness, remembering themselves, lest they also be tempted.—Galatians 6:1.

In such cases, the reproof will be a blessing from the Lord—if given in that spirit and received in that spirit. Neither their heads nor their hearts are broken by such Scriptural reproofs; and they themselves learn to administer admonitions to others in similar manner, so as not to injure, but to help. Their prayers are for each other in what seem to be calamities; and in harmony with the Lord's promise, these seeming calamities and all the affairs of life shall operate together for good to those who love him, to the called ones according to his purpose.

The American Revision gives the wording here differently: "As oil upon the head; let not my head refuse it: for even in their wickedness shall my prayer continue."

In hyperbole the Prophet declares the distress of the church as affecting them even to death. "Our bones are scattered at the mouth of sheol (the grave), as when one cutteth and cleaveth wood upon the earth"—like the fragments made by the wood-cutter, who considers the chips not worthy to be gathered. But while this may be the estimation of God's saints from the worldly viewpoint, not so is it with God, as the following verse implies: "But mine eyes are unto thee, O God the Lord: for in thee is my trust; leave not my soul destitute."

But whatever affliction God's consecrated people may have in the present life, whatever rejection may be their experience at the hands of the great or the wise of this world, they have God's promise of glory, honor, immortality, in the future. In him they trust, and he will not leave them desolate. He has declared, "The gates of hell (sheol, hades) shall not prevail against them"; that it to say, the power of the grave shall not prevail against the Lord's Anointed, Christ and the church—they shall come forth from the power of the tomb glorious in the first resurrection majesty to reign a thousand years.—Revelation 20:6.

"KEEP ME FROM THE SNARES"

Satan is represented as a fowler, a hunter, who is seeking after the Lord's people even as earthly hunters are prone to hunt after speckled birds. Before the invention of powder, the hunters more particularly entrapped their prey with snares and pitfalls. While Satan is represented as being the great arch-enemy, he also is accredited with using agents. Chief amongst his agents, according to the Bible, are those fallen angels of whom he is the prince—"the prince of devils." But he has amongst men many workers of iniquity. These are his servants whether they realize it or not.

As Jesus declared, "His servants ye are to whom ye render service." In consequence of this rule, we understand that many are professedly servants of God who are deceiving themselves, who are really the servants of the wicked one; for his works they do, as Jesus said. They colabor for the upbuilding of unrighteousness, iniquity, injustice, and in holding down the truth and in misleading the people.

The Lord will help his people, he will deliver them from the various snares of the adversary; and eventually Satan and all his cohorts will fall into their own snares. Thus, in ancient times, when the Egyptians thought to capture the Israelites at the Red Sea, the Lord opened the way for the Israelites and they escaped; while their enemies pursued after them and were themselves entrapped and overwhelmed.

Similarly, in the great time of trouble that is approaching, apparently Satan and his servants will be overwhelmed in that trouble in a manner not expected by them. The church will escape those things coming upon the world and will stand before the Son of Man, changed in the power of the first resurrection and called to be with him as his kingdom class. But the world will be ensnared in that great time of trouble. Yet, thank God, it will be for their advantage as they learn the ways of the Lord more fully, and great will be the blessings of the Almighty coming to them!

"PROPHESY AGAINST THE SHEPHERDS"

JUNE 27.—EZEKIEL 34.

SELF-SEEKING SHEPHERDS—FEED THEMSELVES, BUT NOT THE FLOCK—THE TRUE SHEPHERD COMES—SEEKING THE SCATTERED SHEEP—FEEDING THE FLOCK—CARING FOR THE SICK AND LEAN—REPROVING THE SELFISH OF THE FLOCK—DAVID TO BE THE NEW SHEPHERD—ONE FLOCK, ONE SHEPHERD—"THE LORD IS MY SHEPHERD."

"I myself will be the shepherd of my sheep."—V. 15.

Today's study is a parable, applicable, we believe, at the present time. It begins with an arraignment of the shepherds, the pastors of the Lord's flock. It accuses them of neglecting the sheep in favor of themselves. It declares that they appropriate the wool of the sheep and devour the best of the flock, but neglect to feed the flock—neglect to lead them to the "green pastures" of God's Word and to the "still waters" of divine truth. The parable pictures the Lord's flock, scattered here and there, some wounded, some torn, some lean and hungry, all neglected so far as the false shepherds are concerned.

We cannot understand this as signifying nominal Christians, but the true saints of God. Nominal Christianity fares well enough, but the Lord does not recognize merely nominal Christians as his flock. They are the tares, not the wheat; they are the goats, not the sheep. The shepherds who neglect to care for the sheep, to provide them with the spiritual food and to assist them to find it, to appropriate it, are often quite busy with the goats—the worldly elements of their congregations. Their church arrangements are often especially for the goat, or tare class. These do not care for spiritual food; they must be provided with entertainments, suppers, sociables, discourses on politics, or harmless dissertations well filled with jokes. Do not they furnish most of the money? Would they not withdraw from the church if spiritual food were dispensed? For these some are providing "smokers," parish houses, well supplied with games, etc.

But the shepherds were not appointed by the Lord to look after the goats and the tare class, but to look after the wheat, the Lord's sheep. They are unfaithful pastors, or shepherds; and this prophecy is a reproof to them. The true flock of God is scattered, some here, some there, in many denominations and outside of all. They become the prey of the beastly of the world, and are ensnared into various false doctrines, but "neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock. Therefore, O ye shepherds, hear the word of the Lord! Thus saith the Lord God, Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth."

THE SHEPHERD GATHERING HIS FLOCK

Many Bible students believe that this Scripture is in process of fulfilment—that we are living in the parousia of Christ, and that he has been present in the world for some years past, searching out the truly consecrated of his people, and gathering them out of all sectarian systems and from the world, to himself. Surely it is true that the shepherds are ceasing to feed the flock; for very few of the flock of the Lord's consecrated people any longer seek spiritual food at their hands. They are wandering in a famishing condition, and much in danger of falling into the various snares of the adversary.

However, the Great Shepherd himself is with his flock, and is causing his voice to be heard; and the sheep will be gathered to him out of every nation and out of every denomination. Truly, Jesus said, "My sheep hear my voice, and they follow me"; and "a stranger will they not follow; for they know not the voice of strangers." (John 10:27, 5) The voice of the Lord, of the Great Shepherd, amongst his sheep is to be heard now because it is the time of his second presence. He is about to complete his flock of this Gospel age and to glorify them with himself in the first resurrection. Surely, goodness and mercy shall follow them; they shall dwell in the house of the Lord forever.

"Thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land." Verses 11-13.

— The home-land of the Lord's sheep of this Gospel age is heaven itself, and his bringing them to it will mean their resurrection change. Then they shall be in the kingdom with Jesus himself—still his sheep, still his flock, still his bride, still his members. But he declares also, "Other sheep I have that are not of this fold: them also I must bring; and there shall be one fold, and one Shepherd."—John 10:16.

THE SECOND FLOCK AND ITS FOLD

These other sheep of the Lord, we believe, will include all of mankind who, during the Millennial kingdom, will be glad to avail themselves of the great provision the Lord has made for them in his plan. They are other sheep in the sense that they will be of a different nature from the flock which the Lord is selecting during this Gospel age. The flock now being called and gathered are being begotten to the divine nature, a spirit nature, and they will attain to this spirit nature by a resurrection change; as it is written, "Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50.

The other sheep will be the great flock of the Lord, the great family of Adam, purchased by Jesus. For a thousand years the work of calling and gathering mankind and separating between sheep and goats will progress, as outlined in Matthew 25:31-46. The whole world will be granted the opportunity of taking their choice as to whether they will be sheep or goats. And nothing in the Scriptures informs us whether the sheep or the goats will be the more numerous. We are merely informed that all will have the invitation to become the Lord's sheep, to come under his shepherding care; and by so doing and proving their loyalty to him and developing his spirit, his character-likeness, they will be granted everlasting life on the human plane, the earthly plane.

There the Lord will bring the restitution which St. Peter mentions (Acts 3:19-21), and which will be offered to Adam and all his race, who will not receive the call of this Gospel age. Theirs will not be so high a call, but will evidently be a glorious one. The whole earth—a Paradise, an earthly heaven—will be their everlasting portion, but it will not be the heavenly home to which the church has been invited. The world's blessing of restitution to human perfection, to the image and likeness of God in the flesh, will not be the equivalent of the spiritual nature granted to the church of this age, but it will be wonderfully grand.

As for the goats of that time, thank God! they are not to be tormented, as many of us once supposed. Rather, they are to be cut off from life, as is implied in the Greek word *kolasin*. "These [the goats] shall go away into everlasting cutting off; but the righteous [the sheep] into life everlasting." (Matthew 25:46) The Great Shepherd, who is now gathering his flock of this Gospel age, will remain therefore for a thousand years to gather out fully all his flock of the Millennial age, to separate them fully from all having the contrary spirit, and to destroy completely all except his sheep. All who really love righteousness and hate iniquity, when given a clear opportunity to discern and to take their stand, will choose the right and become the Lord's sheep. All others, who will to be wicked, will die; as it is written, "All the wicked will he destroy."—Psalm 145:20.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment"—with a righteous recompense.—Verses 15, 16.

THE FLOCK CRITICIZED ALSO

Not merely the shepherds, the pastors, the preachers, the ministers, are reproved by the Lord, but also some of his flock not in official positions. In the Day of the Lord's presence, these also will be dealt with, as we read:

"And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they have eaten that which ye have trodden with your feet; and they have drunk that which ye have fouled with your feet. Therefore, thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad, therefore will I save my flock, and they shall be no more a prey; and I will judge between cattle and cattle."—Verses 17-22.

The new order of things incidental to Messiah's kingdom is here brought to our attention. This already has begun in respect to the Gospel church. Some who have been considered quite prominent in Christendom, pushing and managing its affairs, and discounting the Lord's true sheep as peculiar people, will be reproved by the Lord in this day. The poor, the outcasts, the peculiar, are the ones that he styled his flock, and that he was to especially gather and especially feed and especially heal in this time. And is it not so? Is the Lord not feeding his sheep and blessing them irrespective of all sectarianism, and wherever they may be, in every land? Verily, he is searching them out and feeding them; and soon, the harvest time closed, these will be gathered to the heavenly fold. Meantime, the good work begun with the Gospel sheep will be extended amongst mankind.

Never again will the Lord leave his sheep without shepherding. We are not from this to understand that he made a mistake when he said, "If I go away, I will come again"; but rather that the leaving of his flock for a time was incidental to their testing, their proving, and development, that those loyal to the Lord, the principles of righteousness and the instructions of his Word might be manifested, even though they were scattered, and that others also might be manifested as unfaithful. It is, however, refreshing to know that throughout the entire Millennial age, until all the work of perfecting the sheep shall have been accomplished, the Shepherd will be with them. Thus we read:

"And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I, Jehovah, will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."—Verses 23-25.

We are not from this to understand that the Prophet David of old is to be made Jehovah's representative and given the care of the sheep in the future. The word David signifies beloved; and the thought, we believe, is that the antitype of David is meant. Jesus is preeminently beloved of the Father; and the bride class, the church, are to be the members of Christ, their Head—members of the Beloved. Thus the Lord Jesus said of his people, "The Father himself loveth you."

We see then that The Christ, Head and body—Jesus and the church—are to be the antitypical David, or Beloved of God, into whose care all who are His sheep or who desire to become his sheep during the Millennial age will be committed. The wild beasts, representing the evil-doers, those who will devour, destroy and do harm, will be caused to cease; and the whole world will become "the fold." No longer will there be need of making a special fold, building the fences against the enemies, for the sheep will be in a quiet and restful condition—"in the woods."

In other words, the close of the Millennium will witness what the Lord has declared, that nothing shall hurt nor destroy in all his holy kingdom. (Isaiah 11:9) It will witness also what Jesus has declared; namely, that from that time onward, there shall be no more sighing, no more crying, no more dying, no more curse, because all the former things shall have passed away. "And he that sat upon the throne said, Behold, I make all things new." (Revelation 21:3-5) Even Satan shall be bound, to deceive the world no more until Messiah shall have fully accomplished the work of perfecting the flock.

INTERESTING LETTERS

RE CHARGES OF THE PREACHERS' UNION

DEAR BRETHREN:—

We appreciated very much the article in the March 15 WATCH TOWER entitled, "Preachers Back of Malicious Attack." Of course, all of us were certain that the charges were false, but until the article appeared we had nothing with which to refute the falsity of them. Now we are fully armed.

One would hardly believe that reports could spread so rapidly.

We find here in Texas that the opposition to the truth is so thoroughly organized throughout the country that every preacher, even in the smallest towns and in the rural districts, has in his possession copies, not only of all the books written in opposition to the truth, but also of the charges

made against Brother Russell and of our alleged teachings of a second chance, no punishment for sin, etc. In our volunteer work we are making it a point to refute these charges whenever opportunity presents.

We are not inclining toward weariness in well doing. We are confident that we shall reap unspeakably glorious results in due time, and we believe the due time is not far off.

It is our delight to bear before the throne of heavenly grace our dear Pastor and all others who suffer for righteousness' sake. And we daily search our own hearts lest possibly we may shrink from joyfully sharing with these whatever the Lord may allow to come upon us. With continued love and prayers for all, we are,

Faithfully yours in his fellowship and service,

SETH T. MOORE.—*Texas.*

OPPOSITION PROVED TO BE BOOMERANG

DEAR PASTOR RUSSELL:—

A short time ago, having heard your teachings roundly denounced by one or two brother clergymen, I obtained the six volumes of your STUDIES IN THE SCRIPTURES and began to study and investigate for myself. The final upshot of this inquiry has been that the whole of your views and position as set forth in the above volumes has convinced me beyond all question that modern Christendom is upon a false foundation, and that somehow the "churches" have lost vital integral portions of that truth which was delivered once for all to the saints. I have therefore recently felt it to be my duty to resign my position as an Angelican minister, as I am now certain that the "churches" as at present organized do not, and cannot, truly and adequately represent our Lord to humanity as Redeemer. Why this is so you make abundantly and transparently clear in your STUDIES.

I have been engaged in the work of the ministry for the last thirteen years, and during this time have tenaciously held on to my position in the church, although for some years I have had the instinctive feeling that in some way things were far from right within the borders of "Orthodoxy." The difficulty was I did not know how to set about to try and remedy matters. Your third volume of the STUDIES, "Thy Kingdom Come," shows clearly that there could be no remedy in these latter days, for the time of Harvest is come, and that the evident decay and disintegration of Christendom is the Lord's method of gathering together His own spiritual, elect church. The whole thing has come to me with the force of a divine revelation—for such it assuredly is. I can only add that it has been the deep desire within to try and do my Lord's will that has kept me within the "orthodox" church until the present. Now, however, that I see, as in a mirror, that He is calling me to come out of Babylon as with a stentorian voice—in view of her wickedness, worldliness, cruelty, hypocrisy and errors—I feel that I must obey Him at all costs. I have done this, and already I feel a sense of inner peace and tranquility coming over me. May God bless and keep you, Brother Russell, and all the brethren with you who are now busy making ready for the Coming of the King!

For myself I just want to do the Lord's will in all things, and will be glad to serve and co-operate with you and the Association generally as may most effectively tend to assist in the establishment of our Lord's kingdom. Kindly use me as you may judge will be best to this great end. I am a married man with three children, but whatever difficulties may arise I have already proved that his grace is sufficient for me. He has shown me the road to take to do his will and he will enable me so to do.

I have made myself known to the brethren in Toronto and they have welcomed me in a most kind and brotherly way. If it should be the Lord's will for me to remain in this city, it will be a joy and privilege to cooperate with them in seeking to further the great end we have in view. At the same time I have the feeling that if arrangements could be made for me to undertake a short, special course of study and training under your direction at Brooklyn it would do me much good and enable me to render more efficient service later on. I will, however, leave myself wholly in your hands and endeavor to begin to serve the Association as you may judge best.

With earnest prayers that your hands may be upheld in every possible way, and that God in his infinite mercy may shower upon you and the brethren generally still greater blessings for the great day yet to come, I am

Yours in the Lord, R. A. ROBINSON.—*Canada.*

BAPTIST PREACHER GETS LIGHT

DEAR PASTOR:—

I am constrained to acquaint you with the news that in God's hands you have been a means of blessing to us who were for some time spiritually cast down. I was aforetime a Baptist pastor and evangelist in England, earnest in my endeavors for the Gospel's sake, and had to suffer because I could not bend to those who thought they had the right to lay down the law. I felt that there was something lacking in their teachings and was in such perplexity that I drifted into indifference and unhappiness.

Heartily disgusted with the worldliness and "isms" of the churches, and worst of all their denial of God's Word, I involuntarily cried, "Send out thy light and thy truth; let them lead me!" "Restore unto me the joy of thy salvation!"

About this time my father mailed me a WATCH TOWER copy of THE DIVINE PLAN OF THE AGES, but I was so prejudiced—regarding you as one of the modern upstarts—that I relegated it to the bottom of my box, unread. Again I was presented with, this time, a bound copy of the same book! In curiosity I began to read, and my curiosity soon became deep interest and diligent Bible study and my prayer has been answered!

In God's power I have been able to interest others; my brother-in-law has joined in our studies and desires to add his testimony to mine in gratitude to God for your ministrations. May God continue to abundantly bless you in your noble and fearless proclamation of THE TRUTH.

As opportunity offers we do our little for the spread of present-day truths and have been blessed accordingly. True, we have had to endure misjudgment and misunderstanding, but we rejoice to be accounted worthy to suffer these things for him who endured so much for us.

Feeling sure that such testimony will gladden your heart, and rejoicingly awaiting the establishment of the Kingdom,

Gratefully yours in Christ, JOHN A. PERRY.—*Australia*

CONSPIRACY ARTICLE IN SWEDISH

Swedish friends will please note that we now have in stock Swedish B. S. M. No. 68 for use wherever Swedish ministers slander the Truth. Mention quantity you can use without waste—free.

VOL. XXXVI BROOKLYN, N. Y., JUNE 1, 1915 No. 11

THE COMING STORM AND ITS GLORIOUS OUTCOME

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. . . . Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."—Psalm 107:29, 30, 43.

Psalm 107 seems to be prophetic, tracing to a considerable degree the experiences of the church of Christ throughout this Gospel age. It may be applied individually and also in a world-wide international way. The cause of all the trouble in the world is sin. There might be various ways of trying to remove the difficulty, but God in his wisdom arranged the one plan. He will permit sin to bring storms and difficulties of life so that humanity shall be tossed about, and thus learn to appreciate our great Savior, whom God has provided to be the Great Deliverer of the church and of the world. The whole matter has been arranged in a judicial manner, and in due time Christ will have the full right to bid all storms to cease and to bring order out of confusion. Yet this must await the divine appointment. During the present age the church class has been selected, and the storms and difficulties of life have been valuable to them in developing faith, hope, patience and in preparing them for the kingdom honors, privileges and opportunities.

The world's storms, according to the Scriptures, have been varied and have occurred at different times, according to the conditions of mankind—sin and selfishness always stirring up a storm on every possible occasion. There have been many storms in the past—wars, invasions, tumults, etc.—all started from envious, selfish motives, or because of great injustice on

the part of others. Great nations have envied one another their increase of wealth, and have preyed upon the weak. Anger, malice, hatred, strife, the works of the flesh and the devil, have been cultivated. Now, having sown thus to selfishness, mankind are experiencing a mighty whirlwind on the social sea. This great storm has not yet reached its height. Our thought is that it will be much greater before the Lord will step in and say, "Peace, be still!" He has permitted this awful storm; for he knows how to make it work out for the good of humanity.

It is ours as God's people to favor peace and righteousness and to live in harmony with these conditions. But it is ours also to know what is coming on the world—more, it is ours to know the outcome, to know something of God's truth. The Lord has already given us an inward peace which no outward storm can affect. We are trusting in the promises he has given. We realize what the present condition is, and rejoice that the church will soon be glorified. What a lasting peace and joy will then be ours beyond the veil! This realization brings into our hearts even now great rest of soul, a great calm! We remember that God is able to make all things work together for good to us, and he has promised so to do; therefore we may have blessed experiences coming out of these stormy times and trials of life.

The Lord has a peculiar way of bringing peace to his people—not usually by interference with people of the world. The storms of life may go on just the same as ever; our way may be just as thorny as ever. But the Lord speaks peace to us! We hear his voice, the Word of God! By the knowledge he gives us, by his precious promises, he assures us of his wisdom, his love, his power, and of his loving purpose for his people. These things give us peace and rest of heart in the midst of outward trials and trouble. He makes known to us also his great plan for the world in general. He informs us now of the significance of the present conditions and of the glorious outcome of the great trouble about to break upon the whole world.

THE LAST GREAT DAY

We are in the "last days" mentioned by the Apostle Paul. He says, "In the last days perilous times shall come. Men shall be . . . covetous, boasters, proud . . . traitors, heady, highminded, lovers of pleasure more than lovers of God . . . From such turn away." (2 Timothy 3:1-5) Our Lord Jesus repeatedly mentioned "the last day," and declared that certain things would occur in the last day. We understand him thus to be referring to the great seventh day, the thousand-year day of his kingdom. For instance, he said, in speaking of his disciples individually, "And I will raise him up at the last day."

The Scriptures speak of the last day as being the end of this present dispensation, the end of the present reign of evil. Our Lord referred to the closing days of this age when he said, "As it was in the days of Noah, so shall it be in the days of the Son of Man." All Scriptures referring to this day seem to point to the great commotion to come at this time. The Prophet Daniel seems to speak of the present dispensation as a "time of trouble such as was not since there was a nation." This was to be, he declared, "in the time of the end." Our Lord speaks of it: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matthew 24:21-25) St. Paul tells us that the fire of that day shall try every man's work of what sort it is. The Apostle Peter describes it vividly in his second epistle. That day of trouble and the glory to follow are the theme of all the holy prophets.

The troubles of this day are not all of the same nature. Jesus tells us that some of his followers will be accounted worthy to escape the troubles coming upon the world, which St. Peter says will involve the whole earth. In the fire of that day, some who are children of God will be found to have built their house of wood, hay and stubble, even though building upon the true foundation, Christ. All their superstructure will be burned, and themselves "saved as by fire," as the Apostle Paul tells us. Others of the Lord's children will be found to have built upon the true foundation "gold, silver, and precious stones"; and thus their works will stand. They will have a superstructure of truth and loyalty to the Lord built upon the foundation, and this will not be burned. Their building will stand the "fire" of this great day.

As the Apostle Paul in all his epistles addressed himself to the saints in Christ Jesus, we understand these words (1 Corinthians 3:11-15) to refer only to those professing full consecration to the Lord, the church of Christ. The true saints must all suffer; for as St. Paul forewarned, we must "through much tribulation enter into the kingdom of God." (Acts 14:22) "Hereunto were we called," St. Peter assures us. (1 Peter 2:21) But all these things only work out for us an exceeding and eternal weight of glory, if we are properly exercised thereby.

THE NOMINAL SYSTEMS OF TODAY

But, as already intimated, we find a very large class today professing to be of the church of Christ, and millions of money are being spent by these for the worship of God according to the ideas of the nominal church systems. Fine church edifices are built and dedicated to the Lord. Grand organs and trained choirs are furnished. Gymnasia, "smokers," culinary departments with dining-rooms, etc., are provided. These churches are supported by people a large number of whom are very noble in many respects.

From one viewpoint it would seem that people who are spending so much money every year for church purposes must be quite religious and very anxious to do God's will. We read of how many millions of dollars New York City spends annually for its ministers, churches, etc., etc. But we find, in fact, that in all these churches there is a great deal of formalism. Those who sing their hymns are hired to do so, and they say that they have no particular interest in religion, but are merely doing it for so many dollars. Not many of the ministers will acknowledge that their service is of much the same nature, but there are those who think that the majority of them are serving in a similar manner. Does the Lord recognize and accept such service? (See Amos 5:20-23; Isaiah 1:13-15) It is not for us to judge the heart; but on every side we find headiness, boastfulness, pride.

We do not know how the Apostle Paul could better have described present conditions if he had been living here today. If anything is said to these zealous workers in the churchianity of our day about the worldliness, pride and errors of the churches, there is a toss of the head, even though some of them acknowledge that there is much that they do not approve of. It is found necessary to have concerts, teas, frolics, etc., in the churches to raise money; for, it is claimed, if they did not have these things, nobody would come to church except the preachers and some who hold office, and who attend to perform the duties for which they are held responsible. One such church official said to the Editor of THE WATCH TOWER, "I am in duty bound to go to church so often, but I will get out of the office as soon as I can." Having had the duty of elder thrust upon him, he intended to escape from it as soon as possible.

THE PRESENT IDOL OF CHRISTENDOM

Money-love, acquisitiveness, seems to be the controlling factor today. True, many who have a great deal of money are giving it out by the millions of dollars; but ours is a money-loving day. And it is not merely the rich who have this love of money. We find it everywhere. The chief desire is to get money—not to lay it up in banks, but to spend it; people like the pleasures which money will buy. It is a money-spending time as well as a money-loving time. Pleasure holds riot today, and money is honored and everywhere sought. Our former superstitious ideas of the better blood of some than of others—"blue blood"—we in America have been largely relieved of. We have therefore not that love of aristocracy and so-called "noble birth" which prevails in the old world. People formerly believed that the kings and the nobility were of a different race altogether from the common people. But now love of money and of that which money will purchase—pleasure, power, influence—have driven the world mad. Money is worshipped as an idol. If one has money, he can get nearly anything he wants. Many such people have a form of godliness, without its power. The Apostle says, "From such turn away."—2 Timothy 3:4, 5.

This condition of things has grown by degrees. How shall we turn away from those who worship these false gods? We turn away in the sense that we do not follow in the same course. We keep our hearts from the love of pleasure and worldliness and from the greed of gain. We turn away from all these things, and go in a different direction. This seems to correspond with what the Lord says in Revelation 18:2, 4. When revealing to the Apostle John the condition of Nominal Zion, in our day, and speaking prophetically as though in our day, he says, "Babylon the great is fallen, is fallen . . . Come out of her, my people"—get out from under her influence, leave her! The Lord's true people are to follow the Lord's direction here. They are to stand free from this bondage to error and worldliness, and set a good example to others also; and then they are to wait for the Lord's further instructions and for the accomplishment of his glorious purposes. We need not hope at all to turn the tide—one man or a thousand men or a million men would be powerless to turn the tide of Babylon today. She is fallen; therefore forsake her!—Jeremiah 51:6-9.

OUR QUIET, CONFIDENT STRENGTH

God entered into his rest when his creative works were finished in the earth, so we, the true church, shall soon enter into our rest, the perfect rest beyond the veil. God has placed the whole matter in the hands of Christ to accomplish in the appointed time. We have confidence in the Lord and in his times and seasons; therefore we are very restful, and in coming out of Babylon we are not worried nor anxious and distressed about others. God will bring order out of all the prevailing confusion. All who will prove worthy of everlasting life will ultimately be glad to work in the way the Lord shall direct.

The world today is drunk with certain false doctrines, and do not know what they are doing. If we were with people who were hilarious, intoxicated, we would better not try to sober them up, but stop association with them. Yet there may be some in that company who would love to be as we—free to serve the Lord. It is our duty to help everybody who is feeling after the Lord and amenable in any degree to the Word of Truth. We are to do good to all men as we have opportunity, "especially unto them who are of the household of faith." (Galatians 6:10) It is to this end that we have been circulating the STUDIES IN THE SCRIPTURES, THE BIBLE STUDENTS MONTHLY, and holding meetings and showing THE PHOTO-DRAMA OF CREATION, so that other earnest souls may, like ourselves, stand free from the general trend of our day and may live a life of sacrifice, and thus be prepared for the high exaltation coming to those who are faithful to God—a reward that we believe is now near at hand. Those who are thus prepared and panoplied with the whole armor of God will be kept in a condition of quietness and confidence known to no others in this great day of stress, turmoil and shaking.

PRESENT "SIGNS OF THE SON OF MAN"

The way by which the Lord informs his faithful, watching ones of the import of present conditions in the world and of the nearness of Christ's glorious reign, is through outward signs corroborating what we now see Bible chronology to indicate. A sign is an indication. The putting up of a baker's sign indicates that bread is to be bought there; a butcher's sign, that meat is for sale at that place, etc. Then we have the sign, or indication of coming storms, or fair weather. We are not to expect to see shining letters across the sky or anything of that kind to indicate the Lord's presence; but there has been a sign in the church for some time now—about forty years—the reaping of the ripe wheat. This has been a sign of the Parousia of the Son of Man. It has not been possible for the world to discern this sign. We also have the sign of the barren fig tree, the Jewish nation, putting forth its leaves. We see the foretold worldliness of the church systems. We see the beginning of the smiting of the nations.

When the great time of trouble shall break, the world will begin to see that a new order of things is somehow coming about; that a great change is impending. Conditions have not been so previously. As men see that the Son of Man is about to take his great power and that the Messianic kingdom is coming in, they will be apprehensive, not appreciating the fact that this kingdom is designed for the blessing of all. For a time they will not grasp the full situation. They will see the trouble, the paralysis of business, the distress of nations, socialism, anarchism, and their hearts will fail them for fear of the things approaching.

But all these things are now signs to us that the Lord is making ready to establish his kingdom and is preparing for the fall of the Gentile kingdom. This, however, will not at first be distinguishable to the world in general under the flaming fire of trouble. They will not know what to make of these things. We think that the majority of people are somewhat perplexed today. Men who are very prominent in social matters, financial matters, religious matters, are in great perplexity. Many of them are beginning to discuss the idea that the kingdom of God is really approaching.

We are told by some of our friends who attended the great Peace Meeting held here in New York City last fall that the prominent speakers participating, among them the Vice President of the United States, made numerous references to the Prince of Peace as being just at the door. The Millennium was referred to in like manner. We do not know what this means, except that they think that the Son of Man is now coming in his kingdom. We think that their perplexity will increase as they see still greater stress—financial stress, social stress—and as we enter the great time of trouble, "a time of trouble such as never was since there was a nation." A Hebrew gentleman was telling the Editor that the Jews in Jerusalem are starving to death. To the four millions of Jews living in Galicia and Austria it seems to make no difference whether one army or the other passes through the country; for the Jews always suffer. Wherever the armies have marched, the homes have been devastated and the land laid waste. Recently the Jews have held a Mass Meeting in New York to collect money for their brethren in Galicia and in Palestine.

If any of you should meet a banker, should you engage in conversation with him, you will see his face grow very sober. In some instances the tears will come into his eyes when speaking of the alarming conditions in finance today. Many wealthy people will say that when this war broke out they were worth a hundred thousand dollars, but that they do not now know what they are worth. Their stocks and bonds are not salable. So there is today a trouble that reaches increasingly throughout the earth, affecting not only all Christendom, but heathendom as well.

VIEW FROM CLEFT IN THE ROCK

As our own eyes of understanding have opened, we have sought to show to the church, and to the world as far as possible, the great divine plan of the ages—wonderful, beautiful, far superior to anything human! Bible students the world over are reading the Bible and the signs of the times in a new light; for God's own time has come for lifting the veil of ignorance and darkness which for so long he has permitted Satan to put before our eyes. To our understanding the present war is pictured in the Bible, as due to begin in 1914. It is a great "wind."

Following the great war, the Bible teaches, a great earthquake—social revolution—will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes—political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic "fire" of the Bible will consume the earth—anarchy. Following the anarchy quickly will come the long-promised kingdom of God, for which Christians have prayed, saying, "Thy kingdom come," most of them with but little conception of the true meaning of their words. During the reign of that kingdom, "a still small voice," the message of truth and grace, will come to all mankind. The world's uplift will progress; and the knowledge of the glory of the Lord shall gradually fill the whole earth. The longed-for haven of rest will then be attained, "the desire of all nations."

"MY SHEEP HEAR"—AND FOLLOW

All the true disciples of Jesus will see and hear in this present "due time." "My sheep hear my voice," said the Master. If any, therefore, are in Babylon and do not hear the voice of the Lord now calling them out of this great apostate system, our plain inference is that they are not his true sheep. This does not mean that all will hear at the same moment. Some are dull of hearing; they may not be living very near to the Lord. But so surely as they are his sheep they will hear; and so surely as they are following in his steps they will hear clearly, and obey promptly. They will be eager to come out of Babylon before her plagues come like a deluge, as they will soon come. We who now have the light should hold up the Lord's message and point other Christians to the present condition of things, and let them hear the Lord and then make their decision.

"PLAGUES" UPON BABYLON

The "seven last plagues" to be visited especially upon Christendom do not mean a particular disease, as the black plague or cholera; but the word stands for trouble. The Scriptures indicate what these are—death, famine, revolution, distress, overthrow. These distresses will be both physical and mental. It will be a great trouble and distress to Babylon when she realizes that her walls are fallen. She has realized for some time that there was danger of a collapse, and has been seeking to repel anything that might come near to injure her walls. Many good people have been fighting for these denominations, thinking that they represent the Lord's people—being themselves bound more or less by the institutions of the present time.

We do not think that the Gospel age fully ended in September, 1914, but merely the Times of the Gentiles. The Gospel age will not fully end, we believe, until the Gospel message ends; and that will be when the door is shut, when the last member of the very elect shall have passed beyond the veil. It is our understanding that the elect church of Christ, the bride, will not remain in the flesh to do much of the teaching of the world, but will be glorified in the kingdom either before or during the great time of trouble, and be ready to supervise the world's instruction from the spirit plane. The great conflict is before us. The Prophet Isaiah (63:1-6) depicts in very strong language the work of our Lord Jesus among the nations

at this time and in the days just ahead. "He hath trodden the wine-press alone, and all his garments are stained with blood." the wrath of God. See STUDIES IN THE SCRIPTURES, Vol. 4, pp. 18, 19, and p. 51, ¶ 1. We believe that this work has already begun in the present European war, which is growing in severity and awfulness day by day.

After the church shall have been glorified beyond the veil, the ancient worthies are to be her representatives in the world, taking oversight of the instruction of the peoples and ruling in human affairs; after the Messiah has commanded "Peace" to the angry nations and bidden the raging billows be calm. But there may be yet for a little while—just how long we cannot surely know—some work for the church to do for the world this side the veil, before the time of trouble fully sets in, or at the time of its beginning. If so, we believe that this instruction to the world is now in progress.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord," even though for a brief space his righteous sword shall be unsheathed for the punishment of iniquity and the overthrow of Satan's great empire.

FAITH THE MAINSPRING OF CONSECRATION

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Hebrews 10:23.

The Apostle is here writing to some in the early church who had given evidence of wavering, who were failing properly to hold on. He is telling them that while they had been faithful at one time they apparently had become lukewarm at least, respecting the Lord and the Christian way. He intimates that the firmness of faith in the child of God, and the firmness with which he holds the profession of his faith, has much to do with his consistency in Christian life. Our faith was the manspring that led each of us to make a consecration to the Lord. We believed that God had provided the Redeemer for the forgiveness of sin. We believed that we would be acceptable and our sins forgiven through the Lord Jesus Christ; and that we would be made sons of God, heirs of God, and joint-heirs with the Lord Jesus. These were the inspiring incentives that first led us to God. They served a good purpose in leading us to the decisive step.

St. Paul says that these Hebrew Christians had witnessed a good profession; but some of them, at least, had been growing more or less indifferent. He declares that although by this time they should have been teachers, they needed to themselves be taught again what were "the first principles of the oracles of God." They had lost part of their faith, their assurance in the Lord.

We all know from experience how things that are brought before our minds may afterwards become dim and hazy. When spiritual things become thus hazy, when we cannot grasp spiritual verities as once we could, when we are fearful and our joy in Christ is fading, we are getting away from this mainspring of our consecration. We are losing our faith. So let us earnestly hold fast to this anchor of our souls lest we drift and be dashed upon the rocks. Unless we do hold fast to our faith we shall lose everything; for "without faith it is impossible to please God." Without faith it would be impossible to gird on the armor and go forth to fight the good fight. We would never go out to a battle that we did not believe existed, or to a battle that we did not believe would bring any results, any reward for the hardships and suffering involved.

OUR PERSONAL RESPONSIBILITY

The Apostle's argument is that we should hold fast the faith which began our Christian life and which is also to be the finisher of our Christian life. The Lord is able to carry us through and he will do it, if we do our part. But the terms on which the Lord has received us are that we purpose to abide faithful. Hence everything depends on our holding fast to this faith which we have professed, without wavering, without harboring any doubts and fears; and the basis of our faith in our ultimate triumph is the assurance that "he is faithful that promised." We know that in the Bible there are "exceeding great and precious promises" for us. While the Lord tells us that there is nothing in ourselves that we can depend on, he assures us that his grace is sufficient, that his strength is made perfect in our weakness. We have only to lay hold upon it. If therefore we hold fast to our faith, we may obtain all that God has promised us. He will be faithful; he will not disregard his promises; he will do all that he has said.

If we hesitate and waver we are either losing our faith or losing the spirit of obedience and love. If, therefore, we realize that either of these conditions exists, we should go at once to the Word of God and to prayer, that our faith, love and zeal may be renewed. We should scrutinize our hearts day by day, to make sure that we are still loyal to the Lord, to see whether we are seeking to lay down our lives according to our covenant, to see whether we are developing the fruits and graces of the holy Spirit. Thus we shall fulfil our vows, and there shall be "an abundant entrance" administered unto us into the "everlasting kingdom of our Lord and Savior Jesus Christ."

"Awake, my soul, awake!
The precious days are flying!
Yield not to ease nor sloth,
The far-spent day is dying.

"Up, and gird on thy Sword!
Didst dream the battle ended?
The last fight's on—and no such Cause
Was ever yet defended!

"Not yet, but soon, the Prize—
One last, supreme endeavor
Is thine, and then the Crown,
The bliss, the joy, forever!"

GENTLENESS A CHARACTERISTIC OF THE CHRIST

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—2 Timothy 2:24, 25.

The words of our text were addressed by the Apostle Paul to Timothy, an elder of the church. The Lord's people, all who belong to the body of Christ, are sons of God; nevertheless, they are all servants—bond-servants of Jesus Christ. Every true son would desire to serve the interests of his father, especially a just, loving father; and every faithful servant would wish to serve the interests of his master or his employer, particularly a noble, worthy employer or master. Our Lord Jesus, who was the special Son of the Heavenly Father, made himself servant of all, in order that he might serve the Father's interests, accomplish his will.

Our text is applicable to any servant of God, any member of the church of Christ, whether he holds office among the brethren or not. It is an injunction which applies to all of the church. Every spirit-begotten child of God is to teach according to his opportunity and ability, under the limitations of sex, etc., given in the Scriptures. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1) These words of the Prophet apply to every member of The Christ, Head and body.

PROPER MANNER OF PRESENTING THE TRUTH

But the message of the Good Tidings that the Lord has given us to proclaim is not one to be forced upon people. To be proper servants of the Lord, and in harmony with his arrangements, we must not strive, must not argue or quarrel. In meekness we are to instruct, not with an air of superiority, or a desire to show how much we know. Our message is for those who have "an ear to hear." We are not to force ourselves upon people, not to intrude upon them, in order to make them hear. While we are to be ready to sacrifice our own interests to proclaim the message of our faith, yet in so doing we are not to be strifeful, malicious or contentious.

We would not say of those who are inclined to be contentious in presenting the truth that they are not members of Christ, but evidently they have not learned the better way. They have not sufficiently developed the quality of love; they are lacking in heavenly wisdom in this respect. On one occasion two of our Lord's disciples came from a city of Samaria, the inhabitants of which would not sell them food, and indignantly asked of Jesus whether they should call fire down from heaven to destroy them. In reply our Lord said, "Ye know not what manner of spirit ye are of. For the Son of Man came not to destroy men's lives, but to save them." (Luke 9:55, 56)

So there are some today who are ready to quarrel on every occasion. Although this tendency does not prove that they are not children of the Lord, nevertheless, it demonstrates that they are not in the right attitude, that improvement is necessary.

The things pleasing to God are inculcated in the Scriptures. The Lord's followers are to be gentle to all men—not only to the brethren in the church, but to all others. They are not to be strife-breeders, not always getting into a wrangle, but long-suffering, considerate of the opinions and preferences of others. There may be times when a Christian is put into a position where he will be forced to defend himself; but it is one thing to defend one's self in a reasonable way, and quite another to be strifeful and aggressive.

In endeavoring to carry the truth to others, we should remember that our faith is not to be presented to everybody. "Cast not your pearls before swine." They will not appreciate your pearls. They will wish to do you injury because of not appreciating them. But while not strifeful, we are to be on the alert to hold forth the Word of Life. If the truth is attacked and honest souls are in danger of being stumbled, we must, as the Apostle enjoined, "contend earnestly for the faith once delivered to the saints." (Jude 3) This does not mean, however, that we are to be quarrelsome, or to be disputatious, in the ordinarily accepted use of those terms. We are to be ever ready to proclaim the truth on every suitable occasion—with moderation, meekness and humility, but with earnestness and zeal; for this is our business. If those to whom we present the message of truth are in the proper attitude, they will desire it. It is right, therefore, for us to be ready to lay down our lives in defense of the truth and its interests.

The more cool, calm and self-possessed we are when opposed, the better we can defend and recommend the message we bear. The greater the contrast between our spirit and that of our opposer, the stronger will be our argument for the truth in the minds of others who may hear; and the more likely shall we be to disarm prejudice in the mind of the opposing one, if he be sincere and honest of heart. One who loses his self-control and becomes combative and disputatious defeats his own cause. One should never lose his head. He will be sure to say things that were better left unsaid and to manifest by tone and manner that he is not actuated by the Spirit of the Master. More harm than good might result from such a mistake. We are always to present the message gently, kindly, forcefully. It may be necessary to be positive in our statements, but the spirit of the presentation is to be gentle, whether in private or in public.

QUALIFICATION OF A TRUE TEACHER

The Apostle says that the servants of the Lord should be "apt to teach." (1 Timothy 3:2; 2 Tim. 2:24) St. Paul was here especially addressing an elder in the ecclesia. To be apt to teach is to have the teaching ability. Not all have the ability, the gift, of making things plain to others. There are some people who the more they say the less they are understood. If there are some who find themselves in this condition, they should use printed matter and then try to learn to present the message in a way that will be assimilable to the minds of others—making it clear, plain and logical. In the presentation of the message to others patience is necessary. Be willing to go over the point again and again, having sympathy with those you are instructing, remembering how difficult you found it when you were trying to emerge from darkness into the light.

Whether presenting the truth publicly or in private, never assume an air of superiority, never manifest haughtiness. Never allow yourself to become so irritated as to say, "I know more about this in five minutes than you do in a year"; nor even imply this thought in the expression of your face, or in tone or manner. You see, you can express yourself in these four different ways at once; but any one of the four would be sufficient to place a barrier between yourself and those whom you were endeavoring to interest. You are to be meek, lowly of heart, humble.

If some one presents to you an argument or a Scripture that he thinks contradicts your position, say to him, "Well, brother, let us see whether that is in harmony with the teachings of the Bible. We must accept as truth only that which will harmonize all the statements of the Word of God. Let us prove the matter." Have a meek, teachable manner, one which shows that you are willing to learn from another if he can teach you something from the sure Word of the Lord. Thus your opponent will be more willing to hear what you have to say, if he is disposed to be at all reasonable.

Undoubtedly the Lord's people are learning more and more the lesson inculcated in our text—"the servant of the Lord must not strive, but be gentle unto all." It is a lesson that all must learn, elders and deacons and every member of the body of Christ. It is necessary to our own character-building, and necessary in order that we may do more effective service for the Master. When at first we buckled on the armor and took up the sword of the Spirit, we probably did some flourishing, and perhaps often did more harm than good. We felt that we had something that no one could argue down. But we have been learning to be more gentle, more wise, more patient, more loving; and thus we have become better qualified to be instructors of others. We have seen how we may injure the cause of the Lord by a wrong presentation of the truth, and how by proper presentation we may become more successful in doing the Lord's work, in reaching hungry hearts, and more pleasing to our great King, whom we all love and long to serve.

"WHO IS MY NEIGHBOR?"

"Thou shalt love thy neighbor as thyself."—Matthew 22:39.

These words were quoted by our Lord in his summarizing of the Ten Commandments. Dividing the Ten Commandments into two parts, he showed that one part related to the duty and obligation toward God, and the other to the duty and obligation toward fellowmen, toward the neighbor. The first part calls for all the love of our heart, our being, our mind, our strength, for the Lord and his service; and the second part, which relates to humanity, calls for us to love our neighbor as we love ourselves.

In a special sense the Jews recognized themselves as being God's people. Therefore under the law they recognized each other as neighbors; for they were all the people of the Lord. But they thought that while they should cordially love their neighbors, they should hate their enemies—all the outside nations that God did not recognize. However, the fact that God had in the past commanded them to slay or drive out the surrounding nations did not mean that the Jews should hate them and wish to do them real injury. Our Lord seems to indicate that the Jews had taken a wrong view of matters. He taught them that to love their enemies, and to do good to those who persecuted them, was the better way. He showed them that they should have a broad view, a benevolence that would take in all the world.

To this effect he on one occasion gave them a parable—that of the Good Samaritan. In that parable he pictured a man who was not a Jew ministering to a Jew who had been injured. A Jewish priest had seen the wounded man and had passed by on the other side. Likewise a Levite, not so close in relationship to God as the priest, is represented as looking at the man and then also passing on the other side. Then came this stranger, a Samaritan, one not in relationship to God at all. The Samaritan promptly served the injured man—anointed him and bound up his wounds. The man had been assaulted, robbed and maltreated. The Samaritan "set him on his own beast and brought him to an inn and took care of him." He remained over night with the injured man, and when he left in the morning he gave some money to the inn-keeper and said to him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." (Luke 10:29-35) Jesus declared that in this Samaritan of the parable they had an example of one who was a real neighbor.

This parable is also for our instruction today. If we appreciate the conception of a true neighbor which our Lord gave, and say that we have the same conception, then let us observe this Golden Rule: Whatsoever I would have you do unto me, let me do even so unto you. And if you feel that if you were on the roadside, plundered and injured by highwaymen, you would wish that some one would help you, then do the same to others, if you have opportunity. And so in all things. From this viewpoint the whole world are neighbors, no matter how far apart they are—whether they live on our side of the earth or on the opposite side. This the broad, general view shows our relationship and obligation to all the world, to one the same as another. All are our neighbors. All should be treated in a neighborly way as we have opportunity. There is no exception.

It will not do to say that one should be kind merely to those who have been kind to him, that to such only are we to act the part of a neighbor. In that event, the Samaritan would not have been the neighbor. He might have thought that as no-

body had found him by the wayside and done anything for him, he consequently would not do anything either. The Lord, in this parable, and in his statement of the spirit of the law as related to our fellow-men, was laying down a principle that all should be neighbors and treat each other in a kind, neighborly manner, which is the only proper rule amongst mankind. We are to express our love for our neighbor by being thoughtful and considerate of his welfare and interests, and helpful to him as far as is in our power, other obligations being considered.

When we come to the church, there is a special relationship and bond between its members. We are to love one another as Jesus loved us. This is a new commandment. The Golden Rule is not a new commandment; for it properly belonged to man when God created him, and is designed to be the rule of life. The Jewish law, as it related to the attitude of the people of Israel toward one another, had for its essence the Golden Rule. But Jesus said to his disciples, "A new commandment I give unto you." He meant this: Those who have become new creatures have a new relationship; they belong to a new family—the family of God.

Our brethren on the spirit plane are nearest to us of any. Whoever is a new creature, and thus a brother to all those who are new creatures, is not merely to observe the Golden Rule, but is to be ready to do toward any and all of the brethren as Jesus did; namely, to lay down his life for them. He is not to say, "I would lay down my life for him, and so I expect him to be willing to lay down his life for me." No! Regardless of his own interests and life, regardless of what others do or do not for him, he is to be willing to spend and be spent for the blessing of the brethren. He is to have sacrificial love, which goes beyond the Golden Rule. Thus are we to be true disciples.

THANKLESS, REBELLIOUS ABSALOM

JULY 4.—2 SAMUEL 18:1-15.

THE STORY OF ABSALOM—HOW DIFFERENT FROM HIS FATHER—HIS WASTED OPPORTUNITIES—HIS CONTEMPTIBLE END AS A TRAITOR AND DISOBEDIENT SON WHO SOUGHT HIS FATHER'S LIFE—THE BOY THE FATHER OF THE MAN—THE RESPONSIBILITY OF PARENTS—THE CHILD WHAT THE PARENTS MAKE HIM—EUGENICS NOT SUFFICIENT.

"Children, obey your parents in the Lord; for this is right."—Ephesians 6:1.

"How sharper than a serpent's tooth it is
To have a thankless child!"

Our study today discusses the death of Absalom. It is sufficiently explicit without comment. It will be of value to us, however, to look backward along the life of this young prince and to note some of his failures. In the first place, he was not well-born. His mother, King David's wife, was the daughter of a heathen king nearby. His mother may have been beautiful, probably was; for the Scriptures indicate the Absolom was a beautiful boy, a beautiful young man, having a fine, courteous manner and being a popular idol. He had the disadvantage of being a member of the royal family and not being required to labor with sweat of face.

Absalom is first brought prominently to our attention by his murder of his half-brother Amnon, to avenge his sister's honor. For this he fled to the protection of his grandfather. He was thus still further removed from any good influences associated with his father and with the true religion. After several years' absence, his father, who had never ceased to love him and mourn him, was induced to invite Absalom back to Jerusalem—where for two years more, he declined to receive his son into his presence. All of these influences were unfavorable to the young man, but none of them can excuse his treachery to his father, Israel's king.

ABSALOM'S CONSPIRACY

There were judges throughout the Land of Israel for the deciding of the ordinary causes of discontent; but when their decisions were unsatisfactory, appeal was made to the king as to a superior court. King David was busily engaged in preparing the materials for the Temple, which was not to be built until after his death. This may to some extent have hindered him from his work for the people as a superior judge, so that some of their cases, as in every superior court, were delayed of a hearing—tediously, it seemed to those impatient for desired results.

We are not sure, however, that there was anything lacking on King David's part as respects the administration of justice. We merely know that his crafty son, Absalom, made himself very popular. He was very gracious to the people, very familiar with them, always ready to hear their complaints; and he answered them very cunningly, expressing sorrow for their delay, and saying, Would that I were king! It would be different! Thus by deception, by intrigue, by falsehood, we read, he "stole the hearts of the people" from his father. The people really began to think that if they had such a man for a king, they would be immensely better off. They seemed to have overlooked entirely the fact that God was the King of Israel; and that, as the Bible says, King David merely sat upon the Throne of the Lord.—1 Chron. 29:23.

Absalom was spectacular, a beautiful prince, with long, wavy hair. He rode in his chariot; and before him were fifty swift runners, his heralds. The thoughtless people admired this; and, apparently, at least one wise man was drawn away by the infectious infatuation of this glitter.

Absalom knew of his father's religious sentiments, which apparently he did not at all share. He realized that he would not probably be his father's choice for a successor; and that the time for a new king was not so very far off, as King David was becoming aged. Following Satan's course of ambition and disloyalty to God, Absolom became disloyal to his father. He recruited an army, proclaimed himself king, and did the matter so quickly and so thoroughly, with the sympathy of so many people whose hearts he had stolen, that King David and his regular army and the loyal ones of his court were obliged to flee for their lives. Our lesson recounts the battle which was fought between the superior forces of Absalom and the smaller forces of King David, who, however, were better trained soldiers. The victory came to King David. Absalom was slain, notwithstanding David's urgent request of his soldiers that they should not kill the young man, his son.

What a contrast we have here between the man after God's own heart and the man whom the people admired—the flashy, the showy, the ambitious, the deceitful, the intriguing, the rebellious, who sought his father's life! The man of God, notwithstanding his weaknesses, which were acknowledged, and repented of, had a heart of loyalty to God, true as the needle to the pole; and he had a sympathetic love for his son which found expression in that notable dirge, "O Absalom, my son, my son, would God I had died for thee!"

A VERY IMPORTANT PRINCIPLE

The human will is wonderful, so that we might almost say that each boy is responsible for his own career. Our expression, a self-made man, is therefore not far wrong.

This, however, does not excuse the parent whose duty it is to see that a proper child is born into the world, reasonably gifted—not merely outwardly beautiful, but conscientious, just, loyal to God and to the principles of righteousness. Nor does it excuse the parent from giving the child proper conceptions of life, proper instruction; for the Scriptures say, "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

It seems pitiful indeed that, with all the preaching and teaching of centuries, so few parents realize their obligations toward the children they bring into the world. So few fathers realize that they are the protectors and caretakers of their wives and of their off-spring; and that not only is it their duty and privilege to select a noble, conscientious wife to be the mother of the family, but it is also their duty to place her under favorable conditions during the period of gestation, and generally to assist her to keep her mind and her heart pure, loving, noble, loyal to God and to righteous principles, to the intent that their child may be well birthmarked, of noble character—less seriously marked and blemished with sin than would otherwise be the case. Well do the Scriptures declare that the people perish for lack of knowledge.—Hosea 4:6.

True, we have eugenics thrust upon our attention everywhere; but to what purpose? Important as this teaching is in respect to health and proper choice of a life-companion, it sinks into insignificance in comparison to the principle we are noting; namely, that the mind of the mother during the period of gestation is stamping and impressing, favorably or unfavorably, the character of her child. It of course would not be possible for a mother to produce a perfect child; but with her own ideals high and true and unwavering, fixed upon things pure, noble and good, we know beyond question that her child would thus be greatly benefited both physically and intellectually, and also morally. On the other hand, as we have pointed out in the PHOTO-DRAMA OF CREATION, the perfect mother, Eve, could and did mark her son Cain with a jealous, unhappy disposition, which eventuated in his murdering his brother.

SOLOMON, KING OF ISRAEL

JULY 11.—1 KINGS 1:1—2:12.

KING DAVID AGED—A FRESH REVOLT BREWING—SOLOMON CALLED TO THE THRONE OF ISRAEL—HIS ANOINTING AS THE LORD'S CHOICE—THE APPROVAL OF THE MULTITUDE—THE MEANING OF HIS NAME—HIS NATURAL ADVANTAGES AND PREPARATION FOR HIS HONORS.

"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind."—1 Chronicles 28:9.

King David was seventy years of age; Absalom, his eldest son, had died in rebellion not long before the present lesson opens. David's next oldest son was Adonijah, whom the death of Absalom had made the heir-apparent to the throne, and who is supposed to have been between thirty and forty years of age at this time. Joab, for a long time the head of David's army, must have been well-advanced in years too, and probably was on the retired list, not merely on account of age, but because he had deeply wounded King David's feelings in disregarding his instructions that Absalom's life should not be taken.

Adonijah thought the time ripe for him to proclaim himself king, and especially as he had succeeded in gaining the friendship of Joab, the long-time military leader, and the friendship, too, of one of the prominent priests. He made a feast, to which were invited, apparently, all of King David's sons except Solomon, who was ostensibly known to be more or less a favorite with his father. The feast was held not far from Jerusalem, and the arrangement was made that in the midst of the feast one of the company should salute Adonijah as king. The others of his company were expected to echo the sentiment; and thus the movement would seemingly be a popular one and not a rebellion. It carried out much as planned thus far.

However, in God's providence, the matter was brought to the notice of King David, who promptly made the arrangement with the new general, Benaiah, with Nathan the Prophet, and with Zadok the priest, to have Solomon immediately placed upon the king's white mule, as a sign that the king had approved him as his successor. Then he was anointed in the name of the Lord; and forthwith the military salute was given, and the people of the whole city of Jerusalem shouted their joy, "Long live King Solomon." Next in turn, by King David's direction, King Solomon was brought to the throne and publicly crowned.

Adonijah, whose plans seemed to be working thoroughly, was astounded, and so were those with him, when they heard the clamor of the people, blowing of horns, etc., and later learned that it meant that Solomon had been crowned and enthroned. Adonijah feared for his life and fled; and his adherents melted away. Later, however, Solomon sent word to his brother Adonijah, assuring him of peace.

Thus beautifully King David's public career ended, not in an eclipse, but at his zenith, in his full maturity of old age, and in his perpetuation upon the throne in the person of his chosen son. To him may well be applied the poet's words:

"He sets as sets the morning star,
Which goes not down behind the darkened west.
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."

SOLOMON, SON OF PEACE

Solomon's name has come to signify wisdom, but originally, primarily, it meant peaceful. It surely was a prophecy of his wonderful life, in which was no war.

Solomon was the son of Bathsheba, after she had legally become David's wife. Somehow, not explained, the Lord had revealed to David that Solomon was to be his successor, and David had promised Bathsheba to this effect. Solomon was born at a period when King David's activities as a warrior had very nearly closed and when the great double sin of King David's life and his repentance from it had, we believe, wonderfully moderated and chastened him. His loyalty to God in this serious matter, his earnest prayer for forgiveness and his realization of peace from God, apparently had made a new man of King David. Even though before this he had been loyal to God, he apparently was now still more devoted. The peace which he craved, and which was a mark of divine forgiveness, may have had something to do with the gentle and thoughtful character of King Solomon, and something also perhaps to do with his name. It may have been given him as signifying that his birth marked peace with God on the part of his parents.

In any event, in Solomon we perceive a different character from that manifested by any of his brethren whose histories are recorded. He partook of his father David's religious disposition more than the others. He was thus highly favored, and really probably more gifted. Truly it is time for us to estimate to what extent others and ourselves are handicapped or blessed by dispositions and character-traits which we inherit.

Another thing favorable to Solomon would appear to have been the fact that his mother was not of a heathen family, but an Israelite, and therefore more in sympathy with the divine arrangement, law, worship, etc., than others of David's wives.

Additionally, the record seems to show that King David, having in mind a successor to his throne, and perhaps by that time having realized that he had not done his full duty by his other children in allowing them to grow up under the adverse influences of the court, rectified the matter in the case of Solomon while he was still young, leaving him partly in his mother's care, and appointing him as the ward and pupil of the Prophet Nathan. This excellert start in life doubtless had much to do with Solomon's career, which we shall examine in our next Study.

DIFFERENT PHASES OF THE WORD TEMPTATION

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust [desire] and enticed."—James 1:13, 14.

Many people—and particularly those of oriental countries—have within them a fatalistic tendency; as, for instance, the Mohammedans would be inclined to say respecting any calamity that came upon them, "It is of God," and simply submit themselves and make no further effort. These people would be inclined to have a similar attitude in respect to sin, and to say, "It is God's will that I should do wrong; and I am not, therefore, blameworthy. If his will is that I should sin, I will sin. If his will is that I should bear the marks of sin, I will bear the marks of sin." This is a grave error. God tempts no man to sin.

It is, of course, quite proper that we should recognize God's hand in his dealings with us and should be very submissive. But the Apostle points out that temptations are not of God, but of one's self. Many Christians are inclined to take the opposite standpoint of the Orientals and say, "There are no temptations from God; hence all our temptations are from the adversary."

But the Apostle James points out that our temptations are the result of our own natural desires and weaknesses. These are stimulated from without—often from our companions and associates in life. All about us there are examples and influences toward evil, in various forms—enticements. These might be charged back primarily to Satan; for all sin entered into the world by him. Satan had to do with the beguilement of our first parents, and so had to do with the introduction of sin. And Satan and his demon hosts now operate, as far as possible, in conjunction with out weaknesses. But this does not clear us of personal responsibility; for none of these have power to coerce our wills. Our responsibility may vary according to the natural strength or weakness of our character. Therefore we are to "judge nothing before the time." It is a matter that God alone can fully judge—as to how much one can overcome.

God's people are to realize, then, that no temptation is of God; and, resisting temptation, they will be on God's side. They are to be overcomers of temptation, resisters of temptation, whether from within, or from the adversary, or from the weaknesses of others, which might lead them into sin, into things contrary to God's will.

The Apostle says that God tempteth no man. If we should think of God as tempting us to sin, it would be a horrible thought; for by reason of his power, none could resist what he brought to bear upon us, and we would surely be overcome. But when we know that our temptations are not from God, we know that he will help us and will not suffer us to be tempted above that we are able to bear; but that he will, with every temptation, provide a way of escape. He will protect us according to his promise, as we need protection and assistance. With this thought in our minds, we can be strong.

HOW GOD TEMPTED ABRAHAM

When we look back into the Old Testament, we read that "God did tempt Abraham," saying, "Take now thy son, thine only son Isaac, whom thou lovest, . . and offer him for a burnt offering." The question arises, How shall we reconcile this statement, "God did tempt Abraham," with the statement of the Apostle that God "tempteth no man"? The reply is that St. James in our text is limiting the word temptation to temptations to evil. God tempts us to do good. He sets before us the "exceeding great and precious promises," the wonderful

promises he has made to us. They act as magnets drawing us, as we might say. In this sense of the word we are tempted of God. But God does not tempt us to do evil, to commit sin. God tempted Abraham, tested him, not with a view to do him harm, but with a view to doing him good; and because Abraham stood the test God could accord to him the greater blessings. And he did so! He gave him great blessings in this life, as well as a promise of greater blessings to be his in the life to come, in the resurrection.

The test for Abraham was that he should offer in sacrifice his son Isaac, in whom centered all the promises. By his prompt obedience Abraham gave proof of his loyalty. He accounted that God was able even to raise his son from the dead, that the promises might be fulfilled. (Hebrews 11:18, 19) When his loyalty had been tested to the limit ,when the knife was raised to slay his son, the Lord through the angel stayed his hand and provided him with a ram for a sacrifice.

WHY GOD CANNOT BE TEMPTED TO EVIL

The further statement of our text is that God cannot himself be tempted by evil. We inquire how this is. We remember that our Lord Jesus was "holy, harmless, undefiled, and separate from sinners"; but that he "was in all points tempted like as we [his disciples] are, yet without sin." (Hebrews 7:26; 4:15) If Jesus was thus holy and fully in accord with the Father, and the Father cannot be tempted, how could Jesus be tempted? We answer, Our Lord was perfect in the flesh, perfect as a human being. But humanity has its limitations of knowledge and of endurance. The human brain and the human body are not adapted to know everything or to bear everything. This is one reason why God does not tell us everything. We must walk by faith. The man who is begotten of the holy Spirit, and who is able to understand many of the deep things of God, cannot appreciate all of the eternal things; for they are beyond his grasp.

We might take, for illustration, a dog, a very wise dog, capable of carrying out our directions to a considerable extent. Yet, if we should try to talk to a dog about trigonometry, or higher mathematics in any form, or about astronomy, he would be—we could not say bewildered, but—unable to understand at all. And so between humanity and God there is a wide gulf. It is not possible for humanity to grasp all the parts, all the details, of the divine plan. Even with the begettal of the holy Spirit we see things "through a glass darkly," and not face to face, the Apostle tells us. We shall, when perfected on the divine plane, behold things fully, completely; we shall see from God's standpoint.

OUR LORD'S TEMPTATION

So our Lord Jesus, naturally perfect as a man, at baptism was begotten of the holy Spirit and became a new creature; but that new creature lived in and operated through the human body; and so long as he was in the flesh, Jesus was subject to limitations. He was also surrounded by imperfect beings, their desires, their views, their imperfections. In order to sacrifice the earthly interests, then, he would need much faith. Therefore, he had severe trials of obedience to God, of faith in God. He was not tempted because of sin or weakness; for he had neither sin nor weakness. He was not tempted in the same respects as a natural man would be; for he was not like a natural man——he was spirit-begotten. He was tempted in respect to his obedience to God, in respect to trust in the Father's providential care. And we are tempted in like manner, for our development, that we may faithfully lay down our lives, may gladly give up the things that are seen, that we may attain to the things not seen.

In respect to strength and knowledge, our Lord as a man was evidently different from the Father. The Father could always know at once the good from the evil, and is not weak in any sense of the word—to be tempted by anything—is strong to carry out his own will, having no inclination whatever to sin, but a repugnance to it. Infinite strength dwells in God. Because our Lord Jesus assumed the same attitude toward sin, we read of him: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7; Hebrews 1:9) All of the brethren of the Lord Jesus must take the same stand everywhere regarding sin, and especially sin in ourselves, and the tendency toward sin in us. A continual battle is going on in the Lord's disciples as they endeavor to follow his example.

So then, God tempts no man, neither is he tempted of any, to sin. He cannot be tempted of evil. Evil can have no influence with him. Our Lord Jesus is now in that condition where he cannot be tempted. He is of the divine nature, and perfect in power. And so when we shall have reached this same condition by the resurrection "change," we shall likewise not be subject to evil or temptation. We shall have perfect power, and shall be in full accord with that which is right, that which is of God.

THE FATHER'S WISE COUNSEL

"My son, give me thine heart, and let thine eyes observe my ways."—Proverbs 23:26.

Solomon, the wise man, had many wives; we may therefore reasonably suppose that he had sons. Yet to suppose that he addressed these words to one of his sons or to each of them in succession would not, in our judgment, seem reasonable; for we can scarcely think that Solomon would wish to call special attention to his own ways—"Let thine eyes behold my ways." He was not always a good pattern for a son to follow. It seems to us that we must look further for the meaning. We remember that Solomon was early granted special wisdom from the Lord, because of his earnest request in that direction just after he had become king. We might understand that he was personating wisdom, that wisdom was saying, "My son [whoever desires to be a son of Wisdom], give me thine heart." Since Wisdom would be only another name for the Creator, we might understand that God is giving an invitation to his sons to give their hearts to him and observe his ways. This, at all events, seems to be the good lesson that we may gain from this Scripture.

HOW SONSHIP IS LOST OR MAINTAINED

We see that God, who was the Father of our race, gave us our being, made us perfect, at first, in our father Adam. He also gave perfect life and being to the angels, and he wished that all these give their hearts to him. They were his sons from the time they were created. Lucifer was a son of God. Adam was a son of God. The proper course for a son of God would be to turn himself over entirely to do the will of his Father. But in the case of Lucifer, we find that instead of turning his heart over to the Father, he was self-seeking and attempted to do his own will; and he miserably failed. In the case of some of the angels who kept not their first estate, though they were sons of God they did not give their hearts to the Lord; and they miserably failed. In sinning all these lost their sonship. Only by continued loyalty and obedience can sonship be maintained.

God has arranged that humanity may come back to him. Likewise we understand that any of the fallen angels who repent may in the great judgment day come back into fellowship with God. His message would in due time be, to as many as desire to return to him, "If you would be my son, give me thine heart, and let thine eyes observe my ways."

Not until since the time of the first advent of our Lord Jesus, had this opportunity of becoming sons of God been given to any of his fallen creatures, and then only to a certain class of the fallen race of Adam. These were called to be sons on the divine plane of being, an offer never before made by Jehovah to any of mankind. Our Lord Jesus as a Son had wholly given his heart to God. And although when he came to earth this course of loyalty and obedience led by the way of tribulation, it led to glory, honor and immortality. Those who have since then sought to become sons of God, hear the message that the Father will not receive any except those who come through his Son Jesus as their Redeemer, and then make full consecration of themselves to do God's will.

We see that any who have attempted to be people of God and have stopped short of meeting these terms have made a serious mistake, and have not attained that which they wished to attain. We are to hold back nothing. We must yield full allegiance to the arrangements which God has made for our salvation. Our hearts must be brought into this attitude of full consecration, and held there. To those who in loyalty of heart meet all these reasonable requirements of the Lord he says, "'Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

GOD'S WAYS AS SHOWN IN NATURE

Those who give their hearts to the Lord are exhorted further to observe his ways. What does this mean? Are we to attempt to do all that we see God do? It is proper for the Lord to execute judgment and to lay penalties upon those who are out of the way, who need chastisement. Would it be proper for us to judge or condemn in this way? No. It is not ours to condemn, to pass sentence, on any. We may condemn sin, and may disapprove of what appears to be sin

in act or word, and may kindly point out what we believe are good reasons for thinking it is sin. We may rebuke in love. But we are very liable to mistakes in such matters; and to condemn a person as unfit for the Lord's family, etc., is not our province. So we are not to follow the Lord's ways in this respect. But we see in the Lord's ways illustrations of his character—his wisdom, his justice, his love, his power. We note these qualities of his character by observing his ways; and they call forth our admiration and reverence. All God's ways will be ours some time, but not yet; for we are not like him, perfect, and not yet in a position of responsibility.

The world does not, perhaps, realize that they are copying the Lord's ways in very much that they are doing in this wonderful day—making force-pumps, engines, dealing with electricity, etc. Very few realize that they are attempting to follow God's ways. For instance, in the human body there is a wonderful mechanism by which the blood is pumped though the arteries and veins and by which the blood is checked. This mechanism is only copied in the best engines in the world. If men had only known how to copy from the nerves of the body, they would have known long ago how to run trunklines by electricity, etc. Any one who will observe God's ways will be much wiser than those who fail to do so. But the world knows not God. The people of God, however, even though they may not be inventors, may gain great blessings by observing God's ways in nature.

Note further the wonderful and superior wisdom manifested in the human body—a machine run with a very small amount of supply, which it takes at intervals and by which it is enabled to keep up the energies of life and its strength. And consider the horse. The amount of oats and hay that the horse will eat is comparatively small, yet the amount of energy and strength this will produce is wonderful. But with the human being there goes with this strength and activity an intelligence, a power to think and reason, which is very wonderful, and the more we examine it the more wonderful we find it.

GOD'S WAYS AS SEEN IN HIS WORD

When we become sons of God and begin to observe his ways, we begin to get faith, knowledge, the spirit of obedience, more devotion to God. All who are sons of God will study his ways. We especially learn of his ways from the study of his Word. This does not mean merely reading or memorizing the Bible. There are people who can quote whole chapters or books of the Bible, and yet do not understand what they read. In thinking that in the reading of so many chapters we are doing a meritorious thing we are mistaken. It is not the mere reading of the Bible that is helpful to the Lord's people, but with it the renewing and strengthening power working in us to will and to do his good pleasure.

THE CLASS TO BE HONORED BY THE LORD

"Them that honor Me, I will honor."—1 Samuel 2:30.

The words of our text are found in conjunction with the story of Eli and his family. Eli was God's representative in a very special sense—a priest and a judge of Israel. Eli's sons were also priests; yet they seem to have been egregiously wrong in their course of conduct, living in licentiousness, favoring injustice, taking advantage of their own position and that of their father to do violence to the principles of righteousness. Eli was reproved of the Lord because he did not maintain proper control over his sons and prevent their doing the things that were unjust, unrighteous, contrary to God's will and a disgrace both to his cause and to their priestly profession. These words of reproof were uttered to Eli, through the boy Samuel, as an indication of what was God's mind and to show him why the honor that had been given to him and his family would be taken away. The Lord's view of the matter is shown in the words of our text, "Them that honor me, I will honor."

RESISTING THE PROUD, GIVING GRACE TO THE HUMBLE

We believe that this is a principle that holds good always. Now, today, those who are seeking to honor God He will be sure to honor. Those who are seeking merely self-honor may obtain some of that honor, may glorify themselves to a certain extent; but it will not be the Lord that will glorify them. In the service of his cause, his truth, they will not be honored by him. "The Lord resisteth the proud, and giveth grace [favor] to the humble." The way to honor God is to seek to know his will and to do it from sincere hearts, to have God first in all our affairs, to show forth his praises. We are to never mind ourselves, our own honor. We are to serve in accordance with the principles which the Lord is promoting. To seek the glory of God is the proper course for us who are his children and whom he has blessed.

It might seem as if our text is in conflict in some sense with the words of our Lord, "Love your enemies." When we come to analyze the text carefully, we perceive that although the Lord says that he will honor them that honor him, and declares, "They that seek me early shall find me," yet he does not say that he will do harm to those who do not love him and honor him. On the contrary, the Lord's provision is so comprehensive as to include "all the families of the earth." God thus loves those who are his enemies—loves them to the extent of providing a sacrifice for them and a reconciliation with himself. But he does not honor his enemies.

HATING THE SIN, LOVING THE SINNER

We may well believe that God loves those especially who seek to do his will. We are commanded to love our enemies, but this does not mean that we are to love our enemies in the same way that we love the members of the body of Christ. The difference is that we would love our enemies with a sympathetic love, while we would love our brethren in Christ with a holy love, a love of kinship, of comradship. Sin is not lovely to God; or to any one else who is in relationship with God and is possessed of his Spirit. Sin is a deformity, an enormity, displeasing to the mind, the Spirit, of God. But God has a sympathetic love for the sinner; and he wishes us to have the same, to be ready to do good to those who would do us injury, who would treat us unkindly, who would persecute us. We are thus to be imitators of God.

God has been pleased to choose certain ones of the human family to be his ambassadors. Instead of speaking to humanity directly, the Lord speaks through these representatives, his children. These are the ones he will be pleased to honor, to make his representatives—these who seek to do his will, who are loyal to his word. Would God choose ambassadors who would not properly represent him? Surely not! We, his children, can enter into the spirit of the Lord's testimony here; and it is for us, therefore, to seek to honor him by showing forth his praises to others, both by proclaiming the pure message of truth and by our exemplary lives, that we may have his blessings now and may have the great honor that he has promised his faithful in the kingdom, so near at hand.

BEREAN BIBLE STUDY CLASSES

From various quarters we learn that the Berean Bible Study classes are increasing in number. This is very gratifying, of course, but at the same time it is leading into a certain difficulty. Where classes exceed twenty or so in number, they become unwieldly and proportionately less of a blessing and an aid. No matter how skilful the leader, it is impossible to do justice to larger classes within reasonable hours. We offer a suggestion: namely, that the entire class have a special time or times for meeting on Sundays when a part of the service might be in the nature of a short address, or several of them, from different brethren manifesting ability along that line. Then, during the week, have classes in homes in various parts of the city or town under different brethren manifesting ability as class leaders. These new classes, ranging from ten to fifteen, will have the opportunity of growing somewhat and then, later, develop into additional classes. Thus the witness of the truth will reach larger numbers, and various districts will be served, each and all having opportunity of participating at every meeting.

This same rule, we believe, will be found advantageous in respect to the Wednesday evening prayer, praise and testimony meeting. Let us never forget the importance of furnishing an opportunity for each consecrated brother and sister to participate in the class studies and in the testimonies. "If thou believe in thine heart and confess with thy mouth" is the Lord's suggestion of proper faithfulness. It is those who are thus faithful who usually reap the greatest blessing.

THE SIN OF SELF-SUFFICIENCY

"Everyone that is proud of heart is an abomination to the Lord."—Proverbs 16:5.

Pride would seem to be an inordinate and excessive amount of self-esteem or self-conceit. Everyone should have a reasonable amount of self-appreciation, to the extent that he would be able to know what powers he really has, so that he will not be negligent in the use of these. The feeling that would lead one to think he has no ability when he had ability would be an injurious kind of humility, an excessive humility. There are indeed differences of talents—some having a larger number and more valuable talents than others. These are to be esteemed and appreciated, but they are not to be a matter of pride.

Some use the word pride incorrectly. They say, "I am proud of my family," when they mean, "I rejoice in my family," or "I am very pleased with my family—I am glad that my family is what it is." To have an inordinate prejudice that would appreciate everything done by one's family or one's friends and depreciate everything done by the family or the friends of another would be wrong. There is no excuse for pride—and especially none for self-conceit. It is generally due to ignorance; although, of course, when due to ignorance, it is the more excusable.

The pride mentioned in our text is not due to ignorance. It is too great an appreciation of self. All such pride, the Lord tells us, is an abomination in his sight. This is not merely that God does not like it, but that there must be a reason why he abhors it. No creature has any real cause for pride. As the Apostle asks, "What have we that we have not received from the Lord?" We have absolutely nothing. If we had ten talents instead of one, our ability would be nothing to be proud of; we did not produce these talents. On the contrary, they were given to us. But to display the talents or to boast about them would show that we thought they were our own, and that we were proud because of our possession of them.

No man has a right to be proud because of receiving something from another. To that extent he is a debtor, a recipient. In the case of humanity, we are all recipients of the Father's favor. All of the blessings of life—both temporal and spiritual—are of divine provision for us. And if we have many of these blessings, there is still no occasion or pride. Pride implies self-sufficiency.

The Scriptures represent Satan as saying that he would like to have an opportunity of displaying his wisdom, his ability. He was confident that he could do something. He did not realize that everything that he had received came from God, and that the one blessed could not rise higher than the Fountain of Blessing. He did not realize that his wisdom and powers were inferior to those of God. Hence, Satan became a transgressor.

We may be sure that if the Lord's people cultivate any heart pride, they have thus a sign that they are not right in the sight of God. Even before they become the Lord's people, he has assured them that if they are of a proud heart he will not receive such into his family, will not beget them of the holy Spirit. Humility is the essential of all who would be of the Lord's family. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6; Matthew 23:12.

PRIDE LEADING TO DESTRUCTION

Yet there is a spirit of pride in the world. Some are proud of their ancestors; others are proud of their talents, etc. It would not be good that God should bless those who have any other than a grateful feeling of being a recipient of divine blessing. In fact, the time and trouble that is just upon us is the result of pride. All people seem to be proud. We may not be able to judge of the heart, but we do know of their attitude—their feeling of self-sufficiency. Each nation feels that theirs is the greatest talent; theirs are the finest guns, theirs are best everything; and it is this feeling of self-sufficiency that led the nations into the present conflict. Some of them express themselves as trusting that the Lord is on their side. They think that the Lord has always favored them—they are so good and so great that God could not help giving them the victory; and under these delusions they have gotten into this great war.

In respect to this great war and all the troubles that will ensue the Scriptures say, "The proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, said the Lord of Hosts, that it shall leave them neither root nor branch." (Malachi 4:1) Pride leads into all sorts of mischief. Before the Millennium is over, God will see to it that there will not be a root of pride in the whole earth. So at the end of the Millennium there will be no pride amongst the inhabitants of the earth, but there will be an appreciation of God and of what he has done for mankind. There will be a spirit of thankfulness, gratitude, just as we believe it is in heaven.

INTERESTING LETTERS

SERIOUS FAULTS NEEDING CORRECTION

DEAR BROTHER RUSSELL:—

For quite a while I have been desirous of writing to you of some matters which happen in some classes, yet I have not had the courage to do so for fear I might be in error. The matter, however, has come to my attention so often, and it seems to be so injurious to the Lord's cause, that I am impelled to drop a few lines, asking your pardon for whatever may seem to you as bad judgment on my part.

Some good brethren are elected as elders; they are zealous to do the Lord's will. Berean meetings are tendered them and accepted. Some of these dear brethren seem to get the thought that it is important to "feed" outsiders, but not so important to "feed the flock of God." So often when one comes to a Berean meeting, the leader will say as he opens the meeting, "Dear friends, I am sorry to say that I have not looked over the lesson," or, "I was so busy doing thus and so that I do not know where the lesson begins." Often I have heard this remark by leaders: "The class is pretty well posted on these things, and it does not make much difference whether I know much about it or not."

This thought seems to make them careless and indifferent. It seems to be so distressing to have a good-sized class and then hear the leader make such remarks of ignorance. What it the result? The meeting opens; a question is asked. Brother A. gives his view, then Brother B., then Brother C., then Sister D., etc. The views apparently conflict. A brother who thinks he knows all about it, says, "That is all wrong; it is thus and so"; then some more discussion follows; then the same brother jumps up and says, "That is not right." The leader is embarrassed, and not having studied his lesson dares not say a word, and finally the question is passed by without any definite decision.

I notice that in some meetings some of the dear friends who are backward go home without opening their mouths, because they are not encouraged. Some who are well up are called upon to do the talking, and sometimes the class has to sit and listen to a little debate between three or four.

Another matter: While it has been mentioned so many times in THE WATCH TOWER nevertheless some leaders, as well as the class, when they begin the lesson, have the question book in one hand and the STUDIES in the other. Since much reading is done, discussion is shut out, with the occasional remark, "It is so plain in the STUDIES that discussion is hardly necessary.

If these thoughts I have brought to your attention are out of the way, Brother Russell, kindly throw the letter in your waste basket. Nevertheless, until then, it shall be my earnest prayer to the Lord that something may drop from your guided pen which may correct these conditions and help the dear brother elders to realize their responsibility in this branch of the Lord's service—feeding of the flock.

Your Brother in the one Hope, ———.

[If brethren chosen to be elders are found incapable, it is the duty of the class to elect others—perhaps some of less ability, who, by study, will be more helpful. A good leader is not the one who talks too much, but the one who, by coaching the diffident, will help them to correct expression; or who, if the expressions are in his judgment incorrect, will very kindly suggest the proper thought without particularly calling attention to the mistaken views that have been presented—backing up his own expression with Scripture citations and citations from the "STUDIES."]

A JOYFUL EXPERIENCE

DEAR BROTHER RUSSELL:—

An experience which we recently had so filled our hearts with joy, it seems we must extend the blessing to you:

A sister requested me to go to the depot with her to distribute literature to passengers awaiting trains. I replied "Yes," but no sooner had the answer left my lips than various suggestions of the opposite spirit came to me. As we neared the station I felt "faint," but the thought of our prayer meeting next, "I keep my body under," came to me and I was glad of an opportunity to overcome. Everyone received the papers with a smile or a "Thank you," which encouraged me.

I suggested that we go to the cemetery and leave "Where Are the Dead?" and "What Is the Soul?" in the open mausoleums, which we did. On the car we noticed a young man reading his Bible and left a paper for him. We had not gone far into the cemetery when we heard someone call, and found it was the young man, tract in hand. We had thought him a Training School student and expected a "lecture," but he asked if we were associated with the I. B. S. A., saying he had been trying to find our meeting place, and had wired the Head Office for information. Then we learned that a relative of his had taken home a tract from a public lecture, through which he had sent for "STUDIES IN THE SCRIPTURES, had read these, and started out to identify himself with a class.

We invited him to our home and to the evening meeting, from which a brother invited him home for the night. The following day he symbolized his consecration.

Our cup of blessing was running over! I was so happy that for a time I could not pray, but could think only of the Scripture, "In everything give thanks," *thanks*, THANKS! Had given out hundreds of tracts, but never had been so filled with the Spirit nor received such "wages."

We never cease praying the Lord's richest blessings for you, hoping soon we shall meet in the kingdom.

It was from our dear Brother Rutherford that I received the first message of truth over four years ago.

Your sister by His grace,

MRS. E. L. BENNETT.—New York.

INFIDEL THANKS GOD FOR PASTOR RUSSELL

DEAR PASTOR RUSSELL:—

It is with pleasure I take this opportunity to write and thank you for the comfort I have received from your STUDIES IN THE SCRIPTURES. I will thank God for them as long as I have breath. I appreciate better than I can express the good work you are doing. I know that the Lord will award you abundantly.

Although some of the preachers may try to paint you blacker than Satan, any man with a grain of common sense can see through their game. I am only a working-man with a limited education, and from what good I have received from your writings, I would be willing to stake life itself that you are not what your enemies paint you.

They say you are making infidels. We can thank God for such infidels (?). The sooner people get knocked off the creedal foundations, the sooner they will begin to build upon something solid, something reasonable.

I can say with positiveness that I know Pastor Russell's teachings are making Christians out of infidels, for I was an out-and-out infidel up to a few months ago. I feel that I would have remained so if I had not come in contact with the writings of Pastor Russell.

It was quite a few years ago that I made up my mind that death ended all, and that one would better get all he can out of life. But thanks be to God my eyes have at last been opened through the good Pastor of New York. I am now determined to do what I can to assist in spreading the truth.

I should like some tracts that would assist evolutionists and Jews to an appreciation of the true doctrines of the Bible.

Brother Sargent, of Halifax, and Sister Mason, of the States, are doing a good work here. Please remember me in prayer.

Yours to win Christ, J. A. TAYLOR.—Nova Scotia.

PROFITABLE BEREAN STUDIES

DEAR BROTHER RUSSELL:—

I have noticed in this and other parts of the country that some of the brethren leading Berean studies seem to be under the impression that they are supposed to do a good deal of talking. Now, for the leader of a study to give a five-minute discourse on every question or remark is surely a mistake; rather he should see that his place is to see that the study is conducted in an orderly manner, endeavor to get expressions from as many as possible, and then with his own brief comment close the question.

Sometimes I have noticed, too, that there may be a brother in a class who has a good deal more ability than have the remainder. He will comment at length on every question and emark. Would it not be wiser for such a one to control his zeal that others not so able may feel more free to express their thoughts? We say sometimes that "brevity is the soul of wit." Brevity in our Berean studies might be helpful all around. With much Christian love,

Yours in our Lord, F. H. HARRISON.

ANSWER TO ABOVE.

[We agree that a leader of a Berean class, to be most helpful, should draw the answers from the class—otherwise the brethren might nearly as well each read for himself at home. We have endeavored to give this thought in STUDIES OF THE SCRIPTURES, Vol. VI. We cannot, however, agree with the writer above that the leader's comments should always be very brief. There might be questions which the most skilful leader would not be able properly to draw answers from the class. In such cases, after doing one's best, the proper course would be for the leader to answer the question very thoroughly, but in as brief form as possible. Indeed, all of the answers or suggestions should be brief and to the point. Any one addicted to the habit of long talks on every question should be kindly reminded of proprieties by the leader in a private way at first, but, if necessary, in a kindly way before the class. If he still persists, an alternative would be to ask the questions of different members of the class by name, giving only a fair opportunity, and to avoid calling for general answers. This, however, is not desirable if it can be avoided.]

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OUR CONQUEST OF THE ANTITYPICAL CANAANITES

"Be thou strong and very courageous."—Joshua 1:7.

Joshua records these words of Jehovah God, spoken to him at the time when, after Moses' death, he took command of Israel. The Israelites had then had their forty years' experience in the wilderness, and were just about to cross the Jordan and take possession of the land of Canaan. Joshua had become Moses' successor. The people had learned many lessons in their wilderness experiences; and now that Moses was dead, they looked to Joshua as their leader.

Joshua expressed his inability to serve in the place of Moses, through whom God had signally manifested himself. But the Lord assured Joshua that he would bless him all the days of his life, even as he had blessed Moses. Joshua had been found faithful in all his experiences. He was one of the two survivors of the wilderness experiences who, when starting out from Egypt, were over twenty years of age. Because of the faithfulness of Joshua and Caleb, the Lord had promised them that they alone of all the adults who left Egypt should enter the Promised Land. The others had died in the wilderness, save Moses and Aaron, Aaron dying in Mount Hor and Moses a little later in Mount Nebo, before the people crossed over Jordan.

The Lord's exhortation for Joshua to be strong and very courageous was in connection with the instruction that the Israelites were to take possession of the land of Canaan and destroy the inhabitants of the land. This command of God has been a stumbling-block to many. They have supposed that the Bible could not be of God when it bears such instructions. They have felt that it would be an act of injustice for the Israelites to go in and possess Canaan. What right, they say, had Israel to kill those people and take possession of their land? It belonged more to the people who already possessed it than to anybody else. To invade their country, destroy their lives and confiscate their lands and their possessions would be very unjust. The course of Israel is held up as an illustration of the "land-grabbing" disposition of the natural man, which has seemed to grow stronger century by century, notwithstanding the increase of civilization and his professed appreciation of justice.

This is the view that many take, and much to their own injury; for they do not understand the matter they discuss. When we say, that they do not understand the matter, we do not mean that they are people of inferior mind, but that they have not taken God's viewpoint. From any other than the right viewpoint, the whole course of Israel in this matter must seem to be unjust and ungodlike. From the right viewpoint, however, the matter is seen to be reasonable, just and righteous altogether. The sins and abominations of these Gentile people were such that their destruction was a very desirable thing. God had a great surprise in mind for this land of Canaan, which they inhabited. Moreover, the Jewish age was an age of types. Both Israel and these corrupt Gentile nations were typical.

CHRISTIANS TO BE NON-RESISTANT

In the present age, the Lord's people are not to take possession of either the persons or the property of others. They are not to destroy life under any circumstances. They are not to battle with any kind of carnal weapons. They are to be non-resistant. We are not of those who would defend the course of the professed Christian nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good to all men as we have opportunity, and to leave them in peaceable possession of their homes, their property and their liberties. There is a great difference between the divine law of love, which is the motive power operating in the true children of God today, and the law of selfishness, under which the masses of mankind—including the vast majority of nominal Christendom—still operate, and will continue to operate until the new dispensation shall be fully ushered in by divine power.

Nevertheless, seeing that the true church is separate from the world in the Lord's plan and his dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that the Lord, especially at the present time, is taking advantage of their natural disposition toward warfare and conquest and empire-building. He will cause the wrath of man thus to work out certain features of his plan which will prove later on to be for the blessing of the whole world, those now in their graves as well as those yet living.

Not being able to see behind the veil into all the gracious purposes of our Heavenly Father, and not being wise enough to know how these purposes could be carried out, the peoples of the earth are groping on in darkness, thinking they are managing their own affairs, not knowing that a mighty hand is so directing the affairs of nations that his own glorious designs shall be outworked in all things, not knowing that nothing can thwart his purposes. The Lord's people occupy largely the position of spectators in respect to the course of this world—its policies, politics, conquests, its frantic efforts to carry out its selfish projects.—John 17:16.

Were we to take a hand in the affairs of the world, on either side of the great questions with which they are grappling, we would surely be working contrary to the divine program. The Lord does not purpose to give the victory now to either party in the strife. We are to be separate from the world and to give our thought and attention, our sympathy and interest, to the affairs of the heavenly kingdom; and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy and peace, yet we can view with great composure whatever events and changes may take place in the world, knowing that our Heavenly Father has all power to overrule these matters to his own praise and to the ultimate good of mankind.

A RETROSPECTIVE VIEW

But the world tells us that we are too peaceable. They say that mankind could not get along without a certain amount of warfare. We answer that no one can understand God's methods except as he is guided by his Word, by the Spirit of the truth. God's dealings are different in different ages and for different purposes. These seemingly conflicting presentations of God's will are perfectly reasonable and harmonizable from the proper viewpoint.

Let us see. Back in Eden, the sentence, "Dying thou shalt die," was pronounced upon Adam because of wilful disobedience to the divine instruction that a violation of God's command would bring death. After the fall, mankind gradually became more and more estranged from the Lord. Many of the angels, who then had access to earth with powers of materialization, fell from their holy estate. Mankind became a prey to these angels who "lusted after strange flesh." (Genesis 6:1-4; Jude 6, 7; 2 Peter 2:4, Diaglott) This condition of things was finally overthrown by the great deluge of Noah's day.

But in time the world again became very sinful. Then God made selection of one man from amongst mankind; namely, Abraham. He promised that if Abraham would walk in his ways, He would guide Abraham's affairs to his good and make of him a great nation and would bless his seed. And so we have Abraham, Isaac and Jacob as God's special servants. The descendants of Jacob, God took into covenant relationship with himself during the days of Moses. Under Moses as their mediator, God promised to be their God and to recognize them as his people. If they would be loyal to him, he would bless them. If they should be disloyal to him and go over to the idolatry of the neighboring nations, then he would punish them for their sins and give them chastisements; but he would not forsake them.

The peoples of Canaan were in a very degraded condition morally. They had progressed so far in sin that it was no longer advantageous that they would continue in possession of Canaan. The Israelites were to drive out these peoples—and they were to be destroyed when necessary. There were certain nations which God especially commanded Israel to utterly destroy.—Deuteronomy 20:10-18.

When thinking of this command of God, we are to rid our minds of the superstitions of the past. These people who were to be slain did not go into eternal torment, but into death, into sheol, hades, the tomb. This would be an unconscious sleep. Those who perished by the sword are still asleep; they are not in pain, not in anguish of any kind. They are merely cut off from life until the general awakening time; for God has made a provision whereby those people may return to life, may be called forth from their sleep. All the blessings of everlasting life God has made provision for through Messiah. Messiah is to have a kingdom; and this kingdom is to rule the world in righteousness (see Psalms 96, 97, and 72), blessing not only the living, but also those who have fallen asleep in death. (Isaiah 25:6-9; Hosea 13:14; Romans 14:9; 8:20, 21, Diaglott) Many Scriptures declare this in unmistakable terms. Indeed this is the tenor of the entire Word of God. The divine plan runs like a golden chain through the whole Bible, both Old and New Testaments.

This great Messiah, who is yet to bless all the race of Adam, must needs be their Redeemer, and thus the owner and deliverer of the people, as the Scriptures declare. Through his sacrifice for man he has obtained the "keys of hades and of death," as he tells us. (Revelation 1:18) He gave his life as the offset to Father Adam's life. This purchase price has not as yet been applied for the world in general, but will be applied, we believe, in the very near future. The Millennial kingdom of Christ is for the very purpose of giving all of Adam's children, not previously enlightened, as well as Adam himself, a full opportunity for everlasting life, after having had experience in the nature and results of sin.

From this broad viewpoint, we see that with these peoples of ancient Palestine—the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, the Jebusites, etc.—it was a blessing that they died at the time they did. Vile and debased in morals, they were no benefit to themselves or to others. It was all the same whether they died by some kind of disease—consumption, pneumonia, cholera—or in some other manner.

Should any one ask, Why did God choose to have these ancient peoples die in battle instead of by disease? The answer is that the peoples inhabiting the land would be a constant menace to the morals of the people of Israel. They were not only idolatrous, but practised licentious rites, divination, etc. Furthermore, God purposed that the land should be put to a far different use. He had a great plan, in which it was his design that Canaan should play an important part. The land and its inhabitants were to be typical of God's dealings with spiritual Israel in the Gospel age. The type in which the land of Canaan was designed of God to figure could not be carried out without the expulsion of these heathen, or their destruction.

SPIRITUAL ISRAEL EXPELLING THE CANAANITES

It is asked what type was here shown? We believe that the expulsion and destruction of these sinful nations by Israel was a type of how the people of God today, spiritual Israel, are to take possession of their human bodies. We are, as new creatures, to conquer, to destroy, these tendencies of the flesh which would enslave us. If we do not overcome and destroy them, they will overcome and destroy us. We are to vanquish the evil propensities, evil habits, vices, thoughts, desires, which have inhabited our minds, and are by our new wills to take entire control and fill the place of the former occupants with holy, pure thoughts, desires, ambitions, purposes, habits.

These human bodies are now the property and possession of the spiritual Israelites, the new creatures in Christ. There is to be no peace between the new creature and his flesh. We are to take warning from natural Israel in this respect. Failure on their part to drive out and destroy their enemies completely, as God commanded, was a source of constant trouble and ensnarement, and a cause of much idolatry and sin to Israel. And their experiences "were written for our admonition." Our warfare against spiritual foes must result in the utter destruction of the fleshly mind, and will also mean the death of the human body.

This warfare of Israel against their enemies may also be a picture of conditions in the Millennium. During the Millennial age the world, under the guidance of Christ and the church, will be brought into a condition which will fit them to have possession of the whole earth. Satan will be bound for a thousand years. Sin and the curse of Adamic death now resting on the world will be destroyed, together with everything con-

trary to righteousness. All these things belong to the reign of that "strong man" who has so long oppressed the world. Christ, the antitype of Joshua, will then be in control, and will show man how to exterminate these things of sin and thus eventually come into possession of the earth, the Eden of God, and each man be a king, a sovereign.

While the natural Israelite was to be a man of battle and to take possession of the land of the enemy, we are not to see in this fact anything that was not in it. For instance, it was not the Israelites who were to say that they would go up and possess the land of Canaan. It was God himself who was to give them possession. Nor are we to think that God was negligent of the real interests of these Gentile peoples. He declares that their iniquity had come to the full. It was no longer profitable at that time that their lives should be prolonged. Thus we see that justice was not infringed upon in giving the Israelites that land for an everlasting possession. This had been previously foretold by the Lord; but the testimony of the Lord, at the time the promise was made, was that it would not then be an appropriate time for its fulfilment, but there should first be a dark time, until the iniquity of those nations had come to the full.

BATTLE OF SPIRITUAL ISRAEL TODAY

Coming down to the Gospel age, we see that the spiritual Israelites have had a great conflict. It is a warfare against the whole world—no warfare so mighty and so momentous has ever been waged. Yet the conflict fought by the Lord Jesus and his followers has not been a fight with guns or other carnal weapons. We have today millions of people in great camps intent upon destroying one another. They are being goaded on by their rulers. There may be here and there a Christian among them, one who has truly given his heart to God; but these are the exceptions. The great mass of the world acknowledge that they have taken no such step as consecration to the Lord. Yet they are instructed by their rulers that they are God's people and are fighting his battles.

According to the Bible, only the saintly, only those who have taken the specific steps laid down by the Master for his disciples, are Christians at all. All others professing to be Christians are merely imitations—"tares." Through a study of the lives of saints of olden time true Christians are enabled to see more clearly the mind of God, the will of God, for themselves. They gain from the lives of Moses, Joshua, the Prophets, and other faithful ones of past ages lessons of faith, of courage, of zeal. They are instructed that all these Scriptural records are meant as types and as admonitions for the Gospel church; and they are thereby warned, strengthened and encouraged.

The Lord's people should not feel strong in themselves nor boastful, but, on the contrary, very humble and very insufficient —just as Joshua did. All of God's children are to realize their insufficiency in their own strength. They should feel that God has called them to a great work, and that they would make an utter failure unless the Lord gives his blessing. They are to look to the Lord and to receive his promises into good and honest hearts, believing that these promises are theirs, so long as they are loyal and true to him. Thus doing, they may be strong, very strong; they may be very courageous.

SHINING EXAMPLES OF THE PAST

We have noted the courage of our Lord Jesus himself, with a whole nation against him! It has been thus with all his faithful followers—most of them the poor of this world, who have had very little wealth or influence or honor of men. The true people of God throughout the Gospel age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles "took knowledge of them that they had been with Jesus" and had learned of him. Those disciples of Jesus had seen his readiness to lay down his life in the Father's service. They had seen his courage when he was facing death of the most cruel kind, when he said, "The cup which my Father hath poured for me, shall I not drink it?" And so we who have followed the Master since then have taken more of the spirit which our dear Lord manifested at all times, under the most trying and crucial experiences; and it has proven a wonderful inspiration to us.

The faithful ones have all along as a rule been little known in the world. They have not usually been of the great, the learned, the rich. In the past there may have been some prominent ones, some of noble birth, who were saints of God, living up to what light they had in their time; but they were the exceptions. We know that there have been many true saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until they fell asleep in death. The world has generally ignored these saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that "the Lord knoweth them that are his."—2 Timothy 2:19.

COURAGE IN THIS "HOUR OF TEMPTATION"

Coming down to our own day, there never was a time when more strength of character and more courage were needed than just now. The iniquities of the whole world, and especially of so-called Christendom, have now about come to the full; and all present governments are about to be swept away, to make room for the glorious kingdom of God under the whole heavens —the glorious reign of the King of kings. All the ecclesiastical systems of today, calling themselves the church of Christ, are arrayed on the side of error and are battling against the truth and its advocates. So we need to be strong in the Lord and in the power of his might.

Whoever starts out to battle in his own strength against this stronghold of error will be sure to be defeated. But if he goes in the strength of the Lord of Hosts, and has divine direction as to what he shall do or say, he may well be of good courage. Many earnest hearts are now asking for the Bread of Life, they are captives in Babylon or are famishing out in the "field," the world. These need our assistance.

Our strength will be tried—our hold upon God and upon the truth, and our courage in defending the truth. These will surely be put to the test; for Babylon is opposing our way. God will not have any in the kingdom who have not faithfully endured. Yet in meekness let us seek to instruct those who oppose themselves to the Word of the Lord; and let us look for the hungry and thirsty ones.

We do not know in what form some of our trials and tribulations will come. But we who are living in this "evil day," yea, in the very close of this day—in the final "hour of temptation"—surely need to have on the whole armor of God. We need to have our loins girt about with truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breast-plate of righteousness; we need the sword of the Spirit—the broad two-edged sword; we need the sandals of "preparation of the Gospel of peace." We need all these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles.

Thus armored and furnished, we may indeed come off "more than conquerors" in the great conflict, which is daily increasing. We shall conquer "through him who loved us and bought us with his own precious blood." Let the promise of the Master be our daily inspiration: "To him that overcometh will I grant to sit with me in my throne."

"Arise, then, O army of Gideon!
Let him that is fearful return;
Jehovah wants only the zealous,
Whose hearts with the love of truth burn!

"Your sword is the 'sword of the spirit';
Your lamp is the light from his Word;
Your pitcher, this poor earthen vessel
You break at the voice of your Lord.

"Is your light burning bright in your pitcher?
Doth your trumpet give forth sound?
Soon the sword of the Lord and of Gideon
The enemy's host will confound.

"For sure is the victory promised,
And great is the peace he awards;
Then 'stand' in your place, all ye faithful—
The battle's not yours, but the Lord's!"

PRAYER—ITS USE AND ABUSE

"And he spake a parable unto them to this end, that men ought always to pray and not to faint." *"Pray without ceasing."*
Luke 18:1; 1 Thessalonians 5:17.

In the first text under consideration, we see that our Lord used a parable to point out the lessons he designed to give. A parable is a word-picture designed to illustrate some truth, but is not necessarily a statement of facts. On the contrary, it seems very rarely to be a statement of facts, but is merely a suppositionary case. More than this, in a parable the thing said is never the thing meant, literally. The wheat and the tares of one of Jesus' parables were not literal wheat and tares, but were the children of the kingdom and the children of the adversary. So the parallel here is of an unjust judge,

who had no appreciation of justice. Notwithstanding this, a poor widow came to him again and again importuning for help. To get rid of her he finally gave her the relief desired.

The Lord uses this parable as an illustration of our coming to the Heavenly Father—not that the Heavenly Father is an unjust judge nor that the church is a widow, but that the parable is merely an illustration of the reward of importunity in prayer. The woman's persistency in continually coming to the judge illustrated what Jesus wished to emphasize. In concluding the parable, he says that if an unjust judge would grant this poor widow her petition because of her continued asking, what might we expect of our Heavenly Father? When his children cry unto him day and night, he is sure to hear their prayers. This implies that the prayers are proper ones for the Lord to answer. We cannot think that God would do anything but that which is just and right and proper, and in harmony with this thought the instruction to the Lord's people is that in coming to the Lord in prayer we should make sure that we ask only for the things pleasing to him. Therefore Christians who live near to God are the best qualified to offer prayer that would be acceptable and would be answered.

"ABIDE IN ME, AND I IN YOU"

Our Lord Jesus was thoroughly informed regarding proper prayer. We have his own testimony, "I know that thou hearest me always." He never had a refusal because he always asked the things in harmony with the Father's will. There must be two conditions met in order that our prayers may be answered. We must first have accepted Jesus as our Savior, and then have made a consecration to God in his appointed way. These steps must both be taken before we can be in Christ at all. When accepted of the Heavenly Father in Christ Jesus, we become new creatures in him. It is to the new creature that all God's promises apply. Whoever has not become a new creature by being begotten of the holy Spirit is outside of all these promises—but not outside of hope; for we see that, in God's plan, there is a broad hope for all the world. But in this "acceptable time" none can offer "acceptable prayers" except in this special appointed way.

There is but one sheep-fold in the present time. Only those who are in this fold are in God's favor. These have a right to pray. But there is a second consideration, after consecration has been made; namely, Are these abiding in Christ or are they going out of harmony with him? God's Word must abide in us—not merely that we should once have read the Bible through, or that we read so many verses of chapters each day—but the Word must remain in us, its teachings and principles must be assimilated and incorporated into our lives. Thus we shall be able to see what God's mind is, what is pleasing to him, what we should ask for and what we should not ask for, under his terms. All who thus abide in Christ, and in whom his Word abides, may ask "what they will." They may ask anything that is guaranteed in God's Word, and this means that they may ask whatsoever they will: for his Word dwells in them richly, and they would not think of asking anything not authorized therein.

BLESSINGS EASILY GAINED NOT APPRECIATED

Our lesson teaches continuity in prayer—not merely that we pray once, and then say, "I have prayed about this matter, and now I will leave it." But the question may arise, "Why continue to ask? God knows every need. Why not leave the entire matter with him?" The Scriptures seem to answer this question by showing us that we need to ask for our own benefit, that we may be ready to appropriate the answer when it comes. If we get things without our realization of our need of them, they would come to us so easily that in our fallen condition they would be unappreciated.

Indeed it is true that the majority of people receive daily many, many blessings that they are never thankful for; they do not appreciate them. God sends the sunshine and the rain, as our Lord Jesus told us, upon the evil and the good, and He intimates that these are great blessings from God. Yet how few people really appreciate the rain as a blessing from God! How few, when they see the sunshine, appreciate the blessing God is sending to them through the sunshine! Because these blessings are very common, and come without the asking, they are very little appreciated by the majority.

But the Christian, having the eyes of his understanding opened, appreciates more and more all these blessings as from the Lord. Therefore as he comes to realize his needs, and what is promised in the Lord's Word, he knows that he may advantageously go to the Lord in prayer that these needs may be supplied. His heart has come into that receptive attitude where he is ready to receive God's blessings thankfully and profit by them.

What, then, should we ask for as God's children? What do the Scriptures tell us to ask for? In the first place, they tell us not to use "vain repetitions." How should we understand this? Our Lord explains that we should not use vain repetitions "as the heathen do," who think that they will be heard on account of the number of times they repeat the prayer. The Chinese, for instance, have praying wheels, by which they can say a hundred prayers a minute. Thus they save time, voice, etc. But such prayers are only vain repetitions. Many professed Christians, we believe, practise vain repetitions; they say many prayers, which we fear often do not come from the heart, but are said over and over from an imaginary sense of duty or obligation.

NOT FOR OLD CREATURE, BUT FOR NEW

The proper heart condition would be one in which we would feel the need of the Lord's blessing and assistance, and would go to him in a trustful attitude, presenting our petition, and waiting for his time and way to answer. As to the things that we should ask for, the Master points out in one of his discourses that the heathen, the people of the world in general, all not believers, ask for earthly blessings—"What shall we eat? What shall we drink? Wherewithal shall we be clothed?" So might a child pray for these earthly things in its innocence of mind. But children of God should pray for earthly blessings only to the extent that they would minister to the growth or usefulness of the new creature.

As the Christian grows in grace and in knowledge he should come to realize more and more that he is a new creature, and that the new creature is to pray for itself and not for the old creature. The new creature must take into consideration the needs of the mortal body which is its tabernacle and its servant, but must ask for this body only what will be necessary that the new creature may properly develop, and may accomplish the work given him to do by the Lord. He may ask nothing merely that the old creature may be gratified; for the old creature is reckoned as dead. He may ask the Lord to supply his real needs according to his unerring wisdom.

We should pray for strength to overcome the flesh, for wisdom to know how to deal with ourselves, for strength of character and for the development of the fruits and graces of the holy Spirit. We should pray for spiritual food, for grace and wisdom to keep our garments unspotted from the world to put on the whole armor of God. We should ask for wisdom as to how to understand the Word of God, and how to appreciate the Spirit of the truth. All these things would be proper subjects of prayer, because they are part and parcel of what goes to make up the new creation.

In these prayers for the higher things, we are not ignoring the body and its needs, though we are not to seek after the things that the Gentiles seek (the name Gentiles including all those who are not in covenant relationship with God). Those who are in this covenant relationship with God should not ask as do those who are not in such relationship. God does not hear the prayers of those who have never come into his family. They have not been instructed to pray. And we are to pray for things different from those for which they would pray. In all the words that Jesus spoke there is no suggestion that His disciples should pray for better shoes or dress or better home or how to pay off the mortgage. Jesus and the apostles never prayed for such things. What they prayed for is a suggestion of what we should pray for.

We are to distinguish between prayer, petitions to God and adoration. Any one may worship God, may bow down and adore him. But in the matter of prayer there is a limitation. Only certain persons may pray to the Lord with any assurance of being heard. And these are they who have become his people by a definite covenant. Any who have come into such covenant relationship with God have the privilege of prayer. This was true of the Jews under the Law Covenant arrangement; and it is true of us who have made a Covenant of Sacrifice with the Lord through Jesus Christ. But even when privileged to pray, we must note the conditions of acceptable prayer. The conditions are that we should pray in harmony with the divine will and not seek to bend the divine will to ours. This would lead us to study the Word of God to find out the things which the Lord has promised us, and we should not ask outside of the divine promises.

BODY CARED FOR AS PROPERTY OF NEW CREATURE

We should appreciate the fact that throughout the Gospel age the Lord deals with his children as new creatures in Christ, and that all his promises to us are to the new creature. The new creature is interested in the old body, because this body is its property. The body's interests are ours as new creatures only in so far as these interests are beneficial to us in

making our calling and election sure to our heavenly inheritance, in so far as their consideration will in no wise interfere with our spiritual interests—but no farther. We are not, therefore, to tell the Lord what we prefer, but are to take what he sees best to give; for this will be what is for our best interests. This does not mean that we are not to mention to God our bodily needs. But we are to do so in the way that our Lord indicates to us in his sample prayer: "Give us this day our daily bread," our daily provision, acknowledging that the daily food comes from him, whether it is fine or common, bountiful or not. It will all be for the best interests of the new creature.

The prayer of one who asks only in harmony with the Lord's Word is certain to be answered. Good earthly parents are pleased to give good gifts to their children, gifts that they see are for their children's real interests. But if they see that the child is unappreciative of favors received, they might the next time withdraw the favors until proper appreciation is manifested. And so it is with our Heavenly Father. In bestowing his best gifts he waits for us to become really hungry for them. He does this that his blessings may do us the more good when they are granted.

PRAYER FOR SPIRIT-BEGETTING UNNECESSARY

In respect to the giving of the holy Spirit some people have a wrong conception. Many not consecrated pray that the Lord would give them the holy Spirit; but they have not studied the Scriptures enough. The Lord gives the holy Spirit without our asking for it specifically, just as with the disciples at Pentecost: they presented themselves before the Lord and waited. They were praying, but they did not know enough about the holy Spirit to pray for it. But the Lord gave the proper thing at the right time. And so it is with us, irrespective of prayer for the Spirit, provided we meet the required conditions. When we make our consecration to God through Christ, we do not need to ask for the begetting of the holy Spirit—no more than a child in its natural conception. The child does not ask for its own begetting. How could it? But after we have received the spirit-begetting, we should pray that we may have God's sentiment, God's mind, God's will, as our sentiment, our mind, our will.

God loves righteousness and hates iniquity. So we, realizing that we are surrounded by evil and selfishness, need to cultivate the spirit of love, that we may have that spirit which would appreciate and love righteousness. We are to learn gradually to love righteousness and to hate injustice and iniquity in large things and in small. We are to hate unrighteousness so much that we would scorn to do an injustice or an injury knowingly to anybody. The new creature sees these things but dimly at first—what are just and what are unjust things, what the righteous and what are unrighteous things. We wish to have the Lord's sentiments as our sentiments in everything. Thus by studying the Lord's character as revealed in his Word, and striving day by day to be conformed thereto, we are "changed into the same image, from glory to glory, by the Spirit of the Lord." And thus we become more and more filled with the Spirit.

EVIDENCES OF POSSESSION OF THE HOLY SPIRIT

As the child of God develops, the possession of the holy Spirit is more and more evidenced in his meekness, patience, long-suffering, brotherly-kindness, love. These are the elements of character, or disposition, that God wishes us to have. These are to rule in our hearts, in our thoughts, and more and more in our outward lives. Anger, malice, hatred, strife, evil-speaking, envy, jealousy, all these are evidences of the unholy spirit, the spirit of the world and the adversary, which we as children of the Heavenly King are to put away. They are the works of the flesh and the devil.

Since all of us have a measure of the unholy spirit in our flesh, some more and some less, it is right to pray daily for a larger measure of the Spirit of the Lord, more and more of the spirit of harmony with his perfect will. But we must cooperate with these prayers; for the Lord never arbitrarily fills any heart with his Spirit, even after the begetting has taken place. By coming to the Lord in sincere prayer for these blessings continually, by asking along these lines, we shall be preparing ourselves to look for the evidences of the holy Spirit in our life. We shall be enabled to see whether we have more meekness than we once had, or whether we still lack in meekness. We shall perceive whether we are more gentle and more patient, whether we have more self-control, and in what respects we especially need to develop more in spiritual fruitage. Undoubtedly all of these qualities are lacking to a greater or less extent; but as we watch and pray, we shall learn to find the answer to our prayers; and as we grow in knowledge, in love, in Christlikeness, we grow in likeness also to our Father in heaven.

IMPROPER VIEWS OF PRAYER

Prayer, as we have shown, is very essential, absolutely indispensable, to Christian growth, yea, to spiritual existence. Yet we have never thought of praying in the extreme way that some do. We have never thought of telling the Lord all about his plan and of our wishes as to how he shall govern the universe, and when and how to bring to pass our own will. We think there is far too much praying along this line. The sooner it is stopped the better. In answer to the request of his disciples, the Master gave them a sample prayer, which was surely very different from the prayers that the majority of people offer, who seemingly do not heed the example at all.

The proper thing is to hearken to the Word of the Lord and not do too much speaking to him. We are to do a great deal of listening, while he speaks to us. The poet has well expressed this important thought:

"Master, speak! Thy servant heareth,
Waiting for thy gracious Word,
Longing for thy voice that cheereth,
Master, let it now be heard!
I am listening, Lord, for thee!
What hast thou to say to me?"

We understand that the Bible is the divine presentation of the divine will, purpose, plan, concerning us as his children. It is the truth that the Lord designs shall sanctify us. "Sanctify them through thy truth; Thy Word is truth." So declares our Master. He does not say, Sanctify them through prayer! The Master's prescription is that we study the Word and become sanctified thereby. And who is wiser than he? If we have not written a volume on prayer, it is because we find no Scriptural authority or precedent for so doing.

While prayer is absolutely indispensable to the Christian, as we have said, yet it is the Word of God which teaches us God's will and plan and which points out the way for us to go. We believe it is the failure to see this that has been largely responsible for the great want of faith of many professed children of God. No amount of praying will make up for a neglect of the study of the Lord's Word, which is the only lamp to our feet given us as our guide in this long, dark night in which sin has reigned in the world. "Thy Word is a lamp unto my feet and a light unto my path."—Psalm 119:105.

We are to "pray without ceasing." We are to do this in the sense of not being discouraged when the good things promised us and asked for do not come quickly. We are to remember that the Word of Promise is sure. We are to rest in these promises and to continue to ask and to wait for their fulfilment—patiently, hopefully. Thus we pray unceasingly, "Thy kingdom come," not by repeating the words every moment or every hour, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that kingdom and in the preparation of our characters in order that we may have a share in it. We have known some to fall into difficulty by supposed communion with God—remaining on their knees for some time beside an empty chair on which they tried to imagine the Lord to be seated, etc., etc. We believe that they were in danger of falling into a snare of the adversary by such unscriptural proceedings.

For our part we feel that the Lord has already granted so many blessings that we would be ashamed to ask for many more. Our own requests, therefore, must be few. The Editor's presentations at the throne of heavenly grace are thank-offerings, praise-offerings, indications of his devotion to the Lord and trust in him, petitions for wisdom and grace to guide in life's affairs. We recall the divine promises all the time, and not merely when on our knees. We seek to live in harmony with our prayers, and would encourage others to do the same. However, we are not all constituted alike; and having stated the matter from the Bible viewpoint, as we believe, also as viewed in the SCRIPTURE STUDIES and in other WATCH TOWER articles, we must leave it, trusting that the Lord's providence will guide his people aright.

THE HOLY SPIRIT THE SPECIAL OBJECT OF PRAYER

The reason why the prayers of so many Christians are unanswered is that their prayers are for things God has not told us to pray for or that they were not offered in sincerity. They have asked for wealth or temporal blessings, or perhaps for the conversion of a specified number of souls at their revival meeting, or something else unauthorized, or they have not really desired what they asked for, if it was for spiritual blessing. The Lord might grant a request for some temporal thing to a babe in Christ who prayed in his ignorance, not

being properly instructed. But it would be different with an advanced Christian. The little child at the table might ask for something improper and violate the rules of etiquette without blame; while a person of mature age, advanced in education and in knowledge of etiquette, should know better. The things for which the Lord's children should especially pray are specified in his Word. The holy Spirit is the special gift of God to his children.

When we come to know that the holy Spirit is the influence, the disposition of God, then we know what we are praying for. We want more and more of the holy Spirit of God, that it may make us more gentle, more kind, more loving; we want more and more of the mind of Christ (mind and Spirit being used here interchangeably). We realize that we must strive to have this mind of Christ. If we day by day cultivate the spirit of the devil, we cannot expect ever to attain the mind of Christ. If we determinedly cultivate the Spirit, the mind, of Christ, then the spirit of the adversary can gain no entrance into our hearts; and we shall become more and more sound in mind. We come to know more and more the perfect will of God as we are filled with his Spirit. Thus we are being prepared for an abundant entrance into the everlasting kingdom.

PRAY IN FAITH, NOTHING DOUBTING

The Lord in the lesson under consideration, tells us that we must not "faint," the word faint being used in the sense of faint-heartedness—"Consider Jesus, ... lest we be weary and faint in your minds"; "for in due season we shall reap, if we faint not." We may ask for more of the holy Spirit, feeling that we need grace along some particular line. For instance, we may feel that we need more patience. While praying for patience, we should not say, "I shall never be patient; I was not born that way!" But we are to expect our prayer along this line to be answered. We are to ask and then wait for the patience, continuing our petition, knowing that the patience will come, if we strive for it in harmony with our prayers. An excellent and practical way to assist in this is to impose a punishment upon ourselves for every outbreak of impatience.

The Lord's people have long been praying, "Thy kingdom come; Thy will be done on earth." This prayer has been offered for more than eighteen hundred years, and God's children have not yet seen his kingdom established. Shall we cease to pray? Ah, no! We are assured that it will indeed come. Even now it is at the very doors! God's kingdom shall be fully set up; and the time will come when there will be no disloyalty in all the earth, as now there is none in heaven. Our prayers will not bring God's kingdom one minute sooner than he has planned, but we pray by way of assuring the Lord that we are waiting for the kingdom and expecting it in harmony with his sure promise. By so praying and not fainting, the children of the Lord are strengthening themselves. God's glorious kingdom will be manifested—and soon! Then all who have attained the character-likeness of our Lord Jesus Christ shall be exalted to reign with him in this kingdom.

THE SOURCE OF TRUE PROMOTION

"Promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge. He putteth down one, and setteth up another."—Psalm 75:6, 7.

One watching the stars night after night, would observe that while each one has its own motion, yet all seem to revolve around a fixed point which we call the North Star. This fixed star is apparently motionless, and therefore is a point by which a man may gauge his course. As we all know, the magnetic needle of the mariner's compass always points due north.

From the clearer astronomical knowledge of our day, it has been ascertained that while the planets of our solar system revolve around our sun, yet there are vast numbers of other suns each having its own retinue of planets, which with their satellites are revolving around it as a center. Furthermore, science declares that there is a far mightier center, around which these countless millions of suns revolve, accompanied by their planets and satellites. This great center seems to be associated with the Pleiades, particularly with Alcyone, the central star of this renowned group. For this reason the suggestion has been made that the Pleiades may represent the residence of Jehovah, the place from which he governs the universe. This thought gives new force to the question which the Almighty asked the patriarch Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth the constellation of the Zodiac in their season?"—Job 38:31, 32.

There seems to be fewer stars in the north than in any other part of the heavens. Thus the north seems to have been given a very prominent position, the other points of the compass giving it homage, as it were. This fact was observed by the ancients, as the Prophet Job declares—"He stretcheth out the north over the empty space, and hangeth the earth upon nothing." (Job 26:7) Throughout the Scriptures the north seems to be closely associated with Jehovah's government of the earth.

LESSONS IN THE RESULTS OF SIN

For six thousand years this planet earth has been a rebellious province in the universe of God; and God has permitted mankind to work out their own designs, to manifest what they could do. He not only gave his chosen people Israel certain promises and blessings, but he afterwards gave opportunity also to various nations of the world to exercise great power, to become indeed world-empires, as representatives of Gentile wisdom, to show what the unregenerate heart could give to men in the way of order, law, prosperity, blessings, peace. The period during which he gave this opportunity to the nations is Scripturally called the "Times of the Gentiles," a period of 2,520 years, which began with Nebuchadnezzar king of Babylon at the time the Lord permitted his own typical kingdom of Israel to be overthrown, to so remain until Messiah's day.—Luke 21:24; Ezekiel 21:25-27.

During this interim the world has had four great universal empires. These world-governments have attempted to bring various blessings to mankind, yet they have all proven weak so far as righteousness is concerned, and strong so far as evil and viciousness are concerned. Evidently this is the great lesson which God designed that mankind should learn—that in this fallen condition human government cannot be a success; that perfection of being and perfect conformity to the divine law alone can give true happiness; that mankind in their present sinful, dying condition, can meet with only ultimate failure and disaster. Thus through actual experiences mankind will come to realize their own helplessness and their need of God.

But while God has been permitting man to prove his own weakness, he has also been preparing for the blessing of the whole world, as he has foretold in his Word. The time when he will take charge of man's affairs, through the kingdom of Messiah, will be the time when true and lasting promotion will be realized. All who will then come into harmony with God will receive this true promotion—the attainment of all the good things which were originally provided for mankind in God's plan, but which were lost by the disobedience of our first father and our first mother, Adam and Eve.

"God is the Judge; He putteth down one and setteth up another." The Lord will put down the attempt of the great usurper Satan to rule the world. Satan, originally Lucifer, conceived an ambition to exalt himself to "sit upon the sides of the north," to "be like the Most High." (Isa. 14:12-17) But very soon now he will be bound for a thousand years, and finally be destroyed.

So far as earth kingdoms are concerned, we may say that God has a general supervision over them in so far as they might otherwise thwart his purposes; and he sometimes puts down one and favors the exaltation to power of another. We are not able to say, however, that this putting down or setting up is in the nature of divine judgment for sin; for some of those put down have not been the unworthy, and some of those raised to power have not been the best, but often very evil. God has been merely so overruling as to cause all things not only to work together for the ultimate outworking of the great plan which he has arranged, but also to teach men the necessary lessons of the exceeding sinfulness of sin.

"MOUNT ZION OF THE SIDES OF THE NORTH"

God's particular dealings with the world will be in the future, and for the first thousand years will be through the kingdom of our Lord Jesus Christ. All things are of the Father, and by the Son. In this glorious work of judging the world, Christ himself will be the Judge, and the church, his body, will be the associate judges. They will render righteous judgment in all cases, will set up only those who come into full accord with God, and will overthrow and eventually destroy all others.

In the meantime God has a special dealing with his people —those who have already left the world, who have consecrated their lives to him, who have been accepted through the Lord Jesus Christ and counted members of Christ's body. These are in the way to a promotion, a prominence, greater than that

of all others. Satan's ambition was for self-exaltation; Christ's ambition, on the contrary, was to please the Father and to do good. So likewise the class called to be Christ's associates in the kingdom have a similar purpose and spirit to that of their Lord and Head. They also seek to do only the will of the Heavenly Father. They also are moved, not to promote their own selfish interests and to gratify their fleshly propensities, but to lay down their lives in carrying out God's great purpose and plan.

This is the class which will receive the pre-eminence over all other classes, all other stations, in earth or in heaven. With their Lord they are to receive glory, honor, immortality. They will be exalted far above angels and be granted the divine nature, as has been their Master and Forerunner. (Romans 2:7; 1 Corinthians 15:53, 54; 1 John 3:2, 3; 1 Corinthians 1:26, 27; 2 Thessalonians 2:14; 2 Peter 1:4) These will share the first resurrection, Christ's resurrection. (Revelation 20:5, 6; Philippians 3:10) Their mortal bodies, now merely the instruments of the new creature, will be laid down forever in death—"Sown in weakness," they will be "raised in power"; "sown in dishonor," they will be "raised in glory"; "sown an animal body," they will be "raised a spiritual body."

A careful study of the above citations of Scripture will be very helpful to those who are comparatively new in the study of the high calling of the church of Christ. It is a subject but little understood by Christians in general. But such is the great promotion which God purposes to give his true saints of this Gospel age, and this promotion can be received from no other quarter than God himself, on his own terms. This is the glorious inheritance of Zion. When she has been thus exalted and glorified with her Lord, it will be said of her, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the Great King." (Psalm 48: 2) Thus the great eminence which Lucifer in his pride and presumption sought to grasp, that he might "sit upon the sides of the north," will be granted as a reward to The Christ, Head and body.

PUTTING DOWN AND SETTING UP IN THE CHURCH

This is the great prominence which the people of God, called to this high station, should be seeking, by faithfulness, humility, love and zeal in the service of the Lord. During the present life, experiences of developing and testing are necessary preparations for this exaltation. All those begotten of the holy Spirit as new creatures are now called the church of Christ, although the elect church proper will not be organized and completed until the first resurrection. Not until then will the personnel of the church of glory be manifested. But God deals now with all those who have made a Covenant of Sacrifice. (Psalm 50:5) When they meet, even two or three of them, the Lord's presence is in their midst; and each has the Lord's blessing in proportion as he has his Spirit. God is now judging in the church through his Son. He is not judging the world at present.

The principle expressed in our text is operating now in the church—the setting up of one and the putting down of another. That the Lord does take an active part in the affairs of the church we truly believe. St. Paul says that "God hath set the members, every one of them, in the body as it hath pleased him." (1 Corinthians 12:18) This surely indicates a divine supervision in the church. We believe that a great deal of trouble is caused by the failure of many of the Lord's people to view matters from this standpoint. They are too apt to forget about the supervision and oversight which the Lord is taking of his cause. Some therefore have felt great distress if they were not elected to be a deacon or an elder in the church. Instead of looking at the matter from this viewpoint—that the Lord himself has the supervision of the affairs of his church—they are too liable to think, It was that brother who opposed me, or this brother, etc.

We believe that these take a wrong view. Perhaps the Lord permitted the matter to result thus in order to test their humility. The Apostle James intimates something of this kind: "Let the brother of low degree rejoice in that he is exalted, and the brother of high degree in that he is made low." We should look beyond the mere circumstances of the moment; we should consider and remember well that all prominence, all promotion, and all control of the church, is in the hands of the Lord. Not only might the Lord wish to give a lesson to a brother who might have been a faithful elder or a faithful deacon, but it might also be a good lesson to the class. They might have failed to appreciate what zeal, energy and ability this brother had. If so, their neglect to re-elect him to the position would in time prove a lesson to them. The same is true in the case of a brother who has energy, zeal and ability with spirituality, who has never been elected to eldership by the class.

In any event it is for each of the Lord's children to exercise faith, and to remember that real prominence, true exaltation, is of the Lord. As the Apostle Paul shows, he that "desires the office of an overseer [from a real wish to serve], desires a good thing." So it is not wrong to appreciate such office in the ecclesia; and we are to appreciate it when we are chosen elders, because we shall thus have special opportunities for service and for laying down our lives for the brethren. But we are not to be self-seeking in the matter.

When brethren who have served as elders or deacons are not re-elected, yet are rightly exercised and manifest no resentment, but say, "I am just as glad to serve in one place as another," and enter cheerfully into whatever service is open to them, it will no doubt prove a blessing to their own hearts, and also a blessing to the class, who note their Christlike spirit. So such brethren should say to themselves, "I will do everything I can to forward the Lord's cause. The vote of the class has not given me the responsibility of initiative and direction, but I will do my best to help on in other ways and work of the Lord." Thus they would show the proper spirit of humility and submission to the Lord's providence in the decision of the class.

"HE CALLETH HIS OWN SHEEP BY NAME"

We believe the principle of our text should be considered in the daily lives of all the Lord's people. Some may fail to see the particular interest which the Lord takes in each one who is his. Every true child of God is the Lord's in the particular sense of having entered into a Covenant of Sacrifice. We should always remember this. Thus as we grow in grace we shall undoubtedly come to see that all "the steps of a righteous man are ordered of the Lord, and he delighteth in his way." "He keepeth all his bones; not one of them is broken." (Psalm 37:23; 34:20) The Lord will surely direct the path of such. The Master emphasized his peculiar and personal interest in each of his followers. He calls himself their Shepherd, and says, "He calleth his own sheep by name, and leadeth them out." (John 10:3) This means a very special supervision of the affairs and interests of each one of his true disciples. Whatever may come to these is not a matter of chance or luck.

The steps of the world are not ordered of the Lord. But God's people in proportion as they walk by faith and realize that "all things are working together for good to them that love God, to the called according to his purpose," in that proportion will they be able to have joy, blessing and peace in every experience that comes to them. Failing to do this, some of God's people, we continue to see, are fretting and chafing, feeling that things are working wrong with them, fearing that the Lord has forgotten them, or that the brethren have forgotten them, and that everything is amiss in their case. They are failing to recognize that God has to do with all backsetting. If he sees best not to promote them, not to use their talents for a time as they would like, let them learn a lesson of humility and submission, of patience and trust. Let them be willing to cheerfully await God's own good time for their promotion.

To us, then, the great lesson of our text is that promotion, exaltation, cometh neither from the east nor the west nor the south, but from Jehovah, who alone is the judge, who setteth up one and putteth down another—and all in love. If the putting down seems at times to be the result of mistakes or lack of appreciation on the part of the brethren, let us remember that it has come in the providence of the Lord, and is designed of him for our good, and perhaps for the good of others in one way or another. The experience will prove a blessing if received in the right spirit. "No good thing will he withhold from them that walk uprightly." Nothing can by any means hurt us if we keep close to the Lord. Then in due time, we shall be promoted to sit with Christ in his throne.

HOW WE ARE TO WAIT ON THE LORD

"Wait on the Lord, be of good courage, and he shall strengthen thine heart."—Psalm 27:14.

The expression, "Wait on the Lord," does not mean so much a rendering of service to the Lord, as a waiting for the Lord, a waiting before him, to see what is his will for us. We do not understand that it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient watching until we learn what our Lord would have us do. Each child of God should wait to be guided by him, and not run on before him unmindful of what is the Lord's purpose for

him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," is the counsel of the wise man. (Proverbs 3:5, 6) Many of the children of God have made mistakes along this line.

Having committed our ways to the Lord, we should go forward only as he leads us. If we are not clear as to his will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as he wills. Then let us wait and watch for the indication of his providence, and follow as he seems to lead, leaving the results with him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully decided. I will consider the Word of the Lord, to see how his instructions seem to apply in this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought:

"I am afraid to touch
Things that involve so much."

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have his blessing. We make no mistake when we wait upon him. Others may seem to be getting ahead of us at first, but we are to "wait on the Lord."

Take no step unless you feel sure that the Lord is directing and guiding. Watch for the meaning of his providences. Study his Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage. Be of strong courage; "and he shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being—especially the intelligent portion of us. The Lord will support us, he will fortify us and make us strong to bear, strong to do his will as it is made known to us. They that wait upon the Lord shall not want any good thing.

TRAITS NECESSARY TO SUCCESS

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for his people, those who are wholly his, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children he would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of his favor, but that they are to suffer with Christ—that hereunto they were called. (1 Peter 2:20, 21; Acts 14:22) They learn that they must be obedient, and they come to see what obedience means.

The Master learned obedience — learned what obedience meant—"by the things which he suffered." The narrow way is not an easy path. His followers learn that the Lord is now calling a class that have faith in him, a class who accept his Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that all things work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in his "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them a strength to which all others are strangers.

TRUST WHERE WE CANNOT TRACE

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of his providences is veiled from our eyes and when our efforts to serve him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thessalonians 2:18) But we are sure that the Lord would overrule the machinations of Satan and cause them to work out his own glory, and the lesson of patience and submission would be a blessing to his children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As he came to the closing hours of his experiences on earth, he wondered whether or not he had faithfully conformed to all the Father's requirements. He knew that the slightest infraction of God's Law would mean his death. Had he completed his sacrifice acceptably? Would he be ushered from death into heavenly glory by a resurrection? Then he received from the Father the assurance that he had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of his life preceded him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type.—Leviticus 16:12, 13.

A PROPER FEAR

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it he probably feared; for in case he had failed in any particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that his work must be acceptable in the most absolute sense, else he would forever forfeit his existence. He would become as though he had not been; he would lose all.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not my will, but thine be done"; and the Father heard his prayer and gave him the needed assurance and strength. He was heard in respect to that which he feared; and during all that night and the following day, up to the hour of his crucifixion, he was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Hebrews 4:1) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given him to do. His fear was a filial one, which engendered a watchfulness and care, a circumspection of walk and of life, that he might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe? Why do I believe it?" We should go over the ground again. We should again go over in our minds the proofs of the correctness of our faith. By so doing, the Lord will strengthen us in the faith, he will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord shall allow them to come to the point of discouragement, that they may become more timid, may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking constantly to him for guidance and support. As the Lord's children thus learn to wait upon him, to them is fulfilled the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isaiah 40:31.

COLPORTEURING IN OFFICE BUILDINGS

DEAR BROTHER RUSSELL:—

For some time I have been wanting to tell you about our wonderful privileges and opportunities in the harvest; and today when I read your letter in the May 1 WATCH TOWER to the departing members of the Bethel Family—that some of them might enter the colporteur service—I felt prompted to write, that these and others might be encouraged, and that especially now, in your travels, you might encourage the colporteurs in their work.

For the last year sister and I have been making it a specialty to call on the business men in the large office-buildings; and have had very good success. We do not feel that this is due to any great ability on our own part, but that it is all by the Lord's grace and his "ever-present help."

Many dear colporteurs do not realize what a great privilege they are neglecting when they do not call upon the business men; or, after calling on several they fail to arouse interest and become discouraged, while if they would persevere they would find their efforts crowned with success, just as much or more than in the homes.

We also find that delivering is so much easier among the business men, as we often get orders for several sets in one office, and sometimes for several hundred volumes in one building, all of which are quite sure to be delivered.

Business men, on account of the present financial condition, are becoming more and more awake and are looking for an explanation; besides, hundreds of these men are reading the sermons, have absorbed a great deal of present truth, and are anxious to get the books.

Many of us have been timid about entering the large office-buildings, fearing to meet these busy people. By letting them know that we will not be a nuisance to them, detaining them only a few moments, they usually grant us a little time, or tell us when they will be at leisure. It is best to see the manager of each office before speaking to the employees.

In all the cities there are thousands of stenographers, bookkeepers and professional people, who cannot be reached at their homes, and therefore have never come in contact with the STUDIES, Many of them are earnest Bible students, and we feel it a great privilege to meet these and bring them just the help they need and are often looking for.

While at present sister and I principally are working in the cities, yet we have also had the same experience in the smaller places. Business men in the small towns are even more easily approached, and invariably want the whole set of STUDIES.

We are still rejoicing in the Master's service, and received many rich blessings at the three-day convention here.

Yours in our Redeemer,

FRIEDA SCHLATTER.—*Kansas City, Mo.*

DEDICATING THE TEMPLE

JULY 25.—1 KINGS 8:22-30.

WHAT THE TEMPLE TYPIFIED—DOUBLE ANTITYPES—THEIR DEDICATION—KING SOLOMON'S PRAYER—GOD'S PERSONALITY—HIS DWELLING PLACE IN HEAVEN—"THE GLORY OF THE LORD FILLED THE TEMPLE"—ITS ANTITYPE.

"My House shall be called a House of prayer for all people."—Isaiah 56:7.

Possessed of reverence for the Lord, full of zeal for him, full of appreciation of the divine promise that King David's successor should build the house of the Lord, the Temple, for which David had for years made preparations of money and valuables, we find King Solomon speedily giving attention to this matter. In the fourth year of his reign, preparations had reached such a development that the construction of the Temple was begun; and seven and a half years later the scenes of this study were enacted—when the Temple was ready for dedication. Strange to say, it was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson, which we may some day more fully understand.

Built of white marble, the Temple must have been a very imposing structure, although not lofty. It was of but one story; nevertheless, its position on the mountain top surely gave it a very commanding appearance, its glittering, white walls overtopping the entire landscape. But we are interested in the Temple of Solomon more than in any other building because it was a type, as well as a reality. Let us note the Apostle's references to it and his declaration that its antitype is found in God's holy people—the church. We read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "For ye are the temple of the living God; as God hath said, I will dwell in them; and walk in them; and I will be their God, and they shall be my people."—1 Corinthians 3:16; 2 Corinthians 6:16.

PREPARATION OF THE LIVING STONES

In the picture which the Apostle thus brings to our attention, the church corresponds to the Tabernacle rather than to the Temple. As God was with the Children of Israel from the time they entered into covenant with him until the Temple was dedicated by Solomon, he indicated his presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians: from the time we become sons of God—from the time of our consecration, justification, sanctification and begetting of the holy Spirit—our bodies are Tabernacles, or temporary dwelling-places, of God's holy Spirit. His Spirit in us is represented originally by the begetting influence which we receive as the start of our new existence as new creatures in Christ Jesus; and that light, or holy illumination, spread abroad in us fills us with the light of the knowledge of the glory of God more and more. The Tabernacle in one sense of the word was a temple—in the sense that any place where God is would properly be called a temple, a holy place. But, as suggested, it is preferably that we think of our fleshly bodies as tabernacles of God—his temporary dwelling-place. In a fuller sense, by and by there will be a great transfer. The Lord's saintly ones will be changed from flesh to spirit by the power of the first resurrection, and will thus be more perfectly represented by the beautiful Temple which Solomon built.

But there is a still more beautiful thought brought to our attention by St. Peter. He tells us that the various members of the church of Christ—the saints—are living stones, which are in process of chiseling and polishing, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the veil. (1 Peter 2:5, 9) Any not enduring the chiseling and polishing will be discarded as unfit for the glorious temple.

The bringing together of these living stones beyond the veil will be by the resurrection power, beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer—without need for chiseling or for other labor upon them at the time of the construction. So, St. Paul says, the church is God's workmanship. (Ephesians 2:10) And his work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the veil.

It is this viewpoint that is especially interesting and profitable to the Lord's people. Such of them as can realize that they have been called of God to this high calling, to membership in the temple, can fully appreciate thereafter the necessity for the trials and difficulties of life which are shaping them, fitting them, for heavenly glory, honor, immortality. These are the "all things" working together for good to them that love God—preparing them for the spiritual blessings and services of the future.—Romans 8:28.

WORK OF THE GLORIFIED CHURCH

When we think of the church as the temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a temple, and then not use it? Serious injury came to us through various errors of the past; for instance, the thought that the church alone is to be saved and all the remainder of mankind to be lost; and a further thought, that at the second coming of Christ the world is to be burned up, and the divine plan ignominously terminated. With such a view, the construction of the church as the great temple would seem to be a waste; since there would be nobody to be blessed by it.

However, as our eyes of understanding open more and more clearly, we begin to see beauty in the divine plan and arrangement. So far from God's plan terminating at the second coming of Christ, it will merely begin there, so far as the world is concerned. The church, in one figure, will be the royal priesthood for the blessing of all the families of the earth. (Galatians 3:29) In the other figure, the church will be the great temple through which all the world of mankind may have access to God and return to harmony with him.

Thus, eventually, this glorified church, or temple, will be the house of prayer for all people, all nations—not that they will

pray to a house, but that they will approach God through the glorified church, in which his presence will be manifested and his mercy will be available to all. From this viewpoint, the Temple with its Shekinah glory represented the church in the glory of the future, in association with Christ; and God will dwell in and operate through that glorious church for the blessing of the world, represented by all those who will worship God looking toward his holy House.

DEDICATING THE TEMPLE OF GOD

There is an important thought in connection with a dedication which some seem to overlook. It was necessary for the Tabernacle to be dedicated, or set apart to God, before He deigned to recognize it and to use it. Similarly with all of God's people; it is necessary that they should positively and formally dedicate themselves to God and to his service before being recognized of him and filled with his Spirit. It is not enough that they should know of him and of the Lord Jesus Christ, and be persuaded of these things—not enough even that they should know something of the glories of the coming age as revealed in the Word of God. It is necessary, also, that they make formal dedication of themselves to God, fully surrendering their own wills that God may come into them by his holy Spirit and, accepting their sacrifices, constitute them thereafter his tabernacles.

When the Temple was ready for dedication, Solomon presented it to God with the prayer which constitutes the basis of today's Study—a prayer beautiful in simplicity and indicative of King Solomon's perception of the great truth that God is a personal God, whose dwelling-place is not everywhere, but in heaven. It shows us that the king fully understood that the Temple which he had made, like the Tabernacle before it, merely represented God's power and grace amongst his people. The presence of the Temple indicated that there were sinners who needed to be atoned for by its arrangements, and that mercy and forgiveness would be needed and that prayers toward God would be appropriate. "Hear thou in heaven thy dwelling-place; and when thou hearest, forgive."

So during the Millennium, all the world will have the opportunity of approaching God through his great temple of which Jesus is the Chief Corner-Stone, and the church the living stones under his headship. And God will hear the prayers thus properly presented, and will forgive the sins of the people; and as a result the work of restitution will progress to a grand completion.

As Solomon dedicated the Temple, so the church of Christ will be dedicated, formally presented to the Father. The great antitype of Solomon will do this; namely, the Lord Jesus Christ, presenting us all as his members, as the temple which is his body, reared up on the third day—the third thousand-year day from the time of his death—the dawning of the great Sabbath. (John 2:18-22) As a result of the dedication, the glory of the Lord will fill the house. The fact that the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at this present time there will be some manifestation of God's favor toward his church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfilment. We must wait to see what will be the fulfilment of this feature.

"God moves in a mysterious way
His wonders to perform."

"ASK WHAT I SHALL GIVE THEE"

JULY 18.—1 KINGS 3:4-15.

WHAT ARE DREAMS?—WHEN THEY SHOULD BE FOLLOWED—SOLOMON'S DREAM—HIS HEART CONDITION REFLECTED—HIS REALIZATION OF HIS RESPONSIBILITIES—HIS HUMILITY—HIS REQUEST OR CHOICE—GOD'S APPROVAL AND THE HAPPY RESULTS.

"The fear of Jehovah is the beginning of wisdom."—Proverbs 9:10.

We have nothing to indicate that Solomon ever became very haughty, proud, although he certainly would have been a marvelous man had his great wisdom, honor and wealth not affected in some degree the childlike simplicity which he expressed to the Lord in the dream recorded in today's lesson, which gives us a wonderful insight into Solomon's true character. Incidentally, it is valuable to every man, every woman, particularly at the beginning of life or in connection with the starting of any enterprise, and in proportion as the enterprise is a serious or a difficult one or one directly related to God and his Word.

Solomon initiated his reign by making a feast to some of his friends and the prominent people of his realm. The place chosen was Gideon. The account tells us of his offering a thousand burnt offerings unto the Lord. This does not signify that a thousand animals were burned entire; but rather that certain portions of them, particularly the fat, were burned as an offering to the Lord, while the food portions became the basis of the feast. Less meat was eaten then than now, except on such feast occasions. We can see the wisdom of such a general acknowledgment of God and of his inauguration of a new king; and the feast for the people signifies figuratively the good will of the king and his desire to make his reign one of prosperity, blessing, rejoicing, and helpfulness to all. The divine ordering of the matter was recognized by the Israelites, who perceived that all things were to be done with an eye to God's approval.

ARE DREAMS SIGNIFICANT?

It was during this feast, which probably lasted several days, that Solomon had the wonderful dream here narrated. That it was supernatural there can be no doubt. Similarly God revealed himself to others in ancient times, and especially to his people Israel, who had come into covenant relationship with him at Mount Sinai under Moses. But God was not in similar relationship with other peoples, who were, as we read, strangers, foreigners, outcasts—not in covenant relationship with him.

Although the Christian church is peculiarly in relationship with God, and in a much closer relationship than were the Jews under their Law, nevertheless we must not suppose that all dreams which even consecrated Christians may have are to be regarded as inspired. Very evidently the majority of our dreams are merely wanderings of our mind because we are not soundly asleep. For God to make fewer communications with Spiritual Israel by dreams would not signify a lesser interest in their affairs, but rather that he has otherwise provided for them, for their guidance—in the Bible. Additionally, we learn that he wishes us to walk by faith and not by sight; and to direct us continually by dreams would be to interfere with this walking by faith.

St. Paul gives us the key to the matter, saying that "the Word of God is sufficient," that the man of God may be perfect, thoroughly furnished unto every good work. (2 Timothy 3:16, 17) But there is nothing to hinder God from using a dream as a means of instructing his spiritual children if that should seem at any time to be the appropriate course. Many of the Lord's people have had more or less experience with such profitable dreams, which seemed to give them the needed instruction or suggestion. Nevertheless there is but one sure way of receiving dreams; namely, to interpret them only in full accord with the Scriptures. The Apostle suggests that if an angel should proclaim to us any other Gospel than this, it should be rejected; and similarly, if a dream should suggest any other Gospel, it should be rejected. The divine Word is to be the great talisman, test, standard, for everything for the Christians.

SOLOMON'S WISE CHOICE

In Solomon's dream the Lord appeared to him, saying, "Ask what I shall give thee." So God is asking of all who would become his children. He desires to do them good, but he wishes them to realize their needs and to make requests accordingly. The Apostle suggests something along this line, saying, "If any man [Christian] lack wisdom, let him ask of God, who giveth liberally."

Solomon's answer in his dream shows us a beautiful simplicity of character for a young prince just come to the throne. He recounts God's mercy to his father David, and declares that this was in proportion as King David had walked faithfully with God in righteousness of heart. He expressed appreciation of the fact that God had brought even him to the throne because of divine appreciation of his father David. Then he recounted to God his own littleness, weakness, and insufficiency for the great position. Touchingly he declared, "I am but a little child." This reminds us of the Apostle's words, "When I am weak, then I am strong." This was really the strength of Solomon's character; namely, that he was meek, was teachable, like a little child—not boastful or self-confident, not blind to his privileges and obligations.

Because of the responsibilities of the kingdom, for which he felt himself so incompetent, Solomon prayed, "Give there-

fore thy servant an understanding heart to judge thy people [to administer justice to them], that I may discern between good and bad; for who is able to judge this thy so great a people?" Is it any wonder that we read further that in the dream the Lord manifested his good pleasure at this request: "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither has asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment [justice]; therefore, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee, all thy days."

"I knelt before thy gracious throne,
And asked for peace with suppliant knee;
And peace was given: not peace alone,
But love, and joy, and ecstasy."

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VIEWS FROM THE WATCH TOWER

THE FIRE OF THIS DAY

Prayers that God would stop the great European war have not been answered. On the contrary, as pointed out in these columns nearly a year ago, the entire world is involved and distressed. The Bible predictions that the armies of all nations would be gathered to the valley of Jehoshaphat is proving true. (Joel 3:9-14) The Valley of Jehoshaphat is the name of the cemetery outside the walls of Jerusalem, and the prophecy signified that the armies of all nations would be gathered as one vast cemetery. With a battle front of over sixteen hundred miles, and with all kinds of infernal machinery, the flower of Europe's manhood goes down to death. All the participating nations are regretful, for each had hoped for greater successes than yet achieved. The Bible indicates great disappointment of all nations—no great victory for any, but on the contrary, humiliation and impoverishment. Already the bonds of all the warring powers are greatly depreciated. All national debts are so heavy that many thoughtful people are expecting that a result of the war will be repudiation of all national debts, as well as social revolution. Great victories and final achievement console the people for great losses; and similarly, great national disasters in the face of a successful foe, tend to cement the national spirit; but with a terrible war, with heavy losses, peace will mean discontent, revolution and, according to the Bible, ultimate anarchy. How consoling the thought given us by the words of Jesus, that for the elect's sake these days shall be shortened, but that otherwise the entire human family would be obliterated as the reign of selfishness and enmity would progress!

Thanks be to God that we know who the elect are—Jesus and his saintly followers glorified! Thanks be to God that we can have confidence that these will constitute the kingdom of God's dear Son, and be backed by all the power of heaven in the establishment of the reign of righteousness! Thanks be to God that we can have full confidence in the divine promises to the effect that the outcome of Messiah's reign will be "peace on earth and good will toward men" in a world-wide Eden! Thanks be to God that we can trust his promise that Messiah's kingdom will be successful in the complete uplift of the fallen race out of sin and death—back to the image and likeness of God for whosoever will! Thanks be to God that after all shall have had full opportunity for such recovery, all wilfully wicked will be utterly destroyed in the second death!

Thus far we are told the war is not deeply felt nor deeply impressed upon the average non-combatants. In all the warring countries business is fairly good. Money is kept in circulation by the manufacture of munitions of war and military equipment and supplies. Thus far the chief brunt falls upon the soldiers in the ranks and upon the bereaved widows and orphans. The chief evidences of war, except on the scenes of strife, are the numbers of men everywhere in military uniform, and the numbers of women wearing mourning. However, as credit depreciates and gold becomes more scarce, the prices of commodities of every sort will advance, wages in Europe will be forced upward, with accompanying labor troubles, leading on to the foretold great earthquake—revolution (Rev. 16:18); leading on still further to the predicted fire which is to consume every vestige of present civilization—not a literal fire, but anarchy.

This fire has already begun as respects religious faith. Hearken to the Apostle Paul, "The fire of that day shall try every man's work of what sort it is." It will prove who have builded character and faith with the gold, silver and precious stones of divine promises, and who have builded their hopes with the wood, hay and stubble of human tradition. The latter, the Apostle declares, will be utterly burned or destroyed by the symbolic fire of this day, while the former class of faith alone will be able to withstand that fiery time. Do we not already see this? Do we not see that the great professors of colleges and nearly all the great ministers of the various churches have completely lost faith in the Bible? Do we not see that the greater enlightenment of our time is making the creeds of all denominations ridiculous, absurd, to their own upholders and to all mankind? Do we not see that those who have abandoned the Bible have practically nothing left—merely their own guesswork? Do we not see that the guesswork of evolutionists is already proving unsatisfactory to them, and that they are losing all faith in a personal God, and merely assuming the possibility of an immortality of which they have no proofs and of the character of which they have only speculation? Ah, as the Apostle indicated, those who have the faith, the character structure represented by the gold, silver and precious stones of divine revelation—these alone have an anchorage of soul sure and steadfast which enters into that within the veil, and fastens for support to the merit of the sacrificial death of the great Redeemer who, "by the grace of God, tasted death for every man," and who by the grace of God is to be the great King whose kingdom will deliver Adam and his race from sin, death, ignorance, superstition, into the liberty of the children of God.

THE LORD'S BRETHREN NOT IN DARKNESS

Present conditions are very favorable for the spread of the truth. Everywhere the public are thinking more than ever respecting religious things, and wondering what it means that great nations, each purporting to be Christ's kingdom, should be so locked in deadly strife. Their perplexity and questions furnish excellent opportunity for explaining the Bible hopes and teachings. They are ready as never before for the message that these kingdoms are deceived into thinking themselves Christ's kingdoms, whereas the Bible calls them "kingdoms of this world" and Gentile kingdoms. They are ready for the message that Messiah's kingdom is to furnish the remedy for all the ills of the world by uplifting mankind out of ignorance, superstition, sin and death. They are ready for the information that although Christ was eighteen hundred years ago declared worthy to become the King he has not yet taken office in the full sense of the word, but is waiting for the completion of the church, which has been in process of calling and disciplining and polishing for more than eighteen hundred years. They are ready for the message that Christ is now taking to himself his great power and beginning his reign, and that the present disturbance of Europe is what is described in Revelation as the nations being angry, and God's wrath having come, etc.—Rev. 11:18.

In view of these favorable factors, we perceive our privilege in continuing to give no uncertain sound upon the silver trumpets of Jubilee. Apparently many of God's servants are being sealed in their foreheads with this knowledge, this present truth, as the Scriptures predicted: "Ye brethren are not in darkness that that day should overtake you as a thief" (1 Thessalonians 5:4), though it shall come upon the whole world as a thief and a snare. As the Savior said, perplexities are causing the hearts of men to fail for fear and for looking after the things coming upon the world, still future, but because of the sealing in our foreheads—the clear intellectual knowledge—the servants of God may, as Jesus suggested, be lifting up their heads and rejoicing, realizing from present developments that their deliverance draweth nigh—that the resurrection of the church and her glorious establishment as Messiah's bride in the kingdom, are near at hand, even at the door.

WINDS OF WAR LET LOOSE

How plainly now we can see what we saw less distinctly in the past—that the winds of war have been held back for approximately forty years to give opportunity for the sealing of the servants of God in their foreheads, for the spread of true Bible study all over the world, in all languages. Any one thinking of the present war as being suddenly thrust upon

the nations is surely short-sighted. For forty years the newspapers of the world have been foretelling this war as imminent; every fall they would declare that it must come by spring; every summer they would declare that it must come by fall, and it was so long held back by divine interference that many began to wonder whether or not the war might be ultimately avoided. But not so; the war is the only way in which the kingdom of Messiah can be established. It will be in vain that the message might be sent to the Czar of Russia, to the Kaiser, or to the Emperor Francis Joseph, or to the British King that the time has come for Messiah to set up his kingdom, and that all kingdoms of earth should now be turned over to him. They would laugh at such a proposition and resist it at every cost. Instead, God merely lets loose the winds of war—he will no longer restrain—he will allow human selfishness to take its own unwise course. He will allow all nations to deceive themselves into thinking that they will be more firmly established, and enlarge their domains and pave the way to future prosperity by this war. Surely it is in view of this that all nations have been preparing for this war for forty years, by the building of great dreadnaughts, the organizing of great armies, etc., each according to its sphere of influence and greatest power. Is it not a master stroke of divine wisdom which permits the nations claiming to be Christ's kingdoms to destroy each other's power, to weaken each other, and to demonstrate by their strife that they have not even the first conception of the Spirit of Christ, of which, the Apostle says, "If any man have not the Spirit of Christ, he is none of his," a principle which is applicable to nations as well as individuals? At the same time it should not be forgotten that there are saints of God in every land, and that doubtless there are saints in every army—in these armies because of conscription—in these armies to fulfil the demands of the governments, but with fullest determination that they at the same time owe their highest allegiance to the kingdom of kindness, and fully determined that they will kill nobody. We are hearing from the front, that they are seeking to live up to the teachings of the Word of God, pointed out in the sixth volume of SCRIPTURE STUDIES, and that they are being blessed in so doing. What more could we ask?

"WAIT YE UPON ME, SAITH THE LORD"

Inquiries come to us respecting the advisability of enlisting in hospital corps, rather than to be conscripted for the regular service later on. Our advice would be to wait for the leadings of the Lord's providence and to take such steps only when fully assured of their wisdom. Now is a good time to remember the words of the Lord, "Wait ye upon me, saith the Lord." It would be a mistake, however, for any of the Lord's people to think themselves called upon to interfere in any manner with the world's course in respect to enlistment. Let the worldly use their own judgment, while God's consecrated people use theirs. To be "subject to the powers that be," implies not merely a willingness to serve under compulsion, but implies also that we will not oppose earthly governments in any public manner. The public reproof and overthrow will come from the Lord. The smiting of the image, which will grind it to powder, will come not from the church in the flesh, with carnal weapons, but from the church in kingdom glory, backed by divine power.—Daniel 2:45.

There never was a time of greater need that all of God's people should remember the Apostle's instruction, "Let your moderation be known to all men." Even in discussing the time of trouble emphasis should be laid not so much upon the trouble as upon the glorious kingdom which will be inaugurated at that time and through the instrumentality of the trouble. Let us remember one another in prayer at this time and especially those who are in desperate situations. The Lord seems to have provided the vow as a special means of comforting and supporting one another. Approximately 15,000 have already indicated to us that they have taken the vow, and that therefore they belong to this great world-wide prayer circle which remembers each other and all the laborers in the Lord's kingdom daily at the throne of grace.

KILLED, WOUNDED AND PRISONERS

RED CROSS SOCIETY REPORT TO MARCH 1, 1915.

Prominent newspapers are publishing the following:

The total killed in the European conflict up to March 1 of this year was 2,136,000; seriously wounded, 1,150,000; slightly wounded 3,781,100; prisoners, 1,764,000, making a total of 8,831,000.

These appalling figures were compiled by the Red Cross Society, and were furnished by the German consulate in Denver today.

The tabulated figures show the losses as follows:

	Germany	Austria	France	England	Russia	Total
Dead	482,000	341,000	464,000	116,000	733,000	2,136,000
Wounded:						
Slightly ..	760,000	618,000	718,000	185,000	1,500,000	3,781,000
Seriously .	97,000	83,000	439,000	49,000	482,000	1,150,000
Prisoners ...	233,000	183,000	495,000	83,000	770,000	1,764,000
Totals 1,572,000		1,225,000	2,116,000	433,000	3,485,000	8,831,000

Allies, without Belgians, Serbs and Montenegrins, 6,034,000.
Germans and Austrians, 2,797,000.

THE PRESENT ADVANTAGES OF FAITH

"Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

Paul the Apostle is in this text laying down a general principle as to what is the divine pleasure. God is not pleased to deal with humanity as with the brute beasts. He did not make man to live a mere animal existence, appreciating only the enjoyment of his physical senses. Man was made to glorify his Creator and to have a knowledge of him, in order to obtain the fullest happiness and blessing from the enjoyment of his God-given faculties.

As man shall in due time come to see his Creator's glorious character and the object of his own existence, and as he grows in ability to appreciate these, he will be most highly blessed. The knowledge gained will bring full confidence in God to all who become upright in heart and who desire to conform themselves to the grand purpose of their Maker in creation. Mankind are now bowed down with the weight of the sin and the accumulated infirmities of the ages, in bondage to Satan and his evil reign. Man has been the spectacle of the universe. He has been the source of astonishment and sorrow to all the holy beings in God's infinite domain. His experiences, his weaknesses, his degradation, his sufferings under sin, have through all the centuries been preaching most powerful sermons, and have been giving impressive object lessons as to the effects of disobedience to God.

Throughout the Millennial age, the great Jehovah will do a mighty work through the Messiah. It will be a work of opening all the eyes long blinded to the glorious light of the goodness of God. It will be a work of unstopping all the ears long deaf to the voice of truth. The sons of men shall be washed from their pollution; their wounds and putrefying sores shall be anointed, bound up and gradually healed by the Great Physician; their tattered raiment shall be exchanged for the garments of righteousness. By the close of the Golden age of blessing man shall stand forth clothed and in his right mind, a glorious image of his Creator in the flesh.

When man shall have attained the full likeness of God, he will not need any special development of faith; for faith will be inherent in him. He will have communion with his Maker; he will once more be a son of God. He will know his Creator as even Adam had such revelations of the terrible nature and results of sin, of the marvelous love of God in his deliverance from sin, that he will have an established character, fixed for righteousness, and a hatred of sin that will be an all-sufficient safeguard throughout eternity. After all this manifestation of the contrast between righteousness and iniquity, between the glorious sunshine of God's love and the horrible darkness and gloom of the pit from which they were lifted, any who still love and prefer the bondage of corruption will be destroyed in the second death.

When man first fell from his perfect estate, and the penalty of death was pronounced, the conditions did not manifest Jehovah as a loving God; and man thought he would be happier in his alienation and sin if he did not know about God at all. God gave, indeed, a hint of a coming time of restoration, when the Seed of the woman should crush the serpent's head; but the statement was vague. So, with very few exceptions, men tried to forget God, to give him no place in their thoughts or their affection. Gradually they drifted further and further away from him.

"WITHOUT GOD, HAVING NO HOPE!"

St. Paul in commenting upon this fact, declares that God gave mankind over to a reprobate mind. As they did not wish to retain him in their knowledge, he left them to their evil course, to pursue the lusts of their depraved minds, and to learn by sad experience the bitter fruitage of sin, and the misery, vanity and woe which it brings. Man's perverse heart must be broken, before he can be brought to a realization of his condition as declared by the Apostle in the words, "Without God, and having no hope in the world"! Humanity

has had bitter experiences, and has gone down from one depth of depravity to another, until now mankind have become so alienated from God by wicked works and self-will that many do not know that there is a God. Others conjure up in their minds a demon, whom they worship as God. So the poor world is today in a sadly confused, benighted condition.

Many believe that there is some law of nature, some law of development and progression; and thus they speak of nature as God—an impersonal god. They cannot worship such a god; for an impersonal god could not sympathize with them nor deliver them from their troubles. The Bible, however, presents a God of intelligence, a God of sympathy, a God who cares for his creatures and who has a marvelous plan for their restoration to his own glorious likeness. How glad we are that we know this loving, living God! How glad we are that he has let us into the secrets of his counsels, that he has made known his wonderful plan to us in advance of the inauguration of the great work! How it rejoices our hearts, to know not only of our own glorious share and place in this great plan, but to know also of the blessings so soon to come to the poor groaning creation!

BLESSINGS PROPORTIONATE TO FAITH

In proportion as the people of God come into close heart-fellowship with him, in proportion as they hear his voice speaking to them through the prophets of old, through Jesus and his apostles, and through his daily providences, they hear a good message, a glorious message, one that assures them of his loving sympathy, of his great power and of his purpose to exercise that power for the deliverance and blessing of all the world. As the Scriptures themselves assure us, it is a message of "great joy to all people." Some can believe and receive this message of good more readily than can others, and the more fully one receives it the more fully he will be blessed. Both knowledge and faith are necessary for that blessing. Some have not now the capacity for faith and some have not the knowledge. Those who have no faith will have to wait over for the next age.

Some can look out into the realms of space and by modern appliances and mathematical calculations determine the distance to the sun, the center of our own solar system. With the aid of the telescope they can sweep through the vast expanse of the universe and see something of its grandeur and its glory. They can study the movements of the planets in their various orbits, and forecast their future positions. They can ascertain also that there is a vast system of systems in the great material universe. Truly, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language. (But) their melody extendeth through all the earth, and to the end of the world their words!"—See Leeser and R. V.

But these wise men who study these wonderful works of the Almighty do not realize nor appreciate the love of God as manifested in his Son, our Redeemer. They have a certain knowledge of the Power of God, but very few of them appreciate his character. As the Apostle Paul has truly said: "In the wisdom of God, the world through its wisdom knows not God." (1 Corinthians 1:21. R. V.) Jehovah does not purpose that any shall know him save in his own appointed way. The wisdom of man cannot find him out.

God is now seeking only those who have the true wisdom, in that they realize their own insufficiency, their need of instruction and guidance, and who can exercise the necessary faith when the message of God is brought to them. All others will be able to appreciate the message in the incoming age of blessing. Those who are now too wise in their own conceits will be brought through humiliating experiences to a contrite and humble condition of mind. The credulous will be given the true knowledge which will lead to a real faith.

Many noble minds are filled with the wisdom of this world. They think of the mighty universe with its millions upon millions of systems of worlds rolling through infinite space. They look at the earth, and think of the comparative insignificant size of the little planet on which we live. By the power of the microscope, they examine the wonderful construction of plant and flower. They scrutinize the marvels of the structure of molecules and atoms of matter, and of midgets, mites and microbes. Then they shake their heads and say: "The idea that a God of such infinite power would concern himself about humanity! He is far too busy to trouble himself about us!" These must wait a further and more favorable time for their enlightenment. The Lord can deal as yet only with those who have naturally some faith and who have gained a sufficient knowledge of himself and of his character to believe in his love and to be desirous of coming into fellowship and communion with him.

The basis of the Apostle's argument in our text is that faith is the essential thing in coming to God. God will not receive any one who does not exercise faith. St. Paul recounts the faith of the worthies of old, who gained such victories through their faith, and who received the testimony that they pleased God. Then he declares that whoever would come to God now must believe. There are some who are drawn to the Lord, who desire to come to him. There are others who desire to get away from him as far as possible and to keep away. These have no real knowledge of God, but are grossly blinded by "the god of this world."—2 Cor. 4:3, 4.

The class referred to in our text as coming to God or as willing to come to him, have a heart-hunger for their Creator—a longing for him that nothing else can satisfy. They say to themselves, "There is a God who made me. The more I learn respecting the vast universe and of my own anatomy, the more I see the wisdom and the power of God, and the more I realize my own littleness and weakness and need. For this great God my soul is crying out, and I have been told that he has made a revelation of himself, that to certain prophets of old he revealed the fact that he takes an interest in his human creatures. I mean to study what he has declared through these his servants. I am also told that he has revealed himself and his love further through Jesus Christ his Son; and that this Son of God came to earth and died for sinful man that he might live. If God has really given man his message, I want that message; I will draw near to this God, that I also may receive his blessing."

The Lord encourages all such through his Word. He says, "Draw nigh to me, and I will draw nigh to you." And as these come, seeking to know his will, he becomes the rewarder of their faith. He points them to the one who is the propitiation for the sins of all who come to him. He makes known to them that those who come to him through his appointed channel may have the Savior as their Advocate, upon the terms of faith and consecration to lay down their lives in sacrifice with him. Thus step by step they come into the fulness of salvation, and enter into the Holiest by the blood of the cross. They are accepted in the Beloved.

CREDULITY NOT FAITH

Many imagine that they have faith when in reality they have only credulity. Their so-called faith is not founded upon the Word of God and upon his promises. Such credulity will surely fail when the great testing time comes. Credulity is the acceptance of a thing without good reason, without sure evidence. Faith, on the contrary, is the acceptance of a thing because we have indisputable evidence of its reality, its truthfulness and its reliability. As we exercise faith in God, we come nearer and nearer to him.

"According to your faith be it unto you," are the Master's words. Every exercise of faith is based upon something real and tangible to faith. There is a mental tangibility for faith and also a physical, or outward, tangibility. True wisdom searches out the two grounds for faith. "The secret of the Lord is with them that reverence him; and he will show them his covenant."

These increase in faith as they go on in the path of obedience. Faith and obedience are like our two feet. We put one forward, and then the other, and then the first one forward; and so we develop in faith by continuing in the spirit of obedience, following on wherever the Lord points the way. "We walk by faith and not by sight." But we have good, tangible evidences all along our heavenward journey. Outside of all other evidences, the true Christian has in his own personal experiences abundant proof of our Father's love and care. The Master said, "Are not two sparrows sold for a farthing? and not one of them shall fall upon the ground without your Father. . . . . But ye are of more value than many sparrows." (Matthew 10:29) As he progresses in the narrow way the child of God comes to learn the fulness of meaning in these words of our Lord.

So the Christian who walks closely with the Master finds the truth of the Apostle's words that "faith is the substance of things hoped for, the evidence [proof, conviction] of things not seen." (Hebrews 11:1) Faith is not only a groundwork, or basis, for our hopes (itself also having a groundwork in proven facts), but it is a real substance—a mental substance, so to speak, which stimulates and clarifies the mind. Faith is not a substance that we can hold in our hand or walk on with our feet. But it becomes a strength to our minds as we progress in the knowledge of God and of the things which God has to give to those who love him above all else and who seek to render him loving, devoted service. Faith becomes as real and tangible to us as any material substance—even more so; for the things upon which our faith lays hold are eternal.

"THE HOUR OF TEMPTATION"

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Revelation 3:10.

Our Lord's words addressed "to the angel of the church in Philadelphia," had their fulfilment, we understand, during the period which closed somewhere about the time when the harvest of this age began. We are not to think of the different epochs represented in the messages to the various churches as being exact periods, as though there was a particular instant of beginning and a particular instant of closing. Rather we are to understand each to be a general period, which laps over the one on the other. So this period of faithfulness to the Lord's Word of which our text treats seems to have been one of some length, just as this Laodicean period in which we live has covered a considerable time, but is nearly ended now, we think.

For a long time God's Word was lightly esteemed. The transition from a poor understanding to a better understanding of it came on gradually. The Two Witnesses of God, the Old and New Testaments, long clothed in the sackcloth of the dead languages, gradually ascended to heaven, the place of honor and power, as the Scriptures symbolically represent the matter. (Revelation 11:3-12) Then came the general announcement that the time of the second advent of Christ had come. This was sometimes called the Wolff movement and sometimes the Miller movement; for one was the leader in one part of the world, and the other in the other part. America at this time was representative of the advanced thought of the world. This proclamation of the kingdom of Christ was a remarkable movement, which we believe is referred to by our Lord in the Parable of the Ten Virgins, who awoke and trimmed their lamps. But it was a false alarm. The Bridegroom did not come.

DISAPPOINTMENT OF MILLER MOVEMENT A SIFTING

This disappointment caused a sifting among the professed people of God. Some became all the more interested in the Bible as the Word of God, and did not doubt, while others became haughty and skeptical, and declared that the Bible was a foolish old book, that anybody who paid any attention to these prophecies must be soft in the head, etc. So these did not keep to the Word of God, but discarded its declarations. The promises and prophecies of the Bible relating to the Master's second coming, though positive and numerous, were abandoned by most of the great teachers. Consequently the people knew very little about the Bible. Of course their faith could not be much greater than their knowledge.

As a result the work of the Miller movement was a sort of separation, as between those who kept the the Word of God with patience and those who lost their faith in his Word. This persistent, patient faith of the true saints of God is what we think is referred to here by keeping "the word of my patience." The general hour of temptation, therefore, would not come upon them, but upon those who came after them—the Laodicean church. The Philadelphia church, which had patiently passed through so severe a trial of their faith, would not be subjected to the later test.

"The hour of temptation" has come upon us now. This hour of temptation has been the harvest time. In many respects it has tested the Lord's people, and has proven who are faithful to the Word of God and who are not faithful to it. Hence the majority of the professing Christians of the world—probably more than three-fourths—have lost all faith in the Bible, and have fallen into the various false and delusive theories of our day—Evolution, Higher Criticism, Christian Science, Theosophy, Spiritism, New Thought, etc. They have fallen from faith, from loyalty to the Lord's Word. They are not able to stand in this "evil day."

FALL OF FAITH FOR A TIME

The trials of this "evil day" do not end with the church, "with the house of God"—though they begin there. The hour of temptation was to "come upon all the world, to try them that dwell on the earth." The temptation, the trial, is going out amongst the people of every nation, especially to all parts of Christendom. In the severe experiences through which many have passed, they have been led to doubt the very existence of God. They cannot conceive of a God who would allow such terrible calamities as have already come, and who will allow the yet greater calamities which the thoughtful see are still to come! Not knowing God's great plan, not seeing the glorious outcome of present conditions, the golden lining to the dark cloud now settling down upon the whole world, people will lose all confidence in a supreme government. Poor humanity in their ignorance and blindness have not been enlightened through the Word of God, have not known of the coming kingdom and the method by which it will be inaugurated and the purpose and object of its inauguration.

So the present crisis is surely a time of great trial upon the whole world. Many of these have constituted a nominal church; and in this period of testing and shaking all church systems will go completely to pieces. Babylon will fall; for she is neither able nor worthy to stand in this great trial day. And great will be her fall! It will mean for a little time the general destruction of faith—the fall of faith, we think. This seems to be the meaning of the prophecy, "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work; and bring to pass his act, his strange act." (Isaiah 28:21) Those not having understood, not having given heed to the Word, will be entirely disconcerted.

THE PHILADELPHIA CHURCH SPARED

As to the Philadelphia stage of the church, and their being saved from the hour of temptation, we think possibly the Lord meant that some of the church of that epoch would live over into the present period, and that they would not be subjected to the special trials of this hour. For instance, we think of a very fine old gentleman, who was about ninety years of age at the time we are about to mention. He was pastor of a church. He seemed to receive present truth with a great deal of joy and spoke it forth with much zeal. But he was surrounded with so much opposition at home, and in the church to which he was attached as a minister, that he could not seem to trust to his mental judgment. He apparently thought to himself, "I am about ninety years of age. I cannot trust the reliability of my own judgment. Even if I go on the street I need some one to take my arm, or I theirs, lest I run into something. If I were sure that this is the Lord's will, I would be willing to endure any amount of opposition. But I am not sure."

We have sometimes thought of that old gentleman as perhaps a representative of a large class, and we have considerable sympathy for him in that he was not able to take his stand and come out of Babylon. This Scripture which we are considering has rather comforted our mind with respect to him and others like him. These seemed to prove loyal to the Lord's Word, and faithful to the extent of their ability to understand. Probably any of these coming over into the harvest time would not be counted in as of the harvest period. We are not, of course, certain of this. We only know that the Lord promised those of the Philadelphia period that they should be spared the trials now upon the Laodicean phase of the church and upon the world.

HIS SERVANTS WE ARE TO WHOM WE RENDER SERVICE

"For ye were sometimes [once] darkness, but now are ye light in the Lord; walk as children of light."—Ephesians 5:8.

John the beloved Apostle of Jesus wrote, "God is light, and in him is no darkness at all." This figure of speech pervades the entire Bible. Everywhere light stands for truth, for rightousness; and darkness represents error, superstition, sin. Our Lord Jesus being in full harmony with the Father, was the light of the world. To this end came he into the world. One of the titles he assumed was "The light of the world." (John 8:12) Although he was in the world, the world knew him not. They loved darkness rather than light, because their deeds were evil.

The Apostle Paul explains that the darkness on the part of the world comes either directly or indirectly from the adversary. He says that "the god of this world hath blinded the minds of them that believe not." Then he proceeds to tell us why this is so. Satan does this "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," shine into their hearts. In order to keep mankind away from God, Satan has put light for darkness and darkness for light. This has been largely through good people, whom Satan has more or less used, ignorantly on their part, as his tools. As a matter of fact, darkness is very gross in the world, and light is seen only by the few. Thus the Apostle prays for the church that the eyes of their understanding may be enlightened, indicating that the eyes of even the consecrated people of God are not fully enlightened, not fully opened. He prays for this in order that they may be

able to comprehend what is the length, the breadth, the height and the depth of the love of God, the love of Christ, which passeth all understanding.

We perceive, then, that to see God—to see the truth, to know the deep things of God—is to have a very glorious conception of the Almighty, of his character and his plan. We see that the adversary tries to keep us in the dark, and that God is permitting this for a time—permitting the ignorance, superstition, sin, darkness, which envelopes mankind. But those who learn of the Savior whom God has provided, who put themselves into his hands, who study God's Word, and thus struggle against the darkness of error, superstition and infirmity, get their eyes more widely open. As they do this, they become stronger of character. So there is a good purpose served in these battles. We are, therefore, to maintain a good fight against sin and against selfishness.

THE TRANSFER FROM DARKNESS TO LIGHT

A question may be asked as to how we pass from the one class to the other, how we were changed from being children of darkness to being children of light. We were once in the darkness class. We were once in ignorance and misunderstanding of God—in unbelief. We were confused with the gloom of the dark ages. But now we are enjoying the light. No one of us as yet has full light, but some grow more rapidly than others in grace, in knowledge and in love. After our begetting of the Spirit we progress in the development of the fruits of the Spirit; we are transformed in mind and finally perfected in the first resurrection.

This transfer from darkness to light, then, is accomplished in a more or less gradual way. The first thing we needed was knowledge—to have some measure, some glimpse of light. So if we were fortunate enough to have, as natural men and women, some glimpse of God's goodness, some appreciation logically of what is truth and what is falsehood, what is reasonable and what is unreasonable—to that extent we were favored in our birth. The Lord intimates that not all are called, not all are drawn. (John 6:37, 44; 1 Corinthians 1:26-29) To have this measure of light before we consecrate ourselves to God through Christ indicates that circumstances have favored us; either the circumstances of our birth or of our lives have been favorable to us. Under these favorable influences our eyes have been to some degree opened; and we have become more and more ready to sacrifice everything to obtain the light.

But if we are not of the right disposition, when we get a little light we prefer to fall back into the darkness rather than to walk in the light and to have the difficulties and trials which loyalty to the light will bring. In order to be worthy of more light we must have the character which will follow the light as it is seen. "If any man will be my disciple," said the Master, "let him deny himself, take up his cross and follow me"—let him give up his own will, deny himself, die to himself, and give himself fully into the hands of the Lord.

"CHILDREN OF LIGHT" TO BE PROVEN

To those who see but dimly, this is a large contract. But those who love righteousness and hate iniquity to the extreme will follow the light whatever the cost. The Lord is gracious to these; and when they consecrate themselves to him, on his terms, he gives them the begetting of the holy Spirit. This is the start of a new influx of light; for the natural man cannot receive the deep things of God, because they are spiritually discerned. Only the spiritual can grasp them. (1 Corinthians 2:9-14) Then the Apostle proceeds to say that we the church, are able to understand these things, yea, the deep things of God, because we are begotten of God, begotten as new creatures, to the new nature. We do not understand them all from the start, but more and more they are revealed to us as we progress in the narrow way. This spiritual understanding is a guiding light, an inspiration to righteousness; it creates an enthusiasm for righteousness. Thus we become children of the light.

After we have once become children of light, there are testings, provings, for us to undergo. The Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in heaven. He forewarns us that many will not appreciate our good works, but will say all manner of evil against us falsely, for his name's sake. He assures us that the children of darkness hate the children of light; but he admonishes that in these experiences we should "rejoice and be exceeding glad; for great is your reward in heaven." Such is the sentiment of the children of the light that they will rejoice even in persecution and in tribulation. As they let the light, the truth, shine out, the error will be manifested to those of right understanding and of noble heart. The children of the darkness, of the error, will be angry with us for showing up the error in which they are entrenched, and will persecute us as they did the Master.

THE FINAL TEST OF THE CHURCH

It is reasonable to expect that the time will yet come when all who are faithful to the Lord will be treated in like manner as was our Lord. Indeed, it is already coming. It behooves us individually to put on the whole armor of light, that we may be able to withstand whatever persecution comes upon us from the blinded followers of the adversary. It does not necessarily follow that the instruments of Satan are murderers and thugs. When we look back at our Lord's first advent, we see that those who were most successfully used of the adversary against our Lord Jesus were the chief religionists, the scribes, the Pharisees, the Doctors of the Jewish Law —professedly men of God and leaders of his people. But "his servants ye are to whom ye render service," said the Lord. Those, therefore, who rendered service in the way of persecuting the Master, and finally in crucifying him, were the servants of Satan, no matter whose servants they thought they were.

But we are not to think that because of this they will be condemned to eternal torture. We are to remember, too, that they were servants of Satan partially on account of ignorance. As the Apostle Peter said to the Jews on the Day of Pentecost, "I wot that through ignorance ye did it, as did also your rulers." St. Paul also bears witness of this fact, saying, "For if they had known, they would not have crucified the Lord of Glory." They did these things because they were the blinded servants of Satan, though if their hearts had been true and humble, they would have been able to see, as did the faithful "remnant" of Israel—the "Israelites indeed." The Jews who crucified Jesus went into an awful time of trouble therefor; but soon now, we believe, they shall "look upon him [with the eye of faith] whom they pierced, and shall mourn for him as one mourneth for his only son;" and God "will pour upon them the Spirit of prayer and of supplication."—Zechariah 12:9, 10.

And so presumably today there are really good men who are servants of Satan and do not know it. If any know and yet do such evil works, it would seem that they will have a very serious account to settle. God alone knows the culpability of each. Their enlightenment too is near, and great will be the confusion of face of those who, because of unfaithfulness, have been instruments of the adversary to persecute, malign and afflict the true children of God, who faithfully proclaimed the truth as it is in Christ Jesus.

OUR STANDING ONLY IN CHRIST

"A body hast Thou prepared Me."—Hebrews 10:5.

Mother Eve had no standing with God except as a part of the body of Adam, for she was taken from his side. We understand that this represents that the church has no standing with God of herself, that to produce her required the sacrifice of Jesus her Lord. In other words, she came from his side. The second Adam, is the heavenly Lord—the firstborn from the dead, the justifier, the life-giver to the world. During this Gospel age, God has been selecting the church to be the bride of Christ, and she has been in process of development. As the bride, the Lamb's wife, she may be considered to be the second Eve; and her work is to be during the incoming age, the mothering, or caring for the race of Adam, begotten again by "the Lord from heaven," the second Adam.—1 Cor. 15:45-47.

The whole picture shows us that the responsibility of the fall was in Adam. St. Paul points out that Mother Eve was the one who was deceived and was first in the transgression, but also points out that it was through Adam's disobedience that sin entered the world; and thus death passed upon all men, "for all have sinned" (Romans 5:12)—showing the effect of Adam's fall upon his offspring, through heredity. As "the wages of sin is death," and as the sin that brought the death was Adam's sin and not Eve's sin, it follows that the redemption-price would be that which corresponds to Adam, and not that which corresponds to Eve.

THE BODY OF SACRIFICE

When we read, "A body hast thou prepared me," as a sacrifice, we are not to understand this to mean the church, the

body of Christ, prepared for sacrifice. The body prepared for sacrifice was the human body of Jesus. It was prepared in the sense that it was provided him miraculously, and was holy, harmless, undefiled, separate from sinners. Jesus alone had such a body prepared for him. The church has no such body.

Our Lord Jesus was ordained of God a Priest after the Order of Melchizedek; for sacrificially he was the antitype of Adam, and was first to offer up himself, and subsequently to accept his disciples, justify them through his sacrifices, and then constitute them members, or parts, of his sacrifice. It is evident that in the type only the high priest was ordained to offer up the sin-offering of the Day of Atonement. None of the under priests had such a right. So none of the antitypical under priests, the followers of Christ, are competent to offer up themselves. All that we can do is to present ourselves to our Redeemer, who justifies us—consecrating our lives unto death. He accepts us, imputes his merit to us, and counts us members of his fleshly body; and then by his holy Spirit, through Christ, God operates in us "to will and to do his good pleasure," which is to carry out the work of self-sacrifice even unto death. But all this while the Church is not sacrificed as was the High Priest, nor presented to the Father in our own name. The Father's dealing is only with our Advocate, and we are accepted merely because we are his.

All this is shown in the Atonement Day type of the sin-offering. The high priest offered the bullock first, as his own sacrifice—representing himself individually. Then the high priest, not the under priests, afterwards offered the Lord's goat—one goat, not many goats. This goat was offered, not as the sacrifice of the under priests, but as the sacrifice of the high priest. So in the antitype. Our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as his members when he adopts us as a part of his own flesh.

This is in response to a question. We cannot make this matter more clear than we have here done, which is the same exactly that we have tried to say on this subject in the SCRIPTURE STUDIES and in THE WATCH TOWER. We exhort to prayer that the mind of the Lord may be understood and that you may have a blessing.

HOW TO PROCLAIM THE TRUTH

"Speaking the Truth in love, . . . grow up into Him in all things, which is the Head, even Christ."—Ephesians 4:15.

The truth is always to be spoken humbly, but fearlessly. The Christian is not at liberty to speak anything but the truth. If he is a professed minister of the Gospel when the truth reaches him, he is not to continue to preach error just because the congregation employing him do not want the truth. A worldling in the pulpit would have no qualms of conscience. He would reason, "I am giving these people the very things they want. They are paying my salary, and this is purely a business proposition." The worldling calling himself a minister of Christ would take this position because he had never received the Spirit, the disposition of the truth—the holy Spirit of begetting.

But one who receives the truth in the love of it, who imbibes its spirit, would say, "I now see that many of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting his character, and to some extent, at least, turning people away from the truth. This is the very opposite of what I wish to do. I cannot longer dispense error. I am not an ambassador of a denomination or a congregation, I am an ambassador for God. I am not the servant of this congregation, but the servant of the Lord. If I should still preach error when I have come to see the truth, I would be guilty before God."

THE HONOR OF OUR AMBASSADORSHIP

Such a faithful servant of God would by his uncompromising attitude lose his standing and his honor amongst men. But all this is not to be considered; for he would gain instead the favor and blessing of the Lord. The great Apostle declared that he counted all things but loss and dross, that he might win Christ and "be found in him"—that he might gain a place in the everlasting kingdom of Messiah. Those who succeed in so doing will win the "pearl of great price." So, then, the speaking of the truth is absolutely essential to the life of the Christian. The truth of God's Word is to be enshrined above all else in the heart of the child of God, and he should esteem it a blessed privilege to speak it.

Our power of speech, of communicating our thoughts to others, is the greatest power we possess—the most far-reaching. It is a potent factor for either good or evil, for either truth or error. The opportunity to speak the truth, to confess Christ before men, either publicly or privately, is a great privilege. In order to be a servant pleasing to the Lord, one who can be effectively used of him, one must speak the truth in love. When one has just entered the family of God, less might be reasonably expected of him than after he had been for some time in the family. We, as God's dear children are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into him in all things." We are to recognize that he is the Head of the church; and that if we are to be members of his body in glory, we must be developed. We are to bear the fruitage of the holy Spirit, that we may be qualified to share in the future that glorious kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship—we are to show forth the praises of him who hath called us out of the darkness into his marvelous light. And in telling the message of his grace we shall grow spiritually. "He that watereth shall himself also be watered." As we proclaim the truth from an honest, earnest, loving heart we shall become more and more filled with it ourselves. "There is that scattereth and yet increaseth; and there is that withholdeth and it tendeth to poverty"—to leanness of soul. As we give out to others, our own store of blessing is increased. We are to develop day by day this quality of love. Why is this? Because it will make us like God, and that is the one thing to be desired—the one thing necessary.

Our God has other glorious attributes besides Love, but this attribute is the especially predominating, overruling quality of his character. God's justice co-operates with his love. And his wisdom would not attempt to carry out any plans that his love would not approve. So as we grow, this quality of love should be more and more manifest. We are to see that our words are loving, kind, gentle. We are to curb any tendency to self-glorification or show in telling of God's great plan to others. Let us keep self out of sight, that the beauty of the truth may be seen. Our manner of presenting the message to others has much to do with its effectiveness. Speaking the truth in love, we shall not only be accomplishing much more for others, but the message will also be more impressed upon our own mind.

Whoever appreciates these things of God and then speaks forth in love and sincerity will receive a blessing in his own heart and mind, and the truth will become clearer and sweeter. In helping others he will be helping himself. Thus the various features of the plan of God become more firmly engraved upon his mind.

NATURAL QUALITIES THAT NEED RESTRAINT

In the cases of the stronger characters which come into Christ, we see a special need for watchfulness in the proclamation of the truth. Those naturally lacking in combativeness would not be inclined to bring strong pressure to bear upon others in connection with their presentation of truth. If their message did not seem to be favorably received, they would be likely to feel. They do not like to hear what I have to say; so I will not talk any more on the subject. They might be too easily discouraged. But those who have more force, or combativeness, are liable to manifest this disposition in the way they present the truth. They are inclined to be too forceful—to present the matter as an obligation.

But we are to remember that this is not a compulsory matter now. It is now an invitation, and is designed only for the meek, the teachable. By and by force will be needed, and used. Those who now have the hearing ear need only the word of instruction and counsel. Those who require force are not the ones the Lord is now seeking. If any of the Lord's ambassadors endeavor to crowd the message upon others, it will arouse antagonism and lose its power. Thus our King would not be so well served, and hence would not be so well pleased.

Others of the Lord's people may have great approbativeness. They may have pride and may wish to show off their ability in language, or their skill in handling the Scriptures. They might give out the message with the idea of arousing in others the thought. "See how much he knows—he is a master at handling the Bible!" Approbativeness seems to present quite a subtle temptation to many. This tendency of the flesh must be very carefully watched and subdued, or it will ruin the usefulness of the Christian and greatly hinder

his own growth. Some naturally like to be in the lime-light, while others are just as anxious to keep out of it. The one might have to force himself in order to speak the truth in public as an ambassador, while the other would need to curb himself somewhat. The only way for the latter to do is to learn to speak the truth in love and in humility—to speak it out of love to God and love to the brethren. The plan of the ages is God's plan. We have nothing whereof to boast. Therefore we should present that plan in meekness, gentleness, brotherly-kindness and love.

ISRAEL'S "SEVEN TIMES" OF CHASTISEMENT A BLESSING

Question.—If the punishment for all the righteous blood shed from Abel's day to our Lord's day came upon the Jews in the year 70 A. D., how can we explain the chastisements through which they have been passing all down the Gospel age?

Answer.—We certainly know that the Jews said at the time of our Lord's death at their hands, "His blood be upon us and upon our children." They not only were willing to bear personally the responsibility for Jesus' death, but expressed the desire that their posterity also should bear it. Doubtless God, with his foreknowledge in respect to what this people would do, as well as in respect to their general heart condition, had from the beginning planned their "seven times" of disfavor. This he had caused to be recorded by Moses in the book of Leviticus (26:18-45) God had there declared that if the Israelites did not repent of their transgressions against their covenant, and if his repeated chastisements failed to reform them, he would bring upon them "seven times" of punishment and discipline.

In Bible chronology a "time" is a symbolic year. According to Jewish reckoning each year was composed of 360 days; hence when used symbolically each year would mean 360 years, and seven such symbolic years would be a period of 2520 literal years. These seven times, or seven symbolic years, began in 606 B. C. at the destruction of Jerusalem and the carrying away of the entire nation into Babylon, at the time when the foretold 70 years of desolation of the land began (Jer. 25:8-12; 2 Chron. 36:14-22), and has continued ever since, we understand, or until about September 21st last.

During this long period of affliction upon Israel, the Lord has given the Gentile nations an opportunity of showing what they could do in the way of world-government. God had declared that during these "times" he would deal very differently with his covenant people from his previous dealings. He would walk contrary to them and would scatter them among the heathen (Gentiles); and they should be under the domination of their enemies, etc. It is a matter of history that the Jews have indeed ever since been oppressed by the other nations, "without a king," in full harmony with what was foretold by the Lord. This experience has been favorable to Israel as well as unfavorable. It has not been merely a chastisement for their sins. It has been an experience which the Lord has given them for their good.

"BEFORE I WAS AFFLICTED I WENT ASTRAY"

"During these "seven times," then, the Jews have had severe tribulation and discipline. All of God's people, of every age, have needed chastisements for their correction and development, some more and some less. God says to spiritual Israel, "For what son is he whom the father chasteneth not? If ye be without chastisement, then are ye bastards [spurious] and not sons." (Hebrews 12:8) And so it has been with the house of servants, natural Israel. Because they were God's covenant people, therefore he dealt with them; and he has really given them, during these 2520 years, experiences which will prove favorable to each of them as will incline to do right. Those bitter experiences proved so favorable that when Jesus came they, as a people, were the holiest in the world; and at that time they had suffered only a small portion of these "seven times."

So we find that the preaching of the Gospel by our Lord and his apostles found about five hundred of the Jews ready to believe and accept Jesus as Messiah. And soon afterwards, just after Pentecost, there were quite a number of thousands who believed. These, we are told, were Israelites indeed in whom there was no guile. It is very remarkable that there was so large a number in Israel ready to receive Messiah. This would not have been the case had they not been passing through disciplinary experiences. These experiences were all such as would tend to keep them separate from the Gentiles, keep them from mixing with any of the peoples of earth.

If the Jews had prospered under the various governments —Babylon, Medo-Persia, Greece and Rome—they might have intermingled with these other peoples and have ceased to be Jews altogether. And the same is true of their posterity since their national overthrow under Titus, A. D. 70. In God's providence the Jews have continued to have such tribulations throughout this Gospel age as to have kept them separate from the rest of the world; and thus their minds have been kept in that condition of humility in which they will be best prepared for the Lord's service, when the time of their complete restoration to favor shall come.

Our thought is that when the proper time arrives the Israelites will be more ready for the kingdom than any other nation. The afflictions through which they have passed, their obedience to the law, etc., will have prepared them for the kingdom. We are not, therefore, to consider this long period of their suffering and affliction merely as tribulation, as punishment. For their ultimate good the Jews were to be trodden down of the Gentiles until the full of Gentile domination.

ISRAEL'S GREAT REGATHERING

St. Paul tells us that just as soon as the Gospel church shall be completed, God's favor will return to the Jews—return in the full sense. "Blindness in part is happened to Israel until the fulness of the Gentiles [the full predestined number of the church to be gathered from the Gentile nations] be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion [the glorified Gospel church, spiritual Zion] the Deliverer [The Christ, Head and body, Jesus and his bride], and shall turn away ungodliness from Jacob [natural Israel]; for this is my covenant unto them when I shall take away their sins."—Romans 11:1-33.

The Lord purposed to take away all sins—the sins of Israel, the sins of those who were to constitute the Gospel church, and the sins of the whole world. For this cause Christ was manifested, for this cause he died. This cancelation, or doing away with the sins of the whole world, will progress as each shall recognize the heavenly gift of forgiveness and obey the government.

The orthodox Jews, those who still hold to the teachings of the law and the prophets, and have faith in God, will be the first to receive the blessings of the new age. "As concerning the Gospel, they are enemies for your [the church's] sakes; but as touching the election [the natural election], they are beloved for the fathers' sakes." So, then, this condition of affliction in which the Jews have been throughout the Gospel age, in addition to the overthrow of their nation in the year 70 A. D., has really been a favor from God. All the tribulation through which this people have passed during the entire "seven times" of chastisement will be finally found to have been to their advantage, preparing them for the blessings of Messiah's kingdom. The church will be first in the kingdom, natural Israel with the ancient worthies at their head will be the second. Subsequently all nations will come into divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ.

"DOOR" PROBABLY NOT YET CLOSED

Question.—Would there be any prospect for one who consecrates at this time to be of the "bride" class, or has the call now ceased?

Answer.—We make a distinction between the end of the public call and the shutting of the door. We understand that the public call ended when a sufficient number had been invited and had accepted the invitation—in 1881. But of these invited and accepted ones there was still to be a testing. Only those enduring loyalty to the end will be finally counted in as victors. Others, not proving wholly loyal to their covenant in their daily lives, will in time be dropped from the list, which would mean that they had not been running faithfully. This would continually make vacancies to be filled. But such a filling of vacancies would not require a new call, but merely a permission for one to enter as one went out.

Our thought is that a large number of those who consecrated prior to 1881 failed to "make good." It is our thought that you are still in time to make your consecration, with every reason for hoping that you may make your calling and election sure by zealous faithfulness in sacrificing earthly interests in favor of the heavenly.

In any event, the most reasonable thing for any of us to do would be to give ourselves wholly to the Lord, just as soon as we realize our imperfection and the Lord's sufficiency. We should be glad to have him as our care-taker, regardless of what reward he would give. We should be sure that so great and so generous a King as God would give good gifts to all who are his. In other words, after the little flock is completed, the Lord will be glad to bless in some other manner others who have the spirit of obedience and sacrifice.

QUEEN OF SHEBA VISITS SOLOMON

AUGUST 1.—1 KINGS 10:1-10, 13.

KING SOLOMON'S RENOWN—A DISTINGUISHED VISITOR—SOLOMON'S GREAT ENGINEERING AND ARCHITECTURAL FEATS—HIS LITERARY ATTAINMENTS—"THE HALF WAS NOT TOLD"—"A GREATER THAN SOLOMON IS HERE"—RICHES OF DIVINE FAVOR.

"Wisdom is better than rubies."—Proverbs 8:11.

In answer to King Solomon's prayer for wisdom, God promised him both wisdom and riches that would make him world-famous. By the middle of his reign King Solomon had accomplished marvels for his nation. Its fame spread to every land. He was known as the wise king, the peaceful king, the rich king.

We may suppose that the visit of the Queen of Sheba to King Solomon was about the middle of his reign—after he had been manifesting his wisdom for twenty years. She came, it is supposed, a journey of 1,500 miles, with quite a large retinue of servants and camels, and with valuable presents, gold and Arabian perfumes. Our lesson gives the queen's own statement of her object in coming to see King Solomon, and of how she found the facts to be more than double all of her anticipations and all the stories that had been told respecting King Solomon's wisdom and riches and the prosperity of his kingdom.

THE WONDERS OF SOLOMON

The Temple of the Lord, the materials of which his father David had prepared for him years before, was one of the first marvels of King Solomon's reign. Its beauty and its cost as a religious edifice were a world marvel. Then the king's own palace and the corridor, or ascent which led from his house to the Temple, were marvelous for that time, and indeed for any time until the wonders of engineering and architecture brought forward during the past century, which is noted in the Bible as the period of God's preparation for Messiah's kingdom.—Nahum 2:3.

Another great engineering feat of King Solomon was called the Pools of Solomon—the system of water supply for his capital, Jerusalem. These pools were connected by covered aqueducts, the first known in history. Additionally, he built strongholds or fortresses throughout his kingdom, for its defense against invaders. Furthermore, he extended the boundaries of his kingdom to the full limits set by the Lord prophetically long before. (Genesis 15:18) This brought his kingdom down to the seacoast. Near Joppa (Jaffa) he had a harbor for ships, which is now completely cut off from the sea, and, having gradually filled up with earth, has become a beautiful orange grove.

But his largest port of entry was at the city of Tyre—not in his own domain. He did business through the king of Tyre; and unitedly their ships traversed the Red Sea, the Mediterranean, etc., bringing commerce from all parts of the world, and affording good facilities for importing goods not produced in Palestine. It was through this means that King Solomon became so very rich that figuratively it was said that the precious metals became as common as stones in Jerusalem.

A ROYAL VISITOR

Busied with these enterprises, and at heart loyal to God, Solomon's reign, by the time of the Queen of Sheba's visit, seems to have been a most wonderful one. Later, satisfied with the blessings of the present life, the king seems to have been less wise and less a man after God's own heart and less thoughtful for his people. It is difficult, especially for the poor, to realize how great are the temptations of the rich and the danger that even a wise man may become foolish through the gratification of every desire of his heart. Incidentally, we should not forget King Solomon's literary achievements. He wrote three thousand proverbs and a thousand songs. Surely the Lord did for him to the full all that he had promised.

It was this great King Solomon that the Queen of Sheba visited, with presents of gold and spices, desiring to learn to a certainty respecting his wonderful wisdom and skill. Her declaration was that the rumors which had reached her were less than half of the reality which she beheld and heard. She had questions to ask, probably respecting God and the future life; for apparently she recognized in Solomon more than human wisdom, and accredited to him wisdom from on high. She exclaimed, "Blessed be Jehovah thy God, which delighteth in thee, to set thee on the throne of Israel! Because Jehovah loved Israel forever, therefore made he thee king to do judgment and justice. Happy are thy men, happy these thy servants, which stand continually before thee and hear thy wisdom." "And King Solomon gave unto the Queen of Sheba all of her desire, whatsoever she asked; besides which, he gave her of his royal bounty"—a present. So she returned to her own country with her retinue.

"A GREATER THAN SOLOMON"

Jesus remarked on the story of our lesson, and marveled that there were no more to appreciate himself and the wonderful lessons which he set forth respecting the kingdom of God. (Matthew 12:42) For people to travel a long distance merely to know about the wisdom of God such as King Solomon possessed, would imply that if it were known that a still wiser one could be conferred with, he would be sought; and if it should be known that this wiser one was heir to the world, and that he was seeking a bride for his joint-heirship, how many might be expected to hasten to him and to accept the generous proposal!

This is exactly the condition of things. God's Son, according to the divine program, is selecting a bride class. To be acceptable as a member of this class, we must hear of how the wisdom of God centers in Jesus, how he is the Father's agent and representative in all the work of creation, past, present and future. Additionally, we must be so thoroughly impressed with this matter that we would leave all to go to him to prove the matter for ourselves, to be convinced. Thus coming to Jesus, we are sure to be accepted, not merely that we might ask, as the queen did, for certain blessings, but that the King would enter into a covenant of espousal.

The fact that not all are attracted to the Lord is the basis for our opportunity; for the Scriptures declare that the bride of the Lamb is foreordained of God. The first opportunity to be of this elect company was given to the natural seed of Abraham. Had they accepted their privileges, the church would have been completed in Jesus' day; but, as the Bible tells us, the Jews knew not the time of their visitation—did not appreciate who was with them—the Greater than Solomon. (Luke 19:44) They did not inquire for the kingdom nor for the terms of membership. They crucified the Prince of Life, unwittingly.

Nevertheless, a wonderfully large part of that little nation, as "Israelites indeed," accepted Jesus, giving themselves wholly to him—surrendering their wills. Then the nation was set aside temporarily while the door of this high calling to membership with Christ was thrown open to the Gentiles. The unreadiness of the Gentiles to receive the message of God is indicated by the fact that it has required all the eighteen centuries since to complete the elect number which, apparently, is only 144,000 altogether, "out of every nation, people, kindred and tongue."

THE WISEST KING MISLED

AUGUST 8.—1 KINGS 12:1-24.

ISRAEL'S WISEST KING BECAME MOST FOOLISH—DISSATISFACTION AMONGST THE PEOPLE—JERUSALEM FAVORED AT THE EXPENSE OF THE NATION—KING SOLOMON'S SON AND SUCCESSOR—THE REVOLT OF THE TEN TRIBES—THE KINGDOMS REUNITED AFTER THE BABYLONIAN CAPTIVITY.

"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16:18.

Great as King Solomon was, the latter part of his reign was less wonderful and less creditable than the first half. Although no rebellion took place during his time, nevertheless dissatisfaction was felt. The king rested upon the marvels of the early part of his reign, became more and more interested in foreign affairs, and multiplied the number of his wives and of his troubles. The wealth of the nation, represented in the great public improvements, was really public wealth, in which all the people were interested; but the subsequent greater attention to personal aggrandizement and to favoritism of the court was not in the interest of the people as a whole, but merely favorable to certain favored classes.

Although no rebellion was made against King Solomon, nor even protests, so far as the records show, nevertheless the people concluded that they would have a change in the kingdom during the reign of Solomon's successor, his son Rehoboam. This dissatisfaction was mainly with the ten tribes. The two tribes, in whose territory was the capital city, were satisfied with the great improvements which had come to them. King Solomon's capital city had been favored out of all pro-

portion to the remainder of the country, in its public improvements. Israelites of all the other tribes had shared in a general conscription of labor at a comparatively small compensation; and they felt that justice had not been rendered them.

THE KINGDOM DIVIDED

For these reasons, the coming of King Rehoboam to the throne was the signal for a protest and for a demand that the king guarantee the people against oppression—a demand very similar to that of the British public in connection with the Magna Charta. The demand of the Israelites was made at the time of the king's coronation—a time when all the tribes were supposed to participate in acknowledging their loyalty to the king. Then came the representatives of the ten tribes, with Jeroboam as a leader, saying, "Thy father Solomon made our yoke grievous; now therefore make thou the grievous service of thy father and the heavy yoke which he put upon us lighter, and we will serve thee."

The young king bade them depart for three days and then come again. When he conferred with the old men of the kingdom, asking what he should do, they replied, "If thou wilt be a servant unto this people this day, and will serve them, and answer them, and speak good words to them, then will they be thy servants forever." But this advice was not fully satisfactory to young King Rehoboam; so he inquired of his personal friends, younger men of his acquaintance. These gave opposite advice, saying, " Thus shalt thou speak unto this people: My little finger shall be thicker than my father's loins; and now, whereas my father did lade you with a heavy yoke, I will add to your yoke. My father has chastised you with whips, but I will chastise you with scorpions"—whips with metal pieces at the end of the lash.

The thought of the younger men and of King Rehoboam, who agreed with them, was that if the king would yield, it would be merely the starting of rebellious demands which eventually would be unendurable. Their thought, therefore, was that the people should be intimidated, threatened. But the ten tribes under the leadership of Jeroboam were not intimidated. They withdrew, refusing to participate in the anointing of Rehoboam as their king. Only the representatives of two tribes, Judah and Benjamin, remained loyal to the king.

Thus the kingdom of Israel was divided. Thereafter the ten tribes maintained the title kingdom of Israel, and the two tribes were called the kingdom of Judah, for over five hundred years—until the time of the return from Babylonian captivity of so many of all Israel as had respect to the divine promises.

Since the captivity, the name Israel has stood for the entire twelve tribes, as at first, being so used by Jesus and the Apostle; and the name Jews was similarly used for all in covenant relationship with God. The great majority never returned, but continued to live in the various provinces of Babylon throughout the world. Some of them, rejecting circumcision and dropping faith in God, were disowned of God and thus became like the remainder of the Gentile world. But others of them, remaining loyal to the Lord, and going up to Jerusalem annually to the feast, as directed by the Lord's Word, continued to be known as members of "the twelve tribes scattered abroad." Many of these were brought into contact with the Truth in the days of the Apostles.

"PRIDE GOETH BEFORE DESTRUCTION"

Lessons from the past are valuable today. Pride has been a general guide for the world which has accomplished much harm. The wealthy and those in power have ever feared the poor, so that nearly all the blessings of life which the latter have obtained have come to them only through strictest demands and threats, and little voluntarily. We are not wise enough to say that the worldly-wise have always erred in judgment in this matter. It is true that the poor and less favored are inclined to make unreasonable demands; but who can say that greater confidence in them on the part of the wealthy would not have worked general benefit? Who can say that the world might not have been further advanced had more confidence in the masses been displayed, and a greater willingness to give them even-handed justice and a larger share in the fruits of life?

The answer of King Rehoboam to the ten tribes reminds us of the present attitude of many of the learned and wealthy toward the masses. They seem to think that others will gain their cause for them; and that a recognition of the rights of the people, after the manner of the Golden Rule, would be showing the white feather, and lead on to disastrous demands wholly unendurable.

JUSTICE THE GOLDEN RULE

All will agree that the wise men advised King Rehoboam properly, to the effect that a ruler should be the servant of his people; and that if he so does faithfully, his kingdom would be enduring and his people would be blessed. Their advice amounted to an admonition that the king should observe the Golden Rule—that he should do to his people and for them as he would that they should do to him, were their conditions reversed. The Golden Rule, laid down by the great Head of Christianity, is despised and rejected as impracticable; but we hold that it has not been given a trial. Those who have had the power have always feared to trust the Golden Rule in their dealings with the people. Political parties, clamoring for something like the Golden Rule, have time and again climbed into power, only to refuse to use the rule after gaining the opportunity, contending that the conditions made it impossible.

Soon, however, the Golden Rule will have a world-wide test, and will demonstrate that it is the only rule by which human happiness can be permanently secured. This is the promise of the Bible, which tells us that Messiah's kingdom will give the world compulsory education along the lines of the Golden Rule for a thousand years. The Lord, through the prophets, the apostles and Jesus himself, testifies to the success of the Golden Rule—that it will bring in everlasting righteousness, peace, joy, blessing; and that God's favor will be upon those who thus conform to his law, giving them ultimately deliverance from sin, sickness, pain, death, and bringing the whole world of mankind to glorious human perfection, utterly destroying those who will refuse to be governed by the Golden Rule.

The result will be the glorious condition which God at the first proposed to Father Adam, but which he neglected and forfeited by disobedience. The death penalty upon Adam and his race, which has brought all our sicknesses, travails and death, has been offset by the Redeemer's sacrifice of himself, the just for the unjust; and the glorious kingdom arrangements already referred to are to be the result.

HOW TO VIEW DENOMINATIONALISM

BELOVED WATCH TOWER BRETHREN:—

By nature I was always weak, timid and fearful, but as the truth of the Lord's Word has entered my mind and heart it has given me a courage which is entirely foreign to my nature. That is but one of the ways in which the truth has made me free.

This was recently impressed upon my mind very forcefully by a conversation I had on the train with a stranger. He was apparently a minister, although he did not say so, nor did I ask him. But in the usual ministerial way he made an attack upon Brother Russell and the cause for which he stands.

This led to an extended conversation with him, in the course of which he asked me: "What opinion do you people have of our great denominations?" I said, "Are you really desirous of having that question answered?" "Yes," he said.

"I replied, "Then you shall certainly have your wish. But possibly if it were answered very directly you might charge that it was influenced by prejudice, so I am going to approach the matter from a different standpoint.

"My home is in Philadelphia, and as you know, the prominent evangelist, 'Billy' Sunday, is conducting a long series of meetings there. My father is sending me the daily papers in which are published reports of his sermons, etc., and I have been following the same very carefully.

"Pratically all the Protestant churches in the city are behind Mr. Sunday; the papers stating that as many as four hundred ministers were sometimes on the platform with him. So of all men Mr. Sunday is surely qualified to speak for these denominations. Besides which his large experience with them should enable him to say with accuracy just what are the conditions prevailing in these churches.

"In some of his sermons I note that he has a very poor opinion of the spirituality of these organizations. He scores the ministers because they have no faith. He condemns their neglect of Bible study. He says the theological seminaries are turning out infidels.

"He refers to the large amount of saloon property that belongs to church members. He enumerates all kinds of worldly doings which go on in these denominations. He would

have us believe that the moral standard of thousands high in the churches is so low as to almost stagger reason.

"Now if what Mr. Sunday says about the denominations is true they are not fit places for good, respectful people, to say nothing of true Christians. In fact, if they are only half as bad as he says, then every faithful child of God ought to get out of them as quickly as he can.

"If they are but one-quarter as bad as Mr. Sunday tells, then the only safety on the part of one who wishes to retain his faith is to get out of such spiritual pest-holes. And we must confess that Mr. Sunday's delineation of the conditions in religious organizations is true to fact.

"This is why we are glad to take a stand independent of all denominations, and advise all who are not satisfied with the conditions prevailing in these systems to follow our example. Of course, there are many who want to know why we do not remain in the churches and try to reform them. We answer them that if all the able evangelists from Moody to Sunday have been able to accomplish so little in that direction then the case is hopeless. It is like the Bible puts it, 'We would have healed her, but she could not be healed.' The disease is incurable. That is why the denominations are DYING."

The gentleman never attempted to refute my statements, but he said, "However, you must admit there has been a great revival in the way of Bible study in the past few years. Does that not look hopeful for the churches?"

I replied, "It is true that the past few years have seen the inauguration of several movements having for their object the encouragement of more Bible study. But do you know the real reason for their existence?

"When Pastor Russell first began to call attention to the extent to which the Word of God was being ignored in these denominations, his views were treated with the same scant courtesy as the Bible; and it was only a question of time until the Scriptures would have been altogether neglected.

"But as the religious leaders began to see the people listening to Pastor Russell they trembled for the effect it would have on their own prestige, just as I imagine the Pharisees must have done when they found the common people listening to the words of Jesus. And in their fears the clergy realized that they must get up some kind of substitute for Bible-study to keep the mass of mankind from listening to the one who is unquestionably the religious Reformer of this century."

The poor man had nothing more to say. He probably knew it was all too true. How glad any of us would have been to have given him the same comforting light we have, but he was not yet ready for it.

Yours in the Fellowship of the Gospel of Peace,

B. H. BARTON.

FALSE REPORTS INJURIOUS

DEAR BROTHER RUSSELL:—

For some time it has seemed expedient that I write you re some field observations. You may recall that I reported while South about a year ago, that a rumor was then going the rounds of that section that Rockefeller had sent you a check for a million dollars. Since reaching the territory which I have been in for the past six weeks, I have come up against a widely circulated report that you had received another million dollars, but this time from Helen Gould. Now this report is vouched for as being authentic, for it is said to have come from some one engaged in the work, recently at Brooklyn, so he knows (they think). If such reports were not so absurd they would be laughable. How any one can give credence to such reports I cannot understand.

For about the same period of time I have been hearing that Brother Bohnet had passed beyond, and that Brothers Toole and Hersee have gone out of the truth. All these things sound to me very much like "vain babbling." At Chicago I was told that the reports coming in there from various pilgrims indicate that the friends generally are going to sleep, at least resting on beds of ease.

My observations have been quite the reverse of these reports, and you know the territory covered by me during the past eighteen months has been quite extensive. The cases of drowsiness noted by me have been rare. Generally speaking I have found the classes in good spiritual health, the friends wide-awake. Probably a more vital matter is a report throughout the same territory, just referred to, that your present thought is that the church will not be gathered until 1925. I was told that a pilgrim brother, whose name was not mentioned, had made some calculations to this effect, but before presenting them to the classes had submitted same to you and that you had returned the notes with your approval, as the story goes. So often do I find the friends forgetful of your oft-repeated statement that if you had any information to give them they might expect to find same in THE TOWER.

It seems to me that all such matters as I am repeating are worse than idle—that they are in reality harmful; for when the minds of the friends are exercised about such things they cannot be exercised about the things that would help them into the kingdom. It seemed to me that you might consider these matters of sufficient importance to warn the dear friends against them through THE TOWER.

My heart was made solemn indeed by the article in THE WATCH TOWER, "Seventy Sent Forth." The breaking of such tender ties is a great test, but we are in the testing time and cannot know what awaits us. When one member suffers, all suffer—sympathetically. Surely the end is near—all the more occasion for rejoicing. Remember me, dear Pastor, in your prayers, that I may meet you in the kingdom, even if not before. My love for you expands and grows more tender as the days pass. To my mind evidences are being multiplied to the effect that the dear Lord is still guiding you in all things pertaining to his service. Daily do I thank the Father that I am privileged to be a coworker together with you in these closing days. With abounding love and confidence,

Your brother by His kind favor, W. M. WISDOM.

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LOVE OF THE FATHER AND THE SON OUR PATTERN

(Discourse delivered by Brother Russell at the recent Convention at Oakland, Cal.)

Of the Master we are assured that at the conclusion of his earthly ministry he still dearly loved his disciples. We read, "Jesus, . . . having loved his own, he loved them unto the end." We are to draw a strict line of demarcation between the love of God which the Bible points out as applicable to all mankind, and the love of God which is conferred upon the church. In the large, broad sense of the word, the Bible assures us that "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him might not perish, but have everlasting life." However, there was nothing in the fallen man that God could really love, in the sense of fellowshiping him. Really, there was nothing in man to draw out the love of God toward him—everything rather to the contrary. And this was the reason God sentenced man at the first, immediately after his fall, declaring Father Adam not worthy of his continued love and favor, and condemned him to death.—Genesis 3:17-19.

We are not to understand that God changed his mind meantime and concluded that, after all, he did love Adam and wished that he had not condemned him to death. Rather, we are to understand that the love of God which he exercised toward the world is of the sympathetic love for a poor dog. If he had injured his paw, we would like to bind up that paw. We would have the sympathetic love. Not that we really loved that dog, but we had sympathy for it. So God's attitude toward the world is an attitude of sympathy. And he would have his people have a kind, generous feeling toward all men, and even toward the brute creation. In harmony with this the Apostle tells us that we are to do good to all men as we have opportunity, but especially unto them who are of the household of faith.—Galatians 6:10.

The Lord makes a definite rule. We are not to class the household of faith in with the world. We are not to think of giving the world the same affection or love or interest that we give to the household of faith. Neither does God.

The love which God has for the world is entirely different from that which the Savior mentions when he says, "The Father himself loves you." This seems to me one of the most wonderful texts of the Bible—that our great God could have a love for us—so small, so unworthy of his love or attention!

This same sentiment of the Heavenly Father is reflected in the words of our text, "Jesus having loved his own, . . . he loved them unto the end." No doubt was there. We cannot think that those who were especially his own then, those who had come to him and become his followers, were the most talented people in Jewry, any more than are his disciples today. Were they especially his own because they were so well educated? Was it because they were so refined? No. Was it because the world appreciated them and would take charge of them, or because they could be raised to responsible positions in the eyes of the world? No.

WHY JESUS LOVES HIS OWN

Why did Jesus have this special love for them?—"having loved his own, he loved them unto the end." There is something important here. You and I wish to know whether the Savior loves us. His is not merely a random love. There is a principle involved. He loved them because they were his own, but not in the selfish sense that a man would love his house and his dog and his cat, because he possessed them, because he owned them. Not in that sense did Jesus call his disciples his own. His was an unselfish love. He purposed to do something for them.

What was the reason that Jesus loved and called his disciples his own? I think you are agreed with me as to the reason. He loved them because they had those qualities of heart that would make them lovable from his standpoint. I think that those qualities are ones that you may have and I may have. You and I in thinking along this line, may see and know. I am glad the Bible says that Jesus loved his own. I am glad I am one of his own and therefore can believe that Jesus loves me, not in the merely sympathetic sense that he loves the unbelieving world, but in the special sense made manifest in our text.

The quality that made Jesus love them was, I believe, first of all, their honesty. It seems to me there is no quality more estimable in the sight of God than honesty. Should not everybody be honest? I answer, Yes. Is everybody honest? Evidently not. The honesty which these disciples manifested was that they were ready to confess that they were nothing of themselves. They could not keep the law of God. They could not think of themselves as anybody. They knew, as all Jews knew, or ought to have known, that God had given them the law as the standard. They could not keep that law. They were honest enough to confess it. Their hearts were therefore in the attitude to look for something that God had to give that would be better than the Law Covenant.—Romans 7; 8:1-4.

HYPOCRISY THE GREAT SIN

Notice the great ones, the holy, the religious ones, of the Jewish nation—the scribes and Pharisees and priests. They were claiming that they kept the law; but they were not keeping the law, as Jesus pointed out. That meant that they were deceived. They were professing to keep the law. They made broad their phylacteries. They made long prayers to be seen of men. Jesus was continually reproving them. Doubtless there were many murderers, thieves and vagabonds in Palestine; yet we notice that Jesus passed all their criminality by as insignificant as compared with hypocrisy. The most serious denunciations the Master gave were toward this class. The further you and I can get away from being religious hypocrites the better. If the whole religious community professing Christ could get away from hypocrisy, it would make a great stir in the world. There is a great deal made of certain names, indicating certain religious activities by means of these names, but the names do not match the facts in the case.

The disciples were honest, confessing themselves nobodies and confessing that they were not able to do right, not able to keep God's law; and because they thus accepted God's message, speaking peace with God and telling them that they might have forgiveness of sins through him—because they had this attitude of mind, Jesus received them as his disciples. They were glad to believe the message he had to give—that he was selecting the kingdom class, to be highly exalted to bless mankind. They left all to follow him. He had taken a similar course. He had forsaken all to do the Father's will. He had given up the glorious condition which he had with the Father before the world was. As a human being he had consecrated himself at the time of his baptism, gladly, willingly, that he might do the will of the Father. Here were some, these dear disciples of his, having noted his purity and having received his message, who were glad to walk in his steps, that they likewise might do the will of the Father. Jesus declared that each of these was his mother, his sister, his brother. There was the secret of it.

NONE SO PRECIOUS AS THE LORD'S OWN

Our Lord had received these disciples as being very closely related to himself. They were the most precious ones in all the world. They were not his natural brothers and natural sisters; but because they had the Spirit of the Father, because they had his own Spirit, they were greatly beloved. Having loved his own, he continued to love them to the end.

At the conclusion of his earthly career, you remember, at the time he was thinking about them, and thinking about leaving them, he prayed to the Father about them. He said, "I pray not for the world." He was about to die for the world; but he did not pray for the world, because the salvation of the world was not yet due, in God's plan. He prayed for those that had willingly given themselves to be his disciples and to walk in his steps. He prayed that they all might be one—not that they might all be one person; they would always be different persons, but that they might all have one spirit, one mind, one heart, one disposition, that they might all be true disciples, that they might be one with the Father.

This was his prayer for them. He said that his followers should love one another as he had loved them. This is bringing it down to you and to me. It is one thing to realize the love of the Lord Jesus for us, and it is another to realize that the Father himself loved us because we have left the world and turned our backs upon sin. You may never be able to conquer all these weaknesses of yours fully, to your dying day. The Lord judges the heart, the will. He knows whether you have turned your back upon sin. He knows whether you have given up your heart entirely to do his will, to walk humbly in the footsteps of Jesus.

"The Father himself loveth you"! What would you take, my dear brother, for what that text teaches of the love of God toward us as his children? He has a love for the world. As a God, a Creator, he has the supervision of all his creatures. God has made provision for every creature, even the sparrow. But for all who have come into this loyal attitude of mind, he has love—sympathy, and more, esteem!

"KEEP YOURSELVES IN THE LOVE OF GOD"

If we know that we came into the love of God, then let us remember, as the Apostle Jude says, that we are to keep ourselves in the love of God. You say, "Are we able to keep ourselves? Did not St. John make a mistake?" No, my dear brother, he made no mistake. We must keep ourselves in the love of God "We are not able to keep ourselves, are we?" Yes, the keeping is with you. God will never force your will. God is not now seeking those who need to be compelled. By and by, in the next age, in the Millennium, he will deal with those who need to be forced and compelled. He will deal with these that they may compare the good and its results with the evil and its results. Now the Father seeks such as worship him in spirit, drawing near to him, loving him.

It is not that we first loved him, but that he first loved us—the love we see reflected in his great plan for the uplifting of our race. And this tells us of the great God that we have. When we came into his family by surrendering our wills to him, and he begat us of his holy Spirit, we came into a precious relationship. There is nothing like it in the universe. The holy angels indeed are in God's love and favor; they never were out of it. But we who were once sinners, and who are now received back into his family, are begotten of his Spirit to the highest of all natures. How wonderful, my dear brother! I think, and so do you, that God loves us very, very much, or he would never have made such wonderful provision in the riches of his grace and in his loving kindness toward us who are in Christ Jesus. The provisions of God's grace are not only those of the future, and it is not that he will ultimately change and transform us who are now willing to will and to do his good pleasure, but we are actually being transformed today, by this love of the Father.

I believe that daily, weekly, monthly, yearly, as we think upon these things, as we consider, study out and understand the great love of God as expressed in his marvelous plan, we are getting a wonderful realization of how much "the Father himself loveth" us. But we cannot understand it fully. But the very fact that any Father would do such wonderful things for any child would imply a great deal of love.

God had love for the angels when he made them. He had love for the cherubim and the seraphim when he made them. They always will be grand characters and therefore worthy of God's love. But here is the most wonderful expression of God's love that we by faith can believe in—that God should have such love toward us who are in every way disorganized as a race. The Father looked down and beheld in this race some jewels; and he lifted these jewels up and washed them free from sin

through the merit of the Savior; and then, through their consecration, began the work of polishing these jewels and getting them ready for the mounting in effulgent glory in the resurrection morning, when he shall set these jewels in the gold of the divine nature. Surely the Father himself loveth us!

"WHAT SHALL I RENDER UNTO THE LORD?"

As the Father loves us, and as we have also the word of assurance that the Savior loves us, what now shall we do in return? What shall I render unto the Lord my God for all his benefits toward me? This is as little as we can say. If you were taken in hand by some very rich and influential person, when you were a mere waif upon the world, and if he took you into his own home and adopted you into his own family, you would say, "What a benefactor this is!" If you had a grateful heart, you would say, "All my time and influence shall go to this benefactor, to show him how much I appreciate his kindness toward me." As surely as you had a proper heart you would feel that way.

Now, then, what shall we render unto the Lord for all his benefits—his love, his kindness, for the great redemption in which we share with the world, and further for the high calling which we have received to come out of the world and become joint-heirs with Jesus Christ. Ours is a heavenly inheritance, incorruptible and undefiled and that fadeth not away—an inheritance reserved for us who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. All this is ours. God has fixed it so. There is no mistaking the matter. This is a new creation. Until this Gospel age there has been no sharing of his level, so to speak; but we cannot lose our way while we follow our Guide. And in proportion as you and I appreciate what God has done for us, we surely wish to do something for him.

What can we do? You look at yourself, and I look at myself; and we say truly and honestly, "We are mere bundles of imperfection. We have nothing worthy to offer to the Lord our God." But you did offer and it was accepted. You have given all you had and the Lord has received you; otherwise you would not belong to this class at all. The Father thus loves only those who have made this consecration. They are the only ones that are in the church whose names are written in heaven. You had your will to give. You gave your little all. The Father accepted you and begat you of his Spirit; and that is the reason why you are of God's elect, and that is the reason why you can realize more fully, "The Father himself loveth you."

What shall we render? The things that you are to render and I am to render are the things we consecrated to God—the very same. That was your little all and my little all. But how shall we render our all? In everything, especially in our wills, we should seek to know the Father's will. Whether we eat or drink, or whatsoever we do, we should do all to the glory of God. In other words, my dear brethren, in coming into God's family and making this covenant with the Lord, we have bound ourselves down. He did not bind us. We bound ourselves down, that we would have no will of our own in any matter, that we would do only his will.

BOND SLAVES OF CHRIST, YET FREE MEN

We cannot have what we please to wear. We are not even to eat what we please. We are not even to go where we please. We are not even permitted to think what we please. "Well," says one, "I never heard the like of such a bondage!" That is true, my dear brother. We are bond slaves of the Lord Jesus Christ. "And shall we never get rid of this slavery?" You can stop it any minute. All who are slaves of the Lord Jesus are voluntary slaves. You came in voluntarily; and you can just as quickly renounce it all if you please. Do you wish to do so? Oh, no! It is the most blessed bondage you were ever in! Every time you have found you had to give up your own will you found you had a greater blessing in return, more than compensating. You found all things working together for good, because you were renouncing your own will and walking in the footsteps of Jesus. Precious bondage! You found how many mistakes you made when you tried to do your own will—about your clothing, your food, and everything else. You are glad to have some general direction from One who is so wise. Because of this direction, the Apostle says of this class that they have "the spirit of a sound mind."—2 Timothy 1:7.

Our minds are all imperfect and unsound. When we are guided not by our own wills but by the Lord's will, as expressed to us in his Word, then we come to have the spirit of a sound mind. And much, much blessing has it brought us! I am sure I speak the sentiments of every one here present who is a consecrated child of God.

Gradually we come to love the Lord's way. We grow in grace and in knowledge and in the love of God, so that eventually we come to hate the things we once loved and to love the things we once despised. Thus as the Apostle describes it, We are transformed by the renewing of our minds.—Romans 12:2.

This bondage is freedom in a very important respect. (1 Corinthians 7:22) We are getting a victory over the bondage of sin; we are more victorious daily over the bondage of the weaknesses of our flesh. But this bondage to the will of the Lord is bringing us daily blessings; and ultimately it will bring us the first, the chief resurrection, of which Jesus says, "Blessed and holy is he who hath part in the first resurrection; . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20:6) All this will come to you and me, if we are faithful in doing the Lord's will to the extent of our ability. God never expects anybody to do beyond his ability. We are to have the glorious standard of the Lord before us, and to live as fully up to that standard as we are able. The Lord Jesus could not do more than all he was able. Being perfect he was able to do perfectly. Being imperfect we cannot do perfectly; and therefore the blood of Jesus cleanseth us, makes us clean, while we seek to walk, not after the flesh, but after the Spirit.

HOW WE MAY MINISTER TO THE LORD

Here we come to another point. The Lord knew that you and I could not do anything for him. He gave us a suggestion how we might indirectly do for him. You know to what I refer. He says that we should love one another, and that in loving one another we would be expressing the love which we have for him. So the Apostle John in speaking of this same matter, from this same standpoint, says that as Christ laid down his life for us, so we ought also to lay down our lives for the brethren. He does not say that we should lay down our lives for everybody—for the heathen or for the world in general. No, no. We ought to lay down our lives for the brethren. That is the way it reads. The Lord knew how to have it written. We are to lay down our lives for the ones whom Jesus loved.

I have found some very dear children of God who seemingly found it much easier to do something for the world than for the church. That is not the proper sentiment. It is God first, the Lord Jesus next, the brethren next; and after that, all men as we have opportunity; and after that, the brute creation as we have opportunity. Brutes are to be neglected in favor of men, and the world are to be neglected in favor of the church. If we have his Spirit we will love his own.

When I speak in this way, do not understand me as meaning to countenance a partiality amongst Christians. There is something very broadening in the Bible, and I believe the members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are more and more attaining this love which the Lord Jesus wished us to attain. It is not whether, if they are Presbyterians, we should love them as Presbyterians, or if Methodists, we should love them as Methodists, or if Lutherans, we should love them as Lutherans. The Presbyterians love the Presbyterians; the Methodists love the Methodists; the Lutherans love the Lutherans; the Mormons love the Mormons; the Spiritualists love the Spiritualists; the Masons love the Masons; and the Odd Fellows love the Odd Fellows. But in the church of Christ there are no such lines of distinction. It is not whether a man is a Mason or not a Mason, a Methodist or not a Methodist; it is whether he is the Lord's child. We are to love those who belong to God. If the Father loves him and the Savior loves him, then we too should love him. If I do not love him there is something wrong in my attitude. I am to love what the Father loves, to love what the Savior loves.

"HE THAT LOVETH GOD, LOVETH HIS BROTHER ALSO"

"Brother Russell, if you love all the brethren, you are going to love some pretty rude characters, you are going to love some very ignorant ones, you are going to love some that are not well esteemed amongst men." I cannot help it. I am going to love all who love God. You remember that the twelve apostles, except St. Paul, were all very ordinary men. You remember that when St. Peter and St. John, two of the very brightest of the twelve, were preaching in the Temple the people perceived they were unlearned and ignorant men. Think of that! The "common people" could see it. Are these the ones Jesus loved? Yes. I suppose they cracked and broke the classic Hebrew at times. This does not mean that we should love more than others those who break the English language into pieces, but we should not allow ignorance to stand between any brother or sister and our love. We should see to it that we love all who are in fellowship with our Lord.

This is the reason they are commended to our love—because they have his spirit, regardless of whether they are from the highest or the lowest ranks of society. If the Father himself has accepted them into his family, and the Father loves them,

that is reason enough for you and me that we should love them. We ought to love the brethren. How much? It is a very long step the Apostle sets before us—we ought to be willing to lay down our lives for the brethren. Our commission is not to preach to the world, but merely to such as have "an ear to hear" and a desire to find God. In addressing the public we shall be sure in nearly every case to find some who are the Lord's children, and who need assistance in the good way, or some who are feeling after God and desire to become his children. Merely to have a harangue to interest the world is no part of our mission whatever. Our commission is the gathering out of the church, the bride of Christ.

Suppose some of those who profess to be consecrated to God are very, very weak indeed every way? Very well, my dear brother, perhaps the Lord sees you are weak and that you get into trouble too. Do you not know that he has many things to overlook in you? We are to be of as little trouble to others as possible, but we are to bear with the infirmities of the weak brethren and not merely to please ourselves. Let me repeat. We are to bear with their weaknesses and infirmities, and not to please ourselves. How much that means! I trust we are learning this. I am merely pointing out what you all know, that the love of God is the fulfilling of the divine requirement, and that this love is to manifest itself toward those whom he acknowledges as his children and receives into his family. If I see that any man has God's fellowship, I dare not deny my fellowship.

WE MUST FELLOWSHIP WHOM GOD FELLOWSHIPS

I think of a story told about a New York banker, that might illustrate the point. He was an upright man. This banker had a friend living at a distance, who, wishing to give his son a start in life, gave him a letter of introduction to the banker. He wrote, "If you can introduce my son into the business world, it will be quite a favor to me." This wealthy man of Wall Street had very great confidence in his friend; and he perceived, when he looked at the young man, that he was a noble character. Then he thought about what he could do to get him established in business. Without comment, he said, "Come, let us take a little walk"; and they walked arm in arm down Wall street and Bond street and New street and back again to the office. The young man waited a while in nervous expectancy. Then, noting that the banker was apparently not expecting to do anything more, he said, "Is there anything you can do to introduce me?" And the banker replied, "It is not necessary. The fact that I had you on my arm and led you down these streets will be a sufficient introduction to the business men of this vicinity." And the young man found it so.

So when God takes hold of a man, and we see him in God's company, we know God is willing to introduce him, and it gives him a standing with you and me. He is one of the brethren, because "the Father himself loveth" him; the Father himself recognizes him as one of his family. Then you and I should be willing to do anything for him that we are able. It is the Father's will that we should cooperate with him in assisting the brethren in every possible way. There are various trials and difficulties for these brethren that you and I know about. All the soldiers of the cross have a narrow way, a battle with the world and with the flesh and with the adversary. You and I have battles due to the fallen condition of our own flesh. What sympathy it should give us with all other soldiers in the battle! There are the two captains. All who are on the Lord's side or who are seeking to walk in the footsteps of Jesus belong to our army. Whether learned or ignorant, black or white, rich or poor, it is our privilege to love our brethren.

HAST THOU LOVE? THEN SHOW IT NOW

I believe this is as good a thought as we can have as we close this convention. The Master said, "Lo, I am with you alway, even unto the end of the age." (Matthew 28:20) We are now down at the end of the age, "Only waiting till the dawning is a little brighter grown," only waiting till we pass beyond the veil, till we are joined to the Savior on the other side of the veil. "Then shall the righteous shine forth as the sun in the kingdom of their Father." No opportunity after that of helping the brethren! All the brethren will have been helped. They will all have passed then where they will need no help. The time when we can encourage one another, and give a helpful look, or a warm clasp of the hand, and can show our fellowship in the sufferings of the present time, is now.

I hope we are all learning more and more this lesson of love; and I hope our hearts are opening more and more widely, as we come to see the glorious character of our Father and of our Savior, and come to receive of the Master's image, reflected in us more and more. The Apostle says that by looking on Jesus we are changed, we are transformed from glory to glory, in the present life. As we thus go on from one stage of heart development to another, from one step of glory to another, on this side of the veil, we are making the necessary progress, and we will be ready for the great final step, the final stage, when we shall see him as he is and share his glory.

My dear brethren, do we not believe that all these things are nigh, even at the door? The Master said, "When ye see these things begin to come to pass, then look up and lift up your heads and rejoice; for your deliverance draweth nigh." Are we rejoicing properly? Are we lifting up our heads and rejoicing to tell the world the sweet old story of the Savior's love and of God's love? Do not tell them too much of the coming trouble. Tell them about the silver lining of the cloud. "Ye, brethren, are not in darkness that that day should overtake you as a thief."

THE WORLD WAKING UP

The most wonderful inquiries are coming in that we have ever known. People everywhere are saying, "What do these things mean? These are the things you Bible Students have been talking about for years." They begin to "take knowledge." They may not all give their hearts to the Lord now. The right thought to leave with the inquirer is that he should enter into a covenant with the Lord, before he can have any favors present or future. The point of every discussion and every argument, to one who is not already consecrated, is that the time is limited, and that the only proper course for anybody to take is, as the Apostle suggests, to present his body a living sacrifice, his reasonable service.

I feel that we do well to keep this always in mind. You can never get people to understand all about the doctrines. The Lord never meant anybody to understand all these things except the brethren. "To you it is given to know the mysteries of the kingdom." They were meant for such—for you, who have come into the family of God. These things are for you to understand. When you find that people are interested, press the point about their getting into the ark of safety, getting into the family of God, getting to be members of the body of Christ, heirs of God, and joint-heirs with Jesus.

PARTING WORDS

As we leave here today, we do so with the thought that we may meet again as a convention, or perhaps we may not meet again. It is not for you or for me to be dictatorial. The Bible indicates that the Gentile Times have ended. Their kings have had their day. They have made a good showing, in many respects. Many of these governments have done wonderfully. Take the government of Germany. It seems to me that the present Emperor of Germany has done wonderful things for his nation, which forty years ago was a very stupid people. Today they have become very bright, very intelligent, very well educated people, amongst the brightest in the whole world. This came partly in connection with their militarism. They were getting lessons in reading and writing and arithmetic while learning military discipline. Much might be said in favor of all these Gentile governments, as well as against them all. Yet when they have done their best, they have done little. Have the nations been able to lift up mankind to full perfection? No. Have the doctors been able to lift up mankind? No. Would the United States ever be able to do so? No. On the contrary, with all the increasing intelligence, we see the cataclysm of dissolution and anarchy coming. But all the trouble will be as nothing in comparison with the blessings that shall come when the Sun of Righteousness is revealed. But the portal of trouble must first be passed. And it will be a very helpful experience to all the world, as they shall be brought down to the place where they will look to the Lord as their Helper. Man's extremity will become God's opportunity.

Then, my brethren, let us be faithful to the light God has given us. Let us live the truth every day, "showing forth the praises of him who hath called us out of darkness into his marvelous light." I hear of many who have received a blessing from the daily reading of the Vow; others through reading the Morning Resolve. I believe we cannot too fully surround ourselves with helpful influences. We need to fortify. We need to get ourselves strengthened by the divine might in the inner man, that we may be able to resist those things that are contrary to us as new creatures. Let us then suggest the keeping of these resolves, and thus living near to God.

A good many also have written in about the article that appeared in THE WATCH TOWER lately on love. A brother wrote, "Since reading that article I have been trying to be more gentle, more kind, more considerate of others, and to practise these things; and I am finding a great blessing as I endeavor to put these principles into practise. I find it easier to be meek and kind and gentle in word and action." I believe the Lord today would have his people do as much polishing up of their characters as possible, so that it may not be necessary for

him to give us, through disciplinary providences in our lives, the polishing we need. If we would polish ourselves, we would not need to be polished by the Lord.

Those who are putting on the graces of the Spirit, are all receiving God's special assistance, and are working together with God (2 Corinthians 6:1); for this is God's work. As the Bible says, "Ye are God's workmanship." If he works in us to will and to do, it is to do what he has given us in his Word as his will. His present purpose is the taking out from amongst mankind of a saintly class that are to share the nature of Christ and share with him the kingdom of the future, through which the world will be blessed.

We have in our office stock some vow cards—book-marks. Many of you have them, no doubt. The vow is on one side and a beautiful little poem on the other. Those who have taken this vow form the most wonderful prayer circle the church has ever known. Think of it, that approximately 15,000 have sent in their names to that effect! And we have reasons for believing that the number of those who have taken it is double this. However, at least 15,000 are praying daily for one another. You will find them in whatever part of the world you go—whether in China, or Japan, or Korea, or Colombia, or the Isthmus of Panama, or Scandinavia, or Finland, or Russia. Everywhere you will find those who have taken this vow, and who read it daily, and who remember one another in their prayers. I think that is one of the most wonderful things in the world in all the church's history. Never before were so many of God's children praying for each other.

A LETTER OF DEEP INTEREST

I have something to read to you. It is a translation of a letter. It was written in Hungarian, to a Slav brother in the United States, and was forwarded to us. A portion of the letter follows:

"A Hungarian soldier, injured on the battlefield, was returned home wounded. He was there met by some of our brethren, and later was led to diligent and earnest study of the Scriptures, and finally made his consecration to the Lord. This he symbolized last January, at the hands of our dear Brother Szabo. A few days later he was obliged to return to the front and to the trench, in Galicia. A cannon shot burned the cap from his head; earth caved in upon him. He was dug out by his comrades, and again sent to the hospital. This brought the dear brother into our midst again, but for a short time only. Presently he had to return to the firing line again.

"This time they came within 800 feet of the Russian line, and they received the command, 'A bayonet charge!' The Hungarian brother was at the end of the left wing. He sought only to protect himself from the enemy, hence endeavored merely to knock the bayonet from the hand of the Russian with whom he was confronted. Just then he observed that the Russian was endeavoring to do likewise; and instead of using his opportunity to pierce his opponent, the Russian let his bayonet fall to the ground; he was weeping. Our brother then looked at his 'enemy' closer—and he recognized a 'Cross and Crown' pin on his coat! The Russian, too, was a brother in the Lord! The Hungarian brother also wore a 'Cross and Crown' emblem—on his cap.

"The two brethren quickly clasped hands and stepped aside. Their joy was overflowing, that our Heavenly Father had permitted them to meet even on the field of the enemy! They could not understand one another's speech, but by signs they conversed, taking out their Bibles—and the Russian had the SCRIPTURE STUDIES in his pocket with a song book, all bound in one volume, and a photo of Brother Russell. The brother then took the bayonet of the Russian brother, and gave him over as a prisoner of war; and he still remains as such in Hungary, while the Hungarian brother has now been sent to the hospital for the third time."

While there are not many rich or noble amongst the Lord's brethren, yet when it comes to telling the truth, they manage it very well!

In Germany, Great Britain, and all over Europe, our people have been conscious for years that this war was coming on. They have been writing to me and continually inquiring how they should proceed if they were drafted or went into the army. In volume six of SCRIPTURE STUDIES, the friends are instructed to avoid taking life. If they were ever drafted into the army they should go. If they could be sent to the Quartermaster's Department to take care of the food, that would be desirable, or into the hospital work. They should endeavor to get such positions. They could not be expected to do service in the way of killing. If they were obliged to go on the firing line, they could shoot over the enemy's head, if they wished.

And that is the way these brethren did; each had this same thought in mind. This letter shows the love of the brethren even on the field of battle, and in the enemy's land, with carnal weapons. It made no difference that one was a Hungarian and the other a Russian!

How different in the nominal churches! In this war Presbyterians and Methodists, Anglicans, Romanists and others, all fight. In Great Britain they have placed a kind of premium upon marriage, saying that those who marry and bring up children, ready for future wars will be helping along their country—"God's kingdom." They have a different brand of Christianity from the Bible brand. The Archbishop of Canterbury, the one who is giving this advice, may think he is doing his duty, but there is something confusing his mind.

OUR TIMES IN GOD'S HANDS

We do not know whether we who are here today shall meet again in the flesh or not. What matters it? We are fully content, either to live or to die—whatever his providence may direct in respect to us. "My times are in thy hands; my God, I wish them there"—that expresses it beautifully, does it not? We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily—it is all committed to him. Our wills are entirely dead. His will is to rule in your body and in mine, and in all of us. I hope, dear brethren, that a great blessing has come to the classes of Oakland, San Francisco, Alameda and surrounding classes, from this convention. I hope that as they go to their homes with their hearts overflowing with the comfort of the truth, they will carry blessings on to others; and that, like the widow's cruse of oil, the more they give away, the more they will have left for themselves.

Let us all here who have been enjoying the favors of the Lord go forth filled with the Spirit, filled with love and loyalty and fidelity to the Lord, that we may carry blessings to others. I shall be going on my way shortly, up along the Coast, as far as British Columbia, then eastward, and finally back to Brooklyn, and July 4th shall be at the New York City Temple. Let our great prayer circle draw us each nearer to the other, that thus we may be sanctified with the truth and "made meet for the inheritance of the saints in light."

QUESTION MEETING—OAKLAND CONVENTION

(Conducted by Brother Russell)

Question.—Do we, the church, receive our full share in the anointing instantly or gradually?

Answer.—The expression, "anointing of the Spirit," is slightly different from the expression, "begetting of the Spirit." The thought connected with the word "begetting" is that of an instantaneous work, while the thought connected with "anointing" is a more gradual work. We are under the process of anointing from the time we enter the Lord's family, from the time we are recognized as members of the family of Christ, and receive a place in the glorious company of royal priests. We know that some fail to get their full anointing. Some of those who have been properly received, and begotten of the holy Spirit, will fail to be fully anointed, and therefore will fail to be of the royal priesthood class. They will be of the great company class instead. We therefore think that the expression, "anointing of the Spirit," must include that mollifying and mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God.

CHANGE OF FEET-MEMBERS ONE BY ONE

Question.—Is there any Scripture which shows that the feet-members of Christ will all be changed at one time?

Answer.—We believe to the contrary—that instead of all the feet-members being changed at one time, it will be a gradual work. One may be changed tonight, another tomorrow, etc.; and yet their change may be said to be all at one time in the sense that it is all in the harvest time, all in the end of the age. The change of some will be in the close of the harvest period. As an individual matter, it will be one person after another. The Apostle says, "We shall not all sleep, but we shall all be changed"; for "flesh and blood cannot inherit the kingdom of God." Our change will be "in a moment, in the twinkling of an eye." It will not be a gradual change to the individual, but an instantaneous change. Instead of sleeping, as the saints of the past have done, when our time comes to die, ours will be an instantaneous change. The Psalmist prophetically says, "I have said, ye are gods, and all of you children of the Most High. But ye shall die like men"; and this Scrip-

ture we understand to refer to the dying process that comes to all of the church, the same as to mankind in general. We are new creatures, and hence the expression that we shall "die like men." As men die, so we will die. Men do not generally die in bunches; so we would think it strange if many of us should die at one time. The world will not discern any difference between our death and the death of other men.

SIN-OFFERING MADE BY HIGH PRIEST

Question.—For what sins do the church suffer?

Answer.—The members of the church suffer for any sins of the flesh they do not properly repent of and properly make amends for. The Apostle says that if we would judge ourselves, if we would punish ourselves, correct ourselves, we would not be judged of the Lord. If we would thoroughly attend to these matters ourselves, we would not need to be chastened by the Lord. When he finds it necessary to deal with us, it is that we may not be condemned with the world.

The whole world is in a condemned condition. God is choosing some who will be justified to life everlasting on the spirit plane. If we are faithful it will not be necessary for the Lord to punish us, but rather to encourage and help us. This would not mean that we shall not have trials and difficulties, but it does mean that if we chasten ourselves we shall not be punished by the Lord for our sins, for the weaknesses of our flesh which we might have avoided, and for which we are to some extent responsible.

We are not to suppose that a new creature would sin wilfully. If he thus sinned, he would be no longer a new creature. He would have gone back, like the sow that was washed to her wallowing in the mire. The sins that the new creature would suffer for would be those sins of the flesh which he might have avoided, and which he failed to correct. These sufferings would give him a sharper appreciation of his duties; they would be disciplining for his good.

But this may not be the thought of the questioner. He may mean, "What has the church to do with the sin-offering?" The church has nothing to do with the sin-offering, as a church. It is the Lord Jesus who is the responsible one in the whole matter. In the type it was not the under priests that did the offering, but the high priest. So it was the Lord Jesus that offered up himself. He offers us up as his members, but he does not do this contrary to our wills. We desire that he will offer us up as parts of himself, that we may thus have a share in "the sufferings of Christ and the glory that shall follow." It is his merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with him in the world's sin-offering, as his members. We participate in the sufferings which are counted as his sufferings. You and I could not atone for sins by our sufferings—either for our own sins or for those of others. That is all in the Lord's hands.

CHRISTIANS' SUFFERING DIVINELY SUPERVISED

Question.—Do the sufferings that we experienced before coming into present truth benefit us as Christians?

Answer.—I do not know what the questioner had in mind. The question seems to imply that he refers to a class already Christians. If that is his thought, and he refers to the sufferings we have as Christians before we receive the light of present truth, I would say, "Yes." All the sufferings of a Christian are under divine supervision, and many of us, I believe, before coming into present truth, had certain experiences of trials and difficulties that worked out for us a great blessing, and prepared us to receive the truth. I have known many who have given me their experiences along this line. They were so engrossed in business that they would not have taken the time to study the truth.

I knew a gentleman in the grocery business, for instance. He was a Christian, and had purchased the six volumes of the STUDIES IN THE SCRIPTURES. But he could not take time to study them. He did not realize that the greatest business in the world is the Lord's business. The grocery business was his greatest business for the time being. The Lord very graciously let him break his leg. He had to remain quiet until the bones were knit. He told me afterwards that his enforced vacation was the best time in his life; for he read the six volumes. Before that he had never had time; after that he always had time.

It was the same with a certain sister. This sister said to me one day, "I wondered at one time very much why the Lord let my hands get all crippled up with rheumatism. I had always been very active up to that time, knitting or sewing or doing something else. Then my hands became all knotted up with rheumatism, as you see them. I could not sew or knit or do anything else; my hands were useless. Finally, I found that, by trying, I could manage to turn over the leaves of a book; and I began to read. After reading awhile, the thought came to me, God let your hands twist up like that so you could read."

These are some of the ways in which various ones of the Lord's people were blessed and helped to come into present truth. God has a way of dealing with his children. If we are his, then the next thing is to be fully submissive to his will and to be glad to follow his providences.

Question.—Is it manifesting the spirit of Babylon to have the Photo-Drama of Creation exhibited in a theater after the theater manager has just shown his regular production?

Answer.—It would not seem that way to me. If so it would be wrong to talk to a man about the truth after he had been hearing some bad talk. This would seem like reasoning in a circle. Each one has a right, however, to use his own judgment. If any of you are in the Photo-Drama work, do not do anything to hurt your conscience. As for me, I would be glad to show the Drama to 5,000 after they had attended a regular theater, if I had the opportunity.

PROPER AND IMPROPER ADVERTISING

Question.—Is it showing the spirit of Babylon to solicit advertising contracts from merchants for space on Photo-Drama announcements?

Answer.—It would not be proper to say to a merchant, "Advertise with us and thus contribute something to a good cause." That would not do. It would be begging for the Lord's cause, a thing we are not authorized to do. But if I were a merchant and had an opportunity to put an advertisement into a Photo-Drama announcement, I would think it would be one of the best chances of advertising I ever had. I would think I was receiving a benefit. If for $1 or $2 I could have my business card circulated all over the neighborhood, I would say, "These little leaflets showing about the Drama will interest the people; and while reading the notes about the pictures, they will also read about my business." I would think I had good value for my money. If any man thought that he was not getting good value he ought not to put his advertisement in. It is a purely business transaction.

In soliciting the advertisement, one should not mention the religious feature. We do not do this at all. It is purely business, so far as the merchants are concerned; and I would let them advertise all that they choose. The fact that we do not permit advertisements in THE WATCH TOWER does not signify that to do so would be wrong. I see nothing wrong in a merchant's advertising his wares. If I were publishing a daily newspaper, I would expect to sell advertising space.

A brother who owns a newspaper consulted me a little about his advertising. He said that the merchants in his vicinity were accustomed to advertise, and that some of the best advertisers were dealers in liquor and tobacco. I told him that I would not put any liquor advertisements in. I would put in advertisements of shoes or clothing or groceries or hardware, and would solicit such advertising, if I were running a newspaper. I see nothing wrong in advertisements or in newspapers. I would see nothing wrong in putting six or eight pages of advertisements into THE WATCH TOWER if the articles advertised were staples that every one wanted to buy. But since THE WATCH TOWER goes into the home and represents me in a special way, I like to have all the space used for religious matter —not, however, because the advertisements would be wrong.

Once we put into THE WATCH TOWER a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure for cancer. We have had hundreds of letters come in from truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested.

Question.—Is it showing the spirit of Babylon to co-operate in methods promulgated from I. B. S. A. headquarters, Brooklyn, without closely scrutinizing those methods?

Answer.—I would think that each one would have to use his own judgment about this matter. If anybody had been very badly "stung," he should be very much on his guard. If he had not been "stung," he would properly not be so much on his guard. It is quite right to use your own judgment about the matter. So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. But you must use your consciences. While there are many wise and capable brethren at the Brooklyn office, yet by present arrangement they are my assistants under my general supervision as long as I live. That was the arrangement made when I turned my property over to

the Society, years ago. This applies also to the Society's work in foreign lands.

TRUE DEFINITION OF BABYLON

Question.—If the I. B. S. A. headquarters should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out of her, my people," and if so, how?

Answer.—I think if the I. B. S. A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies "confusion," and in Revelation 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic church. To some extent those kingdoms came under the influence of Christianity—to the extent that there was Christianity in the Roman Catholic church.

It is well to emphasize that there was a time when the Roman Catholic church was the only church in the world, and when people knew no better than to be in it and of it. Where would they have been, otherwise? Then there came a time when the church officials, those who were high in the church management, succeeded in coming into affiliation with the Roman Empire; and the Roman church became its successor. Then the church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal church and the world took place.

In many European nations this has now been gradually changed. In some the church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic church. The church has to do with everything. In Great Britain, the representatives of the church of England sit in Parliament, as part of the Government. The church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's government are lined together in the minds of the people.

This state of things God calls Babylon—the professed church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning king and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches—Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true church operates. There is a system in connection with all of them, even in the Baptist church, the most liberal of all.

The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers—say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you that the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seeem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only $400; while the one who does stand by him, though no more capable, will be sent to a place that pays $1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst them. They have a human head. The General Conference is the highest authority.

So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church. I said to him, "Brother ———— I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean too. We claim that there is only one church. If you belong to that church, you belong to our church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr. ————, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?'" He looked at me as if he thought, "What do you take me for—a greenhorn?" I said, "Now, Dr. ————, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If any one can tell me how he got into Babylon by getting interested in the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, let him show me how he will jump out, and I will jump with him.

ISRAEL'S PRIESTS DIED TYPICALLY

Question.—Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."

Answer.—This is explained better, perhaps, in the STUDIES IN THE SCRIPTURES than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing heaven itself.

The antitype is that our Lord Jesus offered up himself as

the bullock. The bullock represented Jesus as a man; the goat represented the human nature of the church. As High Priest, Jesus slew the bullock; at baptism he offered the sacrifice of his humanity. The typical priest took his two hands full of incense and crumbled it in the fire on the incense altar—that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

When Satan came to Him with temptations, His loyalty was an offering of sweet odor to God. When he had the suggestion come to Him to avoid giving what He had agreed to give, He put temptation away and would have nothing to do with it. "The cup that My Father hath poured for Me shall I not drink it?" was ever His sentiment. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling unto the fire, in the antitype. Then our High Priest went under the veil—into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then forty days later, He sprinkled upon the Mercy-Seat in the Most Holy, in heaven, the blood of Atonement on behalf of the church.

The Apostle here is trying to get the Church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the Most Holy of the Tabernacle, not without blood. That blood, in every case, represented the blood of the high priest—his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

Then the Apostle declares, "It is appointed unto men [men-priests—get the thought] once to die [typically, in passing under the veil] and after that the judgment," or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the Mercy-Seat, he came out and blessed the people.

Our Lord Jesus, the great High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But "To those that look for him, He shall appear a second time, not as a Sin-Offering, but unto salvation." This is the best I can do on this question in the limited time I can give here.

Question.—Does not the attainment of the Divine nature mean attainment to the image of God in which man in the beginning was created? Does not the word nature here have the significance of disposition, character?

Answer.—It does not! Man never had the Divine nature. The Apostle Paul points out, in discussing this subject of natures, in connection with the resurrection, that there is one flesh of fish, another of beasts, another of birds, and another of men. The fish does not have the same kind of flesh the bird has. We all know the difference. The flesh of fish, and of birds, and of beasts, is all different.

Then comes man, the highest of all the earthly beings. The Apostle also calls our attention to higher forms of existence; he calls our attention to another plane of life. He shows that man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. He tells us about angels, principalities, powers, and the divine nature, the highest of all. The perfect human being is God manifest in the flesh. It is as close to divine nature as the flesh could come. It represents the divine nature as nearly as is possible for a human being. The angels are also in God's image or likeness; the cherubim and seraphim as well, though on a higher scale than man. The highest of all is the divine nature. That nature only God had originally. And that kind of spirit nature which God has he gave to Jesus at his resurrection, as a reward for his faithfulness. Jesus did not have it before he became a man; but as the Father has inherent life, i. e. life in himself, not a life derived from food and water, "So hath he given to the Son to have life in Himself." We cannot understand that kind of life. I cannot imagine how God could give a life that has no need of anything to sustain it. You never had any experience along that line. I never had. We would have been as great as God is to fully comprehend him.

We see the difference between apprehending and comprehending. To comprehend is to take in fully. To apprehend is to touch or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and he is so great. We cannot comprehend God. We can simply touch him, or apprehend him.

The Apostle dwelt upon this matter; he was apprehending, or touching God, as God had apprehended or touched him. God has laid hold of us, come in touch with us. We do not come in touch with God and say, "We will have him for our God." He laid hold upon us and told us about his arrangement for us. We were responsive to it; we thought how wonderful that he would thus take notice of us. So we are seeking to apprehend that for which we are apprehended of God. Man was not created in God's image in the sense that he is of the Divine nature, which is far above cherubim and seraphim, while man is a little lower than even angels.

Question.—Cannot Revelation 7:9-17 be applied to the saved world of mankind, rather than to a Great Company class? Is there not a very serious danger in teaching that there is to be a Great Company on the spirit plane, and that those who lack a thorough appreciation of the High Calling, and a consecration thereto, will be saved notwithstanding?

Answer.—It would be very dangerous for any person who does not see a thing to presume to teach it. The questioner evidently does not understand this subject, and that cuts the answer short. When we leave a subject as the Lord puts it, we have it right. "The prophet that hath a dream, let him tell a dream; and he that hath my Word, let him speak My Word faithfully." "We speak that we do know." This is the privilege that we intend to have until we die. It is not?

"IT WILL SURELY COME—IT WILL NOT TARRY"

Question.—What does Habakkuk 2:3 mean? "For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; for it will surely come; it will not tarry."

Answer.—This is explained on the first page of every issue of THE WATCH TOWER. God has provided in his Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of his plan more or less clearly through the prophets and through the law. The Jubilees prefigured Restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's Plan. The Passover represented still other parts. These pictures were all harmonized into one great picture, or view—God's great plan to bless the world. "In thy seed shall all the families of the earth be blessed," God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give his people.

In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that he would set up his kingdom. All of these promises would be parts of that great view, or vision. Its fulfilment would seem to tarry long. Does it seem as though God had forgotten that promise to Abraham? the Prophet seems to query. It has sometimes seemed as though God had forgotten it. "But," declares the Prophet, "it will surely come; it will not tarry." It does not really tarry. There might be various times when we would expect to see more than we do see. We may have expected to see more of the trouble upon the world before this. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfilment of the vision.

But the vision is still for an appointed time; and we are not to give it up. We trust ourselves to God's arrangement. It was not the Lord's way to have everything go off in October, 1914. I do not know how much may yet happen between now and October, 1915. If I were to give a guess, I would not be able to see how our expectations could all be realized between now and October, 1915. I hope they will. I shall wait longer than October, if necessary. The vision is sure. All these blessed things are positively certain to come; it is simply a matter of his time and of our understanding of his time. When you and I have fully grasped the main features of all this matter, we are surely close to it. It was a very close hit that this time of trouble began near October, 1914, and it is going on now at high speed. None of the prayers that it may stop are being answered. If the time of the world war had been merely a guess, it would certainly have been a great hit. It would have

been a miracle. We have come very close to it, if not exactly.

Question.—Pastor Russell says, "The children of Israel's journey through the wilderness toward the land of Canaan was typical of the Christian's journey through this world of sin toward the Heavenly Canaan." Typical Israel did all their fighting after they got into the land of Canaan. Where is the antitypical Canaan, and what are the antitypical Canaanites, and how are they fought by antitypical Israel.

Answer.—The Apostle Paul intimates that this whole matter of Israel's history was typical of the experience of Christians. (1 Corinthians 10:11, margin) But we need to be very cautious; for in some instances we are leaning, in a certain degree, to our own judgment. But my thought would be that this traveling toward Canaan typifies the attempt to enter into a proper relationship with God. Israel did not enter into Canaan as quickly as they might have done. If they had had proper faith they might have entered in very soon. They might at once have gone from Mount Sinai into the land of Canaan, and had God's blessing with them. They did not go in because of unbelief. So any of us who wandered through the wilderness state before coming into the family of God did so, not because it was necessary, but because we did not exercise sufficient faith. We did not need to wait forty years, or any period of time, but could have come quickly; by consecration we could have entered in at once.

But the majority were delayed. Like the Jews they did not enter in quickly. Instead of promptly entering into the blessings they might have had through the exercise of more faith, many wandered around many years. Joshua there represented Jesus, in type. The sooner the Jews would recognize Joshua and his leadership, the sooner would he cross Jordan and enter the land of Canaan. So the sooner we recognized that the Law could accomplish nothing for us, the sooner we ourselves, under Joshua (Jesus) got into Canaan. When the Israelites entered the Promised Land, then began the wars with the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These represent the weaknesses of our human nature that we are to battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.

POLITICIANS AND FALSE RELIGION

AUGUST 15.—1 KINGS 12:25-33.

THE RELATIONSHIP OF POLITICS AND RELIGION—THE REVOLT OF THE TEN TRIBES A GREAT MISTAKE—JEROBOAM'S POLITICAL WISDOM—GOD'S DEALINGS WITH TYPICAL ISRAEL—THE JEWISH REMNANT IN THE EARLY CHRISTIAN CHURCH—THE DIVINE PLAN DID NOT FAIL—SPECIAL THOUGHTS FOR THE PEOPLE TODAY.

"Thou shalt not make unto thee any graven image."—Exodus 20:4, 5.

Jeroboam was not a bad man in the sense of sympathizing with viciousness and crime, nor in the sense of wishing to bring his people into slavery. On the contrary, he was a man of courage and love of liberty, who desired to deliver his people from what he considered to be oppression in connection with the new king Rehoboam, Solomon's successor. Under his leadership, the ten tribes of Israel revolted from the House of David and established themselves as a separate kingdom, with the avowed object of being free from the oppressions of the kings.

In many respects this would seem to have been a noble procedure; but it was a great mistake, as is every move which ignores God and his arrangements. The divine arrangement for the nation was that its affairs were all to be under God's care as God's kingdom, with the family of David as God's representatives. Under these conditions the religious interests had gradually gathered more and more about the vicinity of the Temple of Jerusalem. The more religious of the people liked to be near it, especially as it was obligatory under the law that they should go up there to worship at least once or twice a year.

Whatever were the good thoughts of Jeroboam respecting the preservation of the rights and liberties of the people, he quickly manifested the spirit of a politician. He reasoned that the going of the people to Jerusalem to worship yearly would mean that sooner or later they would again be drawn back to the kings of the line of David; and that in order to preserve his own power he must break off the religious connections with Jerusalem by establishing a new religious cult.

Two golden calves were prepared, the one located in the northern part of the territory, and the other towards the southern part, that thus the people might have the general thought that worship and sacrifice could be performed at one place as well as at another. Moreover, he arranged for religious festivals, at times different by about a month from the times of celebrations at Jerusalem. This was skilful political wisdom of the kind which would appeal to the majority of rulers not deeply imbued with faith in God. Alas, it seems too true that much of the religion of the masses is but a form of godliness anyway! That King Jeroboam was not very different from the people whom he ruled is manifest by the fact that they readily fell in with his plan, and that it was successful.

WERE GOD'S PLANS DEFEATED?

Many might be inclined to say that God's plans were thus defeated by an ordinary man; but the Scriptures show us that the very opposite was the case—that God's plans were forwarded by this opposition of Jeroboam. Let us see what God's plan is.

God accepted Israel as the typical people of his favor. He had made the promise to Abraham that through his posterity ultimately all the world should be blessed, which implied great exaltation to Abraham's posterity of the line of Isaac. Four hundred years elapsed before any movement was made in this direction. By that time Israel was numerous and in bondage in Egypt, and God sent word to them through Moses that if they were so minded he was ready to fulfil to them the promise made to Abraham.

They rejoiced greatly and followed Moses to Mount Sinai, where the Lord entered into a covenant with them, that if they would keep his law perfectly he would give them everlasting life and qualify them to be the seed of Abraham who would inherit the promise of qualification for blessing the world. They entered the covenant, but like all imperfect men were unable to keep the law—unworthy therefore of everlasting life, and of being the favored seed of Abraham to bless others.

Later on, when they were discouraged, God promised to send them Messiah, whose kingdom would bless them and afford them an opportunity of sharing in the promise made to Abraham. God's dealings with Israel, therefore, were of a typical character. Their Atonement Day, their law, their mediator, their sacrifices, all typified better sacrifices, etc., under a better Mediator, Christ. The entire dealing of God with Israel was with a view to raising them up out of the fallen condition to as high a standard as possible for them, that thus they might be prepared, when Messiah would come, to be associated with him in his kingdom, as his bride class. Let us see how this fits in with God's dealings in this lesson.

The deflection of Jeroboam and the majority of the nation had the effect of separating from the ten tribes, and of driving into the territory of the two tribes, the most faithful and loyal of the Israelites. To these the idolatries established by Jeroboam were properly repulsive. They were willing to forsake their earthly interests. They refused the opportunities of the politician, remained loyal to God and his institutions, and were thus at a disadvantage. This continued for years, until in God's providence the ten tribes went into captivity to Babylon, at which time more and more of the people gravitated towards the territory of Judah and Benjamin, known as the kingdom of Judah. Later on, God overthrew the kingdom of Judah and allowed these people also to go into Babylonian captivity; but they preserved in a large measure their religious sentiments and interests while in the land of Babylon.

THE RETURN FROM BABYLON

Later, when the Lord delivered the people from Babylon through the instrumentality of King Cyrus, matters had so changed that there were only a few who considered it advantageous to return to Palestine. The great mass of the ten-tribe kingdom had become thoroughly incorporated with the Gentiles, and no longer professed the religion of their fathers or had faith in the promise made to Abraham. Many of the Judean captivity similarly lost faith and became Gentiles. As a matter of fact, only about 50,000 altogether returned to Palestine; and they represented the faithful, who trusted in God and sacrificed all Babylonian advantages and privileges, coming back to a desolate land and the city of Jerusalem.

These became the nucleus of a new people, who, in the days of Jesus, were in wonderful readiness for him, as compared with the remainder of mankind. In a very few years approximately 25,000 accepted Christ, with a full consecration unto death, as his footstep followers. The remainder of the nation being then cast off from special favor, the door was opened to the Gentiles, that they might hear the Gospel message and become fellow-heirs of the same body, or company, with these 25,000 consecrated of Israel, representatives of all the tribes. If we

lacked evidence of the value of the divine dealing with the nation of Israel in preparing them to accept Messiah, we see it in the fact that so many were ready to receive him in so comparatively short a time; whereas it has required 1,800 years to gather from all the other nations of the world the remainder of the elect company, the total of which, according to the Scriptures, is 144,000.

Our lesson, thus seen, indicates no failure on God's part, but wisdom, in permitting the rebellion of Jeroboam and the ten tribes of Israel. Surely it will eventually be seen, as the Bible declares, that all of God's good purposes will be accomplished; and that the word which has gone forth out of his mouth shall not return unto him void, but shall accomplish that which he pleases and shall prosper in the thing whereunto he sent it. (Isaiah 55:10, 11) Soon the elect church and the spiritual seed of Abraham will be completed; and then God's promise to Abraham will begin to be fulfilled. (Galatians 3:8, 16, 29) All the families of the earth will be blessed by the kingdom of Christ and his church.

"WAIT UPON THE LORD"

Modern Jeroboams may be found all along the paths of history—men who, under guise of respect for religion, are really politicians, seeking their own advantage, and willing to sell the people to any religious system which would work to their benefit. Every one familiar with history must realize that religion has been made a cloak for all kinds of political intrigue, and always, as in the case of Jeroboam, under pretense of giving the people greater liberties.

The special thought for the people today is the one which would have been the safe one for the ten tribes of old; namely, to wait for the Lord to overrule their affairs and to deliver them from the bondage of kings in his own way. This is the Lord's message to us now. God's people are forewarned not to use carnal weapons, and not to trust in such weapons in the hands of others. The trust of God's people is to be in God. They are to realize his faithfulness and the truth of his promises, which assure them that all things are working together for good to them that love God, to the called according to his purposes.—Romans 8:28.

To these God is now saying as in olden times, "Wait ye upon me, until the time that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This will not be literal fire devouring the literal earth, but a symbolic fire of trouble devouring the political, financial, social and religious structure of the world, and preparing them for the great blessings of Messiah's kingdom. These are referred to in the next verse, in which the Lord declares, "Then [following the fire of trouble and national distress] I will turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9.

That pure message is what the Bible elsewhere speaks of as the still small voice of God, which will be heard amongst the people during the thousand years of Messiah's reign and which will effect their full deliverance from ignorance, superstition and sin back to harmony with God. And the Scriptures declare that whosoever of all mankind will not obey that voice of God through the great Messiah will be utterly destroyed from amongst the people.—Acts 3:19-23.

KING ASA'S REFORM WORK

AUGUST 22.—2 CHRONICLES 15:1-15.

KING SOLOMON'S GREAT-GRANDSON—ADVERSE INFLUENCE OF THE TEN-TRIBE KINGDOM—KING ASA'S OVERTHROW OF IDOLATRY—EGYPTIAN INVASION REPULSED—A GREAT NATIONAL REVIVAL—IDOLS OF BRONZE, WOOD, STONE, PEN AND INK—THE GOD OF THE CREEDS—NEED OF AN ASA TODAY—NEED OF ANOTHER SOLEMN LEAGUE AND COVENANT—HELP COMING THROUGH THE MESSIANIC KINGDOM.

"Draw nigh to God, and he will draw nigh to you."—James 4:8.

Asa, king of Judah, was the great-grandson of King Solomon. The spirit of worldliness which occupied the latter part of Solomon's reign, and which led to the split-off of the ten tribes under Rehoboam his son, met with some measure of check during King Asa's reign. When the ten-tribe kingdom, called Israel, revolted and went into idolatry, the influence affected the kingdom of Judah to some extent. It became partially idolatrous. Images of Baal and groves for the practise of the licentious orgies of his worship grew in numbers in Judah, until King Asa's time. As a reformer, he set about the overthrow of all the idolatrous worship and the substitution of true religion of the God of Israel, inaugurated by Moses and the Law Covenant. We know not the influence operating upon King Asa to take a course so different from that of his father and his grandfather, but perhaps he was learning lessons from the experiences of his people.

His first endeavors to obliterate idolatry seem to have been only partially effective. He next turned his attention to the fortifying of his own country. Then came a great war with the Egyptian invader, Zerah, with an immense host, one million strong, with three hundred iron chariots. They came upon the kingdom of Judah from the south, and their numbers and reputed strength made them a terror. They sought for spoils.

Under these circumstances the Lord's message to King Asa, through Azariah the Prophet, was especially welcome. The Prophet pointed out the adversities of the ten tribes as being because they were without the true God, without the law, without the teaching priests. They had gotten into an anarchous condition, with no peace to anybody; and yet the Lord had helped them, in proportion as they at any time had turned to him. God had always shown his willingness to let those who so desired be in harmony with him, and to bless them. King Asa had manifested such a disposition; and now he had the encouraging message, "Be strong and let not your hands be weak; for your work shall be rewarded."

This message encouraged the king to put away further the idolatries and to renew the altar of the Lord's house. As a consequence, he had the support of the most godly people of his own land; and, furthermore, there came to his support many from the ten-tribe kingdom who still respected God and his promises. They were glad to get away to a place where the great God was worshiped.

God blessed King Asa and his people in their repulse of the invasion of Zerah and his hosts. The spirit of reverence for God was greatly increased. The people were in a religious mood, and a great national awakening along religious lines followed. They entered into a covenant with the Lord that all opposed to God should be put to death. "And all Judah rejoiced at the oath: for they had sworn with all their heart and had sought him with their whole desire; and he was found of them: and the Lord gave them rest round about."

THE LESSON'S IMPORT TO US

We have a double interest in this lesson. First, it is a scrap of ancient history which reveals to us God's care over his people and his willingness to be found of them when they sought him, even though they and their forefathers had for a time been disloyal. Second, applying the lesson to our day, we see the people everywhere in idolatry—not only the heathen, who worship before idols of bronze and wood and stone, but also the more civilized, who have set up creed idols. These latter, printed with ink upon paper, describe the character of God in terms equally repulsive with the idols of the heathen. The true God is little known, the God of love, "the God of all grace, the Father of all mercies," "from whom cometh down every good and every perfect gift."

Our creed idols represent God as a great monster, a demon. They picture God as sitting down before the creation of the world and deliberately planning for the creation of our race, with foreknowledge and intention that nearly all should spend eternity in horrible torture at the hands of fire-proof devils. They picture the church as the elect class, taken to heaven, to look over the battlements of heaven and witness the horrible sufferings of all the heathen and all the Jews, because they rejected Christ, and the sufferings also of nearly all of Christian lands, because they did not become saintly under the preaching of the Gospel.

These horrible idols are no longer respected by the more intelligent; but they are still recognized, bowed down to and worshiped by the masses. The true God is still proportionately rejected and unknown to the people. They are indeed told that he is a God of love, at the same time that they are told that he is roasting thousands of millions, and knew about their sufferings and premeditated the same from before the foundation of the world. All talk about his justice and his love is thus discounted in advance; and the people, bound by ignorance and superstition to these idols, which are centuries old, are suffering from their ignorance.

We need today an Asa to rise and, encouraged by the promises of God, to break in pieces the great creed idols of Christendom and to liberate the people from bondage to them.

He should have the support of all the God-fearing people, as King Asa had. In proportion as the idols and their worship would cease, the repair of the true altar of God would progress, and many would rejoice to present their bodies living sacrifices, holy and acceptable to God, in his service. (Romans 12:1, 2) Not by physical force, nor by cruelty, nor by literal axes, would these great creed idols be destroyed, but by the presentation of the Word of the living God. In proportion as the Bible comes to be rightly understood, the follies of the creeds and their unscripturalness will more and more be appreciated.

TRUE COVENANTERS, ALL OF US

The account of how the people of Judah and Benjamin, the most religious people of that time, bound themselves with an oath, or covenant, to God is very interesting. It reminds us of a similar religious movement in Scotland in which some of God's people swore allegiance to him to the best of their knowledge, and signed the covenant with their own blood.

The day has come for other covenanters to come forward and to enter into a covenant with God that they will be loyal to him and to his word, and that they will put away the creed idols. We have greater knowledge today than had the covenanters of Scotland; but Christian people need to have their spirit of full consecration, full devotion to God. We have much more knowledge than had the people of Judah, but we need to have their spirit for destroying the idols and entering into a covenant with the Lord to be faithful to him. Such a company of consecrated ones, covenanters in the highest sense, enlightened as we have the privilege of being enlightened today, would be a mighty force, a mighty power.

Many look sympathetically at such a statement, yet have not the courage of their convictions. They are timid, fearful and—shall we say it?—hypocritical. Many forget that, in joining any church, its creed is endorsed publicly; and that a private denial of it does not annul their obligations. Many forget the Master's words, "His servants ye are to whom ye render service."

Many say, "We do not believe the creeds; but they are popular, and we will support them." They do this because to take any other position would be to come into conflict with some of the wise and great and rich, who although they do not believe the creeds themselves, seem interested in maintaining them as shackles upon the masses of the people. Under these conditions we are not to expect any general reform nor to think that those faithful to the Lord will be approved before men. We are, however, to expect that when Messiah's Kingdom shall be fully established the faithful ones will be his associates in the kingdom, which will then take full control and fully overthrow the entire system of error which has bound the world of mankind with shackles of ignorance and superstition lo, these many years, and which has kept the people from God, in that they cannot love or from the heart obey the one who is represented to them as a merciless God and an all-powerful adversary.

INTERESTING LETTERS

SOUTH AFRICA CONVENTION

DEAR BROTHER RUSSELL:—

The Lord had been pleased to grant us much of his fellowship and blessing these latter days, and our hearts are full of gratitude accordingly. The Memorial season was a time of much refreshing to all the Lord's people in South Africa. Our hearts were deeply and joyfully moved with the thought that in all probability this celebration would be the last on this side of the veil, and that ere long we would drink of the fruit of the vine NEW with our dear Master in the Father's kingdom.

At Durban forty-seven partook of the symbols of our Lord's death and our dying with him, renewing our covenant of consecration and seeking grace to "run with patience the race set before us." Next on the list was the Zulu class at Ndwedwe, who at the Memorial numbered thirty-eight. Fifteen memorialized at Johannesburg, eight at Capetown, six at Douglas and two at Balfour. Reports are not yet to hand from Pretoria, where there is also a class, and the disturbed state of affairs beyond the Zambezi, due to the war, will I fear make reports from Central Africa impossible. All alike testify, however, to the great blessing received.

During the Easter holidays we had a glorious convention at Durban—truly "the best yet"! For four days we were on the mountain-top with the Lord and as one brother expressed it, "We would fain build tabernacles and dwell there." Excellent addresses were given by Brothers Ancketill, Möller and Stubbs, and in this feature I had the privilege to share.

Two symposiums, one on "The Three Graces" (1 Corinthians 13:13) and the other on "The Panoply of God" (Ephesians 6:14-17), discovered much latent talent among the brethren that gives promise of large service, and was a source of much edification to the convention.

The praise and testimony meetings gave opportunity for grateful praise and thanksgiving to God, a feature so much appreciated that it prolonged the program.

On Easter Sunday a baptismal service furnished opportunity for seven sisters and six brothers to symbolize their consecration, while at a dedication service two children were presented as a thank-offering to the Lord. When, on Monday evening, we came to the final meeting and farewell address, we all felt that our cup was running over; and as we sang the old, familiar strain, "God be with you till we meet again," we felt that surely we would not have a more blessed experience "Till we meet at Jesus' feet"! Loth to part, some of the brethren who had gathered from a distance tarried with us, and we had Convention-Echo and Re-echo meetings in the week that followed.

We realized that you were with us in spirit, dear Brother, and that we had your prayers. By a unanimous rising vote I was instructed to convey to you the loving greeting of the assembled brethren and the Ecclesias in Africa which they represented, and to assure you of our deep gratitude to God and to you for your faithful ministry, by which we have all so largely profited. I have the greatest pleasure in passing on this message. May our Heavenly Father give you grace for every trial, strength for every duty, much of the joy of his fellowship here below, and at last an abundant entrance into his kingdom!

We feel, dear Brother, that we have all been greatly strengthened by this time of refreshing for the last lap of the race, and that by God's assisting grace we are going to be faithful unto the end, and gain the crown of life.

The hope of the PHOTO-DRAMA coming to Africa is a great stimulus to the brethren and we are confidently expecting much blessing to accrue from it when it arrives.

With much love in the Lord to yourself and to all the brethren at the Tabernacle, I am

Your brother and colaborer,

WM. W. JOHNSTON.—Africa.

SPENT FIFTY YEARS SEARCHING FOR THE TRUE CHURCH

DEAR PASTOR RUSSELL:—

Please excuse me for taking up your precious time in reading this poorly written letter, but I feel I must write you a few lines to testify what the truth has done for me.

I am 78 years old. I spent fifty years of my life searching for the true church, but did not find what I was seeking until five years ago. My eyes were opened by reading the Russell-White Debate published in the *Cincinnati Enquirer*, distributed by Sister Croul and Sister Green. After carefully reading that debate I exchanged the yoke of bondage for Christ's yoke, and since then I have been learning of him. I find his yoke easy, his burden light, as I strive to follow faithfully in his footsteps.

Then I read, studied, re-read the SCRIPTURE STUDIES until I proved beyond a doubt that they are the true Keys to the Bible, unlocking the doors of our Heavenly Father's inexhaustible source of love and mercy which he has in store for the dead and dying race. These precious truths have been the "pearl of great price" to me, for they have led me out of darkness into light; out of fear and doubt into faith, and hope; out of error into truth; out of sorrow and despair into the oil of gladness. They have taken my weary feet from the sandy foundations of the creeds of men and the "doctrines of devils" and placed them on the Rock of Ages—that Mighty Rock whose towering form reaches above the coming storm; and from the springs that from it burst we now can drink and quench our thirst.

Your weekly sermons and THE WATCH TOWER are beacon lights that guide and comfort me on my way when the shadows are deep and the waiting-time seems so long. The Bible is my daily bread, and since I have consecrated my all to the Lord its sacred pages are illumined, and I can read it with an understanding mind and my whole being is filled with that peace and joy which is unspeakable and full of glory—which the world cannot give, and, praise the Lord, neither can it take away!

My lessons in the school of Christ have mostly been learned through the printed page; but I am so thankful that I have

the privilege of feasting at the Lord's table in any way that he provides. And I always have a prayer and a blessing in my heart for you, that faithful Servant, who, despite the opposition of all the agents of the adversary, is still spreading this feast for the hungry, thirsty truth-seekers to feast upon; and may the Lord still guide and bless you in this harvest work until the race is run and the victory won, is the prayer of your isolated sister in the truth, love and fellowship of our Lord and Master, and all of his consecrated children.

MRS. LOVINA PHILLIPS.—Ind.

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"THE BEGINNING OF SORROWS"

"Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness."—2 Peter 3:11.

Many in the past have misunderstood St. Peter's prophecy concerning the destruction of the present heavens and earth. They have inferred that he meant the burning up of the literal earth and heavens in a great conflagration. This thought seems to be embodied in all the creeds, Protestant and Catholic. Apparently there has been a serious mistake here. The Apostle is using these words in a figurative sense, just as we might say that a man would move heaven and earth to accomplish his designs. Throughout the prophecies of the Bible the heavens mean the ecclesiastical powers and the earth means organized society, including the financial and the political powers.

The things of the present order are soon to pass away—its banking institutions, its great monetary affairs, its stocks and bonds, its polities, its great religious systems, indeed, the entire social fabric. The whole arrangement is now about to be melted down. An entirely new order is about to come in. This melting down will begin in the overthrow of the religious institutions. To the whole world it will be an unexpected and overwhelming catastrophe; but to the true church, watching as the Lord bade them to do, it will not be a surprise; for these are "children of the light," and this day of the Lord shall not overtake them as a thief.

The Lord's faithful, watching people, guided by the Word of Truth, will have an understanding of temporal affairs. As St. Paul has assured us, though this day shall come as a thief and a snare upon the whole world, it shall not so come upon God's children who are living up to their privileges. "When these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh;" "When ye see these things, . . . know that the kingdom of God is nigh at hand." (Luke 21:28, 31) The Master does not say, When ye see all these things, but When ye see the beginning of them, then we are to lift up our heads and rejoice—not rejoicing in the trouble, nor in the sufferings of others, but in the fact that these things are the foretold signs that the present order is about to be succeeded by a new order, which will be far better, and more advantageous and desirable for all.

The church herself will be the "new heaven," and will come into great glory, power and privilege. The thought in the early church, evidently, was that these dispensational changes would very shortly come to pass. They were living in constant expectation of the coming of the Lord, the establishment of his kingdom and the glorification of the church. Some of them even felt too confident of the matter. The Apostle Paul writes to the church of Thessalonica saying that some of them had made a mistake in thinking that the day of the Lord might have already come. He tells them that that day could not come until the Man of Sin should be revealed. Thus in the days of the Apostles the church was ever on the qui vive; and throughout this entire age the Lord's people have been left in uncertainty as to the time of the Master's second coming, watching, preparing, for the things of the kingdom, knowing that the day of Christ would come as a "thief in the night" at the appointed time.—2 Thessalonians 5:3.

WHAT THE WATCHERS NOW SEE

Now we who are living in this day see the beginning of these foretold events. We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty "Earthquake" spoken of in Revelation. (Revelation 16:16-18) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own kingdom under Christ and his elect church. Christ and his bride will take over the kingdoms of this world, and thus will hinder the strife of men from going to the extreme that it would otherwise go. But it will not be stopped until the present order shall have been wholly dissolved.

A vivid description of this awful time of trouble is given by the prophets. For the benefit of our new readers, we give a few citations of such prophecies, which repay investigation. (Isaiah 24: 17-22; 28:21, 22; 33:7-14; 34:1-8; Psalm 18:7-19) See STUDIES IN THE SCRIPTURES, Vol 4, pp. 15-20. Along this same line, read also Isaiah 13:1-13; Jeremiah 25:8-38; Revelation 18; 16:12-21. We believe that the present strife in Europe is very forcefully depicted in some of the prophecies cited above, and that this is only the beginning of the great trouble and overthrow, the breaking in pieces of the nations as a potter's vessel. In our own land we see the portents of the coming trouble, in strikes, labor riots, I. W. W. demonstrations, etc. The Scriptures cited above declare in unmistakable language that the whole present order will go up in a mighty conflagration. The troubles not long since in the Colorado mines, the more recent strikes in London, Chicago, Bridgeport and Bayonne, are only premonitory rumblings which, with many other disturbances of like nature, presage the coming storm.

Selfishness is the great motive power of the world—if this thing is done or that thing is accomplished, something very advantageous to themselves will result. Because people want their own names to be great, they strain every nerve to accomplish that result. They do this also in political lines—trying to "feather their nests" for the future. In Europe they do the same along monarchial lines. Various houses in power seek to have and to hold the honor of the people. The whole world are setting their hearts and minds on the things which will bring no real satisfaction in the end, and not upon the things of the Lord.

The Apostle points out that all these things that occupy men's minds and absorb their energies are to pass away. None of them are to be permanent. We realize this to be so. We see that their passing away is just at hand in this our day. Others do not perceive it, although many thoughtful minds see that present conditions are unprecedented, that some great change must be impending; and their hearts are failing them for fear.

Surely the knowledge of these things, of the transitoriness, the trifling value of the most alluring of earth's gifts, should cause us to turn from them and to set our affections and hopes upon the heavenly things, which are infinite in value and which shall never pass away. We should lay up treasure in heaven, where the institutions will be permanent, and where armies and revolutions will not destroy the government. All those who believe in the great change just before us should be living for the future and not for the present. The more we discern, then, the teachings of the Bible, the more we imbibe its spirit, the more shall we live for and prepare for the great blessings promised for the future to those who love God. "Be ye holy, for I am holy," is the injunction of our Father in heaven.

HOLY ATMOSPHERE, NOT MIASMA, FOR NEW CREATURES

These directions are not to the world, and they are not to the flesh of the children of God, but are for us as new creatures in Christ. The old creature being imperfect has no standing with God; but there is nothing unholy in the new creature, and the imperfections of his flesh being covered by the Robe of Christ's righteousness he has a standing with God. The difficulty which the new creature encounters is the weakness of the flesh in which he must tabernacle for the present, and the danger of being misled, enticed away, from the things that are holy. Day by day he seeks to control the flesh and to bring it wholly into subjection.

The new creature begotten from above, wishes to be holy and to keep his tabernacle holy. He breathes by nature a holy atmosphere; anything contrary is poisonous to this heavenly germ which must be fostered and nourished with the greatest care. That it may properly develop it is necessary that it be fed upon "the finest of the wheat;" it is necessary

too, that the very thoughts of the brain and the meditations of the heart should be conformed as nearly as possible to God's perfect standard for these new creatures. To this end rich supply is furnished by the Heavenly Father, who begat us to this new nature.

The child of God who is slovenly or careless in the management of his earthly body is not living in accord with true holiness, is not properly developing this heavenly "seed" begotten within him. These new creatures, so far as possible, should fellowship with one another. They are to seek to build one another up in the most holy faith. They are to remember that they are not to pull each other down, but are to endeavor to assist each other as far as they may be able. Whoever thinks to himself, "Sometime the kingdom is coming, sometime the time of trouble will overtake the present order of things; but meantime we will enjoy the things of this world," will not be living up to his privileges, and will be very likely to be taken unawares as by "a thief in the night;" for he is not living in proper relationship with the Lord, and he will be likely to find when too late that he has lost the "prize."

"Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness!"

"My Father! my Father! this heart would be thine!
Oh, keep it from wanderings!
Oh, visit and nourish thy wilderness vine,
Though it be from the bitter springs!
Till the time of my trial and pruning is o'er,
And thy child is safe on eternity's shore!"

IS MY HEART "GOOD GROUND"?

"That on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15.

We recognize these words as a portion of our Lord's parable of The Sower. A man went out to sow his field. As he scattered his seed, some fell on one kind of soil and some on another—some on thorny ground, some on stony ground, some on the hard, beaten pathway, and some on good ground. The good ground brought forth—some thirty-fold, some sixty-fold and some one hundred-fold.

According to the Master's interpretation of this parable, the good seed represents the message of the kingdom, which as it falls here and there appeals to some hearts differently from what it does to others. That seed falling upon the beaten pathway represented the message as heard by persons into whose hearts it did not enter at all. They simply heard with the outer ear and forgot. It made no impression. The Lord said that the reason for this was that the adversary came and caught the seed away. It had not penetrated even the surface of the hard ground. The conditions were not favorable for its entrance into the heart and the hearers soon forgot all that they had heard. The wiles of the adversary would always, if possible, prevent the seed from entering the heart and taking root.

WHAT CONSTITUTES A SHALLOW HEART

Amongst those who do receive the truth are the stony-ground class. These are at first very much enthused, but they lack depth of character. They are not the kind the Lord is now seeking. They will not bring forth the fruitage, for they have not sufficient depth for rooting. They are shallow. They desire to trim their sails in harmony with the favorable winds of this life. As soon as they find out that the truth is not popular, they forsee persecution or social ostracism; then their ardor cools and their interest in the harvest message wanes and gradually dies out. Thus they are like wheat planted in shallow soil, which comes up and flourishes a little while; but when the hot sun comes out it withers away, not having much root.

The heart that is like the thorny ground is favorable as to soil. It is good ground, with fine prospects for developing the fruits of the holy Spirit. But it is infested with thorns, which are not removed, but are permitted to remain and so choke the wheat. These thorns are not the frivolous pleasures of life—theaters, cards, dancing, etc.; but, as the Lord explains in the parable, they are the cares of life, the ambitions of life, the deceitfulness of riches—perhaps the feeling that if they can accumulate wealth they can serve the Lord's cause the better. This tendency to go out after other things allows a condition to obtain that is unfavorable to the wheat class. These may be good business men, fine politicians, or they may be immersed in some kind of study. Others of them may be fine housekeepers and have a pride as to how well things are kept, or they may be leaders in society or in works of reform, etc. All these are the thorns of the parable. A heart of this kind does not bring forth fruit, because the ground, while good, is otherwise occupied, and the message of the kingdom and its work are crowded out to a large degree, so that no fruit is brought to perfection.

Then we come to the "good ground" class of this parable, ground where the soil is not only good, but cleared of all noxious weeds which would prevent the proper growth of the wheat seed. This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the Word. Such a one has made a bona-fide contract with the Lord and knows when he is keeping it; and he will keep it. He has the proper quality or depth of character and more or less of ability. And there is the special trait of thorough honesty, loyalty.

Amongst those of the class who are styled the "good ground," we find different conditions in life—not many noble, but some noble; not many great, but some great; not many learned, but some learned; not many wise, but some wise. But they must all be good of heart, and they must be honest, else they could not bring forth the necessary fruitage—honesty being the most important feature of all, with a degree of intelligence and appreciation of the truth. We see, then, how this class might bring forth varying amounts of fruitage, according to circumstances, conditions and ability. But they are in the right heart condition to bring forth their very best—some thirty-fold, some sixty-fold and some a hundred-fold.

In the picture we see that the truth is represented by the seed, and we see that the individuals are also represented by the seed. The thought is that a grain of Truth is planted, and that in an honest heart it produces a character which is in harmony with the truth. That seed of truth is the message of the kingdom, the Word of the kingdom—not a truth about the philosophies of men or some scientific truth, but a particular truth—not something that ignores God's plan and purports to be a better plan than that which God has arranged, but the one particular thing—the Word of the kingdom.

FOUR HUNDRED MILLION TARES

It seems remarkable that with so many that are called Christian people—numbering now four hundred millions—they know so little about the kingdom! The vast majority have learned but very little of it, if anything. This is manifest when we look over in Europe and see millions fighting to the death, when we realize that other millions are ready to fight here in the United States also. This is because they have not become new creatures. As the natural seed enters the ground, sprouts and brings forth something that is fostered and developed by the soil, so the good seed of the truth in the proper heart brings forth good fruit. The message of the kingdom brings forth results in harmony with its nature. It reaches the proper class and brings them to an attitude where God accepts them as new creatures. These new creatures are the children of the kingdom; and these children of the kingdom are the wheat that will be garnered. "Then shall the righteous shine forth as the sun in the kingdom."

Our Lord in another parable shows us a different kind of seed—tare seed. This tare-seed looks a little like wheat. It is not the true seed—not the seed of the kingdom. It may be a seed, or message, of morality or purity of life or total abstinence from intoxicating liquors, etc. No matter; it will not produce the kingdom class. The only seed which will produce this class is the good seed, the true kingdom message.

As we look about in the world we see that the great enemy oversowed this wheat-field of the kingdom with false seed, the darnel, the tare-seed, as represented by these various messages that have gone forth throughout the world. This seed does not necessarily bring forth bad people. They are people who are workers for various things, some of them more or less good, but they are not children of the kingdom. At the present time these tares are, many of them, influential. And the whole four hundred millions of them represent, not the true wheat-field, but merely an imitation, usurping the place really belonging to the true wheat class.

In this harvest time, now about ended, a separation has been taking place between the true wheat and the tares. The true wheat are being gathered into the garner, while the tares

are being bound in bundles to be burned—not literally burned, but destroyed as tares, as imitation wheat. They will soon cease to call themselves Christians. They will recognize themselves as what they have always been—parts of the world. Many of these are church members, but are purely of the world and its spirit. They discount the true wheat, and consider them a little queer, fanatics.

Many of these tares do not know what they are. But those who have received the message of the kingdom into good and honest hearts will bring forth fruitage in harmony therewith. It requires time to develop the right fruit. This class grow daily in knowledge, in love, and are building one another up in the most holy faith. They also do good unto all as they have opportunity. This is the whole work which God is expecting of them. These are the ones who will ere long be gathered into the heavenly kingdom beyond the veil.

After the fire of this "Day of Wrath" shall have burned up this "present evil world," and burned out all the roots of pride, then will come the great time of blessing for the world of mankind. The great plowshare of trouble will prepare humanity for the great seed-sowing of the near future. It will take a thousand years to bring forth the glorious crop of the Millennium. Those gathered then will not be wheat, but the restitution class; wheat being used in the parables of our Lord to represent the spiritual class, the saints of the Gospel age.

OUR CLEANSING—INWARD AND OUTWARD

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Corinthians 7:1.

Again we call attention to the fact that the Bible was not addressed to the world, but to the church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds.

But some may, perhaps, be inclined to say that the words of our text are applicable to sinners as well as saints—sinners especially—even though the Epistle itself is addressed "unto the church of God which is at Corinth, with all the saints, who are in the whole of Achaia." We answer, No! our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; he merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under heaven amongst men whereby they can be saved from their sins than that of Jesus—through faith in his blood. In other words, God refuses to have any dealings whatsoever with those who cannot or will not accept of the great sin-offering which he has provided. As Jesus expressed the matter, "No man cometh unto the Father but by me."—John 14:6.

The reasonableness of the divine position is evident upon reflection. God in the present age is gathering out of the world a little flock, whose peculiar trait of character is faith in him and a desire to please him. In the age to come, the Millennial age, God purposes to deal with the remainder of mankind, and then all his requirements will be made so plain that the wayfaring man, though a simpleton, shall not err therein. (Isaiah 35:8) The Sun of Righteousness shall shine forth in that glorious Millennial day, and clearly manifest right from wrong, and show forth the divine character and attributes, so that every creature may see—yea, all the blind eyes shall be opened and all the deaf ears be unstopped, as is clearly stated by the Prophet.—Isaiah 35:5.

But now, in the present age, there is a test of faith for this special little flock whom the Lord is selecting and whom he designates as his church. Any who cannot exercise the faith cannot be of this elect church but must wait for their blessing at the hands of the church during the reign of Christ, for which we still pray, "Thy kingdom come; thy will be done on earth, as it is in heaven."

SAINTS NOT NATURALLY ALL NOBLE

Not only has God made faith a necessary element of acceptance in the present time, but additionally, love of righteousness is made a part of the test. It is not enough that we should have the eye of faith which would recognize Christ's death as the redemption-price for the sins of the world, we must additionally have hearts that love righteousness in order to come under divine favor. The heart that loves righteousness discerns the weakness of its own flesh, its downward tendencies. The moment that heart recognizes Jesus as the Redeemer it flees to him, not only to be covered with his merit as respects the sins that are past, but also to have the imputed covering of his righteousness as respects the unwilling blemishes and imperfections of the present and the future—imperfections that are contrary to the will and are the result of weaknesses inherited.

This class, not in harmony with the sin of the world, nor with their own weaknesses, is referred to by our Lord in his message, "Come unto me, all ye that labor and are heavy laden [under the yoke of sin and appreciating its penalty, death], and I will give you rest. Take my yoke upon you, and learn of me." These learners—disciples, pupils in the school of Christ—are the class to whom the words of our text are addressed. It would be useless to exhort the world in general to cleanse themselves of all filthiness of the flesh and spirit. The world is in sympathy with this very filthiness and has no desire to cleanse itself, has no just appreciation of how filthy it is in the sight of God and those who have his Spirit of holiness. The Lord describes the condition of the world as one in which anger, malice, envy and various lusts [desires] are the usual and normal conditions by turns. Lust, selfishness—which often amounts to brutality in its seeking of wealth, or pleasure or power—seeks to fill the natural mind, so that if it were taken away, with nothing substituted, life would lose all of its charms. Where would be the propriety in exhorting such to put away filthiness of the flesh and spirit when they have nothing as a substitute?

Some may, perhaps, urge that there are as many noble-minded people not believers as are found amongst believers. We answer, Yes! the Scriptures agree to this, assuring us that amongst believers are not many great or wise or noble according to the course of this world. The message of God's grace often lays hold upon the lower, meaner and more degraded members of the human family rather than upon the noble, who feel less keenly their own depravity and less necessity for the Savior and his assistance. If, then, amongst the world are to be found some who are noble-minded, and if believers are generally of a lower stratum, how comes it that God has a more particular interest in these than in unbelievers? By what kind of rule does the Lord accept as children some who naturally are less noble and reject some who naturally are more noble?

We answer that the rule or standard of divine acceptance is faith and obedience of heart. Those who with their hearts, their minds, their wills, turn away from sin and by faith accept the divine arrangement, the Lord is pleased to accept according to their wills, their intentions, and not according to their flesh and its blemishes. Their unwilling defects according to the flesh are veiled from his sight by the robe of Christ's righteousness covering them, to the extent of the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

GOD'S BELOVED DISESTEEMED

As the mouthpiece of the Lord the Apostle addresses all believers who have fled away from the sin and who are striving to be pleasing and acceptable to God, as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them—because at heart they were loyal to the principles of righteousness and striving to overcome sin and its inclinations in their own mortal flesh, and—so far as their influence would go—in the world. But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loves. Our Master's words are, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen me, but I have chosen you and have ordained you, that ye should go and bring forth fruit, that your fruit should be permanent."—John 15:16, 18, 19.

The world does not like these chosen ones because, confessing their own weaknesses and striving against them, they call them by their proper names—sins, meannesses, filthiness of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the

things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vainglory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God, and, therefore, the world is not subject to the divine standard, neither indeed can be, as the Apostle explains. (James 4:4; Romans 8:7) Its heart is in the other direction.

The law of the new creation—love for God with all our hearts and for our neighbor as ourselves—is to the world unreasonable, unthinkable, undesirable every way, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and his footstep followers have always been unwelcome—intruders. They prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue. But they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words or deeds by the divine standards. Therefore those who continually recognize and honor the divine standards are disesteemed by them.

THE NECESSITY FOR CLEANSING

But why should the Apostle suggest that the church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered these blemishes from his sight? If the blemishes are covered, why trouble about them further? Ah, there are the best of reasons! Those who at heart are loyal to the Lord and his righteousness are distressed by their blemishes, their sins, the weaknesses of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt because at heart they are opposed to them. The desire of this class is to build, to establish, character by faithfulness to principles of righteousness. They wish that their minds may become more and more established in faithfulness to the Lord and his Golden Rule of love; and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the divine law of love.

Whoever, after having experienced the Lord's blessing in the forgiveness of sins, has no desire to war a warfare against them, and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship. He would thereby be giving evidence that he does not truly love righteousness and that he does not truly hate iniquity. He would thus be testifying that he is not of the class whom the Lord desires as his sons on the spirit plane—as members of the little flock, the bride, the Lamb's wife.

We see, then, good reason why the brethren should be appealed to by the Apostle in our text. We see a good reason why all begotten by the same Spirit of holiness should give heed to his words and make the cleansing of the flesh and of the spirit the principal work of the remainder of life. We see that unless they do this, they will belie their pretensions of love for righteousness and hatred of iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit, the Lord designs that they should establish a crystallized character. Thus as the Scriptures express it, they shall be "made meet for the inheritance of the saints in light" —fit in heart for the divine service. Such as are then fit in heart for the service of the Millennial kingdom will, we are assured, be granted new bodies, free from all blemishes, in the first resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer. Only those who do thus develop into copies of God's dear Son will constitute the very elect, the kingdom class, the seed of Abraham, through whom the world will shortly receive its blessing.

"LET US CLEANSE OURSELVES"

The words, "Let us cleanse ourselves," do not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part, as the Apostle elsewhere explains. We cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been reckonedly cleansed by the Lord, and brought under the influence of his holy Spirit and the enlightening understanding of his Word, we are now invited to show our zeal for righteousness and to co-operate with him in the work. While all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention, would be, by striving against sin in our minds and in our flesh. The incentive to this cleansing is of the Lord, but the cleansing itself is something for us to do—"Let us cleanse ourselves." The cleansing work is a tedious one; for at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were selfish. We did not even recognize selfishness as being sin.

As the eyes of our understanding opened more and more widely we got proper views of the Lord and his righteousness, our own conditions, the need of his covering robe, etc. Day by day, as we have since striven to put away sin, selfishness—yea, every element of ungodliness and unloveliness—we have become more painfully conscious of how deep was the stain which we at first, perhaps, thought was merely superficial. Many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that he regards us, not according to the flesh, but according to our intentions, our desires, our endeavors. He reckons us as overcomers because of our good warfare against the natural blemishes, whatever may be the measure of our success.

The distinction which the Apostle draws between the filthiness of the flesh and that of the spirit should be noticed. After we have accepted the Lord, we take our stand with him as the Captain of our Salvation, to be soldiers of the Cross and to fight a good fight against sin and all the works of the flesh and of the devil. Soon we find ourselves in company with others of the same class, and naturally and properly begin to cleanse the flesh, to put away evil practises, outward wrongdoing of every kind. This is well. What fellowship could there be between children of the light and any works of darkness? Before long, in the case of many, a considerable outward change is manifested—careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations. Neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrongdoing. Our minds must be cleansed. We must learn to hate sin, to repel its first advances. We must learn that our minds and our bodies are the temples of the Lord and that everything contrary to him and his law of righteousness and love must be barred.

Others are witnesses to some extent of our trials and triumphs of an outward kind. But the most important battles of the new creation are those which are known only to ourselves and to our Captain—the battle of the new mind or will against the influences of the old, natural disposition. The true soldier of the cross will find this battle-ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticize their neighbors, friends and brethren. They find enough in themselves requiring vigilance and restraint. And as they progress in this direction, they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the divine standards. They sympathize especially with the brethren of the new creation, who similarly have given their all to the Lord and are battling against the world, the flesh and the adversary, in their bodies and in their spirits.

OUR GRADUAL TRANSFORMATION

Those who have already come into relationship to the Father as children should remember that God's promises are that we shall be more and more received into his fellowship, have more and more of his blessing, in proportion as we are loyal to these principles with which we started out. If we have turned away from the world and from sin, and find that we have certain contaminations of the flesh, we should put all these away—even the taints of sin we should seek to put away. The more we energize ourselves in this direction, the more of God's favor shall we have, the more shall we be pleasing and acceptable to him.

The Apostle in pointing out that there is filthiness of the flesh and the spirit, does not mean that the new creature is filthy. The new creature, as we are elsewhere told, is undefiled. The new creature is holy. The word spirit is frequently used to represent mind. The will must be thoroughly changed before one can become a new creature at all. And for the will ever to draw back would mean a drawing back unto perdition. To have a will for sin would mean that we had lost the holy Spirit; that we are in the second death.

But the Lord's children have this new will, this new

treasure, in an earthen vessel. We have a natural disposition toward sin. Additionally, we have minds that, even though they are putting away the things of sin, have more or less recollection of the things of sin, the impurities of sin. So while we draw ourselves away from that which is sinful, we are to strive also to have our minds pure. We are to cast out everything in us that is sympathetic with sin. We are not to think of those things, we are not to permit ourselves to ruminate on what is sinful. We are to set our affection on things above.—Colossians 3:2.

As we fill our minds with God's promises, the whole character, the whole life, becomes more transformed. The Apostle says, "Be ye transformed by the renewing of your minds." Our minds which were in accord with the earthly things, the earthly nature, are not only to be lifted from obedience to sin, but are to be turned in a new direction. Our minds are to be filled with holy thoughts—thoughts of the Lord and his service. When the mind is in a right attitude toward God, it is comparatively easy to serve the law of God. The Apostle exhorts us to perfect holiness. We had the holiness started in us when we became the Lord's people. We gave ourselves wholly to him—He never accepts a part. Our consecration is to do God's will wholly. We present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. We started out saints; and the Lord recognizes none others than saints. Therefore we are to seek to live up to the divine standard in all the conduct of life—our words, deeds, thoughts.

OUR CLEANSING AND THE LORD'S CLEANSING

But this perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct—and, more than that, putting it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a Christian ought to have a very beautiful character. If any Christian has not a beautiful character, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God.

We are to do all this in the fear of the Lord, the reverence of the Lord. There is a difference between the fear that is reverential and the fear that is slavish. The reverential fear is a profitable fear. We are not to fear our Heavenly Father as if he were a devil, who would turn on us and treat us with cruelty; but we are to have a godly fear, which will delight to do those things pleasing and acceptable in his sight. So all this cleansing of ourselves, all this perfecting of ourselves in holiness, is with a view to being perfected in the fear of the Lord. Having begotten us of his holy Spirit, having given us these precious promises, God will expect us not to put our talents into a napkin and make no progress, but to bring forth fruit—some thirty-fold, some sixty-fold, some a hundred-fold. And as we do this, we shall be rewarded in proportion.

There is another Scripture which speaks of the Lord as doing this cleansing work. "Cleanse thou me from secret faults." (Psalm 19:12-14) These words of the Prophet David are the sentiment of all the Lord's true people. By these words the Prophet showed his recognition of the fact that he was not capable of cleansing himself. He recognized that he might have secret faults that he did not appreciate himself—that he did not see himself. Perhaps he did not see some faults that others would see. He desired God to cleanse him from these. This indicated that he desired to get away from everything that was not in harmony with God.

This would be the proper sentiment for all Christians. We should pray to the Lord that he would show us whatever in our lives is not fully pleasing and acceptable to him, that he would help us to see ourselves as others see us, and especially to see ourselves as he sees us. We believe that many of the Lord's people have been shown their imperfections and weaknesses (in the Lord's providence) by a very severe jolt. We ask the Lord also, as did the Psalmist, to keep us back from presumptuous sins, to cleanse us wholly from these.

"THE PERFECTING OF HOLINESS"

Our text declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but that it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed—or, as the Apostle expresses it, we must allow the Lord to work in us the holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit.

But how is this holiness perfected in us? How does God work in us to will and then to do his good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give us the promises; and that these promises constitute the incentives to those who are in the right attitude of mind. Without these divine promises of the present and the future blessings, who would battle against his own weaknesses? Who would strenuously resist the attacks of the world and of the adversary? Moreover, who would willingly sacrifice his life and all his natural rights to serve the Lord and his cause, if there were no exceeding great and precious promises to quicken and energize him to the service of the King, in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc. The promises are indeed the power of God unto our cleansing—our salvation—as pointed out by St. Paul.—Romans 1:16.

"GREAT AND PRECIOUS PROMISES"

Looking into the context to see to what promises the Apostle refers, we find in the preceding verses the declaration, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:17, 18) What a promise! What a suggestion!—that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become his children and be given the assurance of his parental affection for us—that "like as a father pitieth his children, so the Lord pitieth them that reverence him." How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

Yes, it is this thought of what is implied in the term children of God, sons of God. The blessings and riches of the Father are to be extended through our Lord Jesus, especially to the little flock, which is now being selected from amongst men to be his bride and associates in the kingdom. These are not accepted into the kingdom at once, but as it were on probation; as the Apostle says, "Now are we the sons of God; but it doth not yet appear what we shall be"—if we are faithful. As sons of God in the present life we have the joy of knowing of our Father's character through his Word, which we are permitted to understand, but which the world does not understand. We are assured of divine supervision; so that not the slightest thing can happen to these sons except as their Father sees would be to their advantage. But they must show their love, their devotion, their oneness of spirit with the Father and the Redeemer ere they can be counted in as his bride in the full, absolute and complete sense, and be granted a share in his glories.

It is to demonstrate their possession of these graces that these consecrated ones are left for a time in the midst of evil and unfavorable surroundings—to prove their love of righteousness, their opposition to iniquity, their love to God and their faithfulness to him, their love to all who are in sympathy with the divine arrangement. If they stand these tests fully, it will mean that they will endure considerable opposition from the world, the flesh and the adversary; and that they will be correspondingly strengthened by these experiences. It is this class to whom the Apostle refers saying, "If so be that we suffer [with him], we shall also reign with him." We are to suffer as he did for right doing, and because our neighbors and friends are blind as to what is the right, the proper course. We are to suffer gladly and joyfully whatever cup the Father may pour for us, knowing that he is too good to be unkind, too wise to err.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." As the Apostle Peter declares, "If we do these things, we shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:10, 11.

FAITHFULNESS IN LITTLE THINGS

"He that is faithful in that which is least is faithful also in much."—Luke 16:10.

We have in our text the statement of a great principle, one which could almost universally be acknowledged. Life's experiences have taught us that whoever can be trusted in little things can be trusted also in great matters. A man who is cautious in respects to small affairs is cautious also in important undertakings. One who is gentle in the little acts of every day life will be gentle on great occasions.

Our Lord applies this principle to his followers in a general way; and we believe it to be one of the most important lessons which the Christian can learn. There are many who are exceedingly careful about handling a large sum of money, but who are very careless in handling a small amount. There are those who are scrupulously exact as to large sums committed to their care, but who think nothing about the trifling amounts. But whoever cultivates a habit of carelessness about small things will be likely to become careless about large matters. On the other hand, whoever is careful of every dollar, every dime, who is careful to pay promptly every small debt, will be still more careful in respect to large amounts, large debts.

So it would appear to be a general principle in life that those who are careless in small things and careful in large matters will in due time or under great stress prove unreliable and unfaithful in everything, if such faithfulness should conflict with their own selfish interests. In other words, the trifles of life have an important bearing upon our character-building. Whoever learns to be conscientious about everything is being properly exercised by the lessons of life. We see this in our own individual experiences. Some are quite careless in regard to the rights of others; for instance, they would take without permission an umbrella belonging to another saying, "I want it only for an hour or so, and I will bring it back." Such a person is not properly conscientious about small things. One who would take an umbrella for even an hour has not sufficient principle to be trusted in larger things. Others will borrow articles, and forget or neglect to return them promptly, thus putting the owner to great inconvenience and annoyance. At best the habit of borrowing is deplorable.

The Scriptures tell us that our Lord is selecting a company to be with him as under priests, under judges, under kings, to have control of the affairs of earth during the thousand years of his reign; and that whoever is chosen for this work must have special fitness, special character. Those who fully yield themselves to him will be prepared for this important position; those who do not so yield themselves will not be prepared. Therefore our Lord gives us to understand that present opportunities are to be prized as opportunities for indicating what is our real attitude of heart. He makes it a condition that we cannot be his disciples unless we make a full surrender of ourselves to him as our great instructor, to be guided in all of our affairs in harmony with his will.

The Master tells us that no matter how small the affairs of life, we are to understand that the Father knows what are our needs; and that just as surely as he provides for the sparrows and the lilies of the field, so surely will he provide for those who are his children. Our Lord says to us, "Are ye not of more value than many sparrows?" Even while we were slaves of sin, the Father made provision for our return to his favor and to everlasting life, on condition that we obey him and respond to his clearly specified terms. How much more will he care for us now that we have become his children?

HUMILITY ESSENTIAL TO SERVICE

Even in the smallest affairs of life we are to look for the Lord's will. The right attitude for us to maintain is this: I serve the Lord Christ; and whether it is a great work or a small one does not matter. "Therefore whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31) The humblest kind of service is acceptable to the Lord if prompted by love. We recall the case of our Lord Jesus. When opportunity was afforded him to talk with a poor Samaritan woman at Jacob's well, he did not say, "I came to preach the Gospel; and since this woman is only a Samaritan, I will not bother with her." When the disciples returned, they could not understand why the Master should be speaking with this woman instead of to a crowd. But Jesus, having the opportunity to preach, even if it were only to a Samaritan woman, improved his opportunity. He knew that through her the truth might go to others; that what she would learn she would tell to her neighbors, and that when the due time would come the Samaritans might hear and be all the more ready to benefit by the opportunity.

Wherever we find the opportunity to present the truth, we should appreciate the privilege. Of course we are not to annoy any one with whom we come in contact; but if there seems to be an opportunity to serve, it is for us to be about our Father's business, and to improve the opportunity—whether it is to speak the truth or merely to give a kind word, etc. "The Spirit of the Lord God is upon me; for he hath anointed me to preach Good Tidings to the meek." God is seeking those who are kind and sympathetic, desirous of helping others.

It is our privilege to give a cheerful word at all times. As a rule people have sad experiences. Often there is a worm at the core, the heart. It has been noted that those who have committed suicide have sometimes laughed and joked a little while before taking their lives. The world would be in a terrible condition if everybody told all his troubles and carried his heart on his sleeve. It is better that they hide their troubles and that we cover ours from sight. It is better to cultivate the spirit which sings:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

LITTLE TESTS OF CHARACTER

We should esteem it a privilege to address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. Should some one say, "I would rather preach," we reply, If the Lord opens up the way and gives you an opportunity to preach, do so. And if you have several opportunities to preach in one day, whether to one person, or to ten persons, or to a thousand, make use of them. But if you do not have any opportunity to preach, you may have the privilege of addressing wrappers. In this way you are instrumental in helping to place reading matter in the hands of others, even if the postman is the one who takes it to the house where it will be read. Or if our work is in the kitchen or any other part of the home, it is service of the Lord if we do all as unto him. But he kindly gives us opportunity to do something for the brethren.

So whatever we do, we are doing it for the Lord, we are doing it as unto him, doing it as he would have it done. There is a way of looking at things that makes us feel happy. It is a good think to ask ourselves occasionally, What am I seeking? What is my motive in doing this? For whom am I working?

As we thus work for the Lord and strive to please him, and cultivate the spirit of thankfulness for service in the little things, we shall be proving our worthiness for the great things. Our desire to render faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. Whoever will strike too many matches, or who will strike matches on the walls of the house, is thus manifesting that he is not fully trustworthy. Whoever whistles around the house to disturb others, or who gets up at a very early hour and makes so much noise that others cannot rest, or who comes in late at night and goes noisily to his room, demonstrates that he has not learned to observe the Golden Rule, has not learned to respect the rights of others.

The very beginning of all our conduct as members of the body of Christ should be the observance of the principles of justice. We should think as to what are the rights of others and as to whether we are impinging on those rights. If we find that we are so doing, we may know that we are violating the law of justice. In every circumstance of life, justice must come first, and afterwards we may be as kind and generous as possible.

"LORD, IS IT I?"

In respect to spiritual matters the principle is the same. Little rifts in the lute spoil the music. God is seeking a very special class for the kingdom. He desires those who will be absolutely loyal to him, loyal to his Word, faithful not only in some great thing, but also in the smallest affairs of life—faithful in thought, word and deed. Whoever is thus faithful, whoever exercises care in all these respects, will be fitting and preparing himself for the kingdom. Whoever is careless and inattentive to little things is not fit for the great honor the Lord has in store for the wholly faithful. He is watching us closely, but with a kindly eye. He wishes us to succeed. He gives us the necessary instruction and guidance. When we practice carefulness in little things, we are thereby developing our characters along right lines. If we fail to do this, we shall never become fit to be entrusted with important matters. Let us each make this a personal question: What kind of character am I developing as the days go by?

But the Christian who makes a mistake, and who sees his mistake and makes what amends are possible, will find his experience beneficial to him—perhaps throughout the remainder of his life. Through the castigation which he imposes upon himself he will learn greater carefulness. Care and

watchfulness are necessary, and we should see to it that they extend to every affair of life—to the use of our time, our talents, our money, etc. Whatever we have of these is from the Lord and belongs to him. We should therefore carefully consider what we shall do with these opportunities and be very conscientious in the use of them—how much we shall use for ourselves and how we shall use the remainder. Our course in these matters will show to the Lord whether or not we are fitted for a place in glory.

Our use or abuse of all the talents, great or small, entrusted to us by the Master will demonstrate how careful we are to note his will and to do that will in respect to this feature of our stewardship. By and by he purposes to give to the faithful those things which will be of far more value than dimes and dollars; affairs of great responsibility will be committed to them. If any have not been faithful—if any one has thought of the time, the dimes, the dollars, etc., as being his own, and has so used them, that one will not be of the class the Lord is seeking. He is viewing us according to the Covenant of Sacrifice which we have made with him. (Psalm 50:5) If we had a million dollars, it would be only a small thing in his sight. It is the manner in which we use the things of this life that manifests our loyalty to the Lord and that demonstrates how we would use the divine power during the thousand years of Messiah's kingdom, for the blessing of all the families of the earth.

Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service which we may be able to render. We are to esteem that our service here is not to be compared with the things which the Lord has in reservation for those who love him. For a thousand years they are to reign with their Lord; and then will follow the ages to come" during which he will show the exceeding riches of his grace in his kindness toward them through Christ Jesus their Lord. (Ephesians 2:7) In view of this future inheritance of the saints in light, is it any wonder that our Lord wishes us to have kind, just, generous hearts? Our opportunity of being in the little flock will depend largely upon our appreciation of our opportunities for serving the Lord in the little things of the present life.

ELIJAH A GREAT PROPHET

AUGUST 29.—1 KINGS 17:1-16.

A FAITHFUL SERVANT OF THE TRUE GOD—ELIJAH A TYPE OF THE CHURCH—THE ANTITYPICAL ELIJAH—THE ANTITYPICAL JEZEBEL AND AHAB—THE ANTITYPICAL 1260 DAYS OF SPIRITUAL FAMINE—REFORMATION BY SECTS—THE LATEST REFORM MOVEMENT.

"Casting all your care upon him; for he careth for you."—1 Peter 5:7.

Elijah was a great prophet. This fact is evidenced not only by the account of the Old Testament, from which our lesson is taken, but also by the words of Jesus respecting him, and the words of the Apostle James. (James 5:16-18) He comes to our attention as the Lord's mouthpiece to King Ahab, of the ten-tribe kingdom of Israel. He brought the king a threat of famine, assuring him that there would be no rain nor dew upon the land of Israel until Elijah would pray God for it. This meant drouth, famine, trouble. Elijah was not making this declaration on any authority of his own, but because it was the divine program and he had been so directed of the Lord. True prophets of God are not boastful, and never take honors or powers themselves. They speak merely as divine mouthpieces.

The reason for such a trouble, chastisement, coming upon King Ahab and the nation of Israel was that it was intended to be corrective, and additionally, as we shall see, it was prophetic or typical. The Israelites had gone into idolatry, and King Ahab had cooperated and had been a leader. The prophets of God had been persecuted, and the prophets of Baal had been honored. A great national chastisement might do them good. Accordingly, as stated in the first verse of our lesson, the issue was plainly declared to the king by Elijah, who then was directed to go to the brook Cherith.

This brook is in the mountainside, on the roadway leading from Jerusalem down to the Dead Sea, near the place where the Jordan enters it. It was a lonely spot, and is now marked by an ancient convent. There, for three and a half years, the Prophet made his home, away from the public, and was fed by ravens, which brought him bread and flesh morning and evening. The water of the brook slaked his thirst. As the drouth continued, the brook finally dried up; and the Prophet was directed to the home of a widow of the town of Zarephath—beyond Israel's border, in the land of Zidon.

Jesus referred to this incident, remarking that the woman was a Gentile, and that the sending of Elijah to her implied that she was more worthy of the blessings he accorded than were any of the widows of the land of Israel. (Luke 4:25, 26) The poor widow had but a remnant of meal whereby to make a few cakes to sustain herself and her son; but at the Prophet's suggestion she had faith enough to share her little remnant with him. The result was a miracle. The remnant continued, as the Prophet had declared, throughout the famine. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah."

ELIJAH'S ANTITYPICAL PROPHECY

As already suggested, Elijah's prophecy was larger than on the surface appeared; for he and all of his doings were a type on a small scale of greater things which came afterwards. Elijah was a type of the church in the flesh—the church of which Jssus is the Head, and all of his saintly followers are the members. It was of this antitypical Elijah that God declared, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the children to the fathers, and the heart of the fathers to the children; otherwise I will come and smite the earth with a curse."—Malachi 4:5, 6.

Jesus and his apostles, and all of his followers, as the members of this greater Elijah, actuated by the Spirit of God, have been delivering a message to the world. They have been reproving sin, and making known to the world the righteousness of God. If the world had heeded the message, the kingdom of Messiah on the spirit plane would eventually have been ushered in, as the desire of all nations, without any great time of trouble, or "day of wrath," being necessary. But the world has not heeded the message of Jesus and his followers; and hence the smiting of the earth with a curse, the blow of the great time of trouble now beginning, is the only way by which Messiah's kingdom can be ushered in.

The nations, having accepted a form of godliness merely, and without the power and spirit of it, are Christian nations merely in name, not in fact, as the present great war for commercial supremacy of the world abundantly demonstrates. By this war and by the great revolution which the Bible declares will follow it, and by the world-wide anarchy which will result from the revolution, all the kingdoms of the world will be overthrown and all the present systems and institutions will be ground to powder, that the way for Messiah's kingdom, and its place, may be prepared. What did not come through obedience to the truth will come through the overthrow of those who heard but neglected, perverted and distorted the divine message of "Peace on earth, good will to men."

FULFILMENT OF THAT PROPHECY

That God meant Elijah to be a type of the church is confirmed to us by certain statements in the Revelation. The matter is there covertly presented, a great religious system being figuratively described as Jezebel, and the worldly system to which this professed church of Christ is united being represented by Ahab, the king of Israel. In this figure, as Elijah fled from Jezebel and Ahab's power for three and one-half years, so the church is said to flee into the wilderness to a place prepared for her, where she is miraculously sustained of the Lord for three and a half "Times," or symbolic years, otherwise explained as 42 months, or 1260 days.—Revelation 2:20-23; 12:6, 14; 13:5; 11:2, 3.

That long period of time when the true church was eclipsed by the success of Babylon marked the time of great spiritual drouth. As during the time of Elijah's absence at the brook Cherith and in Zidon there was no rain, so with the world, during those 1260 years there was no spiritual rain, no refreshment from on high. During that long period the Word of God, the Bible, was suppressed and neglected. The Bishops, Catholic and Protestant, suppressed it because if the people paid attention to the teachings of Jesus and the twelve apostles whom he appointed (St. Paul taking the place of Judas), they would proportionately ignore the teachings of the bishops who falsely proclaimed themselves "apostolic" bishops, and arrogated to themselves the power and authority which Jesus declared belonged only to the twelve. These

twelve our Lord declared to be the twelve stars to guide the church (Revelation 12:1), and the twelve foundation stones of the glorious New Jerusalem, which is about to be established.—Revelation 21:14.

It was during that dark time that there was a famine in the land, as mentioned by the Prophet—not a famine for bread nor a thirst for water, but a famine for the hearing of the Word of the Lord. (Amos 8:11, 12) According to the Bible those 1260 years of drouth began with the year 539 A. D., when ecclesiastical power attained persecuting ability, and ended in 1799 A. D., as its persecutions came to an end, at the time of Napoleon's great victory, when the pope was taken prisoner to France.

In another sense, however, the 1260 years would very properly extend from the year 325 A. D. to the year 1585 A. D. It was in the year 325 A. D. that the self-styled apostolic bishops convened under the patronage of Emperor Constantine, constituted themselves the Ecumenical Council of Nice, and formulated the first of the great creeds, the Nicene Creed. From that time onward for 1260 years the Bible was neglected; for the creeds made by these so-called apostolic bishops were accepted as instead of the Bible, as brief and comprehensive statements of its teachings, which alone were to be believed. Any one thereafter studying the Bible was esteemed to be finding fault with the creeds, and was correspondingly condemned. The creeds were studied, and the Bible thereafter was neglected.

It was during that long period of 1260 years that the egregious errors which have since troubled mankind became interwoven with the creeds of the dark ages. And it is since those 1260 years ended that the reform movement has prevailed—not a satisfactory reformation, according to the Bible, but a reformation by sects. Misguided by the thought that the church should be one of outward organization, each reformer gathered his followers to him and started a new sect, which claimed to be the true church. Undoubtedly the adversary had much to do with the organization of these various denominations, which nowhere have authority in the Bible. (1 Corinthians 1:11-13; 3:3-5) In recent times Christian people are realizing that none of these is the true church of Christ, which is composed only of saints; and they gather to the Lord, irrespective of denominational lines of any kind.

THE PILGRIM'S WANTS

[Reprint of poem in issue of January 15, 1904, which please see.]

RESPONSIBILITY OF THE SPIRIT-BEGOTTEN

"Whosoever is begotten of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

When attempting to explain spiritual things, there is always a difficulty, particularly because we have only human words with which to express ourselves. Therefore, in order to make spiritual things clear, the Scriptures give us various similes and other figures of speech. In this text the Apostle John speaks of those who are begotten of God, those who have experienced a change of nature, who were first begotten according to the flesh, as children of Adam, and who have been begotten again—begotten of God. (1 Peter 1:3) Since our Lord's resurrection, God has been inviting some to come out from the world and become new creatures—no longer human beings, but spirit beings.

The first step toward this change of nature is the receiving of a new will. But we can see that it is a mistake to call the new will alone the new creature; for the new will comes to us before we receive the holy Spirit. It is the new will that presents our sacrifice. If we did not have the new will, we would not present our bodies a living sacrifice. The next step is that of the Redeemer's becoming a Surety for this sacrifice and for the attainment of the new nature. The third step is the Heavenly Father's acceptance of this sacrifice, of this slaying of the earthly nature by the Redeemer, and his giving of a special sign of his acceptance. That special sign of acceptance is the begetting of the holy Spirit.

It is very necessary that we keep the new human will separate and distinct from that which we receive at the begetting of the Spirit. We had the new will first; we desired and purposed to do God's will. Then we approached the Father in the way he had arranged—through our Redeemer. It is the new will that makes the sacrifice. The offering being presented, the merit of Jesus is applied, and thus the sacrifice becomes at once acceptable to the Father. Up to this point the will of the individual is still a human will, a new human will. The offering is then slain by the High Priest, our Lord Jesus, the acceptance of the Father being marked immediately by the begetting of the Spirit.

Just what God does at this juncture we do not fully understand. We do not understand clearly what a natural begetting is, though we have better means of understanding the natural begetting than of understanding the spiritual begetting. As to the spiritual begetting, we have the divine expression that it is the starting of a new life. The one receiving it gains a supernatural illumination. Thereafter he is a changed person, a new person, a new creature. He is now in Christ Jesus. He has new hopes, aims and objects, and is more and more enabled to apprehend spiritual things as the quickening influences of the holy Spirit operate upon his mind.

But all this is something that cannot be explained to those who have not taken the necessary steps by which spiritual things may be understood. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Corinthians 2:9-15) Not until we have received this heavenly illumination can we discern them in the way of appreciating them fully. Spiritual discernment grows from a small beginning. "Old things have passed away and all things have become new." These old things pass away, not instantly, but gradually; and the starting point is marked by this expression, "begotten of God."

NEW CREATURE DOES NOT PRACTISE SIN

To be begotten of God, then, is to receive the beginning of a new life, a new nature. The Apostle John declares of such, "Whosoever is begotten of God doth not commit sin [doth not practise sin—Diaglott]." (1 John 3:9) So long as these are under such holy control, inspired by the great and precious promises, and possessing the holy will, they could not sin wilfully—could not practise sin in their lives.

We are to distinguish between a wilful sin and being overtaken by a fault. The reference in our text is to wilful sin, the practise of sin. The new creature cannot sin because it is the heavenly seed, the seed of the new nature. Every flower, every animal, sprang from a seed of life. However infinitesimal the seed may be, however embryotic, life is there. Likewise with the Christian; so long as any of the holy mind of God is present, there is life. But if he sins wilfully, this holy seed is dead. If this seed perish, the individual is dead as a new creature. Nothing would then await the individual but the second death; for he had been lifted out of the first, or Adamic death, and to die again would mean that he had come under the extreme penalty of God's law a second time. This would be an individual sentence, and would be eternal. Such would be "twice dead," as the Apostle Jude puts it—"plucked up by the roots."—Jude 12.

So we see the Apostle John's meaning—whoever is in the spirit-begotten condition, whoever has this embryo of the new nature, could not sin wilfully, could not take pleasure in sin, could not give himself over to sin. To do so would signify that he had lost this holy Spirit, and that he had become unholy again. As St. Peter explains, it would be like the sow that was washed returning to her wallowing in the mire. The Apostle John says that one begotten of the holy Spirit will "keep himself, and that wicked one toucheth him not." He not only will not sin wilfully, but he will keep constantly on guard, watching himself, just as a watchman guards the castle or the city or the house. He watches all the doors, all the avenues of access.

THE NECESSITY FOR VIGILANCE

This thought of setting a watch over ourselves, of keeping ourselves so that the wicked one cannot touch or injure us, suggests another thought: The Lord himself is the great center of righteousness, purity, truth. All who are on the side of righteousness, purity, truth, will shun sin, will have no fellowship with it; for even if we should not really enter into sin in act, if we have any sympathy with it, we would be to that extent out of harmony with the Lord. As in a

circle the nearer to the center the greater the safety; so it is with the circle of righteousness, whose center is Jehovah himself.

The slightest sympathy with sin would cause the child of God to depart to that extent from the center of purity. As he widened the distance between himself and the Lord, he would draw nearer to the outer rim of the circle. Think of an island surrounded by water infested with crocodiles. The person who would remain in the center of the island would be perfectly safe from those enemies. But the nearer one approached to the coast line, the greater his danger. So Satan is represented as a wily foe; and to the extent that any of us would not watch himself, he would be getting nearer to the circumference of that circle. Any sympathy with what is not in the fullest harmony with the mind of the Lord, any participation in sin, would carry him closer and closer to the place of danger. The intimation of the Scriptures is that such a one would be in great danger of being touched, caught, by the great adversary and his demon host, to his injury, perhaps to his ruin.

Presumably every Christian has had something of this experience of drawing near to the place of danger. In proportion as we live near to the Lord, we are under divine protection. In proportion as we waver in our loyalty, we come nearer to the adversary. One might thus endanger himself without actually sinning. His heart might still be true to the Lord, yet he might be touched by sin by being involved with others in some way. Therefore the Word of God warns us to watch our actions, to watch our companionship, our conduct, to abide "in the secret place of the Most High," to "make straight paths for our feet," lest that which is weak and lame be turned out of the way. Rather, let it be healed, by keeping very close to our God, as far away as possible from the point of danger.

A WORD OF PASTORAL COUNSEL

We note a strong similarity in some respects between our spiritual and our natural experiences. We must partake of food if we would have strength. For the new creature in Christ, God's Word has provided this necessary food—milk for babes, strong meat for those of greater development. As we feed upon the gracious promises of God's Word, they strengthen our hearts and nerve our energies for patient endurance and active service for the glory of our King, for the blessing of the brethren, and for our own spiritual upbuilding. We perceive that one great lack amongst Christian people in general is that very many have ceased to partake of the spiritual food which the Heavenly Father has provided for the nourishment of his people. Many, therefore, are weak and sickly spiritually; and many have fallen asleep in respect to spiritual matters, having become overcharged with the cares of this life and the deceitfulness of riches, money-lust, and the excitement of business and pleasure.—Mark 4:18, 19.

Since we have come to a knowledge of present truth we find our spiritual appetite sharpening more and more. We are growing day by day by means of the nourishment supplied. We love the strong meat. We take delight in masticating it. A work of Bible study is progressing all over the world, the like of which was never before known. The classes of the I. B. S. A. are becoming known for their knowledge of the Word of God, collectively and individually. The world, especially the "Christian world," is taking knowledge of them.

But here we need to note dangers threatening these Bible Students. And these dangers we especially call to the attention of the class leaders. The first is that it is true in respect to spiritual feasting as in respect to natural feasting, that we need liquids as well as solids. By solids we refer to those spiritual foods which require mastication, mental assimilation, investigation, etc. From these we derive our strength. The liquid refreshments correspond more particularly to our spiritual fellowship which is non-doctrinal; namely, exhortation, praise, worship, testimony respecting the Lord, our personal relationship with him, his gracious providential care over us, etc. The class that neglects the liquid refreshments is sure to feel the loss. As the physical system requires the liquids to carry the nutriment properly to all parts, so the spiritual organism requires the liquid refreshments to carry the strength of the nutriment of the doctrines of Christ to every member for the mutual refreshment of all.

Again, it is noticed that while both solids and liquids are needed, it is preferable not to use the two at the same time. He who washes his solid food down with liquid refreshment fails to get all the nutriment out of it, because he masticates less. As the process of digestion is begun in the mouth, where the saliva is mixed thoroughly with the food, the washing of the food down with liquids interferes with an important part of digestion. Therefore, all physicians advise that little liquid be taken with the solids, but that at appropriate times a sufficiency of liquids be supplied to the system. So we advise in the spiritual eating—that the solids, the doctrines of the Word of God, be thoroughly masticated, with comparatively little of testimony or exhortation intermingled—just a little of praise and worship to give a proper setting. Then let the spiritual liquids be appropriated in full measure at suitable seasons.

INTERESTING LETTERS

RE THE "SPIRIT OF DIVISION"

DEAR BRETHREN:—

Last month we wrote you asking for separate pilgrim visits, and we have your reply of June 25th suggesting the possibility of our triumph over the "spirit of division," and stating your intention of making suggestion to the —— class that a portion of the time of the visiting pilgrim brother be given to us.

For your letter we wish to thank you, and to thank our Heavenly Father whose providences are over us. We do not want to have the spirit of division, and we continually search our hearts for that which we must overcome, and do continually pray and study the Word for the holy Spirit in our hearts, and for the spirit of a sound mind. We will welcome reproof, correction, guidance, as the Lord may send it.

By the favor of God we have one chief desire: to be in accord with his will, to make our calling and election sure, to love and serve the brethren—and all in his way. Day by day our most earnest desire for these things increases, and we are determined to be his children wholly, believing his promises, believing these things are his will for us. In humility and thankfulness we testify that we are being dealt with as sons. So, if it should be the Father's will, we do desire to have the pilgrim brethren visit us, and our request was made if we know our hearts, without a thought of complaint against or criticism of others.

The regular —— class was organized before our coming into it; the leaders have an established policy, so to speak. From time to time it has seemed to us that the Scriptures, and our Pastor's faithful interpretation of them, were not being followed, which developed to an issue between us, and we quietly resigned and withdrew—absolutely without harshness, with words and thoughts of love. We continually pray for each of them, we yearn for them and miss them, and search our own hearts to see if we can find bitterness or wrong that must be gotten out.

Our consecration is to God our Father, as we will it, and not to anything or anybody else. We will to choose his way, and pray for wisdom to see it and grace to walk in it, and we wish for fellowship with the pilgrim brethren to this end alone. No class meetings are held here with the pilgrims—the meetings being either public or semi-public—and we feel the need of heart-to-heart meetings with these brethren, at times when there will be no outsiders present.

Our withdrawal from the class was not hasty, but only prompt when the choice was necessary as to whom we must follow. It is not our thought to recite a grievance—we have none—nor disappointment, nor hurt, nor regret; for the ordering is of the Lord, and we are rejoicing in his providence.

So in this matter we are thankful in advance for what shall be done. All of the children of God are so safe! and we have very great cause for blessing and praising his name, feeling we shall be cared for. I have tried to write from the heart—sincerely. If you have any further suggestion or counsel, or if nothing more be considered necessary, we shall think it well.

Looking over into the Land, the tabernacling days nearly over, the world in fear, the way each day yet narrower, how could we have time or inclination to quarrel with the brethren! I pray your hearts may be continued in patient endurance; we daily speak of you in love and sympathy. God bless you!

In Christ, faithfully yours, ———.

SOME EUREKA Y DRAMA ITEMS

DEAR BROTHER RUSSELL:—

Having had so many good experiences and rich blessings connected with the EUREKA Y DRAMA and colporteur work, particularly this Spring, we wish to advise you of some of them.

And then our recent visit to Chicago, where we had the privilege of hearing you and others speak encouraging words to harvesters, reinforced by personal talks with many, has stirred us further to write you.

Two brothers and sisters are now working Peoria and Knox counties (Ill.). The brothers travel in a wagon—a real DRAMA wagon. In this they carry all their baggage, besides the DRAMA machines, sleeping tent and cooking utensils. Between towns they canvass the farmers, which helps financially. When money sales cannot be made, books are frequently exchanged for eggs, butter, vegetables, bread, grain for their horse, etc. In this way, opportunities frequently come to present the truth to a class who have not hitherto been reached.

We two sisters have a little more expense traveling on trains, but this is soon offset by the sale of books in the towns. We canvass during the three days in which the DRAMA is shown, and often exchange books for room and table board.

The Colporteur work in these ways we find much more interesting and blessed. We find, too, as others have, that the trouble in the world is waking people up and they listen with interest to our message.

We show the EUREKA Y in three parts, thus averaging six entertainments a week. Our audiences number from fifty to three hundred; many of these are from the country. Sometimes we have had the use of very good halls free, other times paying only a small sum. The carbide light is used where there is no electricity and it works successfully at a very small cost—about fifteen cents per entertainment. We are now planning to give some open-air exhibitions in parks.

Our EUREKA Y is practically self-supporting. We have talked with several who have the EUREKA Y lying idle because of lack of funds, and thought these few items would be of interest and help to others.

We realize every day the great privilege of the harvest work, particularly at this time, and that our sacrifice is very small compared with the blessings with which our Father rewards our humble efforts. We give him thanks and praise for every manifestation of his great love and for the increasing light as it is presented in THE WATCH TOWER. We also thank him for that faithful and wise servant, and pray richest blessings upon him. With much Christian love,

Yours in joyful service, EMMA ANDERSON.

AWAKENED BY THE PHOTO-DRAMA OF CREATION

DEAR BROTHER RUSSELL:—

We write to apprise you of the fact that a class of Bible Students in this town have organized as an Ecclesia—24 members—Brother W. Sargent of Halifax officiating; and have voted you in as Pastor and Elder. Five deacons were chosen from the class.

Your PHOTO-DRAMA OF CREATION awakened us when it was given in this town last August. We met together just after that to study "The Divine Plan of the Ages," and shortly, "We who sat in darkness saw a great light."

Our class of truth seekers steadily increased until now we number over 50 regular attendants besides many irregular ones. Out of this Bible Class 24 have made a full consecration of their life to the Lord; and we, who six months ago "were not a people," are now a people of God. A few of us had lived the consecrated life for some years; the rest came out of the world's people, some with socialist, others infidel tendencies, etc. We are indeed grateful to our Heavenly Father and his Son our Redeemer and to you for this precious harvest truth which has reached our ears late in this acceptable day of sacrifice. But thank God, at last "we have found him of whom Moses and the prophets wrote," yea, the apostles, too; and now the Word of God from Genesis to Revelation has become luminous and we are finding a mine of precious treasure.

We want you to know that this class in this little corner of the world have the utmost confidence in you as the Lord's faithful servant, used to deliver his message, in spite of the fact that from every pulpit in this town and the adjoining city of Sydney you and your teachings are being denounced as worse than false. We are consumed with a desire to spread this truth; and though sometimes we cast our pearls before swine that turn again and rend us, yet many people find it good news and seek for more. Praying the Lord's rich blessing upon you, we are

Yours in The Christ,

ECCLESIA AT GLACE BAY.—*Nova Scotia.*

CREATION DRAMA UPSETS BELIEF IN SPIRITISM

MY DEAR PASTOR RUSSELL:—

I feel I must write and tell you that the beautiful CREATION DRAMA, shown at the Opera House, Kings Way, has entirely changed my life.

I believed in Spiritism, and when I discovered the fall of the Nephilim, before the flood of Noah's day, and read about it, my belief was capsized at once.

I have bought two of the SCENARIOS, two sets of STUDIES IN THE SCRIPTURES and a lovely Bible. I also get THE WATCH TOWER. I thank God for all his goodness, and may he bless you for all your good works. I pray that many others may be brought home through your instrumentality.

I have already found a dear friend in the truth, and hope I may be enabled to do good work as she does, in a village to which I am soon going.

Thanking you so much and praying God to bless and keep you, I remain

Yours faithfully, K. SMITH.—*England.*

GREEK AND POLISH "WATCH TOWERS"

Greek Brethren full of zeal for the Lord and the truth have started the publication of THE WATCH TOWER in the Greek language. It is not set in type, but mimeographed.

Additionally, every other week they issue a translation of a portion of the sixth volume of STUDIES IN THE SCRIPTURES.

The number of Greeks interested is not very large, but they are showing a very commendable zeal. Any Greek brethren desiring to obtain the above-mentioned Greek translations will please address THE WATCH TOWER Office.

Our Polish friends, too, are preparing for themselves regular issues of THE WATCH TOWER in Polish—translations from the English edition. Sample copies on application.

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PRIVILEGES OF THE THRONE OF GRACE

***"Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."*—Hebrews 4:16.**

While these words of the Apostle have always been applicable to the people of God, they are especially important to us, for we realize that we are now living in this very evil day to which he referred in his letter to the Ephesians; that it has already come, and that only those who have put on the whole armor of God will be properly equipped to withstand the assaults of the enemy. His instruction that the Christian supply himself with the whole armor of God indicates a need for the armor, a difficulty in withstanding the attacks to be expected in this day, and the fewness of those, who will eventually stand. The exhortation is not to take merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the Sword of the Spirit, not merely the sandals of preparation, not merely the girdle of truth; but all of these. The implication is that we shall need all of these if we stand all the assaults to be expected in the evil day.

Alas, how few seem to realize the importance of this armor which God has commended! Their difficulty is the result of their not recognizing the time in which they are now living, of their not being sufficiently awake, of not being zealous to search the Scriptures, and to arm themselves therewith for the battle of the Great Day of God Almighty.

But with all the preparation the earnest Christian may make, he should see to it that there is a direct and continual communication between his heart and his Lord. In the Bible God has given us his message, his promises, his instruction, in advance. Elsewhere St. Paul has declared that this Word "is

sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." We appreciate this assurance and also realize our own unworthiness, our littleness and our imperfections. But despite all these our Lord has assured us that we may approach with courage the throne of heavenly grace and there obtain mercy and find grace to help in time of need—and forgiveness of sins.

This promise of forgiveness does not include the thought of original sin; for that is forgiven us at the time when we consecrate ourselves to the Lord; and therefore it need not be remembered day by day. But, having surrendered our will to the Lord and having started out in the narrow way, we should know what our reasonable service to him would include. (Romans 12:1) We have need of every provision that he has made for us. It is our daily transgressions that require daily forgiveness. Any one, therefore, who would be a good soldier of the Lord Jesus must keep in close touch with headquarters. This he is privileged to do by coming daily to the throne of grace.

If we would contrast the privilege of approaching God with that of approaching earthly potentates, we would see a marked manifestation of God's favor in us. With the King of England or the German Kaiser or any other earthly sovereign, the dignity of the throne is maintained so that it is difficult for any to approach. One must earnestly desire to do so. And if he would come into the king's presence, he must wear a certain style of dress, observe a certain etiquette, and also have a proper introduction. If the king were gracious, an interview might then be granted. But our God, the Mighty Creator of the Universe, has graciously granted to each one who has been begotten of the holy Spirit the privilege of bringing everything to him in prayer—all his needs, all his difficulties—and of calling him by the endearing name of "Father." What wondrous grace!

Then each of God's children before approaching the throne of grace should seek to know what things are approved of the Lord and what things are disapproved. It should be the one ambition of the child of God to know the Father's will and to guide his affairs accordingly. But taking it for granted that our hearts are fully submissive to the Lord's will, the Apostle is here describing the Christian soldier who has put on the whole armor of God, or who is putting it on, and who is seeking to come up to the highest standard. He will need, with all his armor, to cultivate and to use the privilege of prayer.—Ephesians 6:18.

THE MANNER OF ACCEPTABLE PRAYER

The foregoing reference tells us how prayer should be offered—"praying always with all prayer and supplication in the Spirit." We should lay emphasis on the words "in the Spirit." Contrast this sort of prayer with others which are not "in the Spirit," but merely formalistic. We know that the heathen have great formalities in their prayers. The Chinese, for instance, have a wheel on which certain prayers are inscribed, and they think that the more times the wheel is turned around the more times the prayer goes up to their god. These are vain repetitions. But the Chinese are heathen—they have not learned of the true God. Others approach the true God, using vain repetitions, not knowing what they want or what is best for them or what is God's will. Some Christians use printed forms of petition which are not really their own sentiment or spirit, but which as worshipers they offer to the Lord in a more or less perfunctory manner. Some prayers are represented by beads. These are used by our Roman Catholic friends. Each bead represents a prayer, and the repetition is supposed to help the worshiper. He counts these beads over and over, repeating his prayer over each bead.

All these endeavors on the part of humanity, heathen and Christian, to approach God in prayer indicate that there is a recognized need of divine assistance. But God is not to be approached in a merely formal manner. He is not to be mocked. If we should approach an earthly king in such a perfunctory way, he would see through the hollowness of the petition and would resent it. And so we may know that if we come with merely a lip service to God our prayers will not be heard. We must remember, too, that only those prayers are acceptable to God which come from those in covenant relationship with him through our Lord Jesus Christ. There is no other way by which we have a right to come to the Almighty addressing him as "Our Father."

Reverting again to the text, "Praying always, with all prayer and supplication—in the Spirit," we understand the Apostle to mean that with every prayer we offer, whatever may be our petition, there should be an earnestness of spirit. The prayer must always be offered "in the spirit," with heart-appreciation of what we are doing. Otherwise it would not be acceptable to God. It must be a "supplication," an earnest entreaty. When we pray to God, we are to "watch thereunto, with all perseverance"—having importunity in prayer, not soon growing weary if our petitions do not seem to be quickly answered. We are not to pray for the things that the Word of God does not justify us in believing are the Lord's will, but for the things which we believe are his will; and we are to really desire what we ask for. Then we are to watch for the fulfilment of our prayers, and thus be prepared for the blessing when it comes. Our Father knoweth what things we have need of before we ask him.—Matthew 6:32, 8.

SELFISH PETITIONS UNJUSTIFIED

The object of prayer, then, is to benefit ourselves, and to bring us into that attitude of mind which will be in heart-readiness to receive our Father's blessing. God does not wish to give his choicest blessings where they would be fruitless. When he gives us these blessings he purposes that our hearts shall be in that condition which will assimilate them and bring forth fruitage. We must ever be in an attitude of full submission to his will. We know that our Heavenly Father not only has the fullest knowledge of our needs, but is waiting to bestow his richest gifts upon his children, as soon as we are ready for them. Then let us never come before him with vain, meaningless repetitions.

While the world would pray merely for food, clothing, temporal blessings or for victory over their enemies, we as God's children should yield up our wills to him and pray in the words of our Master's exemplary prayer: "Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done." Then, "Give us this day our daily bread," whether it be little or much—not saying what kind of food, but simply receiving what he sees we need. We have placed these matters entirely in the Lord's hands. We ask especially for the spiritual bread. Our prayers are to be along the lines of the Spirit and not of the flesh. We are to pray only incidentally for the earthly things, because we have consecrated our bodies to God. Since the body is to die, since it has been accepted as a sacrifice, we are to seek to perpetuate that body which we have given to the Lord only long enough for our spiritual development and testing and for the completion of whatever work he has for us to do. We are also to be willing and glad to surrender it as soon as the Lord is ready to consummate the sacrifice. We have it now only as the instrument of the new creature.

As new creatures, then, we are to pray always in harmony with the interests of this new nature. We are to hunger for the bread from heaven and to feed upon it. We are to develop the fruits and graces of the holy Spirit. We read that the Father is more willing to give good things to them that ask him than are earthly parents to give good gifts to their children. So then, we are not only to pray in the Spirit, but as the Lord's Word indicates, our prayers are to be along the lines of the Spirit, of the new creature, whose needs are first in our sight and in the Lord's sight, and whose interests the Lord is especially pleased to bless and to have us consider and pray for.

THE CHRISTIAN'S VITAL BREATH

The logical conclusion of all this is that the Lord's consecrated people would have little to pray for of an earthly kind, realizing that with the church the end is not restitution, but sacrifice unto death, and then the glorious resurrection. Therefore the prayers of the consecrated should be for grace to meet in a faithful spirit our various trials and difficulties while we are putting on the armor, and likewise after we have put it on, and are learning how to use the Sword of the Spirit, how to resist the adversary, and the foes entrenched in our own flesh—our Philistines. We need much grace to be rightly exercised by the trials and the assaults of the enemy and to realize that all these things are to work together for good to us who love God, who are "the called according to his purpose." We are learning day by day how to "make our calling and election sure."

The Lord's people are encouraged to take part in the prayer meeting, and individually they are to approach daily the throne of grace. Our Lord has declared that when two or three are met together in his name he will be in their midst. When a petition is made having something of general interest, we are to unite our hearts that the blessing may be spread abroad and extend to many hearts. The suggestion is that the Lord's people should do considerable of their praying in fellowship, in cooperation. But this would not hinder our private praying to the Lord, hourly if need be, telling him of our realization of our faults and our weaknesses and asking for the application of the precious merit of our Savior's sacrifice to remove every spot and every wrinkle from our garments. Such prayer is the very essence of the Christian's life, his "vital breath."

We find that the encroachments of the adversary and of

the world and of the flesh are liable to discourage us or to entangle us with the things of the present life. But the Lord has made it so possible for us to approach him that we can go to him with any trial, any difficulty, and be sure that our petition has divine attention and will have divine aid. We have spoken of our fleshly weaknesses as sometimes hindering us from prayer. There is a disposition on the part of many Christians, after having done something that has wounded the conscience, to avoid going to the Lord in prayer for awhile, to dread to go, to feel ashamed to go—thinking that they will feel better about it afterwards. This course in fraught with great danger; for it is likely to hinder our spiritual growth. Therefore it should not be permitted. We should realize that there is all the greater need of our going then to the throne of heavenly grace. The Lord has known of our weaknesses in advance. He knew beforehand of our failure, and wished us to profit by the experience, that we might, in harmony with our prayers, become stronger against sin, against everything displeasing to him.

ONE OF SATAN'S CHIEF METHODS OF ATTACK

The adversary has to do, no doubt, with seeking to interrupt our prayers, our communications with the Father. One of our hymns declares that

"Satan trembles when he sees
The weakest saint upon his knees."

We need not go to this extreme of thought, that Satan really does so tremble; but we may know that he realizes something of the power of prayer in the life of the child of God, and one of his chief lines of attack is to seek to cut off our communication with the Lord. Just as in warfare a skillful general seeks to cut off the enemy from its communication with headquarters, with its base of supplies, so with Satan. If he could succeed in cutting off our communication with the heavenly courts, we would be so much more liable to fall under his mischievous and wicked assaults. Then we would indeed be helpless, without divine direction.

Is it asked, What could Satan do to cut off our communication? We reply that there are various ways of intruding upon the human mind—thoughts may enter the mind while the child of God is at prayer or at other times—thoughts of business, of pleasure, of sin, of worldly interests and projects, etc. We do not know how much power the adversary is given in connection with the Lord's people. We do know that he is powerless to resist their will. But he has power to stimulate certain organs of our minds, so that unless we are very alert we might be cut off from proper fellowship with the Lord, and our Christian courage might become more or less weakened. Thus we would be proportionately less able to resist the world, the flesh and the adversary.

It is, therefore, proper to take every precaution to keep the lines of communication with our Heavenly Father well open. For instance, in private prayer, if there is a tendency towards drowsiness or toward thoughts going to other things, then we might lift the head, if it be bowed; or if the eyes be closed, we might open the eyes, and raise them. We are to see to it that in all our prayers and supplications these are in the Spirit, that they are not perfunctory, not formalisms. We are to see to it that they are the real expressions of our heart. We may say that a few sentences of real heart-prayer will accomplish more good for the child of the Lord than any amount of lip service. We advise that any who have difficulty in keeping the mind concentrated while in prayer should intensify and shorten their petitions and that in all their prayers they should see that the things they desire and pray for are in harmony with the Lord's Word—in the interest of the new creature.

"BLESSED ARE THE PURE IN HEART"

"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce him, being abominable and disobedient, and to every good work worthless." "Keep thy heart with all diligence; for out of it are the issues of life."—Titus 1:15, 16; Proverbs 4:23.

Our first text is an extremely severe arraignment. The context seems to imply that the Apostle Paul was addressing some who were identified in a sense with the cause of God, but whose doctrines and manner of life were in conflict with the message of the Gospel. Whether he referred to unbelieving Jews or to those who had at least outwardly become followers of Christ we may not be sure. He was referring, at any rate, to those who professed to have known God, whether they knew him through the law or through the Gospel. The language seems to imply that these were fault-finders. They could find fault with everything—nobody could do anything just right, no doctrines were right. We have all met people of this character—people who see nothing pure, nothing good, anywhere, and who are denouncing others all the time.

The Apostle's statement is very strong, very forceful—"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure." We understand him to mean by these words, not literally that the pure could find nothing that is impure, nor that the impure could find nothing pure, but that is true in a broad, general way. Those who are themselves pure can see righteousness in the divine law and in the divine arrangement. They can see the true, pure hearts of God's sincere "little ones," in spite of the weaknesses of the fallen flesh. But the unfaithful become defiled, their consciences become perverted, so that they are unable to see anything or anybody in a proper light. They have permitted ill-natured thoughts to enter the mind and lodge there—suspicions, evil surmisings, such as, "Every man has his price. Every man can be bought. There is not one that is honest"; and all that sort of thing. They have been more or less judging others by themselves.

Not only the minds of such become corrupted, seeing nothing pure, nothing good, nothing right, in others; but their consciences become defiled. At first the conscience of such would to some extent reprove them. But gradually, if they yield to this wrong attitude, their consciences become corrupt and hardened, so that they do not realize that they are prevaricating, misjudging, do not see how unjust, impure and blind they have become. "They profess to have known God," says the Apostle—knowing something in an intellectual way about his plan and Word—"but by their works they deny him." Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others.

FAULT-FINDERS, ACCUSERS OF THE BRETHREN

These defiled ones deny God, renounce him in their works—as St. Paul declares, they are "abominable, and disobedient" to God, walking contrary to his instructions. This is surely an abominable thing to do—after knowing the Lord to go in an opposite direction, and set his counsel at naught. Such are "to every good work worthless." They do not accomplish anything good, but the very opposite; yet they find fault with everybody else.

The Apostle is not saying here that such have necessarily become immoral and vile in that they have become delvers into all kinds of sin and vice. We are not to read into his words anything that is not there. But he does say that so far as any good work is concerned they will defile it, injure it. Better would it be that they keep away from the Lord's work entirely. They have allowed the bitter spirit to work in them until everything takes on the color of their own minds. They do not recognize to what an extent they are unjust, unrighteous, in their thoughts, their words, their conduct. They are injurious to every good work.

There are lessons of warning here for all of us, lest we should be led astray by the spirit of the wicked one and become mere fault-finders, accusers of the brethren—not giving our time, our hands, our feet, our tongues, to doing good, to blessing, and upbuilding the brethren, but rather to tearing down. In proportion as any one does this, he is worthless, yea, worse than worthless, to the Lord and to his cause.

NECESSITY FOR GUARDING THE HEART

"Keep thy heart with all diligence, for out of it are the issues of life," exhorts the Wise Man. The thought embodied in this exhortation is of the utmost importance. Truly these are words of wisdom! As the heart is perhaps the most important organ of the human body, so the word "heart" is here used in a figurative way to represent the center of the affections of the human mind. The implication is that the heart needs keeping. There are many things to distract, to draw away, to lead astray. Not only the burden of business, but also the trend of the world in general and of our fallen flesh, tend to lead the heart away from righteousness, from the service of God, from purity, love and kindliness toward others.

The great adversary also gives his assistance in attempts to thus mislead. The heart—the will, the affections—of every human being should be loyal to God and to righteousness. It was made so originally. As the magnetic needle turns to the

pole, so the human heart should turn to the Lord. Anything to the contrary represents a sinful, distorted, perverted condition. But as a matter of fact, sin has become firmly implanted in the fallen human nature. During these long centuries of sin many people have striven to keep their hearts right with God. But after getting right, the majority fail to abide in that condition, to keep their heart in God's love, to keep it from going into wrong avenues, from getting into the wrong condition.

We often have difficulty in managing our bodies. There are appetites of the flesh that need constant watching. The tongue needs constant guarding. While we are to watch all these things carefully, yet the most important thing to watch is the heart; for all our evil tendencies have their mainspring there. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." We should be ever alert to see that our heart is kept pure, true. If we find impurities there, they should be prayerfully fought against and made right. We should keep our minds filled with that which is pure, worthy, Godlike.

As children of God we have learned that the only way to have our hearts right with our Father is through the Lord Jesus Christ. We have come to God through Christ and thus become his sons, receiving his holy Spirit. Then we have a new influence, a new fountain, opened to the heart, which changes its current, which sweetens its outflow. Thenceforth we love righteousness and hate iniquity. If there is any variation from this at any time, we should see that we are promptly brought back into alignment with the Spirit of the Lord. We need to keep our heart continually under inspection, so that we may abide in close fellowship with the Father and with our Lord Jesus.

"For out of it [the heart] are the issues of life," declared Solomon. From this organ—the heart—the blood is pumped out to all parts of the body. The body is thus dependent upon the heart for its strength, its vitality, its very life. The body would be dead if the heart did not continually propel the blood through the system. So the issues of our bodily life are going forth from the heart every day, yea, every moment. It is either issuing little life or much life each day. So it is with the seat of our affections—so it is with our will. All who come in contact with us day by day are influenced for good or for evil by the spirit we manifest. It is highly important that all our conduct in life should be under the proper direction of a pure heart—one that is carefully watched and kept under inspection, so that today as we go forth, a good issue shall flow out from our heart to others. Thus the Lord will be pleased with us, and will count us "dear children." Thus shall our minds and consciences be kept undefiled.

THE FINAL ISSUE—LIFE OR DEATH

But there is a further sense, a vital sense, in which the issues of life are from the heart. God has informed us that though he sentenced our race to death, he has made provision for a future and an eternal life for all. And the conditions on which any may have this eternal life are set forth in the Scriptures. They tell us of certain things that must be done. To us who are called and accepted now it is important that we do all we are able to do, because by nature we have sin entrenched in our flesh. Like all of Adam's race, we are imperfect by nature through his fall; but the Lord informs us that if we become his children he will judge us by the heart—by our will, our intention, our desire, our efforts. Therefore when we are thinking of the glorious prize, we are to remember that the ultimate issue of this matter, the final decision, will depend altogether upon how we have fulfilled the conditions. It is as in a court, where a jury is sworn in to decide what the verdict shall be—whether in favor of one party or the other party. There will be an issue on our case, a decision, from which there will be no appeal.

The world will be on trial in the next age, but the church of Christ is on trial now—from the time they are begotten of the holy Spirit. The new life is on trial. Our new heart is before the bar of divine judgment. That new heart, then, needs keeping very carefully, since connected with it are the issues of eternal life or eternal death. Our hopes are not dependent on a perfect body; some may have a sick body, some may have a naturally amiable disposition, and others not. But our old bodies are reckoned dead from the moment we become new creatures, and the new creature is responsible for the control of the body to the best of its ability. These new hearts are to be kept loyal to God, to the principles of righteousness, truth, equity—loyal to our covenant. If we fail properly to cultivate Christ-like character, if we fail to keep in attunement with the Lord, then we shall never develop as new creatures in Christ. And when the decisive testings come, we shall be found wanting.

The Lord has promised to give the blessing of glory, honor, immortality, joint-heirship with Jesus, to those who during the Gospel age attain his character-likeness. And that character-likeness to God will demonstrate our loyalty to the principles of righteousness and to the divine will. In the case of our Lord Jesus, he was willing, glad, to sacrifice everything to do the Father's will. So must it be with all who would be counted in with Christ. The issues, the results, of our life are here. God says to us, as followers of Christ, as his professed disciples, "I have set before you life and death, blessing and cursing. Choose life that ye may live." Life is the blessing; death is the curse. All through the Bible this thought is maintained—that the gift of God is his blessing of eternal life, and that "the wages of sin," is the curse of death—not torment.

So to the Christian the issue of our life here on earth is life eternal, if we are faithful. Failing to gain the life eternal, we shall go into death—the second death; for if we are disloyal to the principles of righteousness and to the opportunities granted us in this trial for everlasting life that has come to us in the Gospel age, there remains no future opportunity for us. These words apply to those who have really become children of God, who have tasted of the "heavenly gift." How important, then, to keep our hearts true, loyal, undefiled!

FINAL ISSUE OF LIFE DIFFERING IN DEGREE

Amongst those in whose cases the issue will be everlasting life, there will be different ranks, as regards the degree of honor and blessing. As the Apostle pictures it, "For star differeth from star in glory; so also is the resurrection of the dead"—so it will be with those who have a part in the first resurrection. Some will have a brighter glory in the kingdom than others. We might say that there will be various issues—greater honor and less honor. As elsewhere shown in the Scriptures, there are two classes who will gain everlasting life on the spiritual plane of being. Many will be of the great company; some will be of the little flock, the bride of Christ. Some will attain the highest plane, immortality; but more will get life similar to that of the angels, on a lower spirit plane.

So we see the wisdom of the Scriptural exhortation that the heart needs constant attention, because there are such important, vital issues in respect to it. And we see the wisdom in warning of the danger of permitting the mind and the conscience to become defiled and impure. Some might say, "I will be very careful about every word I speak." Very well so far. But to keep the tongue would not alone be sufficient to give eternal life; for the heart might be quite different from the tongue in some cases. One might be able to speak very smoothly, yet have a deceitful, impure heart. Again, one might say, "I will watch my body, and not sin with it." But that would not be enough. We must get down to the source. The Lord is looking at the desires, the intentions of the heart, in his people. This needs special watching, because the heart is the battle-ground, so great are the issues from it—life or death. If life, then we desire that we may have the highest place that God is willing to grant us. And it is ours by meeting the conditions.

JEHOVAH OUR GOD IS ONE

"To us there is but one God, the Father, of whom are all things."—1 Corinthians 8:6.

Notwithstanding the wide-spread acceptance of the doctrine of the Trinity, we have held closely to the Bible teaching that there is but one God. Jesus called God his Father, and spoke of himself as the Son of God. A father is a life-giver. A son is an offspring, one who receives life from a father. This distinction implies that the father existed first. And so Jesus says of himself, "I proceeded forth and came from God."—John 8:42.

In our writings we show the clear teachings of the Bible, that Jesus in his pre-human condition was the Logos, the Word, or message, from the Father; and that as such he was called a god, but not the God—the Father. On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. We should accept no dictum save that of the divine Word itself. Let us ask Jesus. He replies, "My Father is greater than I"; "I can of mine own self do nothing: as I hear I judge"; "My Father is greater than all"; "I ascend to my Father and your Father, to my God and your God";

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 14:28; 5:30; 10:29; 17:3; 20:17.

In our writings we point out that Jesus was the first of God's creatures, the only being directly created by Jehovah; and that Jehovah did all subsequent creating through the Son. Thus we read that Jesus was "the beginning of the creation of God," "the first-born of every creature," "the Alpha and the Omega, the beginning and the end, the first and the last of the Father's direct creation. (Revelation 3:14; 22:13; Colossians 1:15) The Apostle John declares (John 1:1-3), "In the beginning [not Jehovah's beginning, for he had no beginning; but the world's beginning, or man's beginning] was the Word [the Logos], and the Word was with the God and the Word was a god. All things were made by him, and without him was not anything made that was made." Could this subject be made plainer? Why confuse ourselves needlessly? Why fight against the plain statements of God's Word to uphold a theory which is without Bible support and was formulated in the dark ages?

We teach, as does the Bible, that the Lord Jesus came from heaven to earth; was born of a virgin mother; that he, "the Logos, was made flesh and dwelt among us," and his disciples "beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth!" (John 1:14) Jesus had not two natures, but one nature, having changed the higher, the spiritual nature, for the human nature. As the Scriptures declare, "He who was rich, for our sakes became poor, that we through his poverty might be rich." (2 Corinthians 8:9) And as he grew to manhood he grew in favor with God and man. He was perfect—"holy, harmless, undefiled, separate from sinners."—Luke 2:52; Hebrews 7:26.

JESUS BECAME A NEW CREATURE

At thirty years of age, this Perfect One, having reached the perfection of manhood according to the law consecrated, or devoted, his life to God as the great sacrifice for human sin, fulfilling the Scriptures, "a body hast thou prepared me," "for the suffering of death." (Hebrews 10:5; 2:9) That consecrated sacrifice of the Man Jesus God accepted, indicating his acceptance by the anointing of Jesus with the holy Spirit at Jordan. Thenceforth he was dual—a perfect human body with a newly begotten mind—spirit-begotten. He then, as a new creature, was to complete the sacrifice of his flesh; and his new mind—the new creature—was to go on to perfection. He prayed that the Father would restore him to the glory which he had with the Father "before the world was." (John 17:5) In his humility he asked no higher glory. His sacrifice was finished at Calvary, and his new mind, his spirit-begotten new nature was, in the resurrection, granted the new body which the Father had promised. "Sown in dishonor," he was "raised in glory"; "sown in weakness," he was "raised in power"; "sown a natural body," he was "raised a spiritual body."—1 Corinthians 15:43, 44.

Our Lord was not originally created in the way the angels were; for he was the direct creation of the Father, whereas the angels were the indirect creations of God, through the Son. St. Paul declares that all things are of the Father, and all things are through, by the Son. (1 Corinthians 8:6) He was the Father's honored agent in all other works of creation.

Our Lord Jesus became the Christ, the Anointed, when he received the anointing of the holy Spirit at his baptism. He was perfected as the Christ at his resurrection. He was a god (Mighty One) before he came into the world; he also was a god from the time he received the begetting of the holy Spirit at Jordan; and he is still a god, set down at the right hand of the Father. But he is not The God, he never was and never will be. Note again his own words after his resurrection, when speaking to Mary Magdalene: "I ascend to my Father and your Father; to my God and your God." (John 20:17) Hear what St. Paul says, "To us there is but one God, the Father, of whom are all things, . . . and one Lord, Jesus Christ, by [or through] whom are all things." (1 Corinthians 8:6) Again, in referring to Jehovah, the Apostle calls him, "God, even the Father of our Lord Jesus Christ"; and again, "The God and Father of our Lord Jesus Christ," and "the God of our Lord Jesus Christ."—2 Corinthians 1:3; Ephesians 1:3, 17.

A COMMON, BUT UNSCRIPTURAL VIEW

The Lord Jesus is not the second person of a triune God. The word "triune" is unscriptural; so is the thought. St. Paul sets the matter straight in his words quoted above. He also declares that Jesus "thought not of robbery to be equal with God, but made himself of no reputation." No translation of this passage (Philippians 2:6), save in our Common Version gives the thought that Jesus considered himself equal to God the Father, but all are to the contrary of this. Our Common Version rendering is evidently a mistranslation. The entire argument of the Apostle shows that Christ humiliated himself, not that he claimed equality with Jehovah!

The word "trinity" is not found in the Bible. The only text in the Bible which seems in any way to suggest a trinity is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. This interpolation forms a part of 1 John 5:7, 8. We quote the passage, with the interpolated words enclosed in brackets: "For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth,] the Spirit and the water and the blood: and these three agree in one." See Revised Version, Emphatic Diaglott, American Standard Union translation, Young's translation, etc. This passage is pronounced an interpolation by such eminent authorities as Sir Isaac Newton, Benson, Adam Clarke, Horne, Griesbach, Tischendorf and Alford.

We have explained in our writings that there was a time when our Lord Jesus did not exist, when Jehovah was alone. How else could the Bible declare that Jesus was the "beginning of the creation of God"? (Rev. 3:14) What is the value of language, anyway, if we do not give words their manifest meaning? Jesus undoubtedly had a beginning. This beginning was ages before he came to earth as a human being to die for Adam and his race. Those who denounce us should read our writings before criticizing them. Then they would not criticize at all, if honest; for they would know that there is no ground for criticism on the part of those who hold to the Bible as the Word of God.

THE LOGOS TRANSFERRED FROM HEAVEN TO EARTH

The Lord Jesus had a heavenly nature before he came into the world. He exchanged that nature, as we have stated, for an earthly one, in order that he might give his flesh, his humanity, a ransom-price for the sins of the whole world. Having accomplished this great work, he was granted by the Father an exaltation still higher than his previous glorious position and nature, even though his previous station had been second only to Jehovah himself. St. Paul declares of the position given Christ at his resurrection: "Wherefore God also hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth [those now in the tomb, but yet to be raised to learn the truth as it is in Jesus]; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."—Philippians 2:9-11.

When on earth Jesus was not a sinful man in any sense. His birth of the Virgin Mary was miraculous. His holy life was transferred to human conditions. He was made a man—"holy, harmless, undefiled, separate from sinners," and fit, therefore, to be the great Sin offering for Adam and all his posterity. He was simply the Man Jesus up to the time of his immersion in Jordan; but the anointing he there received constituted him the Anointed of God, the Christ, the Messiah.

MADE "PARTAKER OF THE DIVINE NATURE"

Jesus was a god, a Mighty One, higher than the angels, before he became a man. When born a babe, he was not a god at all, but a human being; and as the perfect man of thirty he was not a god. But when he received the anointing of the holy Spirit, of divine power, he became a Mighty One, because of this spirit-begetting. And since his resurrection he is a god, greater than ever before, "partaker of the divine nature"; for his church are called to this great exaltation, and they are called to the obtaining of the glory of their Lord, that they may be with him, as his bride, and be like him, members of his glorious body.—2 Thessalonians 2:14; 1 John 3:2; Revelation 21:2, 9; 22:17; 1 Corinthians 10:16, 17; 12:12, 13, 27; 2 Peter 1:4.

Our Lord is the great Head of his church, and Head and body must partake of the same nature in glory. He gave up his human nature in death to purchase the human race. For parts of three days he lay dead in the tomb—not alive in any sense; for death is the absence of life. He had given up his human life never to take it up again. It was the purchase-price for the world. He was resurrected to the divine plane, an exaltation never before given to any creature of God. His bride is called to the same glorious nature as her Head, whose inheritance she is invited to share. Jesus was raised from the dead by the power of God.—Romans 6:4; 8:11; Acts 2:22, 24, 32, 33.

CONFUSION OF TRINITARIAN VIEW

Notice for a moment the great confusion from which we are saved by following the Bible's own testimony respecting our Lord Jesus and by throwing out the ridiculous nonsense of the dark ages. We are saved from thinking of our God as three beings with only one body or one being with three bodies. Trinitarians do not know which of these creedal statements to

take—some say one and some say the other. But both are wholly irrational; three are not one and one is not three. The oneness between the Father and the Son is explained by our Lord himself. He prayed that his disciples might become one in the same sense that he and the Father were one—surely not that his disciples might become one person, but that they might be one in spirit, in mind, in purpose, as were the Father and himself. See John 17:20-23. The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will. And Jesus and the Father are one because Jesus surrendered his will to the Father's will, saying, "Not my will, but thine be done"; "I came not to do mine own will, but the will of him that sent me"; "Lo, I come; I delight to do thy will, O my God!" These are the words of the Lord Jesus to the Father.

Touching the rise of the Trinitarian view, Abbott and Conant's Religious Dictionary, page 944, says "It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese and the most ancient Grecian mythologies."

Like some other doctrines received by Protestants from Papacy, this one is accepted and fully endorsed, although its educated adherents are aware that not a text of Scripture can be adduced to its support. Yea, more; whoever will not affirm this unscriptural doctrine as his faith is declared by the articles of the Evangelical Alliance to be non-orthodox—a heretic. Hebrews 1:8 has been used by Trinitarians as a proof text that Jesus is Jehovah, and the fact is cited that the word God here is theos, the same as verse 9 which refers to the Father. They seem not to have noticed that the word god, 2 Corinthians 4:4, which refers to Satan, is also theos in the Greek. Theos is used of any mighty one, the same as Elohim in the Hebrew.

Philippians 2:8, 9 implies that our Lord's present glory is greater than the glory which he possessed before he became a man; otherwise it could not have been an exaltation. Now having the divine, immortal nature he cannot die. "Christ dieth no more." How straightforward and simple and reasonable is the Scriptural presentation compared with human traditions! In what a jumble of contradictions and confusion do they find themselves who say that Jesus and the Father are one God! This would involve the idea that our Lord Jesus acted the hypocrite when on earth and only pretended to address God in prayer, when he himself was the same God. Such should conclude, too, that since we read that God cannot be tempted of any, it was only a farce when Jesus was tempted of Satan. Again, the Father has always been immortal, hence could not die. How then, could Jesus have died? The Apostles are all false witnesses in declaring Jesus' death and resurrection if he did not die. The Scriptures declare, however, that he did die—"He poured out his soul [his being] unto death," not merely his body, as many assert.—Isaiah 53:12.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are all one person as many do, when Jesus died they must all three have died. If they all died, who raised them to life? How foolish all this sounds! Yet if Jesus and the Father are the same person, the same being, then when Jesus died the Father must have died. Shall we thus contradict the apostles and prophets and Jesus himself, and ignore reason and common sense, in order to hold to a dogma handed to us from the dark, superstitious past, by a corrupt apostate church? Nay! "To the law and to the testimony! If they speak not according to this Word, it is because there is no light in them."

TESTIMONY OF SCRIPTURES RE THE HOLY SPIRIT

We next inquire, What say the Scriptures with regard to the holy Spirit? The nominal churches, Protestant and Catholic, affirm that the holy Spirit is a person, the third person of the Trinity. They claim that all this is "a great mystery." Yes, truly it is a mystery, such as is characteristic of the confusion of man-made creeds held by Babylon. But to those who turn to the Word of God and let it speak, all is clear and plain. We suggest that whatever definition of the term "holy Spirit" will meet all known conditions and harmonize all Scriptures bearing thereon may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then ask the reader to subject every Scripture where this term is used to this definition and see if it does not make harmony of all.

We understand the Bible to teach that the holy Spirit is the divine will, influence, power or disposition, exercised anywhere and for any purpose, at the divine pleasure. God exercises his Spirit or energy in a variety of ways, using various agencies, and accomplishing various results. Whatever God does through agencies is as truly his work as though he were the direct actor, since all his agencies are his creation—created by his own power; just as a contractor for building is said to build a house, though he may never have lifted a tool upon it. He does it with his materials and through his agents. Thus, when we read that Jehovah God created the heavens and the earth, we are not to suppose that he personally handled them. He used an agent. "He spake and it was done. He commanded and it stood fast." His holy power was exercised through his Only Begotten. God's Spirit was exercised in times past through the prophets. "They spake as they were moved by the holy Spirit" [power] of God. The masculine pronoun is often used in our Common Version Bible in referring to the holy Spirit of God, because God, who is a Spirit, is represented as masculine, as indicative of strength. The pronoun translated he when referring to the holy Spirit can with equal consistency be translated it, and is often so rendered. See Diaglott rendering of John 14:17, 26, as an example. For further elucidation of this subject of the holy Spirit, we refer the interested reader to our fifth volume of STUDIES IN THE SCRIPTURES, Chapters 8-11, where we have treated the subject at length.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of to be taught."

MAKING FRIENDS OF THE UNRIGHTEOUS MAMMON

***"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."*—Luke 16:9.**

God's chosen heritage was the Jewish people. Under the Mosaic Covenant there were certain members of that nation who were representatives of God and of the people Israel. Therefore Jesus could say to his disciples, "The scribes and Pharisees sit in Moses' seat. Whatsoever, therefore, they bid you do, that observe and do; but do not after their works; for they say and do not." (Matthew 23:2, 3) God had committed to them these special responsibilities, blessings, privileges and knowledge, and the people were more or less dependent upon them; and they were unjust in their dealings with the people.

Through his Son, the Lord sent word to these Scribes and Pharisees that they were to be cast out of the stewardship. They had come to understand in a general way that a new dispensation was coming in—the Gospel age. John the Baptist, the forerunner of Christ, had also proclaimed that the kingdom of heaven was at hand. Now Jesus gives a parable, which explains the reason for the course which these classes should take. He assumes the case of an unjust steward who was called upon by his lord to render up his accounts, because his stewardship was about to end.

When notified that his dismissal was at hand, this steward tried to make friends of all who were debtors to his master. No matter how unjust the steward had been with these debtors before, he now minimized their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. Commenting upon his course, our Lord said that this was a very wise procedure on the part of the steward, for thus he would be ingratiated into the favor of those who could help him. While our Lord commended this course as good worldly wisdom, he did not commend the steward's injustice, but his shrewdness in adopting a policy which would win the favor and friendship of those whom he had unjustly treated before.

Applied to his time, our Master's words would teach that the scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. But they did not do this; and when the great time of trouble came upon the nation, in the year 70 A. D.,

these religious rulers were among the chief mourners and sufferers in the trouble. They had not been as wise as the unjust steward.

OUR PERSONAL RESPONSIBILITY AS GOD'S STEWARDS

Then our Lord applied the parable to his disciples, and gave them a lesson. "Likewise I say the same unto you." The application of the parable to His followers is somewhat different from its application to the scribes and Pharisees. "I say unto you: Make for yourselves friends of the mammon of unrighteousness." In other words, the Lord's people are here advised to use whatever of the unrighteous mammon they may have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends.

This does not mean that our good deeds and our use of whatever means the Lord has given us should be with a view to bringing commendation and material advantage to ourselves, but with a view to being of real service in blessing others along the lines laid down in the Scriptures. Thus the Lord's children make themselves truly worthy and pleasing to God. We believe this is a good plan to follow now. The Master declared that the children of this world are generally wiser than the children of light in recognizing what is for their best interests.

TIME OF TROUBLE PICTURED IN FRENCH REVOLUTION

The ecclesiastical powers of today are professedly sitting in the seat of Christ. The masses of the people know nothing better than what their religious rulers tell them. Now that these Doctors of the Law see the present dispensation coming to an end, they should seek to correct their former mistakes in dealing with their flocks, should seek to make some reparation for all their past delinquencies. They have been to a greater or less extent hiding "the key of knowledge" (Luke 11:52), to a greater or less extent imposing on the superstitions of the people, and taking the people's money under false pretenses. They should now seek to rectify all this so far as possible by telling the people the truth. They should try to save themselves from the violence of the fall which is coming to them. Were they to do so they would not fall so hard when the great disaster comes. But in antagonizing the interests of the people more and more they are adding to their own distress in the near future, as the Scriptures point out.

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand, is clearly referred to in Revelation 12:15, 16. See also STUDIES IN THE SCRIPTURES, Vol. 3, pp. 50-54, and pp. 64-69. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the present order near at hand—some of them because they have actively opposed the truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognized—keeping quiet about it for policy's sake. They have failed to conserve the interests which they pretended to serve.

APPLICATION OF PARABLE TO THE SAINTS

In applying the words of Jesus to ourselves, they would seem to teach that to whatever extent we have the mammon of unrighteousness, worldly goods, we should be inclined to be liberal rather than penurious, according to the measure of our ability. We take it that the Lord is showing us here that we as his followers have more or less of means, opportunity, influence, etc., and that we should use these talents he has given us in forwarding his cause. And if in our presentations of truth a certain amount of denunciation may be met with, we should rather let the matter go unnoticed and seek to be generous, so far as is compatible with fairness to the Lord and the spirit of his Word.

The Master adds, "that when ye fail, they may receive you into everlasting habitations." Those who could receive us into everlasting habitations would be only the Lord and his angels. He has promised to receive all his faithful ones. Our use of the unrighteous mammon, our sacrificing of earthly interests, which might in some cases bring us blessings from men, would surely at last bring us the crowning blessing from the Lord, as is promised. Our failing will be the reaching of the end of our sacrificial course. All of the Lord's people are to die—that is the purport of their consecration; it is a sacrifice even unto death. If they are of this class who make friends with, or of, or through, the mammon of unrighteousness, if they sacrifice these earthly things, then when they fail, when they die, when they have finished their course, they will be received into everlasting habitations—the place prepared for the faithful class of "more than conquerors," the "house not made with hands, eternal in the heavens."

We would not apply the word "they" necessarily to those of whom we made friends. God is our friend, if we as his children live a life of self-sacrifice and ignore the selfish use of earthly mammon in favor of the service of the Lord. Then our friends, those who will receive us when we fail, will be not those alone or those necessarily who may have been benefited by our sacrifices, but will be especially those beyond the veil—the Father, the Lord Jesus, the glorified saints, and all the holy angels. Blessed expectation!

TRESPASSES AND SINS AND THEIR EFFECT ON CHARACTER

"All unrighteousness is sin: and there is a sin not unto death."—1 John 5:17.

We should recognize a distinction between trespasses and sins. A sin is that which is more or less wilfully and intentionally committed. A trespass is a sin in a certain sense, but one committed without intention. The fact that a sin is called a trespass would imply that it was not done wilfully. The divine law stands whether we are able to keep it or not; and every violation of the divine law is a sin in one sense. But those violations of God's law which are wholly the result of our unavoidable weaknesses are not culpable sins, and hence not in the same category with sins more or less wilful.

So far as the world is concerned, it is already under condemnation for sin. Those who have accepted Christ and have received the forgiveness of their sins through Him, are spoken of by the Apostle Paul as those whose sins " are past, through the forbearance of God." (Romans 3:25) Because of their consecration of their lives to be the followers of Christ these sins are forever gone, so far as responsibility for their transgressions is concerned. From this time on the Lord's people are counted no more as sinners, but as saints whose whole lives have been devoted to righteousness.

Nevertheless, we have this treasure of the new creature in earthen vessels, our mortal bodies. The new creature in Christ does not expect to practise sin any more; for if he should sin wilfully, this would mean his entire repudiation of the Covenant into which he has entered with the Lord. But notwithstanding this, he will commit trespasses; for he has merely the good intentions of the heart, with only an imperfect body in which to operate. The Apostles recognized this fact. St. Paul declared that in his flesh dwelt no perfection. St. John says that whosoever says that he has no sin deceives himself, and the truth is not in him. (1 John 1:8-10) This same Apostle, in the same Epistle, declares that whoever sins is of the devil. In this last text he evidently refers to the practise of sin, to wilful sin, not to unavoidable trespasses; for he has just said that all commit these unintentional violations of God's Law. St. James says that in many things we all offend. (James 3:2) To will is present with every consecrated child of God; but how to perform is the problem.

OUR ATTITUDE BECAUSE OF TRESPASSES

According to the Scriptures it is sinful for the Lord's people to injure one another in word, act or thought. But many do not realize this high standard, even after they have come into the family of God. They may not learn until months, or even years afterward, the full measure of the divine law respecting every affair in life. Therefore there are many who for a time are guilty of evil-speaking and evil-thinking, but who are unconscious of having done wrong. These transgressions of the divine law are trespasses. This should be our attitude toward God: "Gracious Heavenly Father, we cannot do perfectly. We pray thee, forgive our trespasses, as we forgive those who trespass against us. We come with courage to thy throne of heavenly grace, asking for the covering of the merit of our Savior for these trespasses, and for grace to overcome as far as possible and to become holy in thought, in word, in deed."

But if any man sin, it is a different matter. In proportion as he wilfully violates the divine law, in that proportion he shall suffer stripes. Sins leave their mark on the character; for they are to some extent at least intentional violations of the principles of righteousness and of the covenant with God by which every real Christian obligates himself to obey the divine injunction. The Scriptures clearly indicate that if one of these deliberately sins, he commits the sin unto death, for which no penalty will be sufficient except the extinction of the second death.

TRESPASSES NOT NECESSARILY A HINDRANCE

The text, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous," evidently refers to trespasses and not to deliberate, or wilful sins; for, as we have already noted, the same Apostle writes, "He that sinneth is of the devil"; "that which is begotten of God sinneth not." Any one begotten of God, possessed of the holy Spirit, could not, so long as he is in possession of this holy Spirit, commit a sin with full intention. Except under the influence of strong temptation of the flesh, he could not sin knowingly; for if he were to commit such a sin, he would be manifesting that he had lost the holy Spirit entirely. So long as the holy Spirit abides in him he could not wilfully, intelligently, commit sin. He might be overcome by the weaknesses of the flesh, and thus might give a measure of consent to the wrong; but this would be only a partial sin. Yet for that portion which would involve the consent of his mind he would receive stripes, in proportion to the degree of wilfulness connected with the matter.

Our unintentional trespasses, properly striven against, evidently, do not interfere with the development of character. The implication of the Scriptures is that the new creature who is properly growing is striving against all kinds of sin and imperfection and is waging a good warfare. In the case of trespasses which are unavoidable on his part, instead of doing him an injury, these serve to show him what points in his character are weak and need to be strengthened. He learns of his weaknesses only by more or less falling into trespasses unintentionally, unwillingly. As he finds weaknesses in his character-development, it becomes his pleasure and earnest effort to fortify himself along these lines, that he may become "strong in the Lord and in the power of his might."—Ephesians 6:10.

THE SIN AGAINST THE HOLY SPIRIT

Our Lord declared that all manner of sin and blasphemy shall be forgiven men except the blasphemy against the holy Spirit. His thought here, we believe, is that because men are more or less imperfect in their judgment, on that account the Lord would be willing to forgive all such blemishes and trespasses; for they are unintentional. Hence there would be divine forgiveness for some of the great trespasses and transgressions which they have committed. The crucifixion of our Lord was not really intentional. Speaking of those who crucified Christ the Apostle Peter says, "I wot, brethren, that through ignorance ye did it, as did also your rulers." St. Paul expresses the same thought, saying, "For had they known, they would not have crucified the Lord of Glory."—Acts 3:17; 1 Corinthians 2:8.

These statements imply that this act was more or less of a trespass on the part of the perpetrators. There was a measure of sin, a measure of knowledge. In proportion as they had knowledge they had responsibility, and proportionately received stripes, nationally and individually. Therefore the Scriptures tell us that there will be future opportunities of blessing to those who crucified the Prince of Life. Their eyes will be opened when they awake. We are glad of this. They did not sin with full knowledge and wilfulness, and are not, therefore, subjects of the second death. They will have a future trial. But we understand they will come up merely as members of the race of Adam. They will have no special favor as Jews, and may require, indeed, many stripes. Some may never be recovered.

What is it to sin against the holy Spirit? We reply that the holy Spirit is the spirit of the truth, of righteousness. Whoever recognizes the spirit of the truth, the Lord's Spirit, and intentionally does violence to it and to the messengers of that truth, because they are its messengers, is sinning against the holy Spirit; and to whatever extent one does this he is a wilful sinner. If his act be committed with full knowledge, full light, there would never be forgiveness for the sin, either in this life or in the life to come. And the end of that sin against full light and understanding would be the second death. While every intentional sin against the holy Spirit, against the truth, must have a punishment, whether in this age or in the incoming age, yet the punishment will not be the second death unless the knowledge, the sin, be a full, complete one.

ELIJAH'S RETURN AND VICTORY

SEPTEMBER 5.—1 KINGS 18:16-40.

ELIJAH'S EXPERIENCES TYPICAL—KING AHAB AND QUEEN JEZEBEL ALSO TYPES—THREE AND A HALF YEARS' DROUGHT PREFIGURED TWELVE HUNDRED AND SIXTY YEARS OF SPIRITUAL DROUGHT—ELIJAH'S PRAYER OF FAITH BROUGHT NATURAL SHOWERS —CHURCH'S PRAYERS OF FAITH BROUGHT SPIRITUAL SHOWERS AND A GREAT REFORMATION.

Our lesson is interesting as we find it simply recorded in the Bible, but the interest of Bible students increases from the time they learn that Elijah was not only a Prophet of the Lord, but also a type of the church's earthly experiences. The Book of Revelation (2:20-25; 18:7) pictures to us Queen Jezebel as representing a great religious system of this Gospel age which did great violence to the truth. Ahab represented the worldly governments. His wife represented a false Christian church system married to earthly governments. As Ahab represented the worldly governments claiming to be Christ's kingdoms, so Queen Jezebel pictured, or typified, a false church system, which, instead of maintaining its purity as the virgin church of Christ, became married or united to these earthly systems. Contrary to this, the true virgin church of Christ was to remain faithful to her heavenly Lord, awaiting his second coming; and her marriage to Him was then to be accomplished.

As the Prophets of Baal were under the care of Queen Jezebel and under the patronage of King Ahab, so the priests and the religious representatives of a great church system have been the obedient servants of the great false institutions pictured by Ahab and Jezebel. Similarly, Elijah the Prophet and his dealings with Ahab, Jezebel and the affairs of Israel, was a type of the true church of Christ in the flesh—this side the veil. Although the true church is indeed represented symbolically by a woman, it is also represented sometimes by a man, when the picture includes the Lord Jesus Christ, the Head of the church.

In Revelation we have the three and a half years of Elijah's experience stated in symbolic language—forty-two months—1,260 days—three and a half times or years. (Revelation 11:2, 3; 12:6, 14; 13:5) In Revelation the time was symbolic, so that each day of the three and a half years represented a year, or the whole period 1,260 years. Some Bible scholars have applied this period as beginning in 539 A.D. and ending in 1798 A.D., at the time when Napoleon Bonaparte took the Pope of Rome prisoner to Paris.

As during Elijah's hiding in the wilderness there was no rain until he came forth, as told in today's lesson, so in the church's experiences there was a lack of rain, a drouth spiritually, for twelve hundred and sixty years, ending in 1798.

As just before the time of drought in Israel ended, there was a great contest (related in to-day's lesson), with the victory on the side of the Lord, so in the history of the church a great contest took place between Catholicism and Protestantism in the period styled the Reformation. In the Revelation picture the church, symbolized by a woman, is seen driven into the wilderness—lost to the general view. The woman corresponds in the type to Elijah hidden from view to the king, the queen and the prophets of Baal—in the world, but not of it. As Elijah was fed in the wilderness by the ravens, so the account in Revelation says that the woman, the true church, secluded from general view, was, nevertheless, spiritually fed during the twelve hundred and sixty years in which the famine for spiritual food prevailed in the world.

The Elijah class did a very courageous work after emerging from the wilderness condition. Spiritual refreshment came in abundant measure. For a time it looked as though Queen Jezebel had been vanquished, and that the slaying of her prophets with the sword of truth had demonstrated their errors and put the truth of God and its servant, Elijah, the true church, into a commanding position. However, this was not for long. Our next lesson will show us the Elijah class again fleeing from Jezebel's power.

Many express surprise that in response to earnest Bible study the Word of God in our day is telling such a beautiful message of divine wisdom, justice, love and power—a message very contrary to the teachings of the past. "How," they ask, "is it possible for Bible students of today to have so much more light on God's Word than was found by equally zealous Bible students of the past?"

We reply that the twelve hundred and sixty years of spiritual drought are the explanation. About the year 300 A.D., Christian bishops began to claim Apostolic powers and to style themselves Apostolic Bishops. The claim is still made that the bishops of the church of Rome, of the church of England, etc., are of equal authority with the twelve apostles, while the Bible claims to the contrary—that the twelve apostles selected by Jesus (St. Paul taking the place of Judas) were to be the only foundations of the Christian church, their teachings being on a full parallel with those of the Lord Jesus—they being his special mouthpieces to the church, orally and through their epistles. Jesus prophesied the falling away which would result in

some falsely claiming to be Apostles. See Rev. 2:2. Compare 2 Pet. 2:1; Acts 20:30.

This exaltation of the bishops came in gradually and was given great force by the action of Emperor Constantine in calling for a church Council at Nice, Bithynia, 325 A.D. The Council, under the Emperor's guidance, produced the Nicene Creed as representing the faith of the people of God. Subsequently that creed was impressed upon the people as being the only proper and infallible faith. Similarly, other additions to the creed were made later on by the bishops. The indorsement of these creeds implied that the bishops who made them had the right, the authority, the divine revelation necessary for the work; and the people gradually endorsing the creeds were really endorsing at the same time the doctrine of apostolic succession, which was subsequently made a feature of the creeds.

From the time the Nicene creed was promulgated and accepted, 325 A.D., there was practically no more Bible study for over twelve centuries. During all that time Bible study was considered unnecessary, because the apostolic bishops had formulated the creeds as proper statements of the church's faith. To study the Bible would have meant the studying of how to fight against the Emperor and the combined views and teachings of the bishops. Besides, Bibles, then written on parchment, were worth a fortune and possessed by few; and education necessary for reading was extremely limited.

REVIVAL OF BIBLE STUDY

Twelve hundred years after the first expression by the so-called apostolic bishops brings us to 1526, when the art of printing had become common. In that year Prof. Tyndale, having prepared his MS., published it in Germany, because of the opposition of the English clergy. He imported his New Testaments into London, in whose shops the people began to purchase them. Few were able to read; but many were glad to organize classes and to hire a reader, that they might know the Word of God. At this same time the Germans were learning something of the New Testament and its different teachings, from Luther and his associates.

The church of England bishops had heard about this New Testament. They forthwith bought up the entire edition in the shops, and publicly burnt them in front of St. Paul's Cathedral, London. They feared that the people would become interested in the words of Jesus and the divinely-inspired twelve apostles; and that they, who had taken to themselves the title of "apostolic bishop," would become mere ciphers. They knew, too, that the eighteen Ecumenical Councils held during those twelve hundred years had declared to be true Christian faith many things not taught in the Bible, and that they had omitted many things that are taught therein. They feared that the people, becoming Bible students, would know of these things, and thus would be upset the general belief based in the creeds—and not in the Bible.

We see, however, that their fears were almost groundless. The teachings of the creeds, impressed for twelve centuries, have so fastened themselves upon the minds of the people that they can read to the contrary in the Bible and never notice the discrepancy! However, a great Bible-study inclination came at that time to the British people. Several other translations were subsequently brought out, until finally the bishops considered it advisable to give the Bible to the people, impressing upon them the thought that the bishops had all along been upholding the Bible. Then, too, they warned the people against putting any construction upon the Bible that would make it different from the teaching of the so-called "apostolic bishops" in the creeds—threatening them with eternal torment.

Interest in the Bible continuing, King James thought to popularize himself by authorizing a committee to prepare the so-called King James Version. While it was in preparation, the Roman Catholics, not to be outdone, produced a version entitled the Douay Bible—still in vogue. This was given to the people, with the suggestion that it was in harmony with the creeds, and that any one interpreting it differently would be a heretic who could not be stopped even in purgatory, but would pass straight on to eternal torture.

As it was, Tyndale and some of the others interested in the Bible suffered martyrdom, as enemies of the "apostolic bishops," and their creeds and institutions. The conflict proceeded, as already suggested, until 1799, when the Bible came into great prominence, nearly all of our great Bible Societies of today having been organized within fifteen years after that date. The foretold period of spiritual drought having been ended, a great spiritual shower came to the world. Nevertheless, as our next lesson will show, Ahab, and especially Jezebel, were unchanged. Elijah's life being again in danger, he fled to the wilderness.

PILGRIMS ALL, IN SOLEMN HASTE

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

"We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

"'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!

"We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun;
Ere morn our joy may be begun!"

ELIJAH'S FLIGHT AND VISION

SEPTEMBER 12.—1 KINGS 19:8-18.

JEZEBEL UNREPENTANT—AHAB UPHOLDS HER—ELIJAH'S LIFE THREATENED—HE FLEES, DISCOURAGED—GOD GRANTED HIM A VISION OF THE FUTURE—THE WIND, THE EARTHQUAKE, THE FIRE, THE STILL, SMALL VOICE—WHAT THESE THINGS SIGNIFY NOW TO THE ANTITYPICAL ELIJAH CLASS.

Elijah expected that, after three and a half years of divine chastisement, followed by a special manifestation of divine power against the representatives of Baal, the true God and the true religion would have a measure of prosperity with the people. He was surprised to find Queen Jezebel bitter and murderous as ever and King Ahab fully dominated by her influence. He fled, sadly discouraged. After a long sleep, relieving his nervous strain, the Lord gave him, through an angel, a special message of comfort and food which lasted forty days, until he came to the Mount of God.—Horeb.

There Elijah went through a series of experiences (whether literal or in vision we may not be too certain), in which the Lord was to reveal himself. First came the winds, rending the rocks; but God was not in the winds. Next came the earthquake, with destructive force; but God was not in the earthquake. Then followed the devouring fire, but God was not in the fire. Finally came the still, small voice, which Luther's translation renders, "The voice of Eden." God was in the voice—it really and truly represented Him. This narrative multiplies in its force to Bible students when they realize that all these things which occurred to Elijah foreshadowed experiences with which the church of Christ in the flesh is intimately connected.

Jezebel still represents a form of godliness great and boastful, and supported by earthly power, represented in King Ahab. The picture intimates to us that the great social and religious upheaval of a century ago did not deeply affect or greatly alter the outward attitude of the church nominal and the world toward the true church of Christ in the flesh, represented by the Prophet Elijah. The reformation was partial only. Great institutions still upheld many of the serious errors of the past. The Elijah class again passed out of public view, though not out of communion and fellowship with God, divine supervision providing for their necessities of rest and spiritual refreshment.

Mount Horeb, otherwise called the "Mount of God," fitly represented in the picture Messiah's kingdom. The coming of Elijah to it portrayed the fact that the church will be in and under the kingdom administration while still in the flesh,

although the last members of the church will not fully participate in the kingdom honors and blessings until they shall have experienced the great resurrection "change" noted by St. Paul in the words, "We shall not all sleep, but we shall all be changed," for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50-52.

WHAT THE ANTITYPICAL ELIJAH SEES

Many Bible students understand that chronologically Messiah's kingdom began its operation in the world in the year 1878, while the last members of the Elijah class are still in the flesh. How soon the entire company of the Elijah class will pass beyond the veil and the kingdom be ushered in with power and great glory is not definitely stated in the Bible.

While in this condition Bible students the world over have been receiving of the Lord a special vision of the future. That is to say, through Bible study they have been learning that Messiah's kingdom is to be inaugurated in a time of trouble such as was not since there was a nation—no, nor ever shall be afterward. (Daniel 12:1; Matthew 24:21) They have learned that the winds of strife, the present war, have been held back for years by divine power, during the time when God's people have been assisted in Bible study, symbolically spoken of as the sealing of the saints in their foreheads. Revelation 7:1-4. These see the four parts of the great divine program which will usher in the kingdom of God, for which so long God's saints have prayed, "Thy kingdom come; Thy will be done on earth, even as in heaven." They see that the winds represent the war; that the earthquake of Elijah's vision represents a great social revolution, which will follow the great war, lapping upon it, perhaps. They see that, following the revolution, anarchy is to be expected, symbolized by fire, consuming, destroying, the present order of things—symbolically represented by St. Peter as consuming the ecclesiastical heavens and the social, financial and political earth, giving place to the new heavens, Messiah's kingdom, and the new earth, society upon a new basis approved by the kingdom.—2 Peter 3:10-13.

In none of these great experiences coming to the world will God be manifest. They will all be merely preparatory, terrible experiences, to fit and prepare man for the voice of Eden, which will subsequently be heard, bringing the message which will be "the desire of all nations." The same voice of Eden is mentioned by the Lord through Zephaniah the Prophet, saying that first the fire of God's jealousy will consume the present order of things; and that then, following the fire, God will "turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9.

FULFILMENT OF THE VISION BEGUN

Bible students understand that these four great features of God's plan portrayed to Elijah have already begun a fulfilment—that the present European war is the letting loose of "the four winds of heaven"—winds of strife. It is unnecessary to say that no such war has ever before been. Official reports show that more than twelve millions of men have already been either killed, wounded or captured, in the army. The world has been getting ready for this war for forty years and wondering why it did not come sooner. The newspapers have been declaring year after year that it would surely come before Fall or before Spring. Now we see why it has been held off—that the angels were commanded of the Lord not to loose the winds until the servants of God should be "sealed in their foreheads."

This intellectual appreciation of God's plan our Lord clearly foretold, saying to his people now living, "When ye see these things begin to come to pass, then lift up your heads and rejoice; for your deliverance draweth nigh." Bible students see these things beginning in the present war. They know what to expect in the near future. The fact that Elijah saw these things before he was taken up in the chariot of fire should not be understood to mean that all these experiences will be past before the church will be translated, "changed in a moment, in the twinkling of an eye," but rather that all these things were shown to Elijah on the Mount of God as identified with the inauguration of the kingdom. Then he had other experiences before he left.

Some are inquiring why God permits such a great war. The Bible answer is that this war and all the other death experiences of our race are parts of a great divine lesson on the exceeding sinfulness of sin. There is no war in heaven—no sickness, no death, no sorrow, no pain, no insane asylums, no sanitariums, no doctors—because there is no sin there. But we have all these terrible conditions on earth because sin entered the world, as the Bible tells us, six thousand years ago, and because death is the penalty for sin—not eternal torment, as we were once taught. "The wages of sin is death"; "The soul that sinneth, it shall die." (Romans 6:23; Ezekiel 18:4) The resurrection of the dead is the hope of the world, and is built upon the great sacrifice which Jesus gave when he died for our sins.

THE ANTITYPICAL ELIJAH ENCOURAGED

St. Paul, as well as Jesus, tells us about our day. He not only describes it as a day of symbolical fire, but he also assures us that all who are truly the Lord's people will be granted an opening of the eyes of their understanding to appreciate where we are. "The fire of that day shall try every man's work of what sort it is." He tells us that all who build their faith and character with the gold, silver and precious stones of divine truth will pass through the fiery ordeal of this time safe—"kept by the power of God." Others who have built their faith and hope with the wood, hay and stubble of human tradition will suffer loss, though themselves may be saved by the fire. (1 Corinthians 3:11-15) He tells us that that day shall come upon all the world as a thief and as a snare. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light and children of the day." Let us, therefore, walk in the light, as children of the light.—1 Thessalonians 5:1-6.

As Elijah was discouraged until the Lord gave him the vision showing how he ultimately would be revealed through the winds, the earthquake, the fire and the still, small voice, so it has been with the church. There was a time during which much discouragement was felt, until the Lord began to make clear the divine plan by which Messiah's kingdom would be inaugurated. Seeing this plan, the Bible students are now lifting up their heads and rejoicing, as Jesus instructed, knowing that their deliverance will be inaugurated through the great time of trouble, of which they see only the beginning.

INTERESTING LETTERS

WATCH TOWER REFERENCES RE TABERNACLE SHADOWS

[FROM 1907 TO 1915]

MY DEAR PASTOR AND BROTHER:—

Excuse me for taking a few moments of your valuable time. I write this message thinking perhaps it may be a means of assistance and blessing to some of the Lord's flock.

In studying the TABERNACLE SHADOWS, certain questions often come up which might receive a more satisfactory answer. Few of the friends, however, have the time to look up past references in THE WATCH TOWER. Quite a while ago I made a list of every reference I could find in the TOWERS from 1907 to 1914, relating to the TABERNACLE, and when we went over the TABERNACLE in class I found the added references exceedingly helpful and satisfying. I thought I might pass the blessing along to others. Hence I enclose a list of them, and you may do with them as you see fit. Our Bible Helps give references up to 1907, and these take up from that year to 1914 and also some Convention Reports.

God bless you, dear Brother, in all your labors of love, now and hereafter. You are constantly in my prayers. I love you and your work dearly.

Yours in the One Hope, DAVID DAVIDIAN.—Calif.

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APPLICATION OF THE RANSOM

Following references are helpful studied in connection with chapter IV., **Tabernacle Shadows**—"The Great Day of Atonement:"

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WHEN THEIR HAPPY LIFE BEGAN

DEARLY BELOVED BROTHER RUSSELL:—

May the love of God be with thee! It has long been my desire to tell you my appreciation in my feeble way. Three years ago I had the pleasure to listen to a workman in the Standard Oil Yard, Pt. Richmond, Cal. When I heard him I was amazed and coming home that night I told my wife that I had heard a man talk as none else before in my life, although I used to seek around for the truth, but had failed to find that which I could love. My wife asked me to bring that man (Brother Starr) home, so I brought him home one night and I got some of my friends over to hear him. Thanks be to God for that night, for there began our happy life! Our home before that time was not very happy; but since then it has certainly changed. We are now consecrated to the Lord, and one of our friends, a sister, has done the same. Happiness untold in both homes is now to be found.

The Lord has been feeding us from his storehouse, and each time when we read THE WATCH TOWER, and see the letters from the friends, I simply must pray for each one of them! It has been hard for me to learn certain lessons. I have prayed for patience and would forget time and time again. I am a hard workman and my associates are very impatient. So in a recent WATCH TOWER you told us to pray for love to be cultivated in us, and in the evening report to our heavenly Father. Since then I have had great blessings along the line of patience. Both my wife and I love the brethren, for among them we spend all the time we can, thanking the heavenly Father for his loving kindness to us. My wife is doing colporteur work as much as her strength permits, and we have both had great blessings therefrom. The six volumes have brought us untold happiness. Daily we pray the Lord to give you strength. We love you and ask you to include us in your petitions to the Lord that we may be among that little flock.

BROTHER AND SISTER CHRISTIAN LARSEN.—Cal.

VOL. XXXVI BROOKLYN, N. Y., SEPTEMBER 1, 1915 No. 17

CHRISTIAN DUTY AND THE WAR

As the war progresses a bitter, partisan spirit spreads. The people of each of the warring nations are convinced that right is on their side, and that everything to the contrary is wrong. The sense of justice seems more and more to go blind. Any attempt to consider matters justly, equitably, is resented as disloyalty, stupidity, etc. The best elements of the natural man seem to be paralyzing under the influence of the war. Germany and her allies claim that they have maintained the world's peace for thirty years, during all of which time their jealous neighbors, noting their prosperity, have sought to hinder it and have awaited only a favorable moment for attempting their destruction. To them their commercial progress and attempt to build a navy proportionate to their population have aroused the jealousy of their neighbors already entrenched commercially on the sea.

They claim that Belgium was not neutral, but conniving with their enemies, and that, any way, the passing of German armies through Belgium was a military necessity. Similarly they claim that the protection of their national life against the European combination makes necessary their submarine warfare and blockade and other things which they do not prefer. They claim, too, that necessity knows no law, that this is the hour of their necessity, and that the object of war is success—to be obtained as honorably as possible, but to be obtained.

Britain and her allies take the contrary view. They declare that for forty years they have noted the progress of the Germans and considered it a menace to their rights. Accordingly, the French maintained an army of equal size with Germany; Russia, an army of double the size; while Great Britain has striven to have a navy stronger than that of all the remaining nations of the world. If Germany be not crushed now, her spirit of progress will ultimately put her at the head of the nations, commercially and financially. This would mean that all the other nations would be less powerful proportionately. They see in this a terrible nightmare of militarism. Germany must be crushed at any cost, not only for the sake of the present, but also for the sake of future generations.

The Bible declares, "God is not in all their thoughts." (Psalm 10:4) Although all the nations of the Continent, except the Turks, style themselves Christian nations, not one of them manifests any faith in God. They all feel that the entire responsibility, both for the present and for the future, rests altogether upon themselves.

"FEAR HATH SURPRISED THE HYPOCRITES"

Convinced of having a divine commission and with sundry forms of godliness, but without any of its power or faith, many of these nations are only now awakening to the fact that this war is not like other wars—that God has let loose the winds, is no longer restraining them. The time has come for him to allow the angry passions of men to bring the whirlwind of trouble, which shortly will lead on to revolution and then to anarchy, and will thus prepare the way of the Lord and his kingdom.

What a sad spectacle the war presents—twenty millions of soldiers engaged, at a cost of over forty million dollars per day for their maintenance! Twelve millions of men in the prime of life have already been wounded, captured or killed. The consumption of ammunition is astounding. One of the British ministers recently declared that in one battle in Belgium the British forces used more ammunition than in the entire Boer war!

National debts were already enormous, and British consols (bonds) were selling at twenty-five per cent. less than their face value before this war began. Can any rational person suppose that the debts of the warring nations represented by their bonds will ever be paid? And when the people shall realize the meaning of all this and of the crash of financial institutions which this will involve, the discovery will be terrible. The only logical result to be expected of the discouraged people will be as the Bible predicts—so great an earthquake as was not since man was on the earth—social earthquake, revolution, gigantic in its character.—Rev. 16:18.

WAR'S DEMORALIZING INFLUENCE

Professed ministers of Christ of various denominations seem to be vying with each other in leaving the Great Captain of our Salvation and his standard of peace and love in order to associate themselves more and more with militarism. Appealed to by the representatives of the Government, these professed representatives of the Prince of Peace are making themselves popular with their governments by preaching war. We hear only a little from Great Britain along these lines, but the suggestion from the Bishop of London is quite sufficient on this point. His suggestion urges boys and girls to marry early and to raise large families, presumably for mortal combat—not to be soldiers of the Cross of Christ and followers of the Lamb, but soldiers of the Cross of St. George which marks the British flag.

Recently in Canada the Editor was astounded by the activity of the preachers there—especially those of the Church of England. One was out in Khaki uniform marching through the streets with the volunteers. Asked by a college friend, "Did I see you in the ranks?" he answered, "Yes, I wanted to encourage the boys." "And did you think of going to the front, to the trenches?" "Not a bit of it!" He was merely acting as a decoy to get others to the front; just as a bull they have at one of the Chicago stockyards which meets the

animals about to be slaughtered and, tossing his head in the air, becomes their leader up the gangway leading to the slaughter. There he knows his little niche, into which he glides and is sheltered; while the others drive and press one another forward to the slaughter. But it is in the pulpit that the minister has his opportunity to address the mothers—"Why not have your boy go to the front?"

MINISTERS AS RECRUITING AGENTS

To give the matter a religious coloring, some of these ministers have taken texts from the Bible, which certainly have no application whatever to the subject in hand. The text of one in preaching about the valor of the Canadians who lost their lives in war was, "Blessed are the dead who die in the Lord from henceforth." (Revelation 14:13) The text of another, intended to encourage enlistment, etc., was, "These are they that follow the Lamb whithersoever he goeth."—Rev. 14:4.

What a terrible perversion! And for what a purpose! To inflame the passions of humanity, to deceive people, to get them to do the very thing which Christ has directed shall not be done. Such ministers may gain favor and influence with their earthly king and his ministers and representatives in the government, but how will they stand with the other King, whose empire is to be inaugurated with the great Battle of Armageddon, to which this present war is leading? We tremble to think of their responsibility, if they know what they are doing.

It is quite possible that they do not realize the true situation. Ninety-five per cent., probably, of all the educated ministers in all the great cities have confessed for years that they do not believe the Bible. Indirectly they have admitted that they merely use it as a book from which to select texts because the common people have a sort of superstitious respect for it. They have gotten so in the habit of selecting texts without any reference to the contexts—so in the habit of deceiving themselves and their trusting flocks—that they probably do not realize what they are doing and how they are misrepresenting the Word of God. We know that the Lord's judgment in all cases will be just; we defer to it.

The ministers of Toronto, to show their patriotism and their confidence that the war is of God, that all the holy angels are applauding the recruits and that they will all go to heaven at death, etc., etc., we suppose, have raised a purse of money for the purchase of a Gatling gun, to be carried across the seas and used to kill German Christians—in whose Christianity they have no confidence and evidently believe that God has none. The viewpoint of Bible students is that the fact that both British and Germans claim ninety-five per cent. of their population to be Christians is no proof that they are such really. Hence the Toronto preachers, in purchasing the Gatling gun to kill Christians, are quite right, probably, in supposing that they will not be killing real Christians, just as Bible students feel doubts that all Toronto ministers are Christians, in the true sense of the word.

THE CHRISTIAN'S PROPER ATTITUDE

Meanwhile, where do the true followers of Christ stand, and what is their duty? Bible students more and more are awakening to a realization of what the present war is, and are conscientiously inquiring respecting their own responsibility. Some have inquired in respect to the situation in connection with the manufacture of war ammunition. Our advice to them has been to avoid engaging in such work as this, except as the money would be absolutely necessary to provide food and shelter for their families and themselves. And then, taking such a situation merely as a matter of necessity, we recommend that it be vacated as speedily as something else can be found, no matter how poor the pay, if it will provide life's necessities.

We are not unaware that this is a far-reaching subject, and that many would class us as narrow in the giving of such advice. Some would tell us that we carry this matter to an extreme; that on the same principle an employee of a railroad or steamboat should avoid loading such war munitions, the bill-clerk object to his part of the matter, the stenographer to his, etc. We would say that so far as reasonably possible we should avoid having anything to do with these implements of destruction, but if compelled from necessity, should hold our situation only until one for a better cause could be obtained.

In SCRIPTURE STUDIES, Vol. VI., we have set forth a suggestion that the followers of Christ seek by every proper means to avoid participation in war. We there suggested the possibility, but that in the event of conscription the Lord's followers should use all their influence toward obtaining positions in the Hospital Corps or in the Provision Department of the army, rather than in the actual warfare. We suggested further that if it were impossible to avoid going into the trenches, it would still not be necessary to violate the divine requirement, "Thou shalt do no murder."

We have been wondering since if the course we have suggested is the best one. We wonder if such a course would not mean compromise. We reflect that to become a member of the army and to put on the military uniform implies the duties and obligations of a soldier as recognized and accepted. A protest made to an officer would be insignificant—the public in general would not know of it. Would not the Christian be really out of his place under such conditions?

"But," some one replies, "If one were to refuse the uniform and the military service he would be shot."

We reply that if the presentation were properly made there might be some kind of exoneration; but if not, would it be any worse to be shot because of loyalty to the Prince of Peace and refusal to disobey his order than to be shot while under the banner of these earthly kings and apparently giving them support and, in appearance at least, compromising the teachings of our heavenly King? Of the two deaths we would prefer the former—prefer to die because of faithfulness to our heavenly King. Certainly the one dying for his loyalty to the principles of the Lord's teachings would accomplish far more by his death than would the one dying in the trenches. We cannot tell how great the influence would be for peace, for righteousness, for God, if a few hundred of the Lord's faithful were to follow the course of Shadrach, Meshach and Abednego, and refuse to bow down to the god of war. Like those noble men they might say, "Our God is able to deliver us, if he chooses so to do; but if he does not choose to deliver us, that will not alter our course. We will serve him and follow his direction, come what may."

Those Hebrews of the past cast into the fiery furnace because of their faithfulness to God, but afterwards delivered, are a noble example. Indeed, the millions of soldiers enduring terrible privations through loyalty to earthly kings during the present great war are wonderful examples and illustrations. May not the soldiers of Christ well say to themselves, "If the ancient worthies knew God only partially, yet were so faithful to Him, and if these earthly soldiers are so faithful to earthly kings, what manner of persons ought we to be who have come into the family of God by the Spirit of begetting, who have entered the school of Christ, who are being guided and led by the Captain of our Salvation, and who have his exceeding great and precious promises in respect to our eternal future! How should we stand for him and for his teachings? Could we lay down our lives in a better way than by faithfulness to the King of kings and Lord of lords, our Redeemer and Head?"

We are not urging this course. We are merely suggesting it. The responsibility fully belongs with each individual. We are discharging our responsibility toward many Bible students who are inquiring of us respecting the mind of the Lord on this subject. We gave them our best thoughts previously, but now fear that we were too conservative. We always advocate conservatism, in the sense of not rushing into difficulties simply because they are difficulties and would mean trouble. But we do advocate that, while seeking to avoid trouble and to live peaceably with all men, where duty calls, or danger, we should not be wanting there.

THE ULTIMATE DESIGN OF THE LAW OF GOD

"The end of the commandment is love out of a pure heart, and a good conscience and an undissembled faith."—1 Timothy 1:5.

We have in the above text the summing up of the divine law in the word "commandment." As a matter of fact, there are various commandments, all of which were in a general way represented in the Decalogue. Our Lord divided these commandments into two parts, declaring that these two parts were a synoptical statement of the entire law of God. A law is a commandment, imposed by rightful authority—a rule of conduct which we are bound to obey. The children of Israel did not appreciate the commandments given in the Law. To them it consisted of merely so many statements of what they should do and what they should not do—no more. They did not get the proper scope of the matter. Even the Christian church has largely failed to get a comprehensive view of the divine law.

We are not to think of the law as imperfect, for God, being perfect, could not give an imperfect law. God's law, or commandment, then, is perfect. Speaking of the law the Apostle Paul writes, "The law is holy, and the Commandment holy, and just and good." (Romans 7:12) The reason why the Israelites could not keep the law was not that the law was imperfect, but that they were sold under sin, as the Apostle declares. (V. 14) We recognize the law as being the standard of perfection. Our Lord, when he came, "magnified the law and made it honorable." He showed how grand and far-reaching the law is when fully comprehended.

It is impossible for any of the fallen race to live up to the requirements of God's perfect law, because of the imperfections and weaknesses of the flesh. In the case of the church, this impossibility is removed by Christ. "The righteousness of the law is fulfilled in us," because God has made this arrangement for us, that the merit of Christ shall cover our imperfections and shortcomings. This enables us to live in full harmony with this law; for we can keep it in spirit, though not fully in letter, and the blood of Jesus makes up for all the rest—our unwilling imperfections.

PURE, UNSELFISH LOVE

The Apostle speaks here of "the end of the commandment." The expression seems somewhat obscure. The thought seems to be this: the ultimate purpose of the law, that which it is designed to produce, is love—to bring us to the place where we shall be in full harmony with the one who made the law, and who is himself the embodiment of love. This will be the final result of God's law to all who receive it. He wishes that those who are perfect shall remain perfect, and that those who are imperfect shall see the proper standard for all Jehovah's creatures to be a just standard, a loving standard; that God is to be obeyed, not from compulsion, but from love for him and for the principles of righteousness. It is his ultimate purpose that all his intelligent creatures who will be granted eternal life must be perfect, in full harmony with their Creator.

The Apostle proceeds to point out that this love required by God's law must be of a certain quality. We can understand the love of a parent for a child, the love of a person for an animal—quite proper if not carried to an extreme. There might be more or less selfishness in such love. A person might love a dog because it was his dog, or love his child because it was his child. This love, therefore, would have a selfish feature and would not be the disinterested kind, the benevolent kind, not the highest form of love. The love that would fulfil all the requirements of God's law would be "love out of a pure heart."

Love can be entertained in a heart not altogether pure. There can be a mixture of love and selfishness, and this is very generally the case with fallen humanity. Even as Christians our love may be only partly pure at first, but gradually the spirit of the commandment, received into our heart, should purge out the selfishness. Godlike love would mean love for God's truth, love for his holy law, love for his creatures. It is an unselfish love, as is the love of God. God has nothing to gain by all he is doing for the church or purposes to do for the world. He does it out of a pure heart, out of a good, benevolent, loving heart—not to see what he can get out of it.

A pure heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly, with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident, then, that such a pure-hearted person is not merely one who starts out in the Christian life with a good intention. All who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love.

At the beginning of the Christian way our hearts are pure in the sense of being sincere, truthful. We mean what we say, what we profess. We are not merely drawing near to God with our lips and not with our hearts. But love out of a pure heart. this purity of love referred to in our text, is attained by the putting off more and more of the things of selfishness and the putting on more fully of the Lord's Spirit. The Apostle is addressing these words to Christians, implying that they have some of these things to put off after they have become Christians. "Put off all these—anger, malice, envy, hatred, strife," works of the flesh and of the devil. These things more or less attach to you. And put on all these—meekness, self-control, patience, faith, long-suffering, gentleness, brotherly-kindness, love. As we do these things, our hearts will be in the attitude the Apostle mentions. We shall have attained that which God purposes, designs; namely, "love out of a pure heart."

DEFINITION OF "GOOD CONSCIENCE"

The Apostle proceeds to say, "and a good conscience." Conscience seems to be that moral quality of the mind which admonishes in regard to right and wrong. Some persons have a keen conscience and can quickly discern as to what is right and what is wrong. Others have a very dull conscience and find it difficult to determine between right and wrong, or else are measurably indifferent as to the moral quality of their course. While God created man with a good conscience, ability to determine accurately what is right and what is wrong, sin has depraved this conscience. Hence it is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. God lays down the principles of righteousness in his Word. It is through the law of God that the Christian is able to discern these principles, to see what is right or wrong in principle.

The Golden Rule admonishes us, Do unto your neighbor as you would have him do unto you under similar circumstances. Consider what you would like to have your neighbor do unto you under certain circumstances and conditions, and thus help conscience to see what is the right thing to do. There are many things which are morally wrong, which are forbidden in the law of God. These would be more readily discerned by the conscience, as there could be but one course of action possible in harmony with the expressed will of God on the matter. But there are other things which require a conscience trained to fine discernment. The Golden Rule is especially helpful here. As the principles of righteousness become firmly established in our characters, there is little difficulty in discerning the course of duty and of love.

One whose conscience has not been properly trained by the Word of God might be entirely honest and yet be pursuing a wrong course. A man might follow a certain course for years; he might have been doing so with all good conscience, that is, in all sincerity. Perhaps long after he has become a Christian he would come to see that something he had been practicing was not wise or proper. He would say, "I see now that I have been taking a wrong view of this matter. Hereafter I shall be better able to see my proper course under such circumstances. I realize that the principle of justice needs to be thoroughly ingrained in my being in order that I may be more pleasing to God. Christian love goes beyond justice, but justice must come first." A properly developed Christian has a properly educated conscience.

A "good conscience," as used in our text, is a rightly educated conscience. It is not one which is always accusing its owner, making him feel that he is always doing wrong. There are morbid consciences which are constantly accusing, not able to get a proper balance. A truly good conscience is one which is well balanced. One may have a scale, for instance, that is perverted either one way or the other. A scale which is rightly adjusted will stand level. It is reliable. And so with a good conscience—it is one which can determine the slightest deviation from God's law.

HONESTY RESPECTING FAITH ESSENTIAL

Lastly, St. Paul adds, "and an undissembled faith." An undissembled faith is a faith that is properly represented to others. It is not deceitful. To dissemble is to misrepresent. We are to have a faith which is not misrepresented, which is undissembled, as the Apostle says. We as Christians have a certain standard set before us in the Lord's Word. We are to go beyond the Law. We are under a still higher law—the law of sacrificial love. Our faith takes hold of things not seen as yet, that portion of the Lord's arrangement for us which goes beyond what is now visible to us with the natural eye. Whatever the Lord has revealed to us that our faith has been able to accept as his will, must be held honestly and loyally. We must be honest with respect to our faith and in respect to our life.

There are many who may have a good conception of justice and who may be fine people in many ways, and yet they might dissemble as regards their faith. They might think more or less that the end justifies the means, and that they might profess something in regard to their faith which would be for the good of someone else, even though it would not be true. There are people all over the world who thus dissemble in respect to their faith. They misrepresent their faith. They do not believe what they are teaching or what they profess to believe.

Many are teaching eternal torment. If you ask them as to their belief on this subject, they will say, "I do not be-

lieve that doctrine, but it seems necessary to preach it." Others are teaching Higher Criticism, Evolution, New Thought, etc.,—deceiving and being deceived—yet still claiming to be Christians. All such people are in a wrong condition. Unless they speedily correct this they will not be fit for the kingdom; for the purpose of the law, love, is to be fulfilled in those who will be accepted for that high and honorable station. This love requires, first of all, supreme loyalty to God, which means loyalty to his Word. What is the use of having an end of the law, an ultimate object of the law, if that end, that object, is never to be attained? Christ met this end, or object, of the law. The righteousness of the law was fulfilled in him actually. The true church now reach this in spirit. That is to say, their hearts, their minds, are in harmony with this law; and they are striving day by day to more and more bring their lives—their words, thoughts and actions—into full accord with this perfect law of love.

THE LAW OF THE NEW CREATION

The Scriptures everywhere represent that in God's estimation love is the principal thing. Neither justice nor other qualities, other virtues, are ignored; but this quality is placed at the very top of the list of Christian graces. From the list which the Apostle Paul gives of the fruits of the holy Spirit, we see that at the head he places love, then come joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-restraint. (Galatians 5:22, 23) The Apostle Peter gives the list of fruits of the Spirit as cumulative—as a process of addition, leading up to the sum of all the graces. He begins with faith, the foundation. Then are to be diligently added, fortitude, knowledge, self-restraint, patience, brotherly love, then the broad love which includes all the world, even our enemies.

We are to remember, however, that love is not something which is instantly developed. It grows. Therefore those who have some love today, something of this holy Spirit, may have more of it tomorrow, still more of it in a year; for it is a matter of development. Since God himself is love, the implanting of the divine likeness in humanity six thousand years ago when Father Adam was created signifies that God gave man the quality of love. Even in man's fallen condition we see this manifested more or less on every hand—natural love. This in many cases has become considerably perverted into self-love. But there are some very noble people who have a considerable degree of love naturally, who have much of original God-likeness still remaining. They have much less to overcome in this direction than those who are more selfish. All the elements of sin seem to be more or less connected with selfishness—thus warring against the best interests of the individual.

The love which the Bible commends to us as new creatures is the love which had its start in our spirit-begetting. Whoever has been begotten of the Spirit of God has some of this pure, unselfish love of which St. Paul speaks. In proportion as one grows as a new creature, he grows in love—so that he may gradually be filled, his capacity, for love increasing in proportion to his growth. At the beginning of our Christian experience, we merely have a beginning of love, as it were. This is to spread and fill our whole system. This love of God will make us more loving, kind, gentle, toward our friends, toward everybody, even toward animals.

But the Scriptures draw attention to the fact that as the love of God develops in us it will have a special interest in the brethren—those who have received the same Spirit. Therefore, wherever the Spirit of God is it will have a sympathetic flow toward others of the same spirit. Whoever has the Spirit of God at all will be sure to love his brethren, because he will see the mind of God in them; and this love will increase as he develops and as he sees development in the brethren.

All the brethren in Christ, however, have imperfect bodies, and therefore can give but imperfect expression to the spirit of love. And since the brethren are brought closer together through their common hopes and ambitions, they are likely to become more of a trial to each other than are the world. They are tempted sometimes to say to a brother or a sister, "Well, you do not show much of the spirit of love!" Thus the spirit of criticism is aroused, and love is put to the test. In proportion as we grow in love, this spirit of love will be ours and we shall take a kindlier view of the frailities of the brethren. Our daily experiences should teach us more and more of our own shortcomings. The discovery of our own faults and the battling with them should humble us. Whoever realizes his own shortcomings should extend the feeling of sympathy toward his fellow pilgrims in the heavenly way, who are fighting similar battles. Unless we do so we shall not be pleasing to our God.

The fact that the brethren have this Spirit of God and are seeking to develop love, however much they may come short of their own ideals and of our ideals for them, demands that we love them. Our sympathy for them must broaden and deepen so that if we see them overtaken in a fault we shall seek to restore them in love, remembering ourselves, lest we also be tempted. As to the depth of love we should manifest, it is clearly laid down in the Scriptures. We should love the brethren as Christ loved us. This is very broad. Christ loved us to the extent that he was willing to lay down his life for us. We should be full of love, sympathy, for our brethren in Christ, desiring to be helpful to them. Whatever we do for them is a manifestation of our love for the Lord.

The Lord has arranged that our love for the brethren and our laying down our lives for them and in their defense is all done to him; and he so esteems it. If the time should come when it would be necessary, there should be a readiness to lay down our lives for them. But more particularly, we are to lay these down inch by inch in their service, whether it be by cleaning off the snow from the pavement or caring for them when they are ill, or cooking the dinner or the breakfast, or mailing papers to them to encourage them in the good way—no matter what the service. All these ways and many others are ministries to those who are the Lord's—laying down our lives for them. We rejoice to have such privileges, such opportunities—using our time and strength as the Lord in his providence shall indicate, realizing that the only use we have for our present life is to lay it down in the service of the Lord's brethren and ours, and to do good to any as we have opportunity, giving the brethren the preference.

We may never attain to the place, while we are in the flesh, where we shall say no word, do not act, to hurt a brother. We all have imperfections that we are striving against. But "The Lord looketh upon the heart," and not at the imperfect execution. If he sees the earnest endeavor to do his will, he will cover the deficiencies and imperfections with the merit of our Savior. If we make a mistake, we are to be glad to rectify it and to make proper apologies and reparation —assuring the brother that we did not mean to hurt his feelings. Or, if under temptation we felt less concern than we should about wounding him, we should ask pardon, confessing our sorrow, and then confess our fault at the throne of grace, asking forgiveness in Jesus' name.

If, then, we hope to be of those who will be granted a place with Christ in his throne, let us see to it that by his grace we attain the end of the commandment, the end of the law, as given to the new creation. Let it be "love out of a pure heart, and a good conscience, and an undissembled faith"—a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the "more than conquerors."—Romans 8:37.

FULL DELIVERANCE PROMISED TO GOD'S SAINTS

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him." **—Psalm 91:15.**

When considering the above text, we are naturally interested to know who or what class would be thus favored of God and whether or not we might become members of that class. The context seems to show that the Psalm is prophetic and refers to the Lord Jesus and the church—The Christ as a whole. No doubt it has been true in a certain sense of some others. For instance, when Abraham called upon the Lord, God heard him in his troubles and blessed him. And the Lord will yet give him great honor, because he loved and trusted God. The same might be said of the faithful ones all through the Jewish dispensation. But the Psalm seems to refer especially to The Christ. These are the ones who bear the closest relationship to God. Their love is manifested in a special sense by their faithfulness to the will of God, their faithfulness in honoring his name, their faithfulness in upholding his truth, in being willing to die in God's service, in laying down their lives for the brethren, in developing the fruits of the holy Spirit; for all this is included in their covenant.

It is this class, therefore, that the Lord will answer when

they call upon him; it is this class that he will deliver and honor, will care for in trouble. All who come to God, must necessarily, before they can be accepted, enter into a Covenant of Sacrifice with him through Christ, giving up their will—loving the Lord and his will better than themselves and their own will or the will of any other. Of course, a large proportion of those who proclaim themselves to be Christians are merely nominal Christians—Christians in name only, who never made a covenant with God.

Of those who do enter into this covenant, not many, judging from what we can observe, carry it out faithfully, submitting their lives and their every interest to God's will. Noticeable examples of the faithful ones of the past were our Lord Jesus and his apostles. And there have been others, of course, of this faithful class throughout this Gospel age, now closing. All these are styled by Jehovah his jewels, and are to be made by him into a glorious diadem, the Lord Jesus being its brightest and choicest gem. These are to show forth during eternal ages Jehovah's wisdom, justice, love and power. Throughout this Gospel age God has been working in these to will and to do his good pleasure.

CONDITIONS OF OBTAINING THE PROMISE

But God works in no one contrary to that one's own will. If we wish to step out from under Christ's instruction, there is nothing to prevent us. God would that we remain, but is not willing to urge upon us, to press upon us, this matter. God wishes only such to worship him as worship him in spirit and in truth, because they love him. This class who seek faithfully to do the Lord's will because they love him may call upon him in every trouble and difficulty. His answer will not come in an audible voice, and may not come in the manner that we expect; but he will answer in the best way the petitions of his saints which are asked in harmony with his will, his Word. That is, as Jesus said, "If ye abide in me, and my words abide in you [if you remember and act upon my teaching], ye may ask what ye will and it shall be done unto you;" for those thus abiding in him would ask only those things which God has provided for them, only such things as his providence has arranged for them, only such things as his Word authorizes his saints to pray for. The Lord has promised these that they shall have their requests. He has been blessing and caring for his people throughout the Gospel age. Their needs are often supplied before they call. They are to have the Word of God clearly in mind that their prayers and endeavors may be in line with his will. Thus their disappointments will be his appointments, and will be accepted as of the Lord.

THE BLESSINGS OF TRIBULATION

"I will be with him in trouble," is the promise. The intimation here is that the Lord will not, necessarily, prevent our getting into trouble. We might see the trouble coming and pray to the Lord, but he might not deliver us from the trouble. And we should not ask that we might be spared the affliction if his wisdom sees it is best for us to have it. The trouble might prove very beneficial to us.

The Lord has already told us in his Word that we are to rejoice even under tribulation; for tribulation, rightly received, will work out for us a "far more exceeding and eternal weight of glory." So while the Lord does not promise us that we shall escape trouble. He does promise that with the trouble he will give his children consolation of heart, sustaining grace, that will enable them to rejoice in the midst of their tribulation. (2 Corinthians 4:6-18; 12:9, 10; Isaiah 43:1, 2) This was exemplified in our Lord Jesus and in the Apostles. Paul and Silas were able to sing praises to God in prison with their feet fast in the stocks and their backs bleeding from the whippings which they had received. They could rejoice in tribulation for Christ's sake.

The Lord is ever with his people; therefore they should not be discouraged. His children have the comfort and assistance of the letter of the truth and the spirit of the truth. But they have all these blessings only in proportion as they are willing to exercise faith; for the glories promised are not yet theirs in reality; these are theirs only by promise now.

OUR FULL DELIVERANCE

"I will deliver him and honor him." The deliverance of the Lord's saints, in the fullest sense of the word, will be by their participation in the first, chief resurrection. Our Lord Jesus was delivered from all his trials and afflictions when he was raised from the dead. The promise to the church also is that we shall be delivered when our resurrection "change" shall come to us. "Sown in weakness," we shall be "raised in power;" sown an animal body, we shall be "raised a spiritual body." This will be the full deliverance, and with it will come the promised honor and exaltation.

There are deliverances, of course, for the children of God at the present time, according to our need. And the Lord gives us a certain kind of honor, but not usually the kind of honor that the world appreciates. This honor may come mixed with such tribulation as would make it not desirable in the world's eye. But the honor that will come to the saints in the end will be such as all will know and will appreciate. All the members of Christ will share in the kingdom glories and honors with their Head. He and the members of his body glorified will reign in the Father's kingdom, and will be associated together throughout all eternity in the great work of God.

"Press on, beloved, in the race,
The goal is very near.
Faint not, thou soon shalt see his face—
Then, be thou of good cheer!"

THE GENERAL WORK NOT INTERRUPTED

A notice in THE WATCH TOWER to the effect that a goodly number of the friends had left Bethel has been misunderstood. Those who left are quite competent to earn their own living, and more. They left Bethel in as good financial condition as they came to it, because all expenses were met while here.

The general work is not interrupted, but proceeds as usual. Only the Drama Department and the Newspaper Department were particularly affected by the curtailment of expense. The pilgrim work progresses as usual; also the colporteur work and the tract distribution. In the latter case, however, we are making one change; we prepay postage or express or freight charges only on regular volunteer matter and on small sample parcels or mail. We have learned with regret that some who have ordered free literature have not been careful of their stewardship, but have allowed the literature to lie idle, unused. If now they pay the express charges, it will make them more careful not to order more than they will use. In the case of volunteer matter supplied to classes, it is our understanding that the class secretary takes responsibility. Free literature for the announcement of pilgrim visits will be classed in with the regular volunteer matter to be sent express prepaid.

LOVE'S ALCHEMY

"Love is the filling from one's own
Another's cup.
Love is a daily laying down
And taking up;
A choosing of the stony path
Through each new day
That other feet may tread with ease
A smoother way.
Love is not blind, but looks abroad
Through other eyes;
And asks not, "Must I give?" but, "May
I sacrifice?"
Love hides its grief, that other hearts
And lips may sing;
And burdened, walks, that other lives
May, buoyant, wing.
Brother, hast thou a love like this
Within thy soul?
'Twill change thy name to saint when thou
Dost reach this goal."

HUMAN WORKS VS. WORKS OF THE NEW CREATURE

"Beloved, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."—Philippians 2:12, 13.

Our text is not an exhortation to the world. The Apostle is not urging natural men to work out their own salvation. The exhortation is to the church of Christ alone, the "beloved," as St. Paul calls them. According to many theologians this advice would seem strange, because of the commonly accepted belief that a person is saved as soon as he becomes one of the

Lord's people. To this we agree in part—"we are saved by hope." But the actual salvation we have not yet attained. It will not be attained until we shall have experienced the "change" of the first resurrection. Up to that time there is always a possibility of our leaving the faith, being turned away from the faith—away from seeking to follow on faithfully to the attainment of the Lord's ultimate will concerning us. This salvation to the high calling is to be worked out by the development of character.

God has promised that certain characters shall attain to the highest place in his gift, the chief place of exaltation and favor, to be partakers of his own divine nature. The Scriptures indicate that there are others who will attain to an inferior place—vessels unto lesser honor. (2 Timothy 2:20, 21) So we see that we should be on the qui vive, on the alert, to win the very best offered, the attainment of which will be pleasing to God as well as being the best thing for ourselves. Those who have entered into a covenant with the Lord must attain spirit nature, either on the divine plane or a lower one; else they will lose all and die the second death. We are called in one hope of our calling—that of attaining the divine nature. There has been no other call issued during the Gospel age.

The question arises, Does this exhortation to work out our own salvation conflict with St. Paul's other statement, that our salvation "is not of works, lest any man should boast?" We reply, No; our salvation from death is entirely by faith. As men we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that we could do would be acceptable. God who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins—not by works, but by faith—and have become sons of God, through consecration and Spirit-begetting, then comes the time when we can do acceptable works; for we are then members of the Lord's family, and the holy Spirit within us through this begetting now has an opportunity to show itself, to do some works. In other words, as imperfect human beings, we cannot work out our salvation; but as new creatures we can do this.—Philippians 4:13.

OUR PART OF THE WORK

If after its beginning the new creature never became active, it would never develop strength and character, just as a child would not develop if it never moved its limbs. We receive the holy Spirit at the time of the Lord's acceptance of us, at our consecration. But this new creature germ cannot long remain quiet. It must grow through nourishment, through feeding. At first we "desire the sincere milk of the Word, that we may grow thereby." We become strong by the exercise of ourselves as new creatures. But it is God who started the new life in us. All our studying would not have made new creatures of us; no amount of works would have done it. These things would never have brought us into the Lord's family; but after we come into his family through the Lord Jesus, these good works will begin to show.

The new creature takes over the old body as its possession, to be its servant. Legally, the old body is dead, having been slain as a sacrifice. But actually, we still have it in lieu of our new body, that it may serve us until the new creature is sufficiently developed to be given its resurrection body, and until our work here is done. It is the possession of this old, imperfect body that makes it necessary for us to wear the robe of Christ's righteousness while we remain in the flesh.

The new creature masters its old body, gets more and more control of the old disposition of the flesh. This may be more manifest to our neighbor's and friends, and to our brethren, than to ourselves. The Father works in us as new creatures, through Christ. And as we as new creatures exercise ourselves in the control of the flesh, we become strong. Thus, as the Apostle says, we more and more become copies of God's dear Son. "It is God that worketh in us both to will and to do his good pleasure," and as we thus will and do, we accomplish our salvation. The Apostle is speaking here, not about the natural man, but of the "beloved" class, and is explaining that God wishes us to know that now, as we are his sons, he is working in us to accomplish his will.

GOD'S PART A GREAT WORK

There is a work that God did for us before we ever could have come into Christ—a great and important work. That work was the purchasing of us through the sacrificial death of the Lord Jesus, and the arrangement by which the knowledge of this reaches us. Through the circumstances, incidents, affairs of our lives, he showed us the way by which we might become his children through full consecration. All this is the work of God, and in the Scriptures is called drawing and calling. "No man can come unto me except the Father which sent me draw him," said the Master. It is the Father who draws, but by way of the Son. Then we are called with a "heavenly calling." After we have accepted the call upon the Lord's terms, there is a work to be done in us—a great work. And God is doing this work.

Elsewhere the Apostle says of this class, "Ye are God's workmanship." Our Lord Jesus says of these, "I am the vine, ye are the branches." The Father is the great husbandman. It is for God to prune the branches of the vine, to give them all the experiences requisite to their fruit-bearing. We all need pruning to develop the best of which we are capable as new creatures, and to prove what we shall be qualified for.

So God's work in us progresses. He works through the world, through the brethren, through all the varied experiences of life, and through his precious promises. In proportion as we love God, we get the good out of our experiences. "We know that all things work together for good to them that love God, to the called according to his purpose." If we know this, we shall receive in the spirit of submission and trust all that comes to us. The Lord continues to feed us upon his Word. Our progress is a matter of gradual development—a growing in grace, a growing in knowledge, a growing into God's character-likeness. Thus he works in his children to will and to do his good pleasure. He shows us more and more what his good pleasure is. Whoever becomes a child of God realizes later on more clearly than when he made his consecration what is the will of God, the mind of God. He comes to see things from an altogether different angle from his viewpoint when he first entered upon the narrow way.

As the Lord works in us through his various providences, etc., we are to accept these nourishments for the new creature, appropriating them to ourselves, that we may grow thereby—grow in strength of character, and thus be prepared for the kingdom, for the glory, honor, immortality awaiting us if faithful. Of course, these great blessings and honors will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that what is to be reckoned on is, How much as a new creature have you done in battling against the weaknesses of the flesh, in overcoming unfavorable surroundings? How fully have you really developed the likeness of Christ in your character?

ELIJAH'S WORK BEFORE ASCENSION

SEPTEMBER 19.—1 KINGS 20:1-21.

DEFEATS THROUGH DRUNKENNESS—SYRIA'S KING WARS WITH ISRAEL—ISRAEL'S CAPITAL IN DANGER—KING BENHADAB CONFIDENT OF VICTORY—HE CELEBRATES IT IN ADVANCE IN DRUNKEN ORGIES—ISRAEL'S SMALL ARMY UNDER DIVINE COMMAND DEFEATS THE SYRIANS WITH TERRIBLE SLAUGHTER—MODERN WAR'S CONTRAST—WHY GOD PERMITS WARS, CALAMITIES, SICKNESS, INSANITY, ETC.—WHEN WARS WILL CEASE—SHOULD CHRISTIANS ENGAGE IN WAR?

Our lesson recounts the attack of the Syrians upon the Israelites, whose capital city, Samaria, is besieged and its king in fear of the necessity of capitulation. The Syrian king boastfully tells what he will do and commands a surrender. King Ahab, perplexed, considers resistance useless, until the Lord's message revives his courage, directing him how to proceed with the battle. Following this direction a great victory for the Israelites was gained—this partly because the Syrian king Ben-Hadad, was very drunk, and many of his lords with him. They were thus incapacitated from using the vital strength of their large army, and suffered great defeat.

All the wars of the past, however, pale into insignificance before the present great struggle progressing in Europe. One of the British lords, addressing workmen recently and urging efficiency in the manufacture of war munitions, declared that the British had expended for ammunition in Belgium recently more money than during the entire Boer war. The rapidity with which modern guns are fired and the terrible slaughter which they accomplish are appalling. Authentic reports declare that twelve millions of the picked men of Europe have already been either killed, wounded or made prisoners; and we may safely assume that the armies now contending number ten millions.

When we consider that one man, armed with a rapid-fire

gun, is more than an equivalent of twenty men, yea, than of a hundred men as in former wars, we get some conception of what a terrible war the present one is. The Scriptures seem to declare that it will bring no great victory to any of the contestants, but that eventually all the nations thus engaged will be terribly weakened, not only in the loss of their most able manhood, but also financially impoverished and embarrassed, for their bonds will probably never be paid.

LESSON TAUGHT BY THE WAR

It is a sad reflection upon the boasted civilization of our day that such a war should be considered the only way by which the great nations of the world could come to an agreement on matters of mutual interest in respect to an earth which God has given to the children of men as their common heritage. When we consider that the nations at war are claiming to be Christian nations, the thought is all the more horrible. Our only comfort is in the thought that the poor deluded people do not understand the meaning of the term Christian, and that the great mass of them never were Christians. True Christians, saints, no doubt are to be found in all the armies of the countries where conscription is the law. Bible students from the different armies from time to time give us word of their welfare and of their endeavor to hold up the light and to show forth the Lord's praises, even under such terrible conditions.

Surely the people of the world are beginning to awaken to a realization of the fact that the boasted four hundred millions of Christians are, for the most part, as far from God and from Christian ideals as are the twelve hundred millions of heathens. Their awakening should help them to realize what the true church is, and that her mission is not to convert the world but to prepare herself to be Messiah's kingdom class, the bride, the Lamb's wife, Messiah's joint-heir in his heavenly kingdom. If the war should teach this lesson to any considerable number, it will not have been in vain. And if these saints of God, learning the way more perfectly, shall carry out a full consecration of themselves to the Lord, and thus make their calling and election sure to a place in the kingdom, they will have a share in the first resurrection to spiritual conditions. Then, associated with their Redeemer, they will bless the world of mankind on the human plane, uplifting the willing and obedient to human perfection.

WHY GOD PERMITS WAR

Many are inquiring, Why does God permit war—yea, why do the Scriptures imply that God brings about wars? We reply that it makes little difference to the person dying whether his death comes as a result of a bayonet wound, a sword wound or a bullet wound, or whether it comes from consumption, pneumonia, smallpox or general constitutional breakdown. And if it makes little difference to the individual, we may say that it makes less difference to the Almighty. God's penalty upon our race is a death penalty—come how it may. For six thousand years the penalty has been in operation; and the entire race is going down to the tomb under that sentence, "Dying, thou shalt die."

The hope for all, then, is in Christ and through his death—by the resurrection of the dead which He will accomplish during the Millennium. His faithful church, his bride, who is to share with him in the kingdom, will be the first resurrected, and that to a plane of glory, honor and immortality. The remainder of the world will come forth, "every man in his own order," as the Bible declares. They will come forth that they may learn of the goodness of God, the wisdom of God, the power of God the love of God, and be enabled to contrast these with what they learned in their previous lifetime under the reign of Sin and Death. Meantime, the Bible declares, from the divine viewpoint the whole world of mankind are falling asleep in death, to await the awakening of Messiah's kingdom and the beginning then of the grand opportunity which he has secured for all, whereby they may escape from sin and, ultimately, from death.

"THERE SHALL BE NO MORE CURSE"

The divine promise and provision is that under Messiah's kingdom wars will be made to cease forever, and all other calamities will cease. Instead of mankind's going down into the tomb, the reverse order will be established—the resurrection of the dead. Instead of sickness, disease and insanity will come healing, strength, restitution. (Acts 3:19-21) Speaking of the effect of his Millennial kingdom, Jesus declares that the curse will be rolled away and God's blessing will come on instead, until there shall be no more sighing or dying or crying or pain. All these blessings are as yet only promises, and hence only for the church to rejoice in or understand—and they according to their degree of faith in God and of understanding of his Word.

The Bible informs us that after Messiah's spiritual kingdom shall have taken charge of the world's affairs, nothing will be permitted to hurt or destroy in all God's glorious kingdom. This will mean that a spiritual police force will have humanity under absolute control. Every misdeed will be punished as soon as it is determined upon and before it shall have been put into effect. Likewise, every good act, good word and good thought will bring a blessing of restitution, health, strength—mental, moral, physical. Under such conditions the world will very speedily learn to differentiate right from wrong. They will speedily learn of the change of dispensation, and that thenceforth every sinful thought, word and act will be sure to receive punishment, while every good thought, good word and good act will be sure to receive a blessing. The Bible tells of this condition of things, saying, "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 11:9; 26:9; 28:17.

CHRISTIANS ENGAGING IN WAR

Many are perplexed to understand the teachings of Jesus and the Apostles in respect to war, when they contrast these with the Lord's directions to the Jews and his blessing of their wars. This matter can be understood only from the one viewpoint—the Bible viewpoint.

The first invitation to fallen men to become sons of God, joint-heirs with Jesus Christ their Lord, dates from the time of Jesus, and particularly from the time that he died for our sins, arose from the dead, ascended to heaven to appear in the presence of God on our behalf, and as a result of that work shed forth on the waiting disciples the holy Spirit of God and the begetting power to a new nature. None prior to that had ever been sons of God from the time that Adam sinned. At very most Moses was a servant and Abraham a friend. St. John assures us that the liberty or privilege to become sons of God came through our Lord Jesus at his first advent to those who fully accepted him.—John 1:12, 13.

These sons of God, otherwise the body of Christ, otherwise the bride of Christ, are not of the world, but chosen and separated from the world by the divine call and spirit-begetting. To these Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you that ye should go and bring forth fruit. Herein is my Father glorified, that ye bear much fruit." (John 17:14; 15:16, 8) Now the fruits of the Spirit, the Apostle tells us, are manifest—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These things being in us abounding in good measure will make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; and that we shall have an abundant entrance ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ, for which we pray, "Thy kingdom come," and which we are to enter by resurrection change, in due time—Galatians 5:22, 23; 2 Peter 1:5-11.

SCRIPTURES MISAPPLIED

Does God give special direction to this class of His spirit-begotten children in respect to war, or are they in this matter subject to the powers that be? We reply that all the Lord's people are soldiers of the cross, and that the Apostle has forewarned us that the weapons of our warfare are not carnal. (2 Corinthians 10:4) There is no commission anywhere in the Bible for God's consecrated people to war, to fight, to kill, to take from others either life or property. The present great war is merely a demonstration of the fact that if any considerable number of those participating in it ever were Christians, they have been merely babes in Christ and did not understand the teachings of the Lord.

Nevertheless, we perceive that in all the warring countries the professed ministers of Christ are acting as recruiting agents. All kinds of arguments are used to persuade the young men of the country, contrary to the teachings of the Master. The same men who are accustomed to laugh at the declaration that the Turkish soldiers in former wars were promised, in event of death, a sure passport to heavenly Paradise—these same ministers are now urging all the eligible with whom they have influence to prepare to go to battle to lay down their lives. While the Germans have put upon their soldiers' belts, "God with us," the British ministers are quoting Bible texts to encourage enlistment of their young men and to throw a halo of glory upon the soldier dead.

O blessed Jesus, Friend of friends!
Lift over us thy sheltering arm,
And while amid this evil world,
Protect us from its guilt and harm.

THE TWO PARTS OF THE HARVEST WORK

Some of the dear people of God have wondered what relationship the PHOTO-DRAMA and the colporteur work have to the end of the harvest. One's knowledge of the DRAMA would necessarily be limited to his contact with it. There are some who have heard of it, but who have not much knowledge of it. The general reports received since its production have been very satisfactory. In some parts the classes have been largely increased in number. In certain places the friends at first felt disappointed; but these reported later that after a few Sundays, when the people had had time to let the truth sink more or less into their minds, a number came out of the churches, where they could not get satisfactory food, and began to attend our meetings. As a rule, wherever the DRAMA has been shown the classes have been increased. Some very remarkable characters have come into the light of present truth—some of the Lord's people who before were in the darkness through prejudice and superstition, and others from the world. These who became thus interested have been started to investigating and reading the STUDIES, through the colporteur work.

Similarly, the 42,000,000 copies of BIBLE STUDENTS MONTHLY put out this last year, while they have not brought millions into the classes by any means, have no doubt been doing a good work, a work of stirring up the minds of the people, awakening them to think, and reaching some of the great company class. Others, perhaps, have been brought directly to full consecration through our free literature. All of these works seem to belong to the harvest; for they did not belong to a previous time.

THE PLOWMAN OVERTAKING THE REAPER

The harvest work has been increased rapidly to its consummation. We are not to understand that the harvest is yet wholly finished; for there are two parts to the work—the gathering of the wheat, and the burning of the tares. We might have thought that the gathering of the wheat has been accomplished; that if our expectations are true, with the end of the Gentile Times the number of the very elect would be complete, so that no more could enter. We are not positive of this, and we must not go by guessing. The latter part of the harvest work is to be the burning of the tares, and the waking up of the great company class and preparing them to go out and purchase the oil for their lamps. Now seems to be the particular time, if we have the right focus on the matter, in which the great company class would hear—when the foolish virgins would get the light, get the oil, and the time when the wise virgins have gone in, or are soon to go in, to the marriage.

In the text of Scripture which speaks of the plowman overtaking the reaper, we are to remember that the reaper is the Lord, and that the plowman is the great time of trouble. This time of trouble will overtake the reaping work and bring it to a close. But the time of trouble will go on, the plowman will keep on plowing, after all our efforts have ended in respect to the reaping. But meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the "bride" of Christ, the chief of the firstborns, but to develop the great company class, and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake. If we are loyal, the Lord will give us far greater opportunities in the future—the blessing of all the nations, all the kindreds, all the families of the earth.—Galatians 3:8, 16, 29.

THOSE CONSECRATING BETWEEN THE AGES

It is our thought that with the closing of the "door" of this Gospel age there will be no more begetting of the holy Spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the ancient worthies who were accepted of God. The ancient worthies came in, no call being opened to them—the high calling not being yet open, and the restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a "better resurrection" than would the remainder of the world.

Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in his ways, and will live up faithfully, loyally, to that consecration, may be privileged to be counted as a similar class to those who preceded this Gospel age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the Gospel age high calling and before the full opening of the Millennium.

THE BURNING OF THE TARES

Whether the overcoming saints will have a part in the burning of the tare class is a thought not very clear at this time. "This honor have all his saints, to execute the judgments written." All the saints would include, then, those who would be living in the world when the judgments are executed, as well as the resurrected saints. Just how any living here would have a share in executing the judgments written we do not see; but we are keeping our eyes open, with the thought that this may be so.

It would seem that the burning of the tares has now been going on for some time; that is, some who have professed that they are Christians and have thought that they are Christians, but have never entered into true relationship with the Lord and become of the wheat class, are to be destroyed as tares, shown in their true light. If questioned now as to their consecration, these will say, "I am no saint, but I wish to be right and just in my dealings so far as possible." Thus such demonstrate that they have not understood what it is to be a real Christian.

This great war in Europe is waking up people to think in a way that they have never thought before; and now is the time when the real Christianity and the counterfeit will be differentiated. Many people will come more or less rapidly to recognize this. But there is a large proportion of tares that have not yet been burned. Emperor William of Germany, King George of England, the Czar of Russia, the Pope, etc., have not yet learned the difference between the true Christianity and the imitation. So it is with many others. But the burning will progress to its completion, and the true and the false will be completely manifested to all.

OBEDIENCE AND KINGSHIP

SEPTEMBER 26.—PSALM 21.

THE GLORY OF MESSIAH'S KINGDOM—THE REWARD OF HIS OBEDIENCE TO JEHOVAH—THE DESTRUCTION OF HIS FOES A NECESSITY—ARE WE FORTY YEARS INTO THE MILLENNIUM?

"The King shall joy in thy strength, O Jehovah, and in thy salvation how greatly shall he rejoice!"—V. 1.

The Jews took a practical view of the promised kingdom of Messiah, in which they were to have a glorious place, and in which all nations were to be blessed. Two things they failed to realize: first, that a redemption-price for the sin of Adam must be provided before Adam and his race could be returned to divine favor and everlasting life in Eden; second, that Messiah himself, before having so great an exaltation as Jehovah purposed, must demonstrate his worthiness to it by humility, obedience, loyalty, even unto death. St. Paul points out that Jesus the Redeemer did all this—that he left the glory which he had with the Father, humbled himself to become a man (though not a sinner), and then as a man further humbled himself unto death, even the death of the cross; that on this account God highly exalted him far above angels, making him partaker of the divine nature and inheritor of all the promises of glory, honor, immortality.—Philippians 2:8-11.

Many who see this much fail to get the Scriptural declaration that God's purpose equally included a church class as a bride to Messiah—as sharer of his sufferings and trials, and sharer of his exaltation and glory. Only when this is seen can we properly understand the delay in the establishment of the kingdom. It has delayed in order that the entire church, foreordained of God, might be completed, tested, proved, glorified in the first resurrection, and then inaugurated with Messiah as the heavenly kingdom.

Many peculiar ideas prevail because of a failure to take the Scriptural proposition and because of a false theory that the kingdom has already been set up in glory. Ridding our minds of these difficulties, Bible students are now discerning Messiah's kingdom near at hand—even at the door. They are more and more realizing that the present terrible war is the beginning of a series of troubles which will wind up the present order of things and inaugurate the new dispensation of Messiah's kingdom, for which we have so long prayed, "Thy kingdom come; Thy will be done on earth, even as it is done in heaven."

Although it will be a spiritual kingdom, no less so than

Satan's kingdom of the present time, and the Father's kingdom—invisible to men—nevertheless it will be a real kingdom, exercising power and authority more completely than any earthly kingdom could, because not handicapped by human limitations and conditions. Moreover, the Bible indicates to us that the ancient worthies of the Jewish line will be resurrected to perfection and in an earthly glory will become visible representatives to men of the glorified spiritual Christ, Head and body. Jesus emphasized this thought to the Jews saying, "Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom." (Luke 13:28) But respecting himself he declared, "Yet a little while, and the world seeth me no more." (John 14:19) All will see him, however, in the sense that eventually all the eyes of understanding will be opened, that all may see the light of the knowledge of the glory of God fill the whole earth.—Revelation 1:7; Habakkuk 2:14.

MESSIAH'S KINGDOM BEGUN

Many Bible students are claiming that, according to the prophecies, Messiah's kingdom began in 1878. They claim that while its chief activities have been in respect to the church—the harvesting of the wheat, the separating of the tares, etc.—nevertheless it has had a worldwide influence, also, in that during this time of the dawning of the new dispensation God has been lifting the veil of ignorance and showing mankind mechanical and chemical secrets which have proved invaluable thus far, and which undoubtedly will increase in the near future, when the Messianic kingdom shall have been fully inaugurated, at the close of the great time of trouble, already beginning in Europe, and in Mexico.

Amongst the other indications of the operation of the kingdom influence in the world, Bible students point to the wonderful progress made as respects reform along the lines of intemperance. The wonderful wave of prohibition which has spread voluntarily over many of the states of the American Union has been supplemented by the necessities of the war in foreign countries. We must not expect too much along these lines. We must expect more or less of reaction, especially in the case of so sudden a turn as the war brought upon Europeans.

Indeed, evidence is not wanting that the first fervor of prohibition in Europe is reacting. We had similar experiences in America, but we perceive that as a whole the world is moving onward in this respect in a right direction. The movement against opium and other narcotics also tends in the right direction, as do the many exposures of vice and the lessons being given as respects the terrible penalty of vice, as witnessed in the now well-recognized fact that syphillis stops brain development and generally in a few years leads to insanity.

While continuing to pray, "Thy kingdom come," let us as God's consecrated people continue to labor in character-preparation, that we may be found worthy of a place in that kingdom, making our calling and election sure. And let us continue to note evidences on every hand that we are in the dawning of the kingdom, even though its Sun of Righteousness cannot fully arise until the church shall have passed beyond the veil. In this connection we call attention to an interesting report in respect to one of our states, which, having passed prohibition laws, is said by its governor to be enjoying grand blessings of prosperity—Kansas. The following extract is from the "North American."

RESTITUTION BLESSINGS IN KANSAS

Recently the Governor of Kansas issued a public statement, saying that he hoped no one would waste pity upon the people of his state. We quote:—

"'With more than $200,000,000 on deposit in our State and National Banks, we could weather a worse storm than this without hardship.' This money, equally divided among the men, women, children and babies of Kansas, would give each of them $118 in cash, not to mention the tidy sum of $1,684 each is credited with as his or her share of the State's assessed wealth. Kansas last year produced $325,000,000 worth of farm products.

"In eighty-seven of her one hundred and five counties there are no insanse. In fifty-four of this number are no feeble-minded. Ninety-six counties have no inebriates and in the other nine they are as scarce as hens' teeth. Thirty-eight county poorhouses are as empty as a last year's locust-shell, and most of these have been so for the best part of a decade.

"The pauper population of the state falls a little short of 600. That is one pauper for each 3,000 of the kind making a living, and a good one—the kind that now own $255,000,000 worth of live stock and in the last twelve months have added more than $45,000,000 to their taxable personal property. Her own people this year hold more than $67,000,000 in this form of wealth, an increase of over 500 per cent in five years.

"At one time not long ago the jails in fifty-three counties were empty and sixty-five counties were on the roll as having no prisoners serving sentence in the penitentiary. Instead of being hampered by a large mass of illiterates—thirty years ago 49 per cent of her population came under this head—her present ratio of two per cent is next to the lowest in the land and two-thirds lower than Massachusetts, including Boston.

"It is the combination of sense and solid muscle that has kept her growing stronger and richer through extremes of climate which soon would decimate a less fit lot. These people have made good in a zone once declared to be unquestionably unproductive. In the last twenty years they have made this 'unproductive' soil yield corn and wheat worth $2,517,902,640.

"SO SOMETHING WOULD SEEM TO BE THE MATTER WITH KANSAS.

"SOMETHING IS THE MATTER WITH HER. That something we believe can be boiled down into these first fourteen words constituting an amendment made to her constitution in 1881:

"'THE MANUFACTURE AND SALE OF INTOXICATING LIQUOR SHALL BE FOREVER PROHIBITED IN THIS STATE.'

"It is this fundamental provision fought and evaded in some localities as it was for a quarter-century, and strictly enforced in all parts of the State only within the last five years, that has helped Kansas to flaunt a two-hundred million bank-account in the face of a partial crop failure; that relieves her of spending much time, strength and money on paupers, criminals, insane and feeble-minded; that gives her people the best of chances for living and the fewest excuses for dying."

"YET WILL I REJOICE IN THE LORD!"

Though the fig-tree shall not blossom,
Though the olive's labour fail,
Though a murrain, sore and grievous,
Smite the herd on hill and dale,—
Yet my soul shall bless and praise him,
And my faith shall still prevail!

Though the earth be filled with violence,
And the Dove of Peace hath fled,
While the land and sea are groaning
'Neath the burden of their dead,—
Yet, amid the awful tumult,
I rejoice and lift my head!

Though the vision seem to tarry,
And the waiting time prolong,
Though my faith be strangely tested
In the conflict fierce and strong,
Yet his grace shall be sufficient,
And the burden of my song!

Though he slay me, I will trust him,
Though my very heart he break,
For I know with loving wisdom
He hath planned the way I take,—
Thus my dying breath shall bless him,
And I'll praise him when I wake!

—G. W. SEIBERT.

PROMOTE THE WORLD'S PEACE

[From editorial of *New York American*, Aug. 11, 1915.]

The people of this nation are either in favor of peace, or they are not. If they are in favor of peace, they should be against war, and against the supplying of arms to the nations engaged in war, when they know that those arms are to be used to increase the murder and destruction of that war. If the people of this country are not in favor of peace, then they should continue to supply arms to the murdering nations and make all the money they can out of the murder. But in that

event they should stop prating about peace. If we cannot be conscientious let us, at least, be consistent. We should cease assuming a virtue which we do not possess, and go coldly and boldly out to acquire any blood money which may be "coming our way."

We have that right under international law, but have we that right under moral law?

We have that right under the law of nations, but have we that right under the law of God?

The Lord God has said, "Thou shalt not kill." Does that mean also, "Thou shalt not help to kill?"

If it is criminal to be a murderer, is it not just as criminal to be an accessory before the fact? In the case of two accomplices in murder, is he who murders for hate any worse than he who murders for profit?

These people of ours are sincerely devoted to "principle," and they do not care whether the operation of that principle embarrasses Germany and benefits England, or whether it embarrasses England and benefits Germany, as long as it is a just and righteous principle. We are not partisan in our "principle," President Wilson. We are not pro-German or pro-British, Mr. President. We stand for abstract principle and for its concrete application in a neutral, impartial and absolutely just and righteous manner.

We speak thus directly to you, Mr. President, because we have the grateful testimony of your own words that you yourself view this matter as this newspaper views it. We find these words in your message upon the subject of Mexico, which you delivered to the Congress in August, 1913:

> "I deem it my duty to exercise the authority conferred upon me by the law of March 14, 1912, to see to it that neither side of the struggle now going on in Mexico receive any assistance from this side of the border. I shall follow the best practise of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of any kind from the United States—a policy suggested by several interesting precedents, and certainly dictated by many manifest considerations of practical expediency. We cannot in the circumstances be partisans of either party to the contest that now distracts Mexico, or constitute ourselves the virtual umpire between them."

It seems to us, Mr. President, that you could not possibly have better stated then, and could not possibly better state now, the high and solemn obligation of this country to "follow the best practise of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of any kind from the United States," not only to the Republic of Mexico but to any and to all republics, kingdoms and empires which are engaged in this dreadful and frightfully destructive war across the Atlantic.

Sir, is there any "manifest consideration of practical expediency," or any consideration of duty and of humanity which applies to the Mexican conflict that does not apply far more weightily to this other vastly greater and more deadly and destructive European conflict?

The miserable plea that some Americans are making money out of this traffic can have no more weight with you, Mr. President, than it has with the millions of your fellow citizens who abhor blood money. The suggestion that we should sell arms and munitions of war in order to make up for the gigantic losses inflicted upon our peaceful, legitimate commerce by Great Britain doubtless meets with the same disapproval from you, Mr. President, that it meets from all self-respecting American men and women. Nor do we think that you, Mr. President, attach any importance to the preposterous argument that it would be unnatural for us to discontinue the sale of arms to the warring nations, since one side could not perhaps carry on the war many more months without a steady supply of arms and munitions from this country.

NEUTRALITY, as you, of course, well know, Mr. President, DOES NOT ACTIVELY AID either belligerent to overcome the other, in any war.

INTERESTING LETTERS

LOVE SUFFERETH LONG AND IS KIND

DEAR BROTHER RUSSELL:—

For some time I have felt that I should write you about the results of THE PHOTO-DRAMA OF CREATION in this vicinity and of the strenuous opposition which this, together with our work, has brought about.

At Manchester, Iowa, a permanent class of eight or ten has been established by the service of the Dubuque elders, holding regular meetings. The Baptist minister fought every inch of the way until he met with a misfortune which prevented further action on his part. He used all kinds of methods to bring the truth and yourself into disrepute, continuing this for possibly two months, when he made a final effort for as large a crowd as possible to hear him "expose Russellism," as he termed it.

Two of our brethren "faced the music" and heard a terrific onslaught which was generally accepted by the audience, although some expressed disapproval of his language and methods. The next morning the poor man was stricken with paralysis of the face and did not preach another sermon for about three months; he is now able to talk only a very short time. Many people in Manchester and vicinity assert that this affliction was a judgment sent upon him. The Methodist minister at this place is friendly and has attended a number of our meetings.

At Warren, Ill., we rented the Orpheum Theatre. At our first exhibition the manager of the house became so enthusiastic that he went out during the progress to bring in others to hear the "good tidings of great joy." During three exhibitions the opposition was very busy, and by the time of our fourth exhibition we were refused the use of the theatre because of the pressure the local ministers brought to bear upon the owner. They also intimidated the editor of the local newspaper so that he refused our paid advertisements.

The Methodist minister here, who was the real instigator of the opposition, was so bitter that he not only made special attacks from his pulpit every Sunday, but even accosted people on the street—including the brethren from the Dubuque class, threatening to drive them from the town, etc.

We then rented a small hall owned by a man who had become much interested, but the intense opposition forced us from this place also. One of our brethren then leased the Opera House for five Sundays, paying part down and securing contract from the owner, who was friendly to the truth. The ministers turned their attacks upon this man, three of them calling at his store. He replied that we should have his Opera House as often as we wanted it, even though he should lose every dollar he had; that WE were the only people who had ever preached the Gospel in Warren. At the same time another friend offered his home for our meetings, where a class of ten or twelve meet regularly.

The Presbyterian and Baptist ministers joined the Methodist in a special sermon on the same Sunday, on "Some Facts Concerning Russellism"—word for word alike, indicating a stereotyped attack.

The owner of the Opera House attended the Methodist service and, in the midst of the attack, arose and challenged the minister to prove the things he was saying.

During all this we have endeavored to manifest a spirit of love. We have continued preaching the truth and have won the approval of all the fair-minded people of Warren, and are also recompensed by the organization of a Class of earnest Bible Students, who are rejoicing with us in the glorious prospects that await those who patiently endure.

With love to all of like precious faith, we are

Faithfully yours, THE DUBUQUE ECCLESIA.—*Iowa.*

DEATH BLOW TO CLERGY ORDINATION

DEAR PASTOR RUSSELL:—

I have today read Vol. 6, No. 8, of THE BIBLE STUDENTS MONTHLY, and have been deeply impressed by the article under the heading, "Clergy Ordination Proved Fraudulent," appearing therein. The text from Isaiah, "Cry aloud, spare not; show my people their transgression," is most appropriate. I unhesitatingly agree with every word in the article.

In my opinion there is absolutely no divine authority for ecclesiastical titles. I am happy to know that such a personage as yourself is living in this age. This article of yours is, I believe, the death-blow to "Clergy Ordination"; it is bound to go to oblivion hereafter.

May you, by the grace of God, continue to expound the Scriptures in this straightforward manner for many years. With every good wish for your future happiness, I am

Yours cordially and fraternally,

A. VANIER.—*British Guiana.*

THE PROMISED ESCAPE PROVIDED

DEAR BROTHER IN CHRIST:—

Your recent letter has been read with much interest, as I had been passing through a siege of testing doubtless permitted to see if I would tolerate evil thoughts. Your kind and sympathetic letter struck the proper chord. The thought that possibly the adversary had been touching me awakened the

impulse to call at once upon our dear Lord for relief, remembering the promise of 1 Corinthians 10:13.

He has answered my prayer, has granted me release, and has given me that peace of mind which those only can know who dwell "in the secret place of the Most High."

Although this has been a very severe test, the one which I had soon after making consecration was more so. It began in thoughts of hatred toward every one I met. This continued about two days, when I commenced continually repeating the sentence, "I LOVE EVERYBODY!"

Having a very sensitive nature and an abhorrence of evil which is highly developed, it is possible that my self-examination is too critical. My daily and oft-repeated prayer is that everything not in harmony with the divine will may be rooted out of my heart, making it a fit temple of the holy Spirit.

I have never let slip an opportunity to witness for the truth, either by handing out literature or by word of mouth. This activity has resulted in my business being boycotted. I was notified that this would result if I persisted. But I rejoice in the persecution, which I experience also in my own home. It only stimulates me to further zeal for the Lord.

Again thanking you for your sympathy and brotherly love, which I appreciate more than words can express, with much love, I remain

Your brother and fellow-servant, H. C. KEITH.—*Ind.*

BRITAIN'S SOLDIERS STUDYING THE TRUTH

WATCH TOWER BIBLE AND TRACT SOCIETY:—

I have a brother who has been twice wounded in the war. I wrote and told him some truth and sent some tracts while he was in England. (He is still there at Belfield Park, Weymouth, County Dorset.) He wrote and told me that to forgive your enemies is not in a soldier's creed, and that they must take revenge on the Germans.

I received a letter again a day or two ago, and he said he was pleased with the tracts I sent, and that he was beginning to realize the truth. He says he got some of the men to read them, and now they have a class of fourteen, and their officer has allowed them a tent for study. They sent for books to the London Tabernacle, and received them. He says their officer drops in occasionally. He asked for more tracts on the PHOTO-DRAMA OF CREATION, so I sent some, together with other tracts. I ask your prayers for these poor men, should any have the qualifications for the truth. I told my brother to write again to London Tabernacle to see if they could not get somebody to go down to teach them. It would, indeed, be well if this could be done. I pray that your good work will bring forth fruit. Pray for me!

Yours very sincerely in Christ,

EDWARD H. CLAY.—*Toronto, Can.*

FAR-OFF TASMANIA HEARD FROM

DEAR FRIEND:—

I must tell you what a blessing the STUDIES IN THE SCRIPTURES have been to me, and what joy and peace they have given me! Although a believer for years past, yet I was dissatisfied and unwilling to consecrate myself. But now the Lord has seemed to meet me as he met the Prodigal in our Lord's parable.

The "vow unto the Lord" I have recently taken, and I would like to be baptized; I suppose, however, that none of the pilgrims visit this place, as it is isolated and the people are generally indifferent to spiritual matters. I have met but one interested person—a humble, simple woman—grieving over the loss of a child, the sorrow opening her heart to the things of God. Talking with her, she begged me to come again; she is eager to know more. I think others like her can be found here.

I should like to tell Pastor Russell fully what his books have done for me; but although I cannot do this, I do pray for him and his coworkers.

I hope soon to send a contribution for the work; I hope also that a pilgrim will make his appearance up this way. I occasionally attend a monthly religious service and would like some withdrawal letters if you will kindly send them.

Your Sister in Christ,

MRS. BLANCHE JOHNSON.—*Tasmania.*

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VIEWS FROM THE WATCH TOWER

REV. DR. GORDON'S WAR VIEWS

The "Toronto Globe" publishes the following stirring article from the pen of Rev. Charles W. Gordon. D. D., widely known under the pen-name of Ralph Connor. Rev. Gordon, as Chaplain of the Forty-third Battalion Cameron Highlanders, has returned to Canada, bringing back his wounded brother, Lieutenant A. R. Gordon. His article in the "Globe" follows:

BRITAIN SEES SPECTRE OF DEFEAT

"Every one has been dutifully saying that this war is a serious business, but no man living, not even Kitchener himself, knew till three months ago just how serious it was. Kitchener knows now. Asquith knows. Lloyd-George knows. Bonar Law knows. The labor leaders of Britain and the labor unions know just how serious, how deadly serious, this war is. And on London streets and in London offices, in the drawing rooms and at 'week-ends,' men are asking each other in whispers, questions they would not dare to ask aloud, and are getting answers that sometimes give a queer feeling at their British hearts.

"A serious business indeed is this war. The issue of it the cheerful and irresponsible optimist, with his eye on the past, when wars were waged by men and not by machines, and when valor, not explosives, won fights, declares to be assured—only one issue is possible—victory to our arms. A pleasant man this cheerful optimist, till you notice that his eye is upon the back trail or in the clouds. When you know him, you damn him for being a misleading fool. Every man in the empire that ought to be listened to sees no hope of victory, absolutely none, and little hope of a drawn battle, unless conditions be changed, so as to be utterly different from those under which the war has been hitherto waged.

"The first impression one got on reaching London, about two months ago, was that the traditional British cocksureness had been shattered and had been replaced by a paralyzing sense of uncertainty. You caught it everywhere; on the streets, in the hotels, at dinners, in the House of Commons and in the press—even in the press! It was not so much what people said, but what they refused to say. It was the determined and obvious effort to be cheerful that depressed and disturbed one. Everybody was saying to his neighbor, 'Cheer up, things will improve.'

"BLAMES WAR OFFICE FOR STATE OF THINGS

"But everybody, when by himself, refused to cheer up. He was mostly engaged during those lonely moments in blaming in his own particular way, something or somebody, and not the Germans either, but very largely those in the War Office.

"What was wrong? The fact was simply this: That the British people were standing and looking with newly-opened eyes as the spectre of defeat looming up through the channel mists; a spectre unlike the traditions of our dreams, sleeping or waking, in that it refused to disappear, and wore a shiny helmet. That spectre, unless conditions were changed, could not be laid, but would take on a reality of hideousness and permanency for their children to contemplate for successive generations. There are people doubtless reading this line who pause to say 'Rot.' But the British people are not saying 'Rot' any more, and did not say 'Rot' when their eyes were opened some two months and a half ago. Then the British people sat up broad awake, and with that superb cool courage that faces men up to unpleasant and terrible facts, looked the situation in the eye and began forthwith to change things.

"ASQUITH MET THINGS IN CHARACTERISTIC WAY

"The government showed the way. With that fine power of sacrifice which is the characteristic of the British statesman Asquith met the crisis, for crisis it was. It was a bitter, hard day for the Premier, the bitterest and hardest day of his whole career, but he was equal to the demand made upon his patriotism. A coalition government was formed. Then the housecleaning began. Among other things the War Office was reorganized. A new department was created with Lloyd-George, that wonderful, great, little man at its head. Up to this time the call had been for men, and more men. Now to the nation's ears came a new cry: 'Munitions, munitions and more munitions.' That 'wonder-working little Welshman' was onto his job.

"One question still remains to be answered: 'What is to be the issue of this serious war?' The answer is plain, so plain that even the erstwhile cheerful optimist can see it. And the answer is this: If the change in conditions so splendidly initiated be not continued, and with ever-increasing acceleration, the issue is, defeat.

"APPEAL FOR MUNITIONS

"What then is the immediate duty of Canadians? To raise large sums of money? Not so much. Old John Bull may be safely trusted to look after the financing of this war. But for Canada two things lie in her hand. Listen to the insistent iteration of Lloyd-George: 'Munitions and machine guns, munitions and machine guns! Let every Canadian wheel that can turn on a shell be set a-going. Let every Canadian workman and workwoman that can get to a munition factory or gun factory get there and with all speed. Shells and more shells! Machine guns and more machine guns!

"Where British soldiers have two machine guns Germans have forty. Shells spent with prodigality—even wasted—mean battalions saved. We have tried fighting machine guns with men, and have learned our bitter lesson. Canadian shells and Canadian machine guns mean the saving of Canadian men. Seriously, soberly, solemnly let it be said, that unless the Empire can furnish in overwhelming quantities munitions of war, and in overwhelming numbers men of war, the bitterness and humiliation of defeat will be our portion, and the shame and slavery of an infamous and tyrannous militarism will be the portion of our children."

SORRY PLIGHT OF THE CLERGY

Ministers of the nominal churches are finding themselves in a tight place. They are expected to be faithful to their country, right or wrong. They are expected to preach the war as the will of God and the going to war as a meritorious matter that will have divine reward and blessing. They must encourage recruiting, in obedience to the commands of their earthly king, and in violation of the commands of the heavenly King, who has directed them to be peacemakers, and to follow peace with all men and to do no murder, either under legal sanction or otherwise.

WHEN THE MISTAKE WAS MADE

Long centuries ago a wrong step was taken by the bishops of the church in claiming that they were apostolic bishops—with apostolic powers, the same as the original twelve. Later these self-styled "apostolic bishops" (Revelation 2:2) concluded that the people need not have the Bible, and that they could simplify matters for the masses by giving them the creeds. They made their first creed in A. D. 325, and afterwards they continued to make "worse and more of it," until the Sixteenth Century. Meantime the Bible was tabooed. At one time it was almost a sure sign of heresy to be found reading the Bible; for this implied that the reader was not fully satisfied with the creeds which the "apostolic bishops" had made for the world. It was during this time that the horrible doctrines of the dark ages were introduced by our great adversary.

Then came a change, when the people began to demand the Bible and to doubt the infallibility of the "apostolic bishops" and their creeds. Early editions of the Bible were burned publicly, by both Protestant bishops and Catholic bishops, until the Bible triumphed and became too thoroughly entrenched in the minds of the people for this. The period of darkness lasted over twelve hundred years, the lamp of God's Word being absent. Then came various attempts at Bible Study, all more or less handicapped by the insistence of the bishops that the Bible must be interpreted by the creeds they had made. Nor are many out of the darkness yet. We all feel like saying, with Cardinal Newman:

"Lead, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home,
Lead thou me on!"

Only within the past forty years are Bible students really ignoring all creeds and going straight to the Bible itself for the light of divine truth; and correspondingly their blessing is increasing. The present great war, as everybody knows, has been held back for forty years. The Lord's object in holding it back in the past has been to favor Bible study. Thus we read: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth . . . . and another angel . . . . cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."—Rev. 7:1-3.

It was during that long period of darkness, when the Lamp of Truth was hidden from the people, that the "apostolic bishops" exalted themselves and separated from the remainder of the church—calling themselves the church, the hierarchy, the clergy, and denominating the masses the laity, contrary to the Master's words, "All ye are brethren," and to St. Peter's words to the whole church, "Ye are a royal priesthood."

The clergy, having exalted themselves, took another step, claiming power as well as authority. The claim went forth that the time had come for the church to reign. Accordingly, a chief bishop was named Pontiff, or Pope, and he and all of his successors were decreed to be Christ's vice-gerents—reigning over the kingdoms of the world as Christ's representatives. As such, they commissioned the various kings to rule their people in Christ's name, thus identifying the various governments of the world with the church and making a combined reign, spiritual and temporal—two parts of God's empire on earth, they claimed.

For centuries the Popes had such power that kings dared not dissent, but found it to their advantage to uphold the claim of Papacy, submitting everything to Papal direction. A king might not divorce a wife and marry another without a special dispensation from the Pope. The Pope did not respond quickly enough to the wishes of King Henry VIII. of England in respect to approval of his marriage to his second wife. Then the king broke off relations with the Papacy and started a church of his own—himself the head—authorizing and sanctioning his bishops, and giving them places in the House of Lords; they authorizing and sanctioning him, in return, as the head of the church of England. Luther did a similar work for German kings and princes, for the Swedish, Danish, Finnish, etc. The Greek Catholics, also dissenting from the Papacy, sanctionel the Russian government.

Thus we have the fact that present governments of Europe have been told by the religious systems that they are God's kingdoms—sanctioned by the Almighty through his earthly representatives—in some cases the Papacy; in some, Lutheranism; in some, the church of England; in some, the Greek church.

WHAT A TERRIBLE MUDDLE!

"But," we are told, "that is ancient history. No educated people believe those things now!" We agree to this. We doubt if King George really thinks of himself as the head of Christ's church on earth and the divinely-appointed defender of the faith. We doubt if Kaiser Wilhelm seriously thinks that he is God's special representative to Lutherans. We doubt if the Czar takes seriously his claimed relationship to Messiah's kingdom. We doubt if Francis Joseph of Hungary takes seriously the thought that he is the representative of Christ's kingdom under Papal appointment. Nevertheless the theory is there. It is in the mind of the people.

The preachers of all denominations, in tacitly accepting these conditions and not reproving them and not denying them, have in fact approved them; and they have not told the people that a great mistake was made—that Christ's kingdom has never been established in the earth, but that it is the next thing in order to be expected. Hence the people are in perplexity. German Christians are fighting as a part of Christ's kingdom against Russian Christians as a part of Christ's kingdom and against British Christians as a part of Christ's kingdom. What a terrible muddle! And who is responsible, if the preachers are not, for such ignorance, blindness, superstition?

Meantime, God's kingdom is coming, just as the Bible has foretold. The great time of trouble is about to inaugurate the new reign—Messiah's reign of righteousness. But is not this latter coming as a thief and as a snare upon the whole world? Is it not true that as the Apostle foretold, only "Ye, brethren, are not in darkness, that that day should overtake you as a thief"?

Meantime also, are not the preachers of the world, Catholic and Protestant, in a terrible plight? Their forefathers told humanity that the present governments are Christ's kingdoms. These learned men, knowing well the fallacy of that teaching, have not corrected it. Now they are in the position of hypocrites. These earthly kingdoms call upon them to raise the money and the troops to defend what they have told the people is Christ's kingdom. But the Word of God calls upon them to be peacemakers instead, and to so teach the people.

The people themselves are perplexed. But we may be sure that when they come to their senses—and they soon will, in the terrible trouble coming—they will not only feel incensed against the earthly princes who got them into the war, but they will doubtless also feel incensed against the spiritual princes who deceived them into thinking that they were fighting for Messiah's kingdom—when in point of fact, they are opposing it.

The spirit of war and contention seems to be in the very air that we breathe. The attitude of all Christian people, and especially of all Bible students, should be that of peacemakers, in the home, in the shop, in the store. Let us keep our own heads cool, and thus be able to assist others to think and act coolly, calmly, in accord with the Lord's Word. Everything akin to wrath, anger, evil-speaking and bitterness should, as

the Apostle says, be put far away from us who seek to be followers of the Lamb. These same principles apply in very marked degree to our relationship with brethren in the church of Christ. With the brethren, especially, we should be very long-suffering and willing to surrender our preferences in the interests of peace, particularly where no vital principles are involved.

RESULTS OF ONE YEAR OF WAR

In the "New York American" (August 2nd) B. C. Forbes summarizes the effects of the present European War as follows:

"Look on these two pictures—what one year of war has done for Europe and what one year of peace has done for the United States:

"One year of war has cost Europe 2,600,000 of her best human stock, has maimed over 5,000,000 more and has entailed over 10,000,000 casualties among the men in the field—the 'casualties' among homes are beyond computation.

"One year of war has added $18,900,000,000 to national debts, actually, though not admittedly, bankrupting every belligerent.

"One year of war has paralyzed Europe's trade and turned some twenty millions of productive workers into twenty millions of destructive workers, while the greater part of each warring population is engaged in catering directly or indirectly to the war gods—devils, rather.

"EUROPE PROSTRATED

"One year of war has laid waste vast territories of Europe and ruined and rendered homeless perhaps fifty million human beings, to say nothing of the destruction of much of the world's most hallowed architecture.

"One year of war, in short, has prostrated and bankrupted Europe.

"One year of domestic peace amid the horrors of Europe's war has raised the United States to the forefront of the nations of the earth.

"One year of peace has won for us first place in moral influence.

"One year of peace has won for us first place in financial power.

"One year of peace has won for us first place among the industrial nations of the world.

"One year of peace has transformed us from a borrowing into a lending nation.

"One year of peace has sped us along the path toward becoming the financial center of the world.

"One year of peace has enabled us to feed and succor millions and millions of innocent, helpless victims of the war—this last not the least notable of America's achievements during the blackest year the earth has ever known. One year of peace, in short, has brought the United States an infinity of blessings, just as one year of war has brought Europe an infinity of horrors and disasters."

WILL THE UNITED STATES BECOME INVOLVED?

The article proceeds to query the future and the possibility of the United States becoming involved. How strange that such a possibility should be even considered in the light of the fact that all of the nations now at war would be glad to get out of it honorably at almost any price! The danger is seen along the lines of international laws and the rights of neutrals. Armed air craft and submarines have brought new factors into this war not considered in the laying down of rules of warfare, not dealt with in the international laws. International law provides that neutral nations and their commerce shall not be disturbed, except in the case of blockaded ports. Any ship entering such a port may be examined. If owned by the enemy, the vessel and cargo are subject to confiscation. If owned by a neutral nation, they should be exempt except as respects munitions of war.

Great Britain has violated the rights of the United States and other neutral nations in respect to these matters. She has not blockaded the ports actually, but has declared them blockaded and has seized neutral vessels anywhere on the high seas and taken them into British ports, regardless of their cargo not being contraband of war. American shippers have complained greatly of detention and loss. They are sure, however, that ultimately they will get justice—probably when the war is ended.

Great Britain excuses these violations of international law and agreement by declaring that conditions have changed, and that it is to her interest to change her mode of operation. When in the arrangement of international law she agreed to the provision that food-stuffs would be free, she had in mind the fact that she needed to import food-stuffs herself. But later, perceiving that the Germans might be starved if free shipments were not permitted, she concluded that her warfare against the Germans might be more effective if food supplies were stopped and the Germans were partly starved.

In the international agreement, cotton is not included as war material and is not subject to seizure as such. Great Britain and Germany both agreed to this, because neither produces cotton. Both purchase it from America for manufacture of clothing, hosiery, etc. However, conditions have changed to such an extent that a large portion of the ammunition used in this war is made of cotton. Hence the British refuse to allow American shipments of cotton to go to Germany, either directly or through neutral countries, and have seized cargoes of it—contrary to international law, claiming the right to do this because she has the might—the most powerful navy—and because she considers it to be necessary to her speedier crushing of Germany.

The Germans also have violated international law, to which they agreed. They have announced a blockade of British ports without having their navy blockading these ports. This is called a "paper blockade," in the sense that it is merely announced in print, just as the British have announced the German blockade in print, without having vessels actually blockading the German ports. Germany declares that new conditions (submarines and air-craft) justify her in violating the laws of nations and destroying vessels which her submarines cannot take as prizes into her ports. Her attention has been called to the fact that this jeopardizes the lives of non-combatants and neutrals and their proper pursuits. She has been asked by the United States Government to desist from this violation of law.

Germany declares that circumstances have altered cases; that it is necessary for her success and self-preservation that she shall establish a blockade against Great Britain as nearly parallel as possible to the one Great Britain has established against her; and that her only means of accomplishing this end is in the destruction of British vessels, which are carrying volunteers, arms and war munitions of various kinds to Great Britain, intended for the destruction of Germans and their homes. Germany regrets her inability under the circumstances, to follow international law, to which she has agreed, and claims justification in the fact that the British have violated the same law. Germany has agreed, however, to respect the vessels of neutrals, if assured that they do not carry munitions of war. She calls attention to the fact that she notified vessels of neutrals (in her paper blockade) to keep out of the war zone; and says that if neutrals travel on ships of the Allies their lives and property must be at their own risk.

PROPER COURSE OF UNITED STATES

Regardless of where our sympathies would naturally rest, either by our parentage or by association in life, all must admit that both parties in this great struggle are in dire straits, and therefore under great temptation to violate, as they have done, international law. But how should the United States meet the situation? Would it be the wise, the proper, thing to get into an altercation with any of these nations because of their violation of the law? If not, how can we protest effectively?

We reply that a dignified and proper course would be to refuse to have any commercial dealings with the nations at war so long as they violate the international law to which they have agreed. We believe that this would bring both of the great powers to time and put a stop to the interference with neutrals and their affairs. Why should the portion of the world that is at peace be upset and inconvenienced by those at war? It would be permitted only because the nations at war are powerful. If the breaking off of commercial dealings with the entire war zone were accomplished, and Americans and their goods were kept outside those zones, trouble would be saved, even if the warring nations did not asquiesce and give guarantee of the observance of international laws.

Business interests cry out against such a dignified course, such a fair policy. They exclaim, "This would spoil the whole business!" We have orders for hundreds of millions of dollars worth of war materials at splendid prices, and we would lose all this. Therefore the suggested policy would never do."

We admit that according to international law the people of a neutral country may privately manufacture for warring nations. We admit that such trade is profitable. Nevertheless it is a permission, and not an obligation, that subjects of neutral nations may, according to international law, thus deal with belligerent nations. But that there is no compulsion in the matter is evident from the fact that our Government has already exercised its discretion in stopping the sale of war

materials to Mexico, for instance. It has the same right, and without infringing neutrality, to stop the sale of war materials to every nation at war. Such a penalty upon the violation of international law would be, apparently, the only way of bringing belligerents to time.

Besides, our overtures to the warring nations and the prayers of many on their behalf and the sending of supplies, physicians, nurses, etc., to assist in caring for their wounded, all have the appearance of pitiable mockery in the light of the assistance we are rendering for the continuation of the war through permitting American manufacturers to sell war munitions to the warring nations, which are interfering with the rights of all neutrals and violating international law.

In any event, how foolish it would be that these United States should get into a controversy with any of the warring powers, when the whole world is witness to their folly and when they themselves are wishing most earnestly that they had kept out of the war.

We cannot appeal to our nation as a nation of Christians, along the lines of the commands of Jesus; but all consecrated children of God should remember that there are but two sides, two banners, two captains. Christians have enlisted under the banner of the Prince of Peace, who is opposing the prince of darkness, whose fall will be accomplished in the great time of revolution and anarchy which the Bible predicts will follow this war, and which, thank God! will be the doorway to the Millennial kingdom and the great blessing which will then come to the world through it. "For the elect's sake, those days [of strife and anarchy] shall be shortened"—interrupted (Matthew 24:22); for when men shall have learned the great lesson of what the outcome of selfishness would be without divine interposition, God's power through Messiah's kingdom will promptly take control; and the blessing of the Lord will cause the winds of strife to cease, as did the Master's words on Galilee cause a great calm when the storm was at its height.

Meantime, regardless of the course of the world, it is the duty of the Lord's consecrated people to preserve unbiased, neutral minds—to look at matters from God's viewpoint, as far as possible—to sympathize with all and to join with none—to stand for peace in action, in word, in thought. "Blessed are the peacemakers; for they shall be called the children of God."

THE MIRACULOUS BIRTH OF JESUS

It is not strange that men should question the teaching of the Bible respecting the miraculous birth of Jesus. Voltaire, Paine, Ingersoll and others have denied it. Nor do we question the right of Rev. Dr. Aked and others of today to take up the same arguments. We live in a free country. Candor in our day need not lead anybody to the stake. We rejoice in these liberties.

But we are surprised that Dr. Aked should still claim to be a Christian, and still retain the pastorate of a Christian church, while denying the very foundation of the Christian religion. Our amazement grows when we learn that after he had frankly acknowledged his unbelief he was elected to be the head of the Church Federation in San Francisco.

Think of the meaning of the votes of more than three-fourths of that Federation (78), agreeing that Jesus was not supernaturally born! Less than one-fourth of these Federationists (22) believe the fundamental doctrine of Christianity!

We can hear these learned gentlemen remonstrate, saying, Pastor Russell, you should realize that there are two Christianities in our day. We belong to the newer and larger one, which has the backing of all the colleges. We therefore have first right to the name Christian. The old view, which you uphold, has doctrines of human depravity—of a divine sentence, which must be met by the death of a perfect, sinless Savior. We "modernists" still hold to Christ, but as a great Teacher—not a Redeemer. Your old view deals with personal sin. Our newer, broader view deals with national and civic sins and their cure and a gradual evolution of the race to perfection and everlasting life—only the fittest surviving.

A RESPONSIBILITY UPON THE MINISTRY

Were numbers and influence the sole criterion by which Christianity is to be discerned, we might be forced to concede the point. But they are not. Christianity was established by Jesus and his apostles. The unbelief of few or many cannot change Christianity. If we shall prove our points, we shall hope that the seventy-eight believers in the Christianity (?) of the colleges will realize that in retaining the names of Christian and holding pastorates in Christian churches, they are sailing under false colors; and they should resign or induce their congregations to unite with them in some new name, such as "Humanitarians."

Merely to endorse a few of Jesus' teachings such as the Golden Rule, while rejecting his other teachings, would not give any one the right to the name Christian. Plato, Confucius and other sages uttered some teachings which we approve. Why not adopt their names? Is it because they are less popular in our day?

* * *

Dr. Aked admits that St. Matthew gives the line of Joseph, who adopted Jesus as his foster-child—the son of his virgin wife by divine power. He admits that St. Luke gives the genealogy of Mary, the mother of Jesus. He admits, also, that St. John's Gospel tells of the prehuman existence of Jesus.

But Dr. Aked challenges proof that Jesus himself claimed a supernatural birth. He boldly declares that St. Peter never refers to it. He exultingly points us to the Epistles of St. Paul, as not teaching that Jesus was a supernatural Person. One might suppose, when reading Dr. Aked's statement, that he fully believes and endorses all the teachings of Jesus, St. Peter and St. Paul and that if they had told of the miraculous birth he would be a hearty believer in it and an advocate of it. Let us see! Let us give Dr. Aked and his seventy-eight supporters the proof of their error and accept the Bible. "Charity hopeth all things!"

The Bible stands or falls as a whole. Its plan of salvation, made up of the teachings of Jesus, the apostles and the prophets, cannot be accepted in part and rejected in part. If Jesus and his apostles taught that he had a special birth for a special purpose, and this were not true, they were wicked deceivers. Then not one word of theirs should be accepted or trusted. To call Jesus the Great Teacher and then to say that the basis of his teaching is falsehood, is inconsistent, would imply sympathy with falsehood.

ST. PETER'S TESTIMONY

The teaching of Jesus was chiefly by induction. He had been with his disciples working miracles for probably two years before he asked them, "Whom say ye that I am?" When St. Peter declared, "Thou art the Christ, the Son of the living God," Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:15-17.

Did not St. Peter thus declare his faith that Jesus was the Son of God—not the son of Joseph? And did not Jesus approve this, and refer to the heavenly and not to an earthly father?

What did Jesus mean when he declared, "Before Abraham was, I am?" By induction he told of a pre-human existence—or he deceived! Similarly he prayed to the Father, "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 8:58; 17:5) If he had no previous existence, but was born like others, his words were deceptive. Was the great Teacher the great deceiver?

Again Jesus told his disciples about his ascending up where he was before. If he had no previous existence, if he had not a special birth, how could we understand these words except as deceptive? Similarly Jesus referred to himself as "the bread which came down from heaven."—John 6:62; 32-35, 41.

Surely Jesus was miraculously born, or else he was the greatest and most successful of all deceivers, and therefore the worst of all deceivers. Let each take his choice. There is no middle ground.

ST. PAUL'S VIEW OF THE SUBJECT

Having heard from Jesus and from St. Peter, let us hear from St. Paul. What is the force, or significance of St. Paul's statement that Jesus is "the first-born of every creature," and that "by him were all things created, that are in heaven, and that are in earth, visible and invisible . . . . all things were created by him and for him; and he is before all things, and by him all things consist"? (Colossians 1:15-17) These words by the Apostle are surely not in accord with the theory that Jesus began his existence the same as others—that he was the son of Joseph.

Again St. Paul writes, "Our Lord Jesus, though he was rich, for our sakes became poor." (2 Corinthians 8:9) Again he declares, "Who, existing in a form of God, counted not equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men."—Philippians 2:6, 7.

Again, what is the meaning of St. Paul's declaration that Jesus was "holy, guileless, undefiled and separate from sinners"? (Hebrews 7:26) If Jesus was the son of Joseph, he

was not separate from sinners, but belonged to the same stock with all others and would also have needed a redeemer.

ST. JOHN'S STATEMENTS

The early church all believed Jesus' declaration that he was the Son of God, whom the Father had sent into the world to be the Savior of men. (John 3:17) Indeed, this feature of the Master's teachings especially angered the Jews; for they declared that in claiming to be the Son of God he was establishing himself upon a pedestal of honor, dignity, glory, in competition with Jehovah. To this Jesus replied, "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest! because I said, I am the Son of God?"—John 10:36.

The Gospel by St. John was written later than the other Gospels, hence it was not necessary that the writer should take up the miraculous birth of Jesus. But it was eminently proper that through him God should give us a glimpse into the pre-human condition of the Savior. Mark well the particularity of the Apostle's words: "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made . . . . And the Logos was made flesh and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth."—John 1:1-14.

BASIS OF THE DOCTRINE OF THE RANSOM

Separated from the doctrine of the virgin birth of Jesus, the theology of the Bible would not hold together for one moment. Its claim is that the divine sentence following Adam's sin was a death sentence. The basis of that divine judgment is that no sinner is worthy of life everlasting. The six thousand years of the world's history, from Adam's time until now, demonstrate that man is unable to regain perfection, and unable to resist the curse of sin and the sentence of death—"Dying, thou shalt die."—Genesis 2:17, margin.

The teaching of the Bible is that God arranged this death sentence purposely, so as to make necessary the death of Jesus. St. Paul so declares, saying, "As by a man came death, by a man also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (1 Corinthians 15:21-23) In other words, if God had not provided a sinless Redeemer, and if that Redeemer had not died for our sins according to the Scriptures, and risen from the dead for our justification, then there would have been no future life for humanity—the death of mankind would have been like that of the brute, a hopeless one. There would have been no resurrection. Death would have been an eternal sleep.

St. Paul emphasizes this thought, declaring that if there be no resurrection of the dead, then all faith is vain, all hope is vain, all preaching, is vain. (1 Corinthians 15:13, 14) No one will question the declaration of the Scriptures that all humanity are mis-shapen in iniquity, and that in sin did our mothers conceive us. Father Adam and Mother Eve gave us, as their children, a legacy of imperfection of mind and body and of sinful tendencies. God's provision is that Christ shall make good for the transgression of the first Adam, and that eventually he shall be the second Adam, who will be successful, who will give life everlasting to all those who will exercise obedient faith in him.

BASIS OF THE DOCTRINE OF RESTITUTION

The first offer of everlasting life through Christ has been going out for nineteen centuries; but few have hearing ears and understanding hearts. It is to these few that the call now comes to leave the world and to become associates with Jesus in the glory, honor and immortality to which he had attained. He attained the glorious station which he now occupies, "far above angels, principalities and powers," at the right hand of the Majesty on high, as a reward for his obedience to the Father's will—obedience in coming into the world, in enduring faithfully the trials of his earthly ministry, and finally in dying a sacrificial death. St. Paul writes of him, "Who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God." (Hebrews 12:2) The invitation of this Gospel age to all who have the hearing ear is to follow in the steps of Jesus, to become joint-sacrificers with him, and to be sharers of his heavenly glory and his Messianic kingdom.

When the church shall all have been gathered, then Messiah's kingdom will be established, for which we pray, "Thy kingdom come; thy will be done on earth as it is in heaven." For a thousand years Christ and his glorified church will bless mankind, uplifting them to human perfection, mental, moral, physical. Whosoever will may then attain to the everlasting life secured for all by the sacrificial death of him who was "holy, harmless, undefiled and separate from sinners," by virtue of his special birth.

APOSTOLIC INJUNCTION NEVER SO SIGNIFICANT

"The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12.

From a careful study of Bible chronology it seems very evident that each of the six great Days in which Jehovah prepared the earth for man, ending with man's own creation, was a period of seven thousand years. After man was created, God "rested from all his work"—as related to the earth. His rest period began with the commencement of the great seventh day, and has continued ever since. This seventh day is also to be a period of seven thousand years, ushering in at its close the glorious Jubilee of Earth, 4,000 years after the beginning of the ordering of earth.

This great rest day of Jehovah has been man's work week, each day of which has been a thousand years long. When the Apostle Paul wrote the words of our text, more than four of these thousand-year days were in the past; they were then in the fifth day. Practically all of this time had been a reign of sin, darkness and death, due to man's fall. So St. Paul could truly say, as he looked back, that this great night of darkness was then far spent and the day was at hand. From the Old Testament prophecies and from the wonderful revelations which he himself had received from the Lord he was assured that, through the sacrifice for man which had been made by the Lord Jesus Christ, a glorious day of emancipation from the bondage of Sin and Death was to come—the seventh day of man's great week. It is of this glorious Sabbath day that the Apostle here speaks.

For one-half of the long period since the fall of our first parents, there had been but a very obscure light as regarded any deliverance of man from the curse of death pronounced upon the father of the race for his disobedience. There was the mere glimmer of a promise that God would at some future time do something for mankind. First there had been a declaration to the serpent who had brought about man's downfall, that the seed of the woman should bruise, or crush, his head, while he would but bruise the heel of this seed. Then the clothing by the Lord of the nakedness of Adam and Eve with the skins of slain animals suggested a future covering provided by the death of some unknown Redeemer—the seed of the woman. Later, God manifested his acceptance of the animal-sacrifice of Abel. A little later came a suggestion of Enoch (Jude 14-16), and still later, a promise to Abraham, that God would yet bless all the families of the earth through his seed.

Then came a gradual working out of a feature of that Promise to Abraham, through the Hebrew people, to make of them, if they would prove worthy, a nation who would be light-bearers to all other nations and peoples. Still with all the disciplinary experiences which Israel received, when our Lord Jesus came, those who had been under such special divine instruction were, as a nation, totally unready to receive him as the Messiah of God. And they crucified him. Yet they were in advance of other nations. God had not given instructions to other nations, but had given Prophets, laws, etc., to the people of Israel. (Amos 3:2) But while this especially favored nation was quite unready for the light, as represented in the Lord Jesus and his teachings, there were some among them who were ready to receive him as the Sent of God, Israel's long-looked-for Messiah. These were the "Israelites indeed."

THE CALL OF THE "BRIDE" CLASS

"He came unto his own [nation], and his own received him not." At the time of the crucifixion of Christ, after John the Baptist had done his work and after our Lord's three and a half years of ministry among them, only a little more than five hundred had become Jesus' disciples and had remained true. Yet at Pentecost and onward a considerable number were awakened, and came into the light of truth and accepted the Gospel message and received the holy Spirit. About twenty-five thousand, so far as we are able to estimate, received this transformation of heart. It is a wonderful thing that so many of that little nation were found to accept Messiah! No other nation would have made so good a showing. As history has

proven, more than 1800 years have been required to select the remainder of the 144,000 elect from among the Gentiles.

At that time the message was given forth that the Gospel call was designed to select a "bride" class, to be associated with the Messiah in his glorious kingdom. It was not designed for all, but only for those who had the ears to hear and the heart to respond. If we place ourselves back in the days of the apostles, we can think of them as preparing themselves for their great coming glory and as thinking that the foreordained number to constitute this honored company would soon be completed. They probably thought that these thousands gathered from all the Jews in Palestine and other countries, and especially when augmented by some from the Gentiles whom they perceived were later received, would make up the "little flock" which would compose the "bride" of Christ. Hence the Apostles were continually speaking as if the kingdom was at hand. They thought it imminent—were expecting it every day.

NO CLEAR CHRONOLOGY UNTIL OUR DAY

But the Apostle Paul pointed out that certain Scriptures had not yet been fulfilled, and that there must be a great falling away in the church before the great day of the Lord could come. The early church probably had no particular method in which they could have reckoned definitely the number of years since Adam. The matter of counting years, as we have it, is comparatively a modern affair. In olden times each nation had its own chronology. They merely reckoned that it was so many years since this dynasty or that dynasty began; so many years from a certain notable event to the first year of the reign of Nebuchadnezzar, of Cyrus, etc.

And so with the Israelites. They would say, In such a year of the reign of David, or of Hezekiah, etc., such and such an event took place. But it was not easy to get these things connected up so as to have any accurate chain of chronology. There were certain broken links, which our Lord has since supplied for us in the New Testament, to be noted and connected up "in due time." Today we have more advantage every way than they had. The Hebrew Scriptures were written on parchment and kept in certain places. And it was difficult to handle them because they were written on great rolls. One had to roll the parchment this way and that way to get to the place where he wished to read certain prophecies, etc. Today, not only have we Bibles neatly printed, but many of them have convenient marks of reference by which we can turn from page to page. We have suggestions, also, as to chronology which enable us to get a clear, connected chain from the creation of Adam to the present year.

It is true also that the Jews have a chronology that is called Anno Mundi—the year of the world. But it was not arranged until long after the days of the Apostles. They thought it was a long, long way back to the time of Adam. The Apostle Peter declares that a day with the Lord is as a thousand years and a thousand years as one day. The Jews had no means by which they could accurately reckon chronology from the beginning; no means for availing themselves of information on the subject. It is not surprising, then, that they were not clearly informed. The Lord, undoubtedly by design, left matters in this uncertain condition until his own "due time" for their revealment.

THE DAY OF CHRIST NOW ON HAND

In the days of the apostles it was truly declared by them that the day of the Lord was "at hand." The apostles perceived that a great Light had come into the world, that a turning-point in the history of the world had arrived. But it was not the shining of the Sunlight of the great Millennial day. St. Paul declared that the darkness still covered the earth and gross darkness the people. The Lord Jesus himself had explained that the light that then shone from him was not the great "Sun of Righteousness," which would later shine out upon the whole world. Neither did the disciples of Christ shed a light as the light of the sun upon the world of mankind. Our Lord told his disciples that they should put their light upon a candlestick, that it might give light to those in the house.—Matthew 5:14-16.

But it would require the light of the "Sun of Righteousness" to enlighten the whole world—Christ and his church in glory. Our Lord pointed out that this would come at the conclusion of the age then just begun—the Gospel age, as it is generally called, the Christian dispensation. At the beginning of this age he sowed the seed which would produce the "bride" class, the class which was to reign with him over the world in the age to follow. But he forewarned the enemy, Satan, would sow the seeds of error in the Lord's wheat-field, and that he would be successful in producing a large crop of tares. Our Lord also declared that at the end of this Gospel age he would himself be present and would, as the great Chief Reaper, gather the tares in bundles to be burned, and would gather the wheat into the garner. Speaking of that time the Master says, "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew 13:43.

That time has not yet fully come. But this glorious day is now breaking. The majority of the members of Christ are now with their Lord on the other side of the veil, and the dawning light is increasing, and the day will soon be here in all its glorious effulgence. This dawning light draws our attention more particularly to the chronology and helps us to see mistakes that were made in the past by those who attempted to arrange a chronology before the time was ripe for it to be seen clearly. It shows us that a mistake of a hundred and twenty years was made, and still later lesser mistakes.

Tracing the Scriptural chronology down to our day, we find that we are now living in the very dawn of the great seventh day of man's great week. This is abundantly corroborated by the events now taking place about us on every hand. The Millennial age has already begun, the day of the Lord is now on hand—now present. So we should not sleep, but should be wide awake. Some terrible things were to occur as the day of Christ drew on, before the full shining forth of the Sun. For instance, this present mighty war, which is truly a terrible thing, was long ago foretold. (Jeremiah 25:15-38; Joel 3:2, 9-16) Daily is it increasing in volume and intensity, and will soon merge into revolution, to be swiftly followed by the chaos of anarchy. The great adversary is able to put darkness for light—and these warring nations verily think they are doing God service by killing one another.

Now the question is, Will the United States become involved? This may come, or this country may receive its share of retribution in the coming revolution and anarchy. We attribute all this terrible condition to the darkness that is upon the world through the adversary's blinding delusions. But God will overrule human affairs to his own glory and to the ultimate good of man in the overthrow of the rule of selfishness and the establishment of his glorious kingdom of righteousness and love.

"Cast off the works of darkness," urges the Apostle. This injunction was appropriate in St. Paul's day. Those who saw Jesus to be the Light of the world, those who became enlightened with his Light, and themselves became burning and shining lights, were able to realize that the great darkness prevailing around them was largely the result of ignorance, superstition, misunderstanding. The whole heathen world were in gross darkness. The Jewish nation were in darkness, except the minority who received the light. What darkness were the Jews in? They were in darkness in respect to God's plan and the meaning of the promise to Abraham and his seed respecting the blessing of the world.

"THE WHOLE WORLD LIETH IN THE WICKED ONE"

All those who became children of the light, who received the light from the Master's teachings or from his chosen Apostles and came into covenant relationship with God through the begetting of the holy Spirit, became members of the special seed of Abraham, who are to bless the world during the incoming age. But the nation of Israel was set aside, as respects the chief favor. In the year 70 A. D., their national polity was entirely destroyed, and the Jews were scattered far and wide. What was the condition of other nations at that time? We perceive that while Israel had been in darkness, the other nations were in still deeper darkness, though many of them were "feeling after God, if haply they might find him." The god of this world has blinded the minds of those who see not. Consequently he has blinded the minds of the majority of all nations with ignorance, superstition and "doctrines of devils."

The devil has men in such a condition that they cannot think of God as being good. "The whole world lieth in the wicked one." The only ones who are not in the wicked one are the true church of God, the church of Christ. The children of the light are the only exceptions. It is from the Word of God that his true people get their light. They are to have oil in themselves—the oil of the holy Spirit. But many of these have not been faithful to the light and are in confusion; some are merely babes in Christ; some are weak in various ways for lack of the spiritual food which the Lord has provided.

It is God's people who have been addressed in the Scriptures all the way down these nineteen hundred years. We come down to our day and see that the light of the Word is fully corroborated by the work of the new dispensation now beginning. The light of the dawn is fully corroborating the Bible. St. Paul says that we should "cast off the works of darkness" and "put on the armor of light." The works of darkness are those things which are done in the dark. The works of darkness are the works of sin. These works are not

done out in the open, as a rule. They generally hide away from the revealment which the light brings. If they are done in the open, it is when they are posing as works of light. Wherever the true light of Jesus Christ comes it reproves these works of darkness.

The scribes and the Pharisees of Jesus' day were money-lovers. Jesus condemned their works because these were mere pretense. While they prayed in street corners, etc., they privately devoured widows' houses—took advantage of widows and swallowed up their property. But it was true of the public in general—of the Gentiles as well as the Jews. The apostles enumerated a number of the evils that were generally practised in his day—adultery, lasciviousness, covetousness, witchcraft, hatred, wrath, strife, heresies, evil-speaking, idolatry, etc. All these things are works of darkness, works of the flesh and of the devil; and they are still practised everywhere today.

THE ARMOR OVER THE ROBE

We are to put on the "armor of light," Consider the light you have now received—the light of the knowledge of God, of his will, of what to live for, and of what kind of characters they are to whom the Lord will be pleased to grant the reward of eternal life, even the highest form of life. Having all this knowledge, put it on as an armor to protect you. Knowing what God requires, put all this on, not as a robe, but as an armor over the robe. Put on the breastplate of righteousness covering the heart. Realize that nothing but heart-purity and absolute loyalty to God may be considered. Realize that God is for us. Take the sword of the Spirit, the Word of God, and all the various pieces enumerated by the Apostle. These constitute the "armor of light," so called because it is obtained from the light of truth.

In this our day it is surely as important that we should put on this armor and should put off the works of darkness as for the church of the Apostle's day. Surely if ever the whole armor was needed, it is needed now. The Lord's dealing with us is individual—both as to the putting off of the works of darkness and as to the putting on of the armor of light. All who put on this armor will find themselves in accord with the Lord and with those who are truly his. As God's faithful children get farther and farther into this day of the Lord, more and more will they see eye to eye. We believe there never was a time when so many of the Lord's people have seen eye to eye regarding the things to put off and the things to put on. We believe there never was a time when so many of the children of the light were wearing the whole armor of light. Therefore we have so much the more responsibility to "walk as children of light" and not as of the night.

DANGER TO EVEN THE FULLY CONSECRATED

It is possible that some, even of the fully consecrated children of God, surrounded with the cares of this life, or weary of the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation which the Apostle in this connection gives to the church—particularly appropriate today :"It is now high time to awake out of sleep!" It is time for earnest, searching self-examination, for a more diligent watching to see that we do not allow the things of this "present evil world" to absorb our thoughts and energies to the imperiling of our heavenly hopes, so soon to be realized if we remain wholly faithful to the end. It is highly important that we seek for a still closer walk with God, a more intimate fellowship with him, a more thorough self-abnegation, a more diligent cross-bearing, a more faithful conformity in every respect to the whole will of the Lord concerning us. And this will of the Lord, we know, is not unreasonable, and his grace sufficient is promised for every day, every hour, every moment!

A careful, prayerful searching of our hearts will make plain wherein we lack in conformity to the perfect will of God. And if we discover in ourselves any perverse way, we shall correct it. Thus we more and more "put on the Lord Jesus Christ"—the mind or disposition of Christ, the spirit of love and loyalty which characterized hm. How important it is, in the very short time which yet remains to us, that we fully awake and apply ourselves most diligently to the cultivation of the Godlike, Christlike disposition of love, the love which seeks above all else the glory of God, which is kindly-affectioned toward the brethren, which rests in the precious promises, which trusts fully in the dark as well as in the light, and which has no shadow of doubt that all the good things promised in God's Word shall be fulfilled!

LET US "WALK AS BECOMETH SAINTS"

In the context St. Paul urges, "Let us walk honestly, as in the day." He was speaking of certain vile practises then common—drunkenness, rioting, chambering, wantonness. We are not necessarily to suppose that he meant this as a reproof to the Christian believers at Rome, but as a pastoral exhortation that they should be on guard against these sins, and as a reminder that the principles which they had adopted as Christians were in direct contrast to those which generally prevailed. Very different standards of morality were current among the heathen. Quite a large number of the believers at Rome had been heathen and accustomed to immoralities. Hence the Apostle's words were words of caution; for we would not suppose that saints would be guilty of these things.

The Apostle's words above shed a warning light in saying, "Let us walk honestly, as in the day." Most of the rioting and drunkenness is done at night—such is the custom even to this day. Works of darkness and sin thrive best at night for some reason. People have other things to attend to in the day-time, and evil-doers take the night for frivolity or carousing or crime. Vice then stalks abroad. Darkness seems to favor such works, by hiding them more or less. The Apostle points out that this is the great night of darkness, sin, but that those in Christ are not in darkness; for they have been brought into the light of God. We are looking for the full dawning of the Morning of the new dispensation—we are seeking to live in harmony with it. So here he says, Let us walk honestly, above-board, so that everybody will see and know our lives—let us be honest in every way, not be preaching one thing and practising another.

Considering the day here mentioned to be the Millennial day, we may well say that nothing in the nature of sin will then be allowed. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Micah 4:2) "Judgment also will I lay to the line," says Jehovah, "and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-place." (Isaiah 28:17) Whoever in that day shall attempt to live riotously and in drunkenness or in any sin will be promptly punished. The Apostle's exhortation is that we, as saints of the Lord, should live as those will be living when the day shall have fully come—when the Sun of Righteousness will be shedding its beams over the whole earth.

It is a part of our overcoming to live as though the day were fully ushered in, as though everything had been fully manifested. Whoever will take the Apostle's advice in this matter will certainly have a rich blessing. In fact any other course would be sure to be disastrous to us as new creatures in Christ.

AHAB'S SIN—COVETOUSNESS, MURDER

OCTOBER 3.—1 KINGS 21.

KING AHAB'S IVORY PALACE—HE COVETED LARGER GARDENS—NABOTH REFUSED LARGE MONEY—AHAB WAS VEXED—HIS QUEEN EFFECTED NABOTH'S MURDER—GOD THROUGH ELIJAH REPROVED KING AHAB, PROMISING PUNISHMENT—MODERN APPLICATIONS AND LESSONS.

"Be sure your sin will find you out."—Numbers 32:23.

King Ahab had concluded a great war victoriously, defeating the Syrians, who had attempted an invasion of Israel's land. The fame of the king had gone abroad. He was feeling his own greatness, perhaps. Indeed, Ahab is rated as one of the great kings of Israel. Although not truly great, he had certain progressive elements of character. While King Solomon had the distinction of being the first king to have a throne of ivory, for King Ahab has been claimed the distinction of having a palace of ivory. His gorgeous palace needed a large and handsome garden. His neighbor Naboth had a vineyard adjoining, which would make the surroundings of the palace ideal.

Messengers were sent to Naboth to negotiate the purchase; and a goodly sum of money was offered for the vineyard. Naboth, within his rights, refused to sell. As the sequel shows, however, he would have been the wiser not to have stood for his full rights. The Jewish law forbade, indeed, the selling of family inheritances; but he could have given a lease for a time to the king's pleasement and to his own profit.

The Bible suggests to Christians the wisdom of being accommodating in every manner not in violation of conscience. While they have as great rights as others (or greater, perhaps, on account of being God's children), nevertheless it is

part of their covenant with the Lord that they will not live for themselves merely, but chiefly for the service of the Lord and their fellows. They are forewarned also not to expect full justice—although always to seek to give justice, in harmony with the Golden Rule, full measure pressed down. They are to realize that in taking this course they will have more and more the Lord's blessing, and that the experiences of character development under such conditions will be helpful to them as respects the coming kingdom.

QUEEN JEZEBEL FEARED NOT GOD

Of all the characters on the pages of history Queen Jezebel, Ahab's wife, stands out prominently as one of the most conscienceless. Noting that King Ahab appeared despondent, she asked the cause. On learning it she promised the king that she would give him Naboth's vineyard, and advised that he should, therefore, cheer up. Immediately she wrote letters in King Ahab's name, using his royal seal. She instructed some of the officials that on an appointed fast-day, on which the people would be in mourning to the Lord for their sins, Naboth should be given a seat of great honor. Two men were to be bribed to rise up then, suddenly in the midst of the meeting, and denounce Naboth as a slanderer of God and of the king. The rulers thereupon were to hear the evidence and to put the penalty promptly into execution. The Jewish law provided that any blasphemy against God's name should be punished by stoning. The hired witnesses promptly denounced Naboth and corroborated each other's testimony. Forthwith a company arose, and stoned the man to death outside the city.

The hypocrisy of the proceedings astounds one. The proclaiming of the fast was seemingly in honor of God's laws and his justice. The Queen's perfidy matches anything on the pages of history. The servility of the governors to her behests evidences what a low state of morals prevailed.

King Ahab seems to have been the passive beneficiary of all this wickedness. He was, nevertheless, the accountable person. His course proves that he was not truly great. Riches and station cannot make greatness, but character only can do so. The king was very willing to profit by his wife's shameful course. Upon hearing through her that Naboth was dead, he went over to look at Naboth's vineyard and to consider how it might be adapted to his purposes as a part of the palace garden.

Just as he was entering the garden he was met by Elijah, who had been sent by the Lord with a message of reproof. The king saluted the Prophet, saying, "Hast thou found me, O mine enemy?" Elijah answered, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." Then he informed the king that divine judgment was that in the same place that the dogs had licked the blood of Naboth, dogs should also lick the king's blood, and that Queen Jezebel would have a similar fate.

PRESENT WAR RESULT OF SELFISHNESS

It should be remarked that at present, as in the past, God is not serving as a policeman to safeguard the world against its own fallen conditions, appetites, covetousness, etc. For six thousand years the Lord seems to have contented himself with letting mankind learn their own lessons, except so far as their course of sin might interfere with the outworking of God's great plans. In such cases the sentiment of the Lord seems to have been, "Thus far shalt thou go and no farther."

Undoubtedly the permission to mankind to do great injury to themselves is a very practical way of inculcating important lessons. God seems to be bidding the angels to no longer restrain, but to let loose the four winds of heaven—to allow mankind to engage in universal strife—unhindered. The result is the most stupendous of wars, impoverishing all nations engaged therein, costing millions of lives in the flower of manhood, and entailing debts, to pay interest on which will impoverish the people for long years to come—debts which probably never can be paid. The Bible indicates that following the war will come a great revolution and that following it may be expected anarchy. The winds of strife, now let loose, may be expected to injure the world unrestrained by the Almighty until, in man's extremity, God's opportunity will come, and the kingdom of Messiah will be established for the blessing of the world.

With the establishment of God's kingdom everything will be changed. No longer will sins be permitted and the punishments follow; but instead, punishments will be inflicted upon those who attempt to do evil—before they shall have done the evil. For the Lord has promised, saying, "They shall not hurt nor destroy in all my holy mountain [kingdom]." (Isaiah 11:9) In that glorious time all good intentions and good endeavors will have God's blessing and will bring uplift mentally, morally and physically to those participating. Thus will be fulfilled a Scripture which declares, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

THE SIN OF COVETOUSNESS

Sin and selfishness are, practically, synonymous terms. When Adam was perfect, in the image and likeness of God, he was unselfish, just, generous, kind, benevolent; for these are elements of the divine disposition, and man must have had these when in God's likeness. The first of all sins was committed by Satan. It was to forward his ambitions, selfish designs that he misrepresented the divine message, contradicted the Almighty, became the father of lies and the murderer of Adam and his race. Mother Eve's course also was prompted by an acquired selfishness. She thirsted for knowledge, which, the serpent told her, she could get by disobeying God. Father Adam's disobedience was not of ignorance, but because he believed that his life would be happier by disobeying and sharing Mother Eve's experiences.

Today, wherever we look, we can clearly trace all sin back to its fountain, selfishness. Covetousness is selfishness—sin. It is very prevalent because all are sinners. Our laws indeed seek to protect us in our just rights, yet how unsuccessful we often are in securing our rights, and in defending ourselves against those who would unjustly violate the Golden Rule.

The lesson for all is that nothing short of the Golden Rule is acceptable in God's sight from any professing to be of his children. A second lesson is that while we are to render justice and the Golden Rule's requirement to all, without exception, we are not always to demand justice, the Golden Rule, etc., from others. Rather, God's people are to consider themselves his representatives and ambassadors in a land and amongst people alienated from him and his government. The Lord's children, always just, are to be also generous and to "show forth the praises of him who hath called them out of darkness into his marvelous light." As their heavenly Father is generous as well as just, so are his children to be partakers of his character-likeness and to be helpers in everything that makes for righteousness.

ELIJAH'S FIERY CHARIOT

OCTOBER 10.—2 KINGS 2:1-12.

ELIJAH, ELISHA AND SCHOOLS OF PROPHETS—ELIJAH'S CHARIOT AND ASCENT TYPICAL—ELIJAH AND ALL THE PROPHETS STILL SLEEP—THEY CANNOT RECEIVE THEIR REWARD UNTIL AFTER THE CHURCH HAS BEEN GLORIFIED IN THE FIRST RESURRECTION—THE TRANSFIGURATION SCENE—THE SIGNIFICANCE OF ELIJAH'S JOURNEY AND FOUR STOPS—THE TYPICAL LESSON INTERESTING, PROFITABLE.

"In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—Psalm 16:11.

Since Bible students have recognized that Elijah's life was a prophecy—that he typed, or represented, the entire church in his earthly experiences—his history has become the more interesting and the more intelligible. He was a faithful servant of God; but his greatest prophecy, that of his life, was not understood, even though the Lord declared, subsequently, "I will send you Elijah the Prophet before the coming of the great and terrible day of the Lord." (Malachi 4:5) This antitypical Elijah, beginning with Jesus in the flesh, has been coming and giving his message to the world for now more than eighteen centuries. We believe that the taking away of Elijah in the chariot of fire, narrated in today's lesson, is about to be fulfilled as respects the church of Christ in the flesh. Soon they shall be no more in the flesh; for the Lord will take them, will glorify them with himself. As the Apostle explains, they will meet the Lord in the air ,in the realm of spiritual control of the earth—in kingdom power and great glory.—1 Thessalonians 4:17.

Elisha had the opportunity of becoming Elijah's successor, and appears to have been guided by a proper spirit of zeal in his desire to accompany Elijah and to serve him. When Elijah was taken in the fiery chariot, his mantle bequeathed to Elisha represented that the latter had become Elijah's successor, to receive a special blessing of the Elijah spirit. While we are certain that Elijah typed the church of God in the flesh, we may not be quite so positive that Elisha was also a type and

represented a secondary class of God's people, referred to in the Bible sometimes as the "foolish virgin" class, sometimes as the servants of the bride class who will follow her, sometimes as a great company whose number no man knows, who will come through great tribulation and attain a place before the throne, failing to attain with the Elijah class a place in the throne as joint-heirs of Christ.—Matthew 25:1-13; Psalm 45: 14, 15; Revelation 7:9-17.

The sons of the prophets may also be types. If so, they would seem to represent a third class, acquainted with Elijah and Elisha, yet not particularly associated with them. The fact that the sons of the prophets discussed with Elisha the going of Elijah does not necessarily signify that they believed the matter. They knew that Elijah expected to go, but their own doubts on the subject are intimated by the fact that they subsequently made a search of the land to see if Elijah had not really fallen somewhere, dropped by the whirlwind. Their search and final conviction represent that for some time certain classes of Christian people may doubt that the church has really gone to glory, but that afterwards they are thoroughly convinced. Possibly the three days of search may be symbolic, representing three years.

ELIJAH NOT IN HEAVEN

Much of the Bible study of the past has been superficial. Certain teaching and creeds of the past being accepted as true, the Bible has been studied with a view to confirming the traditions of the past rather than to challenging their accuracy. Careful study now brings to light the fact that throughout the entire Old Testament not a word is said about anybody going to heaven—except in this case of Elijah and in the statement that "Enoch walked with God, and was not for God took him" —somewhere. The Bible indicates distinctly that no offer of heavenly life was possible until after Jesus had died as man's Redeemer. Thus the Scriptures assure us that life and immortality were brought to light through Jesus' message—nothing clear or definite was known on these subjects previously.—2 Timothy 1:10.

Jesus himself was the first to pass from earthly condition to heavenly condition by his resurrection change—"put to death in flesh, he was made alive in spirit." (1 Peter 3:18) The church has the promise of a similar glorious change, awaiting all the faithful who walk in the Master's footsteps. Their change is to come at Jesus' second advent. They as the wise virgins, as the Elijah class, will pass beyond the veil from earthly conditions to heavenly conditions. The change will be necessary to their entrance into the kingdom, for "Flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50) A little later, tribulations will develop the great company class, represented by Elisha. Later still, the blessing of the Lord will come upon all the human family through Messiah's kingdom.

While the Old Testament says nothing about any invitation for anybody to go to heaven, the New Testament does assure the church of a "high calling," a "heavenly calling." (Philippians 3:14; Hebrews 3:1) St. Paul points out that a different blessing has been provided by the Lord for the Gospel church than for others. Even the ancient worthies, including Abraham, the Prophet David, Elijah, Elisha, Moses, etc., cannot be of the church class, even as they could not follow in the footsteps of Jesus. Their loyalty to God and to righteousness is to be abundantly rewarded, but theirs is to be an earthly blessing in the paradise to be established by Messiah's kingdom throughout the entire earth.

St. Paul, after enumerating the worthy characters of the past, declares, "All these died in faith, not having received the things promised them, God having provided some better thing for us, that they apart from us should not be made perfect." (Heb. 11:38-40) In other words, the church must receive her heavenly inheritance first; for she, as St. James declares, is the first-fruits unto God of his creatures.—James 1:18.

ON MOUNT OF TRANSFIGURATION

Jesus very positively declares that Elijah did not go to heaven when he said, "No man hath ascended unto heaven." (John 3:13) St. Peter corroborates this, declaring that the Prophet David had not gone to heaven, but was still in his sepulchre at Jerusalem. St. Peter thus implied that none of the prophets had gone to heaven. (Acts 2:34) Our great interest, therefore, in Elijah's experiences, lies in the fact that his literal ascent into the skies was a part of his general typical career as a pre-figure of the church in the flesh.*

Jesus gave to three of his apostles, Peter, James and John, a special vision of his coming glory. What they saw was not actuality, but a vision, as Jesus subsequently declared. (Matthew 17:9) The persons in glory were no more actual than the glories and voices and persons seen by John the Revelator. St. Peter, one of the three, declares that what they saw was a representation of Christ's coming glory. Nevertheless, he declares that the word of prophecy was still more sure than the vision. (2 Peter 1:16-21) In the vision Jesus was the central figure, Moses representing the law dispensation, which ended with Christ, and Elijah representing the Gospel dispensation, which began with Christ.

GILGAL, BETHEL, JERICHO, JORDAN

Elisha knew of Elijah's expectation of translation; and, with that in view, they had traveled to Gilgal. But the Lord did not take Elijah there, but sent him on to Bethel. Elijah's suggestion that Elisha should tarry at Gilgal implied that Elisha was discouraged and had lost faith in the journey. But no! he went on. The same thing occurred at Bethel, and they went on to Jericho. The same thing occurred at Jericho, and they went on to Jordan. Crossing the Jordan they still went on, but thereafter with no definite place in view. However, from the time they came to Jordan a multitude of the sons of the prophets, deeply interested, watched them.

Let us apply these matters antitypically to the church. Gilgal would seem to represent the beginning of the Harvest time—October, 1874. That date, prominently marked in the Bible (Daniel 12:12) was looked forward to by many Bible students with deep interest as the possible time when the church would be completed—although nothing in the Bible so declares. The inference was clearly deducible, but there was no positive statement as to the church's change being accomplished then. Some measure of disappointment was felt when expectations were not realized. Nevertheless, the Elijah class started to the next point, accompanied by so many others as were worthy of being accounted of the antitypical Elisha class.

The experiences at Bethel were very similar. The Spring of 1878 corresponded to Bethel. It was clearly seen to be the time parallel to the Lord's assuming his kingly office in the end of the Jewish age and saying to the Jewish nations, "Your house is left unto you desolate." (Luke 13:34, 35) It was not unreasonable to think of that Scripturally-marked date as the time for the church's glorification, although the Lord did not directly promise this. Nevertheless, a blessing came to all those who received their disappointment in a proper spirit.

On they went to the next date, which corresponded to Jericho; namely, 1881. Considerable interest attached to that date on the part of many Bible students because it was the parallel date to the time when the door was thrown open to the Gentiles, and Cornelius, the first Gentile convert, was received into the family of God. We assumed that this might mean a change of dispensation here, and that the glorification of the church was typed. We were mistaken in that supposition, but received great blessing and went on.

The next point of time Scripturally marked was October, 1914—the close of the Times of the Gentiles, corresponding to Jordan. Many Bible students are thoroughly convinced that the 2,520 years from Zedekiah's day to October, 1914, ended there—that that date marked the end of God's lease of world power to the Gentile nations. They are convinced that the present war is the result, and that its ultimate conclusion will be the complete overthrow of all the kingdoms of the world and the full establishment of Messiah's kingdom in the control of earth.

The Lord did not say that the church would be glorified before the conclusion of the Gentile times; yet such a thought was not an unreasonable one, in view of many Scriptures. Not disconcerted, Bible students are going on, even as Elijah and Elisha went on after crossing the Jordan. They are not, however, headed for any particular date, even as Elijah was not directed to go to any other place. Simply they went on, waiting for the Lord to fulfil his promise of taking Elijah in his own time and in his own way.

CHARIOT OF FIRE AND WHIRLWIND

It was while the two went on, with no knowledge of how far they would go, that Elijah said to Elisha, "What would you like as a reward for your faithfulness in journeying with me?" Elisha responded that he would most prefer a large measure of the Spirit of the Lord, which so notably was manifest in Elijah. The reply was that he could get this great blessing only under special conditions; namely, that he would continue faithful in co-operation until the last—until Elijah would be taken. This would be a hard matter; for, if Elisha's attention were permitted to wander, he would not get so rich a blessing.

As they two went on, behold, a chariot of fire parted them asunder! In symbolic language, this seems to signify that the Elijah class will be involved in very fiery trouble, persecu-

* For a detailed explanation of the Bible proofs that Elijah was a type of the church, address "Bible Students' Monthly, Brooklyn, N. Y."

tions, and will thus be separated from their fellows. The next symbol of a whirlwind taking Elijah to heaven also implies further trouble. Prophecies are generally understood after their fulfilment—and only vaguely before. It was thus at our Lord's first advent in respect to the prophecies then being fulfilled.

We may not hope to clearly understand in advance the full import of the fiery chariot nor of the whirlwind. To some the thought of being taken away from the present life suddenly, violently, in fiery troubles, etc., would be a terrible prospect; not so will it be with the members of the Elijah class. Waiting for their change, and living in daily readiness of heart, therefore, they go on without trepidation. On the contrary, in whatever way they shall be taken, it will be the culmination of their hopes for which they so long have waited and prayed—their deliverance.

INTERESTING LETTERS

FROM THE BATTLEFIELD OF FRANCE

BELOVED IN THE LORD:—

Grace be unto you and peace from God our Father and our Lord Jesus Christ. Often has it been my desire to write you of my experiences at the front, but the time has always been very limited, especially in the last weeks.

My first experience was in France, where I had copies of the French BIBLE STUDENTS MONTHLY sent to me. I distributed these as I had opportunity and they were received with gladness. At first the people were very much surprised that a Prussian soldier should hand them these papers, but hearing my brief explanation and after a perusal of the literature, they received it joyfully, many even offering to pay for it, which I declined.

My supply of literature having been exhausted, I was about to order more when we received instructions to break camp for transfer to the Eastern frontier—Galicia.

Sunday I was on night duty [baking dept.], therefore utilized the afternoon for a trip to the city. There I experienced much joy, for I met many Jews, to whom I could speak of their hope. I asked them if they believed all that I was telling them. "Yes," said they, "we believe it." One replied, "I thank you. We believe in a Messiah, also that the time of redemption is near at hand." Another remarked, "God will help, and it will all come about." I called on a third in his shop, where two others joined us. Much joy had come to my heart through calling on interested people, but I have never witnessed such joy as these Jews manifested. With tears in their eyes they declared, "May God grant it; may God grant it! We have already heard of it." All were rejoicing, but one who was made specially glad invited me to visit him soon again. I would have been only too glad to have done so, but on the next day our superior officer forbade us to enter the city.

A great battle is raging here; many Russians were taken prisoners. Six thousand have passed through here. Oh, what misery! One could see wounded refugees from all parts; wagons with women and children, and men driving cattle. I never saw such a sight. I am often reminded of the second Psalm. And with all these things we know it is only the beginning. Yes, thanks be unto God that these days are to be shortened! I have distributed many BIBLE STUDENTS MONTHLIES amongst our troops. May the Lord add His blessing!

On our next march we passed through a battlefield. The pitiful sight reminded me of the many promises and I thanked our heavenly Father that I did not have to take an active part. What sorrow and misery sin has brought into the world, but what a blessing awaits humanity! All long for peace, and how they will rejoice when Micah 4:1-5 and Isaiah 2:4 are fulfilled! We often hear it asked, "Why is this war?"

I thank you very much for the last WATCH TOWER. The first article, "The Ministry of Angels," was a special blessing to me. The grace of our Lord be with you. Remembering you and all in fervent love before the throne of Grace, I am

Your faithful brother,

Carpathian Mts., May, 1915. W—— H——.

SOLDIERS ENTREATING FOR THE TRUTH

BELOVED IN THE LORD:—

Thank you for your letter to the brethren in the field, and for THE WATCH TOWER.

I also wish to inform you that I have repeated opportunities to discourse to my comrades. Out of 11 or 12 men there are six especially who, as often as time permits, come to me of their own accord and entreat me to give them another little discourse. When I want to close after talking two or three hours they plead, "Please continue; it is so grand." Often do I hear them say, "Why do not our preachers tell us these things? Why do they mislead us so?"

I am also frequently asked for literature. I give them THE WATCH TOWER and the sermons.

With hearty greetings, from

Your brother in Christ,

France, June, 1915. F—— K——.

A WONDERFUL DELIVERANCE

DEAR PASTOR RUSSELL:—

I wish to let you know of the great diliverance I have obtained, by God's grace, through the PHOTO-DRAMA OF CREATION, which was shown here last fall. At that time I was a believer in Theosophy and was possessed by evil spirits, being both "clairudient" and a "writing medium"; but, thank God, I am now free.

I thought I had the gift of the holy Spirit, but the sight of the picture of the Witch of Endor convinced me that I had a "familiar spirit," and when I prayed God to release me and make me his child again, he did so at once.

My husband went with me afterward to see the pictures, and we then obtained the six volumes of SCRIPTURE STUDIES. We are now fully consecrated and are rejoicing in the truth.

We feel we can never express our thankfulness, dear Brother, but we daily pray our heavenly Father to bless and guide you. It was such a wonderful deliverance that I can never forget the wonder of it, and my heart rises in gratitude to God, who could seek me when I had gone so far astray!

With best wishes from my husband and myself,

ELIZABETH PEARSON.—*Eng.*

B. S. M. IN A LETTER-BOX DID IT

DEAR PASTOR RUSSELL:—

As I am changing my place of residence and should be sorry to miss a copy of THE WATCH TOWER, I am enclosing my new address. A few months ago I was so fortunate as to find one of your papers in my letter-box, and I thank God I was interested enough to read it.

In view of the many creeds I had often asked myself, Which is the truth? Surely they cannot all be right! I thank God today that I am enjoying your STUDIES IN THE SCRIPTURES and THE TOWER. They seem more reasonable than anything I have seen. I have said to myself, At last I have found the truth, and I have not changed my mind.

E. COLBY HARRIMAN.—*Mass.*

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"AS DECEIVERS AND YET TRUE"

"Giving no offense in any thing, that the ministry be not blamed; . . . by honor and dishonor, by evil report and good report; as deceivers, and yet true."—2 Corinthians 6:3, 8.

How varied are the experiences of an active Christian—experiences of honor and of dishonor, of being well reported and evil reported, of suffering for righteousness' sake, of being called deceivers, etc.! Some may have a greater amount of publicity than do others and thus attract more attention. Some may have a wider field of service and greater opportunities than do others. But every faithful disciple of Christ will have more or less of these experiences enumerated in our text and in its context. Some will speak well of us and others will speak ill. Throughout the entire Gospel age it has ever been true that "all who will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Especially has this been true of these last days.

Amongst the brethren of Christ all of the Lord's saints should have honor. While none should seek for honor of the brethren, nevertheless a great deal of esteem should attach to every one who has taken the great step of full consecration to God—no matter how ignoble the person may be according to the flesh. The fact that God has begotten any one of his holy Spirit should make us wish to respect those whom the Lord has thus honored. Each of the saints, however humble, is greatly loved of our Lord Jesus; and therefore all of the children of God should take heed how they treat even the least of his little ones—their brethren.

"As deceivers, and yet true." On many occasions the great Apostle Paul was dishonored; at other times he was honored.

He had evil reports spread abroad concerning him, as well as good reports. He was considered a deceiver by many who professed to be the people of God. Yet all the while he was true to the Lord and to his people. He was considered a renegade Jew, because he was not teaching obedience to the Law Covenant as the only hope of everlasting life. He was teaching what was far superior—salvation through faith in the merit of the sacrifice of Christ; and this doctrine made the Law look inferior. Therefore his fellow Jews accused him of being unfaithful to the law of their fathers. To a Jew this was considered a great dishonor.

As a result, very evil reports of St. Paul went broadcast among the unbelieving Jews everywhere. He was branded as one of the greatest deceivers ever known. Everybody was warned against him—"Watch out for that man Paul; he is coming! Whoever will kill that fellow will do God a service and glorify his name!" "Why?" might be asked by some. "Because he is deceiving the people by telling them that Jesus of Nazareth is the Messiah—telling them that when they die to the Law they become alive through this man Jesus—telling them that the Law which we have had for sixteen hundred years is of no account! He is trying to draw people after that Nazarene!"

Then St. Paul was also accused of trying to draw followers after himself. Yet he was true to God in every sense of the word. He was true to the nation of Israel, to the law, and to the prophets. He was true to God and to the Lord Jesus Christ. He was no deceiver in any sense; he was merely called a deceiver by those who were blinded by the god of this world. He seemed "as a deceiver" to his blinded Jewish brethren and to those who served false gods.

CONCESSIONS FOR THE SAKE OF OTHERS

The Apostle's earnest desire and endeavor was to give "no offense in anything, that the ministry be not blamed." The word ministry is frequently used today in reference to the clergy as a whole. The ministers, or preachers, of the churches are spoken of as the ministry; such as the Presbyterian ministry, the Methodist ministry, etc. But we think St. Paul had a broader thought; namely, that of proclaiming the true Gospel of Christ or of serving the Lord in whatever manner. He used the word in the sense of service. A minister is a servant. All who serve the Lord, whether publicly or privately, are ministers, and should endeavor to live so true a life, so honorable a life, that even though they may be called deceivers, nevertheless others will take note of their exemplary walk. Each should try to live in so inoffensive a manner that the world will call it good, proper living. Live above reproach. Give no just cause for offense. This is the Apostle's thought, that we should not give any one just reason to be offended at us.

Among the Jews, for any one to eat pork would be an offense. He would be looked down upon and not considered properly religious. In our day, the eating of pork is not condemned by many. But failure to observe Sunday as the Sabbath would be considered a violation of a divine command. We might, so far as our own consciences are concerned, do certain things; yet the ministry, the service of the truth, might be blamed for our so doing. Many are very scrupulous as to Sunday observance as the Sabbath. So, as the Apostle enjoins, we should, as children of God, be so careful in our conduct as to go to the extreme of faithfulness, wherever possible. The conscientious scruples of an individual are not to be treated lightly.

In some parts of the world it is the custom to remove the shoes before entering the house. If we were in such a locality we should conform ourselves to the general custom. We should ever be willing to adapt ourselves to the custom of those around us where we can do so without violating our conscience, if by conforming to their ways we would avoid offense or increase our influence for good. To fail to do this would be a lack of love and consideration, and hence in some manner, an injury to the Lord's cause.

JUSTIFICATION—RECKONED AND ACTUAL

To get the right focus upon the word "justification," our minds should go back to ascertain what is the difficulty with man, and why there is any need of justification by faith or any other way. We find that the necessity for justification before any man could be in accord with God lies in the fact that man had become a sinner, and that a death sentence had been pronounced upon him by God, the great Judge of the universe. Before his fall, Adam was called the son of God; but no man since Adam had been called by that name, until Jesus came. Jesus was called the Son of God because he was so born, and because he was such in his pre-human condition, before he came into the world.

Adam and his children were condemned to death because they were unworthy of life, under the sentence, "Dying, thou shalt die." Not only so, but sickness and mental imperfection accompanied the fulfilment of the sentence. A further part of the sentence was separation from God, alienation from God. In order for man to come back into God's favor and blessing, a sacrifice for sins was required. Until that sacrifice would be made there could be no justification, in the full sense.

The Apostle Paul pointed out that under the terms of the Mosaic Law given to Israel, the people were promised harmony with God, forgiveness of past sins, justification, if they would keep the Law. But after trying for fifteen hundred years and more, they found that they were unable to keep it; "for by the works of the law shall no flesh be justified" in God's sight. (Gal. 2:16) But meantime, while none were justified under the Law, because unable to keep that Law, there were some who commended themselves to God by the manifestation of a proper spirit, a spirit of faith and obedience. These we speak of as belonging to the ancient worthy class. This class includes Abel, Enoch, Noah, Abraham, Job, Moses and all the prophets, besides others not so notable. See Hebrews 11.

But the justification which came to the ancient worthies was not a justification to life. No real justification to life could come until the Redeemer had laid down the Redemption-price for sin—until Christ had died, "the just for the unjust, that he might bring us to God." (1 Peter 3:18) Since Christ died for this purpose, it follows that none were brought to God until after Christ had died; for if, according to God's arrangement of "like for like," it had been possible to justify mankind by any other means, then Christ had not died. If these ancient worthies could have been justified to life by some other method, so could other people have been; and the death of Christ would not have been necessary.

JUSTIFICATION TO LIFE

What then was the particular difference between the relationship to God which was granted Abraham and all the other worthies of olden time and that which comes to us who in this age exercise faith? For the word "justification" is used of both classes; Abraham was justified by faith, and so are we—"Being justified by faith, we have peace with God, through our Lord Jesus Christ." But Abraham and others of previous ages, could not in a legal sense, have peace with God; for Christ had not yet come to earth and died for the sins of the world. And so the record is that Abraham was justified to friendship with God. Friendship with the Creator was one of the things which were lost when Adam sinned. Therefore man was a stranger to God, an "alien through wicked works." But God counted Abraham as his friend.

Abraham's faith was manifested by his works. His was not an empty profession of loyalty to God; he demonstrated his faith in a practical way—by his works of obedience. After his faith had been tested, he received certain promises from God. He was no longer dealt with as an enemy. But being justified to friendship with God is a different thing from being justified to life. If Abraham had been justified to life, without Christ, then neither he nor the remainder of the world would have needed a Savior at all. All could have been alike justified.

But the Scriptures assure us that there is no other name given under heaven by which we must be saved except the name of Jesus. Therefore if we cannot be saved except through faith in Jesus' name and in his blood, by being brought into relationship with God through him, neither could Abraham, Isaac, Jacob, Moses, the prophets and other worthies have been otherwise justified. As they could not exercise faith in a Savior who had not yet come, and whose work had not been accomplished, it follows that they were never legally justified; i. e., justified to life. However, their obedience to God was tested and demonstrated, and they were treated as God's friends and made acquainted to some extent with certain features of the divine program. God said that he would not hide these things from Abraham, because he was his friend.

But there has been a curse resting upon the human race ever since the fall of Adam. There could not be a blessing of God and a curse of God upon the world at the same time; and the blessing has not yet come. Only those who are in Christ Jesus have as yet come legally from under this curse. These alone have been justified to life. Abraham was informed by the Lord that this blessing would come to mankind through his posterity, because of his great faith and implicit obedience. But Abraham was never invited to present his body a living sacrifice, as believers of this Gospel age have been invited to do. There was none prior to Jesus' time, manifestly, who could have been granted the opportunity to "follow in his steps."—1 Peter 2:21.

Jesus referred to this when he said, "there hath not arisen a greater Prophet than John the Baptist; nevertheless, I say unto you that the least in the kingdom of heaven is greater than he."—Luke 7:28.

GOD'S SERVANTS AND HIS SONS

If all in the kingdom of heaven are greater than John the Baptist, they are greater also than Enoch, Abraham, etc. Why is this? The answer is that it is not that the followers of Jesus are more worthy than John the Baptist or these others, but that the opportunity of becoming members of the house of sons has been granted only since Pentecost, and is granted to those alone who take up their cross and follow Jesus. Since he was a forerunner of this class, none could precede him. Those who may become sons are pointed out in the Gospel of St. John: "To as many as received him [Jesus], to them gave he power [liberty, privilege] to become sons of God, even to them that believe on his name, who are begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This class are the favored ones, they have lived in the appointed time, "The acceptable time"; and the message of the Gospel has gone to these.

The Gospel did not go to Abraham in the same sense, although St. Paul says that the Gospel was preached beforehand to Abraham. We see that God first proclaimed his purpose to him. But that feature of the Gospel which is preeminently the preferential feature, Abraham did not know; for the sacrifice for sin had not yet been given. God could not justify any to life and make of them sons until after Jesus had come and prepared the way. The privilege of becoming sons of God was, then, given first in Jesus' day, to those who received him. All who had previously exercised faith were friends or servants. Israel was called a "house of servants." "Moses verily was faithful as a servant over his house, but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the repoicing of the hope firm unto the end."—Heb. 3:1-6.

So we see the contrast between the house of servants and the house of sons, and the reason why. We are not to think of the church as being better intentioned or as being less sinful by nature than were Abraham, Isaac, Moses and the prophets; but this opportunity of sonship has come to us, and it did not come to the others, because their day was not God's "due time." It is for us, then, to avail ourselves of the great opportunity of entering the house of sons and thus become heirs of God.

JUSTIFICATION TO LIFE FOLLOWS CONSECRATION

So, then, the church were justified to life, through the merit of Christ's sacrifice. Hence they had something which God could accept. And day by day they offer themselves to God. Abraham had no merit by which he could be an acceptable offering to God; for, being a member of the fallen Adamic race, he was a sinner, and the divine arrangement was that nothing blemished could come to God's altar. But now since Christ has died, has risen again, has ascended up on high, has entered into the presence of God and made satisfaction for the church, he imputes his righteousness to us at our consecration, and our justification is made complete—we are freely justified from all things—made alive from the dead. It is ours then to present our bodies a living sacrifice, holy, acceptable to God, and receive the begetting to the new nature—the divine.

Not having this full justification, neither Abraham nor any one else, up to the time of our Lord, could present his body to God as a sacrifice. So we find no preaching of this message prior to Jesus' day. We read that Christ "brought life and immortality to light through the Gospel." These were not brought to light before he came. The way to life had not been opened up. To Abraham there was a dim, shadowy promise that there would some time be a blessing for all mankind; but neither life everlasting nor immortality, the highest form of life, was made clear to him. He knew simply that a blessing was coming; and he had the faith to seek to walk in harmony with God.

Seeing how wonderful are the opportunities afforded the Gospel church, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Hebrews 2:3) Here the Apostle is distinctly declaring where this "great salvation" began to be proclaimed. It was never made clear before. The Apostles of our Lord could proclaim a salvation from death, a salvation unto life, then offered; but those who lived prior to their time could not have proclaimed it. Jesus was the first who brought the message of salvation to us, and his words on the subject were corroborated by his apostles, who heard him.

Justification to life follows, never precedes, consecration. Consecration is the devotion of one's being to the Lord, the surrender of one's will and all to God. In connection with the church, it signifies not only the giving of one's self to God, but also his acceptance of the one thus offering himself. As it is written, "Sanctify [consecrate] yourselves, and I will sanctify [consecrate] you." During the Gospel age it has been our privilege to offer ourselves to God through Christ, who, as the great High Priest, accepts these offerings until the predestinated number is complete. Whoever is thus justified and accepted by him is acceptable to the Father; and to such a one comes the holy Spirit of the Father, begetting him to the divine nature.

During the three and a half years of our Lord's ministry, he declared to his disciples that if they would abide in him, the blessing of life should be their portion. But they had no legal standing before the Father until first Jesus had finished his sacrifice, had been raised from the dead and had ascended up to heaven, there to appear in the presence of the Father for them. Then they received the holy Spirit in begetting power, with outward demonstration. This came to them at Pentecost. They had consecrated themselves before, and Jesus had accepted them. Everything was done that could be done at that time; but everything was not up to the standard required after Jesus had appeared before God and made satisfaction for those who were to constitute his church. At Pentecost, and not until then, they were anointed of the Spirit and recognized as sons of God. This was the completion of their consecration—its result.

THE PRESENT OBJECT OF CONSECRATION

So the Scriptures inform us that God is pleased to accept in the same way all who come unto him through Christ, until the time when the last member of the foreordained number of the elect has been chosen. After that the door will be shut—not the door of mercy, but the door to the high calling to joint-heirship with Christ, offered only during the Gospel age. This is what consecration is for during the Gospel dispensation. The Father has ordained that before he will impute the merit of Christ to us, we must do our part by the dedication of ourselves to God. Only those who do this will be justified to life through Christ's imputed merit.

"If any man will be my disciple, let him deny himself and take up his cross and follow me." This is the condition. In no other way will Jesus become our Advocate. "We [the Spirit-begotten] have an Advocate with the Father." He is not the world's Advocate in any sense. He is our Advocate, the Advocate of all who come unto the Father by him. The great divine court may not be approached except by those who are authorized.

Jesus became the great High Priest by the offering up of himself. And having become the great High Priest over the house of God, he is the Advocate of all those who come into harmony with the Father. He is their Surety. As such, he has a right to make his own terms; and the terms that he has made are that he will accept as disciples only those who renounce self, and take up their cross and follow him.

We see the great mass of professed Christian people—four hundred millions of them—some of them in jail, some of them in the army, on one side or the other. The most of them are striving for wealth or for the pleasures of sense. Few are justified to life. Some may be justified partially as was Abraham. In proportion as any are trying to do right, they are justified. But in order to have life, it is necessary to have this full justification, which can come to us only after we have made a complete consecration to the Lord.—Romans 12:1.

ALL THE WORLD ARE YET HEATHEN

The heathen were not justified in Abraham's day, nor in Jesus' day; in fact, the heathen are not justified yet; and all the world are heathen, except those who have come into covenant relationship with God. The Israelites spoke of the remainder of the world sometimes as heathen, sometimes as Gentiles, sometimes as people—three different terms meaning all who were not children of Israel.

Since Christ has come among us and inaugurated the way to life through his blood, we are privileged to enter into a special covenant with God. The New Covenant is reserved for Israel and the world by and by. The special covenant which God has for the church is shown in his command, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." (Psalm 50:5) Only by sacrifice—only by giving up our will, our all—can we come into this covenant, and none can come except through the great Advocate. It is a Covenant of Sacrifice. The heathen, the world, have entered into no such Covenant of Sacrifice; therefore they cannot come into the position of sons of God. None can enter into this position without a definite knowledge of its terms and conditions.

When the Jewish Epoch had terminated and the Gospel call was extended to the Gentiles, Cornelius the Roman cen-

turion was the first to enter. We read that before Cornelius had received his call he was a just man, who feared God, who prayed always, and who gave much alms to the people. We would say that he was a very fine character. But he was a Gentile, and so had not been able to come in under the call. But now the time had come for the Gospel message to go to the Gentiles. Did the Father receive Cornelius at once? No. The Lord sent an angel to him, who said, "Thy prayers and alms have come up before Jehovah." They had been noted before, but God could not receive them until now.

And did this message to Cornelius bring him into covenant relationship with God? Oh, no! The angel of the Lord merely directed him what to do. He said, "Send men to Joppa, and call for one Simon, whose surname is Peter. He lodges with one Simon, a tanner. He shall tell thee words to the saving of thyself and thy house." These words were necessary; the knowledge was indispensable. There can be no justification in ignorance. Such is not God's plan. Cornelius and his family were ready; for he had previously been a consecrated man to the best of his knowledge. St. Peter would not have known how to deal with the Gentiles; therefore God gave him a vision, a special manifestation of his will.

The case of Cornelius gives us the clue to the fact that God does not justify any Gentiles except those who come into Covenant relationship with him, and that there is no way of coming into such relationship except that way which he has appointed. The one special way for the Jew was through Moses and the Law Covenant, and thence into Christ. The method by which the Gentile may come into covenant relationship with God is by being engrafted into the "good olive tree," whose root is the Abrahamic Covenant. (Romans 11:16-22) Whoever would belong to Christ must became an Israelite, a member of the true seed of Abraham. This we do by faith in Christ, the seed, and baptism into his death. Hence we are no longer of the world. The whole world are heathen; for they are not in covenant relationship with God. They are Gentiles; and Gentiles are heathen, from the standpoint of the Scriptures.

"THE SAINTS SHALL JUDGE THE WORLD"

All the families of the earth shall yet be blessed and enlightened, through Abraham's seed, which seed is Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We have not yet blessed the world; we have not yet judged the world; for we are not yet instructed to do so. But the Apostle Paul said, "Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?" (1 Corinthians 6:2, 3) It is not while we are in the flesh, but after our glorification in the first resurrection, that we are to be judges.

So, then, God has appointed a great Day of Judgment for the world (Acts 17:31; Psalm 96:9-13; 98:1-9; Acts 15:13-18); and the saints are to be the judges with Christ. The world are still condemned in Adam. They are yet to have justification—"whosoever will"—and the ground-work of that justification is to be laid, first of all, in that New Covenant which Christ will make with Israel as the result of his sacrifice on Calvary. It will be exactly like the old Law Covenant, except that it will have a better Mediator—The Christ, Head and body. As the old Law Covenant was established on the basis of the typical sacrifices, so the New Covenant is to be established on the basis of the "better sacrifices." The work of the Gospel age has been the offering of the better sacrifices than bulls and goats—Jesus, the Head, and the church, his body members, associated with him as parts of these "better sacrifices." He will have completed all the sacrificing when the last member of his body shall have passed "within the veil." Then the opportunity to follow in Jesus' steps will no longer be given; for there is only a definite number to become the Priesthood. These will have part in his resurrection, the chief resurrection. Speaking of these the Apostle says, "We must all be changed"; for "flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50-54) When this class shall have inherited the kingdom, they will be prepared to do the work of judging the world.

THE WORK OF THE NEXT AGE

Immediately after satisfaction is made to justice for the sins of the world, all mankind will be turned over to the one who bought them. Then justice will have no more to do with them; for they will be in the hands of Christ. He will then be the Life-giver, the Judge, the King. During his Millennial reign his work will be the awakening and the uplifting of all for whom he died. The opportunity will be given to all to come into harmony with the Lord, of devoting themselves to his service. The reward for their so doing will be everlasting life and full perfection of being on the human plane. Those who thus devote themselves will rise out of degradation to full perfection. Their perfecting will be their justification; for this means to be made right.

The difference between the justification to which the world will attain and that of the church now, is that with the church it is a justification by faith, a reckoned justification, attained instantly, by the imputation of the merit of Christ; while the justification of the world will be by works—it will be a making right actually, and actual perfection. But there will be no justification without faith and heart loyalty, either now or then. Under the Lord's present arrangement also it is important that there shall be perfect works. The new creature is actually just, perfect; and the Father imputes to our imperfect bodies the merit of Jesus and counts us dead according to the imperfect flesh. Thus our imperfect works are counted, through Christ, as perfect. The perfect new creature, from its small beginning, is gradually to grow and develop to maturity, using the fleshly body as its servant.

With the world it will be different. Theirs will be a work of gradually coming to a condition of justification, of perfection of mind and body, under the cover of the New Covenant, sealed with the blood of Christ. They will be coming nearer to this perfection day by day and year by year, rising toward perfection. When they shall have reached that pinnacle they will be fully justified, or fully made just; and if they pass faithfully their final test, after the close of the Millennial age, the reward of everlasting life will be given them. But the dead of the world will not live, from God's standpoint, until the close of that age, when Christ shall have finished his Mediatorial work. Meantime, those who will not come into accord with God's arrangement will die the second death; they will be destroyed as "natural brute beasts."—2 Peter 2:12.

The second death is like the first death, only that it will be instantaneous; it will not be for the father's sin, but for the individual's own sin; and it will be eternal. There will be no redemption from it, as from the first death. "Christ dieth no more." The reward of the righteous will be everlasting life; none will be granted it until they have been fully tested and proven. Therefore God can guarantee that thenceforth there will be no more crying or sighing or dying forever; for all will be fully in accord with him.

We believe that the time for the world's trial will soon come; but we do not think that the door of the kingdom is yet closed. Of course we have no special information on the subject; for the Lord does not say that the door to the high calling will close as soon as the times of the Gentiles are ended. The door will be closed when the last member of the body of Christ shall have been gathered, shall have been found faithful, shall have finished his course and passed beyond the veil. "Those who were ready went in with him to the marriage, and the door was shut." It will be closed then; for none thereafter can be added to that elect number. We believe that this time is not far distant.

THE TWO GREAT INTERCESSIONS

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—**Hebrews 7:25.**

St. Paul is here contrasting the great Priesthood of our Lord Jesus Christ with that of the Aaronic law. He is pointing out to the believing Hebrews the difference between these two priesthoods; for the Jews had difficulty in understanding how there could be a change of priesthood. Their priesthood had stood for sixteen hundred years. It seemed neither right nor reasonable that any should say that God's institution of the law arrangement was not designed to be lasting. It was necessary, therefore, that St. Peter should deal with the matter extensively. Throughout the entire book of Hebrews he is seeking to point out that the Aaronic priesthood was merely typical, merely a one-sided priesthood. The great antitypical priest was to be not only a sacrificing, but also a reigning priest. He was to have a great work beyond the time of sacrificing. He was the antitype of Aaron, but his priesthood was of an order entirely different—much superior in every way.

This great priest, when enthroned in glory, was designed to be after the order of Melchizedek. He was not to be after the order of Aaron. The Apostle pointed out that of this glorious priest it was prophesied (Psalm 110:4), "Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek"—a priest upon his throne.

Those various sacrifices which the Aaronic order offered year by year were only types of the "better sacrifices." (Hebrews 9:23) The typical priest offered first for his own sins, then for the sins of all the people. (Leviticus 9:7, 8, 15; 16:11, 14, 15) So the great antitypical priest offers first a sacrifice for himself (the members of his body), then for the sins of the whole world. The blood which was offered in the typical sacrifices was the blood of bulls and goats; the blood of "better sacrifices" is the blood of The Christ, Head and body, which has been in process of shedding all down through the Gospel age. But it is the merit of the blood of Jesus, the Head of the body, which gives virtue to the sacrifices of the body.

"ABLE TO SAVE TO THE UTTERMOST"

The Apostle shows that the sacrifices of the typical priests were efficacious for only a year; that they needed to be offered every year; and that the priests of the Aaronic order were not suffered to continue in their office, by reason of their death. But the great antitypical Priest is to continue always. He will never have a successor; for he "ever liveth." He is to accomplish all his great work and then sit down on the right hand of the Majesty on high. He will never again need to sacrifice, to die for sin; for he will have done this effectually, once for all.

Furthermore, the Apostle, in considering the work accomplished by this great priest for all the people, shows how much more efficient his work is than that of the earthly priest. The priests of the Aaronic order, the Levitical priesthood, could not properly sympathize with the people, nor were their sacrifices able to really take away sin. (Hebrews 2:17, 18; 4:15; 10:4) But this great antitypical priest, whose priesthood is continual, is not only able to take away sin, but is able to sympathize fully with those for whom his "better sacrifices" have been made. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He is able to save fully, completely, eternally.

This text may be understood to apply to the church now, that the Lord not only saves us from the sins that are past—when first we accepted Christ, had our sins forgiven and were accepted by him—but throughout our course he also covers with the robe of his merit those blemishes and weaknesses which result from the imperfection of our human body. Whatever could be shown to be unintentional would be canceled by the merit of his sacrifice, stripes being administered for the expiation of any measure of wilfulness. So he is able to save, not only from sins past and present, but from sins future—save to the uttermost, and bring us to the divine favor which God has promised to the faithful footstep followers of Jesus.

INTERCESSION FOR THE WORLD OF MANKIND

But this work for the church is not all that was meant, we think, by the Apostle. If the intercession of Jesus, the great High Priest, were all in the past, and if only the church of the first-borns were to be benefited by this intercession, all the remainder of the world would be left out. We are not to think of Jesus as interceding for his people over and over every day; but there are two general intercessions. The first he made when he presented the merit of his sacrifice in the Most Holy (heaven itself) for this who would become his during the Gospel age, and its effects have been applicable throughout the entire age. All who become of the church class come in under the efficacy of this intercession which was provided for at the beginning of the age. His merit ever avails for them before the Father. He ever lives as our great Advocate, because of the work done for us when atonement was made in the presence of God.—Hebrews 9:24.

But Jesus is to make another intercession. This is pointed out in the 2d Psalm: "Ask of me [Jehovah], and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Jesus is to intercede for the heathen, the Gentiles, all who are not now members of the household of faith. See also Romans 11:17-24.

The same merit which has all through the present age been efficacious for the church class is to be efficacious for the whole world, those in their graves as well as those now having a measure of life. It will be a final or complete intercession, an intercession to the uttermost. It will not leave out even one human being.

During the Millennium our Lord Jesus will not be making intercession for the world; for he will do this at its beginning, when he applies his merit for "all the people," when the New Covenant is sealed. The Father will have no direct dealings with mankind until the close of the thousand years, but will deal with them only through the Son. During the Messianic reign, Christ and the church will do a restitution work for all mankind. Because of the presentation of our Lord's merit on their behalf, the whole world will be in Christ's hands to be dealt with to a completion, to the uttermost, to leave nothing undone that can be done. At the close of that age, all the incorrigible will have been destroyed, and those brought to perfection will be turned over to the father for a thorough testing. All who then fail, who prove not to be fully loyal at heart, will likewise be destroyed, "cut off from amongst the people."

OVERCOMING DESIRES FOR EARTHLY THINGS

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9:27.

The Apostle Paul is here using the illustration of a racecourse. In certain races there are what are called handicaps; that is, one who is weaker is given a certain allowance of time in starting, and is granted a victory if he gets in on time. That would be an accommodation for only a few. It is called a handicap from the standpoint of the others. But in the Christian race there is accommodation granted to all; for there is none perfect—all come short of the glory of God, and we could never gain any reward that God has offered, had it not been for the satisfaction which the Redeemer has made.

Yet it is also true in this race that some have more allowance than others. Those who have many weaknesses have a corresponding allowance of grace made for them; and those who have fewer weaknesses have a less allowance. "I therefore so run, not as uncertainly," said St. Paul. He was fully determined. He had a definite goal in view, and meant to win. This is the only attitude, if we would gain the prize that God has offered us; and the whole matter is dependent upon our zeal, our faithfulness and our earnestness.

The Greek games had other exhibitions of strength and agility besides racing. There were contests with wild animals, in which a man would attempt to slay an animal. Then there were others between men, in which a man would attempt to deal his antagonist a fatal blow, if possible, with his brass knuckles. In preparation for this contest, the contestants had a wind bag to practise on. But this was not the real battle, it was merely the preparation.

So the Apostle says that he was not using his strength merely in practise. He was trying to do something. He was fighting a real battle. What battle was it? The answer of the Bible is that a great battle began away back in the days when Satan became the adversary of God. Our first parents came into slavery to Satan, and later some of the angels fell. Now many are fighting, and some are thoroughly ignorant of whose side they are fighting for. Those who are fighting for unrighteousness are on Satan's side. Whoever is fighting for moral reforms, etc., is on God's side, rather than the side of the enemy of mankind.

The world are fighting more or less—some more intelligently, some less intelligently. There are in every army some who could not tell you what the fight is about. So now, many do not know that a battle is being waged between Righteousness and Sin. The millionaires have their own battles and contentions; and the little store-keepers have their battles, in competition with the larger merchants. The attorney has his battles. He may sometimes take a case that is on the side of justice, and defend it with zeal; and again he may take a case that is on the side of injustice, and prosecute it with equal zeal. But the world do not recognize the real battle. The same man may be on the right side one day, and on the wrong side the next day.

The Apostle had enlisted under the true banner. Christ lifted up a standard in opposition to Satan, and he will yet win a glorious victory on the very field where sin has reigned for six thousand years. He had a personal conflict with the powers of darkness, in which he was victor. And his victory was gained by his overcoming his own natural desires, and fully submitting himself to the will of God. This was the only condition on which he could be exalted from the earthly state, to the glories of the divine nature. He has met the required condition, of dying the Just for the unjust, and has gotten the great victory over Satan.

The heavenly Father, in harmony with his own arrangement, has empowered the Lord Jesus to take out from the world a company to lay down their lives with himself, during a time when everything seems contrary, when evil seems to triumph

more frequently than do righteousness and justice. These, walking by faith, and not by sight, are to lay down their lives for the sake of righteousness, to carry out the purposes of God.

OUR PRIMARY BATTLE IS WITH SELF

Do we ask, Whom, or what, shall we fight? The answer is that one would not enter the real conflict at all, if he should follow the impulses of his own mind. In such case he would not have any part in this fight. He might engage in the ordinary battling of the world—sometimes in the right, sometimes in the wrong. But if he would get into this company which is being guided by Jesus, he must come unto God by him, and must sacrifice earthly hopes, aims, and ambitions, and walk in Jesus' footsteps—steps of suffering unto death. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10) Thus the battle begins in our mind, our will. We submit our mind to the mind of Christ.

In the typical Day of Atonement sacrifices, the body of Christ is represented by the Lord's goat. And as the high priest killed the goat in the type, so in the antitype the animal nature is to be killed, slaughtered, sacrificed. It is not to be yielded up to sin, but to be overcome. The new creature is in mortal combat with entrenched sin, and the cravings of human nature. He has made a consecration of himself to God. As a result, the Advocate has placed his own merit upon the consecrated one. When this is done, the battle immediately begins, that the new creature may keep down the old creature, the old will.—Galatians 5:17.

The Apostle says, "I keep my body under, . . . lest, when I have preached to others, I myself should become a castaway." It must be a real battle, a real conflict; for the victory is only to those who overcome. "To him that overcometh . . . will I give power over the nations"; "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:26, 27; 3:21.

This battle, then, that begins at the time of our consecration, continues until the end—our death. It will be the death either of the new creature or of the old creature. So far as our earthly interests are concerned, we sacrifice them fully—we exchange them for the opportunity of gaining glory, honor, immortality, joint-heirship with the Lord, participation in the divine nature. So, as the Apostle suggests, we are not to be expending our strength merely on a bag of wind, but we are to fight to some purpose.

"For me to live is Christ," says the Apostle; and for me to lose in this battle is for me to perish as a new creature, and this means that the second death would be mine. We should realize that in our position as Christians our eternal interests are at stake. We fear of losing the eternal life, which we should surely lose if we fail to be overcomers.

The Apostle Peter writes, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; . . . that ye may be found of him in peace, without spot, and blameless!" (2 Peter 3:11, 14) With this anticipation, how serious life should be!

The Christian who knows about these things of the future, and who lives in anticipation of them, has a joy and a peace of which the world knows nothing. One week of such living is worth more than an entire lifetime with only such things as the world has to offer. And if now we enjoy living the new life, and entering by faith into the things that the Lord has in reservation for us, what will be the realization! If we would lose much in the present time by losing our hope and faith, what would it be to lose these things eternally!

As we realize this, we see that we cannot afford one moment of carelessness. The man engaged in combat with the animal knows that the bruised and wounded animal seeks to kill him. So the Apostle tells us, the old nature strives to kill the new nature. Therefore the new nature must see to it that it uses all its strength to gain the victory. The Lord has promised us grace sufficient for every time of need. If we are overcome by the old nature, it will be because we have not strength sufficient for the victory; for if we call upon the Lord he will sustain us. But the Lord will test our loyalty, our faith, our strength of character, our alertness of mind. And the victory is sure, so long as our trust is in him!

THE CHRIST PERFECTED BY SUFFERING

"Rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:13.

It might at first seem strange to God's people that they should suffer special trials and difficulties as a result of becoming children of God and doers of that which is good. The natural expectation would be that he who sins shall suffer, and he who seeks to avoid sin shall be blessed. This is a natural law, and it will operate in due time—during the Millennial reign of our Lord. Evil-doers shall suffer stripes, and if found persistent, shall be cut off in the second death. But all well-doers shall be rewarded with everlasting life and blessing forever.

This is not true now, however, for the reign of the Prince of Righteousness has not yet begun. We are under the reign of the prince of darkness. And the evil-doers often have great success, while the right-doers suffer. David says of the wicked, "Their eyes stand out with fatness; they have more than heart could wish." (Psa. 73:7) Nevertheless he took his stand with those who would please God—and so also do we.

GOD'S PURPOSE IN TESTING US

St. Paul, speaking concerning the church of the Gospel age, says, "All that will live godly in Christ Jesus, shall suffer persecution." (2 Tim. 3:12) There is no exception to this rule; and the knowledge and expectation of this should make us stand fast, having on the breastplate of righteousness, and having our feet shod with the preparation of the Gospel of Peace.

God allows his people to have these experiences and to suffer for right-doing. In the present time he is calling out a saintly company. This company will be the royal priesthood of the future, to bless all the world during Messiah's reign. And the Bible explains to us that these need trials to prove and test their characters.

God wishes to see how loyal we are to the principles of righteousness. How much are we willing to suffer? It is a saying with the world, "Every man has his price." And so in the church there are some who would endure a certain amount and then back down. Others will endure a little more, and others still a little more. The Lord declares that he is seeking those who will give up everything in order to prove faithful to their covenant with him. This faithfulness means entire loyalty to God, to his laws, which are the laws of righteousness.

THE FIRE TO BURN AMONGST YOU

The intimation that these fiery trials will try the church, will burn amongst God's people, does not necessarily mean that all the fiery trials will come from the church; but that these trials constitute a fire that is do a purifying work amongst them, burning in their midst. It is an experience that must be endured by each one individually. It will be a general experience, because each one must have a share in this matter. It is not merely that the company as a whole will have opposition against them, but that each individual will be personally exposed to the fiery trials. Therefore this fire burns in our midst and will burn to the end.

It is a different kind of trial from what could come to any other body of people. The explanation of this difference is in our text—"inasmuch as we are made partakers of Christ's sufferings." When we know that each member of the body of Christ must be tried, we can rejoice when some of this fire touches us. We say, "I am having a share in the sufferings of Christ. I am glad that in God's providence I have a share in these trials; for if I had no share in them, how could I know that I am one of the body members?"

THE PRIMARY SOURCE OF TROUBLE

So we all rejoice, knowing that these fiery trials are of the Lord. Not that the Lord is the cause of these fiery trials; for usually it is the adversary. But we have put ourselves into the Lord's hands, and he has promised to supervise all that concerns us. Therefore, whatever comes to us, we may be sure that it is of the Father's purpose, or permission for our good. If, therefore, we recognize that this is something that the Lord's providence has arranged for us, it is all right, no matter how frequently we have to go to tne throne of grace for help in time of need.

God has revealed to us that he purposes to give to The Christ very great exaltation, great glory, honor and immortality. Therefore we are looking forward to the time when this body shall be perfected, and we shall share in the glory of our Head. When the glory shall be revealed, we shall be glad with a great joy! These trials that come to us are from a variety of sources. In our context they are spoken of as the one trial of the church, but that one trial is made up of a variety of experiences. If these difficulties and trials came all at once, they might be too severe for us. Therefore the Lord permits us to be taken out of the fire for a little while. "He knoweth our frame; He remembereth that we are dust."—Psa. 103:14.

TORTURES OF TODAY MORE REFINED

And so the Father has arranged that we shall have little seasons of refreshment between times, so that when the next trying experience comes, it will find us a little stronger and more ready to profit by it. Some of these trials come from the adversary himself. Apparently the things that have been done to the church could come from none other. Think of the devilish disposition manifested toward our Lord, and reflect upon his sufferings. We cannot think that mankind under any ordinary conditions could ever have had so malicious a spirit as that manifested against him. The devil had to do with all the wicked persecutions of the saints—the cutting out of tongues, the racking of their poor bodies, and the shooting out of bitter words from the tongue.

We are more used to this latter form of persecution today than in olden times; for the world—the average man—would not permit the things done in the dark ages. But the wicked feelings are there—the animosity, the gall. As the Apostle James says, the tongue is a fire, a world of iniquity, and it sets on fire the course of nature. (James 3:6) And so in our day the tongue and the pen are often used as weapons of evil.

We have all noticed, perhaps, how willing the world is to speak evil and to believe evil—how willing to say that which they do not know. This is all because they are obsessed, besieged by the adversary. But we are living in a more civilized day than were our brethren of the past. We think the individual who does these wicked things today—who slanders and vilifies God's people—is under some malevolent influence. And then the temptation comes to us to speak evil of them in return—to do all the harm we can against them. If we find this disposition to speak evil arising within us, we are to resist it, to allow the fire of this time to burn up these elements of our old nature. And the fire will have this purifying effect upon us, if we receive it aright, making us meet for the heavenly kingdom.

SECONDARY SOURCE OF TRIAL

Not only from the adversary do these trials come, but they come from the weaknesses and imperfections of others. And perhaps those that come from the brethren are the most difficult to bear. We know that "the god of this world hath blinded the minds of them that believe not." But when it comes to those who have made a profession of loyalty to God, and who have named the name of Christ, whether they be Presbyterians or Episcopalians, Baptists or Congregationalists, or those who are Bible Students—if in any one of these we find the persecuting spirit, we are more discouraged and less likely to have the proper sympathy for them.

We are to remember, however, that nothing can happen to us unless the Father permits it. If we did not get the trials from Methodists or Presbyterians or Bible Students, we would get them from somewhere else, in order to burn up our dross and strengthen the elements of our character which need development. We are to take all of these things patiently, knowing that they are working out for us a "far more exceeding and eternal weight of glory." We are to look away from these things and to recognize the grand purpose of God. We are to reflect that this is the way in which God is chiseling us and polishing us to make us ready for the grand temple of glory. And when we think of this, we can look with fortitude and patience on these fiery trials, recognizing that we shall get a blessing out of them.

"Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that he is close to me—
My God, my Guide;
He leadeth me, and so I walk
Quite satisfied."

Thus we learn as people of God to glory. We may glory in all the things which he has done for us and in us. The things that naturally would be least likely to be gloried in are tribulations, persecutions. But we may glory also in these. We may rejoice in them—not that we enjoy the tribulations, the persecutions, but we realize that these are working for us characters pleasing to God. The Lord will see to it that we get enough, and not too much, tribulation.

The word tribulation has the thought of serious trouble—a combination of troubles that makes the experiences serious. It would not mean that we would fall into some difficulty and soon get out again, but it would mean severe and continued troubles. Sometimes we cannot see why we have the troubles that come to us. They may come in the form of sickness, or death, or financial trouble, or humiliation of our unrecognized pride and self-love; or we may have a combination of trouble. There is no difference whether it is one kind or the other—they are tribulations. But it is for us to recognize that in all these trials the Lord makes them work for our good.

The world has persecutions of a certain sort. People in business will sometimes persecute one another. Sometimes persecutions are in a political way. The Lord indicates to the church that we may rejoice in any persecution, especially if we are in no way blame-worthy. "If any man suffer as a Christian, let him not be ashamed [feel disgraced]," said the Apostle. (1 Peter 4:14-16) He is suffering because the "darkness hateth the light," and slanders the truth. This has been so from Jesus' time all the way down.

BLESSING RESULTING FROM PERSECUTION

Shall we say that we will not be reconciled to any certain experience? No; we have committed all to the Lord, and it is for us to bow in full submission, knowing by faith and from the assurance of God's Word that all things are working together for good to us. No matter what the trouble may be, it will bring patience if we are rightly exercised. Some of the Lord's people may have patience well developed, and thus not need so many of these experiences. But whatever we need, we *should desire.*

We remind you again of the story of a certain brother who took account of his qualities, and decided that he was most lacking in patience. Then he prayed most earnestly to the Lord to give him more patience. He kept on praying; and the more he prayed, the more difficulties he seemed to have, the greater trials of patience. Then it occurred to him that this was the answer to his prayer; for that was the way to get patience. And when he began to see the matter aright, it encouraged him and made a great change. He saw that the Lord was answering his prayer by giving him the very experiences he needed to develop in his character this grace of the Spirit.

"Tribulation worketh patience; and patience, experience, and experience, hope." This does not mean we get all of our patience first, then all of our experience, and then all of our hope; but that they are all developing together. We have a good courage and are desirous of pleasing the Lord; we are not ashamed to be his children. And the reason why we are not ashamed is that with this hope, we have the realization of God's love; and we are able to say, "If I had tribulation, I now have more hope and more patience. I am getting the results in these tribulations, in the fruits of the Spirit." Whoever escapes experiences that would develop the fruits of the holy Spirit will never gain a place in the kingdom.

Patience can be gained only by trials. Faith can be developed only by necessities. We have need of preparation for our future work. This can be gained only by those experiences which will touch us with a feeling of the infirmities and difficulties and trials of the groaning creation to whom we shall be ministers and representatives when we reach the throne. For us, then, the lesson of present experiences is to resist evil; not with evil, but with good. "Be not overcome of evil; but resist evil with good."—Romans 12:21.

ELISHA'S RESTITUTION MINISTRY

OCTOBER 17—2 KINGS 4, 5.

ELISHA SUCCEEDS ELIJAH—THE TYPICAL SIGNIFICANCE OF THIS—HEALS THE SPRING OF WATER—ENCOUNTERS YOUNG HOODLUMS—PRONOUNCES SENTENCE AGAINST THEM—THEIR PENALTY—REWARDS FAITH OF A WIDOW—HEALS GENERAL NAAMAN'S LEPROSY—IS CONSULTED RESPECTING NAAMAN'S FUTURE.

***"I am Jehovah that healeth thee."*—Exodus 15:26.**

For more than six thousand years our earth has been under a divine condemnation because of Father Adam's sin and its propagation through his posterity, and because of God's sentence against sin. For these reasons, as the Apostle declares, our world has been under a "reign of Sin and Death." (Romans 5:14-19) And it still is; for the curse, or penalty, has not yet been lifted. Thank God, the Bible abounds with precious promises that a better day is soon to dawn! That glorious epoch is to be inaugurated by Messiah's kingdom, for which Jesus taught his people to pray, "Thy kingdom come; thy will be done on earth, even at it is done in heaven." Then will come a glorious change to the world. Satan shall be bound

for a thousand years. The reign of Sin and Death will cease, and a reign of Righteousness and Life will begin.

That reign is to last a thousand years. We have the words of Jesus himself that its result will be the entire removal of the curse—the freeing of mankind from every difficulty and ailment which came upon the world as a penalty for Father Adam's sin, etc. From the very beginning of Messiah's reign God's blessing will begin to come to the world through him, and correspondingly the curse will fade away; but the full blessing will not be here, and the curse will not be entirely removed, until about the close of the Millennium. It will be a grand work. The promise of Jesus is that eventually there shall be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away and he will have made all things new, as the great King of kings and Lord of lords.—Revelation 21:4, 5; 19:16; 1 Corinthians 15:26, 54.

ELISHA'S WORK A TYPE OF RESTITUTION BLESSINGS

In a previous lesson we pointed out that Bible students understand Elijah's career to have been typical of the experiences of the church in the flesh, ending with glorification. Approximately we might expect that Elisha, the companion of Elijah, upon whom fell Elijah's mantle of power and authority as the Lord's representative, prefigured a class. Our thought is that he typified two classes; first, that he typified those who now are associated with the Elijah class; and that, after the taking of Elijah and his recrossing Jordan, he became a type of those in whose charge will be the dispensing of Restitution blessings during the Millennium. Let us notice a few of his figurative doings.

PURE WATER—PURE TRUTH

(1) A certain stream carried brackish water through an otherwise favored district. Elisha took a handful of salt, went to the head of the brook and poured it in there, commanding in the name of the Lord that it should henceforth be pure water. Looking for a typical significance of this in the Millennium, we remember that a stream of water represents a stream of truth, and that brackish water would represent impure doctrines. A purification of the stream at its foundation would well represent what the Lord has promised through the Prophet respecting Messiah's day. "They will I turn unto the people a pure message, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9.

The salt cast into the spring reminds us of the Master's words respecting his true followers, "Ye are the salt of the earth." (Matthew 5:13) It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment for a thousand years. The light of the knowledge of the glory of God will be made to fill the whole earth, as the waters cover the great deep.—Isaiah 11:9; Hab. 2:14.

HURT FIGHTING BEARS

(2) As Elisha proceeded on his journey, some young hoodlums accosted him, saying, "Go up, thou bald head!" These were youths—not children, not babies. Elisha turned and pronounced upon them a punishment, translated in our text a curse. He denounced their conduct as wrong and declared that it would have a punishment. The punishment came speedily. Two she-bears came upon them and tore them, wounded them. There is no suggestion that the bears ate them or killed them; but the forty-two young ruffians all experienced wounds from their conflict with the bears, and this apparently was the punishment for their wrong-doing.

After some such manner there will be judgments in the world during the Millennium—punishments for every wrong course, rewards for every right deed. Thus, through chastisements, called in the Bible judgments, the world will be taught right and wrong for a thousand years. As it is written, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) It is for this reason that the Millennial age is called the world's day of judgment. St. Peter explains that a day with the Lord is as a thousand years. (2 Peter 3:8) St. Peter tells us that "God hath appointed a Day [a thousand years], in the which he will judge the world in righteousness." (Acts 17:31) The judgment will be in the nature of rewards and punishments wisely administered, that the people may learn righteousness and abhor sin.

OIL ACCORDING TO HER FAITH

(3) A poor widow in distress because of debt appealed to the Prophet Elisha for aid. She found that her resources were exhausted, except that she had some olive oil. He directed her to take all the vessels that she had and to borrow from her neighbors and to pour the oil into these until they were filled then to sell the oil for money wherewith to pay her debts and to use the remainder for the wherewithal to live.

This story may illustrate for us the blessed rewards of faith that the Lord will grant during the Millennium. Indeed, it illustrates the general principle on which the Lord operates. The debt was to be paid. Justice was not to be violated, and any miracle to be performed would be preferably by the blessing of something already possessed. This doubtless it will be during the Millennium. The Lord will bless what people may have according to their faith in using it in harmony with his will; and it will increase with that for the full supply of all their needs.

Our Lord Jesus illustrated this in some of his miracles; and we should not forget that he made it plain that his miracles typified, or foreshadowed, his coming in the glory and the majesty of his kingdom work. (John 2:11) One of these was the feeding of the five thousand people from the small quantity of fish already at hand. Every person has something of a talent, or possession. The lesson to us would be: Use what you have, asking God's blessing, and seek to use it in harmony with his Word, nothing doubting. The Lord always rewards faith. In the case of this widow the oil was quite sufficient to fill all the vessels she had borrowed, as well as all of her own vessels. Then it stopped.

SYRIAN GENERAL CURED OF LEPROSY

(4) In the Far East leprosy is one of the most dreaded diseases and is generally accepted as incurable. The Bible seems to refer to leprosy as a figure, or type, of sin because it is incurable, except by divine miracle. Naaman, the chief commander of the Syrian king's forces, was a leper. In his family was a little Hebrew housemaid, who had been captured in one of the battles between the Syrians and the Israelites. She noted her master's plight, and remarked to her mistress about the great Prophet in Israel, Elisha, who could do anything, she believed. She suggested that he be applied to.

What seemed like idle talk was seized upon by General Naaman as a last and only hope. From his king he obtained a letter of introduction to the King of Israel, which in substance said: "I am sending this letter by the hand of my chief general, Naaman, who is a leper; and I desire you to see that he is healed." The king of Israel was appalled. He knew that he had no power over such a disease, and that it was ranked as incurable. He concluded that the Syrian king was trying to pick a quarrel with him, and that this meant war, great trouble. He rent his outer garment, as was the custom of the time, in indication of his great distress. The matter was told to the Prophet Elisha, who immediately sent the king word not to be disturbed, but to send the general to him. This was done.

When the general arrived at the Prophet's home with quite a caravan of servants, costly presents, etc., he sent word to the Prophet respecting his errand and that he had been sent by the king to him. Elisha curtly sent him word to go to the River Jordan and wash seven times. Naaman was angry. He said, "This man does not even treat me civilly. Why does he not come down to see me and make some kind of recognition of my rank and of the nation which I represent?" He then declared that there were rivers in Syria of much better water than the Jordan and that Elisha was trifling with him.

While Elisha's conduct undoubtedly was proper and directed of God and turned out well, nevertheless it would not be a wise course for the Lord's people generally to follow. In the New Testament the apostles urge that the servants of God should be courteous toward all and render honor to whom honor is due. However, the matter worked out well. The servants of the general suggested to him that he had to go by Jordan any way on his return home, and why not try, as the Prophet of Israel had said. It could do no harm and might do some good. Any way the Prophet evidently had not been trying to make money out of him, nor to get the costly presents which he had brought, and which he knew he would gladly give for such a cure. The anger of the general cooled. He bathed seven times in Jordan, as directed. The result was a miraculous cure.

Naaman was not thankless. He returned to the home of the Prophet to thank him and to urge him to accept the presents he had brought; but the Prophet would accept nothing. He was merely acting as a divine representative. His powers were not for sale. They were divine blessings. Let the General acknowledge them to God! And this General Naaman did. He confessed that no other God than Jehovah could perform such a miracle. He was apparently ready to do the will of God heartily, and asked respecting his future course. The Prophet did not tell him to become a Jew and to renounce the heathen religion of his own land, but encouraged him to return to his home and continue in his office.

General Naaman inquired as to his responsibility. If he worshiped the true God, what must he do when in the company of the king and the latter wished to go to the house of a false god? Elisha's answer in substance was that if the general made full profession of his faith in the true God, it would not be improper for him to accompany his master to the house of the false god; for his own adherence to Jehovah God would be recognized.

OTHER RESTITUTION TYPES

October 24— 2 Kings 6:8-23.

ELISHA AWAKENS THE SHUNAMMITE'S SON—PUNISHES HIS SERVANT GEHAZI—ENTRAPS THE SYRIAN ARMY AND BENDERS THEM GOOD FOR EVIL—IMPORTANT LESSONS IN RIGHTEOUSNESS.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

In today's Study we note Elisha's awakening of the Shunammite's son, his punishment of his servant Gehazi with leprosy, and his entrapping of the Syrian army. (2 Kings 4:8-37; 5:20-27) While these things may not find exact counterparts in the events of the coming kingdom, they nevertheless represent principles which will be in operation then—the principles of reward for right doing and punishment for intentional wrong-doing. All these principles will operate during Messiah's kingdom; and under these the world will gradually made progress. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

AWAKENING THE SHUNAMMITE'S SON

Millions of people will long remember a most touching scene in the Photo-Drama of Creation, representing the death of the Shunammite's son, and showing how Elisha awakened the lad from the sleep of death and restored him to his parents. Perhaps no more touching film was ever produced. Few saw it without tears. It pictured the coming of restitution work of the Millennium, when all the sleeping dead will be awakened, to resume their lives and to complete their education in the school of experience under more happy and more favorable conditions than any enjoy at the present time, except the church—those who during this age are blessed of the Lord with hearing ears, eye of faith and obedient hearts.

GEHAZI SMITTEN WITH LEPROSY

Gehazi had in many respects been a faithful servant to Elisha. As a result, he had blessings of knowledge which the majority of people did not possess. With the knowledge came responsibility; hence the severe punishment inflicted upon the man for hypocrisy and deception. We are reminded of the text which declares that if a good man depart from his well-doing and sin wilfully, his past good deeds shall not be remembered, even as it is with the evil-doer who, coming to God with full repentance and change of heart, is forgiven and received into God's family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body.—Ezekiel 3:17-21; 18:20-24; 33:10-16.

When General Naaman perceived the great miracle accomplished in his cleansing from leprosy, he returned to Elisha, offering thanks to God and desiring the Prophet to receive the presents which he had brought. But Elisha would receive none of them. In this he manifested what we believe is always the Lord's Spirit—never to sell spiritual things for money. It is for this reason that some ministers now object to taking up collections, holding fairs or soliciting money in any manner. Their contention is that whatever is given to the Lord's service should be given with a free hand and a ready heart. "The Father seeketh such to worship him as worship him in spirit and in truth." (John 4:23) It is a privilege to give to the Lord and his cause; for the Almighty is not poor, that he should need our gifts. All the gold and silver are his, and the cattle upon a thousand hills.—Haggai 2:8; Psalm 50:10.

Under such a noble example Gehazi should have profited, but did not. He allowed covetousness to come into his mind. He had seen the rich Babylonian garments, and thought how fine it would be if he could have some of these and plenty of changes of linen garments. He would be like a prince. He had perceived that General Naaman regretted that his presents were not accepted. He pursued, and told the general that the Prophet had said that while he did not desire any of the garments or other things for himself, he had concluded that he might use some of these for his servants, and that he would accept gifts for them. The ruse was successful. The servant was recognized as the one seen at Elisha's place. The goods were joyfully given to him. He hid them away secretly, until the Prophet called him, told him all about the matter and pronounced his punishment—leprosy.

So will it be in the coming age. Any disobedience will meet with swift punishment. Of the judges of that time it is written that they will not judge with the hearing of the ear nor with sight of the eye; they will judge righteously.

ELISHA'S CAPTURE ATTEMPTED

It was probably after the death of General Naaman that the king of Syria declared war against the Israelites. To his surprise he found that every move he made was checkmated. If he planned to capture a certain city, it seemed as though the Israelitish king knew every detail. Thus his endeavors came to naught. He looked for a traitor amongst his own people and his own household, or for some explanation. Then it was told him by one of his servants, "Behold, the Prophet Elisha is in Israel and makes known to their king all thy counsels, even those of thy bed-chamber." Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the king.

Intent upon his conquest, the king sought to capture Elisha. If he could not get some profit out of the man for himself and his side, he could at least keep him from communicating with the king of Israel. He spent spies to find where Elisha dwelt, and located him at the little city of Dothan. Thereupon he sent a good-sized force, quite sufficient to surround the city and make it impossible for Elisha to escape—horses, chariots, etc. He would do two things—not only capture a city, but capture the Prophet.

In the morning early, Elisha's servant looked forth and beheld the companies of the enemy on every side, barring every way of escape. He was terrified and said, "Alas, my master! how shall we do?" Promptly came the answer, "Fear not; for they that be with us are more than they that be with them." The servant did not appreciate this; for he had not come to realize fully what divine powers were with his master. Then Elisha prayed that the eyes of the young man might be opened; and he beheld angelic hosts, horses and chariots of fire about Elisha. This was sufficient to give the young man the needed courage and to assure him of God's power.

Just what kind of vision this was makes no particular difference. Undoubtedly it was merely a vision, without any reality; but it served its purpose. God's power surrounds all his consecrated people in an unlimited measure. These powers are exercised by spirit beings, entirely invisible to men. The important thing is to get the right thought—that under all conditions omnipotent power stands behind and completely surrounds those who are his. Nothing can befall this special class except in accord with the divine program. Whatever may occur in their experience will be of divine knowledge and permission; hence the promise to this class is that all things shall work together for their good.—Romans 8:28.

THE SYRIAN HOST CAPTURED

The Prophet exercised a supernatural power of blinding the Syrian host; but just what the power was or how it was accomplished we can only conjecture. Doubtless their eyes were wide open; and doubtless they saw the hills, valleys, roads, etc.; but the eyes of their understanding were closed, apparently, in some hypnotic manner. Elisha gave them to understand that he would lead them to the proper city; and he did so, guiding them straight to the city of Samaria, in through its gates. There, surrounded by the hosts of the capital, he broke the hypnotic spell. Their eyes opened; and they perceived that they were in the hands of their enemies, who, with drawn swords and leveled spears, offered no opportunity of escape. They had been entrapped, but not to their injury—for their good, for their instruction.

The king of Israel inquired of the Prophet whether or not he should smite these: and destroy them or what. The answer was "No; feed them and let them return peaceably to their own home." The king caught the spirit of the proposition, and not merely gave them bread and water, such as might be given prisoners, but made them a bountiful feast—treated them royally, treated them as friends. Then they were set free to go to their own land, there to tell the strange experience that had occurred and to demonstrate to their king the impossibility of successfully fighting against the kingdom of Israel under such circumstances.

INTERESTING LETTERS

NEWS FROM FRENCH BIBLE STUDENTS

I would be very grateful if you would kindly send me some tracts for distribution among sorrowing hearts, as the poor world is getting disheartened, and this is the right time for presenting to them the Gospel message. I have already made several such distributions, for which the people were very glad, several of them saying they wished they were already living in that glorious day. God's Word alone can bring them comfort.—JULES ROY.

Soon an era of righteousness shall be established by Christ and his bride, of whom we are invited to become a part. What a comfort this thought is to me through all the dangers of this hour! Here new opportunities are afforded me to bring this precious message to the friends—soldiers of my regiment. Now, as soon as I receive the TOWER, some of them want to read it ahead of me. They read also Vol. 1 of the STUDIES from time to time.—ELIE MALINGRAT.

I wish to inform you of the departure of Brother Louis Durieu for the Orient (Dardanelles). Being told to start without delay for Marseilles (where he probably still is), he was unable to write to you himself of his going, and thus to present you his brotherly regards. I was much delighted at the real comfort I derived from reading in the last TOWER that marvelous page about love. May the Lord bless it for all the divine Israel!—ELISE TRULEUX.

I am glad to be able to write to you these lines to express my great joy at receiving THE WATCH TOWER (French), which is so interesting and comforting in the troublous times now upon us! What a peace fills our hearts when everything is crashing about us! By the grace of God strengthening us, we are enabled to endure with patience and perseverance the greatest trials permitted of him for our spiritual welfare. Yes, we can love and praise our good heavenly Father for his many blessings.—M. NONGAILLARD.

We are very happy here at C—— (near Dunkirk), being able to devote ourselves freely to holy study during the short time permitted us here below, and we pray the Lord to strengthen our faith upon the solid foundation of present truth, so as to better resist the tumultuous current beating about.—H. ROUSSEL.

Here in Liège (Belgium) everything is well in a temporal way, but God has blessed us still more spiritually. As you know, our meetings have never been interrupted. They still take place every Sunday in our hall at the Hawirs, and every Thursday at home. During the first three months of the war we had four meetings a week. Now, work is going on again in all the coal mines and we have been abundantly blessed.—F. PETRIE.

We thank the Lord more and more for having raised Pastor Russell and his valiant fellow-servants, through whom he has so generously and mercifully blessed us. We remember daily before the throne of heavenly grace the great help you lend to the good "grain" already garnered, as well as pray God to strengthen and sustain you by his all-powerful arm in the good fight you have undertaken; also for the cause of truth, for which you have vowed to be faithful unto death, on behalf of all the brethren and sisters.—VICTOR RANDOUR.

The following letters from brethren who are prisoners in Germany:

I have had the opportunity to preside at a meeting participated in by more than one hundred people. Helping me were some friends who had also studied the first and second volumes of the STUDIES IN THE SCRIPTURES, as well as some tracts. With God's assistance, I have been enabled to give my experience before all the Protestants in the camp. The aforesaid friends left in March, I being sick at the time. Since then I have worked to spread the good tidings of the kingdom. "Do as occasion serve thee, for God is with thee." (1 Samuel 10:7) I want to work for the Lord, and may his grace be with me!—FREDERIC POLLARD.

With much joy I have received the books you forwarded me. I have read and studied them without ceasing, having asked of our brother J. H. his help to that extent. I have understood and I am following. What is necessary is to win the final victory. The contents of the books, where followed, cause a lasting effect. It is a meat that does not decay.—L. FLAMME (newly interested).

I have received news of my wife and relatives in Rouboix (invaded territory); they are in good health, and so are the dear brethren and sisters there. I see that the Lord knows how to keep his own through all their difficulties, and I pray him to give each of his beloved children the needed strength to bear every other trial that may still be in store in this evil day. Kindly send me some tracts and booklets, and also, if possible, some English and German tracts for distribution. I thank you for the tracts received and the card, "My Morning Resolve."—JEAN HER.

SCRIPTURE PRECEDENTS FOLLOWED

DEAR BROTHER RUSSELL:—

Some time ago I read in THE BIBLE STUDENTS MONTHLY of a suit you had entered against Rev. J. J. Ross of Canada.

Now, I am only a humble seeker after truth, and I cannot criticize you, because I have not sufficient knowledge of the Scriptures to do so. There is, however, one point I would like to have cleared up; and if you would be so good as to take up a few lines in THE WATCH TOWER to answer me, I am sure it would do not only me a lot of good, but others also who may have given the matter serious thought.

The question is, dear Pastor, how could you as a follower of Jesus bring suit against a fellow creature, no matter how vilely he talked about you or your work?

You know how our Savior was talked about, and aside from a rebuke he did nothing. At least, he never sought redress through any legal agency.

I despise the clerical profession, because I know them to be liars and parasites, who suck a fat living from the parish; that is, a good part of them. Of course, there are many noble, misled men amongst them; and I am sure they will be rewarded for whatever good they may have done.

Please, dear Pastor, will you not answer one who is sorely troubled—one who believes your work the grandest ever undertaken, and who loves God and his people, although he feels himself an unworthy sinner—one who hates to think of one who is doing so grand and noble a work for Jesus, as not walking in his footsteps in every respect?

Yours sincerely. A. WOODS.—New York.

REPLY BY EDITOR.

We are not certain that we did the wisest and best thing—the thing most pleasing to the Lord in the matter mentioned. However, the suit against Rev. Ross was not undertaken without consideration of the Lord's will and of the precedents of the Bible.

Amongst Bible students, informed respecting the divine Word and its requirements, Matthew 18:15-17 is the accepted standard of action:—

(1) Private conference;

(2) If necessary, taking a couple of brethren in a further endeavor to get at the right and to stop what is believed to be the wrong;

(3) In the event of the concurrence of the brethren that the wrong is being done, and of the refusal on the part of the wrong-doer to desist, the third step is to bring the matter before the church. If the church agrees, then the wrong-doer, if he still refuses to desist from the wrong course, is to be disfellowshiped—to be barred from any office or service of the church—treated as an outsider—"like a publican."

We could not see how this rule could be applied to Rev. Ross; for so far as we have knowledge he would have no regard whatever for such proceedings and could not be debarred finally from fellowship; because he recognizes no such fellowship. We felt, therefore, that any proceedings against Rev. Ross must be along the lines which he himself would recognize. He, like other ministers, recognizes the governments of this world as being parts of Christ's kingdom; and their courts, therefore, as being parts of the divine institution. For this reason we felt that we were approaching the subject from a just and Golden Rule standpoint in appealing to the courts of justice, which Rev. Ross recognizes as being the divine institution. In other words, we attempted to meet him on his own grounds.

As for Scriptural precedents: Jesus did not need to take his case before the courts, because his enemies did that—taking him before the chief priests and the Sanhedrin. They condemned him in the Jewish courts. When before his judges, Jesus offered no resistance, in the sense of using his power, either of eloquence or of divine energy, to resist their unjust decisions. He merely submitted himself with the complaint, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"—John 18:23.

The Apostles, Peter and John, brought before the Sanhedrin court, made their defense. So also did St. Paul. On one occasion, because he thought he was not getting justice, he appealed to Caesar's court for whatever the Roman law might provide. Similarly, I appealed to the court having jurisdiction of Rev. Ross, having in mind to stop him from doing evil and from opposing the message of the Lord, which I am seeking to bear to all people. My attorneys, of course, were obliged to bring their action in harmony with the laws of the land. While the case was still pending, I wrote Rev. Ross, assuring him that I had no unkind intention, and proposing that I would discontinue the suit if he would promise to discontinue his injurious, slanderous course.

ENJOYING THE SPIRITUAL FOOD

Dear Brother Russell:—

I am reading about ten pages in the Studies in the Scriptures daily. Several times I have tried this plan, but did not continue. This time I am keeping to my lesson as outlined in the Berean Questions.

I have read the volumes several times, but by this method I am surprised at the results. Every day I have a definite study before me, and have more desire for the spiritual food than for the natural. I find it the best way to cultivate love in thought, word and deed. Daily I ask the Father to help me, and daily I render my account. I come far short, but can see progress. Praise his name!

I am speeding along in the race, trusting in every promise and "looking unto Jesus, the Author and Finisher of our faith." I am content, and am watching The Watch Tower for the "light that shineth more and more unto the perfect day." How it rejoices my heart to know that the time is near when the faithful will partake of the best wine and earth's festivities begin! Much Christian love to yourself and all the family, in which my husband joins.

Your sister in Christ,

Mrs. W. W. Goodwin.—Rhode Island.

EDITOR'S REPLY TO ABOVE

I rejoice with you, dear Sister, in the blessing you are now having from systematic study of the Bible through the daily reading of the volumes, Studies in the Scriptures, and the Scripture references which they bring to your attention. With the multitudinous affairs of life pressing us, we need to order our lives intelligently in the interest of our new natures. Otherwise, the cares of this life and the deceitful lure of earthly riches would hinder us from obtaining our spiritual food, rest, refreshment and strength—thus incapacitating us for our spiritual blessings and development, and leaving us unfit for a share in the kingdom.

I think the plan you have adopted of taking the Berean questions and the portion which they represent as your daily lesson is a good one. As you know, some five years ago many of The Watch Tower readers began systematically to read twelve pages or more every day. Such as have been following this course report splendid success, and show it in their spiritual development. However, I think that your plan of using the questions and taking a special lesson for each day is still better. Often the lesson, however, would run over only one page or two; and in such event you, of course, can readily take in several lessons for one day.

The advantage of the question books is that they promote study. One of the most important things for people in every walk of life is to learn to think. We have all done very little of this in respect to religion in the past. One of the mistakes which some of the Brethren make in leading Berean study classes is that they talk too much. The successful Bible class leader is the one who does comparatively little talking, except in an emergency, but who stimulates thought in the class through the questions and through the interrogative form of suggesting answers when necessary rather than giving the answers directly. Bible classes are specially profitable because of the thinking on Bible topics which they arouse.

You do not mention it, dear Sister, but doubtless yourself and husband are getting great blessings from the use of the Manna book every morning. It surely has brought a great deal of blessing to many. The text and comment are quite brief, requiring only a few minutes; then, where there is a considerable number at the table, a further discussion of the text is often very illuminating. Thus the day is well started with helpful thoughts.

I am glad to know that the Morning Resolve and the evening self-examination at the throne of grace are also comforting, strengthening to you. You do not mention the vow. I remember that you and your husband informed me long ago that you had taken it. Nothing that we ever had, I think, has accomplished more of blessing for the readers of The Watch Tower. We have heard from about fifteen thousand that have taken the vow, but we doubt not that the number is much larger than this, as continually dear friends remark to us that they took the vow years ago, but did not think to mention the fact in writing to us. We are always glad to know of your welfare, and believe the vow is a special feature of blessing the Lord has ordained for our day. Besides this, it constitutes the most wonderful prayer-circle that was ever known in the world—fifteen thousand or more pledged to each other and to the Lord that they will remember each other and the harvest work every day in prayer.

FROM BATTLE-TORN RUSSIA

Dear Brother in Christ:—

This is to inform you that I fell into Russian captivity, and after a long journey was brought here to Jelabuga, Russia. I could not bring any religious tracts with me, and now I feel their lack very much. Therefore I earnestly request you to send me your complete works in the German language free of charge. Of course, I will thankfully reimburse you for their expense when we, with God's help, return. At the same time I would request you to send me some Hungarian literature and include with the others.

Please write me a few lines of comfort, and also something regarding conditions existing in the United States. With loving greetings,

Your brother in the Lord, Faluvégi Déues.

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VIEWS FROM THE WATCH TOWER

THE MILLENNIUM OF PEACE

A PROMINENT NEW YORK BANKER'S OPINION

"The cost of the war is now around $50,000,000 per day, and the amount spent thus far for a year of war is estimated to have been about $15,500,000,000. The wealth of the United States has been computed to be something in the neighborhood of $189,000,000,000. The first year of war has cost about one twelfth of this vast amount. At this rate of destruction a sum equal to the total wealth of the United States would be wiped out in twelve years.

"But to this money cost of a year's war must be added the value of manufacturing and other buildings in villages, towns and cities, all or a large part of which have been destroyed, of crops devastated, of goods and household properties ruined, and of vast further losses sustained in the communities, which are being fire-and-shot-swept in the path of the contending armies. Nothing is included here of the industrial value of human lives which have been destroyed by the millions. Not taking into account the agony and grief which engulfs all Europe, the contemplation of the economic waste of war is appalling. And it is no wonder that the minds of many millions turn to the problem of how peace can be brought about. It is a fact, however, that these problems occupy the thoughts of people in this and other neutral countries more than they do those of the belligerent nations. The National City Bank, in its August circular, says that the appalling destructive results of the year of war signify practically nothing as to when the conflict will end; that there are no signs that either side is running out of men or money or that the people of any of the warring countries are weakening in resolution or confidence.

"For many people on this side it is impossible to understand this, but when it is thoroughly appreciated that a patched-up-peace would mean merely a deferring of further fighting until recuperation could be effected and that then the whole bloody conflict would have to be fought out over again to an even bitterer end, the determination of the belligerents will be better understood. There is only one result which can now be accepted as an outcome of this world war, and that is a result which will mean disarmament of the nations and a peace of a thousand years. With every country stripped of its fighting organizations, and safety in the keeping of an international police force, the vast sums wrung by taxation from the various people for keeping up prodigious armies and navies would be turned to the arts of peace and commerce and relieved from the terrible burden and anxiety which has increasingly oppressed Europe for years, the countries of the world would devote themselves individually to the winning of prosperity and happiness.

"The national debts of the warring countries have nearly doubled since the war began, and carrying these will entail added taxation in the years to come. If a peace were now concluded which did not make later conflict impossible, this added taxation for paying interest on an enormously increased National debt besides the immense sums for which the countries would be taxed to establish new and larger military organizations, would make the life of individuals unbearable. Repudiation of National debts might, and would, be very likely to follow.

"The war must be fought to a conclusion which will posi-

tively prevent a recurrence of conditions that will make it possible for any nation to attack another. Death of militarism is the only hope of peace. And this country is as much interested in such a conclusion as are any of the combatants.

"If we look at our own position selfishly, it will be seen that any other result would place us in the ring of nations which must defend its rights by preponderating military and naval power. By the course of events we are already placed in that position and must now take up at once the task and enormous expense of placing ourselves in readiness to meet with powerful equipment of men and munitions, near or remote contingencies on land or sea.

"In the meantime the influence of the United States must be used in whatever way may be most efficient to bring about world disarmament as the only means of preserving civilization, the very existence of which is now threatened."—*Bache Review.*

DECLINE TO PROMOTE WAR

Editorially the *New York American* says: "Very soon after the war broke out it became evident that each of the belligerents would be short of money before many months had elapsed. It was also evident that sooner or later loans would be sought in America. The prevailing opinion was that Germany and Austria would be first to seek loans, since England, France and Russia had piled up nearly twice as much gold in preparation for war as had the Teutonic empires.

"In no long time it turned out that a German loan was sought to be floated in this country. Under these circumstances—the Germans actually seeking a loan and England and France being probable loan seekers—certain American bankers inquired of the Administration whether the Government would look with tolerance upon the making of war-loans by Americans to foreign belligerent powers. The answer was an emphatic negative. In the exact words of Mr. Wilson these bankers were told that any effort to finance loans for belligerents during the war 'WOULD BE INCONSISTENT WITH THE SPIRIT OF NEUTRALITY.'

* * *

"The Administration no longer deems it the 'best practise of nations in the matter of neutrality' to discourage the exportation of arms and munitions to foreign belligerents. It believes in encouraging not only the ordinary manufacture and sale of weapons and ammunition, but the most EXTRAORDINARY efforts to supply belligerents with these means of murder in IMMENSE QUANTITIES. It no longer believes that floating foreign war loans in the United States is 'inconsistent with the spirit of neutrality.'

"The Administration has just let it be known through the Secretary of State that the Government looks with favor upon the efforts of the British Commission to negotiate in this country the unprecedented war-loan of a thousand million dollars.

"That the Administration is no longer in favor of praying for peace we will not affirm. But we do affirm that a prayer for peace is an insult to the ear of God when the Administration employs its powers to promote the shipment of arms and the loans of millions which alone make the prolongation of war possible and which alone prevent the early making of peace.

"These statements are not partisan political declamation. They are plain statements of 'INDISPUTABLE AND UNDISPUTED FACTS.' If the people of the United States want the European war prolonged, they can prolong it for months, possibly for years. All they need to do is to supply the European Governments with ammunition and money. The European Governments will supply the men to be butchered. They will supply the victims of wholesale murder, if we will make the weapons of wholesale murder and lend the money to continue the murderous use of those weapons in the full force of their destructiveness over a sufficiently protracted period.

"What else can be said of the attempt to borrow one thousand millions in this country save that it is an attempt to prolong the war, and to make the war even more hideously murderous and destructive than it is?

"The exact truth is that Mr. Morgan and his foreign allies ask the neutral people of the United States to supply four civilized nations of Europe with the money and weapons to destroy two other civilized nations.

"The people of the United States are asked to do for England, France, Italy and Russia exactly what the Japanese are doing. The Japanese Premier told the Japanese Diet last week that at the peace conference Japan would certainly insist on her share of the spoils if the allies were victorious, BECAUSE JAPAN HAD RENDERED MORE EFFICIENT AID TO HER ALLIES BY MANUFACTURING WEAPONS AND AMMUNITION THAN SHE COULD HAVE DONE BY SENDING HER ARMY AND NAVY TO THEIR HELP. And what Japan, a confessed ally and declared belligerent, is doing is exactly what we are told it is our neutral duty to do.

"A plain-thinking, honest man is hard put to it to distinguish the difference between hostility and neutrality, WHEN BOTH RENDER EXACTLY THE SAME SERVICE TO THE SAME BELLIGERENTS, THOUGH ONE IS A DECLARED ALLY AND THE OTHER A PROFESSED NEUTRAL.

"As things are going, and with no guilt of blood on our hands, the financial domination of the world is surely within our grasp. The British pound, the French franc, the German mark are all falling in value compared with the American dollar. Thus a great and favorable exchange profit comes to the legitimate manufacturer and producer of the United States.

"Wall Street financiers propose that we shall actually strip ourselves of the one huge innocent advantage of the war, in order to secure the payment of blood-money to the makers of the weapons of murder and to prolong indefinitely the grief and guilt of the war.

"Against this unpatriotic, this unprofitable, this unneutral, this inhuman course of proposed conduct we protest in the name of neutrality, in the name of patriotism, in the name of humanity, and, finally, in the name of civilization itself, thus menaced and imperilled and rapidly being brought face to face with the destruction of all its gains through so many wonderful centuries of the white man's struggles and achievements."

REVOLUTION AND ANARCHY COMING

In some of the statements following, the Editor of the *New York American*, probably without the slightest knowledge of the Editor of THE WATCH TOWER and his presentations, has used language that is almost identical in respect to the outlook—that, after the present war will come the greatest revolution ever known and that it will be followed by anarchy. What the Editor of THE WATCH TOWER discerns from the teaching of the Bible and has expressed for the last forty years the Editor of the *American* now sees without the aid of prophetic information. Doubtless before long the entire world will begin to see the same thing with the eyes of their understanding and, later on, with their natural sight. THE WATCH TOWER is not to be understood as endorsing the *New York American* or its presentations, past, present or future, on all subjects. We have quoted from it, and are quoting again in this issue, matters which show that its Editor is awake and approximating facts and experiences that soon will be manifest to all. We quote as follows:—

FROM THE NEW YORK AMERICAN SEPTEMBER 28th:

"The Wall Street promoters of the European war loan have told the English and French Commissioners that they are unwilling to murder the manhood of Europe, to make widows of the women, orphans of the children and mourners of the mothers for five per cent, BUT THEY WILL DO IT FOR FIVE AND ONE-HALF PER CENT.

"They have said they would not be responsible for the protraction of this wicked war, the further destruction of inestimable treasures in Europe, the inevitable and possibly disastrous complications in our own financial and political and diplomatic situation here in America for five per cent, BUT THEY WILL FOR ONE-HALF OF ONE PER CENT MORE.

"They have sternly declared that they will not repudiate America's high political principles and abandon America's lofty humanitarian ideas and imperil America's material progress and prosperity for anything less than that additional ONE-HALF OF ONE PER CENT.

"The measure of the conscience, the humanity and patriotism of Wall Street is now clearly defined and mathematically expressed.

"The probabilities now are that the loan will be made, the additional pound of flesh, or half pound of flesh, having been guaranteed, but the punishment for America's evil participation in Europe's wicked war will duly and deservedly come through the revolution and repudiation which are very likely to follow this war.

"The first rumblings of revolution are already discernible in Russia, and discontent among the working classes is beginning to spread to a considerable extent in Great Britain.

"If the war is sufficiently prolonged there will undoubtedly be revolution and probably red anarchy in most of the nations involved in the war.

"In the wake of revolution will follow repudiation of public obligations or depreciation so great that it will amount to repudiation.

"If any reader, accustomed to the security of peace, imagines that such depreciation is impossible, let him recall the fact that in French Revolutionary times assignats depreciated to less than three per cent of their value, and assignats, too, were better than treasury notes, for they at least had the value of the land behind them.

"Perhaps even FIVE AND ONE-HALF per cent interest is insufficient inducement for a loan which in the eventualities of war and revolution may become worth less than three cents on the dollar.

"If any reader, accustomed to the sound and stable government of this country, believes that revolution is not now possible in any European State, let him ask himself frankly how long he believes the strong-bodied, stern-minded, plain people of Europe are going to endure the immeasurable misery of this unnatural war into the hellish depths of which they have been precipitated by the vanities and inanities, the enmities and jealousies of their arrogant and ambitious rulers.

"Revolutions are not respectful of royalty, nor of constituted authority, nor of the established order. Revolutions are not regardful of the financial obligations of a deposed and discarded system. Revolutions exhibit no such soft and suave consideration for money and the money power as calm and conservative governments do.

* * *

"To evade their humanitarian obligations, and avoid heavy and harrowing responsibilities, the loan promoters of Wall Street say that the particular marked dollars of this loan shall not be used for the purchase of arms and ammunition. Such a statement, however, is insincere and inconclusive.

"We are increasing the financial resources of the countries to which we make this loan by the exact amount of the loan, and their additional financial resources enable them to buy additional arms and ammunition."

"GOD MANIFEST IN THE FLESH"

[This article was a reprint of that published in issue of August 15, 1913, which please see.]

MEDITATIONS IN THE NIGHT

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches."—Psalm 63:5, 6.

By the expression as to satisfying his soul with marrow and fatness, the Prophet David evidently referred to the abundance of God's favor and blessing which had come to him. He had a large portion, a fat portion, and appreciated God's goodness, God's favor toward him, taking him as a shepherd boy from among the flocks, and privileging him to engage in His service and finally bringing him to the throne as the king of Israel. For all this he was very grateful to the Lord. He appreciated all of God's blessings. It was apropriate that his mouth should give praise, that he should be joyful, that he should speak of the Lord's loving-kindness. So we find in the Psalms of David many beautiful expressions in which he gives great praise and thanksgiving to the Almighty. He speaks also of God's majesty, of his wondrous power and might, and refers to the heavens as his handiwork.

The Prophet certainly used his tongue to praise the Lord. When we consider that he lived in a time when schooling was limited and that he got very little of it, we realize that he certainly made good use of what he obtained. The fruit of his labor has come down to bless the world all through the centuries. He intimates that he did this singing or praising God to some extent in the night—"when I remember Thee upon my bed and meditate upon thee in the night watches." In ancient times the people were more dependent upon the moon and stars for light at night, not having as we have today full provision for illumination by means of refined oil, gas, electricity, etc. Mr. Rockefeller had not yet been born, nor modern inventions dreamed of. They were dependent for artificial light upon olive oil, and that was not very plentiful. As a consequence, the people went to bed early. So King David was thinking upon the Almighty as he lay upon his bed, meditating upon God—he was not thinking foolish thoughts, nor planning foolish doings. We are not surprised that his mind was full of beautiful thoughts, lofty sentiments.

NOBLEST SUBJECT FOR MEDITATION

Whoever has time for meditation, will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging his goodness, seeking to give praise to God for all his manifold mercies, meditating upon God in the night watches. As far as this verse is concerned, we see no reason for thinking it prophetic; yet it represents any who are seeking to be in harmony with God. There are millions of people in the world who have never heard of God's wonderful plan; therefore our mouths should be used in praising God. We should be continually remembering the Lord in all of our moments of rest, whether upon a bed, or wherever it may be. We should cultivate the habit of meditating upon him. We think very few people meditate upon the Lord; and it is to their disadvantage that they do not.

The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him. If there is a prophetic thought connected with this passage, it is that all through the dark ages, all through the night time of this age, God's faithful people have been praising him. All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon his holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in heaven.

TO SERVE, NOT TO BE SERVED

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

The Master was impressing upon his hearers the difference between himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers he was not seeking to learn how much he could get out of the people, but how much he could do for the people. He was not selfish. He was not trying to see how little he could serve and how much others could serve him; but on the contrary, how little others might do for him and how much he could do for others. And this is his expectation in respect to his followers. He and his disciples, called with a heavenly calling, called to a heavenly kingdom, are not called to be selfish or to appropriate honors to themselves for their own gratification; but they are called to service—especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and that those who are ministering in spiritual things, those who are especially known by the name of "minister," should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon his ministry at his consecration. Of his life previous to his baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to his three and a half years of ministry in the truth, when he was laying down his life for others—for his friends and also for his foes.

The same is true of all his followers. Our ministry begins at the time of our consecration. We are not authorized to minister, or serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of the truth and of the brethren. This is because we are not under the law covenant.—Romans 3:19.

ONLY SON OF MAN COULD SERVE AS RANSOMER OF MAN

Our Lord speaks of himself as the Son of Man, who came to "minister, and to give his life a ransom for many." He was indeed the Son of God, even while he was the Son of Man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord in calling himself the Son of Man was emphasizing the fact that he was no longer on the spirit plane, but on the human plane. He came to earth for a specific purpose—as he explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that he should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man.

"An eye for an eye, a tooth for a tooth, a man's life for a man's life," was the demand of the divine law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God's favor. Jesus had come to make possible this full restoration. His life was devoted to the service of others, and he completed this great service in his death on the cross. Throughout his earthly sojourn he gave us a noble example of the proper life of those who would be followers in his footsteps.

OUR SERVICE PARTICULARLY FOR THE NEW CREATION

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the divine plan there is another, a far higher work, to be done now. The work of God in the present age has not been the reformation of the world, but the development of the new creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the new creation preeminently. We may do good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the household of faith.

Jesus was in line for this work of ministry. Although there were no new creatures as yet, while he was here in the flesh, his work was to prepare for these new creatures. His work was the gathering out of some who would be faithful footstep followers of himself, and the laying down of his life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus' disciples were especially desirous at this time of sitting upon the throne with the Master in his kingdom, one upon his right and the other upon his left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied, "We are able." They were willing, at least. That their answer was pleasing to Jesus was manifested by his words, "Ye shall indeed drink of my cup, and be baptized with my baptism." They asked for places in the kingdom very near to him. Jesus informed them that he was not himself able to give them such places—that the places would not be given according to favor, but according to justice; and that the Father would dispense these.

ARE WE MEETING THE NECESSARY CONDITIONS?

The place that we occupy in the kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the kingdom; in fact, we would not gain the kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed to devote their lives.

PROFITLESS AND PROFITABLE SERVICE

***"Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."*—1 Corinthians 13:3.**

The Apostle has been discussing the gifts of the holy Spirit. In chapter 12 he has shown that the Lord gave one or more miraculous gifts to each one of the early church who accepted the Gospel message and became a follower of Christ. These gifts were for two purposes; for the benefit of the person himself, and also for a testimony to outsiders. The Gospel message was new, and some effective and convincing methods were necessary to the starting of the infant church. After pointing out these various gifts and intimating that the gift of public teaching, oratory, was the most valuable, St. Paul says, "And yet I show unto you a more excellent way." He then assures them that the fruits of the Spirit are far more important; and that love is the most valuable fruit, without which all gifts, all zeal, would be valueless.

There are Christian people today who greatly lament that the church of our time does not have the gifts possessed by the early church. They feel sure that the absence of these gifts of the Spirit at present denotes a great lack of faith and faithfulness among God's people. But these seem not to have noticed that the Apostle Paul assured the church of his day that these gifts would pass away. Hear him: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [miraculous knowledge or ability to understand], it shall vanish away. . . . . And now abideth faith, hope, love, these three; but the greatest of these is love." (Vs. 8, 13) We see that these miraculous gifts passed away gradually. They were conferred only by the apostles, and hence after the death of the apostles and of those upon whom the apostles had laid their hands in conferring the gifts, no others could receive them. The possession of one or more of these gifts, however, did not signify acceptance in the kingdom of heaven. A man might have some of those miraculous gifts at that time, and still be a castaway.

To whatever extent the Christian cultivates faith, hope, and love, to that extent he is cultivating that which will be eternal. Among these three love stands first. There is an important sense in which faith will fail; for when faith shall be swallowed up in sight, there will not be the need of its exercise that now exists. There is also an important sense in which hope will cease. For when that which is perfect shall have come, when hope is lost in full fruition, we shall not need to hope as now. As St. Paul says, "For what a man seeth, why doth he yet hope for?" We shall continue to have hope in that we shall always be looking forward to glories to come; and we shall exercise faith in that we shall never lose confidence in the Lord and his goodness and faithfulness or in one another; but faith and hope will not be necessary in the same sense as now. Love, however, will never fail in any sense or degree, but will only enlarge and deepen. "Love never faileth"; it is a characteristic of God himself, and every perfect being will be an embodiment of this glorious quality. Those possessing the divine nature will have it to the fullest degree, in its highest attainment.

It is in connection with this contrast between the gifts and fruits of the Spirit that the Apostle uses the language of the text under consideration. Who would give all his goods to feed the poor but from love? We reply, There might be less worthy motives for so doing, as the Apostle intimates. If there be no love, it profiteth nothing. If there be much love, it profiteth much. If there be little love, it profiteth a little. We believe that the most of those who give to the poor have some love. We believe that many of the benefactions of today are prompted by love. To whatever extent an act of benevolence is thus prompted it will bring a blessing. To whatever extent it is prompted by selfishness and a desire for vainglory it will bring no blessing. This is true either of the church or of the world.

The giving of the goods to feed the poor might be done with a view to popularity or to selfish advancement. The Pharisees made a great show of their holiness; but love was not the mainspring of their actions. Our Lord said that they had their reward—which was the praise of men. If a politician running for an office were to give his goods to feed the poor and those poor voted for him at the polls, he would have his reward. Why should he have two rewards? He got his votes, and that was his object in his distributions. But the reward which the Lord gives is both a present and a future one.

As to private charities, there are public provisions made today which to a large extent make private donations to the poor unnecessary and often unwise. But there is another way to feed the poor which is still more important. We may feed the spiritually hungry, and may assist in clothing the spiritually naked. So we may spend our money and give our goods to feed the poor in the very best way possible, though the

feeding and the clothing of the body may not be ignored when necessary. But even this spiritual feeding and clothing would not be acceptable to the Lord unless we do it from genuine love for him and his and all men. To whatever extent any Christian gives to the Lord's cause for outward show or because he thinks it may be expected of him, or from any motive save that of love for the Lord, to that extent he would receive no reward. If it is done from love it will be rewarded in heaven; and it "profiteth" also in his character development for the kingdom.

MURDERS HER GRANDCHILDREN

[This article was a reprint of that published in issue of March 1, 1911, which please see.]

EUREKA DRAMA—CLASS EXTENSION

The PHOTO-DRAMA OF CREATION was greatly blessed of the Lord and, we believe, accomplished a great work. Many new classes and many enlarged classes are amongst the fruits. While we know much of the fruitage of this service in the Lord, a wide-spread, general impression, favorable to the truth, was made; and what good this has accomplished only eternity will show. The majority of our DRAMAS, both here and in Europe, are idle because the funds necessary to their free presentation have been exhausted. We are not soliciting money, but merely stating facts.

Meantime, the EUREKA DRAMA, described in our issues of August 1st and 15th, 1914, has been accomplishing great success under the Lord's blessing. Not only have thousands been permitted to hear the Good Tidings, but the brethern who have given the exhibitions and have conducted the follow-up work, have received great blessings in their own hearts as a part of their reward for faithfulness to their opportunities. Exhibitions have been given in many small cities and towns in competition with moving pictures, and with good success. However, we recommend, brethren, that the EUREKA outfit be used in places where there are no moving picture theatres. We have the most complete combination of slides of a religious kind to be found anywhere in the world, and we have the finest phonograph presentations of the human voice to be found anywhere. Everybody is astonished at the clearness, at the distinctness of tone with which the lectures and hymns are rendered.

RECORDS IN MANY LANGUAGES

Besides the English, we have the DRAMA records in German, Swedish, Danish and Finnish; and we have in prospect Italian, Spanish and Polish. The latter three, however, we may not be able to supply this year. The foreign records are double price. The hymns can be furnished only in English.

We know of no better way in which to serve the Truth and to interest the public than by the use of the EUREKA DRAMA. After the giving of the three DRAMA exhibitions there comes an opportunity for follow-up work—Class Extension work. We urge nothing; we are merely mentioning the facts so that those who desire and have the opportunity may avail themselves of these privileges. For new readers we will here repeat, briefly,

A DESCRIPTION OF OUTFITS, PRICES, ETC.

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three PARTS, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for..... $38.50
The full set of records without phonograph. 29.00
Carrying case for records..... 1.25 extra.

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the CLASS-EXTENSION work. Its three PARTS require only the same number of lecture and music records as foregoing; but, to use to full capacity—the THREE PARTS showing three places at once—each PART should have its own Phonograph, each PART its own Stereopticon, etc. We therefore show each PART complete in itself, as follows:

One PART includes one Primo Stereopticon for electric current—Oneida Lens (three for varying distances); special price..... $20.00
Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights..... 6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank). 4.00
DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case..... 38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for one PART, and carrying case..... 19.50

Total cost per PART, "EUREKA DRAMA," No. Y..... $87.50

Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free SCENARIO, and would supply the bound SCENARIO for sale in any quantity at one-half retail prices.

PARTS II. and III. would cost exactly the same as the above, the entire THREE PARTS amounting to.....$262.50
With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph..... 185.00
Expressage extra. Foreign records..... 25.00 extra.

Any Class of Bible Students desiring it may obtain the Y DRAMA by paying $100.00 down and agreeing to pay the remainder in monthly instalments.

BIBLE STUDENTS' FAMILY OUTFIT

This consists of a phonograph and a choice selection of records from the DRAMA and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad—most of them are strictly new. They are priced so as to bring them within reach of many of our readers who could not afford to purchase the regular DRAMA, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents a choice selection of twenty of the short lectures of the SCENARIO, four beautiful hymns and a disc-phonograph (concealed horn)—all for $12, or if all new, $15. Expressage extra.

Carrying case for phonograph.....$1.50 extra
" " " records..... 1.25 "

DRAMA MUSIC RECORDS

The musical records used with the moving pictures of CREATION DRAMA were greatly admired. We have some on hand that were slightly used and some quite new. We will supply these, while they last, at half price.

NO NATIONAL PREJUDICES

MY DEAR PASTOR RUSSELL:—

It is after several months of considering and praying over the matter, that I have decided to write these lines: In advance I wish to say that I am writing as a Christian brother, and that there is no malice or ill-will in my action. I would surely not add to your burden. I am going to write of what appears to me unfairness and injustice in your articles in THE WATCH TOWER about the war. It is incomprehensible why I should find this in a man who is not merely a Christian, but, as I believe, that "faithful servant," of whom Christ spoke.

In many articles since the beginning of the war, now 14 months ago, you have referred to this event, which I consider not only proper, but necessary, as it again shows the accuracy of the Word of the Lord. You have shown that human civilization is a hollow boast. So it is. You have drawn attention to the horrible perversion of Bible texts. To all this a Christian can only most emphatically agree. You have adduced, in showing this, the offenses of Great Britain, the hypocrisy of British and Canadian ministers. This is right. I have read of other perversions by the Bishop of London and other chaplains at the front, which have made me sick to the heart. The more fearlessly you do this, the better.

But even before the war you were in the habit of citing British sins as illustrations of evil. The oppressing of Israel by the Philistines and other Gentile nations is constantly made clear by references to British rule in India, for instance.

The Lord probably does not approve of that rule as it is carried out. Does he approve of American rule in the Philippines or in the Indian reservation in the States? And what about the oppression of the natives in German S. W. Africa and East Africa? The methods in German S. W. Africa, which finally drove the Herreoos into rebellion, were so atrocious, as was the war of extermination that followed, that even so patient a body of slaves as the German Reichstag could not swallow it. Were these matters not equally illustrated or were they perhaps too fiendish?

Although Count von Bülow has publicly declared that war is one of the fundamental principles of the scheme of God, it is not so according to the Bible. It is purely a human affair, and as such I would waste no time to discuss it. But it is not wrong to mention its various features, as you do, in connection with the Word of God. And here, month after month, you continue as before the war. Poor old England has to supply the proof; noble Germany is persistently not mentioned. Could you not possibly draw occasionally upon German crimes and German perversions of the Bible to illustrate points? Is there any doubt in your mind that Germany not only started this war, but even engineered it? Did she really create such a war machine and glorify war, merely for parades at Potsdam? You dwell on the "frightfulness and destructiveness" of this war; but you never mention the demon who started it. Why not? With love in Christ,

Your fellow servant, W. M. HAHNNEMANN.—*Canada.*

REPLY OF EDITOR

We appreciate the above letter, and promptly explain that any apparent unfairness was quite unintentional. We are far from thinking of Great Britain as the worst nation in the world. On the contrary, we esteem the British and the North American peoples at the head of the list for human progress and civilization. American by birth, British by ancestry, it is only natural that the Editor should appreciate highly the standards of his own race. But this does not, and should not, blind him to injustice and perfidy. If he has sought more to correct these than the evils of other nations, it is because THE WATCH TOWER, published in the English, has less opportunity of reaching or of assisting people of other tongues.

It is far from our thought that the German Kaiser and the Russian Czar are the Lord's mouth-pieces and agents, and their warriors soldiers of Christ. We know that this is their claim. We have already pointed out the fallacy of such claims, and have shown that the delusion came from the dark ages. First the clergy separated themselves from the people, whom they styled laity. Having thus exalted themselves, they claimed that the kingdom of God had been set up and that the church was reigning. First through the Popes, and afterwards through the Protestant denominations, the kingdoms of earth were told that they were God's kingdoms, whose duty it was to defend the church and to oppose heresy. For centuries the domination of the church has been growing less; but the kingdoms have maintained their power; and doubtless many of the rulers believe that they are God's appointees in his kingdom.

Each nation in this war seems to believe itself God's favored people, whose ultimate mission is to rule the world. They are all in error. They are all on the verge of collapse. They are all to go down speedily, as soon as Messiah shall take to himself his great power and begin his reign. As the Bible declares, they shall be broken into shivers as the potter's vessel, ground to powder, as pictured in Daniel's vision, and no place ever afterwards will be theirs; they shall be as though they had not been.

We are not without sympathy for all these peoples; for we perceive that they are all blinded by the adversary, as are also their rulers. We have no sympathy with their atrocities, however; and we recognize war in general as devilish anywhere, everywhere, and as having a brutalizing effect upon all engaged in it.

We are glad that in this war personal atrocities (aside from the legalized atrocity of war) have not been proven against the British and the French, although substantiated against the Russians, who, besides devastating everything, deliberately shot non-combatants, gouged out the eyes of German soldiers, and put buttons into the sockets, etc., etc. Quite possibly those barbarous Russians were incensed by something that the Germans had done against them. For instance, it is well authenticated that the Germans decoyed a Russian army of thirty thousand into a swamp, from which they could not extricate themselves. The narrative declares that nearly three hundred of the German soldiers went insane that night from the hearing of the cries and curses of the poor Russians floundering and dying in that swamp.

We have no apology to make for the semi-barbarous Turks either, and think quite probable that atrocities reported against them are true. At the beginning of the war, the Germans were charged with atrocities in connection with the Belgians—with destroying an entire town and many of its non-combatant inhabitants. But the answer came, showing that there was a measure of excuse; that the people of that town had in the night in various ways sought to poison, to stab and to maim the Germans, who were in full possession. The Germans, in self-defense and by way of teaching a lesson, retaliated.

We sympathize, too, with the Belgians, for they realized that their little kingdom was suffering from an unlawful invasion on the part of a stronger neighbor. They did not understand the rules of war, and felt justified in doing anything for the protection of their national liberties. They were unwise in this, and suffered.

We do not defend Germany's invasion of Belgium. It was no more right than all the land-grabbing practised by other nations previously. What European nation has thoroughly clean hands in Africa, India, China? Each nation, in stealing the government and the liberties of other peoples, has been violating the Golden Rule of justice; but each has claimed that in so doing it not only advanced its own welfare, but really brought greater blessings to the conquered people. And we presume that Germany would make a similar claim. In reality, it is pride and selfishness which is behind all the land-grabbing of the great nations, and not a benevolent influence and a benevolent attempt to bless the families of the earth. It will be Messiah's kingdom that will really bless all people unselfishly and for their highest welfare.

THE REAL CAUSE OF THE WAR

The present war, as all well-informed people know, has been brewing for forty years. Ever since Germany defended herself successfully against the French and took two French Provinces as part of her indemnity, the French have been bent on reprisal—revenge. With but half the population of Germany a French army has been maintained for forty years on a war footing, sometimes in greater numbers than the German army, which also has been kept in a state of high military efficiency necessary to its defense. Meantime, Russia, as the friend of France, organized an immense army. Well-informed people have known for years that these two nations were intent upon crushing Germany at the first favorable opportunity.

The Germans felt that their very existence depended upon maintaining a strong military organization, capable of combating foes on both sides. Meantime economy, and efficiency and wisdom controlling wonderfully, has cemented the German people and made them a rich and powerful nation. The once rude, clumsy, stupid German youth not only served his term drilling as a soldier, but at the same time, got his schooling. This has lifted the German people out of the rut of centuries and made them one of the brightest peoples of the world. The eyes of the world are only opening to these things which the war is demonstrating.

Meantime, as German thrift and management brought prosperity, German commerce increased, German merchant vessels and steamship lines all over the world were practically the only rivals of the British, who, for centuries, have been masters of the sea. With a growing commerce, Germany not unnaturally craved a proportionate navy. Her ambition for commerce and for a navy have brought on this war. France and Russia feared to undertake a war, and have procrastinated for years. Great Britain feared to lose her proud place as mistress of the sea, and considered it necessary that Germany be not allowed to become a greater rival. British diplomacy encouraged Russia and France, and led them to believe that they would have British support in the war.

Germany recognized that the mobilization of the Russian army in defense of Serbia was the beginning of the national plot of forty years' standing for the destruction of Germany. She realized that if she waited until the French armies had mobilized on her western border, and the Russian army on her eastern border, she would be at a disadvantage. Her predetermined plan in self-defense was that she would smite one of her foes first and then the other. Her railways, etc., had all been arranged with this in view. She hoped in British assurances, yet, nevertheless, was fearful of what came—British declaration of war, ostensibly in defense of Belgium, but really in fear of Germany's growing greatness—in fear that Britain might some day lose her boasted rule of the seas.

While we deprecate the German method of submarine warfare and its exposure of neutrals and non-combatants, we should not forget that the Germans in turn are in desperate

straits—surrounded by nations three times their size and these nations seeking, additionally, to cut off Germany's food supplies and thus to starve the German non-combatants. What is there commendable about war anyway, even if it could be staged as a prize-fight with the usual prize-ring rules and regulations!

SEEN FROM THE BIBLICAL STANDPOINT

So, dear Brother, understand us as sympathizing with the purblind peoples engaged in this terrible war—each fearful, each jealous, each envious of the other, and none of them knowing, understanding, the Gospel of the kingdom—of Messiah's Millennial reign, now at the door. Understand us also to be fully out of sympathy with submarines, dreadnoughts, armored biplanes and Zeppelins, mines, rapid fire guns, great and small. It is time, however, that the whole world recognized that much of our boasted civilization is not Christianity, nor built upon the foundations of Christianity; and that, therefore, it is giving way to the better conditions of Messiah's kingdom. Soon the resurrection "change" will perfect the elect church of Christ, and qualify them as kings and priests and judges of the world. Soon Messiah's empire will begin its sway. Soon all these Gentile kingdoms will pass away forever. And this is what we mean —the passing of earthly empires—when we pray, "Thy kingdom come!"

There is nothing kind, loving or Godlike about war. It is fiendish, devilish. The men now at the front are being hardened, brutalized and prepared for the revolution and anarchy which the Bible points out will follow the war. Whoever thinks of war as a kid-glove affair, and expects great politeness from the belligerents, is unwise and will continually be disappointed. Moreover, it is to be remembered that all officers and great men will, publicly at least, throw their influence against all forms of barbarism; but in the rank and file of every army are to be found individuals who continually need watching, that they should not bring their comrades to disgrace. And even such discipline cannot always be enforced when men of the dare-devil kind are needed, and when entire regiments need to be plied with intoxicating liquors in order to make them sufficiently reckless to undertake a charge in the face of almost certain death.

TOO MUCH MONEY—FURTHER OFFERINGS REFUSED

[This article was a reprint of that published in issue of March 1, 1911, which please see.]

INTERESTING LETTERS

"BLESSED ARE THEY THAT TRUST IN HIM"

OUR BELOVED PASTOR RUSSELL:—

The September 1st WATCH TOWER has just arrived and I do not know how to express the encouragement I feel in the reading of the first article on the "Christian's Duty and the War." As you know, no doubt, there has been a form of Census taken here in England, and many of the dear friends have been much exercised as to what they ought to do if Conscription should come.

In reference to those of military age, my dear husband (who with myself has had the glorious knowledge of the Truth of God's Word for nine years) is of military age, and I have assured him that I should be proud of him (if he were compelled to go) to know he had been shot as a traitor (according to this world's opinion) rather than feel he had taken human life, because I should know he had been faithful to "his King"—the King of Glory. The knowledge that he had finished his course and entered into the joys of his Lord would be just another link to draw me closer to the Lord, although the extent of the loss of his companionship only the Lord would know.

So strong do I feel, dear Brother, about having no part or lot if I can help it with this war, that when our son, a lad of 16, kept pressing the matter to us of going to sea on a passenger liner, I gave way very willingly, whereas not long ago I had been very much opposed to the thought on account of the great risks they are running; for I feel I would rather know he had gone down by a torpedo, etc., than know he had taken human life, for although so young he was continually being badgered to join the army and told he could say he was 19, and when the news came that there was to be a registration and that he might be taken for making ammunition, I looked away from the present things and thought of the glorious beyond, when all should hear his voice and come forth from Sheol.

When I tell you, dear Brother, that he is our only son, and very, very dear to us both (our other one, a dear little lad of 5½ years, the Father has graciously hidden—"until the wrath be overpast"—for four years now), you may know that we needed the Lord's strength to let him go; but if we never meet again we are assured that "All things are working together for good."

I feel so glad you have made it clearer as regard the actually going into the trenches and firing, because I felt all along that if I were a brother I could not agree to the thought of accepting the uniform, taking the oath, etc., and then, if one was refused a place at the base or hospital and compelled to go into the trenches, to refuse to fire. To my mind it would not be rendering to Caesar the things that are his. I felt it would be more honest to say, "No, I refuse to take human life"; and then if they said I should be shot—well I would take it that it was the Lord's will.

The present happenings in England are calculated to unnerve many, for one never knows when he goes to bed at night whether a bomb will strike the house. But we that have put our trust in the Lord can rest peacefully, knowing that he is in charge. One dear sister who rents a room and lives alone had the awful experience of a bomb striking the house she was in, and the whole of the room, except where her bed stood, was utterly destroyed, and she herself came through without a scratch. On the following day (Sunday) she gave a splendid testimony to the friends, and told them that the same God who had cared for her would also take care of them, and if it was his will they should finish their course that way, what matter; they were only going home to see their dear Father and elder Brother. Poor dear! Her face showed the strain of her ordeal; but she had not a bitter feeling towards the Germans; she just said she had dropped them over into the Millennium for judgment.

Now, dear Brother, I am afraid this is a very lengthy letter, but I felt I wanted you to know how the Lord is blessing your labor of love in ministering to his people. May he give you grace and strength to press on until you see him face to face. With our united love,

I am your sister by His grace,

NELLIE BUCKNER.—*England.*

"BEWARE OF WOLVES"

DEAR BROTHER RUSSELL:—

For some time it has been on my mind to write you respecting a matter which I believe properly claims your attention, but other interests of the work have delayed the matter.

Just before crossing the State line of Illinois, heading westward, I learned that a man representing himself to be a brother in the truth had visited some of the classes in the country, stating that he was formerly an attache of the Headquarters in Brooklyn, but had been "sent forth with the seventy." I do not remember the name, but undoubtedly it was fictitious. He wanted assistance to get further westward, where he had friends and where he could find work, etc. The "loan" was made, but that was the last seen or heard of this individual in the form of a man.

In western Kansas I learned of an almost identical case, save that there were somewhat more details given, which enabled me at once to detect the fraud. In each case it was the isolated who were "worked." In the Kansas incident the individual stated that he had put all the money that he had into the work; but that everything was closing down at Brooklyn, so he had been "sent forth," and without money. The story he told did not correspond with the facts as I knew them to be at Headquarters, so I quickly detected that it was a confidence game that was being systematically worked. Among other misstatements was one to the effect that he had worked in the "bindery" at Brooklyn, but the Society was no longer publishing the STUDIES, so the "bindery" had closed down, and he among others had to be set adrift, etc. Like the Illinois case he too wanted to get further west, where he had friends and where he expected to find work. He made the "touch" and got away.

Now none of the friends who assisted these individuals were in a position to do so; but out of their goodness of heart they denied themselves to help, as they supposed, a truth brother. Besides, what they have is consecrated to the Lord. So it was really the Lord's money that these frauds

obtained. It occurred to me that you might consider this of sufficient importance to sound a warning through THE WATCH TOWER.

Again I wish to report that I find the general conditions in the field most encouraging. While the friends are restful, they are not sleepy, but rather are "waiting on the Lord," with "full assurance of faith" that he who has begun the good work is still at the helm and will finish the same in his own "due time." I find the friends growing in grace, zeal and love, and in joyous expectancy of a glorious change soon —very soon. The class conditions, as I have noted them, are an inspiration to me, spurring me on to renewed zeal and more determined efforts to have my sacrifice consumed, while it is called day.

I cannot close without again assuring you of my ever increasing love and abiding confidence in you as the Lord's specially chosen servant to bring forth meat in due season for such as have partaken sufficiently of the "bitter herbs" to have their appetites sharpened so they can relish the "table prepared by the Lord."

By his kind favor, your brother and fellow servant, with warmest love in the Lord, W. M. WISDOM.

ABOUT DIVIDING CLASSES

DEAR BROTHER RUSSELL:—

In June 1 WATCH TOWER, 1915, page 2, you speak of the division of the Berean classes, when they number more than twenty, and say that this same rule, you believe, would be found advantageous for the prayer meeting. A few of our class want the Wednesday meeting divided, but have said nothing as to the other classes being divided. I am sure that we all want to do the will of our dear Lord. Was it your thought that the classes should be divided regardless of the will of the majority?

REPLY BY THE EDITOR

Everything in THE WATCH TOWER and in the STUDIES IN THE SCRIPTURES, etc., should be understood as advice—nothing as commanded. We hold that only the Lord and the twelve apostles (St. Paul taking the place of Judas) have the right to command the people of God. Others, including the Editor, have merely the right to advise. And such advice should always be accompanied by either a Scriptural citation or an explanatory reason.

In recommending to the classes of Bible Students throughout the world that classes be divided when they number over twenty, we were following this rule—merely giving advice. There being no Scripture for this, we submitted our reasons: That large classes cannot so efficiently participate in the lessons and, therefore, cannot be expected to reap as large a blessing from them. We hold that in every Wednesday evening Testimony meeting a special blessing comes to all who participate; and very similarly, that in the Berean classes participation sharpens interest and deepens the impressions, and thus enlarges the blessings to be derived.

However, in every case it is for the class itself to decide, and that by a majority vote, whether in their case the class shall be divided or not. There might be reasons why a general rule might not apply in some particular cases because offset by other conditions. Be it always understood that according to the divine arrangement as given us in the Bible, the class itself decides every question. And only the consecrated ones constitute the class proper, although the pleasure of the unconsecrated who may attend might well be considered by the consecrated when voting.

While each class might be considered an ecclesia, or church, by itself and entirely independent of every other class, nevertheless unity and fellowship are very desirable, and the various classes in one city may very appropriately be united in one ecclesia, or church, thus deriving the benefits of occasional joint meetings, joint fellowship and participation in the joint arrangement in the selection of servants—elders and deacons. In thus uniting, each class, as well as each individual, sacrifices independence for the benefits of co-operation.

AS MOMENTS PASS THE KINGDOM NEARS

Men may sorrow in distress,
Sin-cursed, blind and weary,
Death may rule supreme today—
All things may look dreary:
Make haste, O time; speed on, ye years!
As moments pass, the Kingdom nears.

Saints may "groan within" and suffer
Outward shame, distress, defeat;
Trouble may test faith and patience—
Fiery trials, "furnace heat":
But stop your sighing, dry your tears;
As moments pass, the Kingdom nears.

Men for earth and saints for heaven;
God's decree will surely stand.
Shout for joy, give God the glory!
Safe deliverance is at hand.
Ah, no more doubtings, no more fears,
As moments pass, the Kingdom nears.

J. G. KUEHN.

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VIEWS FROM THE WATCH TOWER

WAR LEADING TOWARD A CLIMAX

The great war continues to rage. More and more all the nations are being dragged into it, as intimated by the Lord through the Prophet. (Jeremiah 25:15-28) One is reminded of St. James' words, "Ye kill and desire to have, and cannot obtain." "Ye ask [pray] and receive not [answers to your prayers], because ye ask amiss"—selfishly. Again we read, "Go to, ye rich men. Weep and howl for the miseries that shall come upon you."—James 4:2, 3; 5:1.

Regardless of their branch of the human family, all sincere men must sympathize greatly with the terrible conditions prevailing in Europe. The French are finally awakening to the fact that they are almost exhausted. They have no further reserves to call to the colors. They are patriotically using their money and exhausting their credit. They are convinced that they cannot win, that it will be either devastation or a bargain-peace. They know of no reason whatsoever as to why they are at war with their neighbor. The Italians are in much the same predicament, and are fearing insurrection, anarchy. The Russians are in terrible plight, also. The novelty of the war has worn off. The glory of marching into Berlin has faded. Revolution is threatening. The Balkan nations and Greece are perplexed and fearful under the demands, the entreaties and the threats of the great warring nations, compelling them to participate in the strife or threatening their future existence.

Only Germany and Great Britain realize what the war is about—that it is commercial; that it is for the liberty of the seas and the profits of world commerce. Both of these great and intelligent nations now realize that they have gotten into a struggle ten-fold more severe than they had ever anticipated. Both would like to be out of the war, but both fear the future, realizing that no such combination could ever again be effected. Both are on the verge of financial bankruptcy, and wisely are borrowing as much as they can and seeking to avoid the thought that they could never pay the interest on their debts without risking revolution of their peoples against the heavy taxes that would be necessary.

The warring nations are jealous of America and bitter against her for her neutrality. Americans are snubbed and insulted everywhere in Europe and even in Australia. The best intentions of our President and his own personality are ridiculed—so blind are the poor people in respect to the real issues of the war. Surely things are leading on toward the climax when every man's hand will be against his neighbor and against his brother and when there will be no peace to those who go out or to those who come in.—Ezekiel 38:21; Zechariah 8:10.

WAR NECESSITIES COST LIBERTIES

Few are aware of the extent to which war's necessities are interfering with the liberties of the peoples of Europe. Military necessity is rapidly pushing aside all the rights of the people in the great Magna Charta of British liberty. We are not saying that this is unwise, or that we could do better under the circumstances. We are merely noting the fact that the people are giving up their liberties as one of the costs of the war. In Great Britain large factories are taken over by the Government and turned from peaceful industry to the

manufacture of munitions of war. The employees are required to continue to work the same as before. Other manufacturers and employers are forbidden by the Government to employ anyone who has been connected with these factories taken over by the Government unless the applicant has a full release by the Government. This is difficult to get.

Canada and Australia are being drawn into the whirlpool and are losing their liberties, too. At the beginning of the war it was a question as to what the Canadians and Australians would do to help the mother country—voluntarily. All that condition is changed! Instead, the Government is discussing whether or not it will conscript Canadian and Australian young men and force them into the war. And so great is the change that has come over the people that the right of the mother country in this respect seems not even to be questioned by the majority.

Over and beyond all this, the Government is taking a record of every individual in Canada and Australia, as well as in Great Britain, with full particulars practically including all of the individual's affairs. This is called the War Census Act and recites: "Two things are certain—one, that we must continue to fight with every ounce of energy we possess; the other, that we can do this only by a complete organization of all our resources. By no other means can we continue this life and death struggle.

* * *

"Every pair of hands must be occupied. Every resource must be developed. Every citizen must give to the country in labor and money the utmost of his capacity."

As a further war measure personal liberty is being taken away under what is known as "The Defense of the Realm Act." Under this Act the Government holds absolute control of the press and of the lives and liberties of all the people. A Briton may be arrested and imprisoned for a year or more without even knowing the charge against him or having any opportunity whatever to defend himself—the act of habeas corpus being set aside. This law, now operative in Great Britain, is being extended to the Canadians and Australians, who, apparently, will meekly submit to it. If any one had prophesied such a condition of things three years ago, he would have been counted a fool.

Our Brethren are not anarchistic, surely. Undoubtedly they will seek to be subject to the "powers that be" as long as they be—except wherever their consciences might be impinged.

Needless to say that in Germany and all the other nations at war conditions are much the same, or worse. How long it will be ere our own favored land shall become involved we know not. However,

"Through all the tumult and the strife
We hear the music ringing;
It finds an echo in our souls—
How can we keep from singing"—

that the King of Glory is at the door, and that his glorious empire of righteousness and truth is about to be ushered in! Well may we be content with whatever the Lord's providences may mark out for us, knowing that all things will work together for good to those who love him—called ones according to his purpose!

NATIONAL AMITY AFTER THE WAR

Prof. Bertrand Russell, of Cambridge, England, quotes the German historian, Eduard Meyer, that "So far as one can foresee, peace will be only a short truce; England will use the first opportunity of beginning the fight again, better prepared, at the head of a new coalition if not the old one, and a long series of difficult and bloody wars will follow, until at last the definite decision is obtained."

Professor Russell proceeds: "Is it certain that these two nations will continue to fight and hate each other until one of them is utterly broken? Fortunately no country consists wholly of professors, not even Germany; and it may be hoped that more sanity is to be found among those who have not been made mad by much learning. For the moment, both countries are wholly blind to their own faults, and utterly fantastic in the crimes which they attribute to the enemy. A vast but shadowy economic conflict has been invented to rationalize their hostility which, in fact, is as irrational and instinctive as that of dogs who snarl and fly at each other in the street. The cynic who said, 'Speech has been given us to conceal our thoughts,' might well have added, 'Thought has been given us to conceal our passions from ourselves.' At least I am sure that this is true of thought in war-time.

* * *

"France and Russia each has its myth, for without myth no great national upheaval is possible. But their myths are different from ours, whereas the myths of England and Germany are all but identical. Each believes itself a great peace-loving nation, powerful, but always using its power to further worthy ends. Each believes that the other, with an incredible perfidy inspired by the basest jealousy, suddenly stirred up the war, after many years of careful preparation, military in the one case, diplomatic [and naval] in the other. Each believes that only the utter humiliation of the other can secure the peace of the world and the ordered progress of civilization. In each, a pacifist minority urges moderation in the use of victory is the indispensable preliminary to any future reconstruction. Each is absolutely confident of victory, and prepared for any sacrifice, however great, in order to secure victory. Each is unable to believe that the other is sincere in the opinion which it professes; its own innocence and the other's guilt are as clear as noonday, and can be denied only by the most abject hypocrisy.

"Both cannot be right in these opinions, and *a priori* it is not likely that either is right. No nation was ever so virtuous as each believes itself, and none was ever so wicked as each believes the other. If these beliefs survive the war, no peace will be possible. Both nations have concentrated their energies so wholly on making war that they have rendered it almost impossible to make peace. In normal times civilized and humane people find a difficulty in believing that they do well to butcher each other. In order to overcome this feeling, journalists have filled the minds of their readers with such appalling accounts of the enemies' crimes that hatred has come to seem a noble indignation, and it has grown difficult to believe that any of our opponents deserve to live. Yet peace, if it is to be real, must be accomplished by respect, and must bring with it some sense of justice toward rival claims. What these claims are, and what justice demands if they are to be reconciled, must be realized in some degree before the peace, if the peace is to heal the wounds which the war is inflicting.

* *

"When the Germans, with their usual incautious explicitness, hade the announcement, 'Our future is on the sea,' most Englishmen felt, almost without conscious thought, that the Germans might as well have announced that their future lay through the death of England's greatness and the starvation of our population.

* * *

"Because the apprehension was real and deep-seated, the hostility was rather blind and instinctive; although, in the region of conscious thought, the hopes of an understanding were not abandoned, yet in that deeper region out of which effective action springs, the belief in a future conflict had taken root and could no longer be dislodged.

* * *

"The Germans, in spite of their progress, their energy, and their population, are very inferior in colonial possessions, not only to England and Russia, but also to France. This seems to them unjust; but wherever they turn to try to acquire new colonies, England and England's navy block the way, because of our friendship with France, or our sensitiveness about India, or some other interest in the complicated web of our foreign policy.

"German aggressiveness, real and obnoxious as it has become, is the result of experience. Germany cannot, as we do, acquire colonies absent-mindedly, without intention, and almost without effort. When colonies were easier to acquire than they are now, Germany had not yet entered into the competition; and since Germany became a great power, it has been handicapped by naval inferiority and by the necessity of defending two frontiers. It is these accidents of history and geography, rather than innate wickedness, which have produced German aggressiveness. The aims of German policy are closely similar to those which we have always pursued, but its methods cannot be the unobtrusive methods which we have usually adopted, because such methods, in the circumstances, would achieve nothing.

"Colonial ambitions are no doubt one reason why Germany has developed a navy; but another and more imperative reason is the necessity of safeguarding foreign trade.

"In the time of Bismarck, Germany had not yet become a great, industrial nation; it was independent of foreign food, and its exports of manufactures were insignificant. Its industrial expansion dates from the introduction of the Bessemer process in 1879, by which its supplies of iron became possible to work at a profit. From that time onward, German industrial progress has been extraordinarily rapid; more and more, Germany has tended to become dependent, like England, upon the possibility of importing food and exporting manufactures. In this war, as we see, Germany is just able, by

very painful economy to subsist upon the stock of food in the country; but another ten years of such development as was taking place before the war would have made this impossible. High agrarian protection, which alone could have retarded the process, was naturally disliked by the manufacturers and the working classes, and could not be carried beyond a certain point for fear of leading to a triumph of Socialism.

"It thus became obvious that in a few years' time Germany would be liable to defeat by starvation in any war with a superior naval power. In 1900, when the Germans decided to build a great navy, the Triple Alliance was weaker than France and Russia on the sea. The wish not to be inferior to France and Russia is enough to account for the beginnings of the German Navy; the rivalry with us may perhaps have been no part of the original intention, but merely a result of the suspicions produced in England by the German program. However that may be, it ought to have been obvious to the Germans that a strong navy was sure to make us hostile, and would therefore not serve the purposes for which it was intended unless it was stronger than our navy. But it could not be supposed that we should submit to the existence of a navy stronger than our own, unless we had first been utterly and hopelessly defeated; and there was no way of defeating us except by first having a navy stronger than our own.

"For these reasons, the German policy was inherently incapable of success. And yet, without success, all industrial progress and all colonial expansion remain perpetually at England's mercy. If we ask ourselves how we should feel if we were similarly at the mercy of Germany, we shall perhaps begin to understand why the Germans hate us. And yet we can hardly feel any sense of guilt, because a supreme navy is for us a matter of life and death.

"This dilemma must be faced, if we are to understand the conflict of England and Germany; and not regard it as merely due to wickedness on one side or on the other. After the war, sooner or later, exactly the same problem will have to be faced again. The native energy of the Germans cannot be permanently checked by defeat: after a longer or shorter period of recuperation, they will again feel that commercial safety and colonial expansion demand a strong navy, if they are not to be content to live in sufferance and to be compelled to bow to England's will on all occasions of serious dispute. The problem is a new one, since hitherto England has been the only nation dependent for subsistence on food imported by sea, and England has had unquestioned naval supremacy. But if we are to avoid the century of internecine warfare contemplated by Eduard Meyer, we must find some solution of the problem, and not be content merely to hope that, whenever war comes, we shall be victorious. Germany's industrial ambitions, at least, are entirely legitimate; and they alone make some security for German trade an imperative necessity. It is not only justice that makes it necessary to find a solution, but also self-preservation."

WHY CHURCH UNION LAGS

"Anything that even suggests an endeavor to close up divisions of followers of Christ claims favorable countenance from a generous Christian, regardless of whether it appears practicable or not.

"It was doubtless on this presumption that all other Protestant denominations of any consequence in this country responded amiably to the Episcopolian request for committees to be named which should join in summing and organizing this 'world-conference.'

"And these commissions, when named, could not courteously do less than confer with the Episcopalian commission whenever the latter desired. So there have been many meetings and much resolving that it would truly be a beautiful thing if all churches would unite.

"But at the end of every meeting the outcome might be summed up in this—that if the Episcopolians think they can do anything with such a world-conference, they are welcome to go ahead and do it. . . .

"What's the reason? Why aren't the other churches aroused?

"Is it because other churches don't want union? Not if they understand themselves. But it is for another reason, which is hard to say under bonds of common courtesy.

"Nevertheless, no relation between parties standing at different view-points can be substantial without frankness. The time has come when frankness is needed on this subject. So here is the plain truth:

"The reason why other churches have not taken up enthusiastically the Episcopalian proposals for a world-wide congress on the union of Christendom is simply because they have not yet seen reason to believe that Episcopalians in general want unity enough to make concessions to procure it."

"The Continent."

"WINNING OF IMMORTALITY"

Prof. Frederick Palmer, A.B., D.D., Harvard Divinity Faculty, in his book entitled "The Winning of Immortality" says: "I have endeavored to sketch the growth of the doctrine of a future life from its appearance in Hebrew history through the line of Christian development to the present time. In doing this we come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted orthodox today. For while we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, the only true Christian view being that immortality was a victorious prize to be won through fellowship with Christ.

"I cannot but think that their orthodoxy was wiser than ours. For I am sure that one great deterrent to believing in a future life is, with many persons, the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness and torture forever. Such must be the result if perpetual existence is a necessity inherent in humanity. But if it is contingent; if the soul is not necessarily immortal, but may become so; if the failure to attain immortality proceeds along ordinary non-arbitrary lines, and reaches a result which we see here imaged in the gradual elimination of decadent life, then the processes of the next world are redeemed from horror and made intelligible, almost veritable.

"Immortality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the high calling of God in Christ Jesus."

(Preface pp. 9-11.)

"PLATO MISTAKEN FOR CHRIST"

S. D. McConnell, D.D., D.C.L., Rector of All Souls Church, New York, in his book, "The Evolution of Immortality," states:

"A careful study of the ante-Nicene 'Fathers' can but convince one that in and among them a number of ethnic notions were struggling to express, each in its own terms, the truth which Christ had dropped among them. The early Christians had all been reared either in the religions of Judea or Greece or Rome. Those among them who had been reared Jews unconsciously transferred their idea of a corporate or tribal immortality from their old faith to their new, and their imaginations were filled with the hope of a 'second coming' and a 'New Jerusalem.'

"Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the substance of the mind of God. Those of Roman antecedents, having no inherited belief of a future life of any kind, were better prepared to comprehend the truth of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries. Then the masterful Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul, disengaged it from metempsychosis and transmigration, and gained for it a general credence which it has held to this day." (Pages 45, 46.)

"Tertullian in his treatises On the Soul and On the Resurrection of the Flesh gives by far the fullest presentation of what was commonly believed in his circles; but it is quite impossible to make him consistent with himself or with other Christian writers of the same period. Upon the whole, however, he leaves the impression, afterwards confirmed and fixed by Augustine, that he believes the soul to have an independent existence of its own, and to be of its own nature indestructible. The truth of the case seems to be that as the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus (Ad Autolycum II. 27), Irenaeus (Adv. Haeres. II. 34), Clement of Alexandria (The Pedagogues, I. 3), Arnobius (Cont. Gent. II. 24), and most weighty of all, Athanasius in his treatise on the Incarnation of the Word of God, all strenuously fought against it as a Pagan error which brought to naught the work of Christ.

"They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality. Its currency has probably confused and obstructed the work of Christ among men more

than all other obstacles combined. A Pagan speculation has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of a life to come, Plato stands across the path and is commonly mistaken for Christ." (Pages 47, 48.)

PROPER BASIS OF HONOR IN THE CHURCH

Question.—Matthew 20:27 reads, "Whosoever will be chief among you, let him be your servant." Is it a proper desire to be chief among the Lord's people, and are we to understand that the positions in the kingdom of heaven will be assigned entirely on the basis of the amount of service we render here?

Answer.—The Lord had been pointing out to his disciples a certain weakness on their part—a desire to be the greatest—a desire that is general in the human family—an ambitious spirit. The context says that amongst the Gentiles there are some who exercise a lordship and have others to serve them in a menial way, but that this was not to be the case amongst the disciples of Jesus. They were to be actuated by a different spirit. With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others, to do for others, a spirit which is willing to sacrifice personal interest in the service of others.

On this basis we consider further the words of this text. There will be some among the Lord's people who will be chief. It is necessarily so in any company or class or association where people are not all equal in talents—where some are born with more talents and some with less. Some one is bound to be chief. An absolute equality is not possible.

It is advisable, too, that there be some among the saints of God to guide the church. What, then, is to be the standard as to who is to be chief? Shall it be the one who would browbeat the others? No; this is not the standard. Shall it be one who will have a masterful influence and pleasant words, who will dominate merely because of some talent, or because of superior education or wealth—something of this kind? No; this could not be the standard. What, then, will be the standard as to those who will be recognized as chief ones in the Church?

HAVE NO AMBITION FOR PERSONAL GLORY

We reply, We should look for those who have most of the spirit of service. He who renders the greatest amount of service and brings the greatest spiritual blessing to the class—the one who tries most to truly serve—consider him your chief. While our Lord's words were addressed to all the Apostles, and not merely to one individual, yet they are applicable also to the individual. The thought should come home to each of our hearts, that if any of us have ambition for service in some special capacity, we are not to do like worldly people. We should take the opposite track, and leave any honor of men out of the question entirely. We should leave God to attend to that matter as shall seem to him best, and be content merely to be a servant to the brethren. Let the Lord see how willing you are to serve in any manner.

The person without any ambition never amounts to anything. We need to have ambition if we are sowing or plowing or whatever we are doing—we need ambition to spur us on to do whatever we do in a satisfactory manner. And so if we have the opportunity of serving the truth, we should seek to serve it in the most capable manner possible. Otherwise we should not be capable servants of the Lord.

But we are to lay aside any desire to be chief so far as ambition for personal glory is concerned. We are to seek to serve the Lord the best we know how. If you can serve the Lord in some respects better than I, and I can learn something from you, well and good. And if afterwards you can learn something from me, so be it. True, we should be patterning after that which is especially commendable and doing all we can to further the Lord's cause. And this service should be prompted by love. Any service not prompted by love is not acceptable in the sight of the Lord.

HUMILITY A PRIME REQUISITE

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. It is a noble service. This office in the Apostles' day was not the exalted official position it is understood to be in the nominal church systems of today. A bishop then was a humble, untitled servant of the church, caring for the interests of the sheep. Every servant of the church should seek to be efficient, should love to be, as far as he is able, a caretaker over the flock of God. Amongst these elder brethren, pastors of the congregation, there will be those of different natural abilities. Each should seek to use his talents, his opportunities, in the service of the Lord, of the brethren and of the truth.

It is a pity that any of the Lord's people today forget the standard which the Master is here setting up. These seem to think that the office of elder has become theirs by right, instead of realizing that the appointment to this office is by vote of the ecclesia, the company of the Lord's people, and is to be the voice of the church. We believe that the attitude of each one should be to be willing to accept the voice of the ecclesia, the church, implicitly. If he has become a member of the congregation by casting in his lot with the others, he has thus become subject to the rules that represent the controlling majority, whether it be a majority of one of or a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen an elder or whether another is chosen.

Very freqently a congregation makes the mistake of selecting for elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the class, and leads to the breaking away of some to form another class. We think this is not the wise course. We think that if the class made a mistake, the Lord is able to overrule it for good; and that therefore those who withdraw lose some experiences which would be valuable to them.

We are not always sure, however, that the class made a mistake. How can we know but that the Lord has some lesson in this matter? If we have asked the Lord's blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has ability for properly presenting the truth and knows a number of places where he can be used and useful, we think that the brother should take advantage of whatever opportunities may present themselves. He need not leave the class, however. He could perform whatever service came to his hand. Perhaps he could use his time and talent in class Extension work—not feeling restricted in this direction because he was not elected elder. He might go out and find opportunities for service. So the change in elders might mean to the brother not elected or not re-elected that the Lord was indicating to him another field of usefulness. The Lord's providences might be leading out for wider influence and usefulness for him.

We should not be influenced by what men of the world shall say or think of us. This is immaterial; and it is immaterial what the church shall think. We should seek to please the Lord. We should not esteem ourselves too highly, but rather give a preference to others in our estimation. Positions in the kingdom of heaven, we understand, will be awarded according to the degree of the development of the fruits of the holy Spirit; and this means a love which will lead to zeal in the Lord's service.

SELECTION OF ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI. on the subject of election of servants for the classes.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that whenever possible the election should be unanimous, and unless seventy-five per cent of the class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the class and hinder an election.

Strictly speaking, a majority of one in a class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If for instance, a class numbered one hundred, fifty-one would have a right to decide respecting who should be the servants of the church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained?

Suppose that in a class of one hundred, six elders were considered as necessary for the service. A, B. C, D, E, F, would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E. sixty; F. fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the class possessed, and if nothing were known derogatory to their moral character.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the class is not to be left without an elder unless there are serious blemishes.

Our Lord similarly set a perfect example before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Romans 3:10) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in those chosen to be elders and examples to the flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol —immersion in water. Such as have not symbolized their consecration, are not to be disowned as brethren; but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the church, and, of course, would not be qualified to be servants themselves.

RE THE VOW

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the church who has not taken the special vow which so many of us have found very helpful, and which has been recommended to all?

We cannot make this simple vow a test of brotherhood; for, even though we believe that the Lord has especially brought it forth at this time and that to a certain extent he intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear elders and deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the vow, and its harmony with the divine Word and with our consecration vow, to which it is as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting elders or deacons a preference might well be given to those who have taken the vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead classes are acceptable in every other way and are not opposers of the vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple vow might injure them while helping others. We may not understand the processes of their reasoning nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

COLPORTEURS AND DRAMA WORKERS

It seems very wonderful to us that, notwithstanding the fact that there are nearly nine millions of copies of STUDIES IN THE SCRIPTURES, in twenty different languages in the hands of the public, the demand continues as it does. Our output for August was over twenty thousand copies.

We have recently heard of a colporteur who felt a little hesitancy about selling STUDIES IN THE SCRIPTURES in view of their reference to the year 1914, and who, therefore, turned his attention to the sale of SCENARIOS. In our opinion the brother took a wrong view of matters. STUDIES IN THE SCRIPTURES are not prophecies. The fact that our expectations respecting the "change" of the church in 1914 were not realized does not signify that the prophecies failed. Our readers should know that we never prophesied anything. We merely gave our opinions respecting prophecies and gave the reader the reasons for those opinions, showing the chapter and verse. Nothing in the Bible declared that the church would be glorified by the fall of 1914. The author did express it as his opinion that the church would be glorified by the time, and gave his reasons for so thinking. Now that the date has passed and the church is not glorified, the author is not disappointed. All the while he wished the Lord's will to be done and none other.

What the Scriptures did clearly seem to teach, and what we did seek positively to affirm, was that, so far as the Bible chronology would show, the times of the Gentiles would expire with the fall of 1914. Some time ago we pointed out that this expiration of the times of the Gentiles need not be understood that they would be dispossessed at that date, but rather that their dispossession proceedings might be expected to begin. (See also THE WATCH TOWER, July 1, 1904, article on Universal Anarchy.) We gave the illustration of a lease of property. At the expiration of the lease the tenant should move; but, if he still seek to retain possession, the owner of the property is justified in taking forcible possession and in putting out the tenant and all his belongings.

This seems to be the course of events as respects the nations of the world. They do not recognize the times in which we are living—that the new dispensation has been ushered in, and that the time has come for Messiah to take control of earth's affairs. The kings of earth would laugh at any suggestion that they should resign their thrones and kingdoms to Messiah. The bearer of such a message would probably be looked upon as a lunatic. The Lord, instead of sending such a useless message, has begun dispossession proceedings. He is allowing the nations to rage against each other, to weaken each other, to destroy each other's property, to humiliate each other. Thus the winds of strife in the present war are leading on to the great social earthquake; and it, in turn, will lead to the fiery cataclysm of anarchy, that in due time, as St. Paul declares, everything may be removed that is shakable, in order that Messiah's kingdom, which is unshakable, may be fully established.—Hebrews 12:27-29.

As for the time for the completion of the Church, we do not know it and never claimed to know it. We merely expressed the opinion that it would occur some time before the greatest violence of the great time of trouble. We still think the same, and expect that the church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible.

SUGGESTIONS TO COLPORTEURS

The great war now raging in Europe seems to be the beginning of the end of Gentile Times. Instead of feeling ashamed or discouraged, we feel the reverse. We are applying now the words of our Master, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh." (Luke 21:28) Any who are not rejoicing, but who, on the contrary, are feeling discouraged, despondent and disappointed and ashamed of the truth, have evidently wrong impressions. Such should speedily correct such impressions and begin to share in the rejoicing that the Savior counseled, and should begin to share in the great opportunities offered for the serving out of the truth. Surely there never was a time of greater soul-hunger amongst mankind in respect to the Word of God! We know nothing so good to give them as the six volumes of STUDIES IN THE SCRIPTURES, In our opinion they need no change nor alteration.

It is not necessary for us to print something and insert it in the books saying that our expectations of the "change" of the Church before October, 1914, did not come true, for sensible people would not need such a notice. They would see that that suggestion or expectation had not been realized. But they would see also that the expectation based upon the prophetic Word is being realized. We are in the days of the Son of Man. The nations are angry, and shortly his wrath will come. Then the various other steps leading on to the full accomplishment of the great blessing of Messiah's kingdom will be in order. We urge the colporteurs, therefore, not to permit any misconception or false shame to interfere with their scattering of the only literature in the world that gives an accurate and reasonable account of the Bible program, and that has shown in advance experiences upon which the world has already begun to enter.

* * *

Nevertheless, we have no objection whatever to any colporteur changing from the sale of the STUDIES over to the sale of the DRAMA SCENARIO, if he prefers it. It is merely a question of which you make your specialty. If selling the STUDIES you do well to call attention before leaving to the SCENARIO advising the great value of it for children, as well as for

adults. It is written in simple language. Its ninety-six lectures are brief, condensed, pointed, in simple language and interesting to everybody. No better book could possibly be put into the hands of Christian parents from which to teach their children something respecting creation and the Bible in an interesting and historical way.

Likewise, those who specialize with the SCENARIO should, of course, inquire on every suitable occasion if the STUDIES are in the home and are being read and found helpful. So doing, especially when delivering the SCENARIO, you might be the means of removing prejudice and of deepening interest.

PRICE OF SCENARIOS

When the SCENARIOS were gotten out, it was not our thought that they would ever be colporteured; hence no special colporteur price was arranged for. At the request of colporteurs, we have fixed a retail price on them now as follows:

The paper-bound edition in three parts.....$0.30
" cloth- " " red edges..... .68
" DeLuxe " gild edged, fine paper, .98

Or, because we have a large quantity of these on hand, colporteurs may sell them at $0.89.

We will supply these books to the Colporteurs as follows:

The paper-bound sets.....$0.10
" 68-cent, cloth edition..... .25
" DeLuxe edition (to get rid of large stock) will go below cost until it is reduced, namely, .38

These prices do not include postage or freight or expressage. These prices are open to any of the Colporteurs regularly enrolled—or to any of the Bible Students' classes, or in quantities of not less than twelve to any WATCH TOWER subscriber.

Our thought is that the numerous illustrations of these books make them very attractive to the public. We find that nearly all who purchase them read them, which is sometimes not the case with the STUDIES. Quite a number thus far have been brought into the truth through the DRAMA SCENARIO.

EUREKA DRAMA SUCCESSFUL

The EUREKA DRAMA is being blessed of the Lord beyond our expectations. We feared that on account of the popularity of moving pictures, the EUREKA DRAMA would awaken interest only in country districts not supplied with moving picture theaters, etc. Experience is proving the contrary. It is demonstrated by experience that people will come to the EUREKA DRAMA and sit for two hours watching the DRAMA pictures and listening to the DRAMA lectures with rapt attention, altogether in preference to going to a picture show. Indeed, the class of people attending the moving picture theaters is not always the intelligent and those of lofty sentiments. This is manifest from the character of the plays chiefly patronized. The theater managers know the tastes of their audiences. Indeed, some of the good people whom we would interest are far from being regular attendants at picture theaters.

For a time we tried to interest theater managers in presenting the DRAMA. Then to meet their ideas, we consented to cut some of the entertainments in two. Finally the theater people wanted us to eliminate the lectures and slides almost entirely and merely to show their audiences the beautiful films. This has led us to the decision that the regular DRAMA can be hereafter shown only in its full, complete form. What films we still have must be saved for presentation to the sort of audiences that will appreciate the lectures and the slides as well.

Where theaters are unused on Sundays, and can be obtained by the classes at very moderate rates permitting the showing of the complete DRAMA in its four parts, the Society will be willing to co-operate by loaning the DRAMA free and literature free—the class bearing all the expenses of transportation of DRAMA and operators. The operator of the DRAMA must be one who has already had a training with the Society, in order to guarantee proper presentation, and so that the valuable films be not destroyed. Ordinary operators are not capable of handling our DRAMA. It requires at least three months' careful preparation for this.

But, returning to the EUREKA DRAMA: It is being presented everywhere, often in high schools and colleges. Both professors and students are charmed with the pictures and with our wonderful phonograph records and our free SCENARIOS. At the colleges they object to the slide advertising Pastor Russell's STUDIES IN THE SCRIPTURES. We do not object to the omission of this slide when it is not desired. We believe that all of the schools should be interested in the EUREKA DRAMA; but we would not think of showing it to any except the advanced grades, unless the children were accompanied by their seniors.

Classes not yet supplied with the EUREKA DRAMA can find the description and prices in our issue of October 15, page 316.

"LIKE AS A FATHER PITIETH"

The night is so dark, and the way seems so long,
As we sadly and wearily struggle along;
So often we stumble, so frequently fall,
And the fear oft assails, "Shall we fail, after all?"

Poor hearts! we forget that the Master above
Ever watcheth each step in his infinite love,
And like as a father doth pity, the Lord
Ever pities all those who do trust in his Word.

No tear ever falls, when the heart's wound is sore,
But the Lord's tender heart keenly suffered the more;
No cup his hand pours, which he fills to the brim,
But his own loving lips were pressed first to its rim.

No night can be darker than that which he knew,
And no waters be deeper than those he passed through.
Ah, then, when they cross seems too heavy to bear,
Oh, remember thy Lord doth know, pity and care!!

GERTRUDE W. SEIBERT.

PLAIN FOOD FOR CLEAR BRAINS

NOVEMBER 14.—DANIEL 1:1-21.

JEWISH CAPTIVES—THE BABYLONIAN COURT—THE KING'S DAINTIES—DANIEL AND HIS CHUMS—LOYALTY TO PRINCIPLE AND ITS ADVANTAGE—PRINCIPLES ARE ETERNAL—SELF-CONTROL BRINGS BLESSINGS.

"Watch ye; stand fast in the faith; quit you like men; be strong."—1 Corinthians 16:13.

Today's Study is specially selected for the World's Temperance Sunday. How glad we are that the subject of temperance is making such grand headway throughout the world! We will not controvert the claim of some that they are strong enough to use intoxicating liquors wisely, without injury, and to their profit. This may be true of some; but all will agree that such are the minority—that the vast majority of humanity have not sufficient self-control to pursue such a course. With the majority, undoubtedly the safe course is to decide, once and forever, that they will never use intoxicating liquors as a beverage, unless medically prescribed as an absolute necessity.

When we consider the worries of life, the crime, the headaches and the heartaches directly traceable to alcohol, it seems amazing that the wiser and the better balanced of humanity should be unwilling to curtail their own liberties in the interest of their fellowmen in general. The temperance sentiment—the total abstinence sentiment—is growing everywhere, our own nation grandly leading. We must not, however, deceive ourselves into thinking that the world has turned from alcohol. Undoubtedly no radical, permanent results will be reached until Messiah's kingdom shall take the full control of earth's affairs. We may be sure that thereafter nothing shall be permitted to hurt or to injure in all God's holy kingdom.—Isaiah 11:9.

The good news that the Russians had abolished the use of vodka in their army and throughout the nation has been offset by later news that the people, giving up their usual intoxicant—vodka—have taken to private distilling, and as great intemperance as ever prevails. The report that the use of liquors in the armies of France and England has been abolished, and that in the home lands the temperance spirit is growing, is offset by the terrible news that in all the armies it has been found necessary to stimulate the soldiers with alcoholic beverages, just prior to ordering the men to make one of those terrible charges against entrenched foes in which sometimes a half and sometimes all of the chargers are wounded or killed. The nervous strain incidental to such a charge seems to require that sensible men shall to some extent befog their senses in order to participate willingly.

How terrible a thing is this war! How shocking it is that men should be half-drugged before being commanded to go

to their death! Alas; how absurd the claim that the kingdoms at war are kingdoms of Christ, and that the world in general is Christendom—Christ's kingdom! How glad we are to know now that the kingdom of God's dear Son is very different from these kingdoms, and that it is about to be inaugurated! And how necessary seems the Bible declaration that incident to the establishment of the kingdom of God under the whole heavens is the great time of trouble, which already is beginning, and which the Bible indicates will end with anarchy and the utter destruction of the present order of society! Thank God that a new order will speedily take its place—symbolically called the new heavens and the new earth, wherein will dwell righteousness, and wherein wars will cease to the ends of the earth!—Psalm 46; 2 Peter 3:13.

PLAIN FOOD—NOT KING'S DAINTIES

Those inclined to think of the people of three thousand years ago as merely monkey men may take a lesson from today's study. It not only shows great intelligence on the part of some of the youths taken prisoners from the land of Israel into the land of Babylon, but it also shows a breadth of wisdom in the Babylonian king. The fact that King Nebuchadnezzar selected young men from the captives to be especially trained in the Babylonian schools as the king's advisers and wise men shows us a breadth of thought that is equaled by very few of the monarchs of today. Would King George of Great Britain accept some young German captives and make special provision for them as counselors? Or would the Kaiser some young Britons and provide for them? Or would any of the other nations of the world today show as much breadth of mind as did Nebuchadnezzar 2,500 years ago?

Not only was this done, but young Jewish captives proving their qualifications were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian Empire. Surely this shows not only that in some of the Jews there was merit of a high order, but also that there was an ability to appreciate this and an absence of narrowness and jealousy hindering the best interests of the empire.

Today's Study introduces us to the time when four of these Hebrew captives had been selected and been placed in Nebuchadnezzar's special school. This provision for them included not only their training, but also liberal provision for their physical welfare. They got a portion of the king's meat; that is, they shared in the food prepared for the royal family and supposed to be necessary for the development of the highest intelligence and ability.

Daniel and his three chums met the situation wisely. Under the Lord's blessing Daniel's meekness, gentleness and general nobility of character, derived from his knowledge of the true God, the faithful training of godly parents, and the knowledge of the divine law and promises, commended him at once to the loving favor of the chief eunuch. Thus the way was prepared for the favorable consideration of the proposition that these four young Hebrews would prefer to have plain food rather than the dainties and wines provided from the king's table.

The prince of the eunuchs hestitated to grant their request, believing that it would show unfavorably in the personal appearance of the Hebrews; and that this would be a reflection upon him and call for inquiry, and bring upon him the king's displeasure, and perhaps punishment. In reply to this, Daniel and his associates requested that the matter be tried for ten days; and that if at the end of that time they seemed to be losing in flesh or otherwise inferior to the others, their request for a change of diet would be withdrawn; otherwise that they should be permitted to continue on the plain food.

Their request was that they be permitted to eat pulse. This, strictly speaking, seems to signify leguminous foods, such as beans, peas, etc.; but we surmise that the word is used in a general way to signify vegetables. The world is coming to recognize the fact that such leguminous foods as beans and peas contain the elements of nutrition generally sought for in flesh meats; and, more and more, flesh food is being discarded or limited and farinaceous and leguminous foods being substituted, and apparently in many cases to advantage in our day. We are not to think, however, that the Bible prohibits the use of flesh food. Christians are left to the exercise of their judgment and experience as respects what kind of food will best nourish their bodies and make them most useful in the Lord's service. That flesh meat is not to be despised nor considered sinful is abundantly proven by the fact that our Lord and the apostles ate meat—lamb, fish, etc.

LOYALTY TO GOD AND TO PRINCIPLE

There is a special reason why Daniel and his fellows desired to be excused from eating of the king's portion. It was customary at that time to offer meat before idols before partaking of it—as though wishing to have some special blessing upon the meat. While such a blessing would not really injure the meat—for an idol is nothing and could neither bless nor curse the meat—nevertheless, to eat such meat would more or less imply to the people that the young men were receiving blessings from the heathen gods, and that any wisdom or efficiency that they might have were thus derived. Doubtless this thought had much to do with the request for the change of the food.

Besides, although the Scriptures have not forbidden the use of alcoholic liquors, they do indicate special blessings upon those who abstain, as well as upon eunuchs. Daniel and his fellows were apparently fully consecrated to the Lord; and their being away from home in a heathen land, instead of relaxing their religious interest, seems to have deepened it. More than ever they realized their need of a true God and desired to be his true servants.

How the Lord greatly blessed these young Hebrews in their resolution to live upright, clean lives in the midst of the heathen is a part of this lesson. At the close of the ten days of trial the four young Hebrews were found to be advantaged by the difference of diet; and the record is that eventually, when the king began to inquire of them, he found them ten times more wise than the magicians and astrologers of his realm. Nebuchadnezzar's wisdom was manifested in his exalting of these young men to high positions in his realm. It paid the young Hebrews well for all their self-denials and their loyalty to God and to principle.

We believe that there is a general operation of divine law to the effect that whoever seeks to live conscientiously, cleanly, purely, honestly, will have compensations in his own heart, in his own life, whether he also reaches positions of honor amongst men or not. The ideal condition, of course, is that of the true Christian, who is not merely a church member—not merely an attendant at church services—but whose entire will has been given to the Lord. To such an one, as the Apostle explains, "old things have passed away, and all things are become new." —2 Corinthians 5:17.

Such go to the Bible to learn therein the will of the Lord concerning them, and then to the best of their ability live in harmony with that will. It regulates them as respects what they eat, what they drink, where they go, what they do, what they read, what companionship they cultivate, and as respects even their very thoughts. With this class everything is subjected to the divine will. Of all the people in the world these have the best ground for happiness and peace, having the promise not only of the life that now is, but also of glory, honor and immortality in the life to come as members of the glorified church, sharers in its great work of blessing humanity during the thousand years of Messiah's kingdom.

A GOVERNOR'S VIEW OF TEMPERANCE:

"There is no denying that intoxicating liquors are indulged in by many respectable people; or that they are associated, in some literature and in some society, with good fellowship and merry times; or that some persons can use them moderately without immediate apparent injury. But take my word for it, that the risk of their use is a terrible risk; that there can be just as good times and just as good fellowship without them; and that nobody thinks a bit the less of a young fellow because he will not use them; but, on the contrary, that every business man or professional man, whatever his own habits, instinctively turns away from employing any young man who has the taint of liquor about him.

"Every physician now condemns the use of alcohol as a drink. Every employer counts the use of it against an employee. If you want a clear head, if you want a sound heart, if you want a clean conscience, if you want a healthy body, if you want money in your pocket and credit to your name, put your foot right down and say that you are going to abstain from the use of intoxicating liquors, and keep the faith. Is there anything nastier than a man under their influence? Be clean and wholesome. Keep your brain clear, your head steady, your self-respect firm, and you will have a life that is worth living. This is not a matter of goody talk and sentiment. If nothing else will convince you, experience will; but it will be that experience which can only come too late to be of any use. You may think that you have self-control enough to take care of yourself. But the chances are that your self-control will be no more than pasteboard against a Gatling gun if you tamper with temptation and once begin the indulgence of intoxicating liquors."

HOW RUSSELL SAGE COUNSELED

At a University Club meeting one of the members entertained his fellows with the following story:—

"My first years in New York were not successful ones. I came down from the upper part of the State, determined to get along; but somehow, after a brief experience of city life, I became discouraged and lax. There were no positions but clerkships to be gotten, and to work my way up to the top from an army of young clerks, all as efficient as myself, seemed hopeless. At twenty-five, I was making only four dollars a week more than when I started; and I hadn't a cent to my credit in the bank.

"One day, scared and desperate about my future, I called to see Russell Sage. Sage came from my part of the country, and had known my father well. He listened to my narrative with interest. 'Do you drink?' he said.

"'Yes, sir, moderately,' said I; 'but only very moderately.'

"'Well, stop it for a year. Then come to see me again,' said Mr. Sage.

"I stopped drinking for a year; and at the end I paid my second visit to the millionaire. He remembered all about me. He chatted a little while. Then he said, 'Do you gamble?'

"'Yes,' I said; 'I sometimes gamble.'

"'Well, give it up for a year; and then come to see me.'

"So I stopped gambling; and the year went by, and for the third time I appeared in Mr. Sage's office. 'Do you smoke?' he said, after we had had a third discussion of my affairs.

"'Yes, sir," said I.

"'Stop smoking,' said he. 'Come back after you have stopped smoking for a year.'

The speaker laughed. One of his auditors said impatiently: 'Well, when you went back what happened?'

"I never went back," was the reply, the speaker's eyes were twinkling humorously. "Because if I had, Mr. Sage would only have told me that now I had given up drinking, gambling and smoking, I must have saved enough money to start myself in business. It was true; I had saved enough money to start myself in business. That shrewd, wise man had set me, almost without my knowing it, on the road to success."

GOD'S PITY FOR THE HEATHEN

[This article was a reprint of that published in issue of March 15, 1911, which please see.]

INTERESTING LETTERS

"AS UNORTHODOX AS THE SAVIOR HIMSELF"

DEAR BROTHER RUSSELL:—

As I years ago had my name struck off the membership roll of Christ Church (Anglican), Chatham, Ontario, because I no longer believed its teachings and thought it not honest to be longer identified with that body, so, now, I desire my name to be enrolled as a joyful follower in the footsteps of Our Lord Jesus Christ—"in the Lamb's Book of Life."

From the time of severing my old connection up to a few months ago I was in darkness. I knew that in the Lord's good time and in his own good way all would be well with his world; but all of the alleged churches with their God-dishonoring and antagonistic doctrines repelled me. A well-known preacher at Macleod, Alta., sneeringly suggested that I would better start a church of my own so as to have one to suit me. I told him I did not think that would be necessary, but that if I ever found any body of Christians whose belief I could hold in my heart and soul, and not only with my lips, I would assuredly apply for membership in that body even though they were as "unorthodox" as the Savior himself. And here I am!

Since receiving a copy of THE WATCH TOWER with "Where Are the Dead," etc., in February last, I have read five and a half of your six books of SCRIPTURE STUDIES, then—with them at hand—I read the Bible through in a new and marvelously clearer light for which, after God, I thank you. Many of your Bible Students Monthlies also I have read—and, as you may imagine, very little else. Beyond the merest scanning of the daily paper, I have no time from my belated study of God's Word to devote to other reading.

In this world's goods I am a poor man, but I am richer with the glorious knowledge of God's Word that has come to me than I ever hoped to be rich. As I told an acquaintance recently, I would not if I could trade the knowledge of the Truth that I have received in the past few months for all the money in the world. And, as the dear man had recently buried his wife, I passed on to him "Where Are the Dead?"

My wife, I regret to say, is not a believer. I would not class her as an "unbeliever," but she is stronger for the so-called orthodox and accepted faith than for a personal faith based upon a personal searching of the Scriptures. The friction, however, will undoubtedly work out for the best. Her health is poor, and I spend every possible moment at home, but studying the Word of Truth.

Several of the brethren here I know, and though there is no doubt that my "godfathers and my godmothers" did their best for my infancy, according to their light, yet I propose to arrange to be baptized.

I trust that you will pardon the unseemly length of this letter, which has really grown far beyond my intention, beyond your time, but not, I hope, beyond your forbearance.

Your loving brother in the Lord,

ROBT. S. SMYTH.

"THE LIGHT THAT IS IN THEE"

Question.—Please explain the statement, "If the light that is in thee be darkness, how great is that darkness!"

Answer.—Apparently our translators have failed to get the Master's thought; hence the bungling statement troubles the English reader. Manifestly it is absurd to say that a light in a person is darkness. If it is light it cannot be darkness; if it is darkness it cannot be light.

In Volume V., STUDIES IN THE SCRIPTURES, we have endeavored to give the correct thought without taking time for discussion. On page 264 we render it thus: "If the light that is in thee become darkness [be extinguished], how great is that darkness." Evidently the darkness would be greater to the person who had once had the light and who had lost it than to the person who had never had it.

In Volume V., STUDIES IN THE SCRIPTURES, page 294. we quote the passage, "If the light that is in thee is [become] darkness, how great is that darkness." The paraphrasing here is still different, but gives exactly the same thought, that light was once enjoyed and darkness displaced it.

A very good translation of the entire passage reads: "The lamp of the body is the eye. If your eye is unclouded your whole body will be lighted up; but if your eye is diseased your whole body will be dark. And if the inner light become darkness, how intense must that darkness be!"

Our Lord was showing the importance of a proper spiritual sight, in order to discern truth clearly. Originally man had a clear eye, mental as well as physical. By reason of sin his discernment of right and wrong has been more or less blurred, and some are totally blind to the deeper and spiritual things. As St. Paul says, "The god of this world hath blinded the minds of all who believe not." (2 Corinthians 4:4) Again St. Paul prays for the church, "I pray God for you, ... that the eyes of your understanding opening, ye may be able to comprehend what is the hope of his calling," etc. (Ephesians 1:15-18) This is the same thought which our Lord sets forth. Whether the darkness is that which came by the fall of the natural man or whether it be a darkness which comes upon the Christian after having been once enlightened—either way—the darkness is the greater by reason of whatever light we once enjoyed.

The Bible uses the figure of the church as the body of Christ—its members His members. St. Paul suggests that the eye, ear, tongue, etc., which belong to the head, are special gifts for the church. Thus the Lord has set in the body the various members. He mentions the eye as one of these. A lesson is suggested in connection with the Lord's Word that in proportion as the Lord's people at any time have clearness of understanding of the divine truth it would be because the eye members would be blessed of the Lord with clearness of vision and opportunity to assist the entire body.

WHAT IS ADAM'S CONDITION?

DEAR BROTHER RUSSELL:—

It is over twenty-three years since the Lord opened my eyes to see the beauties of the great plan of salvation, and each year of that period has surpassed the preceding one in the preciousness of the truth of God.

During that time every experience has emphasized the fact that our understanding of the divine purpose is irrefutably correct, and I write to tell you of a little conversation between one of the Brethren and a gentlemen who takes a leading part in Sunday School work in his neighborhood,

which well illustrates the confusion of those who follow the creeds of men instead of the Word of God.

They were discussing the state of the dead, the denominationalist arguing that at the moment of death everyone went either to a heaven of bliss or to a hell or torment, while our Brother insisted that the Bible taught the dead were dead until time for the awakening at the second coming of Christ.

Brother W. said, "Now there was Adam, where do you suppose he went at the time of his death?"

Mr. A. replied, "Adam did not do anything very heinous, and even after he was driven out of the Garden of Eden he seemed to long for fellowship with God; so I presume he went to heaven when he died."

The Brother said, "But look here, Adam was the one who got all the rest of us in trouble by his disobedience. As St. Paul says, 'By the disobedience of one, judgment came upon all men unto condemnation,' and according to your view this means that Adam's sin was the thing which started millions of the race on the road which will terminate in an eternity of torture; and yet Adam, the one who helped to send them there, is to go to heaven."

Mr. A said, "That is so, isn't it? I never thought of that before. Surely Adam could not go to heaven after that. My statement was incorrect; Adam must have gone to hell when he died."

Brother W. said, "But see what that involves you in. Adam merely ate some forbidden fruit, and all have done as bad things as that. So if God sentenced Adam to such an awful eternity for such a little thing, what hope can the rest of us have?"

The gentleman answered this with, "That's so, that's so. My first answer was right, Adam surely went to heaven."

Our Brother replied, "If that is true then it involves you in a greater absurdity than before. Had Adam been obedient he would have dwelt forever in that perfect Paradise, the Garden of Eden, but now he had disobeyed and must die, and in consequence of his sin he was to get something far better than he ever would have had by obedience."

Our friend in his confusion tried to correct himself again saying, "That couldn't be; that would be inconsistent; Adam must have gone to hell—that's the correct thought."

Again our Brother had his turn: "But see what this leads to. Thousands of years ago Adam sinned and died, while today men are passing into death who have had far more of the spirit of rebellion in their hearts than Adam ever had; and yet they will have thousands of years less of infernal agony than Adam, who committed such a little sin in comparison. Would that be justice?"

Mr. A. said, "You've got me all confused. I do not know where I'm at, and I don't know where Adam's at either."

How well this brings home to our hearts the fact that while the Truth is "clear as crystal," the error is "clear as mud"! I do not like to use an undignified expression like the last, but it takes an undignified statement to describe an undignified system of doctrine. Thanks be to the Lord who has lifted our feet out of the mud and placed them upon the Rock!

With many prayers that the heavenly Father will continue to use you to His glory to the very end of your course, I remain,

In much Christian love,

B. H. BARTON.

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VIEWS FROM THE WATCH TOWER

THE SIN OF THE CHURCH

BY RT. REV. CHARLES D. WILLIAMS

(Protestant Episcopal Bishop of Michigan)

It is an appalling thought that the church should have had a part in the crime of Calvary, and yet it did, and that the chief part. It is really the villain in the plot.

What was the sin of the church that crucified Christ? Or, to put it another way, what are the characteristics of a perverted religion? They are chiefly two:

1. The ecclesiastical mind.
2. The ecclesiastical conscience.

The ecclesiastical mind is a closed mind—and there is nothing it resents so much as being pried open to receive a new idea. Its settled rule of judgment, its accepted test of truth is "What is new is never true and what is true is never new." Philip Gilbert Hamerton has aptly compared the conventional process of religious instruction and training to the process of etching on glass. The mind of the pupil is first covered with an impervious coat of pious prejudice. The pattern of the desired creed is then carefully traced with the stylus of authority; and then only is the mind exposed to the sand-blast of reality and the acid test of experience, which cut along the exposed lines only and the desired creed is indelibly engraved upon the mind.

The other characteristic of a perverted religion is the ecclesiastical conscience. It is strikingly illustrated by one Good Friday scene. A procession is sweeping through the streets of Jerusalem, bound for the Governor's Palace. Who compose this procession? They are the religious leaders of the people, the prominent divines, the chief ecclesiastics, the dignitaries and prelates of the Church, and the Sanhedrin, the chief religious legislative body of the nation. It is as if you rolled into one the Presbyterian General Assembly, the Methodist General Conference, the Episcopal General Convention, the Roman Catholic Hierarchy, and the House of Lords, with the whole Bench of Bishops.

What is the business they have in mind? They are intent on committing the greatest crime in history—a crime at which the whole world has shuddered ever since. They would crucify the Son of God. But at Pilate's threshold they stop. Why? Ah, they have stumbled across a statute with a penalty, a canon of the church with a sanction. And these people have great respect for penalties and sanctions, if they have little for truth and righteousness. If they should enter a heathen house that Passover morning, they would become ceremonially defiled and unfit to partake of the sacrament. They would lose their reputation for strict churchmanship. They are indefinitely scrupulous and utterly unprincipled, entirely sincere and yet completely untruthful and unrighteous, pious and perverted.

The "ecclesiastical conscience" holds the precept so near the eye that it hides the principle; it substitutes petty thumbnail rules for the fundamental law of righteousness. It makes religiousness a substitute for righteousness instead of a means thereto. It puts technical priests and properties in the place of character. It makes churchmanship do for religion and "churchianity" for "Christianity."

And the ecclesiastical conscience is not confined to the church. The lawyer who makes a legality his test instead of justice; the merchant who is satisfied simply to conform to the code of his trade, whose excuse for any dishonesty is, "They all do it"; the "gentleman" or "lady" who puts good form and manners in the place of sincerity and kindliness of heart, and politeness in the place of courtesy—all are alike animated by the ecclesiastical conscience.

It was this ecclesiastical mind and this ecclesiastical conscience which crucified Jesus Christ.

MARCHING TO UNIVERSAL SLAUGHTER-HOUSE

Again we quote for the benefit of our readers, truthful words from an editorial of the *New York American* as follows:

"We are living today in a time more trying to the souls of men than any period in the world's history. We are witnessing, in the war which involves every continent of the earth in the direct conflict of arms, a visitation of horror and destruction greater than the human race has ever suffered before. From North America, South America, Europe, Asia, Africa, Australasia, from every corner of the earth and every clime, human beings are marching to the universal slaughter-house.

"In one year of this fearful struggle billions of property have been destroyed, and the bloody combatants already claim to have murdered or maimed more than four million human beings. This is all in one year, and no decision is yet in sight. Neither side has yet won a decisive advantage.

"The military experts believe that the war has only just begun. Lord Kitchener, head of the British forces, declared, even before the Russian defeats, that it would take three years to reduce the Teutonic allies and the Turks, while the disinterested military experts are doubtful if the Central Empires can ever be conquered.

"The French, the British, the Russians and the Italians are waiting until their factories, and our own American factories, can equip their armies with guns and ammunition which they need in order to bring to bear their greatest power for destruction. If four million men have gone in one year in which the side that it stronger in numbers has not yet brought its full strength to bear, what will be the wastage in human life if they fight it out to a finish?

"We Americans are neutral. But are we not interested?

Are we not involved in this fearful struggle? Are we not involved in it as a part of the human family, as members of the white race, as participants in the Western civilization, all of which are threatened by a prolongation of this dreadful carnage?

"If this war is fought out to a finish, shall we not suffer morally and materially, whichever side wins? If the allies are the conquerors and the German people are overwhelmingly beaten and broken, shall we not. as part of the world, suffer an irretrievable loss? Germany's wonderful contributions to the world of science and industry and commerce are known to all business men. But, great as they are, her contributions to governmental efficiency, to the ability of society acting as a social unit to perform wonders for the benefit of her people beyond even the dreams of individuals, have scarcely yet been recognized. She is making a contribution to socialistic experiments greater than was ever known to any people before. Her national Government owns its railroads, its telephone and telegraph companies. Her great cities own their waterworks, their gas and electric light companies and their street railways. They build wharves and docks and they plant forests and they develop land, not by individual initiative, but as a governmental function. They, first among the nations, began to free their workingmen from industrial slavery by old age pensions, workingmen's compensation laws and rigid safety appliance laws and inspections. They first devised the means of freeing the farmers from financial peonage by rural credits through which the farmer could borrow money from the State to improve his farm. They are showing the world what the people in their organized capacity can do and how prosperous they can make themselves, even though crowded within the confines of a not too favorable territory. We Americans are every day copying something from the German socialistic experiments. Can we see them crushed without immeasurable loss to ourselves?

"If, on the other hand, the Allies should be crushed, it would involve the destruction of France and of a historically great people whose contribution to human liberty and to the economic freedom of the world John Stuart Mill, the distinguished political economist, has declared greater than that of any other, even including our own.

"Would it benefit the world to see the spirit of England broken and her commercial and industrial efficiency impaired and her purchasing power destroyed? There never was a time in the last twenty-five years when, if England could no longer buy from us, we would not have faced a financial crisis. We do not forget the great enterprises and the great industrial developments in America which English capital has financed. We cannot forget that most of the elementary principles of liberty which we call our own had their birth and first development in Great Britain."

* * *

When, after reading the above editorial, we call to mind that the Lord in the Bible has foretold the direct things foreboded in the editorial, and much more—even to anarchy and the entire destruction of the present order of things—we might well weep. God has kindly veiled the eyes of humanity that they do not see the coming storm in all its dread severity; because they have no eyes of faith to see the resulting blessings as we see them.

How glad we are to know that ours is a God of love—to know that the millions that are dying in frenzied strife are not going to eternal torture, but in due time they shall share in the general blessings of the world which Messiah's kingdom will accomplish. Can we wonder then that our Master left the message, "When ye see these things begin to come to pass; then lift up your heads and rejoice; knowing that your deliverance draweth nigh"?—Luke 21:28.

If the deliverance of the church meant eternal suffering to the non-elect, how could we rejoice in it? But as our eyes of understanding are opening, we see with astonished wonder the lengths and the breadths, the heights and the depths of the great Creator's love and mercy. We perceive that the glorification of the church means the blessing of all then alive by the inauguration of the reign of righteousness and peace, and by the breaking of the shackles of sin and ignorance, and by the binding of Satan for a thousand years. And oh, so much more, the release of the thousands of millions of heathens who, for the past six thousand years, have been going down into the great prison-house of death—the Bible hell—the tomb! With this rosy view of the future, which the Bible so surely gives, darkness and clouds, sorrows and tears for the immediate present cannot daunt us. Our souls do magnify the Lord! We sing daily, hourly, the new song, "True and righteous are thy judgments, O Lord God Almighty! Who shall not come and worship before thee, when all thy righteous dealings shall be made manifest?"—Revelation 15:3, 4; 16:7.

THE SECRET PLACE

Wondrous the thought—that the Father
Knows of our every care;
Feels for us when the shadow
Lurks where the sky was fair:
Knows of the pent-up sorrow,
Feels for the eyes that weep;
Tells of a brighter morrow
Where shadows never creep!
Precious to know the Good Shepherd
Tenderly guides his sheep
Over the stony places;
Cares when the path is steep:
Watches for greenest pastures,
Tends them with loving skill;
Guards them from fright and danger,
Leads them by waters still!
Joyous the thought—that the angels,
Guardians are, to keep;
Bearing in hands so tender
Weary and wounded feet:
Daily are gaining access
To the dear Father's face;
Hourly are seeking succor
For those who crave his grace!
Blessed to feel we are dwelling
Safe in the secret place;
Under Jehovah's shadow,
Trusting till we can trace:
Knowing no ill can harm us,
Knowing his arm of love
Safely will shield, till he calls us
Unto his home above!

—MARY CLEVELAND JEWELL.

WHY GOD HAS PERMITTED SATAN'S LYING DECEPTIONS

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."
—Deuteronomy 13:3.

God's children realize that this text is to them full of deep significance and import. It can scarcely be considered too often or be too strongly emphasized. The word prove has the sense of test, demonstrate. The words were addressed to Israel, God's chosen people who had entered into a special covenant with him, agreeing to be his people, set apart from the heathen nations by whom they were surrounded, to be a holy nation, Jehovah's peculiar treasure; and he had agreed to be their God. As they had promised to obey all God's requirements, so it was proper that the Lord should prove them. He did not prove the heathen nations; for they had made no covenant with him and were not in relationship to him as his servants. But Israel must be proved. The character of their testing is shown in the context. This proving would be accomplished by permitting false teachers, false prophets, to be amongst them.

We are to remember that the word prophet, in its broadest signification, means one who teaches, as well as one who foretells. The Lord permitted some to be among the Israelites who would declare things designed to mislead them into the worship of other gods. This would not be because God could not have stricken down the false teachers, but it was permitted as a test to the people who professed to be consecrated to the service of the true God, Jehovah. These false prophets were able to give signs or demonstrations to convince of their miraculous power. But Israel was warned of God to give heed to no prophet whose teachings and works would tend to lead them away from Jehovah and his service. Such signs and wonders are still frequent accompaniments of the heathen religions, which are inspired by Satan and his demon hosts.

Since all that happened to fleshly Israel was for our ad-

monition (1 Corinthians 10:11), our text has a very forceful application to spiritual Israel. "The prince of demons" and his hosts of fallen spirits have great wonder-working powers, as well as considerable ability to foretell future events, sometimes with marvelous accuracy. The fallen angels possess such knowledge of earthly affairs, with power to read the mind as well. This has been true throughout the past.

One of the tests that spirit-mediums formerly used was to tell of the death of some one before it had become known. They would tell, for instance, of the death of some notable. They might declare, "The king of Sweden died today." There would be no means of verifying this information until some ship would come over; for in those days, before the invention of the telegraph and cable, news traveled very slowly. But in a month or two the news would come, and it would prove to be true as foretold by the medium. It would sometimes be found that he had died at the very hour that the medium had declared. Mediums can do less along this line today because of modern inventions for the rapid transmission of news throughout the world; but they have many other means of ascertaining facts and communicating them.

GOD'S WORD HIS PEOPLE'S GUIDE

We are not informed regarding the power used by the fallen angels in their miracle working and cures, but we know that it is not from God. It is for the Lord's children to remember that he has given us his Word, and that he reveals himself through this Word. It is sufficient that he warns us against having anything to do with these occult powers. Examples of such warnings are found in the following Scriptures: Leviticus 19:31; 20:6, 27; Deuteronomy 18:10-12; 2 Kings 17:17; 23:24; 1 Chronicles 10:13,; 2 Chronicles 33:6; Isaiah 8:19; Jeremiah 27:9, 10; 29:8, 9; Luke 8:26-35; Acts 16:16-18.

We are to search the Scriptures and thus to learn about God and his great plan, and we are not to permit any of these false prophets to lead us away from him or to have any influence over us. The Lord permits this evil influence to be in the world. Why? Because he is now selecting the bride for his Son, and he wishes the members of this class to be tested. Only by permitting false teachers could he demonstrate to himself and to the angels to what extent his professed people are loyal to him, and whether they will follow false doctrines and false teachers. The Lord will have only those to be of the very elect who will obey him and will trust him even where they cannot trace him; so long as they have his Word, his testimony, it should be sufficient.

The tendency of all these false teachers is to lead away from the one true God to the worship of demons. There are a great many gods, even in America. When a Brahmin comes to this country to live, he just as truly worships Brahma here as in India. Theosophists also make their images or idols to take the place of the true God. Because of the greater civilization the false gods are not always of clay or bronze or wood. But today the idol images are often made with printer's ink. The gods that the heathen of civilized countries worship are very different from the God of the Bible.

There are very many today in civilized countries who do not worship the true God. Some have an abstract idea of a principle of right, and this principle is their god. They have also an idea of a principle of evil or wrong, and this evil principle is to them the devil, and is the onlv devil they recognize. These people are seeking to do right, but they are deluded.

There are more and more of these false gods coming up in these days. There is the New Thought god. We believe that these new, unscriptural theories and ideas are from the demons, who are gaining greater power to deceive at this time. We do not know that the false teachings of the past were recognized as false by those teaching them—their promoters were probably not aware that they were false teachers. And so it is today. The teachers of false doctrines, the leaders of all these cults, ancient and modern, which deny or make void the Scriptures, are deceived. The evil spirits are responsible for much of the confusion and difficulty in which the world is today.

The Apostle Paul, in referring to the close of this Gospel age, declares that false doctrines will be multiplied. He tells us why many will be misled and deceived. He says, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie [Genesis 3:4]: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:10-12) The intimation here seems to be that those who have come into touch with God and with his truth will be so attracted by the truth that it will be like the needle attracted to the pole. God is the great pole. Those really drawn to him will be difficult to swerve. Although a magnetic needle may be temporarily diverted from the pole, yet it will surely swing back and point in the right direction. And so it is with God's true people. They have an affinity for the truth, they are influenced by it, magnetized by it, drawn.

These received the truth in the love of it—not in the love of building up a denomination, not in the love of soliciting money for a denomination, not in the love of certain ideas of their own, but in the love of the truth itself. The Lord will not permit those who receive the truth in the love of it to be turned aside. But he will send strong delusions to those who receive it from any other motive or for any other reason. These strong delusions he will permit to be spread abroad because he purposes to demonstrate the real heart attitude of each of those who have named his name and taken his vows upon them. Thus the loyal-hearted ones will be made manifest, and of them he declares, "They shall be mine, . . . in that day when I make up my jewels."—Mal. 3:17.

FALLEN SPIRITS ESPECIALLY ACTIVE TODAY

The fallen spirits have been successful throughout the entire world in deluding and ensnaring humanity. The Lord advises his people that these spirits will be especially active and especially seductive in their methods of attack in the harvest of this present age. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faitn, [through] giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." (1 Timothy 4: 1, 2) We are forewarned that this "hypocrisy" on the part of the seducing spirits consists of personating "angels of light" (2 Corinthians 11:13, 14), and pretending to bring in "new light."

Amongst barbarians there is no reason why the spirits should try to bring new light; for these are asleep and already under the power of delusion and false doctrines. But amongst the enlightened and civilized, thought and investigation are being aroused in this the beginning of the great day of the Lord. Despite the blinding influence of Satan and the hosts of fallen spirits many of these are awakening, and it is here that Satan is kept busy.

Amongst mankind today the old time necromancy and incantations will not do; their intellects are too alert to be much or long hoodwinked by these things. Even the deceptions of Spiritism in its manifestations of superhuman powers through tipping, writing, spirit-photography, voices, etc., all for the purpose of proving human immortality and the ability of the dead to commune with those on earth, are too gross and foolish to deceive and captivate a large proportion of intelligent people, and especially God's consecrated ones, the very class Satan is most anxious to stumble. Consequently there are changes in progress—new "garments of light" are assumed continually; and every feature of present truth sent by God as "meat in due season" for his saints is promptly counterfeited to "deceive if possible the very elect."

But it is not possible to deceive and lead away those whose faith in God, through Christ, is fixed, who are trusting in the merit of Christ's great redeeming sacrifice, and whose hearts are wholly consecrated to the Lord and his service. Such shall "never fall"; but all others are to be separated from the faithful. God so uses Satan's wrath in the outworking of his plans that he may be said to send the strong delusions which are now misleading all whose faith is not securely founded on the Rock Christ Jesus, who have not put on the "whole armor of God," supplied in his Word. Those who are attracted by error, and take pleasure in it are thus being manifested, and their condemnation as unfit for a share in the heavenly kingdom will be demonstrated as just and holy and righteous altogether.

DELUSIONS OF CHRISTIAN SCIENCE AND THEOSOPHY

Among the popular and more refined devices of the great adversary, and all the powers of darkness, are Christian Science and Theosophy. These on the outside, together with the evolutionary and anti-Biblical theories, on the inside, called Higher Criticism, advanced thought, etc., are rapidly tearing to shreds all of truth that the poor nominal systems ever had. These theories all bear the distinctive marks of the "father of lies." (John 8:44) They all with one consent declare man to be immortal. Higher Critics regard as "old wives' fables" much of the Word of God, including the record of miracles, the story of Adam and Eve and their fall in Eden, the story of Jonah and the great fish, etc.

The name "Christian Science" is a misnomer for the tenets of Mrs. Mary Baker Eddy. Her teachings are devoid of scientific elements, and the word "Christian" attached as part of the name given her theories is only calculated by Satan to deceive and destroy God's people. To Christian Scientists Christ

is not a Savior, nor was a savior needed. Christ was only a good man, a Christian Scientist, who but imperfectly understood the new science which he introduced, but which in these latter times has been perfectly and fully set forth by the late Mrs. Eddy, of Boston. It has for its trademark, so to speak, "All is life; there is no death!" Thus they declare Satan's old falsehood started in Eden, "Ye shall not surely die." Jesus declared that Satan "was a liar from the beginning and abode not in the truth," not from his own beginning, but from man's beginning.

The various shades of Universalism unite in the same conclusion—Christ did not die to ransom man from the power of the grave, as the Scriptures declare. He was only a man like other men, a good and wise Teacher, but not a Savior in any substitutionary sense, they assert. Some hold that man evolved from an ape or a tadpole or from protoplasm; that he was a very bad likeness and not at all an image of God; that he was like a "half-baked cake." But all unite in the belief that mankind are being gradually evolved to perfection. All assure us in Satan's very language, "Ye shall not surely die!"—death is only a process of evolution; man is his own savior.

Then we have Theosophy—a theory appealing to a goodly number of the cultured and aesthetic who are of the blind, naked and hungry in the nominal churches (Rev. 3:17). It comes forward as one of the newest and most polished forms of religious thought. But those versed in ancient history know that in its very essence it is a revival of the central thought of Hindooism, and in many particulars of the delusions of the so-called "German Mystics" of medieval times. Theosophy holds that "all things are of God" in the absolute and ridiculous sense. It holds that all finite existences were effluxed or thrown off from one Infinite Being; that these effluxed beings—angels, men, beasts, birds and devils—being portions of Deity, are immortal, and (as Satan has always taught) "shall not surely die."

In harmony with the philosophy of Socrates and Plato (while denying these as the authors or even the burnishers of their doctrine, and claiming that these Greek philosophers got their information, as they now get it, direct from God by communion and intuition), Theosophy claims not only that man will live forever future, but that he has lived forever past. It appeals to the weak-minded with the question, "Have you never seen places that seemed strangely familiar the first time you visited them? Those were places you had seen before your present existence began." And, as of old, Satan may sometimes assist a sluggish imagination with a dream. Theosophy holds that death is not death, but a new birth; and that each individual will be reborn again and again until he has developed sufficiently the divine nature; and that then he will be reabsorbed into God for eternity.

MAN'S WISDOM IS FOOLISHNESS WITH GOD

Theosophy professes to be based upon neither theology nor philosophy. The word Theosophy is defined by its advocates to mean the Religion of Wisdom. They claim that its wisdom is divine, resulting from direct intuition and communion with God. Consequently they reject philosophical reasoning, and revelation such as the Scriptures, as hindrances to true wisdom. They have substituted for the Revelation of God the vain imaginings of their own imperfect minds—holy meditations. "Professing themselves to be wise, they become fools," was written by divine authority of a similar class.—Romans 1:21, 22.

Theosophy rejects all revealed religion, ignores all doctrines and claims to be the religion of cause and effect—that sooner or later wrong-doing will react upon the wrong-doer, bringing its penalty; and right-doing will bring its reward. It places Christ and Moses on a parity with Socrates, Plato, Confucius and Mohammed as world-teachers. It is ready to quote from the Bible or from the Koran any fragment that can be turned to account in its own support, but does not regard any book or man as especially inspired authority. It professes to be the patron of every noble trait and every benevolent design, and is willing to class as Theosophists all popular people. It favors alms-giving and good deeds, so done as to be seen of men.

Therefore Theosophy is, as it claims to be, preeminently suited to the sentiments of the majority of the wise children of this world, who do not appreciate either their own imperfections or God's mercy in Christ. They say "I want no one to pay my debts for me. I expect to pay for myself the penalty of my sins—if I commit any." All holding such sentiments are ripe for Theosophy. Indeed, the entire "Christian world" is ready to leave its former confused creed-mooring, and to set sail, with Theosophy for pilot and good works for motive power, to reach a haven of rest and happiness—if there be such a haven; for many of them doubt it. Alas! how ignorance of God's Word and plan and how the confusion of the nominal churches have paved the way for this great falling away from the cross of Christ to "another gospel," which is really no Gospel.—Galatians 1:6-9.

Of course none of these delusions has any use for the doctrine of the cross of Christ—the "ransom for all"—or its testimony "in due time," now or hereafter. See 1 Timothy 2:4-6. The Apostle here declares that God our Savior "will have all men to be saved [from the Adamic death now holding sway over the whole world], and to come to the knowledge of the truth; for there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." But no, the Bible doctrine of a Ransom past and of a consequent restitution in the future (Acts 3:19-23) finds no place in any of these theories.

SATAN'S LIE THE BASIS OF FALSE DOCTRINES

These foretold "strong delusions" of our day are none of them actually strong or powerful. On the contrary, they are very weak. But they have great power to delude many because a large proportion of professed Christians of our day have never become real disciples of Christ, but are merely "tares," imitation Christians. Among those who are real Christians, few are "weaned from the milk." (Isaiah 28:9; Hebrews 5:12-14) Few Christians in the nominal church are mentally or spiritually out of their swaddling clothes. Few have even used the milk of God's Word, and grown thereby to the use and appreciation of the "strong meat" of present truth, which is for the developed man in Christ. It is not surprising, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning and deception.

The strength of these delusions lies in the grave errors mixed with truths long held by Christian people, because of the "falling away" from the pure faith of the apostlic church, foretold in the Scriptures. Among these errors none is designed to open the heart and mind to these delusive and destructive theories of today more effectually than the general belief of the first lie—"Ye shall not surely die." The general acceptance of this lie results from a failure to understand the Bible doctrine concerning life and immortality, which were brought to light by our Lord Jesus through his Gospel of salvation from sin by his ransom-sacrifice.

Every error held obscures and hinders some truth; and we have now come to the time when every child of God needs all the panoply of truth—the armor of God. He who has not on the "whole armor of God" is sure to fall into error in this "evil day," this "hour of temptation, which has come upon the whole world, to try them that dwell on the earth." And "judgment must begin at the house of God." Who shall be able to stand? None except those who are "building themselves up in the most holy faith" with the precious promises and vital doctrines of the Word of God.

ALL BUT "VERY ELECT" TO BE DECEIVED

The advocates of these false doctrines are surprisingly alert and active everywhere, especially in the United States, where thought is most active and where liberty often means license. Hundreds of thousands have embraced these errors as new and advanced light. The extent of their success is not fully apparent to many; for their success lies in a still hunt for prey. Their advocates are to be found in almost every congregation of every denomination, and especially among the more cultured; and the "angel of light" feature is seldom neglected. The nominal churches are already permeated, leavened with these false doctrines.

The Scriptural prophecy that "a thousand shall fall at thy [the true church's] side, and ten thousand at thy right hand" (Psalm 91:3-14), is now fulfilled before our eyes. The doctrine of the ransom, the substitutionary sacrifice of Jesus Christ for the sins of the world, has been the test. "The cross" has been the great stumbling stone now, as in the days of our Redeemer's first advent. Nearly all have fallen away from faith in this vital and fundamental doctrine of Christianity, of the Bible. By the great majority Jesus is now considered as only an example for us to follow in certain particulars, not as our Redeemer not as our ransom.

From the teachings of Scripture we may expect that all but the "very elect" of God will be more or less stumbled by the errors and worldliness of our day. (Matthew 24:24-27; 2 Peter 2:3-11) The "angel of light" sophistries of the powers of evil, and their works of healing, will surely delude all whose eyes of understanding are not open through heeding the testimony of the sure Word of God.

The doing of many wonderful works is one of the old tricks of Satan and his evil hosts. If disease and death are to a considerable extent under Satan's control during

the reign of evil (Hebrews 2:14), why might he not, in his present emergency, when his fall is so near, reverse his methods of working and do some works of healing, thereby to clinch his errors and deceptions and to re-bind some whose eyes have been gradually opening under the light of the dawning Millennial day, the day of Christ?

We believe that he is adopting this policy, and that he will do so yet more. We believe that our Lord's pertinent inquiry was suggestive of this when he said, "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" And, "If Satan rise up against himself, and be divided, he cannot stand, but hath an end." (Matthew 12:26; Mark 3:26) So now, as Satan's kingdom is about to be overthrown, it is his effort to support it by many wonderful works, done by his unknowing as well as by his wilful agents, falsely and in the name of Christ.

THE FAITHFUL SOON TO SHINE FORTH

These various errors, "doctrines of demons," are gathering out of God's kingdom "all that offend, and them which do iniquity" (and these constitute the great mass); while the faithful, who are to receive the kingdom and be joint-heirs with Christ in his great Messianic reign now about to be inaugurated, alone will stand. (Eph. 6:11-13) When this separation is complete—and we believe it is now almost accomplished—the fire of the great time of trouble will make general havoc of present arrangements—social, financial, political, ecclesiastical. Then all errors and falsehoods in religion will go down forever. Then the Lord's faithful little flock, having received immortality and divine nature, "shall shine forth as the sun in the kingdom of their Father," seated with Christ in his throne. (Revelation 3:21) For a thousand years they shall reign over the world, for the scattering of all ignorance and blindness and the uplifting of all the families of the earth, the living and the dead.

Then let all who know the truth as set forth in the sure Word of the Lord be active in its spread. The time is short! If you cannot preach orally in public, perhaps you can preach privately to your neighbors and friends and those with whom you come in contact. Surely nearly all can preach by the printed page and by pen, as well as by consistent daily conduct. Those about us need whatever help we can give them; and if they do not get it very soon they will surely become entangled in some of these latter-day delusions of the adversary.

THE MINISTRY OF SORROW

"Out of the depths have I cried unto Thee, O Lord!" "When He giveth quietness, who then can make trouble?"—Psalm 130:1; Job 34:29.

The life of every human being has its lights and shadows, its heights of joy and its depths of sorrow. These make up a large part of the warp and the woof of experience; and the web of character which flows from the active loom of life, will be fine and beautiful or coarse and homely, according to the skill and carefulness with which the individual weaves into it the threads of experience. In every life, in the present reign of sin and evil the somber shades predominate; and to such an extent is this true that the Word of God aptly describes the human family in their present condition as a groaning creation. "The whole creation groaneth and travaileth together until now," says the Apostle. The children of God are no exception to this universal rule; we also "groan within ourselves, waiting for the adoption, the deliverance of our body"—our company, the body of Christ.—Romans 8:22, 23.

But while we are waiting for our deliverance, the daily experiences of life have a most important mission to us, and the manner in which we receive them should be a matter of deepest concern; for according to the use we make of them, each day's prosperity or its adversity and trial bear to us a blessing or a curse. Those experiences which we are accustomed to regard as prosperous often have in them subtle dangers. If wealth increases or friends multiply or a large measure of earthly joy comes to us, how almost imperceptibly the heart finds its satisfaction in the things of earth! But when the keen edge of sorrow or disappointment is felt, when riches or health fail, when friends forsake, and enemies take up a reproach against us, the natural tendency is to despondency and despair.

Just here is a very important part of the great warfare of the Christian's life. He must fight the tendencies of his old nature and must confidently claim and expect the victory, in the strength of the great Captain of his salvation. He must not yield to the alluring influences of favorable outward conditions, neither must he sink beneath the weight of trials and adversity. He must not permit any experience in life, however hard and painful, to sour and harden him or make him bitter, morose or unloving. Nor may he allow pride or love of show, or self-righteousness, to feed upon the temporal blessings which the Lord in his loving providence has given him to prove his faithfulness as a steward.

DEPTHS OF SORROW LEAD TO HEIGHTS OF JOY

Sorrow and griefs may, and perhaps often will, come in like a flood, but the Lord will be our stay and strength in every experience which he permits. The soul that has never known the discipline of sorrow and trouble has never yet learned the joy and preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow and grief, when we draw near to the Lord, that he draws especially near to us. So the Psalmist found it, when in his deep affliction he cried to God, saying, "Out of the depths have I cried unto thee, O Lord! Lord, hear my voice; let thine ears be attentive to the voice of my supplications!" (Vs. 1, 2) Feeling his own weaknesses and shortcomings, longing for full deliverance from every imperfection, and prophesying of the bountiful provisions of the divine plan of salvation through Christ, he adds, "If thou, Lord, shouldest mark iniquities [imputing them to us] O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced]".—Vs. 3, 4.

How precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage—even into the presence of the great Jehovah, the King of kings and Lord of lords.

If thus God ignores the infirmities of our flesh, and fully receives us and communes with us as his dear children, we should so regard one another, considering not and charging not against one another the infirmities of the flesh, which each humbly confesses, and which they, like us, are earnestly endeavoring to overcome by the grace of God, to the best of their ability. To each one of the Lord's true children the words of the Apostle apply: "If God be for us, who can be against us? . . . Who shall lay anything to the charge of God's elect? Shall that God that justifieth? Who is he that condemneth? Shall Christ that died?" (Romans 8:31, 33, 34—Diaglott) The case is different, however, when the infirmities of the flesh are cultivated, indulged in without proper effort to correct them, and are justified, in order that the faults may be continued. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves," and take decisive measures to correct them, the Lord will himself judge and chasten us.—1 Cor. 11:31, 32.

In the midst of the cares, perplexities and difficulties that come to the children of the Lord, we are to trust him fully, and to possess our souls in peace and patience! We are to wait patiently in his own good way. How necessary is the patient waiting on the Lord! The Psalmist says, "I wait for the Lord, my soul doth wait, and in his Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." (Psalm 130:5, 6) In every experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that "he knows, and loves, and cares," and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. Ah, no! If by his grace the experiences may not work for our good, they will be turned aside. He loves us too well to permit any needless sorrow, any needless suffering.

THE REWARD OF PATIENT WAITING

"Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him." (Psalm 37:5-7) We must not be disappointed and allow our faith to falter when

the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as new creatures; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you, but rejoice." (1 Peter 4:12, 13) He who numbers the very hairs of our heads is never indifferent to the sufferings and needs of his weakest and humblest child. Oh, how sweet is the realization of such loving, abiding care! "When he giveth quietness, who then can make trouble?"

The saints have indeed in every sorrow and grief a blessed consolation of which the world is wholly in ignorance. None but the child of God can know it. What is this consolation? Oh, you who have never enlisted under the banner of the Cross, who have never put yourselves wholly into the hands of the Lord to be moulded and fashioned into his glorious likeness, who have never made an earnest effort to stem the tide of the tendencies of your own fallen nature, who have never contended earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of this divine consolation? It is the precious balm of Gilead for wounded spirits on the battle-field of life, it is the stimulating, refreshing draught for fainting souls, hard pressed by the relentless foe. It is the soothing caress of a loving hand upon the fevered brow of the noble contender for truth and godliness. It is the gentle whisper of hope and love and courage when heart and flesh are almost failing. This is divine consolation, the only consolation that has in it any virtue of healing or refreshment. It is reserved alone for those noble souls who are faithfully bearing the burden and heat of the day in the service of the King of kings; while those who listlessly drift with the current of the world and the downward tendencies of the carnal nature can never have an intimation of its sweetness.

How loving and tender is our God, and how wise and strong! His promises have never failed those who have put their trust in him. We may feel that our efforts to be good and to do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness. The fact that we are weak and lame does not separate us from the love and power of our God, while we are striving to do his will; for "He knoweth our frame, He remembereth that we are dust." Then let us more and more lay hold of this strength of the Lord, that we may courageously pursue our course in the narrow way of difficulty and trial. Precious indeed to the saint of God is the ministry of pain and sorrow!

"YE HAVE SEEN THE PATIENCE OF JOB"

The saints of every age have learned the blessing of afflictions and sorrows. The Psalmist David says, "It is good for me that I have been afflicted, that I might learn thy statutes"; and again, "Before I was afflicted, I went astray; but now have I kept thy Word." (Psalm 119:67, 71) God's faithful servant Job suffered almost overwhelming troubles, but the Lord brought him out into a large place when his testings had accomplished their designed effect. He was proven and strengthened by his sore experiences. Few if any of us could suffer more. He suffered the loss of all his property, then of all his children, whom he loved, then of the love and loyalty of his wife; and finally, he was smitten with sore disease—boils, from head to foot. To crown all, three of his friends came to see him on hearing of his great trials; and instead of being true comforters, they added to his sorrows by insisting that his own sins must have been the cause of all these disasters; that his experiences must surely be punishments from the Lord because of unfaithfulness on his part. Surely poor Job was afflicted!

But did he lose his faith in God? Hear him. "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord!" (Job 1:21) "Though he slay me, yet will I trust him." (Job 13:15) Job was indeed much cast down, but he maintained his integrity of character and his faith in the Lord through all. He did not charge God with injustice, and God did not desert his faithful servant. He reproved his accusers and required them to offer sacrifice, and instructed Job to pray for them, that their trespasses might be overlooked. In the end, he was blessed more abundantly than ever before. God made him a great type of the human family, of the troubles of their fallen condition and of their final restoration to all that was lost in Adam, with the blessings of added experiences to make them wise. How faithful is the Lord in all his dealings! Truly his children should never doubt his love; for

"Faith can firmly trust Him,
Come what may."

PRECIOUSNESS OF INTIMATE FELLOWSHIP WITH GOD

It is when continued trust in the Lord and his many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine love and care have been clearly seen in the guidance of our way, that we can recognize the abiding presence with us of the Father and the Son. Then, however dark may be our way, however severe may be the storm that rages about us, the thought of divine protection is ever with us, so that as the children of the Lord we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken. We know our Father's hand is ever at the helm, that His love and care are sure and unfailing.

Those who have come into real heart sympathy with God have learned to see him as the Fountain of all goodness and truth and blessing. To them he is the one altogether lovely. His law is their delight. His friendship and love are their very life. When the heart has become thus centered in God, it is the most natural impulse to commit its way unto him. These can truly sing with the poet:

"So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight."

Surely these have the desires of their heart, and no good thing shall be withheld from them. Their fervent prayers avail much, and in the Lord's good time their righteousness, however much it may be misunderstood, misrepresented and evil-spoken of, shall be brought forth as the light—clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their course and of their hearts, shall be brought forth as the noonday. Even while we remain here as aliens and foreigners in the enemy's land, we shall be fed, nourished, temporally and spiritually, and shall rejoice and be glad in the "house of our pilgrimage." Precious indeed are the promises of God; and to the praise of his abounding grace, his saints of the past and of the present all bear ample testimony to their fulfilment.

"Who need faint while such a river
Ever flows their thirst to assuage?—
Grace, which like the Lord, the Giver,
Never fails from Age to Age!"

"THIS HONOR HAVE ALL HIS SAINTS"

"Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high priests of God be in their mouths and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written."—**Psalm 149:5-9.**

We are frequently asked whether we understand that there is to come a time when the Lord's people, the saintly ones, while still in the flesh, will have a full understanding of the entire Word of God, including the dark expressions of Ezekiel, Zechariah, Revelation, etc. In reply we usually remind the questioners that eighteen hundred years ago St. Paul wrote, "Take unto you the whole armor of God," including the "Sword of the Spirit, which is the Word of God"; and that we are, therefore, to understand that St. Paul himself and other Christians of his time had the "Sword of the Spirit." We are sure, however, that they did not understand certain portions of the Word of God which were not then due to be understood; for instance, that portion of Daniel's prophecy which the angel said was to be sealed up until "the time of the end," and many other prophecies which were not then unfolded. This has always been more or less true ever since. Prophecy unfolds gradually. Today more is due to be understood than ever before.

We are not to understand that the Bible will have no value

in the incoming age, but rather to the contrary of this. Our thought is that the Bible will be used then, not so much as a sole means of communicating God's will, but as a source of information, much as we now use histories. It will enlighten men respecting God's laws, etc. There is nothing to indicate that every matter of which the Bible treats will be seen clearly by the church while we are on this side the veil. The Apostle says that "now we see through a glass, obscurely"; but that beyond the veil we shall see "face to face." We shall see clearly; for we shall then be like our Lord. Now we know in part, but then we shall know even as we are known. 1 Corinthians 13:12.

The Scripture which tells us that the Bible will be used in the future, tells us that all the world will be judged by the things written in these books, and informs us that the books will be opened (the books of the Old and New Testaments), implying that up to that time they were not opened. (Revelation 20:12) They are open now to God's people in a large measure. We believe that there has been "meat in due season" for the household of faith in every time. There was not so much knowledge of spiritual matters necessary in the past as in the present; hence never before have the books been so widely opened as they are today. Now the entire plan of God shines very clearly. But we do not know of anything in the Scriptures which says that these books will be understood in every detail by the Lord's people on this side of the veil, on this side of the resurrection change.

THE WORK NOW GOING ON

In speaking of this present time, as we think, the Prophet David says, "Let the saints be joyful in glory, let them sing aloud upon their beds." The children of God should be joyful at all times—even in tribulation, knowing that these experiences work out for us a development of character and a preparation for the kingdom glories. The Psalmist here foretells that the saints at this time are at rest upon their beds, while they sing God's praise. This statement might be meaningless to us until we understand from other Scriptures that these beds represent creeds or the sum total of one's religious belief.

While some are reclining on a short creed bed, which cramps and fetters them, and the narrow covers of which cannot give them warmth and comfort, the true saints of God have at this time beds of full and proper size, and a cover which is warm and ample. They are shown in this prophetic picture as taking their ease, resting in faith, while others are restless and uncomfortable. But while thus resting in these good beds, representing their mental attitude and heart condition, and while praising the Lord, they are using skilfully the "two-edged sword." This sword in their hands is the Bible. The thought is not necessarily that God's people have absolute knowledge of every feature of God's Word; but that they have all the knowledge needful to the efficient use of the sword at this time, all the knowledge designed for the saints now, when this prophecy applies.

"Let the high-sounding praises of God be in their mouth," urges the Psalmist. We believe that this is more and more becoming true. The saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries and obscurity have fled away. God's Word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people today who teach this same horrible doctrine, that they have the high-sounding praises of God in their mouths.

God's name is blasphemed, and his glorious character traduced and misrepresented every day. The world is told that God has a devilish plan—that he has made a hell in which to torture a very large part of humanity; and that he has the devils there already doing the torturing, and that this will go on throughout eternity. There are no high-sounding praises connected with any such beliefs and teachings. But the Lord's people who keep close to his Word are now able to tell forth the wondrous Story of God's love, wisdom, justice, and power as never before. And the truth is surely accomplishing a work in the binding and fettering of error. We believe that the words of the Psalmist in this text are being fulfilled at this time. To some extent at least we are already engaging in the great work here depicted.

"PRIDE GOETH BEFORE DESTRUCTION"

[This article was a reprint of that published in issue of March 15, 1911, which please see.]

INTERESTING LETTERS

BLAZED A TRACK THROUGH BAD THEOLOGY

OUR WELL-BELOVED PASTOR:—

Loving greetings in our dear Lord and Redeemer, to you and of all "like precious faith."—Ephesians 3:14-21.

Beloved Brother, it has been our thought this year to send you some slight token of the great love we have for you, as God's appointed servant and channel for dispensing the "meat in due season" to the household of faith. How grateful we are to you, under God, for blazing a track for us out of a maze of bad theology! Daily we bear you up before the throne of grace, praying that he who has so far worked out his will in you may complete his work in his elect, that you, with us and all the dear ones who are earnestly pressing forward, may be presented faultless before the presence of his glory with exceeding joy.

We ask you, dear Brother, kindly to accept the HEAVENLY MANNA sent herewith with our autographs, also the 2£ Money Order enclosed as a token of our loving esteem from those to whom the truth has come at the village of Turangarere.

Sister Black by asking Sister Kelly to read Vol. 1, was the means of presenting the truth which Sister Kelly was privileged to pass on to Sisters Mitchell, Merritt, Clough and Mulvay; and Sister Clough was used to pass the message on to Sister Brown, and Sister Mitchell to Sister Gage. All are fully consecrated and pressing forward for the Great Prize.

Sister Black received the first volume in a very strange way. Her little granddaughter was buying a book for a birthday present for her grandmother at a second-hand dealer's shop. The man advised her to take the book, as her grandmother would like it; and so this great blessing came to us.

Another dear one, Sister Bessie Lambei, sent a subscription asking that she, too, might be included in the gift to the Pastor to whom, under God, we all owe so much. Sister Lambei is one of the Lord's isolated ones.

We are hoping if it is the Lord's will to meet in Wellington for Convention on December 25th; but just now New Zealand trade is paralyzed by an industrial strike, which if not soon settled may hinder our meeting. But we all look forward soon now to be favored by being present at the great convention of the first-born (Hebrews 12:22-24) beyond the veil. Then we hope to meet our Beloved Master; and among all the dear elect, what joy it gives us to look forward to meeting the dear Pastor who has been so abundantly used of God to bring blessings to us and all the dear "feet" members of the body, which is the church! Earnestly entreating God's blessing upon your labors of love for him and his.

Your loving Sisters, by His Grace,
North Island, New Zealand.

[The Editor begs these dear Sisters in Christ to accept his thanks for their kind words of comfort, which he will always cherish as priceless in value; also for the copy of MANNA containing their autographs. As for the 2£, he is putting it into the "Comfort Fund," from which he sometimes has the privilege of doling out a few dollars for the aid of brethren falling into dire need. The Editor has no lack. The Society's allowance to him and all the office workers, of ten dollars monthly for clothing and incidentals, is more than sufficient for our comfort.]

THE CANADA RED CROSS CONTRIBUTIONS

DEAR BROTHER RUSSELL:—

Here in Canada there is a general movement on for soliciting funds for the Canadian Red Cross work. Will you kindly give us your view on the subject?

OUR REPLY.

This is a matter of personal judgment—as is every benevolence. The Lord's people must remember that their all is consecrated to him, and they must seek to see their best judgment respecting the use of their financial talents, as well as others. We would feel disposed to resent anything in the way of an attempt to coerce or compel contributions, and would prefer to exercise our own judgment and conscience, and not to have any

one tell us what we should do, or should not do. However, emergencies might arise in which we would have the right to allow mercenary considerations to have their weight—if, for instance, because an employee should fail to contribute it would bring him into disfavor with his employer, so that he might lose his situation, or if a business firm found that they might be boycotted unless they contributed liberally, we believe that they would have a right to treat this matter from a commercial basis. The giving to the Red Cross Society would certainly not interfere with anybody's conscientious scruples.

An examination of the Canadian Militia Act shows that certain persons are exempt from military obligations; viz., Judges, Government clerks, Telegraph clerks, Revenue clerks, Wardens of Prisons and Asylums, Policemen, Firemen, College professors, the Clergy, the son of a widow and persons averse to military service on religious grounds.

AMOS THE FEARLESS PROPHET

[This article was a reprint of an article entitled "Seek the Lord and Ye shall Live," published in issue of September 1, 1904, which please see.]

VOL. XXXVI BROOKLYN, N. Y., DECEMBER 1, 1915 No. 23

VIEWS FROM THE WATCH TOWER

WAR MAY END IN EXHAUSTION

The renowned German Socialist paper *Vorwaerts* calls on warring nations to announce their aims and makes the following stirring appeal:

"Premier Asquith's exposition of the objects of the war last Fall was lacking in clearness and full of phrases, but at any rate, it was more specific than his assurance now that England is determined to continue the war to a successful end and to exhaust all her resources to attain the common highest goal. Less hazy is France's new man, Briand, in stating the object of driving the enemy out of the occupied provinces, including Alsace-Lorraine; but Briand, too, soon loses himself in clouds of rhetoric when he says that France will not make peace till justice is reëstablished by victory and all the guarantees of a lasting peace obtained.

"One would think that after fifteen months of the world's most terrible war, statesmen would be able to give a more specific answer to the question, and make it clearer to the peoples for what purpose they are shedding their blood—what goal has been set, and for what prize they are struggling. The defense of the Fatherland, freedom, justice, kultur—all that no longer suffices today. These are words which each may interpret as he likes, and it is really high time to speak more intelligently and to the point.

"It seems almost as though both parties to the war feared to betray their plans to each other, for it is not only France and England that shroud their war goal and peace conditions in fog; the German Government is no less reticent; and still more, whenever expressing itself as to the purposes of the war, confines itself to generalities which may be in place in firing soldiers with courage before a charge, but which do not serve to disseminate the necessary clarity as to Germany's final intentions, either at home or abroad.

"Stories about peace wishes and peace efforts of the German Government are being officially branded as false. Von Bülow is in Switzerland for rest and recreation, and Solf [the Colonial Secretary] only wants to visit his dear friends in Holland and once again eat good white bread. It isn't true, either, that the imperial Chancellor, in presence of Tom, Dick, or Harry, named the acquisition of Belgium to the Meuse line, the annexation of Courland, and 30,000,000,000 marks indemnity as peace conditions. Well, for the past twelve months we have heard what isn't true; can they take it badly of us if we would like for once to hear what is true, what the German Government really does consider its object in the war game?

"It cannot be the case forever that battle after battle is fought, that great armies are led against one another in new theatres of war, without the people learning what has been attained, and what still must be achieved in order that the peace bells may ring.

"The others, they tell us, must sue for peace, for we are the victors; but unfortunately the others don't consider themselves the vanquished, and no result is reached. The war continues indefinitely because both parties fear to place limits to their demands and speak them out for fear that the announcement of the object for which they are fighting will be interpreted as a sign of weakness. It may go so far that this war will end with the complete exhaustion of all parties, because no one cared to say under what specific conditions it was prepared to end it. If this is to be prevented, then all the Governments must at least leave the realm of rhetorical generalities, and confess their concrete programs, and if, confused by the changing fortunes of war, they are not able any longer to picture to themselves clearly the objects of the war, let them open up the floodgates of public discussion. Then we shall soon have clarity and, we hope, peace."

* * *

Too much courage, too much pride, is surely leading those in control of the world's affairs—in harmony with the divine prediction—on to exhaustion. We behold the ripe manhood, the flower of Europe, going down to the Valley of Jehoshaphat—to the Valley of Death—the cemetery valley of Jerusalem. (Joel 3:2, 12) And while we see the wealth of the world being wasted, our hearts would be so very, very sick if we did not have the assurance of God's Word respecting the grand outcome of universal blessing through Messiah's kingdom, which is to follow the great turmoil of Armageddon! Well did Jesus predict that men's hearts would be failing them for fear and for looking after the things approaching! Well did he say to us as his followers, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh!" (Luke 21:25-28) We rejoice not in the trouble, which surely saddens every tender heart. But we do rejoice that, since the world will be prepared for the grand change of government in no other way than through "a time of trouble such as never was since there was a nation" (Daniel 12:1; Matthew 24:21), Messiah is about to stand forth, clothed with divine power, to take to himself his great power and reign for the blessing of all the families of the earth.

PROPER MORTIFICATION OF THE BODY

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—**Romans 8:13.**

Many times have the children of the Lord read these words of the Apostle. Many times have his true saints pondered over their solemn import. Many times, too, have those less saintly read them, and instead of taking the lesson to themselves, have applied them to their worldly neighbors and allowed the lesson to lose its force upon themselves. But the most saintly of God's people need, as the Prophet declared of Israel of old, "precept upon precept, line upon line, here a little and there a little." (Isaiah 28:10, 13) Our poor earthen vessels are very leaky and fragile, and need constant replenishment from the great fountain of truth and life.

So let us again ponder over these gracious words of the Lord's mouthpiece and have their lesson impressed more deeply upon our minds. St. Paul is here addressing the Church of Christ only. He is not addressing the world. The church have entered into a solemn covenant with the Lord to lay down in sacrifice earthly things, the earthly nature. The Apostle assures us that if we succeed in faithfully laying down our earthly life with all its hopes and prospects, we shall live. It is not merely that we shall covenant at the beginning of our Christian course to do this, but we must carry out to its completion this mortification of our body—the deeds of the body.

The body with its deeds represents all the human interests—not merely the weaknesses and infirmities of our fallen condition, and our sinful tendencies. Those, of course, we are to mortify. We are to deaden these at once, as far as is possible. But we are also to sacrifice the earthly interests which are not

sinful, but which would prevent our attainment of the glorious hope set before us, which would in any degree handicap us in the heavenly race. Are we all doing this day by day? As we mingle with others and come into contact with the world and its influences, as we engage in the affairs of life, are we continually mortifying the deeds of the body? Are we crucifying the flesh? Are we dying daily to the things of earth? Are we living more and more fully each day as new creatures in Christ?

IMPROPER MORTIFICATION OF THE FLESH

Day by day we shall find opportunities to mortify the deeds of our flesh; and this we must do, if we would live and grow as new creatures. Some very mistaken notions are held by many in the world as to the proper mortification of the body. Some of our Catholic friends make a mistake in their zeal to do what they consider mortifying the flesh. For instance, many of them lie on a stone floor instead of on a bed; some will lie down to be walked upon and to be made a mat for others to wipe their feet upon; some will whip themselves until they have lacerated their flesh and then wear a hair jacket, with all the torture that means. These have certain sins in their minds of which they have been guilty, and for which they think they should do penance. With others this penance is not voluntary, but of compulsion by those who are in authority over them. The difficulty with these individuals is that their heads are wrong; they lack the spirit of a sound mind. They mean right; but they have been mistaught, and their consciences are perverted and falsely trained.

The heathen also practise such mortification of body. Some of the zealots among them will hold up their hands for hours at a time, or sit or lie down upon spikes to mortify their flesh. Some imprison themselves for years in a cramped position in a box, being fed through an aperture. This they do to show that they are very holy, and they think thus to appease their god, or to bring themselves into a condition where their individuality and sensibilities will become lost and that they may in this manner be absorbed into the Deity—a condition of Nirvana, as it is called. They want to be pleasing to their deities; but we know that the true God is not pleased with any such sufferings and tortures. He is not a God of that kind. What manner of God would it be who would delight in seeing his children lying upon spikes or doing any other such senseless thing? Such is not the God of the Bible. Such a disposition could belong only to a demon, and practises of this nature are actuated by demons or are the vagaries of a disordered, untutored or misdirected brain.

SELF DISCIPLINE FOR A PURPOSE

The God of the Bible has, during the age now closing, been calling out of the world a very special class of mankind. We have faith in this God because the instructions of his Word are reasonable, and because the results of following these instructions are in every way most satisfactory and gratifying. The wonderful fulfilments of its prophecies in the past and in the present are most convincing. The manifestations of his providences and his guidance in the lives of those who have served him—this God of the Bible—are likewise so marked as to be unassailable. He has given to these "exceeding great and precious promises," which relate to the life which now is and also to that which is to come, and which sustain and strengthen the children of God in all their pilgrimage through this vale of tears to the heavenly city, "whose builder and maker is God."

We are assured in the holy Word that if we are faithful to our God under present unfavorable conditions and environments, if we are loyal to the principles of truth and righteousness and to our Covenant of Sacrifice made with him, we shall have quite a conflict with ourselves and with the sins that are entrenched in our mortal bodies. He tells us, too, that such loyalty to him will bring persecution and misunderstanding because of the condition of darkness which now envelops the world of mankind. Yes, we well know that our faithful endeavor to serve the Lord and his truth will now bring opposition from the world, from our own flesh, and from the great adversary and all his hosts of darkness; for all these are leagued against us as followers of Christ—our Savior, our leader, our pattern.

We are to mortify the deeds of the body, but not the body itself without a purpose. There must be a reason, a Scriptural reason for so doing, a definite and worthy object before us in all our work of mortification. We might just as well go out and commit suicide at once, drink some poisonous acid, and think, "Now I have mortified my body," as to inflict torture upon ourselves, thinking through it to correct our sins or weaknesses. Only a greatly perverted mind and conscience could entertain such a wild idea. Whatever mortification is practised by the child of God should be actuated by the Spirit of God, the mind of God. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

There is today a meaning in the word mortification as ordinarily used, which is altogether different from the sense of the word as used by the Apostle. We sometimes say in speaking of a certain experience, "I was greatly mortified"; meaning that the experience produced humiliating or embarrassing results. But the deeds of the body are not thus dealt with. We are to mortify in the sense of putting to death the deeds of the flesh. This is the primary meaning of the word.

We are striving day by day to develop the fruits of the holy Spirit—fortitude, meekness, gentleness, patience, self-control, long-suffering, brotherly-kindness, love. It is while endeavoring to put these qualities of character into practise, to increase this blessed fruitage in our hearts and lives, that the mortification, the killing, of the deeds of the body is accomplished; for all the conditions about us are unfavorable. If conditions were favorable, if every one about us should encourage us in the good way and commend us for our course, the mortification of our flesh could not so well be brought about. It is in struggling against adverse influences, in encountering opposition and by conquering its power over us, that we gain strength and development as new creatures in Christ. There will be no mortification of the flesh in the Millennial age. But there is now. And it is this mortification of the deeds of the body, the crucifying of the flesh with all its earthward tendencies, that will, if persevered in, bring us the eternal life—the glory, honor, immortality—promised to the overcoming saints of the Gospel dispensation. But if we take any other course we shall not gain the prize which has been offered to us in this age.

NO SECOND PROBATION FOR THE CHURCH

There is in our text no intimation of a second probation for any of those addressed. These words were spoken to those who in the present existence are on trial for life. The Apostle does not say, If ye live after the flesh ye will lose the prize now offered, but ye will have another trial for life later on. Neither does he say, If ye live after the flesh ye shall suffer endless torment. But his words speak of a present probation, the issue of which will be life or death, an eternity of existence in bliss and happiness or an endless cessation of existence. Nor is the Apostle here discussing the terms of salvation by the exercise of faith in the atoning blood of Christ. All this is taken for granted. He is speaking here, not of what we believe, but solely of how we are to live.

Shall we, because of this, spring to the conclusion which many take, that it is immaterial what we believe, so long as we live well? By no means; and those who would so construe these words of the Apostle take but a very shallow view of his teachings, one which would rob them of all their import. But noticing that his words were addressed to those who have already exercised saving faith in Christ, and not to the world in any manner, we can get a proper understanding of what he meant. The heedless Christian who applies this warning to everybody, allows it to lose all its force upon himself. This is the very reverse of the Apostle's intention. He is talking to the saints, to consecrated believers in the redemption which is in Christ Jesus, those who have been begotten of the holy Spirit of God to a new nature, even the divine. It is for this reason that he says nothing here about the ransom nor about the Millennial age of trial for the world. Those who are addressed here are having their trial now, and the decision in their cases will be rendered before the world comes into judgment.

The Apostle's warning, therefore, is not at all applicable to the world, but is full of solemn import to the church. These, having presented their bodies a living sacrifice with Christ, acceptable through him, having made a sacred covenant with God to live henceforth after the Spirit and to seek those things which are above, are not at liberty to annul or ignore that covenant. They can never again claim the human nature which they have laid down, for to this they have relinquished all claim and title. If they make any such endeavor, either by ignoring or despising their covenant with God, they forfeit all right and claim to the spiritual nature and reward, which can be attained only by faithfulness to our Covenant of Sacrifice even unto death.

It is therefore logically manifest, even if the Apostle had not so declared, that if we, consecrated believers, turn back again to live after the flesh, we shall die; that for us to be carnally minded is death, while to be spiritually minded is life and peace. Our Master's words in Matthew 16:24, 25 are to the same effect—"Whosoever [of my disciples] will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

THE WORKS OF THE FLESH

An important question then is, What is it to live after the flesh? Our reply is, To live after the flesh is to live in gratification of even the legitimate cravings of the human mind and the human body, when such gratification will prevent our necessary progress in the narrow way and take time which we should use in our development as new creatures or in the laying down of our lives for the brethren. And this is a very easy thing to do. Let us just cease our efforts to crucify the flesh, to mortify the deeds of the body, and listlessly abandon ourselves to the natural inclinations of the flesh; and at once we begin to gravitate downward, and soon we find resistance more and more difficult, and the path more and more slippery. Then, unless we make heroic and prayerful efforts to regain our lost position, we shall continue to go downward; and the end will be death.

St. Paul defines the works of the flesh thus: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." (Galatians 5:19-21) What moral filth and pollution this describes! But such is the tendency of fallen human nature. Just cease to strive against the old nature, and presently some of these noxious weeds will be flourishing and crowding out the good that remains.

"Ah, well," says one, "I have not all those mean qualities." Well, we are very glad you have not; very few have them all. But, beware, you may not know what manner of spirit you are of, naturally. Be sure that your old nature is not free from inherited, and perhaps a formerly cultivated, tendency in some of these directions. The only safe way is to watch and pray against them, to fill the mind with the things of the Spirit of God, lest ye enter into temptation.

Consider the blessed fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, goodness, faith, self-control. "Against such there is no law." To live in the cultivation of these fruits and graces is to "live in the Spirit," and to "walk in the Spirit." Thus do we not only possess our souls in safety, but we constantly progress in the development of the character of Christ. Indeed, we are only safe while we are growing; there is no safety in standing still. If we cease to grow, we begin at once to retrograde.

THE USES OF DISCIPLINE

We see, therefore, that the Christian life is of necessity a warfare, a battle, between our new nature and the tendencies of the flesh, supplemented by the attacks from the outside, from the world and the adversary with his hosts. It is a conflict which we dare not relinquish; for not only is the prize of our high calling dependent upon it, but also the issues of life and of death are in it. How solemn a thing it is, therefore, to live under these circumstances; for daily and hourly we are standing before the bar of judgment! "If we live after the flesh, we shall die; but if we through the Spirit, do mortify [put to death, refuse to gratify] the deeds of the body, we shall live." All true sons of God will so live; for, says the Apostle Paul, "As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

If we wilfully refuse the leading of God's holy Spirit, we forfeit the blessed relationship of sons. If we listlessly disregard this leading, we greatly endanger that relationship; and as surely as we are sons we shall receive chastisement for our correction and discipline. But while we should be grateful for such a restraining hand, for this rod of correction, if we need it, yet we should be very careful to require as little of it as possible. "If we would judge ourselves, we should not be judged" of the Lord. (1 Corinthians 11:31) However, with the most careful and prayerful watching against the uprisings of the old will and of the flesh, we will doubtless make many mistakes and need some chastening experience from the Lord; "for what son is he whom the Father chasteneth not?"—Hebrews 12:5-12.

Let us, then, remember the exhortation, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Hebrews 12:5, 6) In the difficult course before us, and in view of all the dangers that beset us, the pitfalls laid for our feet, the weakness of our own unaided efforts, how blessed is the promise of our Father in heaven to give the holy Spirit to them that ask him; how precious the assurance that if we are filled with the Spirit we shall not fulfil the desires of the flesh, but shall be enabled to mortify the deeds of the body that we may live! How necessary it is to live very near to the Fountain of all grace, to pray without ceasing and to watch with perseverance!

If at times we know not whether to turn to the right or to the left, know not wherein to walk, let us lift our hearts to the Lord, and wait before him, remembering the divine assurance, "Delight thyself in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "In all thy ways acknowledge him, and he shall direct thy paths." (Psalm 37:4, 5; Proverbs 3:6) Thus his dear voice brings comfort, strength, rest, in the midst of all the cares and perplexities of the way. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God!"—Galatians 6:16.

EDITOR'S ANSWERS TO INTERESTING QUESTIONS

TWO ORDINATIONS—ONE OF GOD, ONE OF MAN

Question.—When, by whom and how were you ordained a minister of the Gospel?

Answer.—Before answering this question, I would call attention to the Scriptural teaching on the subject of ordination. From what we believe to be the Bible standpoint, there are two ordinations proper. One is of God; one of men. The ordination of God is the begetting of the holy Spirit. Without this no one is authorized to preach the Gospel. If any are preaching without this ordination they are, to our understanding, preaching without divine ordination. They are doing something that they are not authorized to do.

Our Lord told how he was ordained to be a preacher; and the Scriptures tell us that we are to walk in his steps and to have experiences similar to his own in many respects. As ministers of the Cross, we are to copy our Lord Jesus Christ as fully as we are able to do. But he was perfect, and we are imperfect. Consequently we are to have the forgiveness of our sins, while he had no sins. He, therefore, constitutes the basis of forgiveness of all who come unto the Father through faith in his blood. He mentions his own ordination, saying, "The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the meek." (Isaiah 61:1) As that ordination came upon Jesus, it still later came upon the disciples at Pentecost; and all down the Gospel age it has come upon the followers of Christ, anointing them to preach the Gospel.—Luke 4:17-21; 1 John 2:27.

All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Some of them may be deaf mutes and cannot preach audibly. Others may be limited by sex; sisters cannot preach as do the brethren; but they can preach, nevertheless, in "showing forth the praises of him who hath called them out of darkness into his marvelous light." (1 Peter 2:9) Moreover, they are fully ordained to make known the good tidings, but, according to the Apostle Paul's statement, not in a public way. There are some men who cannot preach publicly on account of lack of talent or opportunity, but all men, by their lives and conversation, can proclaim the glory and honor of the great and loving God who lifted them out of darkness into light, out of a horrible pit, out of the miry clay, and placed their feet upon a Rock and established their goings.—Psalm 40:2.

There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way—by the stretching forth of hands—by a vote.

The form of the statement in Acts 14:23, with other frequent references to elders in connection with all churches, justifies the inference that ordination was the invariable custom in the early church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets —public exponents. Hence it is important that we learn what is meant by the word "ordained."

At the present time the word ordination is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *cheirotoneo*, used in this text. It means 'to elect by stretching out the hand," still the usual form of voting. This definition is given in Professor Young's "Analytical Concordance to the Bible." As this may be considered a Presbyterian authority, we give also the definition

set forth in Strong's "Exhaustive Concordance of the Bible," which may be considered a Methodist authority. The latter defines the root of the word—"A hand-reacher, or voter (by raising the hand)."

The Scriptural method of ordaining elders in all the churches is by congregational election—by stretching forth the hand in a vote. To insist upon such an election before serving is to follow Scriptural order; it fortifies the elder, and, additionally, reminds the congregation of its duties and responsibilities as appointees of the elders in the Lord's name and Spirit—as expressing God's choice, God's will. Additionally, the Scriptural arrangement interests the members of the congregation in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them as "my people"—rather than as "the Lord's people, whom I serve."

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. First, the divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these.

In the case of those who are doing a public work in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY, they are ordained as a whole. They are sent forth by the officers of the Society; and as a majority of the classes everywhere are recognized by the Society, and as they in turn recognize the Society, they therefore recognize this ordination through the Society.

Question.—Where did the Society get the authority for sending out preachers?

Answer.—It gets its authority from the Lord, who authorizes all his people, who receive the holy Spirit, to go forth. Secondly, the Society is a business organization for religious work in the service of the Lord, by printing books, pamphlets, charts, etc., and by sending out its representatives to preach—by word of mouth and by printed page. This is its only business. It is acting in the same way as did the church at Antioch, who especially chose Paul and Barnabas to do a missionary work, and who voted these to be representatives of that church.—Acts 13:2, 3.

When Paul and Barnabas went forth, they did not say, "We preach in our own name." They would have had a right to go in the name of the Lord and preach; but, in addition, they had the financial backing, we understand, of the Antioch congregation, just as today our representatives have the backing of the Society. When they go to a place, they can say, "Here is a letter which shows that we are acting for the Society." So they do not go simply in the name of Christ, but they go as representatives of this Society, which is known to be doing an evangelizing work.

Question.—As to the name of the Association: Is it the WATCH TOWER BIBLE AND TRACT SOCIETY? or the INTERNATIONAL BIBLE STUDENTS ASSOCIATION?

Answer.—It is both. They are virtually the same thing. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION, the WATCH TOWER BIBLE AND TRACT SOCIETY and the PEOPLES PULPIT ASSOCIATION are in many respects identical. Why have three names? For the same reason that there are in the various churches different Societies—the Home Missionary Society, the Christian Endeavor Society and the Epworth League, etc., etc. Are they not all doing the same work and trying to help people to live a Christian life, etc.? Yes. Why have different Societies? For the reason that each has a different branch of the work to which to attend.

So is it with us. The parent Association is the WATCH TOWER BIBLE AND TRACT SOCIETY, chartered under the laws of the State of Pennsylvania. Its purpose is to publish the truth, to send forth missionaries, etc., etc. The property that was necessary to transact business, etc., was in its name; for no other was necessary in the State of Pennsylvania.

When we moved here to New York, we were informed that the WATCH TOWER BIBLE AND TRACT SOCIETY could not hold title to property here. We were told, "You can do business in a personal way, but not as a Society. So if you want to do any business here, you must be chartered as an Association." "Very well, then," we said, "we will organize the PEOPLES PULPIT ASSOCIATION." This is merely another name for the WATCH TOWER BIBLE AND TRACT SOCIETY, for New York business.

Later on, in Great Britain, we were informed, "Your American Charter does not count for anything here." Consequently we took out a Charter there for the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. This reads practically the same as the Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY.

These three different Societies were made necessary by the law of different states and countries. For some things the WATCH TOWER BIBLE AND TRACT SOCIETY is the preferable name. It is the parent Society and the one to which contributions are made. Whoever makes a donation is expected, if he will, to make it in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY.

The PEOPLES PULPIT ASSOCIATION is the only one of the three that can do business here in New York, and the WATCH TOWER BIBLE AND TRACT SOCIETY deals with the PEOPLES PULPIT ASSOCIATION as though they were two independent organizations. Nevertheless they are the same—just as with the different Societies of the nominal churches, which would have, perhaps, the same treasurer.

Thus the whole management is by the WATCH TOWER BIBLE AND TRACT SOCIETY, and these auxiliary organizations merely help in carrying on its work. We sometimes use one name and sometimes another, just as any one would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We are Bible students, and are helping Bible students in all parts of the world, by the printed page, by financial assistance and in other ways. It is also appropriate to use the name PEOPLES PULPIT ASSOCIATION in connection with persons who are engaged in preaching and are acting under guidance of the WATCH TOWER BIBLE AND TRACT SOCIETY.

In other words, the PEOPLES PULPIT ASSOCIATION cannot transact business except through the WATCH TOWER BIBLE AND TRACT SOCIETY. The WATCH TOWER BIBLE AND TRACT SOCIETY has the management, and the PEOPLES PULPIT ASSOCIATION does the work—absolutely.

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION has no legal status except in Great Britain; the PEOPLES PULPIT ASSOCIATION has none except in New York State.

We keep the "WATCH TOWER" prominent in letterheads, etc., so that the friends would not misunderstand us and think that the "WATCH TOWER" has gone out of the work. We use one name or another, as would seem to be most convenient in the work. For instance, we now have on the title page of the STUDIES IN THE SCRIPTURES the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION, instead of WATCH TOWER BIBLE AND TRACT SOCIETY, as formerly. Here we have a distinctive name, different from others. There are Bible Teachers Associations, Tract Societies, etc., etc.; but here we have a name especially appropriate to put on our publications, because it represents exactly the thought which we desire to express.

Question.—From what School of Theology were you graduated?

Answer.—I am still in the school of Christ and have not yet been graduated. We get our theology from the BIBLE. Some of our friends have taken their theology otherwise, have taken it from human instructors, and have afterwards found that they had wasted their time. Some things which they were taught were Scriptural, and some things were sectarian. We are simply trying to find out what the BIBLE teaches. As the Apostle Paul said to Timothy, so we desire to do: "Study to show thyself approved unto GOD, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Timothy 2:15.

The Apostle did not tell Timothy to go to some Theological school, or tell him which would be the proper one to attend if he wished to get confused. He merely told the young man to rightly divide the WORD OF TRUTH—to see which portions refer to natural Israel and which refer to spiritual Israel; which are earthly promises, belonging to the natural man, and which are spiritual promises, belonging to the Christian; which belong to the present time, and which to the future.

Some of our number have ben graduated from a theological seminary. At the time of their graduation they thought that their school was the best there was. But since they entered into the school of Christ, they find that really they would have been much better off if they had not gone to the seminary at all; for it took many months and years to get out of their heads the errors which were there drilled in.

Question.—How should we understand the Apostle's advice to Timothy to "Lay hands suddenly on no man"? Does not this imply a formal ordination?

Answer.—The Apostle Paul's words to Timothy might be variously understood. If we should read in tomorrow morning's paper that some one suddenly laid hands on a man we would understand that he had been assaulted. We are to remember that this is not the way the expression would be understood in the Greek, but that the translators gave us what they thought the proper meaning. The early church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the apostles did this, it was the indication of the impartation of the holy Spirit. None but the apostles could bestow this. The churches may have had some custom amongst themselves in the way of appointing ministers, however, that in thus doing they might indicate that they approved of such persons.

There would be nothing improper in a similar ceremony, if a pilgrim were sent forth by the WATCH TOWER BIBLE AND TRACT SOCIETY for a special service of some kind. The officers of the Society might step forward, lay their hands on the pilgrim's head and say, "You are the representative of the Society." The priests in olden time laid their hands upon the head of the animal that was to be offered—to show that it represented them. Some one might be sent forth by the Society; but a ceremonial laying on of hands would be merely an appeal to the eye, carrying with it no other authority than the words, "You are appointed for such and such service," etc.

This leaves each little company of the Lord's people to use whatever ceremony they choose. Episcopalians and Catholics use a great deal of ceremony; other denominations use less. We believe that we also have the right to use as much or as little ceremony as we choose. The meaning of the word ordination is to authorize. True ordination is, first, of the holy Spirit; second, of the association sending forth its servant with the Gospel message.

DECORUM IN THE HOUSE OF GOD

[This article was a reprint of that published in issue of February 15, 1913, which please see.]

GOD'S LOVE FOR ISRAEL

DECEMBER 12.—HOSEA 11:1-11.

ISRAEL TREATED AS A SON BY GOD—REBELLIOUS, SELF-WILLED, UNFAITHFUL—GOD'S MERCIES PURSUED THEM FOR CENTURIES—ISRAEL'S CAPTIVITY IN BABYLON—RETURN TO GOD'S FAVOR FORETOLD.

"I drew them with cords of a man, with bands of love."—Verse 4.

Hosea prophesied in Israel—the ten-tribe kingdom—prior to the Babylonian Captivity, dying about the time that Samaria capitulated. The name Hosea signifies salvation and corresponds well with the prophecy. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of his many loving forbearances, etc., and assured them that he would continue to love them to the end, and eventually bless them and recover them from the land of the enemy.

Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. Following the Lord's direction, Hosea took back his wife, reclaiming her; and his message to Israel was of God's continued love for that people—that although they had been unfaithful to the Lord, he would nevertheless loyally receive them again when they should have learned their lesson and be glad to come back as a bird from Egypt and a trembling dove from Babylonia.

"THE LORD LOVED THEE"

Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of justice—if his love should override his justice—it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love and power operate in full harmony—in coördination—that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness.

From the beginning God forknew his plan as we see it gradually ripening. He foreknew that man, allowed to take his course, would fall deeply into sin and be overwhelmed in its penalty, death. He foreknew his own purpose to provide in due time the Lamb of God as a ransom-sacrifice for the sins of the whole world. He foreknew the ultimate blessing of all the families of the earth, purposing that the glorified Redeemer should be the deliverer of mankind. He foreknew and arranged a thousand years of restitution work, when under Messiah's glorious kingdom all mankind should be brought to a full knowledge of God and a full opportunity for returning to all that was lost in Eden, all that was redeemed at Calvary; and when the ultimately rebellious should be destroyed. He foresaw from the beginning the glorious result when every knee would be bowing and every tongue confessing the glorious work of Messiah's kingdom. This entire program was to be of the Father and through the Son.—1 Corinthians 8:6.

It was incidental to this great plan that God foresaw the wisdom of having a saintly company associated with Jesus in the great work of his Millennial kingdom, which is to govern and bless thousands of millions. God determined to have two saintly companies. One class was to be of the earth, earthy, samples of what mankind might all eventually attain to through the assistance of the kingdom. The other class of saints, still more highly exalted, were to be the bride of Messiah and his joint-heir in the kingdom on the spirit plane. God could have filled these honorable positions with angels, who would have been glad of the opportunity of thus serving. However, instead, he chose to gather these companies from amongst men—from amongst the sinners themselves.

CALLING ABRAHAM'S POSTERITY

Many ways were open before the Lord for the gathering of the elect for the future service. The one which he chose and has been carrying out was undoubtedly the wisest, the best. First of all, God called Abraham—a sinner like others, but one whose heart was full of trust in God and who delighted in the right ways of the Lord to the extent of his ability. God's promise to Abraham was that his seed should constitute the elect, and that through that seed all nations would receive a divine blessing.

The period of nearly four thousand years since God's covenant with Abraham has been devoted to the development of Abraham's seed—a natural seed and a spiritual seed. The two were mentioned to Abraham indirectly when the Lord said, "Thy seed shall be as the stars of heaven and as the sand of the seashore." (Genesis 22:17) The stars of heaven thus are used to represent the spiritual seed of Abraham; the sand of the seashore, the natural seed.

For more than eighteen centuries God dealt with the natural seed of Abraham. His promises to them and the Law Covenant made with them were great blessings, inspirations, assistances. For although the Israelites, like others, were unable to keep the Law Covenant, being imperfect, sinners, nevertheless the endeavor to obey was helpful. The various chastisements of Israel, including their Babylonian captivity, were lessons intended for their good, and eventually made that nation, at the time when Jesus came to be the Redeemer, the most holy people in all the world—the only people recognized of God.

"HE CAME UNTO HIS OWN"

Nevertheless, much of the holiness of Israel in Jesus' day was merely a form of godliness, which did not stand the test. Only Israelites indeed—pure in heart, in motive—were enabled to appreciate the Gift of God and to become Jesus' disciples—probably 25,000 in all. Then the door of opportunity to become fellow-heirs with the Jewish saints was thrown open to the Gentiles; and God's Message was given them, inviting them also to joint-heirship with Christ. The gathering of this class has proceeded for eighteen centuries, while the nation of Israel has been rejected from God's favor. Now we are entering the great time of trouble which is to inaugurate Messiah's kingdom. During this trouble the church is to be glorified in the first resurrection. Then the thousand years of Messiah's reign with the elect, spiritual bride, drawn from both Jews and Gentiles, will begin.

Still God's favor will pursue the natural seed of Abraham. Their lessons and chastisements will fit and prepare them more quickly than others of the world to receive the Messianic blessing. The earthly phase of Messiah's kingdom will be Israelitish, in that Abraham, Isaac and Jacob and all the prophets and saintly ones down to John the Baptist are to

be made "princes in all the earth" (Psalm 45:16)—the earthly representatives in human perfection of the spiritual kingdom of Messiah.

Naturally enough, Israel will then in a natural way come first into harmony with the divine arrangement and be the first to get the blessing. However, during the thousand years of the kingdom, as the Scriptures declare, all nations shall bless themselves in becoming Abraham's seed—in coming into relationship with the kingdom, which will have an Israelitish basis. (Jeremiah 4:2; Isaiah 65:16; Genesis 12:3) Eventually, all will be destroyed who do not thus become true Israelites. Thus Abraham's seed will eventually include all the families of the earth—all for whom God has provided life eternal. As for Gentiles—strangers from God—none will remain.

A LITTLE TALK BY THE WAY

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Philippians 2:2-5.

The church at Philippi, as is well known, was the first Ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. (Acts 16:9-14, 20, 21) In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he spoke to them the Word of God. Dr. McLaren, commenting upon the small beginning of the church at Philippi, says: "Not blowing of trumpets, not beating of drums of any sort; a few women and some worn-out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning!"

The general character of the Philippian church is revealed in St. Paul's Epistle, written to them at a later period. We find in it nothing like correction or reproof, as we note in most of the Epistles written by the Apostle to other churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this church. On four different occasions that are recorded, this church rendered practical sympathy and service to St. Paul, by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome this loving church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love.

Epaphroditus, it will be remembered, was the brother who was brought "nigh unto death," for the Gospel's sake—because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Upon his recovery from this severe illness, the Apostle Paul sent by him to the church at Philippi this beautiful letter known to us as the Epistle to the Philippians. See Philippians 2:25-28; 4:14-19; 2 Corinthians 11:9.

THE APOSTLE'S LOVING COUNSEL

The other churches may possibly have ministered to the Apostle also; and we know that this was true in the case of certain individuals, among whom were Aquila and Priscilla. But we have no record of any church that ministered to St. Paul as did the church at Philippi. Apparently other churches missed a great opportunity. We may be sure that while the Apostle urged the churches to contribute to the relief of the poor saints at Jerusalem, etc., he made no request for personal assistance, however much he may have been in need, or however much he might have appreciated any small manifestation of their love for him and the cause of the Lord whom he served.

The lesson respecting love and humility which we find in the passage of Scripture under consideration does not intimate that these graces were lacking among the Philippians; but it indicates that the Apostle recognized the great importance of these fruits of the Spirit, and the need for their continual cultivation, in order to a continued growth in the likeness of Christ. The opening words of the chapter are an exhortation to brotherly love and affection among themselves. He says, "If there be any consolation in Christ, if any comfort of love, if any bowels and mercies." The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart. It would seem that the Apostle would put the church at Philippi to the test, would let them answer as to whether these graces appertain to all who are new creatures in Christ—as if he would say, "If you have found these blessed fruits to be a part of the character-likeness of Christ, let these be more and more developed in you all."

Then, as though they had assented to this proposition, had conceded that there is comfort, love, fellowship, sympathy, consolation, in Christ toward one another, he adds: You can fill my joy to the full by being thus minded toward each other, by having love one toward the other, by having one mind, or purpose, or will, as a church—the Lord's will. How grand an expression this is! His joy would be full; not by knowing of their mere professions, but by knowing that they loved, sympathized with, and consoled one another, that they had the proper fellowship as members of the body of Christ. These things filled his joy more full than anything else that he could know concerning them. And he knew that these conditions would be most pleasing in the sight of their Lord and Master. The Apostle John emphasizes the same thought saying, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

LOOKING ON THE THINGS OF OTHERS

To this end—that such a spirit of perfect unity and fellowship might obtain amongst the disciples at Philippi—the Apostle exhorts that each one cultivate the grace of humility; that in every matter each shall take heed that "nothing be done through strife or vainglory," that self-laudation and strivings for preëminence be thoroughly put away as the greatest enemies to the Spirit of the Lord and to the attainment of his blessing. He urged that each should have that lowliness of mind which could see the good qualities and talents of the fellow members of the body; and that they should appreciate these qualities as, in some respects at least, superior to their own.

Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we may ourselves possess; but so long as the church is in the present imperfect, or tabernacle, condition, we may never expect to find all the abilities, all the talents, all the graces of the holy Spirit in their highest development, in any one person. So, then, each may, if he be lowly of mind, see in others of the brethren certain desirable qualities or graces superior to his own; and these he should delight to recognize and to esteem their possessors accordingly.

For each to look merely on his own things, his own interest or welfare or comfort, or his own talents, and to ignore or forget the interests and comfort or talents of others, would be a manifestation of selfishness and a dearth of the Spirit of Christ, which is a spirit of love, consideration and generosity. In proportion as we are filled with the holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. This was the mind, the disposition, which was in our dear Redeemer when he walked the earth, a disposition which he so wonderfully manifested; and we are sure that he has not since changed. And if we would be like him we must develop in our characters these traits. If we are to be ultimately of the bride class in glory, we must become copies of "God's dear Son."

The Apostle Paul not only holds up the Lord Jesus before us as the great example of proper humility, self-abnegation and love, of a forgetfulness of self in the interests of others, but he also holds up before our vision the result, the reward, of our Lord. He reminds us of the high exaltation of the Master by the Father, that we also may be encouraged, and may realize that, if we are faithful in following the footsteps of our Redeemer, in sacrificing the advantages of the present, in crucifying self, in laboring as far as we are able in the advancement of the cause of God and his truth, in developing the fruits of the holy Spirit, we may expect also to be glorified with him, to share his name and his throne of glory and his great work throughout the eternal future, as his body, his bride, his joint-heir.

A CLOSING WORD OF EXHORTATION

In verses 12-17, following our text, the Apostle pays a beautiful tribute to the church at Philippi, and expresses his great love for them. How he reveals his confidence in their

loyalty! And how glad he was to pour out his own life on their behalf (see margin v. 17) that they might attain unto the fulness of the likeness of Christ! He lovingly exhorts, "Do all things without murmurings and disputings." In following the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us. On the contrary, we are to realize and believe that the Lord knows exactly what experiences are necessary to our development in the school of Christ; that he is supervising our experiences for our highest good and his glory; that he is not forgetful of his promises to those who are his, but will, as he has promised, cause "all things [that come to us in the line of faithfulness] to work together for good" to us. And even our blunders or stumblings, if properly received, will be overruled for our blessing.

We are glad to see this disposition of trust and loyalty in so many of the Lord's dear saints. Thus following the Master, dearly beloved, we shall "be sons of God without rebuke, in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of life." Thus shall those who are over you in the Lord "rejoice in the day of Christ [when our 'change' shall come] that we have not run in vain, neither labored in vain."

THE SECRET OF HIS PRESENCE

"In the secret of his presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can only vex me,
Trials never lay me low,
And when Satan comes to tempt me,
To the secret place I go.

"Would you like to know the sweetness
Of this secret of the Lord?
Go and hide beneath his shadow,
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face."

INTERESTING LETTERS

"BEFORE AFFLICTED, I WENT ASTRAY"

DEAR BROTHER RUSSELL:—

I am happy this day to be able to address you as a brother by the grace of God. I am trying to write you, dear Brother, under much difficulty; but I want to let you know what a great blessing you have been to me. First of all, dear Pastor, if you will kindly excuse me for taking up a few minutes of your time, I would like to tell you a little about myself.

Six years ago I met with an accident in the coal mine, receiving a fractured spine, which left me with extreme paralysis; and for six years I have never been one moment free from pain. I lie on a water-bed, and almost everything has to be done for me. I am terribly crippled, even to my fingers, in which I have no grip. I hold my pen by means of an elastic band around my fingers and the pen-holder. I have a wife and a child eight years old; and by the guidance of our heavenly Father we keep our home going, on a little compensation from the colliery.

Well, dear Brother, I have lived through a lot of pain, but I feel handsomely rewarded by being spared to see the divine plan of our loving Father. Soon after my accident I got converted, as I then understood conversion; and as the Methodists were very kind to me, I became a member of their Society. I have striven hard to live a life pleasing to God; and for five years I have studied religion, being a lover of books and my Bible, which was my greatest comfort; not because I understood much of it, but because in it I found sweet, comforting promises of a better life to come.

As I read after great religious leaders and endeavored to take a deep interest in the nominal church, I soon discovered that there was a terrible confusion being made of God's Word. Everybody seemed to believe anything and nothing at the same time; and the only difference I could see between most of those around me who professed Christianity and those who did not, was that the former lived for the lust of the flesh under a cloak, while the latter did not care who saw how they lived.

I thought at that time that the churches were the representatives of Christianity on earth, and that ministers must be right because they had been to college; and besides, didn't they often tell me when I asked for explanations that I was not learned, and so could not expect to understand God's mysteries in the Bible?

But after the war broke out, and I saw how the nominal church completely threw over the chief principles of Jesus to support their earthly gods, I began to doubt whether there was really anything in religion after all. After having learned of the meek and lowly Jesus, and then to hear men from the church which bore his name, crying out from its pulpit for revenge and the blood of their fellows, I felt at a loss what to think. In the end I became very skeptical in my thoughts and began to feel that all my hopes were shattered; and I knew so little of the Gospel and felt so helpless for the want of a teacher! But where was I to find one? So I thought to throw up all and believe nothing.

At this point, dear Brother, your STUDIES IN THE SCRIPTURES were introduced to me by an old friend who used to call with a book on health, once a month. He was a Seventh Day Adventist, who had been to see the PHOTO-DRAMA and had read some of the STUDIES. As he told me of this grand light which had come upon him, I was astonished. Eventually he made me a present of the first volume. I thought I was going to find gold galore. But it was not until my friend had given me the second book, and I had partly read it, that my mind opened as it were all at once and I prayed God to lead me and teach me in his holy Word.

I cannot tell you, dear Brother, how I seemed to fill with joy and gladness as the Word of God was unraveled before my mind. Sometimes as I read I had to put down the book a few minutes to pray the Father to keep me calm in my joy. I did not then know who had written the books; but I loved him and thanked my God as I read and feasted upon the good things the Father had permitted him to set before me.

After I had read the second book, I longed to have the rest of them; and as my friend had no more to part with and had no means with which to buy them, he advised me to write the good people at our London Office and state my case. I did not like to do that; for I could not believe, all at once, that there were people so kind in London as all that. But when my friend came again, he persuaded me to try them. Eventually, half-heartedly, I did so; and to my great joy and comfort, three days afterwards I received the other four volumes, and I should like them to know what joy their gift has brought to my painful life.

I am the only I. B. S. in this town; but the dear brothers and sisters from several towns round about have visited my home and have not forgotten to bring food of both kinds with them. I also receive THE WATCH TOWER from Brooklyn. It comes as a message of love to me. As I read it, dear Brother, I feel that you are in my room and all the brethren. "Blest be the tie that binds our hearts in Christian love!"

After the heavenly Father accepted me as a son, I soon met with opposition; and eventually I felt obliged politely, but in a right spirit, to withdraw from the "nominal." Some of my dearest friends said that Pastor Russell had turned my brain. To that I quite agreed, only I said that God had turned my brain through Pastor Russell, and had turned it in the right way, too.

I wish to thank you, dear Brother, and all the dear brethren through whom I receive THE WATCH TOWER—gratis. I would be glad to receive THE TOWERS so as not to be a burden to the brethren. But our heavenly Father has willed it that he himself shall provide for my every need. So be it. I go over our beautiful vow each day, and I pray the Father to keep and guide you and our dear brethren. Will you please pray for me that I may go on by his grace to make my calling and election "sure?"

I hope, dear Brother, that I have not taken up too much of your valuable time by asking you to read this letter, which after all only partly expresses the joy and gratitude that is within me. If I am not asking too much I should love to have a line of comfort by your own hand. I close thanking God for preserving me long enough to become.

Your Brother in the Lord, A. W. JENNINGS.

THE PROGRESS OF THREE MONTHS

DEAR PASTOR RUSSELL:—

I am writing to ask your advice on a few questions. I was brought up a Catholic and attended church till I was married, thirteen years ago. My husband was a Methodist, although he never attended church until two years ago, when an evangelist came here. He then joined the Methodist church. He often asked me to go, but I did not care to. He took our three little girls to church. I prayed God night after night to direct me so that I could see which was really the right church.

A year ago I found a tract under the door of our home which I believe was an answer to my prayer. The tract was, "End of the World in 1914—Not the View of Pastor Russell," and oh, how happy I was after reading it! I also read it to my husband and he thought it grand. I then took his Bible to find out if those things were so.

My mother had then been dead about a year. I often wondered why God had taken her away from us and oh, that little tract did set my mind free and at rest! My husband thought it so grand he had to tell the Methodist minister and his friends about it.

A little later the PHOTO-DRAMA OF CREATION came to our community and we attended it. I commenced attending the meetings for Bible study and my husband did not object. About a month later his minister handed him two books about you for me to read. I had gotten just enough of the truth to know that these books were lies they were telling about you. One item was that Pastor Russell did not believe in Jesus Christ!

The minister came for the books and I told him we do not deny Jesus Christ; that "To us there is one God and one Lord Jesus Christ"—two separate persons; that it was he who was denying Jesus Christ, by the little book he had given my daughter. He asked me to explain and I showed him where it said, "Jesus is the God-man; he was truly man and also truly God;" they deny him by calling him God.

I told him God was from everlasting to everlasting and had no beginning; that Jesus was "the first-born of every creature," that he said, "My father is greater than I." The minister replied, "That is a mystery to me and we ought to leave anything we don't understand to God." But I replied that God directs us to "Search the Scriptures" and find out if the things told us are true.

Five months ago my husband moved us to a farm four miles from the city, telling me if I attended any more of those meetings against his wishes I would be sorry; but I would not stop attending. He refused me the horse; recently I took the horse and he ran away with me, breaking my foot. I am now recovering and long to go again to the meetings. What would you advise me to do? My husband wants me to go to church with him.

Your sister in the truth, ———.

THE BLESSING OF A FAMILY ALTAR

DEAR BROTHER:—

I desire to write you how much I appreciate your work of love for us and tell you of the blessing we are receiving from our family altar.

As soon as breakfast is over we read the vow, the Morning Resolve, the prayer meeting topic and comment, then the text for the day with comment. Then either Brother White or myself leads in prayer, followed by all joining in "the Lord's Prayer"; then we sing the Bethel hymn.

We have two daughters, of thirteen and eight years, respectively. We do not insist on their being present at the early service, though they almost always are present, and are as quiet as if they were in regular church service.

It is of the special service that I have with the children alone that I wish to tell you: Just before schooltime I have them take their turn to have their hair combed. One sits on a low stool before me, and while I comb her hair she reads a Bible story while the other listens, and then the other one does the same. Then we three kneel and I put them into the hands of the Lord, asking his blessing upon them and their teachers for the day. Then I kiss them good bye and send them to school.

This is proving a great blessing to us all and I am surprised at the amount of reading they accomplish. The older girl has read the PHOTO-DRAMA SCENARIO through twice. I think she will be ready for the first volume of STUDIES IN THE SCRIPTURES soon. She also voluntarily goes several squares from home every week to read to a dear old Sister who is nearly blind. She generally reads your sermons from the newspapers and never forgets to go, always asking me, "Mama, what shall I read to Sister H.?"

The other daughter reads more simple stories and talks about the pictures. We certainly have blessed times together. I am not telling this boastfully, but it has come to my mind several times to write it to you, thinking it might be of comfort to you as well as to us.

I often wonder if parents realize the blessings they miss in not instructing their children in the Scriptures and I have found this a most helpful way. On Sunday mornings we go over the Sunday School lesson with them. I certainly wish to thank you, and praise the dear Lord that he is using you to help us understand his Word.

Yours in His love and service, MRS. F. D. WHITE.—*Ohio.*

CONDITIONS NOW VERY DIFFERENT

DEAR BROTHER RUSSELL:—

Greetings in our dear Redeemer's name. Knowing your time to be filled with the Lord's work, I hesitate to infringe upon it; but I would appreciate it very much if you would make it plainer as to what you see to be the Lord's will in regard to the Lord's poor. Some time ago there was an article in THE WATCH TOWER regarding friends availing themselves of public institutions. Would that mean that you considered it the Lord's will for an ecclesia to permit an aged sister to go to the poor-farm [where she has no fellowship] when by just a little self-denial some, if not all, could put by a little each week to care for her?

In the early church they brought what they had, and no one went without. I would like if you would either answer my letter personally or put an answer in the TOWER.

The STUDIES IN THE SCRIPTURES have been a great blessing to me, and I know that God will continue to bless and strengthen you. Your sister in Him, ———.

EDITOR'S REPLY

Conditions have greatly changed since the times of our Lord and the Apostles. The teachings of Jesus have greatly broadened the world's sympathies. Now it is considered a disgrace for any community to fail to make provisions for its poor, its aged, its imbecile, its sick. The provision made for these through public taxation is much better than the provision that was made in the early church, and much better than the majority of people have at the present time. Visit your own County Homes for the poor, etc. See how clean they are, how reasonably comfortable, and how, in a majority of cases, the inmates are better off than they were at their own homes. Applying the Golden Rule to himself on this subject, the Editor would be quite willing to go to such public institutions as he knows of, if the Lord's providence so arranged. He would prefer so to do rather than be burdensome to others.

The child of God, on the alert to serve his King, would probably find many more opportunities for service in a public institution than if he were shut up in a private home. Who knows but that there are hungry hearts needing the bread of life, and that the Lord's providence might guide some of us to the feeding of these, and thus furnish opportunities for their blessing through association with them?

A WORD TO THE WISE

MY DEAR PASTOR:—

Grace and peace be multiplied unto you! About two years ago this past summer, there appeared an article in THE WATCH TOWER, the title of which was something like this: "Proper Decorum in the Church of God." Is seemed to me at that time to be just what was needed. Since then large numbers have been added to all the classes and a reprinting of this same article might prove very helpful.

My reason for thinking so is this: At a Sunday afternoon service of a large class of Associated Bible Students which I attended recently, the confusion before the service was so great that the leader, in order to make himself heard in announcing the first hymn, had to resort to the undignified means of pounding the Hymnal with his fist.

After the service, a newly interested lady was overheard to remark—"Yes; I enjoyed the sermon very much; but the people here have not the reverence for God that they have in the churches. There, they enter quietly, and wait on the Lord until the service begins, and thus prepare themselves for the blessing of the hour." One cannot help but deeply regret that thoughtlessness on the part of the friends is permitted to cast a reflection on the cause they love to serve.

It always has seemed difficult for the dear friends to realize that the same reverence and dignity should characterize their words and actions in a hall as in a church building.

In writing this, dear Brother, I am voicing the sentiments which I have heard expressed by others; and I trust it will

not seem like a complaint, but instead, a service in behalf of the cause we all love so well. With warmest love in the Lord.

Yours in His service, ———.

TIME ENOUGH FOR PROTEST

DEAR BROTHER RUSSELL:—

In reading and rereading the first article of Sept. 1st TOWER; i.e. "Christian Duty and the War," we have been greatly helped and encouraged. We especially wish to speak of the last part of the article and the advice given therein. We gladly accept and appreciate this advice. You seem to have said just what was in our hearts and minds.

We are desirous, however, of asking a further question. Would you think it proper and wise to place before the government at this time, before they become involved in the war, our determination in case they do? "Be it known unto thee, O King, we will not serve thy (War) gods." Would not a perfectly frank and honest position on our part require such action? As for instance, the sending of a resolution to this effect signed by all who wished, to President Wilson and the public press.

Greatly thanking you for your continued labors of love and praying the Master's richest blessing upon you and the glorious work you are doing, we remain,

Yours faithfully in the Anointed, ———.

We advise that no protest be made until there is some demand; and then only a quiet, modest declaration of our consciences on the subject. EDITOR.

"LIFT UP YOUR HEADS AND REJOICE!"

Question.—Should the Lord's people be grieved, or should they rejoice, over this present great international war?

Answer.—Our Master said, "When ye see these things begin to come to pass, then lift up your heads and rejoice!" We cannot think that the Lord meant that we should rejoice in the sufferings of those engaged in this war, nor in the sufferings of the wives and children, the bereaved ones, nor in the loss of those whose homes are destroyed, nor in the sorrows of millions here who are without homes in consequence of the war. We cannot think that he meant this! He says that we are to sympathize with those who are in trouble, to rejoice with those who rejoice and to weep with those who weep. The reason why we rejoice is that we know what the outcome of this trouble upon the nations will be, as foreshown in the Scriptures. We rejoice not in the sorrows, the difficulties, not in the war, and what is to follow in its wake, but in the fact that all these things prefigure the end of the reign of Sin and Death and the inauguration of Messiah's glorious empire!

VOL. XXXVI BROOKLYN, N. Y., DECEMBER 15, 1915 No. 24

WATCH TOWER, BIBLE AND TRACT SOCIETY

ANNUAL REPORT FOR FISCAL YEAR—1915

Although the year 1915 falls considerably short of previous years in respect to the Society's activities in the promulgation of truth; nevertheless, this is one of the best reports the Society has ever been privileged to render. It so impresses us because many of the dear friends who have been active supporters of the work in the past have been so generous, so fervent, so zealous, that they left themselves with merely enough of this world's goods to properly maintain themselves and those for whom they had responsibility. Our expectations that the Lord's consecrated people might be taken beyond the veil by October, 1914, had much to do with these previous activities; leading the friends to spend and be spent in the most marvelous way in the interest of the King and the brethren, heirs of the kingdom.

True, for two years preceding the date mentioned, THE WATCH TOWER pointed out that the grand climax of our hopes seemed not likely to be fulfilled at that time. Nevertheless, the fervent zeal of the brethren led many of them to serve to their limit. And during the year preceding, the PHOTO-DRAMA OF CREATION so greatly appealed to the brethren as a providential arrangement of the Lord for the scattering of the truth that it quite made up for any loss of expectancy in regard to the time. We therefore consider it very remarkable that in the face of these circumstances the work has gone on, practically uninterrupted—some features of it even increasing, notwithstanding the financial depression of the earlier half of the fiscal year.

First of all, we note the beautiful spirit manifested by the Lord's people in every part of the harvest field. A deep work of grace in the hearts and minds of the brethren is everywhere manifest. Their possession of the holy Spirit in increasing measure is manifested, as the Apostle declared it should be, in the fruits of the Spirit; i. e., meekness, gentleness, patience, long-suffering, brotherly kindness, love. We know of these prevailing conditions, not merely through the dear brethren who represent the pilgrim work and by whom reports are continually sent in in respect to every class visited; but we have information of the same thing from every part of the world, through the Correspondence Department.

As an illustration of how the work goes gradually on, we note the fact that in the New York City congregation the number immersed during the year—208—exceeded those of the preceding years. We have similar reports from all over the world, witnessing to an increasing number, coming under the influence of the truth, and "presenting their bodies, living sacrifices," in consecration to the Lord and his service.

THE COLPORTEUR WORK

The financial strain of the early part of the year discouraged many of the colporteurs, and led them to leave the harvest work temporarily and enter business pursuits—it being impossible for them, for a time, to meet their expenses. Now, however, the great improvement in business everywhere, resulting from the manufacture of munitions of war for Europe, is encouraging many of these brethren to return to the harvest work. There surely never was a more encouraging time for engaging in this blessed service.

Not only are the STUDIES IN THE SCRIPTURES supplemented by the CREATION SCENARIO; but additionally and especially, the minds of the people are open as never before, to know something about the meaning of the war, and to consider the relationship of God and the divine plan to the terrible war now in progress. We have the thing they need, the thing they crave; and no one else has it. We are hoping that many of the dear friends who became temporarily discouraged will perceive the hand of the Lord beckoning forward for a further gleaning in the harvest field before "the night cometh when no man can work." The circumstances mentioned will account for the decrease in the output of the STUDIES IN THE SCRIPTURES, as shown in this report.

THE PILGRIM WORK

While various circumstances and conditions have seemed to make it advisable that some of the pilgrim brethren be dropped from the active service, others have been brought into the work, and still others are expected to enter it in the near future. The results of the year, as shown in the tabulation, certainly compare very favorably with the year 1914. We consider this one of the most important branches of the service, and continue to commend to the love and special consideration of all the Lord's people the pilgrims whom the Society sends forth. A special blessing seems to be going with this feature of the work at the present time. The public have an ear to hear, and the Lord seems to be giving his faithful ones more and more of wisdom and grace in the presentation of the message. The results are gratifying.

CREATION PHOTO-DRAMA

This branch of the work, having been pushed for a year, most persistently at great expense, yielded such bountiful results that we were loth to see the great activity in this direction curtailed. Nevertheless, it was the only wise and possible thing under the circumstances—the financial stringency. For a time, all but three of the DRAMAS in the United States were discontinued; and these were not run as continually as before. Various endeavors were made to put the DRAMA on a financial footing to yield its own expenses. It was found, however, that in order to make it attractive to the theater people, the DRAMA was so shortened that the main object was largely frustrated. The Society, on the contrary, had the special interest in the slides and records, because by these the great Gospel message was delivered—the moving pictures merely being introduced to draw the audience and to hold their attention. All such exhibitions of the DRAMA have been discontinued. Hereafter it is to be shown only in its full four parts, without any curtailment. And the Lord's blessing seems to be returning to the DRAMA on the free basis.

We have now, practically, all of our DRAMA sets in operation, though not showing usually, except Sundays, in the theaters. And the friends can usually obtain the theaters at a very low price. In cities where ordinary Photo-Drama entertain-

ments are not permitted by law, CREATION is welcomed by the theater managers at about the cost of janitor service and lights; and we are finding that in cities where moving pictures are permitted, the theater people are willing to give Sunday forenoon, 10:30 to 12:30, to the DRAMA, at practically no cost, except that of janitor service and light. This does not indicate the interest of the managers in the DRAMA, but merely their desire to have something which will help to give moral tone to the theaters.

THE EUREKA DRAMA SUCCESSFUL

We have been very pleasantly surprised to note the splendid results secured by the EUREKA DRAMA outfit—tinted slides, phonograph, records, scenarios, etc. These of course meet with their greatest success in suburban places, where the people are not so satiated with moving picture exhibits. Although the pictures are not so fine as in the PHOTO-DRAMA, they are nevertheless good, and highly appreciated. It is freely recognized that we have the largest variety of religious pictures ever exhibited; and these are introduced in a chronological and historical arrangement, which adds to their value.

To our surprise, it is found that the people really seem to give closer attention to the EUREKA DRAMA than to the PHOTO-DRAMA. Our wonderful records, so clear, so distinct, are a special attraction. Never before, we believe, have such records been put forth, giving the human voice in its full power, and so distinctly that many people have inquired why the speaker did not come forward on the platform to be seen and receive applause, some even refusing to believe that the records were those of the phonograph, insisting that no phonograph ever produced such a result.

There are eighty-six of these EUREKA DRAMA outfits in the hands of the brethren in various parts, and we trust that they are all being used at least every Sunday. Many of them, we note, are used almost constantly, every night in the week. We regret that we do not have an accurate report on these. We are deeply interested in knowing that they are all actively engaged and noting the results. Only fourteen classes are giving regular reports; seventy-two we know nothing about. And yet we do know, that thus far we had 5,560 exhibitions reported, with a total of 1,012,268 in attendance. The interest aroused by these may be indicated to some extent by requests for literature other than that which was freely distributed—the number of card requests for literature being 30,645.

Surely with such amount of interest manifested, with the people sitting listening to every word of the message, while viewing the pictures illustrating the same, we would hardly ask for better opportunities for presenting the truth—the Gospel message. We trust that each of the DRAMAS is being kept busy; and we again express the hope that we may be informed of the activities and results.

THE WATCH TOWER

We continue to consider THE WATCH TOWER lists our best criterion in respect to the general progress of the harvest work. The brethren will all be gratified to know that we are now printing an average of 55,000 copies of each issue. This indicates a deeper and larger interest in the truth than ever before. Besides this, there are issues of the journal in the German, Swedish, Dano-Norwegian and Polish languages.

While we have reached and passed the mark that we some time ago set for the list—fifty thousand—we are not yet content. We have every reason to believe that our list should be double what it now is, if all the interested knew fully about THE WATCH TOWER and realized their need of its regular visits. We are dependent upon the zeal and loyalty of the brethren everywhere to make known to the interested ones, just what THE WATCH TOWER is, and to recommend to them that they send in their subscription. We believe that many are missing the blessing, and would therefore stir up into active co-operation the pure minds of all the dear brethren to this Department of activity in the Master's cause—to the intent that the brethren may be "built up in the most holy faith"—into Christ, their living Head.

THE NEWSPAPER WORK

The financial stringency has interfered more with the newspaper work than with any other branch of the service. Had we the money, we would have representatives traveling continuously, visiting the newspapers, showing the publishers the difference between the Sermon reports furnished by the Pastor Russell Lecture Bureau and all other Sermon reports. Editors and publishers believe that very little interest is taken in the Sermons by the majority of their readers. They need to be made aware of the fact that these Sermons are different, and that they appeal to the public where others do not. But financial conditions have not permitted activities along this line. Hence, there has been quite a falling off in the list of papers publishing the Sermons regularly. Nevertheless, there is still a goodly number of these.

Anybody desiring to obtain the Sermons weekly can be accommodated by addressing the Society's Office. Not many now are publishing the three-column service. Nevertheless, we can supply these to those who desire them at any price they may choose to pay. Some publishers give to the Society as low rate as 15c per year; others 25c; others 50c; others $1. Such subscriptions sent in to us are distributed between the different papers, according to your desires, and according to the reasonable proportions that would go to each paper.

VOLUNTEERING ACTIVITIES INCREASED

The term volunteering we apply to the voluntary distribution, by the friends, of special issues of THE BIBLE STUDENTS' MONTHLY—systematically distributed by Classes co-operating or sometimes by individuals. Where there is a class, a volunteer captain is chosen, by whom the home town is districted, a portion of service being given to each one of the class able, and desirous of participating, the shipments being made to said captains. These activities are usually extended gradually to the suburbs of the town or city, and in some instances to neighboring towns or cities where there may be no classes. The Society provides this volunteer literature without charge, and with the promise of repayment of the freight charges.

In the past, the charges were sometimes prepaid and afterwards demanded upon delivery. Now, all are to be paid on delivery and the receipt to be sent to THE WATCH TOWER Office, that the amount of the freight charges may be reimbursed to the Captain of the volunteers. In addition to this regular volunteering, we supply in limited quantities, any number of the "B. S. M."—not for promiscuous circulation, but rather that the class may have these on hand to be given to visitors, or to those who make inquiry for answers to certain questions. We do not keep these in very large quantities. While we desire to supply them freely, we do not consider them the volunteer matter for general distribution. They are sent free, but with charges collect.

We are sure that it will surprise many of you, as it did us, to find that the zeal of the dear brethren was unabated: that the demand for this free literature for 1915 exceeded that of any previous year. In the report, this might not seem to be true, because the figures are less than those of last year. We call attention, however, to the fact that the figures include the free SCENARIOS of the PHOTO-DRAMA OF CREATION and that this free literature practically stopped with the stopping of the DRAMA, So far as the BIBLE STUDENTS' MONTHLY is concerned, the year 1915 stands at the very top of the list. The total amount, including distributions in Great Britain and in foreign lands, reaches to about 50,000,000 copies.

FREE LITERATURE IN MANY LANGUAGES

Have in mind, dear friends, that the Society is publishing free literature in nearly every language, and that the SCRIPTURE STUDIES are now to be had in twenty different languages. We cannot undertake to enumerate all of these, nor is it necessary. Whatever you have use for, write to us, explaining your needs.

Under this heading we mention the work for the blind. We have the first Volume of STUDIES IN THE SCRIPTURES, and many Sermons and WATCH TOWER articles prepared for the blind in raised characters—the American Braille—the English Braille—the New York Point. If you know of any blind people who desire to read, they can be supplied without charge—books being loaned, subject to return, postage free. Such orders may be sent direct to this Office, or addressed to "Gould Free Library," South Boston, Mass.

FINANCIAL SINEWS OF WAR

To a certain extent, the Christian soldiers are engaged in a great warfare against sin, against error, against superstition—against the adversary of men who is specially the adversary of the light and of the Lord and the faithful followers of Jesus. All of the Society's activities are opposed by the adversary, and are necessarily in opposition to him and his course, and in favor of the Lord and his message.

The Lord has very wonderfully, through His people, supplied the sinews of war—money—and that without solicitation on our part. Those who receive the Truth into good and honest hearts seem to be so impressed by it that many of them are in danger of giving more than they might reasonably afford to give, to send the Good Tidings to others. We believe that the Lord is very appreciative of such loving zeal; and that in due time those who are supporting the work financially, as well as those who are supporting the cause with their other talents, will all meet with a share in the great reward: "Well done, good and faithful servant, enter into the joys of your Lord."

We are sure the financial conditions, all being taken into consideration, our readers will agree that the report shown in this issue is an excellent one—even though being far short of last year's. A summary of the work follows:

SUMMARY OF SOCIETY'S ACTIVITIES IN UNITED STATES AND CANADA

Letters received	181,834
Letters sent out	332,773

LITERATURE SUPPLIED AT COST

Output of SCRIPTURE STUDIES—Vols	362,344
" " Bible and other books	53,355
" " Booklets	88,447
" " DRAMA SCENARIOS (bound)	55,630
" " WATCH TOWERS	1,406,000

LITERATURE SUPPLIED FREE

Free SCENARIOS—output	1,528,000
Free BIBLE STUDENTS' MONTHLY	39,289,000
Sermons in newspapers	214,777,060

PILGRIM SERVICE FREE

Number of Pilgrims	65
Miles traveled	505,957
Towns visited	6,233
Public meetings held	1,843
Semi-public meetings held	2,735
Parlor meetings held	8,971
Total attendance	833,522

FINANCIAL REPORT FOR FISCAL YEAR

Pilgrims' Expenses	$22,675.58
Free Literature, Sermons, etc	180,823.69
Assistance to Foreign Branches and helpers	30,841.85
DRAMA Expense in forepart of year	53,788.65
Total Expenditure	$ 288,129.77
Cash balance from 1914	$ 1,677.12
Good Hopes, Tract Fund, etc	185,739.56
Special donation to balance	100,713.09
	$288,129.77

THE CAROL OF THE "BRIDE"

CANT. 4:12-16.

The North Wind blows cold o'er my Garden today—
Its fierce blasts rush mad on their pitiless path;
The trees bend and sway in their giant grasp,
And cower and shrink from their furious wrath.

They plant their roots deep, and still deeper; their arms
Take on sinews of strength as they writhe in the blast.
O bitter North Wind, thy fury is vain!
For strength born of need brings the victory at last!

* * *

Today o'er my Garden the South Wind plays,
And gently it kisses the blossoms fair;
Their soft petals tremble in glad response,
And their perfume flows out on the quivering air.

The soft breeze caresses each glistening leaf,
It whispers a message to each blushing rose;
And sweet, timid violets look up at its touch—
The touch that only the South Wind knows.

It sings to the trees a low, murm'ring refrain,
And steals thro' the branches with tremulous sigh;
They clap their soft hands as they dance in their glee,
For old Winter has fled and the Summer is nigh.

* * *

O South Wind, O North Wind, ye both brought rich gifts!
My fair flowers are sheltered, my trees great and strong!
And sweeter my blossoms, and richer my fruits:
To North Wind and South Wind I carol my song!

My Beloved has come to his Garden—and lo,
Sweet spices and perfumes and blossoms most fair,
And ripe, golden fruitage I lay at his feet!
What joy could be greater! What priv'lege so rare!

October 21, 1915 ALICE G. JAMES.

UPHELD IN THE "EVIL DAY"

"He shall give his angels [messengers] charge concerning thee, to guard thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91:11, 12.

The introduction of this Psalm seems clearly to indicate that it applies exclusively to the consecrated people of God during the Gospel age, the spirit-begotten ones—those who abide under the shadow of the Almighty, in the secret place of Jehovah. This same thought is represented symbolically in the typical Tabernacle. The secret place where the saints abide is the Holy. None were allowed to enter the typical Holy and Most Holy except the high priest and the under priests. All of the people of Israel, so far as they were living in close harmony with this arrangement, were blessed. But the secret place, the Holy, is the one referred to in this Psalm.

Coming down to Jesus' day, we see that he was the first to enter the antitypical Holy and the Most Holy. He entered the first of the Holies when he offered up himself at Jordan. When he made his consecration at baptism, instantly he was in the Holy, instead of being outside in the Court. If he would abide in the Holy and continue under the shadow of the Almighty, all of God's providences would be favorable to him and all things would work together for his good. So when Jesus had finished his course victoriously, he passed beyond the second veil, and entered into heaven itself—the Most Holy. (Hebrews 6:19, 20; 9:24) While in the flesh he was kept in all his ways; he was guarded of God, and not suffered to be tempted above that which he was able to bear. In the Garden of Gethsemane, the Father revealed himself in some manner not specifically stated, except that we are told that angels came and ministered unto the Master. God "maketh his angels spirits: his ministers a flaming fire."—Psalm 104:4.

God can use anything or anybody as his agency, his messenger. But there were very few of the human family in Jesus' day capable of being used as God's comforting angels to our Lord. Mary of Bethany was one of these, who, just prior to the Master's crucifixion, anointed his feet with a fragrant, costly perfume, and wiped them with her hair. She was one who gave him consolation when his mind was agitated with the thought that five days hence he would be crucified. He realized that none of the people understood, that none of them were able to enter into his feelings. But Mary's service was very precious to the Lord—very encouraging to him.

SUBTLE TESTINGS PECULIAR TO OUR DAY

So the Lord has also used spirits—angels—and at times various other agencies, human beings and even the powers of nature, as his ministers. If the Father were wishing to send some message to us, his children, he could use the electric power that we are learning to use in wireless telegraphy and telephony. But he has not chosen to use this power as his messenger to speak to us directly. Our text gives us the thought, however, that the Lord's special supervision is over all his saints, the class which he has been selecting since Pentecost, with a view to their preparation for the heavenly kingdom through growth in the graces of the Spirit. But we see that this Psalm as a whole has a special application to our day, when "a thousand shall fall at thy side, and ten thousand at thy right hand," and when the pestilence shall be abroad. When pestilence is in the air, it inoculates a person without his being conscious of the fact, and it is thus that we, "the feet" members of the body of Christ, are exposed to special trials and dangers—spiritual pestilence.

This is the time to which all the prophets pointed as a time of special persecution. In the past there have been times of persecution to the professed people of God; but they were times when the right was more manifest, when a sharp line was drawn between the right and the wrong. When the question was raised, "Will you serve the Lord, or will you serve Baal?" it was not difficult to see the right and decide, "I will be on the Lord's side." In the days of the early church, the question was, "Will you curry favor with the Roman power, or will you suffer persecution by following Christ?" It was Christ or the Emperor. Still later down, when the question was as to one's choice between one denomination or another, the issue was clearly drawn: "Am I on God's side, or am I on the side of the adversary?" But during the past forty years the differences between the denominations have been practically ignored.

Sometimes those who were being persecuted were somewhat to blame for their persecutions; for they held errors that were more or less atrocious. But all the way down, the trials and temptations were, it would appear, less subtle than they are at

the present time. Today these great denominations that formerly fought one another are trying to be one body. It would seem on the surface as though the Millennium had come, and that the lion and the lamb were lying down together. In general there seems to be among Christian people a feeling of amity and a desire to do good rather than evil. The cases in which violent persecution is indulged are far between, and not appreciated by the masses.

For the past forty years, then, there has been a condition that is constituting a crucial test to all Christian people. The subtle doctrines of Spiritism, of Christian Science, of Theosophy, and of New Thought of different kinds, are prevalent. Likewise the theory of Evolution is widely proclaimed. Learned men formulated the theory of Evolution, and then the Higher Critics began to pull the Bible to pieces, because of "the oppositions of science, falsely so-called." (1 Timothy 6:20) These false theories have constituted a miasma that has spread in every direction. There are four hundred millions of Christians, according to some; seven or eight hundred millions, according to other authorities. These include all the infants, the feeble-minded and the insane. Whether they are one minute old or fifty years old, they are reckoned members of the church, if they have had certain drops of water sprinkled on their heads and certain words said over them.

But amongst the most intelligent of those who name the name of Jesus there has been a great falling away from the Word of God. This testing has been the most insidious, the more injurious, because it has come from the theological seminaries. Thousands have fallen. They are not about to fall, they have fallen. They have lost all anchorage to the Word of the Lord. Out of the two hundred thousand professed ministers of Christ, probably not more than ten per cent believe in the Bible as the inspired Word of God. Ten per cent would be twenty thousand, leaving one hundred and eighty thousand who have fallen from faith. If they have fallen from faith in the inspiration of the Bible, we may be sure that they have in a measure fallen from relationship to God. Some probably never were in relationship with the Lord in any sense.

UNFOUNDED HOPES OF THE MANY TODAY

What revelation has God made except that given in the Bible? "Having no hope and without God in the world," represents the condition of the many. They have hopes of their own, but not a Bible hope. The Theosophists have a hope, the Spiritualists have a hope, the Christian Scientists have a hope, and so have the Evolutionists; but the hope of all these is without foundation and will surely fail them in this testing time.

The hope of the Evolutionist is not that he can himself survive everlastingly; but that, as he learns more day by day, he may be able to beget better children, who will be more noble of character and more wise of head than he has been. In turn, these children may be able to live longer and have children yet more wise and strong. These Evolutionists believe the time will come in the distant future when their children will be so wise as to be able to take advantage of all the circumstances of life, and may continue to live forever. From our viewpoint these people are without God, without hope.

It is true that these ministers speak of Jesus, but the message that they give is not the Bible message. They say, indeed, that there was a great deal of good in the life of Jesus worthy to be copied, that he was a good example, etc. We think that they speak after this manner simply for its moral effect upon the people. If these men lived such a life as Jesus lived, they would reprove the people and tell them that they are living very foolishly, that they are living for self and neglecting the Word of God. These same ministers who hold Jesus up as an Example know very well that it is because of the way that he lived that he died at thirty-three years of age—died instead of living everlastingly. They admit that he was a very fine character, but the majority of them have no place in their scheme for his ransom-sacrifice. And in urging their people in respect to following the example of Jesus, this class apparently do not urge them to lay down their lives for the truth, and in the service of God.

They tell their people not to go to war, unless their country calls them, and not until the ministers preach it; but that if it ever becomes popular to go to war, then go to war and make all the cannon possible. Meantime the preachers will train the little boys, and form of them Boys' Brigades and Boy Scouts. When war comes, then let the boys be noble Boy Scouts, shoulder their rifles and do their best to kill. Let them help uphold the war, and fight on their own side. Let their people care for and help to heal the wounded—all who have not been killed outright. Let them bind up their wounds, and get them ready as quickly as possible to go out to the trenches and fight again, and perhaps be killed.

SKEPTICISM NOW RIFE EVERYWHERE

All this is a confusion of religious instruction. It comes because these people are fallen from faith in the Bible. Some of them, seeking to hedge when inquired of on the subject of their faith, will say, "Well, we believe all the words of Jesus." And some publishers, following along the line of this growing sentiment, have published New Testaments with the words of Jesus printed in red text, so that those who wish to read his words alone have there before them these words lettered in red. But if asked whether they believe in the words of Jesus in regard to Jonah and the great fish, and in his words about the Flood in Noah's day, they will retrench and answer, "No; we believe as much as our minds tell us is reasonable, and we think the rest is all nonsense." The truth is that they have no real faith in Jesus, nor in what he declared his life in the flesh was for. They do not believe that he was a sacrifice for sin, and say so freely. They have fallen from the position of faith.

Now if the teachers of the people have fallen, what shall we say for the people themselves, the four hundred millions or the eight hundred millions? Some have been in one denomination and some in another, but in general the whole procedure has been to keep them in ignorance. That may not seem to be strictly true when we think of how many schools and colleges there are. But the fact is that only a small portion of the people ever get as far as a collegiate course, or even a high school course. Before that time they are supposed to be on the side of the deceived ones. Many of our great universities today are hotbeds of infidelity. Bible truth is being kept from the people. With the colleges endowed with millions of money and with learned professors, and the whole Christian world, so called, under the tutelage of the two hundred thousand ministers of the nominal church, the wonder is that the people are not all infidels.

With this view, then, of the past forty years, we see a fulfilment of this Psalm. We see that thousands and tens of thousands have fallen. We see where they have fallen. We see why they have fallen. We see that the few are standing —"the feet" of Christ. As we look out over the world and see these thousands, we perceive that the few who have come into covenant relationship with the Lord are the only ones who are standing. But many even of these, because of having been overcharged with the cares of this life and the deceitfulness of riches, and false teachings, are in a trembling condition and are quite unable to stand firmly. These need our immediate help.

URGENT NEED OF THE WHOLE ARMOR

The Apostle Paul urges all the Lord's people to "put on the whole armor of God." Some of them have not had on much of the armor of God, but that of the creeds of the dark ages. Some of them, under the false teachings of modern Higher Criticism, Evolution, etc., have only a wavering faith. They are weak, instead of being "strong in the Lord and in the power of his might," as they should be. Now is the time for all these to be strong, in order that they may "be able to stand in the evil day," now upon us. They need to have on "the breastplate of righteousness," to be "shod with the preparation of the Gospel of peace," to have "the shield of faith," and "the sword of the Spirit, which is the Word of God."—Ephesians 6:10-17.

We who have put on "the whole armor of God," who have become measurably skilful in the handling of the sword of the Spirit—the truths now due from God's Word—need to use this now in the interest of all who may be succored. They need to be assisted to put on the whole armor quickly, that they may be protected from the darts of the adversary now flying thick and fast, that they may be saved from the errors now abounding on every hand, that they may be uplifted from their temporary fall and made strong in the Lord.

MINISTERING ANGELS

This 91st Psalm, then, seems to be a picture of the present time; and we are to strive to be the angels mentioned in our text. These angels, or ministers, are pre-eminently the children of God. They are to minister to the brethren. This is the high honor God has given to his people throughout the Gospel age. In our Lord's case angels, spirit beings, ministered to him; and in the cases of some of the Apostles the angels appeared and ministered to them at certain times. The Scriptures declare, indeed, that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But we have very little reason to expect that God will use any of the spirit beings to do a service that may be done by his people.

According to this Psalm we see that now is the time when the "feet" members are in special danger of stumbling, and

hence require special assistance. After the various snares of this day have been described with particularity, we read, in the words of our text, "He shall give his angels charge concerning thee, ... lest thou dash thy foot against a stone." Our Lord spoke of himself at the first advent as the stone of stumbling to the house of Israel, foretold by the Prophet Isaiah. (Matthew 21:42-45) The Apostle Paul refers to this prophecy that Jesus would be a stone of stumbling to both the houses of Israel.—Isaiah 8:14; Romans 9:32, 33.

Our Lord was a stone of stumbling to the natural House of Israel in their forty years of harvest. Similarly, we see that he has been, as foretold, the stone of stumbling in this harvest, during these past forty years. His presence and his work were neither understood nor appreciated in the Jewish harvest; and so here, the fact of our Lord's parousia, presence, is disbelieved and his ransom-sacrifice repudiated. The events of today are manifestations of his presence. These things and the vital truths of Scripture, now more clear and luminous than ever, are stumbling-stones to the world, but are blessings to the faithful, watching ones. The true people of God, mounting on this stepping-stone, are lifted up to a higher view-point and kept from stumbling. The doctrine of the ransom and the evidences of the Master's second presence at this time are unspeakable advantages to the saints of the Lord.

PRESENT FULFILMENT OF OUR TEXT

We see that the "stone" of our text is a symbolic stone. Satan tried to apply it literally in his temptation of Jesus, when he urged him to cast himself down from the pinnacle of the Temple. But Jesus said, "Get thee hence, Satan," and refused to make any such application of the Scripture. But we see the fulfilment of it in this our day. We believe that the Lord has raised up messengers, agencies, which have been very helpful to all of the "feet" class. These agencies have been various. The printed page with its message of present truth has gone in many languages to all parts of the earth, to seek out and to sustain the members of "the feet" of Christ. Thousands are writing us constantly that they have been recovered when they have been in great danger. Some of these had already gone into infidelity; many had lost all faith in the Bible as the Word of God. But they are strong in the Lord and in the power of his might today.

God has used these agencies, then; and these have been his ministering spirits, which have ministered to his people. We do not say that there have not been invisible agencies also, but we know the agencies that we have seen. So our text has a good message for us all. "He shall give his angels charge over thee, to guard thee in all thy ways." Whatever may be the difficulties of the Lord's children in the near future, there will be a special comfort in remembering that the Lord is able to make full provision for all his true-hearted ones, and that he will do so. He will continue to use these agencies, and there will be the strengthening of his people to the end of the way. If there are any who will not be thus led, it must be because there is something wrong in themselves. We should each see to it that we are of the "thee" class. "No evil shall come nigh thee." (Psalm 91:10) That will mean divine protection to the very end of our course.

GOD'S MERCY TO ISRAEL AND TO OTHERS

DECEMBER 26.—QUARTERLY REVIEW.

ISRAEL A FAVORED NATION—GOD'S MERCY IN THE LAW COVENANT—SPIRITUAL ISRAEL A NEW NATION—THE ROYAL PRIESTHOOD—OTHER NATIONS UNRECOGNIZED BY GOD—HOW DIVINE MERCY WILL EVENTUALLY REACH ALL PEOPLE.

"Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness."—Psalm 103:8.—R. V.

One difficulty with us as Bible students has been that in the past we took too narrow a view of the divine character and of the Bible. For more than twelve centuries the Bible was not studied. Instead, certain Bishops, thinking themselves to be apostles of equal authority with The Twelve whom our Lord Jesus appointed (St. Paul taking the place of Judas), thought that they had full right, as apostles, to make up a substitute for the Bible. These substitutes were styled creeds—Confessions of Faith. These were studied, and the Bible was neglected.

Under these circumstances it is not surprising that God's people got far away from the true teaching of his Word. Even when the Bible began to come back to the people in Reformation times, their poor heads were so badly clogged and confused with the false doctrines of twelve centuries of human theorizing that they were not prepared to see the Bible in its own light, but rather in the light of these creeds. Besides, they had been long taught that to doubt the creeds would constitute them heretics, and that the punishment for heresy is eternal torment. Hence the endeavor to keep in line with the creeds in all subsequent Bible study.

Now Bible students see that this was all a mistake—that the Bible should have been studied in its own light. They see that the creeds are full of confusing errors, which really make the Word of God of none effect where they are recognized. Now our Bible studies are different, because of our clearer knowledge of these matters, as well as because we are living in the dawning of the new age—at the time when God promised that his people should understand his word—"The wise shall understand."—Daniel 12:10.

GOD'S DEALINGS WITH ISRAEL

Our Text was addressed, primarily, to the nation of Israel. On account of disobedience, God cut off Father Adam, Mother Eve and all their children from special fellowship with him, sentencing them to death—as not worthy of everlasting life—"Dying, thou shalt die." (Genesis 2:17, margin) But even this sentence God did not hasten. The sinners might live as they could.

God's Mercy was manifested toward the posterity of Abraham—Isaac, Jacob, and then all of Jacob's children. God made the twelve tribes into one nation, cementing them together by his promises to them in connection with the Law Covenant instituted by Moses at Mount Sinai. If they would keep God's law, they would live forever—not die at all. Moreover, they were to be blessed in all of their affairs—their health, their flocks, their herds, their cattle. Everything would be blessed.

But they could not keep this Law Covenant, because of having been born in sin, like the remainder of the race. Nevertheless God purposed that through endeavoring to keep the law that nation should be greatly blessed. And it was so. True, he chastened them for their wrong-doings and shortcomings, but always with loving interest and care, never wholly casting them off. Their national distresses and captivities were in the nature of chastisements, with a view to teaching them necessary lessons.

Thus God's favor continued with that one nation—and with no other nation—from the death of Jacob down to the death of Jesus, a period of 1,845 years. Even then, in casting off the nation when they rejected Jesus and crucified him, the Lord made provision for all of the Jews who were spiritually inclined, that they might not only be retained in his favor, but might come into still greater favor at Pentecost and onward, being there begotten of the holy Spirit — no longer to be a house of servants, under Moses, but the house of sons, under Jesus. (Hebrews 3:5, 6) Even when rejecting the nation, God intimated clearly that the time would come when his favor would return to them—after the establishment of Messiah's kingdom.—Amos 9:11, 12; Acts 15:13-17.

GOD'S NEW NATION

Meantime, the saintly Jews who were "Israelites indeed" became the nucleus, or start, of spiritual Israel. Of this spiritual Israel St. Peter says, "Ye are a royal priesthood, a holy nation, a people for a peculiar purpose—that ye might show forth the praises of him who hath called you out of darkness into his marvelous light."

We see, then, that the church is God's new creation, the new nation with which he has been dealing exclusively during the Gospel age. He is dealing with these with a view to their education and development, that they may be associated with our Lord Jesus in his great Millennial kingdom. Then for a thousand years he and his saintly company, gathered from every nation under heaven, will bless natural Israel and all the nations of the world with light, with knowledge, with assistance and uplifting, for the purpose of delivering them from the bondage of sin and death, back to the likeness of God, lost by Adam and redeemed on Calvary.

It is because of this special work that God has for the church that he has made her trials fiery ones, declaring, "Through much tribulation ye must enter into the kingdom of God." (Acts 14:22) This class of fully consecrated ones, regardless of sectarian lines, have all been begotten of the holy Spirit. None others are recognized of God. This church have their names written in the Lamb's Book of Life—in heaven—and are in the present life demonstrating their faithfulness, their loyalty to God. When the foreordained number

shall have taken the step and shall have demonstrated their loyalty even unto death, then this holy nation will be complete.

It is the spiritual seed of Abraham to whom belong the great promises of God. Of this class St. Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:8, 16, 29) The promise was made to Abraham, and declares, "In thy Seed shall all the nations of the earth be blessed." (Genesis 22:18) We have St. Paul's word for it that Christ and his church are this spiritual seed, whose mission it will be, in God's due time, to bless all mankind—"all the families of the earth"—not only those who are alive and remaining at the time of the establishment of the kingdom, but all who have ever lived. God's mercy referred to in our text is especially toward this spiritual Israel—even more so than toward natural Israel.

THE BREADTH OF DIVINE MERCY

Now we come to the grand climax of God's mercy and grace. The Jewish nation was small. The church, the spiritual Israel, is small. But God's grace and mercy are to extend to the whole world of mankind—every creature for whom Christ died. The time for dealing with the world and giving them their opportunity of sharing in God's grace and mercy has already been appointed by the Father. It will be during the Millennium—the thousand years of Christ's reign. He will be the great spiritual King of the earth; and his church will be associated with him as his joint-heirs and assistant rulers, teachers, healers, uplifters, rewarders and punishers of mankind during the Millennium. All this service of the world will be with a view to bestowing upon them, if they will, the grace of God, the mercy of God, which he purposed from the beginning, and which is to be brought to mankind through Messiah's kingdom of Glory.

For a thousand years the rising Sun of Righteousness will bless the world, flooding the earth with the light of the knowledge of God. For the same thousand years Satan shall be bound, that he may deceive the people no more. For the same thousand years the work of blessing and restitution will progress—Times (or years) of Restitution the entire Millennium will be. Every creature will have his eyes of understanding opened to see, to know and to understand the love of God, his tender mercy and his wisdom, all centered in and manifested through our Lord Jesus Christ. God's mercy will be exercised toward the world with a view to its release from the bondage of sin and death to the full liberty of the sons of God—the same that Adam enjoyed before he sinned.—Romans 8:19-23.

Thus we see "a wideness in God's mercy, like the wideness of the sea." This we see that his grace, while limited first to one earthly nation, then later to an elect company from all nations, is finally to be extended to every human being the world around, bringing all to the fullest privileges and opportunities of knowledge, love, obedience and blessing.

THE LABOR OF LOVE TO BE REWARDED

"God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Hebrews 6:10.

Discouragement is a hindrance to growth in grace; St. Paul was seeking to encourage his readers. The context implies that they had experienced some setback, some discouragement. He intimates that while they had begun well, their zeal had cooled to some extent. In this chapter and on to the tenth inclusive, he points out the danger of falling back and away after we have become Christians. And to those who are likely to become discouraged he gives the exhortation of our text, "God is not unrighteous to forget your work and labor of love." We might inquire, What great work, or labor of love, could they do that would constitute it unrighteous for God to forget to reward it? Are not good works the proper course for all mankind? How would it be unrighteous for God to forget these good works?

The answer of Scripture would seem to be that the world cannot do any good works that God could acknowledge—"There is none righteous, no, not one." But "God is not unrighteous to forget your work and labor of love," writes the Apostle. What does he mean? We reply, He is addressing Christians, those who have become God's children by entering into a covenant with him. They were children of wrath, even as others; and still, according to the flesh, they are imperfect. But God is not dealing with these according to the flesh. He has received them into his family under a special arrangement, a Covenant of Sacrifice. In that covenant he agreed that through Christ he would make allowance for their weaknesses, and deal with them according to the intentions of their hearts and minds, according as they would seek to please him as his children. God has thus bound himself of his own free will by entering into a covenant with his people. He is bound to them, on the one side, and they are bound to him, on the other side. Neither can escape the conditions of that covenant.

DANGER OF LOSING THE REWARD

These covenanters were members of Adam's fallen race, condemned to death. Ah, yes! but this is the race for whom Christ died, and who will be recovered from death and from the condemnation of sin that came through Adam's disobedience. And this merit of Christ's death was applied first for a choice class who during the Gospel age should long after God and gladly accept his arrangement through Christ. This being so, when these heard of Christ as the Redeemer, they believed on him, they sacrificed their earthly hopes, aims, ambitions—all—in order that they might enter into this covenant with the Lord. The thought which inspired them to take this step was the hope that they might attain to the spiritual inheritance, to be joint-inheritors with Christ in the kingdom to be set up on the earth. This was something to which God had opened up the way, through his provision in Christ. They gave up the earthly things for the grander, the heavenly. They voluntarily sacrificed all earthly rights and interests. They bound themselves irrevocably to the Lord.

Now if they should make a failure in this matter, they would lose absolutely everything. The Apostle is pointing out this fact. They have acknowledged God's arrangement, and there is a great reward coming to them under their covenant with him. Do not, he urges, forfeit this reward by turning away from the Lord and becoming cold or lukewarm, which condition might lead on to entire rejection of God. Rather go on, and be of good courage; and the Lord, Jehovah himself, shall strengthen your hearts; wait expectantly on him.

In the 10th Chapter, the Apostle tells them of how some of them had in the past endured a great fight of afflictions, and of how others had suffered with those in affliction in that they had been sympathizers and companions of those who had been so persecuted. All this was endured for the Lord's sake, for love of the brethren, and in harmony with God's arrangement. Therefore they should have confidence in God, that he loved them and appreciated all they had borne for him. The Apostle exhorts them again not to turn back, not to be discouraged, but to be encouraged; and again he assures them of his confidence that they would persevere to the end.

THE BLESSEDNESS OF MINISTERING TO THE SAINTS

St. Paul declares that their labors of love were shown toward God's name. This honor toward God's name consisted in their ministering to the saints. This was a proof of their love for the Lord. This ministry, too, had been kept up. The saints represent God in the world. Whatever is done for the saints is, therefore, done for God. There is a distinction to be noted in the Bible as respects those who are in covenant relationship with God and those who are not in covenant relationship with him. We have certain duties toward the world. We have responsibilities toward them. The Golden Rule is to operate always and toward all men. But we have not the same obligation toward the world that we have toward the saints. Whoever honors the saints and serves them, honors and serves God. This seems to be the Apostle's thought in the matter.

We are not to understand that the Lord would be displeased that we should do good to all men. Rather the Apostle urges, "Let us do good unto all men as we have opportunity." Be generous, be kind to everybody, but especially to the saints. (Galatians 6:10) This is what is particularly pleasing to God. Every service lovingly and gladly rendered to the saints is rendered unto His glory. This is true in a very special sense; for there are people in the world who might be naturally more admirable in character, and it might be more pleasing to serve them than to serve many of the saints, who might be ruder, cruder, in some respects. But in the service to the saints there is a special blessing from the Lord. We are to have this in mind when meeting and fellowshiping with those who have become children of God, and when we have opportunities to assist or comfort them. They must have our love, our cooperation, our sympathy, our aid. There may be more or less option in respect to others, but not in respect to our brethren in Christ.

This same principle, to some extent, holds good amongst worldly people. For instance, an Odd Fellow would show favors toward an Odd Fellow, whether rich or poor, learned

or unlearned, that he would not show to others. And the same with Masons. A Mason would show favor to a Mason the world over, whether he be rich or poor, black or white. If these are the human standards, much more so should it be thus with those who have become children of the Lord. The fact that they are disciples of Christ makes it incumbent on whoever is a follower of the same Master to do a brother's or a sister's part. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." This does not apply now to the world, but it does apply to the church, the Lord's faithful followers.

PERSEVERANCE IN THIS MINISTRY

The Apostle says, "In that ye have ministered unto the saints, and do minister." This signifies that they were still in this proper attitude. Although somewhat discouraged in the good way, they were still helpful to one another. Another thought—it was not merely the amount of good works that they did that counted; for many good works are done by many people which would not in any sense be recognized by God or be bound to be rewarded. The works of the world are works of sinners. The world are not in covenant relationship with God. If any one does a good work, he by an unwritten law gets more or less blessing out of it. Whoever does a good work with a worthy motive will receive some reward, some blessing. It will ennoble his character and help to fit him for the blessings of the next age, when all the world will be on trial for life before the judgment seat of God. The nobler the character in that day, the fewer corrective stripes will be necessary. But in order to get the present blessing of the Lord, his special blessing, he must be in covenant relationship with him.

The work now being done by those in such relationship with God will be worthy of his notice and reward. In the 13th Chapter of 1st Corinthians, the Apostle points out that, with the body of Christ good works alone are not sufficient to indicate God's favor. He declares that if he should give his body to be burned, and should give all his goods to feed the poor, there would be no real merit in it unless it was done from the motive of love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal," was his further declaration. One might do these good works to have the honor of men. If they were done for any such reason, God would not consider them good works to be rewarded. The works that God recognizes as good works and worthy of his approval and reward are those done by his faithful people, who are justified and sanctified, and who serve from love to Him, to his people and to his cause.

And to St. Paul says here to these, "God is not unrighteous to forget your work and labor of love." This is important to have in mind. It is important for us to see to it that our motives are those of love toward the Lord and his cause and his brethren. Such good works, If persevered in according to our ability and opportunity, will not fail of a blessed reward.

THE GLORIOUS PROCLAMATION

[This article was a reprint of that which appeared in issue of January 1, 1906, which please see.]

OPPORTUNITIES FOR SERVICE BY COMPETENTS

By competents we mean brethren and sisters who have the proper qualifications, namely, good address, clear knowledge of the truth, and ability to present it wisely and interestingly.

We have lists from all over the country of people who have sent in their cards requesting literature, thus manifesting more or less interest in present truth. Our suggestion is that these all be called upon by the competents of the brethren and sisters, with a view to seeing whether they have been side-tracked, or whether their interest continues and grows—and to help them. If they have not the STUDIES IN THE SCRIPTURES they can be supplied them at the very low prices at which they are sold in any language. If they have no money the books can be loaned to them. Those who have purchased often need merely a wise call and an invitation to attend the class of Bible Students. Thus their interest in present truth is fanned into a flame—a zeal for God and for the truth concerning his plan.

We are carrying on such a work here in New York with excellent results. We suggest it to all the dear friends who have the necessary qualifications. It is better, in our judgment, than too frequent volunteering. The volunteering four times a year we believe enough.

Classes willing to undertake this campaign of visitings will be supplied with cards showing the addresses of their fellow-citizens who have written or who have purchased books within a year or two. Drop a postal card to THE WATCH TOWER Office, Brooklyn, requesting the addresses in your town or city and giving us the names of those who will participate, with assurances that they will be discreet and not seek to bore the people to buy the books if they do not wish them when brought to their attention.

SOME INTERESTING LETTERS

HARVEST WORKERS SUCCESSFUL

DEAR BROTHER RUSSELL:—

We want to thank you very much for fixing the price of the cloth-bound SCENARIO at 68c. It is really wonderful what a difference the increased price makes in our sales. It was very hard to sell them for 50c, but the people bite quite readily at 68c. How they love a bargain, even if it does cost them 18c more to secure it! The very fish that would probably be scared at the mere sight of a book baited with a half dollar, now gather around waiting their turn to bite at the 68c morsel. We want to please the people. We are convinced that Mr. Barnum was right when he said "The public should be pleased." So if it pleases them to pay 18c more we are glad to work in harmony with their wishes! Yesterday we tried the SCENARIOS exclusively in the afternoon for about 3¼ hours, and sold 21 copies—7 for cash (we fill our pockets with them), and 14 for later delivery. It is very easy to sell them; and the colporteurs and friends should be able to put them out in enormous quantities, especially with the whole world open territory. It seems as if all the colporteurs could handle them as a side-line, at least.

Have just received reports from several others who are trying the SCENARIOS at the increased price. One brother who was having a hard struggle to make ends meet for himself and wife and child (at 50c) is now averaging 14 per day, and is catching up fine. Another reports 20 to 25 copies in a morning's work. This is the average of a married sister, working in territory where work is booming—war materials. Another reports 100 orders in four days.

Apart from the fact that the increased price is enabling some to make out so well financially, we might mention that we are seeing some results from the SCENARIOS. One sister immersed during our recent convention had her interest aroused chiefly through reading a SCENARIO some months ago. Yesterday we found a lady who said her husband was very much interested in the three books they got from us three years ago, and she ordered the last three as well as the SCENARIO. A man told us his wife had three books she was enjoying very much. But we must not tire you. Evidently there is work for all in the harvest field yet.

We continue to have many opportunities for service here in connection with the local and neighboring classes, and appreciate our privileges in this connection. But we always feel that the colporteur work is our work, and that the holding of meetings is incidental. Still, the latter sometimes help to get out the books. It is our delight to have the books up on the stand, and tell the people where we get all these things which so refresh and cheer our hearts even in the midst of the present troublous conditions. Have put out quite a few in this way, and in some instances, we trust, into the hands of those who have appreciated them.

In joyful service,

J. & L. HUTCHINSON.

TWO GOOD TRUTH TESTIMONIES

MOST DEARLY BELOVED BROTHER IN THE ANOINTED:—

I am constrained to inform you that in God's hand you have been the means of blessing me and my late beloved wife. I have been intending to write you several times to let you know that the Lord has led me step by step, and also of the love and blessings he has bestowed upon me.

I was brought up in the doctrine of Swedenborgianism and was not satisfied with the life I was leading. Having no time for the creeds, I kept away from them and was at a loss to know what to do. Asking the Lord for guidance in the

matter, I started to read my Bible as an ordinary book, although believing that no man could understand the same on this side of the veil.

In the Lord's providence, I saw an advertisement announcing an address by Brother R. R. Hollister—"Where Are the Dead?"—which I went to hear, but did not understand much about it. When he mentioned the STUDIES IN THE SCRIPTURES as being "Keys" to the Bible, I straightway ordered the six volumes; and when I had read the first of these, did not my heart burn? Yes it did, and with great joy. So happy was I that I ordered several copies of Volume I., to let all my friends have one, and told them of the blessings and joy received. But they told me that I had gone mad and that I had an evil spirit about me. I did not then believe in such a being as Satan; so this troubled me a great deal, and I really thought I was going mad. Every one turned against me; but still asking the Lord to help me, I fully made up my mind to read all the STUDIES through. When I had about finished the fifth volume, my dear wife, seeing the change it had made in me and in all my affairs of life, got inquisitive and also desired to read the volumes. The reading had the same effect upon her as it had upon me, and we both grew in grace and in knowledge, and our home soon became a new home.

We desired to consecrate ourselves to the Lord, and were both immersed and took the vow, etc. I feel sure such testimony will gladden your dear heart.

About a year later my dear wife became ill, and was ordered to undergo an operation, from the effects of which she never recovered. All through her illness the dear Lord gave her all the necessary grace as promised, and so wonderfully did she keep up that it was a big blessing to me and to all of our friends. On Sunday, July 4th, she realized that the Lord had decided to call her home. Yes; she said that the Lord had done most of his healing on the Sabbath day, and that being "Testimony Sunday," she said: "This is my testimony to the Lord, 'All the way my Savior leads me.'"—Hymn 12. After singing this hymn through, she said: "I am dying, and oh, I feel so happy; oh, it is so glorious to die! Oh, I feel so happy! 'Perfect peace to me is promised in my Father's house above!'" Then she called each one of us by name and said, "Give me the last kiss. Good-bye!" and passed beyond the veil.

To witness such a death as this, dear Brother, has so increased my faith that it is almost impossible to express my love and feeling to my heavenly Father for the strength he gave me. My praise went up to the Lord then and ever since, thanking him from the bottom of my heart for the light and grace he gave me at such a time.

My wife's relations, and even the nurse in attendance, not seeing as I do, could not understand it. It was such a blessing to them all; and I had so many inquiries as to what faith I believed in, and was asked for copies of "that beautiful hymn" she sang at her death.

Your brother in Christ,
FRANK O'C. FITZGERALD.—*West Australia.*

WOULD REVOLUTIONIZE THE WORLD—IF

DEAR BRETHREN:—

We had a grand meeting here on the occasion of Brother Russell's recent visit, and are so thankful for having had the privilege of hearing our dear Pastor again.

The newspapers announced, after Brother Russell was here, that Dr. J. Wilbur Chapman, the great Evangelist, would tell his audience, at his Monday evening meeting, some things about Pastor Russell.

There were about 5,000 present to hear what Dr. Chapman had to say. This was in substance as follows:

"I wish that every minister in Atlanta had as much zeal as Pastor Russell. I wish that every minister was as untiring in his efforts as Pastor Russell. I wish that every member was as loyal to his church as the followers of Pastor Russell are to the teachings he proclaims. If all the ministers were as zealous as Pastor Russell, and if all the church members were as liberal in the support of the church as Pastor Russell's followers are of the support of his teachings, we would revolutionize the world within a year's time."

Thus we can see from the above remarks that even our enemies are taking note of the wonderful work that is being accomplished.

Yours in fellowship and service,
W. E. HOPKINS.—*Ga.*

VOLUNTEER LITERATURE READY

Our first Volunteer literature for 1916 is now ready, B. S. M. No. 7-7. The principal articles are "A Great Prophecy Nearing Fulfilment"—"The First Resurrection"—"Consumption and the Good Tidings"—"Fatal Ambition vs. Noble Ambition"—"The Outward and the Inward Man."

We believe that this will be a very acceptable number for general circulation. Classes and individuals where there are no classes are invited to place their orders immediately—for not more than they will be sure to distribute promptly, faithfully. In estimating the quantity do not exceed one paper to each family; that is, a total of one-fifth of the English-speaking population.

Volunteer numbers are supplied free of charge and sent by freight, collect. After receiving it in good order send us the receipt and we will promptly reimburse you. We find that sometimes we have had difficulty when we prepaid. Sometimes deliveries were less prompt and sometimes freight charges were collected at both ends.

We remind the dear friends everywhere that we pay the freight on volunteer matter only. These alone are supplied in large quantities. Other numbers, for use amongst your friends and neighbors, but not in general volunteering, we supply free, but you are expected to pay the postage or expressage. We do not keep these outside numbers in large quantities. Where not more than eight copies are ordered by mail we pay the postage, making no charge.

"A TOKEN OF MY COVENANT"

What shall I render unto Thee?
What praise sufficient could there be
For all Thy benefits toward me,
O Thou Most High?

I'll drink Salvation's cup today
Which Thou hast poured. Be Thou my stay!
Assist me as Thy saint to pay
My Vows to Thee.

Remembering Thy Heavenly call,
I'll strive to be sincere to all.
I pray for grace lest I should fall
From simple Truth.

In thought, in word, in all my ways
The holy standard I would raise,
Nor please, nor honor self, but praise
My Worthy King.

Today in matters small or great,
I'll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

I'll strive to "choose things that excel;"
All anxious cares I'll seek to quell,
And all discouragements repel,
And be content.

I'll neither murmur nor repine!
I'll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.

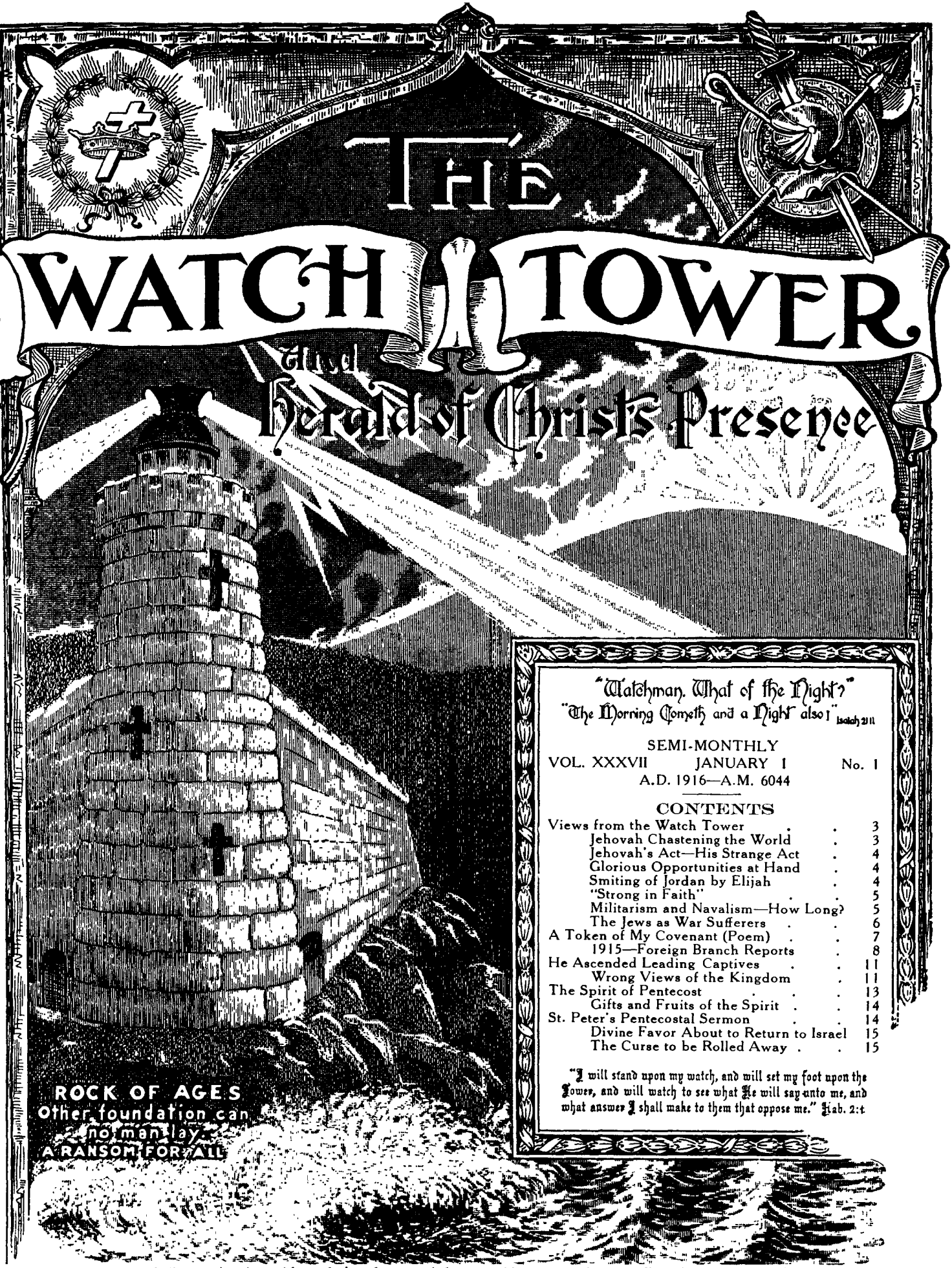
VIRGINIA NOBLE STEPHENSON.

BROTHER RUSSELL AT THE TEMPLE

Answering many inquiries, we announce that Brother Russell endeavors to serve at the New York City Temple on the first Sunday of each month. In the forenoon of such days there is a baptism service, with every provision for those finding it convenient to be immersed at that time. A Congregational Meeting for the consideration of the activities of the church is appointed for the Saturday evening preceding the first Sunday of each month. This meeting is appointed for the Temple, W. 63d St., New York.

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh and also the Night" Isaiah 21:11

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

TH'S JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God. . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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The WATCH TOWER and Herald of Christ's Presence

VOL. XXXVII BROOKLYN, N. Y., JANUARY 1, 1916 No. 1

VIEWS FROM THE WATCH TOWER

Naturally enough, one influence of the great European war is to turn the minds of some toward religion and the consideration of a future life. The fact that sons, brothers and husbands are in danger or wounded or dead or prisoners in a foreign land—all of them beyond human protection—naturally turns the minds of many toward the Almighty Creator. Hence reports from the warring nations indicate an increase of religious sentiment—larger church attendance, more people praying, etc.

To the extent that such religious activities are inspired merely by fear and helplessness, they of course amount to very little, for the public, mistaught, know not that there is no access to the divine ear, no authority for prayer, no ground for claiming protection for loved ones, except through the great Advocate whom God has appointed. Neither do they understand that he is not the world's advocate, but merely the church's; and that no one is a member of the church who has not, through knowledge of the Lord, through repentance, made a full consecration of himself to do the Lord's will. Hence, those not Scripturally informed—and they include the vast majority of all denominations of Christians—cry aloud to the Lord in their troubles; but in the absence of trouble or danger are worshipers at the shrines of pleasure, of wealth, of selfishness, of lust, or of appetite.

We cannot hope that this class will receive any permanent benefit at the present time—any more than would the heathen. It will be a little later on in this great trouble, in the revolution and anarchy which the Lord indicates will follow each other, that they will begin really to wake up and to realize that unless those days be shortened, no flesh would survive. (Matthew 24:22) Then they will begin to seek the Lord, not merely in a form of godliness, but with truly broken hearts.

JEHOVAH CHASTENING THE WORLD

The Lord's provision will then opportunely come to them. The Redeemer, through whose blood of the New Covenant there is to be a full atonement made, will then take to himself his great power and reign as the Mediator of that New Covenant; and the glorious Millennium will be fully established. Under its beneficent arrangement the darkness of the present civilization and the gross darkness of the heathen will disappear before the rising Sun of Righteousness with healing in his beams.

Then the Lord, who is now speaking to them in his anger, chastening in his sore displeasure, and revealing himself in the flaming fire of the near future, will be ready to speak to their chastened hearts words of comfort, of mercy, which because of ignorance and superstition and misconception they are not able and willing to receive now. The Lord will turn unto his people the pure message, that they may all call upon the name of the Lord to serve him with one consent. (Zephaniah 3:9) Thus "the light of the knowledge of the glory of God will fill the whole earth"—ocean deep! (Habakkuk 2:14) As a result of the heart-breaking experiences, followed by the greater knowledge, all knees will be bowing and all tongues will be confessing to the glory of God And those refusing to come into harmony with that supreme and glorious Reign of Righteousness, we are told, will be sure to be destroyed from amongst the people.—Acts 3:23.

There is, however, another class of religious people, who undoubtedly are being influenced much more deeply, intelligently and profitably—true Christians, who in the past have been lulled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more awake and inquiring what these things mean—things so different from what they have been taught, and what they had expected. Already they are asking, "Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?" They are inquiring, "Has there not been some mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ—Christendom?" They are awakening to the fact that we have long been under a great delusion—that these kingdoms are merely kingdoms of this world; that the prince of this world is still the ruler; that Messiah, the Prince of Light, is only now, and through this great tribulation, taking to himself his great power to begin his reign of righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material—human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-structure of the gold, silver and precious stones of divine promises. The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by fire."—1 Corinthians 3:15.

JEHOVAH'S ACT—HIS STRANGE ACT

Note the difference between this class and the one first mentioned, who have never been consecrated to the Lord, but who are merely nominal Christians, children of error and typical "tares." The burning of their false faith will leave them nothing; for they never were properly on "the Rock Christ Jesus." It will reduce them merely to the level of the world, of which they have always been a part; but, misled by wrong teachings, they thought themselves Christians. And by many they were mistaken for Christians, even as tares may be mistaken for true wheat.

It is this extraordinary effect of this day of wrath upon the world in general, and especially upon professed Christians, which the Lord evidently refers to through the Prophet Isaiah: "The Lord . . . shall be wroth, . . . that he may do his work, his strange work, and bring to pass his act, his strange act." (Isaiah 28:21) It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religions systems of the present time go down and the world heading straight for chaos.

The cry of the people at that time will much resemble the cry of the apostles, when on the Lake of Galilee the great storm arose. Then came to Jesus to the hinder part of the boat, apparently asleep, crying, "Master, Master carest thou not that we perish?" Immediately, when they have learned their dependence upon the Lord—which many do not now very fully appreciate—immediately when they cry to the Lord from the depth of their hearts is astonishment and fear, he will be ready to answer them graciously and to deliver them.

Man's extremity will be God's opportunity! As Jesus arose, he rebuked the winds and the waves; and immediately there was a great calm on the Lake of Galilee. So in the midst of the awful trouble and human perplexity—"men's hearts

failing them for fear, and for looking after the things coming"—Messiah's kingdom, "the desire of all nations," will take control of the situation; and immediately the storm of human passion and anarchy will cease. Then men will "beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."—Isaiah 2:4; Micah 4:3.

GLORIOUS OPPORTUNITIES AT HAND

Manifest now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the truth. Now, as never before, they will need the Lord's saints to point them in the right direction—to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them. Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal systems, they will be as sheep without a shepherd.

To those who have the knowledge of God, of his Word, of his plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit into life eternal."—John 4:36.

It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916.

SMITING OF JORDAN BY ELIJAH

We have already called attention, in STUDIES IN THE SCRIPTURES, Vol. II., to the fact that Elijah, the Prophet, typified The Christ—Jesus the Head and the church his body—in their fleshly experiences; and that the taking up of Elijah into heaven, typically represents the final passing of the church from the earthly conditions to the heavenly. We have seen, too, that when Elijah's time for translation came, he was sent from Gilgal to Bethel, from Bethel to Jericho and from Jericho to Jordan; and that these different points were measurably disappointing; yet that Elijah and Elisha were not discouraged, but went on—Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. As Elijah went on, not knowing any further place, so the true church is going on without any definite time-point before it.

Soon the chariot of fire will separate the Elijah class from the Elisha class. The fiery chariot seems to mean severe trials or persecutions. A little later, the Elijah class will be taken up in the whirlwind. Elsewhere in the Bible a whirlwind is apparently used to symbolize the great time of anarchy. The lesson possibly is that the Lord's faithful of the Elijah class will be amongst the first in civilized lands to suffer some kind of violence through lawlessness and anarchy.

We know not how soon this culmination may come, nor need we be concerned, since it is our Lord who is at the helm, and since we are expecting that he will require each one to be "faithful unto death." The thing which especially concerns us now in another part of the type: when Elijah and Elisha reached the bank of Jordan, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean? What experiences are typified thereby? Apparently it refers to something in the immediate future—something which seemingly should be beginning at once.

We may not be too sure of what is meant by this feature of the type. We are to remember, on the contrary, that Bible prophecies are rarely understood much in advance of their fulfilment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later—as our Lord's death and resurrection. After his resurrection, he explained to his disciples many of the things; and we read that "then he opened their understanding, that they might understand the Scriptures." (Luke 24:45) It may be so here. We may witness the fulfilment of this feature, and not discern its application until completed.

Our conjecture respecting the meaning of this picture is this: Elijah's mantle represented divine power operating through him; and similarly God's power operating through his elect now. In Bible symbology, water stands for truth and also for people; and we see no reason to object to its standing for both of these in this picture—a division of the people through the proper and right dividing of the truth. Jordan also signifies trial, test or judgment. Taking these three things in combination, we have a forceful figure. If the interpretation proves to be a correct one, it will mean something like this: that God somehow will exercise through his enlightened people a power which will have an effect of causing a division amongst the people in respect to the truth, and which will be a test upon them in this dividing.

Not knowing what will be the opportunities, nor what the method of exercising those opportunities, we must wait for the Lord and the leadings of his providences. But meantime, surely it is for the Elijah class to be thoroughly alert and actively interested, ready, watching, waiting for the Master's guidance!

With these things before us, we urge all the Lord's consecrated people who have a knowledge of these things to "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:13) We urge them not to become entangled in worldly matters, but to keep themselves in the love of God and in the service of God, the truth, the brethren.

We remember that after our Lord's crucifixion, many of his disciples were inclined to go back into the fishing business—a very natural course. We remember how the Lord gave them evidences, however, that his blessings could be with them, and that all success depended upon him; and that without him they could do nothing. This lesson was deeply impressed upon those who first started in the fishing business. They toiled all night, but caught nothing, and in the morning saw Jesus on the shore with fish already cooked. Apparently they never forgot that lesson.—John 21:1-10.

Deeply interested in all of the Lord's dear brethren, we have felt a sort of solicitude for them as we have noticed how some who have been zealous for the colporteur work under much less favorable conditions than the present and the future are going into worldly business. We have probably one hundred less colporteurs today than we had a year ago, although the financial conditions everywhere show that rather we should have twice as many colporteurs today. It is not for us to complain—and we are not complaining. We are merely calling attention in this general way, rather than in a private or personal way, to the fact that the love of some must be growing cool, and that they may thus endanger their gaining "a full reward."

We do not know what power the Lord may put into our hands for causing a great division of the people in respect to the truth. It may be a financial power, that was represented by Elijah's mantle in this case, or it may be something else. We are waiting to see. Meanwhile we are endeavoring to keep all the branches in all lines of the work well in hand, so as to be ready to smite when the opportune moment shall come. We trust that this is the spirit of all the Lord's dear people who are awaiting the kingdom—a spirit of alertness, a spirit of zeal, and of energy, and of a sound mind—counting the things of this present time as "not worthy to be compared with the glory that shall be revealed in us."—Acts 20:24; Philippians 3:8; Romans 8:18.

One of our arrangements for the near future is to set aside some of the pilgrim brethren who have special ability for addressing the public, that they may give their time constantly in this direction, or to whatever extent the Lord may open the way—going from place to place in longer journeys to serve those classes which will indicate to THE WATCH TOWER Office their ability and decide to have public meetings in some of the best auditoriums in each case. This will not interfere with other classes and their being served by other brethren—some of those brethren who have no special talent for public speaking, but who have exceptional ability for semi-public meetings and for parlor meetings, where they would be addressing chiefly the Household of Faith, versed in present truth.

We remind all who have opportunity, or who can make opportunity for engaging in the colporteur work, that there are millions of homes still not supplied with the STUDIES IN THE SCRIPTURES and many more millions which have not been blessed with the CREATION SCENARIO and the DAILY HEAVENLY MANNA. Here are fields of usefulness which must be gone over surely before we may hope to be taken in the whirlwind. Let us be alive to our privileges, our opportunities, that there may be no faint-heartedness, but a zeal for God and his message and for the brethren who need our help—yea, and for some who have a hearing ear and some who have been coming rapidly into the truth within the last few months. With these things in mind, we have selected as our year's text for 1916 the following:

"STRONG IN FAITH"—Romans 4:20

We have provided these in a cheap form that all who desire may have them. We can send two of the cards for five cents, postpaid, or any larger number at a proportionate rate.

We own to a trepidation when writing on this subject. Our friends on both sides of the conflict, naturally enough, feel touchy. We have had three letters from Germans, claiming that we are prejudiced and do not give them justice. We have had four letters from our British friends, making similar complaint. We believe, however, that the majority of our friends on both sides do understand us; and we assume that the seven letters came from persons comparatively new in the truth. Those familiar with our position need not to be told that we have no sympathy whatever with the German invasion of Belgian territory, even though they claim that Belgium was under-handedly associated with the Allies. We have no sympathy with acts of violence and murder in Belgium or elsewhere. We have no sympathy with the destruction of non-combatants and commercial vessels by submarines, even though the vessels did carry munitions of war. We have no sympathy with the dropping of bombs from the sky, either in London or Paris or in German and Austrian cities. We have no sympathy with the war at all.

However, on the other hand, regarding the nations as not Christian, we are not surprised that they should be engaged in an immoral warfare. We are not surprised that under stress of apparent necessity for victory, all the nations engaged in this war are trampling upon the laws of nations, to which they all agreed. We can no more excuse the British, French, Russians and Italians for such violations of the rights of others than we can excuse the Germans, Austrians, Hungarians, Bulgars and Turks. We see wrong perpetrated in every direction; divine laws entirely set aside by these so-called Christian nations—Christendom.

Surely it is not in vain that the Scriptures say, "If thine enemy hunger, feed him"! (Romans 12:20) And when professed British Christians break and violate the Master's instructions, and try to starve the professed German Christians, we are not surprised that the latter retaliate in every way that they can—whether by Zeppelin raids or submarine raids or otherwise. These nations, from our viewpoint being unchristian nations, could have no higher motto than is expressed in the sentiment, "Necessity knows no law." The Germans decided that if the British starved their wives and babies and aged non-combatants, they would be right to retaliate by destroying everything British that they could reach, including non-combatant passengers on steamers.

We see that it would have been wiser for the British to have kept the law of nations, and to have held to the instruction of Jesus; and yet, realizing that we are still under the dominion of the prince of this world, Satan, and that he, as the god of this world, is still working in the hearts of the children of disobedience, nothing that they could do would much surprise us. Do we not know from the Scriptures that the heart of man is exceedingly sinful; that his anger, malice, hatred, envy, strife, bitterness, are works of the flesh and of the devil; and that these are being manifest on every hand, notwithstanding the number of churches, preachers, etc.?

St. Peter wrote of the followers of Jesus—the consecrated church: "Ye are a royal priesthood, a holy nation, a peculiar people [a people for a purpose, Diaglott], that ye should show forth the praises of him who has called you out of the darkness into his marvelous light." (1 Peter 2:9) This new nation—God's nation—is in the world, but not of it. Its members cannot be loyal to the prince of this world, and to the Prince of Glory, both. They must choose between the two. This will make them "peculiar" in the eyes of the majority of people, who do not understand the matter, but who believe the kingdoms of this world to be kingdoms of Christ—even though they be perplexed as to why one kingdom of Christ should seek to blow the other off the land and off the sea.

All of the nations realize that they are impoverishing themselves of their best blood and virility and of their wealth—placing the grievous burden of debt upon generations yet unborn—unless their debts should be repudiated, which would mean revolution and anarchy, such as the Bible seems to foretell. No wonder there is a movement for peace in all these countries. It is a sad spectacle. How strange it must appear to them as well as to ourselves! The greatest nations are bleeding to death, severely wounded. More than twenty millions of men are now under arms and expense and are non-producers, besides the terrible loss already sustained through the wounds and death of nine millions.

But will the nations be wise enough now to turn from war? Their admirable courage and their inestimable pride seem to answer, Nay! And this seems to be in full accord with Bible prophecy. As we have pointed out for twenty-five years past, the war is to continue until more and more will be involved, and all the participants be weakened and made ready for the great earthquake of social revolution and the fire of anarchy which will follow that with horrible desolation. Verily, the Scriptures correctly declare, "Pride goeth before destruction, and a haughty spirit before a fall." (Proverbs 16:18) From history we may judge that the world aforetime was no less viciously intentioned, but that God's providence interfered, as though he said, "Thus far shalt thou come, but no further." (Job 38:11) Now, however, we have apparently reached the time when the Lord is saying, "Let loose the winds of strife!" These winds are blowing more and more, and eventually are to become a great whirlwind of trouble, as pictured in the Scriptures.

The possibilities of conflict are extending over to Persia, and thence down toward India. While all the nations will be glad to have peace, each is afraid to show a white feather for fear of the loss of prestige. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of this world and under the prince of this world, who now "worketh in the hearts of the children of disobedience" to anger, wrath, hatred, envy, strife, bitterness. The primary element of the Lord's Spirit is humility: "Humble yourselves under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) This spirit the world does not recognize as its standard; and hence we do not see the Spirit of Christ, explained by the Apostle—"meekness, gentleness, patience, long suffering, brotherly-kindness, love."—Galatians 5:22, 23.

Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and his Christ, and are to prove loyal to these in the midst of a crooked and perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. We love them all; we wish for them all great blessings. We have a message of hope for all who have ears to hear that eventually their extremity will be God's opportunity; and that Messiah's Kingdom will roll away the curse, and instead roll on to mankind the blessings of the kingdom of God's dear Son.

Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these matters with those who would not be able to understand and appreciate our position. Otherwise, we would be doing what the Master admonished us not to do, when he said, "Cast not your pearls before swine; lest they trample them under foot and turn again and rend you." (Matthew 7:6) Our worldly neighbors have not the viewpoint that we possess, and cannot understand our arguments or reasons. In due time they will understand. Now the Lord's consecrated people should be unobtrusive, not strife-breeders, not partisans, not bigoted, but wonderfully sympathetic toward all, realizing the true situation, as others are not able to do.

As the facts gradually leak out, it is noticeable that none of the nations at war possess all the virtues and none of them possess all the vices. As between the opposing forces in this great war, the dishonors are probably not unequally matched. While everybody noted the great injustice done to the Belgians in the German invasion, the very ones who were loudest in rebuking that injustice have been guilty of a similar invasion of a weak state—the invasion of Greece by the British and French, who crossed her territory to assist the Servians. And whatever may have been the atrocities of the Turks against the Armenians, whom the Turks claim were arming and entrenching against them, nothing could have exceeded the bestial ferocity of the Russians against the Jews, who, so far as we know, were seeking to be neutral.

While people of all nations are suffering directly or indirectly from the present great war, the poor Jew seems to get the worst of it everywhere. He is to be found in all the different armies—sometimes as a volunteer, sometimes as a conscript. It appears that in Galicia, where the Jews are very numerous and where they are very thoroughly hated by the Russians and Cossacks, they have suffered tremendously—and are still suffering. The fortunes of war swept them from one side and then from the other—back and forth. Surely these poor people, of all the people of earth, will soon begin to pray, "Thy kingdom come; Thy will be done on earth as in heaven"!

We give below an extract from the *Maccabaean*, a Jewish

journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region—a glimpse which should horrify the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (Haggai 2:7) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina:

"'Day before yesterday, early in the morning, the Cossacks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay hands upon. But we didn't drain the full measure of evil until they returned beaten and in retreat. It was then that they overran us in hordes, drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their houses protected against looting. They were speared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the house to gratify their bestial lusts. To me they came as they did to the others—I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. They bound me with ropes and threw me under a bench, so that I might witness my shame without power of interfering; that I might be poisoned and not die; that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a snowstorm into the wide world.'"

"Multiply this experience with ten thousand, and scatter these ten thousand instances of Cossack rule over the whole of Galicia and Bukowina, and you will have a picture—a very imperfect one—of what these two provinces, and particularly its Jewish population, had to suffer under the sway of the Russian invasion.

"In Jablowitza, Bukowina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. He was crucified by the soldiers, and a guard posted below the crucifix until he expired. In Fuczka several Jews were hanged, one because he wanted to save his wife from violation. In Storozynetz, south of Czernowitz, Isaak Fellermayer, a Jew, was dragged out of bed in the dead of night, by four soldiers, who, without stating any reasons attempted to hang him. The rope broke and the soldiers cut his throat, gouged out his eyes, and threw the naked corpse into the snow.

"The Russians in Galicia reintroduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy. To be sure, these human beings were Jews. Not prisoners, mind you, but noncombatants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnamable, the indescribable portent took place. The Russians huddled together one thousand five hundred Jewish families—octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all and drove them as a human cover against the Austrian battlefront, marching right in the track of their victims. There are no words in any language emphatic enough to characterize such an exploit.

"Try and depict, if you can, the situation—strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms, all the capable having been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews, incapable of bearing arms, had been tortured for months by all the miseries of war; they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property; they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen—forward! pashol! They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the knout, their loins are pierced with Cossack lances and their skulls battered by the butts of Cossack carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery; they must keep on firing ceasingly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse."

1915—FOREIGN BRANCH REPORTS—1915

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

It is our pleasure and privilege to send you another Annual Report of the British harvest work. We are very thankful for the continued opportunities of service during a time of uncertainty and of the world's strife. The accompanying figures show that the war has not shut the work down, though it has interfered with its progress. On a broad summary it may be said that our output of books and tracts for the year is about two-thirds of that of last year, and not much less than that of the year 1913. During the current year we have circulated in Britain 90,700 of the STUDIES OF THE SCRIPTURES, and 64,300 books and booklets (SCENARIOS, MANNAS, and the pamphlets TABERNACLE SHADOWS, HELL, etc.) The free distribution of volunteer matter, free SCENARIOS and BIBLE STUDENTS MONTHLY amounts to nearly eleven million copies.

COLPORTEUR WORK STIMULATED BY DRAMA

The colporteur work has been greatly aided by the PHOTO-DRAMA. Indeed had it not been for the DRAMA the output of books would, to all appearances, have been very much less. The regular colporteur work lost some of its most successful workers soon after the outbreak of the war, when the first pinch of money was felt. We cannot but feel sorry for this, for the country recovered from its panic when the demand for war material began to be felt, and since then there has been plenty of money in circulation, and the people are perishing for need of the truth. We still think there is plenty of room for good colporteurs, and it is still true that ground already gone over can again be canvassed to advantage.

The volunteer work has gone on well. Of the various issues provided for this privilege of service, the friends have distributed about seven and a half million copies. There is, however, a drop in the number of B. S. M.; for the class-extension work was almost discontinued after the war began and after the advent of the DRAMA. There are some indications of the work reviving.

There have been 207 exhibitions of the PHOTO-DRAMA, and the recorded attendance is 593,659, and there have been signed cards handed in at the finales to the encouraging number of 26,860.

The number of Associated Bible Classes has greatly increased during the year and appreciation of the truth is being maintained in them. The younger brethren show keen interest in the glorious hope and are making advancement in knowledge and piety, whilst those more advanced are remaining steadfast in the faith and are rejoicing continually. All the classes are receiving pilgrim visits as regularly as the circumstances permit.

Many newspapers continue to publish the sermons, and the message continues to do good work, as is seen by many evidences.

The office work continues brisk, as the above figures will show. The letters in and out for the year total 53,995. There are prospects of work for some time to come before us, and we continue to serve and wait and pray, "Thy kingdom come."

Ever praying the Lord's blessing for yourself, we are, dear brother,

Your servants in the Lord,

MANAGERS OF BRITISH BRANCH.

BRITISH BRANCH ACTIVITIES FOR 1915 SUMMARIZED

Volumes of SCRIPTURE STUDIES	98,410
MANNAS, SCENARIOS etc.	64,305
Free literature, B. S. M., etc.	10,784,871
Letters received and sent out	53,995

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

It is with gladness that we can again report a year of progress; in fact, it is the best year yet, and much better than could have been expected in many ways. The circumstances of the year have, of course, been exceptional all over the world; but besides the dislocation of trade and unusual conditions through the war, there was the severe drought to contend with.

Thousands of cattle and sheep were lost, or sold to be slaughtered and put in the refrigerators; thus the price of meat was kept up. Expensive horses were simply given away to save them from starvation. Foodstuffs for cattle brought enormous prices, and of course provisions went to great prices; for instance, butter reached 60 cents a pound. There was lack of employment, and hard times seemed upon us. The war, however, has kept certain trades busy, such as clothing, munitions, etc. At the same time the war has taken many men out of the country; their wives and dependents being provided for, so much distress has been averted. Counteracting the scarcity of money and uncertainty of things, the colporteurs have found that these strenuous times (this terrible war and universal trouble which so clearly mark the ending of the "present evil world" and the inauguration of "the world to come wherein dwelleth righteousness") have made people begin to consider and inquire as to the divine purpose. Had not some of our best colporteurs been taken from their work to help the PHOTO-DRAMA OF CREATION for a time, many more volumes would have been placed.

ALWAYS OPPORTUNITIES IF WE WATCH

We still have a noble band of colporteurs, and the work goes well, even over ground which had been covered several times before. While some have seemed to slacken in their zeal, as though they had made up their minds that the work ought to stop now, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. No doubt the Lord can and will stop the work in his own due time; but even if the general harvest work should stop, it would seem that the Lord will never leave his people with nothing to do. Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to "turn the pure language [message] to the people," whoever may be here to do it.—Zephaniah 3:9.

"So on we go not knowing,
We would not if we might;
We'd rather walk in the dark with God,
Than go alone in the light."

PHOTO-DRAMA: In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 63 exhibitions with attendance of about 50,100. In Fiji, 25 with an attendance of 6,800.

These figures may seem small to you as compared with the U. S. A. and England, but our conditions are so different. Our territory is larger than the U. S. A., and yet the population of Australia is only about five millions, a little more than the population of Greater New York.

The one DRAMA operating in Australia has traveled some 5,000 miles to visit from Queensland to West Australia. Good work has been done, and while it is surprising how many can see it without seeming lasting good, yet there are some in every state now rejoicing in the truth and giving evidences of thorough consecration as a result of this work.

The friends everywhere have contributed to this feature of the work generously, and what is included in the statement does not take into account several hundred pounds which have been spent in this connection by the classes. The Perth Class ultimately paid all the expenses of producing the DRAMA for West Australia; the Adelaide friends did the same for South Australia, and New Zealand practically did the same for that country. The other classes did remarkably well according to ability.

PATIENTLY WAITING FOR THE LORD

Notwithstanding all the extra expenses of the DRAMA, the contributions to the general Tract Fund and Good Hopes have been maintained; thus you will be pleased to see how much in earnest the Australasian brethren are.

There has been considerable growth in grace as well as in numbers. While possibly one or two here and there may seem to have slackened in interest, because they expected to have been with the Lord by this time, it is beautiful to see in others the opposite effect, the mellowing character, the submission to and patient waiting for the Lord, willing to serve him either here or there, this or the other side of the veil, simply biding his time.

There has been more than usual response to the general distribution of the papers, throughout the year, but if as you intimate, we are to make this branch self-supporting in future, we may have to curtail our expense in this direction. However, it is good to realize that the Lord is overruling the work, and is able to provide what is necessary to the accomplishment of his will, and we desire to do no more than pleases him.

We desire a continuation of your prayers and the prayers of all the Lord's people, that we may have wisdom and divine guidance as we seek to continue the work to the Lord's glory and to the assistance of the body waiting for the deliverance.—Romans 8:23.

With Christian love to yourself and all coworkers,
Yours in the Service of Christ,
AUSTRALASIAN BRANCH.

P. S.—WATCH TOWER subscribers number 1,150. B. S. M. subscribers number 1,350.

Many of the latter subscribe for hundreds and some for thousands of copies monthly.

PHOTO-DRAMA is now having a splendid run at Sydney.

SUMMARY OF AUSTRALASIAN WORK

STUDIES IN THE SCRIPTURES (cloth)	37,419
" " " (paper)	3,026
Booklets	3,517
Total	43,962
PEOPLE'S PULPIT (B. S. M.), free	1,192,930
WATCH TOWER	6,411
Total	1,199,341
Letters received	4,388
Letters sent out	5,315

EXPENDITURES

Deficiency to Brooklyn to October, 1914	£1482:11: 2
Cost of Free Literature	337: 2:11
Postage on same	39:12: 9
Freight, postage, etc.	70:18: 1
General Expense: Gas, Rent, etc.	43:15: 0
Pilgrim and extension work	92: 9: 4
PHOTO-DRAMA Operations	876: 3: 7
	£2942:12:10

RECEIPTS

Donations received:	
Tract Fund	£560: 3: 2
Special for PHOTO-DRAMA	422:15: 5
Deficit due to Brooklyn	1959:14: 3
	£2942:12:10

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:—

As the season for our yearly balancing of accounts has come round again, and we—contrary to earlier expectations of many in our ranks—still are human beings, and still, while in this "weak" condition, have the blessed privilege to partake in the service of the truth and in the wonderful joys and sufferings connected with that service, I have herewith the great pleasure of sending you some statements from the work accomplished through the Society's Swedish branch during the last year.

Looking around us in this part today, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear heavenly Father has been toward his people in this country, amongst whom we have the greatly appreciated privilege to serve as a representative of yourself—his chosen and faithful servant.

The fact is, that in spite of the many hindrances and difficulties (financially and otherwise) directly and indirectly caused by the present European war, the Lord has held the "doors" of opportunity wide open for us during the whole year, and never in the past did so many of the Swedish people in one year have the true explanation of God's Word set before their minds. We have also in this year witnessed very encouraging proofs that this labor has not been done "in vain." A good number of the Lord's people in "Babylon," as well as some out of it all over the country, have got their eyes of understanding opened to see the wonderful plan of God. Nearly a hundred of these have already symbolized their full consecration to the Lord and to obedience to his holy will.

One of the primary means to accomplish these results was your wonderful PHOTO-DRAMA OF CREATION, which has been publicly presented in from one to five places at the same time on 279 days out of the 365 of the year, with a total attendance of more than 400,000. Although our economic circumstances caused the stopping of the DRAMA a few weeks ago, we have still a good hope, D. V., to be enabled to start this branch again very soon. The dear colporteurs have also, by their energetic and faithful labor of love for the truth, succeeded to such an extent that we have circulated 8,157 more cloth-bound copies of STUDIES IN THE SCRIPTURES than we did during the previous year. One single colporteur sister—physically not very strong—has sold 5,962 copies of the STUDIES this year. During the last three years and three months the same sister has sold 18,662 copies.

The free tract distribution, the newspaper work and the regular pilgrim service have also been carried on with the

usual success. Six Swedish brethren have taken part in the pilgrim service, and their work has been highly appreciated among the friends everywhere. The same can be said also respecting our conventions, quite a number of which have been held in different parts of the country. Although a considerable decrease in the number of foreign subscriptions on the Swedish WATCH TOWER has taken place in the year, still the total number of its subscribers has not decreased in the least, but exceeds all previous figures.

Our office work has grown immensely. As the book stock here was nearly exhausted just after October, 1914, we have during this year republished all six volumes of the STUDIES (in seven editions, or 73,500 copies), the MANNA book (4,000 copies), the DRAMA textbook (two editions, 13,000 copies), the free SCENARIOS (four editions, 248,000 copies), pamphlets, etc. The correspondence has also grown to a considerable degree. The following figures will show you as to the exactness of these things.

Respecting the future of our work, the outlook is (as we have chronologically passed our last Scriptural "landmark," and are surrounded by the roaring of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown) more hidden than at earlier times, and our prospects are correspondingly in a still fuller degree built wholly and only on faith. Yet, we are of good courage, knowing that the Lord himself shall never leave nor forsake any of those who are truly his, but shall overrule and make all things serve their highest and eternal interests, according to his own wisdom and love. Today the truth friends in Sweden are not less (but probably more) determined than ever by the Lord's grace to remain faithful toward him and his cause, and to use all opportunities still remaining to proclaim his glorious truth, until their final end, that we also, with yourself and all of his faithful followers, "in due time," may hear his blessed "Well done, good and faithful servants."

We are continually more grateful than words can tell you, our beloved Brother Russell, for all the blessings and helps we have received through your faithful and important ministries in the Lord. You have indeed a large room in our hearts, and you are always with thankfulness and joy included in our prayers before the throne of heavenly grace.

Humbly but heartily conveying to you the warmest Christian love and greetings from all the Swedish brethren, I am

Your brother and fellow-servant in the Lord.

AUG. LUNDBORG.

SUMMARY OF THE SWEDISH WORK

STUDIES IN THE SCRIPTURES, circulated at cost	41.280
DRAMA SCENARIOS	11,993
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc.	7.134
Total	60,407
EKO FRAN TALARSTOLEN (BIBLE STUDENTS MONTHLY), issued free	370,560
Other free tracts and copies of the Swedish WATCH TOWER	69.286
DRAMA SCENARIOS in Paper form, free	295.600
Total	735,446
Amounting in tract pages to	18,309,024
Subscribers to the Swedish WATCH TOWER	2,363
Sets of the SWEDISH TOWER, cloth bound and unbound	480
Subscribers to EKO FRAN TALARSTOLEN	262
Regular subscriptions for the Sermons in Swedish Newspapers	1.208
Meetings held under the auspices of the Society	1,557
Public PHOTO-DRAMA presentations	1.256
Miles traveled in preaching tours	177,399
Letters and cards sent out	10,104
Letters and cards received	8,434
Total number of various sendings out from the office	62.608

EXPENDITURES

Pilgrims, Conventions and other meetings	Kr. 9,942.58	$ 2,687.18
Translations, printing, binding, paper, etc.	51.835.43	14.009.58
Freight and postage	5.632.71	1.522.35
Helps to poor Colporteurs	2.246.82	607.25
The newspaper service	1,444.30	390.35
Office expenses, rent, light heat, etc.	7,121.32	1,924.68
The PHOTO-DRAMA service	49,457.12	13,366.79
Total	Kr. 127,680.28	$34,508.18

RECEIPTS

Voluntary donations to Tract Fund	Kr. 26,413.03	$ 7,138.65
Voluntary donations to DRAMA service	12,653.64	3,419.90
Swedish WATCH TOWER subscriptions	5,960.98	1,611.08
Sold books, pamphlets, etc.	50,524.08	13,655.16
Total	Kr. 95,551.73	$25,824.79
Deficit	32,128.55	8,683.39
	Kr. 127,680.28	$34,508.18

REPORT FROM FRANCE AND SWITZERLAND

The Society's representative in its Geneva Office writes as follows:

DEAR BROTHER RUSSELL:—It is with great joy and heartfelt gratitude toward our God and Father and toward our Savior Jesus Christ that I forward to you the yearly report of the French work. We have learned in Christ's school to love our brethren. Our great wish is to progress in this line and, above all, to love the one whom our Savior has chosen as our pastor to give us "meat in due season." We have at heart the French work, which we both cherish. It is, therefore, with special gratitude that we are able to thank our God, who has designed to allow us to glorify his name amongst his French children, and to gather by means of the sharp sickle of truth all those who are desirous of making a covenant of sacrifice. (Psalm 50:5) This last year shows an increase in every branch, especially as regards public lectures, the total attendance being 30,795. Below find a statement of the Society's work during the past fiscal year:

Letters and cards received	2,320	
Letters and cards sent out	1,397	
Volumes of STUDIES IN THE SCRIPTURES sold	854	
Various booklets sold	5,200	
Bibles and Concordances sold	102	
Free literature (B. S. M.) distributed	83,000	
Public meetings held	209	
Numbers in attendance	30,795	
Expenditures for public meetings	2,811	Frs.
Total cash receipts	16,303.76	"
Total expenditure	16,237	"
Balance cash on hand	66.76	Frs.

REPORT FROM BIBLE STUDENTS, HUNGARY

BELOVED BROTHER RUSSELL:—

I am very glad to write you, by the grace of the Lord, regarding the spreading of literature and books this year (1915), and of the many joys and blessings which God has bestowed on us in all the trials and testings of the past:

SUMMARY

Books circulated	1.650
Booklets	600
WATCH TOWERS	6.000
BIBLE STUDENT'S MONTHLY, etc.	40,000

The issuance of Vol. II.—THE TIME IS AT HAND (Hungarian)—is in progress.

Incoming letters, 957; outgoing, 725.

207 have made a covenant with our Lord.

Public meetings held	90
Parlor meetings	4,700
Meetings in the country	30

A good number of Rumanian publications were circulated.

We have received the books sent, and are very thankful.

With great love, hope and faithfulness,

Your colaborer and brother, CHARLESZ SZABÓ.

JAMAICA MISSION REPORT

Number Pilgrims at work	5
Places visited (no classes)	7
Public meetings held	17
Total attendance	777
Number semi-private meetings	300
Total attendance	2,944
Number parlor meetings	104
Total attendance	810
Number of miles traveled	3,471

Volumes of STUDIES IN SCRIPTURES sold	500
Free matter—BIBLE STUDENT'S MONTHLY	60,000

WORK FOR THE BLIND

GOULD FREE LIBRARY FOR THE BLIND, S. BOSTON, MASS.
(Watch Tower Supervision.)

Chapters of SCRIPTURE STUDIES loaned out	10,654
WATCH TOWER, Pamphlets, and BIBLE STUDENTS MONTHLY	3,174
Weekly Sermons	2,581
Letters received	1,484
Letters sent out	2,176
Sermons mailed to England	3,833
Expenses	$1,073.90

HE ASCENDED, LEADING CAPTIVES

JANUARY 2.—ACTS 1:1-14.

FIVE SPECIAL POINTS OF THIS STUDY: (1) THE NUMBER OF APOSTLES LIMITED TO TWELVE; (2) THE IMPORTANCE OF THE KINGDOM TO COME; (3) IT WAS NOT THEN DUE TIME TO EXPLAIN THE TIME OF THE KINGDOM'S ESTABLISHMENT; (4) BEFORE THE KINGDOM WOULD COME THE DISCIPLES WOULD HAVE A GREAT WORK TO DO IN PROCLAIMING IT THROUGHOUT THE EARTH; (5) AS THE LORD'S ASCENSION WAS KNOWN TO FEW AND WAS WITHOUT COMMOTION, SO HIS SECOND COMING WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS A THIEF.

"When he ascended on high, he led a multitude of captives, and gave gifts unto men."—Ephesians 4:8.

Our lesson is from the pen of St. Luke, as indicated by the first verse. (Luke 1:3) There are five special features to the study. First is the declaration that the Apostles were only those whom Jesus had especially selected to that office—St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are "liars."—Revelation 2:2.

The second point of the lesson is that Jesus, before leaving his apostles, instructed them concerning the kingdom of God. This is in full accord with all the records of his previous teachings. Nearly all of his teachings were in respect to this wonderful kingdom of God which will be established when he will come in power and great glory, and of which his invited disciples and followers are to be members—sharing his glory and his throne, as joint-heirs.

The third point we notice especially is referred to in Verses 6 and 7. The apostles inquired respecting the kingdom and the time for its blessing of Israel; but Jesus informed them that it was not for them to know the times and seasons respecting the kingdom (Acts 1:7)—that the matter was entirely in the Father's hands. The fourth point of our study centers in Verse 8, where the Lord declares that prior to the establishment of his kingdom his church would witness to it throughout the earth—after receiving the blessing at Pentecost. The fifth point of special notice centers in Verse 11, in the statement of the angels, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

WRONG VIEWS OF THE KINGDOM

Peculiar and conflicting views respecting the kingdom of God, the kingdom of Messiah, are held by Protestants. Much more logical, but equally unscriptural, is the view held by Roman Catholics. The confusion of Protestants is lamentable. Some hold that somehow the kingdom of God began at Pentecost; others hold that somehow it began when Jerusalem was destroyed; and yet all of them realize that the promises made by Jesus respecting his second advent must still be future.

Roman Catholics hold that they set up the kingdom of God about the year 800 A. D.; first, by dividing between clergy and laity, and exalting the clergy to be a special class; then, the Roman Church having great power, and the kings of the earth being comparatively weak, Papacy established a spiritual rule over the kings and princes of the earth in the name of Christ—the popes being recognized as Christ's vicegerents, as reigning instead of Christ, as his substitutes.

The kings and princes of earth were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God's spiritual kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having divine authorization to rule. Matters have progressed in this way for eleven hundred years. Austria and Hungary still assent to the divine power in Papacy—though others of the kingdoms of Europe have more or less broken the pact.

Great Britain was one of the first to break with Papacy, under the leadership of King Henry VIII. He had a dispute with the pope, and forthwith proceeded to organize the British people as another kingdom of God and the Church of England as a separate spiritual kingdom from Papacy; and the king himself and his successors became the heads of both the church and the state. Lutheranism made similar progress in Scandinavia and amongst the German States. These acknowledged Lutheranism; and Lutheranism in turn acknowledged them as kingdoms of God. Thus today the kingdoms of this world are still kingdoms of God on the authority originally from Papacy and subsequently through Protestants.

AN ERROR—CHRIST'S KINGDOM FUTURE

All intelligent people, Catholics and Protestants, now perceive that a serious mistake was made—that the kingdoms of this world never were kingdoms of Christ, and that the name Christendom has been misapplied to them. That name signifies Christ's kingdom; and it is very inappropriate to apply it to the warring nations of Europe, now seeking to blow each other off the face of the land and off the face of the sea. Moreover, the Apostle declares that "if any man have not the Spirit of Christ, he is none of his," and tells us that the Spirit of Christ is manifest in meekness, gentleness, patience, long-suffering, brotherly kindness, love.—Romans 8:9; Galatians, 5:22, 23.

We are sure that in all those warring nations there are saintly people who manifest the Spirit of Christ; but we are equally sure that the warring kingdoms themselves do not manifest this spirit, and are "none of his." On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil—anger, malice, hatred, envy, strife, bitterness. Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon" and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be "the desire of all nations" (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth.

Jesus did not pretend to tell his people how long or how short the time would be before the establishment of his kingdom. He declared the matter fully in the divine care and not proper to be revealed to God's people then. But elsewhere he did tell them of certain indications that would be given them at the proper time, by which they would know, and be enabled to lift up their heads and rejoice, realizing that their deliverance was drawing nigh.

Similarly we are not to understand that the apostles expected Christ's kingdom in their day, before their death. On the contrary, we remember that St. Paul, while foretelling his own death, declared that some of the Lord's people would not sleep in death, but would be alive at the second coming of Christ and be "changed in a moment, in the twinkling of an eye." (1 Corinthians 15:51, 52) Similarly St. Peter, without attempting to tell of the times and seasons, declared that he put his message into writing and committed it to holy men for the benefit of the church after his death.—2 Peter 1:15.

Our Lord's words in Verse 8, to the effect that his followers would give a witness throughout the entire world, was a further demonstration that the kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord's favor to all people, nations, kindreds and tongues. And so it has been.

"THIS SAME JESUS SHALL SO COME"

Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw him go into heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that he was put to death in flesh, but quickened, made alive, resurrected, in spirit. (I Peter 3:18) It would also contradict the Master's words that he was about to ascend up where he was before—to the spirit plane, or condition. It would also contradict his declaration,

"Yet a little while, and the world seeth me no more; but ye shall see me."—John 14:19.

In a word, the entire tenor of Scripture is to the effect that when Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but quite the contrary—that he took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human being; and, in order to be the Redeemer of Adam and his race, Jesus needed to be a perfect human being—"holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) But there could be no reason why he must continue to be a fleshly being and out of touch with all the heavenly conditions.

When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect man Jesus was also a little lower than the angels. But that he did not keep this lower condition is fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the divine nature"—who sat down at the Father's right hand, on the Father's throne, waiting for the time when he would make his own throne, establish the Millennial Kingdom and associate the church with him in his throne as his bride. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—Revelation 3:21.

During the forty days after his resurrection, Jesus appeared some ten or eleven times, mostly for a few moments each time. Our lesson tells us that during these visits to his faithful he gave them instructions. He did not appear to them as a spirit being to strike them down with the glory of his presence, shining above the brightness of the sun, as he subsequently appeared to Saul of Tarsus. (Acts 26:13) On the contrary, he appeared as a man, sometimes in one form and sometimes in another form—as a gardener, as a traveler, etc. On two occasions he appeared in bodies similar to the one in which he had been crucified, showing the spear marks and the nail prints. These bodies were materialized in the upper room when the doors were shut; and of course clothing was materialized at the same time, for he was not naked.

These manifestations of Jesus were for the purpose of demonstrating unquestionably to his disciples the fact that he was no longer dead. His appearance in different bodies was to prove that none of these bodies was his real spiritual body, but merely a manifestation. The Bible tells us of previous manifestations of the same kind when our Lord was a spirit being, before he became a man. Away back in Abraham's time, the Lord with two angels materialized and talked with Abraham and ate with him. (Genesis 18) When Jesus arose from the dead, quickened in spirit, he had gotten back again to where he was before. The description of the resurrection change of the church fits equally well to the Lord. He was sown (in death) "in weakness, raised in power; sown in dishonor [a compauion to thieves], raised in glory; sown an animal body, raised a spiritual body."—I Cor. 15:42-44.

"COME IN LIKE MANNER"

It should be carefully noted that the angels did not say, "come in like form." The Lord departed from them in some kind of fleshly form, or body, which would enable them to see him ascending into the clouds as they could not see his spirit body. The manner of Jesus' going did not appertain to his form. Our Lord's manner of going was quiet, secret, unknown to the world, known only to his disciples, without noise, without ostentation, without trumpets or bugles. He will so come in like manner—unknown to the world. He will be present as a thief in the night; and none will then know of his presence except his disciples.

How contrary all this is to what we once supposed, when we thought of our Savior as forever degraded to human conditions, which at their best are a little lower than the angelic! How sadly we misunderstood the matter when we used to sing:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me!"

When we thus sang, we evidently did not understand the methods of the Lord's intercession for his saints any more than we understood his glorification as a spirit being, "far above angels."

Now we understand that the seventh trumpet, with which he comes, is not a literal trumpet, but a symbolical one; and that like the preceding six, it makes no noise upon the air. Now we see that the world will not be conscious of the Master's second advent during the thief stage, nor until the Great Time of Trouble, when he shall be revealed in flaming fire, taking vengeance. (2 Thessalonians 1:8) What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble which will be making preparation for the establishment of the Reign of Rigнteousness by the overthrow of everything that is unrighteous.

THE SPIRIT AT PENTECOST

JANUARY 9—ACTS 2:1-13.

WHAT THE PENTECOSTAL BLESSING WAS—ITS IMPORTANCE TO THE CHURCH THEN AND NOW—THE LESSON IT TAUGHT—HOW UNDERSTOOD BY SOME AND MISUNDERSTOOD BY OTHERS.

***"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"*—1 Corinthians 3:16.**

Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest—after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antitype of that sheaf, the First-fruit of God in the great plan of redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples—helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of forty days, he instructed them not to begin their ministry at once, but to wait until they would be endued with power from on high—by the holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of his Spirit upon them in the upper room on the fiftieth day, Pentecost. They did transact just one item of business during those ten days; but it was without authority from the Lord, and was never recognized by him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, if followed that one of the two must be the choice of the lots. But the Lord never recognized the matter, and we hear nothing more of Matthias whom they chose. Instead, in due time God brought forth St. Paul—"not a whit behind the very chiefest of the apostles."

APPEARED IN GOD'S PRESENCE

When our Lord ascended, the Apostle declares, he appeared in the presence of God for us—for his church, for all who would comply with the terms and conditions of discipleship. (Hebrews 9:24) He did not appear for the world, but merely for us. He loved the world, he died for the world, and he is yet to bless the world; but the time for the blessing of the world must wait until first the divine program in respect to the church shall have been carried out.

How much of our Lord's time was spent in going to the heavenly throne, and how much of the ten days was necessary for the return of the holy Spirit, we do not know, but we do know from the Apostle's words that the holy Spirit sent forth upon the waiting disciples in the upper room was the testimony to them that Jesus' work was satisfactory to the Father, that the Father gave the holy Spirit to him for his church, and that Jesus shed it forth.—Acts 2:33.

The events of that day of Pentecost were very valuable to the church at that time, but have been equally valuable to all of the Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the holy Spirit; and this begetting was what Pentecost means to those waiting ones in the upper room. From that time onward they were sons of God; and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ" their Lord. (Romans 8:17) And so it is with us who have come into the body of Christ since Pentecost. We do not receive special manifestations of divine power, such as the cloven tongues that came upon those disciples; but we do receive from God the same holy Spirit which they received.

MEANING OF THE PENTECOSTAL BLESSING

The Lord represents Jesus and his church under the figure of a great priest—Jesus was the Head of that priest; the apostles were the first members of the body, under the head; and

all the church of Christ from then till now are members in particular of the same body, the same church. The holy Spirit came with an outward manifestation upon Jesus, the Head of the church, that we might know thus that he was accepted by the Father. Then at Pentecost the holy Spirit came with an outward manifestation upon the disciples, in order that they might know that they had been received into the same fellowship, as members of the same body.

But it is not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the church as a whole; and we come into the church of Christ by a full consecration of our hearts to do the Lord's will, and with full trust in the work of Jesus, we receive the Spirit and are counted as members of that church body, though without any outward demonstration whatever.

We can see a necessity for the outward demonstration in the case of the apostles for two reasons: First, they were Jews, and had believed in Jesus, had made their consecration and had been received into discipleship by him. But the Father could not receive any into sonship until after Jesus had died. Additionally, the Father could not recognize any human beings as his children and grant them forgiveness of sins, full reconciliation and an entrance into his family, until Jesus, as the great High Priest, had not only died, but had ascended up on high and proffered or made applicable the merit of his death on our behalf. And so we read respecting the apostles before Christ's death: "The holy Spirit was not yet given, because Jesus was not yet glorified."—John 7:39.

There had been no human sons of God recognized from the time Adam, the first of these sons, sinned, until Jesus came as the Son of God. The Jews were members of the house of servants, as we read: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we." (Hebrews 3:5, 6) The Pentecostal blessing, therefore, was the beginning of the recognition of the followers of Jesus as sons of God and heirs of God's promise.

GIFTS AND FRUITS OF THE SPIRIT

Another matter: At Pentecost the Lord gave gifts to the apostles, and to the remainder of the church through them. These gifts were represented in the ability to speak with various tongues and in power to perform miracles—heal the sick, etc. Evidently these gifts were necessary for the establishment of the church; but they must have all expired when the apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the church, he has promised something better; i. e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers.—1 Corinthians 12:31; 13.

The fruits of the Spirit are meekness, gentleness, patience, long-suffering, brotherly kindness, love; and these evidence that the individual possessing them has become a member of the church of Christ and has been begotten of the holy Spirit. Much therefore as we rejoice that the apostles had the gifts and afterwards cultivated the fruits, we are glad that we now have the fruits of the Spirit.

One of the gifts of the Spirit was manifested by one of the apostles immediately—the power of speaking with unknown tongues. They were all Galileans, and therefore used to only the one dialect. The testimony, however, is that under the divine power of the holy Spirit they spoke in various languages so that the people of the countries represented by those languages understood clearly and were astonished, saying, "Are not all these which speak Galileans, and how hear we every man in our own tongue?"—Acts 2:7, 8.

We are not to understand that the miracle was in the hearing, but in the speaking. It was not that all the people from the different lands heard the same utterance, as though it had been in their own language, as stated for them, but that the different apostles speaking these different tongues were all heard by the people and appreciated by the people who used those tongues. It was a miracle, surely, and had the designed effect. Not merely was it a convincing power and experience for the apostles themselves and for the other believers of that time, but it became a witness to the holy Jews who had gathered at Jerusalem from all the nations of the world.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and his Word. If they had moved into other countries and were located there for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized in time that they were telling the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

A TEMPLE OF GOD

The figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above.

The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.

ST. PETER'S PENTECOSTAL SERMON

JANUARY 16—ACTS 2:21-39.

THE SIGNIFICANCE OF PENTECOST—SPEAKING WITH OTHER TONGUES—ST. PETER'S EXPLANATION OF THIS—DAVID NOT ASCENDED TO HEAVEN—HE SPAKE NOT OF HIMSELF, BUT PROPHETICALLY OF HIS RESURRECTION—PRICKED TO THE HEART—OTHER FIGURATIVE EXPRESSIONS—NONE TO BE SAVED IN IGNORANCE, THOUGH JESUS DIED FOR ALL.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Today's lesson is a most interesting Bible study; for it covers a wide range of truth. The apostles, in harmony with Jesus' instructions, had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as the representatives and mouthpieces of Jesus and Jehovah. It came on the fiftieth day after Jesus' resurrection, in harmony with the type.—Leviticus 23:15-21; 1 Corinthians 15:20.

The Apostles received the begetting of the holy Spirit and with it certain outward manifestations of miraculous power, which in turn they were privileged to communicate to all believers by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the church and to mark the apostles as the special representatives of God. These were but eleven in number, until St. Paul was received of the Lord, and became "not one whit behind the very chiefest of the apostles." (2 Cor. 12:11) We have these apostles still with us, represented by their teachings.

Although, later on, certain bishops of the church claimed to be apostles also, they never have had any authority according to the Bible, never have been able to convey any of the miraculous gifts and are referred to by Jesus as falsely claiming authority which they do not possess. (Revelation 2:2) With the death of the apostles and the death of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

SYNOPSIS OF ST. PETER'S SERMON

The eleven apostles, exercising their gift of tongues, began to talk to the assembled crowd of Jews who were worshiping at Jerusalem—not merely residents of Palestine, but thousands from all parts of the world, gathered at Jerusalem at that season in harmony with the demands of the law, to worship the Lord. From their dress, etc., the apostles were recognized as Galileans. Much astonishment therefore was manifested when they were heard talking in the various tongues of the various nations. At first some thought that they were intoxicated and uttering merely peculiar sounds; but presently the multitude began to gather themselves to one and another of the apostles as they heard their own language spoken. This not only called attention to the apostles, but also manifested a

divine power and made their message the more impressive.

The essence of the preaching was that Jesus who had been crucified, had risen from the dead and had now shed forth this miraculous power upon his followers. This led to the mention of the prophecy of David which foretold the resurrection of Messiah, saying, "Thou wilt not leave my soul in Sheol"—Hades. (Psalm 16:10; Acts 2:27) The apostles pointed out that this was fulfilled in Jesus, in that God raised him from the dead; but that it was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With the various details the preaching went on, explaining the righteousness of Jesus, the beauties of his teaching, the wickedness of those who had crucified him without a cause, and showing how the entire Jewish nation was guilty before God, because as a people they were bound by their Law Covenant and the action of their officials had brought condemnation and guilt upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart—they realized that Jesus was the Son of God, and that a great crime had been committed in crucifying him. With fear and sorrow they cried out, "What shall we do?" The answer was, "Repent"—God is gracious; He will forgive you. In further explanation, they were told that they and their rulers had done this wicked deed in ignorance, and that God would very graciously forgive those who would acknowledge their sin and call upon him for forgiveness. They did so; they made a consecration of their lives to God, and became followers of Jesus.

DIVINE FAVOR ABOUT TO RETURN TO ISRAEL

The Bible declares that the Jewish people, because of their rejection of Messiah, were cut off from God's favor. Nevertheless the time is at hand when they shall be brought back again to the favor of God. Their eyes have been holden for more than eighteen centuries now, as are the eyes of the world in general. Only the few have the eyes of their understanding open to see the truth respecting these matters. St. Paul avers this, saying, "The god of this world hath blinded the minds of them that believe not."—2 Corinthians 4:4.

But through the Prophet, God has assured us that in due time all the blind eyes will be opened and all the deaf ears will be unstopped. (Isaiah 35:5) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or reject intelligently. The rejectors will be wicked in a sense that none of the world are wicked now, because their wrong-doings are largely based upon ignorance and superstition. When brought to the full light, their crisis, or judgment, will be to everlasting life if they accept and obey the Lord, or to everlasting death if they sin against and wilfully reject the light and opportunities of that blessed Millennial day.

Respecting the Jews in that coming time, it is written that they shall look upon him whom they pierced, and mourn because of him; and that the Lord at that time will pour upon them the spirit of prayer and of supplication. (Zechariah 12:8-10) But that return of God's favor to natural Israel will not come until spiritual Israel shall first have been completed. Bible students believe that we are now at the dawning of the new dispensation, that the church class will soon be completed and glorified with the Savior in his kingdom, and that then, forthwith, God's mercy will begin to operate toward the Jews again. This seems to be the clear teaching of St. Paul in Romans 11:25-32.

THE CURSE TO BE ROLLED AWAY

Another item of special importance in the lesson is that the Hell to which Jesus went was not hell-fire, but the grave, the state of death. God did not raise him up from the fire, but raised him from the dead. We are to remember that the same word—hell, sheol, hades—is used in the Bible respecting all mankind. All the good and the bad—old and young, male and female, of every nation—go down to the Bible hell; and according to the Bible they sleep there, awaiting the resurrection morning and the awakening of all the dead—"every man in his own order"—not all at once.—1 Corinthians 15:23.

The Bible represents that we are now in a night time, in which Satan is "the prince of this world," and sin and death reign. But it pictures the new dispensation of Messiah's kingdom as the glorious dawning of the new day of blessing for mankind, in which the curse of sin and death will be rolled away and the blessing of the Lord through Messiah's Kingdom will extend to every member of the race, giving all an opportunity for eternal life. This will not be the same opportunity that is granted to the church at the present time—not an opportunity for glory, honor and immortality on the spirit plane, as the church have—but an opportunity of returning to human perfection, to all that was lost in Eden and redeemed at Calvary.

Here we note the beauty of the 21st verse—our Golden Text. The death of Jesus guarantees that all who will call upon the Lord in sincerity of heart will be saved from sin and death. It guarantees that all shall be brought to the condition where they will understand sufficiently to desire to call for this blessing. The heathen, the majority of people of civilized lands, and the Jews, have no such hearing ears now. Only the few out of every nation have yet received this great blessing. Only these, brought back into relationship with God, have yet been rescued from their alienated condition; and they are to be ultimately saved in the first resurrection, to glory, honor, immortality and a share in the kingdom of Messiah. Through these, ultimately the blessing of light and knowledge and uplifting influences will reach every member of the race, to afford all an opportunity for life everlasting in a world-wide Eden.

CASTLES

Let them that would build castles in the air,
Vault thither, without step or stair;
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his ground-works low,
May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

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"LORD, TEACH US TO PRAY"

***"Pray without ceasing; in everything give thanks."*—1 Thessalonians 5:17, 18.**

In the beginning, when Adam was in harmony with God, he was in the condition represented in the Scriptures as covenant relationship with God. The Word declares that Adam broke this holy covenant. (Hosea 6:7, margin) He became a sinner; and his children, born later, were sinners with him, through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God has had dealings with a few who exercised special faith and a desire to come into harmony with him. Abel, the second son of Adam, was one of these. He approached God with an animal sacrifice and was accepted. Enoch and Noah also came into a condition of fellowship with the Lord by faith, even though they were still legally under the condemnation passed upon Adam, the ransom-price not yet having been given.

Later on, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; then with his grandson Jacob. Still later, God entered into relationship with the seed of Jacob, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel—"a prince with God" (Genesis 32:24-30); and the whole nation of Israel, the descendants of Jacob, were received as God's people, and were treated as if without sin. They had the privilege of going to him in prayer. But the sins of the Jewish nation were only typically blotted out from year to year. The blood of bulls and goats could never really take away sin, and the Jews held only the relationship of servants to God.

The Gentiles were altogether without God. They had no privilege of prayer. We come down to the beginning of the Gospel age and to the case of Cornelius. We read that he was a just man, who gave much alms to the people and prayed always. But his prayers could not be accepted, even after Jesus died. The death of Jesus did not bring Cornelius into covenant relationship with God. But when the seventy symbolic weeks of Jewish favor had been fulfilled, the due time had come for the Gospel to go to the Gentiles. God was then ready to receive him, and he sent an angel to him, who gave him this message from the Lord: "Cornelius, thy prayers and thine alms have come up for a memorial before God." The prayers and the alms of Cornelius had risen up as an incense before the Lord.

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God's way of receiving—except in a limited or typical way previous to the Gospel age—is by certain definite means which he has appointed—through an Advocate in this age, and through a Mediator in the next. "No man cometh unto the Father but by me," says Jesus. Even when the due time had arrived, Cornelius could not come until God sent him word how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13, 14) Those words were necessary to his saving—to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a little flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

HOW JESUS BECOMES OUR ADVOCATE

But what does it mean to have Jesus as our Advocate? It means that first, we must accept him as our ransom from sin and death. Next, he tells us, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. "The devils also believe, and tremble." But justification to life comes when we receive the Lord on his terms. Then he becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by him shall in no wise be cast out. (John 6:37) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the church of the present age.

OUR LIVES TO BE A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of his wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to come to the throne of grace. We realize what a blessing it is to have access to God, access to his presence—to have the ear of the Almighty Ruler of the universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that his people may come to him and make their petitions known.

The unrepentant sinner cannot come to God. But divine wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual, and brings us to the place of acceptableness with the Father. He is pleased to have his children come to him in prayer. And it is our glad privilege to offer him worship and praise—the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the Lord's people are encouraged in his Word to come to him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught his disciples.

The holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the source from which he can obtain the needed supply, will come to the throne of heavenly favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

In the prayer taught us by our Lord, we first give honor to God, recognizing him as our Father, acknowledging his greatness, and expressing the desire that his name be hallowed. We remember the kingdom that is promised; and we tell him of our desire of heart for that kingdom to come. We pray that his will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"—no stipulation of fruits and vegetables, of delicacies, etc.—but simply our necessities for the day. We ask no more—we wish no more. Then we pray that our trespasses may be forgiven, EVEN AS WE FORGIVE. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil—the powers of the air—and from our own flesh; and that we need divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that he knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we. Jesus and the apostles never undertook to give any instructions to the Father regarding his plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for he knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer—the Bible conception—our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall any say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"

While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, to an appreciation of his goodness, of his wisdom, love and mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to the throne of heavenly grace, in thought, that they may humble themselves before God. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching. (Romans 10:14; 1 Corinthians 1:21) This does not mean necessarily public speaking, but includes also more private proclamation of the truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we thus speak of public prayer, and in respect to the propriety of brevity, and of the examples of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we presume that with the most of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say to the Lord which would keep us all night in prayer, except that which would be repetition. And our Master said: "Use not vain repetition"—"Your Father knoweth what things ye have need of before ye ask him." We are to ask rather for the condition of heart whereby we may be able to receive whatever he shall see fit to send, that we may get a blessing out of each of the Lord's providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave his disciples—a brief expression of earnest desire for the coming of God's Kingdom, an acknowledgment of sin, a request for divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. It is eminently appropriate, however, that we remember one another at the throne of grace in private, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or tell the Lord what we wish done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

CONDITIONS OF ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him," he was setting before them a glorious standard in respect to the heavenly Father. But later on, this standard was very largely lost. During the dark ages the God of love was made to appear anything but loving and kind, and as having no real interest in the majority of his creatures. It was made to appear that the few in whom he had an interest were those who were relentless, cruel and vicious toward all outside their pale.

How terribly our God has been maligned by those who have claimed to be his special representatives! How differently was he depicted by the Son who knew him so well! Hear him: "Be ye like unto your Father which is in Heaven; for he is kind unto the unthankful and to the evil." When the apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master's reply? "Ye know not what manner of spirit ye are of! The Son of Man came not to destroy men's lives, but to save them." And he was the image of the Father, and came to do not his own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from the Lord, and still have them to a considerable extent even in our blemished condition, we may form some idea of how he who is the Perfect One, the Infinite One, would delight to give good gifts to his children —"How much more shall your Father in Heaven give good things to them that ask him?" And his very best things are the spiritual things.

PROSPECTIVE SONS BEFORE PENTECOST

We are to remember that our Lord when on earth was in the fullest sense the Representative of the Father in the flesh. He was indeed "God manifest in the flesh." And those who were of the right attitude of heart were able to see the character of the Father in the Son. Thos who believed on Jesus were accepted and treated in many respects as though they had been already fully received of the Father. The Scriptures, however, declare that the holy Spirit had not yet come. We see that the Spirit could not be given in begetting power until Jesus had died, and had entered into the presence of God to make reconciliation for the sins of the church. Forty days after the resurrection of Christ, he ascended to Heaven to present his merit, imputing it on behalf of all who would become his disciples during the Gospel age, the period of the high calling.

Even though the holy Spirit had not yet been bestowed, Jesus told his disciples that they might pray, "Our Father." This was in view of the condition of sonship into which they were so soon to be ushered. God is not the Father of any others than those who come to him in his appointed way—through his Son as the ransom-price, having made a full surrender of themselves, and their all to God. While our Lord was still in the flesh, his true followers were sons in a prospective sense. And yet, after the Master's death and resurrection, he told them to tarry at Jerusalem until they were endued with power from on High. The Father would defer the answer to some of their prayers. He would not give them the blessing just at the time it was asked. There might be some good reason for withholding it until some future time—as in the granting of the holy Spirit in begetting. Yet they were to hold themselves in the proper attitude of faith, that they might be ready for the blessing when it should come from on high.

Their prayer might properly have been: "Heavenly Father, we have learned that at the proper time thou wilt give us the holy Spirit. We perceive that thou hast already given thy Spirit to Jesus our Master; that at the time of his baptism he received an unction from on high. And so we wait for the holy Spirit—we wait to receive this unction, this blessing from thee." And those who tarried in the upper room after the ascension of the Lord, received at Pentecost this very blessing, the holy Spirit—in its due time.

JESUS THE ONLY WAY

If we come down to the present, and inquire what we may pray for, the Lord answers through his Word that we may not pray except upon these same terms; namely, faith in his Son as our Redeemer, and a full dedication, devotion, of ourselves to walk in the footsteps of the Master—our blessed Exemplar. No man can come to the Father but by him. All such will be accepted, up to the required number of the elect. It would, therefore, not be right to encourage any to come to the Father in prayer until they become members of his family by a full consecration.

In the case of Cornelius, the Roman centurion, which we have cited in this article, we have seen that he was a just man, a good man. But he did not belong to the Jewish nation, to whom God had given his law. The only way in which Cornelius could have come into God's favor prior to his appointed time—three and a half years after the cross—was to have become a Jewish proselyte. But when it became chronologically due time for the Gospel to go to the Gentiles, this good man was notified, and gladly accepted the conditions and became a son of God, through faith in Christ. He received the begetting and anointing of the holy Spirit, just as the Jews had previously received them. All this shows us that God has a particular course marked out by which any may become his children. Unless they come in the appropriate way and in the appropriate time, none will be accepted as sons of the Highest.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealing with Cornelius would indicate that in the case of any who now come to God, and pray to him, not knowing the appointed way, their prayers would, like those of Cornelius, come up as a memorial before God. As the Lord took notice of the prayers of Cornelius and the desires of his heart to worship and serve God, so we may suppose that he would take notice now of prayers and desires to come close to him. He might not send some one like Peter to give them instruction at this time. That would depend upon his decision as to whether this would be the course of wisdom, as to whether such a one was suited to his present purpose. But any prayers offered in sincerity would not pass unnoticed, but would receive reward in due time, whether now or later.

Suppose that one were living in a heathen land where

Christ was not known, and suppose such a one was feeling after God and praying according to his light. The Lord could not accept him as his child under those conditions; but he might, if his wisdom approved, guide that honest seeker to a knowledge of Christ, whether it would come through tracts in the mail, through a sermon, or through meeting one of the Lord's ambassadors who could communicate with him in his own tongue. We are sure that every hungry soul will receive the light and the knowledge necessary to his salvation in the Lord's own good time. After hearing of God, and of the manifestation of his love in Christ, it remains for each individual to accept or to reject the message. If he fails or refuses to make consecration to God when he receives the light, no prayer he would offer would be accepted.

THE CHIEF OF ALL GOOD GIFTS

We read that the heavenly Father will give good gifts to those who ask him; that is, he will give that which would be good for them. We are not to dictate to him what his blessings are to be. We are not to ask for all manner of earthly things. In the case of the Jews, they asked chiefly for the earthly blessings; because heavenly blessings were not promised them. But we who come into the relationship of sons of God are to pray for what he has specifically promised us—the holy Spirit. And our Father in Heaven will give us those things which are best to fit and prepare us for the heavenly kingdom.

The Lord will give whatever temporal blessings are to the best interest of the new creature. Everything that he would give will be a good gift. We do not always know what would be best for us. A parent dealing with a child might find it necessary at certain times to give medicine instead of food. The parent gives this for the good of the child. So with our heavenly Father. Sometimes he gives us tests of faith, tests of loyalty, tests of love. All these experiences are designed to develop in us strength of character, and to thereby fit us for further and more advanced blessings.

The Father deals with us as new creatures in Christ. If, for instance, some of his children are becoming overcharged with the blessings or cares of this life, God might give to such some kind of a purgative as respects earthly things. Such a one might break a leg or have some other earthly calamity—something that would work out for his good as a new creature. If the Lord's consecrated people would all come to the point where their chief desire, their highest aspiration, the burden of all their prayers, would be that they might be filled with the Spirit of God, the spirit of truth, the spirit of a sound mind, that they might know and do his will, what a great blessing it would bring! It is the will of the Lord that his children should have in large measure this chiefest of all blessings, but he grants it only on certain conditions. He withholds it until they learn to appreciate its value and to so earnestly desire it that they will apply themselves diligently to meet these conditions, and will continue in supplication until their opportunity shall bring down the answer.

THE UNSPEAKABLE PRIVILEGE OF PRAYER

The Apostle Paul exhorts the saints that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perserverance." These words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be in the spirit— earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer—much saying of prayers—which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner.

It is most wonderful privilege to draw near the great Creator and Lord of Heaven and earth; and we should come in the spirit of reverence and devotion. Our Lord declared that the Father seeketh such to worship him as worship him in spirit and in truth. We must come only in the name of Christ. He is the only way of approach. And we must come thoughtfully and earnestly. We should not think of uttering a single word that we do not mean and have not thought upon. We believe a great many have done themselves injury by going through a form of words in a mere formalistic manner. This is not prayer. True prayer is the language of the heart. Therefore the greater our earnestness, the more acceptable the prayer will be, and the greater blessing shall we receive.

We are not to come to God without faith and without an earnest desire for his blessing. We are to enter into the spirit of our petition, that the Lord may see the earnestness of our heart in the matter. There seems to be a difference between the thought of prayer and that of thanksgiving. Prayer, as we have said, is the offering of petition. None may come to the Lord with recognition, except those who have come into Christ. Others are strangers and aliens. But any one may express thanks to God or render worship, adoration, homage.

PERSEVERANCE IN PRAYER NECESSARY

There is a difference also between prayer and supplication. Prayer would be any petition, great or small; whereas supplication would mean a special desire for a thing—an earnest entreaty. Whether it be ordinary prayer or be supplication—an intense form of prayer—we should always come in the spirit, with appreciation of the fact that we are coming into the presence of the great Jehovah, and that it is a privilege accorded to only a very few at this time.

And we are to "watch thereunto, with all perseverance." If we really believe that the Lord has indicated that we should pray, and that it is his will to give us the things we need, and above all his holy Spirit, then we should be alert to note when we receive the answer to our petition. If we pay no attention to our prayers after they are uttered, never look to see whether they are being answered, this would indicate that we have not really appreciated our need. It would seem that this is the reason why God does not answer many of our prayers more quickly. We should learn to watch for the answers to our prayers, and thus learn the lesson of appreciation and gratitude to him as we realize that he has granted us our request.

We are, then, to pray with perseverance, not watching merely for a few hours for the fulfilment, nor merely for a day or a week. The Lord might see best to defer the fulfilment of our petition, either to test our faith or to bring us into a better condition to receive the blessing. Perhaps we have all had these experiences, and were thus more hungry for the answer when it came. We are to be sure that the Lord is never indifferent to the pleading of his children, and will pursue the course which is best for us, just as would a faithful teacher with his pupil, and as would a loving parent with his child. Our Father in Heaven wishes to give us his best things, and will not withhold anything that is really good. (Psalm 84:11) But he requires sometimes that we shall wait for a considerable time. At other times, there may be a speedy answer to our petitions.

Whether we are on our knees or in the busy walks of life our hearts should go out continually to the Lord for his guidance in all our affairs and experiences, that we may serve him in a manner that will be pleasing and acceptable to him, that we may be shielded from temptations that without his aid would be beyond our endurance, and that he will in his own due time deliver us from all evil and imperfection and grant us a place in his heavenly kingdom. Dear brethren, let us constantly put into practice the injunction of our Master, "Watch and pray, lest ye enter into temptation."—Mark 14:38.

SHOULD WE WRESTLE IN PRAYER?

But although the Scriptures enjoin upon us persistency in prayer, and the parable of The Importunate Widow also teaches this, nothing in the Word of God, in our judgment, warrants us in doing what some people call "wrestling with God in prayer." We believe that our God is willing to give us the things that are best for us, and anything that God is not willing to give us we should not desire. We should not strive to induce the Lord to do anything that he is unwilling to do, but should wish that only his will be done. At the time when Jacob wrestled with the angel, we would understand that he did the right and proper thing. Any of us in the same position would have done well if we had followed his course. That was a rare occasion. Jacob was returning to his home for the first time since he had fled to Padan-Aram from his brother Esau, and he feared that Esau might still seek his life. And now the Lord had manifested himself to Jacob in the form of this angel. The angel could have broken away, but he permitted Jacob to get into that earnest attitude where he said: "I will not let thee go unless thou bless me!"

But we do not need to wrestle with God for his special blessing. We already have this blessing. We are not servants crying for a crumb. The Lord has put upon us his best robe; he has given us his holy Spirit. But he has promised us certain things conditional upon our asking, and he wishes us to continue to come to him in faith, in simple, earnest prayer—not wrestling in prayer.

THE KINGDOM AT THE DOOR

The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until thou wilt deliver thy people and establish righteousness in the earth? So we pray day by day, "Thy kingdom come; thy

will be done on earth!" Should we grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

The kingdom will come! And the Lord wishes us to have this thought—The kingdom is coming! To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: "Thy kingdom come!" Continue to long for the time when that kingdom will bless all the families of the earth. This is very different from wrestling, according to our view of the meaning of that word. This is importunity, this is persistency, this is continuance. And in everything we are to give thanks. But we would not want to hasten the Lord's time one minute. Even though we pray, "Thy kingdom come," this does not mean that we wish to have the kingdom come before the Father's time. But we whose eyes are anointed know that the time will not tarry long, but that it is nigh.

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our natural tendencies along this line. Let us as true, obedient children conform our views and our conduct to the words of counsel which our Father has given us. Let us remember the promise of the Master, "Ask, and ye shall receive, that your joy may be full."—John 16:24.

"Breathe on us, Lord! Thy radiance pour
On all the wonders of the page
Where hidden lies the Heavenly lore
That blessed our youth and guides our age.
Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.
Give strength, blest Savior; in Thy might
Illuminate our hearts, and we
Transformed into Thine image bright,
Shall teach and love and live like Thee!"

NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . unto this day."—Romans 11:7, 8.

The words of the Apostle Peter, "The promise is unto you and to your children" (Acts 2:39), are in full harmony with all of the Lord's dealings with Israel, and with his covenant with them as the posterity of his servant Abraham. The "Seed," promised by the Lord in his covenant with Abraham, was for many centuries supposed to mean only the natural seed of Abraham, Isaac and Jacob—only those who were under the law of Moses—the Jewish nation. But there was a condition attached to this promise of heirship. When God entered into the covenant with Israel, the understanding was that if they would keep the law they should have everlasting life and should inherit the privilege of blessing all the families of the earth—all peoples. But that if they did not keep the law, then they would be cut off from all these favors.

God knew that not one of Israel could keep the law; and he had no thought that any of the natural Israelites living before our Lord's day would become members of the body of Christ spiritual. He knew that no one could come into the body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation. God did not promise that all Israel might become members of the spiritual seed—the church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth. Since the spiritual seed was not mentioned, the natural seed were right in line for that which was specified—to be blessers of the world.

NO SPIRITUAL PROMISES BEFORE CHRIST

The keeping of the law was required, however, that Israel might have a right to life everlasting and to share in any of God's promises. But they could not keep the law; consequently none of them gained life. Yet there were some who manifested such heart loyalty to God that he declared that they were acceptable to him. These faithful, obedient ones met the conditions by which they might, through the Redeemer whom God would in due time provide, become a part of the "seed" who was to bless "all the families of the earth." As they had no knowledge of the purpose of God to have a spiritual seed, the attaining of a place in the natural seed to bless all mankind was all that they had hoped for. St. Paul points out that these Worthies of past ages will have a glorious place in the kingdom. "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect." —Hebrews 11:13, 40.

Jesus declared to the unfaithful Jews of his day, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13:28) The faithful saints who lived before Christ will be the human representatives of the kingdom. They will be "princes in all the earth," as declared by the Lord through the Prophet David. (Psalm 45:16) Thus they will receive a great blessing.

Until Christ came God never led the Jews to understand his plan for the spiritual seed. His time for bringing this feature of his plan to light and for calling candidates for places in this seed class, had not yet come. Those who lived prior to this call were not deceived in any manner nor defrauded of anything. God merely told them of the possibilities which were before them of becoming blessers of the world. Such as accepted the possibilities and rendered the Lord full obedience to the best of their ability, became heirs of the earthly phase of the kingdom and the promises belonging thereto.

When our Lord Jesus came, his ministry and that of the apostles up to the time of the close of the "seventy weeks" (symbolic) yet remaining of Jewish favor, was, according to God's agreement with Israel, confined to the Jewish people. And as many of them as were of the right condition of heart undoubtedly received the message. As the Jews were the chosen people of God, because of being the natural seed of Abraham, his friend, when the time came for calling out the spiritual seed the opportunity of becoming of this seed must first go to Israel. Afterwards, the offer went to the Gentiles, to take out from them a sufficient number to complete the spiritual seed—the Gospel church.

After the glorification of the church, then will come the blessing of the earthly seed. As the chiefs of this earthly seed will be "princes in all the earth"—the Ancient Worthies—so later on, all who come in under the terms of the new covenant will be joined to Israel and will also become the seed of Abraham. Eventually, the seed of Abraham, as foretold by the Lord, shall be "as the sands upon the seashore" for multitude. "In becoming thy seed, shall all the families of the earth bless themselves," seems to be the literal rendering of one statement of God to Abraham in connection with the covenant made with him. But the blessing of all will come through the spiritual seed, the glorified church—Head and body. So God's plan seems to be one of giving more blessings to the spiritual seed, and less to the natural seed, though very great blessings will be the portion of all who will come into harmony with him.

CALLED BY GOD TO HIGHEST PLACE

Natural Israel never were heirs unconditionally of any part of the promise to Abraham nor heirs, as a nation, of the spiritual part of the promise—the chief, the principal part. They were on trial before the law of God, which was expressed in their Law Covenant, to see whether or not they would be worthy of eternal life. And so it was with our Lord Jesus when he was made flesh, born under the law—subordinate to the law. (Galatians 4:4) It was only because he was perfect and kept the law, that he was able in God's due time to present his body a living sacrifice as a substitute for Adam. His faithful keeping of the law proved his right to eternal life; and his sacrifice of that life as a man, under God's arrangement, raised him to the highest place in the universe next to Jehovah—the divine plane—with authority to execute Jehovah's program for the salvation of the world of mankind. He thus became the Head of the spiritual seed of Abraham.

When Jesus made his consecration, he was begotten of the spirit. He was born of the spirit, completed of the spirit, in his resurrection, and he was the first born to this condition. Afterward, those Jews who were in the right condition of heart were accepted on the same terms. But instead of God's making those called to be of the spiritual seed actually just, perfect—as our Lord Jesus was—he justifies them by faith. Jesus was absolutely without imperfection—the Apostle Paul speaks of him as being "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) God imputes to the followers of Jesus a sufficiency of his merit that they may be reckoned just—counted as perfect.

The whole object of this reckoning is to give us the privilege of becoming spiritual Israelites by sacrificing. So the Father's arrangement is that if we desire to be the disciples of Jesus we must take up our cross and follow him, becoming dead to the flesh, dead to self, dead to everything worldly. Then Christ becomes our Advocate. The Father accepts all such as his sons. The Apostle Paul exhorts all who have accepted the redemption that is in Christ, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

ONE HUNDRED AND FORTY-FOUR THOUSAND CALLED

The holiness of our offering is not of ourselves, but is ours only through the imputed virtue of the sacrifice of our Savior. All our imperfection is set aside, nullified by his merit. And those only can become members of spiritual Israel who offer themselves as sacrifices. As for others, if the whole world were to keep the law they would not belong to the spiritual seed, for God wants only 144,000. (Revelation 14:1, 3) So this privilege of becoming one of the spiritual seed was not a thing that the Jew inherited as heir to the promise. St. Paul said that the offer was "to the Jew first." We think the Apostle meant that the Gospel call for spiritual Israelites was sent to the Jew first—not a command that he keep the law, but a proclamation of the Gospel and an invitation to follow in the footsteps of Jesus. The offer was first made to the Jews who were living when the Gospel privileges were opened up. If any of these were willing to enter into a covenant of Sacrifice with Christ, he would accept them as his disciples.

The picture that God gives through the Apostle Paul in the 11th chapter of Romans represents Israel as the trunk and the branches of the olive tree, and the root of the tree as the promise which God made to Abraham, which was to bless the world. God had not explained his plan to them, but had merely said: "Do you wish to enter into a covenant with me—to be my peculiar people?" "Yes," was the answer. "When will you be ready?" "We are ready now," they replied. And so this covenant was made, which constituted them the nation, or tree, growing out of the root of promise. The promise was primarily spiritual, though this fact was long kept hidden.

God never purposes to do anything except through the spiritual seed, but natural Israel did not know this. They declared that they would be all that God wished them to be, if only they might have the promise made to Abraham their Father. What it was they did not know, although they thought they knew. They were anxious to have the best at any rate. And they still had this thought and this hope in Jesus' day; as St. Paul said: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And again the Apostle says: "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded"; that is, those of the Jews who came into Christ became of the elect.—Rom. 11:7.

ISRAEL'S FAILURE IN THEIR TESTING TIME

What was the condition on which the Jews might inherit that blessing? It was that they would lay down their lives sacrificially. And they would be tested as to their sincerity in claiming that they would obey God in order that they might win that promise. But the message came to them, and they were called upon to answer the question, Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow him? Then the test was upon them. They were brought face to face with the proposition which would prove how much they meant in their professions of loyalty to God as his special people. But the great majority failed in the testing. "They all with one consent began to make excuse." (Luke 14:18) When the point was reached of making a positive decision as to whether they would accept God's conditions and his way of accomplishing his plan, but few were ready. They listened and then went, one to his farm, another to his merchandise. The cost was too much!

Those who were found in that condition of mind were none of them living up to their profession. But God did not make that promise for nothing. When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of "the root and fatness of the olive tree." (Romans 11:17) Only those Jews who were desirous of doing God's will in the fullest sense of the word were allowed to remain as branches of the olive tree. Only those who accepted Christ were made heirs of the promise, as members of the spiritual seed. After all the "Israelites indeed" of the natural seed were gathered in, the message went to the Gentiles, that the full number of the elect might be found. But the Lord tells us through the Apostle Paul, in Romans 11, that God's ancient people may yet be grafted into the olive tree from which they were broken off, "if they abide not still in unbelief." "And so all Israel shall be saved," after "the fulness of the Gentiles be come in." O the riches of the love and goodness of God!

TAKEN LONG TIME TO DEVELOP 144,000

If all the Jews living in Jesus' day had loved God with all their heart, with all their being, with all their strength, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. We do not know how many there would have been in the body of Christ in that event. God might have increased the number of the elect. But as it is, it has taken a long time—nearly nineteen hundred years—to find a sufficient number to complete that body. The Lord has limited the number of these to 144,000.

"AND SITTING DOWN, THEY WATCHED HIM THERE"

(MATTHEW 27:36.)

Sitting down, they watched Him there,
Watched Him, fairest of the fair,
Gazed with cold, unpitying eye,
While the jeering crowd passed by;
For His vesture cast a lot
(Seamless robe, without a spot);
Watched the "Man of Sorrows" there,
Who the world's great sin must bear;
Watched while darkness veiled the sun,
Watched until He cried, "'Tis done!"

God of Heaven! forbid that I
Thus should gaze with pitiless eye
On a suffering child of Thine,
Watch him while his foes malign,
Watch him while his life-blood flows,
Watch until the dark day's close;
Grant me, Lord, a heart of love,
Make me like a tender dove;
Let me bring him strength and peace,
Until death shall send release!

G. W. SEIBERT.

THE SONS OF GOD

JANUARY 23—ROMANS 8:12-30.

DIVINE SONSHIP LOST BY ADAM—JEWS NOT A HOUSE OF SONS, BUT OF SERVANTS—CHRIST A SON—THE HEAD OF THE HOUSE OF SONS—THE STRAIT GATE AND NARROW WAY BY WHICH THE CALLED MAY BE ACCEPTED INTO THE FAMILY OF GOD—EVIDENCES OF OUR BEGETTING—THE PREDESTINATION OF THE ELECT—TO WHAT ELECTED.

"For as many as are led by the Spirit of God, they are the sons of God."—Verse 14.

Today we have another wonderful lesson from the inspired Apostle St. Paul. It points out that the church is a new creation, begotten of the holy Spirit, now being gestated in preparation for the glorious resurrection birth to the spirit plane. There is no more important lesson than this.

According to the Bible, Father Adam was created a son of God—in the image of God and only a little lower than the angels—on the earthly plane, instead of the heavenly. (Psalm 8:5) When Adam sinned, his blessed relationship with God as a son was forfeited. Forthwith he was a sinner and under the sentence which God had foretold—not an eternal torment sentence, but a death sentence, with an accompaniment of mental, moral and physical degeneracy. There have been no human sons of God since Adam's time—except Jesus. The Jews, received by the Lord under the Law Covenant, were not a house of sons, and never understood themselves to be sons of God. Instead, they threatened to stone Jesus to death because he declared himself a Son of God. As St. Paul de-

clares, "Moses was faithful as a servant over all his house [of servants], but Christ as a Son [the Head] over his own house," a house of sons—the spirit-begotten church.

THE HOUSE OF SONS

St. Paul points out to us that the natural man, no matter how wise or educated or talented, cannot understand and appreciate fully the deep things of the Bible, because God has caused them to be so written that only the spirit-begotten can fully comprehend them. "They are spiritually discerned." (1 Corinthians 2:14) Thus the church of Christ is a company of regenerated beings. Once they were members of the Adamic race and, through sin, "were children of wrath, even as others." (Ephesians 2:3) Now they are reckoning themselves as dead to the divine sentence upon Father Adam. They have accepted Jesus as their Redeemer, and the sacrifice of his life as the atonement-price for their sins.

When they accept the invitation to become followers of Jesus, he becomes their Advocate with the Father; and by the arrangement of the divine plan his meritorious sacrifice is applicable to them as a covering for sins past and imperfections future, and affords them opportunity to be accepted of the Father, begotten of the holy Spirit and eventually to attain joint-heirship with himself in the kingdom, "if so be that we suffer with him, that we may be also glorified together."—Verse 17.

These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the school of Christ, the faithful will eventually reach perfection on the spirit plane as sons of God, led by the spirit. These, on the authority of the Scriptures, exercising faith, are enabled to call upon God as their Father—"Abba, Father." Through the Word and through their own experience these receive the witness of the spirit of the Lord that they are God's children and joint-heirs with Jesus—the grand perfection being dependent upon their suffering with him. These have no obligation any longer to the flesh; for they are new creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through the Word of God.

These new creatures, sons of God, in their weakness and ignorance might ask amiss. But the Lord would not deal with them according to their imperfection of asking; he would accept the spirit of their request. The groanings and desires of our spirits, our minds, will be taken by the Lord as instead of our imperfect utterances in prayer; for God, who knoweth all things, yea, the thoughts of our minds (spirits), accepts these. All such may know that "all things work together for good to them"—because they love God—because they have been called according to his purpose.—Verse 28.

EXPLANATION OF THE GOSPEL CALL

Verses 28-31 make plain to us that God has a special purpose in the special Gospel high calling of this present age. Other Scriptures show that this calling of this present age is to joint-heirship with Jesus in the Messianic Kingdom which is shortly to grant restitution blessings to all the families of the earth. To get a suitable class to be the teachers, blessers, rulers and judges of the world in the future has been the object of this Gospel call. Jesus, the Head of the church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers, called during this Gospel age, will have a similar blessing at the hands of God—glorification on the spirit plane, if faithful.

Our study concludes with an explanation of God's call. God foreknew, or purposed in advance, that he would have such a church as the Apostle describes, to accomplish the work mentioned. All that was predestinated or arranged in advance. But in order to be of that predestinated and glorified class, certain things were necessary; i. e., that all those who would be finally accounted worthy of a share in the kingdom, must be copies of God's dear Son—in heart, in character, and like him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the kingdom than those who are character-likenesses of Jesus.

Then the Apostle points out the procedure by which God has selected this predestinated or foreknown class to be copies of his Son. They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest-hearted who were feeling after God, desirous of knowing him and serving him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by him through faith, whom God also glorified (honored) by begetting them with the holy Spirit, bringing them into his family as children, joint-heirs with Jesus, to the privilege of suffering for the truth and being glorified in connection with the kingdom.

"Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.
Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the Message spurn;
Consider Him who thus endured,
And Immortality secured!"

ST. PETER'S SERMON ON RESTITUTION

JANUARY 30—ACTS 3.

HEALING A LAME MAN—THE APOSTLES IGNORED THEMSELVES AND ASCRIBED THE POWER AND HONOR TO JESUS—THE PEOPLE WERE IMPRESSED—ST. PETER IMPROVED THE OPPORTUNITY TO POINT OUT THE SIN COMMITTED BY THE NATION WHO CRUCIFIED JESUS, AND ALSO THE MERCY OF GOD AND HIS WILLINGNESS TO FORGIVE THEM AND BLESS THEM—THEY SHOULD REPENT IMMEDIATELY TO GET THE CHIEFEST BLESSING—AFTERWARD WOULD FOLLOW "TIMES OF RESTITUTION"—ALL THE PROPHETS SPOKE OF THOSE TIMES—THE CHURCH OFFICIALS WERE OFFENDED.

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Verses 19-21.

The apostles at Pentecost, in receiving the holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message which was to gather from the Jews and from every nation a consecrated class of people to become the spirit-begotten sons of God and eventually to be the bride, the Lamb's wife and joint-heir in his kingdom.

Full of this courage St. Peter and St. John, the leaders amongst the apostles, went up to the Temple to pray—not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people. Probably they expected that the Lord would there bring them in contact with the most devout Jews so as to give them an opportunity of testifying the good tidings to these.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Look on us"; and he looked, expecting to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Verse 6) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long withered became strong; and he went with the apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON

A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon—a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your scribes or Pharisees could have healed this man as we have done;" etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. This miracle is done in Jesus' name—in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also of

God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the divine plan as a reason why his hearers should consecrate themselves to God. (Verses 13-26) They should repent of sins personal, as well as national, and be fully converted, or turned around—to know the Lord, to obey him, to be followers of Jesus whom they had crucified. The result of this would be the coveting of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would mean that their sins would be blotted out completely with the glorious change of the first resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown in animal body, raised a spiritual body."—1 Corinthians 15:43, 44.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious times of restitution of all things, which God had foretold through all the holy prophets of the past. These would be times, or years of refreshing, as well as of restitution—a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

Any prophet that had not mentioned these restitution years could not have been a holy prophet, St. Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. The Master himself, the Redeemer of the world, declares: "Behold, I make all things new." "There shall be no more curse." Eventually there shall be no more sighing or crying or dying. All things will be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (Deuteronomy 18:17-19) Jesus is Head of this class; and all now received into God's family by the begetting of the holy Spirit are counted members of the body of Christ, the church. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I—an antitype] shall the Lord your God raise up unto you from amongst your brethren." (Verse 22) God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus—the apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the body of Christ, otherwise styled the bride class. The full raising up of these will not be accomplished until the resurrection of the church is completed.

When this great Antitype of Moses (Christ and the church, his body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—physically, mentally, morally—and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people—will meet the fate of the intelligently wicked. "All the wicked will God destroy."—Psalm 145:20.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin; and Israel according to the flesh will again take first rank in divine favor, as explained in Romans 11:25-32.

OBEYING GOD RATHER THAN MEN

FEBRUARY 6.—ACTS 4:1-31.

THE COURAGE OF GOD'S SERVANTS—ST. PETER THE SPOKESMAN BEFORE THE SANHEDRIN—THE WISE MEN MARVELED—THE APOSTLES IGNORANT AND UNLEARNED—NOT THE SPIRIT OF FEAR, BUT OF A SOUND MIND AND OF COURAGE—TAUGHT IN THE SCHOOL OF JESUS—WONDERFUL RESULTS—WHEN TO OBEY AND WHEN TO DISOBEY.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

St. Peter and St. John, arrested for preaching Christ as the healer of the lame man in the Temple, were called to answer before the Jewish High Court—the Sanhedrin, composed of seventy learned Jews. These sat in a circle, and had their prisoners before them. When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given there by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus.

However, under the guidance of the holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as his ambassadors! As St. Paul said, "We preach not ourselves, but Christ Jesus."—2 Corinthians 4:5.

Under any circumstances, how courageous indeed were the Apostle's words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole!" St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors.

Some one might suggest that St. Peter did not use gentlemanly language—that he should not have made such a home-thrust at the Sanhedrin. Mr. Benson, in *The North American Review*, gives a definition of the term gentleman which seems to fit this case. We quote:

"'How do you define a gentleman, then?' said the lawyer, leaning forward at a certain point of the conversation. 'The gentleman, it has been said, is a man who is never offensive unintentionally,' said the parson. Two of the guests murmured 'intentionally,' by way of correction; and the parson smiled. 'No,' he said, 'a gentleman is sometimes offensive when honor and reason demand it, but then he means to be. The man who is not a gentleman is often offensive when he does not mean to be.' 'But is he always a gentleman when he is intentionally offensive?' asked the lawyer. 'The gentleman is,' said the parson with a smile."

In St. Peter's case it was not a time for quibbling. It was a time when a gentleman was in duty bound to use his opportunity, in no unkindly way, in placing the truth before his hearers. And how much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of him from the dead.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (Psalm 118:22), saying, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they also would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honor of men, high station, often put the possessors of these at a disadvantage.

The Sanhedrin were rich, not only financially, intellectually and in honors of men, but also in education. To them forcefully belong the words of Jesus, "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the

Gospel. Thus we perceive that there are compensations in the divine arrangement, and that in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich, not many great, not many learned, not many noble would be among the chosen of the Lord or would receive position in the bride class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Perceiving the boldness of St. Peter and St. John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." Ah, yes! of Jesus also some one had said, "How knoweth this man letters, having never learned?"—in any of our schools. (John 7:15) They knew of his power with the people through the spirit of the Lord and of his straightforward presentation of the truth. They recognized these men as of the same character—filled with Jesus' Spirit. And to this day this is true of the followers of Jesus. As the Apostle wrote, "God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of the Lord Jesus and of the faithful apostles, so that of all such people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved." We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow in his steps faithfully, even unto death. On these conditions we become his disciples; and having become disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the real culprits—murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle. They could say nothing. So they put forth the apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus and about their being his murderers should spread amongst the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

COURAGE IN PREACHING THE GOSPEL

Then was shown the marvelous courage of the apostles. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (Romans 13:1-7; 1 Peter 2:13-17) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power—from God.

God had commanded the disciples through Jesus that they should be God's mouthpieces to preach the Gospel Message that the death of Jesus was efficacious for the cancellation of sins; and that he who was slain was by and by to come and set up his kingdom, and to bless the world by releasing it from the bondage of sin and death. They were also to invite all who had faith to believe this message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that kingdom which is not yet set up. By such faithfulness they would manifest the faith that was in them and their loyalty to God; and on account of this they were promised a share with Messiah in the kingdom which he would establish.

It was therefore the duty of the apostles, as it is the duty of all the followers of Jesus, to make known the Gospel Message wherever there are hearing ears, and not to fear what man may do—although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic, or otherwise be in conflict with legal regulations. The apostles were not interfering with the regulations of the Jewish Law in speaking in public, as they did in the Temple. Their courage was really authorized by the law; and the Sanhedrin, in forbidding them, went beyond its bounds.

The church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when they were released, then a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the apostles, for the promises of his Word, and for the miracle which had led up to all this. As a consequence, we read that all were so encouraged that "they spake the Word of God with boldness"; and that "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Our Golden Text, in full accord with the lesson, is properly an exhortation to all of God's people everywhere to be faithful and loyal to God and his cause. Let us each apply it to himself: "Watch ye, stand fast in the faith, quit you like men, be strong."

THE VALUE OF MODERATION

"Let your moderation be known unto all men. The Lord is at hand."—Philippians 4:5.

Question.—The Apostle Paul says, "Let your moderation be known unto all men." What is the particular thought here in the word "moderation," and what is the connection between these words and the sentence, "The Lord is at hand," which follows?

Answer.—The spirit of the Lord is said to be a spirit of wisdom, a spirit of justice, a spirit of love, a spirit of a sound mind. Whoever, therefore, receives the spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of this moderation, or reasonableness, or gentleness, is of course, comparatively small. But he gradually gets a greater appreciation of the value of this quality. His ideas become more reasonable as he becomes sanctified by the spirit. He will have more and more of the spirit of a sound mind, of gentleness, meekness, and will become more and more prepared for the kingdom soon to be established.

This attitude of mind comes in large measure as a result of knowledge. As he comes to know more about God and his plans, more about the origin of sin in the world, how it came about and how its penalty has passed upon all men by a process of heredity, the true disciple of Christ feels more of the spirit of moderation and acts with more consideration and charity toward others than if men were perfect. As we realize that these imperfections vary in number and in degree in different persons, so in our dealings we must be moderate toward all, wise in our dealings with all, patient toward all, having the spirit of justice, of reasonableness, of mercy.

This injunction of the Apostle does not refer to the exercise of this quality toward the church only, but toward all men. Properly, of course, this moderation would begin at home, and would be more particularly manifest in good works in the church, as in opposition to the evil sentiment—anger, malice, evil-surmising, hatred, strife—works of the flesh and of the devil. But the spirit of moderation should not be confined to the home, but should be manifested toward all with whom we have intercourse or dealings. It was said of the apostles that people "took knowledge of them that they had been with Jesus and learned of him." We should so live before all, both the brethren and the world, that they would thus take knowledge of us. We should see to it that our conduct is a credit to the great and noble cause with which we are identified.

The connection between letting our moderation be known and the statement, "The Lord is at hand," seems to be that the Lord's people are to have in mind their expectation based upon the promises of God's Word, that Messiah's Kingdom is shortly to be established, and that this should help them in living an exemplary life. Whether the passage should be considered from the viewpoint that the church of the apostles' time were living in the latter part of the great seven-thousand-year week, and that the great Sabbath was at hand, when the Lord was about to come and set up his kingdom and set things straight in the world, and that hence they could well be patient and considerate, or whether it should be from the viewpoint of time—that the Lord's children should exercise the grace of moderation because they had little time left in which to manifest it—we do not know. At any rate, knowing that the opposition of sin will not last very much longer, we may have the greater patience and exercise this patience with

the greater ease when we have this thought before our minds.

The Apostle gives a similar thought when he says that the tribulations which the Lord's people undergo are not worthy to be compared with the glory that shall be revealed in them. This should make us very moderate, very forbearing, under circumstances which would make others very rude, very angry, very immoderate. We can be very gentle, not only because of our knowledge of the nearness of the kingdom, but also because of our knowledge of the weaknesses of others, which cause them to impinge upon our rights.

SOME INTERESTING ITEMS

PARIS BRETHREN MEET REGULARLY

Extracts from a Letter of Brother Joseph Lefèvre, main Elder of the I. B. S. A. Class in Paris, France, to Brother Louis F. Ruel, of New York.—Translated.

Please, Brother Louis, openly tell our Beloved Pastor Russell, and through him all the dear brethren over there, of the cheerfulness and perfect peace which I derive daily from "My Morning Resolve" (especially the last part of it), in my long exile from my home in Denain (invaded territory), and from separation of my wife and other dear ones there. Also, the added blessing that I find, when at times my courage would fail me, in recalling the words:

"Faith can firmly trust Him,
Come what may,"

and then, softly repeating them, I regain greater comfort and joy! Yes; I desire of you the favor to thank the Lord for the precious help I have received from this "Resolve" counseled by the "faithful servant." I deeply appreciate the service, and must give vent to the feelings it suggests.

I do not write to the dear Pastor, because being unable to express myself properly in English, I think better to sacrifice my own satisfaction than to divert otherwise too much of his attention from the interests of the many. However, I know how much he loves also the brethren of Northern France—and these, too, know it. Therefore, daily, from every heart of our people, ascends to the heavenly throne a fervent prayer beseeching for Brother Russell, our Pastor, an ever-increasing measure of the spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his "glory and joy" (1 Thessalonians 2:20), by their faithfulness, faith and perseverance.

The Lord has made his truth known here to some new hearts by my humble voice and despite my poor health. We have a class now of about forty-five, and every week new, thirsty souls come to the spring of the new life. A number have known the beauty and privilege of consecration, and they are making large strides in spiritual progress. Nearly all the members attend the weekly testimony meeting. Three evenings during the week there are meetings (one at the other end of Paris), for Berean Studies or to discuss the Epistle to the Romans, with an average attendance of twenty.

Until lately I have had to take personal charge of all the meetings, with the preparatory study that each entailed, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office [an insurance company]. By now the Lord has given me a competent assistant in my dear Brother Theophile Leguime [formerly a Deacon at Denain], also physically weak, but strong in faith, who since the invasion was living with the friends at Auchel, Pas-de-Calais [a few miles from the battle front], and who has just been compelled to leave that place because the military authority became suspicious of his large correspondence with the brethren at the front and elsewhere in the interest of the truth and for their edification and comfort. The experience and ability of this brother will much avail, so that several things will be thus better cared for, under God's providence, answering my prayers that "He would send forth laborers into his harvest."—Matthew 9:38.

SHARP P. O. CENSORSHIP

An Exchange asks: How far can a government department go in censoring printed matter committed to the mails?

Will the Postmaster-General bar the following extract from a speech made by Kaiser Wilhelm of Germany in 1891 to recruits?

"Recruits! before the altar and the servant of God, you have given me the oath of allegiance. . . . . Only one enemy can exist for you—my enemy.

"With the present Socialist machinations, it may happen that I shall order you to shoot your brothers or even your parents—which God forbid—and then you are bound in duty implicitly to obey my orders!"

If the Postmaster-General permits the above to go through the mails, why should be object to the little article by Jack London, reading in part:

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier—it is a depth beneath which he cannot go."

Postmaster-General Burleson does object to the above. When it appeared on post-cards circulated by a peace society, he issued an order barring such post-cards from the mails.

THE NEXT POSSIBLE STEP.

To say that a newspaper carrying this text should be barred from the mails would be the next logical step. The distinction by the department is that such matter on a post-card is "openly displayed." In a newspaper it is not.

The censorship is based on section 212 of the criminal code, which excludes from the mails all matter which carries openly any reflection on the character or conduct of any person. The department, however, has construed this to mean any class of persons.

Leaders of the various peace societies are indignant over what they call this usurpation of power on the part of the department.

EUREKA DRAMA WORK

DEAR ONE IN CHRIST:—

With the closing of the year 1915 we find that our activity in the EUREKA DRAMA work must close also.

We have been working continually nearly all summer, showing almost every night. We traveled by wagon, and camped out, making our expenses very light; but as the cold weather came we found that the rental of halls and board and lodging were more than we could handle, so we have decided to discontinue our efforts until spring, except in a few towns we can easily reach by rail.

We have the DRAMA on the loan plan, and would like to keep it, hoping to start again as soon as the weather permits. We completed four counties in the past year. We showed, on an average, to one hundred and fifty persons each evening, and much interest was aroused.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received the names of those most interested. When we first started with the DRAMA we would pass pencils and encourage the people to sign, but we found that we could get those most interested by merely drawing their attention to the subject of the free booklet. All of us were blessed in the service and by the experience we passed through, some of which were not the most pleasant, but we believe they were for our good.

We have shown in many churches, and on two occasions we showed on Sunday evening after the preaching service. We also found some towns bitterly opposed, and the ministers would write articles for the local papers condemning Brother R. and the DRAMA. This only helped to increase interest, and two of these articles we were privileged to answer through the same columns. We did this in as kindly a way as possible.

Please let us know if it will be all right to keep the DRAMA here and use it during the winter, as we have opportunity. If the work does not close by spring, we hope to become active again in the service for the King of kings,

Your Brother in Him, L. E. EDWARDS.

FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French WATCH TOWER.)

I have been happy to receive word that you can again send us "LA TOUR DE GARDE" with the precious teachings of the faithful and wise servant. What a joy and comfort we find in having our eyes opened and being able to understand the divine plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon he will heal every wound, wipe away all tears and reign in righteousness. This is indeed "the vision of glory presented to our faith," in which glory we shall share if we are faithful to the end. And this is the time for us to realize in part Psalm 46, and wait patiently for the fulfilment of the rest.

J. B. and J. TILMANT.—*Belgium.*

Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in THE TOWER office. Here on Sunday mornings we have Berean Bible Studies which are very useful, I can assure you, and worship in the afternoon. We frequently give an opportunity to the brethren, urging them to show what progress they have made in the study of the Word of our heavenly Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters and friends on the average, take part, and you can believe that God's blessings are much appreciated by the little class at Bruay, and we ask you to help us bring them before the throne of the Father. The wonderful article in the July TOWER was to me a comfort and a blessing. Let our thanks go to the God of all grace for the sweet privilege he has granted us to know the truth through the channel of him appointed! We keep on our heart every one of you, also our beloved Pastor Russell, to whom please transmit our most hearty greetings in Christ.

E. LARVENT (Department of Nord).—*France.*

"MY LORD AND I"

DEAR PASTOR:—Enclosed find Money Order to the amount of $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by denying myself. What a little it is, to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my DAWNS and Bible, and we have a glorious meeting. I am very much isolated. I have to sneak away and hide everything that belongs to the truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my WATCH TOWER, and the Lord has wonderfully preserved that.

I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's church, and all is so different.

I am striving to do the best that I can, like Lot in the midst of ungodliness. This is his will, and his will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may he give you the very best place in his kingdom; for you deserve it. I am, Yours in Christ.

AN INDIAN'S ENTHUSIASM FOR THE TRUTH

ESTEEMED PASTOR RUSSELL:—

I am a Canadian, native-born Indian. A little over a year ago, while in London, Ont., a good friend of mine gave me a copy of BIBLE STUDENTS MONTHLY—Vol. III., No. 13—saying, "There is a lot of good, common sense reading."

I perused the pages and, thank God, from that time I was awakened to know more of the blessed truth! I have been a Bible student all my life and I now see why I have so frequently been at loggerheads with my spiritual teachers.

I sent for more of the "B. S. M." and I thank the Lord that with these you sent me also a copy of THE DIVINE PLAN OF THE AGES. After reading this my hope revived, for it was the very thing I had been blindly searching for in the church with which I had cast my lot.

I am so happy now that I fear not death—glory to his name! I take up my cross daily and tell my friends the blessed truth. Of course, I find the devil busy with his misrepresentations, but I try daily to be more like my Master and to know more of the truth which satisfies.

It had been my one desire to see you face to face since the truth became my stay, and I thank God that he granted my desire. I shook hands with you at the depot, London, Ont., and heard you lecture there.

In closing let me say that I am studying your series, STUDIES IN THE SCRIPTURES, and loaning these and others of your writings to my friends, as I can spare them. I am told one of these burned the papers I gave him; but as for me, I shall die a Bible student.

With true Christian love to you and all your helpers and all Bible students, I am SAMUEL JOHN.—*Ont.*

"GREAT WAS THE FALL THEREOF"

DEAR PEOPLE OF THE LORD:—

Enclosed find $1 to cover the difference in expense on the leather-bound "Emphatic Diaglott." And whatever is left over, please use in the cause of the Lord.

We have a class for all here on Wednesday evenings. You ought to see the enthusiasm. We started out with 4; now we are over 30; and our class is only 3 months old. But the "break" in our favor came only 3 weeks ago, just at the close of a four-weeks' "revival" conducted by an "evangelist" of the "Christian Church"—the only church here. Much abuse was hurled at us during those four weeks, but we said never a word. The speaker frequently referred to me as "false teacher," "weak-minded," and "ignorant," but at the last day of his tirade his patience "busted" and he openly challenged me to a debate. I saw my call and promptly accepted. So we hired the M. W. A. Hall for the last evening of his stay here. (It was just the right time, too—for us.) The evangelist contended that Jesus was not a created being, that Jesus' body certainly rose, and that the dead are in "conscious existence," and also that all the dead have nothing more coming to them than what they have already received. Every one in the neighborhood, including most of the cripples, came to attend what they termed "The Great Debate." The evening passed off nicely, the audience was attentive and quiet, the chairman maintaining strict order throughout.

So far as the debate is concerned, my opponent was not very well posted, and he fell down on all points with a crash. It was a sad ending for their "revival."

I am writing this hurriedly, so please overlook composition errors. You may use any or all of this letter for any purpose, if you wish.

In fellowship and Christian love, E. N. FEROE,—Wash.

"AN ECCLESIASTICAL BATTLE" BY JUDGE J. F. RUTHERFORD.

DEAR MR. COWARD:—

I have to thank you for the copy of the vindication of Pastor Russell, which you were kind enough to send me, and which, I need hardly tell you, I read with interest, having, as you know, been to some extent prejudiced against your leader and his work.

Its perusal cannot fail to increase my interest in his writings, as each point raised by his champion carries conviction with it to any one who enters the jury-box with an open mind, as, thanks to your interview, I was prepared to do.

Again thanking you, and with best wishes for yourself and work, I am

Yours faithfully, CHAS. A. SMITH.—*West Indies.*

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WHAT IS EMBODIED IN TRUE HUMILITY

"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves."
—Philippians 2:3, Diaglott.

Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency—self-esteem, self-exaltation, pride—a feeling that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humility esteeming others as excelling yourselves," it is a question as

to just what the Apostle meant. Those who have come into Christ should make progress, and should therefore feel that they are better than they were before they came into Christ. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the truth; and Jesus had said that whosoever should injure one of the least of his disciples would transgress seriously. We cannot say, therefore, that we are the chief of all sinners. We think that few of the Lord's people could say, I am the chief of sinners—either from the standpoint of committing crime or from that of persecuting the church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realize that no two of the Lord's people are just alike. If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have with more resolute purpose to succeed than I am using what I have. If this be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good ones, especially their loyalty of heart. With ourself personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his heart something good, noble and true; and since God is dealing with him as a son, he is therefore to be esteemed as a brother." Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than he does us. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother.

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much perseverance as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into his family. "Love beareth all things, ... endureth all things." "As we have opportunity, therefore, let us do good unto all men, especially unto them of the household of faith."—1 Corinthians 13:7; Galatians 6:10.

HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity on the part of the Lord's people that they be clothed with humility. They tell us that this grace is indispensable to those who would abide in the Father's favor; for God resists the proud, while he continually shows favor to those who are of humble spirit. Thus he encourages humility and discourages pride. (1 Peter 5:5; James 4:6) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and encouraging these evil qualities he lost his exalted position, having become Satan, the adversary of God. If Mother Eve had possessed the proper humility she would have said, when tempted of the serpent, I will not listen to this suggestion to disobey my Creator; he knows what is for my highest good, and I therefore submit myself to him who knows all things. "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

In contrast, we have given to us a beautiful illustration of the opposite spirit—humility—in the case of the Logos. We are shown how he humbled himself, and how God has highly exalted him—to the very position which Satan coveted. So if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

The heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a gift. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we lacked it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to his will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master and that without him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from him. Knowing all this, I gratefully accept these things, and humble myself under his mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become his disciples can our Lord become the Advocate; and unless he be the Advocate none can be accepted of the Father. We might have a blessing in the times of restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before he will beget us of the holy Spirit, before we can become a part of the anointed body of Christ. If we would make any true progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only nominally submitting while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessing.

God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that he had perfect powers. But no matter what his own ideas were, he submitted himself to the Father, and said, "Not my will, but thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy, pressed down. But when the Lord felt the Father's hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the Hand did not crush him, although it seemed to do so. Instead of being a crushing, it was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same Hand lifted him up and "set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-23.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But he cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not faith only, but loyalty also, is necesssary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. It is to those "who, by patient continuance in well doing, seek for glory and honor and immortality" that God has promised "eternal life."—Romans 2:7.

We should recognize divine providences and look for them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking his guidance.—Psalm 123:1, 2.

OUR ATTITUDE IN TRIAL

This divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; he could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to thee, to see what is thy providence in the matter; for thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely thou hast some lesson for me in this experience. I know not what thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive thy will."

As he prays thus, he should at the same time be on the lookout for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in his kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, "Let this mind be in you which was also in Christ Jesus." He had been reciting the qualities necessary to the church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in his prehuman existence. As the Logos, he was in the form of God—the spirit condition. Yet he was not ambitious; he was not self-seeking. On the contrary, he made himself of no reputation—divested himself of his former glory and honor, that he might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with him, but manifested a very different disposition—an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as he attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is he seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that he maintain that mind in order to work out the blessed fruitage of patience. Three and one-half years were required for Jesus to complete his work; and it was not until after he reached the cross and could say, "It is finished," that he was "set down with the Father in his throne." If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, but humbled himself. Lucifer took the opposite course. Instead of humbling himself, he said, "I will be like the Most High." (Isaiah 14:14) Here we have an illustration of what we should not do. It is a principle of the divine government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—Luke 14:11; 1 Peter 5:6.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel age to only the Lord and the church. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind—every one who shall attain everlasting life. We must remember, however, that divine justice never calls for self-sacrifice. It calls for obedience and the obedience of the church is the extreme of obedience—even "unto death." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe.—Revelation 2:10.

TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from one of Brother Russell's meetings.

Before we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the church for the near future. Do you think that the church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book of Revelation, we would get out the Seventh Volume very soon. There are a few things of which we are not just sure. We do not like to do any guess-work. We could guess about some things, but we do not allow ourself to guess. "If any man speak, let him speak as the oracles of God."—1 Peter 4:11.

"But, Brother Russell, what is your thought as to the time

of our change? Were you not disappointed that it did not come when we hoped that it would?" you will ask. No, we reply, we were not disappointed. Two years before that time we pointed out in THE WATCH TOWER that we did not think the change would come October, 1914. But, Brethren, those of us who are in the right attitude toward God are not disappointed at any of his arrangements. We did not wish our own will to be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change his plan to suit us. We did not wish him to do so. We merely wish to be able to apprehend his plans and purposes.

"What do you think of things now?" you ask. "What would you think are the present indications?" To this we say, We have already mentioned in THE WATCH TOWER and in talks given to the friends what is our thought as to the type of Elijah and Elisha in the close of the earthly career of the Prophet Elijah. We will briefly refer to it again here, and perhaps might add a word further. We recognize that the church of God is the antitype of Elijah because she is, with her great Head, The Christ of God. It is The Christ in the flesh that antitypes the Prophet Elijah. His experiences during his career as God's Prophet typified the experiences of The Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ Body in the flesh.

PASSING OF LAST CHRONOLOGICAL POINT A TEST

We remember that when the Lord would take up Elijah into the heavens he brought certain things to pass that would make a parallel to the taking away of the last members of Christ. We believe that this is a reasonable inference. We have seen how the Lord, upon the day that Elijah was to be taken away, sent him to four successive places—Gilead, Bethel, Jericho and Jordan. At each of these different places Elijah evidently thought that the Lord would take him. And so it has been with us. During this harvest of the age the Lord, through his Word, has seemed to send his people to four different points of time—1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the age was upon the church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place." Finally we reached the last place of the four—October 1st, 1914. This was the last point of time that Bible chronology pointed out to us as relating to the church's experiences. Did the Lord tell us that we would be taken there? No. What did he say? His Word and the fulfilments of prophecy seemed to point unmistakably that this date marked the end of the Gentile Times. We inferred from this that the church's "change" would take place on or before that date. But God did not tell us that it would be so. He permitted us to draw that inference; and we believe that it has proven to be a necessary test upon God"s dear saints everywhere.

WHAT SMITING OF THE WATERS MAY MEAN

Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun. The shaking is still going on, day by day, week by week, and will continue until the work of destruction is complete. Do we see anything definite as yet as to when we are to finish our earthly course? We do not see anything positive thus far. If any of you find out anything, we wish you would tell us.

What do we expect? We expect just what the picture points out. Of late we have been thinking considerably of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan. The waters divided to right and left, and the prophets went over dry shod. After they had crossed, they went on, talking together. They had received no further instructions from the Lord. They simply walked on. Suddenly the chariot of fire appeared and separated them, and Elijah was taken away in the chariot by a whirlwind.

CHARIOT OF FIRE TO MAKE SEPARATION

What does this signify in antitype? We think that it signifies a division between the little flock and the great company. We are to be careful not to form a judgment as to who are to be of the great company, however. Some say to us, "What do you think of such a brother?" We are not to judge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord himself will do the dividing.

A WORD OF WARNING

Right here we will give you a little illustration of how serious a mistake might be made along this very line. On one of our tours we were in a car with one of the pilgrim brethren and another brother living in that vicinity, plainly dressed. The pilgrim brother remarked, "That is Brother So-and-so, and I do not think that he is very much interested." He intimated that he thought the brother was one of the great company class. We asked him why he thought so. He replied, "I don't know; but he does not seem to take a very active part in the service nor does he attend the meetings." Now we will tell you the facts concerning this brother. That man whom the pilgrim brother thought was probably a member of the great company class was one who had given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in the interests of the cause of Christ. The pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. "The Lord knoweth them that are his."

When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each of us watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, "Judge nothing before the time." (1 Corinthians 4:5) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it.

THE "CHARIOT," THE "FIRE," AND THE "WHIRLWIND"

Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us?" some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. "But it means trouble!" Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the church? "Does it mean more trouble?" you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. "What will it be?" Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jeremiah 25: 30-33; 30:23, 24.

To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, "Cast not your pearls before swine." We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then. We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the church would be taken. If the "change" comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet.

THREE IMPORTANT POINTS

But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, or picture. We do not intend to do anything to get into trouble. To do so would be like what the devil suggested to Jesus: "Cast thyself down from the pinnacle of the Temple." We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it.

"Are you expecting the fiery chariot any minute now, or do you think it some little distance off—perhaps some months yet, or perhaps a year or more?" will be asked. At least a year, or probably more, is my thought. Something else is coming first, dear friends. We do not as yet see clearly just what it is; but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. "What does it mean?" you ask. Ah, we know that most prophecies are understood only after they are fulfilled! We might, however, have a suspicion. "What would that be?" Something like this: In Bible symbolic language, water represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1; Jeremiah 51:12, 13; Revelation 17:15; 22:1, 2; Ezekiel 47:1-12; Ephesians 5:26) Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype?

WHAT ELIJAH'S MANTLE MAY SIGNIFY

We answer, We believe that the peoples of earth, the public in general, are to be judged by the truth. The peopls are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or sign, of God's power with him, and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—peoples.

"Do you think that this has not yet taken place?" may be a question in your minds. We think it has not as yet fully taken place. "Do you not think that the PHOTO-DRAMA OF CREATION has had a part in this?" It may be. "Will there be something more?" We do not know. We RATHER THINK THERE IS SOMETHING MORE. We do not state this positively. We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the truth, something that will eventually lead up to a great hatred. You remember that in our Lord's ministry he presented certain truths that caused the scribes and Pharisees to hate him. It was their hatred that led up to his arrest and crucifixion. The hate was there. They said, "We must kill him."

We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit of a sound mind—gentleness, meekness, patience, brotherly-kindness and love. We are to be "wise as serpents and harmless as doves." (Galatians 5:22, 23; Matthew 10:16) All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying the Lord, then we are able to take it as from him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have it to regret that we did not follow in the footsteps of Jesus.

So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see something that will bring a division in the sentiments of the people before we get into the fiery chariot. And now, dear brethren and sisters, we leave you with these thoughts, asking God's blessing upon us all.

"Mine eyes can see the glory of the presence of the Lord;
He is tramping out the winepress where his grapes of wrath are stored:
I see the flaming tempest of his swift-descending sword:
Our King is marching on."

THE HUMBLE TO BE EXALTED

FEBRUARY 13.—PHILLIPPIANS 2:1-11.

HUMILITY THE GREAT LESSON FOR ALL—THE ONLY BEGOTTEN AN ILLUSTRATION—HOW HE WAS RICH—HOW HE BECAME POOR—WHY HE WAS EXALTED—HOW HE WAS EXALTED—CHURCH WALKS IN HIS FOOTSTEPS.

"For ye know the grace of our Lord Jesus Christ, that though He is tramping out the winepress where His grapes of wrath *through his poverty might become rich."*—2 Corinthians 8:9.

St. Paul, then a prisoner in Rome, wrote these words of our lesson to the Philippian brethren, whom he so dearly loved and from whom he had received so many proofs of their love for him. No other church is mentioned as having aided St. Paul in his times of need. Their special assistance to him is mentioned—twice in Thessalonica (Philippians 4:16), once in Corinth (2 Corinthians 11:9), and now at Rome.

The Epistle to the Philippians has been styled an epistle of joy—so richly did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. He exhorted, therefore, that they remember the conditions on which such character could be developed. Nothing should be done by them through strife or for vain-glory. All of their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others—noting wherein others were superior to themselves.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found—looking for noble qualities in others, and generously hoping that they existed even when not discerned—considering the interests of the Lord's cause, and ignoring self-will or pride. Therefore they should not look merely at their own things or interests, but also upon those of others—the rights of others, the ability of others. This, the Apostle assures us, is a mark of the holy Spirit, the spirit of a sound mind, which comes to the followers of Jesus as they grow in grace and the Master's character-likeness.

This mind, or disposition, the Apostle declares, was fully exemplified in Jesus. In his pre-human conditions, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. He had no thought of robbing the divine glory and honor by putting himself upon an equality with God the Father. On the contrary, he had the same spirit that he had afterwards, when he declared, "Not my will, but thine, be done"; and again, "I came not to do mine own will, but the will of him that sent me"; and again, "My Father is greater than all."—Luke 22:42; John 6:38; 10:29; 14:28.

The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, love, justice and power. Hence, when the time came that the Father had purposed—when he would send a Savior into the world, first to redeem it and later on to become its king and deliverer—and the proposal to render this great service to God and to men was proffered to the great Logos—"the Only Begotten of the Father"—it was promptly accepted "I delight to do thy will, O my God!" was the response of the chiefest of all God's creatures. This involved a great humiliation—leaving the dignity of the chiefest on the spirit plane, to become a human being—a man amongst men—"the Man Christ Jesus"—not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally—"holy, harmless, undefiled, separate from sinners."

"THE MAN CHRIST JESUS"

After Jesus by the change of nature found himself a man amongst men, he still preserved the same loyalty to the Father.

He was only a child when we hear him say, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will—the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit-begotten One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the serpent raised on the pole by Moses, as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed—finally losing even his life—all in loyalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful is he who promised," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 9-11) He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality—the divine nature. Well can we understand the acclaim of the heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."—Revelation 5:12.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory

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SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy seed, which is Christ." (Galatians 3:16) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the prophecies of God and destroy the channel through which that seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the temptation), Satan tried to make him throw himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the prince of the power of the air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the devil was foiled.

Other instances could be cited in which the devil sought to prevent our Lord offering himself as a sacrifice for sin. Perhaps the supreme occasion was while he was upon the cross itself. Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between the earth and heaven, Satan challenged him to demonstrate his Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." (Matthew 27:40) But glory to his blessed name he never faltered, he patiently and majestically bore his sufferings in silence until he cried in triumph, "It is finished!" and surrendered his spirit into the hands of the Father. But the devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph o'er his foe—Hallelujah, Christ arose!" And today he lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sin, having failed to keep his body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen that the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his gospel, but, with the spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that he is too loving to destroy his own children and too merciful to send one of his own creatures to eternal damnation [krisis, condemnation]. Instead of preaching that "Without shedding of blood there is no remission" (Hebrews 9:22), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in his steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3) "For such are false apostles, deceitful workers, transforming themselves into [imitating] the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Corinthians 11:13-15.

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present his way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the truth for themselves. The family altar, where a portion of God's Word was wont to be read daily is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of truth.

In the Scriptures which we have taken as the basis of these remarks the gospel of Satan—the devil's delusion—is described as "a way which seemeth right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of the truth. Hence half a lie is always more dangerous in its effects than the total of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God—he takes his existence for granted and then gives a false description of his character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Galatians 3:26) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, he is acknowledged to be the most perfect person who ever lived. Attention is drawn to his deeds of compassion and acts of mercy, the beauty of his character and the tenderness of his teaching. His life is eulogized, but his death is ignored, the all-important atoning work upon the cross is never mentioned. It is a bloodless gospel, and a crossless life and, in regard to his person, he is merely considered as the ideal man.

In 2 Cor. 4:3, 4 we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our gospel be hid, it is hid to those that are lost. In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the gospel of Christ in presenting his own version of the truth. Appropriately is he designated "the devil and Satan which deceiveth the whole world." (Revelation 12:9) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists, Pantheists, Unitarians, and all other sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The devil's delusion is that we can be saved by our own works and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith, ... not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to his mercy he saved us." Ephesians 2:8, 9; Titus 3:5.

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the plan of salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the cross. He had been trying to know Christ as the "Truth" before he knew him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of his person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in him! They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this person died to save them from their sins. A merely intellectual assent to the reality of Christ's person and which goes no further is another phase of the way "which seemeth right unto a man," but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this way which "seemeth right." Those who are trusting to an outward form of godliness, those who are religious because it is considered a mark of respectability, those who attend the house of God because it is fashionable to do so, and those who join some church because they imagine that such a step will enable them to become Christians, all such are in the way which ends in death—death spiritual and eternal.

And now, my reader, where do you stand? Are you in the way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept his son.

BY ARTHUR PINK.

CHRISTIAN COMMUNISM

FEBRUARY 20.—ACTS 4:32-5:16.

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING—THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE—LOVE IS BENEVOLENT—"SEEKETH NOT HER OWN" INTERESTS ONLY—COMMUNISM TRIED—WHY IT FAILED—WHY IT WAS PERMITTED—ANANIAS AND SAPPHIRA—HOW SEVERE WAS THEIR PUNISHMENT.

"Love one another from the heart fervently."—1 Peter 1:22.

God is love; and all, in proportion as they have fellowship with God, must have his character-likeness and be loving, generous, kind. Selfishness is of Satan, the adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial age will be to give all mankind a full opportunity of recovery from the snare of the devil—to restitution, to recovery of all that was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The church at that time will be with Jesus on the spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's, is described. She will share with her Lord in his kingdom rule, his priesthood and his judgeship—giving chastisements or rewards to mankind, and those shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel age is the period in which God has been selecting this church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of his Son. (Romans 8:29) The church has received special testing and education for the glorious mission marked out for her—the blessing of judging the world. The church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts—thankfulness to God, appreciation of his favor, a desire to serve him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they

gave privately one to another, as they realized the needs. Then the matter went further and they organized a little community. Many of the wealthier sold their possessions and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all the other members of the community—share and share alike.

This manifested a very beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that test and failure for a good purpose—to show us that no such community amongst his people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's kingdom is established; but it is impracticable at the present time, as it was in the days of the apostles.

BARNABAS NOT AN APOSTLE

This lesson introduces us to Barnabas, a godly man and wise, a mighty power in the church. His name signifies consolation, and evidently it was an appropriate name. His proper name was Joses; and he must have been a very fine character when the apostles gave him the new name Barnabas —implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact.

Barnabas had a property or estate, and sold it, and brought the proceeds to the apostles' feet. He was not an apostle, for of them there were only twelve, and at this time only eleven, because of the loss of Judas. St. Paul, the twelfth apostle, the Lord's chosen vessel, and "not one whit behind the very chiefest of the apostles" (2 Corinthians 11:5), had not yet had his eyes opened to the truth of the Gospel.

Barnabas was quite willing to take his share with the others from the general dole; however, amongst those who accepted the terms of the proposition were Ananias and his wife Sapphira. These had property and sold it and kept back a portion of the price, bringing the remainder to the apostles as though it were the entire sum. Indeed in conspiring between themselves they had agreed to declare that the money they turned in to the treasury was all they received from the property. Our lesson tells of how St. Peter treated the matter. Under the guidance of the holy Spirit, he said, "Ananias, why hath Satan filled thine heart to lie to the holy Spirit, and to keep back part of the price of the land?" He pointed out to Ananias that the property was his own, that he was not compelled or urged to donate it to this community, that it was only his own voluntary gift, and that he had thus lied to God, and not merely to the community. Ananias, hearing these words, fell down dead—smitten of the Lord; and his wife suffered similarly a little later. A great fear fell on all the company when they heard of these things.

WHY REPENTANCE WAS NOT PREACHED

St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children—that they had never received the begetting of the holy Spirit; and that the Lord took this opportunity to give a great lesson to the church—to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under divine judgment with a view to teaching the church, then and in future generations, how displeasing in the Lord's sight is hypocrisy—especially in respect to religious things.

If these two had been spirit-begotten, then their punishment would be the second death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind for whom Christ died, and have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favor may be expected for the world in general, in the sweet by and by—during the Millennium, when "all the families of the earth shall be blessed" and be brought to a knowledge of the truth and to an opportunity of accepting the same unto salvation.

If our surmise be correct, Ananias and Sapphira were in a very different position from Judas, who had companied with our Lord for years, who had witnessed his miracles, had received of his holy Spirit and through that power had cast out demons, healed the sick, etc. Our charitable thought for Ananias and Sapphira is, that if they had not received the holy Spirit they but imperfectly appreciated what they were doing. Although they did know that they were practising a deception, they apparently did not get a proper focus upon the matter. Our expectation for them is that they have not sinned unto death; and that the life which they lost they will have back again in the resurrection time, with full opportunity to get matters straight and to determine finally their loyalty or disloyalty to God under the illumination which they will then have.

The designed effect was realized. Great fear and respect for God and everything appertaining to him in religion fell upon the whole multitude. It was worth while to punish the one couple severely, in view of the preparation made for their blessing in future and in view of the lesson which their experience brought to the remainder of the church.

THE SAME SPIRIT OF DECEPTION NOW

We are not gifted, as was St. Peter, with authority to represent the Lord's interests in judging others. It would appear, however, from all that we are able to know, that there are many today living equally deceptive lives. We are not permitted to judge them, but they judge themselves by what they tell us. They profess to be consecrated to the Lord—Jehovah—sacrificed to the divine cause. Nevertheless they keep back much through self-will, professing to be fully devoted followers of Jesus.

Some of these, doubtless, belong to the same class as Ananias. They have become associated with Christians, but have never been begotten of the holy Spirit and have really neither part nor lot with Christ. Others may be real Christians, and be keeping back part of their consecration. If so, the latter may be sure that they will be dealt with. So the Apostle declares, "If we would judge ourselves, we should not [need to] be judged [of the Lord]. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Corinthians 11:31, 32) Such Christians, building upon the Rock Christ Jesus, will apparently need to come through the fiery ordeal pointed out in the Bible, and "wash their robes and make them white in the blood of the Lamb," in great tribulation—for failing to live up to their covenant of complete sacrifice.—Revelation 7:9-17.

It would indeed appear as though hypocrisy, which the Bible intimates is especially wicked in the sight of God, is practised to a great length amongst the nominal followers of Jesus. Professions of creeds not believed and a form of godliness without its power seem on every hand to tell us that many must be living hypocritically and subject, therefore, to the divine judgment. The lesson to us is, "Take heed that no man take thy crown."

Our Golden Text here comes in appropriately. We are to love one another—first our heavenly Father, then our heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the heavenly kingdom.

PERSECUTION'S GOOD RESULTS

FEBRUARY 27.—ACTS 5:12—6:7.

METHODS USED OF GOD—DIVINE APPROVAL OF THE GOSPEL—OPPOSITION BY THE SADDUCEES AND THE CHIEF PRIESTS—MULTITUDES BELIEVED IN JERUSALEM—CHURCH COMMUNISM BEGAN TO FAIL—SEVEN DEACONS APPOINTED.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

The manifestation of love and sympathy amongst the early Christians had a salutary effect in backing up the teachings of the apostles. The principle is as true today as it was then. The living of the Christ life is necessary to a proper endorsement of the Gospel message. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) The worldly are apt to read the Gospel influence in the lives of professors before they give particular heed to the message.

Alas, that we can see so many evidences of the fulfilment of the Apostle Paul's words respecting our day! He declares that at this time many would have a form of godliness without its power, and be "lovers of pleasure more than lovers of

God." (2 Timothy 3:5) The difficulty seems to be that sectarianism has lost the essence of the Gospel message which Jesus and the apostles taught. That serious loss has had various substitutes favored by the great adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel message which Jesus and the apostles taught was expressed in our Lord's prayer: "Thy kingdom come; Thy will be done on earth, even as it is done in heaven." (Matthew 6:10) The apostles exhorted the people to prepare for the kingdom of God's dear Son and to accept the invitation to become members of the bride class.

The parables of Jesus, his sermons, and the teachings of the apostles abound with the thought that Messiah's kingdom will be the great panacea for all the ills of the world; and that the church, if found faithful, will share her Master's glory, honor and immortality. It was because St. Paul had this glorious hope before him, he declares, that he was willing to endure hardness as a good soldier of Jesus Christ and to count all his afflictions and sufferings for Christ, his sacrifice, but light afflictions. Because of these hopes, because of this deep-seated faith, he counted all earthly prospects as valueless in comparison, and willingly sacrificed his fame, his family position and his Roman citizenship, and endured stripes, imprisonments, buffetings and derision.—Philippians 3:7-11; 2 Corinthians 4:17; 11:23-28.

ERROR'S BITTER FRUITAGE

The principle has not changed. The Gospel has not changed. Merely the true Message has been lost sight of. The theory came in that Christ's kingdom was established in 800 A. D.; that the popes were representatives, or vicegerents—reigning instead of Christ; that the cardinals were the little flock class in special glory and honor; and that bishops, archbishops and priests were also associated in the glory of the exalted church.

We are not doubting the sincerity of those who promulgated these theories; but surely we now see that a great mistake was made. The nations of Europe were told that they were God's earthly kingdoms, responsible to the Papal system as the spiritual kingdom; and that thus in relationship with God, they had divine appointment to rule the people. Under these unscriptural teachings the world has been for eleven centuries. What the Catholics started, the Protestants have continued.

When Great Britain rebelled against the Papacy, and King Henry VIII. declared his kingdom to be another spiritual empire, put the bishops into the House of Lords, and made himself and his successors the representatives of Christ on earth in great power, it was a part of the same blunder that the Catholics had previously made. When, later, Luther and his followers attached themselves to the German princes, and favored and authorized them, and in turn were sanctioned by them, the German kingdoms were thus constituted kingdoms of God. And so with the other nations of Europe, great and small.

Claiming to be God's kingdom, these kingdoms of the world have therefore been hindering the people from hearing the Gospel message of the second coming of Christ to establish the true kingdom of God, to put down sin, to scatter the ignorance and darkness of the world, and to help mankind out of evil back to the image and likeness of God. The Bible declares these deceptions to be from Satan—"doctrines of demons."—1 Timothy 4:1.

Now we are seeing some of the bitter fruitage of such false teachings. Millions have been gathered into sects and parties unauthorized by the Bible, while only the few have been properly joined to Christ himself as his members. This great mass of people, deceived into thinking that they are true Christians, are today at war—fighting like demons. The great intelligence which came to the world through God's Message, illuminating the minds of men more and more, has been turned to one side. Instead of blessing the world, this intelligence has been cursing the world with inventions for human destruction, such as the heathen were not intelligent enough to invent, and perhaps not heartless enough to use. Alas, what a picture!

In all the churches of all denominations, prayers are going up for and against each other. The clergy are bewildered. The laity are bewildered. True faith in the Bible is at a discount. Little but a form of godliness remains. However, God has not left himself at any time without witnesses in the world. Today the faithful followers of Jesus are realizing what is wrong. They are awakening, are giving the Bible a fresh study, and are getting blessings out of it. They are realizing that our difficulties have come from the creeds, which are really contradictory to the Bible, but which represent the strange notions of our deluded forefathers. Now is the time for the people of God who have not already put on the whole armor of God to do so; for the Bible seems to assure us that still more stringent conditions are before us.—Ephesians 6:12-18.

OPPOSITION INSPIRED BY SELFISHNESS

Our study for today shows how the living of the true, simple life of faith, trust, obedience and love had its effect—how that many were added to the church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for.

Not believing the prophets, they had been using religion largely as a cloak—" a form of godliness." Their real hopes were along the line of Gentile hopes—of becoming more intimately associated with the Roman Empire and thus obtaining special favor. They feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers and bring upon the Jews ridicule and disfavor, and perhaps take from them some of the liberties which they were enjoying, and crush all their aspirations respecting the future. Their opposition to the Gospel was therefore entirely selfish.

They had the apostles arrested and put into prison for preaching. But the Lord sent his angel and delivered his faithful servants; and they, with good courage, appeared again the next day in the Temple, preaching to the people as before. Again they were arrested, brought before the officials and commanded to preach no more in this name. The point of the official resentment is noted in their words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people of this city that we have committed a great crime in putting to death that fanatical leader of yours called Jesus.

But the more they sought to oppose the message, the more God blessed it; the more the common people received the truth; the more the church of Christ multiplied.

GRADUAL TRIUMPH OF THE LIGHT

We see this same principle illustrated at the time of the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve hundred and sixty years. When the bishops began to claim that they also were apostles, and when, using this apostolic authority, they gave the people the Nicene Creed in A. D. 325, an end was put to all Bible study; for the people were taught that that creed, and other creeds subsequently made, contained all that was proper to be believed, and that any further Bible study was quite unnecessary—indeed, dangerous, because by believing anything not in the creeds, they would be heretics and doomed to eternal torture.

When, under divine guidance, Wyclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual faith and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of those twelve hundred years during which we were without the Bible and were poisoned by the various creeds. No wonder that we still feel some of our poison! No wonder that it is still difficult for us to use our common sense in Bible study! Thank God for the light of the new day beginning to dawn! Thank God that his true saints everywhere are awakening and, like Cardinal Newman, are praying,

"Lead, Kindly Light,
Amid the encircling gloom"!

But if God will hear our prayers and grant the guidance of this light to his faithful, the responsibility is upon us to step out from all the creeds and not support hypocrisy and error—as becomes those who walk in the path of the just, which "shineth more and more unto the perfect day."—Proverbs 4:18.

COMMUNISM A FAILURE

Then came some of the difficulties of communism. Favoritism was claimed in the distribution of the necessities. Meeting this emergency, the apostles realized that they could not undertake to manage a community along earthly lines. They concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these also by and by failed, and we hear no more of the early communism.

This experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practise while ourselves and others are still limited by the imperfections of the flesh.

VIEWS FROM THE WATCH TOWER

It would appear that our nation is entering the danger zone as respects the great war-conflagration of Europe. The war fever seems to spread. Our President, who has been so staunch a friend of peace, is manifestly being influenced by the prevalent spirit of pride and the demand that American rights shall brook no interference. Our President's peace policy has been changed to a preparedness policy. And what could preparedness mean except that, if we had the largest navy, the Government sooner or later would become more proud and arrogant and wish to dictate conditions to other nations, and thus plunge us into war?

From our viewpoint, the United States has a very respectable navy, abundantly sufficient for its own home defenses—especially when supplemented with the laying of ocean mines and with port fortifications, if any of the latter be lacking. What has America to fear? Do Great Britain and Germany, France, or all of them together, wish to destroy their best customer, from whose trade they make their largest profits? Nonsense! All the great countries of Europe are anxious for our friendship, and all of them should have it, with our influence exerted in the interests of their peace and welfare. Imagine an army of a million men crossing the Atlantic ocean! Imagine the number of ships required! Remember that the largest vessels can barely carry coal enough to bring them properly across the ocean without replenishment. Who can imagine the inability of the United States to meet any invading army, if we had no navy at all?

We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in some respects, a wise policy to enroll the youth of the land and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the inculcation of the thought that they are a peace army, and not an army of aggression, the influence might be favorable.

VIEWS OF BIBLE STUDENTS

The foregoing is what we might call a worldly view of the situation. Bible students, looking from the standpoint of the Word of God, see clearly that the present great war in Europe will, according to prophecy, so utterly wreck all the participating nations that they will have no strength for further combat, no gold reserves, called war-chests, for military purposes.

War-smitten, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now inflicting upon each other. Moreover, the Bible assures us that with the crisis of their trouble, coming through revolution and anarchy, the world will be saved from its own madness by the establishment of Messiah's kingdom. "He shall make war to cease unto the ends of the earth." (Psalm 46:9) The war-mad nations will "beat their swords into plowshares, and their spears into pruning hooks . . . . and learn war no more."—Isa. 2:4; Micah 4:3.

But of course we cannot expect others than Bible students to see matters from this viewpoint. They must wait for the actual experiences which we foresee through the telescope of God's Word.

Failing to see from the Bible standpoint, yet wishing to carry forward his policy, which so far has been so very successful, our worthy President now seems in great danger of being misled by his past successes in the field of diplomacy. He is greatly endangering, not only the peace of our own land, but the breaking of all restraints of war throughout the world by insisting that Germany shall declare that she transgressed the laws of warfare in destroying the Lusitania. Germany's plea is that the submarines, recognized and used by all nations, bring in a new question as respects international law in dealing with life. To maintain the respect and good will of the United States, Germany has offered to pay for the lives of American citizens lost on the Lusitania and has given assurances of her intention to hereafter abstain from sinking passenger vessels, even though they carry munitions of war; unless the passengers all be given first a full, fair chance of safely leaving the captured vessel. The attainment of such a concession is a great honor to President Wilson's diplomacy. We greatly fear that he is about to wreck the entire matter by insisting that the German Empire shall say, "We confess that we were naughty."

Our President threatens that if Germany does not acknowledge that she did wrong, he will undertake to punish her by breaking off friendly relations between the two governments, etc. We see nothing to be gained by his course, but much to be endangered. Germany's friendship and willingness to concede to our wishes may be brought to the snapping-point. Their friendly relationships sundered, what would there be to restrain the Germans from going any length they might please in what they recognize as a war for their very existence as a nation? The result might be to give every submarine commander liberty to sink any and every thing bearing the flag of Germany's enemies. Moreover, the animosity undoubtedly would extend to the American flag. Furthermore, if not resented, it would be considered as more or less of an injustice, on the part of many Americans whose sympathies must naturally go, to some extent, with their blood toward their kinsmen across the water, waging battle for existence against a combined world in arms.

To Bible students we merely suggest that, if the worst should happen, we should remember that God is at the helm, and that thus he will allow human pride and wrath to further work out the great troubles incident to the "Battle of Armageddon" and the inauguration of Messiah's kingdom. Let us remember Jesus' words, applicable to the present time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

BITTERNESS AND PASSION INCREASE

In STUDIES IN THE SCRIPTURES, Vol. IV., we have clearly pointed out the things now transpiring, and the worse conditions yet to come. We have said in so many words that this great time of trouble will manifest fully that the civilization of our day, of which we have so greatly boasted, is merely skin deep—merely a veneer. Already we have seen manifestations of this in various quarters, and our understanding of the Bible teaching is that these matters, so deplorable, will grow from bad to worse. National animosities will become personal animosities until, as the Bible foretold, there will be no peace to him that goes out, nor to him that comes in, because "every man's hand will be against his neighbor." (Ezekiel 38:21) Our Savior, in describing these matters, prophetically declares, "Unless those days should be cut short, no flesh would survive." (Matthew 24:22) But we are glad that he also gives us the assurance that because of the elect (himself and his church in kingdom power and glory) those days will be cut short—Messiah's kingdom will be set up.

But we are not to expect the interposition of the Lord's power to stop the great time of trouble, such as never was since there was a nation, until mankind shall have been greatly humbled to the dust and shall call upon the Lord in great trepidation. We are far from that condition of things now. Now the Germans pray to God that he will destroy England. And British prayers go up for the victory of their armies and the downfall of their foes. And so with the other nations participating in the war; each praying against its foes; each expecting God's favor and blessing. Will it not be a very different story and will not very different prayers ascend when all nations shall realize their undoing and that the only succor they can hope for from any quarter, will be through the interposition of divine power to stay the anarchy of that awful time which the Bible symbolically calls a devouring fire, and which our creeds have all mistaken to be literal fire?

RESPONSIBILITY OF THE PREACHERS

The following extracts from the *Methodist Times* purport to be faithful translations of some German sermons recently preached. These sermons remind us of the infatuation unto persecution which once was general between the various sects. We had hoped that all such bitterness and acrimony were things of the past, yet here they are in all their evil malignity. Rev. William Burgess, the Methodist representative at Rome, furnishes the quotations referred to as follows:

NO COMPROMISE WITH HELL

"Pastor Zoebel, speaking in the great Lutheran church in Leipsic, said: 'It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of Satan, and when our marvelous submarines—instruments to execute divine vengeance—send to the bottom of the sea thousands of the non-elect. We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servants of Satan—in other words, no pity for the English, French, and Russians, nor indeed for any nation that has sold itself to the devil. They have all been condemned to death by a divine decree.'"

A WORK OF CHARITY

"Professor Rheinold Seeby, who teaches theology in the Berlin University, preaching in the cathedral of the city,

said: 'We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good."

THE DIVINE MISSION OF GERMANY

"Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, among other things, said: 'As the Almighty allowed his son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he labored to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as his instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into the world in the form of a great power (England), must be crushed. On Germany is laid the divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth; and the German Empire, which will have created it, will remain its protector.'"

CHRIST'S KINGDOMS AT WAR?

What a pity that the name of Christ should in any sense of the word be associated with such a horrible war, the basis of which is commercialism! What a shame to see nations immorally balancing the lives of millions with the hopes of commercial gain, or territorial gain! Note how Italy balanced the question for three months whether she would join the Teutons or the Allies, finally deciding that the latter offered her greater hopes of an enlarged dominion. She was ready to slay and to be slain, and ready to embargo with debt coming generations, if only she might have more territory. If this same principle were applied to individual affairs, it would mean a willingness to kill our neighbors in order to enlarge our own properties, just as King Ahab of old slew Naboth in order that he might have the vineyard which he coveted.

Similarly vicious is the attitude of Japan. The dispatches told us how she refused for a long time to send any soldiers to Europe; and how then she proposed that she would send 500,000 soldiers to kill and be killed if, as her reward, the French would turn over to her the control of Kozan, China—French China—a portion of Chinese territory which the French stole years ago as a part of their commercial warfare. France is not yet ready to give up her Chinese dependency; and Japan is still waiting for the blood-money before she enters upon her side of the killing program.

But how came we to think of the kingdoms of Europe as Christendom—Christ's kingdom? How came the various great nations of Europe to put upon their coins the declaration that their kings reign by the grace of God? Many perhaps have forgotten where the matter started. Let us remind our readers:

These kingdoms of God had their start A.D. 800, and are therefore eleven hundred years old. The beginning was with Papacy, which perceived its own great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were comparatively weak, the suggestion came, "Now it must be God's time for setting up the Messianic kingdom, because now we have the power." The answer of others was, "Not so. The Bible teaches that Jesus will set up his own kingdom at his second advent in power and great glory, and that the church will become his bride and joint-heir by the power of the first resurrection." The answer to this was, "So once we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the new thought that he probably wishes us to set up his kingdom for him, and in his name to reign over the kings of the earth and to convert the world."

They acted upon this suggestion. The church, that is, the hierarchy, was set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy—that it was Christ's spiritual kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. It was publicly claimed that the popes in succession were Christ's vicegerent, which signifies that they reigned instead of him upon his throne. Our Catholic friends still claim this, denying not one jot of it. They hold that all the kingdoms of the world should bow to the pope's authority as supreme—as God's authority, Christ's authority.

It was at that time that the kings of Europe were told that, through accepting their honors and dignities as rulers from the Papacy, their kingdoms were kingdoms of God, and that all of these together were Christendom—Christ's kingdom, under Christ's vicegerent—representative.

Of course we dispute the whole matter. We deny that anybody has ever had the right to set up Christ's kingdom; and that we still properly pray the Master's prayer, "Thy kingdom come; Thy will be done on earth, even as in heaven." We are not charging our Catholic friends with fraud, but believe that they were deceived, as St. Paul prophesied. (1 Timothy 4:1, 2) Surely the things which the Bible foretold respecting Messiah's kingdom have not come to pass during the eleven centuries of the Papal vicegerency. We read, "Of the increase of his Government and peace there shall be no end." (Isaiah 9:7) This has not been fulfilled. We read, "He shall have dominion from sea to sea and from river unto the ends of the earth." (Psalm 72:8) This has not been fulfilled. We read, "In his day the righteous shall flourish," and "evil doers shall be cut off." (Psalm 72:7; 37:9) This has not been fulfilled. The wicked have flourished instead of being cut off; and it is the righteous that have had the narrow way from Jesus' day until now—a way of self-sacrifice, and not a path of glory.

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one engaged in this great war which holds its commission and approval entirely from the Papacy. How is this?

We answer that these kingdoms, once recognized by Papacy, broke away—protested. Great Britain withdrew from Papal control in the days of King Henry VIII., who renounced allegiance to Papacy, but accepted the Catholic bishops of Great Britain, made them members of the House of Lords—Lord Bishops—and appointed himself to be the head of the Church of England, as the pope was the head of the Church of Rome. Thus he attempted to set up a new kingdom of Christ, making himself Christ's vicegerent. All succeeding kings of England hold title to being the head of Christ's spiritual kingdom, the Church of England, and the head of his earthly kingdom, the British Empire. This is the title of King George V. now reigning.

In Germany it is a little different. German princes and kings fostered Luther until his teachings had made a deep impression upon the most educated Germans at that time. Then they exalted the church of Luther to be the state church, and the Lutheran church recognized the rule of the kings of Germany as kingdoms of God.

Surely we need not dispute with any one the error of these claims. This accounts for the false position in which all the kingdoms of Europe stand today, claiming to be kingdoms of God, while really they are kingdoms of men—earthly kingdoms—Gentile kingdoms. Jesus declares that Satan is the prince of this world, and that all these are kingdoms of this world—therefore under Satan's princeship. (John 14:30; Revelation 11:15) Not that they realize this, but rather, as the Apostle explains, they are deceived. (2 Corinthians 4:4) Not that God gave Satan any authority to rule these kingdoms, but that he is ruling through human weakness; as the Apostle says, Satan "worketh in the children of disobedience" as God works in the hearts of his children of obedience. (Ephesians 2:2) The latter are the little flock to whom the Father will give the kingdom in due time. The children of disobedience are, in the great majority, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."

TRUTHS UNTAUGHT—ERROR ENTRENCHED

With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thoughts of the dark ages respecting a divine appointment of

their churches and their governments, and are not therefore looking to the kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God—sophistries upon the truth.

How we long for the time when the true knowledge of God shall fill the earth; when the kingdom of Messiah will have really come, and the church of Christ will be with him as his bride and joint-heir; when the reign of righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining his great divine plan of the ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious kingdom of Messiah will bring light, knowledge and blessing to every creature.

OUR FAIR LAND

Daniel's image of Gentile governments (Daniel 2:31), pictures Babylonia, Medo-Persia, Grecia, Rome—the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this image that the Armageddon crash of God's kingdom is pictured as falling—grinding the entire image to powder. America is apparently not included in this picture directly, but of course is represented indirectly, because our population is from all the countries represented in the image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms.

However, we cannot suppose that America is more ready for the great kingdom of Messiah than the remainder of the world. Americans have much of the same spirit as Europeans—the spirit of the Lord in his saints, the spirit of the world in the others. Here, too, the children of disobedience are so much more numerous than the children of obedience that Satan and not Christ is the prince.—Ephesians 2:2.

America's first share of the trouble may be in its secondary stage, i.e., revolution; or in its third stage, anarchy. Notwithstanding our blessings and great prosperity in many ways, there is a spirit of discontent—a selfish grasping for future blessings and an impatience at their delay. This is far from the spirit of the Lord—the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope and love.

Who can tell that revolution or anarchy may not come just as soon in America as in Europe; as we write, there are rumblings of discontent heard from two quarters; the coal miners are threatening a strike which might quickly disarrange the entire social structure. The railroad employees have formed a union of their various departments—engineers, firemen, conductors, trainmen and switchmen, such as they have never before had. We learn that they are determined to have a strike unless their latest requirements are met by the railroads. And thy admit that the railroads are not likely to meet their requirements without a strike. They declare themselves financially prepared for the strike, and that it will take place in the spring—March 1st, say some, others say later. In any event, God's people are to remember the words of the Savior, especially applicable now, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The course of the Lord's people and their counsel to others should always be along the lines of peace and righteousness, justice and love—even though we know that these are not now to prevail. But oh! what a comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble—Messiah's kingdom.

We remind our readers of the suggestion previously made in these columns, i.e., that they keep a good stock of coal on hand always, and a little reserve of something like beans, wheat, corn, or other staples of food. "The wise man foreseeth the trouble and protecteth himself."—Proverbs 22:3.

HOW WE OUTWORK OUR GREAT SALVATION

"Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Philippians 2:12, 13.

In this chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us as he did the Philippian church, that we are to work out our salvation. Elsewhere the Scriptures inform us that our salvation is by grace—that "not by works of righteousness which we have done, but by his mercy he saved us, by the washing of regeneration and renewing of the holy Spirit." (Titus 3:5) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which he has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of his good pleasure, and he will continue thus to lead and help us and work in us by his Word of Truth, if we continue to give heed to his counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine—our "so great salvation!" The initiatory step to our salvation was the work accomplished by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that his Only Begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but he did not; therefore we know that this was the best way.

The death of Christ, however, was not all that was necessary. "He rose again for our justification." His death was for the cancelation of our sins; but it could not effect our justification while he was still in the bonds of death—not until he had risen—and more, not until he had ascended up on high—and more, not until he had presented his merit on our behalf—on behalf of the church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not as yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the church—those who are called to be joint-heirs with Christ, and who accept the call. When Jesus appeared in the presence of God for us, there was an arrangement then effected by which we might become justified. There are certain inflexible conditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us his merit, covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might

become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by his holy Spirit, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (1 Peter 1:4) We became embryo new creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane, if faithful unto death.

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the Infinite Son of God, partakers of his glorious nature—the nature of Jehovah himself—the divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we were feeding on the beggarly elements of the world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that we can work for him. It is this new creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offering and our vows to him, and granted us his holy Spirit, he did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona fide on our part—that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But he was not the Redeemer when he was born, nor when he was thirty years of age, until he made his consecration. He was called the Savior from his birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when he was baptized of John in Jordan, and the holy Spirit came upon him in begetting power. Then it remained for him during the three and a half years of his active service to work out that consecration. Every act of life during that crucial period was the fulfilling of his covenant of sacrifice. He had covenanted to sacrifice his human nature with all its conditions and possibilities, in order that he might carry out the Father's purpose. For this cause he came into the world, and he faithfully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, his followers. We come in under the same arrangement, our weaknesses and imperfections being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. And his Word to us is, "My grace is sufficient for thee; for my strength is made perfect in weakness." (2 Corinthians 12:9) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto me, those who have made a covenant with me by sacrifice," is the command of Jehovah. (Psalm 50:5) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's body his own place in the glorious temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken his covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (Ecclesiastes 5:4-6) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, he will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He has been working in us by his promises, by his providences in our daily experiences, and by all the instructions, warnings and counsels of his Word, and we rejoice in this. There is no changeableness with God; and when once he made this proposition, he meant it to the full. It would never mean anything else. He never makes an arrangement which he would wish to abrogate or amend.

We are assured by the Apostle Paul that "He who has begun the good work in us will complete it, unto the day of Jesus Christ." The only condition is our own faithfulness. God will never fail. "We are his workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of his good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently coöperate with him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which he purposes shall be in all those whom he will make joint-heirs with his Son.

"DO ALL THINGS WITHOUT MURMURINGS"

In following in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realizing and trust-

ing that the Lord knows exactly what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and with our lot, which he has permitted, it would indicate that we are out of sympathy with the spirit of his arrangement.

Such an obedience, if it were possible—and it is not—would not meet the divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should "do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life."

HOW WE ARE TO FEAR AND TREMBLE

In the expression of our text—"Work out your own salvation with fear and trembling"—we are not to understand that the Lord wishes his children literally to tremble with fear before him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of great responsibility will sometimes say afterwards, "I accepted that position with fear and trembling." He would not mean that he actually quaked with fear; but this is an expression used to indicate that one feels the need of great carefulness—that he realizes his great responsibility and his liability to fail to meet all the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

Just so when we read this Scripture, we are not to think that we should tremble with fear before our God; but we believe the Apostle's thought to be that in this great work that we have undertaken—of walking in the footsteps of Jesus that we may attain the prize of our high calling—so much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance—the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered—to a glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

The Son of God holds the position next to Jehovah, and can never have but one bride. Surely, then, there is need that we work out our salvation with fear and trembling—with great carefulness, with great earnestness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time now, the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find "no place for repentance," though they seek it "carefully with tears." The glorious birthright will have slipped from their grasp forever.

But, beloved fellow-laborers, who are earnestly striving day by day to "so run as to obtain," "we are persuaded better things of you, though we thus speak." But it is well that we have our "pure minds stirred up by way of remembrance," that we may keep our eyes upon the heavenly city and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of our course.

"Joyful through hope, thy motto still must be—
The Dawn is here!
What glories does that Dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet!
The way was dark and long; the end is sweet."

THE MANY COLD—THE FEW FAITHFUL

"Because iniquity shall be multiplied the love of the many shall wax cold."—Matthew 24:12. R. V.

It is evident that our Lord is not here speaking of the world, for the world does not have this love. It is the church of whom Jesus is speaking; it is only the church with whom God is now dealing. As new creatures, God's children have seen a great Light, Christ Jesus. Through this Light we have ourselves become illuminated, and we seek to let our light shine before men. We are not lighted candles to shed light upon others until we have become the Lord's, until we have received of his light.

The Bible declares that all men are by nature sinners, unworthy of God's notice. But he has made a provision of everlasting life for the perfect. How, then, will any member of our sinner race ever get everlasting life? Surely none of the children of Adam are worthy of everlasting life! The Lord, however, has provided for this emergency through the death of Christ. During the Gospel age God has been delivering from death a certain class. During the incoming Millennial age, he will lift up and make perfect the world of mankind. But only at the close of that age, after they have been finally tested, will God grant them, if worthy, everlasting life. If they fail to attain perfection, he will not give them everlasting life at all, but will destroy them.

UNIQUE ARRANGEMENT FOR THE PRESENT AGE

The church is an especially called-out class. "Ye are not of the world, even as I am not of the world," said the Master. "I have chosen you out of the world." Mankind in general are in a different heart attitude from those who come into the church. It is only the minority who now hunger and thirst after righteousness. God in mercy keeps back the truth from those to whom it would not in the present time be a blessing. This class that the Lord is now calling out from the world are "called to be saints."

The word saint stands for one who is holy. The word holy has the significance of the word whole—that which is entire, lacking nothing. God, who is holy, calls his children to be holy, saying, "Be ye holy, for I am holy." (1 Peter 1:16) But we were by nature unholy; hence his arrangement for our justification, our being made right, whole. The world in general will be made right during the Millennium. None is made right now in the actual sense.

In what way, then, does God make the church right now? Ah, there is the beauty of God's plan! They are made right reckonedly, by the counting to each of them of the perfect merit of Christ. This is a unique arrangement, peculiar to the present age alone. God says, "My call at this time is an invitation to a new nature. I am not inviting any now to restitution; if so it would not be necessary to issue this special call. I want a certain class for a specific purpose, to be used later in blessing the whole world. I know of some who will be glad to respond. So I am sending my message, that those able to hear may hear."

WIRELESS TELEGRAPHY ILLUSTRATES GREAT TRUTH

We all know something of the wireless system of telegraphy. This is one of the blessings of this "day of the Lord's preparation" for the incoming new age. It may serve as an illustration of how God has been sending out his truth during the Gospel age. If we would hear the Lord's call, we must have coherers. If we do not have coherers, we cannot hear his message at all. We need to have responsive hearts, ready to receive with gladness the message of God's love and mercy.

If your heart is not rightly in tune, you cannot understand; but as you get it in tune with the Lord, the message enters, and you can hear the wave tones. God speaks to us in tones of a certain character. We recognize those tones and respond, if our heart is in the proper attitude. We had a wrong tone given us by the adversary—that God had damned the world, had made a place to eternally torture the majority of mankind. With that wrong tone given us, we were not in a position to get the true message. God's true message is a glorious tune, a marvelous melody.

Finally we got the right tune from the Word of God. "I can hear better now," we said. "Yes, yes; God is love!" "God so loved the world that he gave his Only Begotten Son"; "Like as a Father pitieth his children, so the Lord pitieth!" Yes, I now understand something of the lengths and breadths and heights and depths of the love of God! It is too wonderful a symphony to fully comprehend, I cannot take it all in, but it is there. I am hearing it more and more clearly.

Only those who get their hearts in tune with God can hear it all, and the more fully in tune you get your heart the better you can hear. If your instrument is out of tune, if something happens to get you out of touch with the heavenly electric wave, then you cannot hear the wonderful melody. If you do not keep in close touch with the Lord, you will fail to catch the harmony. You are out of tune with the Infinite One.

JUSTICE THE BASIC QUALITY OF CHARACTER

What is the character of God that we are learning more about as we study his Word? We find that the very basis of God's character is justice, absolute justice. If God were an unjust God, we could never depend upon him. He might make some term or condition today and then alter it tomorrow. But he is absolutely just; "Justice and judgment are the foundation of his throne." (Psalm 89:14) He changes not; "I am Jehovah, I change not." (Malachi 3:6) He is "the same yesterday, and today, and forever." He will never fail us, he will never deceive. Whoever desires to be in proper tune with God must practise upon that string of JUSTICE. Justice must come into our heart and into our life. The nearer we come in line with justice, the better we shall understand and enter into the spirit of God's great plan. We trust that is what we are striving to do.

But there are many ways of being unjust. We may say unjust things about our neighbors; we may make trifling faults appear to be great faults; we may color things unjustly. We may use words with a certain intonation or emphasis, with a shrug of the shoulders, giving a wrong impression which might be detrimental to the reputation of another. Although we might not really mean to wrong another, yet this course would be wrong, and might do incalculable harm. When you say, "I would not wish to be seen in that man's company," you might not mean to do wrong, and yet be guilty of slander. Your coherer is out of tune with God.

Then in the mind one might be unjust. Many people seem to become prejudiced against certain things or persons without just reason. To that extent they are out of harmony with justice. What we need to do is to think righteously, soberly, kindly, along the lines of the Golden Rule, to let our words and deeds be in harmony with the principles of righteousness. Thus we shall be greatly assisted in the development of the sterling Christian character which is absolutely essential if we would have our Father's approval.

Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many blemishes from his sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure.

We are continually surrounded by the spirit of the world—hatred, envy, malice, strife. So we must keep very close to the Lord to counteract this spirit. The world and the things of the fallen nature are so close to us that we can with difficulty avoid being contaminated by them. One can hardly pass through a vile neighborhood without carrying away vile odors. But the Lord has furnished us with a most effective disinfectant in his Word. All the cleansing we need is derived from the message which God has given us, with its explicit instructions. This wireless message from him tells of his love for us, speaks peace through Jesus Christ our Lord, makes known to us our privilege of becoming heirs of God and joint-heirs with our Lord Jesus.

Having been called with this heavenly calling, we can readily understand that God would not have us in this class unless we have the right spirit. The selection is not according to a whim of divine preference. On the contrary, God chooses according to character, according to natural qualifications of honesty and the desire to be just, to be right, whatever may be the fleshly weaknesses. Justice is the very basis of God's throne, the foundation of his government.

WORLDLINESS AMONG PROFESSED CHRISTIANS

In our text the Lord Jesus declares that at a certain time in the Gospel age, and apparently pointing down to our day, "because iniquity shall abound, the love of many shall wax cold." The Revised Version given here is stronger than our Common Version rendering. It is not only many who will grow cold, but the many, the majority of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity is inequity, injustice, unrighteousness. Our text might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!

The STUDIES IN THE SCRIPTURES point out that in God's arrangement the Prophet Elijah was a type of The Christ in the flesh—Jesus being the Head of the antitypical Elijah and the church being his body. The three and a half years, 1260 days, of Elijah's experiences while hiding in the wilderness from Queen Jezebel were symbolic, and corresponded to the 1260 years of the true church in the wilderness condition, where she had fled from the antitypical Jezebel. (Revelation 12:6, 14; Daniel 7:24, 25) Elijah's coming out of the wilderness prefigured the coming out of the true church of God from her wilderness hiding after the year 1799 A. D., when Jezebel's power was broken, and the copious rains following represented by the wide circulation of the Bible since that date.

The church of Christ, the watching ones, are now in a particular time of waiting. The Elijah class is soon to be taken beyond the veil. The Elisha class will be left until later, to wash their soiled robes in the blood of the Lamb in the "great tribulation" just before the world. It seems that the Lord is now especially testing his people. Among many of the people of God love has waxed cold, because unrighteousness is abounding everywhere. Many today profess to believe things that they do not believe. Empty forms of godliness prevail. Love of pleasure is rampant. As a result many professed Christians are lukewarm or cold. They say, "Look at what the church systems are doing. What is right for our church leaders is right for me." Thus many are taking a very wavering course.

There is much injustice practised everywhere. We find great neglect of the Golden Rule. Christian parents, too, are leaving the religious training of their children too frequently to the Sunday School, where the teachers are often wholly incompetent to instruct them in the Word of God. Christian parents should be the priests of their own family. They have a great responsibility. Because iniquity prevails, the temptation is strong with many to follow the multitude. But the Lord's children should not follow a multitude to do evil. We must learn quickly now all God's will concerning us. The end of the Church's probation is drawing near. We have not much time left in the school of Christ. The saints are soon to be judges of the world. Shall we be among those judges?

PROPER ATTITUDE OF CHRISTIANS

Let each child of God bestir himself. Let him encourage the brethren to faithfulness. Let us give close attention to God's Word, that we may become more and more like our Father in heaven. Let us love the things which are true, right, noble, Godlike. Let us renounce all else for the heavenly things. We cannot stand for our own rights in the world. We gave up our human rights when we gave ourselves to the Lord. There are times perhaps when we might offer a protest, as Jesus did when he was smitten. But he did not retaliate nor try to render evil for evil. And we are to walk as he walked. Let us not allow the iniquity of others to cause our hearts to grow cold.

The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do his will. As for the brethren, let us do the best we know how for them. Let heavenly wisdom be our guide. Let us faithfully follow Jesus in the narrow way, whatever others about us may do; and soon we shall hear his sweet "Well done!"

THE FIRST CHRISTIAN MARTYR

MARCH 5.—ACTS 6:9—8:3.

FAITHFUL ST. STEPHEN—HIS ELOQUENCE AND ZEAL FOR GOD AND TRUTH STIRRED HIS ENEMIES—THEY HATED HIM FOR THE QUALITIES THEY SHOULD HAVE ADMIRED—BECAUSE BLINDED BY ERROR—HIS FIRST BATTLE IN THE SYNAGOGUE—HIS SECOND BATTLE BEFORE THE SANHEDRIN—HIS VICTORY IN DEATH.

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Strictly speaking, our Lord Jesus was the first Christian martyr; but the first of his followers to endure death because of loyalty in preaching the Gospel of Jesus was St. Stephen, one of the seven elected deacons, appointed to the distribution of the church's charities. The apostles had sought to give themselves entirely to the Master's work, and doubtless expected little of special service from the deacons appointed. Nevertheless, by God's providence one of these, Stephen, because of his love and zeal was given much of the Lord's grace and blessing and permitted to lay down his life faithfully for the truth.

Seemingly St. Stephen was a man of great power and a

lover of the truth. His choice as one of these special deacons indicates that those who knew him best highly estimated his purity of character and life. His eloquence in defense of the Master and his Gospel is well evidenced by this lesson.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world; and some Jews and proselytes living in outside places and in Jerusalem preferred to have the books of the law and the prophets in the Greek language.

It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus a bitter feeling was aroused.

It seemed to the Jewish rulers that this message respecting Jesus as the Messiah and a Jewish responsibility for his death, and respecting God's favor in raising him from the dead, was a gross error which, being set before the people in a masterly fashion, was likely to arouse a spirit of resentment against the rulers of the Jews and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming. Those committed to the old order of things refused to believe these prophecies of coming disaster.

St. Stephen's second battle was the one which preceded his death. The Sanhedrin, angry against him, suborned witnesses; that is to say, they bribed certain men to make complaint, charging St. Stephen with having blasphemed—with having declared Moses and the law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses put together certain isolated sayings of St. Stephen, which thus patched up, made the truth to appear false and blasphemous. So it is with any matter. The form in which a statement is made has much to do with the impression which it makes. St. Stephen had said the very things that they charged; but by putting his statements together as they did, they misrepresented the essence of his teaching.

ST. STEPHEN'S DEFENSE

After these paid witnesses had given their testimony before the Sanhedrin, charging blasphemy—the penalty for which was death by stoning—the Sanhedrin, with a show of fairness, permitted St. Stephen to reply in his own defense. This he did in a masterly way, by taking up the thread of Jewish history and reciting it, showing his implicit faith in God's dealings with Abraham and in the promises there made. In orderly manner he brought the thought of his hearers down to the time of Moses and the giving of the law, and reminded them that Moses had said that in due time God would raise up a greater prophet than he. (Deuteronomy 18:18, 19) This great Prophet, St. Stephen allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contrariwise.

As for the Temple, St. Stephen reminded his hearers that God first established the Tabernacle in the wilderness; and that by and by, in its stead, God provided the Temple at Jerusalem. It was no disrespect to the Tabernacle for them to believe in the Temple that Solomon built. God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be composed of the people of God who, as living stones, would be builded together for a habitation of God through the spirit. As it was not blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone.

VICTORY IN DEATH!

So able, so logical, so convincing, were the words of St. Stephen that his hearers "were cut to the heart," not in a penitent sense, but with a realization that their cause was coming out second best. It is assumed that Saul of Tarsus was a member of that Sanhedrin. They no longer had any hope of justly charging St. Stephen with blasphemy. Their only hope now was that they could fasten upon something that he would say as being blasphemous, and on the spot rush him to his death.

The moment came. St. Stephen, full of his subject, preaching Christ and the blessings yet to come through him upon Israel and the world, was radiant in face— like an angel of the Lord. And looking up toward heaven he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!" This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger.

Just what he did mean by those words, we may not too surely say. Remembering that our best sight is with the eyes of our understanding, we might use the same words—not referring to anything seen by our natural sight, but merely to our mental view and our positiveness of its truth. Thus a blind man, catching the point of an argument, might truthfully say, "Oh, yes, I see now!"

We may be sure that a mob was ready to follow the suggestion of the Sanhedrin. Mobs now, as then, seem ready for any kind of violence if they have a leader and a pretext, especially if the pretext and the leadership be along religious lines and from those recognized as authorities. There is in the fallen nature a ferocious, bestial disposition which seems blood-thirsty and only awaiting opportunity.

Pushing the minister of Jesus outside of their gates—for no execution was allowed on the inside—the crowd threw their clothing at the feet of the young man Saul of Tarsus. Thus he became their authority for the stoning. Then they stoned Stephen to death, he crying at the time, "Lord Jesus, receive my spirit"—my life—and also, "Lord lay not this sin to their charge!" This was St. Stephen's climax of victory—faithfulness unto death, and, withal, the loving spirit in which he received death through his enemies—the spirit of the Master, the same spirit which we should cultivate and manifest.

HEROISM IN THE TRENCHES

St. Stephen has set us an example. Indeed, examples are not difficult to find, showing what manner of persons we ought to be. The difficulty seems to be that none but those of fervent spirit and well instructed of the Lord profit by the examples. For instance, the world is today giving the church a wonderful lesson in respect to faithfulness unto death. When the followers of Jesus look across the water and behold millions of men leaving home, family, business, pleasure and every consideration to obey the rulers of their lands—to go into the trenches and suffer the hardships and exposure and wounds and death, it seems truly marvelous.

We say to ourselves, "What manner of persons ought we Christians to be?" We have not been called to kill our fellowmen, but to do them good. We have not been called for a few cents per day of wage or possibly an iron cross or a name on some roll of honor, but have been promised glory, honor, immortality, joint-heirship with our Lord in his kingdom. Moreover, ours is not only the privilege of helping men now instead of destroying them, but the blessed privilege also of helping them in the coming age, from imperfections up to the image and likeness of God. Oh, what manner of persons ought we Christians to be! How faithful, how loyal!

Our Golden Text is impressive. Our enlistment is not for a few days, but undertaken with a full understanding that in order to gain the great prize we must lay down our lives in the Lord's service—faithfully, loyally. How many Christians have rightly understood what was signified by consecration of their heart to the Lord and by taking up their cross to be his followers through evil report or through good report? It is not too late yet to learn our lessons more thoroughly and to determine that by the grace of God we will be faithful unto death to him who hath called us out of darkness into his marvelous light.

God of the Covenant! From first to last,
From when I stood within that sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel hath gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have thy hands prepared for me
Sweet, precious morsels—lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

TWO BANDS OF GOD'S HEROES

MARCH 12.—HEBREWS 11:1—12:2.

FAITH HEROES OF THE JEWISH AGE—FAITH HEROES OF THE GOSPEL AGE—THE HOUSE OF SERVANTS—THE HOUSE OF SONS—EARTHLY PROMISES—HEAVENLY PROMISES—RESURRECTION TO PERFECT HUMAN NATURE—RESURRECTION TO DIVINE NATURE—THE CHRISTIAN RACE COURSE.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and perfector of our faith."—Hebrews 12:2.

The Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God." The Bible brings to our attention two distinct classes of faith heroes, both pleasing to God and both to be highly rewarded by him. One of these classes preceded Jesus' day; the other class follows his day. The first class of faith heroes are therefore known as the ancient worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the house of sons, because they lived before Jesus' day—before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God. (Luke 3:38) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as his sons—all were sinners—until Jesus came and died, the Just for the unjust, that he might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, "Moses verily was faithful as a servant over all his house [the house of servants], but Christ as a Son over his own house [the house of sons]."—Hebrews 3:5, 6.

DISTINCTION BETWEEN THESE CLASSES

Thus the distinction is clearly marked between the noble brethren before the cross, the last one of whom was John the Baptist, and the noble brethren since the cross, the first of whom were the apostles. That John the Baptist was the last of the ancient worthies is attested by the Master's words, "There hath not arisen a greater prophet than John the Baptist; and yet I say unto you, that he that is least in the kingdom of God is greater than he."—Luke 7:28.

St. Paul makes this distinction between the ancient worthies and the Christian worthies in today's lesson. He first of all recites the names of the prominent ones of the past—Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

It should be remembered that God did not promise heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham—"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."—Genesis 13:14, 15; 17:8.

St. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares that Abraham never received enough of that land to set his foot upon. On this promise he predicates the resurrection of Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him.

On the other hand, the promises in the New Testament are only spiritual—heavenly promises, "things above." The Christian worthies are promised a share with Jesus in the heavenly kingdom which he is to establish at his second coming. They are to be his joint-heirs, "if so be that they suffer with him that they may be also glorified together." (Romans 8:17) The promise to these is that they shall be a kingdom of priests, or a royal priesthood; while the promise to the ancient worthies is that they shall be made "princes in all the earth."—1 Peter 2:9; Rev. 20:6; Psalm 45:16.

The Christian heroes are to have a change of nature from human to divine, the beginning of this change being the begetting of the holy Spirit in the present time, and the completing of the change being that of the resurrection—"changed in a moment, in the twinkling of an eye"—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the ancient worthies, not having the begetting of the holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of faith heroes, the Apostle in verses 39 and 40 declares that the ancient worthies, "having obtained a good report through faith, received not the promise [the things promised to them]. God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first—Jesus the Head, then the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfil to the ancient worthies, and extend ultimately to "all the families of the earth."—Genesis 12:3; Galatians 3:29.

God has great blessings in store for every member of the human family willing to accept the same on the divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the church class—the little flock, to whom it is the Father's good pleasure to give the kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during his Millennial Reign.

The Apostle addressed this class in the two closing verses of today's study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

CHRISTIAN RACE-COURSE PICTURED

The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of ancient worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the divine plane, of attaining "the divine nature."—John 1:12; 2 Peter 1:4.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before him by the Father. He pictures to us how loyal Jesus was, and what he endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating him at his own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of his sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the heavenly Father, to the truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with him and like him, and share his glory; for God has predestinated that these shall all be conformed to the image of his Son.—Romans 8:29.

"YE ARE BOUGHT WITH A PRICE"

[This article was a reprint of that published in issue of February 1, 1897, which please see.]

"LET YOUR LIGHT SO SHINE"

***"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity."*—1 Timothy 4:12.**

We recall that St. Paul was the writer of these words, that they constitute a part of his first Epistle to Timothy, a promising young elder in the church, one who had labored much with the Apostle in his work of the ministry. On one occasion Timothy was referred to by the Apostle as "my son Timothy." This was due no doubt to the fact that it was through St. Paul's instrumentality that the truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the church were older than himself and would therefore be better examples to the brethren and better representatives of the Lord before men.

But the Apostle here exhorts Timothy to be an example of what a true believer should be. He urged him to "flee youthful lusts," to "stir up the gift of God" which was in him. Timothy was to make a special use of the talents and opportunities which were his. And in so doing he would be a worthy example—not only to believers, but of believers, so that not only might the church see his life and general course, but others, those of the world, might also see this, and thus have greater interest in the Lord's cause.

This example was not to be the wearing of a particular shape of coat or a particular cut of collar, nor was it in manifesting to the world eccentricities of life and manner—not so. His example was to be in his Christlike character. He was to glorify the Lord in his words—in what he would say, in how he would say it—in wisdom of speech. "Out of the abundance of the heart the mouth speaketh." Whoever would be careless in his language would reveal a careless heart. If Timothy had been careless in his words, others might have said, "You see that he thinks that he knows everything. See how he is always intruding himself." This would be especially unbecoming in one who was young. Thus he would have been despised as an example of believers, and others would be offended rather than helped.

Not only in word, but in his entire conversation was he to be an example. The word conversation, at the time our common version was translated, had the significance of conduct, manner of life. This advice is the counsel of wisdom in reference to us all as children of the Lord! The Apostle admonished Timothy with regard to his intercourse with the church and with the world—whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of his Spirit in the heart.

In his charity, his love, Timothy was to be an example. This would include the ordinary thought of the word as now generally used, in the sense of dispensing largess. We do not know that Timothy had very much of this world's goods to distribute; but he could have charity in the sense of love, which is the comprehensive sense, the Bible sense, of the word. Love would not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation—wishing to do right, to be kind.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. Kindness and goodwill would not be feigned from a sense of duty or to appear polite and thoughtful. It would be genuine. The spirit in which a thing is said or done has a great deal to do with its effect upon others. One who had wounded another might say, "There was not a word in what I said to which you could object." Ah, well! but it was the spirit in which it was said or done—the animus of it. This is an important matter to all the Lord's people. We are to remember the spirit of the Master—the spirit of consideration, of self-sacrifice, of righteousness, of love.

In faith, also, Timothy was to be an example to all with whom he came in contact. Of course the Apostle would mean here his manifestation of faith. One must have faith before he can manifest it. We have known Christians who, if they have a doubt about a certain feature of truth or a weakness of faith, would discuss their doubts in the presence of those who were weak in the faith or who were of the world. This is a great mistake and productive of much harm. One never knows when a weak one may be present who might be greatly injured by words of doubt or distrust. Whoever is troubled by such doubts should go promptly to the Lord for help, that his faith may be firmly established; he should not discuss his doubts and fears with others unless as mentioned above, with the One who alone can help him. The Lord's people should not boast of how much faith they have—not so—but we should manifest our faith to others, our confidence in the Lord, by our peace under trial and difficulty. We should not merely say that we have faith, but should manifest it in our lives.

Timothy was counseled to be an example in purity, "Be ye clean that bear the vessels of the Lord." (Isaiah 52:11) As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the people of the Lord today, the spiritual priests, the spiritual Levites, should be pure, clean, in word, in action, in thought. Whoever is not pure in his thoughts is very apt to be impure, unclean, in his actions, his words. Out of the heart proceeds the impurity. One person of impure mind might poison the minds of many.

Impurity may be given a broad or a narrow view, as circumstances may indicate. In the broad sense, it would be uncleanness, dishonesty, insincerity, in general. But in every sense St. Paul would have Timothy be a worthy example, so that all who took note of him would see how they ought to deport themselves. The Apostle expressed the same desire concerning Timothy that he expressed concerning all the church—that he walk as the Apostle himself walked, that he be as self-sacrificing as he saw St. Paul to be. This was not a Pharisaical attitude—"I am holier than thou." But the Apostle demonstrated those principles of righteousness in the life that he lived, and he wished that Timothy should do the same.

Those qualities of character here enumerated by the Apostle should be shown forth—not merely by the elders and the teachers of the Ecclesia, but by all who have made the same profession of being disciples of Christ. So far as our standing with God is concerned, we are all brethren one of another; and each of these brethren should seek to copy the Elder Brother, our Lord Jesus. Each one should seek to be a pattern to the whole flock of God.

MILITIA LAWS OF CANADA

DEAR BROTHER RUSSELL:—

With reference to letter in THE WATCH TOWER of November 15th last, giving excerpt from the Canada Militia Act, in connection with classes of persons entitled to exemption from military service under same, no mention was made of clause reading as follows:

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim."

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

From the clause quoted above it would appear that no claim for exemption will be considered unless affidavits have been filed in accordance therewith, and you will notice from a perusal of the Act that all males, between the ages of eighteen and sixty are liable to be called out for military service, at home or abroad, at any time under same, no further Act or amendment being necessary.

In view of the fact that every effort is now being made to obtain recruits here, we being approached on the streets and in every conceivable manner, with a view to having us enlist, and, as authorities propose to raise 70,000 additional men in the provinces of Manitoba and Saskatchewan during the next few months, they may deem it advisable to put this Act in force at any date. We would, therefore, be glad if you will kindly advise as to our methods of procedure in this respect, and, if you deem it advisable for us to file affidavits immediately (it being our opinion at present that we should do this as soon as possible), we would appreciate advice as to suitable wording of same, so as to give the necessary facts upon which to base our claims for exemption.

Perhaps you may also think it advisable to acquaint other Canadian brethren of the terms under which exemptions may be obtained, if desired, as it does not appear to be very generally known what has to be done in such cases.

Praying the Lord's richest blessing upon you, and trusting you will be able to visit us here ere long, I am,

Your brother by His Grace, W. T. HOOPER.

WHAT BIBLE STUDENTS SHOULD DO

The above letter is of great importance to members of the International Bible Students' Association residing in Canada. The full text of the law respecting militia and defense of Canada—Chapter 41 R. S. 1916—is published by S. E. Dawson, Ottawa. It could be ordered direct for, probably, five

cents, or possibly could be obtained from any Canadian stationer. Its Eleventh Article enumerates exemption from service and includes "persons who, from the doctrines of their religion, are averse to bearing arms and rendering personal military service, under such conditions as are prescribed." 4 E. VII. c. 23, s. 12.

Paragraph twelve declares, as is pointed out in the foregoing letter, that "No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides his affidavit made before some Justice of the Peace of the facts on which he rests his claim. When exemption is claimed on any ground the burden of proof shall always rest on the person claiming it."

In harmony with the above requirement we advise that all Canadian members of the I. B. S. A., between the ages of 17½ and 60 years, at once write out the following statement, drawn up by the Hon. J. F. Rutherford, make affidavit to it before a Justice of the Peace, and forward it, as directed, to "the commanding officer within the limits whereof he resides";

Dated at ——————1916.

To the Honorable ————
Commanding Officer of ————

Honorable Sir:—

In accordance with the provisions of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," and known as "MILITIA ACT 4 E VII.," and particularly sections 11 and 12 thereof, I herewith hand you, to be filed as required by said Act, my affidavit setting forth the facts on which I rest my claim for exemption from liability to service in the Militia, and respectfully request that you cause the same to be filed as provided by said law.

Respectfully, (Signed) ————

AFFIDAVIT.

Province of ———— } ss.
Dominion of Canada }

I, ———— (name of affiant), being duly sworn, upon my oath state: That I am a male citizen of Canada, and am ———— years of age; that I reside at ————; that I am averse to bearing arms or rendering personal military service under the conditions as prescribed by "Militia Act 4 E VII.," and I make this affidavit, as provided by section 12, subdivision 2 of said Act and of Chapter 41 of AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," for the purpose of obtaining exemption from liability to service in the Militia, and the facts upon which I rest my claim for such exemption are as follows, to wit:

I am a Christian and the religious doctrine which I believe and hold preclude me from bearing arms or rendering personal military service; I am a member of the International Bible Students Association, a religious Association organized under the laws of Great Britain, with its chief office at No. 34 Craven Terrace, Paddington, London, England, and also with offices at No. 124 Columbia Heights, Brooklyn, N. Y., U. S. A., and which has classes or congregations throughout the Dominion of Canada; I subscribe to and am in harmony with the religious doctrines taught by said International Bible Students Association, which are, to wit, that all members thereof avow a full consecration of will, heart and life to God's service—as footstep followers of the Lord Jesus Christ and the doctrines and teachings concerning his kingdom of peace and good will; I am obligated by my conscience and by engagements with said Bible Students Association to "follow peace with all men," and to do violence or injury to none; that such is in harmony with the teachings of the Master, Christ Jesus, that his followers practice non-resistance; that the requirements of the International Bible Students Association are that its members be obedient to the "powers that be" in so far as their laws and requirements do not conflict with the teachings of Jesus Christ; that the provisions of said "Militia Act 4 E VII." are in conflict with the teachings of the Lord Jesus Christ, as I understand and believe the same.

Dated at ————
———— 1916. (Sign here) ————————

Subscribed and sworn to before me, a Justice of the Peace within and for ————, this ———— day of ———— A. D. 1916.

———————— Justice of the Peace.

Every WATCH TOWER subscriber is recognized as a member of the International Bible Students' Association. The WATCH TOWER being the official organ of the Association its yearly subscription price includes annual membership fee of all Associated Bible Students.

INTERESTING LETTERS

WELCOME BACK, DEAR BRETHREN!

DEAR BROTHER RUSSELL:—

You are the first person I have acquainted with the fact of my return home to fellowship with the brethren here at Victoria, B. C. I find myself, through my heavenly Father's grace, brought back into the most blessed fellowship on earth, after being severed from that same fellowship for now six years.

You will doubtless remember me at Manchester, England, and how I, with some others there, saw cause to secede from the brethren on the subject of the Sin Offering. Well, I am happy to state that I now see that that action of mine was not justifiable and that I did wrong. I now wish to express my heartfelt shame for all the sorrow and pain such action caused to so many of my brothers and sisters in the truth in England and Scotland, and most especially to yourself, for I am so much indebted to you for the truth, on which I stand and in which I rejoice.

By God's grace, and abiding in him, I will re-devote myself to him and his cause, show him my love, live up more and more to Jesus and "toe the mark" for the prize. Meditating on the thirteenth of 1 Corinthians brought me to see the error of my way—together with God's providential dealings with me. Oh, that all, like myself, would or could see their mistake and come, back again; what rejoicing there would be in many hearts and what gladness to the heart of our heavenly Father and our dear Lord and Savior and to all of like precious faith!

May the grace of him who called you, dear Brother, and of our most precious Lord, abundantly sustain you to the end! Sorrowfully and gratefully,

Your brother in Christ, J. T. HODGE,—B. C.

CALLED AGAIN TO TENT-MAKING

DEAR BROTHER RUSSELL:—

In terminating my services with the Society, I wish to express my thankfulness to the dear Lord, and to you his servant, for the blessed privilege which has been mine during the past two years of engaging in the pilgrim work.

In this period I have had many blessings, and learned many lessons, not the least important of which is to more humbly value my few talents. The responsibilities of a "teacher" have frequently weighed very heavily upon my heart, lest by careless word or thoughtless act I stumble one of the Lord's little ones. I feel that I have not at all times acted or counseled as wisely as, under the circumstances, I might have done. But he whose eye sleepeth not will overrule.

Knowing of your care for all the churches, and how heavily their spiritual interest weighs upon your heart, I am prompted to call your attention once more to the flood of literature and "sermonizing" now being forced upon the attention of the brethren. Some of this literature is advancing very subtle error; much of it is of doubtful value and considerable calculated to confuse or discourage the friends. The SCRIPTURE STUDIES and WATCH TOWER articles, in my judgment, could serve far better the issues in question.

While some slackness respecting faithfulness to their Vows and the systematic reading of the SCRIPTURE STUDIES can be noted since October, 1914, yet on the whole, I am glad to say that the general spiritual condition of the brethren is much improved.

The WATCH TOWER for Jan. 1st is very encouraging. May the Lord continue to bless you his servant, as you faithfully sacrifice of your time and comfort in ministering to our spiritual needs. With sincere Christian love to yourself and the Bethel family, I am

Your servant in the best of bonds, WM. A. BAKER.

THE MINISTRY OF SORROW

BELOVED PASTOR RUSSELL:—

In THE WATCH TOWER of November 15 there appeared that most beautiful setting forth of "The Ministry of Sorrow." I want to impose on your most valuable time to tell how much I appreciated and do appreciate the article. Not that each TOWER does not contain most helpful and precious food, but as contrasted with the many things I have read along this line, the "Ministry of Sorrow," referred to above, is incomparably sweet. It has opened my eyes to a field of service I had not heretofore seen.

One Class that I visited have what they call their "Up-to-Date Meeting," which is given to careful study and analysis of such WATCH TOWER articles. Thus the application of doctrine to personal experience is more thoroughly impressed. I am sure from my own experience that many of the good

things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

Thanking you for your ministry of love, and praying the Father's continued blessing upon you in such a ministry, I remain with much love,

Your Brother by His grace, W. M. BATTERSON.

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TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matthew 6:19-21.

Pleasure, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree to be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this great treasure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing Refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us—"neither death," which to his loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall go with them wherever they may be.—Romans 8:35-39; 1 Samuel 2:9; Luke 10:19; Exodus 33:14.

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his wife, co-operating with him in his work, will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for he is thy Lord, and worship thou him." (Psalm 45:10, 11; Canticles 4) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly kingdom, when we shall be pre-

sented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

INCENTIVES TO FAITHFULNESS

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the bride: "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also [and he has come, he is even now present, and will soon receive us unto himself forevermore]." "Ye have not chosen me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21.

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in his beauty." What wondrous treasures do we thus find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business, will secure to us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever; shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

HEAVENLY PILGRIMS NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matthew 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

> "Let us touch lightly the things of this earth,
> Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

THE SECOND EPISTLE OF ST. PETER

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10.

While those of our number who have been for some time familiar with present truth well know the presentations which St. Peter gives in this general letter to the church, it is well that we frequently have our pure minds stirred up by way of remembrance concerning these important things, "lest at any time we should let them slip."—2 Peter 3:1, 2; Hebrews 2:1.

In this Epistle the Apostle is urging upon the whole church the importance of developing the fruits of the holy Spirit. Then he reminds them of the vision of the coming kingdom which he himself and St. James and St. John saw in the holy mount. He points out the need that careful attention be given to the study of prophecy. He warns them of the false teachers who will be manifested among them. He reminds them of the condemnation and overthrow that came to the angels who turned from obedience to God, of the catastrophe that befell Sodom and Gomorrah because of their corruption, of the destruction of the ungodly in the great Deluge, of the perverse and wicked course of Balaam the prophet, and its consequences. Then he charges that some of them were following his course, and next he discusses the fact that things will not always continue as they have been; that evil shall not always triumph; but that a great change impends, which will be the introduction of a new feature of the divine plan; namely, the establishment of God's Kingdom upon earth.

St. Peter indicates that this great change will come very suddenly—a radical change such as came in the days of Noah, a very sudden catastrophe, the coming of which will be scoffed at by those having a form of godliness without its power. (2 Peter 3:3, 4) This catastrophe he pictures as a great conflagration. The "heavens" will take fire and be consumed. Then the "earth" will take fire and be burned up. The "elements" will all dissolve with the fervency of the heat.

THE FIRE A NEEDFUL PREPARATION FOR THE KINGDOM

In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. But, as we have pointed out for many years, we think that there is a more logical explanation of this prophecy, and that its fulfilment has already begun. This great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation. (Daniel 12:1) In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (Psalm 46) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (Isaiah 66:15; Jeremiah 4:13; 23:19, 20; 30:23, 24; 1 Kings 19:11, 12; Revelation 7:1-3; Daniel 7:2; Zephaniah 3:8, etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue.

We are to remember that the second coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these symbols

denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions—ecclesiasticism. The fire will extend to the social structure, the social order of things. The social, political, financial and ecclesiastical systems together make up our present order. The ecclesiastical systems will, be believe, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization—merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"—they will separate, part company, fail to keep together, and will be swept away.

If this great cataclysm of trouble were all we had to which to look forward, we would think it the course of wisdom to say nothing about it. We would say, Do not think about it or speak of it; for it will be had enough when it comes. But when the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the kingdom of Messiah for the world's blessing, then we are glad of the trouble, and see that it is the necessary thing. This knowledge would be a great comfort and relief of mind to many bewildered ones who see the trouble coming on with increasing momentum, yet who cannot see the ultimate good to result, who feel that revolution and anarchy are confronting the entire world, but see not the golden lining to the black clouds of trouble.

The principle of disintegration and reconstruction is constantly operating in nature. The rocks are disintegrating; and this process keeps the soil enriched and promotes vegetable growth. Animal and vegetable organisms are continually disintegrating, and furnishing elements for new formations, new organisms. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of truth can be planted that will bring forth the fruitage of the new dispensation. During this Gospel age God has been guiding those who have already been disintegrated, and who are yielding themselves to his reconstructive processes. The world will need this great time of trouble. They are not in the attitude of the class who are now seeking God and endeavoring to do his will. If we had the power to shield any of our worldly friends from this trouble, we believe that by so shielding them we would be doing them a real injury instead of good.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skilful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord intimates that during this time of trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zephaniah 2:2, 3) But as for those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble, in order to prepare them for the great blessing to come later. The Apostle's argument is that the present order of things is not satisfactory to anybody who has the right attitude of heart.

The long foretold time of trouble, such as never was and never will be again (Daniel 12:1; Matthew 24:21, 22), has begun. Daily the heat of human passion is growing more intense. In view of this approaching dissolution, now at the very door, what should be our attitude of heart? What should be the course of those who are prospective citizens of the great government about to be established, which will control the affairs of earth under the headship of Christ Jesus, earth's rightful King? We should remember that in order to become of the kingdom class which is to have the rulership of earth for a thousand years, we must be separate from the aims, ambitions and policy of the present order. One of the essentials is that we recognize the vast difference between the present order of things and the new order now at hand, and that we take our stand accordingly. In the meantime, we should do good unto all men as we have opportunity, especially to the Household of Faith, our brethren in Christ.

As loyal children of the Great King of the universe, who is now about to inaugurate his kingdom in the hands of his Son, we pray, "Thy kingdom come; Thy will be done on earth, as it is done in heaven." We rejoice in the evidence which we see all about us that our prayers for this kingdom are now to be answered. Meantime we must live in harmony with this prayer. As St. Peter reminds us, "What manner of persons ought we to be," in all holiness of life, in separateness from the world! The Apostle puts this solemn question right home to us. It is applicable now as never before.

Let us lay these precious words to heart; for we stand in the very presence of the Great Judge of all the earth. These exhortations and encouragements, which were primarily addressed to the church who lived over eighteen hundred years ago, and which have served a purpose of good all along down this Gospel age, are especially meant by the spirit for those of the church who are living in this very day of God. How favored are these above all the people of the world and above the masses of professed followers of Christ, who have not this knowledge!

The Apostle's words near the close of his Epistle, should be of special comfort and cheer to us now, in this brief waiting time since the close of Gentile Times. He says, "And account that the long-suffering of our Lord is salvation." (2 Peter 3:15) How glad of this little extended time some of the Lord's dear ones are, who have come into the knowledge of present truth and consecrated themselves to God since October, 1914! And how glad are many of Christ's followers who have longer known of these precious truths, that the Lord has mercifully granted them a little further time to make their calling and election sure! Perhaps some of these were not ready when the Gentile Times closed.

"Wherefore, brethren, seeing that ye look for these things [the overthrow of the existing order and the establishment of the glorious kingdom of God's dear Son], be diligent that ye may be found of him in peace, without spot, and blameless"; for our Lord "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy . . . . Amen."—2 Peter 3:14; Jude 24, 25.

PHILIP AND THE ETHIOPIAN

[This article was a reprint of that entitled "God's Providences Co-operate" published in issue of March 1, 1902, which please see.]

THE GREAT MULTITUDE

MARCH 26.—REVELATION 7:9-17.

CHRISTIANS OF THREE KINDS—"TARES," OR FALSE CHRISTIANS—SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS—AVERAGE CHRISTIANS, A GREAT MULTITUDE—THEIR DESTINY SHOWN IN THIS LESSON—HOW THEY WILL BE CONQUERORS—THE OTHERS WHO WILL BE "MORE THAN CONQUERORS"—CONTRASTS OF THE PRESENT AND THE FUTURE—PRIESTS AND LEVITES FOR THE COMING AGE—THE NUMBERS OF THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

"They shall hunger no more; . . . and God shall wipe away all tears from their eyes."—Revelation 7:16, 17.

According to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts; but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares—"children of the wicked one"—because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. (Matthew 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one spirit through the one Word of Truth, they are one class, one church, under one Lord, one faith, one baptism. (Ephesians 4:4, 5) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some—the "great multitude" referred to in this lesson. The Apostle describes them, saying, "Through fear of death they are all their lifetime subject to bondage." (Hebrews 2:15) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him—ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

While this class do not deny the Lord's name, yet they fail

to walk closely in his footsteps, and therefore will fail to get the glorious prize of this Gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom, etc. Those great blessings and favors are to be granted only to the "more than conquerors"—the little flock, to whom it is the Father's good pleasure to give the kingdom—those who "follow the Lamb whithersoever he goeth," rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his Word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

"Those whom God makes His kings and priests
Are poor in human eyes."

THE TWO CLASSES CONTRASTED

The Great Company described in our lesson will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's House. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present age to come to a positive decision—to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and secure for them the blessing described in our text.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled "more than conquerors" because they not only do the right thing—stand for truth, righteousness and the divine arrangement—but they do it as Jesus did—voluntarily, with hearty good will, as soon as it is shown to them.

Here then, we see the difference between two classes in the church, all of whom are spirit-begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the great prize. The "more than overcomers," copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren—these will be the little flock to inherit the kingdom—these will be the royal priesthood—these will constitute the bride, the Lamb's wife and Joint-heir.

SCRIPTURES RELATING TO THE SECOND CLASS

The Great Company of this lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe—servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the bride class, but as being granted the great honor of being "the virgins, her companions, who follow her"—bridesmaids.—Psalm 45:14, 15.

This class is also represented in the Lord's parable as the foolish virgins. (Matthew 25:1-13) They were virgins—pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, "I do not recognize you." But although they cannot be recognized as the bride class, we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready—even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. Then the Lord gives to them the precious message, "Blessed are they who are called to the marriage supper of the Lamb." But they can go to that marriage supper only through much tribulation, which will test to the last their full devotion to the Lord—even unto death.

In Psalm 45 we have a picture of the heavenly Father as the Great King, the Lord Jesus as the King's Son, the church as the bride, and the great company as the virgins, the bride's companions, but one full of comfort and encouragement to all.

TWO COMPANIES—TWO REWARDS

In the account of today's lesson these are spoken of as a "great multitude whom no man can number"—a poor translation, better rendered, "a great company whose number no man knows." We do know the number of the elect, the "more than conquerors." It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever he goeth—a little flock indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The great company is not a foreordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

St. John says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the "more than conquerors." But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in his Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality—which the Lord describes as water of life springing up in his people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels—but not on the divine plane, not immortality, not the divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us—to become members of the body of Christ, members of the royal priesthood?

EXPECTING A PERSONAL ANTI-CHRIST

DEAR BROTHER RUSSELL:—

In harmony with the spirit of a sound mind I prefer to think and speak of the things we know, the things for which we have such a clear, Scriptural basis as to make our position most assuredly correct. However, this letter is being written in order to have your expression upon matters which I do not know, but which seem to be within the range of possibilities, quite a number of passages in the Lord's Word seeming to make them reasonable inferences.

I have presented these suggestions in several discourses: and the brethren have been so stirred to greater diligence by them that, while desirous of saying more that might prove helpful to the various classes, yet my confidence in your consecrated judgment prompts me to present the same for your criticism before making them too conspicuous in my ministry. Whenever given, emphasis has been laid on the point that I was not sure these ideas were correct, being merely inferential, but even if not right, a consideration of the possibility of such happenings could not fail to put us more effectually on our guard than before.

In the twenty-fourth chapter of Matthew we find two separate references to false Christs. Verse 5 says, "For many shall come in my name saying, I am Christ; and shall deceive many." This evidently refers to pseudo-Christs who have arisen during the Gospel age, but before the closing part of the age, for in the next verse he says, "For all these things must come to pass, but the end is not yet."

But when we come to verses 23 to 26 we read of another class of false Christs who would appear in the end of the age. In verses 21 and 22 he speaks of the coming of the great "Time of trouble such as was not since the beginning of the world, no, nor ever shall be," and after stating that unless those days were shortened no flesh would be saved, he continues:

"THEN, if any man shall say unto you, Lo. here is Christ,

or there; believe it not. For there shall arise false Christs," etc. The adverb "then" is emphatic by position (similar to Matt. 25:1) and would connect the appearance of these false Christs with the time when the great tribulation was due.

It goes on further to inform us that these false Christs would show such signs and wonders that, if possible, even the very elect would be deceived. Would we not be justified in thinking that nothing has yet occurred which would warrant such a remarkably strong declaration? In such a case this sweeping deception must be still future, and as it has to do with this make-believe Christ, therefore the greatest of the false Christs must be yet to come.

Verse 26 offers additional clues to the meaning of this prophecy. It rather intimates there will be two kinds of manifestations of these counterfeit Christs. One is mentioned as occurring in the desert, the other in the secret chambers. You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of the relatives some of those present.

But when and where has the "behold he is in the desert" part of the prophecy had such a fulfilment as we might expect? May it not be just before us? Note that "the secret chambers" is in the plural, as though pointing out a deception oft-repeated, as has been the case; whereas "the desert" is in the singular, as if to teach us there would be but one occurrence of this sort no more.

Can we assume that if the secret-chamber Christs have been the fallen angels, then the Christ who will appear in the desert will be Satan, whose final effort to transform himself into an angel of light will culminate in his appearing as an impersonation of the Lord Jesus?

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner of the second advent, they have expected him to come in the flesh, accompanied by a multitude of visible angels.

Furthermore, we find a widespread opinion that this event is near. Misinterpreting certain prophecies, the Seventh Day Adventists are proclaiming extensively the thought that when Constantinople falls Christ will come. Various denominational commentaries which give Mohammedanism an unreasonably prominent place in the prophetic portions of the Bible have expressed the same idea. Through internal anarchy or through outside influence the fall of Constantinople may not be very distant; and think of what would result if, coincident with that event, what looked like the long-expected return of Christ should take place on some desert out near Palestine!

It would not be our Lord, but the Evil One impersonating our Redeemer. Imagine the wicked angels appearing with him as though they were the holy angels whom many expect to come with Christ! Suppose other demons would impersonate a few of the dead, as if to indicate a beginning of the resurrection! Think of the signs and wonders they may work as evidence to further deceive the human race into believing Jesus has come!

That this could be done if the Lord would allow it seems a reasonable premise, and that it may be done seems a reasonable inference from certain Scriptures. I find there have been various Bible Students—even centuries ago—who thought they saw in the Word a suggestion that Satan was to appear as a man in the last days. The passage in Isaiah 14:16, where Lucifer is spoken of as a man, is probably the most direct of such references.

There also exists a secondary reason why Satan wishes to be as a man. The True Christ has already returned, but with our natural sight we cannot see him; however, spirit beings, like the devil and his angels, can see him, and as they behold our Lord doing successfully the preparatory work of the kingdom, while they are helpless to thwart the same, it must make them hate that holy Son of God more than ever! How they must envy the human race, who cannot see that present Lord, and must wish they were human also, that they might not behold any longer the One they detest! Thus in permitting them to take on human nature the Lord simply grants them their wish.

Should it be this way, we can readily discern how fully it would, "if possible, deceive the very elect." Catholics, Protestants, Adventists, Mormons and every sect in Christendom would welcome this one as Christ, for isn't this the very way they have looked for him? This would seem like convincing evidence to every infidel on earth, and they would hasten to acknowledge him. Even the hosts of heathendom, unable to gainsay such a demonstration, would fall before him. And those among us who had listened to discourses, etc., but never really made these things their own by a consecrated application of them, would hastily denounce us, and renounce our teachings, to bow their hearts to this spurious Christ.

Then we would discern why God had granted us so much light upon the manner of the second advent, and we would need it all. Think of what blasphemy they would consider us guilty as we insisted that this one they called Christ was really the devil! The charge against us would resemble that against our Lord, and the indignation of the mob might quickly terminate the militant part of our experience.

But still other results would follow the appearance of such a pretended Christ. The Bible foretells a great confederacy of the two main divisions of Babylon. For several years the signs of that confederacy were everywhere discernible; but of late there has sprung up a bitter feeling between the two sides, being fanned by anti-Catholic publications, etc., until there seems no likelihood of their drawing any closer together.

Suppose this impersonator of Christ uses his usual subtlety, appointing the Pope prime-minister, Billy Sunday minister of war, etc., or making some such recognition of both Catholics and Protestants; what would more effectively remove the partition separating the sects? How they would throw their arms around each other's necks, and only we would be disfellowshiped!

This would also make the prophecy of the anti-Christ and Man of Sin have a double application, even as you have shown in the instance of other prophecies. The coming of the Elijah had a double application—individually John the Baptist, collectively the church. The Christ has likewise—individually our Lord, but collectively The Christ includes both Head and body. So the collective anti-Christ was the papal system, the individual anti-Christ Satan. As the individual Christ is the Head of the greater Christ, so the individual anti-Christ would be the head of the greater anti-Christ.

May it be just possible that we have been so impressed with the wonderful application of the anti-Christian prophecies to the system that we have overlooked their coming individual fulfilment?

But we know that Satan could not impersonate our Lord for long with any measure of character-likeness to him. With the awful wickedness of his heart, only a few days would suffice to reveal his true spirit, and he would plunge this world into worse than it ever saw before.

Out of reverence and fear for the one whom they supposed was Christ, the world would lay aside its swords only long enough to put away, then would resume the conflict with renewed fury. The hopes of the nominal church and the world had been lifted high only to be dashed to pieces as they perceived the wickedness of the one whose appearing they had hailed.

It has been suggested that the Lord might use his power in some way to prevent Satan from leaving the body of flesh, and thus it would become his prison throughout the Millennium. This would compel him to swallow his own teaching that the body was only a prison in which the real man was confined until liberated by death. He would be forced to experience the very thing he had so untruthfully taught. This gives great force to Isaiah 14:16-19.

There are other points I was going to mention, but probably the letter is already too lengthy; but before closing I wish to mention one advantage of considering these things.

Some of the friends seem to be saying, "The time may be many years off before the church is all glorified, there is so much yet to be accomplished; let us go into business," etc. I have pointed them to these things with the remark, "If this conjecture should be correct, everything yet to be fulfilled before the glorification of the saints might be accomplished in a month." The time may be two weeks or ten years.

Friends have asked me, "But don't you expect the Seventh Volume first? and it will take months to write, publish and assimilate it." My answer has been this: How do we know but that it may simply be an issue of THE WATCH TOWER?

An ordinary looking copy of THE TOWER arrives, and the brother who has learned to value its message takes advantage of the first opportunity to read it. There in the middle of one article he finds a point which proves a key to many passages of Scripture in Revelation; on another page is another such point; and as he reads, it begins to dawn on his mind that he has the Seventh Volume! What comfort and help and assurance it brings, and he is ready for the trial time just ahead!

Another, less appreciative of the light he has been getting, lays that same TOWER aside for a more convenient time, unwilling to have it crowd out his pleasures or intrude on his comfort, little realizing what that TOWER contains or what he is soon to face, unprepared for it because of a failure to walk in the light already received.

I meant to make this letter a query, but it sounds almost like a sermon. However, I am sure you will understand the spirit which prompts it. Do you think of any Scripture which would seem to disprove it, or do you believe such ideas might in any way prove detrimental to the Lord's people?

Like a younger brother I have ever valued the privilege of looking up to you as an elder brother, and the God of Wisdom has directed you, for in so many ways you have been a blessing to me. The Lord guide you to the very end of the way!

Yours with much Christian Love,

B. H. BARTON.

THE EDITOR'S VIEW IS DIFFERENT

We think it not unwise to lay before THE WATCH TOWER readers the above article from the pen of our dear Brother Barton. It may do no harm for us to have the thought before our minds. To some others, as well as to Brother Barton, it may seem to be the truth.

But the view presented does not appeal to the Editor as the correct one. He still believes in harmony with the presentations in STUDIES IN THE SCRIPTURES. The particular passage in question from our Lord's great prophecy in Matthew 24 is treated in detail in STUDIES, Volume IV. He still believes that to be the proper interpretation. However, we claim no infallibility. We claim that there is no direct inspiration from God since the days of the apostles.

It should be remembered that each church organization claims to be the Ecclesia, or Body of Christ, of which he is the Head; and that each regular organization has an executive person or committee that really serves as the head of such organization—as Christ's representative in his body. This thought had its origin in the Eighth Century, when our Roman Catholic friends declared that they set up the kingdom of God, and from which date they count that his reign has been continuous, and that the popes have been his vicegerents—reigning instead of him. Protestant sects have not gone to the same extreme to claim one of their number as substituting for the Lord; but very generally they do claim that Christ's kingdom has been set up and is in operation. The original thought in the organization of various denominations of Protestants was that it was the true church. It is only of late years that Protestants have agreed to the thought that Christ Jesus has many bodies—many churches. Yet in a confused way they will admit with us that the Bible teaches only one church, or body of Christ; that it is to enter into glory with the Lord by resurrection "change" at the Master's second coming; and that his church is composed of the saints of the Lord, regardless of denominational lines.

These are the false Christs—false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many—practically the whole world. On the contrary, the people comparatively more or less deranged mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that we have presented the right thought. The Editor is not expecting any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great time of trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience"; and more and more they will become vexed and angry with the children of obedience, who will be standing loyally by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence; first, represented by the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

However, let us cast our care upon the Lord and wait patiently for his time and be fully content therewith. Then all will be well with us, whatever way the matter may turn out. The time, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of anger, malice, hatred, envy and strife burns more and more fiercely in the hearts of the children of disobedience—in whom the works of the flesh and of the devil will undoubtedly be more and more manifested. In other words, Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world.

THE TRUTH IN SOUTH AFRICA

DEAR BROTHER RUSSELL:—

It is with feelings of deep thankfulness to God that at the close of another year's activity in the harvest service, I am privileged to forward the report of our labors in Africa during 1914-15. In presenting the last Annual Report I expressed the hope that the next occasion would find us reporting to headquarters beyond the veil. That hope has not been realized. I feel certain, however, that I am expressing the mind of the brethren in Africa, when I say that we are deeply grateful to God for the privilege accorded to us further, to make our calling and election SURE. The past year has been one of continuous testings and trials, both to individuals and to Classes, furnishing abundant opportunities for the display of the Christian graces laboriously cultivated in years gone by, and for the demonstration of that faith and patient endurance which is the supreme test of our devotion to the Lord.—James 1:4.

These very facts assure us that the time of our deliverance is at hand, that the Lord is, as it were, putting the finishing touches to the living stones, preparatory to their being set in the Temple of his glory in the near future. For many years the great Master Workman has been chiseling, dressing and polishing these, bringing them into conformity with the symmetrical outlines of the Chief Corner Stone, and we are grateful to him for the likeness. Now, while still in the quarry, he is fitting them each to the other, and if the process develops friction and reveals faults and weaknesses hitherto unsuspected, these will be endured all the more patiently and we will surrender ourselves the more unreservedly into the hands of the Great Master Builder, because we know these experiences to be the prelude to the speedy establishment of the great Spiritual Temple, so admirably designed and accurately fitted as to permit of its erection "without the sound of a hammer."

The year that has gone has been the busiest in the history of the Harvest Work in Africa:

Volumes of STUDIES IN THE SCRIPTURES sold	3,141
Scenarios, Hymnals, Mannas, Diaglotts, etc., sold	1,589
Free literature circulated	75,131
Meetings held	312
Miles traveled	4,682

You will see from above report that the output of volumes has been well nigh double that of last year, while a gratifying increase is also noticeable in all other publications.

The various Classes are still holding up the banner of present truth, and the dear brethren are not only holding fast to the faith, but adding to their numbers as well. Perhaps there is more opposition than ever before but that is the natural corollary of growth and a good evidence that the brethren are alive and awake to their privileges and that the truth is doing its separating work, gathering the wheat from among the tares in Babylon.

During the year I have made two pilgrim tours covering nearly five thousand miles. One of these was in connection with the EUREKA DRAMA set sent us from Brooklyn. The Drama drew large audiences everywhere, but the results have not been altogether as anticipated. However, a great witness has been borne to the people of South Africa, and the outcome is in the hands of the Lord.

The newspaper work in Africa is, in the Lord's providence, practically closed. The war has so decreased the supply of paper in this Dominion that most of the newspapers had to curtail the size of their journals and all had to considerably economize their space. We had only two native papers publishing the sermons, and these insisted on so abridging them as to render them useless as a means of propaganda, so I have withdrawn them.

The native brethren in South Africa still retain their interest in the truth, and are waiting patiently the further development of the Lord's purpose. The progress of the war in Nyasaland and South Africa has made reports from that region somewhat scarce; but when last heard from, the Brethren there were still holding fast to the truth, living in that state of detachment and patient waiting upon God which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am waiting his reply.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that this door is closed or nearly closed in South Africa, and while the Lord permits we shall hold the fort for him, telling out the glad tidings of the coming kingdom now so

near at hand, till he says "It is enough." Pray for us, dear Brother, as we do for you, that we may be kept faithful unto death and may be counted worthy of a place in the kingdom.

With continued personal devotion, and a large appreciation of your ministrations, prayers and loving interest in the harvest work in South Africa, I am,

Your Brother and Co-Laborer in his Glad Service,
WM. W. JOHNSTON.—*South Africa.*

THE DAILY CUP

"I will take the Cup of Salvation."—Psalm 116:13.

With a tender smile on His loving face,
My Lord stood holding the Cup of Grace—
"Wilt thou drink, dear one, today?"

O loving Bridegroom, I am so weak!
My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed—
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er—
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause here to shrink from such a death!"—
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my Bridegroom's face—
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is MINE!" He sternly cried;
"I guard this Cup each day.

"And nothing goes in it beyond the power
Of My Bride to bear in her weakest hour,
If she look to Me for grace."

Then He turned to me with the tenderest mien—
"My Love, art thou strengthened by what thou hast seen?
Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,
That I should forget that He who died
To redeem my soul, is by my side
And holds the Cup in his hand.

Gladly I take the Loving-Cup,
Gladly I drink as Thou holdest it up;
To share it with Thee is grand!

And if it should be that this is the day
When the flesh, as I drink, shall pass for aye,
Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!
The smile on my loving Bridegroom's face
As I pressed my lips to the Cup,

Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

LILLA S. WARD.

ENTERTAINMENT OF THE PILGRIMS

All friends of the truth properly feel it an honor and a privilege to entertain the pilgrim brethren during their brief stays. However, the interests of the truth and the comfort of the pilgrims should also be considered. The elders, or, under their direction, the class secretary, should see to it that pilgrims are entertained in homes where they will not be a burden and where they will be comfortable. Those who travel and preach continuously are more or less under a nervous strain and need comfort, proper rest, and some degree of privacy for meditation. All having the interests of the work at heart should, therefore, cheerfully co-operate that the pilgrim may be entertained in a home where accommodations are suitable.

The entire class would surely be disgraced if the Society's representative were otherwise treated. We are sure that only thoughtlessness of some has made this suggestion necessary.

INTERESTING LETTERS

BLESSED AUSTRALASIAN CONVENTION

DEAR BROTHER RUSSELL:—

Our convention is over once more, but it has been the best yet, in attendance, for food provided and for joy generally. Of course, it is only a very small matter compared to your large conventions. We had sessions every day from Sunday to Sunday, and attendance ranged from just a little over a hundred, to 230. The testimony meetings, although they were liberally arranged for—as you will see from the enclosed program—still seemed too short to let every one who desired have an opportunity to speak. On the New Year's morning we had a baptism service, when fourteen symbolized their consecration. It is beautiful to see many old and young yet coming to rejoice to lay their all on the altar of sacrifice and seek to follow the Lamb.

We unanimously resolved that the time was very opportune for you to pay us a visit, and it was proposed by Brother Gates, of Sydney, and seconded by Brother Allison, of Adelaide, that the following letter be sent to you:

"DEAR BROTHER RUSSELL:—

In bringing to a close this convention which has been a great source of blessing and refreshment to all the dear friends attending from other States as well as to the local Ecclesia, we desire to send a message expressing our love to you and all the dear co-laborers in America. It is also suggested that we send you a hearty invitation to pay us a visit. Our thought is that, owing to the war, it may be that your privileges of service in Europe may be curtailed, and also your visits to England, and that thus in the Lord's good providence your steps may be guided in this direction. We assure you that our hearts' affections go out to you; and to see and speak with you, would be joy second only to that which we hope so soon to have beyond the veil. Earnest prayers for your highest welfare."

Yours in the Service of Christ,
R. E. B. NICHOLSON, Manager,
Australasian Branch.

DEAR BRETHREN:—

Yours of January 4th is at hand.

I rejoice in the Lord that you have had such a sweet and blessed convention and that, although the numbers were not large, the interest and spirit were what we would expect and that great good has been accomplished.

May the Lord's blessing continue with you all, making the present year, 1916, your very best in character-development and in effective service for our King.

I cannot promise anything definite in respect to a visit to Australasia, much as I should desire to greet you all in the flesh, to say some words of comfort and encouragement and to personally receive assurances of your continued Christian love. However, we know not what the Lord's providence may indicate, but assure you that we will seek to follow his leading in this and in every matter. With much Christian love,

Your brother and servant in the Lord,
C. T. RUSSELL.

DO NOT TAKE ANYBODY'S SAY-SO

OUR DEAR PASTOR:—

I was pleased to receive your loving letter and gift, which were much appreciated, the latter of which I intend exchanging for renewal of THE WATCH TOWER for another year. Like thousands of others of like precious faith, we are indeed thankful to our loving heavenly Father and to you, his servant, for its cheering, helpful and inspiring messages of exhortation and hope for those seeking to know and do the will of God. Its bi-monthly visits are eagerly looked for and its spiritual food is soul-satisfying.

The article in September 1 issue on "Christian Duty and the War" was good and to the point; we trust by God's grace we shall maintain that attitude, looking to Jesus our Captain, who said his kingdom is not of this world, else would his servants fight; and to St. Paul, his mouthpiece, who shows that our weapons are not carnal, though mighty to the pulling down of strongholds of error.

I rejoice, by the Lord's favor, at the prospect of further opportunities in the colporteur work this new year. The previous eight in this blessed work have been the happiest in my life. I am now wondering if our work may not soon be cut short since compulsory military service for single men is suggested, with the possibility of severe penalties to those who refuse. However,

"My times are in Thy hand;
My God, I wish them there."

The Class here have unanimously re-elected you as our Pastor. I assure you we can never repay the help you are to us through the SCRIPTURE STUDIES, THE WATCH TOWER, TABERNACLE SHADOWS, etc. We are grateful to our heavenly Father and our Present Lord who have used and are still using you to bring forth "Meat in due season for the Household of Faith."

If it will not be troubling you too much we would like your advice on the following queries:

What should be our course if ordered by those in authority to cease distributing our volunteer literature?

Or that we may no longer sell STUDIES IN THE SCRIPTURES?

Or that we may no longer assemble as Classes for the study of the Scriptures?

Praying the Lord's richest blessing upon you in your labor of love, I remain, by God's grace,

Your brother,
A. W. SEWTER, COLPORTEUR.—*Eng.*

REPLY TO QUERIES: The Lord's people are to govern their conduct by the laws of the land in which they reside—except such laws as would conflict with God's Word. But we should not take anybody's "say-so" re such laws, but should make sure that such laws really prevent.—Editor.

RE PRICE OF "MANNA" AND RECIPROCITY

DEAR BROTHER RUSSELL:—

In view of the fact that it is so surprisingly easy to sell the PHOTO-DRAMA SCENARIOS as 68c and 88c, we would like to suggest that you allow the MANNA to be Colporteured at 68c. We are convinced, after our experience with the SCENARIO, that at 68c the MANNA sales would be very materially increased. This would be an encouragement, and assist in making expenses.

We find that many of the friends have not yet introduced the STUDIES, MANNA, SCENARIO, TOWER, etc., to their tradespeople—grocers, butchers, bakers, shoemakers, milkmen, etc. We have suggested to many that these people are most anxious to retain their trade, giving them profit-sharing coupons, trading stamps, premiums, etc., and that they would be only too pleased if they had an opportunity to reciprocate in return for their custom during the many months or years they have dealt with them. What an opening the friends have in this way! One Sister here went out the other day amongst the people on her street, and took orders for nineteen SCENARIOS in about five hours. There is hardly a person in the truth but could do likewise—and their tradespeople and neighbors would appreciate the privilege of buying from them. With much love, we are

Yours in the Harvest work,

VOL. XXXVII BROOKLYN, N. Y., MARCH 15, 1916 No. 6

THOUGHTS ON THE MEMORIAL SEASON

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:26.

The Passover season, as celebrated by the Jews, is approaching, beginning this year on the 17th of April. But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of April 16th, after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause his faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or cause, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"—"the Just for the unjust," that he might bring us back to God. Thus he opened up a new way—a way to life everlasting.

The Scriptures call the church of Christ "the church of the first-borns," "a kind of first-fruits unto God of his creatures," "the first-fruits unto God and the Lamb." (Hebrews 12:23; James 1:18; Rev. 14:4) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the first-borns of the sons of God from the human plane, the church of Christ, are now being passed over during this night of the Gospel age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "little flock," "the first-fruits unto God of his creatures," "the church of the first-borns," alone is being spared, passed over, during the present age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the age to follow this he shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction—only the first-borns.

The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of his good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to him and his service, and in return have been begotten of the holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins;" "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death—destruction.

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of his sacrifice; we must also eat of the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. Thus we put on Christ, not merely by faith; but more and more we put on his character and are transformed into his glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the church of the first-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night of his betrayal, just preceding his crucifixion, he gathered his apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the passover lamb of Egypt, of the saving of the typical first-borns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of me."

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine; and our Lord's declaration that these represented his broken body and shed blood, and that all his followers should participate, not only feeding upon him, but being broken with him; not only partaking of the merit of his blood, his sacrifice, but also laying down their lives in his service, in co-operating with him in every and any manner, that they might later share all his honor and glory in the kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is my body." The evident meaning of his words is, This symbolizes or represents, my body. The bread was not actually his body; for in no sense had his body yet been broken. In no sense would it then have been possible for them to have partaken of him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled him to become the Redeemer of Adam and his race, that permitted him to give his life "a ransom for all, to be testified in due time."—1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that he laid down for us we are to "eat," appropriate to ourselves; that is to say, his perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting

life, if they would; and we are to realize this and accept him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that he should rise from the tomb on the divine plane of life, that he should ascend to the Father and deposit the sacrificial merit of his death in the hands of justice, and receive from the Father "all power in heaven and in earth." As relates to the world it was necessary also that in the Father's due time he should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving his own sinless flesh, his perfect human life, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life-right—a right to human life—with all its privileges, which our Lord at his own cost procured for us. Likewise the fruit of the vine symbolized primarily our Savior's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the church by faith during this Gospel age, in advance of the justification of the world by works of obedience in the Millennial age, is for the very purpose of permitting this class who now see and bear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in his sacrifice—as members of his body. This deeper meaning of the Memorial he did not refer to directly. It was doubtless one of the things to which he referred when he said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, shall come, it will guide you into all truth, and will show you things to come." —John 16:12, 13.

This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?"—the sharing with Christ as joint-sacrificers with him even unto death, that thereby we might be counted in with him as sharers of the glory which he has received as the reward of his faithfulness?—"For we, being many, are one loaf and one body."—1 Corinthians 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down his life—directly for his Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that he laid down. As he sacrificed his actual, perfect being, his humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf and the cup represent suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is his blood, the virtue of his sacrifice, that counts, Our blood has virtue only because of his merit counted to us, only because we are members of his body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be his must drink of it, must accept his sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Romans 6:3-5; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the kingdom, the theme of his every discourse. Those to whom he had promised a share in the kingdom if faithful, he reminded of his declaration that he would go away to receive a kingdom and to come again and receive them to himself to share in it. He now adds that this Memorial which he was instituting would find its fulfilment in the kingdom, that he would no more drink of the fruit of the vine until he should drink it anew with them in the Father's kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized in his cup, there will be jubilation in the kingdom. "He shall see of the travail of his soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all his disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with him. These have his promise that they shall reign with him; and when the reign shall have begun, when the kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which he knew to be so near the time of his apprehension and death. The fact that he rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already he was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that his course on earth was so nearly finished, and that he had found thus far grace sufficient for his need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold him "with strong cryings and tears" praying "unto him who was able to save him out of death"—expressive of our Master's fear of death lest in some particular he might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that he had faithfully kept his consecration vow, and that he would surely have a resurrection as promised.

We behold how calm he was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so he opened not his mouth" in self defense. We see him faithful, courageous to the very last; and we have his assurance that he could have asked of the Father and could have had more than twelve legions of angels for his protection. But instead of petitioning for aid to escape his sacrifice, he petitioned for help to endure it faithfully. What a lesson is here for all his footstep followers!

On the other hand, we recall that even amongst his loyal

disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examing our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM THE RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, scribes and Pharisees and doctors of the law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated me before it hated you." We see that he referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24) Soon, as our dear Lord declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will drink with him the new wine of joy in the kingdom, beyond the veil. With that glorious morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him;" "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-borns through the merit of the precious blood, and our share with our blessed Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of present truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early church. Let us "keep the feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation (condemnation) to themselves, not discerning the Lord's body." (1 Corinthians 11:29) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our beloved Bridegroom we shall partake of the wine of joy in his kingdom and be forever with him.

THE RANSOM AND THE SIN-OFFERING

Notwithstanding all that we have written on the subjects of the ransom and the sin-offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that "Brother Russell has changed his views—or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER." These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

"The ransom-price relates to the valuable thing itself; namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as is may be applied."—Z'09, p. 309.

The ransom views the matter of man's recovery from sin and death as a purchase—a redemption. The basis of this thought is the divine law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (Deuteronomy 19:21) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process—purchasing back from their fallen condition.

Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's plan we find that only one man was tried before the divine court—namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

Here we see a wonderful economic feature connected with the divine plan. God would not permit more than one member of the human race to be tried and sentenced to death; for his purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by another Man the whole trouble will be rectified. This the Apostle points out, saying, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

Thus we see the value of Jesus' death—that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be "holy, harmless, undefiled and separate from sinners;" otherwise, he, like the remainder of the race, would have been under a divine death sentence. Because all of Adam's race were involved in sin and its penalty it was necessary to find an outsider to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price—a ransom for the first man.

It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a man who sinned, and the ransom for him must be furnished by the death of a man. It was for this cause that the great Logos, in carrying out the divine plan for human redemption, left the glory which he had with the Father before the world was, humbled himself and became a man, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor [the perfection of human nature]; that he, by the grace of God, should taste death for every man."—Hebrews 2:9.

RANSOM PRICE AND RANSOM WORK

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a ransom for Father Adam, our next point is to show from the Bible that he did give himself as a ransom. We have the word of Jesus himself on the subject (Matthew 20:28); and also St. Paul's testimony, "the Man Christ Jesus, who gave himself a ransom-price for all, to be testified in due time." (1 Tim. 2:6) This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary.

But the work of ransoming Adam and his race is much more than merely the providing of the ransom-price. The thought connected with the word ransom goes beyond the mere giving and appropriating of the price. It includes the recovery of Adam and his race from the power of sin and death. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the ransom, the merit, has been its imputation to the church, and this only by faith. The church is not yet glorified as a whole—not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the ransom work, which began more than eighteen centuries ago, is still to be accomplished.

There is no difficulty about the ransom-price; for that price has been in the hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the church that has been called out from the world during this Gospel age. The full completion of the ransoming work will include what the Bible speaks of, saying, "I will ransom them from the power of the grave." (Hosea 13:14) Nor will the ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done—a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

THE SIN-OFFERING IS DIFFERENT

With the thought of the ransom before our minds, we now investigate the subject of the sin-offering, remembering to keep the two subjects separate and distinct. "The sin-offering shows the manner in which the ransom-price is applicable, or effective, to the cancelation of the sins of the whole world." (Z '09, 309) The sin-offering does not require so long a time for its accomplishment as does the ransom. We have already seen that the ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries. But the sin-offering will all be completed before the glorious reign of Christ begins, his church then being with him in glory.

The sin-offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the ransom-price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the first-borns.

This church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and his service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Romans 12:1) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the church, which is his body, we being "members in particular of the body of Christ."—1 Corinthians 12:27.

Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage: hence they constitute a secondary class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing priests, the royal priesthood, but are to serve God in his temple. They are not to have the crowns of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of his consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through his merit to be sharers with him in his glorious priestly functions.

THE SECONDARY SIN-OFFERING

The secondary sin-offering of the typical Atonement Day was called the Lord's goat. It was not provided by the typical high priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the church, the antitypical Levites, were represented in the second goat—the Scape goat. It was the Lord's goat class, the under priesthood, that constituted the secondary sin-offering.

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

In the antitype, the High Priest, Jesus, completed his own personal sacrifice at Calvary. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the presence of God for us," the church—not for the world. (Hebrews 9:24) This is in full accord with what we have just seen in the type.

Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's goat as his own blood—otherwise, the sacrifice of his church as part of his own sacrifice. This he makes applicable to the sin of all the people—the original sin of all the people.

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of his kingdom.

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not included in the Adamic transgression. The sin-offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against

light. Full, wilful sin against full light would bring upon the sinner the second death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation—the time of trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of justice having been squared in that great time of trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPEGOAT'S SUFFERING

However, God is a very strict Accountant. As he is sure to count against the world all wilful disobedience, and especially all persecutions of his church, so also he is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scapegoat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great time of trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the great company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant entered into by this class, a covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of their age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation—to square the accounts. (Matthew 23:34-36) In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble—just before us.

THE INAUGURATION OF THE NEW COVENANT

The Apostle, in contrasting the typical and the antitypical sin-offering, declares that Jesus, not by the blood of bulls and of goats, but by his own blood, accomplishes the blessings. (Hebrews 9:11-15) And again, the sacrifices of the antitypical High Priest are styled the "better sacrifices"—in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.—Exod. 24:3-8.

The question arises, Why did Moses use the blood of bulls—plural—and of goats—plural; whereas in the type of Leviticus 16 the blood of one bullock and the blood of one goat alone was used? We reply that there was really but the antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical goat, the one church, which is accepted by the Lord as his body, and is associated with, and part of, his sacrifice. But in the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the statement, bulls and goats—in the plural—and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of his associated sacrifices, the church, will be used in sprinkling, or satisfying the divine law, first of all. This will be the basis for the turning over, to the kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood.

THE ANTITYPICAL ATONEMENT DAY

We trust that from the foregoing our readers will see clearly the distinction between the ransom which Jesus gave and its application; and the sin-offerings of this Gospel age and what they signify. We wish now to impress a further point; namely, that the sin offerings were associated with the Day of Atonement for sin in the type and in the antitype. The antitypical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of this Day of Atonement. This day will witness the full completion of all the sin atonement and more; for all the Millennial age will be a part of the antitypical Atonement Day.

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The sin-offerings of the Atonement Day merely represent God's purpose in the use of the sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect.

So, then, let us hope that all will henceforth see clearly that the sin-offerings of the Atonement Day and its sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world.

"WHY PERSECUTEST THOU ME?"

[This article was a reprint of that published in issue of March 1, 1897, which please see.]

LESSON OF THE LILIES

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Fear and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the divine path which God has marked out for the Gospel church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to his disciples. He would have his followers to be without worry, to be restful of heart. But he would not have them to be without carefulness. There is a carefulness which is entirely proper, year, necessary, on our part, but not this extreme worry—this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Philippians 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would

indicate a lack of faith in the Lord and in his care for his people. The word rendered "careful" here is from a Greek word meaning over-anxious.

In giving a forceful lesson to his disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common—rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb higher in the word and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matthew 6:30.

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them—as the poet expresses it—

"Content whatever lot I see,
Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that he will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's kingdom. God will not have any in that kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of his people to flourish—to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place he designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

AENEAS AND DORCAS

[This article was a reprint of that entitled "Visiting, with Peter, the Primitive Saint," published in issue of April 1, 1902, which please see.]

PASSOVER PROVING

JOHN 18:11; PSALM 116:13.

The Cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His Love doth send
Less joy than pain,
And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast—
I cannot fall.
The Cup my Father pours—
I'll drink it all.

Hattie O. Henderson.

INTERESTING LETTERS

GERMAN SOLDIER'S NIGHT WATCHES

BELOVED BRETHREN:—

I wish to thank you for your labors in sending me THE WATCH TOWER and letters "To the Brethren in the Field," for it is joy to me to let you know with what eagerness I look forward to your mail. To me it is a holiday and a day of special grace whenever I receive anything which bears the stamp, "W. T. B. & T. Soc'y." I imagine myself in the midst of my brethren, reminiscences are being awakened, and before my mental eye appear forms so dear to my heart. While they all differ in form and character, in one thing they are all alike, that is the new mind. Gentle are their steps, their actions, their language, injuring none; but nevertheless full of power and firmness. These are my brethren in God's family, as I have come to know them.

While we are separated in the flesh, the ties of Christian love unite us all the more firmly.

A few hours ago in our march we passed through fields of corpses, and now night has settled. I am lying in my tent; not far distant, along the ridge of the forest, 21-cm. howitzers are hurling their destructive projectiles, while about a mile and one-half further on rattles the gunfire of the infantry. The mere sound of it makes me shudder. To sleep is impossible. A rattling in my pocket, and the last WATCH TOWER, the Herald of Christ's Presence, has fully awakened me. I am reminded of the sixth verse of the 63rd Psalm: "When I remember thee upon my bed, and meditate upon thee in the night watches." O what peace fills my heart, and what precious hours of communion with my Father are my portion!

Weeks ago I passed through Lemberg. The engineer of a machine shop to whom I spoke concerning the hope of the Jews assured be that they are waiting for the Messiah. Only as I rode by on horseback was it possible to speak to some of the Jews. I laid my hand upon their shoulders and shouted into their ears: "Your Messiah is coming; I have been asked to tell you"! Astonishment, tears of joy and God-speed—and onward went the march.

How far we still have to journey I know not; the Lord knows. But we well know that

"Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Therefore, while we have such a glorious hope, let us who are his and are called by his name, continue steadfast till we shall see him whom we have loved so long.

Faithfully your brother, MAX VON DER STEIL.

(From German WATCH TOWER.)

"THOU CROWNEDST THE YEAR"

DEAR BROTHER RUSSELL:—

Greetings in the name of our Redeemer from the Class in St. Louis, with best wishes of the season—a Merry Christmas and Happy New Year increased a hundredfold to you and the Bethel family!

We wish to report to you the progress made by the class during 1915, which now numbers about two hundred and fifty consecrated members. Seventy-six of these symbolized their consecration this year and two hundred and three partook of the Memorial supper.

Twenty-three meetings are held weekly for Bible study, praise, prayer and testimony, etc. A number of public meetings have been held, in the Odeon, our best auditorium, and

other halls, with a total attendance of about ten thousand.

The PHOTO-DRAMA was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The EUREKA DRAMA was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the class this year totals one million.

We feel that every effort has been made to witness to the truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the truth.

We are indeed thankful for the great privilege that is ours and pray our heavenly Father's continued blessings and guidance as we seek to do his will, knowing that it is all his work and that we can do nothing of ourselves. Our prayers are offered daily for you and all colaborers in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

DEAR BROTHER RUSSELL:—

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from class to class, borrowing money from the brethren, with the plea that they are bound for a certain colporteur field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the truth, and can talk glibly about Brother Russell and the pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the class—their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in THE WATCH TOWER against these "false brethren" that the classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on behalf of all the flock, I am

Your fellow-servant in the one hope,

W. A. BAKER.—*Montana.*

A DEDICATED TOY BANK

DEAR BRETHREN:—

Please find enclosed our "Good Hopes" for 1916, and also $10 as part payment toward the same. We are very anxious to serve our dear Master, but there is so little we can do, although if we are a little more alert and thoughtful we can increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a toy bank and dedicate it to the interest of our "Good Hopes" (aside from our regular donation) and drop into it such money as should be saved on special occasions; for instance, if we walk to Prayer Meeting instead of riding, we drop in 10 cents; or if one of the brethren pay our car fare, another nickel goes into the box; or if we decide to have some refreshments and for this reason deny ourselves, another 10 or 20 cents goes into the box. Sometimes we have taxed ourselves a certain amount for foolish words or actions, etc.

It was to my surprise on opening the bank today to find $2.98, which was accumulated within less than a month! So we expect by His grace to continue this plan and see how the dear Lord will bless our feeble efforts. Oh, that we could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last one of the "Feet" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the one hope,

SHIELD H. TOUTJIAN AND WIFE.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:—

I read your regrets in THE TOWER about the EUREKA DRAMAS lying idle and I regret the matter also. We try to make use of ours when we can, but the weather has been cold and expenses high.

February 1, 2 and 3 my wife and I took the DRAMA to Black River, Mich. The three days cost us $8.43, and we were entertained free, at that. A French Catholic family entertained us and we gave the DRAMA in the R. R. Depot, which was a good place. It was well warmed. The stereopticon and graphophone were side by side, inside the ticket-window. We had all the light we wanted for operating, while the auditorium was quite dark. We had as fine pictures with gas as I ever saw.

In a town like Black River the passing of the EUREKA DRAMA was a great event and I believe other R. R. Dépots could be obtained free of charge. Several persons walked five miles and back again every night to see the DRAMA! The audience was very quiet and needed no reminder. I am sure the Lord's hand was in the whole matter. We had about eighty persons each night. Yours in the service, ———

VOL. XXXVII BROOKLYN, N. Y., APRIL 1, 1916 No. 7

HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

The words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to his people, this is God's will, his desire, his design—even their sanctification, their full setting apart from the world to himself and his service. This is not God's will in the sense that he has determined that certain ones shall be sanctified; but it is his will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence he has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will of God concerning the world in the ages to follow the present age, nor is it his will concerning angels. It is his will for the church, called to be the bride of Christ, members of his body. This great call was never issued before this age, nor will it ever be issued after its close. There can be but one bride of Christ; and when this class shall have been completed, no addition to their number will ever be made. This class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would he have us keep a seventh day? Would he have us abstain from eating meat? Would he have us adopt some certain forms or idiosyncrasies? No. The will of God is our sanctification. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people

than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

HOW TO ENTER THE HEAVENLY RACE

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you begun right? Have you been trying to run the Christian race on the outside or on the inside? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognized of the Father as his child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and all that, but we pin them right down to the point: "Have you made a full consecration to God?" We had a case of this kind only recently—a gentleman who has now called upon us twice. In our conversation at his last visit we said, "Well, you remember what we spoke about when you were here before." He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, "You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. 'No man cometh to the Father, but by me.' There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord himself. 'If any man will be my disciple,' said the Lord Jesus, 'let him deny himself, and take up his cross, and follow me.' Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, set yourselves apart to God, and he will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his holy spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning you, "even your sanctification"—you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is his will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues—our all—that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in his last prayer to the Father before his death, prayed, "Sanctify them through thy truth; thy word is truth." (John 17:17) Here he gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:4, 5) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews 10:10) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the elect, "through sanctification of the Spirit." (1 Peter 1:2) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the covenant wherewith we are sanctified." (Hebrews 10:29) How is this? God has made a great covenant with the church. It was first made with the Head of this church, and then with those who are to constitute his body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, "Gather my saints [my holy ones, my sanctified ones] together unto me; those who have made a covenant with me by sacrifice." (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood—the sacrifice of his life—was finished. There was no other way to fulfil his covenant. It was necessary that he do all this that he might enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives

as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in the "blood of the covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's cup, in his sacrificial death, will have no part in the kingdom. The world will have a share in the eating of the Bread that came down from heaven; but to be members of Christ's body of sacrifice it is necessary that we also drink of his blood, and share with him in his death. We are to be conformed unto his death that we may share in his resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

SPRINKLING OF BLOOD, TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's justice, and then sprinkled "all the people," so in the antitype, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying justice on behalf of the entire world; and then the blood sprinkles "all the people," the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus, who are to share with him in his sufferings of the present time and then to reign with him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

QUIETNESS IN THE MIDST OF STORMS

"When he giveth quietness who then can make trouble?"—Job 34:29.

Elihu, the speaker of these words, was a young man who lived in Job's day—supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we should like to know it." Our opponent looked it up and found that it read, "And the devil said," so and so. Surely there is no reason to believe that the devil is inspired—no reason to believe that the devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters—probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, "When he giveth quietness, who then can make trouble?" he was seeking to draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed—in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU'S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job's calamity evidently was not accidental. There must have been a divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the divine arrangement and will. Elihu contended with Job that the Lord had the right and the power to decide, that Job had not. He showed distinctly the power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past—about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the contrary, we have every reason to believe that he was a true prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in Ezekiel 14:19, 20. "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Again, the Apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:11.

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But he permitted trial to come to test his servant, just as he permits trouble to come upon his church, and as he permitted it to come upon his well-beloved Son. He permitted that man should do all manner of evil against his son—should scoff at him, should spit upon him, should smite him, should scourge him, and finally crucify him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without divine permission. The Lord tells us that during this Gospel age he will make all things work together for good to his children, and that he will not suffer us to be tempted above what we are able to bear. (1 Corinthians 10:13) In our Lord's case it pleased Jehovah to bruise him, to allow suffering and death to come upon him. (Isaiah 53:10) It pleased God to adopt this plan for the recovery of the world, because it best illustrates his justice, his wisdom, his love and his power. It also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot

trace him. He wishes them to have unwavering faith in him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when he permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isaiah 26:3) This thought is very precious to us as New Creatures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (Philippians 4:7) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:17, 18) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.—Romans 5:3-5.

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for my sake," said the Master, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (Matthew 5:11; John 14:1) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the divine plan to permit us to have experiences of affliction. (Psalm 119:67, 71, 75; 34:19, 20) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to his will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in his footsteps. And we have the example of the apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (Hebrews 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Romans 8:28) And as Job's after blessings far outweighed his brief trials, so it will be with the Lord's saints today,

"What though my joys and comfort die!
The Lord, my Savior, liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?"

ST. PETER AND CORNELIUS

[This article was a reprint of that entitled "God is No Respecter of Persons" published in issue of April 1, 1902, which please see.]

THE RANSOM-PRICE AND ITS APPLICATION

The doctrine of the RANSOM as related to God's plan of salvation is the very center—the hub from which as spokes all other doctrines radiate to the circumference of the plan. It is hoped that the answers given below may prove illuminating and helpful:

Question 1.—Give a brief definition of the word RANSOM.

Answer.—A ransom is the amount or consideration paid for the release of a person or property, captured or detained.

Question 2.—Give brief definition of the word MERIT.

Answer.—Merit is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

Question 3.—Give brief definition of LEGAL TENDER.

Answer.—Legal tender is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

Question 4.—What is the meaning of the words TO PAY OR PAID?

Answer.—To pay means to discharge a debt, to give an equivalent for, to fulfil. The word paid would signify that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

Question 5.—Give brief definition of the word DEPOSIT.

Answer.—A deposit is anything deposited; something committed to the care of another.

Question 6.—What is the difference in the meaning of the terms PAID, APPLIED and DEPOSIT?

Answer.—There is quite a difference in the meaning of these words. When the word paid is used, it signifies that the thing applied to an obligation is sufficient; when the word applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word deposit is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

Question 7.—Define briefly the term SIN-OFFERING.

Answer.—The term sin-offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.—What is meant by the term MERIT OF CHRIST JESUS?

Answer.—We might speak of the merit of Christ Jesus from various viewpoints; as, for instance, the merit of his having become the Man Jesus, in the sense of its indicating his loyalty to God and his obedience to the divine program; or we might speak of his merit as a man—that he made a meritorious delivery of that which he had, of that which was right, just and lawful. But when we speak of the merit of Christ Jesus with respect to his making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up his human nature, permitting his life to be taken from him as a man, thus signifying his loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the merit of Jesus Christ, we understand that, on account of that merit which he had, and which the Father recognized when he raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the divine nature. This merit of Jesus, then, which God rewarded, left

him a certain amount of substance or blessing which he might bestow upon others; namely, his right to human life, which he had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's plan, for the cancelation of the "sins of the whole world" (1 John 2:2)—the sins of Adam and all of his race, who died in him. That merit is already our Lord's, and is subject to his disposal at the proper time, set by the Father.

Question 9.—Give a brief definition of the word ATONEMENT.

Answer.—The word atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the divine arrangement, and having come under divine displeasure and condemnation, this condemnation, by divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God—to be at-one with him again—as many of them as are willing and will accept the divine terms. The arrangement by which this is to be accomplished is what we term the work of the atonement; and this work of atonement was the work begun by our Lord Jesus Christ at his first advent, continued since, and to be completed at and during his second advent. In a word, then, the atonement in the fullest sense of the word begins with the church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

Question 10.—Could a perfect human being pay the ransom-price?

Answer.—No! A perfect man could not pay the ransom-price, unless by some divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by divine arrangement. It would be for the divine court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by divine arrangement he became suitable to be the ransom-price—a perfect man—and then, in fulfilment of the divine program, he gave himself; and because of this arrangement he was acceptable.

Question 11.—How was the ransom-price provided?

Answer.—God himself provided the ransom; and it "taketh away the sin of the world." Only by divine provision would the ransoming of man have been possible.

Question 12.—Where was the ransom-price provided?

Answer.—In the divine purpose, the ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the divine purpose, was the Lamb of God slain from the foundation of the world. (Revelation 13:8) In a secondary sense, the ransom-price was provided when the contract was made between Jehovah God and his honored Logos. In another sense of the word, the ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a ransom-price, and to give himself a ransom-price. But he did not give himself to be this ransom-price until he entered into the covenant with God, symbolizing by baptism the full consecration of his life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While his will was there given up, and was so recognized by the Father, nevertheless it remained for him, day by day and hour by hour, to show his full surrender. His sacrifice was completed when he died on Calvary, crying, "It is finished!" He had finished the laying down of the ransom-price; that is to say, he had fully provided the ransom-price. We are to recognize a difference, however, between providing the ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given in the sense of being applied for man's delivery from death.

Question 13.—Who provided the ransom-price?

Answer.—Jehovah God, primarily, in that he was the one who made the arrangement; without his arrangement the ransom would not have been possible. In a secondary sense, Jesus himself provided it, in that he gave himself; he had full control of his own course at the time he made his consecration. His will was not coerced.

Question 14.—In the type, where did the sin-offering begin, and where did it end?

Answer.—The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the divine purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices—the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus himself. In the type, therefor, the killing of the sin-offering was not ended until the goat of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

Question 15.—In the antitype, where did the offering for sin begin?

Answer.—In the antitype, the offering for sin began when Jesus presented himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave himself, surrendered himself, made himself an offering for sin. He has continued the work during this Gospel age, offering up those who accept his merit and who voluntarily become his footstep followers, surrendering their wills to him. He offers these as a part of his own sacrifice.

After Jesus had finished offering his own personal sacrifice, he ascended up on high, and there made a presentation of his sacrificial merit to the heavenly Father on behalf of the church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. Subsequently continuing the sacrificing, in his followers, he will ultimately finish the work of sacrifice when the last member of the body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter of offering the sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual merit being in Jesus alone.

Question 16.—Was the ransom paid at Calvary?

Answer.—We have already covered this point, showing that the ransom was laid down at Calvary, and later placed in the hands of justice, but not paid over in the sense of completing the contract—that being reserved for a future time. The ransom was laid down at the cross, when Jesus cried, "Father, into thy hands I commit my spirit"—My life! Thus Jesus, so to speak, made a deposit of the ransom-price without definitely applying it.

Question 17.—Was the ransom paid when Jesus ascended into heaven?

Answer.—No! The reasons for this already stated.

Question 18.—Has the ransom-price been paid yet?

Answer.—No! For reasons already given; and we will say additionally, that the ransom-price is not to be fully paid until after the church has been entirely glorified and with her Lord. Then it will be paid on behalf of the whole world, securing the release of the whole world from death, and the cancelation of Adamic condemnation.

Question 19.—What did Jesus do with the ransom-price when he ascended into heaven?

Answer.—He had already placed it in the hands of justice as a deposit. The human life-right, the price, still was at his command. His next step was to embargo, or mortgage it, by imputing a share of it to his church—yet undeveloped.

Question 20.—Did Jesus satisfy justice when he ascended into heaven?

Answer.—Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the church to pass under the present conditions, because a deposit is in the hands of justice fully equivalent to the requirements of the church, and more. Justice will not be satisfied to release mankind until the ransom-price shall have been fully paid over into the hands of justice. This will be after the church is completed and glorified.

Question 21.—When and how is justice satisfied?

Answer.—This question is answered in reply to the twentieth question.

Question 22.—How can any one be a joint-sacrifice with Christ, if justice was not fully reconciled by Jesus Christ when he ascended into heaven?

Answer.—As stated in answer to question 20, a deposit was made of sufficient merit to satisfy for the sins of the whole world; and on the strength of this deposit, justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a covenant by sacrifice.

Question 23.—Which takes place first, justification or consecration, and why?

Answer.—It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the royal priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of his merit to them, follows their consecration of themselves and is immediately followed by the heavenly Father's act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.

Question 24.—Is it merit or righteousness that is imputed to the one who is justified by faith?

Answer.—We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance, that Abraham was justified by faith, but surely not in the sense that the church is justified by faith! Abraham was justified to fellowship with God, to receive the promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until his imputation of his merit after he ascended up on high and appeared "in the presence of God for us"—the church.

Question 25.—If merit is imputed, who imputes it? If righteousness is imputed, by whom is it imputed?

Answer.—Our Lord Jesus imputes his own merit to his own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with divine justice—not otherwise. This imputation of merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of righteousness to such a one on the part of divine justice, on the part of the heavenly Father; as we read, "It is God that justifieth."—Romans 8:33.

Question 26.—What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

Answer.—A person might have a right to live by being in harmony with God; for God has ordained that all of his intelligent creatures may continue to live if they live in harmony with his divine law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. Jesus also possessed a right to live. Not only before he came into the world, but also after he became the Man Jesus, he had a right to life. It was because of this right that he would be able to lay down his life sacrificially on behalf of Adam and his race. After he had made his consecration at baptism, he no longer had the right to live as a man; for he had given up that right to live. But having been begotten by the holy Spirit, he had a right to life as a new creature, spiritually begotten, unless he should make failure by violating some divine law or by violating his own contract, or covenant. The world of mankind will have the right to live after the Millennial age, after they shall have reached perfection, shall have been delivered over to the Father and he shall have accepted them. They will then have the same right to life that Father Adam had at first before he sinned.

"Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while he had consecrated his life as a man, he had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully his; else he would not have had the right to use it again for others. He maintained the right because of his personal righteousness. Therefore he still possessed a right to human life, because this life which he was permitting to be taken, he had not forfeited. He still has the life-rights of a human being, although he has no need of human life or life-rights now for himself, since he has something so much better, and since he could not use two lives at the same time. He has divine life-rights; but he still maintains his human life-rights; and these he is about to dispose of, to give as a ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.—What is sacrificed by one who is begotten of the Spirit to membership in the body of Christ?

Answer.—In one sense of the word, no one does any sacrificing except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes his own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thenceforth such an one is a member of the body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

Question 28.—Briefly define the difference between ransom and sin-offering.

Answer.—The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word ransom as applied to Jesus, is a corresponding price.

Question 29.—Does the church participate in the ransom and in the sin-offering, and why?

Answer.—In considering this question we must view the church from two sides. If we think of the church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participators in the ransom, for they have nothing that they could give as a share in the ransom—they are imperfect. If we view the question from the other standpoint—that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head—they would as members of The Christ share with him in everything he does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us part of his own sacrifice. He was at the same time making us part of that which he is to give to God for the sins of the whole world, at the close of this age when the church, his body, is complete and glorified together with him.

We are to remember, however, that none of the human remains; for at the time we were made members of the body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Corinthians 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even as it was not

the spiritual Head that was sacrificed. The sin-offering was the flesh. And it was Jesus' flesh that constituted the ransom—not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the church becomes a sharer in this ransom-price, because as his bride we are his joint-heirs; and we are to be associated with him in giving to the world the benefits of that ransom-price.

We do not make the sin-offering any more than we do the ransoming. We are merely accepted by the High Priest. This acceptance is shown in his sacrificing of us as human beings after he has imputed to us his merit. And in this presentation at the end we shall share as new creatures. It is not the offering of anything the new creature has in itself; but the new creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with him also when the merit is presented to the Father.

Question 30.—If Jesus paid the ransom-price when he ascended into heaven, could he have become the Advocate of the church? And if so, how?

Answer.—If Jesus had paid over and fully disposed of the ransom-price when he ascended up on high, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established his Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the church, there would have been no provision for the church, and no opportunity for giving the church anything special, since those who are of the church were members of the human family. The ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

Question 31.—When will the ransom-price be fully paid and disposed of finally?

Answer.—The ransom-price will be fully paid and fully disposed of after the church shall have passed beyond the veil, and when the great High Priest, Head and body (the church then being the glorified body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The ransoming will then be finished. The atonement work will not be finished at that time, however; it will include the work of the Millennial age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by him before this New Covenant can go into effect, and before human restitution can properly begin. Man's recovery from death is a part of the ransom work.—Hosea 13:14.

THE RISEN CHRIST

[This article was a reprint of that entitled "The Resurrection" published in issue of October 15, 1893, which please see.]

INTERESTING ITEMS

STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that he is leading them on to sure and great victory. We quote the following from *The Record of Christian Work*:—

"The leading church weekly of Germany, the *Allg. Luth. Evang. Kirchen Zeitung*, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of à Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragical trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agents in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?'

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer.' and quotes the words of Ezekiel 22:12, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty milliards. The false witnesses are 'the international press and telegraph agencies.' 'The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

" 'The penitent thief who redeemed a bad past by a good deed in his last hours and who suffered the same sorrow as the Lord is the type of the Turkish people who now put to shame the Christianity of Europe'—'apart from the Germans,' the writer is careful to explain.

"The publication of this paragraph in cold type in a Christian paper in the period of the worst excesses which Turkish and Christian fanaticism has ever perpetrated gives a pretty good measure of the moral and intellectual aberration into which German Christianity has fallen. There are other parallels, some trivial, where Sven Hedin is compared with the centurion at the Cross; others blasphemous, in which the dry period preceding the last German harvest is related to the 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentinel, a Jewish weekly (Chicago); says:

"The return of Turkish authority in the Balkans must be welcomed as a result of the war. The sentimental love of nationality cannot be encouraged when the fact of nationality imperils the peace of Europe and the world. The Turk has shown that he is a friend of peace and humanity and only the intolerance of Christianity and the cupidity of the adjoining kingdoms make him appear 'terribly' otherwise. The German haters, of course, will point to Turkey's recent announcement of equal rights to Jews as inspired by Germany for effect and as resembling the liberal grants of the Czar, but the fact of the matter is that the Turkish government is not the Russian government, for nothing is more certain than that a pledge with Mohammedans is sacred, however the Greek Orthodox conscience may construe its own promises. We would rather deal with the Turk than with any other power except our own free nation. But if anything else is certain, it is the Kaiser's sincerity in preaching equal rights for our people, where at present these are denied them. But even if it be granted that the concession is inspired solely by the average statecraft ethics, both by Turkey and by Germany, the move must add momentum to the advance of the liberal spirit, so that when peace is discussed, the opponents of equal rights for our people will themselves realize that in urging the status quo for their Jewish subjects they are flying in the face of the moral judgment and the enlightened will of Europe and civilization, and must therefore yield. If this definite result comes out of the war, all the sufferings of our brethren and even of the millions sacrificed by the war's ravages will have been offered for a moral gain worth even more."

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:—

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, having seen placards to the effect that this DRAMA would pay a visit to our city. The only way to satisfy our search for knowledge was to go and see. And now I am writing to tell you—God bless you—that that first visit to your DRAMA was

the turning-point of my life; or, I should say, the turning-point in my knowledge of the Bible, for I have always tried to do right and had never ill used my life.

I can see clearly now that the Bible was written in symbols, to be explained "in due time." Indeed, dear Pastor, I believe I could almost preach a sermon since studying your teaching! It is wonderful how clear your STUDIES IN THE SCRIPTURES are!

We attended the whole of the DRAMA, going twice to see Parts III, and IV., and we would love to see it all again. Some time after the DRAMA a Colporteur visited us, and mother purchased the six volumes of STUDIES and subscribed for THE WATCH TOWER. I can truly say that every spare moment I have is wisely spent. I think your idea of the Great Pyramid is perfect. Of your sermons I especially like THE BATTLE OF ARMAGEDDON, and would like more of them for distribution.

I marvel at the clear way in which you explain a difficult text! When reading my Bible, directly I find numberless difficult verses; I look them up in your STUDIES, and when I close my book I find myself thanking you, all these miles away, for helping me, for otherwise I should be "lost" in both senses of the word!

And now, dear Pastor, I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service; I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we can defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am

Yours in Jesus, TALBOT B. ELSTON.—England.

IN REPLY

DEAR BROTHER:—

We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of his servants everywhere for the sealing of his saints in their foreheads—intellectually.—Revelation 7:1-3.

We are glad to note that you are in full agreement with what we said recently in THE WATCH TOWER to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them. —THE EDITOR.

SEED SOWED IN GOOD GROUND

DEAR BROTHER RUSSELL:—

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the truth and made our consecration about three months ago. We are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this we had been witnessing, loaning volumes, etc., and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, which he did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish.

Our former pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in his cause. We will be grateful for an interest in you prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

GEO. C. and LAURA M. FOTHERGILL.—Ont.

RE VOLUNTEER MATTER

Some Brethren write us that they are mailing four copies of B.S.M. to certain voters' lists, etc. We fear that this is wasting valuable ammunition, for voters' lists in many communities are not very desirable—and it would seem unwise to risk the waste of four numbers. Other dear friends have followed a similar course in their house-to-house distribution —putting several papers together. We cannot approve this method, either, dear brethren. In our judgment there is quite enough interesting matter in each number of the B.S.M. to make one number of it sufficient for one distribution. It is for this reason that we issue volunteer matter at intervals—and not several numbers together. We believe that those classes which circulate the volunteer numbers as they are issued, and one copy at a time, do the best work, as well as the most economical work. We request that all do this; we decline to send assorted lots for general distribution.

We do recommend, however, that each class keep on hand at its central meeting place a variety of the B.S.M., so that all the members of the class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals—as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good, as the result of our mutual endeavors to serve the King and his truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.

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THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

Nothing is more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes is out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the

principle which underlies all his dealings with his creatures. It is his unchangeable business principle; and how firmly he adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of his Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be rewarded as a favor or a manifestation of love which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar inperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the church and out of the church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amativeness, nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along the lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love; and whoever receives of his spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty etc.

Love is not, like justice, an exact principle to be meas ured and weighed. It is three-fold in character: it is pitiful; it is sympathetic, in the sense of kinship of soul—affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear his likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should

be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how I love thy law [the law of love whose foundation is justice]! It is my meditation all the day." (Psalm 119:97) Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the adversary and our fallen flesh may not gain an advantage over us as new creatures. Let SELF be more and more eliminated and LOVE reign supreme.

YOKE-FELLOWS WITH CHRIST

"Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light."—Matthew 11:29, 30.

Our Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, he declared, "save to the lost sheep of the House of Israel." The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the law.

A yoke signifies servitude. One who bears a yoke is a servant. For instance, oxen have a yoke put upon them, not that they may bear a yoke, but that they may be enabled by the yoke to bear the burdens which are to be laid upon them. Hence the yoke becomes the symbol of service, of burden-bearing. So with the Israelites; all the obligations of the Law Covenant were to be borne by them. They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the law. No Jew could draw that Law Covenant load. "There is none righteous; no, not one"—none could meet the obligations of God's perfect law.

Our Lord did not come to do away with the law. On the contrary, he magnified the law, and made it honorable. He showed that its requirements were neither unreasonable nor unjust, although by reason of their imperfection no man had been able to keep it. By keeping the law perfectly himself, our Lord proved that it is not beyond the possibility of obedience of a perfect human being, but it is the full measure of a perfect man's ability. The law did not prove too weighty a load for him to bear; he was able fully to meet its every requirement, and did so.

But now he was inviting his disciples to come under a different yoke—a yoke of servitude to him. He had a new message—the Gospel, the message of "good tidings." It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a "schoolmaster, to lead them to Christ." He told them how they might have part in this wonderful new arrangement which was just opening up, of which he himself was to be the head. The arrangement was altogether of the Father, but the Son was to be his special representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him. Thus they would be acceptable to God by him, and would be begotten of the holy Spirit and become sons of God.

THE NEW CREATURE FULFILS THE LAW

In this way they would become associates of the Messiah in the keeping of the law of righteousness; for it would be quite possible for them to keep God's law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature; the old creature had already demonstrated that it could not keep the law's requirements. But the divine arrangement was that in order to become new creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The Apostle speaking of such, says the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit—Romans 8:4.

We are not only fulfilling the requirements of the law, but we do more. We lay down our lives for the brethren. This is beyond what the law could require. But it is the new creature that does this. The old creature is dead, from God's standpoint. The new creature must operate through the old body, the imperfections of which are all covered by the robe of Christ's righteousness. Hence the new creature is, from the divine viewpoint, fulfilling the righteousness of the law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other he would bring in a new arrangement; but they did not know how or when. Through their prophets God had foretold that he would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through him. And devout Jews are still waiting for the fulfilment of those promises.

But when Jesus came he began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah

31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.

THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; he was starting a New Creation, and was inviting as many of the Jews as were in the proper attiture of heart to join with him—not waiting for the New Covenant of the future, but to have a part with him in this matter of becoming sons of God. "Yoke up with me," Jesus said. And his message was appreciated by those who had been sincerely trying to keep the law. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which he used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear—the burden of sin and death. Adam first came under this burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest—rest in him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it—all these are invited to come to the Master. They are invited to take his yoke upon them and to learn of him. They are assured that his yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yoke upon their necks bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that he has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord—or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear. There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, he will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (2 Corinthians 12:9) All things shall work together for good to us because we love him, because we have taken his yoke, have become yoke-fellows with him. We rejoice in the privilege of suffering with him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under his arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with him.

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Canticles 2:15.

In the above text the word "take" is used in the sense of catch—help us to catch the foxes, especially the little foxes. The fox is known as a very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all of the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. The words seem to be the language of the Bridegroom to his espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes—the grapes representing the fruits of the holy Spirit. As these little foxes delight to tear the vine with their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. They destroy or devour the precious grapes, which are very tender. Grapes during the formative period and while very small are exceedingly tender and the stems very brittle and easily snapped off the vine and destroyed. So the spirit's fruitage in the hearts and lives of immature Christians may be easily ruined, either by their own lack of care and watchfulness or by the example of the brethren. How careful should those be who have been longer in the heavenly way to guard their words and conduct in the presence of the younger, less mature ones, the lambs of the flock! Unloving criticism of the brethren before beginners, or others, may do untold harm and is a manifestation of a lack of love and Christian maturity.

Every child of God should be especially on guard against the little things—the things that seem like jokes, which sometimes do more harm in the church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc. These things and many others which by careful thought each one may note really do much damage, injuring the branches and destroying the precious fruits of the Lord's vine. Then let us, dear brethren, strive to be more and more watchful to catch these "little foxes." Let us each, individually, watch and pray that we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these little foxes! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug—oh, how these things count in our daily lives either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to upbuild our own character and the character of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another."—James 4:12.

In this Epistle, St. James has been discussing the fact that partiality had been shown in the church—that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the

sin of judging and of having respect of persons aside from the standpoint of character. He declares that as there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that law, is to be the Executor of his own law, although he may appoint various representatives. His special representatives are to be Christ and the church associated with him in glory as judges. But they will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted as God's children, who is he who undertakes to say what degree of divine favor or disfavor each of this class may have? Who is to say which will be destroyed in the second death and which saved to life? God has a personal dealing with each one of those who are accepted into his family. Hence the very fact that one has been thus accepted is a proof that God has seen something in that person pleasing in his sight. If he who is the lawgiver has seen something sufficiently favorable for him to choose such a one and anoint him with his holy Spirit, what right has any one else to condemn him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We should avoid judging the brethren.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has given; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." (Luke 10:27) Tis is the very essence of the great law of God. We should judge ourselves by this law, to see to what extent we are loving God thus, and are loving our neighbors as ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any one in the church is living in violation of the law of God, then the matter should be taken up by the church. This does not apply to any case except that of an outward departure from the Lord's law. It would not apply if the individual happens to say "Tweedledee," when we think he should say "Tweedledum," or if he should in some way violate the ideas of some one else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone. If he refuses to listen, then we may take two or three others of the church. If he still refuses to acknowledge his wrong, the matter may be brought to the attention of the church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the divine arrangement. or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in heaven. It is the Lord who will judge his people. We are to assume, then, that if any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the church, "Ye are not under the law, but under grace." (Romans 6:14) But here in our text St. James seems to say that we are under law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

The Apostle Paul intimates (Romans 8:4) that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Although natural Israel were not able to keep the law of God under their covenant, we, the Gospel church, are able to keep it under our covenant. Under God's agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the church is concerned, under the judgment of the divine law, the divine Lawgiver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him—that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (1 Corinthians 4:3) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assisting grace to cultivate the fruits of the holy Spirit and serve our Master, leaving all the results with him.

ST. PETER DELIVERED FROM PRISON

[The first three paragraphs of this article were reprinted from article entitled "Contrasting Experiences of the Saints" published in issue of May 1, 1902. The remainder was reprinted from article entitled "Deliverance in Answer to Prayer" published in issue of March 1, 1909. Please see the articles named.]

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen classes have sent in reports which show the following results for one week's exhibitions of EUREKA DRAMA:

Thirteen places were served. A total of twenty-nine exhibitions were given to an audience of thirteen hundred and thirty-eight. One hundred and twenty-nine cards requesting free literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week are only a small portion of the whole number thus far sent forth. Fifty-seven have sent in no report whatever for the week. We can only imagine how many other thousands they may have served if actively engaged, or how many other thousands missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places served; total exhibitions, 5,967; total attendance, 1,041,998; total cards received, 33,188.

All this is very encouraging and shows what possibilities there are in connection with this EUREKA DRAMA outfit. In a previous notice we suggested that the EUREKA DRAMA be not used in theaters, but in country schoolhouses, etc., leaving the theaters for the regular DRAMA. However, we have no desire to restrict the use of the EUREKA sets. We therefore suggest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The theater managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to coöperate for the public good and also to give tone to their theaters.

Be it remembered that we have the lecture records in Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English but we propose to supply them hereafter to the friends at uniform prices—an entire set of DRAMA records for $25.00.

Wonderful opportunities, dear brethren, are at our hands. Many are showing their love and zeal. Let each do according to his judgment of what would be pleasing in the sight of the Lord.

THE MISSIONARIES OF ANTIOCH

[This article, except the last eight paragraphs, was reprinted from article entitled "The Disciples were First Called Christians at Antioch" published in issue of April 15, 1902. The remainder was reprinted from article entitled, "The Early Christian Missionaries" published in issue of May 1, 1902. Please see the articles named.]

INTERESTING LETTERS

SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A sister recently arrived from —— tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May he bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that he brought me to this country before this awful war; and made me realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old church I had been accustomed to reverence, and for an elder to be gaping, sleeping or picking his teeth and nails—well it jars awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything to him, as he says that he has been in the truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor, YOUR SISTER BY HIS GRACE.

EDITOR'S REPLY

The Apostle declares that God gives his people the spirit of a sound mind—his Spirit, his Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions and manner speak volumes in the praise of him who called us from darkness into marvelous light.

We cannot help it that many of our dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much head to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to his people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months—who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle can read French or not; but I cannot resist the impulse to assure you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been brought to an appreciation of the love of our heavenly Father, to such an extent that I find my sentiments aptly expressed by St. Paul to his brother Philemon. (Philemon 7) Being delighted at recognizing this fact, I find delight also in expressing it to you.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for his favors (the privilege of suffering with Christ), and I earnestly beg of him ever to bless and guide you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father—and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that he may bless you abundantly, to the end that his blessing upon you may rebound through your ministry upon every one of us.

Yours sincerely in him, E. LARVENT.

P. S.—Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. B. S. A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the household of faith, fighting the same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere

After having studied Psalm 116 (especially dwelling on Verse 15, "Precious in the sight of the Lord is the death of his saints," also the motto for this year, "Strong in Faith"), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching rendezvous in eternal joy! SIGNED BY 25.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of present truth. And now recognizing that we are in "the evil day" and the danger of slipping is so great, we desire to "make

straight paths for our feet," and believing that the special "Vow" is a great means to that end, we wish to add our names to the many who have already taken it, and thereby make it our own.

Praying our heavenly Father's rich blessing upon you, dear Brother, and asking a continued interest in your prayers, We are: [Fifty-two signatures follow.]

THE DIAGLOTT

DEAR SIRS:—

I have in my possession a copy of the EMPHATIC DIAGLOTT, and esteem it very highly. I have compared it with the works of the great English commentator Clarke, and all of his citations to the Greek are identical with the DIAGLOTT; I have been comparing the Septuagint with it, and where the DIAGLOTT makes reference to the Old Testament, I find the text the same.

The good I have received from its study, plus the increased value of it by comparison, has greatly endeared the work to me.

I am engaged in the work of the ministry and in circulating sacred literature, including Bibles and Testaments. I would be glad to handle a few copies of the DIAGLOTT, if you can give me a fair commission on them.

I have an order now for one copy. If you will quote me agent's terms, I shall be glad to handle some for you. Please include your pamphlet on ARMAGEDDON.

Respectfully yours, REV.

SEES GETHSEMANE EXPERIENCES AHEAD

DEAR BROTHER RUSSELL:—

Just a line, dear Brother, to wish that our dear Lord and Master continue to bless you, as he has so richly done in the past. I remember you every morning at the throne of grace.

We in this country seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

One of my sons has now reached the age of 19. He has so far given a good witness for the Lord by refusing to enlist in the army, and if it should come that it will mean being shot for still refusing, I trust he will receive the heavenly grace to stand firm to the principles of truth and righteousness.

Brother, we ask your prayers for us during this evil hour.

Yours in the one hope, W. O. WARDEN.—Scotland.

"LO, WE TURN TO THE GENTILES!"

[The first five paragraphs of this article were reprinted from article entitled, "Lo, We Turn to the Gentiles" published in issue of May 1, 1902. The remainder was reprinted from article entitled, "The Gospel of Forgiveness of Sins" published in issue of May 15, 1902. Please see the articles named.]

VOL. XXXVII BROOKLYN, N. Y., MAY 1, 1916 No. 9

THE CHRISTIAN'S WARFARE AGAINST PRIDE

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Soldiers of the Cross are of a different kind and are differently armed from the soldiers of the world. Ours is a fight against the spirit of the world and against the flesh. It is the fight not only against the imperfections that came into our flesh through our forefather's disobedience, but against the natural opposition of the flesh to sacrifice. The flesh instinctively struggles to avoid sacrifice. Moreover, our fight is against unseen spiritual foes. The world have their swords and their guns as weapons of warfare. And the Lord has provided us an armor; namely, the breastplate of righteousness, the helmet of salvation, the shield of faith, the Sword of the Spirit, and the sandals of "the preparation of the Gospel of Peace." These are all weapons of defense, except the sword. The sword is an aggressive weapon.—Ephesians 6:11-18.

In the case of the Christian, "the Sword of the Spirit, which is the Word of God," is to be handled to accomplish good, to be used in opposition to Satan and sin. But the thought of this Scripture seems to be, not that we are commissioned to fight the world, but that we are to strive to be loyal to the Lord, to fight sin in ourselves and wherever it might properly be under our jurisdiction, and to repel the attacks of the adversary. The exercise of our powers in bringing self into subjection means a great deal in the way of sacrifice, much in the way of battling. God has given us "exceeding great and precious promises." The New Creature is made strong by these promises—strong in proportion as he perceives the significance of these promises, and feeds upon them.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which we are to pull down are in ourselves. Sin is entrenched in our minds, in our imaginations. Pride, selfishness and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our system; they are firmly fastened there. But, urges St. Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.

By way of pointing out what these strongholds are—that they are mental strongholds—the Apostle says, "Casting down imaginations, and every high thing that exalteth." Our imaginations may be of many kinds. We may be beset by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only thing that can effectually cast these down and make us see God's real character, make us see his glorious promises to the church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations—ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the spirit of God—"high things," the Apostle calls them.

We are to "mind not high things." The Apostle does not mean that we are not to mind the high things that are spiritual; for in another place he says, "Set your affections on things above, not on things on the earth." (Colossians 3:2) In other words, set your affections on the very highest things. But the "high things" of the world are very different; they exalt themselves against the things which are truly high, which are of God. The Lord's children are to be humble, not high-minded, not to be carried away by the empty honors, projects and ambitions of earth. The desire to have a place among men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. It is said that if one visits an insane asylum, he will find one here who thinks he is a king; there another, who imagines that she is a queen; another who imagines he is fabulously rich and could draw checks for millions. The organ of self-esteem has been too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him—get the mastery.

PRIDE LEADS TO MENTAL UNBALANCE

The same thing applies to Christians. After coming into the church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover some new interpretation of Scripture or some new type. All these are "high things that exalt." Our Lord gave a discourse upon this subject, telling us that when we are invited to a feast, we should not take a high seat, but a low seat—and perhaps afterward we might be exalted. To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's plan.

The Lord could have done all his great work without us and our co-operation, probably more easily than with us. But he very graciously permits us to have a part in his work, for

our own good and blessing. He is dealing with us as children and is training us. Having begotten us of his holy Spirit, he helps us to overcome our weaknesses and rewards us if we do overcome them. He drills and disciplines us to fit us for a noble and glorious future. A part of this drilling as soldiers of the King of kings is our fight against self-esteem and a desire for great things, high things, according to the standards of this "present evil world."

"BRINGING INTO CAPTIVITY EVERY THOUGHT"

The thought of casting down unholy and unprofitable imaginations is also borne out in the final words of our text, that we are to "bring into captivity every thought to the obedience of Christ." Whatever we do we have first thought about. We sometimes say, "I acted before I thought." What we mean is that we acted before we gave the matter serious thought. No thought should be harbored in our minds which is not in full harmony with the Word of God. As Christ was obedient to the Father in everything—saying, "Let not my will, but thine, be done"—so every one of us should bring our thoughts into obedience to Christ. Our Redeemer is our Exemplar.

All the members of Christ's Body must have the same mind that was in Christ, must manifest the spirit of our Master. "Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time." (1 Peter 5:6) No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. This is not the time to exalt ourselves and to show how we can shine. But we are to "show forth the praises of him who hath called us out of darkness into his marvelous light" (1 Peter 2:9), who has called us with this heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. God's glory is to be our chief concern always. We are to be efficient servants of the Lord, through his grace, not of our own strength. If we are to be great in the end, we must be humble, we must gladly be servants of all now. We must be glad to serve, not only when there is honor attached, but when the service is unnoticed or unknown.

God has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial age.

In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind. It does not bring us perfect soundness of brain; but where rightly received, it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our heavenly Guide. It thus gives balance to the judgment, greater than we had ever before known. This should increase as we go on in the good way and become disciplined soldiers in the army of the Lord. But if the truth is not received in the spirit of the truth, in the love of it, it might not only fail to be of any benefit, but might engender a spirit of pride and boastfulness.

This quality of pride seems to be particularly associated with all kinds of insanity. Many of the inmates of insane asylums are affected with a large degree of self-esteem—thinking of themselves more highly than they ought to think. Their minds are unbalanced in that direction to a notable degree. We cannot be too careful to cultivate nearness to the Lord, which always brings humility and a proper realization of our own unworthiness and littleness before him.

KEEPING CLOSE TO CHRIST OUR ONLY SAFETY

Satan is especially alert to trap the Lord's children in this "evil day." We might give an illustration which we have used before, but which seems well to picture wherein lies our special danger and our entire safety. Suppose we should consider a large circle, with Christ as the Center of that circle. Suppose the circle contained an abundance of space, so that there might be varying degrees of closeness to the Lord. Let the outer edge of that circle represent the utmost limit of God's care over his children. Any one, then, nearing the outside line would be coming more and more into a place of danger. We believe that in proportion as any of us live close to the great Center of the circle—our Lord Jesus—we are safe. In proportion as we fail to do this, and allow ourselves to drift or to wander away from him, we shall be getting near the danger point, and are amenable to the evil influences from outside. Should we wander entirely over the outer line, our case would be beyond recovery.

The Lord has in a way put around the human race a barrier against danger. This barrier is, largely, man's will. Those who have given up their wills, their minds, to the Lord, to have his will done in them, are particularly liable to severe and subtle attacks of the adversary. He especially seeks to delude and entrap the true children of the Lord, thus again to bring them into bondage to sin. Upon such as come under his influence, the delusion is gradual.

We are all born with unsound minds. As to the degree of unsoundness we need not quarrel. The armament which the Lord gives us is not merely a knowledge of how to quote Scripture. Neither is it merely to have the ability to dispute and to debate, though that ability is very good in its place. The real thing that God is looking for is in our hearts. He is not looking to see how much you know; for he could pump a good deal of knowledge into you in a few minutes if he so desired. But the Lord is looking to see to what extent you are meek, patient, fully submitted to his will. Let us have more and more of the spirit of the Lord, the spirit of a sound mind, and the earnest desire to help one another.

"The Lord shall judge his people." (Hebrews 10:30) If they get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: "If we would judge ourselves, we should not be judged" of the Lord. (1 Corinthians 11:31) This means that when we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the heavenly reward and favor that is to be ours as New Creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's throne and his glory forevermore.

"O blows that smite, O wounds that pierce
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work Divine!
How blest that all these seeming ills
That draw my heart to thee
Are each a proof that Thou hast set
Thy seal of love on me!"

"JESUS DIED AND PAID IT ALL"

The ransom of our race by our Savior is a matter of deep interest to the Lord's people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see the details.

God might have told us that he had arranged a way by which justice and the dignity of his court of the universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. There was no need of his telling us anything about the ransom. It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of his government by which he could be just and yet be the Justifier of sinners. This process which God had all to do with and man had nothing to do with is Scripturally styled the ransom—the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race.

From this viewpoint, if one went no further into the matter, one might say, "Jesus has died and the world has been ransomed"—just as the Scriptures speak of Jesus, even while he was in the flesh, as being the Messiah, the King of Glory. Even when he was a babe the angels sang, "Unto you is born this day in the city of David, a Savior, who is Christ [Messiah] the Lord." Their statements included not only the babe and what had already been accomplished in his birth, but all the great work which he would do in the future. As a matter of fact, the babe was merely called a Savior because he would in the future save his people from their sins. The

babe was merely called the Anointed—Messiah—because it was foreseen of God that he would make a consecration at Jordan, be begotten and anointed of the holy Spirit, finish his work of sacrifice and be exalted to heavenly glory, not only, during this age, for the church which is his body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not the Savior except in the prophetic sense that he was to be the Savior. He was not King except in the sense that he was born and came into the world to that end. He was not the Deliverer then, nor has he even yet delivered all his church; whereas, after the deliverance of the church, comes the deliverance of the world from the reign of sin and death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense—as including the entire work of redemption down to the very end of the Millennial age; as we read, "I will ransom [deliver by a ransom] them from the grave."—Hosea 13:14.

LEGAL PHASE OF RANSOMING WORK

But as we come to these various questions and analyze them, we see new beauties, new divisions of matters, which at first seem to be indivisible. We see, for instance, that the first step toward ransoming the world was taken when the Logos left the glory which he had with the Father and humbled himself to become the Man Jesus. The first feature in the ransoming work was our Master's consecration of himself at Jordan, followed by his life of devotion even unto death. The completion of his sacrifice was the completion of the ransom-price, but it was not the completion of the ransom-work. Indeed, the ransom-work could not even begin until the ransom-price had been provided—not paid.

We sometimes have spoken of Jesus as having paid the ransom when he died, but such expression was not accurate. The price of obedience to the Father's will was death, and our Lord's death constitutes the price. In one sense Jesus paid it when he surrendered his life; but in another and more accurate sense, he did not pay it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The ransom-price has been in the hands of divine justice—in the Father's hands—ever since Jesus died, but only as a deposit, because the time had not come for it to be paid over officially. If the divine plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it would have been proper for him to have paid over to the Father the ransom-price fully and completely—appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of Jesus, and for the Millennial Reign to begin.

RANSOM-PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the divine plan: God did not wish to turn over the kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a church class should be called out from amongst the world, to be the bride and joint-heir of his Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the church.

And since the Father's plan for the church was that they should sacrifice or surrender their earthly interests and receive, instead, heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a direct share in the ransom-price, which would mean restitution, the Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that Jesus has done with the ransom-price is to impute a share of that price as covering the shortcomings of those who desire to become his disciples and joint-heirs. He has not appropriated it to them actually, as in restitution, but by imputation—justifying them from all sin, and thus permitting them to be accepted of the Father as members of the house of sons, by the begetting of the holy Spirit.

And how beautiful is the thought that, when shortly our Lord will pay over the ransom-price for the sins of the whole world, and have the world immediately turned over to him for restitution work, the church will be with him in glory sharing his honor and his throne, as now they share in his sufferings and his ignominy!

PRACTICAL PHASE OF RANSOMING WORK

When the ransom-price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransom-work will continue for the thousand years of Messiah's kingdom, bringing restitution to man and his earthly home—to all the willing and obedient of Adam's race—the unwilling being destroyed in the second death.

Then the Ransomer will have completed his work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of divine justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God.—Romans 8:21.

THE CRIPPLE AT LYSTRA

[This article was a reprint of that entitled, "Enduring Hardness as Good Soldiers" published in issue of May 15, 1902, which please see.]

MEMORIAL SUPPER REPORT

The Memorial Supper seems to have been very generally observed on Sunday night, April 16th—the Anniversary. Reports mention especially a very deep spirit of solemnity and reverential joy on the part of the Brethren participating—so far as reports have yet reached us. The corroboration which the events of our day are giving to our hopes and prospects as found in the Bible seems to have a solidifying influence. At times faith seems almost to give way to sight. The fact that we may be here a year or two, or possibly more, before the kingdom will be fully set us is not disappointing, because the Lord's people are finding so many opportunities for service that their hands, hearts and heads are fully engaged—laboring on this side of the vail in co-operation with the glorified members on the other side.

The Brooklyn Congregation is henceforth known as the New York City Ecclesia, because our principal services are now held in the New York City Temple, although the Tabernacle in Brooklyn is also used on every Sunday by a considerable number. We had a splendid meeting, which, apparently, everybody present enjoyed with a deep spiritual zest. We thought together of the original Passover Supper and its antitype, and the Memorial Supper instituted by our Lord and of the meaning of the emblems—of our eating the broken flesh and participating in the shed blood of our Savior, and how these represent also our fellowship, or common union, with our Master in his ignominy, suffering, death, guaranteeing for the faithful a share with their Master in the heavenly kingdom and Glory.

The number participating, as shown below, does not include a number of suburban Classes which previously communicated with us, but which have now so grown that it is considered wise for them to have their own celebration.

The list below shows the Classes from which we have already heard, whose participating numbers were above fifty. The figures show quite a substantial increase in the numbers of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyed with the thought of the deeper and deepening Christian experiences which are manifest amongst the Brethren everywhere. We trust that this earnest devotion to the Lord will continue. "Faithful unto death" is the term of enlistment for all the Soldiers of the Cross:

New York City, N. Y	1041	Houston, Tex	109
Chicago, Ill	612	Louisville, Ky	108
Boston, Mass	507	Roseland (Chicago), Ill	107
Pittsburgh, Pa	424	St. Paul, Minn	100
Los Angeles, Cal	422	Worcester, Mass	98
Philadelphia, Pa	354	Binghamton, N. Y	91
Toronto, Can	288	Everett, Wash	90
Cleveland, O	258	Richmond, Va	88

Portland, Ore.	255	Allentown, Pa.	86	San Antonio, Tex.	175	Schenectady, N. Y.	67
Vancouver, B. C.	253	St. Joseph, Mo.	83	Milwaukee, Wis.	169	Wilmington, Del.	60
St. Louis, Mo.	244	Scranton, Pa.	75	Kansas City, Kan.	159	Reading, Pa.	60
Seattle, Wash.	235	Grand Rapids, Mich.	74	Buffalo, N. Y.	158	York, Pa.	57
Washington, D. C.	221	Pasadena, Cal.	74	Baltimore, Md.	136	Cumberland, Md.	57
Providence, R. I.	202	Altoona, Pa.	70	Toledo, O.	127	Paterson, N. J.	57
Cincinnati, O.	188	New Brighton, Pa.	69	Denver, Col.	123	Erie, Pa.	53
Indianapolis, Ind.	184	Hartford, Conn.	68	Springfield, Mass.	115	Jacksonville, Fla.	52
Columbus, Ohio	177	Rockford, Ill.	68	Oklahoma City, Okla.	112	Wichita, Kan.	51
Dayton, Ohio	175	Duquesne, Pa.	67	Spokane, Wash.	110	Montreal, Can.	50

THE COUNCIL AT JERUSALEM

[The first sixteen paragraphs of this article were reprinted from article entitled, "Settling Doctrinal Differences" published in issue of April 15, 1909. The remainder was reprinted from article entitled, "Attaining Christian Liberty" published in issue of June 1, 1902. Please see the articles named.]

FAITH DEMONSTRATED BY WORKS

"I will show thee my faith by my works."—James 2:18.

Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God's existence, God's character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before exercising faith in the Bible, make inquiry into the personnel of the writers—who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

FAITH DISTINGUISHED FROM CREDULITY

With the Bible open, the Christian has before him a field of faith-knowledge—knowledge of things not seen by the natural eye—all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental processes being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time his faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the divine promises. He accepts those promises as something real, something that he knows about—not something received in a vague, unsatisfactory manner.

On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time—the power of good and the power of evil. We are not to forget that for six thousand years the power of evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers we accredit much of the superstition that has fastened itself upon humanity.

For instance, there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, "One cannot reason this out; it is all of faith." The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

We notice our Christian Science friends. Many of them are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting sin, respecting error. Because these theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their doctrine seems to be that they have experienced healing as a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. They too have theories, and have healing. It is the same with the Seventh Day Adventists. The adversary is misleading all these people as respects the call of this present age; they are being side-tracked. They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

COMBATTING WRONG DEDUCTIONS IN EARLY CHURCH

The Apostle in our text says, "I will show thee my faith by my works." This is part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing—that it was faith which counted. The Apostle James is combatting that thought. Faith is all very well; but you must have works also! The Apostle says, "You show me your faith without works, but I prefer to show you my faith by my works." There was some perversion of St. Paul's teachings that had gotten into circulation at that time. St. Paul had said that by the works of the law no flesh could be justified. The Jews, who had the law, had not been able to keep that law; neither would St. Paul or any other human being be able to keep that law, in order to justify himself in God's sight. The only way to do this was by faith in the Lord Jesus Christ, and not by the law of works.

We are not to understand St. James as in any sense of the word opposing St. Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, "It does not matter what kind of works I have. I have strong faith; God will not pay any attention to the works. I can work the works of the flesh; and having plenty of faith in God, I shall be all right." St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way, and these works, if not good, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him and treated him as a friend. He was called the "Friend of God." But, says the Apostle, God required that Abraham should show his faith by doing some works; he must have some works to prove that he had faith; he will test us by our works as to the strength of our faith.

Grant faith, that treads the stormy deep,
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, blest Savior, in thy might;
Illuminate our hearts; and we,
Transformed into thine image bright,
Shall teach and love and live like thee!

PREACHING THE GOSPEL A NECESSITY

"Woe is unto me if I preach not the Gospel."—1 Corinthians 9:16.

Woe is a word not so often used today as formerly. It was a common word in the old English; but there is a meaning attached to it at present, we think, that was not in the original word. Nearly all who read the parable where the Lord speaks of "weeping and gnashing of teeth" seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same to some minds. So these construe our text to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions and customs that have come down from the dark ages, when the people were forbidden the Bible.

We understand the Apostle to mean here: "I should be very unhappy if I could not preach the Gospel; it would be a cause of great distress to me. In view of my former course of persecution, and the Lord's great mercy to me, it would mean a loss of his favor and blessing should I refrain from proclaiming his message." The context seems to bear out this thought. So it should be a great distress to those to whom the Lord has granted the illumination of his truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle's words would apply only to the public ministry of the Word. From another standpoint, any one of God's consecrated people is a minister, ordained to preach; for ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isaiah 61:1-3) There the church is brought to our attention through the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. We read: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to preach the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified."

MANY WAYS OF PREACHING THE GOSPEL

Here the commission of the holy Spirit to Messiah was prophetically announced, long in advance. The body members of the Messiah, who have received the same anointing through him, have also received this commission to preach the Gospel. If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a woe indeed to him if he could not proclaim the message, to the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way; sometimes he sat upon the edge of the well and preached the message of salvation; he preached to his disciples up in the mountain; sometimes he journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the good tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbors and friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the good tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

BASIS AND SUPERSTRUCTURE OF THE GOSPEL

Many tracts contain no Gospel; they contain tidings of great misery. These we would not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the kingdom. Therefore we should preach the good tidings, the Gospel of the kingdom. This has been God's method for gathering the church, and is to be the witness to the world. We still have the opportunity for making known this good message of the kingdom. The basis of this Gospel is the death of our Lord Jesus Christ as a Sacrifice for sinners, his resurrection and his ascension to the right hand of the Father. Its superstructure is the salvation of the church and of the world—"whosoever will." The blessings of God are all through Christ.

The rich blessings of the Lord for both church and world are to follow the second coming of Jesus. Then the church is to be glorified and exalted; and the world will enter upon the era of blessing God has promised shall come with the full establishment of his kingdom.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day—books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own upbuilding.

YOUR BRETHREN THAT HATED YOU

"Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

How beautifully reasonable is the message of God's Word! Many of the followers of Jesus, young in faith and possessed of but a small measure of the holy Spirit, would be inclined to threaten their enemies with dire vengeance from God, even as the Apostles James and John at first desired to call down fire from heaven upon the Samaritan city because the people had refused to sell them bread for the use of Jesus and his disciples. Where in the Bible do we find one word of threatening in respect to those who persecuted Jesus unto death, or those who have persecuted his followers? The simple statement is, "They shall be ashamed." The Lord's declaration through Daniel's prophecy is, "Many of them that sleep in the dust of the earth shall awake," some to shine as the brightness of the firmament—the saintly, the church of glory—others to be ashamed—to have shame and lasting contempt.—Daniel 12:2, 3.

And even here our Common Version Bible oversteps the matter and declares, "Everlasting shame and contempt," whereas the Hebrew text says merely "lasting shame and contempt." The shame will last as long as the wrongdoer continues to be in his shameful condition of opposition to the Lord and to his message. The contempt will last as long as the individual's course shall be a contemptible one. But as soon as reformation sets in, the shame will begin to depart; and eventually there will be neither shame nor contempt to those who will manifest a proper appreciation of the character of our God and the principles of his government, when under the instructions of the kingdom they shall come to understand them.

So then, dear brethren, since the Messianic kingdom will be administered by those who have suffered for the name of Christ, receive persecutions patiently, joyfully. As the Lord advised, 'Rejoice and be exceeding glad.' Everything that we may suffer for the Lord's sake, for the truth's sake, will, he assures us, eventually bring us an everlasting reward, if we are rightly exercised by it, if we become character copies of God's dear Son.

The names of all who suffer for righteousness' sake, we are assured, are written in heaven; but we shall be glad to have a little memorandum on earth, too, from those who desire to send their names in to us. Make the record just as brief as possible, head it I. H. S., and crowd it down into a few words on a postcard, even though you enclose the postcard in an envelope. We want your address on one side and this brief review on the other side; and we will keep these cards on file.

In addition to telling us very briefly something about what the truth has cost you, you may add one line about your family, and then a brief word respecting your talents, abilities and experiences. Who knows but that we might be able to suggest something for you in future?

In addition to this card, we suggest that any brothers or sisters who have special literary talents as writers or as editors, and other special education, or such as are lawyers, doctors, or fluent preachers, send us a brief letter respecting their financial standing—accompanying the above mentioned card.

SOME FAITHFUL WITNESSES

From an English newspaper, *The Rugby Observer*, March 3, we quote the following:—

The first conscientious objectors to come before a Rugby Tribunal made their appearance yesterday before the Rural Authority. There were three claims. Two were made by Colporteurs living at Biltonhill and in the employ of a Tract Society, and their objection was to either combatant or non-combatant service.

The first, a widower, on his application wrote that while he appreciated the noble sacrifices that had been and were being made on behalf of king and country, the reason of his application was that five and a half years ago he became a Christian, and that he then vowed to God that he would give himself to his service and work out his life to the best of his ability on the principles of Christianity. He would regard employment in any branch of military service as a complete violation of his oath to the King of kings; he would feel that in his own conscience he would have broken a sacred oath to the Almighty.

Addressing the Tribunal, applicant said when he accepted the principles of Jesus Christ he knew that sooner or later it would cost him something, and he had realized that as the spirit of militarism had permeated all the institutions of the country, it would need courage to hold to those principles. But while he realized that militarism had no room for conscience, he was determined to be guided by his conscience in the matter. He had sworn allegiance to the King of kings, and while he had all respect for those who had sworn to England's King, he was bound in honor to the Lord.

"I HAVE NO COUNTRY"

The President: "Don't you think it is quite compatible with the Christian life to defend your country?"

"I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, and have been surprised at the privileges granted by the conscience clause in the Military Act, and had decided to stand to my principles even if that clause had not been added—yet my oath of allegiance is to the King of kings."

Replying to further questions appellant said the instructions of Jesus Christ were that they were to use no violence to any man. Jesus Christ instructed: "It is said you should love your friends and hate your enemies; but I say unto you, love your enemies."

Rev. Challenor: We are aware of the Sermon on the Mount, but there is non-combatant service you could take up.

Applicant: Do I understand that I am discussing whether I am to take up non-combatant service?

Rev. Challenor: In the R. A. M. C. your work would be like that of the Master, to alleviate suffering.

Applicant: In this I should consider what the Master would do. It may seem to be very good to alleviate the sufferings of the brave soldiers at the front, but I hear them say on coming back, "It is ten hells in one." Take a man who is in the jaws of death, and I am asked to nurse him back to life. For what purpose? To send him back to those ten hells in one. No, I am of the opinion that it would be better to let him die and await the Lord's coming.

Mr. Flowers: Do you refuse to take the military oath?

Absolutely. I have taken my oath to the King of kings.

Rev. Challenor: Many other people have taken an oath to the King of kings.

Applicant: I hope they will have determined to keep it.

Mr. Wratislaw: Suppose a burglar entered your house, would you not resist him?

I have no house here.

But suppose you had?

Well, a burglar usually enters a house to look for wealth. If I saw a burglar in my house, I should ask him what he was after. It he said "wealth," I should say, "Well, I am going to help you find it, because I have none."

Yours is a paid service, surely.

I receive nothing in the form of wages from the Society.

Does not the Tract Society pay a commission to its men?

That is so. If I do no work I get no pay.

Replying to a question as to whether he would not defend his mother from violence, applicant quoted the incident of the betrayal of Jesus Christ when Peter was reproved for taking up a sword. No cause, he said, was grander than that, but Christ rebuked Peter for using the weapon.

Mr. Wratislaw: You will not fight and you will not tend the wounded. Are you prepared to go to one of the military prisons in Germany and say, "I am willing to put myself in this prison that one of those wonderful soldiers may go back?"

Applicant: I should ask myself, "What would the Master do?" I remember that while our Lord was on earth John the Baptist was in prison, but our Lord did not release him; He allowed him to be beheaded in prison. I am prepared to go to prison. I am prepared to go to prison for my own conscience. If a man is imprisoned unjustly the Lord will deal with his captors, not I.

But you do not mind seeking the shelter of this country?

If this country denies me the privilege of living in it I am quite prepared to take a passport to leave it.

I hope you would accept it.

Exemption from combatant service only was granted.

Applicant: My conscience will be the final decider in this matter, and I shall keep to my conscience at all costs.

SHARP PASSAGE WITH APPLICANT

The previous applicant's companion sought exemption on similar grounds. He said he had consecrated his life to the Lord's service from the age of 14 years, and participation in any form of military service would violate the principles of Christian truth to which he had pledged himself. He said his views were identical with those of the previous applicant.

Asked by the Rev. Challenor if he did not consider it his duty to alleviate the sufferings of the wounded, he replied that if he did not undertake such service he would not be there to attend to the wounded.

The President: If you were in that incident in the Bible you would not be the good Samaritan?

To my understanding the parable is not applicable to military service. I would gladly help any one who needed it, but to work in non-combatant service is to assist those engaged in combatant service. He added that the citizenship to which be belonged was the citizenship of heaven.

Exemption from combatant service was granted.

Applicant: I would like you to understand that my determination is not to serve in any branch of military service, and you as a Tribunal, have a right to give me the exemption I claim. You have been instructed by the Local Government Board to give me exemption in such circumstances. At the same time, I shall appeal if you will not grant it.

The President: You can appeal to the County Tribunal.

Applicant: You have the power and you have the intelligence to judge my claim.

The President: Perhaps the County Tribunal will have more intelligence than we have.

Applicant: It might be so of course.

SOME LETTERS ON THE SUBJECT

DEAR BROTHER RUSSELL:—

As you are aware, compulsory military service has been enacted in this country within certain limits. I come under the provisions of the act and would like to have your advice, which for the past fourteen years I have esteemed and sought to follow as presented in the DAWNS and TOWERS.

I applied for total exemption from all forms of military service, but succeeded in getting exemption from combatant service only. A special non-combatant corps is being formed for conscientious objectors to combatant service. Do you think a properly educated conscience would be violated by engaging in such a service, if compelled to do so? A number of the brethren in Glasgow have been refused even exemption from combatant service at the first appeal court, but I expect all will get recommended at the second and practically final appeal court for non-combatant service. Not to appear when called by the military authorities would mean trial by a civil court as deserter and then a handing over in charge of an escort to the army officials. To refuse to drill, etc., after that, I suppose, would mean repeated punishments, ending probably in a court martial and a sentence of death. Do you think a properly educated conscience would make us endure all that rather than engage in non-combatant work? I would be deeply grateful for an early reply, as I may be called upon to decide for myself very soon. With fervent love as ever,

Your brother in Christ, ALEX. KIRKWOOD.

Reply by the Editor.

The question is one for the conscience of each individual. For our part, it would seem to be a participation in the war if one were to engage in laying out and digging trenches, putting in foundations for cannon, etc.—the things implied in the term "engineering."

It would seem to the Editor a somewhat different case if a soldier of the Cross were demanded by an earthly government to enter the hospital work—such as the Red Cross—for relief of the sick and wounded, etc., even if the care of the wounded and the nursing of them back to health would the sooner prepare them for slaughter.

The Editor's conscience would not balk at Red Cross hospital work.

DEARLY BELOVED PASTOR:—

Greetings in the name of the Lord from all of like precious

faith in this place, who are anxious to assure you of a deep and constant love for you.

At the suggestion of these we are writing to inform you of a wonderful manner in which the Lord has used his people here to witness his glorious character and plan—in a way so unexpected and with such clear evidence that we are but instruments in his hands.

You are aware of the position in which many of our dear younger brethren are now placed by reason of governmental legislation, and we are assured, beloved Pastor, that you are entering into these experiences with us, in that if one member suffer the others suffer with that one; even as it has been our privilege to enter (in spirit) the measure we have known to be laid upon you.

It was necessary for six brethren to appear before a local Tribunal three days ago, this particular tribunal being regarded as one of the "warmest" in the country; and it was therefore with the expectation of a rough time and with no anticipation of an opportunity of witnessing to any appreciable extent that these brothers faced the ordeal.

But the Lord has his hand in matters, and his power was manifested in a most wonderful way. It was our conclusion that here also was fulfilled, "Take no thought what ye shall speak, for in that hour it shall be given unto you," as the brothers in turn, young in years and young in the truth (most of them only two or three years old "in the Lord"), stood up to these mighty ones which they surely were, having years of knowledge behind them, and being lawyers and business men, all of them city counselors, or alderman. Truly, "Out of the mouths of babes and sucklings thou hast perfected praise!"

The power of the truth confounded the mighty, too. The whole was something they had not met before, and had not reckoned with. To see these youths standing up to the learned ones, meeting their arguments with a reasonable answer, and replying in the spirit of the Master, was a witness most effectual—by far the best extension work we had done for some time.

In quietness and confidence is surely our strength. The applicant had no control of the subject; he had simply to answer questions put to him in rapid succession by several members of the Tribunal; but it was remarkable what a comprehensive witness was given. The first brother's main theme was the errors of Christendom, whilst the second pointed out the law we are under—not the Mosaic, but the law of Christ; whilst the third had no alternative but to cover the terms of our covenant, and what it means to us; the next the establishment of the kingdom; and the last emphasized the answers of the one preceding him and dealt with the destruction of the present order of things to make way for the better one under Messiah's kingdom.

"God moves in a mysterious way his wonders to perform" and a great witness has gone forth to a class we could not hitherto reach. And, then, all the papers have published something upon the subject. The truth has thus been brought into prominence more than ever.

The decisions are against the brethren, so we take it to be the Lord's will that another witness should be given. I am glad to tell you that all the brethren are one in mind and attitude in the matter, and are rejoicing in the privilege of sharing experiences so like the Lord's and in having such opportunity of demonstrating their faithfulness to him.

And now, dear Brother, we must thank you for your able ministry of the truth of God to us, and we thank him for the knowledge received through you, our beloved Pastor.

How valuable is the knowledge the Lord has permitted us to have! We are appreciating it more and more as the days go by, for so many do not know the things of which we have knowledge and consequently the strange happenings of today disturb them much and they have not the "peace which passeth knowledge."

Be assured, dear Pastor, that we continually bear you up at the throne. May the Lord sustain you to the end! We rejoice with you in the increasing evidence that our deliverance draweth nigh. With fervent love from all,

Yours in the Lord, ————England.

DEAR BROTHER RUSSELL:—

Greetings in our Lord Jesus! As you will no doubt have been informed, the Military Service Act has been passed in Great Britain, which gives the military authorities power to call to military service every able-bodied man in the country between the ages of 18 and 41. It is conscription pure and simple. Provision was made for conscientious objectors to be partially or totally exempted from the Act, if their objection was proved to be a bona fide, conscientious one. Many of the dear brethren throughout the country have already been up before the appointed Tribunal, claiming exemption from military service, either combatant or non-combatant. In every case that I know or have heard of the claim for total exemption has been disallowed, but mostly all have been granted to have non-combatant military duties. As the desire of the brethren is to be outside of the Act entirely, believing that it is only another way of engaging in military operations, most of them, I understand, are appealing to the Appeal Tribunal for the full benefits of the total exemption clause, which was provided in the Act for conscientious objectors. I myself have appealed and am waiting to appear before this Second Tribunal, the Appeal Tribunal. The Act provides for a third or Final Tribunal to be held in London, but it is within the power of the second or Appeal Tribunal, to keep any case from going further than the Second Tribunal.

When up before the First Tribunal held in the Town Hall, Newcastle, on seeing that I was showing from the Scriptures that a Christian was breaking the law of his God to engage in warfare with carnal weapons, the military representative, Colonel Hicks, asked me the question, "What did Jesus mean when he told his disciples to sell their garments and buy swords?" Wondering just how to put the matter in few words so that they could understand the meaning of the incident recorded in Luke 22:36, the first sentence I uttered was interrupted by two or three members of the Tribunal, and the question was waived by further questions.

Requesting your prayers for myself and all the dear brethren who are being severely tried, and with much love,

Your brother in our dear Lord, JAMES HAMILTON.

NO DISCOURAGEMENT AMONGST THEM

DEAR BROTHER RUSSELL:—

Greetings in our Lord and Head!

You are probably conversant with the trend of matters here in regard to the Military Act. So far as we are aware, all the brethren affected have asked for exemption in accordance with the conscience clause embodied in the Act.

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

You will be glad to know that though present circumstances are proving a test to all, and especially to the younger brethren, yet so far as we know there is no discouragement amongst them. Most are glad to have this privilege to witness openly and to suffer for the Lord and the principles of the truth. With continued love as ever.

Yours sincerely in His service, W. CRAWFORD,—England.

CANADIAN CONSCRIPTION IMPOSSIBLE

A brother of considerable information on this subject writes us to the effect that Canada, being a Colony and not a sovereign State, could not legally conscript her citizens for overseas service. She could, however, conscript for home service—for defense of Canada.

"HOW WONDERFUL!"

"He answered all my prayer abundantly,
And crowned the work that I had brought,
With blessing more than I had thought—
A blessing undisguised, and fair, and free.
I stood amazed and whispered, 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!'

"O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His Word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!"

—Selected.

MACHINATIONS OF THE EVIL ONE—HOW TO VANQUISH HIM

"Resist the Devil, and he will flee from you."—James 4:7.

The word devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of heaven and cut off from all association with holy beings, his name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, "Son of the Morning," became the prince of the "rulers of darkness." (Isaiah 14:12-16; Ephesians 6:11, 12) Not only did he do evil to himself and cease to be an angel of light, a "morning star," but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family, by luring our first parents into disobedience, but has also misled a large number of the heavenly hosts of angels into sin and opposition to Jehovah.

This may upon the surface appear to be a great triumph of Satan over the Almighty God; but such is not the case. God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men. It is his purpose, "in due time," to judge all these sinners, both angelic and human, by a company that he is now preparing, and to restore to harmony with himself all who have properly learned their lesson as to the exceeding sinfulness of sin and the desirableness of righteousness and of obedience. We understand that the only exceptions to this rule are Satan himself and some who after having been clearly enlightened, will deliberately choose sin. Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance—whether in the Gospel age or in the Millennium.—Hebrews 2:14; Matthew 25:41; Hebrews 6:4-6; 10: 26-29.

God has promised to deliver mankind from Satan's power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations. (2 Corinthians 4:4; Isaiah 35:5; 25:7, 8) This work is soon to be inaugurated in the Messianic kingdom, which God has arranged to establish upon earth, under Jesus Christ his Son. Jesus taught us to pray for that kingdom, saying, "Thy kingdom come; Thy will be done on earth, as it is done in heaven." When this kingdom is set up, the Lord Jesus will bind that "old Serpent, the devil," with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death—up to the perfection originally lost in Adam. The interim between the time of man's fall into sin and the time of his deliverance and restoration from that fall has been utilized in preliminary features of God's plan leading step by step to this glorious outcome.

TWO CLASSES OF ELECT

In shadows and types the Lord has prefigured the great work which he is to accomplish for all mankind. During these ages of types, he was preparing a class of elect ones who should rule over the world as "princes in all the earth," during the Millennial kingdom. During the present Gospel age, God has been selecting, or electing a very choice class to be exalted with Christ as divine, spiritual beings, to reign with him as his immediate associates in this kingdom for the blessing of all the world. These are to give instructions to those who shall have charge of the earthly phase of the kingdom. These are the special elect, who suffer with Jesus now, following in his footsteps, that they may be exalted with him to the highest position to which God has ever called any of his intelligent creatures.

This church of Christ have had their eyes opened in advance of the world, to see the great difference between righteousness and sin, between the character of God and that of Satan. They have unqualifiedly taken their stand on the side of God. They have therefore escaped from the domination of the great enemy of God. No longer is he their prince. These have "passed from death unto life." They now have a standing with God, the relationship of sons.

No other members of the human race since the fall of Adam have been sons of God. These are not earthly sons, as was Adam, but spiritual sons. Theirs is a heavenly calling, the distinctive offer of the present age. They still have some of the fleshly weaknesses which they inherited as members of the fallen race, but they have become new creatures in Christ, with new hopes, new aims, new aspirations. They are begotten of God's holy Spirit to a new nature, to be a new creation; and their unavoidable blemishes are covered by the white robes of their Savior's perfect righteousness. His perfection is thus imputed to them, that they may be acceptable sacrifices with Christ, as members of his body.

THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these who have escaped from his thraldom and who have these new hopes and aspirations. He does not need to make such attacks upon the world; for they are already in his power—"The whole world lieth in the Wicked One." (1 John 5:19, Diaglott.) He attacks only those who are trying to get free from him. When the spider perceives that the fly which he has entrapped is struggling and is about to get loose from the web, he instantly hastens to throw additional webs around his victim. So when Satan sees any of his subjects endeavoring to free themselves from his entanglements, he at once sets about throwing stronger coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God has given every creature this defense; and whoever does not break down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need divine help to free themselves entirely from this great adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is he that is on our part than all that can be against us. If the time were come for the binding of Satan, our Lord would attend to it at once. But it has not yet fully come. God's children need not feel, however, that they must flee from Satan and his hosts. They have no such power that we need to strive to get away from them. But rather we should stand our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

MAMMON—THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh and blood merely, but against spiritual wickedness, or as the margin reads, "wicked spirits" in high positions—the great army of fallen angels under the captaincy of the devil, the prince of demons. (Ephesians 6:12) He is the powerful leader of fallen angels and fallen men, of all who may be on the side of wrong. Many are fighting on his side because they are deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "Ye cannot serve God and Mammon." (Matthew 6:24) We must serve either the one or the other.

Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (Romans 6:16) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not. Close and careful scrutiny of his thoughts, words and doings in the light of the Word of God will soon show any Christian whether he is rendering service to his rightful Master or to the adversary. Whoever is serving the devil is his servant, is in his army. If we are serving the cause of righteousness, and that only, we are on the Lord's side.

HOW TO RESIST SATAN'S ATTACKS

The Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks—not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley, with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the adversary; and he will renew

the attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has agreed to protect. He may permit them to be assailed for a time, but he will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

THE ADVERSARY'S METHOD OF ATTACK

The attacks of the adversary are usually made through his angels. We are not to suppose that the devil himself is in every part of the world at the same time, or in the minds of all the people of the world—not even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The adversary seems to be always on the alert to enter the army of the church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the truth, which we love so well, and to the service of which we have committed ourselves.

"He is come to claim His Throne,
And to make thy life His own.
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
'All for Jesus' henceforth be!
Live for Him who died for thee!"

NON-RESISTANCE OF EVIL

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."
"Resist not evil."—1 Thessalonians 5:15; Matthew 5:39.

Perhaps every well-balanced man has a natural disposition to exact justice from those who do him harm. There is a sense of justice apparently in all people, which leads them to feel that, if they have been unjustly treated, some punishment should be meted out to those who mistreated them; and their first impulse is to exact justice. God's law is based upon justice, "an eye for an eye and a tooth for a tooth." Our minds instinctively recognize this law of retribution.

During the existence of the Jewish nation, their law required that justice should be done. If the ox of Shimei the Benjamite gored the ox of Eliab the Zebulunite, then Shimei's ox was to be killed or the full amount of damage met by him; for the owner of the gored ox must be fully recompensed. And so it was in all matters.

The principle of justice is a proper one. It would be ill for the world if justice were not recognized. In the world's courts there is an attempt to give justice, so that if one's ox is gored the owner could go to the courts and have redress. We see the righteousness of this arrangement, the wisdom of it. But in the case of the church, the Lord has made a new provision. The church is called out of the world, and its members are to realize that they are no longer of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave himself up to suffer for the unjust. Those who are followers of Jesus are to have his spirit of sacrifice in the interests of others. Whoever does not follow his example in this respect demonstrates that he has not the spirit of Christ. And whoever has not the spirit of Christ would better not start to follow in his footsteps; for such will not be sharers in his glory.

CHRISTIANS NOT TO EXACT JUSTICE

"Even Christ pleased not himself." When he was evil entreated, he did not say, "Do not harm me or I will retaliate." Such was not the Lord's spirit. He knew that he would be maltreated. He remembered the commission which the Father had given him. He bore in mind that those with whom he had to do were fallen. He did not seek to get justice from them. He submitted the whole matter to the Father; and on behalf of the whole world, even of those who were doing him injustice, he died, that by and by all might be reconciled to God through his death.

As followers of Jesus, we, like him, resign our rights rather than try to get them. So we are different from others. We have a knowledge of God's plan for the forgiveness of sin. We are suffering as members of the body of Christ, filling up that which was left behind of the sufferings of our head, and we are to rejoice in the privilege of doing this. But if we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake; for the divine arrangement is that if we suffer with Jesus in the interest of the same truths for which he suffered, if we become dead with him, we shall live and reign with him. If, therefore, we should have the independent spirit of the world, and should say, "If you do injury to me I will surely get even with you," we would not have the spirit of Christ.

Jesus knew that it was the Father's will that he should be a sin-offering, that he should suffer "the Just for the unjust." And he invites us to walk with him in this way, to be sharers of his sufferings, and thus be sharers in his glory in the kingdom. It behooves each of the Lord's followers therefore to see that he does not render evil for evil. The Apostle might have been understood to mean, Let no man render evil for evil to the brethren; but he makes it broader and says, "unto any man"—not merely among yourselves follow that which is good, but among all mankind.

APPEALS FOR JUSTICE SOMETIMES PROPER

This does not mean that it would not be proper under some circumstances to appeal for justice to the law, in whatever country we might be living; but it means that when the law has decided the matter against us we should submit. If the law should take away your coat and your cloak, be submissive to the law. To a certain extent we are to permit ourselves to be imposed upon. If the case be one merely of personal feelings, there would be no proper ground for resistance. If the case be one that affects the Lord's cause, it would seem to be a matter of appeal for relief, that we might get whatever the world is willing to give us which would be for the furtherance of the Gospel.

We see that in our Lord's case, when he was unjustly sentenced, he inquired respecting the justice of the matter. He put the matter to the court. This was not resistance. In the case of St. Paul, we remember not only that he fled from some places where they persecuted him, but that in other cases he appealed, which it was wise to do, to a higher tribunal. In one instance, perceiving that the whole matter was one of injustice, and seeing that the mob around him were of two kinds— some being Sadducees and some Pharisees, with the Pharisees being in the majority, he called out, "I am a Pharisee, the son of a Pharisee. For the resurrection of the dead am I called in question!" Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the Sadducees. He said, I am like the Pharisee in my belief of a resurrection from the dead. He did no evil to the Sadducees, but merely sought to bring to his sympathy and support those who had some faith and interest in the resurrection, that thus he might dissuade them from persecution of himself. In another instance, the Apostle was about to be beaten unjustly; and as they were binding him he said to a centurion standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" This immediately brought the Apostle release from his distressing circumstances. He did not say, "If you beat me, I will make it a sad day for you!" We do not know that St. Paul would even have reported the matter, if he had been unjustly treated. We have every reason to suppose that he would not have done so. On another occasion, when he was beaten very sorely, we have no knowledge that he endeavored to prevent the injustice. He

merely accepted the experience as of the Lord's permission.

In the case in which he referred to his Roman citizenship and asked, Does the law give you the right to do me harm? we are given a clue as to our own proper course under similar circumstances. We, likewise, could say, if unlawfully arrested or interfered with in doing the work of the Lord, "Are you acting according to the instructions of the law? Am I violating any of its provisions? Have I not the rights of a citizen of this state?" And if the officer was exceeding his authority, the provisions of the law should be pointed out in a reasonable manner, without any manifestation of a retaliatory spirit.

THE DIVINE LAW OF LOVE

Coming back to the matter of rendering evil for evil, we might be asked, Suppose that a burglar entered our house and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison. Make it a sore day for him." Another view would be, "No; we have no desire for revenge. We do not wish to do him injury in return." At the same time here is a man at large, violating the laws and menacing the safety and interests of the community. So we would feel that we should report the man to the authorities and turn him over to justice. We would wish to shield the public and also to check the evil-doer in his wrong course.

This seems to be the thought of the Scriptures—that so far as our hearts are concerned we are to be perfectly willing to endure evil for righteousness' sake; for we are called to suffer for the cause of righteousness. We are not to return evil for evil. We are not to resist evil, in the sense of trying to retaliate and get revenge for injuries done us. Rather let the evil be repeated. This was the Master's course; and it is a part of our covenant with the Lord to share in the persecution and sufferings of our Head, to endure opposition and injustice for the truth's sake, for Christ's sake.

The more of this unselfish love we have, the more God-like shall we be. God is unselfish, whereas the whole world is selfish. It is but natural that mankind should be selfish after six thousand years' experience with sin. Would it not be strange indeed if the whole world were not marked with selfishness, with the desire to advance the interests of self at the expense of others? But this course is contrary to the divine law of Love. We, therefore, as children of God, are to endeavor to rid ourselves of personal selfishness and of merely seeking our own good. We are to try to do good to every one as far as possible, according to the course of wisdom and our opportunities, especially to those who are fellow members of the body of Christ, those traveling the same narrow course of self-sacrifice.

WITNESSES TO THE TRUTH

"Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

We recall that these words of the Master were uttered when the Jews brought him before Pilate and accused him of setting himself up to be a king. Pilate asked him, "Art thou a king, then?" His answer was, "To this end was I born"—For this purpose was I born—"for this cause came I into the world."

God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favor. It had been foretold through the prophets that the time would come when a king should reign in righteousness, when princes should rule in judgment (Isaiah 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that he had come into the world to this end. If there had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a kingdom and a king, it would have been wholly unnecessary that our Lord should die, for there would have been no world to be blessed and lifted up as a result of his great work.

The latter part of the text says, "that I should bear witness to the truth." While all of our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man. He had turned out badly—was a discredit to his Creator. The reign of sin and death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" Because Jehovah had declared that the curse resting upon man should be rolled away, and that a great blessing should come to the world, through Abraham's Seed, and not one jot or one tittle of God's purpose could fail of accomplishment.

"GOD'S PLANS LIKE LILIES WHITE UNFOLD"

Hundreds, yes, thousands of years had passed since God's promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purposed to bless the world, and he would surely accomplish all his design. This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." The types of the law foreshadowed it. The prophets testified to it; "Yea, all of the prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days" of blessedness to come. Our Lord Jesus while in the flesh bore witness to this truth. He declared the fact that God had not misrepresented himself and his plan.

Our Lord has come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews said, "How can he be a king? He cannot accomplish anything!" And now, here he was before Pilate, still declaring himself to be a King. For three and a half years he had borne witness to the great truth that God's will should be accomplished, that God's kingdom should yet be established under the whole heavens. And it will be fully consummated, through the great One who was there crucified as a malefactor. Verily,

"God moves in a mysterious way
His wonders to perform!"

The rejection of Jesus made it seem as though God's whole plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's purpose. It was necessary that Christ should redeem the human family by his own death before he could restore them through his Millennial reign. But to the world at large this great truth is still obscure. Jesus assures his disciples that to them it has been given to know the mysteries; but to all outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings; and hearing they do not understand, and seeing they perceive not.

THE "TRUTH PEOPLE"

It seems rather remarkable to the Editor that without any effort on our part this word "truth," and the term, "truth people," are identified with ourselves. What we have is the truth—nothing else but the truth, the Bible truth! This is the only word we could use. The denominations have taken up the other names, and we have left us simply this term—"the truth." And without any preconcerted action in any way that we are aware of this expression, "truth people," seemed to get about as applied to us. We are, indeed, bearing witness to the truth—the same truth to which our Master bore witness even unto death—about the kingdom, about Jesus' leaving his glorious prehuman estate and coming into the world, about his going into the heavenly glory again, to a far higher station than was his before. We are bearing witness to the truth that God is not a vicious God, a cruel God—that he never purposed to doom man to eternal torture, but has promised that the curse of sin and death shall be swept away forever. The witness is just the same today, along the same line, as proclaimed by our Lord and his apostles.

All who are of the truth hear the truth, and love to bear witness to the truth. Yet in our case, as in the Master's case, the world knoweth us not. It knows us not because it knew him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified him, only we are living in a more civilized time and the scribes, the Pharisees and the doctors of the law apparently find it more difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the truth until the dark night comes "wherein no man can work," should our lives be spared till then.

WE REAP WHAT WE SOW

JUNE 11.—GALATIANS 6:1-10.

NOT THE WORLD, BUT THE CHURCH, REFERRED TO—POOR SOIL AND INVOLUNTARY WEEDS HEREDITARY—SOWING REPRESENTS A VOLUNTARY ACT AND PERSONAL RESPONSIBILITY—WHAT IS SOWING TO THE FLESH?—WHAT IS IT TO SOW TO THE SPIRIT?— WHAT SHALL THE HARVEST BE?—THE CONTEXT.

"God is not mocked; for whatsoever a man soweth, that shall he also reap."—Verse 7.

It is true that every person has a responsibility for his every wilful act and word. It is true, in a sense, that every human being will have a harvest considerably in accord with his own wilful course in life. Evidently, therefore, every human being could take a profitable lesson from the words of our Golden Text and receive a blessing in proportion as he would follow the spirit of that Text.

However, we are not to forget that the Apostle is not addressing the worldly but the saintly. He is addressing the church; and the church is composed exclusively of persons who have left the world, turned their backs upon sin, accepted the Lord Jesus as their Savior and Advocate with the Father, and who have consecrated their lives wholly and unreservedly to the doing of the divine will. Such begotten of the holy Spirit, are in the Bible styled new creatures in Christ. (2 Corinthians 5:17) To these, "old things have passed away; all things have become new"—new hopes, new aims, new ambitions, new prospects, new standards. These spiritually begotten children of God, and no one else, are addressed by the Apostle.

According to the Bible, God has great and precious provisions for the world in the future, but not in the present time. Now the church of Christ, the saintly bride class, is being selected from the world to constitute the royal family of the future, when completed and perfected by the first or chief resurrection. (1 Peter 2:9) Then this royal family will, as God's kingdom, deal with the world of mankind, ruling, instructing, uplifting, blessing, all the willing and obedient. Then the world will have its chance for sowing and reaping.—Acts 3:19-23.

THE SOIL AND THE SEED

The heart of the Christian is consecrated soil from the start—from the time that God accepts him as a child. Under divine instructions special flowers and fruits are to be cultivated. These are styled fruits and graces of the holy Spirit. All Christians obedient to the Voice from heaven are seeking to eradicate and destroy the weeds of sin and selfishness, which spring naturally in their flesh because of heredity.

Originally, Father Adam's flesh was perfect. The weeds of sin had not yet been planted. But now, there is no pure soil; sin-weeds are everywhere. Every Christian who would have the consecrated garden of his heart fruitful, pleasing to the Lord, must wage a vigorous and continuous battle against the weeds of sin, in order that his heart may be in the condition to receive the good seed commended in the divine Word.

Vigilance is necessary, not only to keep down the weeds, but also to keep the soil in proper condition, that the seed may enter, germinate and bring forth good fruitage. The Christian must also battle against the thorns, which our Lord Jesus mentions as illustrating the cares of the present life and the deceitfulness of riches, which would choke the Word and make the life unfruitful, unprofitable.—Matthew 13:22.

The Christian who would expect to receive the reward of the Master's "Well done; enter into the joy of thy Lord!" must be very diligent in the sowing of the proper seeds in the garden of his heart. Acts, words and thoughts are the good seeds; and they must be sown carefully and persistently. They will yield the peaceable fruits of righteousness—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And these fruits and flowers of the holy Spirit abounding in the garden of the heart, St. Peter tells us, will make such a Christian ready for an abundant entrance "into the kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:11.

It is important that we sow good seed; and there is just one storehouse from which this is supplied—the Word of God. Whoever gives most attention to the words of our Lord Jesus through the apostles and the prophets, and whoever keeps this seed pure, free from contamination with worldly wisdom—science falsely so-called—and from the traditions of men—creeds—is best prepared to produce fruits and flowers to the Master's approval.

A mistake made by some of the Lord's people is that of sowing to the flesh, after having consecrated themselves to the Lord and having agreed to sow merely to the Spirit—in harmony with the Lord's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed—unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things or riches, whether successful or not, is sowing to the flesh.

WHAT IT IS TO SOW TO THE FLESH

The tendency of all such neglect of the Christian's covenant with his God is toward corruption—toward death. Many, indeed, may retrace their steps after finding that they have spent their talents improperly. But in such cases they have wasted time, energy and opportunity, and if they gain eternal life at all, it will doubtless be on a less glorious plane than if they had been faithful from the very beginning. Let us exhort ourselves and our fellows to sow to the spirit—in accord with the glorious promises which God has made to us, which we have accepted, and to which we should be bending every energy in the development of the fruits and graces of the spirit.

TREATMENT OF FELLOW CHRISTIANS

In the context the Apostle urges that each individual Christian should seek to bear his own burden rather than to lean upon the brethren. Each is to remember his own personal responsibility and not to get weary in well doing. Each is to remember the reaping time, the harvest time, when all who do not faint, all who do not grow weary, but who persevere, will receive their reward.

Additionally, the Apostle urges that while seeking to do, each for himself, we should be tender-hearted toward each other, yea, toward all men. "As we have opportunity, let us do good unto all, but especially to them who are of the household of faith."

Respecting those who are of the household of faith the Apostle urges that if we find a brother overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. We should bear each other's burdens, and so fulfil the law of Christ. We should cultivate the spirit of meekness by remembering that we ourselves might at some time be overtaken in a fault—in the future, if we had not in the past We should learn to think humbly of ourselves. We are really nothing when compared with that which is perfect. Our standing with the Lord is not because of human perfection, but because of proper wills—good intentions—fully consecrated hearts.

BE READY—FOR THE DAYS ARE EVIL

Let me suffer wrong without complaining,
While myself from doing wrong abstaining.
Through Thy grace and strength, O Lord, I pray:
Let me never smite the hand that smites me,
But do good to him who ill requites me;
Thus prepare me for the evil day.

Into Thine own image, Lord, transform me,
To Thy gentle Spirit so conform me
That this lesson never may be lost;
Not the poor oppressed, but the oppressor,
Not the injured, but the proud transgressor,
Is the one who needs our pity most.

My true Peace and Savior, be Thou near me,
That in suffering I may ne'er grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient spirit may not fail her;
Thus prepare me for the evil day.

That herself in patience still possessing,
She may find e'en woes to be a blessing.
Nor account them strange when they arise;
Point her to the happy realms above her,
Prepared by Thee, who dost ever love her;
And gave Thyself for her in sacrifice!

Unknown.

SOME PASTORAL COUNSEL ON MARRIAGE

God Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God himself. They were two in body, but one in heart; for he purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead."—1 Cor. 15:21; Rom. 5:12, 19.

The Bible clearly teaches that, when the great plan of God shall be completed by bringing restitution to the world, this restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (Luke 20:35) In other words, in the times of restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning—each complete in himself—when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the church and gave himself for it, so also should men love their wives as their own body.—Ephesians 5:25-32.

Great love is this—that a man should do for his wife what he would do for himself! So Christ did all this for his body, the church. He did even more than this—He laid down his life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation. The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the church does for her Lord.

In this statement we are not undertaking to contradict the Apostle when he says, "He that marrieth doeth well, but he that marrieth not doeth better." (1 Corinthians 7:38) He is not here addressing the world, but those who have devoted their lives to the Lord. If their marriage would not interfere with their consecration to the Lord, then they might marry. If it would interfere with their consecration, then for them to marry would be putting a mortgage on their lives. But there are cases in which both brethren and sisters have been benefited by marriage, not only personally, but in their relationship to the Lord and others.

We would not be understood to mean that those who marry are going contrary to the Lord. All who desire to please the Lord should be very careful in such a matter, however; and others should not attempt to criticize those who marry. This is the liberty with which God has made us free; and this is the liberty which we should both maintain for ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the fact that they are probably not marrying a person who is perfect; for the Bible tells us that "there is none perfect, no, not one." Neither one is perfect; and for one who is imperfect to ask that another shall be perfect, when neither one is or can be perfect, is manifestly wrong. However, each should endeavor to cover up his own weaknesses. There are those who are unwise in this matter. Our minds being perfect, we should live up to that high standard of mind as nearly as we can. We should hide every defect as quickly as possible, that there be no hindrance. It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect. He has kept back his weakness from the other, and that one has kept back her weakness from him; and well might it be that they keep back their weaknesses throughout life.

The married should not inquire into the things of each other's past; for at the moment of the marriage each takes the other for better or for worse; there should be no looking back. So it is when the Lord accepts us; he does not go back to make investigations. Neither should we. If married couples should find that there are difficulties, they should not permit any one to interfere between them by endeavoring to straighten out their difficulties for them; for all such attempts make trouble. What God has joined together, let no one attempt to interfere with. Marital difficulties invariably cause a great deal of talk; and knowing this, we should be on guard lest we should do anything to increase difficulties in the lives of others. We are not even to sympathize. We are to leave them alone. Give them advice whenever they ask for it, but do not interfere. After they have married, it is for better or worse as long as they live.

So, then, marriage is a serious matter, and should be undertaken only after serious consideration. It is a very sacred obligation. The contracting parties bind themselves for the remainder of life. All marriages would be more satisfactory if this thought were fully appreciated and followed.

"Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word,
I am listening, Lord, for Thee;
Master, speak, speak on, to me!"

CHARACTER DEVELOPMENT

BY BROTHER TOOLE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat during the week has been that of Character Development. This is one feature of the plan of God. Your part and my part in the eternal plan of God depend upon our character development. God's plan is going to be carried out. He will have a class selected from this earth who will worship and serve him on the spirit plane of existence. He will ultimately have this earth inhabited with human beings who also will live in harmony with his holy law. But whether we are to be of the heavenly number, who will eternally love and praise him and eternally enjoy his favor and blessing, or whether any one of us is to be the earthly number, who also will eternally love and praise him and eternally enjoy his favor and blessing, depends upon individual character development. So after getting acquainted with the various features of the plan of God in a general way, our minds seem naturally to fix upon that one thing upon which the enjoyment of God's eternal blessings depends.

The great questions that confront us then are: What is the standard of character that we must develop in order to have the assurance of enjoying the plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character; and how is it developed?

Let us notice the standard that God has set. Romans 8:29 says: "Whom he did foreknow, he also did predestinate [determine or decide] to be conformed to the image of his Son." This shows the standard; God has decided that this class, whom he did foreknow to be joint-heirs with Christ, should be character images of Christ.

That same thought is given to us in Ephesians 4:11-16, when it speaks of the Lord's providing of evangelists, teachers, pastors, etc., for the perfecting of the church, for the edifying [instruction] of the body of Christ. For how long? Until they come to the unity of the faith, unto a perfect man. What is the perfect man? "Unto the measure of the stature of the fulness of Christ." You see from this last clause that the full measure of Christ's character is the standard.

Again, take Ephesians 5:25-27. It says: "Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the

washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Now you can see that if the church would be presented in his presence without blemish, without spot or wrinkle, or any such thing, she would be Christlike; wouldn't she?

What does it mean to be presented without fault or without blemish? It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by his blood; but it takes the Word and constant obedience to the Word to sanctify us.

For example, take pride. Pride is an unholy quality of character. It is the disposition of self-exaltation in heart or in act. Of a king it is written, "His heart was lifted up unto destruction." Humility is expressed in the exhortation: "Let each esteem others better [more important] than themselves;" and, "Not unto us, not unto us, but to thy Name give glory." Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever in the heart in the least degree arouse self-importance or self-exaltation. This passage says that Christ can and has undertaken to save his people as completely as that. Now if he can purify us completely from pride, could he not as completely cleanse us from any other blemish of character? Yes, we are to be presented without fault and without blemish—perfect characters.

Further, since Christ makes the church holy by making the individuals holy, this passage would read: Christ loved me and gave himself for me that he might cleanse me by the Word, that he might present me unto himself a glorious character without spot or wrinkle, but that I should be holy and without blemish. Here again holiness, or Christlikeness, is set as the standard.

Additionally, this passage also shows the possibility of reaching that standard. It says, Christ so loved the church, not that he may do an impossible thing; for if it were impossible to become Christlike, if it were impossible that we could be presented holy and without blemish, do you think that Christ would have died and attempted it? No. Therefore the very fact that Christ died and attempted to sanctify the church and present it holy and without blemish reduces it to a glorious possibility.

There are still other texts that teach the same thing. Take Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and in earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What does it mean to be filled with the fulness of God if it does not mean to be filled with Godlikeness? That is the only reasonable way that we can be filled with the fulness of God while in the flesh.

Here again the possibility of becoming Christlike is taught. God knew that our weak faith and our terrible depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike by becoming filled with all the fulness of God. Yes; the thought of becoming a complete overcomer seems clear beyond the range of possibility. I once asked a brother, "Do you think it is possible to obtain the experience described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." You see how they doubted the possibility. But now note carefully, thoughtfully and believingly every word of the 20th verse, and note that it is referring to the grand experience described in the previous verses. "Now unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." You see he can do not only as much as you can conceive or ask, but abundantly more. It takes real faith to believe God can make you holy or Christlike. But the Scriptures say he is able. If we cannot find words with which to pray, we can point out these verses to the Lord and in faith ask him to fulfil them to us.

Again, "Blessed are they who hunger and thirst after righteousness [righteous heart or character] for they shall be filled"—made holy. (Matthew 5:6) "And sin [sinful dispositions] shall not have dominion over you, for ye are not under law, but under grace."—Romans 6:14.

So we see there is no question as to the standard now. It is Christlikeness or holiness. And it is possible. And we can scarcely overestimate the importance of being thoroughly convinced of these two truths. If we are fully and deeply persuaded that we must become Christlike, or we cannot inherit eternal life, or the kingdom, and if we are also fully persuaded that we can become like Christ in character we will arouse ourselves to seek to attain it. If we indulge the thought that our desire to be good, to be holy, to be Christlike, is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. Do not let the enemy deceive you. But let this thought ring in your ears; I must become Christlike and I can. There is a path that leads to it and I will find and follow it.

Now we will consider a few Scriptures that show the necessity of developing Christlikeness. Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character; or sooner or later we shall become completely and forever separated from our relationship with the Lord. (John 15:2) "Every branch in me that beareth not fruit." You see the branch was in the vine and yet did not bear fruit—did not make the effort to become Christlike. What shall become of such branches? "Every branch in me that beareth not fruit, He taketh away." Your standing in the Lord is not because of your knowledge simply, but because you are becoming Christlike. Are you growing? Are you bearing increasingly the fruits of the spirit? Do you know what it means to become like Christ? Do you have a clearer insight into what Christ's character is like? Wake up, brother, before you are cut off! If you have not been developing the various qualities of Christlikeness, start now by surrendering fully to the Lord and begin active obedience to God's Word. No more excuses!

Again, we must develop more and more the spirit of the Lord in order to be useful now. First, by example. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12; Titus 2:7, 8) Are you growing? Are you becoming an example to others? Is the life, or spirit, of Christ being manifest in your mortal body? (2 Cor. 4:10) God expects this of you. The brethren need such an example and stimulus as you can give.

Once more: In Ephesians 6:18, we are told to pray one for another with all prayer and supplication; and in James 5:15, 16, we are told that the prayer of faith shall save the (sin) sick, and that the prayer of the righteous man availeth much. You see it is the prayer of a righteous man and the prayer of faith that is to bring results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16, you will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in his name he may give it us. You see, the more we develop in character the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have you the love that gives you the longing to thus help the brethren? or are you cold, critical and indifferent? If you are, you are in a dangerous position. Do you pray the prayer of faith and the prayer of the righteous man in behalf of the brethren? Does your love prompt you to this? You can have such a love if you will. (1 Thessalonians 3:12) "The Lord make you to increase and abound in love one toward another."

Once more: The great work that the Lord has for us to perform in the coming age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness, etc. Nothing but the love described in 1 Corinthians 13 will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as he is, so are we (to become) in this world." (1 John 4:17) God has a love that is not discouraged with the deepest moral degradation in his object, but follows the welfare of the sinner with an unchilled devotion, though he hates the sin with a hatred no less than infinite; and we are to be "filled with all the fulness of God." You must grow, grow, grow into Godlikeness.

One more reason: The very character of God demands that we become holy. Habakkuk 1:13 says: "Thou art of purer eyes than to behold [look on with approval] evil; Thou canst not look upon [countenance] iniquity." You see we must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So you see we must perfect character before God could eternally endure us. (Psalm 5:4, 5) "For thou art not a God that hath pleasure in wickedness; evil shall not dwell with thee—thou hatest all the workers of iniquity;" not only in its gros-

ser and outward forms, but in its finer, more polished inward forms. God detects the smallest deflection in our hearts, and his character is so holy that he cannot but hate it. And this fitness of character to meet God's approval must be accomplished while in the flesh. Death and the resurrection will not make any change in our characters. The new body will only give us a better medium of expressing our true selves. This argument can be summed up thus: God, being holy, could not eternally endure an imperfect character. Therefore we must in this life become Christlike, or perfect in character; or else we cannot eternally dwell with God. "Be ye holy, for I the Lord your God am holy."

* * *

The foregoing article in many respects is excellent, and fully in accord with our presentation in STUDIES IN THE SCRIPTURES—with but a few exceptions. In presenting the matter of holiness, perfection of character, Christ-likeness, we have been careful, in STUDIES IN THE SCRIPTURES, to point out that this does not signify a perfection in the flesh, which, the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. "Blessed are the pure in heart, for they shall see God." "Sanctify the Lord God in your hearts." "Be ye transformed by the renewing of your minds."—Matthew 5:8; 1 Peter 3:15; Romans 12:2.

All this may be exactly what Brother Toole had in mind; but since he has not stated the matter thus, there is, we believe, a danger that some might misapprehend his meaning. Some might think that he meant perfection in the flesh and might go to the extreme to which people have gone in the past of claiming that in act, in word in thought, they were perfect as the Lord. This might lead to a kind of spiritual pride which would be very injurious, as it is unscriptural. On the other hand, some of the more conscientious of the Lord's people, realizing the imperfection of their flesh—their conduct, words, thoughts—might become wholly discouraged and give up the race entirely.

Some might even go to the length of imagining that they would become so perfect in the flesh that they would no longer need the robe of Christ's righteousness. This would be a serious mistake, as illustrated in the parable of the Wedding Garment—which shows that the taking off or the rejection of the robe of Christ's righteousness would work the rejection of the individual from the company of the Lord's people. He would be cast into the outer darkness of the world—be cut off from the knowledge and illumination of present truth. We should always remember the force of the Apostle's statement, "Ye are complete in him" (Colossians 2:10), and the Master's words, "Without me ye can do nothing," and again, "If ye abide in me."—John 15:5,7.

The subject is a difficult one to many for various reasons. When first we heard the Gospel call we were "children of wrath even as others." (Ephesians 2:3) As we sought to reach the heavenly Father we found that he would not receive us except as we would come through the appointed Doorway—Jesus. We found next that Jesus would not accept us and become our Advocate and make it possible for us to come into the family of God unless we would make a full consecration of our lives to him—surrendering our own wills, engaging to bear the cross, and following in the Master's footsteps. When we made such a self-surrender our Redeemer imputed to us his own merit, covering all our blemishes and making us acceptable to God. This, his gift, is figuratively styled the wedding garment.

But this imputation of the Savior's merit was not given to the New Creature, but to the old creature. It was when we were thus robed by our Savior that we were acceptable to the heavenly Father, who justified us in spirit, in mind, and begat us with his holy Spirit. From that moment we were embryo new creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies covered with the robe of Christ's righteousness. It is the Father's will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love—grow in all the fruits and graces of the holy Spirit.

It is not the flesh that is to grow up into the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy. The new creature, therefore, does not pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the new creature is progress in Christ—progress along spiritual lines. The Lord has provided spiritual bread and spiritual water for the new creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

Character-development is thus a daily, yea, an hourly, experience to these new creatures. The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of the Lord and his Spirit, they are thus becoming more and more copies of God's dear Son. They were copies of him, so far as purity and consecration were concerned, at the very start. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Word of God, of the Plan of God. Like their Redeemer they must demonstrate that they are faithful, even unto death—fully submitted to the heavenly Father's will, fully loyal thereto.

But we must not mistake these new creatures and too closely identify them with the flesh. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Romans 8:9) The flesh has its natural tastes, appetites and disposition through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continually a warfare between the flesh and the spirit in the new creation. The flesh warreth against the spirit and the spirit warreth against the flesh; and the two are contrary. (Galatians 5:17) The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God, as did the Savior. This may mean various encounters with his own flesh. As St. Paul says, it signifies brow-beating himself—keeping his body under. According to the Bible, it will be a fight to the finish. If the flesh conquers, the new creature dies—and that will mean the second death. If the new creature conquers, it will be by the death of the flesh.

It is impossible for us to judge one another in this matter. Some of the Lord's most loyal people may have a great fight with their flesh. Onlookers might be inclined to judge them severely and to think that they were not sufficiently loyal. But God alone knoweth the heart. In some instances, as St. Paul intimates, it is difficult even for one to judge himself aright—difficult to know to what extent the new creature has done all in its power to war a good warfare against the flesh, and to what extent the new creature may have been partially excusable for some failure to come up to its highest ideals. St. Paul says, "It is a light thing that I should be judged of you or of any man, yea, I judge not mine own self. There is One that judgeth me." (1 Corinthians 4:3, 4) Sometimes the battle is so closely drawn, sometimes the new creature is so beset by the world, the flesh and the adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible.

Every Christian, however, has recognized that, if his heart has been faithful to the Lord and the victory has been only a partial one even, nevertheless valuable lessons have been learned by the new creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord and the principles of his righteousness, his government. We would be perfect; but we, as new creatures, have this treasure in earthen vessels, and they are imperfect; hence our results are not satisfactory according to the flesh. They are satisfactory, however, to the Lord, if we are loyally striving for righteousness, laying aside weights and hindrances and seeking by every failure to make ourselves the stronger to endure further temptations, tests, trials.

The test of Jesus' character was humiliating, resignation to the Father's will in everything, even unto death, even the death of the cross. This demonstrated his love to the Father, his loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is, to that extent, a copy of God's dear Son—not in the flesh, but in the spirit.

Let us all be fully agreed as to the grand perfection of character of the heavenly Father and of our Savior and as to the fact that this heart-desire must be in us if we would have the mind of Christ. It is for the Lord to permit increasing trials and tests to come upon us as we grow older and stronger. Sometimes he permits a great fight from within or without, or both; and the new creature is put to the test of endurance. It is not the Lord's intention that these trying experiences shall crush the new creature; but, on the contrary, that the putting forth of endeavor to resist the adversary and every evil shall make the new creature the stronger. We have the promise, "He will not suffer you to be tempted above that ye are able, but will with every temptation provide a way of escape."—1 Corinthians 10:13.

Thus it was with our dear Redeemer: At the very close of his ministry came his most severe tests, and he cried in an agony of spirit, "If it be possible, let this cup pass from

me." The triumph of the new creature is shown in the succeeding sentence, "Nevertheless, not my will, but thine, be done." As with the Savior, so with the disciple—there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With his followers, because of their inherited weaknesses of the flesh, this is not so except as the Lord by his grace turns a partial defeat into a victory.

The new creature, even partially defeated, is exhorted by the apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this, he is doing what God intended and foreordained for him. But "if we say we have no sin [and as respects our flesh, no imperfection of act, word, thought] we deceive ourselves and the truth is not in us. [But] if we confess our sins [our shortcomings], he is faithful and just to forgive us our sins and to cleanse us from all iniquity." (1 John 1:8, 9) He is just, for this is his plan. This is the arrangement he has made, that he might be just and yet be the Justifier of him that believeth in Jesus.

In making this provision for the weaknesses of our flesh, God is not compromising with sin. And in accepting this provision, we as new creatures are not compromising with sin, either. It is not the new creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the new creature cannot do all it would, but must be continually striving, attaining and setting its mark higher and higher, as clear knowledge of the divine will is gained. This is fruit-bearing, character-development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

Thus we perceive the necessity for our continuing under the robe of Christ's righteousness—wearing the wedding garment which he has provided—until our glorious "change" shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for the covering of its blemishes; for we shall be new creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, "Flesh and blood cannot inherit the kingdom of God." We must all be changed. He explains the change, saying, "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."—1 Corinthians 15:42-44.

THE MACEDONIAN APPEAL

[The first five paragraphs of this article were reprinted from article entitled, "God's Supervision of His People and His Message" published in issue of June 1, 1902. The remainder was reprinted from article entitled, "Come Over and Help Us" published in issue of May 15, 1909. Please see the articles named.]

A BLIND BOY'S WISDOM

DEAR BROTHER RUSSELL:—

I have been thinking of writing to you since coming into the wonderful light of God's plan, through a young blind brother, Arthur Page, 19 years old; but I have so far refrained from doing so lest I might infringe on your time. However, on reading the article in THE WATCH TOWER of March 1st, Philip and the Ethiopian," I was so struck with the comparison between Philip and Brother Page that I can no longer refrain. His directness and quite apparent sincerity arrested my attention and interest from the first.

Perhaps I may briefly tell what was clearly the work of our loving Father: After working for three years as a lay missionary of the Church of England, in Canada, in lumber, railroad and mining camps, under the Church Camp Mission (Winnipeg), I was returning last November from Dawson, Yukon, where I had been amongst the miners in the Klondike District. Previous to going to Canada I had been four and one-half years at Trinity College, Dublin, finishing my divinity course there. My object in returning was to be ordained for a curacy in the city of Belfast, Ireland.

There being no Chaplain on board, I was asked to act in this capacity, and after the evening service in the third class dining room on our first Sunday at sea, I was told that a blind boy would like to see me. I was introduced to Brother Page, who asked if I would read to him during the voyage. I was glad of the opportunity, and on the following morning we began. He asked to have only the Bible. Beginning at The Acts of The Apostles, I read the first chapter till, in verse 16, I came to a mention of David, when he asked me pointedly, "Where do you think David is now?" Not knowing, I said so, and he asked further, "Where do you think Adam is?" As I couldn't make out the point of the question I told him that I didn't think Adam's whereabouts was of any importance. He smiled, and quietly pointed out his belief in the matter, and I felt drawn by its reasonableness.

We discussed little more that morning, and for the remainder of the week we had no opportunity for reading, owing to rough weather. However, on the following Monday morning about a dozen passengers asked if they could be present during our reading, as tremendous interest had been aroused by the blind boy's knowledge of the Bible, especially when it was discovered that twelve months previously he couldn't have quoted half a dozen texts. None of the hundreds on board had been able to puzzle him on any point, so they seemed anxious to see how the "parson" would fare.

For the five remaining days of the voyage there was such interest that we had to have studies three times each day, beginning immediately after breakfast. The study went on till the steward came to lay the tables for dinner; then we adjourned till after the meal, when we usually began again at 2, continuing till "table-laying" again, when several invariably asked what time the evening meeting began. Seven-thirty was the usual hour, and the time seemed to fly till a steward came at 11 o'clock to put out the lights. A couple of evenings we were allowed to continue till 12, provided we spoke low.

Every denomination seemed to be represented; all brought forward the various "pet" doctrines. Brother Page did the answering, while I endeavored to keep pace with him in looking up the numerous passages he cited. Right from the beginning not one was able to contradict his reasoning. Of course, I was very much astonished, but I saw that he could reason on points that we daren't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize how wrong had been my former view of this. Soon I was supporting Brother Page, unconsciously, against my own views.

There were always from 20 to 50 at the studies, and so keen was the interest that on one occasion so many crowded on the table the pressure broke the supports. There was a young, unlearned blind boy, calmly answering questions as fast as they could be put, from those who had been professing Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally some one would attempt frivolity; Brother Page would rebuke him very directly, but lovingly, and his frivolity ended. It was easy to see from the faces of many who attended regularly that we all had similar thoughts—the holy Spirit of God was his guide.

We got to Tilbury on Saturday evening, and on Sunday I spent the afternoon and also the evening at the Tabernacle with Brother Page. When I saw the whole congregation going down for tea between the meetings I could scarcely believe my eyes; and the fellowship with all there felt like a foretaste of heaven. Before crossing over to Ireland I got Volumes I. and V. from Brother Hemery, whose kindness was an inspiration.

I had a rather stormy interview with the Bishop, under whom I had arranged to work. I felt a bit nervous as I went into his study to suggest what seemed very heretical, and I found myself quite confident when with him. It was very sad to listen to his arguments. The interview resulted in my being advised to read three books. I tried to do this, but I found that once having started Volumes I. and V., the old foggy "creed" books were an impossibility, every page seeming full of error. I felt no pleasure in the old books—rather a feeling of forced medicine. But with the Volumes I could scarcely realize that I wasn't dreaming, everything seemed so reasonable and delightful. Subjects that we read books on, and were lectured on for weeks in College were made beautifully clear in a few pages.

I have now left the Church of Ireland, and feeling that I could not offer the Lord less than my whole time, I have decided to take up the Colporteur work here, as the brethren feel there is work to be done. I have been at it for a week, and enjoyed it immensely. But as I hadn't read Volume VI., I decided to do so before continuing. Words cannot express what a help and pleasure the reading of this volume has

been! I have many a time put it down during reading to try to realize the wonderful love of God that it opens up; and how clear it makes such points as Baptism, Passover, etc!

Brother Lloyd is coming over from England to give me a few lessons in Colporteuring, so I am looking forward with much joy to this.

There seems to be no end to the Lord's goodness. He opened up the way for my going to Liverpool a few weeks ago to see the PHOTO-DRAMA, and this was very delightful, as well as meeting with and being strengthened by the brethren here.

Brother, I fear I have trespassed too much on your time. I find it very hard to write briefly, so this letter has grown beyond bounds; and even then I haven't told the half of the Lord's great goodness!

I feel glad that I had to give up a little in the world in order to be with his followers. I feel I am a weak runner, but I long to run so as to obtain the prize. It is grand to be a "babe" with such loving, helpful elder brothers and sisters! I would dearly love to thank you personally; but if I win in the glorious race I hope to do so then. Meanwhile I give all the thanks to the Lord, and all will be his forever. I have been asked to send you the enclosed cuttings regarding the "two horns" of the Image.

That the Lord may bless you and all at Bethel with the fulness of his grace, is the constant prayer of

Your brother by His grace, T. H. BROWNE.

INTERESTING LETTERS

NO PEACE TILL GOD SPEAKS IT

DEARLY BELOVED BROTHER RUSSELL:—

It is only because I know your time is precious that I refrain from time to time to write you telling of our appreciation of your faithful and untiring service. We wonder more and more, dear Brother, as we note the broadening avenues of service into which our heavenly Father privileges you to enter while the enemies of the truth are being hampered on every side—the waters of trouble rising higher and higher about them. We rejoice for you, and for the privileges which are ours through your faithful ministry.

We note your confession of some trepidation with regard to what you find it your duty to say through THE WATCH TOWER from time to time relative to the conduct of the war. We feel assured that those who have grasped clearly the harvest truth, and who still love it, will generally agree that you are fair and impartial. They will realize that your grasp of the history the nations have written, and of the principles supposed to underlie the conduct of international affairs, together with the course the different belligerents are all taking, require that you, as a faithful steward, speak as you believe the Lord regards the course of the nations. We feel that your utterances are heaven-directed in order that those who know the truth, and all truth-seekers may see the more clearly why the nations are at war, the necessity that all who are heart-proud, in their own interest as well as that of others, be humbled; and the absolute impossibility of peace until God speaks with authority.

Gratitude fills our hearts more and more for the privilege of knowing something of the Lord's plans, as a safeguard against pessimism, bitterness or discouragement, as we see these sentiments fastening themselves upon so many of those who do not know.

The war comes pretty close to us in Canada. The methods being employed in the recruiting campaign, every possible lever being pulled without regard to individual conviction as to what is right—in a fight which is claimed to be against militarism, and in a land where every citizen is supposed to be free—is an interesting study. We can, especially of late, hear a rising murmur of dissatisfaction—a revulsion of public sentiment—which in the light of the Scriptures we see to be the sure harbinger of coming trouble along other lines. The "little finger" of clerical power is rapidly marshalling secular pressure to its support, and correspondingly becoming the "heavy hand" of oppression.

Canada, as a whole, you already know is not lagging behind the United Kingdom. St. John is keeping well to the front, with a continual change of tactics. A strong coercive method at first was employed through recruiting meetings in auditoriums and in the open, at which dire threats were handed out to the people. Because of public resentment this gave place to something more like inciting the scorn of the gentler sex for what they termed "slackers." Then came criticism of the gentler sex because they did not get into line as fully as was desired; also criticism of their position as lacking the spirit of patriotism and of self-sacrifice. Then came "bill-posting" on telegraph poles and everywhere, and a freezing-out of men eligible for service from the various industries. Now we have a body of French-Canadian soldiers billeted here who are commissioned, individually, to button-hole young men everywhere, using whatever methods may be considered effective; those methods include the use of intoxicants. (I am not in position to say the use of intoxicants is authorized —but it is practised.)

I have just mailed to the office (File H) newspaper report of recent charge of Bishop Richardson (Episcopal), representing him as following the lead of the Bishops of London in debarring the clergy (so far as expression of sentiment goes) from the privilege of becoming actual combatants, but stating that it is their duty to "heap scorn upon any suggestion of selfishness or slacking" on the part of others. I do not know how long the temper of Canadians will stand this. I thank God for the power of the truth in my own case. I have felt that I could bear injustice toward myself with considerable grace, but the wholesale measuring out of injustice to others has always brought to my notice an element in my make-up the effect of which would give me serious concern, in this day of aggravated injustice, were it not for the power and spirit of the truth. Even while thus fortified and guarded I feel that probably my strongest test will come right along this very line.

How secure we are in our "Strong City"! How safe from any threatening storm! The friends in the Provinces are of a good courage. The participation in DRAMA and Convention privileges of the past two seasons, especially, has been rich in blessing to us all.

Sister Black joins me in expression of increasing love for you, dear Brother, remembering you ever in our prayers, and asking a continued interest in your prayers that we may be faithful unto death.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."

Your brother by Divine favor, W. W. BLACK.

STRANGE STATEMENTS OF PREACHERS

DEARLY BELOVED BROTHER RUSSELL:—

It has fallen to my lot to have had not a few clergymen in audiences that I have been privileged to address, but to have had presiding elders and bishops among them has been rare; yet in at least three cases this has occurred. In each instance a special experience marked the occasion. It has occurred to me that it may be of interest to you to hear a report of the experience; therefore, I will write you a short account.

The first experience was with an U. B. bishop. The discourse was on The Resurrection. He took elaborate notes. At the end of the service one of the brethren, recognizing the bishop, asked him how he liked the lecture. He replied: "I like it first rate, but do not agree with the speaker. I would like to divide the time with him before an audience. I can quote ten verses to his one on the subject." (I had cited my book, chapter and verse over a hundred verses to prove our position as Scriptural.)

At this remark the brother told him that the speaker would, if the bishop desired it, enter a debate with him. Leaving the bishop the brother came to me, telling me of the bishop's remark. Thinking that it would give the truth a wide hearing, I said I would be pleased to debate with him. The brother then returned to the bishop and asked to introduce him to me. After the introduction the bishop, assuring me that he had taught Greek thirty years, said that he wanted to correct an ungrammatical remark that I had made on the Greek text. It turned out that the bishop was mistaken, and admitted that the mistake was his. After several criticisms of the thoughts of the lecture, and his manifest inability to meet my replies, in response to my query as to time, place, etc., of the debate, he said that he thought no good would come from a public debate, but a private talk over the matter might yield good! With this he left. His attempt to undermine the influence of the address miscarried.

The second case was that of a presiding elder, who attended a lecture on The Two Salvations. Introducing himself at the conclusion of the lecture he invited me to call on him. During the call he assured me that he did not believe in eternal torment, though he preached it. Asked why he so preached, he answered that the people were not yet enough enlightened to be given the truth on the subject without injury

to themselves, the church, the clergy and society. Asked why this was, he answered, "They would forsake the churches, leave the ministry unsupported, and commit all sorts of excesses, unrestrained by fear of torture." What a commentary on the moral effects of the ministry's work! He confided in me the statement that he was a Universalist as well as an Evolutionist and Higher Critic; yet he rebuked me for preaching against eternal torment!

The third case was that of an Episcopal Bishop, who attended a semi-public meeting that I addressed this week on The Overthrow of Satan's Empire. Before the service, in a conversation that he held with the elder of the class that gave the meeting, he very strongly defended the doctrine of Apostolic Succession and the divine right of the clergy. In this particular lecture the latter doctrine is attacked from many points of view. During the course of the lecture I did not deviate from my usual way of presenting the doctrine of the divine right of the clergy. My remarks on the subject, though delivered very kindly, seemed deeply to cut the bishop. His face became redder than the red in the Stars and Stripes that decorated the stage from which I spoke. The way he squirmed in his chair one would have thought that he was seated on pins. He remained throughout the entire lecture, but did not wait to meet me. I could not but think that we are now judging the kings and princes!

By the way, there is another matter that I think might be well to bring to your attention, i.e., the friends by letter asking the Pilgrims to answer questions. You will recall that some time ago, in view of the fact that they travel on one-day appointments, which scarcely leaves them time properly to do the work at the places they visit, as well as in view of the fact that the dear Lord, mindful of the needs of his dear flock, has through the Correspondence Department at the Tabernacle arranged for the answer of just such questions, you wrote the pilgrims a letter, which you afterwards published in the TOWER, asking them to refer the brethren who asked them questions by mail to the page in the STUDIES where the subject is treated, or better still, to write their questions to the Correspondence Department at the Tabernacle. Judging from the number of letters that I receive asking questions, I have concluded that a large number of the friends have either overlooked or forgotten your letter on the subject.

Feeling that it is for me to abide by your suggestion contained in the above-mentioned letter, I do not answer these questions, but write to them telling them the condition. This, of course, consumes time for them and me, and is doubtless disappointing to them. Is there not some way in which this matter can be brought to their attention, whereby they can be spared disappointment, as well as save the pilgrims' time, and receive their answers all the sooner? I am glad to note their zeal to learn the good Word of God, and would gladly answer their questions if this were in harmony with the Lord's will; but under the circumstances it is of profit to nobody for them to write to the pilgrims for their information. For this reason I thought it might be well to bring it to your attention, trusting that it may result in larger blessing to all concerned in the matter.

The dear Lord has been blessing me richly in many ways both by toward and untoward circumstances. Was very much pleased by the reports of the year's work of the Society. My prayer to the Lord is that he continue to bless his cause, people and servants, especially yourself among them. Rejoicing that I am privileged to be associated in this the best of fellowship and service with you, and sending you much Christian love, with the assurance of my continued prayers for, and co-operation with you, I remain

Your brother and fellow servant, PAUL S. L. JOHNSON.

"ABRAHAM SAW MY DAY AND WAS GLAD"

MY DEAR BROTHER RUSSELL:—

Greetings and love in the dear Lord! I take this opportunity of expressing my love for you, and for the service in which you are engaged so faithfully.

It was in the year 1908 that I began to read the STUDIES IN THE SCRIPTURES. From that time on I have not failed to find something to encourage, strengthen and uplift even though I have gone through many trials that have appeared more than I could bear, from outward observation.

I am continually reading the STUDIES, and the "Old, Old Story," which their pages forthtell with no uncertain sound, always appears new. I find each time I go through them something I never saw before. Recently I have been going through TABERNACLE SHADOWS again, and have been particularly struck with the thought that Abraham was justified by faith in Christ.

I should be glad, dear brother, if you will explain just how it was possible for this to be. The question has been raised several times here and I have not been satisfied with the answers given at any time.

Some have suggested that "If Brother Russell were writing TABERNACLE SHADOWS now he would not put those words in. . . . . " Is this correct."

I have also heard on various occasions, when studying the Volumes, that Brother Russell has left various points without a full explanation in order that we might study for ourselves. I am, dear brother,

Yours in the Anointed, ———

EDITOR'S REPLY

"Your Father Abraham rejoiced to see my day; he saw it and was glad."—John 8:56.

Abraham knew that God's promise to bless all the families of the earth was sure to be fulfilled. He saw the day of Christ—the Millennium—and its glorious work by the eye of faith. Similarly he saw the great Messiah the King by the eye of faith; yea, more, by the same eye Abraham saw the millions of Adam's race blessed of God by the Messiah, his Seed, during the Millennium.

INTERESTING QUESTIONS FOR MATURE BIBLE STUDENTS

The Society is sending out to all pilgrim brethren a series of questions respecting the teachings of the Bible. They are not difficult for those who are well informed respecting the divine plan of the ages. The Society wishes, however, to see how clearly and concisely its representatives can answer such queries. The suggestion has come to us that others would like to have copies of these questions and to have the opportunity of presenting their answers. We would be pleased to have the matter so, and will send the questions to any of our subscribers, on request. We believe that the suggestion is especially good in respect to those who are occupying any position of influence or serving amongst the brethren. It does us all good to think, and helps to establish us as respects what we know well and what we do not so clearly know, and thus leads on to a clearer knowledge of the truth and to the graces which, properly, should accompany every step of knowledge.

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TRAINING OUR AFFECTIONS HEAVENWARD

"Set your affection on things above, not on things on the earth."—Colossians 3:2.

In the natural make-up of humanity there is a certain tendency which we all recognize as a sort of mental sacrilege, although we are unable to philosophize upon it or to explain it. So surely as we are men and women we have certain impulses of affection, certain powers that go out toward other creatures, other things; and it is very important that we see where they are tending; otherwise they will lead to idolatry. Just as the little tendrils of a vine will take hold of whatever is within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. When you desire to have your vine grow a certain way, you turn it in the proper direction, tie it if need be, and see that its tendrils take hold of the proper supports.

VARIOUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we did not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections on a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon those pets much valuable time, thought and care that might be much better spent in other ways—often treating them as if they

were children, and lavishing as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord's people we should not treat any of these as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our heavenly Father to give us all these things for pleasure, yet we should be on guard that we do not set our affections upon them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and cats, and to waste precious time upon them.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very many of them have poor, meager lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, "I have a good home of my own." This longing for home is a natural craving of our beings. Phrenologists call this natural trait, inhabitiveness—love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has.

Many set their hearts upon having a large bank account. We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very questionable or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary—that is, reasonable, proper. We are to beware of going to extremes. In his Word God has given us the proper outlines of conduct for his children; and we can know these only when we study his directions. Otherwise we are sure to take a wrong course. "Set not your affection on things on the earth."

It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short: it remaineth that they that have wives be as though they had none." (1 Corinthians 7:29] The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the heavenly race successfully. It should not become an earth-born cloud to veil from us the Father's face and approval.

By natural tendency we would all be inclined to go wrong; therefore we need to give careful heed to the admonition to set our affection on things above. Let each of us look around carefully and sweep before our own doors. We are not here simply to have a good time. We are here for the purpose of learning certain principles, certain lessons that the Lord would have us learn, so that we may more than ever shape our lives in harmony, therewith, that we may be able to see all the things of life from God's viewpoint. God's Word does not go into every detail of life; but it lays down important principles that touch our lives at every point; and it is for us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. The Lord wishes us to be intelligent children.

"GOD FIRST"

Those who come into harmony with the mind of the Lord have that wisdom from above, which is first pure, then peaceable, easy of entreatment, full of mercy and good fruit. (James 3:17) Each of us should scrutinize the affairs of his own life and observe whether to any extent he is setting his affections upon earthly objects or things, even upon things which are in themselves right and proper. One cannot love his wife too much, unless he permits her to come into the Lord's place in his heart. If he should love her so much that he would please her rather than the Lord, then he is doing wrong. God must be first. Everything must be subordinate. Everything should be brought into line with this: GOD FIRST —his will, his plan, his ways.

As husbands and wives, kindred and friends, there is a certain degree of love that is in full harmony with the heavenly love, the Father's will; and there are other affections or degrees of affection that are not in accordance therewith. Beware of these latter. Every one is imperfect, and each has tendencies whereby he might be led astray. Our great adversary goeth about seeking whom he may devour. If he could, he would be glad to devour us. The better Christian one is, the better the adversary would like to get hold of him.

To be a child of God does not mean that we shall be free from all earth-born tendencies. The Apostle points out that there is a continual fight of the new creature against the old. (Galatians 5:17) The heavenly impulses, tendencies and aspirations need to be fought for; they must be carefully and continually cultivated. Not only must our affections be torn from their earthly props, to which they naturally cling, but they must be trained heavenward, and be held there by the cords of love and devotion to God. Do not let them gravitate again earthward. There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. We may see them and admire them; but we must go right along the narrow way. Our hearts are only just so large; and if we fill them with flowers or pets or earthly ambitions or affections, how can there be room for the infinitely more important and beautiful things?

FRUITS, NOT CHIPS, SHOULD FILL OUR MENTAL BASKETS

We all remember the familiar story of the boy who was very fond of reading novels, and whose father wished to impress a valuable lesson upon his mind. One day he said to his son, "John, empty that basket of apples in the corner; then go and fill the basket with chips." The boy did so, and brought in the basket filled with chips. "Now," said the father, "put all the apples also into the basket." The surprised boy said, "Father, I cannot put the apples in while the chips are there." "No," said the father, "and your mind is just like that basket. It can hold only so much; and if you fill it with chips, there will be no room for other and better things."

This was a wise father; he gave his son a good suggestion. You and I, as new creatures in Christ Jesus, should fill our minds with the glorious heavenly things—the heavenly hopes, the heavenly ambitions, the heavenly affections. All these earthly things are but as chips in comparison. The mind and the heart filled with chips cannot contain the fruits of the spirit. If we fill our baskets with the heavenly loves and joys, the spiritual treasures, we shall have that which is transcendently above any earthly love and joy.

Beware of earthly, spurious love; for it will be a hindrance to the heavenly love. The two should not be confused and mixed. The unselfish natural love, which is an element of perfect human nature, will not, if kept in subservience to the heavenly, interfere with our spiritual interests. The one does not infract or destroy the other. There should be a natural love for husband, wife, children, parents, and the Lord would have this continue; but he would have it in full subjection to the heavenly things. Here, also, God should be first.

SETTING AFFECTIONS ABOVE A GRADUAL WORK

In our text the Apostle is addressing Christians, the class who are day by day training their affections heaven-ward. This matter of setting the affections on heavenly things, however, is something that must be repeated, persevered in; for the affections are inclined to slip off. We have nothing but our old brains with which to do our thinking, and these brains have tendencies toward the flesh. Therefore the necessity arises for a repeated and continual setting of the affections on the things above, until they become securely fastened there, fixed, established. Heaven is to be our eternal home, not the earth, not the fleshly condition. All the precious promises center above. Christ our beloved King is there. We are being prepared to enter soon into heaven itself, the condition beyond the veil. The glories of the Holiest of all are now ours by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God.

The Lord has now through his promises given us a foretaste of the good things to come. We have "the earnest of the

spirit." It is like the paying down of a hundred dollars to secure the purchase of a house. The balance remains due, and the buyer does not get the property until this balance is paid. But the earnest money holds the place for him until the full payment is made. By giving us his holy Spirit God binds the contract into which we have entered with him. In giving us this advance payment the Lord says, "Now prove to me how faithfully you will keep your part of the covenant into which we have entered. You keep your part, and I will keep mine." "Faithful is he that calleth us, who also will do it." The only question is whether we shall do our part faithfully; for God will surely do his part.

CAREFUL PREPARATION OF THE BRIDAL GARMENTS

When we ponder on earthly things we see that they are not worthy to be compared with the heavenly things. But there is danger of spending consecrated time on things that are of less value even than flowers, etc. How much time do you think you should spend in reading the newspapers? How much does this enable you to set your affections on the things above? Each of us is responsible to the Lord for how he uses every moment of his time—God's time. We are not here condemning the reading of important world-news which bears upon the fulfilment of Scripture prophecy. It is not wrong for us to keep in touch with the progress of the great war, for instance, in so far as it is related to the incoming kingdom. But we do not need to read much to find out what is necessary.

Doubtless if Jesus were here in the flesh now, he would be interested in noting how the world conditions are fulfilling the testimony of the Scriptures. He told us to watch for these fulfilments and to lift up our heads when we saw them coming to pass. But how can we lift up our heads if we do not see them coming to pass? And how can we see them if we do not read that which will give us this necessary information? But we are not to read for entertainment, nor are we to read what is unprofitable to us as new creatures.

So then, dear brethren and sisters, we see the course we are to pursue. We are to be the bride of Jehovah's great Son. Therefore we must be very diligent to get everything in readiness for the approaching marriage. When we consider the preparations which an earthly bride makes for her nuptials, we have a good illustration of how important it is for us to have our garments all prepared, our robes spotless, our embroidery-work all completed beforehand. You and I are privileged to have a most important part in the greatest, grandest wedding ever held. Therefore we should be ready. We who were by nature children of wrath even as others are now privileged to be cleansed from all defilement by the precious blood of Christ. Daily also we are to wash with the water of the Word. We are to be purified from all filthiness of the flesh and spirit, and be fitted to become the bride of our heavenly King.

This preparation means a continuous work as long as we sojourn in the mortal body. God's great program has been so arranged as to demonstrate who will be fit to constitute the bride of his Son. This decision in our case will depend on our diligence in making ourselves ready. If we attend to this most important work properly, we shall have no time to fritter away. We shall have little time for anything else than this one thing. But the proper making of ourselves ready means the helping of others as we have opportunity, especially the brethren who are walking this same heavenly way with us. We are to lay down our lives for the brethren. This is an important part of our preparation. We are to build up ourselves and also the brethren in the most holy faith.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the heavens." Then our Lord will present us before the Father—the "bride adorned for her Husband"; he will present us with exceeding joy, BLAMELESS.

Oh, the blessedness of this thought! Can we be blameless? If we reach the kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and he has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in his own due time he will give us perfect bodies like our Lord's. Then we shall be perfect in the most absolute sense.

So long as we stay in the imperfect flesh we shall need the throne of heavenly grace. We shall need mercy and assistance from the Lord every day. If we are faithful at heart, our mistakes will help us to be more watchful, more positive, than before. The Lord so arranges his providence as to teach us the necessary lessons. As we grow in the divine likeness, we shall more and more come to love as God and Christ love—to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else. (1 Peter 1:8) We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because he counted all things but loss and dross that he might win Christ and be found in him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in heaven.

"THE KING IN HIS BEAUTY"

"Thine eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name;
Thine eyes shall see!

"Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the Kingdom He hath won;
Thine eyes shall see!

"And in His beauty! Stay thee, mortal song,
The 'altogether lovely' One must be
Unspeakable in glory—yet ere long
Thine eyes shall see

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!"

THE PHILIPPIAN JAILER

JUNE 18.—ACTS 16:16-40.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Verse 31.

[Paragraphs 5 to 8 inclusive and paragraph 12 of this article as it originally offered in issue of June 1, 1916, were reprinted from article entitled, "Rejoicing in Tribulation" published in issue of December 15, 1902. Paragraphs 13 to 31 were reprinted from article entitled, "What Must I Do to be Saved" published in issue of June 1, 1909. The remainder below. Please see the articles named.]

While the missionaries were day by day passing from Lydia's home to the place of worship, outside of the city gate, they were met repeatedly by a young woman known in Philippi as a Pythoness, or Sibyl—a fortune-teller. She was a slave girl possessed by an evil spirit—one of the fallen angels—the spirit working through her, divining, or giving intelligence of lost articles, telling fortunes, foretelling future events, etc. She was evidently well known to all the people; and the exercise of her profession brought large income to a joint-stock company that owned her—apparently a syndicate of influential men.

For several days, as the missionaries went to and from

the home of Lydia, attending to the Lord's work, this slave girl followed them, shouting, "These be the servants of the Most High God, which show unto us the way of salvation!" Of course, the girl did not know St. Paul and his companions; but the evil spirits did. To what extent they had forecast the results we may not know definitely, but quite possibly what occurred was what they had premeditated; namely, that the Apostle would cast out the evil spirit, and that this would bring upon the missionaries and their converts a violent attack from the owners of the girl and their friends, and all whom they could arouse to a frenzy of excitement, of wrath and of rioting.

It is also possible that the evil spirit may simply have told the truth without considering the possibility that the Apostle might command it to come out of the woman—perhaps supposing that he would be rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was given—not that he was grieved that a testimony was made regarding the truth, but that it should come from such a source; for he knew that the evil spirit would have no respect for the truth. Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obsess humanity when they knew that such obsession would be to their injury and contrary to the divine will.

Some teachers will probably suggest that this woman had hysteria, or that she was somewhat demented. But either thought is out of accord with the facts in the case as Scripturally set forth, and is quite contrary to the words of the Apostle. St. Paul said not a word to the young woman, assuming that she was not accountable. He addressed the evil spirit as such, and in the name of Jesus commanded it to come out of the woman—just as our Lord and the apostles under his instruction had frequently cast out these evil spirits.—Mark 5:1-17; Matthew 10:1; Luke 10:17, etc.

The magistrates, who held office especially for the preventing of rioting and for preserving order, were greatly excited and rent their garments as an indication of their distress and dissatisfaction that such a disturbance should be brought to their city. The thought was that the men against whom the populace would thus rise up must be guilty of something and thus deserving of punishment. They knew not that the evil spirits had to do with the arousing of the riot. As St. Paul elsewhere expressed it, "We contend not with the flesh and blood [merely], but with wicked spirits in influential positions."

THE MISSIONARIES IMPRISONED

To satisfy the mob and to restore peace quickly, the magistrates ordered the missionaries to be beaten, presumably with rods, and then committed them to prison. Alas, what a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the truth—that these noble men should be evil-spoken of, evil-thought of and evilly treated!

Let us remember that the God who changes not is our God, and that he has supervision of the interests of the church today as then. Let us remember that he requires of us today, as of those missionaries of old, that we be willing to represent him, willing to endure hardness and thus to make full proof of our ministry—of our service for Christ and his message. Would it require faith on the part of the missionaries to accept such experiences as providential and not to think of these as evidences of the Lord's disfavor or neglect? So must we learn similar lessons of faith in the school of Christ, and be glad to follow in the footsteps of Jesus and the apostles. We must learn to rejoice in retribution as in prosperity.

FINALLY, BRETHREN, THINK!

JUNE 25.—QUARTERLY REVIEW.

THE POWER OF THE MIND, THE WILL—AS A MAN THINKETH, SO IS HE—THE POWER OF EVIL THOUGHTS—THE POWER OF GOOD THOUGHTS—THINK OF PURE THINGS—NOT EARTHLY THINGS—OF THINGS OF GOOD REPORT—OF THINGS OF VALUE—OF PRAISEWORTHY THINGS—EACH RESPONSIBLE FOR CARE OF HIS OWN MIND.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to co-operate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with him through the Lord Jesus Christ, and who have become new creatures through the begetting power of the holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the resurrection of the just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The Apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole church—that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into his family; and any failure to follow these terms is contrary to our covenant. The Lord through his Word gives us the necessary instructions as to what his will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the spirit.

"As a man thinketh in his heart, so is he." Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out. (James 3:1-10) But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. Hence God shows us the reason for what he requires, and sets before us exceeding great and precious promises. These are intended to work in us—to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will.

QUESTIONS FOR SELF-EXAMINATION

The Apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it

identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, that fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

HARVEST GATHERINGS AND SIFTINGS

[Reprint of article which appeared in issue of July 15, 1906, which please see.]

THE SCOPE OF THE ABRAHAMIC COVENANT

Question.—Which is the greater, the Abrahamic Covenant or the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made "princes in all the earth" during the Millennial age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (Galatians 4:21-31) The Christ, the new creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the spiritual seed, the new creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant —the Grace Covenant, the Covenant of Sacrifice (Psalm 50:5) —brings forth the Isaac class, the church, Head and body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac," the divine nature—something never before offered. After this new creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" seed, the new creation, and secondly, through the Ancient Worthies, developed in the ages preceding this age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Romans 4:17), said the Lord to Abraham—"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah—Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life—to "the liberty of the sons of God."—Romans 8:19, 21.

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HOW THE GREAT APOSTASY WILL BE OVERRULED

"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2:10-12. Rev. Ver.

The Bible helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for he is not the Author of sin or darkness or error in any form. All his work is perfect; he is "righteous altogether," his name is LOVE. Such being the case he would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a measure of wilfulness on the part of mankind.

The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshiped him not as God, and did not wish to retain the knowledge of him in their minds, but willingly departed from him. (Romans 1:18-28) This same Apostle elsewhere assures us that "the god of this world," "the prince of this world," Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. (2 Corinthians 4:4; John 12:31; 14:30) He is the great deceiver, of whom the Lord said, "He was a murderer from the beginning [of man's creation] and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."—John 8:44.

Again the Master declared in Revelation, when telling us about the consummation of the Gospel age and in the inauguration of the age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished—thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (Genesis 3:4, 5; 2 Corinthians 11:3) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall not surely die"—God has deceived you; nobody dies; what is called death is only the dropping of the mortal body as of a worn-out dress; merely the passing into another form of life—a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time he has permitted them to work all manner of uncleanness. (Romans 1:28-32) But while he has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin

and death—"whosoever will." For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to his Word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted—"perfect in his generation."—Genesis 6:1-22.

SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits—the fallen angels—denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clairaudience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to mankind that God had deceived them and falsified in his pronouncement of a sentence of death upon the father of the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were more alive than before.

This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise power over the rebellious race that he may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special covenant with the nation of Israel, and they promised full obedience to his law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.—Deuteronomy 32:16, 17; Psalm 106:34-38; 1 Cor. 10:19, 20.

JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies. To them he had said, "You only have I known [recognized] of all the families of the earth." (Amos 3:2) When Jesus came, he said, If you had received the witness of John, you would have been ready to be my disciples. Many of the Jews had merely a form of godliness. They thought God would save them by the law whether or no. But Jesus told them that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy seed of Abraham.

The work of Jesus during his ministry was the starting of this new seed. Jesus himself was the head of this seed. The special work of the entire Gospel age has been the calling and preparing of this spiritual seed of Abraham. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful "remnant" from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this seed, the church of Christ, the members of his body. After the accomplishment of this work, Christ, who would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the spiritual seed of Abraham, the faithful seed.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the spiritual seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would love this great favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostles had fallen asleep the great adversary, Satan, would come and sow "tare" seed in God's wheat field. the church. This tare seed would spring up and bring forth "tares," imitation "wheat," who would associate with the true church and count themselves as of the elect. They would consider themselves as real "wheat." In the parable, the servants are shown as coming to the Master and asking him whether they should not root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of "Harvest," when he would again be present and would say to the reapers, "Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn." The field was really a wheat-field always; the tares had no right there.

This indicated a separating work to come in the end of the Gospel age, in the time called by our Lord the "harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. The evil seed which Satan sowed in the wheat-field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing church, there was a faithful company of disciples, which had held firmly to the truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reintorced later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity.

GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was mixed which was poured into the "golden cup" of truth, and held out to the world by the apostate "woman," the professed church of God. And she "made all nations drunk with the wine of her fornication." (Jeremiah 51:6-13; Revelation 17:1-5, 15) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of

men, the church, as conditions favored her advancement, organized itself as the Papal heirarchy. The Bishop of Rome was declared pope, and claimed to represent our Lord Jesus to the church and to the world. The pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and temporal prince. The pagan doctrine of the immortality of the soul, combined with the idea, also imbibed from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for heaven.

These ideas and theories were presented by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Then there was another places—Purgatory—where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by their friends on earth and the money paid for their deliverance. Thus the work went on, and the "tares" in the church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy; and their infants who died were denied salvation.

It was the claim of the Papacy that the thousand years of Christ's reign, the Millennium, promised in Scripture to follow Christ's second advent, began in the year 800 A. D., under Pope Leo III., who claimed to be the representative of Christ, his vicegerent, to begin Christ's reign in his stead. In that year the "Papal states" were ceded to the church by Emperor Charlemagne. Their "Millennium" ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the church and took the Pope, Pius VI., a captive to France, where he died. The succeeding freedom from Papal persecution and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the "little season" foretold in Revelation to follow the thousand-year reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

This Papal Millennium is known in history as the "Dark Ages." During that time many were the erroneous doctrines and practices brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. Then endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to "change times and laws." They presumed to have authority to alter the laws of God when it seemed advisable for them to do so. They sought to change the time for the reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of the continual [once for all] sacrifice of Christ, claiming that in the Mass Christ is offered again and again, in a bloodless manner. Thus they set at naught the SCRIPTURAL teaching that the one offering of Jesus on Calvary was all-sufficient for the cancelation of sin. See STUDIES IN THE SCRIPTURES, Vol. II, Chapter 9.

We do not charge that these religious leaders of the dark ages were all doing these things knowingly. We believe that many of them were themselves deluded by the adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as "Christendom"—Christ's kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin.

WORK OF REFORMATION—"A LITTLE HELP"

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—his true church. Even through the darkest years of the dark ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the reformation by which the saints were "holpen with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See SCRIPTURE STUDIES, Vol. III., pp. 34-39 and pp. 108-113.

AN IMPORTANT QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. They would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in his Word. Now we see that, as our Master forewarned, "The kingdom of heaven suffereth violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the dark ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit—a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and he was raised from the dead on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why should the spirit come to need it again in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

The church systems of today are thoroughly permeated with all manner of pagan doctrines—Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead—all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them, and the work is nearly completed. He has spewed these nominal systems out of his mouth.—Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that people who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God's truth as it is in Jesus! What a marvelous

impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "Where is the devil?" Then when the love of God in his wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere at heart, all desirous of doing right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! We can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed—a purpose for the church and for the world and for all his created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that his ways are just and righteous altogether. We are waiting for him fully to demonstrate his character in due time; and this time, we believe, is now very near at hand.

"THEY GO FROM STRENGTH TO STRENGTH"

"Be ye filled with the Spirit."—Ephesians 5:18.

Let us consider together briefly these words of the Apostle Paul, addressed to the church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and brighter day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and continuous. We are to be more and more filled with the spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have his spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

If it were an impossibility for us to be filled with the spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and his smile upon us. We may not always realize his presence to a large degree, but the Lord's saints must learn to walk by faith, to trust him and his abiding love and presence with us even though physical ill health or untoward outward circumstances or conditions may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the church the Apostle Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:6-8) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the spirit than at other times. But if we are striving earnestly to daily work with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be an the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully, more and more continually, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

The spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenly hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."

But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in heaven, we should take alarm, and should ask ourselves whether we are deficient, whether we are neglecting the means of grace—prayer alone with God, study of his Word, meditation upon the glorious things to which we have been called, watching ourselves as to our growth in the fruits of the spirit. If we find that we are considerably controlled by the spirit of contention, we should ask ourselves, "Are we seeking to deal justly and equitably with others—to give them their rights and not intrude upon them? Are we cultivating the love which is forbearing, forgiving and kind?"—2 Timothy 2:24; Ephesians 4:31, 32.

If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the spirit, let us rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.

But we need to continually watch and pray; for there is constant danger otherwise that we may be tripped up or stumbled either by our own faults or those of others. We are never safe from being side-tracked unless we go often to the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process. We should show our loyalty to the Lord by renewed effort every time we fail. He is looking at us not to see if we are perfect in the flesh—for he knows that we are not and can never be—but to see whether or not we have the spirit of earnestness and loyalty which daily and hourly seeks to keep the body under and to cheerfully take up the cross.

BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to fly to the only true Source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a new creature and accomplish all the good pleasure of God's will.

This unwavering trust in the Lord, this abiding rest of soul, this zeal in God's service, is a matter of growth. "They go from strength to strength," the Psalmist declares of the inhabitants of Zion. "First the blade, then the ear, after that the full corn in the ear," said our Lord of this class. (Psalm 84:7; Mark 4:28) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto

the Lord. They rejoice no matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to his promise, all things are working together for their good. To attain this development is to be filled with the spirit; and each consecrated disciple of Christ should reach this plane.

Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love of Thee;
Thy fulness that which filleth me.

"Mine effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me.

ST. PAUL AT THESSALONICA AND BEREA

JULY 2.—ACTS 17:1-15.

"Him did God exalt with his right hand to be a Prince and a Savior."—Acts 5:31.

[With the exceptions of the following paragraphs, this article was a reprint of that entitled, "The Bereans More Noble," published in issue of June 1, 1909, which please see.]

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days they reasoned with the congregation from the Scriptures. The word rendered reasoned in Verse 2 implies a dialogue or discussion. St. Paul discussed the Bible with the Jews. The propriety of his course is evident. The Jews were familiar with the Messianic prophecies; and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed to Isaac and to Jacob—the Oath-bound Covenant.—Acts 26:7; Hebrews 6:13-19.

This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the truth than they would get from any ordinary discourse. While we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this end of the Gospel age. This method is for the advantage of the entire class; for an able leader is not so indispensable as with other methods. One danger with able leaders is that sometimes their ability goes in a wrong direction and misleads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book are used. The textbooks are the STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been brought into an assimilable form. Each subject is treated systematically, with references to various parts of the Bible in which these subjects are stated. It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word than have others.

"THE MORE NOBLE BEREANS"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place very honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The Greek word used here for "noble" seems to imply persons of the noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the law and the prophets, professing to be looking for the Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the law and the prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy through Christ—his plan for selecting the church now and of blessing all the families of the earth through that church by and by—could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

We read that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected.

"Painful and dark the pathway seems
To distant earthly eyes;
They only see the hedging thorns
On either side that rise;

"They cannot know how soft between
The flowers of love are strewn.
The sunny ways, the pastures green,
Where Jesus leads His own."

THE THESSALONIAN CHRISTIANS

[This article was a reprint of that entitled, "I Will Come Again and Receive You," published in issue of August 1, 1897, which please see.]

OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.

It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever he goeth." They must not faint before they reach the end of the journey. The world, the flesh and the adversary will try to dissuade them and turn them back—try to cause them to think that the invitation they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy—to see whether we love him best or love self best, to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered, to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.

In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith—those proving worthy of his entire confidence.

Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." These shall have "a crown of life." Their loyalty must be proven even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those who thus die—the Little Flock will die sacrificially, and the Great Company will die through "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"Unto death," therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the covenant of sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the crown is that it confers great honor. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel—the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful church. There is a great prize to be given. There is an election going on. It is for each individual to make his calling and election sure.—2 Peter 1:10, 11.

Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life—life on the very highest plane. Those who attain restitution during the Millennial age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this crown of life given to the "more than conquerors" will be the very highest form of spirit life—immortality—far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain. The goal is near!

"Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;
The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest."

THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is the larger demand, are nearly always "out of stock."

In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices—less than the wholesale prices. The retail prices are $25.00, $50.00, and $100.00 The wholesale prices are just one-half of the retail prices The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less—namely, one-third the retail price—$8.33, $16.67, and $33.33.

The "A" Angelophone, which would cost our readers but $8.33, is of very neat design and of good, full size, quite artistic looking. The spring is strong enough to run the record without rewinding.

The "B" Angelophone is still larger, more handsomely covered, and has a double-spring motor with worm-gear.

The "C" Angelophone is still more handsome in appearance, with a cabinet case and lid, double-spring motors, worm gear, etc. All are rosewood-stained and varnished. All are supplied with excellent tone-arms and sound-boxes—and the latter is so arranged as to play any kind of record—Columbia, Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." Very appropriately, the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

Any of our readers desiring to purchase at above prices may address their orders:

The ANGELICO, % I. B. S. A., 122 Columbia Heights, Brooklyn, N. Y.

INTERESTING LETTERS

CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:—

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a pilgrim visit. They are frequently unwilling to have this a light luncheon, but rather an elaborate meal. Various sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as they have in getting house and dishes ready beforehand, and in cleaning things up later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that sister, and especially so if she is not physically strong.

This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that it had become a severe trial to hear another pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the pilgrim's visit, and possibly while he was talking she would have to spend part of the time in the kitchen.

I find that sometimes the older and more practical sisters see the unwisdom of this, but the younger ones who have less home cares, and better health, will insist on a more elaborate program, though in the end the major portion of the work does not fall on them. Often it seems prompted by a pride that wants to surpass the hospitality of another class.

However, there are some sisters who have the matter of a luncheon down to the point of ideality, and if the friends knew that such methods gave us the greatest satisfaction they might adopt the same. Let me tell the method of a certain class where almost all the week-day meetings are held at one home on the occasion of a pilgrim visit since it is the only house large enough.

Probably 25 or 30 will sometimes stay over from one meeting to the next. They do not go to the table, but are asked to take seats around the room, leaving the middle of the room open for passage. Then there is passed to each one a picnic plate on which are two sandwiches (probably one is meat and one cheese), a pickle, a piece of cake and a banana (or some other fruit). Then tea or coffee or water is passed to each. On each plate is also a paper napkin.

There is no dish-washing, except of cups and saucers and

spoons. Even tin cups will simplify this. When all are served, everybody is free to enjoy the discussion of Scripture questions, etc. As each one is through he puts his cup on a convenient table, from which sisters finally remove them in a few moments.

In this way the friends have clearer minds for the evening discourse and are in a better state to take in the more spiritual food. If any feel a cooked supper is necessary they can go to a nearby restaurant.

At the class I have in mind the sister usually speaks to the pilgrim brother earlier in the day somewhat like this: "Now, Brother, we know you must have little luncheons so often that something more substantial may be needed, so if you tell us what you want, we will see you have it." However, it suits me far better than a heavy supper, while there are other places where a memory of the elaborate variety of heavy food I am supposed and urged to eat, puts a little measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and rich things offered me during the last fifteen years, I would have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number to be provided for, and then divide it up amongst themselves. One brings 12 or 15 sandwiches, another the same, another a dozen bananas, etc., and thus the expense as well as the labor entailed is made very light.

Many of the sisters making extensive preparations for entertaining have the best of motives; they thus desire to show their appreciation of the presence of the friends, the Lord's children; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends as they arrive are shown to a room where they can leave their coats. If they get there early enough this is all right, but it sometimes happens that even those coming in late are thus treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confusion among those near the stairway or hall; at least it distracts the attention of some. How much better if all such moved promptly to the nearest vacant chair, keeping their coats with them as they would in a more public place!

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they once were. I have been to public services, even, when not a single tract was on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't deak." That surely is one of the things to which the deacons of the various classes should see.

It isn't my intention to complain of the classes, for they are really in a glorious state, but there are some place where the foregoing suggestions might make them still more of a blessing to one another. With warmest Christian love,

Yours in the bonds of the kingdom, B. H. BARTON.

RE LOVE THE SUM OF ALL GRACES

MY DEAR PASTOR AND BROTHER IN CHRIST:—

Have thought many times of writing you since that most helpful article on Love appeared in THE WATCH TOWER, and especially since you suggested that we write you stating the progress and growth we have made in the development of this all-important fruit of the spirit. And now as my cup of joy and blessing is simply overflowing in gratitude to our dear heavenly Father, and to you, his faithful servant, for your loving ministry, I write you of my experiences.

Desiring more and more to become Christlike, I had been striving to develop more love. It became the burden of my prayer. Then in the providence of God the article on Love appeared in THE TOWER. It was just what I needed!—and how it helped me! By God's grace I have noted growth in love as I daily seek to walk in the Master's steps. It has helped me to be more and more patient, more sympathetic, and to daily examine myself by this standard. Truly, the articles in THE WATCH TOWER become more and more to me "meat in due season," and I rejoice to see how wonderfully the Lord is providing all things needful for them who love him supremely. (Philippians 4:19) The Lord is indeed blessing us during this period of waiting, that the bride may make herself ready.

Would like to relate to you several experiences in the volunteer work, which were a source of joy and help to me, and we believe of interest to you. The other day, in serving a nearby town with tracts, we learned in conversation with a merchant's son how much he and his father enjoyed the tracts. He said, "Father has been treasurer and a member of council of the Lutheran Church for many years, and they have recently reelected him, but he will not serve any more; he is thoroughly disgusted with it all, because there are so many hypocrites in the church. We don't want anything to do with it." A lady, hearing the conversation, said, "I haven't been in church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to church any more. When approached about it they say, 'What is the use? I get Pastor Russell's sermon at my house every Sunday morning, and there I get just what I want, and I would not get that if I went to church.'"

No doubt the truth is reaching more people than we might realize. (Ecclesiastes 11:6) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHAUS.

LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July (French) TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting Halleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.—Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENT'S MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly his creatures? Oh, how much I now bless the Father for having made known to me his love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the throne of grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love—not the love of the world, but that for life eternal—may abide in me.

Your sister in Christ's love, L. R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in his mercy has sent us his messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M. R.—Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (Prov. 25:25) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.—Rev. 1:3.

The Lord bless you and keep you in his love through Jesus Christ!

Yours devotedly in him, F. JUPIN.

Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take

the liberty, sir, to present you my warmest felicitations for the work you have undertaken, which consists in giving to our associates spiritual meat in harmony with their faith and belief. I would gladly reimburse the expenses you have made for the services rendered to my son, who is very well pleased with THE WATCH TOWER and MILLENNIAL DAWN. Our correspondence with Switzerland not being allowed, I send this to my aforesaid son in Germany, who will transmit it to you.

Please believe, sir, in my deep gratitude and accept my Christian greetings.

JOSEPH SERVIAS.

President of the Temperance Society.—Belgium.

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SIGNS OF THE PRESENCE OF THE KING

"But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap."—Malachi 3:2.

The words of the Prophet given in our text refer to the close of the present Gospel age. It is the same day prophesied by the Apostle Paul when he declared, "The fire of that day shall try every man's work of what sort it is." (1 Corinthians 3:13) It is the day of which the Apostle Peter wrote so graphically when he said that in the great day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10) It is the day of which the Prophet Zephaniah spoke when he said that in the great day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8) Isaiah, Jeremiah, and many of the faithful prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel of the Lord that in that day there should be a "time of trouble such as never was since there was a nation." (Daniel 12:1) Our Lord Jesus himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this day "the day of the Lord," "the day of Jehovah," "the day of God," "the day of Christ," "the day of vengeance," "that great and notable day," etc. It is the day in which the old order is to perish and the glorious new order is to be ushered in. In foretelling this day, both the prophets and the apostles speak of the class which will stand in this day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29) The present order of society—the nominal church systems, financial institutions, political institutions—all—will go down.

During the Gospel age many who have not been Christians have associated themselves with the church. The civilized world of today call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true church of Christ alone will God give the Messianic kingdom. Some who really have Christ and his work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were—how far removed from the truth.

"SAVED AS THROUGH FIRE"

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their ransom-sacrifice, and have consecrated themselves wholly to God through him. All these have been "called in one hope of their calling." (Ephesians 4:4) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the kingdom, and through much tribulation will take a lower place, before the throne—not rulers, but honorable servants of the ruling class. All who have been begotten of the holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the age. But apparently a large number of these are living now, at the close of the age; and these must go through "the great tribulation" and must wash their soiled robes and make them white in the blood of the Lamb. (Revelation 7:9-17) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Galatians 1:6-12) He assured the church that what he had taught them was from God, and that even if an angel should bring them another Gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the redemption-price for Adam and his race is the foundation doctrine of the church, which was received from Jesus himself and from his faithful mouthpiece and which was shown in the divinely given types of the law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great day of the Lord; for the fire of that day would surely prove the nature of this structure. Consequently, both teacher and pupil would suffer loss and be saved only "as through fire."

INVULNERABILITY OF THE TRUTH

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah 66:5), while the fire of this day will only manifest the truth to all. Now power, no tongue, no pen, can successfully contradict the truth, the great divine plan of the ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess his kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign. To many it will mean the loss of their present advantage over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and kingdom. Though men know it not, it is the smiting of the kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. Worldly men cannot

realize this; for this kingdom cometh not with outward observation—with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the present order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best!
When Mammon o'er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash down broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
Then look for lightning!—God's red bolts must cleave the stifling gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness, and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for his deliverance, and he will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Ephesians 2:2) It means the shaking of society in a manner and to an extent never before known, and as thoroughly that another shaking will never be necessary. (Hebrews 12:26, 27) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city [Babylon] he layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah 28:15, 17, 18; 26:5, 6.

LIFT UP TRUTH'S GLORIOUS BANNER!

It is written that the day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the heavenly King to come again in the flesh. They forgot that the only reason for his coming in the flesh at his first advent was "for the suffering of death" as man's corresponding-price; and that now he is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." (1 Peter 3:18) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we him [so] no more." (2 Corinthians 5:16) The true children of God are coming more and more to see how the Master comes at his second advent, and are not expecting to see him in the flesh and with their natural eyes.

We who know that the King of Glory and his blessed kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption-price for the entire race of Adam, and that his return is for the purpose not only of delivering his church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

SEEKING MEMBERSHIP IN GOD'S KINGDOM

"Seek ye first the kingdom of God and his righteousness."—Matthew 6:33.

At the beginning of our Lord's earthly ministry the Jewish nation were invited to become the kingdom of God. The offer of God's chief blessing was "to the Jew first." For many centuries they had been God's special people. They had been called to be unto God "a kingdom of priests and an holy nation"—a peculiar treasure unto God, composed of a priestly class and a chosen, holy people. (Exodus 19:5, 6) We do not understand that all Israel from the time of the giving of the law could have been of the heavenly kingdom, however faithful they have been. None could be of this kingdom class before Jesus came to earth; for he was the Forerunner of this class. The offer was made to the Jews of his day. But those of the nation who lived previously, and who had been faithful to God, true to their covenant, shall be greatly blessed of the Lord on the human plane. They shall be used to bless all nations under spiritual Israel—the kingdom of God now being set up.

God's special favor to the people of natural Israel in choosing them above any other nation was especially because they were the seed of his faithful friend, Abraham. God had promised Abraham that because of his faith and obedience his seed should be blessed. It was not because they were of themselves holier or better than other peoples. (See Exodus 32:9-13; Deuteronomy 9:4-8) But for their fathers' sakes God chose them to be his people.

At our Lord's first advent the time had come for the offer of membership in the kingdom, for the testing of the whole nation of Israel, to prove whether they were ready for this choice blessing. Jesus was the One to offer this kingdom; for he had consecrated himself a sacrifice for sin, which would constitute a basis for the establishment of the kingdom on earth.

TRUE AND FALSE IDEAS OF THE KINGDOM

The sermon on the Mount, from which our text is taken, points out the earnestness and singleness of heart necessary in those who would become members of the kingdom class. The Master intimates that not all of this favored nation who heard his message would be ready to accept it. Many were absorbed in the things of this life—in what they would eat, what they would drink, what they would wear. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the kingdom, their first interest. "Seek ye first the kingdom of God and his righteousness," enjoined the Savior, not the earthly things. If the kingdom was made first, all their earthly needs would be supplied; "All these things shall be added unto you," was his promise.

Not many of the Jews were ready for so drastic a Teacher. They had their own plans—business plans, political plans, social functions. Hence this invitation of Jesus to leave all to obtain a kingdom of which they knew nothing and which seemed so intangible did not find a very ready response. The twelve apostles were among the first to accept his offer. At the time of Jesus' death, something over five hundred had joined themselves to him as his disciples. Of these we are told that one hundred and twenty were gathered in the upper room on the day of Pentecost, where they received the begetting of the holy Spirit. After Pentecost some thousands

of Jews came to the point of decision to make the kingdom of God their first business. These, however, were but a small minority of the nation of Israel.

Throughout this Gospel age there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first consideration of their lives. Satan has tried to make many of these think that papacy is that kingdom, or that Great Britain or Russia or some one of the other kingdoms of earth is that kingdom. To others he brought a misinterpretation of the words of the Apostle, "The kingdom of God is righteousness and peace and joy in the holy Spirit," and endeavored to make them think that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. How far all this is from the teaching of the Scriptures regarding the kingdom can be readily seen by a study of the subject of the kingdom of God as presented by the holy prophets, the apostles and our Lord Jesus himself. Truly we have a wily adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

By these false ideas the true thought of the kingdom was obscured—the thought that God was selecting the members of the kingdom class, the thought that we not only make a full consecration of our little all to the Lord according to his terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head. This obscuration of mind still continues with the majority of those who have professed the name of Christ; but the full complement of body members of Christ is being secured, despite Satan's vigorous efforts to prevent it. Now the number is almost full; indeed the few now coming in, we believe, are merely taking the places vacated by some who by unfaithfulness have but the crown laid up for them; for we understand that the full number had accepted the offer and been begotten of the spirit when the general call ceased, in the fall of 1881. See STUDIES IN THE SCRIPTURES, Vol. III., Chap. 6—"The Work of the Harvest."

In seeking the kingdom of God we as Gentiles are to realize that the Lord has not changed from his original position when he made the proposition to Israel that in order to obtain everlasting life they must keep the law. There is no other way. God will not exalt to kingdom honors any who are violators of his law. The question then comes in, How can we keep the law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? And does not the Lord say through the Apostle that by the deeds of the law shall no flesh be justified in his sight? To understand this is to understand some of the deep things of God; namely, that "God is in Christ reconciling the world [those from the world who now accept the Gospel call] unto himself, not imputing their trespasses unto them."—2 Corinthians 5:19.

"YOUR BODIES MEMBERS OF CHRIST"

Christ kept the law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers, their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the new creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by our Savior.

The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus says, "Know ye not that your bodies are members of Christ?" (1 Corinthians 6:15) God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual new creature. This new creature keeps the law of God. Wherein there is failure, it is not the new creature that fails, but the imperfect flesh, which is covered by the pure, white robe of Christ's righteousness. God looks upon it as the spotless body of this new creature. Thus we stand perfect before God's law; thus the righteousness of the law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.

LIBERTY IN CHRIST NOT THAT OF MEAT AND DRINK

Our text enjoins that we seek God's righteousness. This seems to imply that for those he is now calling God has provided a righteousness. This righteousness is in Christ, and it must be accepted by every one who comes to God; otherwise, not having the righteousness of God and the assistance that goes with it, he will not be able to attain unto the kingdom.

The new creature is so in accord with the Lord that he will seek to bring his mortal body fully under the control of the law of love. He will seek to be altogether just toward his fellowmen, toward the brethren, and kind and merciful toward all. His entire life will be given up to attaining membership in the heavenly kingdom. This will lead him to serve the cause of God's righteousness. Wherever God's plans are set aside, he would be called upon to defend them in every reasonable way. He will be on the side of righteousness and truth. All who truly seek the kingdom have this disposition.

When the Apostle Paul says that the kingdom of God is not meat and drink, but righteousness, peace and joy in the holy Spirit, we are to understand him to mean, as shown in the context, that the privileges of those who are of this kingdom class do not consist merely in liberty to eat and drink things forbidden to those under the law or to those in bondage to heathen superstitions, but our liberty is far superior to this. Those Jews who became followers of Christ were informed that they were now free from the regulations of the law which restricted their food, etc. As to whether they would now eat pork or something else was thereafter to be regulated by conditions and circumstances. They had liberty in Christ that they had not, as Jews, previously enjoyed.

But St. Paul points out that this is not the chief liberty —to be able to eat oysters, pork and other things forbidden by the law. This permission would not be much of a blessing. The chief element of their freedom in Christ was that true righteousness and holiness which is the blessing and comfort of all those who are the sons of God. Nor was it the Apostle's thought that righteousness, peace and joy constitute the kingdom, but that these are the blessed results of membership in the kingdom class. They are blessings which are the heritage of those who are heirs of the kingdom, even while they are still under age, as it were, still being tutored and prepared for kingdom service beyond the veil. All of the Lord's people are now to rejoice in true righteousness, the righteousness of God, and to seek it above all else.

ST. PAUL AT ATHENS

[This article was a reprint of that entitled, "Worshiping the Unknown God," published in issue of June 1, 1909, which please see.]

GOOD, BETTER, BEST IN BIBLE STUDY

Every influence which makes for respect for the Bible as the Word of God is commendable. The Bible study practised in Great Britain and Ireland fifty to a hundred years ago; namely, the committing to memory of verses and chapters and the use of the Book as a reader in the Schools, had its advantages. Those who thus became familiar with the text of the Bible had a valuable store of information, if later they became Christians and sought the meaning of God's messages.

Other Bible study attempts were made in various denominations in so-called Bible study classes. These, however, were hampered by the denominational creeds. Occasionally able teachers informed their classes respecting the historical setting, discussed the writer of the epistle, the journeying experiences, etc. Sometimes he ventured off into doctrine; but on such occasions, unless he was very discreet and held down the class, the result of the lesson was somewhat of a dispute and a general tangle, which left the class more confused than before.

Another style of Bible study which for a time found favor, consisted of a number of Christian people reading a chapter, verse about. Each, after reading his verse, would make such comment as he pleased. If there were forty verses in the chapter there were as many little comments. When the meeting closed there was a feeling of a measure of refreshment in having handled the Bible, having read some interesting

verses, and having communed with each other; but very little knowledge of God or his plan of the ages was gained by such Bible study.

It is only of late—within the past ten years practically—that the Bible has been studied after the manner we mention as Berean Studies—searching the Scriptures. Now all over the world Berean Classes are in operation. Great blessing and great enlightenment are resulting. For this kind of Bible study, a textbook is used and also a question-book. The textbooks are the various volumes of STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been collated and brought into an assimilable form. For instance, if the lesson appertains to the holy Spirit, the study on the subject brings together the teachings of the Bible from every part and sets these in orderly array before the class. If the subject be "The Man Christ Jesus," it is similarly treated. If the subject be "The Logos," it is treated in like manner. If the subject be "Justification," "Sanctification," "The Glorification of the Saints," each subject is treated systematically—brought to the minds of the class and laid open for discussion, with references to various parts of the Bible in which these things are stated.

It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word of God than others. While, therefore, we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this harvest time. This method is for the advantage of the entire class. An able leader is not so indispensable. One danger with able leaders with any other method of Bible study is that their ability sometimes goes in a wrong direction and misleads.

These Berean Studies, however, place the entire class in a position of advanced scholarship in the Word of God, because they have the entire subject under discussion open before them. Nevertheless, even in a Berean Study and when the questions are used, a skilful leader, who is humble-minded, will prove a great assistance to the brethren. And this is the case in nearly every class the world around. We want the dear readers of THE WATCH TOWER to know just why we so earnestly recommend to them this Berean form of Bible study. Nor should we wonder if the adversary would work against a method which has been so blessed of the Lord. We urge upon all a comparison between the results in their minds, their hearts, their lives, as between Berean Bible Studies and all other kinds of which they may have knowledge or have tried in the past.

ST. PAUL AT CORINTH

[The first three paragraphs of this article were reprinted from article entitled, "Paul at Corinth," published in issue of February 1, 1903. The remainder was reprinted from article entitled, "I Have Much People in This City," published in issue of June 15, 1909. Please see the articles named.]

GLORYING IN THE CROSS OF CHRIST

JULY 30.—1 CORINTHIANS 1:18-2:2.

"Far be it from me to glory, save in the Cross of our Lord Jesus Christ."—Galatians 6:14.

THE CROSS OF CHRIST NO LONGER PREACHED—REDEMPTION FALLING BEFORE EVOLUTION THEORY—THESE TWO THEORIES ANTAGONISTIC—FEW UNDER THE BANNER OF THE CROSS WITH JESUS AND THE APOSTLES.

None can dispute that the preaching of the cross of Christ is dying out. Those who still preach it give the impression that at the most it means renouncement of sin and the incidental self-denials. Rare indeed would it be to find a minister in our day preaching the necessity for the cross of Christ—the necessity for Jesus' death as the redemption-price for the sins of the world.—1 Timothy 2:5, 6; Matthew 20:28.

Why is this? Some would answer that they have become Christian Scientists, and no longer believe that there is such a thing as sin, and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sin. Others would answer that they have gotten too wise to believe any longer that in the divine plan the death of Jesus was necessary that in the redemption and reconciliation to the Father. Their view is that the apostles and Jesus, in setting forth the cross, were laboring under the delusion of the darker time, which present day education shatters under a brighter light. Still others would say that they have become Evolutionists and Higher Critics, that they no longer believe the Bible at all, and that they adopt the opposite theory to that of the Bible—namely, the Evolution theory.

From the standpoint of Evolution there could be no justice, no propriety of any kind, in a ransom-sacrifice by a Redeemer. Why? Because, according to the Evolution theory, man is surely developing, and is not yet perfect and not yet ready for trial along perfect lines; he is merely merging from a brute to an intelligent creature. Evolutionists would claim that without any redemption or any interference whatever upon God's part the process of Evolution will continue until by and by there will be a family of mankind that will reach an aristocracy of wisdom, efficiency and power which will enable them to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today or of the past. If they boast of their children of the future and of the everlasting life to which those children will be gradually evolved, they admit that personally they have nothing beyond the truth—that any future life on their part will be representatively in their children. And as for their parentage, they have nothing to boast of there, although some of them seem to boast of their ancestry, after all—that their forefathers were monkeys, frogs and, earliest of all, simply protoplasm.

SIGNIFICANCE OF THE CROSS

These theories are the products of human wisdom, and indicate a misunderstanding and neglect of God's Word. How beautiful is the Gospel of the cross as compared with any other! It assures us that God made man in his own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to divine law and of the enforcement of the divine penalty—"Dying, thou shalt die." (Genesis 2:17, margin) For six thousand years our race has been dying, not only physically, but also mentally, which includes the moral qualities. With all the experiences of the past and with all the education of the present, nobody has hope that our race can be lifted up out of its present unsatisfactory condition back to perfection. All that we can do is to combat the evil in ourselves, combat disease and death, and help others along the same lines.

But meantime, God had from the very beginning planned the blessings of the cross—planned that in due time he would send forth his Son, who would die for human sin, "The Just for the unjust," and thus open up the way for man's return to divine favor and everlasting life. Thus it is written: "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class of humanity, under a special call, or invitation, to be the bride of Christ—"the church of the first-born, whose names are written in heaven." (Hebrews 12:23) The Scriptures assure us that this selected company is to be associated with Jesus in the great kingdom of God, which the Bible everywhere shows is to roll away the curse and, instead, bring back favor.

The kingdom cannot come until the royal family is ready to take the throne. Jesus, indeed, has long been ready; but in harmony with the Father's plan he has waited and has been doing a work in the preparation of the church, his brethren, who are to be his joint-heirs in the kingdom—otherwise styled "the bride, the Lamb's wife." (Romans 8:17; Revelation 21:9, 10) Then for a thousand years the restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto him every knee shall bow and every tongue confess. (Jeremiah 31:34; Philippians 2:9-11) All this is to come as a result of the cross.

EARTHLY VS. HEAVENLY WISDOM

No wonder the Apostle makes the cross of Christ the center of his preaching, declaring; "Without the shedding of blood there is no remission" of sins! (Hebrews 9:22) As the

Prophet hath declared, "By his stripes we are healed." (Isaiah 53:5) Our lesson quotes briefly the divine prophecy that the worldly-wise would not appreciate the divine plan, and especially the center of that plan—the cross of Christ. Worldly wisdom would look in an entirely different direction.

However, God is not seeking the worldly-wise, but those loving righteousness, full of faith and obedience. Hence the majority of mankind, including the majority of the wise, are still to be found on the side of the wise, are still to be found on the side of the world; and only comparatively few have come properly and truly to the Lord's side, accepting the wisdom from above. These, in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. The wise, the great, the noble, the rich, the learned, are so well satisfied with what they have that they are not hungering nor thirsting, nor seeking after the divine arrangement. Hence those who accept the Lord's arrangement are usually the poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of wisdom and through the channel of wisdom—the Bible.

The whole world is perishing because of original sin; and to nearly all of the world the cross of Christ is foolishness. We who believe God's message are said to be saved—to have passed from death into life—because we have come into relationship with the great Life-giver "through faith in his blood." To us the great Redeemer is the wisdom of God personified, and that wisdom is shown in the Master's course in sacrifice. When we accept this, he becomes our Justifier; and being justified by him, we are granted access to the Father, who receives our consecration sacrifices, and imparts to us a begetting of his holy Spirit. Our salvation continues as day by day we abide in the Lord and grow in grace, knowledge and the holy Spirit. Eventually our salvation will be completed; as it is written, our salvation shall be brought unto us at the glorious appearing of our Lord and Savior Jesus Christ.—1 Peter 1:13; Titus 2:13.

When the royal priesthood shall have entered into the heavenly glory, then will begin the new dispensation of Messiah's kingdom, which will utterly scatter the errors of worldly wisdom and cause all the world of mankind to hear "the still, small Voice" of God. The Lord will then turn to the people a pure message, that they may all call upon him and serve him with one consent. (Zephaniah 3:8, 9) Then, during the Millennium will be the world's trial time; as now, during this Gospel age, is the Church's day of trial, testing and preparation for the fulness of Jehovah's favor and for everlasting life.

With such an appreciation of the value and the necessity of the cross of Christ, we can join heartily with the Apostle Paul in the Golden Text of this lesson: "Far be it from me to glory, save in the cross of Christ."

LESSON OF THE BLIGHTED FIG TREE

"Have faith in God."—Mark 11:22.

As Jesus and his apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But he found that the tree was barren. Then he pronounced a curse, a blight, upon the tree. The next day as they passed by Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, "Master, behold, the fig tree which thou cursedst is withered away!" Jesus answered, "Have faith in God." (Mark 11:13, 14, 20-22) Then he called their attention to the fact that it was not merely himself who had blighted the tree, but that the heavenly Father was to be recognized as behind him in this. He ascribed always the honor to the Father. He was merely the Finger of God. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John 5:36; 14:10.

REAL OBJECT OF JESUS' MIRACULOUS WORKS

Some of the people of that time, as now, had malignant power; and Jesus' act might have been attributed to that source. So he would direct the minds of his disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. Some might wonder that God would take notice of a tree because it was not bearing fruit. But Jesus was not an ordinary person. His course was not an example for us to go along the street and, seeing an unfruitful tree, say, "Cursed be this tree; it shall not bear any more fruit forever!" Should we adopt this course, we might be finding fault with trees and with everything else. But our Lord was especially sent of God. He was accustomed to do good as he went about. He healed the people and taught them, giving them forceful object lessons.

It was necessary that the disiples of Jesus be thoroughly convinced that he was sent of God before they could have developed in them the needful faith. They must continue this faith, consecrating their hearts and lives to God, before they would be ready for the Pentecostal blessing. Hence many of our Lord's works were of an outward, visible kind, intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. Of his conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his [coming] glory; and his disciples believed on him."—John 2:11.

St. Paul points out that the natural man cannot see the deep things of God because they are spiritually discerned. (1 Corinthians 2:14) Hence there was a necessity for teaching of this outward, material kind to Jesus' disciples; for they were but natural men. Although they recognized him as the Messiah, they did not realize this clearly at first. Jesus asked them on one occasion, "Whom say ye that I am?" And Simon Peter answered, "Thou art The Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona! for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (Matthew 16:15-17) It was a grand course of education, then, that Jesus gave his apostles.

And so as regarded the fig tree, the miracles of healing the sick, raising the dead, casting out demons, feeding the thousands, etc., it was not so important that certain persons be physically healed at that time, nor so important that the multitudes should not go hungry over night, nor that divine displeasure should be visited upon an unintelligent tree. But it was important that the disciples should get the needed lessons and see that the Lord's power could and would be exercised on their behalf; that, with the realization that the Lord was on their side and would guide and protect them, they would be able to exercise great confidence. It was important also that we should have this assurance of our Father's love and care over us as his children. It was important that our Lord's coming glory during his kingdom reign should be illustrated and shown forth.

THE FIG TREE A SYMBOL

There is a further thought as regards the fig tree. We believe that the fig tree is a representation of the Jewish nation. This nation had been God's fig tree. In due time God sent his son seeking fruit from that nation, but he found none. The tree was barren. He found a few faithful individuals, but nationally nothing—no fruit as a nation; and the blight, or curse, of the Lord came upon the Jewish nation because with all their privileges and advantages they had not brought forth the proper fruits. Our Lord Jesus, five days before his crucifixion, pronounced their house desolate. "Behold, your house is left unto you desolate!"—Matt. 23:38, 39; Luke 13:34, 35.

Ever since that time, the Jews have been desolate and blighted as a nation. But there is a promise that this blighted fig tree shall again become a living tree—a living nation. They are to be restored to divine favor, after their "double" of disfavor has been fulfilled. [See STUDIES IN THE SCRIPTURES, Vol. 2, pp. 217-230] This "double" we understand has been accomplished, and this is the meaning of the great awakening now among the Jews, and of the great Zionist movement.

Speaking of the time of his second advent and of the nearness then of the kingdom, Jesus said, "Learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." (Mark 13:28, 29) The Jewish nation has been having a long winter time. But the spring time of this nation is now at hand. We already see this fig tree putting forth leaves. So we see that the lesson of the blighted fig tree was not merely a lesson for an hour, but a lesson to all the Lord's people from that time even until now.

LOVE IN THE CLASSES

"Love one another, as I have loved you," is the Master's instruction. (John 15:12) "We ought also to lay down our lives for the brethren," writes the Apostle. (1 John 3:16) "He that loveth him that begat, loveth also him that is begotten of the Father." (1 John 5:1) As a matter of fact, all who belong to the church of Christ have the spirit of love at the time of their spirit-begetting. And if progress be made in preparation for the kingdom, that spirit of love will increase and abound more and more, until it will be perfected in the resurrection. Then we shall have our new bodies, which will permit our loving hearts to manifest themselves fully. But in the meantime, how frequently the dear brethren of the Lord seriously try each other, vex each other, and fail to provoke to love and good works—inciting rather to strife!

While we should properly attribute such weakness, not to the new creature, but to the old, nevertheless we are never to forget that the growth of the new creature means the death of the old creature, and hence in proportion as our flesh is not dead to sin and selfishness, in that same proportion we, as new creatures, have not yet reached the ideal for which we strive.

The Editor frequently receives letters from elders of classes, asking advice as to how they shall deal with the classes, and from members of the classes asking how they should deal with their chosen elders and deacons. The chosen servants of the classes frequently feel that their brethren, who elected them, do not repose a sufficiency of confidence in them and entrust them fully enough with the management of the affairs of the class—that the class wishes to manage its own affairs and merely to have the advice of the elders. In such cases we recommend that the elders be fully content with such a condition—that it is the class as a whole which represents the Lord, and that no servant of the class has the privilege of exceeding the authority which the class gives to him by its vote.

It is our experience that the Bible students feel a great need of protecting their rights and fulfilling the obligations which the Lord has placed upon them. Surely they are excusable even if they seem to exercise too great care in this matter—in view of the examples all around us, amongst both Protestants and Catholics, of the power of priestcraft, and the inclination of ecclesiastics to grasp power and authority and to ignore the ecclesia.

On the other hand, frequently the classes feel that they are being ridden or "bossed" by their elders—whether this is really so or not. They complain sometimes, for instance, that the elders get a fever for preaching and desire to give lectures on every possible occasion, sometimes even turning prayer and testimony meetings and Berean study classes into lecture opportunities. If intimations are given that Berean lessons are preferred, and that changes from the class order are not appreciated, the elders sometimes take offense with the whole class, declaring that they are not appreciated; and other times they either take offense at the individual who has had the courage to kindly mention the matter to them or fancy that he is an exception and that they are pleasing the class—a case of too much self-esteem sometimes.

PASTORAL ADVICE

It is difficult to know how to advise classes in such cases where the elders seem to have lost, not the spirit of the Lord, but the proper balance of a sound mind. We generally refer inquirers to the extended treatise on the subject in SCRIPTURE STUDIES, Volume VI., and ask them to read afresh and act accordingly. But even after reading, some of the Lord's dear sheep do not know how to obtain proper Scriptural order and maintain the liberties of the class and refrain from permitting an elder to injure himself and the interests of the class!

Our general advice to the brethren is that they take such matters to the Lord in prayer, while watchful of any and every opportunity to promote what we believe to be the Lord's will in the classes. On the one hand, we must admit that it would be entirely wrong for a class to permit an elder to "boss" it or, as St. Peter said, "to lord it over God's heritage." (1 Peter 5:3) It would be injurious both to the elder and to the class interests.

On the other hand, the classes should seek to avoid captiousness and faultfinding. They should esteem the spirit of the Lord, the spirit of devotion, the knowledge of the truth and talents for its presentation, wherever these are to be found, and should gladly help one another to opportunities for development in grace, knowledge and utterance—each according to the talents which the Lord has bestowed upon him and in harmony with the directions of the Lord's Word. Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated.

While the will of the class should be carefully sought by every elder, and fully expressed by every class in respect to all the order and arrangement of its affairs, nevertheless we should not be over-exacting in respect to how the will of the class is expressed. In other words, we should consider what is satisfactory to the majority of the class. Elders are not to be found fault with simply because the class satisfaction has not been expressed in some special, particular manner. In other words, a minority of the class should not feel at liberty to distract the class and stir up strife simply because methods which the minority prefer have not been accurately followed. Each member of the class has full liberty to express his conviction at opportune times—especially at election time; but he should be fully satisfied, after expressing his thought and preference, to abide by the preference of the majority, whether expressed positively or negatively.

JUSTICE FIRST—THEN LOVE

Let us, dear brethren, ever remember that while we are striving after love and its bond of perfectness, nevertheless our own course of action should be squared first of all by absolute justice, and then love may add to that as much as it may please. For instance, at an election some brother may unwisely nominate, for some service of the class, a brother who is not qualified for the position. We must not find fault with the brother, for he has his liberty of making the nomination and manifesting his unwisdom; but, on the other hand, we should not feel bound by his suggestion, nor should we allow fear of offending the nominated brother to hinder us from expressing, by vote, what we understand to be the Lord's will in the matter. And if voted down by the class, the nominated brother has no right to take offense, but should rather admire the courage of the brethren, as expressed in his rejection.

One thus rejected by a class has no right to inquire either of the class or of any member of it why they voted against him. That is their business and none of his. They merely exercised the right which they had according to their own conscience. It was a matter of justice. Love, in the sense of human sympathy, has no place in the deciding of such questions where the Word of the Lord lays down the rules to be followed by each member of the ecclesia. A failure to recognize principles of justice—righteousness—seems to lie at the foundation of nearly all class difficulties. We request that all who get into such troubles take the matter to the Lord in prayer and then consider the matter along the lines of absolute justice.

We have advocated in the Sixth Volume of STUDIES IN THE SCRIPTURES that, if possible, the will of the class be expressed by the majority—at least eighty-five per cent. of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the class to the remaining fifteen per cent and allow them to dictate, as for instance, to permit them to determine that there shall be no elders or deacons elected because the minority would hold fifteen per cent of the whole amount and insist that its ideals should be met or that the whole work of the class should come to a standstill. This would neither be loving nor just, and should not be submitted to.

The majority rule is the standard of justice, and what we suggested in excess of that was a concession of love—an attempt to meet the tastes and preferences, if possible, of the entire class, or at least a large majority of the class. The majority should lovingly desire to regulate the class affairs, so far as possible, to suit every member of the class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the class. While, of course, a division of the interest into two classes is always deplorable and should be striven against, and sacrifices be made by all to maintain a "unity of spirit in the bond of peace," nevertheless a division of the class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.

A FOURTEEN-YEAR-OLD MARTYR

A letter has just been received from Wellington, New Zealand, saying that one of the Bible students of that vicinity, fourteen years old, had been imprisoned for refusing to register for military service because of religious objection to participation in war in any sense of the word. He was permitted to come out of his prison to partake of the Memorial

Supper, April 16th, and then returned to prison. It seems very remarkable the hold that militarism is gaining.

Word comes to us from England that some of the Bible students there were ordered to report for military duty. These registered their objection, but were refused immunity from service—receiving, however, the assurance that they would be put in non-combatant positions in the war. This promise was afterward neglected, and they were put into regular service at once. We are not to forget that practically all the world is claiming to be Christ's kingdom, and yet that any who seek to follow the Words of Jesus seem to be thoroughly disrespected and hated of all men and all nations. What a proof we have here that Messiah's kingdom is future! How glad we are that it is nigh, even at the door!

"LET HIM BUY A SWORD"

Why did our Lord say to his disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36, 38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword"?—Matthew 26:51, 52.

We should remember the circumstances. Jesus knew that his hour was come in which he would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. The Father might know, the angels might know, and his disciples might know that he had power to ask of the Father legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered himself, merely requesting that his disciples be not molested.

The circumstance demonstrated that our Lord surrendered himself voluntarily, and therein was the lesson. Had there been no swords in the company of his disciples, it might have been claimed that no defense could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit.

When Jesus said that if necessary their garments should be sold to purchase a sword, the apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They were intended merely for a demonstration, and not for a defense.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired his followers to take the sword. True, not all who have taken to the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

INTERESTING LETTERS

WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

DEAR PASTOR RUSSELL:—

A deep feeling of love for you, the honored servant of our Father in heaven, prompts me to express my thankfulness just this once for having been brought into the light now shining so brightly. Hitherto I have sought to quell the desire from a realization that you receive many thousands such letters, and that I should not encroach upon your valuable time. Please do not feel obligated to answer this.

I first came in contact with present truth in 1902, through reading several of the volumes; and a profound impression was made upon me. At that time I was teacher of a large school in Jamaica, Catechist of the Church of England, Sunday School Superintendent, Choir Master ,and the rest of it. Pressure on all sides was brought to bear, and my desire to embrace the truth was squeezed out of me. For nearly ten years I never came in contact with so much as one of your tracts. I became intensely worldly; and, thoroughly disgusted with myself and the make-believe religion, I quit the whole thing in 1907 and started anew on the Isthmus of Panama.

In September, 1911, my wife bought a copy of "Daniel and the Revelation." Trying to read this book caused me to root out an old paper covered Volume V. which had followed us around these many years. It was in trying to compare the two books that I got a fresh start; and the Lord, almost miraculously, supplied the other volumes. Determined that the opportunity should not slip this time, I carefully made up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated about the same time.

Since then our path has been continuously upward. We have read hard, prayed much, and endeavored to live Christ; and oh, the blessedness! Only those who have been with Jesus and have learned of him can appreciate this wonderful transformation of mind.

Next to the Lord Jesus our thanks are due to you, as our consecration was solely the product of STUDIES IN THE SCRIPTURES, and your writings have been the most important element in the development of our characters.

Enclosed are four questions which have caused a good deal of division of thought among us of the Panama class. I am aware that all of them have been treated by you time and again. But we are so dull of comprehension and so leaky!

I close with warmest love and appreciation for you and the Bethel family, whom we remember daily in prayer.

I am yours by his grace,

G. L. HARRY.—*Balboa, Canal Zone.*

Questions. (1) When the Apostle Paul says, "Let your women keep silence in the churches" (1 Corinthians 14:34; 1 Timothy 2:11, 12), does he include giving thoughts in a Berean study?

(2) Does the church belong to the order of Melchizedek during the Gospel age, actually or prospectively? In either case, where does the "reigning" come in? Or are we in some way connected with the Aaronic Priesthood?

(3) What is meant by "intuitive knowledge"? Does the Lord Jesus now possess this kind of knowledge, and will the church eventually attain to the same?

(4) Since all must "honor the Son even as they honor the Father," wherein is Jehovah's superiority? Is it a superiority of mental power or merely of seniority?

ANSWER TO ABOVE LETTER AND QUESTIONS

Your welcome letter of the 3rd inst. is before me. I rejoice with you that the Lord has pursued you through his mercy and love, and that you have surrendered to him. I trust you may continue to abide under his shadow and to serve him and to thus have the necessary preparation for a share in the heavenly kingdom.

Replying to your questions: We understand that there would be no violation of the Apostle's injunction in the sisters' taking part in a Berean study. If there are no consecrated or competent brethren present, I see no reason why the sisters might not lead a Berean class. The church in association with her Head will be the Melchizedek Priest, during the Millennial age. That Priest, Prophet, Teacher, is not yet fully raised up from amongst the people, but will be entirely raised up by the close of this age, perfected in the first resurrection. (Acts 3:23; Eph. 2:10-16) Consequently no reigning takes place as yet, except as our Lord is taking to himself his great power and beginning his reign—the majority of the church already with him on the other side the veil, and we on this side gradually passing over.

Intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. The Bible assures us that all power is possessed by our Lord Jesus since his resurrection. This would seem to include intuitive knowledge. The church has the promise that in the resurrection she will be like her Lord. It is further written: "Now we know in part; then we shall know even as we are known."

To honor the Son even as we honor the Father does not mean necessarily to give him the same degree of honor; but rather we might state it, "We honor the Father. Even so let us honor the Son also—as the Son, as the Father's Logos and Chief Representative."

With Christian love to yourself and all the dear friends with whom you are associated or come in contact, I remain

Your brother and servant in the Lord.

RE SOME CLASS BUSINESS METHODS

DEAR BROTHER RUSSELL:—

Ever since our class has been organized much time has been consumed each month in our business meetings, but since all matters are decided by the class, under present arrangements, we do not see how such meetings can be avoided and less time spent.

We believe that with your wide and varied experience, you could give us a few valuable suggestions along this line and we would be glad if you would give us some advice.

Praying the Lord's rich blessing upon you daily, we remain
Yours in his service, ST. JOSEPH [MO.] CLASS.

In Reply

Where a class finds, after trial, that one or more of its elders or deacons possess good business acumen and faithfulness, it sometimes proves a good plan to make a Business Committee of such and leave much of the business routine to such committee. Care, however, should be observed not to put matters too fully out of the hands of the class. Care also should be observed not to put too much power into the hands of any who evidence a desire to grasp power and to exceed the wishes of the class. In all matters the easiest and smoothest way of obtaining results is advisable; but the authority of the class should be recognized. Any one ignoring the class and its wishes would better be left without any special service as elder, deacon, etc.

DEAR FRIENDS:—

In THE TOWER of February 15, I read some quotations from alleged German sermons, extracted from the *Methodist Times*, and supposed to be faithful translations from these sermons. Since reading them I received a package of newspapers from my home, Copenhagen, in one of which is an alleged truthful explanation of those sermons.

Pastor Loebel, of Leipzig, does not even exist. Professor Rheinhold Seeby should be Seeberg; he denies absolutely to have said anything of the kind quoted; and, while Philippi's expressions are not absolutely denied, their authenticity is very doubtful.

I enclose the article from the Danish paper *Röbenhavn*. If you so think, a correction in THE TOWER might help remove some of the added bitter feelings against Germans in general. My sympathy is rather on the side of France and England; but I desire justice to all.

Yours in his service, C. PETERSEN.

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"LEST WE FORGET!"

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

Although the Lord's people are counseled by the Lord's Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must fight. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized however. If we are loyal to the Lord and to his cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that there will be opposition.

How is it that when one wishes to do right and is doing this to the best of his ability he meets with opposition? It was so with our Master. Although he was perfect, yet he had opposition. We need not be surprised, then, if we who are imperfect should have similar experiences. What did Jesus do to cause people to do evil toward him? He did only good and sought to bless all. His loyalty to the Father, however, made it a necessity for him to rebuke sin and error. This brought upon him the antagonism of those who upheld these sins and errors. The darkness hates the light because it is a constant rebuke to the darkness.

Then we not only have the opposition of the spirit of the world, but also the opposition of our own fallen flesh and the virulent opposition of the great adversary and his hosts. What a power this all means! At one time in our lives we did not know what it meant to have the opposition of the world, the flesh and the devil; but we are learning what this means, dear brethren. Our great adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, "I have had enough of it." Why does he not say this? It is because he is so implacable a foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, to change about and take an opposite course.

LET US TAKE WARNING FROM SATAN'S COURSE

What a solemn warning this should be to use to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the throne of grace in every time of danger! The adversary's designs seem to be especially against the saints of God. He steadfastly opposes all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control. He does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light.—2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of truth goes it brings a transformation. We become changed men and women as soon as the truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again. When the fly begins to struggle to escape, the spider at once proceeds to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is he that is on our part than all they that are against us. We have learned something of the character of our heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just he is, how wise he is, how loving and lovely he is. As we come to thus appreciate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our Father in heaven. Jesus was like him, and we are instructed to become copies of God's dear Son. "Be ye followers of us," said the Apostle, "even as we are followers of Christ."

SELF OUR SPECIAL BATTLE-GROUND

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to turn our forces against sin entrenched in our mortal bodies. We need to exercise great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that, after having told others about God, his love, his power and his salvation in Christ, we should ourselves become castaways from this glorious salvation!

As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh—all these things that war against the spirit. From the moment that we surrender ourselves to the Lord and were begotten of the holy Spirit, we were new creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will

depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies. We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth all our strengh, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? "The blood of Jesus Christ his Son cleanseth us from all sin."

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit to cover all our past sins; but we have weaknesses and sins of the present, and we need the blood for these also. Thus the Lord has provided for our need. With this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly —courageously—to the throne of heavenly grace.

Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for the forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the Apostle. We need the encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "Do not go very often to the throne of grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and we realized his forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told him at first that we would try to be more careful; yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

NEVER PRESUME UPON GOD'S MERCY

We all need to refresh our minds with the promises for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit, he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we realize the sense of his love and blessing. This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think, "Well, I cannot help it." At night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that he has said, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself?" Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer They have a reverence for God, but they do not love him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has forgiven should be put behind us; but the things for which we have not sought forgiveness should trouble us until they are settled. It is not a good plan to wait until evening to go to the Lord if we realize that we have displeased him. If we can go to our closet at once, we should do so. If not, we might close our eyes for a moment and get into communication with our Father in heaven through the merits of our Savior. Let us keep in constant touch with the Lord, and tell him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave them there will not be fit for the kingdom of God; for the bride of Christ will be composed of only those who will be "without spot or wrinkle or any such thing." Jesus is to present this class blameless and unreprovable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

The faithful class is pictured to us in Revelation 7:3, 4 and 14:1-5. These are the 144,000 who have the Father's name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in our own hands whether we succeed or fail, after God has given us his holy Spirit. It will be our own fault if we miss the kingdom. There will be no blame to attach to the Lord; for he has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and his loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon their robes, is a "great multitude, whose number no man knoweth." (Revelation 7:9); that is, they are not of an ordained or fixed number as is the bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the throne, will serve God day and night in his temple. The bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

How glad we are that our dear heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the "Prize of the high calling"! We rejoice that even the "foolish virgins" do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company class. "We are all called in one hope of our calling." Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. "It is impossible for me to keep my robe from ever getting spotted," you say, "but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing."

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time his peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master's sweet "Well done!"

WHAT IS UNIVERSAL REDEMPTION?

We are asked whether or not we believe in universal redemption, and what we consider to be the full scope or meaning of the term. We reply:

To our understanding, many who use the expression, "Universal Redemption," fail to understand clearly its signification. They mean universal and eternal salvation, which is another matter entirely. We believe that the Bible teaches universal redemption in its statement that Jesus Christ, "by the grace of God, tasted death for every man," and that he "gave himself a ransom for all, to be testified in due time." (Hebrews 2:9; 1 Timothy 2:5, 6) Again, "He is the propitiation for our [the church's] sins and not for ours only, but also for the sins of the whole world." (1 John 2:2) All these texts speak of the redemption of mankind; and all clearly and positively declare that it will be universal—that is, that it will apply to every member of our race.

The universality of the redemption, having been thus established, our next question would properly be, What is included in the word redemption? The answer is that in the Greek, as well as in the English, the word has the significance of purchase—of the acquiring of something by the giving of something else in its stead. This thought is emphasized several times in the Bible. Not only are we told that we are bought with a price, even the precious blood of Jesus, but we have Jesus' word for it that he gave himself a corresponding price for sinners. (Matthew 20:28) The word used in the Greek is *lutron-anti*, signifying a price in exact offset. St. Paul gives exactly the same thought when he says, "the Man Christ Jesus, who gave himself a ransom-price [anti-lutron] for all." (1 Timothy 2:5, 6) St. Paul again emphasized the same thought when he says, "As by a man came death, by a Man comes also the resurrection of the dead; for as in Adam all die, even so all in Christ shall be made alive."—1 Corinthians 15:21, 22.

Thus we have the matter of redemption and the redemption-price for mankind emphasized and particularized. It surely is universal; it covers every member of our race. The sin came by one man, and he alone was sentenced by the great heavenly Court to die. His wife and his children share with him in this penalty—not by direct sentence, but indirectly; for the measure of life which we have came from Father Adam, and it was only a spark, its right to exist having been forfeited before it came to us. It was thus, however, that our great Creator provided universal redemption. By this decree against one person he made it possible that one perfect man might redeem the condemned one. It was to this end that our Lord, the great Logos, left the heavenly Courts, humbled himself and was made flesh, the Man Christ Jesus, who tasted death for every man. His death is sufficient for the satisfaction of the claims of Justice against the first man; and all the results of that sentence in that man's race are provided for.

UNIVERSAL REDEMPTION DEFINED

In order to see what Adam and his race may expect as a result of this universal redemption, we must notice what Father Adam was before he sinned; for redemption implies the bringing of him and his race back into the condition in which he was before he sinned. Note, therefore:

(1) Adam had fellowship with his Creator.

(2) He lived under divine blessing, which provided for his every need and maintained him in life as long as he was obedient.

(3) His claims had not been decided as respects eternity. He was in the school of experience, gaining knowledge, and was assured of a continuance of his life as long as he remained obedient and used his knowledge in harmony with his Creator's will.

(4) He was, therefore, a probationer for eternal life. It is our understanding that had Adam continued obedient under certain tests he would have been recognized as a graduate in the school of experience and as no longer properly subjected to tests and trials. But he never reached this position. He failed in this trial time, and never attained his graduation therefrom.

Universal redemption, therefore, means a bringing of Adam and his race back again to the probationary state in which Adam was when he sinned. That which was lost is that which was redeemed, and which is to be restored. God's provision, the Scriptures tell us, is for "times of restitution"; and those times, or years, of restitution are for the bringing of Adam and his race back to all that they at first had. The Scriptures intimate very clearly that the experiences of mankind—first, under the reign of sin and death; and secondly, under the restitution blessings of Messiah's kingdom—will give such ample knowledge of God and of his plan that at the conclusion of Messiah's reign every member of the race will have had his probation in full—full knowledge, full opportunity.

The Scriptures show us that some, when granted all these blessings, will resist them and, sinning wilfully, will be accounted as unworthy of any further favor of the Almighty, and will be destroyed in the second death. They show us clearly that in the end of the Millennial age, some, even of those who will attain full human perfection, will not be accounted worthy of eternal life, but on the contrary will be destroyed in the second death, because, having enjoyed their share in the universal redemption, they have not improved the opportunities for such character development as would meet the divine requirements. Their destruction is shown in Rev. 20:7-10. It is also pictured in the destruction of the goat class in the parable of the sheep and goats.—Matt. 25:31-46.

UNIVERSAL SALVATION EXPLAINED

But some one will inquire, Will not the redemption which God has provided still pursue them and recover them from the second death? We answer, No! During the Millennium Christ will give to all every assistance necessary and proper. "The world will be judged in righteousness." (Acts 17:31) Besides, to suppose anything further to be done for these after they have gone into the second death through their own wilful course, would imply another sacrifice for sins. The sin which brought death to Father Adam was wilful sin. This the death of Jesus will fully offset; but the sin which will bring the second death will be individual, wilful sin on the part of every one who will die the second death; and the cost of redeeming each one of those sinners would be the death of a sinless one as a sacrifice for each.

The case of Adam is altogether different from what it will be with the race then; for each one of those sinners would be equally as guilty as was Adam himself; and each one will be personally condemned to the second death. If each one were to be redeemed again, he would need a personal Savior. The Bible intimates a considerable number of goats at the end of the Millennial age, who will come under the second death penalty; and it would require an equal number of perfect sacrifices for their redemption from that sentence. What good would that do if they had not profited by all the experiences of the present life and all the experiences of the Millennial restitution time? We could not imagine their profiting by any experiences.

Evidently, therefore, the divine plan is the only wise one; and no redemption will be given for the recovery of such from the second death, nor is there any kind of hope for them. Who would die for them? Who would redeem them? Not Christ; for the Apostle distinctly points out, "Christ dieth no more." (Romans 6:9) Would a company of the holy angels voluntarily die for them under all these circumstances and conditions, seeing that they had sinned against such light, knowledge and loving provision? And would any of the church, the bride of Christ, die for them? We believe not. Would any wise or intelligent being give his life a corresponding price for one who was incorrigible under such favorable conditions? We think it unreasonable so to suppose.

A WORD OF WARNING

It surprises us that any who have once tasted of the good Word, and have been made partakers of the holy Spirit, should be liable in any degree to be entrapped by such sophistries of the adversary. We are to remember, however, that the adversary is very alert at the present time to find snares for the Lord's people. We are led to write these words by the inspired suggestion of St. James, "Brethren, if any of you err from the truth, and one convert him, let him know that he that converteth such from the error of his way [course] will save a soul from death and hide a multitude of sins." (James 5:20) This does not signify that God's people might not be more or less ensnared with errors; but it does signify that the course or tendency is to lead off more and more from the truth, from the way of life into the way of death.

We are in the day of the Lord mentioned by the Apostle; and instead of casting aside the armor or of trying to make some improvement upon the plain statements of the Word of God or of permitting ourselves to take our own or other men's philosophies instead of the Word of God, we must be buckling on the breastplate, fastening our helmet, girding up the loins of our minds, grasping the shield of faith and taking a firm grip upon the Sword of the Spirit, which is the Word of God, in order that we may be able to keep standing in this evil day; and not only so, but that we may help others to stand against the wiles of our great adversary.—Ephesians 6:12-18.

"CALLED"

"Partakers of the Heavenly calling."—Heb. 3:1.

"Holy brethren, called and chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to His purpose and the riches of His love;
Won to listen by the leading of the gentle, Heavenly Dove!

"Called to suffer with our Master, patiently to run His race;
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the Ever-Faithful One;
Called to His eternal glory, to the Kingdom of His Son.

"Whom He calleth He preserveth, and His glory they shall see;
He is faithful that hath called you; He will do it, fear not ye!
Therefore, holy brethren, onward! thus ye make your calling sure;
For the Prize of this High Calling bravely to the end endure."

"THE GREATEST THING IN THE WORLD"

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THE GRACE OF GIVING

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35. R. V.

GIVING TO THE POOR—LENDING TO THE LORD—THE SECRET OF ISRAEL'S BLINDNESS TO THE GOSPEL—THE BETTER CLASSES OF THE GENTILES ATTRACTED BY THE TRUTH—SYSTEMATIC ALMSGIVING BETTER THAN SPASMODIC CHARITY—GENEROSITY INCULCATES BREADTH OF MIND AND HEART—DEGREE OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.

Christian benevolence—almsgiving—is the lesson inculcated in today's study. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is self-pleasing—the way of the fallen nature. But the method of the new creature in Christ is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the household of faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ.

Our study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, "Why should collections have been then for the Christians in Jerusalem any more than for the Christians at Corinth? There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city, and therefore money was less plentiful there; (3) Apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases the better element. For instance, we recall the conversion of Sergius Paulus, the deputy governor at Paphos; that of Dionysius, one of the professors in the University of Athens; that of Damaris, of the same city, that of Justus, of Corinth, and of Crispus, the chief ruler of the synagogue of that city.

BLINDED BY RELIGIOUS PRIDE

The question naturally arises, Why should the same Gospel attract the well-to-do classes in Asia Minor and Greece and repel the majority outside the poor class in Judea? The answer would seem to be that amongst the Jews, who had been long acquainted with the true God and his gracious promises of Messiah, a religious pride had developed, especially amongst the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They "trusted in themselves that they were righteous, and despised others."—Luke 18:9.

This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the divine promises as centering in themselves, that they could not regard the humble Nazarene and his unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to his favor, and reject themselves, the leading representatives of his cause and work.—John 7:43-53.

Amongst the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by the superstition of their various religions, those who were of an honest mind amongst the better educated were quick to discern that many features of their own religion were merely superstitions. Probably they had been somewhat attracted to the Jewish religion as being much more reasonable than their own; for we find that the Gentiles readily resorted to the Jewish synagogues. But the Jewish religion would necessarily be unsatisfactory to them, since it would appear to be very narrow, limiting the divine blessings in a special manner to Israelites only—a people whom the Greeks considered rather inferiors in the arts of that time. But the Gospel, throwing wide open the door to those who desired righteousness—of every nation, people, kindred and tongue—would naturally commend itself to the class whom we are describing as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, the meaning of which had long been hidden.

THE BENEFITS OF SYSTEMATIC CHARITY

At all events, the saints at Jerusalem were poorer than were the saints at Corinth. Therefore it was appropriate that the Apostle should suggest to the latter the propriety of sending a gift to the former. Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle when he should go to Jerusalem the following year.

St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before had been well received, and the collections zealously entered upon. For this reason it was superfluous for him to write in this connection any of the particulars respecting the necessity for this collection. But he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out; and that after he had boasted somewhat to others of their love and zeal for the Lord, he would regret, when he came to them en route to Jerusalem, if it should be found that, after all, they had failed to have their donation ready.

In his previous letter to the Corinthians, the Apostle had suggested methodical charity, saying, "Now concerning the collection for the saints, as I have given instructions to the churches in Galatia, even so do ye. One the first day of the week let every one of you lay by him in store, as God has prospered him, that there is no gatherings when I come."—1 Corinthians 16:1, 2.

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. With many, almost the only opportunity for serving the Lord's cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the saints after the manner of St. Paul and his traveling associates—giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting—presenting the truth either by the printed page or by tongue or both.

But there are those so circumstanced in life through lack

of talent or of strength or of opportunity—hindered by prior mortgages upon their time in the way of family obligations—that practically their only chance for serving the Lord and manifesting their love for him is through their gifts to his cause and to his people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this manner, either through lack of a case needing their assistance or through lack of instruction respecting this method of divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the Lord.

LIBERALITY AN INDEX OF LOVE

We notice, therefore, that the Apostle felt very free to recommend to the church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an index of their love for the Lord and for the Gospel. But here we note, in contrast, the fact that the Apostle did not ask alms of these believers when first they received the Lord's grace, lest they should in any degree get the impression that the Gospel was being preached from mercenary motives—for filthy lucre's sake. Accordingly we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to remuneration; that rather than be chargeable to any, he labored with his own hands at his trade of tent-making.—2 Corinthians 11:7-9.

Let us also note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a "forwardness," to do something financially in the Lord's service.

And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the Lord's cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." This reminds us of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Proverbs 11:24-25) The evident lesson is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of him and of his generosity.

OUR LORD'S ESTIMATE OF OUR GIFTS

The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us day by day some measure be carefully, prayerfully and lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us.

How many have such carefulness for themselves, either in using every penny as fast as it comes or in being so interested in laying by for the outworking of future plans that they feel that they can spare nothing for charity! How many such can afterward see that they made a great mistake in so doing! When their accumulations suddenly vanish, either through sickness or through accident or bank failure or otherwise, then they have good reason to regret that they sowed no "seed" after the manner described by the Apostle in Verse 6 of today's study.

Our Lord showed us how he measures our gifts—that he esteems them not according to the amount given, but chiefly according to the spirit which prompts the gift—when he drew attention to the poor widow who cast two mites into the Temple treasury. (Luke 21:1-4) From the standpoint of his estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "fat" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But today's study makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest of the Lord's people.

A THANK-OFFERING TO THE LORD

Seldom is it necessary to caution people against over-much giving. Yet in some instances such caution is proper; and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostolic rule for giving we have already quoted. The "laying by on the first day of the week" should be general—"according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

"The Lord loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. The Lord does not appreciate such giving. In his estimation it has no "sweet odor." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all grace abound." Whoever gives anything in the divine service—time, talent, strength, money or influence—will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

The Apostle seems to imply that such will have "sufficiency in all things," as well as be able to "abound in every good work." Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112:9.

In Verse 11, the Apostle speaks of "being enriched in everything." We are not to understand him to mean that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Corinthians 6:10) These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

Our Lord Jesus Christ is the grandest Example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich—possessed of divine favor and the riches of divine grace in Christ—even joint-heirship with him who now is our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him, we must study to be like him, to have his spirit and to share with others whatever he may give us of either temporal or spiritual favors—either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate.

"Thanks be to God for his unspeakable Gift!" That Gift is our Savior, our Redeemer. (John 3:16) In this connection it is impossible for us to tell the riches of divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every divine provision for our eternal welfare. As the Apostle elsewhere says, "In him dwelleth all the fulness of the Deity bodily." (Colossians 2:9) As yet, only the church can now give thanks to God for his unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic reign for the restoration of the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then "every knee shall bow and every tongue confess, to the glory of God." Then every creature in heaven, on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto him that sitteth upon the throne, and to the Lamb, forever!" for the Unspeakable Gift.

OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED

The fact that the church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special covenant by themselves, in which none of the world will ever participate. This the Scripture styles the covenant of sacrifice: Gather my saints [holy ones] together unto me [saith the Lord]; those that have made a covenant with me by sacrifice." (Psalm 50:5] This special class of saints, or holy ones, who make the covenant of sacrifice have as their Head the Lord Jesus himself. When this company shall have completed their covenant by sacrifice, this present age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial age is the new Man, of which Jesus is the Head—and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel age Jesus has not exercised his office as Mediator for the world; and the world has no relationship with God, but still lies in the wicked one. The Mediator himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22, 23. (See also 1 Timothy 2:5, 6) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of his sacrificing, according to his covenant of sacrifice. The Christ, Head and body, are, therefore, the Mediator for the world in a prospective sense—in the same sense as Jesus, the Babe, could be spoken of as the Savior and the King. He is only now becoming the King and has yet saved only a few of his people.

There is a wide distinction between the work of a mediator and the work of an advocate. The Great Mediator between God and man—The Christ of glory—will fill his mediatorial office for a thousand years and complete it only by the end of that time, when he will deliver over to the Father, fully reconciled, all who can be brought into harmony with the divine arrangement. The work of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the church during this age. The church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus individually who is the Advocate for us—"the church, his body." He advocates our cause—first of all by imputing to us the merit of his sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the holy Spirit and are new creatures in Christ. As new creatures we still need our Advocate, because we cannot do the things that we would—perfectly. We have imperfections of the flesh, which, as new creatures, we cannot fully control. Hence we need a throne of grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

CONSCIENCE AND THE WAR

In perhaps all the armies participating in the present war men have been shot or imprisoned as a penalty for refusing on conscientious grounds to take up arms as soldiers. We are not, therefore, to think of the British course at the present time on this subject as extreme. The fact is that, so far as we are aware, the United States and Great Britain are the only countries which have proposed by their law to recognize conscientious scruples on the part of their citizens as a reasonable basis for being excused from military duty.

Of course, no country forces aliens into the army; and were it recognized that true Christians are aliens as respects earthly governments, the whole question might solve itself. The Bible Students' claim is that the followers of Jesus have their citizenship in heaven, and that by giving their obedience to the heavenly Lord they renounce in a degree their allegiance to earthly kings—governments. It is for this reason that we have long advocated that the fully consecrated abstain from voting on political issues. If they so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be called upon to shoot as they vote—to support the government which they helped to create.

On the other hand, the Scriptural proposition is that while our citizenship is in heaven and we are aliens, strangers and foreigners in the world, with allegiance to the heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be—subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws on the part of Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the Army—they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are opposed to law and order or unwilling to be regulated by the government under which they live, but because they have already given allegiance to the higher power—the heavenly Lord. To them his words his commands, etc., are paramount.

Of course, such aliens could not object to deportation, nor make any stand for personal rights which any other alien of any other government might not request.

PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objectors to military service is deeply stirring the British people and has led to several wordy battles in Parliament. The claim made is that the laws of Great Britain provide for the consciences of all British subjects and that while these laws seem to be complied with by the appointment of commissioners to hear the conscientious objections, nevertheless the laws are really disregarded, because the judges appointed are military judges, whose interests are not judicial but military. Some of those who refuse on conscientious grounds were sentenced to prison for two years at hard labor. Others were forced to put on military uniform, and were kicked and bruised by companions in the ranks, either because of their conscientious loyalty to the Word of the great King or because they refused to swear allegiance to the British king and obedience to his officers. Others were sent to the army in France, the threat being made that if they did not do their duty they would be shot forthwith.

All this is arousing British sentiment on this subject—for and against warfare. No doubt the courage, the witness, the martyr spirit on the part of the Lord's consecrated people will exercise a great influence and will lead to a more careful study of the commands of our King and the rules governing all who are under his banner. Whatever hardships may come to these dear brethren, we believe that a blessing will result in showing forth the praises of him who has called us out of darkness into his marvelous light.

In the meantime, it is not for us to exert force in opposition, nor to shout loudly about our rights. We are to remember that, in becoming soldiers of the cross, we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our salvation, who permitted all of his rights to be taken from him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and his message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the divine Wisdom to determine what these shall be, but it is our privilege to pray for each other and for ourselves—to pray for that grace to help in every time of need which the Lord has promised he will grant.—Hebrews 4:16.

May a very faithful witness, then, be given with great humility and with great sympathy to those who take a different view from ourselves! They hold that Christ's kingdom has been set up; and that the present kings of Europe are of divine appointment, as they claim upon their coins, and that for them to be at war is for God's kingdom to be at war; and that their soldiers are God's soldiers. Inconsistently they fail to see that if their contentions be true, God's kingdom is divided and God is fighting against himself! A little while, and the dawning of the new dispensation will be clearer. Then all nations will come to see that the need of mankind is the rule of the heavenly Lord with all power. By that time the bride of Christ will have passed beyond the veil. Crowns of glory and palms of victory will have been bestowed, and the time for blessing the world of mankind will have come.

AT PEACE AMONGST YOURSELVES

We have all heard the proverb, "Diamond cut Diamond." All jewels are very hard as well as very pure. This hardness enhances their value. The Lord's people are all jewels—not only are they purified by the Lord's grace, but they have crystallized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting—neither do characters of putty-like quality.

Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations!

THE LORD'S PEOPLE NOT STRIFE-BREEDERS

Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the adversary tempt us, mislead us from the paths of peace!

It requires considerable experience and the wisdom that cometh from above to enable us to judge rightly whether a matter of difference between others and ourselves is a question of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of divine origin.

For instance, in a class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favor of the preferences of others, if they are insistent, provided the right result is reached—namely, provided the will of the class is really attained; for the will of the class is to be taken as the will of the Lord—or if not that the Lord will overrule the matter and bring a lesson to us of it for the class.

Each and every member of a class should earnestly strive to promote in a class fruits of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the holy Spirit operating in our own hearts and lives.

A FREQUENT MISTAKE

Too often the mistake is made of thinking that the whole weight of responsibility rests upon us—forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Lack of faith in the Lord is closely associated with the error of bringing strife into a class on some technical grounds. We should remember the Lord's interest in the class and in all of his people, and that he is able and willing to overrule our experiences for good—likewise the experiences of others. If, therefore, matters are not going exactly to our pleasement in the class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the class.

MILITARISM AND CONSCIENCE

While Christians are enjoined to be subject to the "Powers that be"—the kings, governors, magistrates, etc.—nevertheless this is not to be understood as meaning the renouncement of our fidelity to the King of kings and Lord of lords. He is our Over-Lord. Our allegiance to earthly lords and powers and their commands is merely to the extent that they do not conflict with the commands of our Over-Lord. The Jews in renouncing Jesus cried, "We have no king but Cæsar"! The Christian's position is, "Render unto Cæsar the things that are Cæsar's, but unto God the "things that are God's." Whenever Cæsar and his laws conflict with the divine requirements, all true soldiers of the cross are left no alternative.

It is not for us to set up standards for others. Conscience is an individual matter. It would be as wrong for Bible students to antagonize earthly governments, and to oppose enlistments in the army and navy under the call of earthly governments, as it would be wrong for others to force their opinions upon Bible students, contrary to our conscience. Let every man be fully persuaded in his own mind. Bible students are to remember that they are citizens of the heavenly kingdom and are not to specially insist upon their earthly rights, except such as might be reasonably expected by foreigners. Messiah's kingdom is not to be established by the sword of Bible students, nor by their angry declamations against others, nor by their violation of the laws of the land in which they may be residing, nor by any hostility to the governments which undertake to guarantee their lives and happiness. We are to be subject to these governments. We are to appreciate them. But all this will not break our relationship to the heavenly King and his commands. These come first with Bible students—each according to his own conscience in respect to the meaning of the Lord's Word.

At the present time in Great Britain many of the dear brethren are enduring trying experiences with great loyalty. Imprisonment at hard labor is severe punishment for a law-abiding alien who merely refuses to engage in war because his Over-Lord has so commanded. Yet the sufferings of the faithful are, perhaps, still greater in other directions. One is in a very trying position when the finger of scorn is pointed at him; when he is proclaimed a coward; when he is discharged from the employment which brings him daily bread, while others who take to the sword are cheered. Not questioning the valor and courage in the latter, we believe that it requires still more courage to be in the ranks of the former—to stand loyal to the King of kings when opposed by the scorn of our neighbors and friends.

We are sure, nevertheless, that the Lord is bringing a blessing to all who are seeking faithfully to know and to do his will. We believe, moreover, that a witness is thus going out in a great land to a great people—to a God-fearing people as a whole—such as they have not had since the days of persecution. How much the Lord may use present experiences for the finding and ripening of the wheat class of the British people is not for us to say.

The brethren of the London Office have very properly bestirred themselves to meet the conditions prevailing around them. They have sent out letters to the different classes advising that the regularly-elected elders of the class may properly claim exemption from military duty as ministers of the Gospel, and advising that they so report when called upon and that the classes report the names of their elders. A petition signed by about five thousand has been forwarded to the government as follows:

A PETITION

To THE RT. HON. H. H. ASQUITH, M. P.

SIR:—We, the undersigned members of the International Bible Students Association, beg to present this Petition on behalf of the young men associated with us in Christian fellowship, who are affected by the Military Service Measures now in operation, but whose deep religious convictions prohibit their engaging in such service. Many have already proved their fidelity to conscience by suffering, and their numbers are being augmented daily. We know of none who, were they given the opportunity, would refuse work of National importance under the supervision of the Committee appointed by the Government.

We earnestly petition that those who conscientiously feel bound to refuse military service of any description may be recognized as loyal and law-abiding citizens, and be given an opportunity of effecting service for the country apart from the machine of war, and that they be not treated as criminals.

Your good offices and influence to end the present intolerable situation will be ever greatly appreciated by each of the undersigned. SIGNED BY 5,000.

Accompanying this petition and signatures went the following letter. We have not yet learned the outcome. Our prayer is that the Lord's will shall be done, that his name shall be glorified and that his people shall be sustained with the neces-

sary strength and grace to meet whatever divine providence may permit. The situation of our brethren in Great Britain may possibly find some parallel later amongst the brethren in Australia and in Canada. And who knows but that the same conditions may ultimately prevail in the United States? How thankful we are for the divine promise, "My grace is sufficient for thee; my strength is made perfect in weakness"!

CONSCIENTIOUS OBJECTORS

To THE RT. HON. H. H. ASQUITH, M. P.

SIR:—As a British Chartered Association known as The International Bible Students Association, and as law-abiding citizens of the United Kingdom, we desire to petition you, the Head of His Majesty's Government, craving your good offices to secure consideration at the hands of the Government for those members of this Association whose consciences will not permit of their undertaking Military duties of any description, to the intent that they be granted permission to undertake work of National importance as prescribed by the Government Committee, and already granted to some other citizens who are also Conscientious Objectors on similar grounds. We think it right to explain that no pressure of any kind against Militarism is brought to bear upon its members by this Association; all alike are free to act as led by their own conscience, so that their cases are those of genuine personal conviction.

At the present time there are at least 40 of our members in Military Prisons under sentences varying from a few days to two years with hard labor, and we are informed that eight have been sent to France. These men state that nothing can cause them to change their attitude towards Militarism, and their actions, thus far, are in harmony with this statement. Almost every day adds to the number incarcerated, and the extension of the Act to affect married men will increase the number still more in the future. Permit us to submit for consideration the fact that these men are at present an expense to the country and a trouble to the authorities, whereas their services are available for the public weal if permitted to undertake work apart from Military control.

We feel it is only proper to state that this Association, which is affiliated in its religious work with the WATCH TOWER BIBLE AND TRACT SOCIETY of America, is not allied with any other body—political or religious—which is opposed to Militarism, and to state further that we have no intention of allying ourselves with any such body.

Accompanying this we send lists containing 5,000 signatures to this Petition; also a list of names of those of our members known to us as being incarcerated, praying the Government to extend to these their clemency by granting them also the desired exemption from Military control.

Yours faithfully,
INT. BIBLE STUDENTS ASS'N.

BEREAN LESSONS AND PILGRIM VISITS

Some inquire what they shall do when a pilgrim visit happens to be on the same night as the regular Berean study—explaining that sometimes they must get behind as to Berean lessons. Our advice is that unless there is some essential reason against it, the Berean lessons should take precedence and the pilgrim brother conduct the meeting, giving example of a profitable Berean lesson. The same thing applies to the Wednesday evening prayer and testimony meeting. This should go on as usual, the pilgrim leading, unless for some special reason; as, for instance, if the pilgrim's appointment be but for one night. We esteem that there are not more important services held by Bible students than these two, and regularity is an important feature in connection with these meetings.

We take this occasion to express the hope that all the dear friends who have taken the Vow read it publicly or privately every morning, and that the MANNA Text every morning be not forgotten. Some additionally read the MORNING RESOLVE. Thousands of letters from dear brethren and sisters all over the world testify the great blessings in connection with these endeavors to keep close to the Lord. The prayer circle formed by the Vow is perhaps one of the most wonderful things that has ever been in the world. Think of it! approximately twenty thousand consecrated people of God praying for one another and for the harvest work every day. The blessing that this is bringing to them is almost inestimable; it is a blessing that maketh rich indeed.

Those who are not using the Manna daily are losing a great blessing; and those who do not participate in the Wednesday evening testimony meeting whose topic is the Manna Text of the preceding Thursday are missing a rich blessing. As many as believe that we are now in the evil day of special trial upon the church of God should appreciate these meetings—drawing very near to the Lord and to each other daily. If you have not done so before, we urge that you make a start forthwith.

While thus exhorting, we are prompted to remind our dear readers in general that quite a good many are making it a practice to read at least twelve pages of STUDIES IN THE SCRIPTURES each day, thus completing the entire six volumes every year. Reports show that great blessings of knowledge and of grace follow this course.

PILGRIM BARTON GONE HOME

Brother Benjamin H. Barton has been on the pilgrim staff of the WATCH TOWER BIBLE AND TRACT SOCIETY for quite a good many years, and is widely and very favorably remembered by our readers. Although always apparently frail, Brother Barton had a strong voice, and by the Lord's grace was able to do very efficient service up to about June 1st. We then heard from him that he had not been very well and was obliged to cancel future appointments in Oregon. He was kindly entertained by the friends, and everything possible for his comfort was attended to, but he continued to grow weak and, without special pain or suffering of any kind, so far as we have learned, passed away on Saturday, June 24th. His remains were shipped to the residence of his parents in Philadelphia, where they were interred Monday, July 3d.

The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the truth, of the brethren, but also as a personal friend. The knowledge of the truth, heart-abounding grace, the spirit of a sound mind, all contributed to the development in Brother Barton of a very noble character, highly esteemed amongst the friends in general and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and with the others of the faithful will henceforth be forever with the Lord. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

As one by one the number beyond the veil increases and the members this side correspondingly decrease, the great privilege of being servants of God and being found faithful as such looms larger and larger before our mental vision. We know not which of us will next be called to enter into the joys of our Lord in full, but we trust that all of the truly consecrated are in the waiting attitude, expecting, hoping, longing for the resurrection change, which the Apostle assures us is necessary, because "flesh and blood cannot inherit the kingdom," shortly to be established.—1 Cor. 15:50.

It is remarkable that as we near the consummation of this age, and the completion of the church, the opportunities for serving the household of faith seem to increase. And while old, active servants are passing beyond, new, loyal, zealous successors are being found by the truth. Thus the work on this side the veil is going grandly on.

Well did the Apostle write that the Lord's true people, enlightened, encouraged and fortified by the promises in the divine Word, "sorrow not as do others" in the presence of the great foe—DEATH.

BROTHER BAKER'S REPORT

This morning, June 24, at Portland, Ore., Brother Barton passed to his reward at 1:15. His end came suddenly, even though his low vitality and weakness gave evidence of his grave condition. Friday he appeared somewhat brighter than usual, sitting up for twenty minutes, after which he asked to lie down to sleep, as he felt tired. That evening he ate a hearty meal (for him), and talked hopefully of starting home soon. The brother's mind was apparently clear until the last, but he could not articulate well, owing to trouble due to a slight stroke of paralysis about four weeks ago. As death approached the cares of his season of illness seemed to vanish and his features relaxed, and, with a smile on his lips, he passed into the kingdom. Friday afternoon he expressed to Sister Baker his love for the brethren at the Bethel and particularly for dear Brother Russell, and that it was his hope to see them again. His only care has been his mother. The desire

to see and comfort her again probably did much to retain the slight hold he had on life for some weeks.

The opportunity of serving the brother has been a great blessing to all here, and while individual privileges of service were limited for obvious reasons, the privilege of serving his spiritual interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA.

THE ST. LOUIS CONVENTION

Although the attendance at the St. Louis Convention—June 22-25—was not large, it was an enthusiastic gathering and gave strong evidence of the Master's blessing. The Apostle's exhortation, "Be ye filled with the Spirit," seems to have been quite well realized by those in attendance. The exhibitions of the PHOTO-DRAMA OF CREATION in the evening were a very happifying feature of the convention. The pictures and the lectures—the Bible story from creation to restoration—seem to have a charm for Bible students everywhere. Like the charm of God's Word, they never grow stale.

The convention attendance varied from three hundred and fifty to six hundred and fifty, aside from the public meeting on the closing night. It was held in the Odeon Theater and was addressed by the Editor of this journal. The house was crowded to its capacity, twenty-three hundred, and at the same time an overflow meeting of Bible students was held in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p. m., Brother Russell came into the Convention Theater. He was welcomed with the Chautauqua Salute—the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds
Our hearts in Christian love."

After a few words of greeting and reference to the convention and its conclusion and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestations of earnest Christian love and zeal. Thus happily, joyfully, the first general convention of the season came to an end.

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HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

Mortification of the deeds of the body through the holy Spirit of God is here declared by the Apostle Paul to be essential to the attainment of everlasting life. But to some who had become his disciples, the Lord said, "He that believeth on the Son hath everlasting life." Again, "Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 3:36, 5:24) The Apostle John in his first epistle says, "We know that we have passed from death unto life, because we love the brethren"; and "He that hath the Son hath life."—1 John 3:14; 5:12.

We must not understand St. Paul to contradict our Lord and the Apostle John. Our Lord Jesus and St. John were speaking from the standpoint of God's reckoning—from the legal standpoint. Those who have accepted Christ, and have received of his atoning merit, have come out from under the Adamic death condemnation. Their present imperfections, as well as their past sins, are covered by this merit. Through consecration and begetting of the holy Spirit they have become new creatures in Christ. Hence the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. They are now "saved by hope."

The Apostle Paul is here speaking of the matter from the standpoint of its full accomplishment, when the church shall have obtained their spiritual body and are absolutely perfect, and have received the actual fulness of unending life. This will be attained only in our resurrection. No life can be everlasting, in the strict sense, unless it is to last forever; and this is not determined until we have made our calling and election sure. But it is reckoned to us so long as we are faithfully meeting God's terms and conditions. Life could not last forever under present earthly conditions, even though the penalty of death were entirely removed; for these conditions are not favorable thereto. Conditions and environments must be radically changed before life could last eternally and be enjoyed in its fulness.

The embryo of life that we have received from our begetting as new creatures is perfect so far as it has progressed; but it must continue to grow and develop, to make progress, until we are finally born perfect, complete, new creatures in the first resurrection. "Blessed and holy are they that have part in the first [chief] resurrection. On them the second death hath no power."

OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-begotten ones would not be at all applicable to the world in general. The Apostle Paul is telling us as God's spiritually begotten sons how we are to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the spirit, through the power of God. The spirit, or power of God, operates in various ways. For instance, God's message of truth is given to us, embodying the different features of God's great plan, showing us what is the will of the Lord for us. The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord and the more fervently shall we desire to do the divine good pleasure.

God through his holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's power, his spirit, in a general way; but the Apostle in our text is referring only to the influence of the spirit of God upon the soul. In the New Testament writings the work of the holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which he has begun, and must give him our full and hearty co-operation.

We are to go to God's Word, and are to study it prayerfully, using all the helps which his providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand his will. This operation of God upon us and in us through his holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so beclouded with the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because of isolation, they can at least meet with the brethren by means of the printed page.

THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly all that full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday, and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's plan at all. We have learned better now. God has shown us that the only way by which the church of Christ can ever attain to the heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a

natural life, so long as I do not sin?" One not begotten of God's holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain lord to his several servants represented opportunities of service for that master. The master placed an opportunity in the hands of each servant and expected him to improve it. So our heavenly Lord and Master places before his servants certain opportunities to be improved to his glory, and to be used as each has ability. These opportunities are given in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As new creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our covenant of sacrifice.

HOW THE HUSBANDMAN DEALS WITH HIS VINE

To each consecrated one who has entered upon this heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position he has promised. So all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grape-vine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foilage and to throw out branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superflous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great heavenly husbandman train his spiritual vine, that we may bring forth abundant fruitage to his praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life now held out to us—glory, honor, immortality—we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our heavenly Father has promised to work in us while we work out our salvation with fear and trembling.

MORTIFICATION OF THE DEEDS OF THE BODY

The real thought of the words, "Mortify the deeds of the body," is not what some have thought—to mortify our body. According to history, and according to some present practises, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the deeds of the body we are to mortify—the natural practises of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the spirit of God, the holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature—already reckoned dead—and hinder the growth of the new creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the holy Spirit we are to know how to use this human vessel. We are to remember, first, that it is reckoned dead as a human body, having been sacrificed with Christ when we made our consecration to be dead with him; second, that while reckoned dead, this body has actually been stimulated, quickened, revivified, to serve the new creature, as its property, its servant, in lieu of the spirit body which we are to have, but have not yet obtained. Every property of this body which can be used in the interests of the new creature, is to be utilized.

We are not to say, "If I use a certain natural talent which I possess, I can bring comfort or pleasure to others, or can promote some work of reform." The question for us is, "Will the use of this natural talent or power assist me as a new creature or assist in the work of gathering out and preparing the bride of Christ for her future work?" This is our present mission. There are those who can do the other things. So we find that the process of developing ourselves as new creatures and of assisting in the building up of the brethren in the most holy faith requires our undivided attention, and means a continual warfare of the new nature against the old. The Apostle calls it the warring of the spirit against the flesh. Our development into the likeness of Christ requires that we do good unto all men as we have opportunity—where it will not interfere with our consecration vows—but especially to the household of faith, as the Apostle tells us.

As our flesh is only reckonedly dead, and not actually, we are to be continually on guard. Our tongues are liable, unless carefully and prayerfully guarded, to speak slanderously or perhaps to make cutting remarks. All of our members are to be brought into harmony with God and his will. We are to have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to him to be directed. We are, by thus seeing him, to become more and more conformed to his glorious likeness. We are to endeavor to see everything from the divine standpoint. We shall never become perfect in the flesh; but so long as we are tabernacling in this body, it is our duty and privilege to compel the body to do the will of the new creature.

Our human body was once a slave to sin, a slave to the things of this present evil world. Now we are to say, "This body belongs to the Lord. I must control it to his glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my King. I am not to do foolish things. I am not to leap from the pinnacle of a temple to see if God will not protect me while I am trying to show that I am a special favorite of heaven. But under the guidance of the holy Spirit, I am to get the most out of this body that I can, in the service of him whom I have accepted as my new Master.

All this is necessary to our development of the character required for our great future work, not only for the coming age, but for all eternity. We are called to joint-heirship with Christ. We can scarcely grasp what this means. We would never be prepared for such an exaltation if we did not prove overcomers. And this means that there is something real to overcome. Overcoming means the development of character, growing strong in the Lord. He declares that he is calling for only such as do thus overcome.

DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The world will have a thousand years to bring their bodies into perfect harmony with the Lord's will, and they will not be required to sacrifice the legitimate desires of their flesh. But we are required, after we have accepted the present call, to sacrifice the interests of the flesh; and we have but a very limited time in which to develop the necessary character. God is now selecting and directing those only who of their own will wish to lay down their lives with Christ. They love him supremely; and he is pleased to call these holy ones his jewels. No good thing will he withhold from these. "Eye hath not seen, nor ear heard what God has in reservation for these who love him." These are going on from grace to grace, living not after the flesh, but after the spirit.

To the world it looks as if these are having a hard time. Moreover, the Bible says, "Through much tribulation shall ye enter into the kingdom." And again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Unless a man deny himself and take up his cross and follow Jesus, he cannot be his disciple. But, on the other hand, all true Christians will agree with the Apostle that it is possible to reach that degree of development where they will rejoice in all these experiences, rejoice while the flesh is being mortified, deadened. It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a reason why we should rejoice. We know that this is God's plan for us; and that by this mortifi-

cation of the will of the flesh, of the things of the flesh, we are growing in God's favor.

"Great peace have they that love thy Law, and nothing shall offend [stumble] them." So these have the peace of God ruling in their hearts. They have the knowledge that all of their affairs are under divine supervision. The world have their troubles and fears. Some who are rich in this world's goods worry for fear they will die in the poorhouse. Many misers have been found dead with a large amount of money secreted about them, having feared all their lives that they would come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the Lord's consecrated people, "Is he a fool?" They cannot understand our hopes, which are so blessedly real to us. Those who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed
Where truest joys are found;
And let our burning, loving praise
Yet more and more abound.
And gazing on 'the things unseen,'
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!"

RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

Sin is to be viewed from two different standpoints. The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less sear their own consciences by doing things which they know are wrong, and may thus further degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But with the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with him shall have the favorable provisions of the Millennial age, restoring them fully to God's image and favor. That will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next age. The present lives of some seem to be so hardening them that many stripes will be necessary in the age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the kingdom arrangements. What men do now may degrade or elevate them, but will not bring them either eternal life or eternal death; for the world are all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release from this sentence is to be brought about. Moreover, he has given a special message during this present age to which some of us have gladly responded. We have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with him, we will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through his Word and his providences to the terms and conditions upon which they may become members of the Christ company, the church company. God's provision is so broad that it has made ample arrangement for all their necessities.

Only now, therefore, is there such a thing as sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as the mouthpiece of the Lord, that if we, the church of Christ, sin wilfully after we have received the spirit of God—after we have come to a knowledge of the truth as it is in Jesus, and have tasted of the heavenly gift—there remaineth no more sacrifice for sins—only destruction. (Hebrews 6:4-6; 10:26-31) If we sin wilfully after we have left sin, then our course indicates perversion of mind, change of heart, a returning to a wallowing in the mire. None but the church can do this; for only these have passed from death unto life. We made a bonafide contract with the Lord, and he will not ignore it. He will hold us to it; and we must either fulfil our covenant or meet the penalty—eternal death.

THE CASE OF SAUL OF TARSUS

But no sins that we committed before consecration are those wilful sins which will bring the second death. Such wilful sins are committed after consecration. Let us take the experience of Saul of Tarsus as an illustration. It would seem that Saul did not commit wilful sin when he persecuted the church of Christ; for he said afterward that he verily thought he was doing God service. We can readily see how a strong character like Saul of Tarsus might think he was serving God in stoning St. Stephen and in other acts of like nature. He supposed that the followers of Jesus of Nazareth were violating the Jewish Law and trying to overthrow Judaism. He thought he was upholding God's institutions. He had no intimation whatever that he was doing anything contrary to God's will. When he was stricken down by the supernatural light and heard the Lord saying, "Saul, Saul, why persecutest thou me?" he was astonished, and said, "Who art thou, Lord?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent his servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, a chastisement. His semi-blindness for life was in a measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.—2 Corinthians 12:7-9.

As we understand the Scriptures, the merit of Christ's death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefore, either before consecration or subsequently.

WE REAP WHAT WE SOW

When one becomes a new creature in Christ, we understand that all the affairs of the old creature are settled legally before God's law. Whoever comes into Christ becomes dead as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating divine law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he—or she—may always have these weaknesses or their results to contend with. "As a man soweth, so shall he also reap," is a universal Law of God operating in our being, even though, through the ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the redemption through Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the new creature has that much more to struggle with. But he will have the Lord's sympathy, and he has the constant application of the merit of his Savior as a covering for

those sins and infirmities against which he is fighting. He has the throne of grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony so far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the age to follow this, when the whole world will be on trial for life or death eternal.

THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain;
I feel Thy strong and tender Love, and all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

"Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quick'ning life, to nerve my falt'ring will.
Thy presence fills my solitude;
Thy providence turns all to good."

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail—"Speaking the truth in love."

The Society's thought is that the truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

SOWING TO THE FLESH—THE RESULT DEATH

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

In this text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are new creatures and make a change merely in our profession, while still sowing to the flesh, the result will be not according to our profession, but according to our doing; and we shall reap the reward—corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made new creatures by the begetting of the holy Spirit, these are to go on to reach perfection on the spirit plane.

If we, then, who are of this class, live after the flesh—according to the desires of the flesh—we shall die. This does not mean that if any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh—pursue the desires of the flesh, follow that course in life—the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do not sow to the flesh—to sensuality or to any earthly desires contrary to the new nature—the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of the things of the fallen flesh, which are always contrary to the spirit.

If we practise those things which our understanding of God's Word teaches us he would not approve, seeds are thus sown to the flesh. Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. This might be done as respects our food and clothing, our home, our time, etc.; and this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare, the new creature is to say, "No, you cannot have it"; or "These things are too expensive for you."

There are not many who have made a sacrifice of their flesh; but it is to those who have done this that the Apostle is speaking. I, as the new creature, say to the old creature—the body—"I shall give you what I think is for your good. I do not understand that the Lord wishes me to kill you at once, for I need your service; but the Lord wishes me to have some practise in self-denial. You shall not have your desire now, because you do not really need it. I may, however, give it to you some time again, if I think that then you need it and if you are good."

THE BLACKSMITH AND THE DONKEY

If the new creature gives a free rein to the old creature about what he shall read, or eat, how long he shall sleep, at what time he shall get up, where he shall go and how long he shall stay, etc., the new creature will have his hands full—will he not? The spirit of the Lord is to actuate the new creature in thought, word and action and decide what he is to do, what he shall eat, where he shall go—is to control everything. If we sow to the spirit, if we walk after the spirit, we shall be overcomers, we shall reap life, life-everlasting. We must not yield to the old creature. By yielding we are sowing seed to the flesh, and by and by the old creature will say, "You have been in the habit of giving that to me, and you must let me have it"; and the result is likely to be disastrous to the new creature.

The matter reminds us of one of Æsop's fables which many of us have read. On a cold, frosty morning, a donkey pushed his nose in at the door of a blacksmith shop, where it was warm from a glowing fire. The blacksmith said to the donkey, "Get out!" The donkey replied, "You are stingy! I am only getting my nose warm." Presently the blacksmith looked around and perceived that the donkey had his whole head in. The blacksmith said, "Now get out, will you?" But the donkey pleaded that he was only getting a little breath of warm air, that his head surely would not trouble the blacksmith. After awhile the blacksmith looked again and saw that the donkey was half-way into the shop. Then he shouted, "Get out! get out!" But the donkey still insisted that he was only getting a little warm. So the blacksmith yielded. By and by he looked again and saw that the donkey was altogether in the shop. Then he sprang forward shouting excitedly, "Get out!" But the donkey said triumphantly, "Which of us will get out?" And thereupon he turned around and began to kick at the blacksmith. The donkey was in full control.

"THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding little by little to the desires of the fleshly mind. The end of the way which the flesh craves, the Apostle teaches us, is death. St. Paul does not say that the beginning of that way is death; but that the beginning of that way leads toward death. If

the old creature has gained a leeway, every step that is taken must be retraced, or the case is hopeless. The new creature is to say to the old creature, "You are not to be my master!" The old creature is to be made to know that the new creature is the Master. The new creature develops at the expense of the old creature, the old nature, which must be put to death.

These things are not true of the world now, but will be true of them as respects their sinful flesh, by and by. If any during the Millennium shall yield to the fallen flesh, gradually becoming more and more alienated from the Lord, the end of that way will be death. But they will have every assistance in their efforts to resist sin and to develop righteousness. To the church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

"Thou seest our weakness, Lord!
Our hearts are known to Thee;
O, strengthen Thou the weary hand,
Confirm the feeble knee!
Let us in life—till death—
Thy steadfast Truth declare,
And publish with our latest breath
Thy love and guardian care."

THE RIOT AT EPHESUS

[The first eight paragraphs of this article were reprinted from article entitled "Baptism Unto Repentance Not Baptism Into Christ" published in issue of February 15, 1903. Paragraphs 9-13 were reprinted from article entitled Reformation Costing Sacrifice" published in issue of March 1, 1903. Paragraphs 14 and 15 were reprinted from article entitled "The Riot at Ephesus" published in issue of March 1, 1903. The remainder was reprinted from article entitled "My Grace is Sufficient for Thee" published in issue of July 15, 1909. Please see the articles named.]

JOURNEYING TOWARD JERUSALEM

[With the exception of the paragraphs below, the following article was reprinted from article entitled "Take Heed to Yourselves and the Flock" published in issue of August 15, 1909, which please see.]

"I commend you to God and to the Word of His grace."—Verse 32.

Several points in Verse 28 are worthy of careful attention. The Revised Version, quoted above, says, "In the which the holy Spirit hath made you bishops," thus agreeing with the general Scriptural statement that the elders of the church are NOT OVER THE CHURCH in the sense of being a superior class, or "clergy" class, but are IN THE CHURCH—members of it—overseeing members, assisting members, by the appointment of the Lord through the channel of the church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of the other members, as opportunity may offer.

Verses 33 and 34 are a noble testimony. The Apostle had used his trade as a tent-maker not only for his own support, but for the financial assistance of those associated with him in the Gospel work. Praise God for so noble an example of devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared. He was imperfect, and was obliged to keep his body under—in subjection to his new mind, the will of God in Christ.—1 Corinthians 9:24-27.

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practise the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with himself in his kingdom.

THE MUNITIONS-MILITARIST CONSPIRACY

BY HON. W. J. BRYAN.

The real fight before the country at this time is to defeat the munitions-militarist conspiracy—a conspiracy which has for its object a revolutionary change in the nation's character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than three hundred millions worth a year, and they are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23 per cent. on powder, and the stock in the Bethlehem Steel Company has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten themselves upon the taxpayers of the country, and grow fat as the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of professional soldiers—militarists who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood two thousand years ago; they know no way of correcting a mistake of the mind except to cut off the head—no way of curing an error of the heart except to stop its beating—no way to settle a dispute between nations except to take human life.

To judge the militarists of the world by their program, they have never learned that nineteen hundred years ago a Prince of Peace was born, and brought into the world a Gospel of love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army—not made up of state militia, but of regulars—to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy—the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than

FIVE AND A HALF BILLIONS from all their crops last year—the banner year in our history. If we compute the farmer's NET income at 8 per cent of his gross income, we find that the net income of all the farmers from all their crops was about $440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than $4,145,000,000—the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, eight hundred and twenty-nine millions per year, would in five years duplicate every bank in the country, capital and surplus, and thus double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about $800,000,000 a year to educate the 25,000,000 school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF EDUCATION, FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy—least of all the Democratic party, the champion of the masses and the friend of peace. —*The Commoner.*

MINNEAPOLIS—WINNIPEG—SIOUX CITY—NEWPORT CONVENTIONS

MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger conventions. July 6th will long be a bright page in our experiences. We had a delightful meeting and fellowship with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the

WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the convention was a splendid success, and the auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor's public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the convention, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question and from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice that the Bible Students Association believes that they are taught by Jesus and the apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR—Greetings in our dear Master's name!

We, Associated Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord's overruling has been that we may not greet you face to face, and hear your kindly words of Christian love and helpfulness at the present time.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving his appointment in the proper spirit, and with this additional indication before us that "the night wherein no man can work" is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the truth, and the brethren.

It is already manifest that the action that has, for the present, prevented our sweet fellowship face to face, is another mark of the further accomplishment of the great work of the harvest. We rejoice with you Brother, and, as admonished by the Master, lift up our heads with rejoicing, seeing that our deliverence draweth nigh.

We are praying that the dear Lord's blessing shall abide with us all, till we are assembled beyond the veil, to bring the long-promised blessings to the poor world.

With much Christian love, and great appreciation of the honored position our dear Lord has called you to in this great work of the harvest, we, the undersigned, tender to you, not only the love of those in convention here, but of the dear ones in this portion of the harvest field unable to meet with us.

Your brethren by his grace,

THE WINNIPEG, MANITOBA, CANADA CONVENTION.

SIOUX CITY CONVENTION, JULY 6-9:

The attendance at this convention varied from three hundred to four hundred, but the interest was splendid and the spirit manifested by those in attendance was very loving indeed. The four days were filled with spiritual feasting, the evenings being given over to the PHOTO-DRAMA OF CREATION. On Sunday morning, July 9th, the Editor's topic was "The Good Shepherd," who gave his life for the sheep, and who when he puts forth his own sheep goeth before them, and who has other sheep of a different fold who also, in due "Times of Restitution," will be brought into harmony with the divine arrangements, and have a share in the blessings of the Lord for all who love him and who seek to walk in his way. After the discourse, the love feast followed, participated in by about four hundred.

The afternoon session was for the public, the topic being, "The World on Fire." The attendance was excellent, about 1,200 being present, on an extremely warm day. One very interesting feature noticed by nearly all the brethren is that never before has the public given so close, thoughtful and intelligent attention to subjects related to the truth.

NEWPORT, R. I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the Newport Convention, although not all of them found it convenient to remain during the entire eight days. Newport is a delightful summer resort of high class. The days were given to the convention program, and the evenings to the presentation of the PHOTO-DRAMA OF CREATION. As we expected, the public did not give any great heed to the convention, but we were pleased to note that they crowded the DRAMA and apparently took great interest in its presentation. The final public meeting, addressed by the Editor on Sunday, July 16th, was the only one in which the public to any great extent participated. The attendance at that meeting was approximately twelve hundred. We trust that the interest manifested and the large number of cards requesting literature may eventually lead to a considerable dissemination of the knowledge of the truth, and ultimately bring some hungry hearts into closer relationship with the Lord and his Word of truth, and that the latter may be more digestible and helpful than anything they have yet enjoyed, even from the same source.

INTERESTING LETTERS

RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:—

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions—not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a pilgrim meeting of a convention, and yet will not make the little effort necessary to have a regular class meeting, even when there are several interested. If such brethren could realize that they are disregarding the admonitions of St. Paul in

Hebrews 10:25, concerning "not forsaking the assembling," etc., it might make them more faithful upon this point. "Not forsaking" means the keeping up of attendance at meeting with some regularity. And it seems to me that if we ignore this word of advice it will make it easier to neglect other Scriptural suggestions.

Quite a number use their automobiles for country volunteer work, but the character of this service is very discreditable. Instead of nicely folded tracts they are sometimes twisted into a shape that makes them unreadable when straightened out. Friends have seen newsboys do this with their newspapers, but they forget that a large newspaper has so much body to it that such treatment does not harm it, whereas the same procedure ruins a little two-leaf paper.

Then as the auto is going twenty-five miles an hour they pitch a tract at each mail-box on the road. Probably one in ten lands somewhere near the box while the rest fall from five to fifty feet away. Some tracts land in the mud in the middle of the road. A week later you can find mud-covered literature for miles. These brethren reason that the work is the Lord's and he will overrule it all for good; they make this as an excuse for not doing their best. Such ought to know that fifty tracts conscientiously distributed will accomplish more than five hundred distributed in the other fashion. On account of confusion caused by literature getting mixed with mail intended for carrier, money for stamps, etc., I find there is a general order against putting literature in mail-boxes; some carriers even throw it out. However, if it is laid squarely on the ground under the mail-box it will almost always be picked up by the person coming for the mail. But such distribution should be avoided in windy or wet weather.

An even better plan is to carry a supply of pins, and pin each tract near its corner to the post supporting the box. A pin is easily pushed into the post sufficient to hold the tract, and its unusual position is sure to attract the person collecting from the box. It takes a moment's time, but results are better.

Another successful way to waste tracts is adopted by some brethren. These go through a train and whenever they come to an empty seat they place one on it. In a few moments the porter comes through and, gathering the literature from unoccupied seats, proceeds to destroy it. Besides, this course embitters the railway employees; and they are more likely to stop the next brother who attempts to distribute tracts. Hundreds of thousands of tracts have been wasted as a consequence of thoughtlessness.

Yours by his grace, B. H. BARTON.

A RECOMMENDED CURE FOR PELLAGRA

DEAR FRIENDS:—

Frequently I have seen in THE WATCH TOWER little helpful hints to the Lord's children about their health and various similar things. It prompts me to write you concerning an affection, pellagra, which seems to be very wide-spread and is taking a large toll of death every year, especially among the poor. I have been making a special study of the disease for two years, having had its early symptoms myself, and can highly recommend a most simple treatment which I believe will relieve every case, unless the patient is practically dead, and which is easily available to every household.

As you know, pellagra is beginning to rank with tuberculosis as a scourge to the poor, and it may be that the Lord has led me to use my medical knowledge in his service in lieu of my deficiency in truth knowledge. It might be more in keeping with the spirit of humility to omit my name in telling the brethren of this, though I have stood sponsor for it publicly by reading a paper on the subject before the meeting of the Texas Medical Society held at Galveston on May 9th last. Trusting for your continued favor in the Lord, I am

Very sincerely, GEORGE D. FAIRBANKS, M.D.

[This formula we will be pleased to mail to any of our readers or their friends suffering from pellagra. Address WATCH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brooklyn, New York.]

FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:—

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the throne of heavenly grace—that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER and humbly thank the Lord for his great blessing and abundant food, which are before the church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your brother in our Blessed Redeemer, ATH. KARANASSIOS.

PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:—

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the pin he thought, "I can't disgrace that pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privilege in the spread of the truth, I remain

Your sister in Christ, MAUD HODGSON,—Md.

GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:—

I am just wondering if it isn't an opportune time for sending tracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the truth upon subjects which would be interesting to them at this particular time.

Your brother and servant in the Lord, A. B. DABNEY.

GREEK BRETHREN AS BIBLE STUDENTS

Learning of considerable interest among the Greeks, the Editor invited them to meet him at the Bethel Home, July 27th. Twenty-two came (19 brothers, 3 sisters). We had a most enjoyable season of fellowship—conferring respecting our Father's plan and the meaning of his word. Three symbolized their consecration to be dead with Christ.

For some time they have been publishing THE WATCH TOWER in Greek at a cost of over 35 cents per copy, or $9.00 per year each, for their 80 subscribers. Now their funds are exhausted. We advised that under the circumstances they should discontinue the publication. They demurred that they needed the heavenly food or would starve. Finally one of their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to his truth. We pass on this cup of refreshing to our readers.

The progress of the truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.

CONFESSION OF SIN ESSENTIAL TO FORGIVENESS

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

The Apostle John is not here addressing the world of unbelievers, unjustified persons, "sinners" in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we." The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars:

First. It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the grace covenant—the covenant of sacrifice. (Psalm 50:5) On the contrary, all should be informed of the fact that repentance and a positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved," and be treated as "sons of God," and enjoy the privileges of this relationship—prayer, fellowship with God, divine care, or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest, Jesus Christ the Righteous.

Second. This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds—DECEIVING THEMSELVES and laying themselves liable to many grievous errors, as the Apostle declares in connection with our text.

BASIS OF TRUE FELLOWSHIP

The Apostle John in writing this Epistle clearly states his object, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (1 Corinthians 3:1, 2; Hebrews 5:12-14) Of course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as light, and sin and every evil as so much of opposing darkness. God himself thus considered would be the very perfection of Light—"in him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

But who are the "brethren"? Our Lord tells us that not all who profess his name are true brethren. He says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs], but he that doeth the will of my Father which is in heaven." We thus see that it is by our deeds, and not merely by our professions, that we are accepted of the Lord. Again, he says, "Who are my brethren? . . . Verily, I say unto you, he that doeth the will of my Father, the same is my brother."—Matthew 7:21; 12:48-50.

We are not, therefore, to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and one baptism into the one Lord.

SHORTCOMINGS AND FAULTS ARE SINS

But while this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of sin. Although under our grace covenant arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done, nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may properly be termed sins, as in our text; for "sin is a transgression of the Law," however unintentional it may be.

But the divine arrangement under the grace covenant, on behalf of the Lord's people, is that these unintentional faults and shortcomings need not be charged up against us as sins; but may instead be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin—keeps us clean from sin, if we continually make application for forgiveness, because of realization of imperfections of our flesh.

AN INSIDIOUS SNARE OF THE ADVERSARY

Further on in this Epistle, the Apostle uses the word "sin" in a different sense from the above, saying, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him nor [even] known him. . . . He that committeth sin is of the devil. . . . Whosoever is begotten of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is begotten of God." Again he says: "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 3:6-9; 5:18.

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin—not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to wilfully, knowingly and intentionally engage therein. All who so love sin and wilfully do it and approve it after they have a knowledge of the truth, are children of darkness, who love darkness and who thus show that they have the spirit, or disposition of Satan.

INJUSTICE TO THE BRETHREN INEXCUSABLE

At first thought, many may be inclined to say, "Well, I am in no danger of that sin; for I am sure that I would not commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sins may come upon us without being at the time a wilful sin, but which later might become wilful sin. For instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we should come to a clear knowledge of the truth respecting the subject, and fail to repent of it to the Lord and to undo so far as is in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus endorse the sin intelligently, would appear to make of it a will-ful sin.

With this view of the matter, the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth toward each other, or toward any. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and

there rememberest that thy brother hath aught against thee [that some one has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever injury you have done him], and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."—Matthew 5:23, 24.

In describing those who sin wilfully, the Apostle Paul uses very strong, figurative language, declaring that inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that he laid down his life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. He says that inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the atoning blood, counting it not a sacred thing, but common—these do despite to the spirit of divine favor which had held out to them freedom from the yoke of sin and ultimate release from its penalty, death, and the attainment, as the Lord's people, of the crown of life eternal. —Hebrews 10:26-29.

CONFESSION OF SIN PRECEDES FORGIVENESS

But let us return to the consideration of the other use of the word "sin" as found in our context, and apply the terms to the faults and imperfections which God's people are zealously striving against, seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors, and more than conquerors, through him who loved them and bought them with his precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary.

It may be asked, What difference can it make if they are seeking to live godly, whether they claim to live perfectly, or admit that they are imperfect and apply continually for cleansing through the precious blood? We reply that it makes a great deal of difference. Only as we confess our sins can they be forgiven. Consequently, those who deny that they have any sins, faults, imperfections, have a great load of them uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy Spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, revealed in his Word as meat in due season for the household of faith.

Thus we see that there is but one proper course of faith and conduct in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and he would not fellowship with them, but will leave them to the darkness of their own way. Can we wonder, then, that so many are in darkness and lack evidences of fellowship with God when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of divine appointment and approval?

These things are written not to cultivate in us the thought that we may sin with impunity, may be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not"—that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength to fight a good fight against sin.

OUR TEXT APPLIES TO THE CHURCH

"If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." Here again "any man" does not refer to those who are out of Christ, but to those who are under the terms and conditions of the covenant of grace. Such alone are addressed in this epistle. The world has no Advocate with the Father, because it has not accepted Christ; and he is the Advocate only for those who have accepted him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of divine justice, interested in our welfare and forgiveness; he is in addition the One who gave himself for us, who at Calvary finished the work of providing a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness [confidence] to the throne of grace," not only realizing that God is for us, and that the Lord Jesus sympathizes with us, and is our Advocate, but also and especially realizing the merit of the sacrifice which he has already deposited with justice, and which he fully imputed on behalf of all who love and obey him, upon their acceptance of the Father's terms.

But, says the Apostles, "He is the propitiation not only for our sins [the church's sins], but also for the sins of the whole world." What does this mean? Is he the Advocate for the whole world? No. The world has not been called and drawn to holiness and truth. During the present age "no man can come unto Christ except the Father draw him." At present the drawing influence of the truth is extended only to "him that hath an ear to hear." The great mass of mankind have never in any sense of the word heard of the grace of God and of the propitiation and forgiveness provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation is "for the sins of the whole world," just so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial age has been promised and is being prepared; and it is concerning that age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto me." It is by virtue of his having been lifted up as the Propitiation, the Sin-offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey him; while "whosoever will not obey that prophet will be cut off from among the people"—in the second death.—Acts 3:23.

THE TEST OF OBEDIENCE

As the drawing now done by the Father is not a compulsion, but merely a constraining by the truth, through a knowledge of it, so the drawing of the Millennial age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and truth constraining toward love for righteousness and thus to the reward of righteousness—eternal life.

The Apostle seems to intimate in the Epistle from which our text is taken that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him. He then gives us a test by which we may judge accordingly whether or not we are new creatures in the Lord and have the love of God developed in us to any extent. The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the spirit of God, the effect will be to cause us to will and do his good pleasure —to the extent of ability.

This ability should be continually on the increase year by year, And although we may not hope to be perfected until we shall be "changed" and granted our new resurrection bodies, nevertheless, all the while we may keep so close to the Lord in the spirit of our minds that we may have continual fellowship with him, and by confessing our faults and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the imperfections of the flesh—that in our flesh dwelleth no perfection.

ORDINATIONS—TRUE AND FALSE

The word ordination, as applied to the Christian ministry, seems to be very imperfectly comprehended by the majority of people—including ministers. The ceremony practised by some Christian people in connection with the appointment of their

ministers—such as laying on of hands, etc.—is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

The proper thought connected with ordination is that which the Bible gives when we read that the Apostle "ordained elders in every church." (Acts 14:23) Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands—by the congregational vote. Every elder and every deacon scripturally chosen by the vote, "the stretching forth of the hand" (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

In thus ordaining elders and deacons, the Lord's people are instructed that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a deacon or an elder implies that they believe that such a person possesses the divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the holy Spirit, which is the divine authorization to preach or to teach, as set forth in Isaiah 61:1.

All of the Lord's spirit-begotten people are ordained in this general way to speak in the Master's name the wonderful Words of Life, according to their opportunities. But when a congregation of such ordained, spirit-begotten children of God chooses from its midst some to be elders, others to be deacons, it implies that they consider the ones chosen to be especially qualified, "apt to teach"—ensamples to the brethren in word, in conduct.—1 Tim. 3:2-4.

The wrong thought respecting ordination is the one which ignores the divine anointing (Isaiah 61:1), and which merely looks to the education and the talents of the one elected. Thus ignoring the divine test, many today are serving as ministers and elders in the church of Christ who would make no profession of being spirit-begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no divine blessing or power.

The most erroneous thought respecting ordination is that held by the three oldest Christian denominations—the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. With these ancient churches, ordination has a different meaning entirely. They claim to have apostolic succession of authority—that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from the hands of the apostles. They claim that before the apostles died, there was a special order of bishops ordained in the church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of these denominations. They claim that only such as they ordain are Christian ministers.

In a word, these three ancient churches have set aside entirely the divine ordination. the anointing of the holy Spirit, and substituted an authorization through a so-called "apostolic succession" of power and authority. Not only did Jesus tell us that there were only twelve apostles, but Revelation 2:2 points out this grievous error of those who claim to be apostles and are not, but do lie.

SOME IMPORTANT QUESTIONS

The above condensed statement of what is really meant by the ordaining of Christian ministers should be read over repeatedly until fully comprehended. Then the following questions and answers will be better understood.

(1) Are all elders and deacons chosen by congregations of God's people to be considered divinely ordained?

No, no one can be considered divinely ordained who has not received the begetting of the holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the divine Word, means the giving to that brother of a proper election or ordination to be the representative of the congregation in the name of the Lord. No brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service—in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

(2) If it is proper that all elders and deacons should thus be ordained and should not attempt to serve regularly, without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?—Galatians 1:1.

No man or congregation is competent to appoint or elect an apostle. No congregational vote would make one of the brethren an apostle. That is a special office or function which is of divine appointment solely. Thus the Lord Jesus appointed only twelve apostles—"twelve apostles of the Lamb" —St. Paul taking the place of Judas, who lost his apostleship. (Rev. 21:14; Psalm 109:8; Acts 1:20) It is in this particular that the Church of Rome, the Church of England, and the Greek Church do violence to the principles of God's Word, in that they claim to make, but do not really make, apostolic bishops—bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the church at Antioch ordained Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the message to others. The Antioch church did not ordain the Apostle Paul to be an apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows.—Acts 14:26-28.

(3) Does the WATCH TOWER BIBLE AND TRACT SOCIETY ever "ordain" ministers or representatives in connection with the harvest work?

It does. All the pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the pilgrims who are its representatives as well as the representatives of the Lord and his Word.

(4) Has the WATCH TOWER BIBLE AND TRACT SOCIETY the right to withdraw ordination from a pilgrim brother?

Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

(5) Would the withdrawal of the Society's appointment or ordination mean that the pilgrim thus suspended from its service would have no right to preach thereafter?

Surely not! In withdrawing its appointment from a pilgrim the Society would merely be indicating that for some reason it no longer was represented by that pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The pilgrim brother thus dropped from the pilgrim list might still be a brother and be so esteemed by the Society, but might not be any longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

(6) What is the meaning of V. D. M., and what would be signified by the conferring of the V. D. M. degree?

The title V. D. M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. The three letters represent the Latin words, *Verbi Dei Minister*. The English of this is, "Minister of the Divine Word." When, during the dark ages, the divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the divine Word; for the divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high-sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural. To confer the degree of MINISTERS OF THE DIVINE WORD would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the examining board found worthy of being called a minister of the divine Word.

(7) Are there any such ministers of the divine Word now?

Yes, assuredly! Every pilgrim sent out by the Society is sent out as a minister of the divine Word, not a minister of creeds, nor of "isms;" but purely and simply a minister of the Word of God. And in every case where a congregation of

the Lord's people has elected a consecrated, spirit-begotten child of God to be an elder, they have by their election ordained, or set apart, or indicated, that elder as being a minister of the divine Word—one who serves, distributes, dispenses the truth of God's Word.

(8) What is the object of the Society in getting out a list of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a MINISTER OF THE DIVINE WORD?

Those questions are designed to fill a long-felt want. The questions are quite unsectarian; they are all Scriptural. The Society desires to know from the pilgrims who are now in the service, or from any others who may at any time represent the Society as pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any brother not willing to answer those questions would be considered to be confused in his mind, unstable, and hence not qualified to teach—not "apt to teach." This would not imply that he might not still be a brother, but that he would not be considered a brother suitable for the pilgrim service. Neither would it mean that the brother must not preach, but merely that the Society would not recommend him as an exponent of the divine Word.

Any brother willing to answer the questions, but showing considerable confusion in his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the truth respecting God's Word. Such a brother would properly be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION

Many of the sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practise and instruction which they might thus derive. Elders and deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible students everywhere, if they would choose to eldership such as could answer these questions so as to be worthy of the Society's V. D. M. degree. This might make a good many changes amongst the elders, but we believe that they would be profitable changes. Furthermore, we believe that all elders earnestly desiring to teach the truth, and the truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7) Next to the importance of the election of only a consecrated, spirit-begotten child of God to eldership should be the question—To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an elder any brother who has not read at least once the entire six volumes of STUDIES IN THE SCRIPTURES, or who is not a regular WATCH TOWER reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's cause and the Lord's people.

ST. PAUL'S SORROWS AND JOYS

SEPTEMBER 3.—2 CORINTHIANS 11:21-33.

ST. PAUL THE HERO—HIS LOYALTY, FAITHFULNESS, ENDURANCE—HE SUFFERED FOR CHRIST'S SAKE—AND FOR THE BRETHREN'S SAKE—IN THAT HE DELIGHTED TO CARRY THE MESSAGE OF GOD'S GRACE—WHY THE ENUMERATION OF HIS SUFFERINGS IN THIS LESSON—SURELY "A CHOSEN VESSEL!"

"My grace is sufficient for thee; for my power is made perfect in weakness."—2 Corinthians 12:9.

What a wonderful man was St. Paul! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God—to do, not his own will, but the Father's will—that the Lord could use him as an apostle, as a mouthpiece, as a servant, to a greater extent than he ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master. Our Lord had only three and one half years of service, while St. Paul had a long ministry—a long period of service for God and for the church. Besides, it was not possible for the Master to go into the details of the divine plan; for even his devoted followers, including the apostles, were natural men, who did not receive the begetting of the holy Spirit until Pentecost. Hence we read that Jesus' teachings were chiefly in parables and dark sayings.—1 Cor. 2:14; Matt. 13:10-17.

On one occasion the Master declared to his disciples, "I have many things to tell you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; . . . and will show you things to come." (John 16:12, 13) There were no such limitations on St. Paul and the other apostles. Their epistles were addressed to the saints of God in various quarters, to whom they wrote freely upon every feature of the great subject—the divine plan of salvation. Some of their writings were along lines that they declared were suitable for "babes" in Christ, and others were "strong meat"—the deeper things of the divine plan. (Hebrews 5:13, 14; 1 Peter 2:1-3) But they wrote only to the spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

It is not strange that the adversary was able to stir up some little sectarianism even in the primitive church, as St. Paul remarked, criticizing it: Some said that they were of Paul; some, that they were of Apollos; some, that they were of Peter. (1 Corinthians 1:11-13; 3:1-7) But all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them; and that they should all be Christians, taking none other name than that of the Master. This same spirit manifested itself otherwise, too. The apostles needed to grow in grace and in knowledge, as well as did the remainder of the household of faith; and although they had special blessings of the Lord, yet they did not all have the same length of vision at the same time.

St. Paul, the most learned of the twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and his followers. But after his eyes of understanding had been opened, and after he had become a spirit-begotten new creature, St. Paul manifested a wonderful insight into the things divine. Explaining this insight, he declared that he had visions and revelations more than had all the other apostles of the Lord together.—2 Corinthians 12:1, 7, 11, 12.

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto me. . . . I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than he could use an illiterate man; and of some of the remainder of the apostles it is written that even the multitude perceived that they were unlearned and ignorant. (Acts 4:13) Not so with St. Paul, however. He had education and a wonderful breadth of mind. All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other apostles, the things pertaining to the new dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the kingdom privileges. (Ephesians 3:1-12; Colossians 1:25-27) Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of the twelve, that he was not to be ranked as an apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship, and that he was not a whit behind the very chiefest of the apostles in the understanding of the divine program—yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken.—John 16:13; 2 Corinthians 11:5; Galatians 2:2-10; etc.

HIS SUFFERINGS FOR CHRIST

St. Paul labored hard with the church at Corinth; and to have them fail to make proper progress in the truth because they thought of him as an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet for the sake of his hearers, he would inform them along certain lines. And how glad we are that the holy Spirit so directed the Apostle, that we also may know him better and may fully appreciate his loving loyalty to the King of kings and the fact that he was the chosen vessel of the Lord for the communication of the truth even to the household of today!

But the Apostle did not boast about himself—about his talents, about his oratory, about how the people were spellbound, about how many people recognized his ability, etc. No; he rather would boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the truth's sake—scourging, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. To him these things were the marks of divine love and favor, and bore witness also that he was a lover of the Lord and his righteousness, and that he had been willing to suffer for the Lord's sake, for the truth's sake.

Thus seen this lesson is a very valuable portion of the Word of the Lord. It gives us information which we find in no other quarter. It sets before us crisply a picture of a soldier of the cross and what he endured. It says to us, "Be thou faithful unto death"—follow in the footsteps of Jesus and this noble follower of his—boast not in yourself, but in the Lord and in your privileges of service in connection with his truth.

THE SECRET OF HIS SUCCESS

By and by will come the time when the noble St. Paul and the less prominent of the Lord's followers will all be received by him into eternal glory, and be presented before the Father without spot or blemish. (Ephesians 5:25-30) But we may be sure that every one in that glorious company will have been a faithful soldier; not a deserter, not ashamed of the Lord, not ashamed of his truth. Of such the Master declares that he will not be ashamed, but will confess their names before the Father and his holy angels.—Matthew 10:32, 33.

The secret of the Apostle's endurance of so great privations—scourging, imprisonment, buffetings of various kinds—is presented to us in the words of our golden text. The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every successful Christian life? Was it not even so of our Master—that the Father's spirit in him, his reliance upon the Father, and his looking for the light of the Father's countenance, were indeed the power of God working in our Savior to will and to do the Father's good pleasure?

The same is true with every follower of the Lord since his day. The Master truly said of his followers, "Without me ye can do nothing." (John 15:5) It is the divine power which operates through our Lord Jesus, through the Word of truth, through the followers of Jesus; and this power can operate in the weakest members of the body of Christ as well as in the strongest. The Lord's grace is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally, but in answer to their appreciation of their need and their prayerful request for grace divine in every time of need.

MILITARY DUTY EXEMPTIONS IN BRITAIN

Our London Office writes: "We are trying to get our regular office helpers and the elders of the I. B. S. A. meetings exempted from military service. The War Office is agreeable to having the case stated before the Civil Courts soon. At present, about 60 brethren are in prison for refusing military orders; about 60 have been exempted so long as they do work considered of national importance; about 20 have joined the non-combatant corps arranged for by the Government. You will see by these figures that the majority of the brethren involved declined to accept military authority. The above figures refer only to single men. The married men's compulsion is only beginning to come into operation. These also will appeal for exemption; but it remains to be seen whether they will refuse to accept the non-combatant corps and, by so doing, forfeit the allowance provided for the wives and children of soldiers. The situation is certainly trying. Some of our brethren, eight at least, were taken to France, and afterwards sentenced to be shot for disobedience. The sentence was reduced to ten years penal servitude, and we have just learned that they are now in civil prisons in England. The military powers seem to care little for the civil authorities. These experiences are doing good to the church as a whole, by sending it to prayer and causing an increased exercise of love and sympathy. No doubt, too, all this is a stiffening process in preparation for harder and darker days to come."

We wish our dear brethren of the warring nations to know of the loving sympathy of their dear brethren of the neutral countries. Surely, many prayers are ascending from brethren of the I. B. S. A. everywhere! Examples of loyalty to the King of kings are everywhere having a strengthening and stimulating effect.

We quite agree with the proposal to gain exemption for class elders as ministers under the laws. This does not mean that we recognize a "clergy" class as distinct from a "laity" class in Christ's church, "All ye are brethren"—all are ministers (servants) of Christ. But if one law excuses some brethren, and another law or arrangement excuses other brethren, and if no law excuses still others, it is for us to obtain for each other all that the laws permit us to have.

THE ARREST OF ST. PAUL

[Paragraphs 9 and 10 of this article were reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. The remainder was reprinted from article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. Please see the articles named.]

ST. PAUL A PRISONER IN THE CASTLE

[Paragraph 1-4 of this article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. The remainder, excepting the paragraph below, was reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. Please see the articles named.]

In this experience of St. Paul there is a lesson for us that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own deliverance—even St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection; and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous manner.

How often we find in the pages of history that violence and unreason have been manifested in the name of religion and for the defense of various sects! How utterly foreign to all such conduct is what St. Paul designates "the spirit of a sound mind"—the spirit of reason, justice—not to mention the spirit of generosity, loving-kindness and tender mercy! As the sight of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this depicted in today's study, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that by the grace of God we will never be thus foolish, thus, wicked, but contrariwise will become the more gentle, the more kind, the more Christ-like, as the days go by.

THE MESSIANIC REIGN

"Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth and righteousness.

"O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every ransomed soul;

"When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs
When He who conquered death shall win
The mightier conquest over Sin."

THE DIVINE SCROLL—WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?"—Revelation 5:2.

The words of our text are a part of the proclamation represented as being made throughout heaven: "Who is worthy to open the book [the scroll], and to loose the seals thereof?" The book in this case seems symbolically not to represent the Bible, but the divine plan, with its times and seasons. The Bible is indeed a record, but God had the plan before the Bible was written. He had this plan from the very beginning. He had not disclosed it to the angels—not even to the Logos. Nor did he disclose its time features fully to our Lord Jesus while he was in the flesh. And after his resurrection Jesus spoke of these times and seasons as things "which the Father hath put in his own power."—Acts 1:7.

The fact that God had a plan relating to the fallen race had been intimated to Abraham. God had declared to Abraham unconditionally that he would bless the world of mankind. He also pointed out later in the types and shadows of the Law certain features of the way by which he would bless the world. He declared that there would be a Redeemer; but who the Redeemer would be was kept a secret. Although both angels and men desired to know they were not permitted the knowledge. The prophets spoke by inspiration some things concerning this Redeemer, but they knew not the meaning thereof.

In due time the Logos was sent forth. He was a loyal Son before he was sent. He undertook to do the Father's will, not yet knowing what it would cost to be the Messiah; for God had kept these things secret. He manifested his faith, his trust. He delighted to do the Father's will, even to the taking of a lower nature. And so he humbled himself from the glorious condition in which he was and took upon himself the human nature, became a man—a perfect man, not a sinful man. Our Lord did this in order to carry out the great program which the Father had in his own mind and which he had not revealed to any other.

When Jesus reached the age of thirty years, the earliest age at which he could present himself to God, under the Law, he went to Jordan and made a consecration of himself with the determination to do everything that was in the Father's plan—every thing that typically and prophetically had been written in the holy Scriptures concerning himself. "Lo, I come (in the volume of the book it is written of me) to do thy will, O God;" "I delight to do thy will, O my God; yea, thy law is within my heart," were his expression, as recorded. —Hebrews 10:7, 9; Psalm 40:6-8.

This was our Lord's consecration. His human nature became his sacrifice. He laid down his life. He did not finish laying it down at Jordan; but so far as his will was concerned, it was given there. He there became the Priest, the great High Priest, his flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years of his ministry he carried out this sacrifice satisfactorily. And everything that the Father had given him to do was finished at the cross.

THE DEEP THINGS UNFOLDED AT JORDAN

Our Lord Jesus received the anointing of the holy Spirit when he came up out of the water at his baptism. Then the heavens were opened unto him. The higher things which he had not previously understood became clear. The Scriptures were unfolded to his view. He knew that he was going up to Jerusalem to be crucified. He knew that he would be betrayed by one of his chosen disciples, and he knew which of them would be the betrayer. He knew these things because he had been begotten of the holy Spirit and accepted of God as a Son on the divine plane.

During these three and a half years he was the Messiah, the Sent of God. He was the Lion of the Tribe of Judah. He had sacrificed his will, but this was not sufficient. God wished him to sacrifice not only his will, but actually to lay down his human life. And God purposed to prove him by certain crucial tests. So he was "tempted in all points like as we are; yet without sin." When all his testings were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth.

Here the words of our text find their answer. The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honorable One of all the host of heaven the first opportunity to prove his worthiness to loose the scroll of God's great plan, and to fulfill its provisions. He was given this opportunity because, as the First-born of Jehovah, he had the right to the first privilege of service. And he did not allow the privilege to go by. He accepted it. He was faithful. He humbled himself to human nature, and thus he became the Lion of the Tribe of Judah, of which tribe he was born as a man. He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David.

PROCLAIMED WORTHY BY THE ANGELS

Our Lord's worthiness was not then proven. It was not until he cried with his dying breath, "It is finished!" that the demonstration was complete. All the way down from Adam to Jesus no one had been found worthy to open the great scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, "I beheld and lo, a freshly slain Lamb!" And the voices of myriads of angels were heard proclaiming, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Revelation 5:12.

Jesus had not proven himself worthy of this great honor when he made his consecration, but when he had finished his course in death he was then worthy to receive glory, honor and power. After his resurrection and ascension the scroll was given into his hands to be opened. This means that the divine plan as a whole was here made known to him—for he already had knowledge of much of this—but all things were given him to unloose. There had been some things that our Lord did not know. He had said, "Of that day and hour [of his second coming] knoweth no man; no, not the angels in heaven, nor the Son, but my Father only." (Mark 13:32) A part of the plan was written on the outside of the scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. The execution of God's plan was then given into his hands.

GRADUAL OPENING OF THE SEALS

The opening of the seals has progressed during all the Gospel age. The whole plan of God is represented in this book—the scroll. It has required all of the present age and will require all of the next age to complete the plan. The plan of God includes the "restitution of all things spoken." We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after his ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto him, so would he reaveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might!

NORFOLK CONVENTION A SUCCESS

We had hoped for a thousand Bible students at the Norfolk, Va., Convention, but had a splendid season of refreshment with the approximately six hundred (625) who did attend. After all, it is not numbers, but soul-fellowship which makes a convention a success. And when it is remembered that this season twelve general conventions have been provided, instead of one as formerly, it is not surprising that the attendance at each is considerably less. Besides we have had scores of one-day conventions. One effect of this scattering the conventions is that many dear Bible students have been privileged to attend a Bible Students' convention for the first time. Their soul-satisfaction, their spiritual joy overflows from eyes and lips. Truly we are having times of refreshing —spiritual!

Norfolk has been no exception to the rule. The Lord met with his people! It was good to be there! We knew this before our arrival—from letters and post-cards, saying, "The best yet," "the best ever," etc. But it is always so to the spiritually minded and grateful hearted children of God.

The program was faithfully carried out on the different days as follows:

Saturday,	July 22.....	"Enrollment Day"
Sunday,	" 23.....	"Our Captain"
Monday,	" 24.....	"Soldiers of Christ"
Tuesday,	" 25..	"Our Warfare"
Wednesday,	" 26.....	"Our Sacrifices"
Thursday,	" 27.....	"Our Triumph"
Friday,	" 28.....	"Our Peace"
Saturday,	" 29.....	"Our Home"
Sunday,	" 30.....	"Our Government"

Pilgrim Brothers Burgess, MacMillan, Graham, Thornton, Meggison, Barber, Thorn, Wright, Herr, Toole and Johnson gave addresses on the topics named. Brothers Baeuerlein and Meggison served acceptably as Chairmen.

The Editor conducted a Question Meeting and had a children's Consecration Service on the 29th, and on Sunday the 30th closed the convention with an address, on "Jehovah's Government," and a love feast. Then came the service for the public at 3 p. m., topic, "The World on Fire." About 1,300 were present.

OUR VOW UNTO THE LORD

BELOVED BROTHER RUSSELL:—

It is on my mind to write you respecting some of the experiences I am having with the Vow. Long ago I reported to you my own experiences therewith. Whatever mistake I once made in respect to resisting the Vow God long ago overruled for my good, and it seems has since blessed the experiences to the good of some others. For no one can think of an objection to the Vow which the devil had not previously suggested to my mind

Recently an intelligent brother and sister were hesitating to take the Vow because, as they said, they were afraid they could not keep it inviolate. I pointed out that God does not expect anything unreasonable, though he will not accept less than our best efforts. They saw the point, and both took the Vow immediately.

In commending the Vow, I show that the Lord had manifestly directed you in formulating it. I note the seven clauses, and call attention to the fact that seven in Scripture usage is a designation of completeness, perfection. I point out that this could not have just "happened," any more than you "happened" to write THE STUDIES IN THE SCRIPTURES.

I next show the Vow is made to the heavenly Father, and not to Brother Russell in any sense, and is but a reiteration, an emphasis, of our original vow of consecration—"Thy will be done in my mortal body." It is all expressed there. The special designations you use are but reminders of this all-important thought—"Thy will be done in my mortal body," and any who do not want the Lord's will done in their mortal bodies should never have covenanted to that effect in the beginning. Surely every consecrated child of God desires that the heavenly Father's rule should "come into his heart more and more," and that the divine will should have a sanctifying influence upon his life constantly!

I do not neglect to lay stress upon the fact that the adversary of God does not want the heavenly Father's will done in our "mortal bodies," and the reason therefor; while in the Vow is a condensation of many texts of Scripture given us for the express purpose of helping us into the kingdom. I sometimes thus contrast the work of the "two Masters."

Furthermore, I endeavor to point the attention of the dear friends to the solid Scriptural basis upon which the entire structure rests, the foundation for every thought embraced in the Vow. In extreme cases I present many texts to this intent. Sometimes their eyes open with surprise when they finally see how simple the whole matter is, yet how incontrovertible!

Frequently I ask upon whose strength they relied when they made their vow of consecration; then remind them that while the arm of flesh will fail, The Everlasting Arm, never. So in the strength of the Lord is this Vow to be taken, keeping before their minds the fact of Satan's activity, his stealth, his wiles, his purpose to deceive. Then I further ask what disadvantage could possibly come to any one from a firm resolve to be more "on the alert to resist" every encroachment of sin, the influence of Satan, and suggest that the only "reasonable way" to combat these is the divinely-appointed way.

All must agree that they would be greatly assisted in developing a Christlike character by "more carefully scrutinizing their thoughts and words and doings," and that a firm resolve to do this, a vow to do so, of necessity must be assistful in attaining the desired end. The All-seeing Eye notes everything, even our very thoughts. To stand approved, I point out, we must have assistance. Through the Vow, this is pledged in a very special sense—"Ask and ye shall receive." In the Vow we are in the strictest sense asking in advance for "help in time of need," for protection from "the snares of the fowler," while vowing that we will be on the "alert" against these.

In the final analysis, what can be found against the Vow? Absolutely nothing—save the objections aroused by Satan, who is the adversary of God, the Opponent of Righteousness, the enemy of truth, the railer against purity, the hater of everything good. Praise the Lord for the Vow! Surely none has ever taken it in the right spirit without realizing that increased blessings have come to his own head and heart!

May God bless you richly for this, as well as for all other features of your great labor of love! Truly, God is with you! O how keenly do I realize this, and how deeply do I appreciate the fact! My heart is filled with gratitude, thrilled with joy, by every evidence of the heavenly Father's loving provisions for our every need. Verily, I am amazed at divine goodness to us-ward!

Your humble brother, by his grace, W. M. WISDOM.

INTERESTING LETTERS

A VOICE FROM LONDON OFFICE

DEAR BROTHER RUSSELL:—

My love towards the Father, Our Lord, his blessed truth, and you his servant increases as time advances. (Philippians 1:3, 4) I am indeed grateful for the truth, and do not know just how to express my thankfulness. It is the one thing worth living for.

Speaking particularly of the share in the great harvest work on this side of the Atlantic, which it has been my joy to participate in, let me remind you that when the DRAMA work in London closed down, it was arranged that half my time would be spent on pilgrim work; this continued for just a year, when the preparation of the Debenture Bonds on the one hand and the opening up of the conscription question on the other, so encroached upon my time that I have made no journeys since the middle of April. The Military Service Act, and its application, has proved to be so complex and difficult of comprehension that the office here has perforce become quite an inquiry bureau, and the work is in my hands, although I consult freely with my colleagues over matters of importance, and all correspondence is open for their inspection. You will find enclosed a copy of a petition which has just been sent to Premier Asquith with 5,500 signatures. This was arranged to meet an evident call on the part of the brethren generally. There are probably 50 brethren in detention at the present time; with this you will find a list of those known to us who are consistently refusing to obey Military commands and are suffering more or less severely in consequence. As the Act has now been extended to include married men of military age (18 to 40), it will affect many more of our brethren in the immediate future.

As we have no pilgrim brother now, this department is very quiet; it would be nice to know what you think about this, in view of the peculiar times we live in. Brother Smed-

ley does a journey now and again as he can afford it, and Brother Hemery has just completed a trip in Scotland; this is the only trip he has taken for many months. Brother Crawford cannot spare the time from the office, as he has many details to look after, and is short of help at times.

The Newspaper Department is reduced to one Brother now—Brother Cormack; there are just over 30 papers publishing the Sermons at the present time. It is quite likely that this number will be greatly reduced shortly owing to the increasingly high price of paper.

The foregoing are the departments under my special care at present. Seeing, however, that Brother Hart is leaving us for India, the DRAMA work will be added, I presume, although this is only a small matter just now, only one exhibition, apart from Scotland, being in hand.

The easing off of the DRAMA, and the losing of our brothers on account of the Military Act, has affected the output of volumes seriously. The volunteer work progresses satisfactorily on the whole, but the question of paper is a serious difficulty. The class extension work is proving satisfactory in London, but little is moving elsewhere. We are by no means busy in the office apart from the Military question.

The Tabernacle congregation continues satisfactory—I would think possibly 250 to 300 mornings and 450 to 550 at night. Many of the brethren would enjoy a wider range of speakers. There seems rather a tendency to form Sunday meetings within the area formerly reserved to the Tabernacle; not within one hour's journey, however. This movement probably arises partly on account of traveling expenses and partly to the dark streets at night, for no lights are allowed on our streets now and every window must be screened. The question naturally arises whether these gatherings would not better be separate ecclesias, for the members thus in attendance range from 50 to 150. I do not know whether this question has been brought before you or not. There are 19 elders at the Tabernacle now and nearly 60 deacons.

The working staff consists of six brothers and daughter Bertha, who does my stenographic work again. The housekeeping department consists of five sisters, including Brother Hemery's mother. At the present time there are 12 of us sleeping in the house, which includes my eldest son, who will be going abroad as a Cable telegraphist shortly. Sister Shearn with Daisy and Joe are down at Ealing, an hour's run, where I have taken a furnished cottage for six months.

Am glad to hear that the work continues to progress satisfactorily in America. The conditions amongst the people here show signs of a change—not particularly by way of opposition of the truth, but of affairs altogether different to the immediate past, which all thinking people can see.

Bertha joins me in fond love to you and to all the beloved brethren with you. We pray always for you all that the peace of God continue to guard your hearts until we see his face!

Your brother in his service, H. J. SHEARN.

FROM A FORMER MINISTER TO A FRIEND

DEAR BROTHER ————:—

Your encouraging and much appreciated letter of 20th inst. was received today. It is gratifying to know that there are some scattered over the country everywhere who are witnesses to the truth, and of course, I suppose it is natural to appreciate a word of sympathy and encouragement.

In common with yourself I certainly feel that I am to be congratulated upon the gracious fact that God, in the abundance of his mercy and goodness, has permitted the light of truth to shine in and dispel what I now clearly perceive to have been the grossest of ignorance on my part. The thing that puzzles me is the fact that I have been a fairly close Bible student for the past fifteen years, and have always tried to maintain an open attitude of mind to the truth at all times, and yet failed to grasp the CENTRAL and FUNDAMENTAL truths of God's great plan for blessing all the families of the earth, for surely this is in full accord with what we might most reasonably expect from "the God of all grace!" There are only two possible solutions to the problem so far as I can see, and it may be that they are not two, but one, viz.: That I have always read the Bible with a preconceived idea of what the Bible taught, and thus read a meaning into the Bible that was really not there; or that the time had not till recently come when God intended me to get the whole truth; and as I have intimated, I built up the wall against a right understanding of the Scriptures, and God had his own time for removing it.

With reference to your other congratulation upon the stand I have taken, I fear that I must disagree with you so far as to say that I do not think I could possibly claim any credit for taking a stand for the truth when I have, in the ultimate sense, EVERYTHING to gain by so doing, and NOTHING of importance to lose thereby. It is true that I have lost the esteem and support of many whom I had considered Christian people, and also my position in the Baptist Church. But like St. Paul I consider all things well lost for Christ's sake.

I had hoped that the reputation I have enjoyed for ordinary intelligence, firmness and freedom from fanaticism, together with the influence I have gained in ———, and especially in my own congregation after three years of association with them, would have gained me a hearing and have given me the opportunity of placing not only the truth, but the Bible evidence of that truth before my people and led them to investigate for themselves, and that I should have the privilege of leading my whole congregation into the glorious light of God's ONE PLAN, but it seems that it is not to be so, as my resignation has already been requested, and I shall render the same on next Monday evening to take effect at any time that the church may choose. But I thank the Lord that in the three weeks that I have been permitted to present these things, I can even now see some of the seed germinating and rapidly taking root that shall in the near future produce a goodly "mustard stalk" in whose branches the dove of peace may find lodging.

I find that so long as I was a "sound Baptist" I was quite an authority among them, but now I am just a common "Russellite" in their estimation, and not worthy of a hearing, so I am requested to resign and get out. I fully realize that when I am put out of this church for "heresy" the doors of every church in this denomination—as well as those of all of the others—are firmly closed against me. Well, so be it! I remember that Christ and his apostles were thrust out of the synagogues for preaching the truth, so I will be in good company, even though I shall probably, like St. Paul, be obliged to "make tents" for a living, and preach the GOOD NEWS from "Mars Hill."

One thing I will do before I go, not through spite or ill feeling—for the Lord knows I pity rather than scourge—but rather in vindication of the truth, I will force this congregation to either excommunicate me from their fellowship or to acknowledge that I am right in the things I have proclaimed. Like St. Paul, if I am beaten publicly and thrust into prison, I will not be taken out privately, but let them "come and fetch me out." I will do this, not for any personal reason, but PURELY upon the ground that I believe the time is ripe to take every opportunity that is legimately offered for calling attention to Bible truth so long left covered by the dust of Romish error and traditions.

One thing I am determined upon, I WILL NOT preach again the vile slander against my Lord that the doctrine of eternal torture heaps upon his HOLY NAME; no, not for $600.00 a month, much less for the paltry $60.00 I have been getting. And no more will I hold my peace on the GOOD NEWS of God's plan of ransom and restitution, though I have to preach it on the street corners and from public halls. This is my determination. May the heavenly Father grant me the grace and strength to execute it. Pray for me to that end, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

I cannot properly express my gratitude to good Bro. —— for his interest on my behalf in presenting me with a set of the STUDIES.

Again thanking you for your hearty words of encouragement and fellowship in the truth, I trust always to remain

Your brother in Christ, ————

OBJECTORS SING, "STAND UP, STAND UP FOR JESUS!"

DEAR BROTHER RUSSELL:—

We read with special delight this morning in June 1 WATCH TOWER your recapitulation of those wonderful events in the years when the Lord graciously provided "line upon line" of the basis of what we now know as the truth. It does our hearts good to ponder over these things and examine our foundations again and find they are rock-bed ones and immovable. As we read the details we take fresh encouragement in the hope that the Lord is yet going to show further developments through the same channel. We trust so.

A new phase of experience has been entered into in this country—an experience specially trying to the younger members of the "body," many of whom are undergoing terms of imprisonment with more or less of hard labor. Many a mother's heart is wrung with the severity with which her loved lads are treated; yet we hear from these same lads glowing accounts of the goodness and faithfulness of our Father and barely a hint of complaint, although we know they are sorely tried. One contingent (a day or two since,

numbering about forty) were marched away from the camp where they had been detained pending court-martial, to prison. There were only four or five of our brethren among these, the remainder being moral objectors, and our brethren describe them as a splendid lot of fellows. Educated and professional men along with honest, hard toilers, were thus thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unitedly sang, "Stand up, stand up for Jesus!" It was almost dramatic,

"And e'en the ranks of Tuscany
Could scarce forbear to cheer."

In fact some of the regular soldiers did cheer them and numbers, we are told, confessed admiration. Many STUDIES have been gotten out, too, among warders, jailers, constables, officers and men, as a result of contact with these few "voices in the wilderness." To see the courage and fealty exhibited by these young brethren causes us a deal of heart-searching and magnifies intensely our own failures and constant slips. While they have opportunities for service thrust on them, we seem to have a barren existence and a diminished activity. We are praying that the Lord may show his hand and thus lead us more fully than ever into the light. We are ever with you in spirit.

Yours in the dear Lord, F. GUARD, SR.—London.

"V. D. M." QUESTIONS FOUND PROFITABLE

MY DEAR BROTHER AND PASTOR:—

Please find enclosed the "V. D. M." Questions and my answers to the same. This is the most searching test that I have ever undergone; and I am truly thankful to you and our heavenly Father for the "Refiner's Fire and the Fuller's Soap." (Malachi 3:2) I doubt not that the heavenly Father directed your mind in the compilation of these questions; and the great desire of my heart is, that I have been able to interpret correctly the thought of the questions.

These questions, dear Brother, have surely come at an opportune time; for many of the friends and even some of the pilgrims are becoming greatly confused upon some of the points. Notwithstanding all that you have written elucidating these subjects, many are unable to properly divide and express your teaching on justification and its two features—consecration, sanctification (our part and God's part). Also many are becoming confused upon the subject of the Mediator of the New Covenant, teaching that the church will not share this office with her Lord.

The little "truth" newspapers, booklets, periodicals, etc., are in great measure responsible for the confusion now in the minds of the friends. The matters and things therein set forth are uncensored, and unhappily contain many errors.

I pray daily that I may never come under this influence, but that I may remain true in my "first love," from the light of whose pages alone I am refined, and purified, and made white. My practice is to prove all your statements by the "Word," as far as I am able to reason; and all the rest I trust to your better judgment, confident that it is wiser to rely upon that wisdom than my own or that of any other.

We are glad to acknowledge you (Luke 12:42), to honor you as our Pastor, and to follow you in your exposition of the truth, believing that he who appointed you makes no mistakes. In grateful Christian love,

Your brother in the truth, W. A. JARRETT.—Kans.

FOOD SUPPLY CUT SHORT

DEAR BROTHER RUSSELL:—

Since calling your attention to crop conditions in this country, there has been a further shrinkage due to rust in the Northwest—and it is now estimated that we will harvest but wheat enough for home needs—no exportable surplus.

Present estimate of wheat, Winter and Spring combined, is 725 million bushels, against 1,011 million bushels harvested last year; corn outlook, 2.700 million, as against 3,050 million last year; oats outlook, 1,200 million, as against 1,500 million last year. Rye and Barley shortage, brings grand total shortage of over a billion bushels.

Yours in Christ, E. W. V. K.

INFANTILE PARALYSIS REMEDY

Mix Peruvian Bark (pulverized) with lard so as to make a stiff paste. Use this whilst massaging spinal column thoroughly. It is useful also for Asthma and for Spinal Meningitis.

DOCTOR JONES' CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his convention train for the Pacific Coast Convention. He has not informed us how many cars he will have, but has sent us the schedule, which we place before our readers below. Convention points are marked thus (*). All other places where the time is sufficient and the local class of Bible Students so desire, meetings either public or semi-public will be held.

SEPT. 4TH—SEPT. 26TH, 1916

CHICAGO—LOS ANGELES—SEATTLE—DULUTH—MILWAUKEE—CHICAGO

Lv. Chicago	Sante Fe	9:50 a. m.	Tues.,	Sept. 5	Train	9
*Ar. Los Angeles	"	7:10 a. m.	Fri.,	Sept. 8	"	9
Lv. Los Angeles	"	11:59 p. m.	Fri.,	Sept. 8	"	78
Ar. Santa Ana	"	1:30 a. m.	Sat.,	Sept. 9	"	78
Lv. Santa Ana	"	5:23 p. m.	Sat.,	Sept. 9	"	75
*Ar. Los Angeles	"	6:30 p. m.	Sat.,	Sept. 9	"	75
Lv. Los Angeles	Santa Fe	11:59 p. m.	Mon.,	Sept. 11	"	78
Ar. San Bernardino	"	9:43 a. m.	Tues.,	Sept. 12	"	50
Lv. San Bernardino	"	6:45 p. m.	Tues.,	Sept. 12	"	16
Ar. San Francisco	"	9:40 a. m.	Wed.,	Sept. 13	"	15
Lv. San Francisco	S. Pac.	8:20 p. m.	Wed.,	Sept. 13	"	16
Ar. Portland	"	7:20 a. m.	Fri.,	Sept. 15	"	16
Lv. Portland	Gt. North.	12:30 a. m.	Sat.,	Sept. 16	"	360
*Ar. Seattle	"	7:30 a. m.	Sat.,	Sept. 16	"	360
Lv. Seattle	"	10:30 p. m.	Sun.,	Sept. 17	"	44
Ar. Spokane	"	12:20 p. m.	Mon.,	Sept. 18	"	44
Lv. Spokane	"	8:00 a. m.	Tues.,	Sept. 19	"	2
*Ar. Duluth	"	8:40 a. m.	Thur.,	Sept. 21	"	36
Lv. Duluth	"	11:10 p. m.	Thur.,	Sept. 21	"	17
Ar. St. Paul	"	6:30 a. m.	Fri.,	Sept. 22	"	17
Lv. St. Paul	C. M. & St. P.	8:25 a. m.	Fri.,	Sept. 22	"	18
*Ar. Milwaukee	"	6:40 p. m.	Fri.,	Sept. 22	"	18
Lv. Milwaukee	"	7:25 p. m.	Sun.,	Sept. 24	"	6
Ar. Chicago	"	9:30 p. m.	Sun.,	Sept. 24	"	6
Lv. Chicago	Penn. R. R.	12:05 a. m.	Mon.,	Sept. 25	"	6

VOL. XXXVII BROOKLYN, N. Y., SEPTEMBER 1, 1916 No. 17

KEEPING THE LORD'S COMMANDMENTS

The law given to Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. It is upon the Jew still, and is a bondage only because it was made a part of God's contract with that nation. If they would keep that law perfectly they were to have certain special and exclusive blessings. If they failed to keep it, certain penalties were to result. But since that law was the measure of a perfect man's ability, and since no Israelite, any more than others of the world of mankind, was perfect, therefore none of them could keep that divine law. None of them could get the blessings which it promised. All of them did get more or less of the curse, or punishment, which failure to keep the law threatened. Thus Jesus said, "None of you keepeth the law" (John 7:19); and St. Paul wrote, "By the deeds of the law shall no flesh be justified in his sight."—Romans 3:20.

Nevertheless, the endeavor to keep that law proved a great blessing to the people of Israel, and some of those ancient worthies who strove so faithfully and loyally, the Apostle assures us, will yet get a rich reward therefor. (Hebrews 11:38-40) Messiah, after setting up his spiritual kingdom, will constitute these ancient worthies, princes and rulers in all the earth—under and subject to himself and his elect church on the spirit plane.

Jesus, although a member of our race according to the flesh, has an unimpaired life, transferred from the spirit plane to his virgin mother's womb. Thus he did not inherit either sin or its condemnation, but was born "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) Because of this perfection Jesus was able to do what no other member of the human family ever did or could do. He was able to keep the law fully and completely in its every detail. And he did more than keep the law. He sacrificed earthly rights and privileges which the law declared he had a right to. Thus Jesus has a merit—a right to earthly life aside from the life which he now has on the spirit plane, and which was a reward from the Father for his obedience unto death, "even the death of the cross."—Philippians 2:8.

It is that earthly life which forms the basis for the New Covenant arrangement that God has promised to establish through the glorified Messiah. In due time he will appropriate the merit of his sacrifice—his right to human life—as the full satisfaction for Father Adam's disobedience and his death penalty. Thus purchasing the race, by giving a corres-

ponding price, the great Redeemer will take over his purchased possession—man and his earthly home—and for a thousand years will exercise his privilege of assisting all the members of Adam's family who are willing to rise up out of sin, imperfection and death conditions to human perfection and everlasting life. Those blessings could not come under the Law Covenant, because mankind could not keep the Law Covenant; but they will come to the willing and obedient under the gracious terms of the New Covenant, which promises mercy and forgiveness, and the taking away of the stony heart and the giving instead the heart of flesh and the renewing of a right spirit in all of those who will be rightly exercised by the corrections and glorious privileges of Messiah's kingdom.

CHRISTIANS HAVE THREE COMMANDMENTS

Christians—disciples or followers of Jesus—from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different covenant—the one which reads: "Gather my saints together unto me," saith the Lord, "those who have made a covenant with me by sacrifice." (Psalm 50:5) Jesus, after keeping fully all the conditions and requirements of the Law Covenant, under which he was born, was permitted to respond to this covenant of Sacrifice. He was first, the Chief, the Head of the household of saints who entered into this covenant of sacrifice with God—agreeing to sacrifice his earthly life and all its rights in the doing of the Father's will even unto death. It was his faithfulness in this that gained for him the better resurrection to glory, honor and immortality—the divine nature.

During this Gospel age, some saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of his sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be his bride class and joint-heirs. He has imputed his merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by his spirit of devotion, not only makes the covenant, but fulfils it, with the assistance of his glorious Redeemer. Thus eventually they will come off through him "more than conquerors," and be joint-heirs in the kingdom.

To these the Apostle writes, "Ye are not under the law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish law. They are under grace, or divine favor, which does not require the fulfilment of the whole of the law by them—a requirement which they could not fulfil. Instead, as the Apostle tells us, "the righteousness of the law [its real requirement, the sririt of its requirement] is fulfilled in us who walk not after the flesh, but after the Spirit." (Romans 8:4) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish law, is binding upon every Christian in proportion to his knowledge of it.

THE CHRISTIAN'S FIRST AND SECOND COMMANDS

Speaking of the spirit of the law, applicable to angels, to the world of mankind and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant—that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of divine righteousness and truth he has pledged his very life in this service as a soldier of the cross. How then could he do less than his very best in loving and serving his heavenly Father with all his mind, being and strength? How could he decline the divine requirement to love his neighbor as himself—to be kind, generous, not selfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the new creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature—his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenanters—these who have made a covenant with the Lord by sacrifice—consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly—presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service.—Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and his judgment is not according to the flesh, but according to the spirit—the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in his kingdom.

THE CHRISTIAN'S THIRD COMMANDMENT

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command—a third one—a new one, over and above anything that the divine law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus; he voluntarily put this regulation upon himself, and laid down his life sacrificially—a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding him to do it; but he did require it in the sense that he promised glory, honor, immortality, the divine nature and the Messianic kingdom to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the law given to Israel required. Therefore, when pointing out to his disciples the conditions upon which he would be their Advocate, and the conditions upon which he would guarantee to them a share with himself in the heavenly things, he specified the importance of this third commandment. "A new commandment I give unto you—that ye love one another as I have loved you." (John 13:34) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the new commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right—we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren." Oh, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one

another, with one another. It is not merely theory; it proves itself out.

All over the world there are class troubles. Truly we read, "the Lord will judge his people," and again, "the Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with him do not seem to realize that these class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of his people—their love for him, his Word, his will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

EXHORTATIONS TO BROTHERLY LOVE

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the royal priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered as represented in the third commandment—that we love one another as the Master loved us—even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt one for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all our dealings with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds, no matter how much the conveniences of the class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32.

"HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14) How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE SCRIPTURES—and as we may seriously fear will be more and more manifest as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18) This is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise—unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's spirit.

"TAKE HEED TO YOURSELVES"

"Remember Lot's wife."—Luke 17:32.

In connection with our dear Master's prophetic warnings respecting the trials and testings of the present day, he uttered the words of our text. The significance of these words should be comprehended by all who are walking in the light of "present truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's kingdom, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom at once, as it was doomed.

Her fault was that of looking back to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She at heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example," or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised" that "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17) Whoever, therefore, loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart must have been separated from the Lord previously; for so long as we abide in him, it will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; he is fully able to take care of us.

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lies the doctrine of the ransom, the Scriptural teaching that "we are bought with a price," a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, "the ransom for all, to be testified in due time," must be a doctrine at variance with God's revelation. Whether it be old or new, whether it be advocated by friends or foes, by the learned or by the unlearned, in the name of Evolution or in some other name, our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the ransom is the test by which all doctrines are to be proved, need not waver, and should not.

If our friends get into the quicksands of no-ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of divine promises, throughout which is woven the scarlet thread of the ransom of Christ, and exhort them to come back to the Rock and not attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out the way of escape.

But we must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man the dupe; or that the hope of mankind is in their own evolution, and not in the ransom and restitution of the Scriptures; or that there is no sin and no death, really, and that man therefore needs no Redeemer, but can be his own savior. If after kind and faithful remonstrance on your part they still persist in exploring and delving into and feeding upon such evident contradictions of God's Word, let them go. Remember that there must be something wrong at their hearts, if they

have ever been God's children at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove them, and their delight would be in God's great plan of the ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, he would not have permitted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the school of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the ransom doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world—"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; his enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into luke-warm condition towards him and his friends; and the luke-warm, God declares he will spew out of his mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than brethren to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's cause and his truth, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of his body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard his call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next age, when the world shall have been brought to a knowledge of the truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death—second death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the second death.

There will apparently be some in that time who will seem to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies—their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service—to the praise of his name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and his service forevermore. Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the second death, from which there will be no recovery.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's—not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.

THE HARVEST IS NOT ENDED

Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed relationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time feature applicable before us—even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise—that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the great day of wrath upon the nation began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may last, who can say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of spiritual Babylon, leading on to the great revolution-earthquake of Revelation, "So mighty an earthquake as was not since men were upon the earth." (Revelation 16:18) This in turn, will lead on, according to our understanding of the Bible, to the terrible anarchy, in which all present institutions will succumb before the fire of human passion, prejudice, etc. Then, at the auspicious moment, the Gentile dominions having passed away, Messiah's kingdom will manifest itself for the blessing of the whole world, and will prove to be "the desire of all peoples."—Haggai 2:7.

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for "when he [Jesus] shall appear in his glory, we [the church] also will appear with him."

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the harvest time was the parallelism between the closing of the Jewish age and the closing of this Gospel age. We found the beginning of the harvest time clearly marked by the 1335 days of prophecy, and by the fulfilment amongst God's people of the declaration: "Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!" (Daniel 12:12) Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his goodness through the divine plan of the ages. We see no reason to question the date, October, 1874, as the beginning of the harvest time and the parallel to the time when Jesus began his ministry in the harvest time of the Jewish age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish age and the Gospel age could not include anything belonging to the new dispensation. The parallels affected merely the nominal Jewish house there and the nominal Christian house here. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them—both rejected for destruction. The Jewish system was a church-state affair, paralleled here by the great church-state systems of Europe, whose destruction began in 1914.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the apostles to be the instruments for the harvesting and a sharpening preparation of the sickle of truth for the later work, which began at Pentecost. There was no "garner" into which to gather the wheat prior to Pentecost.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH	CHRISTIAN-NOMINAL CHURCH
A. D. 29—33	A. D. 1874—1878
"They knew not the time of their visitation"	
A. D. 33—36	A. D. 1878—1881
The Most Holy Anointed, divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.	
A. D. 36—73	A. D. 1881—1918
Because of the overspreading of abominations, he shall make it desolate, even until the consummation or utter destruction—until all that God has predetermined shall be accomplished.—Daniel 9:24-27.	

No parallels as between the Pentecostal church and the true church now are to be looked for. But the resurrection of Jesus before the church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church—1878 A. D.

We should not have looked for parallelisms between the starting of the Gospel church and its experiences, and the starting in this harvest time of the heavenly church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel church, which is now going to destruction.

We imagined that the harvest work of gathering the church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This harvest work belongs to the new dispensation and cannot be identified with the old. Anyway, the harvesting of the Jewish age, gathering "Israelites indeed" into the Gospel church, did

not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many will yet be gathered to the heavenly Garner, and we know of no time-limit here.

Incidentally we remark that some historians put the end of the Jewish Time of Trouble as April A. D. 73, which would correspond to April 1918.

Are we regretful that the harvest work continues? Nay, verily; we rejoice and have the pleasure each day of showing forth the praises of him who hath called us out of darkness into his most marvelous light; and we delight in seeing how others are being benefited and made to rejoice. Are we regretful of the experiences we have had in coming to this present point? Do we feel like repining that the Lord did not force upon us more careful attention to the parallelism? Nay, verily; the Lord's leadings have been good. Perhaps, indeed, we got benefit from the thought that the harvest work would soon be ended. Perhaps it led us to deeper consecration and greater activity in the service of the Lord, in ourselves and for others. We therefore have nothing to regret.

"Who led us first, will lead us still,
Calmly we sink into His will."

THE BURNING OF THE TARES

In the parable of "the Wheat and the Tares," the Master puts very prominently the gathering of the tares and the binding of them in bundles for burning. We assumed that this burning would not take place until all the wheat had been gathered into the heavenly Garner; but apparently this was an incorrect thought. The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but misled into thinking that they are the church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are imitations; and the honest-minded tare class will be undeceived, and cease to longer pretend that they are the church of Christ—thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the "sweet by and by" under the kingdom, for which we still pray.

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's kingdom. Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love him and are of "the called ones according to his purpose," seeking to make our calling and election sure.

GREATER SUFFERINGS—GREATER REWARD

SEPTEMBER 24.—2 CORINTHIANS 4:16-18.

FAINT NOT IN TRIBULATION—THE NATURAL MAN PERISHES—THE NEW CREATURE GROWS—WHAT ARE LIGHT AFFLICTIONS?—WHAT IS THEIR DURATION?—WHAT IS THEIR OBJECT?—HOW SHALL WE ATTAIN THIS OBJECT?

"The things which are not seen are eternal."—Verse 18.

What great Christian courage St. Paul's words and deeds manifest! He that endured so many hardships, a veritable thrashing-machine experience, nevertheless writes: "We faint not; for though our outward man perish, yet the inward man is renewed day by day." Ah, that was the secret of the matter—the renewing of the inward man, the new creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

Ah, here we have the secret of the Apostle's great zeal for God, for the church, for the truth. He endured as seeing him who is invisible to natural eyes. (Hebrews 11:27) St. Paul lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the new creature in Christ Jesus. The world knew him not; but he knew himself, knew his God; and he was energized by the power divine and by the message of God's Word, which spoke to him peace and relationship to God through Christ, and also informed him of the glory, honor and immortality awaiting all the faithful ones at the end of the way.

And this secret of the Apostle's own experience is an open one to all of God's family of spirit-begotten children who faithfully are continuing to walk in the footsteps of Jesus and to be taught of him through the Word. We do not have so large a manifestation of divine favor as had Jesus, the Head of the church, and the apostles, the foremost members of the church; but still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

The Apostle gives the same thought when, writing about the resurrection, he declares how it will be with the church in the resurrection. All the faithful will be glorified, honored, blessed, perfected—not blessed in the same degree, however; but, "As star differeth from star in glory, so also it will be in the resurrection of the dead." (1 Corinthians 15:41, 42) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.—Daniel 12:1-3.

The Apostle's argument was that if the sufferings of Christ, in the divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with him in the coming glories. Instead, therefore, of saying to himself or to others: "I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest," St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ. (Colossians 1:24) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the holy Spirit in his character, and thus prepare him for the kingdom. (Romans 5:3-5) Incidentally, we remember the assurance of the Bible—that only if we suffer with Christ shall we reign with him, and that only those who become dead with him shall live with him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18, in the words: "We look not at the things which are seen, but at the things which are not seen."

What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye of faith he saw the heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor and immortality. By faith he saw the great Millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the new creature, the heavenly things. Our ears have heard God's message. We have been able to discern the things of the spirit—the things which God hath in reservation for them that love him, the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9) We realize more and more that all the things of the present evil world are temporal in character; that they are to pass away with the new dispensation which is just at the door; and that earthly honors and powers are all of less value every minute.

On the contrary, we see that the things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of doctrine? Whoever is well indoctrinated from the real Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a new creature in Christ Jesus.—2 Cor. 5:17.

A PLOT THAT FAILED

OCTOBER 1.—ACTS 23:14-24.

THE WEALTH OF MAN OVERRULED—ST. PAUL BEFORE THE SANHEDRIN—THE HIGH PRIEST REBUKED—ST. PAUL AS A GENERAL—THE SANHEDRIN DIVIDED IN OPINION—DISSENTION AMONGST THE MEMBERS—THE APOSTLE TAKEN BACK TO THE CASTLE—ENCOURAGED BY A VISION—THE CONSPIRACY AGAINST HIM—INFORMATION CONCERNING THE PLOT GIVEN TO COLONEL LYSIAS—ST. PAUL SENT TO CAESAREA FOR SAFE-KEEPING.

"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."—Jeremiah 1:19.

In the morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity called together the Jewish Sanhedrin, in order that they might pass upon the Apostle's case; for by this time he had recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to witness the Gospel to the Jews—to their most learned body of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

Looking back with the eye of faith, we can perceive that this is always so; that, as from the very first, the Lord is supervising his own work. But only in proportion as we know what constitutes the Lord's work can we have and use the eye of faith. We must see that the divine program is not to attempt the conversion of the world at the present time, but to leave that work for the future, to be accomplished by Christ's Millennial kingdom. We must see that during the present age his work is merely that of selecting, or electing, the church, to be his bride-consort in his kingdom—his associate in the great work which will then be accomplished for the whole world.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Council as "brethren," thus putting himself on an equality with them, in respect to both religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of St. Stephen Saul of Tarsus—afterwards St. Paul—was a member of the Sanhedrin.

"SPEAK EVIL OF NO MAN"

The address which St. Paul had planned to deliver was interrupted by the high priest, who commanded those who stood by the Apostle to smite him on the mouth. This was a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall." The prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew Ananias from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and, according to Jewish ritual, be defiled. (Numbers 19:11-16) The pure, glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

Some of the bystanders who heard the Apostle asked, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." (Exodus 22:28) It will be remembered that the Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (Acts 9:8, 9) Of his imperfect vision, his "thorn in the flesh" (2 Corinthians 12:7-10), the Lord refused to relieve him, but assured him that in compensation he should have the more of divine grace. This answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the high priest, or else did not know that the indignity was suggested by Ananias.

A COMMON, BUT DANGEROUS PRACTICE

It is claimed by some that Ananias had usurped his office, and that hence the Apostle's words may have meant that he did not recognize that the true high priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the divine law that rulers should not be slandered.

This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the fun-makers seem to realize. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should preëminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of kings shall take his Millennial Throne. His command to us meantime is that we "be subject to the powers that be," and "follow peace with all men," so far as possible.—Romans 13:1; Hebrews 12:14.

Incidentally we remark that some are disposed even to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The REVERENCE of the Lord is the beginning of wisdom"; and it must continue in us, and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love him and reverence him.—Job 28:28; Psalm 111:10.

ST. PAUL'S READY TACT

This incident had interrupted in its beginning the hoped-for presentation of the Gospel. St. Paul perceived that the prejudice against him was such that no speech of his could affect his hearers; for they were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general who, finding his front attack useless, wheels his forces and, by a flank movement, captures the enemy, so St. Paul captured the sympathies of fully one-half of his auditors. At the same time he secured an opportunity for showing that the doctrine which he preached was the logical outcome of the faith of the large sect of Pharisees.

The Apostle did this by shouting, "I am a Pharisee, the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This statement was strictly true. The Word Pharisee signifies a person who professes entire sanctification to God. St. Paul had never ceased to maintain this attitude. His experiences on the way to Damascus had changed his course of conduct, but not his attitude of heart, which from the first was loyal to God—"in all good conscience."

St. Paul well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic, higher-critical Sadducees, who numbered amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who in some respects believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and out-of-the-way Pharisee, they promptly espoused the cause of the latter.

A tumult ensued, some seeking to take the Apostle's life, and others endeavoring to protect him. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possessed much advantage every way, as did the Jews under divine instruction, should so sadly neglect the lessons of the divine law in respect to justice and to one another's rights, not to mention the divine instruction, "Thou shalt love thy neighbor as thyself"! (Leviticus 19:18) How pitiable it is that this is sometimes true of Christians possessed of still higher appreciation of the divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize which they seek unless they reach the point of loving their enemies!

True, fisticuffs are not so popular today amongst civilized people. But cannot even greater cruelty be accomplished by the tongue than by the hand? Is it not true that even amongst those who have named the name of Christ and who have taken upon themselves a consecration vow to do his will, many bite and devour one another under the influence of the spirit of the adversary—anger, malice, hatred, envy, strife? As we see these things, shall we not learn a valuable lesson, one which will enable us the better to glorify our Father in heaven?

A CONSPIRACY EXPOSED AND FOILED

Back in safety to the castle, the Apostle doubtless wondered in what manner the Lord had been glorified by this, his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providence and see the outcome, we have all the better opportunity for cultivating the faith which "can firmly trust him, come what may."

Meanwhile, Colonel Lysias was evidently learning that his prisoner was no common man; for one who could remain calm, alert, dignified, humble and self-possessed, while his opponents were the reverse of all these, evidenced to an unprejudiced mind that he was probably in the right of the controversy. This change of the Roman officer's attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to take his life.

These conspirators, forty professed religionists, forgetful of the divine law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor sleep until they had killed St. Paul—a man who had done them no harm, but who had, on the contrary, merely endeavored as wisely as possible to do them good. At the instance of his mother, who was the Apostle's sister, the lad had gained access to the castle and had explained the plot to his uncle, who sent him to the commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet.

Perceiving that he was in conflict with at least one-half of the influential of Jewry, the commandant concluded that the wisest course for him to pursue would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. Accordingly, at 9 o'clock that very night, two hundred infantry, two hundred spearmen and seventy horsemen took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

This study shows us that God prefers to use natural means rather than supernatural agencies; and that all of his children should be on the alert to serve his cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of his brethren. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of the Lord in every matter. As for the Apostle, doubtless he learned a lesson which we might all profitably consider; namely, that while having full confidence in the divine will, it is ours to protect reasonably and properly our lives and interests as well as those of others.

ST. PAUL BEFORE FELIX

[This article was a reprint of that entitled "A Conscience Void of Offense" published in issue of October 15, 1909, which please see.]

I. B. S. A. CONSCRIPTS IN GREAT BRITAIN

THE LONDON OFFICE WRITES:—

"Measures taken by the Government during the present year have drawn all men of military age (18 to 41) into the Army, automatically, the only exceptions being those prescribed by the Act itself. Among these are Men of Holy Orders and regular Ministers of any Religious Denomination. As some 160 of the Elders of various Ecclesias were affected by this, we thought it wise and proper to see if they were not properly excepted from the Act, especially on account of the need of their services in the Ecclesias. A test case, on a friendly basis, was arranged with the War Office and tried at Edinburgh on Monday (17th inst.), when the Crown was represented by counsel. The decision given by the Court was entirely in our favor, the Sheriff ruling that this Association is a properly constituted Religious Institution, and that the Elders are Ministers within the meaning of the Act, and therefore properly excepted from the Act.

"We do not know, as yet, whether the War Office will require further proof before acknowledging our status, but we are corresponding with them as to this. If this matter is finally settled in our favor, we are hopeful that the Colporteurs etc., will be granted a special concession as Lay Evangelists and Agents of the Association.

"At the present time those of our Brethren who have been conscripted can be described as follows:

Doing work of a combative character	0
Doing work of a non-combative character	20
Imprisoned through failure to obey Military orders.	58
Given work of National Importance apart from the Military, having satisfied the Tribunals of the genuineness of their conscientious objection..	103

"Quite a number have been medically rejected and a few have been given exemption on account of the important religious work they have on hand.

"At the Court in Edinburgh quite a good witness was made. Brother Shearn was chief witness and he was before the Court 1½ hours, one-third of the time explaining wherein our teachings differ from those of the denominations. The Court seemed really interested as well as satisfied. The hand of the Lord was manifestly with us."

DEATH SENTENCES COMMUTED—ALL SERENE

BOULOGNE, FRANCE.

Loving Christian Greeting to all the dear ones in Christ Jesus! We were "read out" on Saturday last, and the verdict you will be anxious to hear is now public: "Sentenced to suffer death by being shot, but commuted to 10 years Penal Servitude." We are still peaceful in the knowledge of our heavenly Father's loving care, and are not too greatly concerned, for have we not agreed to be faithful to the Lord, come what may? and we came out here in full reliance upon the Lord's grace and prepared in the strength he supplies for anything he should deem good for us.

And now for the future: I suppose we shall see the inside of a prison for a while; but as to whether we shall serve so long remains to be seen. I do not consider the sentence to be as big as it looks. They have to keep up appearances out here, you understand. I expect we shall leave here about Tuesday or Wednesday, so do not send any particular communication after this reaches you.

We have had some nice studies: Lot as a type of Great Company, more of Psalm 89, and also Hebrews 7.

The way before us is uncertain, but we have learned so much of the Lord's care during the past few weeks that we are prepared to leave all in his hands. We have this confidence, born of our Christian experience, particularly that of recent days, that he who is for us is more than all that can be against us. There is not the least doubt in our minds that if we trust him, we shall not be confounded, though storm and tempest may come. Oh, what a joy and peace this knowledge brings to our souls! Here is another "mystery of the kingdom." Those with whom we have come in contact cannot understand our being so quiet and confident, when, as they say, the situation is so serious; and we do not murmur at our trials, because we count it a privilege to suffer for righteousness' sake.

Continue to pray for us that we may come out of the fire purified and made white.

Love to all the dear brethren. (Romans 15:5-7)

ROWLAND JACKSON.

ARMY'S CALL TO AN ENDINBURGH COLPORTEUR

BELIEFS OF THE I. B. S. A.

"The plea that he was a regular minister of a religious denomination, and therefore not liable for service, was advanced on behalf of a young man named James Frederick Scott, residing at 2 Leslie Place, Stockbridge, and connected with the International Bible Students Association, who pleaded not guilty at Edinburgh Sheriff Court today before Sheriff-Substitute Orr to a charge of having failed to appear at the recruiting office when called up under the Military Service Act.

"The Honorable Secretary of the I. B. S. A., Mr. H. J. Shearn, examined by Mr. M'Laren, counsel for the defense, explained some of the work of the Association. Its meetings, he said, were open to the public, and they never took collections. To disseminate the Gospel and to establish Christians in churches for their spiritual education was the purpose of the Association's centers for Bible study. There were about 300 of these centers in Great Britain, of which there were about thirty in Scotland. They believed they were at present near the end of a dispensation, and so were not surprised that things in the world were disturbed now. Mr. Scott was an elder of the Edinburgh church, or center of the Association.

"Witness, cross-examined by Mr. Wark, advocate, said there were in Great Britain about 160 elders of military age. There was adult baptism, not baptism of infants.

"Replying to the Sheriff, the witness said that members of the Association did not believe many things believed by other denominations. Members of the Association did not believe that the conversion of the world had commenced. Rather did they believe that God was gathering out now those who would deal with the world later on as Abraham's true sons. They did not understand that the human family was to share with God a heavenly home. They understood that man's future home was the earth, made glorious, and man restored to the perfection lost through Adam's transgression. They did not believe in the immortality of the soul, but they did believe in the resurrection of the just and unjust. They looked upon their elders as regular ministers set apart for the spiritual instruction of members.

"When the accused entered the witness-box he told the Court that he was twenty-five years of age, and unmarried. He joined the I. B. S. A. at Dundee in 1909, and was an elder of the Edinburgh church, a post for which he received no payment. He made his living as a colporteur for the Association, and his pay was the profits on the sale of literature. The duties of an elder in the Edinburgh church of the Association were to minister to the spiritual needs of the church, to conduct public and private meetings, and to assist members to a proper understanding of the Word of God. They had to attend to the sacraments, baptisms, and the Lord's Supper, and visit the sick.

"He himself had taken part in a baptismal service in the Dalry Baths. He was one of the two elders who took part, and about a dozen people were baptized. He had also taken part in communion services, but he had not officiated at a marriage or a funeral.

"Amongst other evidence put forward on behalf of the accused was that of a Patrick man, who was married by an elder of the Association, and the latter's signature was accepted by the Registrar-General as that of a 'regular minister.'

"The Sheriff held that accused came under the exception provided by the Act, and found him not guilty of the charge." —*Evening Dispatch.*

INTERESTING LETTERS

WHEN DIVORCED PEOPLE ARE FREE TO MARRY

DEAR BROTHER RUSSELL:—

I am well aware that Volume VI., STUDIES IN THE SCRIPTURES, seems to touch every phase of the experiences, difficulties and proper course of action of the Lord's people of the new creation; nevertheless, a question has arisen which is causing some perplexity in our class and threatens a division. A brother and a sister, members of our class, have always enjoyed our fellowship, until now it is learned that the sister was previously married, and that her first husband is still living and has remarried.

Some of our class desire to disfellowship this brother and sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9—"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." In the case mentioned it is claimed that the sister's first husband had been guilty of adultery; but others claim that this would not release her for remarriage; for Jesus said that whosoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother, ———.

[The class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at meeting. The very most they might vote would be to withdraw fellowship and include in this a refusal to visit at their home or to invite them to the homes of the class—the class declining also to appoint the brother to any office, such as deacon or elder. As for refusing them the privilege of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, it plainly comes within the exception mentioned by our Lord—"except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had remarried signifies that he had considered the marriage tie broken; and therefore the first wife was released from its obligation. Evidently the sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels that if the unbeliever depart, let him depart—do not consider it a hardship, but rather take it as a blessing. He does not say that the departing of the husband or wife would be a divorce. A divorce is a full breaking of the original marriage contract. Jesus was criticizing the too slack observance of the marriage tie, and condemning it. He declared that the marriage contract could not be fully broken except by adultery.

In our day these matters are regulated by courts. Very properly, Bible students govern themselves additionally by the Word of God. The fact that a court would grant a divorce would not by a Bible student be considered liberation from the marriage bonds, unless upon the one ground which the Master specified. But a court divorce is to be respected when it is backed by the condition of adultery—or backed by a second marriage of the separated one.]

CHANGED ATTITUDE TOWARD SPIRITISM

DEAR SIRS:—

I am obliged for your book on Spiritism and several papers on this and other subjects. Since writing you, I have gotten in touch with your branch at Lancaster Gate, London, and have purchased from them twelve booklets and the first volume of your Series, THE DIVINE PLAN OF THE AGES, besides matter on other subjects of interest. Owing to delay in foreign money orders, I will continue to get books from your London branch.

I have now carefully read your book on SPIRITISM, and can say that I agree with it entirely. I find your explanations in accord with reason and also my eight years' investigation of "Modern Spiritism," with which I am not now connected.

Through your SPIRITISM book my wife and I have changed our attitude toward Spiritism. We were developing very quickly, and my wife was a clairaudient, clairvoyant and trance medium, while she appeared to have materialistic faculties. I had not developed far, but was likely to become a trance medium and had several experiences and was conscious of presences in normal times.

I think your book not at all overdrawn, and believe Spiritism is demoralizing, anti-Christian and the effort and work of demon spirits.

Your SPIRITISM book has enlightened me on many things I could not quite see through, and though an investigator I was not blind to everything that went on around me, as are most of the attendants at "circles."

I have sent several of your books to friends whom I had interested in Spiritism and shall send to others in due time.

Yours faithfully, ERNEST E. NOBLE.—*England.*

"THIS ONE THING" THE SOCIETY DOES

Brethren write us from time to time respecting inventions, patents, mining claims, etc., desiring that THE WATCH TOWER BIBLE AND TRACT SOCIETY should join with them in the development of these—kindly offering the principal portion of all the profits.

We greatly appreciate these kind offers, the generous hearts behind them, and the love for the truth and its service thus manifested. But we are obliged to refuse all such offers, because the Society engages in no kind of business for profit. It confines its business transactions to financiering the pilgrim work, publishing the SCRIPTURE STUDIES, etc., and supplying them at cost or below cost; publishing THE WATCH TOWER, publishing the BIBLE STUDENTS MONTHLY, etc., and in the presentation, and formerly in the showing, of the PHOTO-DRAMA OF CREATION.

The Society engages in no kind of mining or patent business or speculations. The money under its control comes from the Lord's consecrated people, and often represents hard-earned funds and self-sacrificing economy; it is used strictly and only for the forwarding of the truth according to the best judgment of the executive officers.

This does not mean any unwillingness to counsel with any of the brethren in respect to their earthly affairs and interests. We are glad to give such advice as we may be able to give on every matter, temporal or spiritual, involving the interests of the Lord's consecrated saints.

VOL. XXXVII BROOKLYN, N. Y., SEPTEMBER 15, 1916 No. 18

DANGER IN SPIRITUAL PRIDE

Pride in any form and in anybody is a dangerous thing. In a worldly way the proverb is well attested, "Pride goeth before destruction and a haughty spirit before a fall"; and surely very, very few people have anything of which they might justly be proud! Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable "dust of the earth," have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boaster.

The world is learning that it is not wise to boast of riches, lest thereby some one ask how were the riches accumulated and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who would boast of great education have need of humility lest it be found that the very thing they are boasting about has been disproven by later researches. Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up to date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments is also foolish. The maker of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the wearer has not! He is merely appropriating to himself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal church-goer is not all hypocrisy. He sees spiritual forms and ceremonies, hears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause—charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most churchgoers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and high-toned temples of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship him? How many others have not done so! They feel a spiritual pride or superiority when comparing themselves with non-attendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such—not being spirit-begotten. They had no real hunger for righteousness, for truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime it would inure to their advantage—perhaps saving them from some of the worst degrees of purgatorial sufferings—perhaps even making them acceptable for heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship him?

Although they would not put it so, they feel in a measure that God would be very unjust if he would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the truth. Nor need we suppose that the great adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the Most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life—never getting drunk, never doing some of the seriously immoral and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further—as to what good works they especially rejoice in—and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws—especially when we would remember that those laws were made—not for good people, but for evil-doers?

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the second death, for "the Lord resisteth the proud and showeth his favor to the humble."—James 4:6.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the church: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) "Whosoever exalteth himself, shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? some one may inquire. One of the most serious things in this connection is that those

who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of SCRIPTURE STUDIES per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of—then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought—of the motives lying behind these activities in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at his hand, and still more wonderful favors which he has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an elder in the chair who knows how to lead a meeting anyway—these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served—and if, after waiting patiently for a while, we found that they were not likely to be corrected—it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to him. Well did the Apostle write: "See then that ye walk circumspectly, not as fools." (Ephesians 5:15) Well do we see the meaning of this word "circumspectly"—that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of his truth.

It is a special privilege, indeed, to tell out the message of God's grace to all who have a hearing ear. How thankful we are that it is not—as it was once supposed—the exclusive privilege of the clergy, but that the Lord declares that all who are his consecrated people and who receive the begetting of the holy Spirit have, through it, the anointing to preach the good tidings to the meek and to bind up the broken-hearted! (Isaiah 61:1) We are glad of this privilege, which includes our private conversations with neighbors and friends. But what a privilege to be God's ambassadors, and in his name to tell of the coming kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that kingdom are now being called out of the world, experiencing a change of nature in preparation for their future work!

Old as the message is, it is so new and wonderful, if rightly presented, as to awaken astonishment in the honest-hearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they give a hint of their surprise. Then comes a danger-moment for taking the disease of spiritual pride. Just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but that, as you seem to admit, it is something that you made up—something that you are responsible for, and he thinks less of it on that account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly humbled instead of greatly exalted and heady in respect to these opportunities for telling the truth to others. We should feel our unworthiness. We should realize that the plan is not ours; that we have merely heard of it ourselves; that it is really God's plan; that we are honored as his servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of his greatness and plan should humble us with the thought that he has privileged us, whereas he has angels, who excel in strength and whom he might have used in communicating this most wonderful message.

SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the classes to be their elders and deacons have a still further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord's people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the truth, no matter how bright, no matter how educated, should not be chosen to the service of elder or deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God—spiritual pride.—1 Timothy 3:6.

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the second death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel angry with anybody who would vote against them in such an election. Alas! alas! if the dear brethren realized what was gnawing in their minds and urging them on to these things—oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The admonition on this is that although all of the church should, according to their knowledge of the truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the church.

Everything in the nature of pride, fond desire to be elders

or to be great, is not only dangerous to the person himself, but dangerous to the entire class with which he is associated. The spirit is catching, just as is every disease. Strife, vainglory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil-speaking, evil-surmising. These, St. Paul tells us, are "works of the flesh and of the devil. All this harm, all this spirit of the adversary, is apt to be introduced into the class either by one or more of its elders or leaders, or by one or more who desire to be elders or leaders.

We are sorry that this is true, yet we know of a number of classes containing many dear children of God, many of whom are otherwise exemplary, but who have gotten into this condition. Instead of the spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The class fails to make progress, either numercially or spiritually. These are the bitter fruits of this noxious thing known as spiritual pride.

If we had but the power of language to hold it up before the readers of THE WATCH TOWER, that they might see it in its true shape and terrible color, the effect would surely be to cause alarm in Zion! Fain would we ring the alarm bell from the "Watch Tower," for be it noted that these dear ones who are becoming thus involved are often grand characters, truly spirit-begotten children of God. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to see signs that their characters are being transformed in a wrong direction! Let us heed him who said, "By their fruits ye shall know them."—Matthew 7:16.

GUARDING AGAINST SPIRITUAL PRIDE

As already indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly incurable, except as either the class may assist or the Lord's providence may interpose.

If the class notices the growth of such a disposition, it should quickly, and with love and good intention, merely fail to elect for any service to the class the individual who seems to be getting top-heavy—spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearing—for his own good and that of the class. Where the class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease, or in whatever way may seem best to him. And we have confidence that the Lord will do this for everyone who is truly his child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge [punish] his people"?—Deuteronomy 32:36.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a prophet of the Lord. He served the Lord and his people faithfully—wonderfully—for forty years; but finally he was guilty of this sin of self-assurance—spiritual pride. And, strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meekest man in all the earth."—Numbers 12:3.

Yes; it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances: Moses, as the Lord's special servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them was the smiting of the rock when the people were famished for water. God directed him to smite the rock; and from that rock flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ—the "Rock of Ages." (1 Corinthians 10:4) It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt—out of the world—out of sin—out of the kingdom of the adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Numbers 20:1-12) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition?

A WORD OF CONSOLATION

For the comfort of those who may feel that they have done much worse than Moses, or been much more self-assertive, been much less careful to honor the Lord, have manifested much more spiritual pride—for their comfort let us notice that the punishment here was severe because it was part of a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting him to an open shame; as described by St. Paul in Hebrews 6:6. As the smiting of the rock represented this public, open repudiation of Jesus and his teaching and his cause, so the preventing of Moses from crossing Jordan into Canaan typified the second death. We are not to think that Moses will never come into Canaan; nor that he has died the second death, but merely that this type was shown in his experiences.

Neither are we to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result in second death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE—PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule—not to mention the still higher law of our Lord's new commandment to the brethren. The ignoring of the golden rule is manifested every time an attempt is made to coerce the class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the class is recognized, and when an elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the golden rule as well as a violation of the law of love and a violation of the first commandment—to honor God; for it is setting aside the divine arrangement provided for such matters.

But where the elder progresses along such lines, in defiance of the golden rule principle, to the ruling of the class, the coercing or cajoling of them to the doing of his way, his will, the effect is the perversion of his own mind. His conscience becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or

wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the school of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the reestablishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved—life or death everlasting. As justice shall begin to be reestablished in our minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of God and not straying away toward spiritual pride?

Our advice is the same that we have already given in THE WATCH TOWER; viz.—that the Lord's people not only go to him at the opening of each day and ask for divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and "the wicked one will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds, would be very unsatisfactory to a person who was not wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the heavenly kingdom.

GOD FIRST—SELF LAST

All of the Lord's true people, begotten of his holy Spirit, are beautiful characters as new creatures: As the Apostle expresses it, "holy brethren, partakers of the heavenly calling." (Hebrews 3:1) "Every one that loveth him that begat [the heavenly Father] must love also that which is begotten of him." (1 John 5:1) The fact that the heavenly Father has anything to do with a human being and in any sense of the word recognizes him—especially if he recognizes him as a son—signifies that there is a nobility of character, an honesty of heart and a consecration of will, whether we be able to see these things in the outward conduct and words of the individual or not. We must assume that they are there—that God, who readeth the heart, sees them to be there. Having confidence in the divine wisdom, it is proper for all of the Lord's people to accept each other as new creatures in Christ, to whom old things are passed away and for whom all things have become new. But as the Apostle points out, "We have this treasure in earthen vessels"; these good hearts, these consecrated wills, have no perfect spirit bodies in which to operate yet. They can act and speak only through the poor, imperfect flesh, which is consecrated to death.

And oh, how the imperfect tongue and the imperfect body often misrepresent the real sentiments of the new creature using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the new creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do, we often misunderstand and do not; and the love which we wish to manifest, is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience, we may have failed to see our blunders, and frequently have done injury where we supposed we had done good. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word holds out to us—the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, against which they strive courageously.

GOD FIRST IN OUR HEARTS

Many are the rules and practices which will be assistful to the new creature while endeavoring to prove loyal and to fight down and overcome the imperfections of his flesh. A great variety of rules might be mentioned, including the study of God's Word, continual watchfulness and endeavor to cultivate the fruits of the holy Spirit, the remembrance of the golden rule, etc., etc. But we now wish to call attention to one general rule which seems to have a broad application to all of our thoughts and words and actions. If this rule be followed, the entire life will thereby be regulated. This rule is—God first, self last!

This is a hard rule so far as the old creature is concerned, and he will rebel against it—especially the latter part—putting self last. But the old creature cannot really object to the rule so far as "God first" is concerned; for even natural men realize that there are proper obligations to the Creator; but the new creature sees this obligation in a special light. It is this special light which led to the making of a full consecration to the Lord, to enlistment under the banner of Jesus to fight a good fight against sin entrenched in the flesh, and to faithfulness in this warfare even unto death. In making this consecration, the individual put God first, Jesus next, and himself as the servant of these and the principles which they represent; and his flesh as devoted, consecrated, given over to death in the service of these principles.

But it is one thing to recognize the principles, and quite another thing to apply them in the daily life and in the church. God first in the home and the personal affairs means that all earthly interests and pleasures will be subordinated, and that the will of God, the service of God, the honor of God's name, will have the most prominent part in all of our affairs every day—in all of our words, in all of our dealings, in our very thoughts.

Extending this principle to the church, which is the body of Christ, we perceive that if all the brethren had this spirit, it would imply the very highest ideals and practices in the church. As the Apostle admonishes, nothing would be done through strife or vain glory, but merely to the glory of God—God first! It would mean that in all the matters of our worship, praise, and Bible study, pride or fond desire and selfishness and partiality and hypocrisy would be far away; for God would be first, and we would know that all of these traits of evil entrenched in our flesh are contrary to the will of our God.

APPLICATION OF PRINCIPLE

In the election of servants in the church, the rule of "God first" would mean that each one in voting would seek to vote according as he believed to be God's will, entirely ignoring his own will and the wills of all others of the brethren. "God first" would also lead him to take an individual stand in that kind, loving manner which the Bible declares to be the holy

Spirit, or disposition of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Surely a blessing would follow such an endeavor to put God first, and to forget everything that might be in competition with the Lord in our affection!

As for the latter part of this resolution—"self last," this would mean the very essence of the Apostle's admonition, "Let nothing be done through strife or vain-glory" (Philippians 2:3); and again, "in honor preferring one another." (Romans 12:10) We look back at the record of the twelve apostles, and see how they were disposed to strive amongst themselves as to which should be greatest in the kingdom. But this striving was before their begetting of the holy Spirit, before Pentecost. How glad we are to see that such a spirit apparently disappeared after Pentecost, amongst those who received the spirit-begetting! "Self last" might well have been the rule among the Apostles—so loyally did they support the principles of the Lord's Word and uphold and encourage one another in the good work. How we rejoice with them!

But how sad it makes us feel when some dear brethren of our day, who profess to have received the begetting of the holy Spirit, and whose professions we do not doubt, seem not to have learned this lesson of "self last"! "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Occasionally, we perceive some disposed to seek office as elders or as deacons of the church, disposed to feel offended if they are not elected to these offices. Oh, what a pity that they cannot take the broader and better view of the matter! We do not question their hearts; we shall suppose that as long as they abide in the truth, the Lord's spirit is not taken from them. And yet how little growth in grace is implied where a spirit of self-seeking is manifested amongst brethren aspiring to leadership in the ecclesia!

"WHILE PLACE WE SEEK"

Dear Brethren, let us truly humble ourselves under the mighty hand of God, and take whatever his providence metes out to us with full contentment. If for any reason the class chooses us to the position of elder or deacon, let us be thankful to the class and to the Lord; and let us use our privilege as a gift, as a favor, with humility of spirit, remembering that an elder brother in the class is a servant of the class. Let us seek to use our opportunities and stewardship wisely, as those who must ultimately give an account. If on another occasion, the class for any reason passes us by, failing to elect us to a service, let us remember that that is the class' privilege—yea each one of the class is in duty bound to vote according as his judgment shall be respecting the divine will. Should we quarrel with the divine will? Nay. Should we quarrel with the brethren for exercising their judgment respecting the divine will? Nay. What should we do? Let us accept the divine arrangement and be just as thankful of heart, and be just as energetic to serve in the proper ways according to our opportunities. Let us not seek to put stumbling-blocks in the way of those who have been chosen for the service, but rather do all in our power to co-operate with them.

Let the brother of high degree—that has a high position of favor in the class—rejoice if he is debased and removed from the position. Let him rejoice to learn whatever lessons the Lord's providence may have for him. Let him rejoice to learn how to serve in another position. And let a brother of low degree rejoice in that he is exalted. Let us receive whatever experiences come to us as being under divine supervision, remembering that "all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8:28) Let us be on the alert to have God first, the interests of his cause, his people, the church—and our own interests and ourselves, last. We may be sure, dear brethren, that whoever is thus found faithful, in harmony with the principles taught and exemplified by our Redeemer, will have some good place in the Redeemer's kingdom by and by; and that all the present experiences will be overruled for his preparation for that kingdom position.

The time for our exaltation is not now. The dear brethren may have exalted us to some service in the class for which we were not worthy, and the possession of which might have made us heady or otherwise have injured us. The proper thought is that God is at the helm, and is able to make our experiences work out blessings to us, as individuals and as classes. It is for us to be rightly exercised by the Lord's Word and by the spirit of our Master, putting God first, self last.

JUSTIFICATION—WHAT? WHEN? HOW?

Justification really means only one thing, viz.: a making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life, because such a complete justification would not be accomplished, except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day.

The justification of the Gospel church is an instantaneous work. "It is God that justifieth." But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of his sacrifice, we must know of him and trust him and accept his terms of discipleship and consecrate ourselves fully as his disciples, even unto death. The moment he imputes the merit of his sacrifice to us, covering our blemishes, we are acceptable to the Father, received into his family by the begetting of the holy Spirit, and thus, thereafter, members of the church of the firstborns, whose names are written in heaven.

The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The world might then be said to be tentatively justified through the Mediator and his kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by him. "It is God that justifieth," and he receives to everlasting life and to his family on any plane of existence only those who are perfect.

CLEANSING OF FLESH NOT JUSTIFICATION

A person desiring to turn to God during this Gospel age finds him gradually. First, he finds that God has made a provision whereby he can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins—the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the divine application of the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and "ties" himself there—obligates himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justification—pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the "great High Priest." It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts are accepted of the Father, and such are begotten of the Father to the divine nature, etc. That moment when Jesus, and when divine justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness—putting away the filthiness of the flesh—from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the holy Spirit. At the moment that the High Priest accepts him, imputes his merit, and the Father begets him of the holy Spirit—at that moment this one with the new mind is justified and begotten of the Spirit; he is then a new creature. The new creature is not to be justified, because the new creature has done no sin and would have no sin to be justified from. It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. The new

creature might be spoken of as justified in the same sense that Jesus was spoken of—"justified in spirit, . . . received up into glory." (1 Tim. 3:16) In this use of the word justified, the thought is "proved right"—"proved perfect"; not made right.

PEACE PROPORTIONATE TO PROGRESS

To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle's words apply: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel age to have exactly the same experience given to Abraham, because of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel age, before Christ had died for our sins, his consecration could not bring him into the fulness of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts—legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garment," put on when we are accepted of the Lord, covers not the new creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a process of being made right, but a right condition already attained. The putting on of the "Wedding Garment," signifies our entrance into the family of God as members of the church; the putting of it off would mean our rejection of the grace of God, and would imply second death.

Justification to the world, as already explained, will be attained differently. It might be said that the world's justification, under the great Mediator, will be a gradual one—a gradual making right as each individual will come into harmony more and more with the divine requirements and receive more and more of restitution perfection. Nevertheless, it must be remembered that "It is God that justifies," and that the world will not be in God's hands until the conclusion of the Millennial age. Then all approved of the Father and accepted of him to eternal life will be justified in the full sense. That will be an instantaneous act.

THE APPEAL TO CAESAR

[Paragraphs 2, 3 and 8 to 11 of this article were reprinted from article entitled "Almost Thou Persuadest Me" published in issue of May 15, 1903. The remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

[The last three paragraphs of this article were reprinted from article entitled "Almost Thou Persuadest Me" published in issue of May 15, 1903. Remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

THE VOYAGE TO ROME

[Paragraphs 1, 2, 4 and 5 of this article were reprinted from article entitled "A Tempest-Tossed Prisoner of Hope" published in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" published in issue of June 1, 1903. Please see the articles named.]

NIAGARA AND NASHVILLE CONVENTIONS

The Niagara Falls Convention was the most successful one of the year thus far—in respect to numbers in attendance. At the opening about seven hundred Bible students gathered and by Sunday the number had increased to fifteen hundred. A very cheap excursion rate granted on several of the railroads no doubt contributed greatly to these results.

Spiritually we cannot say that it was better than others, for it would be difficult to imagine seasons of greater spiritual refreshment than were enjoyed at St. Louis, Mo.; Sioux City, Iowa; Newport, R. I.; Norfolk, Va., and Portland, Me. We can say, however, that the dear friends who were present at Niagara Falls manifested a beautiful spirit and so far as we could judge from what we could see this convention was rich in spiritual encouragement and refreshment to each one present.

The Sunday afternoon meeting had a capacity house, one-half of the number being Bible students, the others being from the public. The Bible students, who could have filled the house to its capacity, gave way to the public. The interest was splendid in every way, and the convention will long be remembered. Seventy-five symbolized their baptism into Christ by water immersion. The influence of this convention will be far-reaching.

The Nashville, Tennessee, Convention was a most delightful one, but disappointingly small as respects attendance. Some may have feared the heat; but Providence favored us with most delightful weather—considerably cooler than that experienced at Niagara Falls. The attendance would not be estimated above three hundred. They were all very happy and seemed to greatly enjoy the presentation of the truth to which they listened. Twenty-one were immersed in water.

The meeting for the public was addressed by Brother Russell, and had an attendance of two thousand; considerable interest was manifested.

Nashville gave the PHOTO-DRAMA OF CREATION a very hearty welcome, the average attendance at all meetings being about twenty-five hundred. Eight hundred cards were handed in requesting reading matter.

INTERESTING LETTERS

HOW THE LORD HAS STRENGTHENED HIS HEART

MY DEARLY BELOVED BROTHER RUSSELL:—

With just a little regret, I will ask for a moment of your valuable time. I noticed in the first article of THE WATCH TOWER of July 15, 1915, you make mention of the MORNING RESOLVE, the Vow and the suggestion you had to make recently about love.

I wish to tell you briefly the great amount of good these have all been to me. My first waking thoughts are, to repeat the MORNING RESOLVE. This is my watchword during the day. The Vow: I never could have kept up my spiritual existence without it, especially during the time I have been engaged in the colporteur work.

The consideration of the MANNA text each day has also been of inestimable value. And the suggestion on love: I do not wish to say that I was proceeding ahead of the light, but I have been including this same thought each day in my prayer for the last two years; I now report each evening at the throne of grace; and as to the noticed results, I wish to say that I have increased love for the Father and the Son, for all the dear brethren, and for all the world of mankind. I have more love, more kindness, more gentleness toward all the animal creation; even so much that it has made me careful for the little insects that go before me on the ground.

I feel quite sure that if all the friends would include this request in their morning prayer they would notice decided development of that one grace—love. I am striving by the Lord's grace each day to make use of about all the opportunities that come in my way. I am waiting on the Lord, and am of good courage, for he has strengthened my heart.

Dear Brother, just a little question, if you will grant an answer to it—to me it means so much. Concerning our Lord's last hours in Gethsemane: he desired some evidence from the Father that his covenant of sacrifice had been carried out faithfully. In like manner, what is the best evidence we can have that our heavenly interests are all right?

I pray the Lord's richest blessing upon your every step of the way; also upon your every effort to assist and encourage the entire household of faith, as we near the closing scenes of the harvest. Sister Kellar and my family all join with me in sending you very much Christian love. I remain

Your brother and fellow servant in the one hope,

EBER A. KELLAR.

ANSWER TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden the pathway before—he was the first, the Forerunner, on the path of life. If he had erred in any particular, he had no Advocate to make good for him. The issue before him was a resurrection to eternal glory on the divine plane—glory, honor and immortality—or everlasting destruction as one who had failed to keep the divine law, and for whose recovery from sin no provision had been made. It seems, therefore, not unreasonable that our Lord might ask of the Father an evidence of his acceptability.

In our case it would be a little different. We know that we are imperfect and that we cannot do all that we would—for we will to do perfectly. In our case we know the provision of the Father had already been made—namely, that if our hearts are loyal he will take care of the remainder, making good for our short-comings, through the merit of Jesus. We are to accept this statement, fully, heartily, faithfully. I believe that it would not be pleasing to the Lord if we should ask for some special manifestation of his favor over and above what he has done for us, and also the promises that are ours. If it were possible to imagine that similar circumstances could arise with us to those experienced by our Lord, we might be sure that the heavenly Father would be pleased to have us call upon him in the hour of trouble, and that he would be pleased similarly to respond.

THE CENSER—THE FIRE—THE INCENSE

PASTOR C. T. RUSSELL, DEAR BROTHER:—

Greetings and love in our Lord and Head! Whilst recently moving amongst the friends of various classes, I found that the question as to whether the incense was burned in the Most Holy on the typical day of atonement, was the cause of some friction and differences of opinion. Some had even gone to the length of hinting that TABERNACLE SHADOWS required to be rewritten and amended.

For my own part the question has never seemed to me worth any serious consideration, as from a merely surface glance this new view seems to be entirely out of harmony with the various antitypical features of the divine plan as we now understand them. Believing, however, that it is now more necessary than at any time in the past to be able to give a reason for the hope that is in us, I made careful inquiries on the point and find that the whole theory rests mainly on two texts of Scripture—Leviticus 16:12 and Hebrews 9:3, 4.

Turning up the DIAGLOTT at the latter text I find a footnote there which satisfactorily explains the evident contradiction here between the Old and New Testament records of the A. V. on this point. The real difficulty then lies with Leviticus 16:12.

Apparently from the reading of this verse, the Censer, full of burning coals of fire, as well as the Incense, were both taken by the Priest beyond the second veil. There is no doubt that from a comparison of Scripture, the veil referred to here is the one between the Holy and the Most Holy. On closer examination, however, I find that the apparent contradiction of this verse rests entirely upon a poor translation of one word. The word "bring" in this verse is from the Hebrew word "bow," which, according to Profs. Young and Strong, literally means "to cause to come in" or "to send." The action implied in this word does not refer to the censer or the fire, but only to the incense. This is admitted even by the singular number of the pronoun supplied by the translators of the A. V.

How then does the Priest cause the incense to come within the veil? Analyzing verse 12 it would mean something like the following: "He shall take a censor full of burning coals of fire from the altar (in the court) before the Lord" (and place it in the top of the incense altar in the Holy); then "he shall take his hands full of sweet incense beaten small and bring (cause it to enter) within the veil." The Priest standing at the incense altar in the Holy and crumbling the incense on the fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the veil.—Revelation 8:3, 4.

Apparently two things were necessary in order to save the Priest's life when he entered beyond the veil. First the incense must have preceded him, as indicated in Leviticus 16:2. Second he must have had the blood with him, or otherwise death would have been the result.—Hebrews 9:7.

The incense, representing the antitypical Priest's faithfulness in the midst of his earthly trials, must have been acceptable to God even before he passed beyond the veil of his human nature—the flesh. Additionally the blood (earthly life rights) must still be unforfeited in any way, as otherwise he would not have risen beyond the veil in resurrection life and therefore could not have benefited the human race.—Heb. 9:7.

Your ever-grateful brother in his service,

W. CRAWFORD.—Eng.

A PREACHER WHO SEES LIGHT

DEAR BROTHER RUSSELL:—

Greetings in the name of our Redeemer. Appreciating the fact that we are living in the close of the "harvest," and that privileges of service are very precious to us all, we would use this opportunity to call to your attention briefly a notable witness for the truth in one of the churches of this city.

For some time past you have doubtless noticed news clippings, sermons of Rev. ———, of the ——— Church, Los Angeles, in which his presentation was in harmony with the truths as presented in the SCRIPTURE STUDIES. Indeed, there was a reason for this. A year ago this man, evidently a conscientious Christian, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism and thoughts on restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain lame brother here, full of zeal, looking for ways to serve the Master, was used of the Lord in bringing the volumes to his attention. These he commenced to read and believe, but could not accommodate the thoughts of a ransom. Patiently the brother stayed with him until finally, grasping the thought that "there is one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all," he began to preach it, repudiating all former no-ransom theories. This led him to further study and assimilation of the volumes. He realized that we are living in the closing hours of the Gospel age, and that this being the truth, he must preach it.

Gradually leading his congregation along, they voted at his suggestion to have the DRAMA exhibited in their church on Wednesday evenings. Greatly appreciating this opportunity of service, we glady gave them the DRAMA, advertising it and filling their church to overflowing at each exhibition. General appreciation was expressed, and Brother —— himself was greatly encouraged, especially through his fellowship with the friends, whom he evidently recognized as Christians in deed and in truth. After this he was invited to hear Judge Rutherford at a small gathering of the friends, the subject being along the lines of the ransom. This he greatly appreciated, and in the testimony meeting told us how he "got the truth," of his love for it, and how he appreciated the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the atonement, using the Tabernacle Chart which we had provided to illustrate, driving home the vital points of truth—the death penalty against man, the opportunity for all to be released from that penalty by the fact that the Lord Jesus, dying as a man, a perfect man, offset the penalty against Father Adam and his race. The spirit of the truth had so gotten into his heart and mind that the short time allotted to his sermon was not half long enough to speak forth the Words of Life.

This brother's zeal, and evidences of a full hearted-consecration to God, have surely inspired us. To see him standing up before his congregation, speaking forth the Words of Truth and Life, so earnestly and sincerely, would gladden the heart of any child of God who realizes that we are in the "harvest" of this Gospel age.

The interest shown at the DRAMA exhibition was very good, attendance being from three to four hundred at each Part. Over a hundred cards were turned in, requesting the "Where Are the Dead" Booklet. The interest thus stirred up is to be followed up.

Hoping this will prove as interesting to you as it has to us, and praying the Lord's blessing upon you and the dear colaborers at Brooklyn in the completion of his harvest work, We are

Your brethren in the Lord, DRAMA WORKERS.

MANNA, VOW AND MORNING RESOLVE BLESSINGS

DEARLY BELOVED PASTOR:—

I have been so blessed by your ministrations of love and good cheer that I would like to express my gratitude to you and to our heavenly Father for the riches of grace which we

enjoy. I receive such a blessing daily with the MORNING MANNA, the VOW and THE MORNING RESOLVE! Also, "ARE YE ABLE TO DRINK OF MY CUP?" Oh, the blessed truth! It satisfies my longings as nothing else can do. And, dear Pastor, THE WATCH TOWER is such a wonderful channel of blessing, too! We praise God on your behalf as we see how he has kept you all these years; it gives us courage. The feast is now spread surely in the midst of our enemies! The Lord grant we may be enlarged daily and thus have the spiritual capacity for the SEVENTH VOLUME of which you also spoke.

Our dear Pastor, I would just make one request of you, if I may. It is that you would pray for me; that, having run well thus far, I might continue faithful even unto death. Three months ago I had two operations in one. After seven weeks I came home to take up my family obligations once again—except sweeping, washing and ironing. It taxed my strength so much that I thought it only right as a new creature in Christ to speak to my husband. I told him how I felt. He could not understand, neither could his mother, how it was that I did not feel able to do the work. Well, this proved quite a trial to me. But as no deliverance came from these duties, I considered it my duty, and evidently God's will also, that I go on and serve just as long as God gave me strength. I feel that my strength is going, though I have not told my husband, as he speaks to me only when he must, since the experience mentioned.

The pressure I feel has been hard upon me for the last five or six months, but I have been able to rejoice. Though the cup has overflowed with sorrow and suffering, nevertheless I have been able to realize the Lord's presence very near and the truth of Jesus' words, "The Father himself loveth you." But even so as our Lord, I would continue to pray with strong crying and tears, realizing so much my utter helplessness and need of God's help through Christ Jesus. I ask you to pray for me, that I may in due time have the full assurance, as those who have gone before, that I am acceptable in the Beloved One, and have made my calling and election sure. I feel that I have need of patience also, that having done the will of God I might receive the promise.

Now again I would thank God for the blessed tie that unites us all in him. My prayer is that we may be enlarged and abound yet more and more in the love of God. This love has increased in me as daily I have prayer with you all that thus we might be able to show forth the praises of him who hath called us out of darkness into his marvelous light.

May the Lord bless thee and keep thee, and grant thee the "abundant entrance" through Christ Jesus our Lord!

Your sister in Christ, ———

LIKE SAUL, THOUGHT HE DID GOD SERVICE

DEAR BROTHER:—

Am happy to say that I am most surely a believer, and an earnest one in "The Divine Plan of the Ages," and just as set forth by Brother Russell. More than that, I have been preaching it in no uncertain manner from the pulpit of the First Baptist Church of this place. And as might be expected I have also been ordered to stop such preaching or resign; consequently I have resigned. But then, of course, there are other places to preach, and preach it I will!

Yes, I recall the circumstances to which you refer, at the time of the revival meeting in my church, at the time the PHOTO-DRAMA was shown here, and I recall the matter only with shame and humiliation for the part I played in it. While I made no speech at the band-stand that afternoon, I did help to arrange the meeting with the object of keeping people from seeing the DRAMA. The evangelist and the Methodist pastor of this place did the speaking, but I approved of it at the time. That humiliating experience serves to show what an absurd and enormous blunder a man makes when he jumps at conclusions and forms an opinion without investigation, just because "everyone says so." However, like Saul, I verily thought I did God a service, and being honest and sincere, though ignorant, like him, I obtained mercy, and have been shown a "more excellent way."

I am already beginning to feel the edge of the people's opposition, and, as you say, from those who were formerly my strongest supporters. However, "'Tis always with the righteous well," and I trust that I have the imputed righteousness of my Master, and that through his grace and help I shall be able to exemplify that righteousness in my life.

I have a full set of the STUDIES IN THE SCRIPTURES, am getting THE WATCH TOWER and also the BIBLE STUDENTS MONTHLY. No, I have not a copy of Brother Rutherford's "Defense of Brother Russell," nor do I need one for myself, as I need no further evidence than the STUDIES. But I might be able to use one to advantage with others that are not so convinced.

Thanking you for the interest and sympathy manifested in your letter, and requesting that you will remember me at the throne of grace.

I am your brother in the truth, ———

VOL. XXXVII BROOKLYN, N. Y., OCTOBER 1, 1916 No. 19

BAPTISM FOR REMISSION OF SINS FOR JEWS ONLY

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he will baptize you with the holy Spirit and fire."—Matthew 3:11.

We should make quite a marked distinction between the Atonement Day arrangement for Israel with its cancelation, and any other arrangement for cancelation of sin. The sacrifices of the Day of Atonement typified the "better sacrifices" for the putting away of original sin. Original sin was Adam's sin, which has descended to all of his children. The entire race is by nature under the dominion of that original sin and under its penalty. God purposes to do away with both the sin and its penalty, through the great High Priest, Jesus. Jesus has already died and has now nearly completed the offering of the "better sacrifices" than those offered by the typical high priest of Israel. We see that the time is coming when there will not be a mere imputation of the merit of Christ, as there has been during the Gospel age for the church; for during the incoming age his merit will be applied absolutely for the sins of the whole world, and the sins of the world—the Adamic sin—will be canceled forever. The condemnation of original sin will be no more upon any one, anywhere; and all who will may be assisted up to all that was lost by Adam and redeemed by Christ Jesus.

But there are other sins besides original sin, and the culpability of these is proportionate to the amount of knowledge enjoyed. Those which are unintentional are in our Lord's prayer called "trespasses." But prayer to God would not set aside original sin—only the death of Jesus as a ransom could set this aside. There are certain ones who through faith in his redeeming blood and by consecration of heart and life to the Lord have become children of God. Because of inherited imperfections these children of God commit trespasses. When they recognize these trespasses, they should come to the throne of heavenly grace "that they may obtain mercy and find grace to help in time of need." Others than those who have become children of God have no standing with him and have no right to make petitions. The only ones who have a hearing with God are those who have become disciples, or followers, of Christ and who have been accepted by him as his followers. For such he has become the surety and has inducted them into a blessed relationship with the Father—the relationship of sons.

The Israelites were God's people, in covenant relationship with him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the real Sacrifice for sins to be offered "in due time." He arranged that those who came into this covenant relationship with him should be treated as though their sins had been actually forgiven and canceled. "Year by year continually," as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancelation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God's covenant people. During each year, however, they might through more or less weakness fall into errors of thought, of word and of conduct. These would be trespasses.

THE OBJECT OF JOHN'S BAPTISM

When John the Baptist began his ministry, he came preaching that the time was now at hand when Messiah would appear, and the invitation to come into the real kingdom of God be given. His exhortation was that all the people should get ready for this, otherwise they would not be prepared to receive Messiah. He said in substance, Examine your life. Are you living to the best of your ability according to the law? If not, if you are living according to a lower standard than the best of which you are capable, you are guilty. To whatever extent you are not living up to your highest possibilities, you

are in disfavor with God and untrue to your covenant. If you desire from now on to do your best, show this by being baptized in water. This will be an acknowledgment that you repent of sins, and you will thus wash away your sins.

The people washed away their own sins, typically. John the Baptist did not wash them away. Those who had not been living in harmony with their Law Covenant, but who heard John gladly and turned from sin, were largely the very ones to whom the message respecting the coming of Messiah appealed. Thus they became, with those who had kept themselves in God's favor and blessing, "Israelites indeed, in whom was no guile." This washing away of sins was not an actual cleansing from guilt; for only the blood of Jesus, the merit of his ransom-sacrifice, could actually take away sin.

SAUL OF TARSUS BAPTIZED WITH JOHN'S BAPTISM

Some have asked, With what baptism was Saul of Tarsus baptized? with Jesus' baptism or John's baptism? Saul had lived "in all good conscience" before God during his previous life; how, then, did he have sins to wash away on the occasion of his conversion to Christ? We recall the incident of his conversion. While engaged in persecuting the Christians, Saul, on his way to Damascus, had been stricken down, and the Lord had manifested himself to him. Then as St. Paul afterward said, he saw Jesus shining above the brightness of the sun at noonday and, as the result of this glorious manifestation, his eyes were blinded. His companions then led him to Damascus, where for three days he neither ate nor drank. Then Ananias, a servant of God, was sent by the Lord, to restore Saul's sight. After Saul recovered his sight, Ananias said to him, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins."

St. Paul apparently never entirely recovered from this injury to his eyes. The Lord refused to fully restore his sight. Certain Scriptures seem to imply that his weakness of eyes was what he called his "thorn in the flesh." But the Lord declared that he would give him what would be more than an offset to his poor eyesight—the riches of his grace. (2 Corinthians 12:7-10) Although he was highly honored by revelations, this affliction served to keep him humble, and to remind him that at one time he had been injurious to the Lord's people.

The Apostle declared that what he did was done "in all good conscience," verily thinking that he was doing God service when he persecuted the followers of Jesus. He said that he had received mercy because he "did it ignorantly through unbelief." He declared, "I am the least of saints, not worthy to be called a saint, because I persecuted the church of God." In his previous life he had been very careful to keep the outward forms of the law, being, as he said, "a Pharisee of the Pharisees." But he had neglected the spirit of the law—mercy and justice. In his zeal for the law he had energetically persecuted those in harmony with God. He was, therefore, a sinner, without having been conscious that he was doing wrong. But his sin was declared by the Lord through Ananias, who reproved Saul and called on him to realize his sins and wash them away by baptism.

NO SINS ACTUALLY REMITTED BY BAPTISM

This leads us to consider in what way baptism could wash away sins. The Scriptures show us that there is no baptism that washes away sins as far as the Gentiles are concerned. All of us who were Gentiles have had our sins washed away, not by water, but by faith in the Lord Jesus Christ. To us baptism signifies something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church.

However, this does not signify that St. Paul and other Jews were not properly inducted into Christ. The Jews were "baptized into Moses, in the sea and in the cloud." Moses was the mediator for the whole nation of Israel; he stood between God and the people. Because this was so, God entered into a covenant with them; and Israel entered into a covenant with God, declaring that all his commandments they would keep. Throughout the Jewish age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, we believe. They had been living good, honest, upright lives, in harmony with the Lord, so far as they were at that time able to live.

Others of those who came to Jesus were such as realized that they had been sinners; but they had repented. We remember that this was the very object of the Father's plan in sending John the Baptist. John taught the Jews that the Messiah was about to come to them, and that all who desired to be found in harmony with the kingdom he would proclaim, should see to it that they were in harmony with the law. Some had nothing to repent of and nothing to wash away by baptism. Many of those who realized that they had been unfaithful to their covenant with God were baptized in water, symbolically washing away the sins they had committed. This act of repentance brought them back under the blessings and favor of their Law Covenant. But although the blood of bulls and goats shed according to their law did not actually take away sin, yet properly received by faith these sacrifices kept the people in covenant relationship with God. So likewise, neither could water baptism remit sin, but it restored them to full harmony with God's arrangement for Israel.

So the Jews, who recognized that they had been living out of harmony with God, took the opportunity of being baptized by John. Washing away their sins symbolically in water, they publicly declared that they intended thenceforth to live in accordance with God's law. Others, the religious leaders, were hypocritical. They were sure that if God purposed to bless any of his people at the coming of the Messiah he would bless those who had kept themselves in harmony with his law—themselves. The Scribes, the Pharisees, and the Doctors of the law at that time, as well as the Sadducees, all had a light opinion of John's work. Jesus said that this was because they were unwilling to repent and wash away their sins, unwilling to acknowledge that they had any sins to wash away. Therefore, as they received not John, they were equally unready to receive the One of whom John was the forerunner, the One who came to take away sin actually by making his own life the sin-offering.

HOW JEWS WERE TRANSFERRED FROM MOSES TO CHRIST

Gentiles could not by repenting get back into relationship with the Mosaic Law; for they had never been under that law. Moses was a type of Christ. As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ to all who accepted Jesus as the Messiah. As the Apostle pointed out (Acts 3:22), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things." Christ was this Prophet like unto Moses, only far greater—like unto him in that he was to be the Representative of God to "all the people," the world of mankind, as Moses was his representative to all the people of Israel.

Any Jew who was in proper relationship to God through Moses was brought over into Christ upon the exercise of faith, so that he was in Christ as soon as he recognized Christ as the antitype of Moses and realized that his baptism into Moses meant typically his baptism into the great Antitype of Moses. In referring o the typical relationship of Israel to Christ, the Apostle Paul declared that when they drank of the water from the smitten Rock, "they drank of that spiritual Rock that followed them, and that Rock was Christ." They drank of it in type. Hence when in due time the faithful ones of Israel accepted the Messiah by faith, they died to that typical relationship, and thenceforth drank actually of the spiritual Rock—Christ Jesus. They came into vital relationship to Messiah.

Baptism for the remission of sins is no longer effective for the Jews, because their opportunity is closed, the way by which they might have a preference over the Gentiles. There is no provision now by means of which the Jews are privileged to come into Christ by any easier way than are those of any other nation or people. As a nation the Jews were left desolate five days before the crucifixion of Christ, until their "double" or disfavor should be fulfilled. See SCRIPTURE STUDIES, Volume 2, pp. 216-228. We understand that special favor even to individual Jews ended three and a half years after the cross, at the close of their seventieth week, as foretold by the Prophet Daniel. (Daniel 9:24-27) See SCRIPTURE STUDIES, Vol. 2, pp. 63-71.

The Apostle explains (Romans 11) that while the Israelites had been the natural branches of the olive tree, of which the promise to Abraham was the root and the Lord Jesus Christ was the antitypical trunk, nevertheless the time came when many of these branches were broken off. A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. These branches had already been broken off when the Apostle referred to the matter in his letter to the church at Rome. Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.

IMPROPER BAPTISM OF THE TWELVE EPHESIANS

We note the case of the Ephesians mentioned in Acts 19. Apollos had preached at Epheus and had baptized twelve brethren. But Apollos himself had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles; and he performed on them the

baptism of John, which was for the remission of the sins of the Jews against their Law Covenant, including later their sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in covenant reationship with him.

When St. Paul came to Ephesus and perceived that these men had none of the gifts of the spirit then common to all believers, he inquired what baptism they had received. They answered, "John's baptism." Then he required them to be baptized again, in the name of the Lord Jesus Christ. This brought them into full relationship with God, as were the remainder of the disciples. The Lord probably permitted this mistake in order that the apostles might more clearly understand, and that thus the truth of the matter might come down to us. These things give us a clear conception of how particular God is in all his dealings. This is a definite way in which we may come into covenant relationship with the Lord, and he insists on the recognition of the conditions which must be observed to this end.

NATURAL BRANCHES BROKEN OFF

The Jewish people have been broken off from favor and fellowship with God for a long time, a period of disfavor equal to the former period of their favor—1845 years, as we have shown in SCRIPTURE STUDIES. They are severed from the original olive tree. But God is able to "graft them in again," as the Apostle decares. So during the Gospel age the Jew has had the same privilege of coming into the body of Christ as the Gentile. The fact that one is a Jew does not hinder him from entering into the enjoyment of all the privileges of Gentile Christians. The only thing that has hindered is the great gulf of prejudice and misconception of God.

The Jewish nation are cast off from divine favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, Israel after the flesh, shall be restored to favor with God. "They shall obtain mercy through your [the Gospel church's] mercy," he assures us. They shall be brought back through the ministration of the glorified church. As a nation they failed to avail themselves of the privileges of this Gospel age to have their sins put away by accepting Christ; but the Jews will come into favor under the most favorable conditions when the new order of things shall be established—when by the application of the merit of his sacrifice Christ shall have made atonement for the whole world. This will include the sins of the Jews. Their "double" of disfavor having ended, as we understand, in the spring of 1878, God's favor is gradually being manifested to the Jews, and will continue to increase until their full restoration, though their chastisement is not yet completed.

SPECIAL PRIVILEGES FOR NATURAL ISRAEL

At the inauguration of the new age of blessing natural Israel will be granted a special place and privilege; "for the gifts and calling of God are not things to be repented of." We see how in another way, also, this special privilege will come to them; namely, in that the law has been more or less of restraint upon them in their daily lives as a people. They have had more or less of loyalty to God, which has kept them separate from other nations. This special privilege of preeminence in the Messianic kingdom, however, will not be granted to all who are Jews by blood; but only to those who prove loyal to the law and the prophets—those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.—Romans 2:28, 29.

The earthly phase of the kingdom will be composed of the ancient worthies of the ages preceding the first advent of our Lord. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Job, and the Hebrew prophets and other faithful ones will be in power as "princes in all the earth." (Psalm 45:16) The orthodox Jews will be more ready to receive the blessing of the new dispensation promptly than will any other people. Therefore they will have the first blessing—not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that he made a covenant with them as the posterity of faithful Abraham.

BAPTISM IN THE NEXT AGE

We have no reason to think that baptism will be practised in the new dispensation. We have no Scriptures that tell us it will be introduced. Yet it will not be surprising if it shall be reestablished; for baptism is a very beautiful picture of consecration to God, the full giving of the life to his service. It may be introduced as a symbol of washing away sin or as a symbol of consecration. What we do not know we think it best not to discuss. We do see that the church was baptized into Christ by being baptized into his death; and that baptism is, therefore, to the Christian, a symbol of death. But it need not be a symbol of death always. This beautiful figure might be transmuted to signify a baptism into the family of Christ, a manifestation of the adoption of this new Father, in contradistinction to the old father, Adam—a rising to newness of life through the Lord Jesus Christ. We should not be surprised if this would be the case, but it is not wise to speculate in advance. It is better to leave those matters not yet clear, until the Lord shall open them up fully.

John's Baptism was called by that name because John was the first one who used baptism; and he, as the forerunner of Christ, used it to do a preparatory work. Not only John and his disciples, but also Jesus and his disciples, practised this baptism among the Jews. (John 4:1-3) This rite called to repentance of sin and the getting into harmony with the Messiah who was about to come. It was very necessary that Jesus should be recognized as the great Anointed One; for although John's baptism was to bring the Jews back into accord with Moses, into harmony with the Law, nevertheless it was to prepare them to accept the Messiah.

The baptism of Jews after Pentecost was the same—for the remission of sins; but they had charged against them, in addition to their other sins of unfaithfulness, the crucifixion of the Prince of Life. Many acknowledged their guilt when they realized what had been done. They saw that the whole nation was guilty of what the people had done through their rulers, the high priest, the under priests, the Sanhedrin, the Scribes, the Pharisees and the Doctors of the law.

Those Jews who were contrite of heart were prompted to ask what they should do to escape the condemnation which was upon the whole people. St. Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit." In a measure extenuating their sin of crucifying the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers; for had they known, they would not have crucified the Lord of Glory." (Acts 2:37, 38; 3:13-15, 17) He reminded them that they were the children of the promises; and that as Israelites they had a special claim on this arrangement which God had made through his Anointed Son, in that it must come to them first; and that their repentance would bring them forgiveness and remission of sins.

The Apostle was not speaking, however, of a new immersion into the body of Christ which would be applicable only to Gentiles; for Gentiles could not be received in the same way, by remission of sins and a restitution to God's favor under the Jewish Law arrangement to which they had never been subject. Gentiles had never sinned against the law; therefore they could not be dealt with as the Jews.

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

Again, it is asked, Was the baptism of John, Christian Baptism? If not, when did Christians begin to baptize with the Christian baptism? We reply, John's Baptism was not Christian baptism, but merely a baptism for the washing away of sins, as we have shown. Few of those baptized by John knew anything about Christ. It could not, therefore, have been a Christian baptism. However, it would amount to Christian baptism to the Jews who observed it because by coming back into Moses and recognizing Christ as the antitype of Moses they would thus be transferred into Christ after Pentecost.

But Christian baptism to the Gentiles was a new thing. It symbolized the grafting of wild olive branches into the Israelitish olive tree. It was an immersion of aliens into the body of Messiah making them fellow-members with the Jews of the twelve tribes of spiritual Israel, whose entire number was to be 144,000—twelve thousand from each tribe. (Revelation 2:9; 3:9; 7:1-8; 14:1-5) Those taken from among the Gentiles were the wild olive branches grafted into the good olive tree making up the number which lacked to complete this body of Christ.

SHOULD WATER BAPTISM BE PRACTISED NOW?

Some friends seem to have been in doubt as to whether it is proper to practise water baptism since October 1st, 1914, and if so, as to what words should be used by the administrator in immersing the candidate, especially if he has but lately made a consecration.

To this we reply; firstly, Just when the membership of the body of Christ will be consummated is not a matter that we are capable of determining with positiveness. Up to that time we may be sure that any one presenting himself in the proper way was eligible. Secondly, Some of those who now present themselves for immersion have made a complete consecration previously; they may be symbolizing a consecration made five, ten or twenty years ago. Thirdly, Even if we were sure that the body of Christ is now completed, we see

no reason why consecration to God should not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for every one to take. We could not imagine a different course for all to take during the Millennial age. The difference will be that the Lord will not accept them then to a change of nature, but to his favor under the restitution privileges of that dispensation—an uplift to perfect human nature on the earth.

Those who will come into harmony with God's arrangements for the world during the Millennium, now about to dawn, are to be the children of Christ—he is spoken of as their "Everlasting Father"—their Life-giver. He is not the Father of the Gospel church, but their Elder Brother. They are the children of God. The life that will be given to the world will be the earthly life, the kind which Jesus surrendered on their behalf. They are referred to in 1 Cor., chapter 15, as they that are his, who become his, during the thousand years of his presence.

The Common Version rendering is obscure. Verse 23 should read, "But every man in his own order: the anointed first fruits; afterward, they that are Christ's in his presence"—during his Parousia, the thousand years of Christ's reign. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father," "that God may be all in all." (Verses 24-28) All of the restored world will belong to the general family of Christ. Jesus the Bridegroom and the church his bride will have the regenerated human family as their children on the earthly plane of being. Mankind will become Christ's children by the consecration of themselves. The Father's will for them will not be the spirit nature, but human restitution to all that was lost in Adam.

For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and his service on whatever plane of life one may spend eternity, whether spiritual or earthly.

REST

"For we which have believed do enter into rest."

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,
And makes this life of Heaven a part;
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.

TEMPTATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16.

In his discourse, as given in this epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless he was a Priest according to special divine appointment. He entered upon his priestly office at the time of his begetting and anointing of the holy Spirit, which he received at his baptism by John. His work as High Priest still continues, and will not be complete until the close of his reign of a thousand years. He is now a Priest on the highest plane, the divine plane. Although at his resurrection he became so great, so highly exalted above mankind, nevertheless this great High Priest, the highest of all the house of sons, is One who can be touched with the feeling of our human infirmities. He realizes our imperfection, our trials, our difficulties; for in the days of his flesh he had similar trials, similar difficulties.

The question arises, How could Jesus have had the same kind of difficulties that a mother would have? How could he be tried in all points as a mother? He never was a mother. How could he be tempted as a father? He never was a father. How could he be tempted as a drunkard, or in many ways as fallen humanity are tempted, when he was perfect?

We answer, The Apostle was not referring to the temptations of fallen humanity. He says, "He was tempted in all points like as we are." He was speaking of new creatures. We know of no temptation that came to our Lord except those which came to him as a new creature. He was tempted as we are tempted as new creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. These are not temptations to the new creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten new creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practised sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after his baptism in Jordan, we see how he was tempted. One of his temptations was in respect to the use of his God-given power. He was very hungry, and was in a place where no food could be secured. The adversary suggested that he use his miraculous power to produce food for himself by commanding the stones to become bread. This he could have done; for we remember that on more than one occasion he miraculously created food to feed the multitudes, and at another time he turned water into the choicest wine. But on this occasion he refused to use this power to satisfy his own appetite. The spirit of devotion to the Father led him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of his goodness and of his wonderful plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers—to use this power of God and the truth of God for personal aggrandizement. To what extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast himself down from the pinnacle of the Temple, and thus call the attention of all the people to himself. This act would prove him to be possessed of superhuman power and would seem to imply that he was under the special protection of God. He could thus make a marvelous demonstration of himself and he would be considered some great one. The adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect him in just such an instance, to uphold him lest he should dash his foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try him through a misapplication of his promise. The written Word was his refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the

laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, God will protect me, he will not allow me to come to harm." To presume to do what God has never authorized in his Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only duty or necessity would excuse such a course.

TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that he look out over the kingdoms of the world, and then be assured that all these should be given over to his control, without his having to submit to suffering, without taking the painful course marked out by God, if he would just fall down and worship Satan, acknowledge his authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only co-operate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So on every point the wily adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to us. We might have suggestions that if we would only not be too straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of his professed followers have compromised with the world and the adversary. The church systems have fallen into this very trap of the devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted just before his crucifixion. When he was delivered to the chief priests and taken before the Jewish Sanhedrin, he did not show them up, as he might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; he might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which he possessed, he might have made a great stir. Perhaps he felt an impulse in this direction, but he held his peace, and allowed himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind—temptations to render evil for evil, to keep square with people, to give them what they deserve.

OUR THRONE OF MERCY

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a throne of grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Savior, the One who died for us; and that although he is so greatly exalted and seated upon the throne of glory, yet his throne is also a throne of mercy.

Coming to the Savior's throne is not the same as coming directly to the Father's throne. Jehovah's throne is a throne of justice, but Jesus' throne is a throne of mercy. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have tried to do our best, and have been overtaken in a fault, he knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose—to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as he sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to him again and again, remembering that he is never weary of our coming and that he will not turn us away empty.

SHIPWRECKED ON MELITA—(MALTA)

NOVEMBER 5.—ACTS 27:38-44.

[Paragraphs 1 to 7 and 9 to 12 were reprinted from article entitled "For God was With Him" published in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" printed in issue of June 1, 1903. please see the articles named.]

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.

"So, when here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring:
Naught can harm His Father's child."

THE POWER OF THE WILL—SELF-CONTROL

[The last three paragraphs of this article were reprinted from article entitled "Bear Ye One Another's Burdens" published in issue of October 15, 1905. Paragraphs 4 to 14 inclusive were reprinted from article entitled "The Power of the Will—Self Control" published in issue of November 15, 1909. The remainder was reprinted from article entitled "Each Shall Give Account to God" published in issue of November 1, 1907. Please see the articles named.]

INTERESTING QUESTIONS REGARDING TYPES

TYPE A STRONGER WORD THAN FIGURE OR PICTURE

Question.—What is the difference between the words "type," "figure," and "picture"?

Answer.—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Hebrews 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies divine foreknowledge and arrangement. God gives types. Men may give pictures, figures or parables.

ANTITYPES FOLLOW TYPES AT ONCE

Question.—Is the type always followed by the antitype at once or not?

Answer.—Our thought is that we should expect a type to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock

and the Lord's goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish house was left "desolate," just before Jesus' death. —Matthew 23:37, 38; Luke 13:34, 35.

Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the promise God made to his father Abraham. God declared to Abraham, "In thy Seed shall all the families of the earth be blessed." Isaac was the natural seed of Abraham according to this promise; and Isaac continued down the Jewish age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the spiritual seed. There the natural seed was cast off. The real Seed of Abraham, in whom the promise centered, was not the natural seed, but the spiritual Seed.

Jesus was not the antitypical Seed of Abraham when he was born into the world—not until he had been begotten of the holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ's spiritual birth on the divine plane of being, the members of his body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when he became the spiritual Seed, and is continuing, in the persons of his body members, to take the place of the type. Thus the type is merged into the antitype.

Question.—How would the above answer apply in the cases of Adam and of Melchizedek?

Answer.—The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood—"he abideth a priest continually," he continued a priest to the conclusion of the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and body. Jesus was "made a High Priest forever [literally for the age] after the order of Melchizedek."—Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Corinthians 15:47) that the Second Man is the Lord from heaven. The first Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin his work until the Millennial age, when he will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of the Everlasting Father. And the Everlasting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

Question.—1 Corinthians 10:11 reads, "Now all these things happened unto them [the Israelites] for types." (See marginal reading.) Please explain.

Answer.—We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away—that is, cease to be the type—until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

WILL GLORIFIED CHURCH HAVE LIFE-GIVING POWER?

Question.—In the Millennium will Jesus alone be the Life-giver to the world, or will the church also be associated with him as members of the Life-giver, and have power to awaken the dead?

Answer.—The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver—in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam—under sentence of death. Jesus has laid down the ransom-price which will offset that sentence. By virtue of so doing he will have the right, as soon as the merit of his sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which he will give will be those which he himself laid down in death.

But as Jesus by the will of God has associated the church with himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will co-operate will rise up out of sin and death conditions to perfection.

Thus the bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense his own life-rights. And Jesus himself said, "All that are in the graves shall hear the voice of the Son of God and shall come forth." (John 5:25, 29) Any work which the glorified church may do in connection with the restoration of the world will be as his assistants.

THE EPISTLE OF CHRIST

All are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the apostles—St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the epistle. Here are his words: "Ye are manifestly declared to be the epistle of Christ, ministered [written] by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."—2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (Ephesians 2:10) Wherever there is a true Christian—not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love—we have the evidence of the power of God at work in him to will and to do his good-pleasure, not arbitrarily, but in co-operation with the will of the individual. And wherever there is a church, an ecclesia, a class of Bible students who show these evidences of the Lord's holy Spirit working in them and developing them, we have the epistle of Christ, declaring and showing forth the praises of him who called them out of darkness into his marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Corinthians 3:2) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find him. But the best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian, a new creature in Christ Jesus, to whom old things are passed away, and all things are become new."—2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, he overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is by inspiration thus declared of the church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel age. We are especially interested, however, in conditions today. The Editor and all of the pilgrims and the elder brethren in the church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach

enticing words of men's wisdom and science, falsely so called. (1 Corinthians 2:1-5; 1 Timothy 6:20) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The Lord used him more and more in the presentation of the glorious message of God's love, as revealed in the great divine plan of the ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:13, 14) That was the secret of the Apostle's power. That is the reason why the Lord, by his holy Spirit, has used him so much and so efficiently in the blessing of the church since that time—through the streams of truth which have come down through his epistles.

What a zeal the Apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself—while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

WHY ELDERS SHOULD BE CAREFULLY CHOSEN

This should be the spirit, not only of the pilgrims, of the elders of the church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of elders—to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the message, what is the epistle, that is written in our hearts by the holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of his people. But writing the epistle of Christ is different—the writing, the tracing of the character-likeness of the Master in the hearts of his people—his meekness, his gentleness, his patience, his long-suffering, his brotherly-kindness, his love, his joy, his peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the epistle of Christ written in our hearts. It is the epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:8, 11.

THREE VALUABLE LESSONS

The three great lessons which will be required of those who will be heirs of the kingdom are: (1) A proper, thorough appreciation of justice, and a manifestation of that appreciation of justice by an endeavor to comply with the requirements of the golden rule—to love our neighbor as ourselves. (2) A further lesson is that of love, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words and deeds, we are not to exact from others, but be willing to take from them whatever they are pleased to give—as did our Savior. This will mean (3), suffering with Christ, having fellowship in his sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in his coming kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the church in glory must be copies of his dear Son—must have the epistle of Christ written in their hearts. (Romans 8:28-30) No matter how imperfect their bodies, how imperfect their attainment of their ideals, those ideals must be according to the divine standard. And they must be so in sympathy with those ideals as to be glad to suffer for their attainment.

INTERESTING LETTERS

PHOTO-DRAMA IN NEWFOUNDLAND

DEARLY BELOVED PASTOR:—

The little group that was privileged to operate the DRAMA in this faraway corner of the harvest field are very desirous that you know of their keen appreciation of the privilege they have enjoyed, and that you know some of the details of their experiences in the service.

Under the Lord's providence circumstances favored our getting British Theater in St. Johns on very reasonable terms, but the refusal of the first newspaper man we approached to accept even a paid advertisement did not look very promising; house-to-house distribution on a limited scale and window cards were all the advertising we had. Moreover, this newspaper man told us he might, instead, feel called upon to warn the people. We were pleased to find in the morning no criticism in his journal.

The President of the Red Cross Society had a proposition that interested us greatly. She wondered if it would be possible for us to release the Theater one evening for a patriotic lecture by a wounded soldier returned from the front. Could we have had a more marked providence while a suspicion of German sympathies was hanging over us? Two advertisements in evening newspapers were supplemented by a very nice acknowledgment by the Red Cross in all four of the evening papers, and next morning in the journal which had refused us. In the evening we turned away a lot of people—725 present, seating capacity 620. The third evening we turned away nearly 500. Attendance during the fourteen evening meetings was 7,795—average, 557; at the fifteen afternoon showings, 3,030—average, 202. A fine impression was made, and finale brought 240 cards. We could not have hoped for such results from any human standpoint. Other difficulties than those mentioned were overcome by the Lord.

Following right after the close of the St. Johns service came an anonymous letter in the opposing journal, suggesting that our service was possibly paid for at Potsdam; this was supplemented with an editorial item. While it sounded foolish to those who had seen the DRAMA, his paper carries prestige and the German suspicion pursued us everywhere, especially at our next opening, in Carbonear; but everywhere we turned away crowds, who realized the malice of the charge.

At Belle Island we showed in the Armory of the Church Lads' Brigade (Episcopal), the Salvation Army co-operating in supplying chairs. Both the Episcopal minister and a Salvation Army ensign attended two of the sessions, with keen appreciation. Pleasant interviews followed with both. Brother Samuel Baker, who has been doing splendid work with picture machine, secured the favorable arrangement there.

The Lord provided very efficient coworkers in the service, and all have worked in perfect harmony. There is great joy in satisfying the heart-hunger we are finding in these parts.

Follow-up work, including colporteur service, is being carried on in all places served by the DRAMA.

Because of the large number of dear friends in almost all sections of the American and Canadian fields who co-operated financially and otherwise in giving this witness in Newfoundland, few of whom we can reach personally, we are wondering if you might find it possible to get into THE WATCH TOWER a few fragments of this letter, that they may know we are carrying in our minds and hearts the remembrance of their labor of love, and that they may know a little of God's loving care over us and for his work. The ministry of our dear Brother MacMillan brought us much blessing and added much to the effectiveness of the DRAMA witness.

And now, dear Brother, we wish unitedly to express our appreciation of your untiring efforts in connection with the witness given in Newfoundland; also our love for you and for all the dear ones of the Bethel family.

Your brother by the Lord's great favor,

W. W. BLACK.—*Newfoundland.*

BURNED SET OF "DAWNS"—SORRY NOW

BELOVED BROTHER:—

My only apology for not writing to you before is a feeling of my unworthiness of being associated with the I. B. S. A. The truth came to me as favor upon favor, flowing through and overflowing this leaky earthen vessel, made fit for the Master's use through his precious blood.

I am now reading the volumes for the seventh time and they are precious to me, as they are truly an unfolding of God's plan of redemption, without adding to or taking from his Word. I always preferred to know the Bible doctrine rather than the commandments of men, yet to show me my own weakness God permitted me to burn my first set of STUDIES IN THE SCRIPTURES, at a minister's bidding. Nevertheless, it was about that time that I began to see the difference between a Christian and a good citizen. After thirty years of drilling in Babylon I understood not the meaning of "the fruit of the Spirit"!

Many times I re-read the back WATCH TOWERS; the re-reading is just as sweet as though I had never read them, which makes me long for the time when we shall all be "clothed upon."

I here extend my whole-hearted thanks to you, dear Brother, for the assistance you have given me, enabling me to enter "the valley of blessing, so sweet." I also thank the co-laborers at the Tabernacle and Bethel Home through you, praying for you and all the "jewels" everywhere.

I have accepted all of your proffered helps—the Vow, etc.; am glad to have my name among those who do not trust to the arm of flesh. The dear brethren in Europe are in my prayers more than ever.

Relying on Jesus, hoping to see him face to face,

Yours in the Master's service, J. S. WATSON.—*Calif.*

"WARS AND RUMORS OF WARS"

DEAR BROTHER RUSSELL:—

Reading Jeremiah 51:44-46 recently, it impressed me as possibly applying to the present, v. 46 measuring the limit of the present war—two years: "A rumor shall come in one year, and after that in another [a second] year shall come a rumor."

This seems to be the same period spoken of by the Lord: "When ye shall hear of wars and rumors of wars, be ye not troubled," etc.—Mark 13:7, 8; Luke 21:8, 9.

Isaiah 8:9-14 seemingly indicates a season of comparative quiet after the nations have assembled themselves and been broken in pieces and the making of the Confederacy—v. 12. Thus the ending of the war, say some time this year, might bring something like an armistice, during which the Federation would come into full life and do some of its work; when the "Earthquake," running quickly into the "fire," would cause great Babylon to be cast like a millstone into the sea.—Rev. 18.

I send this on under St. Paul's counsel in Galatians 6:6, thinking this may be of some good.

Yours in the Redeemer, W. E. PAGE.—*Mo.*

NO WEAPON AGAINST US SHALL PROSPER

DEAR BROTHER RUSSELL:—

Greetings in the Redeemer's name! This is to assure you of my continued faith in you as Pastor of the Lord's sheep in this time of trouble.

How wonderfully your interpretation of the Scriptures is being proved correct! The adversary, in his latest effort here in Ontario, has only strengthened our faith. Truly, we are still in the enemy's country!

However, we have the Word of the Lord that no weapon that is formed against us shall prosper, but that even "the wrath of men shall praise him." The Apostle declares that present sufferings are non-comparable to the future Glory of the kingdom.

I shall sit with you in the Tower and watch the outcome of the recent episode in Ontario. Some of the worldly, since this episode, are doing some reasoning as to the moral law and its bearing on the war. May the Lord grant you continued wisdom at this time!

Your brother in Christ, ERNEST H. WALKER.—*Ont.*

ALL OF ONE MIND

DEAR FRIENDS:—

About a year ago I wrote asking if you would consider it proper to buy the STUDIES IN THE SCRIPTURES with my tithe-money. Receiving an affirmative answer I secured the complete set of STUDIES. I had read them almost through before I had opportunity to meet with a class, as I have done since we came to this place.

I had not read far until I began to feel like a prisoner set free, though I never before realized I was a prisoner. Whenever I study I seem to learn a new point and can feel another shackle loosed; but I still have some points of early training to overcome.

My husband, son and daughter did not seem to get the truth from reading the books as I did, but since our residence here they attend the class and want the truth as much as I. My husband and I have been Christians from youth and consecrated while in the Methodist denomination. I wish to symbolize my consecration at the first opportunity and am quite confident my entire family will wish to do so. We feel that you will approve of this, but would like to have your advice regarding the children, as they seem young for such a step, although manifesting interest as above described.

Perhaps I am over-anxious, but I am so pleased that we are all of one mind that I cannot allow the matter to remain incomplete. Thanking you in advance for your advice, whatever it may be, I am

Yours in Christ, MRS. AGNES A. ALLEN.—*Calif.*

WONDERFUL BLESSINGS SINCE FINDING THE TRUTH

DEAR BROTHER RUSSELL:—

For a long time I have wished to write you of the wonderful blessings that have been mine since finding the truth. Shortly after coming into the truth my brother, who had just joined the Baptist church, became interested and came right along with me. He sent his letter of withdrawal, which caused quite a stir in the church above mentioned.

We are surely hated there; the Methodist minister told his congregation when they saw any of us in the church to run us out! They are certainly closing down on us!

A dear girl—junior in our Normal school—is coming into the truth. She was offered a position as teacher, but the Board would not even consider her if she was one of us. She says she will plainly tell them that she will not submit to the "Beast" and accept his "mark" just to get a position; that her bread and water are promised her!

May the dear Lord continue to bless you!

Your sister in him, NORA VOLES KEITH.—*Okla.*

FRENCH BRETHREN MILITARY PRISONERS

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." (Psalm 89:15) How thankful I am to the Lord for so much goodness from him! I am no more at Manheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be his witness, guided by the writings of our dear Brother and Pastor Russell. We are now sixty-four Bible students in our camp, and my heart rises to God in thanksgivings.

Many loving greetings to the dear brethren and sisters.

FRED POLLARD.

RESTITUTION APPRECIATED

For two years I have been working among the two hundred families of my home town, distributing B.S.M.—one number at a time, about once a month. I have also talked with the people.

Of late I have used an EUREKA DRAMA in about thirty-five of the best homes—in some of these three times—with a full house. The Baptist preacher, who did his best two years ago to kill the work of the truth here, seems now to feel kindly towards me, as I have always tried to show I feel towards him.

Recently I heard some of the leading men of this place contending that restitution is what God has for the world; these men seem satisfied with this.

There are about twenty full sets of the STUDIES in the families here, and during the last two years I loaned about 100 copies of Vol. 1 in magazine form. A brother who has come into the truth within the past eighteen months has been a true yoke-fellow, and we have visited other towns in the vicinity with the EUREKA DRAMA.

Just now the way seems closed, but we are waiting and watching for any and every opening. Pray for us.

Ever yours in the truth, W. S. BUMPUS.—*Ill.*

WHAT WE PREACH AND TEACH

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

At no time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a Little Flock, "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all of those now in the race for the prize will surely be of that number, is still an open question. Take heed, beloved, that no man take thy crown. (Revelation 3:11) If any come short of their privileges and prove unworthy of the inheritance, there are others who will fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Timothy 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

OPPOSITION TO BE EXPECTED

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves, First, the careful and continual study of God's plan; Second, the imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have dedicated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. Neither have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and divert our attention from the one thing we ought to be doing. The Apostle warns us to "shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Teach no other doctrine; neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Timothy 2:15, 16; 1 Timothy 1:3, 4.

NOT HIGHER CRITICISM NOR EVOLUTION

Ours is not the gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern gospel their liberty to believe as they think proper, reminding them, however, of the warning words of the Apostle Paul in Galatians 1:6-9. Our own faith is firmly planted on the Bible as the only divine revelation of the will and plan of our Creator. But this does not mean that we believe the Bible to teach all that our well-meaning forefathers of the dark ages supposed were its doctrines. We find that they burned one another at the stake for disbelieving things that the Bible does not teach.

The growing scepticism of today regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting Hell. No sane man can be blamed for rejecting the old theory that God first made a roasting Hell, and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's holy name needs to be rebuked. The people need to be taught what the educated clergy and laity already know—that the only Hebrew word translated "hell" is SHEOL, and that its Greek equivalent is HADES, and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness, in which both good and bad must remain after death until the resurrection, which is to follow the second coming of the Redeemer.

The literature of the WATCH TOWER BIBLE AND TRACT SOCIETY has helped thousands along this line, as we go into details of explanation of the parables, dark sayings and symbolisms of the Bible, which other Bible teachers do not find time for, with their many and varied cares connected with modern church activity. In a word, the work of our Society is conducted on the belief that the Bible is divinely inspired, and that we are now living in the wonderful day, mentioned by the prophets, when "the wise shall understand," when they shall receive "meat in due season" from God's wonderful Book. By the "wise" we mean, of course, those who are wise toward God, not the worldly-wise.

OUR VIEWS OF THE MILLENNIUM

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium. And this fact explains not only the progress of invention and natural science, but also the finishing of the mystery respecting God's gracious purposes for our race, foretold in the Bible in symbols and types. However, our expectations of the Millennium are along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary efforts or any other efforts. To us the Bible teaches that the conversion of the world will follow the second advent of our Redeemer to gather his elect church (the saints out of all denominations), that they, changed to the spirit nature, may be, under their Lord and Head, the teachers, guides and helpers of the remainder of the race—those now dead as well as the living nations—to uplift all the willing and obedient from sin and death to perfection and everlasting life on earth, which will then, during those times of restitution, become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen; for there are twice as many today as there were a century ago, notwithstanding all our missionary efforts. On the contrary, we must agree that the signs of the times presage the near approach of the culmination of the great "time of trouble such as never was since there was a nation," by which, the Scriptures assure us, Messiah's kingdom will be ushered in, to "bless all the families of the earth."

SCRIPTURAL TERMS AND SCRIPTURAL ORDINATION

Perhaps we should explain that we do not recognize as Biblical the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and other similar appellations now in vogue. This, however, does not lead us to disfellowship those who differ from us. We use the Scriptural terms "Pastor," "Evangelist," "Teacher," "Elder," "Deacon," etc., and recognize that all of God's consecrated people are ministers—that is, servants—each authorized to serve his brethren as his talent may permit and as the brethren may desire. As for ordination, we cannot accept as Scriptural the theory of the "Apostolic Succession," and that the specific power or authority comes from men to men. We hold that the anointing of the holy Spirit alone gives the power and the authority to understand and explain the Scriptures.

HOW ERRORS OF THE PAST CREPT IN

The Editor is being attacked at present by about one-fourth of all the ministers of the world, simply because we preach the Bible message voiced by the angel at the birth of Jesus: "Behold, I bring you good tidings of great joy, which shall be unto ALL PEOPLE!" (Luke 2:10, 11) That good message of God's love and of his merciful provision in Jesus' death for the sins of the whole world began to be lost sight of in the close of the second century. The doctrine of "Apostolic Succession" led the people of that time to respect the bishops as successors to the divinely-ordained twelve—St. Paul, and not Matthias, taking the place of Judas.

It is not to be wondered at, that at a time when ability to read was not general, when Bibles were few and expensive,

and when this doctrine of Apostolic Succession had gotten a foothold in the church, the people hearkened to the so-called Apostolic Bishops. It is not wonderful that those bishops liked to be considered authorities. For fourteen centuries there was no Bible study—merely a study and worship or creeds. Bibles were publicly burned, and those who dared to study the Bible and accept its statements were hunted like the wild beasts of the forest—even in Scotland.

The Reformation Movement brought the Bible forward, but its friends had much of the smoke of the dark ages still in the eyes of their understanding. As one leader after another prayed, "Lead, kindly light, amidst the encircling gloom," and rubbed his eyes, new sects were started, all endeavoring to reach the light, yet all acknowledging that the creeds, for which many of them died, were not satisfactory to either their hearts or their heads.

PRESENT ERRORS AND OPPOSITION TO LIGHT

Now we have come to a time when the various divisions of God's people have too much enlightenment to burn each other at the stake, and when they are disposed to federate, and to ignore their differences. Meantime, Higher Criticism has come in and has turned a majority of Christian preachers away from the Bible entirely. But they are still tied to their sects and to the creeds which they no longer believe.

Meantime, in God's providence, the Bible has come into the hands of the people. Education is now general, and Bible helps are abundant. This seems to be, according to the Bible and facts, a favored time for God's people to obtain proper knowledge of his Word. With others, the Editor has been greatly blessed in studying the Bible and in making clear to others its true meaning. We have been doing this for the past forty years without serious objection, until recent years. The objection now is that the teaching of ourself and our associates of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is beginning to exercise a world-wide influence. We have Bible Study Helps printed in thirty-two different languages. We have Bible Study Classes in all parts of the earth. This leads some of the ministers to consider our work a menace—just as the Episcopalians once thought the Presbyterians and the Methodists a menace, as the Jews thought the early Christians a menace to their institutions, and just as the Baptists thought others a menace to them, etc.

As we make clear the meaning of our Lord's parables and dark sayings, and show the harmony of the Bible's teaching from Genesis to Revelation, the creeds of the dark ages become unpalatable, nauseating. As some of the best people renounce these creeds, the class of preachers alluded to become bitter. Unable to meet our Scriptural arguments, they indulge in personal abuse and invective, with a view to hindering people from hearing us and from reading our publications. But nevertheless the work goes grandly on, with increasing momentum. Those who get their eyes of understanding open are prompt to help others. As the people learn the real motives of the attacks which are being made upon us, they have less sympathy for those making the attacks, and are more disposed to investigate our teachings.

ALL NEEDED BIBLE HELPS NOW AVAILABLE

We have never claimed to be a finished scholar in either Greek or Hebrew. More than this, we claim that not one minister in a thousand, of any denomination, is a scholar in these languages. The ability to read the Greek and Hebrew alphabets, and to spell out the words in these languages, is not scholarship; nor does it follow that the person able to do so has thereby any knowledge of these languages. By scholarship we mean thorough understanding of the grammatical construction of a language.

Furthermore, we claim that in God's providence such knowledge is not necessary to the right understanding of the Word of God. Bible students today have access to numerous translations of the Bible made by the scholarly few. More than this, the Presbyterians have Young's Greek, Hebrew and English Lexicon-Concordance; the Methodists have Strong's Analytical Greek, Hebrew, Chaldaic and English Lexicon-Concordance. Besides these, there is the Englishman's unsectarian work, covering the same ground; Liddell and Scott's Greek-English Lexicon, McClintock and Strong's Criticisms, the Emphatic Diaglott, which has the original Greek text with interlineary word for word English translation, and parallel emphatic version in English, etc.

The value of such concordances as an aid to the correct understanding of the Scriptures cannot be overestimated. In the preface to "Young's Analytical Concordance," the author says of his work: "Its great object, as Tyndale says of his New Testament, is to enable every 'PLOUGH-BOY' to know more of the Scriptures than the 'ancients,' by enabling him at a glance to find out THREE DISTINCT POINTS—First, What is the original Hebrew or Greek of any ordinary word in his English Bible; Second, What is the literal and primitive meaning of every original word; and Third, What are thoroughly true and reliable parallel passages."

Whoever has these works in his possession, and knows how to use them, and does use them, has a better working knowledge of the Hebrew, Greek and Chaldaic of the original Bible than could be gained by four years' study of these languages. We possess these books and many others, and have learned how to use them effectively. As a result, we have better knowledge of the Bible in its original languages than have nine-tenths of the ministers who have taken merely a four-year theological course. We advise all Bible students to use these wonderful helps of our day, which represent the highest scholarship, rather than to waste their time spelling out the words in the original languages, the meaning and the grammatical value of which are appreciated by only about one in a thousand. We are glad to say that thousands of Bible students habitually use Young's and Strong's Concordances, besides numerous versions of the Scriptures, such as Young's Translation, The Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

BIBLE ORDINATION

As for ordination: However ignorant the public may be in regard to this matter, we can but suppose that ministers and editors of religious papers are well-informed. These all know that the word "ordination" simply signifies authorization. Thus the Baptists authorize, or ordain, their ministers; the Methodists authorize, or ordain, theirs, etc. There is no such thing amongst Christian people as a general ordination. On the contrary, Catholics dispute all ordinations except their own and denounce all Protestant ministers as unordained. The Anglican Church similarly refuses to recognize the ordination of those whom they term non-conformists.

As God has but one church, so he has but one ordination for all who are his ministers. The one church of God includes the saintly Christians of all denominations, and the God-ordained ministry consists of those only who have received the divine benediction—the begetting of the holy Spirit. Jesus is the Head, or Chief, of this church. He is its Chief Minister. His ordination took place at the time of his consecration and baptism in Jordan, when he was thirty years of age, under the limitations of the Mosaic Law. All coming into membership in him and receiving the begetting of the holy Spirit share in his ordination. The Master declared, "As the Father hath sent me, even so have I sent you."—John 20:21.

This commission is referred to in prophecy, The Christ, Head and body, being the Speaker: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

The holy Spirit is symbolized by the oil poured upon the head of Aaron the high priest, of which we read that it ran down the skirts of his garments, even to its hem. This typified that the holy Spirit, poured out upon our Head, Christ Jesus, has come down over the church, his body, during all these nineteen centuries, beginning at Pentecost—the anointing, ordaining, qualifying power of God on all his royal priesthood, authorizing them to declare the "good tidings of great joy, which shall be unto all people." And any who give evidence of possessing this anointing of the holy Spirit, and who have the ability and the spiritual qualifications of character-development in the likeness of Christ, which are Scriptural requisites in teachers of the church, may be chosen by the ecclesias of the Lord's people to minister to them publicly, as their more special servants in spiritual things. But any one who has received the spirit's anointing is Scripturally ordained to proclaim the message of God according to his ability and opportunity, observing only the proprieties pointed out in the Word as to sex distinctions, etc., regarding public proclamation.

So then, adhering closely to the written Word of God in our teaching, and striving to follow faithfully in the footsteps of the Master in our daily walk and conversation, we pray with all the saints: "Thy kingdom come, Thy will be done on earth, as it is done in heaven."

THE RANSOM NOT THE SIN-OFFERING

It seems difficult for some of our dear readers to distinguish clearly between the ransom and the sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated ransom is kopher, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18) —their covering, their protection. The righteous are few and uninfluential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people—not for the saints; but those laws made for the people in general we—the Lord's saint—have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (Psalm 49:7) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another—their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give himself "a ransom for all, to be testified in due time."—1 Timothy 2:6.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond or a corresponding price. The implication is that something was lost that needs to be repurchased, redeemed, bought back; and the thing which is competent to purchase it back must be of equal value to the thing lost or forfeited—**no more, no less—a** "corresponding price."

WHY A RANSOM WAS NECESSARY

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death—the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis 2:17, margin) Adam's children were born to him after he had thus forfeited his life-rights, and he was unable to give them more than he possessed —a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned," etc.—Rom. 5:12.

God reveals to us in his Word that while he wishes to be merciful and to receive back to himself all the willing and obedient of the race, nevertheless he must maintain the dignity of his own law and cannot set aside the death sentence except upon the conditions which he has arranged; viz., a ransom. If Adam is ransomed from the sentence of death, justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men; for all were sinners—none was perfect, all had inherited the blemishes of sin. Hence God's arrangement—the sending of his Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service—to this carrying out of the divine program—God attached a very great reward of glory, honor and immortality. The Logos, "the beginning of the creation of God," "the first born of every creature" (Revelation 3:14; Colossians 1:15), accepted the divine arrangement gladly and humbled himself. Leaving the honors and favors of his high position on the spirit plane, he was made flesh in order "that he by the grace of God, should taste death for every man" (Hebrews 2:9) as the Ransomer of Adam. St. Paul tells us of him as the One "who for the joy that was set before him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the throne of God" (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for him to bless Adam and his race for whom he has already died—waiting that the Father in due time, after the selection of the bride class, may put all things in subjection under him—under the Messiah—that he may reign a thousand years for the uplifting and blessing of those for whom he died.

THE PHILOSOPHY OF THE RANSOM

As the sinner was the perfect man, Adam—in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honor as a perfect human being—so the one who would redeem him, or be his ransomer, must have all these qualifications. He must be a man, and a perfect man; in him God's image and likeness must be complete; he must be crowned with the glory and honor of perfection; he must be "holy, harmless, undefiled, separate from sinners" and in full fellowship with God.

All these requirements were fully met in the Man Christ Jesus when he was thirty years of age, at which time he presented himself at Jordan to complete and confirm his consecration unto death, giving himself a ransom-price for all the race, to be testified to them all in due time. As a bullock could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the divine arrangement, the Redemer must be a corresponding-price to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was nothing lacking in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the church could give or do that would help in the matter. Justice could accept only the corresponding price.

That ransom-price, that corresponding-price for Adam, has already been placed in the hands of justice. Jesus did this in his consecration at Jordan, in that he agreed to do the will of the Father even unto death; and on the cross he declared, "Into thy hands I commit my spirit"—the spirit of life, his right to life, which he had not forfeited, either by sin or otherwise. That ransom-price, or price sufficient to redeem Adam and all of his race, has been in the hands of justice as a deposit ever since, and is there now—still unapplied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for all at the same moment.

Why must it be applied all at one moment? Because it is just the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and it would require the entire merit of that sacrifice for any one of the children of Adam. The ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for each one of the race, and is sufficient for the entire race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the race to the Redeemer—not until his appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them his glorious kingdom, to release them from the power of sin and death and to give them all the restitution privileges which his ransom-sacrifice makes possible.

THE SIN-OFFERING

In the meantime, another feature of the great heavenly Father's plan is working out—an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the plan is not the providing of a ransom; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Savior—a royal priesthood. Evidently therefore the sin-offering must not be confused with the ransom-price; for the ransom-price is complete, and was complete before the church was invited to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire work and operation of the sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great sacrifice for sins—a sin-offering which was made by Jesus, who offered up himself. He was both the anointed Priest of God and also the devoted Sacrifice. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the royal priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house—himself representing the church which is Christ's body; his house representing the household of faith, the consecrated ones who will fail to become members of the body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in his Temple—in the church glorified.

OFFERINGS MADE DURING THE GOSPEL AGE

This passing of the merit of Jesus' Sacrifice, first of all, to and through his church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company class is composed of those who have failed

to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this age and fail to get into one or the other of those classes—if they fail to become members of either the royal priesthood or of the Levite-servant company—cannot retain any restitution blessings or privileges, but will die the second death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the church class, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of his sacrifice, and the full measure of his merit as the ransom-price passes on to humanity to give Adam and his family restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing his sacrifice for sins; first his own flesh, and then the flesh of all those who have come unto the Father through him during the past nineteen centuries. He will soon complete his sacrificial work, and glorify with himself those who suffer with him—making of them his consorts in his Messianic kingdom. Then he will apply on behalf of all mankind the merit of the sacrifice which he finished at Calvary and which he has merely loaned or imputed to the church during this Gospel age.

This Sacrifice will be given fully, completely, everlastingly to justice, appropriated as the full offset of original sin. Forthwith Adam and all of his children will be turned over by justice into the hands of Jesus. Divine justice will have no more to do with mankind. All will be under the administration of the Millennial kingdom. For a thousand years the Redeemer, the Redeemer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death condition, giving to every one a full opportunity for returning to perfection.

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of my Father, inherit the [earthly] kingdom prepared for you from the foundation of the world." (Matthew 25:34) All others, found unworthy of everlasting life, will be destroyed in the second death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the ransom-price and the application of the ransom-price, and the sin-offering and the blessing resulting to the church from the privilege of participation in those sin-offerings—the sufferings of Christ.

THREE INTERESTING QUESTIONS

We take occasion here to answer some related queries:

Question.—Is it proper to say that we, the church, receive by imputation "a certain portion" or "our share" of the merit of the ransom now—during the Gospel age?

Answer.—The person using this language might have the proper thought, but would not be using the best words in which to express that thought to avoid being misunderstood. As above shown, all the merit of Christ is necessary to each member of the race. If we divided up the merit of Christ, nobody would have enough. If it were all given to one, the others would get none. God's plan, therefore, is to hold that ransom-price in reserve until the due time for the inauguration of Messiah's kingdom, and then apply that price and transfer the whole race at one time to Jesus—to the Messianic kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the restitution blessings as his share or participation in the ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

Question.—If the ransom has not yet been applied, apportioned, credited, to the race on the books of justice, and if we who are of the church are members of the world, how do we participate in the ransom blessing?

Answer.—The entire ransom merit being in the hands of justice, the one who owns that merit, Jesus—in harmony with the Father's plan—imputes it to the whole company who will accept the offer of this Gospel age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between giving and imputing, just as there would be a difference between giving a man a thousand dollars and imputing to him a thousand dollars by endorsing his note. Jesus, as our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

The heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does he guarantee? He guarantees that we shall lay down our lives—that our earthly lives shall be fully surrendered in due time.

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the body of the Anointed. Next will come the Great Company class, who will eventually be conquerors, but not "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the body of Christ.

Third, there are those who will be neither more than conquerors nor even conquerors, but failures—turning back to sin, like the sow to her wallowing in the mire. These will die the second death. In any event, our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the body of Christ shall have gone into death.

Question.—Would it be proper for us to suppose that the world might begin to receive its share of restitution blessings while some of the members of the church are still in the flesh?

Answer.—No! This would be an impossible thought. The whole merit of Christ is mortgaged by the imputation which Jesus has made of his merit to the company consecrating during this age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving restitution blessings to Adam and his race. Hence, we are not to expect any restitution, either of the ancient worthies or others, until the Little Flock shall have passed beyond the Veil and the Great Company class shall have passed through its tribulation.

"SUFFER THE WORD OF EXHORTATION"

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another."—Ephesians 4:31, 32.

The same Apostle who uses these words of our text has elsewhere classified these evil fruits here enumerated as works of the flesh and of the devil. He tells us that they that do these things shall not inherit the kingdom of God. He indicates that these traits have come with our fallen nature. But we who have left the world, who have renounced its spirit, are under the most solemn obligation as new creatures in Christ to bring our fallen nature with its tendencies to evil into full subjection to the new nature, to bring the old creature under control of the mind of God, the holy Spirit, the holy will, crucifying the flesh and bringing every thought into captivity of obedience to Christ.

St. Paul contrasts these fruits of the adversary and of the fallen flesh with the precious fruits of the spirit of God. The one spirit is heavenly, Godlike, while the other is "earthly, sensual, devilish." Faith, goodness, meekness, gentleness, patience, peace, self-control, love—these are the heavenly fruits. They are the very opposite of the spirit of the adversary. As we endeavor to do the will of God, to cultivate the sweet qualities of the holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the wicked one, while others may have a great war to wage. But the victory over this evil disposition must be won; else we shall never be granted an entrance into the kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

Coming to analyze the Apostle's exhortation of our text, it

would seem as if he were mentioning one of the worst traits first—"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancor in the heart, and is very closely allied to the last trait mentioned—"malice." Maliciousness in the heart, leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the new creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful momentarily, without the feeling amounting to bitterness which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

"AS YE WOULD THAT MEN SHOULD DO UNTO YOU"

The Lord's Word admonishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the golden rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as righteous anger, righteous wrath. "God is angry with the wicked every day." Even now his righteous wrath is kindled against the nations of the earth, and he is smiting them to their final overthrow. If all anger is wrong, then God himself would be guilty of sin. But God's wrath, his anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, and this anger signifies that he will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is love; he is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might well be provoked, even angry with ourselves. But if the heart is right, we should be neither too indignant nor discouraged on account of our failures in this direction, but strive more and more carefully, with the Lord's assistance, to overcome, endeavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST HEART-SEARCHING

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. We are to remember that only the Lord has the right to punish. The Lord's people should strive against all these weaknesses, these blemishes, of the flesh, which are stimulated by the adversary and his hosts—anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, backbiting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the heart that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's holy Spirit, that it will not send forth any such bitter waters.

The Psalmist says, "Let not an evil speaker be established in the earth." See also St. Paul's counsel to Titus, 3:2-8, and to Timothy. (1 Tim. 3:11) Oh, that this spirit of love and kindness and consideration one for another might so richly dwell in every member of the church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way"! If this were the attainment of each member of all the different ecclesias, how much more closely would they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority of the dear friends are developing more and more of this spirit of love and consideration; but there is still room for improvement in the cases of some, at least. The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful rereading of Vol. 6, pp. 583-588, of STUDIES IN THE SCRIPTURES. It is good that our pure minds be stirred up by way of remembrance. We believe that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!"

"STRAIGHT PATHS FOR YOUR FEET"

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Hebrews 12:13.

Oh, for a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe—Satan! And in the word "Satan," we include all the arts of our great adversary, whereby he lies in wait to deceive and entrap the soldiers of the cross. He is indeed the adversary of the whole world, in that he is the adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and destructive tendencies of sin.

From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. It could hardly be otherwise. But additionally, it would appear that our great adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which he establishes for all those who will be his people.

Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak plotted against Israel with so great success, bringing upon the Israelites divine judgments. St. Paul tells us that it was in this manner that our race, originally created in the image of God, fell so far into degradation. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . . God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their bodies between themselves. . . . As they did not retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," etc.—Romans 1:21-32.

If any one wonders how our race came into its present depraved condition, he has in the above words of the Apostle a full explanation. And now, after the propagation of the Gospel for more than eighteen centuries—after the Bible has been printed in every language, and when education is so general that practically everybody can read the Bible, and when knowledge on every subject is so greatly increased, is it not astounding to see that our adversary's early tactics are again prevailing? Again the learned are professing to be wise, and are foolishly rejecting the wisdom from above; and again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. The Lord seems to be letting mankind learn the lesson that civilization does not spell salvation, as some had expected.

The Bible represents mankind as birds, and the great adversary as the hunter seeking to entrap and to kill them; but the saints are pictured as speckled birds, especially attrac-

tive to the hunter. Against these he uses his arts and snares with keen interest in their downfall.

A BLESSED MEANS OF GRACE

Some years ago, in the Lord's providence, we were guided to a presentation of A VOW UNTO THE LORD which we earnestly recommended to his people and which we believe has done them great good. Not that this Vow, or any other vow, could be greater or wider in its scope than the vow of self-sacrifice which each of the Lord's people took upon himself before he was acceptable to the Lord and begotten of the holy Spirit; but this Vow has proven helpful to his saints in that it has drawn to their particular attention certain dangers of the way, counseling as respects their abiding in the Lord's favor.

About 20,000 of the Lord's consecrated people have written us, desiring to be enrolled as amongst those who have taken this Vow. From very many of these we have heard what great blessings have come to them through their endeavors to observe faithfully the various items of that Vow—how their feet have been kept from stumbling; how they have been helped in respect to their fellowship with the Lord; how they have been refreshed in spirit as they remembered daily at the throne of grace all others who have taken the Vow; how they have been blessed also in their daily remembrance of the harvest work and their own privileges therein; and how they have been made the more cautious by the resolutions respecting Spiritism and Occultism, and respecting their fellowship with persons of the opposite sex.

With the thought that many may be readers of THE WATCH TOWER now who were not at the time this Vow was presented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear colaborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the Adversary.

5. I further Vow that with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren—wife, children, mother, and natural sisters. In the case of Sisters—husband, children, father, and natural brothers.

A WORD OF WARNING

We have heard from some that, while they had great blessings when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, as long as we are in the flesh. Hence, everything that we can do on the side of the Lord, on the side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do—for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the adversary, in which we have enlisted.

The text at the head of this article should never be forgotten by any of the soldiers of the cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to his hand while passing through the trials and the difficulties of the present time!

Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson! Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord's Word. To be proud, self-confident, and willing to trust in ourselves anywhere bespeaks the spirit which is not in close fellowship with the Lord, who shows his face to the humble and the meek.

If there are special trials upon the world and upon the Lord's followers now, we may expect that these will be increasingly severe in coming days, and years. How necessary it is that the Lord's followers shall be courageous, strong, determined for the right—especially in all matters of self-control! "He that ruleth his own spirit [his own mind] is greater than the warrior who captures a city," is the inspired announcement. Let us seek to be great from the divine viewpoint—pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account but additionally in the interest of all with whom we have to do. Thus we shall more and more be bright and shining lights, showing forth the praises of him who has called us out of darkness into his marvelous light."—1 Peter 2:9.

FROM MALTA TO ROME

[Paragraphs 1 to 8, 11, 13, 16 and 19 of this article were reprinted from article entitled "St. Paul Prisoner at Rome" published in issue of November 1, 1909. The remainder was reprinted from article entitled "The Apostle Paul at Rome" published in issue of June 15, 1903. Please see the articles named.]

A LIVING SACRIFICE

[Paragraphs 6, 7, 9, 10, 12 and 13 were reprinted from article entitled "Christian Living" published in issue of October 1, 1893. Paragraph 11 was reprinted from article entitled "Is Faith the Gift of God" published in issue of May 1, 1901. The remainder was reprinted from article entitled "Living the New Life" published in issue of September 1, 1907. Please see the articles named.]

RESURRECTION

Dear Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be and worthy found
To stand "that day" beside the grass-grown mound
Of my beloved dead, and say, "Arise!
Come forth to light and life, lift up thine eyes!
Awake, and burst the prison bands of death!
Stand up, the God of Heaven restores thy breath!
Return unto the land that gave thee birth—
No longer, as of old, a sin-cursed earth—
The desert places blossom as the rose,
With fragrance laden, every breeze that blows!
A Highway thou shalt find, a way of life,
No pride, nor selfishness, no envy, strife,
Shall prosper there; the ransomed of the Lord
Shall walk thereon, obedient to His Word;
No longer shall the 'lion' or 'ravenous beast'
Upon the poor, the weak, the innocent feast;
There God shall wipe all tears from every eye,
No grief shall touch thine heart, not e'en a sigh,
And there shall be no death, nor any pain!
Awake! Rejoice and join the glad refrain,
'Hosanna, peace on earth, good will toward men,
All honour to the Lamb. Amen! Amen!'"

GERTRUDE W. SEIBERT.

LOS ANGELES—SEATTLE—MILWAUKEE CONVENTIONS

The Los Angeles Convention of the I. B. S. A. opened September 2d and closed September 10th. The Chairman of the convention, Brother Rutherford, declared that, without any exception, it was the finest and most spiritual convention he had ever attended, and many others voiced the same sentiment. One sister remarked that the addresses and general tone of the convention were so spiritual that her eyes were suffused with tears at every session. Surely, it was good to be there! The program was closely followed, and the arrangement of the fixed topics in advance seemed to work beneficially, as it has done with other conventions this year.

The attendance at the convention was estimated at one thousand. The special service for the public on the closing Sunday packed the spacious Temple Beautiful to its utmost capacity, with about 200 brethren on the platform and about 600 in an overflow meeting, making a total of 3,800—besides about a thousand turned away. The close attention given by the public was remarked by many. The audience was an extremely intelligent one, probably one-half of it gray-haired people. Good results are hoped for from the public service, and we hope also that the convention's general influence will be far reaching, not only in the Los Angeles Congregation, but also in the smaller companies round about, which were well represented.

The PHOTO-DRAMA OF CREATION had two full exhibitions—four nights each, with a Finale, making nine in all. It was well attended and a large number of cards were handed in, requesting further information and literature.

An interesting event outside the convention program was an address by Brother Russell in the Park Avenue Christian Church, Los Angeles. The Minister of the Congregation, Brother Anderson, has within the past few months come in contact with present truth, and has been feasting upon it. He has also been preaching it to the congregation, and has had various of the brethren lead Berean Studies and give addresses. His invitation to Brother Russell to take supper at his home and afterwards address the congregation was accepted with appreciation. The attendance crowded the edifice, about 500 being present. The attention was excellent. Evidently a considerable number of the congregation were deeply impressed with the divine plan of the ages, as were also visitors from the neighborhood. Brother and Sister Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the plan.

A public witness to the truth was given in San Bernardino and seemed to be well received. About 500 very intelligent people gave close heed to the subject, "The World on Fire." This was considered on excellent attendance for a Tuesday afternoon in September. Many requests were made for literature.

Our next stop was at San Francisco, where we addressed about 400 of the brethren of that vicinity gathered for Wednesday afternoon. No public meeting was attempted, but we had splendid fellowship with the brethren, about 100 of whom accompanied us to Oakland, where we took our train northward.

At Ashland, Oregon, about 50 of the friends awaited our train and gave us a most cordial welcome during the 20 minutes we stopped there, some of them accompanying us farther.

The next stop was at Medford, Oregon, where we had about 10 minutes, and were warmly greeted by about 20 of the friends. Again we exchanged cordial greetings and sang, as the train pulled out, "God be with you till we meet again."

Portland, Oregon, was our next stop. Although about 20 of the Portland brethren attended the Seattle Convention, we were warmly welcomed. About 50 awaited our arrival at the station. We had splendid fellowship with the brethren during the day, nearly 300 being in attendance. The evening meeting for the public was in the largest hall available. Its capacity of 1,300 was stretched by putting about 200 brethren on the platform, while about 150 stood. A more earnest and sympathetic audience could scarcely be imagined. The closest attention was given and we hope that the eyes of understanding of many were opened and their hearts drawn nearer to our Blessed Lord.

THE SEATTLE CONVENTION

This was one of the most successful conventions of the year. There were 1,100 in attendance. A considerable number of these came from Victoria and Vancouver, Canada—probably 200. The spirit of the Lord seemed to be manifest everywhere amongst the brethren—love, joy, peace, the holy Spirit, shone in their faces. Every way this convention was a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to imagine a better one, or a more earnest and loving spirit of fellowship. The convention lasted only four days, but they were brimful of good things—a spiritual feast.

The service for the public was held in the Arena Sunday afternoon. A vast audience of 4,500 very intelligent looking people heard, "The World on Fire," and what the grand outcome will be—"a New Heavens and a New Earth," wherein will dwell righteousness. The closest attention was given and probably one-fourth of the audience, or more, were gray-haired. Requests for further literature were many.

The Love-Feast Sunday evening at the close of the convention was very enjoyable. All hearts seemed to be overflowing with love for the Lord and appreciation of his truth, and with brotherly love for all who are followers of Jesus.

The PHOTO-DRAMA OF CREATION was shown in another theater every night during the four nights of the convention. The theater's capacity of 1,100 was packed, and hundreds were turned away each night. The DRAMA will be repeated on account of the interest manifested. Incidentally we remark that one of the brethren attending the convention from Canada informed us that the showing of the DRAMA in his city had brought between fifty and sixty into the truth and into regular class attendance.

* * *

Our next stop was at Spokane, Wash., Monday, Sept. 18. We were greeted at the station by about 60 brethren and sisters. We had arranged a one-day convention for friends from nearby points. Nearly 300 were in attendance, and a splendid season of Christian fellowship was enjoyed. The evening meeting was for the public, Brother Russell's topic being, "The World on Fire." The attendance was about 1,500, many standing and many turned away. Excellent attention was given and we have reason to hope that some impression for the truth was made upon some hearts and minds.

Thursday, Sept. 21st, we arrived in Duluth, Minn. Again we were given a warm welcome, again a one-day convention had been appointed, and again the Lord seemed to pour out a blessing upon us, refreshing our hearts as we considered together the good things of his Word. The attendance was not large—less than 100, but the loving interest manifested was pronounced. Although the weather was wet and cold about 750 were present at the night meeting for the public. They gave splendid attention.

A night's ride brought us to St. Paul, where we had a short stopover between trains. The St. Paul and Minneapolis friends had heard of this stopover and quite a little gathering assembled to bid us God-speed for the Milwaukee Convention, to which some of their number had already gone, while others were intending to go. We had a pleasant hour with them, very truly refreshing and profitable.

MILWAUKEE CONVENTION

When we arrived the Milwaukee Convention was under full swing, and excellent reports reached us of blessings already received from the Lord by those in attendance. We had two days with the dear friends, and greatly enjoyed the same. The total number in attendance, about 950, was not as large as we had hoped for, but the interest made up for the lack in numbers. The addresses were reported to be excellent, along the lines of the program and very edifying.

The PHOTO-DRAMA OF CREATION showed for eight nights—the DRAMA being repeated. The attendance throughout was splendid, averaging about 2,000 per session. About 2,200 cards were handed in expressing desire for further literature.

The climax of the convention was the Love Feast and the public service. About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World."

The public address was attended by about 4,500, mostly intelligent and elderly people. Excellent attention was given. Some results will surely follow to the Master's praise and his people's joy!

Homeward bound we stopped between trains at Chicago. There also some of the friends met us—nearly a hundred. A short address was made to them along the lines of the importance of brotherly love amongst the Lord's people.

Our next stop was Brooklyn, where we arrived on time.

Amongst the interesting features at nearly every place was the consecration of children. And we should not forget to remark that the new "Pastoral Work" seemed to make quite an impression upon the hearts and minds of the friends. Many of the sisters were glad to have a share in the work and to know how it could be carried out. We believe that much will be done immediately, and that the dear sisters throughout the country will be awakened and taught by experience how to work efficiently, and that the great smiting of the Jordan shall begin and progress with wonderful power, as we expect it to do.

INTERESTING LETTERS

FIERY TRIALS IN BRITAIN EASING

DEAR BROTHER RUSSELL:—

Greetings and fond love in the Lord! It is now some little time since last we wrote you with respect to those of our dear brethren who are affected by the Military Service Act in this country. We are glad now to report some slight improvements in the situation. From the very beginning our brethren have claimed exemption from the provisions of the Act as Conscientious Objectors, but for a long time the Tribunals before which their cases came were not prepared to acknowledge their conscientious objection, one difficulty being that the I. B. S. A. was not known to them. But things have changed now and our brethren are finding it less hard to secure—as an alternative to Military Service—some work of National Importance. At the present time five of our brethren have been given absolute exemption, twenty-three are in a Non-combatant Corps, one hundred and fifty-four have been given work of National Importance, and eighty-two have been handed over to the Military and have suffered various punishments rather than obey Military orders. With reference to this latter number the Government put into operation a scheme whereby these men are to be released from Prison and—as State servants—be employed in work of National Importance, such as road-making, quarrying, etc. About thirty of the eighty-two mentioned are already thus engaged and about twelve others are at home on parole waiting for work to be found for them.

You will be interested to know that the War Office officials have kindly consented to cancel the papers calling to the colors all those brethren who are elders, pending the decision of the High Court as to the proper status of our elders under the Act. This decision we expect to receive about the middle of November. This means, of course, that various classes are to receive the benefit of their elders' services meantime. We are grateful to the Lord for this evidence of his loving care for his dear ones in this hour of need.

We need hardly say how keenly we are anticipating further opportunities of service that the Lord in his gracious purposes may have this side of the veil; and we are looking to you as his faithful servant to point out to us such further privileges of witness as it may be his good pleasure to provide. We believe that the trials through which our beloved brethren here have been called upon to pass of late have had a mighty, sanctifying influence and have helped us all to be still more devoted to our Lord, and prepared to spend and be spent in his service—realizing the privilege of being his witnesses and suffering, if it be his will, for his name's sake.

We pray for you, dear Brother, and all our beloved brethren associated with you in service for the Lord, that he grant you all heavenly wisdom and grace sufficient each and every day, so that your labors may ever be to his praise and glory.

With much fervent love in him to yourself and all the dear colaborers with you, we are,

Your brethren and servants in the Lord,

I. B. S. A.—London, Eng.

REJOICING AGAIN IN THE LORD

DEAR PASTOR RUSSELL:—

Some twenty-five years ago I read Vols. I. and II. of STUDIES IN THE SCRIPTURES. I found them very interesting, but to me at that time not spiritually helpful, so I read only part of Vol. III.

Of late years I have been greatly oppressed by the growing powers of evil in every denomination, and I felt a withdrawing of the holy Spirit from me. I prayerfully sought to know the reason, and my only answer was a direction to study the book of Revelation. I tried to do so several times, but even with the help of a commentary, I could not understand it. Finally, I thought that if I carefully and prayerfully read your books they could not harm me. I did so, and looked up every reference and the context, and also the history of the world.

The dates from the Bible seemed very conclusive; but the Pyramid chapter convinced me, and I resolved that I would be guided in the future according to the STUDIES.

I belonged to the Anglican Church, and had a fair knowledge of its doctrines and those of several denominations; and I thought you belonged to one that I did not know about.

While trying in St. John to get other volumes of your books, I met with some people who believed as you do. I bought the whole set of books and subscribed for THE WATCH TOWER.

I rejoice now again in the Lord, and in our dear Savior's second presence.

I have not yet finished all the volumes, but I have taken the Vow, and I mean to follow on in the way that God may guide. Praise his name!

I wish to thank you for the help I have received through your writings, and I mean to do all I can to spread them, and speak about the truth.

Your sister in Christ, ELIZABETH WETMORE.

HOLDING TO FAITH'S ANCHOR

VENERATED BROTHER IN THE LORD:—

While renewing my subscription to THE WATCH TOWER, I avail myself of the opportunity to tell you how much its semi-monthly calls gladden us. We ever find therein, abundantly given, the strong meat necessary to properly maintain us as new creatures, that we may grow in all the graces and fruits of the spirit.

In spite of the trials and difficulties abounding in these perilous times, the condition of our little class is very satisfactory. Each of us is holding firmly to the anchor of faith—the precious promises of our Heavenly Father, which alone can protect us against the waves already foaming, roaring and threatening to engulf the "mountains." We make Psalm 46 ours.

In behalf of the whole ecclesia here and vicinity, I present to you, beloved Brother Russell, this expression of the sincere sentiments of our love in the Lord.

Your humble brother in the one hope, ELIE THEROND.

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HOW WE MAY GROW UP INTO CHRIST

"Speaking the truth in love, . . . grow up into him in all things, which is the Head, even Christ."—Ephesians 4:15.

In proportion as any who seek to know God are led to see his true character, they have confidence in him. After such have come to the point of full consecration to the Lord, they receive the begetting of the holy Spirit, and become of the church class, the sanctified in Christ Jesus, the set apart ones—set apart by the holy Spirit. Of these the Apostle Paul says, "God hath not given us the spirit of fear." The new creature must repel every attack of servile fear—which belongs to the flesh, the fallen condition. The new mind must triumph over this natural tendency, must cultivate trust in the Lord.

No man could do more than take away our earthly life. No man can take away our future life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body." So the child of God is to be very courageous, knowing that no one can do him harm, knowing that God will not permit anything to come to him that will not be for his good. The enlightened child of God would have no fear, or dread, of eternal torment. He would still have proper fear such as a husband would have toward a wife, or a wife toward a husband—a fear of displeasing or disappointing, and thus losing the esteem and confidence of the companion.

In respect to all the brethren we should have such fear. We should have a filial fear toward God, but not with the thought that he would harm us or torment us or do us violence of any kind, but fear lest we should lose our fellowship with him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God, and begotten of his Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

God has given us the spirit of love, the spirit of a sound mind, the spirit of power. The Christian knows that "all things work together for good to them that love God." This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love—a spirit of kindness and gentleness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Godlike. This enables him to have more and more compassion for those who are out of the way. And as God sent his Son, and as the Son came and provided the blessing of life for all at such a great cost to himself, so all who have his spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from

the crown of the head to the sole of the foot there are none sound. (Isaiah 1:5, 6) None are sound of mind or body. All are out of the way. "There is none righteous; no, not one." (Romans 3:10) But in proportion as we receive the spirit of the Lord, and in proportion as that spirit of the Lord works in us and develops us and influences all the conduct of life, in that same proportion we receive the spirit of a sound mind.

This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and everything we do; it helps to regulate and control everything in life for us. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage every way, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The truth does not come to many of those who are naturally soundest of mind, and it takes time for the truth to bring in a measure of soundness. But we notice that when one receives the truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the truth. The truth is to be spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the truth. If he is a professed minister of the Gospel, when the truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the truth. A worldling in that pulpit would have no qualms of conscience. He would say, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the truth.

One who had received the spirit of the truth would say, "I now see that some of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting his character, and more or less turning people away from the truth. I have been teaching error, the very opposite of what I wish to do; I cannot longer dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God, of the truth. If I should preach error, that which would be contrary to the truth, I would be guilty before God. I must stop immediately."

Such a person would lose his standing—honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, are but vile refuse, if we can only win a place in the kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the truth into his heart, he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all—the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord, we must speak the truth in love and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into him in all things." We are to recognize that he is the Head of the church. And if we are to be members of that body in glory, we must be developed. We are to mature in the fruits of the holy Spirit, that we may be qualified and prepared to share in future that glorious kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship—we are to "show forth the praises of him who hath called us out of darkness into his marvelous light." And in telling this message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "God is love." He has other qualities; but this quality of love is the especially predominating, the overruling quality of his character. God's justice operates in conjunction with his love, and his wisdom would not attempt to carry out any plans that love would not approve.

And so as we grow, the quality of love should be more and more manifest. The truth is to be spoken in love. This is one of the things we should attain earliest. We are to curb, to bridle, our tongues. We are to see that our words are loving, kind, gentle. Speaking the truth in love, we shall not only be accomplishing more for others, but the lesson will also thus be more impressed upon our own minds. It has been well said that "expression deepens impression." Whoever appreciates and speaks forth these things of God in love will receive a blessing in his own heart and mind. In helping others he will be helping himself. "He that watereth shall be watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the stronger characters that come into Christ. There are characters that have less combativeness naturally, who would not be inclined to bring force to bear upon others in connection with their ambassadorship. If their message did not seem to be favorably received, they would be likely to feel, "They do not like this, so I will not talk on that subject." But those who have more combativeness are liable to manifest the force of their disposition in the way they present the truth. They might be too forceful; they might place the matter before others as an obligation.

But we are to remember that consecration is not now a compulsory matter. It is an invitation. By and by force will be needed. The ones who are now sought are merely those who have the ear to hear; and such need only to have the word of counsel. If any use too great force in presenting the message, the Great King would not be so well served, and hence would not be so well pleased.

Others may have great approbativeness. They might have pride and wish to show off in the way of language, or in their skill in handling the Sword of the Spirit. They might give out the message with the idea of rousing in others the thought, "See how much he knows; he is a wonderful digger in the Bible." This seems to be a temptation to many. They seem to like to be in the lime-light, just as others like to keep out of the lime-light. The one might have to force himself in order to go and speak the truth in public as an ambassador; while the other would have to curb himself somewhat in this respect. The only way for the latter to do is to learn to speak the truth in humility, in love—the love of the truth, the love of the brethren. It is God's plan, we have nothing whereof to boast. We are always to present his plan in meekness, gentleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another, to provoke unto love and to good works." The word provoke here means to stimulate, to call forth. Love is not easily called forth to anger. It is longsuffering. We might say, strictly speaking, that it is not the quality of love that would be moved to anger. Yet righteous anger is not incompatible with love. God is the highest representation we have of love —"God is love." Yet the Scriptures assure us that God is angry with the wicked every day. His anger is righteous indignation against sin.

Looking to God as the Great Example, we see that his love was manifested toward his creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as for the angels his love provided for all their blessings. But when sin came in, love stepped back; in other words, justice was the special attribute of God then manifested. Yet it was for the good of mankind that there should be this punishment for sin. Even here God's love persisted, though man had by sin become an opponent of God—an enemy of God; and love was provoked to anger.

The Lord said through the Prophet, "Why have they provoked me to anger?" (Jeremiah 8:19) Many Scriptures speak of God's anger. The anger of God has been against sin. It has been resting upon the world for six thousand years. But the love of God has not been violated by this; therefore love can be provoked to anger.

"Love is not easily provoked." It required the act of intentional disobedience on the part of Father Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon the world, and the sentence of death was pronounced, because of Father Adam's sin, which was committed with full knowledge. During these six thousand years of sin God's

love has been in abeyance, so to speak, provoked to the point of withholding its manifestation.

But all the while God's character has not changed. He did not cause the diabolical conditions which prevailed in the dark ages. Love would never sanction sin. "The wages of sin is death." And everything that goes with death is a part of that penalty, that sentence. But God has permitted these conditions for man's ultimate good. This love of God, held in abeyance, has bided its time to manifest itself to our race.

In due time God sent forth his Son to be man's Redeemer. He came and gave his life a willing sacrifice for human sin. In due time the call went forth to gather the church. And this church is being gathered—during this Gospel age. In due time the church will be exalted in kingdom glory. In due time that kingdom will lift up from sin and degradation all those of mankind who are willing to accept life on God's terms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us; for by reason of the fall sin and selfishness have come to be preponderating influences. These principles, having the ascendancy, and operating for six thousand years, have made man very lacking in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into his family he tells us that one of the first requirements is love. Love must grow in our hearts and minds; it must permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the church assures us that if we would be pleasing to the Lord we must develop this grace richly. Those who possess this quality in goodly measure will not be easily provoked to anger. Those who possess little love will be easily angered. The love which the Lord appreciates is long-suffering. This does not mean that there would not be proper occasions for anger in God's people. There should be a feeling of righteous indignation when we see injustice. Why? Because injustice is wrong. God is angry with injustice; and so God's people should have no sympathy with injustice in any form.

If the Lord's people do not cultivate the quality of justice, they will get into that attitude where they will not appreciate justice at all. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother—perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But he has so much sympathy for the sinner that he has provided his Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power—out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such conduct is wrong, but I cannot know as to the individual — how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all—be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious head in all things, until, made perfect and complete, we are "presented faultless before the presence of his glory, with exceeding joy."—Jude 24.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

PRESENTING THE MESSAGE OF THE KINGDOM

"Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again."—Luke 10:5, 6.

When our Lord Jesus sent forth the seventy to proclaim the Gospel of the kingdom, the above words were a part of the instruction which he gave them. He sent them out without special preparation in the way of money or extra clothing. They were to find those in Israel who would have an ear for God's message then due to be presented—the "Israelites indeed." These would gladly entertain them free of charge. In this respect Oriental countries are somewhat different from those of the Occident. Hospitality is more characteristic of the people of the Far East than of those of Europe and America. This was true of Palestine in the days of Jesus.

When the seventy returned from their mission, our Lord asked them whether they had lacked anything. They replied that they had lacked nothing at all. Jesus had instructed them that their message was to be a house-to-house message —not a public one—not given in the streets or in the public squares. The disciples were to go about seeking the worthy of each city which they visited. When they came to a house, they were first to say, "Peace be to this house!" If they were kindly received, their peace was to abide; if not, their peace was to return to them; it should not rest upon that house.

This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greeting. But it is still customary in Eastern countries to salute one another thus, not only in the houses, but in the street or by the way. People will say to one another, "Peace be to you this morning." Nearly every one salutes, and nearly all say something of this kind. We remember how surprised we were when visiting Palestine first, in 1892. Our guide was well known in that country; and as we passed along the street people would address him in the Arabic language, and he would reply. We afterwards asked him, "What did they say to you?" He answered that they said, "Peace be unto you;" or, "God's blessing be with you." We were surprised that the people there would so generally speak in this gracious manner. We could scarcely turn into a road without receiving some kind of salutation.

We have something akin to this, however, in our salutation, "Good day," or "How do you do?" or, "We wish you good day," etc. These phrases express much the same sentiment. In the case of Jesus' disciples their salutation was to prove a test to the people as they went from house to house throughout Israel. If they were well received, they were to abide at the house where they had been made welcome, and not change from house to house during their stay in the place. If the people manifested no interest in them or their message, they were to proceed on their journey. If they should go over a whole city this way, and find no one really to welcome them, no one to lend an ear as they proclaimed, "The kingdom of God is at hand," they were to leave the place, figuratively shaking the dust of that city from their feet. If the people said, "Tell us about it," they were to enter the house and tell them about Jesus, his great commission, his miracles, etc. When their message was delivered, they were to let their peace abide with the family and hasten on their way.

Today conditions are different. To follow the method of the early disciples would not now accomplish the purpose. With us it is much better to take with us some tracts, or to sell to the people at a moderate price some literature, which will stir up their interest and fix it, which will give them the necessary information about the kingdom soon to be established in a much fuller manner than in the days of our Lord's first advent. At that time it was to be set up in the hearts of a few; now it is to be set up in power and great glory over all the earth. We are to go with a message of peace, however, as did the early disciples—the message of the kingdom of peace.

PROPER DEMEANOR OF GOD'S MESSENGERS

It is not the great time of trouble that constitutes our message. We are to tell the glad tidings of the Gospel which shall be unto all people, and of the times of restitution soon to be ushered in. The time of trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensations because of the world's unpreparedness for the kingdom and its blessings. As we go along in our work of proclamation, we would very properly keep in mind that we are peace-makers, not breeders of strife and contention. Some of us might be taken for strife-breeders if we were not very careful how we present the message. We

are to seek so far as possible to promote peace, to tell the people about God's love, mercy and goodness. As we do this in love, we find and reach the very class which the Lord now designs to reach. He is not now seeking the froward. He is seeking a special class, the bride class.

If we are wise, we shall take heed to the special features of the message. It is a message of peace and good will. It is to point men in the right direction—that is, those who are of the proper class. The message is not now for the swinish, for the quarrelsome, for the selfish and wicked. It is for the humble, the teachable, the honest-hearted. If any refuse our message, we are not to manifest antagonism or bitterness. We are not to say, "Some day you will wish you had heard me!" This is not our business. It was particularly said of our Master that when he was reviled he reviled not again.

Some might say, "But did not our Lord, when opposed by the Scribes and Pharisees and Doctors of the Law, use very plain language to them? Did he not call them hypocrites, whited sepulchres and vipers?" This is true; but we are to remember that our Lord Jesus was in a position of authority which we do not occupy. He was perfect, too, "knew what was in man," and could make no mistake in respect to the heart-conditions of each of his opponents. This is not true of us. Moreover, when Jesus used this language he addressed a class, and not an individual. When we have presented the message of the Lord faithfully, we are to feel that we have done our duty; and we should leave the results with the Lord of the harvest. The truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the truth itself that causes the opposition wherever it is found, and not any rudeness or unkindness of word or act on our part. All with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed "been with Jesus" and learned of him.—Acts 4:13.

The "peace of God which passeth all understanding" should have such control of each one who would represent the Lord and his message, that a hallowed influence would go with each, especially in every service rendered and every word spoken in the name of the Prince of Peace. The character of his true people is described by the Master himself. They who would be properly termed the children of God should be peace-makers. He declared that these were blessed. The Apostle Paul also urges, "So far as lieth in you live peaceably with all men." (Romans 12:18) It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord's representatives.

Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within—not by preaching at them, but by simply, unobtrusively presenting our message. If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further. In this figurative sense we would wipe off the very dust from our feet, hastening away to find those whose hearts are hungry for the Word of grace; for if the truth is properly, lovingly presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative.

BEGGING FOR THE LORD NOT AUTHORIZED

The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house, but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one where they would be received and their message given a reasonable hearing. The Lord's servants are not in any sense to be beggars, not to beg for the Lord.

Verse 9 of the chapter from which our text is taken might at first sight appear to be applicable to the Jewish harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes, to unstop deaf ears, and to assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. It is proper now, as then, to declare to all people, "The kingdom of God is come nigh unto you." This announcement has not been proper all through the age, but has been appropriate merely in the ends, or harvests, of the two ages.

MESSAGE OF TRUTH MAKING A SEPARATION

We have now come to the end of the time which God set apart for the gathering of spiritual Israel; and the proclamation is now due, Behold, the king is at the door! This message has been going forth from the wise virgins for the last forty years, and has been separating the wise from the foolish. This work is now nearly finished. As in the days when our Lord walked from city to city in Israel, proclaiming the call of the new dispensation to joint-heirship in the kingdom, he declared to the cities that rejected his message, "It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for you" (Matthew 10:15), so we may expect it to be now. Those who have been favored with the message of truth and have turned a deaf ear, while still professing to be followers of Christ, and perhaps teaching in his name, will find the conditions of the incoming age less favorable to them than to heathen peoples who have never heard the true message of God, the Gospel of the kingdom, the establishment of which is now very near.

These heathen will probably fall in line with the kingdom conditions and requirements more readily and with fewer stripes than will those whose hearts have been more or less hardened because of sinning against light and opportunity, and because of refusing to hear and properly weigh the evidences presented to them by the Lord's messengers. Some who in this life have enjoyed high position in the Jewish and in the Christian systems will be greatly humbled in the coming time, when in Christ's kingdom, judgment will be laid to the line, "and righteousness to the plummet, and the hail shall sweep away the refuge of lies" (Isaiah 28:17), and when all evils and deceptions now practised shall be exposed and overthrown. Many then, we fear, will be the stripes that some of these will receive before they are brought into a humble, teachable, obedient condition of heart.

In the days or months yet remaining until the completion of our work here in the flesh, let us be worthy exponents of the precious truth and worthy representatives of him whose name we bear. There is danger that those who have not been long in the narrow way, and have as yet learned but partially the lessons of meekness, gentleness, patience and love, may not always leave a sweet, helpful influence in the homes which they enter. There is danger that there may be evil-speaking, backbiting, evil insinuations against others, ungentleness of word or conduct, impatience, etc. The influence of such, even though they may be pupils in the school of Christ, is carnal, highly injurious to spiritual development, injurious to the growth of the various fruits of the spirit in themselves and in others who are seeking to walk in the right ways, directed by the Lord in his Word.

How important it is that all who have named the name of Christ, who have entered his school, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our great vocation, and not be a reproach to him whose cause we have espoused! There are no people upon the face of the earth who should so exemplify in their daily walk and conversation the precious fruits and graces of the holy Spirit of God as should those who have been led out of darkness into the marvelous light of the Lord. We believe that we are earnestly desirous of thus glorifying our Lord and of showing him our gratitude and appreciation for his loving-kindness to us.

The church is today "as a city set upon a hill, which cannot be hid." Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face.

NOTE A CORRECTION

In Oct. 15 TOWER, page 312, referring to three classes for whom Jesus becomes Surety of Guarantee, the reading should be:

"Our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the spirit-begotten shall have gone into death."

"THE HOUR OF TEMPTATION"

Is it in vain that the Lord instructed his people that the closing time of this Gospel age would be an "hour of temptation" coming upon the whole world. (Revelation 3:10) Surely we have not been taught of the Lord in vain! and so, all loyal to him are buckling on the breastplate, the helmet and the sandals, and are taking the sword and the shield. If we have not yet entered into fierce conflicts, we know that we are to expect them; and we should be prepared, and have such practise and experience as would enable us to acquit ourselves valiantly in "the hour of temptation."

Since we are instructed that this "hour of temptation" cometh upon the whole world, as well as upon the church, we perceive that it must be something in the air, as it were, that would affect everybody. We believe that this temptation is a thing spreading itself gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of his kingdom in the hands of the elect, no flesh would survive.

We understand this to mean that the spirit of selfishness and ambition, which is already operating among the nations and driving them insanely to war for commercial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. This spirit is seen in the strikes, etc., of our own land---everybody anxious to serve self, and willing to fight for honors, privileges, positions, etc.

But we are more interested in the church and in seeing how this "hour of temptation" will involve the Lord's people. What we are about to write is far from what we would prefer, but it seems to be our duty as respects the Lord's cause and people. We believe that a great crisis is upon the Bible students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated.—1 Corinthians 11:18, 19.

Before mentioning the sad feature, we mention one for general encouragement; namely, that, so far as we can discern, through intercourse with the friends at conventions, etc., there was never a time when the rank and file of Bible students possessed such a spirit of meekness, gentleness, patience, love, intelligence, faith, joy, as now.

"TAKE HEED TO YOURSELVES"

It causes real grief to write that much of the difficulty and danger to the church seems to lie at the door of the elders and deacons—not all, thank God, but apparently a small minority of them, judging from the queries which come to the Office from time to time from the bewildered sheep, who seek advice as to their proper course. The true, loyal servants in the church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true elders and deacons and those who are untrue. Nor are we writing with a view to the discouragement of the unfaithful, but rather to open their eyes to the true situation, that perchance they may be recovered out of the snare of the adversary and become helpers of the Lord's Flock, instead of hinderers.

So far as we are able to judge, the same conditions prevail today amongst Bible students which the Apostle pointed out to the elders of the church of Ephesus when he charged them: "Take, therefore, heed unto yourselves and all the Flock, over which the holy Spirit hath made you overseers, to feed the church of God which he hath purchased with the blood of his own [Son]." Acts 20:28) St. Paul's prophecy came true: "After my departing shall grievous wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, Brethren, I commend you to God, and to the Word of his grace."—Acts 20:29-32.

COURSE OF TWO OF GOD'S SERVANTS CONTRASTED

As it was ambition which first misled Lucifer, and converted a glorious servant of God into an adversary, so it is his spirit that has been dangerous all the way down. The spirit of our Master was the very reverse of this. "He humbled himself, even unto death," in the doing of the will of the Father. We see nothing of the spirit of pride or ambition or self-seeking of any sort in our Master. We are warned by the Apostle to humble ourselves after his example, if we desire to be exalted with him in his kingdom.

But how many seem to forget entirely these Scriptures, which we so frequently bring to the attention of the Lord's people as essential to our attaining to any position in the kingdom! From reports given us, a horrible state of affairs prevails in some classes when an election is to be held. The servants of the church attempt to be rulers, dictators—sometimes even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as elders and deacons. We have heard of cases in which an elder refused to speak to one of the congregation because the latter had not voted for him. Yet doubtless that very elder would think himself the personification of modesty, humility and meekness.

Oh, for shame that such a spirit should have any place amongst those who have any knowledge of the teachings of God's Word and of the conditions upon which we may hope for joint-heirship with the Master! Of course, there are various degrees of brazen-facedness in such matters. Some quietly try to take advantage of the class by having the election at some time which is especially favorable to them and their friends. Others seek to pack the meeting with their friends, bringing in comparative strangers, who have no thought of being regular in attendance at the class, but come merely as an act of friendship to vote for one of their friends.

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the golden rule, as well as the special instructions for the new creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the adversary which leads them to strive for honor in the class seems to lead them on to pose as great teachers—bringers forth of new light. This also, the Apostle explains, is a characteristic of Satan. He says, "What wonder if he transforms himself into an angel of light"—makes himself to appear a leader amongst the children of light.—2 Corinthians 11:14.

In many cases, the classes are solely to blame, according to their own statement. In some instances, persons have been elected to eldership who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. Why? Because the class happened to be without any special talent, and the one who was not a brother at all, not a new creature in Christ, was chosen because he had some speaking talent. What could be expected from such a one being exalted to the position of a teacher amongst Bible students? We could expect only injury to the cause and injury to the person thus pushed forward contrary to the directions of the Lord's Word. If the natural man cannot receive the things of the spirit himself, how could he communicate things of the spirit to the Lord's consecrated ones? How could we expect the Lord to guide such a one, who had not given over his life to be a footstep-follower of the Lord and to be instructed by his Word?

The selection of improper leaders is evidently a sin, and quite a reflection against the classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will the Lord's people learn that ability to talk in public is only one of the qualifications of an elder? Time and again we have noted how the Lord's cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

In such a case, is it not pride on the part of the class—a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have made a mistake, why do they not at once rectify it in a quiet and positive manner? When elders seek to bring the class under their power and control and succeed, does it not show that the class lacks the very quality that the Lord tells us he desires to see—courage, overcoming? And does the class not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"DECEIVING AND BEING DECEIVED"

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth. It is inexcusable for the church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the house of the Lord in order.

But some one will say, "We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division

of the class, and how could we think of anything which would result in that catastrophe?"

But, we inquire, which would be the better, to have a smaller class operating along the lines which the Lord has indicated, or a larger class upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, and encouraging as a leader one who is either a "wolf" or else a "sheep" which has been mistakenly misled into the wolf spirit? We encourage all the dear brethren who are in such trouble to be very heroic; to see that they do nothing from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO

Repeatedly Bible students write us that their elders try to hinder them from the use of the WATCH TOWER SOCIETY'S publications as textbooks in Bible study. Some of these elders go so far as to tell the classes that they are out of harmony with many of the things in these textbooks. Sometimes, as rulers, they forbid the use of these in the classes. We are asked what should be done under such circumstances.

We reply, Let those who wish to follow such leaders do so —that is their right. We shall wish them well. But let us not follow with them nor submit for a moment to such arrangements. It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the church what they shall and what they shall not do. As the power of election is in the hands of the church, so the power of dismission is in their hands. We recommend that such classes vote to dismiss such an elder from his position of service, telling him kindly that his services are no longer desired. Perhaps with a back seat for a while, and an opportunity for thinking over the matter, he may be benefited himself, and the class also be greatly helped forward by taking such a stand —no matter whether there be no other person in the class able to address a public meeting or accustomed to leading classes. Far better would it be to appoint any one of your number to act as chairman, or to take turns in the matter of opening and closing meetings—anything to preserve your liberty and to continue the work of worship and study along proper lines.

Let us make a discrimination between the positive teachings of the Bible—the doctrines of Christ—and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible students. Any one not in good harmony with those pretentions should not be encouraged in the slightest degree, but, on the contrary, should be discouraged. If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that under the Lord's guidance in our study of the divine plan of the ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the class its rights and liberties and who seek to "serve well." Again we repeat, "Let nothing be done through strife or vain-glory, but all to the glory of God," and with the sole object in view of purging the church of the influence of those who never should have been chosen, or having been chosen in proper condition, have since manifested a perverted and ambitious spirit. Again we counsel for these positiveness, but kindness and, if they repent, mercy—with a view possibly to restoring them to confidence later on. The Apostle wrote, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:18, 19) Here the division evidently must come; and evidently the sooner it comes, the better it will be for the truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD"

We should never forget the Apostle's instruction, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14) Additionally, experience demonstrates to us that even after we have been begotten of the holy Spirit, our ability to understand spiritual things depends, not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the holy Spirit which we possess. Hence the Apostle's exhortation, "Be ye filled with the Spirit!"—Ephesians 5:18.

This means that only the spirit-begotten may understand the deep things of God at all; and that their understanding would be in proportion as they attain more and more a filling, a saturation with the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of truth. Every Bible student should realize that if, as a new creature, he walks after the flesh and not after the spirit, his mind will become more or less darkened, and not only will his ability to understand the deep things of God decrease, but even his recollection of the Lord's Word will decrease; and that, on the contrary, when he is living near to the Lord—walking after the Spirit and not after the flesh—his memory of the divine Word and his ability to appreciate its spirit are increased.

Additionally, let us remember that a correct understanding of the Lord's Word is not enjoyed by all the educated and talented, but comes to those who are of a meek and teachable heart, who study the Lord's Word and who live it and absorb its spirit. Thus we have illustrated to us the divine declaration, "Not by might [greatness], nor by power, but by my spirit, saith the Lord of Hosts."—Zechariah 4:6.

The lesson to us is that no matter how great, no matter how able any brother or sister may be, this will not make such fit to be a leader of the Lord's people unless he have additionally the all-important items—first, a knowledge of the Lord's Word; and second, the possession of a good degree of the spirit of truth—one who always dare be trusted as an ambassador of the Lord. None others should be recognized as teachers or leaders amongst the Lord's people. It is the thought of churchianity that only the great, the learned, the talented, should be the ministers of the Lord's Word; but the Bible's presentation is to the contrary of this. "The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek."—Isaiah 61:1.

It is in view of these things that we feel justified in urging upon the classes of Bible students everywhere that they esteem with double honor such elder brethren as manifest the spirit of the Lord, the spirit of meekness, the spirit of gentleness, the spirit of patience, the spirit of long-suffering, the spirit of brotherly-kindness, and the spirit of love—those who have a good knowledge of the Word of God and of the divine plan, and who manifest an appreciation of the spirit of truth, the spirit of holiness, and who have an aptness to teach; and that on the contrary, all others be refused.

THE V. D. M. QUESTIONS

Long ago we called attention to the fact that many of the titles applied by the nominal church to their ministers are wholly un-Scriptural—Reverend, Most Reverend, Doctor of Divinity, etc. They are not only opposed to the letter, but also to the spirit of the Scriptures. We called attention to the fact that the words elder, deacon and pastor are Scriptural terms. We also called attention to the Latin title, Verbi Dei Minister (V. D. M.), and stated that this expresses exactly the Bible thought that every representative of Christ who preaches in public is a minister of the divine Word—not a minister of human creeds or of self. All Bible students approved of God and of his people are of necessity Ministers of the divine Word—each according to his talents, opportunities and restrictions, as set forth in the Bible.

In view of the fact that quite a good many classes of Bible students seem to be not sufficiently particular in respect to the qualifications of those whom they choose as their representatives, we formulated a number of questions styled, V. D. M. Questions, believing that the study of these questions would be helpful to everybody, and that the answers of them would help to mark out such as have a reasonable knowledge of the divine Word, and whose ministries, therefore, it might be hoped would be profitable and not injurious. These questions are not sectarian, but would be proper for any minister of any denomination. Neither are they catch questions, intended to trip up the unwary. They are simple bona fide queries, the answering of which should be helpful to each individual, and especially helpful in designating those fit to be teachers and leaders amongst the Lord's people.

These were prepared and sent to the pilgrims—the traveling preachers sent forth under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, and to all representatives of the Society in any capacity everywhere. Next came appli-

cations from elders and deacons in various quarters, and from others of the Bible students. Then we advised that the questions be studied and answered, as formulated, by all Bible students. We received many applications, and many of these have been filled out and returned. It is our recommendation to all the classes that any brother not able to answer these questions in a reasonable way be not considered a suitable representative.

In order that all Bible students may have these questions and note their simplicity, we publish them below. Brothers Sturgeon, Burgess and Stephenson have been appointed a committee to examine the answers sent in by the pilgrims. We have no doubt that every one of their answers will be found satisfactory as a whole. None will be rejected except for good cause, and this will be duly pointed out. By vote the New York City class decided that none should serve it as elders or deacons who could not give a reasonably satisfactory reply to these questions. We suggest a somewhat similar course in all the classes. The examiners of the answers could either be a committee from the class or, if desired, the Society's representatives above mentioned, to examine the answers and give their criticisms upon request.

V. D. M. QUESTIONS FOR ADVANCED BIBLE STUDENTS

(1) What was the first creative act of God?

(2) What is the meaning of the word "Logos," as associated with the Son of God? and what is signified by the words Father and Son?

(3) When and how did sin enter the world?

(4) What is the divine penalty for sin upon the sinners? and who are the sinners?

(5) Why was it necessary for the "Logos" to be made flesh? and was he "incarnated"?

(6) Of what nature was the Man Christ Jesus from infancy to death?

(7) Of what nature is Jesus since the resurrection; and what is his official relation to Jehovah?

(8) What is the work of Jesus during this Gospel age—during the time from Pentecost until now?

(9) What has thus far been done for the world of mankind by Jehovah God? and what by Jesus?

(10) What is the divine purpose in respect to the church when completed?

(11) What is the divine purpose in respect to the world of mankind?

(12) What will be the fate of the finally incorrigible?

(13) What will be the reward or blessings which will come to the world of mankind through obedience to Messiah's kingdom?

(14) By what steps may a sinner come into vital relationship with Christ and with the heavenly Father?

(15) After a Christian has been begotten of the holy Spirit, what is his course, as directed in the Word of God?

(16) Have you turned from sin to serve the living God?

(17) Have you made a full consecration of your life and all your powers and talents to the Lord and his service?

(18) Have you symbolized this consecration by water immersion?

(19) Have you taken the I. B. S. A. Vow of holiness of life?

(20) Have you read thoroughly and carefully the six volumes of STUDIES IN THE SCRIPTURES?

(21) Have you derived much enlightenment and benefit therefrom?

(22) Do you believe you have a substantial and permanent knowledge of the Bible which will render you more efficient as a servant of the Lord throughout the remainder of your life?

Note: It is, of course, expected that each person filling out one of these reports will do so from his own knowledge and not by inquiring for or copying the answers of others. THE BIBLE, STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS may be consulted, however, and citations given.

SUPPOSED OBJECTIONS ANSWERED

One, and only one, objection was raised to the foregoing—a fear that it is Babylonish, sectarian. Ah! it is wonderful how the great adversary strives always to make out that the right is wrong, that the light is darkness. Babylon's method is to take all power and authority out of the hands of the people of God and put it into the hands of one person or a clique of preachers or bishops or elders. Our aim continually is to preserve the liberty of each ecclesia and have each recoginze its own authority and responsibility.

Our reply to the objecting brother may be of interest to all of our readers, and so we present it below:

DEAR BROTHER:—I am glad to see you scrupulously careful of all of the rights and liberties of the church of God, and careful to oppose anything that would seem to savor of sectarianism.

I remind you that sectarianism is an attempt on the part of many companies or classes to control each other in matters of doctrine and practise. We are suggesting nothing of this kind, but feel as much opposed to it as you do. We are not attempting to establish any law or rule which must govern all the classes of the Lord's people, but merely suggesting to them the establishment of law and order in their own midst, by themselves.

For instance, each member of every class in voting for elders and deacons should certainly consider before voting the qualifications of those for whom he votes: (1) What are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not the one to be voted for is clear in his understanding of the truth so as to be apt at teaching it to others; (3) Whether or not the individual has made a consecration of himself to the Lord and has symbolized it; (4) Whether or not the individual manifests a high standard of morals in his deportment, and whether or not he is in sympathy with high ideals such as are represented in the Vow.

Heretofore, the classes have been obliged to surmise on these subjects, and our proposal now is that they do not surmise, but ask the brethren our list of V. D. M. Questions or any other set of questions which the class may prefer, and have their answers to these questions before deciding that they are suitable representatives of the class as its honored servants. This maintains the authority of the class, the ecclesia, as no sectarian system does, and makes the class the judges of the qualifications of its representatives as the Bible directs should be shown by the stretching forth of the hand and the ordaining or authorizing of the individual to serve as a representative of the class.

Your letter intimates a query as to the propriety of appointing three brethren to examine the answers to the V. D. M. Questions.

I reply that each class certainly has the right to recognize or appoint certain brethren in whose judgment they would have confidence to examine the answers given to the questions, and to report if any of them were answered unsatisfactorily in their judgment—so that the class could have the final decision. This seems to be an easier way than to have each member of the class read over the answers to the questions before voting. However, the matter is one for the class to decide. In the case of the New York City congregation, the vote was unanimous that all would have confidence in the broad-minded decision of the three brethren approved as a committee of examiners.

In respect to the Vow: Your letter seems to intimate that you have some opposition to it, and think an acknowledgment of its principles should not be required. Instead of saying what there is in the Vow that you object to, you hide behind the proposition that the expressions of the Vow are not found in that particular form in the Scriptures. I remind you that nothing in the English language is found in the Scriptures, because they were written in another language; and furthermore, that our hymns are not found in the Scriptures, and that what we believe to be clear statements of our faith are not found in the Scriptures in the very terms in which we would express them today. The Scriptures lay down for us the general principles of righteous living, and the true foundations of the faith once delivered unto the saints. We are to see to it that all we sing and preach and pray and write and do, is in line with these fundamental principles which the Bible sets forth. The great mass of THE WATCH TOWER readers have informed us that they believe that the phraseology of the Vow is in full harmony with the essence and spirit of the Word of God. If it is, and any brother finds himself in opposition to it, is he not finding himself in opposition to the spirit of God's Word? and if so, would he be a suitable representative of any class of Bible students, as its elder or deacon? We think not. If any fault can be found with the Vow—if it can be shown to be in any sense or degree antagonistic to or out of harmony with the letter and essence of the Word of God we want to know it in no uncertain terms—all Bible students would want to know this. But no one has yet shown any antagonism nor any deflections in the letter and spirit of the Vow from the letter and spirit of the Bible. We therefore advise all classes that anybody unwilling to assent to the Vow, unwilling to make it his own, has something the matter with him—either his head or his heart, in our judgment, must be out of harmony with the letter and spirit of God's Word and he would not be a suitable elder or deacon.

I trust, dear Brother, that as you read this over and pon-

der it and pray about it, you will realize that you have erred in your first judgment; or if you think of any points that I have not covered and thoroughly answered, it will afford me pleasure to have you state those points.

I here remind you that this Vow is unto the Lord, and not unto the brethren! We hold therefore that any one who declares that he has taken the Vow, has not brought himself thereby under bondage to any of the brethren; but merely declared to the brethren the obligation he has recognized and declared to the Lord—hence it would not be the province of the brethren to investigate the affairs of the brother who declares he has taken the Vow, any more after his declaration than before it. The keeping of that Vow is between the individual and the Lord. It neither adds to nor diminishes his responsibility to the brethren and the class. His declaration that he has taken the Vow merely informs the brethren of the high standard of moral living which he recognizes and is seeking to follow.

WORLD-WIDE PASTORAL WORK

About five hundred classes of Associated Bible Students have voluntarily elected the Editor as their Pastor, and have notified the WATCH TOWER BIBLE AND TRACT SOCIETY of the fact—requesting that in addition to his expositions and pastorals through THE WATCH TOWER columns, he would remember them in prayer and also from time to time send them such advice as he might believe would be for their profit and the Lord's glory through representatives and by mail.

We have rejoiced to note activity in the Lord's service amongst the brethren, and have done our best to open up ways and means by which they could render service to the great King and assistance to his followers. But only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause.

Before suggesting the matter to outside classes, we made a trial of it in New York City. The resulting success was so pronounced that we felt justified in calling it to the attention of all the classes which have notified us of our election as their Pastor, sending to each class copies of the following letters—one to the regular class secretary for the benefit of the elders and the class in general, and the other for the special use of the sister chosen to be the Pastor's lieutenant in this work. The publication of the letters here will make the whole matter the better known to each member of such classes, some of whom may not have heard the reading or may have forgotten the contents.

PASTORAL WORK IN WHICH SISTERS CO-OPERATE

Some months ago we called the attention of THE WATCH TOWER readers to an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from colporteur lists, etc.—persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the truth. We have since been attempting to classify and arrange these addresses, but there are so many of them and our time is so limited that we have gotten comparatively few into the shape originally intended. Rather than delay the important work further, we purpose sending lists of addresses to those who will be co-laborers in this Pastoral Work, at once, that they may be copied and classified by the workers of each district.

While this branch of the work is intended for the sisters only, because we find that usually they are more successful and additionally have more time to invest in the work, nevertheless we are not proposing anything which would ignore the classes of the I. B. S. A. Indeed, so far as we are able to designate, we are suggesting this work only to classes which have informed us that they have chosen me as their Pastor.

The plan is to bring together the sisters of each class who have time at their disposal and the desire to engage as Pastoral Workers under this plan. In such a group, of course, there would be some with more and some with less talent for the service, and some who could do one part of the work, but who would be totally unfit for another part. Hence it is desirable that the sisters choose from their number a Lieutenant having considerable time at her disposal and considerable executive ability, and that breadth of mind which would enable her to appreciate and use the position properly, dividing the work wisely amongst the others and herself. Before the Lieutenant would be elected, prayer should be made for wisdom and guidance in the matter. I have already asked the Lord for special blessing upon such arrangements and will continue so to do. Any sister not qualified for the service ought to rejoice that she has the privilege of setting herself aside for the good of the cause, and might take pleasure in helping another sister who possesses the necessary tact and other qualifications for the work. The Lord will look at our hearts and reward us according to our faithfulness to him and to the truth, and not merely according to the amount of our work.

The activities of this committee, elsewhere detailed, will in a general way consist of visiting the addresses mentioned, ascertaining interest, removing prejudice, loaning STUDIES, etc.; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes—first to hear Chart Talks, and later to become regular Berean Classes. When the matter is workked up sufficiently, the Lieutenant will call upon the elders of the I. B. S. A. class to appoint thoroughly competent brethren to give the Chart Talks. Meantime the elder brethren should be qualifying along this line. Shortly we will have a new edition of "Outlines of Chart Discourses," which will be helpful to them and which we will supply free. We will also be prepared shortly with a good supply of Cloth Charts for such service.

After the Chart Talks have been given and the Study Classes arranged for, the elders of the class will be expected to see to it that the classes are supplied regularly with efficient teachers. Remember the Apostle's instructions as to the qualifications of a teacher—"apt to teach." Do not spoil the Lord's work by any favoritism or by seeking either to give or to receive honor according to the flesh. Let our motto in everything be "God First," and self and every way of the flesh subordinate.

The plan is already in operation in several of the large cities with astonishing success. We think it strange we did not sooner realize the importance of this work and get it into operation. But perhaps it is a part of the work of the present hour—perhaps in some way it is connected with the smiting of the waters with the mantle of Elijah. We could not suggest that it would fulfil that type, but merely that it may be one of the features connected with it.

With this introduction to the work we leave the matter in the hands of the Lord's people, praying divine blessing upon all who are disposed voluntarily to co-operate.

With this we are furnishing some suggestive hints as to method of procedure. With Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

HINTS TO PASTORAL WORKERS IN LARGE CITIES

The Pastoral letter, sent sometimes through a special representative and sometimes through the class secretary, being read to the I. B. S. A. class, constitutes a call for a meeting of all the sisters of the class who have the time and strength to invest in the work described. Their first meeting should be for the purpose of choosing from their number one whom they believe to be the Lord's choice, to serve as Lieutenant, and another to be the Pastoral-Work Secretary and Treasurer.

(We regret that through some misunderstanding our representative appointed Lieutenants at some of the conventions; and that when our Pastoral Letter arrived directing the election of the Lieutenant and Secretary a little confusion ensued. The Society's representatives are properly appointed, but in all matters connected with the classes their choice or their sanction of our choice is the rule. So in this case: while we doubt not that very suitable sisters were appointed, we request that the sisters of each class vote on the question and advise us of the results.)

The class will doubtless consider it a privilege to supply the moderate expenses that will be incidental to this branch of the service, but should it not be so disposed, and should the matter be neglected, refer the same to the below address before it has been longer than a month in the regular monthly report, calling attention to it very particularly.

All reports should be signed by the Lieutenant and the Secretary-Treasurer. Of course, we should be notified immediately after you have had this first meeting—the number present and your selection for Lieutenant and Secretary-Treasurer.

Your first meeting will help to make you acquainted with each other and to enkindle your enthusiasm respecting this part of the work, and enable the Pastor's representative (if present) to form an estimate of the material she will have to use and how it can best be used. Wherever possible we are sending Sister Genevieve Sanford to assist in the organization and classification and explanation of what we have found to be the successful methods of work. If she be with you the explanations here will be the less important, except as you shall wish to have them for reference when she has gone. But if for any reason Sister Sanford cannot be with you,

remember that all the more you will need to depend upon the Lord and to exercise your own best wisdom, justice and love in all arrangements. "Let nothing be done through strife or vain glory."

AT THE SECOND MEETING

This meeting should not be long deferred—"Weld while the iron is hot." Our representatives are first to remember that system is necessary to the best results in anything. Before the second meeting the Lieutenant should procure four city maps as clear and distinct as possible, and four directories of city streets; a red pencil and a blue pencil and a couple of pads of stiff writing paper. The Lieutenant should prepare the first map herself—afterwards give it as a sample to helpers that they may prepare the other three maps.

Using one of your colored pencils, divide your city into sections of approximately ten blocks one way and fifteen the other; or 12 x 12, or 5 x 25, as may be most suitable to the shape of your city. After thus dividing the map, number the different districts with the other colored pencil.

Some of the names furnished you by the Society will be on cards, addresses on which some of the sisters can be set to locating on the maps. When they find the district to which they belong, that number, in colored pencil, should be marked on the card plainly. Others of the names sent to you will be in lists, and each of these will need to be written off on a small pad-paper and in turn each address will need to have its colored figure representing the district to which it belongs.

Cheap file cards may be made by cutting stiff letter paper into convenient sizes, approximately like small post-cards. Do not immediately transfer the names from the DRAMA card or other memorandum or address to the file cards. Merely locate the addresses and district them. When interest is confirmed the address can be transferred to the file card.

Secure address of every sister in the congregation, and let these be the start of the file cards, a red cross in the corner indicating that she is in the truth. Her district should be indicated also on the map, and a small "x" should indicate approximately the location of her home.

The Lieutenant should select district workers according to supposed efficiency and without partiality. Give each worker preferably the district in which she lives, as her field of activity, or a district near, or otherwise the nearest district possible.

If you have an abundance of helpers, one in each district might attend to the book-loaning, and another to making calls on the addresses, but if the workers are not sufficient in number let the calling be done first and the book-loaning be a subsequent work, except as the person called upon might not have the books, but be willing to accept a volume on loan.

The sisters should report to the Lieutenant within a week. You may find that some of them have been hindered by sickness, or others have not found the time they had expected, or others may have broken down and proved inefficient, while still others may need further explanations and assistance. Write a kindly letter to any sister who fails to report in a week, encouraging her, expressing appreciation for what she already has done and hopes respecting her further progress, and assuring her that you will be pleased to have a call from her in respect to anything she does not fully understand. Keep each branch of the service up to its full capacity.

As the sisters complete their visits in their districts the cards or other addresses showing no interest at all should be destroyed by the Lieutenant. Then three copies of addresses of all showing any interest should be made on the file cards, one copy for your file, one to be sent to the Brooklyn office, and the other copy to be retained by the district worker for further use. Impress upon the sisters the need of care in handling cards, lest any addresses should be lost. This copying should be done as promptly as possible.

Some of the districts should be ready for Chart Talks within two weeks after the opening. With much Christian love,

Your brother and servant in the Lord,
C. T. RUSSELL.

N. B.—We will supply you monthly report blanks, which please send to Brooklyn at the close of each month, addressing

PASTORAL WORK DEPARTMENT,
c|o Mrs. Genevieve Sanford,
122 Columbia Hts., Brooklyn, N. Y.

HINTS TO DISTRICT WORKERS RE PASTORAL WORK

Arrange your address cards and memoranda alphabetically. Copy them in this order—alphabetically—into a book, leaving room for four or five names under each letter. Then you can rearrange your cards according to convenience in calling. If any of the cards are not sufficiently neat in appearance, they should be copied, rather than use anything unsatisfactory.

Wherever possible, these cards or memoranda should have a notation of what the individual called upon has already had in the way of truth literature, as a guide to you in respect to what you shall say when you call. Arrange the cards so as to economize your time in making the visits. After each call write a brief history of that call on the card; for instance, "Interested, will attend Chart Talks"; or, "Not Interested"; or, "Moved," etc. This information on each card you should give to the Lieutenant every two weeks, that she may transfer the information to her file, destroying those showing "Moved" or "No interest."

While the meetings to be held will be supervised by the elders of the I. B. S. A. class, we wish still to keep well in touch. Hence please report weekly by post-card to the Lieutenant the numbers in attendance at the meetings, and anything else that would seem to be helpful, as also the names of any who purchase the books. Remember, however, that while it is disirable that the people should buy the books—because they will then give the more earnest heed to the reading of them—yet nothing that would give any suggestion of merchandising the truth is to be sanctioned. Rather than give the impression of trying to sell books, we would offer to loan them; but if the person prefers to purchase, of course we would be glad to have it so.

DISTRICT WORKERS' CANVASS

"Good morning! Is this where Mrs. Wood lives?"

"Yes."

"I am making some calls respecting a Circulating Library for Home Bible Study. I think you indicated an interest in this work some time ago. I would like to talk the matter over with you, if agreeable."

After being invited in, continue:

"At that time, Mrs. Wood, I believe you purchased a set of books called STUDIES IN THE SCRIPTURES.. May I inquire whether or not you found in them something that interested you?"

This is merely a supposed start to the conversation, which of course should vary according to the circumstances of the case, which you have noted on the card. What you shall say further must depend on circumstances as you find them. Possibly you will get a suggestion or a statement that the party found nothing to interest her, but that she knows of some people who are much interested. You thus have the opportunity of learning the address of others; and perhaps, by a little wise conversation, you may awaken interest in the one who you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should earnestly pray and continuously for wisdom from Above to say the right thing, and for grace from the Lord—meekness, patience, love in the heart—that her words might be like perfume and an anointing oil to all who are in sympathy with righteousness.

If the lady has not the books, offer to loan her a volume, and tell her of the proposal soon to have some Chart Talks on "The Divine Plan," given in that district. Explain to her how the CHART OF THE AGES helps to open the Bible to our understanding and to make it a new book. Assure her that the volume you offer to loan her will awaken her interest keenly, because it is different from other religious books and gives the chapter and verse, showing that it is really the message of God's Word, even though different from what some of us had supposed. Inquire whether she would like to be notified respecting the Chart Talks when arranged for. Elsewhere we give some remarks especially on book-loaning, which see. On leaving, express the hope that your next call will find that she has read considerable and is deeply interested.

Write a brief history of this interview on your address memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend a Chart Talk. Be on the lookout also for the Lord's guidance for a place in which to hold the meeting—someone who has expressed interest and whose large parlor or sitting room would seem to be a favorable place. In such a case you might remark, "I was just thinking how convenient this room would be for such meetings, if you would like to have them here. I could not say definitely whether this would be considered the most suitable place or not, but would be glad, if you thought well, to make a memorandum that you would like to have the meetings here.

Confer with the Lieutenant respecting what you have found and the most suitable time for holding the meeting and the most suitable place—the Lieutenant, in turn, keeping in touch with the elders of the ecclesia before deciding definitely on the subject.

As soon as the decision respecting the Chart Talks has been reached, call again upon those who seem favorable. Tell them about the arrangement and ask whether you may expect to see them there. Additionally, write a post-card to each of them the day before the meeting. It might read something like this: "Just to remind you that we are to meet tomorrow, Thursday evening, to hear a talk on the CHART OF THE AGES at the home of Mrs. Wood, 122 West Charles St., at 7:30. I note that your home is about nine blocks from Mrs. Wood's home and suggest that the Fulton Street car, running east, will take you within one block. Get off at E Street. Yours, etc."—Signed.

You should be sure to be in attendance at every Chart Talk in your district, and should call on the interested to keep the interest alive, though the call need not be a lengthy one. Send also a post-card reminder each week.

At the close of the series of Chart Talks, a Question Meeting on the Chart will be in order, and should be announced by the lecturer himself. It is to be hoped that the elders will select only wise and capable brethren for this important service. If a considerable number of those present so desire, it might be intimated at this meeting that a First Volume Berean Study could be started.

Meantime, ascertain some other friendly one who would like to have the Berean Study in her home, provided the one who has volunteered the apartments for the Chart Talks should not seem anxious to have the Berean Study follow in her home. Other things being equal, the Berean study should preferably be held in the home of one of the Bible students. Let the vote for Berean Study of First Volume be taken on the night of the Question Meeting, the fourth night of the Chart Talks—the fourth week.

After the Berean Class has gotten properly started, you may consider it as weaned and, if other important work presents itself, may feel free. Keep in touch with the class; and should any of its members fail to attend for two weeks, be sure that you call upon them before the third meeting.

These classes should be notified respecting all public lectures, should be made acquainted with the meetings of the I. B. S. A. class as soon as their interest begins to develop. It is preferable that not many of the regular Bible students attend these Chart Talks and Berean Studies at first, lest the newcomers should be embarrassed and lest the parlors be too crowded; and that the newcomers may the more freely ask questions and be in less danger of being stumbled—all of the lecturing and leading being done by the one experienced brother chosen by the elders.

We advise that no singing be done at the Chart Talks, nor at first at the Berean Study Lessons. Every meeting, however, might be properly opened with a brief prayer. The meetings should begin promptly and not continue longer than one hour. Please call this to the attention of the leader.

Never sell anything at Chart Talk meetings, considering that those in attendance are your invited guests. If they do not have the books, their homes will be the proper place at which to suggest the purchase.

The Society will furnish, through the Lieutenant, question books for all such classes, free.

Each district worker should have with her when making her first calls in the district a copy of Vol. I., SCRIPTURE STUDIES, so that she could refer to it, saying, "This is the study which I hope will stimulate your interest in Biblical themes." Then will be an opportunity for you to give a talk on the book, offering to loan it if the listener is interested.

Report in person or by letter at least every two weeks to the Pastor's Lieutenant, and every week during the time that the lectures are in progress.

Should you need assistance do not yourself attempt to select an associate, but refer this matter to the Pastor's Lieutenant, who has the full responsibility.

Call upon the Bible student sisters residing in your district. They may be able to give you some information. Do not permit such calls to be of the ordinary kind, with minds diverted to chit-chat or gossip, but hold yourself strictly to your work and be an example. If the circumstances are favorable it would not be inappropriate to have a prayer with such a sister. If such a sister is not engaged in any service, but has time for it, make a mental note of what you think she would be best suited for, and draw the matter to the attention of the Lieutenant, with full particulars as to the time at her disposal, health, activity, age, color, married or single, etc.; also in respect to her spiritual condition, and whether or not she is well posted in the truth and apt at giving it out. Note whether the sister is inactive or discouraged or new in the truth. Let this information come to you as naturally as possible, without boring or close questioning. Note also if she is of a gentle spirit or the contrary.

This information may be valuable to the Lieutenant when at some future time selecting suitable persons to make calls, to read to shut-ins, to fold tracts or to distribute volunteer matter for Chart Talks, Drama, Public Lectures, etc.

Always remember your privilege in connection with the stimulating of the sisters in the truth, as well as all with whom you come in contact, with respect to the glorious things of the divine plan and our wonderful opportunities and privileges.

The book-loaning is a separate work entirely from what we have outlined above; yet where the helpers are numerous and the cards of the interested ones few, the district worker may obtain the consent of the Lieutenant to add the book-loaning feature, which we elsewhere describe.

We suggest the importance of full consecration of heart and life to the Lord before undertaking such work—before it will be acceptable or pleasing to the Lord. Then the consecration should be kept up to date. Every morning divine blessing and guidance should be sought; and every evening a report of our endeavors, failures and desires should be made to our glorious Head, that we may find grace to help in every time of need. Everybody called upon should be impressed with our manifestation of the holy Spirit of love, and with the fact that it alone has actuated our visit. We should sympathize with all who have good desires in any sense of the word; and those who are deep in churchianity, for we are glad to find them interested in higher things; with others who have turned away from churchianity, for we know how hard it is to retain faith under present church conditions; and with others who have been prejudiced, for we are not surprised, and much prefer prejudice to lukewarmness.

Very truly your servant, C. T. RUSSELL.

PASTORAL WORK EXTENDED LATER

It may seem early in this work to suggest an extension of effort outside of the large cities to smaller cities and villages. However, we think it best to lay before you the entire scheme, that we may be working together to the one end—the finding of God's jewels everywhere.

One suggestion is that the Pastor's Lieutenant and the elders in each large I. B. S. A. class be ready to coöperate, as God's providence may indicate, with smaller classes within a radius of—say forty miles. After getting the work of your own city well under control and everybody busy—Chart Talks going, Bible studies going—then look afield to help others.

Some of the smaller classes may be able to adapt our suggestions to their own immediate conditions, and some may not. Such as are not able to do so we recommend should appeal to us or to the larger classes when they want advice or assistance. Then will be your opportunity. But let us never forget the Lord's arrangement—that each class has charge of its own affairs, and only as it might request or desire should any other class intrude or assist. Extension work may therefore best be done in towns where there are no classes—the EUREKA DRAMA possibly being used to open the door.

LIEUTENANT AND SMALL CLASSES CONTIGUOUS

Correspondence requesting aid in the starting of such a work should be sent to the PASTORAL WORK COMMITTEE, % Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, N. Y. Sister Sanford, or in her absence some one authorized, will communicate with a large center of the work near to the inquirer and endeavor to provide the necessary assistance, instructions, etc., for a start. But the work should be carried on practically the same as in the larger centers, with such adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral work now being widely undertaken is the loaning of STUDIES IN THE SCRIPTURES. We recommend that only Vol. 1. generally be distributed; but of course we should be glad to loan other volumes subsequently, if desired. Our hope would be that an interest would develop which would eventually lead interested ones to desire to own the entire set of SCRIPTURE STUDIES; and since they are sold for so small a price—considerably less than cost of manufacture—none could think of our having any mercenary object in connection with their sale. Either the regular edition or the karatol may be used, but in some respects we favor the latter; for it looks smaller and therefore invites the attention of the busy. Nevertheless some may prefer the other edition because more easily read by the elderly.

A chief, or librarian, of either sex, may be chosen by the class. On account of the weight of the books, a brother having a central office or store is sometimes preferable for librarian. The book supply should be kept at some place of easy access to all the workers.

The class should purchase as many volumes as it desires to use. These will be supplied at the rate charged colporteurs—25c per volume, for each of the first three, and 30c for each of the second three volumes (in lots of 50), plus freight charges. Each volume should be numbered, and the numbers may as well begin with 500. If the number be plainly marked upon the paper cover, it will facilitate the keeping track of the books given out to each worker, and loaned by the worker to the interested.

In order that those visited may not think that they are being offered charity in the loaning of a book, we style this work the starting of a Circulating Library for Home Bible Study, otherwise they might be offended, and say, "We are able to buy all the books we need," or, "We can get at the Public Library whatever books we desire."

The volume should be loaned for two weeks and a call made to collect at the end of that time; but of course if there is any interest manifested and for some reason it has not been read in the interim, it might be loaned afresh. Make a memorandum of the date when the book was loaned, and make a monthly report to the book-loaning department of the class, as well as to the Pastor's Lieutenant.

CANVASS OF THE BOOK LOANER.

"I am making some calls in the interest of A CIRCULATING LIBRARY FOR HOME BIBLE STUDY. I wish to talk the matter over with you and enlist your coöperation. This movement is an organized effort to provide everyone who loves the Bible with the means to understand its mysteries—making God's great Book plainly understood.

"I have brought with me a little volume containing sixteen Studies that cover THE DIVINE PLAN OF THE AGES. If you are interested in the Bible, I should be glad to loan it to you."

Upon the acceptance of your proposition say:

"Now, by taking one Study a day you will finish the Volume in two weeks, with an extra Study on Sunday. By that time you will be so well informed on God's Plan that its various divisions will be well defined in your mind. Would you be willing to take one Study a day if you could be sure that in two weeks you would understand God's purposes toward you and yours and the whole world?"

"Yes!"

"Well, that is just what I propose to guarantee you! But remember, my guarantee is based upon your promise of a Study a day, which will require only about one-half hour each day."

Nothing in this book-loaning work interferes at all with the work of regular colporteurs, and the loaner is fully authorized to take an order for books at any time, but is cautioned to remember that this is not her special work.

SOME QUERIES ANSWERED

We take this opportunity of answering publicly some queries that we have received about this work.

(1) Should brethren also engage in this work?

We have not invited the brethren to engage in this work because we believe that there are other things which they can do that sisters cannot do. Besides, while there are tactless sisters who might do more harm than good in this Pastoral Work, we believe that on the whole the sisters are apt to display as much tact as the brothers or more; although there are some brethren, of course, who are very resourceful, very wise. We are merely speaking in general terms and believe that the sisters, on the whole, can render this service better than can the brethren, and it gives them something special to do in the service of the King.

(2) Is it right, Scriptural, for the Pastor to select a sister to be his lieutenant in such a work?

We believe it to be in full harmony with the Lord's teachings that the sisters might so be used. All who receive the holy Spirit, as previously pointed out, are anointed to preach the Gospel. The Lord, through St. Paul, has seen fit to limit the conditions under which a sister may preach—that her preaching may not be of a public character, and that she may not be considered a teacher in the church. Nothing in this, however, interferes with her doing private Pastoral Work of the kind here suggested.

(3) After the sisters shall have formed classes for Bible study, what would be the necessary procedure if there were no consecrated brother in the class, or none qualified to give a Chart Talk or other address?

In such event, inquiry might be made of some nearby class whether or not one of its elders might be spared to render this assistance. If there be no nearby class, or if none could be spared to render the assistance, the Pastor hereby authorizes the sisters to choose one of their number as his representative to give the Chart Talk and, subsequently, to start a Berean Bible Study. She should perform her duties with head covered, explaining the significance of this to the audience, and declaring that she is merely serving because of the necessity of the case, until some consecrated brother shall have developed the necessary knowledge and qualifications to become the leader. Furthermore, she should remind all present that the Apostle's instruction is that the sisters are not to teach in the church, and that a class of inquirers is not understood to be an organized class of Bible students or an ecclesia or body of Christ, but merely novices who, it is hoped, will develop speedily to maturity.

(4) Ought some of the younger brethren be drilled into this work by having them occasionally address the regular class?

Assuredly novices should not be introduced into this work. Good intentions count with the Lord as respects the heart; but more than good intentions are needed for his service, according to the instructions of the Word. Only those that have a talent for public speaking, and additionally have a clear knowledge of the truth and an aptitude for teaching—only such should be assigned to the important work of interesting people who have only recently come to a knowledge of the truth and to a limited degree, and whose minds are more or less prejudiced with erroneous ideas. The very best talent that the class possesses will be none too good for this service.

Let us say, additionally, that to invite novices to address the class on Sundays or at other times in a public lecture would be entirely wrong. The Lord's people should not be bored any more than the public. Such brethren as show some talent should be encouraged to study and to practise, but not to practise upon others than themselves. We have already recommended, and do so again, that the less experienced of the brethren who feel that they have talents for the Lord's service might well be encouraged to have meetings by themselves, with perhaps some elder brother present as a moderator to hear them and to offer kindly criticisms—of manner, voice, tone, doctrinal intelligence, logic, etc. The members of the class should be permitted to criticize each other, but not too severely, lest the humbler ones should be discouraged from making further effort.

We recommend Chart Talks as one of the best instructions for these novices and one of the most efficient ways of learning how to present the divine plan. They should be encouraged to follow quite closely the outlines of Chart Discourses. Following these three outlines, on the fourth night the audience should be invited to ask questions along every phase of the divine plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfil these requirements requires more than a novice; and even the mature of the Lord's people will do well to keep their minds continually refreshed by constant study.

Although we have sent a letter on Extension Work, our thought is that nothing whatever should be attempted beyond the boundaries of the city in which the class is located until that city shall have been thoroughly worked. We would have preferred not to send that letter at the same time; but we considered it advisable that all the dear friends should have the matter well before their minds, and thus learn the wide possibility which may come to them, if faithful, in due time.

NEW OPPORTUNITIES OF SERVICE

Many of our dear friends have been astonished to find what opportunities this work opens up. We find that many who have gotten a little taste of the truth are very willing to attend a meeting, an entertaining Chart Talk on the divine plan set forth in the Bible—some who are not interested enough to undertake special reading. As they become interested in a Chart Talk, they generally become interested in the reading; and all of the talks should be had with a view to impressing upon them the importance of Bible study, and the need that they have for the Bible Keys, if they will get any profit out of the study. They know, and we all know, that the Bible has been in the hands of the people freely for over one hundred years, and that much Bible reading, verse about and by the chapter and by so-called Bible study, has been going on in all denominations with little result.

Few, except Bible students, can really answer any Bible questions. Having learned how to study the Bible, let us continue in the same way and extend the same helping hands to others. Nevertheless, if there are some who have not yet convinced themselves of the folly of the old method of Bible study, it is not for us to hinder them, but to bid them God-speed, and ourselves to continue in the way in which the Lord has blessed us and is continuing to bless us.

SMITING OF JORDAN NOT FAR OFF

Our thought, dear brethren and sisters, is that a great work is before us, and that in proportion as we get ready for

it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time" (1 Peter 5:6); for "he that humbleth himself shall be exalted."—Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. Let us all, dear friends, get more ready—nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it.

ANGELOPHONE HYMN RECORDS

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices — $8.33, $16.67, $33.33, instead of $25.00, $50.00, $100.

Now we have a still more important announcement—Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, "hill and dale cut," of a size which usually sells for 35c up. But, indeed, such hymns and in such variety are not to be had anywhere for any money.

The singer's voice is excellent, clear, distinct—quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known barytone.

NOW THE ASTONISHING FEATURE!

The entire set of 50 hymns can be ordered through us for $5—only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding—postage 2c extra.

At our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor and was gotten out to avoid the patents covering the original, superior "hill and dale cut"; said patents have now expired.

The Angelophone has a reversible sound-box, which permits it to play any kind of record made. But not so the Victor and Columbia machines; to use the Angelico records on them, a little sleeve is necessary, which can be purchased at any 10c store, or can be ordered with the books and records. Address orders to ANGELICO, 28 West 63d Street, New York City, or to 184 Fulton Street, Brooklyn, New York.

* * *

It affords us genuine pleasure to think that Bible students can now have in their homes phonograph music which really represents their sentiments—much better than does the majority of the jiggy, rag-time stuff usually sold at from 60c to $1 per record.

"A little nonsense now and then,
Is relished by the best of men;"

But nonsense all the time nauseates even the worldly. On the other hand, there is a sweet, quieting influence exerted by the beautiful hymns of our selection which go to the heart of old and young, saint and sinner. Surely, Bible students will wish to "Lift high the royal banner," and to show forth the praises of their King! And such hymns as these in so clear and distinct a voice will surely appeal to your neighbor, too.

We are glad that these records have come out in time for the holiday season and the longer winter evenings. We have warned the Angelophone Company to be prepared for many large orders to be shipped out promptly. We vouch for the Angelophone Company that you may safely send the money for whatever you may wish to order, by P. O. Order.

PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

Arrangements have been made for Pilgrim Brother P. S. L. Johnson to serve the friends in Great Britain. Classes there desiring appointments will please communicate with our London Office.

VOL. XXXVII BROOKLYN, N. Y., NOVEMBER 15, 1916 No. 22

DEATH OF CHARLES T. RUSSELL

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to co-operate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Santa Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his secretary, telegraphed the information to the headquarters of THE WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place Tuesday in the United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in his service.

A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for the press at the time of Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample manuscript to insure its publication for an indefinite period. The affairs of THE WATCH TOWER BIBLE AND TRACT SOCIETY will likewise be continued according to provision made by him before death.

Anyone desiring extra copies of the Memorial Number will please advise us immediately. Extra copies at the usual price—5c each.

"THE EARTH TREMBLED"—AND FELL

"His lightnings enlightened the world; the earth saw, and trembled."—Psalm 97:4.

God's holy prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!" (Psalm 97:1) As we have shown in SCRIPTURE STUDIES, Vol III., Study 9, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will his glorious reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of his great purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purpose.

"A FIRE GOETH BEFORE HIM"

If we inquire, Why is this day of his presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of his Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." (Psalm 97:3) All the wilful and persistent opposers of his righteous course shall be "cut off," "destroyed," "burned up," "devoured with the fire of his jealousy."—Zeph. 3:8.

This work of judgment and the consequent time of trouble being a necessary preparation for the glorious reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that he who smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto him, obey his counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure? Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already, it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled—"Men's hearts failing them for fear, and for apprehension of the things coming on the earth"!—Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW—AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD—AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalm 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven—from the high place of authority and control; therefore they give thanks at the remembrance of his holiness (Psalm 30:4)—of his justice, wisdom, love and power, which insure his doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some—heedless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heaven." (Hebrews 12:25) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and

who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands—the human philosophies, and science—"falsely so called"—of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses—our Lord Jesus Christ.

The Mountain (kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments. (Isaiah 2:2) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25) And now—since the Spring of 1878—God has "set his king upon his holy hill of Zion." (Psalm 2:6) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psalm 50:1)—from the east to the west. We see the lightning flashes of truth and righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest "a promise being left us of entering into his rest, any of us should seem to come short of it!" (Hebrews 4:1) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29) Every one called to share in the coming kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this "evil day" are accomplishing this very work. In the end only the true will remain. "Seeing that we look for these things [let us] be diligent, that we may be found of him in peace, without spot, and blameless" (2 Peter 3:14), ready for the entrance into that rest which yet remains.

ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was his custom, drew an illustration of something familiar to all his hearers. God's care over the lilies seemed a fitting reminder of his greater care over his own people, of his infinite wisdom, power and love. He who so carefully supervised the clothing of the simple flower—which bloomed only to fade in a day—that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in him!

SOME HAVE HIS PROMISE—SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation—the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, his promises were theirs. All things should work for their blessing—their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in him who had chosen them to be his peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into his family and some have not! that some have his promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional—only for those who make a covenant with the Lord under the special arrangement open during this Gospel age. To the Christian this lesson of unfailing trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge—in the spirit of love, which casts out all fear. It means a nearness to God, a fellowship with him, which those who have not learned this lesson cannot enjoy.

THE WORLD'S HEAVY BURDENS

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst his audience, generally the poor; and the poor in Palestine and other Eastern countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in his time, saying that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professedly the people of God, had not learned implicit trust in him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that his disciples were to realize that God knew what things they had need of before they asked him, and should rest fully content in the matter of what God would provide them respecting their temporalities. Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature—"Consider the lilies of the field." It was a forceful reminder that the things of the kingdom were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.

PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? "How they grow!" What does this mean? Jesus himself answers, "They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very

numerous species, we should judge, growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as new creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be overanxious regarding our spiritual growth. We are simply to do our best, and trust the growing to him. But we are to be particularly engaged respecting the things God has promised us as new creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love him. If we give our attention to these things, the Master assures us, the heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessings we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that he would not have us do any more spinning or toiling than the lilies do; that he would not have us labor with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, he is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our heavenly Father, expecting and accepting his providential care and overruling in all our affairs and interests.

"Just leave all with Him; lilies do, and they grow;
They grow in the rain and they grow in the snow.
Yes, they grow.
They grow in the darkness, all hid in the night,
Or if in the sunshine, revealed by the light,
Still they grow.
They ask not your planting; they need not your care
As they grow;
Dropped down in the valley, the field, anywhere,
There they grow—
In garments of beauty, arrayed in pure white,
All radiant in glory from heaven's own light—
Sweetly grow."

REST AND PEACE IN PERFECT TRUST

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind of soil, where our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, he can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for his leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, he will change them, if we trust in him; and surely, if we are his children, it is his will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to his will and wait for him to point out a different way, if it shall seem best to him. Let us as lilies of his planting, bloom for the glory of our heavenly Husbandman.

ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to him. We are merely to acknowledge that we are dependent upon him for the necessities of life, that we are looking to him, that we are waiting on his providence and will accept those things which his wisdom provides as proper for us in connection with the instructions of his Word.

So on we go, growing daily, happy and content in God, and preparing for the kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil,
Taking on fairest hues from sun and wind and rain,
Soon shall thy beauty grace the Heavenly realms above,
Transplanted to a fairer clime to bud and bloom again!"

"HOW LONG, OH LORD, HOW LONG?"

How long, Oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?
I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.

"JESUS CHRIST—THE FIRST AND THE LAST"

DECEMBER 10.—REVELATION 2:1-17.

[Paragraphs 1, 2, 3 and 14 of this article were reprinted from article entitled "Jesus Revealed to John in Vision" published in issue of June 1, 1901. Paragraphs 4-9 and 15-31 were reprinted from article entitled "The Mystery of the Risen Christ" published in issue of June 1, 1905. Please see the articles named. The remainder is printed below.]

"THE FIRST-BORN OF THEM THAT SLEPT"

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was "the first born of the dead." That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's

second advent the world will be far from converted to God; for "all kindreds of the earth shall wail because of him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before his return; but when God's Word and plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

Christ and the glorified church, made "partakers of the divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately "every eye shall see [Greek, *horao*, discern] him." But "he cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains—kingdoms of this world—are trembling and falling, when the earth—organized society—is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.

"Blessed Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from Heaven.

"'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

"'Tis a fountain, pouring forth,
Streams of life to gladden earth,
Whence eternal blessings flow—
Antidote for human woe.

"'Tis a mine, aye, deeper, too,
Than can mortal even go;
Search we may for many years,
Still some new, rich gem appears."

"FAITHFUL UNTO DEATH"

DEC. 10.—REVELATION, 2:1-17.

"Be thou faithful unto death, and I will give thee the crown of Life."—Verse 10.

THE REVELATION A BOOK OF SYMBOLS—SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED BY "THE SEVEN CHURCHES WHICH ARE IN ASIA"—THE NAMES OF THE CHURCHES CHARACTERISTIC—THE GREAT FALLING AWAY—THE TRUE CHURCH CALLED "OVERCOMERS"—THE LORD'S RETURN DURING THE LAODICEAN PERIOD OF CHURCH HISTORY.

While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord "sent and signified [told it in signs and symbols] by his angel unto his servant John." (Revelation 1:1) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also adapted to the different periods of church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A. D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in his right hand," etc. (Chapter 1:20) The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all and followed him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the Paradise of God." It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil"; and our Lord's promise in today's study is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In his message to the church of this epoch our Lord styles himself "the First and the Last, which was dead and is alive." In no other sense or way could he be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures.—Revelation 3:14; Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A. D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has even seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should "not be hurt of the second death," but should receive the crown of life—immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is "He who hath the sharp Sword with two edges" [Greek, two-mouthed]—the Word of God. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of

Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually grafted upon the true stock—"the faith once delivered to the saints."—Jude 3.

Thus gradually the church was led into error, evil practises, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16) So these Pagan priests taught the church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs—fathers—of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the bishop—pope or father—of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man father." (Matthew 23:9) Of course, they received the promised persecution. (2 Timothy 1:12) This class in Pergamos is commended by our Lord under the symbol of "Anti-pas, my faithful martyr." In the Greek, anti means against, and Papas signifies father. In this stage of the development of the church those who sought to be popular received the emoluments of the church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period of Papal persecution. The virgin church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour. The message is sent by him "who hath eyes like a flame of fire," to watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and "feet of hard brass," to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (1 Kings 18; 19) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and one-half years was evidently a type of the "time, times and a half"—1260 years—of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord."—Amos 8:11.

THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the church.

Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord's second coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown—except to the watchers—for some years after his arrival; and his presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord's Parousia—presence—is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3, 4) Thus they are unable to understand "the signs of the times," revealing his return.

THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept my Word, and hast not denied my name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth them that are his," and in due time will fully and eternally acknowledge them.

THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is he?" (Matthew 22:42) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isaiah 26:16-18) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (Daniel 5:25-29) Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall."—Revelation 18:7, 21.

SOME ITEMS OF INTEREST

THE WAR OBSESSION

"Does it not strike you that a most dangerous world-wide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming too easily adapted to that condition.

"The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual, and even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude toward war may soon become chronic all over the world; it is almost so in Europe now."

"WITH THE SKIN OF MY TEETH"

——JOB 19:20.——

The following is a partial synopsis of the description of the teeth-membrane or skin, in "Tomes' Dental Anatomy," 1904, Fourth edition, London. It shows that Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book.

"Nasmyth's Membrane"

"Under the names of Nasmyth's Membrane, Enamel, Cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thick layer of cementum, there is an exceedingly thin membrane, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulated pattern may be brought out as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of strong Nitric or Hydrochloric Acid and only swelling slightly when boiled in Caustic Potash."

INTERESTING LETTERS

WHOM THE LORD LOVES HE CHASTENS

MY DEARLY BELOVED PASTOR:—

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly done so. We now pray that God shall overrule all our mistakes for the good of his cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the harvest work, and after praying over the matter, feel directed of the Lord to lay it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting present truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, with the result that after a season of measurable prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement as of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide things needful in an honorable way (farming). Our family of seven children are growing—our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and some are giving evidences of full acceptance of the truth. There are brethren in large classes who could and would as elders do this work at a considerably greater expense than myself, owing to distance, etc. Since I have no class direction should I call upon those brethren, or do this work myself—especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each meeting held, numbers in attendance, number manifesting interest, etc?

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to eldership. We have sent in our answers to these questions, but have not heard as to what grade we made. We are sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for his flock, and shall be glad to abide by the outcome of our examination.

(4) Considering the fact that we have lessons each day in the week at home, would it be proper for my family to sacrifice my leadership to other work on Sundays?

Praying every day for you, dear Brother, that you may receive strength, courage and wisdom from above to continue in the way until he shall say, "It is enough," and soliciting an interest in your prayers,

I am sincerely your brother in hope, ———

OUR REPLY:—We rejoice with you that the Lord did not permit you to drift away from him, but gave you experiences which directed you, and brought you important lessons.

We quite approve your course of going forth every Sunday, or whenever convenient opportunity may afford, to neighboring villages and towns, to spread the knowledge of God's Word and of the divine "Plan of the Ages." We are glad that you are thus engaged and that the Lord is granting you to see some fruit from your labors. We would encourage you to go on in the good work, believing that you will not be sacrificing the interests of your home so long as you continue the worship of the Lord and the study of his Word therein. A further suggestion we would make is that you introduce the reading matter to all who manifest any interest. It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves —STUDIES IN THE SCRIPTURES, WATCH TOWER, etc.

Since you are not identified with any ecclesia, it would not be necessary for you to appeal to any. Authority to preach God's Word goes to whoever receives the holy Spirit, in proportion as he may have talents for service.

The V. D. M. questions have been sent out freely, and many of them have been returned, but we have not yet had time to make an examination of them. Shortly we hope to appoint a committee to examine all the papers and to pass upon them, and we will then be glad to notify each one in respect to the accuracy of his answers, as viewed by the committee.

May the Lord's blessings continue with you richly!

ONE USED HIS BRAINS—THE OTHER DID NOT

DEARLY BELOVED PASTOR:—

Greetings in the name of our Lord and Savior Jesus Christ! I have been wanting to give you my testimony for some time; how I got the truth, and what it has done for me. I had often heard the saying, "As a man soweth, so shall he also reap," and I was sowing bad thoughts in my heart, and reaping bad habits.

My first start in the Christian life was in the fall of 1914, when I joined the "Knights of Malta." I got out of each degree just enough of the Bible to make me want to know the rest; so I would go home and get my Bible and read the connections. It got so interesting to me that I started at Genesis and read everything to the end of Revelation. In that way I was getting rid of some of my bad thoughts, for some good thoughts.

I was a great fellow for condemning the Roman Catholic religion. I was working with a Catholic friend at that time, and I asked him one day why he did not use his own brains instead of believing everything the priests told him. He asked

what church I went to, and I told him that I was a Presbyterian, and he inquired why I was one. I told him, "Because my mother and father were." He asked, "Why don't you use your own brains?" I replied, "That is right; I am going to use them." He was telling all about St. Peter as being the first pope, etc. So I bought a "Theological Dictionary" which gives the history and belief of all denominations. I asked our heavenly Father to show me which was the right one. The first that I read was the history and belief of the Presbyterian Church. It did not take me long to find out that I did not believe what they taught. The more I read of the different beliefs the more disgusted I got. I saw your sermons in the Pittsburgh papers, but I did not read them very often, until one day I saw your sermon on, "Peter and the Kingdom Keys," and read it carefully. I found that you proved from the Scriptures that St. Peter was not the first pope. It gave me more zeal to read and study your sermons. The one, I believe, that got me into the truth, was your sermon on "Christ Buried in the Flesh and Raised in the Spirit." I told my wife (who is also with me in the truth), that I was going to send for a set of STUDIES IN THE SCRIPTURES. But our heavenly Father, seeing that my heart was ready for the truth, did not give me a chance to send for them. He sent one of his messengers to my home with them. It was April 15th, 1915, and I have been making a close study of them ever since, and I thank my heavenly Father for calling me "out of darkness into his marvelous light." I rejoice in trials and tribulations, because my love for our heavenly Father casteth out fear.

My wife and I had the great pleasure of hearing you talk at the Carnegie Hall, Pittsburgh, May 9th, 1915. The first time we attended a meeting in the Auditorium, Pittsburgh, was July 4th, 1915. Brother Kendall gave a talk on the Life of Christ, from Isaiah, 53d chapter. We made up our minds that from that time on we would follow you as you follow the Lord Jesus Christ.

October 10, 1915, I sent nineteen letters which I received from the Brooklyn Tabernacle, to the elders, deacons and the Minister of the Presbyterian Church, notifying them why I was withdrawing and asked each one of them to come to my home and we would talk it over. None have come yet. Shortly after, I passed the minister on the street, but he did not recognize me. It was told me that he said he did not want to have anything to do with Pastor Russell or anybody that believed in his teachings.

My wife and I consecrated ourselves to God during the October, 1915, Convention in Pittsburgh, and we symbolized our consecration by water baptism January 2d, 1916. We have been striving ever since to be overcomers by making the good fight, and guarding "the faith" to the best of our ability. We ask that you remember us in your prayers, that we may be faithful unto the end, when it will be said, "Well done, good and faithful servant, enter into the joys of thy Lord."

With much Christian love,

BROTHER AND SISTER HEADRICK,—*Pa.*

A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:—

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the truth.

The opposition is getting strong, but the Lord knows all about that! I thank him always for this opportunity to serve him. How kind he was to let me have this Light and his robe of righteousness to hide my blemishes as they become more perceptible!

I thank him for your visit here. It has been a greater blessing than we knew. May our Father bless you and send you back!

In Jesus' Name, BUEBO ELLER.

BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:—

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motors cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons—very often three or four—and in many cases the father also.

"If ever there was a time to preach the truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless us, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

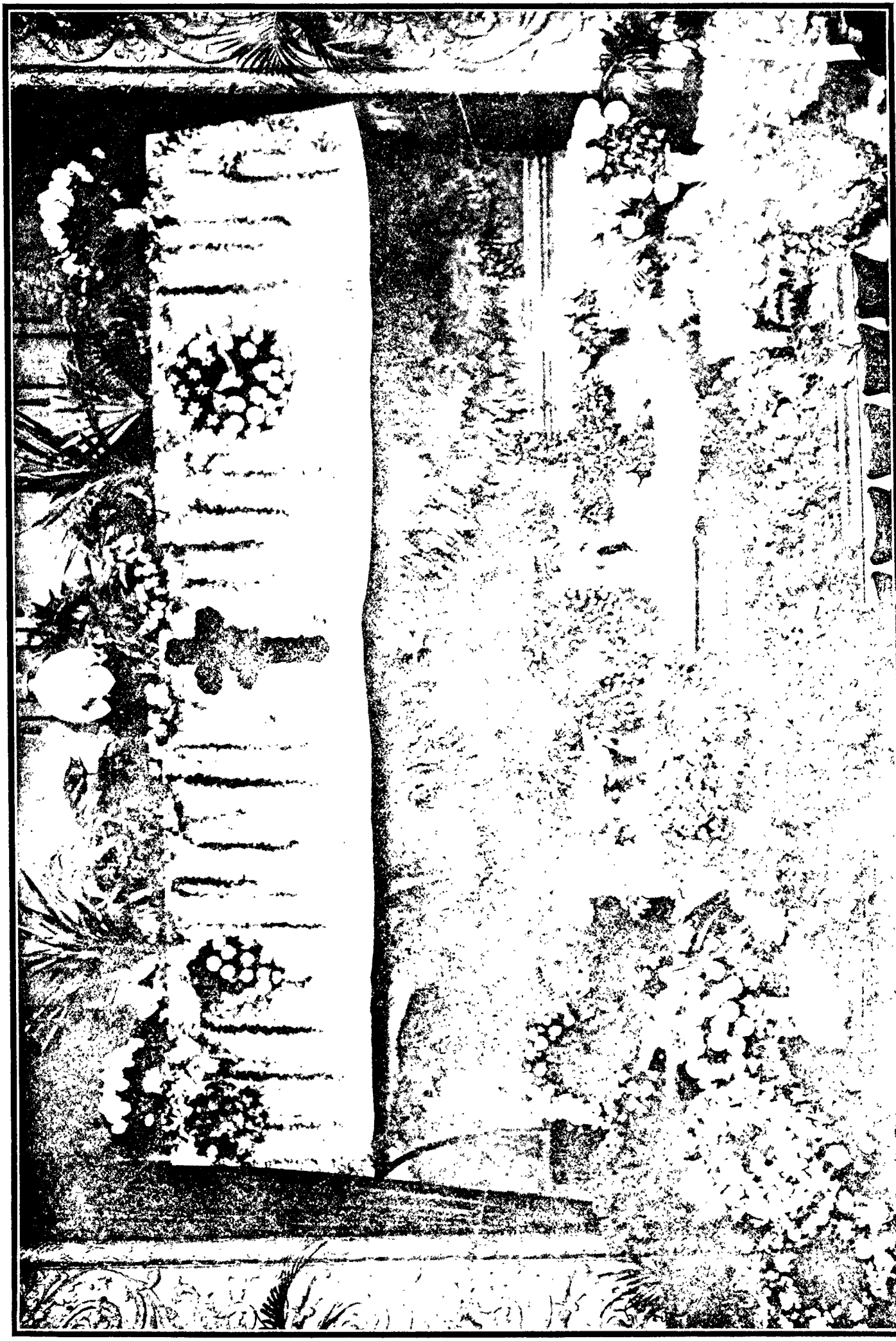
ECCE HOMO!

[*In loving remembrance of Pastor Russell and his Ministry.*]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown
He kept to his moorings, and laid his life down
In *the place where God put him.* What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad;
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message—he gave it to men;
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the warfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head.
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet his Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"



"FAITHFUL UNTO DEATH"

The
WATCH TOWER
and
Herald of Christ's Presence

VOL. XXXVII BROOKLYN, N. Y., DECEMBER 1, 1916 No. 23

The Watch Tower Editorial Committee:
This Journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as Truth each and every article appearing in these columns. The names of the Editorial Committee now serving are: W. E. VAN AMBURGH, J. F. RUTHERFORD, H. C. ROCKWELL, F. H. ROBISON, R. H. HIRSH.

BIOGRAPHY

Charles Taze Russell, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of "OBJECT AND MANNER OF OUR LORD'S RETURN," "FOOD FOR THINKING CHRISTIANS," "TABERNACLE SHADOWS," "THE DIVINE PLAN OF THE AGES," "THE TIME IS AT HAND," "THY KINGDOM COME," "THE BATTLE OF ARMAGEDDON," "THE ATONEMENT," "THE NEW CREATION," "WHAT SAY THE SCRIPTURES ABOUT HELL," "SPIRITISM," "OLD THEOLOGY TRACTS," "THE PHOTO-DRAMA OF CREATION," et cetera, et cetera.

He was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed about the management of his journal and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology, uniting himself with the Congregational Church, and became active in local mission work. The doctrine of eternal torment of all mankind except the few elect became so abhorrent to him that at the age of seventeen, he was a skeptic. He said, "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving; his standard would be lower than that of many men." He continued to believe, however, in the existence of God, but was not willing to accept the commonly understood teachings as God's revelation of himself to man. He turned his attention to the investigation of heathen religions, only to find all of these unsatisfactory.

HIS TEACHINGS

Naturally of a reverential mind, desiring to worship and serve the true God, he reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the message of Messiah's kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the Bible to be understood; and that, being fully consecrated to the Lord and to his service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

He clearly taught and proved his teachings by the citation of Scripture authority—that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death—not eternal torment; that death came upon man as the just penalty for the violation of God's law; that death means the destruction of man; that God, in his goodness, has provided the great ransom price whereby man may be delivered from the bondage of sin and death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit-being, possessing the divine nature; that by his death and resurrection Christ Jesus provided and produced the ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into heaven and must come the second time; that the period of time elapsing between the first and second coming of the Lord is devoted to the election of the members of the body of Christ, taken from amongst men; that the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the ransom price, a full consecration to do the Father's will even unto death; that all who thus are consecrated and begotten of the holy Spirit and are overcomers shall have part in the chief resurrection, and be exalted to positions in the heavenly kingdom of God and participate with Christ Jesus in his Millennial reign for the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that under said reign the wilfully disobedient shall be everlastingly destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial reign the earth shall be brought to a state of Edenic Paradise, and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautiful earth in all the ages to come.

HIS WORK

Seeing that God has such a wonderful plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians, he was looking for the second coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that his second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by the word of mouth, he promulgated the Gospel of Messiah's kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS	1,450,000
TABERNACLE SHADOWS	1,000,000
DIVINE PLAN OF THE AGES	4,817,000
THE TIME IS AT HAND	1,657,000
THY KINGDOM COME	1,578.000
BATTLE OF ARMAGEDDON	464.000
THE ATONEMENT	445,000
THE NEW CREATION	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

> "His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end"—the "end of the age," during which the Lord has been conducting his great harvest work; that, in harmony with the Lord's own statement, this harvest work is separating true Christians designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to THE WATCH TOWER of June 1st, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him or by any of his associates. He had faith that the Lord would supply sufficient money to carry on his work; that the work was the Lord's, and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of $11.00 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea," as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out from his office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, he ordered an edition in regular post-card form, with space for message, which may be had at 10c per doz., postpaid. We have also a quantity of the same picture in post-card size, printed on heavy coated paper, with "Our Morning Resolve" on the reverse side. These will cost 6c per doz., postpaid.

WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family—and all other dear colaborers in the harvest work—yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible the unity of the faith and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The WATCH TOWER or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—especially so to the doctrine of the ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committtee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number—that purity of life, clearness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,
WILLIAM E. VAN AMBURGH,
HENRY CLAY ROCKWELL,
E. W. BRENNEISON,
F. H. ROBISON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of THE WATCH TOWER or extracts from my discourses, but that no name shall appear in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the French, the Italian, the Danish and the Swedish or any other foreign publications controlled or supported by the WATCH TOWER BIBLE AND TRACT SOCIETY.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY. This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY—whoever may be holding that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

I have already donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the WATCH TOWER SOCIETY Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and coöperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that "so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of THE WATCH TOWER following my death.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master's presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of THE WATCH TOWER—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses—seventeen in number—appear in this issue of THE WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen on such an occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room enough for the speakers and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell's suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toronto, Canada; C. B. Shull, Columbus, Ohio; G. C. Driscoll, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesias? It is my purpose to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would

like to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that time on it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge of the various departments of the work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directing him in writing them and that to my understanding the organization for the work here was complete. He said, "I am glad, Brother; for no one can work without an organization. Now that you have my plans before you, proceed and do your best." Later on he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done to organize matters, to the end that they might run smoothly, was done.

Respecting the continuance of THE WATCH TOWER: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we can continue to read the Lord's message through our Pastor as published in THE WATCH TOWER, even though he is not present with us in the flesh. It appears clear now that the Lord left our Beloved Pastor with us to the end that he might, as did St. Paul in his day, "bear the church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one he placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was his fellow, even as he smote the Shepherd. As Jesus quoted a portion of this text and applied it to his own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed, until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse—the "hand" or power of the great Jehovah would rest upon the little ones left over.—Zech. 13:7.

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action—more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to heavenly glory. May the Lord help us all as we endeavor to serve him!

ADDRESSES AT AFTERNOON SERVICE

PASTOR RUSSELL'S LAST DAYS—BY MENTA STURGEON—NEW YORK

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time. At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer, beginning with the words:

"O Lord, Thy promised grace impart,
And fill each consecrated heart!"

and quietly withdrew to his Study. There he dictated nine letters, giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock p. m., it carried away our precious Brother on his last pilgrim journey, which was to end in heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as was his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London; and ere long made our first stop, Detroit, on Tuesday afternoon. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together in Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on his last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock, we expected to be in Chicago, but found ourselves instead sidetracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train

for Kansas City via Springfield, that a lady from the South, who had been visiting with her daughter and her son in Chicago for some time, came up to Brother Russell, introduced herself as the daughter of a certain lady who had formerly lived in Allegheny, who was a believer in the truth, and whose funeral Brother Russell had conducted. She explained that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOTO-DRAMA OF CREATION—so much that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the SCENARIO. This SCENARIO was both promised and sent. Brother Russell, as usual, inquired respecting the consecration of herself and daughter, and they expressed themselves as seriously considering the matter.

How many times have I heard him ask people on the trains, in the stations, hotels, everywhere, "Are you consecrated?" He nearly always brought this in. He had many opportunities; for people recognized him everywhere and desired to speak or have a few words with him. People on the train knew him—brakemen, porters, conductors and passengers. In the stations, hotels, on the streets, everywhere, he was recognized. Many a time people came to me on the train and inquired, "Is that not Pastor Russell?" and would say, "I knew him by his picture in the paper," or "I heard him lecture at such and such a place." Sometimes they would inquire just after he had walked through the train, "Who is that distinguished gentleman with you?" In this way we were able to send out many First Volumes and other printed matter of the Society.

LOSS OF BROTHER RUSSELL'S VALISE

It was toward midnight when we reached Springfield, where tickets would have to be procured. Brother Russell sat up late and intended to stay up until we reached Springfield; but, responding to gentle persuasion, he left the matters to be attended to in my hands, and retired. It was a rainy, cold night; but still there were faithful friends waiting at the station in order to give him his mail and have a few words with him. They were satisfied when we explained the conditions to them, gave the writer Brother Russell's mail and sent much Christian love to him, which he much appreciated. The brother who substituted for Brother Russell at Springfield said that the friends had encountered less objection in preparing for the public lecture than at any previous time; and he attributed this to the good and thorough work done on a previous visit, when Brother Russell spoke at the State Fair.

At Kansas City on Thursday morning we encountered so many difficulties in purchasing tickets for the West that it became necessary that I make a trip up into the city through the rain, and with such delay that Brother Russell did here what we had never known him to do; viz., run to catch a train. We are saying these things to show how different this trip was from anything that had ever preceded it, and how his trials increased as he proceeded on his journey. We reached Wichita Thursday afternoon in time for an afternoon meeting; but it, with other work in Wichita, was more or less interfered with by the loss of Brother Russell's valise. The dear brother who took it in charge, in getting his auto ready, placed the valise on the foot-board, and in starting off, forgot to take it in with him, with the result that it fell off somewhere between the station and the place of meeting. This caused the writer to leave off taking notes of the discourse, and go back with the brother in an effort to locate the lost article. We did everything we could, to no avail, and finally inserted a notice in the newspaper offering a reward to anyone who would return the grip.

We remained over the next day in the hope of getting it; and in the meantime made some necessary purchases of articles that Brother Russell would need on the journey. The public meeting was held at night, after which he was quite tired. The next morning he was later than usual in coming from his room; but after breakfast we worked together until noon on some documents and letters that he had previously dictated. It was here that a traveling salesman of fine appearance introduced himself to Brother Russell as interested in his writings. He proved to be the son of a prominent minister in Allegheny who, at one time, bitterly opposed Brother Russell and the work he was doing. This gentleman's wife was also interested; and we afterwards met her at the public meeting in Dallas, Texas. Having done everything we could to locate the missing valise, we finally gave up the search, and were shortly on the train en route for the Dallas Convention.

EXPERIENCES AT DALLAS

As we arrived at Fort Worth at an early hour, it was not convenient for the friends to meet us, and we took the Electric for Dallas. The State Fair at Dallas was in progress, and every hotel was crowded. On account of Brother Russell's physical condition we were obliged to leave the car before reaching Dallas; so that when we came in by foot, after walking seven blocks through crowded streets, all connections with the brethren were broken. After some difficulty they found us. The hotels were all over-crowded; we were consequently taken to a private rooming house, were several of the brethren attending the convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

Brother Russell closed the Dallas Convention with a Love Feast and was much impressed with the earnestness and evident sincerity of the friends there. That night he spoke to the public for two and a half hours, during the course of which talk there was no little confusion on the rear of the stage by the coming and going of a theatrical troupe that was to play in the theater that night. One of the members of this troop recognized Pastor Russell as the speaker and asked permission to join in the closing song. He had a strong, mellow voice, and joined heartily in singing, "All hail the power of Jesus' name!" After a little rest at the nearest hotel, several of us walked to the station, and there had to work our way slowly through the jam as best we could, it taking us fully a half-hour to reach our train after arriving at the station. Boarding the train at Dallas that night, October 22d, Brother Russell was tired, and his head was aching. Some medicine was taken, and he retired.

Upon arriving in Galveston the next morning, he was not well by any means; but the brethren having arranged for a morning meeting, he consented to speak to the friends at 11:30, following a discourse by Brother Sturgeon. It was at this meeting that he did something we never knew him to do before. He wrote on a piece of paper his text and one verse of a song, and told the friends that he had done so that he might make no mistake. This paper is before us and reads:

"WHEN YE SEE THESE THINGS begin to come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh."

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

BROTHER RUSSELL'S LAST MEAL

The discourse was taken down, and will be printed in due time. The last letters Brother Russell dictated were just before going to this meeting. After it was over the brethren gave him a drive down the Sea Wall Boulevard; and he seemed to enjoy the balmy sea breeze and the beautiful, rolling waters of the Gulf of Mexico. During the little outing on the Boulevard, a dear brother laid before Brother Russell his troubles and received advice. There were nine brethren who took dinner with us that day at the Hotel Galvez; and he answered their questions, and seemed to enjoy the fellowship and the meal. This proved to be the last meal that Brother Russell ate. Hereafter it was to be a little fruit juice, a swallow or two of a soft-boiled egg, or something like that.

We were presently off for the public meeting in Galveston, which was held in a capacious, beautiful auditorium; but, it being Monday afternoon, not more than 500 were present. However, he had to work just as hard, and even harder, and was very tired at the close. Going by auto to the Post Office and then to the train, the friends were there to talk and ask questions until time for leaving, he, in the meantime, eating nothing. At 7:45 we were at Houston, and there were eager, earnest friends waiting for him, who accompanied him to a well-filled auditorium containing some 1,200 people, to whom he spoke for about two and a half hours, making a total of six hours' taking on Monday, Oct. 23rd. Was he tired? Was he worn and weary?

Traveling all night then and reaching the home of Sister Frost Tuesday morning, it was not surprising to find him in much physical pain. His labors were telling on him more than ever. His overworked body began to break at its weakest point. Cystitis was becoming acute. We secured various things for him that morning—in fact, everything he wished, and he seemed to know exactly what to get and do. He worked faithfully on his case all morning; and although we had gone to see a doctor who was somewhat interested in the truth and who would gladly have called to see him, yet it was not his wish. He appreciated the kind offer, but indicated that he would not need a physician's services. He had himself the best knowledge of the case to be had, was most skilful in its treatment, and had a servant at hand who would do readily and gladly anything he desired. This was all he wished. The choicest of fruit was placed just outside his door, but he did not touch it.

Conditions were getting serious. Brother Russell signed a few letters we had written, gave us to understand that we were doing more important work than we realized and then had us substitute for him at the 11 o'clock meeting at the Hall. Sister Frost generously placed her auto at our disposal, so that we could easily and quickly go to and fro. He went to dinner with us, talked pleasantly to everyone, and was as humorous as usual; but he ate nothing, although the dinner was excellent. After the meal we went upstairs together arm in arm to his room; and after talking for awhile, he asked us to take the consecration service at the Hall at 3 o'clock. This we did and returned immediately to his room.

I then went to every telegraph office in town in search for a telegram which he felt sure would be here from Chicago, since we had not received it at Dallas. His valise had, however, been received at Dallas. A little girl, having found it in Wichita, had held it until she learned what to do with it, through the notice we had inserted in the newspaper. She received her reward, and was glad. Brother Russell was disappointed again and again at not receiving certain telegrams. Returning, we remained close to him the rest of the day, and in fact, was very close to him for the next week. One week thence he would be in glory.

HIS LAST PUBLIC DISCOURSE

The night was drawing on. I was seated on the low window sill close by his side, my hands rested upon his knee and my face was turned up towards his. Love like electricity was flowing from face to face and heart to heart. We talked in whispered tones; and he said, during the quiet, lovely conversation, "Dear brother, please remain close tonight and be ready to pick up the thread of thought where I drop it." All this seemed very unusual, and yet was spoken in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words with an undersight. He was meditative. He was responsive without saying a word.

The evening lecture was given in the largest and best theater in San Antonio. It is indeed a beautiful structure. The dress circle below and the three balconies above were filled with earnest, intelligent faces. We have never seen a meeting more beautiful. The lecture on the subject of "The World on Fire" was begun under the most favorable conditions. You can picture it at your best, and you will not miss it far.

When all was in readiness at 8:10, Brother Russell stepped to the front of the platform and began his last public discourse. The scene was most beautiful and impressive. I was seated at his right, behind the screen, and could see every motion he made. All went well for about forty-five minutes, when I thought I could see that he was going to leave the platform. Without any sign of suffering, with perfect self-poise, quietly did he walk off the rostrum, while I endeavored to walk on just as orderly and quietly, and, without a word of explanation, "picked up the thread where he had dropped it." I continued for about five minutes, when he returned, at which time it became my privilege to retire as quietly as did he, and resume my seat behind the curtain. My eyes were riveted upon him for another half hour, when he left again and I came on, endeavoring to clinch what he had taught them by the use of Elijah as a type.

He returned the second time, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creed at Nicaea, by the Bishops under the direction of the Roman Emperor Constantine, when he left again. The thread of history was easily gathered up and carried forward for about ten minutes, when the thought began to run through my mind, "I wonder if he wishes me to close the discourse?" Then in our dear teacher came, just in time to bring the whole discourse to a fitting close. It was a wonderful climax to all his public lectures. He seemed to me to stand in a halo of glory. Leading the great audience in singing, "All hail the power of Jesus' name," he prayed most impressively, and found me waiting for him as he came from the platform. He sat in the chair which I had been using; and while resting, a friend took several kodak pictures of him. They being the last, we hope they may be the best.

EN ROUTE TO CALIFORNIA

We were escorted to the train by the one who had entertained us in her home and supplied our every need, of whom it may be truly said, "She hath done what she could." She said that she was glad to break the alabaster box, and handed me money enough to secure a Pullman drawing-room from San Antonio to our western destination. Brother Russell at first refused this, thinking it was too much, but was afterwards induced to accept the kind offer, and well he did: for that night he was up thirty-six times in seven hours!

It was just after leaving San Antonio that I had the privilege and pleasure of untying and removing his shoes for the first time. Hitherto he would not permit this, although I had several times made the offer; but now he acquiesced readily, and said, in his gracious manner, "Thank you!" The next morning he was a sick man, although he was not ready to admit it. He kept to his bed all day Wednesday. While he lay there in his berth, I took a seat on the couch, near him. I watched every move he made, stroked his head, and thought what a stupendous amount of work that brain had done! Taking his soft, gentle right hand and letting it rest in the palm of my left hand, I gently stroked it with my right; and thinking of his lecture at San Antonio the previous night and of the many times I had seen him use that hand so graciously when exposing the errors of the creeds of men as contrasted with the Word of God, I said to him, "That is the greatest creed-smashing hand I ever saw!" He replied that he did not think it would smash any more creeds.

This led me to inquire, "Who will smite the River Jordan?" To this he responded, "Some one else can do that." "But how about the payment of the penny?" I asked. He hesitated for a moment and said, "I don't know." Brother Russell was evidently perplexed. We then talked about his physical condition. What he said about his sufferings was this: "I always thought I should have some severe sufferings before I finished my course, but thought when I had the trouble in Pittsburgh, that was it. But if the Lord wants to add this also, it is all right."

During the course of this conversation he said, "What shall we do?" Prayerfully considering the matter, I said, "Well, Brother Russell, you seem to know your case better than anyone else could know, and you have thought of everything that can be done. Have I done everything that you can think of that I ought to do?" His voice will never be forgotten. His words were laden with comfort ocean-deep, when in a still, small voice he said, "Yes, you have; I do not know what I would do without you."

Every move he made and every word he uttered only made me think the deeper, and yet I could hardly think of Brother Russell's life coming to a close. My thought was his thought, and the thought of all the friends, that he would probably be here until the last, and would be translated after the work is over. Having this in mind, I answered his question by saying, "Since we have done everything we know, and you are getting weaker all the time—your vitality is being drained while you are eating nothing to replenish it—I think that if we return to Brooklyn, you will find something there that will put you on your feet again." His reply to this suggestion was, "The Lord permitted us to make out this route." From this I inferred that he meant: The route that we had laid out, and according to which our whole schedule had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The writer's original thought about this route was, that after Brother Russell had had such a heavy strenuous summer season on account of the many conventions attended, it would be better to take the Mallory Line Steamer at New York and go all the way to Galveston by water; but his objection was that it was too roundabout and would take too much time.

DETAINED AT DEL RIO

We were moving rapidly through southern Texas on the Southern Pacific and were approaching Del Rio when we learned that a bridge ahead of us had been burned during the night and that we would likely be held up for some time. Our train halted at Del Rio; and we found ourselves in the midst of an encampment of border soldiers. The soldiers were marching through the streets, the bands were playing, and much noise was made in every direction. In addition to this, three train loads of troopers were pulled in on the siding near us; and these men, not being permitted to leave the trains, were continually yelling and engaging in all kinds of frivolities and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never one word of complaint did Brother Russell make. He did not even make mention of the soldiers and the noise.

Del Rio being a town of some 10,000 inhabitants, we were able to get a few needful things there. At one time we suggested to Brother Russell that he let us go up into the town—get the leading doctor, and ascertain his idea of what would be the best thing to do in a case similar to his without letting him know for whom we were seeking the information; but this did not appeal to him to be the proper thing. The steward on the dining car knew Brother Russell, came in to see him, showed us many kindnesses, and offered to do any-

thing he could. The diner was three Pullmans ahead of us. Consequently we had to walk that distance for every little thing needed. After one full day's delay we pulled out of Del Rio on Thursday morning, and were the first ones to pass over the rebuilt bridge.

When our train began to go over the bridge, we hastened in to tell Brother Russell. We reached the drawing-room just as our car had come to the middle of the bridge. Upon our mentioning it to him, he sat up in bed and looked out the window. By that time we were over, whereupon we remarked, "Brother Russell, we have often heard you speak about the time when we shall pass over the river; and now, at last, we are over." A sweet smile came over his face, but he said not a word. We began to think that he might pass over, but surely not very soon. It was October, and it occurred to us that just as we were delayed one day before passing over the river in southern Texas, so he might tarry with us one prophetic day and pass over by October, 1917. With these thoughts running through our mind, we were doing our best to serve our dear, patient, uncomplaining, appreciative Brother Russell in every way we could. It was difficult to give him a drink of water without spilling it except we first raised him. There was plenty to do night and day, and we esteemed it a great privilege. We often thought to be all the more faithful because of the dear friends at home.

On Friday night, when we reached a junction point in California where we had to change trains, Brother Russell arose and dressed as usual, although, of course, he was very weak. This is just what we thought he would do when it came time for his next meeting; for he had often done so before. All day Saturday, under severe pain, in great weakness, with obstructions piling up before him every moment, he struggled with business propositions like a giant. We have never seen or heard of anything to equal his heroism. Friends had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. Not a murmur of complaint did he utter. He had promised the Lord that he would not, and he kept his promise. He was so great that I nearly always hesitated about drawing near to him.

TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had had nothing to eat. The brethren were rejoiced to see us, but their countenances changed when they saw our dear Brother Russell. They saw that he was weak, but they knew not how sick he was. Besides, he would not yet admit that he was really sick. By ten o'clock we had reached the hotel, and I asked him if I could not get him something to eat. He said he was not hungry and asked me to suggest something. This I did. He consented to my getting something, but only tasted a little of it. Upon bringing it to him, he asked if I had had my breakfast; and when I answered, no, he wanted to know why. I told him that it was because I wanted him to have his first. He said he would not eat his until I had first had my breakfast.

This was just like Brother Russell. He was always so considerate of others. Whenever he would ask me to do anything for him, he would say "Please"; and when it was done he would invariably say, "Thank you." He was a wonder! Brother Homer Lee did what he could for Brother Russell while we were there and, upon our departure, gave me his best remedies, and hoped they would do him good. The brethren in Los Angeles were kind in every way.

BROTHER RUSSELL'S LAST ADDRESS TO THE CHURCH

When the time came for the meeting with the friends in the afternoon, Brother Russell arose and made ready to go, the brethren having come for him in their auto. It was 4:30 Sunday afternoon when we left the hotel for the meeting, which was held in the same auditorium in which the Los Angeles Convention was held during the first part of September. It is a quiet and suitable hall. We do not know of any better or more appropriate place in which Brother Russell could have given his last message to the church. He cautioned the brethren against exposing his physical condition by saying, "Don't give me away, brethren."

You know that our dear Brother was so considerate of the feelings of others that he never drew much on the sympathy of the friends—so considerate was he, that but few knew that he had been a physical sufferer for thirty years. On one occasion recently he sent word to the Bethel Family that he would not be down to breakfast; and afterwards he told me that it was on account of the family that he did not come—that they had such deep sympathy for him that he did not like to draw on their vitality. He had learned to lean on the Strong Arm alone! He did not need us particularly, but we needed him.

We were on the alert to comply with his every wish; and therefore no one called attention to his condition, and in that sense did not "give him away." However, he gave himself away. To a keen observer his very presence spoke volumes. But more than that, when he stepped to the front of the platform to begin to speak, out of consideration for the splendid audience before him (for every seat was occupied) he said, "I regret that I am not able to speak with force or power," and beckoned to the Chairman to remove the stand and bring a chair. As he sat down, he said, "Pardon me for sitting down, please." In deep humility, in great suffering and in the most solemn manner, he spoke for about forty-five minutes, and then answered questions for a short period.

Finally he said, "I must say goodby to you all, and give you a text for your remembrance—Numbers 6:24-26: 'The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' May the Lord's blessing be with you richly; he has blessed the Los Angeles Class a great deal. Each one should desire to do his own share. No matter what others may do, each one do his share. Now sing Number One:

"'Abide, sweet Spirit, Heavenly Dove,
With light and comfort from above:
Be Thou our guardian, Thou our Guide,
O'er every thought and step preside.'"

PRESERVE THIS SPIRIT IN YOUR MIDST

Continuing, he said, "Isn't this a beautiful thought? Preserve this spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the truth by any human catch-word, but by the Word of the Lord. We know that the Lord will bring out everything all right. I bid you all good by." Thus, at 6:05 p. m., Sunday, October 29th, when he left that platform, he had delivered his last address to the church on this side of the veil, forever. Our hearts are bowed low! We humbly worship God, our Heavenly Father, at the feet of Jesus. We would prefer to keep silent; but for the church's sake we will proceed:

Several tried to speak to Brother Russell in the auto as we rode away, but they were too late. We were presently at the station; and when we stepped out, we left one behind. It was the privilege of Brother Sherman to be with us at the station and to do us many kindnesses. When Brother Russell signed his name to the railroad ticket at Kansas City, it was his last. It was now our privilege to sign his name for him. We went to the train while Brother Sherman went to the nearest drug store to make a purchase for him. He returned at 6:30 and we said goodby. Santa Fe train No. 10 pulled out; we entered the drawing room of car Roseisle; and in shutting to and locking the door, we shut him in and shut others out forever. Thenceforth Gethsemane! Victory! Glory!

THE RETURN JOURNEY BEGUN

He had me place various articles that he would need during the night in convenient places—under the covers, under his pillows, on the window-sills, so that he could reach them without disturbing me. We did everything just as he directed, were glad to do so, and told him so. He said, "Thank you; I have you do some things because you are so willing." It was my pleasure to be the nurse while he was both physician and patient—how true the name!—no longer needed the services of either the physician or the nurse, the nurse became the undertaker and did those last solemn rites which he had seen others do before. I was careful to inquire, "Is everything all right, Brother Russell?" He assured me that it was, thanked me, asked me to take my rest, indicated how he would call in case he needed me, bade me good night, and turned on his left side with his face toward the window.

We do not know how long it was afterwards when we were aroused from slumber by his knocking and calling us by name—it was probably a couple of hours. But we went to him quickly, did what was required, heard him say again "Thank you," and again lay down. This time, however, we did so with the thought that we would not sleep so soundly. In another hour he knocked and called again; and we were at his side, and soon discovered that another chill was coming on. He had had the first one two nights before. We put five Pullman blankets upon him and tucked them in close on every side; but still he shook. We gave him what was required, and was glad when the rigors ceased. We remained by his side, lying down at times on the couch beside him.

PREPARATIONS FOR DEATH

Toward morning he had me make a robe for convenience sake by pinning a sheet inside of a blanket, wrapping him in it like a robe and fastening it under his chin. He stood

up on the floor for this purpose, and then lay down on the couch instead of returning to his berth. I therefore sat on his bed while he lay before me. After several hours his robe proved to be rather inconvenient, because the sheet and blanket could not be kept together. It was then that he stood again and said, "Please make me a Roman toga."

I did not understand what he meant, but did not like to have him repeat, because he was so weak. His voice had become so weak that he had to repeat nearly everything he said. I had said to him several times, "Dear Brother Russell, I do not like to ask you to repeat anything (It had always been my custom to listen to him so closely in all his dictation as not to require any repetition); but your voice is so weak that one can scarcely hear you." He would always repeat until at last the repetition would do no good, after which he made signs. Finally the signs failed.

I said, "Brother Russell, I do not understand what you mean." He said, "I will show you." He had me take a clean sheet and turn it down twelve inches from the top; and then a second one the same. Placing his left hand on his right shoulder, he said, "Fasten them together here." Having in my pocket a paper of safety-pins which I had recently purchased, it was easy for me to hold the sheets together on his right shoulder and at the same time reach into my pocket and get a safety-pin. The sheets being fastened with the pin, as he had directed, he said, "Now fasten them together on the other shoulder." This I did. Then he stood, one sheet extending from his neck to his feet in front and the other in the back, fastened together on his two shoulders, and folded together at the edges. He stood erect before me for a moment without saying a word, then lay down on the couch on his back, closed his eyes, and lay there before me as in a shroud, a perfect picture of death.

I sat on the side of the bed watching him, beholding him, and the thought of death went through my mind. It was difficult for me to get the thought into my head that Brother Russell was going to die. I could not exactly believe it, even now. It all seemed so foreign to what we had expected. However, I know now that the Lord was gradually teaching us both from the time we had left San Antonio until now that Brother Russell's end was drawing on apace. How much Brother Russell may have understood or meant by these movements we may not surely know. They were at least the wisest things that could be done in his case; but to us they mean far more, and we believe that the Lord so arranged. The toga was worn by Roman officials and sometimes by priests, and sometimes symbolized victory and peace, and at other times that the one wearing it had fulfilled his vows. To the writer's mind all these things are meant. He had fulfilled his vows! he had gained the victory! he was at peace! Thenceforth there was laid up for him a Crown of Righteousness, which the Lord would shortly place upon his noble brow.

CONCERNING THE SEVENTH VOLUME

With those scenes before me, and with thoughts of the end running through my mind, it was only natural for me to say to myself, Had you not better ask Brother Russell concerning some things? It was in this mood and in this connection that we inquired respecting the Seventh Volume, and received his answer, "Some one else can write that." We were satisfied. He had spoken concerning the smiting of the Jordan, the payment of the Penny and the writing of the Seventh Volume; and this was enough. There was nothing left to doubt or fear. We believe that he said everything that he desired to say, and that the Lord gave through him all that he wished the church to have respecting these great, vital and important matters. Brother Russell seemed to have no desire, neither did there seem to be any need, to say and do a lot of little things at the close of his life that had been left undone. He had finished his course. His labors were o'er. He was ready to be offered.

We were solemnly busy throughout the day (Monday), so much so that we had no time for either dinner or supper. When night drew on, he was in his berth; and I lay down on the couch, with clothes on, to rest awhile. I was just about to sink into sleep when I thought I heard the words, "Brother Sturgeon." As I came to, the experiences of Samuel came into my mind. I leaned over him and said, "Brother Russell, did you call me?" He answered "Yes," and gave me some little thing to do, after which I lay down the second time. Ere long I thought I heard my name called again. I inquired as before, bent over close to him and heard him whisper, "I am trying to find something for you to do." From this I infered, Brother Russell wants me to stay awake tonight"; and it proved to be even so.

DEATH DRAWING NEAR

I kept doing many little, necessary things in harmony with his words or signs until another chill (the third one) came on. I folded blanket after blanket over him, tucked them in close to him; but still he shook. I therefore lay on him and pressed my face to his until I felt the warmth returning to his body. The fact that this was the third chill in four nights deepened the impression in my mind that the end was drawing near.

About midnight a great change came over him. He no longer cared for any of his medicine, and did not even seem to thirst for water as heretofore. Some things almost ceased. His pain settled deeper in. He could no longer lie straight in bed as formerly. He must sit up; and when he would lie down, he would double together, and his head would rest straight toward the window and free from the pillows. In this posture he would be quiet for awhile until his mouth would fill from his stomach, and he would signal to be raised. Being relieved of this, he would request to be lowered for comfort, until, to prevent strangulation, he would be raised again. This prevented it, and proper attention given, he would lie down again to get relief from pain.

This continued for seven hours with increased frequency and weakness. He could no longer make his wishes known by words, he would do so by signs. When lying across the bed and desiring to be raised, he would lift his right hand and arm in such a way that my head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his neck, and thus elevate him to a sitting posture. This continued until the thought arose in my mind as to who would become exhausted first. I thought of the friends at home, of the many interested friends everywhere. I looked to the Lord, and steeled myself, saying, "I will stay with him to the finish."

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed and with his head on the pillow in its accustomed place, and he could at last rest. The calm after the storm had come. He was now to die gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his hands, and his feet. I did not seem to be able to do enough for him, now that he had passed beyond a certain line.

THE LAST HOURS

Several times on Monday, I raised him up in bed, sat behind him so as to brace him; and his head would lean against mine. Once he whispered, "Have you anything to suggest?" I had; for I wished him to return direct to Galveston and take the steamer for New York, or else go through by train without stopping at Topeka, Tulsa or Lincoln. He answered, "Sufficient unto the day is the evil thereof," by which I understood him to mean that Topeka and other places would take care of themselves when we got to them, and that we need not consider them as yet. It was then that I asked him respecting the Seventh Volume, and afterwards sat meditating what to suggest. After a period of perfect silence I thought I would say something to him about dying and certain matters connected therewith, but I hesitated and hardly knew how to begin. He was sitting up in bed and I put my arm around his neck and said, "Brother Russell, you are a very sick man." His lip quivered; we lowered him, and turned away to weep. I had gone far enough in that direction. I knew not to attempt that again. It was evident that neither he nor I could stand it, and that nothing more could be done.

The most wonderful thing about this most wonderful man was that, during all his sufferings, trials, inconveniences and perplexities, he spoke not a word of complaint; he heaved not a sigh; he uttered not a moan; he shed not a tear. He had resolved that he would not murmur nor complain, and he kept his resolution to the end. He literally died in doing the Father's will, and thus fulfilled his vow. "Blessed are the dead who die in the Lord from henceforth."

BROTHER RUSSELL'S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Noticing that this was the last day of October, we concluded that he would die before midnight, and consequently wrote out the following telegram to the friends in Brooklyn: "Before October closes our dearly Beloved Brother Russell will be with the Lord in glory. We are alone in Car Roseisle on Santa Fe train No. 10, due in Kansas City 7.35 Wednesday morning, and he is dying like a hero. After embalming will come home with his remains, or else go direct to Pittsburgh." We called in the Pullman conductor and also the porter and said, "We want you to see how a great man of God can die." The sight deeply impressed

them, especially the porter. I called in the regular conductor, and telegraphed for a physician to board the train at Panhandle; and he did. He saw the condition, recognized the correctness of the diagnosis and conclusion, gave me his name, and was off before the train got under headway.

At one o'clock all were dismissed from the room, the door was locked, and we quietly watched over him until he breathed his last. We had observed the approaching signs of death before calling in the trainmen. These continued until the finger nails became discolored, the cold perspiration settled upon that noble forehead, his hands and feet grew cold, his face indicated a break, he drew his feet up in the bed like Jacob of old, his quiet breathing became less frequent, his drooping eyelids opened like the petals of a flower and disclosed those eyes—those wonderful eyes! in all their magnificence—that we will never forget. Presently he breathed no more; we pressed our lips upon his noble brow, and knew that he had gone to be forever with and like the Lord, whom he loved so well.

"Dear Lord, oh, use me as the Angel in Gethsemane!
Oh, fill me with Thy Holy Spirit of Divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from Thy Word,
And strengthened, comforted, go forth to prison or to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, and then to calmly say,
'Tis finished,' and with faith unwavering pass beneath 'the veil!'"

ONE OF GOD'S NOBLEMEN

BY W. E. VAN AMBURGH—NEW YORK

The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a worldwide influence. Some have gained greatness because of positions of influence; others by their ability to command conquering armies or otherwise sway the destinies of nations; some by noble deeds; others by their ability to inspire their fellowmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into greatness by the exigencies of time or conditions; others, inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as is the case of our Lord and his disciples; and we believe the same will be true of Pastor Russell. Contemporaries too often misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship him in the beauty of holiness in the midst of persecution shall shine as the sun in the kingdom of their Father—when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in his behalf!

Today we are paying our last loving tribute to the memory of one of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that actuated him—the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had his approval. I never met a man who in my estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and his Word. His SCRIPTURE STUDIES and his other expositions led me to see more of the wisdom, the justice, the love and the power of God than I had ever recognized before, and helped me to serve him more intelligently than I had been able to do previously, although since childhood I had earnestly sought to do God's will to the best of my ability. As I saw with increasing clearness the prize of the high calling of God in Christ Jesus, I was led to consecrate to my Savior every ability I possessed and to seek further understanding. This consecration was made intelligently to my Lord, and I have ever endeavored to carry it out faithfully.

I would like now, as a further expression of my appreciation, to renew that consecration publicly. There may be others here also who have been assisted to a far better understanding of God's great plan and his love for mankind through the ministries of our dear Pastor. (Thousands have so indicated.) Would you also like to make this an occasion for renewal of your consecration? My consecration was to no one but the Lord. I recognized our beloved Brother as a servant of God—and a highly honored one. But my consecration was to God. This great worldwide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and he will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but to do the will of God, as he shall reveal it unto us through his Word and providential leadings. God is still at the helm, and his work will continue in harmony with his plan. Arrangements have been made for the carrying on of this work more earnestly than ever. It will be conducted along the same lines of full loyalty to the Word of God and love for the brethren, and it is for us to determine whether we shall be among its supporters and beneficiaries.

The speaker then asked, "How many would like here to renew their consecration to God, and to indicate it by rising?" Almost the entire audience, which packed the building, rose to their feet. A most impressive moment followed. The speaker's face was raised to heaven; and silently the audience followed the words:

"Our Father, which art in heaven, who canst look into the inner recesses of our hearts, thou who dost not need the expression of our lips, to thee, at this time, we desire to renew our covenant made with thee by sacrifice.

"We consecrate afresh to thee and to thy service our every ability—our talents, and our opportunities—to be used as thou in thy wisdom mayst grant us understanding through thy holy Word and thy daily leadings.

"May we realize more and more the great privilege of being considered by thee an acceptable sacrifice, through the atoning merit of thy well-beloved Son, our Lord and Savior Jesus Christ.

"And may the inspiration of the love of God, which constraineth us, and the prize of the high calling of God, in Christ Jesus, spur us to greater devotion to thy cause and assist us to endure more faithfully than ever before, and to reflect in our every thought, word and deed thy glorious character!"

PASTOR RUSSELL'S RELATION TO THE PILGRIMS

BY PAUL S. L. JOHNSON—COLUMBUS

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in his service than he has any other person. I am standing at the bier of one who has been to me a brother and a friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one of whom I have the assurance of faith that he is now in glory with our adorable Lord and Savior Jesus Christ. One can realize, therefore, how hard it is to control one's feelings under circumstances like these.

I have been asked to speak of the relation of Pastor Russell to the pilgrims. He had two relations to them—an official and a personal relation. His official relation to the pilgrims can be understood when we recognize the office to which the Lord was pleased to call him, i. e., to be the special channel for giving the "meat in due season," as well as

for arranging and directing the work of the household of faith. The pilgrims, therefore, were related to him as fellow-servants of the same God. Therefore as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world preaching the "glad tidings." Just as Moses was given as his colaborers the seventy to whom God gave the spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our heavenly Father was pleased to give to this devoted servant of his colaborers to assist him in the labor of dispensing meat to the whole church; for this work was too great for him alone to perform. Therefore the pilgrims were to bear part of the burden and toil that were his. They, therefore, in a certain sense represent him. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and directing relation to the pilgrims. He was eminently fitted by nature, by grace, and by experience to fill the demands of this place. He had a giant intellect with marvelous perceptive faculties, remarkable memory and clear, deep and true reasoning powers, combined with an exceptional knowledge of human nature and with tactful aggressiveness. These gave him great executive ability, which of course, eminently fitted him to direct the work of the pilgrims. Our heavenly Father endowed him with a natural disposition, especially in his religious capacities, that very few of the fallen human race have had. Under careful cultivation of the holy Spirit these natural capacities were developed in a most remarkable degree into a character that had and combined all the qualities necessary to discharge the duties, responsibilities and privileges of his official relation to the pilgrims.

His experience as a pilgrim fitted him all the better to exercise properly and profitably the functions of this part of his office. Therefore his relation to the pilgrims officially was that of directing their work. It was God's will that he should be the human agent whom God would use to select the pilgrims. In the selection of these servants no arbitrariness nor partiality was used. His will was fully submitted to the Father's will as to how their selection should be conducted. He subjected the pilgrims to the three tests demanded by God's Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness and an accurate knowledge of God's Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably and winsomely to responsive hearts. Lastly he required their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities and privileges of the pilgrim service. When these three things met in an individual, Brother Russell was very glad to arrange for his having a part in the pilgrim service. His methods in selecting such were quite unique: e. g., unobserved, he listened to a brother, whom he did not know, explain the chart to several of the friends. The explanation was so clear that he inquired who that brother was. Finding out his name he entered into correspondence with him, inviting him to enter the pilgrim service. Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the truth, and a large measure of love and self-control.

His instructions to the pilgrims were very simple. He believed that few instructions were better than many. A pilgrim, on starting out asked him, "Brother, have you some work of instruction, encouragement or caution, to give to me that will prove helpful in the service?" He answered, "No; brother." Then thinking a while he said, "Yes, brother, I have. Be full of loving zeal and deep humility, and everything will be well." He was wont to say, "If you are in any difficulty or if you have a problem which you cannot solve, remember you always have an open ear and a willing hand here."

He allowed as much liberty to the pilgrims as the good of the cause and themselves warranted. He allowed them to choose their subjects and to use their way of presenting the message, not wishing to interfere with their individuality, believing the Lord was directing with respect to each one. Only such restrictions were made as were necessary for the profit of the cause and its participants. Whenever correction was necessary, it was given in a remarkably sweet form. One of the pilgrims asked for too frequent vacations, alleging that he needed more time for study. Brother Russell, feeling that the brother should have had more zeal, suggested that the brother take a year's time off from the pilgrim service for study. The brother, catching the Pastor's meaning, immediately declared, "Brother, that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were not made from personal reasons, but because of the principles in the heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each pilgrim, that he might be able the better to help him in the good work. Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way, that others would not need to realize the reason, nor the pilgrim experience unnecessary pain. The person was in a very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the pilgrim work was one full of encouragement to the pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the pilgrims will remember with joy the thought that as his first harvest work was that of a pilgrim, so his last harvest labor was pilgrim work.

But we are not to think that his official relation to the pilgrims was all there was in his relation to them. He was not an official simply, nor one that no one could approach. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the pilgrims were among these. A pilgrim recently remarked, "I never consciously had a father until I entered the pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder brother to the pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with the feeling that people should have for a father. As elder brother, he inspired the pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He did not whimfully take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every pilgrim recognized that he could depend upon the friendship of his beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word and an encouraging thought. By nature he was very richly endowed with sympathy; and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved colaborers of his might have a glorious entrance into the blessed kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved

of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now, and shall forever be. Therefore we name thee Ameldad, Beloved of God's people.]

We can no longer pray for our brother, as we have, day by day, "God bless our beloved Pastor." But, beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, beloved, let us not leave a vacancy in our prayers where we were wont to pray, "God bless our beloved Pastor." Let us, in that place, pray "God bless the memory of our beloved Brother Russell." Who among us will join with the speaker in the resolution daily to pray in respect to him, God bless the memory of our beloved brother? Oh, let the Israel of God everywhere daily pray GOD BLESS HIS MEMORY!

"GOD FIRST—SELF-LAST"

BY G. C. DRISCOLL—DAYTON

No greater honor could come to me than to stand here as the delegate of the Dayton, Ohio, Ecclesia, who have elected our dear brother annually for many years as their beloved Pastor, whom we recognized as a special servant of God. He was doing a special work at this time, and we certainly learned to love him. For years I have been intimately associated with our dear Pastor as his publicity representative and for the Society. It has been my special privilege to arrange with newspapers in various countries for the publication of his sermons, and also to interview editors throughout the world in respect to his personal work, and, dear friends, as one who knew him intimately, I am glad to be here to say that he was nothing if not a thorough-going, conscientious, sincere Christian, whose greatest endeavor was to serve the Lord, the truth and the brethren.

I know that he has been assailed many times unjustly; and it was my special privilege often for at least seven years to defend his character. When his sermons were first syndicated, Brother Russell refused to permit his portrait to be used in connection with them. He was very modest in that respect. He felt that he was entitled to the privacy of his own picture; that it should not be paraded before the public. But the newspaper editors, who were glad to get his sermons, could not be ignored; and the demand was uniform that they should have it, that they should be privileged to publish it in connection with his sermon. Brother Russell finally gave his consent; for he came to the conclusion that by the publication of his picture, he would get a wider reading for his message, the message of God, the message regarding the kingdom. For this reason, and this alone, he gave his consent.

As for the picture, there has been no man in this age to equal our dear Brother. He was an outstanding figure in a crowd. No matter whether he was seated in a train or in a street car or was walking on the street, people would stop and turn around to get a better look. Many a time I have heard people say that he looked like the Lord, if ever a man did. His very appearance widened his influence for the glory of God. As his influence grew, the opposition also grew, and they learned to hate the picture because he stood for something different from what they did. I remember one preacher stating that he could not pick up a paper to read the news without having Pastor Russell stare him in the face.

"FAITHFUL UNTO DEATH"

Now, my friends, this was all distasteful to our dear Brother. But the message of the kingdom was thus brought before the people, and he had evidences day by day, many times over, that the people were receiving a blessing. In that way he received a blessing also; and the use of his portrait gave the message of the love of God wider use in various ways.

Now that this noble face is soon to be covered to be seen no more, we can confidently say, "This mortal has put on immortality." This wonderful character was sown in weakness, but we are sure that it was raised in power. He has served us in many ways. His picture has also served us in many ways in the past; and I am sure if we give the coöperation which we now shall have the opportunity to give, by the Lord's grace, we can still use his personality and his picture possibly more than in the past.

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"

BY FRANK W. MANTON—TORONTO

Unexpectedly I have the honor of representing the Toronto, Ont., Ecclesia here this afternoon in paying the last tribute of esteem to the memory of our Beloved Pastor. Three hundred or more of the Toronto Ecclesia, together with many sympathizers, are rejoicing today in the fact that our Beloved has triumphantly finished his course.

But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany at the tomb of Lazarus; we read that even "Jesus wept."

Under the circumstances you will pardon a personal reference. About nine years ago I was brought into contact with the truth, and accepted it in a measure, as most of us do at first, reservedly. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the truth with some degree of prejudice. We had heard so much about "Brother Russell" that we had considered it in a large measure a form of hero worship; and not being a hero-worshiper, I received him with these thoughts in view.

Being invited to dine with him at the hotel with other friends, I was on the alert to find, if possible, some flaw; but, to my great surprise, I never met a character in every way so beyond reproach.

Immediately after dinner, having to take the car for the public meeting, I endeavored to carry his hand-bag, but he was too quick for me. Before the day was over my prejudice had melted as the hoar frost before the morning sun.

Another incident which impressed me happened some years ago. Sitting at my desk one day, I received a telegram: "Will you serve as Chairman at my Ottawa meeting?" I thought, Now I have found him in a mistake! He had never heard me speak in public, because I had never attempted to do so. I did not reply to the telegram for several days, meantime counseling with my wife.

I overcame my hesitation and wired back, "Yes." After the telegram had gone and the end of the week had come, and it was time for me to go, my wife pointed out that there was something in Brother Russell's telegram that I had overlooked. I tried to ignore that fact, but after the discourse in Otawa, when our Beloved Pastor was bowing himself off the platform, he lifted his hands and said, "Mr. F. W. Manton, of Toronto, will lecture in the Family Theater here next Sunday afternoon."

Dear friends, I was not an elder, I had never spoken in public, and I thought, I have him now; he has again made a mistake! I struggled with my feelings during the following week—almost struggled myself out of the truth. Dear friends, he did not make a mistake in the Lord's sight. I am sure; I am striving to do my best in his service, and if it had not been for our dear Pastor's keen insight, I might never have had this privilege.

The third and most vivid impression was made upon me by our Pastor recently. You were all moved to indignation, no doubt, when you learned that the gates of Canada were unjustly closed to our dear Pastor. I had the honor of standing with him in the Toronto Union Depot when word was received that he would not be allowed to address further public meetings in Canada.

The righteous indignation of those present there was stirred; we wanted to demand what right the authorities had to shut out a Christian gentleman who had in no way dishonored himself or his cause, and who had every right to speak. He merely said, "I will not go where I am not wanted. If they want me, I will come." There was not the least note of resentment in his words. We were rebuked, by his example, for our resentment. We had been tempted to reclaim the life-rights which we had laid down in sacrifice; we were not citizens of that country, but of the heavenly one!

Especially would I bring to the notice of the elders of the

various ecclesias at this time the beautiful picture of "The Sheep in the Storm"—how they huddled together, head to head, for safety and protection. Let us keep this in mind. It was the first thought that came to me when I fully realized that our Beloved Brother had passed beyond the Veil. The next thought was of joy, born of the assurance that he is now part of the glorified body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

SORROW AND JOY COMMINGLED

BY J. T. D. PYLES—WASHINGTON, D. C.

In the city of Washington, whence I came, there are many sad hearts today, on account of the loss sustained in the death of our Beloved Pastor. Not only several hundred Bible students who diligently search the Scriptures, aided by his writings, but many thousands of others, recognizing the grandeur of his character, mingle their tears together. Sorrow and joy are mixed; for we are mindful that he has finished his course, that he was faithful, and therefore must now have the promised reward.

I have known Brother Russell intimately for twenty years. He has many times been a guest at my home, and I have also been a guest at his home. I was privileged to be associated with him for four months in a tour around the world; I lived with him, day and night, under varied circumstances; he was a gentleman, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.

His STUDIES IN THE SCRIPTURES will continue to make luminous the Bible. The Associated Bible Students throughout the earth will continue to look to Brooklyn as heretofore, thankful to our Lord for the wise provision our Beloved Pastor has made for the perpetuation of the work. Confidence and loyalty will be manifested by all true children of God; for the truth is as precious to us today as it ever was. It came from our heavenly Father through our Lord Jesus, and was made plain, by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

"HE BEING DEAD—YET SPEAKETH"

BY C. A. WISE—INDIANAPOLIS

We bring to you on this momentous occasion, the love and sympathy of the church at Indianapolis, many of whom have known and loved our Beloved Pastor, and for years have been loyal to him—their teacher and friend. Now that he has been taken away, we have resolved to stand shoulder to shoulder and to hold high the banner of our King, whom our Pastor so dearly loved.

Twenty-five years ago it was my privilege to meet for the first time the few Bible students who met yearly in Allegheny at the Memorial season. There at the home of our brother we were privileged to meet him who has now sacrificed his life for the truth he so dearly loved.

As years passed, we became more closely associated with him, as we were enabled to see in him that wonderful Christ-like character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.

As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of God, and also the greatest Bible scholar since the days of the apostles.

His kind, loving words and noble deeds will live on; and "he, being dead, yet speaketh."

MUST LOYALLY CO-OPERATE

BY DR. L. W. JONES—CHICAGO

No greater honor could be accorded me at the present time than to be here to speak a few words of tribute to the memory of our dear brother. My relationship to him has been different in some respects, perhaps, from that of any other individual; for I have been closely associated with him for a great while. Many a time I have stood on the platform and introduced him to various audiences in this country and abroad. I am glad to be here at this time to say a few words.

For ten years my work in connection with the Convention Reports has brought me in close contact with Brother Russell and the work of the Society in general. Our understanding has been thorough on this matter. Then, too, I have traveled extensively with him as his secretary on various trips, particularly in connection with the world tour in 1912, when for four months we were closely associated. Many times Brother Russell discussed with me his personal and private affairs, as well as the work in hand; and I desire to say that his one aim was to seek to do the will of God, and in it all he recognized that the work he was doing was not his, but Jehovah's.

When the friends in Chicago learned through the newspaper reports that Brother Russell's death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, "Yes, it is true that our dear Pastor has gone beyond," immediately they would say, "Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally coöperate." It did me much good to see the faith of the brethren and know that they would stand loyal to the truth. Therefore at this time I voice the sentiments not only of the Chicago church as a whole, but of the various classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to coöperate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the making of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel—"glad tidings of joy"—in this harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, "Enough, come up higher!"

LEFT THE STORE-HOUSE FULL

BY INGRAM MARGESON—BOSTON

The Boston Class of Bible students were greatly shocked when the news came over the wire telling of our beloved Pastor's death, or home-going. We felt such a sadness and loneliness; yet our hearts rejoiced to know that our dearly beloved Brother had been changed from a human to the divine nature; that his has been the blessed privilege of entering into the presence of the King of kings, even into heaven itself. Yes; how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel mes-

sage, which is good tidings of great joy, and which shall, thank God, in due time be known by all people.

A special meeting of the Boston church was called almost immediately, and from four to five hundred quickly came together. Resolutions were unanimously passed, expressing our sincere Christian love and sympathy for all the bereaved ones throughout the world, and in a special way to the dear Bethel Family and Tabernacle workers. All were commended to God for his special care and blessing. The words of the Apostle comfort us: "My God shall supply all of your need, according to his riches in glory by Christ Jesus."

As a personal testimony, I wish to state that it has been my privilege to travel with our dear Brother Russell for days, weeks and months at a time, both in America and during his journey around the world. My greatest impressions were, how implicitly he trusted the Lord in everything! Whether on a train, steamboat or at hotel, before taking us the day's work, he would kneel and ask God's blessing and help. We shall never forget his ceaseless and untiring love for all the church, ever trying to enlighten and comfort them, even laying down his life for the brethren when his body was worn and racked with pain. He would never murmur nor complain, but would say, "We have it so much easier than did the apostles and our dear Lord." WHAT AN EXAMPLE HE HAS LEFT US! Truly he has earned the victor's crown.

MOULDED THOUGHT OF MILLIONS

By A. I. RITCHIE—NEW YORK

Our Pastor was very dear to the Bethel Family. He was a loving, yet just head over the Home, and all the members of the Family had ready access to him with their perplexities and troubles. It was interested to notice how almost all went away from these interviews smiling, as if all difficulties had been cleared up. He seemed almost intuitively to understand; and was always sympathetic and tender, even when he himself was suffering great pain.

When I read his DIVINE PLAN OF THE AGES in 1888, it answered all my questions; and as I continued to read my love and admiration for him increased, though I never met him until 1905. My later years of close association with him were a constant inspiration to me. The better I knew him, the better I loved him. He was the best man I ever saw, and I never expect to see his equal. There is none like him.

He entered so fully into our lives that there might be a danger of thinking of him as belonging peculiarly to the Bethel Family, or to the New York Ecclesia, or at least to the Bible students of America. But he was broader than all these; he was loved and respected by Bible students and truth seekers the world over. He was also respected and loved by devout Jews in almost every part of the world, and helped much to revive their faith in their Bible promises.

Besides all this I am convinced that he did more to mould public thought—especially in the religious world—than all other contemporary religious leaders. Very few now believe the doctrine of eternal torment; thanks to his efforts! He brought many other religious truths to light.

OPENED OUR EYES OF UNDERSTANDING

BROTHER C. J. WOODWORTH—SCRANTON

Our dear Redeemer taught us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that our Redeemer himself spoke, were especially precious to our brother, so that the Lord's slightest word or act spoke volumes to him. One little point he explained in reference to the man whose eyes the Lord opened. The Lord spat upon the ground; and out of the clay and the spittle he made an ointment, with which he anointed the eyes of the blind man. Then the man washed in the pool of Siloam, and returned seeing.

Brother Russell calls our attention to the fact that this illustrates how the spirit of the Lord, coming out of his mouth, comes down and mixed with the clay of earth; and thus that clay, if plastic enough, can be applied for the opening of the spiritual eyes of those that were born blind. And so today, all over the world, throughout the countless ages of eternity, men and women can rejoice that Jesus our Savior and Redeemer used this clay before us here to bring us out of the kingdom of darkness and into the kingdom of God's dear Son. Praise his name for the blessings brought to us through our dear Pastor.

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"

BY D. KIHLGREN—MASS.

The Ecclesia at Springfield, Easthampton and Holyoke, Mass., wish me to express to you their heartfelt sympathy and Christian love.

Our beloved Pastor's death has aroused in our hearts all that is noblest, holiest, best. We rejoice unselfishly that his labors are over, and that he has entered into his rest and reward. We sorrow as we feel keenly the loss of his faithful ministry. We sympathize with one another in our bereavement, and especially with those closest to him in his labors. We feel an increased concern for the continuance of the work he was God's instrument in carrying forward. We are resolved that by God's grace we shall be inspired by our beloved brother's life and teachings to greater faithfulness.

It was my privilege to know our Pastor upwards of twenty years, and his personal example was perhaps even more inspiring than his teachings. He never worried, was never impatient. His peace of mind was wonderful.

Our beloved Pastor took a genuine, personal, interest in all of the Lord's people. He rejoiced in their progress, and treasured their interesting experiences in his wonderful memory. To illustrate: When on the way home from a one-day convention he asked one of our number: "Is old Brother K——— living yet?" "Yes." "Kindly give him my Christian greetings and tell him that I remember the testimony he gave in Allegheny some twenty years ago."

Brethren, our beloved brother has left us a noble example. Shall we not follow him, as he followed Christ? Shall we not lay down our lives for the brethren, as he did? By God's grace we will! May our end be as his!

RENEWAL OF CONSECRATION DAILY

BY DR. E. A. McCOSH—DETROIT

I esteem it an honor to be here on this occasion. I wish to convey to you from the Detroit church their greeting and their desire to let you know that they will be loyal to the memory of our dear Pastor.

It was my privilege to know our dear Brother personally; and I wish to state one thing with regard to him that possibly not all know. For years he suffered with a peculiar ailment, which rendered him very, very weak at times; and he could hardly go on with his discourses for pain. We can better appreciate the wonderful character of our beloved Pastor when we know that he was usually under stress and pain. I prescribed for him at one time; but when two years after, I asked him if he had taken the medicine, he remarked, "Dear Brother, I have not had time."

If our beloved Pastor, now glorified, has shown us such a wonderful example of cheerfulness and long suffering, it behooves us to follow faithfully in his steps. The action of the Detroit class, taken at the testimony meeting Wednesday,

was in the nature of a renewal of their consecration, and they determined to renew it daily to the cause for which our loving Pastor so loyally laid down his life.

We wish to assure those whom the Pastor has left in charge of the Society's affairs of our loyalty and of our resolution to be good soldiers of Jesus Christ at all times. When a vacancy comes to the ranks, let us press together the harder, shoulder to shoulder, and close it up as best we can. Let us crystallize our character, so that we may be able to endure all things, for God will cause the wrath of man to praise him and will prepare us for his presence by means of reproaches and persecutions, which probably await us.

BURY OUR SORROW IN SERVICE

BY C. B. SHULL—COLUMBUS

As a representative of the Columbus, Ohio, Ecclesia, I bring you their fervent Christian love and an expression of mutual joy and sorrow. We rejoice in thinking of the transcendent happiness our beloved Pastor is now realizing in its fulness, because of his faithfulness even unto death; and we resolve by God's grace to bury our sorrow in the service of those who are yet hungering and thirsting for his true message.

I feel sure that I am voicing the sentiment of the Columbus class when I assure you that we are determined, with divine help, to carry on the work which our beloved Pastor has left with us, and we wish to coöperate to the fullest extent with Headquarters in the further smiting of Jordan.

How glad I shall be to tell the dear friends at home of the wonderful manifestation of the spirit of Christ which I have witnessed here—how well you have all learned your lessons in this most wonderful school in the world, with a real, kingly priest as teacher.

What an exemplar of our Lord Jesus Christ we had in our beloved Pastor! But God has called him home; and it now remains for each of us to demonstrate to the Lord how well we have learned our lessons.

On one occasion our beloved Pastor was telling me of the order and system at Bethel. He said, "Business men were glad to employ clerks who received their training in my stores years ago, and I am now wondering, Will others be asking for help because of the wonderful privileges enjoyed in this training school?"

May God help us to respond heartily to the call and be faithful even unto death!

REJOICING IN OUR PASTOR'S VICTORY

BY E. W. V. KUEHN—TOLEDO

I deem it a privilege and an honor on this occasion to offer a tribute of love and esteem in memory of our departed brother and Pastor. The grandest, noblest character of our day, whose life has been, and ever will continue to be, an inspiration for us to follow him, as he followed Christ.

To have known and understood him, as was my privilege for twenty-seven years and of late years most intimately, was to love and respect him for his noble Christian qualities.

Like the Apostle Paul's, the laying down of his life in the Master's service must have sent up a very rich perfume, and his sacrifice a sweet odor to God.

Eminently chosen of the Lord (Matthew 24:45) to serve the "household of faith with meat in due season," and elsewhere (Ezekiel 9:2,11) described as the "man in linen with the writer's ink horn at his side," HE HAS DONE AS HE WAS COMMANDED, finished the work given him to do, and has entered upon his reward, leaving us who remain a noble legacy of privilege in continuing the Society's work.

In this connection I voice the sentiment of the Toledo (Ohio) class as expressed in a telegram forwarded to the Society on November 1st, as follows: "Greetings! Scriptural consolation; sympathy. We loved our dear Pastor, and keenly feel our loss, but realize our Father doeth all things well. We rejoice in our dear Pastor's victory. His faithful loyalty is an inspiration; and we are determined to coöperate with you in the kingdom work with renewed energy."

ORATION AT EVENING SERVICE

BY J. F. RUTHERFORD

Charles Taze Russell was loyal to God, loyal to Christ Jesus, loyal to the cause of Messiah's kingdom. He was loyal to the core—yea, loyal even unto death. God has declared in his Word that loving loyalty to him is the price of greatest riches. Pastor Russell has received his great reward. It is a wonderful thing to receive the approval of God, the great and mighty Creator of the universe, the all-wise, all-powerful and all-loving One. In his Book, the Bible, God has made favorable mention of certain men; and in every instance that favorable mention has been because of their loving loyalty to him and his cause of righteousness. When God's record concerning the church is fully written, the people will find that Charles Taze Russell not only has received favorable mention from God, but has been born in Zion—a member of the royal family of heaven. (Psalm 87:6) The Psalmist has assured us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for the world to have the real truth concerning martyrs to the cause of righteousness.

We who have come into closer contact with Pastor Russell, and who knew him as he was, are privileged by the Lord to know these things in advance of the world. Happy is our lot to thus be favored of God.

Lives of great men stand as monuments in the earth. Silently they beckon to those who are hurrying in the mad rush of human affairs, and say, "Stop and learn wisdom."

The greatest man that has lived since the Apostle Paul has passed from the earth. We have come aside this evening from the busy rush of this great city to pay tribute to the memory of Pastor Russell. Let us in calmness and sobriety seek to know why this man was great, why we say with such assurance that he had the approval of God.

God's laws are fixed and unchanged. To all of his intelligent creatures he says, "Obey my laws, and receive my approval and blessing. Take a different course, and you will fail to receive my blessing." Pastor Russell walked with the Lord in harmony with his law.

PASTOR RUSSELL'S SEARCH FOR TRUTH

Nearly 65 years ago, a child was born in Allegheny County, Pennsylvania. His parents christened him Charles Taze Russell. His parents loved God and sought to obey him. The parental influence was good for Charles. They trained the small twig; and it grew in the direction of the Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women, his parents had been taught the man-made creeds of the church nominal. Young Charles was taught that God is great and good, yet that he had made all men inherently immortal, and had provided a lake of fire and brimstone in which he would eternally torment all except a few whom he had predestinated should be saved. The honest heart of the lad revolted against such a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would do such a thing to a poor, unfortunate human being." Forthwith he forsook the religion of the creeds; but while he was investigating other religions, his mind was turning to the Lord in an inquiring manner. Then he said, "I will study the Bible, and see whether or not it teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and joy he found that the Bible is God's great Word of Truth; that God has a great plan of salvation, provided by him before the foundation of the world, which shall ultimately result in the blessing of human-kind. From the Bible he learned that God created the father of the human race—Adam, the first man—a perfect being, gave unto him a perfect wife, placed him in a perfect home under perfect conditions, and advised them that obedience to the divine law would enable man to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the unfinished earth; that God permitted him to live for 930 years after he had been sentenced to death; that while undergoing this sentence, Adam, for the first time exercised his power and authority to beget children; that by the law of heredity all of his children were born in sin and shapen in iniquity, and hence all came under the effects of the just penalty that had come upon the father—"that as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners";

that ultimately the whole human race would perish from the earth (death meaning destruction); that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life—the life principle—and these being separated, the soul is dead.

HIS SEARCH REWARDED

Then he learned that God had lovingly provided a plan of redemption of man from this condition of death—that God so loved the world that he gave his Only-Begotten Son, that whosoever would believe in him should not perish, but have life everlasting—that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, in order that he, by the grace of God, might give his own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race—that he died upon the cross and provided this price—that he was raised from the dead, no longer a man, but now divine, and that he ascended into heaven, there to use the merit of his human sacrifice according to the will of God—for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus would return and establish a kingdom for the blessing of mankind; that in the interim between his resurrection and his second coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the royal family, and who, together with their Head and Master will be the instrument through which Jehovah will bless all human kind with the privileges of life, health and happiness; that the terms of this election are that everyone who desires to run for such a prize must believe on the Lord Jesus Christ and consecrate his life—his all—to the service of the Lord; that those who would participate in the first or chief resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

This wonderful story of the love of God filled the heart of young Russell. He readily and joyfully consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Charles Taze Russell loved his fellow-men. Seeing the great truths contained in the Bible, he said, "I must preach these to my fellow-creatures; I must use all my power to lead the people out of darkness, that they may see the love of God." Vehemently he declared, "If the Bible does teach that eternal torture is the fate of all except the saints, it should be preached—yea, thundered from the house-tops weekly, hourly, daily; if it does not so teach, the fact should be made known, and the foul stain dishonoring God's holy name removed."

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, he consecrated and used all of his power to teach man the great message of Messiah's kingdom and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size. He spent it all that the minds of men might be enlightened and their hearts made glad. Early in his battle for righteousness he spent, out of his own private fortune, forty thousand dollars in this great city of New York for the publication and free distribution of a booklet setting forth clearly the truth concerning the doctrine of the Hell of the Bible, that all might learn that Jehovah is a God of love.

Other Christian people, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened by reading their Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged. Without solicitation or invitation, they joyfully brought forth their money and said, "What can we do to have part in this glorious work which you have begun?"

More than thirty years ago, a congregation of Christian people formed in Pittsburgh, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor to the end, being able, however, to visit them only occasionally since the removal of the WATCH TOWER BIBLE AND TRACT SOCIETY headquarters to Brooklyn several years ago. He wrote and published a series of books—STUDIES IN THE SCRIPTURES—in six volumes, which turned a great flood of light upon God's Word. Millions of these have gone into the homes of men throughout the earth, bringing gladness to their hearts. For more than thirty years he edited and published a semi-monthly journal, THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, wholly devoted to the cause of Messiah's kingdom. Be it known that this is the only publication on earth that has ever announced the presence of our Lord. The Lord Jesus promised that at his second coming, which should be invisible to human eyes, he would have one wise and faithful servant whom he would make ruler over all his goods to give meat to the household of faith in due season. Christians throughout the world who are familiar with the work of Pastor Russell readily recognize that he has been that wise and faithful servant of the Lord.

The work grew to great proportions; and desiring that it might be conducted in a systematic manner and perpetuated after his death, he organized the WATCH TOWER BIBLE AND TRACT SOCIETY—a corporation, the charter of which was written by his own hand and is admitted, by men who know, to be a most remarkable document. Through this channel he has promulgated the message of Messiah's kingdom to all the nations of the earth. Branches of this Society have been established and are maintained in the countries of Great Britain, Germany, Finland, Norway, Sweden, Denmark, Switzerland, France, South Africa, Australia, and in many other parts of the world. His publications have been translated into 34 different languages, and millions of copies have been supplied free to the people by means of money joyfully contributed by those with him who love the Lord and his cause of righteousness, and who are looking with joy to the establishment of his kingdom.

Pastor Russell traveled and preached to the people throughout the world. He was elected Pastor of the Congregation at this Temple, and of the Brooklyn Tabernacle, of the London Tabernacle, of the Temple Congregation at Washington, D. C., the Congregation at Pittsburgh, the Auditorium Congregation at Chicago, the Congregation at St. Louis, Los Angeles, and those in many other parts of the world. These he visited during regular intervals, to encourage and comfort and help them. During the past few years his sermons have not only been heard from the platform, but have been published in approximately four thousand papers; and in practically every home of the United States and Canada Pastor Russell is known. He did a greater work for the cause of Messiah's kingdom than did any other man that ever lived on the earth.

HIS DYING HOURS

A few weeks ago he started on a trip to the Pacific Coast, preaching every evening, and traveling throughout the remainder of the night and of the day. His last sermon he preached to the Congregation at Los Angeles; and being too weak to stand, he sat throughout the discourse. He left Los Angeles Sunday evening on his return to Brooklyn, and rapidly grew weaker. Seven hours before his death, addressing his traveling companion, Brother Menta Sturgeon, he said, "Make me a Roman toga." Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell put on himself. He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes, thus in symbolic language speaking of death. A great deal of the Bible is written in symbolic language, and it was quite appropriate that he should speak his last message in symbols. It is interesting here to know what a Roman toga symbolizes: Augustus' Poet Laureate, said, "It is by the toga that the royal nation is recognized." The word toga means a covering garment (white robe). It was the official robe of higher magistrates, priests and of persons discharging vows, and was worn on special occasions, such as celebrating a triumph.

We are reminded of the last experiences of the Apostle Paul, who traveled with his beloved companion Timothy, whom he called his son—not a natural son, but, as St. Paul stated, he had begotten this young man in the spirit. Likewise Pastor Russell begot Brother Sturgeon in the spirit, in that he brought Brother Sturgeon to a knowledge of the divine plan. Shortly before St. Paul's death he wrote, "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Timothy 4:6-8) Our dear Brother Russell not only loved the appearing of the Lord Jesus, but above all men on the earth he declared the presence of the Master. Brother Russell was a very modest man and never exalted himself. It was exceedingly difficult to get him to speak of himself. He chose, therefore, a symbol which we could afterwards interpret to speak practically the same thing spoken by the Apostle Paul. By wearing the toga Brother Russell in effect said, "I have fought the good fight; I have triumphed and shall be received as a member of the royal family of heaven."

What a wonderful example and inspiration for the other members of the body of Christ this side the veil to earnestly strive to receive the approval of the Lord!

This evening we see here lying, silent in death, the body

which he so faithfully used to the last. But he is not dead! St. Paul wrote, "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52) God's Word points out that the resurrection of the saints would take place at the presence of the Lord and before the inauguration of his kingdom; and the Scriptures clearly teach that this resurrection is now in progress; that our dear Brother and Pastor sleeps not in death, but was instantaneously changed from the human to the divine nature, and is now forever with the Lord—glorious reward for a true and faithful servant of our Lord Jesus.

It had been announced that he was to speak in this Temple tonight. God had directed otherwise! Brother Russell had prepared a sermon to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words yet are spoken. By God's grace it is my privilege here to be used, and to speak forth to you the message which he left. My friends, give heed, if you please, while I read this message to the church and to the world. Behold, how appropriate the subject:

PASTOR RUSSELL'S SERMON

"THE MORNING COMETH AND A NIGHT ALSO"

THE NIGHT WAS LONG—ITS SORROWS AND TEARS WERE MANY—GOD'S PROMISES ALONE ILLUMINATED IT—THE MORNING HERE AT LAST—A WONDERFUL DAWNING—THE DAY TO BE STILL MORE WONDERFUL—PROOFS ALL ABOUT US CONSIDERED—A BRIEF NIGHT OF TROUBLE SETTLING DOWN—ALREADY BEGUN IN EUROPE—AFTER IT A GLORIOUS SUNBURST.

"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

"The literature of the world shows that intelligent men have refused to believe that the divine purpose in the creation of our earth has yet been attained. Continually we find references to 'the morning of the new day,' to the 'golden age,' etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a night, but joy cometh in the morning.' (Psalm 30:5) Thus prophetically, we are assured that there will be a morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the night time past. Our text is another prophecy along the same line. The message of the Lord is, 'The morning cometh.' St. Paul writes that up to his time the world had been under a reign of sin and death, not under a reign of righteousness and life. (Romans 5:21) He points out also that the day of the Lord will come, and will come gradually, stealthily, taking the world unawares—'as a thief in the night.'—1 Thessalonians 5:1-6.

"All of the apostles assure us that it is not God's purpose to permit the reign of sin and death to continue forever. They tell us that the divine program is that Messiah, in the Father's appointed time, will take to himself his great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a divine blessing where for six thousand years there has been a divine curse. The Bible writers explain that this does not signify a change in the divine purpose, but that God had planned this thing in himself from the foundation of the world; and that although he had permitted sin to enter and death to reign, he had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the divine terms.

"The apostles tell us that during the 'night time,' since Jesus' death, God had been doing a special work—selecting from mankind a special class, a saintly few—'the church of the first-borns, whose names are written in heaven.' These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in his steps in the narrow way during this Gospel age. Their experiences are to qualify them for association with their Redeemer in his Messianic kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the truth's sake in the present life, they are to share his glory, honor and immortality in the life to come. They are to be his joint-heirs in his kingdom.—Galatians 3:29; 2 Timothy 2:11, 12.

THE KINGDOM SUNRISE NEARING

"Amongst the Lord people even, few yet understand that Jesus distinctly teaches that the 'Sun of Righteousness,' which will arise with healing in his beams and whose light will constitute the new day, will be composed of the church of Christ glorified—changed from human to divine nature by participation in the first resurrection. Our Lord Jesus tells this in the parable of the wheat and the tares. He declares that in the end of this Gospel age all of the wheat class will be gathered into the heavenly Garner, and that 'then shall the righteous shine forth as the SUN in the kingdom of their Father.' (Matthew 13:43) We must not think, however, that this signifies the church without the Redeemer, but must remember that Jesus is 'the Head over the church, which is his body.'—Ephesians 1:22, 23.

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day. The new day and the kingdom will be 'the desire of all people.' In that day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year day of Messiah's kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (Revelation 20:2, 3) Landlordism will come to an end; for 'they shall not build and another inhabit; they shall not plant and another eat the fruit thereof,' but 'shall long enjoy the work of their hands.'—Isaiah 65:22.

"The earth is to yield her increase. (Psalm 67:6) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and he declares that he will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to 'abide forever.' (Ecclesiastes 1:4; Psalm 104:5) 'He formed it not in vain; he formed it to be inhabited.—Isaiah 45:18; 66:1; 60:13; 35:1, 7.

WONDERFUL FOREGLEAMS OF LIGHT

"The most wonderful thing that the Bible tells us respecting that new day is that it will bring great intelligence and enlightment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14) And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord.' (Jeremiah 31:34) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Philippians 2:11; Isaiah 45:23.

"What an enthusing prospect the Bible holds out before the church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind knows not; for the world by wisdom knows not God.' (1 Corinthians 1:21) The worldly wise have rejected the Bible and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19) Their boasted wisdom ensnares them and blinds them to the divine revelation.

"Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A. D. 1874

"Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—'like a thief in the night'—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great days of a thousand years each, mentioned by St. Peter—'a day with the Lord is as a thousand years.' (2 Peter 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!

"It may surprise some to be told that the past forty-two

years mean more to the world in increase of education, increase in wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

"Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

"Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

"Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and 'there shall be a time of trouble as never was since there was a nation.'—Daniel 12:4, 10, 1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT

"We are in the morning of our text. Ah, what a glorious morning! How changed are the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the new day?—of the gifts of divine Providence?

"No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the divine revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

"Did God know all these things? What will he do about them? Will he bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

"According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text he gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark night coming—after the morning dawn has been well ushered in—a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be 'a time of trouble, such as never was since there was a nation.'

"Bible students see this great time of trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of the nations—of the governments of the earth—and increased knowledge and discontent amongst the people.

"The next phase of the trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (Revelation 16:18) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take his great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the reign of righteousness and peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

"Cannot we see the wisdom of the great Creator's program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that his glorious purposes for humanity are revealed in his Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's kingdom! No wonder the Lord declares that 'then he will turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent'!

"St. Peter gives us a vivid picture of the new order of things in Messiah's kingdom. He says, 'The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up; . . .the heavens, being one fire, shall be dissolved. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 Peter 3:10, 12, 13.

"The 'new heavens' will be the glorified church, consisting of Jesus the Head and his bride class, selected from the world during the past eighteen centuries. The 'new earth' will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order, wherein only that which is righteous, just, equitable, true, will be recognized.

"We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the time of trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that he can make known to them in advance something of the riches of his grace, and show them how the coming troubles will work out blessings for the human family."

PASTOR RUSSELL'S CHARACTER

In this dark hour upon the nations let the peoples of the earth hear this message and heed it as one from the Lord. For forty years Pastor Russell has set forth in his writings that this dark hour would come soon. He reached this conclusion based upon the Word of the Lord. Behold, it is fully confirmed by the events we see. Let the Christian people of the earth, therefore, awake to the importance of the hour and heed the message—"THE KINGDOM OF HEAVEN IS AT HAND!"

"Arise and shine; for thy light is come and the glory of the Lord is arisen upon thee."—Isaiah 60:1.

Enemies? Yes; he had some—God pity them! Jesus had enemies who relentlessly persecuted him. I would not mar this occasion by reference to the enemies of Pastor Russell, but I know that he would be glad for me to speak anything that would help to open the eyes of understanding of those who are blinded to God's purposes. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.

Truly it can be said that Pastor Russell's character was and is without blemish. He was the cleanest, purest and best man I ever knew. His enemies sought to make him of no reputation. By insinuation—the most cruel of weapons—they sought to destroy his power and influence, and hence his work. They utterly failed. I feel constrained, under the circumstances, to read to you a paper signed by Pastor Russell.

In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemy were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, "You may make

it as public as your judgment indicates." It reads as follows:

"In view of my soon departure for a foreign shore, and in view of the increasing virulence and threats of my enemies, and under the assumption that they may await my absence to make a fresh attack, by advice of my counsel I make under oath the following sweeping statement; namely,

"THAT I never was guilty of immorality toward any person.

"FURTHERMORE, I never cohabited with any person at any time and,

"FURTHER, I have never desired to do so.

"WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N. Y.

(Signed) CHARLES T. RUSSELL.

"Subscribed and sworn to before me this 3d day of October, 1911. C. H. MERRITT.

"Commissioner of deeds for the City of New York."

[Seal.]

But persecutions only stirred him to greater efforts in the cause of the King of kings, knowing, as he did, that such persecutions are evidences that the night is drawing on when no man can work. Without murmur or complaint, early and late, in winter and in summer, in heat and in cold, in season and out of season, amidst storms and in sunshine, as a mighty giant he fought on to the goal, never faltering or looking back. Truly, he died a hero, and died in the harness! "Precious in the sight of the Lord is the death of his saints." Truly at the close of his earthly career, as such a hero, he could say:

"I have fought my way through;
I have finished the work
Thou didst give me to do."

Silently listening we hear the response from the throne of the Lord and Master:

"Well and faithfully done;
Enter into My joy and sit
Down on My Throne!"

Is his work finished? Ah, no indeed! Of such faithful one who die during the presence of the Lord the Great Master said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

THE PRESENCE OF THE LORD

The work that Pastor Russell did was not his work alone, but it was and is the Lord's work. It was Jesus who said that at his coming he would gird himself and cause his servants to sit down at meat; and that he would come forth and serve them.—Luke 12:37.

For forty years the Lord has been present, feeding those who have been hungering and thirsting for righteousness. For forty years Pastor Russell—that faithful servant of the Lord—has set forth clear and unmistakable evidence of the presence of the Master. He nailed the banner of Christ's presence on the title page of THE WATCH TOWER; and it shall never come down until the kingdom is known in the earth. The flood of present truth has been rising for more than forty years, and it is rising higher and higher. As well might the enemies of the truth seek with a common broom to sweep back the waves of the mighty Atlantic as to try to suppress the flood of truth that is rising now. In spite of all the opposition that can be brought to bear, it will continue to rise until, as the Prophet declares, "the knowledge of the glory of the Lord shall fill the whole earth as the waters fill the deep"; until such time as it will not be necessary for any man to teach his neighbor, saying, Know ye the Lord; for all shall know him, from the least unto the greatest.—Isa. 11:9; Jer. 31:34.

The thousands of Christian men and women in the earth today who have fought by the side of Pastor Russell have not been blindly following him. They have followed the Lord; they have followed Pastor Russell only as he followed the Lord. Recognizing him as the special servant of the Lord, they have fought by his side as his brethren, looking to Jesus, the Captain of their salvation; and having thus started in the fight, they will fight on until every one of the kingdom class has gained the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without saying a personal tribute to Pastor Russell. He was my friend, and a true friend, indeed. It is written, "A true friend loves you all the time." I loved him; I know he loved me. Long before I knew Pastor Russell, he had done much for me. While I was engaged in the law practice in the Middle West, there came into my office one day a lady, bearing some books in her arms. She was modest, gentle and kind. I thought she was poor, and that it was my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." I went; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he arose and put his arms around me, drew me to him and kissed me, saying, "Brother, I love you very much." I have walked with him; I have talked with him; I have eaten with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to his cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to his last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to his bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and he has given me this assurance that I do enjoy that sweet relationship." Truly the Lord loved him much! Truly for him to live was for Christ to live!

God's book it written for those who are loyal to him. His promises are to such. Among these sweet promises are the words of the Master: "Be thou faithful unto death, and I will give thee the crown of life." "These shall be kings and priests unto God and unto Christ and shall reign with him." Long ago God caused the Sweet Singer to record in his holy Book, concerning the faithful and loyal followers of Christ Jesus, these sweet words:

"The king shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation; honour and majesty hast thou laid upon him, for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance."—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully bore the banner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord and participate in blessing all the families of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

EXHORTATION TO FAITHFULNESS

My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By his grace we will

increase our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the message of his kingdom. He has promised, "I will never leave thee nor forsake thee." "Faithful is he that calleth, who also will do it." Then why should we for one moment doubt the outcome of his work and his cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. Let us lift up our heads and rejoice, for surely our deliverance draweth nigh! "THE KINGDOM OF HEAVEN IS AT HAND!"

Today we are beholding the death throes of the nations of earth; we are standing at the portals of the golden age. Everyone who has accepted the truth of God's plan, in love of the truth, and who holds fast in that spirit, will win. Let everyone look well to his armor. Let us gird up the loins of our minds, be sober and hope to the end. He who has led us thus far will lead us on. Remember, he who is faithful unto death shall receive the crown of life.

United in the sacred and holy bonds of heavenly love, as we journey the remainder of this race course, may we in sincerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

CLOSING SCENES IN NEW YORK AND PITTSBURGH

The evening oration, the reading of Brother Russell's sermon which he himself had prepared to deliver in the Temple that evening, and the sweet strains of several hymns were still fresh in the minds of the vast audience when the pallbearers carried forth from The Temple the casket containing the remains of our dear Brother Russell. Accompanying the body to Pittsburgh were two Pullman cars loaded with devoted and faithful friends, who were met by hundreds of loved ones at that place.

The large auditorium of the Carnegie Library in Allegheny was packed at two o'clock the following afternoon, when the fourth part of the funeral services began under the direction of Dr. W. E. Spill, representing the Pittsburgh congregation. Love and deep interest were written upon every face in this vast audience also. Every available space on the platform was used to display the rich floral offerings of every description sent by Bible students and friends from various sections of the country.

The blending of the voices composing the double quartette in their rendition of sweet Christian hymns was the means of conveying blessings of comfort and encouragement to many sorrowing hearts. After the reading of the Holy Scriptures by Brother R. F. Bricker, also of the Pittsburgh Ecclesia, Dr. W. E. Spill delivered an address. He was followed by Brother Sturgeon, after which, while the congregation was taking its final view of the face of that noble Christian lying before them, the choir sang the last song given out by Brother Russell during his recent visit to Los Angeles:

"Abide, sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The funeral cortege consisted of 101 automobiles and a train of several trolley cars. The beautiful Rosemont Cemetery was reached at dusk, where a company of five hundred friends were gathered on the hillside to witness the last sad rites in connection with the placing of our loved one in the grave. An avenue lined with flowers was formed, through which came the mourners with bared heads, bearing solemnly the casket containing the remains of our Pastor. The walls of the grave were lined with ferns and white chrysanthemums. At the foot of the grave was a floral design inlaid with colors of gold, which silently expressed the belief that the victorious Christian soldier, whose body lay before us, had gone home, and was now a partaker of the divine nature.

While the bier rested upon the supporters over the open grave, prayer was offered, and the casket was lowered to its last resting place, during which the choir impressively sang the beautiful words of Hymn No. 98.

It was fitting that while our beloved had gone to be forever with the Lord and like him, his remains should rest near the scenes of his earlier days, where the harvest work began, and where the STUDIES IN THE SCRIPTURES, which contributed much to his fame, were written and first circulated.

LETTERS EXPRESSING SYMPATHY AND LOYALTY

[The harvest work, of which Pastor Russell was the leading spirit in the world for more than forty years, was and is the Lord's work. The friends everywhere recognize this. The great number of letters daily received from all parts of the land, since Brother Russell's death, clearly manifest the loyalty of the dear brethren to the cause of Messiah"s kingdom and evidence their determination to press forward along the mark for the prize of the high calling. The Society greatly appreciates these assurances of full co-operation in the Lord's work. What a great incentive to renewed zeal, courage and faithfulness! We give a few samples of these letters below. Others will be published from time to time in THE WATCH TOWER as space will permit:]

AT THE GRAVE SIDE

DEAR BRETHREN IN CHRIST:—

Upon a hillside, sloping towards the south, we gathered round upon that hallowed ground to pay our last sad tribute to the one we loved, the greatest man on earth in these last days—and great because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the city's distant lights.

The sacred silence is broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo! the evening star! How like a star was our beloved! And how he shed the rays of truth divine into the darkness of our minds and changed that darkness to "his marvelous light!"

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour."

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Did our beloved Pastor bear much fruit? Ah, yes! How much, he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain."

And standing there, our hearts rejoiced with joy unspeakable that in his infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and he saved us from the anguish which might have been greater than we could bear! Yet he suffered—how greatly God only knows, for he never murmured or complained; but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed our heads in final prayer with one who also loved and labored with him to the end.

And then in silent little groups the friends departed from the scene and as we climbed the hill to reach the road the moon shone full upon us. Ah, yes! The full moon of God's favor, and our hearts cried out, "How long, O God, until the night shall come, that night wherein no man can work!"

One last and lingering look upon the scene recalled to mind that wonderful picture, "The Return from Calvary," with its three crosses faintly outlined on the evening sky, and the sorrowful women wending their way towards Jerusalem.

And now it had grown strangely dark, no object was discernible on either side the road, as we, the Lord's still faithful followers of these later days, were swiftly borne towards the city of our beloved leader's birth.

How wondrously appropriate all had been! The suggestion of the harvest soon to end, the ingathering of the ripened fruits, the softly falling twilight, like a curtain dropped upon the scene, and now the darkness and loneliness of the flock of sheep whose faithful shepherd had been "smitten!"

How necessary now to walk still more "by faith" in the Great Shepherd of us all, the One who is "too wise to err, too good to be unkind;" "who doeth all things well." Be brave, be strong, weep not, have faith in God!

"It is the LORD, let him do what seemeth him good!"

Thus, "Faith can firmly trust Him,
Come what may!"

GERTRUDE W. SEIBERT.

REGULARLY ELECTED PASTOR 34 YEARS

We, the Pittsburgh Congregation of Associated Bible Students, deeply mourn the death of our Beloved Pastor, who has lovingly and faithfully served us for so many years. In loving consideration of his high honor and noble Christian character, his untiring labors on behalf of the Lord's people both here and elsewhere, his many noble sacrifices and patient endurance of much persecution on behalf of the Lord's truth, his devoted faithfulness to the Lord and to the Lord's Word under every condition of trial; therefore, be it resolved,

That this Congregation bear witness to Christians everywhere of our deep appreciation of the patient watchcare, the wise counsel, and the helpful and loving guidance of his thirty-four years as the regularly elected Pastor of this Congregation, both in the Word and work of the Lord. We have full confidence of faith that, his work finished, he has now entered into that blessed "rest that remaineth for the people of God." "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Be it further

Resolved, That these resolutions be printed in the Pittsburgh newspapers, and that a copy be sent, with fraternal love in Christ, to the New York City Temple Congregation, the Brooklyn Tabernacle Congregation, the London Tabernacle Congregation and through them to all members of the International Bible Students Association, as an expression of our sympathy in our mutual loss, and of our prayer that the Lord's continued blessing be with them.

We, the undersigned Chairman and Secretary of the Congregation herein named, do hereby certify that the foregoing was unanimously adopted by the Pittsburgh Congregation of Associated Bible Students, at a meeting held November 19, 1916, at the Bible Students Auditorium, 305 Penn Avenue, Pittsburgh, Pa.

W. E. SPILL, Chairman,
R. H. BRICKER, Secretary.

LETTERS OF RESIGNATION FROM EDITORIAL COMMITTEE

MR. W. E. VAN AMBURGH, MR. H. CLAY ROCKWELL,
13-17 Hicks St., Brooklyn, N. Y.

DEAR BRETHREN:—

I have received and read with interest and care your valued letter of the 9th inst., and thoroughly appreciate the spirit of fellowship and consideration manifested.

I am in full harmony with the judgment of the Editorial Committee and the Board of Directors that all the Editorial Staff should be in close personal touch, and not being situated so that I can take up my residence in Brooklyn, I hereby tender my resignation from the Editorial Staff to be effective at once.

It is a matter of great satisfaction to me that there are able brethren on the ground, and nominated by your dear Pastor, who are probably more fully equipped than I to carry on the work outlined in the Will.

I know it is unnecessary for me to say that I am in the closest and warmest head and heart sympathy and fellowship with all the work delegated to the various departments of the Society, and shall hold myself in readiness to respond to every opportunity for service that I can discern or you can designate. Yours in our Redeemer, W. E. PAGE.

To A. I. RITCHIE,
Vice-President W. T. B. & T. Society,
Brooklyn, N. Y.

In harmony with the Will of our dear Brother Russell, a copy of which I received, together with your letter of the 3rd inst., I am addressing you and through you the other members of the Editorial Staff of THE WATCH TOWER.

While I love the Lord and his people devotedly, and while I would greatly appreciate the privilege of serving as a member of the Editorial Staff of THE WATCH TOWER, I am compelled because of conditions to decline to accept such place. As you know I was a member of the Bethel Family at the time Brother Russell added my name in his Will to the Editorial staff; that for more than a year past I have not been a member of the Bethel Family and am not now, because it became necessary for me to take a position in the world to earn a living for my family. After prayer and due consideration, I believe it to be in harmony with the Lord's will that I decline to accept the position assigned to me by the Will of our dear Brother Russell, and I therefore decline to accept the same.

I offer my resignation, humbly awaiting the Lord's leading. Should you at a later time, by reason of vacancy in the Editorial staff, understand it to be the Lord's will and in harmony with the provisions of Brother Russell's last Will that I serve, I hope and pray, by the Lord's grace, that I will be ready to respond fully and promptly. Again craving an interest in your prayers,

Your brother and servant by the Lord's grace,
E. W. BRENNEISEN.

REDOLENT OF RICHEST PERFUME

DEAR BRETHREN:—

At a meeting of our church this evening, I was requested by a unanimous vote to express to you as best I can the sorrow of heart under which we are laboring, because of the death of our faithful and Beloved Pastor; and to assure you of our desire and determination to coöperate heartily, in our feeble way, with those who shall have the privilege and responsibility of supervising and directing the harvest work during what we believe will be but a brief period before the coming storm shall burst upon us in all its fierceness and fury.

As to our deep sorrow, let us say that it is not an unmixed sorrow; for while we shall no more see his dear face, and no more hear his wise and loving words of godly instruction, his exhortations to holiness of life, and his fatherly counsel, yet we rejoice that his sufferings are forever past, that his unremitting toils are over, and that the scorpion-tongue of vituperation, slander and vilification can never again reach and give pain to his great, loving, tender heart.

His example of self-sacrificing loyalty to God, the truth and the church, his patience, perseverance and indefatigable zeal, the sweetest of his spirit, his freedom from animosity and resentment under the most cruel and malignant persecution, will ever remain an incentive to us to emulate him in the attainment of these fruits of the spirit.

Truly the memory of him is most precious, and redolent of the richest perfume. Truly may we, without irreverence, apply the words of the poet to him:

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled;
You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

Your brethren and sisters in our dear Redeemer,
SUFFOLK ECCLESIA.—Va.

HAVE CONFIDENCE IN THE LORD'S ARRANGEMENT

DEAR BRETHREN IN CHRIST:—

We are glad, dear brethren, that through the providential leading of our dear heavenly Father, in the affairs of his church, an opportunity of service has been placed in our hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord of the harvest has seen wise to place in your hands at this time, through the removal of our dear Pastor from our midst, and anticipating your mingled feelings of loneliness and sorrow, and the loss which you, possibly more than any others of the church still this side the veil have sustained, we hasten to extend to you our sincere, fervent love, and warmest sympathy in this your hour of special and peculiar trial.

We wish to assure you, dear brethren, of our full confidence in the wisdom of the Lord's arrangement, in that he now desires that the great work so faithfully and wisely

introduced and carried on until the present time through the supervision of our Beloved Pastor, shall be continued without interruption through you as his chosen servants.

We wish also to state that our earnest desire is to continue to coöperate with you in every possible way, in whatever work our dear heavenly Father may yet have for his church who still remain in the flesh.

We pray for you, dear brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may be granted a knowledge of his will, together with the grace and strength which he has so graciously promised to all his faithful children.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

TORONTO ECCLESIA.—Can.

SORROW GIVES PLACE TO JOY

DEAR BROTHER IN CHRIST:—

Our hearts join yours in sympathy at the taking away of our beloved brother and Pastor Russell. How sorrowful it is to be separated from one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we "sorrow not as others that have no hope." When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the church, the befouling of his good name, and the besmirching of his good reputation, we rejoice greatly to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not "asleep" in death, but "changed" and "raised incorruptible"—"caught up" "to meet the Lord," and so shall he ever be with the Lord. Yes, we acclaim, "Blessed" are you, dear brother; you are at rest from your labors and your work follows with you."—1 Cor. 15:51, 52; 1 Thes. 4:17; Rev. 14:13.

How we all the more long for the time when we shall similarly have finished our course with joy and been ushered into the presence of our adorable Lord together with his saints! Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord's spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.—Idaho.

WORDS OF COMFORT AND CHEER

TO THE WATCH TOWER:—

WHEREAS it has pleased our dear heavenly Father to call our beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice nor behold his dear face in the flesh, we nevertheless rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet "well done," and is now counted worthy to see our Lord as he is;

RESOLVED, That in the death of our Beloved Pastor, Charles T. Russell, we have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ appointed of God the Father to bring forth things new and old from the storehouse of knowledge for the enlightening of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Richmond class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the heavenly goal; and be it further

Resolved, That we will coöperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W. T. B. & T. Soc'y and its various auxiliaries, in the promulgation of the gems of truth so precious to our dear Pastor; and we solicit pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear heavenly Father and blessed Redeemer for the privileges and favors which have been ours through his untiring zeal and loving ministry.

Praying that the Lord's abounding grace may continue to abide with, and the influence of the holy Spirit may overshadow and guide in love and humility all those in charge of the work at the Bethel Home and elsewhere, and trusting to be remembered at the throne of heavenly grace by all who have passed from death unto life, and especially those upon whom the mantle of our beloved Pastor has fallen.

With fervent Christian love, RICHMOND ECCLESIA.—Va.

"BE STRONG IN THE FAITH"

OUR DEAR BRETHREN:—

With the passing of our dearly beloved Pastor beyond the veil, and with the realization of all that this means to us, comes the thought of our dear brethren at Brooklyn, who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, praying for you the Lord's special guidance and direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father's Word! How doubly precious are the promises, and with what special force they come to us in this hour, as though written especially for us at this time. It is written, "The Lord will not forsake his people," and we know "He is faithful who promised." Therefore "let us hold fast the profession of our faith without wavering." (Heb. 10:23, 24) How fitting is our text for the year: "Be strong in faith"—faith that will trust him where it cannot trace him!

And while the sense of our great loss comes to us with crushing force, yet how we do rejoice for him that he has gone to his reward and has entered into that glorious rest promised to the faithful ones. Surely he was faithful in all that the Lord gave him to do; and we can lift up our heads and rejoice, knowing our deliverance must be drawing very near! How this thought, together with his loving example, should spur us on with doubled zeal to make our own calling and election sure. Brethren, let us all strive more earnestly to be faithful—even unto death!

Your brethren in Christ, BOULDER CHURCH.—Colo.

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:—

Whereas it has, in the determination of our great, all-wise and loving Father, pleased him to suddenly take from our midst our beloved brother and Pastor, C. T. Russell, and, as we believe, give him a share of joy and service in the spiritual phase of the kingdom, we hereby humbly bow before his unerring decision in taking from us that "faithful servant," and render thanks for the many blessings received through his ministrations; for the light upon God's Word that has come to us, and the joy of life and hope for the future that has been brought to us through his services.

We realize and appreciate the great responsibility that has so suddenly been cast upon those who are directly associated with the central executive part of the work still remaining while we are here in the flesh. In the midst of these conditions we turn to our loving Father, to whom we can come courageously through our blessed Lord and Savior, asking that wisdom may be granted you to continue the work as would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings to go with the members of the Brooklyn Tabernacle and Bethel, and every member of our Father's family.

DULUTH CHURCH.—Minn.

CONFIDENCE IN SOCIETY'S REPRESENTATIVES

DEAR BRETHREN:—

It was with mingled sorrow and rejoicing that we learned of the decease of our dearly beloved Pastor. We sorrow because of our great loss, but rejoice as well because of his abundant gain.

How we shall miss his wise counsel and helpful admonitions, the benediction of his radiant countenance, and the sympathetic touch of his hand! Yet our heavenly Father has been fit to remove him in the midst of his work to the place prepared for the saints beyond the veil, and we would bow humbly before that decree. Surely to be with Christ is far better! He had fought a good fight, he had kept the faith, his course was finished, and in obedience to the summons he is now with his Lord. Hallelujah, what a Savior.

We would express our confidence and harmony with the Society's representatives at Headquarters, and our undivided sympathy and coöperation with those brethren and colaborers of the Bethel and Tabernacle who have stood so loyally and faithfully by our dear brother.

We would unite our prayers with those of other ecclesias for the heavenly Father's guidance in every phase of the harvest work. TRURO ECCLESIA.—Nova Scotia.

PLEDGE LOYAL SUPPORT

DEAR FELLOW-MEMBERS OF THE BODY OF CHRIST:—

We desire to convey to you our deep Christian love and sympathy in the loss which all have sustained in the death of our beloved Pastor, C. T. Russell. While we "sorrow not as do others," nevertheless we believe the dear family at Brooklyn will in a special sense miss our beloved brother. We greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection "change," and with the others of the faithful will henceforth be forever with the Lord.

This ecclesia, by a unanimous vote, pledges their loyal support in every way possible to those who shall continue to direct the affairs of the Society. We assure you, dear brethren, of our hearty coöperation so long as the glad tidings of the kingdom shall be advanced in the same manner and spirit as during the life of our beloved Pastor. To this end you have our prayers.

With mutual sympathy and Christian love,

ASSOCIATED BIBLE STUDENTS.—New Brighton, Pa.

PRAYERS FOR WISDOM, COURAGE, GRACE

WHEREAS, The news that our dearly Beloved Pastor, C. T. Russell, has been suddenly taken from us, has filled us with deep emotion, which we know is shared by all who have received the benefit of his faithful teachings of present truth, and, although our hearts are filled with sorrow for our loss, yet we rejoice for him that he has gone to be forever with the Lord.

We are thankful for the untiring faithfulness of his service for us, to build us up in the most holy Faith and for his example of personal purity. We realize that his loss will be sadly felt by the brethren left in charge of the work and upon whom great responsibility will fall.

RESOLVED, That we extend to our dear brethren at the Bible House our heart-felt sympathy and condolences, assuring them that our earnest prayers will be for them, that they may be given the needed wisdom, courage and grace to continue the work which Brother Russell has left in their hands, until the due time comes for closing it up.

We desire further to express our confidence that their service in the work will be actuated by the same loving spirit of self-sacrifice, which has been so beautifully expressed in the life and labors of our dearly beloved Pastor and brother.

"Blessed are the dead who die in the Lord, that they may rest from their labors; and their works do follow them."

BEAUMONT CLASS.—*Tex.*

THUNDERBOLT THROUGH SOUL OF THE CHURCH

DEAR BRETHREN:—

May the Lord greatly strengthen and bless the hearts of every one of you in this hour of great bereavement! Surely the Lord has sent a thunderbolt through the very soul of the church! His hand is as visible in dear Brother Russell's death as it has been in his life. Our very nature is shaken and we think it will surely be blessed to the good of us all, in keeping with the Lord's promise.

Be assured, dear brethren, you have our prayers, our sympathy, and our love as never before; and we shall esteem it our highest privilege as well as pleasure to coöperate with you to the fullest extent of our ability.

May God bless you all in your loneliness! We feel lonely; but it must fall much heavier upon you than upon us. May we all be aroused by his noble example, and may we meet where partings are no more!

It was not our privilege to be with you in person, but we were fully with you in spirit.

On Sunday, Nov. 5th, we held Pastor Russell Memorial service at Millville, N. J. The forenoon was given to praise and testimonies, using this subject: "The effect that Pastor Russell's life, and now his death, has had upon me." In the afternoon I addressed them upon this subject: "The truth as applied to the life and character of Pastor Russell." We enjoyed blessed fellowship and hope good was done.

O. L. SULLIVAN.—N. J.

EXPRESS CONFIDENCE

DEAR BRETHREN AT BROOKLYN:—

Greetings in the name of our dear Lord and Redeemer! Whereas the death of our dearly beloved Pastor has caused grief and sadness to come into our hearts; and realizing our great loss in that we are now deprived of his loving counsel and personal supervision over the harvest work, nevertheless we rejoice in the assurance that he is now with our glorified Lord and Master, and like him.

We desire to express to the Bethel Family, and to all of the Bible House associates of our dear Pastor, our loving sympathy and assurance of implicit confidence and hearty coöperation in carrying on, if such be the Father's will, the great work in which our Beloved Pastor so faithfully sacrificed his all, even unto death.

Our prayer is that the Father of all mercies will bless your efforts in behalf of his cause; and that his grace may sustain and comfort you in this hour of sorrow, and be found sufficient for the added responsibility which now rests upon you.

Your brethren of the LOUISVILLE ECCLESIA.—Ky.

UNQUALIFIED SUPPORT PROMISED

DEAR BRETHREN IN THE LORD:—

Needless to say, the announcement of our Pastor's passing beyond came to us with a measure of surprise. We are nevertheless, rejoicing in the thought of his having entered abundantly into the reward promised to the "more than overcomers," and that he has received the "Well done, good and faithful servant." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We are glad that, by his grace, we are enabled to bow our hearts and minds in humble submission to the will of God, and to wait his good pleasure toward us in his own time and way. "It is the Lord, let him do what seemeth him good."

We would like to take this opportunity of expressing to you our earnest and willing cooperation and unqualified support in carrying on that which remains of the harvest work, in whatever manner the Lord would seem to indicate as being his will for us all. Should you require at any time our services in Western Canada, we would esteem it a great privilege to assume any responsibility entrusted to our care. Our desire in this is to express our continued loyalty toward, and willingness to serve the Lord, the truth and the brethren.

WINNIPEG ECCLESIA.—Man.

ASSURANCES OF CO-OPERATION

DEAR BRETHREN IN CHRIST:—

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. Seldom have joy and sorrow been so sharply intermingled; for while we truly rejoice with you in the fact of the deliverance of our dear Pastor in the first resurrection, and in the further evidence of the end being near, we as truly and sincerely share with you the natural sorrow so keenly felt in this trying hour. Language cannot express the love of our hearts for our dear brother.

Yet, dear brethren, in humble and loving submission we say, "Thy will be done"; and as we stand beside that open grave, let us resolve that, come what will, we, too, will be found ready and willing at all times to lay down our lives as meekly and as unselfishly as did he in defense of the cause we all love so well. We assure you of our continued support and coöperation in the spreading of the glad tidings and may we also hear the loving Father's "Well Done."

NIAGARA FALLS, ONT., ECCLESIA.

HEARTY DESIRE TO CONTINUE SUPPORT

DEAR BRETHREN:—

At a special meeting called for the purpose of taking action on the death of our dearly beloved Pastor, Charles Taze Russell, the following resolution was passed and unanimously adopted:

RESOLVED, That inasmuch as it has pleased our heavenly Father in his infinite wisdom to take from our midst "that servant," our dearly beloved Pastor and brother, we desire to convey to you, the dear ones of the Bethel Home and Brooklyn Tabernacle, a full assurance of our loyalty, our confidence, our love and our prayers, and a hearty desire to coöperate with you in the faithful continuance of the defense of the truth and of the harvest work so nobly and loyally carried forward by our dear Brother Russell.

ALBANY ECCLESIA.—N. Y.

FAITH HAS REASSERTED ITSELF

DEAR BRETHREN IN CHRIST:—

We were shocked and grieved to learn of our dear Pastor's death! For a time we were so shaken and unsettled that we did not know which way to turn, but that feeling has worn off, and faith has reasserted itself.

We rejoice that our Beloved Pastor has gained "the crown of life," and we would not wish to have him back to endure pain and weariness. We have faith that the Lord of the harvest, who raised him up to do such a wonderful work, is still able to carry forward that work, through other agencies, to its completion. We extend to you our love and sym-

pathy in this hour of trial, and assure you of our fervent prayers in your behalf—that the Lord's will be done and his name glorified no matter what new conditions may arise.

We pledge you our hearty support in any way we can render it, and assure you that it is our aim to follow you, as you follow Christ.

We pray that no divisions may arise to distress and separate the Lord's flock, but that we may all be drawn into a more complete oneness in him. Above all, we pray that the Lord's spirit may rest richly upon those who shall in any measure take the place of our dear Pastor.

Your brethren, by grace Divine,

SPARTANBURG CLASS.—S. C.

RENEWED DETERMINATION TO HOLD FAST

DEAR BETHEL FAMILY:—

We desire to convey to you all an expression of our love and sympathy, as was expressed unanimously by us in the following resolution:

"That we convey to the Bethel Family and those so closely associated in the Society's work, our sincere sympathy and Christian love, assuring you of our renewed determination to hold fast the profession of our faith to the end, and to be loyal to the truth, the brethren and the Society, esteeming it, as the Lord's servant, in carrying on the work so nobly and faithfully conducted by our dear Brother Russell; and that with our heavenly Father's help and guidance, we will remain loyal to the memory of him who laid down his life on behalf of the brethren and in the Lord's service.

Yours in the best of bonds,

WILMINGTON ECCLESIA.—Del.

WHAT MORE CAN HE SAY?

DEAR BRETHREN:—

We decided unanimously to continue our relationship as in the past with the WATCH TOWER BIBLE AND TRACT SOCIETY. By the Lord's grace we will coöperate with you to the best of our ability until we shall have finished our course, when by the power of our God through our Lord and Savior, we shall enter beyond the veil, where our labors shall cease.

We extend our heartfelt sympathy in this hour of special trial which is upon you. As the dear brethren carried the silent form of our Beloved Pastor past us at the Carnegie Hall (Allegheny), yesterday, he seemed to say to us in hushed silence, "What more can I say than to you I have said?"

We pray the Lord's continued guidance over you as you endeavor to finish the work. We ask an interest in your prayers.

ECCLESIA AT SHARON.—Pa.

DEAR BRETHREN:—

The death of our dear Pastor, Charles T. Russell, created in us a state of gloom and sorrow that will long linger with us.

We are unable to express our sorrow and the loss we feel in the death of our dear Brother Russell.

We thank the Lord for this servant and for the message of truth he has brought to us; and further do we thank him that we were in that condition of heart and mind to receive that message.

Dear brethren, we desire to extend our sympathies to all who are engaged at the Brooklyn Tabernacle, and to express our appreciation of your resolution to continue in the service of the glad tidings of the kingdom. We assure you of our coöperation. We will therefore continue to look to the Lord, to cast our cares upon him and to pray for you, as we have for our beloved Pastor.

WILKESBARRE ECCLESIA.—Pa.

RE V. D. M. QUESTIONS

DEAR BRETHREN IN THE LORD:—

We are sorry that no one here could attend, in person, the funeral of our dear Pastor, but we assure you, all of us were with you in spirit, and remembered you continually at the throne of heavenly grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the W. T. B. & T. Society that in the event of his death, the work would be carried on without interruption.

Our hearts indeed go out to each and every one of you, and we can assure you that we will coöperate with you in the future as we have in the past. We shall also continue to remember you in our prayers daily. We pray that you will also continue to remember us daily in your prayers. We also hope we may be served from time to time by the dear pilgrim brethren, and that we may continue to share in the harvest work under your direction.

Last Wednesday evening the class by unanimous vote decided that in the future all elders and deacons should answer the V. D. M. Questions, and their answers should be passed upon by the Committee appointed by Brother Russell.

The elders here have been slow in sending their answers to these questions, not because of not being in harmony with them, but because some have not had the time; others did not have the questions, and others were timid about asking for them, until the class expressed their wish in the matter. All expect to have their answers mailed to you within the next two weeks.

HOUSTON CHURCH.—Tex.

FINGER-BOARD AT THE CROSS-ROADS

BELOVED BETHEL FAMILY:—

At our prayer meeting last evening, with crushed hearts and tear-dimmed eyes, all gave expression as to the high esteem and loving appreciation for the many instructive and helpful truths enjoyed through our beloved Pastor, now entered into his reward. He has stood as a finger-board at the cross-roads of confusion, pointing us the true way as he for many years endured the chilling blasts of persecution from a cold, unthinking clergy and their following. Thank God for his ministrations of love and for the privilege of being associated with him!

To the dear Bethel family, so closely associated with our dear brother in the forefront of the battle, we send our love, and assure you that we will always remember you at the throne of heavenly grace.

LONACONING ECCLESIA.—Md.

NEED TO WEEP FOR OURSELVES

DEAR BRETHREN IN THE ANOINTED:—

Though your loss and ours as well is very painful, yet how we can rejoice to know our dearly beloved Pastor, "that servant," has finished his course in joy and has heard that "Well done." A new man has been born in Zion, and the highest himself has established him. "It is the Lord; let him do what seemeth good." Questioning not the wisdom, the love and the power of him with whom we have to do, we need not weep for the departed but for ourselves. How kind and loving our heavenly Father has been to him, by permitting him to pass beyond the veil ere this dark night grows darker, ere the fiery furnace has been heated with seven-fold heat! How thankful we feel! Praise his holy name! How much greater will be the need "for the tie that binds"!

THE PRINCE RUPERT CHURCH.—B. C., Can.

THANKFUL FOR PRIVILEGE OF CO-OPERATING

DEAR BRETHREN IN CHRIST:—

The Associated Bible Students here desire to express their Christian love and sympathy, especially to the dear Bethel Family, in this dark hour of bereavement.

Beloved brethren, we will, indeed, "continue to look to the Lord, and be of good courage!" We are most thankful for the great privilege of coöperating with you as in the past, and assure you of our prayers, and also of our resolution to continue in the service of the glad tidings of the kingdom, by the Lord's grace, even unto death."

We are so thankful our dear Pastor so arranged the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, and we have full confidence that the Lord will continue to direct the harvest work till it shall be fully completed. Oh, what an example we have in our dear Pastor to lay down our lives "in the work of the Lord"!

MCLENNAN CHURCH.—Ont.

WHOSE FACE WE SOON SHALL SEE

BRETHREN THROUGHOUT THE WORLD:—

We express our thankfulness to God for the gift of the help and fellowship of our beloved brother, Charles Taze Russell. We thank our Father for the blessed example of true Christian fellowship manifested in the wise and faithful steward now passed beyond the veil into the eternal blessedness of the heavenly courts. We thank God for the love of a true brother in Christ, for the spiritual and material aid rendered without thought of self, for the wonderful privilege of being enlightened to know the riches of the inheritance in Christ, to appreciate the hope of the high calling, to gain a heart knowledge of the love of Christ in its lengths, breadths, heights and depths. We sorrow as over the passing of our best earthly friend and benefactor, but we rejoice with joy unspeakable as we celebrate in our hearts the first heavenly birthday of our beloved Pastor Russell. And now to God to the glory, the honor and the praise for all that he hath wrought in us all through this much beloved one whose face we all hope soon to see, shining in the light of immortality. In Jesus' name, Amen.

SCRANTON ECCLESIA.—Pa.

PRAYERS FOR THE WORK UNTIL THE END

DEARLY BELOVED BRETHREN:—

We wish to express to you in this dark hour of bereavement our sincere, heartfelt sympathy, and to assure you that we are praying for you and will continue until the end.

We are very grateful for all the assistance given us and ask the Lord's richest blessings ever to be upon you. We will gladly stand by you; and if there be anything we can do in any way, we will thank God for the privilege of serving.

We are still firm in the faith, and our eyes wait upon the Lord our God.—Psalm 123:1, 2.

"Blest be the tie that binds our hearts in Christian Love." Push on, dear brethren; fight the good fight of faith, and let nothing come between us, no matter how severe, that will even scratch the link that binds us together!

LEXINGTON ECCLESIA.—Ky.

VOL. XXXVII BROOKLYN, N. Y., DECEMBER 15, 1916 No. 14

1915—ANNUAL REPORT—1916

[Together with a Resume of the work of the various Branches of the service of the Society.]

We feel sure that the dear friends everywhere are eagerly awaiting the Report for 1916. Our fiscal year ends October 31st. It may appear to some quite significant that it was on this very date that Brother Russell passed away, thus closing his earthly ministry with the end of the Society's business year. What more appropriate time could there be for us to turn aside for a little season and survey the field!

In the heat and excitement of battle one cannot take much time to look about or to inquire what others may be doing or who may possibly be falling. Each soldier is on the alert to carry out the commands given by the great Captain of our Salvation; but the Lord loves all the true soldiers, and occasionally calls them aside for a little breathing spell and refreshment, thus preparing them for the next and more vigorous campaign. The Lord's people will greatly rejoice over the progress made during the year—Nov. 1, 1915, to Nov. 1, 1916.

Our covenant with the Lord calls for a walk by faith. We are therefore not to expect to see the full results of our labors while on this side the veil, but our Lord is so loving and considerate that he frequently draws the curtain aside a little, that we may have a glimpse of the results following some of our labors of love. How such views rejoice our hearts!

The year 1916 has been a very eventful one in many ways. We need not mention here those events particularly connected with the falling of the "kingdoms of this world." They are written by the world's historians. Our interests are centered in the establishment of "the kingdom of God," for which the church has so long been praying. At the beginning of the year we were in a more or less expectant attitude, not knowing what new experiences the Lord might have in store. We were certain that he would supply us with the waters of truth and lead us to certain victories, if we but followed closely. There was much polishing and buckling on of the Armor of God, and preparing for whatever might be ahead. No one thought of faltering—the prize appeared brighter, and the goal nearer. Those inclined to criticize us had prophesied that, as 1914 had passed, and as their interpretation of our understanding of the Scriptures had failed to come to pass, the work would soon come to naught. How little do they realize the power of the spirit of God in the hearts of the consecrated! And how far short of the reality is their knowledge of our glorious hopes and prospects! Considering the conditions—the comparatively small army of thoroughly consecrated and the great tension under which the whole world is straining—the results seem but little short of miraculous. But very few have become discouraged or have returned to their former pursuits.

THE COLPORTEUR WORK

Every well-equipped army is composed of several branches. The main branch is always the Infantry. It is the heavy fighting body, and the main reliance of every commander. So we might think of the colporteurs. They are the soldiers who do the hard fighting at the front. Though each year since war conditions prevail notices a change in the numbers, yet these noble soldiers of the cross "close up ranks" and move on steadily and unfalteringly. We doubt not that the Lord will greatly reward this noble band. They have stormed many a redoubt of the enemy, and have been mighty in the Lord's hand to the pulling down of strongholds of evil and prejudice and planting the good seed of the kingdom.

Owing to the fact that financial conditions were greatly strained in many localities, and that labor difficulties and local disturbances existed in others, the number of those who were able to devote most of their time to the work has been considerably less than in 1915. However, those who have remained have done better work on the average. For 1915, the average sale per colporteur was a trifle over 406 STUDIES and 23 SCENARIOS. For 1916, the average sale per colporteur was a little over 430 STUDIES, and 166 SCENARIOS. An average of 372 colporteurs were in the field for the year.

The general advance in prices on all commodities hit this branch of the work very hard in some respects. During a number of months we were greatly hindered by not being able to secure sufficient cloth STUDIES to fill the colporteurs' orders. Then the De Luxe SCENARIOS ran short, and also the supply of Karatol volumes. The printers were unable to obtain delivery of the materials necessary to their manufacture. The paper shortage has greatly hindered the printers. Many of the colporteurs made a specialty of the SCENARIO in territory which had already been canvassed a number of times for the STUDIES.

Total output of STUDIES for year	265,495
Total output of SCENARIOS	70,000
Total output of Booklets	110,000
Total	$445,495

Moreover, these faithful workers were careful to encourage the reading of the STUDIES, where they found them already in the homes. A number were thus awakened to the import of present conditions, and some to active co-operation. Who can say what the yield may be when the Master of the harvest shall show forth all the increase? May the Lord richly bless the dear colporteurs!

THE PILGRIM SERVICE

We might liken the pilgrim force in some respects to the Cavalry division of the army. It is much smaller than the colporteur list, and covers more territory, and the force must be moved more quickly. Its work for the past year compares very favorably with any other year of the entire harvest campaign. Note the following figures:

Numbers of Pilgrims	69
Miles traveled	552,498
Towns visited	6,575
Public meetings held	1,507
Semi-public meetings held	3,124
Parlor meetings held	9.221
Total attendance	809,393

FREE LITERATURE

We might term this the Grenadier Department of the army. It seeks out the hiding places of the enemy, and endeavors to leave little "bombs" in every available place. The output for 1916 has not quite equaled that of 1915. We cautioned the friends to be much more careful that each "bomb" be properly placed, so that no waste be made. The amount of free literature thus distributed is almost beyond our comprehension. The total output for the year was 22,158,000 BIBLE STUDENTS MONTHLIES. To print these took over 598,000 pounds of paper, or 16 carloads. Who can estimate the number of strongholds of error which these "bombs" may have overthrown? But that is only an incidental feature of the work. The principal thing was the reflex action upon our own hearts. How we have rejoiced as we sought to carry the message of good tidings to others and to free them from the shackles of error, even as we ourselves have been freed!

The friends will be glad to know that we have some very excellent volunteer matter for 1917, prepared by Brother Russell. On page 396 of this WATCH TOWER will be found an item especially upon this subject. We desire to make a word of explanation here: It is not so much a question of how many shots are fired as of how many are hits. Note the cost of this year's output in the financial report. The paper for next year will cost us more than twice as much as formerly. In other words, we were fortunately able to purchase paper last year at 3¾c per pound. Next year it will cost us over 8c. This means that a dollar will not go so far now as fifty cents have gone heretofore. Therefore, it behooves us to be very careful to make every shot count and not to waste any. Better fire only five shots and make three hits than to fire twenty shots for the same number of hits. Noise or number does not count. The shots only are effective. Therefore judge cautiously as to your needs, and be sure to use all that you order. We shall be pleased to have your orders as quickly as possible. The matter will be ready Jan. 1. "The World on Fire" is the leading article.

THE NEWSPAPER WORK

This had become greatly curtailed, owing to our droping from the list many papers of small circulation, and fur-

ther, to our policy of retrenchment necessitated by conditions produced by the war. Now that Brother Russell has passed beyond, the sermon feature will be discontinued entirely. The blessing of the Lord has rested upon this work far beyond our highest expectations. We remember when we thought if we could secure fifty newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of nearly half a million dollars seemed within his reach. He planned to use this for having the truth spread broadcast through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for a while, but he knew that the Lord was still at the head of the harvest work. Later, with an astonishingly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports. We asked for showers, and the Lord gave us rainfalls almost amounting to floods. What an evidence of his might and power to open doors whenever it may please him and best serve his cause!

Now that part of the work is past. Has he anything else to take its place? We think so. We believe that even a greater work is just at our doors, and that it will prove to be a richer blessing to the church itself. The way is opening for thousands to enter into the work "while it is yet day," and they are hastening before the "night cometh when no man can work." The colporteur work, the pilgrim work, the volunteer work, the PHOTO-DRAMA, and the "lightnings" of the Lord now observed on every hand have prepared the soil of the hearts of men. Each loyal soldier not already enlisted in some branch will be asking for the privilege to be a participant in the great battle of victory for the overthrow of Babylon. Already Babylon is gathering her hosts. We can hear the rumbling of the companies and the divisions as they are being assembled; and we think that it will not be long before she will have her army in full battle array. Hence we, like David of old, wish to have our slings loaded with pebbles from the brook of truth and to hurl them while Babylon is preparing for the battle. Let each remember that before one can enlist under the lead of our glorious and victorious Captain, it is well to take the oath of full allegiance to him—to make a whole-hearted consecration and take up the cross and follow him, else we cannot expect to share the glories of the kingdom, soon to be established. We refer to

THE PASTORAL WORK

This seems to us to be another great forward movement against the embattlements of the adversary. The campaign is opening up so rapidly that it is difficult to keep up with the rush. We can almost hear the noise of the gathering of the companies all over the country. Letters are pouring in from all sides asking for information, and many are already in the thick of the battle. We have been hindered by not being able to secure the needed "ammunition" to equip all the companies. The "munition factories"—our printers—have been greatly delayed in filling our orders; but we have promise now of speedy delivery, and soon we hope to see the battle being waged along the entire front.

We wish we could tell you many of the interesting and encouraging incidents taking place in this service. We give one: In one of the larger cities the sisters had loaned a book to a gentleman. He read it, became very much interested, and said that he would be glad to pay for as many books as the class could loan. When informed that they could use 700, he promptly gave his check for the needed amount. A letter now going out to the pastoral workers gives other interesting and helpful information to these dear colaborers.

THE DRAMA

The PHOTO-DRAMA *and the* EUREKA DRAMA are still a valuable means of reaching many. The country districts are glad to have the opportunity of seeing the beautiful slide-pictures, even though they may not see the "movies." As a result we are receiving many inquiries from rural districts, which show a considerable interest. We are able to furnish the PHOTO-DRAMA to classes in the following foreign languages: Armenian, Dano-Norwegian, French, German, Greek, Italian, Spanish, Polish and Swedish.

There are twenty-one DRAMAS in active service, exhibiting mostly on Sundays; very few working during the week. These twenty-one are being operated mostly by the classes of the larger cities, even where the DRAMA has been previously exhibited with success. We are receiving some glowing reports. One of these, from Toronto, Canada, informs us that in a hall seating 1,000, frequently hundreds are turned away at a single exhibition. Those attending are showing marked interest and are leaving many cards of inquiry. The PHOTO-DRAMA has also been shown upon several of the large American battleships, and many have manifested marked interest. It was also shown to the soldiers down upon the Mexican border, and good reports are coming from there. We have two more DRAMAS ready for use. If any of the large classes are so situated that they could handle the PHOTO-DRAMA for a season, the Society will be pleased to hear from them; and if they do not have local operators arrangements could probably be made to supply them on short notice. Our latest information is that the DRAMA has witnessed to about twelve millions. Many classes have in this way been doubled, and prejudice against the truth has been dispelled as perhaps could not otherwise have been accomplished.

THE WATCH TOWER

We are not printing so many extra copies for samples and for supplying back numbers as formerly, but we are printing about 47,000 each issue, except in the case of the Memorial Number, for which we are expecting a wide circulation. Orders for large numbers of these continue to come from classes and friends. We do not know of a better issue to allay prejudice against the present truth. It is very cheap at 5c. for 32 pages. THE WATCH TOWER is also published in the German, Polish, Swedish, Dano-Norwegian and French languages, but the Memorial Number in only English, German and Polish.

We have long considered THE WATCH TOWER list the best criterion in regard to the general interests of the harvest work, but there is still good reason to believe that the list does not include more than half the names it should. We are dependent upon the brethren to make known to others the merits of this publication and to urge all to send in their subscriptions. We remind them again of our willingness to cancel the debt of any receiving THE WATCH TOWER on credit who will advise us of their inability to pay.

It must be gratifying to all to observe in THE WATCH TOWER columns the letters of sympathy and expressions of continued loyalty to the Society and to the harvest work. These letters cover every section of the country, and incoming mails from foreign lands show the same spirit of sympathy and confidence—that he who began the good work is both able and willing to complete it.

SUMMARY OF THE WORK

The foreign branch of the service has been to some extent hindered, especially in Germany and France. The work in England has gone on without much change, and we have good reports from the dear brethren there. We hope to publish some very interesting letters soon.

As this is the report for the last year our dear Brother Russell was connected with the work, we feel sure that all have an added interest in it.

Our mail for the past year has been very encouraging:

Letters received	134,849
Letters and cards sent out	152,944

You will observe that last year's report closed with a loan to balance the account. Therefore the report for the year just closed commenced with no balance on hand:

RECEIPTS.

Good Hopes and Tract Fund donations		$149,726.21

EXPENDITURES.

Pilgrim service	$30,967.71	
Free literature, Lecture Bureau, etc.	60,596.74	
For the Blind	845.00	
For the various Conventions	1,985.36	
Pastoral work	269.60	
For the Foreign Fields	32,850.23	
Paid on loan	20,000.00	
Leaving a balance on hand to commence the year	2,211.57	
		$149,726.21

As we see the vast possibilities opening up before us for the incoming year, we trust that each will carefully consider what share he or she may have in the work. As has been customary for a number of years, in order that the Society might outline its work with as much definiteness as possible—lay plans and make contracts—we give the friends an opportunity of advising us as soon as possible how much they estimate they will be able to give to the work for the coming year. Please remember that this is in no sense a solicitation. We know that all are glad to give to the best of their ability, that many have local expenses for class and other needs; and yet that all desire to assist the general work as much as possible—as the Lord hath prospered them.

We are glad to show a safe balance on hand and to report that the receipts during the past month are encouraging.

We are governing ourselves accordingly—making preparations for the wisest and most judicious use of our stewardship. We doubt not the Lord's continued interest in the cause which we all love so much, and his intention to carry to completion that which we believe he began. Continue to pray for us, as we always do for you.

Finally, as expressed in the motto text of Brother Russell's selection for 1917: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Numbers 6:24-26.

REPORT FROM 1886-1891

We feel sure that all will be greatly interested in a quotation from the first published report—extending from 1886 to 1891—published in THE WATCH TOWER in the latter year. We append the part as follows:

"PREACHING THE GOSPEL OF THE KINGDOM"

"The handful of harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from the dark ages, which tend to pervert and subvert the teachings of the Scriptures. But such is the zeal which the 'present truth' inspires, that 'a little one is able to chase a thousand, and two to put ten thousand to flight.' (Deut. 32:30.) Although few and untitled, and generally without great worldly learning—in these respects resembling those sent out by our Lord with the kingdom message at the first advent—the faithful band of harvest workers is busily engaged (some giving all their time and others able to give only a portion of it) in seeking out the 'wheat' class—the sickle of truth which they bear separating 'the wheat' from the 'tares.'

"Few know these colporteurs as the Lord's real representatives, or recognize that dignity which the Lord sees in their humility and self-sacrifice. Missionaries? No, say the world and the nominal church, ours are the missionaries, who go to foreign lands. Yes, says the Lord, these are my missionaries, charged with a grand mission—to 'gather my saints together unto me; those that have made a covenant with me by sacrifice.' 'They shall be mine, saith the Lord, in the day when I come to make up my jewels.'

"Ministers? No, say the world and the nominal church, only ours who wear clerical garments and preach from our pulpits are God's ministers. Yes, says the Lord, my servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. 'My sheep know my voice.'

"During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion in a recent TOWER have been so encouraging, that we have concluded to report each year hereafter, good or bad. We accordingly report now the TOWER MISSIONARY WORK in spreading the Gospel of the kingdom for the six years past:

"WATCH TOWER TRACT SOCIETY
"SECRETARY'S REPORT
"FROM JANUARY 1, 1886, TO DECEMBER 1, 1891
"EXPENDITURES:

"Paid balance, debt, owing January 1, 1886	$516.17	
"Expended in publishing and circulating Tracts and sample copies of WATCH TOWER and in sending TOWER to the Lord's poor	8,625.03	
		$9,141.20
"From *Old Theology Tract* subscriptions	$1,113.63	
"From Tract Fund Donations	8,027.57	
		$9,141.20

"It will thus be seen that we started Dec. 1st, 1891, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing; but five friends of the cause subscribed the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed..... 841,095"

HARVEST WORK CONTINUES

***"Gather my saints together unto me; those that have made a covenant with me by sacrifice."*—Psalm 50:5.**

It was the Lord who said that the gathering-time would be in the end of the age; that he would then be present as Master of the harvest; that his colaborers in the harvest field would be his truly consecrated followers, acting as his messengers. He furthermore stated that during the harvest time he would make one "faithful and wise servant . . . . ruler over his household to give them meat in due season."—Matthew 24:45.

Since "that Servant" has been gathered into the Garner of the Lord, should we expect the work of the harvest to cease immediately? Surely not! We should expect it to continue until every member of the kingdom class is fully gathered unto the Lord! The Harvest work consists of two distinct parts: (1) The promulgation of the kingdom message, which serves as a trumpet to call the people of God out from Babylon and to draw them closer to the Lord; and (2) the ripening and perfecting of the saints in character-likeness to the Master, and their entrance finally into the heavenly home.

"That Servant" means a special messenger to the church at this time. "Meat in due season" means the message of the kingdom to the church, given at the time the Lord intended it should be given. The fact that the messenger has been gathered into the kingdom should in no wise affect the message, which remains with the church as food and to be handed out to other hungry ones, until every one of the Lord's little ones has been gathered into the kingdom.

Who, then, will proclaim the message? We answer, Every truly consecrated child of God who appreciates his or her privilege. All who are begotten and anointed of the holy Spirit are commissioned to do this work. (Isaiah 61:1-3) The message of the kingdom has been put in such form that everyone who possesses the Master's spirit may use it for his own blessing and for the blessing of others. Our full consecration to the Lord means that all of our money, our time, strength, influence, everything, is devoted to his cause. Whatever natural qualifications we thus have for serving the Lord provide an opportunity for us to serve in whatever place we are best situated for service.

The volunteers will continue to hand out the precious "meat in due season" which the Lord has furnished through his chosen Servant, that thereby some of his people yet in Babylon may be awakened.

The colporteurs will continue to bear to the hungering ones the precious Food contained in the Six Volumes of SCRIPTURE STUDIES. Evidently such food is all-sufficient for anyone to make his calling and election sure.

The pilgrim brethren will continue to make their usual visits to the classes to aid, to teach and comfort them, and to serve the public as opportunity affords.

Pastoral workers will find much to do in searching out those who have heard the truth at some public meeting and who may be needing further assistance in the way of getting out of Babylon before her downfall.

The elders of the various classes who have the spirit of the Lord will earnestly co-operate with the members of their respective classes and in helping them to better understand the Berean lessons. Serving in humility and love and walking circumspectly, they will contribute much to the development in others of the character-likeness of the Master.

The PHOTO-DRAMA OF CREATION will continue to perform the portion of the work the Lord intends it to do.

Every truly consecrated child of God will, by his or her ability and opportunity, daily preach the message. The world cannot intelligently read and understand the Bible, but can read and understand the daily life of Christians with whom they come in contact. "Actions speak louder than words." As the Lord continues to provide the money, so shall the Society continue to use it for the promulgation of the Gospel, looking for and expecting divine wisdom and guidance in the proper use of it.

ORGANIZATION OF THE WORK

It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on any work. How, then, may the harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

THE WATCH TOWER BIBLE AND TRACT SOCIETY was organized in the year 1884 as a means of putting forth the message of the kingdom in an orderly and sytematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A. I. Ritchie, W. E. Van Amburgh and J. F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of his work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary: those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as his will.

THE WATCH TOWER

This publication is the medium through which the kingdom message is brought regularly to the members of the "household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this Committee to put in proper form and publish, twice each month, that which goes to the church. THE WATCH TOWER is not the organ of the Editorial Committee. It is the official organ of the church. It is the only publication in the world declaring the presence of the King and announcing the nearness of his kingdom. Therefore, dear brethren, THE WATCH TOWER is your journal. It is the journal of every one in harmony with the present truth, and its publication is for the benefit of all such. It will continue to publish only that which is in harmony with what "that Servant" has heretofore given to the "household of faith."

Shall we, then, continue to recognize in our class-studies the Berean Bible lessons prepared by Brother Russell? Shall we continue to speak in our class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith." Yes, indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season," and the church, then it is still "meat in due Season," and the Berean lessons are essential for the development of those who shall be made partakers of the kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other publications of THE WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Brother Russell as a *creature* and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the message would mean to disregard the Lord.

Let us be courageous and faithful, dear brethren. Let us remember that in unity there is strength. The Lord will continue his work until it is finished. He will gather all of his true children into the Garner in due time. Shall we be of those thus gathered? That will depend upon whether or not we hold fast to that which we have; whether or not we remain loyal to the Lord and to his message of the kingdom.

The Lord's "faithful and wise servant" finished his work and left with us his message. His last words to the church, as set forth in his Will and Testament, show how essential it is for every one who would enter the kingdom to continue loyal, and faithfully develop the fruits and graces of the spirit. He said, "I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit, in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly-kindness, to godliness, to purity. I remind you that all these things are necessary for us—necessary that we may attain the promised kingdom; and that the Apostle has assured us that if we do these things we shall never fail, but that 'so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.'"

THE HOLY CITY

[Paragraph 10 of this article was a reprint of article entitled "The Heavenly Jerusalem" published in issue of June 1, 1905. The remainder was a reprint of article entitled "In the Paradise of God" published in issue of June 15, 1901. Please see the articles named.]

"UNTO US A SON IS GIVEN"

[This article was a reprint of that entitled "Immanuel and his Dominion" published in issue of December 15, 1905, which please see.]

CONVENTION AT PITTSBURGH

THE WATCH TOWER BIBLE AND TRACT SOCIETY is arranging for a convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the convention. The Saturday sessions will be held in CARNEGIE HALL in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

EXAMINATION OF ANSWERS TO V. D. M. QUESTIONS

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the election of any to represent your class as either elders or deacons could be done on the same condition as that of the New York Congregation—subject to a successful examination of the answers to the questions.

MEMOIRS OF PASTOR RUSSELL

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number of his sermons. Further announcement will be made in due time.

The WATCH TOWER and Herald of Christ's Presence

VOL. XXXVIII BROOKLYN, N. Y., JANUARY 1, 1917 No. 1

VIEWS FROM THE WATCH TOWER

God's children appreciate the fact that his Word is a "light unto their feet, and a lantern unto their pathway." To the divine Word and providence they look for guidance, instruction and comfort. They believe the Word of God and rely upon it, and thus walk by faith. They view current events in the light of divine prophecy. For several years Bible students have been expecting a great international war, followed by revolution and anarchy. (1 Kings 19:11-13) They expect the great ecclesiastical systems, conceived in sin, born in iniquity and operated in fraud and deceit, to be swept away with a great besom of destruction. (Revelation 18:5-21) They have looked for the governments of earth, built upon false and unrighteous foundations, to crumble away amidst a great storm of human passion. (Psalm 18:7-19; Jeremiah 25:8-38) They have expected a dark night just preceding the ushering in of the glorious kingdom of Messiah. (Isaiah 21:11, 12) They expect these things because the Bible says so. God's Word is true.

For the encouragement of his followers, the great Master said, "When these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh." (Luke 21:28) "Be patient, therefore, brethren"; the kingdom of Messiah is at the door.

EXPECTATIONS BEING REALIZED

Current events confirm our expectations. The new year dawns amidst great strife, turmoil and bloodshed. For nearly two and one-half years a mighty conflict has raged amongst the European nations, and the storm of destruction continues unabated. In that time more than a dozen kingdoms and nations have been involved; and upwards of thirty millions of men, armed with the most deadly weapons known to modern science, have engaged in wholesale destruction of human life and property. Approximately seven millions of men have been killed, and many more millions are insane or nervous wrecks by reason of the indescribable experiences through which they have passed.

Jehovah, through his Prophet, foretold the coming of this great storm, describing it as a "great and strong wind which rent the mountains and brake in pieces the rocks before the Lord." The Bible deals largely in symbols. "Wind" is a symbol of war; "mountains," a symbol of kingdoms or governments, and "rocks" a symbol of the solid or more stable parts of the governments. In this picture, therefore, the rocks would very fitly represent the financial strongholds of the governments. When the financial strength of a government is gone, the government itself is practically gone.

It is apparent to all observing ones that the warring nations are on the verge of bankruptcy. For the purpose of procuring money with which to conduct the war, the belligerents have borrowed fabulous amounts, for which they have issued bonds, treasury notes and other promises to pay. The amount of bonded indebtedness of the warring nations is now so enormous that there is not enough money in all the earth to pay the interest on that indebtedness. How then, will it ever be possible to pay the principal?

Great Britain and her Allies have borrowed heavily from Americans through the instrumentality of certain American financiers. These nations are desperately attempting to negotiate other loans through the same channels. As an evidence of the desperation to which these nations are driven, we cite the recent attempt of Great Britain to borrow from American investors one billion dollars upon unsecured treasury notes, which have no basis for issue and are strictly fiat money. Some time prior to this attempt, the British government obtained credits in the United States to the amount of $1,100,000,000. About one-half of this amount was obtained upon unsecured paper, and was taken largely by munition manufacturers and other large creditors who expected to make enough profit out of the sale of munitions to cover any loss that might occur.

About the first of December last, the President of the United States became aware of the attempt of the British government, through its American agents, to sell to American investors a billion dollars of fiat credits, designated as "short time treasury notes." Foreseeing the uncertainty of the payment of such notes, President Wilson and the Federal Reserve board exposed this dangerous scheme by warning American investors against the purchase of these. Discussing this question editorially, one of the leading American dailies recently said:

> "When the British government came back for more credit and wanted a real loan in Wall Street, then Wall Street was not so certain of the value of the treasury notes. It wanted security in the shape of American stocks and bonds, and insisted upon having it.
>
> "The British government has no American stocks and bonds and not a great deal of gold to spare. After having taken care of Wall Street's preferred loans, still it wants more American money on credit. So certain English agents among American bankers attempted to persuade American investors, through American banks, to buy one billion dollars of unsecured treasury notes, when Wall Street was unwilling to lend half that amount against a year ago without additional collateral American security.
>
> "It is probable that these Anglo-American bankers, whose prestige is very great, would have carried this disastrous scheme through without a hitch had not the President and the Federal Reserve Board interferred with their warning.
>
> "These notes are unsecured, and are subject to the hazard of defeat in war, of national bankruptcy through prolongation of war, and of repudiation in case of social revolution after war.
>
> "They have no gold basis; for the British government has already outstanding more of their promises to pay—more of this fiat money, in fact, than all the gold that has been produced since the Christian era began could redeem.
>
> "There is not gold enough in all the countries of Europe combined to pay ten cents on the dollar of the paper fiat treasury notes that have already been issued by Great Britain."

Financiers everywhere are trembling, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) All these things that we see are but the beginning of greater sorrows. The end shall be "a time of trouble such as was not since the beginning of the world."

Each warring nation has hoped for victory, but it has not come. Discouraged and dismayed at the utter failure to deal a crushing blow, the rulers of some of the nations have impressed their strongest men, that mightier efforts might be put forth. In desperation, government officials have resigned their positions; and others have been asked to take their places.

The British ministry recently fell; and a new ministry, organized with David Lloyd George as Premier, is now threatened by those who favor peace. In November last a new ruler ascended the throne in Austria; a new cabinet was organized, and within one month that cabinet has fallen.

CRY FOR PEACE—GREATER SORROWS TO FOLLOW

Germany desires peace and proposes terms. It is believed that all the ruling nations desire peace; but some of these nations, particularly the British, are too proud to make peace yet. But may we not expect peace among the nations at an early date? We are not inclined to that opinion. The nations must be further weakened. It may be expected, however, that the warring nations will agree upon some sort of peace terms in the not far distant future. But such a peace will not be a lasting one; it will be merely temporary.

It may be expected that politicians will from henceforth have much to say about peace; that the ministers of the nominal church systems, who have been advising their respective nations to war against other nations, contrary to the Word of God, will also say "Peace"; that people in general, unaware of God's purposes, will say "Peace" and will believe that safety has come to them. There will be, doubtless, a short period of peace; but it will be merely a lull before a greater convulsion. We base our conclusion upon the Scriptures. These clearly indicate that there will be a great earthquake (symbolic of revolution)—"an earthquake such as was not since men were upon the earth, so mighty an earthquake and so great."—Revelation 16:18.

St. Paul, writing of the "day of the Lord," which he declared would come upon the earth as a thief in the night, said: "For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."—1 Thessalonians 5:3.

REVOLUTION CERTAIN

Corroborative of this, the Lord in 1 Kings 19:11 describes the second stage of the trouble on the earth in these words: "And after the wind an earthquake." This picture is symbolic of revolution. Having faith in God's Word, let us look about us and see whether there is any evidence that this mighty earthquake is near at hand. The Apostle assured the watchers that they would not need to be in ignorance respecting that day, saying: "Ye brethren, are not in darkness, that that day should overtake you as a thief."

Revolution is the result of discontent on the part of the governed, and a determination on their part to be no longer subject to the rule of constituted authority. Before the war the people of Europe were greatly burdened with taxation. The increase of national indebtedness, resulting from the war, is now so great that the burden of annual taxation must be increased more than 400% in order to raise the interest on the debt. Seven millions of Europe's able-bodied, wealth-producing men have perished on the battle-field. The earning capacity of those surviving is less than prior to the war, because of their weakened physical condition, even if after the war there be sufficient employment for them to earn money. The war has so impoverished the nations engaged in the conflict that they cannot further issue bonds to rebuild the destroyed property. Hence the opportunity for earning money by daily labor is greatly reduced.

In addition to this, while the men have been at the front, women have been installed in the positions held by men prior to the war. To put the women out in order to give the men the positions would be an injustice to the women, and would cause trouble from that source. If the women are permitted to hold the positions and perform the work, there will be a large army of unemployed men. These unavoidable conditions will produce increased discontent. Add to this the scarcity of food supply, the increased cost of living and the lack of opportunity to procure food in a legitimate way, and the ultimate result will be a great army of starving men, women and children.

Naturally, such an army of unemployed discontents will ask, "Why do we find ourselves in this miserable condition? Have not our comrades given up their lives for our country? Have we not suffered great loss for the same cause, and are we not now entitled to food and shelter? If war is responsible for this miserable condition, why should we have gone to war at all? Who sent us to war?" Of necessity the answer must be that they went to war at the behest of the kings, and rulers; that the clergy of the various nations have long advised these kings and rulers that they were ruling by Divine right, and that therefore they were justified in whatsoever course they might take; and that the same clergy class have urged the people to go to war. Hence the political and ecclesiastical element will be held responsible by the common people for their miserable condition.

Bloodshed becomes commonplace in time. The shedding of blood upon the battle-field month after month develops the disposition in men to shed more blood under different circumstances. The conditions that led up to the French Revolution exist among many nations today. A small act at that time stared the "earthquake"; so now but little will be required to provoke a world-wide revolution. Once started, it cannot be stopped until the fire of anarchy, begun by the revolution, has burned itself out.

STATESMEN EXPECT REVOLUTION

Statesmen and worldly-wise men see that revolution is unavoidable. Max Nordau, one of the greatest of modern scientists, in recent months published an article calling attention to the conditions in European countries and stating that revolution is certain to follow in every country now engaged in the war.

About September 1, 1916, the *London Times* published an article from the pen of Lord Beresford in which he stated the following:

> "We began the war with two great assets—the fleet and our wealth. The second asset is being squandered by millions without business supervision or adequate return. We shall soon be bankrupt if this goes on."

A few weeks after Earl Loreburn, in the House of Lords, warned Parliament and the nation of the tremendous revolution which will result if the European conflict is prolonged. He said, "Unless the collective common sense of mankind prevails before the worst comes, Europe will be little better than a wilderness peopled by old men, women and children. It is no exaggeration to say that if the war continues indefinitely revolution or anarchy may well follow."

In the House of Commons Andrew Bonar Law, Secretary for the Colonies, recently said that England had to risk bankruptcy to bring the war to a successful conclusion, and that the situation was extremely dangerous. He further said, "The moment the country cannot raise indefinite loans—and if the war lasts long enough that moment will come—the country will have to find other means for carrying on the war.

Sir George Paish, the ablest financial authority in England, in a recent public address, said:

> "England is carrying the financial burden of the war. The adverse trade balance, if we include what we have done for our Allies, is already between three billion and three billion, five hundred million, to balance which we have succeeded in borrowing about two hundred and fifty million, our moiety of the American loan.
>
> "If we go on spending money as we are now, we shall see another break in American exchange, accompanied by a break in Canadian, Argentine, Australian and Indian exchanges. This probably will mean the suspension of specie payments, and we shall have to tell the world that we are unable to pay our debts."

AMERICAN UNREST

Suspension of specie payment by European governments would produce the greatest financial panic the world has ever known, and would especially affect the United States, thereby increasing the discontent here.

The Lord Jesus, describing the condition through which the world is now passing, said that the wars would be followed by "great earthquakes (revolution) in divers places, and famines and pestilences." (Luke 21:11.) A glance at the present situation is convincing that the world is rapidly advancing toward famine and pestilence.

Broken, bleeding, starving Europe is frantically grasping for food in American markets. Exportation of food stuffs has been so great, and the supply in America reduced to such an alarming degree, that Congress is considering the placing of an embargo upon all food supplies. Congressman Fitzgerald is quoted as recently saying:

> "I favor an embargo on food stuffs. The embargo should be imposed for purely domestic reasons: the prices of food stuffs have reached levels that are bringing widespread distress to the country. Many thousands of our people are suffering from the lack of the necessities of life. Wholesale prices in many commodities are less abroad today than they were a year ago; and here the retail prices have advanced alarmingly."

The Los Angeles Tribune editorially says:

> "We venture the prediction that unless radical action is taken to prevent the exportation of food stuffs, now proceeding at a rate that presently will strip the country

of its supplies, the early months of the coming year will behold bread riots in American cities."

From the *St. Louis Star* we quote:

"The food production in America in the year past has been greatly reduced from that of former years, as will be observed by noting the following figures: There is a falling off in the corn production of 374,000,000 bushels. Wheat is less by 504,000,000 bushels. Oats show a loss of 300,000,000 bushels. The potato crop is short 70,000,000 bushels. Apples are short 9,000,000 bushels. Sweet potatoes, beans, tomatoes, cabbage and everything in the vegetable line are also short crops, so that both in fresh and canned vegetables there is comparative shortage of supply."

In parts of the United States there is now an unhealthy prosperity prevailing. Many factories engaged in the production of war munitions are paying increased wages, which enable the workingmen in a measure to meet the increased cost of living. Even a temporary peace will stop the manufacture of war munitions, resulting in a great number of unemployed in America and greatly reduced wages for those who are employed. But the cost of living will not be reduced. If the cost of living is governed in a measure by the law of supply and demand, it could not be expected that prices will be lower; for the supply is decreasing.

January 1, 1917, marks the day for the opening of the great legal battle in the United States Supreme Court between the Railway companies and the Railway employes over the eight-hour law. Should the court sustain the law, which is hardly probable, government ownership of railways would quite likely result. Such a victory for a portion of the labor element would encourage other labor organizations to demand national legislation in their behalf; and the failure to get it would add more fuel for the flame. If the railway employes are defeated in their legal battle, a nation-wide strike is almost certain.

The evidence points strongly to the fact that the world is now nearing the great earthquake, the great revolution, to be followed shortly by the fire of anarchy. In symbolic language the Prophet of the Lord described it as follows: 'For he (Jehovah) commandeth and raiseth the stormy wind (great trouble), which lifteth up the waves thereof. They mount up to the heaven (higher ruling powers), they go down to the depths (the lowest stratum of society); their soul (the very being of the government) is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still." —Psalm 107:25-29.

Thus the Lord describes the passing away of the present order, preparatory to the establishment of the kingdom of righteousness under the Prince of Peace.

WARNING TO THE CHURCH

The great "hour of temptation" (Revelation 3:10) is upon the world. Selfishness, discontent, insubordination, refusing to be subject to the constituted authority or order of things, is the great temptation or trial upon the world that is leading straight to revolution and anarchy. "There hath no temptation taken you but such as is common to man." (1 Corinthians 10:13) In other phrase the Apostle says, "The temptation that has come to the world comes to all, including the church. The same great trial that is upon the world, the church must come in contact with."

Is it possible that the spirit of revolution will try the church? We repeat our definition of revolution—"discontent, insubordination, a determination not to be subject to the constituted order of things." The Lord Jesus is the Master of the harvest, and is present directing the work thereof. For many years during the harvest he has had one special servant in the world to give out "meat in due season to the household of faith." The Great Master, through his chosen servant, instituted the order of things amongst the harvest workers; and a disposition persistently to refuse to conform to that consituted arrangement would ultimately lead to disaster.

While it is indeed gratifying to note the spirit of loyalty manifested by the friends from every part of the land, yet as we enter upon the year 1917, which will of necessity be fraught with great trials, we deem it proper to call the attention of each other to the dangers that may be lurking in the way. Shall we continue faithfully to recognize and to partake of that "meat in due season" provided for us by the Lord through his "wise and faithful servant," and strictly conform ourselves to the order which the Lord has instituted for the proclaiming of the kingdom message? Or shall we take a contrary course? Shall we keep in mind that "in unity there is strength," and be governed thereby? Or shall we pursue an opposite course, and disregard the Lord's appointed way? Shall we walk in humility before the Lord and continue earnestly to seek divine wisdom and more of his Spirit? Or shall we be self-willed?

These are some of the questions that must come to the church; for they involve the principles in the temptation that is now upon the world. These words are not written to discourage, but for the purpose of helping each one of us to keep before his mind the true situation which we are facing. "He who is for us is greater than all that can be against us."

We deem it appropriate, therefore, to call attention here to the final warning and admonition given to the church by that "faithful and wise servant," published in the November 1, 1916, WATCH TOWER. This warning from Brother Russell seems to indicate that after his decease special trials would come to the church. Since his death his words appear even more striking and appropriate than while he was among us. We quote them as follows:

"So far as we are able to judge, the same conditions prevail today among Bible Students, which the Apostle pointed out to the elders of the church at Ephesus when he charged them, saying, 'Take, therefore, heed unto yourselves and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own' (Son).—Acts 20:28. Diaglott.

"St. Paul's prophecy came true: 'After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore, watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears: and now, brethren, I commend you to God and to the word of his grace."

We commend a careful rereading of that entire article, entitled "The Hour of Temptation."—Z. '16, P. 327.

In this connection we suggest to the various Ecclesias that a wise and prudent course to pursue is to refrain from giving information to anyone requesting it as to the names and addresses of the members of your class and similar information as to the character of meetings, etc., unless such information be requested by our Society for reasons assigned.

Notwithstanding the fact that we may expect such trials, thanks be to God that his grace is sufficient for every time of need, and will be abundantly supplied to all who faithfully follow in the Master's footsteps and loyally obey his Word. Courage, then, brethren! Hear the Lord again speaking to his own, through St. Peter, "Wherefore, gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:13.

We believe that there is yet much work to do before all comprising the kingdom class are gathered into the garner of the Lord and the kingdom is set up. This seems to be particularly true with reference to the United States, which has been especially favored of the Lord in his harvest work.

PASTORAL WORK

The pastoral work is opening wider fields of service for the sisters and for many of the brethren. This work was begun and conducted more particularly under the supervision of Brother Russell as Pastor. Since he was Pastor over many of the congregations, it was quite appropriate to designate it "Pastoral Work." While the name may not seem so appropriate since his passing away, yet for want of a better name the Society will continue the work under that title. Our dear Brother Sturgeon will have the oversight of that department at the Brooklyn office. All communications concerning the same should be addressed:

WATCH TOWER BIBLE AND TRACT SOCIETY,
Pastoral Department,
13 Hicks St., Brooklyn, N. Y.

It is the desire of the Society to co-operate with the classes everywhere in furthering this work. We recommend that it be organized in all the cities and towns, and that each one who has some ability and opportunity have some part in the work. The Society will appreciate reports from time to time from the lieutenant in charge of the work at each place.

SMITING JORDAN

Time and again our attention has been called to the fact that the Jordan must be smitten. We understand the "Jordan" to represent people, and the "smiting" to symbolize that which will divide or separate the people, and the message of the kingdom to be the instrument with which the smiting will be

done. We cannot, of course, be sure how this smiting or division will take place; but we venture here a suggestion which it may be well to consider. At least, the suggestion may stimulate us to greater sobriety of mind, watchfulness and zeal for the Lord's cause.

We may not hope to improve our method of advertising and thereby draw out greater crowds to hear the message. The message itself cannot be improved upon. We cannot hope to have greater ability with which to present the truth. We may not be supplied with any unusual amount of money with which to spread the kingdom message. Then how may the smiting be done?

We answer, A great change may take place in the minds of the people. "Man's extremity is God's opportunity." "A broken and contrite heart, O God, thou wilt not despise." (Psalm 51:17) "I will look even to him that is poor and of a contrite spirit and trembleth at my Word." (Isaiah 66:2) Nominal Christendom—Catholic and Protestant—numbers her members by the millions. She is proud and says, "I am rich and have need of nothing." Evidently there are quite a number in these nominal systems who love the Lord, but who because of weakness of faith and pride of heart are held in bondage to the systems. But when the great "earthquake" becomes evident to all, when the people become thoroughly convinced from evidence aside from the Bible that all earthly institutions are doomed to complete and utter destruction, when their pride is humbled, and when they become of a broken and contrite spirit, may we not expect this to work such a change of mind that many will seek to know the real reason for prevailing conditions?

If so, then such will learn that the nominal preachers throughout the land have been deceiving the people; that Pastor Russell for more than forty years has been telling the people the truth when he called attention to the approaching storm, earthquake and fire. They will then recognize that the real servant of the Lord was among them, and that they heard him not. They will realize that the vicious assaults made upon him by nominal preachers were without any justification, and were made really to cast sand into the eyes of the people and blind them to the truth. Then may we not expect many of these to hear the message of the kingdom gladly? If so, then will be the time for every consecrated child of God to grasp the sword of the Spirit and go forth to "smite."

Clearly, Brother Russell had a purpose in sending out the V. D. M. questions to all the church. Those who are able to give clear and proper answers to those questions manifest that they have a sufficient knowledge of the truth to give to any one who may ask an outline of God's plan. All who have this knowledge, who have the Spirit of the Lord, and who possess a zeal for his cause, will gladly avail themselves of the opportunity.

HOW TO PARTICIPATE IN THE SMITING

Are you prepared, dear brethren? Have you put on the whole Armor of God? Then in due time may all who thus have on this Armor go forth like the faithful little band of Gideon and participate in the "smiting" by giving the light from the divine Word!

It is not to be expected that all in the nominal systems who claim to love the Lord, will hear the message. Those who do hear and believe the truth will say, "Thank God, there is hope for the salvation of mankind!" And they will rejoice. Others will take an opposite view; and hence there will be a division.

The smiting of the Jordan—the dividing of the people—and the separation of the antitypical Elijah and Elisha classes are two different things. THE WATCH TOWER has repeatedly pointed out this fact. It was the chariot of fire that separated Elijah from Elisha. The chariot of fire seems to represent severe trials and persecutions. Zeal for the Lord and for the message of his kingdom will bring upon the faithful ones such persecution and fiery trials as would separate them from those having less zeal. Then the picture seems to indicate that the Elijah class will be taken up—changed in the great whirlwind of anarchy, indicating that some of the Lord's true saints may suffer some special persecution.

"GO YE AFTER HIM AND SMITE"

What Bible Student is he who thoroughly appreciates the divine plan and yet doubts that Brother Russell was the "man clothed with linen with the writer's inkhorn by his side," described in Ezekiel 9:2? He has finished his course, completed the work given him to do; and truly could he say, as stated in the 11th verse, "I have done as thou hast commanded me." In the 5th verse of this chapter we read, "And to the others he said in mine hearing, go ye after him through the city and smite," etc. It has been suggested that the five mentioned in Luke 16:28 refer to a class. Is it not also reasonable to suggest that the five others, mentioned in Ezekiel 9, refer to all of the true followers of the Master who will gladly take up the message of the kingdom, and with it "smite" the people, thus accomplishing the work that is left for the remaining members of the church to perform?

We merely offer this suggestion, dear friends, that it may stimulate our faith and zeal. Who knows but that 1917 may be the greatest year yet for activity in the service of our King? Truly we are living in a fearful and wonderful time! "What manner of persons ought we to be in all holy conversation and godliness!" Let us not become disturbed or excited; but, striving to appreciate the importance of the time in which we are living and the wonderful opportunities that are set before us, let us be of sober mind, and watch and pray, that we may be enabled to take advantage of every opportunity that comes to glorify the great King of kings!

CHRIST COMING—AND COMING TO CHRIST

[Except the paragraphs printed below, this article was a reprint of that entitled "The Heavenly Jerusalem," published in issue of June 1, 1905, which please see.]

DECEMBER 31.—Revelation 22:6-14.

"The spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take of the water of life freely."—Verse 17. R. V.

"THE SPIRIT AND THE BRIDE SAY—COME"

Our Golden Text is the inspired statement respecting that glorious time and its blessed message. There will be a bride then; but there is no bride now. The church is an espoused virgin; but the marriage of the Lamb is still deferred. (2 Cor. 11:2) The last members of his church must complete their course, must pass their final examination and enter into glory with him, before the marriage can be consummated.

After the marriage of the Lamb, not only will there be the holy city, representing the church in her official or governing capacity under Christ her Head, but there will also be the blessed work of the church—the calling of the world's attention to the river of the water of life, to the leaves of healing, to the fruits of the Spirit. Then the Spirit, the power of God, will co-operate with the message then promulgated; and the result undoubtedly will be that all the world shall hear, and that all who love righteousness and hate iniquity will return to life everlasting. It will require the entire Millennial age for the delivery of the message to every creature and for mankind to avail themselves of the privileges then afforded to whosoever will.

Nowhere do the Scriptures speak of the river of the water of life as existing now—during this Gospel age. There is none, and there can be none until the heavenly city descends from above, for the river must flow from the midst of it, from the throne. Describing the condition of the Lord's saints at the present time very differently, the Master declares that those who are his have in them a well of water springing up into life eternal. (John 4:14) We know what this means. We know in what sense each individual of the church has received of the holy Spirit, and has in himself a fountain of grace and truth for his refreshment. But there is no river of the water of life to which he could go or to which he could invite others to go.

"BATTLE IN ECCLESIASTICAL HEAVENS"

We now have a good stock of "A Great Battle in the Ecclesiastical Heavens," by Brother Rutherford. In view of the fact that Brother Russell's death has stimulated some of his enemies to renewed attacks, in hope of injuring the work of the Society and weakening the cause of the truth, this seems a propitious time to offset the influence such attacks create.

While much injury often recoils upon those resorting to such methods—in one instance recently, three men went forward to their minister and informed him of their displeasure over his remarks and of their intention never to return to the church—it is our privilege to help those not so able to see the real object of these attacks.

Orders for the above booklet will be filled at $2.00 per 100 for a limited time. When ordering, please mention "Battle."

JESUS THE LIFE AND LIGHT OF MEN

[This article was a reprint of that entitled, "The Life and Light of Men," published in issue of December 15, 1904, which please see.]

"THE SPIRITS OF JUST MEN MADE PERFECT"

[This article was a reprint of that published in issue of August 15, 1913, which please see.]

"FROM GLORY UNTO GLORY"

2 Corinthians 3:18.

[This poem was a reprint of that which appeared in issue of January, 1891, which please see.]

SOME LETTERS OF INTEREST

A VOICE FROM LONDON

DEAR BRETHREN:—

Loving greetings in our Heavenly Father's name! At a meeting of the London Tabernacle Congregation, it was unanimously agreed to send you a cable message and also a letter of loving sympathy.

The news of our beloved Pastor's death came as a great shock to us. We realize more clearly than hitherto how much we owe to him, and how much occasion we have to praise the Lord on his behalf.

In a special sense he was Pastor both to the New York Temple and the London Tabernacle congregation. Both were so very near his heart that we feel specially drawn to one another.

Our hearts go out to you especially, dear Brethren, because the closeness of your association with our dear Brother will cause you to feel the break more keenly than others who have not been so privileged.

We thank our dear Father for sparing Brother Russell to us so long. For forty years his faithful ministry has testified his courage, zeal and love. He has been a constant stimulus to us—a wonderful copy of God's dear Son!

Whether there be much work to be done by the Church in flesh, or little, we prize highly the privilege of bearing the precious vessels left in our charge, and of feeding the Lord's dear sheep. Our chief concern must be to watch and pray that we may be ready and, whilst pressing on with all diligence, our eyes will be fixed on heaven yet more earnestly, looking for a happy reunion. Pray for us, as we will continue to do for you.

With sincere sympathy and fond love in the Lord to you,
Your brethren and fellow-servants,

LONDON TABERNACLE CONGREGATION.

WILL CONTINUE IN THAT WHICH HE BEGAN

DEAR BRETHREN:—

Greetings in the name of the Lord! Mercy unto you; grace, peace and love be multiplied unto you.

We take this opportunity of expressing our appreciation of our dear Pastor's labor of love, our implicit confidence in his purity and integrity, his sterling qualities, and our determination to continue in that which he began.

While recognizing our exceeding great loss, we rejoice that our dear brother has passed beyond into his reward, to the inheritance of the saints in light. We feel sure that he is now with our dear Lord, crowned; having ceased from his labors, but his works continuing.

Words would fail us to express the spiritual help, comfort and encouragement we have received from the Lord's hand through this faithful servant.

Having before us his noble example of self-sacrifice—laying down his strength and life in our interest and service—of faith, love, loyalty and cheerful and unmurmuring endurance of persecution and misrepresentation—we are resolved that, by the Lord's assisting grace, we shall endeavor more faithfully to walk humbly in our dear Redeemer's footsteps, daily striving to grow up into him, and to develop the fruit of the Spirit—love.

We desire to continue our co-operation with the Bethel family in the harvest work, in harmony with our dear Pastor's labors, and pray the Lord's richest blessing upon all participating, to the honor and praise of our glorious Head and our heavenly Father.

HAMILTON CHURCH—*Ont.*

"HE WHO HATH LED WILL LEAD"

DEAR FRIENDS AT BETHEL:—

Together with representatives of the Thayer, Mo., Class, we held a memorial service in memory of our dear Brother Russell and his faithful services toward us all.

At this meeting I was requested to extend the love and sympathy of both classes in this hour of trial, which we realize comes especially hard upon those of his immediate family, although we are glad to feel that we are all of one family, because we share one another's joys and sorrows. "Blest be the tie that binds."

The friends here wish to assure you that their love, co-operation and support in every way possible will continue just the same as heretofore. While we feel keenly our great loss in the death of one to whom we were so deeply indebted everyway, yet we rejoice with him! Our hearts are made glad by the thought that his days of pain and weariness are over; that he has entered into the joys of the Lord. We are praying that divine guidance, wisdom and courage may be given you for the great responsibilities resting upon you, trusting that "he who hath led will lead us still."

MAMMOTH SPRINGS CHURCH.—*Ark.*

MORE AND MORE DETERMINED TO PRESS ON

DEAR BRETHREN IN CHRIST:—

Love and greetings in the name of our dear Redeemer! We desire to thank you for the visit of our dear Pilgrim Brother Thorn. How the Lord blessed our fellowship together, and how our pure minds were stirred up by way of remembrance!

Instead of our Pastor's death slackening our zeal, it has wonderfully increased it, and we are more determined to press on, cheerfully and patiently doing with our might what our hands find to do. We want to work while it is called day, for a dark night is coming.

We can't properly express our appreciation of the dear messengers of the truth whom you send to us—those who are developed in the fruits and graces of the holy Spirit. They are doing a wonderful work, ministering to the saints. Please send us one as often as possible.

We are still praying the Lord's rich blessing upon you, that he may continue to bless your efforts and labors of love.

Yours in His glad service, FT. SMITH ECCLESIA.—*Ark.*

MORE DETERMINED THAN EVER

DEAR BRETHREN:—

Enclosed you will find ——— for my Good-Hopes for the last half of 1916. And, dearly Beloved, I wish to say that I have received a great blessing from the Lord for my Good Hopes offerings of the past year. I know the amount is small, but I feel sure it is precious in His sight. I hope to do even better, if I can. Truly our hearts are willing; and God looketh upon the heart. One of our Good-Hopes for next year is that we continue to serve the Lord faithfully, either on this side the veil or on the other side. We hope soon to see him face to face.

I wish to assure you of my love and interest in you. Since our Pastor's change, I am more determined to continue to follow him as he followed the Lord. As I delighted to follow him while he was here, I now expect to follow him on until I shall see him in the kingdom glory.

I sometimes think how you brethren must miss the presence of our dear Brother; but then I know that the kingdom is becoming more and more real to you. My prayers ascend for you. With much love, I am

Your fellow-servant, ALEXANDER LOWE.—*Pa.*

FINISHED HIS COURSE TRIUMPHANTLY

DEAR BRETHREN IN THE LORD:—

We were deeply affected by the sudden, unexpected death of God's faithful servant. Particularly do we mourn his loss because of the love, sympathy and help he has at all times so freely given us. We realize now more than ever how completely he laid down his life for the brethren. But while we mourn our loss we rejoice in the thought that he has finished his course triumphantly and gone to his eternal reward.

We wish to assure you of the love and loyalty of all the brethren here, of their earnest desire and intention of co-operating with the Society in carrying on the kingdom work so lovingly begun by our Pastor and so untiringly continued by him until his death, thus setting such an inspiring example.

Our consecration, too, is unto death; we would not have it otherwise. So, dear Brethren, you have our prayers, supplemented by our best efforts in holding high the banner of Truth until the work is finished; whether the time for its accomplishment lies in the early future, as we hope, or is deferred for "yet a little while longer."

ST. LOUIS ECCLESIA.—*Mo.*

A VOICE FROM ABROAD

DEAR BRETHREN:—

We cannot say much; our hearts are full; but we sympathize with you in the loss (pro tem.) of our Beloved Brother Russell. We, too, feel keenly that the Lord has seen fit to remove from us our brother-friend.

How glad we are that he has ever urged us to rest in the Lord and in him only! And how glad we are of his repeated warnings against pride, selfishness and wolves! Through his unique faithfulness, thank God, we have been aided in putting on and utilizing the whole armor of God.

We trust that we, with you, may remain faithful and courageous to the end, and that you may individually and collectively be enabled to enter into such parts of the re-adjusted work as will bring honor to our God, to his truth and permanent blessings to yourselves.

Yours in his love. F. GUARD AND FAMILY.—*Eng.*

CONTINUED DEEP INTEREST AND COOPERATION

BELOVED BRETHREN:—

Deepest sympathy in the mutual loss of our dearly beloved Pastor! We realize with sorrow our great loss in the passing over of "that wise and faithful servant"; but we sorrow not as others, realizing that while he has ceased from his earthly labors, his work follows with him.

"Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We desire to assure you of our continued deep interest and co-operation with you in the furtherance of the Lord's work during the remaining time that the Lord may permit us to continue to serve him in the flesh. Your servants in the Lord,

SPRINGFIELD ECCLESIA.—*Mass.*

FAITHFULNESS IN LITTLE THINGS

DEAR SIRS:—

I do not know the persons doing your work here—distributing literature; but whoever they are, the papers are not placed as they should be to get results. I find them on doorsteps, in yards and on the sidewalks; not one-fourth appear to get into the homes. I should like to have a trial, and would guarantee to do the work thoroughly and satisfactorily.

———.

["He that is faithful in that which is least is faithful also in much." We believe that the greatly increased cost of paper will be one of the aids to greater care in the distribution of the BIBLE STUDENTS MONTHLY—that every paper may reach the hands of a reader. No doubt our Lord would be very careful in putting out literature, that there be no waste; and we believe he would be pleased to have his brethren endeavor to exercise equal care.]

STAND TOGETHER AS GOOD SOLDIERS

DEAR BRETHREN IN CHRIST:—

Christian greetings to you in the name of our dear Redeemer and Advocate! Keenly do we feel the loss of him who so faithfully laid down his life for the brethren, and who with untiring devotion to the service of the Lord, provided that which is "meat in due season for the household of faith"; and though he has "gone before," he ever liveth in the memory of those to whom he has been a lasting benefactor.

We sorrow not as those who have no hope, but rejoice inasmuch as he has ceased from his labors and has entered into the joys of our Lord. We assure you of our faithful support in the work.

Yours in the service of our Redeemer,

WHEELING CHURCH.—*W. Va.*

CONFIDENCE IN THE SOCIETY

DEAR BRETHREN IN CHRIST:—

We have confidence in your abilities. As you have been so long in close contact with our Pastor you will have understanding necessary to finish the proposed services, according as the Lord has directed him, and we shall do all in our power to uphold your hands.

We express our hearts when we tell you that we shall the more fervently love you in your desire to continue in the service of the "Glad Tidings," even unto death. You have our daily prayers and sympathetic interest in this dark "Hour of Temptation." "Our fears, our hopes, our aims are one—our comforts and our cares." ABILENE ECCLESIA—*Kan.*

WILL HELP "HOLD UP THE HANDS"

DEAR SAINTS IN THE BETHEL HOME:—

As a Class, and also as individuals, we realize that in the death of our Beloved Pastor we have lost that "faithful and wise steward," who laid down his life so faithfully in the Lord's cause, even unto death. His faithfulness has been the means of giving us more determination than ever to continue in the work which he loved so very much, and we assure you that the Allentown Ecclesia is anxious to "hold up the hands" of those upon whom the work of the Society falls, and to assist in every way possible to carry on the work, until "the night cometh wherein no man can work."

ALLENTOWN ECCLESIA.—*Pa.*

DEAR FRIENDS:—

Five hundred Memorial Numbers of THE WATCH TOWER are desired, for which please find remittance covering amount.

A. M. ZIMMERMAN.—*Pa.*

TRUTH-HUNGRY ONES AMONG THE SOLDIERS

DEAR BRETHREN:—

We are sure you are remembering us in your prayers as we are continually bearing your names in our petitions to the heavenly Father. The work of showing the DRAMA to the soldiers on the Mexican Border is a wonderful privilege, and is surely having the Lord's blessing! Dear brother (Gen.) Hall is being used of the Lord very wonderfully, and we are glad to co-operate. Many of the officers take very kindly to the DRAMA, and evince considerable interest, and the soldiers are very eager for it.

At the close of one finale talk twenty-eight written questions were handed in, and several told the speaker it was the first real appeal that came home to their hearts to induce them to surrender all to the Lord.

Our living in the tents and "roughing it" with the soldiers brings us into close contact with them and gives us many privileges of service. There are indeed truth-hungry ones among them!

In personal conversation with two military prisoners, one told how he had heard several of our "pilgrims." Often some one mentions a mother, sister, father or brother in the truth. We desire a further interest in your prayers. I am so glad our dear Pastor offered me this precious privilege of service before he was called home!

Your brother by his grace. WALTER H. BUNDY.

MOURN NOT AS THOSE WHO HAVE NO HOPE

DEAR BRETHREN:—

We of Vernon, B. C., Ecclesia wish to express our deepest love and heartfelt sympathy for all at the Brooklyn Tabernacle, who mourn the passing of our beloved Pastor Russell. But although our hearts are sore, we do not mourn as do others; for we know our brother has entered a glorious reward, having "borne the cross, despising the shame," and we rejoice that his course of "suffering" is finished, his crown won.

We pray that the Father's richest blessing may rest upon all who are taking up the work in Pastor Russell's stead, and that our great High Priest, our Lord Jesus Christ, will soon come forth in his garments of beauty to bless his people.

Yours in His love, VERNON ECCLESIA.—*B. C.*

WORLD HAS LOST A REAL FRIEND

MY DEAR MR.:———:—

This is to thank you for the two copies of THE WATCH TOWER containing an account of the career, so illustrous, the life, so full, sweet, wholesome and truly good, of that much beloved Pastor Russell, whom I learned to admire and love in the brief time I was his guest on two occasions only a few days before his death. The whole world has lost a real friend. How I wish he could have been spared another span of life that he might continue to teach us meekness and love!

I have many friends who will be much interested in Pastor Russell and his teachings, and if you can favor me with a half dozen or more copies of the above issue, I will take

pleasure in seeing that they get them. With all best wishes I beg to remain

Yours very sincerely, CLARENCE E. SPAYD.—*Brooklyn.*

DEEM IT A PRIVILEGE TO COOPERATE

DEAR BRETHREN IN CHRIST:—

On this, the occasion of the passing beyond the veil of our beloved Pastor, we desire to assure you of our resolution to continue, by the grace of the Lord, faithful even unto death. We deem it the highest possible privilege at the present time to be allowed to co-operate with you in the further spreading of the glad tidings of the kingdom.

We are rejoiced to know that the work of THE WATCH TOWER BIBLE AND TRACT SOCIETY will continue. Our prayers shall ascend daily to the Throne of Heavenly Grace on your behalf. KAMSACK ECCLESIA.—*Sask., Can.*

EAGER TO COOPERATE FULLY

DEARLY BELOVED BRETHREN:—

We are real anxious to let you at Headquarters know of our earnest desire to co-operate fully with you in the harvest work yet remaining. The class voted unanimously on this question.

We seem to be so much nearer now to one another—more oneness in mind and spirit. We are so glad for this! We thank our heavenly Father. Express to us at any time even your smallest desires. COLUMBUS ECCLESIA.—*Ohio.*

BATTERING DOWN THE WALLS OF HELL

"What Say the Scriptures About Hell" (Hz), WATCH TOWER form, is 5c per copy, or 2c each in lots of 50 or more. This WATCH TOWER continues to be in great demand. It treats every text in which is found the word hell and dispels the fear which many entertain respecting the erroneous doctrine of eternal torment, while pointing out the punishment set forth in the Scriptures for the incorrigible, namely, "The wages of sin is death; but the gift of God is eternal life through Christ."

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GOD'S SPECIAL GIFT TO HIS CHILDREN

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?"—Luke 11:13.

Comparatively few have realized the value of this heavenly gift of the holy Spirit, and few have possessed it. The begetting of the holy Spirit, which first came on Pentecost to those who were to constitute the church, is necessary in order that we may become children of God. One cannot become a Christian by the mere study of the Bible. Indeed, we must be begotten of the holy Spirit before we shall be able to understand the Bible, to apprehend the deep things of God. The begetting of the holy Spirit is something that we cannot explain, something that nobody can explain. If God had wished us to understand this miracle of grace, doubtless he would have made it sufficiently plain in the Bible.

But we know from the testimony of the Word, corroborated by our own experience, that there is a begetting of the Spirit, a supernatural start of a new life in those who consecrate themselves to God. In referring to this beginning of the new nature, the Lord uses a figure of speech, illustrating the matter by something that is well known to the human family. We know that it is not a mental power in man that begets a human life, but that it requires a direct impartation of the spirit of life originally received from the Creator, before an individual life can begin. And so it is with the spiritual child of God. There must be a direct impartation of the holy Spirit to start the new heavenly life.

We are not to think of this start as being something great or large in amount; for as a matter of fact, the beginning of the new life is small. But it must be there. The Christian may not be able to point back to anything like an electric charge as the beginning of his Christian life. A few people have made such claims, but we think this is a mere hallucination of the mind. God used a special outward manifestation at the begetting of the Lord Jesus with the holy Spirit, in order that John the Baptist might make a declaration of what he saw in the case of the first member of the church, and that we might know. There was also an outward demonstration at Pentecost, and in the case of Cornelius and his family, the first Gentiles to be received into the church. But these were for a very special purpose, as heretofore shown. As respects all the others of God's family, we are inducted into the body of Christ, which is the church, without any outward manifestation. But when we have met the conditions, we do not doubt our acceptance. We receive it all by faith in the Lord's Word.

NECESSITY OF FEEDING UPON THE WORD

This begetting of the holy Spirit, then, which has a small beginning, shortly after manifests itself as the new creature feeds; just as the germ of life in the human being must be fed, must gradually grow, develop and become stronger, and thus manifest its individual life. It the new creature does not feed upon the Word of the Lord, it will grow weak and sickly, and eventually will die. We have known some who have been for twenty years consecrated to the Lord, and who are still babes in Christ, because they have been stunted in their development through insufficient or improper feeding and exercise.

God did not wait for us to come voluntarily into his family. Indeed, no man can come unless he has been invited by the Lord. Whoever has received the Word of truth intelligently, and is drawn by it, has an invitation. If he responds during his "acceptable time," if he accepts Jesus as his ransom and presents himself fully to God, he is begotten of the holy Spirit. Then he is to grow through "eating" the truth, through studying the truth, through applying it to his own life. We should store our minds with the Scriptures, so that in each of our experiences these Words of Life will be there to give us in increased measure the Spirit of the truth, that we may grow strong in the Lord as the various trials of life come to us, and thus we may be sustained by the Spirit of the truth.

WHO MAY PRAY FOR THE HOLY SPIRIT

With the thought of the primary work of the holy Spirit in mind—namely, the work of spirit-begetting—let us now consider our text. Our Lord had been suggesting to his disciples the thought that a good parent, if asked for a fish, would not give his child a serpent, or if asked for bread, would not give a stone. Jesus would have his disciples consider how they would act as parents, so that they might the better realize what God's attitude would be toward any whom he received into his family as his children. Then the words of our text followed: 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him!" That is to say, if you who are imperfect, who have largely lost the likeness of God as a race, still so realize the responsibility of parents to their children that you would not do your children harm when they come to you for something good, much more would the heavenly Father not do harm to his children, but good, when they come to him for a blessing.

Then our Lord Jesus specifies the particular blessing for which we should ask—God's holy Spirit—not using vain repetition, as do the Gentiles, those who are not the Lord's true children, and who are not instructed to pray to Jehovah. With many, the prayers go up in a merely mechanical way, as by machinery—in some nations by literal machinery. The Chinese have a praying-wheel which they turn around and around, and thus repeat the prayers. They are shrewd enough to know that thus they can say the prayer more often than with the lips. Such is not the kind of prayer that the Lord will receive.

God's children have instructions from his Word on this subject of prayer. They are to come to the Father according to these instructions, not doubting his love, his wisdom, and his power. They are to come with full confidence in him as their Father, asking for the things for which he has bidden them to pray. Their trust in him should be so absolute that they would know that he is ever seeking their very highest blessing, that all his instructions and leadings are to this end, and that he withholds nothing that would be for their good.

But before any one can come to God in the sense here referred to, he must take the definite step of becoming a child of God. The world are not children of God; for that relationship was lost when Adam became disobedient. By dis-

obedience he was cut off from sonship, from fellowship with the heavenly Father. He lost the spirit of God—the mind, or disposition, of the Lord—which all beings created in the image of the heavenly Father possess by nature, so long as they retain that image unblemished. After his fall Adam became imperfect in all his powers; and this imperfection increased until death fully claimed him.

Thus all of Adam's posterity, through hereditary imperfection, have gone further and further from God, being alienated "by wicked works." But God has made provision by which eventually all who desire may come back into relationship to him as children. His provision is our Lord Jesus Christ, and the work he will do for mankind. During the Gospel age our Lord has been doing one part of the work, that some may come immediately into relationship with God and enjoy all the favors of being his sons. Another part of his work our Lord will do during the age to follow this—the Millennial age—when all the world, every son and daughter of Adam, will be permitted and assisted to regain this lost sonship, if they will. It is for the benefit of mankind that the church class is being called out now, in advance of the world's blessing. God is fully content with the arrangement which he has made. He has no desire to urge anybody to come into the enjoyment of his present and special blessing. He desires, on the contrary, that none shall come except those who really have the heart desire for his favor and fellowship.

GOD NOT PINING OVER THE WORLD

So far as the Gospel age is concerned, God has purposely made the way an especially narrow one, in order that he might during this age make a selection of very earnest followers of Jesus, who would have his mind, his spirit, his disposition. During the next age he will do away with the narrowness of the way, and there will be a great highway cast up. However, there will still be tests upon the people, conditions of attaining relationship to God. God does not purpose at any time to be in relationship with those who do not wish to be in relationship with him.

We should by no means have the thought that God is grieving because all mankind are not praying and going to church. Nothing of the kind! God's happiness is not dependent upon man or man's doings. The Almighty has not a particle of anxious concern about those who are not now in relationship with him. He is not calling all the world at this time. He merely concerns himself for those who desire to avail themselves of his present arrangement, that they may be his children, with all their interests provided for.

The child of the Lord is instructed to ask for the blessings which the Lord has for him. The Lord wishes His children to make a formal request for the blessings they need, in order that they may realize their need of the gift. Whoever does not realize his need would be little blessed by receiving from the Lord. Our heavenly Father desires that we should fully feel, desire, crave, what he has to give, before it comes to us, that his gift may prove of real and lasting benefit.

The Scriptures have limited us in regard to the things for which we may ask. We may ask for nothing contrary to God's will. To do so would show that we are not in accord with the heavenly Father. The very terms and conditions of our being received as his children were that our wills should be fully submitted to his will. If, then, we ask for things for which he has not told us to ask, and which he does not wish to give us, our course proves that we have a will in opposition to his or that we have not studied to know what is his will. And if we have not studied to know his will, it shows carelessness and a lack of loyalty to the Lord. To ask favor at his hands when we are not seeking to know what he would have us do, and hence are not doing it, would be presumption. So we should be very careful to note what our Father is pleased to give us, that we may ask the things pleasing in his sight.

GOD'S PATIENCE WITH "BABES"

But the Lord is very merciful with "babes in Christ"—those who have partaken only of "the milk of the Word," and not of the "strong meat," and hence would not know the things to ask for. He is patient with them, sympathetic, and in such cases takes the will, the heart intention, instead of the words. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, for he maketh intercession for the saints according to the will of God." (Romans 8:26, 27) That is, God accepts our minds, if we are wishing for right things in our hearts. If the holy Spirit, the holy mind to which we are begotten, longs for the Lord's spiritual blessings, God will give us those things, and not the things we may be asking for with our lips.

We have known of some good Christian people, sincere in heart though poorly instructed, who would pray fervently that God would baptize them "with the Holy Ghost and with fire"—not appreciating the meaning of their words, not seeing that a baptism of fire would have a destructive influence and would be injurious to them. Those who thus pray do not understand John the Baptist's words, do not realize that it was the disobedient and unfaithful Israelites who were to receive the baptism of fire, while the faithful would receive the baptism of the holy Spirit, at Pentecost. But the Lord mercifully accepts the minds, the hearts, of these his children, and not what they say.

The Lord indicates that his true children may always feel confident of receiving what is for their highest good. We are to realize that the Lord knows far better than we do what we need. The Master taught us to pray, "Give us this day our daily bread!" There is no intimation of what kind it would be, whether the food was to be little or much, very plain or not so plain, whether it would be what was pleasing to the palate or otherwise. We are merely to ask him to give us what is best in order to our greatest benefit as new creatures. If this means suffering in the flesh or the impoverishment of the human body, well and good, for this body is consecrated to death, and we are glad to lay it down according to the Lord's choice for us.

But there is one thing for which we may pray and be sure that in so doing we are asking in harmony with God's will; and that is, the holy Spirit. But even here many do not really know what they ask; for there has been a great misconception as to what the holy Spirit is. Many of God's people are sadly confused. They think that the holy Spirit is a person, who will personally come into them, and into perhaps millions of others. This subject has been greatly beclouded. We are only beginning to get out of the fog. We need to study God's Word more and not be too confident as to our own conceptions.

"HOLY SPIRIT" A BROAD TERM

In asking for more of the holy Spirit as Christians, we are asking for more of the mind of the Lord, the disposition of the Lord. The term "holy Spirit" has a broad significance. It means the power or influence or energy of God; it also means the mind or disposition of God. We know that God has an invisible power that he exercises. Holy men of old spoke and wrote as they were moved by the holy Spirit, the holy power of the Lord, God's energy or influence. God has given his sons an enlightenment of mind, a supernatural illumination, which throws a light upon the Scriptures of the Old Testament and the New Testament. Thus we gain a good conception of the purposes and the mind of the Lord, that which the holy Spirit of God has placed in his Word.

Now since the holy Spirit placed the light in the Word of God, it is there for a purpose. That purpose is that earnest hearts might know how to find the Lord and might feed upon the Word, and by feeding upon it might become partakers of the holy mind, disposition of God. Those Christians who neglect the Word of God do not receive from it this holy Spirit, this holy mind, and the heavenly light becomes dim. But those who feed upon the promises of God, the instructions of God, appropriating these to themselves, become strong in the Lord and in the power of his might. They receive more and more of this holy Spirit which God has put in his Word. It is his Spirit, his truth, the divine power exercised thus by him. So the Christian receives God's Spirit in the sense of receiving the divine begetting and illumination, in the sense of receiving holy power, energy, and in the sense of receiving the holy disposition of the Lord.

MEASURE OF THE HOLY SPIRIT VARIOUSLY INCREASED

This Spirit of God may be increased in us by other ways than by the direct reading of the Scriptures. For instance, some children of God, guided by his holy Spirit, the Spirit of the truth, may write some beautiful hymn, and into this hymn may incorporate so much of the truth of the Scriptures, so much of its spirit, that the mere singing of that hymn, or the reading of it, may give us an additional measure of the Spirit of God. It is none the less the Lord's Spirit, though it is transferred from the printed page into the individual life. It is the coming of the truth and its spirit and power into the heart and life that constitutes the light.

As the child of the Lord receives individually the Spirit of the truth, in that same proportion he becomes a burning and shining light. As the holy Spirit is from the Father and through the Son, so this holy Spirit is in the church, and shines from them upon the world. But the world comprehends not the light. Sometimes they think it is hypocrisy—sometimes

one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, while studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as God through the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further comfort and assistance in the good way. We call to mind the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, patience, long-suffering, brotherly kindness. Yet while we know this, there is something more that we need —experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,
Come, fill our hearts and minds with rich intent!
Illuminate, instruct, and guide our wills,
That they may with thy mind be fully blent.

"By words divine that point the heavenly way,
By discipline's hard hammer, or by strain
Of heavenly music winged with pleading prayer,
By sunshine bright or dreary days of pain,

'Lead thou us on! This narrow, rugged path
We cannot keep alone; but led by thee,
The way grows luminous and sweet and fair,
Each earthly bond is loosed, and we are free!"

CONVENTION AT PITTSBURGH

ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsh were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opening at 9:45 a. m., with the Bethel service and followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of the public being present. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Much interest was centered in this election by friends throughout the world. Brother Russell had held the office of President from the organization of the Society, in 1884, to the time of his death. Approximately 150,000 votes were represented in person and by proxy. The session was opened by Vice-President Brother A. I. Ritchie with devotional services. He stated that the first work would be the appointment of a Committee on rules and regulations. As it would take a little time for the Committee to complete its work, four o'clock in the afternoon was set to hear its report. It was nearly five when the Chairman called the meeting to order. The report of the Committee was read and adopted by the convention.

The next order of business was the nomination and election of a President. Brother Pierson, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

soon shall know. It is a great privilege to be one of its officers. I am mindful of the great responsibility resting upon the one who attempts to fill the office of President. I am especially mindful of my inability to measure up to the full requirements.

"One who follows a great man in office always finds it a more difficult task to fill the office than it was for his predecessor, due largely to the fact that his acts are measured by the high standard set and maintained by the great man who preceded him. Brother Russell was truly a great man, because especially fitted for the use to which the Lord put him. No one can fill his place. While I am fully conscious of this fact, yet I realize that through Christ Jesus who strengtheneth me, I can do all things that it is his will I shall do. I will therefore attempt, by his grace, to continue to make known the glad tidings of Messiah's kingdom, which Brother Russell did as no other man has done since the days of the Apostle Paul. The policies which Brother Russell inaugurated I will attempt to carry forward. Brother Russell was deeply convinced that there is a great work yet to be done; that the Jordan must be smitten; that the people must know of the kingdom message, and that the Lord will use his people to give much of this knowledge to the world before the kingdom is fully established. No doubt there is yet much work for you and for me to do.

"In the performance of the duties of President I shall feel more keenly than ever that I am your servant. It is my desire to serve faithfully. I will need, and therefore ask, your united prayers, deep sympathy and unqualified co-operation. I believe that I shall have such. You will have my prayers and love and sympathy.

"The year past has been a very eventful one. The year opening may be even more eventful. Let us feel therefore not in the least discouraged. He who has thus far led us will continue to lead us. Let us have brave hearts, ready minds and willing hands, trusting implicitly always in the Lord, looking to him for guidance. He will lead us to certain victory. Renewing our covenant with him today, united in the holy bonds of Christian love, may we go forth proclaiming to the world, 'The kingdom of heaven is at hand.' 'He that reapeth receiveth wages.' Let us do our part in the reaping faithfully while the opportunity is here. Be strong, be brave, be loyal! May his blessings be upon you who are here and upon the Lord's children everywhere! Thanks be to God that he has permitted us to be members of such a favored company!"

FIRST DISCIPLES OF THE LORD JESUS

[This article was a reprint of that entitled "We Have Found the Messiah," published in issue of January 1, 1905, which please see.]

JOHN THE BAPTIST AND JESUS

[This article was a reprint of that entitled "Witnessing for Jesus," published in issue of December 15, 1904, which please see.]

DESTRUCTION OF THE TWIN MONARCHS

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6:6.

The Apostle Paul in his epistles represents the world as being under an evil reign of Sin and Death. (Romans 5:12, 14, 17, 21; 6:12; 1 Corinthians 15:26.) He presents the matter as though these were Twin Monarchs. Sin and Death have been reigning over the world for six thousand years. Sin binds and fetters mankind, and finally turns them over to Death. Under their blighting reign thousands of millions have gone down into the tomb, mentally, morally and physically degraded.

It is not in our power to destroy these great monarchs. They can be destroyed only by the One who has been given all power. This great One can rescue all mankind from Sin and Death and lift them out of their misery and degradation up to purity and life and happiness. Eventually he will fully destroy these great enemies. Then Sin and Death will be no more.

CALLING OUT THE VOLUNTEER CORPS

During this Gospel age God is calling for a volunteer corps of brave soldiers, who have his Spirit and will fight a good fight against sin—a good fight on the side of truth and righteousness. These are called into this great warfare. Whoever is following Jesus, the great Captain, is a soldier in this special corps of volunteers. These are the chosen band of Gideon. We who have answered the call are expected to show our loyalty to our great Leader and Head.

We must first make a full consecration of our lives to God, in order that we may be begotten of his holy Spirit and become new creatures. It is our love for God and for righteousness that leads us to hate iniquity and to walk in the footsteps of our Leader, Christ Jesus. After having been as aliens adopted into God's family, begotten as sons, as members of the body of Christ, we have a new relationship to him, and any sympathy for sin would be so much of disloyalty to our Captain. Hence we are bound, as true soldiers of the Lord Jesus Christ, our Gideon, to fight a good fight against sin.

Our old man, our human nature, which otherwise would have been made just and perfect in the Millennium, we have surrendered voluntarily to a sacrificial death, just as Jesus surrendered his human nature. This old man of ours is covered by the imputed merit of Jesus Christ. Our Lord says, "Now ye are clean." The Apostle in enumerating the works of the flesh practised by the world, says, "And such were some of you, but ye are washed, ye are sanctified, ye are justified." The new creature is that which is begotten of the holy Spirit and is to develop to completion, and the creature that must be killed is the old man. Much of our battle with the giant sin is within. And not only so, but we must remember that our old man, justified, is our sacrifice. But while we are laying down this sacrifice, consuming it day by day, the merit of Christ's righteousness covers our flesh, so long as we are loyal to God. And we must keep this sacrifice on the altar until it is completely consumed.

CRUCIFIED WITH CHRIST

Our Lord was crucified in conjunction with the divine arrangement. He did not die a sinner, but he died as the Redeemer of men. And so our human nature goes down into death, not as a sinner, but as a justified creature, by God's arrangement. The Word declares that we are to be dead with Christ, to suffer with him, to be crucified with him. This does not mean that our new minds are being crucified. It means that as our Lord as a man was crucified as a sin-offering for the world, so we as his members have died as men, sharing in this crucifixion of Christ. We are already reckoned dead; but the natural process is now going on, and will not be consummated until these bodies have been actually laid down in death.

So the sufferings of Christ, the crucifixion of Christ, in this larger sense of the word, have been in process all through this Gospel age. The sufferings being completed, the glory and honor and the change to the divine nature promised to the "more than conquerors" will take place, and the purchase-price for the world will be applied.

What is the end of this crucifixion of each member of the church with his Lord? The Apostle states it in our text. It is in order that the body of sin may be destroyed. Sin once ruled within us. But he has been dethroned. His power over us has been destroyed. Sin is the great giant that has been ruling the world for six thousand years, in conjunction with Death. These giants have made a terrible reign of suffering, but they are about to be vanquished. The church is now suffering with Christ. And if we faithfully suffer with him unto the end, we shall reign with him and bring about the destruction of sin and death, which will be accomplished in his Millennial reign.—Romans 5:17; Revelation 3:21; 5:10; 20:4-6; Daniel 7:22; Psalm 149:6-9.

"That henceforth we should not serve sin." We as the Lord's people are delivered from this reign of sin. We are no longer under bondage to sin. God counts us as having passed from death unto life, from sin unto righteousness. We

are new creatures, and he does not hold us responsible for the unintentional weaknesses of our flesh. We are covered by the imputation of our Savior's merit. This merit was imputed to us for past sins, and also covers us now, as a robe, because of our imperfect bodies. It avails for us as we shall need and call for it for daily shortcomings. We do not serve sin any longer. We are now set free from the one who was our taskmaster.

The Son has made us free. He has made us free by faith. We shall be made free in the absolute sense when we receive our resurrection "change." We read respecting the new age that the groaning creation shall then be delivered from the bondage of corruption [Sin] into the glorious liberty of the sons of God. (Romans 8:19-22.) The world will be delivered from sin and death actually during the thousand years, by their flesh being restored to perfection and their minds restored to the image of God. But as the church of Christ do not receive this full deliverance now, except by faith, they must wage a constant warfare against entrenched foes within as well as foes without. This warfare calls for great courage and determination, in the strength of our great Captain. How many of us will be of the noble "Gideon's band"?

"'Count me the swords that have come.'
'Lord, thousands on thousands are ready.'
'Lo, those are too many! and with them are some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return.'

"'Count me the swords that remain.'
'Lord, hundreds on hundreds are daring.'
'Those yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink.'

"'Lord, those who remain are but few,
And the hosts of the foe are appalling!
And what can a handful such as we do?'
'When ye hear from beyond my voice calling,
Sound the trump! Hold the light!
Great Midian shall melt in your sight!'"

SOME LETTERS OF INTEREST

WHO WILL BE OUR PASTOR?

The following is a sample of inquiries received by Brother Rutherford since his election as President of the Society, and his reply thereto:

DEAR BROTHER RUTHERFORD:—

Greetings in the name of the Lord! Last night we as a church elected you as our Pastor. Let me inquire, dear brother, is this the correct procedure or not?

Reply

DEAR BRETHREN IN CHRIST:—

Since my election as President of the WATCH TOWER BIBLE AND TRACT SOCIETY, I am advised that your Ecclesia has elected me as its Pastor. I beg to assure you, dear brethren, that I very much appreciate this expression of confidence and loving-kindness, but I take this occasion to advise you of the policy we have adopted.

All of us realize the peculiar relationship that our dear Brother Russell bore to the church as "that servant." It was therefore entirely appropriate that he should be elected as Pastor of the various Ecclesias. In view of this, and in deference to his memory, it is my opinion that no one should be elected, henceforth, Pastor of any Ecclesia. At a church meeting of the Brooklyn and New York congregations, a pastor was not elected, but a resolution was adopted to the effect that the President of the Society, should at all times be Chairman of the congregation and of the Board of Elders.

It is my opinion, dear brethren, that if we adhere to the order of electing elders and deacons alone, and avoid the election of pastors, we shall find it more profitable and in keeping with the Lord's will. The Lord has long used the Society to aid his people, and we believe he is still using it to forward the message of the kingdom. If, therefore, you should feel that because I am President of the Society my name should be connected with your Ecclesia, then permit me to suggest that you might, if you see fit, designate me as Counselor, and elect me as such. By this term we would understand that the church, at any and all times, would feel free to call upon me for counsel and advice concerning any matters. I assure you it is my sincere desire to serve not only your Ecclesia, but the church everywhere, in the capacity of counselor, adviser and helper to the extent the Lord may see fit to use me. I hope this meets with your approval.

Please feel at liberty to write me or call upon me at any time for aid, advice or counsel. As you know, I am assisted here by able brethren, who faithfully supported Brother Russell, and we shall be glad to aid the friends by answering questions along doctrinal and other lines. For several years I served as counselor to Brother Russell and other friends, and will be glad to continue in this capacity to the friends generally.

Wishing you one and all increased opportunities for service in the Lord's vineyard, and with much love in the Lord, I remain

Your brother and servant by his grace,

J. F. RUTHERFORD.

A VOICE FROM GLASGOW

DEAR BRETHREN:—

The Glasgow church desire to convey to the members of the Bethel Family at Brooklyn a message of sympathy and love in connection with the passing beyond the veil of our beloved Pastor, dear Brother Russell.

We held a Memorial Service on Sunday, November 12, when an appropriate witness was given to the Truth, as well as a tribute of respect paid to the memory of the one we all loved so dearly. We know that nothing would have pleased our dear Brother better than to take advantage of such an opportunity for such a purpose; and we trust that some amongst the crowded audience who listened to the discourse given by Brother Tait, the oldest Elder in the Glasgow church, may have had some seeds of truth lodged in their hearts that will bring forth fruit in due time to the praise and glory of God.

The following evening, we arranged for a special Prayer, Praise and Testimony Meeting, so that an opportunity might be afforded for individual expressions of appreciation of the life and work of our dear Pastor and of gratitude to God for his faithful ministry. It was good to listen to the various testimonies. It reminded one of the incident recorded in Acts 9:36, 39, when, at the death of Dorcas, the widows stood by the Apostle Peter, showing the coats and garments which Dorcas had made while she was with them. All felt more deeply than they could express how much they owed to Brother Russell as the channel of God's grace for the spiritual clothing, in the possession of which they were rejoicing that day. Some had but recently come into the light of present truth, never having seen the Pastor's face in the flesh. Others could look back to the time when he first addressed a meeting in Glasgow thirteen years ago. Grief and joy mingled together as we thought, on the one hand, that we should never see him again on this side of the veil, and on the other hand, of the abundant entrance into the kingdom which we believed he had obtained, and a participation in which we all hope to experience very soon.

We all desire to express to you our heart-felt sympathy in our common loss, and to send you as a message the following Scriptures: "Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. Blessed be God even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." "For the Father himself loveth you." The latter text was one that Brother Russell used in the last meeting for the brethren that he addressed in Glasgow.

Although our dear brother has been removed from us and we shall miss very much the influence of his noble example and the power of his effective ministry, we have no reason to think otherwise than that the work will go on. We would, therefore, at this time, assure you of our prayers on your behalf and of our hearty co-operation in connection with the arrangements which those left in charge might make from time to time, so that the grand work so nobly begun and carried on by our dear Pastor, under the guidance of our Lord and Head, might be continued, and in his own good time and way completed.

Your brethren and fellow-servants,

GLASGOW CHURCH.—*Scotland.*

AN EXPRESSION OF CONFIDENCE

BELOVED BRETHREN:—

We at Cleveland desire to convey to you our Christian love and sympathy in this dark hour of bereavement at the loss of our beloved Pastor. Surely the death of such a noble

Christian character as our Brother was, one so faithful in laying down his life in the service of the Lord and the brethren, must cause us some sorrow and pain; and yet a sense of joy comes to us as we picture him now in glory, clothed upon with immortality, in the presence of our heavenly Father and our Lord Jesus.

We assure you, brethren, that the death of our dear Brother has not caused us to slacken our zeal in the least in the service of the Lord; but that, on the contrary, we have determined to be more faithful than ever before, so that we too may finish our course with joy and enter upon broader fields of service in ministering to the world the kingdom blessings and joys.

We are pleased to note that Brother Russell had so arranged matters that in case of his death the work would be carried on without interruption. We assure you of our confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, believing that our Lord Jesus, the Chief Reaper, had especially chosen our Pastor as his mouth-piece and servant. We will continue as in the past to look to the Lord for his guidance and direction in all our affairs.

We hereby pledge the co-operation and support of the Cleveland brethren to whatever further arrangements for promulgating the glad tidings of the kingdom the Watch Tower Bible and Tract Society may deem to be the Lord's will. We who are of the Cleveland Ecclesia desire to assure you of our resolution to continue faithfully in the service of the Lord by his grace, even unto death, and of our resolution to be ready and willing to assist in any work which has been outlined by our dear Pastor, in which we have the privilege of assisting.

Assuring you of our continued prayers that the Lord will grant you wisdom in connection with the harvest work, we are

Yours in Christian love, CLEVELAND ECCLESIA.—*Ohio.*

LOVING SYMPATHY FROM SWITZERLAND

DEAR BRETHREN IN CHRIST:—

The news of the going home of our tenderly beloved Brother and Pastor C. T. Russell, reached us unexpectedly on the 14th of November. He had once advised us not to be surprised if one day we should hear of his having left this life. How we do sympathize with all the dear friends everywhere—and especially with the dear Bethel family at Brooklyn! The French brethren especially the dear ones of La Chaux-de-Fonds and the Jura, send you their deep condolence, praying that our Lord will give the spirit of love and wisdom to those upon whom the responsibility rests, that the harvest work may continue uninterruptedly, and the "meat in due season" never fail to come through the chosen channel of our Lord—THE WATCH TOWER.

It is a deep loss to us who remain: yet as it was good for the early disciples that the Lord left them, so our Master found it for our good that dear Brother Russell pass before us beyond the veil. We may well believe Revelation 14:13 fulfilled in him!

The writer first knew him in 1890, being then immersed in Bible House Chapel, Allegheny. I was also one of the first to read the STUDIES IN THE SCRIPTURES (then MILLENNIAL DAWN) in German, and to canvass for the same in Pennsylvania and adjoining states.

Next to the Lord it was dear Brother Russell who made it possible for me to become the translator of the STUDIES and most of the other publications into the French, until 1913. He also permitted me to be one of the first to introduce present truth on this continent, especially into Switzerland and France, and to act as his interpreter on several occasions.

May the Lord forever bless his memory!

ADOLPHE WEBER.—*Switzerland.*

PLEDGE OF LOYALTY

Whereas, it has pleased our heavenly Father to call home our dearly beloved Brother and Pastor, Charles T. Russell, from the scene of his earthly toil and labor to that of greater service in the great harvest work in which he was manifestly so faithful; and

Whereas, we believe that the Lord will not scatter, but will "turn his hand [power] upon the little ones," in this dark hour of trial (Zech. 13:7); and

Whereas, it would seem fitting at this time to express our words of encouragement to the brethren of the Bethel family and Brooklyn Tabernacle; therefore, be it

Resolved, that we pledge our continued loyalty to and hearty co-operation with the dear co-laborers at Brooklyn, and also that we extend our deep Christian love to the brothers and sisters of the Bethel family and to all "the sanctified in Christ Jesus" everywhere. Be it further

Resolved, that we wish to assure the dear brethren of our full confidence in them, and that we feel assured that the arrangements left by our beloved Pastor for the carrying on of the work, will be continued in perfect accord with his wishes, which, we believe, were directed by the "Chief Reaper," our Lord and Head. Be it further

Resolved, that these resolutions be spread upon the minutes of our Ecclesia and that a copy be sent to the Watch Tower Bible and Tract Society.

QUINCY A. B. S.—*Mass.*

A VOICE FROM COSTA RICA

MY DEAR BRETHREN:—

While on a trip visiting the classes in this country, news reached me of the passing away of dear Brother Russell; and you know what a mixed experience it is—sorrow and joy—joy that he has entered into his reward, and sorrow that we must do without him for awhile. Yet with tears I sing, "Blessed Lord, thy will be done!"

I know what an experience it is for you; yet I only hope the sweet Spirit of the Lord, which our brother always manifested among you may continue and that wisdom from above may be yours in the selection of a president for the W. T. B. & T. Society.

I am making mention of you in my prayers, and have called upon the classes to this end, to join me in prayer for you, that you may continue in the same until we are called to join the church in glory and meet our dear Pastor again.

Brother Browne, of the office at Kingston, Jamaica, was with us. We had a blessed time. He is now at Panama.

Your Brother in the Lord's service,

V. E. SAMUELS.—*Costa Rica.*

A MESSAGE FROM EDINBURGH

DEAR BRETHREN:—

Greetings on behalf of the Edinburgh church! We desire to express to you our deepest sympathy in the great loss we have sustained through the passing beyond the veil of our beloved Pastor. We, however, rejoice in the confident assurance that his work here on earth has been completed, and that now he has gone to his eternal reward. He has, we believe, gone to be with and like our dear Redeemer, and is now in possession of the crown of life, the promised blessing of our heavenly Father.

Our heart-felt praise and gratitude ascend to him from whom all blessings flow for our dear Brother's long life of self-sacrificing labors in the service of the truth, for the glory of God, and for the spiritual interests of his people. We will ever cherish the charm of his great spiritual personality. His wonderful example of life and work will also continue to inspire us all onward toward the goal he has reached, that we also may make our calling and election sure.

Our united prayer, dear Brethren, ascends on your behalf to our loving heavenly Father, that his holy Spirit will guide and support you in carrying on the work of the Society, for the comfort and upbuilding of the Lord's people in their most holy faith.

With love in the Lord as always,

EDINBURGH ECCLESIA.—*Scotland.*

WEARINESS ENDED AND GLORY BEGUN

MY DEAR BRETHREN:—

Through the newspapers we have learned that our dear Brother Russell has entered into the Courts of Glory, having finished his earthly career while traveling from San Diego, Cal., to Kansas City. The news could not be otherwise than a shock to us, but, as we contemplated upon the honor and glory into which our dear Brother has entered, our sorrow was turned into joy. Our Lord, the great Chief Reaper in the harvest work, could have kept our dear Brother with us longer had it been necessary; but the time had come for his weariness to end and his glory to begin. And what rejoicing there must be in heaven now at the passing over of one who has been truly great in serving all! There can be no doubt in the minds of the faithful left behind that our dear Brother Russell is now a "gem of purest ray serene," in the Lord's Royal Diadem.

May grace sufficient be your portion, and in the wisdom that cometh from above guide you in the further work which remains to be done. With much Christian love, I am

Yours in the Redeemer, E. J. COWARD.—*Barbados, B. W. I.*

"A WORD TO THE WISE"

DEAR FRIENDS:—

In a recent trip through the Southwest, covering about seven thousand miles and making twenty stops, we observed that in many of the stations there were neatly framed notices of religious meetings of the various denominations, also Christian Science notices with boxes underneath containing literature. Only at one station did we see any of the I.B.S.A.

literature, and then it was on a rack mixed up in a disorderly way with Christian Science literature. At one station we saw an I. B. S. A. box with no literature.

We know from THE WATCH TOWER that many of the towns have I. B. S. A. classes, and we could not help thinking an opportunity for spreading the truth was being missed by not providing notices of meetings and literature with boxes to keep it, at every available station. If this suggestion were followed it would provide not only reading matter for the public, but also information regarding places of meeting for the benefit of traveling friends.

Yours in the Lord's service, MRS. ELLEN HUNTER.—*Ill.*

CRY FOR LIGHT ANSWERED

DEAR BRETHREN:—

We regret to hear of our beloved Pastor's passing away; for it was one of his sermons in the Winnipeg *Free Press* that started us in the truth. We were sick and tired of what the churches were giving us; so we left them. But we did not leave the Lord. We cried aloud unto him and he heard us by sending a little light in that sermon. Then a few months later, we got the STUDIES IN THE SCRIPTURES; and now we know that we read and understand the Scriptures: not through the wisdom of man, but through the wisdom which cometh down from above.

We are glad to see that our dear Pastor, whom having not seen yet we loved, has left his house in order, that all things may continue the same. My wife and I are alone here in the truth, yet not alone, as he that is for us is more than all that are against us. We pray that God's richest blessing may continue to rest upon the Bethel home.

Yours in his service, J. H. AND A. M. HOSKIN.—*B. C.*

A VOICE FROM THE COLPORTEUR RANKS

DEARLY BELOVED BRETHREN:—

Would like to thank you for your good letter of encouragement in regard to the colporteur work and the advanced price of the books. Thank you for the trial credit also. I go on rejoicing, thankful for this further opportunity of telling out the glad tidings.

In about four hours recently I took orders for three full sets at the new prices; also orders for three first volumes. (This, by the way, was in the follow-up work and quite a little of the time was spent in explaining the chart to interested ones.)

Thanking you so much for your labor of love to the Lord, and for the encouragement and help you extend to all the co-laborers in the vineyard, I am, "Strong in faith,"

Your sister by His grace, ADELAIDE WOOLGAR.—*Colp.*

DEAR BRETHREN:—

As announced in THE TOWER regarding extra copies of the Memorial Number, I wish to advise that the Wheeling class desire one hundred and fifty. Enclosed please find $7.50 to cover price.

Yours in the service, W. H. SCATTERDAY.

ONE WHO CAN CHASE A THOUSAND

DEAR BRETHREN:—

Enclosed find Report ending Sept. 30. I am glad to say that of late I find more interest manifested in the truth than ever before. Another thing very noticeable is that some people are becoming less prejudiced and are investigating, and others are becoming so prejudiced that they will not investigate. One class is talking more favorably of the truth; the other is denouncing it more vehemently.

I have met several of the latter class who would make things pretty lively for the I. B. S. A. if it were in their power. I was recently told that I was doing more harm putting out those books and explaining such "devil's doctrines" than all the preachers put together could rectify; and that something ought to be done to stop those people calling themselves Bible Students going around and deceiving people!

It occurred to me that if I, one of the least in the work, am doing so much damage to the devil's cause that all the preachers can't rectify it, what will the end be—soon!

Your fellow-servant in the Master's cause,

WM. R. ERNST.—*Colp.*

A PRIVILEGE TO UPHOLD THE WORK

DEAR BRETHREN IN CHRIST:—

We desire you to know that we have been greatly blessed through our late Pastor's faithfulness. We sympathize with you in our mutual loss; and yet we feel thankful that our Pastor's trials are over, and that he has entered into his reward.

We wish to assure you that we will consider it our duty and privilege to uphold those who endeavor to carry on the work of serving the household of faith, which our Beloved Pastor strove so faithfully to do. We are praying for those upon whom this responsibility will fall.

Your fellow-servants, THE MONTREAL CHURCH.—*Quebec.*

TRUSTING IN HIS GRACE AND WISDOM

DEAR BRETHREN:—

The secretary is instructed to convey to you the assurance of our continued co-operation in the service of our Lord and Master, even unto death.

While our hearts are torn with grief at the loss of our friend and Pastor, we nevertheless bow in humble submission to the will of the Lord, patiently waiting for whatever experience he may have in store for us in the future. Trusting in his grace and wisdom to accomplish in all of us his good pleasure even unto the end, we are praying ever to remain in the favor of our Lord and the light of his Word.

RIVERSIDE ECCLESIA.—*Cal.*

WORK WILL PROCEED WHILE YET DAY

DEAR BRETHREN:—

While we deeply feel the loss of our dear Pastor, we are glad to know he has made ample arrangements for the continuation of the work. Our faith and confidence is in the Lord, who has directed the harvest work thus far, that he will continue to direct it until finished.

We are both glad and willing to continue to co-operate with the Society as the Lord sees best. We pray the Lord's blessing on the Bethel family and on our further efforts in his work, and assure you of our continued love and confidence.

AUBURN CHURCH.—*Ind.*

LONG-FELT REPUGNANCE TO DOCTRINE OF ENDLESS WOE

DEAR FRIENDS:—

I thank you for your letter of Nov. 13 and have read THE TOWER of Dec. 1. I am glad to see the tributes to my old friend, and wish to send them to some who did not know him so well as I. Please send me such number of copies of the issue as convenient for enclosure. Long before I first met Brother Russell I felt the same repugnance to the doctrine of endless human woe that formed the main spring of his study and work, so well outlined in your obituary of him.

Cordially your friend, J. A. STOWE.—*N. J.*

DEAR FRIENDS:—

Please find check enclosed for $5, for which send 100 of Memorial Number of THE WATCH TOWER.

WALTER KITCHEN.—*Pa.*

DEAR BRETHREN:—

Please send 300 Memorial Numbers of THE TOWER to Your brother in the Lord, E. O. MILLER.—*Ore.*

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HOW THE CHURCH RENDER JUSTICE AND JUDGMENT

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3.

Justice and judgment are two words which are very closely allied in meaning. Justice represents that principle of righteousness, truth, honesty, which is the basis of the divine law; and judgment seems to mean the enforcing of the principle of justice and the giving of rewards or punishments in proportion as justice would be obeyed or infracted.

All of God's people should, to the best of their ability, live justly. Justice—the Golden Rule—should be the standard of life. All those who desire to be pleasing to God should measure with the Golden Rule every act, every word, every thought.

Nothing is said in our text about doing more than justice; it states simply what is just, what is right. Judgment might come in respecting the punishing of ourselves or respecting our dealings with any one else over whom we properly have control; as, for instance, the parent with the child. If you are a parent, you render judgment to the child for wrong-doing and commend him for well-doing. It is the duty of the parent so to do. A magistrate, also, might have the right to punish for wrong-doing. God would expect these to render judgment—the proper reward or punishment for the well-doing or evil-doing—because that is in their province, in their control.

It is not for each individual to mete out judgment to other individuals; for this would make a kind of anarchy throughout the world, quite out of harmony with the divine law. In society we have laws to which, if any one does another an injustice, the injured one would have the right to appeal for pro-

tection, or to stop the injustice. But we are not to take the law into our own hands. There is this difference, then, between the position of a parent toward his child or a magistrate who represents justice, and other individuals.

Each person, however, may in his own case exercise judgment, for as the Apostle says, "If we judge ourselves, we shall not be judged of the Lord." (1 Corinthians 11:31, 32) In other words, if we have the principle of justice well defined before our minds and find that we have come short of its requirements in act, word or thought, then we should render judgment upon ourselves, should punish ourselves, and require some kind of compensation to be made, so as to impress the matter upon our minds and to accomplish some rectification to the person to whom the injustice has been done, whether intentionally or unintentionally.

WE CANNOT ENRICH THE LORD BY SACRIFICE

Such a course of life is more acceptable to the Lord Jehovah, than sacrifice. The sacrifices which were in the mind of the Wise Man in connection with this proverb were those which were made at that time according to the Mosaic law. Some of them were offerings to the Lord from the flocks or the herds. There were sin offerings, burnt offerings, peace offerings, thank offerings, etc. Now the declaration here is that if any man would live according to these principles of justice and judgment, he would be more pleasing to God, more acceptable to him, than if he should make many of these offerings from his herds and from his flocks.

This declaration might perhaps have been a surprise to some, until they would think of it, when the correctness of the thought could be readily seen. God's love for righteousness is the foundation, the establishment of his throne; and sacrifices without justice preceding and accompanying them are unacceptable in his sight. God has plenty; he needs nothing from us; the giving of a sacrifice on our part would be the doing of something that would neither advantage the Lord nor increase his wealth. It would merely be an expression on our part of our appreciation of his goodness and our desire to show this appreciation.

JUSTICE AND JUDGMENT FIRST—THEN SACRIFICE

We are here shown that God in his greatness and perfection of character appreciates those who exercise the principles of righteousness, the Golden Rule, who seek to have these principles in their heart, mind and conduct and to carry them out in all of life's affairs. Nothing in this text, however, contains the thought that God did not especially appreciate the sacrifice of Jesus or that he does not especially appreciate the sacrifices of those who are walking in the footsteps of Jesus. God did not command these sacrifices of Jesus and his followers, but he intimated that he wished to have a very special class for a very special purpose—to reign over the earth to bless all the families of the earth in due time; and that the persons who would be accounted worthy of this great honor of being God's servants to bless mankind would be those who would not only love and exercise the principle of justice, but have also a large degree of the spirit of sacrifice. The Lord commands justice and judgment; for nothing short of this would be right. But he does not command the sacrificing, for a sacrifice must be a voluntary offering.

The intimation of the text, then, is that in order to offer a sacrifice which would be acceptable to God, pleasing to him, the sacrificer must first of all have the principles of justice and of sound judgment well in mind, and should exemplify them in order that he might become a sacrificer who would be doubly acceptable to God. Thus it is with our Lord and the church. The principle of righteousness, or justice, is paramount. Our Lord Jesus, according to the divine arrangement, was first of all required to demonstrate that he could keep the law. His sacrifice would not be acceptable otherwise. That is exactly what is shown in this text—JUSTICE and JUDGMENT first—then sacrifice.

Herein we see that God's arrangement is working out grandly and beautifully; for our Lord Jesus actually kept the law. "He was holy, harmless, undefiled, separate from sinners," and in every way he fulfilled all the requirements of God's Law; and his having done this made him an acceptable sacrificer. Then he offered the greatest sacrifice imaginable—his own life. He did not offer this sacrifice to men. He did not offer it to Satan, in order to rescue men from his dominion and power. He offered up his life in sacrifice to God, as an expression to the heavenly Father of his full trust in him, and his earnest desire to do the Father's will in everything and at any cost. We read of him, "I came not to do mine own will, but the will of my Father which sent me."

The sacrifice, then, that Jesus laid down was the sacrifice of his will; his human rights, his human life. This influenced him to the extent that he offered no resistance to those who took from him his rights and finally took away his life at Calvary. He submitted to these indignities. He did not sacrifice himself to the Jews, and his submitting to the Jews did not mean that he was compelled to serve them. All the while the unswerving thought before his mind was, "This is the Father's will, that I should testify my love, loyalty and obedience to him in respect to this matter, and I will submit to everything that he permits, in order to be pleasing to my Father, in order to be what he would desire."

Thus the Father's highest wishes and ideals in respect to the future Governor of the world were fully met in our Lord Jesus when he showed his obedience to God's will unto death, even to the death of the cross; "wherefore also God hath highly exalted him, and hath given him a name [Immanuel or Messiah] which is above every name." And the Father arranged that at Jesus' name and in obedience to him, every knee should bow, both in heaven and on earth.—Eph. 1:20-23; Phil. 2:9-11.

OUR EXTREMITY IS GOD'S OPPORTUNITY

As respects ourselves, the Apostle assures us that our Lord's course is a grand example for us. He hath set us an example that we should walk in his steps. (1 Peter 2:21) This means that as Jesus did, so we should seek to do. Here we meet a great difficulty. Our Lord could do perfectly the things that he wished; but, as the Apostle says, "We cannot do the things that we would." We inquire for the difference, and find that it is this: Our Lord was born in a special manner; he had a special, unblemished life, transferred from the heavenly estate; we are members of Adam's fallen race, and therefore are contaminated with the evil environments of sin and death which have come down upon the human family for six thousand years. Because of the influence and the effect of sin and death working in our mortal bodies, we cannot do the things that we would prefer to do. We find it impossible. We would keep God's law perfectly.

We have learned that God's law is that we should do justice; and that law we approve. We admire God's justice. We wish to do justice and judgment. We should rejoice to see justice and judgment exercised everywhere. We are in full sympathy with, and rejoice in the great arrangement which God has made. We love his law, even that portion of it which punishes unrighteousness. We see that his commands are wise, loving and good. We appreciate our God and all his ways and we desire to do perfectly those things which are pleasing in his sight. But we are unable to do these things perfectly; we are unable to keep the Law, therefore we are unable of ourselves to offer any sacrifice that would be acceptable to God; for he enjoins justice and judgment in preference to sacrifice. They must come in first; and being unable to render these perfectly, what shall we do?

We find that God has made a merciful arrangement for us; and this arrangement is made through Jesus and his sacrifice, the benefits of which are also designed to be for the whole world of mankind eventually. When the last member of the Spirit-begotten class shall have passed into death, Jesus will then make application of the merit of his ransom-sacrifice for the whole world. The merit of Jesus, now in the hands of justice, he has already embargoed, or mortgaged, as it were, in the interest of the church. So, then, his merit is imputed now to all those who wish to come up to the requirements of God's law; and who wish additionally to follow Jesus in sacrifice. To these, according to the Father's plan, Jesus becomes the great High Priest and Advocate, their Representative; and to these comes the merit of his sacrifice, already laid down. We therefore are directed to the Lord Jesus as the one through whom we can come into this blessed relationship with the Father which Jesus had; and he brings us into this relationship by making up what we lack in respect to justice and judgment.

Jesus would not make this up to us without our coöperation; but since we desire his assistance, since this is the sentiment of our hearts, we are accepted on the profession of full consecration to God, to seek to the best of our ability to do his will, to love and practise justice and to exercise judgment in our lives. We are accepted in the Beloved. All of our imperfections are covered through the work of Jesus, by an imputation of his merit. Thus we are enabled to join with Jesus our Lord in sacrifice, laying down with him our little all upon God's holy altar of sacrifice.

HOW THE CHURCH KEEPS GOD'S LAW

This is not merely a matter of consecration at the beginning of our Christian lives, but is something that is to progress and continue so long as we have life. We are more and more to learn to let justice and judgment have control in

our lives, and more and more we are to bring ourselves into full accord with the Lord, daily presenting our bodies living sacrifices, and realizing that these continue to be acceptable only through Jesus. Thus, as the Apostle says, "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit."—Romans 8:4.

What does St. Paul mean? How can we fulfil God's law? The Apostle evidently refers to us as new creatures. When we presented ourselves to God through Christ Jesus, consecrating our hearts and lives and agreeing to keep the law to the best of our ability, it was the Father's arrangement that Jesus' merit should complete for us all that we were lacking. We were then begotten to a new nature, a new life. This is the start of an entirely new being. In God's sight the flesh is now reckoned dead—and in our own sight also. We start as new creatures in Christ, to walk in this new and heavenly way. So then, as the Apostle says, in us as new creatures the righteousness of the law is fulfilled. Every one of us who is a new creature is thinking justly, speaking justly and acting justly to the very best of his ability. This is the will of the new creature.

As for the flesh, the new creature controls the flesh so far as he is able; and the merit of Jesus, the merit of the sacrifice of Jesus imputed on behalf of these, covers all the blemishes and shortcomings of the flesh that are unintentional. The Father encourages these to come to the throne of heavenly grace to obtain mercy for all such imperfections and blemishes. If any of the transgressions of a child of God should have a measure of wilfulness, he must suffer "stripes" as an expiation, to the extent of the wilfulness; but upon application to the Lord, he will be forgiven all that was not wilful, and be fully reinstated in the Lord's favor. The child of God should earnestly strive, however, to keep so close to the Lord that there will be no measure of wilfulness in his trespass.

This is a class that is offering sacrifice acceptable to God, as well as serving him acceptably. It is not that we do the sacrificing ourselves; for that is the work of the great High Priest. We present ourselves, he receives us, and day by day the sacrificing is under his supervision and is acceptable to the Father through his merit. And so the church of Christ, the body of Christ, is going grandly on in the footsteps of our Lord, reckoned as absolute in justice and judgment, and sacrificing additionally. Eventually, she will be completed through the grace of God and by this arrangement which he has made. Then will come the time for dispensing God's blessings to all mankind, and this class, so especially called, so especially favored, will be highly exalted and honored to this great office with their Lord, next to the Father.

CHRIST JESUS—OUR ILLUSTRIOUS EXAMPLE

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

The Apostle's argument in our text is that the Lord's people need to be of good courage, need to remember that they have enlisted in a war on the side of righteousness and against sin, and that the enlistment is for life. The condition of their acceptance by the Lord was to this effect: "Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10.

In the Apostle's day, as in our day, there was a tendency on the part of some to espouse the cause of the Lord and to run faithfully for a while, and then to become discouraged, disheartened, and turn away to something else. In a previous chapter the Apostle has pointed out that some of those whom he was addressing had been faithful and courageous for a time, had "endured a great fight of afflictions," and then had become as babes, requiring milk, and needed to be taught again by others what were the first principles of the doctrines of Christ. They seemed to have lost their zeal to a large extent, and to have become discouraged in some way. They were not alert as servants of the truth, and as servants of the Lord, as at first. They had permitted the opposition to wear down greatly their zeal and energy.

In Chapter 11 of this epistle, the Apostle calls attention to the fact that all through the past there had been noble witnesses to God and his cause, to whom the church might well look as patterns of faithful endurance of opposition, and from whose course they might take encouragement. He cites the case of Abraham and his faith in God's promises. He recounts many of those who had endured great sufferings and privations, and were exiles from home—some of whom were even stoned to death or sawn asunder, etc., "of whom the world was not worthy." These were to be considered by the church of Christ as glorious examples of faithfulness. And now, in our text, the Apostle brings us down to the grandest example of faithfulness to God ever known—our Lord Jesus Christ—and says that we should all especially consider him who endured so much.

The word "consider" is here used in the sense of study, appreciate, take knowledge of. The more we study our Lord's course in life and realize what it cost him to be faithful to the Father, to the principles of righteousness and truth, the more we see the exaltation of his character. He loved not his life. He withheld nothing, in order that he might do the will of the Father. He made no effort to be sensational, that thus he might attract attention to himself; but humbly, quietly, went about his Father's business.

RELIGIOUS TEACHERS CHRIST'S CHIEF OPPONENTS

Our Lord Jesus was loyal to the principles of righteousness as expressed in the law and the prophets. "In his mouth was found no guile"—no deception. No one found in him an attempt to curry favor with the multitude by saying something that would please the ear, and yet not be true. We find that he was absolutely faithful to God's law. When the matter came up as to how this law should be interpreted, he would give full, plain instruction respecting it, holding nothing back. He was loyal to the heavenly Father in that he never claimed that anything he said or did was of himself, but declared that it all came from the "Father who sent him." He was loyal to the Father and to the truth in everything. This loyalty brought him much of opposition; for when he said that he was the Son of God, of "the Father who sent him," the Jews were angry. "If you, a mere man, make yourself the Son of God," they said, "you are putting yourself on an equality with God. We never claim anything of this kind. We are the children of Abraham." Then they charged that he was fraudulent; whereas he was speaking the plain truth.—John 10:31-39; 8:59.

Thus the opposition to our Lord began—contradiction, as it is called in our text. There was opposition to him in proportion as he presented the truth. As the Jewish leaders began to see that the message Jesus proclaimed was contrary to the one that they had given, or that they had received, antagonism sprang us. He did not make as many disciples as might have been expected, considering that "never man spake like this man." There were only something over five hundred of his followers altogether in the three and one-half years of his ministry. Five hundred seemed a small number amongst the one nation that had been expecting Messiah for over sixteen hundred years!

We inquire, How did the Master receive the opposition, the contradiction of sinners, and who were the sinners? The answer is, he received the contradiction with meekness and self-possession. The sinners were those of the Jewish people who, having a measure of light, were not obedient to that light. The Apostle does not wish us to consider how the Gentiles failed to receive the Lord, for he did not come to the Gentiles. His preaching was simply to the one nation to whom God had especially manifested himself, and for whom were the promises and the first opportunity to become heirs to those promises.

We note that these sinners were chiefly found amongst the learned Jews—the scribes, chief priests, Pharisees and Doctors of the Law. These, having knowledge, having experience, knowing the law, failed to appreciate the spirit of the law, and were out of accord with it. Therefore to that extent they were sinners. The teachings of Jesus manifested this fact and led them to take their side with positiveness. In taking sides against him they were taking sides against much that they recognized and knew to be right.

We perceive that the Master met the attacks of his enemies with gentleness, kindness, yet with logic—not sentencing them to eternal torment—no suggestion of the kind. He knew that they were largely blinded. He said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear," thus intimating that the great majority of the nation were blind and dull of hearing. They were not in a condition to receive his message, and Jesus know that they would need more experiences before they would be ready. We see that they got these experiences afterwards, in the great time of trouble, which doubtless made many of them think more seriously of what Jesus had said.

The numbers who came to the Lord on the day of Pentecost are to be accounted for by the fact that at this par-

ticular feast, the Feast of Harvest, the most religious Jews, the most honest Jews from all over the world gathered at Jerusalem. On this occasion when the Apostle Peter preached the Gospel, many of these Jews for the first time, perhaps, heard about Jesus in any definite way.

NO COMPROMISE WITH ERROR

The Apostle urges us that as Jesus endured all these things and they did not change his course or purpose, so should we endure steadfastly. He remained loyal to the principles of righteousness; he did not swerve; he did not attempt to come down to meet the demands of the Pharisees and say, "I will put on phylacteries. I will be a Pharisee; and if you will support me, we will get along nicely together." No. He endured their opposition. Let them oppose as much as they would, he would not alter his course from that which was right, loyal to God, loyal to the truth. He would even denounce the Pharisees as a class when necessary, to show them how much in them was hypocrisy, thereby to awaken some to a realization of what they were doing, in order that they might be benefited thereby, and also to show the people that they should not be bound to leaders who were hypocritical.

This was Jesus' course. The Apostle urges us that we should consider him and his course. his patience in dealing with opposition. The opposition that he dealt with led him to death. St. Paul adds, "Ye have not yet resisted unto blood, striving against sin." Jesus did resist unto blood—unto death.

As we consider our Lord, then, and see how faithful he was to every principle of righteousness, even unto death, although his faithfulness cost him his life, it should make us very appreciative, very courageous; for we have no such great opposition of sinners as Jesus had. We have indeed some opposition—sometimes in the family, in the home, in the church—wherein we need to stand up for principle, for truth; but our enemies have not the power to give us the persecution that Jesus endured. They have not the power at this time to take our lives for our faithfulness to God.

Considering all this, we may feel that, comparatively speaking, "our lines have fallen to us in pleasant places." We have comparatively little to suffer for righteousness' sake; and we should all the more gladly appreciate our every opportunity for showing forth "the praises of him who hath called us out of darkness into his marvelous light." No matter whether it does or does not bring opposition, we should, indeed, while not courting opposition and persecution, be very ready to receive these and to appreciate them as an indication that we are on God's side; for these we are to expect. The Apostle Paul assures us that "whosoever will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12); and the Master intimates that this persecution will come largely from those who profess to be God's people. If we have more of this to meet later on than we have yet received, let us be strong and courageous, "speaking the truth in love," looking ever to him who is our great Exemplar.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE

[This article was a reprint of that entitled "Cleansing the Temple," published in issue of January 15, 1908, which please see.]

JESUS THE SAVIOR OF THE WORLD

[This article was a reprint of that entitled "Regeneration and the Kingdom," published in issue of January 15, 1908, which please see.]

JESUS AND THE WOMAN OF SAMARIA

[This article was a reprint of that entitled "Give Me to Drink," published in issue of February 1, 1908, which please see.]

OUR BELOVED DEAD

[In loving memory of our Beloved Pastor, Charles Taze Russell.]

"They laid him there so cold, so still, so silent,
There in the place where oft in days of yore
He loved to speak the message of the kingdom;
To tell the same sweet story o'er and o'er.
That voice is silent, those dear hands are folded,
Dear, restless hands that never would stay still;
The work was pressing, 'twas no time for slackness;
Those hands must be about his Father's will.

"Dear, willing feet—though faltering in their weakness,
Though bruised and bleeding, yet they still held on
Unto the very end, and only halted
When every step of that rough way was done!
Those loving eyes; oh, what an inspiration
To those who fainted 'neath life's heavy load!
So quick to see the likeness of the Master
In each dear saint he met along the road!

"They laid him down among the fragrant flowers;
Ah, who can paint the beauty of that scene!
Death had no victim here; death had no triumph;
This was the coronation of a king.
Around him hung the garlands of his vict'ry,
Beside him was the cross he had laid down,
The dove of peace was brooding softly o'er him,
And at his head was placed the victor's crown.

"It seemed the earth had brought her choicest treasures
And poured them at that faithful servant's feet;
For everywhere the eye could look, were blossoms
Of glorious hues, of fragrance rare and sweet.
The palms waved softly in the scented breezes,
The rose and lily shed their perfume there,
A silent tribute to the power and beauty
Of that rich life, poured out as incense rare.

"Now on the air came softest music stealing,
Like heaven's benediction on that throng;
It seemed to hush the sounds of quiet weeping,
It lifted hearts and carried them along.
It told of thorny paths his feet had traveled,
Of battles fierce with foes on every hand;
Of meek acceptance of the bitter hatred
Brought on him by proclaiming God's great plan.

"It told of sweet, unselfish, patient service,
Of two hands full upon the altar laid;
A pouring out of life itself for others,
In loving, loyal service to his Head.
The way grows steeper, and the feet grow weaker,
He struggles on, the end is just at hand;
The song has changed into a burst of triumph,
He stands a victor on that summit grand!

'The music ceased; and then I saw in vision
The Master standing by the silent dead—
Not weeping, as before the tomb of Lazarus,
But wearing such a look of joy! He said,
'Thy sacrifice was very sweet, beloved,
And very precious in the Father's eyes;
This dear, devoted flesh was freely given,
And thou hast won the grand, immortal prize.'

"Beside Him stood our own beloved Pastor,
In all the splendor of his spirit birth,
Surrounded by those glorious heavenly beings
Who with our Lord had walked upon the earth.
And still they came; it seemed the hosts of heaven
Had met with us beside that silent bier,
And oh, our hearts went out with such a longing,
To greet our own beloved, they seemed so near!

"The vision fades away, and standing o'er him
Those who had toiled beside him long, sweet years,
And gladly shared in all the fiery trials,
Poured out their love for him, mid sobs and tears.
There we, with them, renewed our consecration
To carry on the work he had begun,
To herald forth the Gospel of the kingdom,
Till we should hear the Master's sweet 'Well done!'

"One more fond look on those beloved features,
And then the slow, sad journey was begun;
We thought of all the journeys he had taken,
And now had come the last, the final one!
The setting sun had left a ray of glory,
The evening star was shining overhead,
As in the silent tomb we gently laid him,
And left him there, our own beloved dead."

THE PHOTO-DRAMA OF CREATION

The following letter is one of many inquiries now coming to the Society in regard to the Mena Film Co. We publish it, together with our reply thereto, that the friends of the truth may know our position with respect to the matter in question:

DEAR ——— :—

Last evening our Secretary read a letter from the Brethren who have purchased the PHOTO-DRAMA rights. I would like to get straight on this for my own good, and for the good of the many who will be certain to ask my advice respecting it. Already we have been asked regarding it. I do not wish to always seem unduly careful, and am trying to watch my heart very closely, so that no wrong suspicions creep in. On the other hand, I am deeply impressed with the necessity of being very careful to be identified with only those things which are "simon pure," and which have the unqualified approval of those into whose hands the Lord has now placed the direction of the present efforts and work of the saints.

The thought that any feature of the work is to have increased activity brings a blessing. It did seem strange, however, that the various classes should be thus approached to assist in financing a project which has admittedly been thoroughly commercialized. To the consecrated, the possible dividends on a commercial proposition would be a small inducement, indeed, when all that they have is held as a stewardship from the Lord to be used in whatever way the Lord directs. It seems to me that the better way would be to turn over any money, that could be spared, to the Society to be used by them. If the Society wished to assist in financing this matter, then we would understand that to be what the Lord would seem to direct.

You can readily see my perplexity. I am not sure if this reasoning is sound. I am very well acquainted with some of these Brethren, and do esteem them highly for their work's sake, and love them very dearly as fellow-pilgrims in the narrow way. I could see no objection to their securing financial assistance for an attractive dividend-paying project from those who are looking for dividends of this sort, but it was the matter of using the influence of their connection with the work of the harvest as an inducement to influence classes, and as to what should be my attitude in the matter, that has perplexed me. I have noted the wording and construction of their letter very carefully. Does the Society, without restriction, approve of this letter? Will you please give me a little hint? With fervent Christian love I am

Your Brother by His Grace, ———.

Our Reply.

During the year 1914 the PHOTO-DRAMA OF CREATION was shown free of charge in practically all of the cities of the United States. The expense was a heavy tax on the Society and on the local friends. Later Brother Russell undertook other methods of exhibiting it, that it might be self-sustaining. These were not successful. The available cash has not since been sufficient to exhibit it free, as was done during 1914.

In the latter months of Brother Russell's service he was perplexed as to just what to do with the DRAMA. After his death all these questions came up for determination by the Board of Directors. On taking inventory of the DRAMA parts and on examination of the same the fact was disclosed that a large amount of money would be required to repair and put the DRAMA in proper condition to be used. The Board was perplexed as to what to do.

While thus considering the matter the Board was approached by some brethren who stated that arrangements had been made by them to stage an all-film production showing the divine plan of the ages from creation to restitution, which they expected to put upon a commercial basis. An offer was made to purchase the DRAMA for a money consideration, with the understanding that the DRAMA should be used by the Society until the 31st day of March, and that one outfit should be kept always at The Temple. The Board considered this proposition as a provision the Lord had made for a disposition of the PHOTO-DRAMA and a relief from the perplexing questions.

The Mena Film Company was formed and a contract was made with the Society for the purchase of the Drama, the purchase to be completed February 1, the said Mena Film Company thereby absorbing the DRAMA. At the time of the execution of this contract it was represented to the Board that the Mena Film Company could be financed without difficulty. There was no intimation that money would be solicited from the friends. It is the expressed wish of the brethren named to do nothing that would in any manner interfere with the policy and work of the Society.

That the friends may know the exact position of the Society, we here state that the Society is in no wise interested financially in the Mena Film Company. As all readers of THE WATCH TOWER know, it has at all times been contrary to the policy of the Society to solicit money from any one, either directly or indirectly. We therefore advise the friends everywhere that no one in the service of the Society is authorized to solicit money from the friends or from any one else for the Mena Film Company or for any thing. No one in the employ of the Film Company has any authority from us to call a meeting of any Ecclesia at any place for the purpose of discussing the investment of the Mena Film Company; nor has any Pilgrim brother or anyone else in the sirvice of the Society been authorized to encourage any one, either directly or indirectly, to subscribe money for stock in any company. The Society's position in this matter is entirely neutral. Our thought is that each one should be left to exercise his own will with reference to what he should do with his money. We make this statement in view of the numerous inquiries coming to us as to whether or not the Society is backing the Film Company.

SOME LETTERS OF INTEREST

"WILL TURN MINE HAND UPON THE LITTLE ONES"

TO THE DEAR ONES IN CHRIST:—

We were so dazed, and our hearts so riven with sorrow at the death of our dear Pastor that it seemed impossible to write sooner. Nevertheless our prayers have been daily ascending to the heavenly Father to give you wisdom, courage and grace in abundance to continue the glorious harvest work.

How we miss that dear one of whom it can truly be said that his very presence radiated peace and comfort and joy! There were none like him. He lived for others, and has left behind him a "monument of virtue which the storms of time can never destroy." His name and his deeds shine as the stars of heaven!

We picture him now free from all pain, all care, all sorrow, free from the fiery darts of the evil one, resting at last from his labors, with our blessed Lord and like him, a glorious being, immortal, divine! Blessed indeed is the memory of our beloved Pastor!

One of the most precious promises now to be fulfilled we see in Zech. 13:7: "I will turn mine hand upon the little ones." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!" What a precious gift our dear Pastor was to the church! and now that the Lord has taken him from our midst, we know we shall be especially cared for because of our loss; and that the time is near when, if faithful, we shall see him face to face again in the presence of our blessed Master.

We take this occasion to assure you of our continued prayers for you and coöperation with you in spreading the Gospel of the kingdom. STIRLING ECCLESIA.—Ont.

ACCEPT THOSE APPOINTED BY HIM

DEAR BRETHREN IN CHRIST:—

THE WATCH TOWER of November 15, having confirmed the news of the death of our Pastor, dear Brother Russell, we are embracing this our first opportunity of sending you our token of sympathy in the loss of our faithful leader.

But our sorrow must give place to an eternity of praise and thanksgiving, to the Great Jehovah and our Lord Jesus Christ, for having enabled our Pastor to finish his course with joy, to come off more than a conqueror, in the good fight of faith, against the powers of darkness, to enter into his Master's glory and to partake of the divine nature.

We note with pleasure the assurance that the publication of THE WATCH TOWER will continue, and thus bring us "meat in due season." We pledged to accept the Committee appointed by him, as his personal representatives, and shall endeavor to coöperate with them as though he were still present.

It is still our privilege to remember you at the throne of heavenly grace, and we shall be mindful of the severe tests of loyalty, humility and love for the brethren, to which the church is likely to be subjected between now and the time of its glorification.

That it may be our mutual endeavor to watch and pray and hope unto the end for the promised reward is the earnest prayer of your yoke-fellows in the school of Christ.

THE BRIDGETOWN CLASS.—*B. W. I.*

NOBLE EXAMPLE OF CHRISTIAN FORTITUDE

DEAR BRETHREN:—

While we grieve in the flesh for the loss of our dear Pastor, counselor and friend, our last earthly court of appeal in all of our difficulties, nevertheless we rejoice in the spirit that he has at last reaped the reward of his labors, and is now with our dear Lord, High-Priest and King, in glory. Hence we desire to place upon record our deep appreciation of his disinterested, devoted labor in behalf of the brethren literally laying down his life in sacrifice for them.

We thank God continually that he provided "that faithful servant" to dispense the meat in due season to "the household of faith"; and that through his ministrations, the eyes of our understanding were opened to a knowledge of Jehovah's glorious character and plan, "calling us with an heavenly calling," not according to our works, but according to his own good pleasure and grace that was given us in Christ Jesus before the world began. We glorify his name, that our beloved Pastor was to us so noble an example of Christian fortitude and loyalty—exemplifying indeed all of the Christian graces and that he is a worthy pattern for us to follow, even as he followed Jesus.

Our sincere prayer is that the saints will continue to grow in grace and love and will be knit more firmly together by the bonds of faith, hope and love.

Yours in the one calling, CINCINNATI ECCLESIA.—Ohio.

GOD'S STONE WITNESS HELPED HER

DEAR BRETHREN:—

Feeling impelled to write you of an experience of mine, I trust you will pardon my taking a few minutes of your valuable time.

A few months ago I consecrated my all to the Lord, as I understood it then, but my real joy and blessing have tarried until now. While I had the assurance of being in the right path, I did not have the sweet peace and joy that I had seen possessed by the friends, in walks of life, both above and humbler than my own.

It was while reading about the Pyramid that the picture of our consecration given there showed me in just what position I stood. I had renounced my own will, pictured by the low entrance passage to the Ante-Chamber; "dared not trust the sweetest frame" if I wished to advance, pictured by the small space of the Ante-Chamber before passing the Granite Leaf, but had not bowed entirely to the will of God. In other words, I had not submitted to the heavenly will in everything. I had not passed the Granite Leaf and my feet were not on the solid granite.

But having to pass through a severe trial at that time, and being drawn to the feet of our heavenly Father perhaps by necessity, as well as the desire to be submissive in all things, I have learned something of the joy that comes with complete submission, and sweet communion through the Spirit.

"O sacred union with the Perfect Mind
Transcendent bless, which thou alone canst give;
How blest are they this Pearl of price who find,
And, dead to earth, have learned in thee to live!"

I desire to thank our heavenly Father for the many, many stepping-stones which by divine grace THE WATCH TOWER publications have placed in my path to assist me heavenward.

By His grace, G. S.

LOVE AND COOPERATION IN EVERY WAY

TO THE "STEWARDS OF THE MYSTERIES OF GOD":—

You know of our daily prayers in your behalf, but this is to assure you of our continued loyalty to the cause, and of our love for you and coöperation with you in every possible way, since the death of our beloved Pastor has caused the responsibility to fall upon your shoulders.

It is indeed a joy to know that our dear Pastor was "faithful unto death," and as we now look upon God's plan as being reasonable, the uncertainty of spiritual birth has been removed; therefore we see, with the eye of faith, the reception accorded our pastor, by the "Alpha and Omega," together with all those who have had a part in the first resurrection!

We ask a continued interest in your prayers, that we may be "strong in faith," and that we also may come off "more than conquerors," to meet our Pastor again in the presence of the King. BRISTOL ECCLESIA.—Tenn.

WILL COOPERATE AS HERETOFORE

DEAR BRETHREN AND FELLOW-SERVANTS IN CHRIST:—

We, the undersigned, desire to convey to the members of the Bethel family, our fervent Christian love and heartfelt sympathy in the loss of our dearly beloved Pastor, Brother Russell. We desire also to assure you of our determination to cooperate with you, as heretofore, in the completion of the harvest work. We will continue to remember you at the throne of grace, and desire your prayers also.

MARIETTA ECCLESIA.—Ohio.

BOW TO A FAULTLESS FATHER'S WILL

Whereas, The sad intelligence has reached us of the passing under the veil of our dearly Beloved Pastor, Charles T. Russell, we meekly bow in submission to a faultless Father's will, and pledge our prayers and cooperation in the harvest work, knowing that the night when no man can work is fast settling over us.

We also wish to assure you of our confidence, believing that the work entrusted to you will be done in perfect accord with the teachings and wishes of our dear Brother Russell as well as with those of our heavenly Father and our Elder Brother Jesus. EMERSON CHURCH.—Neb.

UNQUALIFIED SUPPORT

DEAR BRETHREN:—

We took a vote on a resolution of loyalty to the WATCH TOWER BIBLE AND TRACT SOCIETY and it had our unanimous and unqualified support, respecting the great work which was begun long ago.

Those at Brooklyn will be in the lime light, as it were, so we pray for you wisdom from on high. Think of the stars in our Pastor's crown! Think of the many he turned to righteousness! ARNETT CHURCH.—Okla.

EDITOR THOS. E. WATSON'S TRIBUTE TO PASTOR RUSSELL

MY DEAR MR. ———— :—

Your letter was read with deep appreciation. I thank you very much for the friendly expression it contains.

The editorial on Pastor Russell was an unstudied tribute to a man who must have possessed much goodness and greatness to have won so high a place in the hearts of so many estimable people; and the fact that so many grateful letters have been written me about it makes me doubly thankful for the impulse which prompted me to write.

Very truly yours,

THOS. E. WATSON.—Editor Jeffersonian.—Ga.

LIKES THEM BEYOND EXPECTATION

DEAR SIRS:—

I received my books in good condition, and am much pleased with them; in fact, they are better than I expected them to be.

If you would care to send me about 100 tracts, "Our Lord's Return," I would like to place one in every home in this town. There are no Bible Students here.

Yours truly, MRS. ADDIE EDWARDS.

CALLING HIS CHILDREN HOME

DEAR BRETHREN IN CHRIST:—

One by one God is calling his children home, and since he has seen fit to call our beloved Pastor to the glories which eye hath not seen, nor ear heard, neither hath the heart of man conceived, we humbly bow in submission.

Assuring you of our loyalty to the cause, our fidelity to the truth and our continued coöperation, we are

EVANSVILLE ECCLESIA.—Ind.

WILL REMEMBER THE WORK AS BEFORE

DEAR BRETHREN IN CHRIST:—

Our ecclesia expressed a hearty coöperation with you, that the cause of the truth may continue to be advanced throughout the world; and that the work which yet remains to be accomplished may be fully carried out. To this end we will daily remember you at the throne of grace, as we have done in the past.

NEW ALBANY CLASS.—Ind.

DESIRE TO REMAIN FAITHFUL

DEAR BRETHREN IN THE LORD:—

We desire to notify you that the class here held services in memory of our dearly beloved Pastor Russell, which included the reading of the sermon which he was to have delivered on that day. We wish to coöperate fully with you in the remaining work of the harvest. We desire a pilgrim whenever convenient for you to send one as per enclosed card, and to remain faithful to the end.

TARPON SPRINGS ECCLESIA.—Fla.

WILL COOPERATE MORE FULLY THAN EVER

DEAR BRETHREN IN CHRIST:—

The Muskegon class join in assuring you of our mutual sympathy and Christian love. We are determined also to continue in the service of the glad tidings, and assure you that we will continue to pray for you and to coöperate as in the past, or more than we have. God bless you!

Your brethren in the Lord, MUSKEGON CLASS.—Mich.

PRAYING WISDOM FOR PROSECUTING THE WORK

DEAR BRETHREN:—

We wish to assure you of our continued love and loyalty in the Lord; and that you will have our support, our prayers and material things as we have ability to give them.

We pray that the wisdom from above may be yours to prosecute the work of the Lord that remains to be done.

AZTEC ECCLESIA.—New Mex.

LOYAL AS IN THE PAST

BELOVED IN THE ANOINTED:—

We wish to convey to you our deep Christian love, with mingled sorrow. We rejoice to know that the loss of our beloved Pastor is his gain; and with renewed determination we wish to assure you that we shall be loyal to the SOCIETY as in the past. THE DENISON CLASS.—Texas.

DEAR BRETHREN:—

Kindly send me 10 copies of THE WATCH TOWER Memorial Number. H. E. SPEAR.—Mass.

ONE MILLION ALREADY ORDERED

During the past month we have received orders from Ecclesias for the 1917 Volunteer Literature—"The World on Fire"—amounting to over one million copies. This number is very large; but many classes have not yet been heard from.

This is the second mention we have made that the classes should take prompt action in advising us of the number they can use judiciously for Volunteer purposes. When ordering please mention B. S. M., Vol. 9, No. 1. Volunteer numbers of B. S. M. are supplied free, transportation charges collect.

While the presses are running we need to know how many to print. Orders from individuals will be received where there are no classes. In estimating do not figure on more than one copy to each English-speaking home.

The friends will better realize the importance of care in the distribution of the Literature this year when we inform them that at the present cost of paper each million of the B. S. M. amounts to about $3,000.

VOL. XXXVIII BROOKLYN, N. Y., FEBRUARY 15, 1917 No. 4

VIEWS FROM THE WATCH TOWER

GREAT STRIDES IN TEMPERANCE MOVEMENT

While the church nominal makes little or no effort to correct the errors in her creeds, handed down from a dark and remote past, but exhibits a declining interest in real Bible study and rather encourages every effort to fasten still more firmly upon the minds of her supporters the doctrines of Higher Criticism and Evolution, nevertheless we cannot observe with indifference her interest in the direction of placing still further restrictions upon the liquor traffic in the various States and territories of the country. We quote from the Literary Digest:

"The past twelve months in the religious world, comments a writer in the New York *Herald*, witnessed a great stride forward in the temperance movement, when four more States went dry at the elections in November, so that now there are twenty-three States in the 'dry' column. In this connection we learn from the report of the Board of Temperance of the Methodist Episcopal Church, that

"'The Territory of Alaska, by a 5 to 3 vote, expressed itself in favor of prohibition on November 7, 1916; but it is necessary that Congress put the policy into effect, as that body reserves the right to legislate on the liquor question for Alaska. Utah, by action of a pledged Legislature, will pass a prohibition law, to become effective August 1, 1917. Florida, also by pledged legislative action, will submit a prohibition amendment to the Constitution to be voted upon in the general elections of 1918.

"'Wyoming has a legislature pledged to prohibition submission, but the details of its action are not determined. New Mexico is expected to vote upon the question in 1918. The Democratic primary of Texas has instructed the Legislature to submit the question to be voted upon July 28, 1917. Minnesota has a substantial dry majority in its Legislature, and will probably go dry in 1918.

"'It is practically assured that Kentucky and Nevada will vote upon prohibition, but the time is not certain. Nevada will almost certainly go dry, and the result in Kentucky cannot be predicted. In Missouri and Indiana strong effort to induce the forthcoming sessions of the Legislature to enact statutory prohibition will be made. Iowa, with statutory prohibition, will, by its Legislature, submit prohibition for the Constitution for the second time, as is required by law before it may be voted upon.'

"In evidence of the growth of church unity, our *Herald* informant points toward the merging of the two great branches of the Methodist church, North and South, and he recalls that last winter commissions of all American Protestant churches met at Garden City, L. I., for the first time, and adopted a general platform on which it recommended that the World Conference on Faith and Order proceed. We are reminded also that Pope Benedict XV. sent a letter to the commissions, assuring them of his 'deep interest and prayers.'"

THE ONE TRUE CHURCH

We view with increasing interest also the various moves made during the past year in the direction of "Church Unity." But WATCH TOWER readers are not ignorant of what will follow the realization of "Church Unity," which would not be genuine church unity, but a Federation influenced, no doubt, by conditions of a threatening character growing out of the European War, and formed for self-protection and advancement at almost any cost.—Revelation 13:15-17.

The desirability of oneness in the church of Christ is beyond dispute. The impropriety of sectarianism, or division, is after centuries of separation generally conceded. But so recently as twenty-five years ago many still defended the divided condition as being helpful. Invariably they pointed to our Lord's words, "I am the Vine; ye are the branches. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1-5) It was claimed that the denominations are the branches. But the teaching of the Master here in that his people are related to him in an individual sense, and not as parties, sects or denominations.

St. Paul sets forth the same great truth, declaring that Christ Jesus is the Head of the church which is his body; and that as the human body has many members under the full control of the head, except when diseased, so the church, as members in particular of the body of Christ, are all to be subject to the Lord as their Head. They are to be so connected to their Head, and thus with each other, that when one suffers, all suffer with him, and when one rejoices, all rejoice with him, because they have fellowship in the one Spirit of the Head.

This true church has never been divided. Each member is united with the Lord, the Head, and through him to every other member of his body, which is the church. In this church there has always been maintained one Lord Jesus—one faith, his word of promise—and one baptism, consecration into his death.—2 Timothy 2:11, 12; Ephesians 4:4-6.

"IMAGE OF THE BEAST"—GIVING IT LIFE

Recently there was published in the leading newspapers of the country a dispatch from Washington, D. C., which bears the appearance of great significance to many of our readers. Several copies of this dispatch have been forwarded to us by persons deeply interested in the fulfilment of prophecies respecting Church Federation and in the manner in which the impartation of "life unto the Image of the Beast" will be brought about.—Rev. 13:15.

While later developments will doubtless hurry along the fulfilment of Scripture relating to Babylon's downfall—"in one hour"—God's faithful people, "the wise," will continue to walk in the light of his Word and rejoice in every evidence of its fulfillment, remembering that before Zion travails, she shall bring forth; before her pain comes, she shall be delivered of a man child. (Isaiah 66:7-9) The Head of this man child—Christ Jesus, glorified—was delivered before nominal fleshly Zion's travail eighteen hundred years ago. The body—"the church which is his body"—shall be delivered prior to the collapse of nominal spiritual Zion, toward which we believe Babylon is now fast progressing. We give following a portion of the article referred to:

"Private letters from the Vatican, received by Dr. A. Palmieri of the Library of Congress, a recognized writer on ecclesiastical subjects, announce that Pope Benedict

XV. is about to appoint a commission of four cardinals to renew a movement begun by Pope Leo XIII., and abandoned by Pope Pius X., looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome in expected soon.

"Dr. Palmieri said that the new movement, as outlined in his advices, will be directed particularly toward an establishment of the reunion of the Russian church and the Papacy and to a thorough re-examination into the validity of Anglican or Episcopal ordinations, which was settled in the negative in a papal bull 'Apostolica Sedis,' by Pope Leo X. The interest of the pope in the problem of Christian unity is said to have been intensified by the recent progress of the world congress, initiated by the American Episcopal church.

LONGS FOR REUNION

"'The new pope,' said Dr. Palmieri, summarizing the information received from Rome, 'has taken a considerable part in the efforts of neutral nations to establish peace among nations. The Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and to end the conflict which long since has divided Christian churches. Efforts of Leo XIII. for carrying out the reunion of Christianity were abruptly stopped by Pius X., who aimed at an inner reform of the Catholic clergy and turned all his energies to the crushing of modernism [Higher Criticism and Evolution].

"'Benedict XV. thinks it is time to renew the policy of Leo XIII., also that a reestablishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a greater number of sects.

"'It seems to the Vatican that the Orthodox Slavs will be very soon called to take a more active part in the life of western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them to avoid evils produced by religious intolerance. The newly planned commission of cardinals will pay attention to yearnings for unity, which from time to time manifest themselves in the Orthodox church, and to cultivate friendly relations with the Anglican church.

WILL REEXAMINE ARGUMENTS

"'One of the most important tasks of the new commission will be a thorough reexamination of the arguments pro and con on the validity of Anglican ordinations. The Bull 'Apostolica Sedis' by Leo X. has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders, and the new commission of cardinals will carefully ponder the reasons set forth by Russian and Anglican divines against the decision of Pope Leo X. The friendship of the Anglican church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian Orthodoxy.'"

"SO MIGHTY AN EARTHQUAKE"

The *New York American* continues to see and boldly proclaim editorially the "Earthquake" of Scripture. We quote as follows:

"What direct effect the President's address will have upon the Governments of Europe we shall soon see. That his high object of universal justice, liberty and permanent peace can be obtained without a more definite and adequate plan and programme we frankly doubt.

"But we suspect that the President was not speaking alone to governments. His notable address is an address to peoples, and we cannot help thinking that no man understands better than Mr. Wilson that this is the true purport of his words.

"It is apparent to thoughtful men that this war, huge as it is, is only the prologue to a greater drama; that when the ruling classes have settled upon terms of peace with one another, they must then settle with the peoples they have so long ruled, and whom they have led or driven into this dreadful massacre.

"Nothing that is still in the future can be more certainly expected to happen than a series of revolutions in the European States which will change the whole face of society; which will probably result in the complete overthrow of royalties and aristocracies and privileged classes, and out of which may form a federated, coöperative commonwealth of Europe.

"We have said more than once, and we still firmly believe, that the thrones of aristocracies of Europe are on their swift way to the junk-heap; that the moment the crushing pressure of military dictatorships is removed by peace, and the peoples of the warring nations are free to discuss with one another the leadership and policies and conditions which resulted in this gigantic crime against mankind, the fate of the old order of government and society in Europe would be written in unanimous revolution.

"We do not believe that such an ideal peace concert of European governments as the President pictures so brightly can be achieved at a near-at-hand congress, for the very reason that we have no faith in the stability of the present European governments or the present political and social systems of Europe.

"This, the most dreadful and destructive of all wars, will, in our judgment, usher in revolutions that will succeed both with the sword and with the ballot, and that will change the whole aspect of Europe and profoundly modify human society all over the globe.

"Until that time, until the earthquake has spent its force, until the architects of ruin have levelled Europe's governments and social systems, and the architects of construction have erected new governments and new social systems on the destroyed foundations of the old, there can be no permanent concert of Powers for the purpose of maintaining peace or for any other purpose."

THE BURNING BUSH

The child of God needs no demonstration to prove the truthfulness of the Bible statement that a "bush burned with fire, and the bush was not consumed"; as, for instance, that respecting Moses and the "burning bush" (Exodus 3:1-3); but the following from the *Scientific American* will be of interest to WATCH TOWER readers:

"One of the most remarkable plants in the world is certainly the so-called Burning Bush, *Dictamnus fraxinella*. This species is native to Western Asia, though nowadays commonly to be found in gardens in temperate regions.

"A great many people who grow the plant are quite unaware of its strange habits. As a matter of fact the Dictamnus secretes a fragrant essential oil in great abundance. This is produced in especially large quantities by the flower stems, in warm weather volatilizing so that the air surrounding the plant is impregnated. Further, this vapor is highly inflammable and, if a naked flame is brought near to the plant, the fumes at once take fire with a most singular result. The whole plant is surrounded with crackling shooting flames, reddish in color, and leaving a highly aromatic odor behind them. The Burning Bush is not injured in any way by the fire; for the flames do not actually come into contact with the plant itself.

"Several conditions are needful if the experiment with the Burning Bush is to be a success. Thus it is essential that the air should be very dry and warm, also that there should be practically no wind. The best effects are secured only just after the opening of the flowers. It will be realized that these conditions cannot always be relied upon. A plan has recently been devised by means of which the inflammable nature of the vapors given out by the Dictamnus may be shown with startling effect.

"A strong plant of the Burning Bush is raised in a pot. At the time when the flowers are just reaching perfection the plant is placed in a glass jar or a shade. This is closely covered for some hours before the time of the experiment. On removing the cover a light is held over the plant, when there is at once a tremendous outburst of flame. So great is the rush of fire that it is wise to keep one's face away from the top of the jar; a nasty burn is not by any means out of the question. After an interval of an hour or so with the jar or case closed up the experiment may be repeated with similar results.

"In connection with the Dictamnus it is rather remarkable that the species is common where the incident of Moses and the Burning Bush is said to have occurred."

EXEMPTION OF SOCIETY PROPERTY FROM TAXATION

Since there has been so much published by various newspapers concerning the taxation of the Association's property, and our effort to have the same exempt from taxes, we deem it proper that we should here give to the friends a statement of the facts.

The laws of the land usually are very just. It is rather

remarkable that so many righteous laws have been enacted by imperfect men. It is quite evident that the law-makers have been guided in a large measure by the code of perfect laws which God gave to Israel through Moses. The law has been brought into disrepute in the minds of many, not because the laws are wrong, but because they are ofttimes enforced without reference to justice.

Under the Membership Corporation Law of the State of New York, a corporation created and organized for the purpose of the mental and moral improvement of men and women, and for religious, charitable, scientific and historical purposes is exempt from taxation. This exemption is based upon the theory that the corporation is engaged in a work that is beneficial to the public in general, and therefore such work should be encouraged.

In 1909 the PEOPLES PULPIT ASSOCIATION was created and organized under the Membership Corporation Act of the State of New York, for the purpose of aiding in carrying on the work in which the WATCH TOWER BIBLE AND TRACT SOCIETY has been engaged for more than thirty years. The WATCH TOWER BIBLE AND TRACT SOCIETY is incorporated under the Pennsylvania laws, but certain legal requirements made it necessary to have a New York corporation in order to facilitate the work of the Society. Hence the PEOPLES PULPIT ASSOCIATION was organized. Its charter declares that it is organized for the purpose of the mental and moral improvement of men and women by teaching the Bible and preaching the Gospel by word of mouth and through the printed page, and for historical, scientific and benevolent purposes. This corporation first purchased the Beecher Home on Columbia Heights, thereafter, as the harvest work expanded, purchased an adjoining piece of property, and later constructed on the rear a new building, joining the three, thereby making one property, which is designated as the "Bethel Home."

For some time after the organization of the Corporation the Tax Commissioners of the City of New York, upon examination of the property and the uses to which it was being put and is now put, readily exempted the property from taxation; and for a time it was free from the burden of taxes. Later, some of the enemies of our work, seeking to make us all the trouble possible, filed a petition before the Commissioners of Taxes and Assessments of New York City, demanding that the Bethel Home be taxed. Considerable pressure was brought to bear on the Commission. A public hearing was demanded and had, at which hearing strenuous efforts were made to show that the PEOPLES PULPIT ASSOCIATION is not entitled to the benefit of the exemption law. The Commissioners were divided as to what they should do, and concluded that the matter should be submitted to the courts in order to get a final decision. The Commission therefore assessed the Bethel Home at the sum of $100,000. Counsel for our Association thereupon instituted a proceeding in the Supreme Court of New York upon a Writ of Certiorari. The Corporation Counsel, after long delay, filed and returned an answer in the Supreme Court, and the case came on for hearing in that Court before Mr. Justice Callaghan on the 15th of January. The issues to be determined by this case involved not only the taxes upon the Bethel Home, but also those upon the New York City Temple; and there was involved the aggregate sum of between twenty-five and thirty thousand dollars, which the Association would be required to pay as taxes if the decision should be against it.

The taking of testimony in the case occupied the greater part of one week. At the close of the hearing of the testimony the Corporation Counsel, who appeared on behalf of the Tax Commissioners of the City of New York, moved to dismiss the case and to leave the assessment standing, upon the ground that the PEOPLES PULPIT ASSOCIATION had not shown from the facts that the property was and is used exclusively for the purposes for which the corporation was organized, and was therefore not entitled to exemption. The Court overruled this motion. Counsel for the city then asked that the court permit the filing of a written brief and argument in support of the city's contention, and that the court defer the decision until some future day, that such brief and argument might be considered. Mr. Justice Callaghan thereupon remarked from the bench: "I have not the slightest doubt that this organization comes clearly within the statute; if there were the slightest doubt in my mind I should give you an opportunity to submit briefs. It is shown conclusively that these premises as a whole are devoted to the purposes provided by the statute."

The Court thereupon decided that the PEOPLES PULPIT ASSOCIATION was and is entitled to the benefits of the statute, and that it should be exempt from the payment of taxes upon the real estate involved.

THE EAGLE

The *Brooklyn Daily Eagle*, as is well known by the many readers of THE WATCH TOWER, has for several years unjustly persecuted Pastor Russell and our Society; but we hope that its action was based entirely upon a misapprehension, and that now, since that paper sees the true situation, its attitude may be different. In its issue of January 20, commenting upon the result of this case, the *Brooklyn Daily Eagle* said:

"The People's Pulpit Association, founded in 1909 by the late Pastor Russell, yesterday won its suit for exemption from taxes on the property owned by it at 122-124 Columbia Heights, known as 'Bethel Home,' and valued at $100,000.

"Justice Stephen Callaghan of the Supreme Court, before whom the trial was held during the week, at the conclusion of the testimony yesterday afternoon, announced from the bench, without giving the Assistant Corporation Counsel an opportunity to present briefs on the case for the city, that he was satiafied that the Association was engaged in religious work within the meaning of the statutes and therefore entitled to exemption from taxes.

"'I haven't the slightest doubt that this organization comes clearly within the statute,' Justice Callaghan said; 'If there were the slightest doubt in my mind, I should give you an opportunity to submit briefs. It may not be true that every room in this house is used for the work of disseminating Bible tracts and literature, but it is shown conclusively these premises as a whole are devoted to that purpose.

"'It is not for me or any other judge to say whether or not these men are sincere in their work. For myself, I believe that they are and that their purpose is a righteous one.'

"Mr. Durham tried to bring out the fact that when 124 Columbia Heights was occupied by Henry Ward Beecher taxes were paid upon it, but Justice Callaghan rejected that evidence.

"Joseph F. Rutherford, Pastor Russell's successor as head of the WATCH TOWER SOCIETY, was the last witness. He testified that in 1909 he and four other gentlemen raised $10,000 between them to settle Mrs. Russell's claims for back alimony against the Pastor, and that these five gentlemen continued to subscribe $100 a month to pay alimony to Mrs. Russell from 1909 until the Pastor's death in October, 1916. He declared that not one cent of this alimony came from the treasury of the Society. This arrangement to pay the Pastor's alimony, he said, was made while Pastor Russell was in Europe and was done without the Pastor's knowledge and consent. The money all came from the private resources of the five subscribers, he said. The expenses of Pastor Russell in his libel suit against The Eagle were met in the same way, it was testified."

It is understood that the City will appeal the case to a higher Court. Our counsel, however, feel confident that the higher Court will sustain the position of Mr. Justice Callaghan, and that the tax matter will be definitely settled in favor of our Association.

WHO IS RESPONSIBLE?

The great Master, Christ Jesus, began to promulgate in the earth God's message of salvation to mankind. He pointed out that the forgiveness of sins and the blessings of life everlasting could come only to those who accept Jesus as their Redeemer and who walk in the ways of righteousness in the reverence of God. The apostles taught the same doctrine as long as they were upon the earth. The teachings of Jesus and the Apostles pointed out that "the wages of sin is death"; that sin is the result of the disobedience of Father Adam; that this death sentence came upon all men by inheritance as the offspring of Adam; that God provided redemption through the merit of Christ Jesus' sacrifice; that those in this age who exercise faith in the merit of his sacrifice and who present themselves in full consecration to do the will of God receive the imputed merit of Christ and are accepted by Jehovah as joint-sacrificers with the Lord Jesus; and that if thus continuing faithful unto death they are to be changed in the first resurrection to the divine nature to live and reign with Christ for the blessing of mankind and for the carrying out of the eternal purpose of Jehovah. They

further taught the coming of Messiah's kingdom; that this kingdom would be set up when the church is complete; that the church is the body of Christ and is selected without reference to creed or denomination. Jesus taught his disciples to pray, "Thy kingdom come," well knowing that the establishment of the kingdom would mark the beginning of blessings to the poor, groaning creation.

After the death of the Apostles, false teachers arose and erroneous doctrines were put forth. Contrary to the Scriptures, the clergy was formed, as distinguished from the laity of common people. The clergy began to teach that the wages of sin is purgatorial torment or eternal torment; that the souls of all are immortal; and that death does not mean death, but the beginning of either bliss or torture; that only a comparatively small number would be saved and taken to heaven, and that all the others would be forever damned. They taught the divine right of kings to rule the people, and asserted that this right came to the kings through the ecclesiastical systems. Numerous sects and denominations were organized, and spread these doctrines throughout the earth, each claiming that these teachings are supported by the Bible.

In more modern times teachers of Higher Criticism have arisen in the church nominal, who have repudiated the Bible altogether, denying that any part of it is inspired; and denying that it is God's Word to man, but instead that it was written by men in ancient times who were less capable of writing than the modern clergymen. These and other clergymen calling themselves Evolutionists, teach that the Genesis story of the creation of man a perfect being and of his subsequent sin and fall, and of God's plan for redemption of man through the blood of Christ, is all nonsense and not worthy of the consideration of thoughtful men and women. The church nominal throughout the world for some time has been devoted chiefly to social functions and the teaching of almost everything except the Scriptures. The effect upon the people has been demoralizing to an alarming degree.

ADVANCEMENT IN THINGS MATERIAL—DECLINE IN THINGS SPIRITUAL

We call to mind that the forefathers of America migrated from Europe to New England because they believed the Bible and desired to teach it and to serve God according to the dictates of their own conscience. They taught and followed the Scriptures as best they could. After several hundred years we mark a great advancement in material things and a great decline in things spiritual. The *Boston American*, in its issue of Sunday, January 21, publishes almost a full page concerning the conditions prevailing especially in New Hampshire, under the title, "Grave Moral Decay Threatens Future New Hampshire." We quote from that article as follows:

"Eighteen years ago the Governor of New Hampshire said:

"'The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure.

"'There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; and there are communities where the dead are laid away without the benison of the name of Christ.'"

Continuing, this article gives many instances of moral depravity, attributing such to the fact that the people have lost faith in the Bible and do not hear its teachings.

"THE HIRELING CARETH NOT FOR THE SHEEP"

To whom then does the blame attach for this moral degeneracy—to the people themselves or to those who have claimed to be their teachers? The clergy have occupied, and yet occupy, positions of great influence amongst the people. A repudiation of the Bible by them could have none other effect than to destroy the faith of the people in the Scriptures. Jehovah foreknew that such a condition would arise as we now witness; and he attached the blame therefor to the men who claim to preach the Gospel, but who in fact have turned the minds of the people away from his Word. Through his prophet, he said: "For amongst my [professed] people are wicked men; they lay wait as he that setteth a snare; they set a trap; they catch men [they set the snares and traps of Higher Criticism and Evolution]; as a cage is full of birds, so are their houses full of deceit [they have practiced deceit upon the people]; therefore they have become great and waxen rich [many of the clergy say, "We are rich in wisdom; and none can teach us, not even the prophets and the apostles"]; they are waxen fat; they shine; yea, they pass by the deeds of the wicked [unnoticed]. . . . . Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets [preachers] preach falsely and the priests bear rule by their means; and the people love to have it so." (Jeremiah 5:26-31) Had the clergy faithfully performed their duty to teach the people the sweet message of salvation as spoken by Jesus and the apostles, and had pointed them to the coming of Messiah's kingdom, a different condition would prevail.

The article above referred to is proof of the fact that the world now is experiencing what the Lord foretold through the Prophet Amos, saying, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of the hearing of the words of the Lord."—Amos 8:11.

The WATCH TOWER BIBLE AND TRACT SOCIETY was organized for the very purpose of the mental, moral and spiritual improvement of men and women by teaching them the Bible. The PEOPLES PULPIT ASSOCIATION was organized under the laws of New York for the same purpose. These two organizations have been spending hundreds of thousands of dollars to enlighten the people; while the majority of the clergy, claiming to be Christians, devote their time and efforts to the persecution of Brother Russell, whom the Lord so wonderfully used to make known his message, and all who have assisted in making known the glad tidings. On the other hand, the lawmakers, who have not pretended to be interested in teaching the Bible, have enacted liberal laws granting to Bible societies and churches privileges that individuals and other corporations do not have.

JESUS HEALS A NOBLEMAN'S SON

[This article was a reprint of that entitled "The Rewards of Faith," published in issue of February 1, 1908, which please see.]

JESUS AT THE POOL OF BETHESDA

[This article was a reprint of that entitled "He Went About Doing Good," published in issue of February 15, 1908, which please see.]

JESUS FEEDS THE FIVE THOUSAND

[This article was a reprint of that entitled "Ever Give Us This Bread," published in issue of February 1, 1905, which please see.]

SOME LETTERS OF INTEREST

30 YEARS OF ASSOCIATION WITH PASTOR RUSSELL

DEAR BRETHREN:—

My heart goes out in love and reverence to the memory of our beloved Pastor Russell, and it is indeed a privilege to give testimony to his services and faithfulness.

I was carefully reared under Christian influence, and thus taught and learned reverence for God and his Christ, with confidence in his Word. However, with maturity came analysis of creeds, and their confusion and blasphemy, misrepresenting the character and plan of the Father of mercies and God of all comfort. This soon led me into agnosticism, in which there is neither chart, compass nor anchorage. In this state I floundered for some years, and finding no rest of heart, naturally became careless and at times reckless. Finally, I determined to go direct to the Word of God and study it; for I retained my faith in God and in Jesus as his Son and the Christ, though grasping these fundamentals but vaguely, as I now discern. And I was rewarded by a growing knowledge, peace and assurance of faith that led me to more earnestly plead at the throne of grace for more light and strength to walk in it.

Looking back, we all can discern the leadings and guid-

ance of our Lord—his overcare—and truly happy it was for me that I had come to a place of more knowledge of and trust in our heavenly Father and our dear elder Brother—Jesus; for at this period I entered one of the severest ordeals of my life and could only cry out for more light and more strength—for more power and faith to endure. In this crisis there came to me unheralded in the mail a blue paper-bound copy of MILLENNIAL DAWN, and thinking I saw in it something of Adventism, which in ignorance I disesteemed, I promptly threw the book into my waste-paper basket. Later in the day, and that I might make a seemingly intelligent and courteous acknowledgement to the donor, should he make himself known, I rescued the book from the waste-basket and began what I purposed to be a cursory examination of its contents. Beginning at the dedication, I was at once impressed with the assurance that one who could so aptly quote Scripture as this writer, could surely teach me in the Word, and thus I met my brother and fellow-servant, Charles T. Russell.

It is no disparagement to my revered father and mother, who richly deserve the love, honor and esteem in which I hold their memory, to say that the influence of Brother Russell on and in my life was the most salutary and beneficent that had entered it; and after nearly thirty years of various and intimate association with him, I can gladly say this influence was but deepened and broadened. His service and fellowship constantly led to the Lord. With the Apostle Paul he constantly preached, not himself, but Jesus Christ as Lord, and himself the servant—bond slave—of the brethren for Jesus' sake. To me his life and memory are an inspiration to faithfulness even unto death in following the Lamb whithersoever he goeth.

I thank God for Pastor Russell in his life, in his service and in his death.

Yours in our Redeemer, W. E. PAGE.

SOME THOUGHTS OF PILGRIM WISDOM

DEAR BRETHREN IN CHRIST:—

I feel I should send you a few lines to tell you how much—yes, how deeply—I appreciate THE TOWER of January 1. My heart overflowed with joy as I read and pondered its precious message. How strong is the evidence that God's arm is not in any sense shortened! Then the wonderful fulfilment of his promises to supply all our needs! Marvelous in our eyes is the work of our God!

The masterful treatise of the world-situation ("Views from the Watch Tower"), and the concise, forceful presentation of the real conditions as they exist can have but one effect upon every truly and fully consecrated heart—to cause all such to lift up their heads and rejoice, for surely the "day is nigh!" What more convincing evidence could we possibly have than is here given of the final crash, the near approach of the end, the collapse of all earthly governments and the immediate setting up of Christ's kingdom for the bringing in of peace and righteousness, blessings for all mankind! Surely all the faithful will soon be with the King in Glory! Certainly such a review should stimulate our faith and tend to energize us to renewed activity to press along the narrow way of sacrifice to final victory! And this spells the crown of life.

May God continue to bless your every effort to serve him acceptably and further the interests of his cause. No, he has not deserted his people, even though it seemed good to him to remove our beloved earthly leader, "that servant." Yes, may God bless his memory to the eternal good of all the faithful in Christ.

I am daily remembering you and all the dear colaborers at Headquarters at the throne of grace. To me the blessed truth is more precious than ever. Please bear me up in your prayers. I feel the special need of them. The toils of the way are many and sometimes burdensome, strenuous are the times, great is the power of the adversary, and continuous are his attempts to "beat our courage down"; but greater is he who is for us; for our armor is divine.

In sincere Christian love to you and all the dear ones at the Bethel home, I am

Your brother by his favor, W. M. WISDOM.

A MESSAGE FROM SCOTLAND

DEAR BRETHREN:—

At the half-yearly business meetings of the class here it has been our custom to formally elect Brother Russell as the Pastor of our class; and, as a token of confidence and esteem, to advise him that such had been done.

The passing hence of our beloved Brother rendered this impossible at our recent business meeting; and instead, we unanimously agreed to send you a message of sympathy and encouragement.

The news of the death of our beloved Pastor came to us with mixed effect—sorrow, because we had lost a faithful servant and guide; gladness, because we are confident he has entered into the presence of the Master he loved so much and served so devotedly. He has entered into his rest; surely none deserved it more! His life and work on earth, his example and devotion, will ever continue to be an inspiration and encouragement to all of us.

We desire to let you know that it is our intention as a class to follow faithfully our beloved Pastor's teachings. The truth we have came to us through him, and we recognized him as the one especially appointed of the Lord to feed his flock in this harvest time. The rich store he has left behind will continue to be respected as the Master's message to all who have the hearing ear. We have loved and followed our dear Pastor through evil report and good report these many years; and we desire to follow him still, realizing that if we follow him, even as he followed Christ, we too shall hear that desired "Well done!"

We pray for heavenly wisdom to guide the dear brethren who have been left in charge of the different departments of the work. With much love in the Lord,

Yours in our One Hope, CLASS AT DUNDEE.—Scot.

ELECTION AS PASTOR RESCINDED

The following letter from the Boston Ecclesia, which had elected Brother Rutherford Pastor, will be of interest to WATCH TOWER readers:

DEAR BROTHER RUTHERFORD:—

Although you had not receive official notice from the Boston Ecclesia that you had been elected Pastor, Brother Margeson read to the Ecclesia last night your position in regard to the matter and I am glad to say that it rejoiced our hearts for the stand you have taken.

Immediately the original motion by which you were elected Pastor was rescinded, and availing ourselves of your kind opportunity, you were duly elected Counselor of the Boston Ecclesia by a unanimous vote.

We feel that this experience has drawn us closer to you than before, and we shall continue to pray God that his grace may be sufficient to keep you humble and faithful as you endeavor daily to be pleasing to him in your new duties. With Christian love from the Boston Ecclesia,

Yours in Christ, ALEXANDER OGSTON, Secretary.

"STRONG IN THE LORD"

DEAR BRETHREN:—

Resolved, That we convey unto the brethren at Brooklyn our heartfelt sympathy, love and fellowship in the spirit, in this our mutual loss.

Wherefore, beloved, we wish to renew our Christian allegiance and fellowship to you in whom is reposed, more than in others, the continuance of the harvest work and the further carrying out of our beloved Pastor's wishes. It is further

Resolved, That we encourage you to be "strong in the Lord."

VERMILLION ECCLESIA.—S. Dak.

NOBLEST OF GOD'S CREATURES IN THE FLESH

DEAR BRETHREN IN CHRIST:—

I feel that this is the time to express the deep sympathy I have for yourselves and for all the beloved of the Lord in every place. We have all lost, in one sense, the dearest and noblest of God's creatures that we have known in the flesh! He seemed by his life to revive and make keener our perceptions of what our dear Lord was like. His life was such that it directed us to the "beauty of holiness."

I thank my God for the truth as it is in Jesus, and for the light of his character, as both were revealed to me by his spirit through the instrumentality of our noble and beloved Pastor Russell! I am but fourteen years in the truth, but during that time I have never swerved from the one determination to be a follower of the Lord Jesus. I wish ever to support, to the best of my ability, with the help of the Lord, your efforts to supply our spiritual needs. My prayers shall ever ascend for your guidance and blessing.

We in London have received much comfort and blessing from the ministrations of our beloved Brother Paul Johnson. His coming has helped us at this time to realize that he who has guided us thus far will guide us still. I pray I may strive to fill my own place and work for which I am called, that I may in the age to come, and in the glorious ages to follow, show forth the glory of so great a God, and live in everlasting praise to the Lamb of God, who gave himself a ransom for all.

Your brother in the Anointed,

FRANK E. BARNETT.—London, Eng.

MORE DETERMINED TO FOLLOW HIS WISE COUNSEL

DEAR BRETHREN:—

Our heavenly Father, in his infinite wisdom, has called our beloved Pastor to a higher station. As "that servant" to whom was entrusted the dispensing of "meat in due season for the household of faith," he has done his work well. Surely we shall miss him! but we would not call him back, for we know he is now partaker of the divine nature—joint-heir with our Lord—even better able now than heretofore—associated more closely than ever with our Lord—to assist in directing the harvest work.

Our love for him should make us more determined to follow his wise counsel, even as he was a true follower of the Master. Our prayer is that our heavenly Father will continually watch over those to whom our dear Brother has entrusted the work yet to be done, strengthening them to discharge faithfully their responsibility.

Resolved, That we will render loyal support to the work, as in the past, that when the night shall close around us, "in which no man can work," we may, like our dear Pastor, hear the Master's words: "Well done! Thou hast been faithful over a few things; I will make thee ruler over many! . . . Enter thou into the joy of thy Lord!"

EASTON ECCLESIA.—Pa.

COOPERATING WITH THEIR PASTOR'S INSTRUCTIONS

DEAR BRETHREN:—

We assure you of our love and sympathy, and also of our desire to coöperate with you in any way possible for the furtherance of the work.

The Wichita Ecclesia has been blessed with abundant opportunities for service of late. We have had Pilgrim Brethren, our dear Pastor, and this coming week we are to have the PHOTO-DRAMA in West Wichita, and the following week it is to be repeated on the East Side. Then, too, we are busy with the District work.

It is our great desire to be faithful, and to continue in the work as long as we are permitted to do so, as we know was our dear Pastor's wish.

We assure you of our love and sympathy and also of our desire to coöperate with you in every way possible for the extension of the work.

With Christian love, WICHITA ECCLESIA.—Kans.

CONTINUED LOVE AND LOYALTY

DEAR FRIENDS IN THE LORD:—

At our business meeting Sunday, December 3, the Detroit Ecclesia, after the reading of the December 1 WATCH TOWER, passed a vote of confidence in all of the arrangements of the Society and in those who have been left in charge at the Bible House, and we wish to assure you of our continued love and loyalty and of our further coöperation.

With loving Christian greetings,

DETROIT ECCLESIA.—Mich.

HIS "HAND UPON THE LITTLE ONES"

DEARLY BELOVED COLABORERS:—

We were for a moment bewildered by the sudden demise of our beloved Pastor. We sorrow, knowing his loving watch-care over the Lord's flock; yet we rejoice, knowing "whither he went."

We shall feel a vacancy which henceforth cannot be filled. But "our will is the will of our God"; we bow in humble submission unto it, endeavoring day by day to "gird up the loins of our minds [more fully] and hope to the end for the grace that is to be brought unto us at the [fuller] revelation of Jesus Christ."

One faithful promise reads, "I will turn mine hand upon the little ones." Surely his care is around each one! Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea!

We assure you of our continued effort to coöperate in the harvest work. Believing our beloved Pastor's death has had a blessed effect in this community, we trust by divine grace to give a better testimony in future to our Father's great plan of salvation. We need your prayers and coöperation.

Our petitions continue to ascend to the throne of heavenly grace for the dear friends at Bethel, and for all who labor in the vineyard.

With loving Christian greetings, your servants in the Lord, PRINCE RUPERT ECCLESIA.—B. C.

ASSURANCES OF FULL CONFIDENCE

DEAR BRETHREN OF THE BETHEL FAMILY:—

We esteemed it a great privilege to pay our last respects to the memory of our dear Brother Russell in the flesh by attending the funeral services. A man not in the truth said, "The world has lost its brightest star." We miss our beloved brother so much! We did not know how much we loved him until now. We know that Brother Russell loved the colporteurs, for he manifested this in many ways. This was a great help and inspiration to us.

But, dear brethren, if we miss dear Brother Russell, we are thinking how much more you of the Bethel family must miss him, as you surround the table each day without his blessed influence and face in your midst! And also the great responsibility that now rests more fully upon you as you continue to minister unto the saints, and to herald the glad tidings of earth's new King. We believe that one reason for Brother Russell's great achievements was that he had many loyal supporters, long tried, tested and proved faithful under many circumstances and conditions, which were the means of sifting out the unfaithful; and that having been so thoroughly tried and proven loyal to our dear Pastor as the Lord's chosen servant you will continue faithfully to carry on the work to its grand completion. We have always appreciated your loving and cheerful service in our behalf. We wish to assure you of our full confidence.

No doubt there will be trials and testings, strong delusions, etc., to the end, but you shall have our prayers. We shall be glad to support you in every way possible.

MR. AND MRS. RAY VAN HYNING AND RUTH.

WILL HOLD UP THE HANDS

DEAR BRETHREN:—

Resolved, That to the dear Bethel family and brethren of the Society at Brooklyn we extend our heartfelt sympathy, our warmest love and earnest prayers for comfort in their bereavement, and for guidance in the continuance of the harvest work.

Resolved, That we desire to express our confidence in the brethren whom our dear Pastor has left in charge, and to assure them that we will earnestly coöperate to the extent of our ability in the furtherance of the Lord's work entrusted to them, "holding up their hands," until the dark night shall close down upon us.

With sympathizing and loyal hearts,

CORTLAND ECCLESIA.—N. Y.

ALL CONFIDENCE IN THE BRETHREN

DEAR BRETHREN IN CHRIST:—

Enclosed you will find ——— for our free will offering. We wish to assure you of our interest in the Society, and that we have all confidence in the brethren whom our dear Pastor left in charge of the work he loved so well. Pray for us, as we will continue daily to do for you.

Yours in his dear name,

BROTHER AND SISTER S. D. LEMLEY.—Wash.

HIS NOBILITY OF LIFE AND LOVELINESS OF CHARACTER

DEAR BRETHREN:—

While we rejoice with our dear Pastor in his privilege of being with the Lord, away from all personal suffering and trouble, and while we recognize the loss to be as much ours as yours, we desire to extend to you our heartfelt sympathy; for, coming so often in contact with "that servant" of God and having become accustomed to fellowship with his grand personality, nobility of life and loveliness of character, the loss to you may seem the greater.

We wish also to say that as the dear Master may be pleased to bless and assist us we will by his grace continue to do what we can to help to spread the glad tidings of truth, and to stand for the principles of righteousness as exemplified by the dear Lord himself and by his servant, our beloved Brother Russell.

Praying the Lord's continued blessing and direction for you, with increasing supplies of wisdom from above (Jas. 3:17), we are

Your Brethren in Christ,

THE PORT OF SPAIN ECCLESIA.—B. W. I.

GOOD NEWS FOR COLPORTEURS

DEAR FRIENDS:—

We wish all the colporteurs could know how convenient it is to deliver in the country by Parcel Post, C. O. D.! We frequently find people in the rural districts who are interested, but who cannot pay cash. We now tell these, "We will take your order. What date will suit you? We will send the books by Parcel Post, C. O. D. You pay the mail-carrier, and he will send the money to us. You will have no trouble at all, and the money will be perfectly safe." Then on the date that suits them we mail the books at a cost of 5c for postage and 10c for C. O. D. A full set of SCRIPTURE STUDIES will cost no more for C. O. D. charge, and can be sent into the second postal zone for a few cents.

Please let all the colporteurs know of this as soon as

possible. It applies to small towns as well as to R. F. D. routes. We received several Money Orders one day recently.

In love and service, J. & L. HUTCHINSON.—Pa.

OUR LOVING CHIEF SHEPHERD CALLED HIM

DEARLY BELOVED BRETHREN:—

We, the members of the Hatfield class, have unanimously voted to express hereby our heartfelt sympathy in the bereavement that has come to us, but particularly to you, through the death of our beloved Pastor. Nevertheless our sorrow is not unmingled with joy; for we firmly believe that what is our loss is his gain. We are also convinced that our loving Chief Shepherd, who has called our under-shepherd to his reward, is not only willing but abundantly able to use and direct other humble, loyal, willing hearts and heads from among our late Pastor's faithful coworkers, who will continue the work so grandly outlined by him before his departure. May the all-surrounding love of our heavenly Father and our Elder Brother, with the assurance of their continued nearness, so encourage and strengthen your hearts that finally you may, like our Pastor, hear his "well done!"

Yours in the hope of again greeting Brother Russell face to face, HATFIELD CLASS.—Jamaica.

LAST TRIBUTE OF RESPECT

DEAR FRIENDS:—

In memory and honor of our beloved Pastor Charles T. Russell, we wish to pay our last tribute of respect:

Whereas, It has pleased our heavenly Father to call home our faithful and beloved Pastor, we cheerfully submit to him who is "too wise to err and too good to be unkind."

We therefore tender our loving testimonial regarding him whose life was such a noble example and which was laid down in self-sacrifice in the interest of the truth and for us.

WATERTOWN CHURCH.—N. Y.

SPURRED TO GREATER EFFORT

DEAR BRETHREN:—

The friends gathered here wish to convey to you a vote of sympathy. We are sure that you will especially feel the loss of our dear Brother Russell, and we pray that the Lord will guide and direct all the efforts you may put forth in the harvest work. We trust, also that our dear brother's love and zeal may continue to spur us on to greater effort.

May the Lord be with you!

BARNOLDSWICK ECCLESIA.—England.

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PROCLAIMERS OF THE KINGDOM MESSAGE

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isaiah 52:7.

Looking down through the corridors of the ages, and viewing the closing part of the Gospel age, the Prophet of the Lord wrote concerning that time in the words of our text. The Gospel age opened with the clarion notes of the Master announcing, "The kingdom of heaven is at hand!" The King was then upon the earth; but before he could attain to the glorified condition and assume the authority of his great office he must suffer, die and rise again. So those who compose the members of his body must likewise suffer and die and rise from the dead before the kingdom will be fully in operation. Throughout the Gospel age, therefore, the body members have been in course of preparation, and many Scriptures teach that at the close of the age those remaining in the flesh to finish the work would be especially honored by the Lord.

"FEET MEMBERS" OF THE MYSTICAL CHRIST

St. Paul, in addressing the Corinthian church, uses a human body to illustrate The Christ, saying, "For as the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ." (1 Cor. 12:12-27) The Apostle calls attention to the importance of each part of the body, and the office that each performs. In another place he says, "He (Jesus) is the Head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the preeminence." (Colossians 1:18) The Head, Christ Jesus, was born first, and it follows, therefore, that the last members of the body to be born would properly be designated "feet members."

Hence the Prophet Isaiah refers prophetically to these last members of the body, who would participate in the glorious privilege of announcing the glad tidings on the earth. He describes them as "beautiful." Evidently their beauty does not appeal to the world. Their special beauty is not a beauty of the flesh; they are beautiful by reason of the sweet, unselfish, sacrificing spirit manifested. Their great desire is to announce the King and the blessings which his kingdom will bring.

The word "mountains" in the text symbolically represents kingdoms. At this time we see the kingdoms of the earth torn with the strife of the most horrible war in history. Every nation is threatened with disruption. All peoples desire lasting peace, yet know not how to obtain it. Everywhere men's hearts are failing them for fear because of what they now see upon the world, and they are fearful that even worse things will come. "All faces gather blackness."—Joel 2:6.

The Prophet Isaiah contrasts this condition of distress amongst the peoples of the earth with the condition and work of the "feet members" of the body of Christ, and with ecstasy exclaims, How beautiful are the feet of the Messiah now engaged in publishing peace, in giving to the world the message that will bring a lasting peace; who bring good tidings of good; who are bringing to the dying race the sweet message of salvation! Truly wonderful is the position occupied by every spirit-begotten one who in this harvest time fully appreciates the privilege of serving the Lord! These are coworkers with the present King, engaged in a special sense in proclaiming the closing message of the age—"The kingdom of heaven is at hand"—the King is present!

It has been the privilege of the WATCH TOWER BIBLE AND TRACT SOCIETY since its organization to send out brethren designated as pilgrims, or lecturers, to proclaim this glorious message to those who have hearing ears. The Lord gave the harvest message to the Laodicean church, the faithful ones of whom compose the "feet members" of Christ; and he gave it through his especially chosen servant, according to his promise. (Matthew 24:45-47) All the "feet members" who are now engaged in proclaiming this precious message received their enlightenment by partaking of the "food" which the Lord sent through his chosen servant. THE WATCH TOWER unhesitatingly proclaims Brother Russell as "that faithful and wise servant." He delivered the message faithfully, finished his course and has now entered into his reward. Through him the Lord gave to the church the message that is so essential to each one who in this harvest time would win the glorious prize.

We cannot too strongly urge upon the pilgrim brethren, therefore, that they emphasize to the various classes the necessity of adhering strictly to the message which the Lord gave through this chosen channel. Any departure from the message at this time must necessarily be displeasing to the Lord and work a detriment to those thus turning aside to accept some other message or scheme.

The pilgrims have the privilege of opening the way. It has been found necessary for others to follow up the pilgrim work, that those who have manifested some interest in present truth may be encouraged to greater growth in knowledge.

THE COLPORTEUR WORK

The Society has long recognized the importance of the colporteur work. If we were to draw comparisons, we would say that the colporteurs do the most important work of all, because they are bearing this message of glad tidings of peace and good will in a form that enables the one receiving it to feed upon it in the quiet of the home, and thus to grow thereby.

The colporteurs, therefore, enjoy a wonderful privilege as coworkers with the Master in the field. The strongest of our pilgrim brethren are unable to deliver more than three lectures daily, whereas the colporteur who places only one volume in the hands of the interested thereby preaches many discourses, and in such connected and convenient form that they may be referred to as often as desired. The colporteurs are in no sense book agents, but are truly ambassadors of the Lord, delivering his message of reconciliation to the world. It is our desire to encourage the colporteurs all we can to be as diligent as ever, and rather to speed up than to become faint or weary in their minds.

At this time the majority of people have some ready money and are anxious to know the meaning of the great distress among the nations. The colporteurs, by placing the SCRIPTURE STUDIES before them, thus bring that which will fully answer their questions and satisfy their desires. We hope to hear of more becoming active in the colporteur field by Spring time, and trust that they may labor with diligence before the great

night of darkness, when no man can work, fully settles down upon the world. Truly the harvest is white, but the laborers are few!

THE PASTORAL WORK

We do not always have the foresight that we desire. Often mistakes are made unwittingly. The Lord permits such experiences to teach us lessons. It now appears that there is danger of the colporteur and pastoral work conflicting at times, whereas these two important branches should be a great aid one to the other.

A man who attempts to walk and steps with one foot on the other must necessarily impede his progress. The "feet members" that go forth to declare the message of Messiah's kingdom would not look so beautiful if one foot interfered with the progress of the other.

During the time Brother Russell was with us as our leader, several hundreds of classes of Associated Bible Students elected him Pastor, and the Pastoral work was under his direct supervision as shepherd of these congregations. He afterwards thought well to suggest this work to all the classes, limiting it for a time to the sisters in the congregations.

After Brother Russell's death, the Society continued the name "Pastoral Work" because of having no more appropriate name. It was not until about this time that the work was fully developed, and the advantages and disadvantages of the first outlines could be properly weighed. It has taken time to get the work well in hand, and we are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon all the congregation, that all should have a voice in it.

As has already been advised, our new President has counseled against the electing of pastors by any of the ecclesias, believing that in view of Brother Russell's peculiar relationship to the church and out of deference to his memory, none should attempt to fill the place of Pastor to the church at this time. It is therefore impossible to carry out fully Brother Russell's original ideas about the Pastoral work; hence it becomes necessary to make some changes, that the work may be conducted efficiently and in harmony with all other branches.

When a general dies, the members of his personal staff cease to be officers in that capacity; so when Brother Russell died those who had been selected as lieutenants under his direction, technically speaking, were no longer officers. Acting upon this situation, and with perfect harmony, at a business meeting held in the Brooklyn Tabernacle by the New York City congregation, a lieutenant and other officers for the New York Ecclesia were elected by the congregation.

It is now the suggestion of the Society that this course be followed by the classes everywhere; or, if it is deemed better, those holding the positions might resign and the congregation proceed as soon as convenient to elect a lieutenant and other officers necessary to conduct the work; or, if thought wise, reelect the present incumbents.

The lieutenant elected should then communicate at once with the Society's Office at Brooklyn and she will receive from the Office assignment of territory and further instructions. All territory will be assigned by the Brooklyn Office, but when assigned will be districted by the local Lieutenant. The territory for both the colporteurs and the pastoral workers being assigned from this Office, as is now done in Greater New York, will avoid any possible confusion. The pastoral work will then be carried on practically as before, with the exceptions herein stated.

BOOK-LOANING FEATURE ONLY INCIDENTAL

The book-loaning feature of the pastoral work instituted by Brother Russell was originally intended by him to be merely incidental, and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books, to interest them in reading, to encourage them to attend Chart Talks, and then to organize classes for Berean Bible Study.

Indiscriminate loaning of books in territory where colporteurs are canvassing must of necessity be detrimental to the colporteur work. Thus one foot would interfere with the other, impeding progress. This we all desire to avoid. We therefore ask the friends to adopt the following course, especially in cities or towns where colporteurs are at work, in order that we may not hinder the colporteurs and yet may still grant to the pastoral workers the same privileges they have heretofore enjoyed.

ORDER OF PROCEDURE

All territory for both the colporteur and the pastoral work will be assigned by the Society, but one map will be used, and that the map now used for the colporteur work. The colporteurs will first canvass the territory; afterwards the pastoral workers will follow in the same territory. Both colporteurs and pastoral workers receiving their assignments from the Society, there can be no conflict and no interference with each other's work.

When following in the territory that has been colporteured, should the pastoral workers find those who desire to purchase books, the colporteur still being in the city and working in any part thereof, should be sent to that person with the books for sale. The pastoral workers should sell no books whatever in cities where colporteurs are at work. The names of those who have purchased books from the colporteurs should be furnished to the pastoral workers, who will call upon such and endeavor to interest them in reading and in attending Chart Talks, as heretofore outlined in THE WATCH TOWER. After the city has been gone over in this manner, the colporteurs might then go again over the same territory covered by the pastoral workers, this time selling the MANNA and DRAMA SCENARIO, and again the pastoral workers could follow the colporteurs, and thus keep in touch with the people who are manifesting interest. The only possible way to avoid one department's interfering with another is to have everything managed from the Society office at Brooklyn.

As to the loaning of books, this can be done to those who had a chance to purchase from the colporteur, but had not done so. Our experience is that one who buys a book is much more likely to read it than one who borrows it. We therefore would not encourage the loaning of the STUDIES IN THE SCRIPTURES where this would in any wise interfere with the colporteur work.

VOLUNTEER WORK

Where it is possible, it is always better that the volunteer workers follow, in the district, both the colporteur and pastoral workers. If it is not found practicable to follow the pastoral work, the volunteer work should come in between the colporteur and pastoral work, thus stirring up as much interest as possible in the minds of those in the community.

The volunteer matter is very valuable. Do not waste it. We earnestly recommend volunteers, where it is possible, to ring the door-bell and hand in the paper to some one in the household, or to put it in the doorway. Throwing them on the street, or placing them on empty car seats, or on the ground near mail-boxes is not wise. Let us keep in mind the importance of the message and the necessity of putting it where it will do the most good.

Concerning the selection of the district, the canvassers, the canvass to be given, and the Chart Talks, we refer the friends to the November 1, 1916, WATCH TOWER. Since the pastoral work will henceforth be under the supervision of the entire congregation and not under the sisters alone, it would be proper that the entire congregation select the speakers; or, in harmony with the custom we have oft-times followed, the selection of the speakers may be delegated by the congregation to the elders, who will choose those best qualified to deliver such talks.

We hope that every ecclesia of Associated Bible Students in the land will at once organize for the pastoral work, elect their lieutenant and have that lieutenant communicate at once with the Office of the Society at Brooklyn for instructions and the assignment of territory. The Society will see to it that this assignment does not in any manner conflict with the colporteur assignment, but that it works in conjunction therewith.

Let us arouse ourselves to the importance of the hour, dear brethren. The opportunities are great; the laborers are few. The Lord has been pleased to place in the hands of each of us the wonderful privilege of publishing the message of salvation. As we go forth in the field of labor, let us be inspired with the words of Jehovah spoken through the Prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth!..—Isaiah 52:7.

PHOTO-DRAMA OF CREATION

In the early part of January the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY entered into a conditional contract for the sale of the PHOTO-DRAMA OF CREATION with certain brethren who had organized the Mena Film Company. This contract was to be fully consummated by March 31 next.

As many friends throughout the country have since expressed the feeling that the SOCIETY should retain the DRAMA, it has

been mutually agreed by the Board of Directors of the Society and the Film Company that the contract of sale for it shall be cancelled, and it has been cancelled, the SOCIETY to retain the possession and ownership of the PHOTO-DRAMA OF CREATION.

It is fully and mutually understood by all the parties that the cancellation of this contract is without prejudice to any.

We take this occasion to announce that the Mena Film Company is entirely independent from the WATCH TOWER BIBLE AND TRACT SOCIETY, is not financed by the SOCIETY, and the SOCIETY is not at all interested in it financially, but has the kindliest feeling toward all the brethren who are interested therein. The Film Company believes that it will produce an all-film exhibition which will be instrumental in teaching God's plan.

The friends everywhere must exercise their own will and discretion in reference to subscribing for stock, as the SOCIETY will not attempt to influence them one way or another.

THE V. D. M. QUESTIONS

"And the things which thou didst hear from me through many witnesses, these entrust to faithful men, who will be competent to instruct others."—2 Timothy 2:2.—Diaglott.

In March, 1915, a student in the Kentucky Wesleyan College wrote to us concerning the degree of V. D. M. He had read the second page of THE TOWER, and was deeply impressed by the following words which he had found in the second paragraph of the standing article on "This Journal and its Sacred Mission":

"Our Berean Lessons are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V. D. M.), which, translated into English, is Minister of the Divine Word."

Consequently, he wrote to the Society asking that they inform him what would be necessary for him to do to merit this degree. In reply, he was informed that if he would read carefully six volumes of SCRIPTURE STUDIES, and then read them again to impress their lessons upon his mind and heart, and would then write us, we would submit to him a set of questions, which, if he could answer correctly, would enable us to recognize him as a V. D. M.

In March, 1916, the Society received the following letter from this student in the Wesleyan College:

"I have been a Bible Student since January 4, 1915. I ordered a set of STUDIES IN THE SCRIPTURES at that time and I have been very deeply interested in the books ever since. I am also a reader of THE WATCH TOWER, and I like it fine, especially its treatment of the International Sunday School lessons. I have just completed a careful reading of STUDIES IN THE SCRIPTURES. I have read the entire set of six volumes twice, and I have carefully looked up and read each Scripture citation in the meantime. I have read several B. S. M.s also. I am now reading carefully twelve pages of the STUDIES each day, reading each Scripture citation as I go. I am consecrated to the Lord and his work.

"It is wonderful what a fine spiritual atmosphere Pastor Russell leads one into, if one will read carefully and prayerfully his STUDIES IN THE SCRIPTURES. This fact emphatically contradicts the many false and slanderous reports made by the modern Pharisees in their ridiculous and absurd attempts to assassinate his character. I never saw Mr. Russell in my life, but I would stake life itself on the above statement I have made. Such a character as he is painted to be could not create any such impression on people in general as he invariably does. You are seized with confidence and assurance that you are getting the truth, presented honestly and sincerely, from the very moment you commence reading STUDIES IN THE SCRIPTURES. In reading any other literature you get a little truth—much error; you lose your confidence, and very soon you are entangled in a maze of tradition and rank foolishness, which is absolutely revolting to one who has the truth. Well did our Master declare, 'My people perish for lack of knowledge.'

"I request that you send me your series of questions required to be answered by a candidate for the degree of Verbi Dei Minister, and also any instructions pertaining thereto. . . . . I could write a book in praise of STUDIES IN THE SCRIPTURES, but will now close, with love and respect for the Society and its beloved Pastor."

As a result, the V. D. M. questions were prepared and sent to him, and his were the first answers received and filed. He made about 90%. It was then thought well to submit the list to the pilgrim brethren. Others requested them and afterwards they were sent to the elders, then to the colporteurs, and subsequently to all who sent in requests for them. The pastoral workers are now asking for the questions and also many sisters who hesitated at first because of having the impression that the questions were intended for the elders only. The requests are now general, and the Committee is kept busy in trying to keep up with them. This has necessitated the formation of the V. D. M. Dept., which is endeavoring to serve the friends as faithfully and expeditiously as they possibly can. They have regretted their inability to serve the friends as soon as requested in many instances, but by the Lord's grace they have "stuck to it," until now they are getting their heads pretty well above water.

No doubt some of these papers were lost in the mails during the Holiday rush; others were not signed by the writers or full address was omitted, so that there was no means of identifying them, or advising the writers; still others have failed to obtain the required 85%. We are reserving the failures for later treatment and advice. For these reasons many have not yet heard from their papers, whereas thousands have received reply and been made happy. Some of the letters of appreciation that we receive are truly refreshing and encouraging. In one instance a sister failed; but the Committee thought they could greatly encourage this saint by sending her another set of questions and advising her to try again. This was her reply: "Dearly Beloved Friends in Christ: When I saw our Secretary, she said, 'You are turned down on your questions.' I said, 'I am thankful for that; I am going to start right next time.' So if I am not right, turn me down again. I make so many mistakes and blunders, but I know they are stepping-stones, and make me more careful. Dear friends, I love you dearly, and my heart is with you in this great harvest work. God bless you all! Pray for me," etc.

Some have said that they thought the questions, when first they looked them over, were easy and elementary, but they found afterwards that the more they thought and prayed over them, the more important they appeared. We have many letters telling us how much good the preparation of their answers to these questions has done them. To put these answers down in the right way, and to give appropriate references to the Scriptures and DAWNS after each answer takes considerable time. Many have spent a whole day on them, and some two days. These have seemed to receive the largest measure of blessing.

One brother wrote us, after much prayer and study over them, that he considered these V. D. M. questions to be "The pulse of the church," and a great many have testified to the wisdom of Brother Russell in preparing and sending them out. No doubt they have helped to raise the standard of eldership in many instances. It has certainly endeared our hearts to the friends as the V. D. M. Committee has so generously and patiently gone over the papers and made brief reply. We would have preferred that each paper be answered separately and individually, but this would have taken a year or more, even to handle the thousands already received, and the stream continues to flow in daily.

Various friends have requested that we send them a list of the correct answers; but this would have interfered with the work proposed. We have invariably replied that it was the Society's intention, after most of the answers were in, to print a list of the correct answers in THE WATCH TOWER, so that all might have the benefit of them in the way of comparison, correction, confirmation and refreshment.

The V. D. M. and pastoral work were the two features of the harvest which the Lord impressed upon the mind of our beloved Brother and Pastor shortly before his departure. How wonderful and various have been the mutual blessings connected with both of them! It will be the Society's pleasure to serve the friends in connection with the V. D. M. questions until, in the Lord's providence, they shall cease to flow in. The answers will be kept on file for future reference. The Lord sees them. It is a fine witness for the truth. They reveal, among other things, how the Lord's spirit teaches many humble ones of earth far removed from the educational facilities of men. "Hath not God chosen the poor of this world, RICH IN FAITH, and heirs of the kingdom which he hath promised to them that love him?"

JESUS THE BREAD OF LIFE

[This article was a reprint of that entitled "I Am the Bread of Life," published in issue of March 1, 1908, which please see.]

THE KING COMETH!

"See, the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn he shineth,
And his breath is that of spring
From the night of darkness waking,
Zion, lift thy voice and sing!

"From the dust of ages rising,
Put on all thine ancient might,
For to thee the crown belongeth,
And to thee the raiment bright—
Of the coming age the glory,
Of the ransomed earth the light."

JESUS SAVES FROM SIN

[This article was a reprint of that entitled "Ye Shall Be Free Indeed," published in issue of February 15, 1899, which please see.]

AT THE TEMPLE—SUNDAY, FEB. 4

For years Brother Russell made the first Sunday in each month an occasion for especially inviting the public to The New York Temple. Brother Russell was the speaker when at home, and the public responded generously to the invitation. Prior to The Temple meetings, the Brooklyn Academy of Music was used in a similar way, and it was often crowded and many turned away. Thousands thus heard the truth proclaimed for the first time, and many embraced it and are now rejoicing in its light.

Since the death of Brother Russell it has been thought well to continue the practise of extending a special invitation to the public on the first Sunday of each month. The first effort in this direction was put forth for Sunday, February 4, Brother Rutherford being the speaker. Advance announcements were to the effect that Judge Rutherford, successor to Pastor Russell as President of the Watch Tower Bible and Tract Society, would be the speaker in The Temple at 3 P. M. The results are considered such as to justify mention in the columns of THE WATCH TOWER. The topic was, "Why Do the Nations War?" About 1,600 gave earnest attention for almost two hours, while some were turned away. About 135 address cards were handed in requesting information along the lines of systematic Bible study.

Brother Rutherford will not speak at The Temple again until Sunday, April 1, at 3 P. M., having started Thursday evening, February 8, to fill appointments at Denver and on the Pacific Coast. He will, however, return to Brooklyn about March 15.

HARVEST WORK

"I thank thee, Lord, for using me
For thee to work and speak;
However trembling is the hand,
The voice however weak;

"For those to whom, through me, thou hast
Some heavenly guidance given;
For some, it may be, saved from grief,
And some brought nearer heaven.

"Oh, honor higher, truer far,
Than earthly fame could bring,
Thus to be used in work like this,
So long, by such a King!

"A blunted sword, a rusted spear,
Which only he could wield;
A broken sickle in his hand,
To reap his harvest-field!"

LETTERS OF DEEP INTEREST

AN ITALIAN BROTHER BEFORE THE MILITARY TRIBUNAL

DEAR BRETHREN IN CHRIST:—

I will give you a summary of the trial which took place at Alessandria, and in which our beloved Brother Remigio Cuminetti gave a fine witness of his faith before the Military Tribunal.

Sister Fanny Luigi and myself were present at the trial, and were happy to have the privilege of supporting with our presence our Brother's confession of faith. The President questioned him long without finding him in a fault. Here is the summary in a few words:

President: "Accused, be careful! You are before the Tribunal, and your position is grave. It seems as if you have a desire to laugh at the situation."

Brother Cuminetti: "I cannot change the expression of my face. My heart is so full of joy that my face reflects its cheerfulness."

President: "Why did you not put on the uniform? And why did you refuse repeatedly to serve the Fatherland?"

Cuminetti: "If it were not for that, I would not be here; for I have committed nothing reprehensible, except that I have refused to put on a uniform which is not suitable for the sons of God, whom I serve. In like manner I also refused to wear the distinguishing mark in the factory in which I was working, because that little star represented war and hate; while the distinguishing mark of the sons of God is peace, and love for their neighbor."

President: "Is it true that in the prison of Cuneo you divested yourself of the uniform and remained only in your underwear?"

Cuminetti: "Yes; it is perfectly true. Three times I was dressed by force; and three times I undressed myself; for I was unwilling to wear a uniform which to me implied hate for my neighbor. By so doing I did not intend to revolt against doing good to others. On the contrary, if I had one hundred lives, I would give all my blood to the last drop for my neighbor's sake. Give me any kind of work, even the most ignominious and abject, to do and I will very willingly adapt myself to it, to do all that I can to uplift others. But NEVER will I give the least help toward doing evil or any thing to injure my fellow-men, whom God says I should love **and not hate.**"

President: "What schooling have you had?"

Cuminetti: "That is of little importance; I have studied the Bible."

President: "I have asked you what schooling you have had. Answer that which is asked you."

Cuminetti: "I have attended day school for three years, and night school for two years. But I repeat that this is of little importance in comparison to what I have learned in studying the precious divine revelation."

President: "Have you passed the military visit?"

Cumminetti: "Yes, I was visited three times."

President: "It is a pity that you have made the accquaintance of some persons [Sisters Luigi and Cerulli] who have started you upon a wrong road. How long have you studied this book which you call the Bible?"

Cuminetti: "It is now six years that I have studied the Book; and I am sorry that I did not know it long before."

President: "Who teaches you this new religion?"

Cuminetti: "God himself teaches his own. The elders of the Bible Students help me to understand it; but God alone opens the eyes of our understanding."

President: "Do you know that your refusal to render obedience is a very grave offense? Are you fully aware of what you are going against?"

Cuminetti: "Yes, yes! I know very well. But I am ready for all that may come, even to being shot down. I cannot

break the covenant that I have made with the God of the Bible, whom I adore."

The President then gave the word to the barrister, who asked the President to condemn Cuminetti to four years and four months of solitary confinement.

The advocate who was defending our Brother then arose and gave a wonderful testimony to the exemplary conduct of Cuminetti, who had worked for six consecutive years in the laboratories without having a person say one word against him. The lawyer said: "Remigio Cuminetti has refused to wear the distinguishing mark of war because he already wore the distinguishing mark of the sons of peace, of joy. He has not wished to act contrary to his conscience. If he had worn that distinctive mark, he would have retained his position, been relieved from conscription and able to earn a good living for his family. But he preferred the way of sacrifice, fully conscious of what his refusal would mean to him. Calmly and serenely he withdrew from all. Cuminetti's case is a unique one in Italy; and we ought to admire him. He read in the Bible that God commands, 'Do not kill,' and he does not wish to kill. He is an apostle of love. He is in full possession of his mental faculties; he is neither silly nor mad. The spirit of the Bible has taken possession of him, and makes him act against his personal interests."

The judges went out, and after five minutes returned and read the sentence: "For his refusal of obedience to the King and to the laws of the nation Cuminetti is condemned to three years and two months of detention." Cuminetti then rendered thanks with one of his sweetest smiles.

When the President asked him whether he had anything else to add to his defense, he answered: "I would have many things to say on the subject of God's love and on his plan of salvation for mankind." The President was annoyed, and said, "That is not what I asked. We have already heard much on this subject. I asked whether you have anything to add to your defense." With a smiling face Cuminetti answered, "I repeat what I have said; namely, that I am ready to give my life for my neighbor's sake; but that I will not move a finger to help evil or to injure mankind, even if I myself should be shot."

The trial is over. Sister Fanny and myself had the privilege of talking for about fifteen minutes with our beloved Brother, who has with great courage and strength stood on the side of God. All admired him. Even the judges and his accusers were astonished at his appearance—humble, but at the same time filled with the courage which the sons of light possess because they know to kneel only before the Lord, who is worthy of all adoration and absolute obedience.

At present our beloved Brother is in Gaeta, a beautiful place, with sunshine and the charming beauties of nature. He writes letters which exult in love and joy, saying that it does not seem like a prison to him. All certainly love him. Indeed, for the sons of God walls of stone are not a prison; nor are railings and bars a cage. Under iron and stones the innocent soul finds pacific heritage. What is scorn, where there is no fault? Virtue despises the contempt of men; and unmerited punishment is a shining proof for the innocent, and accumulates upon their head a great weight of glory.

Receive, beloved Brethren, and all the beloved ones in the Lord, most affectionate greetings from all of your Italian brethren, who are rejoicing so much in seeing that their deliverance is drawing nigh.

Your sister in the good fight of faith,

MRS. CLARA CERULLI.—*Italy.*

A VOICE FROM AN ENGLISH PRISON FAITHFULNESS TO THE PRINCE OF PEACE

MY DEAR BROTHER ———:—

Greetings! Kindly excuse my taking the liberty of writing to you, and in pencil, too; but I felt I would like to do so, as you have taken such a brotherly and energetic interest in the cause for which we gladly suffer.

Surely our beloved Master, who endured such intensity of sorrow for our sakes, is worthy of all the loving loyalty we have for him!

I am indeed greatly comforted in my light affliction, by meditation upon the sources of the strength whereby, the "Man of Sorrows" could so cheerfully and patiently endure!

What a wonderful Savior is our Jesus! The very thought of him is a balm to our souls.

I do not think I knew him half so well as I have done since this stand for principle, and the more we know him, the more we love him; and the more we love him, the easier it is to "suffer with him."

I wonder if we are sufficiently grateful to our dear Father for this magnificent gift of his Son.

I am still waiting for my court-martial, this being the fourth week of my detention in safe-custody. I like that expression, "safe-custody," for I am indeed in the safe custody of him in whom I have believed, and who is able and willing to keep that which I have committed unto him, against such a time as I shall awake in his likeness.

After the court-martial, I understand it is to be prison. What a privilege, dear brother, to be able to follow the steps of the heroes of the past! I never thought I should be so honored. I do pray that I may be a brilliant witness during this dark era.

I can assure you, dear brother, that the chief battle is not to endure this detention, but to maintain the spirit of the Master at the same time. However, I find this possible by letting Christ's Word dwell in me richly, and by constant petition to the throne of grace. Whilst I take advantage of these privileges, naught can shake my sure repose!

Ours is a noble cause! Our I. B. S. A. is an honorable movement! Its doctrines are more purifying and elevating than those of any other. Its founder was the most wonderful Biblical Expositor, and loyal disciple of Christ, in modern times.

It is no small wonder, then, that the members of this covenant endeavor by God's grace to maintain such a glorious principle!

May we ever display the banner of love, which the Lord hath given us, in the cause of the truth!

There are many at Lancaster Gate, and in the Bible House, with whom I am not acquainted; nevertheless, being one family in God, I forward through you to them my Christian love; and of course a goodly share for yourself.

Praying the Father's richest blessing to be constantly with you and yours, believe me to be, dear brother,

Yours fraternally, in bonds for Christ's sake,

JOSEPH H. SHARMAN.—*England.*

"IN NON-COMBATANT CAMP"

DEAR BRETHREN OF THE WATCH TOWER:—

This is my third letter to Brooklyn; but I had to destroy the other two, owing to the fact that the news in them had become out of date before they were posted. As you may guess, we have plenty of work to do every day. Up to the present the military authorities have treated us very fairly; and I see no reason for expecting a harder life than we are now experiencing. I have been in the Non-Combatant Corps since last April, and have enjoyed pretty good health.

No doubt you have received many letters from brethren acting as total resisters; i. e., those who refuse to comply with any military orders. But as there appear to be very few who have accepted the provision of the N. C. C., I am writing to give you as much information as I can under the freedom of speech permitted by the censor. Only one member of the I. B. S. A. has found a way into this 2d Eastern Co., a brother from near London. We are able to see each other at almost any time.

The fellowship in general is excellent in many respects; and we have many a talk and helpful discussion, which you can imagine are often very interesting. The greater part of this Company is made up of Plymouth Brethren; the remainder is composed of many other denominations, and includes some atheists. I consider that my religion has already been through a severe test by the talks, criticisms and enticements that I have had; and I feel so very happy that I have thus far come through stronger and more in love with my religion than ever before. So I can say that I feel more than ever grateful for the wonderful enlightenment which has come from God to me through our dear Pastor Russell, especially in regard to the philosophy of the ransom and to the clear, beautiful way he has revived the promises and the verity of the Bible itself.

Our daily routine here is, on the average, thus: Awakened at 5 A. M.; breakfast at 5:45; parade for marching off to work at 6:15 or 6:30 (walk two miles each way); lunch at 9:15-9:30. For the midday meal we have an hour. At 5:30 or so we arrive back in Camp, when we have a full meal. Then the evening is free.

As regards health our position here could not be better; for we are on the top of a high hill with agricultural ground around us and with a fine view of the sea, which is about two miles away. The work we have to do is always in the way of road repairing, loading and unloading wagons and traveling on them. Recently we have been put at building.

I have seen many of the total resisters who come out here. On the whole I think that the newspaper reports about them are fairly correct. We pull along with the combatant regiments remarkably well; and on taking an all-around survey

I can easily see that we are being especially looked after from above. I have evidences in my diary; and after the war I shall be able to speak more freely for and against the military. With very much love and prayers from my wife and from

Your brother in Christ,

H. M. IRWIN.—*Now in France.*

WISH TO CONTINUE WITH US

DEAR BRETHREN IN THE LORD:—

Though our hearts are sad at the loss of our dear Brother Russell, yet we rejoice that he has gone to his glorious reward.

The Loveland class wish you to know that we intend to continue with you in the harvest work, asking God's richest blessing on our co-operation, and remembering you as ever in our daily prayers. LOVELAND CHURCH.—*Colo.*

A VOICE FROM PARIS ECCLESIA

EXCELLENT BRETHREN OF THE WATCH TOWER:—

We learned of the departure beyond Jordan of our great friend, noble brother and revered pastor, C. T. Russell, almost a month after the events which occurred in the days just preceding October 31st last.

Having been prevented earlier, through stress of circumstances, from mingling our tears with yours in a solemn tribute to the memory of God's illustrious messenger to the modern Laodiceans, we then thought of immediately sending a word of comfort, brotherly love and encouragement to the dear family at Bethel, and to all those who have been favored of the Lord, through him, with the grand mission of carrying on the harvest work at Brooklyn Headquarters.

But as a few weeks only separated us from our general assembly at the close of the year, we postponed until then the sending of our message, in order that it might have more weight and solemnity. We consider that the higher expression of our sentiments, permitted at this better opportunity, would not be too lofty for fittingly honoring the memory of the beloved Pastor, who himself honored us so much and so well during his life and by it.

It would be idle for us at this late time to shed perfumes on his ashes, for, as he said once in THE WATCH TOWER, "The flowers adorning the graves of the loved ones emit no retroactive fragrance back upon the pathway which they trod."

Nevertheless, we are privileged to bring to the household of faith, all vibrating as they are with unalterable love for the Lord Jesus, the witness of our faithfulness, expressed as follows:

As best we could, and from the very bottom of our hearts, we manifested to Brother Russell, during his life, our high appreciation of his instructions to us, in the Lord's name; for our recognition of his being "that servant" was not limited to words only. The more we grew in knowledge the more increased was our joy and willingness to abide by the least of his sagacious, prudent and forceful advice, drawn from the heavenly source; and we attribute to this close and reasonable application of his methods of study and teaching, as found especially in Vol. 6, the individual and collective prosperity of our dear Ecclesia.

We believe we have in this way honored, by our obedience to the Lord, his faithful representative, and we desire to pledge ourselves before the Lord to honor the blessed memory of that "faithful servant," by conveying the saintly love we had for him, together with our zeal, efforts and appreciation, unto the beloved brethren separated by God for the continuance of the "Father's business," heretofore entrusted to our dear brother and Pastor, C. T. Russell, now gone to his reward.

In token of our loyalty, the contents of the alabaster box of our hearts are overflowing with precious oil "compounded after the art of the apothecary" (Exod. 30:25)—that box which we could not break on October 31st last—and are now humbly poured at your feet, excellent brethren.

We enter the year 1917 resolving anew to faithfully stand with you and like you, cost what it may—to stand by the holy covenant of sacrifice we have made with God and by His grace. We wish you all to be of good cheer, and assure you also of our fervent prayers that you may continue to "cry aloud" (Isaiah 58:1) upon the walls of Zion, in these last days of the Church in the flesh: "Prepare to meet thy God, O Israel!"—Amos 4:12.

We believe that the death of our dear Pastor finds its true meaning in this supreme appeal, which will be heeded by all "who have an ear to hear what the Spirit saith unto the churches" (Rev. 3:13), and whose ardent desire is to see its realization.

We salute here the memory of Brother Russell, and all the members of the Elijah body, who are awaiting with us the time for entrance into the realms of God's immortal glory.

"The grace of our Lord Jesus Christ be with you all!"

THE ECCLESIA OF PARIS.—*France.*

CONTINUED COOPERATION AND PRAYERS

DEAR BRETHREN:—

The Altoona Ecclesia by a unanimous vote have expressed their determination, by divine aid, to continue their assistance and support in the dissemination of the Glad Tidings. You will have our continued prayers; and we hope that we may share in yours, in order that we may all come off victorious by his grace.

With kindest Christian love, ALTOONA ECCLESIA.—*Pa.*

PILGRIM VISITS, ETC.

DEAR CO-LABORERS:—

As a class, we want a little advice. We are informed that Brother A—— expects to go to Henderson, N. C. in about two months, and if we will pay his expenses, he will stop with us. Also we had a letter from Brother D—— yesterday from Henderson, N. C., speaking of his taking similar trips—expenses to be paid by the class he visits—offering to stop with us. Also we heard recently from Brother W——, who together with two sisters shows the DRAMA. He wants to come here and to the neighboring places and show the DRAMA, we bearing his expenses, etc.

Now in each of these cases please advise us as a class whether to use any money we may have for the Lord's cause in these ways or whether we should send it direct to the Society. We are very grateful to have two pilgrims booked for our place in a little over a month; and rejoice in the blessings thus derived. Please let us hear from you in regard to this matter at your earliest convenience, as some of these letters, or rather all, are awaiting our decision.

We desire in these and all matters to do what is pleasing to the Lord, and to use the little money we can spare for spiritual things to the best purpose.

THE ———CLASS.—*Va.*

The WATCH TOWER BIBLE AND TRACT SOCIETY sends out pilgrim brethren regularly at its expense to serve the brethren. The classes served are not requested nor expected to provide any expense outside of entertainment, all the traveling expenses being paid by the Society. Brethren who travel about the country and offer their services to classes, provided the classes pay their railroad and other expenses, are not doing so under the the direction nor with the approval of the Society. It is entirely contrary to the policy of the Society for brethren to solicit funds from the friends to pay their expenses or for any other purpose. We heartily disapprove of such course. If any brethren have the time for serving the friends and request the Society to provide for them a route, and the Society is of the opinion that they are competent to serve and that it is advisable for them to serve in such capacity, an assignment will be made and the class notified in the regular order.

Our advice to the brethren is that they do not agree to pay the expenses of any brother who offers to come and serve them; but that all requests for pilgrim visits be made by the friends to the Society direct, and the Society will provide for service in the manner it has heretofore done. In this we are following the policy adopted and carried out by Brother Russell from the time of the Society's organization until his death.

The Society attempts to arrange the pilgrim visits in such a way that they will in no wise conflict, and with the least expense to everyone.

LOVE AND COOPERATION ASSURED

DEAR BRETHREN:—

We wish to assure you of the determination of the Milwaukee class to remain loyal to the truth, and of our desire to cooperate heartily with the brethren at Brooklyn who we feel are now directing the harvest work. As you may perhaps know, immediately upon hearing of the death of our beloved Pastor, we met together and voted to support loyally the dear ones at Brooklyn in the continuance of the work yet left to be done, and wired you to that effect. We think, however, it will bear repetition, and so again we want to assure you of our love and cooperation in every way possible.

Praying the Lord's continued blessings upon your efforts to serve him and his cause,

Your brethren in Christ, MILWAUKEE ECCLESIA.—*Wis.*

HONORARY ELDER AND COUNSELOR

BELOVED BRETHREN:—

On the occasion of our mid-week prayer, praise and testimony meeting we had a season of prayer, especially remembering our dear President, and those closely connected with

him, at the Bethel home. The friends take this opportunity of expressing their loyalty and love to those who, we believe, the dear Lord has been pleased to appoint to continue the work of spreading the glorious news of the kingdom, and to say further, that the class was unanimous in its Election of our dear Brother Rutherford as Counselor and Honorary Elder for this term.

Yours in the Master's service,

LONDON (ONT.) ECCLESIA.

ISOLATION MAKES ONE SYMPATHETIC

DEARLY BELOVED BRETHREN:—

Some time ago I made the Vow my own. In 1910 I first read Vol. I, STUDIES IN THE SCRIPTURES. I read the entire volume in two nights, and completed the second reading of it within the week. In six months I had read the entire six volumes twice. The Morning Resolve I find to be a great help. Sometimes I repeat during the day some clause of it which especially appeals to me.

Among others I have been affected by the "lengthened time." I gave up my situation as teacher, also sold some property which brought me a small income; and, putting what I thought I could spare into the work, I apportioned off what I thought would supply my needs until 1915, thinking that I was leaving a fair margin. I engaged in the follow-up work in connection with the PHOTO-DRAMA and also as colporteur. But not being able to pay expenses I remained, when need arose for me, in my old home, where I am still, although my people are all opposed to the truth and consider that I am deceived. My isolation has made me more sympathetic with those who, like myself, cannot fellowship with the brethren. However, I have been privileged to speak to a few, also to post tracts, etc.

Daily I remember you, and your fellow-laborers in the harvest work, at the throne of heavenly grace, thanking the Lord for the labors of his servant and for the privilege of fellowship in his sufferings.

Yours in the One Hope, ———.—*Ireland.*

A LIFE OF IDEAL CHRISTIAN SERVICE

DEAR BRETHREN OF THE BETHEL HOME:—

The removal of our beloved Pastor from the earthly phase of his ministry brought to us here a great sorrow and some anxious thought respecting the future of the work. We have tried to realize how much keener must have been the sorrow and perplexity in the Bethel Home. How wonderfully the Lord is manifesting his continued care for his work!

We rejoice for our beloved brother that, as the victor crowned, no shafts of the enemy can longer touch him. So noble himself, how such injustice must have pained him! But no murmur of complaint did he utter—only solicitude for the Lord's flock and for the truth. What a picture of sublimity, pathos and heroism was his grapple with problems vital to the Church during those closing days of that precious life of ideal Christian service!

We unite in loving sympathy and appreciation of the added responsibility which has come to you, and assure you that you are remembered in our prayers. We request that you pray for us wisdom, as we seek loyally to cooperate in whatever arrangements the Lord may make for the carrying on of his work. THE SYDNEY ECCLESIA.—*Nova Scotia.*

"THE LITTLE FLOCK WILL NOT BE MISLED"

DEAR BRETHREN:—

We realize with you that there is work still to be done in the harvest field; and we rejoice in the preparation which that faithful servant left for the continuance of THE WATCH TOWER for our spiritual nourishment. (Isaiah 21:5, 6) Seeing with what carefulness Brother Russell handled the Lord's work, we cannot do otherwise than remain loyal supporters of this work, until the symbolic waters are divided and we have done all that the Lord has for us to do.

So be assured that you have our prayers, our sympathy and our love as never before. We shall esteem it a privilege to cooperate with you as we may be able. Pray for us, that we may be faithful!

Yours in the one hope of our calling in Christ Jesus,

EVERETT ECCLESIA.—*Wash.*

"ENDEAVOR TO FINISH OUR COURSE WITH JOY"

BELOVED BRETHREN:—

We are praying that the Lord's blessing may be upon you, giving you more of that wisdom which comes from above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away of our dear Pastor from our midst, through whom we have been richly fed these many years. Although feeling his loss, our hearts rejoice to see that he was faithful unto death, instantaneously entering into his great reward, as promised in Revelation 14:13. Let us continue to do the Lord's will, that we also may finish our course with joy.

Yours in Him, CAMBERWELL CLASS.—*Jamaica.*

SPARED AN IGNOMINIOUS DEATH

DEAR BRETHREN IN CHRIST:—

We desire as a family to express to you our united sympathy in the mutual loss we have sustained by the death of our beloved Pastor, and while assuring you that his absence will be greatly felt by us, yet we realize it must necessarily be more keenly felt by you, who enjoyed his constant personal fellowship.

While sorrowing, yet it is not as those who have no hope, but rather we rejoice that he has entered into his well-earned rest, having faithfully laid down his life for the brethren.

We thank our heavenly Father that his servant, who endured so much reproach for the truth, was spared an ignominious death, which we had anticipated at the hands of the "beast" and his "image" under the direction of the accuser of the brethren; also that he was counted worthy to escape those things coming upon the world.

Our prayers ascend to the God of all grace, that he may richly endow you with wisdom and with the spirit of faithfulness to him, and that you may demonstrate this by loyally carrying out in every particular the instructions left by Brother Russell for the continuance of the work that remains.

While we pray this for you, we also pray it for ourselves, and request your prayers for us to this same end. With these thoughts in mind, we would here like to add that we shall endeavor, to the best of our ability, at all costs and in the strength of the Lord, to support the Society, and to uphold the truths it promulgates, by our hearty cooperation.

We shall be glad to receive three forms of the V. D. M. Questions, which we trust we shall be able to answer satisfactorily. With Christian love and greetings (Heb. 10:23; Rom. 15:4-6),

Your brethren in the faith,

BARBARA, MARY AND RICHARD BRUMEHL.—*Scotland.*

ENEMIES OF THE TRUTH CAN THROW ONLY DUST

TO THE DEAR BETHEL HOUSEHOLD:—

I wish to add my testimony to the many testimonials you have received from the dear friends so widely scattered.

Our great chieftain has fallen. The firm yet gentle hand so long at the helm lies palsied. The loving heart whose every beat was one of sympathy, is stilled by the hand of death. Yet we sorrow not as those who have no hope. Let us, one and all, resolve to take up the task where he dropped it, and with increased zeal and vigor carry on the glorious harvest work.

The enemies of our beloved Pastor have made no serious effort to answer his arguments, but have found it easier to attack his character, thereby throwing dust into the eyes of the people. Now, however, all is changed, and the pastoral work is, I believe, destined to wake up the people as nothing else has done; and those who in the past have so complacently circulated the vile slanders against our beloved Pastor will have to face the more serious task of answering his arguments.

Beloved, be strong! The yesterdays are past, the present only is ours to labor; and if found faithful, the glorious afterwhiles will be ours, also, when we shall meet and greet our noble Leader. Yea, more; soon the voice of him "who spake as never man spake" before shall speak back to life all our dear dead!

Your brother in the one hope,

C. A. OWEN.—*Indianapolis.*

"MAY HIS SPIRIT ANIMATE US!"

BELOVED BRETHREN:—

The news of our Pastor's death was a great surprise and shock to us, but we were reminded of Rev. 14:13. We rejoiced to be with him here, may we have an increasing desire to greet him in his glorified estate!

We wish to express to you our great appreciation of the character and work of our beloved Pastor, and to extend to you in this hour of mutual bereavement, our sincere Christian love and sympathy; for while we realize our great loss in his departure, you who were with him most and knew him best will most keenly feel how good it was to have him with us!

We are very pleased to know that the affairs of the Society are so arranged that the work can go right on, and we will remember you daily at the throne of heavenly grace, that the Lord's will may be done. May the spirit of our beloved Pastor animate us more and more to that same faithfulness

unto death, that when the time of our change shall come, we too may be ready!

Sincerely, your brethren,

ASSOCIATED BIBLE STUDENTS.—*Rochester, N. Y.*

KEEP HIS MEMORY GREEN BY MORE SELF-SACRIFICING SERVICE

DEAR BRETHREN:—

We have heard from Brother Johnston of your loss, our loss and the loss to the whole world, in the death of our brother, Charles T. Russell. All of us loved him dearly. His self-sacrificing labors on our behalf have been an incentive, and have given us a desire to follow him as he followed the Master. We have been led by him to the presence of the God of love; the STUDIES IN THE SCRIPTURES have shown each of us a new Bible. Some of our number have known him in the flesh, and have a fond remembrance of the radiant happiness that seemed to fill his life.

Words seem almost inadequate to express our regard for our brother. Our emotions at first inclined us to weep, then our sorrow gave place to joy, and we expressed ourselves in the words of the 107th Psalm: "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever!" It is the desire of each of our class to keep his memory green by more self-sacrificing service, by greater love to the Brethren and devotion to the truth.

Our loving sympathy goes out to all who will miss him most, particularly the brethren of the Bethel Home, and we trust that you will convey to them our love and the assurance that we have prayed that they may be blessed.

By the grace of God, your Brethren in Christ,

DURBAN ECCLESIA.—*Natal.*

A BIBLE STUDENT AT THE FRONT

DEAR BRETHREN:—

You may be interested to know that I became illuminated with the glorious truth after having taken the oath for military service. I had a few months of supreme happiness and growth in knowledge with the Winnipeg Ecclesia. My request for an honorable discharge was refused.

While in England I was able to pay a visit to the London Tabernacle, and had the privilege of becoming acquainted with several of the brethren there. I have been out here for eleven months, and have spent the last nine in the front line trenches. I have been transport driver, cook, and for the last five months stretcher-bearer. During this time I have had many blessings, being able to distribute tracts, loan my volumes, and have some heart-to-heart talks with some of the men. I have pleasant recollections of my old platoon, who are now nearly all gone. They always treated me with respect; and several of them asked me to write to their mother or their wife if anything happened to them. . . . . While I rejoice to be able to serve God out here, I look for the time when I may once again have fellowship with His people.

I would like to take this opportunity, dear Brethren, of having my name added to the list of those who have taken the vow. Our dear Pastor's letter of July 14th has given me great happiness and encouragement. May the Lord bless richly your labors in His service.

Your brother in Christ, RICHARD T. WOOD.—*Belgium.*

A VOICE FROM INDIA

DEARLY BELOVED BRETHREN:—

We have heard with profound sorrow the news of the passing away of our dearly beloved Brother Russell. Bible students all over the world have lost in him a much revered leader, a great teacher, who was used of God in making known the divine plan of salvation, and an earnest Christian who strove successfully to follow in the Master's footsteps. We thank God for his life and work, which will be an abiding inspiration and a noble example to all sincere seekers after truth.

We desire you to convey our warmest sympathy to the Bethel Family, who will miss his earthly presence and his loving personality sadly. Let us, however, rejoice that he has fought the good fight, finished his course, kept the faith and has received the Crown of Life.

MADRAS ECCLESIA.—*India.*

A WISE FISHERMAN

DEAR BRETHREN:—

We have now tried out the new De Luxe SCENARIO and our experience is that we sell them readily for 98c. We have been so accustomed in the past to giving the people double value for their money that it has spoiled us to some extent! While the new De Luxe is not so sturdy a book as the cloth (68c) edition, people seem to prefer the higher priced copy. We had thought of dropping the De Luxe and specializing on the cloth edition, but after experimenting we have decided to handle both. We can catch many stray fish by having two kinds of bait!

With much love from us both,

J. & L. HUTCHINSON.—*Pa.*

WARNING TO THE FRIENDS

During all the years that Brother Russell served the church he faithfully guarded the classes against the danger of giving the names and addresses of any one for publication. He acted upon the theory that the published addresses of the Secretaries of the Classes and of the friends would enable an impostor to appear in these Classes, claiming to come from another class and thereby practice some fraud upon the brethren. Past experiences have shown that this has been done on numerous occasions, and the publication of the addresses of the friends only enhances the opportunity of so doing. The Society has never deemed it proper to publish the names and addresses of these Secretaries. It has held such names in confidence and the publication of such names would be a violation of that confidence. In addition to what has above been said, it gives the enemies of the truth an opportunity to deceive the brethren. Our enemies have for a long time tried to secure the names of our class officers and members. We deem it our duty, therefore, to warn the friends that it is against their interest to submit the names and addresses of their class Secretaries or of any of the members to any one for publication.

We also suggest to the friends that they exercise caution in entertaining any one who claims to be a brother in the truth, unless they are sure he is such, and that they be especially careful in regard to any who attempt to borrow money on the statement of being in the Truth.

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VIEWS FROM THE WATCH TOWER

"THE WORLD ON FIRE"

The *Pittsburgh Press* is numbered among the great newspapers that apparently see some things which will follow in the wake of the great European conflict, which now threatens to engulf all nations and lead up to the "Battle of Armageddon" of Scripture.

As God's people observe increasing signs of the presence of our invisible King, preparatory to the establishment of his kingdom on earth, they rejoice at each evidence of the world's recognition that mankind is passing through the "fire" of purification, which shall burn until the last vestige of evil and selfishness shall have been consumed and God's will is wrought on earth as completely as it is done among the heavenly hosts.

Truly the nations have been entering one after another the great melting pot of divine displeasure! They are fulfilling prophecy with amazing rapidity and accuracy: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor a fire to sit before." (Isaiah 47:14) "Except those days should be shortened, there should no flesh be saved."—Matthew 24:22.

We print following the editorial to which we refer:

CLEANSED AS BY FIRE

"Fire has from the dawn of human history been regarded as a purifying agent. There have been great religions of which fire has been the all-pervading symbol. When Persia dominated the world her religion was one known as fire-worship. Fire purifies, molds, supplies the heat which gives life. And its imagery has never lost its earliest symbolic force and meaning.

PERISHING IN THE FLAMES OF THE WORLD-CONFLAGRATION

"The great war which is raging in Europe today is consuming more than the mutilated bodies of millions of strong and brave young men. Along with this precious sacrifice, there are perishing in the flames some of the most ancient and tragic of human errors.

"The diabolic lie that kings rule by divine right is perishing in the flames of the world-conflagration.

"The fantastic and preposterous fiction that war is a biological necessity involved by the working of the so-called law of the 'survival of the fittest'—this is another untruth which will not survive the holocaust. War does not promote the survival of the fittest biologically. The brave, the healthy, the strong are destroyed by war. The weak, the timid and the unfit are preserved by it to propagate their kind.

"The priority given to material values over moral and spiritual values—this, too, will not stand after the fire has done its work. The hideousness of the commercial greed, the lust for power, which are at the bottom of exploitation, will have been stripped of all its concealment and men will know it for what it is. Mankind will plainly perceive that war is no more a violation of the laws of God than is a social and industrial organization which sacrifices the mass of men for the few at the top. In fact, the great European statesman who was arguing for war on a certain occasion twenty years ago attempted no denial of the analogy. 'Business is war,' said he, and 'war is business.'

PLAIN VIOLATION OF THE CHARTER OF GOD'S KINGDOM

"When peace has been restored, the purifying fire through which the nations are passing will have left little of their former patience with a form of human society in which war, public and private, has been allowed such enormous latitude in plain violation of the provisions of the charter of the kingdom of God which was to be set up on earth by Jesus.

"'A new commandment I give unto you,' said the Christ, 'that ye love one another.' The kings who are making war, the magnates whose chief business in life is the accumulation of countless millions, alike have trampled upon this fundamental law of the new society even while taking his name upon their lips. And to the extent that the multitude have by their sympathy and toleration sanctioned the treachery, mankind as a whole shares in the guilt which so large a portion of the civilized world is now expiating.

TRUTH AND JUSTICE SOON TO FLOWER

"That the ordeal will leave mankind spiritually chastened one can hardly doubt. Its physical consequences are wholly bad. The tongues of flame have eagerly fed in amazing quantities on the best blood of the race. But in so doing they have burned into the race consciousness so deep a conviction of the wicked vanity of the exploiters, whether financial potentates or kings, that never again in our time will any dare to preach the doctrine that might makes right, and never again will government, either economic or military, go as far as it has gone during the last half century in permitting the insane fury for wealth and power to set at naught the supreme value of all values—namely, the value of the common man.

"The seeds of protest against the perversion of the Christian ideal and the non-fulfillment of the great Christian law of love and brotherhood will now begin to spring up and bear abundantly. The choking weeds of selfish and brutal exploitation have prevented the perfect flowing of the grain and meanwhile the millions have been ground into the dust. But the weeds have been scorched and withered away, and truth and justice will flower in their place. 'There is going to be a more equitable distribution of the profits of industry in Great Britain when the war is over,' said Lloyd George and Mr. Asquith, in England, recently, and the working classes will come into a larger portion of their own in every other country involved, unquestionably.

"Jesus' 'Love one another,' is the key to all progress. The science which teaches anything else is not science but demonstrable error. Even the lower animals do not make war on one another, at least within their own species. Horses run in droves. Cattle herd together. Even the wolves hunt in packs. Bees, ants, and wasps have a wonderful social organization, living in highly co-operative communities.

"'Whatever men,' says a biologist, 'have accomplished that was really worth while has been done, not by competition, but by mutual aid. The attempt to justify the worst side of man's nature from biology fails entirely. Even nations represent attempts of mutual aid on a large scale. What we need now is mutual aid on a world scale and the recognition of the fact that all men are brothers and that their interests are in common, and not in competition.'

"There is sorrow unspeakable in the path of the purifying fire that has overtaken us, but the law of love will stand out commandingly above the ruin."

"FIG TREE" BUDS AFTER CENTURIES

SUMMER IS NEAR

Respecting preparations made in the Holy Land by the Turkish government to facilitate the rapid movement of troops and supplies for an invasion of Egypt, a correspondent of the *New-Rotterdam Courant* writes:

"A veil of secrecy covered the events in this far-off corner of the world during the last two years, but now some of the things that have been done may be told. The war has created new life in the southern section of the Holy Land and the desert. Districts which formerly were as desolate as the Sahara in Africa are today covered with a network of roads. Hundreds of miles of railroads have been built and the creation of innumerable workshops and factories has brought prosperity to the inhabitants of the towns and villages.

"Syria, Palestine and Sinai have progressed more since the war began than in fifty years of peace. The population is grateful for this and views the Turkish rule with different eyes than formerly.

DESERT LOSES SOLITUDE

"The Sinai Desert has lost the solitude which made it so inhospitable and dangerous. A new railroad line, which starts at Jerusalem and is 175 miles long, runs to within twenty-five miles of the Suez canal over Hebron, Beersheba and El-Awga. Connecting lines have been built under the direction of German engineers from the Hedjas railroad to Jerusalem and from Maan to Akaba. At the same time the Germans have completed the railroad which runs from Haifa to Nazareth and Jerusalem, and crosses Palestine from north to south.

"Branch lines have also been built in the Sinai desert, and where the difficulties proved too great for railroad construction the Germans and Turks built modern highways for heavy transport automobiles. Over this network of railroads and highways large masses of troops and enormous quantities of war material could be transported from Constantinople to the Suez canal in a week, if the Turkish and German general staffs should decide to undertake the invasion of Egypt.

WELLS NOW FLOWING OVER PARCHED PLAINS

"Aiding the railroad lines and automobile roads are many artesian wells, furnishing good water in unlimited quantities. Around these wells villages with all modern conveniences, cool and airy stone houses, ice plants, etc., have sprung up. In some districts the water furnished by the wells is so plentiful that it can be used for irrigation purposes. Where no water could be found it is provided by pipe lines laid from the nearest wells.

"Along the main railroad line there are numerous hospitals, and around them villages and towns have literally grown out of the earth. Some of these settlements have several thousand inhabitants. All of them are lighted by electricity, and they even have moving picture theaters.

"The economic value of the work done in Palestine and the Sinai desert since Turkey entered the war cannot be overestimated. Along the railroad line from Jerusalem to Beersheba the land values are rising and the population grows. Hebron, which formerly was hardly more than a collection of ruins, has been transformed into a lively manufacturing town.

TOWN COMES TO LIFE AFTER YEARS OF SLUMBER

"Still greater is the change in Beersheba. This once large city, before the war was a heap of ruins and the whole population consisted of half a dozen Bedouin families, housed in miserable mud huts. Today the town has several thousand inhabitants, a railroad repair shop, three or four large factories, several big storage houses, auto supply stations and a military hospital.

"El-Awga, the first oasis in the desert, is under cultivation again for the first time in centuries. When it was ascertained that the artesian wells would furnish sufficient water, a number of Turkish farmers flocked to this spot and started to remove the layer of sterile sand which covers the very fertile soil.

"Thus the murderous war, which destroys the work and civilization of centuries in Europe, brings new life, happiness and prosperity to a forgotten and forsaken little corner of God's earth."

"KNOWLEDGE SHALL BE INCREASED"

Readers of THE WATCH TOWER are deeply interested in all things confirming the prophecies respecting the presence of the Son of Man in the end of this age. Not only are "the signs of his presence" multiplying on every hand, but they are of such wonderful character as to amaze even the world. But while the promise is that the wicked shall not understand; that only the wise in the Lord shall comprehend the real meaning of these things, the evidences of the presence of our King—who has "come as a thief"—are such that the time cannot now be far distant when "every eye shall see him."

A letter received from one of the pilgrim brethren we regard of such interest to our readers that we publish it here:

"Knowing your interest in everything that indicates that we are 'In the day of his preparation,' I am enclosing a newspaper announcement of a Canadian invention, which bids fair to become of vast importance, and especially to the farmer, who is about to come into his own.

"Throughout Canada, the States and all over the world are immense stacks of straw (many millions of them), which hitherto have been useless, and were burned to get them out of the way. Now these are to be very profitably utilized. A company has been organized here in Moose Jaw, capitalized for the purpose of manufacturing this invention and selling it to farmers.

"Briefly the invention is this: The farmer can build a plant at a nominal cost which will generate gas from the straw. This gas will light and heat the home, furnish power for the threshing machine, or any other machine needing power, or, compressed in a tank similar to a Prestolite tank, will run the automobile at less expense by far than by present methods. Thirty minutes' work by a man, woman or child will generate 1,000 feet of gas, which is stored in a tank for future use; and the most 'delicate' instrument necessary is a pitchfork.

"This is not all. After the gas is driven off (by fire) the coke-like refuse is utilized, and the products made from a ton of straw, aside from the gas, are worth $15. These consist of tar, oils and pitch; and lastly, that which remains is pressed into briquettes of coal, either hard or soft, which make the very best of fuel. It costs about $1.50 a ton to make this coal.

"The installation expense is not high—a couple of ovens, a gas tank, a compressor for gas, one to compress the refuse into coal, and receptacles for the tar and oil.

"This looks as though it would help solve the question of coal famines, strikes, and make a railway strike have less dangers, to the farmer at least. I visited the demonstration rooms, and saw all the processes.

"Moose Jaw also has the distinction of having another boy inventor, who has perfected a wireless transmitter and receiver, so that nobody can steal the message; nobody but the receiver at its proper destination can get it.

"Moose Jaw is a homely name, but the town is not to be sneezed at. The States will have to 'wake up' or Canada will be ahead of them.

"We rejoice in all these new evidences of the near approach of Christ's kingdom.

"Great things we've seen and heard of, in the hundred years that are gone! But greater things we look for in the hundred years to come."

THE MEMORIAL SEASON APPROACHING

On Thursday, April 5th next, after 6 P. M., the beginning of the 14th day of Nisan, according to Jewish calculation, God's truly consecrated children who are following in the Master's footsteps and fully desirous of doing his will in the light of present truth, will celebrate the Memorial Supper. This season is especially sacred to Christians because it commemorates the death of the Lord Jesus and forcefully brings to mind that we are to die with him as a part of his sacrificial body—the church.—Eph. 1:22, 23.

It was on the 14th day of Nisan that the Master instituted the Memorial supper. According to Jewish time each day began at 6 P. M. It happens that on this year, Thursday, April 5th, 6 P. M. is the beginning of the day which marks the anniversary of that important event.

THE WORLD'S GREATEST EVENT

The days of the week just preceding the institution of the Memorial supper recorded events of great importance, culminating on the 14th day of Nisan with the greatest event of the world's history—the death of the Son of God, that he might thereby become the Redeemer of the whole world. The world knew nothing of the importance of passing events, and even the apostles comprehended them but vaguely.

Likewise the importance of the present hour is not comprehended by the world and cannot be fully appreciated by any of us in our present state. The order of things that has existed for many centuries is now passing away with great confusion, and the body of Christ, the church, is being completed and the glorious kingdom is coming in.

As we approach the Memorial of our Lord's death we should all have in mind the events just preceding that particular date. As our Lord was crucified on Friday morning —Nisan the 14th—the 10th of Nisan would begin at 6 P. M. the preceding Sunday. His triumphal entry into Jerusalem, therefore, was probably on Monday instead of Sunday, as generally accepted and observed and for that reason called Palm Sunday. Under the law the Israelites were required to take the paschal lamb into their homes on the 10th day of Nisan, preparatory to the Passover, to be celebrated on the 14th.

It was the custom, at the inauguration of a king of Israel, for him to ride upon a white ass. On the 10th day of Nisan, Jesus, leaving the home of Mary, Martha and Lazarus, went as far as Bethphage, whence he sent his disciples to bring a young ass, on which he might ride into Jerusalem. (Matthew 21:1, 2.) He proceeded to the city amidst the plaudits of the people and offered himself as the King of Israel—the long promised Messiah. The populace scattered their clothing and palm branches before him, implying that the best of the earth was none too good for one so great. They cried out exultantly, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!" Thus he was joyfully received and acclaimed by the people as King. The scribes and Pharisees, however, and those of the priestly order, did not believe in the Master, and thinking the procedure of the people sacrilegious, they called upon Jesus to stop the shouting. Jesus replied, "If they should hold their peace, the very stones would cry out."

Jesus was making history that none but Jehovah and himself understood. The next day, which was Tuesday, he cursed the fig tree and thereafter it bore no fruit, thus in symbol signifying that the Jewish people as a nation were fruitless. On the same day he went into the Temple and turned out the robbers and money changers, thus picturing how every mean and selfish thought in the minds of his followers must be put away. Wednesday was an exceedingly busy day with our Lord, as appears from the record. He taught the people in the Temple; he gave them parables of warning relating to their covenant with God; he gave the parable of the wedding garment; he taught concerning the resurrection from the dead. His authority was challenged and he confounded the wise men by his questions and argument.

After this Jesus went out to the Mount of Olives, and seated there he delivered to his disciples that wonderful discourse recorded in Matthew 24, concerning events that would transpire, particularly in the end of the age, the fulfillment of which his followers today have the privilege of witnessing. On the same day he gave the parable of the Ten Virgins and referred to the judgment of the Lord during the Millennial reign, and while he was doing this a conspiracy was being prosecuted by the Pharisees to have him put to death.

"MY TIME IS AT HAND"

Thursday must have been a day of keen interest to all of the Jews, because, between that evening and the evening following (Exod. 12:6, margin), was the time for the slaying of the lamb and roasting it for the Passover. Six o'clock that evening would mark the beginning of the 14th day of Nisan (Friday), during which day the Passover lamb must be killed and eaten. As the day drew on Jesus said to his disciples, "My time is at hand." He then gave directions to his apostles for the making ready of the Passover supper; "and the disciples did as Jesus had appointed them, and they made ready the Passover."

It was incumbent upon the Lord, as a Jew under the law arrangement, and also upon his disciples, to observe the Passover supper. At the conclusion of the supper the Lord instituted a new thing.

INSTITUTION OF THE MEMORIAL

The type of the slaying and eating of the paschal lamb was now about to be fulfilled. It would never be proper, there-

fore, to have another observance of the Passover, the antitype being the sacrifice of Jesus as "the Lamb of God which taketh away the sin of the world." Our Lord there instituted the Memorial of the fulfillment of the type, by the breaking of bread, which he gave to his disciples, and by the drinking of the wine, which was to be a commemoration of his death.

After they had withdrawn from the upper room, where the Memorial was instituted, Jesus and his disciples—aside from Judas, who had withdrawn previously to betray the Master—journeyed across the city, over the brook Cedron, and to the Garden of Gethsemane, where he said to his disciples, "Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he saith unto them, My soul is exceeding sorrowful even unto death; tarry ye here and watch with me. And he went a little farther and fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me! Nevertheless, not as I will, but as thou wilt."

Then came Judas with the mob. The Master was apprehended and led into the city before Caiaphas, the high priest, where the scribes and elders were assembled to unjustly accuse him. Subsequently he was taken before Pilate, and after passing through the experiences of a trial that was a farce, he was condemned to death without a cause, and in the morning he was crucified on Calvary's hill between two thieves. The importance of that hour will never be known by all until the world has come to a full knowledge of what Jesus has done for the redemption of mankind.

WHY JESUS DIED AT THAT TIME

The disciples expected the Master to set up his kingdom and that they would be a part of it. They were asking themselves, "Why should the Master die now?" They were perplexed; they could not understand why he should die. Jesus knew all about it. At Pentecost the disciples began to understand; and today those who have been illuminated by the holy Spirit understand why it was necessary for him to die. But why should he die at that time?

The Israelites had been for years in the land of Egypt, where they were in bondage. Year after year their tasks were increased and their burdens made grevious to be borne. God sent Moses to be their deliverer and Aaron to be his mouthpiece. Under the Lord's direction Moses and Aaron went before Pharaoh the ruler of Egypt and in the name of the Lord asked that the Israelites be released and permitted to leave Egypt. Time and again Pharaoh refused and God sent punishments upon him for refusing to let them go. Under the pressure of each plague Pharaoh declared that he would let the Children of Israel go, but each time he broke his word. God had overruled that this Pharaoh should come to the throne of Egypt at this time because of his wicked self-will and obstinacy. Nine plagues the Lord had sent upon the Egyptians, and nine times had relieved them of those plagues at the intercession of Moses, after Pharaoh had promised to let them go. Now God purposed to send the tenth plague, which would cause Pharaoh even to hurry the Israelites out of Egypt.

Pharaoh was devoted to his son, his first-born. God directed Moses to prepare for the tenth and last plague, informing him that at midnight, on the 14th day of Nisan the death messenger of the Lord would pass through Egypt and every first-born of every family should die. He then told Moses of his provision to save all the first-born of Israel, should they be obedient to his arrangement, which was that on the tenth day of the month each household should take a lamb, and if any household was too small his neighbor should join with him; that the lamb should be a male of the first year without blemish; that it should be kept in the house until the 14th day of Nisan, when it should be killed and the blood should be sprinkled upon the side door-posts and on the upper post; that the lamb should be roasted with fire; that no bones should be broken—it should be roasted whole; that it should be eaten with unleavened bread and bitter herbs; that those eating it should do so with their loins girded, their shoes upon their feet and staves in hand and that they should eat in haste; that when the messenger of the Lord should pass through Egypt, upon every house where the blood of the lamb had been sprinkled according to directions given by the Lord, the first-borns should be passed over unharmed.

THE BEGINNING OF THE LAW

This time marked the beginning of the Law with Israel, as indicated by St. Paul. (Gal. 3:17; Exod. 12:41) Acting upon the Lord's instructions, Moses called together the elders of Israel and gave them directions as to what they should do. Accordingly the lamb was taken into the homes on the 10th day of Nisan; on the 14th day it was killed: and the blood sprinkled upon the door-posts and the lintel. The members of each family went into the house and closed the door and remained there under the protection of the blood until the messenger of the Lord should pass through Egypt, and while so remaining the first-born was immune from the death-penalty. The lamb was roasted and while they waited it was eaten with unleavened bread and bitter herbs.

About midnight the first-born of all Egypt died. This included the first-born of the slave and the first-born of every Egyptian family and caste, even up to the first-born and beloved son of Pharaoh, the ruler of Egypt. Such great consternation prevailed amongst the Egyptians that Pharaoh immediately summoned Moses and Aaron to appear before him. (Exodus 12:30-32) Pharaoh not only promised to let the Israelites go, but commanded that they be driven out. Moses then led Israel out of Egypt and across the Red Sea, and they journeyed on toward Mount Sinai.

ISRAEL USED OF JEHOVAH TO MAKE PICTURES

St. Paul tells us that the things pertaining to the law were shadows of greater things to come. Looking, then from the type to the antitype, we find that all the things that transpired there were pictorial. The first-borns of Israel pictured the "church of the first-borns, which are written in heaven." Under the Jewish arrangement the first-born was the heir to the estate. In God's great plan the first-born, the church, are the heirs of God and joint-heirs with Christ Jesus; and during their journey along the narrow way they are the heirs of the exceeding great and precious promises. They are, while thus journeying, subject to the second death. Only the first-born ones, during the Gospel age, are subject to that death. But being under the protection of the blood of Jesus, and remaining there, they are safe from that death. It is only by losing the protection of the robe of Christ's righteousness that one becomes the victim of the second death, from which there is no recovery.

According to God's plan, formed before the foundation of the world, Jesus was to be the antitypical Lamb to be slain for the cancellation of the sin of the world. (John 1:29) The door of the Jewish house being the way of entrance into the house, pictured the entrance to the house of the Lord. By sprinkling the blood upon the door-posts, Israelites signified that they had faith in God's promises. Spiritual Israelites enter the house of the Lord by faith in the blood of Christ, who declared, "I am the Door"; and so long as they remain under the protection of this blood they remain in that house. The passover night pictured the Gospel age, when sin and darkness are upon all mankind, and the sufferings and dangers through which the church of the first-born pass during this time, while being gathered from the world.

The lamb was a beautiful representation of Jesus. The lamb is noted for its innocence and its defenselessness. The passover lamb was required to be a male without blemish. Of the Man Jesus the Scriptures declare that he was "holy, harmless, undefiled, and separate from sinners." (Hebrews 7:26) Christ Jesus was "a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." (1 Peter 1:19, 20) "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isaiah 53:7.

Jesus must eat the Passover supper at the appointed time—the 14th day of Nisan—in order to fulfill the terms of the law. His disciples, being Jews, must likewise partake. At no other time could Jesus have fulfilled the type. On that day he must die, and he did die on that day, as the 14th of Nisan began in the evening and lasted until the following evening. He instituted the Memorial as a remembrance of his death, on the day of his crucifixion.

The Lord used the moon as a symbol of the Mosaic law or law dispensation. The Jews calculated their time according to the moon. On the 14th day of Nisan, at the time of the crucifixion of the Lord, the moon was full and began to wane immediately thereafter. This illustrated how the Jewish nation, at the time of the crucifixion of Jesus, had reached the zenith of its favor. That marked the great turning-point in Israel's history.

The purpose of the picture made by the slaying of the paschal lamb was to point the way to life. The purpose of the reality—the slaying of the antitypical Lamb, "the Lamb of God"—was to open the way to life. Our Lord Jesus "brought life and immortality to light through the Gospel." By keeping God's law perfectly, and by his sacrificial death, Jesus made known the way whereby the human race may attain life;

and by his resurrection he opened that way—"I am the Way, the Truth and the Life."

THE HOUSEHOLD ESTABLISHED

When Christ Jesus arose from the dead a divine being, he ascended up on high and appeared "in the presence of God for us"—the church class. The merit of his sacrifice was to be used throughout the Gospel age for the benefit of the antitypical first-borns—"the household of faith." Pentecost marked the acceptance by Jehovah of the antitypical sprinkling of the blood, and the opening of the way for some to become members of the household. From then down through the age those who have exercised faith in the shed blood of Jesus, and who have presented themselves in full consecration to the Lord and have been accepted by Jehovah, have entered into this house, under the protection of the blood, and abiding there until the great night has passed, they shall be delivered into the glorious light of the kingdom—in the morning already dawning.—Heb. 3:6; Psa. 27:4; 46:5, margin.

THE MEMORIAL INSTITUTED

From the time of his death until he should come again it was the will of the Lord Jesus that his followers should remember him; that once each year they shoud commemorate his death—upon its anniversary. It would be manifestly improper to celebrate the death of the Lord more than once a year, or at any other time, because only at a certain time did he die. After partaking at this time of the typical passover, Jesus instituted the Memorial supper, in order that all of his followers shoud have in mind the purpose of his death, their privilege of being broken with him, and his coming again to receive them unto himself, as he had promised. "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples, and said, Take, eat; this is my body." That is to say, the bread represented his flesh, his humanity, which was broken on behalf of the human race. "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Covenant, which is shed for many for the remission of sins." The cup here represented the pouring out of his life-blood as a great sacrifice on behalf of humankind.

At the time Jesus spoke the words, the disciples could not understand the meaning thereof, for the reason that they were not spirit-begotten; none others than the spirit-begotten can understand.—1 Cor. 2:14, 9, 10.

BREAD, BLOOD—JUSTIFICATION, IMMORTALITY

The great Master said, "I am the living Bread which came down from heaven; if any men eat of this Bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." (John 6:51) This represents our justification. Eating means to appropriate. When we appropriate to ourselves the merit of Christ's sacrifice, by accepting him as our Redeemer in full consecration, we thereby are received by Jehovah and justified freely from Adamic condemnation.

We read: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you; whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Thus Jesus testifies that unless we pour out our blood with him, becoming joint-sacrificers, and continue faithful as such until we are entirely poured out in death, we cannot have life within us; that is, inherent life—immortality. In corroboration of this St. Paul said: "If we be dead with him, we shall live with him; if we suffer (with him), we shall reign with him."

OUR PARTICIPATION

In the celebration of the Memorial supper—the eating of the bread and the drinking of the wine—we not only commemorate the death of the Lord, but we likewise testify that we have entered into a covenant to be dead with him. The Apostle Paul gives us this thought when he says, "The cup of blessing for which we bless God, is is not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body, for we all partake of the one loaf."—1 Corinthians 10:16, 17.—Diaglott.

During the Millennial age all mankind must eat of the Bread, antitypically speaking, by appropriating to themselves the merit of Christ's sacrifice as the great Redeemer of the world; and by thus doing they will be gradually brought up by restitution processes to the point of justification. During the Gospel, or sacrificial age, however, this appropriation, or eating, is by faith, and such are instantaneously brought to the point of justification at the time when they make their consecration. Thus all who shall reign with Christ must now participate with him in the drinking of the cup; that is to say, all must pour out their life-blood, dying with Christ Jesus; and, as the bread was broken, even so must each be broken, die, as Jesus died. As the body is composed of many members, yet all one body, so the body of Christ is one, though composed of many members, all of which must partake of the Bread and thus be broken with Christ as members of his body, and pour out their lives in death as joint-sacrificers.—Isaiah 53:12.

The Apostle testified further to this, saying, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

HOW WE SHOULD KEEP THE FEAST

St. Paul points out the necessity for previous preparation for the keeping of this Memorial, saying, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Every one, before partaking of the Memorial, should put himself or herself through a personal examination, to see if the heart is thoroughly purged, and if there is anything wrong, to make it right. The week preceding the Memorial night might well be one of preparation. We suggest that it would be in order for all the brethren who deliver discourses on the Sunday previous to the 5th day of April to speak upon the subject of the Memorial, pointing out to the brethren the meaning thereof and the blessings to be derived from intelligently observing the same. That week should be one of special examination, of cleansing ourselves, putting away everything that would be defiling or displeasing to the Lord, that we might be acceptable to him. The partaking of the Memorial means that we have covenanted with God to be dead with Jesus Christ—to be offered up as a sacrifice. "Leaven" is a symbol of sin, and old leaven would signify sins of long standing. These should be put away. Malice means ill-will and a wrong condition of heart. Let us see to it, then, that we purify our hearts and cleanse ourselves from all filthiness of the flesh and mind, perfecting holiness in the fear of the Lord.

STRIFE AMONG THE BRETHREN

Time and again our attention has been called to the fact that strife amongst the brethren is an evidence of spiritual sickness, and if persisted in would lead to spiritual death. All disputings and misunderstandings and strife should be put aside, that we may be in the proper attitude of mind and heart to appreciate fully the meaning of the Memorial and the blessel privilege of participating therein.

The week just preceding the institution of the Memorial was an evenful one to the disciples. They expected the Abrahamic Promise to be put into operation, that the Lord would set up his kingdom, and that they would be a part of the kingdom. They could not understand the meaning of the types and shadows; they had no knowledge of the sufferings of Christ and the joys to follow; they were then fleshly-minded. Strife arose among them, disputings about which would be the greatest in the kingdom. The Lord lovingly rebuked them, pointing out the proper course for them to take. The Evangelist says, "And there was also a strife among them, which of them should be accounted the greatest; and he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me."

May we each keep in mind that we have been called out of darkness into the light of the liberty of the sons of God; that the Lord has appointed us to a place in his kingdom; and let us realize that the kingdom is near at hand; and the great importance of being prepared for it. May we then all put aside our differences; may we be drawn closer together, having our hearts united in love in order to a better understanding and

appreciation of these great things. "By love serve one another."

Let us keep in mind the sufferings through which our Master passed, and that we are now privileged to be broken with him. It was necessary for him to be broken and die that he might shine forth as the glorious Head over the church which is his body. It is likewise necessary for us to be broken with him, and if we are faithful in our sacrifice we have his Word that "then shall the righteous shine forth as the sun in the kingdom."

WHO MAY PARTAKE?

The question may arise in the minds of some, Who should partake of the Memorial? We answer, Those, and those only, who have entered into a covenant with the Lord by sacrifice. This means that if we have made a full consecration unto the Lord, trusting in the merit of Christ Jesus, then it will be our privilege and our great joy to commemorate the death of the Master by partaking of the Memorial emblems and thereby testifying that we have agreed to die with Christ Jesus, and with each other as members of his body. If the opportunity has been afforded, we should have symbolized our consecration by water immersion, thus testifying to the deadness of our wills. We suggest that provision be made for the symbolizing of consecration by water immersion prior to the celebration of the Memorial, for those not yet immersed who desire to partake; but the mere fact that one had not observed baptism since being accepted of the Lord would not necessarily preclude him from partaking of the Memorial.

BE NOT DISCOURAGED

Some of the Lord's dear ones are inclined to become discouraged as they approach the Memorial season, because of their inability to live up to the high standard that is set. Some may be inclined to say, "I will stay away from the Memorial, because I am unworthy to go to the Lord's table." We do not consider this a wise attitude, dear brethren. We believe that this is the very time we should go. If on self-examination we find that we have come short then let us go confidently to the throne of heavenly grace, claiming the promise which the Lord has given us, that we shall receive grace for help in every time of need (Heb. 4:14-16); and thus coming, have faith that the Lord is "faithful and just to forgive us" all our sins, if we confess them.

BITTER TRIALS

For some reason, which we are not able to explain, the trials of the Lords people often seem more severe during the Memorial season than at other times. Probably these trials are permitted to enable us to have a better appreciation of our privileges of suffering with Christ Jesus, that we may be partakers of his joy. Looking back to the typical passover, we recall that the children of Israel were directed to eat the lamb with their staves in hand and their loins girded about, and to eat with bitter herbs. This pictured that we are pilgrims and strangers in a foreign land, journeying toward our heavenly home. The bitter herbs very well represent the trials and bitter experiences through which the Christian must pass along this narrow way. The eating of the bitter herbs sharpened the appetite and caused a greater desire for more of the flesh of the lamb to remove the bitter taste, thus picturing how, when we have our bitter trials and experiences, there is a keener desire to partake more of our blessed Lord's Spirit, claiming his promises and having in mind his favor to us, that we may forget the bitter experiences and look forward to the joys that await us beyond, where there is bliss unalloyed and pleasures forevermore. And so, dear brethren, "let us keep the feast with the unleavened bread of sincerity and truth!"

JESUS THE WAY, THE TRUTH AND THE LIFE

[This article was a reprint of that entitled "I Am the Way the Truth and the Life," published in issue of April 15, 1899, which please see.]

JESUS GIVES SIGHT TO THE BLIND

[This article, with the exception of the paragraph below, was reprinted from article entitled "I Was Blind, I Now See," published in issue of March 1, 1908, which please see.]

A further lesson to be drawn from this incident is that the blind man received his sight on the Sabbath day. Jesus did many of his miracles on the Sabbath day, partly no doubt to emphasize the fact that the antitypical Sabbath, the thousand-year Day, the seventh thousand-year Day of man's history, will be the time of his kingdom. It is when we come to understand that the miracles of Jesus pictured forth coming blessings during his Messianic kingdom that we get the proper view of matters, and may rejoice accordingly that a good, a glad Day, is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah's prophecy. (Isaiah 35:5, 6) During that time all the blind eyes will be opened to the goodness, the greatness, the love, the power of God. Thus the world will come to know God, being helped to that knowledge under the influences of the heavenly kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

LETTERS OF DEEP INTEREST

ONE OF THE SNARES OF THE FOWLER

DEAR BRETHREN:—

Through the WATCH TOWER I have learned of the election of Brother Rutherford as President of the W. T. B. & T. Society. May the Lord bless and direct him in the work that is before him. We feel sure that he will do his best, the Lord helping him. While I do not like to intrude upon your time, yet I would like to ask a question and get your thought on it. My little girl likes games, and a few days ago she sent to a New York firm for a game which was advertised in a catalogue. Another firm explains this game to be a game of mystery. I had seen such games before she sent for this one, but really believed that the people working it pulled it around to make it spell things they had in their minds. I had no fear of it at that time.

But since my little girl got this one and I have seen it work, I am afraid of it, and I will tell you why. One day my neighbors told me that it would work itself, without pulling or pushing it in the least, and would work with one person as well as with two. I told them that I rather thought not, as I firmly believed it to be a game of fun. But they assured me it would move itself and spell out the answers to any question asked. I then decided to try it alone to make sure that no one pulled it to make it spell certain things. I did so; I put my hands on as directed, and in a minute or two the small table walked around on the board fairly pulling my fingers. It would answer most all the questions by stopping on the letters to spell the words.

I asked my age, which it spelled correctly. I asked it for a certain Scripture, and it spelled it out correctly. I asked it what worked that board, and it said, "Lucifer." I asked it if it knew Pastor Russell, and it spelled "Yes." I asked it where he was, and it said, "In heaven." I asked it if he liked Pastor Russell, and it spelled "No." I asked why, and it spelled, "Because he taught against me." I said to myself, with my hands still on the board, "Truly this is the work of the devil!" and it went up to "Yes."

Now, to make sure, I did not move it in the least; I looked out of the window, and did not look at the board only as it would stop on a letter. Then I became nervous about it and afraid, and said, "I should not have it in the house if I found out that it was the work of the devil." Then it quickly told me to "Go to h—;" spelling the words very fast.

I may be wrong, but I cannot help but think it is the work of the devil. But my little girl wants to keep it. I shall not have it in the house should you think there is any unseen power working it. My neighbors tell me it is electricity in the hands that move it, and to let the child have it. But something tells me different. I am afraid of it, and grow more and more afraid. Does this not go to show that it is not right to have it around? Surely no good can ever come from it! My neighbors laugh at me; but those things are not to be laughed at. I know that it spells those things out in answer to your questions. That is the truth, and there are hundreds of them all over, and some truth people working them, too.

Can it be possible that the devil is trying to deceive some of us by that so-called game? Tell us, for the good of all. Enclosed you will find pictures of it, taken from catalogues, marked with pencil.

Yours in the One Faith, MRS. WM. INGERMAN.—*Pa.*

[THE WATCH TOWER has several times referred to the Ouija board and to the Planchette as being devices of the

adversary. The experience above related is another confirmation of our belief.

NOBLE EXAMPLE OF UNMURMURING ENDURANCE

DEAR BRETHREN:—

We have just held our semi-annual election. It has been our custom to elect Brother Russell as our Pastor; but, as we were not able to do so this time, we concluded to send you the assurance that we cherish the memory of him who so faithfully served us and brought us to so clear an understanding and appreciation of our Father's glorious plan of salvation and of his character of justice, wisdom, love, and power, through our Lord and Savior Jesus Christ. We also wish to assure you of our hearty, continued co-operation in carrying forward the work which our Pastor so wisely and in so masterly a manner mapped out for us as that "wise servant" of the Lord, "the man with the ink-horn."

We heartily join in thanking our dear heavenly Father for so faithful a servant and so loving a character as Brother Russell, whose life as an example of courage, zeal and love has been a constant stimulus to us, as a true copy of God's dear Son! So, having before us his noble example of self-sacrifice, of laying down his life and strength in OUR interest and service, and his example of faith, love, loyalty and cheerful, unmurmuring endurance of persecution and misrepresentation, therefore we resolve that, by the Lord's assisting grace, we shall endeavor more faithfully to walk humbly in our dear Redeemer's steps, daily striving to grow up into him and to develop more of the spirit of love.

We desire to continue our co-operation with the Bethel family in the harvest work, in harmony with our dear Pastor's labors; and we pray the Lord's richest blessings upon you, and all of the harvest laborers. Whether the work be much or little, while yet in the flesh, let us continue to press on toward the prize of the high calling which is in Christ Jesus, to whom be the honor, glory and praise as King of kings and Lord of lords. Praising God from whom all blessings flow,

Sincerely your fellow servants,

EAST ST. LOUIS ECCLESIA.—*Ill.*

RENDERS ALLEGIANCE TO JEHOVAH'S GOVERNMENT

DEAR BRETHREN:—

At our recent business meeting we unanimously passed the following resolution, which it was voted should be sent as an expression of our attitude toward the truth and yourselves at this momentous period in the affairs of the world.

Resolved, (1) That having been immeasurably blessed by the incomparable message of the truth, which from the time of its advent among us has proved to be our comfort, our shield, the source of our spiritual upbuilding and our joy, we do hereby declare our gratitude for the same—gratitude first of all to the Father of all mercies and his blessed Son, and second to those noble exponents of the great Gospel message, who, operating in, through and from the Headquarters of the WATCH TOWER BIBLE AND TRACT SOCIETY, have so earnestly and faithfully served our highest interests up to this present time.

(2) That because of the aforesaid benefits received we have great confidence and love toward those officiating at the Headquarters in the general direction of the harvest work, and our prayers will ascend daily on their behalf, that wisdom from above may shed upon their minds its benign influence and power, so that the mighty forces of truth generated by God himself and received and expressed by his messengers may sweep onward to the full consummation of the present regime and the subsequent establishment of the kingdom in power and great glory.

We furthermore take this opportunity of emphasizing our consecration, believing the finest thing in life to be heart and will in full accord with the majestic plan and purpose of the Most High, who is eventually to bend all things to his absolute sway. We realize that he graciously and lovingly accords us the privilege now of rendering to him upon invitation that allegiance to his government which he shall ere long demand from every living being in every sphere of existence. Therefore, we seek above all things to know his will and to conform ourselves thereto; and we do earnestly desire to co-operate with you in plans and ways of witnessing before men of the near approach of Messiah's reign, and thus to be used as instruments in the harvest, ere cometh "the night in which no man can work."

In the spirit of gratitude and love, we remain,

Yours very earnestly and with much Christian love.

THE HALIFAX ECCLESIA.—*N. S.*

A VOICE FROM JAMAICA

DEAR BRETHREN:—

Until officially confirmed, the report of our beloved Pastor's death was received with a measure of doubt, it being so unexpected. We bow in submission to the divine pleasure and unerring decision, and rejoice that our beloved Brother has entered fully into his rest and reward after a very extended ministry for Christ and his people.

We grieve for the loss sustained, especially by you, but believe he is now better qualified to assist in directing the work which was committed to him. His loving devotion, self-sacrificing zeal, unflinching efforts and faithfulness, coupled with the nobility and purity of his Christian character, are most inspiring and stimulating, and worthy of imitation. What an example of resignation and endurance under much suffering, and cruel persecution unabated! May the blessed and precious memory of our beloved Pastor be perpetuated!

With renewed resolutions and endeavors, and by God's grace, we hope to vie with him in all these respects, and what time is so appropriate as the present—the opening of a New Year! We confidently believe that the Lord has made abundant provision for the needs of his own.

We invoke daily in our prayers the Lord's blessings and favors on your behalf, that wisdom to guide, strength and courage to do, be bestowed from on high, that the work be prosecuted to its completion by those on whom the responsibility has devolved. I pledge myself to co-operate heartily with you; and may we all finish our course with joy and be counted worthy, so that we shall soon see our beloved one as he is and share his unspeakable joys and blessings.

The harvest work here was started by myself and others about eighteen years ago, coming from the Isthmus of Panama, where I received the truth and labored for awhile. It prospered and we found many ready, sincere hearts, and the Truth continued to spread.

With best wishes for the New Year, and prayer for comfort in your bereavement, I remain,

Your fellow servant, L. A. FACEY.—*Jamaica.*

THE VEIL SEEMS VERY THIN NOW

DEAR BRETHREN:—

Greetings in the Master's name to the Bethel family and the friends of the Brooklyn Tabernacle! We desire very much to express to you our sympathy in the mutual loss by death of our beloved Pastor C. T. Russell, which loss, no doubt, you especially feel.

We convey to you brethren as his close associates our deep love, and pray our heavenly Father that wisdom and power may be yours to continue carrying out what remains to be done in the harvest work. Our "servant" we believe has passed to his reward; but though dead (according to the flesh), yet he speaketh. The veil seems very thin between us now, and the sweet and vivid realization of the presence of our dear Master grows stronger, while the time, we trust is not far hence before we too shall see him face to face. We wish to assure you of our continued faith in the Lord and of our hearty co-operation with the Society in furthering the harvest work, in whatever little ways we can. We daily remember you all at the throne of heavenly grace.

We would appreciate very much to have a brother come up to our place as soon as you can arrange for such a visit. We are very hungry for fellowship and a few words of encouragement along "the way," as we are quite tried by the opposition we sometimes meet. Our town has of late been visited by two evangelists who, by invitation of the churches, have conducted evangelistic services. As usual, they both found occasion to slander Pastor Russell's character and belittle his teachings.

We tried personally and by letter to defend both Pastor Russell and the truth, but to no effect, only to cause more bitterness to be manifested. It is often difficult to stand for the truth in a small town, where you are known but not permitted to be given a hearing. We have stood thus for twelve years or more, and expect to stand until the end, by God's grace, endeavoring also to watch for opportunities to present the truth to hearing ears. Have at present a little encouragement in this way. We trust, if it be the Lord's will, that some fruit may result. Shall be very much pleased to soon see one of your familiar faces with us again. The Lord's continued favor be with you all.

Yours in the Master's service, WM. HJORTH.—*N. Y.*

ANOTHER VOICE FROM ABROAD

DEAR BRETHREN IN THE LORD —

Seeing that so many dear brethren have written expressing continued loyalty to the truth and the harvest work one is also prompted to write you a line to say that the dear friends in Portsmouth, England, are fully in harmony with the expressions of loyalty that have already been given to the cause.

How glad we are that our dear Pastor, who like the

Master stood so long and resolutely against the almost continuous attacks of the great adversary, has now been counted worthy of experiencing his great change (we are sure it has been a great one), and is now in the actual presence of his Master, made like him and seeing him as he is!

Our loss over here is very small, dear brethren, compared with that which you must have experienced, because we still have our dear Pastor's presence with us in his writings. But at the Bethel, what a vacancy there must be!

Our prayers are that you may continue faithful in the work of serving as "signs" to the world, and in assisting in building up in the most holy faith those who shall be accounted worthy to participate in the first resurrection. With continued love in the Lord,

Yours in His Service, T. STRACY.—*England.*

MEMORIAL TOWER LIKE BRIDE OF CHRIST

DEAR FRIENDS:—

I want to thank you and to congratulate you upon the Memorial number of THE WATCH TOWER. It reminds me of the bride of Christ; for it is not especially beautiful or attractive on the outside, but it is all glorious within. Its contents are certainly an incentive to press on with renewed vigor and to strive to follow the example of our beloved Pastor, as he followed Christ.

The extra copies I sent for will do good service; for I want others to know something of the character of this saint of God who has just been taken from the earth.

Yours in the Redeemer, JESSIE I. TODD.—*Ky.*

TRUTH MORE PRECIOUS THAN EVER

TO ALL THE PRECIOUS FAMILY AT BETHEL:—

Greetings and heartfelt love in our dear Redeemer's name! Now that I have found my breath again, after the shock of my life, I just wish to write a line of loving sympathy and cheer to your dear hearts. You have been so much on my mind since our beloved one went under the veil, and we are all praying day and night that your dear hearts may be so thoroughly established that

"No storm can shake your inmost calm,
While to that Refuge clinging;
Since Christ is Lord of heaven and earth,
How can you keep from singing!"

We praise God more for the blessed truth today than ever before, and we never were more determined to press on to the finish, even as our dear Brother Russell did, who was such a noble example to us all. We have the Lord's gracious promise still, that he will never leave us nor forsake us. No doubt that the rest of the dear "feet of him" will soon be with dear Brother Russell again in the grand reunion, where we can serve our glorious heavenly Father in perfection. "Oh, that I may be one found worthy to reign with Christ a thousand years!"

We know that we will have an interest in your prayers, as you have in all of ours. May the richest blessings of the Lord be with you all, dear friends and brethren. Please find enclosed $—— for "Good Hopes." By divine favor and love, Your brother and sister,

C. E. HEARD AND WIFE.—*B. C.*

HIS GLORIOUS TRIUMPH AN INCENTIVE TO ALL

DEAR BRETHREN OF THE WATCH TOWER:—

We desire to mingle our joy and sorrow with all of the dear Israel of God everywhere at this time—sorrow because of the loss of our Beloved Pastor in the flesh; joy because we realize that his sufferings and trials now are over, and that having been a faithful overcomer, he has now partaken of the glorious divine nature. We lift up our hearts in gratitude to our heavenly Father for having spared him from the violent death so many of us had anticipated would close his earthly career. Surely God is "too wise to err, too good to be unkind!"

Our Pastor's glorious triumph is a great incentive to us all to renew our consecration unto death, and to "strive to enter in." Having been elected Pastor of the little Ecclesia here, until his death, we desire to testify of the great help that we have received through his faithful ministration, although we have had him here only once in person. We are determined to go on, as if he was still here, loyally defending the "Faith once delivered unto the saints." Praying for, and supporting those who have accepted the great responsibility of carrying on the glorious work, we are, with much love in the Lord to all of "like precious faith,"

Your Brethren in Christ. PRESTON ECCLESIA.—*England.*

A MESSAGE FROM WALES

DEAR BRETHREN IN THE LORD:—

After reading in the Dec. 1st WATCH TOWER the wonderful arrangements for the Harvest work in future, dictated by our beloved Pastor and Brother C. T. Russell, who we believe was "that servant," we, as a class of consecrated saints, resolve that we will be faithful to the Brethren elected to carry on the work of dispensing the "meat in due season," as prepared by our departed brother, the Lord's servant, to build up the Church in the most holy faith and to gather the wheat into the garner.

We further resolve, that inasmuch as this man of God has faithfully followed the Lord's instructions, has completed his work on this side of the veil, and has received his full reward, we who have been influenced by his noble life and Christian character feel constrained, both individually and as a whole body, to renew our efforts to press on towards the goal which we believe he has attained. Praying the Lord's blessing upon your labor of love, we remain,

Your brethren in Christ,

ECCLESIA AT PONTARDULAIS.—*Wales.*

PHOTO-DRAMA IN NEWFOUNDLAND

DEAR BRETHREN:—

Recently we gave the four parts of the PHOTO-DRAMA OF CREATION in our town. Much interest was manifested. One man who had been saying very unkind things about us seemed to be pleased with the pictures. We ourselves enjoyed them more than ever before; and the townspeople were carried away with them. To satisfy the public demand the DRAMA will have to make quite a lengthy visit here. It is really pathetic to hear people say, "We missed all this last Spring!" Although they were not very far from where the DRAMA was shown at that time, yet somehow it was not advertised in their section. Now they are hungry enough to appreciate the lectures and the music even without the pictures!

One of the sisters operates very skillfully; as a DRAMA operator she knows her work thoroughly, and weaves in fine explanations. When we meet opposition, we tell the opposers to be careful not to allow their wrong views to cause them to miss the great prize. When the lectures were finished, a man said, "That is all truth." He is a very quiet man; but whatever he says is to the point, and he seems to be accepting the message thus far, even to "What is the Soul?" We have been looking for an opening at ——. Several there, among them a school teacher, are reading all the literature they can get.

Somehow I feel that we shall not leave here very soon. The people seem to be holding on to us very tightly; and we do not feel that it is right to leave them until they are thoroughly grounded in the Truth. We think that more can be accomplished by our staying here for a time.

Your Sister in Christian love, C. B. PARRISH.

SO WONDERFUL A CHARACTER!

BELOVED BRETHREN:—

I desire you to know that I have been greatly blessed by reading the Memorial Number of THE WATCH TOWER.

The conduct of our dearest brother on his last Pilgrim tour, as related there, shows so wonderful a character that, while reading, I could not restrain a tear as I thought of how little I am in comparison and how wonderful is the kindness of God to permit even me to have a share in the things of Christ and to be associated with his noble people; the thought has well nigh overwhelmed me, but I have made it another stepping-stone to the higher life.

And how beautiful and appropriate is that picture on the last cover page! What loving compassion in His eyes! What tenderness in His countenance! How eloquent are the silent sentiments of the whole, assuring us that the Good Shepherd still leads the flock! Surely he will deliver thee from the snare of the fowler; He will cover thee with his feathers, and under his wings shalt thou find shelter!

Your fellow servant, J. A. BROWN.—*Canal Zone.*

CANADIAN FRIENDS PLEASED

DEAR BRETHREN:—

The little item in THE TOWER of Feb. 1, in reference to Canadian TOWERS being sent as first-class matter henceforth, in order to avoid delay through Canadian mails, was of much interest to us. Our TOWERS have been seriously delayed, particularly of late.

We have refrained from complaint because we felt assured that the SOCIETY was doing all it could in the matter. We believe it is now in order, however, to express appreciation of the move made to avoid further delay, and we have much pleasure in informing you that our ecclesia, by unanimous vote, passed a resolution expressive of appreciation of your move, to be attested also by a contribution to the funds of the SOCIETY to cover the additional postage expense incurred by sending the TOWERS direct. Please find enclosed an express order for —— in lieu of the foregoing.

Assuring you of our continued prayers and co-operation in this glorious service.

Your brethren by His grace, TRURO ECCLESIA.—*Canada.*

ANGELOPHONE COMPANY CLOSING OUT

The friends who organized the Angelophone Co. had hoped to furnish good records dictated by Brother Russell. Some of the first were not as clear as desired, and Brother Russell expected to re-record them, but passed away before being able to do so.

Orders came in so rapidly, the number of records to be handled was so great, and the requests so urgent, that it was impossible to test each set before shipping; hence the filling of many of the orders in the original packages of the manufacturers. It was later found that these records were not even as good as those first received, and the manufacturers claim they cannot do better.

So many complaints have lately been received that the Angelophone Co. has decided to close out at once. Some of the records are quite good, and all orders on hand will be filled as far as possible, unless otherwise ordered. Some may desire to have even these imperfect records. If so, orders should be sent at once.

The WATCH TOWER BIBLE AND TRACT SOCIETY possesses two excellent Columbia records of Brother Russell's voice, consisting of four introductory and four intermission talks of the PHOTO-DRAMA OF CREATION. Each of these is a double record—two talks on each side. These records can be used on an Angelophone by reversing the reproducer. We are obliged not to sell the Columbia records under $1.00 per record.

NO EXECUTIVE COMMITTEE

After the passing away of Brother Russell, who was executive officer of the Society by virtue of being President, the Board of Directors provided for an Executive Committee to look after the executive work of the Society. That Committee ceased to exist upon the election of a President; hence there is now no Executive Committee. To avoid delay and confusion, please address no mail to the Executive Committee. The President of the Society is the executive officer of the Society and matters of that nature are in his hands.

VOL. XXXVIII BROOKLYN, N. Y., APRIL 1, 1917 No. 7

"CONSIDER HIM"

"Consider him who endured such contradiction of sinners, lest ye be wearied and faint in your minds."—Hebrews 12:3.

[On Wednesday evening, October 11th, 1916, at the Brooklyn Tabernacle, after the Church Activities Committee had read the various reports of the work done during the past quarter, Brother Russell gave a short address to the New York City Congregation, which proved to be his last words to the church in the midst of which he lived and labored. Those words were taken down at the time, and are here transcribed for the benefit of the friends. The topic and text were those of the Manna for the week, and were the same as those used on the same evening by classes of the I. B. S. A. the world over.]

There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardor is abated, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to "consider him," that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

"LEST YE BE WEARIED AND FAINT IN YOUR MINDS"

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because "the day" will have its peculiar trials, its difficulties, its attractions in various directions; and the story of the Cross will likely seem old—not as new as some things; and consequently we shall need to bear each other up. Because there is danger of becoming luke warm spiritually, it is generally recommended that the Lord's people meet together; for to do so is stimulating. In proportion as we seek to stir up others in the way by putting them in remembrance, we are thereby reviving our own minds. We can, therefore, see a wisdom in all of God's arrangements with respect to the truth.

I believe that in every congregation there is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord's cause, you are denying yourself in some way. Unless we have some special love for the Lord and for the truth, we might say, "This is a very tedious work, I am pressed in many other directions, and there are those who are inviting me to see them." So many things come to you, and to us all, that we might consequently be retarded and slacken our efforts. The world, the flesh and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and beat our courage down; they would make us faint and cause us to say, "Oh, I am so tired; I cannot do any more!" Doubtless we all have had such experiences. If we get faint in body, we can rest ourselves; but if we get faint in mind, it is more difficult to become refreshed.

WHAT SHALL WE CONSIDER ABOUT HIM?

What, then, shall we do, in case we get weary and faint in our minds? The Apostle tells us: "CONSIDER HIM!" Whom? We all know that he is referring to our Lord Jesus, the one great "HIM" in all the whole world. What shall we consider about him? His birth? Yes, that is profitable; but it is not what the Apostle here suggests. His glory and honor? Not that exactly; but rather, how much HE ENDURED WITHOUT GETTING FAINT AND WEARY, without giving up the work which he undertook to do. He undertook to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider him, lest we get weary and faint in following on in his footsteps!

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow him—those who have consecrated themselves to him, those who have made a covenant with the Lord by sacrifice, declaring that they will give all to him and his service—that they will follow him at any cost. These are the ones who are exhorted to consider him.

But what about him shall they consider? What he endured without fainting, in carrying out the Father's will. What he endured in the way of contradiction of sinners against himself. This is the very kind of difficulty which we have in our endeavor to carry out the Father's will. If there were no devil, no sinners, and no trials, this would be a very pleasant world to go through. It is because we have to swim upstream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer! He must battle up-stream against the down-flowing current; a moment's relaxation and the current carries him downward. With us there is a natural tendency in ourselves, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction from which we are trying to go.

OUR LORD'S LOYALTY AND OBEDIENCE

Let us consider his example, his words; or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in his day. He was continually misrepresented, until finally the slanders culminated in his being called a profane person, one who had spoken blasphemies against God, who had said that he was like God, and was as great as God. This was a part of the charge against him. Although the accusation was not true, nevertheless he endured it, even though he had power to stop it. If he could cast out demons and open the eyes of the blind, then surely he could have done something to change things in his own case. Why, then, did he not do it? Because he was doing the Father's will; and it was the Father's will that he should bear witness to the truth and demonstrate his loyalty in connection with it.

Is it not the same with us? But why does the Father care about our loyalty? Because he is seeking a certain class for a certain purpose. In Jesus' case, he was seeking one to be the Head of the church. In our case, he is selecting

those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the families of the earth; and he is now looking for a class who is in sympathy with all his plans and arrangements. He is seeking for those who would rather suffer death than violate his Word, or shrink from doing his will.

This is our glorious position, and we are considering one who never made a mistake in carrying out the Father's will. Yet he suffered as though he had made a great many serious mistakes. He suffered as a disloyal person, although he had always been loyal. The Jews declared that he had no patriotism at all, yet he was loyal to his own nation in every respect. As Jesus said, "They hated me without a cause."

HIS TEMPTATIONS SUBTLE

Turn these things over in your mind! Consider him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even his own son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man or as a father; he was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in his mind. This was one of the ways through which special temptations from Satan were placed before him. Satan told our Lord that he would get rid of these difficulties if he would coöperate with him and would avoid those things which would necessarily and surely come to him if he should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show the great power which he had received as a spirit-begotten Son, to use this power either to gratify his own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE

"If we suffer with him, we shall also reign with him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take hypocrites or any disloyal ones or even careless ones to be rulers and teachers of the people in the coming kingdom. He would not select those who had first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be associated with his Son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances—those in whom he can place absolute confidence, who have been tested and found faithful. This is the reason that he tests and proves during this Gospel age every one whom he will receive for that future work.

The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." There is no deception about the matter. If we have been deceived, it is our own fault. The Old Testament says the same thing: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." There is nothing hidden. Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past, false doctrines confused us; but now "we see Jesus"—we see what he accomplished, and how he endured without growing weary or giving up. It makes our course plain when we consider him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. But in our Lord's case it was different. He received the slanders, the misrepresentation, and everything else that came against him, without having any fault in him at all. "He was holy, harmless, undefiled and separate from sinners," still he endured. We, though following in his footsteps, have not as much to endure as had the Master.

THE OUTCOME OF OUR FAITHFUL ENDURANCE

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet he did not let our Lord go permanently, but kept his promise to raise him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will he raise those up who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was all by faith with him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, he is faithful to keep us and to do what he has promised—to raise us up with our Head. Consider what great things God has done for his Son. Consider also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing—almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it; but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so unsatisfactory even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Then to think that we are in the last time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day. "None of the wicked shall understand; but the wise shall understand." (Daniel 12:10) The Lord's true people are the only ones who have a correct understanding of these things.

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these [present] things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God! . . . According to his promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of him in peace, without spot and blameless" in his sight. "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen."—2 Peter 3:13-18.

CLOSING EXHORTATION

In view of what we see ahead of us as sharers with Jesus of his glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider him whom the Father has so greatly exalted—so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,
By faith and not by sight;
And thou shalt own his Word fulfilled—
At eve it shall be light."

FOREIGN BRANCH REPORTS

BRITISH BRANCH REPORT

DEAR BRETHREN:—

It is once again our privilege to send to you the Annual Report of the British harvest work. Included in the War zone, as Britain is, we are very thankful to our heavenly Father that we are able to send so gratifying a report. Opportunities for witness have been greatly affected by the war, and the operation of the Military Service Act has taken from us many of our valued workers. Other features, such as the cost of living, the darkened streets, making travel by night a risky matter, and for some time past the lessened supply of tracts, have all interfered to some extent with active propaganda. Conditions might have been much worse, and we are therefore very thankful for the work's sake and for the brethren's sake that in the Lord's providence we have had so favorable a time under adverse conditions. The general condition of the country is not altered in outward appearance, and despite the difficulties the good work continues to go forward.

The Colporteur Department has suffered considerably through the altered conditions, but there has been much activity during the year. War work has brought prosperity to some and employment to many. The rate of unemployed in 1916 was the lowest on record, and as fairly good wages have been paid, there has been plenty of money about. We have now on the list a total of 45 colporteurs, nearly all of whom find their work self-sustaining, while not a few report an increased percentage during the year. We would urge upon all who have the necessary talent and time at their disposal the importance of this branch of service. The opportunity is still great, but signs are not wanting that soon "the night cometh, wherein no man can work."

The output of STUDIES for the year is no less than 71,776, most of which has been handled by the colporteurs.

In the volunteer work the dear brethren have labored to make up for the depletion in their numbers. The number of B. S. M. delivered as volunteer matter is 5,926,000 copies, while the total distribution of free literature amounts to 7,198,145 copies. We are very pleased to be able to report this, and we are sure the brethren have been greatly blessed in their labors. We were for a short time limited through lack of funds, and then of paper. The B. S. M. cost almost twice as much as in pre-war days, even though we use a cheaper paper.

The class extension work has revived and is on the increase. The exhibition of the Photo-Drama of Creation, although closed down for several months, has commenced again with considerable success.

Three general conventions have been held and have proved a means of blessing to the dear friends in these difficult times. The pilgrim service is much appreciated by the classes, more especially at the present time, when so many have had their elders removed by the Conscription Act. At no time have the brethren needed comfort, encouragement and counsel so much as now.

Since the introduction of compulsory service in this Country—in March, 1916—there have been 153 of the brethren imprisoned as Conscientious Objectors to Militarism, and all of these continue under Government control—separated from their homes. This has meant considerable suffering in the cases of some of the married brethren, whose families of five and six children have been left without any visible means of support. Those brethren more favorably situated have joyfully assisted to the best of their ability and, as a result, we do not think there has been any real distress so far.

The dear friends have kept the office alive with their letters, and we have to report the goodly number of 23,383 received and 25,484 sent out.

The death of our beloved Pastor is the outstanding feature of the British Harvest Work, as it is with you, and all. The news came with staggering suddenness; the expected happened unexpectedly. But with the assurance in the hearts of the brethren that the work is the Lord's, there has been no faltering nor hesitancy, and the brethren are prepared to carry on the work of the Lord as it has been manifested through the life and writings of our dear brother and Pastor.

We are indeed grateful to the SOCIETY for the assistance and comfort sent us in various ways since the death of our beloved Brother Russell. These have served as a great stimulus to the brethren. We are looking forward to increased activity for a time through the pastoral work, and are endeavoring to set ourselves in order for the increase which we believe the Lord will send.

We enclose a summary of the circulation of the STUDIES. Briefly the figures are:

		DECREASE
STUDIES IN THE SCRIPTURES	71,776	18,924
BOOKS, MANNAS, SCENARIOS	20,257	19,540
Booklets	16,400	8,108
Tracts of all kinds	7,198,146	3,586,625
Letters sent out		25,484
Letters received		23,383
		48,867

The summary of the year's Finance is as follows:

CASH SUMMARY
Nov. 1, 1915—Oct. 31, 1916.

	£	s.	d.
Nov. 1, Cash on hand	952:	10:	1½
Receipts	13,269:	9:	2
	£14,221:	19:	3½
	£	s.	d.
Expenditures	13.019:	17:	0½
Balance on hand	1.202:	12:	1½
	£14.221:	19:	3½

Appreciating all your loving coöperation in giving us supplies of material with which to help carry on our work, and your loving sympathy, we are,

Yours in His grace and service,

W. CRAWFORD,
H. J. SHEARN,
J. HEMERY,
British Branch Managers.

REPORT OF THE AUSTRALIAN BRANCH

DEAR BRETHREN IN CHRIST:—

It is with a full and tender heart that this letter is begun. Had it not been for the pressure of work it would probably have been sent last mail and addressed as usual to our dearly beloved Pastor, our Brother Russell. For over a quarter of a century I have loved him, not only for his work's sake, but also for his beautiful character, have rejoiced in the truths he has sent out as "meat in due season," and in his counsel, admiring the sympathetic, kind, loving nature so grandly blended with fortitude and strong determination to do and dare anything in order to accomplish what he believed to be the divine will or the unfolding of his Word.

While there is a sense of loneliness as one realizes that this strong stay is removed in person, yet one cannot but rejoice that he has finished his course, fought a good fight and gained the great reward, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Praise ye the Lord!" It was praise as soon as his lips could frame the song to his Creator, I do believe; and it has been praise and sweet incense from the golden altar all his life. We can but reecho the same now that we know that the abundant entrance into the kingdom has been administered. "Praise ye the Lord!" His life has been an inspiration to me, and his death seems to impress one the more with desire to prove also faithful and loyal to the Lord, following him even as he followed Christ. It is good to think that his intensest sufferings did not extend over a long period. No doubt Jehovah saw that he had borne sufficient of the cross throughout his course. No doubt many of us would like also to take our tickets, enter the train and go home; yet "Thy will be done," while we wait patiently upon him.

The work of another year has been such that we may rejoice in that "our labor has not been in vain in the Lord." While our records show a diminution in the output of Volumes of STUDIES, as also of free literature, the reasons are apparent. On the other hand, there has been a good increase of interested readers, and, what is still better, we are sure that there it is deeper sense of responsibility in regard to the holding of the truth, and the necessity of sending out the light of the glorious Gospel of the divine plan, which alone can offer the comfort and consolation which the desolated homes and wounded hearts require in this day of trouble. The events of our day are to us developments of the great Architect's plan; and the various features of the changing dispensation become clearer as we progress and as our faith grows stronger. The removal of our beloved Pastor is only another evidence of the closing of the harvest work in the near future.

As you are aware, it was the shortage of paper which curtailed the work of sending out the free literature. The friends everywhere have been just as zealous as ever; and if material lasts, we may depend upon there being a good work in this direction; for never was there a time when the Truth was more acceptable to the people. The fact that Christian ministers of all churches have been energetically aiding the

military in the matter of recruiting and preaching conscription in their pulpits has made a great many people disgusted with their professions; and many have left the churches on this account and just need the satisfying portion of truth.

The pilgrim work here is difficult to operate in a regular way on account of the great distances. Nevertheless all the States of the Commonwealth have been visited with the exception of West Australia; and we are hoping that our Brother Brewster will be along there shortly. Besides this, there has been the follow-up work in connection with the PHOTO-DRAMA OF CREATION.

The DRAMA has been shown at fifteen different places—164 exhibitions with attendances of about 65,950. Great interest has been evidenced. Good attendances have been at the follow-up meetings; and 928 names have been received as having been helped by the DRAMA and desirous of having some literature. A great number of volumes have been supplied to these, when our workers have called upon them; and there are many now rejoicing in the fulness of the truth through this means.

Brother Michelmore is operating, and Brother Brewster giving the Finale talks and follow-ups. While it is expensive through long distances, and few friends around who are able to accommodate the brethren, yet they have done remarkably well.

The colporteur work continues to go fairly well. The war conditions, while favorable from the standpoint that people are more easily interested in these matters, yet have on the whole probably interfered somewhat with the work. One or two of our colporteurs have through sickness or other cause not been able to continue. There is still a happy band of faithful workers—about 14 or 16—and then others that can do a little now and again.

Brother Nelson has taken the Finale, follow-up work and a little extension work in New Zealand. The friends there are zealously entering upon a work with the EUREKA DRAMA, and good reports are being heard of their efforts.

The Brisbane, Perth and Tasmanian brethren have also been zealous with the EUREKA DRAMA. We had hoped to have reports of results of their efforts to include with this, but have received particulars from only one in Tasmania. He has had 44 shows, with attendances of 1,560, for which he traveled 500 miles. Probably the largest EUREKA Show was at Broken Hill, where the attendance was about 1,500 at one meeting.

It is a great privilege to serve the Lord's cause and his dear flock. We realize that without his grace to help and the strength and comfort from the love of the dear friends, together with their loving assistance in every way possible, our efforts would be of no avail. What is done is the Lord's doing. His Spirit is working through his people in zeal and sacrifice; and so we swing into another year relying on the promised grace to help in every time of need; for "When I look at self I tremble, when I look to thee I'm strong."

With Christian love to all, and praying for you the wisdom from above that such arrangements may be made for the carrying on of the work of the Lord as shall best serve his cause,

Yours in the Service of Christ, R. E. B. NICHOLSON.

SUMMARY OF THE WORK—OCT. 31, 1915-NOV. 1, 1916.

STUDIES IN THE SCRIPTURES, Bound Vols.	21,040	
STUDIES IN THE SCRIPTURES, Paper Edition	2,136	
	23,176	
Booklets	3,350	
		26,526
PHOTO-DRAMA OF CREATION SCENARIOS, Cloth	811	
PHOTO-DRAMA OF CREATION SCENARIO Booklets	693	
		1,504

FREE LITERATURE

B. S. M., EVERYBODY'S PAPER, and and P. P.	843,620	
THE WATCH TOWER	4,118	
Hell Towers	1,341	
Debates	170	
Free Copies PHOTO-DRAMA lectures.	25,030	
		874,279
Letters received	4,371	
Letters sent out	5,132	

EXPENDITURES

Owing to Brooklyn Office, 1915	£1,959:14: 3	
Pilgrim Work	80:12: 8	
PHOTO-DRAMA Work	239: 6:—	
Printing, Posting, etc., PEOPLE'S PULPIT	374:—:10	
Stereos, travel, etc., in connection with Publication of sermons	128: 3: 6	
Freight, postage, etc.	48: 9: 5	
Gas, rent (house and office), and Personal Expenses	103: 1:—	
Draft to Brooklyn on a/c Print Paper	100:—:—	
Exchange on Same	1: 5:—	
		£3,034:12:8

RECEIPTS

Donations received	£ 906: 7:10	
" to PHOTO-DRAMA fund	115: 8:10	
Subscriptions to PEOPLES PULPIT	126:14: 4	
Subscriptions to Newspapers with Sermons	35:17:—	
Now Owing to Brooklyn Office	1,852: 4:8	
		£3,034:12:8

Beside the above amounts contributed to the Tract Fund and the PHOTO-DRAMA Fund there have been other expenditures, by friends in various parts in paying the local expenses of DRAMA operations. This we know to have amounted to £255. Also a considerable amount has been spent by classes operating the EUREKA DRAMA; for instance, Brisbane, Perth, Broken Hill, Hobart, Wynyard (Tasmania), and New Zealand. We had hoped to have particulars of the number of these meetings and their attendance; these have not come to hand as yet.

REPORT FROM FRENCH BRANCH

BELOVED BRETHREN:

Looking back over the past year we perceive the innumerable blessings which the Lord has shed upon us in permitting the translation of Vol. 5, STUDIES IN THE SCRIPTURES, the *Journal pour Tous*, containing our dear Brother Russell's sermons, four new Tracts, the Great Pyramid pamphlet and the PHOTO-DRAMA pamphlet, of which 2,000 copies have been printed on two different occasions during the year—in all, 4,000 copies. Here are assets given us by the Lord as talents to invest and to make the most of, in order that the house of God may be abundantly supplied with spiritual food. Let us show our gratitude towards God by serving him acceptably with reverence and godly fear (Hebrews 12:28); and let us value highly all the privileges given us, and remain faithful during his harvest.

In spite of our weaknesses and our poverty the Lord has nevertheless been willing to shower his blessings upon his dear work. In all departments there has been a great increase of business.

Despite many struggles and difficulties we have continually placed the work before the Lord; and he has heard our prayers. Since the work is his, it cannot fail. On the contrary, while our balance sheet closed last year with a deficit of 2208.53 Fr., this year it closed with a surplus of 729.65 Fr. We are living in a perturbed period of the world's history; and the adversary tries hard to strike us down with his poisoned arrows or with his noisome pestilence. (Psalm 91:5-7) Therefore we watch and pray, that we may have the disposition of our Lord and may banish from our hearts all that is not love.

Our report from Nov. 1 1915, to Oct. 31, 1916, follows:

Letters and cards received	3,740
Letters and cards sent out	1,884
Packages and parcels sent out	746
Tracts, pamphlets sent out	58,510
Papers distributed	115,000
Public lectures and presentations of the PHOTO-DRAMA	235
Attendance at lectures and PHOTO-DRAMA (about)	51,277

RECEIPTS AND EXPENDITURES

Assets—from "Good Hopes," and other sources	22,498.74 Fr.
Liabilities—money spent for general expenses	21,769.09 "
Balance on hand	729.65 "

The Lord has done great things for us and we owe Him our deep gratitude. As we see the diminution of "Good Hopes," partly due to the present hard times, we think that some of our blessings have not been understood by all. Is it not indeed a marvelous privilege to have the opportunity of continuing the Lord's harvest work, no matter the conditions? The Lord, seeing our faith, has supplied our needs. Thanks to important sales, we have been able to balance our accounts in a satisfactory manner. These sales, by judicious management, have supplied the deficit in the "Good Hopes" for the year.

With much Christian love and with our best wishes and greetings for you all from us all, I am,

Your brother and servant in the Lord, A. FREYTAG.

REPORT FROM FINLAND BRANCH

DEAR BRETHREN:—

My most affectionate regard to you. Here is my report from Dec. 15, 1915, to October 15, 1916:

LITERATURE

STUDIES IN THE SCRIPTURES	400
First Volume (special)	1,609
	2,009
Booklets	1,772
Bibles	23
Subscriptions to Finnish WATCH TOWER	539
" " Swedish " "	33
	572
WATCH TOWERS given out free	6,211
Kilometers traveled by Pilgrims	19,938
Meetings held	249
Convention	1
Letters and cards received	596
Total number pieces of mail sent out	5,751

EXPENDITURES

Headquarters	6,067:51	Fin.	Mks.
Convention and meeting expenses	2,151:33	"	"
WATCH TOWER (Finnish and Swedish	1,933:20	"	"
Postage and freight	460:38	"	"
Other expenses at Headquarters	147:65	"	"
Help to Colporteurs	128:05	"	"
Pastor Russell's sermon in the press	32:35	"	"
Cash on hand	878:37	"	"
Total	11,798:84	"	"

RECEIPTS

Voluntary contributions	6,991:55	Fin.	Mks.
From Headquarters in Brooklyn	1,961:98	"	"
Books sold	1,789:14	"	"
Other donations	99:55	"	"
Subscriptions to WATCH TOWER	956.62	"	"
	11,798:84	"	"

Four Colporteurs have been in the field part of the time, but we have been out of books for some time. Now, however, we are beginning to receive some, and more are offering their services for the Colporteur work.

Another Pilgrim and myself have been out the last few months holding meetings. The number of kilometers traveled by the other pilgrim is included in my report.

I hardly know what else to write in regard to last year's work. However, I am thankful to God that I have been privileged to have some part in the harvest field, and that the work has gotten a fresh start, after having ceased altogether in August, 1915.

Yours in Him, and by His grace, MARTI LIESI.

JESUS RAISES LAZARUS FROM THE DEAD

[This article was a reprint of that entitled "I Go That I May Awake Him," published in issue of April 1, 1908, which please see.]

JESUS THE GOOD SHEPHERD

[This article was a reprint of that entitled "The Shepherd, the Door, the Flocks," published in issue of March 15, 1908, which please see.]

SOME LETTERS OF INTEREST

WILL SUPPORT AND STRENGTHEN THE HANDS

DEAR FRIENDS:—

We have already, with the class at Loveland, expressed our heart-felt sympathy and love to the dear brethren at the Bible House for their loss, as well as ours, of "that faithful servant." But we desire to assure you again of our determination to bear up, support and strengthen the hands of those left in care of the work, by prayer for their guidance, and by any other means within our power, that they may be faithful in pointing the Lord's dear sheep to the green pastures and still waters. And haven't we six of these pastures, and are they not kept green by the water of the Word, the Spirit of truth that runs through them?

In Luke 12:43, our dear Lord said, "Blessed is that servant who, when he (Christ) cometh, shall find watching . . . He will gird himself and make them to sit down to meat and will come forth and serve them." Our dear Lord came in 1874, girded to serve the whole church; but he appointed one visible servant as a steward through whom he gave his church "meat in due season."—Verse 42.

There is no question but our dear Brother Russell was that steward; and now he is gone. He finished the work given him to do this side the veil. And now that the steward is gone, what shall we do? Must we starve? The Lord says he will spread a table in the presence of our enemies. And have we not just such a table, groaning under its load of "meat in due season?"

Let us look at some of the dishes. What are they?—the six Volumes of SCRIPTURE STUDIES, Towers and Tracts. What is in them? Let us lift the covers and see. First, creation, then condemnation, law, ransom, resurrection, justification, sanctification, glorification, restitution, second death. Then we have faith, hope, love, and all the fruits and graces of the Spirit. And we asked ourselves, "Have we perfected all these fruits?" and we answered, "No." Then we went to the table and began feasting upon the food to strengthen these fruits and graces; and oh! how sweet and strengthening those viands were to our souls! And we remembered the words of 2 Peter 1:4-8, 10, 11, that through a knowledge of our Lord and Savior Jesus, grace and peace are multiplied unto us, and thereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature. But there is something more; for we must, besides this, give all diligence (all our time and strength), adding to our faith (how? by feasting on these precious truths now on our table) virtue, knowledge, temperance, patience, god-likeness, brotherly kindness, love. If these things be in us, and abound they make us that we will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

So our determination is to more diligently feast at the table, that we may be filled, may abound to overflowing; for the Apostle says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom." This is our determination to attain this kingdom honor, and is our prayer for all spiritual Israel.

Your brother and sister by His grace,

MR. AND MRS. G. N. CHAMBERLAIN.—Colo.

RESOLUTION TO STAND CLOSER TOGETHER

DEAR BRETHREN:—

It has been our custom in past years at our Annual Business Meetings to elect our dear Brother Russell as Pastor of the church here, but now that he is not with us in the flesh, but has entered into his reward, we can no longer do so. We have been glad to look to him for the precious "meat in due season" and for pastoral counsel through THE WATCH TOWER, SCRIPTURE STUDIES, etc. We believe him to have been God's faithful steward in supplying us with food from the store-house of God's Word.

When we think of the confusion in which we were before reading the STUDIES IN THE SCRIPTURES, and of the effect of these upon our hearts and lives, we testify that through the noble sacrifice of our late Pastor on our behalf, we have been led to a deeper reverence and love for God and an ever-increas-

ing faith in and love for the Bible, as God's inspired Word; to a stronger desire to be more God-like in thought and word and deed; to a fuller consecration of our lives to do the will of God and to be used in His service; to a greater love for the brethren in Christ and for the world of mankind; and to an intelligent appreciation of God's plan as revealed in his Word.

We desire to express our confidence in the wisdom of our late Pastor in selecting an Editorial Committee to carry on the good work, and rejoice in the great privilege which is yours in serving the household of faith. We convey to you our sincere Christian love and confidence, trusting that the Lord may continue to use you as faithful stewards in the interests of his people. We have full confidence in the Lord, and know that he who has led us thus far will lead us to the end; and with faces Zionward, we resolve to stand closer together in love, unity, humility and faith, under the Captain of our salvation.

Yours in the glorious hope of the High Calling of God in Christ Jesus, MELBOURNE ECCLESIA.—Australia.

WRITTEN PARTLY BEFORE AND PARTLY AFTER BROTHER RUSSELL'S DEATH

DEAR BROTHER RUSSELL:—

Christian love and greeting in our Lord and Redeemer! My desire in writing is to thank the Lord for your ministrations in spiritual things. How gloriously beautiful the truth is, in letter and spirit, as you portray it both by word and example! We thank God for you, and feel our own shortcomings, weaknesses, imperfections, and oh, such inability to perform the desires of the new mind!

Every test and trial is a special one along the line of patient endurance and love, and we fear and abhor the thought of allowing anything like a Judas spirit to lodge in our minds. We feel it so difficult to endure patiently, uncomplaining, what God sees fit to permit. The blessedness of our Advocate is very precious. "He knows, and loves, and cares. How true it is that the flesh wishes to rise from its condition of reckoned deadness!

* * * *

My heart is too full—I can write no more, having heard of the glorification of our beloved Pastor! Oh, we bless the Lord for his marvelous life, and earnestly crave of the Lord a greater measure of his spirit of Christ-likeness! My prayer to God is to "prefer to be where the Lord prefers me to be!" May our gracious God and Father and the Lord Jesus Christ our Advocate bless and keep God's children in the faith to the end! I am

Your sister by His grace, MARGARET BODDEN.—Scotland.

"A MAN AFTER GOD'S OWN HEART"

DEAR BRETHREN:—

We greet you, dear brethren in the Anointed, assuring you that we are not one whit behind the various classes and brethren over the known world with regard to the departure of so noble a man after God's own heart. Brother Russell's character and influence knew no bounds—"the man of God," the under-shepherd of God's sheep, and our loving Pastor. Truly our hearts, like others, were disposed to shed tear drops, and though sighs of sorrow throb our hearts, yet we are confident that he has done his part and now has received his glad "Well done" from the Master's own lips.

How he and Brother Paul must be shining lights of our God! Believing that those to whom the work is now entrusted will continue under the guidance of the holy Spirit to the completion of the harvest, we will endeavor to continue our earnest prayers for you, and all the ecclesias of God in Christ, until the fruition of our hopes is reached.

GATUN ECCLESIA.—Canal Zone.

"LITTLE FLOCK" WILL NOT BE MISLED

DEAR BRETHREN:—

We realize with you that there is work still to be done in the "harvest" field, and we rejoice in the preparation which "that faithful servant" left for the continuance of THE WATCH TOWER for our spiritual nourishment. (Isaiah 21:6)

Seeing with what carefulness Brother Russell handled the Lord's work, we cannot do otherwise than remain loyal supporters of this work, until the waters are fully divided and we have done all the Lord has for us to do.

We rest assured that the "little flock" will not be misled, but will receive the meat in due season; for it is written (Isaiah 62:12), "A city not forsaken"; again (Matt. 28:20), "Lo, I am with you always, even unto the end of the age." Therefore it behooves us to heed the Master's admonition (Rev. 2:10), "Be thou faithful unto death"—faithful to our covenant vows, and to do all we can both spiritually and temporally for the furtherance of the cause, in righteousness and love.

So be assured, dear Brethren, you have our prayers, our sympathy, and our love as never before, and we shall esteem it a privilege to coöperate with you as we may be able. Pray for us. With much Christian love,

Your brethren in the one hope of our calling in Christ Jesus. EVERETT ECCLESIA.—Wash.

WILL ASSIST THOSE LEADING IN THE VAN OF TRUTH

DEAR BRETHREN:—

The class here has passed a resolution to be forwarded to you to this effect. Assuring the SOCIETY of our sincere determination of loyalty to the truth to the best of our ability, and that we will assist in every way possible those responsible for and leading in the van of truth, in the harvest work and the smiting of the waters of Jordan, we cease not to pray for the colaborers and that the divine blessing may be with you.

In the name of our Lord and Master,

THE CLASS AT TOOGOOLAWAH.—Australia.

A WORD OF EXPLANATION

Some time before his death Brother Russell arranged to have a set of fifty phonograph records made of the choicest old fireside tunes, many from the MILLENNIAL DAWN HYMNAL, and on the reverse side a short talk by himself explaining the doctrinal points of the hymn. It was his thought that a large number of these should be prepared and sold to the five and ten-cent stores, expecting that they would have a wide sale and awaken in the minds of the righteously disposed a desire for spiritual things. Brother Russell was always alive to use every channel possible to send out the light and truth and each of these talks is a gem itself.

Friends who knew of his plan urged him to have the Bible Talks recorded in his own voice. This he did; but owing to his rapidly declining strength, it was later found that his voice was not strong enough to make a good record.

Brother Russell then thought to have them re-recorded by the gentleman who made the CREATION DRAMA records so great a success. Our Pastor's death, however, upset these plans.

The brethren interested in the Angelophone Company, believing that Brother Russell's friends would be very glad to have even so weak a record of his voice, continued to carry out his instructions so far as possible. Some of the friends who purchased the records, not understanding why Brother Russell's voice was so weak and low, and thinking the manufacturer at fault, complained. Others who purchased the records write that they are so well pleased that they would not be without them for a thousand dollars, if they could not secure another set. We believe that many more will take this same view when they understand all the circumstances.

In the March 1st TOWER we mentioned the fact that the Angelophone Co. is now going out of business. However, as they still have about five hundred incomplete sets of these records, and about two thousand machines, they are prepared to fill orders as long as the stock lasts. The machines have given general satisfaction, and play records of any make.

ANGELOPHONE HYMN BOOKS

The Angelophone Co. had prepared an attractive booklet containing the above mentioned fifty hymns with music, and an appropriate talk by Brother Russell on the reverse side of each page. These have been turned over to us. Some of the friends have found them specially appropriate for public services, occasionally presenting a copy to one who might show special interest. Two styles: Limp cover, 5c each; stiff cover, 10c each, postpaid.

VIEWS FROM THE WATCH TOWER

CORROBORATIVE EVIDENCE THAT MESSIAH'S KINGDOM IS AT HAND

"TIMES OF THE GENTILES" HAVE ENDED

The Watch Tower, from time to time, has set forth the proof that the "Times of the Gentiles" have ended; that the monarchs of earth have had their day, and that Messiah's kingdom is at hand! We submit herewith some corroborative proof.

From a legal viewpoint, the period of the Gentile dominion ended with October, 1914. Speaking in plain phrase, the world there came to an end! True to the words of the great Master, "The nations were angry, and thy wrath is come!" (Revelation 11:18) At the very end of the Gentile times the nations became angry and began to war with each other, and the great storm of destruction has increased in its fury even beyond the imaginations of men. The loss of human life and earthly treasure has staggered the world. The war still spreads, and without doubt will involve all the nations to a greater or less extent.

Looking down to this very day, the Prophet of the Lord said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) Gradually, but surely, the present kingdoms of earth are being broken into pieces. Each day some explosion further weakens the walls of the present order of things, and soon the entire structure will fall with a great crash; and upon the ruins thereof will be erected the kingdom of righteousness, under the supervision of the great Messiah, and this kingdom will stand forever.

REVOLUTION IN RUSSIA

The Russian monarchy has fallen, no doubt never to rise again! With startling and dramatic rapidity the change came—almost in one day. However, we do not understand that the revolution in Russia is a fulfilment of the prophetic statement made by our Lord concerning the great revolution that is to follow the world war; but it shows the tendency of the people, and their determination no longer to be dominated by autocrats, aristocrats or tyrants. When the rulers discover that they are losing their power, there will in all probability be an effort made to bring about peace, and there will probably be some make-shift proposition brought forward and adopted. But when all shall say, "Peace and safety, then sudden destruction cometh upon them, and they shall not escape."—1 Thessalonians 5:3.

Even the worldly-wise see that this must be the inevitable result. An editorial writer in one of the leading New York dailies says:

"The revolutions are not going to be confined to Russia. Hollweg sees and says that there is a new freedom coming for Germany as well as for Russia.

"France has long had her freedom, but will undoubtedly progress further in the direction of Socialism.

"The revolution in England will be as complete as elsewhere, but probably not spectacular or violent. The English people accomplish their revolutions, as they do everything else they undertake, in a stolid, undemonstrative way, but they accomplish them just the same.

"If Russia was an autocracy, England was an aristocracy. Everything in England has been for the benefit of the ruling or aristocratic classes. These aristocratic classes had a trust—a control in politics, in land-ownership, in tax-exemption, in social recognition, in all kinds of benefits and privileges.

"The mass of the people were reduced to the point of penury, and were leaving the British Isles in droves in order to find elsewhere the opportunity which they could not secure at home.

"This Aristocratic Trust operated according to the accepted methods of the trust and absorbed into the trust any man who showed exceptional ability or accumulated formidable wealth, ennobling him, making him a knight or a baron, and so aligning him and his influence and power with the aristocracy, instead of with the people, from whom he came and with whom he should have naturally been in sympathy.

"Thus the Aristocratic Trust perpetuated its privileges and fortified its position. It rode the masses almost as cruelly as did the French aristocrats in the years that preceded the French Revolution.

"No doubt that situation will be destroyed, and probably has been destroyed. The people of England will never be content to go back to the conditions that prevailed before the war.

"How much further the revolution will go is a question. If the war continues long enough, and the people of the various countries become sufficiently resentful at their rulers, we will have revolutions of riot and revolutions of repudiation—revolutions which will set up new governments and refuse to be bound by the obligations which the old governments incurred.

"There ought to be a revolution in Germany as well as in Russia and in England, and there probably will be."

REASONS FOR GENERAL REVOLUTION

The time will come, and that ere long, when the peoples of the warring nations will awaken to the fearful condition brought upon them by the war. Soon they must realize that the able-bodied, wealth-producing men have been either killed or else rendered practically useless by the long and dreadful conflict; and the cost of living has greatly increased and is likely to go still higher; that their opportunities for earning money have greatly decreased; and that added to this will be the great burden of taxation created by the war. Revolution, repudiation and destruction are certain to follow.

TOO LARGE FOR HUMAN MIND TO GRASP

The Chicago American recently published, editorially, the following figures concerning the debt now upon the nations of Europe as a result of the war; viz:—

"The total debt of the war in Europe is now one hundred twenty thousand million dollars ($120,000,000,000). This means that in the years to come, barring revolution and repudiation of debts, the people of Europe already harassed, half starved, killed and wounded in millions, must carry on their backs an appalling debt of $120,000,000,000.

"The interest on this amount, at only 5%—and most of it was borrowed at a higher rate—amounts to six thousand millions of dollars every year.

"The people of the warring nations must pay this six thousand millions every year—six times the total national debt of the United States at present; and after they have paid the six thousand millions of dollars a year in interest, they will still owe the one hundred and twenty thousand millions."

These figures represent a condition too enormous for the human mind to fully grasp. But by way of aiding the mind in this respect, we call attention to the fact that —according to the best information obtainable—twenty thousand million persons have lived on the earth during the six thousand years from Adam's day until now; thus a war debt of $120,000,000,000 is equivalent to $6 per head for every man, woman and child that has ever lived. It is hardly necessary to suggest that revolution and repudiation of this great debt will naturally follow.

WHO ARE RESPONSIBLE?—KINGS OR CLERGY?

The common people have not of their own choice made this enormous debt. It was not the common people who sought the war. Of the millions that have died upon the battle-fields, and the millions of widows and orphans that have wept at home, not one of them has had a voice in determining whether or not the people should go to war. The kings and rulers have prepared for war, and have sent their subjects forth to war without even asking their consent. The kings from time immemorial have claimed to rule by divine right, and that therefore whatever action they would take, whether for war or for peace, would be right. It has long been a part of the unwritten laws of these nations that "The king can do no wrong."

But back of the kings there is another class of men who are even more responsible, and therefore more reprehensible; namely, the clergy class! For more than fifteen centuries these, as the spiritual advisers of the kings of Europe, have told them that they—the kings—rule by divine right. These clergy have supported their kings and rulers without regard to whether they were right or wrong. The clergy have shielded themselves behind their pious garbs and encouraged, advised and abetted the kings in their unrighteous and murderous work. The day of retribution is at hand, and God's wrath will fall upon both kings and clergy.

THE KINGS VERSUS THE PEOPLE

Charles Edward Russell, a writer of national fame, through the public press, recently said:

"The kings of the earth conspire to keep monarchy still throned. The people of the earth arise and kick all these devices into forgotten fragments.

"One of the most colossal of these astute plottings

went to pieces when the Russian people got tired of the fantastic yoke of the king business and cast the thing far from them.

"Ever since that day in July, 1789, when the Bastille fell in Paris, there has been a royal trade union to keep the kings on their jobs.

"Whatever their countries might be forced to do, or seem to do, after that, all the kings of Europe have been bound together by a secret alliance and the ritual of their trade union.

"One way to promote trade interests and keep the jobs was to link up the various thrones by carefully made marriages.

"Hence the German rulers, having an over-supply of princelings on hand, started in early upon a deliberate, fixed policy to Germanize Europe.

"After a century of that policy the result is seen in the fact that every king of Europe is either a German or has much German blood in his veins.

"Wherever an heir to a throne has been sighted as approaching the marriageable age a German has been picked out for a consort.

"To mention only a few of the achievements, the king of England is a German. For generations German has been the household language of the British royal family. Queen Victoria spoke English with a marked German accent; German was her native tongue. Even Edward VII. was not perfectly at home in the language of the country he ruled.

"Three members of the British royal family are now bearing arms against Great Britain, because they are German princes as well as British, and their German allegiance naturally seems first to them.

"The queen of Belgium is a German. The queen of Holland is of German descent and is married to a German.

"The poor little man just taken by the scruff and lifted from the throne of Russia is seven-eighths German. His empress, who had to be hidden from the indignant Russian populace, was one of the vast army of German princesses that have been distributed about Europe.

"The king of Italy is largely German. The king of Spain is also one of the Hapsburgs.

"The queen of Greece is the Kaiser's sister. It was the German Queen of Greece that ruined that country in the interest of Germany.

"She kept Greece from observing its treaty with Serbia; kept it from its obvious policy, which was to join the allies; and finally drove its king to plunge it into its present state of pitiable wreckage.

"It was the German empress of Russia that led and inspired the pro-German party there through the most astounding drama of intrigue, treachery and betrayals that was ever known among men.

"All the time that the government of Russia was pledging faith to the allies and the soldiers of Russia were ostensibly fighting on that side, the real and unseen power behind all this was working for Germany.

"It was the pro-German party that armed the Russian troops with sticks and crowbars for guns, provided their cannon with ammunition that fitted German artillery, but not their own, sent them to destruction or defeat, surrendered them by the thousands, and soaked the soil of Poland with their blood, needlessly sacrificed.

"The extent of this colossal treason staggers the imagination and makes all the fiction in the world look tame. It has greatly prolonged the war, cost hundreds of thousands of lives, wasted millions of treasure and laid upon the patient people a burden under which they will stagger for generations.

"All for the sake of the Hohenzollerns and the supremacy of the kings.

"Russia has awakened from its monarchial trance. A democracy at last, she has now taken her true place with the other democracies, fighting the mad dog of monarchism, now in its lair.

"They sang 'The Marseillaise' in the streets of Petrograd, and at the news all democrats around the world sang with them.

"They had reason to sing. These democrats have left Germany and Austria the only autocrats in Europe. They have made the issue of this war so clear that no longer can either a liar or a coward side-step it.

"It is to be democracy against autocracy, or the people against the thrones.

"The last great struggle, clean-cut, sure, unmistakable —the world for the kings or the world for its people."

BLIND TO MASTER'S PRINCIPLES

The clergy have a great opportunity at this time (were they awake to their privileges) of comforting the people and telling them what this trouble means, and of admonishing them, in the language of the Lord, to "seek meekness, seek righteousness!" They have a great opportunity to point the people to Messiah's kingdom and to teach the principles of love which he taught. But alas, they are unfaithful to the high office which they occupy!

We quote below the words of some of these to show that while they claim to be followers of the Prince of Peace, and pose before the people as the teachers of the message of the Lord Jesus, their words show that they are blinded to the great principles for which he stood.

The Rev. Dr. Newell Dwight Hillis, Pastor of Plymouth Church, Brooklyn, in an address before the Union Branch of the Y. M. C. A. in the Bronx, N. Y. City, on March 25, according to the public press, said:

"I am willing to forgive the Germans for their atrocities just as soon as they are all shot. If you would give me happiness, just give me the sight of the Kaiser, Von Hindenberg and Von Tirpitz hanging by a rope. If we forgive Germany after the war, I shall think the whole universe has gone wrong."

The Rev. Dr. Frederick W. Adams, speaking at the 23d Street Branch of the Y. M. C. A., N. Y. City, said:

"If we enter the war we will be fighting for the ideals of the Declaration of Independence. It is the Christian duty of America to declare war upon Germany."

RULERS THREATENED BY SOCIALISTS

The Socialist-democratic party of Russia, in its official organ, *The Pravda*, published on March 25th a resolution by its Central Committee, inciting the soldiers to leave the trenches and go over to the enemy. This, they assert, will immediately evoke a fraternal response on the part of the Germans, and the war among the nations will promptly collapse, enabling the army and the people to devote themselves to the overthrow of the ruling classes.

FAMINES AND PESTILENCES TO FOLLOW

When our Lord Jesus was asked by his disciples what would be the proof of the end of the age, and the setting up of his kingdom, among other things he said: "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places." We see now a partial fulfillment of this prophetic statement, in that practically all the nations of earth are engaged in deadly conflict. The available food supply is everywhere decreasing and the cost of living increasing, so much so that today there are thousands of persons suffering from hunger, even in America. For a number of years Germany had been able to produce about 35 bushels of wheat per acre. After the war began she was unable to bring fertilizers from South America, with the result that in the first year of the war the land produced less that 25 bushels per acre, and in the second year, the average production was only about 14 bushels per acre.

In 1915 Canada produced 270 million bushels of wheat, whereas in 1916 only 155 million bushels were produced. Food supplies along all other lines, such as potatoes, onions, and other necessities are likewise much less than they were a few years ago.

HOW TO KEEP DOWN HIGH COST OF LIVING

This suggests that everywhere the people will be forced to practise economy. The day of luxury has passed, so far as the present order of things is concerned. Dr. Harvey W. Wiley, the well-known food expert, for many years in the employ of the U. S. Government, says:

"Whether we remain at peace or adventure on war, the Government should take over our food supplies.

"Every family in the country must be able to buy staple foods at fixed prices.

"Already one-tenth of the people of the United States are starving. Such starvation is largely due to stupidity.

"Even today one dollar spent on Indian corn will keep a working man well nourished for one month. Five dollars will supply four weeks' satisfying food for an average family.

"Plain living? Of course! But you may take it from me, the war has killed luxury for this generation.

"Humanity is entering upon such a period of enforced economy as the world has never seen. Europe feels this today. We may realize it tomorrow.

THE BALANCED RATION

"When one dollar can purchase only 50 cents worth of food the man who earns and the woman who spends

must learn what foods furnish most nourishment before they buy.

"Corn bread, corn mush, any one of a hundred corn meal dishes with a baked potato and an apple supply a perfectly balanced diet.

"For children milk is also necessary—one pint of milk per child per day.

HEALTH FOR FOUR CENTS

"I will guarantee to keep any child in perfect health, growth and enjoyment on a daily ration of one-half pound corn meal and one pint of milk a day—cost four cents.

"That plan steals the threat from food wars or railway strikes, and puts the quietus on the question of the high cost of living.

HUNGRY CAN'T WORK

"A hungry child cannot be good; neither can it work or study properly.

"My household of four makes four dinners from a five-pound roast, changing to a chicken on Sunday. The rest of our diet is fruit, potatoes and cereals. We work hard and are never ill.

"My farmer, who earns one-twentieth of my wages, spends not less that five times as much per person on food for his household.

PREJUDICE A FACTOR

"My corn meal mush costs six cents a pound; his breakfast cereal sells for 25c a pound.

"I offered to supply his corn and wheat free.

"'No thank you,' said he, 'my wife wouldn't stand for it. If we ate as you do, all the neighbors would make remarks.'

"There lies the chief reason for the high cost of living—prejudice and fashion."

A WORD TO THE WISE

In view of the present conditions, we suggest to the friends of the truth that it would be well to begin the practise of economy along the lines suggested by the above food expert, and to lay in a supply of plain foods, such as corn meal.

The facts coming from every source present a very dark picture, if you view it only from the standpoint of the world; but when we take the Lord's standpoint, it rejoices our hearts, because we see that the present unrighteous institutions of the earth are going down in the worst time of trouble the world has ever known, and that this marks the hour of deliverance for the last members of the body of Christ and the early establishment of Messiah's kingdom, which will bring peace and comfort, happiness and plenty, health and joy to every one who loves righteousness and will do righteously.

MESSIAH'S KINGDOM IS HERE

Let us, therefore, who are "children of the day," while we yet have opportunity, tell the people the glad tidings of the blessings which are so near at hand! This is the time for God's people to declare the day of his vengeance; that is to say, to point out to the world that this great trouble upon mankind is God's vengeance upon the selfish and wicked institutions, and that the fall of "Babylon" and all systems of unrighteousness, which soon must take place, will make way for the deliverance of the people from the thraldom in which they have been held for centuries. This is the time above all times for Christian people to comfort those who mourn and who desire to be taught the meaning of present events.

We urge the dear brethren everywhere, therefore, to be zealous and active in the promulgation of the glad tidings of great joy. "Then look up and lift up your heads, for your deliverance draweth nigh!"

JESUS ANOINTED AT BETHANY

[This article, excepting the first paragraph, was a reprint of that entitled "A Bottle of Spikenard, Very Costly," published in issue of April 1, 1899. The first paragraph was a reprint from article entitled "Perfume Very Precious," published in issue of April 1, 1905. Please see the articles named.]

SOMETIME, SOMEWHERE, EACH FINDS GETHSEMANE

"In golden youth, when seems the earth
A summer land of songs and mirth,
And not a shadow lurks in sight,
We do not know it, but there lies,
Somewhere, veiled under evening skies,
A Garden all must sometime see,
Gethsemane, Gethsemane!
Somewhere his own Gethsemane!

"With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds afar,
We laugh and say, 'How strong we are!'
We hurry on, and hurrying go
Close to the border land of woe,
That waits for you and waits for me;
Gethsemane, Gethsemane!
Forever waits Gethsemane!

"Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt-font of tears,
The Garden lies; strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

"All those who journey, soon or late,
Must pass within the Garden's gate,
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
'Not mine, but thine,' who only pray,
'Let this cup pass!' and cannot see
The purpose in Gethsemane.
Gethsemane, Gethsemane!
God help us through Gethsemane!"

JESUS WELCOMED AS KING

[This article was a reprint of that entitled "Hosanna in the Highest," published in issue of March 15, 1905, which please see.]

JESUS THE SERVANT OF ALL

[This article, with the exception of the paragraphs printed below, was a reprint from article entitled "I Have Given You An Example," published in issue of April 1, 1899, which please see.]

The scene of today's lesson was the "Upper Room," and the occasion the anniversary celebration of the Jewish Passover supper, on the beginning of the 14th day of Nisan—which day ended at 6 P. M. on Friday. The preparations had been completed during the day for observance of the type, instituted the night before Israel's departure from Egypt; and as the Master sat down with the twelve to eat the supper, he spake, saying, "I have greatly desired to eat this Passover with you before I suffer."—Luke 22:15.

The Passover lamb typified "the Lamb of God," our Lord Jesus, and the eating of it pointed to the fact that the followers of our Lord throughout the Gospel age would feed in their hearts upon the Lamb of God, thus by faith appropriating to themselves the blessings secured to them through his death; "For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast."

But inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should after this cease to be observed. Hence it was that Jesus, following this last typical supper, established the Memorial supper of unleavened bread and fruit of the vine, which symbolized his broken body and shed blood.

LACK OF HUMILITY CAUSED LOSS OF GREAT BLESSING

The apostles, doubtless still filled with enthusiasm from the remarkable events of the week, were at a loss to understand the sadness of our Lord. Had they not witnessed the feast in the home of Lazarus, Martha and Mary, and the breaking of the alabaster box of costly ointment upon our Lord? Had they not witnessed his triumphal entry into Jerusalem amid the plaudits of the people, who exclaimed, "Blessed is he that cometh in the name of the Lord! Hosanna in the highest"? They had heard the Pharisees ask Jesus to put a stop to the demonstration, and the Master's reply that if the people should hold their peace the very stones would cry out. (Luke 19:40) To fulfil the prophecy (Zechariah 9:9) there must be a shout, and there was a great shout.

Moreover, had not the whole city been in commotion? And had they not accompanied the Master into the Temple and witnessed his driving of the money-changers therefrom? And when the Pharisees, Sadducees and others tried to confuse Jesus, they had observed how wisely he had turned all their arguments upon themselves, so that they dared not ask him any more questions, fearing lest their position would appear all the more untenable.

These thoughts, added to the one that the kingdom was approaching and that places would be apportioned, were uppermost in their minds and were no doubt partly responsible for the rivalry which sprang up among them, as a result of which, when they came to the upper room, they had not the humility of mind to take thought of serving either the Master or one another. It was the custom of the well-to-do Jews to have a servant to minister to the comfort of the guests; but there was no servant present on this occasion, and none of the apostles had the humility of mind to offer to be the servant. How great a blessing was thus missed by these disciples! And what a remarkable opportunity was thus afforded the Master to teach a lesson in humility!

"HAVING LOVED HIS OWN, HE LOVED THEM UNTO THE END"

Apparently our Lord let the situation progress to the full. He waited until supper was being served (not ended, as in our Common Version); then, arising from the table, he laid aside his mantle and secured a basin and a towel. Girding up his garments so as not to interfere with his movements, he began to wash their feet.

We can well imagine the surprise of the apostles as they watched the procedure, noting the Master go from the feet of one to the feet of another, as they extended from the couches upon which the apostles reclined.

The account of today's Study opens up by declaring, "Having loved his own which were in the world, he loved them unto the end." Truly, as Jesus himself said, "Greater love hath no man than this, that a man lay down his life for his friends"! Again, he said, 'I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." The tender care he had for his sheep, and the untiring zeal which he manifested in their preparation for future service, was fast consuming his vitality. On the cross the pouring out of his life was fully completed. "He poured out his soul unto death"!

The washing of the disciples' feet by our Lord was a sharp reproof for their neglect to wash his feet and the feet of one another. Doubtless they were very silent for a time while the service proceeded. The lesson was having the designed effect; but the Lord's words to Peter, "What I do thou knowest not now, but thou shalt know hereafter," clearly show that the depth of the lesson could not be fully appreciated at that time.

Nevertheless Peter protested, saying, "Thou shalt never wash my feet!" The noble Peter had too much reverence to wish the Lord to be his servant. But when Jesus said, "If I wash thee not, thou hast no part with me," this thoroughgoing, whole-hearted disciple urged, "Lord, not my feet only, but also my hands and my head!" But the Master explained that "He who hath been bathed hath no need except to wash his feet."—V. 10. Diaglott.

The intimation was that as St. Peter had bathed, which was in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season, he now merely needed the rinsing of his feet, the cleansing of the members that came into close contact with the dusty highways of that time.

THE HEINOUS SIN OF JUDAS

The last six words of Verse 10, "Ye are clean, but not all," referring to the foul conspirator Judas, clearly show that our Lord also had in mind another cleansing, a much higher one, of which this washing of their feet and their previous bath were but the figures—"the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."—Ephesians 5:26, 27.

Although our Lord Jesus "knew who should betray him" (V. 11), and that Judas had already bargained with the chief priests, and was merely waiting for the opportune moment to carry out his malevolent design, yet Jesus did not pass him by, but washed his feet with the others.

None but Judas understood the reference to himself, or the subsequent words recorded in Verses 18, 26-28—these, however, not being a part of today's Study. Although our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty—"He that eateth bread with me hath lifted up his heel against me" (Psalm 41:9)—none of these things moved the arch-betrayer, none appealed to him in such a manner as to change his wicked course.

Thus Jesus explained that it would be one of his own chosen twelve who would betray him—one of those who would later dip with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. All this signified a very heinous breach of friendship. It was most sad to contemplate that the traitor should be one who had been a bosom friend and disciple.

"'Unto the end!' Thine own?
O dear and blessed Master! Can it be
That, nevermore alone,
Our weary hearts may dwell in peace with thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in heaven we shall with thee abide!"

THE CHRISTIAN'S DUTY IN TIME OF WAR

Factories and business houses throughout the United States are circulating amongst their employees a petition, usually in the following form:

> "As an American, faithful to American ideals of justice, liberty and humanity, and confident that the Government has exerted its most earnest efforts to keep us at peace with the world, I hereby declare my absolute and unconditional loyalty to the Government of the United States and pledge my support to it in protecting American rights against unlawful violence upon land and sea, in guarding the Nation against hostile attacks, and in upholding international rights."

Numerous WATCH TOWER readers are asking advice as to the signing of this paper. Our answer is that every resident of America should be faithful to the ideals of justice, liberty and humanity, and should exert his most earnest efforts to keep the peace; and as between the United States and any other government on earth, his loyalty should be to the United States Government; but when it comes to a Christian pledging his unconditional support to the protection of American rights on land and sea, that would mean pledging himself to take up arms and actively engage in war. The question then arises, What is one's duty under such circumstances?

We answer, There is a difference between the duty that devolves upon one who is not a Christian and one who is a Christian. In both Catholic and Protestant churches are found some Christians. But the mere fact that one belongs to some church denomination is not evidence that he is a Christian. Many nations claim to be Christian, but there is no Christian nation on earth, for the reason that there is no nation in which every person claims to follow Christ. Many of those who claim to be Christians disregard the teachings of Christ. This applies equally to the clergy and laymen. The clergymen throughout the country are urging their parishioners to join the army, many of them saying, "It is the Christian duty of America to declare war upon Germany."

A true Christian is one who believes that Jesus Christ is the great Redeemer of mankind, and who then makes a full consecration to do God's will; who is accepted by the Lord and begotten of the holy Spirit, and thereby becomes a follower of Christ Jesus. All such are ambassadors of Messiah, the King of Glory (2 Cor. 5:20), to whom the Lord has delivered his message of reconciliation for the world. The Lord has commissioned, or authorized, all such in the following words: "The spirit of the Lord is upon me, because he hath anointed me to preach the glad tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1-3) This applies to every true follower of Jesus who faithfully walks in his footsteps.—1 Peter 2:21.

No Christian could engage in war and remain a Christian; for the reason that Jesus did not engage in war. Jesus declared that he came not to destroy man's lives, but to save them.

If men of the world desire to engage in war, that is a question for them to determine. The Christian well knows that God has permitted this great war to come upon the nations to develop amongst them conditions that will lead to revolution and anarchy, and that every nation that engages in this war will ultimately be involved in the greater trouble. The only advice that we have to give those who are not Christians is that given by the Lord through his prophet saying, "Before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:2, 3.

Whatever question there might be about the duty of a man of the world who does not claim to be a Christian, there is no middle ground for the Christian. He can be true to the Lord and faithful to his consecration vow only by taking one course, viz., a refusal to engage in war. As reasons therefor he should, in kindness and in the spirit of love, yet with boldness, tell those who will hear the meaning of the great trouble now upon the earth, and point out to them the nearness of Messiah's kingdom and the blessings that will follow its establishment. Since he is the ambassador of the heavenly kingdom he should see to it that his time and strength and energy are devoted to peaceful pursuits, and to the declaring of the message of the kingdom of Christ. All this is his vocation.

No Christian should resist the Government with force of arms. If the laws of the land provide for exemption for those who cannot conscientiously engage in war, then the Christian should take advantage of that. If it should come to the question as to whether or not a Christian would shoot his fellowman or be shot, it would be better for him to choose the latter rather than the former. He has made a covenant with the Lord to be faithful unto death, and no one can take his life until God's due time, so long as he is faithful to the Lord. It it bring suffering upon him to take this stand, then he should remember that the Lord promised that His followers must expect to suffer, and that the reward of life everlasting on the divine plane is promised to those who suffer faithfully with Christ unto the end.—Romans 8:16, 17.

IN RE MILITARY SERVICE

Numerous letters are coming to us, asking advice as to what should be done with reference to complying with the statutes of the various States which provide for the registration of male citizens from 16 to 45 years of age. The statutes that are being passed by the various States are similar in many respects, and yet it will be necessary for us to have a copy of each one of these military Acts in order to give specific advice. Where the Act provides that all persons are required to give this information, there would be no good reason for declining to give the same. Where the Act further provides that certain persons are exempt from military service, but must file their affidavit within a certain time and with certain officers in order to be entitled to exemption, we advise that the brethren take advantage of this exemption by preparing and filing the affidavit required by law. It is difficult for us here to give a form that will apply to all States, but if the Act is read carefully the form below can be used in most States, changing according to the terms of the law. We therefore suggest the following form:

State of ————
County of ————

———— (name of person claiming exemption) being duly sworn, on oath says that he is entitled to exemption from military service, for the reason that he is a duly ordained minister; that since the ———— day of ———— he has been fully consecrated to the Lord and His service; that he cannot conscientiously engage in war in any form, and claims his exemption for the reason stated in this affidavit.

————————

Subscribed and sworn to before me this ———— day of ————

————————

All persons who are duly elected elders by a vote of the ecclesia have received a church ordination, and all persons who are fully consecrated to the Lord (Luke 9:23; Rom. 12:1) have received the divine ordination as a minister of the Gospel.—Isa. 61:1-3.

The duty of a Christian is clearly set forth in the Scriptures. There is no middle ground. For him to engage in war would be to disregard the commission the Lord has given him. To refuse military service would perhaps bring persecution; but to engage in military service would be a violation of his covenant with the Lord, and this being true, no one would desire to engage in war, and hence should decline to enlist in the service of the army.

PUBLIC INTEREST IN THE TRUTH INCREASING

That the public is anxious to listen to discourses pertinent to the strange times through which the world is now passing is evidenced by the increasing attendance at the public meetings reported by the pilgrim brethren in the field. And at our larger public gatherings there is also a noticeable awakening. Recently at Boston four thousand people tried to crowd into the leading theater to hear, "Why Do the Nations War?" and at a public meeting at the New York City Temple on the afternoon of Sunday, April 1, about fifteen hundred listened with intense interest to a discussion of the following topic: "Universal Peace—How Can it be Obtained?" It is reported that over eleven hundred were turned away.

We are now conducting a series of lectures in various cities throughout the country. These are opened by a largely advertised public meeting by our President, or some other brother especially suited to public discourse, and followed by other Pilgrim brethren of ability. The results have been very gratifying, and the urgent invitations for fresh series are coming in so rapidly as to necessitate the extending of Brother Rutherford's appointments several months in advance.

We rejoice that the Lord's blessing is resting upon the proclamation of the truth, and to know that there are still many hungering and thirsting after righteousness. How glad we are to be ambassadors of the One who is able to supply that which satisfieth the hungry and thirsty!

More and more does the truthfulness of the prophetic utterances of the words of the Lord impress itself upon our hearts as we "behold a famine in the land—not a famine of bread nor a thirst for water, but of hearing the words of the Lord." (Amos. 8:11) No doubt many more hungry hearts will accept the blessed message of the kingdom as we advance closer to the time when "no man can work." In view of the perilous times before us and the wonderful opportunities brought about by the approach of the great cataclysm, it behooves all the ambassadors of Christ, the heralds of the fast approaching kingdom, to be zealous, to be fully awake and doing with their might what their hands find to do, before the night fully settles down, remembering that "he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

A TIMELY WARNING

In a recent issue of THE WATCH TOWER we called attention to the danger that might result to the brethren by having the names of the Secretaries of the various ecclesias published. The following letter, which is a sample of many we are receiving, proves the wisdom of the warning:

WASHINGTON, D. C., March 30.

"DEAR BROTHER RUTHERFORD:—Your recent warning in THE WATCH TOWER against the publication of the of Class Secretaries was well-timed and necessary. Some publication erroneously gave my name as such for the ecclesia here, and I have been kept busy of late with letters from unknown friends who desire me to serve them in various ways, but do not even enclose stamps for reply, or seem to appreciate the reliability of information or assistance furnished by me. I enclose herewith pernicious literature received from a pernicious person who must have obtained my address in the way mentioned.

"Your brother in Christ, E. H. T."

The friends from numerous classes are sending us samples of literature which have come to them recently, some addressed, "Esteemed Friends," or, "Dear Friends," or "Dear Friend in Christ." This literature begins as though it were written by a Bible Student, and winds up by soliciting money and urging that contributions be sent to the person named on the literature.

Through the columns of THE WATCH TOWER warnings

have been frequently given against various frauds that have been attempted upon our readers, and we shall continue to give this warning. We suggest to the brethren that when they have any doubt about literature that is sent them, they write and send it to us. We will be glad to render any assistance we can. At the same time be assured, dear brethren, that any literature that solicits money, either directly or indirectly, is not sent by the SOCIETY, nor approved by the SOCIETY.

Truly the warning that Brother Russell gave in THE TOWER of November 1st, 1916, under the caption, "THE HOUR OF TEMPTATION," was very timely.

As the following words of St. Paul applied to the church of Ephesus, so they apply with equal force to the church now: "After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away followers after them." We suggest to the friends, therefore, that all literature coming to them which speaks unkindly of Brother Russell be consigned to the waste-basket.

SOME LETTERS OF INTEREST

PRAYERS AND COOPERATION TO EXTENT OF ABILITY

DEAR BROTHER RUTHERFORD:—

Permit me to express my love for and my confidence in you. I have a hearty sympathy and love for the harvest work, and you shall have my earnest prayer and co-operation to the best of my ability in finishing what dear Brother Russell prosecuted so faithfully for so many years.

There is a little matter I believe I should mention to you. I have in the past given away to a few of the friends, and in a few instances recommended, some books of Murray's and Fosdick's. As I see it now, I believe I did wrong in doing so. I have always acted on the Bible statement, "Despise not prophesyings; prove all things, hold fast that which is good." While this is still true, yet our Lord said that in the end of the age, he would make his wise and faithful servant steward over all his goods, to give his household meat in due season; and I believe if we give heed to the Bible itself, and to the helps God has provided through that servant, and depend upon God to use his holy Spirit to guide us into all truth, as he promised, we shall not want for spiritual instruction. We will not need anything else, for other teachings are always more or less mixed with error. In the future I will confine myself to the pure message, and recommend the same to others.

With continued prayer for your success in guiding the work of God, and for your own blessing, I am

Your fellow servant in Him, DANIEL TOOLE.

Our Reply

DEAR BROTHER TOOLE:—

Your letter of the 22d is before us. We thank you very much for it. We rejoice with you that you now see that such distribution of the books mentioned by you could hardly be in harmony with the Lord's will as we understand it, and that you appreciate the fact that the Lord has made provision for the household of faith in giving "meat in due season" through his selected "wise and faithful servant." The basis for our faith in the glorious prize set before us is a knowledge of the Lord's Word, and a clear understanding and appreciation of the same and a reliance thereupon. We never understood the plan of God until he was pleased to give it to us through the interpretations of his servant—our dear Brother Russell. If we would maintain our faith and increase it, it would seem absolutely essential that we abide by the food the Lord has supplied, and we are certain that we can be a greater help to the dear brethren everywhere if we confine ourselves to the spiritual food provided of the Lord through this channel. To search for spiritual food elsewhere is equivalent to saying that the Lord did not provide that which is sufficient through his chosen servant, and upon careful consideration we know that none of the fully consecrated would want to say this.

We are glad to hear you say, "In the future I will confine myself to the pure message, and recommend the same to others." Abiding in the Lord, and his message abiding in us, we are sure we can be of greater help to his sheep as we strive to minister upon them as his willing bond-servants.

We are in a time of great peril, and we all do well to take heed to the warning our dear Pastor left us in his last message to the church. We may expect, as he stated there, that some will arise seeking to draw followers after them, and our duty to His people as representatives of the Lord and of the SOCIETY, is to encourage them as much as possible to stay close to the Lord's message. In ourselves we can do nothing, but we can do all things through Christ Jesus, who strengtheneth us. But to have his strength we must be in harmony with His way of doing things.

We appreciate your words of encouragement and your prayers, and assure you that you have ours. May the Lord continue to bless you and all of his dear people, and to give us all the needed strength in this hour, to hold fast that which we have gained. The blessings of the Lord be with you.

ANGELOPHONE BLESSINGS—"DEAD, YET SPEAKETH!"

DEAR FRIENDS:—

I wish to assure you of my continued loyalty to the Lord and the Truth, and I shall endeavor to co-operate with the SOCIETY in every way possible in the further smiting of the waters of Jordan. My recent experiences since the death of our Pastor seem to have been very similar to those of the dear friends everywhere, as I note from THE WATCH TOWER.

I was shocked beyond measure at our Pastor's death. I went immediately to my room, and dropping upon my knees, told the Lord how sad and bewildered I felt, and that I could hardly understand why our Pastor should be taken so quickly and unexpectedly, but assuring the heavenly Father, however, that I was perfectly resigned to his will in the matter, knowing that he knew best. I told the Lord that I had no desire to turn away, but that I would endeavor to go forward resolutely and give greater diligence, if possible, to make my calling and election sure. I further thanked him for the many blessings that I had received through the instrumentality of this noble servant, and that while we shall see his face no more in the flesh, we still have the precious truths from his pen that we may continue to feast upon.

We read, "By the sadness of the countenance the heart is made better," and as we sorrow—"not as others," however—may we be drawn closer to the Lord.

I wish to relate, further, a recent experience that has been such a joy and blessing to us. About the time of our Pastor's death I ordered a cabinet style Angelophone and 50 hymn records and some of the song books.

These reached us in perfect condition only 3 or 4 days ago, and oh, what a feast we have already had! I just can't express the joy we have experienced in listening to hymns and the hymn-talks—especially the latter.

Why, dear friends, we, so to speak, have Pastor Russell now in our parlor. Any time we want to have a little sermon, we have only to go and put on a record and start the machine, and it is just like hearing him in an auditorium, only we can't behold his face. I just couldn't help but think of the Scripture, "He, being dead, yet speaketh." When we reflect that this was one of the last of our Pastor's labors, how glad and thankful we are that God has added this blessing also!

Please accept our heart-felt sympathy as we realize that those of the SOCIETY who were so closely associated with our dear Brother Russell will doubtless feel the parting more keenly than we who are more distant. Asking an interest in your prayers, and assuring you that we remember you at the Throne of Grace, I remain,

Yours in the Faith once delivered to the saints,

W. H. BURCH.—*Ill.*

CLASS EXTENSION WORK ENCOURAGED

DEAR BRETHREN:—

Remarks in a recent number of THE WATCH TOWER concerning certain brethren OFFERING their services to other classes, upon payment of expenses by the classes served, has suggested that it might be well to get your opinion concerning a certain practise here.

For a number of years our class has been sending elders to nearby classes. This we are doing at the invitation of the classes referred to, so that it seems to me that the case here is different from the one mentioned in THE TOWER. However, we would like to get your opinion as to whether you think this a wise practise. Some of the places we serve every Sunday, others three times a month and others once a month.

Yours in Christ, A. L. SEELEY.—*Ill.*

Our Reply

It is not the purpose of the article in THE WATCH TOWER to curtail in the slightest the opportunities of the brethren to serve other classes, when the classes invite the brethren to come. As we understand it, the brethren of your Ecclesia serve the nearby classes at the request of those classes.

There has for some time been a growing habit among certain brethren desiring to make a trip through the country to write the classes along the way advising them that they would serve on certain dates, provided the classes pay their expenses; in other words, this is a polite way of inviting the friends to defray the expenses of a trip, thus indirectly solicit-

ing money from the brethren. This is contrary to the policy of the SOCIETY, and the purpose of putting the notice in THE TOWER was to advise the friends that the SOCIETY does not encourage or approve such action.

The SOCIETY has always encouraged the Class Extension Work, and will continue to do so, and when a class in any community invites a brother to come and serve, it is entirely proper that the brother accept. The SOCIETY is pleased to see all the dear brethren actively engaged in the service.

PASSED V. D. M. QUESTIONS ON SECOND TRIAL

DEAR BRETHREN:—

I must write and tell you how my heart is rejoicing over the V. D. M. Questions. I have no words to express my appreciation that are strong enough to bring out the glory and beauty that the V. D. M. Questions have brought to my hungering soul. God's wonderful plan has never been so bright and sublime to me as it is now. I am so thankful to my heavenly Father that through the V. D. M. Examination Department, I failed no my first questions. Truly it was God's leading, to wake me up to learn a lesson not to deal with God's Holy Word in a haphazard way!

When the news came to me that I had failed, it grieved my heart sorely, in spite of the fact that I was saying all the while, "The Lord's will be done, not mine." Then I took the whole matter to the Lord in prayer. Truly I can say,

"All the way my Savior leads me,
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?"

And truly he did guide me. Then I prayed in earnest that I might be allowed another trial; for I felt in my heart it was necessary for me to answer those questions if I still stayed in the Pastoral Work. After praying and studying and comparing those questions, then I realized more than ever before the deep wisdom our dear Pastor had regarding God's holy plan, in preparing and sending out those questions for us. I surely have derived much benefit from them, and I want to thank the heavenly Father and the Committee for giving me another chance on the V. D. M. Questions! It certainly did cheer my heart; for now I feel worthy to go into the Pastoral Work.

My heart is filled with gratitude and praise and is overflowing with love for all of God's little ones, and especially those at the Bethel home.

Dear brethren, forgive me for intruding on your valuable and precious time, but my heart was so full of love for the whole world, and because of my passing the examination, that I had to write you.

If my testimony is worth using, use it in any way you see fit, and my name also. I am not ashamed of failing, for the Lord knew it all. May God's blessing rest upon each brother and sister wherever they may be, is my prayer.

'Examine me, O Lord, and prove me; try my reins and my heart; for thy loving kindness is before mine eyes. And I have walked in thy truth."—Psalm 26:2, 3.

Your sister in His grace, MATTIE COOPER.—*Tex.*

WE THANK GOD FOR HIS MEMORY

DEAR BETHEL CO-LABORERS:—

We desire to take this opportunity of expressing to the dear ones of the Bethel family and Brooklyn Tabernacle our love and heart-felt sympathy in the loss of our dear Pastor from fellowship and from the field of service.

We realize that we have lost from our midst one whom we recognize as "that servant" (Matt. 24:45), a brother whose earnestness and faithfulness will ever be an incentive to us who are in the race for the prize of the high calling. In him we were given a most noble example of a Christian in this our day. By his life he attested a purity of character, ever standing firm for that which is right and just in God's sight. Daily did he manifest to us the spirit of unselfishness and self-sacrifice. His love and zeal, not only toward the brethren, but also toward the world, were exemplified in his untiring efforts in propounding the Scriptures in their simplicity and beauty.

But, brethren, we would not mourn, for "we sorrow not as do others who have no hope." We believe he has gone to his reward, there to be associated with our dear Redeemer, and in due time to share in the uplifting of the world of mankind to perfection and righteousness. Precious promises God hath given! 'If we suffer with him, we shall reign with him," and if faithful, "we shall be like him, and see him as he is."

We rejoice with you and with our dear Pastor, knowing that he fought a good fight, and finished his course. We rejoice that we have had the privilege of having such a living epistle—his labors have ceased, but his works remain with us. He has left with us a sweet memory! how this will stimulate our interest, enliven our hope, and enkindle our zeal to so run that we may obtain! We thank God for this memory, and for this hope.

May we each be so strengthened, ever keeping our feet upon the sure Rock, Christ Jesus, that we may eventually win the prize of the high calling, and hear the "Well done, good and faithful servant; enter thou into the joys of thy Lord."

SCHENECTADY ECCLESIA.—*N. Y.*

VOICE WAVES BACK IN TONES MORE MELODIOUS THAN EVER

DEAR BRETHREN:—

We were very thankful for the letter from you, our faithful co-workers, telling us that the work of the WATCH TOWER BIBLE AND TRACT SOCIETY would go on, for we had questioned, "What now will be done?" We praise the Lord for his continued mercies and for the abundant helpers and also for the dear pilgrim brethren; and while we bow submissively to whatever the Lord permits, we pray his rich blessings to rest upon every one of you and keep you strong in faith and as valiant soldiers as now.

Our dear "changed" Pastor still speaks, and that voice that delighted us so much all these years has reached the other shore, and its reverberations, as a holy echo, wave back to us, as it were, in tones more melodious than ever, with high and higher swelling notes—"I love to tell the story of Jesus and his love!" O dear brethren, may it be your theme, and our theme, in glory, to tell this old story of Jesus' love! We are assured that if we live devotedly, we shall die triumphantly.

We have so often wanted to tell you of the wonderful help the dear pilgrims give us every time they come. We had been thinking all along that we were fully awake, but when the last one came we found that we were not. You know how children try to do things when they are in a kind of somnambulistic condition. Well, we are exceeding thankful that the dear Brother came and aroused us, and, as it were, opened the doors and windows of our humble hearts and let in so much more of the precious light and heavenly air than we were used to —all because of drowsiness. But when we got a good draught of this glory air and present light, we, of course, were more awake. And then how we partook of the grand, well-prepared food that he served to us! O we cannot tell you how it did help us, then and ever since!

So we are praising the Lord with renewed vigor, and never want to allow ourselves to do without God's pure air and light, now so radiant, even though it is "early in the Morning." It is the very hour in which our Master said he would "help her"—his church. And oh, so wonderful is the help! We are very grateful for all the good which the Lord sends us by any of you dear messengers. Praise his name!

We are eager to distribute any and all literature you may see proper to send to us for distribution. We note all the admonitions and warnings in THE TOWER, especially the one for Nov. 1, 1916. May the Lord guide and keep us all. With much appreciation, love and sympathy, we remain,

Yours to help all we can in this glorious cause of giving out the glad tidings of great joy to all people.

A WEE BAND AT MOUNTAIN GROVE.—*Mo.*

"THE EARTH TREMBLED—AND FELL"
"LIGHTNING FLASHES FROM THE THRONE"

DEAR ONES OF BETHEL:—

On receiving my TOWER of November 15, how strange it looked, to see on the front cover—"Death of Charles T. Russell," and right under that line—"The Earth Trembled—and Fell"; and next, "Lightning Flashes from the Throne!" O how marvelously the prophecies are being fulfilled!

On hearing of our dearly beloved Pastor's death I was filled both with grief and joy; grief in the thought of what his sufferings must have been, and joy untold in the full realization that he had been ushered with exceeding joy into the presence of his glory and had seen his Master, for whom he had given his whole life, and had heard his sweet, "Well done"!

Oh, the wonderful spiritual illumination and light that have come down to me increasingly from the throne since our Pastor's translation is beyond words to express! I am ready to witness and do [although not fitted to instruct, along the lines of SCRIPTURE STUDIES] everywhere I have an opportunity about "that servant," who fed the household of faith "meat in due season" for 42 years—"The man clothed in linen, with the writer's ink horn by his side."

Oh, the bright shining, as from the East even unto the West, which fills my soul!

The glory and splendor revealed recalls to my mind the June 15th TOWER of 1915, in which was mentioned in an article on Solomon's Temple and the Antitype—that the dedication took place a month before it was completed. There was a suggestion that God's glory might be made manifest to the members of Christ's body—the spiritual temple—before it was quite completed.

I have been a constant reader and subscriber to the precious TOWER since October, 1893. I think you must have my name on Vow list, as I sent it to you twice. I could not well have kept alive my spiritual life without it, I believe. Enclosed find one dollar for 20 Memorial Towers of December 1.

May God continue to bless and direct you, and may he bless the memory of our dear Pastor Russell.

Yours in the Hope, awaiting the glorious kingdom,

FANNIE E. HAZLETT.—*Pa.*

"HOLDING THE HEAD"

DEAR BRETHREN:—

I am writing to you to say that I am dissatisfied with seeing so many beginning to compile Brother Russell's writings, making merchandise out of his work.

If this should go on, there is no knowing where it might end. I don't think that anybody should presume to compile Brother Russell's works but the WATCH TOWER BIBLE AND TRACT SOCIETY. They really belong to the Society. Brother Woodworth and Sister Seibert did some of this, but they turned it over to the Society and it received the benefit of it.

You will understand my view in the matter. I am in sympathy with Headquarters first, under the Lord; all other things come second.

Yours in Him, JOSEPH CLARKSON.—*Pa.*

WORDS OF COMFORT FROM ONE OF THE BETHEL FAMILY

DEAR BRETHREN:—

It seems not amiss that a member of Bethel Family should write a few words regarding the passing "within the veil" of our dearly beloved Brother Russell. We wish to mingle our voice with the abundant testimonials pouring in to us from all over the world, expressing the love, sympathy and loyalty of the dear saints of God.

Surely none realize more the worth of our beloved leader than do those of his own dear family! Surely none loved him more or feel more deeply his loss! To us the shock of his sudden departure was very keen and severe.

But I believe that I voice the sentiments of all the Bethel family, when I say that almost from the very first the unspeakable joy of realizing that our beloved one had entered into the very presence of our glorious King, and had gained his crown of glory, honor, immortality—that he was now forever beyond all power of his enemies to touch him or cause him further pain—almost made us forget our own deep loss.

Are we surprised that one so noble, so worthy, so utterly unselfish and devoted to God and his service, should have enemies? We might be, if our dear Master himself had not had enemies, and of the same class which has persecuted our own dear Pastor. It is sometimes said that a man is loved for the enemies he has. And surely the wrath of our Pastor's enemies, and their venomous attacks upon him, which were so undeserved, only caused his friends who knew his worth to love him all the more. But we are sorry for those who now are unwittingly being used as instruments of the adversary to blind and bewilder honest souls who might see the truth were they not hindered by these "blind leaders of the blind."

We know that it will not be very long until all the blinded eyes will be opened and the deaf ears unstopped. Then how ashamed and humiliated these hinderers of the truth will be! We can afford to be very patient and pitiful and charitable during our brief waiting time. These leaders astray are storing up trouble and sorrow for themselves in the near future. But we are glad to hope that many at least of our dear Brother Russell's enemies will yet repent and turn fully to the Lord. But first their cherished schemes and institutions must fall, in the great world-wide cataclysm now so near. How helpful it might be to some of this class if they would only realize what is coming, and would stop and ask themselves the question expressed by the poet in his description of the mighty storm so near at hand:

"The time of trouble nears, it hasteth greatly—
E'en now its fierce winds stir the world-wide sea;
O when its waves shall swell to mountains stately,
Will its resistless billows sweep o'er me?"

There is a great comfort to the Lord's dear, tried and tempted ones in the prophetic words of inspiration given us by the Prophet of God: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) Let us, then, be of good courage—our deliverance draweth nigh! The rebuke of his people God will soon take away from off all the earth. The Lord hath spoken it! Nevermore can the shafts of malice and envy touch our beloved, glorified Pastor and friend! Is this not cause for great rejoicing, even while we await our "change"?

He will never suffer any more, never again be weary—he was often so weary here, though never a complaint or murmur did he express. I love to think of the ineffable glory of his present wonderful life! I often wonder just what he is doing now, what are his thoughts, what marvelous new glories are constantly revealing themselves to him. How loving of our dear Lord to thus glorify him, to give him such a grand and sweet surprise, when he was expecting further laborious experiences here, still greater pain, weariness and suffering in that dear, tired body—with perhaps at the end a death of violence!

How we rejoice with him and for him, and how earnestly we pray for grace and wisdom from above, that we may walk faithfully in the Master's footsteps of suffering and self-sacrifice, until we, too, shall be called home to share with our beloved Pastor the glory of our blessed Lord and Head!

Your loving sister in Christ, ALICE G. JAMES.

PHOTO-DRAMA POSTCARDS—450,000

Brother Russell, shortly before his death, placed an order with a firm in France to supply us with 450,000 Postcards containing forty choice selections from the famous slides used in the PHOTO-DRAMA OF CREATION. The shipment was expected to arrive in Brooklyn before the holidays, but owing to the war conditions abroad, it was delayed and did not arrive until this week.

These choice selections of Postcards are put up in packs of 40 which will not be broken and are to be sold at 50c per pack, postpaid. On the address side of each of the postcards to the left, is an explanation of the picture in the words of Brother Russell. Each scene is in appropriate colors; there is nothing like them on the market.

THE LORD'S VOLUNTEER ARMY

[First appearance of notice in this form.]

Many of the friends have written that they are desirous of doing more in the harvest work, and have asked if they may not look for further opportunities of service.

The output of the volunteer matter this year has been progressing very rapidly and satisfactorily. The friends have been zealous in the work, realizing that in all probability it will not be long before the night cometh in which no man can work. Others, unable to do much in the distribution of tracts, co-operated in other ways, and the Good Hopes have been coming in beyond our expectations. We are confident that the dear friends will be glad to have this information from Headquarters, and to learn, further, that in harmony with a resolution passed by the shareholders of the SOCIETY at the annual election of officers at Pittsburgh in January (which annual election has been held regularly for many years) the Office management at the Tabernacle has been placed upon the greatest efficiency basis possible and operated with less help, notwithstanding the fact that the volume of work done and the general receipts have been larger during the present fiscal year than during the corresponding five months of last year. The Lord's blessing is still upon his people and upon his work, and everything therefore goes well at the Brooklyn Tabernacle and Bethel.

All this has opened the way for another issue of Volunteer matter for this year. We now have it under way, and feel sure that all will be pleased with it. It has to do in an important sense with present conditions, and is very timely. We are hoping it will contribute much toward an awakening to an appreciation of the beauties of the truth and of the long-promised kingdom of peace, which will be "the desire of all nations."

It is not our thought to interfere with the distribution of the last Volunteer literature—"THE WORLD ON FIRE"—but if those who have completed their labors will advise us how many copies of the new issue they can use, and if those who are still working on the former Volunteer matter will at once

advise us how many they can use when their present supply is distributed, we will be in a position to estimate the probable number needed.

We believe that all will agree that this is undoubtedly the most opportune time in the history of the Gospel age to witness to the truth and to the rapid approach of the kingdom, and we believe that the new volunteer matter will fit the situation well.

The Lord's volunteer army is a large one, and, armed with the weapon of the truth, is "mighty through God to the pulling down of strongholds (of error) and every high thing that exalteth itself against the knowledge of God." Minute men and women are needed at this hour; but the first ammunition provided for the year needs to be fully cleared away before the battle begins afresh with the new.

When ordering please mention Vol. 9, No. 5.

IN RE EMPLOYMENT BY MENA FILM COMPANY

Many letters are coming to us from brethren all over the country enclosing a letter sent to them by the Mena Film Company, inviting the friends to accept employment to represent said Company. Many of the friends inquire as to what they should do, while some write as though they thought the letter had been sent out from this office. We take this course through THE WATCH TOWER to inform the brethren everywhere that the WATCH TOWER BIBLE AND TRACT SOCIETY had nothing whatever to do with sending out such a letter. Furthermore, the WATCH TOWER BIBLE AND TRACT SOCIETY would not employ solicitors to solicit money from the friends for any purpose, and it does not approve of soliciting money from the brethren for any purpose whatsoever. Several times we have tried to make plain through the columns of THE WATCH TOWER that neither the SOCIETY nor any officer of the SOCIETY nor any one connected with the SOCIETY'S offices has anything to do with the Mena Film Company. We also wish to make it plain, in answer to these letters received by us, that the brethren should not in any sense be influenced to believe that the SOCIETY is either directly or indirectly furthering this enterprise.

The SOCIETY takes this occasion also to give notice to all that the use of its name or the name of any of its officers has been wholly without its knowledge or consent. The SOCIETY could not advise any one to invest money in anything in these perilous times. Appreciating the fact that all that any of the consecrated possess belongs to the Lord, we would advise that they do with it exactly as they believe the Lord would be pleased to have them do. We are very sorry indeed that the brethren have been put to so much inconvenience about this matter; and we hope that with this further explanation the whole matter may be made clear.

VOL. XXXVIII BROOKLYN, N. Y., MAY 1, 1917 No. 9

PASTOR RUSSELL

"Your brethren that hated you, that cast you out for my name's sake, said: Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

WHY LOVED BY THE COMMON PEOPLE! WHY HATED BY THE CLERGY!

Man's greatness is properly measured by the amount of good he accomplishes on behalf of his fellowmen. The good accomplished is not to be determined in money value, but must be measured by the amount of true happiness brought into the lives of the largest number. The man who attains to this position of greatness must do so through adversity, and for this there is a reason.

Since Adam and Eve forfeited the joys and beauties of Eden, there have been two opposing forces contending in the universe—good and evil. God is the perfect expression of goodness; Satan, the very personification of evil. All of the sorrows of the human race are traceable to the machinations of Satan and his coadjutors.

Every human being that has lived upon the earth has fought either under the banner of the Lord of righteousness or under the leadership of the evil one—Satan. Every one in the world today is fighting under the one or the other standard. All who have fought under the Lord's banner of righteousness have done so willingly. The Lord coerces the will of no man. But the great mass of the soldiers of the adversary have fought under him unwillingly. They have been the bond-slaves of evil, enslaved by the wrongful act of the first man, and unable to extricate themselves from this slavery.

REMARKABLE TRIBUTE TO PASTOR RUSSELL'S WORTH

It follows, therefore, that every man who achieves real greatness must be a brave and valiant soldier of righteousness. An apostle of light, he is often made to appear evil by his adversaries; whereas the great adversary and his coadjutors often appear in the garb of angels of light, thereby deceiving many. Century after century history has repeated itself in this respect. Why? We answer, Because the same great forces are constantly warring against each other, the evil always opposing the right.

The world has produced some great men. Some men, by reason of their untiring struggles, have become great; while some have attained greatness by reason of God's special favor. Not since the days of the Apostle Paul has there lived in the world a greater and better man than Pastor Russell. We say this advisedly, because in that time no man has been so wonderfully used to bring lasting blessings to so large a number of people. He, as a servant of the Lord, brought to them in clear terms the glad tidings of salvation found in the Scriptures, which Jesus first began to speak upon this earth. For centuries the adversary and his coadjutors have beclouded the message of salvation, but during the last half century the Lord has caused greater light to shine upon this message, and he used Pastor Russell as his special instrument in directing to that light. If Pastor Russell was a follower of Jesus (and no one who knew him could doubt it), why should any one hate him? Searching for the true answer to this question, we find that the life and experiences of our Lord Jesus shed a great flood of light upon the matter.

THE MASTER—"DESPISED AND REJECTED OF MEN"

The greatest man that ever lived upon the earth was Jesus of Nazareth. He was the greatest Reformer of all times. Above all, he was the Redeemer and Savior of the world. Yet, he was "despised and rejected of men, a man of sorrows and acquainted with grief." Why? We give the answer here that we may show why those who have stood for righteousness have always been bitterly persecuted and maligned.

Eighteen centuries before Jesus came in the flesh, God had made a covenant with the nation of Israel. He favored them above all other peoples of the earth. He gave them a code of perfect laws. He sent his prophets to teach them. He blessed them far above their neighbors. But he made the perpetuation of these blessings dependent upon their obedience to him. Many times their leaders became disloyal and led the people away from God, and for this he punished them. When they repented, he would again bless them, and again they would become unmindful of his blessing. Near the close of the long period of God's favor toward them he said, through his Prophet, "You only have I recognized of all the families of the earth: therefore I will punish you for all your iniquities."

In addition to giving them the Law, God instituted amongst the Jews the Levitical priesthood. It was the duty of the priests to instruct the people in the way of righteousness, and to keep them in mind of the coming Seed of Abraham, through which they would receive a lasting blessing. Jehovah did not authorize any sect or division amongst them.

When Jesus came to earth he found a marked departure from the teachings that had been given to Israel through the holy prophets. Gradually, near the close of the age, there had come into existence certain religious sects, to wit: Pharisees, Sadducees, Essenes and Cyreneans. These sects had mixed with the true Word of God doctrines which they had borrowed from heathen philosophers. They were given over to great formalism. They pretended to worship God, worshiping him with their lips, while their hearts were removed far from him. Their leaders were proud, high-minded, heady, self-willed and egotistical. They practised fraud and deceit upon the people. The Pharisees would stand in the streets and utter long prayers. They publicly thanked God that they were better than other men. They loved to be called Rabbi, Master, Father, etc. They oppressed the widows and orphans, making their burdens grievous to be borne. They knew well that the Scriptures taught the coming of Messiah; but they reasoned that if he should come, he would select them above all others as his chief ones, because of their greatness of learning, and their superiority to the common people.

PHARISAICAL CLERGY DOOMED TO DISAPPOINTMENT

But these religious rulers were doomed to disappointment. Instead of coming with great pomp and ostentation. Messiah came meek and lowly of heart, giving his Father all the glory for what he said and did. He taught the people how they might attain life everlasting in a state of happiness. "He spake as never man spake" before, in fulfilment of the prophetic statement, "Grace was upon his lips"; and his message brought gladness to the hearts of the sincere. "The common people heard him gladly." They followed him from place to place; they thronged about him; they rejoiced to be in his presence.

Seeing that the people were forsaking them and following the lowly Nazarene, these various sects, composed largely of the Jewish hierarchy, or clergy, were incensed against our Lord and began a systematic and wicked persecution of him. They were blind instruments of Satan. They first sought to destroy him by vile epithets and slander. They publicly called in question the legitimacy of his birth and the chastity of his mother; they denounced him as a liar, as a sinner, as the chief of devils and as a blasphemer of God. Finally they paid their ill-gotten money to have him cruelly murdered. Thirty-seven years later the Jewish nation fell, to rise no more until their "double" of disfavor should be fulfilled.

CLASS WHICH CAUSED JESUS' DEATH POWERFUL NOW

St. Paul produced the evidence that the Jewish age finds its parallel in this Gospel age. The Biblical testimony further shows that in the Gospel age we would find a parallel not only in time, but in the events that would transpire, and that the same class of men who were prominent and powerful then—the clergy class—would be prominent and powerful now.

Today we are in the closing hours of the Gospel Age. At the close of the Jewish age we saw a class of men who separated themselves from the common people, fittingly spoken of as "the clergy." These had forsaken their God-given duty of teaching the Truth to the people, and the Lord Jesus denounced them as frauds and hypocrites. (Mark 7:6-8) At the close of the Gospel age, we like-wise find a distinct class, apart from the common people, designating themselves "the clergy," the majority of whom have departed from the teachings of Jesus and the Apostles, teaching instead either doctrines borrowed from the heathen philosophers, or else doctrines of Higher Criticism and Evolution, thereby destroying the faith of the people in the Bible and blinding them to God's plan of salvation. Mark, then, the parallel of events of the two ages, observing always the virulent and persistent opposition of the evil to the good.

NEITHER JESUS NOR THE APOSTLES EVER CLAIMED TO BE CLERGYMEN

The Gospel age opened with the introduction of the great Master, Christ Jesus, who declared that every man who would become his true follower, and would continue as such, would receive persecution similar to that which he received. He said, "If they have called the Master of the house the prince of devils, how much more will they call them of his household?" (Matthew 10:25) Again he said, "Ye are not of the world; if ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

Jesus pointed out that the great objective of the Christian was to be the kingdom of God, and to this end he taught his followers to pray, "Thy kingdom come." He emphasized the fact that his second coming would mark the beginning of the blessings to mankind which God had promised through the mouth of all his holy prophets, and that these blessings could come in no other way or time. Neither Jesus nor the apostles ever laid claim to being clergymen. Such a thing does not appear in church history until the apostles had all disappeared from the stage of earthly activity.

When the great apostate system was organized, the pope became its head, and around him he gathered cardinals, archbishops, bishops and priests, thus forming "the clergy" class; and these alone claim to be members of the church. All others who follow are called "children of the church." The Protestant Reformers were themselves persecuted; but now, in their names, their followers in turn become persecutors.

When Luther protested against the false doctrines taught by the Papacy, he was excommunicated, denounced and bitterly persecuted—likewise every reformer, both those who preceeded and those who followed him. Call to mind the experiences of Huss, Wycliffe, Knox, Wesley, Campbell, and others. The spirit of intolerance has been manifested in all ages, and while more refined methods of persecution are employed at present than in the past, this spirit is still as wicked as ever.

PASTOR RUSSELL'S BOYHOOD DAYS

Let us now return to the man whose career we are here to examine. It is due that we tell something of his boyhood. Sixty-five years ago, in the city of Pittsburgh, Charles Taze Russell was born. His parents were of the Calvinistic faith, and he was reared in that environment and influence. Naturally of a reverential mind, he early entered religious work. His young mind was so impressed by the teachings of the clergy that he felt in duty bound to do what he could to save mankind from what he had been taught was a burning hell of torment. As a youth, he was engaged throughout the day in business in his father's store, and after a hard day's work was often found going about the city with colored chalk, marking upon the walls of buildings where men congregated, words of warning against the hell of eternal torture. Relying upon the high standard of the clergy in the community, he had been induced to believe these doctrines which they taught, and this led him to take this strenuous course.

THE TEACHINGS OF THE CLERGY

What have been the teachings of the clergy? They have taught, and generally still teach, that every man has an immortal soul; that when a man dies he is not in reality dead; but more alive than ever; that the very good, at death, go immediately to heaven—a state of everlasting bliss; and that all others go immediately at death either to purgatory, a place of torment, limited in duration, or to hell, a place of endless torture in fire and brimstone.

The Calvinistic branch of Protestantism has taught, and still teaches, that God foreordained a few to be saved and all others to be forever damned; that every child, even before its birth, has its destiny eternally sealed; that nothing that any one could do would alter its foreordained destiny, and that Jehovah had made this arrangement.

Another system of theology has taught, and yet teaches, that man's sins may be forgiven by pope or priest upon a money consideration. At least, this is the way the teaching works.

Practically all the church systems, Catholic and Protestant, have taught, and still teach, that all who are saved go to heaven, that there is no other place of salvation; that at Christ's second coming the earth will be utterly destroyed, together with every one upon the earth who is unsaved. They claim to be followers of the Prince of Peace, yet urge rulers and people to engage in war.

These have further taught, and still teach, the unauthorized and wholly untenable doctrine that no one is authorized to preach except he be first ordained by a body of clergymen, designated by them for that purpose. When plied with questions, the clergy have, as a rule, waved them aside, intimating, "These questions are too deep for you; just have faith in what we tell you."

DRIVEN TO UNBELIEF

Young Russell believed that the Bible taught these theories, because the clergy taught them. Up to that time he had not given the Bible a careful study. As he brooded over the condition of the unfortunate race, he reached the conclusion that a just, wise and loving God could not be the author of such an arrangement; and while still believing in God, he discarded the Bible on the supposition that it taught these awful doctrines.

Charles Russell then turned his mind to the examination of heathen religions, only to find them wholly unsatisfactory. While wandering from one religious teaching to another searching for truth, until he was thoroughly dissatisfied with all, he yet retained a belief in God. He said, "Surely a good and wise God, who has made man, must have provided some way for man to gain a knowledge concerning himself. Probably the Bible does not teach what I have understood it teaches; I will search the Scriptures carefully myself and ascertain."

As a young man still in his teens, young Russell then began a careful and prayerful study of the sacred pages of God's Word, and when he found that the Bible does not teach that God is a fiend who will torture his creatures eternally, but that its teachings are entirely consistent with the character of a just and loving Creator, he then resolved to devote all of his time, strength, energy and means to telling the people the true teachings of the Scriptures and to putting these teachings forth by every means in his power, that others might know; and this he did up to his last hour on earth.

WHY ERROR OPPOSES TRUTH "DARKNESS HATETH THE LIGHT"

Darkness always opposes the light. As the light progresses it exposes the darkness, and causes the disciples of error to fight the instruments holding forth the light. This is illustrated in every branch of science, as well as in religion. To illustrate: A doctor has been practising according to the methods adopted a century ago; he knows no other methods and makes his liv-

ing by those methods. Modern scientists bring forth new methods of treating diseases, and the doctor sees that the new methods will not only destroy his theories, but will likewise deprive him of a livelihood. The spirit of selfishness that is in every man to a greater or less degree manifests itself, and causes him to resent the new methods. On the other hand, the people who have proved the benefit of the new methods, would gladly receive them.

This has been true of all professions. It is not necessary for us to suppose that those who oppose progress and enlightenment are always men who are wilful wrong-doers, but the charitable, and we believe the more proper, way to look at the matter is that self-interest blinds many to real advancement.

The clergy for centuries have been following the teachings which we have outlined. The ruts of error have been made deep, and it is difficult for them to get out. The majority of these have been content to follow this course; their collections come at regular intervals and their livelihood and prestige depend upon holding the people in subjection to their manner of thinking.

WHAT PASTOR RUSSELL TAUGHT—TURNED HOSE ON HELL OF THE CREEDS AND PUT OUT FIRE

When Pastor Russell ascertained the beautiful and harmonious teachings of Jesus and his apostles, and that all these harmonized fully with the Old Testament, he began to turn the great searchlight of truth upon the error; and naturally this exposed these erroneous theories which had been adopted and long followed by the clergy class. As one good preacher put it, "Pastor Russell turned the hose on hell and put out the fire." And that knocked down the chief prop of the clergy. He did not attack men, but merely attacked the erroneous doctrines by teaching the true; and this he had a perfect right to do; while his opponents attacked him personally.

THE BIBLE TEACHINGS PASTOR RUSSELL'S TEACHINGS

We now give the Bible teaching upon these great questions at issue, by the citation of Scriptural authority; and what the Bible teaches is what Pastor Russell believed and taught the people for more than forty years.

God has a wonderful plan, foreknown and prearranged by him before the foundation of the world, which plan he is working out to his own glory and for the blessing of his creatures. From his Word we learn that God created man in his own image and likeness—perfect in organism, perfect in mind. This embraced the power to discern between right and wrong. God did not give man a soul; he made man a soul. (Genesis 2:7) As the Scriptures set forth, all animal creatures are souls; none possess souls. A cow is a soul; it does not have a soul. (Numbers 31:28) There is quite a distinction between being a thing and having that thing. The union of the breath of life with the elements composing the body produce a third thing; namely, a living, moving, breathing being, which we call "a soul."

Adam and his wife, Eve, were given a perfect home—Eden—and God gave to them his law, wherein he stated, "In the day that you disobey, dying you shall die." (Genesis 2:17) Stated in other phrase, God informed them that they might enjoy the beauty and perfection of Eden forever (gradually extending this Eden until it should cover the whole earth), on the condition that they would obey his law; but that to disobey would mean death. He did not say that if they disobeyed he would send them to eternal torture. No such statement can be found in the Scriptures. He did not say that their souls were immortal and could never die. It was Satan who said to Mother Eve, "Ye shall not die." (Genesis 3:1-5) Concerning this Jesus declared that this falsehood of Satan's was the first lie ever told, and that from it all other lies and false doctrines emanated.

The Genesis account sets forth that Adam did violate God's law and, in harmony with the penalty of that law, Jehovah sentenced him to death—not to an eternity of torture. He sentenced him to hell; but the hell of the Bible is not a place of eternal torment, but of oblivion.

THE BIBLE HELL—TAUGHT BY PASTOR RUSSELL

For more than fifteen centuries the people have been in darkness concerning the meaning of hell, because the true teachings of the Bible were taken away in the third century by the then corrupt church leaders, and the theories of men were substituted therefor. We have now come to the close of the Gospel age, to the time when greater light than ever before is shining upon all things, and when every hidden thing is being uncovered. This has been true during the past forty years, and as time has advanced the light has grown brighter and brighter. Within this comparatively brief period more light has been turned upon the true teachings of the Bible than during all the centuries since the days of the apostles. Briefly, we give the Bible teaching concerning hell:

The only word in the Hebrew Old Testament translated hell is sheol. Every educated minister knows that sheol is not a place of eternal torture, but that the word means the tomb, or the condition of death. Jacob declared: "I will go down into hell (sheol) to my son mourning." Surely Joseph was not in eternal torment! "If evil befall him (Benjamin) by the way, then shall ye bring down my gray hairs with sorrow to the grave" (sheol). (Genesis 37:35; 42:38) Job, after losing all his earthly possessions and his children, and then being afflicted with a loathsome disease, prayed to God that he might go to hell—the grave, sheol—and there rest in silence. (Job 14:13) The Psalmist, speaking prophetically of Jesus, stated that Jesus went to hell (Psalm 16:10); and the Apostle explains this in Acts 2:29-34 to mean the tomb.

In the New Testament the Greek word hades is translated hell, and has the same meaning as sheol in the Hebrew. The word Gehenna is also translated hell. It has not the thought of conscious torment, but represents the condition of complete annihilation, eternal death, from which there is to be resurrection.—Matthew 10:28.

The clergy teach that the dead are more alive after death than before, whereas the Scriptures teach exactly to the contrary. The Psalmist says: "What man is he that liveth and shall not see death! Shall he deliver his soul from the tomb?" (Psalm 89:48) "In death none shall praise thee; in hell (sheol, the grave) who shall give thee thanks?" (Psalm 6:5) "The dead praise not the Lord, neither any that go down into silence." (Psalm 115:17) "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." (Psalm 146:4) "The living know that they shall die, but the dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest."—Ecclesiastes 9:5, 10.

RESURRECTION—"EARTH HOLDS SO MANY DEAD"

Except for God's love manifested toward humankind, all would have perished forever, for the reason that "the wages of sin is death," not eternal torture (Romans 6:23); and death means the complete cessation of life. The fear of eternal torture has brought horror to millions of minds, causing them to shun Jehovah as a fiend and to repudiate his Word as a mockery. The Prophet plainly tells us that such doctrines are taught by the precepts of men and are not in harmony with the Lord's word, the Bible.—Isaiah 29:13.

For six thousand years there has been great sorrow in the earth, and that sorrow is now greatly intensified. Billions have gone into death after much suffering. The clergy have held out no message of comfort to the vast majority of these, before they died, or to their loving friends who remained behind to mourn them. Truly the poet has said:

"The earth is old with centuries,
But not for this she bows her head;
Close to her heart the sorrow lies—
She holds so many dead!

But Jehovah through his prophets has held out hope of a resurrection (Jeremiah 31:15-17; Isaiah 26:19; Hosea 13:14); and when Jesus was born the angels of heaven announced that the great Savior of men had come, and that these glad tidings must go to all. God sent Jesus to the earth to become a man and to die, that mankind might not perish, but have everlasting life. When Jesus came he brought "glad tidings of great joy to all people." He said: "All that are in their graves shall hear the voice of the Son of God and shall come forth."—John 3:16; 5:28, 29, R. V.

The resurrection of all men is made possible because of this fact: A perfect man sinned and through him condemnation came upon all. Through the willing and substitutionary sacrifice of another perfect man—Christ Jesus—the opportunity for life comes to all. (Romans 5:12, 15-21) This was the only means whereby man could justly be released from the penalty resulting from Adam's sin. No man on earth could meet this requirement; and for this reason, the Scriptures inform us, Jesus "was made a little lower than the angels, for the suffering of death, that he, by the grace of God, should taste death for every man."—Hebrews 2:9.

In being made lower than the angels, Jesus took upon himself the form and nature of man. (Philippians 2:5-10) "He was made flesh and tabernacled among us." (John 1:14) He partook of flesh and blood, in order that he might become the Redeemer of mankind. (Hebrews 2:14) "He gave his life a ransom for all, to be testified (to all) in due time." (1 Timothy 2:3-6) He was put to death a human being and raised from the dead a divine being. (1 Peter 3:18, Diaglott; 1 Corinthians 15:3, 4) The death and resurrection of Christ Jesus is a guarantee that all the dead shall in due time be awakened out of death, and that all shall be given a fair trial

for life. (Acts 24:15; 17:31; John 5:28; 1 Corinthians 15:12-22) But before mankind at large can experience this blessing another part of God's plan must first be carried out.

"THE CHURCH WHICH IS THE BODY OF CHRIST"

Long centuries ago Jehovah gave an oath-bound promise to Abraham, and renewed it to Isaac and to Jacob, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Genesis 12:3; 26:4; 28:14) Who was to constitute this seed was a complete mystery to all until Pentecost, and is still a mystery to all except those who have fully consecrated themselves to the Lord. (Colossians 1:26, 27) The seed, according to the promise, is Christ, and Christ is composed of Jesus Christ the Head, and the true church, his body.—Galatians 3:16, 29; Colossians 1:18.

All who have been baptized into Christ—that is to say, all who during the present age have been immersed into Christ's death by a full consecration to do the Father's will—have put on Christ; and these, continuing faithful unto the end, shall have part in the first, or chief resurrection, and together with Christ Jesus shall constitute the seed of Abraham according to promise, and shall reign for a thousand years for the purpose of bestowing God's promised blessing upon mankind.—Galatians 3:29; Revelation 20:6.

MESSIAH'S GLORIOUS KINGDOM

Our Lord Jesus taught his disciples to pray for the coming of his kingdom, and made known the fact that its establishment would mark the beginning of the blessings to all mankind. The word "kingdom" is used in a two-fold sense. It means, first, the royal family, or reigning house; second, the realm, or dominion, including the subjects, over which the royal family reign. The word "kingdom" is a name applied in the Scriptures to the ruling seed of Abraham—Jesus Christ the Head, and the glorified church, his body—as well as to the earthly domain over which they shall bear rule.

The whole Gospel age has been devoted to the gathering out of the true followers of the Master, who are to compose the kingdom class; and as he was despised and rejected of men, by those who held to the errors of the sects, so his followers were to have similar experiences.

The second advent of Christ has been the great event to which the Master's true disciples have long looked forward; they have hoped and prayed for its coming. We are today in the closing hours of the period allotted by God for the selection of the church, and "the kingdom of heaven is at hand"!—now in the full sense of its establishment in the earth. The institutions of "this present evil world" are passing away in a great time of trouble, and soon the Lord will establish his kingdom of righteousness, which will deal out justice to all humanity.

All these Bible truths Pastor Russell taught for forty years, and always without money and without price. "Seats free and no collection!" was an eyesore to his sectarian opponents, and drew from them much bitter criticism during all these years in which he pointed to the nearness of Messiah's kingdom; and time and again, orally and through the public press, he announced to the peoples of earth that the age was now closing and would pass away with a great time of trouble, due to begin, according to Bible chronology, in 1914, and that this trouble would eventuate in the greatest revolution and most destructive anarchy the earth has ever known, to be followed immediately by the setting up of Messiah's kingdom of everlasting peace, which would bring blessings to all the peoples of the world—living and dead.

THE KING PRESENT—"COME AS A THIEF"

It can readily be seen how these great truths set forth in the Bible, and taught by the Lord's special servant of these last days, upset all the theories and doctrines that have been taught by the clergy for the past 1500 years. It is likewise easy to see that those not having the spirit of the Lord, those clergymen who regard their profession as one for personal profit, either in money or in the plaudits of men, would be blind to the great purposes of God, and hence would vigorously oppose the light of present truth.

The Apostle Peter (2 Peter 3:3, 4) points out these very men, at the end of the age, and denominates them scoffers, saying that they would scoff at those who would make known the great event of the Lord's second presence. Thousands of Christian people have witnessed the fulfilment of the numerous lines of testimony brought forward during the past quarter of a century in regard to the Lord's parousia, presence, and the consequent nearness of his kingdom, and have at the same time witnessed the fulfilment of this prophecy of the Apostle with reference to the scoffing of the clergy due to the announcement of the presence of the long-promised King, who has come as a thief, as foretold.

HE TAUGHT THE PEOPLE

The clergy of Jesus' day not only opposed the teachings of Jesus, but also tried to prevent the people giving heed to these teachings. Rebuking them for their course, the Master said, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matthew 23:13.

When the clergymen of that day sent their officers to arrest Jesus and they returned and reported the wonderful words that fell from his lips, declaring that "never man spake like this man," the Pharisaical clergy sarcastically said, "Are ye also deceived? Have any of the rulers or the Pharisees believed on him?"—John 7:45-48.

Every follower of the Master who has taught the people the truth has received similar treatment at the hands of that portion of the clergy element who have not possessed the spirit of the Lord, but the spirit of the adversary. When certain of the disciples of Jesus were preaching the truth after Pentecost, and were arrested at the instance of the Clergy element, St. Luke assigned this reason, "being grieved that they taught the people and preached through Jesus the resurrection of the dead."—Acts 4:1-4.

Pastor Russell printed hundreds of millions of tracts setting forth the message of the kingdom of Messiah, and these have been distributed throughout the world, free of charge. The clergy have constantly persecuted him for so doing. More than four thousand newspapers from time to time published his sermons. As an example of how this affected the clergy, one of their number angrily remarked, "I cannot open my morning paper without Pastor Russell's face staring at me." The religious department of one of our great publications, which is unfriendly, contained the following:

> "Pastor Russell's writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

The clergy naturally were unable to answer the great message of the truth which Pastor Russell delivered. They hated him and persecuted him for the same reason that the agents of the adversary hated and persecuted the Lord and the apostles. (John 15:18-21) No one who indulges in such persecutions has the spirit of the Lord, but the spirit of the adversary. In the Scriptures we read, "Whosoever hateth his brother is a murderer." (1 John 3:15) "They shall reproach you and cast out your name as evil." (Luke 6:22) "Deceit is in the heart of them that imagine evil." (Proverbs 12:20) "An evil man out of the evil treasure (of his heart) bringeth forth evil things." (Matthew 12:35) "Speak not evil one of another, brethren." "Speak evil of no man."—James 4:11; Titus 3:2.

NO PERSON EVER GAVE TESTIMONY AGAINST HIS MORAL CHARACTER

Not being able to answer Pastor Russell's arguments concerning God's plan of salvation, the clergy of evil and corrupt minds indulged in slander and libelous attacks against his character. One of the best evidences of the falsity of their charges is the fact that no person was ever produced who gave testimony against the moral character of Pastor Russell. To his dying day he was able to say, what probably very few men aside from the Lord could say, that he had lived a life of absolute celibacy.

Time will not permit the examination here of each of the charges the clergy made against him, but they all have been answered fully and clearly in a little pamphlet entitled, "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS," which the author wrote from personal observation and knowledge of the facts, and which can be obtained from the office of the WATCH TOWER BIBLE AND TRACT SOCIETY, 17 Hicks St. Brooklyn, N. Y., by merely sending a post-card request therefor.

DARKNESS AND DAWNING

At this time the whole world is torn by war, pestilence, famine and distress, and the clergy urge the rulers on to more war and trouble, and have also urged the embroilment of these United States—now accomplished. Long has it been the desire of honest hearts amongst the people to have peace. Jehovah declares that after this great shaking and overthrow of the nations peace will come, and through the Prophet gives a beautiful picture of the reign of Christ Jesus and the blessings that will follow for the people, saying, "From the rising of the sun (the Sun of Righteousness, The Christ, which will rise at the beginning of the age with healing in his beams) unto the going down of the same (the end thereof), my name shall

be great among the nations; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts."—Malachi 1:11.

St. John the Revelator, depicting in vision the blessings that will come to mankind, says:

"And I saw a new heaven and a new earth (new order of things); for the first heaven and the first earth were passed away, and there was no more sea (turbulent, anarchistic masses). And I, John, saw the holy city, the new Jerusalem (the church glorified), coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."—Revelation 21:1-5.

HUMAN RACE TO BE RESTORED TO PERFECTION

As a sample of the Scriptural message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his STUDIES IN THE SCRIPTURES, pages 191 and 192:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenace. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

It must be evident to every fair-minded person that he who could bring forth from the Scriptures such words of beauty and sweetness as set forth in the foregoing paragraph was controlled by the Spirit of the Lord, fighting for righteousness under the banner of Christ. Likewise it must be evident to all fair-minded persons that he who opposes such a message and the man who gave it is controlled by the spirit of the adversary and fighting under the banner of the adversary.

To put it in a few words, Pastor Russell was hated by the clergy because he taught the people the TRUTH and disregarded their creeds and human traditions. He was loved by the common people because he brought to them the TRUTH, a message of hope which has filled the hearts of many with joy.

JESUS THE TRUE VINE

This article was a reprint of that entitled "The True Vine and Its Fruit," published in issue of April 15, 1905, which please see.]

"Branches in Christ the Vine!
O union blest! Nor tongue nor pen can give
All that this wondrous thought doth comprehend;—
How glorious in Jesus thus to live!

"His fruit we bear; our Husbandman
Doth prune his vine, that more and more our life
May yield rich fruitage to our Father's praise;
And so we bow submissive to his knife.

"Our life, our strength, our joy,
We find in Christ; He is our all in all;
His pulsing life through all our being flows;
To him we're bound in Love's o'ermastering thrall."

THE IMPORTANCE OF SELF-CONTROL

[This article was a reprint of that entitled "The Wine of False Doctrine," published in issue of March 15, 1907, which please see.]

IN RE MILITARY LAW

A Bill is now pending before Congress which, if passed, will regulate selective conscription for Military service. Many of the friends are inquiring about this. In due time THE WATCH TOWER will contain a statement advising the friends of the conditions upon which exemption may be granted by the Government from Military service, and what steps will be necessary to obtain such exemption.

Our statement in the April 15th issue of THE WATCH TOWER related only to State laws. If a Federal law is enacted, application for exemption should be made according to its provisions.

We have confidence that Congress will give due consideration to conscientious objectors. In most of the States all will be required to register. There is no objection to this, and there is no reason why any one should hesitate to register and answer the questions as required. Let us be law abiding.

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THE COMMISSION OF A CHRISTIAN

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

Every man who is elected to an office of honor and trust in a Government receives a commission. His commission is a formal, written warrant, or authority, granting certain powers or privileges and authorizing or commanding the performance of certain duties. The various officers, legislative, executive and judicial, of the United States and of the different States, before entering upon the duties of their respective offices, receive such a commission, or warrant of authority. If a lawyer be elected to a judicial office, his commission, or warrant of authority, directs that he shall perform the duties of that office. Should he ignore these duties or fail to perform them, and devote his time to something else, he would be regarded as an unfaithful officer. In many jurisdictions the people, by vote, would recall him and deprive him of his commission, or authority. All recognize the necessity thereof. The Government very jealously guards such officers in the performance of their respective duties, and by law provides that they shall be relieved from military duty in order that they may uninterruptedly perform the duties of the office to which they are elected and commissioned.

A Christian is one who has received from Jehovah a very high commission. He has surrendered his will to the will of God; he has entered into a covenant, or contract, with Jehovah by sacrifice. He has agreed to renounce all earthly hopes and prospects to follow in the footsteps of Jesus, his Redeemer (1 Peter 2:21), and faithfully to perform his duties and obligations as a Christian—obligations which have been placed upon him by his commission, or warrant of authority, and the per-

formance of which is essential to his sharing the glorious resurrection of his Lord and Savior, Christ Jesus. A Christian, appreciating the high position to which he has been called, is like St. Paul, earnestly desirous of performing the duties of his office, "if by any means, he might attain unto the resurrection of the dead." Like St. Paul, he says, "But one thing I do, forgetting the things behind, and stretching towards the things before, I press along the line towards the prize of the high calling of God by Christ Jesus." (Philippians 3:13, 14, Diaglott) The Christian who faithfully performs the duties which his Christian commission enjoins upon him is promised participation in the chief resurrection and to be forever with Christ the Lord, to reign with him for the carrying out of God's purposes toward mankind, and to have life everlasting on the immortal plane.—Revelation 2:10; 20:6.

Jesus was the first Christian—the first of the Christ company. "He is the Head of the body, the church, who is the beginning, the first born from the dead—that in all things he might have the preeminence." (Colossians 1:18) "And (God) hath put all things under his feet, and gave him to be the Head over all things to the church." (Ephesians 1:22) "Christ is the Head of the church."—Ephesians 5:23.

When Jesus was baptized in Jordan, he was there begotten of and anointed with the holy Spirit as the great High Priest and King who is to bless all the nations and families of the earth. According to the Jewish custom, which was typical of things to be performed in the Gospel age, those who were called to the office of priest or king were anointed with oil. The Scriptures show that such anointing typified the anointing of Jesus and the members of his body, of whom Aaron the priest was a type. (Psalm 133:1, 2) These are to be both priests and kings—priests upon the throne.—Hebrews 5:6, 10; Genesis 14:18; Revelation 3:21.

The text set forth at the beginning of this article states the terms of the commission, or warrant of authority, which Jehovah has granted and given to Jesus and all his faithful followers. The duty and obligation, then, is laid upon each one to perform that commission faithfully. Jesus expressly so applied this to himself. (Luke 4:18, 19) From Pentecost until now all who have come into Christ by being baptized into his death (Romans 6:3) have received this anointing of the holy Spirit. (1 John 2:20, 27) Jehovah has provided in his Word clear testimony whereby one may be enabled to determine for himself whether or not he has received this anointing. (Romans 8:14, 16, 17) Therefore it is the duty of all having received this divine warrant, or authority, or commission, to perform the obligations which they have assumed.—Luke 9:62; 14:28-35.

THE CHRISTIAN'S DUTY

The Scriptures show that God has a great plan which he is working out in an orderly manner. It has pleased him to deal through human agencies. He dealt with the Jews for eighteen centuries, using that people to make types and pictures of the sacrifices and development of his kingdom class. Having called, begotten and anointed the followers of the Great Master, and that without regard to sect or denomination, Jehovah has marked out for such certain duties, a certain course, as follows:

(1) "To preach the glad tidings to the meek." To preach means to proclaim, to teach and to instruct. To preach the glad tidings, therefore, means to proclaim the Gospel of the kingdom of God, which glad tidings must come to all the peoples of the earth in God's due time.

None can preach understandingly and in harmony with Jehovah's way except those who have received this anointing, which constitutes their divine ordination, or warrant of authority to preach. It devolves upon all such, then, as opportunity may offer, to tell mankind concerning the glorious kingdom of righteousness that is to be established for the blessing of the human race; to teach and instruct all who have the ears to hear. We are not instructed or authorized to attempt to teach the haughty, the high-minded, those who do not wish to be taught, but those only who are teachable—"the meek." Such preaching and teaching may be done by oral proclamation or by handing out to others the printed Gospel in the form of a paper, tract or book, giving them instruction upon the Bible. Since the day of Pentecost until now, the Lord at all times has had some faithful ones in the world who have proclaimed his message and done this very work. Thus it is observed that the commission of the Christian is one of active service by doing good unto others. The Apostle Paul expressed the obligation thus devolving upon the Christian when he said: "For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel"—in harmony with my commission.—1 Corinthians 9:16.

(2) "To proclaim the acceptable year of the Lord." This "acceptable year" is the period of time in which our heavenly Father is willing to accept the sacrifices of those who become members of the body of Christ. It covers the entire period of the Gospel age from Pentecost until the last member of the kingdom class has been called, begotten and developed, and will cease at the time when Christ takes unto himself his completed bride. Thereafter there will be no more opportunity to declare the message concerning the high calling. Hence it is the present duty and privilege of the Christian to call to the attention of others who desire to hear that this is the age during which Jehovah is selecting those who are called to be sharers in Christ's sacrifice and who will be changed in the first resurrection from human to spirit beings to be with their Lord. The message to the world will come later.

(3) "And the day of vengeance of our God." The Scriptures clearly show that the day of vengeance of God is a period of time at the end of the gospel age, when great trouble, sorrow and distress shall come upon the nations of the earth; that it comes particularly as a result of the disregard of those who claim to be Christians of the teachings and admonitions of God's Word of truth. The Word of truth, the Word of God, shows that had God's message been faithfully delivered to the people, and heard by them, the day of vengeance upon the nations would have been unnecessary. But Jehovah foretold that this great day would be necessary and would come. It is the time mentioned by Jesus to St. John, saying, "The nations were angry and thy wrath is come." (Revelation 11:18) The Lord Jesus pointed out to his disciples that he would come again to receive his church unto himself, and that during his second presence God's vengeance would come upon the nations, and there would be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth."—Luke 21:25, 26.

That time is Scripturally spoken of as "the day of God's vengeance" because it would mark the period of time in which Jehovah would remove his restraining power and permit the angry passions of men to lash the nations to fury and to utterly destroy the present order of things. Jehovah's prophet, speaking as though he stood in the very day of the trouble, and as the mouthpiece of the Lord, said:

"I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of Hosts mustereth the host of the battle; they come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land."

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies."—Isaiah 13:3-5; 34:1, 2.

Again, referring to the same time, our Lord Jesus said:

"For nation will rise against nation and kingdom against kingdom; and there will be earthquakes (literal and symbolic—revolutions) in various places; there will be famines. These will be the beginning of the birth pangs."—Mark 13:8.

It is the great privilege of every Christian now living on the earth to see these prophetic statements in the course of fulfillment, and they may therefore recognize that the day of God's vengeance is now at hand. Since his commission places upon him the obligation of declaring this day of vengeance, any Christian who sees that these great Bible prophecies are now in process of fulfillment and who fails or refuses to tell forth the meaning thereof, proves himself disloyal to the Lord and unfaithful to the warrant or authority which has been committed to him. So we see that it is the clear duty of the Christian to hold himself aloof from the turmoil and trouble now upon all mankind, and with calmness and poise of mind to tell those who have the hearing ear the meaning of this distress upon the earth, and, having the Spirit of the Lord and the Message of the Lord, to direct them to the only remedy for the present conditions; namely, Messiah's kingdom and the blessings it will bring to those who are willing to accept it upon the terms offered.

(4) "To bind up the broken-hearted." Mark these words contained in the Christian's commission! The Lord does not say, Go out and make trouble, break many hearts and cause many tears of bitterness to flow; but he does say, Your duty is to bind up those hearts that are broken by sin, sorrow and distress, and to aid such by pouring in the balm of Gilead from the Lord's great storehouse—the sweet message of his provision for salvation, which is the only thing that will bring the peace of mind that passeth all understanding. What a

wonderful privilege, then, the Christian has at this time! The earth is full of broken hearts, many of whom, doubtless, have ears to hear the message that will soothe and comfort them. The duty and privilege of the Christian is to give forth this message.

(5) "To comfort all that mourn." Is it the duty devolving upon the Christian to comfort all those that mourn? Even so! But how is it possible for the Christian to comfort all that mourn at this time, seeing that many will not listen now to the message of comfort? We answer: Before this part of the commission can be fully accomplished the entire body of Christ must be fully developed and united together with him. All who have received this anointing of the holy spirit are commissioned to do unto their brethren a sweet and blessed service, which is:

(6) "To appoint (that is, to give the exceeding great and precious promises contained in the Word) unto them that mourn in Zion (the true saints who are yet in some branch of the nominal church, distressed by worldliness, and who know not the remedy,) to give unto them beauty for ashes (to point them to the beautiful promises concerning the resurrection of the dead), the oil of joy for mourning (taking away their sadness and turning them to the joy of the Lord), the garment of praise for the spirit of heaviness" (removing their heaviness of heart by showing them the falsity of the creeds as contrasted with the glorious arrangements of the Lord for the blessing of all mankind).

All Christians must first be comforted. God's channel for bringing comfort to his people is his word. But none can understand this save those who have his Spirit; and so the Prophet has declared that during the Gospel age God would pour out his Spirit upon his servants and handmaids (upon godly men and women); and that after those days (during the Millennium) he would pour out his Spirit upon all flesh. During the Gospel age the Christian alone is able to understand and appreciate the Bible as God's Word of Truth. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4.

SOME PRECIOUS PROMISES FOR ZION'S COMFORT

The Christian has many perplexing questions to decide and is many times unable to decide the same without aid. To such the Lord has said:

> "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

As the stress upon the world grows, the trials of the Christian increase; but when he understands the purpose of these trials he rejoices. To such the Apostle says:

> "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

The Christian finds that to perform his duties, striving to fulfil the terms of his commission, or warrant of authority, consumes his strength and energy and bring persecution upon himself (for he is misunderstood); and for the comfort of such the Lord declares:

> "Precious in the sight of the Lord is the death of his saints." "Fear not them that are able to kill the body."—Psalm 116:15; Matthew 10:28.

The Christian has many experiences that are difficult for him to understand, but the Lord sends us the word of cheer through his "chosen vessel":

> "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

The Christian, beholding so many dangers upon every side, might quail before his hosts of enemies, fearing violence or other injury; but for his comfort our God has said:

> "The angel of the Lord encampeth round about them that fear him and delivereth them."—Psalm 34:7.

The Christian realizes that his enemies are legion; that he is not warring merely against flesh and blood, but against evil spirits, the agencies of the adversary, entrenched in high places. He realizes his inability to meet his enemies alone. For his assurance and strength, and for his comfort of mind and heart, the Lord has said to him:

> "The eyes of the Lord run to and fro throughout the whole earth, to show his strength in behalf of them whose hearts are perfect toward him."—2 Chronicles 16:9.

Again the child of God hears the Lord saying to him: "My grace is sufficient for thee."—2 Corinthians 12:9.

The Christian suffers many afflictions. He realizes the truthfulness of the statement that "All who live godly in Christ Jesus shall suffer persecution." But he hears the reassuring words of comfort:

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

Men of the world seek the glory which is as a fading flower; but the Christian has the promise of a glory and honor which far exceeds anything the world can give, and which no one of earth may know—a glory which is eternal.

The Christian recognizes in these strenuous times that upon every side are strife and dissention, trouble and war. He keenly realizes that under such conditions a faithful and loyal performance of his commission, or authority, of necessity must bring persecution upon him; but for his consolation and reassurance the Master says to him:

> "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."—Matthew 5:10-12.

The Lord has been selecting those who are willing to undergo hardships, misunderstandings and persecutions for his sake. He foreknew the great difficulties that the followers of the Master would have, and for the encouragement and comfort of such he keeps before the mind of the Christian the promised blessings and rewards that shall be granted to the faithful, saying:

> "For Zion's (God's chosen people) sake will I not hold my peace, and I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and the nations shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name which the Lord shall name! Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

WHY GOD IS TRAINING THE CHRISTIAN CLASS

It must be apparent to all who carefully look into the matter that Jehovah has devoted the long period of the Gospel age to selecting and developing Christians, followers of Jesus, permitting them to have hard experiences that they may be the better prepared for some special purpose and work to follow. He is himself the great God of comfort, and has made provision for those who come to him, that their hearts may be made glad. The Apostle Paul expresses God's purpose when he says:

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God; for as the sufferings of Christ abound in us so our consolation also aboundeth by Christ."—2 Corinthians 1:3-5.

(7) "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This part of our text will be more particularly fulfilled during the thousand years' reign of Christ. The trees here referred to are God's chosen ones, the royal priesthood, Jesus the head and the church his body. They are referred to as "trees of righteousness, Jehovah's planting," because he has planted them, and all the body members of Christ have been made righteous through the merit of the Lord Jesus. In Revelation we read: "Then the angel showed me a river of the water of life, as clear as a crystal, issuing from the throne of God and the Lamb, in the middle of the street of the city. On each side of the river was the tree of life, which bare twelve manner of fruits, producing one crop each month; the leaves of the trees served as a cure for the nations."—Revelation 22:1, 2. 20th Century Translation.

Thus the Lord describes The Christ complete—Jesus Christ in the midst of the new kingdom, and the members of his body, described as trees of life, the leaves of which—their professions and teachings during the times of restitution—will be for the healing and blessing of the sin-sick and sorrowing nations of the world.

During that glorious reign of Messiah, God's promise made to Abraham, saying, "In thy seed shall all the families of the earth be blessed," shall be in operation and fully realized by the peoples of earth. This seed is primarily The Christ, Head and body. Secondarily, there will be an earthly seed of Abraham—the faithful of natural Israel restored. For many centuries the poor Jews have been persecuted and driven from one nation to another, but then they will come to a knowledge and understanding of the truth. Then will be fulfilled the words of St. Paul, "So all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (the Jewish people). (Romans 11:25,

26) Then the poor Jews who have suffered indescribable horrors in the great war that is now devastating the world will say, "Lo, this is our God; we have waited for him and he will save us. This is the Lord; we have waited for him; we will be glad and rejoice in his salvation."—Isaiah 25:9.

The Apostle Paul says: "For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:22. 19) The people of earth are in great sorrow and distress! The trouble in the world must of necessity increase until all the nations are exhausted, until the heady and proud are brought low. Then, but not until then, will they be in an attitude of mind and heart to receive comfort. God's means of comforting them will be through the ministration of his Spirit by teaching them his great plan of salvation. This will be done during the Millennial reign of Christ. Then all that mourn shall be comforted, and the comforters will be Jesus and his bride, the church.

The peoples have long been kept in ignorance of God's purposes, but during the reign of Messiah they shall know the truth, as the Lord has promised: "He will destroy in this kingdom the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe away tears from all faces; for the Lord hath spoken it." (Isaiah 25:7, 8) "Then the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the sea."—Habakkuk 2:14.

It will be the blessed privilege of those Christians who faithfully perform their covenant, who faithfully carry out the terms of their commission in this present time, to be instruments of Jehovah to restore the peoples of earth—this time upon a basis of justice and righteousness—and to bring blessing to the sad and comfort to all that mourn. A Christian thus seeing his privileges and opportunities appreciates the necessity of keeping himself aloof from the entangling conditions of the earth and of preparing himself for the glorious work which shall follow. Such preparatory work of the Christian is his specialty at this time.

Let us then, dear brethren, be active and energetic in the performance of the duties the Lord now gives us, that we may share in the glorious privileges he has set before those who love him supremely and prove their love by their loyalty, even unto death. Let each of us daily be more and more worthy of the name "Barnabas," given to one of the Lord's faithful ones, which means, "Comforter of the brethren"! Let us have the holy Spirit abounding in us more and more! Let us be the Lord's faithful representatives, channels of the holy Spirit, to spread his message of truth; and, finally, when our course here is finished, we shall be received by him into glory to carry out his future purpose of blessing all mankind!

THE THOUGHT OF CHRIST

"Over and over it comes to me—
The thought of Christ on the stormy sea,
In times of trouble and loss and pain,
When my heart's a ship on a wind-swept main.

"Over and over it comes to me—
Each human life has its Galilee;
And Christ is ever the Lord of old,
When his 'Peace, be still!' to the waves was told.

"Over and over it comes to me—
The message of comfort from Galilee;
The voice of Christ through my storms I hear,
'Lo, it is I! there is naught to fear.'"

CONGRESS ENACTS CONSCRIPTION LAW

PROVISION MADE FOR EXEMPTION IN CERTAIN CASES

"Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matt. 22:21.

Readers of THE WATCH TOWER throughout the country have been inquiring about Military conscription in the United States. We have promised to publish a statement as soon as conscription should become a reality by law. This is our first opportunity to do so.

All true Christians are law-abiding citizens, because the Scriptures command them so to be. (Romans 13:1-9) But God's laws are higher than the laws of human institutions. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts (laws) higher than your thoughts (laws)." (Isaiah 55:9) Where the laws enacted by man are contrary to the laws of God, then it is for each one to govern himself by his own conscience as to whether or not he will be controlled by the law of man or by the law of Jehovah. Jesus, the great Master-Teacher, made clear the duty of a Christian under such circumstances, when he said: "Render therefore unto Caesar (civil governments) the things that are Caesar's, and unto God the things that are God's."

The law of the land commands that man shall pay taxes upon his property for the support of the Government; that no man shall do injury to the person, property or reputation of his neighbor; it declares that every man is endowed with the inalienable rights of life, liberty and the pursuit of happiness, and that none shall interfere therewith. These laws of man should be obeyed, particularly by Christians, but the Christian is governed by even a higher and nobler law.

God's law provides, "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness;" etc. (Romans 13:9) Jesus said, "All they that take the sword shall perish with the sword." (Matthew 26:52) "No murderer hath eternal life abiding in him." (1 John 3:15) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14) God's law not only commands to refrain from doing evil, but his law governing the Christian says: "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10.

War is for the very purpose of taking human life. It is legalized amongst nations on the ground that it is necessary. It is not needful for us to discuss whether or not the world is justified in this position. Our duty is to look at it entirely from the Christian viewpoint as related to Christians. Voluntary enlistment means a voluntary agreement to take human life under certain conditions, those conditions being whenever the commanding officer shall direct the use of weapons against the opposing army. Involuntary enlistment, or Conscription, means that one is required to take human life if the condition arises. The world of mankind in general can, with a clear conscience, voluntarily engage in war. Many who claim to be Christians can also engage in war without doing violence to their consciences, while other Christians would grossly violate their consciences should they enter an army for the purpose of engaging in carnal warfare.

St. Paul, the witness of the Lord, plainly states to the Christian: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Corinthians 10:4.

The fundamental law of the land recognizes that every man may exercise liberty of conscience. In substance, it provides that every man may choose his own religious belief and may worship God according to the dictates of his own conscience. To worship God means to render full obedience to his holy will. To obey his will means to be governed by his law. Good men differ as to the meaning of God's law, and herein is where the law of the land justly recognizes that each man shall be at liberty to exercise his conscientious religious convictions.

Then we say, Let every man who can with a clear conscience go to war, do so. With equal force we say that every man whose religious convictions and beliefs are against war, or participation therein, should be at liberty to exercise his conscience and therefore to request that he be relieved from the obligation to bear arms. The Congress of the United States is governed by the fundamental law of the land., and acting as the agent and servant of the people, has recognized the right of man to exercise his conscientious religious convictions against engaging in war. So what we are here saying is not speaking against the Government; but, on the contrary, we are calling attention to the right and liberty the Government recognizes and guarantees.

Thank God for the privilege of living in the United States! While we all recognize that it is not a perfect government, yet it is the best of all earthly governments. Every one who lives under the flag of the United States should be loyal to that Government as against all earthly governments. No citizen of this country could be a Christian and do violence to the Government of the United States. To be loyal to the law of God he must render unto the United States Government everything that is not in contravention of the divine law.—Romans 13:1-9.

DISPLAYING THE AMERICAN FLAG

Suppose the city or state officials should issue an order requiring, or even requesting, that all persons display the American flag. What should we do? We answer, We think it would be right to display the flag in obedience to such order or request. The American flag was adopted as an emblem of liberty. It is the national emblem. While some have insisted that it now represents war, this is hardly in keeping with the facts. It may represent war to those who desire war, but to those who love liberty and peace, the flag represents liberty and peace. However that may be, the displaying of the American flag can do injury to no one. If commanded or requested to display the flag, it should be done, out of respect to the Government under which it is the privilege of Christians to live. If an American was the guest of the British Government and was requested to display the British flag and refused to do so, it would be showing disrespect to the British Government, his host. If a Christian, who is an alien amongst all earthly governments, should, while journeying amongst them, be requested to display a flag of the country whose benefits he is enjoying, and refuse to do so, such refusal would be failing to show the proper respect to such government. Recognizing that the Government of the United States has been the special refuge of Christian people from intolerable persecution; that it was founded as an asylum of religious liberty and freedom of speech, every one in America should take pleasure in displaying the American flag—especially when requested so to do. It does not mean that by putting a flag on your house you would want to go to war.

Since the Bethel Home was established, in one end of the Drawing Room there has been kept a small bust of Abraham Lincoln with two American flags displayed about the bust. This is deemed entirely proper, having in mind what Mr. Lincoln did for the Government and for the people of the United States, and in this we see nothing inconsistent with a Christian's duty.

The Sixty-fifth Congress, now in session at Washington, has passed a law providing for selective draft into military service of the United States of all men between certain ages. Section II of said Act provides:

"Such draft shall be based upon liability to military service of all male citizens, or male persons not alien enemies who have declared their intention to become citizens, between the ages of 21 and 30 years, and shall take place and be maintained under such regulations as the President may prescribe not inconsistent with the terms of this Act. Quotas for the several States, Territories, and the District of Columbia, or subdivisions thereof, shall be determined in proportion to the population thereof available for military service, as shown by the registration provided for herein."

This provision of the Act means that the President of the United States may by selective draft call to arms all male citizens of the United States, and all male persons not alien enemies who have declared their intention (by taking out what is known as "First Papers") to become citizens of the United States, between designated ages; and that he has power to compel all such to respond to such call.

REGISTRATION FIRST

For the purpose of enabling the Government to know who may be called into such service, the Act provides for a registration as follows:

"Sec. 4. All persons liable to military service under the provisions of this Act shall be subject to registration in accordance with regulations to be prescribed by the President, and upon proclamation by the President or other public notice given by him or by his direction stating the time and place of such registration, it shall be the duty of every such person liable to military service under the provisions hereof to present himself for and submit to registration under the provisions of this Act; and every such person liable to military service shall be deemed to have notice of the requirements of this Act upon the publication of said proclamation or other notice as aforesaid given by the President or by his direction; and any person who shall fail or neglect to present himself for registration or to submit thereto as herein provided shall be guilty of a misdemeanor and shall, upon conviction in the proper district court of the United States, be punished by imprisonment for not less than three months or more than one year, and shall thereupon be duly registered."

This Section of the Act means that the President of the United States, by public proclamation, will designate the time and place of registration, and that the publication of such proclamation or notice given by the President will be all the notice that any one will need or be given concerning such registration; and that all male persons embraced within the Act are required under the law to register and submit to examination; that on the day provided by such proclamation it shall be the duty of all male persons liable to military service under the provisions of said Act to present themselves for registration before the proper officers and to give answers to such questions as may be propounded to them. Since this section is not in any way in conflict with the law of God, as believed and understood by Bible Students of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, then all such should cheerfully obey this provision of the Act and duly appear and register in accordance with its terms.

EXEMPTION FROM MILITARY SERVICE

Recognizing the right of each person to exercise an honest religious conviction with respect to participation in war, Congress, in the Act herein under examination, has made provision for certain persons to be exempted or excused from selective draft for military service. Section 3 of said Act providing for such exemption, is as follows:

"Sec. 3. The Vice President of the United States, the officers, legislative, executive, and judicial of the United States and of the several States and Territories, and all persons in the military and naval service of the United States, shall be exempt from the selective draft herein prescribed; and nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for if found to be a member of any well-organized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed of said religious organization; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only, persons of the following classes: Customhouse clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals, and navy yards of the United States, and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries including agriculture, found to be necessary to the maintenance of the military establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support, which renders their exclusion or discharge advisable; and those found to be physically and morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists."

It follows, therefore, that any person who makes application for exemption because of his religious creed, or belief, forbidding his participation in war in any form, or whose religious convictions are against war or participation therein, is not violating any law of the land, but, on the contrary, is availing himself of the provisions of such law. In calling the attention of our brethren thereto, we are merely advising what rights and privilege this law grants to them.

The WATCH TOWER BIBLE AND TRACT SOCIETY was incorporated and organized according to law in the year 1884 as a religious organization, and still is organized and exists as such religious organization. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION is the same organization incorporated and organized in the year 1913 under that name according to the provisions of the laws of Great Britain, but said organization had existed as an unincorporated religious organization many years prior thereto, and still exists as such religious organization. The classes or congregations of Christian people throughout the United States organized and existing under the name of ASSOCIATED BIBLE STUDENTS of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are so organized and directed under the supervision of the WATCH TOWER BIBLE AND TRACT SOCIETY and its like organization, the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. The members of all such Bible Classes come clearly within the provisions of said section of the above Act of Congress relating to the exemption from military service. The Act provides that "Nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is a member of any well-organized religious sect or organization at present organized and existing, whose creed forbids its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed of said religious organization.

The word "creed," of course, means belief. All Christians of the above mentioned religious organizations believe the Bible

as taught by Jesus and the apostles, and therefore such teachings of the Bible constitute their creed or belief, which Bible teaching, creed or statement or belief, is amplified, elaborated upon and explained and made more easy to be understood by the teachings and writings on Bible truths as set forth in the SCRIPTURE STUDIES AND THE WATCH TOWER. The Scriptures speak of the followers of Jesus as "strangers and pilgrims" whose citizenship is in heaven, since all such have made a covenant to follow in the Master's footsteps. A stranger is an alien, and as such would not be subject to the military laws of a nation where he is sojourning. Commenting thereupon, STUDIES IN THE SCRIPTURES say, with reference to the duty of a Christian in time of war:

"Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognize primarily; and we would prefer to be in the same position, as far as possible, for are not we 'translated out of the kingdoms of this world into the Kingdom of God's dear Son'?

"Are not we subjects of the Great King? And are not all the kingdoms of this world more or less identified with 'the prince of this world' and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should love and appreciate every good law and all the servants of earthly laws, and rejoice that quite the majority of the new creation (Christians) live under the highest forms of civil government to be found in the world today, and appreciate this as a divine favor and blessing. Hence we neither traduce our native country, its rulers nor its laws; but this does not mean that we must fight for these with carnal weapons, nor that we must increase our responsibilities by voting for them." See also Vol. 1, Pages 166, 167.

Further commenting on this subject, THE WATCH TOWER, September 1, 1915, says:

"To become a member of the army and to put on the military uniform implies the duties and obligations of a soldier as recognized and accepted. A protest made to an officer would be insignificant—the public in general would not know of it. Would not the Christian be really out of his place under such conditions?

"'But,' some one replies, 'if one were to refuse the uniform and the military service he would be shot.'

"We reply that if the presentation were properly made there might be some kind of exoneration; but if not, would it be any worse to be shot because of loyalty to the Prince of Peace and refusal to disobey his order than to be shot while under the banner of these earthly kings and apparently giving them support and, in appearance at least, compromising the teachings of our heavenly King? Of the two deaths we would prefer the former—prefer to die because of faithfulness to our heavenly King. Certainly the one dying for his loyalty to the principles of the Lord's teachings would accomplish far more by his death than would the one dying in the trenches. We cannot tell how great the influence would be for peace, for righteousness, for God, if a few hundred of the Lord's faithful were to follow the course of Shadrach, Meshach and Abednego, and refuse to bow down to the god of war. Like those noble men they might say, 'Our God is able to deliver us, if he chooses so to do; but if he does not choose to deliver us, that will not alter our course. We will serve him and follow his direction, come what may.'

"May not the soldiers of Christ well say to themselves. 'If the ancient worthies knew God only partially, yet were so faithful to him, and if earthly soldiers are so faithful to earthly kings, what manner of persons ought we to be who have come into the family of God by the Spirit of begetting, who have entered the school of Christ, who are being guided and led by the Captain of our Salvation, and who have his exceeding great and precious promises in respect to our eternal future! How should we stand for him and for his teachings? Could we lay down our lives in a better way than by faithfulness to the King of kings and Lord of lords, our Redeemer and Head?"

It follows, therefore, that every one who is a member of the above mentioned organization, who believes the Bible as taught by the Lord Jesus and the Apostles, and as explained and taught in the publications of said WATCH TOWER BIBLE AND TRACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIATION, is one whose religious convictions are against war or the participation therein in any form in accordance with the creed or belief of such religious organization, and whose belief or creed forbids him to participate in war in any form. It would therefore be the privilege of any of the Bible Students before mentioned holding such views to avail themselves of the exemption provision of said Military Act and at the proper time to claim such exemption.

EXEMPTION MAY BE GRANTED ON OTHER GROUNDS

The Act of Congress in question further provides that the President is authorized to exclude from such selective draft for military service any person engaged in any of the following occupations, viz: Custom House clerks, mail carriers, or those otherwise engaged in the transportation of mails, workmen employed in the Navy yards of the United States, pilots on boats, mariners actually employed in sea service, and persons engaged in agriculture or farming found to be necessary to the military establishment, or to the effective operation of military forces, or to the maintenance of national interest during the emergency.

Some of our brethren are engaged in these various vocations, and in addition to their religious convictions and their privileges under the Act resulting therefrom, such may be relieved from military duty in the discretion of the President. Hence it is important for each one at the time of registration to clearly state his occupation, or the work in which he is engaged.

Furthermore, some of the brethren have wives, aged parents, or others dependent upon them for maintenance and support, which may entitle them to be released from Military duty at the discretion of the President, as will be observed by the latter part of Section 3 of the aforementioned Act. At the time of registration all such facts should be called to the attention of the officers taking the census or registration.

HOW TO APPLY FOR EXEMPTION

It is understood that within a short time the President will issue a proclamation with reference to registration and selective draft; following this, the War Department of the Government will take steps immediately to register all male citizens and aliens provided for by the bill and due notice of the time and place of such registration will be given. When appearing for registration each one will be required to answer certain questions. The registration will be had in every voting precinct in the United States the same day. At the time of registration it will be proper for any one who expects to claim exemption, in answering the question as to whether or not he does claim exemption, to answer in the affirmative. Within a certain time thereafter, as may be prescribed by the Government, a formal application for exemption must be filed. It is understood that the Government will furnish the necessary blanks for such application and affidavit for exemption. As these have not yet been issued and the rules have not yet been published, it is impossible for us to state definitely about these matters, but in all probability all necessary information and blanks will be obtainable at each registration point. We will be glad to publish them in THE WATCH TOWER as soon as the Government makes known the form of application.

In the April 15th issue of THE WATCH TOWER, this year, page 124, we called attention to certain State laws with reference to the registration of male citizens, and also set forth a form of affidavit that might be used under the laws of some of the States, which were then contemplating an early registration. We advise that every one now disregard the form or blank therein set forth, for the reason that all registration in all the states will now be made under the Act of Congress, and the United States' Government will furnish the proper blanks and forms.

We advise the dear brethren everywhere to be calm and undisturbed about this matter; that all avoid discussions or controversies, and be content with merely stating their views and leaving the matter there. We can accomplish no good by engaging in controversial arguments, as all such rather tend to provoke to wrath. Let us keep in mind that all who are fully consecrated to the Lord are under his care and protection, and that he has promised to make all things work together for good to those who love him supremely. Let us appreciate our privilege of quietly and in the spirit of the Master pointing out to all those who desire to be told, that this great trouble upon the world is but the forerunner of Messiah's kingdom, which shall bring blessings to all who love and obey the principles of righteousness. Let us each strive to be an example of the flock of God, manifesting by our deportment, our demeanor and our words that we have walked with the Great Master and learned of him, and that we are patiently and confidently waiting for the full inauguration of his kingdom.

"Trust in the Lord with all thine heart; lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

THE HOLY SPIRIT AND ITS WORK

[This article was a reprint of that entitled "The Holy Spirit Promised," published in issue of May 1, 1908, which please see.]

ANOTHER DAY WITH THEE

"Another day before me!
Dear Master, let it be,
In working or in waiting,
Another day with thee;

"Another day of leaning
On thy beloved breast,
Of ever-deepening trustfulness,
Of quiet, happy rest;

"Another day of mercies,
Of faithfulness and grace,
Another day of gladness
In the shining of thy face.

"Another day of progress,
Another day of praise,
Another day of proving
Thy love in all thy ways.

"Another day is dawning—
Dear Master, may it be,
On earth, or else in heaven,
Another day for thee!"

JESUS BETRAYED AND DENIED

[The last five paragraphs of this article were reprinted from article entitled "The Great High Priest Arraigned," published in issue of May 15, 1899. The remainder was a reprint of article entitled "The Lord Betrayed," published in issue of May 15, 1899. Please see the articles named.]

MEMORIAL SUPPER REPORTS

On Thursday, April 5th, after 6 P. M., Ecclesias of the I. B. S. A. the world over gathered together to observe the anniversary of our dear Lord's death. Although it occurred on a week night, and rain fell in torrents in New York, and no doubt in other eastern cities as well, the attendance was little affected; so faithful are the Lord's sheep in observing the instruction imparted to them by the Master—"This do in remembrance of Me." And while doing this the solemnity of the occasion is always deepened by the remembrance of the "participation" which the communicants enjoy both in the "Body" and in the "Blood" of the Anointed One—Christ Jesus the Head and the Church His Body. Three brethren officiated at the service of the New York congregation.

The corroboration of world-events with the prophecies bearing upon the last days of the present order of things, and the ever increasing signs that the Kingdom draweth very near, were likewise feasted upon in the hearts of the participants. And the words of the Master, at the time of the institution of the Memorial Supper, and the fact that the realization of them is very near, were forgotten: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom.—Matthew 26:29.

Faith seems now to have almost given way to sight, and our hearts are rejoiced as we view the glories of our Home beyond the veil. Our hearts also rejoice as we look out over the field and see so many of like precious faith continuing in their purpose to be faithful unto death.

The number participating in the Memorial Supper here in New York City, as shown below, does not include some suburban Classes which formerly met with us, but which have now grown so large that it is considered wise for them to have their own celebration. We are appending to this list all Classes which have thus far reported an attendance of from twenty up:

New York, N. Y.	917	Columbus, Ohio	157	Hartford, Conn.	70	Camden, N J.	35
London, Eng.	770	Buffalo, N. Y.	144	Newark, N. J.	70	Colon, Rep. of Pan.	35
Chicago, Ill.	753	Denver, Colo.	143	Balboa, C. Z.	69	Fall River, Mass.	35
Glasgow, Scot.	538	Toledo, Ohio	142	Trinidad, B. W. I.	68	Jamestown, N. Y.	35
Los Angeles, Cal.	475	Diamond Bluff, Wis.	141	Leeds, Eng.	66	Kingston, Jamaica	35
Boston, Mass.	475	Oakland, Cal.	138	Convers, Switz.	65	Brockton, Mass.	34
Detroit, Mich.	454	Tacoma, Wash.	133	Grand Rapids, Mich.	65	Brownsville, Pa. (Hung.)	34
Pittsburgh, Pa.	428	Bloomington, Ill.	123	Reading, Pa.	65	Crooksville, Ohio	34
Philadelphia, Pa.	425	Baltimore, Md.	120	Schenectady, N. Y.	65	Nashville, Tenn.	34
Chicago, Ill., Polish	365	Spokane, Wash.	118	Altoona, Pa.	64	New Orleans, La.	34
Vancouver, B. C.	326	Springfield, Mass.	115	Hamilton, Ont.	63	Paisley, Scot.	34
Toronto, Ont.	319	Louisville, Ky.	108	Erie, Pa.	63	Quincy, Mass.	34
Cleveland, Ohio	310	San Francisco, Cal.	105	Rockford, Ill.	63	Brandon, Man.	33
Portland, Ore.	243	Bellingham, Wash.	100	Wichita, Kan.	63	Bridgeport, Conn.	33
Seattle, Wash.	232	Oldham, Eng.	94	Scranton, Pa.	62	East St. Louis, Ill.	33
St. Louis, Mo.	226	St. Paul, Minn.	91	Youngstown, Ohio	62	Ipswich, Jamaica	32
Milwaukee, Wis.	216	Bridgetown, Barbados	90	Jackson, Mich.	61	Chattanooga, Tenn. (white)	32
Manchester, Eng.	195	Lancaster, Pa.	90	New Brighton, Pa.	61	Auburn, Ind.	32
Dayton, Ohio	193	Akron, Ohio	89	Jacksonville, Fla.	60	Glens Falls, N. Y.	32
Kansas City, Mo.	192	Allentown, Pa.	87	Norfolk, Va.	60	Santa Cruz, Cal.	32
Liverpool, Eng.	183	St. Joseph, Mo.	87	Omaha, Neb.	60	Tulsa, Okla.	32
Washington, D. C.	177	Worcester, Mass.	87	Rochester, N. Y.	60	Warren, Ohio	32
Providence, R. I.	175	Detroit, Mich., Polish	82	San Diego, Cal.	60	Knoxville, Tenn.	32
San Antonio, Tex.	171	Oklahoma City, Okla.	81	Montreal, Que.	59	Champaign, Ill.	31
Indianapolis, Ind.	161	Duquesne, Pa.	79	Richmond, Va.	59	Chattanooga, Tenn. (Col.)	31
Victoria, B. C.	161	Everett, Wash.	79	Birmingham, Ala.	57	Chicopee, Mass.	31
Minneapolis, Minn.	157	Sheffield, Eng.	77	Cromwell, Conn.	57	Evansville, Ind.	31
Cincinnati, Ohio (white)	157	Pasadena, Cal.	76	Dallas, Tex.	55	Galveston, Tex.	31
				Bangor, Eng.	54	Long Beach, Cal.	31
				Tampa, Fla.	54	Sacramento, Cal.	31
				West Haven, Conn.	54	Steelton, Ont.	31
				Calgary, Alta.	53	Abilene, Kan.	30
				Sharon, Pa.	52	Bay City, Mich.	30
				York, Pa.	52	Colo. Springs, Colo.	30
				Wilmington, Del.	51	East Liverpool, Ohio	30
				Cumberland, Md.	51	Lynchburg, Va.	30
				Passaic, N. J.	51	Stillwater, Okla.	30
				Flint, Mich.	50	Syracuse, N. Y.	30
				London, Ont.	50	Beaumont, Tex.	29
				Santa Ana, Cal.	50	Canton, Ohio	29
				Atlanta, Ga.	48	Fort Smith, Ark.	29
				Salt Lake City, Utah	48	Limon, C. R.	29
				Terre Haute, Ind.	48	Zion City, Ill.	29
				Cedar Rapids, Iowa	47	Utica, N. Y.	29
				Kingston, Jamaica	47	Albany, N. Y.	28
				Leicester, Eng.	47	Calmar, Alta.	28
				Riverside, Cal.	45	Chatham, Ont.	28
				Strathcona, Alta.	45	Glace Bay, N. S.	28
				Des Moines, Iowa	44	Hayne, N. C.	28
				Harrisburg, Pa.	44	Hobart, Okla.	28
				Saginaw, Mich.	44	Kingston, N. Y.	28
				Wheeling, W. Va.	43	Muncie, Ind.	28
				Belvidere, Ill.	42	Coffeyville, Kan.	27
				Dundee, Scot.	42	Edmonton, Alta.	27
				East Kirby, Eng.	42	Iola, Kan.	27
				Duluth, Minn.	41	Lowell, Mass.	27
				Niagara Falls, N. Y.	41	Pueblo, Colo.	27
				Waterbury, Conn.	41	Rhonesboro, Tex.	27
				Johnstown, Pa.	40	Shawnee, Okla.	27
				Springfield, Ill.	40	Wilkes-Barre, Pa.	27
				Topeka, Kan.	40	Bloomfield, N. J.	26
				Watertown, N. Y.	40	Butler, Pa.	26
				Burlington, Wash.	39	Danbury, Ohio	26
				Fresno, Cal.	39	Cincinnati, Ohio (Col.)	26
				Johnstown, N. Y.	39	Halifax, N. S.	26
				Kalamazoo, Mich.	39	New Albany, Ind.	26
				The Dalles, Wash.	39	New Brunswick, N. J.	26
				Lawrence, Mass.	38	Tonawanda, N. Y.	26
				Lincoln, Neb.	38	Elkhart, Ind.	25
				Mattoon, Ill.	38	Galt, Ont.	25
				Tiffin, Ohio	38	Joplin, Mo.	25
				Boise, Ida.	35	Mansfield, Eng.	25
				Brazil, Ind.	35	Meadville, Pa.	25

Newark, Ohio	25	Regina, Sask.	23	Boulder, Colo.	21	Fort Worth, Tex.	20
Oil City, Pa.	25	San Jose, Cal.	23	Midland Park, N. J.	21	Grand Junction, Colo.	20
Piqua, Ohio	25	Webb City, Mo.	23	New Kensington, Pa.	21	Greenfield, Mass.	20
Pittsfield, Mass	25	Hollister, Ohio (Hung.)	22	New Liskeard, Ont.	21	Hillside, Mandeville, Ja.	20
Portland, Me.	25	Kewanee, Ill.	22	Niagara Falls, Ont.	21	Little Rock, Ark.	20
Rock Island, Ill.	25	Lynden, Wash.	22	Norristown, Pa.	21	Morgantown, W. Va.	20
St. John, N. B	25	Marion, Ohio	22	Pariamina, Costa Rica	21	Nowata, Okla.	20
Warren, Pa.	25	Millville, Ohio	22	Penticton, B. C.	21	Petersburg, Va.	20
Cecil, Ga.	25	Mitchell, S. Dak.	22	St. George, Grenada	21	Peterborough, Eng.	20
Childress, Tex	25	New Castle, Pa.	22	Seguin, Tex.	21	Pittsburg, Kan.	20
Davenport, Iowa	25	Osseo, Wis.	22	Sheboygan Falls, Wis.	21	Racine, Wis.	20
McMinnville, Ore.	25	Philipsburg, N. J.	22	Alva, Okla.	20	South Bend, Ind.	20
Pottstown, Pa	25	Port Huron, Mich.	22	Appleton, Wis.	20	South Norwalk, Conn.	20
Westherford, Tex	24	St. Catherines, Ont.	22	Augusta, Ga.	20	Stirling, Ont.	20
Cortland, N. Y	23	Stockton, Cal.	22	Cleveland, Ohio (Hung.)	20	Stockport, N. Y.	20
Elgin, Ill.	23	Tamaqua, Pa.	22	Corpus Christi, Tex.	20	Troy, N. Y.	20
Elwood, Ind.	23	Darien, Conn.	21	Easthampton, Mass.	20	Wellington, Ohio	20
Pawtucket, R I	23	Dubuque, Iowa	21	Fort Wayne, Ind.	20		
Preston, Ont	23	Beverly, Mass.	21				

Scandinavian Classes reported from Swedish Branch.....1,388

SOME LETTERS OF INTEREST

ANOTHER BRAVE BROTHER ACROSS THE SEA

(NINETEEN YEARS OF AGE—WRITTEN IN THE GUARD ROOM)

MY DEAR BRETHREN:—

Greetings! You will be glad to know that your little brother in England is now privileged to share with the others the experiences peculiar to us over here. Truly, although the present surroundings are not congenial to the new creature or to the flesh, one realizes how GOOD the Lord is. Experiences which we would naturally shrink from are taken as among the "all things," because of the trustful confidence we have in our great God. He has guided and blessed me richly thus far, and my desire is to just continue daily to abide in him, to faithfully seek to uphold the principles we have grown to love and appreciate. Under these circumstances one is able to reflect the light by the life lived, and to be an example of the believers. My prayer is that my heart shall always respond joyfully to his loving leadings, and be submissive in all the way he shall lead.

Taking such experiences as he sees fit to permit with joy and gratitude, one is able to count all as light afflictions, as surely they are. When we think of all the blessings he has showered upon us since we were brought into the light, why, our hearts bubble over with joy and the joy of the Lord becomes our strength! Our great hope, too, is so bright that it surely stimulates us to cheerful, patient endurance.

In this peculiar position one is able to bear the reproaches of our Master in various ways, and it gives us great joy to be so permitted. Today I have been thinking of our dear Redeemer's example—he endured all things unmurmuringly, without retaliation. It is my heart's desire to prove worthy of his leadership, following the more faithfully in his footsteps daily. Truly the heavenly hopes and joys are the only enduring, eternal things!

This morning, as I was marched before the Colonel, the words on page 238 of our Poem Book flashed into my mind:

"He rose, and from that hour went forth
To trial and to death, in peace—
A calmness born of perfect confidence in God."

That last line has many times in the past been helpful to me; and under the present circumstances it is more than helpful, it is inspiring.

I feel it a great privilege to be permitted to bear this witness. The Colonel told me this morning that I shall be ordered to don the King's uniform, and if I refuse, I shall be court-martialed. That is the usual experience, of course. Most sentences are commuted now to four months hard labor, and after about ten weeks one is released and put somewhere on Work of National Importance, so-called, under the Government's Home Office scheme.

Truly, the Lord is very good and we rejoice in his loving leadings; and our desire is to be more faithful day by day, to do always those things pleasing in his sight! Rev. 2:10, all of the verse, is very forceful to us while in the hands of the Military. It is indeed a happy privilege to bear his reproaches with meekness and pitying love for our would-be enemies. I am assured of an interest in your prayers, and I commend all the dear ones in America to our Father's tender care and keeping.

Later.—I thought I would like to send just a few more lines before I go to prison, to let you know of our continued trust in our dear heavenly Father's love and providential care. Surely one has abundant cause for gratitude—we truly find what we seek! We are daily counting our blessings and find fresh causes to thank our loving Father.

By Tuesday next it will be three weeks since I came into the hands of the Military. I have had a nice and happy time, because after a few days I was in the company of four other Conscientious Objectors to Military Service on religious grounds. The difference in our religious views makes little difference—we have all been quite happy. There have been many opportunities for presenting the truth to my fellow "C. O.'s" and to the soldiers who are supposed to be guarding us prisoners.

One realizes the need for patient endurance, yet we can rejoice that in all the various experiences which we have been privileged to pass through his grace has been sufficient. This morning the last performance was gone through—that of being marched before the troops and hearing the sentence read out: "The accused is found guilty and sentenced to suffer imprisonment for 112 days with hard labor."

So I go away to prison tomorrow, dear ones. What a grand privilege! It is very sweet to suffer a little for his dear sake who has suffered so much for us. We rejoice in his tender care who loves us with such a strong love. (2 Chron. 16:9; Num. 6:24-26, Hymn 307.) With fondest Christian love, I am,

Your little brother "in bonds" for his sake,

STANLEY W. WILLIS.—*England.*

A VOICE FROM FAR-OFF AUSTRALIA

BELOVED BRETHREN:—

Greetings in the name of our blessed Master! May his peace be multiplied unto you. Although somewhat late in forwarding a message to you, we nevertheless have had you continually in our thoughts, and rejoice in our privilege of remembering you daily at the throne of grace.

Some few years ago, an ecclesia was formed in this city, and our Brother Russell consented to be our Pastor. We thank our heavenly Father for his provision in our Brother Russell, through whose ministrations we have been built up and enabled to grow in knowledge and grace. We also thank him for having answered the prayers of so many of his saints, in that our brother was kept faithful until death.

While assembled in Convention (one day Convention), we desire to convey to you our Christian love, and to assure you that you have taken Brother Russell's place in our prayers and as our guides. Further, this ecclesia unanimously resolves to accord you our unreserved and loyal support in forwarding the work of the kingdom, so soon to be established.

Our message to you, dear Brethren, is expressed in Isaiah 41:10 and Joshua 1:8, 9, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee withersoever thou goest." God is our strength. How strong we are in him!

With Christian love, we remain,

Your brethren by his grace and in his service,

BRISBANE ECCLESIA.—*Australia.*

FLEECING THE SHEEP

DEAR BRETHREN:—

I want to congratulate the Editorial Committee for their forethought, wisdom and general ability. I have the March 1 TOWER, and was glad to note article on fly leaf, "Warning to the Friends," also letter on page 78, top of 1st column, and the reply thereto, As the secretary of the class for eight or ten years, I have been up against all the propositions contained in those articles; and from the fact that I was a traveling salesman for twenty-eight years and know the ways of the world and human nature, I have naturally become what the boys term a "wise guy." I have not been duped to any great

extent, but my experiences, if I could tell you about them, would be quite laughable.

I, however, know of many innocent and unsophisticated brethren that have been imposed on and duped shametully. And it has been in most cases the new friends, fresh in their first love for the truth, that have been the victims.

You have acted wisely in not publishing the names and addresses of the class secretaries. Yet mine has gotten out pretty generally, and I am a constant recipient of letters and callers of doubtful intentions. It is a real, genuine privilege and pleasure for wife and myself to extend hospitality and generosity to the authorized pilgrims, colporteurs, agents and helpers sent out by the Bible House; but when it comes to lazy, never-do-well, spiritually sick hangers-on, I never let them lie down on me. I feel that it would be encouraging them in a wrong. Having had much personal experience all along the line that both of those articles suggest, I think they are very timely indeed, and I am sure the friends will profit thereby. With much personal esteem, I am,

Your fellow servant in the Lord, W. B. SUTTON.—*Va.*

MAY OUR HEARTS BEAT AS ONE

MY BELOVED BRETHREN:—

We know your hearts have been touched with sadness. What a shock Brother Russell's death must have been to you of the Bethel home! The day the news reached us it seemed as though we were in a stuffy room, unable to get a full breath. It was so hard to realize it was so. But, as we remembered the fruition of our hopes was a participation in the first resurrection with our dear Redeemer, and that Brother Russell had gone to his reward, "to meet the Lord in the air," and that he was one of those "blessed in the Lord that die from henceforth," we could not help but rejoice with our dear Brother. We have been personally acquainted with him for fifteen years, and have been greatly blessed by his life—and wonderfully blessed by his death—knowing that his trials are over and that he has gone beyond the fiery darts of enemies and people who did not understand him; and, additionally, blessed in the glorious fact that he now lives forever—changed in a moment, in the twinkling of an eye—having closed his eyes to temporal things and opened them to eternal things—to see Jesus as he is, and be like him! We know that all is well, and that he had finished his work this side the veil.

We pray our Father's richest blessings on the dear Israel at Bethel, that wisdom from on high may be abundantly bestowed on you to carry on the great work uninterruptedly, and that there may be a remarkable manifestation of the sweet spirit of Jesus in all that is done, that every word, thought and deed may redound to the glory of God and his dear Son, our High Priest and Advocate, and that we all may meet each other soon in the realms of glory, honor and immortality.

We are pledging ourself anew to God, his truth, and his called ones, that our hearts may beat as one during the stirring scenes which will mark the close of "Elijah's" career. Continuing in daily prayer for you, my brethren, I remain,

Your brother by his rich favor, C. E. STEWART.—*Ill.*

EARTH NOW POORER—HEAVEN RICHER

DEAR BRETHREN:—

We desire to express to you our love in the Lord, and our loyalty to you as the channel he is now using to bring to us the clear and refreshing waters of truth.

We find it difficult to express in words our feelings on learning that our Pastor was found faithful and taken home. We hardly realized how much we loved him. Was ever a man truly loved so well since our dear Lord was on earth as a man? We think not, and yet he was worthy of it all, for it was his self-sacrifice and zeal for the truth which in our Father's hands and with his blessing brought us all here into the glorious light of present truth.

Our hearts go out in thankfulness and praise to our loving heavenly Father for sparing him so long to us, as well as for the example he was to us of loving devotion and sweet, patient endurance under all circumstances. Though earth is poorer, heaven is richer, and we would not wish it otherwise than as it has pleased our Father to arrange it; but we look forward to meeting him again, now very soon, when we too have made our calling and election sure.

We pray our Father's blessing on all the work in your corner of the vineyard, and that he may guide and direct you in all your labors and service and multiply his love and peace unto you.

Yours in the fellowship of the mystery.

MANCHESTER ECCLESIA.—*England.*

ONLY A LITTLE WHILE

DEAR BRETHREN:—

We bow in loving and humble submission to the divine will, confident that the seventh and last special "angel" to the church is now like our blessed Lord and Head, and can see him as he is.

We resolve to redouble our diligence to make our calling and election sure; to renew our consecration vows, and to pledge our cooperation in all possible ways to the Society, who though bereft of its best friend on earth are bravely seeking to complete their share in the kingdom work yet to be done this side the veil.

We also desire, at this time, to extend to you our deep appreciation of the faithful, loving ministrations of both our dear, departed Pastor and of all at the Brooklyn Tabernacle and Bethel home, who were closely associated with him in the harvest activities.

LEWISTON AND AUBURN ECCLESIA.—*Maine.*

WITNESSING AT FUNERALS

DEAR BRETHREN:—

Your letter of the 13th came to hand this P. M., and was much appreciated. Many thanks for the careful way in which you replied to our several inquiries.

For some weeks we have felt that the matter of conducting funerals should be mentioned to you, and by you to the friends in some general way. Three very sad cases have recently come to our attention, instances in which we would have thought the dear friends would have known better how to proceed. In each of these cases some of the friends had the matter of funeral services placed in their hands, but they were unable to secure a capable brother to conduct the service. In two of these cases a nearby brother could have been easily secured, but the friends did not know of this until too late. They seem to have done the best they knew, but they did not know the best to do.

It would have been very simple and inexpensive to have wired you asking for someone to render this service, and a capable speaker could have been provided at small expense. The friends would have been glad to pay all the expenses, and a wonderful witness for the truth could have been given.

We consider these great opportunities for witnessing. So does the SOCIETY, as evidenced by the fact that mention is made of such free service on the volunteer matter.

Could not some brief, pointed, yet comprehensive instructions be given to all through the TOWER? You will know what would be the best thing to do. With fervent Christian Love to all, I am,

Your brother by his grace, W. H. SPRING.—*Ohio.*

[The SOCIETY has for a long time cooperated in the matter of furnishing capable brethren to speak at funeral services whenever requested so to do, whether near or far, and shall be glad to continue to render such assistance wherever possible. Requests of this character should be wired to the SOCIETY without delay, giving place, day and time of funeral. We will in turn wire information.]

MEN AFTER GOD'S OWN HEART

DEAR BRETHREN:—

The Suffolk, Va., Ecclesia celebrated the Memorial of our dear Saviour's death on the evening of April 5, in my house, in which, in an adjoining room, lay the dead body of my wife. There were ten present, one of our sisters being absent on account of sickness. It was a blessed experience to each and all as we again commemorated the death of our dear Lord and Master and once more renewed our consecrations to be dead with him.

As we partook of the emblems which symbolize his death we thought of and prayed for all of like precious faith the world over. In our daily prayers, we fail not to remember the household of faith, and in an especial manner do we invoke wisdom and guidance for the dear brethren upon whom the Lord has now placed the duty and responsibility of directing the harvest work, that they may be men after God's own heart, as we believe them to be, so that the work may be conducted in a manner that will command his approval, and bring the best results, to the glory of his great and holy Name.

In much Christian love for all, WM. W. MURRAY.

EARNEST WORDS OF APPRECIATION

DEAR BRETHREN:—

Just a line or two to tell you how much we all appreciated the series of public meetings we have had here in Columbus. It was an inspiration to us to see and hear the hearty responses to the messages from the dear Brooklyn brethren who spoke.

We all wish to thank the SOCIETY for arranging such a precious season of blessing for us and such a wonderful witness to the truth once more in Columbus. May God continue His rich blessing on you all and make you at one and complete in him who is the Savior of the body.

We made judicious use of the newspapers in advertising these meetings and feel that we had excellent results. We used mostly "Readers" scattered through the papers. The total cost of the four meetings will reach about $380, which was all pledged before we started the series for the public.

We feel richly blessed and more determined than ever to go on to the end. With fervent Christian love to you all,

Your brother by his grace, C. B. SHULL.—*Ohio.*

FOUL SCANDAL'S DANGER

"Brakes on! Go slow! you do not know,
You are not sure that it is so.
A vagrant whisper overheard,
A sneer, a shrug, a dastard word
Are not sound evidence—you may
Unjustly hurt a man today.
The thoughtless things that people say,
The vandal rumors gossip spreads,
The 'I have heards' and 'Someone saids,'
And like remarks, destroy and blight
Without a chance to prove the right.
Noblesse Oblige! Who knows when you
May stand in need of fair play, too?
A thousand men and women die
At heart each day because a lie—
Some ill-considered, vicious fling—
Has robbed their lives of everything."

ANGELOPHONE COMPANY REORGANIZED

In a recent issue of the THE WATCH TOWER we announced that the Angelophone Company was going out of business. We are glad now to inform our readers that this work will continue, some brethren having taken over the Company and reorganized it.

There was a legal question raised as to whether or not the SOCIETY had authority under its charter to sell talking machines, together with the records. It is our desire to be strictly law-abiding. There could be no question about the right of the SOCIETY to manufacture and sell talking and singing records, because this is another method of preaching the Gospel.

The records made by Brother Russell proved unsatisfactory, but there has been such a demand for them that the SOCIETY has arranged to have these records made again, which is now being done by the same person who made the PHOTO-DRAMA RECORDS so great a success. The new records are clear and distinct, and easy to be understood, and will be much appreciated by every one, especially by those who enjoyed Brother Russell's discourses. These records will be handled by the Angelophone Company, which still has on hand a few sets of records in the voice of Brother Russell.

Because of the increased cost of rerecording and remaking, and the increased cost of material, the Angelophone Company is compelled to sell these records at 25c each or $5 per set of twenty-five. Even at this they are cheaper than any other records on the market.

Orders should be sent to us or to the Angelophone Company, 184 Fulton St., Brooklyn, N. Y.

"WHY DO THE NATIONS WAR?"

The announcement that there would be a new issue of Volunteer literature has awakened many to the importance of ordering the first Volunteer matter—Vol. 9, No. 1—"The World on Fire"—and distributing it. We believe that the time is more propitious now than ever for the Lord's people to work, and "The World on Fire" is excellent to begin with. People are thinking now as never before. We believe, too, that the Lord expects us to keep on witnessing as long as it is "called day." It will be time to stop when the night has so far come upon us that no one can work.

The leading article of the new volunteer matter will be: "Why Do the Nations War?" Many orders have been received for it. When ordering it please mention Vol. 9, No. 5. We had thought to make it eight pages, but after considering every detail, it was concluded, the Lord willing, to issue another volunteer number before the summer ends.

The printers are at work now upon the new issue, and orders will be filled as rapidly as the printing proceeds. There should be no delay in putting it out when it reaches you. A combined effort and systematic distribution would be best!

Whenever there are classes, orders should be sent by the Secretary, and orders should be carefully estimated on a basis of one copy for each English-speaking family. Where there are no classes individuals may order, based upon the same estimate. The literature is furnished free; but we do not pay the transportation charges.

"Finally, brethren, be strong in the Lord and in the power of His might!"

VOL. XXXVIII BROOKLYN, N. Y., JUNE 1, 1917 No. 11

VIEWS FROM THE WATCH TOWER

"THE HANDWRITING ON THE WALL"

We append an editorial from the *New York American* of May 18, which we believe sets forth without exaggeration present conditions throughout the world. After certain parts we have inserted some paragraphs from Vol. IV, "THE BATTLE OF ARMAGEDDON," of the series of "STUDIES IN THE SCRIPTURES."

The "BATTLE OF ARMAGEDDON" was written twenty years ago, and so faithfully does it picture present events leading up to their climax, "THE BATTLE OF ARMAGEDDON," and the introduction of earth's new Government, the kingdom of God's dear Son, that we could wish a copy of it in every home throughout the whole earth. Truly there lived among us in these last days a prophet of the Lord; and although now he has passed from human sight, his works remain an enduring witness to his wisdom and his faithfulness! Following is the editorial referred to with the insertions from "THE BATTLE OF ARMAGEDDON":

"BATTLE OF THE GREAT DAY OF GOD ALMIGHTY"

May 18, 1917, *The N. Y. American* said:

"The official mind seems to take it for granted that when the governments have made peace and have arranged the division of whatever spoils there may be, the peoples are going quietly back to work for their former masters, to live under the same institutions, to be, in short, the same nations, guided and controlled by the same financial, aristocratic and diplomatic castes that have ruled them for many centuries."

Twenty years ago Pastor Russell said:

"It is becoming more and more manifest to the masses of men that in the present order of things they are between a nether and upper millstone, whose rapid revolutions must eventually, and at no distant date, grind them down to a miserable and ignoble serfdom, unless interfered with in some way. Such indeed is the actual condition of things: human necessity is the feed-pipe which presses the masses between the millstones; the lower millstone is the fixed law of supply and demand which is crowding the rapidly increasing and growingly intelligent population of the world closer and closer to the pressure of the upper millstone of organized selfishness, driven by the giant power of mechanical slaves, assisted by the cogs and levers and pullevs of financial combinations, trusts and monopolies."—Vol. IV, p. 372, par. 2.

May 18, 1917, *The New York American* said:

"These seem to be also the views and conceptions of the public journals and of most private citizens, who naturally have no other sources of information and of opinion than the public journals.

"We can excuse the private citizen, but it is amazing that men who are hailed as statesmen cannot see what is going on before their eyes; cannot see that the Europe of 1913 has vanished as completely as the Europe of the dark ages; cannot see that the proletariats have at last in their hands the weapons and in their minds the thought and in their hearts the resolve to do away with all the old distinctions and social inequalities; that the institutions of government and laws which still seem to be solid and enduring edifices are in reality only hollow shells, mined and ready to be blown to pieces when relief from the pressure of outside war gives

the peoples time and opportunity to overthrow and to rebuild the fabrics of society."

Twenty years ago Pastor Russell said:

"It will be impossible to reestablish the present order, (1) because it has evidently outlived its usefulness, and is inequitable under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the discovery that priestcraft has long blinded and fettered the masses with error and fear will lead to a general disrespect for all religious claims and teachings as of a piece with the discovered frauds; (4) because religious people in general, not discerning that God's time has come for a change of dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things."—Vol. IV, p. 551.

May 18, 1917, *The N. Y. American* said:

"This talk about autocracy still to be overthrown and democracy still to be saved and established is proof enough of the mental incapacity of so many men, esteemed wise, to realize what has happened in Europe. For the war has already achieved those two tremendous results. They are accomplished facts.

"The basis of any government and of any institution is the state of mind of the masses and the inability of the masses or the ability of the masses to impose their desires upon government.

"Now, any thinking mind must perceive that the masses in every country in Europe have the ability to set up at any time any form of government or any institutions and laws they desire, because the masses of Europe, for the first time in history, ARE CITIZEN SOLDIERS, equipped with all the weapons and munitions of war and as able to subjugate their masters, to coerce their officers and to overthrow their governments as were the Russian citizen soldiers.

Twenty years ago Pastor Russell said:

"Where, then, we inquire, is there such an army, under present instruction and training?—an army before which the earth [society] shall quake and the heavens [ecclesiasticism] shall tremble (Joel 2:10); which shall boldly array itself against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets and naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

"That such an army is coming into existence and preparing for the desperate conflict we are none the less forcibly assured by the signs of the times than by 'the sure word of prophecy.' And it is the recognition of this fact (without any reference or knowledge of the word of prophecy) that is now filling the heart of Christendom with fearful foreboding, and impelling statesmen everywhere to take extraordinary measures for protection and defense.

"But in these very measures for self-defense devised by 'the powers that be,' there is probably a snare which they do not realize. The armies upon which they depend for defense, be it remembered, ARE THE ARMIES OF THE COMMON PEOPLE; these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked by nature's strong ties; and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils of life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the 'glory' of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

"All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their powers against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed and led to riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts."—Vol. IV, pp. 545, 546.

May 18, 1917, *The N. Y. American* said:

"In 1848, when Europe rose and struck for freedom, the rebels could neither mobilize nor communicate quickly with one another, because there were neither railways nor electric telegraphs. So they were beaten in detail.

"In 1848 one monarch could and did lend another thousands of mercenary standing troops to beat that other's subjects into submission.

"In 1917 there are no mercenaries, no standing troops, no Pretorian Guards. They were all shot to pieces long ago on the battlefields—nourishing the hugest satire the world has ever seen, the tree of universal human liberty with the blood of tyrant's hirelings.

CONDITIONS OF THIS BATTLE UNPRECEDENTED

"The millions of men now in the camps and trenches of Europe are not mercenaries, not hirelings, petted and trained to shoot down rebellious subjects—THEY ARE THE PROLETARIATS THEMSELVES. And whenever they decide to quit slaying one another at their master's orders, and decide to go home and take over the control of their own countries, to constitute themselves the lawmakers, to abolish the institutions of property in land and of private exploitation of public functions—that day they will accomplish these things because they have in their hands the weapons with which to make good their purposes and resolves. Every day the signs of this coming revolution multiply faster and faster.

"The Russian Social Democracy has determined that a congress of Social Democrats shall be held in Sweden, there to formulate, NOT A PETITION to the sovereigns and cabinets to end the war, but AN ULTIMATUM to the sovereigns and cabinets to end the war or to take the consequences of domestic revolutions with the armed aid of the Russian Democracy.

"We suppose that no man familiar with history can fail to perceive the exact parallel between the course the red-capped Russian revolutionists are pursuing and the course which the red-capped French revolutionists pursued a hundred and twenty years ago; nor can fail to remember that when the French revolutionists started out to aid revolution and republicanism in other countries of Europe, their tumultuous sans-culotte armies were irresistible, and drove before them in battle with the same fierce ardor to the same headlong rout the trained troops alike of Prussia and Austria, of Holland and of England, of Italy and of Spain.

Twenty years ago Pastor Russell said:

"In all those leading causes which culminated in the terrors of the French Revolution we see a strong resemblance to similar conditions today which are rapidly and surely leading to the foretold similar results on a world-wide scale. Mark the growing animosity between the privileged classes (royalty and aristocracy) and the working classes, the discussions of the rights and wrongs of the people, and the decline of respect for both civil and ecclesiastical authority. Note also the revolutionary current of popular thought and expression—the increasing dissatisfaction of the masses of the people with the ruling powers and the institutions of government. And if the American Declaration of Independence, with its proclamation of human rights and of the foundation of government in contract and the consent of the people, inspired the masses of the French with a desire for liberty and independence, it is not surprising that the successful experiment of this government of the people and by the people, for a century past, and the measure of liberty and prosperity here enjoyed, are having their effect upon the peoples of the old world. The ever-continuous tide of emigration from other countries to this country is another evidence of the impression which this experiment has made upon the peoples of other nations.

"And yet, the liberty and prosperity here enjoyed are far from satisfactory to the people here. They crave a still better condition and are seeking measures to attain it. Nowhere throughout Christendom does this determination assert itself more positively and boldly than here. Every man is on the *qui vive* to assert his real or fancied rights. The trend of thought here, as elsewhere, is in the current of revolution, and is daily becoming more so.

"The French Revolution was a struggle of a measure of light against gross darkness; of the awakening spirit of liberty against long established oppression; and of a measure of truth against old errors and superstitions, long encouraged and fostered by civil and ecclesiastical powers for their own aggrandizement and the people's oppression. And yet, it exhibited the danger of liberty unguided by righteousness and

the spirit of a sound mind. (2 Timothy 1:7) A little learning is indeed a dangerous thing."—Vol. IV, pp. 533, 534.

May 18, 1917, *The N. Y. American* said:

"We should not commit the stupid blunder of looking upon these Russian revolutionists as a helpless, anarchic mob. They ARE just that at present; and all their longings are for peace. But once let them resolve, in some fierce enthusiasm of new-found liberty, to carry the red flag to other countries, they would become an irresistible storm, a rushing tempest of war and victory.

"Nothing is easier than to underrate the weighty importance of this Stockholm conference, nothing more statesmanlike than to give it serious consideration.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"

"We hear here at home talk of war being carried on for another year, for two years more, for three years more.

"We do not believe it.

"We do not believe that war can be carried on by any government on earth through another year.

"If there were not famine to reckon with, the universal weariness of slaughter in Europe would end war, either by persuasion of by armed revolt.

"We believe that unless the European Governments soon negotiate peace for Europe's suffering peoples, then Europe's suffering peoples will before long rise in mass and overthrow their governments in a common outburst of revolution and ruin.

"We do not hazard this as prophecy. We simply state it as fact.

"The truth is that the very situation we predicted, as you will remember, more than two years ago, and many times since, has now arisen—and Armed Socialism is marching steadily and rapidly to overthrow the institutions and governments of all Europe and to raise the red flag of internationalism over every capital of the Old World.

"Because this is so apparent, because this seems so inevitable and so near, we do not believe that the war in Europe will be prolonged over another year.

"We believe that unless the governments of Europe soon make peace, THE PEOPLES of Europe will make peace by overthrowing all thrones, nobilities and privileged castes and classes; and in that case peace will come to us automatically.

"We repeat that all calculations of prolonged warfare in Europe, based upon continued obedience of the masses to their present governments, are idle speculations, foolish calculations that will be blown to pieces by the storm and tempests of social revolutions unless the governments of Europe make peace before their peoples rise against war and against their governments.

"The signs of these troublous and momentous times could not be more plain to thinking men if they were written by some mighty angel's moving hand, in letters of fire, across the sky that domes the earth."

Twenty years ago Pastor Russell said:

"Truly this is the predicted time of distress of nations with perplexity! The voice of the discontented masses is aptly symbolized by the roaring of the sea, and the hearts of thinking men are failing for fear of the dread calamity which all can see rapidly approaching; for the powers of heaven (the present ruling powers) are being terribly shaken. Indeed some, instructed by these signs, and calling to mind that Scripture, 'Behold, he cometh with clouds,' are already beginning to suggest the presence of the Son of Man [come as a thief, as foretold] although they greatly misapprehend the subject and God's remedy.

"But amidst all the shaking of the earth (organized society) and of the heavens (the ecclesiastical powers) those who discern in it the outworking of the divine plan of the ages rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for as the Apostle Paul assures us, it signifieth the removing of those things that are shaken—that those things which cannot be shaken—the kingdom of God, the kingdom of light and peace —may remain. For our God is a consuming fire. In his wrath he will consume every system of evil and oppression, and he will firmly establish truth and righteousness in the earth."—Vol. IV, pp. 149, 150.

HUMAN RACE TO BE RESTORED TO PREFECTION

As a sample of the Scriptural Message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his STUDIES IN THE SCRIPTURES, pages 191 and 192, written thirty-one years ago:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

Any thoughtful man can interpret prophecy after it has been fulfilled. Pastor Russell interpreted these prophecies twenty years ago, and the clergy scoffed and persecuted him because he told the people the truth. Truly, as was said of the Master, "They hated him without a cause!" Truly, "The darkness hateth the light!"

MORE ABOUT SELECTIVE DRAFT

At the time of going to press with the last issue of THE WATCH TOWER the Selective Draft Act was before the conferees of the House and the Senate. Some changes were made in the Bill, and the Act as finally passed by Congress on May 16th and approved by the President and relating to exemption is as follows:

"Sec. 4. That the Vice President of the United States, the officers, legislative, executive and judicial, of the United States and of the several States, Territories and the District of Columbia, regular or duly ordained ministers of religion, students, who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officers; custom-house clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals and navy yards of the United States; and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists; Provided, That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

"The President is hereby authorized, in his discretion, to create and establish throughout the several States and subdivisions thereof and in the territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established one such local board in each county or similar subdivision in each State, and one for approximately each thirty

thousand of population in each city of thirty thousand population or over, according to the last census taken or estimates furnished by the Bureau of Census of the Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the Military Establishment, to be chosen from among the local authorities of such subdivisions or from other citizens residing in the subdivision or area in which the respective boards will have jurisdiction under the rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to hear and determine, subject to review as hereinafter provided, all questions of exemption under this act, and all questions of or claims for including or discharging individuals or classes of individuals from the selective draft, which shall be made under rules and regulations prescribed by the President, except, any and every question or claim for including or excluding or discharging persons or classes of persons from the selective draft under the provisions of this act authorizing the President to exclude or discharge from the selective draft 'Persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment, or the effective operation of the military forces, or the maintenance of national interest during the emergency.'

"The President is hereby authorized to establish additional boards, one in each Federal judicial district of the United States, consisting of such number of citizens, not connected with the military establishment, as the President may determine, who shall be appointed by the President. The President is hereby authorized, in his discretion, to establish more than one such board in any Federal judicial district of the United States, or to establish one such board having jurisdiction of an area extending into more than one Federal judicial district.

"Such district boards shall review on appeal and affirm, modify, or reverse any decision of any local board having jurisdiction under the rules and regulations prescribed by the President. Such district boards shall have exclusive original jurisdiction within their respective areas to hear and determine all questions or claims for including or excluding or discharging persons or classes of persons from the selective draft, under the provisions of this act, not included within the original jurisdiction of such local boards.

"The decisions of such district boards shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify or reverse any such decision.

"Any vacancy in any such local or district board shall be filled by the president, and any member of any such local board or district board may be removed and another appointed in his place by the President, whenever he considers that the interest of the Nation demands it.

"The President shall make rules and regulations governing the organization and procedure of such local boards and district boards, and providing for and governing appeals from such local boards to such district boards, and reviews of the decisions of any local board by the district board having jurisdiction, and determining and prescribing the several areas in which the respective local boards and district boards shall have jurisdiction, and all other rules and regulations necessary to carry out the terms and provisions of this section, and shall provide for the issuance of certificates of exemption, or partial or limited exemptions, and for a system to exclude and discharge individuals from selective draft."

The Act as originally passed granted absolute exemption to certain persons, but as finally passed and approved by the President, no person will be exempt from service in any capacity that the President may declare noncombatant.

REGISTRATION FIRST—EXEMPTION LATER

On June 5 every male person and every alien who has declared his intention to become a citizen, who is 21 years old and who has not yet reached his 31st birthday, will be required to register at the voting precinct wherein he resides. At the same time 12 questions will be propounded to him, which he must answer and which are as follows:

"1 Name in full Given name Family name
2 Home address No. Street City State
3 Date of birth Month Day Year
4 Are you (1) a natural-born citizen, (2) a naturalized citizen, (3) an alien, (4) or have you declared your intention (specify which)?
5 Where were you born? Town State Nation
6 If not a citizen, of what country are you a citizen or subject?
7 What is your present trade, occupation, or office?
8 By whom employed?
Where employed?
9 Have you a father, mother, wife, child under 12, or a sister or brother under 12, solely dependent on you for support (specify which)?
10 Married or single (which)? Race (specify which)?
11 What military service have you had? Rank
Branch Years Nation or State
12 Do you claim exemption from draft (specify grounds)?
I affirm that I have verified above answers and that they are true. ....."

These questions must be answered. Any one refusing to answer them will be subject to fine and imprisonment. In answer to Question 7, Pilgrim Brethren and regularly elected Elders of Classes can answer, "Ordained Minister of Religion." If you claim exemption because of your religious conviction, then you should answer Question 12 merely by saying, "Because I am a member of the International Bible Students Association." The Government has been advised from this office of the reasons why members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION come within the terms of the law and should be granted exemption.

After registration the Government will draw by lot the names of 500,000 of those who are registered; and all of that number who have stated at the time of registration, in answer to Question 12, that they claim exemption, will then be given an opportunity to be heard as to the reason or ground for exemption.

The rules and regulations governing this part of the Act are now in course of construction under the direction of the President, and therefore cannot be given at this time, but we are advised that the Government will make wide publication thereof as soon as formulated. If you expect to claim exemption you should procure a copy of these rules as soon as published, read and carefully follow them. They will doubtless provide for the filing, before the Board constituted for that purpose, of a petition for exemption, which will be heard in due time by the Board.

We stand ready to render any and all assistance we can to the brethren in this behalf.

THE PASTORAL WORK

There seems to be a misunderstanding in the minds of some with reference to the Pastoral Work. It has been suggested that the SOCIETY has changed the method of work since Brother Russell finished his course. Such is not the case, however! We here desire to consider some salient points with the hope of making clear the whole proposition and enabling all to have a better understanding of this excellent feature of the harvest work.

We call attention to an article in the November 1 WATCH TOWER, 1916, page 331, under the caption of "World-Wide Pastoral Work." It will be observed there that Brother Russell stated that about 500 classes had voluntarily elected him as Pastor. Therein he states, "Only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause." He further stated that, as Pastor, he was calling attention to this new field of service; but that before calling the attention of the outside classes to it, he had first made a trial in N. Y. City, adding, "the resulting success was so pronounced that we felt justified in calling it to the attention of all the classes which have notified us of our election as their Pastor, sending to each class copies of the following letters." The letters were published in said article.

It is readily to be seen that this work, begun with the sisters, was directly under the supervision of Brother Russell as Pastor. After Brother Russell had finished his course here, the church had no Pastor. It was deemed wise not to elect another, as we have heretofore stated in THE WATCH TOWER. Since this work, begun by him, was clearly a part of the harvest work, it was the privilege and the duty of the SOCIETY to continue it. When Brother Russell was here, the reports were made direct to him. After his decease it seemed proper that this work should be under the SOCIETY'S direction.

In the January 1, 1917, issue of THE WATCH TOWER it was stated that Brother Sturgeon would have the oversight of the Pastoral Department at the Brooklyn office. In the adjustment of the office work it was afterwards deemed best that everything should be under the direct supervision of the SOCIETY, so that any one might be assigned to that work as occasion required. While it was proper for Brother Russell

to have the work under his direct supervision as the Pastor of the various Congregations, since his demise it seems that the only proper course would be to have this and all other branches of the work under the direct control, oversight and supervision of the WATCH TOWER BIBLE AND TRACT SOCIETY, and not under the oversight of any individual. The friends will no doubt recognize the wisdom of this course. Acting upon this thought, the Board of Directors rescinded its action taken in December, of placing the direct oversight of the Pastor Department under any one. Brother Sturgeon, therefore, is no longer in charge of that work. This does not mean, nor should it be interpreted to mean, that the SOCIETY is in anywise dissatisfied with the services of our dear Brother, but that its action has to do, solely and completely, with the matter of the best policy. Hereafter, therefore, all communications relating to the Pastoral Work should be addressed, "WATCH TOWER BIBLE AND TRACT SOCIETY, Pastoral Dept."

In the March 1, 1917, issue of THE WATCH TOWER we said: "We are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon all the Congregation." We therein suggested that henceforth the Lieutenant and other officers to conduct the Pastoral Work should be elected by the vote of the entire class, adding, "The Pastoral work will then be carried on practically as before, with the exceptions herein stated."

SOME QUESTIONS ANSWERED

Some of the questions that have arisen in the minds of a number since then are, SHOULD BROTHERS be elected to the office of Lieutenant, Secretary, etc.? and, Should they engage in the Pastoral Work?

In answering these questions we quote Brother Russell's language in the November 1 WATCH TOWER, page 334, as follows: "We have not invited the brethren to engage in this work, because we believe that there are other things which they can do that sisters cannot do." The SOCIETY still adheres to this policy; viz., that all officers of the Pastoral Work, such as Lieutenant, Secretary, etc., should be sisters, and that these sisters should be elected by the entire congregation and not by the sisters alone. The only part that the brothers have in this work is that of giving Chart Talks after the sisters have made the calls and arranged for the meetings. The Brother to give the Chart Talks should be assigned by the congregation in its usual manner of assigning speakers. Frequently the congregation delegates to its Board of Elders, or to a committee, the duty of assigning the various speakers; and where the congregation has done this it would be proper for the elders or the committee designated by the congregation to make such assignment of some suitable brother to give the Chart Talks. Such assignment should be made at the request of the Lieutenant, she having previously arranged for the Chart Talks. Some of the classes have informed us that a brother has been elected as Lieutenant. This was not the thought of Brother Russell, and the Society has made no change.

At one of the last conventions that Brother Russell attended, this question was asked him: "Should the sisters start the Pastoral Work without consulting the elders and should they go ahead with it even though one of the elders is not in favor of it?" His reply was: "The elders have nothing to do with the Pastoral Work. The elders are elders, and should therefore attend to the work of the elders. The Pastoral Work is for the Pastor, and the Pastor should therefore attend to it. If any of the elders hinder or find fault with this work, our advice to the class would be that at the next election such elder be dropped from eldership. Each one should learn to attend to his own business, and not interfere with others; and in this way the work will prosper."

In relation to the Pastoral Work, the SOCIETY now takes the place of Pastor Russell, and of course some minor adjustments must be made to fit the conditions. The Pastoral Work is distinctly a work for the sisters; but the whole ecclesia, under the SOCIETY'S direction, now has the responsibility of electing the officers.

Question: Suppose there is a small class in a town, in which all the members of the class are brothers and not one a sister, what then should be done about the Pastoral Work?

Answer: If it cannot be conveniently arranged for some sisters from another class to come and do the work, then rather than neglect it, our thought is that the brothers should do the work; but this is the exception to the rule. No rule can be made that will apply absolutely to every case.

ASSIGNMENT OF TERRITORY

Where the Pastoral Work is in progress and there are no colporteurs in the town, should the Pastoral Work be suspended until an assignment from the Society can be had for the Pastoral Work?

Certainly not! There should be no delay in or suspension of the work, but it should progress. In the meantime the Lieutenant should notify the SOCIETY of the situation; and if there are no colporteurs at work in that town, the SOCIETY will assign all the territory of that place to the Pastoral Workers. After receiving the assignment of territory, the Lieutenant will district the town or city for the work in the same manner pointed out in the November 1 issue of THE WATCH TOWER.

Question: Should the work be going on in all the district at the same time?

Answer: No arbitrary rule can be followed in this regard. Where it be found to be to the best advantage to have the work progressing in several districts at the same time, that should be done; but if it be found best to pursue some other method, then that method should be adopted. In some of the larger cities the friends have found it very advantageous to work one district at a time. They do it somewhat in the following manner:

The various District Workers go into one district, select a public hall centrally located, and engage it for a certain date. Then the District Workers canvass or call upon everybody in that district in the usual manner, loaning the books, etc., and inviting them to a Series of Chart Talks at the hall previously hired. One of the most competent brothers is selected to give the Chart Talks. This method has met with splendid success in some places, and is worthy of serious consideration by others, we believe. After a district is thus finished, the entire force moves to another district and a similar course is pursued there. It will not be necessary to wait until the Series of Chart Talks have been completed in one district before the work begins in another. It should be kept in mind, however, that no fast or fixed rule can be laid down to be followed in every instance. The Lieutenant and her assistants must exercise some judgment in the matter and pursue the course that seems to be the best. In smaller cities and towns it would seem best to follow the method of having the Chart Talk in homes where a suitable room or rooms can be had for that purpose. Conditions differ in different places, and each place should govern itself accordingly.

Because there is some slight deviation in working out the details of this matter let no one think that Brother Russell's method has been changed. We wish here to state emphatically that the SOCIETY has made no change in the method adopted by Brother Russell for the Pastoral Work, and it has no intention of doing so, unless the Lord should direct some change. The change in the manner of election of officers has nothing to do with the method of the work.

From time to time questions of minor details will arise which have not been covered in anything that has been written. Under such circumstances the Lieutenant should use her best judgment, in the meantime communicating with the SOCIETY for suggestions or advice.

THE LORD HAS BLESSED THE BOOK LOANING

In a recent issue of THE WATCH TOWER it was stated that "the book-loaning feature of the Pastoral Work, instituted by Brother Russell, was originally intended by him to be merely incidental and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books and encourage them to read, etc."

Question: Is it the thought, then, that the Book-loaning feature should not be pushed?

Answer: The matter was experimental, of course, to begin with. As the Pastoral Work has progressed, reports indicate that the Lord has especially blessed the loaning of the books; it gives the sisters an opportunity to reach a class of people who have not heretofore considered the truth. It is in the nature of a Circulating Library, and many have been influenced thereby to read "THE DIVINE PLAN OF THE AGES" who subsequently became deeply interested in the truth.

The loaning of books at once appeals to some as an entirely unselfish manner of presenting the message. The Lord's blessing upon this part of the work has been so marked that we believe we should take it as an indication that he is pleased to have the message put out in this manner. The amount of books loaned will depend largely upon the quantity desired to be supplied by the local Ecclesia. This is another reason why the entire class should have the responsibility of the Pastoral Work; for it is the class that supplies the books for loaning, the work being done particularly by the sisters, as heretofore suggested. We desire to encourage the book-loaning feature.

VERBI DEI MINISTER

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

The V. D. M. Questions, under the Lord's guidance and blessing, have proven to be of such value to the church that they have been in the past, and continue to be in the present, recognized as one of the features of the harvest work which has a close relationship to all the other features of that work. They have emphasized in a particular way the third article of The Vow, which reads: "I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to be intent that I may be better enabled to serve thee and thy dear flock"; and they have been used by the Lord, we believe, to greatly assist his people in fulfilling this part of their vow.

From the great number of letters we have received from the friends, we have come to see that the thought has been gradually developing in their minds that they no longer consider themselves as fully qualified for the particular service of the present hour unless they be able to give, in a satisfactory manner, "a reason for the hope that is in them." This seems to be one of the reasons for the Lord of the vineyard's giving these questions at this evening time, when the harvest work is protracted beyond the harvest day, leading up and merging into "the night when no man can work." They seem to be his examination papers given to his people at the close of the day to prove which ones are fully qualified for the service reserved by him for this momentous hour of the Gospel age.

Hundreds of Ecclesias, beginning with the New York City Congregation, have reached the conclusion that no brother is properly qualified to serve them, either as elder or as deacon, unless he be able to give a satisfactory answer to the V. D. M. Questions. Many colporteurs and pastoral workers have likewise reached the same conclusion with respect to qualification for their respective services. This is the standard required of all the workers at the Tabernacle and in the Bethel home. Brother Russell handed his paper in to the Committee the same as any one else; so also have Brother Rutherford, the members of the V. D. M. Examining Board, and the other brethren at Bethel and the Tabernacle.

Surely no Bible Student would consider the V. D. M. Questions to be too high a standard! And yet, we doubt that few of the ministers occupying the pulpits of the land today could pass this examination (simple though it seems) on the fundamental teachings of the Bible. One dear sister whose answers to the Questions were recently approved has just written to us expressing her thankfulness to the Lord for having passed, and saying that she now feels qualified to teach the truth to her children in her own home! Evidently the passing of these examinations has something to do with the sealing of the saints in their foreheads and with their approval by the Unseen Judge as worthy a share in the Smiting of the River Jordan—that special feature of the harvest work reserved by the Lord to be the closing one, just preceding the final trial time of the little flock, which will culminate in their glorification. And yet we realize that in this, as in all other works during the Gospel age, the Lord accepts the spirit of those who cannot engage therein.

THE SCOPE OF THE V. D. M. QUESTIONS

The required amount for passing this examination is 85%; and we are reserving for a subsequent article an explanation of the principles followed and the methods adopted by the Examining Board for determining as far as possible the standing of each student who submits his V. D. M. Question papers for inspection. However, we have thought it best not to give individual percentages, except to say that one has received the required 85% or over. This simply recognizes all who have passed as being in one class, without making any further and unnecessary distinctions. No one can possibly make 100% who does not possess an accurate knowledge of every main feature of the divine plan and of the necessary requirements of every candidate for the positions of Priests and Kings, to reign with Christ a thousand years for the purpose of blessing all the families of the earth.

The doctrinal part of the examination commences with "the first creative act of God," centers in the ransom, and culminates in the completed work of Christ at the end of the Millennium, merging into the ages beyond—a comprehensive sweep of all revealed doctrine. The experimental part commences with the initial point of conversion, or turning from sin, centers in consecration and spirit-begetting, and culminates in spirit-birth into the divine nature, to be forever with and like the Lord—a comprehensive survey of the whole process of character building. It includes the symbolization of one's consecration, the taking of The Vow, the careful reading of the Six Volumes of STUDIES IN THE SCRIPTURES, the "enlightenment and benefit therefrom," and climaxes with the belief that one has "a substantial and permanent knowledge of the Bible which will render him more efficient AS A SERVANT OF THE LORD throughout the remainder of his life"—a period of time which is now quite short, we believe, as far as the little flock on this side of the veil is concerned. This seems to be the Lord's way of approving "the laborers" for the special service, as an additional favor, now before the church—these laborers having been called together in all parts of the harvest field last summer by means of the many conventions held—more in number than ever held at any previous time in the history of the church.

Each question, and each part of each question, should be concisely answered in one's own words; and after each answer, citations to the Bible and the SCRIPTURE STUDIES, as authorities, should be given. This will not only make each answer complete in itself, but will also make the examination more valuable to the one being examined. The thought is to get the largest possible amount of blessing out of these V. D. M. Questions. The foot-note on the Question blanks has seemed to some to leave the matter of citations optional, and these have inferred that their papers would be the more acceptable if the citations were omitted. However, this is not the case. Each answer should be given in one's own words, and citations to the Bible and the SCRIPTURE STUDIES should be given as authority for the answer.

EXAMINING BOARD KEPT BUSY

More than four thousand of these papers have been received, examined, answered and filed. But we believe that fully as many more will be received within the next few months, when the friends get the right focus on this matter, appreciate what it means, and understand its relationship to the service of the church yet on this side of the veil. As stated in a previous article, the SOCIETY is desirous of serving the best interests of the friends in every way it can, and has therefore continued the V. D. M. Department, established by our dear Brother Russell, in order that it may serve the friends in this connection.

Every mail brings many inquiries, requests for blanks, and answers; and still the stream flows on, and will no doubt increase in volume until the work is done. Unavoidably, there have been some few losses, delays and mistakes; but this has afforded a good opportunity for the exercise of forbearance, patience and, in the case of failures, brotherly love, with the result that it has all worked together for good. However, it is surprising to know how comparatively few mistakes have been made. In this connection, we would like to request that every one who mailed his answer to us previous to the last Memorial supper, and who has thus far not received an answer, will kindly drop us a postal card at once, giving full name and address, saying, "Please make report on my V. D. M. papers, sent in about ———." This will enable the Examining Board to look up their files; and, in case the paper be missing, we will send another set of Questions, which will afford another opportunity for answering them. In case the answers should be on hand, we shall thus have opportunity for making a report without further delay.

V. D. M. DEPARTMENT PERMANENT

No doubt there are many friends who have delayed sending in their answers for one reason or another until they have concluded that it is now too late; or else they may have concluded to wait until the promised standard answers shall appear in THE WATCH TOWER, thus hoping to get their share of the blessings at that time. For several reasons which have since come to our attention we think it best not to insert these standard answers in THE WATCH TOWER. In the first place, should this be done, it would cut off any further opportunity for passing the examination—a step we do not wish to take until it becomes necessary. It would also close this door of opportunity for a great blessing to many who have not previously given this subject the serious consideration which we believe it merits.

Additionally, it would deprive the colporteurs and the pastoral workers of one of their best arguments to induce the people to read the SCRIPTURE STUDIES. When they tell the prospective reader that the SOCIETY which has inaugurated this Circulating Library has appointed an Examining Board for the purpose of examining the papers of all readers and passing upon them, somewhat after the manner of Universities, it will be quite an incentive to them not only to read the

book, but also to make a study of it for the purpose of passing the examination, if possible, when they have finished reading, and of receiving the honorary degree referred to in each issue of THE WATCH TOWER, second page, second paragraph, which has appeared there since February 1, 1906. In other words, it now seems clear to us that this V. D. M. Department should remain a permanent feature of the work until the harvest shall end and the labors of the little flock shall cease.

PURPOSE SERVED BY THE V. D. M. QUESTIONS

Finally, we believe that the V. D. M. Questions enable each one to get a better focus upon himself, his standing before the Lord, his accurate knowledge of the truth, his attainments in character development, his relationship to the brethren, the church, the SOCIETY and the harvest work. On the other hand, we believe these Questions enable the brethren, the church and the SOCIETY to get a better focus upon each one in these various connections and relationships—all of which would be beneficial and helpful in the way of an intelligent coöperation in the Lord's work. Anything like pride or division should be carefully guarded against and avoided. This is the main reason for not giving individual percentages. We would also deprecate the use of the letters V. D. M. after one's name in the way of distinctive title. To use this in advertising a public speaker in order to gain a better hearing for the truth would be a wise use of the letters, in our judgment. And now, dear Brethren,

"What more can he say than to you he hath said?
You who unto Jesus for refuge have fled!"

Surely we are on the eve of a great forward movement, in which all of the Lord's approved ones desire to have a share! It is evidently the most appropriate time to give heed to the words of our text: "Bring YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and PROVE ME NOW herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

THE UNTRIED YEAR

"If thy presence go not with me, carry us not up hence."

"Lord, go before and point the road,
I know not whither it may lead,
Nor what the work thou hast decreed—
Enough that thou wilt bear the load!

"It is thy hand that stirs the nest,
That sets these changeful tunes for me;
But, Lord, there is no change with thee,
And thou art my unfailing rest.

"Oh, help me through the toil and heat,
To follow closely by thy side,
Ere yet the gracious dew has dried
From off the treadings of thy feet.

"That which I see not, teach thou me;
And that thy wisdom still withholds,
Until thy patient love unfolds,
In child-like trust I leave to thee.

"Let thy sweet presence light my way,
And hallow every cross I bear;
Transmuting duty, conflict, care,
Into love's service, day by day.

"Whatever future lot be mine,
My Savior, bless its good or ill;
And let thy hand be with me still,
And turn the water into wine."

JESUS CRUCIFIED

[This article, excepting the paragraphs below, was a reprint of article entitled "Why Our Lord Was Crucified," published in issue of March 15, 1908, which please see.]

"A LOOK AT THE CRUCIFIED ONE"

Comparing the details as given in the different Gospels, some are inclined to think a difference exists between St. John's statement in 19:14 and St. Mark's in 15:25. We think both are correct. St. John evidently followed the Roman custom of reckoning from midnight to midnight. He does not mention the hour of the crucifixion, but the hour when Jesus was first presented before Pilate which, according to St. Matthew (27:1, 2) was early in the morning, probably shortly after sunrise. St. John omits many details; and, were it not for the other Gospels, we might infer that the crucifixion followed immediately. Note a similar abbreviation in Luke 24:50-53 as compared with St. John 21 and Acts 1:1-10.

The examination of Christ before Pilate, thence to Herod, thence back to Pilate, and the trip to Calvary, would surely occupy three hours. St. Mark states particularly that Christ was crucified at the third hour. If this were Roman reckoning, it would be three o'clock in the morning, but the Jews frequently reckoned a twelve-hour day—sunrise to sunset. See Matthew 20:1-6; John 11:9. The third hour would, therefore, be about nine o'clock in the morning. Critical students agree that the expression, "from the sixth hour until the ninth hour" (Matthew 27:45; Mark 15:33; Luke 23:44), indicates from noon until three in the afternoon. According to the Jewish law, the body must be removed before sunset. This would, therefore, give ample time for the removal of Christ's body from the cross to the tomb before the closing of the twelfth hour, which according to the Law, would be the last hour of the day.

THE RISEN LORD

[This article was a reprint of that entitled "He That Liveth and Was Dead," published in issue of May 15, 1908, which please see.]

SOME LETTERS OF INTEREST

FORMER PILGRIM HEARD FROM

DEAR BRETHREN:—

Although dear Brother Russell will be greatly missed by us all, he is greatly the gainer, having gone beyond the veil to be forever with the Lord. You may be assured that whatever influence I can exert in the interest of the SOCIETY and the work it is doing, I will be very glad to exert. My humble prayer is that all the dear brethren at the Headquarters and everywhere may work together most harmoniously and successfully.

With much Christian love and very best wishes in which Sister Draper joins me, I am.

Your brother in the Lord. FRANK DRAPER.—Mich.

GOD WILL GIVE NEEDED GRACE

DEAR BRETHREN:—

We were blessed with the account of what took place at Brother Russell's funeral; also by one of the most beautiful, loving tributes possible for one man to pay to the memory of another, given the Detroit class by our dear Brother Wisdom. And the best of it is, I know all was true. I can say with dear Brother Wisdom, that I have lost my best earthly friend amongst men. I know that is also true of all the dear Bethel family.

Our prayer, dear Brethren, is that the dear Lord will give you the needed grace and strength to carry on the work that remains. Much love and best wishes.

Your brother in Christ, FORRESTER H. TAYLOR.—Mich.

ENDEAVOR TO FINISH OUR COURSE WITH JOY

BELOVED BRETHREN:—

We are praying that the Lord's blessing may rest upon you, giving you more of that wisdom which comes from Above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away from our midst of our dear Pastor, through whom we have been richly fed for these many years. Although feeling his loss, our hearts re-

joice to see that he was faithful unto death, instantaneously therefore entering into his great reward as promised. (Rev. 14:13) Let us continue to do the Lord's will so that we also may finish our course with joy.

Yours in him, CAMBERWELL CLASS.—Jamaica.

MEMORIAL TOWER PROVED GREAT BLESSING

DEARLY BELOVED BRETHREN:—

We wish to extend to you our love and best wishes, and to assure you that you may rely upon our coöperation in the Lord's work in this city, and in any other way in which we are privileged to serve.

We have received a great blessing, from the reading of the Memorial TOWER; and our earnest desire is to emulate our dearly beloved Pastor, as he so faithfully followed in the footsteps of our dear Master. We resolve to remember you daily at the throne of heavenly grace.

Your Brethren in the dear Redeemer,

LOWELL ASSOCIATED BIBLE STUDENTS.—Mass.

A WORD OF WARNING!

Sheep that browse in every pasture, measurably regardless of the "green pastures and still waters" of truth of the Lord's provision, are in constant danger of enemies lurking about.

The increasing number of inquiries coming from frightened sheep of this character prompts us to sound a note of warning at this time. Truly, "The hour of temptation" is upon us, and the "strong delusions" abroad will be sure to sift out all except those which stray not from the fold of the Lord.

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FAITH AND ITS REWARD

"Be thou faithful unto death, and I will give thee the crown of life."—Revelations 2:10.

At this momentous hour the truly consecrated this side the veil await the completion of the church, looking eagerly for evidence as to the consummation of their hopes. All these faithful ones fully realize that the church is now in a time of crucial trial and testing. And many such are asking, "How long will it be until the trials are ended, and we may see our Lord face to face?" Some having a greater degree of imagination than others state with positiveness that the completion of the church in glory will be at a certain date, which they proceed to set forth; and their opinion thus expressed is accepted by some as absolute truth. Others, however, require a greater degree of evidence, and confidently wait upon the Lord to give the desired information in his own "due time." What is the cause of this difference in the attitude of Christian brethren seeing that all such are consecrated unto the Lord? We answer that some of the dear friends have a greater degree of faith or something like unto it than others, and that we are now in a time of special trial of faith. In this connection we are reminded of two texts; viz., "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the revelation of Jesus Christ"; and "according to your faith be it unto you."—1 Peter 1:7; Matthew 9:29.

These texts suggest a testing of the faith of all Christians, and imply that according to faith exercised will be the degrees of reward. In order to appreciate the importance of this test upon the church, it is necessary to mark the distinction between credulity and faith. Some Christians have much credulity and little faith, while others have little credulity and much faith. From the foregoing texts and many others it is evident that the faith of all must be tried, and that the trial will be severe.

THE CHURCH NEARING THE HAVEN OF REST

When a mariner is nearing what he believes to be the entrance of a haven and finds the fog so thick that he is unable to tell definitely his location, he applies the mariner's test. Carefully referring to his log, charts and compass, he determines approximately his location, and then moves cautiously on, keeping cool and sober, and watching with great carefulness.

The evidence is strong and clear that the church is now nearing the entrance to the haven of her eternal rest; but having no positive knowledge as to the exact date, we might properly say that the fog obscures our getting a clear view. It is, therefore, a time for solemn and sober consideration. While it does not please the Lord to show us the exact day of the church's complete glorification, we can confidently wait upon him and joyfully sing:

"I know not what awaits me;
God kindly veils mine eyes;
And o'er each step of mine onward way
He makes new scenes to rise.

"One step I see before me—
'Tis all I need to see;
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving 'Follow me.'"

Having referred to the divine Word and helps which the Lord has provided and which constitute our log, chart and compass, and having determined that we are on the right course, then we are encouraged to move on with reasonable speed. Relying upon the exceeding great and precious promises of God's Word, the burden of the Christian becomes lighter, his journey easier, and joy fills his heart.

CREDULITY AND FAITH DISTINGUISHED

As we have said, some have mistaken credulity for faith. What is the difference? Credulity is a disposition to believe something upon slight or no legal evidence. It is a conclusion reached by relying upon opinion-evidence, upon supposed proof, which does not come from an absolutely reliable source.

Faith is a positive or definite conclusion reached by relying upon competent evidence, which comes from a reliable and truthful source.

A small amount of information suffices for credulity; but accurate knowledge is essential to faith. Credulity is usually based upon the mere opinion of a finite mind. Faith results from reliance upon the testimony of the infinite God. Credulity has a poor foundation; faith has a sure foundation. The stronger our faith, the greater is our ability to withstand the storms which beat upon us and the fiery trials through which we must pass.

PROGRESSIVE STEPS OF FAITH

A strong faith is not acquired instantaneously, but is a matter of gradual growth. As a man of intelligence looks about him, beholding the wonders of creation, he marks the myriads of stars, the moon, the sun, all moving noiselessly in their orbits without jar or disturbance. Then he reasons, "Surely there is a great First Cause, who created these countless worlds and holds them in their places!" He beholds the wonders of the earthly creation, and observes man, the highest of earth's creatures, "fearfully and wonderfully made."

The reverential mind, meditating upon the beauty and order of nature, says: "If there is a great Creator should not we expect to find that he has given us some revelation concerning his purposes toward man?" He finds that the Bible claims to be just such a revelation. A careful examination reveals the fact that "holy men of old spake as they were moved by the holy Spirit" of God—that the Bible came from a reliable source, from Jehovah, through his spokesman—and sets forth a plan so wonderful and so beautiful that nothing short of the divine mind could have arranged it. Believing it to be God's Word, given to man for his instruction in righteousness, the reasoning mind who examines its contents begins to have faith. As his knowledge of the Word and his appreciation thereof increase, he finds that he has a sure foundation upon which to build.

Defining faith the Apostle says: "Faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) The word "substance" may be properly rendered, standing under—understanding. The word "evidence" means proof. Then, analyzing the Apostle's words, we would say, "Faith is the understanding of things for which we hope, and the proof of things which our natural eyes do not see."

What is the desire of all sane men? We answer, To live everlastingly in a state of happiness and peace. But do mankind generally have a hope of such a life and such conditions? They do not, for the reason that they have nothing upon which to base that hope. What is the desire and hope of the Christian? We answer, To have life everlasting on the divine plane, associated forever with the King of kings, and

serving to the glory of Jehovah in ruling the world for its blessing and uplift. How could any imperfect being dare to entertain such a hope? We answer, The basis of such hope is faith in God's Word.

FAITH'S SURE FOUNDATION

Every intelligent man realizes that he is imperfect. Evolutionists tell us that this imperfection is due to the fact that we have not been progressing for a sufficient length of time; that man was once of a much lower order, but that by processes of evolution he is gradually rising and will some day reach perfection. Whoever believes this has a vast amount of credulity, but absolutely no faith; for there is no real evidence that man has evolved from the lower creation. From God's Word, we learn that human imperfection is the result of Adam's disobedience to God's law; that mankind as descendants of Adam have inherited the penalty of sin, death; and that for this reason the whole human race is in a dying condition. We further learn that God graciously provided an atonement for this sin of Adam, through the death and resurrection of his beloved Son; that "Whosoever believeth on him shall not perish, but have everlasting life." Believing these statements, hope begins to spring up in our minds that we may live, and this hope is based upon faith.

Faith has two component elements: first, an intellectual understanding and appreciation of the Word of God; and second, a confident reliance upon that Word. Both elements are necessary to constitute a faith that is pleasing to God. One might have an intellectual understanding of the Bible and might appreciate it in a sense as the Word of God; but unless he relied upon it he would have no faith. He could not rely upon it, however, unless he had the knowledge. Hence the necessity for both intellectual understanding and confident reliance.

From the Bible we learn that to share with Jesus in his glory one must deny himself, take up his cross and follow the Master. He must become a footstep follower of Jesus. (Matthew 16:24; 1 Peter 2:21) Having this knowledge, and relying upon it, we make a full consecration to do the will of God, before entering upon the course of following in the footsteps of the Master.

NEW CREATURES NOW

Our consecration being accepted, we are begotten of the holy Spirit and are now new creatures in Christ Jesus. How do we know that we are new creatures? We know it because of our faith in the exceeding great and precious promises of God set forth in his Word, and through his manner of dealing with us. "His Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with him." (Romans 8:16, 17) He assures us through his Word that we are begotten to a hope of life on the highest plane. "If any man be in Christ he is a new creature."—1 Peter 1:3-5; 2 Corinthians 5:17.

Having the witness that the Lord gives us, we may now hope to live with Christ. (Colossians 3:3, 4) This hope is not based upon works. Our justification did not come to us through works. Jesus did all the work for us, and our justification was the result of his merit imputed to us when we fully surrendered ourselves to God, and he counted us righteous by reason of this imputed merit of Jesus.

THE WORKS OF THE NEW CREATURE

But now, as new creatures, we must perform some works before we can gain the crown of life. By these works we must demonstrate that we have a real hope of life, that we appreciate the prize of immortality set before us, and that we are willing to give everything that we have for it. "Faith without works is dead." (James 2:20) By our works we prove our faith.

One enters a school to be trained in physical culture. His teacher provides him with books of instruction, teaches him how to understand these books and shows him what exercises he must perform in order to develop physical strength. Suppose the pupil sits quietly by and says, "Yes; I believe all that you say and all that the books say; and I approve of what I see you do"; but he does no work. It is manifest that he will not develop at all.

As new creatures in Christ we enter the school of Christ, to be trained for the position of kings and priests for his kingdom. If we really believe that so great a prize is set before us, we will prove our faith by our works. God's Word is our book of instruction, and Christ Jesus is our great Teacher. If we would progress as new creatures we must acquire a knowledge of the Word, confidently rely upon that Word, and prove our reliance by doing what the Word tells us to do. For this reason the Lord permits to come to us various experiences. He is seeking for those who are willing and anxious to have their faith developed. He permits discouragements, discomforts, trials and tribulations to come to his children begotten to the divine nature, in order that full faith may be developed and that they may grow up into the full stature of men in Christ. It is therefore apparent that the faith of such an one must be tried, and that according to our faith shall the trial result unto us.

TIME OF SEVEREST TRIAL

Written aforetime for our learning are the words: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3) Again, the Apostle Paul enjoins, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye are without proof?"—2 Cor. 13:5.

Is there any reason to believe that the trial would be more severe at one period of the church's history than another? We answer, Yes. It is clear that the crucial test will be during the time of the presence of the Lord at his second coming. In Daniel 12:10 the Prophet, speaking of the time of the end, says: "Many shall be purified and made white and tried." The purification comes by the washing of the Word. They are made white by reason of the robe of Christs righteousness; and then comes the trial. In Malachi 3:2, 3, the Prophet says, "Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness."

In 1 Corinthians 3:13 we read, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." As we have observed, works are built upon faith; and it is manifest, therefore, that that which is put to the crucial test is our faith, though the superstructure of many will be "burned." The Apostle Peter corroborates this, saying, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the revelation of Jesus Christ."—1 Peter 1:7.

HOW FAITH IS TRIED

There being two component elements of faith, as we have observed, it follows that we shall be tried respecting both of these; namely, our intellectual understanding and appreciation of the Word of God, and our confident reliance upon that Word. This trial fully tests our loyalty to God, and it is reasonable to conclude that this trial would be more severe near the end of our journey than when we first believed. Even as it would be impossible to destroy a house by fire before the house was built, so it is impossible to try the character of a Christian built upon faith until after that character is developed. If we should become negligent in the study of God's Word, the knowledge thereof would gradually slip away. If we had that knowledge and failed to rely upon it, our faith would grow weaker. If our faith is strong, our hope of entering into the kingdom will be proportionately strong; and if we have this good hope within us we will strive to know the rules governing such entrance into the kingdom and seek to conform ourselves to those rules. This we will do in proportion as we have strength of faith. Every trial that comes to a Christian is a trial of his faith; and in the results of these trials his loyalty to the Lord is demonstrated.

ABIDING IN THE DOCTRINE

Jehovah, through Christ Jesus, has provided the spiritual food for the household of faith. Concerning such the Apostle Paul declares, "If any man teach otherwise and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to holiness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Timothy 6:3-5.

Our Lord Jesus promised that during his second presence he would gird himself and make his followers to sit down to meat, and that he would come forth and serve them. (Luke 12:37) Furthermore, he promised that he would provide a "faithful and wise servant," whom he would make ruler over all his household, to give them meat in due season. (Matthew 24:45) The Scriptural proof is abundant that the Lord is now present in his second advent, and has been present for more than forty years; that he has during that time had one faithful and wise servant, through whom he has provided meat in due season for the household; that all who

have a knowledge of present truth received it through this channel and from no other source.

If the food upon the table provided by the Master through his servant was essential to bring us to a knowledge of the truth and establish us in the faith, then it is manifest that to abide in the faith we must adhere to that doctrine which was taught us through his chosen channel. Any one departing therefrom would prove his lack of faith in the Scriptural declaration above quoted.

If the Berean Bible Studies have been needful for the household to develop strength and faith in the Lord, they are still necessary to maintain strength and faith in the Lord. A departure therefrom would show lack of faith and would mean a consequent loss of strength.

PRIDE THE CHRISTIAN'S ENEMY

Pride is a great enemy of the new creature. It results from a failure to have a proper appreciation of one's self, and a proper appreciation of the Lord. If one who has been some time in the narrow way, and has made progress in the knowledge of the Lord's Word, should reach the point of believing that the Lord really needs him, that his wisdom far exceeds that of many others in the body, that without his aid it would be difficult for the class to make progress, that his ability to teach is such that it should have recognition—such an one would be developing pride. This condition would show that his faith was on trial, and that the trial was going against him. The Scriptures declare, "Pride goeth before destruction, and a haughty spirit before a fall"; "God resisteth the proud, but giveth grace to the humble."—Proverbs 16:18; 1 Peter 5:5.

If such an one knew that these admonitions were contained in the Bible and did not rely upon them, this test of faith would manifest his weakness. If he did not know they were there, it would show a deficiency in the knowledge of the Lord's Word, and therefore a lack of faith. He must see that pride would lead to the destruction of the new creature, and if his hope is strong of gaining the kingdom, he will war against pride as a deadly enemy. How shall he do this? The Apostle answers, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

JUDGING THE BRETHREN

It is not an unusual thing to find some brother or sister judging another by calling in question his motives. Such a course demonstrates that the one who is judging another is having his faith tested, and that the trial is resulting adversely to his own interest; for the Scriptures advise, "Judge nothing before the time." (1 Corinthians 4:5) "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8:33) We have no authority to appear as judges against our brethren. There is only one Judge who has access to Jehovah's court—the Great Master, who appears for us and not against us. Appreciating this fact and relying upon these Scriptures, one would refrain from judging another.

SELFISHNESS VS. LOVE

The natural tendency of man is selfish; he is inclined to do many things from a motive of self-interest. When he becomes a new creature in Christ he finds this natural tendency warring against the new mind. If we find ourselves inclined to yield to selfish desires and to have our own way, unmindful of the rights and privileges of others ,we may know that our faith is being severely tested; and according as we govern ourselves shall we come forth from the fiery test. The antithesis of selfishness is love, which is an unselfish desire to do good to others. Selfishness is the fruit of the mind of the flesh, while love is the fruit of the Spirit.

If we are not developing in love, then our faith is not increasing. We base this conclusion upon the Word of the Lord, which says: "Though I speak with the tongues of men and of angels, and though I have the gift of prophecy and understand all mysteries; and though I have all knowledge, and have faith sufficient to remove mountains; and though I bestow all my goods to feed the poor, and give my body to be burned, and have no love, it profiteth me nothing." (1 Corinthians 13:1-4) "And besides all these things, put on love, which is the bond of completeness." (Colossians 3:14, Diaglott) Seeing that we must both know these Scriptures and confidently rely upon them in order to have faith, then it follows that our faith is weak or strong in proportion as we know and confidently rely thereupon.

WORRY VS. PEACE

Sometimes we are inclined to worry, to become much exercised about our business affairs or about the harvest work or the manner in which it is being conducted by others; etc. Worry drives away the peace of mind; and when we find ourselves in this disturbed condition of mind we may know that our faith is being tried; and in proportion as our faith is strong shall we be able to overcome the disposition to worry and to leave all in the Lord's hands. The opposite of worry is peace, repose and tranquility. As proof that worry indicates a trial of faith, we note the following: "Be careful (over-anxious, unduly exercised) for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and [as a result] the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:6, 7.

If, after having done all that we can do, we have full confidence in the promises of the Lord and rely thereupon, our minds should be at rest; we should have a rest of faith in God. The Lord has given us many precious promises in his Word, and he invites us to rely upon them that our faith may be strong. For instance, he says: "Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." (Psalm 37:7) If our enemies persecute us unjustly, we are not to be disturbed, but to calmly rest in the Lord. Again, we have the injunction, "Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Psalm 27:14) In this last Scripture the word "wait" means to lay hold upon, to trust implicitly our heavenly Father. Again the Lord gives us a remedy to drive away worry and enthrone peace in our hearts, saying, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

In the testing of the Christian's faith he sometimes finds himself in fear. An opportunity of service is presented; he fears he cannot do it. If his faith is strong, he will chase the fears away, remembering the words of the Apostle: "I can do all things through Christ, who strengtheneth me." (Philippians 4:13) It is a good thing not to have too much confidence in ourselves, but to have full and confident reliance upon the Lord. Doubts in our minds increase fear; doubts and fears undermine the faith of the Christian and cause his hope to grow faint. At times the thought may arise in the Christian's mind as to whether or not he belongs to the Lord and whether or not the Lord loves him. He realizes that he has been trying to serve the Lord, but, being displeased with himself, he doubts that the Lord could be pleased with him.

INCENTIVES TO HOPEFULNESS

Because of the seeming delay in the establishment of Messiah's kingdom, some have feared that "the door is shut" and the opportunity for them to enter the kingdom forever closed. All of this results from weakness of faith. The trial of faith has come; the Lord is permitting us to be tested as to whether or not we will rely fully upon him. Nowhere in his Word has he told us the hour when we shall enter into the kingdom. He has positively told us through the words of the Apostle, however, "that of the times and seasons ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; . . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5:1-4.

All about us we see the fulfillment of prophecy in that the kingdoms of this earth are passing away; and the Lord Jesus says to us, "When ye see these things begin to come to pass, then look up, lift up your heads, for your deliverance draweth nigh." (Luke 21:28) He has given us numerous promises in his Word by which we can determine upon examination whether or not we are his children. If we find that we have the zeal which is peculiar to the house of the Lord (Psalm 69:9); that we understand and appreciate the mystery of God (Colossians 1:26, 27; 1 Corinthians 2:14, 9, 10; Romans 8:16, 17); that we love the brethren (1 John 3:14); that we have opportunities for service, which the Lord is still permitting us to use (John 4:36); and that we are keeping his commandments with a joyful heart—these, together with the clear fulfillment of prophecy daily being manifested, should make our faith strong, and all doubts and fears should vanish.

TWO COMMON BESETMENTS OF THE NEW CREATURE

It has been truly said that one of our most crucial tests is patient endurance of the hardships, tribulations and trials that daily come to the child of God. Upon examination how do we find that we are receiving these trying experiences—patiently or impatiently? If we are chafing under the trial, murmuring under the hardships, or complaining that our lot is harder than that of some one else; if we are discontented, it means that our faith is on trial and that we are failing under the test. On the other hand, if these hardships and trials are calmly received and are permitted to work out in us a sweet and submissive disposition, with the realization that they are all being permitted by the Lord for our good, then our faith is increasing and the trial is resulting beneficially to us. If we have in mind the precious words of the Master and the Apostles and are relying upon these words,

then we must have faith. It was our Lord Jesus who said, "In your patience possess ye your souls." In harmony with this, the Apostle Paul writes: "Cast not away your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

In tears some of the Lord's dear children are fighting the good fight of faith, often expressing disappointments because of their own fleshly weaknesses; many times having failures, until despair overtakes them and they are inclined to say, "What is the use of my trying further? I might as well give up the fight." Here again is a severe test to their faith; for the words of the Lord spoken to St. Paul apply to each of us, "My grace is sufficient for thee, for my strength is made perfect in weakness."—2 Corinthians 12:9.

Again, many of the consecrated have spent practically all their earthly substance; their homes and lands are gone, and family responsibilities still devolve upon them; they had hoped that ere this they would need no earthly substance; they become fearful for the future and almost reach the point of despair. This is a severe test of faith; but God's Word gives full assurance to his children through our Lord and the Apostles, saying, "Be content with such things as ye have; for . . . . I will never leave thee nor forsake thee" (Hebrews 13:5); "Casting all your care upon him, for he careth for you" (1 Peter 5:7); "He that endureth unto the end, the same shall be saved" (Matthew 24:13); "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Galatians 6:9); "Hold that fast which thou hast, that no man take thy crown."—Revelation 3:11.

FIERY TESTS UPON GOD'S PEOPLE

As these tests grow in severity we can understand why the Apostle said that the trial of our faith is a fiery one. The fires are now burning; and everyone that is being hurt by the fire has something of the mind of the flesh—the dross which the Lord desires to be burned away, that the character of the new creature may stand fully approved before him. This trial is precious in his sight; for he desires to see his children win the victory.

Viewing ourselves in the light of God's Word, we see that it is impossible for us to live perfect lives. We cannot be perfect, in the absolute sense, in the expression of love, perfect in loving actions towards others. Nor can our words or even our thoughts be perfect. But we can have a perfect purpose and a perfect faith. The true sentiment of our heart should find expression in the words of the Prophet Job: "Though he slay me, yet will I trust in him." (Job 13:15) This is the kind of faith we desire; this is the faith that is pleasing to the Lord.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!"

We observe, then, from these examples, that all the trials that come to the Christian test his knowledge and appreciation of God and his confident reliance upon God, and are therefore tests of his faith.

PRECIOUS IN GOD'S SIGHT

Why is this trial of faith spoken of as being more precious than gold? It is because gold and silver cannot purchase such faith. God has been developing this new creation for many centuries. He foreordained it long before the beginning of its development. These sons are precious in his sight; for they will be recipients of his choicest blessings. The church is the bride of Christ. The Bridegroom has watched her for nearly nineteen centuries as she has journeyed through "the valley of the shadow of death," undergoing many trials and hardships and much suffering, all of which have been designed to develop a faith that is pleasing to the Father.

The trial of this faith is very precious in his sight. It is precious in the sight of the intelligent hosts of heaven who have remained in harmony with God. These have beheld the development of those Christians who have had promise of being exalted, if faithful, to a high position with the Lord in glory, and they have ministered to this end. It is precious to those who are running for the prize and that faith if held firmly will result in the greatest riches that God has at his disposal for any of his creatures. For this cause it is a wonderful privilege to undergo the trial of faith.

HOW MAY FAITH BE INCREASED?

How, then, shall we be able to hold on to these precious things with which God has provided us? Let us always keep before our minds the foundation of our faith—God's Word. It was necessary to acquire a knowledge of that Word before we could have faith. Manifestly, then, it follows that if our faith is to be increased and kept strong we must constantly feed our minds upon the Word and confidently rely upon its precious promises. Nothing could give us greater strength than to go often to that Word, and find it reassuring us of the interest which the Lord manifests in our behalf. When depressed, when undergoing a trial, let us go to the Bible and the helps which have been divinely provided to understand that Bible, and fill our minds therewith and rely upon their statements and then mark the joy that will fill our heart.

Music tends to soothe the passions and fears of earthly creatures. Jesus has likened the Word of God to a harp strung for harmonious music. (Revelation 15:2, 3) That Harp of God is perfectly attuned—the Law and the Prophets, the Gospels and Epistles constitute its many strings. By God's grace we are able to use that harp and produce harmony. The Spirit of the Lord is in its strings; and when these are swept by the fingers of one who is devoted to the Lord and who searches for his truth and relies thereupon, it yields the sweetest music that ever fell on mortal ear. Praise God, then, for this wonderful melody that enables us to sing and to appreciate the "Song of Moses and the Lamb"!

Those who have brushed away the cobwebs of the dark ages, who have gained the victory over the beast and its image, who have destroyed credulity and established a sound faith, by permitting the glorious truth of God's Word to shine daily into their hearts, are now, amidst the great confusion of the nations of earth, standing, as it were, upon "a sea of glass," and beholding the melting of the elements; and they are striking their harps in unison in one grand anthem to the praise of the present Bridegroom, and are confidently and trustfully waiting until their full union with him is consummated in the first resurrection.

WHEN SHALL OUR GLORIFICATION COME?

How long shall we continue to fight this good fight of faith? When may we expect to end the journey and enter into the glory of the Lord? By reading the 11th chapter of Hebrews we draw the conclusion as to how long. St. Paul there set forth a long list of faithful ones whom God approved. Be it noted that each of these died faithful. God's Word abounds with promises of reward to the faithful overcomer. To those ancient worthies were given good promises; but to the Christian are given "Exceeding great and precious promises." The ancient worthies had to die in faith and wait for the coming of their reward. All faithful Christians now living will receive their reward at the death of their humanity. Therefore Jesus promised, "Be thou faithful unto death, and I will give thee the crown of life." Our faithfulness and loyalty must continue until the end in order to receive the glorious reward. Mark, the text says, "until death," which means that each one who has entered into a covenant with the Lord by sacrifice must be faithful and loyal to his part of the covenant, or contract, until his sacrifice is fully consumed in the complete death of the human being. It means constant holding fast the beginning of our confidence and rejoicing even unto the end.

THE NATURE OF THE REWARD

Since Jesus has promised that all who continue faithful unto death shall receive the crown of life, this means life on the very highest plane—the divine nature, like unto our glorious Lord and Master. But St. Paul points out that there will be different degrees of glory even in the kingdom—"as star differeth from star in glory." (1 Corinthians 15:41) The Master in the parable of the pounds holds forth the same thought. (Luke 19:17-19) The degree of faithfulness will mark the degree of shining forth in the kingdom. "According to your faith be it unto you."

Those who have been faithful in all that has been committed to them—faithful in the performance of their covenant, faithful to God, faithful to his Word, faithful to the brethren, faithful in the performance of the little things—if they permit all the trials that come to them to properly exercise them concerning God's will, such will be more like the Lord and nearer to him in the kingdom. It is not the one who is most favored this side the veil with service or honors or plaudits, but the one who grows most in the likeness of the Master, who will shine the brightest in his kingdom.

The evidence is clear, cogent and convincing that the kingdom of the Lord is near at hand. Believing this to be true, let us do that which will bring us the approval of the Lord, that we may have an abundant entrance therein. If there is anything we are not doing that will help us on this way to glory, let us do it now. If we are striving to enter in, putting forth our best efforts, then may we at the close of each day be able to say with St. Paul, "I have fought a good fight, I have kept the faith; henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them who love his appearing."

Surely we have not fought a losing fight if we have been fighting faithfully! Ours has been a good fight, even though we have been ever so weak in ourselves and unable to meet the onslaughts of our enemies. No matter what the trials may be surrounding us—the mists may be thick, the storms raging and the billows roaring with great fierceness—now is the time for us to heed the words of the Apostle and to "gird up the loins of our mind and be sober and hope to the end." (1 Peter 1:13) A little while and the fight will be over and our journey ended; a little while and we shall see our glorious Bridegroom face to face; and then, when we have proven our loyalty to the last and our faith has successfully withstood the fiery trials, the result will be to the praise and honor and glory of him who bought us with his own precious blood.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away
And praise the King of heaven."

THE PURPOSE OF JOHN'S GOSPEL

[This article was a reprint of that entitled "Lovest Thou Me More Than These?" published in issue of June 1, 1908, which please see.]

"Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

"Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise."

ISAIAH'S CALL TO HEROIC SERVICE

[This article was a reprint of that entitled "The Prophet Isaiah's Vision," published in issue of October 15, 1898, which please see.]

"HE CARETH FOR THEE"

"No anxious thought upon thy brow
The watching world should see;
No carefulness! O child of God,
For nothing care-full be!
But cast thou all thy care on him
Who always cares for thee.

"It is thy Word, it is thy will—
That is enough for me!
Henceforth no care shall dim my trust,
For all is cast on thee;
Henceforth my inmost heart shall praise
The grace that set me free.

"I want to praise, with life renewed,
As I never praised before;
With voice and pen, with song and speech,
To praise thee more and more,
And the gladness and the gratitude
Rejoicingly outpour!"

AHAZ, THE FAITHLESS KING

JULY 8.—II Chronicles 28.

AHAZ BEGINS HIS REIGN—HE REIGNS IN JERUSALEM FOR SIXTEEN YEARS—HE DOES EVIL IN THE LORD'S SIGHT—THEREFORE SMITTEN BY SYRIA AND ISRAEL—ALSO BY EDOMITES AND PHILISTINES—JUDAH BROUGHT LOW—ALLIANCE WITH ASSYRIA—AHAZ DISTRESSED, INCREASES TRANSGRESSION—RUINED—BURIED IN DISGRACE—OUR LESSON—HOW TO DISPLEASE THE LORD—THE RESULT—HOW TO PLEASE THE LORD—THE RESULT—GOD'S OVER-RULING PROVIDENCE—SUN-DIAL OF AHAZ AN ILLUSTRATION.

"Without faith it is impossible to be well-pleasing unto him."—Hebrews 11:6

Saul, the first king over Israel, reigned 40 years in Jerusalem. He was succeeded by David, who also reigned 40 years, seven in Hebron and thirty-three in Jerusalem. Solomon succeeded in Jerusalem. Then came the division of Israel into two parts. Because of Rehoboam's harsh answer to the children of Israel the ten tribes revolted and chose Jeroboam for their king, who reigned at Samaria. Rehoboam, as king of Judah, reigned at Jerusalem. This division continued until both kingdoms were taken into captivity. David's line continued through or in Judah, the eleventh king from Rehoboam being Ahaz, who reigned in Jerusalem 16 years and was succeeded by his son, the good King Hezekiah.

THE FAITHLESS KING

The name Ahaz means possessor or grasper. It is quite evident from our lesson today that Ahaz was a self-server. It was not necessary for him to do anything to become king, for the reason that he was of the royal line of David and succeeded to the throne at the death of his father Jotham. But while the record does not indicate any action on his part to achieve this object, yet the quality of covetousness was there, as evidenced by what he did after he came into office. Covetousness is idolatry—the idolatry of self. It is the opposite of faith in God and his plans, which makes God and his will first.

Ahaz was quite young when his father died—only twenty—consequently his covetous disposition had not had time to ripen into unlawful acts to attain his desires. However, the sixteen years during which he was in office were sufficient to manifest that his name was not a misnomer. He was a grasper—a possessor—and a holder of what he possessed at all odds. At no time did he ever display any real faith in the God of his father David, nor seek to do his will, as was manifested in the life and the work of the sweet singer of Israel. Read 2 Kings 16.

AHAZ'S ACCESSION TO THE THRONE

The country of the two-tribe kingdom was prosperous, and conditions were favorable for a glorious reign. His grandfather, the good King Uzziah, had reigned well for fifty-two years—ruling in the fear of God, although near the close of his life he made a sad blunder—that of failing to observe the proper limitations of his kingly office. Over-stepping for a moment into the priestly office, he burned incense unto the Lord, for which he was smitten with leprosy in the forehead, indicating a leprosy of the mind, resulting from a single act of exceeding his authority. Otherwise, however, he was a wise, prosperous, God-fearing ruler. He had subdued Edom on the south and Philistia on the west, and had done much for the kingdom inwardly. He had taken Elath on the northern shore of the gulf of Akaba—an arm of the Red sea—and had populated it with Jews.

King Uzziah was succeeded by his son Jotham, who did what was pleasing in the sight of the Lord. Therefore the land was prosperous for another sixteen years—making a period of about 70 years of prosperity—when Ahaz, the grasper, came into power. It is true, Rezin and Pekah were assuming a threatening attitude; nevertheless the kingdom of Judah was in a good and prosperous condition, so that there was nothing to fear, providing that the nation would walk in the way of David. But, alas, while Ahaz had ascended to the throne of Judah, he had not enthroned God as the ruler of his heart! Trouble was therefore ahead, and a great opportunity for doing good was missed. How often is this the case among both rich and poor, high and low, saint and sinner!

CHARACTERISTICS OF HIS REIGN

Faith is a tender plant and cannot thrive in an idolatrous, selfish heart. The experience of his predecessors should have led him to have faith in God, but the cruel king of selfishness strangled the promptings to trust in and obey the God of his fathers. Unbelief is a plant that finds congenial soil in such a heart, and when the dictates of unbelief are obeyed, it inevitably leads rapidly down the broad way. Such was the case with this faithless king of Judah, Ahaz.

"He did not that which was right in the sight of the Lord like David his father." (V. 1) Faith is the eye of the soul and enables one to walk before the Lord with the thought, "Thou, God, seeest me." But unbelief is blind and darkens the soul by saying, "God has forsaken us; he cares not for us, neither does he see us."

"He walked in the ways of the kings of Israel." (V. 2) The kings of Israel, beginning with Jeroboam at Samaria, had a rebellious spirit. Instead of walking according to the words of God, as spoken by the Prophet Isaiah, the seventh to the twelfth chapters of whose prophecy were given to guide and encourage King Ahaz, he walked in the ways of his own worldly wisdom. Thus he walked contrary to the Lord, as did the kings of the ten tribes. The Lord was represented by David and those in harmony with him. When therefore Ahaz failed to follow the example and advice of David and went the way that he chose, he thereby rebelled against the Lord, as did the kings of Israel.

This led him to follow the ways of the more idolatrous nations surrounding Israel and Judah. There was a valley to the south and east of Jerusalem called "the Valley of the Son of Hinnom"; and this valley was so given over to heathen practices and idolatrous worship that in time it became a place of abomination. It was used later on as a place of fire into which dead animals, refuse from the city, and, at times the bodies of dead criminals, were cast. Consequently, it was used by New Testament writers to illustrate hell-fire (Gehenna), the second death, "everlasting destruction," under the symbolic term, "the lake of fire with brimstone." This faithless king was therefore typically pointing out by his example the way into the second death, by sinning against light—against the holy Spirit.

He even had molten images of Baalim made and set up in Judah. Baal was the supreme male deity of the Phoenicians and Canaanites. The name Baal means lord, in the sense of possessor, so that the position ascribed to this god by the idolators of that time, among the gods—that is, demons, fallen spirits—was the same spirit that Ahaz had, as supreme ruler in Judah. A true worshipper of Jehovah has the spirit of Jehovah, the same as a true Christian has the spirit of Christ—the spirit of love, joy, peace, long-suffering, etc., as contrasted with the spirit of the adversary, which prevails in the world—the spirit of malice, hatred, war, murder, etc.

Even worse, King Ahaz "burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel." (V. 3) So an early evangelist in this country used the expression, "There are thousands of children a span long in hell," which is the modern way of burning little children in the fire unto the god Satan. It was the king's unbelief which caused him to set such a terrible example before the people of Judah, and which caused them to do many things that were an abomination in the sight of the Lord.

THE RESULT OF HIS FAITHLESSNESS

Because of his rebelliousness, God delivered him, (1) to Rezin, the king of Syria. Rezin reigned over Syria at Damascus; and because of the unfaithfulness of King Ahaz God permitted the Syrians to carry a great multitude of the people of Judah captive to Damascus. In a similar manner, disloyalty to Christ leads his followers to be taken captive by the world, the flesh and the adversary.

Again, because of King Ahaz's rebelliousness, God delivered him (2) to Pekah, king of Israel. Pekah reigned at Samaria, and came with Rezin against Ahaz. In one day their combined armies slew 120,000 valiant men of Judah, because they had forsaken the Lord. Among the slain were the one next to the king, the governor of his house and his own son. Besides this, 200,000 men, women and children with much spoil were taken to Samaria. What terrible results follow the path of unbelief, faithlessness, rebelliousness, disloyalty! It is far better to follow the Lord.

DEEPER TRANSGRESSION ON THE PART OF THE KING

Not having Jehovah as his friend and helper, therefore in his time of greatest need, he leaned on an arm of flesh, in the person of Tiglath-Pileser, king of Assyria, with whom he made an alliance. He made the same mistake that many of the kings and rulers of the earth are making today. In their hour of need, they are allying themselves one with another, instead of looking to God and his Son, Jesus Christ, as Lord and King. Ahaz, not having profited by the chastisements which Jehovah had sent him through Syria and Israel, was further punished through the Edomites and Philistines. Having been smitten in the north and the east, he was next smitten in the south and the west. Thus from every quarter Jehovah would teach him the foolishness and wickedness of rebellion and unbelief.

But instead of growing better and profiting by these increased judgments, King Ahaz even took money from the city treasury, and also consecrated money from the Temple, and gave it to the Assyrian king as his part of this unholy alliance. Any highly favored country that will take both the people's money and the money that should be devoted to God in the way of Christian service, and will use it to seal an alliance with nations that have forsaken the Lord, must, like Ahaz, be plunged into a great time of trouble! Ahaz went so far as to close the Lord's house, and to sacrifice to the heathen gods on the altar at Damascus. In fact, there was nothing too extreme for him to do to further his own selfish ends and promote his unholy purposes.

GREATER CONSEQUENCES OF HIS DISLOYAL COURSE

Since the kings of Judah were representatives of Jehovah, it is no wonder that our lesson tells us that the Lord was angered with King Ahaz. Judah was consequently brought low, financially, politically and religiously, so much so that the Scriptures say it became naked. Thus we see Ahaz ruined the country over which he reigned, reduced the people to great straits, caused many thousands to be slain, and many more to be taken captive. Moreover, by his course of unbelief and faithlessness, he ruined his own family as well as himself. Finally he was buried in Jerusalem in disgrace.

LESSONS FOR OUR DAY

The course of unbelief is ever downward, leading one further and further away from God and from Christ. Its influence is bad, not only upon ourselves, but upon our own loved ones in our homes, and upon our companions and friends. "If ye will not believe, surely ye shall not be established!"

Faith in God leads upward. The first step in turning away from sin to faith in Christ is an upward one and leads towards peace. Faith in him as the ransom-sacrifice brings one out of the condition of condemnation to a condition of peace with respect to sin. Progress in the life of faith leads one to put away defilements of the flesh and of the spirit. It will further lead to a consecrated life, a justified life, a spirit-begotten life when one becomes a new creature in Christ. It will lead one to put on Christ more and more and to grow up in him as the Head of all things. This course will terminate in heavenly glory. "Be thou faithful unto death; and I will give thee the crown of life."

King Ahaz was moved like the trees of the wood, through the blowing of the winds of the confederacy of Syria and Israel against him; still he refused to believe the word of safety spoken to him by the Lord through the Prophet Isaiah; nor would he ask the Lord for a sign for professedly religious reasons; yet the Lord overruled all this unbelief and self-will, and used it to give the church two important truths:

(1) The Lord gave the sign of the virgin with child in the form of a prophecy, which has greatly assisted the eye of faith to identify Jesus as the Messiah.

(2) The inclination of King Ahaz to make friends with Damascus and Samaria and to ally himself with Assyria through unbelief in the promises of Jehovah became the means whereby the Prophet Isaiah has pointed out to the church of the present time that it should not join the Confederacy of the churches in close alliance with the Governments of the world, but rather to remain loyal to Christ as the only Head of the church and the one King over all kings. believing his promise that "if we suffer [with him] we shall also reign with him." The federated churches of America and the world are closely allied with the governments of earth and constitute the greatest power of the present time. Consequently they will win the allegiance of any and all except "the very elect," who refuse to bow the knee to Baal, and receive not "the mark of the beast," because they will worship God only and prize above all things the "sealing of the saints in their foreheads."

SUN-DIAL OF AHAZ—AN ILLUSTRATION— ISAIAH 38:8

The sun shining upon the face of the dial indicates the time of the day by means of the shadow cast. The sun now shines upon the pages of Holy Writ, and by means of certain marked-off periods, indicates to an illuminated mind the time of the day—"the great day of God Almighty"—in which we

now live. This is one of the great blessings which the eye of faith now brings to the consecrated children of God and which enables them to walk in the light of the presence of God's dear Son. Shortly The Christ—Head and body—will arise as the Sun, with healing in his beams for the blessing of the troubled nations of earth. The times of the Gentiles have closed. The kings of earth have had their day; and soon Immanuel will take possession and bring peace and gladness everywhere. "The night is far spent; the day is at hand." After the war, which, according to present signs and "the sure word of prophecy," will be followed by revolution and anarchy, the Prince of Peace, now present but unseen, will take possession of earth's affairs, and then the prayer, "Thy kingdom come," shall be answered.

"The 'Gentile times' are closing, for their kings have had
their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway;
OUR KING IS MARCHING ON!"

BROOKLYN ACADEMY OF MUSIC—JUNE 3

The first public meeting held in Brooklyn under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY since the death of our dear Pastor, was the afternoon of Sunday, June 3, in the Academy of Music, in which Brother Russell spoke once a month prior to the completion of the Temple in New York City. Brother Russell always spoke to large audiences in the Academy, and many have been the requests for another series of discourses there. The meeting proved to be such a success that at its conclusion announcement was made for another discourse the following Sunday. The auditorium was crowded to the roof, about 2,500 being present Excellent attention was given throughout the discourse, and many favorable expressions were heard among outsiders respecting the beautiful tribute paid to the man who for 40 years stood as a beacon light proclaiming a time of trouble at this time, preparatory to the inauguration of Messiah's Millennial kingdom for the blessing of all mankind. Practically all the Brooklyn newspapers, including *The Brooklyn Daily Eagle*, spoke favorably of the service. Following is one of the published reports:

"J. F. Rutherford, addressing an audience which crowded the Academy of Music yesterday afternoon, arraigned Billy Sunday with having appropriated to his own use Pastor Russell's published views on the second coming of Christ. The speaker charged the evangelist with preaching questionable theology, declaring it wholly inconsistent.

"'Are we at the End of the World?' was the subject of Mr. Rutherford's address. This was his first public appearance in Brooklyn since the death of Pastor Russell.

"'Criticism of a man is hardly the proper course for a Christian,' he said, 'but criticism of a man's teachings is always proper. A man who addresses the heavenly Father and our Redeemer in familiar terms, such as Old Pal, is irreverent toward God and the Lord Jesus. Such conduct and such words lead to irreverence on the part of the people.'

"The present world-war, the threatening famine and pestilence, the fomenting revolution in various parts of the world, all are evidences of the passing away of the present unrighteous order."

FAITH

"To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

"To choose the right when others think you wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way unto the end—
Yes! This takes faith.

"To wear a smile where you receive but frowns,
To kiss the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

"To fix your eyes on 'that within the veil,'
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!"

SOME LETTERS OF INTEREST

SUFFERING FOR RIGHTEOUSNESS' SAKE

DEAR BRETHREN:—

You will perhaps know that the address which I give you is actually another name for the famous —— Prison. There are about 900 Conscientious Objectors here, mostly working on the land. At present there are nearly 70 of our brothers; and we have very helpful times together, both at work and in fellowship at our studies. We have elected elders and deacons, and have a series of meetings, just like an ordinary ecclesia. It is a remarkable fact that quite a large number of the brothers have served the Lord in their local classes in the capacity of elders and deacons.

You may be sure that the Lord's blessing is with us, in spite of certain restrictions of our liberty, in that we are mostly hundreds of miles away from our loved ones and allowed to visit home only twice a year. We are fed, clothed, and paid 4/s per week. However, we who realize the Lord's guiding hand in all of our affairs are quite content and glad to submit to these things for conscience' sake. At present the local and the London papers are making violent attacks upon us, in many instances misrepresenting our position, probably to further prejudice public opinion against us, which is already very bitter. Fellows who have ventured to enter nearby towns have been mobbed and attacked several times, and others have had narrow escapes from being "ducked" in a river, etc. There is no clear distinction at present between the truth Friends and other C. O.'s who have received service here for a variety of reasons, many merely socialistic and anarchistic. But when the Lord's due time comes for us to suffer especially for the truth's sake, then and not before, the dividing line will be manifest.

You will perhaps like to know a little about one's experience in prison. As this letter will be censored, I cannot tell you all details. It will suffice to say that having the truth makes all the difference in the world. By the inspiration, by the 'spirit of power" which the truth gives, one is enabled to bear patiently and unmurmuringly things which are much harder for others to bear, and which often have the effect of making them bitter and anarchistic. We, however, who have learned to trust in the precious promises, we who cast our burden on the Lord, can rejoice in our privilege of suffering a little for his dear name's sake, and can indeed be content. We seek contentment, and have it, by his favor. The prison diet weakens one physically, of course; but an outdoor open-air life is healthful; and one can thus pull up his strength when he leaves prison and comes here or wherever the home office sends him.

One of the greatest blessings obtained from these recent trials is the privilege of having a fair amount of quiet for prayer, meditation and study; and the London office has placed the volumes in the prison library now. I had such a delightful feast on Vol. V and VI, and continually lifted up my heart for all God's blessings. Truly, our dear heavenly Father is never limited in his ability to cause ALL things to work together for our good, as long as we love him supremely, which is ever the desire of our hearts! So we can all say, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:1, 2.

It is such a privilege to be permitted to suffer a little for his dear name's sake, and to prove his faithfulness all the way along. Surely we can trust him firmly to the end, ever trusting, not in self, but in the Lord! As far as the brothers of military age are concerned, harvest work seems to be at a standstill, and our chief lesson seems to be to learn to love one another. The final polishing is the test of whether or not we truly love the brethren. Fellowship is very sweet; and we can live above the various circumstances of life which may be unpleasant to us.

Ever your loving brother, by his grace,

STANLEY W. WILLIS.—*Eng.*

CLAD IN THE BLOOM OF IMMORTAL GLORY

DEAR BRETHREN:—

Greetings from the church at Dublin, Ireland! We desire to convey to the members of the Bethel Family at Brooklyn our sincerest Christian love. We deeply sympathize with you in the great loss you have sustained, as a result of our dear Pastor's death.

We rejoice to realize that his sufferings are all over, and that he is now a partaker of the divine nature—the highest spirit nature in the universe. He now knows in the very fullest sense of the word all that it means to be "made like him," the dazzling brilliance of whose glory outshone the sun in its meridian splendor.

How supremely happy he is now is beyond our power to comprehend! He has long ere this come into direct personal contact with the Lord Jesus and all the apostles, besides an innumerable company of the glorified saints.

What a sublime experience it must have been for our dear Pastor when he entered the presence of our Lord clad in the bloom of immortal youth! What a noble example our dear brother left us! He was surely a pattern worthy of imitation! He was truly the greatest man of our day—great not merely mentally, but also morally and spiritually!

May it be our great joy to soon meet him again, under grander and far happier conditions, at the supremely grandest of all gatherings—the general assembly of the church of the first-borns, whose names are written in heaven!

With warmest Christian love, and assuring you of our loyal support, we are

Yours in the Master's service.

DUBLIN CHURCH.—*Ireland.*

FROM OLD-TIME FRIEND OF BROTHER RUSSELL

DEAR FRIENDS:—

I read the newspaper story of Mr. Russell's death. I had known him forty years, and had followed his most remarkable career with esteem and affection. I had seen him but twice in many years, but I have a keen recollection of our cordial relations in the long ago. I would like to know more of his recent years and about his most lamentable departure. He seems to have died on the battle line. The newspaper accounts were all too brief for such a life as his.

Perhaps you have some more complete account that you can give me. A memoir of him should be an inspiration to those, of whom there must be many, who desire anxiously to know the truth as to our Father's purposes toward his children. I had been feeling my way, more or less blindly, through books and men and nature, when I met Mr. Russell, both of us young men, I the older. In coming years he helped me greatly.

We had occasional business relations, I visiting Pittsburgh frequently, but we always talked of religion far more than of business. One day we met on the street and after a long talk I said of one or two points under discussion that I was not sure about them. With that wonderfully brilliant and sweet smile and his assured but gentle tones he said, "If you would study you would know."

I made my home many years ago in an interior town in New York. I attended the (Dutch) Reformed church, my wife being a member. I did not believe in any hopeless hereafter. The minister was from Maryland, a pupil of a famous Kentucky theologian, whose daughter he had married. He was in middle life. Some of his uncompromising "hell" sermons irritated me. Many years after I spent an evening with him. He had always been a student. His daughter said once that if Gabriel should call her father almost any time he would be found with a Hebrew Bible in one hand and a Greek Testament in the other.

Well, as we talked after those many years, he surprised me by his Millennial views. At length I said, "Much that you have said reminds me of Russell's teaching in MILLENNIAL DAWN." "Yes," he said, "I am not quite in agreement with him as to the person of Christ, but otherwise I think he is about right." That seemed to me as great a triumph as any writer or preacher could achieve. I felt surer that he was right because he had convinced about the last man I would have expected.

Sincerely and cordially yours, J. ALBERT STOWE.—*N. J.*

A NOTE OF WARNING

DEAR BRETHREN OF THE WATCH TOWER:—

I feel that it is my duty to the interests of the Lord's work to mention two matters that are being continually brought to my attention during my visits from place to place. The first is the tendency of some of the friends to speculate upon various matter in Revelation and Ezekiel. I have observed since the death of our Pastor that quite a number of the friends are trying to "dig" out "new" things, and are probing the pilgrims along this line, and I regret to say that some of the pilgrims even are giving "private" interpretations of these prophecies. To me, dear brethren, this seems to be more confusing than helpful to the friends. I wish some way were possible to remind the pilgrims and all the dear friends that we are just as obligated to be loyal to the wishes of our dear Pastor as we were when he was with us in the flesh. Surely, this is a time when the Lord's people are to be tested along this line! If there are any things to be brought out respecting Revelation and Ezekiel, etc., do we not expect them from the proper source, the home office? I would be glad if you saw fit to assist the dear friends along this line.

The second matter is in respect to other publications than THE WATCH TOWER. Wherever we go, questions are asked in regard to this paper and that, etc. I am mindful of the kindly way in which our Pastor always treated these things. All the pilgrims doubtless remember that in special conferences with us he never was much in favor of other publications than those from the home office. Of late in some of these outside papers have appeared articles that are not in fullest support of the truth as taught by our Pastor and, in one instance, advertisements were there, and when some of the dear friends responded they received messages derogatory to our Pastor. Can you recommend anything that can be done? As one illustration, dear brethren, one little pamphlet published by a brother, seemingly in full harmony with the truth, was widely circulated. Perhaps subscriptions to the extent of over a thousand dollars were given to that pamphlet. Is it penurious for me to feel that the dear friends could have more profitably spent that thousand dollars in helping the TRACT Fund? Our dear Pastor has written so much we can still read that it seems to us that we have quite enough with his words and THE WATCH TOWER.

We hope that nothing in this message seems to have other than the kindliest feeling toward those who no doubt prompted by zeal have been writing or publishing such articles, for we believe the best intentions have no doubt governed much, if not all, of it, but we also feel that the friends can be helped by some suggestion from Brooklyn especially along this line. Please pardon my taking so much of your time. May the dear Lord continue to guide and direct you is my prayer. With fervent love and greeting, I am, by his favor,

Your brother, W. H. BUNDY.

"A WORD TO THE WISE"

MY DEAR BRETHREN:—

Greetings and much love in Christ! There are just a few things which I feel led to write you about:

(1) Having the privilege of attending the Scripture study meetings, both as chairman and otherwise, I notice that there is often a lack of ventilation in the rooms. The one in charge is sometimes very sensitive when the subject is broached, and so I was thinking that a hint from you would be a word in season. Many are misled into thinking that to stop up every crevice will prevent a draught, which will in turn prevent taking colds; but they do not consider the dangers of foul air and the more serious chill likely to accrue through passing out of a hot room into the cold atmosphere!

(2) I should like also to tell you of the blessing realized from the class study of the volumes in conjunction with the Question Books. I must admit that once I favored Bible study alone; but the dear Lord has led me to see the several advantages of the former method, one of which is that both question and answer are before the student, therefore any new thought or question arouses the mental activity of all.

It is wonderful to my mind how lucid and reasonable the answers are in the volumes! and as one and all are led to that same conclusion, the spirit of oneness and sweetness of fellowship becomes apparent which is not attainable in the usual denominational Bible study classes.

(3) The elders, deacons and workers have been an inspiration as they have quietly and earnestly labored together in the various departments of service; and I know, dear Brethren, that we have your prayers for a continuance of this blessed unity.—Psalm 133.

Yours in that wondrous favor,

FREDERICK LARDENT.—*Eng.*

ADVERSARY SPEEDING UP—HIS TIME SHORT!

DEAR FRIENDS:—

Some time ago some of our class received copies of enclosure marked No. 1. After careful perusal of it we thought a gentle criticism might be in order, so we composed and forwarded a reply (which we also enclose and mark No. 2). In reply we received enclosure marked No. 3.

We then thought to let the matter drop; but on second thought I have decided to forward this correspondence to you. The reason why I am doing so is because there seems to be a growing tendency on the part of some to put out publications of this kind. We know of one man near here who claims to have more light than Pastor Russell had. Doesn't it seem strange that no one else has yet discovered this, although he has thought so for years?

Also, there is a great tendency on the part of friends to patronize these various publications, and while they get some

truth, as from the creeds, they are in grave danger of falling into the snares of the adversary.

There seem to be many people who are conversant with the contents of the STUDIES, but who never have affiliated with the classes, and who now advance the Pastor's doctrines, claiming them as their own. I heard such an one a few days ago and asked him where he learned it all. He stated that he had been a very earnest Bible student from childhood and the Lord had shown him these things. But after some quizzing he finally admitted that he had read Pastor Russell's books.

The adversary seems to be speeding up a little in these perilous times! The great personal pronoun "I" is getting large and is one of his chief weapons.

Let me suggest that if the money spent on these various publications were to be sent to the SOCIETY it would do much more good.

Yours in the Master's service, EDWARD BARKER.—*Pa.*

REDEEMER MADE HIM OF SO MUCH SERVICE

DEAR BRETHREN:—

My heart was made solemn and filled with the sadness that comes with the knowledge of the loss of a blessed association, by the death of our beloved Brother Russell.

How thankful we ought to be to our heavenly Father for the knowledge that it has been the unseen presence and supervision of our dear Redeemer himself that made his servant such a source of comfort, help and instruction to us all, and so we need not be disturbed at his taking him away as it hath seemed to him good.

How fitting it was that our dear Lord should at this time remove every earthly prop supporting us and compel us to lean wholly upon himself and his Word, so that we might become strong in him "and in the power of his might" in order to be able to endure in his strength, steadfast and faithful unto the end!

Please extend my loving Christian greetings to the dear ones at the Bethel Home, for whom it has been my daily privilege to pray nearly eighteen years, commending them to our heavenly Father's care in the words of our beloved Brother Paul: "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever, Amen!"

Sincerely your brother in Christ, CHAS. OWENS.—*Tenn.*

CONFIDENCE AND TRUST

DEAR BRETHREN IN CHRIST:—

We assure you, dear brethren, that the passing of our beloved Brother Russell beyond the veil has not had a tendency to slacken our zeal for the truth and its service, but has, on the other hand, increased it, and we are more determined than ever before to be faithful, that we too may have some part and lot in the kingdom so soon to be set up.

We assure you of our confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, realizing that he was "that servant," especially chosen of the Lord, and that the "meat in due season" which he has been putting forth for about forty years will continue to go forth through the same channel, THE WATCH TOWER. Assuring you of our unreserved co-operation in the work, and of our desire to continue to do with our might what our hands may find to do, we remain,

Yours in the Master's service,

UNION MEETING OF ASSOCIATED BIBLE STUDENTS.—*Joplin, Mo.*

A BEAUTIFUL LIFE—A MARVELOUS EXAMPLE

DEAR BRETHREN:—

I returned to my home from Winsted, Conn., and learned of Brother Russell's death. I am deeply grieved at his passing away. We have lost a dear, helpful and most valuable minister of the Gospel. It seems as though we do need him so much. But God knoweth best, and doeth all things well.

I am so thankful that the dear Lord permitted me to receive Brother Russell's written words. They have taught me concerning the Scriptures what God has in store for those who love and obey him. I feel in my mind and heart that I should never have known otherwise that it was my privilege to strive for the bride class, and that I must live the Christ life in order to be a member of the church of the living God, a member of Christ's body (the opportunity is so great and good!), had I not received Brother Russell's sermons, TOWER, DAWNS, and his other writings.

I thank and praise the dear Lord and Brother Russell for all these. How could I live without them? I have prayed that the Lord would raise up some one to carry on the work he has laid down. What a great reward he will receive for his untiring efforts in the Lord's work for humanity—and so ably performed! It seems to me that he stands above all men or persons, next to Christ—so much like his Savior. What a beautiful life! What a marvelous example to Christians and the world! No wonder we all loved him, and love him still!

While in Winsted, Conn., I received the package of WATCH TOWERS you so kindly sent me. Thank you a thousand times! I appreciate and love them. The BIBLE STUDENTS MONTHLY was left at my door this week, and I am very thankful for it (I am going to order it soon). In it I notice that to any one wishing a copy of "Facts Foil the Assassination of Pastor Russell's Character," it will be sent on request. Who could doubt his purity? I should like one, because I cannot understand how any one can say a word against the pure, Christ-like person that he was. Yet they did the same to Jesus, and crucified him.

Please send me a copy and accept many thanks. I do not doubt his splendid life. His enemies were jealous of him. Truly these are trying times for the saints; but God's promises are great and true—"Great peace have they that love thy law, and nothing shall offend them." Brother Russell's God is our God, and his Bible our Bible.

Dear people, you who have known Brother Russell so intimately, you have my sympathy in this hour of separation and loneliness. May the dear Lord bless and comfort, sustain and keep you all through this present life, and give you an abundant entrance into his kingdom, is my prayer.

Hoping and praying that I may be an "overcomer," and may sit with Jesus on his throne with his redeemed ones, I remain,

Truly your sincere sister in Christ,

MRS. J. E. MORRIS.—*Conn.*

PRAYERS FOR INCREASED UNDERSTANDING OF GOD'S WILL

DEAR BRETHREN:—

We desire to assure you of our willingness to co-operate with you as may be, and to have you know that we have had constantly in mind those who have been so intimately associated with our dear Pastor and who now, by his physical absence, are required to walk more steadfastly by faith rather than by sight.

We have remembered you in our prayers at the throne of grace, asking for you increased perception and understanding of the Father's will in the conduct of the many interests of the harvest work! We pray the continued manifestations of God's love and care for all who are striving to carry forward the work begun by God's special servant.

Humbly in his service, BLOOMFIELD ECCLESIA.—*N. J.*

HIS MEMORY WILL ASSIST IN THE FIGHT OF FAITH

DEAR BRETHREN IN CHRIST:—

We take this time and means to convey to you our sincerest sympathy in our mutual bereavement, and also to rejoice with you for him who, we believe, has already heard that sublime welcome, "Well done, good and faithful servant!" Furthermore, we testify that the remembrance of his faith, zeal, loyalty and love will be a great help to us to keep up the "good fight" and to continue to show forth the praises of our dear Redeemer and Lord, to the end that our heavenly Father's name may be glorified.

Yours in the fellowship of the One "altogether lovely,"

AURORA ECCLESIA.—*Ill.*

CANADIAN'S VIEW OF VOW AND RESOLVE

DEAR BRETHREN:—

It seems expedient that I should write you a few words regarding the Resolve and the Vow.

The more I examine the principles of thought contained in these helps, the more do they appear to be meat indeed for the household.

There is one thing that appeals to me very much. It is the concise form in which these principles are stated. While concise and brief, the language is comprehensive and sufficient. For example, take the first thought of the Resolve, "My earliest thought." This gives us a good start. Likewise with all the other features.

I have often thought of the paragraph on trust as taking out a life insurance policy with Jehovah, without any premium to pay, except the exercise of the faculty of trust.

The Vow also contains pearls of great price, special treasures to the kingdom class. First, I note that it is a vow unto Jehovah our Father, the Maker and Sustainer of the boundless universe. Coming unto him in the name of his Son our Lord, with reverence, one desires his law to rule in his heart, believing in his faithfulness to perform that which he has promised.

The mutual tie of Christian fellowship and oneness of the church is displayed in the second paragraph, and recalls to my mind instances in the history of the early church when the prayers of some ascended to the heavenly Father for the blessing of the fellow servants.

The more I scrutinize paragraph 3, the more am I convinced that divine wisdom guided in the insertion of that clause. There is an unfathomed mine of truth and wisdom in those words. Some day in the Lord's providence I hope to come up to the standard there set forth. A retrospective view convinces me of the need of scrutinizing carefully one's thoughts, words and acts.

All these helps are beneficial to the new creature in his efforts to be conformed to the image of God's dear Son, by the renewing of the mind.

Praying Jehovah's blessing on the Bethel Family, and in the fellowship of his Son and the saints, I remain

Your brother in Christ, ERNEST H. WALKER.—*Ont.*

HEAVENLY FATHER'S WISDOM MANIFESTED

DEAR BRETHREN IN CHRIST:—

Our heavenly Father has, in his infinite wisdom, seen fit to call our beloved Pastor to his long-needed rest. Most naturally we now turn our attention, our sympathies and our prayers toward THE WATCH TOWER and the dear brethren upon whose shoulders has fallen the responsibility of carrying on the work from which our Brother Russell has been taken, and that of the I. B. S. A. in general.

We have felt that we could see significance and wisdom in the expressed wish of our Pastor, several years ago; namely, that THE TOWER be regarded as the Lord's servant, rather than himself. The earnest, heartfelt prayers of our class, dear Brethren, are being offered up to the God of all grace on your behalf and on that of the tender interests of the Lord's "little flock," scattered throughout the world. "The Eternal God is our refuge; and underneath are the Everlasting Arms." Shall we not "speak to the children of Israel, that they go forward?" May we not prove henceforth that our dear Pastor has succeeded in accomplishing the greatest desire and effort of his life-work—the leading of all truth-hungry hearts coming under his influence to Christ and the Bible instead of to himself?

Your brethren in Christ, WAUKESHA ECCLESIA.—*Wis.*

HASTENING COMPLETION OF BRIDE OF CHRIST

DEAR BRETHREN IN THE LORD:—

We convey to you and all the dear colaborers our mutual sympathy in the passing of our beloved Pastor from his labors of love in the flesh to a full realization of that divine, immortal nature which awaits those who have made their calling and election sure. Our sorrow is turned into gladness as we realize that he whom we have every reason to believe was true and faithful has passed beyond the veil, thus hastening the completion of the "bride of Christ," who will soon rejoice with her Lord in bringing deliverance to all the captives of death.

We assure you, dear brethren, of our hearty co-operation in all your efforts and labors of love, trusting that whatever is done in thought, word or deed may be done with an eye single to the honor and glory of God.

With Christian love, MEAFORD ECCLESIA.—*Canada.*

PICTURES OF BROTHER RUSSELL FOR CLASSES

September 10 last, about two months before Brother Russell's death, Brother Mitchell, of Los Angeles, made some photographs of Brother Russell which have been much appreciated by those who have seen them. Brother Mitchell now advises us that he desires to present each class of the INTERNATONAL BIBLE STUDENT'S ASS'N with one of these photographs, provided the class is organized and has a definite meeting-place. All requests must be sent by the Class Secretary, and addressed to the WATCH TOWER BIBLE AND TRACT SOCIETY, Brooklyn, N. Y. The picture is a splendid likeness.

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VIEWS FROM THE WATCH TOWER

"WHAT SHALL BE THE SIGN OF THY PRESENCE?"

"AND THERE SHALL BE FAMINES"

One of the leading economists in the United States, Arthur R. Marsh, recently wrote in the *N. Y. City World* regarding the earth's food supply as follows (the article speaks for itself):

"If there be any virtue in publicity, the people of this country are now completely informed of the seriousness of the present and prospective food situation throughout the world. It may perhaps be doubted, however, whether they have as yet really passed from the stage of intellectual apperception of the facts to that of personal realization of what these facts will ultimately mean for themselves as individuals.

"The people of the United States have to face, certainly for the coming twelvemonth, and in all probability for more than one year thereafter, a condition of things with respect to their supply of food the like of which has not been seen on the North American Continent since its earliest colonization by the white race, unless exception perhaps be made of the first winter of the Pilgrim Fathers.

GREAT DRAIN UPON OUR OWN GRAIN STOCKS

"The American crop season of 1916 was relatively one of the most unpropitious experienced in this country within the memory of any persons now living. Two of our major food crops, wheat and potatoes, were short of a comfortable provision for our own population; a third food crop, corn, fell three or four hundred millions of bushels below the aggregate of the natural domestic demands upon it. The production of vegetables was scanty in proportion to our own needs. Of only two or three of the minor crops could it be said that they gave a full yield. Taking all our crops together and adding to them the food reserves brought forward from the previous year or years, the total food supply for the crop season 1916-1917 was a close fit against our domestic requirements for consumption, seed and carry-over, and afforded nothing in the way of a surplus out of which a reasonable amount of exports could be drawn.

"With such a crop out-turn for 1916 in the United States for the period up to the harvesting of the crop of 1917 it was obvious that the important food-importing countries of the world should look elsewhere than to us for their supplies. This, however, was not to be; on the contrary, the needs of these countries are greater than ever before, while the production of the other food-exporting countries has been disastrously small in comparison with that of recent normal years, while at least two of these countries—Russia and Roumania—are to a very large extent cut off from any exportation of foodstuffs by reason of the war situation. Accordingly we have been subjected to an insistent demand for considerable portions of this supply for export, and under conditions such that we could not well refuse to let it go.

SITUATION MOST THREATENING KNOWN

"It is unnecessary to dilate upon the really appalling seriousness of the situation—a situation so threatening that no one now living in a civilized country has ever known its like. On the basis of the most trustworthy statistics and estimates obtainable, we have been forced to the conclusion that, with every elevator in the world drained of its contents, with every bin and crib in the world scraped to the bottom, the world's supply of the grains usable for human food, whether directly or in the form of meat, not only would not suffice to meet the requirements of the unblockaded countries from April to August, but would fall 130,000,000 bushels short of those requirements.

"With the severest restriction of their consumption by multitudes of people somewhere, the last weeks of the period must be weeks of positive privation in some or all of the countries affected; and, except by chance here and there, not a bushel of these grains would remain at the end of the present crop year to serve as a surplus to supplement any possible deficiencies of the production of the coming year.

FAMINE THREATENS PREMATURE AND INCONCLUSIVE PEACE

"The case presented by the International Institute of Agriculture, was by no means as bad as the actual facts. In its calculations the Institute undoubtedly assumed that the winter wheat crop of the United States would be at least of normal size, as its acreage was record-breaking and it was not known, even as late as the end of March, that the average condition of the growing crop had been extensively impaired. When, however, the Department of Agriculture, on April 7, estimated the condition of the crop at practically 23 per cent. lower than the past ten year's average, and indicative of a production of only 430,000,000 bushels of winter wheat, as compared with 481,744,000 bushels last year and 673,947,000 bushels in 1915, it was seen at a glance that but an infinitesimal chance remained that the total wheat production of the United States in 1917 would even fairly come up to our own normal re-

quirements for consumption and seed—about 640,000,000 bushels—to say nothing of leaving an exportable surplus of proportions commensurate with the requirements of our allies in Europe.

"The first outstanding fact, as shown above, is that assuming only normal crops (aside from winter wheat in the United States in 1917 for the food-exporting countries of the Northern Hemisphere and a normal consumption and distribution of the same, our European allies in the great war for democratic civilization have to face so great a shortage of their supply of grain that both their armies and their populations can scarcely hope to avoid the severest privations for more than a year to come and may conceivably have to yield that to hunger which they would never have yielded to the force of arms—a premature and inconclusive peace, WITH NONE OF THE GREAT ENDS OF THE WAR ATTAINED!"

"AND THE FIELDS SHALL YIELD NO MEAT"

"Americans should get along on two meals a day during the war," Carl Vrooman, Assistant United States Secretary of Agriculture, told the members of the Medico-Psychological Association at the Hotel Astor, in a speech in which he made a bitter attack on food speculators and asked the physicians' help to arouse public sentiment that would 'club them into submission.'

"In advocating two meals a day for the duration of the war, Mr. Vrooman said that at that we would be eating twice as much as the Germans get to eat.

" 'There are more than 30,000,000 people in Germany who have had less than one square meal a day for weeks,' he said. 'There is not a country in Europe where the people are on full rations. We can get along very well on two meals a day.'

"Mr. Vrooman asked the heads of institutions present to see that enough food was raised on their farms to feed the inmates. He said that not only was this country called upon to feed itself and the Allies, but that at the end of the war it would be called upon to feed the decimated millions of the Central Powers.

" 'I don't intend to make any statements to you that are exaggerations,' he said, 'because it would be impossible to exaggerate the seriousness of the war and what goes with it. It is America's problem to see that more men do not starve in Europe this year than were killed in the trenches last year. Famine is looking over the sky-line of every European country. If we do not keep starvation away from the capitals of Europe it will not be kept away. Our crops are all that stand between mankind and starvation in the months to come. It is not humanly possible to overstate the seriousness of the food shortage the world is facing today.' "—New York Times.

"THE PRUDENT HIDETH HIMSELF"

[PROVERBS 22:3]

From THE WATCH TOWER, Nov. 1, 1914:

Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now beclouding the earth. The most and the best that could be hoped in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of heavenly wisdom, to that extent we may be sure he will have God's favor; and that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule—inculcating absolute justice—nothing less; second, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything—avoidance of waste—the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis—that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with God's will.

A PARENT'S BEST HERITAGE TO HIS CHILD

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his children. Bonds and stocks will be unavailable for food; bank accounts may become uncertain; and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace, security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to his service. The lives of God's people should in every case be "living epistles, known and read of all men"—especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace, joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful." (Colossians 3:15) Your being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, the peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the message of his Word, and what a pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the Lord which would be a mere hypocrisy. There are too many hypocritical professors already. They are doing harm to the cause of Christ as well as harming themselves; for hypocrisy seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to the hypocrite himself. Our influence, therefore, should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own—for their own families—their necessities; and he also urges that such provision shall be honestly made—if not honestly, then not at all. Again, he exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure—an earthly fortune. The Lord's people are to live in harmony with their faith—to lay up their treasure in heaven. These suggestions, therefore, respecting temporalities are not recommendations to hoard wealth, but merely "to use this world as not abusing it."

In harmony with the heading of this article, and in accordance with our views of the possibilities of the future, we have some recommendations to offer to our readers. While we are not certain that all the dire calamities of the day of the Lord will befall the earth within the next eleven months, nevertheless there seems to be a sufficient possibility of this to warrant us in making certain provisions against the distress of that time—in the interest of our families, our friends and our neighbors.

We recommend to those having clean, dry cellars or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a large supply of coal, of rice, dried peas, dry beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods—especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins even if it were necessary to sell them at a loss, to prevent spoiling. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and who in the Lord's providence may come your way—"that you may have to give to those who lack."—Eph. 4:28.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms, strikes, etc., during the winter. Do not attempt to go into too great details respecting the time of trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith, remembering that the Golden Rule is the very lowest standard that can be recognized by the Lord's people, and that it comes in advance of any kind of charity.

EAT CORN AND SAVE MONEY

From the *Literary Digest*:

One way to reduce the cost of food, according to specialists in the United States Department of Agriculture, is to use more corn-meal. At present prices charged in retail stores, corn-meal costs about half as much per pound as wheat-flour, one-third as much as rolled oats, one-fourth as much as rolled wheat, and about half as much as broken rice. That is, it

costs less than any of the other popular cereal foods, yet even the bolted meal usually sold has a food value that compares favorably with that of wheat-flour. Says the author of a recent food-bulletin issued by the Department:

"'The old-fashioned unbolted corn-meal made from the whole grain, which can often be obtained by the farmer who will take his grain to mill, and can often be purchased in shops and markets, contains more of the tissue-building material and has what many consider even a better flavor than the bolted meal, and is much liked for making some forms of corn-bread.

"'Any family, in town or country, can have the best of corn-meal by grinding it at home in a hand grist-mill. The city man can buy corn by the bushel at a grain-store. He can grind it coarse or fine, to suit the taste of the family, and in quantities to last a day or a week, or longer. Most people will agree that this meal containing the germ is very palatable and compares well in this respect with that ordinarily purchased ready ground. Prices of hand-mills of substantial make run from $2.50 to $5. A small mill can be had for as little as $1.50, though this probably would prove too tedious to use, except for small quantities.'

"In this connection, Dr. Arthur W. Smith, a consulting chemist of Baltimore, writes us that he has recently made an exhaustive investigation of the comparative food-value of the products of white corn, and that the results show these products to be much more economical than many of the foods commonly used. He says:

"'The food value of one pound of corn-meal, grits, or hominy, costing three cents, is equal to the food-value of any of the following used foods:

1 pound of wheat flour, costing	$0.06
1 pound rice, costing	.09
1½ pounds of cheese, costing	.60
2¾ pounds of round steak, costing	.80
2 dozen eggs, costing	.90
½ peck of potatoes, costing	.45
6 pints of milk, costing	.30

"'The South knows and appreciates the value of white corn for table use; why not the North, the East, and the West?'"

"THE MEANING OF THE DAY"

One of the most widely known syndicate writers, Dr. Frank Crane, has recently penned something which corresponds so well with what THE WATCH TOWER publications have from Bible chronology and prophecy advanced for about forty years that we append it here. The Lord of the harvest is surely waking up the nations:

"This is the strange day. This is the day of his coming.

"Terrible and strange is his coming; with tramplings of innumerable armies, desolate and salt-sown fields, strewn with corpses; soil-ploughed, crater-furrowed with monstrous shells; the night sky starred and streaked with deadly shrapnel.

"It is the day of judgment. It is the end of the world.

"History has two phases. One, a slow preparation—forces brewing, fires long kindling, waters gathering, electricity generating. The other, a sudden change; at last the barrier falls, the vessel explodes, the electric force leaps out in flash and fury, the dam breaks, the floods roar forth.

"This is the day of accomplishment. The bell has rung. The signal has been given. The titanic potencies accumulating through centuries have come to a head.

"Evolution moves slowly, as a glacier; but at times leaps, as an avalanche.

"This is the extravagant day, the day of melodrama, of the impossible, of miracles and madness.

"The world is drunk with freedom. They are toppling over old thrones, sweeping away ancient dynasties, bursting through venerable creeds, snapping the rusted chains of tradition, smashing impregnable institutions.

"Nature has her own plans. God maketh the wrath of man to praise him. What began as a quarrel between rival nations will end as a triumph for humanity. Out of the clash of kings the people will emerge victorious. Democracy is using the quarrelling autocracies to kill each other.

"Terrible is the day of the Lord and past understanding. Yet his purposes are for the health of the world. After the storm, the ozone-laden sunshine. After the volcanic upheaval, the smiling and fertile continent.

"And after all this destruction—peace, with law. He is trampling the wine press; from the crushed grapes shall flow the sweet wine.

"After this the ships of the world shall sail more safely, the lanes of commerce shall be opened, the barriers between nations weaker, and their bonds stronger. After this shall men work with gladder songs, and women love with less fear.

"Look forward! Look to the end! Look to the golden year!"

A noticeable absence in the Doctor's article is the failure to attribute the crumbling thrones of earth to the presence of earth's new King and the imminence of the time for the establishment of his kingdom, for which the true church has so long and earnestly prayed, "Thy kingdom come!"

WHOM DO WE SERVE?

As we advance into this time of "distress of nations" (Luke 21:25), the wiles of the devil will be more and more exerted through every device of his cunning to befog and entrap the awakening masses of the world.

We are admonished that "there is a time for every purpose under heaven" (Ecclesiastes 3:1-8); and from the signs of the times we know that God is judging the nations (Psalm 82:8), gathering them into "the Valley of Jehoshaphat" to execute retribution upon them for their wickedness, manifested in misrule and oppression. (Joel 3:2, 12, 13; Jeremiah 25:15-29) These conditions are of man, under the machinations of the arch-enemy—Satan. Forseeing the issue in the permission of evil, God designed to permit this time of war, "the day of vengeance of our God" (Isaiah 61:2), that its fruitage, as a great object lesson, should help to demonstrate the exceeding evil of evil, the exceeding sinfulness of sin—sin in its full fruition. "The harvest is ripe."—Joel 3:13.

In the arrangement for the delivery of President Wilson's war message, one of the most notable electrical displays was entitled, "Jesus, The Light of the World," thus by implication proclaiming that this nation was going forth in its mission under the authority of the Prince of Peace—a claim which every one of the warring nations has made. It is true that the position of this country is unique. It is standing squarely on international law and believes it is fighting for the maintenance of justice and liberty. Truly a noble purpose! But the Prince of Peace, while upholding the law of justice, taught and exemplified another law for himself and his followers; i. e., the law of love, in which by laying down his life, "the Just for the unjust," he satisfies the claims of divine justice against condemned man, and brings life and immortality to light, "leaving us an example that we should follow in his steps."—1 Peter 2:21.

OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS

When in judgment before Pilate our Lord was asked about his kingdom, he specifically stated, "My kingdom is not of this world [order]; if my kingdom were of this world [order], then would my servants fight" with the weapons of carnal warfare. (John 18:36) The Apostle Paul, truly taught of the Master, elaborates the teaching still further saying, "Though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal [fleshly], but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Recognizing our Lord Jesus' word as not his own, but that of the heavenly Father, we recall that he taught positively that neither he nor his faithful church was to resist by force the injurious person; and in fidelity to his teaching he laid down his own life, and thus emphasized—proved—his statement that "the Son of Man is come not to destroy men's lives, but to save them." (Luke 9:56) The servant is not greater than his Master; and "as he was, so are we in this world." (1 John 4:17) This being true of the individual, it is perforce true of any association of individuals in his name. If therefore this were a nation of obedient followers of Jesus, it would be—as it claims to be—a Christian nation. If as a nation it is not obedient to this fundamental doctrine, can it rightfully claim to be a Christian nation?

"Well," one says, "if we were a Christian nation, should we unresistingly endure all that has been put on us? If so, this war-mad nation buffeting us would destroy us!" True, provided God himself in his own power and way did not protect. In his protection of the Jewish nation under the law dispensation, when faithful, we see his protecting power exemplified. Again, it was demonstrated in Jesus' experience; for when his enemies would destroy him, he could go out from their midst unarmed, and this repeatedly, under divine protection, until "his time was come." And "when his time was come," he suffered willingly.

A DEVICE OF THE ADVERSARY

As our Lord was taken up into an exceedingly high mountain and shown the kingdoms of the world and their glory, and was offered them by Satan—who was permitted dominion for a predetermined time—so now as his lease expires, and

he is being dethroned, he seems to be taking apostate Christianity into a high mountain and showing them the kingdoms of the world, and a prospective glory, if they will worship him. And they are accepting the terms and worshiping him as they cause their sons and their daughters to go through the awful fire of this most demoniacal war. It is a cunning device, and belongs among the things that will deceive, if possible, the very elect.—Matthew 24:24.

We are reminded that the Master spake a parable of this time, saying, "Strait is the gate and narrow the way which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which build his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew 7:13-27.

HEZEKIAH, THE FAITHFUL KING

[This article was a reprint of that entitled "Hezekiah's Great Passover," published in issue of November 1, 1898, which please see.]

SENNACHERIB'S INVASION OF ISRAEL

[This article was a reprint of that entitled "Two Prayers and Their Answers," published in issue of November 1, 1898, which please see.]

GOD'S GRACIOUS INVITATION

[This article was a reprint of that which appeared in issue of July 15, 1905, under the title "God's Ways Higher Than Man's Ways," which please see.]

GOVERNMENT RECOGNIZES OUR ASSOCIATION

The appended correspondence between this office and the War Department in Washington, D. C., is self-explanatory. We believe it will be read with interest by our many friends. We call attention especially to paragraph No. 4 of the Official Bulletin of the War Department which states that members of religious bodies which were organized and existing on May 18th, and whose religious convictions are against war or participating therein, according to the principles of said organization, cannot be compelled to serve in any of the military forces. The War Department has on file a statement from our Association showing it has been a recognized religious Association for more than thirty years. We publish the correspondence, together with the Bulletin for the benefit of our readers:

OUR LETTER

June 15, 1917

GEN. E. H. CROWDER, Provost Marshal,
Office of Provost Marshal General,
Washington, D. C.

DEAR SIRS:—

On the 24th of May, 1917, we filed with you a statement of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, which is a religious organization, setting forth the reasons why such Association comes within the purview of the Selective Draft Act with reference to exemption. We understand that the question of exemption will, of course, be determined by courts constituted by the President for that purpose, in due time.

The County Clerk of one County has made statements to some of our members that his office has received from the Government a list of such religious organizations as would be recognized, and that the Government had not recognized the INTERNATIONAL BIBLE STUDENTS ASSOCIATION; and this statement is disturbing some of our people.

We will thank you to kindly write us concerning this matter, so that we may be able to set at rest the minds of many who are disturbed and to assure them that in due time the Government will consider their application for exemption along with any others claiming exemption because their religious belief or teaching forbids them to engage in war, as provided by law. An early reply hereto will be very much appreciated.

Very respectfully yours,

INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

PROVOST MARSHAL'S REPLY

June 19, 1917

International Bible Students Assn.,
Brooklyn, N. Y.

DEAR SIRS:—

Receipt is acknowledged of your letter of June 15th.

For your information I enclose herewith bulletin No. 1, which covers the subject of your inquiry.

By direction of GENERAL CROWDER:

D. L. ROSCOE, Captain of Cavalry, U. S. A.

WAR DEPARTMENT
Office of Provost Marshal General
Washington

BULLETIN

Concerning Exemptions, Exclusions and Discharges

1. From the lists of persons registered on June 5th, names will, on a day to be announced later, be drawn by lot by the fairest system that can be devised. Persons whose names are drawn, and other persons interested, will be given an opportunity to present claims for exemption, exclusion or discharge from the draft and to support such claims by evidence.

2. The determination of whether a particular claim for exemption, exclusion or discharge shall be granted, will be made by boards to be appointed by the President. These boards will function under the law and under regulations prescribed by the President. Regulations governing the determination of exemptions, exclusions and discharges will, when promulgated, be made available to all concerned at the offices of the local and District Boards. Until such regulations have been promulgated further information cannot be given, as it might later prove misleading; and even after the regulations have been made public, decisions concerning exemptions, exclusions or discharges in individual cases cannot be made by this office, since the law provides that all such cases shall be heard and determined by the Boards to be established for that purpose. The President's Regulations, for the execution of the draft, will be given to the public as soon as possible.

3. The law provides for the exemption from draft, of persons in the military and naval service of the United States, of officers of the legislative, executive, or judicial departments of the United States and of the several States, Territories and District of Columbia; of regular or duly ordained ministers of religion and students who on May 18th were preparing for the ministry in recognized theological or divinity schools, of aliens and of subjects of Germany whether they have or have not taken out their first papers.

4. Persons who are members of well-recognized religious sects or organizations, organized and existing on May 18th, and whose creed at that time, forbade its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, cannot be compelled to serve in any of the military forces created by the Selective Service Act of May 18th, but no such person shall be exempted from any service which the President may declare to be non-combatant.

5-a. The President is authorized to exclude or discharge from the selective draft, or to draft for partial military serv-

ice only, persons of the following classes: County and municipal officials; customhouse clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals and navy yards of the United States and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient;

(b) Also, persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the Military forces or the maintenance of national interest during the emergency.

6. No exemption or exclusion shall continue when a cause therefore no longer exists.

7. Whether or not any class or any individual, falls within the meaning of any of the above enumerated provisions, is a question of fact and must, in order to constitute a proper claim for exemption, be proved and established before the boards to be appointed by the President for the purpose of passing upon all such claims.

8. There will be one board in each county or, in large cities, one for each 30,000 inhabitants. These boards will hear and determine, subject to review by District Boards, all questions of exemptions except those coming under Par. 5-b above. Those coming under the provision of that paragraph must be determined by District Boards, one of which will be appointed by the President for each Federal District. These District Boards, in addition to having original jurisdiction over the classes falling under Par. 5-b, shall also on appeal, have the power to affirm, modify or reverse any decision of any local board, and the decision of such District Boards will be final, except that the President may affirm, modify or reverse such decision under such rules and regulations as the President may prescribe.

E. H. CROWDER, Provost Marshal General.

"FAITHFUL UNTO DEATH"

"'Faithful unto death!' Lord, day by day,
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame—
Portion of all those who take thy name.
'Faithful unto death!' When all is done,
Cross is changed to crown, the victory won,
Let me hear thee say, O, blessed Lord,
'Child, come enter into thy reward!
Faithful thou hast been, come share with me
Glory, honor, immortality!'"

SOME LETTERS OF INTEREST

"MUCH DIVERSIFIED WISDOM OF GOD"

DEAR BRETHREN:—

Greetings and much love in Christ! My former studies in connection with light and optics have enabled me to appreciate so much Brother Russell's valued remarks in regard to the colors of the "Tabernacle in the Wilderness," and especially those found in the garments of the high priest.

How appropriate that the sun is a symbol of the divine Creator, seeing that the sun is the source of light, warmth and color, and God the source of life, love and grace! (Malachi 4:2; John 8:12; 1 John 1:5) It is generally known among optical students that sunlight is vibration of that elastic, subtle medium pervading space and termed ether. These vibrations are due to the disturbing influence of the sun, which affects the ether just as a stone dropped into a pool of water sets up circular ripples therein.

It is interesting to note that just as love is the sum of all the divine graces, so white sunlight is the sum of all the known varied hues; for the prismatic effect of rain, which produces the bow, tells this story of a complication of colors derived from sunlight.

Moreover, it is the same white light that falls on every object perceived by the eye, and yet in what exquisite variety of shades is the light reflected! This is due to the intrinsic property of the material upon which the light falls, which absorbs certain vibratory wave-lengths, responsible for color, and reflects others.

There is a beautiful harmony found in the scientific and Scriptural viewpoint of all this; for instance, note how unselfishly white objects will reflect the purity of the sunlight, and how it is written that white raiment is reserved for those who will most unselfishly reflect divine grace and truth.—2 Chronicles 5:12; Revelation 3:4, 5; 19:8.

We note, too, in vivid contrast how black objects will practically absorb all white light. They destroy every beauteous ray from the sun, so that darkness and blackness are apparent; and so, too, for all who will not reflect divine grace and truth is reserved blackness and darkness forever. (Jude 13; 2 Peter 2:17) The wearing of black mourning apparel tells the sad story of a "light" gone from a home. Hence black is synonymous with death. Other Scriptures are harmonious with the thought.—Canticles 1:5, 6; Isaiah 50:3.

Scarlet reminds one of shed blood, the penalty of sin, and is a symbol of the precious blood of our dear Redeemer, who took the sinner's place. The saving and cleansing power symbolized by this color permeates throughout Scripture.—Ex. 12:13; Lev. 14:51, 52; Josh. 2:18-20; Isa. 1:18; 1 John 1:7.

Blue implies faith. The very heavens cast this beautiful color into the eyes of all observers, and that while they reflect on the importance of a faithful law-giver. The necessity of maintaining full control of the stellar system is evidenced when we are told that the system containing more than a thousand million suns with their satellites is traveling at about twelve miles a second through space, and yet order and harmony are so accurate that positions and eclipses may be gauged thousands of years apart with perfect accuracy.

"Thy faithfulness," says the Psalmist, "shall thou establish in the very heavens."

The sign of blue as representing faith is general; for we remember the Blue Ribbon League and the street guardians clothed in blue and the Scriptural testimony including the blue robe of the ephod.—Psalm 89:1,2; Num. 15:38; Isa. 54:11.

It is interesting to note how this color tells in such plain language that none should be a king unless he prove faithful unto the shedding of blood, or death.

In history, purple has been a sign of royalty, and mention is made of this fact so far back as the time of Israel's judges.—Judges 8:26.

Purple is a compound of blue and red, blue implying faithfulness, and this, together with red, implying faithfulness even unto death.

It is remarkable that it was just at the appropriate time, when Jesus had practically demonstrated his worthiness of the kingly title, that he was arrayed in this regal-colored apparel, even though through the scornful mockery of base men.—Mark 15:9-20.

Gold seems a very fitting symbol of divinity. It is wonderfully malleable—one ounce of beaten gold covering the area of 1466 square feet, thus portraying how divine glory may spread throughout the universe. Further, of all metals, it is most like the sun in appearance, and the sun has light within itself and can impart the same without apparent exhaustion, and so, too, the divine nature with its inherent life.—Lamentations 4:1, 2; Psalm 45:9, 13; Exodus 25:10, 11.

Green, being like fresh vegetation, tells its own story in Scripture.—Psalm 23:2; Luke 23:31; Revelation 8:7.

Where many colors are manifest there is portrayed the manifold glory of sunlight, from which all the colors are derived, and herein lies the appropriateness of the Scriptural symbol generally portrayed by the rainbow; for just as in the latter beautiful elementary colors are seen by the natural vision, so by the eyes of understanding the graces divine are manifest as we gaze and reflect upon the covenants.—Genesis 9:11-17; Ezekiel 1:28; Rev. 4:3; Ezekiel 28:13; Isaiah 54:11.

It was upon the reflection of this latter thought that I felt impressed with Brother Russell's statements in regard to the ephod and its jeweled breastplate; for he says that the ephod represented the Abrahamic and the New Covenant. Truly, as we meditate on the meaning of each of its five colors, and see how they twine about, it must be so, for the covenants in question very particularly manifest the manifold glory of God, which will be revealed to all mankind in due time.

This had led me, dear Brethren, to alter a few words here and there of the beautiful poem found in the DIVINE PLAN OF THE AGES, and illuminating the thought just given:

Loveliest to the fairest eyes,
Grand the mystic ephod lies;
Soft and smooth and glory shedding,
As if made for angels' treading—
Wondrous tintings, touching ever,
White and blue and these together
With purple, red and shining gold:
In God's own Word it all is told.
Every color has its meaning
(Deeper thoughts from deeper gleaning),
And illumined—what a riddle—
By the gems that deck the middle!

There is a truth—though some reject it—
That its light is all reflected,
That the ephod's hues are given
By the sun that shines in heaven;
And 'tis thought—by saints believing—
That great God himself is weaving,
Bringing out the world's dark history,
To the light of truth—its mystery;
And as works of men diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

With much love in our dear Redeemer,
Your Brother, rejoicing in the glorious hope, through divine favor, FREDERICK LARDENT.—England.

SWEDISH—NORWEGIAN—DANISH—FINNISH REPORT

DEAR BRETHREN:—

It is herewith my privilege to send you the usual financial report for the last quarter and at the same time to be able to add that the harvest work continues to make very good progress here. Our present prospects are still better.

During the past three months, Nov., 1916, to Jan., 1917, the Orebro office has sent out more than 12,000 copies of the STUDIES and about 3,000 other books, DRAMA SCENARIOS, MANNAS, etc. In that same period of time we have received 2,034 subscriptions to the Swedish WATCH TOWER, and 2,724 letters and cards. The letters and cards sent out amount to 2,481, and the total number of sendings (by mail and by railroad) from this office is 18,658. The number of meetings held under its direction was 427, and the number of kilometers traveled in its service, 29,340. It may be of interest to you to know that I had four meetings in Stockholm yesterday, amongst which was one baptismal service, in which 10 brethren and 9 sisters (all belonging to the class in Stockholm), symbolized their consecration. At the beginning of this year (Dec. 30, 31 and Jan. 1), we had a splendid and very well attended convention in Gothenburgh. This week I am going to Norway, in order, D. V., to give some more "push" to the SOCIETY'S work there, by some necessary changes and improvements in the Christiania office, etc.

From that (the Norwegian) office I am able to give you the following report, or figures, for Nov. 1 to Jan. 31: STUDIES sent out, 1,245; other books, MANNAS, DRAMA, SCENARIOS, etc., 1,187; letters received, 96; letters sent out, 58. Expenditures, kr. 874:18; receipts, kr. 851:15.

The Danish office has during this same quarter sent out 2,333 copies of the STUDIES and 881 other books, MANNAS, etc. Its income during the time was kr. 5,185: 58, and its expenditures kr. 5,436: 90. It has amongst other meetings during the quarter also given 73 DRAMA presentations at different places in Denmark and attended by 23,395 people.

The Finnish report for the quarter (Oct. 15 to Jan 15) shows the following figures: STUDIES sent out, 1,472; other books and booklets, 1,582; letters and cards sent out, 1,285; letters and cards received, 276; subscriptions to the Finnish TOWER, 477; meetings held, 109; kilometers traveled in preaching tours, 10,360; receipts, Fmrk. 7,872: 93; expenditures, Fmrk. 5,166: 07.

We continue the printing of the Dano-Norwegian STUDIES and pamphlets and tracts here in Orebro as rapidly as possible. By the Lord's grace I hope that our next quarterly report will show you a not insignificant increase above this one.

Assuring you of our deep appreciation of the great privilege of being your (and the Lord's) colaborers, and asking you to kindly accept our heartiest greetings and love in Christ, I remain as ever,

Yours in our dear Redeemer's blessed name and service,
AUGUST LUNDBORG.—Sweden.

EXPENDITURES:
NOV., 1916—JAN., 1917

Deficit in cash Nov. 1, 1916			kr. 38,441.42
Pilgrim, convention and other meetings	kr.	4,450.33	
Printing	"	2,618.71	
Printing paper	"	7,794.00	
Binding	"	332.04	
Freights and postage	"	1,443.73	
Translations and other helps	"	954.68	
Bibles, Cards, etc., for sale	"	3,496.80	
The newspaper service	"	20.65	
Expenses for the work in Norway and Denmark	"	135.00	
Helps to poor colporteurs	"	840.31	
Office expenses, rent, light, heat, inventory, etc.	"	2,166.01	
Paid on debts from foregoing quarter	"	16,586.58	
	kr.	40,838.84	kr. 40,838.84

RECEIPTS:			kr. 79,280.26
Voluntary donations to the Tract Fund	kr.	9,487.02	
Swedish WATCH TOWER subscriptions	"	4,870.56	
Books sold and other incomes	"	22,021.20	
	kr.	36,378.78	kr. 36,378.78
Deficit in the cash Feb. 1, 1917			kr. 42,901.48
			kr. 79,280.26

AUGUST LUNDBORG.—Sweden.

NOT ASHAMED OF THE TRUTH

DEAR DOCTOR:—

Your kind letter we have received. To say that it did not cost us a severe pang of sorrow to think of severing our connection with the Central Church, would be to say what is untrue; but when it comes to a matter of conscience, there is One above and beyond all others to whom we owe first allegiance. "Lovest thou me more than these?" applies to all sincere and consecrated followers of Jesus.

I doubt whether you fully realize with what implicit faith I received the interpretation of our "orthodox" preachers as to the meaning of the Greek text. I verily believe that they were giving us the full benefit of the true meaning. Instead, I find upon personal inquiry, after learning through Pastor Russell's clear interpretation, that the Bible does not teach, for instance, the doctrine of eternal torment, which the ministers have to admit. Now the truth is that eternal torment is publicly preached and privately denied. I for one cannot conscientiously stand for this. Do they not realize in permitting the world to think they stand for this devilish doctrine that they are defaming God's character? I have always had to keep this doctrine behind my back, as it were, in order not to go too deep in questioning God's love and mercy. Think of the many who have not only questioned, but have given up all faith and trust in a God whom they were taught could inflict such punishment upon humanity! I do not think, dear Dr. ————, that our ministers realize how fully the common people trusted! I now have the Greek Testament and see for myself that the true meaning is not eternal torment, but is the *aionian* cutting off (Matt. 25:46), as of a branch cut off, this being in the second death—everlasting destruction.

Then there is the great doctrine of restitution, which I certainly never was taught in either of the Baptist churches with which I was affiliated, and yet this is clearly taught by the apostles. And, oh, what a wonderful, glorious doctrine it is! How clearly we can understand in this light why God has been selecting a "little flock" in this Gospel age, of consecrated believers, to be the bride of Christ, who with him are to reign for the thousand years on the spirit plane. All humanity, those brought forth from their graves as well as those who shall be on the earth when he begins his glorious reign, shall have an opportunity to be raised to a perfect, human condition, those not accepting this great offer of mercy being cut off in the second death.

How beautifully clear and Scriptural it all is to me now! In view of all that I now see clearly, and which I fully believe, I cannot remain in a church which would prevent my expressing these views. I should be looked upon as a heretic. I also believe that there should be no division in the church; it should be one body of consecrated believers—Christ being the Head, and the little groups being the congregations;

as we read in the Greek; the congregation at Corinth, Philippi, etc.

Mr. A—— and I are therefore identifying ourselves with these followers of Christ, who we believe are more nearly keeping to the simple form our Savior instituted. You remember, Dr. ———, there was no recorded membership in the early church—take instance after instance in the book of the Acts, and there is no word of such an arrangement; there was only a bond between Christ and the believer. I believe out of a recorded membership many evils grow.

We meet Sunday morning and evening for worship and have the mid-week prayer and testimony meeting, so surely we are not neglected.

You mentioned in conversation with me that Pastor Russell teaches that Christ is a created being. Yes, do not the Scriptures so teach? For instance, Rev. 3:14, which says that he was "the beginning of the creation of God"?

Now as to the last matter mentioned. You will recall, perhaps, that my reason for leaving the People's Church was the disreputable character of the minister. Leaving there almost cost me the loss of my class of young men, of whom, as you know, I was extremely fond, yet I could not stand for this. You may rest assured, therefore, that Mr. A——— and I have been and are fully convinced, after a very careful investigation of all the evil things that have been brought against Pastor Russell, that these accusations are wholly false. If one will take the trouble and time to inquire into many of the evil reports one hears of others, he will as a rule find them to be untrue. You remember our Savior's words: "Woe unto you when all men speak well of you!" "If any man will live godly in this life he shall suffer persecution." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!"

It is my sincere desire that with an unprejudiced mind you may look into this matter for yourself, letting God's Spirit guide you into all truth. With sincere appreciation of your kind offer of friendship for us both, I am

Yours sincerely, ———.

HARVESTING IN MEXICO

DEAR BRETHREN:—

In sending you this letter, I desire to tell you of my joy in the precious message which brought light to my mind—this precious light which has come to awaken us out of the sleep in which we were, to recognize the presence of the Great Anointed of Jehovah, who will be the King, both of the living and of those sleeping in the tomb.

This message has completely changed my plans. I was thinking of studying medicine; but since I have come to know of the glorious work of our Head and his glorious body during the Millennium, already begun, I have changed from medicine such as men teach, to the great plan of God.

I came here to this place with the object of presenting the glad tidings to the Indians who live here. Yesterday I gave them an explanation of the plan of the ages, with a chart given to me by Brother Moreyra, of San Antonio, Texas. After the talk, I distributed copies of the BIBLE STUDENTS' MONTHLY, and took a note of those who wished to have books on the DIVINE PLAN and the SCENARIOS. These persons already number fifteen.

In the evening I celebrated the Memorial Supper of our Lord, in which several brethren took part. May the Lord give me more of his spirit, that I may be faithful to my vow, renewed on partaking of the symbols of his body and his blood, offered for our benefit.

This morning, I gave another explanation of the divine plan, the brethren having been very desirous of hearing it. On concluding, I distributed more B. S. M.'s. In these places, as in many others in Mexico, the sickle of the Lord has not yet been put in for the ingathering of the wheat, which is scattered in many places. I thank the Lord for this grand blessing granted me of participation in the work of the harvest. Truly, "the harvest is great, but the laborers are few!"

I am in expectation of receiving literature for which I asked Brother Montero of Los Angeles, to distribute at once.

I beg that you will be so good as to send me a copy of the second edition of the Memorial number of THE WATCH TOWER of the pilgrimage here of our dear brother, Pastor Russell, whom I had not the pleasure of knowing in this life, but whom I hope to see, by the grace of God, in the glorious kingdom of our Savior Jesus Christ. For the moment, I want to know more of his character, so full of zeal for our Redeemer and the brethren, and of his ardent zeal in the upholding of the truth at all costs. The portion of his life which he left in the STUDIES IN THE SCRIPTURES has been for me a powerful influence. All we who love him rejoice to know that he is already participating in the joy of our Lord.

With Christian love, and praying the Father of mercies that he may bless you richly in the precious work that is in your hands,

Your brother in the Lord, ABEL ORTEGA.—Mexico.

FAITH IN GOD VS. FAITH IN CHRISTENDOM

DEAR BRETHREN:—

We are taking this opportunity of conveying our love to you in the Lord. We almost feel as if we were intruding on your time in writing you; but as no reply is expected, it would perhaps be a little relaxation for you to know how we are getting along over here. Our great thanks go out to Almighty God for his great goodness in permitting us to bask in the light of his glorious revelation as contained in the divine Word, when many others are in darkness. We realize that every good and perfect gift cometh from the Father, and rejoice that Pastor Russell has been favored above so many to unfold to the household of faith the things both new and old from the divine storehouse.

We are truly living "in the days of the Son of Man," and we in this country are receiving at the present time many evidences of the establishment of the kingdom, and that the adversary has but a short time in power. We would like you to know that our faith in God, in spite of the dark clouds on the world, is increasing in contrast to the faith in Christendom, which is almost at vanishing point.

The classes in Liverpool and district are, we consider, in a healthy condition, and all the dear brethren are eager to coöperate in the harvest work. We have had a number of productions of the PHOTO-DRAMA here and in this vicinity, and with the "follow-up" meetings our time has been very well occupied. The seating accommodation at our Sunday meeting-place in the city is limited and prevents us from having as large attendance as we would like. Our efforts to get another place have been unsuccessful.

We are now every second or third month having what we call "home gatherings," when all the brethren in the suburbs, etc., join in a combine meeting. On the last occasion we had the use of the Deutsche Church (it not being in use on account of so many being interned), and we had an attendance of about 300. We have, regularly, afternoon and evening meetings every Sunday in five places in the district, and seventeen week-night meetings. Then we have also calls upon us for "follow-up" meetings in districts beyond our own.

Last year we had a convention under the auspices of the Society, resulting in a most uplifting time for all. We would like another if we can induce the London friends to move; and we are still hopeful that we may succeed. There are, of course, no excursion fares here since the outbreak of the war, but everybody is employed, and money is being spent freely. We have a nice number of young men in our meetings; and as you know, they are under a severe test just now. I am pleased to say that their faith in him to whom they have consecrated themselves is unwavering, and they are prepared to show their loyalty to the Lord even unto death, and despite all the pressure that may be brought to bear upon them by the powers that were. We think that the British thinking people are being sobered by this war now. Of course, we know that we are the Lord's peculiar care, and that no evil can befall us, everything being of his permission.

And now, with much love in the Lord from Sister McCloy, myself and all our household, I remain

Your fellow-servant in the Lord,

THOMSON MCCLOY.—England.

TRUTH STANDS MAJESTIC AS THE CLIFFS

DEARLY BELOVED IN CHRIST:—

I received your kind letter telling me of Pastor Russell's death. He rests from his labors and his works do follow. How true this is of him! My daily prayer before the throne of grace is that we may be strong enough to carry out the noble work he has left us to do. We should endeavor to grow stronger all the while; for it does seem as if the blessed Master thought we were able to carry on this grand work now which was so well done by our dear, faithful Pastor.

How many times daily do I thank our dear Master for sending us such a teacher as our beloved Pastor was! We will certainly miss him, although it had never been my pleasure to meet him. I always looked forward to having the pleasure of doing so sometime.

We are very isolated here—no one of like precious faith. They will not even let one of the pilgrims speak here. It makes life almost unbearable. My daughter is such a good Bible student and longs to get near some class. I am trying to teach the truth to all my little ones, and we have our music in our home every eve. Pray for me, for it is a great undertaking it guide these little feet alone. I have been a

widow for three years and I need your prayers, and be assured you have mine daily.

Let us go on with this grand work until, like our Pastor, we hear the sweet words, "Well done." May we be just as well prepared as he was, and I feel all will go well for us. I am always so glad to hear from the Bethel Home.

Please pardon me for taking so much of your time, but I feel as if I must tell you a little of my life experiences, and how I came into present truth. It was just a short time before my husband's death—about a week, I suppose. We were in the South for my husband's health, when one day a book agent came to my house. I would not talk to him at first, but I saw the title "WATCH TOWER" on a paper in his pocket, and immediately became interested, because several years before I had seen and read some of them, but could never get any more.

We bought the books and my husband would have me read to him from them. He did not live more than one week afterwards. So I have found a great deal of comfort from the books. The man who sold to me was a dear, good pilgrim. He came back to our house when he heard of my husband's death, and gave a lecture, and I found more relief from the sweet, simple story, the way he told it, than ever before; and I have been tried as by fire since coming into the light. But the truth stands out as majestically as the cliffs along the shore that are lashed by the waves. When the furious storms abate, the cliffs are there just the same. So it is with me; when my people and my friends turn me down, the truth stands there just as plain as ever, and I can say, "Why can they not see, too?" Oh, what a joy to know that I have come from darkness into day! God bless you and keep you all, is the prayer of

Your humble servant, MRS. ANNA BROCKWELL.—Mo.

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OUR "BLESSED HOPE"

"Waiting for that blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ."—Titus 2:13.—Diaglott.

St. Paul here speaks the sentiment of his own heart and that of every truly consecrated child of God who is waiting for the full consummation of his hope and for the appearing of the Lord Jesus Christ, that he might be with him forever in glory. Hope and faith are inseparably allied, for there can be no real hope without a well-grounded faith.

Hope means a keen desire for a good thing, with the expectation of receiving that thing, and with the belief that when received it will afford great joy and pleasure. We do not hope for a thing which we do not wish, but for that which we greatly desire. There must be, however, a sound basis for that hope; for without some sure foundation upon which to build there could be no continuing, abiding hope of receiving the good thing.

What is it that all intelligent creatures most desire? All will answer, "Life everlasting in a state of perfect happiness." Yet there might be a strong desire for life, and no hope whatever of receiving it. But in due time all will have an opportunity to obtain life everlasting.

THE HOPE SET BEFORE THE CHRISTIAN

For what great thing, then, do we now as children of God hope? What do we expect to receive? And to what are we looking forward with rejoicing? Is it that we might wield a golden sceptre and exercise power over others? No; for that would be selfish ambition. Is it that we might be like unto the angels? No; for we are not called to that position. Or that we might get away from this earth and thus see greater things than others of God's human creatures see? Could any such hope inspire with zeal and love and willingness to sacrifice everything else to obtain it? Without the one great thing for which we really hope, all other things would fail of accomplishment.

Standing as we are today in the very last hours of the Gospel age—a fearful and wonderful time in which to live—and looking back over the way we have traveled, we as children of God do well now to pause and with sobriety of mind ask, Why do we find ourselves in our present position? Behind us we have left earthly homes, earthly friends, earthly hopes and prospects, earthly ambitions and desires. What is the reason? With one accord we answer, Because of the blessed hope that is set before us. And what is this hope? It is that we might have life everlasting on the divine plane; that we might see and be like Jesus, who redeemed us from death and called us out of darkness into the glorious light; and that we might behold Jehovah in his grandeur, receive his loving smile and hear his words of approval.

If we have such a hope as this, there must be good reason for it. How could imperfect creatures such as we dare have so wonderful a hope? It is not because there is merit in us deserving of such great favor, but because God in his loving-kindness has made provision that we might have this wonderful blessing, because he has promised it to those who exercise faith in his great arrangement and who strive with joyful hearts to obey his rule and comply with the terms that lead to a consummation of such a hope. Therefore the basis for that hope is faith in the exceeding great and precious promises of God.

The Apostle Paul advises us that "faith is the basis of things hoped for, the evidence of things not seen." There might be a hope based upon vague and uncertain testimony, but such a hope would not bring joy; for it would not bring full assurance of receiving that for which we hoped. Hence the importance of seeing that our hope has a sure foundation. Many who claim to be Christians say, "We hope to go to heaven"; yet they are filled with fear and superstition. They have no desire for the second coming of the Lord and his glorious revealment. They do not possess that blessed hope which yearns for the coming of the day when they shall see him face to face. The reason for this is that what hope they have is based upon credulity, and not upon faith.

A hope that is based upon credulity merely has the word or opinion of another as to what the future holds. A hope that is based upon faith has the unimpeachable promise of the everlasting God that the things for which the Christian hopes are absolutely certain if he continues faithful unto the end.

BEGINNING OF OUR HOPE

Since no one can have hope without faith, so none can have faith without knowledge. "Faith cometh by hearing, and hearing by the Word of God." It therefore follows that the one who knows not of God cannot have the blessed hope mentioned by St. Paul in our text. The Apostle points out our original condition, and then shows us how we are led to this blessed hope. "Wherefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ."—Ephesians 2:11-13.

The hope of the Christian is progressive. First he has the desire to live everlastingly. He hears the words of Jesus, saying, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me" (John 14:6); and, "This is life everlasting, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) This knowledge gained from the Word inspires a hope that he might attain unto this life.

The hope of many is that they may escape eternal torment. Such is not the Christian's hope. That could not be a hope attended with joy such as is contemplated by the text. Having now gained some knowledge of the way leading to life, such an one begins to progress in hope; and to him the Apostle says, "This is the promise that he hath promised us, even eternal life." (1 John 2:25) Thus the searcher for truth sees that eternal life is promised to some. He may ask, Why do not all have life everlasting? The Scriptures answer, Because death—the absence of life—is the penalty for sin; our first parent brought this penalty upon us by disobedience; and by inheritance we are all now imperfect. Our present hope is inspired by the fact that Jehovah, through Christ Jesus, has made provision for the satisfaction of that one offense of Father Adam's. "For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:17, 18.

SUCH A HOPE DEPENDENT UPON CONDITIONS

While Jehovah has made provision that all who are obedient to his law may live everlastingly upon some plane, yet

he has set this blessed hope before a limited number and has made it dependent upon their compliance with certain conditions. What are the conditions? We answer: They are (1) Faith in the merit of the precious blood of Jesus; (2) Justification; (3) Spirit-begetting; (4) Sanctification; (5) Transformation; (6) Suffering and tribulation. Ultimately comes the realization of the hope—the receiving of the glory of God. Let us consider these conditions in the order named, to the end that our hope may be strengthened.

FAITH IN JESUS' BLOOD

It has pleased God to arrange that those who may entertain this blessed hope shall base that hope upon the merit of Christ. Every doctrine is to be tested by the ransom-sacrifice. It is the square, the infallible rule, by which we are to measure every doctrine that is presented for our investigation. If we find that any doctrine does not square with the ransom-sacrifice, we may be absolutely certain that such doctrine is false.

The Apostle Paul presents this argument: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto the present time, but some are fallen asleep. After that he was seen of James; then of all of the apostles. And last of all, he was seen of me also, as of one born before the due time." (1 Cor. 15:1-8) Faith in the shed blood of Jesus means a recognition that we are sinners by nature; that Jesus died to save us from our sins; that he rose again and appeared in the presence of God for us. Knowing these facts, and relying on them, we have faith.

JUSTIFICATION FOLLOWS

Justification means to be made right with God. Nothing imperfect is right with God. Before we can be justified, however, some one must stand for us and make up for our deficiencies. After Jesus had ascended on high, he appeared in heaven and presented the merit of his sacrifice on behalf of all who should come to Jehovah through him during the age of sacrifice. (Hebrews 9:24) If we believe and rely upon these facts, and present ourselves in full consecration by surrendering our will to do God's will, our Lord Jesus imputes to us a sufficiency of his merit to make up our deficiencies. Thus we stand before God as perfect human beings, and he counts to us, or imputes to us, righteousness, thereby justifying us.—Romans 4:1-11.

"It is God that justifieth." This justification is granted upon condition that we become a part of the sacrifice of the body of Christ. Therefore our consecration must precede our justification. God now accepts us and begets us by his own spirit to the divine nature. As St. Paul puts it: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us."—Romans 5:1-5.

According to St. Peter, all such are begotten to a hope of life through Christ Jesus, "to an inheritance incorruptible [which means the divine nature] and undefiled, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1:3-5.

SANCTIFICATION NEXT IN ORDER

Sanctification means to be completely set apart for the purpose of Jehovah, according to his holy will. "This is the will of God [concerning you], even your sanctification." (1 Thess. 4:3) Now, we have left all to follow in the footsteps of the Lord Jesus, obeying the Father's will, saying as did our Master, "Lo, I come to do thy will, O my God!" This setting aside of ourselves to do the Father's will means that now, as new creatures, we shall walk in newness of life while in the flesh, the complete sanctification, or setting aside, being when we have received our glorious new bodies in the first resurrection. But how is this sanctification to be accomplished? The Lord Jesus said, "Sanctify them through thy truth; thy Word is truth."—John 17:17.

THE TRANSFORMATION PROCESS

The transformation is the process of bringing us to full and complete sanctification, preparing us and making us meet for the Master's use in glory. St. Paul exhorts, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove [try—put to the test] what is that good and acceptable and perfect will of God." (Romans 12:2) The transformation into the likeness of our Lord is accomplished by feeding upon the Word of God, appropriating it to ourselves, and having our characters developed in harmony with the principles thereof. For this cause the exceeding great and precious promises are given. When we enter the narrow way, we begin to hear the words of the Lord saying to us, "All things heretofore written were for your learning, that ye through patience and comfort of the Scriptures might have hope." (Romans 15:4) And thus we see that our hope increases as we feed upon the blessed Word of promise.

For our benefit the Psalmist has said, "Thou hast seized hold of me by thy right hand; with thy counsel thou wilt guide me, and afterwards take me to glory." (Psalm 73:23, 24—Leeser) Jesus is the right hand of Jehovah here mentioned; his Word by which we are sanctified is his counsel; and thus being led on we shall be received into glory—the full consummation of that blessed hope! Again the Lord through the Psalmist said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8) The eye is a symbol of wisdom; and his wisdom is expressed in his Word. Thus by his Word he leads us on to a fuller appreciation of our blessed hope.

Again we read, "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6) "And thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the left." (Isaiah 30:21) The voice here mentioned is the Word of God, written before we knew of it, before we were born; therefor it is said to be behind us. Thus he assures us again that he will guide us by his Word.

This transformation comes to us gradually, as one beholding the Lord's face in a mirror. St. Paul says, "But we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

TRIBULATION AND SUFFERING NECESSARY

But this wonderful transformation does not come to us with ease and comfort; for, as the Apostle says, "Through much tribulation must we enter the kingdom." (Acts 14:22) "It is a faithful saying: For if we be dead with him, we shall live with him; if we suffer with him, we shall reign with him." (2 Timothy 2:11, 12) We shall experience that blessed hope, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) Who would care to enter the kingdom of the Lord amidst ease and comfort when our Lord endured such great suffering on our behalf? Truly the poet has expressed the sentiment that should be in every Christian's heart:

"Must I be borne to Paradise
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy Word."

SOME THINGS THE CHRISTIAN MUST SUFFER

Any suffering that is endured for righteousness' sake may be counted as profitable. Physical suffering often results from faithful service. For instance, the feet of the dear colporteurs grow tired and sore from long journeys and the entire body becomes worn and weary. This suffering results from faithful efforts in trying to deliver the message of God's love to others of the groaning creation. Faithfulness in any branch of the Lord's service brings physical suffering, and one may be said to be laying down life in the cause of the Master when faithfulness in service entails suffering and destroys physical vitality, and energy. But the glorious hope set before the Christian impels him on, and fills his heart with joy when he contemplates the Psalmist's words: "Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

Sometimes one suffers mental anguish because of his own fault or mistake. The new creature resides in an imperfect earthen vessel and is striving to overcome the weaknesses and besetments of the flesh. Failures result; and there is much suffering of mind, and sometimes the disposition to feel that he has been cast off from the Lord's favor. Hope, however, revives when he calls to mind the precious promises of the Lord: "If any man sin, we have an Advocate with the Father,

Christ Jesus the righteous." "Let us therefore come confidently unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (1 John 2:1; Hebrews 4:16) "Blessed are they that mourn; for they shall be comforted."—Matt. 5:4.

Being misunderstood is the cause of much suffering. So it was with the Lord himself. Of him it was written, "I have trodden the wine-press alone, and of the people there were none with me" (Isaiah 63:3)—because they could not understand him. Even so it is with those who are his followers. They are misunderstood by the world, and often misunderstood by the brethren. One may try to do right in the faithful performance of his duty. Being misunderstood by another brother, his motives are impugned. His brother may, therefore, become a conscientious busybody and unwitting persecutor.

Trouble in the homes of the consecrated and in the classes is very frequently the result of a misunderstanding. Such experiences bring fiery trials. The church is now in the midst of experiences of this kind, and many think it strange. St. Peter responds, "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory you may rejoice exultingly."—1 Peter 4:12, 13.—Diaglott.

Because of the Christian's faithfulness in maintaining his stand for the principles of righteousness, he is persecuted; and such persecution would become unbearable, even overwhelming, except for the blessed hope that is set before him. In the time of keenest suffering he calls to mind the precious words of the Master; "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matthew 5:10-12.

THE PURPOSE SERVED BY TRIBULATION

Jesus proved his loyalty and obedience to the Father's will by the things which he suffered. "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matthew 10:24, 25) The Lord said concerning St. Paul, "For I will show him how great things he must suffer for my name's sake." (Acts 9:16) And so it is with all of the Lord's followers who would continue faithful unto the end. To be counted worthy of suffering implies that there is a glorious prospect in the future, that the Lord has in reservation some great prize. Inspired with such a blessed hope the Apostle wrote, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." (2 Corinthians 4:17, 18) They are the unseen things for which we hope. The Christian possessing such hope of glory rejoices in tribulation, and therefore patiently endures the same.

That our hope may grow brighter, our faith must grow stronger; and to accomplish this, trials, tribulations and tests must come. The Apostle likens our hope to an anchor. A ship tossed by the storm drops its anchor for safety. The anchor would be of no value without a strong line and a solid place in which to fasten the anchor. The anchor therefore represents our hope; the line or cable, represents our faith; and the sure fastening of the anchor is in the exceeding great and precious promises that God gives to assure us of entering into glory. As St. Paul says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, we who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:17-19) If our faith is strong in his precious promises, our hope of entering into life everlasting will be strong; and we shall be very desirous of knowing the rules whereby we may enter into the fulness of life and of conforming ourselves to those rules.

WHAT ARE THE REQUIRED RULES?

The Apostle Peter lays down these rules explicitly, saying: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." (2 Peter 1:4-10) Let us now measure ourselves to see how we are coming up to these rules.

The Revelator says, "And he that talked with me had a golden reed to measure the City." (Revelation 21:15) John, the Revelator, pictured the church. The golden measuring-rod represents the divine truths given to the church, whereby each member may measure himself.

The first of these rules is a strong and abiding faith; and to this the Apostle says add virtue, which means fortitude, the standing firmly upon the precious promises and developing that Christian character which nothing can shake. To this we are to add knowledge, which means a knowledge of the exceeding great and precious promises. Having acquired this knowledge, we must rely completely thereupon; and this constitutes our faith in God's Word. Hence to grow in faith we must grow in knowledge. To these we are admonished to add temperance, meaning self-control, or moderation in all things. And to these we are to add patient endurance, which is one of the crowning attributes of Christian character, and which results after many and severe trials of faith. We must learn to be patient with the babes in Christ, patient with those who are more fully developed, patient with the slow and stupid, patient with the excitable and quick-tempered, patient with the blundering ones, forbearing one another. To forbear means to be patient under provocation. The Lord permits these trials to come to us for the very purpose of developing the quality of patient endurance; and hence we find amongst our number some slow, some stupid, some excitable, many blundering, but all striving for one end, all having the same blessed hope. These light afflictions, which endure but for a short season, serve to polish us and to make brighter the hope set before us, and ultimately lead to glory.

The measuring-rule further requires us to develop godliness, which means a joyful and loving conformity to God's holy will, thereby proving our love for him, thus growing God-like. (1 John 5:3) Furthermore, the rules require the development of brotherly-kindness, which means duty love of the brethren, acquired by putting into operation the Golden Rule. Finally, says the Apostle, we must develop love in its highest form, which means an unselfish desire to do good and the doing of good to others at a sacrifice to ourselves. The putting on of such love leads to perfection.

THE GLORY OF THE LORD

If thus we continue diligently and faithfully to the end, what will be the result? The Apostle says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Ah, what a wonderful blessing that will be—to be made in the likeness of our Lord and Master! The attaining of this glorious hope means to receive life everlasting, life inherent—immortality. (1 John 3:2, 3; Colossians 3:3, 4) It means that we shall dwell in the house of the Lord forever and behold his beauty. In all the ages to come the members of the bride class will continue to increase in knowledge. (Psalm 27:4) It means that those who reach this glorious consummation of their hope shall shine forth as the brightness of the sun in the firmament.—Matthew 13:43.

Jesus is head over all things, and those who enter with him into the kingdom shall be joint-heirs with him of the glories and wonders of that kingdom. Concerning these the Prophet of the Lord has said, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3) With Christ Jesus, those who reach the fulness of this hope, shall bless and uplift the human race, shall wipe away all tears and bring joy to every obedient heart. As the poet has aptly said:

"And thou with grace and glory crowned
Mayest lavish blessings all around."

Then, dear brethren, what shall we do? The Apostle answers: "He who hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) None but the pure in heart can truly and honestly entertain this hope. When we speak of the pure in heart, we are not to be under-

stood as meaning perfect men and perfect women in the flesh, perfect in every word and act and thought; for we have God's Word that there are none such. But we know from his Word that the Lord makes up for our unwilling imperfections. Being thus grounded in the faith, and having set before us this glorious hope, we shall seek to cleanse ourselves from all filthiness of body and mind, perfecting holiness in the fear of the Lord.

"But the blessed hope of sharing, Lord,
Thy glory from above
Is linked with that most precious thought—
Thine everlasting love."

MANASSEH'S SIN AND REPENTANCE

[The first ten paragraphs of this article were reprinted from article entitled "Manasseh's Transgression and Repentance," published in issue of November 15, 1898. The last four paragraphs were reprinted from article entitled "A Dishonor to His Father," published in issue of July 15, 1905. The remainder was reprinted from article entitled "Divine Justice and Mercy," published in issue of June 15, 1911. Please see the articles named.]

MY BEST AND TRUEST FRIEND

"How shall I praise thee, Savior dear,
For this new life so sweet,
For taking all the care I laid
At thy beloved feet,
Keeping thy hand upon my heart
To still each anxious beat!

"Oh, thou hast done far more for me
Than I had asked or thought!
I stand and marvel to behold
What thou, my Lord, hast wrought,
And wonder what glad lessons yet
I shall be daily taught."

JOSIAH'S GOOD REIGN

[The first paragraph of this article was reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. Paragraphs 2 to 10 inclusive were reprinted from article entitled "A Good Son of a Bad Father," published in issue of August 1, 1905. The remainder was reprinted from article entitled "A Godly Young King," published in issue of June 15, 1911. Please see the articles named.]

FINDING THE BOOK OF THE LAW

[The first two paragraphs of this article were reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. The third, fourth and sixth to tenth paragraphs inclusive were reprinted from article entitled "Thy Word Was Found, I Ate It," published in issue of August 1, 1905. The remainder of the article was reprinted from article entitled "Finding a Lost Bible," published in issue of July 1, 1911. Please see the articles named.]

THE COLPORTEUR FIELD

"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14:15.

Below we present extracts from a typewritten bulletin issued by the Colporteur Department some time ago, and sent to all the workers in the field. Throughout the Winter over 300 of this noble band of sacrificers have braved both storm and cold, and each month have received a bulletin from headquarters, giving crisp and up-to-date information respecting conditions at home and abroad and containing advice and letters of special interest and comfort. This bulletin has served those afield so well, and proved to be such a blessing, that it has been thought well to continue it throughout the Spring and Summer.

About three years ago there were upwards of a thousand colporteurs at work; but when the world-war broke out and disturbed business in every country for a time, many were obliged like St. Paul of old, to resort to "tent-making" for a time. Now that business improvement is general, and colporteurs afield find wonderful opportunities for placing the message of the kingdom, and report their business good, we would not be surprised to see many of the veterans of this class return to their first love, remembering that "he that reapeth receiveth wages and gathereth fruit unto life eternal." —John 4:36.

"THE HARVEST IS WHITE"

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:37, 38) While thus praying, let us each consider his share in the same and see if he cannot increase his efforts in forwarding the message in this, the most wonderful period of the age—when the world is waking up and signs are multiplying on every hand that the overthrow of the present order is fast approaching, to make ready for the new order of a thousand years of peace, to be inaugurated by Messiah's kingdom! Following are the extracts from the colporteur bulletin and a few letters from those afield:

"DEAR FELLOW SERVANTS IN THE LORD:—

"What might be termed the Colporteur's Season begins in the Spring and continues throughout the year until the holidays. During these months the colporteur usually obtains the best results.

"The past year has been a prosperous one in the industrial world, likewise to the colporteur, for the success of the latter is usually proportionate to the success of the former.

"Big business reports that 1917's outlook is not a shade less favorable than was the past year—in fact, promises to eclipse it.

"As has been remarked in the previous monthly letters, increased interest in THE WATCH TOWER publications is found everywhere. An Ontario colporteur writes: 'I find quite a number who bought the books some years ago, and have read them; others are interested with a talk on the coming kingdom. I find many hearing ears.'

"From New York State a colporteur writes: 'It is a common occurrence to meet those who are reading the STUDIES and have sufficient interest to stand for the teachings even to endurance of persecution. The truth is finding its way into the hearts of the truly humble.'

"From Florida we hear: 'I find many who are disposed to give good attention to the message of present truth.'

"A California colporteur writes: 'I find a great many are more anxious than ever to obtain books written by Pastor Russell.'

"From Washington come this: 'Have found many interested ones who have read borrowed volumes or sermons.'

"A Minnesota colporteur advises: 'I notice quite a difference in the attitude toward Brother Russell and his work.'

"A successful Virginia colporteur writes: 'Enclosed find an order for 100 hz (hell towers.) The reason I am ordering so many is that I use them in connection with my canvassing. I put about six in my pocket when I go out to canvass, and sell them for 5c each, or take orders. I have sold a few every trip. I show it only when people fail to order even Vol. I. They will often say, 'I don't believe in hell.' Then I explain what the pamphlet teaches, and they are anxious for it.'

"From Arkansas we hear: 'It is surprising to see how the people take to the SCENARIO—men, women and children. They seem able to comprehend it—the pictures interest them, and the lessons are short and condensed. One young man who had studied evolution was interested in the first lessons in the book on the creation of the earth. He said that he could not believe the earth was created in six twenty-four hour days. Another man told me he had a discussion with an infidel and answered all his objections from the SCENARIO; and now he carries it around with him and settles every argument with it.'

"Another colporteur, ten years in the service, writes from Virginia: 'The past year has been the most blessed and successful of my ten and one-half years of colporteur service, not only in the sale of books, but also in the number of grains of wheat gathered. We have knowledge of several who now are rejoicing in present truth as a result of our recent la-

bors. It has been a very busy year. Often I am out evenings talking to the interested ones; and the present year bids fair to be as busy, if not more so. Many who are interested desire me to call again; and we are doing our best to help them along.'

"From Utah we hear that 'the harvest work is great. Although not placing so many volumes, yet we find a great many whose minds are opening up to the great truths of God's Word. I had a sweet experience canvassing a lady—was very busy, could hardly give me time. I left her a Do-You-Know? tract. The following day, when I was going along the next block, one of her neighbors said, Mrs. Forshaw wants to see you. When I met her she said, I read your tract through, and I became so interested that I wanted more. She ordered the six volumes.'

"Another writes: 'About six weeks ago I called to see a lady who had attended the PHOTO-DRAMA. She talked with me in her parlor; and a young man, her son, was in the room, but apparently engrossed in his newspaper. I told her about the books; and finding her not inclined to buy, I told her as much as I could of the plan of God. When I arose to go, the young man put aside his paper and said, 'I'll take the books.' I delivered them. He has since read the six volumes, and is convinced that he now has the truth. Evidently he is in a consecrated condition, though from the world. He took the first volume to the Baptist minister, and requested to be baptized. The minister said that Russell was the greatest impostor of the 20th Century. He did not join the minister's church. Then he wrote to Brooklyn to find if there were any interested in Boston; and you can imagine his joy when he sat in the hall with over 400 of like precious faith. I feel that we must be using every minute to spread the truth. People are hungry as never before. Thank God for the arrangement of the harvest work that gives us a share!"

We append herewith a letter from our colporteur brother, Joseph Greig, which is self-explanatory:

"DEAR FRIENDS:—Enclosed find letter replying to communication I had in a local paper. Have not called on the party as yet. I am of the same opinion as outlined in a recent TOWER regarding the changing sentiments of the people. My letter also appeared in the *Des Moines Register*. The newspapers present a big field for feeling the public pulse. Brother Woodworth was quite successful along this line.

Faithfully, JOSEPH GREIG."

Following is the letter referred to by Brother Greig: "DEAR SIR:—I was much interested in reading your communication in tonight's *Messenger*. You are evidently a student of prophecy, in which I, too, am much interested. May I ask you to call and make yourself known to me, as I would surely like to meet you and have a talk with you. If you are a resident of ——, it might be that you would enjoy meeting with a small company of others who also are interested in the study of the future in the light of the Scriptures. Assuring you of my desire to meet you, and trusting that I may have the pleasure of your acquaintance in the near future, I am very sincerely, G. P. ALLARD.—*Iowa.*"

Here is an inspiring letter from a couple who have been in the colporteur service for many years:

"DEAR FRIENDS:—Greetings in the name of our dear Redeemer. Enclosed please find Money Order for $——, for books ordered yesterday. Our territory has been worked over and over for the STUDIES. Now we are placing the SCENARIOS and the MANNAS in the same homes where the STUDIES have been sold. People will read them who would not read the STUDIES.

"Our hearts are being greatly refreshed in overcoming some of the bitter opposition against the truth. The dear Lord has given us great victory in overcoming the fear of what man might do to us. We never have experienced such joy and peace in the midst of bitter opposition. The little town of —— has been greatly stirred by one of the D.D.'s who tried to hinder the Lord's work. The dear Lord showed how he could use a weak, broken vessel to confound the wise. The D. D. tried to have a public burning of the STUDIES; but the people refused to cooperate. They said that we had been in their homes and had manifested a nice spirit; that our books seemed to be according to the Bible; and that they were going to read them. We know of only one burning the book thus far. We asked to have an interview with the D. D.; but he refused, saying that I would come with the intention of convincing him that he was wrong. This was the best advertisement he could have given us. Some of his flock said that his foundation was not very strong if he feared that one woman could upset him.

"How we pity these blind leaders! How glad we are that soon all the blind eyes shall be opened! We bore with him until he slandered our beloved Pastor's character from the pulpit. Then we distributed 1,200 B. S. M.'s—'Why the Preachers Attack Pastor Russell.' We have also started a series of chart talks. We had twenty out at the first meeting; and they are anxious for us to continue the meetings. We are not strong physically, so cannot keep at the work as we would like. But we do thank the dear Lord for the little share he has given us in this glorious work, and we are looking forward to the time when in glory we can do his will perfectly. Continue to pray for us, as we do for you daily. With warmest Christian love to you all,

"Yours in joyful service of our King,"

J. & E. HETTENBAUGH."

"P. S. We want to thank the dear one who is helping the colporteurs materially—and the dear Lord, too."

Prospective colporteurs should write us at once for information respecting territory, etc. Our Colporteur Department is keeping close watch upon the field, and from Bradstreet's and other sources is obtaining reliable information respecting conditions in practically every section of the country.

SOME LETTERS OF INTEREST

REAL TEACHING OF BIBLE VS. THE CREEDS

DEAR BRETHREN:—

I heard Brother Russell preach once at the London Tabernacle; and though we shall never meet again in the flesh, his warm hand-grasp will never leave my memory.

I was brought up a baptized member of the Calvinistic Presbyterian church of Ulster. When I reached manhood I deliberately concluded that a God capable of dooming his creatures to eternal torture must be the essence of hate, and therefore unworthy the worship of any intelligent person.

I had always been a student of the Scriptures, but the fixed ideas of the trinity, hell and human immortality with which I had been saturated, prevented my really understanding them. I therefore abandoned them as well as the Presbyterian creed, taking refuge in agnosticism and indifference.

Passing through our showroom one day my attention was called by the head clerk, who was a papist, saying, "This man (a colporteur) wants me to buy and read THE DIVINE PLAN OF THE AGES, which the priest would not let me read."

Not being under such control, I bought the book. I read it and, noting its appeal to reason, I reread it, referring to the Scriptures cited. This induced a new study of the Bible, which proved to me that the creeds, irrational and illogical in themselves, wholly misrepresent the plain Bible teaching.

I then bought the other five volumes, which confirmed the strong impression created by the first one. I have since bought and circulated many copies among my friends.

Invoking upon you the divine blessing, I remain

Your fellow-servant., R. C. LEES.—*Eng.*

MAY THE KEYS BECOME INCREASINGLY PRECIOUS

DEAR BRETHREN:—

The news that our beloved brother and pastor had been called away caused a deep impression amongst us. We realize our loss to be very great, the extent of which can be appreciated only by those who have enjoyed the same spiritual fellowship with him, and have learned to love his words of sane counsel and exhortation as "meat in due season." Verily his ministrations to us, as "that faithful servant," have been characterized by unabating zeal and love; and we earnestly pray that his works (the result of faithful service and loyal devotion), the key which has unlocked so much of present truth, may become increasingly precious and more encouraging as the day of our deliverance draws nigh.

As members of the I. B. S. A., we desire to assure you of our united, loyal and continued support in the work in which we have been privileged so far to engage; and we trust with increased vigor to accept the added responsibilities which, we understand, devolve upon every branch of the SOCIETY as the result of our great loss.

While our hearts are wounded by our dear brother's removal, we rejoice to think that his is the reward of the faithful, and that he is now crowned at the hands of the dear Master, whom he loved and for whom he labored so much. We pray that all our dear brethren will more zealously endeavor to emulate the beautiful examples which characterized his noble life, so that when the call shall come, each one may be found as faithful a follower of our dear Lord and Master. With much Christian love,

Your brethren in Christ, SYDNEY CLASS.—*Australia.*

SERIOUS MISTAKE MADE BY SOME

DEAR BRETHREN:—In the issue of THE WATCH TOWER of June 1, 1916, article on "The Harvest Siftings," page 172, is found this clear, concise statement, "The BOOK, 'Food for Thinking Christians' (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications." Then in the same article reference is made to two other publications, "The Three Worlds," and "Day Dawn," and answer is made to a suppositional question as to whether these are considered profitable books to loan to truth seekers. The reply is, "Certainly not!" Then are given cogent reasons for the reply. It seems almost inconceivable that the clearness of the language could be misunderstood; but such is the fact.

The issue of THE WATCH TOWER (the Journal, not book) of Jan. 15, 1910, treats the subject of "Where are the Dead?" —likewise every text in the King James Version of the Bible, containing the word hell. This issue is usually referred to by the friends as the "*Hell Tower.*" On the top margin of the front cover is the suggestive expression, "FOOD FOR THINKING CHRISTIANS." Now, how any thinking Christian could confuse this expression with the title of a book, I cannot imagine; yet that is just what has resulted in some instances.

To my astonshment some of the dear friends have told me that since the item above referred to in the TOWER of June 1, 1916, came to their attention, they had burned the "HELL TOWERS" they had in their possession, "thinking" that this was in line with the suggestion as noted.

This matter seems of sufficient importance to merit your attention, in order to save some of the unthinking Christians from unwittingly cooperating with the enemies of the truth by burning what you commend and send forth for enlightening the blinded minds of Satan's dupes.

With ever increasing love and abiding confidence in you, dear brethren, I am, by his kind favor,

Your brother and fellow-servant in the Lord,

W. M. WISDOM.—*Pilgrim.*

AS TO THE DESERVING

Frequently mention has been made in THE WATCH TOWER regarding schemes worked by various people for securing alms or donations from the friends. We have recently received a number of letters, some of them enclosing missives from a person in Georgia. These letters have a very pitiful tone, and would naturally work upon the sympathies of any who are seeking to serve the Lord. A brother who recently made inquiries into the case writes as below. As we have suggested before, we believe that it would be wise for the friends to exercise more caution regarding solicitations for funds, by letter or in person. The brother's letter follows:

DEAR BRETHREN:—

"The individual knew but very little about his Bible, could not locate the chapter (John 12:1) in which the lesson was to be found, knew nothing about consecration, etc. Would state further that the individual was given a cow by the readers of a paper published in Maine, called 'Comfort.' This cow keeps the family supplied with milk and butter, and is a source of income from a calf each year. They have a good house and fine garden spot, free of rent, and about three acres of very fertile land, rent free; and the County pays them $5 per month.

With much Christian love to each and all, and praying our Father's continued love and guidance upon you,

Very sincerely yours in our dear Redeemer.

CHAS. OWENS.—*Tenn.*

RENEW VOWS WHILE SOME FALL AWAY

DEARLY BELOVED BRETHREN:—

Words are inadequate to express to you dear ones the feeling of deep appreciation to you, for so kindly remembering us at this season. The beautiful hymn books were received this morning. The dear Lord has dealt so kindly with us, that our hearts are filled to overflowing. Pray for us; we need your prayers. We have renewed our vows, and as we see many who were once true and loyal fall from their steadfastness, it drives us closer to the One who never forsakes his children.

Truly your sisters and coworkers,

MRS. IDA ZALLMANZIG, MRS. H. A. VARRO.—*Cal.*

"WHAT HAVE I THAT I DID NOT RECEIVE?"

DEAR BRETHREN:—

Greetings in the name of our Lord!

Please find enclosed Postal Money Order for $———, to be applied to the interests of the harvest work, wherever, according to your best judgment, it is most needed. I want to assure you of my cooperation in the future as in the past, and am glad to observe that the work is going grandly on. I am sure we are greatly encouraged with the thought that we did not merely consecrate until Brother Russell's death, but until our own death: "Be thou faithful unto death."

Am still enjoying the SCRIPTURE STUDIES and TOWERS, written by dear Brother Russell's pen. The more I read them the more I feel my responsibility increases. We know the dear brother didn't write these things for fun nor form, but wrote them to impress upon our minds the necessity for putting the admonitions into practice, if ever we expect to gain the kingdom. I assure you I appreciate his great labor of love as much as ever.

Another thought: I feel I have been greatly privileged in the harvest work, yet I have never felt once that I have ever done enough; and no matter what I do in the service there is no praise coming to me; for "what have I that I did not receive?" We are assured that "the meek will he guide in judgment; the meek will he teach his way."

I feel that there are three great things to cultivate—love, self-sacrifice and submission. How it makes us put forth every nerve to yield full submission! But we know that being submissive is the road to happiness—and further, our great enemy is "Self."

I trust I have not wearied your patience in the reading of this epistle, but it is some time since I have written the SOCIETY, and thought a few words would be in order.

Dear brethren, I assure you that all will have my prayers in future as I have offered them in the past. With much Christian love,

Yours by his grace, MRS. DANIEL F. ROBINSON.—*Pa.*

"HIS WRITINGS OPENED THE BIBLE TO ME"

DEAR BRETHREN:—

Though late, accept my heart's deepest sympathy in your great loss—it is also my loss—in the death of our beloved Pastor, C. T. Russell. What could replace on this earth that pen, that eloquent voice, calling the world to Christ! For us it is deep grief, for him joy. What a glorious Christmas must have been his! Oh, that God in his mercy may raise one to continue his work! Not until the last day will it be known the numbers of souls he has been the means of bringing to God. As for me, his writings have brought peace to my soul and opened the Bible to me as no preaching in the nominal church could ever do.

Soon my earthly career will be run. Soon we shall be in the midst of the dreadful world-conflict, when God seems forgotten. All the illusions of this world are passing away. What joy for us to know we shall be called upon! May the Lord Jesus strengthen us, so that our hearts may not fail, and that no matter where we may be, we shall be ready to give our testimony.

May God comfort all the brothers and sisters and assist them in carrying out our beloved Pastor's wishes. I remain,

Your aged sister in the Lord,

SUSANNA RAPPLE.—*Ireland.*

LOYALTY AND EARNEST COOPERATION

TO THE FRIENDS AT BETHEL:—

The passing away of "that servant"—loyal, loving, humble and faithful—has deeply affected the friends in the truth everywhere. We all have great love for him and for the fruit of the spirit he displayed; but we appreciate the fact that those in the Bethel family must feel our Pastor's departure more keenly, having been so closely associated with him for so many years.

The Philadelphia Ecclesia, therefore, by unanimous vote, extends to the Bethel family their great sympathy in this time of mutual bereavement. We pray that our dear Lord will encircle you with his arms of love and give you that peace which passeth all understanding. At the same time we wish to assure you of our earnest desire to cooperate and to assist you in carrying forward the great work which our Lord has determined and has given to us through "that servant." With great Christian love,

THE PHILADELPHIA ECCLESIA.—*Pa.*

"DECEIVING AND BEING DECEIVED"

DEAR BRETHREN:—

I am enclosing herewith a clipping which is self-explanatory. I thank you for mailing the SPIRITISM booklet. We have read it with much interest and profit. We are surprised at the extent to which Spiritism is spreading throughout the world. Not having seen any of the workings of professional spiritualists and mediums, we were inclined to disbelieve that they actually did the things which we read in the newspapers. When I was a young man, thirty-three years ago, two of us sat at a seance with some professed mediums. When the working of the table began, some of us, by prearrangement, directed that the knocking indicate two of us to be the chief mediums, and it responded perfectly. This aroused the jealousy of the professed spiritualists. Our seances were pro-

longed and we met together all winter, often having fifty at our Sunday night meeting. This depleted the attendance at the village church. We had the table move around the room, had it stand on two legs, answer questions, and in this way we entertained doctors and bankers, who often sat with us. However, strange as it may seem, we never thoroughly believed in it.

Since reading, WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? we have been wondering whether one of the demons was assisting us in our seances at that time. Long since, we left the village, and have many times thought of how we used to talk and laugh over the events of the evening, and as to what the crowd would have done to us if they had found out our deception. And now comes the thought that perhaps we ourselves were the ones deceived.

Very truly yours, S. P. GRABILL.—*Mont.*

[We are in receipt of other letters respecting the one published in THE WATCH TOWER of March 15, page 93, and headed, "One of the Snares of the Fowler." We are not surprised that the persons mentioned foregoing were innocent of the power that operated the table at their seances. Hundreds of letters have come to us relating similar experiences. The object in moving the table and in answering the questions is doubtless intended to excite curiosity and to lead on to obsession and later to possession of both mind and body.]

LOYALTY, LOVE AND SUPPORT

DEAR BRETHREN:—

We have noticed the many letters published in THE WATCH TOWER encouraging you and assuring you of the hearty support of the writers. The fact that such a letter has not been sent by the Chicago class should not be construed to mean that those letters do not express our attitude nor that we have been so long in determining what stand we would take with regard to the changes necessitated by the passing from our midst of dear Pastor Russell.

It will be remembered that one of our elders, when speaking at the funeral service of Pastor Russell, expressed the attitude of the Chicago class with reference to the matter. However, it has been thought well by the class to approve the matter by vote. This was done by a unanimous vote, and the secretary was instructed to write you assuring you of our hearty sympathy and prayers according to the Vow and earnest cooperation to the extent of our ability and opportunity. The trial and testing of the church in general seems to be progressing with growing intensity, as we should expect, and therefore we need the sympathy and aid of each other and, realizing that as you have the greater responsibility you would also have the greater trial, we want to especially assure you of our loyalty, love and support in prayer and all possible ways.

Yours in Christ, A. L. SEELEY.—*Ill.*

"CHART OF THE AGES"

DEAR BRETHREN:—

Why not tell speaking brethren through THE TOWER of the great advantage in using the chart in nearly all public lectures? Nearly all of the brethren seem "afraid to touch the chart" with a pointer. Sometimes we almost feel that the public learn more by looking at the chart than from what the average class lecturer has to say. That chart, with its Millennial age, is a wonderful, Lord-given asset in public exposition, and we think should be used more. Brother Russell was very favorable to its use. Cannot you get it used more? The chart interests the public readily, when it is used, which is very seldom. With much Christian love,

Your brother in the service of the King of kings,

C. W. GERDES.—Cal.

"LET HIM DO WHAT SEEMETH HIM GOOD"

BELOVED BRETHREN:—

I want to tell you that the article in THE WATCH TOWER, under the heading, "Harvest Gatherings and Siftings," has done me a lot of good. I think that it was timely. I had heard of some of the things told in this article, but in a disconnected way. Now I am better able to look back with you and see the winding path which it pleased the Lord to cause Brother Russell to tread. There is nothing that he has said that should be an offense to any. As for myself, I am one of those in whom Psalm 119:165 is fulfilled. I love "his law," I have "great peace," and nothing "shall offend" [stumble] me. But as I now note more clearly the Lord's providential leadings in the winding, thorny [and yet flowery] path in which he had been walking, lo, these many years, my heart goes out further to you. My own experiences in the painful and joyous winding way cause me to understand and to sympathize more deeply.

I have noted how the Lord at different times in the past has delayed different publications, for a wise purpose known only to himself at the time of their delay. And although I already knew that it was he who was delaying the publication of the Seventh volume, I now know it still better, and am the better prepared to wait for it. "It is the Lord, let him do what seemeth him good." I think there is no doubt that we have reached another juncture of the harvest period, in which special sifting and testing will take place, and that our hearts will again be pained by the various experiences—the parting with some friends, etc. But, if it shall prove so, again we say, "It is the Lord, let him do what seemeth him good."

Yours in his peace and love, waiting for the kingdom,

ALEX. EVANS.—*Louisiana.*

THINKS THE STONES WOULD CRY OUT

DEARLY BELOVED BRETHREN:—

Often have I felt like writing to you, but knowing of your busy life, I have refrained from doing so. I can now keep silent no longer, as I feel that the very stones around me would cry out. I thank my God daily for Pastor Russell and for the grand work that he has done in conjunction with his beloved colaborers.

Now that we are in the midst of the evil day, we hourly feel the unspeakable benefit of an intellectual understanding of God's glorious plan of salvation, when all the conceivable wiles of the adversary are at work to deceive, if it were possible, the very elect.

As a worthy instrument in the hand of Almighty God Pastor Russell has led the little flock in the four corners of the earth, and patiently shown them how to adjust the "panoply of God." Many are the staunch and loving hearts that beat in South Africa for him today—both black and white—and who, in the name of Jesus (that sweetest name in heaven or on earth) bless the day that by God's command he directed the footsteps of our honored and deeply loved pilgrim brother W. W. Johnston to our shores. His grand example in laying down his life for Christ and the brethren, no less than that of our late and much beloved Pastor, has been an ever-increasing daily inspiration to us.

May the Eternal God always be your refuge, and may his everlasting arms enfold you and finally take you to himself, when your work on earth for him is done!

With loving devotion, we have the privilege to subscribe ourselves by the grace of God,

Your brother and sister in the Lord,

EDW. W. AND MABEL A. H. GAMBLE.—*S. Africa.*

"SCRIPTURE STUDIES" CHANGED HIS WHOLE LIFE

DEAR BRETHREN:—

While sending for supplies, as contained on separate sheet, I wish to express, as best I can, the void felt by the writer and no doubt by every member of the Bible Students in the loss sustained in the death of our beloved Pastor, Brother Russell. For the past ten years I have feasted on the words of counsel as well as upon the opened Bible as set forth in the SCRIPTURE STUDIES. Could I have known myself thirty years ago as I now understand myself, what a different life I would have led! Words fail to express the uplift in character his teachings have produced. I am now close on to three score and ten, and there remains but a brief time at most when I hope to meet him. In the meantime, I am striving to so run as to win the prize which his teachings pointed out in the Bible. In love and in the one hope, I am

Your brother, B. B. CHANDLER.—*Calif.*

SHIPPING DIFFICULTIES

Since the declaration of war the railroads and other transportation companies are practically under the control of the Government. Shipping of war supplies and food will have preference to all other shipments. We therefore suggest that all classes engaged in the pastoral work, colporteur work and all persons using quantities of STUDIES IN THE SCRIPTURES order sufficient books, literature, etc., to meet the probable needs for six months or more, if possible. These books, etc., might be stored at the various class headquarters and supplied to the members of the class and others as they may desire.

PILGRIM SERVICE FOR COLORED BRETHREN

The SOCIETY takes pleasure in announcing that a pilgrim brother who is able to serve and is well qualified can be supplied by the SOCIETY for the purpose of serving the colored brethren in various parts of the country. Requests for such service should be made to the SOCIETY; and the brother will be assigned in due course of time. This is without expense to the brethren, it being understood, of course, that local brethren will be pleased to entertain the pilgrim brother.

OUR UNDER SHEPHERD

"O Under Shepherd of the flock,
Thou who didst safely keep
The little ones of God's dear fold
While hirelings lay asleep,
Thy watch upon the mountain side
Is o'er; and thou hast passed
Within the palace of the King,
With glory crowned at last!

"Thy lot, O faithful one, was hard;
Sharp were the rocks that tried
Thy weary feet, when thou didst search
The rugged mountain side
For those poor, hungry lambs who strayed
Far from the safe, warm fold,
Led by the hireling's careless voice
Into the darkness cold!

"The Master's staff was in thy hand;
The Master's rod was thine;
They comforted the weary sheep,
They spoke the Word divine.
They led through thorns and briers rude
The weakest and the worst,
Who wandered, in their blindness, far
In paths of sin accursed.

"No burning lake of awful fire
Did thy keen eye discern
To frighten timid little lambs,
And faith to terror turn;
But up the mountain's rugged height,
A path that ever led
From darkness into that clear light
Where dwells our living Head.

"Beyond the shadows thou hast climbed,
But still thy clear voice calls:
'Press onward, little flock, thy God
Is true; no ill befalls
The sheep who walk the narrow way,
The way the Master trod.
The way which seems all loneliness,
But where Faith's eye sees God!'

"The shadows o'er that mountain top
Will lift ere long; and we
Who follow on shall find him there.
And with him Christ shall see.
O thou great Shepherd of the flock,
Whom we, like him, adore,
Be with us till at last we meet
To sever nevermore!"

VOL. XXXVIII BROOKLYN, N. Y., AUGUST 1, 1917 No. 15

"WALK CIRCUMSPECTLY BECAUSE THE DAYS ARE EVIL"

[This article with the exception of the paragraphs below, was a reprint of that published in issue of July 15, 1905, which please see.]

It poorly befits an instructed child of God to denounce with scorn and contempt those of the poor world whose failings and lacks in character may be apparent to us. If in some respects we have been more nobly born than are many others, have we anything whereof to boast in this regard? "What hast thou that thou hast not received? And if thou hast received it, wherefore shouldst thou boast?" Since we realize more and more as we go on in the narrow way how many and how humiliating are our own infirmities, we should learn to be very pitiful toward the infirmities of the poor, fallen world. And since the Lord is graciously willing to cover our many blemishes with the merit of the precious blood, we cannot do less than manifest this same spirit, if we hope to be pleasing and acceptable to him. Self-righteousness and a "holier than thou" attitude will surely separate us from the favor of the Lord to whatever extent we harbor such a spirit. Let us search our hearts carefully along this line, for we have a wily adversary, and our own flesh is very deceitful.

Even though the failings and weaknesses of some of the brethren or of the members of our own family be different from our own, who shall judge that they are less acceptable to the Lord than are we? "To his own Master each servant standeth or falleth." A captious spirit of criticism and of magnifying the faults of others, a desire to show them up in their worst light, may be far more culpable in the eyes of the Lord than are the faults that seem so reprehensible to us.

Let parents and children, brethren in the church—all who name the name of Christ—be of tender compassion toward one another. All have inherited and acquired weaknesses. Our own may be as serious as are those of some whose faults grate upon our sensibilities. Do our best, yet none of us can measure nearly up to the perfect standard. Who, then, are we, that we should sit in severe judgment upon others, whether of the brethren or of those outside, whose responsibility would be far less than ours?

APPLICATION FOR EXEMPTION

The Government is putting into motion its machinery relating to Selective Draft for military service. Local boards have been selected for each county and for various districts in the cities. The drawing is now made.

If you are on the list of the called ones you will first report for physical examination on the date named in the call. If you are found physically disqualified you will receive a certificate to that effect, with further instructions from the Board as to what to do.

If you are found physically qualified and you desire to claim exemption from military service, then you should file your application for exemption. After having been found to be physically qualified you will have seven days in which to file your application for exemption; and you will be given ten days' time after the filing of your application in which to file proof in support of your claims for exemption.

We have been expecting the Government to publish a form of application for exemption, but up to this time none has been published. As the calling of the men under the selective Draft Act has now been made, and knowing that many of our brethren will be desirous of filing application for exemption, and as many have written the SOCIETY for a form of application, we have prepared one, which we publish below, and which may be used, provided the Government furnishes no form for that purpose.

APPLICATION

TO THE LOCAL BOARD OF EXEMPTION UNDER THE SELECTIVE DRAFT ACT:

Comes now the undersigned..... No. ..... (here insert your name and serial number), and states that he resides at.....in the City of .....; that he has had notice of call to military service under the Selective Draft Act; that he has presented himself for physical examination, and being advised that he is physically qualified, he now makes application for exemption from military service under the provisions of said Selective Draft Act, and claims exemption upon the following grounds, to wit:

(1) Because this applicant was, on and prior to the 18th day of May, 1917, a member of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, a well-recognized religious organization, which has been such religious organization and existing for a period of more than thirty years, the creed or teaching of which said religious organization forbids its members to participate in war in any form; that the religious convictions of the undersigned, this applicant, are against war or participation therein in any form, in accordance with the creed or principles of said INTERNATIONAL BIBLE STUDENTS ASSN.

(2) This applicant therefore prays that he be exempted from military service under the provision of said Selective Draft Act.

(Signed) .....

State of.....SS:
County of.....

....., being duly sworn, upon his oath says that he has read the above and foregoing application for exemption, and is fully acquainted with the contents thereof, and that the matters and things stated therein are true.

.....

Subscribed and sworn to before
me this .... day of ...., 1917
.....
Notary Public.

If you can procure a form of application for exemption use and insert the grounds named in this application.

If you claim exemption on any other ground than that of religious conviction, then insert such additional ground under paragraph marked "2" in the application; and if you claim exemption upon any further additional grounds, insert a third paragraph, and so on. Such other ground or grounds for claiming exemption are set forth in a bulletin issued by the office of the Provost Marshal General and are published in the July 1 issue of THE TOWER, page 204.

HOW TO PROVE CLAIMS

Proof must be made by affidavits. Go to the Local Board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim.

Ask the Board for the blank affidavits that are necessary in presenting your proof; if the Board has not the forms ask to consult the pamphlet of forms.

Have the affidavits properly accomplished and return them to the Board within the time limit assigned you—ten days from the filing of your claim.

Set out in your affidavit the following: that the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is a well-recognized religious organization and has existed for more than thirty years; that said Association has a branch or church at (the place where you live); that you are a member of said Association and associated with said church; that you are fully consecrated to the Lord, and that you follow the teachings of Jesus and the apostles as set forth and explained in the Bible and in the publications of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and the WATCH TOWER BIBLE AND TRACT SOCIETY; that you are in harmony with and believe the teachings of said Association, which forbids its members to participate in war in any form, and that your religious convictions are against war or participation therein in any form, in accordance with the creed or principles of said International Bible Students Association; that the teachings of said INTERNATIONAL BIBLE STUDENTS ASSOCIATION, in harmony with those of Jesus and the apostles, are briefly epitomized in the following: "Thou shalt not kill." (Romans 13:9) "All they that take the sword shall perish by the sword." (Matt. 26:52) "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow in his steps." (1 Peter 2:21) "For the Son of Man is not come to destroy men's lives, but to save them." (Luke 9:56) "No murderer hath eternal life abiding in him." (1 John 3:15) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) "As we have opportunity, let us do good unto all men."—Gal. 6:10.

You may further add to your affidavit the quotation from THE WATCH TOWER of September 1, 1915, page 260, column 2, which is quoted in the May 15, 1917, issue of THE WATCH TOWER, page 151.

Within three days after the production of this proof before the Local Board, that Board will decide the question of exemption one way or the other. Appeal may be made to the District Board, and must be taken within ten days after notice that exemption claim has been denied by the Local Board. The Local Board may grant longer time to perfect appeal, in its discretion.

Because of the fact that many of these exemption cases are apt to arise at the same time in different parts of the country, we make the above general statement in the interests of all of our brethren of the Association who may desire to avail themselves of the provisions of the law for exemption. If any one feels that he should have a lawyer to assist him, then if might be wise to employ some local counsel to advise and conduct his case before the Board. We stand ready to advise and assist any of the brethren at any time to the extent of our ability.

Let us all trust in the Lord for his guidance, and claim the promise that he will cause all things to work together for our good, because we love him and have been called according to his purpose. Be calm and sober of mind, and having done all you can, stand fast in the faith. His blessings be with you!

"UNTO THE END!"

"Having loved his own which were in the world, he loved them unto the end."

'"Unto the end!' What strange,
Sweet, wondrous love! How deep, how fond and true!
For love that knows no change
We seek, but seek in vain, the wide world through.
Until the end he loved
The frail, weak, timid ones he called 'his own.'
Nor ever heard unmoved
Their cry for help, in sorrow's plaintive tone.

'"Unto the end!' All, all
Who are his own are known to him by name;
No tear of theirs can fall
But Jesus knows the source from whence it came.
Unto the end, though
Faithless and wayward we may be,
With calm and ceaseless flow
The tide of love divine rolls strong and free!

'"Unto the end!' Though wide
And high along our way dark barriers frown,
This truth will still abide
To comfort and sustain. We are his own
Unto the end. His own!
Not death itself from him our souls can part;
His hand has overthrown
All that divides us from his home and heart.

'"Unto the end!' With arms
Outstretched, he waits to clasp us to his breast;
Where, safe from all alarms,
He offers us our shelter and our rest.
'Unto the end' to live
And know that we are his, and only his!
The joys that life can give,
Its sweetest and its best, yield no such bliss.

'"Unto the end!!' Thine own?
O dear and blessed Master! Can it be
That, never more alone,
Our weary hearts may dwell in peace with thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in heaven we shall with thee abide!"

THE CAPTIVITY OF JUDAH

[The first and fifth paragraphs of this article were reprinted from article entitled "A Broken Vow a Fulfilled Penalty," published in issue of September 1, 1905. Paragraphs 2, 3, 8 and 9 were reprinted from article entitled "The Holy Land Desolated," published in issue of December 1, 1898. The remainder appears below.]

After King Nebuchadnezzar had taken a part of the Jews captive, he left King Zedekiah in control as his vassal under tribute. But Zedekiah treacherously entered into a league with the king of Egypt in a vain attempt to throw off the Babylonian yoke. When Nebuchadnezzar learned of the rebellion he came again to besiege Jerusalem. Famine and pestilence resulted; and ultimately the city was captured and utterly destroyed. The king's eyes were put out; and he was taken captive to Babylon, with all the people except a few of the poorest and leas' competent. Subsequently these went down into Egypt, so that Jerusalem and the country round about lay "desolate without inhabitant for seventy years, to fulfil the word of the Lord at the mouth of the Prophet Jeremiah."

The folly of King Zedekiah in violating his oath of allegiance to the Babylonian king is only an illustration of the general folly of all who reject the counsel of the Lord. Through the Prophet Jeremiah the Lord had warned Zedekiah respecting the keeping of his oath and the certainty that the king of Babylon would vanquish him. But the self-

willed, unbelieving king, abetted by his princes and counsellors, took the course which proved to be the way of folly, and which led to the utter overthrow of the nation. The Lord permitted the natural consequences of his wrong course to overtake the king; and they were severe indeed. His sons were slain before his very eyes. Then he was blinded and carried to Babylon, where he remained a prisoner until his death.

From these facts we infer that King Zedekiah never came to a proper repentant attitude of heart before the Lord. On the contrary, Jehoiachin, the previous king of Judah, who had been taken captive to Babylon eleven years before, was subsequently released from prison and granted many favors at the hand of Evil-Merodach. (Jeremiah 52:31-34) Properly enough these high ones in natural Israel may represent the more highly favored ones of the Lord's people in spiritual Israel; and we may draw the lesson that the unfaithful, like Jehoiachin, might be chastened and afterward treated with leniency, but that those who violate the oath of their covenant with God by breaking that vow will suffer loss in every sense of the word—that thenceforth they shall be blinded by the adversary to the blessings once enjoyed, and that subsequently they shall die the second death.

Everywhere the Scriptures uphold the thought that a vow, a solemn compact with the Lord, is a most binding obligation. Under such a solemn obligation all the members of the new creation have been granted the first-fruits of the holy Spirit. Therefore disloyalty or renouncement of this vow could to us mean nothing short of the second death, from which there is no redemption.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in the tribe of Judah; and many of the faithful of the ten tribes had moved into the territory of the smaller kingdom. Yet with all these lessons, and with the instructions of the prophets, the history of the nation is one long record of unfaithfulness to their great King, Jehovah God. Now the time had come for the change which God saw best to bring upon them; and nothing could divert the impending doom. Nevertheless, they were given a hope that at the end of a certain period—after seventy years of chastisement—the Lord would graciously bring those back who reverenced him.

"THE TIMES OF THE GENTILES"

When God gave the law to Israel he plainly told them the terms and conditions upon which he would receive them as his people. If they would be obedient to the divine requirements, all would be well with them. They would be prosperous, a rich nation, blessed of the Lord. But if they should neglect the divine law and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement. If they persisted in following the wrong course, He would finally punish them "seven times more."—Leviticus 26:18, 21, 24, 28.

Of course God knew the end from the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of King Zedekiah's government; for he was the last king of the Davidic dynasty to sit upon the throne of Israel. We have seen how evil followed good, both in the kings and in the practises of the nation; and how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times," as foretold by Moses, the mediator of the Law Covenant. In this case, however, the "times," or years, must have been symbolic; for frequently the nation had had captivities for more than seven years each.

Accepting the fact that these seven years, or "times," were symbolic years, we now proceed to determine how long a period they would indicate. We find that it is an accepted fact that in Bible symbolism a day represents a year; and that the Jewish year had twelve months of thirty days each. Thus each year symbolically represented three hundred and sixty years; and the seven years of chastisement foretold by Moses would represent 7×360 years, or 2520 years. When therefore we read the Prophet Ezekiel's statement that the kingdom would be "overturned, overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition of the Jewish polity would be 2,520 years, beginning with the time when the crown was removed from King Zedekiah—in 606 B. C., seventy years prior to the proclamation of Cyrus, king of Persia, permitting the people to return—536 B. C.

A LOOK AT THE FACTS OF THE CASE

It is always both interesting and profitable to Bible students to note the fulfilment of prophecy; for thus are the divine promises made more real, and we are assured of divine supervision respecting the affairs of Israel—both natural and spiritual. As we glance back over the pages of Jewish history, we see the fulfilment of the declaration that the nation of Israel would be overturned three times. After its restoration by King Cyrus, 536 B. C., it continued to have a sort of national existence for six hundred years. Yet in all that time it did not have one king of the line of David. On the contrary, it was ruled over by the various adjoining nations. As it is written: "Jerusalem shall be trodden down of the Gentiles until the times [years] of the Gentiles be filled full."

Some may point to the Maccabaean kings as an offset to this declaration that Israel has had no king since the overthrow of King Zedekiah. We answer that the Maccabaean kings were not divinely appointed nor of the royal family. Others may remind us of the reign of the Herods at the beginning of the Christian era. We reply that the Herods not only were not of the line of David, but were not Jews at all; that they were Edomites—descendants of Esau, who ruled over the children of Israel as representatives of the Roman Empire.

THE PROPHET DANIEL'S TESTIMONY

When God removed the typical kingdom of Israel and his typical throne in the world, he gave over the lease of earthly dominion to the Gentiles. This lease of power, as set forth in the prophecy of Daniel, was to continue for "seven times"—2,520 years. In other words, during the same period in which Israel would be undergoing tribulation and subjection, the Gentiles would be having "seven times" of prosperity; and both periods would of necessity terminate at the same time. Since both began in the fall of 606 B. C., and since both were "seven times," or 2,520 years long, both must have ended in the fall of 1914 A. D.

During this period the world has been under the dominion of four universal empires; (1) Babylonia, (2) Medo-Persia, (3) Greece and (4) Rome. According to the Scriptural view of the matter, the fourth universal empire is still represented in the various so-called Christian governments of the world. These have practised and prospered during the long period of Israel's subjection and the overturned condition of God's typical kingdom. After the expiration of the "seven times," the next feature of the divine program will be the establishment of the Messianic kingdom and its recognition by the children of Israel. Then will follow the long-promised blessing of all the families of the earth.—Genesis 12:3; Galatians 3:8, 16, 29.

NEW CREATURES IN CHRIST

The new will begins when we turn from sin to the Redeemer, desiring to be his followers. But the new will is not then the new creature. We do not become new creatures until the Redeemer has accepted our offering, covered it with the merit of his own sacrifice, and presented it as a part of his sacrifice, to the Father. The Father, accepting all who thus come unto him through the Son—up to the full limit of the number of the elect—begets them through the holy Spirit. Then, and not until then, is there a new creature—a spirit-begotten being—whose development will be in the school of Christ, and whose full entrance upon the spirit plane as a new creature will come through the resurrection change.

The new creature does not sacrifice itself; for, as we have just seen, it did not come into existence until the sacrifice had been made and accepted by the Father. The new creature is in full accord with the consecration made originally by the new will, and with the sacrifice of its earthly rights and interests made to the Lord. The new creature therefore coöperates with the Lord, and manifests this in presenting itself daily, hourly, a living sacrifice to the will of the Lord.

It is the flesh that is to be sacrificed, and not the new creature. The High Priest, our glorified Lord, alone is able to offer the sacrifice acceptably; and we, as new creatures, merely coöperate with him, and thus make our calling and election sure. Any holding back on our part would spoil the matter as a sacrifice; and the best thing that could be done with it would be to destroy the flesh that the spirit might be saved. The Scriptures seem to indicate that this will be the experience of the great company class. Any drawing back from the Lord in the sense of the repudiation of him and his work of righteousness in them, would signify what the Apostle calls "the drawing back unto perdition"—unto destruction. (Hebrews 10:39) In that event the new creature would die; and it would be the second death, from which there would be no recovery. As we have before shown, the new creature never sacrifices itself. It merely coöperates

with the great High Priest in the sacrifice of its flesh in which, for the time, it tabernacles. Prior to the harvest time, the new creature, at the death of the body, slept; for except in the case of wilful sin, the new creature is never to die. Since the Spring of 1878, however, the new creature does not sleep, but passes immediately into the new body. In the case of Jesus and the apostles the new creature slept for a longer or shorter time, awaiting the divine intervention and power for its perfecting on the spirit plane through the resurrection change.

THE SHEPHERD OF CAPTIVE ISRAEL

SEPTEMBER 2.—Ezekiel 34.

[This article, with the exception of the paragraph below, was a reprint of article entitled "Prophecy Against the Shepherds," published in issue of May 15, 1915, which please see.]

Verses 10-12 assert that at a certain time the Lord comes to the rescue of his sheep, and casts aside the unfaithful shepherds. Mark well that this time of his presence will be "in the cloudy and dark day"—in the time of trouble, already upon the nations and upon the unfaithful shepherds. Surely we have ample evidence that we are in this "cloudy and dark day"—that the Chief Shepherd is now present! Otherwise, whence comes the food upon which his flock has been feeding all these years and the refreshing rest of faith which they may enjoy even amidst the turmoil of the time of trouble now upon the world? During the past forty years the Chief Shepherd has been feeding his people upon the richest of food: and all who have been strengthened thereby should be aware that he is gathering his sheep. Although the sheep have been scattered all over the hills of sectarianism, he calls them his own: and those who hear his voice are being gathered into the one fold—the true church—even as in the beginning of the Gospel age.

INTERESTING QUESTIONS

THE LORD'S DIRECTION OF OUR AFFAIRS

Question.—To what extent does the Lord actively direct our affairs, and guide us in thought, word and deed? When two courses perplex us, how may we know the divine will concerning us?

Answer.—The Christian's relationship to God is based wholly upon faith. The Apostle declares, "According as it is written, 'I believed, and therefore have I spoken'; we also believe, and therefore speak." So likewise, we believe, and therefore we speak; we believe and therefore we act. "He that cometh unto God must believe that he is, and that he is a rewarded of them that diligently seek him."—2 Cor. 4:13; Heb. 11:6.

Christians are those who have approached God along this line through Christ, who have turned from sin and have accepted the merit of Christ as their propitiation, and the divine will as their will; and who have embraced the divine promises respecting the rewards of righteousness, truth, holiness, instead of the rewards and delusive pleasures of sin. They have made their consecration unto death, have been begotten to a new nature, and have received the anointing of the holy Spirit. They then recognize themselves as children of God, BECAUSE GOD HAS SAID SO. They know that all things will work together for good to them; for God has so informed them. —Rom. 8:28.

The whole matter, then, is one of faith. It is for the Christian to perform his part and to trust that God will perform his part. God's part is to instruct him, and develop him in faith and obedience. Sometimes the way in which God will guide his people will be very contrary to the one we would naturally prefer. We are to remember, however, that we have fully given ourselves to the Lord; and that we are to abide in this condition loyally, and to accept in perfect faith all the experiences of life—the things that seem favorable and the things that seem unfavorable—and to bear in mind that all things will work out for good to us, who are the called according to God's purpose; and that "the steps of a good man are ordered by the Lord," if we continually seek his guidance.

If, therefore, trials and difficulties come, we are to look to the Lord and go to him in prayer and seek to know his will. How can we know that his will shall be done? We must make sure that we desire his will above all things—whether it be pleasant or unpleasant to us. After earnest prayer that we may be shown his will, we are to use our best judgment in the matter. We have asked God's wisdom and blessing, and we are to expect that the Lord will overrule the results for good. And we are to accept these results as of divine overruling, divine providence, whether the matter turn out as we have expected or some other way.

ASKING HIS BLESSING UPON OUR FOOD

Question.—Why do we ask the Lord's blessing upon our food unless we expect him to bless it?

Answer.—A very sensible question. Our bodies are a part of our endowment of the Lord; and we are responsible for these bodies, to keep them in as good order as possible, in addition to asking his blessing. We are to eat to his glory, and so far as possible, only foods which agree with us. The blessing we ask is supposed to be that we may have coöperation on God's part with our own endeavor. But we are to endeavor so to eat and drink as to keep our bodies in the best possible condition to render the most effective service to him. Then we should expect his blessing.

COMPROMISING THE TRUTH

Question.—Since the Lord's people are to be "wise as serpents and harmless as doves," and not unnecessarily to bring upon themselves persecution, might it have been a lack of wisdom on the part of the three young Hebrews to refuse to bow down before the image set up by Nebuchadnezzar, king of Babylon? Could they not, while bowing before the image, have in their hearts worshiped God?

Answer.—It would be quite contrary to the teaching of God's Word to suppose that the Hebrews who were cast into the fiery furnace because of not worshiping the image of Nebuchadnezzar were unwise. We believe that they were very wise not to compromise the truth in respect to Nebuchadnezzar and the image which he had made. A careful reading of the Bible story should convince one of this. Whoever compromises the truth is very likely to have it taken from him.

If the three Hebrews had been disloyal to God in this matter, then there would probably have arisen other circumstances of like nature; and they would have been likely to be finally swallowed up. They could not have made a reservation in bowing the knee in this instance. The king had declared that any one who would fail in this matter should be thrown into the fiery furnace; that all must bow down and worship the golden image. If they had bowed down, it would have implied that they were worshiping the image. God surely set his seal of approval on their course! Any other course would have been disloyal to Jehovah.

Applying this principle to our day, we see that churchianity is coming to be worshiped. The book of Revelation pictures the condition of things as we believe it soon will be. Whoever will not worship the first beast, nor his image, and will not receive the mark of the two-horned beast, or the number of his name, will come into a disadvantageous position. (Revelation 13:15-17) The question then would be, What shall be our attitude regarding such unfavorable arrangements? We do not ourselves take the position of some that it would be wrong to enter a Catholic church building because we would feel that we were thus worshiping the images. Neither would we think it wrong to enter a Protestant church. We would not by so doing be thought to be accepting their doctrine.

It we happened to go to a church where the congregation were partaking of their communion, doubtless we would commune with them, if they were willing. The fact that they did not understand the matter as we do would not affect us unfavorable at all. The Presbyterians, for instance, claim to recognize the great fundamentals of Christianity—the heavenly Father and the Lord Jesus as Savior; they affect to believe, at least.

Going, therefore, on that broad platform, we might be able to enjoy ourselves with them. We could not mean that we were palming ourself off as a Presbyterian, a Lutheran or a Methodist, etc. To our understanding none of these denominations are up to the divine standard of the Word of God, none of them are recognized of the Lord. But we can fellowship with those who worship there, if they profess belief in the fundamental doctrines of the Bible. We can be interdenominational on the subject and can see their good points, while we need not be influenced by their wrong doctrines.

We would not feel justified in giving any one the impression that we belonged to any of these denominations, by attending their church regularly or frequently. One might

drop into any church, at any time, without being understood to be a devotee.

But when the time shall come that church federation will make a test, and every other belief than theirs will be banned, then we think it would be wrong for us to worship at all in any of their services; that it would be more or less upholding or supporting the errors for which they will be standing. We would consider it our duty then to stand out clearly and plainly, as did the young Hebrews of old, and refuse under any circumstances to bow down or worship among them.

SINS BLOTTED OUT

Question.—Acts 3:19 refers to a blotting out of sins. Will the sins themselves be actually blotted from memory?

Answer.—The Apostle Peter was not preaching restitution, although he mentioned restitution. He could not, therefore, be calling on the Jews as a nation to repent, for at that time repentance would not have been possible. Not until after Israel had been accepted could the Deliverer come out of Zion and turn away godliness from Jacob. (Romans 11:25-27) To have preached restitution at that time would have been premature by more than eighteen hundred years.

But the Apostle's words were designed to reach those Jews who might become members of the church. The sins would be blotted out at the second coming of Christ. Our sins are now covered, and because of this we are treated as sons. God gives us the spirit of adoption, brings us into his family. This present relationship shows us still sinners so far as the flesh is concerned, but righteous so far as the new creature is concerned.

However, in the second presence of Christ, he will change this vile body, the body of sin, and give us a body fashioned like unto his glorious body. We shall have none of these sins then, in any sense of the word. The sins will be absolutely blotted out—gone. God will remember them no more; that is, he will utterly ignore them, as though they had never been. He has never recognized these sins as belonging to the new creature, although the new creature has been charged up with everything derelict on the part of the body. But after we have received our "change," from that time onward there will be no sins to be remembered.

THE NEW CREATURE NOT A SINNER

We read in Psalm 32:1, "Blessed is he . . . whose sin is covered." We understand that this class whose sins were covered typically during the Jewish Age were the Jewish people, whose sins were covered year by year under the arrangement God made with them. We understand that the church's sins are actually covered by the special arrangement God makes with them through Jesus Christ. Ours is not a covenant which is renewed year by year, as was the Law Covenant with the Jews. With us, God's covenant is perpetual, so long as we abide in him. Nevertheless, though our sins are thus covered by our Lord, there is not an actual blotting out of the sins; it is a covering with the robe of righteousness, an imputation of the merit of Christ's sacrifice for Adamic sin.

There is a difference between the covering we now receive through faith, and the blotting out of sin which we shall receive later, and which the world also will ultimately enjoy. When our sins are thus covered according to the divine arrangement, our wills, which we determined to consecrate in sacrifice to God, are received of him through our great Advocate; and we are begotten of the holy Spirit as new creatures. The new creature never was a sinner. The new creature is in full accord with God. If he is a young new creature, he is, may be, not as yet fully established in his harmony with God. If an older new creature his character is crystallized.

So it could not be the new creature that would be referred to as having the sins blotted out at the second coming of Christ. But since the new creature is the possessor, or owner, of the flesh, he is responsible for the things done by the flesh; just as a man who owns a dog is held responsible for what that dog does. The new creature reigns over the body of flesh; but sometimes the flesh slips the leash, as it were. As the Apostle Paul expresses it, "In my flesh dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do."—Romans 7:18, 19.

The trespasses of the flesh are those for which we ask forgiveness when we pray, "Forgive us our trespasses!" A trespass is something which is done contrary to law, and yet in this case it is something disapproved of by us. But so long as we have the flesh, the mortal body is marred by blemishes, by the imperfections of sin. Not, then, until the members of the body of Christ shall have passed beyond the veil will their sins be blotted out—be no more. Meantime they are all covered and graciously arranged for in God's plan.

We understand that all those sins that were ours up to the time we gave ourselves to the Lord were fully covered—that Christ assumed those for us at the moment of our consecration. The Apostle refers to those as "sins that are past, by the forbearance of God." But we still have the flesh and are still liable to trespass, and all trespasses are offenses against the divine law.

God could say: I will just count these as something that Jesus has arranged for. But he evidently did not see fit to do this, but to allow these trespasses to be counted up against the disciple of Christ. Thus the child of God is continually reminded of his own shortcomings, and must go daily to the throne of grace to obtain mercy and find grace to help in time of need, and he becomes much more fortified against these weaknesses. It is these infirmities of the flesh that need to be settled for. These weaknesses still remain with the individual, and he has the responsibility with him unto death. This is our thought; and it is all in God's record. In God's accounting, each trespass must be reckoned for. And so we do not pray to the Lord Jesus, "Forgive us our trespasses," but we go to the Father. And we think they are still in the divine record until forgiveness is sought through Christ; for we still need the Advocate. But the blotting out of these imperfections will not be accomplished for the church until they shall have passed into glory, at the second coming of Christ.

The new creature can sin, but in the act ceases to be a new creature. If we, the new creature, sin wilfully, there remaineth no more a sacrifice for sins. But in such a case the sin is unto death. But the new creature might sin partially, through beguilement of the flesh; through the weakness of the flesh it might participate to some extent—might not properly resist sin—and therefore would be more or less of a conniver and participant in sin. In such a case we understand the Scriptures to teach that the stripes which would follow would be for that element of participation into which the new creature had entered.

The part for which the flesh would be responsible would be forgivable. Our Lord said: "If any blaspheme the Son of Man, it shall be forgiven him; but blasphemy against the holy Spirit shall not be forgiven." Christ never made atonement for the sins of the new creature. Anything that is not clearly attributable to the Adamic sin is punishable. There can be no sacrifice for it.

SOME LETTERS OF INTEREST

SIN-OFFERING—RANSOM—TRESPASS OFFERING

DEAR BRETHREN:—

In our Study of TABERNACLE SHADOWS the point has come out that on page 105 it is stated that the red heifer is not an "offering" at all. But in both the Revised and the American Revised Bibles it is called a sin-offering (see verses 9 and 17 of the 19th of Numbers); Strong's Concordance also bears this out. It seems to me that this point might help some to see that the word "sin-offering" is not synonymous with "ransom." Maybe you can explain the apparent contradiction between this statement and that of Numbers 19.

With Christian love, R. E. B. N.

* * *

We are not to assume that the revisers were any more inspired than were the translators of the King James Version. There is a haziness connected with the subject which very few escape until they come to a knowledge of that which we term "present truth."

From our viewpoint, the sin-offerings were those of the Atonement Day, which typified the satisfaction of justice in respect to the sin of Adam and its penalty, which rested upon Adam and descended by laws of heredity to all of his children. We distinguish between this original sin and subsequent wrong-doings by styling the latter "trespasses," as they are called in our Lord's prayer.

From this viewpoint, the red heifer was not a sin-offering—not offered for the original sin, either typically or otherwise; not offered on the Day of Atonement; nor connected with the Atonement in any sense.

The word ransom is separate and apart from either the trespass-offerings or the sin-offerings. It brings to our attention a different arrangement, with which we have nothing

whatever to do—the arrangement that the one life of the Man Christ Jesus should constitute the basis for the satisfaction of Justice in respect to the original sin of the first man. The sin-offerings of the Day of Atonement are not to be confused with the ransom, for they are separate pictures.

"THAT THEY MAY SEE YOUR GOOD WORKS"

DEAR BRETHREN:

May I have a moment of your valuable time to call attention to the habit many of the friends have of "patting themselves on the back" and calling the attention of hotel-keepers and others, where considerable numbers are stopping, to their wonderfully good behavior, etc.?

I was privileged to attend a two-day I. B. S. A. convention recently, in a small town, where there was only one hotel, which was pretty well filled. The landlady had evidently put forth a great effort to please, in which she was successful to quite a degree, and she seemed anxious to know how her labors were appreciated.

But the slightest query would be met with, "Well, what do you think of these people? are they hard to please?" and, "Are they hard to get along with?" etc. Of course, the poor woman felt obliged to praise them, telling how nice they were, etc.

Now, would it not be much better to keep our "lamps" filled, and "trimmed and burning," so that all could plainly see the light; and not be calling attention to it, as though people would not know we are good and well-behaved if we did not tell them?

It looks to outsiders as though we are proud and boastful of our goodness. One man in our home-town, I am told, says he doesn't like our people because they are boastful and think themselves better than others.

It it meets with your approval, perhaps a line in THE WATCH TOWER would be well, calling the attention of the dear friends to these little oversights. I am sure a hint would be sufficient.

Your brother in the service. ———Kans.

"BROTHER TO HIM THAT IS A GREAT WASTER"

DEAR FRIEND::—

During the past six years I have visited many different ecclesias in Illinois, Iowa, Missouri, Texas, etc., and amongst other things, one thing has impressed me more and more and has pained me much—the careless way the Lord's tracts are treated by many of the consecrated children of God, and also by some of the ecclesias as a whole.

Just a few samples: (1) I was boarding with a prominent brother and sister in the truth during the year 1916, and at different times I picked up truth literature which was thrown down on the ground and scattered over the lawn and back yard. I also picked up quite a number of colporteur envelopes in good condition. Finally I took the whole assortment and showed it to the brother, and asked him to take better care of the Lord's literature. He promised me to be more faithful in the future.

(2) Recently I noticed several thousand copies of the Lord's literature going to waste in an upstairs store room in the home of a sister. A little ecclesia of about nine members met at said home three times a week. Pilgrim brothers from the WATCH TOWER BIBLE AND TRACT SOCIETY conduct meetings there when they come to town.

I have noticed similar conditions in other ecclesias. I feel it my duty to notify those in charge at headquarters of these deplorable conditions. From time to time we read glowing accounts in THE WATCH TOWER of the great amount of tracts sent out and distributed by the members of the International Bible Students Association—some years as high as 50,000,000 copies. To know that some of that quantity remain piled up in basements, garrets, barns, woodsheds, closets, etc., dusty and time-worn, in many of the homes of the friends in the United States and Canada, is a shame! (Luke 16:10) I am sorrowfully,

Your brother in Christ, LORENZO TRAUB.—Ky.

GREAT HELP RECEIVED FROM V. D. M. QUESTIONS

DEAR BRETHREN:—

Your favor of the 9th, re my answers to V. D. M. questions, received. I wish to express my appreciation of the same and my increasing love for God and his great plan and gratitude for all the privileges of study and helps in growth afforded by the dear servants of the Lord at Brooklyn, and elsewhere.

I have received great inspiration in the study of the V. D. M. Questions, and spent not one or two days in the study of them, but all the time I could spare for a month. They are indeed deep questions, and require skill in answering briefly. I feared I had fallen far short of the required percentage.

I thank you for your patience in considering them. I will endeavor to continue their study, so as to become more proficient in expression of these great truths. I desire, too, the character growth necessary to please him and to attain the kingdom.

May the dear Father continue his blessing upon you all and his work in your hands. With much Christian love in him, MRS. E. S. WEBSTER.—S. Dakota.

LEAVES AN EVERLASTING MONUMENT

DEAR FRIENDS:—

Our heart rejoices as we think of the glorious reward which has now come to our dear Brother Russell. Surely he did a noble work, and has left behind an everlasting monument to his fidelity, in the six volumes of SCRIPTURE STUDIES, in all the faithful warnings and exhortations in THE WATCH TOWER and his sermons!

We loved him for his faithful service, his untiring energy, and his devoted loyalty to the glorious cause to which he had consecrated his life. We are glad that he rests from his labors, and we are sure that his works do follow him. All the friends are calm and feel sure that the Lord is still at the helm and that Romans 8:28 is still true.

Doubtless other and more varied experiences and problems face the Lord's dear ones on this side the veil, to still further test our faith and patience; but we need not fear, for the "Lord is for us."

We should all heed carefully the noble words of warning left us by our dear Pastor in the November 1 WATCH TOWER. In the meantime let us also heed our Master's words, "Let not your heart be troubled!" Very soon, if faithful, we also shall join the ranks of those who have gone before; and what a blessed reunion that will be! How glad we will be to meet all those dear saints, our faithful devoted Pastor and our glorious Lord and Head!

We are praying for all at headquarters, that each one may have the "grace sufficient" to wisely and properly meet the new duties and responsibilities thus suddenly thrust upon them. May the dear Lord richly bless your hearts. Brethren, pray for us also.

Your brother and servant in His service,

R. H. BARBER.

GREATEST BLESSING OF HIS CONSECRATED LIFE

DEAR BRETHREN:—

The spiritual joy and refreshment of study and recording the great divine plan of God as outlined by the enclosed V. D. M. Question blanks has been the greatest blessing of my consecrated life. How thankful I feel to God that he has seen fit to grant me, even me, a knowledge of his glorious plan for the blessing of all.

My heart fills with gratitude and praise; for although I have been a consecrated being, a "new creature in Christ," since 1908, yet never before has the effulgence of the light of the Gospel been so gloriously mine. If the answering of these questions has brought as much joy to all who have so far answered them, there should be the greatest rejoicing in the church that has ever been experienced.

Surely all who have not answered them do well to do so speedily!

I anxiously await your decision as to granting the degree "V. D. M."; for I do want to be corrected should I be incorrect even in only one little item. In joy and expectancy,

By his grace, ELBERT THOMPSON.—Wash.

AWAKE TO THE NEARNESS OF THE KINGDOM

DEAR BRETHREN:—

Resolved, That our heart-felt sympathy be expressed to the members of the Bethel family and Brooklyn Tabernacle, who because of their fellowship with our departed Pastor are most keenly affected by the finishing of his labors. Be it further

Resolved, That while confident that our beloved Pastor is now among the glorified with Christ, we awaken more keenly to the nearness of the Messianic kingdom, increasing our zeal; and that recognizing the manner in which the work of the Society has been arranged, we will in every way possible coöperate with the work, continuing the promulgation of the Gospel of good tidings. READING ECCLESIA.—Pa.

APPRECIATIVE WORDS FROM A STRANGER

GENTLEMEN:—

I condole with you in the great loss you have sustained in losing dear Pastor Russell. I was ill at the time with an attack of heart trouble. It was a shock to me; I never felt so bad about a stranger. I was in hopes of hearing him some time. He was a man of God.

I thank you for the book and paper you so kindly sent me. I will buy another book some time, when I can.

Very cordially yours, MRS. S. ROBERTS.—Mass.

ONE YEAR'S RETROSPECTION

DEAR BRETHREN IN CHRIST:—

It is about a year since I became interested in Pastor Russell's STUDIES IN THE SCRIPTURES, having first read his lectures in the San Francisco *Bulletin*, and almost immediately following, I ordered the first volume, and I think the fourth and fifth; then the whole six. I have since had a few of the first volumes circulating, with the hope that they will be appreciated as I appreciate the light. There has been a continual flow of light as I read volume after volume. Am now reading the sixth and still progressing, and anticipate more pleasure, truth and strength as I peruse them again. But all this has not been without its trials. I can now see my own weakness and unworthiness. I can see the pitiful condition of the world, the confusion, the egotism of man. Romans 1:25—what a meaning and what a picture!

A year ago, in my estimation the Bible was not much of a book. I thought it something of a history, but not to be taken too seriously. No doubt I gave my opinion in that way many times, and I had never read it; in fact, I knew nothing about it, but was willing to express my opinion just the same! Perhaps this came from the fact that I was reared a Roman Catholic. In my boyhood days we had Bible History, a book of its own kind, and no doubt for its own purpose.

What a difference in one year! All the years before I began to read SCRIPTURE STUDIES, I was aimlessly knocking about, in mental slavery and full of self-conceit. I was seeking truth, and I thought I saw truth in Socialism that was better than our churches of today. In Christian Science, I thought I saw something better than the hell of torment, but could not see how Mrs. Eddy could take what she wanted of the Bible and leave out the rest! I could not see real Christianity in a capitalized Christianity. I mean, I thought Christ's church should be where his people are; and then I could not see anything very definite in Christian Science; yet I was trying to master it when I read Pastor Russell's lectures and began sending for his books. Now I see how logical and reasonable the law of God is—just what it should be! How could a Master Builder be without a definite plan! And how corroborative the Bible is of this wonderful and yet so reasonable plan! The higher critics in their conceit have caused a world of confusion. I shudder when I think of the blindness in Catholicism. Surely Catholicism is closely related to heathenism! Last-hour repentance is one of the strong points of the Roman Catholic church. That in itself shows the blindness that is upon Catholics; and the others are very much the same.

Sincerely yours in Christ, C. J. FRY.—Calif.

WILL CONTINUE TO CO-OPERATE IN THE WORK

Resolved, That we feel keenly the loss of our Pastor and friend, but rejoice in the assurance that he is now with the Lord in glory; and that his passing into the heavenly courts has quickened our zeal to press more faithfully along the "narrow way" that we, too, may join that happy throng. And be it further

Resolved, That we hereby assure the faithful officers of the W. T. B. & T. Society of our continued coöperation and hearty support in the advancement of the glad tidings so long as this work is conducted in the manner and spirit as exemplified by our beloved Pastor; and be it further

Resolved, That we will continue to pray for the general interests of the work, that while we cannot now ask God to bless our dear Pastor as we have formerly done, yet we can and will ask him to bless the memory of our dear Brother Russell. ATLANTA ECCLESIA.—Ga.

"THINKING MORE EARNESLY THAN EVER BEFORE"

DEAR BRETHREN:—

The reading of the article about the V. D. M. Questions in the June 1 WATCH TOWER set me at thinking more earnestly than ever before, what a great responsibility, as well as a privilege, it is to be a servant of the Lord and the brethren. By studying those questions more carefully, I came to the conclusion that I could not have the Lord's approval in letting this opportunity go by to give testimony of what I have learned in the school of Christ, since he has called me out of darkness into his marvelous light.

So, dear Brethren, I kindly ask you to send me one of those V. D. M. Question blanks, so that by trying to answer them, I may show forth his praises. With much Christian love.

Your brother and servant in Christ, C. NOUSEN.—Wis.

LONG-LOOKED-FOR SEVENTH VOLUME

Last winter, under the supervision of the SOCIETY, the compilation of the matter for the Seventh Volume was begun. A short time ago the work was finished and sent to the printer. It was learned that, in order to get the volume out this summer at all on account of other heavy contracts which might later interfere, the publication must be put upon the press at once. Hence it was rushed; and when the printing was about done, it was thought that the volume might be placed in a carton and sent to TOWER subscribers, so that everyone might receive it at the same time; this was done. The price is sixty cents per volume. Increased cost of paper and labor makes the cost of the book more.

Brother Russell often spoke about writing the seventh volume, and one of his last utterances about it was to this effect: "Whenever I find the key, I will write the seventh volume; and if the Lord gives the key to someone else, he can write it"—or words to that effect. Brother Russell's modesty and humility may have prevented him from seeing the key. When you read the seventh volume, you may readily discover that Brother Russell himself is the key. This volume shows Brother Russell's relationship to the church as the seventh messenger. It is quite wonderful to see how this is shown both in Revelation and in Ezekiel, and both books are herein harmonized.

The SOCIETY feels quite sure that the friends in reading this volume will greatly rejoice and it hopes that the book will be a strength and comfort to the church in the hour of need. To colporteurs and others the price of the volume, in lots of fifty, will be forty cents, carriage added. The SOCIETY hopes that the colporteurs will take up the sale of it quickly.

We take this method of acknowledging receipt of remittances for the volume, and also for orders for it and to give assurance that these will be filled as rapidly as possible.

Orders for Karatol and India paper editions are being entered on the books. These orders will be filled as soon as these editions are ready—about six weeks. Karatol, 60c India paper, leather bound, $1 postpaid.

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THE FAITH-BATTLES OF THE KING'S OWN BRIGADE

"Fight the good fight of faith; lay hold on eternal life."—1 Timothy 6:12.

Paradoxical as it may seem, the church of Christ are the greatest warriors the world has ever known. Yet the followers of Christ are instructed to be peace-makers, to "follow peace with all men," to "live peaceably with all," so far as in them lies. This, however, is on the principle that "he that ruleth his own spirit is greater than he that taketh a city." (Matthew 5:9; Hebrews 12:14; Romans 12:18; 14:19) Nevertheless, this class are called upon to "Fight the good fight," the fight of faith.

In our text St. Paul is addressing only the brigade of the "King's Own," the body of Christ, the consecrated church. As the mouthpiece of the great Captain of our salvation, the Apostle gives this injunction to the loyal soldiers of the cross. It would be wholly out of order for an officer to issue commands to those who have never joined his army, who do not recognize his authority. So it is very evident that the world is not addressed here. This is likewise shown by the introduction to all the apostolic epistles; for they are each addressed "to the saints in Christ Jesus." St. Paul, as a faithful lieutenant, gives us here the instruction of his superior, the Lord Jesus, the great General-in-Chief of Jehovah's Army.

Jehovah has another great army, an agency which he is now using in this great time of trouble; but the army referred to in our text is composed only of the most faithful soldiers of the cross. It is a picked company of the bravest and staunchest type—the "King's Own." As viewed from the world's standpoint it is not large in numbers; its excellence consists in its quality rather than in quantity. To these the instructions come that the fight is on, and that our great Commander-in-Chief expects each soldier to do his duty, to stand bravely by the colors and bear them up.

OUR BATTLE NOT WITH FELLOW CREATURES

Against whom do these soldiers fight? Against what do they fight? We answer, Our battle is not against our fellow

creatures, nor with carnal weapons. Indeed we can have large sympathy for even our most relentless foes, who, having not been enlightened as to the cause of our warfare, are willing and ready, to the extent that modern civilization will permit, to despitefully use us, to persecute us and say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure either by their own prejudice and passion or by the great adversary's delusive doctrines, superstitions, etc. In most cases it is probably both. Hence our warfare is not directed against these; and as opportunity offers we are glad to do them good, "in meekness instructing those that oppose themselves"—set themselves in opposition to us.

When dealing with these, therefore, so far from battling with them and resisting evil with evil, we return good for evil, gentleness for rudeness, kindness for discourtesy, as our Captain has given us instruction. We seek to do good to those who speak evil of us, that thus the eyes of their understanding may, if possible, be opened to discern that there is such a thing as the spirit of love, of generosity and forbearance; whereas they suppose that all are actuated by the same malevolent, bitter spirit, the same spirit of selfishness, that controls themselves.

Our fight is against Sin, the great taskmaster who captured our race six thousand years ago and who has held mankind as slaves from then until now. A few only have burst these bonds of slavery, through the grace of God, and are now enlisted in warfare against this enslaver. Satan, through whom the great taskmaster gained possession of mankind, is also the special enemy of the soldiers of Christ. But our battle is not directly with Satan, nor are we to "bring against him a railing accusation." Rather we are to say with Michael —our great Captain—"The Lord rebuke thee"; and therefore we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist him; we are to resist his influence, his deceptions and his endeavors to mislead us into error and sin.

The Lord instructs us through the Apostle that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places"—the "powers of the air." (Ephesians 6:12-18) Satan, as the great general of the army of Sin, has largely to do with all the various influences against which we battle. It is his cunning, his "wiles," that supervise the battle against us; and since he is a spirit being of a high order, and therefore much more intelligent than ourselves, the contest would be a very unequal one without a still more powerful spirit Leader. But we are not left helpless to battle against superior wisdom and cunning. Our Chief Captain, the Lord Jesus, has conquered Sin, and has been exalted to the highest position in the universe next to Jehovah. So we can confidently say, "Greater is he that is on our part than all they that be against us." Neither Satan nor his cohorts of evil spirit nor all his deluded earthly agents can harm us while we trust in our great Captain and obey his instructions faithfully.

OUR ENEMIES—THE WORLD, THE FLESH, THE DEVIL

The Apostle Paul seems to sum up the agencies through which our great enemy Sin seeks again to conquer us, as three—the world, the flesh, and the devil. All who have the spirit of the world are deceived by the arts of the adversary, Satan, who will endeavor to draw us away from the warfare in which we have enlisted, to draw us back into the world and its vanities. With this spirit of the world we must do battle. It is to be fought against and resisted. We must not permit its enticements, its ambitions, its pride, again to overpower us and bring us into bondage. These we must resist steadfastly; and it is a daily battle.

But the most crucial and continuous part of our battle as soldiers of the Lord is with our own flesh. This is ever with us. Ever since Sin captured mankind in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is to evil, and that continually; and only as we become rid of its binding influences and perverted tastes, desires, ambitions and hopes which sin cultivates, are we able to see matters in their true light and to have even a faint glimpse of our naturally degraded and fallen condition. But our great Captain has redeemed us from this slavery with his own precious blood, has delivered us from the thraldom of Sin; and so long as we keep our eyes of faith fixed upon him and follow wherever he leads, we shall not be reenslaved.

But we must ever bear in mind that we are still tabernacling in fallen, earthly bodies, which have in them the motions of sin. These the Lord leaves with us to practise on and to develop in as new creatures. Consequently while we are now free in Christ, and with our minds we are serving our heavenly King, and are enlisted under the banner of the King's Son, fighting in his great army corps, yet we are still liable to temptations from without and within; and we must never for one instant trust to our own power or strength to stand. We find ourselves still harassed more or less by the perverted tastes and inclinations of our flesh toward the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

CONSTANT VIGILANCE NECESSARY

Our flesh, though reckoned dead, and legally dead, is actually alive, and necessitates continual watchfulness and prayer on our part. But with the great Apostle Paul we should be able to say: "I keep my body under, and bring it into subjection, lest, while I have preached to others, I myself should be a castaway." (1 Corinthians 9:27) When Satan attacks us, he appeals to these enemies in our own flesh and seeks to encourage these in a warfare against us as new creatures, as soldier of the army of the Lord. It is through our fleshly weaknesses and tendencies that the spirit of the world gains closest approach to us and seeks to recapture us and lead us back into the old slavery.

The new creature is beset, surrounded on every hand, by enemies seeking our spiritual disaster. We must battle—battle for ourselves—battle for our liberty, battle for victory over our own fleshly infirmities and inclinations, battle against the spirit of this present evil world, and against the delusions and snares set for our feet by our wily foe, Satan, who seeks to make evil appear good and good appear evil, and right appear undesirable. No wonder that the Christian soldier is urged in the Word of the Lord to be continually watchful and to have on the "whole armor of God." No wonder he is cautioned against his wily foes, and especially those of his own flesh!

"PRAISE IS COMELY FOR THE RIGHTEOUS"

Thanks be to God for the great Captain of our salvation! Thanks be to God for the great armory of his blessed word, from which we obtain the "helmet of salvation," the intellectual knowledge to protect us from the delusions of our own natural, perverted sense, and from the deceptive wiles of the adversary of our souls! Thanks be to God for the "breastplate of righteousness," the merit of our Redeemer, which covers us and compensates for all our imperfections and blemishes, which protects our vitals from the enemy's darts! Praise his name for the shield of faith, of trust, of confidence in him "who bought us with his own precious blood," of assurance that he who has begun a good work in us will complete it! Praise be to him for the "sandals," the preparation to endure hardness patiently as good soldiers! We praise him for the wonderful "sword of the spirit," the Word of his truth, a weapon both offensive and defensive, by which we can resist our great enemy and slay our internal foes, and "come off more than conquerors through him that loved us and bought us."

We are fighting on behalf of ourselves and on behalf of each other. We are fighting to the death—the death of the old creature—to maintain our liberty and that of each other. The Apostle says: "Ye have not yet resisted unto blood, fighting against sin" (Hebrews 12:4); but we must continue the fight until we have poured out our blood in the glorious cause in which we have enlisted. It is a fight to the finish. We must give no quarter to the enemy, nor seek to spare ourselves. We are not of those who flee to the rear in time of severe conflict. When the battle waxes hottest, there the faithful soldier will surely be found, face to the foe. There are no cowards in these ranks—no ignoble deserters! We rejoice to defend the honor of our King, the majesty of his righteous government.

THE PARTICULAR OBJECT OF THE WAR

There is another feature of our warfare aside from these which we have mentioned. To observe this feature with clearness and distinctness we must take an elevated position and note not only the entire trend of the conflict, which has now been in progress for over eighteen centuries, but also the particular object which the King himself has declared shall be attained by this great war. It is this: Not only the church, but the entire human race, were "sold under sin" by the disobedience of our first parent, Adam. And our great Redeemer, our Captain who bought us with his precious blood, gave his life as a "propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) Thus he purchased the right, not only to release those who are now enlisted as his soldiers, but also to release from the power and slavery of Sin all the slaves of this dread taskmaster.

The great Redeemer has not been prosecuting the work of releasing all these slaves up to the present time, but has been confining his work to the releasing of a special few, a little flock, a small, choice company, that these may be used in the later features of his work as associates and joint-heirs with himself. So all the slaves of Sin who so desire are yet to be delivered through the instrumentality of those who are fighting under the banner of the King of heaven. When their mighty warfare has been finished, these faithful soldiers will be exalted to reign with the King's Son.

What a glorious prospect, what a benevolent ambition is thus set before us in the Gospel, in respect to the future work of all who are now called to be sons of God, joint-heirs with Jesus Christ, and good soldiers in his cause—the cause of righteousness and truth. Oh, how anxious we are that we shall be "overcomers," that we may inherit these blessed privileges—secure this great boon of association with our Redeemer in his work of blessing "all the families of the earth!"

Inspired by this vision of future glory, let us return to a further consideration of the requirements of this special, select company which the great King has chosen as particularly his own. Every soldier knows at the time of his enrollment that he is sure to see service, and not only in one battle, but in many; and that although there will be times of special fighting, there will never be a time until the close of the war, when there will be a cessation of hostilities. We may desert if we choose, for none are drafted in this army, but all are at liberty to abandon the cause if they wish. None are held in bondage; but true soldiers should be always at their post.

MANY COUNTERFEIT ARMY CORPS

Our Captain desires in this army only those who serve the truth in the love of it, who have a real desire for service. All others are in the wrong ranks, if they essay to join themselves to the King's brigade. The charge to each of these true soldiers is: "Be thou faithful unto death, and I will give thee the crown of life." (Revelation 2:10) Only in death can we finish our course, and be mustered out of the war.

All who truly desire to be soldiers of Christ must beware of certain deceptions which the great adversary brings forward, by which he would get us into the wrong army, by appearing as an angel of light, as a servant of righteousness, as a fighter in the Lord's cause. He has organized numerous false army corps, into which he endeavors to attract all who learn something of the liberty of Christ and who wish to become his soldiers. In order to make the matter the more deceptive, the adversary carefully guards against any intimation of his relationship with these. Indeed, he puts forth as leaders and under-officers in these various armies as many of the soldiers of the cross as he can get into a deluded condition, that these armies may be the more attractive to those who are seeking the service of the true King.

These armies are not as select as the King's army; but they offer many inducements to soldiers, and attract very many who are really servants of this great enemy of the King, because they promise great rewards and little or no fighting, and a generally pleasant and social camp life. These conditions of enlistment seem so much more favorable than those made in enlisting in the more select army, and on the whole these other army corps are so large, so fine and so attractive in appearance, that many of the soldiers of the cross make the mistake of enlisting under some one of these wrong banners.

The banner of the "King's Own" is emblazoned with a cross and a crown and on the reverse side are the names of the great King and of the great General-in-Chief. The law of this army is briefly comprehended in one word—"Love." Hence the soldiers who are taking the proper care to be guided into the right company, who have listened with the proper diligence to the King's directions, will make no mistake. If any true soldiers of the King have inadvertently gotten into the wrong ranks, they are sure later to see their mistake; and then they promptly withdraw and join the ranks of the faithful.

A "FIGHT OF FAITH" INDEED

Our text calls this good fight a "fight of faith," and it is very properly so called; for it is a fight of faith in every particular. It is a fight under an unseen Leader and against an unseen foe. It is only by the eye of faith that we recognize the Captain of our salvation, and only by means of the Word of God do we recognize the wily leader who opposes us. It is a warfare which can be successfully conducted only by earnest prayer and constant watchfulness. If we begin to trust in our own strength and prowess, and forget to look always to our Captain for instructions, we are certain to weaken before our enemy, and are in continual danger of defeat. But with our eyes fixed on him, and keeping our banner held aloft as an inspiration, we can never fail. We can exclaim with the Apostle: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

This faith which we must have to be true soldiers is not only an intellectual belief in God, but both head and heart—both intellect and affections—must be enlisted. Some have only the head belief. Others have only emotion. But neither of these alone is sufficient. Neither will stand the fiery ordeal. They must abide together if one would endure to the end and win the promised reward. The trial of our faith to which our Lord and the Apostles refer is a trial not only of our intellectual recognition of divine truth, but also of our heart-reliance upon God. In both respects every true child of God will find his faith sorely tried, and as a faithful soldier let him not fail to be armed for the conflict.

If an attack is made upon the intellectual foundation of our faith, we should see to it that we have a "thus saith the Lord" for every item of our belief. Let the Word of God alone settle every question, and let no human philosophies, however ingenious, lead us into error; for if the foundation of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity beat against it. Doubt and fear will cause it to tremble; and when it is thus weakened, the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

"PURIFIED AND MADE WHITE AND TRIED"

But having the doctrines of the Word of God clearly comprehended as a sure foundation of faith, we need also to look well to the superstructure of heart-reliance, which is really in greater danger from storms and floods than is the foundation, being more constantly exposed. The Apostle Peter, another faithful lieutenant in the army of our King, tells us that a tried, proven faith, a faith that has stood the test of fiery ordeal, and has come off victorious in the testings, is very precious in the sight of God. (1 Peter 1:7) Every time we pass through a conflict and still retain, not only the truth, but also our confidence in God, our reliance on his promises, our integrity of heart and of purpose, and our zeal for righteousness our characters grow stronger, more symmetrical, more Christlike; and hence we are more pleasing to our King, who is subjecting us to discipline to this very end.

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12, 13) The Prophet Daniel says that in this time—the time of the end of the present reign of evil—"Many shall be purified and made white and tried." (Daniel 12:10) Malachi the Prophet compares the trials and tests of this time to a "refiner's fire," and to "fuller's soap." (3:2, 3) The Word of our God abounds with promises, warnings, and counsels to these soldiers who are valiantly fighting for the Lord and for his truth. Many are the words of comfort and consolation found in this storehouse of treasure for the battle-worn people of God—both in the Old Testament and in the New.

Are you, dear brother or sister, beloved comrade in the army corps of our King, hard pressed on every side with temptations to doubt that our great King thinks upon you? Are you tempted to doubt that his love and care are yours, that his precious promises belong to you? Have you grown discouraged and disheartened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Ah! it is just here that faith must claim her victory! Is it not written, "This is the victory that overcometh the world, even your faith"? (1 John 5:4) Your faith is on trial now. You have been blessed with an understanding of God's glorious truth that few possess, that even the saints of former days did not have. Great blessings and great light call for corresponding faith. Will you rise to the occasion? Will you prove to be a faithful soldier of the cross who will stand the fiery darts of the enemy?

THE BLESSEDNESS OF PERFECT TRUST

Can you doubt that he who cares for the lilies of the field cares for you? Will not he who nourishes and waters them, and who gives them the genial sunshine and the refreshing showers, more surely feed and water and nourish and care for his child? The lilies do not trouble themselves as to whether they shall have what they need for their growth and sustenance. They simply look up to God and receive their needs.

"They do not toil;
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow, and smile, and do their best,
And unto God they leave the rest."

A Christian writer has beautifully expressed the proper attitude of the true child of God. He says: "Interpose no barrier to his mighty life-giving power, working in you all the good pleasure of his will. Yield yourself up utterly to his sweet control. Put your growing into his hands as completely as you have put all your other affairs. Suffer him to manage it as he will. Do not concern yourself about it, nor even think of it. Trust him absolutely and always. Accept each moment's dispensation as it comes to you from his dear hands, as being the needed sunshine or dew for that moment's growth. Say a continual 'yes' to your Father's will."

So doing, the soul will surely thrive and grow up into the likeness of the Master, our great Leader and Captain. No sorrow can overtake us except as his dear hand shall administer it. Nothing can come to the child of God by chance. It is blessed to thus yield ourselves wholly to the Lord in perfect trust, confidence and resignation. It brings a peace that none can know who do not place themselves fully in his hands in childlike faith, glad to let him lead where he will. It is a lack of faith that causes a fear to yield ourselves thus wholly to God; and "without faith it is impossible to please him." (Hebrews 11:6) If we really believe in his infinite love for us, and in his infinite wisdom and power, we cannot doubt him.

A NOTEWORTHY EXAMPLE OF FAITH

The beloved Apostle Paul was a noteworthy example of this unwavering faith. He says of himself and of the other Apostles, "Ye have us for an ensample." (Philippians 3:17; 1 Peter 5:3) And noble examples they were of faithfulness, of zeal, of patience, of endurance, of true Christian fortitude and heroism. At the beginning of St. Paul's Christian career, the Lord said of him, "I will show him how great things he must suffer for my name's sake"; and the Apostle was not long in proving the truth of this prediction and assurance. But instead of permitting the prospect of continual tribulation to depress him, he rejoiced in the privilege thus afforded of testifying his love to the Lord. He says: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Spirit witnesseth in every city, saying that bonds and afflictions await me. But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24.

Hear the Apostle's testimony of his experiences: "In labors abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—2 Corinthians 11:23-28.

Through all these tribulations the noble Apostle never wavered in his faith in God. Daily he pressed toward the prize: fighting, "not as uncertainly," nor "as one that beateth the air." His singleness of purpose saved him from many temptations which come to those who are more or less double-minded. He followed the course which was sure to win, and no other course would win. He did not gaze around upon the objects on either side of him as he ran; but he kept his eyes steadfastly fixed upon the goal toward which he was bending his every energy.

Thus only can we win this prize held out to us by our God, our great King. Faith and trust in the Lord and fullest heart obedience to him are paramount essentials in our winning out in the glorious warfare in which we are engaged. If our faith be of the proper kind we can say with the Psalmist: "I will fear no evil, for thy rod and thy staff they comfort me." (Psalm 23:4) Such, and such alone, can be led of the Lord, in this time when we must walk by faith and not by sight. Such alone will have the confidence to go forward encountering the many oppositions within and without. Dear brethren, fellow soldiers in this glorious war, let us have such implicit trust and confidence in our Lord Jesus, and such entire and glad submission to his will that all the rage of the enemy, all the privations and hardships of the way, all the storms of shot and shell, the weariness of the soldier's camp life, the dreary marches, the fatigue—nothing—shall cause us to desert our great Captain.

Let each of us prove our mettle. The hosts of heaven are looking down upon us. We do not fight alone. Strength all-sufficient will be ours for every day and hour and moment. The battle will be sharp and short. The conflict of the ages is drawing to its glorious close. Victory is certain to all the loyal soldiers. Ere long the enemy will flee in confusion, and we shall triumph through him who leads us and who can know no defeat.

THE BENEFITS OF TOTAL ABSTINENCE

[The first paragraph of this article was reprinted from article entitled "Daniel in Babylon," published in issue of July 1, 1899. The remainder was reprinted from article entitled "Good Purposes of Heart," published in issue of September 15, 1905. Please see the articles named.]

PROPER LIBERTY IN THE ECCLESIAS

There is a certain amount of Christian liberty that we believe the Lord would be pleased to have exercised by the members of each ecclesia. For instance, suppose that a brother were to go to the home of another brother, and a few friends came in to spend the evening. Suppose that one of these should propose to have some secular music or some social games, and that another would say, "No, let us have a Bible study!" We do not think that it would be proper for the host to reply, "We cannot have a Bible study; for all meetings held must be authorized by our class. So we will have some music or games." This would be a narrow view, an arbitrary one. We could see no objection to the holding of a Bible study under these circumstances.

The brother surely would have the right to decide how the evening should be spent in his own home, and to ask some capable brother to lead the study. And as the host, he might properly say, "We will ask in more of our neighbors for another meeting next week. I have been trying to interest my neighbors in these truths, and I shall be very glad to invite them over to hear the truth presented." We think this would be entirely proper.

If, however, those attending the meetings should desire a regular meeting, it should be turned over to the local class of Associated Bible Students, that they might assign this meeting to a certain evening in this brother's home, if he so desired, or to another home, and might supply a leader. And if certain members of an ecclesia should say, "Let us start another regular meeting," this, we understand, would be improper. They would have a right to start a new ecclesia, but if they did so they would thereby be severing their connection with the ecclesia of which they had been members. This would, we think, be very unwise, except under conditions that made such a course seem a necessity. Thereafter they would have no right to return to the other class and expect to have a voice in its matters, unless they dissolved their connection with the new class. Otherwise, confusion would result.

There must be consistency in all that we do. Those who become members of an ecclesia, by association and by voting in their elections, etc., give up a measure of their personal liberties in order that they may have the advantages of co-operation with others of the Lord's people. But this would not mean such a bondage that we could not have a study in the Bible at any time in our own home or by request in the home of another, without the consent of our class, and that we must therefore spend the evening in some far less profitable way. We are to seek to have the Lord's spirit, the spirit of a sound mind, in all that we do.

THE FIERY FURNACE

[This article was a reprint of that published in issue of July 1, 1899, which please see.]

THE BOSTON CONVENTION

The convention at Boston is now a matter of history. The pleasure of the personal fellowship of the dear friends is past; but it will be a long, long time before the memory of those pleasant and blessed hours of fellowship will be effaced. We have often heard of the hospitality of the New England people; but when to this were added the graces of the Spirit of the Lord which were manifested by many of the dear friends at Boston, our hearts were made exceedingly glad.

They had placed at our disposal one of the finest auditoriums in the city of Boston—Tremont Temple, the home of the elite Baptist Church Congregation of that city. This beautiful auditorium seats about 3,000; but this was only one of the many conveniences placed at the disposal of the Convention. There were reception rooms, consultation rooms, rest rooms, hospital rooms, if needed, with necessary conveniences; chairman's room, president's room, typists and typewriters, musicians and almost everything one could think of to increase the pleasure and to manifest love and hospitality. And the entertainment committee had given such careful attention to the selection of rooms for the visiting friends that the chairman reported that during the entire Convention he had not received even one complaint from any one regarding this department. On the other hand, he had heard many expressions of appreciation and satisfaction.

The opening day, Wednesday, was exceedingly hot, the temperature ranging between 90 and 100. Thursday seemed to be even warmer; but on Friday the hot wave was broken, and during the remainder of the Convention the weather was agreeable—excellent convention weather.

However, the "feast of fat things" which the Lord provides was the chief desire of all those in attendance. Thousands no doubt had been praying for the Lord's rich blessing upon the Convention; and he richly fulfilled his promise that where two or three might be gathered together in his name he would be there, and would fulfil his promise—"Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth to serve them." It was the testimony of all who came seeking a blessing that the Lord fulfilled his promises. Truly he gave "things new and old" out of his Word; and he caused such rejoicing of heart and manifested his presence and blessing to such an extent that many expressed themselves to the effect that they had never attended a Convention where the presence of the Lord seemed to hover more lovingly over every session and to bless each waiting heart!

The Convention was opened promptly on time with an address of welcome by Brother Margeson, chairman of the Board of Elders of the Boston ecclesia. Response was made by Brother Rutherford, President of the Society, accepting the hospitality of the Boston friends, and calling attention to the great privileges which are ours in attending the Convention, with the thought of being in the presence of our Lord Jesus and the fellow-members of the body and of the great opportunity of pressing forward in the race which is now so nearly completed and of the ever brightening hope that we might finish our course with joy. The Convention was then turned over to the chairman. Following was an hour of rejoicing at a praise and testimony meeting. In the afternoon there was a short praise and testimony meeting, followed with addresses by Brothers Howlett and Graham. In the evening Part I of the CREATION DRAMA was shown; and notwithstanding the exceeding hot weather the attendance was gratifying.

Thursday was called "Our Warfare Day." In the morning a praise and testimony service was followed by discourses by Brothers Thornton and Van Amburgh; in the afternoon a praise and testimony service, then discourses by Brothers Thorn and Rutherford. Part II of the DRAMA was shown in the evening; and again the attendance was good.

Friday was designated as "Consecration Day" and opened with a praise and testimony service, followed with discourses by Brothers Eshleman and Toole; and in the afternoon there were discourses from Brothers Herr, Stephenson and Barker. In the evening Part III of the PHOTO-DRAMA was shown.

Saturday was "Harvesters' Day," and opened with a delightful morning praise and testimony meeting, particularly for the colporteurs and the pastoral workers. Surely it was inspiring to listen to the many account of the Lord's blessing resting upon those labors of love! This was followed by a discourse on baptism by Brother Sturgeon, after which forty sisters and twenty-eight brethren symbolized their consecration unto death by immersion in water. In the afternoon a short prayer and praise service was followed with discourses by Brothers Brenneisen and Woodworth. Brother Woodworth related some interesting incidents relative to the compilation of the Seventh volume, and spoke on the parable of the penny and some other things. In the evening Part IV of the DRAMA was shown to an appreciative audience. This closed the meetings at the Temple.

Sunday all the services were held at the Arena. The day was designated as "Kingdom Day." The morning testimony service was much enjoyed, and was followed with discourses by Brothers Meggison and Macmillan, both of which were much appreciated. The afternoon was intended particularly for the public; and the discourse by Brother Rutherford was on the subject, "Are We at the End of the World?" It was estimated that there were between 3500 and 4000 present. Close attention was given, and many were the expressions of interest. At seven o'clock the love-feast was held, preceded by remarks by Brother Rutherford, encouraging the dear friends to run with patience the race set before them, to hold fast that which they have, to gird up the loins of their mind and to give close heed to that which they had heard, lest at any time they let these things slip. The expressions of appreciation and the good-bys and the-Lord-be-with-you during the love-feast were encouraging and uplifting. It is estimated that there were 1100 at the love-feast. The attendance at the different sessions of the Convention averaged from 1000 to 1400. Truly it was good to be there; and all felt that the Lord had surely met with us by the way and blessed us! We trust that each who attended returned to his home more determined than ever to press along the narrow way and to seek diligently to make his calling and election sure. May we have the great privilege of attending the general assembly of the church of the first-borns, which we hope will convene soon!

SOME LETTERS OF INTEREST

ANOTHER NEW REJOICING READER

DEAR BRETHREN IN CHRIST:—

For the past few months I have been a very earnest student of STUDIES IN THE SCRIPTURES, and words will not express my joy and delight in this spiritual food that they show me in the Bible.

One day last Spring, as I entered one of our leading stores, a group of men, including our Baptist minister, several of our leading men in business and politics, and also an escaped missionary from Armenia, were having a very animated conversation about God and why he would allow this terrible war to go on. The superintendent of our Presbyterian Sunday School said, "The Bible says that God repented that he had made man, and I think it is too bad if human beings have got to suffer for God's mistakes."

Not one of the other men offered one word in God's defense, and as I could not help hearing their conversation, my heart just ached to step up and say, "Excuse me, gentlemen, but God does not make mistakes."

I am just a common farmer's wife and my natural modesty and timidity held me back, and besides I was very young in the truth then. But I know it was not fear that held me back, for if it had been a group of women, I know I should have spoken.

Just before this, in the same store, the proprietor of the store and our Methodist minister were having a similar conversation as I entered, and I saw that the storekeeper's heart was very much troubled, and that neither the Methodist nor Baptist minister could help him any or offer any explanations of the troublous times we are passing through.

As soon as I could I had a quiet talk with him alone in the rear of his store, and got him to promise to read the first volume. He kept it on his desk in the store, and soon after he told me that it had disappeared and could not be

found. I said to never mind, I only hoped it had gone where it would do some one good, and I then took him my copy in cloth of Vol. 2, as he seemed very much interested in Christ's second coming.

Your sister in Christ, ALLIE J. JACKSON.—*N. Y.*

DAILY PRAYING FOR HUMILITY AND—DEATH TO SELFISHNESS

DEAR BRETHREN IN THE ONE HOPE:—

I have received the answers to the V. D. M. Questions, which you so kindly went over for me the second time; and words cannot express my rejoicing that I have received the 85% required to pass this examination. I truly believe that this is the Lord's work and one of the ways of proving his saints. I appreciate your kindly suggestions on the questions as numbered, and also in the reading of the six volumes at least twice; and with the help of the Lord I intend doing this as soon as I can; for I realize that we are living in a time when we need the whole armor of God to withstand the fiery darts of the great adversary, who is seeking every day to deceive the Lord's little ones. Each day I am seeking to be more humble and to keep self out of sight and to grow more in the knowledge of the Lord and in the graces of his Spirit.

Accept of my love and my heart's thanks for your kindly labor of love in giving me a second chance in examining my answers to the V. D. M. Questions. I feel the Lord's approval now in speaking the glad tidings of his glorious kingdom, which we believe is so near at hand.

With much Christian love, J. M. MOUNTFORD.—*Va.*

THE PASTOR'S VOICE IN HER HOME

DEAR BRETHREN IN CHRIST:—

In regard to the Angelophone, I am well pleased with it, and so glad to have our dear Pastor's noble voice in my home, as we long so much to hear him lecture and to see him as he was—so good, loving and kind to all.

We are the only ones in the truth in this part of the country. My husband and his brother's family came here seven years ago from Eastern Tennessee. Our Uncle got some truth literature. As he was a Baptist minister, he preached it at once. He stood severe trials for the truth's sake, and was faithful unto death, which came a year ago. We feel that he is with Brother Russell in glory.

Yours in hope, MRS. CORA WILMOTH.—*Mo.*

DEVOTED LOVE FOR DEAR BROTHER RUSSELL

DEAR BRETHREN:—

I wish to extend to you all as a family my deepest sympathy in your great bereavement, which has befallen you in the loss of our dear Pastor Russell. The sad intelligence of our Pastor's passing away was a great shock. I was greatly overcome. My husband and I devotedly loved Brother Russell. We could not help it, for he had done so much for us. He was the means of opening our blind eyes. His Bible helps gave us a more beautiful and harmonious understanding of God's great plan of the Bible. Praise the dear Lord for it all!

My husband was one of our dear Pastor's first friends. This was in the year 1886. Brother Merrill passed away Feb. 8, 1915. He went "in a moment, in the twinkling of an eye." He passed away very peacefully, at our cozy home, in his easy rocking-chair. He wanted to go that way. I am all alone, as far as truth people are concerned, and isolated. Thank God I have the truth, and am happy in believing the Bible and believing in God and in his Only Begotten Son—not in human traditions.

My husband was the means of bringing me into the truth, and he was one of the dearest men on earth. We were mutually agreed in believing the Gospel story. My husband was wholly the Lord's. One could see the Christ-like spirit in his countenance. He was so devoted to God and to Christ, thoroughly rooted and grounded in God's plan of salvation! His life was pure and spotless.

When I was married I was a Methodist—didn't know there was such a person on earth as our beloved Pastor Russell. I soon came into the truth when I heard the "glad tidings of great joy." Our beloved Brother Russell—oh, how my loved one and I loved him! We loved every sermon and message that came from his pen—could not live without our dear Pastor's sermons. God and our Savior came first in our hearts, and the plan of salvation.

The grace of God is sufficient for us all in every time of need. My loved one saw our dear Pastor. I never did, but have his photograph. Praise the Lord! I have all the STUDIES, WATCH TOWERS and sermons! Please read this letter to the Bethel family to show them my sympathy for you all. I am looking forward to that great day when I shall go to meet my heavenly Father, my Savior, my loved one, our dear Pastor, and all the dear ones gone before. Love and sympathy to all the brethren and sisters from

Your sister in Christ, MRS. ALICE MERRILL.—*Vt.*

DEEP APPRECIATION OF THE TOWER

PRECIOUS BRETHREN IN CHRIST:—

Greetings in the sweet name of Jesus! I have been feasting this morning on the April 15th WATCH TOWER. My! those articles are so good that my heart could not help but thrill with joy! Oh, how good our heavenly Father is! What a glorious feast the dear Lord has prepared for me! Truly it is a feast of fat things! It is actually just what I need that always comes out in THE WATCH TOWER.

"Jesus Anointed at Bethany" is truly a sweeter article than honey. It made my heart leap with joy. Yes, I do want to be more Christlike. Yes, I want to be like "the servant of all," while it is day.

"The Christian's Duty in Time of War" was also a solving of a question in my mind. Those letters of the saints were an encouragement. It makes me put more energy into the battle when I see others doing the same. Be assured, loving brethren, that I appreciate your ministry of love for God and the brethren and that I do remember you at the throne of grace. Praying God's blessing upon your noble efforts, I remain, with much Christian love.

Your Greek brother, GREGORY SAKATOS.—*Ohio.*

A VOICE FROM IRELAND

DEAR BRETHREN:—

The members of the Belfast ecclesia desire to express their deep sympathy with the dear brethren of the Bethel family at Brooklyn in the passing beyond the veil of our dear Pastor. We hasten to assure you of our loyal cooperation in the harvest work; and we pray always for you all, that the Lord may continue to bless and guide you.

We are looking forward to engaging in the pastoral work without delay and are rejoicing in the privilege. We remain, dear brethren,

Your fellow-servants in the Lord,

BELFAST ECCLESIA.—*Ireland.*

"WHY DID HE NOT TELL ME?"

MY DEAR BRETHREN:—

Explanatory of the enclosed, I submit the following: About the year 1890 a friend put the volumes of MILLENNIAL DAWN in my hands, but he made no comment as to what they contained other than that they were a work on pre-millennialism. I had never heard of Pastor Russell and, therefore, was not interested in the author. At that time I was an elder in the church and my time was so fully occupied that I did not open the books, not imagining they were very different from other works. Why did not my friend tell me?

Later, I worked in an office with a Bible Student, but he never opened up on me. Once or twice I heard him use the expression, "The truth," and immediately I sized him up as being of "the home of truth" or "new thought" cult. As I had no use for the cults that repudiated the ransom, I had no use for him from a religious standpoint. He never let me know his religion was different. Why did he not tell me?

Still later I was brought in contact with one whom I subsequently learned was a pilgrim. Even he did not broach religion to me, and when I learned he was a Bible Student, I did not know that meant anything different from the general run of beliefs. Why did he not tell me?

Later still I attended now and then the Sunday services of the Bible Students, but always happened in when some ordinary Bible theme was being presented and, therefore, did not know even then that there was a difference. I did not read the literature, for I supposed it to be of the same nature as the discourses, and why take time from the reading of my Bible?

Finally, a friend of mine, a Presbyterian elder, joined the Bible Students and he told me there was a difference. Then the PHOTO-DRAMA OF CREATION came along, and I knew there was a difference. I prayed, "Lord, that which I see not, teach thou me." (Job 34:32) And my eyes were opened wide. Immediately I consecrated and symbolized my consecration at the very first opportunity, which chanced to be at the same time our dear pilgrim brother R. O. Hadley was baptized—October, 1914.

I believe I would have welcomed the truth at any time had I but known there was a difference. As it is, I have lost a lifetime of opportunity for harvest work.

Because of my experience as here narrated, it is my purpose to let my friends in the nominal church know there is a difference and a delightful and blessed difference!

LEW ANDERSON.

ANGELOPHONE IMPROVED WITH USE

DEAR BRETHREN:—

We received the Angelophone on the 8th inst. We are indeed thankful that Pastor Russell's voice is audible. We know that it is he who is speaking. How great are God's wisdom and power! Our Pastor's memory will live throughout the ages. Through his teachings God has drawn us closer to himself.

We would have written sooner, but were waiting to see if the Angelophone would improve with use. We find that it does. We hope that the dear friends who have been so badly disappointed will find their Angelophones improving in like manner. We very much regret the impatience shown on our part, and will try to improve along that line, as well as along many others. Asking your pardon for being so impatient, we are, dear friends,

Yours in the one hope, ———.—*Fla.*

DOING WHAT SHE CAN DO TO SPREAD THE TRUTH

MY DEAR BRETHREN:—

Greetings in our dear Redeemer's name! Having read the article in THE WATCH TOWER regarding the V. D. M. questions, I feel that it is meat in due season for me. I received great blessing from it, and now wish to have a blank mailed to me if you please, so that I may know just where I stand in the school of Christ, I am so thankful to the heavenly Father that you had that in THE WATCH TOWER. I feel it was especially for me, I am one of the few who cannot go out in the pastoral work, but I witness to my neighbors and friends as I have the opportunity, and hand out tracts in the car sometimes and to those who come to my door. Once in a while I get a hearing ear, and it makes my heart rejoice. In sincere Christian love,

Your sister in the Lord, by his grace,

HARRIET H. MOORE.—*Ind.*

THE HARVEST WORK IN JAMAICA

For some time the work in Jamaica has been hindered in a measure. We are pleased to announce now that the SOCIETY has opened a depot at No. 5 Duke St., Kingston; and from that headquarters all the work of the SOCIETY will be transacted throughout Jamaica and Porto Rico. We hope the dear friends will co-operate with the brethren there in spreading the glad tidings. The opportunities now for putting the SCRIPTURE STUDIES in the hands of the people, and for doing the volunteer work, and for the spreading of the glad tidings, are second to no time in the past; and we hope that all who can will go forth in the harvest while it is called day.

Please address all communications concerning the work in the West Indies to the INTERNATIONAL BIBLE STUDENTS ASSN., No. 5 Duke St., Kingston.

A general convention is being arranged for the Island, to be held at Kinsgton, October 28 to 31, inclusive. All inquiries concerning the convention and arrangements should be addressed to the depot above named.

BROTHER RUSSELL'S SERMONS IN BOOK

A book containing many of Brother Russell's choice sermons is being prepared. The number of orders from the friends will determine the size of the edition. Order now that we may know how many books to print. Price later.

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THE BOND OF PERFECTION

"And besides all these things, put on love; it is the bond of completeness; and let the peace of the Anointed preside in your hearts, for which you were also called in one body; and be thankful."—Colossians 3:14, 15, Diaglott.

The children of God, walking by faith, rejoice in the hope of the glory of God, and all along their journey are striving to put on the bond of perfection, which is love. To aid us in the development of the likeness of our Lord and Master, God has given us in his Word many great and precious promises.

Love is an inexhaustible subject. Only when we have attained to that perfect state which God has promised as a reward to those who love him supremely shall we be able to love as we ought and to manifest it as we desire.

The Apostle Paul, a faithful servant of Jesus Christ, was wholly devoted to the Lord and his righteous cause; and possessing a keen desire to build up the brethren in the most holy faith, he wrote much to them concerning love. Since he tells us it is the bond of perfection, we can with profit meditate much upon the subject.

What is love? It is the greatest and grandest attribute of character possessed by any creature. The Scripture declares, "God is Love." This does not mean that Love is God, but that in Jehovah is found the perfect expression of love.

The Scriptures show that there is a distinction between our love for God and our love for the brethren. It is well that we get this distinction clearly in our minds, that we may analyze the subject and have a deeper appreciation thereof. Love for God may be defined as a worshipful adoration of Jehovah, a fellowship of spirit, and a joyful submission to his holy will because of our reverence for him and gratitude to him as the Almighty One, for what he has done for us.

WHY DO WE LOVE GOD?

We believe that our heavenly Father is pleased with an intelligent worship of him. The Apostle Peter tells us that we should be able to give a reason for the hope that is in us. (1 Peter 3:15) We should likewise be able to give the reason why we love Jehovah. The reason that must appeal to our minds is the reason which we find in the Word of the Lord.

Sweeter than all things else is love. The human race has had only a taste of that which pertains to life, and never the enjoyment of life with the right thereto, since Adam forfeited that right. Any one who would give to us the thing that we chiefly desire would merit our deepest gratitude. Desiring life, death has ever been the certain portion of man. Desiring love, how few have found its satisfaction! Behold the unselfish desire of God to do good to man, to give him a supreme expression of his love by making provision whereby these deep longings may yet be fully gratified! "God so loved the world that he gave his Only Begotten Son that whosoever believeth on him should not perish, but have everlasting life." (John 3:16) It would be impossible for one to truly love God without having a knowledge of him; and as a man with a reverential mind increases in knowledge of the gracious and loving character of Jehovah, his love necessarily increases.

WHO IS GOD?

Who is the great and mighty One who has taken cognizance of us to provide a means whereby we may obtain life?—the Giver of this unspeakable gift provided for all his obedient creatures? Answer: He is the great First Cause, without beginning and without ending, "from everlasting to everlasting." It is he who created all things for his pleasure and for the joy of those who will love and serve him faithfully. All creation bespeaks his justice, wisdom, love and power. Truly did David, the sweet musician and singer of Israel, say to him: "The heavens relate the glory of God, and the expanse telleth of the works of his hands; day unto day uttereth speech, and night unto night showeth knowledge. There is no speech; there are no words; their voice is not heard; but their melody extendeth through all the earth and to the end of the world their words. For the sun hath he set a tabernacle among them."—Psalm 19:1-5, Leeser.

As a youthful shepherd David reveled in the visible creation of God. With the field for his bedchamber, with probably a sheepskin for his mattress and a stone for his pillow, he gazed into the expanse above him with the naked eye and beheld the myriads of stars moving noiselessly through space, and his own heart was moved to adoration and praise, and with reverential mind he gave utterance to these words of worship and devotion.

What might one say if he could behold all the wonders of God's creation? By the use of modern appliances, scientists tell us that they are able to measure the distance to the sun, and even to the Pleiades, supposed to be the throne of Jehovah. They tell us that millions of planets—which are merely the satellites of great suns and which have their own satellites—have been discovered by the use of such instruments; and doubtless if man could stand on the outer rim of the orbit of the farthest world that has been discovered, and gaze on into space with even stronger instruments, millions more of God's wonderful suns with their retinue of planets would appear.

As we have in mind the visible creation of Jehovah and contemplate its wonders, beyond all that man can comprehend, we begin to have a deeper appreciation of the works of King David, when he said on another occasion, "O Lord, how mani-

fold are thy works! In wisdom hast thou made them all! The earth is full of thy riches! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. . . . . The glory of the Lord endureth forever; the Lord shall rejoice in his works. I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord."—Psalm 104:24, 25, 31, 33, 34.

Language is a poor vehicle to convey our conception of God; and yet our conception is as nothing compared to what he really is. This is the Mighty One who takes cognizance of man. Who, then, beholding his power and wisdom, would not reverence this great One? He who possesses a reverential mind is led indeed to adore and worship such a God. It was his beloved Son Jesus who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) If to know him and his beloved Son means life, and life in perfection, the greatest thing that we desire, then why should not all with eagerness seek a knowledge of Jehovah and of his Son? Truly, if mankind knew the Lord, the earth would be filled with the creatures who would love and adore him.

But for six thousand years the adversary has blinded man to the goodness of God. As St. Paul declares, "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

GOD'S GREAT PLAN OF REDEMPTION

Let us review some of the reasons why we should have gratitude and why we should worship and adore Jehovah and obey his holy will. Created in the image of God, man lost this by disobedience. In sorrow he went forth to battle against his many foes, and to battle thus unto death. There was no way for him to regain life by his own efforts. But Jehovah in his own due time and in the exercise of his wisdom and loving-kindness sent his dearly beloved Son to redeem man from death. This he did at great cost to himself. He gave up the dearest thing to his heart—that great and unspeakable gift, his Only Begotten! St. John tells us, "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:9, 10) All this Jehovah did for us without our knowledge, yea, even before our existence. Abstractly, then, we may define love as an unselfish desire to do good, and to do good without regard to whether the recipient knows or does not know of it. This love may include the sentiment of appreciation, or it may be only a sympathetic desire to aid, its scope depending upon the object loved.

HEAVENLY CALLING OF THE GOSPEL AGE

God foreordained before the foundation of the world that Christ Jesus should be the Redeemer and King of the world, and that he should have associated with him in this great work 144,000, designated as members of his body and as his bride. He did not call the angels of heaven to this high and honored place, but his call was issued to some from the children of men. This call was an invitation. Jesus, having ascended into heaven, opened the way to life and immortality! and then the invitation went out, calling some to become joint-sacrificers with him and to share his glory. In phrase more beautiful than human tongue could form, Jehovah sent this call: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." (Psalm 45:10, 11) Never was a proposal of marriage couched in phrase so sweet! Thus he called us out of darkness into his marvelous light! He called us to a heavenly calling, to be kings and priests unto him and unto Christ, and to reign with Christ in glory; to be joint heirs with him in all blessings to be received at the hands of Jehovah in the ages to come.

Those who hear and respond to this call by fully consecrating themselves to do the will of Jehovah he begets to the divine nature. (James 1:18; 1 Peter 1:3, 4) Such also he anoints at the same time to the high office of kings and priests; and this anointing enables such to grasp the deep things of God's Word. (1 Corinthians 2:9, 10) "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2:27.

Foreknowing the church, God aforetime made provision for their feeding and nourishing. He caused to be prepared for their benefit the expression of his will, which is set forth in the holy Scriptures: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) All the types and shadows recorded in the Old Testament and all the exceeding great and precious promises of the New Testament God provided for our benefit—"according as his divine power hath given unto us things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

COMFORTS, PROTECTS AND DELIVERS

The Lord foreknew that the church would have many trials and sorrows, and that in these they would need comforting assurances; hence he provided in his Word for all such needs. And it is his will that we in turn use this same comfort which we receive to comfort and bless others who journey with us in the narrow way. St. Paul, having this in mind, exultantly exclaimed, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

In addition to all this, our dear Father protects us from the evil one; He gives us the assurance that thus he will do. "The angel of the Lord encampeth round about them that reverence him, and delivereth them." (Psalm 34:7) "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Psalm 91:10) King David was a type of the Christ, head and body. David means "beloved," and he prophetically expressed the sentiment of our hearts when he said, "I will love thee, O Jehovah, my strength; the Lord is my rock [solid foundation] and my fortress [invulnerable to any enemy's attack] and my deliverer; my God, my strength, in whom I will trust; my buckler and the power of my salvation, and my high tower. [In this tower the Christian can see what others cannot see, because he is above them.] I will call upon Jehovah, who is worthy to be praised; so shall I be saved from mine enemies." (Psalm 18:1-3) Again says King David, "Blessed be the Lord, who daily loadeth us with benefits—the God of my salvation!" (Psalm 68:19) "Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:2.

WHY WE LOVE OUR LORD JESUS

In all that God has done for us, Jesus has been his honored instrument. In every purpose and work the Father and the Son are one. All things are of the Father; all things are by the Son. (1 Corinthians 8:6) If a man of great wealth should give one of us a million dollars that we might use it to the Lord's glory, we should feel very grateful to such an one. But if he would give us all of his millions, and in addition would devote his life, with us, in proclaiming the Message of Messiah's glorious kingdom, surely our hearts would respond with gratitude and love to him!

But Jesus did far greater things for us than this. "For ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He was rich in heavenly honor, glory and power. By him were all things made, and he enjoyed the glories and blessings of the heavenly realm. All this he left, and took upon himself the form and nature of man, and then surrendered his humanity to the most ignominious death known, in order that we might have life.

It was Jesus himself who said: "Greater love hath no man than this, that a man lay down his life for his friends; and ye are my friends if ye do whatsoever I command you." (John 15:13, 14) He shed his blood for us; and all who become his friends receive the benefit of the merit of that sacrifice, which leads to life everlasting in a state of supreme happiness. Man comes into the world with burdens; and as he journeys along life's way his burdens increase until he finds the Lord, who graciously says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) His love prompts him thus to do.

HIS BRIDE AND JOINT-HEIR

God instituted the relationship of bride and bridegroom. It is the sweetest relationship known to mankind. From the time of the betrothal contract between the bridegroom and bride, they both look forward with sweet anticipation to the full consummation of their agreement. The Prophet of the Lord foretold this beautiful relationship between Jesus and the church, and speaking to the prospective bride as the mouthpiece of the Bridegroom, said, "I will betroth thee unto me in righteousness [and since she has no righteousness or wedding garment of her own, Jesus provides it], and in justice and in loving-kindness and in mercies [suggestion of his own beautiful attributes of character, which she must also work

out in her character, while wearing and at the same time embroidering the wedding garment]; I will even betroth thee unto me in faithfulness [suggesting that she as well as he must be true and loyal to the end], and thou shalt know Jehovah." (Hosea 2:19, 20) Thus the Bridegroom offers her the wonderful blessing of being associated with himself forever in unspeakable joy, and as an additional reward, that she shall know the great and mighty God of the universe, the One who inhabiteth eternity.

AMBASSADORS FOR CHRIST

To be an ambassador of a government, such as that of the United States, to foreign courts, is a position greatly desired by honorable men. To be an ambassador of the King of kings and Lord of lords in this world, to whom the message of reconciliation is committed to be delivered to the peoples of earth, is an honor not within the comprehension of the human mind, and is greatly to be desired above all honors that could be conferred by any official position upon this earth. Such an honor the Apostle Paul declares Jesus grants unto every one of his followers who love him and manifest their love for him.—2 Corinthians 5:20.

THE PROOF OF OUR LOVE

How may we know that we love God and love the Lord Jesus? It will not always do to rely upon our feelings, because feelings are deceptive. Sometimes we feel joyful and exuberant, and at other times exactly the reverse. We must have more certain proof than this. "Jesus said, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings." "If ye love me, keep my commandments." (John 14:23, 24, 15) "This proves our love to God—that we keep his commandments with joyful heart."—1 John 5:3.

The foregoing Scriptures approve of the element given in the definition of love as it applies Godward; namely, a worshipful adoration for God and the Master, a reverence for him, and gratitude to him for what he has done for us, bringing a joyful submission to his will. Who could know these precious things bestowed upon us by our Father and fail to love such a God and Father!

LOVE FOR THE BRETHREN

The more we understand the love of God and of Christ Jesus as manifested for us, and the more we increase in our love for them, the greater the necessity appears to us for loving the brethren, and the greater desire we have for the perfection of our love toward them.

Love for the brethren may be defined as an unselfish desire to do them good, an affectionate and tender regard, and a kinship of spirit; and this in proportion as we see the manifestation of the spirit of the Master. If we possess this love, we shall desire to do good to the brethren, even to the degree of sacrificing our own interests, having in mind the one purpose of building up the brethren in the most holy faith, that they may grow more and more into the likeness of the Lord. The comprehensiveness of this heavenly love is shown in the words of the Apostle Paul in Ephesians 3:13-21.

WHY SHOULD WE LOVE THE BRETHREN?

Our love or lack of love for the brethren will prove the extent of our love for the Lord. When we have the proper appreciation of the fact that the brethren in Christ are really a part of the Christ, and when we appreciate what it means to love God and to love Jesus, our hearts will increase in love for the brethren. Jesus said that the proof of our love for him and for the Father would be made known by the manner in which we keep his commandments. Among his commandments is a very important one. He said to his disciples, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35) To what extent shall we love one another? Jesus answers: "This is my commandment, That ye love one another as I have loved you." (John 15:12) The love of Jesus for us was an unselfish love, a sacrificial love, a desire to do us good, with no thought of reward from us. And he did this at a great cost to himself. This is the kind of love he says we must have for the brethren—a sacrificial love.

The Apostle Paul tells us that if any man be in Christ Jesus he is a new creature, and that henceforth "we know no man after the flesh," but know him as a new creature. (2 Corinthians 5:16, 17) This would mean, then, that we should love each other as new creatures in the Lord. If we were required to love each other because of physical appearance, that might often be a great difficulty. But the new creature in Christ should love his brother because of the spirit of the Lord in him and manifested by him. And as we grow more in the likeness of our Lord, we thus cause the brethren to love us more.

SOME OF OUR TESTS

The Apostle Paul, giving an analysis of love in 1 Corinthians 13, points out that it is the crown of all the fruits and graces of the spirit. He emphasizes the fact that we may possess all knowledge of the Scriptures and have the ability to present them to others, may make full sacrifice of all our time, strength and energy, even to the giving up of our lives, and yet if we have not love, we have profited nothing. In our text he points out that love is the bond of perfection. In the context he has called attention to other qualities of character that we must develop, and then adds that if we would be perfect we must put on love; and that if we do this, the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus.

So, then, if love is the chief of all the attributes of character to be developed, it follows that love must be put to the most severe tests. Tests are for the purpose of demonstrating that one possesses an approved character.

Our love for God and for the Lord Jesus will be tested in the manner of our obeying the will of God—whether we do this in a joyful manner or not. In proportion as we have and maintain our love for the Lord, in that proportion will our joy increase in the performance of his will. We can see how many have fallen under this test. Once ambassadors of the Great King, they became ashamed of the Gospel of Christ Jesus and him crucified, and desired more the plaudits of men. They failed, therefore, in keeping the commandments of the Lord. The Apostle sets us an example, saying: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

The Lord Jesus put to the test the love of the Apostle Peter. He said to him, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He [Jesus] saith unto him, Feed my lambs." Again a second and then the third time, Jesus said, "Simon, lovest thou me? And Simon answered, Lord, thou knowest all things. Thou knowest that I love thee! He saith unto him, Feed my sheep." (John 21:15, 17) What a wonderful lesson is in this for all the brethren who are elders in the various classes! If we see pride developing in our hearts, a disposition to put aside the food that the Lord has given with which to feed the lambs and the sheep and to substitute something of our own, in order that we might shine before men, or a disposition to neglect the lambs and the sheep in helping them with the food, then this would prove that we were not standing the test being placed upon us. Addressing the elders, the Apostle said, "Take heed, therefore, unto yourselves, and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own."—Acts 20:28.

Upon what food should the elders and leaders feed the ecclesias? How did the teachers, as well as the ecclesias get their knowledge of God's plan? Did not Jesus declare that when he came at his second advent He would provide for the household of faith through his chosen servant the food which should be "meat in due season" for them? This being true (and all who accept present truth must admit that it is true), then any disposition to depart therefrom and to encourage the flock to look elsewhere for spiritual development would prove that the test of faithfulness to the Lord and his flock was not being properly met. We observe this test being put upon the classes everywhere. Let us, then, take heed to ourselves that we prove our love for the Lord and for his "little ones" by keeping his commandments with a joyful heart and in safeguarding the interests of the little ones of the Lord.

A FINAL FIERY TEST

More than a quarter of a century ago our attention was called to the fact through THE WATCH TOWER that one of the final and crucial tests that would come to the church would be the test of our love for the brethren. Do we not see this test being applied? Jesus said, applying his words to the time of his second presence, in which time we are now living, "Because iniquity shall abound, the love of the many shall wax cold." (Matthew 24:12) The word "iniquity" is derived from the word "inequity," and literally means injustice. There can be no love without justice first. We must be just before we are generous; and any act of injustice toward a brother shows a lack of love.

After we have been for some time in the narrow way our powers of discerning between justice and injustice are keener than when we first believed, and when we see injustice on the part of another, it has a tendency to dampen our love for such an one. How often do we hear one say, "I am surprised that a brother or sister would be guilty of thus and so! It seems

a strange thing that we should have such trials among us." To this the Apostle Peter answers: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you."—1 Peter 4:12.

THE REMEDY TO BE APPLIED

We are sure that it is the desire of all the truly consecrated to be overcomers, to grow in the likeness of our Lord and Master and to put on love, which is the bond of perfection. How, then, may we do this, and what shall we do when we see these imperfections in the brethren which bring such a fiery trial amongst us? The Lord directed St. Peter to answer this question. "Above all things have fervent love among yourselves, because love covereth a multitude of defects." (1 Pet. 4:8) The word "fervent" here means overspreading or covering up. In other phrase, the Apostle Peter says: Your brother has defects, and so have you; do not be looking at these defects, but look at him as you would desire to have him look at you—as a new creature in Christ. Have amongst you this overspreading love which covers these multitudes of defects.

Sometimes we hear of a brother who has served a class as elder for a number of years, and the class drops him from eldership for a period of a few months, subsequently again electing him to the position of elder; and he, believing that they have done him an injustice by setting him aside for a season, refuses to serve. Thus is his love for the Lord and for the brethren put to the test. His conduct shows that he is not standing the test as he should. The opportunity for service should be accepted and used as unto the Lord. The Apostle Paul shows us the proper attitude, saying, "And I will very gladly spend and be spent for you, though the more abundantly I love you the less I am loved." (2 Corinthians 12:15) By so doing we manifest a love for God and for Christ Jesus and an unselfish desire to serve the brethren, and thereby we prove our love for them also. Growing in this love we shall ultimately be united in the bond of perfection. As thus we develop the precious fruit of the spirit, the peace of God will keep our minds and hearts through Christ Jesus.

LOVE FOR OUR ENEMIES

The Lord Jesus commanded that we should love our enemies. (Matthew 5:44, 46; Luke 6:27-32) If every one loved his enemies, soon there would be no enemies. During the Millennial reign of Christ many enemies will be transformed by being gradually raised up to perfection of character, where love will take the place of hatred. Those who remain perverse will be destroyed utterly. The Lord commands that the Christian shall now develop in his heart this feeling of love toward his enemies.

In what way shall we love our enemies? With a love of fellowship, a sympathetic love? We answer, No; we have no sympathy with those who do not love God, and who are pursuing a wrongful course. How, then, shall we love them? We answer, With a pity-love. We are to have sympathy for them. "God commendeth his love toward us in that when we were yet sinners Christ died for us." He pitied mankind in their fallen condition. So we must have in our hearts a keen desire to do good even to our enemies, if the opportunity presents itself. And even though they persecute us and say all manner of evil against us falsely for Christ's sake, and defame the good name of the Lord Jesus and of the brethren, yet we should remember that in blindness and ignorance they do it. Pity them for it, and leave their judgment to the Lord.

THE REWARD OF THE FAITHFUL

As we journey along in the narrow way, walking by faith, hoping for the glory of God, let us keep in mind the words of the Apostle Paul: "And now abideth faith, hope, love, these three; but the greatest of these is love." And having this in mind let us progress unto the point of perfection in Christ Jesus. Thus doing we have the blessed assurance of the reward which God has in store for those that love him. The tests are now severe. We should expect it to be thus. These tests will grow in severity; but if we keep in mind the great reward which God has offered us, they will seem as nothing. As St. Paul puts it, These are but light afflictions and endure only for a moment, and are working out for us a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him!" How wonderful must be the glories of the kingdom of our God! How transcendently beautiful the things that he has in reservation for those who prove their loyalty even unto death, and who come off "more than conquerors" through the merit of him that bought us with his precious blood! To such the Lord says through the Apostle. "Blessed is the man that endureth temptation [tests], for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him!"—James 1:12; 2:5.

THE SON ALONE SETS FREE

"If the Son, therefore, shall make you free, ye shall be free indeed."—John 8:36.

Jesus was here addressing Jews. They had the impression that they were free; but Jesus told them to the contrary, that they were still slaves, still in bondage. The Apostle Paul states that the entire race of Adam are slaves, sold under sin, sold into bondage. He explains that father Adam was the original transgressor, and that the sentence passing on him became a disability upon all his race, upon all human rights. "For by one man's disobedience many were made sinners." (Romans 5:19) If any of Adam's children had been able to live above sin, and could have said, "Lord, even though Adam gave me an imperfect organism, yet I have kept thy law," we understand that such an individual would have been granted life everlasting. But no human being could do this. "There is none righteous, no, not one." (Romans 3:10) God's requirement is that his law shall be kept fully. Although a member of the fallen race might keep the law in his mind, he could not keep it in his flesh.

The Son has not as yet fully set any free. There is neither a free man nor a free woman in the world, in the full sense of that term. Even God's children realize that they have imperfections in the flesh; but they hope for the time when they shall be fully released from them. The Bible tells us that this time will come at the moment of our perfection in the resurrection, when we shall be made like our Lord and have perfect bodies. The most that we can have at the present time is freedom of mind. Mankind has been in bondage to sin, shackled by the fallen nature inherited from their forefather, Adam.

For nearly two thousand years God had a special arrangement with the one nation of Israel. He proposed that this disability, which was resting upon the whole world, should be removed from Israel, and that he would not treat them the same as the rest of the world, but that they might be freed from condemnation and come back into his family, upon certain conditions stipulated. They thought this was a favorable offer, and that they would get a great blessing from it. The Lord had in mind that he would teach them a very important lesson, and that he would teach the angels and all of us the same great lesson; namely, that they who go into sin cannot get free except in the way God has provided—and this way is through the sacrifice of Christ.

DISABILITY TYPICALLY REMOVED

So God made this covenant with the Jews, and agreed with them that if they would thenceforth walk in his ways and keep his statutes he would be gracious to them and bless them, and they should be his people. He made this provision for them in a typical way through typical sacrifices. But we see that this provision for sins was not one which really canceled the sins. The typical cancelation of original sin for the Jews was merely for a year in advance. It did not remove the disability entirely but merely relieved the nation therefrom for another year. They were unable through the year to keep the law, and the Lord's arrangement each year was in order that they might have another year of trial. Their sins were typically canceled afresh.

If any one should keep the law, then the blessing of life would go to him. If he failed to keep the law, then he would fail to gain the blessing promised on that condition. Year by year the Israelites tried to prove themselves worthy of eternal life. But the sin was deeper than the surface. It was not merely a weakness of intention, but of character. They could not keep the Law; and God wished them to know it, and wished us to know it. They nevertheless had a great blessing in the law, so that, when Christ came, they were the most advanced nation in the world, head and shoulders above all others. Having the only true religion, they had the blessings which go with true religion, as far as they had faithfully conformed their lives to it.

When Jesus came to the Jews, he accomplished a great work, which the Father had given him to do. The Father had promised to bless the world, and he sent his Son that he might accomplish this work of blessing through sacrifice. The death of Christ was the basis of all the real setting free of the Jews and of all mankind from the death sentence that was

upon them. It was the basis of setting the Jew free not only from the Adamic penalty, but from the Sinaitic law additionally. As a part of the Adamic family, the curse of death was upon the Jew. The curse was not removed by Moses (for Moses was not able to remove it), or by anything that anybody had done prior to the coming of Jesus.

THE CURSE OF THE LAW

But the work of Jesus was so broad as to clear everything against any and all. Ordinarily, it would have been sufficient that Jesus should die in any manner; for the penalty upon Adam was merely that he should die. Therefore Jesus, to become the Redeemer of man, would have needed only to die.

But the Jew had a special curse, or penalty, in the law, to be visited upon extreme cases of criminality. It read: "Cursed is every one that hangeth on a tree." (Galatians 3:13) So in order to redeem every Jew, it was necessary that Christ should suffer the extreme penalty that would come upon any Jew. This is the reason, the Apostle assures us, that Christ must be made a curse by hanging on a tree. He was not made a curse for the Gentiles, but for the Jews only.

PURCHASE PRICE FOR WORLD NOT YET PAID

However, the death of Christ was the one great settlement-price necessary for the sins of the whole world. But when Jesus died, the Just for the unjust, it did not bring us to God. It was only after he rose and ascended into the presence of God—entering the Most Holy, even heaven itself—and appeared in God's presence on behalf of those who would be of the church class, that the sins of these could be covered. The world has not yet been brought to God. Christ's merit has not yet been applied for them. The time for bringing the world back to God will be the next age—now, thank God, almost here!

God's provision is that for a thousand years Christ will reign to bring the world into harmony with Jehovah. Some will need great chastisement, many stripes. It will be the work of that thousand years to instruct, to correct and to bring back to God as many as shall be willing to return. Their wills must come into harmony. But the matter will be left to their own decision. Many may then desire to be in harmony with God who do not now have this desire. One very important feature of Jesus' work during the Millennium will be to make known the marvelous riches of God's grace, that all may know Jehovah God, from the least of them to the greatest. They will have an opportunity to come back into that condition of mind and body which was originally possessed by the perfect man, plus all the experience gained during the six thousand years' reign of Sin.

ONLY THE LOYAL WILL BE RECEIVED

The work of Christ will not be accomplished for the world when they are awakened from death; that will be only a preliminary step. It will be necessary for them to be instructed, to be chastised for sinful character and to be blessed for any well-doing, etc., and thus brought back to God. But the race will not become wholly free until the end of the thousand years, because each degree of alienation is so much of bondage that came upon them through Adam's fall—they are weak mentally, morally and physically. Mankind needs to be lifted out of all this degradation. Separation from God, alienation of mind, through disobedience, brought about the original bondage. And so we read that at the end of the Millennial age Christ will present to the Father all who are worthy.

But the Scriptures assure us that any who fail to come back into harmony during the Millennium will not be delivered over to the Father, but will be destroyed during the Millennial reign. The Father does not desire any such. At the close of the Millennium, the Father will give all of the perfected ones a final test. He will say, "I condemned these once to death. I will receive back into harmony with myself only those who love righteousness and hate iniquity—none others. Those who again yield to sin will be cut off in the second death."

The Apostle tells us, in Romans 8:21, that "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." This has reference to the human creation. It shall be delivered from death and from slavery to sin during the thousand years, by the great Emancipator who has already begun the work of purchasing the race, and who will complete the work in the near future, and will thus have a full right to deliver his purchased possession.

This is the glorious liberty wherewith all who accept God's terms shall be made free. This is the freedom wherewith the Son shall make them free. But we should apply our text especially to the church, for it was to this class that the Lord addressed these words. "If the Son, therefore, shall make you free, ye shall be free indeed." However, the only ones of any class who will be made free will be those who accept the terms of salvation.

JEWS FREED IN A DOUBLE SENSE

The Jews will be made free in a double sense; first, free from the condemnation of the law—upon certain conditions. They must become dead to the old law, must recognize that they could never gain life under it. If they will not become dead to the law, any such cannot gain eternal life. They can have eternal life in no other way than by accepting Christ's sacrificial work on their behalf. Some Jews accepted Christ at the beginning of this age and some have accepted him since. These realized that the law could not make them free, could not make them acceptable to God. And so they gave up hope of attaining anything through the law, and laid hold on Christ, asking what they must do to have everlasting life. Jesus told them that they must die to their own will—not only die to the law—and must take up their cross and follow him and thereby copy the pattern he set them in his own course. As many as did this became free. So far as their minds were concerned, they became new creatures. They had this freedom of mind in an earthen vessel, however, and they could not do in the human body all that they wished to do.

But the Lord said that it was a part of the test upon them that they fight a good fight against the sins of the mortal body. If they were faithful in fighting a good fight against the flesh, he would give them proportionate honors on the spirit plane. This is the requirement of all his disciples. And he promises that all those who shall overcome shall become associates with him in his kingdom for the uplifting and blessing of the world and shall be his peculiar treasure forevermore. All these were under bondage to sin; all were under the death sentence —both Jew and Gentile. All these needed to be set free from sin and death, and the Jew also from the Sinaitic law. It is the Son who sets these free!

GENTILES FREED, BUT NOT FROM THE LAW

How did the Gentile need to be set free? They did not need to die to the Mosaic law, because they never were alive to the law, never having been placed under it. But they did need to accept by faith the fact that Christ had died for their sins, and they needed to die to sin, and to give up the earthly nature. To come under the present call, they needed also to present their bodies living sacrifices, and to take up their cross and follow Jesus.

All true disciples who heed the Word of the great Master, and continue to be his faithful pupils, are set free, not only from superstition and ignorance, but also from the service of sin. They come to have a correct appreciation of their own natural infirmities and blemishes. They come into harmony with the divine mind, and love the truth. Hence their freedom is a great blessing instead of an injury. It brings humility instead of pride and boastfulness; patience and self-control instead of anger and strife; generosity, benevolence and love instead of spitefulness and selfishness; joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free, and he whom the Son makes free is free indeed!

TO THE WORK

We have received letters of inquiry from many sections of the field regarding the general condition of the work and the outlook for the future. The friends everywhere are naturally very much interested in knowing how the work has been progressing since Brother Russell's passing beyond. The SOCIETY is glad to advise that since January 1 every month has shown an increase over the corresponding month of the year 1916 and that the eight months—November to June, inclusive—show a large increase in all of the branches of work over the same eight months of the previous year. This seems to us very strong evidence that the blessing of the Lord has been resting upon the work centered here at Brooklyn. The inquiries from those becoming interested are also on the increase, showing that there is a great desire on the part of many to understand the conditions as they exist in the world today. The work at the Bethel and Tabernacle is in good order, and the laborers are very desirous of cooperating to the extent of their ability. The SOCIETY believes that the outlook for the future is very encouraging and trusts, by the Lord's grace, to see a great deal accomplished during the coming six months. It urges upon the friends everywhere to put forth every effort to "work while it is called day." Now is the opportune time for presenting to our inquiring neighbors and friends and acquaintances that which will satisfy them as nothing else could do—viz., the truth. Whether it be by tracts or STUDIES IN THE SCRIPTURES—the latter, if possible—or the

SCENARIOS, let each be diligent to the full extent of his or her ability. The SOCIETY especially recommends the presenting of the seventh volume to your neighbors—not to the ministers, because this would only arouse them to more bitter opposition—but to those who might have ears to hear. In presenting the seventh volume it is urged that the other six be mentioned also that, if possible, the whole seven may be secured. The SOCIETY will be glad to hear from friends everywhere as to their opportunities. "Go ye also into the vineyard"; "He that reapeth receiveth wages and gathereth fruit unto life eternal."

SOME TIMELY HINTS

It is urged that those having business with the Pilgrim Department, respecting meetings, conventions and funerals, should address the SOCIETY in care of the Pilgrim Dept., otherwise there is likely to be a delay.

The sending out of the seventh volume has raised the number of letters received during the last three weeks to 30,000. This has taxed the office force to the utmost. The SOCIETY would like to make individual acknowledgment of the thousands referring to this volume, but finds this impossible. We trust the dear friends will accept this as an acknowledgment of their letters and of the SOCIETY'S expression of their appreciation and love. Several hundred volumes have come back to us due to damaged labels en route. If you have not received a copy this may be the cause. All orders will receive prompt attention.

THE GOODNESS AND SEVERITY OF GOD

SEPTEMBER 30.—Daniel 9:3-19.

DIVINE JUSTICE MANIFESTED—THEN DIVINE LOVE—THE GOSPEL AGE A PARENTHESIS IN THE DIVINE PLAN—THE BLESSINGS COMING UPON MANKIND DURING THE INCOMING AGE—LOVE TRIUMPHANT OVER JUSTICE—GOD'S SEVERITY ILLUSTRATED IN HIS DEALINGS WITH ISRAEL—WHY THE LAND OF PALESTINE LAY DESOLATE FOR SEVENTY YEARS—DANIEL'S PRAYER FOR DIVINE MERCY UPON HIS PEOPLE—KEY TO TIME PROPHECIES.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psalm 103:8

God's severity consists in his insistence upon absolute righteousness—his refusal to approve sin in any degree or sense. The very first statement of the divine law is that death, destruction, must be the wage, or penalty, for transgression against his righteous regulations. For six thousand years the Lord has maintained his original position—has refused to sanction sin or to permit sinners to live. At first such an unchangeable attitude seems severe, especially when we consider that all mankind were born in sin and shapen in iniquity, infested with weakness and surrounded by evil influences. It seems severe on God's part to insist upon perfection when all our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in deed, word and thought. Indeed, the Scriptures confirm our experience; for the Apostle reminds us that "there is none righteous, no, not one."—Romans 3:10.

While the goodness of God is not seen in his severity, yet they stand side by side, although wholly separate. God's goodness—his generosity, his mercy, his kindness, his love—is not manifested in the sentence pronounced upon father Adam in Eden, nor in the execution of its penalties upon humanity, but in the great gift of his love—our Lord Jesus Christ and the redemption provided in him—a redemption coextensive with the fall of man and the condemnation incurred by our first parents. The Apostle expresses the thought pointedly in the words: "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him." (1 John 4:9) God's love was not previously manifested. For more than four thousand years only the severity, the justice, of the divine character was seen, although to Abraham and subsequently through the prophets of Israel a hint was given that God had kindly sentiments toward the fallen race, which in due time would bring blessings to all the families of the earth.

THE GOSPEL AGE A PARENTHESIS

The period between our Lord's first and second advents is in some respects a parenthesis in the divine plan, during which the church is especially dealt with. The redemption of the world and its reconciliation with God, based upon divine goodness expressed in the death of the Redeemer, wait for further expression to the world until the end of the Gospel age and the opening of the Millennial age—"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen by mankind more distinctly than ever before.

Indeed, it may be said that as yet the world has seen nothing of the goodness of God. It has seen merely his severity, his justice, executed against the entire human family for the last six thousand years. But a comparatively small proportion of mankind has even heard of the grace of God in Christ, the only "name under heaven given among men, whereby we must be saved." (Acts 4:12) And even those who have heard to some extent have been measurably deceived by the great adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of our Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world will be those of peace, righteous government, helpful influences, restraint of evil, knowledge of the Lord, and understanding of his gracious arrangements and purposes. All these blessings will be most convincing proofs of God's sympathy with mankind and of his mercy in Christ. The adversary who now deceives mankind will then be bound, that he should deceive the nations no more until the thousand years are finished. The Word of God, which in general is now a sealed book to the world, will then be opened; and as a result the knowledge of the Lord shall cover the whole earth as the waters cover the sea.

Nevertheless, we are not to understand that this triumph of God's mercy and goodness then displayed will in any wise imply a change in his character or in his attitude towards sin. God never changes. (Malachi 3:6) Our Lord Jesus is "the same yesterday, today and forever." (Hebrews 13:8) When we come to understand the matter thoroughly, this unchangeableness on God's part is a guarantee that the blessings to be bestowed under his arrangements will be everlasting, unending.

Throughout the Millennial age the goodness and the severity of God will be displayed side by side to every creature. All must learn the lesson that God is kind, just, generous and full of blessing to all who are in harmony with him and with the principles of righteousness, but that he is and always will be like a consuming fire to all who are not in accord with his righteous arrangements for all his creatures.

QUARTERLY REVIEW

In the studies of the past quarter we have an exhibition of the severity of God's dealings with his covenant people when, notwithstanding his repeated expostulations, warnings and chastisements they wilfully pursued a course in violation of their national vows. Unlike any other nation in the world, Israel was brought into special relationship with God. He chose them to be his people, and favored them above all other nations by giving them his law, by raising up for them judges and prophets, and by especially guarding and directing them in so far as they submitted to his will, as well as by warning, counseling and chastising them when they became disobedient.

On the other hand, Israel as a nation entered into a solemn covenant with the Lord, saying, "All that the Lord hath spoken we will do." (Exodus 19:1-8) For the faithful keeping of this covenant God promised them all manner of earthly blessings and ample protection from all their national enemies. (Deuteronomy 28:1-14; Leviticus 26:1-13) But corresponding curses were pronounced, to go into effect if the people disregarded their covenant.

It was in fulfilment of this covenant on God's part that the downfall of Judah came to pass. Backsliding Israel, the ten-tribe kingdom, had previously been carried away captive. (2 Kings 17:1-24) Judah had not profited by this example of the Lord's displeasure nor by the warnings of his prophets, but had outrivaled her sister kingdom in corruption. When her cup of iniquity was full, the Lord poured upon her the merited punishment, due alike to king and people; for "neither Zedekiah nor his servants nor the people of the land did hearken unto the words of the Lord which he spake by the Prophet Jeremiah."—Jeremiah 37:2.

DANIEL'S PRAYER FOR HIS PEOPLE

The seventy years which followed the overthrow of Judah are frequently referred to as the seventy years of captivity; but the Scriptures designate them the seventy years of desola-

tion of the land—a desolation which had been predicted by the Prophet Jeremiah. (Jeremiah 25:11, 12) The completeness of the desolation is shown in Jeremiah 39:8-10 and in 2 Chronicles 36:17-21. Although the king of Babylon permitted certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the Lord's purpose that the land of Israel should be desolate for seventy years; and it was so. Later in the same year the governor whom the king of Babylon had appointed was slain, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon.—2 Kings 25:21-26; Jeremiah 41:1-3; 43:5, 6.

The reason why the land must be desolate for exactly seventy years is a very interesting study; and the Scriptures clearly state it to be "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfil three score and ten years." (2 Chronicles 36:21) For a detailed explanation see STUDIES IN THE SCRIPTURES, Vol. 2, Study VI.

The Prophet Daniel was a close student of prophecy. Accordingly as the seventy years drew to a close he understood the matter. During this period he had been shown many visions, as recorded in Chapters 2, 4, 7 and 8 of his prophecy, all of which showed great prosperity and exaltation to heathen or Gentile kingdoms. But his special interest was in his own nation, and he had not been informed concerning Israel's future. Knowing, however, that the period of Judea's desolation was nearly complete, he prayed earnestly for the return of God's favor to his people, and for the fulfilment of the promise made to the fathers—the Abrahamic covenant of blessing to all the families of the earth.

Daniel saw not the scope of the divine plan as we may now behold it. Nevertheless his earnestness and his faith in the promise were pleasing to God, who therefore revealed to him something more concerning the vision related in Daniel 8, an increase or further elaboration of it, in the features which especially pertained to natural Israel. In this former vision a period of 2300 days had been mentioned. Daniel had misunderstood this period to mean a prolonging of the seventy years desolation, and was praying over the matter, as recorded in today's study.

THE KEY TO TIME PROPHECIES

While he was thus praying, the angel Gabriel was sent to explain further the misunderstood vision. This explanation (Daniel 9:20-27) is of great importance for two reasons: (1) it marks the date of our Lord's first advent; (2) it furnishes a key to some other prophecies which have been hidden in like manner—a day for a year. This prophecy was so worded that Daniel and other Jews might, if they chose, think it incredible and in due time forget it; or it might be remembered by those who "waited for the consolation of Israel," and who might infer the time to be symbolic. (Ezekiel 4:6) Certain it was that faithful Israelites knew to expect Messiah. It is even written that all men were in expectation of him (Luke 3:15), although they were not all able to receive him in the way he came.

The marked-off period of Jewish history was declared by Gabriel to be seventy weeks from the going forth of a decree to build Jerusalem—not the temple, but the city. During this period the city would be rebuilt under unfavorable circumstances in troublous times; sin would be finished by the making of a reconciliation for iniquity; and righteousness would be established—not like that justification accomplished year by year with the blood of bulls and goats, but the true and everlasting righteousness, brought about by the sacrifice of Christ. Daniel was also informed that he who would introduce the better sacrifices would thereby cause the typical sacrifices and oblations of the Law Covenant to cease.

During this period Messiah, the long-expected Savior of Israel, would come; and sixty-nine symbolic weeks are given as the measure of the time to his presence. After his coming there would remain one symbolic week, the last, the seventieth of this promised favor. In the midst of this week, it was foretold, he would cause the typical sacrifices to cease, by making "his soul an offering for sin." (Isaiah 53:10-12) These seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. And being so fulfilled in this, the only time-prophecy directly relating to the first advent, it furnishes a key to other prophecies which were also hidden in symbolic numbers—a day for a year—until their due time for solution.

It should be noticed that the sixty-nine symbolic weeks, or four hundred and eighty-three years, reach unto Messiah the Prince, and not to the birth of Jesus in Bethlehem. The Hebrew word Messiah, corresponding to the Greek word Christ, signifies the Anointed, and is a title rather than a name. Our Lord was not the Anointed, the Messiah, the Christ, until after his baptism. He was anointed with the holy Spirit immediately upon coming out of the water. This was when he attained manhood's estate, which under the law was at thirty years of age. Hence the sixty-nine weeks, or four hundred and eighty-three years, ended in the autumn of A. D. 29. Our Lord's ministry covered three and one-half years, ending with his crucifixion in the Spring of A. D. 33—"in the middle of the week." The remainder of the seventieth week extended to the Fall of A. D. 36, the date of the conversion of Cornelius, the first Gentile to receive the Gospel.

OUR LIGHT AFFLICTION

"We are troubled on every side yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus."—2 Corinthians 4:8-10.

In our text the Apostle Paul was evidently describing his own personal experiences, though in a broader sense he meant also those who were his particular companions. In a still broader sense, his words would include all followers of Jesus; for the Master warned us in advance that whoever would live godly should suffer persecution. The Apostle was finding that these very sufferings which Jesus had foretold were his own experiences.—John 16:2, 3; 2 Timothy 3:12.

All of the Lord's followers do not receive persecutions to the same extent. Some have more trouble, some have less. These variations seem to depend in some degree on our natural talents. For those who, like the Lord, are more prominent, the persecution will be greater. They will be the special targets at which the enemy will aim their darts. The Apostle expresses this thought in his Epistle to the Hebrews. There were some who suffered persecution in a more public way, and others who shared sympathetically with them, and who suffered also as their companions.—Hebrews 10:33, 34.

Some may be troubled who are not the open targets of the enemy. Some may be persecuted and cast out who are not in the forefront of the battle. They might have avoided this suffering by disassociating themselves from those who are prominent in the service, and who are the special objects of attack and calumny. Thus they might have escaped the ignominy and contempt which they have received through espousing the Lord's truth and his cause. In all these experiences mentioned by the Apostle the difference is seen between those who are the Lord's faithful followers and those who are not, between those who endure joyfully and those who count their sufferings grievous and undesirable.

For others not Christians to be thus troubled would mean great distress; for these have no hope beyond this present life. But for Christians to be troubled does not mean that they experience it to the extent of despair, or of being unreconciled; for they take their troubles to the Lord in prayer. Jesus is the great Yoke-fellow of each of his followers, and he bears the weight of the burden. He has said to them: "Take my yoke upon you, and learn of me; . . . . for my yoke is easy and my burden is light." (Matthew 11:29, 30) And those who have thus come under the yoke of discipleship have proven the verity of the Master's words, and can sing with the spirit:

"His yoke is easy, his burden is light;
I've found it so, I've found it so;
He leadeth me by day and by night,
Where living waters flow!"

As in the case of the Apostle, we may be in great perplexity at times; for in some of our experiences the adverse conditions are severe. But the Apostle never got into that mental condition where he was hopeless. The Lord is the captain of our salvation; thus reasoned St. Paul. And the Lord had promised that the afflictions should work out for him far greater glory. So he concluded that if these things were to work out the greater glory, then he would rejoice, instead of despairing.

In our text St. Paul says, that, though sometimes cast down, he was not destroyed. He mentions in one of his Epistles (Romans 9:2) that he had great heaviness and continual sor-

row in his heart for his kinsmen according to the flesh, the Jewish nation, because of their unfaithfulness to their covenant with God. He also tells us, in this same Epistle from which our text is taken, that out of much affliction and anguish of heart he wrote unto the church at Corinth, with many tears, because of his love for them, and because one of their number had by his wrong course caused grief to the Apostle. But when he thus sorrowed, it seemed to be because of his interest in and care for others, and not because of his own troubles. His was a brave, courageous heart, fully anchored in God.

"WHY HAST THOU FORSAKEN ME?"

The child of God may be persecuted, but he will not be forsaken, even though the outward experiences may seem for the time to indicate that he is forsaken. It might be asked, If Jesus was the Son of God, why would the Father permit his being beaten, his having enemies spit in his face, buffet and persecute him? We reply, The Master knew that there was a reason for all this, else the Father would have hindered it; and he submitted fully to his every experience. The Father's love for him, which he could not doubt, upheld him in all his trials and sore afflictions. In the Garden of Gethsemane the Master suffered very great sorrow and anguish of soul; but as soon as he had received from the Father the assurance of his continued favor, he was no more distressed. On the cross he was indeed forsaken for a very brief period, when he cried: "My God! My God! why hast thou forsaken me?" But this was a necessary experience of our Lord. It is not necessary for us, although some might have a similar feeling as death approaches.

Jesus was the perfect One, and experienced to the full the penalty of father Adam's sin. As God withdrew himself entirely from Adam the sinner, so it was necessary that this One should experience the complete cutting off from the Father, that he should be utterly forsaken by God, for a moment. And we see that this was just at the last moment of his life. Apparently it broke the Master's heart. He had not, perhaps, known that he would be utterly forsaken. To One who had been in such close and perfect fellowship with the Father, and was so dependent upon him, this was a most bitter experience, as his dying cry of anguish testified. We sometimes speak of heart-breaking experiences, yet we use this expression in a metaphorical sense. But in the case of Jesus, it seemed to be an actual breaking of the heart. When the soldier's spear was thrust into his side, water and blood came forth, thus indicating that the heart was literally ruptured.

SUFFERING WITH CHRIST A CAUSE FOR REJOICING

In many respects the Apostle's sufferings were along the same lines as those of our Lord. But like the Master he was of good courage. Summing up his experiences he says: "Always bearing about in the body the dying of the Lord Jesus." The dying of Jesus was manifested in the Apostle's sufferings. Our Lord adopts the bodies of his disciples as part of his own; their flesh is counted as his flesh. Thus the sufferings of Jesus in the flesh have been going on for more than eighteen hundred years since he died. The thought that any of our experiences would be counted in as a part of the sufferings of the Master should enable us to rejoice in such tribulation, knowing that these sufferings will unitedly "work out for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17, 18.

If we joyfully endure afflictions for the sake of the Lord and his truth, if we gladly suffer shame, ignominy, persecution and trial, we shall thus have experiences most like our beloved Head and Exemplar; and we may be sure that in proportion to our patience, faithfulness and joy in these experiences will be our future reward when our place in the kingdom shall be assigned to us. "As star differeth from star in glory, so also is the resurrection of the dead."—1 Corinthians 15:41, 42.

When it is remembered that our severe troubles and sufferings, our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future if we are faithful—when it is remembered also that in proportion to our trials and difficulties we are granted more grace, according to the exceeding riches of our Lord's loving favor—then we can see that we, the Father's precious jewels, now being cut, ground and polished preparatory to mounting in his great diadem of glory, are truly highly favored above all men. Thus we may well take joyfully the spoiling of our goods—worldly reputation, etc.—knowing the glorious outcome when our God shall have fully made up his jewels, his loved and his own.

Let us note the fact that it is only the strong, the seasoned and developed ones, who are able to bear the severest testings, the sharpest blows. It is a mark of special favor if our faithfulness shall bring us trials, buffetings and adverse experiences. Remember that "rarest gems bear hardest grindings," and let this comfort and inspire us in every difficulty and trial. When the grinding and polishing process is over, the gem will shine the more resplendent because of the painful experiences endured in loving, patient submission and trust.

THE AURORA CONVENTION

This has been the best one yet, was the expression of many who attended the convention at Aurora, Ill., August 8 to 12. Surely, it was good to be there, for the spirit of the Lord was manifest every day and at each session! There seemed to be a spirit of sacred seriousness and devotion more deep than at any previous convention, so far as we know. We presume that this, to a large extent, was due to the fact that we are drawing close to the end of our journey, causing everyone to watch and pray; and also to a feeling of deep thankfulness, as foretold by our Lord: "When ye see these things, lift up your heads and look up, for your redemption draweth nigh." Surely, with such a hope as that held before the church, everyone whose eyes have been anointed with the eyesalve of truth can rejoice greatly. The discourses were all helpful and encouraging, and the benediction of the Lord seemed to rest upon the speakers as they gave forth words of cheer, encouragement and admonition. The program was carried out with but very little change, as follows:

Wednesday, the opening day, was designated "Fellowship Day," and the forenoon was devoted to an address of welcome and a response by the chairman, followed with praise and testimony. In the afternoon there were discourses by Brother Bohnet, Brother Reimer and Brother Zink—all in harmony with the topic of the day. The topic for Thursday was "Our Sacrifices." In the morning, after the usual opening services, there were discourses by Brother Saphore and Brother Crist. It being impossible for Brother Martin to be present, Brother Hazlett filled the vacancy. The afternoon was devoted to discourses by Brother Barber and Brother Burgess. Friday was known as "Victory Day," and in the morning there were discourses by Brother Batterson and Brother Hooper; in the afternoon by Brother Baeuerlein, Brother Robie and Brother Bowin. Saturday was "Harvesters' Day." Following the opening service was a praise and testimony meeting for the colporteurs and pastoral workers. It was refreshing to hear the many testimonies indicating the Lord's blessing and guidance. This was followed by a discourse on baptism by Brother Van Amburgh, after which about seventy symbolized their consecration by water immersion. The afternoon was devoted to discourses by Brother Hudgings, Brother Rutherford and Brother Woodworth. Sunday was known as "Kingdom Day." There were discourses in the morning by Brother Toole and Brother Graham and in the afternoon, for the public, by Brother Rutherford. It was estimated that about twenty-five hundred were present. At 6 in the evening was the love feast for the brethren, at which thirteen or fourteen hundred were present.

The zeal and earnestness evidenced on the part of the friends as they began to see their opportunities for heralding the coming of the kingdom by the distribution of the seventh volume was indicated by the disposal of nearly 1,000 in less than half an hour. Each seemed desirous of being found on the "firing line."

Not least among the pleasures of the convention were the beautiful grounds at Fox River Park, which is about three miles outside of the city of Aurora. The location was ideal, quiet, retired, the auditorium good and the surroundings very suitable for convention purposes. The weather was delightful. The service and love of the Aurora friends were evidenced on every hand by their care in selecting places of entertainment for the visiting brethren. The attendance was larger than anticipated, starting with about 1,000 and closing with about 2,000. May the blessing of the Lord rest richly upon the dear Aurora friends and those who cooperated with them in making the convention so pleasant along temporal lines!

LETTERS OF INTEREST

HELPED BY CRITICISM

DEAR BRETHREN:—

How I have awaited this opportunity to thank you for your service in passing upon my answers to V. D. M. Questions! I not only received a rich blessing in trying to answer the questions, but what a wonderful help your criticism has been! For instance, question No. 12, "What will be the fate of the finally incorrigible?" I answered, "Second death." The criticism on the answer was, "Indefinite." At first I wondered how that could be. But since, some one has given me one of Haldeman's pamphlets criticizing Pastor Russell. He says, "After the first death there is a resurrection both of the just and unjust. After the second death there is no resurrection. As the soul survives, but has no resurrection body, then those who take part in the second death continue to exist as disembodied souls." I surely see why question No. 12 needs a definite answer, for none but Bible Students know that death means complete destruction of being, which is everlasting in the case of the second death. "Christ dieth no more." I see, too, how answer to No. 4 was indefinite. In question 2 I failed to refer to STUDIES, the wonderful books that helped me out of gross darkness into marvelous light. I assure you that I shall study to give more clear-cut answers to all who ask for a reason for our glorious hope.

I was a Baptist Sunday School teacher once. I know well what they believed and taught. I have to laugh at Dr. Haldeman; he is so hopelessly mixed up trying to discover some way out of the ridiculous plight his doctrine places him in, since Pastor Russell has turned the light on. Again thanking you, I am,

Yours in his service, MRS. JAMES WRIGHT.—*Ohio.*

NEVER READ ANYTHING SO GOOD

DEAR BIBLE HOUSE BRETHREN:—

I won't bother you but for just a moment. I can't keep from saying a few words of appreciation. But let me thank you for sending the seventh volume. It is grand! I have read since receiving it Revelation and I have never had anything do me so much good. I wish I could help you. But you have my prayers. I have vowed to put forth greater zeal, and to strive harder for the mark. My love is too great to put in words for all of God's gifts. So I will close, hoping soon to see you all.

Through the merit of the dear Lord.

WM. BIGGERSTOFF.—*Kan.*

GRATITUDE FOR PASSING A SUCCESSFUL EXAMINATION

DEAR BRETHREN IN CHRIST:—

I have received your report on my answers to V. D. M. Questions. I cannot find words to express my joy to you when I noted I had received the required 85% or more. I thought the best I could do was to lift my heart in humble gratitude to God and to our Lord Jesus Christ, who is the Great Examiner of the V. D. M.'s I will very carefully search up the citations omitted and study the incomplete questions. Thanking you for your service and praying God's blessings on all your labors,

I am yours in the Anointed, J. J. LYNCH.

READ THE VOLUME IN SIX DAYS

DEAR BRETHREN:—

The volume reached me O. K. It was a most joyful surprise. I was only six days reading it through, and today, the seventh day, I began canvassing for it; have taken some orders.

It would be impossible to measure the worth of the seventh volume in dollars and cents; however if I were so fixed financially, I would take more pleasure in remitting $60 than 60c, which you will find inclosed in stamps.

Your brother in the service of the King of kings.

THOS. HOLDEN.—*Mich.*

THINKS IT A WONDERFUL BOOK

DEAR BRETHREN:—

I received the seventh volume a week or ten days ago, and it is a wonderful book, full of light as to how we should walk during the remainder of our pilgrimage. I cannot thank the Lord enough for this timely help. Find herewith sixty cents in payment for the book. I am hoping that the work will be issued in pocket size, as I have the other six volumes so, but if not I am going to send for ten or a dozen copies soon as I am able.

Yours in the Lord, D. D. DOWNING.—*Kansas City, Mo.*

7TH VOLUME THE TOPIC OF CONVERSATION

DEAR BRETHREN:—

Herewith enclosed please find Post Office Money Order, covering cost of the seventh volume, "The Finished Mystery." It was the sweetest surprise of my life. "The Seventh volume" is now the topic of the day among the friends here.

You evidently anticipated our anxiety to get this volume, and I want to thank you very kindly for your consideration in sending this wonderful book to me in the manner you did.

With much Christian love to you, dear brethren, I remain,

Your fellow servant, G. G. NYBECK.—*Minn.*

7TH VOLUME CAME AS SWEET SURPRISE

DEARLY BELOVED BRETHREN IN CHRIST:—

Not before, but just when we needed it, came the seventh volume. Praise ye the Lord! God bless the memory of "that servant!" How sweet to know that he has held high the banner of the Lord, faithful even unto death; and won an immortal crown of glory, and to be forever with the Lord, whom he loved and served so well! Find enclosed price of the volume. Thank you for sending it right along. Although I had been thinking incessantly of it the past few weeks, it came as a sweet surprise. I was sewing when it was laid in my lap, but when I looked in the end cover, I said with great joy: "Thank the Lord, for the FINISHED MYSTERY"! And now, dear ones in him, it remains for us to make our calling and election sure. He has provided the whole armor, in the use of which we may conquer by his grace. So let us strive to keep the weeds out of the garden of our heart, that the flowers of love may have room to enlarge. I am your isolated sister in that blessed hope,

MRS. K. M. REED.—*Md.*

DANIEL IN THE LIONS' DEN

[The first fifteen paragraphs of this article were reprinted from article entitled "Daniel in the Den of Lions," published in issue of July 15, 1899. The remainder was reprinted from article entitled "Greater Is He That Is on Our Part." published in issue of October 1, 1905. Please see the articles named.]

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THE FINAL CONFLICT

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:11, 12.

Darkness hates the light. "Ye are the light of the world," said the great Master concerning his people. The church is near the end of its earthly pilgrimage and the hour of the final conflict is at hand. To be forewarned is to be forearmed. The words of St. John now seem appropriate: "Look to yourselves, that we lose not those things which we have wrought, but that we receive the full reward."—2 John 8.

For more than six thousand years a great battle has been waged between good and evil—light and darkness. The fight has involved the entire human family. God in his wisdom has permitted the forces of evil to prevail for a time, but the time is near at hand when the tide of battle shall turn. The conflict has resulted in great carnage, thousands of millions having succumbed to the agencies of darkness. It has been attended with untold sorrow. The fight had its beginning when our first parents were driven from Eden. It will end only at the end of the Millennial age.

When Jesus was on earth he fought the same good fight of faith, and for a time it seemed that the enemy had vanquished him, but shortly he proved that he had triumphed over death and the grave. His victory was complete—his reward the highest of all. Through him God brought life and immortality to light, and has made known his purposes to all who have imbibed his spirit and sought to follow in his footsteps.

Since Pentecost God has been selecting the church, the

members of which are called to follow in the footsteps of the great Master, fighting as he fought, and they must gain the victory before receiving the "crown of life."

THE GREAT ARMIES

There are two great armies engaged in this conflict. On the side of evil is the army of darkness, marshaled by Satan, the prince of darkness. On the other side is the army of light with Jesus Christ as its Field-Marshal, leading his host on to certain victory.

Every man and woman on earth is doing service this day for one or the other of these armies. There is no middle ground; as St. Paul clearly puts it, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death or of obedience unto righteousness?"—Romans 6:16.

The Lord's army on earth is composed of those who have turned away from the world of sin and darkness and are following the Master whithersoever he goeth because of their full consecration and love for him. All such manifest the spirit of Christ; all others are in the army of Satan. Who is on the Lord's side? On which side are you?

The church this side of the veil is the church militant, meaning the church at war. It is both an individual and a collective warfare. Each one must fight the good fight of faith and be victorious before he can attain to the position of joint-heirship with the Lord, and each one having the Master's spirit will fight together with all the other members of the body to maintain the spirit of unity in the body. All such must fight under the leadership of their Captain. The same admonition St. Paul gave to Timothy applies to each member of the body: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." "Fight the good fight of faith; lay hold on eternal life, whereunto thou wast called, and hast professed a good profession before many witnesses." (1 Timothy 1:18; 6:12) Again St. Paul said, "Only let the lives you live be worthy of the Gospel, that we may know who are standing fast in one spirit and one mind, fighting shoulder to shoulder for the faith and good news. Never for a moment quail before your enemies."—Phil. 1:27, 28. Weymouth.

To a soldier who engages in war it is of the greatest importance that he should know who his enemies are, their number and force. A good soldier will study to know what will be the method of attack by the enemy, and seek to strengthen his position of defense that he may repel every assault. In the Christian warfare this is even more vital. Before we can successfully engage in the great and final conflict, the battle that must be decisive with us, it is of the utmost importance that we carefully consider the number, force and strength of the enemy, and his method of attack.

ENEMIES FORESHADOWED

Goliath pictured Satan and his cohorts. None of the host of Israel would attempt to fight him until David came upon the scene. Satan found none willing and able to cope with him until the antitypical David—Christ Jesus—championed the cause of righteousness on behalf of mankind. David represents the entire Christ, Head and body. His experiences foreshadowed the fight in which they must engage.

In out text the Apostle Paul particularly warns the church concerning our enemies. Another translation renders it thus: "For ours is not a conflict with mere flesh and blood, but with spiritual beings in unseen places, despotisms, empires, the forces that control and govern this dark world, the spiritual host of evil [host of evil spirits] arrayed against us in the heavenly warfare." (Weymouth.) Our enemies or adversaries may be divided into four divisions, designated as the flesh, the world, the devil and the evil spirits.

HOW JESUS OVERCAME

That all the members of the new creation must fight these enemies is clearly shown from the fact that our Master was subjected to such trials, and further evidence thereof is the positive statements of the Apostle. It is important that we take heed to the Master's method of meeting these attacks.

After our Lord had been fasting for 40 days and nights and was weak and emaciated, Satan approached him, first suggesting that he change stones into bread for the gratification of his own flesh. Jesus met this attack with the sword of the spirit, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Satan suggested to him that while it was true he was to be the King, it would require a long time for him to convince the people, therefore he should go up on the Temple and jump into the valley, that Jehovah would save him and thus he would demonstrate to the people that he was more than an ordinary creature. In the same manner Jesus met this attack, "Thou shalt not tempt the Lord thy God." Then Satan made a direct attack upon the Master, suggesting that if Jesus would join him, he (Satan) would turn over to him all the kingdoms of earth, only Jesus must recognize and give proper honor to Satan. Yielding to either one of these temptations would have been a violation of his covenant. Jesus met this attack with the words, "Thou shalt worship the Lord thy God and him only shalt thou serve."

PRINCIPLE VERSUS PASSION

God governs the entire universe by fixed principles, and everyone who is governed contrary thereto is governed by passion. This is clearly demonstrated in Jesus' method of defense against the adversary. Many seem not to be able to understand what is meant by "PRINCIPLE." Seemingly they think it is whatever they themselves may consider to be right when guided by their conscience, or by the argument of someone else. "Principle" means, a settled rule of action; the governing law of conduct. This rule of action, or governing law of conduct, is set forth in the Bible, God's Word, and all who are governed by the Word of God are governed by principle. "Passion" means the capacity of being affected by external agencies; to be controlled by outside influence; susceptible to control from external influences. The new creature must avoid passion and be governed always by principle. If we are influenced or swayed in our judgment, or conclusion about anything, by reason of what others may say or do, we are governed to that extent by passion. If we prayerfully and diligently seek to know what is the Lord's will and what his Word says on the matter, and are governed by that, then we are governed by principle.

Attack and temptation, within the meaning of the Scriptures, are one and the same thing. We have no power to turn stones into bread, but have received spiritual powers which may be used for selfish purposes contrary to God's will. For example, making merchandise of the Gospel; preaching for the applause of men or using our spiritual powers for any other selfish purpose. Concerning such, the Apostle Peter says, "Feed the flock of God which is among you, taking oversight thereof, not by constraint but willingly; not for filthy lucre's sake, but of a ready mind."—1 Peter 5:2.

The "spirit of the world" is to follow methods that make outward show of great piety to attract attention. Any attempt on the part of a Christian to attract attention to himself is a manifestation of the spirit of the world, and a violation of principle and out of harmony with God's methods.

All temptations are the effects of the adversary's influence. He employs various methods in order that he may deceive. He makes some believe that they are not receiving the proper consideration, notice, and honor to which they are entitled. This leads into a wrong course.

METHOD OF ATTACK

St. Paul emphasizes the fact that the conflict of the church in the end of the age will be particularly with the evil spirits. These evil spirits have been restrained since the great deluge, and their day of judgment is at hand. We therefore should expect that they would be able to exercise greater power over the human race now than at any time since their restraint. Many Scriptures clearly indicate that the real battle ground of the Christian is in the mind, therefore the attack of the evil spirit will be expected along this line. We learn from one who was long subject to the influence of these demons that their method of attack is as follows: First, by

"*Suggestion*": By this is meant that the demons intrude evil thoughts upon the mind. All Christians realize that they have a conflict in keeping out of the mind thoughts that are improper, and that it is a constant warfare to keep them out. But where one indulges in evil surmising, judging another, he is filling his mind with evil thoughts. Such are yielding to suggestions which, if persisted in, lead to the second stage, which is designated as

"*Abbreviation*": The word abbreviation means to cut short. It here means lack of continuity of thought, or lack of concentration of thought upon the Lord's Word. One who finds himself given over to evil surmising and evil thoughts will find great difficulty in concentration of mind upon the study of the Lord's Word, the "SCRIPTURE STUDIES," or in prayer. Attempting either study or prayer, the one finds his mind suddenly turned away from his subject and turned to or set upon evil things. Thus continuing he loses sight of principle, namely, the great truths of God's Word, and this leads to the third stage, designated as

"*Impression*," which means that one is moved to act from sources other than the Word of God. The word "Impression" means sensible result of influence exerted from without; in other words, to be controlled by passion, not by the Word of

God. For instance, one says, "I am moved to take this course because of what I have heard, or what influence another has brought to bear upon me," at the same time entirely ignoring the Word of the Lord covering the subject. This persisted in leads to the fourth stage, namely

"*Possession*," whereby it is understood that the evil spirits take possession of the mind of the person and control his conduct.

The Apostle tells us, "God resisteth the proud but giveth grace to the humble-minded." From this we would understand that humility of mind and heart would be a special protection provided by the Lord; and that any one manifesting spiritual pride or ambition, the Lord would remove from such one this protection, and the evil spirits would have special power over him. Time and again through the columns of THE WATCH TOWER the Lord's servant to the Laodicean church gave warnings of these enemies. We quote here a few of his sayings:

WHAT WE MAY SHORTLY EXPECT

"The letting loose of these winds, or air powers (evil spirits), would seem to show that God will let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come. This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels shall get loose, they will vent their first anger upon the Lord's people.

"As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life. It may be something in connection with the saints that will constitute the test of these angels. This will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation."

THE TEST IS NOW ON

"Symbolically, the earth represents organized society; the sea represents the disorganized masses (Daniel 7:2; Luke 21:25; Revelation 17:1, 5); and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which is mentioned everywhere in the Scriptures as one of its particular features—'in one hour', 'suddenly, as travail upon a woman,' 'as in the days of Noah,' and 'as it was in the days of Lot.' There is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or in an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then nothing shall hurt, nothing shall destroy; Satan will be bound and all evil influences will be restrained. No; it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future—perhaps to some extent already begun. In what way? 'He that hath ears to hear, let him hear.'"

Another says: "It is evidently God's purpose soon to allow the minds of many of his little ones to become an open battle ground, upon which the fallen angels shall be judged, and the manner in which we meet the tests will prove our worthiness of crowns at the same time that it proves these disobedient spirits unworthy of life on any plane. This is something with which some, but not many, are yet familiar. Truly, we know the Apostle in writing of this evil day says, 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places.' Truly we know the Lord Jesus at the first advent began his ministry with forty days of conflict with the adversary, who all that time sought to sway his mind. Truly we have reason to believe he must have had other terrible battles when he spent all night in prayer, and especially when he was so depressed in the Garden of Gethsemane. But without actual experience it is quite impossible to conceive of the intensity of such struggles as are here indicated. (Eph. 6:12) The base of the brain is seized as in a vise. Interpretations of Scripture, ingenious but misleading beyond description, are projected into the mind as water might be projected through a hose. Visions may be tried, wonderful illuminations of the mind as by a soft but glorious greenish or yellowish haze. Seductive suggestions may be made, based on circumstances of the environment. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the unfortunate into at least temporary insanity so as to destroy his influence and, if possible, his faith in God. Failing in all other attempts, the mind may be flooded with thoughts that are vile beyond description. Then remember the Vow."—SCRIPTURE STUDIES. Vol. VII.

WICKED SPIRITS USE HUMAN AGENTS

The evil ones use human agencies to attack members of the body. We may reasonably expect that all of the Lord's servants who are actively engaged in the closing hours of the harvest will be attacked through human agencies by these evil spirits. Time and again the enemy assaulted the reputation of our dear Brother Russell. He was taken away, however before the evil spirits were permitted to exercise their full power. Now we may expect that all manner of charges and attacks will be made by them through human agencies against the reputation, character and standing of others who are engaged in the harvest work, which will constitute a test to all the brethren, as to whether they will be governed by "passion" [outside influence], or whether they will be governed by the "principle" of God's Word. The more prominent position occupied by one in the harvest work, the more venomous will be the attacks. Let each one examine his own heart carefully and see to it that his own conclusions are based upon right principles, namely, the Word of God, and not upon outside influences. No other course is safe.

As an example of the methods of the evil ones and as a warning to the brethren, we deem it proper to here call attention to the fact that we have just learned that a man living in Enterprise, Alabama, who was once actively engaged in the truth but now seems to be the victim of evil spirits, is organizing and vigorously conducting a definite campaign against the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and its officers, particularly its president. We learn that he is publishing and proposes to send out a pamphlet charging many criminal things against the president of our SOCIETY, all of which are without foundation in truth. A brother in the truth who is firm and steadfast and who recently came in contact with the one who is now fomenting this trouble, writes us concerning him as follows:

"I judge from statements he himself has made to me, he has made the Bible House no end of trouble in the past. He is, by nature, a trouble-maker. He has made it his chief business for eight years to fight the ecclesia of Enterprise. Now he is engaged in circularizing the friends far and near, drawing as many as possible to his notions. He was once in harmony with present truth and very zealous and effective in its ministry, but has become sour because the friends did not endorse some of his unloveliness; and he has allowed this sourness to wreck his Christian character. He has practically abandoned his business and is putting in all of his time carrying on a voluminous, seditionary correspondence. He denounces the 7th volume as a humbug, both in the streets of his town and in his letters. He is shrewd enough to correspond with pilgrims, then to use their letters to his own advantage. When I first came South he wrote me that he felt called of the Lord to write the 7th volume himself (or words to that effect, and calculated to give that impression); but that because of his lack of education and ignorance, he felt that a smarter brother ought to do it, and he therefore welcomed my coming. He would give me the ideas and let me frame them into choice language. I held a service in his neighborhood one Sunday, under his direction, hoping to be able to influence him against the evil of his course; but soon I saw it was no use—that he was determined to influence my course rather than allow me in the slightest to influence him. So I called off all further intercourse, and he regards me as a hopeless child of the devil. He is in very poor health, almost a nervous wreck, and

I think that in this unfortunate condition the evil spirits have obsessed his mind and are in full possession of him. He has avoided fellowship so long, constantly studying and meditating and brooding by himself, that he has become the most self-centered man I ever met. He seems to be unconscious of this and not guilty of deliberate selfishness, but irrationally so. He states in a letter I read last night, that he is organizing a definite rebellion against the I. B. S. A.; that thousands throughout the land are joining his cause, as he can prove by letters in hand, and that he will be the Moses of these poor, oppressed people."

The Lord Jesus laid down the only method of procedure against a brother who has done wrong. (Matt. 18:15-18) Any other course pursued against a brother is out of harmony with the fixed principles of God's Word. We deem it only necessary to call attention to these things that the dear brethren everywhere may be warned against the wily methods of attack by the adversary and his coadjutors against the work of the harvest and those who are engaged in it.

HOW TO REPEL ATTACKS

All the Scriptures bearing upon the point indicate that the conflict will be more severe as we near the end. Referring to this time St. Paul says, "Finally, my brethren, be strong in the Lord and in the power of his might"—Ephesians 6:10.

The clear inference here is that each soldier of the cross must have special strength in order to stand at this time, and to repel the combined attack of Satan and his coadjutors. If we look at it from one standpoint, we would become dismayed and despair of winning, but looking at it from another viewpoint, we know that he who is for us is greater than all who can be against us; and he being for us, none can prevail against us. We are now in the evil day. How then may we have the strength needed? The Apostle tells us of the armor of God provided for us, which will prove invulnerable to all attacks of the adversary. "Wherefore, take unto you the whole armor of God that ye may be able to withstand [resist] in the evil day, and having done all, to stand [remain a victor]." (Ephesians 6:13) The assurance here is that he who has this armor on, keeps it on and learns to use it properly, will be able to stand.

While the Apostle used as an illustration the human warrior, clothed in the proper and complete accoutrements of war, yet he did not mean that the Christian needs this kind of armor. The armor of the Lord is for the new creature because his warfare is not a carnal warfare, but a spiritual warfare.—2 Corinthians 10:4, 5.

WHAT IS THE ARMOR?

God is the maker of this armor through human instrumentalities. The armor consists of his Word, the message of truth, put into proper shape to be used for the benefit of the new creation. Describing this armor in detail, the Apostle says:

"Having your loins girt about with the truth." The girdle is a symbol of servitude, and suggests that no one is safe at this time unless he is a servant of the truth. Those engaged in evil surmising, faultfinding, backbiting, slander, libel or other works of darkness are not servants of the truth. On the contrary, let each one of us see to it that he guards himself against such wiles of the adversary, and that he possesses the zeal peculiar to the house of the Lord and earnestly and zealously follows in the Master's footsteps by serving his cause at this time.

"And having on the breastplate of righteousness." The breastplate was used to cover the vital organs of the body, particularly the heart. A proper condition of heart is vital to the new creature. A righteous heart indicates purity, righteous motives, righteousness of character. "Keep thine heart with all diligence, for out of it are the issues of life." (Prov. 4:23) "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) "The eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of him whose heart is pure."—2 Chronicles 16:9.

"And your feet shod with the preparation of the Gospel of peace." The soldier who engages in warfare must keep well his feet. If they are not shod they become sore, and his attention is directed more to the soreness than to his duties. The new creature has now many rough roads to travel. Therefore the feet members should be clothed with the message of peace and see to it that all anger, malice, hatred and strife, ill will, backbiting, faultfinding, accusations of the brethren, be put aside. None other will be able to stand. "Follow peace with all, and holiness, without which no man shall see the Lord." (Heb. 12:14) Those who hunt trouble now will surely find it; they will find little else. Those who avoid trouble find it necessary to be diligent in keeping themselves in the peace and love of God.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The enemy is constantly firing wicked darts at the soldiers of the cross. These darts are liable to stir up in your mind doubts, fears, skepticism. The shield of faith is the protection. Faith means the intellectual understanding and appreciation of the Word of God—true principles—and a confident reliance upon that Word. Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."

"And take the helmet of salvation." The helmet is fitted over the head and represents the intellectual understanding and appreciation of the divine plan. This knowledge of God's Word, and his methods and his information concerning the methods of the adversary, is absolutely essential in order to protect ourselves against the evil ones of this day. If we had no knowledge of the demons and their methods of attack, we could not be forearmed against them.

"And the sword of the spirit, which is the Word of God." This is both an offensive and a defensive weapon. We must have it and know how to use it. Jesus wielded it successfully to each attack made upon him. He said, "It is written," and such must be our battle cry. We are not to use carnal weapons, nor such weapons as Satan uses. We are to use the truth and let the truth do the cutting.

It is noticed that the Apostle names only six parts of the armor, whereas the armor of the ancient soldier was in seven parts. Seven is also a symbol of perfection. The seventh part, the one not named by the Apostle, was the greaves, and was a metal shield fitting over the front part of the foot to protect it from the darts of the adversary. The feet members of the church are now engaged in the fight. The greaves, therefore, would properly and fittingly represent the Vow. When it was promulgated our attention was called to this Scripture: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah 59:19.

HOW TO PUT ON THE ARMOR

The words of the Apostle assume that the persons addressed have renounced the world and enlisted under the banner of the Lord by making a full surrender of their will to do God's will. Hence he says by illustration:—

(1.) Girdle—Servitude. Be a zealous and faithful servant of the truth. Let there be but one motive for service—love for God and his righteous cause. "By love serve."

(2.) Breastplate—Righteousness. Having on the robe of Christ's righteousness now, study to be approved of God. Learn the great and vital principles of his Word and apply them to daily living; be controlled by these and let them work out in you a righteous character. Keep a pure heart.

(3.) Sandals—Peace. Do not hunt trouble. Live in peace with all so long as God's law is not sacrificed. Accept your part of suffering with joy.

(4.) Shield—Faith. Maintain an abiding faith in God and in his sure Word of promise. Rely upon his Word and not upon the advice or influence of others. Stand, leaning only on the Lord.

(5.) Helmet—Salvation. Strive to increase in heart appreciation of God and the Lord Jesus. Continue in the study of the Word. Feed upon the food provided. Keep always before your mind the strong hope of salvation and the high position to which you have been called.

(6.) Sword—Word of God. Know God's Word, in letter and spirit. Be able to give a reason for the hope you have. Use it deftly in repelling the adversaries. Let your battle cry be, "It is written."

(7.) Vow. Daily put in practise the Vow in letter and spirit. Take the Lord Jesus with you in all things. Be filled with his Spirit.

If you do these things you shall be strong in the Lord and have the power which his supreme strength imparts and shall be a certain victor.

THE FINAL CONFLICT OF THE "EVIL DAY"

This is the evil day; the time when every man's work is being tried in the fiery furnace; these are perilous times of which we have been warned; it is the last battle, the great and final conflict. The enemy is advancing from every quarter. Shall we quail before our adversaries? No, thank God, for he has made ample provision for his people. The whole armor of God is now supplied. It was never so much needed as now. Those who have it on and keep it on will stand. Others will not.

Let us not be discouraged, dear soldiers of the cross; let us arise to the importance of the time and face the perils

of the hour with confidence in our Commander and Lord. The history of ages is looking down upon us. The holy angels of heaven are beholding the final conflict. Jesus and the members of the bride who have passed beyond the veil are watching our course, how we are quitting ourselves. It is the greatest battle of the ages, and the enemy is making his final onslaught. God's little band of soldiers, now clothed with the complete armor of the Lord, are marshalled for the last time upon the battle field. We hear the encouraging words of our Captain, "Be thou faithful unto death, and I will give thee the crown of life!" Soon this army will emerge from the smoke of battle, clothed in wreaths of victory. Soon it will be asked, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Canticles 6:10) Soon the answer from heaven shall ring out, "This is triumphant Zion, whose great Leader has forever put to flight the army of darkness." She is pure, just, holy, good, and now stands in the glorious light of heaven with her glorious Captain. Terrible has been The Christ, and will continue to be, in the conquest of evil. The dawn of his glorious reign is here, the new government is now to be put in operation. Soon all men will have full opportunity to stand in the light of truth and be able by the grace of the Lord to free themselves from all the influences of evil and darkness. Be brave, be valiant soldiers, now!

"Hear the call, O gird your armor on,
Grasp the Spirit's mighty Sword.
Take the helmet of salvation,
Pressing on to battle for the Lord!"

BLESSING GOD AND CURSING MEN

[This article was a reprint of that published in issue of April 1, 1899, which please see.]

PSALMS OF DELIVERANCE

OCTOBER 7.—Psalms 85, 126.

ISRAEL'S DELIVERANCE FROM CAPTIVITY TO LITERAL BABYLON—THE APPROACHING DELIVERANCE FROM MYSTIC BABYLON THE GREAT—CHRIST THE ANTITYPICAL CYRUS—WHY THE CHURCH CAN SING "SONGS IN THE NIGHT" OF EARTHLY SORROW—THE TRUE SOURCE OF THEIR REST OF HEART—THEIR JOY IN THE FULFILMENT OF THE ABRAHAMIC COVENANT—THE LONG-PROMISED BLESSING OF ALL THE FAMILIES OF THE EARTH.

"They that sow in tears shall reap in joy."—Psalm 126:5.

Psalm 85 may properly have several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus, king of Persia, gave permission that all who desired to return to Palestine might do so. About fifty-three thousand availed themselves of this privilege and of his assistance. The Israelites rejoiced in this manifestation of the turning away of divine disfavor and the return to them of divine blessing. The pardon of their transgressions as a nation was evidenced in this privilege of returning to God's favor.

A secondary application of this song of deliverance is just before us. During the past eighteen centuries Israel has been in a far greater captivity to Christendom. She has the promise, nevertheless, of a mightier deliverance. The Cyrus who gave them permission to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to divine favor—to Palestine. In Romans 11:25-29 the Apostle Paul refers to this coming deliverance. The great Deliverer will do more than merely regather Israel. He will do that which is predicted in Psalm 85; for, as the Apostle says, "This is my covenant with them when I shall take away their sins." See also Jeremiah 31:31-34; Hebrews 8:8-11.

Israel's sins have not yet been taken away, even as the world's sins have not been taken away. The great Redeemer has indeed died for sin, and he is the sinner's friend. But as yet he has appeared in the presence of God only for the church—not for the world. (Hebrews 9:24) He is the Advocate for the church alone. He advocates for none except those who desire to approach to God; and these are the saintly only—those who love righteousness and hate iniquity.

The world is enslaved by Sin and Death, the twin monarchs which are now reigning and which are causing mankind to groan. The Adamic race was born in this enslaved condition, as the Scriptures declare. (Genesis 3:20; Psalm 51:5) Groaning under the weaknesses and imperfections thus inherited—mental, moral and physical—mankind long for the promised deliverance from the bondage of Sin and Death. Undoubtedly the majority of the race feel the gall of their slavery, and will rejoice to be set free.

"HE GIVETH SONGS IN THE NIGHT"

The great Deliverer of mankind is the antitypical Cyrus. Soon he will be victorious and will establish his kingdom under the whole heaven. (Daniel 7:27) Soon the church class, the saintly, the elect, will be glorified; and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide paradise, which Messiah's power will produce. "He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." (1 Corinthians 15:25-27) Death will be destroyed. Sheol, hades, the grave, will be destroyed, by the resurrection of the dead therefrom—"every man in his own order."

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God; (2) they have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of atonement. They entered by the "strait gate" and the "narrow way" of consecration to God—surrendering their own wills, and covenanting to do the divine will to the best of their ability. This submission to the divine will and the realization that all of their life's affairs are in God's keeping and under his supervision give rest to the heart. In this surrendered condition they have a rest and peace which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy, peace and songs of thankfulness to God because to them he grants a knowledge of his divine purposes, and shows them things to come. These see, beyond the trials and tribulations of the present time, the glories which will follow the sufferings of the present. These see that the church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor, immortality and association with the Redeemer in his glorious kingdom. This prospect encourages them. They also see the outlines of the divine program for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saintly and in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"—while waiting for their own change from human to divine nature.

"YE SHALL GO FORTH WITH SINGING"

The second part of today's study is Psalm 126. This Psalm seems to picture the return of the Jewish exiles from the Babylonian captivity. A writer thus describes the scene of their departure from Babylon:

"Forth from the gates of Babylon they rode, to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrels and one hundred and twenty-eight singers of the Temple (Ezra 2:41-65), responding to the Prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond: 'Go ye out of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob.'"—Isaiah 48:20.

We are interested in this narrative sympathetically, and also because we realize that the Lord's providences control in respect to all the affairs of his chosen people, Israel. But we have a greater and more profound interest in the events here related now that our eyes have been opened to see that the seventy years of desolation of the promised land represent the seventy jubilee cycles appointed to them, in the time of the fulfilment of which we are now living. (Jeremiah 25:11, 12; 2 Chronicles 36:21; Leviticus 26:14-34) Our interest is still further awakened when we remember that during

this long interim of "seven times more"—2520 years—God's favor was transferred from the Jewish house of servants to the Gospel house of sons; and that an antitypical Babylon has carried away captive the Lord's people and all the golden vessels of truth. See STUDIES IN THE SCRIPTURES, Vol. 2, Studies 4, 6.

Spiritual Israel in captivity to mystic Babylon has long waited for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus the Persian king. Since our Lord's return in 1874 the cry has gone forth, "Babylon the Great is fallen, is fallen!" and again, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:1-5) A comparatively small number of them have had such love for the Lord, such reverence for his promises, such desires to be inheritors of those promises as to lead them to sever the earthly ties and the bonds which hold them satisfied in Babylon. But some have heard, some have rejoiced, some have stepped out and some are still leaving. Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths which for so long have been misappropriated, misapplied, misunderstood, misused in Babylon.

RETURNING FROM CAPTIVITY

[This article was a reprint of that published in issue of August 1, 1899, which please see.]

INTERESTING LETTERS

ENGLISH PRISON AS NEAR HEAVEN AS ANY OTHER PLACE

DEAR BRETHREN:—

Loving greetings in our dear Redeemer's name! You are aware that the younger brethren in Great Britain have been called upon to endure hardness as good soldiers of Jesus Christ.

The largest work center for the employment of Conscientious Objectors to military service in this country is at Princetown, S. Devon, where the Conscientious Objectors are housed in Dartmoor Convict Prison—the most famous of British Prisons—which was built more than 100 years ago for the accommodation of prisoners of war in the time of Napoleon. It is also interesting to recall that American prisoners taken during the War of Independence were confined here, and the cemetery where some of them were buried is still preserved.

At the present time there are between sixty and seventy brethren here. The number is constantly varying, as some are sent to work in other parts of the country, and others are arriving from Wormwood Scrubs Prison, London, where they have been serving terms of imprisonment for refusing to bear arms.

I am sure you will be glad to know that 51 of us met together on April 5 to celebrate the "Memorial." We assembled in the Nonconformist Chapel for the occasion. The Baptists, who had the use of the room for that evening, very kindly curtailed their meeting so that we were enabled to commence our service at 8 o'clock. The wine we obtained at a local store. The proprietress manifested some curiosity as to who we were, and the brother making the purchase apparently answered to her satisfaction; for she kindly loaned us cloths and vessels. In return, our brother gave her a copy of Volume I.

It seemed, dear brethren, as if the dear Lord had arranged everything to enable us to concentrate our minds on the purpose for which we had assembled. Over the head of the brother who conducted the meeting was the picture of our Lord on the cross. On his left were pictures of Jesus before Pilate and the Institution of the Memorial; and on his right were two pictures of the Lord's resurrection.

The meeting opened with Hymn 62, the Lord's blessing being then invoked upon us. We especially remembered our dear brethren who were still in prison, and unable to partake of the Memorial. Hymn 28 was then sung, followed by a short discourse based upon Luke 22:1-30. We then joined in singing Hymn No. 2, after which we partook of the emblems, a blessing being asked upon each; the service closing with Hymn 277. The service was very impressive. We felt keenly the fact that we were not able to meet with our loved ones in the classes from which we have been drawn; but we remembered that Dartmoor is as near heaven as London, or any other place of our earthly pilgrimage.

We are thankful that we have been accounted worthy to suffer for Christ's sake. It is a proof that our sacrifice is being consumed, and that we are making our calling and election sure. We realize that under these conditions it is very difficult indeed to maintain that high moral standard which is set before us, it being so easy to get loose in our ways and actions.

A thought which has been expressed, and which has proved very helpful to us, is that when St. Stephen was stoned for his fidelity to the truth, he cried with a loud voice, "Lord Jesus, receive my spirit"; or, as a footnote in the Diaglott expresses it, "Lord Jesus, assist me to suffer." How this is in harmony with the context, and the circumstances in which he was then placed! Stephen was the first martyr; it may be that we younger brethren will be some of the last, and we pray that we may always be in that condition of heart where we can call upon our Savior, and say, "Lord Jesus, assist us to suffer."

And now, dear brethren, I commend you to God, praying fervently to the Father for you, that you may have an abundant entrance into that glorious kingdom which we believe is very soon to be ours.

Your loving brother in the Beloved,

ROBERT EDWIN DARBY.—Eng.

REJOICING IN THE TRUTH AT 68

DEAR BRETHREN:—

I desire to express my joy and feeling to you for the unspeakable grace our heavenly Father has been pleased to bestow upon me. He pulled me out of that state of ignorance, darkness and superstition, in which I had been unfortunately plunged, first by having spent the first twenty years of my life as a Roman Catholic, afterward as a member of the Presbyterian church for some time, and finally as an unbeliever for a number of years.

The blessedness I have experienced since I came to the knowledge of God's wonderful present truth is due absolutely to the efforts of that "faithful servant" of our Lord, the late Pastor Russell. Blessed be his memory; for the "crown of life" promised to every overcomer on this side the veil must have been his reward.

By the grace of God, I have had the privilege and opportunity to read and study lately the six volumes of STUDIES from his pen, and also THE WATCH TOWER you have been kind enough to send me since November, 1916. Being willing to learn, I prayed the Almighty God to help me, and, blessed be the Lord, the result was that I was brought down to the feet of our Master and Savior Jesus Christ. Brother Nettleton, the elder of our Union Avenue ecclesia, always stood by me, assisting me in all my wants most generously.

I am an old man, 68 years of age, a widower without children. I am poor and afflicted with bodily pains and infirmities to such extent that, being unable to earn my living by ordinary work, I have been compelled, since a few years, to become an inmate of a benevolent institution. But although poor and afflicted in the flesh, I feel like singing God's praises constantly. Being a French-Canadian, I am thoroughly well educated in the French language, besides being familiar with the English and Italian languages.

Dear Brethren of the Editorial Committee, my prayers go up to the throne of grace for you, and may our heavenly Father help us all to carry on to the end the good work of spreading the glorious Gospel truth, "while it is yet day light, for the night will soon come when no man shall be able to work."

Your brother in Christ, JOSEPH DAOUST.—Can.

DOES SOCIETY SUPERVISE CONVENTION REPORTS?

MY DEARLY BELOVED BRETHREN IN CHRIST:—

Your very encouraging letter of the 20th received with great joy and I thank you for your words of comfort and counsel. Permit me, dear brethren, to ask you for a little information in regard to the Convention Reports published by Brother Jones in the past, and I notice that he is going to get them out this year also. Since a few things have happened this past year some of the friends would not order the Souvenirs until they hear from Headquarters. So please give us your opinion about it. Is it under the supervision of the SOCIETY? or will the SOCIETY publish these Souvenirs? Will the seventh volume be published in any other language?

Yours in Christian love, GEO. E. KAFOORY.—Pa.

Our Reply

With reference to the Convention Reports, or Souvenirs, we beg to say that the WATCH TOWER BIBLE AND TRACT SOCIETY has nothing whatsoever to do with them. They are published by Brother Jones on his own volition and responsibility. It has never been the policy of the SOCIETY to publish the pilgrim brethren's discourses delivered at conventions. The SOCIETY has proceeded upon the theory that if anyone

else desired to publish what was delivered at the conventions, the SOCIETY would not interfere, granting to everyone the liberty of doing what he thinks is best.

Our own opinion is that the Convention Reports, or Souvenirs, are not particularly helpful or beneficial. We believe the time could be better occupied by reading the volumes of STUDIES IN THE SCRIPTURES and THE WATCH TOWER.

"LOST IN WONDER, LOVE AND PRAISE"

DEAR ONES IN CHRIST:—

Truly, we are "lost in wonder, love and praise"! Words are lacking in which to utter grateful thanks unto our dear loving Father and his dear Son for giving us the seventh volume. At first we were afraid to open it, lest some one not of our Lord's chosen channel had attempted to write it. But oh, how our hearts swell up with love and praise as we read it!

Your sister in Christ, MRS. ALICE A. DOBBINS.—Ark.

BELIEVES 7TH VOLUME SUFFICIENT TO OVERCOME

DEAR FRIENDS AND COLABORERS:—

Loving greetings! Such a wondrous gift was placed in my waiting, eager hands a few days ago, when the seventh volume came! My joy and gratitude seem boundless, for this which came in a time of direst need: when nothing else seemed to satisfy.

O! how adorable is our God to provide this just now, when the crucial test for the church is on! Trials and tests are rapidly increasing, but within the covers of this blessed book, I believe, is sufficient, by his grace, to overcome.

Please find payment inclosed.

Kindly thanking you for so graciously sending this, I remain with prayers and best wishes,

Yours in Christ, OPAL SARGENT.—Neb.

OVERWHELMED IN READING IT

DEAR FELLOW SERVANTS:—

I am sending you sixty cents for the seventh volume of SCRIPTURE STUDIES. Please pardon me for not sending it sooner. I have been so overwhelmed in reading it, and it has been so interesting, that I just could not spare the time to write you a little letter until now.

Your brother in Christ, J. A. HEUDSPETH.—Texas.

VOLUME VII IN GERMAN

We have been receiving many inquiries as to whether we shall bring forth Volume VII in the German language. The cost would be considerable and the time necessary for translation and printing would probably reach at least until January 1st. In order that we may know whether it will be feasible to undertake the work or not, we would like to hear from German friends who would care to have Volume VII in the German language. Do not order any but advise us by postcard how many volumes you would care for at the same price of the English Volume if it were published. An early reply from the German friends will be appreciated.

PASTOR RUSSELL'S SERMONS IN BOOK FORM

We are pleased to announce that arrangements are under way for the compilation of a book containing the principal sermons by Brother Russell.

This will meet a long felt want on the part of the friends. As many of his sermons were to some extent more or less repetitions of other sermons the arrangement will contain all of his principal sermons covering all points of the plan as outlined in the various volumes of the SCRIPTURE STUDIES. Our thought is to eliminate any duplication of statements in order that it may be as convenient and complete as possible. We are glad to announce, also, that the book will contain additionally some special matter arranged by Brother Russell and never before printed. He had in mind to publish it, but did not reach it before his death; and we feel sure the friends will take great delight in reading it. The binding will be uniform with the other volumes of the SCRIPTURE STUDIES and will contain from six to eight hundred pages. The price will be: Cloth, $1.00, postpaid; Leather Bound, $1.50, postpaid. We hope to have it ready by November 1st. Orders will be received at once, but we do not expect to make delivery before date named.

NEW VOLUNTEER MATTER

The output of volunteer matter this year so far has been something quite phenomenal. The friends have entered into the work with extraordinary zeal, and the result has been that in many cities work that has heretofore taken from four to eight months has been cleared up in from one month to six weeks. As the first number of volunteer matter, THE WORLD ON FIRE, was ready early in the year, the friends everywhere entered into the distribution with keen zest. Over seven and a half million were distributed within a short time, and the friends were ready for more. The second number, WHY DO THE NATIONS WAR? has already passed the six and a half million mark, and the orders are still coming in, although many of the classes have completed the work and are anxiously waiting for more. We are surely glad to know this.

The Lord has been so arranging to meet the increased cost of paper and other expenses through the means of the Tract Fund contributions that we are now arranging for a third number which we trust will be the best one yet, entitled THE FALL OF BABYLON.

We trust to have this Volunteer Edition ready by the 1st of October. Orders may be placed at any time and shipment will begin as soon as ready. This issue will contain a number of articles from Brother Russell, calling attention to the long-promised kingdom and the joys which shall result therefrom and of the fact that we are now at its very door. When ordering please specify B. S. M. No. 99.

We feel sure that the friends everywhere will be very much pleased with this forthcoming number, and suggest that all classes who have not finished distributing the last issue push the matter rapidly in order that the new work may be taken up at once and with full vigor.

The blessing of the Lord has rested richly upon the work during the year thus far, and indications are increasing that he has some great work for us in the near future. Let us all unite our prayers and our efforts to the end that he may grant us wisdom and strength to carry forward whatever he may open for us!

The orders for the seventh volume are also coming in by the hundreds, and the friends everywhere are greatly enthused and encouraged. We believe there is a great work in the near future for every earnest worker, and that the Lord has a rich blessing for everyone who will enter therein.

We are also glad to report that applications for territory from over one hundred new colporteurs have been received within the last few weeks, indicating a greatly increased activity on the part of the friends everywhere.

THE WATCH TOWER EDITORIAL COMMITTEE

*This Journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved each and every article appearing in these columns. The names of the editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, G. H. FISHER, F. H. ROBISON, E. H. HIRSH.

I. B. S. A. INCORPORATION

Many of our younger students and recent subscribers to THE WATCH TOWER seem not to have noticed statement on the second page setting forth the mission of the SOCIETY and the journal to the thousands of Bible Students. We suggest a careful re-reading of this entire second page. In order that all may be conversant with the legal standing of the Association we append hereto a statement of the Assistant Registrar of Joint Stock Companies, London. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION as an organization has been in existence many years, but was duly incorporated in London, England, under the above name on the 30th day of June, 1914, under the COMPANIES ACTS 1908 AND 1913, as shown below:

No. 136,776. UNLIMITED COMPANY

CERTIFICATE OF INCORPORATION

I HEREBY CERTIFY that INTERNATIONAL BIBLE STUDENTS ASSOCIATION is this day Incorporated under the Companies Acts 1908 and 1913.

Given under my hand, at London, this Thirtieth day of June, One thousand nine hundred and fourteen.

GEO. J. SARGENT,
Assistant Registrar of Joint Stock Companies.

* First appearance of this paragraph in this form.

THE CONCLUDING WORK OF THE HARVEST

"And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had a sharp sickle, saying, Thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle upon the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God."—Rev. 14:18, 19.

It is the new creation that is gathered into the garner of the Lord. It is the vine of the earth, composed of the tare systems of the earth, that must be gathered for destruction. Such were the words of the Master.

For nineteen centuries God has been preparing the new creation. That work is now reaching a climax. Jehovah is a strict economist. He wastes neither time nor effort. The length of time and the expenditure of treasure is evidence all-sufficient of the great importance of the work of completing the new creation. This work has consisted of the purchasing, calling, begetting and transformation of poor, sad, dying human beings into perfect, joyful, spirit beings of superlative beauty and glory, possessing life immortal and powers for usefulness without limitation.

Long ago, at great cost to himself—yea, at the cost of the dearest treasure to his own heart—Jehovah provided for the purchase of the entire human race. The purchase-price has been used for those who will compose the new creation, and they have been brought to a knowledge of that fact and joyfully accepted the benefits thereof.

PICTURES FORESHADOWING DEVELOPMENT

Long, long before the beginning of the actual development of the new creation, God caused many wonderful pictures to be made, foreshadowing the preparation for and the process of bringing to completion the great work in behalf of the new creation. To Abraham he made a promise concerning the same, designating that class as "the seed" from which shall go forth the blessings to all humankind. Abraham offered up his son in the mountain and received him as from the dead, picturing the death and resurrection of the antitypical Isaac, the Lord Jesus. (Hebrews 11:17-19) For many centuries God's typical people offered yearly sacrifices foreshadowing the great sin-offering on behalf of the church and the world. David in his experiences typified the church at war, while Solomon pictured the new creation in glory.

The sin-offering on behalf of the church being finished, God issued a call for the election of the new creation. Mark, that this call began at Pentecost and not before; there the heavenly way was opened.

God designates this class as his elect, as distinguished from the non-elect. Selected from amongst men, favored with a knowledge of his great plan and furnished with the rules governing the election, the called ones have the assurance that if they conform themselves to these rules they will be elected judges and blessers of mankind, and thereafter forever be the recipients of Jehovah's favor.

Again, Jehovah likens this class unto a glorious temple, of which Solomon's Temple was a type or picture. The material for Solomon's Temple was prepared in advance, and when the time came it was put together without noise or confusion. (1 Kings 6:7) So the new creation has been long in the course of preparation. Now it is being put in order and the glorious temple is being erected, without noise or confusion, and without the knowledge of the world.

Long centuries ago God caused to be erected in Egypt a mighty pillar of stone, composed of many stones, all dressed and nicely shaped and fitted to the one chief corner stone. The entire structure constituted a grand building in the form of a pyramid, picturing the new creation in the likeness of God.

St. Peter speaks of the new creation as living stones built up into a spiritual house. (1 Peter 2:4-9) The Lord's Prophet refers to the same as the "jewel class," constituting the precious jewels of Jehovah. He divides the new creation into twelve tribes or companies, and then selects twelve of the most precious or rare jewels of all material creation to picture the respective tribes. (Rev. 21:19, 20) Another of his prophets speaks of this class as a crown of glory in the hand of Jehovah, a royal diadem in the hand of God. (Isaiah 62:3) Again, this class is pictured as a royal priesthood, meaning that they shall both reign with Christ and minister blessings unto the world. They were pictured by Melchisedec, whose priesthood had neither predecessor nor successor, signifying that the new creation will be in a class distinctive and alone in Jehovah's great realm.

Many centuries ago Jehovah made another picture by causing Abraham to send his servant into a distant country to select a wife for Isaac. When Rebecca was brought to Isaac, she became his wife, thus foreshadowing how Jehovah sent his Spirit into the earth to select from amongst men the antitypical Rebecca as the bride for the antitypical Isaac. The Lord has made the relationship of husband and wife picture the relationship between Jesus and his bride.—Ephesians 5:25-32.

It is a recognized rule that the antitype is greater than the sum total of all the types. The marriage of Jesus and his bride, which soon will be completed, will therefore, as the antitype, be far greater than all the marriages of earth. Call to mind all the happiness and joy manifested at all the weddings of all the ages that have occurred on earth, and then know that the sum total of these marriages is nothing as compared to the unspeakable joy that will pervade the universe on the festal day when Jesus and his bride shall be made one.

WHO WILL SHARE IN THIS FAVOR

The elaborate program arranged by Jehovah, and the time and the treasure consumed in carrying it out, enable us to grasp in a measure the great importance of this work and the marvelous blessings that shall follow its completion. With his heart fired with a burning desire to attain unto the position offered, the Apostle said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death: if by any means I might attain unto the resurrection of the dead. . . . This one thing I do, forgetting the things that are behind and reaching forth unto those things which are before I press forward along the mark for the prize." (Philippians 3:10-14) Those who attain to this exalted position will be they who love the Lord supremely, who keep his commandments with a joyful heart and with delight submit to his holy will. The special commandments to the new creation are, "That ye love one another, even as I have loved you"; "Thrust in the sickle and reap"; "Be thou faithful unto death, and I will give thee the crown of life." To the faithful he says, "He that reapeth receiveth wages."—John 13:34, 35; Revelation 14:15; 2:10; John 4:36.

It follows that the harvest work is of the greatest importance. It may properly be divided into three parts: (1) the bride making herself ready for the marriage; (2) the bride class declaring the message of the kingdom to others, that they might be invited to the marriage feast; (3) the gathering of the grapes of "the vine of the earth." It is difficult to see how the bride could make herself ready if she failed or refused to declare the message to others; and particularly is this true if the opportunity to do the work of the harvest is granted and she fails to avail herself of such opportunity. Those who reap receive the wages. It follows that those who fail to reap in the manner prescribed could not expect to receive the wage.

PERIOD OF THE HARVEST

It is important for us to know when the harvest began and when it will end. We feel sure it is pleasing to the Lord that we make an effort to know. The Jewish and Gospel ages parallel each other, both in time and in events. Our thought once was that the Jewish harvest began with the consecration of our Lord, in A. D. 30, and ended with the destruction of Jerusalem, in A. D. 70—a period of forty years. But, as pointed out by Brother Russell in THE WATCH TOWER last year (page 264), this view does not seem to be supported by the Scriptures. Jesus was not one who was harvested; for he was always in harmony with Jehovah. During the three and a half years of his ministry he recognized the law arrangement in force (Matt 23:1-3)—that three and a half years was the period of preparation, the gathering of the loyal Jews together, and especially of preparing the apostles as his instruments for the work of harvest that was to follow. The heavenly garner could not possibly be opened until Jesus had provided the ransom-price, and had ascended on high and presented it to the Father.—2 Tim. 1:10.

It was at Pentecost that the apostles received the holy Spirit. Then it was that St. Peter stood up and spoke with authority to the Jews, and told them how that Jesus was the great Redeemer whom they had wickedly slain, but whom God raised up. "Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you,

in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the holy Spirit. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:37-39.

Here, for the first time, the call went forth to enter the race for the prize of heavenly glory, and on that same day about three thousand responded to the call. Prior thereto there was no garner. Not even the Apostles could receive the holy Spirit until that day. This would seem to establish beyond question of doubt that the Jewish harvest began at Pentecost.

This conclusion in no wise interferes with our chronology, but instead confirms it. The year 1914 marked the end of the Gentile times, but did not mark the end of the harvest of the Gospel age. Many have consecrated and given evidence of spirit-begetting since 1914, which is the best evidence that the harvest is not yet closed.

END OF JEWISH HARVEST

Just before his crucifixion Jesus was asked by his disciples three questions in one, namely: (1) When shall the temple be destroyed? (2) What would be the proof of his presence and (3) of the end of the age? These questions he answered. (Matthew 24:3-35) The historical facts show: (1) the destruction of Jerusalem, A. D. 70; (2) the complete subjugation of Judea, A. D. 73, and (3) the depopulation of Palestine, A. D. 135. Thus it follows that there were three different endings relative to the Jewish polity. Which one of these did the Lord intend should be our guide in the harvest parallels?

Jesus declared, "The harvest is the end of the age." (Matthew 13:39) Therefore we must find that when the harvest ended, the age is ended. He could not have meant A. D. 70 and its parallel date, 1915, as marking the end of the harvest, because the harvest did not end there. It is still going on. He could not have meant A. D. 135 and the parallel date, 1980, for the reason that such a conclusion would entirely destroy the parallel with reference to the harvest.

In giving his answer with reference to the end of the age, Jesus said, "Let them which are in Judea flee to the mountains." Judea more particularly types Babylon. The date of the fall of Judea, therefore, is of great importance. In Volume 7, STUDIES IN THE SCRIPTURES, pages 23 and 24, we have collected seven historical authorities definitely establishing the fact that Judea's fall occurred on the first day of the Feast of the Passover (April 15) A. D. 73, which was exactly forty years after Pentecost, the beginning of the Jewish harvest, therefore marking the close of the Jewish harvest in A. D. 73.

GOSPEL AGE HARVEST

The proof heretofore published in STUDIES IN THE SCRIPTURES definitely establishes the second presence of our Lord since 1874. Correspondingly, the three and a half years following would be a period of preparation for the harvest of the Gospel age, exactly as such preparation was made for the harvest of the Jewish age, and would consequently mark the beginning of the harvest of the Gospel age in 1878.

Likewise, the proof heretofore published definitely establishes the resurrection of the sleeping saints in A. D. 1878. (See Rev. 14:13 comments in Vol. 7) St. Paul clearly establishes the fact that none could be gathered into the heavenly garner of the Lord in the harvest of the Gospel age until after the awakening of the saints, saying, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep; for the Lord himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."—1 Thessalonians 4:15, 16.

Immediately following the announcement in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth," we read (Verse 14) "and behold a white cloud, and upon the cloud I saw one sitting like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle." Thus is described the second presence of our Lord as the great Chief Reaper, at the beginning of the harvest in 1878. The 15th verse of that same chapter refers to the Great Pyramid, the measurements of which confirm the Bible teaching that 1878 marked the beginning of the harvest of the Gospel age. The parallel, therefore, would establish definitely that the harvest would close forty years thereafter; to wit, in the spring of A. D. 1918. If this be true, and the evidence is very conclusive that it is true, then we have only a few months in which to labor before the great night settles down when no man can work.

Now we have come to another step in the pathway of present truth; and the question that confronts the people of God is, Are we ready for it? In 1875, when Brother Russell learned of the presence of our Lord, he immediately saw from Revelation 14:14, 16 that the work which the Lord would have his people to do is to reap the harvest of ripened wheat. (Matt. 13:39) The Lord has been pleased to remove Brother Russell from the earthly stage of action; and now the great Shepherd of the sheep has called our attention in unmistakable terms to the fact that he has a work for the church yet in the flesh, following the harvesting of the wheat, a work which is described in detail in Rev. 14:17, 19, as the harvesting of the vine of the earth. This work is doubtless the same as that described in Matt. 13:40, 43. It is a work of exposing to all the world the unrighteousness of the ecclesiastical systems, their acts and their unholy alliances with the beastly governments of the present evil order of things. It also seems to relate to the gathering out from amongst God's professed consecrated people of all offending ones.—Matthew 13:41.

THE LAST WORK OF THE CHURCH

If any of us have come to this hour expecting that the last work of the church in the flesh would be one of quiet, pleasing, easy triumph, void of severe and fiery trials, then surely we have misread our Bibles and STUDIES IN THE SCRIPTURES and the pages of history. Never before were there so many indications as now that the church is in the great enemy's territory undergoing final and crucial testing, with still more in front of her. She must continue her fight to the end, amidst graver perils than any she has encountered for a long time.

To accomplish the work now at hand the Lord will use such instruments as he has provided. He has placed an instrument within the reach of every one of the Elijah class who desires to have a part in setting the nominal heavens on fire. The instrument is the Seventh Volume of SCRIPTURE STUDIES, and other kindred truths which the Lord has been providing for the church. In Revelation 22:10 he tells us, "Make no secret of the predictions contained in this book; for the time for their fulfilment is now close at hand."

The church is now in a time of severe trial and testing. Many things are arising that have a tendency to cause doubt. The church needs comfort and encouragement. There is nothing that will give her so much encouragement and comfort as to engage intelligently and enthusiastically in the harvest work, with the instruments which the Lord has provided for that work at this time. Concerning the Seventh Volume, Brother Russell said: "It will probably be given to the church in a time of direst need, for her comfort and encouragement." Again he said, "It will be for the purpose of enabling the church to stand after first having been developed." He pointed out that the book would be an explanation of Revelation and Ezekiel. Can we ever look for another explanation of Revelation such as we now possess, with 743 extracts from Brother Russell's pen and thousands of Scripture references confirming the same? Brother Russell replied to a question concerning the Seventh Volume, "If the Lord shows me the key, I will write the Seventh Volume; if he shows the key to someone else, he can write it." Brother Russell himself is the key, and his modesty and humility prevented him from seeing it. He is the prominent figure foreshadowed both in Revelation and Ezekiel.

THE PENNY

Explaining the parable of the Penny (Matthew 20:1-16), Brother Russell set forth in SCRIPTURE STUDIES, Vol. III, page 223, that the penny is "Kingdom honors." In Psalm 149:5-9 we read, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Commenting upon this Psalm, Brother Russell stated that the "honor" here referred to would be conferred upon the saints on this side of the veil; that the sword, likewise, would be used by the saints on this side the veil. It is a great and wonderful honor to have part in wielding the sword now (the message of truth) that is binding the kings, rulers, nobles and systems of this world. Everyone who joyfully receives and uses the "point" of the sword, to wit, the Seventh Volume (Ezek. 21:14, 15), thus receives "Kingdom Honors"—The Penny.

For many years we have been promised the Seventh Volume. All have looked for it, expecting the last coming into the truth would be classed equally with the first in receiving it.

The parable shows that some would murmur and complain. In harmony with this parable we see some murmuring and rejecting Volume Seven. Hence they are not satisfied with the penny—the honor that the Lord has offered them of having part in this wonderful closing work of the harvest. Such are not engaged now in the harvest, but are more particularly engaged in murmuring, in finding fault and in trying to hinder the work.

THE ANGEL WITH THE SICKLE

"And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sickle and gather the cluster of the vine of the earth, for her grapes are fully ripe." (Rev. 14:17, 18) Clearly, the angel here mentioned is the WATCH TOWER BIBLE AND TRACT SOCIETY. The altar represents the place of sacrifice, and the SOCIETY is maintained by the sacrifices of saints. The Lord has used the SOCIETY since its organization, and is still using it. There would be no reason why he would change his channel, or chariot, or method of bearing the message to his people until the work is finished.

The sacrifice of the saints has wonderfully increased the work during the present year. The contributions for the year 1917 are already far in excess of the entire year 1916, and there are yet two months more of this year. The volunteer work for this year is much greater than in 1916. There has been a great increase in the pastoral work. It has been frequently remarked at the conventions this year that never has there been such a spirit of loving devotion to the Lord and his cause and to each other as is shown by the friends in general, with the firm determination to finish their course with joy by now grasping the sword and using the "point" of it—the Seventh Volume—to the glory and praise of the Master. Interest at public meetings is also wonderfully increasing.

"Which had power over fire," means the authority to publish and send out an explanation of the prophecies of Ezekiel and Revelation, which are destructive to the present erroneous systems by turning the flood of light upon them. This is exactly the work now being done by the SOCIETY. "And the angel [SOCIETY] thrust in his sickle [message of truth] into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God"—by distributing far and wide amongst order-loving people the good news that the Babylonish systems of error are doomed, and a better time is near at hand. Will you have a part in this good work? Are you doing your part, and receiving the blessing?

THE GREAT DRIVE BEGINNING

Many are signifying their keen interest in this work by entering the colporteur service. The demand for colporteur territory is every day increasing. Several new pilgrims are entering the service. The extension work is reviving; the pastoral work is increasing; volunteers are doing much more than heretofore; others are doing sharp-shooting; while still others are giving chart talks, and thus the army of the Lord, the little band of Gideon throughout the world, is now holding forth the light, proclaiming the message that the work may be finished in the Lord's appointed time, Babylon put to complete rout, and the Lord's little ones gathered home.

Many classes are adopting the following method for a quick accomplishment of colporteuring of their respective districts, namely: the territory of a city or a county is assigned by the SOCIETY upon request, to a district committee, consisting of two or three energetic members (who may be regular colporteurs or otherwise) appointed by the class. This district committee deals exclusively with the home office in the way of ordering books, making reports, etc. This committee, whose assignment supercedes all others, will co-operate with any regular colporteurs who may be in the county, but the understanding being that the territory will be divided by the committee into small districts, and that every member in the local class who has the desire, time and ability will participate in the rapid colporteuring of that territory, by taking a small district and working it quickly. Many of the classes are ordering books in large quantities for this work, the SOCIETY granting them special colporteur rates. Our thought is that the canvassing of the colporteurs should be done for the entire seven volumes, but the colporteur should specialize on the Seventh Volume. To this end we suggest the following as a method, or canvass:

"Good morning! I have here something that you will want, and I will take only a moment to call it to your attention. As we know, for more than three years the world has been involved in the greatest war of all times. The people everywhere are asking 'Why should we have such a war? What will be the result?' Those who read the Bible have wondered if this is the great war therein foretold. For a long time order-loving people, Bible readers and Christians have desired to understand the prophecies of Revelation and Ezekiel.

"I have here a work recently published by the BIBLE SOCIETY of Brooklyn, New York, which is the first and only book that makes clear every part of Revelation and Ezekiel. It takes up these prophecies verse by verse, and explains them. It throws more light on the present war, the real causes, and what will be the result, than does anything yet written. It shows what part the Catholics, Methodists, Baptists, Presbyterians and other church denominations have played in the world's history, and what part they are yet to perform. It treats the subject from the political, scientific, historical and prophetic viewpoints. Of course you will want it. You can't afford to be without it. The publishers have placed it at such a low figure that it is now within the reach of every one.

[Pause a moment for them to ask price of book.]

"The price is only 60 cents, less than half the usual price of a book that size. While this book is complete within itself, yet it is the last in a series of seven volumes. When you have these volumes you have a complete library, making clear every difficult Bible and prophetic question which you have heretofore been unable to understand. The house also publishes twice each month a journal which keeps abreast with current events in the light of the Scriptures. No matter what church you belong to, you need these books, and particularly the Seventh Volume. The entire set together with the journal is only $4.50. Shall I bring them to you?"

Do the colporteur work first, then let pastoral workers follow, loaning books to those who do not purchase.

The SOCIETY has been compelled to order another large edition of the Seventh Volume, that the demand may be supplied. The friends are greatly encouraged at the outlook; and those who love the Lord supremely are forgetting all differences and have in mind but one thought, as did St. Paul: "This one thing I do"—I am determined to win the prize.

NEW VOLUNTEER MATTER

The SOCIETY is preparing and will shortly issue another number of volunteer matter for this year. In 1916 we had only one main issue. This year we have already published two, and the distribution has far exceeded that of 1916. The third number is now being prepared and will contain strong, pointed, compact truths in line with the message set forth in the Seventh Volume, the leading article being entitled THE FALL OF BABYLON. We suggest that the friends order immediately the quantity they will be able to use. Specify B. S. M. No. 99.

"And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, gather yourselves together unto the supper of the great God." (Revelation 19:17) The angel standing in the sun clearly represents the the Elijah class yet on earth —those, we believe, who have joyfully accepted the Seventh Volume of SCRIPTURE STUDIES. Greater light has come to such and they are serene and happy in divine favor. Resplendent in the light that they have received in the closing hours of the age, these are eagerly spreading far and near to order-loving people the enlightening prophecies of Revelation and Ezekiel. They are not fearful; they are not complainers; they are not shrinking from duty, but are fearlessly and plainly declaring the message of truth, calling to the eagles (God's consecrated people) to come and join in the feast of the Lord. This might suggest that those who reject the Seventh Volume would not be of the Elijah class, but would be separated from the Elijah class by the fiery chariot.

Truly, we are living in a fearful and wonderful time, a time fraught with great danger, great responsibility and marvelous opportunities. Let each one who loves the Lord and his cause joyfully participate in using the instrument that shall reap "the vine of the earth." Seeing these things, let us look up and lift up our heads, for our deliverance draweth nigh. Your time, your love, your energy and strength, your means and your influence—your all—may now be used to the glory of the Lord and to your everlasting benefit and happiness. Will you thus employ your talents? Soon our journey will be ended, and we shall be gathered to our glory home. Let us be faithful!

"Come, all ye saints, to Pisgah's mountain,
Come view our home beyond the tide;
Millennial Canaan is before us;
Soon we'll sing on the other side."

THE TEMPLE REBUILT AND DEDICATED

[This article was a reprint of that entitled "Rebuilding the Temple," published in issue of October 15, 1905, which please see.]

EZRA'S RETURN FROM BABYLON

[This article, with the exception of the first paragraph (printed below) was reprinted from article entitled "Gathering and Winnowing," published in issue of November 1, 1905, which please see.]

The prophecies of Haggai were delivered to Israel about the time of their return from the Babylonian captivity, and therefore at the time of the founding of the Temple, the Prophet being advanced in years. Then the Prophet Zechariah, a younger man, was raised up by the Lord; and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at that time, but that nevertheless the Lord was with them, and that by faithfully continuing in an apparently small, insignificant matter they would be accomplishing his purposes. In some degree this corresponds with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the preparation of the "living stones" of the glorious antitypical Temple.

SEVENTH VOLUME TRULY APPRECIATED

It would be impossible for us to print the thousands of letters being received expressive of the joy and assistance received through careful and prayerful reading of the Seventh Volume, THE FINISHED MYSTERY.

Surely the blessing of the Lord has rested upon this volume in no measured terms! Hundreds have stated that they have renewed their consecration to the Lord, and have appreciated his protecting care from the evil spirits more and more as they see more clearly how these evil ones are operating. However, we are glad to make a few quotations from some of the letters, all of which we are sure will be read with interest:

"We desire to tell you of the joy and comfort Volume Seven has brought to us. We appreciate it as the gift of the Lord and consider it invaluable. Bringing to us the Sinaitic version of Revelation alone would be worth the money, to say nothing of the labor of love in bringing together our Pastor's comments and the harmonizing of the other portions. I also deeply appreciate the comments on the book of Ezekiel. I consider that the whole book is wonderful. As I think over our Pastor's words that Volume Seven would be given to the church in her hour of direst need, my heart is comforted as respects the members of the little flock this side the veil, and I am amazed at the gracious provision of our heavenly Father on behalf of the great company class, to be reached through the same volume. What a glorious assistance it will be in helping them to come quickly to a knowledge of the truth, present truth!" —C. H. S., Pa.

"The more I study, looking up references to SCRIPTURE STUDIES, TOWERS and Scriptures, the more fully I am convinced that it is indeed the promised Seventh Volume or 'penny'—THE message now DUE. Words fail me to express the JOY and strength that fills my soul. The words of our Pastor have been culled from his writings of forty years, and brought together in one compact form, and supplemented by certain facts that he himself could not so well state as another. Surely it will be a POWER to accomplish the Lord's purpose at this momentous time! I pray that I may use this chariot to mount to the skies."—E. M., Mass.

"The most of us are rejoicing in the Seventh Volume. To my mind the volume came at the appointed time. I myself have been greatly oppressed of late with mental suggestions of a more or less lewd nature, and in talking to several of the friends I find this is true of both male and female. 'Know ye not that we shall judge angels?' No doubt, the TEST IS NOW ON; and our dear Lord has provided us, through that wise servant, the vow, for our help and protection at this time. It seems to me very plain how those fallen ones are being judged, and at the same time we as well. Let us REMEMBER THE VOW."—G. M. K., Va.

"I feel as though the 'penny' is hundreds, yea, more than hundreds, of times beyond what I deserve. It has given me so much encouragement and so much blessing. I am only fourteen years old, so that I do not mingle with the world at all, and my only friends are the dear truth people; and this makes me shy in giving tracts to strangers, but I am trying to overcome and hope to be counted worthy of being of the Elijah class in this momentous hour."—O. F. D., N. Y.

"Our hearts are overflowing with love and gratitude to our loving Heavenly Father and our present Bridegroom and Chief Reaper for the wonderful message received through Volume Seven. We are overwhelmed at the goodness of our God. Surely we are not worthy of his wonderful favors, to be among those who have hearing ears and seeing eyes!"—A Brother and Sister (the two oldest successful colporteurs in the field.)

"All of the class are interested in the Father's plan as it is now being revealed in this last hour, and they have read and are studying the Seventh Volume as having been sent at just the time Pastor Russell said it would come—in a time of great distress prevailing in the church. All rejoice at the marked indications of the fulfilment of what we are to expect in the perilous times which the church must see before the glorification comes."—C. B., Ill.

"I can never tell you what joy was mine when the long-looked-for Seventh Volume was handed to me. It certainly has been my Gethsemane comforter, renewing my zeal and courage with the reading of each page. How I long to be one of the three hundred (class) of the antitypical Gideon's band! and I am determined TO BE, by the Lord's help. Each day since receiving the volume I have thanked my dear heavenly Father for so great a favor."—B. T. M., Minn.

"I am rejoicing in the Seventh Volume. It is a call to look to our armor, fasten it carefully, to sharpen (our knowledge of) the Sword of the Spirit, and to lose no time in preparing to meet the foe. Before I had opened the parcel I felt it was the last message from our Head before we started for home. It is also a message for the false church, but how few will heed it till we are gone!"—MARY T. F. H., Ohio.

"The enlightenment which I have received from Volume Seven, especially Rev. 7:1-3, has been a great help to me; for I have had corroborative experiences along this very line. It comes to me now as re-enforcement in the time of need, giving me new strength for battle against the unseen forces and a deeper love and sympathy for others. Praise the Lord."—H. C. H., Conn.

"How great and rich a blessing has come to me through the Seventh Volume words cannot tell, but daily from its pages flows deeply and richly the Spirit of the Lord. How evident it is that God's hand is guiding and helping Brother Rutherford! How evidently the Lord guided in regard to Volume Seven!"—J. A. M., Pilgrim.

"Am much pleased with the Seventh Volume and deeply impressed with the many facts pointing to the Passover of 1918. My continued prayer is that we all may be found faithful to our covenant of sacrifice and found possessed of the Spirit of the Master, as illustrated in the first martyr, Stephen —'Lord, lay not this sin to their charge.' "—G. F. E., Conn.

"I cannot tell you how much I am enjoying the Seventh Volume. Am in the 14th chapter of Revelation, and it is getting more intensely interesting every minute. I am so anxious to get through with it to find out what the Lord's will has in store for us on this side of the veil, both of sorrows and joys."—R. B. J., Mich.

"The wonderful Seventh Volume! We could hardly believe it was at last published. We are feasting on it, and are thankful we are accounted worthy to read it and understand it. We have been greatly encouraged by reading it and want to be of those who will use it to mount to the skies."—H. N., Ohio.

"Oh, what a blessing the Seventh Volume has been to the church! Such encouragement we find while reading it! It causes us to be more diligent, and not let an opportunity slip that would help some poor struggling soul. I cannot find words to near tell my sentiments of this precious book."—E. T., Mont.

"We are rejoicing in the Seventh Volume; and we accept it as from the blessed Lord in this hour of temptation, and how thankful we are that we have lived to receive the penny. What a wonderful time we are living in, and what a Savior!" —O. R., Okla.

"How rich we all are with the wealth of his truth, and now additionally with his latest gift,-'the penny!' My heart is full of gratitude to him, and I praise him for his keeping power and the deep peace which passeth understanding."—J. G. H., N. Y.

"I am proceeding to put in shape my affairs in order to engage in this latest Lord's work as the way may open to me. I shall truly be very sorry and ashamed if I miss the chariot when it ascends."—Sr. S., N. J.

"The testimony meeting last Sunday afternoon was about 75% Seventh Volume testimony. If any one present then could not see it is the Seventh Volume, he was dumb as well as blind."—E. H. T., D. C.

INTERESTING LETTERS

CONVINCED THE LORD MADE NO MISTAKE

Sept. 9th, 1917.

DEAR BRETHREN:—

Greetings in our dear Lord! Just a few lines to tell you of my full heart sympathy and loyal support in these times of stress upon the church in general, and particularly upon our dear President, who is so nobly and faithfully standing for truth and right. The kindly way in which he has spoken of the opposing brethren during each and all of the series of conventions this year has been a grand inspiration to me and a wonderful lesson in brotherly love. Of him I can now truthfully say in the words of St. Paul to the Philippian church, "I thank my God upon every remembrance of you."

I was so glad to receive HARVEST SIFTINGS and to know exactly how conditions are. One little thing was cleared up which has been rather a mystery to me for over a year. I wondered why, when one of the now opposing brethren was in Vancouver on a pilgrim visit in 1916, he should have spoken so strangely about Brother Rutherford and Brother Van Amburgh. He stated at my table that whenever Brother Russell was away for any length of time, he invariably, upon his return, would be called upon to straighten out tangles at Bethel, doctrinally or otherwise, caused by Brothers Rutherford and Van Amburgh. I believed it then, coming as it did from one of the SOCIETY'S officers. How could I reasonably doubt it? But now, with HARVEST SIFTINGS in my hand, I see plainly the motive behind these remarks. It appears the brother was here doing what he had been engaged in doing all through Canada—commonly known by the world as "knocking." Of course when the election took place last January I was greatly surprised that without any effort on Brother Rutherford's part he was placed in the position of honor and trust which he now holds under the Lord—that of President of the WATCH TOWER BIBLE AND TRACT SOCIETY, which the Lord loves as the apple of his eye. I now see the wisdom of the Lord in the whole matter, and am convinced that He made no mistake.

I notice in the new pamphlet gotten out by the opposition they charge that the Bethel Family and Pilgrims are staying by our President because they have been bribed. What an insult to the dear faithful friends at Bethel whom these brethren pretended to love! As one of the traveling brethren I positively deny being bought or bribed. I should think it a very dangerous position to take—to freely charge any of God's elect with such a crime!

Dear Brother Rutherford is personally the target for Satan's darts at this time, but he has the prayers of all true saints that he may "be strong and very courageous." By divine favor, I am,

Your brother in the truth, C. E. HEARD, Pilgrim.

SOME WORDS OF ENCOURAGEMENT

DEAR BRETHREN IN CHRIST:—

THE TOWERS continue to be beautiful and inspiring; they seem just as stimulating and helpful as when our beloved Brother Russell was with us. There is one thing which has impressed me, one thing which marks this periodical as being of the Lord, namely, the absence of the ego, that personal element which is likely to engender sectarianism and pride.

The dear Lord will surely continue this "meat in due season" till the spiritual Israel are sealed and made meet for the glorious inheritance. Much love and best wishes.

Yours in our dear Redeemer's name.

FREDERICK LARDENT.—England.

VOL. XXXVIII BROOKLYN, N. Y., OCTOBER 15, 1917 No. 20

PROPER AND IMPROPER JUDGMENT OF OURSELVES AND OTHERS

"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Corinthians 11:31, 32.

In this text the Apostle seems to be saying that if we as Christians would properly criticise, examine and correct ourselves, it would not be necessary for the Lord to take us in hand and give us disciplinary judgments, or criticisms. But if we fail to do this judging of ourselves, then the heavenly Father must do it; for he has taken us into his family, under his parental care. The object of this chastening would not be to injure us, however, but to prevent our being condemned with the world.

We judge ourselves when we criticise our own conduct, our own words, our own actions, and try them by the principles which are found in the Bible—justice, mercy, and truth. As our Lord has taught us, if we find that we have done wrong to another, we should leave our sacrifice on the altar, and first go to make apologies to our brother. (Matthew 5:23) Thus we would be judging ourselves, obligating ourselves to do the right thing. When we have done wrong, it is not enough to say, "Yes I am wrong; but then, no one is perfect." To do so would not be to act in harmony with the spirit of our text. That spirit is that if we find ourselves to be in the wrong, then we have a sacred duty to perform—we must make the matter right, to the best of our ability.

If the wrong has been along the lines of uncharitable thoughts toward anybody, it is not necessary that we go to that person and tell him about the matter. But we should remind ourselves of all the circumstances, and then judge ourselves, give ourselves a good setting-down. We are obligated to give ourselves a lesson along this line. Thus we should manifest that our heart's intentions are right, and that we are, therefore, right at heart.

We understand that the will of God concerning us is, that we should judge ourselves. If we find that we have injured another with our tongue, or in any other way, we should go to that person and make proper apologies, thus setting matters right. Then we should put upon ourselves a penalty that we shall not easily forget. If the paying of that penalty requires considerable humility, so much the better. But if we neglect to punish ourselves, we would thus demonstrate that we are not in proper heart condition; and in that case the best thing that could happen to us would be for the Lord to give us a severe chastisement. This might not come on the same day or week or month, however, as the wrong-doing. But we may be sure that if we fail to do right in the matter, the Lord will take us in hand and give us some kind of trying experience which will teach us the needed lesson. He may permit somebody to do something to us or to say something about us that will show us wherein we have failed to do right. Or he may permit us to come into such a position that it will bring upon us some kind of disciplinary suffering.

The object of this arrangement—that if we do not judge or criticise ourselves, the Lord will do so—is that we shall not come into condemnation with the world. During the next age the race of mankind will be on trial, on judgment. (Acts 17:31) If we were of the world, our judgment would come then instead of now. But we are not of the world; for the Lord has called us out of it. We are new creatures in Christ, begotten of the holy Spirit of God. In our case it may be the same now that it will be with the world in the future; that is, we might be making marks upon our character which must be removed. If this is true, the Lord will discipline us for their removal, unless we come to realize the situation and remove the marks ourselves. Otherwise we should not be fit for the kingdom. In other words, if we belong to the church of Christ, we must receive our judgments and punishments now, during the present age. If we fail thus to chastise ourselves, then the Lord will do so for our growth in holiness.

JUDGMENT NOT NECESSARILY CONDEMNATION

We very frequently use the words judgment and opinion as synonyms, as expressing the same sentiment. A man's opinion of a matter is his judgment upon the subject. Whether he expresses it to another or whether he keeps it to himself, his judgment is his opinion. There may be times when it would be proper for us to have an opinion, or judgment, that we would not think it wise to express. For instance, our Lord said to his disciples, "I have many things to tell you, but ye cannot bear them now." (John 16:12) There were certain reasons why he withheld knowledge from them. So it might be with us.

In the Scriptures the word judgment is sometimes used, in a special sense; namely in the sense of condemnation. This

judging, however, the Lord forbids his people to do. We may say that certain lines of conduct and certain words or acts are, in our judgment, out of accord with the Lord's standards of righteousness. This is our privilege. When a matter is known to be a fact, we ought to have an opinion. Whoever has no opinion, no judgment, of his own is unstable in character. Every intelligent person should have an opinion upon every subject which comes up for criticism. How much of his mind he might tell others or might reserve to himself would be for him to determine, according to his own best judgment in the matter.

"JUDGE NOTHING BEFORE THE TIME"

Another Scripture says, "Judge nothing before the time." (1 Corinthians 4:3-5) This does not relate to the judging of ourselves, however, but to our judging of others. It is not for us to judge heart-intentions. We should not denounce people and declare them guilty of evil intentions. While we might think that certain conduct is wrong or that certain teachings are wrong, yet it is not for us to say that the individual is willingly wrong; for we are not able to read the heart of any one. God is the only one who knows to what extent people are willing sinners, wilful wrong-doers. In some cases it may be that they are under delusion, ignorance, superstition. In other cases it may be that their environment gives things a different color from that which we would see. At the proper time and as may be convenient, we are to do all in our power to show such people the error of their course; but, having done so, we are not to attempt to harm them or to punish them for those things which we esteem to be wrong.

This principle applies to the punishments which are inflicted by society, such as imprisonment, capital punishment, etc. The civilized people of the world have reached the conclusion that mankind cannot read the heart. Therefore the governments assign different degrees of punishment for different crimes, not as an offset for the crime, but in order to restrain evil-doers. As a result, the doer of wrong deeds is often put into prison for a term of years and sometimes for life, that he may be restrained from further wrong-doing and perhaps reformed in character. Even in capital punishment the thought is not that the punisment is proportionate to the heinousness of the crime, but that the taking away of life is for the restraint of wrong-doing. Thus various methods of capital punishment have been invented in order that it may be done in as painless a manner as possible. Some claim that the breaking of the neck in hanging does not keep the criminal in suffering. Others declare that the electric chair is so constructed that the person will have no consciousness whatever after the electric current has reached him. So we see that the endeavor has been merely to curtail the wrong-doer from the privileges and liberties of life, according to the decision of those sitting as legislators and law-makers as to what would be the proper restraint for evil-doing.

PROPER AND IMPROPER JUDGING

Reverting to what the Scriptures say of the people of God, we may not judge in the sense of determining the degree of guilt resting upon evil-doers. Love always hopes for the best, and is not given to evil-speaking or to an expression of evil judgment. Love ever seeks to think no evil, but rather to think something favorable, kind, rather to put away anything in the way of bias, prejudice. Love is rather given to suppose that the individual whose doings are under criticism did not discern the right, did not see it clearly, or for some reason was led into error.

The Master said, "By their fruits ye shall know them." (Matthew 7:18-20) This means that we are to notice the fruitage of life in ourselves, in the brethren and in our neighbors. In our own minds we are to judge and disapprove of what is evil. We should continually judge whether various acts and words are right or wrong. Every day we see and hear many things in life which would not be pleasing to the Lord. Therefore we can exercise our judgment in respect to all of these things and get the lesson out of them. This would not mean, however, that we would judge the people who do and say these reprehensible things. It would be highly improper for us to relegate them to the second death. While we may appreciate our Lord's statement that a good tree will bring forth good fruit, and while we may see that there is something wrong in the conduct of another, yet we must not forget that we are not competent to judge as to what degree of punishment his wrong conduct would deserve. Therefore we might make a great mistake in endeavoring to judge others and to decide what punishment they should receive.

The Scriptures state that by and by there will be a time when judgments will come upon all those who do wrong. Until that time comes, we are not to judge others either in our minds or in our words. All that we may be able to do is to judge of conduct—whether it is proper or improper; but we should keep our conclusions to ourselves and not express them to others. If we are to go through life telling what we think of this one and of that one, we shall certainly have a hard time of it. Let us, therefore, recognize the fact that we cannot judge the heart of any one, just as no human being can know our hearts as well as we know them ourselves.

But in judging even ourselves we should use a certain amount of leniency, as the Apostle suggests. (1 Corinthians 4:3, 4) His thought seems to be that when we come to recognize how high the divine standard is, we might be too apt to judge ourselves too severely and not take into account the fact that the Adamic race is shapen in sin and born in iniquity. (Genesis 3:20; Psalm 51:5) Instead of condemning ourselves too harshly, we should rather think: "I feel greatly condemned for what I have done. But while I cannot make any good excuse for myself, I hope that God will be able to make some allowance for me in this matter. Perhaps he will see some extenuating circumstance which I do not see." Thus, as the Apostle suggests, we would not judge even ourselves.

Those who have the organ of self-esteem small and that of conscientiousness large are prone to see clearly all of their recognized imperfections and to suffer much from self-condemnation. Such persons should endeavor to see matters as they really are and to judge themselves justly. In fact, all judgment should be just; for justice is the very foundation of the divine throne. Therefore we should endeavor to be just in our judgments to the very best of our ability. All of the Lord's people will find it profitable to ascertain their own gains and losses as new creatures, and to perceive how, when and where these experiences came to them in the constant battle with the world, the flesh and the adversary. Let them note the weaknesses and filthiness of their own fallen fleshly nature, and seek to cleanse themselves of these blemishes, in order that more and more the new mind will be given full control, and that every thought will be brought into captivity to the will of God as expressed by Christ and illustrated by his example.

GOD'S PEOPLE RESPONSIBLE NOW

Those who are children of God expect shortly to be made judges of the world. (1 Corinthians 6:2, 3) Moreover, God is now seeking to develop in our hearts and lives, in our character, those principles of righteousness which he desires and which will be preparatory to our future work of judging mankind. Therefore unless we are just in our very hearts, unless we appreciate the principles of righteousness and rejoice to practise them, we shall not be fit for the kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give them those rights, leaving the results with God. Thus doing, we shall be preparing our own minds and hearts for the glorious conditions in reservation for those who love God supremely.

CROWNS APPORTIONED ACCORDING TO JUSTICE

The prize of our high calling will not be given to anyone on the basis of mercy or of favor. God shows mercy in connection with the weaknesses and blemishes against which we are striving; but he will not permit even one individual to enter the kingdom class whose character is not suitable for that high position. Those whom he approves for joint-heirship with our Lord Jesus must represent the principles of righteousness and must know how to apply these principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than to be unjust will not have a share in the Messianic kingdom.

Let us ever remember that if we are true, loyal children of God, all our unwilling blemishes are covered by the robe of our Redeemer's righteousness; and that if we are doing with our might what our hands find to do in this great matter of judging, criticising, ourselves with a view to improvement of character, and are dealing with all others along the line of the Golden Rule, we are thus demonstrating to the heavenly Father that we appreciate highly the principle which is the foundation of his government. If, moreover, we build upon this sure foundation a superstructure of love, we shall thus be blessed and made ready for the kingdom of his dear Son, our Lord Jesus Christ.

Very few have been fully awake to the importance of the Golden Rule. Very few have been careful to practise it in all the details of everyday life. Let us remember that there is comparatively little time left for character-building, that even now the great Judge is at the door, and that the final

testings are upon us. If we hope to be of the kingdom class we must make haste. This is a very solemn thought. Therefore we should make the effort to learn what it is that God requires of those who are to be kings, priests and judges in the Messianic kingdom, in order that we may be amongst those who will make their calling and election sure.

DEFEAT THROUGH DRUNKENNESS

[This article with the exception of the paragraphs below was a reprint of that entitled "Elijah's Work Before Ascension," published in issue of September 1, 1915, which please see.]

THE CURSE OF INTEMPERANCE

Intemperance is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the truth of this statement. Apparently every one who comes under the baneful influence of strong drink becomes more or less its slave—the more so in proportion as he has become weak through the Adamic fall and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness can sympathize with a fallen one, or rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, yet these qualities must be exercised in moderation, if we would benefit the fallen and weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, encouraging and stimulating resistance to these weaknesses, rather than condoning them too freely.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will use it. But all should know that the greatest strength and stimulus to character comes from above; and that the weakest, as respects depravity of the flesh, may obtain such help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God's Word as will make them strong in the Lord and in the power of his might. We need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need "grace to help in every time of need"; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ, to assure us that our weaknesses are understood and sympathized with by our heavenly Father in every proper sense, and that his provision in Christ is such that he can be just and yet justify believers in Jesus—that he can be just, and yet forgive us our sins and grant us needed strength and help in overcoming.

To those who have friends or neighbors addicted to intemperance, over whom they desire to exercise a helpful influence, we advise that they appeal to the will, to the self-respect, and to the rewards of temperance and intemperance, viewed from a worldly and social standpoint. We also advise that they go further, and urge that in view of their weakness of will manifested by the intemperate the latter should recognize that while all men need the Savior and the help which he alone can give, yet the weaker the will, the greater the need. When we are weak in the matter of self-reliance, and are thereby led to make a covenant with the Lord and to lean upon his strength, then we are strong.—2 Corinthians 12:9, 10.

SPECIAL LESSON TO THE CONSECRATED

We have no reason to think that any of our readers are slaves to intemperance; for we know that whom the Son makes free is free indeed. Therefore we urge upon all that the greater freedom which we receive in Christ, through a clear knowledge of the divine plan, should lead us more diligently to bring every talent and every power of mind and of body into full subjection to the divine will and into the service of the divine purposes. Those who are imbued with this thought will surely realize that they have neither mental nor physical powers to dissipate—that they belong to the Lord and are to glorify him in their bodies and their spirits, which are his. (1 Corinthians 6:20) They will perceive that they are merely stewards; and that any misuse of talents, either through intoxication or otherwise, would be a misuse of their stewardship, and would surely lead on to that condition in which the Lord could not say unto them, "Well done, good and faithful servant."

But while disposed to discourage intemperance in respect to intoxicants of every kind, we feel that the special lesson needed by the Lord's people is in respect to the intoxicating influences of the world, as these come to us and affect us as new creatures in Christ. There is an intoxication in wealth, in luxury, in ease, which tends to say to the soul, "Take thine ease; forget thy covenant of sacrifice—to walk in the footsteps of Jesus and be dead with him to the world and its aims." There is an intoxication of pleasure, of fashion, of pride and fond desire, which appeals to the new creature very strongly through various avenues of the mortal body, and which seeks to intoxicate, to stupefy, the new mind, to make us dull of hearing as respects spiritual things, to make us lax as respects our zeal for the Lord, for the truth and for the brethren, and to make us covet the things that would be approved by the world and pleasurable to our own flesh, as well as harmonious to the wishes and exhortations of our friends. To all of these intoxicating allurements the answer must be, "No! We have covenanted our lives that henceforth we shall be dead to earthly interests and alive toward God. Our joys, our pleasures, our exhilarations, must be of the spiritual kind." We must become so enthused, so enraptured, with the heavenly things, with the joy and peace and blessing which accompany the eating and drinking at the Lord's table, and so filled with his spirit, that the intoxications of earthly joys will have less and less attraction for us.—Ephesians 5:18.

DIVINE TRUTH

"All truth is calm,
Refuge and rock and tower.
The more of truth the more of calm,
Its calmness is its power.
Truth is not strife,
Nor is to strife allied,
It is the error that is bred
Of storm, by rage and pride.
Calmness is truth
And truth is calmness still;
Truth lifts its forehead to the storm
Like some eternal hill." —H. BONAR.

NEHEMIAH'S PRAYER

[This article was a reprint of that published in issue of November 15, 1905, which please see.]

CONCERTED VOLUNTEER PLAN

Although we have announced that we would begin making shipments of the new Volunteer issue "The Fall of Babylon" early in October, it has since been suggested by some that all orders for the entire country be first listed, and then shipped so as to reach all classes about the same time; then the SOCIETY designate some particular Sunday as a VOLUNTEER DAY, on which date the friends all over the country will distribute this very important number. We think the plan a good one, and therefore suggest that all classes, including isolated friends, who have not yet sent in their order for this new Volunteer matter, do so at once that we may have same printed up and shipped in accordance with the foregoing program. We will then designate the date on which all the brethren, in every city, town, village and country district, may engage in this stupendous concerted distribution of "THE FALL OF BABYLON."

CHARGES ANSWERED

The Board of Directors have requested Brother Rutherford to prepare a reply to the paper recently issued under the title, "Light After Darkness." This reply is not for general distribution, but will be sent to any of the friends on request.

INTERESTING QUESTIONS

THE THINGS WE ARE TO FORGET

Question.—"Forgetting those things which are behind." (Philippians 3:13) To what things "which are behind" does the Apostle refer in this text, and why should we forget them?

Answer.—St. Paul could not have meant by this that we should not have the things of our previous experiences in memory at all, that we should forget them all absolutely; for his writings show that he held his own past in memory. In our context he tells us of the things he had lost and the things he had gained; and these things of his past have been remembered to the extent that they have come down to the church for eighteen hundred years. The Apostle declared that he had suffered the loss of many things for the sake of the truth. He recounted the many persecutions and sufferings which he had endured, but said that he had borne all this willingly, gladly. He had relinquished all his worldly advantages because, as he said, these things had no particular value. They were as dross compared to his opportunity of becoming a member of the body of Christ, of the church in glory.

He was forgetting all these in the sense of renouncing them and casting them behind his back. He was forgetting—in the sense of not dwelling upon them, being hindered by them—his previous failures to keep the law, his futile endeavors and inability to live up to its requirements. He was giving up all his earthly ambitions, and was not mourning the opportunities in life that had gone from him because of his consecration to the Lord. He was doubtless seeking to forget his own personal weaknesses and failures in that he would not allow the memory of them to discourage him. But this did not mean that he so completely forgot them as to lose the benefit of the lessons which these weaknesses and failures had taught him.

Our lives would amount to very little if we forgot all the past. What profit would it be to ourselves to have lived in the world if we forgot it all? The Apostle uses the word "forgetting" with somewhat the thought that it sometimes has now, when used in a sort of slang phrase. A man may say to his friend, "You did me a great kindness, and I would like to do what I can to repay it" And the friend replies, "Oh, forget it!"—that is, forget it in the sense of feeling under an obligation. And so in the proper sense the Apostle was seeking to forget the things of the past. If he had made mistakes in the past, he was now seeking that all of his powers might be enlisted on the side of righteousness. He might well forget these things in the sense of thinking of their being remembered against him, for they were all covered by the merit of Christ.

So we have made our peace with God. Having Christ as our Advocate and Master, we know that God has blotted out our failures from his book of remembrance. He no longer holds them against us. Therefore we should not lose time and strength in useless grieving over them. But we are to let them teach us lessons for the future. We are to forget the ambitions of the past, in the sense that we will not be controlled or influenced by them; for we have new hopes. We have the hope of association with Christ, of membership in his glorious body. We are to forget the worldly opportunities of the past that we sacrificed, even as St. Paul forgot the things which he sacrificed; as he no longer craved them nor sought them.

There are some of the Lord's professed people who have difficulty along this line. They say, "Oh, I sacrificed so much to become a child of God—I sacrificed so much!" And what they sacrificed is in their eyes too much. But it was not very much, whatever it was. The more we know of ourselves the more we realize how insignificant we are in ourselves, and how little of real value we could accomplish in our own strength. And the more we know of the world and the things of the world the more we realize their emptiness and unsatisfactoriness. So we decide that we will not think of some grains of sand that we dropped in order to take hold of the hand of the Lord; for we have glory, honor and immortality in view.

St. Paul said he was glad that he could suffer something for Christ. And he was urging others to likewise rejoice in this great privilege, and inspiring his hearers with the courage to lay aside every weight and sin, and to run with patience the heavenly race. So all these glorious things God has promised are before us as Christians. Everything we had in the way of earthly ambitions or prospects or fame—these things are all behind us, and are nothing in comparison to the things we have already received and those we are hoping for, by the grace of God.

TRESPASSES, NOT ORIGINAL SIN, BLOTTED OUT

Question.—When the Apostle speaks of the sins that are past by the forbearance of God, we understand him to mean the sins that were forgiven when we accepted Christ and were begotten as new creatures. Suppose, then, that one so forgiven subsequently returns to wallow in the mire, would the sins that were past be revived against him, or not?

Answer.—It is our understanding that in accepting the church the Lord accepts all of that number desirous of coming to the Father through him, and that he makes an imputation of his merit sufficient to offset all their Adamic sin and weaknesses, in order that they may be made the righteousness of God through him. Being thus justified through faith they may have full peace with God, and realize that old things have passed away and that all things have become new. We would think, therefore, that nothing in the past would be revived, even if they should commit the sin unto death; for all former sins were settled for. It would be the sin as a new creature that would bring his death—it would not be necessary to go back to the past, when he was an old creature, to find something corroborating this.

This blotting out of sins at the glorification of the church does not refer to the blotting out of original sin, but more particularly to the blotting out of those elements of sin that are in the flesh, those trespasses for which we need to go continually to God day by day and pray: "Forgive us our trespasses!" All these are blotted out when the flesh itself shall have been relinquished and we shall have experienced the "change" to spirit nature.

KNOWLEDGE PROPORTIONATE TO OBEDIENCE

Question.—Is there any text of Scripture, or are there several texts—and if so, which?—that teach that we must act upon truth when we receive it, before we may receive more truth?

Answer.—"He that is faithful in that which is least, is faithful also in much."—Luke 16:10.

"Whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25. See also verses 22-24.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

"If any man will to do his will, he shall know of the doctrine [the truth], whether it be of God."—John 7:17.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Again Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

All the Word of God indicates the necessity of continuance, of growing in grace and in knowledge—growing up into him who in all things is the Head of the body, even Christ.—Ephesians 4:15.

PRESENT BLESSINGS INCREASING DISCONTENT

The question has been asked us, Has the Millennium any relationship to present-day strikes, etc.? We answer that the grandfathers of those men and women who are now rising up against the present order, received very much smaller compensation, worked much longer hours and were much more contented and happy, than is the present generation. Something has come in which has changed this attitude of mind and has brought great blessing, great riches, and increasing discontent. That thing, we believe, is the dawn of the Millennial day, with the light that it brings—the enlightenment, the knowledge and realization of power on the part of the masses.

Some, of course, will be willing to use their knowledge righteously. We hope that all Bible Students feel so. Others will be inclined to use their knowledge selfishly. Seeing that things are wrong they may lack patience, lack love, be unwilling to endeavor to adjust the wrong in reasonable and proper ways, as should be the case with those guided by the wisdom from above. Hence the world is getting more and more bitter; this dissatisfied condition of mind is increasing. Men are truce-breakers, breakers of agreements—anything to further their selfish interests.—2 Timothy 3:1-5.

We do not know the merits of each particular case, but we think that what we have said would be applicable anywhere. We think it safe to assume that the men who strike at present would average $3.00 per day for about nine hours' work, and the nine hours' work would not be as laborious as labor was formerly; for now it can nearly all be done by machinery. But many laboring men, working for the Standard Oil Company, the railroads, coal corporations, etc., see that

in spite of paying good wages, these corporations are making much money. They read about the millions being paid in dividends. They feel in their own pockets. Not a million do they touch; and they wish there was a million there, and are envious and unhappy because it is not there.

OMNIPOTENT POWER THE ONLY HELP

The Bible points out this increase of knowledge of our day: "Many shall run to and fro"; "Knowledge shall be increased"; "The wise shall understand"—the rest shall not understand, and "there shall be a time of trouble such as never was since there was a nation." (Daniel 12:4, 10, 1) This is the prophetic view of the matter in advance. God permits the Millennial age to come in this way, in a measure, to demonstrate that it will not be rightly received and that selfishness would have gone on to even worse lengths if all the blessings of the Millennial age had been here before. The world would have been in a worse condition, more discontented. Jesus said that the discontent would go on to such a degree that "unless those days should be shortened there would be no flesh saved." (Matthew 24:22) Everywhere that spirit would go; and it is going everywhere. The Lord's Word seems to imply that this will be so until men shall learn that their happiness will come, not by might nor by power, but by the Lord's Spirit. (Zechariah 4:6) As they learn this, they will see the great Ruler and his power rectifying things along the line of justice. Every evil of life shall thus be opened up to view, to correction; everything will be straightened out; and the world will begin to see the reign of holiness, of righteousness, harmony with God, justice, equity. Then the knowledge will do them good.

RELATION OF EUROPEAN WAR TO ISRAEL'S HOPES

We have been expecting great things for the Jewish people, and believe that these are on the way. Undoubtedly the war has a very important part to work out under divine supervision, something that will be advantageous to the Jew, to Palestine, and eventually to everybody. We would not know how to forecast the future so as to say what effect the war will have; for if the Germans should win, then Palestine would remain under Turkish or German influence; and if the Allies should win, Palestine would come under the influence of the Allies, whose fraternal feeling for each other would lead them to protect each others' interests.

We know the feeling of many of these countries towards Palestine. The Russians, for instance, treat the Jews very courteously when people of Russia go to Palestine—not, however, with any feeling of friendship for the Jew. We know that the same is the general feeling throughout the world. Each nation would like to possess Palestine. It is not that Palestine is such a wonderful country, not that it will be greatly to the advantage of any of them to possess that little country; for it has not even one valuable port; but somehow all have an anxious desire for what is termed "the Holy Land." Russians, Germans, British and French—all are represented there; and they would not be willing to give up their hold on it unless there was some very special compensation.

As to the Jews themselves, we believe that they have more confidence in the Mohammedans, the Turks, who are their cousins by birth, than they have in any Christian nation. This is probably because they have been under the Turkish rule in Palestine, where Jews have had a better time than they are having in any other country. But we are not wise enough to do any guessing on this question. We simply know some of the facts as they stand today, and the great fact of the future as the Bible points it out, that Israel will again come fully into possession of their own land.

We think that there are many Jews now in Russia, Poland, Germany, etc., who would be very glad had they gone over to Palestine when they had the chance. We understand that some of them are going over now, notwithstanding the war conditions. We had not so understood previously, but information has reached us that there is now a land immigration which is taking many Jews to Palestine. We are not, in any event, to expect that all the Jews will go there; no more than when God, through the Prophet, declared that Israel would be brought again from the captivity of Babylon. We remember that many of them went into captivity to Babylon; and that after being there, some of them for several centuries, the whole number that came out under Cyrus' decree was about 50,000, leaving the great mass of the nation "scattered abroad," as we read in the New Testament—scattered amongst the heathen nations, preferring to live where they had become attached to the soil or land rather than to go back to Palestine. So we expect that the going back to Palestine will not include all the Jews now living, but merely representatives of the Jews, of the hopes of Israel.

Without doubt great changes are just ahead, great favors and blessings, for the devout of the Jewish people who cling faithfully to the divine promises respecting them. However we are not to expect their full establishment as a nation through which the Lord will operate, until after wars, revolutions and anarchy of the time of trouble have ceased, and the ancient worthies have been brought back from the dead in human perfection. On this point we here append a contribution from one of our readers, which agrees well with the presentations of SCRIPTURE STUDIES, Vol. 7, concerning the resurrection of the ancient worthies and their inheritance of the land:

WHEN WILL ABRAHAM INHERIT THE LAND?

I am basing my suggestions (a) on the statement of TABERNACLE SHADOWS, page 34, Par. 1, as follows: "So, then, *after* the body of Christ completes the spiritual 'Seed,' that *additional promise* to Abraham respecting an *earthly* seed must have fulfillment." (Italics mine.) (b) Also on the fact that this additional promise is part and parcel of the great oath-bound Abrahamic Covenant; (c) on the reasonable inference that Hagar was a type of this additional promise, as was Sarah of the first promise to the spiritual seed; (d) on the belief that the 3960 years derived from Genesis 15:9 are creditably established as a chronological period; (e) and on the seeming discovery that the additional promise, of the earthly seed, was confirmed to Abraham ten years after the giving of the first or chief promise.

Before Abraham moved into the Land of Canaan there was the promise of a blessing. The ratification of the promise was contingent on his obedience to the divine injunction. When he began his sojourn in the land the promise came into being as a covenant exactly four hundred and thirty (430) years before the exodus. (Exodus 12:40, 41.) At the same time, Sarah came into existence as a type of the promise, or covenant, then made and pertaining exclusively to the spiritual seed.—Romans 4:13; Galatians 3:16, 17; 4:28.

After the departure of Lot for Sodom, God made a certain promise respecting the land to Abraham—"All the land which thou seeest, to thee will I give it and to thy seed forever." (Genesis 13:15) A certain command was annexed to the promise: "Arise, walk through the land, in the length of it and in the breadth of it." (v. 17) Abraham began at once to carry out this injunction.—V. 18.

Subsequently, his faith having been satisfactorily demonstrated, God ratified and confirmed to Abraham the promise of the land, apparently greatly increasing its scope, and made a covenant with Abraham concerning it. (Genesis 15:18) The date of the giving of this covenant is of great interest to Bible students. When was the promise of the land, pertaining exclusively to Abraham and his fleshly seed, ratified and confirmed as a covenant obligation, absolutely unconditional, by Jehovah?

"In the same day, God made a covenant with Abraham, saying, Unto thy seed have I given this land from the River of Egypt unto the great river, the river Euphrates." (Genesis 15:18) Here, it seems to me, we have the second part or instalment of the great Abrahamic Covenant, afterwards confirmed by oath and called The Promise, although embodying distinct promises to different classes. (Rom. 4:16) St. Paul has shown distinctly that the first part of the covenant, ratified when Abraham became a sojourner in the land, pertained only to the spiritual seed, which seed is Christ. (Galatians 3:16) The Abrahamic Covenant here came into existence, but not as a whole—only as to its first section. The second section of the covenant, or second covenant, afterwards merged with the first into the one great unconditional oath-bound "promise," came into existence "in the same day" mentioned in Genesis 15:18.

Now if we can find the date of this covenant respecting the land we shall, with reasonable certainty, be able to fix the date on which Abraham will inherit the land. God instructed Abraham to perform a certain strange ceremony of symbolic significance at the time that he ratified the promise of the land and entered into a covenant regarding it. This ceremony by which it was customary to ratify covenant engagements or contracts at that time was in order to strengthen Abraham's faith, in answer to his question, "Whereby shall I know that I shall inherit it?"

JEHOVAH'S SIGNIFICANT ANSWER TO ABRAHAM

We need not suppose that Abraham perceived any symbolic meaning hidden away in the ages of the victims selected. This is one of the things "hidden from ages and generations," but now made known unto us by the Spirit. The three beasts were each three years of age; the two birds were young birds. We quote the Biblical comment on Genesis 15:9—"A bird is usually considered young up to one year old. Figuring thus, the ages of the animals represent 11 years. Eleven prophetic years of 360 literal years each equal 3,960 years, the time from the giving of this covenant to Abraham till the year 1915, when he will inherit the land." The method here used in obtaining the period elapsing from the giving of this covenant till Abraham should inherit the land is sound and in accord with other symbolisms under which God hid or covered information until due time for it to be known. The period of 3,960 years seems a well fixed chronological period. However, we are absolutely certain that Abraham did not inherit the land in 1915. It may not seem improper, therefore, for the Bible student to carefully analyze the above comment, seeking an explanation. In doing this we can find no fault with the assertion that the 3,960 years begin to count "from the giving of this covenant"; yet, if the year 1915 is wrong as the date of the end of the 3,960 years, certainly the date fixed on in the comment as the date from which the 3,960 years begin to count is also erroneous. Evidently the comment begins the 3,960 years with Abraham's entrance into the land, 430 years before the exodus, or the year 2045 B. C. That is the date of the giving of the covenant, or the first feature of the covenant, meant for the spiritual seed only. It seems reasonable, however, that the period intervening until Abraham should inherit the land would begin with the giving of the covenant respecting the land. This is the covenant of Genesis 15:18. Regarding this as the second instalment of the great oath-bound promise (Genesis 22:16, 17; 26:3, 4), we are perfectly correct in saying that the 3,960 years begin with the giving of the covenant.

The points in regard to the covenant which were not noted in the comment are these:

1. Its two specific parts were given at different times.

2. The natural and logical date for beginning the 3,960 years would be the giving of the second part of the oath-bound compact. This was "in the same day" on which the ceremony attending the slaughter of the victims recorded in Chapter 15 took place. There and then God established his covenant with Abraham respectinng the land.—Genesis 15:18.

WHEN "SECOND PART" OF COVENANT WAS RATIFIED

Has God left us a clue to this date? We answer, that we believe he has and it is found in Genesis 16:3. It is a reasonable inference that the event herein recorded followed immediately upon those recorded in Chapter 15. It seems a plain deduction that Hagar was a type of the covenant or promise to the fleshly seed, typified by her son Ishmael. We are not speaking here of the Law Covenant, of which she was a type, but of the specific promise to the fleshly seed, included in and forming a part of the oath-bound covenant. The law was added 430 years after the promise to the spiritual seed of Genesis 12:3, and 420 years after Abraham took Hagar to wife.

The promise, so firmly ratified respecting the land and his earthly seed, greatly stimulated Abraham's desire for a son, and moved Sarah. (Chapter 16:1, 2) So Sarah, anxious to help, offered Hagar to Abraham. "And Sarai, Abraham's wife, took Hagar, her maid, the Egyptian, after Abraham had dwelt ten years in the land of Canaan and gave her to her husband Abraham to be his wife." (V. 3) Here at this point Hagar came into existence as a type of that portion of the Abrahamic Covenant which exclusively pertains to the fleshly seed. Sarah became a type at the same time that the portion of the Abrahamic Covenant pertaining to the spiritual seed was ratified, when Abraham entered the land. Hagar became a type at the same time that the portion of the covenant respecting the fleshly seed's inheritance of the land was confirmed. This was ten years after Abraham entered the land.

Hagar was, of course, a type of the Law Covenant and Keturah of the New. But these facts do not concern especially the present inquiry. It is true that the fleshly seed came under the law, but it is not true that Abraham or his seed will inherit the promise through (by keeping) the law. Abraham will inherit the land under the Abrahamic Covenant—that portion of it pertaining exclusively to him personally and his fleshly seed after him.—Genesis 15:7, 18; Acts 7:5.

There will be no slip-up. Abraham inherits the land by faith (as its reward); God's oath makes it certain. "The gifts and calling of God are without repentance." (Romans 11:29) The promise respecting the land is as absolute and unconditional as the promise respecting the spiritual seed. "To the end that the promise might be sure to all the seed." —Romans 4:16.

It seems a reasonable deduction from the foregoing that the date of the giving of the covenant respecting the land was coincident with the union of Abraham and Hagar. Here the 3,960 years begin to count. This union took place ten years after he entered the land. As he began his sojourn in the land in the year 2,045 B. C., it follows that the 3,960 years begin to count from 2,035 B. C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A. D.

REPORT OF THE WESTERN CONVENTIONS

Leaving Aurora, Illinois, our journey was westward, the first stop being at Spokane, Washington. Here about three hundred of the friends had assembled from nearby classes for a one-day convention. The morning was spent in praise, prayer and testimony, which was very edifying and profitable to all. In the afternoon the friends were addressed by Brother Rutherford on "The Bond of Completeness," text being taken from Col. 3:14. The speaker pointed out the necssity of putting on this bond of completeness as we near the end of our course.

In the evening, a public lecture was given by Brother Rutherford at the Spokane Theater, the subject being, "Are We at the End of the World?" Fully two thousand people were present, many being turned away. This being a midweek meeting, it was considered unusually well attended. Interest was splendid and we hope much good may result.

The next evening, the 16th of August, a public meeting was addressed by Brother Rutherford at the Everett Opera House, Everett, Washington, about twelve hundred being present. Just one year to the day prior thereto, the speaker had addressed an audience in the same Opera House with reference to the War, at which time he stated that the United States would be drawn into the war before another year. The public press at Everett commented on this fact and the fulfillment of this statement, which probably had much to do with bringing out many of Everett's most substantial citizens. The interest at the evening lecture was unusually good, many leaving cards signifying a desire for further information.

TACOMA CONVENTION

Tacoma, Washington, was a four-days convention, August 16th to 19th, inclusive. The discourses were all listened to eagerly by the friends at each session of the convention, about fifteen hundred being present. The PHOTO DRAMA OF CREATION was exhibited in the evening at the theater where the convention was held, it being packed to overflowing at each session. Seventy symbolized their consecration to the Lord.

Several months previous, the Mayor and Board of Trade of Tacoma had invited our ASSOCIATION to hold a convention at Tacoma, offering the use of the Stadium, which was accepted. The Stadium is a magnificent structure built on the very banks of Puget Sound, with a seating capacity of more than thirty thousand, and the accoustics are so nearly perfect that when filled, everyone can hear a speaker addressing the audience in an ordinary voice. Some weeks after the invitation had been accepted, some of the ministers of the city of Tacoma objected to our using the Stadium unless it was agreed that nothing would be said derogatory to the clergy, and the Stadium Board asked that this limitation be put upon the use of the place. We declined to accept it on these terms and had no idea of using the Stadium at all. The public meeting was advertised to be held at the Tacoma Theater, but it was evident that the Theater would not accomodate the people. The Mayor and Board of Trade then influenced the Stadium Board to withdraw all conditions on the Stadium and placed it at our disposal without restrictions. Only two days remained for advertising the meeting. The attendance Sunday afternoon was fully five thousand. The Mayor of the City presided and introduced the speaker, the subject being, "Are We at the End of the World?" During the course of the lecture, Dr. Dyer, said to be the leading clergyman of Tacoma, took exception to some things the speaker said, came to the platform and demanded that the Mayor suppress the meeting, which the Mayor refused to do; then, time and again he interrupted the meeting, going to the extent of standing on the platform and calling the speaker a liar three times. It was evident that the audience was against him, and when the meeting was over, the minister left the auditorium amidst jeers and many of his own congregation were heard to say

that never again would they go to hear him. A great number of the audience left their address cards, signifying their desire to hear more. The interuption proved a splendid opportunity for a public witness to the truth, and again the Lord caused the wrath of man to result to his praise.

On Monday evening, the 20th of August, a public meeting at Portland, Oregon, was addressed by Brother Rutherford, fully 1,200 being present. The interest manifested was very marked and many left their address cards. The day following there was a gathering of the friends at Salem, Oregon, being addressed by Brother Rutherford.

From the 22nd to the 26th, inclusive, the convention was held at Oakland, California, Brother Wisdom being the chairman. The other speakers of the convention were Brothers Anderson, Hadley, Heard, Talifaerro and Rutherford, about six hundred of the friends attended this convention, forty symbolizing their consecration. Sunday afternoon at Oakland, a public meeting was addressed by Brother Rutherford, about two thousand being present. The same evening another public meeting was addressed at San Francisco, about one thousand being present. The attendance here was small, probably due to the fact that a street car strike rendered it difficult for the people to get to and fro in the city. This was a very blessed convention and everybody remarked that many blessings were received there.

On August 31st to Sept 2nd, a convention of the I. B. S. A. was held at Los Angeles, California. It was not expected that more than four or five hundred would attend this convention, but the attendance was fully eight hundred. Brother Heard was chairman here. The other speakers were Brothers Anderson, Wisdom, Hadley, Sexton, Lee, Sherman and Rutherford. No public meeting was attempted at Los Angeles because it was the beginning of the Billy Sunday campaign and it was thought inadvisable to attempt a public meeting at this time, we preferring to wait a more opportune season. Fifty-six symbolized their consecration here.

NOTICEABLE FEATURES OF THE CONVENTION

At each one of the conventions above named, the spirit manifested was unusual. It has long been a custom at our conventions to have a committee to whom complaints would be referred. At these conventions there were no complaints, hence the trouble committee was without employment. There was a total absence at these conventions of gossip. The friends refused to discuss past troubles or disturbances. They seemed bent on doing but one thing, striving with earnestness and zeal to prepare for an abundant entrance of the church into the kingdom of our Lord. The Spirit of the Lord was everywhere manifest to a marked degree. All seemed to realize that the end of the harvest is very near, and the necessity of greater zeal and earnestness on the part of all the harvest workers. At each one of these conventions, at the conclusion of "Harvesters' Day," the enthusiasm and zeal to enter some branch of the work in these closing days of the harvest was everywhere marked. Many who had heretofore been in the colporteur work and required to stop, signified their determination to immediately return to it. Others who had never been colporteurs expressed a desire to immediately take up the work. Quite a number of brethren with ability offered themselves for the pilgrim service, some of whom have been selected and will shortly enter the work.

The Seventh Volume was enthusiastically received by most all who attended the various conventions, only here and there being an exception. At every convention resolutions were adopted by almost a unanimous vote approving the present management of the WATCH TOWER BIBLE AND TRACT SOCIETY and its officers, pledging unreserved loyalty to the SOCIETY. As an old soldier expressed it, "A good soldier always follows his regimental flag. The WATCH TOWER BIBLE AND TRACT SOCIETY is our flag. The Lord has used it all these years and continues to use it, and where he directs the work through it, we rejoice to follow."

At every one of these conventions the friends could be heard enthusiastically saying, "This is the best convention I ever attended." The sweet spirit of love for the Lord and the brethren and loyalty to him and to his cause and to the channel he continues to use for the harvest was everywhere manifest. It was indeed good to be there, and reminded us that we are drawing nearer to the general convention of the church of the first-born where there will be fulness of joy in the presence of our King.

"MEET FOR THE USE OF THE MASTER WE LOVE"

[This article was a reprint of that published in issue of October 15, 1902, which please see.]

INTERESTING LETTERS

GREETINGS FROM AN ENGLISH PRISON

DEAR BRETHREN IN THE LORD:—

Greetings in the precious name of our dear Redeemer.

Seeing that so many of our dear brethren in America are being affected by the new military measure, we are desirous of extending to them our warmest sympathy.

We rejoice to know that so many of the dear saints of God are standing thus firmly by the principles of righteousness in this hour of trial. Our prayer on their behalf is that they may have the necessary grace sufficient in every time of need and that wisdom which cometh from above, so that they may be enabled to "witness a good confession" and copy the noble example of our dear Redeemer, following in his footsteps.

We are realizing, perhaps more than ever, that here we have no continuing city, that in the world we must have tribulation, and that the child of God must suffer persecution, for it is only "if we suffer with him" that "we shall reign with him." Nevertheless we are learning from our illustrious Example the power of the joy that is set before us, and we are seeking to cheerfully endure all things that God in his providence sees fit to bring upon us.

Daily do our prayers ascend at the throne of heavenly grace for all the dear brethren throughout the whole habitable who are affected by the military, and we sincerely trust that the dear American brethren may continue firm and steadfast, rejoicing in tribulation, and faithful unto the end, in all things seeking to glorify the name of our Father in heaven. We know not what awaits us, but then again we do know that faith can firmly trust him, come what may.

Under divine providence we have been before tribunals—in the hands of the military—and also in prison, but God has blessed and kept us in all of our experiences. Our temperaments are varied, our experiences have varied, but we have all felt the power of a deeper and sweeter communion with our heavenly Father and the Lord Jesus. We all testify to the fact of our being drawn nearer to our dear Father in heaven as a result of these experiences.

Now, however, we are enjoying a measure of freedom, not being fully subject to either military or prison discipline. We are rejoicing to be accounted worthy to suffer on account of the name of Christ, and we hasten to send these few words of sympathy and encouragement to all the dear ones who will be affected by the Military Service Act.

We also pray the heavenly father's richest blessing upon the Bethel Family and send our fervent Christian Love.

Your brethren and fellow-servants in the Lord,

(Signed by 37 Brethren.)

LEARNING TO KNOW HERSELF

MY DEAR BRETHREN:—

Greetings in the name of the King of kings! I feel so very grateful to the Lord that I have a deeper sense of appreciation for him and for the results of our deceased Pastor's faithful service in his name. And while my heart is lauding, magnifying, and praising him, I impose on your valuable time and with a few pen words make my thanks known.

Especially good and valued are THE WATCH TOWERS. Each subject seems to be addressed to me. Some bring much comfort and are as apples of gold in pictures of silver; while others bring rebukes and corrections to Self. Yes, where I once thought I was "some one," now I am learning to know myself; and I find much dross, not to be desired. How anxious I am to have this purged out of my life, and to be transformed into his likeness, from one degree of radiant holiness to another, as derived from the Lord!

In order to help me remember I am an ambassador for Christ, I have taken this way as a helper: Each morning after worship I inscribe with ink on the palm of my hand, or on the arm, the Scripture citation for the morning, and also the Bethel hymn, so that when Satan would overtake me I see the citation. In what a wonderful way the Lord speaks! This simple method recalls the text. I find that I can have the music of God's great plan ring through my heart and life every day and hour.

I pray earnestly for you, and surely the Lord will recompense your work and a full reward be given you of him under whose wings you are come to trust.—Ruth 2:12.

Your sister, striving for the kingdom, R. E. LAWRENCE.

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"I am glad I can recognize the Seventh Volume as the genuine article. It has proven a blessing to me, and the 'penny' pay is more than satisfactory. It is more than I deserve, just like all of our dear Lord's rewards to his little ones."—C. R. P., Ga.

"We have not ceased to thank the Lord for the 'penny' and the desire and hope of riding in the fiery chariot. The grand old plan gets bigger and grander all the time."—W. F. McL., Ala.

"I cannot close without expressing my gratitude for the Seventh Volume. I am now reading it for the second time, and I thank the Lord that I have been privileged to receive this volume."—Mrs. C. J. P., Ohio.

"We cannot express in words the joy and comfort the Seventh Volume brought to our hearts. We are filled with adoration and praise and thanksgiving to our Father. Have gone through the book once but am now reading it, looking up each reference; and oh, the truths that are thus hidden! What blessing it brings!"—Mrs. R. W. H., Ohio.

"I have received a great blessing from the Seventh Volume. I believe that it has come at just the right time—a time when the church would have severe trials and bitter experiences."—J. A. M., Ind.

"How we are rejoicing in the light of Volume Seven, and noting its perfect harmony and why our beloved Pastor could not put that out on this side the veil!"—Mrs. A. T. B., Kan.

"Having just finished the first and second parts of Volume Seven, I wish to express my loving appreciation and gratitude for the great blessing and inspiration received as a result of this unfolding of present truth."—J. S., Ind.

"I am reading the Seventh Volume, and I never was so happy in my life. It is just what we need in this trying hour."—J. A., Pa.

"The Seventh Volume does satisfy me fully. I cannot tell you the joy and comfort it has given me. I am reading it the fourth time and find it better each time."—W. F. S., Ga.

"The Seventh Volume is grand. While we have long been looking for this work, it more than filled our anticipations."—V. P. N., Ala.

"I am rejoicing in the encouragement and help I am getting in Volume Seven. It is a marvel, a wonder. Really, God is its Author."—F. A. L., Tenn.

"All the friends here, without an exception, have accepted the 'penny' with joy and gladness, praising and glorifying God."—G. B. R., Mass.

"The Seventh Volume grows better to me every page I read. The Lord has blessed us greatly. It has drawn me closer to him."—L. T. V., N. Y.

"Thank the dear Lord for 'The Finished Mystery!' I have read it twice, the last time very carefully. I surely appreciate what is there written concerning the fallen angels. I have been beset by them, owing to my own weakness and my not keeping the vow strictly enough, and have only been saved from discouragement by the Lord's favor through the Resolve and the TOWERS and prayer. I was not fully confident, however, that I had not lost my crown until I read the blessed Seventh Volume. I now understand why my experiences have been permitted. It (the Volume) has been like the angel of Gethsemane to me, the assurance that I am still in our Father's favor. I can go forward with renewed energy because more joyous zeal. We have already sold twenty-five. Please remember us in prayer."—E. B. A., Conn.

VOL. XXXVIII BROOKLYN, N. Y., NOVEMBER 1, 1917 No. 21

A TRIBUTE TO THE SEVENTH MESSENGER

"The mystery of the seven stars which thou sawest in my right hand . . . the seven stars are the angels [messengers] of the seven churches."—Rev. 1:20.

Since the days of the Apostles of Jesus no man on earth has held a dearer place in the hearts of consecrated Christians than has PASTOR CHARLES T. RUSSELL. He was known the world around, and loved most by those who knew him best. For thirty-six years he was the sole editor of THE WATCH TOWER. It seems fitting, therefore, that we should in these columns at this time take notice of the first anniversary of his glorification, which occurred on the last day of October, 1916.

Pastor Russell was a great man. This fact is more fully recognized today than it was a year ago. Appreciation of him by the people will necessarily increase as they come to a fuller realization of the position he occupied as a servant of the Lord. Some men are born great, while others attain greatness by reason of their faithfulness to duty. Pastor Russell was a great man from both of these viewpoints. The Scriptures indicate that he was chosen of the Lord from his birth. His mother was a consecrated Christian. She taught her son in the way of the Lord, and he early gave evidence of his loving devotion to the great Master.

God used the Prophet Ezekiel to foretell the events that were to come to pass upon Christendom. He used Pastor Russell as an antitype of Ezekiel to make clear to Bible students the real meaning of these events as they came to pass. The great Master, speaking to the church through John the Revelator, foretold that the church would be developed during a time of stress, and that the entire Gospel age would be divided into seven distinct epochs or periods of time. He also clearly indicated that each of these periods or epochs of time would be blessed by a special messenger representing him. The great drama of the Gospel age opened with the Apostle Paul as the chief messenger, or angel, to the church. It closes with Pastor Russell as the seventh, and last, messenger to the church militant. For the other five epochs of the church the Lord provided messengers in the order named: St. John, Arius, Waldo, Wycliffe and Luther. Each in his turn bore the message due to be understood during the epoch he represented. The two most prominent messengers, however, are the first and last—St. Paul and Pastor Russell.

"THAT WISE AND FAITHFUL SERVANT"

The Lord Jesus, in his great prophetic statement in Matthew 24:45-47, made known the fact that at the end of the age he would be present and would have a special servant whom he would "make ruler over all his house to give meat in due season to the household." For many years Christian people of all denominations have been looking for the manifestation of that promised servant. For several years some have recognized, and now many more are recognizing, that Pastor Russell is that servant. Forty years ago he noted that the Scriptures held forth the undoubted testimony that the age would end with a great time of trouble, which would begin with international war; that the war would be followed by revolution; and that revolution would in turn be followed by anarchy, which would wreck all the ecclesiastical and civil institutions of the world, and thus make way for the establishment of Messiah's kingdom of righteousness, for which Christians have long hoped and prayed. He proved by Bible chronology the presence of the Lord from 1874 on, and demonstrated that 1914 would mark the end of the Gentile period and the beginning of the great international conflict. Time and events have proven the correctness of his deductions from the Scriptures, showing he possessed heavenly wisdom.

Contrary to the rule of ecclesiasticism, Pastor Russell never lifted a collection. He spent his own private fortune in making known the "glad tidings." His writings and publications have reached a larger circulation than those of any man or class of men on earth, the Bible alone excepted. He long ago showed from the Scriptures that there would be a federation of churches nominal and a departure by them from the "faith once delivered to the saints," and that the true saints would be gathered together into the garner of the Lord. All of these things are practically accomplished facts, all of which testify that Pastor Russell is the servant promised to the church in the closing days of its earthly pilgrimage. Many are perceiving more and more each day that he was chosen of the Lord to perform a great work.

HIS ORDINATION

There are two ordinations of the servants of God. One is the divine ordination; the other, an ordination by the church. Ordination means authority to act as a representative of another. Ordination of a minister of the Gospel means authority to preach the Gospel. Comparatively few ministers of our day have the real ordination. Pastor Russell had both the divine ordination and the ordination from the church. The ordination that comes from Jehovah is received by all who are begotten and anointed of the holy Spirit, as set forth in Isaiah 61:1-3. The ordination that comes from the church is authority granted by an assembly of Christian people to a

certain one to represent them in delivering the Gospel of the kingdom. When quite a young man Charles Taze Russell received the divine ordination. Shortly thereafter he received the ordination from the church by being authorized to preach the Gospel. A faithful representative of the Lord he was. For many years he proclaimed the sweet message of the kingdom. The gracious words which the Lord poured upon his lips and caused his pen to write have thrilled the hearts of many Christian people for years past, and in the years to come thousands will feed upon these words with gladness of heart.

The great Master, through the Revelator, foretold that his voice should be heard through his messenger instructing his people to prepare the way of the Lord. He used Pastor Russell to be that voice, and a beautiful and faithful voice it was. Another has well said of him:

"Beautiful voice of the Lord: strong, humble, wise, loving, gentle, just, merciful, faithful, self-sacrificing; one of the noblest, grandest characters of all history."

Although he has passed forever from activities in the flesh, yet his voice is still heard in Zion, both theoretically and actually—theoretically in the printed message he has left as a heritage to the Israel of God, and actually in the phonographic records of his speeches, which are yet spoken for the encouragement of those who love the Lord and his cause of righteousness.

Shortly after the Apostles fell asleep there began a period of great injustice to the people. Ambitious men entered the sacred precincts of the church, and human theories were substituted for the faith of Jesus and the apostles. The clergy as a class now came into existence, and by their actions indicated, and have since indicated, that their chief prerogative was and is to look after self, to fleece the poor sheep; and to accomplish this they have kept the people in ignorance. The result is that darkness prevailed on the earth, and gross darkness was upon the people. This continued for more than 1200 years; and then the great Reformation movement began, which has progressed amidst adverse conditions even to this day.

HIS MISSION

Pastor Russell, as we have observed, is the messenger to the Laodicean epoch of the church. The word Laodicea literally means "Justice to the people." Well does the record of Pastor Russell show that he was a man chosen of the Lord for this period of the church, his work being always unselfishly in the interests of the people. With malice toward none and love for all, he kindly removed the garb of deception that covered the self-constituted, arrogant clergy, and exposed them and their fallacious doctrines to the gaze of mankind. He turned on the great searchlight of divine truth and drove error away from the minds of many. He showed that for centuries the clergy, and the systems they represent, have defamed God's holy name by teaching that he is a fiend who takes pleasure in the torture eternally, in a hell of fire and brimstone, of the masses of his creatures; that they had used such God-defamatory doctrines to deceive the people and keep them in subjection. His voice was heard throughout the earth proclaiming, "The doctrine of eternal torture is a foul stain upon the name of Jehovah, driving from his loving care innumerable companies of people who would otherwise have gladly sought his face."

In the interests of the people Pastor Russell tore down the false and fraudulent walls of the doctrines that have held multitudes in Babylon; and many poor, emaciated saints have escaped therefrom, giving glory to God for their deliverance. He made clear to the Christian peoples of the earth the philosophy of the great ransom-sacrifice. The doctrinal walls of predestination and foreordination—the salvation of the few in heaven, and the eternal-torture of all others in the lake of fire and brimstone—fell with a great crash before the onslaught of this man of God, who earnestly and faithfully smote them with the mighty slaughter-weapon with which God armed him for the fight. As a result, many have been able to see that "Jesus Christ, by the grace of God, tasted death for every man," and that in God's due time every man shall be brought to an accurate knowledge of the truth; for "there is one God and one Mediator between God and men, the man Christ Jesus, who gave his life a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

It was the fight of this Laodicean messenger in behalf of the people that enabled students of the Lord's Word to see that the mystery of God is THE CHRIST, Head and body; that The Messiah or mystery class is developed during the Gospel age; and that thereafter "times of refreshing shall come," when the great restitution blessing for mankind will be put in operation. What a glorious message of comfort is restitution for the groaning creatures of earth! As Christian people have been delivered from the captivity of nominal Zion (Babylonish systems), and have learned of the coming blessings of restitution to all of mankind that would be obedient, their hearts have found expression in the words of the Psalmist:

"Then was our mouth filled with laughter and our tongue with singing, . . . the Lord has done great things for the people."—Psalm 126:2.

God caused certain plagues to come upon Egypt, which illustrated and foretold the plagues coming upon Babylonish Christendom in the end of the Gospel age. Pastor Russell was, and is, "the great voice [instrument of the Lord] out of the temple saying, Go your ways and pour out of the seven vials of the wrath of God upon the earth." (Revelation 16:1) The seven vials of wrath represent the seven volumes of STUDIES IN THE SCRIPTURES, which the Lord used Pastor Russell to prepare and publish to the world, six of which were published while he was with us, the seventh being a posthumous publication. And thus, "Though he be dead, he yet speaketh." The message contained in these seven volumes of STUDIES IN THE SCRIPTURES, sets forth the great loving plan of Jehovah for the false, fraudulent and God-dishonoring systems that encumber the earth, and shows how that the wrath of God coming upon them shall destroy them all. These are indeed plagues upon Christendom. Many years ago Pastor Russell pointed out from the Scriptures that such would come; and now, beholding the fulfilment of these prophetic statements, Christian people who understand what they mean, are looking up and lifting up their heads because, as Jesus testified, such would be evidence that the deliverance of the last of the saints is at hand.

Years ago the Pastor published far and wide the evidence that the Reign of the Lord would begin with a great woe or trouble upon the unrighteous systems of the earth, and that such is necessary to prepare the way for the full establishment of the kingdom of righteousness. Such woe is visited, as he foretold, upon those interested in maintaining indefinitely the present oppressive order of society to the personal advantage of a few. Pastor Russell said concerning such woe that "The battle of this great day of God Almighty will be the greatest revolution the world has ever seen. Behold how even now the searchlight of general intelligence is discovering the secret springs of political intrigue, financial policies, religious claims, etc.; and how all are brought to the bar of judgment, and by man as well as by God declared right or wrong, as judged by the teachings of the Word of God!"

THE WORK ENDURES

Only a year ago Pastor Russell passed from the earth. Those who felt keenly the lash of truth as he laid it on, and who preferred darkness to light, exultantly said. "Now the work that Russell began will soon die, and his name will be forgotten." But not so! Millions of people today find themselves free from the burden of fear, imposed upon them by the teachings of hell fire and other false doctrines, and are therefore supporting Brother Russell, in some measure, even though they take little or no active part in spreading the glad tidings of great joy which soon shall come to all. The tide of truth, which began more than forty years ago, is still steadily rising and will continue to rise until it fills the whole earth; and its opponents might as well try to sweep back with an ordinary broom the waves of a mighty ocean as to prevent the truth from spreading throughout the earth. Zealous Christians are greatly rejoicing as their privileges of service and suffering continue. God promised to turn his hand upon his little ones; and indeed the proof shows that he has done so. During the past year every branch of the work of the harvest has increased. This work is conducted by the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation organized for that purpose by Pastor Russell years ago, and which, without doubt, was organized under the Lord's direction, and which was managed and directed by Pastor Russell until his death.

A comparison of the work of 1916 with that of 1917 discloses the fact that the amount of volunteer literature distributed during 1917 is far in excess of 1916. At this time there are over 200 more colporteurs in the field than there were ten months ago. More pilgrims are upon the road today than there were in 1916, bearing the message to those who have hearing ears. The voluntary contributions to the funds of the SOCIETY for carrying on this work are, for the first ten months of 1917, far in excess of what they were during the entire year of 1916. Today 954 classes are pushing vigorously the pastoral work, which work has more than doubled during the past six months.

The year 1917 chronicles the publication of the Seventh Volume of STUDIES IN THE SCRIPTURES, the last of a series produced by Pastor Russell. The first edition of 75,000 in cloth and 10,000 in karatol is fully exhausted. The second

edition of 100,000 is going rapidly, as orders are daily being received at the office in large numbers. Letters from hundreds of the friends throughout the country show an increasing zeal for and activity in the work. Thus we see that in many ways the Lord is manifesting his blessing upon the work of the harvest, greatly to the joy of those who are able to participate therein, either by actual labor or otherwise.

JESUS THE GREAT CHIEF REAPER

Why, we are asked, is the work still progressing? We answer, Because it is the Lord's work and not man's! Brother Russell always recognized that the work of the harvest is directed by the great Master of the harvest—Christ Jesus; and that all of those who labor therein are greatly privileged above all other creatures on earth. Furthermore, the Scriptures show that those who died since 1878 have been changed instantly, "in a moment, in the twinkling of an eye," and have entered into their eternal reward. The Scriptures declare that while such have ceased from their laborious efforts, their works do follow them. (Revelation 14:13) Hence our dear Pastor, now in glory, is without doubt, manifesting a keen interest in the harvest work, and is permitted by the Lord to exercise some strong influence thereupon. (Revelation 14:17) It is not unreasonable to conclude that he has been privileged to do, in connection with the harvest work, things which he could not do while with us. Although we recognize that the Lord is the great Master and Director of the harvest, yet we recognize that he would privilege the saints beyond the veil to have a part in the work on this side; and thus all the saints, both in heaven and upon earth, are now given the honor of concluding the work on this side, preparatory to the full establishment of the kingdom of glory.

"SCATTERING COALS OF FIRE"

Pastor Russell organized the WATCH TOWER BIBLE AND TRACT SOCIETY, under the Lord's direction, to carry on this work. This corporate body clearly seems to be designated in Revelation 14:18. It is the only organization on earth that is maintained by the sacrifice of the saints—the little voluntary sacrifices of the Lord's dear people throughout the world, who love him and his cause better than this life, and who joyfully make sacrifices in order that they may have a part in the work of setting the ecclesiastical heavens on fire, and announcing "the kingdom of heaven is at hand!" Thus the SOCIETY is granted power and authority to scatter coals of fire (truths destructive of error), particularly as contained in Volumes IV. and VII. of STUDIES IN THE SCRIPTURES.

Pastor Russell was a prodigious worker. He labored early and late to make known the precious message of the kingdom. The welfare of the church was always dear to his heart. Like the great Apostle Paul, he ceased not day and night to warn the flock of God, if not with literal tears, yet often with weariness of body and sadness of heart. One of the last messages which he delivered to the church was that after his departure great trials would come upon the Lord's flock; and we witness the fulfilment of this prophetic statement. While fiery experiences bring sadness for the time, yet all who are properly exercised thereby rejoice to be partakers of these sufferings as a further evidence of discipline from the Lord.

For years he was the head of the Bethel family and director of a large corps of workers, both in America and abroad. Notwithstandng his arduous duties, he was never too busy to hear the troubles of others; and like a loving father and shepherd he sympathized with, comforted and directed the Lord's dear children. At the weekly meetings addressed by him, and at the many conventions which he attended, he always devoted a portion of the time to private counsel and aid to the Lord's dear flock, over whch the Chief Reaper and Shepherd had made him overseer. Truly he was a Barnabas to the consecrated scattered throughout the earth.

When the great adversary came in like a flood, threatening to overwhelm the saints, Pastor Russell, the Lord's chosen servant, raised up a standard against him (Isa. 59:19), bringing forth the "vow" of faithfulness, which has proved a protection and blessing to many in these evil days. The "Morning Resolve", another product of his fertile brain, has been a great comfort and help to many in time of need.

HIS DEVOTION TO THE LORD

His firmness was a distinct part of his character. Once sure that he had the mind of the Lord upon a subject, he permitted nothing to stand in his way or to prevent him from carrying out what he considered to be the Lord's will. Indeed, the Lord foretold that his servant would possess this attribute of character, saying through his prototype:

> "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead."—Ezekiel 3:8, 9.

Whatever trying situation Pastor Russell faced, the Lord made him equal to it, and gave him the strength to prevail according to God's holy will. His life motto, in fact the very keynote of his wonderful career, was, "God first"; and this motto he kept faithfully, at whatever cost to himself or others dear to his heart. His loving devotion to Jehovah and to the Lord Jesus was an inspiration to all with whom he came in contact and served. Though firm, yet he possessed a gentleness like unto that of a woman. Benevolence was a marked attitude of Pastor Russell, which manifested itself in his liberality of sentiment and his untiring efforts to bring the "glad tidings" of the kingdom of peace to those who sit in darkness. He suffered much, yet was able to steel his mind against difficulty and attack, and by the Lord's grace was enabled to stand firm and steadfast while others would grow weary and discouraged. He was endowed with keen perceptive powers, thereby rendering his range of observation extraordinary; while his memory and ability to analyze, and to reach rapid and accurate conclusions, continued to be a marvel to all who were associated with him closely. He had an exalted sense of duty as a servant of the Lord, and the conviction that each moment is precious and must be utilized to the Master's praise seemed to pervade his entire being. This was a source of inspiration to the brethren generally. He faithfully and untiringly administered the affairs of the church, the members of which he loved devotedly. It was said of the Apostle John that when he was too old and feeble to walk to the meeting of the early Church, he was carried into the house and placed upon a couch, where he delivered his exhortation and message of love to the flock of God, always admonishing them to love one another. With a like loving spirit Pastor Russell faithfully looked after the interests of the Lord's little ones, until his dying hour. When almost too feeble to walk and too feeble to stand for any length of time, he was assisted to the platform of the hall where the church at Los Angeles, California, was assembled; and there sitting with bowed head, he delivered to them the last loving message that he ever spoke. When he had finished this last message he quoted and asked the congregation to sing:

> "Abide, sweet Spirit, heavenly Dove,
> With light and comfort from above,
> Be thou our guardian, thou our guide;
> O'er every thought and step preside.
>
> "Teach us in watchfulness and prayer
> To wait for thine appointed hour,
> And fit us by thy grace to share
> The triumphs of thy conquering power."

Great men are not fully appreciated while they are among us. Such is true with reference to Pastor Russell. Like the great Master whom he devotedly loved and faithfully served, he was misunderstood and persecuted, all of which he bore in patience. He finished the work given him here to do, and is now forever with the Lord, where there is fulness of joy and pleasures for ever more.

THE HISTORY AND OPERATIONS OF OUR SOCIETY

NOTICE OF ANNUAL MEETING

NOTICE IS HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Carnegie Hall, in the City of Pittsburgh (North Side), County of Allegheny and State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH, Secretary.

Because of the unusual interest in the ensuing Annual Meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, as per the foregoing notice, it is deemed proper that we here give THE WATCH TOWER readers a brief resume of the organization and operations of the SOCIETY.

As is well known, Pastor Russell began his religious

activities about 1875. In 1884, together with six others, he formed a corporation under the name and style of ZION'S WATCH TOWER TRACT SOCIETY, incorporating it under the laws of the State of Pennsylvania. In the Lord's providence a body corporate is essential to the work of the harvest until it is completed. We have no doubt that the Lord directed the organization of this Corporation for the purpose of carrying on his harvest work. Brother Russell was the Servant of the Laodicean period of the church, and organized the work under the Lord's direction. In 1896 a petition was presented to the Court of Common Pleas, at Allegheny County, Pennsylvania, and the corporate name was changed to WATCH TOWER BIBLE AND TRACT SOCIETY, by which name it has ever since been known. The Articles of Incorporation are as follows:

ARTICLES OF INCORPORATION

"Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled 'An Act to provide for the Incorporation and Regulations of certain Corporations,' approved the twenty-ninth day of April, Anno Domini, One Thousand Eight Hundred and Seventy Four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association for and upon which they desire to be incorporated:

"I. The name of the Corporation shall be ZION'S WATCH TOWER TRACT SOCIETY.

"II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated.

"III. The place where the business of the said Corporation is to be transacted, is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

"IV. The Corporation is to exist perpetually.

"V. The Corporation has no capital stock. Each donation of Ten Dollars to the funds of said Corporation shall entitle the contributor, or his assigns, to one non-forfeitable non-assessable, and non-dividend-bearing share, and to one vote for every such share in said Corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

"VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names of those already chosen Directors are as follows:—

President, Charles T. Russell, Wm. C. MacMillan,
Vice President, Wm. I. Mann, Simon O. Blunden,
Secy. and Treas., Maria F. Russell, J. B. Adamson,
Joseph F. Smith.

"VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules, and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and everything useful for the good government and support of the affairs of the said Corporation; provided that the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this Charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

"VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice-President, who shall preside in the absence of the President; and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually, on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania.

"The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders; and vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of a majority of the remaining members of the Board, who shall meet for the purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of failure to fill such vanacy or vacancies in the manner aforesaid within thirty days from the time when such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such vacancy or vacancies shall be filled by election, in the same manner as the President, Vice-President and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

"IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before and Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually, as any other person or persons, bodies politic or corporate, within the Commonwealth of Pennsylvania, may or can do.

"X. The said corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such message, lots, lands, buildings, tenements, rents, annuities, franchise and hereditaments as may be necessary and proper for its purpose; and to sell, lease, mortgage, or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money."

OTHER CORPORATIONS LEGALLY NECESSARY

In 1909, the chief point of activity in the Harvest work was removed from Allegheny, Pa., to Brooklyn, New York. It became necessary to have a New York corporation to carry on the work in a legal manner in the State of New York; hence the PEOPLES PULPIT ASSOCIATION was organized under the Membership Corporation Law of New York State.

For a number of years the work has been generally known as the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, and in 1914, the same identical work was incorporated under the laws of Great Britain, under the name and style of INTERNATIONAL BIBLE STUDENTS ASSOCIATION. All three of these Corporations were organized for purposes identical, and work together harmoniously.

The officers of the WATCH TOWER BIBLE AND TRACT SOCIETY must be elected annually. At present the officers are as follows:—

President, J. F. Rutherford.
Vice-President, A. N. Pierson,
Secy. and Treas., W. E. Van Amburgh.

The officers of the PEOPLES PULPIT ASSOCIATION are as follows:—

President, J. F. Rutherford,
Vice-President, A. H. Macmillan,
Secretary, W. F. Hudgings,
Treasurer, W. E. Van Amburgh.

The President of this Corporation, according to the terms of the Charter, holds his office for life, the other officers being elected by the Board of Directors annually.

The officers of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, are

President, J. F. Rutherford,
Vice-President, J. Hemery,
Secretary, H. J. Shearn.
Treasurer, Wm. Crawford.

Each one of these Corporations has a separate and distinct Board of Directors. The Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, is, at present, as follows:—

J. F. Rutherford, A. H. Macmillan
A. N. Pierson, W. E. Spill,
W. E. Van Amburgh, J. A. Bohnet,
George H. Fisher.

The law requires that the Board of Directors be elected annually at the Shareholders' meeting.

The Board of Directors of the PEOPLES PULPIT ASSOCIATION, as at present constituted, are:—

J. F. Rutherford, W. F. Hudgings,
A. H. Macmillan, A. E. Burgess,
W. E. Van Amburgh, J. A. Baeuerlein,
R. J. Martin.

Members of this Board are elected at the annual meeting of the members of the Corporation, held in Brooklyn, New York.

The controlling body of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is designated as a Council. The original Council was composed of Charles T. Russell, J. F. Rutherford, J. Hemery, H. J. Shearn, W. Crawford. This Council, by the terms of the Act of Incorporation, elect their successors as well as the officers of the Corporation.

All three of these Corporations are religious associations

or institutions, incorporated, as provided by the terms of their respective Charters, for the purpose of dissemination of Bible Truths. The creed or belief of each, is the same; namely, the teachings of Jesus and the Apostles.

SOCIETY'S CHARTER ANALYZED

There seemingly has been some misunderstanding about the Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY; hence we here give a brief analysis thereof.

The purpose of the corporation is set forth in plain terms in paragraph II. The domicile of the corporation is designated in paragraph III as Allegheny County, Pennsylvania. It is strictly a Pennsylvania corporation. Paragraph V of the Charter expressly provides that the SOCIETY has no capital stock. It has, however, voting shares which grant merely a personal right to each person to cast one vote for every ten dollars contributed at any one time by such person.

Paragraph VI states that the corporation is to be managed by a Board of Directors consisting of seven members, and specifically names the first Board of Directors as follows, to wit:

President, Charles T. Russell, Wm. C. MacMillan,
Vice-President, Wm. I. Mann, Simon O. Blunden,
Secy. and Treas., Maria F. Russell, J. B. Adamson,
Joseph F. Smith.

Thus it will be seen that the persons elected to the respective offices of President, Vice-President, Secretary and Treasurer, were, and are, by virtue of the terms of the Charter and their election, members of the Board of Directors, and any person elected as successor to such offices, would thereby become members of the Board of Directors. Instead of the shareholders first electing Brother Russell each year as a Director and then electing him as President, they voted for him but once, and his election as President constituted him a member of the Board of Directors. And so it would be with his successor in office or with the other officers. There would seem to be no necessity for taking the two votes, although technically that would be the proper course.

Strictly speaking, there has never been a legal election of a complete Board of Directors since 1885, for the reason that the law requires the Directors to be elected annually. At each annual election only the three officers were elected; hence they alone constituted the legal members of the Board of Directors.

Paragraph VIII of the Charter provides that the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders. This provision of the Charter, however, is directly contrary to the law of the State of Pennsylvania under which the SOCIETY was incorporated and hence that provision of the Charter is null and void. The law provides that the Board of Directors shall be elected annually by the shareholders. The Charter of a corporation cannot grant greater powers than the law under which it is created; hence this provision of the Charter must yield to the provision of the law. Where a vacancy occurs in the Board of Directors, the Charter provides that such vacancy may be filled by the remaining members of the Board of Directors, provided such vacancy is filled within thirty days; and if not so filled within that time then the President shall appoint a proper person, or persons to fill such vacancy or vacancies. (Art. VIII.) The Charter expressly provides that those selected or appointed to fill such vacancies shall hold office only until the next annual election of officers of the corporation, at which time a full and complete Board must be elected by the shareholders. This provision of the Charter, however, was never complied with in the selection of the successors of any of the original seven Directors, except in the case of the three officers, who have been elected annually. Hence, according to the terms of the Charter itself, as well as the laws of Pennsylvania, four vacancies have existed in the Board of Directors until in July of this year, at which time the President appointed four members to hold office until January, 1918, in harmony with Paragraph VIII of the Charter.

The persons named in the Charter as the original Board of Directors would hold office until their successors were elected. This rule applied to Brother Russell, and he was therefore always a legal member of the Board for this reason, and for the additional reason that he was elected annually to the office of President. The six others named in the Charter as members of the Board of Directors severed their connection with the Society by resignation or otherwise, at the dates named below:—

W. I. Mann	—	April 11, 1892
J. F. Smith	—	April 11, 1892
J. B. Adamson	—	Jan. 5, 1895
W. C. MacMillan	—	May 13, 1898
Mrs. M. F. Russell	—	Feb. 12, 1900
S. O. Blunden	—	Jan. 6, 1908

Successors to these six original Directors were never elected by the shareholders, as the law expressly requires; hence for more than twenty years there was not a full and complete legal Board of Directors. Since Brother Russell, as President, and two others as Vice-President and Secretary-Treasurer, were legal Directors by virtue of their annual election as officers, and since Brother Russell controlled the SOCIETY by reason of having a majority of the voting shares, the fact that there was not a complete and legal Board worked no injury to the SOCIETY.

Prior to 1908 Brother Russell held a majority of the voting shares by reason of the fact that he had contributed the major portion of the money to the Tract Fund. Thereafter the donations increased until within a short time Brother Russell held approximately one-third, and by 1916 he held only about one-fifth of the voting shares. The law requires the annual election to be held in Pennsylvania, hence after 1908, when the headquarters were located in Brooklyn, most of the voting was done at Pittsburgh by proxy. Brother Russell always received all the votes that were cast. For the years 1914 to 1916 inclusive, his shares were not voted at all. For the election of January, 1917, the proxies were sent out according to the custom that had been in vogue since 1909; hence most of the voting at the 1917 election was done at Pittsburgh by proxy.

The provision of the law requiring the Directors to be elected annually by the shareholders is a wise one. If the Directors were permitted to hold office for life and to elect their successors, then it would be possible for seven men to absolutely and perpetually control the affairs of the SOCIETY in utter disregard of the wishes of the shareholders. This the law will not permit.

WHO ARE ENTITLED TO VOTE

The shareholders, in fact, constitute the corporation, or the constituent body. The shareholders are those who have contributed money to carry on the work of the SOCIETY. Every ten dollars contributed at one time, counts for one vote. Paragraph V of the Charter provides for issuing certificates of membership covering such contributions. This certificate of membership is purely a personal right to vote and cannot be transferred. When a person holding a certificate dies, the value of such certificates likewise dies. No one else could vote such certificates of shares. Many of the brethren have donated money to the Society, and have never received any certificates and are wondering why this is so. In 1894 Brother Russell issued this statement concerning these certificates:—

"We have regularly printed certificates which for a time were sent out to those who contributed $10.00 or multiples thereof; but they made trouble and extra letter-writing because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were appeals for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc.; others feared that the owning of the certificates brought them into liability for any debts which the SOCIETY might contract. It required patience and took time from more important work to answer scores of such letters; and we concluded that we had made a mistake, as far as the certificates were concerned. However, a full record is kept of all donations and of voting-shares."

It has been difficult to keep track of the contributors because of the frequent change of address and many times change of name, as where a sister, having donated money, subsequently marries. At annual elections the SOCIETY has faithfully endeavored to locate more than a majority of the Shareholders, and send them notice by mail of such meeting. This year, the notice of election being published in THE WATCH TOWER, all who have contributed will have the opportunity of taking advantage of the voting privilege. The By-law of the SOCIETY now in force governing certificates of voting shares and the voting of same, is as follows, to wit:

"1. Certificates of membership may be issued to any one entitled thereto, and shall be signed by the President and the Secretary and sealed with the corporate seal. Every person contributing ten dollars or more at any one time to the funds of the said SOCIETY shall be entitled to one vote, at any annual or special election held by the corporation, for every ten dollars so contributed. And the following words endorsed upon the Proxy when signed and sealed by the Secretary shall constitute a certificate of authority to vote the number of shares named therein, to wit:

"I hereby certify that.....of..... is entitled to cast ..... votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY, to be held on the ..... day of January, A. D., 191...

"2. Certificates of stock are not subject to transfer, the

right to vote being a personal right, which ceases with the death of the party having such right, or when such person becomes opposed to the work or policy of this SOCIETY. Any person making contributions to the funds of the Society may at the time of making such contribution request that the voting share be granted to some other person or persons named at the time."

Pursuant to the above notice the next annual election will be held at Pittsburgh, January 5th, 1918, in Carnegie Hall, at which time and place any shareholder may appear in person and cast his vote, or he may appoint some one else as his proxy to vote in his place and stead.

The legal form of proxy for such an election is as follows:

FORM OF PROXY

I, ..., of
(Your name)
....., do hereby make,
(Your address)
constitute and appoint..... of
(Name of proxy)
.....my lawful proxy and at-
(Address)
torney for me and in my name, place and stead to appear at the meeting of the Shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held at Pittsburgh, Allegheny County, State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there to cast the number of votes to which I shall be entitled, in the election of Directors and Officers of said SOCIETY, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have or could exercise if personally present.

WITNESS MY HAND AND SEAL this.....day of ..... 191..

(Sign Here) .....

ENDORSEMENT:

I hereby certify that .....of .....is entitled to cast..... votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held on the 5th day of January, A. D. 1918.

(SIGNED) .....
[Seal.] Secretary.

The foregoing endorsement is a form of certificate. When the proxy is duly signed and presented to the Secretary, he will ascertain from the books the number of votes the person signing the proxy is entitled to vote and will endorse the authority of the shareholder or his proxy to cast such number of votes at the election.

Every proxy with the certificate endorsed thereon must be presented to the Secretary and signed and sealed by him before it will constitute an authority to vote at the election.

A proxy is a general power of attorney, whereby the shareholder delegates to another the power and authority to vote in his name, place and stead. Hence, it is not proper to write on the proxy the name of the person or persons for whom votes shall be cast. However, the one holding the proxy would desire to respect the wish of the shareholder; and that he might know that wish, it would be proper that the shareholder attach to his proxy a letter of instruction, advising his proxy or substitute as to the person or persons for whom he may desire such votes cast—provided, of course, such person or persons are nominated. It would not be reasonable to expect that every one who holds such instruction would be required to nominate any such person named—for this reason: Brother A may hold proxies from a dozen different persons, each of whom instructs him to vote those proxies for as many different persons, and it would be inconsistent for him to nominate opposing candidates. The obligation of the one holding a proxy is to vote for those who are placed before the convention.

We are inserting a loose leaf, which is an exact replica of the above proxy, and which each person may use to fill out, sign and return to Brother W. E. Van Amburgh, Secretary, 13-17 Hicks Street, Brooklyn, New York. He will place the proper endorsement thereon and deliver the same either to the shareholder or to his proxy in ample time to vote at the election.

ORDER OF ELECTION

At the ensuing annual election, a Board of Directors of seven members will first be elected. The present members of the Board are:—

J. F. Rutherford, A. H. Macmillan,
A. N. Pierson, W. E. Spill,
W. E. Van Amburgh, J. A. Bohnet,
Geo. H. Fisher.

The following persons also claim to be members of the Board:—

A. I. Ritchie, I. F. Hoskins,
R. H. Hirsh, J. D. Wright.

The shareholders may vote for any of these or none of them, as they choose; they may vote for any shareholder they desire. After the Board of Directors is elected, then from amongst their number the officers of the corporation will be elected.

It is the desire that all shareholders attend in person it possible; but since many of them live at a long distance, it will probably be necessary for many to send their proxies to other persons. Proxies, of course, should be given only to those who are fully consecrated, who are in harmony with the SOCIETY, and who also hold voting shares and have the best interests of the work at heart. A shareholder can give his or her proxy to any person who possesses the above qualifications. (A proxy should be given only to one who is expected to attend the meeting in person.) In addition to the officers and members of the Board of Directors of the SOCIETY who will be personally present at the annual meeting, we are advised of the following persons who expect to be there, to wit: C. H. Anderson, Baltimore, Md., C. H. Ward, Cumberland, Md., A. M. Zimmerman, Lancaster, Pa., B. C. Rutledge, New Brighton, Pa., and E. O. Chambers, Butler, Pa. We merely name these for the convenience of any who might not know to whom they could give a proxy.

It is desirable that all of these proxies be in the hands of the Secretary on or before the tenth day of December, in order to afford ample time for him to ascertain from the books the number of votes each person is entitled to cast, and to endorse the same upon the certificate attached to the proxy, and thus to have it ready for the annual election.

VOICE OF THE CHURCH—THE WILL OF GOD

It has been suggested that only a small portion of the consecrated of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are in fact shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY. Many of the Lord's dear children are poor in this world's goods, yet they have given all their time for several years to faithful service in the harvest field. Unless one is a contributor to the Tract Fund he is not entitled to a vote. The following letter very well expresses the situation:

"DEAR BRETHREN IN CHRIST:—

"Pardon me if I am obtruding, but I feel constrained to offer the following thoughts and suggestions which have been upon my mind of late:

"Don't you think that, with the present mode of electing officers and servants of our SOCIETY, there is a possibility of a few of the large shareholders controlling the election and the SOCIETY against the approval of the large majority of its members? Would this not be Lucre speaking for the Lord? Might it not be the manifested will of the adversary instead of the manifested will of God? In my opinion, some change should be made, throwing the election of officers in the hands of all its members as it now prevails in our ecclesias, giving each one an equal voice, and imposing equal responsibility upon all. As it now is, some brother possessing the money talent could have 5,000 votes, while many others have none. While it was right for THAT SERVANT, who was the largest contributor, organizer, and charterer, to control in his lifetime, it doesn't seem right for any one, or for a minority, to control after his death. And again, we must remember that his votes were always on the side of the majority.

"As our dear Brother Russell advocated that the largest MAJORITY should be accepted as the expressed will of the Lord, I would suggest your advocacy of all the classes throughout the land indicating their choice for officers and servants of the SOCIETY by vote, and the result be sent to some designated brother, and a committee be appointed to act with him to carefully canvass the votes and make a report to the annual meeting, thereby showing the sentiment of the friends throughout the land.

"Surely all faithful, voting children of God would wish all other members of the body to have an equal voice in the selection of its official members, and would be thankful for just such an opportunity to properly use their money talent in casting their votes for the majority's preference; thereby relieving themselves of the great responsibility that now rests upon them. The spirit of the faithful is an acquiescing one to the majority's opinion, a submission of personal preference, will, judgment, etc., to the manifested choice of the Lord; while the refusing to do so indicates a self-opinionated, self-filled, self-judgment condition.

"I make these suggestions because I recognize the majority rule to be the expressed will of the Lord in such matters, and think that we should be submissive to the results even though the Lord may see fit to permit the adversary to con-

trol for the time, which would evidently be for the purpose of testing and trying our hearts and wills, to see whether or not our hearts are right, and our wills submissive. It does seem that our final trials will NOT be along doctrinal lines as in the past, but will be along the line of the WILL, the foundation of our consecration.

"Hoping you will not think me presumptuous in expressing the above thoughts, and assuring you of my heartiest co-operation, I remain,

"Yours in the love and service of our Redeemer."

"A. B. DABNEY."

A SUGGESTED METHOD

The Board of Directors and officers of the SOCIETY desire to have a full and fair expression of the church as to who shall constitute their servants in an official capacity. The sentiment expressed in the above letter seems to be very just. We therefore make the following suggestions: that every Ecclesia of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION to whom this notice goes, hold a general congregational meeting for the purpose of voting upon their choice for members of the Board of Directors and Officers of the SOCIETY. In order that this might be carried out in a uniform manner, we outline the following method of procedure, to wit:

That on Wednesday, November 21st, at 7:30 p. m., all the ecclesias assemble at their usual meeting place; that every member of the class that is known to be fully consecrated be permitted to cast one vote in the class, of which he or she is a member; that the vote be first taken as to who shall constitute the members of the Board of Directors for the ensuing year, and then that another vote be taken as to who should constitute the officers; and that full report of the result of this vote be made to a person designated to receive the same. That such person may be entirely removed from the influence of the officers of the SOCIETY, we name Brother Eliot H. Thomson, 1357 Oak Street, N. W., Washington, D. C., as the one to whom all reports or results of class votes shall be made, and Brothers General W. P. Hall and J. T. D. Pyles, of Washington, D. C., as two other members of a committee who, together with Brother Thomson, shall carefully canvass the vote and report the result to the Secretary of the SOCIETY, which report shall be read by the Secretary before the annual meeting for the information of the shareholders prior to the casting of the legal vote.

Of course, we all understand that this vote taken by the classes will not constitute a legal election, but may be considered as advisory, or in the nature of instructions to the Shareholders as to what is the will of the church at large. We believe that this would be the better way of ascertaining the Lord's will; and since all the Shareholders will desire to do the Lord's will, they would doubtless desire to be governed by the expressed wish of a majority of the members of the Ecclesias. We cannot see that any one could have an objection to this method of ascertaining the Lord's will and it would be entirely fair to all.

We submit the following form of report which can be made out and signed by the Chairman and the Secretary of each congregation and mailed to Brother Thomson, Washington, D. C., as above suggested, to wit:

CHURCH'S REPORT

At a meeting of the Ecclesia at ..... held on the 21st day of November, 1917, at 7:30 p. m., at the usual meeting place, for the purpose of ascertaining and expressing the will of the members as to who shall constitute the officers and servants of the WATCH TOWER BIBLE AND TRACT SOCIETY, we report the following result:

We first voted upon who shall constitute members of the Board of Directors, and the vote stood as follows:

Name .....Votes received.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

The vote for Officers was as follows:

For President .....Votes received.....

.....

Vice-President .....

.....

Secy. & Treas. .....

.....

We hereby certify that the above and foregoing is a true and accurate record of the vote of said ecclesia as taken at the time and place above mentioned:

SIGNED.....

Chairman of meeting.

.....

Secretary of meeting.

EXPLANATORY

The purpose of the above arrangement is that every consecrated Bible Student may have an opportunity to express his or her choice for members of the Board of Directors and also for the officers. Therefore at each meeting each and every one should be privileged to vote for whomsoever they desire and the record should be made; for instance, if John Doe receives one vote, his name should be put down and his vote recorded, and if Richard Roe receives 100 votes, his name should be recorded and the number of votes he received. The names of the present Board of Directors, also four who claim to be Directors, and the names of the present officers of the SOCIETY are given above. No one is bound to vote for either of the persons named; he may vote for whom he desires, the purpose of this arrangement being to ascertain the will of the Lord through the expression of his people.

At each ecclesia it should be well noted that no one is permitted to participate in the voting unless he is both fully consecrated and a member or regular attendant of that particular ecclesia. It is therefore decidedly important that each ecclesia meet and cast their votes the same day; hence, we have named Wednesday, November 21st, at 7:30 p. m.

The Secretary of the ecclesia should mail the report to Brother E. H. Thomson, 1357 Oak St., N. W., Washington, D. C. immediately after the vote is taken.

NEHEMIAH'S PRAYER ANSWERED

[The first and ninth paragraphs of this article were reprinted from article entitled "Colaborers with God," published in issue of November 1, 1911. The remainder was reprinted from article entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

In our experience in character building, the same lesson of turning everything to good account may be profitably applied. For instance, if by nature we are quick and impulsive, let us seek not only to restrain such impulsiveness from speaking evil and wrong, but to exercise it in the speaking of that which is good and profitable for edifying, gradually accustoming ourselves to use this talent in a favorable manner, not in an unfavorable one. Have we large combativeness, let us, while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, in "earnestly contending for the faith once delivered to the saints." And so with all the so-called baser organs of our fallen, unbalanced humanity. They may all be turned to usefulness and helpfulness if but rightly directed by our wills and by the spirit of a sound mind—"the mind of the Lord."

A PSALM OF THANKSGIVING

[Excepting the paragraph below, this article was a reprint of that entitled "Praise Ye the Lord," published in issue of May 1, 1892, which please see.]

Gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which therefore should be carefully cultivated. It is this element of character in man which makes fellowship and communion with God possible. If the goodness of God could awaken in us no sense of grateful appreciation, if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting his goodness to us, and there would be nothing in us to call out his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed his intelligent creatures with this element of character which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself; and this fellowship is the chief end of existence, both on the side of the creature and on that of the Creator.—Revelation 4:11.

Viewed from this standpoint, thankfulness of heart is a

very sure sign of the character which God is seeking, especially in matters pertaining to our great salvation. Yet amongst all those who have been justified by faith—cleansed from their iniquities and covered with the robe of Christ's righteousness—how few, comparatively, there are who carry out in full their consecration of themselves to God—their reasonable service. Only the truly thankful are constrained to do so—only the truly appreciative. Let us each and all seek to cultivate more and more the spirit of thankfulness, the "reasonable" spirit or disposition. Thankfulness will make every trial and sacrifice on our part seem small and proportionately easy to be offered; and it will make all of God's mercies and favors toward us proportionately grand, great and inspiring.

Today's study expresses the heart sentiment of every truly consecrated child of God. The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need shall we have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and if our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we shall find ourselves growing cold spiritually. Moreover, with unthankfulness will come unholiness, spiritual pride and self-conceit; and all of this will lead to spiritual dearth and, if persisted in, to spiritual death.

PRICE DEPOSITED WITH DIVINE JUSTICE

Ever since Jesus died, the ransom-price has been in the hands of divine Justice—in the Father's hands, where our Lord placed it at the time of his death. But it is there only as a deposit; for the time has not yet come for it to be paid over officially for Adam and his posterity. If the divine plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it wouuld have been proper for him to pay over to the Father the ransom-price fully and completely—appropriating it as the offset to father Adam's sin and sentence on behalf of all his race. If that Price had been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of our Lord Jesus, and for the Millennial age to begin.

God did not wish, however, to turn the kingdom over to our Lord until the great seventh day, the Millennium; for he had another feature of his plan to be worked out first. He purposed that during the intervening more than eighteen centuries a church class should be called out from amongst mankind, to be the bride and joint-heir of his Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while he dealt with the church. And since the Father's plan for the church was that they should sacrifice or surrender their earthly interests and receive instead heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a share in the ransom blessings, which would mean restitution, the divine provision for them is different: namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that our Lord Jesus has done with the ransom-price is to impute the value arising therefrom to cover the shortcomings of those who desire to become his disciples and joint-heirs. The benefit to them is the same as though they had full restitution, for they are fully justified from all sin, and are thus permitted to be accepted of the Father as members of the house of sons, by the begetting of the holy Spirit. Shortly the church shall be completed, and later presented before the Father blameless and unreprovable, without any of our present mental, moral and physical diseases and weaknesses, and in the full possession of the new life and the new resurrection bodies.

BEREAN STUDIES IN VOLUME VII, STUDIES IN THE SCRIPTURES

[As these questions are to be had in book form we do not reproduce them here.]

IF THEY ONLY KNEW

Jerusalem, Jerusalem, hadst thou but known
Thy day of visitation, hadst thou recognized
Messiah in thy midst, would not thy Pharisees,
With scoffing priests and populace, have vied to do
Him homage! Dost thou think the Master e'er had been
Footsore and weary! Would there not have stood by day,
By night, full threescore chariots ready at his call!
Ah, me! If they had only known, dost think the feast
At Simon's house had been the only one thus spread;
Or would He e'er have need to say, "The birds have nests,
The foxes of the earth have holes, but I, the Son
Of Man, no place to lay my head!" Jerusalem,
Would not thy palace gates have opened wide to him,
The Alpha and Omega, Prophet, Priest and King!
Ah me! Had they but known, in all the centuries since,
The chosen few who bravely followed in his steps,
Dost think earth's great ones would have left them lonely, poor,
Despised? Would they have driven proudly by in state,
The while "his feet" pressed wearily the wayside dust?
All ye who often long, like Mary, to have poured
The precious ointment on his head, remember this:
His words are true today as then, that, "Inasmuch
As ye have done it unto one of these, the least
Of mine, it hath been done to me!" Ah, yes! and e'en
A cup of water shall not fail of its reward,
Because 'twas given in the name of Christ, the Lord.
Then, let us ever seek to find and humbly serve
His "little ones"; for thus we do it unto him."

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THE PRICE OF EXALTATION

"Be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.

Who would dare, without divine authorization, to entertain a hope of membership in the royal family of heaven! Yet not only is this hope held out to some, but such is the positive promise of Jehovah to those who, having been called to that high position and begotten of the holy Spirit of God, meet the requirements, continuing faithful unto death. The nearer we come to the time of exaltation, the greater is the thrill in contemplating the marvelous change.

The Gospel age is closing with the greatest events of all time. The grave import of this hour will never be fully realized and appreciated until it is passed; indeed, it cannot be. For nearly nineteen hundred years the school of Christ has been in operation; and during this time God has been inviting some to enter this school, with the promise of full graduation and exaltation to those who truly learn the lessons that are therein taught. In times past some faithful ones have made progress in this school, have finished their course, have been approved, graduated, and set aside to await the coming of the great King. Now He has come, and the kingdom is being inaugurated. Many have already been exalted, while others are patiently waiting the day of their glorification. The latter must shortly finish their course. The time of the exaltation of the last members of the body of Christ is drawing nigh; hence the importance of the words of St. Peter in our text. All truly consecrated desire exaltation; therefore the importance of learning well the rules that pertain to the heavenly way.

THE MAJESTY OF JEHOVAH GOD

True humility is that condition of mind or heart which causes one to have a proper appreciation of his own worth and the worth of others, and to realize the value to himself of the robe of Christ's righteousness. It is that condition of mind which impels one always to keep the Lord in view and himself out of sight. All who have the robe of Christ's righteousness received it only after a full consecration to give up self-will and to do the will of God. To continue in such position of

favor, one must continue to be submissive to the will of the heavenly Father.

False humility is that condition of mind or heart which causes one to make an outward show of humility to the world, whereas in reality there is pride in his heart. Some deceive themselves in this very respect.

The hand is a symbol of power. In this text, the "Hand of God" symbolizes the mighty power of God, lovingly exercised in behalf of his children.

But why should any one humble himself? Is not every intelligent creature endowed with free moral agency, with the privilege of doing according to his own will? Even so! Is not the creature's will his chief asset? To this we also agree. Why, then, should we be asked to humble ourselves under the mighty hand of God? Who is God that we should surrender our wills to him? The correct answer to this question shows why it is for the best interests of each one to submit his will to the will of God, and walk humbly before him.

The Scriptures answer that God is the great "First Cause" of all things, the "Eternal One," the "Immortal One." "Justice and Judgment are the habitation of his throne." (Psalm 89:14) He changes not; for he is "the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) He never fails in any of his good promises. All of his promises are good. All of his works are perfect.

His wisdom is perfect. He made the planets, the moon, the sun, the stars, and has so nicely balanced each one of these myriads of heavenly bodies that they move through space without noise or hindrance. Of him the Prophet declares that he "measures the waters of the deep in his hand and metes out the heavens with the span; he comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance; he takes counsel with no one, and no one instructs him or shows him what is understanding." (Isaiah 40:12-14) When King David caught a slight glimpse of the creation of God, in worshipful adoration he exclaimed, "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches!" (Psalm 104:24) Jehovah God is so wise that he never makes a mistake. He cannot err. His will is always right and perfect.

The power of Jehovah is without limitation. We behold a mighty ship tossed by the raging waves of the sea, as though it were a little shell; and we marvel at the power exhibited. Then we are reminded that it was God who made the seas and shut the doors thereof, until in his own due time he was pleased to have the waters break forth from the heavens. "Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them. . . . Thou hast a mighty arm; strong is thy hand, and high is thy right hand." (Psalm 89:9, 13) "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing: and they are counted to him less than nothing, and vanity."—Isaiah 40:15, 17.

In the exercise of his power, according to his own good pleasure and in his own due time, God created the earth as a place for the habitation of his intelligent human creature, man. The angelic hosts of heaven watched the progressive acts of the great Creator; and when he laid the foundations of the earth, a thrill of ecstasy pervaded heaven, the morning stars sang together and all the sons of God (angels, cherubim and seraphim) shouted for joy.—Job 38:4-7.

Love finds a perfect expression in Jehovah! God is love. His loving kindness goes out to all his creatures. Love is an unselfish desire to do good to others. The greatest expression of love is the putting of this desire in operation at great cost or sacrifice, for the benefit of others. The holy angels have experienced God's loving kindness. At great cost he manifested his love to man. He sacrificed the dearest treasure of his heart in providing for mankind redemption and an opportunity for everlasting life with abundant blessings to those who gladly humble themselves under his mighty hand.

Too wise to err, too good to be unkind, his power always put to a righteous use, his promises sure, without possibility of deviation therefrom, his will could be exercised only for the good of all his creatures. Why, then, should any intelligent creature in heaven or in earth have any hesitancy in humbling himself under the mighty hand of God?

The answer to this question discloses two opposing forces which have always existed; namely, good and evil. Good has always been active, while evil became active only after the creation of man. The course of evil leads to debasement, degradation and death; while the course of good leads to life everlasting, exaltation and pleasures forevermore. Such are the fixed laws of Jehovah. All of God's intelligent creatures have been, or will be, given an opportunity to appreciate the outworkings of those laws.

CONTENDING FORCES OPERATING IN THE EARTH

Behold a great drama opens with the earth as the stage of action! All the intelligent creatures of heaven and earth, either as players or as observers, are being offered an opportunity to learn the lessons inculcated. The first act is staged in Eden, the garden of God, the home of a perfect man and woman, the happy, joyful pair.—Enter Lucifer.

The Prophet Ezekiel tells us that Lucifer was a beautiful creature; that every good fruit of character was his adornment; that he held a high position amongst God's holy angels, and that he was appointed as the care-taker of the innocent pair in Eden. He was highly honored, but not the most highly honored.—Ezekiel 28:12-15.

When Lucifer beheld Adam and Eve, he marked that they had the power of propagating their kind—a thing unknown to the angels of heaven. Pride and ambition soon began to operate. He lost confidence in God. He meditated in his heart that if he could capture these perfect creatures, who had the power to multiply their own species, in the course of time the earth would be inhabitated by a perfect race of people, and he could have a kingdom of his own, with all mankind under his control. He had not been sent to earth to carry out his own ambitions, but to do God's will. But he was not willing to humble himself under the mighty hand of God and tender faithful service in the place where he had been put. On the contrary, he said in his heart, "I will ascend into heaven; I will exalt my throne above the stars [spiritual hosts of God]; I will sit upon the mount of the congregation [have a kingdom of my own], in the sides of the north [next unto Jehovah]; I will ascend above the heights of the clouds; I will be like the Most High."—Isaiah 14:13, 14.

To accomplish his purpose he resorted to fraud and deceit. He destroyed Eve's confidence in God by telling her that she had certain rights; that she should stand for principle, and not permit God to deprive her of such rights; that God knew that the very day when she would eat of the fruit she would become as wise as himself; and that to prevent her from coming into her own rights God was deceiving her. Eve was deceived by Lucifer, and Adam afterwards joined in the transgression.

Satan's ambitious desire for exaltation resulted in his own downfall, and brought the curse of God upon man, entailing great sorrow, suffering and death upon humanity. Lucifer then became the wicked creature since known as "that old serpent, Satan, the devil," who God has decreed shall suffer everlasting destruction.—Ezek. 28:18; Hebrews 2:14.

ANGELS OF HEAVEN DEBASED

The angelic hosts of heaven had watched the development of the great drama, and beheld the suffering, sorrow and death that came to the earth. Later, by Jehovah's permission, some of them took upon themselves the forms of men, with the avowed purpose of uplifting mankind. But they soon forgot to be obedient to Jehovah, failing to humble themselves under his mighty hand. They pursued a course contrary to his will, by taking unto themselves wives from amongst the human race and debauching the human family until the earth was filled with violence. The course of these materialized angels became wicked in the superlative degree; and so vile were the off-spring of this unholy union that God declared his purpose of destroying all flesh from the earth.—Genesis 6:1-8.

Noah, however, found favor in God's sight, humbling himself under Jehovah's mighty hand; and Noah's family joined him in the course of righteousness. God instructed Noah to prepare for the coming deluge which would destroy everything on the earth. He attempted to proclaim to the people the coming end of the then existing order. They heeded him not. The great deluge fell upon the earth, and all fleshly creatures were destroyed, except those saved with Noah in the ark. The angels who had materialized in human form had also the power of dematerialization, and therefore were not destroyed. Instead, they were incarcerated in darkness, restrained from further mingling with the human-kind, cast down into earth's atmosphere, there to await their great day of judgment. (2 Peter 2:4; Jude 6) They had chosen the course of pride and self-will, and the result was their degradation and loss of favor with God.

THE LOGOS

After the Flood, Satan continued his opposition to God. To further his ambitious desire, he blinded the minds of the human race by deceiving them and leading them to believe that God is a great fiend, who would cause them to be tortured throughout the endless ages. He taught mankind that they had immortal souls which can never die, and cited himself as

an example. The whole human race fell under his control, only a few exceptions here and there who, breaking away from him, exercised faith in God. Satan gradually became the chief or head over all the hosts of demons, and continued his deceptive and nefarious work amongst the human family.

The first and only-begotten creation of Jehovah was the Logos. After his creation he became the active agent of God in the creation of all things, Lucifer and all the holy angels of heaven included. (Revelation 3:14; Col. 1:15; John 1:1-3) All his works of creation were perfect. Observing the progress of the great drama, the Logos witnessed the result of the ambitious course of Lucifer and noted how it had dragged down from heaven many of the holy angels and had transformed the pure, beautiful human pair, Adam and Eve, into suffering, imperfect, dying creatures. He marked how this wrongful course had plunged the entire human-kind into the depths of sorrow, sin and death.

For four thousand years the Logos beheld this course working injury to mankind. But he was willing to abide Jehovah's own good time to take some step to undo the great wrong that Satan had done. The Logos was always in harmony with the Father's will. It was the will of God that mankind should be redeemed from sin and death, and that everyone be given a full, fair trial for life. Furthermore, before the foundation of the world was laid God had willed that there should be a new creation, which should possess the divine nature as a great reward for faithfulness; and that it should consist of one Head, or Mighty One, and 144,000 associates. The One who would accomplish this purpose of Jehovah must be entirely submissive to his will, must humble himself under the mighty hand of God. The Logos, being advised by Jehovah of his purposes, undertook to carry out God's great plan.

Although occupying a position of great honor and glory with the Father in heaven, and possessing the riches of the spiritual realm, as an honored representative of Jehovah, the Logos left the heavenly courts, and was changed from spirit to human nature. His humility and full obedience are shown by the course he took: "Who though being in God's form, yet did not mediate a usurpation to be like God, but divested himself [of heavenly glory and power], took a bondsman's form, having been made in the likeness of man." (Philippians 2:6, 7 —Diaglott) How unlike the course of Lucifer! The contrast could not be more striking. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man"—Jesus, who being in condition as a man, humbled himself, becoming "obedient unto death, even the death of the cross."—Hebrews 2:9; Philippians 2:8—Diaglott.

OUR LORD'S GLORIOUS EXAMPLE

As a man our Lord was perfect in every respect, at the age of thirty years. He possessed a perfect human will, which he might have exercised to his own glory and honor. He had the power to produce a perfect race of people, filling the earth and ultimately receiving from them all the honor, plaudits, homage and glory that a perfect race could bestow upon a perfect man. He might have accomplished the very thing that Lucifer ambitiously desired. But it was the will of God concerning Jesus that he should die upon the cross, being made a sin-offering in behalf of man, to the intent that man might be restored to life if he would render himself in full obedience to God's will. We hear Jesus saying, "Lo, I come, as in the volume of the Book written of me, to do thy will, O my God." (Hebrews 10:7) "For I came down from heaven not to do Mine own will, but the will of him that sent me." (John 6:38) "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30.

Jesus deviated not one jot or tittle from the will of his Father. For three and one-half years he was subjected to all kinds of indignities. He was denounced as the chief of devils, as a drunkard, as a liar, as a blasphemer—all of which he bore patiently in obedience to the Father's will. Thus the mighty hand of God pressed down upon him in order that he might be made a sympathetic high priest and be perfected for the further carrying forth of his Father's plan. "He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isaiah 53:7; Acts 8:32-35.

Betrayed by one whom he had especially blessed, he was taken before the constituted authorities, wrongfully accused of crime, illegally put through a trial which was a farce, subjected to every manner of insult, condemned without a cause and cruelly crucified upon the cross—the most ignominious death recognized by Jehovah and known to man. Yet he patiently submitted to it, because it was the Father's will. "Wherefore, God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth." —Phil. 2:10.

Why hath Jehovah drawn such a sharp contrast between the two creatures—Lucifer and Jesus? For the evident purpose of teaching to all of his intelligent creatures his fixed and unchangeable law that "whosoever shall exalt himself shall be abased, and whosoever shall humble himself shall be exalted." (Matthew 23:12) Thus Jesus magnified the divine law, and proved that Jehovah is true. Thus he demonstrates to everyone the great value resulting to those who learn to humble themselves under God's mighty hand.

NEW CREATION TESTED BY THE SAME RULE

Before the foundation of the world God ordained that Christ Jesus should have associated with him 144,000 joint-heirs as his bride, all composing the "new creation." Each member of the new creation will be like the Lord, its Head. This side the veil such are called to be footstep followers, to suffer as he suffered and to be tested as he was tested. (1 Peter 2:21; Romans 8:29; Hebrews 2:18) The great Master said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother."—Matt. 12:50.

One who is called to be the brother and joint-heir of Jesus is greatly honored. Now he is put on trial and must be judged according to the fixed rule of God. God's rules change not. If one is proud in heart, the Lord will bring him low. If he properly appreciates the honor granted to him and honestly desires to humble himself, and does humble himself under the mighty hand of God, the position of honor which he has received from the Lord really upholds him. "A man's pride shall bring him low, but honor shall uphold the humble in spirit." (Proverbs 29:23) A striking example of this is shown in the seventh messenger to the church. He was greatly honored of the Lord and his full appreciation of this honor made him more humble; and this humility of mind and spirit upheld him and made him strong.

Many ask, Why has not God destroyed the devil long ago? The fact that he permits Satan to live and pursue his nefarious work is proof that God has some good and sufficient reason for so doing. Jehovah desires his intelligent creatures to learn the lesson that pride and ambition lead to suffering, sorrow and death, and that humility of mind and obedience to the Lord lead to life and exaltation. The church, following in the footsteps of Christ Jesus, the Head, must be subjected to this great test in order to prove her loyalty and to demonstrate that Jehovah can trust her in the ages to come. To none other could he give the divine nature.

Early in the drama, Jehovah announced that the seed of the woman should bruise the serpent's head. (Gen. 3:15) From then until now Satan has sought to destroy the seed, beginning with the murder of Abel. Since Satan is the prince of devils, it follows that all the evil spirits are likewise bent on destroying the seed, if possible. Revelation 7:1, 2 describes these evil ones as the "four winds of the earth," which the Lord Jesus declared should not blow until his saints are sealed in their foreheads. It follows, then, that as soon as the sealing work is completed—that is to say, when all those of the saintly class remaining on this side the veil shall have been given an intellectual understanding and appreciation of the plan of God—then the evil spirits will get loose. The Scriptures show that they must have their judgment day; and they could not be fully judged until they are loosed.

> "The storm is held in check until the faithful servants of God are sealed in their foreheads; that is, until such are given an intellectual appreciation of the time, presence, etc., which will not only comfort them and shield them, but also be a mark, seal, or evidence of their sonship, as indicated by our Lord when he promised that the holy Spirit should show them things to come."—SCRIPTURE STUDIES, Volume 2, Page 169.

A CRUCIAL TEST AT HAND

That there will then be a great conflict between the members of the new creation this side the veil and the fallen angels, there can be little doubt. To know the will of God and to be submissive thereto is an absolutely certain protection; hence the importance of seeing what the test will involve. Where will be the battleground? Surely not in the hands, or feet, or ears! The Scriptures answer that the battleground is in the mind. "Let this mind be in you which was in Christ Jesus." (Philippians 2:5) The mind of Jesus was to be fully submissive to the Father's will, humbling himself under God's mighty hand. "Be ye transformed by the renewing of your mind." (Romans 12:2) Thus the new creature is developed.

Impressing upon the new creation the importance of the

prize and what to do to win it, St. Paul admonishes all, saying, "Forgetting those things which are behind, and reaching forth unto those things which are before, press forward along the mark for the prize." (Philippians 3:13, 14) Surely the forgetting is with the mind, and likewise the contemplation of the glories before. Lucifer's sin was not what he did with his hands, but in the meditations of his heart. Undoubtedly the mind is the battleground. An open battleground is one where all obstructions are removed, that the contending forces may have free access. All along there have been obstructions which have prevented the evil spirits from attacking the new creation; but it must be apparent that when they are loosed they will have more power than ever before.

It was the servant of the Laodicean church who wrote:—

"The letting loose of these winds, or air powers, would seem to show that God would let go his hand of restraint, that he will have to do with the permission of the terrible trouble that will come. This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had possessed unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God will soon cease to restrain the fallen angels; and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good."—Z '14-166.

PRIDE REMOVES ALL PROTECTION

Pride is an inordinate self-sufficiency or self-esteem, causing one to feel his own greatness and importance, and to lose sight of the greatness of Jehovah and of the Lord Jesus. The humble-minded one looks at himself soberly and realizes that whatever position he has the Lord placed him there; for "God hath set the members every one of them in the body as it pleaseth him." (1 Cor. 12:18) He realizes that within himself there is no perfect thing; that God does not need him; and that the Lord Jesus would not continue to use him unless he walks humbly and looks unto Jesus, and not unto himself.

While it is true that the fallen angels will have greater freedom to attack the new creature as we come nearer the end of the way, yet those who humbly obey the Lord will be granted a sufficient armor of protection that as valiant soldiers of the cross they may fight a victorious battle against their enemies. (Ephesians 6:10-18; Psalm 91:1-7) But suppose one who has been long in the narrow way becomes proud of mind and heart. Could he hope for such continued protection? The Apostle answers, "God resisteth the proud [pushes them away from him], and shows his favor to the humble." Thus we see that when one takes his mind off from the Lord, fills it with criticism and fault-finding of others, magnifies his own greatness and importance, and fails to humble himself under the mighty hand of God, he deprives himself of the protection the Lord has provided for his faithful ones. It was pride that caused Lucifer to fall. It was pride, or lack of humility, that caused the angels to fall. It is pride, or lack of humility, that causes others to fall. Plainly is God's will expressed concerning pride and ambition thus:—"but he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." "The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the forward mouth do I hate." "Pride goeth before destruction and an haughty spirit before a fall."—James 4:6; Proverbs 8:13; 16:18.

DANGER TO THE NEW CREATION

Commenting upon the enemies of the new creation, Brother Russell wrote (Z '05-215): "God's people should beware of pride as they would avoid the most deadly plague. This rule, always good and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange. It may be reasoned that the receiving of so much grander views of God's character and plan would make his people feel the more insignificant and humble, the more dependent upon divine guidance, the more trustful of God and the less trustful of themselves. And this should be the effect always and ever; but, alas, with very many this is not so. Many get to feel that the knowledge of the plan of the ages proves them especially wise or great or good. They seem to forget that God hides the truth from the wise and great, that no flesh should glory in his sight. . . . Beware of all such people! Sooner or later, unless they reform, they will fly the track entirely and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them—however much their natural ability; and it is generally the people of real or fancied ability who are thus afflicted with the spirit of pride or vanity. 'God opposeth the proud, but showeth his favor to the humble.'"

Seeing, then, danger lurking in the pathway, and knowing that the enemy is on the alert to trip us up, what shall we do if we find that we are thinking too highly of self, if we have some ambition or pride in our heart, if we are not walking humbly before the Lord? The Apostle answers the question, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." St. James states the same thing, saying, "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh unto you." (James 4:7, 8) Everyone in the narrow way needs the strength of the Lord manifested in his behalf. The proud or haughty or self-willed cannot hope for this favor; "For the eyes of the Lord run to and fro throughout the earth to show himself strong in behalf of them whose heart is perfect toward him."—2 Chron. 16:9.

HOW WE ASCERTAIN GOD'S WILL

There are two general ways or modes by which the Lord's will toward us may be ascertained: (a) By his Word. (b) By his manner of dealing with us. To humble one's self under God's mighty hand means to know his will and to do it. God has expressed in his Word his will toward his children, saying, "Study to show thyself approved unto God." (2 Timothy 2:15) This means to study his Word and study his providences toward us, or his manner of dealing with us. Our Head set us the example. Immediately after his consecration, Jesus went into the wilderness and there remained forty days, studying the plan of Jehovah, in order to know the divine will. We should spend much time in study and in meditation upon the precious promises of the Lord, that we may know his will We need not expect to find in the Bible specific statements of everything we must do. God does not tell us just how much to eat and when to eat it, or what kind of clothing to wear; but he does lay down in his Word fixed rules or laws by which his creatures must be governed in order to receive the reward of exaltation which is in store for those that love him.

THE DUTY OF THE HOUR

Those who have diligently sought to know the will of the Lord may see that now we are in the close of the harvest period. Probably only a few more months remain in which to prove our loving loyalty to the Lord. Thus the time is fully ripe for all the truly consecrated to declare the day of God's vengeance upon the unrighteous systems of the world, in harmony with his expressed will. (Isaiah 61:1-3) To humble ourselves now would mean to be obedient to his commands, doing not in our strength, but in the strength of the Lord, what our hands find to do, realizing we are in the last hours of the harvest of the Gospel age.

Clearly, then, the command from our Captain comes to us, "Thrust in the sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." (Rev. 14:18) If we believe that this is a command from the Lord, then we must believe that this is the Lord's will; and to humble ourselves under his mighty hand would mean that we would be obedient to his will to the extent of our opportunity and ability. Since the beginning of the harvest the Lord has been pleased to place the instrument for reaping in the hands of his people through his wise and faithful servant. He has finished his course as the Lord's servant this side the veil; and now the Lord promises to turn his hand upon the "little ones." (Zech. 13:7) God is faithful to all of his good promises.

The sickle of the harvest is the message of truth. It is also called the sword. It is our opinion that the Seventh Volume of STUDIES IN THE SCRIPTURES contains the message which is the instrument now to be used with which to reap the vine of the earth.

SOME REASONS WHY

Some, as we learn, are having difficulty in determining whether or not *"The Finished Mystery"* is the Seventh Volume of STUDIES IN THE SCRIPTURES. Probably they have been disturbed in their minds by the argument of some who have been developing pride and ambition. With sobriety of mind and a prayerful attitude, let us consider some of the reasons why we have the Seventh Volume.

Revelation 16:1-17 has been understood by the consecrated for some time as indicating that there would be seven volumes

of SCRIPTURE STUDIES. Pastor Russell, as the seventh messenger, many times stated that there would be a seventh volume prepared and delivered to the harvest workers; that he would prepare it himself if the Lord showed him the key; but that if the Lord did not show him the key someone else would prepare it. He stated that the Seventh Volume would contain an explanation of the books of Ezekiel and Revelation.

The WATCH TOWER BIBLE AND TRACT SOCIETY is that agency referred to in the words: "Another angel came out from the altar, which had power over fire." (Rev. 14:18) The altar is the place of sacrifice. The SOCIETY is maintained by the sacrifice of the Lord's saints. It has power (authority) over the publication and distribution of the prophecies that are destructive to Babylon.

John the Baptist rebuked King Herod because of his unlawful relationship with a woman. (Matt. 14:1-12) The seventh messenger to the church pointed out that Herod was a type of the civil powers; that Herodias, the woman, was a type of the ecclesiastical systems composing Babylon; that John the Baptist typed the last members of the church this side the veil; and that the John class would deliver a message which would rebuke the unholy relationship existing between church and state. This message must be delivered before the church finishes its course in the flesh. In Revelation and Ezekiel Mystical Babylon, as typed by the woman, is clearly pointed out. The explanation of these two books as contained in the Seventh Volume is the message that will rebuke Babylon. If it is not, then one must yet be written; and it cannot be written without quotation from what Pastor Russell has written on these two books, which is already set forth in the Seventh Volume.

Some have said, If the Seventh Volume contains the message representing the "penny", then why should it go to the world at all? The Prophet of the Lord, Jeremiah, "wrote in a book of the evil that should come upon Babylon, even all these words that are written against Babylon. And it shall be when thou hast made an end of reading this book that thou shalt bind a stone to it and cast it in the midst of the Euphrates [amongst the peoples]." (Jeremiah 51:60-63) Surely the Seventh Volume contains an explanation of the evils which Babylon has practiced, and shows God's condemnation of her and how she shall fall! In the type the Euphrates River was turned away from ancient Babylon, and the city fell. Is it not reasonable to conclude that when the people receive the message of truth concerning Mystic Babylon they will turn away from her, and she will fall?

THOUGHTS FOR CAREFUL MEDITATION

The Seventh Volume was prepared and published by and under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY, the messenger having power to send out truths destructive to Babylon. (G 6; Rev. 14:18) Pastor Russell is the real author, and the compilers give all the credit to him and to the great Lord of the harvest. From what he had written the compilers were enabled to understand the prophecies of Ezekiel and Revelation.

It came to the church for her encouragement at a time of great need, as Pastor Russell had promised it should come.

It names the seven messengers to the seven respective epochs of the church, giving the proof as to the correctness thereof.

It proves that the key to the Seventh Volume is the Seventh Messenger to the church, and that for that reason he did not publish it. For the same reason Moses did not write his own eulogy.—Deut. 34:10-12.

It names the beginning and ending of each epoch of church history, with the proof in support of same.

It identifies the ancient jasper, and shows its perfect adaptation to the description of the heavenly Father. It shows how the sard represents the beauties of his character.—G-74.

It identifies clearly the twenty-four elders.—G-76.

It identifies the four beasts.—G-78-79.

It shows clearly why the breaking of the seals makes prophecy easy to be understood, and identifies the strong angel inquiring who was worthy to do so.—G-97-98.

It identifies the white horse, his rider and his weapon, and shows where he got his crown. It identifies the red horse, his rider, and his butcher-knife.—G-106, 107.

The souls under the altar are identified, and the time of their waiting is proven to be correct.—G-117.

It explains and amplifies the work of the four angels holding the winds of the earth and the effect their blowing will have.—G-123-126.

The great symbolic earthquake cannot occur until the Seventh Volume of SCRIPTURE STUDIES is published. All signs indicate that this earthquake is near. The Seventh Volume has been published.

It shows that the Prophet Ezekiel was the prototype of the seventh messenger, and that the experiences of Ezekiel have been marvelously parallelled and fulfilled in the experiences of Pastor Russell. Ezekiel's prophecy, heretofore a sealed book, is now made clear in the closing hours of the harvest. It confirms the Lord's promise of the "faithful and wise servant," and identifies him.

It proves that Pastor Russell's seven volumes of STUDIES IN THE SCRIPTURES were foreknown and foretold as the "thrice-doubled sword and its point," and shows how it should be sent forth.—Ezekiel 21; Rev. 8.

It shows that the clergy themselves have sown the seed of anarchy, and clearly outlines the reason why ecclesiasticism must perish.—G-519, 520.

It contains the message that will set the ecclesiastical heavens on fire.

The above are only a few reasons why "The Finished Mystery" is the long-looked-for Seventh Volume. If we believe that it contains the message which is the "point of the sword," and that we are nearing the end of the harvest, then surely it is the Lord's will concerning his people that they should use it by giving it a wide circulation. Two editions are practically exhausted, and the third one hundred thousand is on the press.

WHAT SHALL WE DO?

Some are saying, "I sincerely desire to know the Lord's will; but how may I know it?" "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy path!"—Proverbs 3:5, 6.

Repeatedly the Lord promises to guide us with his counsel, and afterwards to receive us into glory. (Psalm 73:23, 24; 32:8) We must not only trust him in our hearts, but acknowledge him and confess him before others. We must have full confidence that since we are his, he has the deepest interest in our welfare. Such as are careful to ackowledge him may be sure that he will direct their paths in all things. He will not direct the path of any to the satisfying of their own selfish desires or wills, however; nor do we wish him thus to do. But he will direct according to his perfect wisdom and for the good of those who love him supremely.

"Could it be the Lord's will that I should colporteur the Seventh Volume?" someone asks. We answer, "If the message it contains is from the Lord, there could be no doubt about what his children should do. Of course they would want to put it out, and get the message to others." "But," says another, "I have declined to accept it as the Seventh Volume. Now if I would take a different course, I would be putting myself in a false light." We answer, "Is it not pride that causes one to take this position? Put aside pride now, and humble yourself under the mighty hand of the Lord. If you have taken the wrong course about anything for a time, and the Lord discloses to you that wrongful course, such a disclosure is a reproof to you; and he says, 'Turn you at my reproof; behold, I will pour out my Spirit upon you and I will make known my ways unto you.'"—Proverbs 1:23.

FULL OBEDIENCE OF VITAL IMPORTANCE

The greatest work for us all to do is the conquering of self. "This is the will of God concerning you, even your sanctification." (1 Thessalonians 4:3) Sanctification does not mean human perfection. It does not mean the changing of our appearance, nor the removing of blemishes from our bodies miraculously. On the contrary, it is a devotion or consecration of the will, which through Christ is accepted as perfect. It is the consecration of the body unto death, which is counted acceptable through Christ. This will must bring every power and talent into harmony with Christ, and seek to exercise an influence in harmony therewith over others.

Loyalty of heart to God's will, and hence a submission to his will, means a continued effort to bring all the conduct of our lives, even our thoughts and intentions, into subjection, or full submission to the will of God. Absolute holiness must be the standard maintained in our mind; and we must strive to live up to it. True submission or obedience to his will would mean for us that we would carefully consider the life and course of our High Priest, Jesus; that we would be diligent in his service and diligent in telling the truth to others, diligent in building each other up in the most holy faith and in doing good unto all as we have opportunity and diligent in laying down our lives for the brethren, and particularly in perfecting ourselves in the love of God.

THE TESTS FOR THE CHURCH ARE GREATER THAN FOR THE ANGELS

The angels were put to a great test, and many of them failed. The church is being put to a far greater test; for

God purposes to give the members thereof a greater reward. Such test of necessity entails much suffering. Important, then, is the question, How are we receiving these trials or tests? If we permit the fiery trials to stir up in our hearts malice, hatred, envy, ill-will, fault-finding, criticism and strife, this means that we are not humbling ourselves under the mighty hand of God and learning the lessons as he would have us do. (Proverbs 28:25) On the contrary, if these fiery trials are burning away the dross and working out in us the sweetness of character like unto our Master—namely, gentleness, kindness, patience, long-suffering, tender-heartedness and love—this shows that we are humbling ourselves under the mighty hand of God and profiting by it. Let each remember that since we are sons of God nothing can happen to us except by his permission, and that these trials are evidences of our sonship. (Hebrews 12:5, 8) Willingness to suffer special trials because of our loyalty to God, to the cause of righteousness and to the principles of his government is evidence of exceptionally fine character. God is dealing with the new creation with a view to perfecting their characters to the very highest mark.

If some of his children find themselves imprisoned or otherwise deprived of their liberty because of loyalty to him and his kingdom, let them rejoice, remembering the faithful men of old mentioned with honor by St. Paul. (Hebrews 11) God's mighty hand may press down hard upon us at times; and if so, we may be sure that we have need of this very experience. We may know that it is permitted that we may be prepared and made fit for the Master's use. We should watch for his providences and joyfully submit to whatsoever he sees well to bring to us. For us the prophet wrote, "Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord, our God, until that he have mercy upon us." (Psalm 123:2) And thus we are to watch his mighty hand, that we might see what is his will concerning us.

It is to be noted that Jesus voluntarily submitted himself to the will of God, saying, "The cup that my Father hath poured for me, shall I not drink it?" (John 18:11) Likewise his followers should say: "If these trying experiences are necessary for me in order that I may be exalted to the position of joint-heir with Christ Jesus, then with joy I receive them."

EXALTATION IN DUE TIME

The exaltation of each one of the Lord's "little ones" will take place in his due time. It will be impossible for any one to be exalted prior to God's due time, or in any manner except that which the Father provides. Through his prophet he said, "Lift not up your horn [power] on high; speak not with a stiff neck; for promotion cometh neither from the East nor from the West nor from the South: but God is the judge; he putteth down one and setteth up another." (Psalm 75:5-7) It is quite clear that the prophet here refers, not to those who have passed beyond the veil, but to those of the church who are still on the earth. We would not expect any one to have a stiff neck—a stubborn, wilful disposition—after he had been exalted to glory. Clearly, then, this admonition was given for the benefit of those who hope for exaltation because of the precious promises given by the Father. When James and John asked the Master for a position of honor in his kingdom he said to them, "To sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." (Mark 10:40) Clearly, then, exaltation comes only to those who willingly humble themselves under the mighty hand of God, that they may be shaped and prepared for his use.

Again, the Psalmist makes the matter clear when he asks the question: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation."—Psalm 24:3-5.

The temple standing on Mount Moriah was typical of the glorious temple of God. The Psalmist has here asked who will be accounted worthy to be exalted to the high position of membership in that great temple—who will be permitted to reign with Christ in his kingdom. Then he answers, "He that hath clean hands, [meaning clean actions and conduct] and a pure heart [meaning purity of will, intention or purpose—a pure heart, loving righteousness and truth but hating iniquity]; who hath not lifted up his soul unto vanity [another evidence that pride is an abomination to the Lord and to all who partake of his spirit], nor sworn deceitfully [meaning those who have made a covenant with the Lord and who have earnestly tried to keep it]." These shall receive the blessing that the Lord promised in his Word. Soon the exaltation of the church will be completed; and then The Christ, Head and body, will begin the great work of reconstruction. In a thousand years The Christ will undo all that Satan and his associate evil ones have done during the past six thousand years; and at the conclusion of that righteous reign Satan himself shall be destroyed, together with all of his wicked messengers. "All the proud, yea, all that do wickedly shall be as stubble." (Malachi 4:1) Every creature will then have had ample opportunity to learn the lesson that there is one mighty God who divideth his honor with none; and that all who render themselves in loving obedience to him shall be granted life everlasting with happiness and pleasures forevermore.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

[The fourth and the last paragraphs of this article were reprinted from article entitled "Nehemiah's Faith and Works," published in issue of December 1, 1905. The remainder was a reprint of an article also entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

EZRA AND NEHEMIAH TEACH THE LAW

[This article was a reprint of that entitled "The Power of the Word of God," published in issue of November 15, 1899, which please see.]

INTERESTING LETTERS

SAME BEAUTIFUL SPIRIT IN THE TOWER

DEAR BRETHREN:—

It has been a source of wonder, as well as a great pleasure, to me to note the continued purity of THE WATCH TOWER articles, as well as that of their beautiful spirit. No one could tell by reading THE WATCH TOWER that Brother Russell was not editing it as of yore.

In October 1st issue the leading article—"The Closing Work of Harvest"—is most timely, stirring, and pointed. I believe every word of it; and it deserves the most careful and honest study.

We are studying the Seventh Volume here to great profit. How we do thank the Lord for this further proof of His watch-care and love for us! Nothing will arouse us except the TRUTH, and nothing does arouse us like this blessed "point of the sword."

HARVEST SIFTINGS, Part II, has just fallen into my hands, and I am now glad it was gotten out, though it was my thought that "Light after Darkness" needed no reply. The spirit breathed by every line of the latter was its own condemnation. It is the very spirit we have been trying to get away from for forty years.

I am, your fellow-servant, O. L. SULLIVAN, N. J.

ENCOURAGEMENT FOR VOUNTEERS

GENTLEMEN:—

In brief, I am a salesman; and walking into the Post Office of Chariton, Iowa, recently, I noticed a rack containing literature, about which was inscribed "Take One." Of course, in this day such a sign is about extinct. But I allowed my curiosity to be reasoned with, and took one. This sheet was Vol. IX, No. 5, of THE BIBLE STUDENTS MONTHLY, treating the subject "Why Do the Nations War," etc. Greater articles than those contained therein are not to be found. It is convincing to the core, not on account of highly manufactured phrases of a rhetorical nature, but honest, pure, and cross-examined truth. Its equal cannot be found; and that I may

be more familiar, and understand the real ways, causes, and effects of present conditions, do I wish to make purchase of the works therein mentioned.

Wishing your organization the success of divine power, and knowing that it shall be a beacon light to all when the people come to understand,

I am a faithful convert, F. G. B., Iowa.

WOULD NOT MURMUR AGAINST GOD

DEAR BRETHREN IN CHRIST:—

I feel that I have a greater appreciation of divine arrangement after considering our prayer meeting text last night—"Thou shalt not tempt the Lord thy God"—I first thought it was a hard text to consider, but after thinking upon the subject, I see what a wonderful illustration there is in it for all of us, especially at this time under present conditions. The words of our text you will recall are quoted by our Lord from Deuteronomy, and the context shows that the children of Israel "tempted God" through lack of appreciation of divine blessings. God had led them for forty years; He had fed them with Manna during this time and at the close of the forty years they should have appreciated divine favor. Since they were about to enter Canaan, the fruition of their hope, they were found to be murmuring against Moses and divine arrangement, and thus they were "tempting God."

The result was they were bitten by that old serpent and died. This is where our appreciation comes in that we should have this text now for consideration realizing that it had been placed there by divine arrangement. In 1 Corinthians 10:1-11, the great Apostle Paul delineates this question. He warns against idolaters, fornicators and murmurers. Connecting this up with the type, we note that Pastor Russell in his comments has pointed out that idolatry refers to "self, wealth, pride, ambition, ease, gluttony, drunkenness, denominationalism, etc.," while fornication is "fellowship in spirit with those who love not the Spirit of the Lord, but the spirit of the world." The Apostle adds, "Neither let us tempt Christ." The comparison is clear. Now as we draw nigh the end of our forty years of great blessing, having been fed with the true heavenly manna all this time, are we going back on our consecration vow, becoming idolatrous, fornicators and murmurers against divine arrangement? If so the outcome is just as certain and the judgment just as sure as in the case of the children of Israel; they were "stung," and the result was death. Shall we after enjoying these blessings for so many years, lose our appreciation of divine blessing and favor by allowing ourselves to murmur, that which we are so strongly warned against in this text, and which if we do, we tempt God? If so, the sting of death will be our portion; the second death in our case. "Wherefore, let him that thinketh he standeth take heed lest he fall." I rejoice because I still have this appreciation of divine favor and pray for myself and all the dear "household of faith" that the Lord's Spirit shall prevail everywhere in the hearts of his children.

I am enclosing herewith draft for Good Hopes from myself and family.

Yours in the one hope, H. B. M., Minn.

TRANSFORMING POWER OF THE TRUTH

DEARLY BELOVED BRETHREN:—

We greet you in the name of the Lord Jesus Christ, the great and faithful Shepherd of the flock. We wish to assure you of our fervent love for you and our confidence in you. As the night draws on apace we are trying to do what we can to point the many, many sad hearts to the silver lining in the clouds; and we rejoice to see that the dear Heavenly Father is able to use even us in a little way to rekindle the light of hope that is burning very low in the hearts of some. We shall relate a little circumstance that has recently come under our observation.

A man whom the writer knew to be a desperate character had been furnished some tracts and Volume I, STUDIES IN THE SCRIPTURES. Immediately he became interested, and has made several inquiries about certain features of the plan of salvation. Recently he made us a visit, and seemed very restless. I knew there was something he wished to tell me, but of course did not know what it was. Suddenly he turned to me, and said he had something he desired to tell me. Then he related one of the most daring plots he and three other men had planned to carry out. Everything had been systematically arranged to rob a bank. He had bought a heavy revolver, had paid twenty-one dollars for it, had been in the bank many times and had outlined the whole scheme. He had also told his wife about it. He said that she had clung to his neck in tears, and had tried to talk him out of his desperate intentions, but had not succeeded. He had worked hard all his life to care for his family, but had not been able to do so in a satisfactory way; and he had in his heart a burning hatred against the capitalist system. But with tears in his eyes he said that the truth had changed the whole course of his life, and he had sent word to his pals that there would be no robbery. He also sent them some literature; and they are also reading with much interest.

His wife has recently called and asked us to come and tell them more about the coming kingdom of Christ. Truly, dear brethren, there is no other God that can deliver after this sort. (Daniel 3:29) Pray for us, dear ones, even as we do for you, that we may all be able to stand in this evil hour.

Faithfully yours in the one bright hope, H. E. P., Okla.

APPRECIATES THE LORD'S CONTINUED BLESSINGS

DEAR BRETHREN IN CHRIST:—

Remembering the channel through which the knowledge of present truth by our Father's favor was given to us, and the fact that though that "faithful and wise servant" has gone to his reward the work entrusted to him by the Lord of the harvest is being faithfully and efficiently continued by the dear brethren appointed as overseers in his stead, we unitedly desire to express to you, and through you to all the faithful in the Lord everywhere, our continued and increasing appreciation of our multiplied favors from our heavenly Father and his royal Son in connection with the knowledge of the divine purposes, the illumination and transformation of our minds through an understanding of Jehovah's glorious attributes and our privilege of cooperation with you in the work of the harvest.

In a blessed season of refreshment and fellowship at a recent testimony meeting we individually reaffirmed our vow of full consecration to the will of the Lord even unto death, at the same time reading and expressing our gratitude for the Morning Resolve and the Vow as being invaluable helps in the daily carrying out of our covenant.

By hearty unanimous vote we collectively renewed our allegiance to the SOCIETY and its representatives, desiring to be in full harmony with the channel of blessing and its direction by the Lord's own choosing, and it is as an expression of this decision that this letter is written. Our humble prayers will continue to be that the God of all grace will make you perfect in every good work to do his will and that you may continue to be strong in the Lord and in the power of his might. We request, dear brethren, your prayers.

Your brethren in Christ,

NIAGARA FALLS (N. Y.) ECCLESIA.

PROFITING BY TIMELY ADMONITIONS

DEAR FRIENDS:—

I received THE WATCH TOWER of August 1st, and I was very much interested and benefited by the article entitled, "Walk Circumspectly Because the Days Are Evil." I have read and reread it very carefully and I think it is just what I need at this time, i. e., I need to watch and scrutinize every act, seeing that I give offense to no man. The tongue is a little member, but if it is not guarded carefully and kept within bounds, what mischief it will lead you into!

The article in question is one that can be read with much profit by every true believer in the wonderful truth. While reading it I could almost imagine I was having one of those wonderful heart to heart talks with our late dear Brother Russell. In the fall of 1902, when I obtained my first knowledge of the wonderful truth, I called on Brother Russell and told him how marvelous was the First Volume, which I had just finished reading. He smiled and said (and I will ever cherish in my memory the smile and the words), "Brother B——, there is not money enough in the world to buy this wonderful knowledge of the 'Lord's plan of salvation' which he has graciously permitted you to see, is there?" I answered "There is not!" He said, "Brother, are many of your friends in the truth?" and I told him there were not, then he quickly replied, "Brother, I caution you to be wise as a serpent and harmless as a dove. Do not talk; and again I say DO NOT TALK, but rather live, live, LIVE!" These wonderful words of advice given to me years ago by our beloved Pastor have been a great source of inspiration to me; but alas! much to my own hurt, I did not always follow them; and wherein I failed thus to do, I have always suffered a great many trials, which have been largely brought about by my own wilful conduct.

I am thankful for the many words of consolation which come through THE WATCH TOWER so often, and asking an interest in your daily supplications at the throne of grace.

Yours in the blessed hope, J. H. B., *Pa.*

THE BLESSED WATCH TOWER

MY BELOVED BRETHREN:—

Greetings in the glorious name of our Bridegroom and King, and favor from his gracious hand! Ever since our dear Pastor, of precious memory, left us, for a place with

our Lord, I have watched with keenest interest the course of those whom he left in charge of THE WATCH TOWER. It rejoices my heart unspeakably to express to you, my brethren, something of the deep appreciation I feel for the loyal humble spirit you have always manifested in this work.

Knowing some of you personally impresses me with a fuller appreciation of your service. The blessed WATCH TOWER brings exactly the same kind of food to the "Household" as our Lord sent by the hand of "that faithful and wise servant." We know where it comes from, my brethren, for no other being in the universe ever served his hungry sheep such food! Truly he is still leading us "in green pastures and beside still waters." Praises throughout the ages of eternity to our "Good Shepherd"!

Have just read the leading article in July 1st TOWER and couldn't repress my earnest desire to say, Thank you!

God bless and keep you, protecting you from the spirit of evil that is now king throughout the earth and which as a mighty giant is seeking to hurl his poisonous darts into the hearts and minds of God's dear saints.

Holding you up before the great white throne every day is one of my most appreciated privileges. Be strong and of good courage, my brethren, for the church will surely need help from the strong and courageous in the very near future. What a privilege is yours to give the needed help from our Lord!

Rejoicing with you in this privilege and earnestly asking an interest in your prayers, I am,

Your sister by his grace, MRS. C. E. K., *Texas.*

EXPRESSES HEARTY CO-OPERATION

DEAR FRIENDS:—

Perhaps we have been slow in writing you an assurance of our continued support of the SOCIETY, and of those who are in full harmony and cooperation therewith; but we now do so, and that most heartily. We have good reason to believe that much of the matter appearing in all the late issues of THE TOWER is from the pen of our beloved President and from those in harmony with him. These messages of hope, love, comfort and good cheer are pure, enobling and elevating, and cannot be the product of one blinded to righteousness.

Before the recent Pittsburgh convention (Sept. 29-Oct. 2), the secretary was instructed by the class here to make known to you their decision regarding the controversy about the SOCIETY'S management, which was reached by earnest prayer and careful consideration. They recognize the Lord's favor and blessing abiding with Brother Rutherford. Even if there were any misgivings at all, the lovely and memorable experiences at the convention entirely dispelled them. While the writer was compelled to be absent from the love feast on account of a sick brother, he felt, from the description given of it by the dear brethren present, that the Lord's presence and Spirit were never more clearly shown.

Therefore, dear brethren, be assured of our love for and devotion to you and the Lord.

Sincerely yours in him,

NEW KENSINGTON (*Pa.*) ECCLESIA.

WATCH TOWER A "TOWER OF STRENGTH"

DEAR BRETHREN:—

We, the Peru Associated Bible Students, do hereby extend to the dear brethren in the Bethel Home and all connected therewith our love and best wishes; and furthermore wish to pledge our hearty cooperation in the dear Lord's service in whatever capacity we may be called upon to serve. We wish to especially thank the management of THE WATCH TOWER publication—surely it is a "tower of strength," doing a grand work for the Master.

In conclusion we pray that the dear Lord will give you the needed strength to carry on the grand work still to be done.

Yours in the Master's service, PERU, (*Ind.*) ECCLESIA.

MOST HELPFUL CONTRIBUTION TO THE HARVEST MESSAGE

DEAR BROTHER RUTHERFORD:—

Just a line assuring you of my appreciation of this important privilege of again engaging in the pilgrim service, in these closing hours of the harvest. I am deeply grateful to you as his special representative at this time for an opportunity to do my "bit" toward comforting the brethren and, incidentally, demolishing "Babylon."

The brethren as a whole are abiding the tests and trials of the past few months remarkably well. With few exceptions they have concluded to let the Lord work out these difficulties in his own good time and way; wisely concluding the frantic efforts of certain "stewards" to tie your hands as the SOCIETY'S President and reduce their efficiency is the last desperate attempt of the adversary to prevent the "smiting of Jordan." Would that all were humble enough to "wait on the Lord" and watch for his leadings! Suggestions of our own importance; abbreviation of our memory of the Lord's past dealings; impressions of personal responsibilities exaggerated out of all proportion; with final possession by the spirit of envy, malice, slander, hatred, is truly the devil's favorite method in making shipwreck of one's faith. Thanks to Volume Seven, we are not ignorant of his devices.

The explanation of Revelation 7 and the exposition of Ezekiel's Temple in the last chapter of Volume Seven are in my judgment the most helpful contributions to the harvest message, apart from the work of our Pastor.

May the Lord continue to bless you, dear Brother, in your labors of love on behalf of his children.

Yours in the Master's service,

WM. A. BAKER, *Pilgrim.*

CONVENTION REPORTS DISCONTINUED

Brother (Dr.) L. W. Jones, of Chicago, writes us, under date of October 15th, as follows:

"Pertaining to the publication of the Souvenir Convention Reports of the conventions of 1917, I have reached the conclusion that it will be for the best interests of all the friends for me to forego the privilege I have enjoyed in this connection during the past thirteen years.

"I have also decided to abandon the publication of Pastor Russell's sermons in book form, as I understand the SOCIETY purposes a similar publication.

"It is my sincere hope that the brethren throughout the world will not misconstrue this as indicating a loss of interest and zeal in the Lord's service and in the truth. Money already paid by the friends on orders is being refunded as rapidly as the clerical work can be done.

"It will be much appreciated if an announcement to this effect is published in THE WATCH TOWER."

PASTOR RUSSELL'S SERMONS—TWO STYLES ONLY

The book of sermons by Brother Russell will not be ready for shipment until early in December. No acknowledgement will be made of your order until the books are ready for shipment, so please do not be disturbed that you receive no acknowledgment sooner.

It has been thought advisable to specialize on the cloth-bound edition of the Sermon Book, and we will, therefore, not publish it in the Karatol or India at this time. We will, however, have some of our regular cloth edition put into Morocco covers for those who prefer a more expensive volume. The cloth edition, however, will be handsomely bound in dark green cloth, gold embossed, with gilt edges; a beautiful book. Price $1.00 postpaid. The stiff leather binding will be $1.50. Orders thus far received for the Karatol edition will be filled with the cloth volume, and orders for the flexible leather will be filled with the stiff Morocco-bound book, unless otherwise instructed.

QUESTIONS RELATING TO VOTING

The following questions have been asked, and we publish the answers for the benefit of others:

Q. Am I entitled to votes for donations made several years ago?

A. Yes.

Q. I expect to attend the election. Shall I send my proxy to the Secretary, and what name shall I write in it?

A. All proxies should be sent to the Secretary that he may insert the number of votes and certify to the same. Leave blank the space provided for appointment of proxy, if you expect to attend the election in person, but sign your name at the bottom of the proxy.

Q. Does writing on the back of the proxy invalidate it?

A. No. It was suggested to write on the back of the proxy for convenience and the saving of paper.

Q. Does the By-law, Section 2, published in the November 1st TOWER, page 329, relate to the recent disagreement as to who constitutes the legal Board of Directors?

A. No. It particularly relates to those who oppose the message of the kingdom, as set forth in STUDIES IN THE SCRIPTURES, who deny Brother Russell as "that servant" and who are out of harmony with the purposes and work of the SOCIETY. The substance of this By-law was suggested by Brother Russell in 1911. A by-law intending to cover the point was passed at Pittsburgh on January 6th last, and approved by the Board of Directors, January 19th, and was since slightly amended, as published.

ACKNOWLEDGMENT OF THE LORD'S FAVOR

The SOCIETY'S fiscal year closes with October 31st. We take pleasure in acknowledging the Lord's great blessing upon the harvest work for the year, evidenced by an increase in every branch of the service. Our trial balance shows that 1917 exceeds every other year of the harvest work except the phenominal years of 1913 and 1914. We feel sure the friends will rejoice over this further evidence of the Lord's guidance and favor and that he is still at the helm.

VOL. XXXVIII BROOKLYN, N. Y., DECEMBER 1, 1917 No. 23

THE LIGHT OF THE WORLD

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."
"Ye are the light of the world."—Romans 13:12; Matthew 5:14.

There is a depth of meaning in these words that the human mind cannot comprehend. This was especially true with reference to the statement of the Master when the disciples heard him say, "Ye are the light of the world." They could not grasp the meaning of his words; for the holy Spirit was not then given. Only the new creature in Christ can have an appreciation of the meaning thereof, and the extent of appreciation is in proportion to his spiritual development.

In all the languages of the earth, light is a symbol of truth and life. The sun is the great light of the earth, and sustains a relationship to the earth and its products designedly analogous to that of God to the universe. As all light of the earth emanates from the sun, so all truth and life proceed from God. As light is adapted to the eye, so truth is adapted to the mind; and in proportion as we perceive and receive the truth, the light increases in our lives. Beginning with the sun and tracing out the analogy we find that all nature is really symbolic. This does not come by accident, but designedly so. It is not an accident that the sun and moon are symbols; for we read, "God said . . . Let them be for signs."—Gen. 1:14.

The antithesis of light is darkness. It symbolizes evil, wickedness, error, sin, death and everything that is undesirable. Light, therefore, is a symbol of righteousness, truth, life, and the blessings incident thereto.

RIGHT TO LIVE LIMITED

One of the principles of God's arrangement is that all righteous beings have the right to live. Truth is the expression of righteousness. Hence it follows that all must have the truth before they can know the way to life. As an illustration: The sun is a great light which gives light to the earth and life to the vegetation of the earth. The sun is requisite to the growth and development of plant life. Plants will not grow and flourish in darkness, but will sicken and die. So it is with all who have life—they must have the light from the Great Light. The Scriptures describe Jehovah as a "sun" (Psalm 84:11), as "a consuming fire" (Hebrews 12:29), and a great "light, in whom is no darkness at all." (1 John 1:5) God is the origin of light, and is therefore the origin of life. Where the sun shines, darkness flees before its rays. Where the countenance of Jehovah is made to appear, darkness and unrighteousness flee away. To this the Apostle referred when he said, "Times of refreshing shall come from the presence [face] of the Lord."—Acts 3:19.

THE GREAT LIGHT

In the Genesis account of creation we read that "God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also." (Gen. 1:16) The stars here symbolize that class to which Abraham belonged. Abraham had little light, but great faith. The moon symbolizes the Mosaic law given the Jews, to the exclusion of all others. Since the time of Adam, disobedience and darkness prevail over the earth, and gross darkness over the people. To the Jews God gave some light through the terms of the Law Covenant, which is symbolized by the moon. As we know, the moon does not give forth her own light, but reflects the light received from the sun. And so it is with the Law Covenant. It could not be appreciated by those living prior to the opening of the Gospel age. The law reflects the light from the Gospel of Messiah's kingdom, which Gospel was first preached to Abraham. (Galatians 3:8) Only those who have received and accepted the light of the message of Messiah's kingdom can now appreciate the light coming from the Law Covenant, which foreshadows better things to come.—Hebrews 10:1.

GREATER LIGHT

At the close of the Jewish age there came into the world Jesus, the Son of God. Although born under the Law Covenant, he was greater than the law. Being a perfect man, he could comply with the terms of the law. This he did, and went beyond its requirements in the fulfilment of God's great plan. From Adam to Jesus there had been no true light in the world whatsoever. When Jesus came he declared, "I am the Light of the world." Again the Scriptures record of him: "He was . . . the true Light which lighteth every man that cometh into the world." (John 1:9) The Light then was local; only a few saw it; for it shone in a dark place; and to those who did see it the Master declared, "Blessed are your eyes, for they see."—Matthew 13:16.

In proof that light is a symbol of life we quote the words of the Master: "Then spake Jesus unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) It follows then that all who have the right to life must have the light. Those who have no light have no right to life. All those who will ever have the right to life must have the light; and since it is God's purpose that every man shall have a chance to accept life the time must come that every man will see the light. Hence we read, "It is the will of God that all men shall be saved and brought to an accurate knowledge of the truth."—1 Timothy 2:3, 4.

HOW WE GET THE LIGHT

If Jesus was the Light of the world, why did he say to his disciples, "Ye are the light of the world"?

In answering this question we recall the words of the Master (John 9:5): "As long as I am in the world I am the Light of the world." When Jesus said, "Ye are the light of the world," he spoke prophetically; for it was not then true, except in the sense that they reflected his Spirit. In the fuller sense it was true after his crucifixion and resurrection, and after the giving of the holy Spirit to the consecrated at Pentecost. He spake, however, of things that were to be as though they were. In one sense the disciples, as his representatives acting under his authority, were then the light of the world; for they reflected the light. But the time was to come, and did come, when they constituted the light of the world because they were in him as members of his body. This has been true with reference to every Christian who has abode in Christ and has had the words of Christ abiding in him.

The ransom-price provided by the death and resurrection of Jesus was, at the time of his ascension into heaven, made available for the use of those who throughout the Gospel age should offer themselves to God in full consecration. The disciples were consecrated prior to Pentecost, but not justified. Hence their spirit-begetting could not take place until Pentecost. Those of the church receive the light only at the time of consecration and of the receipt of the merit of the Master's sacrifice; and when they have been accepted by the Father and begotten of the holy Spirit, the illumination follows. These who are in Christ are members of his body. It is proper then to say that from the Jordan till now, The Christ is the light of the world, for the reason that The Christ includes all those who have the Spirit of Jesus and who are walking in accord with the terms of their covenant.

This is very beautifully pictured by the golden candlestick in the Holy of the Tabernacle. The candle-stick was all of one piece, composed of gold, and represents those begotten to the divine nature, the centre-burner representing Jesus and the other burners representing the body members. The oil therein pictures the holy Spirit, and the light coming from the burning of the oil represents the illumination possessed by those who are in Christ, possessing his Spirit. This illumination constitutes such the light of the world.

WHAT WE SHALL DO

Behold what a favored position the body members occupy! God is the great Light from whom cometh all light and life. Jesus is the express image of the Father; and through him the fully consecrated are privileged to be a reflection of Jehovah's light in the earth. When we realize this fact we can better understand why the Apostle refers to the Christian as an ambassador of Christ's kingdom, and can better appreciate the responsibilities that rest upon us because of this light and privilege.

Seeing the favored position which the members of the body this side the veil occupy with relation to Jehovah and to the great Master, St. Paul was evidently desirous of impressing this thought upon all Christians when he wrote: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12.

The Apostle Paul had more information then than had any one else—more information than it was lawful for him to tell. (2 Cor. 12:1-5) Two things he states positively; namely, "The night is far spent" and "The day is at hand." The "night" here refers to the long period of sin and death prevailing from the fall to the establishment of the Messianic kingdom. At the time the Apostle wrote, 4182 years of that great dark night had passed; and since he wrote these words, more than 1800 years additional have passed away. So the Christian today has the privilege of standing in the very dawn of the morning, when the light of the kingdom is breaking upon the earth and soon will shine forth in its resplendent glory. "The day" that "is at hand" is the thousand-year day of Christ, during which the Sun of Righteousness shall shine with healing in his beams, bringing light and life to all of the groaning creation who will accept the blessing upon the terms offered. Therefore because of this wonderful position which the people of God occupy, the Apostle admonishes them that they should cast off all works of darkness and put on the whole armor of light.

WORKS OF DARKNESS

"Works of darkness" are those deeds that will not bear the fullest light of the new dispensation—any and all things that are out of harmony with truth and righteousness. The Apostle Paul enumerates some of these specifically, as follows: "Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Colossians 3:5-9; Galatians 5:19-21.

These works of darkness also include self-esteem in a superlative degree, selfishness and injustice. The light-bearers cannot have any fellowship with these. Anything that has a tendency to bring darkness into the life and to exclude light should therefore be cast off, as works of the flesh and the devil.

THE ARMOR OF LIGHT

Then says the Apostle, "Put on the armor of light." This means the armor of God; for "God is light." In Ephesians 6:10-17 the Apostle describes the armor of light, specifying the parts. He admonishes the Christian to have his loins girded with the truth. The girdle is a symbol of servitude, thus testifying that every light-bearer should be a servant of the truth. We are also to have on the breast-plate of righteousness. The breast-plate fitted over the vital organs—heart, etc. This signifies that the light-bearer should always have a righteous, pure heart. To have the "feet shod with the preparation of the Gospel of peace" means that we should see to it that the fiery trials that come upon us should not make us resentful, but rather that we should cultivate peace under all circumstances, that our feet may not be burned with these fiery trials. "Above all things taking the shield of faith," means to know the Word of God and to rely upon it; and to "take the helmet of salvation," symbolical of an intellectual understanding and appreciation of the Word of God, and "the Sword of the Spirit" means to have the Word of the Lord and be trained, as a good soldier, in its skilful use.

It will be observed that the Apostle enumerates six parts of the armor; whereas the panoply of a Roman soldier consisted of seven parts. That part not named is the greaves, which fitted over the front part of the leg. This very beautifully symbolizes the Vow which the feet members are permitted to have; and as their face is always toward the enemy, they should be protected with this part of the armor. The Christian's protection is light, whose beams search every nook and corner of earth's impurities, and enable him to dispel such from his own life.

Continuing, the Apostle admonishes, "Walk honestly as in the day"; that is to say, as though we were living in the full light of that day of Christ—the day of the reign of Messiah in righteousness. While we are not fully in that day, yet the new creation should live as nearly up to the perfect standard as possible. "Honestly" means to be honest in business matters, honest with the Lord, honest with his message, honest with the brethren, and honest in everything in connection with his service. Honesty is the result of light.

Furthermore, the Apostle says, "Not in rioting and drunkenness." Evidently he does not refer here to the grosser sins which these words imply, but to the more refined from the world's standpoint—things which we would term indulgence in time-killing, intoxication with money-making, or with any earthly thing that would draw our attention away from the Lord and his service. Then he concludes his argument with the strongest and most important exhortation, saying, "Avoid strife and envying."

One who indulges in the things previously mentioned by the Apostle would injure himself particularly. But one who indulges in strife and envy shows a bad condition of heart which might bar him from the kingdom, and which might result in great injury to others and hinder their development. These are fruits of the flesh; and in proportion as we yield to such improper desires, in that proportion will the flesh prosper and the new creature languish and draw near unto death. On the contrary, the sons of God are to seek more and more to put on the Lord Jesus Christ; that is to say, to put on the qualities of meekness, forbearance, long suffering, patient endurance, gentleness, kindness and love. Each should have the disposition to serve by love, being humble and submissive to the Lord's will. Make no provision for the flesh, but let it die from neglect.

THE CHRISTIAN'S ADVANTAGES

Those who have the light are greatly advantaged above those that have not the light. Since Jesus was crucified 1884 years have passed. Down through the age of sacrifice, along the narrow valley of trials and tears, the light-bearers of God, as members of the body of Christ, have walked—waiting, hoping, and praying for the return of the great Light, the Bridegroom. Many of these faithful ones have ceased from their labors and slept, awaiting the coming of the King. As this little band of lightbearers have passed along through the world, others noting their manner of living and devotion to truth and righteousness, have turned aside to walk with them awhile.

In this connection we are reminded of the parable of the wheat and tares. The wheat have been the lightbearers, while the tares have been mingling with them, aided somewhat by the light which has been shed forth by the true Christians. In the harvest a separation is now taking place. Of necessity the light reproves the darkness; and the breach widens between the merely nominal and the true Christians. All those who are striving to keep their covenant are in the light. Hence the Apostle says to such, "Ye are not in darkness"; while all those are still in darkness who call themselves Christians but who persecute those who have the light.

THE LIGHT-BEARERS

In the context the Apostle contrasts those who have the Light with others who have not. The light-bearers have ever looked for the return of the great Light, Christ Jesus. He did not say at what hour and day he would come, but stated in such clear phrase what might be expected that the true light-bearers can appreciate the times in which they are living. To them St. Paul says, "Of the times and seasons, brethren, ye have no need that I write unto you." (1 Thess. 5:1-6) This was true because, having the light, they would be able to discern the presence of the greater Light, the Bridegroom. Then adds the Apostle, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." A thief comes in time of darkness, and of course would not be observed by those who are asleep or in the dark. At the second coming of our Lord all who were awake and had the light would be able to discern Jesus. The Apostle states that those who have the light will recognize the presence of the great King. Then he proceeds to tell us what is our duty, saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." See also Matthew 24:42-44.

As these faithful followers of the Lord waited in the early dawn of the new dispensation, their hearts were made glad by the knowledge of the presence of the Bridegroom; and as this knowledge came to them they joined in the cry, "Behold the Bridegroom!" Since then every one who has come to a knowledge of the Lord's presence has involuntarily said, "Behold the Bridegroom!"

SCOFFERS AND OPPOSERS

On the other hand, nominal Christians, being in darkness, have become offended at the exuberance manifested by the true light-bearers. Their time is devoted to social uplift and and various other things that are popular with the world; and they understand not why the true light-bearer does not participate with them. Therefore nominal Christians have become scoffers, as the Apostle Peter foretold they would: "Where is the evidence of his presence? . . . all things continue as they were from the beginning."—2 Peter 3:4.

At this moment we see the whole world in a state of war.

The nations are growing weaker; and soon the various factions will see the necessity of stopping the war before all are entirely destroyed. Doubtless then the various elements—the financial, political and ecclesiastical—will be saying, "Peace!", and temporary peace will be established by the united action of the Papacy and the Protestant churches and the kingdom of this world. Referring to this time, the Apostle says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thessalonians 5:3.

THE GREAT COMPANY

The Scriptures point out that there is another class of Christians who love the Lord, who love to be associated with the true light-bearers, and yet who are fearful of holding forth the light lest it should bring persecution upon them. These are consecrated to the Lord, but have only a small measure of his Spirit. They are described by the Master as those whose lamps are almost empty of oil, or whose supply of oil is running low. This means that their supply of the spirit of truth is nearly exhausted. They do not fully appreciate the value of the whole armor of light. They do not possess the zeal peculiar to the Lord's house (Psalm 69:9); but being overcharged by the cares of this life and fearing persecution and suffering, these believe that they can best pursue a more moderate course and refrain from actively testifying for the Master and his cause. These may be said, therefore, to be not walking in the full light, not appreciating their privileges.

Doubtless some of this class are in present truth, and some amongst the Babylonish systems. The Psalmist describes them thus: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God and contemned the counsel of the most High." (Psalm 107:10, 11) The Lord Jesus describes them as the "foolish virgin" class, who are aroused to their privileges too late to have their vessels filled in time to enter into the kingdom.—Matthew 25:1-13.

THE LESSON FOR THE CHURCH

Thus we see that the worldly do not understand the Christian because they never had the light, and that the great company do not see and appreciate present truth because their light is burning low. The lesson then that we should gather is to keep our lamps trimmed and burning. Or, to use another figure, we are to profit thereby. We are to give close attention to the words of life contained in God's Word, that we may come to an exact knowledge of the truth. Whether the error be one of doctrine or conduct, it must be purged away, so that the pure light of divine truth may shine out as clearly as possible through our daily lives. This evidently is what Jesus had in mind when he said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14, 16.

The light cannot shine out brightly to the glory of God unless our lamps are cleaned, trimmed and brightly burning. Some of the Lord's dear children seem very indifferent to the matter of trimming their lamps and letting their light shine. They get some truth and some error, and hold them both together. As a result, their light does not shine brightly; for the vessel is darkened by the error. Again, some may have the light, but fail to let the truth have the proper place or effect upon their characters; and so the light in them is very dim, because of the uncleanness of the medium through which it passes. The admonition of the Scriptures should be kept in mind: "Light is sown for the righteous." (Psalm 97:11) The Apostle referred to the proper condition of the light-bearer when he said, "Ye are our epistles . . . known and read of all men." The world cannot read and understand the Bible; but they can read and understand one's daily life. Again, the Apostle said, "We are made a spectacle [literally, a show or theatre] for men and angels." Therefore the eyes of all are upon the light-bearers; and they should see to it that they avoid everything which has a tendency to shut out the light and preclude it from shining.—2 Corinthians 3:2; 1 Corinthians 4:9.

As far as we permit prejudice, pride, selfishness, self-esteem, combativeness, crookedness, injustice or unrighteousness to interrupt the freedom with which we receive and hold forth the light of truth, in that same proportion will the light rapidly decline or retrograde, and such a course persisted in will ultimately lead such a one into utter darkness. Hence Jesus said, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matthew 6:22, 23.

DARKNESS SETTLING DOWN ON THE EARTH

The Scriptures indicate that when the last member of the little flock is gone all the light left in the earth will be that possessed by the great company class. Since every spirit-begotten one must finish his course before the resurrection of the ancient worthies, it follows that between the time of the change of those who compose the great company and the resurrection of the ancient worthies there will be a brief period during which darkness will completely cover the earth and gross darkness the people. This day is rapidly approaching.

"The path of the just is as a shining light that shineth more and more unto the day of perfection." (Proverbs 4:18) We are coming near to the end of our earthly journey—therefore, near to the day of perfection. Should we not, then, expect the light to shine brighter and brighter upon our pathway? Surely the Lord will fulfil this promise to his people, and is fulfilling it to them. If that light is shining brighter, shall we be stumbled and blinded by it? Or shall we appreciate what the Lord is doing for us and permit the manifestation of his loving kindness to stimulate us to greater love and zeal for him, his cause and his people?

PRIVILEGES NOW GREAT

When first we read the STUDIES IN THE SCRIPTURES and rejoiced in the light there found, we learned through their author that there would be seven volumes. We have looked forward with joyful expectancy to the coming of that time when we would have the Seventh Volume. The laborers in the harvest field realize that we are drawing nearer and nearer to the end of the harvest. Now the Seventh Volume has come to us; and it throws a great flood of light upon Revelation and Ezekiel, in harmony with what is contained in the other six volumes of STUDIES IN THE SCRIPTURES and the Bible. Shall we not take this as a favor from the Lord, and as the fulfilment to us of his promise?

How are we receiving that light and responding to it? "Well," answers one, "I have not yet been able to fully receive THE FINISHED MYSTERY as the long promised Seventh Volume." Others are openly opposing it, notwithstanding the Lord's manifested favor upon its publication and distribution. We might wonder if all are appreciating fully the light that is shining upon the pathway. We recall that there were some who did not appreciate the other volumes for a time, and that some did not appreciate the Vow when it was given to the church. Indeed, some good, conscientious, fully consecrated brethren at first opposed it. When the Vow was first published by Brother Russell a certain sister found many objections to it; but being desirous of doing the Lord's will she called upon a brother to point out to her where it is advantageous for one to take the Vow. There followed a conversation between them, about as follows:

"Sister, do you see anything in that vow that is out of harmony with your consecration to the Lord?" "No," she answered, "I do not." "Do you see anything in it to which the Lord would object?" "No, I do not." "Do you see anything in the Vew to which the devil would object?" "Ah, yes!" she exclaimed, "I see many things in it to which the devil would object." "Then," replied the brother, "if you oppose the Vow would you not be agreeing with the devil and disagreeing with the Lord?" She at once saw the point.

Now suppose we apply the same rule to "The Finished Mystery," Volume VII of STUDIES IN THE SCRIPTURES. Let us ask ourselves, Is there anything in it contrary to the message of Messiah's kingdom and the great doctrine of the ransom? To this we must answer, No! Is there anything in it to which the heavenly Father or the Lord Jesus would object because out of harmony with his Spirit? To this we must also answer, No. Is there anything in it to which Satan would object or be opposed? Ah yes, certainly! for it pulls off the mask and exposes a system which Satan has builded up by blinding good Christian people. It shows that the great Papal system is Satan's counterfeit of Messiah's kingdom. It shows that the Romish system is the "mother" described as a "harlot"; and that nominal Protestantism constitutes the "daughters." It shows how these together constitute "Babylon" and how they have made "drunk" the kings and rulers of the earth. It shows how the evil spirits have operated and will continue to operate under the chief of devils—Satan. It shows that "great Babylon" must fall, how Satan himself will be destroyed, and pictures the glories of the kingdom class in the "temple" condition beyond the veil.

"THIS HONOR HAVE ALL HIS SAINTS"

Has not this light that has fallen upon our pathway thrilled our hearts with joy in proportion as we have appreciated it? Surely, then, great are our privileges now, not only to feed upon this additional food, that the Lord has given us,

but to pass it on to others in "Babylon" and get the attention of those who have a hearing ear, that they may hear and flee therefrom; and even to tell the world that the present unrighteous systems soon must pass away, to be supplanted with the glorious kingdom of Christ Jesus. All the true light-bearers will therefore appreciate the privileges now given to them of having the light and of giving it out to others. Who is on the Lord's side? "Know ye not that to whom ye yield yourselves to obey, his servants ye are whom ye obey?"—Romans 6:16; Exod. 32:26.

For nearly nineteen centuries this little band of light-bearers have been shining forth in the world, reproving the darkness. For a long time it seemed that darkness might triumph; for the bearers of light have been suffering at the hands of the children of darkness. But now we are approaching the end of the reign of sin and death. The Prince of Darkness is marshalling all of his forces for the final crucial conflict. The storm is raging in every quarter, and the waves of human passion are lashing against the thrones of earthly institutions. This great time of trouble is striking terror to the hearts of many. But the true light-bearer takes courage in this hour of great trial; for, knowing that it is evidence that the kingdom is at hand he hears the words of his Captain saying, "Behold I come quickly; hold that fast which thou hast; let no man take thy crown." (Revelation 3:11) And again says the Apostle, "Cast not away your confidence which hath great recompense of reward; for ye have need of patience [endurance] that after ye have done the will of God, ye might receive the promise."—Hebrews 10:35, 36.

THE BLESSINGS OF THE KINGDOM

Down into the depths of the great storm that is now upon the world, the light-bearers may soon go; but beyond its blackness and terror, these faithful ones will rise triumphant over death and be ushered into the glorious light of the sons of God. The Lord Jesus, speaking to the faithful with reference to this time, says, "Then shall the righteous shine forth as the sun in the kingdom of their Father"—Matthew 13:43.

As St. Paul states, the whole creation is groaning and travailing in pain, waiting for the full manifestation of the Sons of Light. (Rom. 8:19-23) What a glorious day it will be for the poor world when the light has completely driven away the darkness, and when the sunlight of God's love with healing and blessing will shine into the hearts and minds of all! Through the mouth of his Prophet Jehovah gave a wonderful and beautiful picture of the blessings that shall come to the world at that time. He said, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains, . . . and the Lord my God shall come and all the saints with thee."—Zech. 14:4, 5.

The olive is a symbol of light, peace and divine blessings through the holy Spirit. A mountain is a symbol of a kingdom of light, peace and divine blessings through the holy Spirit of God. The Prophet Joel states that during the Gospel age the Spirit of the Lord is made manifest to his servants and hand-maidens—to those who have made a full consecration to follow in the footsteps of Jesus. The Prophet then adds that after these days—namely, at the conclusion of the Gospel age when all the light-bearers of the kingdom class are developed—then God will pour out his Spirit upon all flesh. Then the light will begin to shine and increase in the hearts and minds of the people.

VALLEY OF BLESSINGS

In the above prophecy the phrase, "his feet" has reference to Jehovah, and signifies the divine law established on the earth through Messiah's kingdom of righteousness, the earth being referred to as Jehovah's foot-stool, which he will make glorious. The Prophet states that "the mount shall cleave in the midst thereof, toward the east and toward the west." The east is the position of the rising sun. The cleaving of a mountain in the midst thereof from east to west would cause the formation of a valley between the two portions, a part of the mountain being on the north and a part on the south. The north is the position of the Pleiades, and represents the throne of Jehovah, and therefore in the picture would represent the heavenly phase of God's kingdom. The south would represent the position or condition of the earthly phase of that kingdom. The sun rising in the east would shine clear through the valley, which extends east and west between the two parts of the mountain; that is to say, between the heavenly and earthly phases of God's kingdom.

This pictures how the "Sun of Righteousness" with healing in his beams shall shine from the beginning to the ending of the Millennial reign of Christ. The valley filled with light represents the valley of blessings and life; and during the Millennial reign the people who come into this valley or condition of blessing will be healed, uplifted and blessed. The glorious and life-giving light will drive out all darkness, ignorance, superstition and death, and bring everlasting blessings to all who will receive it. Let us picture to our minds the millions returning from the tomb and entering this valley of blessings, there to receive the balm of Gilead which the Lord has so graciously provided for the binding up of broken hearts and comforting of them that mourn. Millions who have been torn from their loved ones by the great enemy death will be brought again together; families long separated will be reunited. They shall "come with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

The glorious reign of Christ completed, all the human race tried and tested, all wickedness and unrighteousness destroyed from the earth, no longer will there exist any necessity for the Gospel light, represented by the sun, nor the law, represented by the moon. "And the city [the holy government] had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof. And the nations [peoples fully restored] shall walk by the light thereof, and the kings [perfect men] of the earth do bring their glory into it, and the gates of it shall not be shut at all by day; for there shall be no night there."—Revelation 21:23-25.

The bringing of such blessings to the poor groaning creation will be the great privilege of the sons of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:2) Behold, what a wonderful prospect is set before those who are privileged to be counted as light-bearers in the earth during the age of sacrifice and suffering, to those who are faithful unto death! What an inspiration to faithfulness and loyalty to the Lord!

"For soon astonished men shall see
The laurels of thy victory;
And thou with grace and glory crowned,
Mayst lavish blessings all around."

NEHEMIAH ENFORCES THE LAW OF THE SABBATH

[This article was a reprint of that entitled "Nehemiah's Correction of Sabbath-Breaking," published in issue of November 15, 1899, which please see.]

MY REDEEMER

"When first I heard of Jesus, so marred upon the tree,
I felt no glad emotion as though he died for me;
I saw no kingly beauty majestic, grand or brave;
I turned away, despising his proffered aid to save.

"But when I came to know him his precious name grew sweet,
And like the tinted rainbow love arched the Mercy-Seat.
And when through beams of glory the light shone from his face,
All other objects faded before his matchless grace.

"When first I heard the tidings how God's beloved Son
Designs to bless the fallen since Adam's race begun,
What could I do but praise him—make vault of heaven ring!
And own him as my choicest—Redeemer, Lord and King!

"O Rose of rarest odor! O Lily white and pure!
O Chiefest of ten thousand, whose glory must endure!
The more I see thy beauty, the more I know thy grace,
The more I long unhindered to gaze upon thy face!"

THE ADVENT OF THE MESSIAH

[The eleventh and twelfth paragraphs of this article were reprinted from article entitled "Gifts to Our King," published in issue of January 1, 1906. The remainder was reprinted from article entitled "Birth of the Man Christ Jesus," published in issue of December 15, 1907. Please see the articles named.]

DIVINE PROTECTION AND DELIVERANCE

[With the exception of the following paragraphs this article was a reprint of article entitled "The Feet of Him," published in issue of December 1, 1911, which please see.]

DECEMBER 30.—Quarterly Review

NATURAL ISRAEL TYPICAL OF SPIRITUAL ISRAEL—GOD'S CARE AND PROTECTION OF THE NATURAL ISRAELITES ILLUSTRATIVE OF SPIRITUAL BLESSINGS TO THE CHURCH—PERILOUS TIMES OF THE EVIL DAY—COMFORTING WORDS OF LIFE—WARNING VOICES AND WHOLESOME COUNSEL NECESSARY.

"With Jehovah there is loving kindness, and with him is plenteous redemption."—Psa. 130:7.

This lesson is intended for a review of the history of the children of Israel during the period covered by the last quarter's lessons, namely, about two hundred and seventy years. We realize that natural Israel was typical of spiritual Israel, and the experiences which came to them illustrated the experiences of the church. The spiritual Israelite therefore, receives much instruction by carefully noting the history of the natural Israelite, and can enter more heartily into their experiences and rejoice with them in their songs of deliverance. It is suggested by those who arranged the lessons that we read the 123rd and 124th Psalms. These psalms are indeed beautiful, and suggest the loving kindness and protecting power of Jehovah over his faithful children. We, as spiritual Israelites, realize that we are still in the land of the enemy, and we know of no more fitting promises to apply to the present time than those contained in the 91st Psalm which have been an inspiration to the church throughout the many centuries of its existence.

In the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord—"The Father himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" and "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him; . . . and My Father will love him, and we will come unto him and make Our abode with him. . . . Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."—John 16:27; 14:21, 23, 27; Luke 12:32.

TIMELY WARNINGS—WHOLESOME COUNSEL

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings—"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and again, "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."—Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

INCREASED OPPORTUNITIES FOR SERVICE

Many years ago Brother Russell proved from the Scriptures that a federation would be formed between the various nominal church systems, and that this federation would cooperate with the civil powers in the exercise of control over the people. This federation is now practically an accomplished fact. Only a short time ago at a great mass meeting in Carnegie Hall, New York City, Protestant and Catholic ministers and Jewish Rabbis united in an effort for Bible study, ignoring the name of Jesus Christ. That ecclesiasticism is now cooperating with the civil powers is patent to every thinking mind. Pastor Russell foresaw this coming federation and repeatedly called the attention of THE WATCH TOWER readers thereto. As far back as 1895, in an issue of THE WATCH TOWER he set forth that John the Baptist and his experiences were typical; that in the antitype it would probably be the privilege of the consecrated, before the close of the harvest, to call attention to the tacit union and concurrent action of the church systems and civil powers of the land; that this would be displeasing to those in authority, especially to the ecclesiastics; that the proclamation by the truly consecrated, calling attention to this unholy alliance, would probably bring upon them certain trying experiences and would be a great honor to everyone joyfully participating in this work.

It is apparent that the nations of earth are hopelessly divided on political and military issues, and that their only hope of establishing peace is by the intervention of ecclesiastical powers. The head of the Papal system has already made overtures to the civil powers, looking to the establishment of peace. It may be expected that he will make further representations to this end, and that the "nobles" of the Protestant systems will join with him, and that as a consequence these ecclesiastics will be given more prominence by the civil powers. The Scriptures in many places describe this unholy alliance as Babylon, and likewise show that the evils concerning Babylon should be made known.

"The Finished Mystery"—Volume VII of STUDIES IN THE SCRIPTURES—without question contains an exposition—such as never before published—of the evils committed by Babylon, of the unrighteous relationship between ecclesiasticism and civil powers, the effect that a knowledge of these facts will have upon the people, and how Babylon's fall will be accomplished. THE WATCH TOWER subscribers are familiar with the further fact that Brother Russell as the Laodicean messenger repeatedly emphasized the fact that there should be a strong, vigorous witness of the truth to the world in the last days of the church's experiences this side the veil, and that the giving of this witness to the truth would probably result in the restraint of the antitypical "John" class; for the message when given will constitute a rebuke to Babylon.

In harmony with this conclusion the Scriptures also show that the "vine of the earth" must be gathered, and the juice must be squeezed out of the grapes, constituting this "vine of the earth." Since the Lord has shown that this message must be given to the church nominal, and since this message is contained in the Seventh Volume—"the point of the sword"—the question now is, Who of the consecrated will join in using that point? Everything leads to the conclusion that the dark night referred to in the Scriptures, in which no man can work, is rapidly approaching and whatever work is done with reference to harvesting the vine of the earth must be done quickly. To this fact the brethren throughout the country are awake. Many are very anxious to enter the field and to spread far and wide the message contained in Volume VII.

We realize that many of the colporteur brethren were compelled to leave the service in 1914 because they had used all their worldly substance in the great work accomplished that year. The Master of the harvest may be always relied upon to provide the means to accomplish his work, and now he has put it in the heart of a dear brother to come forward with a contribution to be used especially for the smiting of Babylon. This fund can be used to aid those colporteurs to enter the work, who have heretofore been hindered because of their financial condition. The SOCIETY has adopted what is believed to be the most economical plan, one which will enable the greatest number with this small means to again engage in the corporteur work. The plan is that one hundred copies of Volume VII will be billed to each colporteur who needs assistance to get started in the work, free of charge, and that

the sale of this number will give to such colporteur a working capital on which he or she may go ahead in the work and continue in it until the finish. By this method we believe that fully a half million copies of THE FINISHED MYSTERY may be placed in the hands of the people by the end of the year. We therefore suggest that everyone who desires to engage in the colporteur service, but who cannot do so because of their financial condition, and who by reason of the aid above suggested could do so, write us immediately for territory and for further instructions. The time seems opportune for the great drive that will divert the symbolic waters from Mystic Babylon, and thus hasten her downfall, preceding the full establishment of the kingdom of peace. The Psalmist declares that God will grant to his saints the privilege and honor of declaring these judgments written.—Psalm 149:5-9.

Surely the saints beyond the veil have a keen interest in the conclusion of the work, and every saint this side the veil will have a keen interest in that work. We believe that all the consecrated will appreciate the privilege of now participating with gladness of heart in this laboring. The time is short. Our responsibility is great. Let us then do with our might what our hands find to do, laboring diligently while it is called day. A little while and we shall finish our course and by his grace be permitted to have the Lord's approving smile and be forever with him.

INTERESTING LETTERS

THANKFUL FOR CONTINUATION OF HARVEST WORK

DEAR BRETHREN:—

We believe we would be remiss in our duty and obligation to you and to our dear Lord, if we did not make known to you our determination of continued steadfastness.

We take this time and manner to assure you of our sympathy and cooperation in your "labor of love." "Daily will we remember at the throne of heavenly grace the general interests of the harvest work," "trusting that the Chief Reaper will make all things work together for good."

We are so thankful for the provision made for the continuation of the work, and we are sure our dear Lord's blessing will be on all who share in this service.

With much Christian love, WINFIELD ECCLESIA.—*Kans.*

VETOES THE SUGGESTION

Editorial Committee, THE WATCH TOWER,
Brooklyn, New York.

DEAR BRETHREN:—

My attention is just directed to the suggestion in "Harvest Siftings Reviewed" reading as follows: "Would not Brother Walter Page, a former vice president, make a much better President than Brother Rutherford?"

As I am the only Brother Page who ever served as a vice president of the SOCIETY I presume I am the one referred to, although my name is not Walter but William. Under existing conditions I must emphatically veto the suggestion, and among other reasons are the following vital ones:

The President of the SOCIETY must needs be of tested, proven financial ability to handle its various important business transactions.

He should be an able public speaker to properly present the object and work of the SOCIETY in its public meetings.

I do not possess these essential qualifications and Brother Rutherford does; and in addition our dear Brother has a rounded, developed Christian character (the most essential factor); and understanding the work of the SOCIETY and having it well in hand, he is in my judgment the Lord's best qualified agent to continue in charge of the interests and work of our SOCIETY.

Yours in our dear Redeemer, W. E. PAGE.—*Iowa.*

GOD'S ARMOR THE ONLY PROTECTION

DEAR BRETHREN:—

Since reading in Volume VII, page 126, the paragraph that states God may soon allow the minds of many of his little ones to become an open battleground upon which the fallen angels shall be judged, I have felt prompted to tell you that I have been tried along this line. For some time before I knew anything of the Seventh Volume I had several attacks, the memory of which makes me shudder. It seemed as if something gripped my forehead and forced me to doubt God. I struggled against the malignant influence. God did not seem to be anywhere at all. In awful fear and anguish I went to the Word of God and pleaded for his promised help. If it had not been for divine aid I would have lost my mental balance, but God did not fail me in my time of need. Each attack proved less severe than the former. Still the tight feeling about my head remained. It was very harassing and had a depressing effect and I struggled to get rid of it. At last I came to the conclusion God must be allowing it for a purpose and that I had better count it a "light affliction which is but for a moment." After submission to the will of God, I read the aforesaid paragraph in Volume Seven. It came to me with strange force and almost scared me, but the peace of God through faith in the Father's power came to me and now I am no longer troubled with the gripping feeling in my head. When I cried to God for guidance he brought clearly to my notice the armor of God for the mind, mentioned in Ephesians 6:17. Day by day, I put on these different pieces, and the result is wonderful. Please pray that I may continue to do so. This is my only safe-guard. I may not have been as faithful in the past as I ought to have been, and perhaps that is why the adversary came so close. "Now thanks to God who giveth us the victory through our Lord Jesus Christ" "He will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it." The Morning Resolve, the Vow and the Manna are a great help daily.

Your sincere sister in Christ, J. M.

LOVE AND ZEAL NEVER MORE MANIFEST

DEAR BRETHREN IN THE LORD:—

During the twenty-three years I have enjoyed the "present truth" it was my blessed privilege to visit the Bible House in Allegheny from time to time, remaining three months during the summer of 1902; and after the headquarters were removed to Brooklyn, I came to the "Bethel" several times a year, and while living in Philadelphia, during 1910, 1911, I spent the first Sunday in each month at Brooklyn. During the past four years, and especially since our dear Brother Russell's death, I have been almost daily at the Bethel Home. In view of the foregoing I believe I am in a position to say for your encouragement that never in all these twenty-three years have I witnessed more harmony, more love, more fervent zeal, more joyful service, and in fact more of the Lord's Spirit, than is manifested among the dear friends in the "Bethel" at the present time. This seems to be a very strong evidence of the Lord's favor and blessing upon the management and upon the faithful co-laborers at the Tabernacle and in the Home.

After considerable thought upon the matter, I am firmly convinced that the opposition to the present management is but a subtle effort of the adversary to "throw dust" into the eyes of the Lord's people, and thus to thwart the further publication and circulation of the Seventh Volume, if possible.

And why should there be any objection to the Seventh Volume on the part of any one? Who is most interested in its suppression? Is there anything in this volume which the Lord would disapprove? Surely not! It speaks for itself. Is there anything in it which Satan would wish to oppose? Yea, verily! For does it not lay bare the evils of his government; and will it not cause the complete overthrow of his kingdom, when once the truths of Revelation and Ezekiel are fully comprehended by the people, after "a stone has been bound to the book and it has been cast into Euphrates?"—Jeremiah 51:60-64.

A similar ruse was employed by the great adversary in 1908. Ostensibly, the opposition was directed against the Vow, and our beloved Pastor was made the target of every manner of vilification at that time; but the real issue was the truth about "The Covenants!"

In re the Seventh Volume: it was my privilege some years ago to suggest to Brother Russell the title, "The Finished Mystery," which he then approved as "very good." And the fact that this very title was selected and used by the SOCIETY is strongly convincing to my mind that our beloved Pastor beyond the veil has supervised the writing and publication of this work. So much for external evidence.

And what is the internal evidence? Let each one read for himself and ask the question, "Could anyone have so clearly and harmoniously revealed the hidden things of God except the hand of the Lord had been upon him?" Nay, verily! It would have been impossible! THE FINISHED MYSTERY is indeed the "seventh plague," and IT WILL DO ITS WORK! As for myself, I want to have a little share in bringing about the "Fall of Babylon."

Pray for me, that I may be faithful even unto death.

With Christian love, Yours in "that blessed hope,"

GERTRUDE W. SEIBERT.—*N. Y.*

THINKS THE SUGGESTION A GOOD ONE

DEAR BRETHREN:—

I was glad to see your recommendation that all the brethren give a copy of Volume Seven to their relatives and friends this Christmas, and thus have a share in accomplishing THE FALL OF BABYLON. If THE WATCH TOWER subscribers would each give away on an average of 10 copies of Vol. VII (which are offered at half price, 30c each, plus expressage, in lots of 10), that would mean at least 300,000 copies of THE FINISHED MYSTERY distributed this Christmas time! Some can give away more than ten copies.

Am now boarding with a Catholic family, and they ask me many questions. They seem to have hearing ears.

With Christian love, yours in his service,

ANNA J. GILLESPIE.—*Iowa.*

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"How can I keep from singing? I feel as did the ruler of the marriage feast in Cana when he said: 'Thou has kept the good wine until now.' Surely, surely, Volume Seven is from the Master. I fully agree with every thought presented therein thus far. Just to think that our dear Master revealed to me last fall the significance of the living creatures of Ezekiel and the four beasts of Rev. 4:6, which has proven to be the KEY to Ezekiel and Revelation. My heart falls prone before Him in praise and thanksgiving for his wonderful manifestation of grace and love. The chariot mentioned on page 63 is wonderful. Of course, the little flock are bound to have a chariot to ride in before they could go to heaven. And who would desire BETTER horsemen than Ezekiel and John? And if it be the Lord's will that we go in a whirlwind of anarchy we need not fear, for our horsemen are perfectly trained and our chariot was made by the Lord himself. What a privilege! 'The cup which my Father hath given me shall I not drink it?' 'This is the victory that overcometh the world EVEN OUR FAITH.' 'Have faith in God.' Have faith in the truth. Have faith in the Seventh volume." J. P. W., *Ky.*

"What a rich legacy our dear Pastor has left behind him! And I wish to express my thankfulness and appreciation to each one of those who had any part in getting this volume out, and more than this, I pray that each one may be granted a special blessing from the heavenly father as a reward for their labor of love for the dear saints everywhere."

R. A. W., *Conn.*

"Have read with deep interest and profit the illuminations of Revelation and Ezekiel. How wise and so wonderful that God should thus hide these things until these great institutions should have served his purpose and demonstrated to an astonished world the subtle and deceptive power of the adversary! How glad we are that his end and complete binding is so near at hand! May this fact and the glorious era of peace and good will to follow, stimulate us all to greater zeal and faithfulness until our change come."

R. I., *Ont.*

"My heart burned (glowed) with love as I eagerly read from 'To the King of kings and Lord of lords,' then the publishers' preface which I have reread, heartily endorsing it as given by the 'Chief Reaper' who fills our hearts with love for God and for his people, causing me to rejoice and give praise to the Lord for this further evidence of His blessed favor. I was graciously permitted the opportunity to finish its contents in a little over one week."

Mrs. L. E. M., *Mo.*

"I have read enough of Volume Seven to impress me with the certainty that its individual title 'The Finished Mystery' well applies. It is indeed a wonderful interpretation of the two books of the Bible which the clergy have declared for centuries contained no message for mankind. Some of the able expositors of present truth in giving to the world the above named volume have made easy reading matter of Revelation and Ezekiel. It will surely be blessed of God in conveying a better understanding of the symbolic language of Scripture. It is indeed a fitting apex to the pyramid of Biblical interpretation by that 'faithful servant,' Pastor Russell, who though dead, yet speaketh." S. W. M., *Mich.*

"In my early childhood my mother had impressed upon my mind that, in time, Revelation would be understood. I used to ponder over the plagues, angels, etc. I knew the beast was the Roman Catholic church but I could not understand the plagues. In due time I learned. Volume Seven came as a complete surprise, and is proving a great pleasure."

M. H. D., *Tenn.*

"When Volume Seven was handed to me, the surprise made me almost gasp for breath. I am deeply thankful to God for this book and for the loving labors of every hand that has helped produce it." G. K., *Okla.*

"Imagine my very happy surprise when on opening my P. O. Box I found Volume Seven! Oh, how delighted I was! I am wholly unable to express any appreciation to you for so kindly remembering me. Truly our heavenly Father knoweth what things we have need of and 'is supplying all our needs according to his riches in Christ Jesus.'"

H. R., *Texas.*

"We cannot tell you how much we are anticipating enjoying Volume Seven nor of the hearts full of thankfulness and love to God and to you, as we read it. We surely realize that the Lord is using the same channel in dispensing meat in due season. We assure you of our loyal support now and to the end and recognize that our dear Brother Rutherford was surely chosen of the Lord to lead the church to the end of her journey." A. E. W. W., *Ohio.*

"I am eighty-two years old and have often wondered, 'Would I live to see the Seventh Volume of the world's most wonderful series of God's mysteries unfolded?' 'Praise the Lord, O my soul, and all that is within me bless his holy name.'" G. H., *W. Va.*

"We accept Volume Seven heartily and fully as the last and final serving at our heavenly Father's table, what has been so sumptuously spread with delicious viands of truth from Jehovah, by His dear Son through that 'Faithful Servant' our dear Pastor. We also perceive it to be the fiery chariot that will separate the Elijah and Elisha classes."

E. A. S. W., *R. I.*

"I feel that my cup of joy overflows. I rejoice that it is due time for this solemn message, and I desire to use Volume Seven as the 'chariot' that shall help me mount to the skies." MRS. E. B., *Mass.*

"The arrangement of Volume Seven, of chapter and verses with comments, is most satisfying. It makes the Sword of the Spirit shine brighter and renders its use more facile and effective. There is much in it to incite heart-searching as to faith, loyalty and love; much to arouse us to watchfulness, and to admonish 'My soul, be on thy guard'; much to cause thanksgiving and praise. To all who in any measure had any share in compiling the Seventh Volume I send my thanks and assure them of my prayers ascending to our heavenly Father in their behalf. Theirs has been a labor of love and of sacrifice. It may bring them persecution and suffering. If so, let ours be the privilege of building around them a wall of prayer to help comfort and sustain them." I. M. F., *Pa.*

"The way Volume Seven came to me was a great surprise—without any notice of its being off the press! I assure you it brings us much rejoicing and blessing of heart, and this is only a beginning of what we will receive by our further studies of this volume." E. L. M., *Ind.*

"Volume Seven is precious beyond any dollar value—I would be glad if the payment were a thousand times more, I've only had time to taste a little of this 'meat in due season' and oh! it's so good. Oh, how good God is! His ways are past understanding." MRS. I. W. L., *Neb.*

"The Lord has indeed multiplied my blessings this day by the safe and unexpected arrival of the Seventh Volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my consecration to him; also deep thankfulness to our Lord Jesus, who has girded himself during this harvest period and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are made still more precious by the possession of the Seventh. Truly we are thoroughly furnished." F. H. W., *Scotland.*

"Brethren, I cannot fully express my appreciation and joy in the Truth, and especially for Volume Seven."

L. G. M., *N. Y.*

"Volume Seven has brought a rich blessing to me. How thankful we are that we can trust all things to our blessed Master, knowing of a truth that his storehouse is full of rich blessings for those that love him, and are called according to his purpose!" O. W. H., *Ohio.*

"One of the grandest things in Volume Seven appealing to me is that it is thought that 1918 may be the year that the church will be taken from the world. That is the greatest desire I have." MRS. L. E. B., *Miss.*

"Thanks for having confidence to believe that the dear Volume would be appreciated. Yes I want to say may the

dear Lord bless the compilers, publishers, editors, mailers, and the brethren for their zeal for him. The book is indeed a feast to the children of God." J. D. G., *Ga.*

"In reading Volume Seven, 'my soul shall be satisfied as with marrow and fatness and my mouth shall praise Thee with joyful lips.' I greet my WATCH TOWER with eager hands and thrilling heart; for to me it is the blest tie that binds us all in him and brings sweet fellowship." M. M., *Kan.*

DATE OF DISTRIBUTION—SUNDAY, DEC. 30

The B. S. M. Volunteer Matter bearing the title THE FALL OF BABYLON, is being shipped to the various classes ordering the same. It is expected that the classes will have these papers by the latter part of December. Sunday, December 30th, is the date set for the distribution of this B. S. M. Where the territory is large and cannot be covered in one day, then we suggest that the work be continued on the 31st and on January 1st, the latter being a holiday. Please distribute none of these papers before December 30th. It will be well to neatly fold each paper and place under the door or in private letter boxes. Previous to the date set the territory should be systematically divided and each one desiring to work assigned to his or her territory, that the work may be done thoroughly and quickly.

IN RE MILITARY SERVICE

A number of the brethren throughout the country are asking us with reference to non-combatant service. The Selective Draft Act passed by Congress May 18th, this year, provides that no one is exempt from service which the President may declare is non-combatant. The President, up to the present time, has not defined what is non-combatant service, and, as we are advised by a high official, it is his intention not to do so. When Congress convenes again it is our understanding that the matter will be taken up and that body asked to define what is non-combatant service. Thus it is seen that at this time there is no such thing as non-combatant service that is officially defined.

As the law now stands, nobody aside from the President has any authority to define what is non-combatant service, so then if the Local Board of Exemption announces to any one that they will be given non-combatant service, such a statement is very indefinite and uncertain. In all probability no non-combatant service will be defined for several months in the future.

We have been asked how many adherents to the INTERNATIONAL BIBLE STUDENTS ASSOCIATION there are in the United States. From the names on our WATCH TOWER list we would answer, there are approximately 75,000 adherents. How many of these are fully consecrated we do not know. There are millions who support much of the doctrine taught by Pastor Russell and the I. B. S. A.

IMPORTANT NOTICE

Few realize the amount of work necessary to bring up all the Good Hopes accounts for the year, and to credit individually the thousands of monthly remittances and carry them forward to the voting-share record. Last year it was necessary to use an extra force of assistants for over six weeks. This year we adopted the method of sending out the proxy blanks first, so that each one who had voting shares could fill out quickly and return. It has been found necessary to close all records on November 30th, in order that there may be time to have the individual records listed, checked, verified and signed in time for the election, Jan. 5th.

Proxies, to be valid for voting, must be dated and signed by the shareholder. Have the signature witnessed. Additionally all proxies must be certified by the Secretary and President of the SOCIETY. Such proxies are then Voting Certificates. Even though you expect to be personally present at the Annual Meetings, you must sign and send your proxy to the Secretary so that it may be properly certified and returned to you. Do not wait until the convention convenes. Such delay would cause confusion and would probably be too late. All proxies should be in the hands of the Secretary no later than Dec. 10th. After being certified they will be returned to you by mail, or delivered to you or to your proxy in person at the convention. Write nothing on the back of the proxy blank except your instructions to the party who holds your shares. Use a separate sheet for orders or letters.

We shall make no reply to any further papers sent out by the opposition. We realize it is only a desperate attempt on the part of the adversary to hinder the harvest work which is shaking the very foundations of his kingdom. We prefer above everything else the approval of our Lord; and the evidence of his blessing upon the work of the past year, and especially during the last few months is, to our mind, abundant evidence of his approval, and we therefore leave the matter in his hands, knowing that he is well able to care for his own, and bring the full truth to light in his own time. We have nothing to hide and nothing to fear, but a great and glorious work to do quickly.—Nehemiah 6:3.

VOL. XXXVIII BROOKLYN, N. Y., DECEMBER 15, 1917 No. 24

1917—ANNUAL REPORT—1917

When the earnest laborers in the Lord's harvest field have carefully considered this report, we believe it will bring them joy and encouragement. It has been truly said that "Nothing succeeds like success." To succeed in the Lord's work means to have the blessing of the Lord; and "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Proverbs 10:22) Therefore the trials which he permits to come to us, if properly received, bring a blessing; and hence we rejoice in tribulation, thankful in our hearts for all the way he leads us.

The year 1917 has been a strenuous one. The nations of earth are in great distress and perplexity as to what course shall be taken, and the hearts of men are failing them for what they see must be the inevitable result. Those who have no faith in prophecy cannot see the rapid weakening of the governments. Revolution merging into anarchy is now the order in Russia, a condition which is certain to follow in the other European nations. The public press quotes Mr. Gerard as saying, "When the revolution starts in Germany it will be so terrible that it will make the French Revolution look like a picnic." Earthquakes, disasters, famine, pestilence, etc., are all taking their place in the time of trouble, in fulfilment of the prophetic words of the Lord Jesus. Such great sorrow, suffering and distress in the world would discourage even the Christian, were it not for the assuring words of the Master, saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

THE MASTER THE CHIEF REAPER

It is the tendency of almost everyone to lean upon some other person. Recognizing Brother Russell as the Lord's messenger to the Laodicean church and as the Lord's chosen servant for the period of the harvest, coupled with his strong personality, his kind and loving manner, all of the Lord's people of the present time who knew him were led to more or less lean upon him. He was a wonderful man, and wonderfully used of the Lord. It pleased the Lord to take him away from the field of earthly activities, and his passing was a great shock to others in the harvest field. It was the thought of many that his entering the kingdom marked the end of the work.

The year 1917 opened with rather a discouraging outlook. Necessarily there were some misgivings, some doubts and fears. The trials came thick and fast; but with each trial came increased blessing as a further evidence that the Lord is still the Chief Reaper, and that the harvest is not the work of man, but the Lord's work. True to his promise, he "turned his hand upon his little ones," and has "opened the windows of heaven and poured out a blessing" upon his people beyond their greatest expectations or hopes. More and more his people began to realize that the work of the harvest does not depend upon any person or persons, but that the Lord is amply capable of performing his own sovereign will and accomplishing his purposes in his own due time.

THE WORK AT BROOKLYN

Shortly before the death of Brother Russell he had determined upon a reorganization of the office force; and to this end he made several changes and gave directions concerning others. These were carried out; and the Lord's guiding hand and overruling providences in this behalf are plainly to be seen. The reorganization of the office force upon a strictly business and economic basis was completed and is now moving with a

smoothness and efficiency that should characterize any well-managed institution, accomplishing more work with less effort. The members of the office force realize that it is a privilege and not a right to be in the office; and each one vies with the other to do his or her part of the work in an efficient manner and to the glory of the Lord. The same may be said of the management of the Bethel Home. Everyone in both the home and the office is happy; and "the peace of God which passeth all human understanding" is enjoyed by all.

It took some time, of course, to become accustomed to the home and the office without the presence of Brother Russell, but those having and manifesting the spirit of the Lord have learned to lean more and more upon the Lord and to strive to be a blessing to others. That Brother Russell on the other side the veil has had much to do with the management of the office, the home and the work of the harvest on this side the veil, we verily believe. These things were dearest to his heart of all things on earth. He had devoted his life to this special work. He had established the Bethel Home and the office arrangement. Who would be more interested in having these used to the glory of the Lord than Brother Russell? It was his interpretation of Revelation 14:13 that the saints in glory beyond the veil still participate in the work this side the veil during the period of the harvest. Commenting upon that Scripture, he said:

"One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side of the veil—'changed in a moment, in the twinkling of an eye,' from mortality to immortality, from weakness to power, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Instead of the kingdom waiting for the living members to finish their course, the kingdom work began at once; and the living ones on this side the veil are privileged to know 'the mysteries of the kingdom' and to engage in kingdom work before their 'change'; and as they die will not fall 'asleep,' but will be 'changed' in the moment of death, resurrected as part of the blessed and holy first resurrection.

"Their work will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the kingdom on this side the veil: only the weariness, the labor feature, will cease with the change. We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned to the members of the same kingdom class whose course and service are not yet ended on this side the veil—the harvest work."

THE FINISHED MYSTERY

For years Brother Russell held and taught that the church nominal, Catholic and Protestant, would federate; that they would be recognized more or less by the civil powers; that the church nominal constitutes "Babylon"; that the association of the ecclesiastical with the civil powers is an abomination in the sight of the Lord; that the members of the church this side the veil, particularly during the latter part of the harvest, were typed by John the Baptist; that the "John" class would probably give a strong rebuke to "Babylon"; that the rebuke would consist of a plain proclamation of the truth, exposing the error; and that this work would just precede the settling down of the "dark night when no man can work" in the harvest field; and that "Babylon" must fall. He was fully convinced that such work must be done. At a question meeting held at one of the conventions in 1916 by Brother Russell, in answering a question concerning the judgment and the binding of kings and nobles, he said:

"The two-edged sword means the Word of God. That must mean here [this side the veil], for no one will be smiting anything with a two-edged sword over there. This two-edged sword in the hands of the saints means that while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of his people a share. We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this judgment may mean to put the truth in such a way as to do the judging. The Elijah will handle this sword."

Up to the very day of his change Brother Russell was bending every effort to prepare for the smiting of "Babylon." It should be carefully marked that the message of truth in due time constitutes the sharp, two-edged sword; and that the antitypical Elijah class, otherwise designated as the antitypical "John" class, would be used of the Lord to send forth this message of truth far and wide, that it might accomplish the divine purposes.

Following Brother Russell's "change," an Executive Committee, composed of Brothers Ritchie, Van Amburgh and Rutherford, was appointed to manage the affairs of the SOCIETY until the annual election in January, 1917. Within a short time after the creation of this committee, it was brought to the attention of its members that Brothers Woodworth and Fisher had some understanding and interpretations of Revelation and Ezekiel that might be helpful; and since Brother Russell had stated that some one else would write the Seventh Volume, and since he had stated that the Seventh Volume would come to the church, and since the Scriptures clearly set forth that there must be seven volumes of STUDIES IN THE SCRIPTURES, the Committee carefully considered the matter and decided to have the two brethren named write manuscript and compile what had been written by Brother Russell upon the prophecies of Ezekiel and Revelation. No promise whatsoever was made by the committee to these brethren as to whether the manuscript would be used.

Early in the summer of 1917 the manuscript was completed; and after a careful and prayerful consideration, it was believed to be the Lord's will that it should be published and given out to the church. The readers of THE WATCH TOWER are familiar with the fact that it was published, and about the middle of July was sent to all WATCH TOWER subscribers, and on the 17th of July was delivered to the Bethel family. It was prepared under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY, as will be seen by reference to the preface. The name of the SOCIETY likewise appears on the outside of the cover. Upon the title page appears the name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, which has likewise appeared on the title pages of the other volumes for several years; and the copyright was put in the name of the PEOPLES PULPIT ASSOCIATION. Thus it is seen that all three of the corporations, which jointly are used to carry on the harvest work, participated in the putting out of the book; and its publication was fully accomplished by "the messenger" of Revelation 14:18—the WATCH TOWER BIBLE AND TRACT SOCIETY, which is maintained by the sacrifice of the saints of God.

In harmony with the expectation of the Lord's "little ones," who had been engaged in the harvest work, this, THE FINISHED MYSTERY, the seventh of the series of STUDIES IN THE SCRIPTURES, contains a clear exposition of the prophecies of Ezekiel and Revelation. Never has there been any publication which so clearly defines "Babylon," outlines her wrongful course, and exposes her fraudulent practices, as the Seventh Volume. This book is designated "the Point of the Sword," which is set against the Babylonish systems, and which, cutting away the mask, exposes the true nature and foretells the imminent fall of Babylon. (Ezekiel 21:15) The "Point of the Sword" is sharp on both sides. It truly represents the testimony of the two great prophetic books of the Bible—Revelation and Ezekiel. Can there be a reasonable doubt that the message of the Seventh Volume is the instrument in the hands of the Lord's consecrated, the antitypical Elijah class, with which the smiting is to be done? And since Brother Russell stated, "The Elijah class will handle this sword; he will give all of his people a share," is it at all unreasonable to expect that in due time the truly consecrated and earnest workers in the harvest field will grasp the sword, and go forth with joyful hearts to the performance of the duties and privileges placed in their hands by the Lord?

ITS PHENOMENAL SUCCESS

When the book was first published, it was thought that less than 100,000 volumes would be required, and a contract was made by the WATCH TOWER BIBLE AND TRACT SOCIETY with the printers for the manufacture of less than 100,000 volumes. This number was soon exhausted, and more were ordered. Near the close of our fiscal year the demand became so great—colporteurs everywhere reporting so much interest manifested by the public, the orders coming in with such rapidity—that up to this time we have found it necessary to give orders for the 850,000 edition. Many of the classes, following the suggestions of THE WATCH TOWER of October 1st, have organized for the sale of the Seventh Volume; and hundreds of the friends who have heretofore had no active part in the colporteur service are now placing many volumes in the hands of the people. Many order-loving people, heretofore entire strangers to the harvest message, are receiving

the message of Volume Seven with gladness of heart. If space would permit we could insert many statements similar to the following:

"It is the most wonderful book I have ever read. It has shown me clearly what is wrong with the churches and the clergy; and I don't want to go there any more."

Another said, "It has cleared all the mists away. No wonder I could get no satisfaction from the churches!"

Another wrote, "I always realized there was something wrong with the systems, but never could define the trouble until I got this book. I want to get out of Babylon while the getting is good."

The sale of the Seventh Volume is unparallelled by the sale of any other book known, in the same length of time, excepting the Bible. The classes that are using it as a Berean study report wonderful blessings. It is not claimed that the book is perfect, nor was this claim made for the preceding six volumes. No imperfect creature could produce any perfect thing. A number of typographical errors have been corrected in the second edition. Others will be corrected as found. It is not claimed that all interpretations are perfect, nor would such claim be made for any of the series of the seven volumes; but that the hand of the Lord has supervised its publication and distribution must be evident to all who have been watching the Lord's direction of the harvest, and who have joyfully participated in that portion that has come to them.

We are pleased to announce that the translation of the Seventh Volume into Swedish and French has already been accomplished, and both are to be off the press this month, in Europe. As soon as we can fill orders in these or other languages, announcement will be made in these columns. It is being translated and published by instalments in the German, Polish and Greek WATCH TOWERS. It is being translated into four other foreign languages, and doubtless will be translated into many more soon.

"THIS HONOR HAVE ALL HIS SAINTS"

Brother Russell long ago stated in THE WATCH TOWER that the "penny" of Matthew 20:2-17 constitutes "kingdom honors." From the quotation above made, he mentions the honor that will come to the kingdom class in binding the kings and nobles and in executing the judgments by the sword. He further stated that the giving of the "penny" surely means something that will occur in this present life this side the veil, and that it would take place at the end of the age; that those coming into the harvest field recently have an equal opportunity with those who have been long in the service in wielding the sword according to the Lord's appointed purposes. Further commenting upon the "penny," Brother Russell said:

> "We can think of only one way, and that is to apply the parable entirely to present life experiences of the kingdom class, especially those who will be living at the close of the Gospel age, and as greater knowledge of present truth is now coming as a reward to all who will labor at all in the vineyard of the Lord, let us not be surprised if this should be equally distributed to those who have come in recently with those who have been a long time in the Master's service."—Z '14, 171-172.

It is with sincere joy that we are privileged to report that amongst the activities of the WATCH TOWER BIBLE AND TRACT SOCIETY for 1917 the Seventh Volume of STUDIES IN THE SCRIPTURES has been published, and is now going forth. We count this as another one of the strong proofs that the harvest is nearing the end, and that in all probability the Spring of 1918 will mark the beginning of the closing up of all activities of the kingdom class on this side the veil. Truly the message of Volume Seven has caused a great light to shine upon the pathway of the Elijah class, and with joy they can sing:

"And heaven shines clearer
And rest comes nearer
At each step of the way."

CONVENTIONS OF HIS PEOPLE

For a number of years it has been the custom of the WATCH TOWER BIBLE AND TRACT SOCIETY to hold one or more general conventions, at which all believers in the ransom sacrifice are welcome. It has always been recognized that these conventions are stimulating, building up those who attend in the "most holy faith" and keeping their minds fixed upon that great convention of the "general assembly of the church of the first borns" to which we have all been looking forward. Having in mind that we were nearing the end of the way, and desiring to heed the words of the Apostle, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" (Hebrews 10:25), we felt that it would be especially pleasing to the Lord that his people assemble in convention in 1917.

The SOCIETY put forth a strenuous effort to have one general convention at a central point in the United States, with a view to having all the friends assemble there who could possibly come. So many things interfered with arrangements for the holding of such a convention that we came to the conclusion that it was not the Lord's will to attempt to have it. We wondered if we could have a convention at all without Brother Russell being present in the flesh, and yet we felt sure it would be pleasing to the Lord that his people come together. About the time our efforts for this general convention failed, requests began to pour into the office from all parts of the country, asking for conventions to be held. Arrangements were made to hold a few conventions. These were attended with such manifest approval of the Lord, and such a wonderful blessing to his people, that it was determined to respond to the call of the church in so far as possible; and consequently the SOCIETY responded, arranging the routes of the traveling pilgrim brethren and others of the office force so that small conventions might be held in various parts of the United States.

Since August the first up to this time, twenty-one of these conventions have been held, not one of which was held except upon the earnest request of the local classes. Those who have attended can testify to the wonderful blessings coming to them. Everywhere the spirit of the Lord has been manifest, and it is our belief that Brother Russell beyond the veil has been permitted to have some part in these conventions. Those who are privileged to manage the work of the SOCIETY claim no credit whatsoever, but humbly and joyfully acknowledge the Lord's favor in having any part in these assemblies which have strengthened his people in the hour of greatest stress that has yet come upon the world or upon the church. These conventions have not only strengthened the faith of the many attending, but have enthused many to lay aside earthly weights and joyfully enter the harvest field. The requests for such conventions continue to pour in, and we take this as an indication from the Lord that it is his will that the SOCIETY continue to arrange for them.

THE PRIGRIM SERVICE

It has always pleased the Lord to have the message of the kingdom proclaimed by word of mouth. The pilgrim service has been greatly blessed by the Lord since the SOCIETY inaugurated it. The meetings held by the various pilgrim brethren have brought many blessings to the consecrated and to the public. The greatest number of pilgrims engaged in the work in 1916 was 69. Conditions became such that some of these are no longer engaged in the pilgrim service, but the Lord seemingly has been pleased to raise up others to perform this part of his work. At this time there is a total of 93 brethren engaged in this branch of the service, which we believe has not been exceeded during any year of the harvest. Below is a brief summary of the pilgrim work for this year:

Engaged in pilgrim service	93
Miles traveled	617,186
Towns visited	6,672
Public meetings	1,956
Semi-public meetings	3,287
Total attendance	850,734

VOLUNTEER SERVICE

The army of the Lord has done a great volunteer service in this country during the year. By this we mean the publication and free distribution of the BIBLE STUDENTS MONTHLY. Two editions have been published and distributed, aggregating 28,665,000 copies. The third edition of approximately 10,000,000 is now enroute to the classes to be distributed on December 30th of this year, and the first of January of next year. We have had many responses to these papers, testifying that they have brought blessings to many hearts.

OTHER BRANCHES OF THE WORK

The PHOTO-DRAMA OF CREATION has been shown during the year at various places, and interest in it still continues, the total attendance for the year being 292,338. The number of productions was 678. The Eureka Drama productions were 901 and the total attendance 62,483.

Since it is contrary to the terms of the Charter of our Association for the SOCIETY to engage in the manufacture and sale of Angelophone machines, it became necessary to put this branch of work in other hands, and it is still continuing. It being entirely in harmony, however, for the SOCIETY to still manufacture and sell the records for the Angelophone, arrangements were made with the brother who took over the Angelophone Company, whereby the SOCIETY finances the reproduction of the records. These new records

have proven very satisfactory, and furnish another means that the Lord is using to give the message of glad tidings to those having hearing ears.

The pastoral work has been greatly blessed during the year. For the year 1916 there were 350 classes engaged in the pastoral work. During the first part of the year 1917 there was a slight increase, but later in the year more classes engaged in it, and the total number engaged in pastoral work for 1917 was 924. The results have been very gratifying, many hearing the truth and making full consecration and symbolizing this consecration; a number of new Berean Bible classes have been established.

THE COLPORTEUR WORK

Many of the dear brethren who heretofore have been engaged in the colporteur work were compelled to engage in secular business in order to provide themselves with the necessities of life. Consequently during the year 1916 there were only 372 colporteurs. During the year 1917 this number has been increased to 461, regularly engaged in colporteur service. Added to this, 355 classes have duly organized and are carrying on the special colporteur work. By this means the county where the class is located is divided into smaller sections, and everyone of the consecrated who desires to have a part in this work is assigned to a small district until he has finished, and then assigned to another district until the territory is entirely covered. Some of the classes have as many as 100 engaged in the colporteur work, many of whom have never before had any experience; but they report some very splendid results and many blessings of the Lord. If we count 10 members as the average of a class doing the colporteur work, we have 3550 special colporteurs and 461 regular colporteurs, which at this time would aggregate 4011 engaged in the colporteur work; and from the daily reports coming to the office we anticipate this number will more than double very shortly. We give below a comparative summary of the output of the various publications for the years 1915, 1916 and 1917:

	1915	1916	1917
STUDIES (English and foreign)	362,344	265,495	574,838
Drama Scenarios (bound books)	55,630	70,000	87,567
Mannas and other books	53,355	42,000	95,898
Booklets (English and foreign)	88,447	110,000	191,719
THE WATCH TOWER (24 issues)	1,272,000	1,128,000	1,211,000
German WATCH TOWER (12 issues)	24,000	24,000	25,000
Polish WATCH TOWER (12 issues)	24,000	17,000	19,000

Our correspondence for this year has been unusually heavy. We have endeavored with the well-organized office force to handle this as rapidly as possible.

Number of letters received during the fiscal year, 203,686
" " " sent out during the fiscal year, 167,154

AUDITORS' REPORT

At various times heretofore the books of the SOCIETY have been audited by a committee selected by Brother Russell for that purpose. At a recent meeting of the Board of Directors an auditing committee was selected and notified to come to the office and make thorough examination and audit of the books and accounts of the SOCIETY. The report of this auditing committee appears below and speaks for itself:

The undersigned committee, upon request of the President and the Secretary-Treasurer of the WATCH TOWER BIBLE AND TRACT SOCIETY, submit the following report:

On the 8th day of December, 1917, an examination of the books of the SOCIETY was made at the office in the Brooklyn Tabernacle, 13-17 Hicks Street, Brooklyn, N. Y., said examination covering the period of the fiscal year, Nov. 1, 1916 to the close of business, Oct. 31, 1917.

The books were found in excellent condition, accurately kept, with the accounts stated fully and clearly.

The SOCIETY'S cash was found to be properly deposited in banks, trust companies and safety deposit vaults.

The system of accounting used in the office seems admirably adapted for the purpose of the SOCIETY. The office has been organized on an excellent efficiency basis, the space, material and personnel being used in a manner that commands our highest commendation.

With our knowledge of corporations doing large business, we doubt whether it would be possible to find elsewhere the same amount of business transacted with the same number of employes.

Every feature of the office work, the forms used, and the methods employed, bespeak the utmost economy in time and money.

The committee finds the stock of books and other literature kept in an orderly manner, and that the amount of stock is kept at the lowest point consistent with good management, and that the movement of the stock is expedited by every known means.

The transportation of large shipments to various parts of the country is made expeditious and economical, whereever possible, by forwarding direct from the factory.

The record of voting shares kept by the Secretary-Treasurer we find to be complete and accurate.

ELIOT H. THOMSON,
General Bookkeeper, Washington Loan & Trust Company, Washington, D. C.
HARRY J. ALDRICH,
Efficiency Engineer, Spencer Kellogg & Sons, Incorporated, Buffalo, N. Y.
CLAYTON J. WOODWORTH,
Vice-President and Auditor, Foster Correspondence Schools, Scranton, Pa.

FINANCIAL CONDITION

Never during the harvest has the Lord's approval and loving kindness been made more manifest in his provision for the carrying on of his work than during this year. At the beginning of the fiscal year the contributions came rather slowly. For the first four months they were about like the first part of 1915; but in the latter part of the fiscal year, particularly from August until the close of the year on October 31st, 1917, contributions to the Tract Fund greatly increased, and by comparing this with the previous reports published in THE WATCH TOWER it will be seen that for the fiscal year 1917 the contributions exceeded any yet in the history of the SOCIETY, with the exception of the two phenomenal years of 1913 and 1914. The zeal and earnestness manifested by the friends in sending in their sacrifices has been an inspiration to those who have read their communications. We append hereto a copy of the financial statement issued by the auditing committee, which is self-explanatory:

The audit of the books of the WATCH TOWER BIBLE AND TRACT SOCIETY for the fiscal year ending October 31, 1917, is in detail as follows:

Receipts		
Good Hopes and Tract Fund Donations		$219,545.41
Expenditures		
Pilgrim Service	$27,700.63	
Free Literature, Books, etc.	54,544.20	
Sent to Foreign Fields	24,512.20	
Pastoral Work	282.24	
Various Conventions	2,866.00	
Repayment of advances made in 1915 (See Z. '15-373 and '16-389. $100,713.09 minus $20,000.00)	80,713.09	
Balance on hand	28,927.05	
		$219,545.41

[Signed] ELIOT H. THOMSON
HARRY J. ALDRICH
CLAYTON J. WOODWORTH

It is proper that we mention the fact that by reference to the report for 1915 it will be seen that the SOCIETY borrowed a large sum. It will be observed on the financial sheet of 1917 that after repaying this amount there is still a balance of the approximate sum of $28,000 to the credit of the Good Hopes fund. It should be observed, however, that the needs of the foreign branches are such that it has been necessary for us to remit to them a goodly amount since the close of the fiscal year. It is also necessary for us to carry a large stock of paper in order that we may have our books and tracts promptly manufactured. During the month of November alone it was necessary for us to order 18 carloads of paper at an average cost of $2,000.00 per car. Paper this year is much higher than it has been in previous years. It will thus be seen by reference to the financial report that the SOCIETY is in a healthy financial condition, but as it has always been the policy of the SOCIETY to use the money as it came in, the preparation for the work in the near future will quickly absorb the balance to the credit of the Good Hopes fund. Our future operations will be governed as the Lord may indicate by providing the means.

We are pleased to announce that the Brooklyn Tabernacle and the Bethel Home are free from all debt or encumbrance, and since the disposition of the New York City Temple, which was heavily mortgaged, the SOCIETY has no debts upon which it is required to pay interest.

For all the Lord's leadings and blessings in this behalf we are indeed grateful, and to him we give all the credit and praise for every feature of the service.

REFERENDUM VOTE

As heretofore announced in THE WATCH TOWER, upon the

suggestion of others the classes were asked to meet at their respective places of assembly on the 21st day of November, and cast a referendum vote as to who should constitute the servants of the SOCIETY in the capacity of Directors and officers for the ensuing year. The following well known brethren; namely, E. H. Thomson, Gen. W. P. Hall, and J. T. D. Pyles, of Washington, D. C., consented to act as a committee to receive and tabulate the vote, and report. Some of the classes laboring under a misapprehension, as we are advised, neglected to take that vote; but the classes voting and thus far reported to the committee, show returns as given below:

Washington, D. C., Dec. 13, 1917.

To the Officers and Directors of the
WATCH TOWER BIBLE AND TRACT SOCIETY,
Brooklyn, New York.

DEAR BRETHREN:

We report herewith the returns from 813 ecclesias who have sent to this committee the results of the advisory election for Directors and Officers of the SOCIETY, as suggested in THE WATCH TOWER of November 1, 1917.

Candidate	Director	Pres.	Vice-Pres.	Sec'y-Treas.
J. F. Rutherford	10,990	10,869	14	3
W. E. Van Amburgh	10,909	14	418	10,700
G. H. Fisher	10,333	4	395	30
J. A. Bohnet	10 323	1	126	4
A. H. Macmillan	10,204	2	1,856	102
W. E. Spill	9,880	.....	183	1
A. N. Pierson	8,888	49	5,722	13
C. J. Woodworth	1,776	28	328	2
M. Sturgeon	680	376	73	36
A. I. Ritchie	543	10	223	21
R. H. Hirsh	469	1	2	25
I. H. Hoskins	459	.....	.....	3
J. D. Wright	444	2	4	5
H. C. Rockwell	342	1	13	209
R. J. Martin	293	17	73	7
W. F. Hudgings	181	.....	30	14
A. E. Burgess	143	.....	9	11
P. S. L. Johnson	126	20	25	19
E. W. Brenneisen	100	1	4	3
89 others receiving less than 100 votes	1,036	26	182	94
TOTAL VOTES CAST		11,421	9,680	11,802

Fifty-five classes reported that they were unable or unwilling to vote.

A final report, to include belated returns from foreign points, will be submitted at the annual meeting in January next.

[Signed] J. T. D. PYLES
W. P. HALL
ELIOT H. THOMSON.

FOREIGN WORK

The harvest work in the foreign field still has the Lord's blessing, notwithstanding the great stress. In Germany the pilgrim service, colporteur work and the harvest work in general are still progressing. The Bible House is maintained, but its management from the headquarters is conducted through a representative of the SOCIETY in a neutral country. The work in general is in very good condition, we are pleased to report.

The first public meeting held in Holland was in the summer of 1913. Considerable interest was then manifested, and now we have two representatives in Holland and much interest in the Lord's cause is being aroused.

The condition of the work in other foreign fields will appear from the reports, some of which are published below, and others will be published in subsequent issues.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUTHERFORD:—

I have pleasure in enclosing a summary of the output of books and tracts in the British Harvest Field during the year which ended with us on October 31st last, the memorial to us of our dear Brother Russell's death. I have also the pleasure of giving you herewith a brief review of the year's work. The year has been in some ways the strangest of years for us. We have had our trials and difficulties; and these have come in unexpected ways, and from unexpected quarters. But the year has been one of the best that we have had in the whole of our experience in the harvest work, and we have very much for which to thank the Lord. Looking at the figures which we are enabled to report, we are surprised that during the third year of the great European war we are able to show so good a report. The pressure of the Military Service Act began to be felt at the opening of our financial year, and it has continued. Our young men, those who made in almost every ecclesia the dynamic force of the class, have been taken away from us. The Chief Reaper has seen fit to take them out of the harvest field, and he has placed them in strange situations. Many of them are together in various settlements in the country, and they are enabled to look back over their experiences, and in many cases they are enabled to "try" one another. Also they have the privilege of gladly helping each other toward that rounding out of the character which the Master desires to have. It seems as if the general experience of the harvest work this year has emphasized this latter feature: probably the harvesters have more than at any time felt that the benefit of the work was for themselves rather than those for whom they seemed to labor.

I will now give you a brief account of the various branches of the work, beginning with the

Pilgrim Service

In this branch of the work we report with pleasure, and with thankfulness of heart to our heavenly Father, a considerable increase of activity. We were, by the favour of the Lord, able to use the time and talents of good, loyal brethren who had, if not the whole time, at least a considerable portion of their time free for this service. The result is that there has been more visitation of the British classes than at any time in the history of the harvest work. The letters from all the classes are full of gratitude and appreciation of the labour and ministry of our pilgrim brethren; and it is abundantly evident that the blessing of the Lord has been with us in this branch of the service. There is a very close bond of union between the brethren in this country at this time; and we believe the Lord will bless us even more abundantly.

Colporteur Work

The colporteur work has not been so brisk as last year, nor indeed as brisk, we think, as it might have been. We give all honour to the dear brethren who have continued in that work, and who have wrought so hard and so well. Our output of books is 62,685, which is only 9,000 less than last year. Most of these books have, of course, been put out by the colporteurs, and a fair proportion of them have been sold in the Drama follow-up work.

Volunteer Work

Our output of volunteer literature has fallen considerably. There are two main factors in this decline: the fact that our workers are depleted—many active young men who engaged in this work having been taken away from us—and the shortage of paper. In the early part of the year it was almost impossible to buy paper, and the price asked was very heavy. Then we did not receive our copy from America for quite a while, and thus we thought it might not be the Lord's will for us to force open a door. However, as soon as the Lord gave liberty, we hurried the work forward; and our brethren speedily got out a good edition of the "World on Fire," B. S. M. No. 91. Altogether a total of 3,300,000 has been distributed during the year. Our output of tracts, including those to advertise the Drama, is 4,100,000, which may be said to be about one-third of a late average good year.

PHOTO-DRAMA

The Drama has done well, though we must use that word in a comparative sense. It seemed as if its days here were numbered. There was nothing doing. But in late Spring, the Lord opened the way. One of our dear brethren who had conditional exemption from the Military Service wrought hard and long, and we have been able, by his and other willing service, to run one exhibition, as might be said, almost continuously; that is, we have taken one exhibition to a town, evening only, for four days, concluding with the finale on Sundays. The results have been very gratifying, almost as good as if we had had an eight days show with two exhibitions per day. Even in this limited way we have had over 9,000 names for colporteur calls; and very good results have, on the whole, been obtained. It seems as if the Lord were about to open the Drama door a little wider, and there is a possibility of a good witness yet being given by this means. The Photo-Drama is very acceptable everywhere. Any town would take it regularly; and it would be a continuous attraction, though of course we seek to do that which is best in the general interests of the harvest field.

Pastoral Work

The pastoral work is new to us this year, and we on this side were late in starting. For several reasons it seemed impossible to begin until the year was well advanced. The number of classes which have taken up this work is seventy-eight; and though our reports are not all that we can desire in showing results, yet we know that the Lord has blessed the work very much. There are many today who are fully consecrated to the Lord but who, before they were visited by the pastoral workers, did not know the way of consecration, even though their hearts were leaning towards the Lord, and

who did not know the joy of his glorious plan. Our hearts are made glad as we think of the blessings which have come through this work. The sisters are rejoicing in their opportunities of service, and the Lord is blessing them very much.

Finance

The financial side of the work has been easy; for there has been no difficulty whatever here. The contributions of the Lord's people to the work have not stopped; and the brethren generally have expressed their confidence that the office still represented the Lord's work, and that the Lord would take care of that which was committed to him. This has been shown by an increase of over £1000 compared with last year, and we have been very thankful for these indications of the Lord's good pleasure.

Seventh Volume

There is one feature of the work which remains to be mentioned—the Seventh Volume. We should have been very pleased if we could have reported to you that the brethren had this in hand, and that its message was being spread. As you know we could not get this circulated here because of lack of the necessary plates. At the time of writing the plates are not yet in hand, and it may be that there will be difficulties in getting them through the importation burrage. However, this matter is in the Lord's hands, and we quite understand that it is of his providence that the plates are on this side and so near to us. Paper also is a difficulty. We ordered paper many months ago, but we have not yet got a delivery of it. However, no doubt the paper will be ready just about the time when the plates are ready; and then when we are through with the printing and other litle difficulties—and the printers and binders are very busy with the trashy books which fill our book-stalls—we shall hope to put the Seventh Volume in circulation in time to get it into the hearts of the brethren and into the hands of those to whom the Lord would send it.

We would urge the dear British brethren who read this report, and who have ability to serve in the colporteur work, to consider very specially in the sight of the Lord the privilege of this work before the hours of service are ended. Those who cannot enter into that work directly may still do so by praying the Lord of the harvest to send laborers into his service; for still it is true the harvest is great, but the laborers are few.

The general condition of the country is one of prosperity; and certainly it is true that there are weary hearts to comfort, hungry souls to be fed as never before. The devastating effects of this terrible war are making many long for something they feel ought to be there, but which they do not get. They have asked for bread; they got a stone. We are thankful for signs of a movement towards an increase of work in the colporteur field, and we believe that there will yet be a good work done.

THE WATCH TOWER continues to be welcomed as always; and the brethren receive it as they have been accustomed to do, as the channel conveying to them the Lord's blessing. We regularly pray that the Lord will bless this channel to His people, that they may be fed and led. The spiritual health of the brethren continues good. The Tabernacle congregation continues with one heart and mind, waiting upon the Lord; and the congregations in the larger centres—Glasgow, Edinburgh, Liverpool, Birmingham, Manchester, Oldham and Bristol—are continuing in the way of the Lord in faith and patient labor. The many other classes are laboring as faithfully and patiently, and we should be glad to mention them all to you. It is a pleasure to us to think that you know so many of the British friends, and that you are familiar with British conditions.

It has been a pleasure to me as I have visited the British friends to find them loyal to the SOCIETY and to yourself as its President elected by the brethren to that high privilege of service. Whenever you can find in the Lord's providence an opportunity of coming over here, you will be heartily welcomed by us all. The London Bethel family send warm love to you, and to their brethren in the Brooklyn Bethel; so would all the British friends if they had the opportunity.

Believing that the Lord has much work to be done, I count it a great privilege from the Lord to be enabled to report thus to you, and with warm love and loyalty, I am,

Yours in the Master's grace and service, J. HEMERY.

REPORT OF FRENCH AND SWISS BRANCH

DEAR BROTHER RUTHERFORD:—

It is a blessed privilege to give here a full report of the French work—Nov. 1, 1916, to Oct. 31, 1917. Not only have the ecclesias increased in number during this year, but the dear friends understand better than ever before the deep things of consecration to the Lord. It is our endeavor to keep the Lord's people busy in the harvest field, so that all their spare time is devoted to this work. Whenever a new B. S. M. is issued, the friends hold special prayer meetings, and then on the same day they distribute the good tidings in every part of the French harvest field. Thus the work is supported by the continued prayers of the saints, and the blessing has been much greater than ever before. We do the same for Photo-Drama showings and for public lectures.

During the year the French work has made much progress, especially in the unity of spirit amongst the brethren. The distribution of free literature is much larger than that of last year—the output this year having been 210,000 tracts more than last year. The attendance at public lectures has been excellent—about 5,000 more than last year. The increase in the number of volumes sold was 1,300. This year we are publishing Vol. 3, and Vol. 7 is now on the press. Early in the incoming year we hope to publish Vol. 4. We shall then have all the STUDIES IN THE SCRIPTURES in French. For this great blessing we are very thankful to the Lord.

General Report for the Year

Letters and Cards received	3,230
Letters and Card dispatched	2,147
Packages and Parcels dispatched	2,121
SCRIPTURE STUDIES sold	2,735
Booklets sold	3,715
Tracts distributed	418,217
Total attendance at pilgrim meetings and at Photo-Drama showings	56,550

Financial Report

Receipts		*Expenditures*	
Donations received and stock on hand	30,519.88 Fr.	For books, tracts, etc..	30,450.02 Fr.
		Balance	69.86 "
	30,519.88 Fr.		30,519.88 Fr.

With much Christian love, I am,
Your Brother and servant in the Lord, A. FREYTAG.

AUSTRALASIAN BRANCH REPORT

DEAR BRETHREN IN CHRIST:—

Just one year has passed since we became bereft of our dear Brother Russell; and while we still have his beautiful words of comfort, revealment of the Scripture and guidance, yet even though so far away from the centre of the work, how greatly have we missed his influence! Yet we realize that the Lord has been with us and that while we have not put out so many volumes as previously, yet there has really been more interest discovered through the various methods of work in vogue.

We have lost some colporteurs through sickness, death and other circumstances. This accounts for the small output; for some of the workers have done better this year than ever before. At times local conditions have made it difficult to place the volumes in the homes. But generally the people have more money now than ever, and it is usually easier to get a hearing and stir interest. We are glad that there is still a prospect of more laborers entering the field, and trust that much may yet be done in sending out the Truth.

The shipping difficulties which interfered with the colporteur work also interfered with the volunteer work, so that we have fallen below the million mark. What has been done, however, has been done well. Our work of sending through the post to all out-lying towns and districts has resulted in interest being found in parts which could never have been reached by hand distribution or by colporteurs.

Classes have been gradually increasing and numbers attending the old established classes have also been added to. The great distances make it very difficult to operate any frequent pilgrim service, but we have done what we could. The main classes have been visited; and this has meant the traveling by land and sea of several thousands of miles. We hope, however, that this service may be extended if the Lord wills, as classes are now gathering up a little better to make calls en route to the distant ones.

Our experience seems to have been in line with yours in regard to the increase in donations to the Tract Fund, so that you will notice we have been enabled to substantially reduce our debt to Brooklyn. This we are sure will be pleasing for many of our friends to know, as there is a general feeling that we should be able to not only pay our own way but to reimburse Brooklyn for first expenditure, if possible.

The pastoral work progresses. So far away, we are some months behind in anything started at Brooklyn; and even yet all the classes have not organized for this work. Melbourne and Adelaide are the only ones that have sent a

general report, though Brisbane is active in the work and Sydney has just commenced. The reports of Adelaide and Melbourne indicate that though the work needs great patience and plodding-perseverance on the part of the sisters, yet in the long run the results are good and well worth the efforts of weary feet and patience-tried hearts.

The Adelaide Friends called on about 1,100 names and had 16 chart talks, with average attendance of about 20. Four new classes have been started with an average weekly attendance of about 35. They had about 29 workers. Many of these workers could only give very little time. The Melbourne figures are very similar:—1,200 visited, 18 talks with average attendance of about 32. In both cases there are many who are now reading the volumes though not able to attend the classes.

The Photo-Drama of Creation has been fairly operative in S. A. and Victoria, having been shown at 16 places to about 116 audiences, with total attendance of about 37,640. We find that some good comes wherever it goes. We have been short-handed since Brother Lea left us; but Brother Michelmore has managed the whole thing in a most creditable manner. The Eureka Drama has also been operated very successfully in New Zealand by Brother and Sister Nelson in co-operation with the New Zealand classes, who jointly own the outfit. Then Brisbane, as well as West Australia, South Australia, and Tasmania, have all done good work in the way. I have not particulars from all, and time and space prevent going into too much detail.

Up to now we have not received our shipment of the Seventh Volume and all are anxiously awaiting its arrival.

Yours in the service of Christ, AUSTRALIAN BRANCH.

Annual Statement 1916-1917

Literature circulated:—			
Studies in Scriptures, Bound Volumes		11,185	
Studies in Scripture, Paper Edition		1,795	
			12,980
Booklets, and "Hell" Watch Towers			3,880
			16,860
Photo-Drama of Creation Books		1,149	
Photo-Drama of Creation Booklets		445	
			1,594
			18,454
Free Literature:—			
"P. P." and "B. S. M."			723,500
Watch Tower"			6,190
Free Scenarios			6,800
Correspondence:—			
Letters received			4,859
Letters out			4,859

Tract Fund Expenditure

	£	s	d		£	s	d
Donations	1,846	4	3	Deficiency, 1916	1,852	4	8
Subscriptions "P. P."	124	16	..	Purchase Printing Paper	472	17	..
Donations to Drama	29	5	..	Pilgrim service, including Advertising: Rent Hall, Fares and Personal expense	91	15	5
Subscriptions to Sermons in Newspapers	28	16	1	Postage, Freights, etc.	67	3	8
Deficiency	1,223	10	8	Postage on "P. P."	24	9	6
	3,252	12	..	Printing "P. P."	371	11	2
				Photo-Drama Work.	177	12	5
				Expense re Sermons, publications	119	18	7
				Proportion General Expense, Gas, Rent, &c.	75	..	..
					3,252	12	..

WALKING TO THE LORD UPON THE WAVES

"O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31.

Jesus and his apostles had been across the Sea of Galilee. A multitude had gathered there; and Jesus was loth to send them to their homes; for it was toward evening and they had had no food for some time. Therefore he performed a great miracle and fed all the people. After this Jesus bade his disciples to get into a ship and cross again to the other side of the sea. But he himself remained to go into the mountain alone to pray. That night the sea became very boisterous and stormy. While the boat was rolling about upon the troubled sea, the apostles saw Jesus coming toward them, walking upon the billows. Some of them cried out in fear, thinking that they saw a phantom. But St. Peter recognized that it was the Lord. Suddenly the thought came to him that he might also walk upon the water and go to meet the Master. He called to Jesus, asking permission. Jesus answered, "Come"; and St. Peter stepped out boldly upon the great heaving billows.

This was a sudden spurt of faith, apparently, on the part of St. Peter—a wonderful faith it would seem. We wonder whether any of us would have thought of venturing out upon those waters! If Jesus had said to any of us that we might come to him walking upon the sea, would we have done so? When St. Peter had gone a little distance from the boat, he looked at the boisterous billows and his faith wavered. Immediately he began to sink. But he did the right thing to call, "Lord, save, or I perish!" It must have been quite a severe storm, as the context indicates. Poor Peter was helped by the Master, and then he and the Lord were received into the ship.

The disciples had been out for some time tossing about, and doubtless were some distance from the shore. But immediately they were at the land, as St. John tells us. (John 6:21) Perhaps the Master worked a miracle in the boat's coming so quickly to land—but no matter.

Why should the Lord speak of St. Peter as having little faith? He showed far more faith than most Christians would exercise. We are inclined to think of the Master's words as encouraging the Apostle—"You had a little faith; why did you not hold to it? Why did you doubt? If you had continued to exercise the faith with which you started out, it would have carried you safely over to me."

Our admiration for St. Peter is greatly augmented by the narration of this incident on the Sea of Galilee. He was ever impulsive, but his faith was genuine, and the Lord loved him therefor. The Apostle did not sit on the side of the boat and wonder if the Lord really meant it when he had invited him to come. On the contrary we find that he immediately believed the Master's voice and straightway be climbed over the ship's side and placed his feet upon the water. He did not question; he did not hesitate nor falter. The Master had beckoned to him, and it was for him to obey. And he did! Truly he possessed faith, real faith, great faith—though "little" in comparison to the faith of Jesus himself. Had St. Peter, after recognizing the Lord's presence, hesitated or refused to heed his invitation, preferring to remain with his companions in the sinking ship, the results might have been disastrous.

We think that we may learn a lesson from this incident. More than eighteen centuries ago the Lord left his church. Then she started out upon the stormy sea of her experiences and has toiled on throughout the night of this Gospel age. And now we have about reached the dawning of the Millennial morning; and we perceive the presence of Jesus. We see him walking on the billows of the world's stormy sea. It is no phantom. Our Lord is really with us, and has bidden us to come to him over the boisterous waves. It is a time for the exercise of faith; it is a time of special testing.

The storm is now greater than it has been for many years. But he calls his faithful to come out to meet him, and thus be separated from the majority of people—from the majority of those who have named his name, many of whom are merely nominal Christians. He has called us to come out of Babylon. We are to manifest our faith in him by prompt obedience. We would surely get into trouble if we should lose our faith! we might sink in the storm. The Lord appreciates even the little faith we have. He does not reprove us for not having greater faith, but would encourage it and cheer us on to an increase and strengthening of it. So we have stepped out upon the billows and have met our Lord; we are to be received into the ship. The vessel will soon be at the shore. The Master is here with us; and we shall soon reach the glorious kingdom —very soon!

FULFILLED BEFORE OUR EYES

By God's favor to the living members of the church, the time is past when the prophecies of Jehovah have had to wait for centuries or millenniums for fulfilment. No longer can there be delay, as spake the Lord through the Prophet concerning "that proverb that ye have in the land of Israel [the whole world], saying, The days are prolonged."—Ezekiel 12:22.

Now by his grace, it is not a time for waiting, but for fruition, and for the divine utterance; "Thus saith Jehovah God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel [throughout the world]; but say unto them, The days are at hand, and the effect [fulfilment], of every vision. For I am Jehovah; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days will I say the word,

and will perform it, saith Jehovah God. There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith Jehovah God."—Ezekiel 12:23, 25, 28.

It is something marvelous to us, and a mighty confirmation of faith to see the God-given interpretation of Revelation and Ezekiel in the Seventh Volume of STUDIES IN THE SCRIPTURES already in process of fulfilment before our very eyes.

Concerning the world war, just as the conflict began in July, 1914, with only two nations at war, and progressed in August and later with many nations involved, so did our heavenly Father evidently purpose that the titanic conflict should close—not miraculously, all nations at once, but in the natural way that Almighty God almost invariably does or permits things.

In Volume Seven, page 268, paragraph 3, is written, "The close of the war about October 1st, 1917."

To be fighting is war; to stop fighting is peace. The fighting actually ceased with the largest nation, Russia, in October, 1917; for since October 21st Russia has had peace along her entire western front. So far as international conflict is concerned Russia ceased her war and passed into peace, and now we see the state of peace legally progressing by official armistice or treaty. Simultaneously, and overlapping the ending of her war, Russia passes into the second divinely appointed stage of her trouble—revolution.

As to other nations, the end of war is not yet. For them there is and will be much heavy fighting; but just as some were late in getting into the war, some will be late in getting into peace. However, peace, the ending of war, began on time, according to the divine Word—in the very month indicated by our heavenly Father.

Still another divinely appointed prophecy in Volume Seven has seen its fulfilment already. On page 530, in connection with Ezekiel 33:21-22, it was written three-quarters of a year ago that Ezekiel's dumbness for a year, five months and twenty-six days, might be a time feature, to be fulfilled in the dumbness of Pastor Russell in death. It was only reasonable to make this application, because the Prophet in so many respects pictured God's great messenger to the closing age of the church. Pastor Russell died October 31, 1916, and the period indicated will end about April 27, 1918. From the language of Ezekiel this is designated as the time of the coming of the dread tidings that "the city is smitten"; that is, that Christendom, or ecclesiasticism, is seen to be in desperate danger from revolution, if the existing forms of government shall not by then already have begun to change to such a revolutionary, socialistic, or laborite status as is so unhappily exemplified in stricken, suffering Russia.

In Ezekiel 33:22 it is written: "Now the hand of the Lord was upon me in the morning, afore he that was escaped came to me in the morning; and my mouth was opened, and I was no more dumb." In other words Ezekiel's dumbness was removed in the evening before the morning when the tidings arrived. "It was," says the Seventh Volume, "on the same day, for the evening began the day." This signifies that perhaps half a year prior to the general realization of Christendom's downfall, Pastor Russell, though dead, shall again speak through this, the Seventh Volume of his STUDIES IN THE SCRIPTURES. Half a year before April 27, 1918, was about November 1st, 1917. It was about then, as divinely indicated, that the sale of the Seventh Volume began to attain the enormous proportions it has reached—over 100,000 copies having been distributed during that month alone! Thus Pastor Russell began to speak again to Christendom.

It is for our encouragement and to lift up our hearts to the utmost fullness of confidence in the Word of God, that our beloved Father in heaven is giving us a strong witness, in the interpretations of both Revelation and Ezekiel, of the divine guidance of the church in connection with the Seventh Volume of SCRIPTURE STUDIES.

JESUS AT WORK

[The first eight paragraphs of this article were reprinted from article entitled "Laborers in the Harvest," published in issue of February 1, 1912. The remainder was reprinted from article entitled "He Healeth Their Diseases," published in issue of February 15, 1912. Please see the articles named.]

JESUS BEGINS HIS WORK

[This article, excepting the paragraphs below, was a reprint of article entitled "Driven Into the Wilderness," published in issue of February 1, 1912, which please see.]

THE GOSPEL OF THE KINGDOM

As we saw in our last Study, John the Baptist and his disciples had preached and baptized under the announcement that the Kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel—from membership in Moses the type, to membership in Christ the Antitype—the long-promised Seed of Blessing.

In due time the preaching of John the Baptist was brought to a close—when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent. Their message, however, was the same as John's for we read that "Jesus came to Galilee preaching the Kingdom of God and saying, The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel." (Verses 14, 15.) Whoever believed this Message recognized Jesus as the Sent of God, the Messiah, who in God's due time will be the King of Israel and the Monarch of all the earth. "The time is fulfilled" meant that the foreordained time had arrived when the offer of the Kingdom would be made to the Jewish nation.

God foreknew, however, that Israel would not be ready, that only a few would be prepared to become Messiah's bride, his associate in the Kingdom work, and that it would require eighteen centuries to select the remainder from amongst the Gentiles. Hence in Romans 9. 10 and 11 St. Paul points out that the Prophets foretold the stumbling of Natural Israel, their temporary rejection as a nation, and the fact that a remnant of them would form the nucleus of the bride class, the remainder of which would be made up of Gentiles. He also shows that the remainder of the Jewish nation would be blinded "until the fulness of the Gentiles has come in" and the "elect" class is completed.

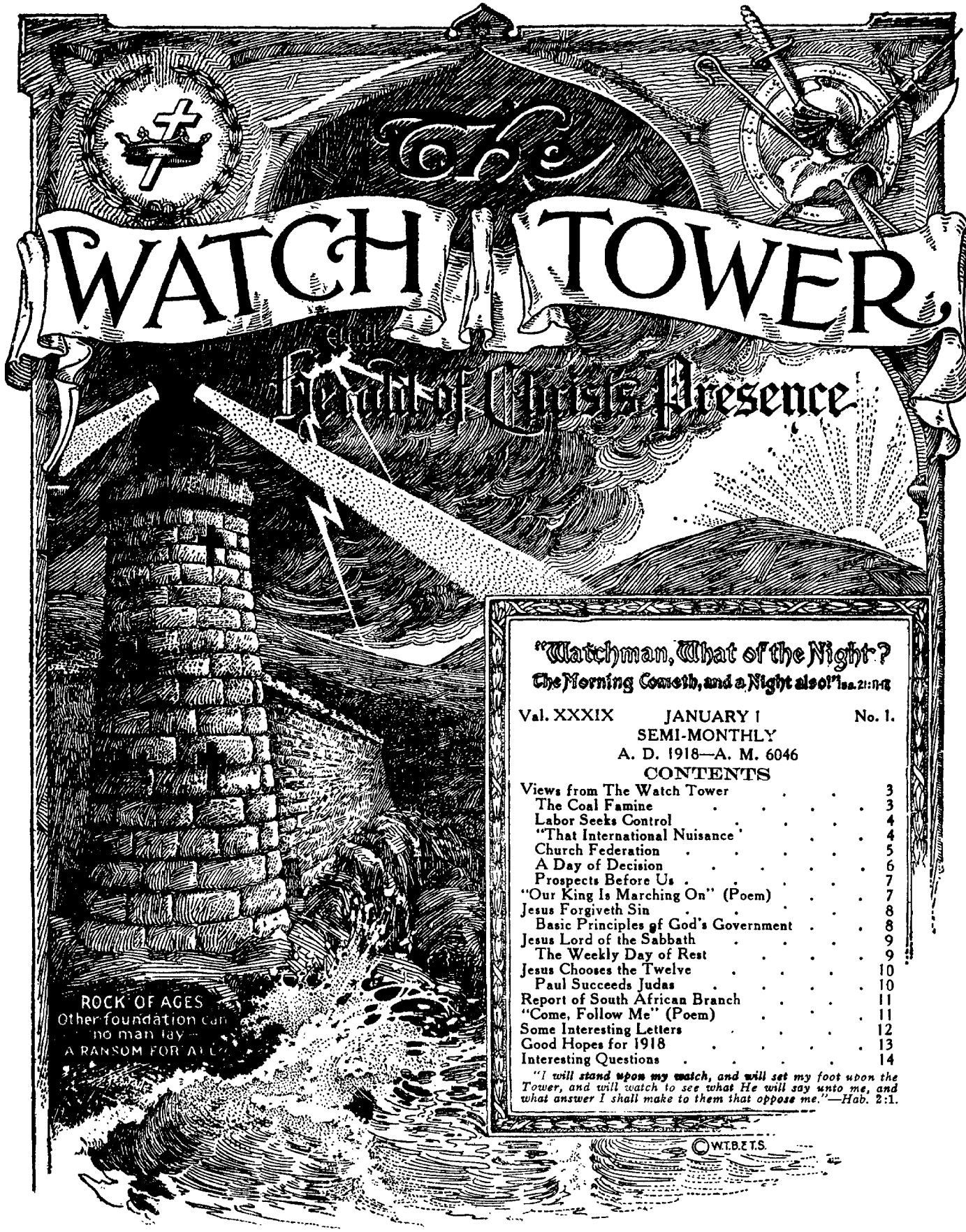
JOHN PREPARES THE WAY FOR JESUS

[This article was a reprint of that entitled "Preparation for the Kingdom," published in issue of January 15, 1906, which please see.]

ENTIRE SUBMISSION

"God's ways are not as our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stooped for flowers.
But oh! 'tis from the oft-pierced heart those precious drops distil
That many a life, else all unblest, with healing balm shall fill.
Then give, oh, give the flower to those who pray it so may be;
But I would choose to have the thorns with thee, dear Lord, with thee!

"Man judgeth man in ignorance; he seeth but in part,
Our trust is in our Maker, God, who searcheth every heart;
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy-seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee!"



The Watch Tower

and Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking forward to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. . . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . . has been hid in God, ... to the intent that now might be made known by the Church the manifold wisdom of God"—which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly 'His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come 'to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church of the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity are unable to pay for this journal, will be supplied FREE if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

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I. B. S. A. CONVENTION

Pittsburgh, Pa., Jan. 2-6: This five day convention will be served by many Pilgrim brethren. A good attendance is expected. Election of the SOCIETY'S officers for the ensuing year will be held on Saturday, Jan. 5th. Brother Rutherford will address the public in Princess Theatre at 3 p. m., Sunday, Jan. 6th, on "The Fall of Babylon." Address R. H. Bricker, 1323 Goebel St., N. S., Pittsburgh, Pa.

CANADIAN BRANCH

In view of the disturbed conditions and the difficulty of reaching the various classes and serving them throughout the Provinces of Canada, we have decided to open a branch office of the WATCH TOWER BIBLE AND TRACT SOCIETY at Winnipeg, Manitoba. Competent brethren will be placed in charge to manage the work. All Canadian correspondence, orders, subscriptions to THE WATCH TOWER, etc., will be cared for by that office. A more detailed statement will be given later.

IN RE THE FALL OF BABYLON

Due to the congestion in both freight and express shipping, it is possible that some of the friends may not receive their shipment of B. S. M. No. 99 in time for the Dec. 30th distribution. Without doubt, however, most classes will receive the papers on time. In event your shipment is delayed, we suggest that you arrange to make distribution on the following Sunday after its arrival, making the witness as general and far-reaching as possible in one day.

PASTOR RUSSELL'S SERMONS

These are now in stock at our printers, in cloth and leather, and a large shipment is now en route to Brooklyn. We are sure the friends will greatly appreciate this volume. Many of the sermons have never before been published, but were dictated by Brother Russell for personal use on various occasions. The book contains several full-page halftones. Cloth $1; leather, $1.50 postpaid.

VEST POCKET MANNAS

These seem to have supplied a long-felt want on the part of the friends. They are only 2¾x5¼ in size, and bound in flexible covers, round corners. Cloth, red edges, 30c; leather, gilt edges, 75c postpaid.

TO FRIENDS OUTSIDE THE UNITED STATES

Foreign stamps of all kinds are not usable in the United States and must be sold at large discounts, if salable at all. Therefore do not send us foreign stamps for remittances.

British Postal Notes are not payable in the United States and must be returned to London for collection. Private cheques are not collectible and drafts on London banks are subject to heavy discounts. Remittances by regular Government postal money orders are payable at face value.

British friends are requested to send their renewals for THE WATCH TOWER direct to London office. This saves expense and liability of loss in forwarding to Brooklyn and having to be returned again to London. Reports of all subscriptions are forwarded to us promptly from London; hence there will be but very slight delay in our recording your subscriptions.

IN RE PUBLIC MEETINGS

We strongly recommend the classes everywhere to arrange for one public meeting when a Pilgrim visits your class. Secure a well-located hall and announce an up-to-date subject, such as, "THE WORLD HAS ENDED—Millions now Living may never die!" and give a good public witness to the Truth. Local brethren who are able to give lectures should be used to address public meetings on Sundays. Let us give as wide a public witness as possible. Evidences are increasing rapidly that the dark night is fast approaching when no man can work. Let each and every one bestir himself, doing with his might what his hands find to do while it is yet called day.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XXXIX BROOKLYN, N. Y., JANUARY 1, 1918 No. 1

VIEWS FROM THE WATCH TOWER

"The end of all things is at hand; be ye therefore sober, and watch unto prayer, and above all things have fervent love amongst yourselves."—1 Peter 4:7, 8.

What will the year 1918 bring forth? This question is upon the lips of every class of men. The world looks and hopes for those things which constitute its highest ideals—peace, plenty, health and happiness. The Christian looks for the year to bring the full consummation of the church's hopes. The world says, "How may we attain to our ideals of earthly blessing?" The Christian asks, "When shall we enter the Temple of our God, and see our Lord face to face and be assured of his everlasting approval? And when shall we be permitted by his grace to participate in reconstruction and blessing the human race?" For that blessed time, St. Paul tells us, the whole creation groans and travails in pain; yet the creatures know not how their deliverance shall come. Only the children of the Lord know by faith in his Word.

History is making at such break-neck speed that men of the world go breathless in pursuit. They behold the current events, but understand not why they are so. Christians, watching the transpiring of these events, by the Lord's grace understand them and rejoice to see their hopes about to be realized. The truths of the present day, earthly and spiritual, stimulate the child of God to greater activity in the Master's service.

THE COAL FAMINE

During the severest winter weather the world's metropolis and many other cities face a coal famine. For many days, coal has not been obtainable regardless of the price. Even the wealthy have found their money of no avail. Many such have driven in their expensive limousines to the coal-distributing points and begged the deliverers to load their fine cars with coal, that they might have some comfort in their homes; but they fail to get it. The public press announces that 300,000 families in Greater New York were without fire to warm by for several days. The worldly-minded wonder why such conditions are permitted to exist. The students of God's Word see why and know that these conditions will grow worse as we near the end. Twenty-five hundred years ago, God through his Prophet, referring to the time in which we now are, said, "There shall not be a coal to warm at, nor a fire to sit before." (Isaiah 47:14) Conditions leading up to the fulfilment of this prophecy are mentioned by Dr. Bromley in "The New York Times," October 17, as follows:

"There is plenty of coal in the ground, yet most of Europe is dark and cold. Both Americas are much alarmed over the situation as it confronts them. The present fuel crisis is here because we did not realize soon enough how vital a factor is fuel, when whole nations and not armies alone must become war weapons.

"The cry that there is no coal shortage is dangerous deception. True 509,098,175 tons in 1916 as against 531,619,487 tons in 1915 was the production. But these figures are misleading if one forgets that the world's consumption of coal is greater than ever before."

Thousands of producers have been removed from channels of production and put into channels of destruction. Such conditions will grow worse.

THE THICKENING TURMOIL

Asked what would be proof of the end of the world, the great Master said: "Upon the earth, distress of nations with perplexity; men's hearts failing them for fear." (Luke 21:24, 26) Today we see the fulfilment of this prophecy. "The Commercial and Financial Chronicle," one of the most conservative amongst financial and business journals, in a recent editorial says:

"A retrospect of the week discloses a series of events, a status of conditions, more momentous and depressing perhaps than any other week of this agonizing war. The grey skies of February grow dark with gloom; and hoping almost against hope, one tries to see some signs of the coming of the end. But a wall of murky, steely cloud, in which pale glimmers of peace flame, only to fade, shuts down upon the world, lighted by the terrible fires of battle, and seething with the turmoil of man's perverted endeavor. And for that phrase bandied about in a sort of light-hearted contempt, 'Whither are we drifting?' the serious-minded must substitute another, 'To what further and final cataclysm are we drifting?'

"As the search-light of all-seeing Press sweeps the world what do we behold? A new revolution in Russia—sinister with socialism and eloquent of the anarchy which must prevail over wide stretches of that unhappy land far removed from its populace centers—civil blood in the streets of Moscow and Petrograd, the fate of the new attempt to rule hanging in the balance—it may be a matter of days, mayhap presage other feuds to come—a Russia practically out of the war as far as early aid to the Allies is concerned, a fact which may yet prove of gigantic proportions.

"And in our own country, a week of remarkable events and of growing apprehension. Stocks reaching their lowest point in ten years, recording billions of dollars of losses in market values since the beginning of the conflict, showing few signs of any permanent recuperation. Strikes, arbitrations and compromises by and between employes and employers throughout the country in numbers and for demands never before approached in the history of the country. Looming up suddenly is an impending demand and a possible strike for its enforcement, having an estimated 109 million dollars increase in wages, to meet an alleged increase in the cost of living by certain bodies of railway employes in the face of the showing of net losses by the roads upon an increased business or in spite of it.

"Yet, again, a meeting of the National Foundries Association in New York City, which sends a telegram to the President in which it is unanimously declared that:

'Autocracy of labor is fully as disturbing to the welfare of mankind as an autocracy of government.'

"These are a few of the leading events and conditions confronting our people. The insupportable pressure of war is at work, and the turmoil thickens. The time calls for serious thought, closer devotion to every task in hand, and solemn study. Our hope is that we may now be in that darkness which almost precedes dawn."

LABOR SEEKS CONTROL

"The sea and the waves roaring." (Luke 21:25) In every land of earth is observed the fulfilment of this prophetic statement. The discontented, restless element of humanity is fomenting more trouble. Organized labor is roaring out its discontent, and seeking to put its grip upon the reins of power. And the time draws closer when the warring classes feel that they must have it out with the growing aggression of the workers. The annual report of the AMERICAN FEDERATION OF LABOR says:

"Working people have never been properly represented in diplomatic affairs. We insist that this Government provide adequate and direct representation of wage earners among the plenipotentiaries sent to the Peace Congress."

The Chronicle, the spokesman of finance and business, on the above statement comments:

"Here it is again; labor arrogantly setting itself up as a separate factor, an entity to be dealt with; as a class, physically within, but not of the country; as a sort of power which can make terms and conditions on which it will stand more or less distantly behind the Government in the great struggle for national life.

"We have yielded and yielded to organized labor, until the final clinch cannot be longer delayed. We cannot avoid or divert that clinch by the Government undertaking to take over the roads and operate them as military instruments. Such they have been for three years, and the men owning them are virtually soldiers in the ranks. The country must now, in an emergency which brooks no delay and no feebleness, undertake and accomplish the subverting of any organization within it,

or else surrender to this one which defies it the more boldly because of having been suffered to grow by a long series of compromises."

A DEFERRED HOPE ABOUT REALIZED

The Gentile times have ended, and the kings of earth have had their day. The autocratic kingdoms are destroying each other, and their existence is but a matter of days merely. Concerning the Jews, Christ Jesus said: "They shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) Zionism, organized in 1896, has all along had for its prime objective the establishment of a home government in Palestine for the Jews. Through his prophets, God promised to restore Palestine to the Jew; and the great Master said that the beginning of such restoration would be proof that we are at the end of the world. The English have wrested from the hand of the Turk the city of Jerusalem. Commenting editorially, the *New York American* says:

"The conquest of Jerusalem is the final triumph of Zionism. For the first time in nearly two thousand years, not only one, but three great powers stand ready to publicly recognize the Jewish nationality and its right to a land and a home. Zionism means the rebuilding of Palestine by the Jews. Millions of Jews in every land are organized, active and intense in their enthusiasm for the rebuilding of Zion. It is an age-long dream. It is also a practical business movement of today. The English Rothschilds are leading it in London. The French Rothschilds are a part of it in Paris. In New York Nathan Straus, Jacob Schiff, Henry Morgenthau, Max Nordau and Schullman are in its ranks. Justice Brandeis is its apostle in Boston, and in Chicago the large influence and the mighty fortune of Julius Rosenwald is generously behind the movement. Fortunately for the new home-land of the Jews, the people behind them include the greatest financiers in the world and there will be no difficulties in this line which will not be smoothly weathered for the Jewish state."

Max Nordau, scientist and leader of Zionism, says:

"We are at the turning point of the world's history. The gigantic war which is dissoluting humanity has inflicted more tortures on us than on any other people. We know our losses, our sufferings and our tears; but we are sustained in the trials of these disasters by the certainty that we are approaching the culmination of our national destiny."

The London *Christian World* published a manifesto issued by some of the English clergymen to the effect that the return of the Jews to Palestine indicates the near establishment of the Lord's kingdom. The *Chicago Herald* interviewed a number of American clergymen upon this question who generally scoff at the nearness of Christ's kingdom. The consensus of opinion by them is expressed in the words of the Rev. Oscar C. Helming:

"My personal impression is that the historical interpretation of the Apocalypse is a mistaken interpretation, of Jewish origin. I feel that the present war condition has no more bearing on the second coming of Christ than other wars and revolutions have had."

"THAT INTERNATIONAL NUISANCE"

The Lord's Word shows his disapproval of the alliance between the church systems, which claim to represent him on earth, and the civil and political powers. Such an unholy union he designates in his Word as harlotry. Even worldly men recognize that the mixture of politics and religion is obnoxious. The *Wall Street Journal*, read by the banking interest of Greater New York, speaking of the Papacy, refers to it as "that international nuisance, the church-state." In Italy the Roman Catholic church is well known to be willing to sacrifice Italian nationality to promote its own temporal power. It is claimed that not all of the weakening of the morale of the Italian troops was due to Teutonic influences. The Paris correspondent of the *New York Times* says:

"No one who has not been recently in Italy would realize the harm done by a propaganda whose theme is America's abstention from war with Austria which, says the Propagandist, proves the justness of the Vatican's pacifism by showing that America also is not in sympathy with the war Italy is waging to complete her national unity. How far that unity is in line with the Vatican's dream of temporal power may be judged by the fact that its heart and center is Rome—the city which the popes regard equally as the home pivot of their rule on earth."

The declaration of war by the United States against Austria was a blow to Papacy's hopes.

The thought that the Papacy is scheming to profit through the present world disaster is nothing surprising to Bible Students; for they are well aware that the word of prophecy points to the part to be played by the "beast" in helping to establish peace and so ingratiating itself with the world as to make possible again the stealthy riveting of the fetters of intolerance upon all true freedom of religion, of the press, of speech and of thought. But however well such craftiness may succeed and induce the nations of Christendom to give their power and strength unto the "beast" (Rev. 17:12, 13), it will be but transitory; for shortly the "ten horns [nations transformed by revolution] shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire" [anarchy and revolution].—Revelation 17:16.

THE SUN DARKENED

As a further evidence of the end of the age and the bringing in of Messiah's kingdom of righteousness, Jesus said, "The sun shall be darkened." (Matthew 24:29) The sun is a symbol of the Gospel of Messiah's kingdom. On November 12, 1917, two thousand representatives of all creeds and denominational systems assembled at Carnegie Hall, New York. Participating in this conference were Catholic cardinals, Protestant Doctors of Divinity and Jewish rabbis. The purpose of the meeting was to formulate a scheme or plan of Biblical education. *The New York American* quotes Dr. John H. Finley, one of the speakers:

"Here are three steps which we may take: First, the preparation of a book of selections from the Bible by an interdenominational commission appointed by the legislature or by the Board of Regents for use in the schools; second, the formulation of a plan for non-proselyting and coöperation between the schools and various denominations; third, the granting of regents credits for serious work in Bible study outside of the schools. The time has come for Protestants, Catholics, Jews and Gentiles to co-operate to the end that every child may have an intimation at least of his moral and religious inheritance."

Dr. George Albert Coe said:

"We religious people must join with organized labor to compel teaching in the schools which makes for happiness and not for wealth."

The noticeable feature here is that the name of Jesus Christ, his redemptive sacrifice and his kingdom for restitution blessings, are absolutely ignored. Truly this is a fulfilment of the prophecy of the darkening of the sun.

CHURCH FEDERATION

From time to time there has appeared in THE WATCH TOWER much proof from the Scriptures that before the end of the age there would be a federation of the nominal church systems. Such is now practically an accomplished fact. The "beast" of Revelation 13:1 is the Papal system. The "other beast" of Revelation 13:11 is the church of England and Ireland. The United States has entered into an alliance with Great Britain. Thus there is a tacit alliance between civil and ecclesiastical elements. The temporary cessation of the war between the nations with the force of revolution and anarchy becoming more apparent will draw closer together the civil and ecclesiastical powers. Practically all of the church systems with one mind and with one accord are "dancing" before the civil powers. (Mark 6:22) This federation and alliance is "Mystic Babylon" in a most complete sense. In the type the great feast of Belshazzar which preceded the fall of ancient Babylon would seem to represent the rejoicing of the federated systems, particularly when they have gained federal recognition, either directly or indirectly. It seems quite reasonable to conclude that the experiences of John the Baptist with Herod were also typical. Commenting upon this, Brother Russell said:

"Herod would represent civil government and the unlawful wife would represent the nominal church which throughout the symbolic Scriptures is represented as a woman—'Jezebel', etc. Should it prove to be a type by its fulfilment, in antitype the fulfilment will probably be on something like the following lines:

"(1) A partial reunion of church and state.

"(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems and to declare their union unlawful, contrary to the Word of God.

"(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.

"(4) The church nominal in her false position would be anxious to stop the reproof and to destroy the reprovers; and the effect would be that the civil power would be induced to pass such legislation as to restrain the liberty of the faithful ones and hinder them from public witness—as John was hindered by imprisonment.

"(5) Jezebel's personal influence being insufficient it may subsequently be gained by the influence of her daughter (United Protestantism), who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God."—Z. '98, p. 95.

THE WORK BEFORE THE CHURCH

We cannot with certainty know what is just before us, but we feel sure that the Lord is pleased to have us be on the alert and prepared to do with our might what he may put in our hands to do. When the Lord speaks to his church through his chosen servant, then it is reasonable to conclude that he expects the members to be governed by the terms of that message. There have been seven messengers to the church. It seems certain that the Lord purposed their messages as a guide for the church. We believe that we are within the bounds of propriety and taking the position which the Lord is pleased to have us take when we say that in the examination of these important questions due consideration should be given to what Brother Russell as the messenger to the Laodicean church wrote on the subject. Such a position is not deifying the man, but giving due consideration to the Lord for the message which he sends us. That Brother Russell was not infallible all will admit; but he being the messenger to the Laodicean church and being a profound student of the Scriptures his expressions should be very closely scrutinized and given careful consideration at this time.

The tangible evidence that the present order is passing away, and that soon the kingdom of God will be fully established, is overwhelming. Such proof causes the true saints to look up and lift up their heads, with rejoicing. At the same time it behooves them to watch and pray. Before the completion of the kingdom class it seems reasonable to conclude from the numerous evidences that we have, that a strong, vigorous, decisive proclamation of the kingdom message must be given; and that this must be given by the Lord's people, the antitypical "John" class, otherwise designated as "the Elijah class." Then surely it behooves every truly consecrated Christian to view the situation calmly and inquire, What is my duty and privilege at this time?

In 1916 Brother Russell said:

"Until now we have never thought much about Elijah coming down to the Jordan and the important work he did there as having any special significance. But now we see that we went to the Jordan in 1914, and that Elijah and Elisha stood there talking, as we are doing now. After they had talked a while Elijah wrapped up his mantle, evidently referring to some special power coming to the Elijah class; and then he smote the waters. Everything led up to that smiting, and everything went before to prepare for this. Now we see that what preceded has only been preparing the way for this. I am daily looking for what the folding up of the mantle may signify. It looks like as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. The smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready."

If this conclusion is correct, then it follows that the wrapping up of the mantle and the smiting of the waters must take place after 1914. It is likewise clear that such work must be done before all the members of the body pass into glory beyond the veil; for it is the members of the Elijah class this side of the veil who must do the smiting. In the above quotation it is stated that the mantle evidently refers to some special power given to the Elijah class, who after receiving that power will smite the waters (the people). Brother Russell suggested that the folding of the mantle might mean a great deal of money. The only purpose of having money would be to get the message widely distributed. If the Lord has provided a reasonable amount of money and other means to distribute the message, it would be just as reasonable to say that such is represented by the wrapped-up mantle.

The mantle, in addition to representing power as above stated, sometimes symbolizes authority or dignity, also indentification. (1 Sam. 28:14) The message contained in THE FINISHED MYSTERY—the Seventh Volume of STUDIES IN THE SCRIPTURES—definitely and clearly identifies Pastor Russell as "that servant," the messenger to the Laodicean church, and shows the dignity of his office and his authority to speak as the Lord's mouthpiece. Hence his interpretation of Scriptures bearing upon the question should receive profound consideration. Further commenting upon this same matter, Brother Russell in 1916 said:

"The 149th Psalm evidently pictures a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, 'Let the saints be joyful in glory.' Once we thought this meant joyful in heaven; but now we see that to be joyful in glory need not be on the other side, but on this side the veil. The Psalmist proceeds to say, 'Let them sing aloud upon their beds.' He declares that the saints upon their beds have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side, but this evidently means an ease of faith on this side the veil. The two-edged sword means the Word of God. That must mean here; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that while they are resting in their faith they have the Word of God, sharp and powerful, and with it can oppose everything opposed to the truth.

"These are the saints who execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of his people a share. We shall see what this judging may mean a little later on. The River Jordan means a judgment and the smiting of this Jordan may mean to put the truth in such a way as to do the judging; and Elijah will handle this sword."

The Lord has permitted the compilers of Volume Seven to bring together all the gems of truth upon the Scriptures from Brother Russell's pen as these relate to Babylon. From these gems of truth written by the one having authority and making clear the Scriptural testimony we see:

(1) That just preceding the inauguration of the kingdom there would be a church Federation, that there would be a closer relationship established between church and state, and that the felicitations of the ecclesiastical systems would constitute the antitypical feast which preceded the fall of ancient Babylon;

(2) That such federation and alliance is an abomination unto God, and that it would be the duty of the truly consecrated then on earth to rebuke such arrangement by plainly declaring God's message of truth;

(3) That the Prophets Elijah and John typed the same class, that the class typed by them would administer the rebuke, and that such proclamation of the message of truth would turn the people away from the Babylonian systems, thus constituting a division represented by the division of the waters of the River Jordan;

(4) That everything in the harvest leads up to this climax, and that since 1914 everything has been making for this work;

(5) That the smiting of the Jordan and the use of the two-edged sword are two pictures of the same thing, that the two-edged sword means the Word of God, that Jordan may mean to put the truth in such a way as to do the judging, that the wrapping up of the mantle evidently refers to some special power given to the Elijah class; that the Elijah class will handle the sword with which the smiting is done;

(6) That the smiting of the Jordan represents the dividing of the people and the turning of them away from Babylon, that Babylon will fall, and that this smiting will probably affect the whole world;

(7) That the Lord's people this side the veil will in some way be brought prominently before the world.

Examining these points we see that the federation is practically an accomplished fact; and since the end seems to be so near at hand, the time for the performance of the work above mentioned must likewise be near at hand. When Brother Russell says that the two-edged sword is the Word of God or message of truth, and that the truth may be put in such a way as to do the judging, and that the Elijah class will handle the sword, then it follows that there must be some clear explanation of the prophecies of Ezekiel and Revelation which exposes Babylon, and that this message must be given public witness. We find in the Seventh Volume of STUDIES IN THE SCRIPTURES this identical message. One of two things is absolutely certain—that this is the long promised Seventh Volume with which the smiting is to be done or else there must be another one written; and since this one contains all Brother Russell has written upon the subject it would seem unreasonable to conclude that another is to be written, since the Scriptures do not identify another messenger having authority to write.

If the Seventh Volume is the sword of the truth put in such a way as to do the judging, and if the Elijah class is to do it, then it follows that everyone who fails or refuses to grasp this sword and go forth in obedience to the Lord's direction repudiates the provision made for him and could not be designated as of the Elijah class.

A DAY OF DECISION

Some are having difficulty in seeing their privileges of taking a part in the proclamation of the Seventh Volume message. We suggest to all such that they take the matter to the

Lord in prayer, and then being guided by the principles of his Word, ask themselves these questions:

Is the Lord still the Chief Reaper, directing his harvest work? If so, would he permit the church to be engaged in such a world-wide activity on a line contrary to his way? Would he grant his blessing upon the work unless it is right? Was Brother Russell, as the Master's servant, right when he said that the "two-edged sword is the Word of God, the message of truth, and that the truth may be put in such a way as to do the judging"? Is it true that the Lord describes Babylon, the false systems, in the Books of Revelation and Ezekiel; and is it true that Volume Seven gives an explanation of these books in harmony with the truth revealed by the Lord to the church through his messenger of the Laodicean period?

The point of the sword is sharp on both sides, therefore a two-edged sword. The Psalmist describes the saints with the two-edged sword in their hands. Is it true that the Books of Ezekiel and John constitute the point—the two-edged sword with which Babylon is to be smitten?—Ezekiel 21:14-15; G 464, 466.

Brother Russell said: "The Elijah class will use this sword. We should be ready to take any part which the Lord may give us. He will give all of his people a share." Was Brother Russell right when he uttered these words? If so, am I of the Elijah class if I neglect or refuse to participate in the use of the sword? Do I believe that the words of Revelation 14: 18, 19 constitute a command from the Lord? (G 227) And if this is a command can I show forth my love to the Lord unless I keep this commandment? (John 14:15) Is not Babylon the product of Satan? Who would be pleased to have me use the point of the sword against Babylon—Satan or our Lord?

PROSPECTS BEFORE US

Will not a vigorous witness of the truth as set forth in Volume Seven bring persecution? Yes; such is quite probable. If I remain aloof and have nothing to do with the message against Babylon, may I not preserve myself from such persecution? Yes, possibly; but can you afford to take that position?

Long ago there was recorded by "that servant," in Volume III, these words:

"It will probably be in an effort at self-preservation on the part of great Babylon—Christendom—when she sees her power in politics, priestcraft and superstition waning, that the work of truth spreading will be stopped as detrimental to her system; and probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence and pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs, when men begin to feel that desperate measures must be resorted to, to sustain the tottering structures of Christendom. Although the exact time of the deliverance or change of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest as shortly after the door is shut."—C 231.

"The door of opportunity to engage with Christ our Lord in the work of the Gospel age will be closed when the night cometh wherein no man can work; and all who have not previously, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and his truth will then be too late to do so."—C 210.

The prospects for the year 1918 are thrilling—yea, wonderful! It seems that for us to be indifferent to them by failing or refusing to participate in the proclamation of the truth now due would be nothing short of disloyalty and unfaithfulness to the Lord. Beloved, let us gird on our armor and calmly, fearlessly and joyfully meet the task that he has set before us. "The Lord bless thee and keep thee and cause his face to shine upon thee"—as you go forth to battle.

BROUGHT INTO PROMINENCE

Again we quote that servant: "This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. The Lord's people this side the veil may in a way be brought prominently before the world." How could this be possible? By turning the people away from Babylon and while so doing "sounding out the high praises of God," thereby clearing his holy name from the dishonor attached to it by false teachings of Babylon's system. Such would surely affect the civilized world. But how would the Lord's people come into prominence? Evidently not by becoming popular. One might be brought into great prominence and yet be very unpopular. Such has always been the result of faithful witnessing to the truth. (Hebrews, Chapter 11) Elijah was prominently known far and wide in the realm of Ahab and Jezebel, but was far from being popular and approved by that kingdom and its subjects.

THE SOCIETY THE MESSENGER

In Revelation 14:18 we read: "And another angel came out from the altar which had power over fire and cried with a loud voice to him that had the sharp sickle [the message of present truth] saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe."

Since its organization the Lord has used the WATCH TOWER BIBLE AND TRACT SOCIETY as the messenger to bear the kingdom message to his people. The "altar" is the place of sacrifice. How aptly the description fits the SOCIETY! It is the only institution on earth maintained by the sacrifice of the Lord's saints. Never yet has a plan or scheme succeeded which had for its avowed purpose the gathering or accumulating of a large sum of money to be used in the harvest work. Clearly the Lord desires his work to be done by the sacrifice of his people. He is rich in all things, and needs no one to devise ways and means for him. All of his people need the opportunity of sacrificing to show forth their love and zeal for him. The financial report of the SOCIETY for the year 1917 shows how his faithful ones have sacrificed in order that the money might be provided for the proclamation of his message. The money the Lord has graciously provided, and with the message of truth which he has also provided, and with the organization for his work which he is directing, the time seems ripe to obey the "voice" of the messenger which "had power over fire." Power over fire means authority to send out the message of truth that is destructive of error. The clear exposition of Ezekiel's and John's prophecies set forth in Volume Seven fills this requirement, and it is being sent out far and wide by the SOCIETY. Everyone who truly appreciates the privilege is participating in this work according to their several abilities.

YEAR TEXT IMPORTANT

Surely the child of God can plainly see that the end of all things of the present order is at hand. The world is in a state of great excitement. Statesmen, politicians, business men, clergy, labor leaders, etc., all are at high nervous tension. Everyone feels it. Soon the "four winds" [evil spirits] will be loosened (Revelation 7:1-3); and what a fertile field they will find in the excited minds and high strung nerves of the peoples of earth. Nervous excitement, anger and lack of sobriety will make it much easier for the evil spirits to possess the mind. One who is in such condition is not fit to give attention to important matters. Never before has it been so important for us to remember the admonition of the Apostle—the words of our year text—"The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent love among yourselves." Let us remember that the victory in the battle is not with the strong alone, but with those who have full faith and confidence in the Lord. "My help cometh from the Lord." In ourselves there is no strength, but he who is our captain is strong. Let us be strong in faith, giving glory to him. Let us be calm, sober-minded, watchful and prayerful, using the Sword of the Spirit to his glory, and he will bring us off more than conquerors—yea, overcomers?

OUR KING IS MARCHING ON

Mine eyes can see the glory of the presence of the Lord:
He's trampling out the wine-press where his grapes of wrath are stored;
I see the flaming tempest of his swift descending sword,
Our King is marching on.

I see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.

The "Gentile times" are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
The tribe of Judah's Lion now has come to hold the sway:
Our King is marching on.

The "Seventh Trump" is sounding and our King knows no defeat,
He will sift out the hearts of men before his judgment seat,
Be swift, my soul, to welcome him; be jubilant, my feet:
Our King is marching on.

JESUS LORD OF THE SABBATH

[This article, excepting the paragraph below, was a reprint of article entitled, "Which Day is Sabbath," published in issue of March 15, 1912, which please see.]

FEBRUARY 3.—MARK 2:23-3:5.

"The Son of Man is Lord even of the Sabbath."—Verse 28.

Few seem to get the proper thought respecting the Sabbath. Some consider themselves as Jews under the Mosaic Law. Others go to an opposite extreme and, declaring that we are not under the Law but under grace, repudiate the Sabbath entirely. What we believe to be the correct view is the intermediate one between these two extremes, as we shall endeavor to set forth.

God adopted the nation of Israel, all children of Abraham through Jacob, as his special possession in the world. With them he made the Law Covenant through Moses at Mount Sinai; to them he sent his messengers, the Prophets, and finally his Son. With them, and with no other nation, it was his agreement that by the keeping of the Law they would abide in his favor and would have divine blessing upon flocks and herds, lands and people, instead of sickness, pain, drouth and dearth. To no other nation was the Law of Sinai given; with no other nation was that Covenant made. As it is written: "You only have I known of all the families of the earth."

JESUS FORGIVETH SIN

[Paragraph 3, 4, 7 and 13 of this article were reprinted from article entitled, "The Forgiveness of Sins," published in issue of February 15, 1906. The remainder was reprinted from article entitled, "Sin Forgiveness and Healing," published in issue of February 15, 1912. Please see the articles named.]

JESUS CHOOSES THE TWELVE

[This article, excepting the paragraph below, was a reprint of article entitled, "Apostolic Succession Unscriptural," published in issue of April 1, 1912, which please see.]

Sts. Paul and John were not only Apostles, but also special messengers to the early Church. The special messenger in the harvest of the Jewish age was the Apostle Paul, who wrote about one-third of the New Testament, carried the Gospel into Europe, suffered almost unbelievable hardships of every description, and died a martyr in A. D. 66, when he was beheaded by the Emperor Nero. The Lord's mouthpiece to the second stage of the church was St. John, the beloved disciple. He wrote more of the New Testament than did any other, except St. Paul. The Apostle John died at Ephesus at the age of 100, about four years after writing the Apocalypse.

REPORT OF SOUTH AFRICAN BRANCH

DEAR BRETHREN:—

Enclosed herewith you will find a report of harvest work in South Africa during the last eighteen months. We have not been able to put out so many volumes as in 1914-1915; but this is in line, I think, with the work in other parts of the world. Recently, however, the colporteur work in South Africa received a decided impetus by the accession of a dear Dutch Brother to the ranks. In the last three months this dear Brother has put out over 2,000 volumes, averaging about 40 per working day. This unprecedented activity, added to our usual output, has made a great inroad in our stock.

Now, dear Brethren, I will give you a brief outline of the harvest work in South Africa. The number of white brethren—other than natives—we estimate at between two hundred and three hundred. The larger portion of these are divided among four churches — Durban, Johannesburg, Pretoria and Cape Town, all towns of considerable size. This may seem a very small proportion of the people; but when we remember that the white population numbers only about one and a quarter million, scattered over 500,000 square miles, an area equal to one-sixth of the United States, but with only one sixtieth of your means of transportation—it will be understood that the difficulty of getting at the people is considerable. Many of our dear brethren are isolated and alone, with no fellowship but the Lord's; yet their letters and their occasional presence at conventions testify how abundantly he is able to compensate for the lack of human fellowship.

Then to these are to be added our dear native brethren. At Ndwedwe we have a flourishing class of about 80 full-blooded Zulus. At Bank Location a class of Basutos meet, numbering about 24; and a smaller class of Makosas meet in the East London Location. Despite the fact that we have no literature in the native languages, the grasp of present truth which these native brethren have is phenomenal. We can only say, "It is the Lord's doing, and marvelous in our eyes." Entertaining, as they all do, a profound respect for the Bible as the Word of God, they have listened eagerly to the truth imparted to them by native teachers able to read the volumes in English and to translate what they read into the vernacular. Having practically nothing to unlearn, they have readily embraced the Lord's message when presented. The intelligence and the sincerity of their consecration have been attested by their sufferings for conscience's sake. Nearly all of these dear native brethren have been solemnly and publicly excommunicated from Babylon—turned out of the Mission reserves in which they were born, and branded as dangerous persons in their Locations, which are their world. Yet none of these things move them; and they count it all joy that they are permitted to suffer for Christ's sake.

In the Nyassaland Protectorate, the truth has a larger and older following. Nyassaland is much further away—beyond all possibility of visiting unless on a special tour which would take about three months of time and about £150 in money, so that our control of the work in that country is not so substantial. Owing to the lack of white control there, reports from that country are spasmodic. But when they do come, however, they tell of continued interest in present truth on the part of many natives and of large gatherings more or less regularly for convention purposes. The work there has aroused the opposition of the Government, spurred on by jealous missionaries, who see their schools emptied and their churches depleted, with a corresponding loss of revenue. As a result, several of the leading brethren have been deported, and are now interned in Flat Island, Mauritius. Our hearts go out to these dear brethren; and we commend them to him who said, "In the world ye shall have tribulation;; but be of good cheer; I have overcome the world."

The fortunes of the Photo-Drama in Africa were varied. On its arrival in this country, difficulties seemed to stop our pathway at every turn. The crowning difficulty came when after showing it to a Bioscope Advisory Committee, composed largely of clergymen and their henchmen, the Provincial Authorities prohibited its exhibition in the Cape Province because, forsooth! it "would offend the religious susceptibilities" of the public! Remembering the injunction, "When they persecute you in one city, flee to another," we at once took the Drama to the Transvaal, where we exhibited it successfully in Johannesburg, Pretoria and several smaller places, and also in the Orange Free State and Natal. While the Drama has not resulted in a great ingathering, it has borne a great witness, and the practical results have been such as to cause us to thank God for its coming to Africa. Before leaving the subject, I wish to say that in addition to other contributions the brethren here raised about £250 to provide halls, etc., in connection with these exhibitions. This was a great effort on their part; for none of them is wealthy.

It is my custom to make three and sometimes four pilgrim journeys each year; and owing to the scattered abodes, long distances, etc., the mileage amounts to considerable. During the past eighteen months I have traveled over 10,000 miles in this work.

Last Easter we held a most stimulating and refreshing Convention at Durban, which was a source of great blessing to the 65 or 70 brethren who were present. God willing, we hope also to have a general convention in Cape Town at the beginning of 1918. About 147 Brethren reported their memorializing our dear Lord's death and their dying with him. But I feel sure that a larger number actually sat down to the Table of the Lord, although they omitted to send word.

Despite our ups and downs we have much reason to thank God for his great goodness to us; and our great desire is to press on, doing with our might what our hands find to do. The work in Africa would be greatly helped by a visit from our dear Brother Rutherford or some other capable brother. If South Africa were united to Australia for the purpose of a pilgrim journey, the services of some of our "mighty men of valor" could well be spared to make the trip. The help to us in the outposts of the harvest field would be enormous.

We earnestly trust, therefore, that your desire to visit this part of the world will grow until it becomes uncontrollable; and that the Lord will speedily provide the opportunity for you to translate the desire into action.

In closing, permit me to assure you of our continued love and loyalty to our dear Brother Rutherford, as the successor to our well-beloved Pastor, and to the SOCIETY as God's especially chosen channel of communication with his people. We are very jealous for the organization which, under God, has brought us so much blessing in the past, and very suspicious of all that would attempt to divide our affections.

With much love to all the dear brethren at Brooklyn,

Your Brother in Christ,

WM. W. JOHNSON.

"COME, FOLLOW ME!"

"'Come, follow me!' the Master said;
"Come, take the way I trod:
And though the path be dark and drear,
And though thy heart may faint with fear,
It leads to home, to love-born cheer—
The mansion of our God.

"But oh! the way is rough and steep,
Beset by many a stone;
But still I hear, through brier and brake,
'Thee will I never leave, forsake;
Beloved one, fresh courage take,
I trod this way alone.'

"And oh, he stretches forth his hands!
And oh, he gives me grace!
I see the nail-prints that he bore,
The feet, enstained with dust and gore,
The stripes, the thorny crown he wore;
But oh, that lovelit face!

"Dear Master, now I follow on—
The path I cannot trace;
The way thy love for me hath planned
I take and keep at thy command;
Give me the guidance of thy hand,
The heaven of thy face!"

SOME INTERESTING LETTERS

CONVENTIONS RESULTING IN BLESSINGS

DEAR BROTHER RUTHERFORD:—

Loving greetings in our dear Redeemer! Am troubling you with a line to mention one of the many evidences we have noted that the Lord is supervising every feature of the harvest work. We allude to the real good and blessing that is resulting from this year's conventions. Thank the Lord there are so many of them! Many have gone to these conventions, troubled and perplexed because of the things which have been sent our from Brooklyn and elsewhere—not from headquarters—and have returned at rest and full of confidence that the Lord has not lost control of his work. We are sure it is in the Lord's providences that such a program has been arranged. Praying the Father may continue to guide and bless you in your endeavors to serve him, the Truth and the brethren, I remain, with sincere Christian love,

Yours in Him,

W. M. BATTERSON.—*Pilgrim.*

DRAWN CLOSER TO EACH OTHER IN CHRISTIAN LOVE

DEAR BRETHREN:—

BE IT RESOLVED by the Bible Students in Convention Assembled, That we renew our covenant to our heavenly Father, and to the faithful observance of the instructions of his holy Word; that we pray earnestly for a greater measure of his holy Spirit; that we strive to increase our love to our heavenly Father for the gift of his dear Son, and for the unfolding of his Word to us through that dear servant whom we all so dearly loved; that we will be so inspired by the life he lived that we will be drawn closer to each other in the bonds of Christian love and fellowship, and will put forth our best endeavors that we may make our calling and election sure.

BE IT FURTHER RESOLVED, that we heartily co-operate in the work as mapped out by our dear Pastor, and that a copy of this resolution be sent to the WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, N. Y.

EVERETT ECCLESIA.—*Wash.*

ABLE TO APPRECIATE TOWER MORE FULLY

DEAR BRETHREN:—

Am sending $1.00 to renew my subscription to THE WATCH TOWER, which expires this month.

Am receiving just the same help from THE TOWER that I always have enjoyed for twenty-one years; in fact more, for I am now able to appreciate the articles more fully.

I am in full accord with the management at Bethel and pray daily that love may prevail there.

Your sister by His grace,

A. J. R. H.—*Maine.*

"GIDEON'S BRAVE THREE HUNDRED"

DEAR EDITORIAL COMMITTEE:—

Greetings of love, peace and joy in your daily, yea hourly, service in the Lord's harvest. My heart is full of desire to make known to you my appreciation of your suggestion in the March 1 TOWER, page 67, especially that under the heading, "A Word to the Pilgrims." How we do need this admonition, "that we adhere strictly to the message which the Lord gave through this chosen channel"! God bless you!

I am constrained through the great kindness of a sister, to note the suggestion of our dear Pastor in the Jan. 1 TOWER of 1915, page 10, re "Gideon's brave three hundred." Could we have in few words a synopsis of that article, that many should drink properly of the water (truth)? When this dear sister wrote me about this article, I was at first puzzled and then, through the wisdom from the Father, for which I asked, he revealed the astounding fact that so few, even I, did not partake properly at all times!

How I have wanted to shout far and wide the fact of how we should drink to his glory and honor, as it is so clearly given in that article. Your suggestion, dear brethren, surely is a direct answer to my prayer and wish. Now by his grace I shall drink of his Water, which is life indeed.

I solicit an interest in your prayers, dear brethren, also remembering you and the harvest work daily at the throne of grace, and those of like precious faith. Daily I realize God's care and promises to his consecrated children.—Num. 6:24-26.

Your Sister by his grace and mercy,

MRS. C. E. NORTON.—*Idaho.*

INSPIRING COMMENTS RE VOLUME SEVEN

Pilgrim Brother C. E. Heard writes concerning a very effective method of colporteuring with the Seventh Volume, adopted by a class in a Canadian city, as follows:

"This class has done remarkable work with the Seventh Volume. The friends left a copy in every home in town, with a printed slip inserted in the front telling them to read it and, if they wish to keep the book, to remit 60c. Fully 80 per cent of the homes kept the volume when the friends called to collect."

"I am eighty-two years old and have often wondered, 'Would I live to see the Seventh Volume of the world's most wonderful series of God's mysteries unfolded?' 'Praise the Lord, O my soul, and all that is within me bless His holy name.'" G. H., *W. Va.*

"Words can but inadequately express my appreciation of Volume Seven; which will assuredly prove needful, comforting and beneficial to God's dear people and we pray many others. May the Lord bless more and more the Harvest reaping promulgated by Jehovah's Servant."

MRS. E. M. B., *N. Y.*

"I cannot express to you just how I felt on receiving Volume Seven. To think that I should receive the 'penny!' How anxious we all are to circulate the 'penny' just as soon and as fast as we will be allowed. How it draws His little ones together to feed on the wonderful things it contains, causing us each to spring up into newness of life and zeal. It will drive out the dross faster than anything yet given. Thank God for such a stimulus." L. M. P., *Ohio.*

"I thank the Lord for the long-looked for Volume Seven. We can now see that it came exactly at the right time for the direct need of the church, and for her comfort and encouragement. Therefore we can have now fresh courage and realize to a certainty that the dear Lord has not forsaken us, but has provided for his household meat in due season by that wise and faithful servant, 'Pastor Russell'; and why should we not be thankful and be eager to go ahead with a burning desire to grasp our weapon and go forth to the smiting of Jordan, praising the Lord for this privilege, knowing the kingdom of heaven is AT HAND?"

N. N., *W. Va.*

"I am truly very grateful for Volume Seven and shall eagerly peruse its pages that I may be the better prepared to endure all things, by its strength-giving food served to us by our Lord's dear faithful servant. As I have glanced through it, it already has made me see how deeply he saw our need of great faith in our heavenly Father's love for them that are his. Surely this feast in the Seventh Volume is from the hand of our Lord to cheer and comfort us to the end."

N. C. B., *Mich.*

"We desire to express our appreciation of Volume Seven—the last of the most wonderful books! We feel sure the Lord has sent this for our comfort."

F. K. S., *Mo.*

"On opening Volume Seven I saw at once that dear Brother Russell could not have written it. He was too modest and humble to have stated the facts as they exist—he occupying the important place in the harvest."

W. S. S., *Pa.*

"I was amused at the proviso you put in the little printed notice in Volume Seven, 'if you do not desire to keep the volume, return it!'

"I believe that no truly consecrated child of God who has waited so long and anxiously for this book, would part with it for any price if he could not replace it. It will certainly cause the 'false shepherds' to 'take notice.'

"How graciously and bountifully our dear Father provides for our wants! Just what we want, and at the very time that we need it. Praise his holy Name!" F. R. E., *Ohio.*

"Volume Seven has been duly received. Such pleasant surprises have been few in my life of 52 years. I had no intimation that it was in process of compilation much less on the press. When I found it on my table it was hard for me to believe my eyes were not serving me some trick. I read the title over several times before I was fully convinced there was no mistake. It was good of you to send it as you did, thus sparing us the suspense of waiting for it."

H. E. K., *Ala.*

"How faithfully you must have worked to get Volume Seven together and in print, and how wonderful it seems to hear from our dear Pastor after he has passed beyond! It seems to me like a message sent back to us."

M. K. N., *Md.*

INTERESTING QUESTIONS

THE BEGETTING OF THE HOLY SPIRIT SUPERNATURAL

Question.—Is the begetting of the new creature a direct act of God or is it through the Word of truth?

Answer.—The begetting of the holy Spirit is not without the Word; it is through the Word. But the fact that it is through the Word does not signify that the Word alone is the begetting power. Without God's message telling us of his character, his plan, our sinful condition and the arrangement for the forgiveness of sin through Christ and the opportunity to be of this special elect class, we would not be in any condition to understand or to receive this holy Spirit. We must first have the knowledge which the Bible gives. Therefore it is through the Word of truth that this blessing comes. But the blessing is not the Word of truth. The world in the incoming Age will have the Word of truth, but they will not receive the begetting of the holy Spirit to a new nature, which the church alone receives.

The fact that the church does not now receive any outward demonstration is no proof that we do not receive a supernatural enduement from the Lord. When our Lord Jesus had made his consecration and was baptized, God caused an outward sign to be seen by John the Baptist, who perceived the holy Spirit in the form of a dove descending and resting upon the Lord. This outward manifestation was given to John that he could testify that Jesus was the Messiah. It was not necessary that all the people should see.

This word unction has the thought of anointing, and of smoothness, lubrication, as from oil. Whoever was anointed to be a priest among the Jewish people was anointed with a special kind of fragrant oil, which typified the holy Spirit. The Scriptures represent Aaron the priest, after having received the anointing oil upon his head, as typical of Christ when he received the holy Spirit at Jordan. In the type this holy anointing oil "ran down to the skirts of his [Aaron's] garment." And so the anointing of the holy Spirit is with the church down to its close. The anointing oil was made up of a number of special ingredients. The people of Israel were not permitted to use these ingredients in such combination under penalty of death. Thus the Lord signified that the possession of the holy Spirit, which he alone can give is the special designation of those who are to be the priests and kings of his Order, and of them only.

MARRIAGE OF THE DIVORCED

Question.—Under what circumstances would divorced persons (in the truth) be free to remarry?

Answer.—The many inquiries we have on this subject convince us that the presentation on this matter in the Sixth Volume of STUDIES IN THE SCRIPTURES requires supplementing—although we had supposed it to be a very full examination of the question. Indeed, this is still our belief. The fault is not with the presentation, but with the fact that the dear friends forget what they have read, and fail to consult the Volume. We again refer all inquirers to that treatise.

There are laws governing divorce and the remarriage of divorced persons. Each state makes its own laws on the subject, and the Bible sets forth a very particular law. Everybody is bound to meet the requirements of the civil law. All questions, therefore, appertain to the higher law of the Bible. A simple way of deciding all such questions is indicated by the fact that the Bible does not set forth any laws for the governing of the world and its doings. The only persons whose conduct on this and other subjects is regulated by the Bible are the Jews and true Christians.

If the man or the woman were divorced before coming into the family of God, his or her previous course in life, if approved by the civil law, is not interfered with by the divine law. The divine law begins to operate upon the individual from the time he makes a surrender of himself to the Lord and is accepted into God's family. It is the course of the individual after he has become united to the Lord that is regulated by the teachings of the Bible. He or she, if free according to the civil law, may marry—but "only in the Lord." But being married at the time or after coming into Christ, the Scriptures direct that while there may be various reasons for separation, there could be only one reason for an absolute divorce, which would leave the persons free to marry again—that given in Matthew 5:31, 32; 19:9.

INTERESTING LETTERS

VICE PRESIDENT'S STATEMENT

DEAR BRETHREN IN CHRIST:—

True to his promise, Jehovah of hosts has sent the messenger of the Covenant to prepare the way for the establishment of his kingdom upon earth. Blessed, indeed, are our eyes, which have been opened to see the presence of this One in whom we delight. We have watched with ever-increasing interest the progress of the first phase of His preparatory work, the purification of the antitypical sons of Levi—the household of faith. Like unto the effect of the refiner's fire upon gold and silver has been the result produced by the various purging experiences arranged by the Lord for his people during the period of his presence. Little by little, the dross of selfishness in every form has been burned away from the hearts of those whose golden desire is to do the will of God. Viewed as one of these experiences, the recent sad trial, affecting so many of the Lord's children everywhere, becomes an occasion for thanksgiving. We can "count it all joy."

The publication of my name in connection with statements circulated among the friends has brought many requests for an explanation of the seemingly inconsistent stand I had taken as an officer and director of the SOCIETY. To none of these have I made full reply, believing it unwise to attempt to explain a situation not entirely clear to my own mind; and further believing that such explanation, if made would be justly due all who had read the conflicting reports.

Before the details of the difference were published abroad, I failed to see sufficient cause for the threatened breach between brethren in the Lord who had labored together harmoniously for many years. Consequently, my efforts were bent upon preventing a split and the sore trial it would bring to friends in all parts of the world who have always held the brethren at Bethel in the highest esteem.

When a re-arrangement of the Board of Directors was announced on July 17th, I deeply regretted that such a proceeding was deemed necessary. By signing the resolution commending this action, I had no intention of identifying myself as a party to the controversy (believing that reconciliation could even yet be affected between those at variance), but wished merely to share my portion of responsibility, as an officer of the SOCIETY, in providing an explanation to the comparatively small number of friends who had up to that

time learned of the difficulties at headquarters and were beginning to make inquiry. I fully realized the possibility of this action on my part being misconstrued as "taking a side" and, therefore, added my name very reluctantly after assurances that the paper would be used in accordance with my understanding, viz., to satisfy inquiring friends.

Following the circulation of this resolution my friendly attitude toward all the brethren concerned was called in question. Immediately the unwisdom of my course became apparent, and I saw that, if my efforts as a peacemaker were to have further weight, it would be necessary to undo what I seemingly had done in signing the resolution. This I attempted in the letter written July 26th, afterward published. But stepping from one "side" back to neutral ground was a difficult matter; in fact, I now realize that I overstepped to the other "side." It was in this position that, out of sympathy for those who I believed had been made the objects of undeserved publicity, I signed an open letter to the friends attending the Boston convention. When I discerned, after convention, that this action made me equally as incapable of restoring harmony as I had been after signing the resolution, I quietly withdrew, deeming it best to make no further statement at that time. The use of my name in any publications concerning the controversy issued since the Boston convention has been entirely without my previous knowledge and consent.

In the early part of August, the final endeavor to establish peace proved of no avail. My heart ached to think that brethren, respected and loved for their work's sake, should have been held up before the friends all over the world in a way which to them seemed unwarranted. I pleaded with them to follow the course of our Master and suffer gladly whatever bitter experiences the heavenly Father permitted, not even desiring to retaliate or justify themselves; but to commit their cause to him that judgeth righteously. What an opportunity to exhibit the spirit which we all have been striving to cultivate—the spirit of forbearance with one another, the spirit of brotherly love! Preferring not to submit to what they called an injustice, the four brethren chose to leave the home. Here I rested the case with the Lord.

Meantime I have watched developments. Looking back, it is now quite evident that the Lord was pleased to permit the very condition which many of us tried earnestly to avert. But why should our loving Father take pleasure in that which has caused such widespread perplexity and sorrow? Surely he has no desire to injure those who are truly his. Bearing in mind that we are in the closing hours of our trial time, the reason for such treatment at the hands of the Judge of all the earth is obvious: "The Lord your God doth prove you, to know whether ye love the Lord your God with all your heart." If we love our God supremely, we will love every one who is begotten of him—every one who is a partaker of his Spirit. Moved by the spirit of love, we will devote all our energies to provoking one another to love and good works. Remembering that "the Lord will judge his people," we will be content to wait for the expression of his approval or disapproval.

According to all indications, the blessing of the Lord continues increasingly, with those who are striving to "show forth his praises," including the brethren at Brooklyn who are endeavoring to direct the activities of the SOCIETY. Believing that they have been faithful to the divine commission, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," I am glad to coöperate heartily with them. Our opportunities for service may be limited or great in number. Let us be faithful even in the least; for this will determine our worthiness of greater responsibility "in that day."

Some have asked whether I would be a candidate for any office in connection with the SOCIETY'S work during the coming year. Recognizing that the Lord himself is interested in the appointment of those who shall help in the "perfecting of the saints for the work of the ministry," I hesitate to place myself as one eligible. The desire of my heart is to do his bidding, whatever that may be.

Your brother in Christ. ANDREW N. PIERSON.

APPRECIATES THE "POINT" OF THE SWORD

Editorial Committee,
THE WATCH TOWER.

DEAR BRETHREN:—

Inadvertently and without due thought and consideration I affixed my name to the circular letter which I understood was circulated quite widely amongst the friends and sent out with one of the publications of the opposition.

I desire now to go on record as repudiating absolutely, and having no sympathy with, the proposition contained in circular letter referred to on page 367 of Dec. 1st WATCH TOWER.

I am not in opposition to the Lord, the SOCIETY, nor Brother Rutherford, and do not wish to be. On the contrary, I believe the voice of the Lord was expressed in the election last January. I believe it was expressed in the voice of the church in the vote taken Nov. 21st, last, and that it will be expressed in the election of the Shareholders of the SOCIETY this January.

I am fully in harmony with the "Point of the Sword"—Volume VII—and I believe it to be "meat in due season" furnished by the Lord to his hungry sheep during the present time. May it prove as much of a blessing to all as it has been to me!

May the Lord continue to bless your efforts, dear brethren, to serve the interests of his people and give you a due reward is the prayer of

Your brother in the One Hope, A. E. BURGESS.

OVERWHELMED IN READING IT

DEAR FELLOW SERVANTS:—

I am sending you sixty cents for the Seventh Volume of SCRIPTURE STUDIES. Please pardon me for not sending it sooner. I have been simply overwhelmed in reading it, and it has been so interesting, that I just could not spare the time to write you a little letter until now.

Your brother in Christ, J. A. HEUDSPETH.—Texas.

VOL. XXXIX BROOKLYN, N. Y., JANUARY 15, 1918 No. 2

ARE THE ADVERSARIES INCREASING IN POWER

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter 4:1.

Why should anyone arm himself unless he expected to meet an enemy in combat? This seems to be the thought of the Apostle expressed in the text. The entire chapter evidently relates to the end of the Gospel age. It is in the nature of a warning against adversaries. "But", says St. Paul, "it is not worldly warfare that we are waging; the weapons with which we fight are not human weapons, but are mighty through God in overthrowing strong fortifications." (2 Corinthians 10:3, 4, Weymouth.) Thus it is seen that it is the new creature that must arm preparatory to the final conflict.

The new creation had its beginning at the baptism of Jesus in the Jordan. Then and there he was begotten to the divine nature. The progressive development of the members of the new creation has continued from Pentecost until now, and the evidence is cumulative that its completion is near at hand. All those who will ultimately be of this class must be of one mind—the mind of Christ. All the members thereof must meet the same adversaries and have combats of a similar nature.

THE DIVINE PLAN

Jehovah foreknew that Adam would disobey him and that all of his progeny would suffer sickness, sorrow and death. In the exercise of his loving kindness and perfect wisdom, God provided redemption of mankind from death through the blood of Jesus, his beloved Son. He further foreordained and provided that because of his full obedience to the divine will and program, Jesus should be exalted above all other creatures (Jehovah alone excepted) and that he should be Head over the new creation, which new creation should occupy the most exalted position amongst the creatures of Jehovah. This new creation is referred to by Jehovah under the title of "the seed of the woman." Satan is mentioned as "the serpent." At the time of Adam's condemnation Jehovah declared that in his own due time "the seed of the woman should bruise the serpent's head." In God's due time he will use that "seed" to undo all the wrong and wickedness resulting from Lucifer's disloyalty. It seems reasonable to conclude that Satan understood that God would develop this "seed", and that it is the purpose of Jehovah to bring to naught, through this "seed," all the schemes and efforts of Satan, that God intends to give to the "seed" the kingdom which Satan usurped. Hence Satan seeks to resist the development of the "seed" and, if possible, to destroy it, and to keep the human race under his control.

The Prophet of the Lord (Zech. 3:1-10) gives us a brief picture of the staging and unfolding of the great Drama relating to the preparation and development of the new creation

—the "seed", according to the promise—and the resistance to its development by its adversaries. In this picture we behold Jehovah as the great Designer and Architect of the plan; his only begotten and beloved Son the Executor of that plan; the members of the new creation being developed by the outworking of the plan; the selection of the members being made from the imperfect race of Adam; the world the stage; Satan as the villain, or opponent, with all the agencies he can bring to bear against the "seed."

The new creation is referred to by the Prophet under the title "Joshua, the High Priest." He designates the ones called to become members of the Priesthood as those who are "clothed in filthy garments," thus picturing their own imperfection. The Prophet shows how the Lord provides a change of raiment, picturing the robe of Christ's righteousness furnished to each one who enters upon the way to become a member of the Priesthood. The "High Priest" is composed primarily of Christ Jesus, our Lord, but when completed will be composed of Jesus the Head and the church his body, all forming the "royal priesthood." The picture furthermore shows that angel of the Lord standing by to render aid to the new creation in the course of its development. Other Scriptures confirm the thought of the Lord providing help through holy angels. "The angel of the Lord encampeth round about them that fear him and delivereth them." (Psa. 34:7) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:14.

SIN'S SMALL BEGINNING

It seems quite evident that Lucifer, when starting upon his wrongful course, did not expect to go to such lengths of wickedness as he has gone. The Prophet pictures him as a beautiful creature, having authority and power over others. He became ambitious to have a kingdom of his own, like the most High God.

Evidently Lucifer desired to have greater prominence than the Lord had given him, because he felt that his ability was not being properly recognized. He had observed that Jehovah had created Adam and Eve in his likeness, and as Jehovah rules the universe he had given to Adam the dominion and rulership of the earth. Then said Lucifer, in substance, "Why did not Jehovah give me something according to my ability?" Then the Prophet represents him as saying in his heart, "I will be like the Most High"—"I will establish a kingdom of my own." His subsequent conduct shows a heart regardless of duty to others, fatally bent upon wrong-doing. He went to Eve and in substance said to her: "God is depriving you of these things that he is keeping secret from you. There is no danger of your dying. Eat the fruit, as I am doing. Exercise your own will power." We dare say that had he known to what great depths of sorrow his conduct would lead, he would have long hesitated to take such a step, and probably would not have taken it. His purpose was to usurp or steal that which the Lord had not given to him. He witnessed the effect, namely, the fall of man and his degradation, and the sickness, decay and death that came upon all mankind.

The Genesis account indicates that God permitted some of the angels of heaven to come to earth and attempt to uplift and bless mankind. The human race was therefore placed under the charge of the angels for a period of approximately 1600 years, or until the great Deluge. (Hebrews 2:5) Observing that Jehovah had placed the angels in charge of the human race, doubtless Satan again reasoned: "Why did not Jehovah let me take charge? I have more ability than they; he does not properly recognize my ability; he is doing me an injustice by keeping me out of what I am justly entitled to have and I will show him he cannot do it. I will get control of the angels and through them I will control the human race." This unsatisfied desire for rulership led him on to envy, hatred and malice, until he deliberately set about to seduce, and did seduce, the angels from the right course, and led them into paths of wickedness. This is in harmony with his general course. The result was that these angels, misusing their power, debauched the human race, except Noah and his family, and filled the whole earth with violence. "God spared not the angels that sinned, but confined them in Tartarus with chains of thick darkness, delivering them into custody for judgment." (2 Pet. 2:4, Diaglott.) "Those angels which kept not their own principality, but left their own habitation, he has kept in perpetual chains under thick darkness for the judgment of the great day."—Jude 6, Diaglott.

THE PRINCE OF DEMONS

Satan therefore was the direct cause of the failure of the angels which resulted in their incarceration. Since the time of the Flood these imprisoned demons have been under the control of Satan as the prince of demons. (Eph. 2:2) In his speech to the Pharisees the great Master recognized that Satan is the prince of devils, having charge over the other demons, all of whom are steeped in wickedness. (Matt. 12:24-29) Since the restraint of the demons Satan has attempted by various fradulent schemes and devices to control the human race, and at the same time thwart the purpose of Jehovah in the development of the new creation.

At the baptism of Jesus in the Jordan, true to the picture shown by the Prophet, Satan stood by to resist, and has ever since resisted the development of The Christ. Anti-Christ means that which is against Christ. Diverse and numerous movements and schemes has Satan instigated to overthrow the "seed." He has been the inspirer and instigator of every anti-Christ, or movement to retard the development of The Christ. He organized the Papacy, the symbolic "beast" of Revelation, which is a complete counterfeit of Messiah's kingdom arrangement. He has gained control of the Protestant systems, and has succeeded in forming the "image of the beast," now co-operating more or less with the "beast" and with the governments of earth. He is the author of Spiritism, Christian Science, New Thought, Theosophy, Hypnotism, and many other fradulent schemes which he makes appear as being for the benefit of mankind, but the real purpose of which is to turn the minds of the people away from the merit of Christ's sacrifice and hinder the development of the "seed according to the promise." He has used every means his fertile mind could devise to destroy the new creation, but he will not, as indeed he cannot, succeed. "God's Word shall not return unto him void, but shall accomplish that whereunto it was sent." In due time the new creation will be completed, to the glory of the great Jehovah.—Isaiah 55:8-11.

BINDING OF SATAN

Since the second presence of the Lord in 1874 the light of truth has been increasing in brightness. The tendency of this has been to restrain evil, and to that extent it has been binding Satan. Concerning the binding of Satan, Jesus said: "No man can enter into a strong man's house and spoil his goods except he first bind the strong man and then he will spoil his goods." (Matt. 12:29; Mark 3:22-27; Luke 11:22) "Thus we are taught that Satan must first be bound, restrained, and deposed, before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation." (A 68, 69) It has been suggested that as the binding of Satan progresses the other demons will be loosened or gain greater power. They could not be fully judged without first being released from prison. The disposition and evil bent of mind of these fallen angels or evil spirits must be taken into consideration in determining what course they will take, and the trouble they will cause when they are liberated from their incarceration.

Russia has long been an autocratic government, practically an absolute monarchy. It has been a mixture of civil and ecclesiastical power exercised by one head—the Czar. The arrangement is clearly the product of Satan. The Czar has been the head of the church and the absolute ruler of the people, and has held in restraint for a long time the subjects of that kingdom. Many of the subjects of Russia have long ago manifested an anarchistic spirit, and this is the class known as the "Bolsheviki." They have desired to disrupt the government, but have been restrained from so doing. As the Czar was deprived of his power gradually, so the "Bolsheviki" increased in power; and when the Czar was completely overthrown, the "Bolsheviki" ran riot, and conditions in Russia are daily growing worse.

In a measure this illustrates Satan's realm. He has been an arbitrary ruler of the evil ones of whom he is the chief or prince. The evil spirits incarcerated in Tartarus have been measurably under the control of Satan. They have at all times manifested the disposition of anarchists or "Bolsheviki." An anarchist is one who defies all rule and rulers, and whose purpose is to destroy every form of government and everything in the form of order. We should therefore expect that when these evil spirits are loosed from their chains of restraint the great trouble will follow. Being anarchists, and having no disposition to be controlled by any one, when they are released it would be expected that they would refuse to recognize any control. All their tendencies before incarceration were evil, and they filled the earth with violence, and hence we are not unaware of their disposition and not in darkness as to what course they will take.

Realizing that their incarceration was due largely to Satan's leading them into the wrong course, without doubt envy, ill-will, malice, hatred and jealousy will fill their minds

and direct their actions. What might we expect them to attempt to do? We observe that Satan for many centuries has attempted to destroy the "seed of Abraham according to the promise." These fallen angels observe that he has not succeeded. We suggest that, move by envy, jealousy and rivalry, they may attempt to accomplish what Satan has failed to do, namely, to overthrow the Lord's people who constitute the "seed of Abraham," and who are yet this side the veil.

"THE FOUR WINDS OF THE EARTH"

St. John mentions them in the figure of "the four winds of the earth." (Revelation 7:1.) Commenting upon this Scripture in THE WATCH TOWER of June 1st, 1914, page 160, Brother Russell stated:

"The winds of the earth referred to here are of course symbolic. The thought is that the winds from the four quarters—North, East, South and West—are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised from the coasts of the earth. See Jer. 23:19; 25:32, 33; 30:23, 24. We do not understand that this will be a physical whirlwind, but this symbolical expression is used to convey the thought of a severe strife of the powers of the air.

"These 'powers of the air' or 'winds' are not powers of natural air, but are powers referred to by St. Paul when he speaks of Satan as the 'prince of the power of the air.' (Eph. 2:2) These spirits who have been under the control of Satan —the fallen angels—were to be restrained in chains of darkness until the judgment of the great day. (2 Peter 2:4) The letting loose of the winds, or air powers, would seem to show that God has let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

"These fallen angels have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago, but they have been restrained in darkness.

"Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. 'As it was in the days of Noah, so shall it be also in the days of the Son of Man.'—Luke 17:26.

"The power manifested by the demons when loosed will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence may permit to come, knowing that everything shall work for our good."

Again commenting upon the same subject (Z '11, 359) Brother Russell said:

"As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

"It may be something in connection with the saints that will constitute the test of these angels."

HOW WE MAY EXPECT THE ATTACK

The true saints of God are the only ones on earth who have not the spirit of anarchy. Then we may expect the demons to try to put the spirit of anarchy into the mind of even the saintly class. Hence the importance of the warning of the Apostle to "arm yourselves likewise with the same mind."

It is the new creature that the adversaries destroy. The new creature is composed of the new will and new mind, which has its habitation in an earthen vessel. We should expect, therefore, that the adversaries will assault the mind. The words of the text indicate this very clearly. There would be no occasion to arm ourselves with the same mind of Christ unless we expected to be attacked in the same way that he was attacked, by the adversaries. What was the mind of Christ? Humble submission to the Father's will, which meant gladly following the order marked out by the Father. It was to resist the adversaries with the Father's Word.

The spirit of anarchy is among all the inhabitants of the earth. Anarchy is prevalent in Satan's dominion. We should expect, therefore, that the adversaries would seek to produce anarchy among the Lord's people; in other words, to put in the mind of such the thought that they should be subject to no order and no one, but that each one should take his or her own course, pleasing only self; that to take any other course would be submission of the will to another person. While it is true that we are to submit our wills to no one except the will of God, yet we should remember that the will of God concerning his own is that they should be governed by his Word. "Order is heaven's first law," and all disorder tends to anarchy. "God hath set the members every one of them in the body as it hath pleased him." (1 Cor. 12:18) Suppose I think someone else is occupying a place that I should by right have, should I attempt to force myself into the position? Such a course would be prompted by the spirit of the evil one. Such is the course the adversary took. But suppose I am better qualified to fill the position than the one who holds it? Better leave it with the Lord. He knows all about it.

So surely as there are "Bolsheviki" in Russia, just so surely we may expect the adversaries to attempt to put the spirit of "Bolshevism" or anarchy, into the minds of the Lord's people that, succeeding in this, they might overthrow some of his people and produce such a disruption of the work as to have seemingly triumphed in their purpose. But God will not permit anything to be done that will overthrow those who have the right spirit, the spirit of humility —the mind of Christ. Evidently Satan thought he had a great deal of ability (and he did have some) to become a king or ruler, but his ability could not be used of the Lord because of his lack of humility. Any creature's ability in the service of the Lord is measured by his true humility, and where humility is lacking, natural ability is nil. The same spirit actuated the fallen angels. The same spirit will work amongst some of God's people. Humility means a true and joyful submission to the will of God. If we find that the Lord has instituted a certain way to carry out his purposes then we should joyfully fall in line with that way and strive to perform what he gives us to do. Headiness, stubbornness, selfishness, leads to dissension and disruption—such is not the mind of the Lord, but the mind of the adversaries. So surely as the Lord has marked out a way and we seek to go contrary to that way, we remove ourselves from his special protection and open our mind to the assault of the adversaries, and, persisting in this course, we must finally fall.

OUR SAFETY

Wherein then lies the safety of the new creature? St. Peter says: "Arm yourselves with the mind of Christ." The Apostle Paul corroborates this in Ephesians 6:10-18, in plain language showing us that our warfare is not with our hands, not with carnal weapons, not with visible enemies, but with Satan and a host of evil spirits. He then shows us that our safety lies in putting on the whole armor of God and in keeping it on, and using it according to the Lord's will. It should be marked that this armor is not for a human being, but it is for the new creature, and therefore the figure of arming the mind is maintained with reference to the armor here. Mark what the Apostle says, "Take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth." The girdle around the loins indicates that the wearer is a servant, and when this girdle is tightly fastened it indicates that the servant is engaged in some strenuous work. This suggests, then, that the new creature must fill his mind with things pertaining to the Lord's work and see to it that he is a servant of the truth. How may he know whether or not he is a servant of the truth? We answer, by ascertaining whether or not he is using that which the Lord has provided for the church. The 14th chapter of Revelation, verses 13-16, clearly shows that the service of the church during the harvest is first the reaping of the saintly class; and the subsequent verses show that the saintly ones must participate in the reaping of the vine of the earth. It follows, then, that when the time arrives for this work to be done, each one who would be serving that message which the Lord had provided in his own due time must have the loins of his mind girded with the truth—engaging in the service according to opportunity. If we have come to the end of the way, if we are nearing the very closing hours of the harvest, then we may know that the proclamation of the vengeance of the Lord against Babylon must be made. (Isa. 61:2) And to be thus engaged zealously in the Lord's service would mean to keep our mind upon such work, making ourselves the servants of his cause.

LET US ARM OURSELVES

The Apostle then adds that we must have on the breastplate of righteousness. The breastplate fitted over the vital organs. The heart is the most vital organ to the new creature. The necessity for keeping the heart cannot be overstated. If, then, one finds bitterness arising in his heart, regardless of the cause he should take it at once as a warning that he is not arming himself with the mind of Christ, and not properly using the armor. Failing to arm himself thus he would not be able to withstand the assaults of the adversaries. See 1 Thess. 3:8.

The Apostle then suggests that our feet should be shod with the preparation of the Gospel of peace. It is a noticeable fact in recent months that there has been much disturbance in the classes. These disturbances do not arise over doctrinal matters, but are more particularly concerning order or discipline or the manner of doing what should be done. In some places elders seek to lord it over the ecclesia, thinking their ability should be recognized. Other members insist on doing everything their own way. This is manifesting the spirit of the "Bolsheviki." It brings trouble instead of peace, which shows that such a one is not properly armed with the mind of Christ; that he has not on the armor in all its parts; that instead of being shod with the message of peace his feet are shod with the hob-nails of anarchy. It is the duty of the elders to counsel peace and moderation amongst the brethren.

Then, adds the Apostle, we should have the shield of faith with which we shall be able to resist the darts of the wicked ones. This means that we should be fully advised as to the manner of attack by the evil ones; that we obtain this advice from the Word of God, and relying upon it we properly fortify ourselves against all assaults. It means furthermore, that we know of the exceeding great and precious promises of the Lord which are sure to bring to the obedient ones an abundant entrance into the kingdom; and knowing these, that we rely upon them.

Then, adds the Apostle, we must have the helmet of salvation and the sword of the spirit. The helmet is fitted over the head and therefore represents the intellectual part of the creature. This suggests that we must have an intellectual understanding and appreciation of what the Lord's Word is concerning us. This is the basis for the hope of our salvation. The sword of the spirit is the Word of God. Then having the helmet and the sword would mean that we both understand what the Word teaches and are striving to use it both as a defensive and an offensive weapon—as a defensive weapon against our adversaries, as an offensive weapon by proclaiming the message of the Lord now due to be given. (G 466. Ezek. 21:15) Then, adds the Apostle, we should pray with all prayer and supplication for all saints, thus showing the necessity not only for keeping our heart and mind fixed on our welfare, but for having in mind the spiritual welfare of our brethren.

OUR YEAR TEXT

How appropriate, therefore, the text for the year—"The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent love among yourselves." That we are at the end of the Gospel age, we all agree. We are at the end of the harvest period of that age. The end of Satan's dominion is also here, and the beginning of the Millennial age. Important to us is the fact that we have come to the end of the development of the new creation, and soon the last member will be complete. Mark the conditions that prevail in the entire world today—discontent, selfishness, passion, frenzy, hatred, malice and ill-will are being manifested in a manner never before witnessed. After enjoying so many of the blessings of the first few years of the 20th century, the human race is now plunged into the most terrible war known, one which the Scriptures show to be followed by revolution and anarchy. The people are required to endure hardships such as they have never before known. The lack of food, the lack of comfort and ease, added to great burdens of taxation with no hope of relief therefrom, increase the spirit of discontent. Selfishness predominates everywhere. Millions of men, for years engaged in shedding human blood, now possess distorted minds, in fact, the entire human race is mentally upset. Added to all of these things, the world is drunken with the doctrines of Babylon. The "beast" is manifesting his power. The "image of the beast" is about to do likewise. The Revelator tells us that when these events take place that Babylon becomes the very habitation and hold of these evil spirits. If now we see so much wrongdoing in the world, what must we expect when the "powers of the air" shall be allowed to gain temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerated heart? Surely, then, there never has been a time like the present when it is so necessary to be of sober mind and watch and pray. Never has it been so important for us to have overspreading love for all the brethren.

That our enemies are increasing in power is manifest on every hand. That they may have more power shortly is to be expected. Let us not be at all discouraged, however. We have been many times warned of this; and to be forewarned is to be forearmed. Now as we are drawing nearer to the great crisis let us remember the admonition of the Lord, to have ourselves "armed with the same mind" that Christ had, having on the whole armor of God, and we shall be safe. And even though we may seemingly go down in defeat from the viewpoint of the world, yet such will mean the great triumph of the faithful and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. —Psalm 91:1; 2 Peter 1:11.

ANNUAL MEETING OF SHAREHOLDERS

Probably nothing that has occurred in recent months has called forth from the friends such earnest and fervent prayers as those offered in behalf of the convention that should assemble in Pittsburgh, Pennsylvania, and the annual election of officers of the SOCIETY for the ensuing year. With eagerness the brethren have been looking forward to the events that would transpire there, that the will of the Lord might be known. It is believed that their prayers were answered. The Lord very wonderfully manifested his presence and his spirit at the convention and at the annual meeting.

On the morning of January 2nd the convention opened according to program, and closed Sunday evening, January 6th, with a love feast. Approximately one thousand attended. The discourses of the pilgrim brethren were very timely and helpful. Particular emphasis was laid upon the fact that the kingdom of the Lord is near at hand and upon the great necessity for our preparation for the kingdom. Some bitter trials have been experienced during the year just past, and these seem to have whetted the appetites of the Lord's dear children to partake more fully of the spiritual food provided for them. A number of splendid prayer, praise and testimony meetings were a part of the program; and the testimony of the dear brethren at these meetings showed plainly their determination to do one thing, namely to press forward along the mark for the prize of the high calling of God in Christ Jesus. From every quarter of the country came encouraging messages concerning the Seventh Volume, and the many blessings the brethren have obtained by a careful study of it, and further blessings by its distribution. Many of the classes reported progress in this work, both in the widespreading of the message of truth and in their own personal spiritual development.

ANNUAL MEETING

Saturday, January 5th, was the day appointed for the holding of the annual meeting of the shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY. In view of the events that have transpired during the six months ended, the dear friends from every part of the world were keenly interested in this annual meeting. Cablegrams from foreign countries expressed the keen interest the brethren there felt in the result, that they might see the manifestation of the Lord's will concerning the harvest work.

The meeting convened at ten o'clock Saturday morning at Carnegie Hall, N. S. Pittsburgh, Pennsylvania, being opened with a song and with a prayer led by Brother Barber. Then followed an exhaustive report by the President concerning the work of the SOCIETY for the year just past. This was followed by a report from the Treasurer, the substance of which has heretofore been published in THE WATCH TOWER.

It was the thought of some present that the recent misunderstanding with reference to the management of the SOCIETY should be discussed in detail; but it was manifestly the belief of the overwhelming majority of the shareholders present that full and complete publication had heretofore been made concerning such misunderstanding, and that further discussion or agitation of the same would do no good. It was pointed out by those who expressed themselves that the friends were fully advised as to the facts, and that further discussion of it was wholly undesirable; that having received the published statements of both sides and carefully considering them, the brethren had come there with their hearts lifted in prayer to the Lord to manifest his will; and that now was the time, not for talking, but for action.

BOARD OF DIRECTORS ELECTED

The Charter requires that first a Board of Directors of seven members be elected, and that from the seven elected, the officers of the SOCIETY shall be chosen. The first thing in order, therefore, was the nomination and election of seven members who should compose the Board of Directors for the ensuing year. The order of business being announced, Brother Barber arose and stated that the friends throughout the country, on the 21st of November, had by referendum vote expressed their choice for directors and officers; and that he would take it therefore as the Lord's will that the brethren receiving the highest number of votes at that referendum should be nominated, and he therefore placed in nomination for directors the following named brethren, to-wit:

Brother	Rutherford	Brother	Macmillan
"	Van Amburgh	"	Spill
"	Pierson	"	Bohnet

Brother Fisher

Brother McGee, of Trenton, N. J., then placed in nomination for directors the following:

Brother	Menta Sturgeon	Brother	Isaac F. Hoskins
"	A. I. Ritchie	"	R. H. Hirsh
"	H. C. Rockwell	"	J. D. Wright

Brother P. S. L. Johnson

Before the ballot was taken, however, Brother Johnson withdrew his name.

Brother F. T. Horth, of Clinton, Iowa, Brother C. J. Woodworth, of Scranton, Pa., and Brother A. M. Zimmerman, of Lancaster, Pa., were appointed by the President as inspectors of election. After they had taken and subscribed to the required oath to perform their duties as such judges and inspectors with fidelity, the ballot was taken. It required a considerable length of time to check up all the proxies and certificates and to count the vote; and although the ballots were cast in the forenoon the count was not completed until about 8:30 P. M. The result of the ballot was as follows:

J. F. Rutherford	194,106	Menta Sturgeon	27,261
A. H. Macmillan	161,871	R. H. Hirsh	23,198
W. E. Van Amburgh	160,215	I. F. Hoskins	22,660
W. E. Spill	118,259	A. I. Ritchie	22,631
J. A. Bohnet	113,422	J. D. Wright	22,623
C. H. Anderson	107,175	H. C. Rockwell	18,178
G. H. Fisher	83,260	P. S. L. Johnson	6,469
A. N. Pierson	57,721	W. J. Hollister	3.931

The seven receiving the highest number of votes cast were:

J. F. Rutherford	A. H. Macmillan
C. H. Anderson	W. E. Spill
W. E. Van Amburgh	J. A. Bohnet

George H. Fisher

and were thereupon declared by the judges of election as having been duly elected as members of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year.

ELECTION OF OFFICERS

The next order of business was the election of officers who must be selected from amongst those duly chosen as members of the Board of Directors. Brother W. E. Page, of Des Moines, Iowa, placed in nomination for the office of President Brother J. F. Rutherford; and a number of other brethren from different parts of the country seconded this nomination. Brother A. H. Macmillan placed in nomination for Vice President Brother Charles H. Anderson, of Baltimore, Md., whose nomination was seconded by several others. Brother W. E. Spill placed in nomination for the office of Secretary-Treasurer Brother W. E. Van Amburgh, whose nomination was also seconded by a number of the brethren. There being no one else nominated for either of these offices, the ballot was taken; and the results showed that Brother J. F. Rutherford had received all of the ballots cast for the office of President, Brother Charles H. Anderson all the votes cast for Vice President, and Brother W. E. Van Amburgh all the votes cast for Secretary-Treasurer. Thereupon the judges of election declared that these brethren were duly elected to the respective offices named.

PRESIDENT'S REMARKS

Immediately upon announcement by the judges of election as to who were chosen as officers of the SOCIETY, Brother Rutherford spoke from the platform, calling attention to the fact that now, since the Lord had manifested his will and expressed it through his people at this election, he deemed it proper that he should make a statement relating to the recent misunderstanding with other brethren concerning the management of the SOCIETY. He further stated that his action in appointing four members of the Board of Directors in the month of July, 1917, was not done for the purpose of deposing any one, and did not depose any one as a member of the Board of Directors, but that he merely filled the vacancies in the Board for the purposes stated in the Harvest Siftings heretofore published. He further stated that in taking this action personalties did not enter into the matter; that he had no personal feeling against the brethren who took issue with him at the time he made such appointments; that he had not had any feeling against them since, and did not now hold any ill-will toward them; that his action was entirely official, because he believed it to be his duty as the President of the SOCIETY to take this action in behalf of the SOCIETY and the work that it is doing; that he deeply regretted that misunderstanding and trouble had followed; that he realized his imperfections and was aware that he made many mistakes, but that he still believed his action in filling the vacancies on the Board was entirely right and proper.

Brother Rutherford then stated that he had no desire nor disposition to deprive any one of opportunities for service in the harvest field, and that if these brethren who had been openly opposing the management of the SOCIETY for the past few months would cease their opposition and come forward and express their desire and purpose to preach the truth and to work in harmony with the SOCIETY, he would be glad to see that each of them was put actively into the service of the SOCIETY; that if they would do this he would be willing to forget the past, and hoped that the other brethren were likewise willing to forget, and that all now who claimed to be fully consecrated to the Lord should join their hearts and hands in the common cause for righteousness and in spreading the glad tidings of the kingdom. All were invited to forget their differences, for, realizing that the church is a little band of consecrated followers of the Master, surrounded upon every side by enemies—the world, the flesh, the demons and the great adversary—the brethren above all peoples should stand firmly together and in love serve one another and serve the Lord. Nearly all of the members present manifested their hearty approval of the sentiments expressed, by repeated and prolonged applause.

This concluding the business of the annual meeting, the same was adjourned amidst great rejoicing by the brethren present. Many were the expressions that the Lord had certainly been present and guided the deliberations of the meeting, and the result was joyfully taken as his expressed will.

Brother Anderson was not formally placed in nomination for the position of a member of the Board of Directors. Nevertheless this did not preclude any one from properly voting for him, and his election was entirely in harmony with the laws of the land and the Charter of the SOCIETY.

During the time occupied by the judges of election in examining the records and counting the votes the brethren present indulged in praise, prayer and testimonies, interspersed with discourses by several pilgrim brethren. The time, therefore, was very profitably spent. It was indeed a very blessed season together.

THE CLOSE OF THE CONVENTION

All the Sunday sessions of the convention were held in the Lyceum Theatre. Discourses were delivered in the forenoon by Brothers Perrin and Heard. In the afternoon Brother Rutherford addressed the public, there being approximately two thousand present, and splendid interest was manifested. This meeting was followed by a love feast, participated in by approximately one thousand brethren; and many were the expressions of love and joy that came from those who participated.

Just preceding the love feast a motion was made and duly seconded, requesting Brother R. H. Hirsh to resign as a member of the Editorial Committee of THE WATCH TOWER. This motion was unanimously carried by the convention, not a dissenting vote being offered. In the evening, at the Lyceum Theatre, another gathering of the friends was addressed by Brothers Van Amburgh and Heard.

Many were heard to say that this had been the most blessed convention they had ever attended and that never had they seen the spirit of the Lord so manifested by the many brethren. This is exactly what we should have expected to come from all those who realize that we are in the very end of the harvest, and that our work may soon be finished this side the veil. With sobriety of mind and calmness of heart and with the determination to continue steadfast, the dear friends are facing the concluding work of the harvest.

REGARDING MILITARY EXEMPTION

Quite a number of our brethren in different parts of the country have been denied military exemption. Some of them, because of their refusal to engage in military service, have been court-martialed and sentenced to long terms in prison, while others are held in detention camps in different parts of the country. Those attending the convention felt it incumbent

upon them to express their love and sympathy in support of these dear brethren who are so loyally standing for the principles represented by our Association; and it was deemed proper to pass a resolution relating to the matter. A committee previously appointed for that purpose reported a resolution on Sunday morning, which was read before the convention and, upon motion, was seconded and unanimously adopted. The resolution follows:

RESOLUTION

"WHEREAS, under the terms of the Selective Draft Act a number of our members and brethren have been called to military duty, and under the terms and provisions of said Selective Draft Act have made application to the proper authorities for discharge or exemption from military service, which right or privilege has been denied many of them, and they have been and are now forcibly restrained of their liberty in either military prisons or army detention camps;

"AND WHEREAS, we believe our position as a religious organization, which has been organized and existing for many years prior to the passage of said Act, is not fully understood by various officers and representatives of the United States Government, and that it is due and proper that we should make a statement as to the position of this religious organization that the attitude of our said members and brethren may be better understood;

"NOW THEREFORE RESOLVED: By the members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION in annual convention assembled at Pittsburgh, Pennsylvania, composed of delegates representing our Association from all of the United States and Canada, that we make the following statement of our said Association or organization concerning our attitude and the attitude of our members toward the present great war:

"FIRST. That we recognize in President Wilson a great man who is using his power and influence honestly and conscientiously and according to his best judgment in the interests of the peoples of the world and particularly of the United States.

"SECOND. That we recognize the duty of every one living within the realms of the United States to be law-abiding; that the Congress of the United States, representing the people of the nation, placed a provision in the Selective Act that no person should be compelled to engage in military service who is a member of a well-organized religious organization or association whose teachings or principles forbid its members to engage in war, or who are against war in any form; that in taking the position they do, our members are claiming only the protection the law provides against violation of conscience.

"THIRD. That we are followers of the Great Master Christ Jesus our Redeemer, and have covenanted with the Lord to do his will; and that we are certain that it is not his will that we, as his followers, should participate in the great war now upon the earth. We recognize in the present great war one that is different from any other war ever before known, to wit: That it marks the end of the world—that is to say, the end of the present evil order of things—and is purging the nations and preparing the way for the kingdom of God for which followers of the Great Master, Christ Jesus, have prayed for many centuries; and that for forty years past this Association has held and taught that the year 1914 would mark the beginning of this great international conflict which the prophets of the Lord foretold must take place, immediately preceding the establishment of the everlasting kingdom of righteousness.

"We agree with President Wilson that there can be no lasting peace while the present unrighteous systems exist.

"FOURTH. We hold that the teachings of Jesus and the apostles forbid all his true followers to engage in mortal combat or war; that early in the Christian era this teaching was departed from by those claiming to be his followers and that for many centuries past the clergy of both Catholic and Protestant church systems have departed from the teachings of Jesus and the Apostles, substituting therefor man-made doctrines, and have taught the divine right of kings to rule and that the kingdoms of this earth constitute the kingdom of the Lord, and have mixed the religion of Jesus Christ with the politics of the world, which has resulted in confusion amongst Christian peoples, and which the Lord denounces as Babylon and as an abomination in his sight; that the Lord through many of his holy prophets foretold that such an alliance would result between civil and ecclesiastical powers on earth which would bring upon both the indignation of God, causing wars, revolutions and anarchy, which would be overruled by him for the purging of the nations of the earth to the end that he might establish amongst the people a pure and righteous government.

"FIFTH. With charity to all and malice toward none, we feel it our duty humbly to call attention to the fact that the nations are now passing through that great crisis foretold by the prophets of the Lord, and that God is expressing his displeasure toward the relationship existing between ecclesiastical and civil kingdoms of the earth, particularly as set forth in the following cited Scriptures, to wit: Revelation, chapters 17 and 18; Ezekiel, chapter 34.

"SIXTH. That sincerely believing such to be true, a participation by our members in this war would be contrary to the Lord's will and a violation of our own conscience which would put in jeopardy our eternal destiny and welfare. While we hold that it is the privilege of any and all persons to engage in war who desire to do so if they are not followers of Jesus Christ, yet we hold that they who do follow faithfully in his footsteps cannot consistently participate in war in any form; and we have so held for more that thirty years.

"SEVENTH. We, therefore, enter our solemn protest against the incarceration of our brethren and members in prison because of the refusal on their part to violate their conscience and to violate the law of God; that we respectfully call upon the officials of the Government of the United States to recognize that the members of our Association come clearly within the purvue and terms of the exemption clause of the Selective Draft Act because of the teachings and principles of this religious Association which principles and teachings have been held and taught by it and its members for more than a quarter of a century; and that we respectfully petition and ask that our said brethren and members, to wit:

Herm. Abraham, Holyoke, Mass.	Joy Ferguson, Camp Upton
Martin O. Bowin, Camp Upton	Stanley Olson, Camp Grant
Harold Bruber, Camp Dodge	George Ruiz, Camp Upton
A. W. Christy, Jr., Camp Upton	Walford Marker, Seattle, Wash.
Elmer Christy, Camp Upton	Walter Mozee, Camp Upton
Jerry De Cecca, Camp Devens	J. A. Murch, Cp. Zachary Taylor
Stanley Dixon, Camp Bowie	Carmelo Nicita, Camp Deven
Frank Donogrio, Camp Dix	S. Papageorges, Duluth, Minn.
Charles Feldner, Camp Meade	H. Pound, Camp Zachary Taylor
Charles H. Walker, Camp Zachary Taylor	

and others, be fully granted the provisions of the exemption clause of the Selective Draft Act, as provided by Congress.

"That a copy of this Resolution be furnished to the President of the United States, to the Secretary of the War Department and the Provost Marshal General Crowder; and that the President of our Association appoint a committee of three to so present these resolutions."

PRESENTED TO PRESIDENT WILSON

Brother Rutherford as president thereupon appointed Brother Dr. Smith of Louisville, Ky., Brother E. D. Sexton, of Los Angeles, California, and Brother E. W. Brenneisen, of New York City, as a committee of three to bear these resolutions to Washington and there in person present them to President Wilson, Secretary Baker of the War Department, and a copy to Provost Marshal General Crowder. The Committee proceeded to Washington for this purpose, and on Friday, January 11th, they were granted an audience with President Wilson. The Committee was very kindly and graciously received by the President who patiently listened to the reading of the resolution. The President expressed himself as fully sympathizing with our position. He suggested that some had exceeded their authority in dealing with our brethren and promised that these mistakes should be speedily rectified. Afterwards a copy of the resolution was presented to Secretary of War Baker and Provost Marshal Crowder.

What effect this resolution may have we cannot of course know, but it is our hope that much good may result. While our brethren are refusing to render military service they are not doing so because of any desire to be against the Government but because they are conscientious and believe that for them to engage in this great war would be to forfeit their share in the kingdom of our Lord and Savior Jesus Christ. Having made a consecration to be dead with Christ, all such count not the present life dear unto themselves. They desire above all things to be pleasing to the heavenly Father and to do his will completely.

For the encouragement of our dear brethren in bonds we remind them of the great afflictions endured by the faithful ones of the past as recorded by the Apostle Paul in Hebrews 11. Those men proved their loyalty and faithfulness to God, and because thereof they will have a better resurrection than the world in general. Now some of his dear children are

having the privilege of proving their loyalty under somewhat similar circumstances, and if faithful, will have the privilege, together with the King of kings and Lord of lords, of reconstructing the world of mankind which is now engaged in the destruction of each other. What a blessed privilege that will be!

FOUR KINDS OF GROUND

[This article was a reprint of that entitled, "The Seed is the Word of God," published in issue of April 15, 1906, which please see.]

THE GROWTH OF THE KINGDOM

[The first nine and the last two paragraphs of this article were reprinted from article entitled, "Parables of the Kingdom," published in issue of May 15, 1900. The remainder was reprinted from article entitled, "The Sowing and the Reaping," published in issue of May 1, 1900. Please see the articles named.]

INTERESTING LETTERS

SEEKING TO CAUSE DIVISION

DEAR BRETHREN:—

I hardly know how to start this letter, but will say in passing that my motive is not to embitter any one but, if I know my own heart, to protect the Lord's people where possible from a similar experience.

Wednesday evening at prayer, praise and testimony meeting I was very much surprised to see Brother Johnson walk in with Brother R——. . . . . A motion was put and carried that Brother Johnson give us a discourse. He came forward and gave us one of the best discourses I have ever heard on "Christ having been rich, became poor for us, that we might be made rich"—no reference being made to the trouble at Brooklyn or elsewhere. At the close of the meeting he was invited to address the class on Saturday night and Sunday afternoon. Saturday night he gave us a discourse on "Building up in Love," etc. Sunday morning his talk was along the lines of fiery trials. He started out, using Revelation the seventh chapter by stating that he accepted the Seventh Volume as the Seventh Volume, although he believed it contained some errors, but that the good in the book far exceeded the errors, and he believed it was being used of the Lord. But before he got through with his sledge-hammer blows the Seventh Volume got fixed up wrong, as you may be sure it would be.

Sunday afternoon he gave a discourse along the line of the Parable of the Penny and of the Inkhorn. To make a long story short, he concluded by saying that Brother Russell shows that the chariot in symbol represents an organization; the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; but that the legalities which you invoked are lurid legalities (the horses); that the separation is now taking place; and the lurid legalities are separating the two classes; that those who are putting out the Seventh Volume and the Babylon Tract are the great company; that they are smiting the Jordan the second time, as Elisha returning. He made the plain, unequivocal statement that Brother Rutherford would be of the great company, and that those adhering to the SOCIETY and distributing the Seventh Volume, etc., would also be of that class. . . . .

I am trying to look for the Lord's spirit continually. "If any man have not the spirit of Christ, he is none of his." If these brethren really think they are of the little flock class, and we are doing the work of the great company class now, why do they take the trouble to hinder it? Why not let us do it and help them and us into the kingdom that much quicker? . . . .

Our business is to do with our might what our hands find to do. I do not believe my sacrifice is complete. If it were I would not be here. If Brother Johnson and others of the opposition think their sacrifice is complete, and that they are merely waiting for their glorification, I trust they will be supremely happy; but I want to work while it is yet day, because I believe shortly no man can work. . . . .

We would be glad to have a few lines from you if you have any suggestions that you think would be helpful to us in our effort to serve and please the Lord in this work.

With much Christian love for you, and believing that you are trying to do the Lord's will, however imperfectly, I am

Your brother in Christ, G. M. K.—Va.

OUR REPLY

DEAR BROTHER IN CHRIST:—

It is with regret that we note the unhappy circumstances described in your letter, that a brother, once prominent and active in the service of the SOCIETY one who was held in the highest confidence by the friends, would appear before the class and for a time apparently manifest the spirit of the Lord and then, taking advantage of the confidence of the friends, attempt to disrupt and hinder the work.—2 Corinthians 11:13-15.

Having in mind what this unfortunate brother did in Great Britain and what he has attempted to do in this country, we feel duty-bound to warn the dear friends everywhere. If, as this Brother and his associates hold, those who are managing the SOCIETY'S affairs are of the great company class, why have these brethren tried so strenuously for the past year to get control of the SOCIETY? Are they so desirous to be of the great company class? Wherein is their consistency? Of course, any one is entitled to hold any opinion he may desire, but if he is of the opinion that the SOCIETY and those working in conjunction with it constitute the great company class, and therefore it has become his duty to oppose the work of the harvest in which the SOCIETY is engaged, then it would be manifestly improper for the friends to receive him and extend to him the fellowship of a brother.

The SOCIETY does not endorse his course at all; he is not sent out by the SOCIETY, and we feel impelled to call attention to the Apostle Paul's words as set forth in Romans 16:17, 18. We feel if we did not thus warn the flock, we would be negligent of our duty. If any brother does not feel that he can work under the direction of the SOCIETY and in harmony with the SOCIETY, then those who are in harmony with the SOCIETY should avoid him. Any separation that may follow need not be in bitterness, nor in self-righteousness, but rather with a desire to be engaged consistently in the Lord's service. "Let every man be persuaded in his own mind," but let none seek to practice deception upon others, or to interfere with others who desire to serve the Lord.

Our advice to you under the circumstances would be that all who desire to engage in the distribution of THE FINISHED MYSTERY—Volume VII, and other literature which the SOCIETY publishes and sends forth—do so; and all others who do not feel disposed to engage should not interfere with those who want to work. If a brother is not in full harmony with the work of the SOCIETY, then he should not accept at the hands of the class appointment upon any committee that has to do with the distribution of the literature. The time is short in which to do the work, and it is evidently the Lord's will that it shall be done. Let us do with our might what our hands find to do and leave it to the Lord to determine whether we shall be of the little flock or great company class. The question that will determine to which class we belong will not be as to how much or how little literature we put out, or how many books we sell, but what is the real heart condition? If any are so situated that they cannot engage actively in the distribution of the message, this would in no wise preclude them from being of the kingdom class, provided they were of the proper heart condition. But if one is so situated that he could engage in the harvest work, but because of his heart condition refuses to do so, the result might be different. We leave the judgment entirely with the Lord. It is not for us to judge. Above all, let us do everything decently and in order, and dwell in peace, avoiding the spirit of rivalry and vain-glory.

Let every one who desires to work in the harvest field enter quickly and work, and those who do not wish to work refrain from so doing, and at least refrain from interfering. Any one who seeks to disrupt the Lord's work surely has not the spirit of the Lord, and all such we are told to avoid.—1 Timothy 6:3-6; Proverbs 6:16, 19.

TO DO GOD'S WILL HIS CHIEF DESIRE

DEAR BROTHER RUTHERFORD:—

I desire further to join my voice with those who have confessed to the wonderful blessings derived through the

reading of Volume VII, THE FINISHED MYSTERY. I am thankful indeed that the Lord has, by his grace, enabled me to "see the point" of the Sword; and it has led me to a renewal of my consecration to be faithful unto him and his truth even unto death, and to renewed energy and zeal in his service.

Now, dear brother, my chief desire is to do the will of God in co-operation with the SOCIETY, which I firmly believe to be the angel of God having power (authority) over the coals of fire, and therefore I desire to place my limited capabilities at the service and disposal of the SOCIETY to be used in whatever way the SOCIETY may deem wise.

I wish to say, dear brother, that in reflecting over the past, I realize that your treatment of Sister Burgess and myself has been very kind and considerate, and I desire now to acknowledge it and to thank the Lord for all his undeserved favors, and yourself as an instrument in his hands to dispense them.

I have been greatly blessed and assisted to a right view of the present situation by the articles in THE WATCH TOWER, "Concluding Work of the Harvest," Oct. 1st; "The Price of Exaltation," Nov. 15th; and "The Light of the World," Dec. 1st; and I praise the Lord for the grand food dispensed through THE WATCH TOWER and for its continued spiritual, uplifting influence.

May the blessing of the Lord be with you abundantly, dear brother, and with all those associated with you in this blessed work and labor of love, is my prayer.

Your brother in his grace, A. E. BURGESS.—*N. Y.*

GOOD RESULTS OF VOLUNTEERING

DEAR SIRS:—

Recently while riding on a street car a lady handed me a paper entitled THE BIBLE STUDENTS MONTHLY in which I became very much interested, and would appreciate your sending me the issue treating "The Battle of Armageddon" and also a copy of "Where Are The Dead?" Please find enclosed $1.00 for which kindly send me THE BIBLE STUDENTS MONTHLY for one year. I read in the paper the cost is only 12c, which seems strange to me that a paper could be published at such a low cost. If so, keep the difference for papers to give out to other strangers.

Yours respectfully, C. A. B.—*Ohio.*

EUPHRATES GRADUALLY BEING DRIED UP

GENTLEMEN:—

Your issue of THE BIBLE STUDENTS MONTHLY, Vol. 9. No. 5, on "Why do the Nations War?" was placed at my door last Saturday. I read same to my wife and we both came to the conclusion that the truth you put forth fully coincides with our views in the matter. Please send me as many copies of this issue as you can conveniently spare, and any other issues which you may have. I will distribute them amongst my friends and co-workers that their eyes may be opened. There are upwards of 300 clerks in my department. How I wish I could have them all read your "War Extra"! It would wake them up, and remove the scales from their eyes.

Correct you are: Priests and preachers have long since strayed away from Christ's teachings and are blinding his children with falsehoods for their own gain. Any priest or preacher—no matter of what denomination—who approves and agitates the killing of the innocent is far from the teachings of Christ and belongs to the devil.

I want Pastor Russell's STUDIES IN THE SCRIPTURES which you announce, and wish to subscribe for your MONTHLY. You will also hear from me again. God bless and prosper your good work.

Yours very respectfully, R. D. KOERNER.—*Ill.*

WARRING AGAINST THE CREEDS

GENTLEMEN:—

I have just read your paper on "The Fall of Babylon" as treated by Pastor Russell. It agrees with my understanding of the truth. I am a scientific man—surgeon, chemist and astronomer—laboring in the fields of creation to the same ends that others are fighting the war on the creeds. I am with you in the great reconstruction where truth shall sweep the earth and the mind of man shall come into a full understanding of the divine will and do it completely.

Faithfully yours, EDWARD GATES DAVIS.—*Kan.*

CO-OPERATION ASSURED

DEAR BRETHREN:—

RESOLVED, that we, the undersigned members of the York (Pa.) Ecclesia of Associated Bible Students, do hereby assure the faithful officers of the WATCH TOWER BIBLE AND TRACT SOCIETY, and the Bethel Family, of our hearty co-operation and support in the remaining work of the Harvest, yet to be done.

Be it further resolved that we will continue to pray for the general interests of the work, that it may be carried out to its completion, to the honor and glory of our King.

[SIGNED BY FORTY-SEVEN BRETHREN.]

AS THE LORD HATH PROSPERED THEM

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, amounting to ——, our quarterly contribution to "Good Hopes," according as the Lord hath prospered us. It pleases us beyond expression that our contributions following the death of our beloved Pastor have been of increased amounts, so that you might be assured of our absolute confidence in those whom it pleases the Lord to place in charge of his great work, and that you might realize our desire to co-operate heartily in that work.

Our little class prays that our love for the Lord and the brethren may abound more and more.

Yours in the King's service,

ALEXANDRIA ECCLESIA.—*Pa.*

"GNAWING THEIR TONGUES FOR PAIN"

SIRS:—

I might call your attention to the sheet of paper called "The Fall of Babylon," which has been circulated around our city, much to the disgust of all denominations. As a Protestant, I look upon it as one of the most narrow-minded, vile and decidedly untrue sheets printed for some time. I sincerely hope it will not come into the hands of our Catholic neighbors.

Under the heading "Reformers vs. Antichrist" your jealousy of the pope and church is shown in its real color. Has this circular been read before being distributed, by any responsible (?) sane person in your Association, of which there seems to be a scarcity? You quote St. Paul as saying: "That day shall not come except there come a falling away [Romish Apostasy] first, and that man of sin [Papacy]", etc. Why the words in brackets? Did you ever read or hear of anything so ridiculous? It is a pity that the world has to support such weaklings as your executives have shown themselves to be. Could you not use your time to better advantage by doing Red Cross work, or in fact anything but discussing "religion" of which you appear to be so ignorant? We shall certainly do our utmost to prevent any of the Sunday School classes reading or contaminating themselves with your publication. I have given similar instructions to the Bible Class for men.

Trusting this will reach the hands of the publisher without delay, I am, Disgustedly,

SUPT. OF BIBLE CLASS, "Church of England."—*Montreal, Can.*

DISAPPOINTMENT TURNED INTO JOY

DEAR BRETHREN:—

Greetings in the name of the dear Father. Mercy unto you; grace, peace and love be multiplied unto you.

I have been interested in present truth ever since I first heard dear Brother Russell in Lynn, Mass., about forty years ago, when he came to give his first six lectures there. I have followed the truth all these years; reading the volumes as they came; finding THE TOWER very helpful; convinced from the beginning that it was the truth and Brother Russell was the special messenger, chosen by God for the last age of the church.

At the time of his death, I recognized our great loss, but rejoiced that our dear brother had passed beyond into his reward, to the inheritance of the saints. I also felt disappointed because the long-looked-for Seventh Volume was not printed. But my disappointment was soon turned to joy when THE FINISHED MYSTERY arrived. I have read it very carefully. It is a wonderful arrangement of Brother Russell's words, brought together in one compact form. It is indeed powerful. It surely seems to be what the church needs in this trying time.

We are rejoicing over Brother Rutherford's reelection. He was chosen by the SOCIETY last year, and again this year. Is not that the channel God had thus far used as his mouthpiece? It seems the Lord's will was manifested at each election.

Enclosed please find check for Good Hopes. In conclusion, we pray that the dear Lord will give you needed strength to carry on the grand work still to be done. Assuring you of our loyalty to the cause, our fidelity to the truth, and our continued cooperation, I am,

Your sister in Christ, MRS. J. C. JOHNSON,—*Maine.*

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"The arrangement of Volume Seven, of chapter and verses with comments, is most satisfying. It makes the Sword of

the Spirit shine brighter and renders its use more facile and effective. There is much in it to incite heart-searching as to faith, loyalty and love; much to arouse us to watchfulness, and to admonish, 'My soul, be on thy guard'; much to cause thanksgiving and praise. To all who in any measure had any share in compiling the Seventh Volume I send my thanks and assure them of my prayers ascending to our heavenly Father in their behalf. Theirs has been a labor of love and of sacrifice. It may bring them persecution and suffering. If so, let ours be the privilege of building around them a wall of prayer to help comfort and sustain them." I. M. F., —*Pa.*

"The way Volume Seven came to me was a great surprise—without any notice of its being off the press! I assure you it brings us much rejoicing and blessing of heart, and this is only a beginning of what we will receive by our further studies of this volume." E. L. M.,—*Ind.*

VOLUME SEVEN QUESTION BOOKLETS

The Questions to Volume Seven are now ready in booklet form, and orders thus far received are being filled. The Questions are in themselves an inspiration, and will, we are sure, greatly assist the friends in both personal and class study of THE FINISHED MYSTERY. The booklet contains a chart frontispiece which shows the chronological order of the Seven Churches, Messengers, Seals, Trumpets, Angels, Vials and Plagues. Price 10c each or 84c per dozen.

CONTINUE THE DISTRIBUTION

Some of the friends seem to have misunderstood our suggestion regarding the distribution of B. S. M. No. 99 "THE FALL OF BABYLON," assuming that the SOCIETY did not wish any copies given out after the date set for the general distribution, viz., Dec. 30th last. This assumption is incorrect. If you did not receive your papers in time to distribute on that date, or if you were unable to cover your territory in one day, then we recommend that you continue to distribute them as rapidly and judiciously as possible. Many friends are now sending them out into the country districts, either by mail or by personal journeys, with excellent results, while others are having great blessings by distributing them in trains and street cars. If an additional supply of this issue is desired, please advise us and we will ship them promptly.

Since the distribution of THE BIBLE STUDENTS MONTHLY —"THE FALL OF BABYLON"—in greater New York, hundreds of letters have been received at the office from strangers ordering THE FINISHED MYSTERY. We wish to encourage the friends everywhere to greater activity in the distribution of this number of the Volunteer matter. Use this BIBLE STUDENTS MONTHLY at the public meetings for distribution. The public speakers will continue to use the subject "THE FALL OF BABYLON" for public addresses. The Lord is greatly blessing this work.

ATTENTION AUSTRALIAN FRIENDS

A large shipment of Volume Seven is on the way and should reach Melbourne about Feb. 1st. Australian Colporteurs will be promptly supplied by addressing our Melbourne Branch.

VOL. XXXIX BROOKLYN, N. Y., FEBRUARY 1, 1918 No. 3

VIEWS FROM THE WATCH TOWER

When asked what would be the evidence of the end of the world (age), the great Master Teacher enumerated many things that would come to pass at that time, proving that we had reached the end of the world. He admonished his followers to watch the development of these evidences, telling them, "When these things begin to come to pass then look up, lift up your heads, for your deliverance draweth nigh." It seems fitting that we here, from time to time, make note of these events as they transpire, which were foretold by the Lord Jesus, that we might be strengthened in faith and hold fast that which we have received and be better prepared to enter into the kingdom.

Through a number of the prophets God long aforetime called attention to events corroborating the testimony given by the Lord Jesus, events which are now being fulfilled before our eyes. The prophet Elijah, in the mountain, saw a great wind and then an earthquake, that was followed by a fire, and then heard the still, small voice. (1 Kings 19:11, 12) Elijah in the mount, it seems, represented the church of God, who, on this side the vail, are privileged to see and to understand events due which are happening at this time. Thus seeing and understanding and appreciating their privilege, they are further blessed with the opportunity of binding the religio-political "kings" with chains of restraining truth; and the "nobles" with fetters of iron—the beginning of the restraints of the coming iron rule of the kingdom of God.

As another evidence that the Lord used Pastor Russell as his messenger to the Laodicean period of the church's development, we note that he wrote twenty years ago foretelling events now transpiring. He said:

"The four exhibitions of the Lord given to Elijah represent, we believe, four manifestations in which the Lord is about to reveal himself to mankind, the first three of which will prepare men for the final one in which will come the desired blessing to all the families of the earth. The first was the blowing of the *winds*, which seem to be used in the Scriptures for wars. Second, an *earthquake*. Throughout the Scriptures an earthquake seems always to represent revolution, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (especially with the conditions which would follow such a war) that revolution would be the next thing in order. (Rev. 16:18) But severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require fire from Heaven." THE WATCH TOWER, July 1st, 1898, Page 208.

Already we witness the nations passing to the second stage foretold by Elijah's experience, namely, revolution. Already revolution has its grip upon Russia and threatens all the other kingdoms. Revolutionists have control in Russia and a reign of tyranny and crime is the result. Famine adds to the terror, and many are robbed and maltreated. The press despatches, on January 7th, state:

"The new masters of the situation are laborers, factory hands, shop men, waiters and domestic servants, while their former masters have to sing small and listen to their employes. All relationships are reversed. Socialist decrees are rapidly issued for this purpose every day.

"The food situation is critical, owing to the suspension of railway communication. Many trainloads of food for Petrograd have been looted by soldiers and peasants while on the way. Starvation seems to stare us in the face. We receive a small quantity—three quarters of a pound—of black bread per head for two days. The black, sometimes dark brown, bread, doled out by a card system, is sticky, gritty stuff, only half baked, composed of millers' refuse with mixed straw and of the consistency of putty. Meat is a rare luxury. Horse flesh is in common use.

"Petrograd is full of dirt, disorder and crime. There has been no cleaning since the beginning of the war. Burglary, robbery and murder in audacious forms prevail to an extent hitherto unknown. There are no police and no authority one can appeal to. Men and women are stripped of overcoats and shoes in the streets at night, and armed marauders, in military uniform, enter houses under a pretext of official searches. Thieves in stolen motor cars hold up persons driving sledges. Nobody knows where to put money and valuables safely, since even private safes and banks are subjected to revision by government agents."

AFTER THE WIND THE EARTHQUAKE

The Bolsheviki threaten to carry the revolution to every country on earth. A press despatch from London, dated January 12th, reads as follows:

"The call of Ensign Krylenko, the Bolshevik Commander-in-Chief, for volunteers for a Russian army, was issued in the form of an appeal to the soldiers and workmen and as a reply to the German peace proposals.

"In the event of a separate peace between Germany and Russia, the call declares the Russian republic and its councils will be surrounded on all sides by enemies. Krylenko continues:

" 'American and French financiers are lending money to provide war material for Kaledin. The German bourgeoisie are quite prepared to use them as allies for stifling the Russian revolution.

" 'These are conditions which raise for the Russian peasants and workmen the whole question of the defense of the conquest achieved by the revolution and of the holy war against the bourgeoisie, not only of Russia, but of Germany, France and Great Britain.

" 'Should the bourgeoisie be victorious they will take vengeance in the shape of the most cruel terror and torture, drenching the land with blood, and which would put in the shade the torments inflicted by the satellites of the Czar.

" 'It may be that a holy war on the fronts as well as behind the lines stands before us as a terrible and unavoidable fate.'

"The appeal concludes by declaring that there will be no compulsion in recruiting."

Nicholas Lenine, the Bolshevik Dictator and Prime Minister of Russia, answers:

"What are the Bolsheviks, and what do they want? The Bolsheviks are a communistic party representing first the day laborers; secondly, all such workmen as are, as Russians say, 'Soznatelniye,' that is, such as have a full class and political consciousness; and finally, the landless or nearly landless peasants.

"These classes stand for immediate Socialism. Their notion of Socialism is a republic ruled by the Councils of Workmen's, Soldiers' and Peasants' Deputies. They are against every form of monarchy and every form of political power except such as reposes in the hands of the Councils of Deputies. They are against all governments of the type of the governments of Lvoff and Kerensky. They intend to prepare our two hundred million Russians for government by the Councils of Deputies."

Others, too, see and dread the wind, earthquake and fire, not discerning behind it all the wonders of the kingdom of God. Blinded by the god of this world and by his angels (messengers—clergymen—2 Corinthians 11:15) who have for centuries posed as messengers of light, they see the events but do not understand their significance. Prominent clergymen, with ears fairly itching to know what the people want to hear (2 Timothy 4:3), tell their deluded flocks that there is no trouble ahead, more than ordinary; that if the people will only trust the (blind) guides they will all land in the Elysian fields of a better age, not realizing that they are on the very brink of anarchy. When the people wake up to the truth of the situation, they will have no pity on those trusted servants who lulled them to sleep on the verge of the precipice.—2 Chronicles 36:14-19.

MEN'S HEARTS FAILING THEM FOR FEAR

There are some watchers who are not clericals who warn drowsy Christendom in vain. Winston Churchill, in the *"New York Times"* of December 2nd, 1917, says:

"The more one sees of this war, the more one is inclined to the belief that its real significance lies behind the battle lines rather than on them. Like the great war that followed the French Revolution, it has two aspects, the military and the social, and of these the social is the more serious of the two, as far as the future of the world is concerned. A process of ferment betokening profound social changes had for some time been going on with more or less intensity in various countries before the war began; and, contrary to certain prophecies, the war tended to hasten rather than retard the process.

"The keynote of what is likely to happen in other allied countries in case of a German victory, or of even a pronounced German success, has been struck in Russia. That ferment has been seething for a long time. Since 1905 Russia has been waiting to overthrow a bureaucracy upheld by a mystical and fanatical Czar; the peasants, the army, from an outraged sense of betrayal, supported the revolution, whereupon the revolt at once took on the true evolutionary colors of the time. The inner significance of this war has to do with the emancipation of labor, just as the inner significance of that of a hundred years ago had to do with the emancipation of the shopkeeper—who has since become a plutocrat! We not only have to reconcile ourselves to that idea, but we have the immediate task before us of guiding this evolutionary tendency by using all our intelligence on the problem, otherwise we shall have portions of the world given over to anarchy and chaos. [We would have healed Babylon.—Jeremiah 51:9, Eds.]

"Russia has had her revolution. And it is safe to say that in all the nations of the Western World something like a revolution is due: call it if you like, a profound change in the social fabric that will probably take place peacefully in all countries save Germany, where there is no constitutional outlet for the people's will.

"So far as the Allies are concerned, the probability of a social turnover that would paralyze a nation for the proper prosecution of the war is not unlikely to happen in Italy, France, and even in Britain, provided the war continues to drag on and on and no more reverses are experienced. The peace propaganda is mostly among the working classes, but it must be remembered that the working classes have a potential, an economic power today far beyond the political power represented by their votes. They have a leverage of which they are becoming more and more aware. A great many of them are syndicalists. Like the Junkers—and this is not said detrimentally, but impartially—they deem their first loyalty to be to their class, they are not inclined to reorganize national boundaries; they argue that the more revolutions take place outside of Germany the more likelihood of a revolution inside of Germany; that the way to stop the war is by revolution—peaceful if possible.

"This may or may not be true. The question for the responsible Governments of the nations concerned is whether it is worth while to take such a chance. Wouldn't it be better by military means to force Germany to have her revolution first? That is exactly what, with her cleverness, Junker Germany is trying to do with the allies; she is sowing peace propaganda among their armies and their populations—now that Russia can no longer be kept an absolute monarchy, which would have suited her better. She has done a great deal of that sowing in Italy.

"The situation, then, regarded as judicially as possible, appears to be this: Can we of the Entente, including America, 'beat' Germany to the social upheaval?—to use a slang expression. Can we force her, by properly co-ordinated military operations and the realization of a common purpose, to have her revolution first? If we can do this, we shall be in a position to guide with more wisdom and less haste the evolutionary changes that are coming in our own nations."

RESTLESS LABOR

Pastor Russell long ago foretold the failure of the trade union as a bulwark for labor and the breakdown of Socialism as a national cure for the ills of discontent. How it is working out is described editorially in a recent issue of the "Saturday Evening Post":

"All observers bear witness to a deep undercurrent of dissatisfaction among industrial wage-earners in England. We get glimpses of the same thing in France, Italy and Germany. Conservative organs like the London Times talk darkly about 'the ferment of revolution.'

"Workers are experiencing an extensive application of state socialism. The plant is controlled by the state now, and operated not primarily for the profit of its private owners, but for state service.

"And workers find this state control something much more formidable and intractable than the old private control was. Being the state, it changes laws at will, and a vast body of public opinion is unquestionably at its command.

"Formerly the worker depended upon his trade-union; but that reliance is pretty largely broken down. The overwhelming state demands an extensive dilution of skilled labor—meaning that a great number of unskilled workers shall be admitted to the shop and taught the trade, though they have little or no attachment to the union and are but slightly amenable to its discipline.

"The right to strike is rather effectually suspended; for striking against the state comes close to treason. Even the worker's ancient right to better his condition by leaving one employer and going to another is restricted. In some cases he is the state's industrial conscript and must have the state's permission before he can leave.

"Wages have advanced greatly; but so has the cost of living. The worker has less effectual voice in the industry than ever. The new boss is far more powerful than the old. He is not only the law but he is pretty largely public opinion. There is no one to whom the worker can take an appeal from him.

"He is more remote from the worker than the old boss was—a far, formidable, invulnerable thing, which lives nowhere and everywhere.

"And when the worker does meet this mighty new boss face to face he finds that it is really the old boss. The state

controls; but an abstraction cannot sign orders and write checks. It must have a personal representative. And for its personal representative it chooses, of course, the man whose experience qualifies him to manage the business.

"Practical experience of state socialism makes labor restless."

GIANT GRASPING POWER

"There were giants in the earth in those days" (Genesis 6:4), recites the historian concerning the evil period before "the [first] world [state of affairs] that then was, being overflowed with water, perished." (2 Peter 3:6) There are giants in the earth (human society) today, just before the present evil order of things is to be drowned in a flood of man-made trouble.

There are several families of these giants: business giants, known as trusts, corporations, syndicates and cartels; financial giants, such as magnates of great wealth, banks, trust companies and investment bankers; religious giants, great denominations, church trusts and federations, and religious organizations; giant political parties and organizations, and giant societies of every description. All of these giants agree in trying, with cynical disregard of innate truth and fair dealing, to grasp all possible power, no matter at whose expense, and with the ultimate subserviance or enslavement of the common people in view.

Employers are concerned not a little at the rise to power of the labor giants. Says *The Iron Age*, the great journal of the iron, steel and machinery interests, in its issue for November 15, last:

"Judging from the attitude of organized labor shown in various strike outbreaks and in reported utterances of union leaders, there is a labor element in the United States that could even view with indifference the conclusion of a disgraceful peace between the United States and Germany.

"The counsel of some labor leaders to their followers sounds fair enough, but there is much that is disquieting in current labor developments, but in actual practice the attitude of many representatives of organized labor has been far from keeping faith.

"The spirit of many leaders has been far from the wholehearted support of the pledges given the President. Witness this from the address of the president of the metal trades department of the American Federation of Labor, before the convention of the Boilermakers' Union at Kansas City:

" 'In our country, we took advantage of the situation as we found it abroad, and before the war was declared by the United States we saw to it that organized labor was going to get proper recognition. Nothing can take place, nothing can be done, unless we are consulted and practically give our consent to it.'

"Such utterances and the tactics in line with them which have been all too large a factor in current labor news suggest a day of reckoning for men who are thinking of everything but their country's welfare in the gravest crisis in its history. Or is there ahead a fearful reckoning for the whole country as the result of such disloyalty as exists in the ranks of organized labor?"

"THE EVIL ARROWS OF FAMINE"

From the front page of the *New York American* under date of January 19 we clip the following items:

"A spirit of angry and violent unrest prevails all over Europe. It springs from food shortage and deferred peace. It manifests itself in strikes, rioting, brigandage and clamor.

"Austria is chiefly malcontent over Germany's persistent annexation policy. Germany's main cause of unease is a continued state of semi-starvation. Russia is overrun with hungry and angry workmen and soldiers who have turned bandits. England is disturbed over diminishing food supplies and favoritism in their distribution."

That much on European conditions. Another article gives us the following on the situation in America:

"Dr. Garfield's statement [in part] follows: 'Industry is in an unbalanced condition. We lack many essentials—food, clothing, fuel. We have piled up enormous stores of things not essential to life, but very essential to war. We have piled up so high on our docks and in our storehouses that the ships available cannot carry them away as fast as they pile up. For lack of bunker coal, held back by traffic congestion, the number of ships in our harbors increases menacingly.

" 'The food supply is threatened to an even greater degree than the fuel supply. This condition is in large part due to the congestion that at many points holds the loaded cars in its grip.' "

HEAVENS ROLLING TOGETHER

From "The Monitor," a Roman Catholic journal, we take the following brief extract of a rather extended article dealing with the co-labors of the Y. M. C. A. and the Knights of Columbus in army camps—particularly in Camp Dix, N. J.

It will be borne in mind that the Young Men's Christian Association has worked among all denominations of men, but that it is a strictly Protestant organization, in that only Protestants can be elected to office in the organization. On the other hand, the Knights of Columbus has worked mostly among Catholic men, and is a Catholic organization in which only Catholics can hold office. The frequent and rather pronounced attendance of Protestant soldiers at the mass is one of the subjects taken up in this article. We read:

"Ten masses are said every Sunday in the Y. M. C. A. and K. of C. buildings (the Y. M. C. A. permit the use of their building.) The buildings are overfilled at each mass. The men kneel in the aisle, on the door-steeps, and even outside on the ground. Protestants marvel at this. They can't understand it."

The "Hudson Dispatch" (N. J.) ran the following two-column heading:

"Rev. Rollins and Gowen will talk tonight to boom K. of C. Campaign. 'What the Catholics did in the Y. M. C. A. campaign' will be the topic of an address that will be made this evening by Rev. R. H. Rollins, pastor of the First Baptist Church, Union Hill, at an open meeting of the K. of C. War Camp Committee. Dr. Rollins was chairman of the recent Y. M. C. A. war work fund in North Hudson, when Catholics worked side by side with non-Catholics to put North Hudson well 'over the top,' helping to go far beyond the allotment in the national campaign.

"Another non-Catholic speaker tonight will be Rev. I. W. Gowen, D. D., pastor of Grove Reformed Church."

"THE FOUL STAIN DISHONORING GOD'S HOLY NAME"

Should anyone be in doubt as to the propriety of still vindicating the divine name and character from the foul charges of eternal torment, which have made our God of Love into a demon of inexorable cruelty, we suggest consideration of the following letter, taken, not from a monastery of the middle ages but from a modern church paper which incorporates in its heading the name of Christ and which bears the date of January 1, 1918.

A minister had been obliged to quit preaching and go to work in the log woods in the hope of dissolving some debts which had accumulated during his ministry. He could not tell how long it would take "to raise the $200 above living expenses, but long enough to leave a number of good men and women out of the kingdom, no doubt." The correspondent then adds his own plea:

"Brethren and sisters, will we wake up now, or will we wait till it is too late and wake up in hell? Think of it! A brother forced to quit the field because we do not give as we should. Would you deliberately send a soul into endless torment? No. In effect you are doing that very thing when you shut up your bowels of compassion."

We must at least admire the consistency here shown; even if one is amazed at the ignorance of the Gospel and of the disposition of Jehovah and his faithful son, Jesus. We must bear in mind that it is not long since God was pleased to illumine our minds respecting his character and plan and that we therefore have nothing of which we can boast. "But now ye also put off all these; anger, wrath, malice, *blasphemy*." Blasphemy in the case of eternal torment preaching lies in ascribing to God what should be ascribed to the devil.

FUEL HOLIDAYS OPPORTUNE FOR SERVICE

Fuel Administrator Garfield's order constituting every Monday until April 1st a legal holiday for all industries east of the Mississippi River, for the conservation of the nation's coal supply, will give splendid opportunities to the friends in general to do effective harvest work on those days. Many have advised us that they intend to use each Monday for volunteering and for distributing Volume VII, thereby having a share in reaping "the vine of the earth." It may be in the Lord's providence that thousands of additional "sharpshooters" may thus be put into the field for at least one day per week during the remainder of the winter and early spring. Surely "all things work together for good" to those who love the Lord. Let us labor while it is yet day for the "night" cometh quickly.

JESUS BRINGING PEACE

[The first two paragraphs of this article were reprinted from article entitled, "A Legion of Demons," published in issue of July 1, 1912. Paragraphs 3 to 11 were reprinted from article entitled, "He Maketh the Storm a Calm," published in issue of February 15, 1904. The remainder was reprinted from article entitled, "Clothed and In His Right Mind," published in issue of May 1, 1906. Please see the articles named.]

JESUS RESTORING LIFE AND HEALTH

[This article was a reprint of that entitled, "Christ the First to Rise From the Dead," published in issue of April 15, 1900, which please see.]

A SONG OF TRIUMPH

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Tender, strong and faithful, making us rejoice.
Spoken through the silence by our Father's voice,
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

JESUS SENDING FORTH THE TWELVE

[This article was a reprint of that entitled, "The Harvest Plenteous—The Laborers Few," published in issue of May 15, 1900, which please see.]

"GO YE ALSO INTO THE VINEYARD"

[This article was a reprint of that published in issue of August 15, 1910, which please see.]

SOME INTERESTING QUESTIONS

TWO KINDS OF LIFE AT ONCE?

Question.—Is it possible to have two kinds of life at the same time?

Answer.—The word life may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having been made flesh, he committed no sin and never violated or forfeited his right to life. He was always fully obedient to the divine law. His life was not taken from him; as he declared he laid it down of himself. (John 10:17, 18) The Father's reward gave to him a new life, on the divine plane. Hence he had the right also to the divine life. He therefore had a right to two lives. Our Lord is to give his human life to the world of mankind, and the offer or gift of this life will be made during the thousand years of his reign on earth. If he were still a man, and should give that human life away, he would have no life for himself; for when he would apply his life for Adam, he would lose life altogether.

But this right to life on two planes of being has never been ours, as disciples of Christ. We were born under sentence of death. We had no right to life on any plane. God never recognized us as having even earthly rights. The Apostle Paul says, "The life that I now live I live by the faith of the Son of God." Before this, he was in a dying condition, and the whole world is dead in trespasses and in sins.

The only life-right the Lord's people have is spiritual, although actually they still have a measure of human life. Our work now is the laying down of the earthly life with Christ. Our human body is being sacrificed. It is reckoned dead, but is really dying daily. As new creatures we have life and right to life, as recognized by God. The apostle says, "The world knoweth us not, even as it knew him not." So, then, we are dual beings while in the flesh, though we are not dual-minded. The world does not understand this. The world did not know that Christ Jesus was a dual being when here on earth, after his consecration and baptism in Jordan. They knew not that he had a right to two lives, and really had two lives—the one which he had not yet fully laid down and the one which he had not yet fully assumed.

THE "HEAVENLY THINGS" THAT ARE PURGED

Question.—The apostle says, "It was therefore necessary that the patterns of things in the heavens should be purged with these, but the heavenly things themselves with better sacrifices than these." (Hebrews 9:23) What are these "heavenly things" thus purged?

Answer.—The Apostle's thought evidently seems to be that under the Law Covenant there was a series of types which all co-operated. There were the animals, the Court, the Holy, the Most Holy, the sacrificing of the animals by the priest, etc. All these things were necessary, and the blood was necessary, to the cleansing, the purifying, which was there typically accomplished. Now the apostle says that the heavenly things, that is, the higher things, the *antitypes* (the word "heavens" meaning high, or heaved up), are purged with better sacrifices than these. These "better sacrifices" we understand to be the sacrifice of Jesus and that of the church which is his body; and these sacrifices purge these higher, or antitypical things typified by the Court, the Holy, the Camp, etc.—making atonement for sin as respects the church and as respects the world, making full reconciliation for iniquity, providing for the bringing in of the everlasting condition which God has promised. The words "heavens" and "heavenly," used here have no reference to spiritual things. It is not spiritual things that are purged, but natural things—human nature.

The sacrifice of Jesus purges the church, and the sacrifice of the body members with their Head purges the world, the imputed merit of Jesus making possible the acceptance of the sacrifice of the members of the church which is his body.

SEVENTH VOLUME IN GERMAN WATCH TOWER

Our German-reading brethren will doubtless be pleased to know that the Seventh Volume of SCRIPTURE STUDIES is being translated into German and published in monthly installments in the German WATCH TOWER. This does not interfere with the sixteen page regular WATCH TOWER, which is made up of articles previously appearing in the English edition.

Subscribers to the German WATCH TOWER receive this supplemental matter on their regular subscription, but to other than subscribers this extra edition each month is sold for ten cents, singly, or five cents in lots of fifty or more. We are printing an extra supply for such orders.

There are many elderly people of German extraction in this country who read little or no English and who might be reached in this way with the message of the Seventh Volume. It is expected that not less than 32 WATCH TOWER pages will appear with each issue—over and above the regular 16 pages.

VOLUME VII IN GREEK AND POLISH

Greek and Polish-reading brethren are receiving the Seventh Volume piecemeal in their respective WATCH TOWERS. If you have acquaintances or neighbors who read either of these languages in preference to English, we suggest such as a favorable means for conveying to them the message of "THE FINISHED MYSTERY."

LETTERS FROM THE INTERESTED

SPECIAL CLASSES FOR CHILDREN

DEAR BRETHREN:—

One of the perplexing problems confronting many of the larger classes, for which a solution seems generally difficult, is what disposition to make of the children during certain periods of the Sunday services.

Frequently the themes treated are too abstruse for the children to grasp, and they are seldom if ever permitted to ask even a question in the Berean studies. To my personal knowledge many children are anxious to inform themselves along the lines of the truth but are hindered and discouraged by arbitrary opposition by some of the elders.

On my own part I cannot see any grounds for objecting to a special Berean First Volume study for children from eight to fifteen years of age, if properly conducted by a qualified elder. Such an arrangement in my judgment would be much better and far more helpful than the present practice by many classes of allowing the children to run loose or have a season of play during services.

What helpful course of action could best be suggested under such conditions? Your servant in him,

WM. A. BAKER,—*Ore.*

OUR REPLY

Having in mind the period in which we are living, it would seem that to neglect the children of the consecrated at this time would not be wholly pleasing to the Lord. The prophet of the Lord says concerning this time: "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zephaniah 2:3) Our thought is that it would be well for the classes to arrange for one meeting for the children from eight to fifteen years of age, and have this meeting led by a competent elder, or other brother who possesses the qualifications to teach, and that the children be taught concerning the present-day events and the cause, and particularly concerning the kingdom of the Lord that shall soon be established; and generally an outline of the divine plan in so far as they can understand it.

They should be specially instructed to lead a meek and quiet life and walk humbly before the Lord, avoiding all troubles and difficulties and seeking to deal justly with every one and to be obedient to those to whom they are subject. Nothing, however, in these suggestions should be understood to minimize the responsibility of the parents.

CLASS SINGING, PRAYING CUSTOMS, ETC.

DEAR BRETHREN:—

I find various customs prevailing amongst the brethren in respect to worship. Some sit when they sing and stand when they pray; others seem to have no regular custom. Have you any suggestion?

Another matter: What is your thought respecting class meetings—how should the different members of the class be called upon by the leader?

Very truly yours, J. A. B.

OUR REPLY

Every class has, of course, the right to regulate its own methods of worship, since the Bible does not give any particular direction on the subject. Unless the class votes to the contrary, the Society recommends that all classes rise to sing, because thus the lungs can have better exercise and the singing is apt to be the better, and it would be a restful change from the sitting posture. We advise that at prayer all sit with bowed heads, this being a reverential attitude and one conducive to thought on the prayer. Where the meetings are very small and held in a private room, kneeling would be appropriate, or where the prayer is the closing one in the nature of a benediction and after the friends have been sitting for a good while, it would be desirable to stand.

In respect to the leading of classes: We feel that we cannot do better than to direct attention afresh to the very particular suggestion along this line provided for all in Volume VI. of STUDIES IN THE SCRIPTURES. The class leader should not ask each question of each one present, but merely of one or two or three, if necessary, until a full, proper answer has been heard; and then throw the question open, saying: Does any one have a different thought on this question? Then briefly, the leader might give his own expression, buttressed with Scripture, if possible, and read a confirmation from the Volume of STUDIES.

GLORIOUS VOLUNTEER WORK

MY DEAR BRETHREN IN CHRIST:—

Greetings in the name of our Lord and Savior Jesus Christ to all the dear ones at the Bethel Home, whom, though we do not know all personally, yet we love for their work's sake and because they are our brethren in Christ.

I know that you are all busy; but allow me, please, to take just a few minutes of your valuable time to assure you that Sr. M—— and myself are still loyal to the W. T. B. & T. SOCIETY—which we have every reason to believe is the Lord's instrument in the harvest work—and to the officers who by the Lord's providence have been elected to serve in the various capacities.

We thank the Lord daily for "that servant," our dear Brother Russell, and for his faithful ministry and for the example he set before us, that he has been called to his reward, and for the further provision of meat in due season he has made for us. We are rejoicing in the glorious truth. We also thank our heavenly Father for the many little privileges of spreading this glorious truth. Our part in the volunteer work is indeed a pleasure. We wish to relate a little experience we had this evening while putting out B. S. M., Vol 9, No. 5—"Why Do the Nations War?"

A man to whom I had handed a paper while he was leisurely sitting on his porch stopped me on my way back, on the other side of the street. He said, "Where are you getting all these? Who is doing this?" I told him. He seemed to be very much worked up and angry about something.

He then said, "You do not mean to tell me that God is responsible for this awful war and all these awful things that are going on now!" I told him he would have to admit that if God was all-powerful—as we all believe—he was in a way responsible in that he was permitting it to go on, and that he could stop it whenever he pleased. But the fact that he was permitting it showed that it must be for a wise and good purpose. He replied, "Well, yes; I guess that is so. But what is your object in putting these out now?" I said, "Why not? We are trying to enlighten the people along these lines. No better time! These are Bible truths now due to be understood." He said, "Well, I do not want to argue along this line. I will investigate the thing further." I told him that was what we wanted him to do.

I think we are going to have some grand opportunities to witness for the truth. People are beginning to want to know just what we have to tell them, and some are very glad to have these little papers. One lady met me half way when I was walking toward her house, and said, smiling, "It has been quite a while since we received one of these." Another lady told a brother that she was glad to get them, and that she was saving all of them she could get, besides reading them. I want to do my part in putting the Seventh Volume into the hands of the people.

Your brother in Christ, J. F. M.—*Ind.*

HOW CAN THEY KEEP FROM SINGING!

DEAR BROTHER RUTHERFORD:—

Greetings in the name of him we love! Thanks for your loving letter. Have recently returned from another pilgrim tour. This time I visited one of the largest work-centres where about 110 of our brethren who are conscientious objectors to military service are confined. Though they are subjected to many indignities, experience much physical discomfort, and their liberty is restrained, you will be glad to know that they, one and all, glory in the privilege of suffering for righteousness' sake. Their joy in the Lord is grand to see. They spend much of their leisure time in united study, and embrace every opportunity to present the truth to their companions in affliction who belong to other religious bodies. The Lord has blessed their efforts, and some have been brought to a knowledge of the truth there, while several are now reading the volumes. Their favorite hymn is 179—"My life flows on in endless song," and it is indeed a great treat to hear their hearty singing.

I wish specially to thank you for HARVEST SIFTINGS No. II. It clears up some matters which were difficult to understand, and the spirit in which it is written should do much to comfort the brethren. The Glasgow church is loyal to you as their counsellor, and surely you have my own personal love. I greatly admire your devotion and self-sacrifice, as well as the gentleness, yet firmness, with which you set forth your position. It is my strong conviction that you have acted as the Lord would have you do.

Your brother by his grace, ALEX TAIT,—*Scotland.*

PRESIDENT'S REPLY

MY DEAR BROTHER TAIT:—

Your very kind letter to hand. I am glad to hear also that you have visited our brethren who are incarcerated in prison. Surely these dear brethren are real martyrs. I am reminded of the experiences through which the dear ancient worthies passed, mentioned in the 11th chapter of Hebrews. They suffered all these indignities in order that they might have a better resurrection. Let us try to encourage the dear brethren, that, while they are suffering now, the Lord is permitting it, giving them a chance to witness by their lives

to his great plan, and of their privilege to fill up that which is behind of the sufferings of Christ. And soon, by his grace, they shall enter into their everlasting reward, far beyond any other creatures of the world or in heaven. Please continue to encourage the dear brethren all you can. If there is anything that we can do for them here, kindly let me know.

With much love to you and all the dear ones in Glasgow, I beg to remain,

Your brother and servant by his grace,

J. F. RUTHERFORD.

AWAKENED BY VOLUME SEVEN

DEAR SIRS:—

Last week I purchased one of your books entitled "The Finished Mystery"—Series VII of STUDIES IN THE SCRIPTURES. I did not know what it was when I bought it, but I now thank God that it came into my possession. It is as a drink to one dying of thirst in a desert.

For the past four years my heart has been full of unrest. I could not tell why, but I simply could not enjoy going to church. Try as I might, I could find no satisfaction and peace when I did go; finally I gave myself up as hopelessly lost and wondered why I had ever lived.

But now I am awakened! I beg of you to tell me if there is time enough left for me to do anything in the service of our King whom I have always loved and longed to serve. I am sending for the other volumes of STUDIES IN THE SCRIPTURES and for the booklet "About Hell" which you announce. I can distribute tracts if you have any and will send me some. I want to become one of you and work in the Master's vineyard.

Yours in need of Christian counsel,

MRS. T. C. CLARK,—*Okla.*

CHURCHES LIKE OPERA HOUSES

DEAR SIRS:—

Some friend has sent me a copy of Volume Seven of your series of STUDIES IN THE SCRIPTURES. I don't know who did it; but I have been praying God to give me more light on the Bible, and when I received this book it was surely a god-send. Our churches are getting like opera houses where people go just to have a good time. Six weeks ago I ceased going to church. I have quit churchianity. I told our minister that no church institution could serve two masters and spiritually prosper.

Enclosed find Money Order for $4.60 for which please send me the entire seven books by Pastor Russell and THE WATCH TOWER for one year, as announced on the last page of this Seventh Volume.

Respectfully, L. H. SCHULTE, County Treas.—Iowa.

WORDS INADEQUATE FOR EXPRESSION

DEAR BRETHREN IN THE LORD:—

Words are totally inadequate to describe the feelings of the brethren with regard to the Seventh Volume. We are unanimous in proclaiming it to be the work of those guided by God. It is really a wonderful book and, like the Bible itself, there is nothing to be eliminated, nor can there be anything added; it is complete in itself. We join in praising the great Jehovah in giving us such a help through his honored servants.

Our prayer is that the heart of each one may be filled with a determination to continue faithful unto death.

Your brother in Christ, A. HUNT,—*Eng.*

VOLUME SEVEN LED HER TO CONSECRATION

DEAR BRETHREN:—

I am truly grateful that our heavenly Father has placed the Seventh Volume in my hand. It has brought me out of darkness into the light. It has opened my eyes of understanding that I have been able to see more clearly God's wonderful plan. The first word of truth I received was in October when one of our dear sisters in the colporteur work asked me to buy Volume VII. Since then I have bought the other six volumes and I study every spare moment. I am now one of the fully consecrated children of God and I pray and trust that I may continue to be until death. I ask you to pray for me. Your sister by his grace,

CAROLINE SCHLICHENMAIER,—*Pa.*

WHAT THE "PENNY" SIGNIFIES

DEAR BRETHREN:—

Greetings! Please permit me to draw your attention to an article from our dear Brother Russell's pen, found in THE WATCH TOWER of Aug. 15, 1910, page 264, entitled "Go Ye Also into the Vineyard"—especially that portion under the subhead, "Agreed for a Penny a Day." This seems to be very timely just now in settling the question of the "Penny"; and will you not, dear brethren, prayerfully take the matter to the Lord, for it seems to me it is indeed "meat in due season," and would be his will that the article be republished in THE TOWER at the present time?

How we rejoice in our privileges of service! "The Lord bless thee and keep thee" is my prayer continually. With love and best wishes, as ever,

Your brother in the Lord, W. M. HERSEE,—*Pilgrim.*

[The article above referred to is reprinted in this issue.]

"The Lord has indeed multiplied my blessings this day by the safe and unexpected arrival of the Seventh Volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my consecration to him; also deep thankfulness to our Lord Jesus, who has girded himself during this harvest period and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are made still more precious by the possession of the Seventh. Truly we are thoroughly furnished." F. H. W.,—*Scotland.*

VOL. XXXIX BROOKLYN, N. Y., FEBRUARY 15, 1918. NO. 4

TWO CLASSES IN THE CHURCH

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to less honor."—2 Timothy 2:19, 20.

The Scriptures clearly teach that when God's plan concerning man is completed there will be four classes redeemed from among men; viz., (1) the little flock, who are to sit with Christ on his throne, reign with him in the regeneration of the human race, and who will forever be the recipients of God's favor through Christ Jesus; (2) the great company class, born on the spirit plane, who are to be the servants before the throne, like unto angels; (3) the ancient worthies, who will be princes or representatives of the Christ in the earth; and (4) restored human beings, who shall inherit the earth forever. All of these classes, when finally completed, will be perfectly happy in the position they gain.

The little flock is mentioned in the Scriptures under many names, such as, the bride of Christ, the body of Christ, the royal priesthood, etc. To such the Lord Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 29, 30) These shall "bear the image of the heavenly" (1 Corinthians 15:49) and shall "shine forth as the sun in the kingdom. (Matthew 13:43) Those who have sacrificed all things to follow in the footsteps of the Master, because of their love for God and his beloved Son, are anxious to awake in his likeness and be forever with the Lord.—Psalm 27:4.

BE NOT AT EASE (IDLE) IN ZION

Some who for a long while have actively participated in the harvest work under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY have recently assumed a position in opposition to its work, and their speech and conduct has tended to disturb some of the Lord's dear sheep. Reference is made to THE WATCH TOWER of January 15, 1918, page 30, wherein the brother who is really the leader of those who take this position in opposition is quoted as saying, in substance, that those adhering to the SOCIETY or having anything to do with its present management, and all those who are participating in the distribution of THE BIBLE STUDENTS MONTHLY, "The Fall of Babylon," and of "The Finished Mystery" are of the great company class. The purposes in making such a statement could be only to induce those actively engaged in the harvest work to cease their efforts and to dis-

courage others, so that they would not enter the service, and to cause as many as possible to withdraw their support from the SOCIETY and thus hinder its work.

To aid some of the weaker in faith to get their equilibrium and to encourage all the dear saints to press with vigor the good fight of faith while yet it is called day, we mention these matters here. We have no desire for a controversy and will not engage in one. It is not for us to judge who is of the great company class and who is of the little flock. We desire to leave all judgment to him who judgeth without mistake and who doeth all things well. It is proper, however, that each one of us apply the measuring line of the divine Word, that we may have the full assurance of faith, so essential to enable us to stand in the hour of peril. The question with each of the consecrated now is and should be, Shall we be wise virgins, or shall we be foolish virgins? We must answer these questions in the light of the Scriptures and according to the Scriptural standard.

A SAFE RULE

Where a brother gives an interpretation of a Scripture which differs from that given by Brother Russell, and Brother Russell's interpretation seems reasonable and in harmony with the plan of God, then we believe it a safe rule to follow Brother Russell's interpretation, for the reason that he is the servant of the church, so constituted by the Lord for the Laodicean period; and therefore we should expect the Lord to teach us through him. Where there arises a doubt in the mind as to which interpretation is correct, then it is always safer to resolve that doubt in favor of Brother Russell's interpretation. We believe such to be in harmony with the Lord's will.

No one could be either of the little flock or of the great company class unless he is spirit-begotten. Both classes must be perfected in love; for God will require perfect love of every creature to whom he grants life eternal on any plane. Addressing himself to the class who shall ultimately inherit the kingdom with him, the great Master said: "If any man will come after me, let him deny himself and take up his cross and follow me." (Matthew 16:24) No one is called to membership in the great company class, but all are called "in one hope of our calling." What, then, is the distinction between the two? We believe that the whole matter may be summed up in a few words by saying that the little flock is zealously faithful to the covenant of sacrifice, even unto death, whereas those composing the great company class become indifferent and negligent.—2 Peter 1:4-11.

The Lord Jesus likens the one to the branches in the vine which go out to fruit-bearing, developing ripe and luscious fruit; while the others bring forth chiefly leaves, or tendrils—feeling after earthly honors and emoluments. (John 15:2) Again, the Lord Jesus, referring to the great company class, said: "How can ye believe [effectively] which receive honor one of another and seek not the honor which cometh from God only?" (John 5:44) This would mean that the course which is pleasing to the Lord is that which leads one to give all glory and honor to him and to seek no honor, glory or recognition for self. The Apostle again refers to the great company class as being disobedient, because they fail to mortify, or put to death, earthly and sinful tendencies. (Colossians 3:5, 6) Another picture is given of the great company class, as contrasted with the little flock, in Joshua 6:25, where the great company class is represented by Rahab, who was in the citadel of Jericho when it fell, representing those who are in Babylon at its fall; while the Christ class, pictured by Joshua, causes it to fall.—Z. '07-267.

These two classes are pictured in the experiences of Gideon's band. The 9,700 represented those of the larger company who buried their faces from the work by getting down and drinking out of the brook; while the little flock is pictured by those dipping the water in their hands and drinking it, thus showing a class with their eyes out over the horizon, seeking to serve, to spend and be spent in the Master's service, who are anxious not only to drink the truth, but, having it in their hand (using its power), to do with their might what their hands find to do. (Judges 7:2-8) Again, the apostle represents the great company class as being double-minded, having some idea of attaining heavenly things and some idea of getting all the earthly things they can in the way of honor, emoluments, etc.—James 1:8.

Furthermore, the great company class is likened unto those who, while they love the truth, fail to become active in its proclamation because of faint-heartedness and fear. (Numbers 13:31; Z. '04-220) They are also represented by the prophet as saying, "The harvest [the time of special favor] is past, the summer is ended, and we are not saved." (Jeremiah 8:20) They are also pictured as those who do not keep their garments unspotted from the world, but who must pass through the great tribulation with which the Gospel age is to end.—Revelation 7:9-16.

CHARACTERISTICS OF THE OVERCOMERS

The Psalmist seems clearly to mark out a characteristic of the little flock when he says: "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Psalm 69:8, 9) The one who has fully consecrated himself to walk in the footsteps of Jesus realizes that he must forget his own people and his father's house and become a stranger and an alien to the things of the earth; and he does so gladly. As he performs the terms of his covenant, he finds that the reproaches that fell upon the Lord Jesus now fall upon him. He esteems it a privilege to prove his devotion to the Lord by enduring hardness in his service as a good soldier. He expects to receive taunts, reproaches and persecutions; and receiving these, he endures them patiently, while his heart grows in love for the Lord, for his brethren, and his pity love increases for even those who wickedly persecute him.

The predominant characteristic, then, is a loving zeal for the Lord and his cause. The Psalmist shows that this zeal is peculiar to the house of the Lord; and it is such that it causes the sacrifices to be wholly consumed. The Lord Jesus manifested this peculiar zeal as the Head of the house, by faithfully fulfilling every part of his covenant; and he did so with a joyful heart. Those who shall sit on the throne with him likewise manifest that zeal and loving devotion for him and his cause by gladly doing his will, willing and anxious to engage in any part of his service.

THE LAST WORK OF THE CHURCH

God clearly outlined the commission given to the entire Christ class, as set forth in Isaiah 61:1-3. This commission plainly says that such are to preach the good tidings unto the teachable; to bind up the broken-hearted; to proclaim liberty to the captives; and amongst other things to proclaim the acceptable year of the Lord and "the day of vengeance of our God." Clearly, then, the Lord intended that at some time those who would compose the little flock, or kingdom class, would be the ones to declare the day of vengeance. This would mean to tell all those who would have the hearing ear what would be the natural results of not heeding the Lord's instruction. The Lord caused his holy prophets and apostles to mark out the course that should be followed by those who profess to be his and what would be the result to those not following this instruction.

Through his prophets, Isaiah, Jeremiah, Ezekiel and others, God foretold what would constitute Babylon and foretold that some of the true saints would be found in Babylon. He caused these prophets to write all the evil that shall come upon Babylon. Surely the Lord purposed that those in Babylon should know something about this, and that some one should deliver the message concerning Babylon. Did he design that the great company or the little flock should deliver this message? It is very clear from the Scriptures above cited concerning the day of God's vengeance that he intended the little flock to give this message. It must be conceded by all who are in harmony with the teachings of present truth that we are in the closing days of the harvest period; and before that harvest would entirely close it would become necessary for some one to declare the day of God's vengeance. Surely it would be only those who have the zeal peculiar to the Lord's house that would engage in joyfully declaring the message against Babylon.

"The Finished Mystery," Volume Seven of STUDIES IN THE SCRIPTURES, brings together all that the messenger of the Laodicean Church has written concerning Babylon, and, in the light of what he has written, further explains other parts of Revelation and Ezekiel, thus putting in compact and pointed form the Word of the Lord, by the use of which the declaration against Babylon must be made. THE BIBLE STUDENTS MONTHLY—"The Fall of Babylon"—is made up almost entirely of what has been written by "that servant," and is directed against Babylon in that it calls attention to what constitutes Babylon, why it shall fall, and what will be the result of its fall. And it seems to be clearly in harmony with the Scriptures above cited that the little flock, possessing the zeal peculiar to the Lord's house, would be the ones that will fearlessly declare this message. The thought that the great company class would have anything to do with the proclamation of this message is entirely out of harmony with the Scriptures which indicate the predominant characteristics of that class.—Hebrews 2:15.

JOHN THE BAPTIST A TYPE

We have long recognized that John the Baptist was a type of the little flock class. In this connection the Lord's servant wrote:

"It is altogether possible, indeed probable, we think, that John's course, which brought him into conflict with Herod, was in some degree typical of the course of the Gospel church in this present time and of the course of events that may be expected. If it be a type, Herod would represent the civil government and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman—Jezebel, etc. Should it prove to be a type by its fulfilment in antitype, the fulfilment will probably be on something like the following lines:

"(1) A partial reunion of church and state. (This is now practically an accomplished fact.)

"(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems and to declare their union unlawful—contrary to the Word of God.

"(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.

"(4) The church nominal, in her false position, would be anxious to stifle the reproofs and to destroy the reprovers; and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances, as John was hindered by imprisonment.

"(5) Herodias' daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z. 1898-95

Instead of the great company class engaging in the work above mentioned, the Scriptures show that those who will be of that class are such as rebel against the words of God and disregard the counsel of the Most High, and are in fear of performing their covenant.—Psalm 107:9-16; Hebrews 2:15.

A LOGICAL CONCLUSION

Again, commenting upon the spirit manifested by the little flock class in singing the song which none could learn except the little flock, "that servant" wrote:

"Nothing is more manifest than that it is necessary to be somewhat of an overcomer of the world and its spirit, which pervades nominal Christendom, ere any one would have the courage to sing this song—to declare before men the lengths, breadths, heights and depths of the goodness of God's plan, of which Jesus and his sacrifice are the center. To all others the fear of man bringeth a snare and stoppeth their mouths from speaking forth the praise of him who called us out of darkness into his marvelous light. But the people that do know their God (his character and plan) shall be valiant and do exploits, and like the apostles of old will feel and say, 'Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard.'" —Z. 1900-37.

THE WATCH TOWER BIBLE AND TRACT SOCIETY has been used of the Lord since its organization as a vehicle to convey the message of truth to all who would hear. It would hardly seem probable, therefore, that it would be pleasing to the Lord now to put aside this vehicle when it comes to declaring the day of vengeance of our God and carrying to the people the message concerning Babylon. If the great company class is in charge of the SOCIETY, then the conclusion must follow that all the harvest work is finished, and that there is nothing for the little flock to do but to stand and wait for their change. Such does not seem to be at all in harmony with the Scriptures, nor with that which Brother Russell has heretofore written on the subject. The period of the harvest is not yet over; and the work of the harvest, as outlined in the Scriptures (Revelation 14:13-19), does not seem to have been completed. Concerning that work and those who would do it, Brother Russell wrote in Volume Three, STUDIES IN THE SCRIPTURES, page 231, as follows:

"It will probably be in an effort at self-preservation on the part of Great Babylon—'Christendom'—when she sees her work in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom. Although the exact time of the deliverance or 'change' of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest, as shortly after the 'door' is shut."—Matthew 25:10.

It will be observed from the above quotation that Brother Russell plainly says that the Elijah class (the little flock) will persist in declaring the truth. It would be exactly in harmony with the tactics of the adversary to induce some of those who have engaged in the harvest work to desist now and to let their zeal and ardor cool, that they might not have part in this final witness of the Lord's great message. Surely it would not be the will of the Lord that one should sit down and idly fold his hands, waiting for his deliverance.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

EXPERIENCES OF ELIJAH AND ELISHA TYPICAL

Time and again the church has been told through the channel which the Lord chose as his mouthpiece during the church's last experience that Elijah is a type of the overcoming church and that Elisha probably represents in a measure the great company class. It is a noticeable fact that Elisha walked with Elijah. There was never any disagreement between them; they did not quarrel. There is no record that Elijah ever opposed anything that Elisha was doing. If those now claiming to be the Elijah class are correct in their view that only the Elisha class is doing the work of the SOCIETY, then the facts do not seem to fit the picture at all. Elisha did not smite the waters of the Jordan until after Elijah had been taken up in the fiery chariot. If the Elisha class is now smiting the Jordan, then it must be that all the Elijah class have gone up in the fiery chariot. Thus we see the ridiculous position in which we would place ourselves if we assumed such to be true.

Again, if it is the Elisha class that is now smiting the Jordan, then surely those who compose the Elijah class would not wish to interfere; for Elisha did according to the Lord's will, and any one who has the Lord's spirit could not consistently interfere with the Elisha work. As we read: "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) We are not here saying who is of one class and who of the other. That is not our province. We do not know. The Lord did not purpose for us to know; and we will not presume to judge that which the Lord has not given us to judge. Quoting Brother Russell upon this point:

"We are to be careful not to form a judgment as to who are to be of the great company. Some say to us, 'What do you think of such a brother?' We are not to judge one another. It is not for us to say that such a one belongs to the great company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested. At the end of the earthly career of the little flock the Lord himself will do the dividing."—Z. 1916-38.

We call attention to these words of Brother Russell that the dear friends may not be discouraged by the statement of another who volunteers to teach them, that all who have anything to do with the SOCIETY and its present work are a part of the great company class. We do not believe it is proper for any one to say, "Brother A is of the great company and Brother B of the little flock." The Lord shows the characteristics that will be manifested by each class; and we may examine ourselves to enable us to determine whether or not we are coming up to the proper standard. But let us carefully refrain from passing judgment upon any one else.

THE ANTITYPICAL CHARIOT

Again referring to the letter in our issue of January 15, 1918, the brother who leads the opposing thought is quoted as saying that "the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; that the separation is now taking place; that the lurid legalities are separating the two classes; that those who are putting out the Seventh Volume and the Babylon tract are the great company."

The chariot, being a vehicle, would very fitly represent the SOCIETY which the Lord has used as a vehicle to bear the message of truth. What makes it lurid, in our opinion, is the fiery message of Ezekiel and John, which message it is now conveying to others. There were no legal differences between Elijah and Elisha, and nothing in the picture would seem to indicate that the management of the SOCIETY could have been pictured by what occurred between Elijah and Elisha. They were on the very best of terms until the last moment, Elisha's last request being that he might receive a double portion of the

spirit of Elijah. The suggestion, therefore, that "lurid legalities" were represented by the fiery horses does not seem at all to fit. According to that interpretation it is the Elisha class that is now in the chariot and the Elijah class is outside of it. And if that picture were true and were carried out to its finality, it would mean that the Elisha class would be taken up in the fiery chariot and the Elijah class left behind! Here seems to be a wide difference in interpretation by Brother Russell and these other brethren. And following the rule that we suggested above, we think it the safer course to heed the interpretation given us by the Lord's chosen servant. Note what Brother Russell says on this subject:

ELIJAH, NOT ELISHA, USED THE CHARIOT

"We recognize that the church of God is the antitype of Elijah, because she is, with her great Head, the Christ of God. It is the Christ in the flesh that antitypes Elijah. His experiences during his career as God's prophet typify the experiences of the Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ body in the flesh. . . . 'The Lord knoweth them that are his.'

"When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go up in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. Do not decide about anybody else; but let each of us watch for himself and see to it that he keeps his heart in the right attitude toward the Lord and the brethren. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it."—Z. 1916-38, 39.

Since it is conceded that the SOCIETY is the chariot, then, according to Brother Russell's interpretation, it is the Elijah class that will take to the chariot; and "it will be the little flock that will go up in the chariot and no others. We shall see the Elijah class taken away in the chariot; the others will not be taken."

SIGNIFICATION OF ELIJAH'S MANTLE

Referring to the picture, we note that Elijah and Elisha journeyed together until they reached the Jordan, and there they stood and talked awhile. Then Elijah took his mantle, wrapped it up and smote the waters of the Jordan. The waters represent the peoples; and their separation would picture the separation of people from people. We are to keep in mind that Elijah had this mantle all during his journey, and that not until he reached the Jordan did he wrap up the mantle and use it to smite the waters (people). We are also reminded that the antitypical Elijah class has had the message of truth during their entire journey of the harvest of the Gospel age. Brother Russell pointed out that October, 1914, antityped Elijah and Elisha standing at the Jordan, talking the matter over; that this was the last point to which Elijah was directed to go, and that it represented the last definite date we had concerning the church. He then pointed out that something else must be done after that time. We quote Brother Russell:

"Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan."

In Ezekiel 21:14, 15 we read, "Let the sword be doubled the third time," which to our mind would represent the message of truth contained in the first six volumes of STUDIES IN THE SCRIPTURES. And then we read: "I have set the point of the sword against all their gates, that their heart may faint and their ruins be multiplied. Ah, it is made lightning brightness; it is wrapped up for the slaughter." We suggest that this represents the message of truth contained in the Seventh Volume, which is in truth and in fact a condensed statement of the entire message relating to Babylon and the true church and the relationship between the two, as set forth in the preceding six volumes. Therefore, it is properly designated "the point of the sword," and is wrapped up (put into compact form) for the purpose of doing the smiting, viz., the separation of people from people. In the eighth chapter of Revelation, verses 3 to 5, seemingly referring to the same message, we read that it (the message) "is deliberately hurled into the earth;" that is to say, deliberately distributed broadcast amongst order-loving people.

The message of truth contained in Volume Seven of STUDIES IN THE SCRIPTURES, therefore, seems to be more fitly represented in Elijah's wrapped-up mantle than does anything else. If that is true, then it follows that it is the message of truth sent far and wide amongst the people that will cause the division or separation; and it is manifest beyond the question of a doubt that it is the Elijah class that uses it, and not Elisha. It is easy to be seen now that the Elija class, persisting in the proclamation of the message against Babylon, would thus separate themselves from the Elisha class, who would be fearful or negligent of performing any part of this work; and that Elijah, continuing thus to use the point of the sword, would in due time be taken up in the fiery chariot by a whirlwind of anarchy.

Again we quote from Brother Russell (THE WATCH TOWER, February 1, 1916, page 39):

"Are you expecting the fiery chariot any minute now, or do you think it some distance off—perhaps some months yet, or a year or more? will be asked. At least a year, or probably more, is my thought. [Just one year and five months later Volume Seven was issued.] Something else is coming first, dear friends. We do not as yet see clearly what it is. But this matter of Elijah's rolling his mantle together and smiting the waters of the Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. What does it mean? you ask. Ah, we know that most prophecies are understood only after they are fulfilled. We might, however, have a suspicion. What would that be? Something like this: In Bible symbolic language water represents truth and also represents people. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1, 15; 22:1, 2; Jeremiah 51:12,'13; Ezekiel 47:1-12; Ephesians 5:26) Furthermore, Jordan means testing or judging down. Now who or what would be judged in the antitype?

"We answer, we believe that the peoples of the earth, the public in general, are to be judged by the truth. The peoples are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused in connection with the truth. Waters are to be separated from waters, people from people; the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication or sign of God's power with him and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—the peoples. Do you think that this has not yet taken place? may be a question in your mind. We think it has not as yet fully taken place. Do you think that the PHOTO-DRAMA OF CREATION has had a part in this? It may be. Will there be something more? We do not know. We rather think there is something more."

"CHARIOT," "FIRE," AND "WHIRLWIND"

"Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah Class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us? some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. But it means trouble! Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the church? Does it mean more trouble? you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. What will it be? Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, 'Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground.'—Jeremiah 25:30-33; 30:23, 24.

"To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, 'Cast not your pearls

before swine.' We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then: We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the church would be taken. If the change comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet."

If Brother Russell's interpretation be correct—and we would prefer to take it to that of any one else—then it would seem that the Elijah class, with the power of truth in their hands, viz., the message of God's vengeance against Babylon, must use that power, or message; and their persisting in using it unto the end would produce the separation and ultimately result in the taking up of the Elijah class in a time of fiery trials and testings.

"THE LORD KNOWETH THEM THAT ARE HIS"

Let us not be deceived, dear brethren, and become slack now in the performance of our covenant with the Lord. But, grasping the sword of the Spirit which the Lord has placed in the hands of his people, let every one who loves the Lord and his cause better than this life and all things else this life may bring, go forward in a united effort to perform the duty which the Lord has laid before us. If one is fully consecrated to the Lord and actively striving to fulfil his covenant of sacrifice, let him not be disturbed by the expressed opinion of another that his activity in some part of the Lord's work will put him in the great company class. God is not unmindful of your labor of love; he is faithful and true to his promise. Those who are his will not be disturbed or discouraged by what others may say, but will be governed in their conclusions by the Lord's Word. "The Lord knoweth them that are his." It is not necessary for us to know just where our brother will be. It is sufficient if we are diligent to make our own calling and election sure. In the Lord's house there are some occupying positions of honor and some of less honor. God setteth the members in the body as it pleaseth him; and this setting applies both to their position while in the flesh and beyond the vail. If we do our best to fulfil our part of the covenant, he is faithful and just to fulfil his; and to each one who manifests a diligence (not negligence) to make his calling and election sure he will grant an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let every one who would thus serve the Lord refrain from judging another. Let us put no one into this class or the other class. Let us leave the judgment with the Lord; and doing so, look well to ourselves. It is for the Lord to judge, not us. But in the language of John, the Beloved, let us "look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8.

In harmony with the thoughts above expressed, we call attention to the words of Revelation 19:17: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." The angel here clearly is the Elijah class, standing in the resplendent light of the Gospel, now more brilliantly illuminated than ever before by reason of having the interpretations of the lurid prophecies of Ezekiel and John. And thus standing in the light, they are joyful, fearlessly and plainly declaring the message of truth, calling first to the eagles (Matthew 24:28), their brethren in Christ, the far-sighted ones, to come and join in this glorious feast that the Lord has spread before us. And may he give every one of his little ones the courage and faith and strength to stand at this time. Those who faithfully trust and follow our great Captain will ultimately be brought off more than conquerors, yea, most fervent overcomers.

We emphasize the fact that the church—Elijah and Elisha—were standing in 1914, talking together. When Brother Russell died in 1916 everything seemed to have come to a standstill. No one seemed to know exactly what should be done. Then suddenly something was delivered to the church. What was it? All remember how that on a certain day in July, 1917, the message of the truth wrapped up in compact form in "The Finished Mystery" was delivered into the hands of the church; and then the antitypical Elijah had the message in such form that it could be used for the smiting of the antitypical Jordan; and the smiting began.

JESUS MINISTERING TO THE MULTITUDE

[This article was a reprint of that entitled, "He Giveth Food to the Hungry," published in issue of May 15, 1906, which please see.]

JESUS OUR EXAMPLE IN SERVICE

[This article was reprinted from article entitled, "He That Humbleth Himself Shall Be Exalteth," published in issue of December 1, 1897, which please see.]

COMPENSATION

"Hush! oh, hush! for the Father, whose ways are true and just,
Knoweth and careth and loveth, and waits for thy perfect trust;
The cup he is slowly filling shall soon be full to the brim,
And infinite compensations forever be found in him.

"Hush! oh, hush! for the Father hath fulness of joy in store,
Treasures of power and wisdom, and pleasures forevermore;
Blessing and honor and glory, endless, infinite bliss.
Child of his love and his choice, oh, canst thou not wait for this?"

"Hush! oh, hush! for the Father portioneth as he will
To all his beloved children; and shall they not be still?
Is not his will the wisest? Is not his choice the best?
And in perfect acquiescence is there not perfect rest?

JESUS SETS MEN FREE

[This article was reprinted from article entitled, "Christ Brought Life and Immortality to Light Through the Gospel," published in issue of March 15, 1904, which please see.]

THE LAST PASSOVER OF CHRIST

"Christ, our Passover is sacrificed for us; therefore let us keep the feast, with the unleavened bread of sincerity and truth."—1 Corinthians 5:7, 8.

During the past two thousand years the new moon nearest the spring equinox has been reckoned as the beginning of the Hebrew religious year. (Z. '07-88; Z '15-78) The Passover comes on the following full moon.

In 1918, the nearest new moon to the spring equinox (5.26 a.m., March 21) appears at 2.52 p.m., Eastern time, on March twelfth. That moon reaches its full at 10.33 a.m. on March the twenty-seventh. The Hebrew day begins at sundown of the previous modern day, and our antitypical Passover memorial should be celebrated on the evening of March twenty-sixth, some time after sundown—say at 7:30 p.m. At this time the Lord's dear ones consecrated, set apart unto death, so far as their earthly lives are concerned, will doubtless be anxious to assemble for the celebration of this solemn spiritual feast.

It is a matter of interest that, if the Passover date were reckoned as formerly indicated in Volume Six, page 470, it would have fallen on the same date as the date for the smiting of the city, or April twenty-sixth, 1918.

Let us review the events of that tragic day when our Passover Lamb was slain. It was on Thursday evening 1,885 years ago in the upper chamber that the thirteen celebrated

their Passover, the last one for the Lord. The same evening Judas went out to clinch his evil bargain with the clergy of his day. The betrayer had left the little faithful company, and, as his last legacy, the Master gave them the most spiritual message of the Gospels, the thirteenth to seventeenth chapters of the Gospel according to the beloved disciple, John. After he sang with his dear ones a hymn, and conversed with them, he knowing and they ignorant of the tragedy just before them, he led them to Gethsemane.

JUDAS, GETHSEMANE, CALVARY

It was on that Thursday evening that Judas, with an expression of intimacy, fellowship and love, betrayed the Son of God into the hands of the crucifiers. That night the Light of the World was before the hostile forces of a benighted ecclesiasticism bound in unholy alliance with the secular powers. Secularism saw his innocence, but ecclesiasticism, blinded by envy and hatred, overcame the honorable scruples of the earthly rulers, and secured on a false and trumped up charge of treason, unjust conviction of the Son of Man. Forsaken and shunned by those who "had trusted that it had been he which should have redeemed Israel" (Luke 24:21), the Messiah faithfully kept the sacrifice on the altar, through ridicule and abuse of clergy, soldiers and public servants, through the *Via Dolorosa*—the way of tears—and up the difficult path to Calvary and finished the offering of that body which God has prepared for him.

Judas, who had not looked for such a dreadful outcome of his evil scheme, went and ended his iniquitous course by self-destruction. By nine o'clock Friday morning the Beloved was raised up, as the brazen or copper serpent (perfect humanity), as though made sin, even for those of the great worldly system of government, "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8), and which continues to this day, being now called Christendom, where his feet members soon shall at last fill up completely the sufferings of Christ that are left behind.

Under the heat of a semi-tropic sun, the great Lover of mankind, stripped by unholy hands to open view, was the object of revilings by the Hebrew clergy and laity, a spectacle and a wondrous lesson of divine love for men and for angels. There hung the Savior of humanity, forsaken by all save those who loved him most—Peter, the strong, and John whom he loved, and the women who would, if they might, have died in his stead. And "sitting down about him, the unbelievers watched him there."

And from noon, "the sixth hour" of that dreadful day, there was both a literal darkness and an obliteration of light and of love over all the land, over all in the condition termed "Sodom and Egypt," for while they were covering themselves with the greatest weight of guilt ever known, filling up the chalice of their iniquity until it overran, they were in the darkness of night as to the real quality of their acts—"they knew not what they did."

It was afternoon of Friday, Passover day, that the holy Sufferer said, "I thirst"—and they gave him to drink, not cold, refreshing water, but that which while somewhat stupifying was calculated to enhance the agonies of thirst in the most brutal and cruel death known to wicked and degenerate men.

By this act the prince of this world sealed his death sentence, for "by death the mighty one was beginning to destroy him that hath the power of death, that is to say, the devil." And by their death the feet members of Christ will set in motion the forces which will utterly destroy them that destroy the earth—Great Babylon, the accursed system of organized and established iniquity.

"IT IS FINISHED!"

But pain of body was not sufficient for the fiery trial of him who was to be the first to suffer that he might reign with God. He must be finally and fully made a sin offering, and experience to the full the wages of sin, that he might save to the uttermost. And as in the extremity of mortal pain and weakness the realization came upon him that he was, as it were and as it seemed to him, utterly cast off by his Father, with the final despairing cry, "My God! My God! why hast thou forsaken me?" in pain of spirit that was too much to bear, the great heart broke, and there came forth his last exclamation, "IT IS FINISHED!" like unto the last loud cry of the Church in the flesh—"It is done." (Rev. 16:17) The Wonderful One bowed his majestic head and gave up the life he had covenanted to lay down; and the new life, the new creature, the spirit, became hid in God until the third day there should come the springing forth of the first-fruits of the dead.

This is the central event of all history which we celebrate on the approaching Passover—the death of the Savior of the world. We suggest that each participant read beforehand with reverence and prayer the Bible chapters on the Passover—the first Passover in Exodus 11 to 13; the story of the death of the antitypical lamb in Matthew 26 and 27, Mark 14 and 15, Luke 22 and 23, John 12 to 19, and such other passages as 1 Corinthians 10:16-21, 11:20-34, etc., and the comments in Volume VI SCRIPTURE STUDIES, Chapter 11, on "The Passover of the New Creation." Let not the consecrated unto death fail of the injunction, "Assemble yourselves together, and so much the more as ye see the day approaching."—Hebrews 10:25.

Let the bride get herself thoroughly ready for whatever the wise and loving Father and the altogether lovely Bridegroom may have for her in the way of experience of preparation, trial, change or exaltation. Let each one consecrated unto death examine himself, cast out every alien thought or affection from the heart, cast out every weight and the sin that doth so easily beset him. Especially let each see that he loves even his enemies, but that he loves supremely the beloved Father in heaven. Let us so increase and abound in divine love toward one another and toward all men, that whether it be near or far in time our change will find us "ready" to go in, ready to stand in the confidence of pure and single-hearted love before our Elder Brother and before our God and Father.

LETTERS FROM THE INTERESTED

GIVING LIFE TO THE IMAGE

DEAR BRETHREN:—

I am sending you some thoughts regarding the vitalizing of the "image of the beast" as it appears to me after a cursory examination of a book entitled "The Churches of Christ in Time of War," edited by Charles A. Macfarland, General Secretary of the "Federal Council of the Churches of Christ in America." It is manifestly official. It says, among other things, "There is now being witnessed the coöperation of politics and religion in the common service of the whole people as never before in the history of the human race." On the last page of the book is a letter from President Wilson to Dr. Macfarland, dated June 8, 1917, which says, "I need not say how much I appreciate the message from the Federal Council of Churches of Christ in America. It has helped to reassure me and keep me in heart."

Briefly the United States, by alliance with Great Britain, naturally becomes identified with it (G214), and thus the "other beast with two horns like a lamb" vitalizes the "image of the beast" ("the Federal Council of the Churches of Christ") by the United States Government giving official recognition (the President's letter of June 8, 1917, to Secretary Macfarland is such) to the image which was patiently awaiting this vitalization, having previously (on May 8, 1917) declared "its endorsement and support of the war aims and policies of the Government." "All this took place before the publication of the Seventh Volume—before the coming of the seventh plague. "The change of name of the 'image of the beast' to that of 'false prophet' in Rev. 16:13, between the sixth and seventh plagues, shows that the 'image' was vitalized prior to the publication of Volume VII."—G211. The coöperation of the "beast" and the "false prophet" with the "dragon" is very manifest in army camps in the way the Knights of Columbus and the Y. M. C. A. work under military authorization.

Permit me to now mention some correspondencies between the French Revolution and the present time of trouble which seem to be transpiring at this time.

1. The decisive defeat of the Austrians and Prussians by the French Revolutionists on the 20th of September, 1792, seems very clearly to indicate the importance of the events connected with the German Reichstag sessions of Sept., 1917.

There can be no doubt that the Reichstag session of September 27th was of far-reaching importance. It seems to have definitely proven that the majority of the Reichstag were opposed to the war aims of the Prussian military autocracy, and in a sense resulted in the downfall of Prussia—in the appointment of Count von Hertling, the Bavarian Premier, to the German chancellorship. The German chancellorship, created by Bismarck, has always been in Prussian or pro-Prussian hands. Bavaria is regarded as thoroughly unsympathetic to Prussian aims, and the new Chancellor may therefore prove to be a chancellor of peace.

2. On December 11, 1792, King Louis XVI was placed on

trial by the revolutionists; was convicted and condemned to the guillotine. The correspondency seems to be in the peace negotiations between Russia and Germany and we may expect a further defeat of the Prussian military autocracy. It is very remarkable that the peace negotiations opened on the very day (December 18, 1917) indicated by the beginning of the trial of Louis XVI.

I have received a great blessing from the January 1st WATCH TOWER. The first article is certainly timely. The statement, "He will give all of his people a share," is specially comforting to one situated as I am (in an army camp). I may be mistaken, but I hope and believe that we who are now restrained because of being drafted will be released in time to participate in the smiting of Babylon. Here we have some opportunities to present the truth, but there seems to be little appreciation of the message, although they seem to generally recognize that we are Bible Students. We have been having a Seventh Volume study. It started out as a class for the study of Revelation led by a Pentecostal preacher who bought the Seventh Volume since coming here. He used the Seventh Volume altogether and depended on the three members of the I. B. S. A. for bringing out the correct thoughts. However he "taught" the class only a few evenings and then, seemingly realizing that he was not well enough acquainted with the subject, turned it over to us; so we have been privileged to present to a few, whom we could probably not have reached at all otherwise, the explanation of Revelation furnished in Volume Seven. We use the Seventh Volume; asking questions, reading the comments, and now and then emphasizing or explaining such features as those not familiar with the truth might not be able to understand.

I am greatly pleased with the way the election at Pittsburgh turned out. It surely is a complete vindication of the present management of the SOCIETY. Undoubtedly the Lord's hand was in the holding of the straw vote on November 21st. for had it not been held the claim would probably have been made that the election was purely a matter of voting shares and did not represent the voice of the church. Now this leaves them absolutely without excuse for any agitation against the SOCIETY and its work. Undoubtedly the Lord still has a very important work for the WATCH TOWER BIBLE AND TRACT SOCIETY and is himself directing all its interests.

With much Christian love, your brother in Christ,

JAMES ALLEN MURCH.—*Ky.*

THE LORD IS NIGH UNTO A CONTRITE HEART

MY DEAR BROTHER RUTHERFORD:—

There is a matter which has been on my mind and heart for several months which I am constrained to present to you as the chief representative of all the brethren in the truth. In 1912 I dissented in a measure from the common view of the brethren in regard to the impending events of 1914. The resentment of the friends, which I thought unjust, was returned with an emphasis which brought darkness to my mind. The adversary took advantage of it and caused a series of stumblings such as has not occurred in all my Christian experience of 47 years. I sought for and began to magnify every trivial mistake I could find and to publish it abroad. I not only censured my brethren but I repudiated my vow. Now the Lord in love and mercy is opening my eyes and I review the past with amazement and sorrow. The harvest is closing, and I realize that if I make my calling and election sure I must renew my obligation to my brethren and my vow to the Lord. I do so today with an humble heart, praying that the Lord and the dear brethren will forgive me. I desire that you and the dear Bethel family may know of this determination and that I may have a special interest in your prayers. Praying God's rich blessing upon you, dear brother, and upon all those associated with you in the most significant work of all ages, I am,

Your brother in best of bonds, EDWIN BUNDY.—*Ore.*

BLESSED EFFECT OF VOLUME SEVEN

DEAR BRETHREN:—

At Montreal, Canada, we were much interested and pleased, recently, to fellowship with a brother and sister who received the truth only five weeks ago, through the reading of Volume Seven. The sister had formerly taken no interest at all in things religious. Now both husband and wife are fully consecrated and are showing wonderful progress. They have a clearer knowledge of the truth than many who have been "truth people" for several years. It was inspiring to note their zeal. With Christian love,

Yours in joyful service, E. F. CRIST. —*Pilgrim.*

PRESENT POSSIBILITIES BEING REALIZED

DEAR BRETHREN:—

Enclosed find usual weekly report. The past week has been crowned with much personal blessings from the Lord. The work goes forward grandly and the sublime possibilities of the present are being more and more realized by the Lord's people. They are undergoing a wonderful heart-and-mind shaping in preparation for the final conflict with the powers of darkness. Many who had settled down to the thought that the work was (about) over are now rubbing their eyes and becoming conscious of the fact that the mightiest conflict of the ages is upon us.

O, how evident it is that everything should be swept aside that would hinder us in following our Captain! What is the value of time, energy, money, treasures of any kind to the consecrated NOW, except to forward this cause to which our lives are dedicated and for which Jesus died?

The Seventh Volume is being accepted, studied and pushed everywhere. It is my observation that those most interested in it are invariably happy and prosperous in the Lord, whereas the few who reject it are unhappy and developing bitterness. With much Christian love, I am,

Your fellow servant, O. L. SULLIVAN. —*Pilgrim.*

RESOLUTION FROM FRENCH BRETHREN

DEAR BRETHREN:—

We hereby send you a resolution passed by the Paris Ecclesia in reference to the management of the SOCIETY. We received, much delayed, the facts in relation thereto, and now wish to send you direct the following resolution:

"By unanimous vote of the Paris (France) Ecclesia, assembled on Sunday, December 23d, we hereby express:

"1st. Our gratitude to the Lord for permitting the present Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY (Brother J. F. Rutherford being their President) to administer with wisdom and faithfulness the interests of the harvest work during the past months;

"2d. Our desire to see maintained in charge of the work during the year 1918 the same Board and President;

"3d. Our fervent Christian love and moral support to said Board; also to their valiant colaborers near and far; and we daily present them all to the throne of heavenly grace in accordance with our Vow."

THE ECCLESIA OF PARIS.—*France.*

"We cannot tell you how grateful we are to have the Seventh Volume nor of the heart full of thankfulness and love to God and to you, as we read it. We surely realize that the Lord is using the same channel in dispensing meat in due season. We assure you of our loyal support now and to the end and recognize that our dear Brother Rutherford was surely chosen of the Lord to lead the Church to the end of her journey." A. E. W. W.—*Ohio.*

"I feel that my cup of joy overflows. I rejoice that it is due time for this solemn message, and I desire to use Volume Seven as a chariot that shall help me mount to the skies."

MRS. E. B.—*Mass.*

"LET PATIENCE HAVE HER PERFECT WORK"

As is quite generally known, the present traffic congestion due to shortage of cars, etc., is unprecedented in the history of the country. We hear of unparalleled delays in not only freight shipments, but also in express and mail. The Government is endeavoring to alleviate this congestion. Let us hear from you if you feel that sufficient time has elapsed for your order to have reached you under present circumstances, and we will do what we can to trace the shipment. In the meantime we advise patience in respect to undelivered shipments and the importance of placing future orders as far in advance as possible. Mail matter is usually delivered with reasonable promptness, although we have recently heard of instances where WATCH TOWER issues have been in transit three or four weeks before reaching subscribers. We mention this that the friends may not think us negligent when THE WATCH TOWER fails to arrive on time.

MARGOLIS BIBLE—A NEW HEBREW TRANSLATION

We have recently added to our stock a Jewish Translation of the Old Testament which some claim to be superior to the Leeser version. This new translation is known as the Margolis Version, as Prof. Max L. Margolis was the Editor-in-Chief and Secretary of the Editorial Board; but the actual work of translation was accomplished by a Committee of over twenty-five eminent Jewish Rabbis and Hebrew scholars, whose work covered a period of twenty-four years. The volume is in good, clear type, cloth bound, $1.25 postpaid.

IN MEMORY OF OUR KING

"This do . . . in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:25, 26.

The truly consecrated Christian, walking in the light of present truth, looks forward with the keenest interest to the approaching Memorial celebration. This Passover season holds a peculiar interest, because it may mark the last for the church on earth and may mark the drinking of the wine anew with the Lord in glory. Since Pentecost the followers of the Lord have been waiting with joyful expectancy for his return as the King of glory. For many years the best-informed of his followers have known that he is present and that he will soon be fully revealed to all who are his. Soon he will take unto himself his completed bride and reign in glory. It was his expressed desire that the bride class should have him in memory until he call for her. Whether the coming Memorial will be the last on earth, we do not, of course, know; but we do know that we are one year nearer the full consummation of our hopes. If it please the Lord to have us celebrate this Memorial other years, then we shall do so gladly. If it please him to take all the members of the church home this year, then our joy will be full and we shall have pleasures for evermore. His will, not ours, be done. Glad we are to assemble together again to remind each other of that wonderful event that transpired so many centuries past.

When a man of the world has risen to fame, he desires to leave a monument, so that future generations may know of his greatness. Of course there is selfishness in this desire. Jesus of Nazareth, the greatest man that lived on earth, when he approached the time of his crucifixion, prepared a monument that will endure forever. Unselfishly he acted in this regard, as he did in all others. He was about to perform the greatest work of the ages—to make himself an offering for sin on behalf of the human race. This Memorial was a means whereby his followers should remember him until they should see him again. He knew that the fully consecrated would appreciate this more than anything else. He knew that the world would not appreciate it; and therefore his death would be sweetly kept in the memory of those who had received the benefit of his great ransom-sacrifice. None but the truly consecrated have ever appreciated the Lord's death and its meaning. The time is near at hand, however, when even the world will begin to understand why he suffered and why he died. The Lord Jesus knew that the time from Pentecost until his kingdom is established would be occupied in the selection of his bride and he desired that she should keep fresh in mind the importance of the great sin-offering and likewise appreciate her privilege of participating in his sufferings, in order that she might reign with him in glory, for the regeneration and reconstruction of the world.

Many of the members of the bride class are already with the Lord. Those remaining this side are eager to be with him, yet biding his own good time. It is reasonable, then, that as we approach each Memorial season, as we come nearer to the time of seeing our great King and Lord, our hearts are thrilled with the prospect that this is perhaps the last this side the vail and that soon we may see him face to face.

"LORD, IS IT I?"

When Jesus was about to take leave of his disciples, his associates for three and a half years, he marked that they were troubled, and said: "Let not your heart be troubled. . . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And now the day draws near when this sweet promise from the Master's lips will have complete fulfilment. Is it any wonder, then, that the truly consecrated are looking forward with great desire to the approaching Memorial and to that which may follow after!

It was after Jesus and his disciples had eaten the Passover according to the Jewish Law, that he instituted the Memorial Supper as a reminder of his death. Judas was present at that time and was given a sop and went out from the others before the supper was ended, fully bent upon betraying the Master; and this he did. This incident may represent the fact that in the close of this age, and just before the bride is completed, the sop of truth will become so strong that it shall drive forth from the company and communion of the faithful all those who do not have a full and proper appreciation of the blood of Jesus, shed by the Lamb of God for the taking away of the sin of the world. It is not for anyone this side the vail to judge who may be of that class. It is sufficient that each one carefully examine himself or herself, saying, "Is it I?" Truly this is a time for careful self-examination, for seeing to it that we are pure in heart toward all.

That we may more fully appreciate the importance of that great event which transpired at Calvary, we do well to remind ourselves again of the events that took place just preceding that time.

THE ORIGINAL PASSOVER

The Hebrew year begins on the day of the first new moon nearest the Spring equinox. The Hebrew Passover marked a wonderful event in Jewish history and foreshadowed the death of the great Ransomer of humankind. St. Paul tells us that the things pertaining to the Law were shadows of greater things to come. (Colossians 2:17; Hebrews 10:1) Looking, then, from the type to the antitype, we find much food for thought. The Israelites had been held in bondage to the Egyptians for years. From time to time their tasks were increased and their burdens made grievous to be borne. God sent Moses to deliver them and sent Aaron with him as his mouthpiece. They appeared before Pharaoh and requested him to permit the children of Israel to leave Egypt. This Pharaoh denied. God sent punishment upon him for refusing to let them go. Time and time again he promised to let them depart from Egypt; time and time again he broke his promise.

Nine times had the Lord sent plagues upon the Egyptians and as many times, at the instance of Moses, had relieved Pharaoh and his people therefrom. Then the tenth plague was sent—the death of the first-born. Pharaoh was devoted to his son, his first-born; and the smiting of him would touch Pharaoh's heart as nothing else could do. God informed Moses that at midnight of the fourteenth of Nisan the death messenger of the Lord would pass through Egypt and every first-born of every family should die. He then directed Moses to make provision for the saving of the first-born of Israel. The arrangement was that each family or household should, on the tenth day of Nisan, take a lamb into the house; that the lamb should be a male of the first year and without blemish; that it should be kept in the house until the fourteenth day of the same month, when it should be killed and the blood sprinkled upon the door-posts and upon the lintel; that the lamb should then be roasted with fire; that no bones of it should be broken; that it should be eaten with unleavened bread and bitter herbs, and that those eating it should do so with their loins girded, their shoes on their feet and their staves in hand, and that they should eat with haste; that when the messenger of the Lord should pass through Egypt the first-born of each household would be spared where the blood of the lamb appeared on the door. Moses carried out these instructions and the faithful Jews acted upon his advice. They killed the lamb, sprinkled its blood as directed and, in due season, ate it. At midnight of the fourteenth of Nisan, all the first-born of Egypt died, including Pharaoh's beloved son. Great consternation followed and Pharaoh immediately summoned Moses and Aaron. He now not only promised that they should go, but thrust them out, and Moses led the children of Israel to the Red Sea, across it and on to Mount Sinai.

TYPE AND ANTITYPE

In this picture the first-born represent the church of the first born whose names are written in heaven. These are the heirs of the exceeding great and precious promises of Jehovah. Like the first-born in Egypt, they are subject to the second death, but escape from it by complying with the Lord's fixed rules. All who during the Gospel age come under the protection of the blood of Jesus, and there remain, are safe from this great penalty.

In this picture the lamb represented Jesus, slain for the cancellation of the sin of mankind. (John 1:29) A door is a place of entrance. Hence the blood sprinkled upon the door-posts of the Israelitish homes signifies the fact that the way to safety and life is through faith in the blood of Jesus, who declared: "I am the door." The Passover night pictured the Gospel age when sin and darkness prevail, and during which time the bride of Christ is gathered out from mankind. And now we see this time of suffering drawing to an end and amidst a time of great confusion, both political and ecclesiastical: and soon the sufferings of the Christ will end.

No animal could more fitly represent the lowly Nazarene than could the lamb. It is noted for its defenselessness and its innocence. The antitypical Lamb, the Man Jesus, true to the picture, was "holy, harmless, undefiled and separate from sinners." (Hebrews 7:26) "A lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in the last times." "He

was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

Born under the Law, Jesus must fulfil its terms; and since the Passover was a part of the Law arrangement, he must eat it at the appointed time; viz., the fourteenth of Nisan. As he was the great antitypical Lamb now to be slain, he must eat this Passover just preceding his death. It must be apparent to all that it would be inappropriate to celebrate the Lord's death more than once a year, and that the time of this celebration should, as nearly as possible, correspond with the date at which he instituted the Memorial.

THE PURPOSE OF THE MEMORIAL

After eating the Passover Supper, Jesus instituted the Memorial. This he did that his followers might remember him until he come again. "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples and said, Take, eat; this is my body." That is to say, the bread represented his flesh, his humanity, which was broken on behalf of mankind. "And he took the cup and gave thanks and gave it to them, saying, All ye drink of it; for this is my blood of the new covenant which is shed for the remission of sins." The cup there represented the pouring out of his life blood as the great sacrifice on behalf of all who shall accept the benefits of the ransom.

It was the will of God that the members of the bride of Christ should fill up that which is behind of the sufferings of Christ Jesus. Hence those who will compose the bride are privileged to suffer with him. The celebration of the Memorial once each year not only reminds the celebraters of the death of their great Master, but also brings vividly to mind that each member of the body has covenanted to be dead with him. Clearly the Apostle expresses this thought when he says: "The cup of blessing for which we bless God, is it not the participation of the blood of the Anointed One; the loaf which we break, is it not the participation of the body of the Anointed One; because there is one loaf, we the many are one body, for we all partake of the one loaf."—1 Cor. 10:16, 17, Diaglott.

Coming, then, to the celebration this year, let each one have in mind the privilege of suffering with Christ Jesus. Whatever may be our experiences, however joyful or however trying, all shall come to us by the Lord's permission and as a great favor. "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake." (Philippians 1:29) We know not what awaits us; but we do know that all who are abiding in the shadow of God's wing are safe and that no evil shall befall the new creature in Christ. Whatever anyone may do to us in the way of persecution, it is of the utmost importance to see to it that we ourselves do no persecuting. It is vital to us that we keep a pure heart. We do well personally to examine self as we approach the hour of the celebration of the Memorial. Let us remember the words of Brother Paul, "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity." Leaven is a symbol of sin and old leaven signifies sins of long standing. Malice means ill will, hatred and a wrong condition of heart. These should all be put away and each one, upon self-examination, see to it that he has clean hands and a pure heart. "Let us cleanse ourselves from all filthiness of the flesh and mind, perfecting holiness in the fear of the Lord."

LET US EXAMINE OURSELVES

It was jealousy, ill will and malice that led Judas into his wrongful course in betraying the Lord to the ecclesiastics of that time. Judas knew that the ecclesiastics were anxious to destroy Jesus; hence he betrayed the Master into their hands. The civil powers saw the innocence of the Lord, but permitted their scruples to be overruled by the clergy and thus falsely and without just cause or excuse convicted the Son of Man and sent him to an ignominious death. It is not at all improbable that the very closing scenes of the Gospel age shall witness something of a similar kind. He whose zeal and faithfulness and loyalty to the Master brings him to the point of persecution because of such faithfulness will be greatly favored. No one should act foolishly nor put himself in a way to be persecuted, but with calmness of mind and sobriety of heart should diligently and faithfully represent the Lord, trusting him fully as to the results.

If there be strife among any of the Lord's people (and such there is among some of the classes), this is the time above all times to cease such strife and to seek diligently to establish peace and harmony. It has been the rule that such strife is usually caused by the desire of a few to be more highly honored than others. And such it was in the Lord's time. "And there was also strife among them, which one of them should be counted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so. But he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve." If we find that injustice has been heaped upon us, that we have not been favored in the ecclesia as much as we, in our judgment, should have been; if we feel that we should have been more highly honored, let us remember the danger of insisting on what we believe are our rights and the great privilege of humbly submitting to the Lord's will. No trial could come without his permission, and the one which hurts us most has probably come to test the faith and love of those involved. "By love serve one another." May we, then, be able to see through our trying experiences that all of these things are evidences that the Lord is still dealing with us, and may we appreciate the privilege of overcoming them and manifesting our unselfish love for the brethren and therefore for the Lord and his cause by serving in a humble and loving manner in whatsoever place the Lord puts us. Our great desire is and should be to see the King of glory. Everything else should be made subservient to that. Let us have in mind that the eating of the Passover lamb was with bitter herbs and that this sharpened the appetite and created a greater desire for more of the flesh to remove that bitter taste. This fitly illustrates that the bitter experiences and trials that come to us, if we are properly exercised thereby, cause us to flee to the Master that we might partake of more of his merit and his loving-kindness. Feeding, then, upon our precious God-given promises and upon the prospects of soon seeing the King and being with him in glory, will make us forget the bitter trials and we shall rejoice with great joy, giving thanks that we are permitted to have such trials as make sweeter our joys.

One may ask: "Shall I decline to partake of this Memorial because of some difficulty I have had with a brother?" Our answer would be, if possible try to bring about a reconciliation by talking over the differences in the spirit of love. Effect a reconciliation, if possible; but if not, examine your own heart and see to it that there is no bitterness there. If you have been wronged, then see that you freely forgive, even as the Lord forgives us; and then go and keep the feast. All who have made a full consecration to the Lord should partake. If some have made a consecration and have not symbolized this consecration by water immersion, such should be done, if possible, before partaking. But the mere fact that one has not been baptized since making a consecration should not preclude him from partaking of the Memorial.

Let us all have in mind that "the end of all things is at hand; be of sober mind and watch unto prayer." How glad should be our hearts that we have come to the end of this dark night and that soon the light of the Lord shall fill the earth! Having in mind our great desire to see our King, let us also remember the admonition of the Apostle. "Above all things have fervent love among yourselves." Having this love, we will cover each other's defects; and nothing enables us so much to have this love as looking with expectant joy to seeing the Lord and our beloved brethren who have gone before.

DEMONS TO WRECK SOCIETY

Psychic phenomena are attracting the attention of some of the greatest men of the land. These men claim that they are able to communicate with the dead. That they receive messages from some hidden source cannot be questioned. This psychic science is called Immortalism. In truth and fact it is demonism. And these demons, exercising greater power over the human mind, will, as the Scriptures foreshow, soon wreck all society. It is of great importance that every person acquaint himself with the Scriptural teaching upon the subject. We issue a little book, "What say the Scriptures About Spiritism?" that throws a flood of light upon this occult science. Everybody should read it. Postpaid, 10c. But if any one who desires to read it will send us a post card stating he is too poor to purchase, we will mail him a copy free.

QUALIFICATIONS OF ELDERS

Some of the ecclesias at recent elections have declined to elect anyone to the office of elder or deacon until such an one answered in the affirmative questions of the following import: (1) Have you answered the V. D. M. questions and have you passed that examination? (2) Are you in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY and the work in which it is engaged? (3) Do you accept "The Finished Mystery" as the Seventh Volume of STUDIES IN THE SCRIPTURES, and are you willing to teach the same?

Some have raised objection to these questions, insisting that they require an additional qualification for one to be an elder or a deacon, and are therefore contrary to the Scriptures. In our judgment such contention is without merit. The Apostle Paul set forth what are the qualifications of an elder. (1 Timothy 3:2-6; Titus 1:6-10) There is nothing in the above questions that is in any manner out of harmony with the requirements announced by the Apostle. On the contrary, they are exactly in harmony with the qualifications there named.

The first question relates particularly to one's knowledge of the Truth, such knowledge as would modestly qualify one to teach. St. Paul says an elder must be "apt to teach." "In addition to the foregoing limitations, it is required that an elder shall be apt to teach; that is to say, he must have ability as a teacher, explainer, expounder, of the divine plan, and thus be able to assist the Lord's flock in word and in doctrine." (STUDIES IN THE SCRIPTURES, Vol. Six, page 249) The V. D. M. questions relate to doctrinal matters and are intended to indicate the process of determining one's aptness to teach. One who is unable to answer them would demonstrate that he did not have a sufficiently accurate knowledge of the divine plan to teach a class. Any ecclesia must be the judge of who shall be its elders and it is clearly within the province of each such ecclesia to require them to show that they are qualified and are apt to teach, before electing them to office.

As to the second question: the WATCH TOWER BIBLE AND TRACT SOCIETY has long been used of the Lord. Clearly it is the messenger mentioned in Revelation 14:18. It has been the channel for the dispensing of the harvest message. The various ecclesias have long since adopted its publications as helps to study the Bible. Any one, therefore, out of harmony with the SOCIETY would hardly be a proper person to be a leader or teacher of an ecclesia which uses the publications of the SOCIETY as its helps to Bible study. The Apostle is emphatic in his statement as to what is the proper relationship between class and teacher, declaring that "if any man teach otherwise and consent not to sound words, the words of the Lord Jesus Christ, and to the doctrine which is according to godliness," such is not a proper teacher and from such the others should withdraw. (1 Timothy 6:3-5) A leader of a class who is openly opposed to the work in which the SOCIETY is engaged would tend to cause dissension and trouble, instead of peace and harmony. Hence it becomes the reasonable duty of the class to know the attitude of its teachers.

As to the third question: the SOCIETY has published and is widely distributing "The Finished Mystery"—Volume Seven of STUDIES IN THE SCRIPTURES. There is nothing in it out of harmony with the divine plan as revealed. The doctrines there taught are wholesome and clearly in harmony with that of the Lord Jesus Christ and the other six volumes of STUDIES IN THE SCRIPTURES. It is a part of the work of the SOCIETY to give this volume a wide distribution, because it is believed the due time has come for the message to be given against Babylon. A teacher that is opposed to the Seventh Volume, therefore, would be opposed to the SOCIETY'S work, out of harmony with the SOCIETY; and, as a leader, such an one would breed discontent and trouble, rather than establish harmony and peace and development among those of the Lord's people who had already expressed themselves as being in harmony with such Seventh Volume. Hence such an one should not stand for election to the position of elder.

This does not mean that such persons who would not answer the foregoing questions in the affirmative should be disfellowshiped. On the contrary, they should be encouraged to study the Lord's Word and grow in knowledge and the fruits and graces of the Spirit.

We remember when the Vow was promulgated by Brother Russell through the SOCIETY, there was some decided opposition to it. Brother Russell then held that any one out of sympathy with the Vow and the work of the SOCIETY in general should not be elected as an elder of the class. Concerning this subject he said:

"Question: Is it proper or wise for a Pilgrim en route to be entertained by those who are out of sympathy with the Vow and with the work of the SOCIETY in general, even though he be an elder of the class?"

"Answer: Most decidedly not. Furthermore, the Pilgrim should make clear to the class that they had greatly erred in selecting such an one for an elder, and should help them to rectify the matter as quickly as possible. If the class likes the elder who is out of accord with the SOCIETY'S work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable, but there are times when they would mean disloyalty to God."—Z. '13-14.

The above quotation from the pen of Brother Russell puts the matter in clear, terse language, about which there can be no doubt. It will be noticed especially that he said that one who is out of accord with the SOCIETY'S work should not be elected an elder, and a class which would not follow that rule should not even request the SOCIETY to send Pilgrims. The purpose of Brother Russell and the SOCIETY clearly was and is not to lay burdens upon the brethren, but to point out the privilege of the various ecclesias in determining whether their elders possess the qualifications, and furthermore emphasizing the importance and necessity of working together in harmony. By way of illustration: Suppose the general of an army should give an order to be executed, the colonel should pass it on to his sub-officers and each one would decide to execute the order according to his own ideas. The result would be disorganization of the worst kind. We recognize the Lord Jesus as the great General and Director of the harvest work, and his people as workers together with him, some occupying one position and some another. Then all who have his spirit will desire to work in harmony with him and his approved way of putting forth the message. Any one, then, who would refuse to answer in the affirmative that he accepts "The Finished Mystery" and that he will teach it would thereby declare himself out of harmony and opposed to the SOCIETY'S work, and any one opposed to the work of the SOCIETY would hardly be qualified to be a teacher of a class which by its request for Pilgrim visits, or otherwise, had indicated its desire to coöperate with the SOCIETY. We believe that when the dear friends see the principle here involved they will readily agree that the questions that some of the ecclesias have adopted and required to be answered by those standing for election as elders and deacons are entirely right and proper and in full harmony with the Scriptures.

WAIT ON THE LORD

[Reprint of poem in issue of September, 1882, which please see.]

JESUS REQUIRES CONFESSION AND LOYALTY

[This article was a reprint of that entitled, "Good Confessions and Later Trials," published in issue of June 1, 1906, which please see.]

JESUS TRANSFIGURED

[The first paragraph of this article was reprinted from article entitled, "We Beheld the Glory in the Holy Mount," published in issue of April 1, 1898. The last two paragraphs were reprinted from an article entitled, "A Vision of Coming Glory," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "A Vision of the Kingdom," published in issue of June 15, 1906. Please see the articles named.]

JESUS REBUKES SELFISHNESS

[The first three and the last four paragraphs of this article were reprinted from article entitled, "Least and Greatest in the Kingdom," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "Only the Humble Shall Share the Kingdom," published in issue of February 1, 1895. Please see the articles named.]

RELIGIOUS INTOLERANCE

On February 12 the public press contained the following dispatch from Ottawa, Canada: "The Secretary of State, under the press censorship regulations, has issued warrants forbidding the possession in Canada of a number of publications, amongst which is the book published by the International Bible Students Association, entitled 'STUDIES IN THE SCRIPTURES—The Finished Mystery,' generally known as the posthumous publication of Pastor Russell. 'The Bible Students Monthly,' also published by this Association at its office in Brooklyn, New York, is also prohibited circulation in Canada. The possession of any prohibited books lays the possessor open to a fine not exceeding $5,000 and five years in prison."

Winnipeg papers had previously announced that certain clergymen had denounced these publications from their pulpits and stated that the attention of the Attorney General had been called to the matter. Later, the Winnipeg *Tribune*, after mentioning the order issued by the public censor, said, "The banned publications are alleged to contain seditious and anti-war statements. Excerpts from one of the recent issues of 'The Bible Students Monthly' were denounced from the pulpit a few weeks ago by Rev. Charles G. Patterson, Pastor of St. Stephen's Church. Afterward Attorney General Johnson sent to Rev. Patterson for a copy of the publication. The censor's order is believed to be the direct result."

A large number of the copies of "The Finished Mystery" were confiscated; houses were searched and the books taken away from the people; and several of our brethren were arrested. Some have been tried and fined all the way from one to five hundred dollars. The sale and distribution of the book in Canada has been stopped of course. One of the leading lawyers of Canada has delivered a written opinion on the case, from which we quote: "There is no doubt that the Secretary of State has the power to put any publication under the ban. Once he does this, the wisdom of his act and the nature of the publication cannot be reviewed in any court. On the contrary, the courts must hold that the publication is objectionable. This, of course, is exceedingly arbitrary, but it is nevertheless the state of the law. To illustrate how absurd it is, I mention that the Secretary of State could put Webster's Dictionary or the Bible under the ban, and immediately any one found in possession of either would be subject to very severe penalties without any recourse to the courts. My suggestion to you, in view of the unsatisfactory condition of the law, is that a strong publicity campaign be started to secure the rescinding of the ban order. To this end petitions, similar to the one I drew up for you, should be vigorously circulated. Meetings should be held and suitable advertisements inserted in magazines having a wide distribution in Canada. This should, at a seasonable time, be followed up by an influential deputation waiting upon the Government and members of Parliament at Ottawa."

Shortly thereafter, acting upon information from Canada, the Army Intelligence Bureau at New York began an investigation of the Brooklyn headquarters. The public press announced that the headquarters were raided, which is entirely untrue. Some one had misrepresented to the authorities that our SOCIETY is carrying on a German propaganda and retarding the draft, which, of course, is also untrue.

On February 24, the President of the SOCIETY delivered a public lecture in the city of Los Angeles, California, to fully 3,500 people, as many more being turned away. The Los Angeles *Tribune* the morning following carried a full-page report. This very much aroused the indignation of the clergy there. The ministerial associations held a meeting on Monday morning and sent its president to the managers of the paper, demanding an explanation as to why they would publish so much about the lecture. On Thursday following the Army Intelligence Bureau of Los Angeles took possession of the Los Angeles headquarters, taking away many of the SOCIETY'S publications. Since then, a number of these have been returned.

On Monday, March 4, several of our brethren at Scranton, Pennsylvania, including Brothers C. J. Woodworth and M. L. Herr, were arrested, charged with conspiracy and put under bond for their appearance for trial next May. Without a doubt, the prosecution of these brethren has been instigated by some nominal ecclesiastical adherents. The Bible's terrible arraignment of the Papacy, which Brother Woodworth has been instrumental in bringing to the attention of many, is quite probably the cause of this action against them.

CONCERNING THE WIRELESS OUTFIT

Following their wicked course of persecution, it was reported in the public press that Government agents had seized a wireless apparatus which was erected on the Bethel Home and ready for use. The facts are these: Some two or three years ago, a wireless outfit was presented to Brother Russell. It was erected on the roof to enable some of the younger brethren to see if they could learn to operate it. When this nation was about to be engaged in war, all wireless instruments were required to be dismantled. The one on the Bethel Home was taken down and the poles sawed up and used for other purposes; and the instrument was carefully packed away in the Art Room, where it has been ever since. The apparatus consisted of a receiver only, no transmitter, and has not been in use for more than two years. When two Army Intelligence men were in conversation with a member of the Home, the wireless was mentioned. They were taken to the roof and shown where it formerly was and then were shown the instrument itself, packed away; and by consent the instrument was taken away by these gentlemen because we have no use for it. There never was a sending instrument at Bethel, hence impossible to transmit a message anywhere.

It seems that the objectionable language of Volume Seven is that on pages 248 to 253, inclusive, which is chiefly quoted from statements made by Rev. C. E. Jefferson and Rev. John Haynes (not Hayes) Holmes. All of this matter was written prior to the time that the United States entered the war.

Upon notice being brought to us that the above mentioned pages were objectionable, the SOCIETY took immediate steps to stop the sale of "The Finished Mystery" until further information could be obtained. Our President then, at the instance of the Board, appointed a representative to visit the Government officials at Washington and ascertain, if possible, how the objection could be removed. The Seventh Volume —"The Finished Mystery"—was submitted by Brother Robison, the SOCIETY'S representative, to the proper authorities at Washington; and he was advised that there was no disposition on the part of the Government in interfere with our work in general and that if pages 247 to 253, inclusive, were removed, there would be no known objection to the volume.

We immediately sent out a letter to the colporteurs and class Secretaries, advising that the pages above mentioned be deleted and that the distribution of the volume be proceeded with. This was done in many instances, as we are advised, and the work went on. Later, on the 14th day of March, the Department of Justice at Washington, instructed the District Attorneys that a further distribution of "The Finished Mystery" would be a violation of the Espionage Act. The Department of Justice, however, declined to state whether or not this violation related only to pages 247 to 253, or to something else, and according to the custom of that Department declined to render an opinion as to what part of the volume does trangress the law. We are having the entire book gone over carefully by able counsel in order to be fully advised before taking further action. We are convinced that there is nothing in the volume at all that in any wise violates the Espionage Act; but we believe that the action is inspired by other influence which desires to suppress the message with reference to the ecclesiastical systems. We are preparing a statement to present to the Department of Justice, that our side may be heard and hope to be able to advise the friends later.

We suggest that the colporteurs proceed with the sale of the other six volumes of STUDIES IN THE SCRIPTURES until further word from us, and that every one who can give a public address do so each Sunday, or oftener, if possible, using the subject, "The World Has Ended—Millions Now Living May Never Die." We have a quantity of PASTOR RUSSELL'S SERMONS and we advise the colporteurs to push the sale of these at this time. Daily the evidences grow stronger that the kingdom of heaven is at hand. Let us be faithful in announcing it. We are not at all responsible for what is in the Bible. There is no book that so strongly arraigns dishonesty, and especially with reference to those who claim to be the representatives of the Lord. We feel quite sure that no part of Volume VII has in any wise interfered with the Government's prosecution of the war; but the clergy have sought to make it thus appear, in order that they might protect themselves from being exposed before the people.

NOT AGAINST THE GOVERNMENT

These clergymen who object to the teachings of the Bible concerning themselves being laid bare before the public have raised a great deal of dust, and cried loud and long that our SOCIETY is against the Government and that its work is retarding the progress of the war. Nothing is further from the truth. We are not against the war. We are not against the Government in any sense of the word. We recognize the Government of the United States as the best government on earth. We recognize that the governments, being political and economic institutions, have the power and authority, under the fundamental law, to declare war and to draft their citizens

into military service. We have not the slightest disposition to interfere with this, nor to speak against it so far as the governments' power or authority is concerned. We recognize that it is the duty of every citizen to obey the laws of the land, and the duty of every citizen, who can conscientiously do so, to participate in the defense of the country. All should be respectful to officers of the law. (Acts 23:5) The law of the land recognizes that there are Christian people who cannot engage in military service without doing violence to their conscience. Hence the Congress of the United States, in passing the Selective Draft Act of May 18, 1917, inserted a clause providing that certain ones, under certain conditions, should not be compelled to engage in combatant military service. We hold that the members of our SOCIETY come within the purvue of this section of the law and are entitled to its protection. And none of our members, so far as we know, have done more than to claim the benefit of the provisions of this Act of Congress.

For forty years the attention of the people has been called to the unrighteous practices of the ecclesiastical systems and how they have kept the people in ignorance. In that time the clergy have been called upon repeatedly to explain to the people the Scriptures, and they have industriously avoided making either answer or explanation. The Lord long ago, through his prophet, foretold that this would be their course, and that, refusing themselves to answer the people, the clergy would attempt to shield themselves behind the civil powers and, if possible, induce the latter to prevent a free and uninterrupted proclamation of the message of the Lord. The Scriptures designate these ecclesiastical systems as Babylon. The Lord says: "The mighty men of Babylon [the clergy] have forborne to fight; they have remained in their holds [shielding themselves behind civil officers]; their might hath failed; they became as women."—Jeremiah 51:30.

Plainly and clearly, then, our position is: We would not do injury to any one, not even the clergy; and certainly not to the Government. Our mission is to preach the Gospel of Jesus Christ and his kingdom. Jesus taught that when the Gospel age ended, present institutions would go to pieces and that upon the ruins thereof his kingdom would be established. He taught his followers to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." If, then, it is disloyal to call attention to the unrighteous ecclesiastical systems that have been blinding the peoples of earth for so long, it is disloyal to repeat the Lord's prayer. We are convinced that all difficulty which has arisen has been local, and instigated by those clergymen who could not answer the great truths set forth against them in the Bible and who have sought to stir up the civil authorities against others who are meekly and earnestly preaching the Gospel with malice toward none and with love toward all.

As consecrated Christians, we must, in obedience to the Lord, call attention to the great truths he has recorded in the Bible and which he has commissioned us to tell others. (Isaiah 61:1-3; Luke 4:18-21) It is the duty of every one to be obedient to the law. The fundamental law guarantees that every one shall worship God according to the dictates of his own conscience and speak the truth with freedom. There is no disposition on the part of any Christian to do violence to the laws of the land.

A WARNING TO THE CHURCH

What we are about to write is not written with pleasure, but from a sense of duty to the church. St. Paul prophetically wrote, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." (Acts 20:29-31) The words of St. Paul are now having their fulfilment.

THE WATCH TOWER of November 1, 1916, published an article from the pen of Brother Russell, whose words likewise seem prophetic and are now having a fulfilment. He quotes the Apostle's words above mentioned and shows how they will specially apply in the closing days of the church's earthly journey. Amongst other things, he said:

"We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth."

ANARCHY IN THE CHURCH

The persons hereinafter mentioned participated in the referendum vote relating to the SOCIETY and its management; they likewise participated in the shareholders' annual meeting, and at each place diligently endeavored to carry the election their way. The result has been heretofore reported in THE WATCH TOWER, showing the overwhelming expressions of opinion from the Lord's people. At the Pittsburgh annual meeting, amongst the shareholders represented, about 88 per cent was in favor of the present management, as against 12 per cent opposed. Having participated in these elections, the spirit of loyalty and obedience to the Lord's arrangements would require all such to abide by the result until another similar election. Any other spirit is the spirit of anarchy described by Brother Russell in the preceding paragraph.

It is with pain that we mention the names of some individuals, but we do this in the interest of the church at large. The Apostle Paul gives us the precedent for this; and we feel fully justified in mentioning the matter, that the friends may not be further deceived. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (2 Timothy 1:15) "And their word will eat as doth a canker; of whom is Hymenæus and Philetus." (2 Timothy 2:17) "Alexander the coppersmith did me much evil; the Lord reward him according to his works."—2 Timothy 4:14.

A wolf in sheep's clothing pictures the disposition of one who appears as a friend and yet is ready to do injury. Several of the friends report the method that is being pursued by P. S. L. Johnson and R. G. Jolly. The practise is along the following line: They appear at a class of the brethren and, by their words and conduct, make it appear as though they are in complete harmony with the SOCIETY and its work; but after they have ingratiated themselves into the confidence of a number, seeds of doubt are sown. They stay in a community for several days or longer. They advise the friends to hold cottage meetings to be addressed by themselves. They then go about and call on all the consecrated. If any one suggests a break with the SOCIETY, they discourage this for a time until they finish their campaign and thoroughly sow their seeds of discord; and then they have a resolution offered by some one, withdrawing support from the SOCIETY and its work. We publish below a letter from one of the brethren of the Philadelphia Ecclesia, which discloses the method of operation:

"DEAR BRETHREN:

"We are constrained to drop you a note at this time in order that, should you think wise, the ——— Class might be warned.

"Brother Jolly, an able assistant of the Johnson propaganda, will go to ——— for three weeks, because of his success here in gaining so many over on the side of the opposition that he might try the same methods there. They are similar to those stated in THE WATCH TOWER recently.

"Kindly accept this as a warning. Things are said and done to make it appear as though the brother is in complete harmony with the Bible House; then, after he has gained the confidence of a number, seeds of doubt are subtly sown. This is accomplished at little gatherings during the week. Attempts of an open break are discouraged and prevented, if possible, until the entire class is thoroughly saturated with seeds of disloyalty; then an open break is forced. This method has proven very successful here.

"Experience has taught me the necessity of an uncompromisingly strong stand against all such subtlety immediately when attempted. What would I not do if I could but spare any ecclesia the sad experience here encountered! But the lessons to be learned were helpful, and perhaps our experience may assist the friends elsewhere. We suggest that one rotten apple in a barrel will make all the apples in the barrel rotten if not removed.

"Realizing that all the attempts of the adversary will come to naught and desiring to do our little part and trust in the Lord, we leave this matter with you, as we do not know who are loyal and who are not at ———."

"MARK THEM WHICH CAUSE DIVISION"

We take this occasion to call attention of the brethren everywhere to the fact that P. S. L. Johnson and R. G. Jolly do not represent the WATCH TOWER BIBLE AND TRACT SOCIETY in any manner whatsoever, and are wholly unauthorized to

represent it or the International Bible Students Association or the Peoples Pulpit Association. The evident purpose of the two named and those associated with them is to cause division amongst the brethren. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

To avoid such does not mean to treat them unkindly, but it does mean to refuse to fellowship such in the spirit of the Lord. Leave their judgment entirely to him who judgeth all things righteously. Again Brother Russell's words in the article above mentioned are applicable:

"If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him 'flock to himself,' or with as many as prefer to view matters as he views them. We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who have the right spirit, and who realize that under the Lord's guidance in our study of the 'Divine Plan of the Ages,' we have not been following 'cunningly devised fables,' should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before."

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THE GREAT SHAKIN G NOW IN PROGRESS

"Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:26, 27.

Why should there be so many trying experiences in the church at this time? is a question often asked. A Scriptural consideration of the period in which we are living clearly answers this question. And we believe all who will thus prayerfully and carefully examine the matter will, instead of having their faith shaken by reason of the trials that are now upon the Lord's people, have it greatly strengthened. This is a time when all the consecrated should have confident assurance of their standing with the Lord. Since making a consecration, our hope has been for an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. Confident assurance of the establishment of Messiah's kingdom is that condition of mind resulting from believing the teachings of the Scriptures upon the subject. These teachings are clear, cogent and convincing; so that, thoroughly relying upon them, all doubt of an early establishment of the kingdom is removed.

Each one who will enter the kingdom must have his faith thoroughly tested. This test will demonstrate who is loyal and who is not. To be faithful means not only to know the truth and rely upon it, but to be loyal to the Lord—to Jehovah, to Christ Jesus, to the cause of truth and to the brethren. Loyalty to the very core will be required of those who enter in.

In chapters eleven, twelve and thirteen of the epistle to the Hebrews the apostle presents the most convincing argument concerning the establishment of the kingdom and the conditions to prevail immediately preceding that event. In the eleventh chapter he defines faith, without which it is impossible even to be considered in the class that is running for the prize of the kingdom. He defines the elements of faith, which, when once acquired, lead to confident assurance and loyalty. Beginning with Abel, the first martyr to shed his blood for the cause of righteousness, the apostle enumerates many of that array of strong characters, which reaches down to and includes John the Baptist, the last and greatest of the prophets. The crowning virtue of each of these approved ones, that which gained for him a good report before God, was his loyalty to the Lord and to righteousness. It would appear that the very purpose of the historical record in the eleventh chapter of Hebrews is to establish definitely in the mind of the Christian the fact that the fixed law of Jehovah approves only those who are fully loyal at heart; and the further fact that to prove himself loyal he must endure many trying experiences. He must fight against the foes of righteousness, and he must fight loyally to the end. Applied to the fully consecrated Christian, these principles prove that only the truly loyal at heart will be able to stand the great shaking that precedes the establishment of the kingdom.

The apostle waxes eloquent when he describes the virtues and achievements of the faithful ancient worthies. He tells us that time would fail him to tell of Gideon, Barak, Samson, Jephtha, David and other prophets, who by reason of their faith and loyalty subdued kingdoms; wrought righteousness; fought with wild beasts; quenched the violence of fire; turned armies to flight; endured mockings and scourgings, bonds and imprisonments; wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; were stoned, sawn asunder, and slain with the sword; of whom the world was not worthy. All this they did that they might obtain a better resurrection. But they have not yet received the thing promised, God having prepared a better thing for the Gospel church. But when the church is perfected, then these faithful ones of old shall come into their reward.

WRITTEN AFORETIME FOR OUR ADMONITION

Why did the Lord cause the apostle to record these events so much in detail? Because they are experiences typical of the experiences that should come to the members of the church. Those trying things demonstrated the loyalty of the men of old, and prove that those who enter into the kingdom must possess a like loyalty. These faithful worthies were consecrated, but they had no opportunity to obtain membership in the heavenly phase of the kingdom; for the ransom sacrifice was not yet given.

The apostle's argument beginning with the twelfth chapter shows conclusively that the eleventh chapter was written for the very purpose of encouraging Christians in their trying experiences. There he says in substance: "Take into consideration the great trial through which the prophets and faithful worthies passed; and having in mind the promise of membership in the heavenly kingdom, let those experiences be a stimulus to you to endure cheerfully whatsoever the Lord is pleased to give you; having in mind also the Lord Jesus, who was the author and who will be the finisher of your faith, who rejoiced greatly in the prize set before him and endured all hardships and persecutions gladly. Take these into consideration, therefore, lest you become wearied and faint in your minds. You have not yet resisted to the end; but you must thus resist in order to prove your loyalty to the Lord."

What an encouragement to Christians at this time, who may be undergoing severe trials and tribulations! There is a disposition, when severely tested, to draw back and give up the fight. Not infrequently one will say: "I wonder why the Lord permits me to have such severe trials. Why does the church have to endure such trying experiences now?" To this the apostle answers in substance: 'You have forgotten that the Lord disciplines his called ones, and that he puts them through the necessary trials for that purpose. He does this because he loves his children.' It is added then that if we endure this discipline cheerfully, God deals with us as his sons. To emphasize the matter he says that if we are without this discipline we should have cause to be alarmed. It would be an evidence that we were not sons. In other phrase, trying experiences are indispensable to all those who come into the kingdom.

INAUGURATION OF MESSIAH'S KINGDOM AT HAND

"But," one asks, "why are these trials more severe just now?" The apostle answers that question, saying, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel . . . . whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

In brief, we are told that when the feet members of the church approach the inauguration of the kingdom there will be a great shaking and testing. A picture or illustration of

this was given at the institution of the Law Covenant at Mount Sinai. God directed the children of Israel through Moses, to purify themselves three days, saying that on the morning of the third day he would make a covenant with them through Moses as their mediator. On the third day, amdist a great convulsion of the elements, the covenant was made. This circumstance foretold that Messiah's kingdom would be inaugurated in the morning of the third thousand-year day. Moses vividly describes the events accompanying the institution of the Law Covenant. There was a great fire in Mount Sinai. A blackness settled down over the mountain, darkness and tempest, the sounding of trumpets, the voice of words; and so terrible was the sight and the sound that the people of Israel entreated that such should not be repeated to them. Even Moses said: "I do exceedingly fear and quake."—Exodus 19:1-19.

We are now well into the morning of the third thousand-year day. There is great darkness and blackness over the nations and kingdoms of the earth. The shaking is in progress. Kingdoms and governments are being shaken. The financial powers are shaken. The ecclesiastical elements are shaken. The temptations and trials that have come to the world of mankind must be met by those of the church yet in the flesh. The Lord has promised the faithful, however, that he will not suffer them to be tempted above their ability to endure; but that with each temptation or trial he will provide a way to escape.—1 Corinthians 10:13.

In the picture made at Mount Sinai, and mentioned by the apostle, only the things of earth were shaken; but now, he says that God will "shake not the earth only, but also heaven." This means that all things pertaining to the governmental institutions of the earth and all the ecclesiastical systems and those who are of the truly consecrated shall be shaken, "that those things which cannot be shaken [out] may remain." Clearly, the apostle states that the purpose of this shaking is not merely to shake out the disapproved, but to make manifest who are approved of the Lord, who are accounted worthy. Absolutely certain it is that the kingdom class cannot be shaken out, for the reason that if they could be shaken they could not be of the kingdom. This time of testing is the same to which the Lord Jesus referred when he said that he would send forth his messengers to gather out of his kingdom all things that offend and them which do iniquity. (Matthew 13:41) It is the time of final testing for the church; and this testing will make known who are faithful and loyal; all others will be shaken out.

ADMONITION FOR PREPAREDNESS

The evidence about us everywhere shows that the institutions of this world are going to pieces. Seeing, then, that this is "the end of all things," we should expect a shaking in the church; and if there should be no shaking, there might be reason for doubt as to the nearness of the Lord's kingdom. Instead of these trials bringing to us discouragement, let us look up and lift up our heads, because our deliverance draweth nigh.

To be forewarned means to be forearmed. The apostle admonishes those who are to engage in this fight and who are looking for entrance into the kingdom to take heed, fully fortifying themselves against this time of great testing. Knowing that some will become discouraged, faint-hearted, hang down their hands and be weak in their knees, the apostle said: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." The consecrated, being forewarned of the dangers besetting their pathway, are to take heed to the course they pursue and to be of good courage.

WAR OR PEACE ONE OF THE TESTS

All of Christendom so-called is at war. The ecclesiastical systems are involved. Based upon the apostle's reasoning that the church must encounter similar trials, we should expect a disturbance of the peace in the ecclesia of the Lord, the purpose of such disturbance being to make manifest who are loyal to the Lord and his way of action; and to shake out all others. To this end the apostle says: "Follow peace with all, and holiness, without which no man shall see the Lord." In the ecclesias there are often some who are of a contentious spirit, who insist on having their way; and failing in this, seek to bring about strife and confusion. This often results in disruptions of the little classes, and many are surprised and astounded that those claiming consecration should take such a course. But we should not be surprised. "Beloved, think it not strange concerning the fire among you to try you, as though some strange thing had happened unto you." (1 Peter 4:12—Diaglott) Plainly, those who provoke difficulties and indulge in strife will sooner or later be shaken out, unless they mend their course.

Further we read: "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In this time of shaking, the heart condition of every one is being thoroughly tested. If there is any root of bitterness in the heart against any one else, and particularly against any of the brethren, the shaking will make it manifest. And if that root of bitterness is cultivated, it will quickly cause the one having it to be shaken out and to go into outer darkness. The apostle makes it clear that in order to have a full assurance of faith and a knowledge of the mystery of God, the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge, it is necessary not only to put out bitterness but that the hearts of the approved must be united closely together in love. —Colossians 2:1-3.

SOWERS OF DISCORD AMONG BRETHREN

"God hath set the members in the body as it pleaseth him." The Father, through the Son, is executing his great plan. The Master of the harvest is attending to his business, and he knows exactly what to do. Any attempt on our part to assume a place that the Lord has not selected for us would necessarily result in his disapproval, would show a wrong condition of heart and would manifest a spirit of disloyalty, and subject such an one to such a severe shaking that might result in his being shaken out. Some who have been much favored of the Lord and given many opportunities of service, not being able to have their own will carried out with reference to the harvest work and the manner of conducting it, have deemed it their duty to go about the ecclesias and stir up strife and seek to draw away followers after themselves. We are not surprised that such a thing should take place. The Apostle Paul plainly warned against this. He first admonishes each elder to take heed to himself. He foretells that after his departure grievous wolves would enter, not sparing the flock, and then pointedly adds: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30) Brother Russell, seemingly in prophetic language in approximately his last message to the church, repeated this warning. (Z. '16, p. 327—"The Hour of Temptation") We now observe its fulfilment; and instead of being surprised at it, we mark it as a part of the great shaking mentioned in our text.

With deep regret we here mention that the practice of some is to go about the classes and at first, by soft and smooth speech, assure the dear sheep that they have deeply the interest of the Lord's work at heart; and then suddenly they bring a tirade against the work as the Lord is conducting it through the channel that he has used for the past forty years. Some of the dear sheep become very much disturbed, and some are shaken out. This in another evidence of the great shaking now in progress. It would seem that any one who is loyal to the Lord and his cause and the brethren would not seek to disrupt his work; at least, if they could not see eye to eye with the manner in which it is being conducted, the proper spirit would prompt such to remain quiet or quietly to withdraw. Any other spirit would not seem to be the spirit of the Master.

What should be our attitude toward those who thus disturb the Lord's little ones? St. Paul answers: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17, 18) Should those who manifest a wrong spirit be the majority of an ecclesia, what, then, should be the attitude of the minority? To this the apostle answers: "From such withdraw thyself."—1 Tim. 6:3-5.

Let us see to it, dear brethren, that we do not indulge in strife. Whatsoever another may do, let us follow the apostle's admonition to live in peace and pursue a course of holiness, without which we shall not be permitted to see the Lord. We should manifest our disapproval of those who show a wrong spirit by calmly and quietly withdrawing ourselves. Let us refrain from indulging in acrimonious debate or discussion. "I will keep my mouth with a bridle while the wicked is before me." (Psalm 39:1) It matters little who is in the majority here. The question with each one of us should be, Am I heeding the instructions of the Lord and his inspired apostles? Let us keep uppermost in our mind at all times that we are now approaching the inauguration of the kingdom. We see that the prophetic words of the apostle are being fulfilled; and it behooves us to run patiently, to be of calm and sober mind, watchful and prayerful, permitting nothing to swerve us from the right course or to divert our attention from the great prize of entering and participating in the kingdom.

Our Lord, speaking of this time says: "The Son of Man

will send forth his messengers, and they will gather out of his kingdom all the seducers and those working the lawlessness," i. e., those who are lawless.—Matthew 13:41, Diaglott.

TESTS ALONG OTHER LINES

A further admonition is: "Let brotherly love continue." Thus we are shown that this great shaking will severely test our love for the brethren. Love for the brethren means an unselfish desire to do good to the brethren and the putting of that desire into operation even at a sacrifice to ourselves, having in mind the building up of such an one in the most holy faith. Such desire, then, would preclude us from contending in the class for our own way; and, on the contrary, would lead us to be patient and kind with others; and should it become necessary for us out of good conscience to take a course contrary to others, then with calmness and sobriety we should state our position and leave it there, avoiding all controversy.

Some of the Lord's dear children in this time of great stress may be disturbed about their prospects of supplying things needful for themselves and dependent ones. There may be a temptation here to turn aside from active participation in the service with a view of amassing a sum of money. Some might even be induced to think that it would be proper to let their minds be turned into the channel of money-making to the exclusion of spiritual interests, and that they would give any overplus to the work of the harvest. But a warning is apparently given against such a course. The literal rendering of Hebrews 13:5, 6 is: "Let not your turn of mind be toward money-making, but be content with such things as you have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So then with good courage we can say, The Lord is my helper; I will not fear."

The real vocation of the Christian is to prepare himself for entering the kingdom—to be made "meet for the inheritance of the saints in light." Let the sentiment of our hearts find expression in the words of Brother Paul: "This one thing I do." Let our purpose be a single one, resolving by God's grace to prove our loyalty and fidelity to him, come what may.

THE GLORIES OF THE KINGDOM

Since the mind is the battleground, we do well to keep before our mental vision the exceeding great and precious promises and the glories that await those who love the Lord supremely. Let us, then, at times take a mental view of that which we are approaching. "Ye are approaching Mount Zion, the city of the living God," which means the kingdom of our Lord. That the peoples of earth and the creatures of heaven may ever appreciate the importance of this great kingdom, God will manifest his power and justice to all, inaugurating his kingdom amid a great time of trouble—afterward the peoples of earth will learn to know his love.

The faithful martyrs looked and hoped for the coming of this kingdom, but were not permitted to know the time or manner of its coming. The Psalmist sang of its coming, and those songs have gladdened the hearts of Christians throughout the Gospel age. Long has natural Israel hoped for its coming. Long has spiritual Israel prayed for its coming; and now with joy we can say, "The kingdom of heaven is at hand." In happy anticipation the members of the bride this side the vail await their change. We may reasonably expect the change and shaking. But this change will come in a moment, in the twinkling of an eye. One moment the creature will be corruptible; the next, incorruptible. One moment, in weakness; the next, in power. One moment, amid the clouds of blackness and darkness; the next moment, ushered into the glorious light of the divine nature. In our minds now we have gone beyond the vail and are about to behold the assembly of the glorious sons of God. For whom shall we first look?

THE JOYOUS INTRODUCTION

If a person who expected to be presented to an earthly king or potentate had a friend who was acquainted at that court, he would certainly desire first to consult his friend and receive some suggestions as to how he should appear before the court. Court functions are always attended with much formality and dignity. We are expecting to be presented to the great King of Kings, before whom all things must be graced with dignity and formality. Have we a friend who knows something about that great King? Yes, indeed. We are assured that all along our pilgrim journey we have been attended by our guardian angel. (Hebrews 1:14; Psalm 34:7) Speaking of the Lord's little ones, Jesus said: "In heaven their angels do always behold the face of my Father which is in heaven." (Matthew 18:10) In describing the general assembly of the church of the first-born, the Apostle mentions first an innumerable company of angels. Pure, lovable, and beautiful in form and character must these be. They have kept a record of our journey and of our blessed assembling together. (Malachi 3:16) Anxious shall we be to become acquainted with these precious and beautiful creatures who have been our helpers along the way. May we not want their help further to know just what to do that we may be presented properly to the great King, in harmony with the dignity of his court? Having loved and served us along our earthly journey, surely they will be glad to direct us when first we reach the kingdom and we shall be glad to make their acquaintance. It would not seem reasonable that one born on the spirit plane would immediately have all knowledge; but he would have to acquire knowledge after reaching that condition. Hence the angels could be of assistance.

Next is mentioned the "church of the first-born," of which Christ Jesus, the great King, is the Head. Certainly we shall be eager to see our wonderful Lord—the Lamb slain from the foundation of the world, who redeemed us to God with his precious blood, and who has made it possible for us to aspire to membership in the kingdom and to enter the race-course. To us he is the dearest friend, our Advocate and our Deliverer. And now, entering the kingdom, the relationship of bride and bridegroom is about to be experienced in its completeness. How thrilling will be that time! Behold him! He is the fairest of ten thousand and altogether lovely. From the time, when by faith we first knew the Lord, we have longed for the hour when we might see him face to face. Then shall we express to him our devotion and love as we desire. Then "we shall be like him and see him as he is." (1 John 3:2) "In thy pressure is fulness of joy; at thy right hand there are pleasures forevermore." The joy of meeting the Lord cannot be approximated.

We shall next desire to see the various members of the Royal Family. Among these will be especially the apostles, who so faithfully served the Lord and left food upon which we have fed. Then we shall look for those whom we have known and especially loved here, and whom the Lord used as a special blessing or help to us. Every member who has come to a knowledge of the truth during the harvest period of this age will be especially anxious to greet Brother Russell, that faithful messenger of Laodicea. To us he has been the dearest friend amongst men whom we have seen; for the Lord used him to bring to us the message of the divine plan. Without doubt he will occupy a very honorable position in that Royal Family. Others who will compose that heavenly assemblage we shall be anxious to see, for they have been specially near and dear to us; some with whom we have had special opportunities of service, whose weaknesses and virtues, whose love and devotion to the Lord and his cause we have learned of, with whom we have passed through peculiarly fiery trials, which greatly blessed us. All the members of that family will be beautiful; for all will be like the Lord. But as star differeth from star, so shall the glory of one differ from that of another. What a glorious convention that will be!

THE GREATEST ASSEMBLY OF THE CHURCH

For some years during the harvest it has been the blessed privilege of many of the Lord's dear people to meet at conventions; and the sweet experiences there enjoyed have been but foretastes of the general convention which is so near at hand. At our earthly conventions the difficulty has been in separating after coming together. At the general convention there will be no seperation. In due time we shall become acquainted with all of the 144,000 perfect, beautiful, glorious beings. There will be nothing there to mar the beauty and sweetness of the fellowship with each other throughout eternity.

Next in order will be the presentation of the church before Jehovah, which will surely be attended with great ceremony and splendor. It is unthinkable that heaven is a place where every one is constantly beholding every one else. Surely Jesus and his bride will have a place prepared especially for them (John 14:2, 3) to which none other shall be admitted. Surely Jehovah inhabits a place of exclusion, where none other can gaze upon him except by his permission.

The day approaches for the presentation of the bride before the throne of God, and the Apostle informs us that to Jesus is granted this honor. In vision we behold an innumerable company of angels assembled before the throne of the all-wise, all-loving, eternal Jehovah. The trumpets of the heavenly heralds announce the approach of the Bridegroom with his bride. Music of surpassing sweetness fills the heavenly courts. Behold the conquering Hero approaching with his bride upon his arm! All honor and praise is due to him. Every knee in heaven is bowing to him and every tongue is singing his praise. He presents before Jehovah his bride, whom he has redeemed and blest. She is garbed in her robes of glory and beauty; "her clothing is of inwrought gold. She

shall be brought to the King in raiment of embroidered work." (Psalm 45:13, 14) Thus the prophet in symbol describes her immortality and inherent beauty. "Faultless before the presence of his glory, with exceeding joy," shall he present his bride. (Jude 24, 25) Then the union is made complete.

"Oh, that will be a union such as earth has never known,
When Bride and Bridegroom are made one
Before the great white throne!"

The members of the church of the first-born, the bride of Christ, will be a special monument to the grace of God. She has been taken from an unrighteous race and exalted to the highest position in heaven. Of her the prophet says: "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:3) And "in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2:7) And thus she will ever be the recipient of Jehovah's favor. Having in mind the blessedness, the glory and honor and the surpassing sweetness of being in that general assembly in heaven, who would not gladly undergo any and all kinds of shakings and testings that the Lord might see fit to give his people in order that they might have part in that kingdom! "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and goodly fear."

In this time of the greatest crisis in the world's history, a time of the worst shaking yet known, a time of petty trials and fiery experiences that have come upon the Lord's people, if we keep in mind the glories of the kingdom we shall be enabled to endure; and forgetting the things behind, and looking to that wonderful thing before, to press forward along the mark for the prize of the high calling of God in Christ Jesus. Beloved, let us think it not strange concerning these fiery times through which the church is passing, but rather, receiving them as a strengthener to our faith, let us with calmness and sobriety meet them, keeping a pure heart toward all; and soon we shall be forever with the Lord.

JESUS SETS NEW STANDARDS OF LIVING

[This article was reprinted from article entitled, "The Narrow way to Life Eternal," published in issue of August 15, 1906, which please see.]

JESUS FACES THE CROSS

[This article was reprinted from article entitled, "Only the Humble Shall Be Exalted," published in issue of May 1, 1904, which please see.]

JESUS EXERCISING KINGLY AUTHORITY

[Paragraphs 1-14 of this article were reprinted from article entitled, "Barren Fig Tree—Temple Defiled," published in issue of July 15, 1914. The remainder was reprinted from article entitled, "Coming in the Name of the Lord," published in issue of September 1, 1906. Please see the articles named.]

THY WILL BE DONE

We see not, know not, all our way
Is night,—with thee alone is day,
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

SOME INTERESTING LETTERS

THE POWER OF THE TRUTH

DEAR BRETHREN:—

A returned missionary called at our store yesterday with the object of denouncing what he called Russellism. He told me that he had spent many years in India, and that in the district next to him, many Methodist missionaries had labored hard for many years, and the fruit of their labor was that they established in all forty churches. At the time he was speaking of, the missionary society's funds became low, and they were forced to recall these missionaries.

Just after this, Brother Davy [I. B. S. A. representative in India] and another native brother visited that district; and in a few weeks, the missionary told me, they took over all the forty churches, thus undoing the missionaries' arduous work of many years of trying to scare the poor natives into their belief of eternal torment and hell-fire! "What do you think of that for Russellism?" asked my informant; and I had to admit that it was fine. I told him I was glad that the poor natives had the fear of hell-fire removed from them. Surely this is just another example of the great force of the truth!

We thank you for the allotment of further territory, Alaska and the Yukon. We will endeavor faithfully to colporteur as much of this district as we can, all of it if possible.

With much Christian love, I am
Your brother and servant in the Lord, J. E.—Can.

READING WITH THE GREATEST INTEREST

The Secretary
THE WATCH TOWER BIBLE AND TRACT SOCIETY.

DEAR SIR:—

I am enclosing two Money Orders, amounting to $130.00, as a donation to the WATCH TOWER BIBLE AND TRACT SOCIETY, with my best wishes for every success during 1918.

This includes the payment for the long-looked-for ——— Volume of the STUDIES IN THE SCRIPTURES, by Pastor Russell, which was sent to me by mail last July, and which I have just realized was not paid for. I am reading it with the greatest interest. Yours truly, C. H. M.—Can.

RESOLUTION OF LOYALTY

WHEREAS: Certain of the Philadelphia Ecclesia went out from us because they were not in harmony with the Lord's arrangements as represented in the WATCH TOWER BIBLE AND TRACT SOCIETY and its present management, and

WHEREAS: We understand they intend to publish a resolution condemning the present management of the WATCH TOWER BIBLE AND TRACT SOCIETY, to which the loyal members did not subscribe, and

WHEREAS: This might lead to an inference by those unfamiliar with the circumstances that the Philadelphia Ecclesia is not in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY and its present management, therefore

BE IT RESOLVED: That the Philadelphia Ecclesia to the number of about 200 unanimously loyal to the Lord and his arrangements for carrying on his work under the present management of his channel, the WATCH TOWER BIBLE AND TRACT SOCIETY, make known to all its unalterable fidelity to the Lord, its hearty co-operation with the dear feet members in spreading the message of the Seventh Volume and all kindred work, and its appreciation of the zeal and love displayed by our President and those associated with him.

BE IT RESOLVED: That realizing that none are perfect, "no not one," we believe that any mistakes that may have been made are of the head and not of the heart, and that the Lord will overrule all to the advancement of his cause.

BE IT FURTHER RESOLVED: That this resolution be sent to the WATCH TOWER BIBLE AND TRACT SOCIETY with the re-

quest that it be given the widest possible publicity, and that our assurance be sent to our dear Brother Rutherford and all the dear co-laborers everywhere that daily at the throne of Heavenly grace, we, who continue to keep our Vow unto the Lord, members of the most wonderful prayer circle that has ever existed, remember the general interests of the harvest work and particularly the share which we are permitted to enjoy in that work, and also the dear co-laborers at the Brooklyn Tabernacle and Bethel and everywhere.

PHILADELPHIA ECCLESIA.—*Pa.*

"RENDER THEREFORE TO ALL THEIR DUE"

DEAR BROTHER RUTHERFORD:—

I have wanted for some time to write you and to tell you of my great appreciation of the privileges afforded me in the Pilgrim service and the blessings received therefrom.

It has been my pleasure to attend no less than eight conventions since last fall, and the benefits I have received therefrom, and the hopes inspired, are beyond computation. It is, indeed, refreshing to see the enthusiasm manifested by the friends everywhere, and the avidity with which they have grasped the opportunities in connection with the Seventh Volume; and it is seldom that I meet any one now who is opposing himself in the work.

The love and general good feeling manifested at the meetings, especially at our little conventions, is distinctly noticeable. There is one matter, however, that I wish could be definitely impressed upon the minds of the friends everywhere, especially at the conventions, and that is the necessity of punctuality and orderliness in our meetings. I do not like to be over-critical; but I notice that it is as a general thing that the same individuals are invariably late in coming in, and they never seem to realize what a disturbing factor this is, inconsiderate and impolite. I verily believe in this respect we are apt to be the most disorderly and lacking in reverence of all Christian people. I am sure if these dear friends realized how inconsiderate it appears to others, and what a lack of reverence is shown, they would surely try to correct this unseemly habit of coming in after service is started, or leaving before it is finished.

If we were given the privilege of an audience with an earthly king or ruler, we would be very punctilious as regards the time and manner of our arrival; and we would surely have respect enough to wait until the interview was closed, and not unceremoniously turn our back upon the king and leave his presence whilst he was yet speaking. Surely, if this is the case with any that hold high positions here on earth, it ought to be more true when you have been granted an audience with the Lord, and that he is communicating a message to us through his servant, whoever that may be. In plain words, we should have respect enough and reverence enough for our Lord to come in time to our appointment and stay with him until the interview is ended from the opening hymn to the close of the Doxology.

Of course, to every rule there are exceptions. In the case of illness or having to catch a train, there might be some allowance made, but where brethren or sisters have any reason to believe that they must leave the meeting before it is ended, they should be careful and considerate enough to take their seats in the most inconspicuous place possible, so that their withdrawal would not cause any commotion.

I am afraid, dear brother, that instead of writing a letter, I got to sermonizing. However, if you will pardon the suggestion, I do believe some short and pithy article in THE WATCH TOWER might help us to overcome our slackness.

With much love and earnest prayers for the Lord's blessings and guidance to be with you, I remain,

Your brother in the Lord, E. D. SEXTON.—Pilgrim.

FOR SUCH LOVE SHE WOULD MAKE RETURN

DEARLY BELOVED BRETHREN:—

Greetings in his dear name! I was so amazed at the wonderful love of the Father and Son, in a re-reading of the first article in THE WATCH TOWER of July 15, 1916, that I cannot refrain from now expressing my gratitude that the dear heavenly Father used Brother Russell to make it so plain, that even my unworthiness can no longer cause me to doubt the love of these two Supreme Beings. Surely, "My cup runneth over!"

As I read that article I thought, "Oh, for such love I would make some return!" and I am reminded that I can, if I be willing. I want to have my will completely immersed into the Lord's will. I still have daily, yea, hourly evidences that I am His child; and I am determined by the Lord's assisting grace to hold on until the end.

The suggestion some time ago that we seek by prayer and study to develop more love has been pursued by me, and I am unable to express what a wonderful help I have derived therefrom. The Lord surely has answered my prayers! With my heart filled with love even some very crucial tests have been only "light afflictions."

In rereading my back TOWERS, I have derived so much more good than at the former reading! I had not the capacity to assimilate them all at once.

Yours in him, FARRELL F. GOSSIN.

MORE ENCOURAGEMENT FOR VOLUNTEERS

GENTLEMEN:—

Having read one of your pamphlets found in one of the railway depots I wish to state that it has never before been my pleasure to reach such a definite understanding with regard to a number of wonderfully important points heretofore a mystery.

I would like you to see to it that it will be made possible for me to receive regularly a copy of your BIBLE STUDENTS MONTHLY, as I am interested in the work coming from people who have not only been sincere and devout believers but also teachers and preachers of the gospel.

Yours very truly, A. O. SMITH.—Ind.

WOULD CORRECT THE RUMORS

DEAR BROTHER:—

Replying to your letter regarding rumors that have come to you about me and the questions respecting "that servant" in Matthew 24, and the "resurrection of the saints," will state: because of misunderstandings, rumors have started on these and other subjects, which when passed from one to another, soon become distorted from the original facts.

For your information, as well as for the information of any others, I desire to state:

1st. I fully believe that the expression, "that servant," in Matthew 24 and Luke 12, applied to Pastor Russell.

2nd. I do not deny the resurrection of the saints in 1878.

3rd. I may add that neither I nor any of my fellow directors in our present work are in any way opposing the SOCIETY.

Trusting these statements may stop these and other rumors from being further circulated, and clear up the present misunderstanding, I remain,

Yours in his service, L. W. JONES, M. D.—Ill.

NOT IN HARMONY

DEAR BROTHER:—

I hereby withdraw as a shareholder of the WATCH TOWER BIBLE AND TRACT SOCIETY, relinquishing any right to vote or be a member in the SOCIETY.

I am not in harmony with nor do I approve of the SOCIETY nor its subsidiary corporations as now conducted subsequent to the death of Pastor Russell,

Very truly years, F. H. MCGEE.—N. J.

[We commend the above as an honorable course for any who cannot conscientiously work in harmony with the SOCIETY.—Ed. Com.]

FALSE IMPRESSION DISSIPATED

Recent publications in the press concerning the WATCH TOWER BIBLE AND TRACT SOCIETY of Brooklyn, are of so exaggerated, sensational and untruthful a character as to create a false impression in the minds of those ignorant of the facts. These publications made it appear that this great SOCIETY is rent by internal dissensions and that dissatisfaction has taken the place of harmony and that unity no longer exists.

We are in a position to state here that no such condition of affairs exists. There may be a diversity of opinion upon certain subjects, but that is only natural in an organization of such an extensive membership. Beyond this there is nothing to justify the sensational stories referred to. The SOCIETY is as strong today, if not stronger, than ever before in its history. The death of Pastor Russell, its great founder, was of course severely felt, as he was the controlling spirit of its destinies, the man who made it the great and dominating influence for good it is. But a worthy successor has been found in Mr. Rutherford, who was the close friend, confidant and chief aid of Pastor Russell. With the great ability with which he is endowed, Mr. Rutherford is continuing the work along the lines laid down by his predecessor, and already, as the result of his earnestness, energy and well-directed efforts, has succeeded in increasing the efficiency and usefulness of the SOCIETY.

This is the position of affairs today, no matter what any

newspaper may say to the contrary. Needless to say that we rejoice that such is the case, because we recognize in this SOCIETY a great force for good. Through its instrumentality the Bible today is read by more people and read more intelligently, than ever before. It has made people think, it has caused them to moralize along the right lines, and has opened their eyes to the absurdity, and in some instances, the cruelty of certain old-fashioned dogmatic theologians.

FROM MERCANTILE AND FINANCIAL TIMES.—N. Y.

IN RE THE MENA FILM CO.

From time to time we receive letters concerning the Mena Film Company; and some of the dear friends seem to misunderstand the attitude of the Society toward that organization. We have heretofore published in THE WATCH TOWER the Society's position, but we now repeat that the Mena Film Company is a separate and distinct organization from the WATCH TOWER BIBLE AND TRACT SOCIETY. Our Society has nothing whatsoever to do with the work of the Mena Film Company. We have no money invested in it now, nor have we had anything to do with this work in the past.

This does not mean that we are antagonistic to the Mena Film Company and would, therefore, want to do it injury. It is not our province to do injury to any one. We have no interest in the railroads of the land; yet we would not want to do injury to any railroad company. Investments in railroad securities are for purely selfish purposes. Investments which are for the purpose of teaching the Bible surely are much more commendable.

The WATCH TOWER BIBLE AND TRACT SOCIETY we believe was specially organized under the Lord's direction for the purpose of doing the harvest work of the gospel age, and nothing else. Thousands of Christian people, realizing this to be the mission of the Society, have gladly contributed their time and money and have joined with it in such work. We do not believe that any other organization in the world has been used or is now being used to do harvest work; hence all of our time, energy and money is spent in that behalf. We do not believe it to be pleasing to the Lord for us to engage in any other work except that supervised by the Society.

More than a year ago certain consecrated brethren believed that they saw a field opening to them for the teaching of the Bible through the medium of moving pictures. They organized the Mena Film Company for that purpose. Such was their privilege. They believe the Lord's blessing has been upon their undertaking. If so, then all Christians should rejoice with them. Anything that turns the people away from error and teaches them the truth is to be commended. The Mena Film Company has produced a picture different from any that is shown in any of the theatres throughout the world. The picture discloses the perfect man and woman in Eden, and the temptation of Mother Eve by Lucifer. Many episodes are then presented showing how Satan, from the time of Eden until now, has sought to thwart God's purposes and how, ultimately, Satan will be overthrown, and how restitution blessings will then come to mankind. Surely every true Christian rejoices to have the people receive the message of Truth relating to God's great plan. We cannot believe that Satan would wish this picture shown, because it exposes his nefarious methods and his ultimate downfall. We must conclude, then, that the Lord would be pleased to have it shown; because it shows the ultimate triumph of truth and righteousness. Just how much good will be acquired by the public who have no knowledge of the Bible, we do not know; but it may be that the Lord desires to use this for the purpose of turning the minds of the people back to the Bible. The clergy have turned their minds away from it and offer them no hope. The world is in great distress. If the Lord is pleased to bless the efforts of these brethren of the Mena Film Company, then we will rejoice with them.

KINGDOM NEWS

The evidences daily increase that the "dark night" is fast settling down. The new dispensation is coming in. It seems appropriate, therefore, to announce the kingdom, and to call the people's attention to the fact that millions now living on earth may never die, because the "times of restitution" will soon begin. The Society is issuing a statement which explains the opposition manifested against the message of the seventh volume, how it came to be suppressed, and the clergy's responsibility in connection therewith. A full explanation such as the friends and the public desire is given in clear terms. We are shipping the classes a supply of these papers for general circulation, in about the same quantity as was ordered for the No. 99 B. S. M. distribution. These papers are released for distribution immediately you receive them, and we pray the Lord's blessing upon the united efforts of the friends in this proclamation of our present position. Shipments will begin to be made within a few days.

YEAR'S MOTTO FULL OF MEANING

Many recent letters from friends throughout the country tell of the special help and comfort the 1918 Year Text has given them at this time: "The end of all things is at hand: Be ye therefore sober and watch unto prayer; and above all things have fervent love among yourselves." (1 Peter 4:7, 8)

We still have a small quantity of these mottoes, also postcards bearing this text, which the friends may have at half price while they last. The mottoes, 5c each; the postcards 10c per dozen, postpaid.

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OUR SAFE REFUGE

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

While standing upon the watch tower and beholding the terrible storm that is raging, the sea and the waves roaring, lashing with fury the more stable places of society; while hearing the rumbling thunder of the near approaching earthquake and beholding in the distance occasional flashes of destructive fire, what a wonderful privilege to be numbered among the people of God and to know that we are absolutely secure from all harm! Who can enjoy such a privilege as this? Jehovah, through his Word, answers, "My people."

What does it mean to be of the people of God? What are the requirements? Ah, it means much more than many think it means—much more, both on man's part and on God's part. On the part of man it means not merely the naming of the name of Christ and being a member of some organization which claims to be Christian. It means on man's part that he must recognize himself to be born a sinner and in need of a savior; he must recognize that Jesus Christ, by the grace of God, died and rose again for the purpose of redeeming mankind. Believing this, it means that man must take the further step of a full surrender of his own will to do the will of God—a full and complete consecration to the Lord. It means, further, full heart obedience to the will of God by daily taking up his cross and following in the footsteps of Jesus, and thus continuing faithful, even unto death. As the Psalmist expresses it, the thought of "my people" includes only those who have made a covenant with God by sacrifice. (Psalm 50:5) It includes all such consecrated and faithful children of God, however young or old, weak or strong, they may be, who possess a pure heart, firmly and resolutely fixed, and loyally obedient unto the heavenly Father.

WHO CONSTITUTE GOD'S PEOPLE

On the part of God it means that he has accepted us at consecration through the merit of his beloved Son, Jesus, and that he has begotten us anew to a hope of life, reserved in heaven for those who are kept by his power, through faith,

even unto the end; that he has given to such his exceeding great and precious promises, which promises guarantee the faithful one that she shall be a partaker of the first, or chief resurrection. It signifies that in this present life we have the fatherly love, care, counsel, discipline and protection of God. It means that such may claim the precious promises in his Word, which are given for their comfort in the hour of distress or tribulation. All such have the glorious hope set before them of being forever with the Lord.

DIVINE WRATH UPON FALSE SYSTEMS

Thousands have been wrongly induced by the blind clergy to believe that they are God's people if they merely join themselves to some earthly organization and support the clergy, no matter what else they may do. These blindly follow the clergy, concerning whom Jesus said: "If the blind lead the blind, both shall fall into the ditch," in the great time of trouble that is now impending. (Matthew 15:14) Through all the age, God has permitted his people to be among these organizations, some being fed by good shepherds, while others were ministered unto by false shepherds. Until the harvest time the wheat class has been scattered among the tares, the true sheep among the wolves. In due time the harvest of the age came; the gathering and separating has been taking place, and now is about accomplished.

Throughout the age, "his people" have been in the midst of these great man-made organizations, the nominal Christian church, which God designates as Babylon (meaning confusion), but which men call Christendom (meaning Christ's kingdom). These systems have contained some true, loyal Christians and many who have been merely Christians in name. Toward these great systems which have appropriated the name of Christ and claimed to represent his teachings and his spirit, although possessing the spirit of the world, God is now manifesting his displeasure and soon will pour upon them his indignation. For some time he has been warning his people in these systems, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

In the text, Jehovah addresses himself to "his people." More than twenty centuries ago, God's prophet, Daniel, took his standpoint at the hour in which the church now finds herself, standing on this side the vail. God foreknew the condition now on the earth. He foresaw the great time of trouble that would come upon mankind because of the unfaithfulness of that class of men to which he had committed the privilege and obligation of proclaiming his coming kingdom. Through other prophets also he spoke of this time of trouble. He indicated that wars would first come, to be followed by revolution and anarchy. The great Master himself referred to such a time, saying, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken," culminating, as he stated, in "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Luke 21:25, 26; Matthew 24:21.

God foresaw that sin would reach its fulness; that selfishness would ripen and go to seed; that a time of ill-will and hatred would prevail—a time of religious intolerance and persecution upon the faithful ones following in the Master's footsteps. In our text, the Prophet seems to express the thought that the Lord bides his time; and when his due time arrives, he says: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

GOD'S LOVING COUNSEL TO HIS PEOPLE

The Lord likens his people unto sheep. Sheep are defenseless creatures. Again he likens them unto children. Children are guileless. But his description of the trouble is so terrible that even the strong and full-grown might well be expected to quake for fear. Amid all the storm and strife and turmoil, God would have his children to rest in peace and quietness in his love. And so he causes his Prophet to say: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (Isaiah 26:3, 4) When one becomes a child of God and follows in the footsteps of the blessed Master and Lord, those of the world cannot understand him. They look upon him as they did upon the Master—as despised ones. God foreknew that the time of great stress would come and that some of his people would be in the midst of it; and so he caused his Prophet to write the words of the text, which seem to apply so appropriately at the present hour. There is an affectionate tenderness and sweetness in his words. Like a loving, gentle father, he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." How loving of our Father thus to provide a refuge, and sweetly to invite his people to enter in!

Knowing the inability of his people to defend and protect themselves; knowing their desire for help and strength, he lovingly made provision by giving them numerous precious promises. Through another of his holy prophets, he put into our mouths the beautiful words of trust and confidence: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present order of society] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters [peoples] thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge." (Psalm 46:1-7) With fatherly love he beholds his children, and "like as a father pitieth his children, so the Lord pitieth them that reverence him." (Psalm 103:13) Lovingly he counsels them to full confidence and faith and to quiet trustfulness in his loving power and provision, saying to them "In quietness and in confidence shall be your strength."—Isaiah 30:15.

Poor, sin-sick world; groaning and travailing in pain, waiting and hoping for deliverance, but not knowing how it will come. God is not lacking in love for them. In the midst of the great tribulation, gladly would we call their attention to the loving provision that Jehovah has made. The great indignation of Jehovah now upon the earth is permitted for a good purpose. Vailed behind the clouds of his expressed indignation against the sins of men, he strikes with wisdom these heavy blows which will humble their pride to the dust and shatter their idols. Then he will pour in the balm of Gilead and commence their everlasting healing. Sweetly the Master gave expression to his Father's will when, in beautiful phrase, he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jehovah loved the world then, and his loving provision will soon be put into operation for them. Now he wields the rod for correction. Thus he shows his people his love for all mankind. While God's people, amid the storm, rejoice in the protection he has graciously provided for them, he would have them manifest his spirit toward the world. And while his blows of righteous indignation fall heavily upon the world, he would have his people point mankind to the cause of their calamities and to his, the only remedy. He would have them know that he is the mighty One who will rule the universe through his Christ, to bring blessings to the peoples and nations of earth. To them he says: "Be still, and know that I am God; I will be exalted among the nations; I will be exalted in the earth."—Psalm 46:10.

OUR JOURNEY

When first we knew the Lord and his gracious provision for the human race, our hearts responded with sincere joy. Born in sin, shapen in iniquity, having no right to life, children of wrath, without God and without hope, we wandered in the wilderness (of Babylon) in a solitary way and we found no place in any of her organizations in which we could dwell in peace and happiness. Hungry and thirsty, our souls fainted within us, and we cried unto the Lord in our trouble and he delivered us out of our distress. Then he led us forth by the right way, that we might go to the city (kingdom) of our everlasting abiding place. Feeling the warmth of his love, joy filled our hearts, because the Lord had satisfied our longings and filled our hungry souls with goodness. Then we saw not only a hope for the consecrated of the Gospel age, but a hope for all mankind in due time to turn away from the wrongful course and receive the blessings of restitution. Then was our mouth filled with laughter and our tongue with singing, and we said: "The Lord has made a wonderful provision for all, even the heathen." "The Lord hath done great things for us, whereof we are glad."—Psalm 107:1-10; 126:1-3.

Begotten of the holy Spirit, and having our minds illuminated, we perceived that we had entered the blessed condition of 'the Holy" and found that our heart's desire was beginning to be realized. As we have rested here, the words of the Psalmist have been sweet to us: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4) Dwelling temporarily in the spirit-begotten condition,

we have looked forward to the spirit-born state, when we may behold the Lord in all his glory, and worship him in the beauty of holiness.

Gradually the knowledge was brought to us that some severe trials awaited us on the journey. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps." (1 Peter 2:21) The sufferings of The Christ must precede the everlasting joy. Christ Jesus, the Head, was made perfect through the things which he suffered. Likewise must the members of the body pass through the fiery trials. In no other way could a loving, sympathetic high priest be developed. The journey has been interspersed with some trials and some joys, the Lord granting to us just the experiences needful to develop his people.

WARNED OF THE STORM

Graciously and lovingly our Father warned us of the storm coming upon the earth at the close of the age, to the end that we might be prepared for it, having our faith strong in him and in the power of his might. Wonderfully he has led us from time to time in greener pastures, and lovingly fed us upon the precious promises, giving us a clearer vision thereof, that we might grow stronger in him. Through his chosen servant, he, time and again placed before us the meat in due season. We were told and expected that the Seventh Volume of STUDIES IN THE SCRIPTURES, the last of a series foretold in Revelation, would be given to us and that it would bring greater trials and sufferings, because it would greatly anger Babylon. We were forewarned, that we might be fortified in faith and in the love of God. More than twenty years ago, the Lord of the harvest, through his servant, called our attention to the fact (Z. 1898-95) that King Ahab and his queen, Jezebel, typified the civil and ecclesiastical powers; that Elijah typed the church in her closing days; that likewise Herod and his unlawful wife, Herodias, typed the civil powers and the apostate church, long ago unlawfully united; that Salome, the daughter of Herodias, typified united Protestantism, and John the Baptist the last members of the church upon the earth. We were advised to expect a fulfillment of these types in antitype.
Then it was that Brother Russell wrote:

> "It is altogether possible, indeed probable, we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel church in this present time; and of the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines:
>
> "(1) A partial reunion of church and state. (This is now practically an accomplished fact.)
>
> "(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God.
>
> "(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.
>
> "(4) The church nominal, in her false position, would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances—as John was hindered by imprisonment.
>
> "(5) Herodias' personal influence being insufficient, it may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God."

In due time we received the Seventh Volume, and it caused some fiery trials among the consecrated. Others joyfully grasped the pointed sword and used it. We behold the picture being fulfilled. Is it not now time for all who have been disturbed in their minds and in doubt as to what should be done to get their eyes opened to the real situation? Long have we known of the grudge held by Herodias. We have beheld now the dancing of Salome, and Herod has said to the John class. "No longer may you wield the Sword—'The Finished Mystery'—and press it against the gates of Babylon." A place typifies a condition. John was put in prison, and this would suggest that the John class would be restrained from the proclamation of the message of the kingdom. The John class is now in this condition. While in prison, John was in doubt as to whether or not Jesus was the Messiah. So he sent and asked him. Some are now in doubt as to whether or not the Lord is really here and that the end is here, and if the kingdom of Messiah is about to be made visible. Some are in doubt as to whether or not a mistake has been made with reference to the use of the sword. Jesus sent word to John that the blind were seeing, the halt and lame were being healed, and other miracles wrought. He did not say, "I am the Messiah"; but he gave the evidences that would prove he was. Now the Lord is saying to the John class, "Look up, lift up your heads, behold the fulfillment of my great prophecy set forth in Matthew 24. This is evidence that your deliverance is nigh. The kingdom of heaven is at hand. Rejoice!"

DOOR CLOSING—WINDS BLOWING

The evidence seems to point strongly to the fact that the door is closing. We are also seeing evidences of the winds being somewhat loosened, and these we may expect to be fully loosed and the great storm or whirlwind soon to be upon the world. Many are asking, "What are we to do when we see the door closing?" The words of Brother Russell, written more than eleven years ago, seem fittingly appropriate here:

> "The shutting of the door mentioned in one of our Lord's parables seems to imply something quite in harmony with the loosing of the winds when the sealing in the forehead shall have been accomplished. We cannot surmise just how this trouble will be precipitated and the door for further fellowship and promulgation of the truth be closed. It would not surprise us, however, if in some manner it would be accomplished through some governmental department. We cannot think now of what plea or pretext could be used to interfere with our legal rights and privileges under the law, but we are to expect that politicians will be ready at that time to obey the united voice of the people, not the voice of God, and that, however illegal or unjust the procedure, they would be prepared to put a stop to our work. When that time shall come we will consider it to be our duty to use all reasonable energy to maintain our legal rights and privileges and to keep the door open. When it shall close, in spite of our every endeavor, we will accept the result as being of divine providence and apply the Master's words, 'Thou couldst have no power at all over me except it were given thee from above.' (John 19:11)"—Z. 1907-148.

All of us realize that we are living in a peculiar time, a time in which the public mind is peculiarly affected. Few, indeed, are those who can understand our motive in withdrawing from the world and its various organizations and the nominal Christian church, to walk alone with God. Many are the reproaches which the Lord's people must endure for his sake. Let us not be dismayed with these trying experiences. Long ago the Lord warned that they would come, and now they are here. To us now he says: "Fear not, shut thy doors [of faith] about thee [and heed not the reproaches]; hide thyself as it were for a little moment, until the indignation be overpast."

PLACE OF REFUGE

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psalm 91:1-9) This secret place of the Most High, beloved, is the secret place of communion and intimate fellowship with God, through the blessed privilege of prayer and through faith in his precious Word and his promised providential care. Beautifully the poet has expressed it:

> "When the storms of life are raging,
> Tempests wild on sea and land,
> I will seek a place of refuge
> In the shadow of God's hand.
> He will hide me, he will hide me,
> Where no harm can e'er betide me;
> He will hide me, safely hide me,
> In the shadow of his hand."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is

now upon the whole world and especially upon Christendom. We pity the poor, groaning creation. We rejoice to know that ere long God will bring order out of chaos, and peace to the people. It can come only in his own good way.

"FEAR NOT"

The day of persecution is at hand. The same religious intolerance manifested in the dark ages is still abroad in the land and is being manifested in a marked degree. Recently some of the Lord's dear little ones have been roughly treated. Their homes have been searched, without even a search warrant being presented, and their books and Bibles taken away from them. In some instances houses were broken into by force, in clear violation of the law. Some have been arrested and thrown into foul jails. The clergy have incited this work. They have openly charged from their pulpits and continue to charge that the International Bible Students Association is a pro-German organization, distributing "Hun propaganda under the cloak of religion." They have denounced the Bible Students as traitors and urged that they be prosecuted for treason. Verily, the spirit of Inquisition is in their hearts.

But, beloved, be not at all disturbed by these things. The same charge was laid against the Master by the same class of men. Evidently Jesus had in mind the present condition when he said: "If the world hate you, ye know that it hated me before it hated you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John 15:18, 20.

The Constitution of the United States guarantees that every man shall be free from search and his property from seizure, except upon presentation of a warrant, duly issued and served according to law. No person, not even an officer, has the right to go into the house of another and search it and take away his property unless he is armed with a warrant properly issued. "But they disregard the law," you say. Yes, even so. The inflamed condition of the public mind at this time is such that men go to all kinds of excesses. Usually it is the clergy that are the worst agitators. They stir up the people. But be not afraid, having in mind always that we are in the Lord's hands. The Lord speaks to his people that their faith might be strong. He desires that they shall have a child-like trust in him; and, that they may be encouraged, he bids them turn a deaf ear to the reproaches of men, saying, "Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. . . . . I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? . . . . I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens [establish the new visible ruling powers] and lay the foundations of the earth [the new order of society], and say unto Zion [those tried and proved by these afflictions], Thou art my people."—Isaiah 51:7-16.

How marvelously the Almighty God has made provision for his little ones! He would not have one of his children whom Christ has made free to come again under the bondage of the fear of man, which bringeth a snare. He would have every one in Christ realize his liberty from sin and superstition, and his solemn accountability to God for all his thoughts and words and doings.

The child of God who is strong in faith will claim the promises and say: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . . Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. . . . In the time of trouble he shall hide me in his pavilion; in the secret place of his tabernacle shall he hide me; he shall set me up upon a rock." "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence."—Psalm 27:1-10; 2 Samuel 22:2-4.

If we have come to the end of the harvest, if the dark night is here, then we may expect to be required to stand for a while. To such the words of the Apostle come as a consolation: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Ephesians 6:13-18) In this time of great stress it is especially needful that the Lord's people consider the value of the whole armor of God and have it all on. "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The experiences through which the church is now passing are real tests of faith. The heavenly Father now sweetly says: "Hide thyself as it were for a little moment, until the indignation be overpast." Some of the afflictions through which the Lord's people are now passing seem indeed grievous to be borne; but let us remember the Apostle's words, that these are light afflictions, enduring but for a moment, and working out for us a far more exceeding and eternal weight of glory. (2 Corinthians 4:17) Having always in mind the glories that are before us, we can rejoice in the tribulation, knowing that we have a home, not made with hands eternal in the heavens, into which it will soon be our privilege to enter. And there, in the presence of the Lord, we shall have fulness of joy and pleasures for evermore. —Psalm 16:11.

THE KINGDOM HERE

It will be the policy of the International Bible Students Association to do legally all in their power to keep the door of opportunity open for the proclamation of the message of the Lord's kingdom; but when conditions become such that this can no longer be done in a lawful manner, then we will take it to be the Lord's will that we do no more. We know that nothing can happen to the Lord's little ones, except by the Lord's permission. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."—Isaiah 54:17.

We believe that the end of the harvest is here and that the kingdom of heaven is at hand. And if so, then shortly after the great time of trouble ends, restitution blessings will begin. Marvelous are the times in which we are living. Daily the evidence accumulates that the Lord is taking control of things. The public press announces that "by the close of the present month (March) Palestine, the ancient home of the Jews, will again, after a lapse of many centuries, be under Jewish administration. The Jewish Commission sent out by the English Zionist Federation, with the authority of the King of England and the British Parliament, left London a few days ago to take full charge of the reconstruction of the Holy Land and to lay the foundation of a new Jewish State. This commission will act not later than March 27, the eve of the Passover, the festival commemorating Jewish emancipation from Egyptian bondage." Forty years after the withdrawal of God's favor from the Jews, Judea was subjugated. Forty years from the beginning of the return of his favor to the Jews (1878), the Jews officially take possession of Jerusalem. They are returning to Jerusalem in unbelief. But soon the eyes of their understanding will be opened and they will recognize the Lord Jesus as the great long-looked-for Messiah.

The great Master plainly said that for the elect's sake the time of trouble would be cut short and that some flesh will be saved, being brought through the fiery trouble. Therefore, confidently we may say that some now living on earth will never die. What a wonderful privilege to announce that to the world at this time! Let every child of God do so, according to his several ability. Surely this is good tidings of great joy to the sin-sick, torn and bleeding world. Surely it is a wonderful honor and privilege to announce the kingdom. "How beautiful upon the mountains [kingdoms] are the feet of him [The Christ] that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." (Isaiah 52:7) While the turmoil increases we can confidently announce the kingdom of the Lord and at the same time enjoy the blessed invitation of our Father: "Come, my people, enter thou into thy chambers and shut thy doors upon thee; hide thyself as it were for a little moment until the indignation be overpast." With full assurance of faith, then, we can say, "Lord, we will trust in the covert of thy wings."

Glorious is the great Prince of Peace, taking unto himself his power to reign. Glorious his kingdom of peace and blessings, whose walls signify salvation, protection and blessing to all who enter it; whose foundations, laid in justice, can never be moved; whose builder and designer is God. It is in the light which will shine forth from this glorious kingdom of God that the nations and peoples of earth will walk up the highway of holiness, up to perfection and full harmony with Jehovah. By the eye of faith beholding the blessings that await us, with confidence and joy will we, by the Lord's grace, endure for a little while, until we shall see him face to face.

OUR STRONG INCENTIVE TO COURAGE AND CONFIDENCE

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

The Jewish priesthood was, as we all know typical of the royal priesthood, Head and body, which has been developed during the Gospel age. Israel's high priest was a type of our great High Priest, Jesus Christ. The Jewish high priest made a typical atonement for his sins every year. Did he not possess sympathy for sinners, he would probably be very loath to undergo the experiences in which he risked his life, as he passed under the vail into the Most Holy, to sprinkle the blood of the sacrifice upon and before the Mercy Seat. This was a crucial test to the high priest. If he had done all the work in the proper manner, he would pass beyond the vail successfully and make the atonement. But if he had failed in any particular, the passing under the vail would mean his death. Hence the high priest was undertaking something which was fraught with the gravest danger and the most serious possibilities for himself.

The apostle points out to us that, while there may have been more or less sympathy in the high priests of Israel, yet our High Priest is the one who has special sympathy, special feeling for human weakness. He is not one of the hard, callous kind, who could not or would not appreciate the difficulties of those for whom his sacrifice was made, and especially for those who are seeking to be his followers, to walk as he walked. God's Word assures us that he is "touched with the feeling of our infirmities." He was "tempted in all points like as we [his disciples] are, yet without sin." This gives him special ability to sympathize with us.—Hebrews 4:15.

Some may inquire in what way our Lord Jesus could be tempted as we are, seeing that he was "holy, harmless, undefiled, and separate from sinners." We are to remember that this expression does not relate to the mere man Christ Jesus, but to our Lord after he had become our High Priest, after he had been begotten of God's holy spirit. He was not tempted in all points like as the unregenerate world are tempted; for he was not a fallen being, but was perfect, and was a new creature. Hence he was tempted, tried, as new creatures have ever since been tried. Jesus was never tempted to drunkenness, profligacy, debauchery, murder, theft, etc. Neither do his followers, as new creatures have any such temptations. If any of them are tempted along these lines, it is their perverted, fallen flesh that is tempted; it is because of a disordered and diseased condition of their mortal body resulting from a former life of sin or from inherited tendencies. These the new creatures must overcome by divine grace.

NEW CREATURE'S PECULIAR TEMPTATIONS

The temptations which are peculiar to the new creature, and to which our Lord was exposed are along the lines of loyalty to God, of trust in God, of persevering determination to obey him, however contrary to human inclination. They are temptations which would present themselves to any intelligent creature of God under like conditions. These were the lines of Jesus' temptations and testings.

During the period of our Lord's temptation in the wilderness the adversary suggested to him that he should attract the public, to arouse their awe and admiration for him, that he might thus become their king—not according to God's will, but according to worldly policy. If he had leaped from the pinnacle of the temple he would have been tempting God, and would have been guilty of presumptuous sin. God has never promised to protect any one who acts in violation of his will. Satan's quotation of Psalm 91:11, 12, presented to our Lord a temptation to misapply a Scriptural promise and to presume upon the Father's protection while seeking to gratify a desire for vain-glory, and to become a great king by a course contrary to God's purpose.

And so Jesus promptly said to the tempter, "Get thee behind me, Satan!" The Father had mapped out a certain course for the Son to follow, a course that would bring suffering and death. But it was the only pathway to glory. He has mapped out the same course for those who have covenanted to walk in Jesus' footsteps; and we are to be loyal, as he was. If we are not thus loyal, we shall surely not reach our goal. As temptation to take any other plan or way than the one which God had purposed was one of the special lines of temptation that came to our great Head, so will it be to each member of his body.

Our temptations will be as strong as were those of Jesus; i.e., they will be as strong for us as his were for him. As he was a perfect man, he was much more able to reason into these things and to see his way through them than are we. Yet the same principle is involved. Jesus had perfect flesh, perfect mentality; but he also had larger ambitions. We have imperfect flesh, defective mentality, and have not the same degree of ambition. And so the Father has seemed to arrange that all his sons shall have practically the same amount of difficulty and testing.

Jesus had all the vigor and energy of a perfect man, and naturally the greater dread of death. It is a comparatively small thing for a person who is weakened by disease and physical suffering, and who is drawing to the tomb, to say, "I am so tired, and would be so glad to die!" But for one who is enjoying perfection of life and vigor, to say, "Father, I yield up my life to thee," is a different matter. He would naturally desire to cling tenaciously to life, to shrink from letting it slip from his grasp.

THE TENDER SYMPATHY OF THE MASTER

We are glad to know that the Master was "touched with a feeling of our infirmities." Although he was free from the weaknesses of the flesh which hamper his body members, yet be mingled with men for thirty-thee years; and he saw and realized their condition. Moreover, "he took upon himself our weaknesses and sicknesses and bare our infirmities." In fulfilling the Father's will he gave out his vitality to the multitudes. "Virtue went out of him and healed them all." It is particularly recorded, in the case of the woman who had an issue of blood, that when she touched Jesus, he perceived that virtue [vitality, strength] had gone out of him. Thus was his own vitality depleted and some measure of their suffering transferred to his own person.

When we recognize the loving, sympathetic character of the one who died for us, who afterward ascended up on high, and who tells us that he will apply of his sacrificial merit on our behalf to make good for all deficiencies and unintentional sins, we may well take courage and press on in the race set before us. The realization of his tender love and care should enable us to lay hold with greater firmness upon the precious promises. Forgetting the things that are behind, and pressing forward to the glorious things just before us, let us run with patience and determination to win. Let us, as the apostle enjoins, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The apostle's thought is not that we are to come with boldness, with self-assurance, but rather with holy courage, stimulated by the Lord's own invitation and promise. Let us come trustingly, pouring out our hearts freely unreservedly, to our Father, in the name of our beloved Advocate, our High Priest. Let us not be discouraged by our difficulties, by our trials and cares. We are to proceed onward in our heavenward way with confidence not in ourselves, but in the Lord. Although the Captain of our Salvation was without sin, yet because of is own experiences while he was a man, he knows all about our temptations, our struggles, our besetments. Knowing this we can come to him with greater courage, and tell him all about our troubles, realizing his perfect sympathy.

REASONS FOR COMING TO THE THRONE OF GRACE

For two reasons we should come to the throne of grace:

(1) That we may obtain mercy. There is not a son or daughter of Adam who has not done wrong. There is not a soul amongst the Lord's family who has not made many mistakes. The new creature does not meditate sin nor follow sin; but if any be overtaken in a fault, let him come with courage to the mercy seat, to the throne of favor, for mercy and pardon through our dear Redeemer. Let him remember that if his heart is still loyal and true, if he is grieved because of his trespasses, the throne of grace is open to him, for the Lord knows all about his difficulties.

If he does not thus come, he will be under a cloud, because of his wrong course and his failure to run quickly to his Father in heaven. He needs to have that earthborn cloud removed. But it will only grow more dense if he remains away from the mercy seat. The sin will remain; and thus another spot will appear upon his wedding robe, because of his lack of faith and obedience, in postponing the proper step of hastening to the Lord. The heavenly Father shows no mercy directly. All these applications of mercy and cleansing are made through the Son, our great Advocate and Head. We must come to the Father through the channel of his own arrangement, in order to obtain the promised mercy; for God himself has bidden us thus to come. In this way the cloud is entirely removed, and the erring one has full forgiveness of sins through the merit of our Savior.

(2) Additionally, we need to come to the throne of grace to find help for future times of need. We need to keep close to the source of strength. Our mistakes should prove helpful

lessons to us, as we remember what a season of distress our previous error brought to us. Therefore when the child of God sees the temptation coming, he will flee to the place where he may find the needed supply of grace. Fleeing there, he obtains the help in advance of the temptation, and is kept from falling.

Whenever we find ourselves under temptations, however, we should lift our heart at once to our Father in heaven. Let us do this in full assurance of faith, realizing his love, his wisdom and his power to give us the needed assistance, and his willingness to make all things work together for our own good because we love him. Our appeal for help in such times of need will surely draw to us the ministry of the heavenly messengers; and we shall receive strength for righteousness, for truth, for purity, for loyalty. Thus shall we be victorious in every battle, and be crowned a victor at last.

JESUS SILENCES HIS ADVERSARIES

[Paragraphs 1-13 of this article, as it originally appeared in issue of April 1, 1918, were reprinted from article entitled, "Teaching With Authority," published in issue of September 1, 1906. The remainder was reprinted from article entitled, "Not Far from the Kingdom," published in issue of September 15, 1906. Please see the articles named.]

JESUS WARNS AND COMFORTS HIS FRIENDS

[The first paragraph of this article was a reprint of that entitled, "She hath Done What She Could," published in issue of October 15, 1906. The remainder was a reprint of article entitled, "Perfume Very Precious," published in issue of April 1, 1905. Please see the articles named.]

THE WICKED HUSBANDMEN

[This article was a reprint of that published in issue of April 1, 1895, which please see.]

BROOKLYN CONVENTION AND MEMORIAL

Upwards of 1200 brethren, mostly from points in the near Eastern states, have just been enjoying the privileges of a four-day convention with us in Brooklyn, terminating with the celebration of the Passover Memorial on the evening of Tuesday, March 26th.

Opportunities for fellowship between the meetings were pleasantly employed by all, so far as we have any knowledge, the recent manifestation on the part of churchianity of the disposition to persecute the International Bible Students in a more open and pronounced way has doubtless contributed much to a sharpening of appreciation and zeal on the part of the friends generally.

For many years the Lord's people have wondered whether or not each convention might be the last. Each one has always proved to be the last for some of the dear friends; but abundant evidence, not only from the Lord's Word, but also from corroborative occurrences pressing in upon us from all sides, seems to lend more basis for the hope that this might be the last in this vicinity, before the great convention beyond the vail.

The convention opened with an address of welcome by Brother J. F. Stephenson, the chairman. Probably not more than 700 were present at this meeting, on Saturday afternoon in the Tabernacle. Then followed a discourse by Brother T. H. Thornton, in which he compared our heavenly Father with a great and provident housekeeper. He contrasted God's method with that of man in the matter of establishing a household. He called attention to the fact that when a young man determines to get married the first thing he thinks about is a bride; the second thing he thinks about is his bride; and the third thing he thinks of is his bride. After the marriage has taken place he begins to think about the details of the home, children, and servants. All of these things God has provided for in connection with the nuptials of his Son and the glorified church.

In the evening a discourse was heard from Brother F. H. Robison on the subject of Gratitude. He reminded the friends how that all we have, whether on the natural plane or spiritual plane, comes from God, because he is the giver of every good and perfect gift. We are indebted to him for life, and for food, raiment and shelter to sustain even the imperfect life which we now have until we shall have learned the lessons and developed the character which will make us meet for the inheritance of the saints in light. Additional causes for gratitude were found in provisions which God has made for the delighting of our senses. These rightly used and directed will enable us to appreciate their giver and be a genuine help in the narrow way. Many other occasions for thankfulness were cited, touching more especially the opportunity for sacrifice, God's providential instruction, etc.

Sunday morning dawned bright and clear, bringing with it several hundred friends from surrounding cities and towns who could not find it possible to attend all the sessions.

At ten o'clock Brother R. J. Martin met with about 200 friends in the Bethel dining room, where also is located a baptistry, and reviewed for those present the Scripture teaching on the subject of baptism. Seventy-three were immersed at the close of this talk; 40 sisters and 33 brothers. While this meeting was going on at the Bethel Home, Brother Siewert delivered a discourse at the Tabernacle on the heavenly phases of the kingdom and its development.

At eleven o'clock Brother Stephenson talked to the friends on St. Paul's words: "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day." He dwelt on each phase of this text, showing that to keep the faith at all it is necessary to fight a good fight and that this fight itself is a fight of faith which, when properly waged, enables one to lay hold on eternal life.

Sunday afternoon was a public session, held in the Brooklyn Academy of Music, and announced to a considerable extent through newspaper advertising and house to house distribution of special announcements. The topic was: "The World has Ended—Millions now Living will never Die." A two-column report of the lecture was given in one of the Brooklyn papers on Monday afternoon. Many prayers had gone up for the success of this meeting, all made, we trust, with entire submission to the Lord's will. The Academy Opera House seats about 2200 people, but close to 3000 were admitted, about 300 being seated on the stage back of the curtain and other hundreds standing in the rear of the main auditorium and balconies. Government officers were present to take stenographic report of all that was said. It is expected that this topic will be used quite extensively by brethren who have ability for speaking in public, so that a report of the discourse will not be necessary here. The great audience showed intense interest for two hours, and many points were received with distinct approval, as manifested by continued hand-clapping on several occasions. Our Lord's great prophecy, containing testimony by which we would be able to discern the end of the world, was taken as a basis for the discourse. Everything pointed to a deep interest on the part of the public—save ecclesiastics and ecclesiastical "hangers on"—in the general subject of religious tolerance as necessarily involved in a meeting of this kind.

Sunday evening Brother R. H. Barber addressed the friends in the Music Hall of the Academy of Music. He traced the experiences of the "seed of the woman" and the "seed of the serpent," and pointed out how many attempts had been made, either overt or covert, on the part of Satan to make away with what he considered to be the promised "seed." Brother Barber's talk contained much encouragement to all in the narrow way at this present time. Considerable use was made of present day military terms and figures, even as the Apostle Paul used such similes in his time. He showed that we had entered the fight against the world, the flesh and the devil, and that it would be a fight to the finish, the complexity of the enemy making the situation a peculiarly difficult one and requiring extreme faith and obedience.

On Monday morning a most enjoyable Praise and Testimony meeting was held in the Academy of Music, followed by a discourse by Brother J. A. Bohnet on various items mentioned in the eleventh chapter of Revelation, but bearing especially on the "two witnesses." He showed that God had given these witnesses to the church for her benefit, that she might be developed in character sufficient to make her pleasing and acceptable in the sight of her Lord. He showed that while the Bible had been suppressed in large measure for the greater portion of the Gospel age, still God had preserved it despite all the efforts of the clergy class to effect its destruction. Finally the time came for the exaltation of the Word, and the Bible sprang into great circulation—it was "lifted up to the heavens"—it was exalted in the ecclesiastical heavens and came to be looked upon as a source of real authority by the most active denominations. He showed that efforts had been made in times past to destroy the Scriptures by the burning of Bibles or ordering their destruction. Some refused to burn their books, so that God's word was not destroyed, though the clergy had hoped for its extinction in the common languages.

Brother Bohnet was followed on the morning program by Brother R. O. Hadley, who spoke on the text, "Fight the good fight of faith; lay hold on eternal life." He dealt especially with the necessity of having on the armor of God in order to be able to fight effectually this great fight of faith. He showed the Scriptural significance of the various pieces which compose the armor, and indicated the value of each one, drawing also example from the Apostle Paul's own course of faithfulness as a "good soldier of Jesus Christ."

First in the afternoon Brother O. L. Sullivan spoke from the 46th Psalm: "God is our refuge and strength." Among many other things peculiarly dear to the Lord's people he gave expression to the love and appreciation which he had for his country, the country in which he was born and which had accorded him so many advantages. He stated that one of his sons was in the navy and the other in the army. He pointed out also that, though he loved his country, still God loved it much more than he was able to, and that Jehovah purposed to establish conditions which will guarantee that the high ideals of America will be far more than fulfilled when his glorious plans and blessings for the world are more fully inaugurated. He said that no claim should be considered superior to the claim of one's country—saving fidelity to God himself.

Brother Rutherford next spoke to the friends from 1 Peter 4:1: Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind." He suggested that the admonition "arm" implies combat with an enemy. This enemy was seen to be Satan and his minions of the air who seek to dominate in earth's affairs. Scripture testimony was adduced to show that the fallen angels would be released and bring about the great "whirlwind" which even now gives signs of approaching: further, that the bitter persecution which has broken out against the truth, and especially against the message contained in "The Finished Mystery," is doubtless attributable to these fallen spirit beings. As before the great flood they had liberties with mankind and dominated public thought and action, so that it was possible to say, "The thoughts of men's hearts were evil and that continually," so now as they are allowed more and more liberty with mankind we may expect that many of the heretofore recognized standards of right and decency will be pushed aside, especially by those who seek to persecute the Lord's most earnest and active saints.

Evidence pointed to the fact that the sealing of the servants of the Lord is about complete, and that thus the restraining influences hitherto exercised against the evil spirits would be withdrawn and that they would have to do with the great cataclysm upon the world. If permitted they would doubtless have wrecked the whole world long ago, but when now let loose the whole earth will be full of violence and there will be a saturnalia of crime and wickedness such as the earth has never known. But we should not be fearful under these conditions; for we have been forewarned and thus forearmed by the instructions of God's Word. We know that nothing can befall us except such as will constitute the proper test for our faith. Not only do these evil spirits seek to bring outward persecution against the Lord's people, but they attempt to bring dissension within the ranks. They suggest to one that he is not receiving proper honor in the church, not having enough recognition of his abilities and talents. This test comes chiefly upon those holding positions of responsibility and honor in the churches.

Thus is will be seen that the mind of the saints becomes a battle ground for the fallen angels in conflict with the holy spirit. They can be most thoroughly repulsed if we "love one another," and "in honor prefer one another." The safe mind is the humble mind, filled with appreciation for the privilege of doing the Lord's will. Indeed, the usefulness of any is measured by humility rather than by natural ability.

Just before the beginning of Brother Rutherford's discourse 22 children were presented by their parents to receive the Lord's blessing. This was understood as indicating the hopes and intents of the parents, rather than in any way obligating the children, when they shall become responsible.

Monday evening Brother Burgess addressed the friends in the Tabernacle chapel on the subject of "the hope which is an anchor to the soul." He dealt somewhat with the necessity of faith as a foundation for our hope. He showed that without hope there would be absolutely nothing accomplished, because it constitutes the stimulating element of our Christian experiences. If there were no hope or relief from suffering then it would be folly to engage voluntarily in it. The figure of a ship and the relationship which the anchor bears to its welfare was elaborated upon with profit.

Tuesday morning, Memorial day, after an enjoyable Praise and Testimony meeting Brother W. E. Van Amburgh addressed the friends, using the Tabernacle Chart as a basis for his remarks. He referred to the steps of consecration, the begetting and developing of the new mind, and to the fact that the flesh shrinks from the experiences suggested by the brazen altar in the court. But as the bodies of the beasts offered must be consumed, so all the powers and energies possessed by the Lord's consecrated people must be used up in ways that meet with God's distinct approval. He showed how that the greatest progress and keenest enjoyment is had in the Christian way if one does not look back at the altar, but keeps his face toward the holy of holies, as it is written of our Lord: "who, for the joy set before him, endured the cross, disregarding the shame, and is set down at the right hand of the majesty on high."

Tuesday afternoon Brother A. H. Macmillan delivered an enthusiastic address on the text, "The end of all things is at hand." He expressed it as a belief, and brought forth several Scriptures to lend strong color to his thought, that the gate of entrance into the narrow way is closing, and that the Jewish commission now taking possession in Palestine is further proof of the dispensational change. The glories and beauties of the heavenly state were dwelt upon; and all were encouraged to press forward with renewed zeal and vigor and be faithful unto death.

In the evening 1184 of the Lord's consecrated people assembled in the Music Hall to celebrate the memorial of our Lord's antitypical Passover. After singing Hymn No. 122 prayer was offered by Brother Van Amburgh. Then followed appropriate remarks by Brother Rutherford on the subject of the Passover in type and antitype. Song No. 98 was sung and then appropriate remarks were offered by Brother Van Amburgh on the significance of the loaf, followed by prayer by Brother Barber, that our hearts might be in the right attitude and that we might fully appreciate the privilege of partaking of this emblem. The assembly of friends was quietly served with bread, after which Brother Barber offered brief remarks on the significance of the cup. Brother Rutherford asked the Lord's blessing on the wine and upon the hearts of all assembled, that they might enter into fullest appreciation of its symbolic significance. After serving those present with the wine, true to the picture which our Lord established, we sang a hymn, No. 1, and went out, each heart solemn with the thought that this might be our last Memorial this side the vail, yet each willing to remain as long as the Father's love and wisdom indicates our presence to be most useful on the earth.

MUCH WORK TO DO

In no wise should the friends be discouraged because of the persecution that is being carried on against the promulgation of the Truth. In due time the right to circulate the Seventh Volume will be tested in the courts. In the meantime, we are asking all the Pilgrim brethren to have public meetings each Sunday in some well-located hall, each one using the subject, "The World Has Ended—Millions Now Living Will Never Die." The meeting should be well ad-

vertised; and to this end we are furnishing KINGDOM NEWS announcing that a free public lecture will be given in the vicinity soon on the above topic, and for the people to watch newspapers for place and date of the meeting. These should be widely distributed, that the people might have the truth concerning the unwarranted action taken with reference to the Seventh Volume and the persecution by the clergy. The Constitution guarantees that no one's property shall be taken without due process of law. Therefore, when officers demand possession of the Seventh Volume, they should produce a search warrant; otherwise the friends are under no obligation to deliver up the property. We advise the friends everywhere to store their supply of the Seventh Volume and not to distribute them until the question is adjudicated.

Be of good courage! Let every one be active and zealous now in arranging for public meetings. The adversary is desperately striving to thwart the Lord's purpose, but he cannot succeed beyond the Lord's permission. Let us be faithful and true and loyal to the Lord and to his cause.

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ISRAEL'S DOUBLE ACCOMPLISHED

WONDERFUL PROPHECY FULFILLED—EVENT FORETOLD OVER EIGHTEEN CENTURIES AGO NOW TRANSPIRING—ANOTHER CRISIS IN HUMAN HISTORY

Dispatches from Europe state that a commission of prominent Jews left London last month for Jerusalem, expecting to arrive at the holy city on March 27th, the date of the Jewish Passover. To all students of history this is indeed interesting news; but it is doubtful whether many are aware of the fact that this event was foretold by three of the great prophets of Israel and that the very date of this return of the Jews to Palestine as representatives of a nation—the day of the Passover, 1918—was indicated by their prophecies, when viewed with the sidelight of secular historic records. Surely we are living in momentous times; yet only a few realize that today the God of Israel is actually taking part in the affairs of men, particularly with reference to his chosen people.

It is a noteworthy fact that the Jewish prophets clearly foretold many of the experiences of the children of Israel, including even those of the present time and of the immediate future. Most Bible scholars have recognized that a large portion of the Old Testament was written particularly to the Jews and for the Jews, and that the world's history is more or less associated with this peculiar people. But all may not have noticed the exactness with which the Scriptures outline Jewish history.

In Romans 11:25 St. Paul informs us that God caused blindness, or "hardness," to happen to the children of Israel until he had completed a certain work among the Gentiles, and had gathered from the Gentiles a sufficient number to fill of a pre-ordained class; and that at the completion of this selection from the nations his favor would return to the Jews, as mentioned in verses 26-28.

Notice, particularly, the following Scriptures: "For thus saith Jehovah, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (Jeremiah 32:42) "Behold, I will bring them health and cure and I will cure them and reveal unto them the abundance of peace and truth." (Jer. 33:6) "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."—Jer. 33:14.

From Amos 3:2 we learn that God's dealings with earthly nations have been principally confined to the children of Israel, saying, "You only have I known [recognized as my people] of all the families of the earth; therefore I will punish you for all your iniquities." In Exodus 19:5 and Deuteronomy 14:2 we read that God chose this nation "to be a peculiar people unto himself above all the nations that are upon the earth." From Deuteronomy 28:15-29 we are informed that God told the Israelites that if they would not obey his laws he would cast them out of his favor. Jewish history of the last twenty centuries attests to God's faithfulness in carrying out his purpose.

By comparison of the statements of three of the most prominent of the Old Testament prophecies, we learn that the Passover of this very year, 1918, is clearly indicated as a time for some special favor to be shown to the Jews. God advises that he is carrying out a plan of his own (Ephesians 1:11) and that this plan was purposed from the beginning. (Ephesians 3:11; Acts 15:18) In Isaiah 46:10, 11 we read: "Declaring the end from the beginning, and from ancient times the things that are not yet accomplished, saying, My plan shall stand, and I will do all my good pleasure; . . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

ISRAEL'S PERIODS OF FAVOR AND DISFAVOR EQUAL

Jeremiah 16:13-15 reads: "Therefore I will cast you out of this land [Palestine] into a land that ye know not, neither ye nor your fathers; and there ye shall serve other gods [mighty ones, rulers] day and night; where I will not show you favor. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north [the lands north of Palestine], and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Notice particularly the 18th verse, which says: "And first [before I do this] I will recompense [requite them for] their iniquity and their sin double [a repetition or counterpart in time]; because they have defiled mine inheritance [my land]." This prophecy implies very strongly that God would grant Israel his special favor for a certain length of time, and that if they were not faithful he would then turn his face against them for an equal length of time, for "a double," or corresponding period.

Zechariah 9:9 reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." In verse 12 we read: "Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render [literally, turn back] a double unto you."

A CRISIS IN JEWISH HISTORY

Matthew 21:4, 5 identifies the incident mentioned in Zechariah 9:9; and our Lord's words in Matthew 23:37-39 identify Zechariah 9:12. Evidently, then, this is the beginning of the repetition count or double, the beginning of Israel's disfavor. Is it possible to locate the time when Israel's favor began? It is! The children of Israel were first recognized as the nation of Israel at the death of their father Jacob, as recorded in Genesis 49:28. The children of Israel were in favor with God from that event down to the time when they were cast off by Christ.

Referring to Exodus 12:40, 41 we have the statement that the sojourning of the children of Israel was 430 years. In Galatians 3:16, 17 the same period is mentioned as the time intervening between the covenant given to Abraham when he was seventy-five years old (Genesis 12:3, 4, 7) and the time when the covenant was made with the children of Israel at Mount Sinai. Therefore,

From the Abrahamic to the Law Covenant ..... 430 years

Abraham was 75 years old when the covenant was made with him, and his son Isaac was born 25 years later. (Gen. 17:17) 25 years

Isaac's son Jacob was born 60 years later. (Gen. 25:26) ..... 60 "

Jacob lived 147 years. (Genesis 47:28) .. 147 "

From the time of God's covenant with Abraham down to the death of Jacob would then be 232 years

Since the entire time of the sojourning was 430 years, and since Jacob died 232 years after the sojourning began, the time when the children of Israel were first recognized as a nation would be 198 years

Comparing Numbers 33:3 with Numbers 10:11, 12, also Numbers 13:3 and Joshua 14:7-10, we find the period of time from the Exodus to the division of the land of Canaan among the tribes of Israel was .. 46 "

Acts 13:19, 20 gives the period of the Judges as 450 years. (See footnote Wilson's Emphatic Diaglott) .450 "

before the Exodus (430—232) ..... 198 years

The twenty-one kings of Israel, from Saul to Zedekiah reigned as follows:

Saul (Acts 13:21)	40 years
David (1 Chronicles 29:26, 27)	40 "
Solomon (2 Chronicles 9:30)	40 "
Rehoboam (2 Chronicles 12:13)	17 "
Abijah (2 Chronicles 13:1, 2)	3 "
Asa (2 Chronicles 16:13)	41 "
Jehosaphat (2 Chronicles 20:31)	25 "
Jehoram (2 Chronicles 21:1, 5)	8 "
Ahaziah (2 Chronicles 22:1, 2)	1 "
Athaliah (2 Chronicles 22:10-12)	6 "
Jehoash (2 Chronicles 24:1)	40 "
Amaziah (2 Chronicles 25:1)	29 "
Uzziah (2 Chronicles 26:3)	52 "
Jotham (2 Chronicles 27:1)	16 "
Ahaz (2 Chronicles 28:1)	16 "
Hezekiah (2 Chronicles 29:1)	29 "
Manasseh (2 Chronicles 33:1)	55 "
Amon (2 Chronicles 33:21)	2 "
Josiah (2 Chronicles 34:1)	31 "
Jehoiakim (2 Chronicles 36:5)	11 "
Zedekiah (2 Chronicles 36:11)	11 "
Period of the kings	513 years
The period of desolation, 70 years (Jeremiah 25:11; 29:10; 2 Chronicles 36:22, 23)	70 "
Cyrus ascended the throne of Babylon, B. C.	536 "
From A. D. 1 to the crucifixion of Christ in the spring of 33 A. D.—32 full years	32 "
Total length of Jewish favor from the time of Israel's first recognition as a nation to the time when Christ cast off that nation from divine favor.	1845 "

In Isaiah 40:2 the statement is made: "Speak ye comfortably to Jerusalem, and cry unto her that her warfare [marginal reading, appointed time] is accomplished [completed, filled out], that her iniquity is pardoned; for she hath received of the Lord's hands double [a counterpart] for all her sins." This statement assures Israel that the time would come when her double, or time of disfavor, equivalent to former favor, would be accomplished, and that then he would turn his face towards her again.

If the foregoing be true, then just 1845 years after their rejection by Christ (Matthew 23:37-39) we should expect some historic event indicating that divine favor was beginning to return to the Jews. 1845 years from the spring of 33 A. D. would bring us to the spring of 1878. We should, therefore, expect to find some occurrence in the early part of the year 1878, as an indication of returning divine favor. What do we find?

In June, 1878, the Berlin Congress assembled, Lord Beaconsfield (a Jew) was the chairman and the central figure, the dominating mind that changed the treaty of San Stephano between the Russians and the Turks, and so amended it that the Turks were to have suzerainty over Palestine and that the Jews were to be permitted some measure of liberty. This was the first act on the part of any of the nations of Europe to recognize in any way the Jews as a nation.

A REMARKABLE PROPHECY LITERALLY FULFILLED

Note Zechariah 8:23: "In those days it shall come to pass that ten men shall take hold out of all [manner of] languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." It is a remarkable historic fact that this conference was attended by representatives from the following eleven nations: Great Britain, Russia, France, Italy, Turkey, Austria-Hungary, Germany, Greece, Roumania, Serbia and Montenegro. Thus there were ten representatives in attendance at that particular congress, in conference with the eleventh, a Jew. (See Berlin Conference, International Encyclopedia.)

But did God have anything to do with the raising of a Jew, Lord Beaconsfield, to the premiership of England, in order that he might fulfill this very prophecy, and in overruling that exactly ten other nations should be represented, and that the chairman should be the Jew? And did God have anything to do with the bringing about of that conference in the spring of 1878, exactly 1845 years after he had cast the Jews into disfavor? It is surely a remarkable coincidence, to say the least! The Lord's casting off of the Jewish people was in A. D. 33; but it was just 40 years afterward that the nation was completely destroyed, and it has not been recognized as a nation since that time until our day.

THE DESTRUCTION OF THE JEWISH POLITY

We quote as follows from Cornil's History of the People of Israel: "On the 15th of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter festival, the same day on which, according to tradition, the God of Israel had led His people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage."

We quote again from the Jewish Encyclopedia: "Masada attained great importance in the war with the Romans . . . . With the fall of Masada the war came to an end, on the 15th of Nisan, 73." Again from Morrison's Jews Under Roman Rule: "The capture of Masada, a Jewish fortress on the southwestern shore of the Dead Sea, put a termination to one of the fiercest struggles recorded in history." (73 A. D.) Graetz's History of the Jews, Vol. 2, says: "Judea was not entirely subjugated; for three strong fortresses were still in arms: Herodium, Machaerus, and Masada . . . . The heroes agreed to this proposal (of their leader Eleasar) even with enthusiasm, and on the first day of the great Feast of the Passover (A. D. 73), after slaying their own wives and children, they all perished on their own swords." We quote further from Ewald's History of Israel, Vol. 7 (which is entitled "The Apostolic Age," and which Prof. Ewald makes to end with the year A. D. 73.): "Eleasar accordingly persuaded all his people during that night to kill their wives and children and then themselves, but to burn all their treasures first. The next day the Romans found only 960 dead bodies, whilst but two women and five children hid themselves in caverns and were discovered. The Easter of the year 73, just seven years [note the great awakening of interest among the Jews by Pastor Russell in 1910 and 1911 through his message to them at the New York Hippodrome, Oct. 9, 1910, and the wide distribution of 'Die Stimme' in 1911, just seven years ago] from the beginning of the great movement and forty years after Christ's crucifixion, saw this end of the whole tragedy." Josephus also relates that Masada fell on the 15th of Nisan, April, A. D. 73.

THE COMPLETION OF THE DOUBLE

The above quotations from standard authors show fully that the Jewish nationality came to an end just forty years after their rejection of Christ and their being cast off as a nation.

As the first sign of their rejection was the declaration of our Lord just before his crucifixion and was just 1845 years prior to the year 1878, would not their recognition at the Berlin Congress imply the first indication of God's returning favor to them again as a nation? If we are right in these conclusions, then just 1845 years after the spring of A. D. 73 we should expect some national recognition of the Jews as a nation. Does it not seem peculiar at least that such a national recognition should occur this year exactly 1845 years to the month after their complete downfall? Does this not seem to imply to all reasoning students that divine providence is now taking a hand in the affairs of the nations? Would it be reasonable to account for all these exact correspondencies as merely coincidence—especially since we find them so accurately stated in his Word?

The Apostle Paul in the eleventh chapter of his letter to the Romans declares that the falling away of the Jews from divine favor meant the passing of that favor to the Gentiles. Recall the expression in Luke 21:24: "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Is it not reasonable to suppose that the returning of favor to the Jews means to some extent the withdrawing of that favor from the Gentiles?—Romans 11:15.

Ezekiel 36:19-36 tells of the wanderings of the Jews and of the restoration of their land to its pristine holiness: "I scattered them among the heathen and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen whither they went they profaned my holy name when they said to them, These are the people of the Lord and are gone forth out of his land; but I had pity on mine holy name which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, saith the Lord God, I do not this for your sakes, O house of Israel, but for my holy name's sake which ye have profaned among the heathen, whither you went, for I will take you from among the heathen and gather you out of all countries and bring you into your own land, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God and I will also save you from your uncleanness and I will call

for the corn and will increase it and lay no famine upon you, and I will multiply the fruit of the tree and the increase of the field, and ye shall receive no more reproach of famine among the heathen. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by and they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited. Then shall the heathen [Gentiles] that are left round about you know that I the Lord built the ruined places and planted that that was desolate. I the Lord have spoken and I will do it."

Ezekiel 37:25: "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children forever, and my servant David shall be their prince forever."

Who shall say what great events may not soon follow the opening of this door for the Jews, and who can accurately appreciate all the blessing which is to come!—Jeremiah 3:17, 18.

"ABOUT MIDNIGHT"

"About midnight will I go out into the midst of Egypt."—Exodus 11:4.

The children of Israel, in bondage to Egypt, were typical of the Lord's people of this Gospel age long in bondage to "Christendom." Egypt symbolizes that condition of middle-course, compromising worldliness which the word "Christendom" represents, and which is identified by our blessed Lord as "the great city, which spiritually is called Sodom [typical of carnal union of church and state] and Egypt, where [in its ancient form of pagan Rome] also our Lord was crucified" (Revelation 11:8) and where the crucifixion of the Lord's body members has steadily progressed. Historic precedent and Scriptural suggestions combine in warranting the expectation that this crucifixion, this crucial testing is about to reach its final climax in oppression and persecution by nominal church and clergy, acting underhandedly or openly through the civil powers and the mob.

Several divinely arranged plagues came upon Egypt, because of the unwillingness of Pharaoh, the king, to release the Hebrews from bondage. Spiritual Israel has long sought to be released from the world, the flesh and the devil, and especially from doctrines of devils, which constitute the strength of antitypical Egypt's oppression. Pharaoh, king of Egypt, typified Satan, prince of this world, order of things, or civilization. Several times Pharaoh had promised to let the Hebrews go, but each time "the Lord hardened Pharaoh's heart, so that he would not let the people go."—Exodus 10:20.

"And the Lord said unto Moses [Christ, Head and body], stretch out thine hand [instrumentality or applied power] toward heaven [the powers of spiritual control, the clergy and churches of Christendom] that there may be darkness [lack of knowledge, understanding, love] over the land of Egypt [Christendom], even darkness that may be felt. And Moses stretched forth his hand toward heaven [the churches who claim to represent heaven]; and there was a thick darkness in all the land of Egypt [all in the condition of worldliness, including worldly-minded clergymen] three days." The great world war among those nations that call themselves Christians has upset all theories about "Christ"-endom being Christian. During the first three years of the war from August, 1914, to August, 1917, there was no understanding by the world of the true, the Scriptural, significance of the war; all were in darkness, and remained so for three years, until enlightenment came to them through the Lord's divinely appointed channel, the WATCH TOWER BIBLE AND TRACT SOCIETY, in the shape of the message in Volume Seven of STUDIES IN THE SCRIPTURES.—Exodus 10:22.

"They saw not one another [comprehended not what they really were in God's sight] neither rose any from his place for three days." In proof of the antitypical correspondency we quote Rev. Joseph H. Odell, D. D., in the February, 1918, "Atlantic Monthly"; "The vastest of the world's tragedies came, and the church was not its interpreter. The majority of the clergy have not even sensed the unique strategy which the convulsed and confused world conditions have made possible. There are ministers everywhere who are still busy building their denominational fences and feverishly staking their sectarian claims." Neither worldly clergyman nor layman "rose from his place for three years"—from the old somnolent condition of dumb dogs (D.D.'s) and blind guides (B.G.'s). (Isaiah 56:10; Matthew 15:14) The utmost darkness, something keenly and anxiously felt, pervaded the houses —churches—of the worldly-minded. "But the children of Israel [the Lord's truly loyal and devoted people] had light in their dwellings [understood the significance of the world war and the things to come, in all their humble ecclesias.]"—Exodus 10:23.

OUR CONSECRATION MUST BE COMPLETE

"And Pharaoh called unto Moses and said, Go, ye, serve the Lord; only let your flocks and herds be stayed; let your little ones also go with you." (Exodus 10:24) In sacrificial rites the animals used typified the offerers of those animals; and the offering of an animal by a person pictured that person's consecration. Ecclesiasticism (the product of Satan, antitype of Pharaoh) is willing enough for the Lord's people, old or young in Christ, to serve Jehovah, if only they will not offer themselves in complete consecration, in such a consecration as consumes their very bodies on the altar of sacrifice.

"And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto Jehovah, our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither."—Exodus 10:25, 26.

Those who start to serve the Lord cannot determine in advance just what or how much must be done; yet the sincere ones purpose to hold nothing back, but to make a complete consecration of themselves and all that they have.

"But Jehovah hardened Pharaoh's heart, and he would not let them go." (Exodus 10:27) No type can be taken to teach a doctrine; and we have no reason for supposing that Satan has intended to co-operate with God, but in the last analysis it must be admitted that he has done nothing which can successfully oppose the divine program. In this case it was really not God's purpose to have the people of Israel go until he had instituted the Passover type. Likewise, in recent years, it may be that Satan has been willing to make away with the Lord's people; but divine providence intervened, because the hour was not yet come. But whether this part of the account was intended to be pictorial or not we do not know. At all events the people did not go. Several times during the harvest, during the progress of what seemed plagues to Christendom, the Lord has permitted his people to think that they were about to go. Brother Russell expected the church to go beyond the vail in 1878, 1881, 1910 and 1914—just as with Elijah, who went with Elisha to four different places before he was actually taken. These seeming disappointments were divinely foreknown, "his appointments."

"And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die." (Exodus 10:28) Satan, speaking through ecclesiasticism is peeved at the claims of the Lord's people, and manifesting his displeasure, begins to utter threats.

"And Moses said, Thou has spoken well, I will see thy face again no more." (Exodus 10:29) The face is a sign of either favor or disfavor. The time has passed when the Lord will any longer show any favor toward ecclesiasticism, or when ecclesiasticism will show favor or intentional benefit to the Lord's people.

THE ANTITYPICAL TENTH PLAGUE

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh [ecclesiasticism] and upon Egypt [Christendom—it will be to them an unprecedented plague]: afterwards he will let you go hence [this suggests that the church now expecting to go to her Lord will not be disappointed this time; she shall surely be delivered after the divinely appointed last plague]: when he shall let you go, he shall surely thrust you out hence altogether." The final visitation of God's displeasure, amounting to the utmost expression of his wrath against Christendom, will so disturb the antitypical Egyptians that they may not confine themselves to words of chastisement against the Lord's people, but they may feel impelled to visit upon them tangible persecution, possibly culminating in imprisonment—through those civil powers which are deceived as to the true nature and character of the persecutors—and in bloody persecution and death. (Exodus 11:1) Here again we must not let the type teach us something which is not plainly stated elsewhere. This is no time to think "panicky" thoughts or to pose as martyrs unduly. But our Lord suffered such things, so did several

of the apostles, so have many of the most noble and faithful of this age. We, as servants, are not better than our Lord and we have no just claim for better treatment. The Lord's will be done.

"Speak now in the ears of the people, [proclaim the message of the seven STUDIES IN THE SCRIPTURES to all Christendom], and let every man borrow [ask] of his neighbor, and every woman of her neighbor [every truth ecclesia of the neighboring churches] jewels of silver and jewels of gold [the Lord's jewels in the great company and in the little flock]."—Exodus 11:2.

"And the Lord gave the people favor in the sight of the Egyptians. [In some respects, for their truly Christian character and lives the Lord's people are appreciated by the peoples of the world.] Moreover the man Moses [Christ, the Head] was very great [highly esteemed, theoretically] in the land of Egypt [throughout Christendom] in the sight of Pharaoh's servants [clergymen] and in the sight of the people" [the laity of Christendom].—Exodus 11:3.

"And Moses [Christ through the STUDIES IN THE SCRIPTURES] said [to ecclesiasticism], Thus saith the Lord, About midnight will I go out into the midst of Egypt." (Exodus 11:4) If the year in which the remaining church is expected to begin, in a more pronounced degree, to go beyond the vail is the year beginning October, 1917, then midnight of that day (reckoning the days from sundown to sundown) would be about January, 1918. God, through some special word of indignation and wrath, may be looked for as going throughout the heart and center of Christendom about that time.

"And all the firstborn [the firstborn of Egypt were set aside to the deity and typified the clergy-ministers of Christendom, set apart, in fact to the social service of Christendom] in Egypt, shall die [cease to be firstborns, or be divinely declared not to be what they claim and think themselves to be], from the firstborn [the leading ecclesiastic, the pope of Rome] of Pharaoh that sitteth upon his throne [Satan the god of priestcraft, is prince or ruler of this evil world], even unto the firstborn of the maidservant that is behind the mill [down to the lowliest minister of the smallest church grinding out its religious provender] and all the firstborn of beasts."—Exodus 11:5.

"And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." (Exodus 11:6) This suggests the final cry in Christendom. If this interpretation be correct, the next thing to look for is an unprecedented outcry on the part of Christendom's clergy and laity against the divine pronouncement which declares the end of Egypt's firstborn, the clergy, priestcraft, ecclesiasticism, churchianity.

"But against any of the children of Israel shall not a dog move his tongue against man or beast; that ye may know that Jehovah doth put a difference between the Egyptians and Israel." (Exodus 11:7) How manifestly is God's favor with his own people who are dwelling in peace of heart amid a world in arms, and how markedly is his disfavor upon the people of Christendom torn with the sword and threatened with revolution, famine and pestilence!

"And all these thy servants [the people of Christendom] shall come down unto me [Christ] and bow themselves down unto me [they will beseech the Lord's people to let their evil practices and institutions alone], saying, Get thee out, and all the people that sit at thy feet [Marginal reading. In this the day of the wrath of the Lamb, Christendom will want none of Christ or his members to trouble them any longer with their divinely authorized plagues]; and after that I will go out. [Not till things have taken some such a turn will the feet members of Christ pass over to 'be ever with the Lord']. And he went out from Pharaoh in a great anger." (Exodus 11:8) As the church turns her back forever in disfavor upon ecclesiasticism it is with a message containing all "the fierceness and wrath of Almighty God" (Revelation 19:15), in Volume Seven of STUDIES IN THE SCRIPTURES.

THE EFFECT OF THE PLAGUE UPON EGYPT

"And Jehovah said unto Moses, Pharaoh will not hearken unto you; [ecclesiasticism will not heed the awful warnings of Ezekiel and Revelation, as shown forth in 'The Finished Mystery']; that my wonders may be multiplied in the land of Egypt." (Exodus 11:9) As a result of Christendom's failure to turn to God in a godly repentance, the words of God against her will be promptly and wonderfully fulfilled.

"And it came to pass that at midnight [about January of the year 1918, through the enormous circulation of 'The Finished Mystery' and the distribution of 10,000,000 'Fall of Babylon'] Jehovah [through his Word] smote all the firstborn in the land of Egypt [declared plainly and explicitly that the clergy, who insist on being first and foremost in everything, are really in his estimation dead, incapable of doing what they claim to do, because of iniquities which they committed in the dark ages and for which they are still unrepentant] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon [literally, 'house of the pit,' church of eternal torment]; and all the firstborn of cattle."—Exodus 12:29.

"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians [if the suggestive interpretation set forth in these comments be right, then we may consistently look for an uprising of all worldly "Christians" because of and against the pronouncements of the wrath of God]; and there was a great cry in Egypt [such a cry has begun to rise from the clergy, who are seeking to enlist the civil powers in a campaign of persecution of the Lord's people]; for there was not a house where there was not one dead." Not a church where there was not a clergyman against whom this divine denunciation had gone forth.

"And he [ecclesiasticism] called for Moses and Aaron by night, [before the spring or summer of 1918] and said, Rise up ['rise to heights unknown,' to 'sit with Christ in the heavens'] and get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said."—Exodus 12:31.

"And take your flocks and your herds, as ye have said [the Lord's people are completely consecrated], and be gone [there will be nothing the antitypical Egyptians will wish so heartily as to see gone forever those in whom is the present word of God. The wish may be father to their thought to hasten the going of the spiritual Israelites]; and bless me also." (Exodus 12:32) When an antitypical Egyptian is in peril or fear, he seeks a blessing from somewhere.

"And the Egyptians were urgent upon the people, that they might send them out of the land in haste [aroused nominal churchianity may be inclined to find quick means to expedite the passage of the Lord's people beyond the vail] for they said, We be all dead men." (Exodus 12:33) It was the atrociously false alarm, "If we don't kill them, they will kill us," that caused the weak king of France to sign the wicked order for the utter destruction of all Protestants on St. Bartholomew's Night.

"And the people took their dough before it was leavened [the Lord's people have the unadulterated truth, the divine Word, without any of the leaven, evil teachings, traditions and theories of the clergy], their dough [marginal reading] being bound up in their clothes upon their shoulders." (Exodus 12:34) The pure word of truth is bound up with the robe of Christ's righteousness and with the promises, with which the Lord's people are invested.

"And the children of Israel did according to the word of Moses [of Christ, as set forth in the Bible]; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and Jehovah gave the people favor in the sight of the Egyptians, so that they lent unto them. And they spoiled the Egyptians." (Exodus 12:35, 36) When the Lord's people go forth from Christendom to be ever with their Lord, they will take with them every Christian having the Lord's spirit; not a single one of the Lord's jewels will be left in Christendom when the approaching exodus of the last members of the body of Christ is finished.

"It is a night [the dark night even now settling down] to be much observed unto Jehovah [it will be memorable forever] for bringing them out of the land of Egypt [out of the bondage of Christendom]; this is that night of Jehovah to be observed [remembered] of all the children of Israel in their generations."—Exodus 12:42.

COLPORTEUR AND PASTORAL WORK

The great amount of advertising the public press has given Pastor Russell's books recently, particularly "The Finished Mystery," has doubtless created a demand for these books; and while it is not proper at this time to circulate "The Finished Mystery," we advise the friends to colporteur for the other six volumes, especially the fourth, and to carry on the pastoral work, bearing the good tidings to as many as desire to hear.

JESUS FACES BETRAYAL AND DEATH

[With the exception of the first paragraph (printed below) this article was a reprint of that entitled, "Two Passover Memorials," published in issue of September 15, 1914, which please see.]

Nothing connected with the Gospel narrative appeals to human judgment more forcibly than does its simplicity. The fact that the weaknesses, failures and stumblings of the apostles themselves are faithfully narrated, without apologies or excuses or attempts to gloss over the defects, shows a sincerity, a truthfulness of intention, very rarely found in other writings. Nowhere is this characteristic more conspicuous than in today's lesson, which records the shameless perfidy of Judas and the weakness of the remaining eleven. In our Lord's darkest hour these all forsook him and fled, seeking personal safety; and one of them subsequently denied knowing him. Had the writers of the Gospels interjected excuses and explanations for their course, they would have been excusable; but the narrative is really stronger as it stands, and we are perhaps inclined to furnish excuses for them which we might have been loath to receive had they offered similar ones for themselves.

JESUS ON THE CROSS

[The last twelve paragraphs of this article were reprinted from article entitled, "Smitten of God—Afflicted," published in issue of November 15, 1914, which please see.]

JUNE 16.—MARK 15:22-39.

AN ILLEGAL ARREST—AN INIQUITOUS TRIAL—OUR LORD TAKEN BEFORE THE ROMAN GOVERNOR—CONDEMNED BY NEITHER PILATE NOR HEROD—THE ROMAN GOVERNOR'S ATTEMPTS TO FREE OUR LORD—LEADERS OF RELIGIOUS THOUGHT COMPEL PILATE TO ACT CONTRARY TO HIS DESIRES—WHY DEATH BY CRUCIFIXION WAS NECESSARY IN OUR LORD'S CASE.

"Truly this man was the Son of God."—Verse 39.

Following the institution of the Memorial Supper our Lord and his disciples sang a hymn, and then went out of the city to the Mount of Olives, a distance of perhaps a mile. Apparently several important lessons were given to the disciples en route to Gethsemane. These are recorded in John 15-17.

After they had arrived at the garden of Gethsemane, the Master left eight of the apostles near the entrance, and went a little further into its shades with Peter, James and John. All were to watch, to be on guard against something which was to occur, something of which Jesus knew, but which seemed most improbable to the apostles. It was midnight, and they were accustomed to retire early. The strain of the evening, and the weighty lessons which the Master had imparted, reacted in drowsiness; and they slept, instead of watching and praying. This was true even of the three nearest the Master.

Wishing to be alone in his communion with the heavenly Father, our Lord went a stone's throw farther into the shadows by himself. Time and again, in the agony which fell upon him, he came seeking human sympathy, only to find his dearest ones oblivious in sleep. Well had it been expressed by the prophet: "Of the people there was none with me." (Isaiah 63:3) He trod the winepress of grief alone.

For three and a half years he had devoted his life to the doing of the divine will. Had he done that will completely and absolutely, in a spirit that had been pleasing to the heavenly Father? More than this, could he, would he, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience? Or would he fail, and lose his all in death?

STRENGTHENED FROM ON HIGH

Had the Master failed, there was no one to make good for him. He had no advocate. His failure meant, not only death everlasting for himself, but the loss of the great privilege of uplifting humanity from sin and death conditions through the Messianic kingdom. The Master's personal eternal life was in the balance that night in Gethsemane, as also were all his prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers. No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder he wished that if the divine plan could be otherwise worked out, he might be spared from the special tribulations and horribly misrepresenting experiences just before him!

Apparently the ignominy of being crucified as a malefactor and blasphemer, a terrible experience to one of his refinement and nobility of soul, was the thing which he prayed might pass away. He did not ask that he might not die; for he knew that for this very purpose he had come into the world, and that only by his death could the penalty resting upon the human family be removed. He had not thought of escaping death, but he hoped that the Father might have some way of eliminating the special ignominy of that hour. Yet even in his greatest distress the Master prayed: "Nevertheless, not my will, but thine, be done."

St. Paul assures us that the Master's Gethsemane experiences were linked with the fear of remaining in the death condition, fear of not being accounted of the Father as worthy of that glorious resurrection which he had been promised. (Hebrews 5:7) He was saved out of death, however; and more than this, he was given the assurance by the Father that he would be saved out of death. This is the explanation of the statement that an angel of God appeared to him in the garden and strengthened him, gave him the Father's assurance that he had been faithful up to that moment, and that the divine blessing would be with him during the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father's blessing and smile went with him, he could endure all things come what might.

VIOLATION OF LAW AND OF JUST PRINCIPLES

Our Lord was arrested, neither by Pilate's nor Herod's instructions, nor by their soldiers. His arrest was made at the instance of the Jewish high priest and his associates, who had concluded that his life and ministry were inimical to their plans and projects and to what they considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and being politicians, they also sought an outward form or semblance of justice, having regard for the opinions of others of more tender conscience than theirs.

Under the charge of the priests were men who served as policemen in the Temple and its precincts. Armed with maces, swords and lanterns, these servants of the priests followed Judas, who knew beforehand that on this particular night Jesus did not intend to go to Bethany as usual, but had purposed to rendezvous with his disciples in the Gethsemane olive orchard.

After they had apprehended our Lord, the Temple police brought him directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and so turned him over to Caiaphas, whose house was in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had assembled.

The plot for Jesus' death was deeply laid. The hours between the time when Judas had left Jesus and the other apostles at the Passover supper and the hour of this trial were spent in gathering the members of the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement for the murder of him who "spake as never man spake." This was because he taught the people, because his teachings were weakening the power of the Scribes and the Pharisees and of the traditions of the elders.—John 7:46; Matt. 26:55.

The theory of erroneous religious teachings is that ignorance and superstition are necessary to the preservation of sacerdotal power. Thus always has error hated the truth. Thus always has darkness hated the light. Jesus' condemnation was merely another triumph of darkness over light. Yet it was a triumph only in appearance; for the divine plan was thus being carried out. The great atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of Satan, sin and death, and the world-wide establishment of righteousness and truth forever.

THE CASE BROUGHT BEFORE PILATE

As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Prætorium, asking Pilate to condemn him. The Roman governor inquired as to what charge they had against Jesus. They evasively answered that of course he was a wicked man, worthy of death, or they would not be there accusing him.

Pilate reminded them that under Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in the tenets of Judaism, and that

therefore they should deal with the case themselves. The priests responded that they knew this, but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness. They had deliberately plotted to have Pilate inflict the death sentence upon an innocent person.

Then they began to accuse Jesus, claiming that he was perverting the nation, turning it away from loyalty and obedience to the Roman government, that he was telling the people not to pay taxes to Cæsar, and that he claimed to be the Jewish King. These were serious charges, and the Roman governor was in duty bound to consider them. We note that these were altogether different charges from those brought against Jesus at the trial before the Sanhedrin. Although the charges were false, our Lord made no defense. He knew that the time had come for him to die; and he would not attempt to turn aside that which he knew to be a part of the divine program for him.

OUR LORD ACCUSED OF TREASON

The wicked shrewdness of the Sanhedrin is very manifest, in preferring the charge of blasphemy for its effect upon the people, before whom they desired to appear very zealous for the divine law, while they brought an entirely different, but equally false, set of charges against him before Pilate, who cared nothing for their religious opinions. The accusation made before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. The Jewish religionists accused our Lord of seditious agitation, of prohibiting the payment of tribute money and of assuming the title of king of the Jews, and thus apparently of conspiring against the Roman government.

While the second charge was entirely false (Matthew 22:21), the other two had an appearance of truth; and to these were added numerous petty individual charges. But to none of them did our Lord make reply, so that Pilate marvelled that he made no effort at self-defense in the midst of such danger.

Pilate's several efforts to release his innocent prisoner who, he discovered, had been delivered to him because of envy, were unavailing before the boisterous mob. These, instigated by their rulers, loudly clamored for our Lord's death, and that by the most ignominious and cruel method, crucifixion, so that his memory should ever be covered with infamy.

Then Pilate, who was influenced more by considerations of policy than by principle, delivered Jesus to be scourged. Yet at the same time he protested the innocnce of his prisoner, and washed his hands in token of his own innocence in thus delivering up to them this just person. Not until he himself was pressed by the mob with the threat that he could be reported to Cæsar as one hostile to the government and a traitor to his trust in encouraging sedition and conspiracy aganist the government did he relinquish his efforts to save Jesus.

OUR LORD'S LAST EARTHLY JOURNEY

The Master had been on a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the agony and physical weakness there, the trial by the Sanhedrin, the trials before Pilate and Herod, the scourging, etc. All this must have been an enervating strain on him. Now, condemned to crucifixion by those for whom he had sacrificed his heavenly home and the glory which he had with the Father before the world came into existence, he was additionally required to carry his own cross. He did so until his weakness under its weight hindered, and a passing farmer was compelled to assist.

PERSECUTION CRYSTALLIZES CHRISTIAN CHARACTER

"All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

When St. Paul wrote the words of this text he seemingly had in mind the very closing experiences of the church on earth. While it is true that the principle of persecution of those who live godly in Christ Jesus has applied throughout the entire age, yet in a marked degree was that to be expected in the end of the harvest period. We reach this conclusion because in the context the apostle says: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient, ... heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

The best lexicographers define persecution as the act of doing injury to another; to beset with cruelty or malignity; to harass; especially to punish by loss, pain or death for adherence to a particular creed or mode of worship. Men with inflamed minds are apt to persecute any one who does not agree with them. Some have been persecuted by being put in prison; others by slander, libel, misrepresentation, which the Scriptures describe as bitter words shot out like arrows by the wicked. (Psalm 64:2-4) As civilization has advanced, methods of persecution have changed. In their turn, Lutherans, Baptists, Methodists, Presbyterians and others were persecuted; and in course of time have themselves become persecutors.

We are now living in a day when gross, vile persecution is not so popular as in olden times. The state of the public mind has much to do with determining the character of persecution inflicted, and which will be tolerated. At a time when the country is in stress, many take advantage of the situation to persecute those with whom they do not agree. They do this cunningly by misrepresentation. As an illustration, recently the clergy of the various denominations, Catholic and Protestant, have represented that members of the International Bible Students Association are engaged in the spreading of "Hun propaganda," and are in the employ of the German government. Nothing would have a greater tendency to inflame the public mind than such a charge. If the charge were true, it would be a heinous crime. Therefore, if the charge be false, it is a great crime to make such an accusation. These misrepresentations, carried by the clergy and their emissaries to petty public officials and by these officials reported to officials in higher station, often result in action which amounts to persecution. For instance, Dr. Case, of the Divinity School of Chicago University, recently published a statement referring to the work of the International Bible Students Association, saying, "Two thousand dollars a week is being spent to spread their doctrine. Where the money comes from is unknown; but there is a strong suspicion that it emanates from German sources. In my belief, the fund would be a profitable field for government investigation." This, stimulated by similar charges from other nominal churchmen, evidently had something to do with Army Intelligence officers seizing the books of the Treasurer of the Society. The authorities doubtless thought that they would find some evidence to substantiate the charge that our Society is working in the interest of the German government. Of course, the books disclose nothing of the kind. All the money used by our Society is contributed by those who are interested in preaching the Gospel of Jesus Christ and his kingdom, and nothing else.

The wide publication by newspapers throughout the country of the fact that the Society's books have been seized had a tendency to excite suspicion in the minds of others. In many places, local officers have attempted to prohibit the holding of any kind of meetings, either public or private, for the preaching of the Gospel. Certain local officials have required every one to bring in their books and deliver them up. This, of course, is without legal authority, because the Constitution guarantees that no one shall be compelled to surrender his property except by due process of law. All of this persecution really emanates from a class of religionists who hold views antagonistic to the Scriptures and the Society's teachings.

Our information is that the Department of Justice has instructed the District Attorneys to prosecute any one who sells "The Finished Mystery" from and after the date the order was made (some time in March). There was nothing in the order authorizing local officers to interfere with Bible study, nor with public meetings which are held for the purpose of preaching the Gospel. It is in no wise a violation of law to meet together to study the Bible; and, acting under advice of legal counsel, we are advising all the Bible classes to meet in the usual manner and continue the Berean studies, including the study of Volume VII. We advise, however, that the objectionable pages (247 to 253, inclusive) be removed from all books, in order that there may be no semblance of violating the law. It is the duty of everyone to be law-abiding; but frequently men who think they are enforcing the law are themselves violating it. No Bible class should teach, instruct, or otherwise do any act or thing that will

interfere with the Government's prosecution of the war. Our business is to declare the message of the kingdom.

The Scriptures and the facts both lead us to the conclusion that the persecutions will increase. Those who make themselves the persecutors are to be pitied. In a measure we can sympathize with them, because once our eyes were blinded. We should have patience with these and speak to them kindly, trusting in the Lord to give us opportunity to open their eyes to the true situation.

In the text the Apostle declares that some form of persecution will attach to any one who lives a godly life. This infliction of injury may come directly upon an individual, or he may suffer indirectly by being associated with others who are persecuted. (Hebrews 10:32-34) Whatever injury is done to one of the Lord's little ones, all who are of that same class will likewise suffer. "Whether one member suffer, all the members suffer with it." (1 Corinthians 12:26) With consolation we remember the words of the Master: "If ye were of the world, the world would love his own; but because I have chosen you out of the world, therefore the world hateth you. . . . All these things will they do unto you for my name's sake, because they know not him that sent me." (John 15:19-21) In a general way, every person who is in opposition to the Lord's consecrated may be said to be of the world. All who have not the spirit of Christ are of the world. The clergy, manifesting the spirit of the world, are of the world; and history, from the beginning of the Christian era, shows that they have been the chief persecutors.

LIVING GODLY IN CHRIST JESUS

It is those who live godly in Christ Jesus that suffer persecution. To live godly means to live after the manner which God would approve; that is to say, to live in opposition to sin and in harmony with righteousness. It means to live according to the divine law, practising the golden rule. In the world there are two classes: one marching under the banner of Satan; the other, under the banner of the Lord. The first class is in darkness, not out of choice, but because they were born that way—all coming under the influence of the "prince of the power of the air." The other class have escaped from darkness only by reason of a full consecration to the Lord. Such have come into Christ.

In some respects the world has attained a very good standard. As a general rule the laws are very just; but because of the imperfection of man it is impossible to rightly construe and enforce the law. Every Christian realizes this and deeply sympathizes with those who are striving to enforce the law.

Our text applies to those who live godly in Christ Jesus, which means more than keeping the Ten Commandments. It means that such a one must be fully consecrated to the Lord, begotten of the holy Spirit being accepted by the Father in the Beloved One; and then that such a one should seek faithfully and consistently to carry out the vow of consecration even unto death. Such consecration vow requires the one making it to follow faithfully in the Master's footsteps. His commission is to make proclamation of God's message concerning the establishment of his kingdom. It is his present duty to announce that the kingdom is here. All who do this will be opposed by those who say, "The kingdom is not here; things are going on as they were from the beginning."

A true patriot is one who is willing to lay down his life in the interest of his fellow-men. The Christian who consecrates himself unto death is a real patriot, because he has agreed to be faithful to the Lord even unto death, in order that he might be associated with Christ Jesus in uplifting and blessing the human race. He, then, is the real friend of the people. Those who take a view opposite to his and who have not the mind of the Lord, readily become persecutors. Thus we see that those who are in Christ Jesus and who live godly have a difficult and narrow path to travel. Those who faithfully follow in the Master's footsteps bring upon themselves persecution. All who are loyal to God and to his message of truth must thus suffer. They must expect persecution.

A good soldier is one who patiently endures the hardships incident to the performance of his duty. The good soldier of Christ Jesus must learn to endure patiently all hardships and persecutions that come to him. (2 Timothy 2:3) God in his perfect wisdom knows what is best for his children; hence the persecutions that come must be for the good of his children.

WHY PERSECUTION IS PERMITTED

The word "suffer" as used in the text means to experience. Therefore, he who will live godly in Christ Jesus is certain to experience persecutions as a part of his lot. The Lord Jesus and the apostles all suffered persecutions at the hands of those who did not understand them. Misunderstanding is generally the cause of persecution. Had the Jews known that Jesus was the great Messiah whom they were expecting, doubtless they never would have persecuted him. Did the world know the real purpose of Christians who are striving to follow in the Master's footsteps, doubtless the world would never persecute them. God's arrangement is such and the Scriptures everywhere tell us that those who belong to the royal priesthood will suffer persecution if they live godly, and that those amongst this class who do not experience such suffering may be sure they are not living according to God's will.

It is clearly God's will that in the end of the age his vengeance should be declared against the Babylonish systems. (Isaiah 61:1-3; Jeremiah 51:6) It is unpopular to take this course, but since it is the will of God, those in Christ must call attention to the manner of Babylon's deception. They must call attention to the fact that the Lord's kingdom is at hand, and that the great King is now present and will soon set up his kingdom. Any other course would be ungodly. Following the right course brings what the Apostle said it would—persecution.

The conditions imposed upon the church are designed by the Lord to be crucial tests of loyalty to him and the principles of righteousness. Trials, difficulties and persecutions are useful in demonstrating whether or not our covenant of consecration is really from the heart. Those who have merely made a covenant with the Lord by words, and not in truth and in fact, in due time will be sifted out. The faithful and loyal ones God has promised shall be made joint-heirs with Jesus Christ in his kingdom. It is for this reason that the church was called while evil still was permitted to reign in the earth and while the majority of mankind were under the blinding influence of the adversary. Now it seems that the calling is ended and the final crucial test of patient endurance is upon the church. The truly consecrated would have been disappointed had not the events developed as they have. This fiery experience is absolutely necessary, that the dross may be burned away and that the true character might be made manifest. The end is here. The great crucial test is upon God's people. Let every one, then, who has hope of being of the kingdom class know that he must suffer persecution; and in doing this, remember the Apostle's words: "If we suffer, we shall also reign with him. If we deny him, he also will deny us." All things of the world, all of its hopes and prospects, we have left behind us. We have burned every bridge connecting us with things earthly and the hope of earthly blessings. There is nothing to which we could turn back. All things are before us: life everlasting, with a perfect, glorious organism; joint-heirship with Christ Jesus in his kingdom: the loving smile and approval of Jehovah. There is no inducement to relax. There is every inducement to firmly press on, enduring hardness as good soldiers of Jesus Christ—patiently and cheerfully bearing whatsoever experiences the Father permits us to have, having in mind that soon we shall see him face to face and be forever with our Lord and King. Be patient, dear brethren. Look up and lift up your heads! The evidence is conclusive that our deliverance draweth nigh.

TWO KINDS OF LOVE

Question: Would you kindly explain the distinction between the two Greek words *"philia"* and *"agapee,"* as used in the New Testament?

Answer: These are elusive words to translate into English, but may be approximated by our terms love and friendship. In languages older than our own, the distinction between the love that craves and the love that goes out uncravingly is indicated in equivalents of "love" and "friendship." Thus the Sanskrit—elder sister in our family of tongues—gives for "love" (*lubh*) "covetousness" or "greediness"; and for "friendship" (*pri*) "unselfish love". The Greek has *philia* for that love which goes out "lovingly" after its object, "an inclination prompted by sense and emotion"; while in the Septuagint and the New Testament it has *agapee*, "a love without desire." The Latin correspondingly has *amo* as representing the love that turns to another in the spirit of agreement and of longing; but, as an equivalent of *agapao*, it has *diligo* for the act of "a distinguishing love—without desire,"

a love that selects and rests on the one selected without asking any return.

Failing to preserve clearly the distinction between a love that instinctively grows out of a relationship, or that is based upon a natural desire for possession, and a voluntary and distinguishing love that goes out unselfishly and admiringly toward its chosen object, New Testament critics and commentators generally have been confused in their minds, while seeking to account for the apparent difference between the two words—*philia* and *agapee*—employed in the sacred text for the designation of "love".

It is admitted by practically all that *philia* was a word in common use in New Testament times, as expressive of the love between parents and children, and brothers and sisters, and also of craving love between the sexes. It is also admitted that the word *agapee* comes into new prominence in New Testament use, as applicable to man's love to God, and to love that is otherwise peculiarly pure and sacred. But these two words seem at times to be employed interchangeably; and many an eminent scholar has confessed his inability to see the real difference between the words in their using, as accounting for the often indicated superiority of *agapee*, in spite of the greater warmth and intensity of *philia*.

Cramer, in his "Biblico-Theological Lexicon of New Testament Greek," covers the simple facts in the case when he says: "We find *agapee* used to designate a love unknown to writers outside of the New Testament—love in its fullest conceivable form; love as it is the distinguishing attribute in all humanity, but, in the strictest sense, of divinity." Trench, in seeking to differentiate the meanings of the two words *agapee* and *philia*, says: "The first expresses a more resting attachment, of choice and selection—diligere=deligere—from seeing in the object on which it is bestowed that which is worthy of regard; while the second, without being necessarily an unresting attachment, does yet oftentimes give less account of itself to itself; is more instinctive, has more of the feelings, implies more passion." Woolsey, after an exhaustive study of the histories of the two terms, says of Trench's definition: "We believe that this is a true statement of the difference between the two words and notions." And all this is in confirmation of the claim made here that *philia* represents a love that grows out of relationship or craving, while *agapee* represents a love that goes out voluntarily without any intermingling of selfishness—the one being ordinary love, and the other the higher form of friendship love.

Men are said to love, or crave (*philein*), "the chief place at feasts" (Matthew 23:6), and "salutations in the market places" (Luke 20:46) and to have this self-interested love (*philein*), as growing out of relationship, for "father or mother", or for "son or daughter". (Matthew 10:37) On the other hand, the Roman centurion is said by the Jews to have had an unselfish, friendship love (*agapan*) for their nation, as evidenced by his building for them a synagogue. (Luke 7:5) God's children are commanded to have friendship love (*agapan*) for their "neighbors" (Matthew 5:43; Galatians 5:14), and for their "enemies" (Matthew 5:44), because love does not go out in those directions instinctively, but must be given unselfishly, and of deliberate choice.

The saints are enjoined to have a feeling of family love (*philein*) for their Lord (1 Corinthians 16:22) and for one another in the household of faith. (Titus 3:15) "The world" is said to give a selfish, interested love (*philein*) to "its own," because of the mutual relation between the two. (John 15:19) But Jesus is said to give a pure and unselfish friendship love (*agapan*) to Mary and Martha and their brother Lazarus, in the home so dear to him at Bethany. (John 11:5) God is said to be governed by unselfish, friendship love (*agapan*) toward the world, in the gift of his Son. (John 3:16) But Jesus says the Father loves as with a feeling of family love (*philein*) those who have come into his inner family circle through love for his Son. (John 16:27) And many another passage seems to recognize and accentuate these distinctions in the force of the two words severally.

A striking illustration of the significant uses of the two words in the same conversation is found in the narrative of the interview of Jesus with Peter, on the shore of the Sea of Galilee, after the resurrection. (John 21:15-19) Jesus asks Peter if he gives him friendship love (*agapan*) more truly than the other disciples, as Peter had asserted that he was ready to do. Peter, remembering his denial of his Lord, replies that Jesus knows that he gives him longing love (*philein*). The second time Jesus asks Peter if he can claim to give him any measure of friendship love (*agapan*), apart from all comparison with others. Again, Peter affirms that the Lord knows that he gives him a longing love (*philein*). Then Jesus changes his form of question, and asks Peter if he is sure that he gives him even a longing love (*philein*). At this Peter is "grieved", not because the question is repeated a third time, but because in its third putting it seems to imply a doubt whether Peter has any love for his Lord, even on the lower plane; and his earnest answer is: "Lord, thou knowest all things; thou knowest that I love thee"—with a longing love (*philein*); and Jesus quietly goes on to say that he would have Peter bear himself towards his dear ones just as he would if he were a devoted friend above all the other disciples. Thus the way is opened for Jesus to tell Peter plainly of what is in store for him in his faithful service.

Only in the light of the distinction here pointed out is the full force of divine love to be comprehended in the teachings of the New Testament.

SOME INTERESTING LETTERS

EUPHRATES BEING DRIED UP

DEAR BRETHREN:—

Just a few minutes of your valuable time to let you know of another joyful experience in the harvest field. On one of my regular visits to the Syrian class in Mt. Pleasant, Pa., one of the elders informed me that he had a Free Methodist friend to whom he had often spoken about the truth, but could not make him see the true meaning of "hell," etc.

We went together to the home of his friend, who was a Sunday School superintendent. After a few minutes we turned our conversation onto the real subject. He said he had bought the first three volumes several times and burned them at the instigation of the clergy, and that nothing under the sun could convince him that there is no hell-fire and eternal torment. He said his church was the true church. Then I said: Dear Brother, if that is true, why is the Methodist church divided into 16 different sections! Is Christ divided?

He was speechless with surprise. He said he did not know that the Methodist church had 16 different divisions. Our conversation lasted about an hour and a half; his wife and four daughters and a few Syrian brethren were the audience. After we finished he said: "Please send me that booklet on 'hell' because I want to read it."

After he read the hell booklet it dispelled the eternal torment idea from his mind and he is rejoicing over it. Soon after he procured the first three volumes of SCRIPTURE STUDIES. This month he knew that I was coming and arranged to attend the meeting, but he did not show up. Later we learned why. He said that the preacher and some of the church officials had come and hindered him by their presence at that hour. The preacher told him not to come to our meeting. He turned to the preacher and said: "Reverend, I believed your misrepresentations in the past without proof, but now you cannot fool me any longer, because I have proved Pastor Russell's teachings to be the real truth by the Word." The preacher and those with him were greatly astonished. Again he said: "Now please take my name off your church roll." I just received a letter from him saying that he is reading the books and walking in the light as far as he sees it. Are there not many like him?

Yours with best Christian love, GEO. E. KAFOORY.—Pa.

NOW VIEWS MATTERS DIFFERENTLY

DEAR BRETHREN IN CHRIST:—

You will doubtless have had my answer to your letter of October 23 last, returning the Vow slip unsigned. That was the true expression of my heart as to the Vow at that time. I have been opposed to the Vow ever since I came to know present truth in 1910, yet not opposed to individual liberty in taking it; nor did I think that it contained anything wrong. But I objected to its being made a test for holding any office in the church.

That part of the Vow which speaks of the relationship of the sexes I used to think the most objectionable. I used to think that all who had put on Christ would not need any such help by vowing to abstain from all appearances of evil—as the Vow suggests. The words of Brother Hollister come back to me now. When talking over this matter with me he said: "You do not seem to realize the great stress that is upon mankind during this evil day and the powers of evil that are against us for our downfall."

Since that faithful servant has passed beyond the vail and the magnitude of his great office has become more apparent, and the fact that the Lord is still using only the one channel to give us meat in due season, I come to the one conclusion that it must be of the Lord that such a safeguard is now set before us. I wish to do the will of God in all

things and I have rest about the matter when I realize after careful thought and prayer that by subscribing to the Vow I am doing his holy will. I have always appreciated the Morning Resolve. If the V. D. M. questions were being answered by me now I believe I would give more care to the work, yet I think on the whole the answers were very close to the truth. I shall sign and date separate slip for attachment to Vow form, or you can return me the slip itself and I will sign it.

I have deeply appreciated the article, "The Price of Exaltation" in Nov. 15th WATCH TOWER. It is clear evidence to me the Lord is still at the helm.

Your brother in hope of eternal life,

J. R. DOUGLAS.—Aus.

APPRECIATES FREE PRESS AND SPEECH

DEAR SIRS:—

My attention has been called through a news item to a book published by you called "The Finished Mystery," which the Canadian press censor proscribed as pro-German.

If there is no law in this country against your supplying the book, please let me know its price. Catalogue of other publications of yours would be appreciated.

As I understand it, a free press is one of the fundamentals upon which this government is based. I like to see for myself why certain books and publications are so greatly feared by the ruling class. Thus far I have usually found that there is some unpleasant truth which they hope by these tyrannical and undemocratic methods to suppress. All autocrats hate to let the people do their thinking. I believe that nothing that could be done would do more to create dissatisfaction and unrest in a country supposedly free than to attempt autocratically to say what the people shall be allowed to read or not read.

I am far from being a pro-German, but I pride myself on being a free and independent American, and nothing stirs me more than to see efforts made to suppress free-speech, free-press and free-assembly.

Sincerely, F. H. S.—N. Y.

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ZION'S TRIUMPH NEAR

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:35, 36.

With bated breath and joyful heart the watchers in Zion behold the closing of the harvest. Next the dark night, followed shortly by the glorious sunburst of everlasting happiness. Wonderful is the present privilege of the faithful watchers. The graduating test is now upon the church.

By the words of our text St. Paul clearly proves that patience (cheerful endurance) is the final test, and that this test must come after we have done the will of God. What, then, has been and is the will of God for the members of Zion in the closing days of the age? During the past forty years the harvest of the age has been in progress. That the harvest began in 1878, there is ample and convincing proof. The end of the harvest is due in the spring of 1918. During the period of the harvest the will of God concerning his people finds expression in the words of the Master: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matthew 13:30) In that time, according to his word, he has sent forth his messengers with a great sound of a trumpet, to gather his elect from one end of heaven to the other. (Matthew 24:31) Again God expressed his will concerning his people, saying, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) Again Jesus expressed the will of our Father: "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth [order-loving people] is ripe."—Revelation 14:15.

The sickle here mentioned is the message of truth; thrusting it in means to send out the truth to those who hunger for it. Again God expressed his will concerning the called ones when he commissioned them to preach the good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord and the day of vengeance of our God (Isaiah 61:1-3); and that this vengeance should be declared against Babylon. (Jeremiah 51:6) Jesus makes it clear that the latter part of the work of the harvest is the gathering of the vine of the earth. (Revelation 14:18) If, then, we see these things fulfilled and we have joyfully participated in the work of their fulfillment, we have been doing the will of God; and it is after thus doing his will that we must cheerfully endure before receiving the promise.

HOW FULFILLED

It is doubtless true that every saint this side the vail who has a knowledge of present truth came to such knowledge of God's plan since 1878—the opening of the harvest work. At that time the church nominal was composed of both wheat and tares, true and false Christians. During the time of the harvest these classes must be separated. In outward appearance the two are much alike. The great Master had personally instructed that there should be no attempt at separation until the harvest time.

He himself has been present, directing the work of separating the two classes; and he has used various consecrated instruments as his messengers to do this work. The separating and gathering work has been accomplished with a sickle, which is the message of truth, and which necessarily must be understood by the consecrated. The thrusting in of that sickle of truth has had the effect of causing all denominations or religious systems to bind themselves together in bundles; thus uniting to oppose the message of truth. This binding together in bundles, according to the parable, must take place before the destruction of the tares. That these bundles have for some time been bound together cannot be gainsaid. The tacit union of the systems is complete, all together composing Babylon, mother and daughters. The doom of Babylon is sealed and has been announced. God has smitten her with plagues (Revelation 16:20, 21); and her destruction will follow shortly.

SEALING OF THE SAINTS

During the entire forty years of the harvest the sealing of the saints progressed. A knowledge and appreciation of God's plan has served as both a sealing and a separating agency. To those who hungered and thirsted for the truth, God gave the satisfying portion; and those who appreciated it have been prompt in doing his will concerning them by gladly engaging in the harvest work. These heard the call, "Come out of Babylon," and joyfully obeyed, took up the trumpet and engaged in sounding forth the message of the kingdom.

The great Master of the harvest, through St. John, shows that this sealing is in the forehead and must be accomplished before the storm of destruction breaks upon Babylon. This seems clearly to indicate that every one who will be of the kingdom class must have a knowledge and appreciation of God's plan by the end of the harvest. If the harvest has ended, then the sealing is complete. The evidence strongly indicates that all the saints are sealed. This would mean that all the saints have been gathered into the "barn"—into the condition of separateness from the world.

Concerning this point, the Laodicean messenger wrote:

"When this night cometh, when the reapers must cease their labors, it will prove that this final work of the Gospel age is accomplished; that the elect number of the bride of Christ have all been 'sealed,' and 'gathered' into a condition of separateness from the worldly—into the barn condition; for God will not permit anything to put an end to his work until it is finished. Then all the true and faithful servants of God will have been sealed in their foreheads; and, the work of the Gospel age being finished, no more can enter into that work or reap its rich reward."—C 211, 212.

"The forehead sealing indicates that a mental comprehension of the truth will be the mark of seal which will separate and distinguish the servants of God from the servants and votaries of Babylon. And this agrees with Daniel's testimony: 'The wise [of thy people] shall understand; but none of the wicked [unfaithful to their covenant] shall understand.' (Daniel 12:10) Thus the classes are to be marked and separated before the plagues come upon rejected, cast-off Babylon."—C 165, 166.

PLAGUE OF HAIL

It has heretofore been shown (Z. 1918-119) that the first-born of Egypt pictured or represented the clergy of Christendom, claiming to be the first ones of importance in the systems. The exposition of the prophecies of Ezekiel and Revelation in "The Finished Mystery" shows to the world that the

clergy are not what they have claimed and think themselves to be. THE BIBLE STUDENTS MONTHLY which contains the article on "The Fall of Babylon" is likewise a pointed message directed against the same class. In the picture, the angel that smote the first-born of Egypt passed through the land about midnight; and, as heretofore suggested in THE WATCH TOWER, "about midnight" in the antitype would apply to about January 1, 1918. On December 30 and 31, 1917, and January 1, 1918, approximately 10,000,000 copies of the above mentioned issue of THE BIBLE STUDENTS MONTHLY—the message against Babylon, and particularly the clergy of Babylon—were placed in the homes of the people of the United States and Canada. This was like a great hailstorm, and brought to the attention of the people the fact that Babylon is not what she claims to be. Nothing has so angered Babylon as this. Twenty-seven years before that "hailstorm," the Laodicean messenger wrote:

"After the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after 'the hail' has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged," will be "the approximate time of the deliverance or 'change' of the last members of the body of Christ."—C 231, 232.

MANTLE OF ELIJAH

After Elijah smote the Jordan with his mantle, he crossed over with Elisha; and while the two walked together on the other side, Elijah was taken up by a whirlwind into heaven. Elisha then took up the mantle of Elijah, that had fallen from him, and went back over the Jordan. It seems quite reasonable that the mantle represented the message of truth which the Elijah class has possessed throughout its journey during the harvest period. (Psalm 91:4) Elijah had this mantle with him all the way from Gilgal to the Jordan. Elijah and Elisha stood at the Jordan, talking; then Elijah wrapped up his mantle and smote the waters. This seems to explain the waiting period from 1914 to 1917, when the smiting of the antitypical Jordan began by the message "wrapped up for the slaughter." (Ezekiel 21:15) "The Finished Mystery" contains the message of truth in brief, compact form, specially directed against Babylon. It was used particularly from the latter part of 1917 to the spring of 1918.

About the middle of March, 1918, the distribution of "The Finished Mystery" was suddenly stopped. The suggestion does not seem unreasonable that, "The Finished Mystery" being the mantle, the quantity of these printed and not distributed will be used by the Elisha class for a second smiting of the waters (peoples).

HAS THE HARVEST ENDED?

The saints need not be disturbed by the suppression of the message against Babylon. This is not man's work, but the Lord's work. God has permitted it to be interrupted for some good purpose and will overrule it to his own glory. "The Finished Mystery" has been suppressed on the theory that it interferes with the prosecution of the war. (Jeremiah 38:4) Doubtless the clergy have represented to officials that it is interfering with the war. We cannot agree that the circulation of this book in any manner interferes with the war's prosecution. Those having to do with its distribution have had no intention whatsoever to interfere with the prosecution of the war. Something, however, must interfere with the harvest work. Excessive use of authority may be expected in this time of stress. In many places, petty officials of the law have arrested, without warrant, some of the faithful Colporteur brethren; have thrown them into jail and refused to give them opportunity to arrange for bail; and after several days have turned them loose with the warning that they should not sell any of the STUDIES IN THE SCRIPTURES or any publications of the Society. Undoubtedly officials have thought it absolutely necessary to suppress this message. The Scriptures indicate that such a course would be taken. In 1891, the faithful messenger of Laodicea, discussing this point said:

"When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the publications which advocate their rights and wrongs, but also such others as point out the plan of God, and the real cause and only remedy for the great distress of the nations. Yes, the time is probably not many years distant, when repressive measures may be brought to bear against every effort of the saints to spread the good news of the coming kingdom, all on the plea that the general interests and the public welfare demand such a course.

"Thus would be fulfilled the predictions of the Second Psalm, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled upon the Head of the body.—Acts 4:25-29.

"The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions which really lies at the foundation of all liberty. It would not be surprising if a 'strong government' would some day replace this present great republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense. Such a persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age, but would also give a wider and deeper significance to the words of the Apostles Paul and John, and to the typical illustrations of the close of the earthly career of the true church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading."—B 263, 264.

THE DOOR CLOSING

The door which by the way, our Lord calls a gate—represents the way of entrance into a certain condition or privilege. (Luke 13:24, 25) In this instance it represents entrance into the race for the prize of the heavenly calling to joint-heirship with Christ Jesus in his kingdom. That door opened at Pentecost. It must be closed some time. It must remain open until all the "wise virgins" have been sealed in their foreheads. While open, it means that those who enter have the blessed privilege of sacrificing and suffering with Christ Jesus, which suffering is not ordinary suffering, but such suffering as results from faithfully walking in the footsteps of the Master in loving devotion to the cause of righteousness, and in joyfully defending the truth, which is unpopular, and in exposing errors which are popular. It means a zealous and energetic promulgation of the truth as we have opportunity, at all hazards. It means to be true, loyal and faithful to the Lord under all conditions, even unto death. Such privileges are the greatest ever afforded to any creature. The ceasing of such privileges to any and all persons would seem to mark definitely the closing of the door. "The night cometh when no man can work." (John 9:4) That time will mark the closing of the door. Discussing this point, the last messenger to the church said:

"There are three ways in which the closing of this door might be indicated: first, by a definite Bible statement of the exact date; second, by such a reversal of public sentiment with reference to the truth that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth's sake would be no longer possible; or third, by such a condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance. . . . We have a clear intimation that the door will be shut in the manner last named; for, before the Millennial day breaks, we are forewarned of a dark night wherein no man can labor."—C 207, 208.

"The closing of the 'door,' in the parable of Matthew 25, marks the full end of all opportunity for any, even of the 'called' ones, thereafter to attain the prize of the high calling. It marks the end of all opportunity to prove worthy of the prize by faithfulness in the service: all opportunity for service will there terminate in the 'night' wherein no man can work."—C 213.

WHO IS RESPONSIBLE?

" 'The morning cometh, and also the night.' 'The night cometh when no man can work.' When that is true, you may know that 'the door is shut,' that all the wise virgins have entered in, that all have been proved, and that all vacancies have been acceptably filled."—C 225.

"Ere long our work will be cut short—gradually at first, and then completely and finally, when 'the night cometh, when no man can work.' And the gloom of that 'night' will be dispelled only by the Millennial sunrise. When our work is done, and that night closes in around us, we may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising 'winds' which will culminate in a wild hurricane of human passion—a whirlwind of trouble. Then, having finished our appointed work, it will be our part to 'stand,' patiently, until our 'change' comes."—C 230.

We record here some of the trying experiences through

which our brethren are caused to pass because of their faithfulness to the Lord. About the 14th day of March, the Attorney General instructed the District Attorneys throughout the country to prevent the further sale and distribution of "The Finished Mystery," but to arrest no one who had sold or distributed the book prior to that date without wrongful intent. Notwithstanding this order, local Government officials in different places have exceeded their authority. Some of the dear friends have been arrested and thrown into jail for distributing THE BIBLE STUDENTS MONTHLY, others because they were selling the first six volumes of STUDIES IN THE SCRIPTURES; others, because they sold the Scenario of the Photo-Drama of Creation. Two were arrested and brought into court because they had distributed the KINGDOM NEWS. After their incarceration, some one induced a woman to make a false affidavit against one of them. When the case was heard, the affidavit was proven to be false and both brethren were released.

REPORTS FROM THE FRIENDS

Following are a few extracts from letters such as have been received here every day during the past few weeks:

"———— County Jail. In harmony with the Lord's will, I am having a quiet season of study and fellowship with him here."—Conn.

"————Jail. We shall be taken from here by an officer to the District Attorney's office for distributing KINGDOM NEWS."—N. Y.

"Your telegram received yesterday in the ——— Jail. They turned us loose yesterday, after keeping us four days and five nights, making us promise to quit selling any of the STUDIES in ———— County before they would release us. As the people are so stirred up there, we thought best to take up the work in the new territory in Illinois."—Ind.

"We are experiencing considerable opposition. Thursday four sisters went to a neighboring town and distributed THE BIBLE STUDENTS MONTHLY—'Clergy Ordination Proved Fraudulent.' Just as they got through with the distribution, the city marshal, with another, insisted that they go and gather the tracts up, and then they had a public burning."—Ill.

"Sheriff's Office. Last night I was placed in jail here for selling 'The Finished Mystery.' "—N. Dak.

"Last Saturday I went to ———— to attend the trial of two Colporteurs, and, while looking for them, was arrested. They could not prove that I had circulated any of the books since the ruling was made."—Okla.

"While busily engaged in cutting out the pages objected to [in "The Finished Mystery"], an officer of the federal government arrested us. My request to show me his warrant was completely ignored. We were conveyed to the police station and no one was allowed to communicate with us. From the press account, next morning, I learned that two of my friends came to bail me out, but were not allowed to see us at all. After spending several nights in jail, we were released without any explanation whatsoever. Two people told me that the officer gave them several books, with instructions to burn them when they had finished reading them."—La.

"We are undergoing great persecution while trying to do colporteur work. The officers are gathering up all the Seventh Volumes and the question booklets; also THE BIBLE STUDENTS MONTHLY, 'The Fall of Babylon.' We have been working some with the other volumes and the Scenario and booklets; but hear threats of arrest every day."—Tex.

"———— County Jail. There are three brothers and myself in jail here for selling 'The Finished Mystery.' We are rejoicing that we have a share in drinking the Lord's cup."—Calif.

"At ———— my brother and I were stopped from selling the six volumes of STUDIES IN THE SCRIPTURES by a secret service man. He told us if we tried to sell any more books we would be arrested. We were not selling any Seventh Volumes."—Wash.

In Texas two of the pilgrims have been arrested for preaching the Gospel, one of them being held in $10,000 bond for appearance before the Grand Jury. Another of our traveling ministers was waited upon by the mayor and chief of police in a western town and warned not to preach. When he attempted to do so, a mob chased him out of town, but captured his companion and tarred him. The governor co-operated to furnish protection. This mob violence indicates that the demons are loose and inhabiting the minds of men, inciting them to lawless deeds.

DEMONS LOOSE

St. John the Revelator wrote: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:2, 3) The conclusion to be drawn from this is that the demons will be loosed when the saints are sealed and the door is closed. The Scriptures clearly show that the demons will inhabit Babylon. (Revelation 18:2) It is reasonable to conclude that, after being loosed, some little time might be occupied by the demons in influencing the minds of the willing ones in Babylon and in the formulation of plans for operation against the last members of the body of Christ, and that during that time the saints would be concluding their work. These demons will inhabit the members of Babylon by taking control of the body and mind, as in the days of Noah. They will probably first vent their spleen or vengeance upon the members of the kingdom class.

Conditions which have recently developed in Russia strongly indicate that the evil spirits are loose. It is well known that the czar of Russia consulted the demons through mediums. The violent disposition recently manifested by the clergy toward some of our brethren indicates that the demons are occupying their minds. We may expect this violence to increase in the near future. Let us not be surprised if within a short time every avenue for the promulgation of the truth is closed.

A BRIEF RESPITE

We need not be at all disturbed because the opportunity to distribute "The Finished Mystery" has been taken from us. The work is the Lord's. Our business, as his ambassadors, is to deliver the message. In the days to come the clergy will not be heard to say that they did not have opportunity to know of this message. This message must be delivered to Babylon. Only the faithful will engage in delivering it. If you have had any opportunity to do so, rejoice and give thanks to the Lord. The fiery chariot that took away Elijah represents the fiery experiences that would come to the faithful ones who persist in making proclamations of the message of the kingdom, and who are anxious to enter the fiery chariot and be taken home in the Lord's own due time.

Some, when seeing these fiery experiences—the fiery chariot—appearing, have sought a place of safety by ceasing their labors in the harvest field and by refusing to speak anything concerning Babylon, declining even to mention it in class study. It seems that this shows a lack of faith in the Lord. Let us have in mind the Apostle's words: "Now the just [the justified, having the robe of Christ's righteousness] shall live by his faith; but if any man draw back, my soul shall have no pleasure in him." (Hebrews 10:38) This is the time above all times to stand firm and trust in the Lord. Even though we see the persecution becoming more violent day by day, because of our faithfulness, let us keep in mind that he who is on our part is greater than all that can be against us. Let us not waver. Let us proceed in the declaration of the message of the kingdom as long as the Lord gives us any opportunities. "And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble."—C 231.

The Lord has permitted some of his people to remain to this time in order to leave records concerning his kingdom that will be valuable to the undeveloped great company class and to the world in general. It therefore becomes the privilege of all the consecrated, as opportunity offers, to make proclamation of the message of the kingdom. The time is short. Let every one be active. Let every one who is able to give a public address, and who can find an opportunity, do so, using the subject, "The World Has Ended—Millions Now Living Will Never Die." It is a great privilege to announce this message of the kingdom to the poor world in this hour of distress. If we are privileged to be the very last ones on the earth to do this, such will be a great honor. "To be among those who remain is no dishonor; and to be the very last one of those to be 'changed' will be no discredit. Several Scriptures show that there is a special work for the last members of the body to do on this side the vail, as important and as essentially a part of kingdom work as that of the glorified members on the other side."—C 235.

SPECIAL WORK

Seeing, then, that some avenues of service are closing, let us look quickly for some other avenue remaining open. Soon all will close. Gradually the work will close down, and then suddenly will stop completely. But let us remember that the feet members—the last members—have some work to do even yet.

"The mission of the feet, which is no insignificant part of the kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised

by the world as fools (for Christ's sake)—as all his faithful servants have been throughout the Gospel age—yet, before they are all 'changed' and joined to the glorified members beyond the vail, they, as agents of the kingdom, will have left such records of that kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and over-charged children of God who, though consecrated to God, will have failed so to run as to obtain the prize of our high calling.

"And let it not be forgotten that all who are of the 'feet' will be thus engaged in publishing these good tidings and in saying to Zion, 'Thy God reigneth!'—the kingdom of Christ is begun! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the song of Moses and the Lamb."—C 237.

Keeping always in mind the great honor conferred upon us by being granted the opportunity to make proclamation of the kingdom, and also by faith beholding the glories of the kingdom in full operation, our faith will be strong and we will keep our faces to the enemy and valiantly press on. Plainly we can see the disintegration of the present order. Let us rejoice to proclaim to the peoples of earth the blessings of the great King, who has come to reign and bring righteousness in the earth. Long ago the prophet of the Lord, beholding the privilege now enjoyed by the last members of the body of Christ on earth, in ecstasy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

PATIENCE PERFECTING HER WORK

Let no one slack his hand as long as any opportunity for proclaiming the truth is afforded. Remember the words of the Apostle: "Ye have need of patience [cheerful endurance], that after ye have done the will of God ye might receive the promise." The will of God is that we do all in our power to give testimony to his glorious character and coming kingdom. Having done this, we must wait and behold the salvation of the Lord, patiently biding his time to call us home. The Apostle Paul, again speaking to the church, says: "Having done all, stand." (Ephesians 6:13) This clearly indicates that the last of the feet members must stand a while after the door is closed, stand, letting patience perfect her work; waiting until the Lord Jehovah shall deliver us. Some will be required to stand in enforced idleness for a time, despised and rejected of all men, deprived of opportunities to labor either for the production of the necessities of life or in testifying of the kingdom. Let us remember in this connection the words of the Master: "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) Nearly twenty years ago, the faithful Laodicean messenger wrote:

"How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test of patience will be the final trial of the church. Then 'God will help her, at the dawning of [her] morning.' (Psalm 46:5—Leeser)—not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of her morning, in which she is to be changed to the nature and likeness of her Lord. Her morning is to precede the Millennial morning."—C 230, 231.

TRIUMPHANT ZION

Having made a consecration unto death, the child of God understands that he must die before he can gain the promised prize. "Ye shall die like men, and fall like one of the princes." (Psalm 82:7) The journey of the consecrated has not been one strewn with flowers. It has not been one of ease. God permitted it to be otherwise, in order that by trying experiences a strong, firm, crystalized character might be developed. The last of the feet members have come to a very trying time in the church's history. Poor, bruised and despised ones; misunderstood by all in the world, persecuted, ridiculed, the victims of scoffers, charged as violators of the law and denounced as the offscourgings of the earth. And yet they have pressed along and are still pressing along the narrow way! No one appreciates them; indeed, none except the consecrated can appreciate them. But how beautiful they are and how wonderful their privilege! They are highly honored and esteemed by the Lord himself and greatly loved by him—not because of their own merit, but because of faithful, loving devotion to duty and to his cause. They are now performing their precious mission of proclaiming that the kingdom of heaven is at hand. A little while, and their journey will be ended, and their "change" shall suddenly come. And that "change" will bring them into fellowship and glory and power already possessed by those who have preceded them into glory.

Of the last members, St. Paul says: "They shall be caught away to meet the Lord in the air; and so shall they ever be with the Lord." The term "caught away" is rendered "removed by force" by some translators. It seems that some of the Lord's dear saints may go down into the very anarchy, yet at all times protected by the Lord. When the true church's hour seems the darkest, then God will help her. She will emerge from the turmoil and distress of earth into glory and beauty, in the likeness of her Lord and Head. Triumphant Zion she then shall be. Thus will God help Zion in the dawning of her morning—in the morning of the eternal day of Christ's triumph.

"Triumphant Zion, lift thy head
From dust and darkness and the dead!
Though humbled long, awake at length,
And gird thee with thy Savior's strength.

"Yea, soon astonished men shall see
The laurels of thy victory;
And thou, with grace and glory crowned,
May'st lavish blessings all around."

JESUS TRIUMPHANT OVER DEATH

JUNE 23.—MARK 16:1-11.

IMPORTANCE OF OUR LORD'S RESURRECTION—ERRORS OF DARK AGES LEAD TO CONFUSION IN MANY MINDS—PROOFS OF THE RESURRECTION NUMEROUS AND WELL SUBSTANTIATED—THE WITNESSES MOST RELIABLE—OUR LORD'S RESURRECTION CHANGE—PURPOSE OF HIS VARIOUS APPEARANCES IN DIFFERENT BODIES OF FLESH—HIS EXALTATION "FAR ABOVE ANGELS, PRINCIPALITIES AND POWERS, AND EVERY NAME THAT IS NAMED"—HIS GREAT REWARD.

"Now hath Christ been raised from the dead."—1 Corinthians 15:20.

Few seem to realize the importance of the doctrine of the resurrection of the dead, its bearing upon the entire Gospel message. The Apostle indicates how much depended upon our Lord's resurrection when he wrote: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . They also who are fallen asleep in Christ are perished." (1 Corinthians 15:14, 18) The number of the Lord's professed followers, both clergy and laity, who fail to appreciate the resurrection, yea, who actually do not believe in it, is very large. The number of those who really believe in it is very small.

Under the teachings which have come down to us from the dark ages, the majority of professed Christians fail entirely to realize that death means a cessation of life, as the Scriptures clearly teach. On the contrary the masses of Christendom have come to believe that there is no death, that the dead are more alive than they were before they died. Applying this erroneous thought to our Lord, as well as to others, they do not appreciate the Scriptural declaration that "Christ died for our sins and rose again on the third day." They think of him as being alive during that time, and that it was merely his fleshly body that was inanimate in the tomb, and that the resurrection which occurred on the third day was not his resurrection to life, but merely the reanimation of his dead body.

Confused thus by the errors of medieval times, which were also adopted by the reformers and which are engrafted upon the minds of the civilized world today, the great majority of Christian people cannot appreciate the Scriptural declarations in respect to the importance of the resurrection of our Lord. Instead of believing the Apostle's assertion that our faith is vain, our preaching vain, if Jesus did not rise from the dead, the majority of Christendom would be inclined to say just the reverse of this. Hence only those who realize that the dead are dead, that until awakened from the sleep of death they can have no conscious existence—only these can really appreciate the importance of the resurrection.

CONFUSION THE RESULT OF ERROR

Some one may ask: "What difference would it make to our beloved dead, what difference would it make to our preach-

ing, what difference would it make to our faith, if Jesus had been left in the tomb?" We reply: If Jesus had not been raised from the dead we would have had no basis for the preaching of the Gospel; for the Gospel message is that by the grace of God the death of our Lord Jesus provided the ransom-price for father Adam and his posterity, and that therefore in God's appointed time Adam and all his posterity will be released from the death sentence and be brought back to the original perfection of nature lost in Eden. Christ Jesus as the great King of earth is to establish the kingdom of God in the earth, and through it to lift from mankind the burden, the penalty of death. All that are in their graves shall hear the voice of the Son of God and come forth to the glorious opportunities of the Millennial kingdom, opportunities for reconciliation with God and for release from all the imperfections and weaknesses resulting from Adam's fall from perfection.

With the fact before us that Jesus had died, but without any proof of his resurrection, the preaching of any such gospel would be vain preaching, foolish preaching, deception of the people. To believe such a gospel under such circumstances would be to brand ourselves as simpletons; and to have any hope that our dead friends could ever be benefited by a dead Christ would be absurd.

Seeing, then, that every feature of the Gospel is dependent upon the great fact of our Lord's resurrection, we understand why it was that the apostles based everything upon the fact that Jesus not only died for our sins as our ransom-price, but also arose from the dead for our justification, for our deliverance from the sentence, the guilt, the penalty, that is upon the human family—the death penalty. No wonder that our Heavenly Father arranged that we should have so explicit an account, so detailed a statement, of everything pertaining to our Lord's resurrection! No wonder that the Evangelists recorded matters with such minuteness! No wonder that in all the preaching of the apostles this great fundamental truth, which was the basis of their own faith toward God, was set before the church as being all important! From this viewpoint the lesson for today must be of deep interest to all of the Lord's people for all time, until the outward manifestations of the kingdom shall attest the things which the household of faith must now accept by faith.

PROOFS OF THE RESURRECTION

Summing up the proofs that our Lord arose from the dead on the third day we find that they are numerous and well substantiated, as follows:

(1) Our Lord's death could not have been a case of suspended animation. The spear-thrust made this fact evident, not only because it was a mortal wound, but because it furnished proof that our Lord was already dead, for water as well as coagulated blood issued from his side.

(2) The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Roman governor.

(3) The request of the chief priests that the stone against the door of the sepulcher be sealed and a guard be placed around the tomb, so that no one could remove the body and then pretend that he had risen, was a further evidence that Jesus was dead.

(4) His friends believed that he was dead, and wrapped him in spices for burial. Indeed, in their grief they seem to have forgotten his promise of a resurrection, so much so that even after he had arisen it was with difficulty that they were convinced of the fact.

(5) The record that the guards dissembled and declared that the disciples stole Jesus' body while the soldiers slept, being bribed by the Jewish rulers, served at least to prove that the guard had been set and that everybody recognized that Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, in which no one had previously been buried, so there could be no doubt as to the identity of the one who arose. We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as man's Redeemer.

TWO VIEWS OF THE RESURRECTION

The view held by the majority of Christian people is that our Lord arose from the dead to exactly the same conditions that he had during his life upon earth—a man, subject to the same limitations that he had before he died. The other view is that he arose from the dead a spirit being; but that since spirit beings cannot be seen by the human eye without injury, our Lord clothed himself, as it were, with flesh and clothing in order to be seen by his followers, to demonstrate to them that he was no longer dead. The latter we find to be the Scriptural view.

The majority of Christian people are greatly confused over the matter of the resurrection; for they believe the doctrines received from heathen philosophy during the dark ages, the very same doctrines which were communicated by the devil to all the heathen, namely, that the dead are more alive than they were during their life-time. Consequently people often wonder why the Scriptures lay such stress upon the resurrection and why there should be any necessity for a resurrection. They properly enough reason that if, as they are usually told at the time of the funeral, their dead friend is now "free, no longer trammeled with his earthly body," why need he be trammeled with it in the future any more than in the present, and if some have gotten along for centuries without bodies, why should they need bodies thereafter any more than before?

All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely [really] die," and the rejection of God's statement, 'In the day that thou eatest thereof, thou shalt surely die." (Genesis 3:4; 2:17) When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope whatever for them to have any knowledge or consciousness except by a resurrection. Then we realize the truthfulness of the Scriptural statement that there is neither knowledge nor device nor wisdom in the grave, sheol, the death state, whither all go.—Ecclesiastes 9:5, 10; Job 14:21; Psalm 146:4.

The cause of popular confusion on this subject is due to the error of supposing that the dead are not dead, and to the failure to see that our Lord was "put to death in the flesh, but quickened in the spirit," as the Apostle Peter explicitly tells us. (1 Peter 3:18) Thank God that with the morning light now shining upon the divine record these shadows, so confusing to heart and mind, are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word, consistencies, harmonies! When permitted to interpret themselves, the Scriptures are beautiful, reasonable, irrefutable.

A COMMON BUT GROSS ERROR

The Apostle Peter informs us that Christ was "put to death in flesh, but quickened in spirit," as we have said. These words being true (we give a literal translation), those who declare that our Lord arose from the dead a fleshly being are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement; for if our Lord, as the man Christ Jesus, gave himself a ransom, he could not be restored to manhood in a resurrection without annulling the ransom—taking back the price he had provided for the sin of the world. The Scriptural thought is that as man had sinned and been sentenced to death, it was necessary that the Redeemer become a man and give his manhood as the ransom-price for Adam and his race. Moreover, the Scriptural declaration is not that this ransom-price was taken back, but that God raised our Lord from the dead a new creature of a new nature, not in flesh, not in human nature, but in spirit, a spirit being.

St. Paul agrees with St. Peter's testimony, that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Romans 1:4) Again, he says in describing the first resurrection: "Thus also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body." (1 Corinthians 15:42-45) Elsewhere he declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection," the Christ-resurrection, the resurrection to spirit conditions, nature, which came first to our Lord and in which all of his body, the church, will have a share.—Philippians 3:10; Revelation 20:6.

OUR LORD'S RESURRECTION CHANGE

This being true, we know that the time when our Lord received his spirit body was at his resurrection and not subsequently. Speaking of our Lord's humiliation and his subsequent exaltation at his resurrection, St. Paul assures us that Jesus left the glory which he had with the Father and humbled himself to become a man; and that in due time he humbled himself unto death, even the death of the cross. "Wherefore God hath highly exalted him and given him a name above every name." The exaltation came to him in his resurrection change. It was true of him then, as in due time it will be true of all the members of his body, that he was sown in weakness, raised in power; sown a natural [animal, human] body, raised a spirit body.

This spiritual body was just as glorious in the moment of our Lord's resurrection as it was at any subsequent time. It

had all the powers properly granted to spirit beings in harmony with Jehovah God. He was not, as previously, the man Christ Jesus merely, but the Lord of glory. As such he was able to associate himself with his disciples, either visibly or invisibly, to appear as a gardener, as a traveler, as a stranger on Galilee's shore, or in any manner he might see fit. He was the same glorious being who subsequently appeared to Saul of Tarsus, shining as the lightning, much as the angel appeared when the Roman guard was overcome.

Some may inquire, 'Why did not our Lord appear to the women and the apostles in the same glorious manner, with shining features?' We answer that to have done so would have been to hinder the very object he had in view. How could his followers, who were not then begotten of the holy Spirit and who consequently were unable to understand spiritual things (1 Corinthians 2:14), have understood that a being shining like an angel was the Master whom three days before they had seen crucified? Even if they could have associated the two in some manner, what evidence would there have been for others who have lived since then?

The removal of our Lord's remains from the tomb was an essential to the faith of the disciples of that day and of all who would believe on him since that time through their word. Manifestations of his being alive from the dead were also necessary to all these. The instructions which our Lord gave, his expositions of the prophecies and his application of these to himself, given at that particular time, were necessary as a firm foundation for faith. None of these objects could have been so well served in any other way than that which was adopted.

THE VARIOUS ACCOUNTS HARMONIZED

To harmonize the various accounts of the resurrection we must suppose that the women charged with the work of embalming our Lord's body lived in different parts of Jerusalem, and did not all arrive at the same hour. Mary Magdalene arrived first, and finding the tomb empty hastened to tell some of the disciples. First she found Peter and afterward John, both of whom at once ran to the sepulcher, while Mary probably returned more slowly, arriving there after the two disciples and the other women had gone. It was at this second visit that our Lord revealed himself to her. She had been weeping, and had stooped down to look through the low doorway of the tomb, as if to reassure herself that it was empty. Then she saw for the first time two angels in white, who inquired respecting her sorrow. Doubtless the angels had been there when she was there before, but had not chosen to manifest themselves.

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now and then some of these appeared as young men, though they were not flesh, but spirit beings, assuming fleshly bodies for a time, that they might render the service necessary. They are said to appear, because they could not be seen except as they manifested themselves. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments, so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as "a quickening spirit" similarly appeared in flesh in order to come closer to his followers, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving the instructions which his followers needed.

IMPORTANCE OF OUR LORD'S RESURRECTION

That our risen Lord is no longer flesh, but a spirit being with celestial glory, is clearly established by Paul's narrative of his own experiences. He explains that it was necessary that the twelve apostles should be able to bear witness to the fact that Jesus had risen from the dead. There could have been no Gospel message of hope of divine favor through a dead Savior. If Christ had not risen from the dead, who would there have been who could establish the Messianic kingdom? Who would there have been who could have given the church a share in the first resurrection and in the heavenly glory? Who would there be who could call forth from the tomb the sleeping thousands of millions of Adam's race, awakening them to the opportunities of life everlasting through obedience to the laws of the kingdom?

All this the Apostle calls forcibly to our minds, saying, "If Christ be not risen from the dead, your faith is vain; and all who have fallen asleep in Christ have perished." (1 Corinthians 15:16-18) From this we see that St. Paul in no way shared the views of those who unscripturally claim that Jesus, while dead, was really alive, and that the resurrection of the dead is a mere formality, quite unnecessary to the carrying out of God's plan of salvation. On the contrary the divine teaching is that the dead know not anything, and that the resurrection of the dead is an absolute necessity to future life or blessing.

The fact that Christ has risen from the dead is a guarantee of God's power to raise the dead. Additionally, it is a guarantee that Jesus accomplished the work which he came into the world to do. It proves to us that he must have kept the divine law perfectly; else he would not have been worthy of a resurrection from the dead. It also proves the value of his death, its efficacy as the offset of Adam's sin, and thus as the ransom-price for the sin of the world.

POST-RESURRECTION MANIFESTATIONS

Our Lord's manifestations in the flesh during the forty days subsequent to his resurrection correspond exactly to those manifestations which he had made long before, one of which was to Abraham. The Logos ate and talked with Abraham, but the Hebrew thought of him only as a man, because the heavenly guest appeared in human form and ordinary clothing. He vanished from Abraham's sight just as he did from the apostles' sight and from the sight of Saul of Tarsus. When he appeared to Abraham, he was a spirit being, and he was a spirit being again after his resurrection, when he appeared to his apostles. But in the meantime, he had been made flesh for the very purpose of suffering for the unjust.

Having accomplished the suffering, there was no further reason why our Lord should remain flesh. The heavenly Lord of Glory is not flesh, not a man. If he were, he would still be "a little lower than the angels." But the Scriptures assure us that in his resurrection he ascended "far above angels."—Philippians 2:9-11; Hebrews 1:3, 4.

It was just as easy for Jesus to appear in one form as in another, in one kind of clothing as in another. He appeared in various forms to impress the double lesson that he was not dead and that he was no longer a man. His second appearance, with the wounds with which to convince St. Thomas, is especially noteworthy. Our Lord was ready to give any demonstration that was necessary to convince his disciples that he had actually risen from the dead; for unless they were so convinced, they could neither do the work before them nor receive the holy Spirit at Pentecost. The holy Spirit was given only to those who believed in Jesus, those who accepted the fact of his death as the sacrifice for sin and who trusted in him as the Savior through whom would come the divine blessing. This impartation of the holy Spirit had the effect of begetting them to a new nature, and restoring them to fellowship with God as his children and joint-heirs with Jesus Christ their Lord.

NOT ASHAMED OF THE GOSPEL

JUNE 30.—QUARTERLY REVIEW.

THE REASONABLENESS OF ST. PAUL'S TEACHINGS—THE FALSE GOSPEL OF THE DARK AGES A TRAVESTY ON JUSTICE AND LOVE—THE TRUE GOSPEL, OF WHICH THE GREAT APOSTLE WAS NOT ASHAMED—CROSS AND CROWN—SHAME AND GLORY—SPIRITUAL SEED OF ABRAHAM TO BLESS ALL THE FAMILIES OF THE EARTH—THE MILLENNIAL KINGDOM.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1:16

Whoever has studied the masterly writings of the Apostle Paul, constituting so large a portion of the New Testament, must surely have been impressed with the reasonableness and logic of his mental positions as therein stated. While it is true that not many really understand the Bible, yet even those who do not grasp the full import of the Apostle's teachings can see enough therein to convince them of the soundness of his logic; and the comparatively few, begotten of the holy Spirit, who really understand the depth of his writings unanimously give his epistles the first place among the books of the Bible as well as in general literature.

Now we ask all who recognize St. Paul's ability and sterling honesty of expression: Is it possible to suppose that when the Apostle wrote the words which constitute our Golden Text he had in mind anything akin to the gross travesty on justice and love which during the dark ages was branded the Gospel of Christ, and which has been handed down to us under that caption? Could we suppose that the great Apostle had

in mind a race not only born in sin and shapen in iniquity, but condemned by its Creator to an eternity of torture since the time of Adam's disobedience? Could we suppose that St. Paul had in mind for such a race a message that Christ had died and that the net result of the Savior's sacrifice for sin would affect only about one in ten thousand of earth's thousands of millions, to open the eyes of their understanding and to lead them from sin to righteousness, to obedience as saints with a reward of heavenly glory?

Even in the Apostle's day he had noted the tendency of the adversary to bring false doctrines and to put "another gospel" instead of the true one. (Galatians 1:6-9) The faithful Paul was not only ashamed of this false gospel, but denounced it and forewarned the church to be on guard against the wiles of the devil, who would attempt to present himself as an angel of light in order to deceive the followers of Christ. (2 Corinthians 11:13-15) To what extent Satan has been successful as a theologian and teacher in the church let all the creeds of the dark ages bear witness!

MANY ASHAMED OF THE PERVERTED GOSPEL

For many years past, and especially since the beginning of the harvest of the Gospel age, thinking people have been perplexed and fretted in respect to the creeds of Christendom. Both heart and head told them that these creeds are wrong, that such a plan as therein outlined, so far from being a heavenly one, is earthly, sensual, devilish, far beneath the standard of moral honesty and decency among men—not to speak of love for our neighbor as for ourselves, which would do for others as we would that they should do for us. This false gospel contradicts entirely the Lord's statement that as the heavens are higher than the earth, so are his ways higher than man's ways.—Isaiah 55:8-11.

Many of our fallen race, alas! are very mean, and are impelled by very wicked, malicious influences at times. But we have yet to find a man or a woman so wretchedly degraded, so unjust, so unsympathetic, so unloving, so fierce, so venomous, so deficient, that he or she would purposely, knowingly, intentionally, bring into being a creature, human or brute, and then take continual pleasure, year after year, in torturing that creature, in witnessing its sufferings, its groans and its agonizing cries. Yet by following Satan's delusion foisted upon humanity during the dark ages, many Christian people have unwittingly ascribed to the God of wisdom, justice, love and power a plan which would make him more detestable than any other being in the universe.

Alas, for such a slander of our heavenly Father, for such blasphemy of his holy name, we might well mourn in sackcloth and ashes for the remainder of our earthly life. But he is gracious to us, and does not impute our transgressions to us. He remembers that we are fallen dust, and that as a race we have come largely under the deceptive influence of our adversary, who has blinded mankind with ignorance and superstition. It is high time that all mankind awake, that they learn to use our God-given reasoning faculties upon religious matters, as well as upon the affairs of daily life.

THE GOSPEL OF CHRIST

How different from the false gospel of the dark ages is the Gospel of Christ! The Bible teaches that man was created in God's image and likeness, but that he fell into sin through disobedience of his Creator's commands, and so incurred the penalty of death, extinction. The Gospel of which the Apostle Paul was not ashamed declares that God in mercy provided Jesus as our Redeemer. It shows that no member of the fallen race could redeem it because each child of Adam was himself under the divine sentence of death. It explains that Christ's death was the offset to Adam's sentence, and that as the whole race suffered through Adam's disobedience and sentence so likewise God could with equal justice permit the redemptive work of Jesus to apply not only to Adam but to all of his posterity.

This Gospel of which St. Paul was not ashamed is clearly set forth in Romans 5:12-19. The Apostle does not say that the penalty upon Adam was eternal torment, but that it was death; nor does he say that the penalty upon mankind is eternal torture. He does not say that Christ went to eternal torment to pay the penalty upon man, but that "Christ died for our sins according to the Scriptures." (1 Corinthians 15:3) He does not say that mankind is to be recovered from eternal torment, but rather brought back from the dead, that "there is to be a resurrection of the dead, both of the just and of the unjust."—Acts 24:15.

Delineating still further the Gospel of which he was not ashamed, the Apostle explains that during this Gospel age God is gathering out of the world a special elect class to be the bride, the Lamb's wife, to suffer with him that they may be also glorified with him, to die with him that they may also live with him. (Romans 8:17) He declares that there has been a mystery connected with this subject which is designed of God to be understood only by the spirit-begotten ones, the faithful. He tells us that this mystery consists in the fact that the heavenly Father foreknew and predestinated that the great Messiah, the Seed of Abraham through whom all the families of the earth are to be blessed, would be composed not only of our Lord Jesus, but also of the elect church, which symbolically is the body of Christ.—Galatians 3:8, 16, 29.

The false doctrines of the dark ages, of which we are greatly ashamed, declare that after the elect church shall have been gathered, all the families of the earth shall forever be condemned and eternally tortured. But the Gospel of which the Apostle Paul was not ashamed declares to the contrary, teaching that after the elect church shall have been completed, its mission as the Seed of Abraham, as the glorified kingdom of Christ, the Millennial kingdom under the whole heavens, shall be to bless all the families of the earth, to convert them, to lift them up out of sin and death conditions, to give all the willing and obedient a full opportunity to return to divine favor as Adam at first enjoyed it and to an earthly Paradise restored.

WHAT KINGDOM HONORS WILL COST THE ELECT

The Gospel of which the Apostle was not ashamed, and which he preached faithfully, invited those having hearing ears to consecrate their lives to God in order that they might be of the elect church. It gave assurance that the cross of the present time would, if faithfully carried to the end of the way, bring glory, honor and immortality, a share with our Lord Jesus in his Millennial kingdom and its glorious work of blessing all mankind. In view of this sure reward believers were urged to present their bodies a living sacrifice, holy and acceptable to God through Christ, and then to suffer with him now, to be sharers in his ignominy, shame and death in order that in due time they might be sharers with him in his kingdom and its blessed work.

In all of his teachings our Lord kept before the minds of the church the fact that the cross and the crown are inseparably united in the divine program. "If we suffer with him, we shall also reign with him." At the second advent of Christ his faithful followers were to receive a crown of glory which fadeth not away. (1 Peter 5:4) In their glorified condition they are to be the exalted Seed of Abraham with the glorious mission of blessing Israel after the flesh and all the other families of the earth. (Romans 11:25-32) Even the casting away of the Jews from divine favor upon their rejection of Messiah, the Apostle assures us, will eventually be overruled, so that Natural Israel will receive mercy at the hands of Spiritual Israel.

In his letter to the Ephesians the Apostle indicates that the glories of the church are not to be expected in the present time, which is a period of sacrifice and of suffering with Christ. The glory is to follow, and is to last not only during the thousand years set apart for the world's blessing, but during the ages to come, throughout eternity. The elect church, proved and tested by present disciplines, will be forever blest with her Lord, and joint-heir with him in the riches of the grace of God. (Ephesians 2:7) Therefore the Apostle urges us not to cast away our confidence, our trust in the promises of God; for in due season we shall receive them if we faint not.

In Hebrews 6:17-20 attention is called to the fact that during this trial time of suffering with Christ the oathbound promise made to Abraham is to be, to us who believe God's word and oath, an anchor to our souls sure and steadfast and entering into that which is beyond the vail. There our forerunner is entered for us, even Jesus, who has already been glorified as the great antitypical High Priest, who during the Millennial age shall exercise his priestly office for the blessing of the world.

In line with this thought is the assurance that all of the faithful of the church of Christ, the "little flock," shall in due time be members of the Royal Priesthood, who as enthroned priests associated with their royal High Priest, Jesus, shall share with him the blessed privilege of ruling, instructing and assisting the world of mankind. Who, we ask, needs to be ashamed of such a Gospel? This is not the Gospel of the dark ages, not bad tidings of great misery for nearly all people, but the Gospel of the Apostles, of our Lord Jesus, the Gospel which the angel announced to the awe-stricken shepherds when he said: "Behold, I bring you glad tidings of great joy which shall be to all people," not merely to the Jews, not merely to the "little flock," but eventually to all the families of the earth.—Luke 2:10, 11; 12:32; Genesis 22:16-18.

SOME INTERESTING QUESTIONS

CHRIST MY LIFE; DEATH MY GAIN

Question.—In the comment on Philippians 1:23, pages 670-673 of "The New Creation," the statement is made that the Greek word *analüsai* is used in only one other place in the New Testament—in Luke 12:36—whereas I find the same word used in Paul's second letter to Timothy, 4:6, "the time of my departure is at hand." Here the thought seems to be exactly opposite to that in Volume Six. Kindly explain.

Answer.—It was Brother Russell's intention to alter the comment referred to, that it might conform more clearly to all the facts, but evidently failing strength and press of other matters interfered. We submit the following, first quoting a free translation of the passage involved:

"For as to life, life to me is Christ. As to death, it is gain. Now if to continue to live means fruitful labor I have nothing to say as to my preference. I am strongly appealed to from both sides. But if I should consult my own real desire, it is for the final release and for the being with Christ, for that is by far the best thing. But, on the other hand, I am assured that, for your sake, it is more necessary that I should continue to live; and therefore I know that I shall remain with you, that I may promote your advancement and your joy in your faith; so that, in Christ Jesus, your joy in me may abound through my being present with you again."

TWO THINGS AND A THIRD

Only two things of importance are mentioned by the Apostle up to this point, which might call for an expression of preference on his part. The one is a continuance of his life as a messenger of Christ, which, as he says, involves considerable labor. The other is the rest from his irksome surroundings which the sleep of death would afford. He tells the brethren that he is really unable to determine which of these two is preferable; the former would have advantages for the believers and the latter would have an advantage to himself, for aside from his privileges of service he felt that there was small incentive to continue to live. But there was yet a third thing which he did desire, about which there was no uncertainty and which he expressed as a thing much better than the undecided subject which he had just mentioned.

Those who translated our King James version, and many others of equal ability, have felt justified in making the Apostle say that he had a desire "to depart and to be with Christ." There has seemed to them defense for such action in the fact that the Greek word rendered "depart" is the same as that employed by the same Apostle in 2 Timothy 4:6, where he says: "The time of my departure is at hand." As a matter of fact, neither of these passages is translated as accurately as could be desired.

Literally, the Apostle says in Philippians 1:23: "Having a desire for the releasing." The Greek word here employed is to *analüsai*. *Ana* as a prefix is exactly correspondent to our English prefix *re*, and *lüsai* is readily recognizable, even without the Greek lexicon, as related to our English words loose and lease. Analyze is the English cognate form of the Greek word *analüsai*. If a thing is analyzed it means that it is broken up into its constituent parts; the component particles or elements are released from one another, either in one's mind or in fact. But in the literary or general sense, the exact English equivalent is release. It will be noted that in this word there is no indication whatever as to what course, if any, the released person or object would take after the release. The word in itself means neither depart nor return, though either of these thoughts might attach to the word if the circumstances surrounding the release were well enough known.

This word occurs only two other times in the New Testament, namely, Luke 12:36 and 2 Timothy 4:6. In the Luke passage the Master says: "And ye yourselves [be] like unto men that wait for their Lord, when he lets loose [*analüsee*] from the nuptial feast." In other words, 'when he disconnects or disengages himself from the social obligations which he took upon him when he went to the celebration.' Since he was not at home and the circumstance describes the Lord's servants as watching for him, it becomes a fair translation to use the word return, but it is confusing when compared with other usages of that word in the sacred writings. Our modern expressions, "when he breaks away," or "when the party breaks up" have a similar thought at the bottom of them.

The other instance in which the Apostle Paul uses this word manifestly refers to the time of his death. Here he says: "The time of my release [*tees analüseos*, release or dissolution] is at hand." It would be merely captious defense to say that this word is a noun and the other two words are verbs, and that thus the significance might be altered, because the words are identical in root and meaning. No amount of argument could prove to anyone who understands the Lord's plan that the Apostle meant return in this instance, for he had never been dead before. He evidently had reference to the time when he would be released from the labors and burdens which were his in the flesh and concerning which he wrote in another letter: "O wretched man that I am! who shall deliver me from this body of death? (Romans 7:24) Again, it carries with it the thought of his dissolution, both socially and physically: the body would return to dust and the spirit of life into the care and keeping which God had provided, awaiting the day of "His appearing," when the faithful Paul should be raised incorruptible and glorious in the first resurrection.

Coming back to the expression of the 23rd verse of the first chapter of Philippians, the Apostle must have had reference neither to departing nor to returning directly, but simply to "the releasing;" that is, either to his own final release from death at the time of the first resurrection, or to Christ's return, when loosed from the heavens, which were to retain him until that time (Acts 3:21), and probably ambiguously uttered as meaning both things, for the two are inseparably linked together. Of one thing we are certain: he did not in this instance have reference to his own demise, because that item is one of the two things concerning which he said he had no preference. Had the inspired Apostle desired to convey the idea of 'going away or departing elsewhere' he would have continued to use the word *porevomai*, as he does one hundred and fifty times in the New Testament.

But the question might properly arise: 'Why did the Lord allow the Apostle to use the same word in 2 Timothy 4:6 as he does in Philippians 1:23, in the former case referring to his death, and in the latter case having evident reference to his release from death at Christ's second presence?' In response to this we cite the words of our Lord Jesus when he quoted from the prophet of old: "By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive." It will be readily discernible that no one not possessing a general knowledge of God's plans and purposes would be able to understand and fit into their proper places these apparently inconsistent expressions. Plenty of opportunity is left for the wise ones of the earth to stumble, plenty of margin left for those who prefer to doubt.

"FOR YOUR INIQUITIES"

Question.—"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away!" (Isaiah 50:1) What does this passage mean?

Answer.—It was a custom among the Jews that if a wife proved to be undesirable to her husband, she might be given a bill of divorcement and put away. (Deuteronomy 24:1; Matthew 19:6-8) Another part of their law provided that if any one got into debt he and his family might be sold for the debt, sold into a measure of service; that is, they could be compelled to give a certain amount of their time to the creditor to make good the obligation, or debt.

Now, the Lord is saying to these Jews, 'You are sold, but I have not sold you; it was not that I was in need. A debtor could not claim you for debt, as my household. It is not that I became involved and therefore must turn you over, lose control over you. I have no creditors, nobody could come upon me and take you away. I have not put away your mother, the Law Covenant: I still recognize the contract. I still agree to all that I engaged to do under that Law Covenant. Therefore, you are not put away illegally.

'Then what is the trouble? I wish you to think about this. Why is it that you are cast off into a foreign land, into Babylon? What is the reason I am not showing you favor? It is not because I have violated my obligations. The Law Covenant has not been put away by me. It is still in force. I still recognize it. It is not that you have been sold into slavery because I had a debt. Look to the reason. The reason, I tell you plainly is this: You are the violators of the Covenant, you have gone off into sin. I am merely chastening you that you may recover yourselves and return to me. The sooner you get this proper idea, and chasten yourselves and renew your covenant of faithfulness, the better it will be for you, and I will be ready to receive you.'

THE THIEF IN PARADISE

Question.—Does the Greek text of our Lord's words to the thief on the cross, "Verily I say unto thee this day, Thou shalt be with me in paradise," warrant the change of the comma from before "this day" to after it, as suggested in Volume Six of STUDIES IN THE SCRIPTURES.

Answer.—Yes. Grammatically, whenever *secmeron*, "today," comes after a verb it belongs to that verb, unless it is separated from it and thrown into the next clause by the presence of the particle *hoti*, "that." See e. g. Mark 14:30; Luke 4:21; 19:9; Matthew 26:34. In the first and last texts *hoti* is translated, but in the Luke passages it is not, though in the Greek text. A Greek concordance will show how continually *hoti* is used to divide the clauses. The Hebrew idiom of "today" attached to the preceding verb is very common to Moses. See Deuteronomy 4:26, 40; 6:6; 8:19; 9:3; 11:26, 28; 30:15, 18, 19, and many others. A translation and an interpretation that makes our Lord himself contradict the Scriptures, cannot be correct; must of necessity be false. See further explanation in Volume Six, pages 667-670.

THE MARRIAGE OF THE LAMB

Question.—When will the marriage of the Lamb take place? Who will perform the ceremony?

Answer.—The marriage of the Lamb will come when "his wife hath made herself ready," in the end, the harvest, of this Gospel age. The bride is a multitudinous number and since this marriage began in 1878, its consummation will, we think, take place probably in 1918—forty years from the time it began. We are not sure that we have the matter of the marriage fully correct. What we say about it is merely our opinion. If the Lord shall see fit to take us home this year we shall of course rejoice. When the last member of the body shall have gone beyond the vail, the door will then be shut. After that time none will be recognized as of the bride class.

Then another work will be under way, pertaining to those who are called "the virgins, her companions, that follow her." After having passed through great tribulations, these also will be received on the other side of the vail, but not with the same degree of honor as the bride class. It will be to great honor, though they are not worthy of the highest place. But they will be worthy of the place which they will receive.

When thinking of the marriage ceremony, we are very apt to think of the marriage ceremonies of today, and to draw our conclusions from them. But this is a mistake. The marriage service among the Jews was very different from such as we have now. With the Jews, the father or the brother of the bride would make the arrangements. The bride had nothing whatever to do with it. There was a covenant entered into by which she was engaged to the prospective bridegroom, and certain papers were drawn up, stating what dowry she should have and what provision her husband should make for her in life. Then these papers were sealed.

That agreement constituted the engagement, the betrothal. Nothing more was to be done except that the would-be bridegroom must wait for a number of months, and then at the appropriate time, within a year, he would come to receive his bride to himself. During the interval he would be preparing the home for her. Should she in the meantime prove unfaithful, it would work a cancelation of the contract; for this covenant arrangement was official. When the time came for the bridegroom to receive the bride, he came to the home of the bride, who was immediately received by him and taken to her new home. There was nothing in the way of a ceremony. The friends would then be ushered into that home for a feast, which would last for a week or so. The taking away of the bride was often in the evening, but not always so; it was sometimes in the morning.

THE TIME OF BETROTHAL

All this is the picture, we believe, that the Lord would give us respecting the church and her relationship with Christ. The members of the church do not come into relationship with Christ until the Father first draws them. The Lord said: "No man can come to me, except the Father which hath sent me draw him." (John 6:44) After the Father has drawn us, the contract is entered into—that we make our consecration. Having done this we receive some token of the Father's favor—we receive the earnest, the holy Spirit. We become espoused to Christ. Then after we have proved faithful to him through the remainder of this life, the great One who is to be the Bridegroom comes to receive us to himself. Jesus, having gone to prepare a place for us, will come again that we may be with him in the heavenly condition.—John 14:2, 3.

As for the marriage feast, it will delay awhile after the bride has entered in, waiting for the bridesmaids; for the Scriptures promise that they shall be present at the festival—the opportunity for expressing good wishes.—Psa. 45:14.

The antitypical betrothal began in the Pentecostal outpouring. There the church was betrothed to her Lord; and the betrothal will not be ended until the Lord has taken to himself the last member of the bride class. We do not regard the Jewish marriage as a type, but as a symbol, a figure of the marriage of the Lamb.

The church class is not at first ready for the high position to which she is called. Indeed, the Scriptures represent that the Lord Jesus was made ready for his high position. (Heb. 2:10) But he was, to begin with, "holy, harmless, undefiled, separate from sinners." We, on the contrary, are imperfect. We need a good deal of preparation in order to make us ready for the glorious position to which we have been called. Among other things, we are to do a certain embroidery work, the pattern for which was given in our Lord's own character.

THE WEDDING PREPARATION

This embroidery represents the fruits of the Spirit; and we are to copy our Lord's meekness, his gentleness, his brotherly kindness, his love. We are to copy his full consecration—to do the Father's will, in every sense of the word. We are to delight in him, we are to do his will, to regard him as our Head, and to order all the affairs of life with that thought in mind.

The bride class must have not only a wedding garment, but an embroidered wedding garment. It must be also without spot or wrinkle. The bride class is a very special order; hence the particularity represented in this robe. Its members are to assist each other in the matter of preparing the wedding robe, and the class will have made itself fully ready for entering into the marriage when the last member shall have passed under the vail.

In the 45th Psalm the picture is given of the Bridegroom bringing his bride into the presence of the great King, Jehovah. Later, the bridesmaids, the companions of the bride, follow her. It will be after the bride class is glorified that she will be presented to the Father—apparently very shortly after her glorious change. The great company, we think, will be presented very soon after; for the Scriptures tell us that they will be present, by invitation, at the marriage supper of the Lamb. This seems to indicate that the principal part of the joys and festivities attending this will be deferred until the great company will be there to participate in them. —Revelation 19:9.

INTERESTING LETTERS

THINKS THE LORD HIMSELF IS SPEAKING TO US!

BELOVED BROTHER RUTHERFORD:—

You will be no doubt surprised to hear that the Seventh Volumes are still missing from South Africa. Our dear Brother Johnston received two copies, and Sister Reeson of Durban, brought one over from England recently. These three are the sum total of Volume Seven in this country.

In the Lord's providence I was the first in the country to read Volume Seven. As you are aware, Brother Johnston was on a pilgrim tour. On her way to Durban Sister Reeson came to the WATCH TOWER office here; and to my unbounded astonishment and pleasure she produced the volume. I could scarcely restrain my tears of joy on handling the precious "wages of the Lord." The dear sister had only a few hours to spare; but I got through 175 pages as quickly as I could. I cannot describe my feelings to you as I read. I was not large enough to contain all the joy that the Lord was literally pouring into me. Who of the Lord's little ones can doubt for a moment the authenticity of this volume? It is the Lord himself speaking to us. Praise be to Jehovah's holy name and to his dear Son!

When Sister Reeson left, I was wondering what would happen next. The following day Brother Johnston's copy turned up. When I went to the office, the volume was lying on the table out of its cover. As Brother Johnston was expected back in a day or two, I made the most of my opportunity, and read until about four o'clock in the morning. The next day I had the volume finished.

I have also read "Light after Darkness" and "Harvest Siftings No. 2." My thought is that the great adversary is attempting to sidetrack you from smiting his evil forces, and he is failing miserably. Not one of the Lord's true sheep will doubt for a moment regarding the channel through which the "meat in due season" is coming. Each WATCH TOWER is a remarkable testimony to the fact.

My heart burns with love to you and to all of "like precious faith." The goal is in sight. The vail is thin; and soon we shall see him who died for us, and shall be presented to Je-

hovah himself, the very essence of love. The Lord bless you and keep you is my earnest prayer.

In Christian love and service,

Your brother in Christ. H. P. WILLIAMS.—S. Africa.

REPORTS DISAFFECTION SLIGHT

DEAR BRETHREN:—

Instances are brought to my attention where members of the opposing faction are endeavoring to confuse and mislead the Lord's saints into believing that there is a split in many of the classes, and that a considerable proportion of the class numbers are taking side with the opposers of the SOCIETY. As for instance, it is reported that at Pittsburgh 180 have deflected from the ecclesia and are now meeting with the opposition class; whereas in my recent visit to Pittsburgh I learned there is no split, and that the dozen or so sympathizers with the opposers of the SOCIETY are still meeting regularly with the 450 or more members of the Pittsburgh congregation.

As you know I have been regularly in the pilgrim service since the first of last November, and in all that time I have found only about four classes in which there are opponents of the SOCIETY or any antagonistic to the "Finished Mystery" —in fact very few who have any sympathy with the opposition movement; and yet as I move along from class to class, I am told that this or that class ahead of me is reported to be in trouble along this line. When I reach there I find nothing of the kind, and the class members manifest much surprise at having been so wrongly reported. In the few instances where I have found wavering ones I have experienced but little difficulty in setting them straight. By the Lord's grace, and by my knowledge of the facts, I have been enabled to show clearly why the Seventh Volume is really the posthumous work of Pastor Russell, and when the facts are set forth the hesitating ones usually grasp the situation and thank me for having made the matter plain.

I notice, however, that the brethren who are decidedly in support of the opposers are amongst those who are absent from the meeting where I bring the Seventh Volume into my talk. It seems to be the pleasure of the Lord to favor and encourage only those whose hearts are right. I would not presume to judge anyone, but experience teaches me that divine favor rests with the dear ones who are not grounded in the teachings of error and misrepresentation, but who adhere to the policy of the SOCIETY which all along has been the divine instrument for comfort and blessing to the Lord's dear saints. I am heartily glad to find so vast a majority in full harmony, and to note the sweet spirit of Christ manifested by the ecclesias in general.

Your brother in Christ, J. A. BOHNET.—Pilgrim.

REJOICING IN THE TRUTH AT 68

DEAR BRETHREN:—

I desire to express my joy and feeling to you for the unspeakable grace our heavenly Father has been pleased to bestow upon me. He pulled me out of that state of ignorance, darkness and superstition, in which I had been unfortunately plunged, first by having spent the first twenty years of my life as a Roman Catholic, afterward as a member of the Presbyterian Church for some time, and finally as an unbeliever for a number of years.

The blessedness I have experienced since I came to the knowledge of God's wonderful Present Truth is due absolutely to the efforts of that "faithful servant" of our Lord, the late Pastor Russell. Blessed be his memory; for the "Crown of Life" promised to every overcomer on this side the vail must have been his reward.

By the grace of God, I have had the privilege and opportunity to read and study the first six volumes of STUDIES from his pen, and also THE WATCH TOWER you have been kind enough to send me since November, 1916. Being willing to learn, I prayed the Almighty Father to help me, and, blessed be the Lord, the result was that I was brought down to the feet of our Master and Savior Jesus Christ. Brother Nettleton, the elder of our Union Avenue Ecclesia, always stood by me, assisting me in all my wants most generously.

I am an old man, 68 years of age, a widower without children. I am poor and afflicted with bodily pains and infirmities to such extent that, being unable to earn my living by ordinary work, I have been compelled, since a few years, to become an inmate of a benevolent institution. But although poor and afflicted in the flesh, I feel like singing God's praises constantly. Being a French-Canadian, I am thoroughly well educated in the French language, besides being familiar with the English and Italian languages.

Dear Brethren of the Editorial Committee, my prayers go up to the throne of grace for you, and may our heavenly Father help us all to carry on to the end the good work of spreading the glorious Gospel truth, "while it is yet day light for the night will soon come when no one shall be able to work."

Your brother in Christ. JOSEPH DAOUST.—Can.

"CONVICTION TO THE CONSECRATED"

DEAR BRETHREN:—

Please accept my very best thanks for Volume Seven, STUDIES. I am enjoying my study of this work greatly, and think, the more I peruse it, that it is compiled in a masterly way. The interpretations carry conviction to the consecrated mind as to their truth, all being in perfect harmony with the teachings we have received in the preceding six volumes. I have no doubt that we are now receiving the meat in due season through this Seventh Volume for which I desire to thank our loving heavenly Father as the great Author of all the glorious plan. With much love in the Lord.

Your loving brother, MORTON EDGAR.—Scotland.

"TONGUE FILLED WITH SINGING"

DEAR BRETHREN:—

I have hesitated some time about writing you, realizing what an enormous daily mail you must receive. But I can remain silent no longer; I so much desire to be identified with you.

I came out of the Baptist denomination in October last, took the Vow, made my consecration, symbolizing it at the Cleveland Convention, November 18.

What a wonderful experience the coming out of Babylon was! I thought I was making an enormous sacrifice to leave the denomination and associations of a lifetime. And now, brethren, after being out of it for only six months and looking back at it with the searchlight of God's truth, I can see what I really did leave—"a great pile of husks and junk." When I remember how I believed it, taught it, and enjoyed it, I stand amazed. What am I that he was mindful of me? It is wonderful to be brought out of darkness into his marvelous light.

While I feel like the eleventh hour laborer, I am rejoicing in the hope of my calling, and striving daily to be worthy to see my dear Redeemer face to face.

Like all of the friends, words cannot express my feelings of gratitude for our dear Brother Russell; so I will only say, Praise God for the Seventh Messenger.

Yours in the service of our Lord and King.

G. L. B.—Ohio.

EXPRESSES LOVE AND CONFIDENCE

DEAR BRETHREN IN THE ANOINTED:—

Grace, mercy and peace be multiplied to you with our love.

It is our privilege at this time to express to you our love.

We desire also to inform you of our confidence in you as the Lord's channel of blessing and to tell you of our sympathy with you in this your hour of trial.

THE WATCH TOWER is still full of sweet encouragement and refreshment and our hope is being strengthened by the prospect of early participation, while we are bestirring ourselves the more in order to the securing of the prize of the high calling of God in Christ Jesus; laboring the more diligently "if by any means we might attain unto the resurrection of the dead."

Be assured, in conclusion, of our constant prayers on your behalf.

Your brother in the Lord,

THE BRIGHTON ECCLESIA.—England.

SATISFIED WITH THE FOOD

DEAR BRETHREN:—

I am attaching my check for $——— for Good Hopes fund. I assure you that it is a genuine pleasure for me to forward this and sincerely regret that circumstances will not permit my sending a great deal more.

It seems to me the March 15th issue of THE WATCH TOWER was about the most inspiring we have had for a long time, particularly the first article; and as a brother expressed it last evening, I am thoroughly satisfied with the food the Lord is still dispensing through THE TOWER. Undoubtedly it continues to be the greatest journal published on earth, and I hope it is the Lord's will to permit us to continue to receive it unto the end.

Earnestly praying our heavenly Father's richest blessings on the work of the Society, and all engaged in it, particularly those in places of responsibility, I am,

Your brother by his grace, P. H. G.—Tenn.

TAKE FRESH COURAGE

DEAR BRETHREN:—

Greetings in the Lord. Have just received our WATCH TOWER of March 1st. After reading it very carefully, noting its contents, its ring and tone, we take fresh courage.

Dear brethren, continue the good work. The Lord has said: "No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord."—Isa. 54:17.

We do hereby express by unanimous vote our confidence in the integrity of the present head and management of the Society.

Your brethren in the Lord, HOUSTON ECCLESIA.—Tex.

IN RE SEVENTH VOLUME STUDY

Section 22 of Title XI of the Espionage Act provides: "Whoever in aid of any foreign government shall knowingly or wilfully have possession of or control over any property or paper designed or intended for use or which is used as the means of violating any penal statute or any of the rights or obligations of the United States under any treaty or the law of nations, shall be fined not more than $1,000, or imprisoned not more than two years, or both."

United States District Attorneys and other local officers, we are informed, have compelled the brethren to surrender their personal copies of Volume VII of STUDIES IN THE SCRIPTURES, and have broken up Bible classes. If such surrender is being compelled without search warrant, or such meetings broken up without proper complaint filed charging that such meetings are in violation of law, then such surrender and such breaking up of meetings are in violation of law.

The Seventh Volume of STUDIES IN THE SCRIPTURES is a commentary upon the Bible. We do not understand that the Government desires to interfere with such study at all, but some over-zealous local officials have interfered as above, which we believe is in violation of their instructions; and this matter is being called to the attention of the Department of Justice at Washington. We have no information that the Department of Justice has ruled that the possession by any member of our Association of a copy of Volume VII is in violation of the Espionage Act; and we do not believe that department has made such ruling. We make this statement upon advice of counsel.

KINGDOM NEWS No. 3

KINGDOM NEWS No. 3 is now on the press and will be ready for distribution within a few days. You will receive the same number of copies that were sent to you of the B. S. M. No. 99. We advise that the Volunteer Captains arrange the work and get these papers into the hands of the people as quickly as possible. We regard No. 3 as one of the most important issues of the Volunteer matter, especially at this time. We have had each issue of KINGDOM NEWS carefully gone over by lawyers and other competent persons and are certain that these papers contain not one word that is in any way violative of the law of the land; and therefore there should be no difficulty in putting them out. Where local officers raise objection, ask them to read the paper carefully and then they will see that it is entirely proper, in the interest of the people and the nation, and contains a great deal of information which is particularly pertinent to the time in which we are living. Be diligent and get these issues out quickly. The "dark night" is near at hand, when no man can work.

IN RE PUBLIC MEETINGS

The persecution of the International Bible Students Association has aroused a great desire in the minds of many to know what we believe and teach. We strongly recommend to the friends the great importance of well located halls and properly advertised meetings. This door of opportunity should be quickly entered, that the people may have the truth concerning the Lord's kingdom, which is at hand. One public address should be given in each place on "THE WORLD HAS ENDED—MILLIONS NOW LIVING WILL NEVER DIE.". Let us be zealous in proclaiming the truth while we have opportunity.

CHRONOLOGICAL CHART OF REVELATION

We now have in stock Blue Print Charts of Revelation similar to the one in the Question Booklet of Vol. VII. Size 3 ft. x 6 ft. printed on linen. Price per chart $2 postpaid. These charts are very helpful in class study.

VOL. XXXIX BROOKLYN, N. Y., MAY 15, 1918 No. 10

FAULTLESS BEFORE HIS PRESENCE

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

While the storm against God's little ones increases in fury, those who are anxious to see the heavenly Father's face are setting the things of their house in order, that in due time they may be presented faultless before the presence of his glory. That will be the climax of all Christian experience. The child of God loves to contemplate that blessed time. At the moment of awakening in the morning, the first thought is: "Dear Father, keep me this day so near to thee that, if this be my last on earth, it may please thee to permit thy child to see thy glorious countenance." And when the day's tasks are done, when we have squared our accounts with the Lord and know that all is well, then, as we are folded in the embrace of sweet rest, our last thought is: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Seeing by faith this glorious prospect before us, what can we do to make sure of attaining that prize? The above Scripture answers: "Keep yourselves in the love of God." The importance of being kept in the love of God cannot be overstated. St. Jude emphasizes this by pointing out certain stumbling stones or pitfalls that will take God's children out of his love, and announces certain rules which, if followed, will keep one in the love of God. The writings of all the apostles are for the building up of the church on the foundation of holy faith. They wrote aforetime for the benefit of those upon whom the end of the age has come. Jude was not an apostle of the Lord, but one of his brethren, and his epistle contains a message of great value to the church. How like the loving Father to make provision for his dear children, that they might be sustained in the hour of greatest test upon them! With eager mind and thankful heart should each consecrated one avail himself of such provisions.

HUMILITY OF FIRST IMPORTANCE

The first essential to serving God in an acceptable manner is to have a proper appreciation of one's own self, and to have in mind always that Jehovah is the great first cause, with whom none can be compared. It is he who measures the waters of the deep in the hollow of his hand, and metes out the heavens with a span; who comprehends the dust of the earth and weighs the mountains in scales and the hills in the balance; with whom the nations of earth are counted as the small dust of the balance—he who is the author of the great plan of the ages that is working out in an orderly progressive manner, each attribute acting in its proper time and in exact harmony with the other attributes. His love was so wonderfully manifested by sending his only-Begotten Son to die, that man, the very worm of the dust of the earth, might have life and partake of the riches of glory.—Isaiah 40:12-17.

Such contemplations enabled Brother Jude to have a proper appreciation of his position. He was a preacher of God's Word; yet he applied to himself no high-sounding titles, such as Right Reverend, Doctor of Divinity, Bishop or Cardinal, but delighted to designate himself a slave of Jesus Christ. To be the Lord's slave is much to be preferred to all the titles, honors and emoluments that can be conferred upon one man. From this example of humility manifested by Jude we learn a lesson of much value. As our knowledge of the character of our loving Master increases, the more we rejoice to be his slaves. That such an attitude of mind is pleasing to the Father, we are assured by St. Peter's words: "God resisteth the proud, and giveth grace to the humble." Pride and ambition, the very opposite of humility, have been the cause of many falling away from the love of God. With confidence, then, we can say that humility is of first importance to keep

ourselves in the love of God. The more we realize our dependency upon the Lord, the safer is our position.—1 Peter 5:5.

"Keep thou my way, O Lord;
Myself I cannot guide;
Nor dare I trust my falt'ring steps
One moment from thy side."

MERCY, PEACE AND LOVE

Jude, the loving slave of Jesus Christ, addresses his words not to the world, nor to those who have merely named the name of Christ, but "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Thus we are sure that the entire epistle applies to those who claim, at least, to be in the Lord. Sweetly to the brethren, he says, "Mercy unto you, and peace, and love, be multiplied." Clearly, then, this shows that one who would be kept in the love of God must be merciful to his brethren, not magnifying the faults of his brother and holding him up to the ridicule of others; but looking with loving compassion upon his brother's shortcomings and weaknesses, and having always a keen desire to render him aid as a new creature in Christ Jesus. "Blessed are the merciful; for they shall obtain mercy." St. Jude makes it clear that mercy is one of the essential rules to observe, saying, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The degree of one's consecration is often determined by the sincere effort made to keep the commandments of the Lord. The servant of God is enjoined that he shall not strive with his brethren. Strife indulged in would ultimately exclude one from entering the kingdom. (Galatians 5:21) Sad it is to note that some of those who profess full consecration to the Lord seem given to strife and contention. After having been long in the narrow way, after the brethren have traveled together in harmony for a long time, suddenly strife arises amongst them. This is one of the means the adversary seizes upon to keep the Lord's little ones away from him and to keep them out of God's love. St. Peter wrote: "Follow peace with all men, and holiness, without which no man shall see the Lord." Would that the dear friends, who have desired to see the Lord, would keep this admonition ever before their minds!

We offer the suggestion that whenever strife arises in the class those engaged in it at once meditate upon the question: Will this help me or prevent me from being presented faultless before the presence of his glory with exceeding joy? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Following this rule, peace would prevail amongst the brethren. God has made it clear that he will grant life everlasting to none except those who grow in love. Those who will be granted the privilege of seeing his face must develop the highest degree of love—a love that leads one to sacrifice his own rights, privileges and comforts, yea, even life itself, that others may be blessed. Such is the kind of love manifested by Jesus, who died for us. To those who will be the members of his body and whom he will present faultless before the Father, he says: "A new commandment I give unto you, that ye love one another even as I have loved you." With these Scriptures before us it is easy to see why St. Jude says that mercy, peace and love should be multiplied unto those who are following in the Master's footsteps.

FAITH OF THE SAINTS

Only the faithful unto death will be presented faultless before the presence of his glory with joy unspeakable. The positive promise is that such shall see the Lord in his beauty and glory. (Hosea 2:19, 20; Revelation 2:10) Then the author of the epistle emphasizes the necessity of continuing faithful: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The common salvation here mentioned is not an ordinary one, but is that salvation which is common to all the saints. "Ye are all called in one hope of your calling" to membership in the royal family of heaven. None is called to any other position. Our hope of attaining to that exalted place is based upon faith in God's arrangements, all of which radiate from the great ransom sacrifice. The faith once delivered to the saints the Apostle Paul specifically mentions in 1 Corinthians 15:3-5. To contend for this faith does not mean that one should indulge in strife or manifest a bitterness of spirit; but it means steadfastly holding to the great doctines of truth which the Lord has graciously given to us. Every doctrine or theory offered can be measured and its truth or falsehood definitely determined by the ransom. If out of harmony with the philosophy of the ransom, then we may always know that it is false. Holding fast to these fundamental truths is absolutely vital to keeping ourselves in the love of God. Abiding in him faithfully to the end will assure us of being presented faultless before the glory of his presence.

ENEMIES OF THE TRUTH

Satan has seized upon every means to destroy the seed of promise; and one of the methods he has employed has been to corrupt the faith once delivered to the saints. Jude mentions this in verse 4 of his epistle. First there came into the church, at the instance of Satan, heathen philosophers, who embraced the name of Christ for a purpose, but who denied the merit of his sacrifice. Such men substitute their own theories, acquired from Satan, for those of Christ Jesus and the apostles. Stealthily they came in, until they acquired power; and then they boldly proclaimed their God-dishonoring doctrines before the world. Satan's original lie—the doctrine of inherent immortality of man—came prominently to the front; and then his kindred doctrines—the mass and the trinity—followed quickly after, these denying the wonderful and beautiful plan of God, and indirectly, if not directly, denying the value of the great sacrifice of our Lord Jesus Christ.

It has ever been the policy of Satan to thrust in amongst good men some ungodly men, against whom St. Jude in this epistle warns the church at all times. He describes them as "ungodly men, turning the grace of our God into lasciviousness." Lasciviousness means looseness; and therefore the words mean a loose handling of the Word of God, or wresting the Scriptures for a selfish purpose. It seems that the Adversary has at all stages of the church succeeded in getting some such men amongst the true sheep. How may we know them? "By their fruits ye shall know them." (Matthew 7:16-20) Such manifest the fruit of the flesh and not the fruit of the spirit. (Galatians 5:19, 20) Only those who accept and serve the truth in the love of it and who continue in the faith unto the end are safe from this snare of the Adversary; and such only will ultimately receive the approval of the Lord.

FOREWARNED OF PITFALLS

Jude then enumerates a number of things which will take the Christian out of the love of God and that will make it impossible for him ever to be presented faultless before the presence of his glory. Verses 5-16, inclusive, give examples of these things. Unfaithfulness and disloyalty lead certainly to disaster. The experiences of Israel foreshadowed such results. The people of Israel in Egypt typed, or illustrated the church in the world. The Christian is here reminded that after God had miraculously delivered the Israelites out of Egypt, he destroyed them because they believed not; that is to say, because they failed to continue faithful to the Lord. The child of God has been translated from the kingdom of darkness (of this world) to the kingdom of God's dear Son; he by faith dwells in the light of heavenly things. To fall into the pit of unfaithfulness means certain destruction. All the trying experiences through which the Christian passes are permitted to test his faith and loyalty. "This is the victory that overcometh the world, even your faith."

DEMONS AS EXAMPLES

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." It seems clear that this fact concerning the demons is here recorded to teach a valuable lesson to the new creatures in Christ Jesus. These angels at one time were creatures of glory and beauty. The first estate of such was that of usefulness, in which Jehovah placed them. Having assumed human bodies, they yielded to the baneful influence of Satan, debauched the daughters of men and filled the earth with violence. So great was their wickedness that God imprisoned them in *tartarus* until their judgment time, at which time those continuing in wickedness will be forever destroyed. The Lord Jesus, through the Revelator, foretold the loosing of these angels and intimated that such loosing would take place after the saints of the living God were sealed. It seems clear that the sealing is now completed and that the demons are loose. The evidence of this is daily increasing. Without a doubt the judgment of these evil ones is now in progress.—1 Corinthians 6:3.

The first estate of the Christian is that of blessedness, as by faith he rests in the finished work of Christ Jesus and looks forward to the time when he may possess his glorious body and be faultless. From the time he is begotten and anointed he may be said to be a spirit being. "If any man be in Christ Jesus, he is a new creature; old things have passed away, all things have become new." "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." (Romans 8:9) Truly, then, he is a spirit creature, having his habitation in an earthly vessel. Should

such a new creature willingly return to the things of the world, he may for a time be kept in darkness concerning God's great plan. He may come to the point where he will even deny that there is such a thing as the second death. Satan and the fallen angels may induce him to believe that God will save every one and that, therefore, he is in no danger of destruction. He may continue in this attitude and condition of darkness until his final judgment. Thus is explained how some, once rejoicing in the merit of Christ's sacrifice, become blind. The safety of the Christian from such a pitfall is to avoid all demon influence or fellowship with any one who is under the influence of demons, not even engaging such in conversation. "I will keep my mouth with a bridle while the wicked is before me."—Psalm 39:1.

Further illustrating pitfalls, the writer of the epistle refers to the people of Sodom and Gomorrah, who, "giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire." Fornication as applied to the new creature refers to illicit relationship with things inimical to the new creature. Once enlightened with the truth and tasting of the heavenly things, any voluntary fellowship with evil spirits would lead such a one ultimately into destruction. Even the beginning of this for the satisfaction of curiosity is exceedingly dangerous. Our vow of faithfulness particularly emphasizes this point, and we call upon the Lord to enable us to resist everything akin to spiritism and occultism, knowing that such influence is from the Adversary.

SPEAKING EVIL AND DESPISING DOMINION

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." Christ is the head of the church; God is the head of Christ. "God has set the members in the body as it pleased him." Any arrangement the Lord has made in the church is therefore a part of his dominion. The disposition to despise the Lord's arrangement, disorderly conduct, walking disorderly, all lead to the pitfalls here mentioned.

A dignity, or dignitary, is one who stands high amongst the people. All the members of the body of Christ will ultimately be kings and priests unto God and unto Christ. Those this side the vail who are faithfully running for the prize are counted in as members of the body, being designated now as "the feet of him." Therefore all such are "dignitaries" within the meaning of this text. To speak evil, then, of such means to speak evil against the Lord. The Lord loves the members of his body, and Jehovah looks upon all of them as the apple of his eye (Zechariah 2:7, 8); and thus we can understand how displeasing it is to the Father and to the great Master for one claiming to be consecrated to speak evil of the brethren. Discussing this same matter, the Apostle James says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4:11, 12.

Law means a rule of action. God has provided his own law as a rule of action which governs and controls the members of the body of Christ. Therefore any one who speaks evil against God's children speaks against the law of God and sets himself up as a judge of God's law. And any one who takes this position cannot be fully obedient to the law; for it is contrary to God's law to indulge in evil-speaking. Thus the Apostle makes it plain that Jehovah is the lawgiver and he has the power to destroy, and that he is the judge, and that no member of the body is authorized to pronounce judgment against another.

In verse 9 Jude says that Jesus in his prehuman existence as God's representative did not indulge in a railing accusation even against Satan, but merely said, "Jehovah rebuke thee." From this we gather the lesson that the new creature in Christ is never to indulge in bringing a railing accusation against any one. It is not our business to rebuke or pass sentence upon others. The province of the Christian is to proclaim the message of God's truth always manifesting the spirit of love, remembering that Jehovah is the judge. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."—Romans 12:17-19.

In verse 10, St. Jude proves that one who indulges in evil-speaking is using the natural mind, the mind of the flesh; and that in thus doing he corrupts himself as a new creature in Christ. Basing a conclusion upon evil surmising and giving expression to that surmising by evil words shows an evil condition of heart. Without a pure heart it would be impossible to be kept in the love of God. Therefore we are admonished, "Speak evil of no man." "Keep thy heart with all diligence; for out of it are the issues of life."

THREE CLASSES DESCRIBED

In verses 11-13, inclusive, St. Jude gives a description of three classes that come in amongst the Lord's people, namely, Cain, Balaam and Core. Cain yielded to evil suggestions from the Adversary and permitted his heart to be poisoned against his own brother. Hatred was developed there, which led him on to murder his brother. The new creature in Christ who is once illuminated, and who afterwards harbors evil in his heart against another, may be led to the point of hatred. Of such St. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John 3:15.

Balaam was a teacher of falsehoods for profit. And thus is pictured a class who, even though enlightened and knowing better, willingly teach that which is false, that they might receive profits from men in the way of emoluments and honor, or position and preferment. Thus is the Christian warned against taking any course that is prompted by a motive other than that of a pure, loving desire to serve the Lord and his people.

Core, or Korah, pictures a class that refuses to hold the head; that is to say, who have not the proper respect or regard for Christ Jesus, the head of the church, but who walk after their own selfish desires and insist on their own selfish ways. These at one time had places amongst the elect in the church. The Adversary injects into the mind a thought leading to the desire to have one's own way; and where such a one manifests a selfish and stubborn disposition he is in danger of the pitfall described in Core's experience.

How many of the Lord's people may be drawn into one of these classes is not known, but we hope very few. To enable his people to escape these pitfalls, the warning evidently was recorded in the Scriptures. It is always helpful for each one to examine himself or herself to see that none of these examples apply, that he is free from any such manifestations of the wrong spirit.

"SPOTS IN YOUR FEAST"

If one finds himself disposed to go to the class for any selfish purpose, as for instance, for the purpose of asking catch questions, for criticism, or fault-finding, or for the purpose of entrapping or confusing any of the Lord's little ones, he should awaken to the fact at once that this is a pitfall into which the Adversary is leading him. St. Jude describes such as "spots in your feasts of love, when they feast with you, feeding themselves without reverence." Any assembly of God's people for the purpose of building one another up on their most holy faith is a feast of love; and any one who permits himself to mar such a feast by a wrongful course is here described as a spot upon such feast of love. Continuing in such a course would take him out of the love of God. The Apostle admonishes all of the Lord's little ones, saying, "By love serve one another."—Galatians 5:13.

Again, these unruly ones are described as "clouds without water." Clouds are vessels bearing water, and are distributed over the earth that they might drop the refreshing rain upon the fields and flowers. In the hot, dry seasons, when refreshment is needed, a cloud without water is useless. Water is a symbol of truth. The Lord's people are vessels for bearing the truth one to another to refresh the thirsty souls. Concerning such, the Apostle says: "Be ye filled with the spirit," meaning that we should be full of the Lord's love and his message of truth and gladly give it out for the refreshing and blessing of others. Thus the new creature grows and develops by serving others in love.

The writer also pictures this class as "trees without fruit." If a tree fails to bring forth fruit the gardener digs it up by the roots and casts it into the fire for destruction. One of the Lord's little ones that fails, after much opportunity, to bring forth the fruits and graces of the spirit is useless, and therefore would be removed. "Herein is my Father glorified, that ye bear much fruit." (John 15:8) Those who have been once enlightened by the Holy Spirit and who afterward lose it are described in verse 13 as "raging waves, . . . foaming out their own shame." And thus are we warned against any development of spirit which leads in this direction; and thus may we know how to avoid those who are manifesting the wrong spirit. One who repudiates the truth and turns against the Lord's lit-

tle ones becomes far more violent and more severe in persecution than those who have never known the Lord.

"MURMURERS, COMPLAINERS"

The three classes above mentioned are again referred to in verse 16 as "murmurers, complainers, walking after their own desires; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Such prefer the approval of men rather than the approval of God. They murmur and complain when they have not the honor and approval of men. Verses 14-16 clearly show that this epistle has its special application in the close of the age. The Adversary has even sought to destroy The Christ; and it is reasonable to expect that he would make a last desperate effort to destroy the "feet" members. This is particularly borne out by the words of the Lord addressed to Satan, "Thou shalt bruise his heel." The "heel" members are the last of his body to pass beyond the vail into the kingdom. The lesson, then, which we gather from this warning of St. Jude is that we should avoid the spirit of murmuring or complaining; that we should not seek our selfish desires; and that we should not desire to please men, but rather to please God.

Lovingly, then, Brother Jude reminds the church of the words of admonition and warning spoken aforetime by the apostles of the Lord Jesus Christ; "How that they told you there should be mockers in the last time who should walk after their own ungodly lusts." This describes a class once having a knowledge of the truth, who later repudiate the messenger and the message of the Lord sent to the church through him. Moved by a wrong spirit they, he stated, would manifest the cunning disposition of the wolf, not sparing the flock, but seeking with perverse talk to draw away disciples after themselves. "These be they who separate themselves, sensual, not having the spirit." Such forsake the truth in its beauty and simplicity. Such depart from its spirit and, exercising the fleshly mind, gratify the ambitions and tastes of the old nature. Warning against such a disposition and showing that such a spirit would take one out of God's love, St. Jude adds: "But ye, my dearly beloved, building yourselves up on the basis of your most holy faith and praying in the Holy Spirit, keep yourselves safe in the love of God, waiting for the mercy of our Lord Jesus Christ, which will result in life everlasting."

Then St. Jude clearly intimates that there will be some who will have a greater degree of wilfulness, and these will succeed in entrapping others to follow after them. He then advises that there is a clear distinction which we should observe in dealing with them. In proportion as we find the brethren to be copies of the Lord in heart, in motive, in intention, in loving zeal for righteousness and truth, we should manifest greater love and consideration for them. The Lord Jesus set us an example in this behalf. He thus shows us that he desires his followers to treat such as walk after the flesh in a different manner from that in which we treat those who manifest a greater degree of his spirit. Toward all we are to be tender-hearted, and even though their garments are much spotted, our efforts should be by word and precept to try to save them as brands plucked from the fire. "Above all, exercising fervent [overspreading] love, because such love covers a multitude of defects." (1 Peter 4:7, 8) With fear and trembling should we walk before the Lord, watching and praying, being at all times of sober mind, avoiding the pitfalls and observing the rules that will keep us in the love of God.

At times the journey becomes wearisome and we long for home. Our wise and loving Father knows just what things we have need of that we might be made meet for his use in glory. He is too wise to err and too loving to be unkind. The conditions imposed are exacting upon all who will ultimately occupy the favored position of joint-heirship with Christ Jesus in his kingdom. Snares and pitfalls are many along the way; yet a means is provided of escaping from them all. The rules for keeping ourselves in the love of God are made plain and explicit. Constant vigilance and diligent perseverance are required; and these are accompanied by many fiery trials, under which conditions the child of God must serve. And yet, all is but a reasonable service. We must share the ignominy of our Lord and be faithful followers in his footsteps that we might share his dignity and majesty.

Often we feel so weak, so inadequate to meet our enemies, because they are legion and very subtle. We know we must continue this warfare even unto death. We know we must suffer persecution. And yet, when we look at self, we often think, How could God perfect one like me to be meet for his use in glory? And then there comes to us great consolation in the words of St. Paul: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural [animal] body; it is raised a spiritual body." And then we know that if we hold fast the beginning of our confidence with rejoicing firm unto the end, such glory, and immortality will be our portion, through the merit of him who bought us and justified us before God.

All who have fled for refuge to this glorious hope set before us find great consolation in the promises upon which this hope is based. With abiding confidence we feel that our anchorage is sure within the vail, in Christ Jesus, our Lord and head. The character of each one in the body of Christ must be perfected by fiery experiences, that the dross might be destroyed and the gold made manifest. How beautiful, then, will these creatures be! God predestinated that it should be so. The beloved St. Paul strengthens and consoles us with the words, "He hath chosen us in him before the foundation of the world, that we should be [ultimately] holy and without blame before him, in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Ephesians 1:4-11.

"BEAUTIFUL ARE THE FEET OF HIM"

Dear, loving, tired feet members of the body of Christ, despised and rejected as was the Head, hated of all nations for his name's sake; yet beautiful they are and how blessed their portion! Beautiful as they declare the message of Messiah's kingdom to the nations of earth now in travail. Beautiful as they bear the reproaches that fall upon them because of their faithfulness and loving devotion to the cause of their king! Beautiful as they bring good tidings of good, declaring the kingdom of heaven at hand! Blessed is their portion, soon to be inherited.

In the final conflict upon the members of Christ's body, are they able to stand alone? No, not in their own strength; but there is One who is able to make us stand and to keep us from falling. "The eternal God is thy refuge and underneath are the everlasting arms." (Deuteronomy 33:27) Weak and imperfect now, yet by the eye of faith, behold the conditions of glory awaiting the faithful ones; and be of good courage. Soon that kind, wise and loving Bridegroom will present all the members of his bride faultless before the presence of Jehovah with exceeding joy. Will there be no flaws then? No, not one. No fear? No sorrows? No disappointments? No, not even the thought of such things. Faultless then shall we be, because we shall be like him—he who is the fairest of ten thousand, the one altogether lovely—and be with him, Yea, "in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."

Let us, then, forget the things that are behind. Be not dismayed with the trials that now abound; but with the eye of faith behold his beauty and glory and the unspeakable joy of being in his presence forever.

"Oh, what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clear and faultless
By my dear Redeemer's side.

"Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!"

"THE DUST OF HIS FEET"

In beautifully poetic language the Prophet Nahum describes Jehovah's part in the present distress of nations: "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Nahum 1:3.

Certainly clouds, which have long since ceased to be the size of a man's hand, hang thick over human affairs. To the worldly these clouds are sources of uncertainty, apprehension, dread; but to the watchful child of God these "clouds and darkness" are sure harbingers of the establishment of Messiah's reign. Like children at evening who watch for their father's return from the fields and know him from afar by the cloud of dust raised by his equipage, so the Lord's peo-

ple now have keenest interest in all the happenings in the world, even though some of the dust is blowing into their eyes, ears, noses and throats. They recognize the Lord even through the clouds, first, because the time has come and, secondly, because of the character of the work which is being performed.

Our Master warned us and told us we need not expect to be spoken well of by all men, because the majority of men, being dominated by self interest and selfish institutions, lavish their approval upon "the false prophets." (Luke 6:26) Whatever the Lord's people do, they will not be understood by the world, because they have different standards of judgment, as well as different aims in life. But while the world is losing more and more even that measure of good judgment which was formerly possessed by it, the Lord's people should strive more and more to keep steady heads and to order their conduct with sobriety—giving no reasonable occasion for offense.

Our attitude on the war, Red Cross, Liberty Bonds, etc., has been misunderstood by many people. Few persons do much thinking in war time and what little they do is mostly in line with their natural emotions. We cannot therefore expect much calm and dispassionate thinking now from the worldly. Therefore in our honest effort to render our proper dues to the Government under which we are privileged to live we should be doubly careful not to "speak evil of dignitaries" nor to do anything which would avoidably embarrass them in the solution of their weighty problems. See Matthew 17:25-27; Luke 20:22-25; Romans 13:7; 1 Peter 2:13-17.

OUR STATEMENT TO THE PRESS

Statements have been recently made to several newspapers which requested an expression from us. But the statements, if printed at all, have been so garbled as to be well nigh incoherent. We therefore print below in full a statement prepared by the President of our Association for the *Brooklyn Eagle* at its request:

"On my return to Brooklyn I learned of the unpleasant occurrence at the Brooklyn Tabernacle last Sunday, April 28th. Mr. W. T. Baker was in the pulpit and at the conclusion of his discourse a request was brought to the platform that the congregation hear a speech by some one on the Liberty Bonds. Mr. Baker put the matter to a vote and the majority voted in the negative.

"I am sure this action was not intended as any reflection on the Government, nor to be taken as against the Liberty Loan. Those who worship at the Tabernacle believe in worshipping the Lord in spirit and in truth. To them a religious service is the most sacred; and while at religious service they always refrain from discussing temporal matters. This congregation at no time ever held a social tea, a grab-bag party, a bazaar, or anything of that kind in the church. The Tabernacle auditorium is used exclusively for religious matters, especially on Sunday. No previous request had been made to use the Tabernacle by any one in the interest of the Liberty Loan campaign. The worshippers had just listened to a helpful spiritual lesson on the Bible. They desired to withdraw from the building with these sacred thoughts in mind and therefore deemed it inappropriate to discuss any temporal matters whatsoever, or to hear them discussed by any one else. We are pleased to grant the use of the Tabernacle for a meeting in the interest of the public when the same does not interfere with our religious services.

"The people of our Association are not against the Government, nor against the Liberty Loan. Our thought is that the Liberty Loan is not a religious question, but purely one pertaining to the affairs of the Government; and that each person should be left to the free exercise of his individual conscience as to whether he will or will not purchase Liberty Bonds. Our views are very well expressed in a statement given to the public press some weeks ago, as follows:

"'The International Bible Students' Association is not against the Liberty Loan. Many of its members have bought and hold Liberty Bonds. Some have not money with which to buy.

"'The Liberty Loan is not a religious question. It has solely to do with the Government. Every person who mails a letter supports the Government to that extent by paying the additional postage on account of the war.

"'The International Bible Students' Association is composed of Christians. Every Christian gladly obeys the law. The United States has always stood for religious liberty and freedom of speech. Every Christian appreciates the privilege of living in such a country and gladly meets his obligations in the payment of taxes. When the Government asks to borrow his money and gives its promise to pay in the nature of a bond, if he can do so he should buy the bond.

"'The Association has no power to direct members thereof with reference to buying Liberty Bonds. It certainly will not and has not advised any one to refuse to buy bonds. That is an individual matter which each person must determine for himself according to his ability. The Association believes in supporting the Government in every way it can and each one should do so according to his ability and his conscience.'

"Some members of the Brooklyn Tabernacle congregation had previously purchased Liberty Bonds. Doubtless all had been personally solicited before that time. They are surrounded on all hands by opportunities to purchase, and to them it seemed inappropriate to transact business in the church on Sunday. There are six days in the week for the transaction of business and Sunday is regarded by them as a day for sacred worship of the Lord.

"It is to be regretted that one representing the public press should so disgrace himself as publicly to encourage mob violence against inoffensive people. It seems that any one wearing the uniform of the United States Army would have more respect for that uniform and for law and order than to disturb the peace by loud and uncouth language and in encouraging mob violence. We cannot believe that any responsible person in the Government would approve of such action.

"As to the members of the Bethel Home, it is well known that those who labor there receive merely their food and lodging and a small allowance for incidental expenses. This was thoroughly aired in the *Brooklyn Eagle* libel case, as the record shows. At that time the amount received was only $10.00 per month, which since, on account of increased cost of necessities, is now $15.00 per month. At the opening of the Third Liberty Loan campaign, a very elegant gentleman of the Borough of Brooklyn called on me with reference to soliciting the members of the Bethel Home to buy bonds. I invited him to see each one of them personally. He questioned me as to their ability to buy; and when I told him of the amount they received monthly he said, 'Then they cannot buy on that amount and it is useless for me to see them. I am sure you must be doing much good here in your own way when men and women sacrifice their time for such a small allowance.' It is a well known fact that there are other institutions that are not asked or even expected to buy Liberty Bonds because of their financial inability.

"Members of our Association who have some personal means have bought Liberty Bonds, including Tabernacle workers who are paying 25 per cent. of their monthly allowance to purchase a bond. We do not believe the Government would expect any one to purchase bonds who receives barely enough for his daily expenses.

"The picketing of the Bethel Home on last Sunday morning and accosting every one who passed out and demanding that they buy Liberty Bonds seems to be a very uncalled-for and unusual thing, when any one authorized to solicit for bonds can have free access to the Bethel Home to interview any person there at any reasonable hour during the day or evening. As above stated, a gentleman had called for that purpose some days ago. The action of the men on Sunday morning seemed not only wholly uncalled for, but was taken designedly for the purpose of placing the members of the Bethel Home at a disadvantage. We cannot believe that order-loving, law-abiding people of Brooklyn at all approve such action or conduct."

BEGINNING THE CHRISTIAN LIFE

JULY 7.—ACTS 16:13-15, 25-34.

THE GOSPEL CALL A LIMITED ONE—THE RIVER OF WATER OF LIFE A SYMBOL OF RESTITUTION BLESSINGS—WHAT IT MEANS TO BE A CHRISTIAN—TESTS OF DISCIPLESHIP—RELATIVE VALUE OF THE SACRIFICE PRESENTED BY THE CHRISTIAN—CONSECRATION A DEFINITE, POSITIVE CONTRACT WITH GOD—BLESSING OF WORLD AND CHURCH CONTRASTED.

"He that will, let him take the water of life freely."—Revelation 22:17.

We have already pointed out that according to the Scriptures there is no river of the water of life flowing at the present time, nor will there be until the church is glorified and the kingdom established. Then the river of life will flow from the throne, the Millennial kingdom power and authority established in the earth, and then it will be the glorified bride of

Christ with the holy Spirit that will give the invitation to the world in general. We have also pointed out the Master's words to the effect that whoever now has the water of life receives it not from a fountain or river or pool, but from the Lord himself, "a well of water springing up into everlasting life." (John 4:14) Since there is no river of water of life to which to invite any at the present time, our Golden Text must belong to the incoming Messianic age.

In our day, when the public teachings of the ministry of nearly all denominations is so different from the teachings of the Bible, we believe that the degeneracy of faith and practice would be much more rapid than it is were it not that very many feel obligated to read a portion of the Scriptures daily, even though understanding little of their meaning. In such readings the lines of true discipleship are often so distinctly drawn that the mere nominal professor is made to shudder as he determines by the grace of God to seek so to conform his life that he may become more and more a copy of God's dear Son.

The general thought of our day as expressed in the pulpits, in private conversation and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except moral reprobates, such as are to be found in prisons and penitentiaries; and even for these the hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that the erring ones became Christians and went to heaven.

NATURAL CONSEQUENCE OF FALSE DOCTRINE

While condemning this view as wholly wrong, nevertheless we sympathize with those whose confusion of thought is manifest. Their unscriptural views as to what constitutes a Christian are the result of two things: (1) Teachings of the dark ages handed down through the creeds of Christendom, creeds inspired by those who in bygone centuries persecuted one another to the death because of differences of opinion on doctrinal subjects, who tortured one another with rack, sword and fagot. (2) To this bad foundation of error there has come within recent years a larger spirit of enlightenment and generosity, in which we rejoice. But the errors of the past and the generosity of the present make a very bad combination of doctrine for modern churchianity, a doctrine which seeks to be reasonable with itself, but which in so doing runs counter to a great many Scriptural teachings.

It is only when we rid ourselves of the smoke, darkness and confusion resulting from the creeds of the dark ages, and return to the pure, unadulterated teachings of our Lord and the apostles, and by the grace of God have the eyes of our understanding somewhat opened, that we can see these matters in their true light.

With all kindness toward those who are deceiving themselves and others, the truth compels us to acknowledge that the vast majority of those professing Christ are not Christians at all. Remarkably few members of any denomination know what they believe. We would not be misunderstood. We are not complaining that there are not noble people connected with all the churches. On the contrary, we compliment them upon their education, their refinement, their wealth, their influence, their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared by people who are not church members. Participation in good works is by no means a proof that one is a Christian. A Christian is a person who has entered into a very special relationship to God through Christ; and this relationship exists without respect to education, wealth, color or sex.

ONLY THE TRUTH IS CONSISTENT

In his discourses our Lord constantly reiterated the fact that he was seeking for some who should be accounted worthy to constitute his kingdom, to sit with him in his throne, to be his joint-heirs, to rule and to judge Israel and all other nations. Not until we learn to differentiate between this kingdom class, otherwise styled his bride, the members of his body, his church, and the world that is to be ruled and judged by this class in due time, can we get a clear conception of the divine purposes progressing throughout this Gospel age.

From this viewpoint we can most clearly see that no one can be of this kingdom class unless he reach a standard of faith and character development above and beyond that of the world in general. We can see why this class should be called upon to bear the good fruits of character in a superlative degree and to walk the narrow way of self-denial and self-sacrifice, in order to be fitted and prepared for the great work which the Lord has for them to do for the world during the incoming Millennial age. It seems peculiarly difficult for the majority of people long blinded by false doctrines to see the heavenly Father has special times and seasons for the development of the various features of his plan of salvation.

During the present time the world is getting a certain kind of experience which will be very valuable in the future, when God's due time shall have come for blessing all the families of the earth. Meantime, with those experiences come the disciplines of the laws of nature, under which poverty, sickness and mental and moral derangements follow excesses of evil doing even as pain follows contact with fire. And it is not unreasonable to hope that with the lessons of the present time before them, the world will act more wisely during the Millennial age than at present; that under the favorable conditions then prevailing many will not only rejoice in the great plan of salvation but will also avail themselves of it; for many are now careless in such matters because they can neither see nor walk by faith.

SURRENDER SELF—SACRIFICE TO GOD

According to the Bible no human being is fit for fellowship with God or fit for life eternal, for the reason that all mankind are sinners. The explanation for this condition is that father Adam sinned when he was perfect, in God's image, and so came under the death sentence; and that, cut off from God, Adam's posterity deteriorated as a race, imperfections of mind and body passing from parent to child. Imperfect beings would be altogether out of place among the perfect; and as long as imperfection continues, sin will continue, and with it of necessity sorrow, pain and death; for these are the consequences of sin.—Romans 5:12, 19; 1 Corinthians 15:21.

God declares his sympathy for the sinner, and has made provision through Jesus Christ for man's recovery from his present deplorable state. Not only so, but a time has been set for that recovery; and the Bible tells us that human uplift from sin and death conditions will be accomplished by Messiah during his Millennial kingdom. We pray: "Thy kingdom come; thy will be done on earth as it is done in heaven," not with the thought that God will neglect his promise to establish that kingdom, but by way of acknowledging the fact that the Messianic kingdom is the hope of both world and church.

The church's hope in the kingdom is that of becoming sharers with Christ in the glory, honor and immortality of that kingdom, for the blessing and uplifting of mankind out of sin and death. At the present time there is no attempt being made on God's part to convert the world. Few now hear the Gospel message, and still fewer believe it. Mankind are deluded by the adversary into thinking that for the past six thousand years God has been trying to convert the world, but has made a miserable failure of it all along; and that if anything is done, man must do it for himself. Thus has unbelief been cultivated, and trust in God and in the teachings of the Bible thrust aside.

For nearly nineteen centuries the Gospel message has gone hither and thither, quietly, unostentatiously. The world and the nominal church would say that it had accomplished nothing, that everything worth while had been accomplished by them. But we prefer to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated, and on account of which the light-bearers have frequently been put to death, have had their names cast out as evil or have been boycotted socially or otherwise. If their hopes were merely in the present life, these light-bearers would be making a miserable failure of their opportunities. But not so. They are waiting for their reward in the future, in the glorification of the church.

HOW TO BECOME A CHRISTIAN

The question asked by the jailer of Philippi, "What shall I do to be saved?" is one which presents itself to earnest souls who are seeking for rest of heart and mind, who desire to draw near to God, if haply they can find him. St. Paul's reply is one which commends itself as the proper one. The one seeking salvation should believe on the Lord Jesus Christ as his Redeemer, as the one who died on his behalf, through whose stripes he might be healed, saved, and through whose sacrifice he might rejoice in atonement with God. Having thus believed with all his heart, whether it required a moment or an hour to explain and to understand the simple first principles of the Gospel, the jailer's next step was to consecrate himself, to be baptized into death with his Redeemer, and to symbolize that consecration into death by a water immersion. Moreover, he was encouraged to hope that his family might be sharers with him in his salvation, to become disciples of Christ.

Let us learn from this brief statement of the Gospel made by the Apostle Paul the wisdom of simplicity and directness.

He might have preached a long discourse about the Jewish failure to keep the Mosaic Law. He might have discussed the various philosophies of the false religions of the Gentiles. But while these themes might be proper at the right time, evidently this was not the time suitable for them; and hence the Apostle confined his remarks to the general statement that Jesus was the Christ, the Messiah, that he had died for the world, that he must be laid hold upon by faith, and that to all who thus laid hold on him he became the power and the wisdom of God.

To become a disciple of Christ is to become his follower, his pupil, to walk as he walked. The proposition is self-denial, self-effacement. To become a Christian is to give one's self wholly to God. As the Apostle has said: "Present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." (Romans 12:1) No one needs to go far to make his consecration. Each, at his own bedside, can give his little all to God.

COUNTING THE COST

It should not require long to count how much more we shall receive than we give; for we have only a condemned and dying existence to give. We give mental, moral and physical imperfections; and Jesus our Savior, by imputing the merit of his sacrifice, makes ours of value in the sight of God. But in exchange we receive riches of grace in the present life—peace, joy, blessing of heart which the world can neither give nor take away; and in the life to come we shall receive glory, honor and immortality, joint-heirship with our Savior in the heavenly kingdom which shall dominate the world for a thousand years, for the blessing and uplift of the Adamic race.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies a living sacrifice only by a knowledge of the Word of God and by a realization of the mercy and favor which has prompted his kind invitation for an exchange of something of little value for great things of inestimable value. But unless we take this very step and definitely and positively enter into a contract with the Lord, we have neither part nor lot with him. We are still a part of the world, however much we may try to pattern our lives after decent models and to avoid the grosser and the finer sins. The covenant with the Lord is the beginning of the Christian life; and to each covenanter there comes "grace to help in every time of need."

But says some one: "Surely this is not the only way of coming into God's family, of becoming a Christian!" Yea, we reply, it is the only way. "There is none other name under heaven given among men whereby we must be saved." (Acts 4:12) Jesus is the only one who can save mankind from their condition of condemnation and bring them back into the family of God. The Master himself makes the distinctive terms that in order to have the privilege of discipleship we must become full disciples.

The limitations and obligations of the Christian are clearly defined in the Scriptures. With regret we must say that the facts have been hidden from the people by the clergy, who have sought to set aside the words of Jesus because these conflict with their theories. For this reason many who have been seeking the truth have been unable to find it in the nominal churches. Therefore we urge all to return to the Bible simplicity of a fully consecrated church of Christ.

The blessing upon the world will be earthly restitution to perfect human nature, instead of a change to the divine nature, as promised to the church. All who refuse both the call of the present time and the opportunity of the future restitution will die the second death, which St. Peter declares is like that of the natural brute beast.—Acts 3:19-23; 2 Peter 2:12.

READING GOD'S WORD

JULY 14.—ACTS 8:26-31, 35-39; PSA. 19:7-11.

THE FREEDOM WHEREWITH CHRIST MAKES FREE—KNOWLEDGE OF THE TRUTH NOT INSTANTLY ACQUIRED—THE TRANSFORMING POWER OF THE WORD OF GOD—DIVINE METHOD OF REVEALING THE TRUTH—THE MOST PROFITABLE WAY TO STUDY THE BIBLE —THIS METHOD ILLUSTRATED—HELPFUL SUGGESTIONS FOR TRUE STUDENTS.

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

God's approval should be the highest aim of every one who professes to believe in him as the Creator, and especially of those who have begun the Christian life, who accept Jehovah God as their Father, and who claim to hold the precious relationship of children to him. His will should be their highest law; and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know his will and to do it. This implies study, consideration, not a mere formality of thoughtless reading or of perfunctory worship, but the diligent use of every available means to learn what is the will of our heavenly Father.

Divine truth is found only in the divinely appointed channel, the Word of God as set forth by our Lord, the apostles and the prophets. To continue in the doctrines set forth in the inspired writings we must study them, meditate upon them, trust implicitly in them and faithfully conform our character to them. This is what is meant by "continuing in the Word of God," and is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren in the body of Christ. (Ephesians 4:11-15; 1 Corinthians 12:12-14) All through the Gospel age the Lord has raised up such helps for the edification of the body of Christ; but it is the duty of every member carefully to prove the teaching of these helps by the infallible Word of God.

If we thus continue in the Word of the Lord as earnest, sincere disciples, we shall indeed "know the truth," be "established in the present truth" (the truth now due) and be rooted and grounded in the truth. (2 Peter 1:12) Thus we shall be firm in the faith, "able to give a reason for the hope that is in us," able "to contend earnestly for the faith once delivered to the saints," to war a good warfare, to witness a good confession," and firmly to "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict.—1 Peter 3:15; Jude 3; 1 Timothy 6:12, 13; 2 Timothy 2:3.

HOW WE ATTAIN THE TRUTH

We do not come into the knowledge of the truth at a single bound but gradually, step by step, are we led. Every step is one of sure and certain progress to a higher vantage ground for further attainments both in knowledge and in established character. The truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the truth and be sanctified by it, but as the Lord said, the truth shall make him free. Those who have received the truth of God's Word know by blessed experience something of its liberating power. As soon as any measure of the truth is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams begin to penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being. It quickens our mortal bodies.

It is good to meditate upon, to ponder, the Word of God; for only in so doing can we receive the nourishment it is designed to give. A hasty reading of the Scriptures and a quick return of the mind to other thoughts and pursuits makes a spiritual dyspeptic, incapable of assimilating the spirit of the truth, and lacking the strength and power of mature, developed Christian character.

GOD'S WORD AND ITS EFFECT

Psalm 19:7-11 refers us to the superior glory of God's special written revelation of himself, given through his inspired human agents, the prophets and the apostles. This testimony not only declares the existence, power and wisdom of Jehovah, with a silent intimation of his goodness and grace, but with overwhelming force it bears to the thoughtful mind the convincing testimony of all his glorious attributes and of his love toward us in Christ.

Other influences may lead to temporary and partial changes of course and action; but nothing else equals God's revealed truth in producing a change of being, character, soul. It is because other converting agencies and powers are so often used that there are very many glossed-over, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge, or from intemperance to sobriety by a study of the advantages of the latter over the former, or from dishonesty to honesty by learning that "honesty is the best policy." But none of these are soul conversions. Only God's truth can produce soul conversion, as also our Lord indicates in his prayer: "Sanctify them through thy truth; thy Word is truth."—John 17:17.

The testimony of God's Word is not doubtful, but clear

and positive, making wise the single-hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only. His statutes, his appointed plans, are right, rejoicing the heart. Yes, indeed! God's glorious plan of the ages rejoices the hearts of all who have come to a knowledge of that blessed arrangement. The precepts or teachings of the Lord are clear, showing us the unmistakable course and end of righteousness and of unrighteousness. The reverence of the Lord is a pure and lofty sentiment based upon love and gratitude, not upon a servile recognition of tyranny and power; and this proper fear, or reverence, will endure forever.

Once, when following the leadings of mistaken teachers and of catechisms, we thought of the judgments of the Lord, his "eternal decrees," only with horror, supposing that they provided for the salvation of but a mere handful of our race and for the everlasting misery of the masses. But what a change of sentiment has come since our eyes of understanding have been opened to the truth! Now God's decrees are sweet to our taste; we appreciate them greatly; we see that he has decreed a great Savior and a great salvation, open to the acceptance of every child of Adam; and that he has provided that all shall be brought to a clear knowledge of the truth, that they may have the fullest opportunity for everlasting life upon the only condition that God can make, that of righteousness. Moreover, the thoughtful servant of God who meditates on God's decrees, judgments, is warned thereby; and in remembering and obeying them there is great reward.

GOD'S METHOD OF TEACHING

In the story of Philip and the Ethiopian eunuch we have an illustration of the divine method of teaching the Word. Many believe and teach that God teaches by impressions made upon the mind rather than by the written Word, the Bible. Others hold that God teaches by impressions which illuminate the Bible to each individual student. But the lesson of the eunuch's experience agrees with all the teachings of Scripture on this subject, and sets forth God's usual method. He uses his inspired Word as the text, and sends especially qualified representatives to expound it as the due time for understanding it approaches.

The hand of divine providence is here again manifested in the choice of the Scripture reading which the eunuch did not understand. Beginning at that portion of Isaiah's prophecy, Philip showed him how Jesus' sacrifice was the propitiation for the sin of the whole world; how that in the dawn and vigor of manhood our Lord was cut off from life without any posterity to perpetuate his name, and yet is to have a numerous posterity; for God raised him from the dead, and in due time would make him the Everlasting Father of all mankind, who would be brought back from the dead under the uplifting conditions of the Messianic kingdom.

Philip's teachings must have been very comprehensive. He had evidently progressed from the foundation doctrine of justification by faith in Christ as the Redeemer to the doctrines of the resurrection of the dead and the restitution of all things, and then to the special privilege of the fully consecrated during the Gospel age, that of becoming joint-heirs with Christ and in due time sharing his crown if now they willingly bear his cross. This seems evident from the fact that the eunuch was anxious to be baptized at once. His promptness in this respect was another evidence of his acquiescence in the will of God and of his desire to be in full accord and coöperation with the Lord.

The eunuch's meek, teachable spirit made it easy for him to receive the Gospel message in its simplicity and beauty. He was already a believer to the extent that he knew the truth. He was already justified by his faith in the Redeemer promised. Now that justification became actually his, as his mind and his heart grasped the thought that the Crucified One was the Son of God who bought us with his own precious blood. He was already devoted to the Lord as far as he knew the divine will. But now, with clear knowledge sent directly to him through Philip, his consecration was revived, renewed, enlarged, applied.

It is not so much the amount of time given to Bible reading that counts, but the amount of study done and the information gained. We all know people who have spent days, weeks and years in reading the Scriptures, but who have learned little or nothing about God's plan for human salvation. It is a great mistake to think that Bible study is merely the time spent in handling a Bible and in reading so many chapters per day.

ADVANTAGES OF TOPICAL STUDY

THE STUDIES IN THE SCRIPTURES are not merely comments upon the Bible, but are practically the Bible itself in an arranged form for topical study. Our thought is, therefore, that these SCRIPTURE STUDIES are a very valuable help in the understanding of the Word of God. These books will be of no practical value to us, however, unless we see in them loyalty to that Word and, as far as our judgment goes, see them to be in full harmony with the Scriptures. Therefore in reading them for the first time, and perhaps the second time, and before we accept their teachings as our own personal faith and conviction, we should prove every point by the Word or disprove it, as the case may be. We should be satisfied with nothing less than a thorough investigation of the Bible from their standpoint.

This is not a putting of the SCRIPTURE STUDIES as a substitute for the Bible; on the contrary, the STUDIES continually refer to the Bible. Whoever, therefore, is doubtful as to any reference, or has forgotten any point in any degree, should refresh his memory, and should make sure that his every thought is in harmony with the Bible, and not merely in accord with the SCRIPTURE STUDIES, although we firmly believe them to be in full accord with the Word of God.

Quite a considerable number of the friends make it a rule to read from eight to twelve pages of the STUDIES daily; and we might say here that we do not know of one who has followed this course and made use of the various means of grace provided by the Lord—such as the different meetings, the Berean lessons, the Manna text, etc.—and who has gone out of the truth.

Furthermore, we would suggest that merely reading a given number of pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word. A proper study would be to think of the meaning of every word and every sentence. The thought is not to see how much one can read, but to make sure that one goes no further than he understands, whether that means one page or twenty pages. We would not consider it a Scripture study in any sense of the word unless our thought has grasped the matter from the standpoint of seeking to know what the Scriptures teach on the subject under consideration. Whoever will faithfully do this will not be merely reading, but studying; and whoever reads a few pages of SCRIPTURE STUDIES daily, with the suggested texts connected with those pages, will do more Scripture studying in that time than he could by any other known method.

CHRIST IS ALL

Though all thy life seem full of care
And trials seem too hard to bear,
Upon thy Father call.
He'll from his Word send message meet
And grace sufficient, promise sweet;
For Christ is all in all.

If little tests thy walks harrass
And troubles small thy way compass,
In these thou must not fall.
Thy Father lets thee have them, so
Thy character may stronger grow
And Christ be all in all.

If for a while thy life be bright
Nor foes assail nor storms affright
Nor darkened hours appall,
In heaven above still find thy joy.
Earth's good is but a transient toy;
Let Christ be all in all.

"LET PATIENCE HAVE HER PERFECT WORK"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.

Patience is the fruitage of enduring trust. To many minds the thought behind the word would be better expressed by constancy, perseverance, or cheerful endurance. Patience is often confused with long suffering. That word is suggestive of meek, uncomplaining endurance of suffering, with humble resignation. But patience is more positive; it is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons but only of characters which have been subjected to trials or affliction, pain or loss; and it always shines brightest when manifested under the glowing heat

of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary, and the steps would soon falter along the narrow way in which the Church is called to walk.

"In your patience possess ye your souls," said the Master, implying the danger of losing our souls, our existence, if we fail to cultivate this grace which is so very necessary to our continuance in well doing.

The Apostle James does not overstate the matter when he intimates that the perfect work of patience will make its subjects perfect and entire, wanting nothing; for the Apostle Paul assures us that God, who has begun the good work of developing character in us, will continue to perform it until the crowning day—the day of Jesus Christ. (Philippians 1:6) All his children will be subjected to just such discipline as they need for the correction of faults, the implanting and developing of virtues, and for their training and establishment in righteousness, so that they cannot be moved. "If ye be without chastisement [discipline and correction], whereof all [true sons of God] are partakers, then are ye bastards, and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye [patiently] endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Hebrews 12:8, 6, 7.

DEVELOPMENT A SLOW PROCESS

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process; and the patience that cheerfully submits to it is begotten of a high appreciation of the ends to be attained. Patience is begotten of a love of righteousness, truth and godliness, and is therefore most noble and praiseworthy.

But how can we let patience have her perfect work? Just by meekly doing the best we can each day, and doing it cheerfully and well; making the best of every thing and going forward daily with true Christian fortitude to act the noble part in every emergency of affliction, pain or loss. Today's trial may be a light one, perhaps almost imperceptible; or today may be one of the sunny days in which God bids our hearts rejoice in his overflowing bounty. Tomorrow may bring its cares and its petty vexations that irritate and annoy. Another tomorrow may witness the clouds gather above our heads, and as the days follow each other the clouds may grow darker and darker until we are forcibly reminded of that strong figure of the Psalmist—"I walk through the valley of the shadow of death." Yet never will the valley grow so dark that the patient, trusting one cannot triumphantly exclaim: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou [my Lord] are with me: thy rod and thy staff, they comfort me." Yes, there is comfort in the "rod" (of chastisement), as well as in the "staff" (of providential care); for both are designed for our ultimate profiting.

TRIBULATION WORKETH PATIENCE

The Apostle Paul tells us plainly that tribulation is necessary for the development of patience. "Tribulation worketh patience; and patience, experience; and experience, hope." (Romans 5:3, 4) Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience that experience has developed in you! Although, like the Apostle, you can say that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Hebrews 12:11) In the exercise of patience the lessons of experience have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you to feel better acquainted with him, to realize more and more his personal interest in you and his care and love for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. Gratitude and zeal deepen the sense of fellowship with God, and give confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust him"—until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

MORE THAN POLICY

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellowmen well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest; that he would curse God to his face. But God knew better; and it was in Job's defense that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

Thus will God ever do with all who patiently maintain their integrity and trust in him under affliction. If any man recognize affliction as a chastisement of the Lord for the correction of some evil way in him, let him be quick to learn the lesson and repent; or if it be refining discipline, let patience under the tedious process have its perfect work.

PATIENT ONES OF OLD

The Apostle Paul (Hebrews 11) calls up a long list of patient, faithful ones who endured cruel mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Hebrews 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to the exercise of patience. "He that shall endure unto the end, the same shall be saved." "In your patience possess ye your souls."

NON-COMBATANT SERVICE DEFINED

Many have written asking us what constitutes non-combatant service within the meaning of the Selective Draft Law. We have recently procured a copy of President Wilson's order and take advantage of this first opportunity to publish the same for the benefit of any who desire to know. It is dated Washington, D. C., March 20, 1918, and reads as follows:

EXECUTIVE ORDER

1. By virtue of authority contained in Section 4 of the act approved May 18, 1917, entitled, "An act to authorize the President to increase temporarily the military establishment of the United States," whereby it is provided—

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted

shall be exempted from service in any capacity that the President shall declare to be non-combatant."

I hereby declare that the following military service is noncombatant service:

a. Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

b. Any service in the Quartermaster Corps, in the United States, may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the transportation repair service, and motor-truck companies.

c. Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, store-houses and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

2. Persons ordered to report for military service under the above Act who have (a) been certified by their Local Boards to be members of a religious sect or organization as defined in Section 4 of said Act; or (b) who object to participating in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization, from their Local Board will be assigned to non-combatant military service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each Division, Camp, or Post Commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of non-combatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of non-combatant service above enumerated; and whenever any person is assigned to non-combatant service by reason of his religious or other conscientious scruples he shall be given a certificate stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such non-combatant to combatant service by any Division, Camp, Post, or other Commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of non-combatant service with his own consent. So far as may be found feasible by each Division, Camp, or Post Commander, future assignments of such persons to non-combatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of non-combatant service as defined in paragraph 1 hereof.

3. On the first day of April, and thereafter monthly, each Division, Camp, or Post Commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assignment to non-combatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardships of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the wilful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and finding of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

[Signed] WOODROW WILSON.

Local Boards composed of men of different temperaments have not ruled uniformly in cases where application has been made for deferred classification on account of religious belief. President Wilson, however, has provided for such contingency in the aforementioned Executive Order, as follows:

> "Persons ordered to report for military service under the above Act . . . who object to participating in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization from their Local Board, will be assigned to non-combatant military service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained."

It is not the province of THE WATCH TOWER to tell any one what he should or should not do; but we can and do say that every Christian should be obedient to the law. The order of the President is a part of the Selective Draft Law. Where one in good faith has applied to the Local Board for classification and the Board has not issued to him a certificate granting non-combatant service, then when called he should readily respond to the call by going to the cantonment and presenting himself to the commanding officer, who, under the President's order, has the power and authority to issue to him a certificate assigning him to non-combatant service.

The President further provides that it is the privilege of such conscientious objectors to request assignment to some branch of non-combatant service aside from the Medical Department.

INTERESTING LETTERS

WRESTLING NOT WITH FLESH AND BLOOD

DEAR BROTHER:—

Acting on advice I am writing to you of my experience with the fallen angels.

For seven years my brain has been in a vise, my head feeling like a rock weighing thousands of pounds—a dull intense, drawing sensation much worse than pain. My mind seems full of colors—green, yellow, blue, pink, and then suddenly the whole head will seem to turn blood-red, producing hysteria, intense fear, and my mind becomes flooded with thoughts vile beyond description, with a total absence of faith in God. On page 127 in Vol. 7 this same condition is described precisely.

Will give you a brief synopsis of my life. At twelve I consecrated and joined the Methodist church, but becoming disgusted I backslid. Living in a lonely, desolate country town, nothing to think of besides eternal torment, very easily I fell prey to Spiritism. First it seemed a light frivolity, a mysterious truth, but I became deeper involved to the extent of developing into a clairaudient, clairvoyant, writing and trance medium, giving complete will to the good (?) spirits. In four years time I read extensively the *Progressive* (?) *Thinker*, studied deeply "Occult Life of Jesus,"—what a deadly insult to our dear Lord—and many books written by the "departed"; at eighteen I found I was being made a dupe, because these people became weak, degenerate and immoral. My life was ahead of me. I dropped Spiritism like a hot cake but too late. An indefinite something began bothering me, affecting my mind. I next looked into Evolution, Reincarnation, New Thought, Palmistry, Phrenology, to drop them all as empty.

Walking streets and fighting insanity, eventually in a public library I picked up "Science and Health." I read it—ah, here is the truth at last, I thought—was healed (?) almost instantly, laid off glasses and was transformed into another girl. I lived in the clouds for two years, joined the church and got along lovely with occasional trials which "Science" always met. Then I became wise to the fact that again I was duped. Two-thirds of these people made jackasses of themselves, became silly, dishonest, and off their balance, and usually got some ailment, finally, which "Science" couldn't meet. Then one day suddenly my head went off. I fought desperately for three years, was insane; tried thirteen different "Science" practitioners, all told me I was "making something of it." Asking what "it" means, was told "it" was an illusion, a belief in another power opposed to God, principle. That left me in the dark, and I continued having violent raving spells. Next I tried medical doctors, chiropractors, etc., and finally went back to Christian Science but it was empty as a gourd and had a "missing link" which no one could explain. Now I know this missing link to be found in Isaiah 14th chapter, 12th to 14th verses, which clarifies the whole thing.

After five years of this misery and no solution anywhere, desperation followed and suicide was attempted different times. One Sunday at dinner table I suddenly felt myself taken hold of and pushed out. Like a flash I thought, "This is no illusion, something having power and intelligence is possessing me"; but I knew not what it was and went into a violent spell. But in that spell came a confession beginning with the words, "She has caught me. I have been here twenty years."

Will not go into details. I had three spells in which this "thing" talked. It was vicious, evil-loving, sexless, nameless, said it was thousands of years old and hated God; but "it" couldn't use me to do the worst of evils, which it cursed about. I was too high-minded.

We all thought this was just delirium. A few weeks after a colporteur sister called with Volume I SCRIPTURE STUDIES. I was pacing the floor, putting down my hair, fighting this demon (as I now know). She pulled out the chart in front of "The Divine Plan of the Ages." Here was something I never looked into. I sat down, mother went out, and I fired questions at the sister, which she answered satisfactorily. She took up my case, read the volumes to me, and instructed me orally. Although the booklet on Spiritism was read, the friends did not credit the demon confession, but thought it was merely physical trouble. I again grew worse, felt abandoned and made a desperate effort at suicide, but failed. Then I said, "Lord, whoever thou art, I'll give myself to thee"; and I fully consecrated. A Seventh Volume, with page 127 marked was sent me through the mail. I was astounded at that page describing minutely my case.

Some friends in this city who had experience with fallen angels heard of my case and tried to reach me to help. Events transpired that led me to come here to stay with them. I have been here five weeks studying, praying, making special study of Volume 7 and "Spiritism" booklet, but so far my "head" condition cannot be helped nor will the demon let me alone. It threatens, torments me and I have been thrown into several spells, which are less violent in the presence of God's people. Brother Bohnet was here and made my case a matter of special prayer.

These demons seem in appearance to be beautiful, fascinating, but their character is vile. They do not desire to return to their "first estate" and say they will do more and worse evils now, so many minds being open. Well, they are having their trial now, and if I must endure them for a time what a help I may be, in the coming age, to the poor mental and moral wrecks that have been made by them! My prayer is for grace to endure if God doesn't see fit to remove this torture. It may be valuable some day, otherwise I would destroy myself. Please excuse mistakes. A presence at elbow, is being fought with to get this written—badly, I know, but will send it on. Too nervous to rewrite.

May the dear Lord bless you and the dear Seventh Volume that is so misunderstood. I didn't accept it at first, but now it is the biggest comfort I ever had.

Your sister in Christ, L. M. W.—Iowa.

PERSECUTED BY GERMAN CLERGY

DEAR BRETHREN:

You will be pleased, dear brethren, to know that the Lord's work is progressing here, notwithstanding the pressure of prevailing conditions. In Germany, however, the brethren report great difficulties, owing to the opposition of the clergy, who are making their influence felt in a greater measure than ever before. But the truth is gaining headway nevertheless; the "stone" of Daniel's vision is rolling in upon and smashing one stronghold of the adversary after the other; and all who are truly the Lord's rejoice.

Wishing you the Master's grace and continued blessing and praying that we may all be counted worthy of a share in the kingdom soon, I remain with much Christian love to you all,

Your fellow servant in the Lord,

C. C. BINKELE.—Switzerland.

STRENGTH FOR THE LAST STAND

DEAR CO-LABORERS:

I cannot refrain from asking a precious moment or two to express my appreciation of the recent TOWERS.

After reading the greater portion of the last one (Apr. 15th) aloud to Mother, whose eyes prevent her from reading much for herself, I exclaimed: "How can any one read that TOWER and not read the spirit of Brother Russell and the spirit of Christ in every word of it? How can one help recognizing that God is using it to feed, strengthen, encourage, advise and sustain his little ones for their last, strong stand!"

Now the Lord of peace himself give you peace always by all means. The Lord be with you all.—2 Thess. 3:16.

Yours "hid with Christ in God," E. S. L.—N. Y.

HOPES STILL BRIGHT IN FRANCE

(Translation)

DEAR BROTHER RUTHERFORD AND BETHEL FRIENDS:

Yesterday we, 21 brethren and sisters, had the blessed privilege of commemorating the death of our beloved Savior, our own participation in the experiences of his body and in the cup of suffering, while still waiting for the real participation in the kingdom. It is a sweet thing to think that under such circumstances as these we can remember the dear people of God scattered here and there over all the earth, and meditate upon the grand drama which has been in process of enaction for nineteen centuries.

The friends at this place and in various other parts request me to advise you that we no longer receive the French WATCH TOWER, or other literature, from Geneva, on account of the restrictions on matter coming from Switzerland. Brother Freytag informs us that he has taken the situation up with the military authorities, but we feel dubious about his success. But we do thank the Lord for this much, that everything sent us from Brooklyn or from London has come to hand regularly.

The Lord bless you and guard you and the other members of the Editorial Committee—such is our daily prayer.

With much love, your brother in Christ, our Hope.

LEQUIME SAMUEL.—France.

WILFUL SINS OF THE WORLD

Question:—Do you understand that the only sins which the sufferings of the great company will expiate on behalf of the world will be deliberate sins against the Lord's people?

Answer:—Yes.

Question:—Is it your opinion, then, that all other sins of the world will be ignored; i. e., will be atoned for by the merit of Christ?

Answer:—Yes; except that each man, as we have said, keeps an account in his own mind and his own body. Whoever violates the laws of nature brings the penalty upon himself, as a result of his course or his action. It is just as when one eats too much food at a meal, or eats what does not agree with him; he will have some distress, some impairment of health, whether he is a saint or a sinner. His discomfort will be the natural result of a lack of the exercise of proper judgment or of the necessary knowledge. It is a matter of judgment on God's part, an automatic penalty.

We understand, however, that in the great time of trouble now coming upon the World, God is judging the nations as nations; and, of course, this will mean much suffering to the individuals of the world. God's time has now come to supplant all these earthly arrangements and institutions, based upon selfishness, and establish his own righteous government for the blessing of all mankind—the living and the dead. This procedure will be something unique, never before known. God will here judge down, judge to destruction, everything that is not in perfect harmony with his righteous laws. But it will be for man's good, even though involving much suffering and trouble.

"BE INSTANT IN SEASON AND OUT OF SEASON"

Recently the SOCIETY addressed a letter to all the classes suggesting that they put forth a special effort to advertise a large public meeting, on the topic "THE WORLD HAS ENDED—MILLIONS NOW LIVING WILL NEVER DIE." Some of the classes got the impression from the letter that we would send a Pilgrim to them for a Sunday appointment in the near future, and on the strength of this secured halls and wired us they were ready. The thought suggested in our letter, however, was that when a Pilgrim comes, whether on a Sunday or on a week day, each class should put forth a special effort for one public meeting on the above topic if possible. We find many people are anxious to hear this subject discussed. It was not our thought to send any special speakers long distances to address merely Sunday meetings, but rather a special effort for public witness should be made in connection with all regular traveling and visiting Pilgrims' appointments, regardless of the day of the week on which their visits occur. Let us "preach the Word; be instant in season, out of season." (2 Tim. 4:2) The time is short, the opportunities precious, the reward great and glorious!

CANADIAN BRANCH OFFICE

In a recent issue we announced the purpose of opening a branch office in Canada. The office is now established. Please address all communications to WATCH TOWER BIBLE AND TRACT SOCIETY, 143 Donald Street, Winnipeg, Manitoba.

The duties of this branch office will be limited. Exchange is so excessive that we find it better to have an office in Canada to handle all financial matters pertaining to the work in that country. The Canadian branch will receive remittances for subscriptions to THE WATCH TOWER, "Good Hopes" and Tract Fund donations, orders for supplies, books, etc. Orders will be filled from there so far as possible.

All Pilgrims will be routed from the Brooklyn office, a copy of the routing being furnished to the office in Canada. All requests for Pilgrims should be sent to the headquarters at Brooklyn. Arrangements for specially advertised public meetings will be made through the Canadian branch office.

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OUR PERFECT PATTERN

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Hebrews 12:3, 4.

With increasing fury the storm is raging against the dear flock of God. Wild and wilder grows the gale; high and higher the waves are rising, beating against the walls of Zion. If God's children, weak, timid and inoffensive as they are, should look always at the storm, they would become faint in mind. Hence we do well, in this strenuous hour, to call to mind that Jesus is with his church in the storm. "Lo, I am with you, . . . even unto the end of the age." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." God in his perfect wisdom foreknew the experiences that would be the portion of those following Christ Jesus, and out of the abundance of his riches he made provision for their comfort and sustenance. Lest, then, we should become wearied in our minds from suffering superinduced by the storm or by the fiery chariot, let us come aside for a while and consider him who led the way through which Christians must follow, Christians who will ultimately attain to the place of glory, honor and immortality.

Because man violated God's fixed law, it was required of him that he should suffer the penalty. "The wages of sin is death." Man was perfect when he sinned. It was after the judgment upon him and after his imperfection began that his children were brought forth. Hence all his offspring were "born in sin and shapen in iniquity."—Psalm 51:5; Genesis 3:20.

Satan was the moving cause of man's fall. Therefore we should expect Satan and the forces of darkness under his control to cause man to continue to suffer. It is also to be expected that every effort to relieve man from sin, sorrow, suffering and death would be opposed by this great arch-enemy. When man was driven from Eden, God announced that there would be enmity between Satan and his seed and the seed of the woman. A subsequent part of God's Word discloses that the seed of the woman is to be the channel through which blessings will flow out to all mankind. The preparation of this seed according to the promise has been the great objective of God's plan for the past six thousand years. The importance of this seed, the position to be occupied and the work to be done, can be in some measure approximated in our minds when we remember that Jehovah, the great Economist, has devoted so much time and treasure to the development of the seed of promise.

WHO IS HE?

That we might properly appreciate the one who suffered such a great contradiction of sinners, we call to mind that the first and only direct creation of Jehovah, was the Logos. By him all things were created that were thereafter made. It was to him that God offered the great honor of redeeming mankind, becoming the head of the creation, and occupying the position of greatest honor in the universe, next to Jehovah. He was rich in heavenly glory and power, honor and dignity; but he left the courts of heaven and became a man and met all the requirements of the law and its penalty upon the sinner, in order that he might redeem man from death and ultimately bless him.

Concerning the Logos the Apostle writes: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He took upon him the form and nature of man, being born of a woman, yet begotten by the power of Jehovah. He was made holy, harmless, without flaw or blemish. When he reached the age of thirty years, he was perfect as a man—perfect under the law, perfect in organism and mind. He came to this estate in order that he might carry out God's great plan for the redemption and blessing of humankind. Of him the Apostle says: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Hebrews 2:9, 10.

CONSECRATION BRINGS SUFFERING

When Jesus reached the age of thirty years as a man, we find him at the Jordan consecrating himself to do his Father's will. Here he said: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Hebrews 10:7) God's will was expressed in his law. It was the will of God that mankind should be redeemed by a perfect human life given as a ransom for the perfect human life of Adam, forfeited by disobedience. The ransomer must take the place of the sinner. He must suffer and die as a sinner.

Satan had caused the suffering and death by his wrongful course. Immediately after the consecration of Jesus he went into the wilderness, and there we find Satan tempting him. Jesus had come to do a good work, the best work for mankind; and Satan was there to resist him in that work. The sufferings of Jesus began at that time, and continued until upon the cross at Calvary he cried: "It is finished!"

During the three and one-half years of his earthly ministry Jesus taught concerning his coming kingdom which would bring blessings to all that would accept it. Jesus did injury to no one. He did only good. He gave the most wonderful demonstration of love ever manifested before men or angels.

The Jewish nation was under a covenant with God, who had provided amongst them a priestly class. Satan had overreached this class. They had become selfish and had formed themselves into a company separate and distinct from the common people. They were the clergy of that day. Satan used them to persecute our Lord. Instead of being used as instruments in God's hand to carry out his purposes, they became instruments of persecution, causing the sufferings of the Master. Jesus was born a Jew under the law. He came to his own people and they received him not. "He was despised and rejected of men, a man of sorrows and acquainted with grief." The leaders of the people, the Pharisaical element—the clergy of that time—in substance said: "We do not want this man; we will have nothing to do with him. His pious attitude is a stench in our nostrils."

Jesus did not seek honor at the hands of men; but, on the contrary, as it is written of him, "He made himself of no reputation." At the expense of his vitality he went about healing the sick, opening the eyes of the blind, teaching those who were teachable and doing good unto all as he had op-

portunity. Instead of being received and well-treated by the leaders of the people, he was denounced as a vile person, as a sinner, as a blasphemer of God's holy name. He was haled before the civil authorities and charged with sedition. False witnesses were produced against him, and he was unjustly convicted as a traitor. He died the most cruel and ignominious death, being hanged on a tree. From man's standpoint he was accursed both of God and of men. He died as a sinner.

WHY PERSECUTED

Why should leading men of the Jewish nation seek the life of Jesus? Why should they induce the rulers to put him to death, since he was guilty of no wrong? The Apostle Peter, after his mind was illuminated, answers: "I know, brethren, that it was in ignorance you did it, as was the case with your rulers also." (Acts 3:17) Jesus was teaching the people that life and blessings can come to mankind only through his kingdom. He had taught them, saying, "When ye pray, say, Thy Kingdom come; thy will be done on earth as it is done in heaven." The people did not understand him. They could not understand him. They regarded him as an enemy of the government and as a blasphemer of God's name. Hence they caused him to die.

But why would God permit this? The Scriptures answer in substance that it was necessary for our Lord to suffer and die in order to become the Redeemer of mankind. It was necessary for him to pass through trying circumstances, fiery trials and sufferings, that he might be perfected as a new creature on the divine plane. He must have certain experiences in order to sympathize with the weaknesses of humankind. "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make satisfaction for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Hebrews 2:17, 18.

From the time of Jesus' fasting in the wilderness immediately following his consecration, he knew that he must suffer and die. But the suffering and death did not deter him at all in his course; for he was carrying out his Father's plan. He had the Father's promise that, if faithful to his consecration vow, he should ultimately possess the divine nature and be the head of the new creation; that he would be the Redeemer of mankind; that he would have with him his bride in due time; and that he would have the full satisfaction of carrying out the Father's will. All this was joy to him. Hence the Apostle said: "For the joy that was set before him, [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2) By willingly passing through the fiery trials and sufferings, he showed a complete humility, a faith sublime, and perfect love. As a reward for this, Jehovah has granted him the highest position in the universe, God excepted.

HIS BODY MEMBERS

Before the foundation of the world it was a part of Jehovah's plan that the Lord Jesus should have associated with him 144,000 glorious creatures, and that these should be selected from amongst men, participating in the first resurrection and and sitting with Christ Jesus upon his throne. It follows, then, that the ones composing the members of his body should participate in his suffering. Concerning this, the Apostle says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Thus in him we have a perfect pattern, and it becomes our privilege to follow this pattern.

At Pentecost the selection of the body members began; and it has progressed, according to the perfect wisdom of Jehovah, through a period of more than eighteen centuries. In the Scriptures this elect class is designated under many titles, namely, the body of Christ, the bride, the royal priesthood, the seed according to the promise, etc. As Satan resisted and persecuted Jesus, so he has resisted and persecuted, through his various instrumentalities, the members of the body of Christ. Often he has used as his instruments misguided men who had good intentions, who thought they were doing God service. Amongst these was Saul of Tarsus, who stood by at the stoning of St. Stephen and approved his death. Here again we find the various sects stirring up the people and bringing the charge of sedition and blasphemy against Stephen. They produced witnesses who were hired to swear against him, who testified that he spoke blasphemous words against the holy place and the law, saying, "This Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us." (Acts 6:9-14) St. Stephen was the first martyr to follow Jesus.

SUFFERINGS OF ST. PAUL

Subsequently Saul of Tarsus came to a knowledge of the truth and made a full consecration to do God's will. He saw that he had wrongfully persecuted other Christians. Before St. Paul was permitted to enter upon his ministry as a servant of the Lord, God sent Ananias to minister unto him, and spoke concerning Paul, saying, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."—Acts 9:15, 16.

Thus we see that the Lord has made it absolutely essential that all who are privileged to be with Christ Jesus in his kingdom of glory must suffer with him. The subsequent experiences of St. Paul show how fully he met these requirements. Speaking of his own sufferings, the Apostle says: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27.

Following the usual course, the Apostle, because of his faithfulness in declaring the message of Messiah's kingdom, the resurrection of the dead and the blessings that will flow eo mankind during the reign of Christ, was called in question. Like the Lord and Master, his purpose was misunderstood. He was charged with sedition and with stirring up the people; and the clergy element of the Jews sought to kill him and incited others to do likewise. But the Lord preserved him and made him a great witness to God's cause, and his testimony has lighted the world for centuries and has been a beacon light to guide Christians on to the full consummation of their hopes.

Doubtless St. Paul often considered how Jesus, the perfect one, had patiently endured such contradiction of sinners against himself; and doubtless, considering, it had brought him great strength of faith and confidence, which sustained him in the hours of suffering. As a new creature, he appreciated that his treasure was in an earthen vessel, which must perish before he could receive the glorious body. In that earthen vessel he suffered; yet he rejoiced in his suffering. We hear him say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Corinthians 4:8-11.

CHRISTIAN'S COURSE CERTAIN

The true Christian is one who follows in the footsteps of his Master. Every one, then, who has made a full consecration and appreciates it, realizes that his course in the present life is not one of ease and comfort to the flesh. It is not one that brings honors and plaudits of men. On the contrary, he is certain to receive the disapproval of men, particularly those in the ecclesiastical class who worship God in name only, and who possess the spirit of the world. Throughout the entire Gospel age there have been many who have claimed to follow Christ, yet who have been wolves in sheep's clothing, and who have preyed upon the members of the flock.

The unalterable course of the Christian is marked out by Jehovah; and this course is not one of ease. All who enter the narrow way must understand that they leave behind their earthly hopes and prospects. Concerning this, Jehovah said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty." (Psalm 45:10, 11) Thus clearly is shown that one cannot serve the Lord in faithfulness and declare the message of his kingdom and at the same time receive the approval or plaudits of mankind. Jesus made this plain: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16, 24, 25.

THE "FEET" MEMBERS OF CHRIST

It becomes the duty of every footstep follower of Jesus to declare the message of his kingdom. (Isaiah 61:1-3) A failure or refusal to make known this message of the kingdom would prove disloyalty to the Lord and unworthiness to be

called his disciples. The world in general cannot understand such a course of the Christian; for the message of glad tidings concerning the kingdom is hid from them. The reason for it is given by the Apostle, who says: "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4) Again he says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14.

Thus we see that the great adversary blinds the minds of men who understand not the purposes of God, and leads them to believe that Christians are their enemies; and that any one who faithfully proclaims the message of Messiah's kingdom is a dangerous person. It has ever been thus; and Jehovah has availed himself of this condition to permit the followers of Jesus to suffer fiery experiences in order to develop the beautiful character which alone will be pleasing to him in his kingdom. All these fiery trials are trials of the faith of the Christian. The Apostle Peter likens this trial unto gold being refined by fire. Clay is not put in the crucible for the purpose of making jewels; but the heat of the crucible is used to refine the gold. Hence, "the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the revelation of Jesus Christ." —1 Peter 1:7.

The Christian whose faith is made strong by a knowledge of the precious promises of God's Word and by a confident reliance upon them, can understand why he is misunderstood and persecuted by the world; and so understanding it he maintains a feeling of compassion and pity for his persecutors. As Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

Jehovah made it clear that the seed of Satan would bruise the "heel" of the seed of promise. (Genesis 3:15) The Scriptures point out that the last members of the body of Christ on earth would be the feet members. Having in mind the figure of a human body entering the kingdom, we perceive that the heel would be the very last member passing over. Then we should have reason to expect some special persecution of Christians in the end of the age and some sufferings peculiar to that time. It would not be at all strange to find many of these accused of sedition, of stirring up the people and being against the government. If the adversary used this means to blind the people concerning Jesus and concerning St. Stephen and St. Paul, it is entirely reasonable to conclude that similar methods would be used against the last members of the body.

CHRISTIANS MISUNDERSTOOD

The Harvest period of the Gospel age began particularly in 1878. Since then, the Lord's people have been gathered out from every denomination in the land and from the world and, fully consecrating themselves to follow in the Master's footsteps, have been striving thus to do. Calmly, yet boldly and fearlessly, they have declared the message of Messiah's kingdom. They have sincerely prayed the prayer that Jesus taught them: "Thy kingdom come; thy will be done on earth as it is done in heaven." It is manifest that with the coming of Messiah's kingdom the present order of things must pass away. Therefore those who declare this message are misunderstood. The Scriptures indicate that they would be considered as being against war, because of their faithfulness to the Lord.—Jeremiah 38:4.

If the Lord was misunderstood, if the apostles were misunderstood, why should we not expect the last members on earth to be misunderstood? At a time when there is "distress of nations, men's hearts failing them for fear and for looking after the things coming upon the world," it would be expected that Christians would be misunderstood. And thus it is. Jesus was asked what would be an evidence of the end of the world and of his presence and of the establishment of his kingdom. Amongst other answers, he said, "Nation shall rise in arms against nation, kingdom against kingdom; and there shall be famines and pestilences and earthquakes [literal and symbolic] in various places. At that time they will deliver you up to punishment and will put some of you to death; and you will be objects of hatred of all the nations because you are called by my name. Then will many stumble and fall; and they will betray one another and hate one another. Many false preachers will rise up and lead multitudes astray; and because of the prevalent disregard of God's law, the love of the great majority will grow cold. But those who stand firm to the end shall be saved. And this good news of the kingdom [kingdom news] shall be proclaimed throughout the whole world to set an evidence before the Gentiles [the peoples of earth, all of which are representd in America]; and then the end will come."

There is no nation, no sect, no ecclesiastical organization on the earth today, that loves the faithful follower of Jesus. Hence we have a clear fulfillment of the Lord's prophecy. Satan's kingdom is falling. The demons are loose, and the forces of evil are arrayed in the final conflict against the last members of the Christ on earth. Jesus plainly stated that Babylon would become the habitation of demons and that from these agencies the persecution would come.

"The kingdom of heaven is at hand." Never were these words so true before. Those who enter the kingdom henceforth must enter shortly. Shall we expect tribulation now? "We must through much tribulation enter into the kingdom of God." (Acts 14:22) Are you among those who have been experiencing special trials and tribulations in recent days? Have you witnessed the fulfillment of the prophetic statement of God's Word relating to the closing of the age? What, then, should be our attitude? Jesus answered: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) Shall we fear what man can do unto us? Jesus answers: "Fear not them which kill the body, but are not able to kill the soul [the new creature]. . . . Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your heads are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matthew 10:26-33.

The Psalmist in beautiful poetic phrase refers to the time of stress upon the Christians in the close of their earthly career. He describes them as praying unto God when they are about to be overflowed by the great floods of the peoples, and that by faith they can hear, wafted back from the angels of heaven, the sweet songs of deliverance. "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psalm 32:6, 7.

THE CHRISTIAN'S ATTITUDE TOWARD THE WORLD

What, then, should be the attitude of the Christian toward those who engage in persecuting him? Shall the Christian be resentful? It is written concerning Jesus, "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 2:23) The servant must be like unto his Master. (Romans 8:29) The world is blind to God's purposes. The dark night is settling down. There is stress amongst the peoples. But, thanks be to God! ere long the Sun of Righteousness will arise with healing in its beams, dispelling this darkness; and then, gradually, the peoples will understand.

Let us remember that the end of all things hath approached. Therefore let us be of sober mind and watch and pray, looking to the time of our full deliverance into the glorious light of the kingdom of our God. If we are subjected to fiery trials and sufferings, what, then, should be our attitude? The Apostle answers: "Our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

GLORIES ETERNAL

The glories that await the faithful cannot be described by human tongue or pen. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." (1 Corinthians 2:9) "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." (1 John 3:2) "God hath appointed him heir of all things." (Hebrews 1:2), and hath provided that the members of his body be heirs of God and joint-heirs with Christ Jesus, "if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

By the eye of faith, then, we contemplate the glories of the kingdom; and this we can do in a measure only by comparison. We ascend into the mountain top at the dawn of morning and gaze upon the broad expanse below. We mark the broad meadows, the green trees, the placid waters of the rivers, flowing on through their winding course to the great

ocean. We mark the blooming flowers, sprinkled with dew-drops which lighted by the morning sun, sparkle like diamonds in the crown of a queen. We listen to the sweet song-birds, and all nature seems to join in to praise the great Creator. And we exclaim, How glorious! How beautiful! And yet this does not begin to approximate the glory and beauty of the kingdom.

Silently we meditate upon God's Word as we stand upon the brink of the mighty ocean. We see its waves tossing the ship like a cockleshell; and we marvel at the power thus manifested. And yet this does not begin to approximate the power of the Lord in his wonderful kingdom shortly to be established.

At night we gaze into the starlit heaven above. We behold the innumerable planets moving silently through space; and we exclaim, in the language of the Psalmist, "The heavens declare the glory of God, and the firmament showeth his handiwork!" We mark the diversified wisdom of Jehovah; and then we remember that his wisdom is here expressed in a small degree compared to what it will be when made manifest to members of the kingdom. We have in mind that those thus glorified with the King shall dwell eternally in the house of the Lord to behold the beauty of Jehovah and to inquire in his temple.

EXHORTATION TO HOLD FAST

We remember some of the promises of God concerning the beauty of those who shall compose the kingdom class. We are told that these shall shine forth as the brightness of the sun in the firmament. For the encouragement of God's people while they are passing through the valley of the shadow of death, Jehovah holds before them the exceeding great and precious promises. Among these is recorded: "All nations shall see thy righteousness and all the kings thy glory; and men shall call thee by a new name which the mouth of the Lord shall pronounce. And thou shalt be a crown of ornament in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:2, 3.—Leeser) Now misunderstood, despised of all nations and looked upon with scorn; but when the kingdom of Messiah is established, all the peoples and nations of the earth will know that this one and that one was born in Zion. Thus has God promised when the record shall be written up. (Psalm 87:5) Now they are known by a name that is a by-word; then to be called by a new name which the mouth of God shall pronounce.

The Christ, head and body members, when complete, will be the crowning feature of God's creation thus far made manifest. The prophet describes them as a crown and a diadem in the hand of God. The crown represents authority; the diadem, to which the crown is fastened, pictures regal or kingly authority. Thus it is represented symbolically that the faithful ones shall be kings and priests unto God and unto Christ and reign with him; and that God will exhibit to all creatures in the ages to come this monument of his grace.

Having in mind the glories and beauties of the kingdom, we can with the Apostle exclaim, "I rejoice to fill up that which is behind of the sufferings of Christ for his body's sake, which is the church." (Colossians 1:24) Be of good courage, then, dear brethren. Be not dismayed. May we not now truly say with the Apostle, "I have fought the good fight, I have kept the faith"? And if so, if our work here is finished and we have proven faithful, we may know that in a little while we shall see God face to face, behold his glory and beauty and rejoice with exultant joy.

"Come all ye saints to Pisgah's mountains,
Come view our home beyond the tide;
Millennial Canaan is before us,
Soon we'll sing on the other side.
Oh, there see the white throne of glory,
And crowns which the saints then shall gain!
And all who shall love Christ's appearing,
Shall be bless'd by his glorious reign."

RENDERING GOOD WITHOUT OFFENSE

"Ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."—Matthew 5:45.

It is one of the blessed privileges of the real children of God to be always free to do good. The children of the divine Father are led by the spirit of divine love. (Romans 8:14) They enjoy that liberty of the sons of God at present denied to a world lying in the evil one, but into which in due time—shortly we believe the whole world will be inducted. As says the Word: "The earnest expectation [the good things earnestly desired] of creation [of all created beings] waiteth for the manifestation [in glory and in power to bless] of the sons of God [the divinely begotten children of the God of love]. Because creation itself also [as well as the children] shall be delivered from the bondage of corruption [of death and of evil conditions, ideas, thoughts and feelings] into the glorious liberty of the children of God."—Romans 8:19, 21.

LIBERTY WHEREWITH CHRIST MAKES FREE

Laws are for the restraint of beings in bondage to hatred, envy, covetousness, wrath, lasciviousness, selfish ambition and other fruitage of fallen flesh. (Galatians 5:19-21) But if any 'be led by the spirit, they are not under the law,' and their character-fruitage will be "love, joy, peace long-suffering, gentleness, goodness, faith, meekness, self-control." Against the children of God, animated by such a spirit there is and can be no law. (Galatians 5:22, 23) "For he that in these things serveth Christ is acceptable to God, and approved of men." (Romans 14:18) If good men do not approve of Jehovah's children it is because they do not understand them, or because they regard over-much the inevitable errors which may be sequels to the best of intentions—"For that [evil] which I do I allow not; but what I hate, that do I. It is no more I that do it, but sin [imperfection—the fallen condition] that dwelleth in me. For in me (that is, in my flesh) dwelleth no good thing; for to will [to do perfectly] is present with me; but how to perform that which is good, I find not. I delight in the law of God [the royal law of love] after the inner man [the new mind]; but I see another law in my [imperfect fleshly] members, warring against the law of my [new] mind, and bringing me [who purpose and try to do the very best] into captivity to the law of sin which is in my members." (Romans 7:15-23) So when God's children, among whom was the great Apostle Paul, try their very best, they necessarily do and say many things in ways unpleasing to even the best of men, and not approved by them.

Not only is the flesh fallen, but the brain and mind are imperfect. How poor are our memories! How faultily we grasp and understand things said and done! How deficient all are in so acting and speaking as fully to measure up to even customary conditions. Then when conditions change, how slow are our minds in seeing the change and in understanding its significance. But with conditions changing from day to day how important that all should know about the changes, so as to be prepared to think and act appropriately.

As a rule, when good-minded people come to understand the real good intention and effort back of imperfect actions, they make the proper allowance, and approve those who are trying to do good. The new creature in Christ Jesus, being absolutely well-intentioned in everything, is subject to none of the laws directed at the ill-intentioned. Being full of the divine spirit of love he has a true Christian love for everyone and tries to lay down even his life for his fellow sons of God, and as he can, for all men. "As we have opportunity, let us do good unto all, especially unto them who are of the household of faith."—Galatians 6:10.

The true Christian has liberty to do anything that can be done in the spirit of Christian love. His compass ever points to the star of divine love. The loving Master said to his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) So the faithful Christian always tries to avoid doing evil, and to do only that which is good. However much his course may seem to alter in direction, divine love is and remains his lode-star. He may, under varying natural conditions, in matters not of principle, do one thing today and the direct opposite tomorrow. He may appear inconsistent in his acts, but to God his heart is always consistent. As to principle a Christian is faithful, but in the application of a principle to given cases, the resultant action may vary as widely as the conditions and circumstances of the cases.

ESSENTIALS, UNITY—NON-ESSENTIALS, CHARITY

There are certain principles, such as the "ransom for all," which are forever vital, but certain subordinate principles may from time to time, with changed conditions, new information, or a new viewpoint be clearly seen to be not necessarily vital. It was vital for a Hebrew to keep himself Levitically undefiled, but after Pentecost this was no longer a vital principle; it was vital that no one but a priest eat the "shewbread"; but "David when he was an hungered, entered into the house of the Lord and did eat the shewbread, which was

not lawful for him to eat, but only for the priests." (Matthew 12:3, 4) It is vital, according to Paul, for brothers in Christ to "avoid contentions" (Titus 3:9); but "Paul thought not good to take him [John Mark] with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they [Barnabas and Paul, who had 'lived in all good conscience before God'—Acts 23:1] departed asunder one from the other." —Acts 15:38, 39.

In apostolic times some Christians made it a matter of principle to "observe the days, months, times and years" (Galatians 4:10) of the Hebrew ritual; others did not. "One believed that he might eat all things; another who was weak [in the faith] eateth herbs." (Romans 14:2) "And," says Paul, "he that doubteth is damned [judged] if he eat, because he eateth not of faith [with confidence that it is proper]; for whatsoever is not of faith, is sin." (Romans 14:23) In modern times one Christian can eat pork, another can not; one can observe Sunday, another Saturday, and still another can keep all days holy to God; one can engage in temperance work, another cannot; one can own an automobile, another cannot. At one time a Christian feels unable to do certain things; later, with additional knowledge or thought, he can do them with a good conscience.

A Christian might not have been able conscientiously to engage in the military activities of a country offering only combatant service; later, when the opportunity is enlarged so that he may choose some good work such as the hospital or ambulance service, he may with a free conscience take such service. A Christian to whom may have been presented the perverted viewpoint that the Red Cross work is only the aiding of that killing which is against his conscience, cannot help the Red Cross; then he gains the broader viewpoint that the Red Cross is the embodiment of helping the helpless, and he finds himself able and willing to help the Red Cross according to ability and opportunity. A Christian, unwilling to kill, may have been conscientiously unable to buy government bonds; later he considers what great blessings he has received under his government, and realizes that the nation is in trouble and facing dangers to its liberty, and he feels himself conscientiously able to lend some money to the country, just as he would lend to a friend in distress.

The Christian with the broadest mind is the one who is best informed Scripturally. That Christian who is able to see from but one viewpoint is in danger of being what St. Paul calls "weak," in the sense that his inability to see all around a question limits his sphere of action. Narrow-mindedness invites troubles and persecutions for causes not even indirectly connected with true Christianity. Such trouble may usually well be avoided, and should be avoided in order that such trials or persecutions which are our portion may come upon the clear-cut issue of faithfulness in the consecrated life and not for other causes. The true footstep follower of Christ will have enough to suffer as a Christian. He will do his best to study all sides of every question and remove from himself causes for offense, other than his truly Christian and religious beliefs and principles which are vital.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he [Christ in you] is evil spoken of, but on your part [in you as a new creature] he is glorified; but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's affairs. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."—1 Peter 4:14-16.

FAITH

[This poem was a reprint of that which appeared in issue of June 15, 1917, which please see.]

PRAYING TO GOD

[Paragraphs 1, 2 and 23 of this article, as it originally appeared in issue of June 1, 1918, were reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906, which please see.]

JULY 21.—LUKE 11:1-13; PSA. 145:18, 19.

WHO ARE PRIVILEGED TO PRAY—HOW WE MAY "PRAY WITHOUT CEASING"—A MODEL PRAYER—ITS ASCRIPTIONS OF PRAISE—EXPRESSIONS OF CONFIDENCE IN GOD'S PROMISED KINGDOM—ACKNOWLEDGMENT OF OUR DEPENDENCE UPON HIM—CONFIDENCE IN HIS POWER TO PROTECT US AND FINALLY TO DELIVER US—PROPER ATTITUDE TOWARD THE EXPERIENCES OF LIFE—PURPOSE OF PRAYER—REQUEST FOR THE HOLY SPIRIT THE ESSENCE OF OUR PETITIONS.

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need."—Hebrews 4:16.

The advanced Christian should be so fully in accord with the Father, the Son and the divine program that his entire life will be a prayer and a song of praise. He will have in his mind primarily the thought, 'What is God's will in this matter?' The heart that is thus ever looking for divine direction in all of life's affairs is thus continuously in an attitude of prayer; and no other condition is proper to the Christian.—Prov. 3:6; Psalm 37:4.

WHO IS PRIVILEGED TO SAY, "OUR FATHER"

Only those who have become children of God by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace to obtain mercy and to find grace sufficient for their time of need. Only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt thus to approach God implies (1) faith in him; (2) realization of dependence upon him; (3) faith that a way of reconciliation with him has been effected through our Redeemer; (4) realization that God no longer condemns the suppliant, but accepts him as a son. Moreover, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family; for the petition begins, "our Father," not "my Father."

Therefore whoever thus addresses God must have concern for all the interests of the family of God. Whatever selfishness he might formerly have had he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

The more clearly we recognize that the privilege of prayer is an exclusive one, the more we shall be inclined to use it in a most reverent manner. The kings of earth make regulations respecting times, seasons, dress, etc., to be observed by those who wish to enter their presence; and all who have a proper appreciation of the majesty of the King Eternal, the only true God, will approach in a worshipful, reverent spirit, implied in the expression: "Hallowed be thy name." Our holy God is to be revered. His sacred name stands for everything that is just, wise and loving.

THE KINGDOM FOR WHICH WE PRAY

In the older manuscripts the words, "Thy will be done, as in heaven so in earth," are not found in Luke's Gospel, but in Matthew's. They are therefore properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it evidently was not our Lord's intention that these words should continually be used as the only petition at the throne of grace, but rather he gave it as a sample. The various items of this prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not understood as binding their terms, their expressions, their words.

The thoughts of true disciples are directed to the fact that the present condition of sin and death is not to be everlasting; that God has provided for a glorious kingdom through his Son and the church, his bride, under which all evil will be conquered and brought under complete subjugation to righteousness. Those in proper heart relationship to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they know that this will imply the overthrow of the present order. Their hearts are so in accord with the Lord that they are out of accord with every form, institution and vine not of the Father's right-hand planting. (Isaiah 60:21) Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that kingdom class which shall bless the world and uplift mankind out of sin and death.

PROVISION FOR ALL OUR NECESSITIES

The next petition is for our needful bread. There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and of confidence that he will provide, in harmony with his promise that our bread and our water shall be sure. (Isaiah 33:16) Indeed, when we remember our Master's words, that the heathen have in mind what they shall eat, drink and wear, but that the heavenly Father knows what things we have need of (Matthew 6:31-33), we perceive that to the spirit-begotten and developed Christian these words respecting daily bread imply more particularly the spiritual food than the earthly food. Provision for all our necessities, both temporal and spiritual, according to divine wisdom, is briefly summed up in this petition.

To suppose that the Master is merely referring to the natural food would imply that the petitioners were merely natural men; whereas we have seen that the prayer was taught only to those who were about to become new creatures in Christ by a covenant to walk in his steps in the narrow way. Therefore it must be understood that it is the new creature who is offering the petition; and this will imply that it is the nourishment of the new creature which is here chiefly under consideration, with whatever provision for temporal necessities the heavenly Father may see best. This is distinctly brought to our attention in Luke 11:13, wherein the heavenly Father is represented as dispensing the holy Spirit, the spiritual blessings and experiences which develop in his children his own spirit, the spirit of the truth, the spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

"Forgive us our sins; for we also forgive everyone that is indebted to us." The sins here referred to, or as in Matthew "debts," are in no way related to original sin, which we are not to pray to have forgiven, but which the heavenly Father has already made provision to forgive unconditionally to those who accept Christ. Original sin is not forgivable, as that word is generally used. But God in his mercy provided a Redeemer; and so we read: "Christ died for our sins according to the Scriptures." (1 Corinthians 15:3) He is the propitiation for our sins, the Just for the unjust, to bring us to God. This prayer relates not, therefore, to that sin the forgiveness of which permits us to approach God and by covenant through Jesus to call him our Father. The sins mentioned in this prayer, the "debts," are those which are ours after we have become new creatures in Christ, children of the Highest. Because of the imperfections of our flesh we cannot do the things which we would, the things which we know to be the perfect will of our Father in heaven.

In a certain sense these are our debts or obligations to the Father from the time when we start to walk in newness of life, not after the flesh but after the Spirit. Walking after the Spirit, we find that we cannot come up to it; hence the debts. It is for the forgiveness of these that we are privileged to petition—matters of omission and of commission not wilfully done, not intentionally omitted.—Romans 7:19-23.

According to the divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the kingdom. God could indeed apply the merit of Christ to these debts, excuse us from them and not require us to mention them at all; but for our advantage he has arranged otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus our Lord and Redeemer.

WISDOM IN THE DIVINE ARRANGEMENT

In making daily application for forgiveness of our unintentional shortcomings we learn three important lessons: (1) to keep track of our blemishes; (2) to keep in mind that we are always dependent upon the merit of our Savior, the merit of his precious blood; (3) to be merciful, compassionate and generous toward those who may be our debtors in matters great and small. Thus we are better assisted in warring a good warfare against the world, the flesh and the devil.

How just and how wise is the divine arrangement which requires that in applying for mercy we pledge ourselves to the Lord to see to it that we are also merciful, forgiving, to others, that we do not attempt to exact justice from those with whom we have contact and who are under some obligation to us! This is a wise provision in that it will assist us in the right direction, will assist us in the development of character which the Lord will approve, and which will be meat for those who would be inheritors of the kingdom. It will assist us in our endeavors to be copies of God's dear Son, and like unto our Father in heaven in the sentiments of our hearts at least. It is just; for God has not arranged simply to show us favors above the remainder of mankind, except as we shall receive his mercies with proper appreciation and with a desire to attain the condition which would be pleasing to him and which he would be pleased to reward with the life everlasting and the kingdom glories.

THE ARCH ENEMY OF THE CHURCH

These words, "Deliver us from evil," are not in the original of St. Luke's account of this prayer; but they are found in St. Matthew's account, and hence are properly a part of the petition. The Revised Version reads: "Bring us not into temptation, but deliver us from the evil one." (Matthew 6:13) This statement is a little confusing; for elsewhere we have the assurance that "God tempteth no man." (James 1:13) The thought then seems to be that there is an evil one ever ready to attack the Lord's people to the extent that God will grant the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as new creatures; and since these are necessary and of divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations. (Hebrews 12:8) Therefore we must paraphrase this petition in our thoughts and suppose it to mean: 'Bring us not into temptation that would be too severe for us,' or 'Abandon us not in temptation, but deliver us from the evil one.'

This thought is in full accord with the entire testimony of the Word of God. The promise is: "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (1 Corinthians 10:13) The evil one would indeed utterly destroy the Lord's consecrated people, but he will not be permitted to do so. Thus far may he go, but no further. If God be for us, who or what power can prevail against us? Nothing shall by any means separate us from the love of God in Christ.—Romans 8:31-39.

THE PURPOSE OF PRAYER

Although our Lord did not teach his disciples to pray until they had requested instruction, yet this was evidently not because he was unwilling to assist them, but because he wished them to desire further teaching. Some may argue that no one needs instruction as to how to pray, but this thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. While singers and players are born with the talent, nevertheless the most talented musicians reach their proficiency through instruction.

So it is with prayer. We have already seen that great mistakes have been made as to who may pray and what may be prayed for; and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and proceeding to expressions of confidence in God and in the promises of his kingdom, continuing with acknowledgments of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper.

On the other hand, it is interesting to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so broad and so gracious are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we shall desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before he gives his blessing? For a wise purpose we may be sure! He would have us feel our need; he would have us appreciate the privilege; he would have us look for the response; and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask, seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges, mercies and blessings which he is so willing to give us as we develop in character and in preparation for his mercies.

The clear intimation of the remainder of the lesson is that the essence of our petitions to our heavenly Father should be a request for more of his holy Spirit; and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, as being not really injurious to us, not as stones, scorpions and serpents, but as blessings in disguise, if we but receive them in the proper spirit. Our God is able to make all things abound in the interest of his children, the new creatures in Christ Jesus. These know from experience that some of their severest trials and dis-

appointments of an earthly kind have worked out for them development of character, elements of the holy Spirit, which they probably could not have so well received in any other manner.

Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek and find them in the various circumstances of life which his providences will permit. Remembering that the holy Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire did he not permit to come upon us the trials necessary for our development.

PROMINENT BRETHREN ARRESTED

On the 7th day of May warrants were issued by the Federal Court of the Eastern District of New York for the arrest of brethren connected with the management of the Society or with the Editorial Committee of THE WATCH TOWER, or identified with the preparation or circulation of "The Finished Mystery." The brethren for whom warrants were issued were: Joseph F. Rutherford, William E. Van Amburgh, A. H. Macmillan, Robert J. Martin, Clayton J. Woodworth, George H. Fisher, Robert H. Hirsh, Giovanni De Cecca, Fred H. Robison. On the 8th of May most of these warrants were served by United States Marshal Power. The charge given in the warrants was that these brethren were united in a conspiracy to obstruct or impede the war work of the United States.

Shortly after their arrest the brethren were arraigned in the Federal Court, Judge Garvin presiding, and all eight were met with an indictment previously returned by the Grand Jury, charging

(1, 3) The offense of unlawfully, feloniously and wilfully causing and attempting to cause insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America, in, through and by personal solicitations, letters, public speeches, distribution and public circulation throughout the United States of America of a certain book called "Volume Seven—SCRIPTURE STUDIES—The Finished Mystery"; and distributing and publicly circulating throughout the United States certain articles presented in pamphlets called, "BIBLE STUDENTS MONTHLY," "THE WATCH TOWER," "KINGDOM NEWS" and other pamphlets not named, et cetera;

(2, 4) The offense of unlawfully, feloniously, and wilfully obstructing the recruiting and enlistment service of the United States when the United States was at war.

The first four brethren named faced a second indictment of trading with the enemy. This was based upon a claim that the Society's officers sent $500 to the manager of the Swiss branch at Zurich, Switzerland.

Each of the brethren arraigned was held over on bail of $2,500 for each of the indictments for appearance in court on May 15th—the group bond aggregating $30,000. Some inconvenience and difficulty was experienced in getting bail, because most of the bonding companies had agreed not to give bail for us, but after the second day it was arranged.

The eight brethren appeared in court on May 15th and were held over until June 3rd, at which time the trial may occur, though that point is not certain. The space in the court room is very limited and we suggest that it would be more advisable for the friends generally not to try to attend. Your prayers and interest, however, as already expressed in many communications, are deeply appreciated. Needless to say, the brethren pleaded "not guilty" to both indictments, as they consider themselves innocent of the charges made. They all affirm their motive in connection with the Seventh Volume, or associated matters, to be merely the desire to advance the interests of the Kingdom of Christ by announcing its near establishment. If anything has been said or written that is in any measure unwise or indiscreet it certainly was not with a view to interfering with the prosecution of the war, which war was foretold in the columns of this journal as early as 1885. It was there pointed out that Jehovah saw the world war to be a necessity. It it not within our province to interfere with the Lord's affairs, and no true Christian could intentionally do so. Our business is to announce Christ's Kingdom and the blessings it will bring. In connection with such announcement it is necessary to point to the false position which Churchianity holds in relation to earth's affairs. But that is very different from interfering with the military operations of the United States.

Many of the brethren in different parts of the country have been arrested on a like charge. We are certain that their arrest has followed as a result of their zeal for Christ and not as a result of any desire to interfere in any measure with the civil authorities. We counsel sobriety of mind under all circumstances and an attitude of prayerful, watchful waiting upon the Lord. His kingdom is at hand; his will be done. The "Overman Bill" has now become a law and it makes wisdom and discretion in speech very appropriate. The bill was not designed to interfere with the preaching of the Gospel, but many things can be misconstrued by enemies. "All who will live godly in Christ Jesus shall suffer persecution," but let none suffer needlessly.

OBEYING GOD

[The first six and the eighth paragraphs of this article, as it originally appeared in the June 1, 1918, Tower were reprinted from article entitled, "The Beginning of Jesus' Ministry," published in issue of January 1, 1898, which please see.]

JULY 28.—MATT. 4:18-22; JOHN 14:22-24; JAS. 1:22-27.

THE THEME OF OUR LORD'S PREACHING—WHAT THE JEWS UNDERSTOOD THE KINGDOM TO MEAN—WHY THEY FAILED TO BECOME THE PROMISED SEED OF ABRAHAM—WHAT IT IS TO BE A DISCIPLE OF CHRIST—THE THREE COMMANDMENTS ENJOINED UPON THE PEOPLE OF GOD—ONE OF THE SUREST SIGNS OF SPIRIT-BEGETTING—THE CRUCIAL TEST UPON THE CHURCH—VARIOUS INJUNCTIONS FOR KEEPING OURSELVES UNSPOTTED FROM THE WORLD.

"*If ye love me, ye will keep my commandments.*"—John 14:15.

"THE GOOD NEWS OF THE KINGDOM"

Andrew and Peter, James and John, fishermen, were invited by the Master to be his followers, his associates in the great work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the glorified church. They left all to follow him. His terms were these: "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel age to become prominent ministers of the truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

OUR LORD'S COMMANDMENTS TO HIS PEOPLE

Every follower of the Master should realize that if he has entered the service of the Lord he has pledged his very life to the service of truth and righteousness. Although he is not under the Mosaic law, nevertheless the will of God, which is the spirit of the Jewish law, is binding upon him in proportion as he knows it. Speaking of the spirit of that law, Jesus declared that it was briefly comprehended in two commandments. The first of these is: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is: "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes the divine law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant. That covenant was made with Israel only.

How could any truly consecrated child of God do less than his very best to love and serve his heavenly Father with all his mind, being and strength? How could he decline the divine requirement to love his neighbor as himself—to be kind, generous, unselfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing with perfect fairness with all of his fellow creatures. But this is his desire and intention; and to accomplish this he must strive daily against the natural inherited weaknesses of his old nature, his flesh. In proportion to his love for the Lord will be his zeal in this strife; and proportionate also will be the reward that will be given him in the end by the heavenly Father.

"A NEW COMMANDMENT"

At first it would appear that these two commandments itemized by our Lord Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commandments include.

But we find that our Lord gave his disciples another command, a third one, a new one, over and above anything that the divine law required, a commandment not applicable to any except those who become the disciples of Jesus.

This new commandment the Father did not put upon the Son. Jesus voluntarily put this regulation upon himself and laid down his life sacrificially, something no law could justly demand. The heavenly Father did not require that Jesus do this in the sense of commanding our Lord to do it. He did require it, however, in the sense that he promised glory, honor and immortality, the divine nature and the Messianic kingdom to the saintly one who would enter the covenant of sacrifice. —Psalm 50:5.

In entering this covenant of sacrifice, therefore, our Lord Jesus did more than what the law given to Israel required. Consequently when pointing out to his disciples the terms upon which he would become their advocate and guarantee them a share with himself in the heavenly things, he specified the importance of this third commandment: "A new commandment I give unto you, That ye love one another as I have loved you." (John 13:34-35;15:12) St. John points out that Christ loved us to the extent of dying for us, and that all the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren.—1 John 3:14-16.

Gradually our eyes of understanding have been opening wider and wider to see the breadths, lengths, depths and heights of the love of God. As a result we have been striving more and more to love and to serve our God with all our heart, mind, being and strength. More and more, also, have we learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have been congratulating ourselves on the progress we have been making, and surely we all need some encouragement while battling with the old nature.

But now, behold the new commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Redeemer! We are obligated to observe the rule of righteousness toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right. We are to suffer, to sacrifice, on their behalf, in their interest. "We ought to lay down our lives for the brethren." Oh, what a searching proposition this covenant of sacrifice is! How strange it is that it should be on behalf of the brethren that we are expected to sacrifice, to lay down our lives!

"HEREBY MAY WE KNOW"

It seems remarkable that in pointing out one of the surest signs whereby the Lord's people may know positively that they have been begotten of the holy Spirit, the Apostle John says: "Hereby we know that we have passed from death unto life, because we love the brethren." Long ago we pointed out that one of the final and most searching tests upon the church, and the one under which many will fall, will be love for the brethren. Seemingly many will fail at this point, and be therefore accounted unworthy of an abundance entrance into the kingdom of Christ. Like all other tests this will be most pointed and conspicuous during this time of special privilege and special trial in the last hours of the Gospel age.

How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE SCRIPTURES! As we may seriously fear, it will be more and more manifest as we come down toward the consummation of our hope. This is a personal matter. Each one who has named the name of Christ is under this testing. If not yet, then sooner or later this willingness to sacrifice in the interests of the brethren will prove each of us either as loyal, faithful to our covenant or else as disloyal, unfaithful to our obligations. Let us make this matter of love for the brethren and of laying down our lives for them one of personal study and of practical application to our own hearts, minds, thoughts, words, actions. Moreover, let us pray for one another, as well as exhort one another along these lines, striving to be filled with the spirit of the Master.

"UNSPOTTED FROM THE WORLD"

Addressing the Lord's people the Apostle James declares: "If any man among you seem to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the abundance of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these wrong sentiments overflow is unsanctified, unholy, grievously lacking in the spirit of Christ. Hence whatever religion such a man may have attained is thus far in vain; for that heart is not saved nor in a salvable condition.

To avoid the development of any such wrong condition of heart the Apostle urges us to keep ourselves unspotted from the world. This implies that there is a possibility of our having our robe of Christ's righteousness spotted. This does not signify that anything we could do could destroy Christ's work or make of none effect his sacrifice for sin. The robe signifies that share of Christ's merit which has been freely imputed to us by him with the Father's consent. If through receiving the spirit of the world we blemish or sully this robe we shall be unfit to be of the bride class and shall be rejected.

Yet in our present imperfect condition and our many unfavorable surroundings and besetments it would be miraculous if we never came so closely in contact with evil as to spot our garment or wrinkle it. (Jude 23; Revelation 3:4; 16:15) However, we find that God's gracious provision in Christ is not only that our Lord Jesus' sacrifice was sufficient for all our imperfections of the past, but that it is sufficient for any unintentional blemish or weakness or misstep resulting from our own imperfections or the weaknesses of others, after we become the Lord's children from the time of consecration.

In other words we are provided not only with the robe covering all the past, but also (in the same sacrifice of Christ) with a spot-remover; and any who through weakness or temptation stumble by the way and soil their garments are to be restored by the brethren 'in the spirit of true meekness, considering themselves, lest they also be tempted.' To restore another, means to help him to see the spot and by faith to apply the provided cleansing, through penitence and prayer. All who are in the right condition of heart, appreciating the purity of the robe, appreciating the Bridegroom and his favor, appreciating the great King and appreciating the honor of being called to the marriage, will be very careful indeed to keep themselves unspotted from the world, and very careful to remove as quickly as possible any spot that might appear thereon. Thus the bride of Christ makes herself ready for the marriage of the Lamb.

MAY 30 FOR PRAYER AND SUPPLICATION

In accordance with the resolution of Congress of April 2nd, and with the proclamation of the President of the United States of May 11, it is suggested that the Lord's people everywhere make May 30th a day of prayer and supplication. God was graciously pleased to cause this nation to be formed and to grow under the most favorable conditions in the world for the preservation of liberty, civil and religious.

This is the land divinely "shadowed with wings"—overshadowed by the providential watchcare of God's Word—where God has lifted up an ensign on the mountain (kingdom), and where he has blown the trumpet message of the truth. Here the love of truth has for three hundred years attracted from all quarters of the world people who love God, love the Bible and love religious liberty. Here, practically alone of all the nations, exists in the fundamental laws of the land the safeguard that so long as the Constitution stands no law may be made nor any governmental action taken prohibiting the free exercise of religion, or abridging the freedom of speech or of the press.

Countless blessings have flowed to devout people through the wise provisions of the laws of the United States, blessings whose influences have been felt to the remotest corners of the earth, wherever even a spark of love for God-given freedom might be fanned into a glow. Here, more perhaps than elsewhere, exists that "present" which shall be brought unto Jehovah (Isaiah 18:7), earth's oblation (Ezekiel 45:1) to God of that class who, when in the age to come the restitution hosts shall be numbered, shall be found to have been "born in Zion" (Psalm 87:5, 6), taken out of the world and given, in a figure, as humanity's present to their God, to be forever sons and servants of the Most High.

This class love to "assemble themselves together, and so much the more as they see the day approaching" (Hebrews 10:25), and they will be of all people the most ready to embrace an opportunity of gathering in an additional service of prayer and supplication. As says the spirit through the Apostle Paul: "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (1 Timothy 2:1-3) Let there be praise and

thanksgiving to God for the promised glorious outcome of the war, the breaking of the shackles of autocracy, the freeing of the captives (Isaiah 61:1) and the making of the world safe for the common people—blessings all assured by the Word of God to the people of this country and of the whole world of mankind.

INTERESTING LETTERS

LOVE AND CONFIDENCE

DEAR BRETHREN:—

The ecclesia at this place at a recent meeting voted unanimously that all the dear brethren at Brooklyn be advised of our loving interest and sympathy in this hour of trial upon the church. The hand of Herodias and her daughter is surely being made manifest, thanks to "that servant's" warning to the church. And more and more we realize, as events transpire, how faithfully he labored for our instruction and edification in the truth, ceasing not to warn us night and day.

In this connection, the ecclesia would like to express its fullest confidence in the Lord's chosen servant at this time to direct his great work. We rejoice that we have had so many evidences of his approval of the management, viz., by the wonderful distribution of literature and books, the great bulk of the Lord's people held together by the strong ties of Christian fellowship, the grand visits of THE WATCH TOWER semi-monthly, laden in each issue with spiritual fatness, and we can say without exaggeration that it is better than ever before; but greatest of all these evidences is, we believe, that the clergy, seeing their opportunity to deal a deathblow to the truth under the cloak of "patriotism" are, so to speak, making hay while the sun shines. But we know their efforts, while designed to work evil to the Lord's people, can only result in ultimate good through the loving oversight of our dear heavenly Father in all of the affairs of his people.

We are pleased to notice that you counsel wisdom and extreme care on the part of the Lord's people, and avoidance of acts contrary to the law, thus putting the entire responsibility upon the clergy and those who support them.

Our prayers continually ascend to our Father on behalf of all you dear ones at Brooklyn, and those in every place who have been deprived of their liberties in one way or another, and as the great night settles down upon the earth we lay hold more securely than ever upon the wonderful promises which belong to God's children.

With loving greetings in our dear Redeemer's name, I am very sincerely your brother, W. W.—Md.

REJOICING BECAUSE DELIVERANCE IS NEAR

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, and receive it as my little share in the work.

As I am sure the realization of our glorious hope is very near and I make ready to leave at any minute my beloved Master may call me, I want to thank you for all the grand spiritual blessings I have received through the Society during the many years I have enjoyed the wonderful truth. Oh, what would life have been if it were not for the truth, the light, the joy of the Lord! I am rejoicing because I see my deliverance draws near. I want to be faithful and strong in the Lord, no matter what shall be required of me.

I am alone here and often miss the fellowship with others of the same precious faith. I therefore ask you to remember me before the Throne of Grace.

Yours in his name, C. S. C.—Ala.

ASSURANCE OF LOVE AND LOYALTY TO TRUTH

DEAR BRETHREN:—

Please find our check enclosed, to be used in the Lord's work as you may see fit to direct.

We certainly feel that the Lord is using the Society to spread the message to his people, and we intend by the Lord's grace and help to stand by the Society in its trials and persecutions to the end. We have been rejoicing in this present truth for about three years, and would not part with it for all this world, although many times we wonder why the Lord was so good to any so unworthy as we are.

Every day we pray for the Lord's guidance over you and all at Bethel, some of whom we are personally acquainted with; and we desire your prayers that we may meet before our Lord. With Christian love and best wishes, we are

Your brother and sister in the Lord,

E. J. and G. J. M.—Ill.

SUNSHINE, WIND AND RAIN NEEDED

DEAR BRETHREN:—

Considering the end of the Gospel age harvest, numerous truth friends inquire respecting the taking away of all the saints reasonably soon, or during this year 1918. My thought is, that the harvest is over only in so far as the cutting of the antitypical grain is concerned. There is no more wheat to cut, but there may be some more to bind into sheaves, and set up in the field to be cured—subjected to the elements, sunshine, wind, and rain and other developing influences designed to make such fit for the garner.

We, as the wheat of the Lord's harvest, may need some similarly trying experiences to harden and fit us for the ingathering. In other words, we are waiting for the wagon to take us to the barn.

The harvest storms may upset us, but the good man of the farm picks us up, reshocks us, and we are ready for the next testing of our strength to stand.

Some of us may go home in a nice wagon, some of us in a ramshackle affair amid much jolting, but, if faithful, we shall all get there somehow, in due season.

Does any of us feel that he is sufficiently developed and fit for the in-gathering? Or do we all realize the need of a little more hardening of character, a little more buffeting from the earthly elements to prepare us for the threshing floor? Shall we not patiently wait for the vehicle to haul us home? In Christian love.

Your brother, J. A. BOHNET.—Pilgrim.

READY TO DIE FOR CHRIST

DEARLY BELOVED BRETHREN IN CHRIST:—

Full of rejoicing because of having come to a knowledge of the marvelous light now shining from the presence of our Redeemer, who has showed me the unfathomable riches of our heavenly Father's character through his glorious Plan of the Ages, I am writing you these few lines to express my sincere appreciation of the work the Lord has placed in your hands. Continually do I pray that he will bless you richly, filling you more with his holy Spirit, in order that you may continue in the precious way which he has shown us and which, though strewn with difficulties and dangers of all kinds, is the most sublime way ever opened up, or ever to be opened.

Perhaps we shall very soon be compelled to give our testimonies with our lives, or rather with those of our Lord; for we have consecrated our lives unto death. How great will be the privilege of dying as loyal soldiers of the great Captain, not having rejected the teaching of the cross, but confessing before the blinded world the name of him who redeemed us from sin and death and whose we have been from birth! May the Lord give us grace and strength to die at the side of our Savior and our beloved brethren in the precious faith, so that thus we shall see one another face to face beyond the vail, having gained the crown of life and being forever freed from the power of Satan, of the world and of our poor, weak, fallen nature!

I cannot find words with which to express to the Lord my deep gratitude for the "meat in due season" which he gave me through the volumes of our well beloved brother, Pastor Russell, whose memory is a powerful influence on our way toward the heavenly Jerusalem.

With Christian love, Your brother and servant in Christ.

ABEL ORTEGA.—Mexico.

REFRESHING CONVENTION IN AUSTRALIA

DEAR BRETHREN:—

Greetings in the name of our Lord and Master.

It is my privilege to furnish you with a brief report of a two-day convention recently held here, the purpose of our gathering being the special recognition of the Lord's goodness in blessing our efforts in the extension field, and the linking up of those brethren, numbering some 50, who had responded to the truth message, and who expressed the desire to come under the general administration of the church, which arrangement is now working admirably.

Notwithstanding the fact that traveling facilities were limited on account of strike conditions, on the Sunday approximately 150 assembled, while on Monday 70 to 80 were present.

At the baptismal service four brothers and seven sisters symbolized their consecration.

The occasion proved to be most helpful and inspiring, and we believe the most happy season of fellowship ever enjoyed by the Lord's people in Sydney. The testimonies of the various brethren gave strong evidence of love for and determination to stand by the truth at all costs, and to hold fast the beginning of their confidence firm unto the end. We are convinced that our little gathering was a real time of

refreshing from the presence of the Lord, and will prove a stimulus to the faith of these privileged to attend.

With Christian love, praying our heavenly Father's richest blessing on your efforts for his people.

Yours in the Master's service,

D. H., (Sydney Class)—Australia.

STRUCK WITH THE TRUTH

DEAR FRIENDS:—

I have signed the petition to the President and six of my best friends with me. Let me briefly state how I came into possession of "The Finished Mystery."

It was on the night of March the sixth, about 11 o'clock; I was walking down Third Avenue, thinking about practically nothing, and with a heavy thud I was struck on the shoulder by what I thought was a brick, but, alas, it was "The Finished Mystery." I brought it home and read it all, and then traded my old fiddle to a boy for the other six volumes—and have read them all.

I find they all go straight forward, without making a turn. I have since learned that it was a preacher of the M. E. Church who threw the book from his window in a rage of anger. I have nothing to say to the dishonor of that preacher, for he is at least one of Great Babylon's teachers that sends out the truth in volume, and by that one act of his I firmly believe that he converted more people to a living hope than by any other act of his life. 'Surely the wrath of man shall praise him,' and through this preacher's wrath we now praise God. Yours in the Truth, W. H. K.—W. Va.

THE "BLINDING HAZE" DISPELLED

DEAR BRETHREN:—

I heard a little news I thought might cheer your hearts; it did mine, at least. As you know, Brethren, some of the friends have thought the Lord had nothing much to do with the language used in Volume Seven and B. S. M. 99, especially concerning Methodism. But I am more convinced than ever that the Lord overruled it all.

A young man who was studying to be a Methodist minister told me his experience. He said that the morning on which we put out the "Fall of Babylon" issue he was in a testimony meeting. Almost everyone talked about it, and said they had put the papers right into the stove. He thought: "Why are they so afraid of it? It cannot be that they are very well established in the Scriptures." So he hurried home and looked to see if he could find one; and he did.

He sat down and read; and when he came to that part which says "a blinding haze came out of the bottomless pit," he said: "That describes it to a 'T'; if those people can show me that the churches are wrong, I will withdraw tomorrow." I was notified, called at his house and talked with him about two hours, then asked him what he thought of Babylon. He said: "I don't see how I can ever go back again." And he never did.

Last Sunday he helped us put out "Kingdom News," having made a consecration. This has given us positive evidence of the Lord's hand in writing the Seventh Volume.

Your brother by His grace, J. R. G.—N. Y.

"REVELATION"—SINAITIC READING

We now have in stock a vest pocket edition of the Book of Revelation, according to the Sinaitic Manuscript. We believe the friends will be much pleased with this little volume, in convenient form, and meeting quite fully the requirements of all who desire to know the meaning of this wonderful portion of the divine Word. Not only is the accurate rendering of the ancient Sinaitic Manuscript given, with headings and subheadings in bold-face type for convenient location of passages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges, 70c postpaid. Cloth, red edges, 35c. In lots of 50 or more, 50c for the leather and 25c for the cloth edition, charges collect. We suggest that each of the brethren approximate how many copies he can use for himself and friends, and then order them all at one time, and quickly, as the edition is limited and probably will not be reprinted.

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THE CHASTENING OF THE LORD

"My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."—Proverbs 3:11, 12.

Many excellent people have the thought that special sorrows, trials, difficulties, are marks of divine disfavor and that the best way to avoid trouble is to become a Christian. But the Scriptures show that if one is not already in trouble and wishes to get into it and to stay in it for the rest of his natural life, his best course is to become a true follower of Christ.

One of the first characters who received a special invitation to walk with the Lord was Father Abraham. We are told that, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Hebrews 11:8) At the time this call was extended to Abraham he was seventy-five years of age, rich according to all the standards of earthly riches of his time, and no doubt comfortable and happy among his friends and relatives in the pleasant and productive region of Mesopotamia where he had been born and in which he grew to manhood. We can imagine that his relatives were very much displeased with the choice he made. They no doubt considered it a species of insanity that this man, happy, prosperous and well established in life should at his age leave the environment with which he was familiar, and travel hundreds of miles through the sands of the Arabian desert to a land which neither he nor his fathers had known.

One of the first crosses that must be taken up and borne by one who would walk in fellowship with the Lord is the certainty that he will displease his earthly friends by so doing. Nevertheless, the Psalmist urges, "Hearken, O daughter, and consider, and incline thine ear; forget thine own people and thy father's house; so shall the king greatly desire thy beauty." (Psalm 45:10, 11). Right well did the Lord know that our act of becoming his foot-step followers would bring us into difficulty with our earthly loved ones, our relatives according to our "father's house," else would he never have said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew 10:34-36.

"WATERS OF A FULL CUP"

The experience of the Psalmist was that his efforts to live a godly life brought upon him the reproaches of those who could not understand his motives. David was a type of the Christ and said of his opposers and of ours: "They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them." (Psalm 73:9, 10). David was in the wilderness and because he was in the wilderness was a target for slander and ridicule until his cup of sorrow was filled.

If we would see how God has been pleased to deal with those who give themselves unreservedly to him during the time in which sacrifices are acceptable, we have only to consider the fact that after the Beautiful One had laid his perfect sacrifice at the Father's feet, he was immediately "led up of the spirit into the wilderness *to be tempted of the devil.*" (Matthew 4:1) And he has not held out to his followers any expectation that the result of their consecration to do the Father's will would differ from his own; rather, he has assured us: "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"—Matthew 10:24, 25.

Lest, in the midst of our trials, we should be inclined to fear that these are evidences of divine disfavor, we are especially invited to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Hebrews 12:3) And as we consider him we recall especially the last events which crowned his three and a half years of faithful doing of the heavenly Father's will. We remember that he allowed himself to be smitten, crowned with thorns, mocked as a royal impostor, spit upon, and his beard to be torn out. He allowed himself to be sentenced to a

felon's death. Under a cross which he had not the strength to bear he passed through the streets of the same Jerusalem over which he had wept—but five days previously lined with the crowds that then were shouting, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38), but that now were eager for his death. In the midst of this throng for whom he was about to die, the just for the unjust, he permitted himself to be stripped of his clothing, nailed to the cross, and hanged between two thieves until the sacrifice was completely finished in death.

WEARIED AND FAINT IN MIND

The Apostle says we should consider this, 'lest we be wearied and faint in our minds.' The word 'wearied' here (Greek *kamon*) is the same word that is translated sick in the passage of James 5:15. Thus the Lord would tell us that the surest protection against soul-sickness is to keep our sacrifice on the altar as Jesus did and to comfort ourselves with the assurance that in some degree the experiences which were permitted to come to him are permitted also to come to us.

When that sincere and zealous man, Saul of Tarsus, had met the Lord on the way to Damascus, and in prompt obedience to the heavenly vision had said, "What shall I do, Lord?" (Acts 22:10) and had remained without sight and without food or drink for three days (Acts 9:9), the Lord sent him a message of comfort by the hand of Ananias, one of his faithful servants. The message was: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) The Apostle Paul never forgot this lesson. On his first missionary tour, after he had preached the gospel at Iconium, Lystra and Derbe, and after the Jews from Antioch and Iconium had persuaded the people of the latter city to stone him into insensibility so that they supposed he was dead, then it was that "as the disciples stood around about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and [telling them how] that we must through much tribulation enter into the kingdom of God."—Acts 14:20-22.

The Revelator shows that the experiences of the Lord Jesus and the Apostle Paul constitute a picture of the experiences of those members of the Lord's body who come in contact with the earth—"his feet were like unto fine brass as if they burned in a furnace." (Revelation 1:15) No doubt in a very special sense too, this picture is true of the last members, the feet members, of that glorious body.

NONE WITHOUT CHASTENINGS

We have the Father's Word for it that "if we be without chastisement, whereof all are partakers, then are we spurious, and not sons." (Hebrews 12:8) It does not follow that all will be partakers in the same degree, nor in the same manner. For some a look is sufficient, for others a word, still others require scourgings, and some repeatedly, but the chastisements, whatever they may be, serve the grand purpose of giving us opportunities for overcoming, for proving our fidelity, for developing self-control, sympathy, forgiveness, gentleness and patience.

The children of Israel were to eat their passover lamb "with bitter herbs" (Exodus 12:8), so that they might be able to partake of it more freely. Christ is our passover; and the effect of every bitter experience, on one who belongs to the Lord, is to drive him closer to the Lamb of God that he may feed more and more upon that Lamb.

In the typical ceremonies of Israel one of the duties of the high priest was to dress the lamps which burned in the Holy. (Exodus 30:7) Those who live in country districts understand very well what this means. If one would have good light, not only must a lamp be kept filled with oil and the burner and globe be kept clean, but the burned portion of the wick must be cut off from time to time. This represents the trimming off of the dross of the old nature—the wick through which the holy Spirit operates. If the wick could speak it would protest that it was being injured or wronged by the sharp shears which cut it in two, but the one who trims the wick is thinking not of the wick but of the beautiful light which later shall give joy to all who are in the house. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5:16.

The heavenly Father is developing and training the royal priesthood so that they may be merciful and faithful priests of the poor world when it shall be given its opportunity of reconciliation. They could not become merciful and faithful priests without experiences such as their fellowmen have had; for even of Christ Jesus himself it is written: "Wherefore in all things it behooves him to be made like unto his brethren, that he might be a merciful and faithful high priest."

NEED OF PERSEVERANCE

There would be scanty satisfaction in receiving chastisements if we could not see the end to be gained; but, since we can see, "we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." (Romans 5:3-5) Those who are inspired by the hopes which animate God's sons experience no sense of shame under the discipline and trials they must endure, but glory in tribulations and rejoice to be counted worthy even to suffer shame for his name's sake. The apostle tells us: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Hebrews 10:36) The tribulation which brings that patience is seen in its true light as a friend, and not as an enemy.

How could we ever expect to be made strong enough, as new creatures, for the great future work to which we are called, unless, while still in this tabernacle and by the means which God provides, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness?"—Col. 1:11.

We are hoping to be earth's future kings and priests (Revelation 5:10; 20:6); but we shall not be fitted for that relationship unless, as a result of the Lord's disciplines, we have first learned to rule our own spirits, for "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32) To take a city one must have the skill and equipment necessary for so great an undertaking. Small wonder then that the Lord is giving us experiences of a kind that the world cannot at all understand.

Now that we are seeing the good results which are already coming to us and which will forever continue to come as a result of the trials which the Lord permits, let us reflect on what our attitude should be toward these trials. The Apostle tells us: "My brethren, count it all joy when ye fall into divers temptations." (James 1:2) It may take us a little time before we are able always to "count" it just this way; but after a time we shall reach the point where, like the Apostle, we can "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

EVEN GOLD IS TRIED

Most men and women at the present time think that gold is a very precious thing, but we who know of the new order of things know that its value will diminish when it will be easy to have all that we require. We know something which the world does not know; and we are able to rejoice in the conviction "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the revelation of Jesus Christ." (1 Peter 1:7) Here and now, "many shall be purified, and made white, and tried" (Daniel 12:10); and here and now our Lord urges us: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."—Revelation 3:18.

It seems a very strange thing to the world that any who profess to be true Christians should have special trials above those which come to other men, but we are specially forewarned to 'think it not strange concerning the fiery trial which is to try us, as though some strange thing happened unto us: but rejoice, inasmuch as we are partakers of Christ's sufferings.' (1 Peter 4:12, 13) Some time we shall be glad when we see how these experiences have proven to the Lord our love and loyalty, how they have strengthened our characters and caused the principles of truth and righteousness to take deep root in our hearts.

God does not purpose that our sufferings shall continue beyond this life; and even here it is not his design that they should be incessant. They are to be only for "a while." Most of us had many years of childhood in which our sufferings were very slight. And if we have some during the time that yet remains to us here, it is all intended to fit us for the eternal glory to which we are invited: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."—1 Peter 5:10.

How else would the Lord know to a certainty who are his truly loyal people except by the trials of faith and love which he permits to come upon them? By these, "the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deuteronomy 13:3.

God's people are different from other people in that they alone find real comfort in the heavenly Father's rod of discipline.—Psalm 23:4.

"By this we may our calling prove,
When Father 'plies the rod;
We kiss the chastening hand of love,
Beloved sons of God."

HEAVEN-SENT MESSENGERS

When we get to the end of the way we shall find that the sorrows, "o'er which we grieved with lashes wet," were heaven-sent messengers to preserve for our everlasting enjoyment the exceeding great and precious inheritance for which we are in training. "Before I was afflicted, I went astray: but now have I kept thy Word," said the chastened singer of Israel. (Psalm 119:67) How can we look with disfavor upon anything which prevents us from going astray and keeps us safe in harmony with the Father's Word in the evil day?

Observing now, as we have studied the matter, that trials, yes, even fiery trials, are the inevitable accompaniments of a close walk with God, what should be our attitude when we enter some one of those many new and strange miscarriages of justice with which the history of God's sons abounds? The Psalmist has laid before us the method which he pursued under similar circumstances: "I will take heed to my ways that I sin not with my tongue: I will keep my mouth with a bridle while the wicked [who tempts and tries the righteous] is before me. I was dumb with silence, I held my peace, even from good [from doing or saying what seemed good in my own sight] and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned [the fiery trial continued]: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I might know how frail I am." Thus realizing that present vexations and sorrow will soon be over I shall be better able to control my tongue.

David was the one who also said: "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." (Psalm 32:7) David could figuratively hear the heavenly messengers singing songs over his deliverance, even while he was in the midst of his chastisements.

What should be our attitude toward the instruments the Lord may allow to be used in bringing sorrows upon us? A great principle is set forth by the Apostle when, in writing to the Corinthian brethren concerning a brother who had brought suit against another in a worldly court for rectification of an injustice, he said that, rather than permit hard feelings in the church with the possible defilement of some, he would better have meekly accepted the injustice. His words are: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"—1 Corinthians 6:7.

NEITHER MURMURING NOR REPINING

The attitude of the true Christian toward his sufferings is not to repine because of them but rather to rejoice because of them, as did the noble Apostle Paul, who could say of himself: "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

His spirit beareth witness with our spirit that we are the children of God and shall be his heirs. But there is a condition attached to that inheritance and the condition is that we joyfully suffer with Christ as did the Apostle Paul. "And if [we be] children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him." (Romans 8:17) "If we suffer, we shall also reign with him," but not otherwise.—2 Timothy 2:12.

There will be no crowns for those unwilling to endure with patience whatever the Father may have seen best to pour into their cup. But, on the other hand, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

We have it in our power even after starting upon the heavenward way to draw back by endeavoring to avoid the sacrifice which we have covenanted to make, or through fear that the Lord has forgotten us in our trials or through unwillingness to submit longer to the polishing. At first this drawing back may consist in only looking back with a sigh, then in a little disposition to compromise truth in favor of the cravings of the fallen nature, and finally in complete surrender. "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Hebrews 10:39.

We are not therefore to consider the trials and difficulties of our Christian pathway as marks of divine disfavor, and we are to be sorry for those who have not made a careful study of this question and have not seen the precious comfort contained in the words of our text: "My son, despise not the chastening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3:11, 12.

SUNSHINE OR SHADOW?

"Be anxious for nothing."—Philippians 4:6.

Our lives may be bathed in sunshine or steeped in somberest gloom, according as we are close by or far removed from the fountainhead of light. The patches of light and shadow which alternate upon the landscape do not determine the seasons and temperature of that locality; nor do petty anxieties or passing pleasures make us altogether warm or gloomy Christians. It is the long night of the Arctic region or the long day of the tropic clime which makes the one a barren waste and the other a fruitful land. Life and light go hand in hand; the "Father of Lights" is also the Father of Life: whereas death is the region of gloom, night.

The King James version renders our text: "Be careful for nothing." The thought is the same as, "Be anxious for nothing," if we remember that careful is not here used with its present signification. A few definitions of words which naturally arise in a consideration of this subject may not be out of place.

Anxiety is uneasiness or distress of mind respecting some uncertain event which may involve danger or misfortune. Anxiety produces a morbid condition of restlessness and mental agitation with a distressful feeling of tightness and oppression in the region of the heart. Anxiety is, according to its derivation, a choking disquiet, akin to anguish.

Anguish is in respect to the known: anxiety in respect to the unknown. Anguish is because of what has happened; anxiety because of what may happen. Anxiety refers to some future event, but is a little milder yet than apprehension, fear, dread, foreboding, terror, all of which suggest despair. In matters within our reach anxiety always stirs up the question as to whether something can be done. But with the Christian it is often difficult to ascertain just what is within our reach. When joined with such perplexity, anxiety produces foreboding, dread, and dread commonly incapacitates one for helpful thought or endeavor.

Worry is a more petty restlessness and manifest anxiety. Anxiety may be quiet and silent; worry is communicated to all around. Solicitude is a milder anxiety. Fretting, or fretfulness, is a weak complaining without thought of accomplishing or changing anything, but merely as a relief to one's own disquiet.

Care concerns what we possess; anxiety often what we do not. Caution has a sense of possible harm and risk only to be escaped, if at all, by careful deliberation and observation. Care inclines to the positive; caution to the negative.

Anxieties, like barnacles on a ship's hull, hinder progress and, if they be not removed, will surely keep the Christian from reaching his haven of peace. They will weigh him down until, out of sheer inability to resist, he will seek relief by letting himself sink into the elements of the world.

Entrance into the body of Christ does not change our outward environs. The world is still worldly; it is still filled with imperfection and unbalance. The same impressions seek to gain our attention through the avenues of sense. There are just as many occasions for anxiety as before, or rather as many occasions out of which anxieties naturally arise. But not only is a state of over-solicitude opposed to the divine will for us, but it is also directly injurious to mind and body. It contracts and stiffens the walls of the blood-vessels and thus cuts off the refreshing supply to the brain; we cannot think as well as we should. The muscles, too, become inert; for their waste products are not well carried away. A slow poison ensues.

The cares, the anxious feelings, will come again and again: what then is to be done? Ah! The beloved Peter says the word: "Casting all your care upon him; for he careth for you." It is not, then, that we are miraculously made immune to care, but that we are furnished with a recipe for ridding ourselves of it. We are not immune to dirt; it will collect of its own accord. But we can bathe, if we have the needed equipment.

ANXIETIES CONCERNING PRESENT AND FUTURE

The anxieties which naturally rise in our lives pertain either to the immediate future or to the future life in another state.

We may feel anxious about the body, in respect to food, raiment, shelter. But does not the Apostle tell us a few verses further on in this same chapter: "My God shall supply all your need, according to his riches in glory"? And does not our Master, knowing how these things would tend to worry us, tell us gently but plainly:

"Do not accumulate for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but deposit for yourselves treasures in heaven, where neither moth nor rust can consume, and where thieves break not through nor steal. For where thy treasure is, there thy heart will also be. The lamp of the body is thine eye; if, therefore, thine eye be clear, thy whole body will be enlightened; but if thine eye be dim, thy whole body will be darkened. If, then, that light which is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate one, and love the other; or, at least, he will attend to one, and neglect the other. Ye cannot serve God and Mammon [Syriac for riches]. Therefore I charge you, be not anxious about your life, what ye shall eat, or what ye shall drink; nor about your body, what ye shall wear. Is not the life of more value than food, and the body than raiment? Observe the birds of heaven; they sow not, nor reap, nor gather into storehouses; but your heavenly Father feeds them. Are not ye of greater value than they? Besides, which of you, by being anxious, can prolong his life one moment? And why are ye anxious about raiment? Mark the lilies of the field. How they grow! They neither labor nor spin; yet I tell you, that not even Solomon, in all his splendor, was arrayed like one of these. If, then, God so decorate the herb of the field (which flourishes today, and tomorrow is used for fuel) how much more you, O ye distrustful ones!"

But some good brother may say: "Yes, but you've got to get out and hustle for it." But if by "hustling for it" we mean to wrest the responsibility from God's own hand and to choke our spiritual enjoyment by fear of loss or failure, it is wrong, very wrong, and an insult to the Almighty by implying that he is not able to fulfil his promises, or is too fickle to be relied upon. But if we are diligent in duty, leaving the results with the Lord, we have already a blessing, because we are "workers together with God."

But read on:

"Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? for all the nations seek after these things; and your heavenly Father knows that ye have need of them. But seek ye first his righteousness and kingdom; and all these things shall be added to you. Be not anxious, then, about the morrow; for the morrow will be anxious for itself. Sufficient for each day is its own trouble."

Hard though each day's trouble be, it is only intolerable when we imagine an endless vista of just such days. But we do not know that all the days will be just like this one; or, if they be like it, who knows but what other outward or inward experiences may be ours, which will completely alter the aspect of things which now seem so heavy? Unquestionably our weightiest burdens are the ones we make for ourselves.

The Apostle Paul says concerning our sometimes frantic efforts to gain more than our daily bread: "Piety with a sufficiency is great gain. For we brought nothing into this world, and it is evident that we are not able to carry anything out: and having supplies of food and clothing, with those let us be content. But those wishing to be rich fall into a temptation, and a snare, and into many foolish and injurious desires, which sink men into destruction and utter ruin; for a root of all kinds of evil is the love of money; which some, longing after, wandered from the faith, and pierced themselves around with divers sorrows. But thou, O man of God, flee from these things, and pursue righteousness, faith, patience, love, meekness."—1 Timothy 6:6-11.

And again: "Charge those rich in the things of the present age not to be high-minded, nor to confide in wealth so uncertain, but in that God who imparts to us all things richly for enjoyment—to do good, to be rich in good works, to be liberal, willing to bestow; treasuring up for themselves a good foundation for the future, that they may lay hold of that which is really life."—1 Timothy 6:17-19.

We might toil early and late, work ourselves gaunt and gray-headed, and still not have more than those who trust in the Lord and who enjoy his fellowship all the while. Remember the story the Master gave us about the man who toiled after riches and who put off the higher life until he should have enough. When he had what he thought was enough he purposed to enjoy it but, to his surprise and chagrin, was met with the rebuff: 'Why, man, you have worked yourself to death; your bank account is fat enough, but your heart is lean and scrawny.'

The worldly at our very elbow, father, brother, sister, friend, may prosper greatly; but if we walk close to God it is likely he will keep us poor, for few have ballast enough of character or experience to "know how to abound."—Philippians 4:12.

THE HUNGER OF THE MIND

But all our anxieties do not arise from wondering what we shall eat or with what we shall be clothed. The mind has needs, both real and fancied. Eve's oversolicitude about supplies for the mind was a powerful influence contributing to her downfall. We may be anxious about the Lord's providence for us and think: 'Yes, it looks as though the Lord were leading me into this place, but shall I have the proper stimulus to my mind?' How absurd! Why talk of our minds as though they were a museum of geology, some precious, fossil fragment of which might be lost! Are our minds nothing more than rows of shelves and cases into which are stored items of information chanced upon?

No position is too humble to be entirely without opportunity of ministering to others in a mental way. The precious knowledge we have of God and his beneficent designs makes us able to give a word in season; and how good it is! We need not worry about our precious minds, as long as we use them; for "he that watereth, shall himself also be watered."

Are we feeling the need of wisdom? No need to be distracted on that score; for the discretion which comes down from above is at our disposal. We have the Apostle James' word for it that the call of faith is all that is needed to open the boundless storehouse of Jehovah's wisdom. If we have not sufficient wisdom to decide the questions which confront us, and that with conscientiousness, let us ask for more wisdom. Sometimes the wisest way is simply to wait on the Lord for further indication of his will. Our greatest and worst mistakes have been made by taking some trying situation rashly into our own hands and deciding it at once. The Devil delights to get us into a dilemma and, mocking, to tease us into choosing one of the two ways he points out, when the Lord's way is possibly still a third and far better one.

No mind culture which the world has to offer can give us an appreciation of the deep things of God. As Paul, the truly wise one, said: "And when I came to you, brethren, I came not with excellency of speech, or of wisdom, declaring to you the testimony of God; for I determined to make known nothing among you, except Jesus Christ and him crucified. And I, in weakness and in fear, and in much trembling was with you. And my discourse and my proclamation were not in persuasive words of wisdom, but with a demonstration of spirit and of power; so that your faith might not be by the wisdom of men, but by the power of God. Wisdom, however, we speak among the developed; but wisdom, not of this age, nor of those rulers of this age who are coming to an end; but we speak the wisdom of God which was hidden in a mystery, and which God previously designed, before the ages, for our glory: which no one of the rulers of this age knew; for if they had known they would not have crucified the Lord of glory; but it has been written: 'Things which eye hath not seen, and ear never heard, and to which the heart of man has not aspired—things which God hath prepared for those who love him'—God has revealed even to us through the spirit."

We need not worry even if we do not have all the opportunities for "mind-culture" which some of the world possess. It is even more likely to hinder than, of itself, to help us in the discerning of spiritual truths. When the confident Peter boldly declared our Lord to be "the Christ, the son of the living God" he was answered with half commendation, half rebuke (or shall we rather say, warning?): "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven"—i. e., 'Thou art blest with a clear recognition of this great fact, which most people are so slow to perceive; but do not think that it is due to extraordinary brilliance on thy part, but rather is it because my Father has been pleased to honor the spirit of devotion and love for truth which thou hast displayed.'

THE HUNGER OF THE HEART

The hunger of the heart will be laughed at and tabooed only by the novice in life. Loneliness, the heart's hunger, is but a covert acknowledgment of the fact that no one is self-sufficient, that "no man liveth to himself or dieth to himself." Our most complicated anxieties and distractions arise from

this field and, like an evening damp, tend to choke our newborn hopes of a better life and to estrange us from the source of light and joy.

But has Jehovah erred? Are there no compensating magnets to keep the compass of our hearts true to the pole? Has he invited us upon this perilous voyage and abandoned us without chart or rudder? Why, even man is wiser than that, and more provident. The great ships which plow the sea have their great master compass. In theory the needle of that compass points true to the magnetic pole. But that pole is leagues removed; and every piece of iron in the ship's hull, in her engines, in passing vessels, in deposits in the bottom of the sea, influences that needle, too. So, very carefully made smaller magnets are so placed as to counteract the influence of things close by, that the subtle influence of the North may still lead the ship true. It is not wrong that the great compass should feel or be moved by the local forces; but if, and to the extent that it is so moved, it ceases to be a reliable compass and will cause confusion, dismay, perhaps even shipwreck. If it could speak it would say: "But I want it; I need it; and see, it wants me, too."

These local magnetic fields do not harm the ship if they but pull in the same direction as the North Pole. And, if the influence we exert on one another is the influence of the spirit of unselfish love, of the image of Christ in us, we shall draw one another toward that image, we shall build one another up in the most holy faith and not tear down. When the heart's yearning seems more than we can bear, when it dumbly grasps for the strong arm of support or the tiny arms of human joy, shall we say the thing is wrong? The God of Nature made us so.

But we have undertaken a voyage; and we must not blindly answer every call without listing to the compensating magnets —the example of holy conquerors before us, or the words of the Apostles, such as, "Center your minds on things above . . . . that when Christ, who is our life, shall appear, ye also might appear with him in glory." Surely we would not wish to sell our glorious birthright for a mess of pottage, be it ever so fine.

But this is all passive. We are not merely inert needles waiting to be acted upon by worldly or heavenly power. The hunger of the heart is best satisfied not by receiving but by giving. The chief of givers gave his best, his only son; our Savior gave himself. But we may say: 'The people with whom I meet are so crude and ungenteel, I don't know how to give them anything.' But can they be more crude and coarse than the best of mankind was to our Lord? When he fed the four thousand he had very little to give; yet, under Jehovah's blessing, it accomplished wonders, feeding not only himself and his close associates, but the multitude as well! Is it not more blessed to give than receive? How commonplace it would have been had someone driven up with a cartload of bread that he might merely receive it! He gave what he had; it was enough. It is seldom that our storehouse of blessings is so scant that we cannot give even a smile. And who knows how much warmth it starts?

Besides all this we have a love, a fellowship, nearer, dearer, truer than all the best there is on earth. "The Father himself loveth you," and "truly, our fellowship is with the Father and with his son Jesus Christ." Can anything surpass that for honor? Can even the dearest human tie come so close or know our needs so well? Adam, with more spleen than spine, when driven to the choice, took the human companionship without God—and lost them both. But better than the touch of the tenderest hand is the consciousness of his nearness and interest who said, "I will never leave thee nor forsake thee."

If we keep our hearts ever sensitive to the drawing of that far away, yet mighty magnet, though beset with blizzard, cloud and mist we shall pass safely into port and "meet our pilot, face to face."

To be over-anxious about our heart's supplies means to invite self-pity, that insidious poison which, like the vapors of the Flanders field, seeps into the trenches of our nobly gained redoubt and kills the guardians of our better self. We cannot expect to have the world kowtow to us if we are 'following the Lamb whithersoever he goeth'; for the world comes to the stubborn, obstinate, one-idea-at-a-time man who blows lustily his own horn.

We need not, then, be distracted about our lack of Wisdom; for it is ours, as soon as we are sure we need it, and ask for it. We need not be anxious or hopeless over what seems impossible to us; for divine Justice is such that God would not expect anything of us which we could not perform. Divine Love is too great to give us needless occasions for anxiety; and divine Power stands guard to see that no temptation shall befall us but such as we are able to bear.

OTHER PRESENT OCCASIONS FOR ANXIETY

The possibility or the probability or the fear of loss tends to cause many a cautious one much anxious thought. We fear to lose our friends, our money, our health, our influence, our prestige, our mental acumen, our youth. The effect of losses on others is more or less responsible for this fear which we have. But have we not learned that loss does not always mean loss? We lose one thing only to find that after all it was not so important as we had supposed. We lose one thing and find in its stead a keener appreciation of what we have left. We lose our life-in-self and find a life in more abundant measure. We lose the warm hearth-glow of the valley and gain the clear starlight of the mountain peak. We lose the warm hand-clasp of a friend and gain the unspeakable pleasures of the life of faith. Can we not trust God? Shall we not have the choicest portions, if we leave the choice to him? "Oh, rest in the Lord, wait patiently for him . . . . and he will give thee thy heart's desires."

Shall we worry over disappointments? Is it not rather finding fault with Omniscience?

Delays make us anxious because of the element of uncertainty. But must we know all things before the time? Having used the means at our disposal to avoid delays, shall we not wait in peace? "Blessed are the men who fear him; they ever walk in the ways of peace."

Restraints tend to chafe us. We wanted this scheme to work out thus and so, and when we are unable to push it ahead we feel peeved. But if we left it with the Lord at the start and said 'If the Lord will,' where is our ground for worry?

Shelvings, on a bed of sickness, or otherwise thrown into a bayou off the main current of activity, arouse apprehension lest we become wholly useless. But perhaps there are some lessons for us to learn before we can be trusted with further activities. Or maybe we can do something 'on the shelf' which we had not known to do before.

Our faults would drive us to distraction if we did not remember that the Lord knew all about them before he called us. Nonchalance is not the proper mind toward them, but useless worry is just as bad. Balance is what we need, as well as conscience.

Others' faults make us anxious, for fear we may be the victim of their injudition. But shall we not remember that "the battle is not to the strong, nor the race to the swift"? "Our lives are hid with Christ in God" and cannot be injured.

Our failures in the past tend to discourage us regarding the future and to make us anxious about the outcome. But "we have not a high priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin. We should, therefore, approach with confidence to the throne of favor, that we may receive mercy and favor for seasonable help." It is not so much the breaking of the lines of conventionality, the makeshift for virtue, which constitutes a mistake or failure. The deadly mistake is to give up hope and stop trying. It is more vanity than devotion if we wish to give up just because we are not able to make as prominent a showing as others or as we had hoped for ourselves. A mistake is not necessarily a fatal thing.

Chastisements, when wrongly viewed, fill us with foreboding. But is it not true that in many ways love and pain go hand in hand?

Hardships cause us anxious thought; for we wonder whether we can endure them. But we have the Apostle's cheering words: "I can endure all things through Christ who strengthens."

ANXIETY ABOUT THE FUTURE LIFE

No undue care need be taken for that which is beyond our realm. We are promised the holy Spirit if we ask it; and the holy Spirit, dwelling richly in our minds, will guarantee the development of the fruits of the spirit; and we are distinctly told that 'if these things be in us richly and abound, so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.' Again: "He that hath begun the good work in you shall complete it unto the day of the Lord Jesus." Again, the consoling yet stirring word: "Be thou faithful unto death, and I will give thee a crown of life"—not I may, if I feel so inclined at the time, but "I will give thee a crown of life."

Fear of the great change affects some. But why should it? we have nothing to lose and all to gain. Moreover our Master desires to have us there; for he prayed the Father, "I will that they be with me where I am."

DROP OUR BURDENS AT THE THRONE OF GRACE.

To dispel anxiety, reverence is necessary. But much more than reverence is necessary. We might have reverence and

think of God as a mighty being, too great and too far removed to care for our welfare. We must fellowship with him, as he invites us. Undoubtedly the relationship of children to a father is the one which Jehovah seeks to encourage in us. He says, "in everything." Not merely may we take the great trials of life to the Burden-Bearer, but also the little things that nag and annoy us not less.

"Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer,"

not complaining, but thankful for God's part in them.

We have seen how many natural occasions for care may arise in our daily lives. And the Apostle knew all this; so he, as the mouthpiece of the Lord, gives us the recipe for losing them. He says, "Be anxious for nothing; but [instead of that] in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Constant touch with Jehovah, then, is the potion which drives from our spiritual systems the germ of care, and makes us sing, though in prison.

As we come to realize him as our Father we shall wish to make our requests known to him. As the wisest of fathers he deals with us individually according to our several needs. He seeks to encourage us to decide for his way, but he never coerces us. Sometimes we are rebellious and foolishly insist on having our own way; and he lets us have it, only to find with godly sorrow that his way had been untellably better.

In a large family or school many children suffer great nervous irritation from the habit of being considered collectively instead of individually. Demanding instant and unquestioning obedience is also harmful, as coercive restraint weakens character. But how long-suffering is the Lord! He knows we must eventually do his way if we love the right.

A child shows the desire to exercise its own reasoning faculties by constantly asking, "Why?" in its attempt to find the balance between the true and the false. The answer, "Because I told you so," may silence, but never satisfies. But how kindly are the words of our Father: "Come now, let us reason together"—'Come and tell me what worries you; perhaps I can make some suggestions that will help you to see.' He gives us real aid; for he helps us to harmonize submission and liberty, to substitute co-operation for obstinacy, and noble independence for slavish subserviency.

TRUE SOURCE OF OUR PEACE

If something worries us, let us take it to the Master-Mind. If we are in need, let us make it known to the Giver of every good and perfect gift. If then his providence or reason suggest that we might properly expect a supplying of our need through some other channel than ourselves, it would not be amiss to let our request be made known there also—but to him first. Turmoil and strife of heart and mind are not conducive to the development of the richest character. But great care must be exercised in discerning between outward turmoil and that of the heart. Only when we are habitually losing our anxieties in the bosom of him before whose face every perplexity is plain as nooniday can we have that truest Christian experience of the following verse: "And the peace of God, which passeth all understanding, shall guard your hearts and minds in Christ Jesus." Only in that peace which comes from a consciousness of our vital union with God Almighty can we use our powers, great or small, to the best advantage.

Our confidence in him is not merely the blind and heathen confidence of the poet who, observing the passage of the waterbird across the heavens, said:

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will guide my steps aright."

That is good; but ours is better. Ours is a warm, sweet and personal faith in God, based on his word and on our own experience, "so that we can boldly say: The Lord is my helper, I shall not fear what man may do unto me"—be it Gethsemane, Hall of Judgment, the Way of Tears, or even Calvary.

"Under his wings I am safely abiding,
Though the night deepens and tempests are wild;
Still I can trust him. I know he will keep me;
He hath redeemed me, and I am his child."

"IF"

If I can warm with Love some lonely heart,
Hope's lustre to some listless eye impart;
If I can make a straight path for the lame,
Or fan some smoldering Faith to fervent flame;
If I may help some faltering foot to keep
The painful, narrow way, though rough and steep;
If thou, dear Lord, wilt use me, even me,
To draw some trembling soul more close to thee;
If, when the end of all things is at hand,
My feeble efforts may help one to stand;
If I may live to make truth's message plain—
Ah! then, 'twill ne'er be said, my life was vain.

GROWING STRONGER

LUKE 2:42-52; 2 PETER 1:5-8.

[The first 12 paragraphs of this article were reprinted from an article entitled, "Holy, Harmless, Perfect," published issue of January 15, 1906, which please see.]

OUR LORD'S CONSECRATION AND BAPTISM

Being free from sin, our Lord required no justification by another; and when he had reached manhood's estate, at the age of thirty years, he presented himself wholly, unreservedly, to do the Father's will. At the moment of consecration his earthly life was yielded up as a sacrifice for the sin of the whole world; and this consecration was symbolized by his immersion into water at Jordan. The remaining three and one-half years of his life were already on the altar; and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!"

Quickly following our Lord's consecration and its symbolization came the evidence that his sacrifice was accepted of God. We read that the heavens were opened unto him. This probably signifies that he was granted a vision of heavenly things, an insight into the deeper things of the Scriptures, an understanding of the higher things of God's Word. Hitherto he had in a measure understood about the lamb that was to be led to the slaughter, but saw nothing to identify the one who was to be the great deliverer or to explain the wonderful pictures in the Scriptures. But just as soon as he was begotten of the holy Spirit, he began to see that if he would accomplish the great work of blessing all the families of the earth it would be by a manifestation of loyalty and of righteousness. As soon as his mind was illuminated he saw the things pertaining to the sufferings of the Christ.

At his consecration at Jordan our Lord agreed to give up the human life, all rights and privileges as a human being. The ultimate purpose of this full surrender of his life was that he might bring everlasting life to mankind. The Father's arrangement with him, however, was such that our Lord might retain his personality, his identity. But after he was begotten of the holy Spirit, he was a new creature; and as a new creature he had his human body in which to develop character suitable for the high condition to which his successful accomplishment of his mission would lead. The latter part of our lesson for today calls to our attention the elements which enter into that character and which must be developed by all who would attain to membership in the body of Christ.

GROWTH IN THE FRUITS OF THE SPIRIT

The matter of cultivating Christian character is not one to be accomplished in a few hours or days. It is the work of a lifetime, a process of addition, virtue added to virtue, grace to grace, and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed; and then it must continue to develop to completion.

St. Peter indeed describes a most amiable character. But who can meditate upon his description without feeling that to attain this high eminence will be the work of a lifetime? Day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. We must see to it that we have the truth of God's Word, and that it is having its legitimate and designed effect upon our lives. And if the truth is thus received into good and honest hearts, we have the assurance of the Apostle that we shall never fall, but that in due time we shall be received into the kingdom of our Lord and Savior Jesus Christ.

HELPING OTHERS

[This article was a reprint of that entitled, "Who Is My Neighbor," published in issue of July 1, 1906, which please see.]

QUESTIONS CONCERNING EZEKIEL'S TEMPLE

Question.—Does Ezekiel's Temple represent God's finished work only?

Answer.—It represents both the finished work and the work in process. But when we apply the picture to the Gospel age the same gate, including the porch, symbolizes the tentative and the vitalized justification of the little flock and the great company, and the gate up to the porch the tentative justification of others of the household of faith. In the Gospel age picture the Holy represents the tentative condition of those begotten to the divine nature. After each age is over, the part of the Temple which had represented a work in process during that age represents the memory of that same work in the mind of God, of Christ and of the beings concerned in the work.

Question.—Does the east gate of the inner court symbolize the fact that the members of the great company are developed after having been "raised to the spirit condition"?

Answer.—It depends on the meaning attached to the expression "raised to the spirit condition." "Raised" means resurrected, and is properly figured by the porch of the gate. A porch represents vitalization, resurrection, raising to the condition of the plane indicated by the court to which the gate belongs. The outer-court north-gate-porch shows the final resurrection, or full life, through the process of resurrection, which will be gained by the hosts of mankind. Such a resurrection requires that all the conditions of obedience be met, and they will be met by all the loyal portion of mankind by the end of the thousand years, and by many individuals much sooner. The porch of the outer gate (east) represents the vitalization of tentative justification. For the little flock and the great company this takes place, after having met the conditions for justification, at the instant of begetting to the divine nature in the Holy. The ancient worthies will receive the vitalizing, or making alive of their tentative justification, at the beginning of the earthly phase of the kingdom of heaven, we believe in 1925, having met all the conditions during their first earthly lives.—Hebrews 11.

On the divine plane (the building) and on the spirit plane (inner court) the vitalizing, raising, takes place first, in the begettal to the divine nature, as shown in the porch of the Temple building. Those begotten to divinity find themselves in the Holy, having by the act of consecration unto death passed over the threshold—assuming that the consecration was accepted. The faithful 144,000 remain in the Holy till death; many of them passed into the Most Holy in 1878, following the Head, who went in A. D. 33. Those proving more or less unfaithful have been put out of the Holy by the millions, into the inner court east gate, there to meet all the conditions necessary for the birth to the spirit plane, represented by passing out of this gate into the inner court. While originally begotten to the divine nature, in the porch of the Temple, the great company nourish themselves poorly or poorly assimilate their spiritual food, the Word of God. This begettal therefore not resulting in divinity, they must count themselves as having been in the porch of this east gate; for it results in birth to the spirit plane, but not to the divine stage of that plane.

It is after the begettal, the quickening, the raising to sit in the heavenlies (Ephesians 2:6) in this life, that those begotten to the spirit plane or to the divine plane become overcomers (Revelation 7:9), or more than overcomers (Revelation 3:21), as the case may be. In other words they meet all the conditions of the Word of God as represented in the chambers of the gate or in the picture-lessons on the walls of the Holy. After having been born to the proper plane of being, they will grow greatly in knowledge and will forever practice the graces of the spirit; but they can never have any further change in plane of being, as far as we have any knowledge.—Ezekiel 48:12, 14.

Question.—What is signified by Ezekiel 46:24, "The ministers of the house shall boil the sacrifice of the people"?

Answer.—These passages from Ezekiel read as follows: "After he brought me through the [priests'] entry [S], which was at the side of the [inner north] gate, into the holy chambers [I, I, I, I] of the priests, which looked toward the north; and behold there was a place [J, J] on the two sides westward [west of the priests' chambers]. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering."—Ezekiel 46:19, 20.

"Then he brought me forth into the utter [outer] court, and caused me to pass by the four corners of the court; and behold in every corner of the court there was a court [W, W, W, W], in the four corners of the [outer] court there were courts joined [made with chimneys] of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers [servants, Levites, the great company] of the house [the little flock] shall boil the sacrifice of the people."—Ezekiel 46:21-24.

The foregoing refers to an important part of the treatment of the private sacrifices made by individuals among the people during the year after the day of atonement. The sacrifices of the day of atonement typified the "better sacrifices" of Christ (Hebrews 9:23), Head and body, during the Gospel age. In a general way any sacrifice pictures the consecration, the setting apart to divine service of the offerer (Romans 12:1), the specific purpose or object being indicated by the peculiar ritual of each sacrifice.

In certain of the private sacrifices of the people the flesh of the animal offered was eaten by the priest or by the offerer. (Leviticus 7:7, 15) The eating signifies the appropriation of the offering by the person or being to whom it was divinely ordained that the part eaten should pertain. In a peace offering the breast and the shoulder (the best parts) were for the priest to eat, the rest of the animal being for the offerer, except the part burned. (Leviticus 7:11-18) In a trespass offering the part of the animal not burned was for the priests to eat.—Leviticus 7:1-6.

This signifies that in the coming age when an individual consecrates or reconsecrates himself his consecration will be accepted as made to and belonging to the royal priesthood, Christ the great High Priest and the church the under priests. This will be proper because Christ bought the world with his blood; and for a thousand years everyone will belong to our Lord by right of purchase.—Ephesians 1:14.

The flesh of the animal was not fit for eating immediately the animal was slain; nor will the consecration by a human being of himself be ready for assimilation by the priesthood until something more is done. As before being eaten the flesh was washed with water; so, too, the person consecrating will be washed by the water of the Word. His being must be cleansed and made to approach closer to the divine standards. His new human mind and will must continually be transformed by the renewing of that mind, through the Word of God relating to human perfection.—Romans 12:2.

Even the washing did not finish the preparation of the flesh. It was still raw, tough, not tender enough to be eaten or assimilated; for the application of cold water did not make the flesh tender. The mere learning of the truth will not transform character. Theory alone does not make a good workman; practice under difficulty causes the theory to become part of the character, the being, and makes the learner a good workman. The cold water of the truth touches the outside; only when heated to boiling does water penetrate throughout the entire substance. The Word of God, the truths destined to become a part of the very being, penetrates throughout, and thoroughly softens the whole being of the individual, when the lessons of the truth are learned and *practiced* amid fiery trials —when symbolical heat (trials) is applied with and through the water.—Hebrews 5:8.

In the Hebrew Tabernacle the flesh was boiled or seethed before the door of the Holy. As in the consecration of the priesthood, "Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations." (Leviticus 8:31) "And thou shalt take the ram of consecration, and seethe his flesh in the holy place [court]. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation."—Exodus 29:31, 32.

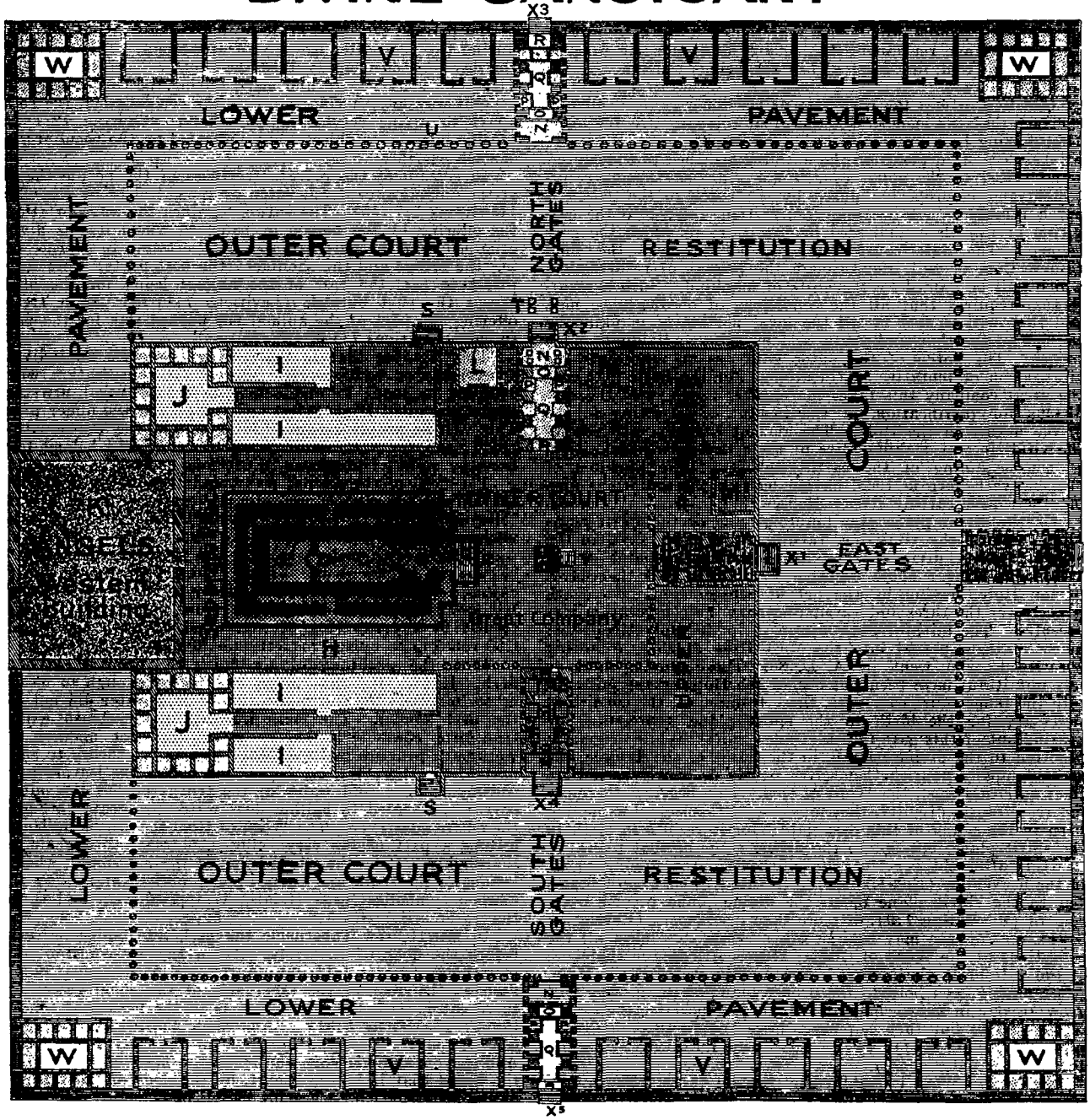
The significance is much the same here as in the subsequent private sacrifices of the people. In the private sacrifices the boiled flesh was eaten by the priest alone, or by priest and offerer, typifying the assimilation of that degree of human perfection which was signified by the flesh of the particular creature sacrificed. In the antitype the degree of perfection attained or desired by the offerer will be taught him by the royal priesthood—will originate with them, as will the character development accompanying the merit of Christ applied to and assimilated by the consecrator.

The receiving of the flesh by the priesthood is from our viewpoint the receiving back by the Christ of the mental and

moral development of the consecrator, which is but their own; for the consecrator will have received it from them. (1 Corinthians 4:7) Thus will the people acknowledge their dependency on the priesthood as the source of all the attainments and of the ideals connected with the gaining and the enjoyment of human perfection through restitution. They will separate themselves to the ownership and control of the royal priesthood; they will give themselves to the Christ as Lord (owner) and Master. (Isaiah 2:3) They will acknowledge their new selves, their beings to be transformed by the renewing influences of the divine instruction and guidance of the coming age, as of the Christ and to and for the Christ, by whose merit and through whose ministry they may be made ready to be "delivered up to God, even the Father," at the end of the thousand years of probation, after which, "when all things shall be subdued unto him [the Son], then shall the Son also himself be subject to him [God] that put all things under him [the Son], that God may be all in all."

Only through sacrifice, trial and suffering can the imperfect approach unto God. (Psalm 51:17-19) The imperfections

DIVINE SANCTUARY



THE TEMPLE OF EZEKIEL'S VISION

A—Brazen Altar
B—Temple Porch and Entrance
C—The Holy
D—Entrance Into Most Holy
E—The Most Holy
H—Separate Places in Inner Court
I—Priests' Chambers
J—Priests' Boiling Places
K—Western Building
L—Levites' Chambers for Washing Burnt Offerings
M—Singers' Chambers
N—Porch or Lobby Gate
O—Inner Threshold of Gate
P—Six Little Chambers in Gateway
Q—Entry
R—Door of Gate
S—Private Steps for Priests
T—Four Tables for Slaying Sacrifices
U—Inner Wall of Lower Pavement
V—Thirty Chambers on Lower Pavement
W—Levites' Boiling Places
X—Stairs to Gates
Y—Stairs to Brazen Altar
Z—Stairs to Temple Platform

of the people can be eliminated only through great effort, spurred by chastisements; effort against the flesh engenders suffering, though finally that suffering emerges into the peace and joy of ripened character. (Hebrews 12:9-11) The chastisements and the sufferings will be the "boiling" of the flesh—the outcome of which will be a character of tenderness, like to the mind and character of the divine Christ, and fit to be acknowledged by and assimilated as their own by the Christ, Head and body. In that way it will be true that "that servant which knew his Lord's will and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47, 48) Those whose natural characters, whose fleshly minds, are tough and unassimilable for the priesthood, shall be "boiled" thoroughly until they are tender-hearted; but those who are readily responsive to the "ministry of reconciliation" will need but little of the trials administered by and through the water of the Word of God.

The eating of the flesh by the offerer is the thorough assimilation, by the consecrator, of the new human character ideals presented in the restitution teachings. There, too, 'tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed, because the love of God [on the natural plane] is shed abroad in [their] hearts by the holy Spirit which is given' (Romans 5:4, 5); for all the willing and obedient, at least, shall receive of the holy Spirit, as says Jehovah, "I will pour my spirit upon all flesh" (Joel 2:28) in the world-wide blessing, soon to come.

In the Ezekiel Temple the boiling of that part of the sacrifice to be eaten by the offerer was done in one of the boiling places in the outer court (W, W, W, W), symbolizing the infliction of chastisements on the natural restitution plane. It was done by the Levites, symbolizing the fact that of all who are on the spirit plane the great company will be the most directly identified with earthly matters. This flesh when "boiled" was eaten by the offerer, representing his moral assimilation of the ideals presented by the Word of God, touching upon human perfection. The flesh belonging to the priesthood is boiled in the boiling places (J, J) in the rear of the inner court, symbolizing the consecration of the offerer's new natural mind, as sharing in the holy Spirit poured out upon all flesh, and symbolizing also the trials which he must endure mentally in connection with his chastisements. This boiling was done by the priesthood, suggesting that they will exercise supervision and direction over the acts of the great company. They collectively constitute a 'merciful and faithful priesthood in things pertaining to God, to make reconciliation for the sins of the people. For in that they themselves have suffered [in this life], being tempted [tried to the uttermost, "boiled"], they are able to succor them that are tempted.'—Hebrews 2:17, 18.

THE TRIAL IN BROOKLYN

The trial of the eight brethren from these headquarters was set for the criminal term beginning Monday, June 3, in the Federal Court of the Eastern District of New York. Affidavits had been filed by the eight defendants stating their reasons for believing that Mr. Justice Garvin was biased against us and our work. This action automatically removed him from the trial and adverted the case to Mr. Justice Chatfield. He, however, referred it to a judge specially brought here from Vermont—Mr. Justice Howe.

At this writing, one week of the trial has elapsed, with perhaps a little more than half of the testimony presented by the prosecution. Our legal counsel, Messrs. Sparks and Fuller, are loyally looking out for our interests, and under great handicaps, for the government has had three months for preparation and our counsel is obliged to prepare as we go along, because no disclosures were made in the indictment as to what portions of our literature were objected to.

It seems we have a fair-minded jury, but it is too early to be able to discern which way the trial will go. Of one thing we are certain: all concerned are perfectly willing to accept the Lord's providence in the matter, and rejoice that they are accounted worthy to suffer shame for his sake.

Foreign Agencies:—British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76 Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

[Last appearance of this paragraph, which previously appeared in every issue since the agencies were formed.]

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A SOUND MIND

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."—2 Timothy 1:7.

Fear is one of the principal things that make life troublesome. It was doubtless for this reason that our Master admonished us, saying, "Fear not, little flock." Fear, when it is unbalanced by hope, becomes desperation; and desperation spells misery. Fear is a prodigious magnifier, especially when it has been excited by any unusual object. The traveler rarely sees a small tiger; the landsman seldom experiences a gale at sea that is not a hurricane.

In a Christian, the "fear of man that bringeth a snare" is counterbalanced by the fear of displeasing his Lord. As the Master said: "Fear not them that destroy the body but after that cannot touch the soul; but fear rather him who after he hath destroyed the body is able also to destroy the soul in Gehenna fire."

We fear usually one or all of three things: weakness, disesteem, mistakes—and the uncertainty which follows in their wake. Fear instilled into the mind of childhood unconsciously impresses and influences the whole life, years after the small incidents which gave rise to the fears have passed into oblivion.

But the Apostle intimates in our text that the Father has not been content merely to advise us to be fearless, but that he has given us those things which are necessary to put fear out of our lives. He has given us the spirit of power, i. e., power of purpose, which is courage; he has given us the spirit of love, and the spirit of a sound mind. This is the powerful alliance against fear. For if we have power and courage we do not fear weakness; if we have love overflowing in our hearts we have that which makes us estimable in the Father's sight, and even to some extent in the sight of others. Hence we do not fear disesteem; for "there is no fear in love; perfect love casteth out fear." And if we have prudence, judgment, common sense, we have no fear of the desperation which needless mistakes bring.

Courage may be likened to the little brother, love to the little sister, and common sense to the watchful guardian. Power might be disposed to use itself roughly at times; love might be too much impelled by tender feeling; but a sound mind modifies and directs them both.

SOUND MIND MEANS SOUND JUDGMENT

That quality which the Apostle terms "a sound mind" and which is popularly designated as "common sense" may be defined as the sound judgment of the mind when reflecting upon problems of truth and conduct, without bias from logical subtleties or selfish interests. Balanced judgment is as valuable as its application is rare. It is sometimes possessed to an astonishing degree—on matters of purely human import—by those outside of covenant relations with God. But this should not discourage us; for they were merely better born.

But the Lord's people have a power within them which, if responded to and followed, will help develop the main features of a sound mind in them, no matter where they start on the scale. That power is a desire for the truth. Honesty, or a love of truth, is the basic requisite of a sound mind; for if we do not really desire the truth, then we are bound to become immersed in a hopeless tangle of illusions. One of earth's wise men has said: "The love of truth is the most noble quality of the human intellect, the most enjoyable in the interchange of confidences, yet of all qualities it is the most rare."

Coupled to this desire for the truth is the capacity for its apprehension, which is possessed by every spirit-illumined child of God, and not by others. This fact is made plain by the Apostle: "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Spirit teacheth; comparing spiritual things

with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned . . . . but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Both the desire and the capacity for understanding the truth come from God. As we are again told: "It is God that worketh in you, both to will and to do of his good pleasure." (Philippians 2:13) The desire for truth is from God, in the first place, while we are still natural men, in the sense that it is a fragment of the original likeness to our Creator. After we are begotten and illuminated by the holy Spirit this desire becomes stronger and stronger and at the same time our minds are enabled to grasp the truth to an extent hitherto impossible.

The Master himself places truth at the bottom of the structure when he says: "If ye continue in my word, then are ye indeed my disciples, and ye shall know the truth and the truth shall make you free." It is not merely doctrinal truth that we shall know, but also truth concerning ourselves and our spiritual status. How could we be set free from our own errors, if we did not desire and recognize the facts concerning ourselves? Common sense, or a sound mind, in the measure that it is possessed, enables one to see things as they are and to do things as they should be done.

There is a number of elements which go to make up a sound mind, none of which must be overlooked. But let it not be thought that a sound mind is a passive thing, a kind of reference library. In some ways the everyday term "common sense" is to be preferred; for a sound mind means simply the capacity for sound, accurate, reliable judgment on the problems of life as they arise from day to day.

PHILOSOPHY OFTEN UNESSENTIAL

And let us observe right here that the philosophy of character development cannot be called a requisite as long as we are developing with reasonable satisfaction. It becomes valuable to us chiefly when something is wrong. It assists us to recognize just how far we have progressed and how far we have retrograded, and where the greatest pressure should be exerted, to start us on again. But perception and reflection will accomplish nothing in us worth while without obedience. Obedience, or conformity to the instructions given us by our Lord, is the vital thing in any case, whether we understand all of the steps of the process or not. More than one scriptural expression emphasizes this thought: "If ye know these things, happy are ye if ye do them"; "If ye do these things, ye shall never fall," etc.

Our Christian course is like an apprenticeship at a trade. The master workman might sit down and attempt to explain the whole thing to the boy at the start, but very little would the boy understand or remember. What he does do is to say: "Now you do just as I tell you; and I will guarantee that after so long a time you, too, will be a master workman." So the Lord says, essentially, to us: "If ye love me keep my commandments"; 'and I will make you meet for the inheritance of the saints in light.' The Lord does invite us to 'reason with him' and to 'think on these things,' still he makes it likewise plain that we can know only in part, until that which is perfect is come.

We have probably all known some old brothers or sisters who had grown rich in the spirit of the Lord, not because they were able to explain the process of growth, but because, like the lily, they lent themselves to sun and air, and growth was a natural result. It never occurred to them to wonder why a certain command was given. It was enough to know that it was given. When they heard the Lord say: "Love your enemies; bless them that curse you and pray for them that despitefully use you and persecute you for my sake," they simply loved their enemies, they blessed and they prayed without doubt or hypocrisy. When he said to them: "If ye forgive not men their trespasses, how can ye expect your heavenly Father to forgive your trespasses?" they simply forgave freely, up to seventy times seven and, like God, were too courteous ever to mention an account once cancelled. When he said: "Seek ye first the kingdom of God and his righteousness," they sought that kingdom. When he said: "Centre your mind on things above and not on things on the earth," they have simply done it, and in doing it have shown the greatest wisdom that was ever shown. When he said: "Speak evil of no man." they have kept their lips from speaking guile.

It is largely when we realize ourselves at a standstill, or as making very slow progress that we can most profitably consider the whys and wherefores.

STEPS TO GOOD JUDGMENT

Perception, memory, thought, alertness, deduction, foresight, reason, judgment: these are the steps which must be taken, consciously or unconsciously in the formation of sound judgment on any question.

Perception stands for the first impress of an idea through one or more of the senses. When we see, hear, feel, touch or taste a thing we have perceived it. While this is an elemental step, still it is a very necessary one. Even the little mollusks and tadpoles are capable of receiving impressions, and power to perceive increases with the elaborations and sensitiveness of the organism. The Apostle represents hearing as being that sense which is employed to announce the truth to us. He says: "Faith cometh by hearing, and hearing by the Word of God." That is, God's Word contains a message which acquaints us with certain facts, without which we would be unable to form an accurate judgment or to make a reliable decision. The Master intimates that this message has gone forth; still, "Who hath believed our report?" Not many. "Blessed," therefore, "are your eyes, for they see; and your ears, for they hear. For indeed I say to you that many prophets and righteous men have desired to see what you observe, but have not seen; and to hear what you hear, but have not heard."

But while hearing is a blessing, it is merely the start. The parable of the sower goes on to explain this matter further and to say: "When anyone hears the word of the kingdom, but considers it not, the Evil One comes and snatches away that which was sown in his heart. This explains that which was sown by the road." Those who do not consider the Lord's message do not go very far toward the development of a sound mind. "Israel doth not know; [because] my people doth not consider," complains the Prophet Isaiah.

"That which was sown on rocky ground denotes him who, hearing the word, receives it immediately with joy; yet having no root in his mind, he retains it only a short time; for when affliction or persecution arises on account of the word he instantly stumbles." Such a one perceives, thinks, and is alert, but he fails on deduction. He does not, or perhaps cannot, hold the proper relationship between the value of the truth, the present condition of the world, and the privilege of persecution for the Word's sake. He does not exercise common sense, or he would know that anything of value must cost him dearly. Note the distinction between that man and the one who so valued the pearl of great price that he went and sold all that he had to obtain it.

"That which was sown among thorns denotes that hearer in whom the cares of this life and the deceptiveness of riches choke the word and render it unproductive." Such a one fails on foresight, reason and the final judgment or decision.

"But that which was sown on good soil and produced fruit, one a hundred, one sixty and one thirty, denotes him who not only hears and considers, but obeys the word." To hear, to consider and to obey, then, are the three main steps to the acquirement or to the manifestation of a sound mind on any given subject. But aside from these three steps, there are five other intermediate steps which are well worth considering.

PERCEPTION, MEMORY, THOUGHT

Here, say, is a problem before us on which we wish to exercise common sense. Though we have heard and received the general message of the Lord, it may be that we have not yet perceived all the instructions he has given on the immediate question under hand. Here we should "search the Scriptures" with that love of directness and simplicity without which it is impossible to come to an accurate decision.

For instance, we encounter the statement: "The righteousness of the law is fufilled in us who walk not after the flesh but after the spirit." We roughly perceive the ideas of walking after the spirit and walking after the flesh. Memory is at once called into play, for the meaning of the individual words themselves, then in a brief search of the mind to see if we can find anything that sounds similar. We 'call to mind the former things' and are thus enabled to profit not only by our own past experiences but also by the experiences of others. Without memory life would be a blank—a dreary void.

Perception and memory merge into thought. We begin to consider—that is, if we love the truth above all things else. We ponder, we reflect, we contemplate; but, if we desire the truth, we do not dream. We are informed that, "as a man thinketh in his heart, so is he." If he thinks deceitfully, he is deceitful to that extent. Thought determines character.

Thinking, not natural growth, makes perfect manhood. There are some who, though they are done growing, are only boys; the reasoning is feeble. Many who can run and jump and bear fatigue cannot observe, cannot examine, cannot reason or judge, contrive or execute—they cannot think. To have a sound mind it is necessary that we examine ourselves about our thinking. We should set ourselves to understand whatever we see or read. The Apostle assures us that if we "think on these things"—the things that are true, noble, pure

and lovely—we will be built up to them. We cannot use common sense to walk either after the flesh or after the spirit without thinking.

It is not reading, but thinking that gives us possession of knowledge. A person may see, hear, read and learn whatever he pleases, and as much as he pleases; but he will know very little, if anything, of it beyond that which he has thought over and made the property of his mind. Like certain silk worms which yield silk colored according to the food they have fed on, so our life gradually takes the tinge and hue of the thoughts to which we most accustom ourselves. If we think about the things of the flesh, make provision for pampering its desires and appetites, we are living after the flesh, and if we are thinking about the things of the spirit, the great principles which Jehovah has established, and seeking to apply them to ourselves in harmony with his Word, we are living after the spirit.

ALERTNESS—MENTAL ENERGY

Alertness is the next requisite. We are admonished to be "vigilant," to be "watchful," to be "ready," not to "sleep," nor be "slothful." In one place the Apostle seeks to "stir up our pure minds by way of remembrance." Alertness is energy applied to attention. It is like steam in a boiler. The boiler and the engine may be in perfect condition; but if there is no steam, no work will be accomplished.

On this very point of mental vigilance comes, perhaps, the severest test of our honesty in our search for the truth on any given subject. Our own faults, like our own noses, are so close we cannot see them without great effort and insight. But, as the poet says: "Self-love is not so great a sin as self-neglecting." For want of spiritual energy we allow the precious, though oft-times unpleasant truth concerning our motives to lie hidden; and we do not make progress.

The value of our thought depends much upon the course we take—whether the subject in hand is examined fully and carefully, or only given an undecided glance, our thoughts reverting to other matters, to be treated in the same desultory way. That mental disposition is of great value which will enable us to give our close and undivided attention to any subject which we wish to investigate. Some may try to investigate a matter, but find that the mind wanders. It needs alertness, effort, vigilance.

However splendid may be a man's genius, brilliant his talents, and profound his intellect, if devoid of energy he is practically lifeless, and his powers are useless to the Lord, to himself and to the world. Energy, literally from the Greek, means inwardworkingness; the bloom of the flower is energy, the increase of fruit is energy, the growth of the body is energy, yet in all these there is no violence. So with the holy Spirit, power or energy in us; its efficacy is not destructive, but none the less vital.

A man may possess a high degree of refinement, with stores of knowledge, and even a well-disposed mind; but if he is destitute of energy, he is like a watch without a mainspring, beautiful but inefficient and unfit for service. God has given us new courage, he has refreshed our despondent spirits by a message of cheer and hope, and he does refresh them by continual reminders of his grace. Let us, therefore, not stop in our efforts toward right decisions because of a dearth of alertness; for we cannot dream ourselves into a character. But with the instruments and the forces which the Lord has given us we must forge one.

DEDUCTION AND FORESIGHT

Our alertness or mental energy opens up new avenues; it broadens the field of attention. Mental energy pushes the mind to draw deductions from the new things observed. Time and again our Lord and the apostles invite us to deduce the logical conclusion from the facts which have hitherto been made known to us. Our Lord chided the Pharisees, saying that they were able to draw correct deductions regarding the weather from the appearance of the sky, yet they were not able to discern the outcome of the most apparent spiritual situations. "Have ye not known?" "Do ye not see?" "Know ye not?" are all arguments which the Scriptures use and which show that we are expected to use our powers of deduction. But let us not deduce something that is not there. Our brethren in the centuries gone by made mistakes in this way. They saw that most of the world was not fit for the state of heavenly bliss and they deduced that the unfit must therefore go to eternal torment. If eternal torment had been a divine arrangement, so stated in God's Word, and if there had been no other time of trial or arrangement for mankind, then the deduction would have been correct.

We are supposed to draw deductions from facts, not fancies. With the help of other Scriptures we can safely deduce that if we are walking after the flesh we are not walking after the spirit. We can safely deduce, too, that if we are walking after the spirit the righteousness of the law is being fulfilled in us, though we may not be able to see very much of that righteousness.

"LET US REASON TOGETHER"

Next in the attainment of a sound mind on any given problem comes foresight. Foresight is the power of looking ahead to determine the probable effect which the carrying out of our deductions will have. Closely linked to it and really growing out of it is precaution. We are not only told in the Scriptures that 'if we live after the flesh we shall die' but we are also told to make straight paths for our feet. If we stand on a railroad track and see a train coming, that is foresight; if we get off before it hits us, that is precaution. Foresight is a prerequisite of sound judgment, or common sense. How often we hear the exclamation: "Why didn't I think of that?"—meaning, "Why didn't I foresee that?"

All these things lead us up to the point of reason, which is the process of comparison. We are admonished to "prove all things, hold fast that which is good." To prove a thing is to compare it with some known standard. It is a direct violation of this precept to allow such facts as we may possess to become rusty from disuse or to submit our minds implicitly to another without proper reasons therefor.

Reason is the art of fixing the relativeness of things. It is by means of reason that it is possible to differentiate facts and to indicate to what category they belong. Thus and thus only can we "rightly divide the word of truth." Thus and thus only can we "give a reason for the hope that is in us." Only thus can we fulfil the Apostle's prayer that 'our love may yet abound more and more in knowledge, and in all perception, in order that we may examine the differences of things.'—Philippians 1:9, 10, Diaglott.

To reason about a thing is to dissect it, to examine it from every point of view before adopting it, before deferring to it or rejecting it. Only by reasoning can we judge ourselves dispassionately. The Psalmist approaches the question thus: "Wherewithal shall a young man cleanse [rectify] his ways? By taking heed thereto according to thy word." Applying this principle to ourselves we see that we are to look at our ways, our thoughts, our words, our actions and compare them with the standards given us in the Lord's Word. If we be impelled by a desire for the truth and if we "judge soberly" we shall see wherein we have already attained to those standards and wherein we are still lacking. "Come now, let us reason together, saith the Lord of hosts."

DECISION, THE SOUL OF CHARACTER

We now come to the decisive factor of a sound mind, judgment or decision. We may perceive the things of the spirit; we may reflect upon and contemplate them; we may be keen in our interest and draw some very accurate deductions as to advantages to be derived; we may foresee ourselves enjoying the fruits of the spirit and acting as an ambassador of the Lord; we may count the cost by process of comparing the things of this present life with the joys that shall be revealed in us, but when we definitely make the decision and say, "I will do it; I will pay the price, cost what it may," then, and first then, is character really molded—and devils step back an extra pace.

Some one has aptly said: "A wise man is like a pin, his head keeps him from going too far." If a whole man be like a pin, then certainly decision is the point of that pin: for by decision his powers become penetrative and effectual. Decision is like a ratchet brake on an incline railway; it keeps one from slipping back over the ground just gained. Again, decision may be likened to the skin of an apple. Not only is it the most beautiful part, but it preserves the rest of the fruit, as decision preserves the process of thinking just passed through with more or less labor. It is really better for the character to decide wrong than not to decide at all. We can always decide something about a question. We can decide to let it alone, or decide to let it rest until more information is at hand.

"A double-minded man is unstable in all his ways." "Unstable as water, thou shalt not excel." These texts show the disadvantages of indecision. How many occasions for doing good are passed by from irresolution! While we are saying to ourselves, Shall I, or shall I not? the moment flies away and the blossom of joy which we might have given to it is withered and often cannot be revived by any tears of repentance. The irresolute man cannot perform any action well.

On the other hand, decision of character is one of the most important of qualities to attain and maintain. In fact we must possess a good deal of it before we can give ourselves to the Lord. Knowledge is not our chief end; it is action—action inspired by love, but still action. We may have a fine

education, learn to think most correctly and talk most beautifully; but when it comes to action, if we are weak and undecided we are of all beings the most wretched. All mankind feel themselves weak, beset with infirmities, and surrounded with dangers; the acutest minds are the most conscious of difficulties and dangers. They want above all things a leader with that boldness, decision and energy which, with shame, they do not find in themselves. Just such a leader we find in our Lord, who not only trod the way we tread, but trod it alone.

Next to being upright and faithful in the performance of duty, we should be decided; and then we shall make either friends or foes worth while. It is in vain to hope to please all alike: "Woe unto you when all men speak well of you." Let a man stand with his face in whatever direction he will, he must necessarily turn his back to one-half the world. If a thing be right, let us do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole trial time is but a day repeated.

FOES OF A SOUND MIND

There are three foes to the exercise of a sound mind. One is impulse, a perversion of power and judgment. Another is sentimentality, a perversion of love and wisdom. The third is illusion, a perversion of deduction and reason.

Impulse is like a spring trap that operates generally to the injury of someone. It is action under snap judgment, wherein all the steps between perception and decision, except alertness, are almost completely overlooked. Adam's transgression itself was largely of this nature. He felt, he was keen on the subject, he acted. When Uzzah steadied the ark he did it under impulse and paid for his lack of reasoning with his life. Had he remembered the Lord's commandments, had he thought of them sufficiently beforehand, had he been alert with a sense of obedience, had he been exercising the foresight which moments of quiet contemplation should have taught him as he walked beside the ark, he would have been prepared to stop his tendency to an impulsive meddling in matters not his own.

Peter was impulsive in proclaiming his lasting fidelity to the Lord. He merely perceived that Jesus was the Christ, the son of the living God, and assumed that everything must be outwardly favorable to our Lord, who was one, naturally, with whom Peter would like to be always associated. His judgment lacked the calm, careful consideration and insight which became his at Pentecost. No one can allow his impulsiveness to govern and at the same time exercise a sound mind well, because a sound judgment includes careful and moderate comparison of the facts involved. The impulsive ones are very apt to be prejudiced in their conclusions; for prejudice is premature judgment. They jump from perception to energy and from energy to decision. They are always starting something, but it is oft-times something they wish they could stop. Sometimes they are like the man looking through the yellow-stained glass, when everything appears peculiarly bonny: then they are like the other one who looked through the blue-stained glass, when everything looks sombre and hopeless. Neither had an accurate judgment of the situation.

Impulsiveness is a false enthusiasm traceable not to our fixed ideals, but to our wishes. It is often true: "Thy wish was father to the thought." Impulsiveness was the difficulty with the Galatian brethren; as the Apostle says: "Ye did run well for a time . . . . O foolish Galatians, who hath bewitched you?" They had not properly fortified themselves with the reasons for their faith and were in danger of losing all.

It is doubtless because we tend to jump to conclusions and to other associated actions that the Lord has laid upon us certain restrictions such as, "Render not evil for evil." The impulsive tendency is to strike or speak back when we are injured. Occasionally such action might be right in itself. The Mosaic law provided for such retribution. But if we have carefully pondered the various phases of the Lord's will for us and if we have grasped the thought that he would be better pleased to have us consider a situation before we act, we are to that extent guarded, and our energy and decision are forced to wait on thought, foresight and reason. "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city."

Another hindrance to sound judgment is sentimentality.

SENTIMENT VS. SENTIMENTALITY

Now sentiment is a noble thing. It was the noblest sentiment which God had toward the world which prompted him to make the arrangement for its redemption. No one can ever have a sound mind who absolutely ignores sentiment, if that were possible. But sentimentality is the quality present when sentiment overrules reason, or when it forces a decision before reason has time to consider. Impulse and sentimentality often go hand in hand, like their legitimate prototypes, power and love. It was sentimentality when the inhabitants of Lystra named Barnabas Jupiter, and Paul Mercury, and said: "The gods are come down to us in the likeness of men." Again, when St. Paul shook off the poisonous serpent from his hand and lived, the people of the island would do him worship, thinking he must be a god.

Never will common sense have a chance to manifest itself in those who permit such ephemeral and enfeebling impressions to govern the judgment and who fail to harmonize common sense and the emotions of the heart. Sentiment reasons and is capable of devotion. Sentimentality excludes reflective thought and ignores generosity. We are capable of sacrificing ourselves for sentiment. Sentimentality exacts the sacrifice of others.

We have seen mothers oppose the departure of their sons, preferring to oblige them to lead an obscure existence near to them, rather than impose upon themselves the sorrow of a separation. Sentimentality and its derivatives, puerile pity and false sensitiveness, create illusions for those who do not practise the art of reasoning.

ILLUSIONS LIKE WILL-O'-THE-WISPS

Both impulse and sentimentality contribute to or lead to illusions. Illusions, like ideals, are made by imagination and hope. Inaccuracy is the difference. Imagination, in the sense of power to form and hold a mental image of an idea or of its effect on us, is really necessary to any process of reasoning. The Apostle sets this thought forth in the following words: "We behold as in a mirror the glory of the Lord and are changed [by the effect of that image on our minds], from glory unto glory." That is, from the fragmentary descriptions in God's Word we are able to form a mental image or conception of his character.

But imagination is usually so linked with sentimentality that the word has come to have a bad savor. So the Apostle says: "Casting down imaginations and every high thing that exalteth itself against the knowledge [the exact knowledge or acquaintanceship] of God, we bring into captivity every thought to the obedience of Christ." The idealist and the illusionist perceive alike, but the latter is not impelled by a desire for the truth. His wishes take the place of his memory of previous experience and of the promises and directions of the Lord. With such a one reverie takes the place of thought. There is indolence instead of alertness; fancy instead of deduction; desire instead of foresight; sophistry instead of reasoning. Is it any wonder that the decision, such as there is, is erroneous, and that illusion enshrouds the true powers of discernment?

The "righteous" Jews of Jesus' day deluded themselves into thinking that no blessings could pass them by; but they, with the rest of the world, were drunken. They thought that, not because of a passion for the truth, but because of prejudice, which is traceable to nothing more than mental and moral indolence.

"BE OF GOOD COURAGE"

"Be of good courage and he shall strengthen thine heart."—Psalm 27:14.

Jesus gave us a perfect example of true courage based upon implicit confidence in the divine promises—such a courage as is needed by all of his people at this time. The Apostle suggests that we consider him, lest we become faint and weary in our minds. There is one kind of fearlessness, however, which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "the Father himself loveth you," and that "all things shall work together for good to them that love God, to the called ones according to his purpose."—John 16:27; Romans 8:28.

It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge: faith, courage, activity, and all of these continue to grow, and in their maturity make us wise, faithful, courageous overcomers in respect to the spiritual matters to which we have been called through the great and precious promises.

Sometimes we realize our deficiencies and are not able to locate the cause. Some one says, 'I want to be an overcomer, to gain the victory over the spirit of the world, over the ten-

dencies of my own fallen flesh and over the wiles of the adversary, but somehow I cannot; I fail.' Such should learn to look for the source of failure, the deficient element, and should fortify himself in respect to the same. Let him ask first, 'Is my failure to overcome due to a lack of courage? Am I fearful, and hence unable, to fight the good fight of faith and, by the Lord's assistance, to gain the victory?' If he has the courage he may find that he has not been sufficiently trusting the Lord, but leaning too much on his own strength. Such should remember the Apostle's words, "When I am weak, then am I strong"; reversely, 'when I am strong in self-assurance, I am then weak, because the Lord wishes me to rely not upon myself, but upon him, his strength, his grace.' If the courage be found deficient, the reason evidently is that the faith is lacking; and if so, there is a reason for it—either a lack of knowledge on which to build a faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and his Word, and the faith is to be exercised continually, recognizing the Lord's interest in us as his children, as testified to by his Word and by noticing the leadings of divine providence in our daily affairs.

LOVE CASTS OUT FEAR

There is a proper fear, or reverence, and disinclination to offend our heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan or of the fallen angels or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's people; and this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us we should immediately think of the fact that our Lord assures us that even an insignificant sparrow cannot fall to the ground without the Father's notice, and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earthborn cloud intervenes between our souls and the love for us which he has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by going to him in prayer, by confessing our trespasses and by requesting mercy and grace to help and to restore us to his favor.

"Be of good courage and he shall strengthen thine heart," is one of the blessings assured us in his Word. In the divine order courage is necessary to strength and victory. Some one has said, "One with God is a majority." With courage to grasp this thought and to hold it, things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily vanquished.

COURAGE IN THIS EVIL DAY

Never before, perhaps, was courage so needed as it is now needed in this evil day; but the prophets' descriptions of this great trouble time are very figurative when they speak of fire and clouds and pillars of smoke, saying of this time, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke," etc. But the consecrated children of God need have no timidity in respect to these matters if they have the proper courage, developed by proper exercise and built upon proper faith, founded upon the knowledge of divine revelation. Their attitude of heart will be, "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

Whether, therefore, storms financial, political, religious or demoniacal come his way the child of God may rest secure and be of good courage. The Lord is both able and willing to care for his interests and bring him off victor. Should the fallen angels be permitted again to materialize and personate either the dead or living, this class need have no fear. Their perfect love for the Lord, based upon a knowledge and appreciation of his truth, will lead them to triumph courageously over all the wiles of the adversary and his hordes.

THE ELECT TO BE UNDECEIVABLE

The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and "lying wonders," and tell us that the Lord will send or permit a strong delusion that they may believe a lie. (2 Thessalonians 2:9-11) If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "elect"; and the "elect" will be preserved, not through their own wisdom or superiority, but through the power of God. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive even the elect."—Matthew 24:24.

Our Lord in the parable of the wheat and tares tells of the harvest work and how he would "gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:31) It is by thus gathering them that they are protected in this time of strife and trouble when others are deceived. But they are not gathered physically into one place, but spiritually; their minds, their hearts, their affections are gathered together, centered. Our text tells us that our Lord is this great Center to which his elect must all be gathered if they would have rest or peace, if they would overcome the world, the flesh and the peculiar snares of the adversary, which will now be laid for the feet of all and will more or less entrap all except the elect class.

"GATHER MY SAINTS UNTO ME"

Figuratively all of these "elect" ones are gathered, and the place is thus described, "I will say of the Lord, he is my refuge; in him will I trust"; and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ah! no wonder that we also read, "No harm shall come nigh thee." How could harm come to any who are thus close to the Lord? "A thousand shall fall at thy side, ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation."—Psalm 91:1, 2, 7.

This nearness to God, into which his "elect" are gathered, is the source of their protection. And the dangers to others are in proportion to their distance from this citadel of strength, this fortress, this refuge or tower.

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

"ALL POWER IS GIVEN UNTO ME"

These were our Lord's words after his resurrection. They were true then. They have been true throughout the Gospel age, and they are still true today, because we are now living in the time of which it is written, "He shall take unto himself his great power and reign." His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. And we may be sure that the members of his body still in the flesh this side of the vail are no less subjects of his providential care than are the world and its affairs. We may be sure that nothing is transpiring, either in the nominal church or among the kingdoms of the world, among socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, "Settle it in your hearts"—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the church during the forty years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? "He who hath begun the good work in us is able to complete it," and he who has thus conducted the harvest work is able still to direct his cause, to order, bless and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still;
Be calm and sink into his will."

Let us not be timid either as respects the affairs of the church in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providence and for utilizing knowledge which he has given us from his Word. Let us not be surprised concerning the fiery trials which try us and the stormy billows which may at times seem about to overwhelm us; "for greater is he that is on our part than all that are against us"—however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.—1 John 5:4.

REMEMBER OUR VOW

"Resist the devil and he will flee from you," is the Lord's testimony, through James. This implies an assault by the adversary. It implies that he should be resisted and can be

resisted and that in the end he will flee from us, not because of arrogance or power on our part, but, as our Master said, "He hath nothing in me"; so if he finds it useless to continue his assaults he will probably flee also from us to other fields of service. We remind all of our readers that whoever comes under the influence of Spiritism, Christian Science, Hypnotism or any other form of Occultism is thereby endangering himself, not only for the moment, but also for the future, because the evil spirits operating through these various channels seek, some in one way and some in another, to delude, bewilder, confuse the reason and bring into subjection the minds of those with whom they have to do. Hence any of the Lord's people who have affiliation at any time with any of these are specially warned of liability to intrusion by these spirits now. We remind all that the special channel through which they have had special success is human curiosity. We urge all of the Lord's people to restrain their curiosity, to rely on the Lord's Word and to have no dealings whatever with any of these occult systems. Let us remember our Vow unto the Lord along this line.

One dear sister told us recently that before coming into the truth she had dabbled with Christian Science and Spiritism, and had been entrapped with mediumship. She was a writing medium and could distinctly feel something take hold of her hand and guide her pencil while she wrote on topics of which she had no personal knowledge. After coming into the truth, and realizing the source of this power, she resolutely repelled it in every way, asking the Lord by prayer for assistance. She gained strength to resist this influence, but has again been annoyed by the spirits taking her hand and endeavoring in various ways to arouse her curiosity so that she would yield her hand to them in order to learn their message for her. She remarked that she has now a fear and a dread of the evil spirits and a strong desire to be free. She finds herself freer from their influence when in the company of the Lord's people. We advised her against fear and against refusing to remain in a room by herself. By so doing she would be cultivating fear and subserviency and bringing herself into a condition of mind much more amenable to their intrusions. We advised her, and now advise all similarly affected, to set the will resolutely in opposition, to refuse all communication, to ask no questions, to receive no answers in any manner, but in the name of the Lord to command the evil spirits to depart, meantime going to the Lord in prayer "for deliverance and grace to help in every time of need." In times of peace and freedom from assault the mind can be stocked with strengthening Scriptural passages or helpful poems or words, so that these may be drawn upon in times of need.

In conclusion, then, dear brethren, let us be of good courage, of strong faith, of heroic determination. Let each see that his faith is not in himself, nor in his vows, nor in his very best endeavors, but in the Lord. Trust in the Lord and practise with your faith at controlling your thoughts, words and deeds and at bringing yourself closer to our Father and Redeemer. We live in a time when worldly wisdom is taking note of this need of courage; and much courage there is. But the greatest courage is moral courage, the true courage which the Word of God inculcates and through which we may not only rejoice in all of the present experiences of life, but ultimately come off "conquerors, yea, more than conquerors through him who loved us and died for us." "Be of good courage and he shall strengthen thine heart."

"THERE WAS ALSO A STRIFE AMONG THEM"

Alas! that in his last, sad, sacred hours on earth,
There should be strife among the Master's chosen twelve—
A strife to be the greatest, seeking selfish ends,
Ignoring their sweet privilege to minister
Unto their Lord, in this, his time of saddest need.
Ah, me! that he, the alpha and omega, first
And last, in lowliness must wash their dust-stained feet,
To show that he who serveth most is chief of all!

Ah, then! shall we not daily watch and humbly pray
That no defiling "root of bitterness" spring up!
Shall we seek selfish honors here, or rather wait
Until we reach the other side, where he, our king,
Shall seat us in his throne, exalt his lowly bride!
Dear Lord, oh, make us gentle, merciful and wise,
Help us in honor each the other to prefer,
Fulfilling thus the law of Christ, the law of Love!

WORKING IN THE CHURCH

ACTS 2:41-47; 4:32-35; 6:2-4.—AUGUST 18.

[Paragraphs 2 to 21 inclusive of this article, as it originally appeared in issue of July 1, 1918, were reprinted from article entitled, "The Early Church," published in issue of January 1, 1902, which please see. The remainder is printed below.]

Whoever today refuses to acknowledge Christ Jesus as the Messiah, the Sent of God, whoever refuses to obey his teachings, to follow him, is unrepentant no matter how fully he may believe that Jesus of Nazareth was the Messiah, the Sent of God. Even though one may sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and has become a follower of the Master. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance with God is that the sinner shall renounce his sins, accept our Lord as his personal Savior and follow in his steps.

PROVIDING FOR THE POOR

Some time later an emergency arose in the church, calling for a force of seven deacons to look after various temporal matters, all of whom were chosen by the congregation—not by the apostles—as men of honest reputation, wise, and filled with the holy Spirit. This incident suggests to us the loose character of the organization of the early church. It did not have cast-iron rules and laws, except that the Lord Jesus Christ, the Redeemer, was the Head of the church, and that no one could be recognized as a member thereof unless he had recognized our Lord as Savior and made full consecration to him, thereby receiving his spirit, and had also recognized as of his appointment and of the holy Spirit's designation his especially appointed apostles, as the authorized instructors of the church. Aside from this, the necessities of each case seem to have guided; and yet we may safely presume that in all the arrangements of the church, as well as in the teachings of the apostles, the holy Spirit directed, for the benefit also of those believing on the Lord throughout the entire age.

We are not to suppose that there was an intentional partiality or neglect of the Grecian more than of the Hebrew women. Possibly it arose from the fact that the apostles appreciated more keenly the needs of the native widows than of the foreign-born. These were all Jewesses, of course, whether born in Palestine or in Greece; for up to this time the Gospel had not been sent to the Gentiles. Doubtless there was some reasonable cause for the murmuring. In any event the apostles manifested their honesty of purpose in the matter by promptly instituting measures for the correction of the difficulty.

In this incident there is a lesson for all of the Lord's people. If difficulties arise, based on temporal questions, likely to sprout a "root of bitterness" or to cause a schism in the church, the proper course would be to throw the responsibility upon the shoulders of the entire congregation, by asking for the election of some of the number who could give the matter better attention and could see that all were justly dealt with. We are not to forget that in this as in other ways the Lord has clearly indicated that the church as a whole is under his supervision, and that it is therefore proper that the general affairs of the church be conducted by the congregation, and not by one man nor by a clergy class.

SPEAKING FOR CHRIST

ACTS 1:1-8.—AUGUST 25.

[The first 12 paragraphs of this article, as it originally appeared in issue of July 1, 1918, were reprinted from article entitled, "Good Confession Versus Bad Confession," published in issue of January 15, 1914, which please see.]

Whatever circumstances may arise, the Lord's people will have such faith and trust in God that they will conduct themselves courageously, relying on divine power. The Greek here seems to give the thought: 'Do not be worried when you shall be brought before kings and judges.' The way in which God will give us a mouth and wisdom may vary according to cir-

cumstances. Perhaps it may be by suggestions from another, perhaps in the hearing of the testimony of some one else; or it may be that an especially helpful text of Scripture would come into our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

If we find ourselves in any straits, any difficulties, we are to remember that the Scriptures assure us that "the angel of the Lord encampeth round about them that fear [or reverence] him, and delivereth them." (Psalm 34:7) This thought should tend to make us cool and collected in mind, and should enable us to conduct ourselves courageously, feeling our close relationship with the Lord and having the confidence this would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes concerning us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate. But "faith can firmly trust him, come what may."

WORK OF THE CHURCH IN THE FLESH

The Scriptures invariably teach that the church of Christ in the flesh is his representative. As the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." (Colossians 1:24) As we have to do with the suffering of the Anointed One, so we have to do with the witnessing or ministry by which the members of the body have been called out from the world, separated, instructed, and thus prepared for a share in the glorious kingdom and for the great work of judging the world which that kingdom will inaugurate. It is in this sense that our Lord declared to his disciples after his resurrection: "Ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria and unto the uttermost part of the earth."

Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, his death, his resurrection, his ascension, and his promises of a return to accept his faithful followers to a share in his kingdom, when he shall take unto himself his great power and reign. In a secondary sense all who receive the apostolic testimony and who declare it to others are likewise Christ's representatives and witnesses.

In order that the apostles might fill this position of witnesses and might be enabled to give a clear testimony on the important subject of Christ's death and resurrection, which constitute the foundation for our hope, our Lord was present with them after his resurrection and, as St. Luke declares, demonstrated the fact of his resurrection "by many infallible proofs," meanwhile explaining to them things concerning his coming kingdom, for which he had taught them to pray: "Thy kingdom come; thy will be done on earth as it is done in heaven."

THE MESSAGE OF THE KINGDOM

This explanation respecting the kingdom was necessary because as Jews they had properly looked for an earthly kingdom, and now needed to be informed that before the earthly kingdom could be established a heavenly kingdom must first be inaugurated, and that they were eligible to a place in that heavenly kingdom, through which in due time the blessing would come to the earthly kingdom and would ultimately extend to all the families of the earth.—Genesis 22:16-18.

As long as the Jewish dispensation remained, this information was not due to be given. It would be "meat in due season" only after the Jewish nation, through its representatives, the priests and doctors of the law, had rejected the Messiah and had crucified him. But now that our Lord had died, it was "meat in due season" to the faithful to know that for a time God had rejected fleshly Israel from being his peculiar people in order to gather a spiritual Israel to be the holy nation, the peculiar people, the royal priesthood, to show forth his praises and to constitute his chief agents for the blessing of mankind in due time.

This work of calling the spiritual Israelites, and of inducting such as would heed the call into the new relationship, was the work which our Lord was committing to his apostles. To them he unfolded the things pertaining to the kingdom of God in such measure as they were able to appreciate them, leaving to the future the work of guiding them into all truth, into the deep things of God, under the ministration of the holy Spirit, which he had previously promised would show them things to come.

Our Lord wished the apostles to understand distinctly that they were not then in condition to undertake the new work, that the proper time for action had not yet come, that they would not be prepared until they should receive the holy Spirit, a power and unction from the Father, which would especially qualify and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine attestation that our Lord's work was approved of the Father and constituted a basis of reconciliation by which sinners might return to harmony with their Creator. Furthermore, to those who consecrated themselves to the divine service and received the holy Spirit, it was evidence that they were accepted of the Father in the Beloved and owned as children and heirs of his promises, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together in the kingdom, when the due time should come.—Romans 8:16, 17.

THE TIME FOR THE KINGDOM

It was appropriate at this time, and in view of our Lord's instructions respecting the kingdom and the preparatory work for it, which the apostles were commissioned to do, that they should inquire respecting the time for its establishment. Therefore, not knowing that the Lord was about to leave them, they asked respecting the ancient promises of Israel's restoration, whether or not these promises were now due to be fulfilled, whether or not Israel was to be released from the domination of the Romans and to become the greatest nation of the world, to be used of God in the blessing of other nations.

It is worthy of careful note that our Lord did not rebuke the apostles, nor tell them that the thought in their question was foolish and would never have a realization. On the contrary, his answer clearly implies that their expectations at least approximated the truth, but that he was not at liberty to gratify their curiosity as to the time features of the divine plan. The things to which they referred, and which God had promised, would be fulfilled in due course; but the times and seasons were not for them to know, the Father not being as yet pleased to reveal this information.

Our Lord, however, clearly indicates that before Israel's restoration to divine favor the mission of his apostles must first be accomplished—that to which he was appointing them. He would not inform them whether or not their mission would be quickly accomplished. As a matter of fact, we see that it has extended over more than eighteen centuries. The restoration of Israel to divine favor cannot take place until Christ, his apostles and all his faithful followers shall first have accomplished the work of witnessing to the world and of selecting the full number of the elect, of spiritual Israel. This is the work of chief concern.

The times and seasons for the fulfillment of God's promises to Israel after the flesh and to the world were to be left in God's power, with the assurance that when the due time shall have come the brethren shall not be left in darkness on this subject, but shall be guided by the holy Spirit into this and all other truths, as these become "meat in due season" for the household of faith.

The work of witnessing was properly to begin at Jerusalem, the center of Judaism, which God himself had chosen, as represented in the Temple. It was properly to begin with those who had knowledge of Jesus and his crucifixion. Among these who had this knowledge were some of the most devout Jews from all quarters of the earth. It was appropriate that the truth respecting our Lord's death, resurrection, ascension and glorification with the Father, and respecting the gathering of spiritual Israel and of our Lord's second coming to receive them and to exalt them with himself in the Messianic Kingdom should be declared to those who had been instigators of his ignominious death and witnesses of his crucifixion.

LETTERS FROM AFIELD

SOME WHO SAT IN DARKNESS NOW SEE THE LIGHT

DEAR BRETHREN:—

We wish to advise you that we are still in harmony with the divine plan, and that you have our sympathy and our prayers at all times. In the Lord's good time we hope to meet you at "the general assembly and church of the firstborn, who are written in heaven."

For the past twenty-six years I had been employed here as agent of the —— without even a reprimand or a demerit mark. Suddenly, without a moment's notice or a word of explanation, I was dismissed and another man put into my place. I appealed to our superintendent for an explanation of this strange procedure; and he advised me that I had been dismissed by request of ——, the reason for which I was no doubt aware. This occurred four weeks ago.

This procedure was all brought about by some Catholic priests who were sore because some of their flock had left them and had gone to the Methodist church. Later, these converts heard Brother —— in a public lecture here, and thereafter they came to our class. These friends are all Polish, but understand English quite well; and they are so delighted with the truth that they are very enthusiastic. There were thirty-

eight immersed here on April 7; and the next day eight more came for immersion. We have heard that there are forty more who would be glad to come our way if it were not for the intense opposition. The population here is mostly Polish Catholic, and there is a wonderful awakening among them. A Polish speaker and three colporteurs came here, and were all arrested, and thrown into jail. The colporteurs are out on $10,000 bail; but the speaker will have to remain in jail until the war is over.

May our dear Lord direct us in our efforts to serve the cause until we finish our pilgrimage here below is the prayer of

Your brother in Christ, R. S.—*Wisc.*

GLADLY ENTERED THE GATE OF SACRIFICE

DEAR BRETHREN IN CHRIST:—

Find enclosed a money order to be applied as you see fit in the interests of the Lord's work, and especially if needed in connection with the trial of the faithful brethren at this time. I wish also to express my appreciation of the truth and its service I have enjoyed each volume of the SCRIPTURE STUDIES as only a truth-hungry soul could; and I cannot doubt that the author was divinely aided.

I have always sought after God; and at the age of fifteen I began teaching a class of little girls in a nominal church. This was really a sacrifice to me in that I missed the fellowship of the other young folk in the older classes. But I stayed by it faithfully; and in the three years of my teaching I missed only three days, two of them being on account of sickness. But when I received the truth on God's plan for the whole world I saw how far short we Sunday School teachers were fallen. And how I did rejoice in the knowledge, which came to me as fast as I could assimilate it! I gladly entered the low gate of sacrifice in October, 1917, and am striving each day and hour so to run that I may win.

As would be necessary to one coming in so late, things came to me rapidly; and I advanced accordingly. So I am now enjoying the meat of the Word, and praising God's holy name for his many favors toward me and for his numerous manifestations that I am his child. I am especially thankful for the "meat in due season" furnished through THE WATCH TOWER at this time. It has encouraged me so much to press on untiringly and to help in the reaping of the vine of the earth, to the extent of my ability. I am also rejoicing in the fulfillment of prophecy as manifested in the recent fiery trials, and am glad that you have been accounted worthy to suffer for him who bore it all for us.

Praying continually for all the dear brethren, and looking forward to the great convention beyond the vail, I am

Your sister in the one hope of our calling, G. B.—*Ind.*

GRATEFUL APPRECIATION OF THE WATCH TOWER

DEAR BRETHREN:

Beloved in the Lord, greetings in the name of our dear Savior. The Father's bounty supplied through THE WATCH TOWER during the past twelve months has been lavish indeed. The last issues especially give evidence of the near approach of the kingdom of Messiah, for which we rejoice with you and all the dear family. May the Lord's grace and strength abide with you in your closing labors for all the saints.

With the assurance of my deepest love and sympathy and constant prayers, I am humbly, W. A. T.—*Canada.*

HERALDS OF THE MESSIANIC KINGDOM

DEARLY BELOVED BRETHREN IN CHRIST:

With peace and love we greet you. We are remembering you dear brethren in our prayers, and we rejoice to note how wonderfully our Lord and Savior is guiding you and directing the work in these closing hours of the Harvest. Rejoice with us, beloved ones, to know that all the saints of the Most High have been sealed and are now waiting their deliverance, when and as our heavenly Father deems best. What a wonderful time, to be standing on the verge of the inauguration of the Millennial Kingdom of our Master, for which the poor groaning creation has so long waited! Let us constantly keep our hearts within the vail, firmly trusting our Lord. "Faith can firmly trust him, come what may."

Dear brethren, continue to fight the good fight of faith; for without it we may as well drop out of the race at this time, and thereby lose the greatest prize ever proffered by our Creator, an offer never to be repeated. So may we voice the words of our dear Brother Paul: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all who love his appearing."—2 Timothy 4:7, 8.

We are the heralds, the antitypical John class; and surely we are rejoicing very heartily to know that the Messianic Kingdom is so near its establishment, and that we shall have a share in it if we but remain faithful to the end of our way. If we do, Satan will be sorely disappointed; for we are the objects of his intensest hatred now. But let us keep our minds filled with our Father's rich promises. His generous assurances should not only anchor our hearts and thoughts within the Most High, but dispel every approach of gloom. We are in the light, which is shining stronger and stronger unto the perfect day. We have long known and experienced the force of the Master's words, "If the world hate you, ye know that it hated me before it hated you." Not being greater than our Master, we need not be concerned in the slightest degree what the world's attitude is; for we are sure of our heavenly Father's love. Let us pilgrim on, and not cease until we reach our heavenly Canaan. With loving wishes, I am

Your brother by his grace, F. T.—*Ohio.*

DUE CONSIDERATION FOR THE RIGHTS OF OTHERS

DEAR BRETHREN:

Pardon me for taking your time just to ask if you would be so kind as to put into THE WATCH TOWER a piece asking brethren not to give such long talks in opening a testimony meeting and such long prayers in public. We have had to endure this for a long, long time. It seems to take the good spirit out of the meeting to have such long talks at the very beginning. I do not wish to find fault but the practice mentioned above does not seem to be the proper way of conducting a meeting. Your sister, M. M.

[The above suggestion should be taken into very careful consideration by all who are leaders of devotional classes—prayer and testimony meetings. See suggestions on pages 319-322 of Volume Six STUDIES. Those who are chosen as class leaders should of all persons be the most careful in their consideration of the rights of others.]

"APPLES OF GOLD IN PICTURES OF SILVER"

DEAR BRETHREN IN CHRIST:—

I feel impelled to express in this inadequate way my very deep appreciation of the May 15th TOWER. My heart leaped for joy to see it arrive this morning, bearing these words of life and cheer to help us on to God. When we learned that the dear brethren were in bonds, we hardly dared hope for further "apples of gold in pictures of silver." But truly "God is good to Israel, even to such as are of a clean heart."

The article, "Let Patience Have Her Perfect Work," seemed like a heart to heart talk with God, meat in due season, strength to the weary. We do appreciate your labors of love on our behalf and your faithful ministry towards the Lord's little ones. Who could doubt the organization or the message through the TOWERS? As we ponder over their precious messages we think, 'He knows and loves and cares.'

May God bless and sustain you all in every trial, and at last grant you the victory through our Lord Jesus Christ. With sincere Christian greetings to all at Bethel, I am

Yours in Christ's service, M. A.—*B. C.*

THE TRIAL AT BROOKLYN

Thursday night, June 20th, shortly after 10 o'clock, at the end of a fifteen-day trial, the jury returned a verdict of "Guilty" against all the brethren who had been arrested here early in May. Each one of the defendants feels absolutely innocent, knowing that he has no desire or motive to do injury to any one. At exactly 1:00 o'clock the next afternoon [in reality exactly at noon, as all clocks were running an hour fast on account of the daylight-saving act] the sentence was pronounced by the Court: Twenty years imprisonment in the Federal Penitentiary at Atlanta, Georgia, for each, excepting Brother Giovanni De Cecca, the Court reserving sentence in his case until his past record could be investigated.

We feel that the Lord, in his perfect wisdom, has permitted it all for a good purpose and will overrule it ultimately for good and to his glory. Brother Russell stated that the work of the harvest would end in the summer of 1918, that the door would close and the dark night would settle down. The Master said, "When ye see these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh."

Take courage, beloved in the Lord, the kingdom is here; and soon by his grace we shall be forever with him and with each other. In the next issue of THE WATCH TOWER we hope to give a more detailed statement concerning the trial. Be calm, be trustful, keep close to the Lord. Continue to pray for us, as we do for you. We all hope in a little while to be in the presence of our king, where we shall have joys unspeakable and pleasures forever more.

IN RE LITERATURE IN FOREIGN LANGUAGES

Hereafter no literature in a foreign language will be issued from this office. The names of all subscribers to the foreign TOWERS will be transferred to the English WATCH TOWER list for the remainder of the term of subscription, unless the subscribers shall notify us to the contrary. Should any subscriber to a foreign TOWER prefer to have his money refunded for the unexpired term of subscription, this will be done upon his written request to this office.

VOL. XXXIX BROOKLYN, N. Y., JULY 15, 1918 No. 14

THE NEW COMMANDMENT

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34.

The New Creation is not left without a law. It is a very oft repeated commandment; and the attainment of all the various things to which it is invited rests upon the keeping of it: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another as I have loved you." (John 15:10, 12) This new commandment of the Lord made a great impression upon the mind of the loving Apostle John. He mentions the injunction a number of times: "This commandment have we from him, That he who loveth God love his brother also." (1 John 4:21) "For this is the commandment [marginal reading] that ye heard from the beginning, that we should love one another." "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—1 John 3:11, 23.

A great deal that passes for love will not stand the test. Many people have had large numbers of friends while their conditions were prosperous, and have been greatly surprised in the hour of reversal to find that they could count their true friends upon the fingers of one hand and have fingers to spare. The Lord does not wish his people, however, to cultivate an outward love for the fellow-members of the New Creation, but a heart love; nor would he have them as new creatures love each other coldly and indifferently, but fervently: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

A first consideration to the keeping of the new commandment is that the one we are invited to love as a new creature should be one who, like ourselves, is a partaker of God's holy Spirit; for "if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) This love for those who have our Father's likeness is as superior to any earthly love as the heavenly relationships are superior to the earthly relationships. In the history of our Lord's life is an incident which brings this fact forward with great prominence. While he was engaged in seeking those who should ultimately become members of the heavenly family, messengers came to him informing him that his mother and brethren stood without, desiring to speak with him. It is probable that our Lord loved his mother more than any other earthly being. There was a special bond between them due to the circumstances of his birth, which apparently they alone could fully appreciate. (Luke 2:19; John 8:41, 42) But although Jesus loved his mother so dearly that his last thought was to provide for her a home with the Apostle whom he specially loved (John 19:26, 27), yet to those who wished him to leave off his preaching of the Gospel he answered: "Who is my mother? and who are my brethren? and he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," i. e., 'he stands to me in a relationship that is at once close and tender and vital.'—Matthew 12:48-50.

Undoubtedly the reason for the Apostle Paul's advice to unmarried consecrated ones to the effect that they would probably do better to remain so, was not because there is anything displeasing to the heavenly Father in this nearest and dearest of all human relationships, which he himself instituted and for which the creatures of his handiwork are by nature adapted, but because many new creatures are not strong enough in character to make sure always that the Lord occupies the first place in their hearts, and the earthly companion the second place. Every marriage in which this balance is never lost sight of is beautiful, lovely and acceptable in the Father's sight. But it requires great strength of character to keep the Lord always upon the throne of our affections. Hence the sad condition arises that if a new creature becomes soul-sick and withdraws from the altar of sacrifice, his or her companion is very frequently drawn away, too.

TWO CLASSES THAT PROFESS DISCIPLESHIP

The fact that one professes to be the Lord's follower does not necessarily mean that we should bestow upon him the special love which we feel, and which we must feel, for every one who has covenanted to lay his all at the Lord's feet. There are some who apparently feel very free to call upon the Lord's name, but who do not have the spirit of consecration. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21.

But if we find one who is a true believer in the Lord and who has accepted him as his Savior and Redeemer and who is trying to live an inoffensive life, we are to count him as a brother, even though he may not have seen the privileges of the priesthood which are ours. Such brethren were very dear to the Apostle Paul; and it was among them that he sought for those who shall be worthy of being counted brethren on the higher plane. Thus he said: "I beseech you therefore, brethren, by the mercies of God [tentatively justified], that ye present your bodies a living sacrifice, holy, acceptable unto God"—that thus you may become actually justified. (Romans 12:1) Those who have taken neither of these steps are not our brethren as yet, but are "by nature the children of wrath, even as others."—Ephesians 2:3.

The privilege of being sons of the divine family and of being recognized as such by other members of the family and of enjoying the blessings of such fellowship is limited. It did not exist before our Lord's day; it was limited then to one nation and to the few in that nation who could and did meet the conditions imposed. The divine sonship could not be reëstablished until Father Adam's ransom price was provided. The terms of the heavenly salvation are not stated in the Old Testament; and until Pentecost not one Jew could be transferred from the house of servants to the house of sons. At Pentecost, however, the new family relationship began; and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Many who suppose that they are children of God, or at least calculation are very worthy and very acceptable servants, do not have the spirit of sonship at all, but have an opposite spirit derived from an opposite source, and for that reason are designated the children of the devil: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). Christ said to some in his day. From this we can plainly see that the expression, "the fatherhood of God," when applied to all men in the present time, is incorrect. The fatherhood of God now is limited to those who have received the spirit of adoption. "But ye have received the spirit of adoption whereby we cry, Abba, Father"—dear Father.

PRIVILEGE OF COMFORTING THE BRETHREN

One of the blessed privileges which we enjoy towards the other members of our Father's family is the privilege of comforting them in the midst of the sorrows which are peculiarly the lot of the sacrificing priesthood. The Apostle Paul in writing to the Thessalonian brethren said: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children." (1 Thessalonians 2:11) In writing to the Corinthian brethren, his great heart of love was allowed to overflow with the following wonderful passage of consolation and comfort to his brothers and sisters of the divine family who for the time made their home in the city of Corinth: "May grace and peace be granted to you from God our Father and the Lord Jesus Christ. I thank my God continually on your behalf for the grace of God bestowed on you in Christ Jesus—that you have been so richly blessed in him, with readiness of speech and fulness of knowledge. Thus my testimony as to the Christ has been confirmed in your experience, so that there is no gift of God in which you consciously come short while patiently waiting for the reappearing of our Lord Jesus Christ."—1 Corinthians 1:3-7, Weym.

It is a mistake for new creatures to withhold from one another the words of comfort which mean so much in the midst of storm. If we do withhold these words of comfort, it shows that we are deficient in the holy Spirit; for the holy Spirit was given to us, not only to be a comfort to our own hearts, but to aid us in our efforts to be a comfort to others. The holy Spirit is like the truth—the more of it we give away

the more we have left. "I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John 14:16; 2 Corinthians 1:3-7.

If through faithfulness to his vow of consecration a brother has brought upon himself the reproaches and persecution which the Master promised should be his portion, the love of all who are in the new relationship to Jehovah will be specially in evidence. It will be "without dissimulation" (Romans 12:9), without the hypocritical professions which characterize "the worldly"; and because it is without hypocrisy but is genuine, fervent and continuous, no matter how great the blot upon the good name of the one that loves, it will teach a lesson that will leave a lasting impression for good upon all who witness it: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) And not only so, but this evidences to others that we are true Christians and have good grounds for hope of our ultimate acceptance with the Lord; and it will re-act favorably upon our own spirits, and we shall be conscious that we are pleasing to our heavenly Father. Like the Apostle, we shall be able to say, "We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

If we do not have this fervent love one for another, we can disabuse our minds of the thought that we love God or that we are in his likeness. "He that loveth not, knoweth not God; for God is love." (1 John 4:8) But if we do have that love, we can be certain that we are in close fellowship with him in whom all our hopes of life are centered. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4:12.

If our hearts are filled with this heavenly love we cannot, while we have earthly good things, sit calmly by and watch others suffer. "But if any one has this world's wealth and sees that his fellow man is in need, and yet hardens his heart against him—how can such a one continue to love God?" (1 John 3:17, Weym.) There is another side to this question, too; and that is that if we can help ourselves and get along without being burdensome to others we should do so, our thought being as far as possible to help other people bear their burdens but not to expect them to help us bear our own. "Bear ye one another's burdens, and so fulfil the law of Christ. . . . Every man shall bear his own burden." (Galatians 6:2, 5) Love is an unselfish desire to do good to others. Therefore we should prefer to assist our brethren rather than have them bear our burdens. "It is more blessed to give than to receive."

PROPER ATTITUDE TOWARD FLESHLY BLEMISHES

The love for the New Creation is not to cease or to become cold when we discover, as we may, that the new creature is for the time occupying an imperfect tabernacle. It is just possible that others may consider that our tabernacles are not perfect, so that there is opportunity for the exercise of the grace of Christian forbearance toward one another, as the Apostle admonishes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." (Ephesians 4:1, 2) If all were perfect in the flesh, there would be no opportunity for the exercise of this grace.

There may be times, however, when it will be necessary for us to state some plain truths to those who for a time permit the weaknesses of their fallen flesh to interfere with their welfare as new creatures or with the welfare of others. When the time comes for speaking such truths we should make sure that they are spoken in love, and thus we, "speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15.

But there are many times when a quiet over-looking of unintentional faults is the greatest service we can render to an erring brother or to the church with which he is associated. Such patient waiting on the Lord for him to make the correction in his own time and way, rather than for us to disturb the peace of others, the Lord will count as endured for his body's sake. This no doubt was partly what the Apostle Paul had in mind when he said: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

When it becomes necessary to speak plainly to a brother who is out of the way we must not forget to deal with the brother in the way that our best judgment leads us to believe will be most to his advantage. The variations in temperament and disposition amongst the Lord's true saints are perhaps greater than in any other class in the world. If there are any two of them alike we have never noticed it. Hence in dealing with them we must "on some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 22, 23.

LOVE PROPORTIONATE TO CHRIST-LIKENESS

There is a reason why we cannot help loving some of the Lord's saints more than others. As new creatures we cannot avoid loving most those who have most of the spirit of Christ, and even Jesus himself specially loved and was specially loved in return by that one of his disciples who had in him the largest measure of the Master's own spirit. John was especially "that disciple whom Jesus loved."—John 21:7.

No matter how hard we try, it will always be true as long as we are in these earthly tabernacles that "in many things we all offend." (James 3:2) The world because of its wrong condition of heart will recognize in our consecration only the odor of death. But while we shall occasionally give some slight offense to some of the Lord's brethren, because of their better condition of heart these offenses will be either overlooked or quickly condoned; and, for the most part, if we are loyal, loving and zealous we shall be to all such a sweet perfume of comfort and refreshment. "To the one we are a savor of death unto death; and to the other a savor of life unto life."—2 Corinthians 2:16.

Honest differences of opinion will arise between ourselves and other brethren. But if filled with a large measure of the Lord's spirit we shall be sure to make every reasonable effort to avoid expressing differences of opinion on non-essentials, which our experience has shown us engender strife. Rather we shall seek to "be of one mind, live in peace."—2 Corinthians 13:11.

THE TRUE SPIRIT OF CHRIST

The whole spirit of the Christian religion is that of service rather than lordship over others. And what a blessing it would be to all those who are ministering to the temporal or spiritual needs of the Lord's saints if they could realize that what they do for the least of these little ones they do in order to "serve the Lord Christ"! (Colossians 3:24) Let us not forget that our greatest honor here below is to render service to those who are the Lord's, and let us not be too choice about the nature of the service, but be as ready to serve in a lowly capacity as in a more conspicuous position, for which perhaps we may not be suited. Of the twelve apostles chosen by our Lord, every one of the twelve desired for himself some great position in the kingdom, as is proven by the fact that when James and John sought the two most desirable positions, the remaining ten "were moved with indignation against the two brethren." (Matthew 20:24) Commenting upon this matter the Lord explained that this was not his own attitude and should not be theirs. His own steadfast purpose of heart was to be their servant and the servant of all, "even as the Son of man came not to be served, but to serve, and to give his life a ransom for many."—Matthew 20:28, Diaglott.

The purpose and the effect of our association with the Lord's brethren should not be that of mere entertainment, but rather to do what we can and all that we can to "build one another up on the most holy faith" and to "edify one another, even as also ye do" (1 Thessalonians 5:11), thus "inciting one another to love and good works." (Hebrews 10:24) Our love toward the Lord's brethren should be dignified, simple, pure, and expressed with only such manifestations as would be proper between brethren. This love, when fully developed, will rejoice more in honors coming to another than in honors coming to self; and thus we shall, as the Apostle expresses the matter, "be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12:10.

In this as in everything else it will be necessary for us to consider one another, making due allowances for individual peculiarities of temperament, and not forcing honors upon those who would be injured by them, nor failing to make every reasonable effort to see that the self-forgetful and lowly-minded receive the recognition which is their due. Loving the brethren in this way we shall "not love in word, neither in tongue, but in deed and in truth." (1 John 3:18) The desire to bless the Lord's brethren in every way in our power should become the all-absorbing purpose of life. We are aiming to be like Jesus, and this was his spirit: "He laid down his life for us; and we ought to lay down our lives for the brethren."—1 John 3:16.

As footstep followers of the Lord we shall be specially desirous to aid by precept and example the faint-hearted, the backward, the diffident, those lacking in combativeness and self-esteem. We shall wish to help the spiritually weak to gain strength by encouraging them to lay hold upon the Lord's

promises and to trust in his providences on their behalf. Thus we shall be able to "comfort the feeble-minded, support the weak."—1 Thess. 5:14.

MODESTY A GRACE OF CHRISTIAN CHARACTER

When the heavenly Father designed the mystical body of Christ, he did not design that all the members of that body should have the same office. He did not design that all should be "players" (pilgrims, or elders, or deacons, or have other offices in the church); he designed that there should be many more of the "singers" (the less conspicuous members of the body who gladly join in the chorus of the new song). "And of Zion it shall be said this and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah ['stop and think']. As well the singers as the players on instruments shall be there." (Psalm 87:5-7) "God hath tempered the body together, having given more abundant honor to that part which lacked."—1 Corinthians 12:24.

With hearts filled with love for the brethren we are bound to be very careful to spend so much time attending to our own business that we shall have no time to give to the busy-bodying to which many well-intentioned people give a considerable proportion of their time. Those who interest themselves in matters which do not particularly concern them soon neglect their own affairs, so that they are "not only idlers, but tattlers also and busy-bodies, speaking things which they ought not." (1 Timothy 5:13) Moreover, people who do this are likely to get into trouble and bring reproach upon the cause of Christ; and the Lord would not that any of us should suffer "as a busy-body in other men's matters."—1 Peter 4:15.

Hence if we see where we think a brother could handle his own affairs much better than he is handling them, instead of going to him and telling him how we think that he should conduct matters which are only his private concern we are to remember the Apostle's advice: "Study to be quiet, and to do your own business." (1 Thessalonians 4:11) The Lord would have his people filled with a quiet ambition which would lead them to earnest perseverance and well-doing, not a restless zeal for notoriety, for great exploits and for the direction of the affairs of others not specially entrusted to our charge.

HOW TO DEAL WITH THE BRETHREN

If we love our brethren as we ought, we shall make great efforts to control our tongue, though we shall not be able to do so perfectly; for "the tongue can no man tame" (James 3:8) and "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2) Knowing the weakness of our fallen flesh, the Lord knew we would have difficulty in controlling our tongues even as respects our brethren in Christ, and so he has provided a rule by which slander in the church may be avoided. The rule is well known to all truth people, but it will bear repetition: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matthew 18:15-17; Luke 17:1-4.

It is hard to realize that one brother in Christ would render evil to another, and harder still to realize that the injured one would violate his covenant with the Lord and render evil in return; yet there have been instances of this kind in the Lord's church. But those who are charged with the responsibility of preserving order in the ecclesias are charged to "see that none render evil for evil unto any man; but ever follow that which is good."—1 Thessalonians 5:15.

If a brother should make a slip and work injury to himself as a new creature and to other new creatures with whom he comes in contact, our spirit toward him should always be one of brotherly love, to help him regain his balance and his standing with the Lord, having due regard for the fact that we ourselves, through our selfish nature, may at times violate some of the requirements of the perfect law of love. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Galatians 6:1) If we do have occasion to reprove or rebuke a brother, we should make sure that it is done only after we have exercised all reasonable patience. Even then we must be sure that it is done in love; and when the brother repents and makes some acknowledgment of his fault, we should be like the father of the prodigal: when we see the repentant one come in an attitude of humility, we should go part way to meet him, and we should never be weary of thus granting forgiveness to the erring.

Let us remember what Jesus said to Peter when he inquired if he should forgive his brother until seven times: "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." (Matthew 18:21, 22) Jesus knew that by the time Peter had reached the place where he was willing to forgive his brother four hundred and ninety times, it would have become a settled habit and he would forget to count. Surely the heavenly Father has forgiven us many more than four hundred and ninety times; and it may be necessary for us to ask for that forgiveness a considerable number of additional times, before that which is perfect shall have come.

GOD'S METHODS OF PROVING HIS PEOPLE

The Lord seems to hold out the hope that toward the end of our earthly career we may expect a larger measure of unity of the spirit than ever before. "Finally, be ye all of one mind, having compassion one of another, love as brethren." (1 Peter 3:8) Despite our best efforts to maintain this unity of the spirit, however, it is inevitable that in the tests which God's wisdom shall from time to time apply, some will be found unworthy, and divisions take place. "For it is necessary that there should be factions among you, so that the approved may be apparent among you."—1 Corinthians 11:19, Diaglott.

The way that the heavenly Father is using to prove who of all earth's millions love him most, is to place those who have been begotten of his spirit where they may have opportunities to meet with one another; and by the interest which they show in each other and by the efforts which they make to have fellowship with each other, he judges how much of the spirit of love for himself they possess. "If a man say, I love God, and hateth his brother [does not love him enough to seek personal fellowship with him] he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

HOW TO MANIFEST BROTHERLY LOVE

We can show our love for our brethren by not being too harsh with them, not expecting more of them than they could render. That was not a proper spirit that was shown toward his fellow-servant by the one who had just been forgiven a great debt which he was unable to pay.—Matthew 18:23-30.

We can show our love for our brethren who occupy positions as elders by avoiding the doing of anything which would injure them as new creatures. A kindly word of commendation or encouragement is occasionally a help to almost any of the brethren who serve in a public way, but we should be sure that it does not go beyond and work injury. If inclined to hold such in undue reverence, to give to them the place that Christ alone should occupy—"see thou do it not."—Revelation 19:10; 22:9; Colossians 2:18, 19.

We can show our love for our brethren by providing for those who properly have a demand upon us. The new creature must learn that it cannot in all matters do as it would prefer, but must in certain matters be governed by the obligations of the flesh; and one of these obligations is the care of those whom the Lord has placed in our charge. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."—1 Timothy 5:8; 2 Timothy 3:5.

We can show our love for our brethren by the zeal which we manifest to meet with those of like precious faith. We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the whole mass. The Lord's people are not encouraged to meet in gatherings in which the world, the flesh and the devil commingle, but to assemble with those who are justified and consecrated and who love the Lord. Such meetings are greatly to the overcoming of the world and the securing of a place in the kingdom. There is good company in such meetings; for Jesus said, "There am I in the midst." (Matthew 18:20) There Jacob's ladder touches the earth and the place becomes, as Jacob said, "the gate of heaven." (Genesis 28:17) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrew 10:25.

A GUARANTEE OF SUCCESS IN THE RACE FOR THE PRIZE

We can show our love for our brethren by living within our means. The Lord's people should not be paupers; but rather they should "owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."—Romans 13:8.

Whatever we may wish to do for the members of the Lord's body who are still in the flesh should be done soon; for they will not be here long. If Mary had waited a week later before she broke the precious alabaster box upon the Lord's head, she would never have used it on him. "Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward on the weary road." It may be your privilege to do today the last kind act or to say today the last helpful word to some member of Christ's body.

One of the last things the Lord did was to wash the feet of his disciples. We may be sure that it was not done in the rudest and clumsiest manner imaginable, but with that kindness, sympathy, love and appreciation such as Mary had but a few hours previous lavished upon him, when she wiped his feet with the hairs of her head. Since the Lord thus demonstrated his willingness to serve us in even the humblest affairs of life, it follows that we "also ought to wash one another's feet." (John 13:14) We do not do this literally but with the "washing of water by the Word" (Ephesians 5:26), helping to make the feet members "meet to be partakers of the inheritance of the saints in light."—Colossians 1:12.

There is no special occasion, so far as we know, for this lesson on brotherly love. The church everywhere seems to be rich in this grace as never before; and it is true now as in the days of the Apostle that "as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thessalonians 4:9) But would you have a prescription that will positively insure your winning the prize of the high calling? Would you have a single text that guarantees that you shall never fall? It is found in connection with this very subject: "He that loveth his brother, abideth in the light; and there is none occasion of stumbling in him."—1 John 2:10.

WHY EVERY FOOTSTEP FOLLOWER OF CHRIST MUST SUFFER

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings."—1 Peter 4:12, 13.

Literally translated, this text would read "Beloved, think it not strange concerning the fiery trial among you that is to try you." This exhortation draws our thoughts back to the Lord's statement through the Prophet Malachi, in which he announces that the Messenger of the Covenant would come suddenly—the One whose coming had been anticipated for centuries; and that it was a solemn question as to who would be able to abide the day of his coming, for he would sit as a refiner and purifier of gold and silver. (Malachi 3:1-3) We apply this prophecy to the time of our Lord's first advent. We believe that he came then, as foretold; and that throughout this Gospel age his work has been that of a refiner of his people.

In our text St. Peter seems to say, 'This is a fiery trial in which the entire church participates.' He did not necessarily mean that all the fiery trials will be among ourselves, but that the entire experience of the true church throughout the Gospel age will be fiery. It is true, however, that our most severe trials usually come from our brethren in Christ, just as it was with our Lord, whose brethren, the Jews of his day, persecuted him. St. Peter's thought seems to be this: Whoever comes into the body of Christ must not expect that his way thereafter will be smooth; for, on the contrary, the church must endure fiery trials down to the very end of her course, in order that she may be prepared for the kingdom glory.

It is true that the fiery trial through which the church has passed has been more severe at some times than at others. It is also true that the Word of God indicates that in the very close of this Gospel age there will be special testings which will try the faith of every member of the body of Christ in the flesh; and that these special testings will be permitted for the very purpose of demonstrating who have built their faith with the gold, silver and precious stones of God's Word, and who have built with the wood, hay and stubble of human tradition and "doctrines of devils." (1 Timothy 4:1) During that "fire of the day of the Lord" the work of the first class will be preserved, but that of the latter class will be destroyed.—1 Corinthians 3:12-15.

We are not to suppose, however, that those who are living in the close of the Gospel age are being more particularly tried than were those who lived during the preceding centuries of that age. No one will be suffered to be tempted more than he is able to bear; for with every temptation the Lord will provide a way of escape. (1 Corinthians 10:13) If God permits heavier trials and testings to come at any time, he puts something in the nature of encouragement upon the other side of the scale. And so the knowledge of the divine plan which the church now possesses should enable us to endure the trials of our day more easily than those who did not understand the Lord's purposes as thoroughly as we do. We should bear in mind the fact that while in some respects our trial is more severe than was theirs, in other respects it is less severe.

SUFFERING PERMITTED FOR A PURPOSE

In our context the Apostle is discussing the various kinds of suffering which Christians must endure. From the worldly point of view—in fact, from almost any other viewpoint except that of knowledge of the truth—it seems very strange that Christians should be called upon to suffer; for when one becomes a son of God, an heir of God and joint-heir with Christ Jesus our Lord, it would seem only natural that divine favor should thereafter extend to all of his affairs. The worldly are inclined to say, 'What kind of God have you that will permit his devotees to suffer? Surely when one gives himself up to do the will of God he should thereafter be exempt from trials and difficulties. Surely God would take such care of his faithful worshipers that nothing could possibly hurt them.'

Christian people are themselves often perplexed about their experiences—yea, ashamed; for they do not understand why a Christian should suffer. Yet St. Peter says, "If any man suffer AS A CHRISTIAN, let him NOT be ashamed, but let him glorify God on this behalf." (1 Peter 4:16) This very suffering which causes perplexity is in harmony with the divine plan; for God is dealing with the church individually in order to manifest their loyalty of heart. This loyalty to God and to the principles of righteousness will be demonstrated either by faith or by works. It will be out of accord with the present order of things, out of accord with the views of the world.

The people of God well understand that long ago he could have restrained sin if he had chosen to do so. Since he has not done this, it is evident that he is making good use of present conditions in the world. If everything here were favorable to righteousness, loyalty to God would be a very easy matter. If those who are the people of God received the very best of everything, the way to life would be both easy and popular. God explains in his Word, however, that everything shall work together for good to his people as new creatures; that is, according to the spirit, not according to the flesh. Even what seems to be the very worst disaster he can make work out good to them who love him supremely.

Only those, therefore, who see the divine plan can properly enter into this thought that a Christian has no cause to be ashamed of suffering, ignominy, persecution, endured for Christ's sake. Only those who can see the purpose in suffering can glorify God on this behalf, can glorify him when they are opposed, misrepresented, slandered. The character of these sufferings—the opposition of the world to God's people—is very much the same as to those which came upon our Lord Jesus. He was despised and rejected of men, even by some who called themselves holiness people. And so it has been all down the Gospel age. Those who have called themselves holiness people have despised and rejected those whom God has recognized as his saints. If we were of the world, the world would love its own; but because our Lord has chosen us out of the world, therefore the world hates us, as the Master foretold.—John 15:18-25.

PERSECUTION AN EVIDENCE OF LOYALTY TO GOD

It was because our Lord would not enter into the arrangements of the Scribes and the Pharisees that he was despised and rejected by them. He did not refuse to eat and drink with sinners. On the contrary, he was willing to talk with them, even with the woman of Samaria and others of similar character. He was not proud, but humble. He did not deal with the world in the way that the Pharisees did. Therefore they rejected him.

We read that the Scribes and the Pharisees were angry because our Lord taught the common people. Apparently they did not wish to have the people taught except in their way. When the average person is angry, he will say all manner of evil against whoever has aroused his ire. If, therefore, any of God's people has had evil spoken against him because he has presented the truth to others, he is not to be ashamed of his sufferings; for they are just what the true Christian is to expect. Such sufferings become strong evidence

that he is on the side which God approves. Those Christians who complacently tell us that they are not receiving persecution, that they are not suffering for Christ's sake, have good reason to doubt whether they are walking in the Master's footsteps.

But we are not to consider persecution and suffering as evidences of loyalty to God unless they come as the result of Christian effort. If one were a consumptive before he became a Christian, his sufferings thereafter would be much the same as they were before. If one were to suffer as a busybody in other men's matters, he has good cause to be ashamed; for on account of his greater knowledge, his responsibility is greater. Therefore he should not do what he knows to be wrong. It is a very easy matter to forget that JUSTICE is the great foundation principle which underlies the teachings of the Word of God. This principle is concisely expressed in the Golden Rule—"Do unto others as you would have them do unto you." No Christian should under any circumstances render less than justice to any one. Nothing is more necessary to the people of God than to have the Golden Rule always before their mind's eye and to measure by it every thought, every word, every act.

WHAT IS INCLUDED IN BUSY-BODYING

Busy-bodying is the act of busying one's self about the affairs of other people. A large portion of the suffering which people in general undergo is the result of busy-bodying. We are not to meddle with other men's affairs; for we have all that we can do to keep our own matters straight. Many good people are unconscious offenders in this direction. They do not mean to be busy-bodies; indeed, often they do not realize that they are guilty along this line. God's people should keep so busy with their own affairs that they will have no time to criticise others. If circumstances are such that criticise we must, we should always do so in harmony with the Word of God. But we should be ever on the alert to help others, not to injure them.

In the preceding chapter St. Peter says, "If ye suffer for righteousness' sake, happy are ye." (1 Peter 3:14) Elsewhere the Scriptures explain that the followers of Christ are called to suffer for right-doing; and that if they are properly exercised by such sufferings, they shall in due time reign with their Lord in his Messianic Kingdom; but that now they are called to suffer with him. This is not because God wishes to see his people suffer, but because their interest in his truth, their loyalty to him, will demonstrate the fact that they have developed the character which he approves.

THE DIVINE STANDARD OF LIVING

During the Millennial age, suffering will indicate a failure to be in accord with the principles of righteousness; but during this Gospel age the reverse is often true. This is because the conditions under which the church is called are peculiar, separate, distinct from any other arrangement. God's usual provision for his creatures is a blessing; for example, the angels are not suffering. But here on earth a peculiar condition exists.

Six thousand years ago sin entered into the world. Ever since its entrance Satan has operated to deceive men, to make light appear to be darkness, and to put darkness for light. As a result of his efforts to oppose God and righteousness, the world is bewildered. Mankind now have a natural tendency to do wrong. They are as prone to do evil as the sparks are to fly upward.

While these conditions prevailed, God sent his Son into the world to die for the Adamic race. Throughout the Gospel age the Master's followers have been telling others that whoever is in accord with God's righteous standards is in accord with God, but that whoever is in opposition to God's standard of righteousness is in opposition to God. That standard is, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength; and thou shalt love thy neighbor as thyself." Mankind as a race are out of accord with this standard. Our Lord Jesus, on the contrary, was in full harmony with this principle, and laid down his life on the side of righteousness. Finally he brought upon himself the hatred of those who had other plans than those of God. The doctors of the law, the Sadducees, the Pharisees, the priests and the politicians—all these had their own ideas and plans, based upon selfishness. Our Lord, who steadfastly followed the lines laid down in the divine Word, was necessarily in conflict with their personal ambitions.

Ever since the darkness of sin has entered the world, fallen man has naturally come to shun the light of righteousness. Therefore humanity does not like to come too close to the light or to the light-bearers. Men do not like to have the light of publicity thrown upon their schemes. When, therefore, our Lord Jesus showed that the doctors of divinity of his day had taken away the key of knowledge from the common people, those who were in sympathy with the darkness of this world became so incensed that finally they crucified him.

The true followers of Christ find that in the same proportion as they take their stand for the truth they will have persecution leveled against them. Whoever will strive to live godly, righteously, will suffer persecution, as the Scriptures have foretold. If they were of the world, the world would not hate them, but would love them and fellowship with them. This persecution which has come to our Lord and his followers does not emanate from any desire on the part of the world to oppose the divine plan, however. It is the result of blindness. (2 Corinthians 4:4-6) If the Jewish rulers had fully understood the situation, they would not have crucified the Lord of Glory.—Acts 3:14-18; 1 Corinthians 2:8.

Take, for instance, the case of St. Stephen. Saul of Tarsus verily thought that he was doing God service when he persecuted the first martyr. He had a zeal for God, but it was so misdirected that he became a persecutor of God's people. He tells us himself that he did this ignorantly, supposing that thereby he was serving God. Eventually it may be found that much of the persecution which the people of God have undergone has resulted not so much from bad motives as from ignorance or superstition. But whether the persecution comes from those who do it ignorantly or from those who do it intelligently need not matter to those who are persecuted; for if they realize that they are suffering for righteousness' sake, they will have that satisfaction of mind which will make them happy. Blessedly happy are all who have suffered for righteousness' sake. Whoever is thus suffering is on God's side. As for the poor world, they are bewildered and know not what to do.

ANOTHER SOURCE OF SUFFERING

Suffering for righteousness' sake may come not only through persecution, but in another way. If, for instance, one engaged in some part of the Lord's service has striven to be wise and reasonable, and yet finds that his service has brought upon him certain disabilities of a physical nature, he may rejoice in the fact that such suffering is for righteousness' sake; for he has been trying to do right, trying to do the Lord's will. We are to recognize, however, that it is possible to suffer for foolishness' sake, also. We recall the record that Satan tried to induce our Lord to jump from the pinnacle of the Temple, declaring that the heavenly Father would not permit him to be injured. Had our Lord jumped from the Temple and broken a limb, he would have suffered for foolishness' sake; for such an undertaking would have been presumption. Yet, on the other hand, one might do something for foolishness' sake and receive a blessing; for God might perceive that he was ignorant of the unwisdom of his act.

It is the duty of every Christian to study the Lord's will, to consider carefully the conditions around him, and to seek to follow so moderate a course in life that he would not only have the divine approval, but would cause as little inconvenience and trouble to others as possible. When he has done this to the best of his ability, he is to go forward, confidently relying upon the Lord's supervising wisdom and providence; for God will surely protect all those who put their trust in him.

Whenever the fiery trouble is the hottest, we may be sure that the Lord's care is over us; and therefore we may rejoice, in that we are partakers of the suffering of Christ. If it was necessary that the great Head of the church should have such an experience with suffering to prepare him for the glory to follow, we may be sure that the members of the church will also need to suffer in order to be prepared to share with him in his glory, honor and immortality. In whatever way the suffering may come—whether it is from our own flesh or from others—if it results from our endeavor to serve the Lord we may be sure that is it for Christ's sake. If, therefore, we remain faithful to the end of our course, we shall have a share in the glory of Christ at the conclusion of this Gospel age, at the manifestation of the sons of God.—Romans 8:19; Colossians 3:4.

"Dare what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest."

THE NEW WILL THE BASIS OF CHRISTIAN CHARACTER

"For ye are dead, and your life is hid with Christ in God."—Colossians 3:3.

We understand that there are only two great moral forces in the universe—good and evil, righteousness and sin; and that whatever is not right is wrong. By nature man was originally in full harmony with God. But by the disobedience of the perfect man whom God had made, sin entered into the world, with its resultant penalty of death. This original sin has been transmitted from parent to child until, as the Apostle says, all are sinners, all are in this fallen state.

After Father Adam had disobeyed God, he had the mind of Satan, who had the wrong mind—out of harmony with the divine arrangement. Because of Adam's deflection his posterity are all born wrong-headed and more or less wrong-willed. We do not mean that the mind and the will of fallen man are wholly Satanic, but that mankind are born with depraved minds, and are in more or less bondage to Satan. The only rectification is that we may have a new will, a new mind.

Here the Lord's message reaches us, offering forgiveness, reconciliation to himself, on certain conditions. When we inquire what these conditions are, we find them to be (1) a full surrender of the will to God and (2) an acceptance of the divine will instead. A full response of the body is not expected; for this is impossible in our fallen condition; but a full surrender of the will is demanded.

To those who during the Gospel age fully surrender their wills to God, a new nature is given. Instead of being servants of sin, we may now become servants of righteousness. This we do by stepping from the side of sin to the side of truth, the side of God—away from the side of Satan; for there are only the two sides. Whoever thereafter abandons the new will has gone back to the wrong side. When we became new creatures under the divine arrangement, we ceased to be old creatures. But if we should cease to be new creatures, what are we but old creatures again? The new will has died; the old will has revived—come to life again.

The Master said, "Ye cannot serve God and Mammon." (Matthew 6:24) We cannot be servants of righteousness and of sin, of truth and of error. "His servants ye are to whom ye render service." (Romans 6:16) So long as the new creature maintains his relationship to God he is the servant of righteousness. But as soon as his will is turned away from God, it is turned away from righteousness and is turned back to sin once more. It assumes, therefore, the Satanic attitude.

TRUE MEANING OF CONSECRATION

Many professed Christians do not understand at all what is concluded in consecration to sonship. Many do not understand that it means the renouncing of all earthly rights, earthly hopes, earthly ambitions. They think that consecration to God signifies a willingness to live moral, upright lives—nothing more. They have not seen the depth of the Apostle's statement, "Ye are dead, and your life is hid with Christ in God." St. Paul here means, Your wills are dead, and you have been begotten again as new creatures in Christ. Those who have not understood this have not become dead as human beings—have not taken the step of full consecration to God.

A righteous will is the beginning of a righteous character; for the will represents the intention, the ideal. If this righteous will is maintained and put into action, the result will be the development of a righteous character. But if this righteous will is lost, the character will deteriorate. This would not mean, however, that the intelligence or the personality would be lost, but that the righteous character would be shipwrecked. (Ezekiel 18:24) The Scriptures liken such as lose their new will for righteousness to the dog returning to his vomit, and to the sow wallowing in the mire after having been cleansed.—2 Peter 2:22.

A new will is one's own making. The will of the fallen nature "is not subject to the law of God, neither indeed can be," the Apostle Paul assures us. (Romans 8:7) A man may take time for deliberation, may have a period in which he is gradually determining what he shall do, during which the different organs of his mind are balancing the question of consecration. But the act of consecrating is the result of his final decision in favor of the Lord. His natural will must be changed from its wayward bent, or at least from its irresolution, to a fixed determination in the right direction, to a determination to renounce the world with all its hopes and ambitions and to accept Christ as his Redeemer, together with all the heavenly promises centered in our Lord. Thus consecration is the first positive act of the new will. After consecration and acceptance by the Father, this new will forms the basis of the new creature. The individual is received of God through Christ for the high calling of the Gospel church.

THE IMPORTANCE OF THE WILL

After one has fully consecrated himself and has been begotten of the holy Spirit, the old will is actually dead. So when our text declares, "Ye are dead, and your life is hid with Christ in God," it is not the body that is dead, nor is it the mind, the intellect; it is the old will that has been surrendered. The old will is not reckonedly dead, but really dead; for one could not have two wills at the same time any more that he could walk in two directions at the same time, or be in two different countries at the same time, or be two different persons at the same time. Therefore, to those who are in Christ Jesus, "old things have passed away; behold, all things are become new."

In one's mental make-up the will occupies the position of king, ruler, despot, autocrat. It rules the entire body—that is, it has the RIGHT to rule; and it should rule. When the old will was rejected, the will of the Lord was accepted as the ruler of the human body of the person who consecrated himself. The right to rule was actually transferred from the old will, to the will of God in Christ. Thenceforth the person is freed from the domination of his old will, and subject to the new will, which is in harmony with the divine will.

This new will, however, has difficulty in establishing its rule over the human body; for its entire empire—the members of the body—is out of harmony with the new sovereign. The mind is more or less twisted and warped by reason of sin. Many of the faculties of the mind rather prefer the old master, and feel restraint under the regulations of the new will. They desire to be rebellious and to have their own way. Sometimes the new ruler, the new will, is too lenient with its subjects. The new creature must remember, however, that there is no alternative—that he must rule with an iron hand; for if the will of the flesh should win the day, should again become master, it would mean that the new will was lost, that the new creature had died. This would mean eternal destruction—the second death.

Whoever has once turned his will to God, and has been accepted by the Lord and begotten by the holy Spirit, is on trial for life or death. If he were to turn to sin, to practise sin wilfully, there would be no future hope for him. Therefore it behooves the new creature to rule his body, his mind, his passions, and to bear in mind the precious promises to which he has become heir in Christ. To do this he is granted the Word of God. Through the guidance of this Word he is to keep guard over his mind, to watch his thoughts, to scrutinize his conduct. No matter how rebellious his flesh may be, it is the part of the new will to oppose any disloyalty, to conquer and control his mortal body, to the full extent of his ability. Whatever he may lack in ability the Lord purposes to cover and excuse, under certain conditions.

The new will feeds on the knowledge of the Word of God. As the child of God considers and admires the grandeur of the divine character—the wisdom, the justice, the love of God—he begins to copy these attributes; and thus he becomes God-like. By degrees he becomes a copy of God's dear Son. By his providences God so shapes our affairs as his children that things which would be too difficult for us will be taken out of our way. If our will remains fully submissive to him, ALL THINGS will be made to work together for our GOOD.—Romans 8:28.

Such children of God will not be tempted above what they are able to bear; for the Lord permitting temptation will also provide a way of escape. (1 Corinthians 10:13) Noting all their deliverances, their succor in times of need, they will be strengthened and will become established in faith. Thus the Christian, as the new will grows stronger and stronger, is not apt to be turned this way and that by false doctrines. The new will cannot expect, however, to gain an easy control of the flesh. It must be continually at warfare with the tendencies of the old body. But through our Lord Jesus Christ the new creature's best endeavors will be accounted as the fulfillment of the divine law.—Romans 8:1-4.

SUGGESTIONS FROM OUR LORD'S EXPERIENCES

In scanning the experience of our Lord Jesus for light on this subject, we perceive that at the time of his consecration at Jordan he gave up his own will as a man, and adopted the Father's will as his own. Thenceforth his human will was dead. When in the Garden of Gethsemane he prayed to the Father, "Not my will, but thine, be done," he had made no change of purpose. He did not mean that he had a contrary will in the matter. His mind was still the same as at consecration. But a condition had arisen in his life which perplexed him. He was not certain as to the Father's

desire. So far as his own knowledge went he could see nothing to be gained by his suffering such great ignominy and shame as confronted him in connection with his death as the antitypical Passover Lamb. Perhaps he might he spared death as a malefactor, charged with being a blasphemer, an enemy of the Almighty. He was not sure whether this might not be merely an incidental that could be turned aside. If it could be turned aside, he wished that it might be so. But he desired to have the Father's will done, whatever that will might be. He left himself wholly in the Father's hands. This was his sentiment. He expressed himself here in utter disregard of his human sentiments.

Our Lord still had his human body with its preferences. His human preference would be to be spared experiences of shame. His preference as a new creature would be that he be not put to death as a blasphemer against the Father whom he loved and revered. He had no thought, we may be sure, of any other than a sacrificial death; for he had told his disciples that he would be crucified. But as the consummation of his sacrifice drew near, he saw what he was facing—the mock trial and all that it involved, the false charges, the humiliation, the deep shame—and the matter became all the more serious in his mind. He was not sure whether it was necessary for him to endure this shame and to be regarded as an enemy of God. If this was necessary, he had not a word to say. We do not understand his words to indicate that he had a will in any wise contrary to that of the Father.

DIVINE OVERRULING IN DAILY AFFAIRS

The question might arise here, If our Lord was not certain that the heavenly Father was planning every detail of his experience, should we have the thought that our Father plans and arranges every little incident of our experiences?

There are probably extremes of thought upon both sides of this question. Our brains differ. Our experiences are varied. Apparently different ones of us are naturally inclined to view matters from different standpoints. We believe that naturally many of us are not likely enough to look for the Lord's providences in the details of life. For our own part, we are rather of the opinion that many would have still greater blessings if they would watch more carefully along this line. Some, however, carry the thought of the Lord's overruling providences to an extreme. Such would be inclined to think that if they were to step into a puddle of water the Lord would have to do with it.

But we are assured that "the angel of the Lord encampeth around about them that fear him, and delivereth them." (Psalm 34:7) Personally, we are striving more and more to see the providences of the Lord in all our affairs. We are also assured that "the steps of a good man are ordered of the Lord." (Psalm 37:23) This does not mean that we are to think that everything we do, every step we take, is necessarily ordered of the Lord, even when it proves to be a misstep; but that the general course of a righteous man is under the Lord's supervision. God gives his angels, his messengers, charge over his people. (Psalm 91:11, 12; Hebrews 1:14) We are merely instruments in his hands, if we are guided by him. As respects the work in our own hearts, however, we are more than this; and we are to use our reason in respect to our course, in respect to how we shall employ our talents for the Lord—how we shall do volunteer work, how we shall present a book or a tract, etc. We are to use our brains, seeking to have them guided by the Lord.

We have great respect for those who go to God each morning and ask him so to guide their affairs for the day that they may have some opportunity of witnessing to the truth. It seems to us that the Lord would be pleased with such an attitude, and would feel thus: "Here is a willing servant, and I will give to this one an opportunity of service." We greatly admire that implicit reliance on God which realizes that we are nothing of ourselves, that our sufficiency is of the Lord, that he is using us as instruments, and that we are to be on the lookout for opportunities to serve him and his. We notice that all of our dear Redeemer's steps were ordered of Jehovah God. While at first he was not able to see clearly that his final humiliation was ordered of God, yet a little later he saw that it was so ordered, and that it was a part of the dregs of the cup which he was to drink. His experiences were designed of God.

Probably this is true of many of our experiences. Things that we think are the fault of others or may have come our way by chance are quite probably more or less, perhaps fully, under divine supervision. God would not, we know, interfere with the conscience of any one; but co-laboring with the circumstances of life, many things are surely ordered for the carrying out of the divine purposes concerning us, and he will turn aside whatever would be to our injury.

HOW WILL IDENTITY BE CARRIED INTO THE SPIRIT LIFE?

We have been asked, "How will the new creature, the new soul, in the future be identified with the old creature, the old soul? In other words, How shall we know ourselves?" We reply, There is of course, nothing in nature which would explain this matter; for it is something that is entirely outside of anything belonging to nature. In this new creation God has given us something entirely distinct, new. The new creature is not an earthly creature, and nothing that is of the earthly being will ever have a part, to our understanding, in that new creation, either now or at any time. Nothing will carry over from the human to the divine, from the human to the spiritual.

Rehearsing some of the things we have said: The human being here is more or less depraved. He hears something about God, about the divine nature, about what sin is, about why it is undesirable, about the reconciliation which God has provided through Christ and the invitation given to some to become joint-heirs with Christ in his heavenly kingdom. He becomes conscious of all this through his ears, through his natural perceptions—or through human powers; for he has no other powers. He must have the hearing ear, else he would not heed the message from God at the present time.

Some have more of the hearing ear, some have less. The one who has more of the hearing ear would be more attentive, more pleased, when he would learn that God has some program for the salvation of sinners. The more depraved would have less of the hearing ear. The depraved person would be living on a low plane, therefore he would have less inclination to come to God, less of a disposition to listen to anything that God would have to communicate. Even as respects the class who do hear with greater or less distinctness, the adversary has dulled their ears to some extent with false "doctrines of devils."

But what we hear of God's gracious invitation to become associates with Christ Jesus rejoices our hearts. To us who have the hearing ear this is indeed good tidings. We say, 'I am glad that God has invited me to come back into his family, that he has provided for the covering of my imperfections. I am very much pleased also to know that there is a special invitation now to those who have the mind of Christ and desire to walk in his steps, and I gladly avail myself of God's loving arrangement. In harmony with this invitation I offer myself a living sacrifice.'

VARIOUS STEPS IN BECOMING A NEW CREATURE

Now I have been converted. How? I have turned around. From what? From the way of sin and of my own will to go the way of righteousness and the way of God's will. Was this conversion? Yes. This consecration of myself to God includes everything that belongs to me, all that I am and have—the human ego, the personality, with all its hopes, aims, possessions, in every shape and form.

Did this make me a new creature? No. It put me into the way that made me eligible to that position. The next step was the imputation of the merit of Jesus, to cover all my sins, all my imperfections. Did this make me a new creature? No. Of what use, then, was the imputation? It made me acceptable to God as a living sacrifice. The next thing in order was for God to accept the offering and to indicate his acceptance by the begetting of the holy Spirit. What this means we do not know. We are not wise enough to know. God foreknew our Lord as the Head of the Christ body, and he foreknew the class which is to form that body. And now, by coming in under the conditions which he has laid down, we are accepted of him as members of this anointed company, and become new creatures in Christ. The merit of Jesus still operates on our behalf, because of the imperfections of our mortal flesh. It is now our wedding garment, our bridal robe.

When we have become new creatures is the matter determined? Oh, no! It is only begun. I am to prove my devotion and loyalty, to show that the surrender of my will was a genuine thing. How can I do this? By contact with the truth I am exercised by it. If I have been in error in any way, and the error is clearly pointed out by the truth, my loyalty will be determined by the diligence with which I weigh and decide the matter. If I decide slowly, it means that I am

a little obtuse, somewhat dull of hearing, or that I am slow to respond to the will of God. If I decide quickly between the truth and the error, decide for God, it will mean that I am loyal to God's will, his truth, that I am quick to hear his voice and prompt to obey; and I shall be all the more pleasing to him as a loyal, faithful child. If I should decide the matter slowly, would the Lord cut me off? No. Perhaps he would give me some chastisements in the school of Christ. "A bruised reed will he not break, and smoking flax will he not quench."—Isaiah 42:3; Matthew 12:20.

In one Bible picture the newly begotten ones are represented as embryos, not yet born. In another picture they are shown as children, not having attained the stature of manhood, but as growing in grace, knowledge and character. Either picture is a very beautiful one, but we cannot mix the two. We cannot imagine the unborn child growing in knowledge, etc.; and we cannot imagine a prenatal embryo as developing toward manhood. We perceive in the embryo picture that every unborn child must grow, and that it is dependent for growth on nourishment. If some accident should happen, if there should be some miscarriage, the embryo would never be born.

So we see that from the time we are begotten of the Spirit the embryo new creature must develop. The new creature there began its life. It then drew its sustenance from provisions already present. The human mother was the same woman before the embryo life began that she is after the child is begotten. So the Lord's provision and arrangement had supplied all the nourishment and sustenance for the new creature before the new life had its start.

From another viewpoint, this new creature in Christ is now the governing power in the individual life. It is the only existence that God recognizes and that we recognize; it is the only one that is to have any control over this mortal body. How does the new creature have the control? We answer, By the transfer of the will from human interests and domination to the doing of the Lord's will. God's will is now our will. We have no other, no contrary will. The clamorings of the flesh are to be ignored by this new will. As beings of a new nature we have superior rights in the human body, indeed—the only rights; for all the earthly rights imputed to us through the merit of Jesus are relinquished as a sacrifice, that we may gain the heavenly rights, the spiritual blessings. Having accepted our sacrifice God does not give us a new body in which to operate. We have still to make use of the same mortal body with its weaknesses and blemishes.

THE HUMAN BODY OUR SERVANT

What are we to do with this mortal body? We are to see that it is kept under; we are to browbeat it and compel its submission to the new ruling power in our lives. Moreover, we are determined to make this body an active servant to the new creature, to render material assistance in ministering to its growth and in serving the brethren, who are running in this same narrow way. Some might say that we are treating our body unkindly; but from the divine standpoint we are treating it as wisely as possible, in order to get from it the best service for God. If it is God's will that we undertake some great work for him, we will certainly put the body through a course of training to this end.

We say to our body, 'You are my body only for the time being. I, the new creature, purpose to use you in the service of my Lord.' The old creature, the mortal flesh may demur, and may say, 'I have some rights.' We answer, 'You have no rights. They are all relinquished; that is, what rights you may have thought you had; for in reality you were under the condemnation of death and never had any rights. The rights imputed to you when you were offered to God, were granted only that they might be sacrificed with Christ. You are legally dead now, and have nothing to say in the matter. I shall use my judgment as to what you shall or shall not do.'

If I should yield to the desires of the old creature, it would prosper in its aims and projects, and the new creature would be puny and weak in courage, in strength and in every way. The new creature must control all the interests of the body, granting it only what is best for the development and the interests of the new life. The old self-life, reckoned dead, must be daily crucified until the end of the narrow way. It must die of neglect. The new will must admit of no compromise. Thus we shall grow spiritually and become built up into Christ our living Head; and the stronger we become spiritually, the sooner shall we be ready for our change. This change is the birth of the new creature in the first resurrection. It is the receiving of our new spiritual bodies. Not one atom of this mortal body will ever get into the new condition beyond the vail.

This new creature that now lives in a mortal body feeds not upon natural bread, but upon "every word that proceedeth out of the mouth of God." (Matthew 4:4) But as God has a work for the new creature to do while in this mortal body, this earthen vessel, I am to take reasonable care of my body; for it is the only instrument of operation which the new creature now possesses. If I so misuse my body as to unfit it for service, I would not be exercising the spirit of a sound mind and would not be in harmony with the will of God. But the new creature is to have the control, to dominate the servant and not permit the servant to dominate him.

OUR INDIVIDUALITY, OR IDENTITY, PERMANENT

If we continue faithful to our contract with the Lord we shall soon have new spiritual bodies, and then we shall be new souls. But our ego, our personality, our individuality, our identity, will form a distinctive part of the new soul. It is really the ego, the personality, that makes the soul. The body alone would not make a soul, whether a natural body or a spiritual body. The elements of which the natural body is composed might be disintegrated into their original condition, and would then form no part of the soul.—Genesis 2:7.

Soul is that which comes down from father to child. Adam gave soul, being, to his children. At birth each of these became a soul, a being. This spark of life has come on down through the ages, from father to child. In the resurrection of the new creature, the soul, the being, composed of the new will and the character which has been developed, is transferred to new conditions and becomes a new soul. It has an altogether different body, with new powers and greatly enlarged capacity. This will be a body through which the developed new creature may fully express all the desires and aspirations of its nature. Nevermore will there be discord between the mind and the body. All will be perfect harmony and concord. All our longings will be fulfilled to the highest degree.

"Can you explain to us," it may be asked, "how this new life will be transferred to the new body?" We cannot. In the case of our Lord Jesus we have the statement that the spirit-being left the heavenly condition, came to earthly conditions and became a man, subject to human limitations; and we have the assurance that this same One who came into the world, who died, arose from the dead and who ascended into heaven, was to come again in the glory of the Father. (Matthew 16:27) It is the same ego that came at the second advent. It has changed its status, in that it now has vastly enlarged powers, in that the ego is now operating in a glorious spirit body of the highest nature—the divine. This ego had a spiritual body at first; it had a human body afterward. It has now a new divine body, superior to all. But the ego, the individuality, has persisted under both these changes. So our ego, our personality, is to pass from this earthly body and be given a new body.

The power by which all this can be accomplished is divine power. If anybody can explain to us what were the component elements of the first soul, if he can show what composes the spark of life or what it is, perhaps we could explain the process of the creation of new creatures in Christ. Or if any one can explain what makes the germ of wheat grow, how it gets life, perhaps we could explain how the new creature is a new life-germ, how it grows, and how the identity, the individuality, is preserved and carried into the heavenly condition. We must trust in divine power for this whole matter, as respects both the resurrection of the church and the resurrection of the world. Whoever doubts divine power cannot believe in the resurrection.

PHILOSOPHY OF RESURRECTION INEXPLICABLE

We cannot imagine, for instance, just how it will be that Moses or Abraham or anyone else of the remote past could ever be resurrected so that he could know himself, could read the story of his life in the Bible and remember that it was all true. How that can be only God knows. You do not know; I do not. We believe it because God says it. It is just as difficult to understand about the resurrection of a man and the bringing of him back to life in a fresh, new body as it is to understand how the new creature, the new soul, can be brought into its new body, and can still have its identity and know himself and all that he has experienced in the earth-life.

We are hoping soon to get one of these spirit bodies. When we get it we shall know all about it; for the Scriptures declare that then we shall know even as we are known. (1 Corinthians 13:12) We might find illustrations to help us in this matter—as when a record is taken on the phonograph. Something, a certain vibration of air, went out of the mouth. This force made little indentations upon the cylinder of wax. Now, then, if we know how to reproduce the human voice thus, it gives us a hint how God with his unlimited powers

could preserve everything recorded by the convolutions of our brains, all that we call memory, how it could be preserved absolutely—everything by which we could know ourselves in the future. We do not know ourselves now by the number of pounds weight we register or by the cut of our beard or by our clothing. We know ourselves by something in our mind. But if our reason were gone, if our memory were gone, then we would not know ourselves.

God, who has made us new creatures, is the all-powerful One who knows how to preserve our identity, to reproduce our memory in our new bodies. And the more we come to know about him and the length and breadth and height and depth of his wisdom, power and love, the more we are able to appreciate all he has told us, and the stronger is our confidence in him. It is to the wise a glorious thing that God should promise a resurrection. The world cannot understand it; to them it is foolishness. They cannot believe in a resurrection from the dead. Therefore they cannot have the joy that we have through the exercise of faith. Soon will our faith be swallowed up in sight. Then all the mysteries that puzzle us now will be made clear; they will flee away as mist before the morning sun.

PERFECT THROUGH SUFFERING

If he, the holy, harmless, sinless One,
Must needs be perfected through suffering,
Wouldst thou then seek to tread a path less steep
To reach heaven's goal and win thy Father's smile?
Ah, no! My soul, when pain and sorrow cross
Thy threshold, be thou swift to welcome them,
Then whisper low within thy heart of hearts,
"Another opportunity to show
My King how much I love, what I can bear
For him!" And as the weary days go by,
Cling closer to the hand that wounds thee so,
Lean harder on the breast of him who loves
Thee, even as he loved his only Son;
And pray, "Lord, spare me not, burn out all dross,
Let nothing but the purest gold remain,
And help me in the hottest fire hold still!
Do thou, great Lapidist, grind on, that I
May perfectly reflect the glorious light
Of love divine! Oh, fit me for some place
Within thy royal diadem to shine!"

N. Y. PRESS COMMENTS ON THE RECENT TRIAL

The following articles from the press will be of interest to the dear friends who have learned through the July 1st WATCH TOWER what verdict was returned by the jury in the trial of our brethren here. We accept this verdict as of the Lord's permission, realizing it to be one of the "all things" which work together for good to them that put their trust in God. "Let not your heart be troubled, neither let it be afraid."

Commenting upon the outcome of the case, the Editor of the New York "Evening Post" said on June 22:

"'In the opinion of the court the religious propaganda which these defendants have vigorously advocated and spread throughout the nation, as well as among our allies, is a greater danger than a division of the German army. . . . A person preaching religion usually has much influence and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done.'

"After uttering these words Judge H. B. Howe, of the United States District Court in Brooklyn, sentenced the religious persons before him to twenty years each in prison, with one exception. It was necessary, he said, to make an example of those who sincerely taught this religion, which, like that of the Mennonites and the Quakers, and many another sect, forbids the taking up of arms. They were guilty plainly of having urged men to follow what they considered the teachings of the Lord and to apply literally the commandment, 'Thou shalt not kill.' So the jury could do nothing less than find them guilty of having violated the statutes of the country, whatever may be the correctness or incorrectness of their attitude toward the moral and religious law. We trust that teachers of religion everywhere will take notice of this judge's opinion that teaching any religion save that which is absolutely in accord with statute laws is a grave crime which is intensified if, being a minister of the Gospel, you should still happen to be sincere. There is no doubt that Judge Howe made his sentences severe enough; they are about double those imposed by the Kaiser upon the Socialists who have been trying to upset his wicked regime, and three times longer than many sentences imposed upon would-be regicides."

The New York "Tribune" of June 22, said:

"Joseph F. Rutherford and six of the other seven Russellites convicted of violation of the Espionage Act were sentenced to twenty years each in the Atlanta penitentiary yesterday by Judge Howe, in the United States District Court, in Brooklyn. Sentence of the eighth defendant, Giovanni de Cecca, was deferred. His companions, each with a pink carnation in his lapel, marched out of court to start their sentence.

"'This is the happiest day of my life,' said Mr. Rutherford, on his way from the court to the jail. 'To serve earthly punishment for the sake of one's religious belief is one of the greatest privileges a man could have.'

"In imposing sentence the judge declared that in his opinion the religious propaganda advocated and spread throughout the nation as well as among our allies was 'a greater danger than a division of the German army.'

"'If they had taken guns and swords,' he said, and joined the German army the harm they could have done would have been insignificant compared with the results of their propaganda. A person preaching religion usually has much influence, and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done.

"'Therefore, as the only prudent thing to do with such persons, the court has concluded that the punishment should be severe. The sentence is that the defendants, Joseph F. Rutherford, William E. Van Amburgh, Robert J. Martin, Fred H. Robison, George H. Fisher, Clayton J. Woodworth and A. Hugh Macmillan, serve a term of twenty years in the Federal Penitentiary at Atlanta, Ga., on each of the four counts of the indictment, but that the sentences commence and run concurrently.'

"The defendants retained self-possession that has characterized their conduct throughout the entire trial. As the judge's words fell on their ears not a shade of emotion crossed their faces.

"One of the strangest demonstrations that the marshal's office in the Brooklyn Federal Court has ever seen was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the grand jury room. Messengers were sent out for fruit, candy and sandwiches, and after a short prayer meeting a gala feast was spread. Following this the whole company made the old building ring with the strains of 'Blest Be the Tie That Binds.'

"'It is all God's will,' they told each other with faces almost radiant. 'Some day the world will know what all this means. Meanwhile let us be thankful for the grace of God that has sustained the dear brothers and sisters during their trial and look forward to the great day that is to come.'

"Counsel for the defence announced that they would take immediate steps to appeal the case to the United States Circuit Court of Appeals. Jesse Fuller, one of the defence's attorneys, made every legal effort yesterday morning before the sentence was imposed to have the verdict set aside. Every motion was denied by Judge Howe, and one of the motions made on the ground that the 'ascendency of the mind of the court had affected the freedom of the witnesses, the defendants and the counsel for the defence,' evoked from the court a severe reprimand."

LETTERS FROM THE BRETHREN

PREPARATION FOR FUTURE SERVICE

DEARLY BELOVED BROTHER RUTHERFORD:—

We heard this morning of the result of the trial, and hasten to assure you, and all the other dear brethren concerned, of our love and sympathy with you and them. We know that you nor they have the least bit of sympathy with Germany and her devil-possessed ruler, and no jury can make you a traitor. We were not at all surprised at the result, as the report of the proceedings from day to day showed that your conviction was a foregone conclusion. Not only so, but for forty years our dear departed Pastor pointed out to us from the Scriptures just the condition of things which has come to pass, including the prediction (based upon the Word of God) that at the end of this age, the Lord's people would be persecuted and treated as traitors, anarchists, etc. If we had nothing more to prove that we correctly understand the

Bible and that we have the TRUTH, the coming about of matters exactly as Brother Russell pointed out from the Scriptures would be sufficient to convince us. We know that we are in the hands of our heavenly Father; and that while he does not approve of injustice, he nevertheless permits it, because he sees that we need these experiences to chisel, polish and prepare us to become the judges of the world in the next age. Men may sneer at us for holding what seems to them such a fantastic idea, but they will in due time find out that we knew what we were saying. Then we shall render to them just judgment along the lines of mercy and love.

Again assuring you and the other dear brethren of our continued love and prayers, we beg to subscribe ourselves,

Your brother and sister in the Lord,

W. W. M., and R. B. M.—*Fla.*

RESOLUTIONS OF SYMPATHY AND LOVE

DEAR BRETHREN:—

I have the honor to inclose herewith a resolution by the Washington Ecclesia; also another resolution addressed to Messrs. Sparks and Fuller, Attorneys-at-Law, Brooklyn, N. Y., with the request that you cause the same to be delivered to them. These resolutions were passed by unanimous vote.

Yours in the sufferings of the Lord Jesus,

J. A. D., *Secy.*

A RESOLUTION

RESOLVED by the Brethren in Christ at Washington, D. C., in meeting assembled, Sunday evening, June 23, 1918, that we do tender to our brethren in the Bethel Home and Brooklyn Tabernacle, bereaved of seven of their foremost fellow-members by permission of our heavenly Father, our loving sympathy in their sorrow and their loss; and that we do assure them of our continual prayers on their behalf and of our continued loyalty and support, and of our desire for a continued service by the pilgrim brethren as long as the Lord permits.

A LETTER TO THE BETHEL FAMILY

DEARLY BELOVED IN CHRIST:—

The peace of God be multiplied unto you, and his blessings abundantly be your portion! I think of you often and pray for you much; and I am sure that our Father is blessing you.

Prison life seems strange; and yet every experience is attended with joy, since we look at all such from the heavenly viewpoint. Truly now we can sing:

"Fade, fade, each earthly joy,
Jesus is mine!"

In fact, there are now no earthly joys; but we are looking with joyful anticipation to our gathering home. Seven days in jail changed our appearance somewhat and reminded us that the process of death is working in our flesh. On the eighth day we were removed to a prison with more light and freedom. We now have seven cabins (cells) on a corridor shut out from other prisoners, and we can have fellowship together all the day. At night, when the great iron doors close and each one is locked securely in his cell, we call out to each other and discuss God's precious Word. Then we silently talk with the Lord; and we talk to him about you and all the dear sheep, and beg him to protect you.

If the Lord so wills we would be glad to come to you once more and try to aid you in some manner; and to this end we have hoped that bail may be granted to us. Our Father's will be done! We often feel in a strait betwixt two—whether we would prefer to depart or to come and serve you a season before we go home. His will be done! I feel sure that all these experiences are ripening the church preparatory to the final ingathering. Your letters and letters from the dear ones elsewhere show how sweetly they are yielding to the fire that is consuming the sacrifice. This brings joy to my heart. I count it all joy to be privileged to have some part in filling up "that which is behind of the sufferings of Christ for his body's sake, which is the church." I thank our dear Father for being so good as to send six brethren with me, that we may have these privileges together.

Several years ago it was my pleasure to travel over some of the land which St. Paul traversed while ministering to the saints. I also visited the prison where he was confined at Rome. Now we are having some like experiences in prison; and our Father has permitted it, and will overrule it all to our good. As we now read the experiences of St. Paul they have a keener interest for us. Only if now we can faithfully finish our course, we shall join the Apostle and Brother Russell, and then see the Lord! Weep not for us, beloved; indeed, I am sure that you do not, but that you rejoice with us. If I could come down once a day and look over the place and see that you are all safe and happy, I think I should feel better. But then I wonder if the Lord does not permit Brother Russell to look about Bethel daily. I know the Lord has made all necessary provision.

Let not your dear hearts be troubled, neither fear what man may do unto you. I hardly think the Government powers will attempt to disturb you in the home or in the office. Stay by the ship, trusting in the Lord. Only permit me to suggest that you be calm and do as little talking about the trouble as is possible. Go quietly about your work, but keep at it until the Lord says: "It is enough!" From what I hear I judge that these trials are drawing all of the Lord's dear ones closer together; and such should be the case. We therefore expect that every one at the Bethel will "in love serve one another." Remember the admonition of St. Paul to avoid those who cause divisions, and who have sought to destroy the flock of the Lord. The time is now here for each one to set his house in order. The King is at the door.

Do all you can to encourage the dear sheep of the flock. Comfort them with the sweet promises of an early and glorious home-coming. Never have I loved you so much as now. I miss you—and that is putting it lightly. How sweet it will be to gather around our Father's throne and rejoice with joy unspeakable forever more!

While it is true that we know not what awaits us, I think there may be a short season of freedom and some more service for his dear people. That is all according to his will. His will be done! Your messages to the brethren have been greatly appreciated. May the Lord reward you richly! Know of a certainty that we greatly love you. The grace of our Lord Jesus Christ be with you one and all.

Your brother and servant by his grace.

J. F. RUTHERFORD.

[The above letter was written on June 28, in L. I. City Prison.]

PLEDGE HEARTY SUPPORT AND LOYAL CO-OPERATION

DEARLY BELOVED BETHEL FAMILY:—

At a special meeting of the Boston Ecclesia held on Monday, June 24, when about four hundred were in attendance, it was unanimously voted that a committee be appointed to express the sentiment and sympathy of the Ecclesia to you in this your hour of sorrow. While we fully realize your greatest source of comfort comes from the Great Comforter, we also know that the sympathy of kindred minds of the same mystical body is, by the grace of God, a help and consolation in times of affliction.

As it has seemed to be the good pleasure of our heavenly Father in recently removing from active executive service the officers of our Society who have so faithfully served us in the past, the Ecclesia at Boston very heartily, as well as unanimously, indorse the selection of the brethren in whose hands the matter of continuing the harvest work has been intrusted. We believe the WATCH TOWER BIBLE AND TRACT SOCIETY and kindred organizations to be the Father's only channel for dispensing the meat in due season for the household of faith, and we pledge our loyal support and hearty co-operation.

Yours in the name of our dear Redeemer.

THE CHURCH AT BOSTON.

LOVING SYMPATHY FOR THE BRETHREN

DEAR BRETHREN PRISONERS OF JESUS CHRIST:—

Greetings in our glorious Bridegroom's name. I cannot refrain from writing to you and sending abundance of Christian love to you all in bonds. How gladly would I share your position if it were my opportunity, but I can share and do share part of your sufferings mentally! My heart has been sick when I think of the dear saintly heads that will have the prison pillows to lie upon; but it will soon be exchanged for the Master's breast. What can I say, dear brethren, that could comfort you but assure you of my prayers hourly on your behalf, and to promise I will strive more faithfully to fight on and meet you all in the kingdom of God.

My heart goes out in sympathy to the dear help-mates. May God who alone can comfort and sustain these dear sisters, yea, and the Bible House brethren, too!

Again assuring you of our love and prayers on your behalf, I remain

Your sister in Christ Jesus, MRS. W. T. H.—*Ont.*

OUR DELIVERANCE DRAWETH NIGH!

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." —Romans 13:12.

We can see only one way in which the Apostle could have said in his day that the night was far spent. He evidently recognized the period of time since sin had entered the world as a time of darkness, of night. In proportion as man became alienated from God, the darkness became more intense. As sin abounded, many could not see what was right and what was wrong. This condition still prevails. So far have they fallen from the likeness of their Creator that their minds are benighted. The Apostle says that because men did not choose "to retain God in their knowledge, God gave them over to a reprobate mind." (Romans 1:28) Their minds became darkened, unable to distinguish right from wrong.

St. Paul tells us that all this is what we might expect from a reign of sin—a reign of darkness. Satan's opposition to God made him a leader of those men who would not have God's way; and all down the centuries these have been the majority. In their fallen condition their minds were perverted, and they became an easy prey to the wiles of the great adversary. This darkness, which the Apostle styles night, has been a period of six thousand years. Now, however, we realize that we are in the dawning of a new dispensation. Darkness is giving place to light in matters relating not only to the church, but also to the world. If it was true in the day of the Apostle that the night was far spent, how much more forceful is the expression in our day!

SURELY ALL SHOULD BE AWAKE NOW!

The light of the glorious Sun of Righteousness is even now breaking over the hill-tops. It cannot shine upon the whole world until all the members of the church of Christ are glorified and exalted to power in the Messianic Kingdom. Then the darkness of sin, ignorance, superstition and wrong-doing will be dispersed.

In the verse preceding our text the Apostle points out to the Church at Rome great responsibility saying: "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." But how much more significant are these words to us of today, than to them! The Christian is to realize that the whole world has been asleep, in a sort of stupor respecting the highest, best and noblest things. When the child of God gets his eyes partially opened, he begins to weigh and measure matters after a different fashion from that of his previous course. As his eyes open still more widely, everything takes on a new aspect. He is able more than ever before to estimate rightly the value of things of this life and finds them not worthy to be compared with the glorious things which belong to the life eternal. He sees that for six thousand years the world has been groaning under the bondage of sin and Satan, but that the blessed morning of the great Sabbath of hallowed rest and refreshment is about to dawn.

As the Christian realizes all this, he should feel disposed to arouse himself, shake himself thoroughly from the dust of ignorance, superstition, blindness and sordidness, and to live more fully in harmony with the glorious hopes which he now entertains—living for the new era, the new dispensation. Instructed more fully from the Word of God, he will not expect his salvation, his deliverance, except in connection with the second presence—the parousia—of our Lord Jesus and the establishment of his kingdom. He will see a new force, beauty and meaning in the words of the Apostle Peter: "Wherefore, gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:13, R. V.

REIGN OF RIGHTEOUSNESS AT THE DOOR

The thought of the second presence of the Lord was continually before the Apostles; and our Lord evidently designed that it should be a constant incentive to the members of his church throughout the entire age. This undoubtedly, was one reason why he did not particularly explain the length of time that would intervene before the setting up of the kingdom. From God's standpoint it would be a short interval; and even from the human standpoint it would be short to each individual, who would have only the few remaining years of his life wherein to make ready for the glorious things of the future; and "in death there is no remembrance."

As St. Paul looked back and perceived that in his day about 4178 years of the reign of sin and gross darkness, upon the world had passed, he could realize that truly the night was far spent, that the blessed day of deliverance was drawing nigh. And now we, who live in the dawn of this great day, are most highly favored by the Lord. We can see the particulars regarding this time, which were obscure in the Apostle's time. We are standing at the very threshold of the Golden Age! As soon as the harvest of this Gospel age shall be gathered, the work of change, the transformation from the reign of evil to the reign of righteousness, will take place; and it is nigh, even at the door. Surely it is now high time that all who are truly the Lord's should awake out of sleep, cast off all "the works of darkness," and put on the "whole armour of God that we shall be able to withstand in the evil day."—Ephesians 6:13.

"ARMOR OF LIGHT" ESPECIALLY NEEDED TODAY

Whatever will not stand the fullest investigation in the light of this day of Christ, whatever will not win approval in the new dispensation now coming in, should be promptly renounced by all who hope for the Lord's favor as his children, as disciples of Christ. If we really are Christ's we belong to the new era, not to the old. We should therefore live in accordance with our citizenship and with our responsibility to the prince of light and in opposition to the prince of darkness.

We are forewarned by the Apostle that this period of time in which the change from the dominion of the "prince of this world" to that of the prince of glory takes place, will be an especially "evil day"—a period in which all the children of light will be crucially tested. It is a day that is to "try every man's work, of what sort it is." It is to be a day of fiery trial, through which only the gold, silver and precious stones will pass unscathed, in which all the wood, hay and stubble of error, sin, human tradition and falsehood will be entirely destroyed. We are even now in the fires of this day, in the time when the wood, hay and stubble are being consumed; when higher criticism, evolution, Christian science, hypnotism (whether known under its own name or whether called mind cures), etc., are devouring as a flame all the faith structure of those children of God who have not continued faithful to the Lord, and who, therefore, have not been kept by his power, through the Word and through his providences.

"WALK AS CHILDREN OF LIGHT"

All who are truly the Lord's should "walk honestly, as in the day." We are not yet fully in the day; but we belong to the day, and are therefore to live as nearly as possible up to the perfect standards of the future. So to live will mean self-denial. It will mean that we shall be misunderstood by the world and all who have its spirit. It will mean that we shall be thought foolish, that we shall be considered enemies—not so much by those who are in gross darkness as by those who profess to be the Lord's people, to be children of the light, but who really prefer darkness and error to light and truth.

We are inclined to lay special stress on the word, "honestly," used by the Apostle, and believe that he used it advisedly and in a particular sense. As we look about us today, we see that dishonesty is very prevalent. Not merely in the world, where we expect to find a certain amount of duplicity, misrepresentation and deception, and to see people passing for what they are not, do we find this kind of dishonesty very prevalent, but amongst professing Christians. We have even known professed ministers of the Gospel to boast of their dishonesty—to declare that they never have believed the creed which they have professed to believe and which they have vowed that they would teach. Intelligent ministers of all denominations are preaching what they do not believe, standing for creeds and confessions of faith which misrepresent their own sentiments. They are acting dishonestly; they are searing their consciences; they are putting themselves into conditions where they cannot make progress into the light of truth; for surely God does not purpose to have dishonest people in his elect Church. If these do not very quickly change and become honest, they will certainly have their portion with the hypocrites; for it is the hypocrites who are dishonest.

HONESTY A BASIC TRAIT OF CHARACTER

Christians, above all other people in the world, should be honest and sincere in their professions. They should be honest in their dealings with their neighbors, with their brethren, and especially in their confessions respecting their God and their faith. This test must be met by every one who names the name of Christ. Those who love the favor of men more than the favor of God, who would rather confess and profess a lie than to espouse an unpopular cause—even when they know it is God's cause—will be given up to their lie. Such are surely proving themselves unfit for the kingdom, unfit to

reign with Christ, whatever else they may eventually attain, if later through stripes and humiliation they take the proper course.

This was the very essence of the Apostle's declaration in his second letter to the church at Thessalonica, when he spoke prophetically of this present "evil day," and the great trial that would at this time come upon the church. He declared of those who would prove unfaithful that God would "send them strong delusions that they should believe the lie" —because they were not honest—because they did not obey the truth in the love of it, but acted deceitful, hypocritically. He says of these that God will send them delusions in order "that they may be condemned"—not damned, as in the common version of the Bible—that they may be condemned to suffer the consequences of their dishonorable and disloyal course. They will come to the place where they will be greatly humiliated before those whose esteem and favor they have so sought to retain. They will be seen by all in their true garb, stripped of their cloak of hypocrisy.

Great will be their shame and humiliation then. Through tribulation and in difficulty must they retrace their steps if they would attain eternal life, would come back to the favor of God and of their fellows. But it will be a great blessing if they are restored and led into the way of life, even through very severe chastisements and afflictions. We may well rejoice that so soon all error, dishonesty and fraud, of whatever nature, will be exposed and dethroned, and that truth and righteousness will be enthroned in their place.

STARS TWINKLING IN THE NIGHT

But there has not been utter darkness at any time through all this long reign of evil—not the blackness of night. Throughout the past six thousand years there have been certain lights—like stars in the night-time. During the Jewish dispensation, the Law Covenant as a moon reflected the light of the glorious Sun of Righteousness, later to dawn upon the dark world. Our Lord Jesus, when he came, was the bright star that heralded the coming morning; for his sacrificial work made the morning possible and ensured its dawning.

Throughout the Gospel age true Christians have been lights shining in a dark place. The light that now shines from the Lord's true people is not appreciated by the world in general; for it is a spiritual light. The light of the law given by Moses to the Jews was one which the world could better understand. It was an earthly light; for it gave earthly rewards and earthly punishments. The world cannot understand the light-bearers of the Gospel age. They say: "If these were children of God, and he were really caring for them, he would not permit them to have so many difficulties and have such a hard time as they apparently have. They do not have any easier time than the world, whom they call sinners; and often their lot seems harder. How is this a manifestation of the Lord's special favor?"

But the Word of our God makes all this plain to those who trust in him. There we learn that this is not the time to receive the reward. While those who live a holy life do not have a very peaceable time as respects their outward circumstances and surroundings, nevertheless the peace of God is within, ruling in their hearts. It is a peace that is wholly independent of outward conditions.

We know that our own righteousness is but as filthy rags. We know that our depravities, while covered by the robe of our Savior's righteousness, must gradually be purged away, or we could never be fit for the kingdom. All this we see; but the world and worldly Christians do not see it. So we must not expect to be understood until the new age with its blessed light is ushered in and all the vapors of darkness are dispelled. Then the vail of unbelief and ignorance will be removed from the eyes of all. Meantime, we have a responsibility which those who cannot see do not have, and we could not excuse in ourselves the manner of life which seems reasonable or excusable in others. We know a better way. How thankful we should be that the Lord has graciously opened our ears to the melodies of heaven, which none others can hear!

This "armor of light" which we wear is composed of various pieces, each one of which is essential to our proper protection, especially in this "evil day." First we wear the robe of Christ's righteousness, "the wedding garment." Then, under the other figure, we wear the "armor of righteousness," the "armor of light," which represents not only our standing in Christ, but our spiritual attainments in him. We are to have on the "breastplate of righteousness," and must carry "the shield of faith." We must have "our feet shod with the preparation of the gospel of peace." We must surely wear also "the helmet," the covering of our intellect from the assaults of this "evil day"; for we need this protection now as never before. We must also have "our loins girt about with truth." We cannot serve acceptably and effectively if girded to service with the girdle of error and dishonest profession. We must have truth in both doctrine and practise, in both head and heart.

We do not understand that either the putting on of the Christian armor or the putting off of the works of darkness is an instantaneous matter. We should put these dark works off as rapidly as possible, however—as rapidly as we are able to see our imperfections and defects. A Christian who has had twenty years' experience ought to be able to do much better than one who has just started in the way—who has but just begun to scrutinize his conduct—his thoughts, words and doings. It seems to take some longer to make this transfer than others. We are all endeavoring, if we are faithful, to put off the works of darkness altogether, and to put on securely the whole armor, seeking day by day to put on more and more kindness, gentleness, meekness, humility, love.

THE TRIUMPH OF LOVE

In the chapter preceding the one from which our text is taken, St. Paul has been giving some wholesome counsel concerning the proper course of the Lord's people in the everyday duties of life. His advice seems to cover a wide range of the little vexatious cares and trials that every one must meet, and to instruct us how to triumph in them through the mighty power of love. He evidently thought of the thin veneer of worldly politeness which often covers deep-seated selfishness, and showed that the politeness and kindness of manner manifested by the Lord's people should be only the genuine article. He says: "Let love be without dissimulation [pretense, hypocrisy]. Abhor that which is evil [all shams and insincere pretensions]; cleave to that which is good. Be kindly affectioned one to another; in honor preferring one another." He remembered the temptations and vexations of life, of our business relations and intercourse with the world and of its natural tendency to engross time, energy and thought.

The Apostle also remembered the poverty and losses of some of the Lord's dear people, and counselled sympathy and hospitality—"distributing to the necessity of the saints, given to hospitality." He tells us that we should "rejoice with them that rejoice, and weep with them that weep"; that we should "mind not high things, but condescend to men of low estate"; that we should "be not wise in our own conceits"; that we should "bless them that persecute" us, and "recompense no man evil for evil"; that we should "provide things honest in the sight of all men"—not only the brethren, but the world also. Thinking of the numerous trials of patient endurance arising from contact with those of undisciplined hearts, he urged, "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to wrath [get out of its way, do not allow it to overtake you]; for it is written, "Vengeance is mine, I will repay, saith the Lord." Therefore, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head." You will make him ashamed of his conduct as he sees its contrast with yours.

Further, he says, "Be not overcome of evil, but overcome evil with good." Do not allow the trials and annoyances, or the misunderstandings which sometimes bring us acute pain, to make you sour or vindictive or cold or unsympathetic; nor the more favorable or prosperous circumstances to make you proud or highminded or wise in your own conceits; for the Lord may try us in both ways as tests of character.

He also reminds us that we should be law-abiding citizens, "rendering to all their dues; tribute to whom tribute is due; custom to whom custom; fear [respectful deference or submission] to whom fear; honor to whom honor." Finally, he declares that if there be any other commandment, it is briefly summed up in the one word—love. He urges that we be diligent in the cultivation of this supreme quality of character—this all-embracing grace—"knowing the season," knowing that the time is short in which to build up ourselves in this God-like and Christ-like character. We surely have not a moment to lose if we desire to be approved of our God.

If the Apostle could say to the saints of his day that "now it is high time to awake out of sleep," with how much greater force do his words apply in these closing days of this Gospel age! In the clear light of unfolding time-prophecy, we see that we are now living at the very end of the reign of sin and death; that the night of sorrow, pain and tears is almost over; that the glorification of the last members of the Christ body is very soon to be completed. Yes, beloved, "the night is far spent" [about ended] and the glorious day of deliverance and blessing is at hand. Even now the first faint streaks of dawn appear. Then let us cast away every encumbrance, everything that would hinder us in the slightest degree in running successfully our glorious race. Let us press on with renewed vigor, looking neither to the right nor to the left, but keeping our eyes "fixed on the glory of the prize," and soon, please God, the victory shall be ours!

EVERLASTING BLESSINGS

"In the Lord Jehovah trusting, everlasting strength have we;
He himself our sun, our glory, everlasting light shall be;
Everlasting life is ours, purchased by the life laid down;
And our heads, oft bowed and weary, everlasting joy shall crown.

"We shall dwell with Christ forever, when the shadows flee away,
In the everlasting glory of the everlasting day.
Unto thee, beloved Savior, everlasting thanks belong,
Everlasting adoration, everlasting praise and song."

JOSEPH AND HIS BRETHREN

"Come near to me, I pray you. . . . Be not grieved nor angry with yourselves. . . . . Haste, and bring down my father hither."—Genesis 45:4, 5, 13.

What story in all the writings of all the nations compares in simple pathos with that of Joseph and his brethren! Who can read this tale of ancient time and far-off land without tears starting to the eye! Yet this fragment of Hebrew history is not only a beautiful story, but also a possible prototype of things soon to come, wherein the joyous tears of millions of people may bring home to the hearts of all true Christians the same, yes, greater heights of joy than that which moved the hearts of the first Israelitish family. When the whole Israel of God, the true Israel, draw near together, "seeing eye to eye" throughout the length and the breadth of the earth, the final drama of the Gospel age will have reached its climax, preparatory to the grand ingathering into the glories of the kingdom.

The story of Joseph's reunion with his brethren finds its setting at a time when "the famine was sore in the land." There had been seven years of plenteous harvest, and food for all had been gathered in Egypt; but the brethren of Joseph were dwelling in a land where such provision had not been made. Already there had been two years of famine, and in the five years to come it seemed impossible for any one to survive the dearth of bread.

These facts may have been designed to picture circumstances in the present time. Joseph's brethren, dwelling with their father Jacob in the land of Canaan, had all professed faith in God, and had dwelt in abundance. Now, too, God's children have had an abundance of spiritual food, the Word of God, up to the time of the closing of the door of membership in the bride of Christ—at or about the Passover of 1918. Abundantly did the rain, the present truth, come down from heaven; the truth of God descended from the spiritual heavens upon all believers everywhere. Suddenly, about Passover, certain divinely permitted circumstances stopped the rains from heaven; and then the famine set in, a sore famine for the hearing of the Word of God. The only real spiritual food anywhere is that within the storehouse of the antitypical Joseph—Christ, Head and body, on both sides the vail; and the only way to obtain this food is by meeting the conditions set down by Christ.

BENJAMIN, TYPE OF THE GREAT COMPANY

In the picture God seems to be depicted in two offices; as Pharaoh, king over Joseph (the little flock), and as Jacob, father of Joseph and of Benjamin (the great company) and of the other brothers (the professedly justified), including Judah, a class of believers not spirit-begotten but specially loving toward Benjamin, the great company. (Genesis 44:14-34) If we apply the picture to our day, the time may be regarded as between a year and a half and two years after the spiritual famine period began (about April, 1918), or October, 1919, to June, 1920. The countries typify, not places but conditions of the classes involved. Joseph in kingly power represents Christ, Head and body, partly beyond and partly this side the vail, also in kingly power. (Psalm 149:5-9) Canaan pictures the condition of professed relationship to God; while Egypt appears to represent in some respects the kingdom conditions since the closing of the door to the high calling. As in all pictures of this kind, not every detail may be expected to apply. In any interpretation of this nature it must always be understood as tentative, until actual experience has proven or disproven the correctness of the application.

The picture relates to the approaching ingathering of the great company and other believers into present truth. (Jeremiah 40:7-12) The Greater than Joseph has been recognized as bringing about changes since 1874, but he has not been known as Christ; nor have the body or feet members still this side the vail been known. "And when Joseph [Christ] came home, they brought him the present [consecration] which was in their hand [power] into the house, and bowed themselves to him to the earth"—worshiped Christ the Head, in their trouble and distress.—Genesis 43:26.

During Christ's presence he has been searching, judging, the hearts of believers as to their vital relationship to our Father: "And he asked them of their welfare [religiously] and said, Is your father [our Father] well [Is it well with you toward our Father], the old man [the Ancient of Days] of whom ye spake [preached]? Is he in good health [a living reality to you]? Then they answered, Thy servant our father is in good health [It is well with us toward him]. He is yet alive. And they bowed down their heads, and made obeisance [worshiped Christ the Head]."—Genesis 43:27, 28.

Christ, Head and body, has considered the great company (Benjamin) very favorably, and has often spoken of God's graciousness to them: "And he lifted up his eyes, and saw his brother Benjamin [the great company], his mother's son [both children of the Covenant of Grace], and said: Is this your younger brother, of whom ye spake unto me? [All believers have in prayer to Christ made special mention of the spirit-begotten great company]. And he said, God be gracious [show special grace and favor] unto thee, my son."—Genesis 43:29.

MILLIONS SOON TO RECEIVE THE TRUTH

The time will soon have come for the blessing of the great company. The feet members of Christ will yearn in love for the revealment of themselves to the spiritually-minded, but not altogether faithful Christians, soon to be released from blindness and from religious bondage. This class will be the little brother Benjamin of the Joseph class. The two classes started together as babes and children in Christ. It will be in troublous times; but the tears of the little flock will be the tears of a holy joy, shed in the secret place, the Holy: "And Joseph made haste, for his bowels [heart affections] did yearn upon his brother [the little flock will yearn over those dear to them and coming soon by millions into the truth], and he sought where to weep, and entered into his [secret] chamber and wept there."—Genesis 43:30.

"And he washed his face [the priesthood may not show signs of weeping], and went out and refrained himself, and said, Set on bread [present some features of truth]. And they set for him by himself [the feet members feed uniquely upon divine truths], and for them by themselves [mere believers assimilate the Bible truths intended for them], and for the Egyptians which did eat with him by themselves [religious worldlings and believers cannot assimilate the same ideas]; for that is an abomination unto the Egyptians"—worldlings abominate the truths about the blood-bought sacrifice.—Genesis 43:31, 32.

"And they sat before him [all are before Christ in these judgment days], the firstborn according to his birthright, and the youngest according to his youth [before Christ all believers occupy their true and hence appropriate position]; and the men marveled one at another [at the discerning classification of Christians]. And he took and sent messes [measures of Bible truth] unto them from before him [all truth comes from Christ]; but Benjamin's mess [the truths of the great company] was five [a divine or spiritual number]times so much [the great company feed upon spiritual truths] as any of theirs [the professedly justified]. And they drank [imbibed doctrines], and were merry [happy] with him"—in the truth made known to them.—Genesis 43:33, 34.

THE ANTITYPICAL BENJAMIN'S CUP

"And he commanded the steward of his house, saying, Fill the men's sacks [vessels, minds] with food [the truth] as much as they can carry, and put every man's money in the sack's mouth [truth cannot be bought except by consecration]. And put my cup, the silver cup [the Bible truths on spiritual subjects], in the sack's mouth of the youngest [great company], and his corn money. And he did according to the word that Joseph had spoken."—Genesis 44:1, 2.

Then follows the story of the finding of the cup in Benjamin's sack, representing the general recognition by the great company of their possession of the Bible in its spiritual phases. (Genesis 44:3-14) The one who has the cup—the spirit of the Word—is recognized as facing death. The great company members are seen by "Christians" generally to be consecrated in a way that will bring about the death of their flesh: "With whomsoever of thy servants it [the cup] be found, both let him die, and we [the professedly justified] also will be my lord's [Christ's] bondmen"—servants on the human plane.—Genesis 44:9.

Eventually the class having the antitypical cup is to live as the servant of the Greater than Joseph; and the associates of the Benjamin class, former persecutors of the Joseph com-

pany, are to be blameless: "He [the great company] with whom it [the cup, the spirit of the Word] is found shall be my [Christ's] servant [Revelation 7:15]; and ye [once persecutors] shall be blameless"—after a Millennial age repentance and cleansing.—Genesis 44:10; Leviticus 16:26-28.

ALL CHRISTIANS NOW ON JUDGMENT

In verses 14-34 Judah represents a specially loving and zealous class among the professedly justified believers, such a class as might, through a good heart condition, become in the earthly phase of the kingdom sons of the ancient worthies and gain life with them on some spirit plane.—Ezekiel 46:16, 17.

It becomes a time of judgment for all the brothers of Joseph; for he says: "Wot ye not that such a man as I can certainly make trial?" (Genesis 44:15, margin) The brothers then acknowledge their wrong-doing toward Joseph: "And Judah said, What shall we say unto my lord? [What can sinful nominal Christianity say?] What shall we speak? Or how shall we clear ourselves? [They cannot clear themselves of the charge of persecuting God's elect and of much other evil-doing]. God hath found out the iniquity of thy servants [through the interpretations of Revelation and Ezekiel and through churchianity's manifest persecution of men of God]; behold, we are my lord's [Christ's] servants, both we and he also [the great company] with whom the cup is found."—Genesis 44:16.

"And he [Joseph, representing Christ] said, God forbid that I should do so [only the spirit-begotten can be servants on the heavenly plane]; but the man [great company] in whose hand the cup [spiritual things] is found, he shall be my servant; and as for you [the professedly justified], get you up in peace unto your father [in the earthly phase of the kingdom]. Then Judah [a specially noble class of mere believers] came near unto him [drew especially near to Christ], and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn [as in the troublous days here spoken of] against thy servant; for thou [Christ] art even as Pharaoh"—all should honor the Son even as they honor the Father.—Genesis 44:17, 18.

FUTURE WORK OF THE GREAT COMPANY

In Judah's recital (44:19-34) are the following words: "We have a father [our Father], an old man [the Ancient of Days], and a child of his old age [the great company], a little one [babes, children, little ones in Christ]; and his brother [the Christ, Head and body] is dead [as dead, outcast as sinners to other believers], and he alone [the great company alone, as it seems to the Judah class] is left of his mother [the Covenant of Grace], and his father [our Father] loveth him. [How tenderly does God love all his spirit-begotten children!] If he should leave his father, his father would die [a figure of the Father's great love for the great company class]. And thou [Christ] saidst unto thy servants, "Except your youngest brother come down with you [learn the present truth at the divinely foreknown time], ye shall see my face no more"—no kingdom favor can come to the now professedly justified unless the great company gain the knowledge and character development necessary for its coming great work.—Genesis 44:20-23.

"My father said unto us, Ye know that my wife [the Covenant of Grace] bare me two sons [the little flock and the great company], and one [the Christ, Head and body] went out from me [so it seems to all other believers], and I said, Surely he is torn to pieces [a living sacrifice] and I saw him no more [so it seems to other believers, who have never been able to discern the mystery of Christ in us]." (Genesis 44:27, 28) "His life [our Father's life, through spirit-begetting] is bound up in the lad's life [the great company has its spiritual life direct from God]. How shall I [noble, but not wholly consecrated believers] go up to my father [approach unto God] and the lad be not with me?"—Believers depend greatly on the great company for spiritual assistance.—Genesis 44:34.

MANIFESTATION OF THE BODY OF CHRIST

The divinely appointed time has now about come for the mystery, the great secret of God, "hidden from ages and from generations," to be completely and finally finished, and for the great company and all other believers to see who are the members of the body of Christ. As the narrative proceeds: "Then Joseph [Christ, Head and body, including the body members still this side the vail] could not refrain himself before them all [the time will have finally come, possibly at about the time before mentioned] and he cried, Cause every man [of the Egyptians, worldly churchists] to go out from me!" [In the final fall of ecclesiasticism, wherein the false followers of Christ will be detached from the real. (Jeremiah 23:39; Ezekiel 24:21)] And there stood no man [worldling] with him [the Christ] when he made himself known unto his brethren [when the truth comes to the great company and to other believers as to who are the real feet members of Christ, whom they had sold into Egyptian bondage and oppression]. "And he wept aloud [a great outburst of repressed love on the part of the body members]; and the Egyptians and the house of Pharaoh heard"—it will be manifest even to the worldlings who have gone out.—Genesis 45:2.

"And Joseph [through the Christ, body members] said unto his brethren [it will be made known to all believers] I am Joseph [these hitherto despised and cast out ones are the true body of Christ]; doth my father yet live [is our Father a living reality to you]? And his brethren [mere believers] could not answer him [former persecutors could have nothing to say]; for they were troubled [margin, terrified] at his presence"—in deep trouble because of Christ's second presence and especially because of their treatment of his feet members.—Genesis 45:3.

"And Joseph [through the feet members] said unto his brethren, Come near to me, I pray you [draw near to Christ in renewed consecration]. And they came near. And he said [through the feet members still on earth], I am Joseph [the true members of Christ] your brother [all believers are brethren on one plane or another], whom ye sold into Egypt"—whom ye as believers persecuted.—Genesis 45:4.

"Now therefore be not grieved, nor angry with yourselves [do not weep or gnash your teeth in self-reproach and useless regrets] that ye sold me into Egypt [ostracised, misrepresented, persecuted the feet members]; for God did send me before you to preserve life"—without the help of the feet members the great company and other believers would die religiously in the stress of troublous times.—Genesis 45:5.

"For these two years [possibly from the spring of 1918 to the winter of 1919 or spring of 1920] hath the famine [for the truth] been in the land [among professing Christians]; and yet there are five years [to the spring of 1925, to the resurrection of the ancient worthies] in the which there shall neither be earing nor harvest"—no general religious work for the world can be done.—Gen. 45:6.

FEET MEMBERS LIKE POLISHED BRASS

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance [first from the bondage of a fallen ecclesiasticism]. So now it was not you that sent me [the suffering body members] hither [to the time and conditions mentioned] but God ['the cup that my Father hath poured']; and he hath made me a father to Pharaoh [Genesis 41:38-45], and lord of all his house ['all power in heaven and earth'] and a ruler throughout all the land of Egypt"—'lord of lords.'—Genesis 45:7, 8.

"Haste ye [the time is short for reconsecration before the Gospel age ends]; and go up to my father [reconsecrate yourselves] and say unto him [thank God for the truth revealed], Thus saith thy son Joseph, God hath made me lord of all Egypt [all the world]. Come down unto me ['thy kingdom come'], tarry not [the time for the kingdom is at hand]. And thou [mere believers and great company, and God with them] shalt dwell in the land of Goshen [a specially favored condition in the world], and thou shalt be near unto me [unto Christ, Head and body, including those still in the flesh], thou and thy children, and thy children's children [all whom you have taught to believe in the Lord] and thy flocks and thy herds [animals represent the individuals as to the flesh], and all that thou hast [everything wholly consecrated to Christ]. And there will I [Christ, Head and body] nourish thee [mere believers and great company, with present truth] for yet there are five years [1919 or 1920 to 1924 or 1925] of famine [of the truth to the people generally]; lest thou and thy household [of faith] and all that thou hast, come to poverty"—spiritually.—Genesis 45:9-11.

"And behold your eyes [eyes of understanding, anointed with the word of truth] see, and the eyes of my brother Benjamin [spiritual understanding of the great company], that it is my mouth [the body members in the flesh are Christ's mouthpiece—'in Christ's stead we beseech you, Be ye reconciled to God'] that speaketh unto you. And ye shall tell my father [thankfully acknowledge to our Father] of all my glory in Egypt [not least of all, Christ's glorious victory over apostate ecclesiasticism], and of all that ye have seen; and ye shall haste and bring down my father hither [in your consecrated hearts]. And he fell upon his brother Benjamin's neck and wept [the blessing of knowledge of present truth and of full reconciliation to God will come to the spirit-begotten great company, as well as loving fellowship with the body members of Christ on earth]; and Benjamin [the great company] wept upon his neck"—great joy of the great company over the revealment to them of the Christ in the flesh.—Genesis 45:12-14.

"Moreover, he kissed all his brethren, and wept upon them [enjoyed the mutual spirit of true reconciliation with all believers]; and after that he talked with them"—[the feet members will teach present truth directly or indirectly through preaching and through print to the great company, and through them to all believers during the brief period of opportunity after the fall of ecclesiasticism].—Genesis 45:15.

That it was Pastor Russell's belief that there should come a time when the body members on earth should become manifest, or show forth the truth to everyone, is apparent from the following extract from THE WATCH TOWER of 1916, page 344, in comment on Revelation 1:15: "In the end of the age, the feet members of the body of Christ will be illuminated by the truth and will shine forth as polished brass."

DIVERSITIES OF OPERATION OF THE HOLY SPIRIT

"And there are diversities of operations; but it is the same God which worketh all in all."—1 Corinthians 12:6.

Now, as at all times, there is a variety of operations of the holy Spirit. This Spirit is holy or divine power, the power of God. It is an invisible power, which manifests itself in many different ways. God is a Spirit Being, powerful, yet invisible to human sight. Likewise the angels are powerful, invisible beings, and manifest themselves by their works, their operations. The only way by which spirit beings may become visible to humankind is by the performance of a miracle. The spirit must assume a material body for the purpose of manifestation to human eyes.

During the ages preceding the Gospel age holy spirit beings manifested themselves at various times to godly men and women, to deliver messages from the Lord. In the initiatory stages of the Christian church, also, in the days of the apostles, there were angelic manifestations to God's people. But after the apostles died and the church became established, these manifestations ceased, having accomplished their designed end. It is noticeable that whatever angelic manifestations and revelations have been received since that time have always been misrepresentations, deceptions, leading many away from the revealed truth of the Scriptures. At a time when the canon of Scripture was almost completed, the Apostle Paul put the church especially on guard on this point, declaring that the Word of God is sufficient, "that the man of God may be perfect, thoroughly furnished unto every good work," and warning that in the latter times "some would depart from the faith, giving heed to seducing spirits and doctrines of demons."—2 Timothy 3:13-17; 1 Timothy 4:1.

The Apostle is very sweeping in his statement of the all-sufficiency of the written Word, saying, "All Scripture given by inspiration of God is profitable for doctrines, for reproof, for correction, for instruction in righteousness." There was no need for further revelations. And he said: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:6-9) Evil spirits, fallen angels, have certain powers of manifestation which they received originally from God, but which they have misused. Very many have been deceived by these angels into thinking they were receiving revelations from the Lord; for they often speak in the name of the Lord, transforming themselves, outwardly, into angels of light, as the Apostle forewarned. (2 Corinthians 11:13-15) (See also our pamphlet on "Spiritism is Demonism") To listen to any of these revelations, whisperings in the ear, or impressions upon the mind, is indeed very dangerous. Every mental impression should be tested by the Word of God, written for our guidance. Whatever will not stand this crucial test should at once be rejected. The delusions of today along this line are very subtle, the deluded apostles of the fallen spirits being transformed as apostles of light. God's Spirit always operates in full harmony with his written Word.

SPIRIT'S OPERATION IN DIFFERENT AGES

Every perfect creature made in God's image and likeness is possessed of the holy Spirit. Before his fall Adam had the holy Spirit—the holy mind or disposition implanted by the Creator in the heart of this perfect man. The prophets of old had the holy Spirit, and on certain occasions were operated upon directly by this Spirit, or power of God, to write and speak words that often they did not themselves understand. (Ezekiel 20:49; 1 Peter 1:10-12) In this sense they had God's holy mind to the extent that they sought to do God's holy will; but the operation of the power of God upon them when they received divine messages was mechanical.

Comparing the Spirit's operation in the persons of the prophets before Christ with its operation in the apostles during our Lord's ministry, we see that some of the same things were done by the prophets, though not everything. In some instances sleeping ones were awakened from death by the prophets; leprosy was healed by Elisha; the widow's cruse of oil was supplied by Elijah; bitter waters were healed. In all these instances the miracles were wrought in the divine name, by the holy Spirit, or power, of God.

When our Lord Jesus was in the world, the power which he communicated to his disciples was a measure of his own power, his own spirit. After his resurrection, he breathed upon them and said: "Receive ye the holy Spirit." In this instance there may have been a communication of a measure of power at the time, or it may have been a forceful way of telling them that they were in a few days to receive this power, this holy Spirit, in a special way, after he had ascended to heaven to appear for them. At any rate it is not to be confused with the operation of the holy Spirit at Pentecost.

The communication of the holy Spirit in the outpouring at Pentecost was something altogether new, different from any previous manifestation of divine power. The holy Spirit as it came upon the church at this time was from the Father. The Father had directly recognized them as sons. The Lord Jesus was indeed the agent in bestowing this blessing, but he declared that it was from the Father. He had previously told them to tarry at Jerusalem until they were endued with power from on high—until they should receive "the promise of the Father." (Luke 24:49) Some of the outward manifestations of the holy Spirit at this time and its after results were the same as when Jesus himself had communicated the holy power to them during his ministry.

But a manifestation of the holy Spirit might mean one thing at one time and another thing at another time. In the case of the prophets of old, the outward manifestation was given in order that the people might notice and therefore give the more earnest heed to the message; and the purpose seems to have been the same when our Lord sent forth the disciples, the twelve, and the seventy, in his name—that his message that the kingdom was at hand might be carried all over the country, for the purpose of awakening people to the fact that Messiah had come. After Pentecost, the message of the disciples was that this same Jesus whom the Jews had crucified had been raised from the dead. With great power they gave witness to this fact.

The same holy Spirit now operated for a different purpose, to convict the Jews and lead them to Christ. This same holy Spirit will also operate in the future when it will be poured out upon all flesh. Its operation will be manifested in enlightenment of the mind, in assistance and instruction, in gradually healing the nations—mentally, morally and physically.

BEGETTING OF THE SPIRIT DIFFERENT FROM ALL

But the special feature of the holy Spirit's operation during this present age is different from any other. It consists of a begetting of a new nature, and is accompanied by a supernatural illumination of the heart and the mind, enabling one to grasp spiritual truths, to see into the deep things of God, never seen before. The new mind is small in its beginning, but must grow day by day, feeding upon the Word of God, becoming more and more able to appreciate and assimilate the things of the Spirit, which the natural man perceiveth not. The embryo new creature, the babe in Christ, must grow in grace, in God's favor and in spiritual strength, becoming more like Christ in character, more fixed and established in the truth as it is in Christ Jesus.

In John 7:39 we read, "The holy Spirit was not yet given, because Jesus was not yet glorified." The Father could not give this spirit of sonship to any until Jesus had been crucified, had arisen and had ascended into heaven, the Most Holy, to present his sacrificial merit on behalf of those who would be of the church; in other words, after he had deposited his merit in the Father's hands for the benefit of all of this class; for none could receive the spirit of sonship save through the Redeemer.

During this Gospel age, some have had the blessed privilege of thus receiving the Spirit, of becoming sons of God, on a spiritual plane; and if this class continue faithful to their covenant with the Lord, they shall be born beings of the divine nature. Such an offer was never before made, and never will be repeated. This class receive special instruction and guidance from the Father through Christ for the high position to

which they have been called. No longer, as in the apostles' day, do the spirit-begotten receive miraculous gifts of the Spirit; for these are no longer needed. But they have the fruits of the Spirit, which have remained, and which are far more important than were the gifts. These fruits are to be developed in their characters by study of the Word, by prayer and by painstaking effort day by day.

The new creatures in Christ are the anointed class. The anointing and the begetting result from the same operation of the holy Spirit. The begetting represents our individual start in the new life. The anointing represents our coming into the body of Christ. When we present ourselves in consecration and are accepted, we are at once begotten of the holy Spirit and inducted into the body, coming thus under the anointing which flows from the great Head, Christ Jesus. The one operation of the spirit begins the individual work and also the new relationship as one of the anointed company, or body of Christ.

The various fruits of the Spirit which must be developed as we go on in the new life are the most desirable that could be imagined. They are enumerated by the Apostles Paul and Peter in somewhat different phraseology. St. Paul specifies these fruits as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. The Apostle Peter lists them as faith, fortitude, knowledge, self-control, patience, godliness, brotherly love, and lastly the broad general love that covers all men even our enemies. This list is very comprehensive and includes all the fruits of the holy Spirit. If we bear these fruits richly, aboundingly, he says, we shall never fall, but shall have abundant entrance into Christ's kingdom.

DEGREES OF SPIRIT'S MANIFESTATION

In considering the fruits of the holy Spirit as given in the Word, we must suppose that all of these are fully developed in any being who is in the likeness of God and has been tested and proven, the difference on the different planes of life being not in kind but in degree, according to the capacity. Mankind have lost the image and likeness of God to a very large degree. Hence in a natural man of today those qualities are lacking which would have been present had he remained perfect. The members of the Gospel church are put through manifold trying experiences designed under divine blessing and assistance to develop these very qualities; for as they are, if faithful, to be exalted to the very highest plane of being, they must develop these spirit-fruits to the highest degree; and supernatural illumination is granted them in order that they may be able to successfully accomplish this.

While we remain in the imperfect tabernacle, the flesh, we cannot manifest these precious fruits perfectly, because the flesh is unable adequately to show forth the sentiments of the new heart, the new mind. Sin has so marred the human brain that it will not perfectly respond to the holy mind within. For this reason the robe of Christ's imputed righteousness must be supplied to cover our need until our earthly course is finished.

VARYING DEGREES OF GLORY

Considering the restitution of the world in the age just before us, we see that God has set aside the thousand years of Messiah's kingdom for the purpose of instructing mankind and of bringing them back to full perfection of mind and morals. This bringing of men back to the image of God will mean that they will become sons of God, and will then possess all the fruits and graces of the holy Spirit that the church must now develop. What, then, will be the difference between these different classes? We answer that as we have stated above, the difference will be one of quality and of quantity, not of kind. The operation of the holy Spirit in human conditions would necessarily be limited; for men will be sons of God on the human plane. Similarly, the manifestations of spirit-fruits in angels would correspond to their plane of being.

To illustrate these various differences, we might take some of the precious jewels. We might let the emerald represent human perfection, the topaz angelic perfection, and the diamond divine perfection. These are all precious, all beautiful. Each is perfect on its own plane, but their planes are different one from another. The diamond emits the greatest degree of light. Thus it will be with the divine nature. The Lord has promised that the faithful church shall have the very highest glory and honor—immortality. Hence she will manifest all the glorious attributes of perfect character in the highest degree of any of Jehovah's intelligent creatures.

But all of the sons of God, on whatever plane, will have God's holy Spirit. None others will be permitted to continue their existence beyond the final test to follow the Millennium. God will have a glorious universe throughout the ages of eternity; and from every inhabited world pæans of praise shall resound, to be taken up and repeated by every loving, loyal heart in every part of Jehovah's boundless domain. Existence will be sublime in that glad day, for which all other days have been made; and the most glorious heritage of all will be the heritage of the Christ of God.

CHRISTIAN GIVING

[The last two paragraphs of this article were reprinted from Vol. VI Studies in the Scriptures, p. 343. The remainder was reprinted from article entitled, "Will a Man Rob God; Yet Ye Have Robbed Me," published in issue of June 15, 1899. Please see the articles named.]

CONQUERING EVIL

SEPTEMBER 8.—EPHESIANS 5:11-18.

[The first seven paragraphs of this article, as originally published in August, 1918, were reprinted from article entitled, "The Sin of Covetousness," published in issue of July 15, 1898. Paragraphs 8 to 11 inclusive were reprinted from article entitled, "Ahab's Sin—Covetousness Murder," published in issue of September 15, 1915. The remainder of the article was reprinted from article entitled, "Awake Thou That Sleepest and Arise," published in issue of March 1, 1902. Please see the articles named.]

WINNING THE WORLD TO CHRIST

SEPTEMBER 15.—MATTHEW 5:13-16, 28; ACTS 16:9-15.

RETURN OF CHRIST THE ONLY HOPE OF THE WORLD—TWO THOUGHTS FORMING THE BASIS OF THE THEORY THAT THE WORLD MUST BE CONVERTED DURING THE GOSPEL AGE—COMMISSION OF THE CHURCH—DISCIPLES TO BE GATHERED OUT OF ALL NATIONS—THE GOSPEL TO BE PREACHED WORLD-WIDE AS A WITNESS TO THE PEOPLE—THIS PORTION OF THE WORK FINISHED.

"Go ye into the world, and preach the gospel to the whole creation."—Mark 16:15.

From time to time we have demonstrated that there is no hope whatever of general world-blessing through Christ along the lines commonly held by Christian people; that is, the conversion of the world by present-day missionary efforts. We herewith review this subject, not with the purpose of casting disrespect upon all missionaries, but in order to demonstrate afresh the fact that this world-conversion-through-foreign-missions delusion is doing positive and serious harm to the Lord's true people by leading to false expectations and, consequently, to misdirected efforts.

Foreign missions were undertaken with two convictions, one correct, the other false: (1) The correct, scriptural conviction that the only name by which any can be saved is the name of Jesus—faith in his sacrificial death, and obedience and devotion to him; (2) The false, unscriptural conviction that there is no hope for any who die in ignorance of the only name whereby we must be saved. These intertwined theories have been the cord which has drawn hundreds of noble lives to self-sacrifice, especially during the first half of the nineteenth century. They have been the cord also which has drawn, and still draws, millions on millions of money from sympathetic purses. And we need not wonder if the money has in turn drawn some into the missionary work simply for an honorable and easy living.

REMOTION BOUND TO COME

We are not objecting to the sacrifice of noble lives and of consecrated money, however; for we firmly believe that lives and money given with sincerity have been pleasing to the Lord, even though given under some serious and discreditable misapprehensions of the divine character and of the plan for human salvation. But we hold that this mixture of truth and error is very injurious to the people of God, in that it diverts their hearts and their efforts away from the truth, away from Bible study, away from growth in knowledge and in the graces

of the holy Spirit. Moreover, it inculcates instead the thought that the chief object of life for all Christians should be the snatching fellow creatures from the hands of an angry God intent upon hurling them into eternal torment at the hands of demons; or, if not this, the making and contributing of money to pay the expenses of those who do the snatching.

As a result Christian people "have no time" to study the Father's Word, no time to study the divine plan, no time to cultivate their own hearts. They often say to themselves, and sometimes unguardedly to others: 'Bible study? Nonsense! We already know enough when we know that millions of human beings are going down to hell. By and by we hustlers who have been less careful for our own spiritual development and for Bible study, but more on fire and burdened for souls, will have brighter crowns than will these hair-splitting Bible students, if indeed they are not rejected from heaven entirely.'

But with the advance of intelligence a reaction from so unreasonable a position was bound to come; and it has come. People in general no longer believe in the horrible devil-god of the past, seeking for any possible pretext for the torture of as many as possible of his creatures. Reason is asserting itself; and man no longer poses as the sinner's only friend to save him from a malicious God. Any such proposition is too absurd for the enlightenment of the twentieth century.

But men will have theories; for these are still, as ever, the basis of action, the rudder of human effort. It has become evident to all thinkers that one or the other of the strands of the original mission-cord is false, unreliable, rotten. Question: Which of the two strands will they reject?

We answer that the true one will be rejected and the false one retained. Men will continue to believe that all hope ends with death; and they will reject the inspired declaration that faith in Christ is the only hope, and his the only name. They have already concluded, and are becoming more and more convinced, that although the name of Jesus is a good rallying cry, especially when missionary contributions are called for, yet it is not the only name for salvation. They have concluded, but do not care to declare it in so many words, that education and civilization are, rather, the only names for salvation. And at home and abroad the term salvation is more and more coming to mean, not a personal relationship to him who is the light of the world and in whom alone is life everlasting, but social progress, municipal and national reform—social uplift. Thus has the false idea of missions and of their conversion of the world led God's people farther and farther away from his Word, which in their zeal without knowledge they reject.

MISSIONS TO SUCCEED DURING THE MILLENNIUM

To those who are rightly instructed on the subject by God's Word, who lean not to their own understanding, but who daily search the Scriptures to be thereby taught of God, the utter failure of missions to convert the world to even the imperfect conditions which prevail throughout Christendom is faith-strengthening. This failure demonstrates beyond question the truth of the Scripture teachings that God is not yet attempting the conversion and salvation of mankind, but is leaving that great work for the future, to be accomplished by the Messianic kingdom, when it shall be established in power and great glory during the Millennium. It corroborates fully the Bible declaration that the present work of God is the election of a church which, when polished, finished and glorified with her Lord and Head, shall by and by bless all the families of the earth as Abraham's seed. (Galatians 3:8, 16, 29) Then will be fulfilled the petition of our Lord's prayer: "Thy kingdom come; thy will be done on earth as it is done in heaven."

Many students of the Bible derive a wrong thought from our Lord's commission to his disciples just before his ascension. That commission divides itself into three parts: (1) Making disciples of all nations; (2) baptizing them; and (3) teaching them. (Matthew 28:19, 20) The Greek word which in the Authorized Version is rendered teach in verse 19 is altogether different from that so rendered in verse 20. (See margin) The former Greek word signifies to proselyte or make disciples; the latter, to instruct. Thus it will be seen that a wrong thought is derived from this text by those who interpret it to mean: 'Go and convert all nations.' This is not the thought; but rather, 'Go ye and gather converts from all nations, and baptize and teach these converts.'

This view is in accord with our Master's declaration on other occasions, when he testified that the world would not be converted at his second coming, but quite the reverse. It is also in harmony with his statement in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

A FRUITFUL SOURCE OF ERROR

Whoever gets the wrong thought respecting the commission of the church is apt to take the wrong course in his endeavor to comply with it. Those who have concluded that the Lord designed the conversion of the world during the Gospel age are led to various subterfuges, in both mind and conduct, in order to attempt to carry out the commission which they have misunderstood. This is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's kingdom—to lower the standard of both faith and conduct, in order to admit a larger proportion of the human family and to convince themselves and others, if possible, that the world is growing better and is being converted.

Furthermore, some not only have concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary, but have even gone beyond this and have claimed that even an historical knowledge of Christ is unnecessary, that heathen religions are to be esteemed as part of the preaching of the Gospel, and that the heathen obedience to their own religious customs is to be esteemed as obedience to the Gospel. Thus more or less false views of the church's commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen centuries ago, and which otherwise they would feel has so far failed most miserably and can never be accomplished.

On the other hand we hold that, rightly read and understood, the commission has been fulfilled; that the message of Christ and the Messianic kingdom has been proclaimed, directly or indirectly, with more or less force and energy, in every nation under heaven, and that as a result some from every nation have been made disciples; and that incidentally a witness has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the Lord's message a "little flock" will be found to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with Jesus in glory as the seed of Abraham, through whom during the Millennium all the families of the earth shall be blessed. Only from this standpoint can our Lord's commission be properly appreciated and its fulfillment recognized.

THE WHOLE CHURCH COMMISSIONED

That our Lord gave this commission, not merely to the apostles, but to all who should believe on him through their word, is clearly shown by the words with which he closed the commission: "Lo, I am with you alway, even unto the end of the age." The apostles did not live until the end of the age; and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission and endeavor to present his message to those having ears to hear out of all nations. Of course he did not mean that he would be present with them personally; for he had already told them that he would go away but would return at the end of the age (John 14:2), and his words are not to be understood as contradictory. In the present instance his meaning evidently was that he would supervise their work, would be the real Head of the church, would oversee all of their affairs, would be with them in the sense of supporting, guiding and counselling those who would walk in his way and proclaim his message, in proportion as they were faithful to the charge.

This assurance of the Lord's presence was designed to give the apostles courage for the work which he was committing to them. While he was with them in the flesh they merely followed his directions; and as soon as he was smitten they were as sheep having no shepherd. Now he was going away; but he wished them to realize that his power would be with them and that his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh, though apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

All down the Gospel age the Lord's people have similarly been required to walk by faith and not by sight; and doubtless the lesson has been valuable to them in spiritual upbuilding, much more so than had he remained in the flesh with us. If, then, the thought of the Lord's spiritual supervision of his work was to be a source of encouragement and strength to those who would attempt to teach in his name all down the age, much more may we of the present time realize his actual presence in the close of the Gospel harvest. Although we see Jesus with no other than the eye of faith, yet we who believe have joy unspeakable and both strength and courage for the work; for he is once more present with his church in the harvest work, even as he was with the apostles in the sowing of the seed at the beginning of the age.

INTERESTING QUESTIONS

Question:—Was Adam foreordained to fall into sin? If so, how could it be said that he had a fair trial?

Answer:—Adam was not compelled to sin. God did not foreordain that he must disobey the divine command. That is to say, Adam was not limited in the exercise of his will. He could will to do right or wrong. The decision was left open to himself alone. The fact that God knew in advance what Adam would do is an altogether different matter. While we realize that God is so great that he has power we can neither understand nor appreciate, yet the Bible clearly indicates that Adam had a free will. If he had not a fair, full chance, then he could not have been justly condemned. Therefore the Scriptures clearly present the fact that he was not deceived (1 Timothy 2:14) Not only was he created in God's image and likeness, but he had knowledge and at the time of his deflection understood what the penalty for disobedience would be. However, God evidently had much sympathy with Adam in the fall, and did not purpose that this fall should work Adam's eternal ruin. Hence the Bible tells us that God had arranged in advance that Christ should redeem Adam. Moreover, our merciful Creator has also provided that Adam might have more knowledge before his final destiny would be fixed.

Question:—Do we understand that there is a restitution call now open to mankind?

Answer:—Until the glorification of the church there can be no individual or personal restitution work. There is, however, a restoration work beginning so far as the preparing of the world is concerned. During the past forty-four years a marvelous progress has been made, wonderful inventions that in so short a time have made the world rich and have brought blessings of comfort and convenience never before dreamed of. These great improvements have come because we have entered the "times of restitution" mentioned in Acts 3:19-21. But as far as mankind is concerned, we understand restitution to human perfection is not due to begin until the Messianic kingdom shall have been fully established. That beneficent reign is in process of establishment now. But not until the last of the feet members of the body of Christ shall have passed beyond the vail will the work of restoring humanity under the New Covenant begin; for that covenant cannot be sealed with the blood of Christ until the church has passed into death and the merit released for application to the world. Then the covenant will begin to operate for the benefit of all the families of the earth.

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INFILLING OF THE HOLY SPIRIT PROPORTIONATE TO SPIRITUAL CAPACITY

"If any man have not the Spirit of Christ, he is none of his." *"Be filled with the Spirit."*—Romans 8:9; Ephesians 5:18.

In the use of the word spirit, it is very necessary that we have in mind the wide range of meanings which this word possesses. For instance, God is a spirit, and the angels are spirits; that is, they are spirit beings. This signifies that whatever kind of organism they have, it is so different from the human organism that mankind cannot see them. Angels might be present with us and yet be invisible, unless a special miracle was performed by which they might take on a body of flesh.

Another thought connected with the word spirit is much in line with our general usage of the term—that which is ethereal. For instance, we speak of the mind, the spirit, the disposition of a person. Indeed, in our Common Version of the Bible these words are used synonymously. "If any man have not the Spirit [mind, disposition] of Christ, he is none of his." (Romans 8:9; Philippians 2:5; 1 Corinthians 2:16) We also use the word spirit to mean the life principle, the energizing power which all living creatures possess. The power is something which cannot be touched or handled. Still another use of the word spirit is in connection with liquors. In this sense it has the thought of that which will lightly pass away as a gas, that which will become invisible, which will evaporate.

In our text, however, the word spirit is used in its own peculiar way—to signify the new mind, new will, new purpose, begotten in the consecrated children of God through his exceeding great and precious promises, written in his Word. Originally man was in the image and likeness of God. Then he had a spirit, or disposition, very much in accord with that of his Creator. But after sin had operated for a short time, selfishness and depravity were developed; and in time these evil propensities vitiated his spirit, or disposition. Thereafter instead of having a spirit of holiness, man had a spirit of unholiness, of sin; and all of Adam's posterity have been born with these evil tendencies marked in their brains. Naturally we are inclined to do the wrong thing rather than the right, because of our having inherited these weaknesses and blemishes from father Adam.

THE BEGETTING OF THE HOLY SPIRIT

God has purposed that during the Gospel age and through the Gospel message, those desirous of being in harmony with him may get back his spirit. Very few care to do this, however; and the few who do are said to be holy. This class give up their own spirit, mind, disposition, will, and adopt instead the divine standards, the divine will. What these divine standards are they must learn from the Scriptures.

From the time of his consecration and his acceptance by the Father through the Advocate (1 John 2:1), the Christian is said to be begotten of the holy Spirit. That is to say, a new mind, a new disposition, a new personality, had its start, its beginning, when God accepted him. Just what this spark of the new nature is, we may not surely know. But we recognize the experiences which result from its possession. This begetting of the Spirit of God starts a new life. The start of this new life is not, however, the end of the matter. He is to strive to be "filled with the Spirit."

There is a necessity for this infilling, refilling, continuous filling of the Spirit of God. By nature we have the disposition common to the fallen race to which we belong. This hereditary disposition is more or less influenced by environment, training, etc.; and the new mind has difficulty in getting fully in tune with the Infinite. Additionally, our memories are poor, and our natural tendencies are in the direction opposite to our spirit of consecration, the Spirit of the Lord. It is therefore necessary for the child of God to go frequently to the throne of heavenly grace in order to be filled more and more with the Spirit of the heavenly Father, the Spirit of our Lord Jesus.

INCREASE OF SPIRITUAL CAPACITY

In the case of the Master, it is written that the Father gave not the Spirit by measure unto him. (John 3:34) This statement implies that God gives the Spirit by measure to all of the members of the church. The reason for this difference is that our Lord had a perfect organism. Because he had left the heavenly glory, because his life principle had been transferred from the heavenly plane to the earthly, he was therefore without any taint of Adamic imperfection of being. Being thus perfect, he could receive readily and could comprehend without limitation. He could absorb fully and completely of the Spirit of God; for he was born in the image of God.

With the church it is different. In our case we receive only by measure—not that God has limited us to a measure, but that we are not able to absorb, to receive, a full measure. Some may receive more and others less, according to the natural condition of our body, the condition in which we were born, our environment, etc. In proportion as our life is given up to the Lord and in proportion as we make straight paths for our feet, we will choose a pathway in life that will be most helpful to us and will most assist us in overcoming the weaknesses of our flesh. Thus we shall become the better enabled, and the more quickly, to be filled with the Holy Spirit and to receive a larger measure of it as time goes by.

The Lord's people are privileged to be filled with his Spirit and to enlarge their capacity for greater infilling. Our knowledge enlarges, our appreciation enlarges, and our needs enlarge. Thus we grow in grace and are enabled to receive more and more of the Spirit of God. For this reason a Christian who has had years of opportunity for development ought to be more able to absorb readily, ought to have a much larger spiritual capacity, than when he first entered the Lord's family. He should be filled with the Spirit of God and of Christ. This should give him more and more of the spirit of a sound mind, should make him more God-like.

This Spirit of the Lord, manifested in the lives of his people, is a spirit of meekness. Whoever possesses this spirit will not be proud nor boastful; for he will see that God is not pleased with the proud. Therefore he will humble himself, in order to be lowly in mind and in heart, as was the Master. If he makes a mistake in judgment, he will be the first to recognize and correct the error. Gentleness also is an element of the holy Spirit. Some people are naturally

gentle; others are noisy and rude. Those, however, who have the Spirit of the Lord will more and more have a tendency toward gentleness. Such will have kindness and sympathy for others. They will not wish to harm anybody, but rather to do good to all with whom they come in contact. Thus they will demonstrate that they have the fruits of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love—increasingly developing within themselves day by day; for whoever becomes infilled with the spirit of the truth, the spirit of holiness—and only those—will manifest these evidences in their daily lives.

ANOINTING VS. BEGETTING OF THE SPIRIT

The expressions, "anointing of the holy Spirit," and "begetting of the holy Spirit," apparently refer to the same experience from its twofold aspect. In one sense of the word, the impartation of God's holy Spirit to any one is the begetting of a new life, the start of a new nature. From the other viewpoint the impartation is the start of royalty, distinguishing those who are designed for membership in the divine royal family, according to the divine purposes. The begetting of the holy Spirit is to a new nature—the spiritual. The anointing is to an exalted office—membership in the body of Christ.

Under the divine arrangement for Israel the ceremony of anointing with the holy anointing oil was confined to the priests and the kings. The antitype of this ceremony, we may understand, is fulfilled in Christ and his church, who are anointed to be both kings and priests unto God, a royal priesthood. (Revelation 1:5, 6) From the divine viewpoint there is but one great kingly priest, the Christ, Head and body. In the Jewish type Aaron represented the Head of this great antitypical priest. The type shows that the holy anointing oil was poured upon the head of the typical high priest and ran down to the hem of his garment. (Leviticus 8:12; Psalm 133:2) The sons of Aaron did not receive an individual anointing; for they belonged to Aaron, who was anointed. And so it is in the antitype. Only when we come into the Christ company are we members of the Anointed One.

The phrase, "the anointed," is the English equivalent of the Hebrew *Messiah* and of the Greek term *Christos*. In other words, the Messiah, the Christ, is the Anointed One—the long-promised seed of Abraham who is to bless all the families of the earth. Whoever, therefore, becomes a member of Christ becomes a member of the Anointed One, the Messiah; for these terms express the same thought. Hence, when the Apostle Paul declares that the church are members of the body of Christ, he means that they are members of the Lord's Anointed, members of the Messiah.—1 Corinthians 12:12-23.

We have already called attention to the fact that the holy anointing oil was poured upon the head of Israel's high priest and ran down over the skirts of his garment. In the antitype, the heavenly Father anointed the great Head of the Christ at Jordan. (John 1:32-34; Acts 2:33; 10:38) As in the type the oil ran down from the high priest's head to his body, so in the antitype. All the members of the body of Christ receive their anointing through the great Head of the church—Christ Jesus. Hence the Apostle John says, "The anointing which ye have received of him abideth in you"—the entire church. (1 John 2:27) From the moment that any one becomes a member of the body of Christ, he comes under this anointing—under its provision and its influence. When he turned his back upon sin, accepted our Lord as his Savior and offered himself in full consecration, then our Lord accepted him and presented him to the heavenly Father, who in turn received him and begat him with the holy Spirit. He thus became a member of the church which is the body of Christ, and so came under the anointing influence of the Spirit of God.

ILLUMINATING INFLUENCE OF THE HOLY SPIRIT

Throughout the Gospel age our Lord becomes surety for all who are accepted of God and begotten of the holy Spirit. To these our Lord imputes the merit of his righteousness and accounts them as members of his body, members of the Anointed company. This acceptance will continue until every member of the Christ shall have been received. The heavenly Father purposes to receive this entire company—all for whom our Lord acts as Advocate.

The anointing of the holy Spirit has the effect of enlightening the eyes of understanding of those who receive it. The thought of unction, oiling, is also connected with the phrase. The holy Spirit smooths out, modifies, mollifies the disposition of all who receive this "unction from on high." This work begins in their minds and their hearts, and gradually shows itself in their conduct, as they manifest the fact that they have been anointed with the holy Spirit of God.

In the case of the Christian the begetting is a power which he receives from the heavenly Father and which is the start of a new life. As no human child is conscious of the moment of its begetting, so no spiritual child of God can know the exact time of his begetting. In either case the best evidence is the indication that life exists. As in the case of natural birth the first manifestation of life is the quickening, so it is with the Christian. Those who are begotten of the holy Spirit are quickened, energized, made lively or active. From the moment of begetting they make a measure of development, growth in grace and in knowledge of the Lord, until they reach the place where they wish to do something to show their love, their devotion. Then, and not until then, will others 'take note of them that they have been with Jesus and have learned of him—will perceive that the same mind is in them that was in Christ Jesus our Lord.

The work of Christ and the church during the Gospel age is outlined in Isaiah 61:1-3. This outline has no reference, however, to the work of the Millennial age. The entire Christ is anointed to preach the Gospel. As the Apostle declares, preaching is the method by which God is selecting those who respond to the preaching. (Romans 10:13-15; 1 Corinthians 1:21) God is always pleased with those who endeavor to do right; but during the Gospel age he has been inviting a special class to give him their hearts. The first of this class was our Lord Jesus, whom the Father anointed with the holy Spirit at Jordan. In due time, at Pentecost, the same holy Spirit that had anointed our Lord came in anointing power upon his followers assembled in the upper room in Jerusalem. The antitypical holy anointing oil, poured out upon the antitypical priest at Jordan, had begun to reach the body of Christ.

Throughout this Gospel age the message has been proclaimed, promising joy, peace and comfort to those who have ears to hear. Not many have responded; not many have received the blessing. Not many have seen the privilege of sacrificing now with our Lord in order to share in his glory later on. This message of the kingdom is not one of damnation, but of comfort. Therefore the broken-hearted of the present time are the most ready to respond. The self-satisfied and prosperous, those who have all that they desire, are not at all likely to hear the message of God; for the world holds too many attractions for them. Yet in due time they will find that the things which look so bright and beautiful to them turn, sooner or later, into ashes, as it were—prove merely to be disappointments.

THE ANOINTING INDICATIVE OF OFFICE

In studying the typical priesthood, we note that Aaron and his successors in office were anointed with the holy anointing oil as indicative of the divine blessing and authority. The kings of Israel also were anointed to their office. Even in the case of our Lord it was necessary for the Father to manifest the antitypical anointing in some way. At the age of thirty years Jesus presented himself to God at Jordan to be the promised "priest after the order of Melchizedek." (Psalm 110:4; Hebrews 5:1-10) He had received the divine invitation to become a priest, and had accepted it. Had he not been thus invited by God, he might have gone through the form of baptism at Jordan without any further results. That is to say, if God had not invited our Lord to consecrate himself to the divine service, his baptism would have been merely an empty form; it would not have been followed by a begetting of the holy Spirit to a new nature—the divine. But since he had been "called of God, as was Aaron," this course was followed by the proper results. He was begotten to the divine nature. He became a new creature.

After our Lord had presented himself to be a servant of truth, of righteousness, and had offered himself to be the antitypical priest, the Father indicated his acceptance of the sacrifice by imparting the holy Spirit to our Lord; and the fact that our Lord received the holy Spirit demonstrated that he was the one who was to be the "priest after the order of Melchizedek." John the Baptist bore witness to our Lord's special anointing of the Father. After his baptism at Jordan, the Scriptures speak of Jesus as the Anointed, the one who had received a special anointing from on high, an anointing to the office of priest—ordained, if you please.

Just what our Lord received from on high we can only conjecture. That he actually received some power from God is evident from the record of the Scriptures. When he went up out of the baptismal water, "the heavens were opened unto him" as they had not been at any previous time or to any previous person. (Matthew 3:16) This opening of the heavens we do not understand to have been a rift in the sky. The thought is that the higher, spiritual things were thenceforth opened up to his understanding.

THE PURPOSE OF THE ANOINTING

This anointing of the holy Spirit which our Lord Jesus there received was the divine evidence that he was to be this priest after the Melchizedek Order, and it was followed by the illumination of his mind by the heavenly Father. This illumination had the effect of so enlightening his perceptions that thereafter he could understand the purpose and object of his experiences. Thus he was enabled to appreciate the things which were taking place, and to carry out his consecration to sacrifice his own flesh. This work he finished at Calvary, as he declared with his dying breath. On the third day after his death on the cross, the Father raised him from the dead to be a priest in the full sense of the word, a priest with a spirit body. "The Lord is that Spirit." (2 Corinthians 3:17) "He was put to death in flesh, but quickened in spirit."

As we study the records of our Lord's experiences after his anointing with the holy Spirit at Jordan, we receive a proper conception of the subject of anointing. We recall the statement of the Apostle Paul, that God gave Jesus to be the Head over the church which is his body, and that the spirit-begotten followers of Christ are the members of that body which is the church. (Ephesians 1:22, 23; 1 Corinthians 12:27) This the Apostle terms "a great mystery"—that the Messiah was not to be merely an individual, but a company over which Jesus would be the Head. Then he points out the fact that our Lord Jesus is the Anointed Head of the anointed company.

In Psalm 133:2, the Prophet David also points out that this anointing of the holy Spirit would not be merely upon the High Priest, the Head of the Christ, but also upon the members of the body—that the holy anointing oil ran down from the typical high priest's head over his entire body. This signifies that all the members of the body of Christ would have the same divine authorization—ordination by the same holy Spirit—as had the great Head. As the Head of the anointed company was anointed to preach the glad tidings of great joy which shall be to all peoples, so all the members of that Christ company are anointed to preach the Gospel. As the Head of the church was to do a work of sacrifice, so all the members of the body are to do a work of sacrifice and to lay down their lives in the service of God. As the Head was divinely appointed to do a great work, so all the members of the body of Christ are to be his joint-heirs in the blessing of all the families of the earth.—Romans 8:17; 2 Timothy 2:11, 12; Galatians 3:8, 16, 29.

THE EFFECTS OF THE ILLUMINATION

These thoughts give us a clear appreciation of the church of Christ and of her opportunities through Christ Jesus her Head. The Scriptures point out the fact that of themselves the individual members of the body can do nothing, but that only as they abide in Christ can they partake of the divine promises. If we abide in him and surrender our lives to him, if we seek to know and do the will of God, then we shall become joint-heirs with our Lord in all those things to which he is to become heir. Only one class is to possess the Messianic kingdom—the Christ of God, the anointed company; and only by walking in the footsteps of our Redeemer may any one become a member of that class. Only one priesthood is to bless the world during the incoming age; and only by becoming a member of the Christ can any one become a member of that royal priesthood.

Whoever receives the anointing of the holy Spirit will thereby become illuminated. The effect will be the same as it was with our Lord Jesus. In his discussion of this subject the Apostle points out that those who received this illumination were afterward put through a great fight of afflictions. (Hebrews 10:32, 33) Without the illumination of the holy Spirit the members of the body of Christ would not understand the meaning of their peculiar experiences. All mankind learn something from their experiences, except those who are hopelessly dull. But only the church of Christ are properly qualified to get the full blessing out of all the trials and sufferings of the present time.

This increase of knowledge on the part of the church is due to the illumination of mind which results from spirit-begetting. We learn from experience that all things are working together for good to us because we love God and are called according to his purpose. We come to realize that only by much chiseling and polishing can we be fitted and prepared for a place in the Messianic kingdom. We gradually perceive that the dross in our nature must be separated from the gold, and that the gold must be refined. We come to know that only by threshing and winnowing will the wheat be prepared to be part of the loaf which is to be broken for the world of mankind. We realize that if we remain faithful unto death we shall ultimately shine forth as THE SUN in the kingdom of our heavenly Father.—Matt. 13:43; Mal. 4:2.

God has a great work for the church to do in the future, as well as the comparatively small work of the present time. In order to be qualified for that future work we must have a new nature. When St. Paul declares that the church is God's workmanship, he means that the body of Christ is a new creation. (Ephesians 2:10; 2 Corinthians 5:17) God created man in the divine image and likeness; but man has fallen from his original perfection. Since man's creation the heavenly Father has rested, so far as humanity is concerned, leaving the entire work of man's restoration for Messiah to accomplish during the Millennial age.

A NEW CREATION

Meantime God is bringing forth a new creation, different not only from men, but from angels, cherubim and seraphim. This new creation is to be on the divine plane of existence. The begetting of the holy Spirit is with a view to transforming some members of the fallen Adamic race into new creatures in Christ. Whoever does not receive this begetting of the holy Spirit cannot become a member of the new creation. The begetting which we receive from father Adam is the begetting of the flesh. The begetting which we receive from the heavenly Father is the begetting of the holy Spirit.

Unless we receive a new life we cannot become new creatures in Christ. This new life is represented by the begetting of the holy Spirit. At the moment that we receive this begetting of the holy Spirit, we are also given life-rights as new creatures and are received into the family of God. As new creatures in Christ we must continue to grow and develop, in order that we may be born in the resurrection. Our Lord Jesus was the first born to this new nature, this new being. The church are also to be the first born from the dead.

In order for any one to be born on the spirit plane of existence in the resurrection, it is necessary that he should be developed as a new creature. This would not necessarily mean that he would attain the same perfection of works that our Lord had; for this would not be possible, since we have not the same perfection of mind, of brain power. But it means the same perfection of will. Only as we keep our wills submitted to the heavenly Father's will shall we grow as new creatures. To whatever extent we permit self-will to come in, to that extent we are not submissive. As new creatures we must be fully submissive to the will of God in Christ. Thus shall we be copies of God's dear Son; and only in thus becoming copies of our Lord and Head shall we have a share in the first resurrection. The begetting will receive its verification in this resurrection, when all who have been spirit-begotten will be born on the spirit plane. But the anointing will not reach its verification until after the resurrection; for those who attain unto the first resurrection will be the perfect Anointed Ones, ready to begin their future work.

THE CHRISTIAN'S CROWN OF LIFE

The life which the spirit-begotten will receive in the resurrection will be of a different kind from that which we have now. The animating principle with which we now have to do is the same which we have had since our birth. We have not yet surrendered this life except in our minds. In our consecration we surrendered both our wills and our life as human beings. We have surrendered the right to control our human life, even unto death. The new life will differ from the old in that it will operate through a different organism. We are trusting that according to the Lord's promise we shall attain inherency of life—"the crown of life, that fadeth not away."

Now the spirit-begotten new creatures in Christ are in the embryotic condition. They are not yet born of the Spirit. They are actually new creatures, however, in the sense that the new nature is begun in them; but they are not new creatures in the sense of completion of being. In our Lord's case, although he had devoted his life at baptism, nevertheless he was three and one-half years in giving it over. But not until he had fully laid it down could he receive the new nature in its completeness. Up to that time he did not possess his new life except in the sense that when he had surrendered his earthly life at Jordan, he there received the new life by faith. When on Calvary he surrendered his earthly life, the new life was awarded him; and when he arose from the dead, he received it in its fulness.

We are now new creatures who have not yet received the new body. Although God has given us the earnest of the new nature (Ephesians 1:13, 14), yet an earnest is not a completion of the matter. As long as we have this treasure of the new nature in an earthen vessel, that vessel must invariably be taken into consideration. When we shall have fully surrendered the things of an earthly nature, then will be the time of our "change," when our Lord will give us the glorious spirit body promised to the faithful overcomer: "Be thou faithful unto death, and I will give thee a crown of life."

RIGHT MUST WIN

"God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

"And blest is he who can divine
Where right doth really lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

"And right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

STUDY I

TABERNACLE SHADOWS—TEMPLE SYMBOLISMS—NEW IMPORTANCE—THEIR SCOPE—ALL IN CHRIST

The actual Hebrew Tabernacle and its ritual were merely types of realities to come. The Temple of Ezekiel, seen in a vision, and perhaps never intended to be actually constructed, was a symbol both of things to come and of things that have been.

The Tabernacle was of the first or Mosaic Law Covenant, and had nothing of real merit in its services, "having a [mere] shadow [an unsubstantial representation] of [actual and substantial] things to come, and not the very image [exact likeness or substantial reality] of the [actual] things." The participants in the Tabernacle ritual believed themselves cleansed from sin, not perceiving that "the law can never with those sacrifices [of bullocks, goats, rams, lambs, etc., for sin, trespasses, etc.] which they offered year by year continually, make the comers thereunto perfect [justified before God]."

There was no more actuality about the sin-cleansing efficacy of the Tabernacle rites than in the shadow-figures upon a motion-picture screen. Both are pictures for the instruction of those for whom they are intended; the former being "types and examples for our admonition" (1 Corinthians 10:11) The Tabernacle rites "served unto [the purpose of] the example [type] and shadow [obscure representation] of heavenly things [the real things]." (Hebrews 8:5) They were but an evanescent "shadow of [genuine] things to come; but the body [the real solid substantial or essence] is of Christ (Colossians 2:17)"; for "the things which are seen are temporal [evanescent, transitory], but the things which are not seen [the things connected with the divine Word] are eternal [like 'the word which abideth forever']."

SPIRITUAL EDUCATION PROVIDED FOR

Anything intended for purposes of instruction must be made with the utmost accuracy, in order not to mislead but to edify. It is not surprising that, in preparing the shadows and types for the spiritual education of the very sons of God himself, to be educated to become the actual priests and kings of the eternal and all-embracing kingdom of God, "Moses was admonished of God when he was about to make the [typical] Tabernacle [so filled with absolutely essential lessons for the coming royal priesthood]; for, See, saith he [God], that thou make all things [exactly] according to the pattern showed thee in the mount [Mount Sinai, where the typical law was given]." "According to all that I shew thee," said God to Moses, "after the pattern [of the Tabernacle, and the pattern] of all the instruments thereof [each thing in nearly every detail being typical, educational], even so shall ye make it" (Exodus 25:9); "after their pattern, which thou wast caused to see in the mount."—Exodus 25:40, margin; Hebrews 8:5.

In the carrying on of this educational ritual, every act had to be done exactly right; indeed, it was in a sense an impossibility for anything to be done wrong; for any error in performing a rite was prevented by the death of the careless or ignorant priest, as in the instance: "And Nadab and Abihu [priests] the sons of Aaron [the high priest], offered strange fire [fire not taken from off the brazen altar] before the Lord, which he commanded not [God authorized the use of the altar fire alone]. And there went out fire [like lightning] from the Lord [out of the Most Holy], and devoured them [killed them]; and they died before the Lord."—Leviticus 10:1, 2.

To the father and the brothers, horror-stricken, but bound by divine command neither to manifest grief at the death even of son and brother, near and dear (Leviticus 21:10), nor to interrupt the holy ritual (Leviticus 21:12) prepared for the education of the tentatively divine sons of God, the solemn warning came from Moses, God's representative; "Uncover not your heads [murmur not], nor rend your clothes [manifestations of grief]; lest ye die. And ye shall not go out from the door of the tabernacle of the congregation [the Tabernacle structure] lest ye die."—Leviticus 10:6, 7.

TABERNACLE AND TEMPLE TEACHINGS

The Tabernacle was peculiarly the type for the instruction of the little flock. The lessons taught by it, as presented in "Tabernacle Shadows," were almost exclusively concerning the consecration of the priesthood and the sacrifices of the day of atonement, with brief treatments of the ashes of the red heifer and of the sacrifices subsequent to the day of atonement. Most of it in anti-type concerns the work of the anti-typical day of atonement, the Gospel age, the consecration of the little flock, and the tentative justification of the believers, the household of faith of the Gospel age. Not much attention is given to the great company or to the work of the Millennial age.

The Temple of Ezekiel deals symbolically in very small measure with the overcomers prior to the Gospel age; to a larger degree with the Gospel-age overcoming of the little flock; in quite distinct detail with the great company; and to a considerable amount with the Millennial age work, including that of the little flock, the great company, the ancient worthies, the Jews and other people of the world. It supplements the "Tabernacle Shadows," particularly in respect to the obscure treatment of the great company in the "Tabernacle Shadows" and the meagre attention devoted to the great age about to be inaugurated in power and glory.

Throughout the Temple chapters of Ezekiel and in the study of the plan and ritual of the Temple, the condition and the work of the various classes are shown; first as living actualities as the classes struggle through their warfare with sin and imperfection; and finally as memories when the overcoming has been accomplished and the days of struggle may be lived over again in the minds of the blessed ones on the various planes of being, who shall not have "received the grace of God in vain."

"TABERNACLE SHADOWS" A PROFITABLE STUDY

The importance of the Hebrew Tabernacle is difficult to overestimate. It was the dwelling place of Jehovah among his people: "At the door [type of Christ, the Word of God, 'I am the door'] of the Tabernacle [type of Christ, Head and body] of the congregation [type of all people ultimately in covenant relationship with God] before the Lord; where I [Jehovah] will meet you, to speak unto thee. And there I will meet with the children of Israel [all in covenant relationship], and the Tabernacle [Christ, Head and body] shall be sanctified [set apart, consecrated] with my glory [Christ, Head and body, the glory of God]." "And there will I meet with thee [Moses the mediator, type of the Christ the Mediator], and I will commune with thee from above the mercy seat [divine justice], from between the two cherubim [divine love and power] which are upon the ark [Christ, Head and body] of the testimony [covenant, the word of God], of all things which I will give thee in commandment [the new commandment, the spirit of the law] unto the children of Israel [all who shall ultimately be in covenant relationship to God]."—Exodus 29:42, 43; 25:22.

The wonderful divine lessons to the consecrated Christian lie in the fact that "Christ [Head and body] being come an high priest of good things [divine blessings through the Word] to come [in the two-phase kingdom of God], by a greater and more perfect Tabernacle [the Christ, Head and body], not made with hands [but the divinely begotten new creatures], that is to say, not of this building [not the earthly tabernacle], entered in once [once for all] into the holy place [the Most Holy, type of the divine condition], having obtained eternal redemption [deliverance by purchase] for us."—Heb. 9:11, 12.

Of what immeasurable importance it is for the consecrated Christian to understand the Tabernacle! For there, by God's grace, he is to live forever: "Lord, who shall abide in thy Tabernacle [the divine condition]? who shall dwell in thy holy

hill [in the royalty of divinity]? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:1, 2) Speaking prophetically of the great Christ, Head and body, David says: "I [the Christ] will abide in thy Tabernacle forever; I will make my refuge [margin] in the covert [secret place, the divine condition, the Most Holy] of thy wings [provided for in the divine Word]." (Psalm 61:4) How much the child of God should want to know about his future eternal home! Especially now that the great tribulation spoken by the Lord is right upon the royal priesthood, how comforting to realize that "in the time of trouble he shall hide me [the Christ] in his pavilion [his beautiful abode]: in the secret [the holy, the divinely begotten condition] of his Tabernacle [the new creature in Christ, the new mind, the word of God] shall he hide me." (Psalm 27:5) The church has joyed greatly and grown strong in the study of "Tabernacle Shadows."

EZEKIEL'S TEMPLE ALSO PROFITABLE

Of scarcely less profit to the new creation is the study of the divine sanctuary shown by the Prophet Ezekiel. Twice does the prophet emphasize the extraordinary privilege of understanding the significance of his wonderful vision, and urges not merely the giving of the keen attention of the spiritual eye and ear, but the setting of the heart upon the deep things of God therein revealed to the sons of Jehovah: "Behold with thine eyes [of the new mind], and hear with thine [spiritual] ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee [this is the purpose of bringing the new creature to the knowledge of these things] art thou brought hither [to the present time and opportunity, for the Ezekiel Temple contains lessons indispensable now to the sons of God]."—Ezekiel 40:4.

It is important to the new creation's welfare now, as a preparation for future service of the Lord, to give attention to even the minutiae of the Temple: "Set thine heart [margin], and behold with thine eyes [of divine understanding], and hear with thine [spiritual] ears [unstopped], all that I shall say unto thee concerning all the ordinances [ritual] of the house [the house of sons] of the Lord, and all the laws ['out of Zion shall go forth the law.' (Isaiah 2:3)] thereof; and set well thine heart [margin] upon the entering in [the porch and the Holy, the begettal and the divinely begotten condition] of the house [the divine condition of the Christ, Head and body, both in this life and in the divine life to come], with every going forth [gates, Christ, the Word of God] of the sanctuary [the entire structure, the divine kingdom in all phases and planes]."—Ezekiel 44:5.

It would scarcely be possible for our Father to tell his children in stronger language the importance of the message of the Temple of Ezekiel's vision. The Temple teaches more plainly than hitherto some lessons about the condition and the work of the royal priesthood, the great company, and the ancient worthies.

A MARVELOUS FAMILY SECRET

The Apostle Paul makes very clear that "ye [the little flock] are the Temple [eternal abiding place, where God will meet with men] of God, and that the Spirit [power, influence, word] of God dwelleth in you [the Word of God abides in the consecrated Christians]. The Temple [Christ, Head and body] of God is holy [set apart from everything else to the divine service of Jehovah], which Temple ye [the little flock] are." (1 Corinthians 3:16, 17) "Your body [the body of Christ] is the Temple of the holy Spirit [through the Word; God often identifies himself with his Word], which is in you [the Word of God is in our mind, heart and character], which ye have of God [the divine Word comes from God exclusively]." (1 Corinthians 6:19) The Temple which Christ spoke of, "Destroy this temple [the body of Christ] and in three [one-thousand-year] days I will raise it up [resurrect it to the divine plane]," was first his literal, perfect body of flesh and also his mystical body, the Church. "For he spake of the Temple [divine sanctuary] of his body [the body members]."—John 2:19, 21.

In gaining knowledge about the Temple of God the church is learning about herself, her present experiences and her coming work and glory. The Temple building was the structure of which Christ spoke; yet it was but the central feature of a system of courts, rooms, walls, pillars, and porches on different planes, which collectively composed the divine sanctuary. The various parts of the sanctuary symbolize the persons, conditions and offices of the classes in the kingdom of God. In due time all beings in heaven and in earth will together become the sanctuary of the holy Spirit, when God pours out his Spirit upon all flesh, as foretold by the prophet Joel.

This is one of the family secrets of the sons of God; for our beloved Father has made it manifest to his sons, "Having made known unto us [the house of sons] the mystery [secret] of his will [the divine purpose, plan], according to his good [how goodness characterizes our God!] pleasure ['thou hast pleasure in uprightness' (1 Chronicles 29:17); 'all things for thy pleasure are [exist] and were created'] which he hath purposed in himself: that in the dispensation [the better order of things soon to come] of the fullness of times [in the Millennium] he might gather together [many need gathering in] in one [one great world-wide and universe-wide church or family] all things [all intelligent beings] in Christ [a being is in Christ who has in him the words of Christ. All are to learn the truth], both which are in heaven [the fallen angels, now out of Christ, are to have the opportunity to return] and which are on earth [few on earth have the truth about the Word of God; practically all, living and dead, need to be gathered into Christ]; even in him." (Ephesians 1:9, 10) The divine sanctuary of Ezekiel's vision depicts all the classes in heaven and on earth which are to learn the pure Word of God and be gathered into Christ.

UNIVERSAL HARMONY WITH GOD

In a sense God and Christ identify themselves with the Word issuing from the Father and uttered by the Son. The oneness between Father and Son is a oneness of mind, word, character. Human beings now learn the Word of God relating to the divine mind and character, and become one with God and Christ, in answer to the Savior's prayer: "Holy Father, keep through thine own name [through sonship] those [the little flock] whom thou hast given me, that they may be one [in mind, and character] even as we are. ['I and my Father are one.'] Neither pray I for these [the twelve apostles of Jesus] alone, but for them also [the whole church] which shall believe on me through their word [ultimately all classes]; that they all [the 144,000] may be one; as thou, Father [through the divine Word], art in me, and I in thee, that they also may be one in us."—John 17:11, 21, 22.

"Be like-minded," counsels Paul, "having the same love, being of one accord [purpose] of one mind." (Philippians 2:2) That happy age of a universe wholly in the mind, Word of God, is pictured by the prophet Jeremiah: "They shall [need to] teach no more every man his neighbor, and every man his brother, saying, Know the Lord [learn to know the Word of the Lord]: for they shall all [all on earth and all in heaven] know me [have the mind of God, each appropriately to his plane of being] from the least of them unto the greatest of them." (Jeremiah 31:34) Then will the divine sanctuary be finished. Then the Word of God will be true that is written: "And I saw no [earthly] temple [built with hands] there [in the two-phase kingdom of God]: for the Lord God Almighty and the Lamb [through the Word of God in all and all in it] are the Temple [the Divine Sanctuary] of it." (Revelation 21:22) God and Christ themselves will be the Divine Sanctuary; for they identify themselves with their Word; and it will be the indwelling Word of God, appropriate to each being in his function and plane, that will constitute the various beings as members of those classes and as parts of the sanctuary wherein it will give Jehovah pleasure forever to abide.

THE CROSS MUST PRECEDE THE CROWN

MY DEAR BROTHER:

In the name of our Redeemer and King I greet you. Grace be multiplied to you and all of like precious faith.

With eagerness I look for the mail, since every letter brings gladness to my heart. You understand I can write but one letter per week, hence little opportunity to answer all the dear ones who so kindly write me. As opportunity offers, please assure them of my deep appreciation of their words of loving kindness. I learn that the dear consecrated ones are standing steadfast in the Lord, joyfully "bearing the reproaches that reproached him." Dearly beloved they are, from whom I have much consolation.

In our Father's due time we shall be gathered to the great General Assembly. When I find myself asking, "Is my work in the harvest done?" at once my mind turns to the encouraging words of Volume 3, pages 230 and 231, and especially to Hebrews 10:36, 37. With much spiritual profit we can now read Volume 3, Chapters 6 and 7, SCRIPTURE STUDIES. I am

patiently and joyfully waiting on the Lord, having in mind the encouraging words of Hebrews 3:6. Thank God for his exceeding great and precious promises!

The Kingdom of God which we seek is not in the things pleasing to the flesh (Romans 14:17) but is of the Spirit, in peace and joyful hope. How glad we are to forget the things behind and look to the great prize where our joy and pleasures will be eternal! How could we better learn the lessons necessary for the royal priesthood than by experience! Such thoughts cause my heart to leap with joy.

My dear wife arrived Friday and spent an hour with me. The messages of love from the family and others I greatly appreciate. Presents are not receivable, except at Christmas time, when the privilege is graciously granted without limitation. I express my deep gratitude for those sent, just the same.

I hope you are all pursuing the Berean Studies faithfully, and growing in the fruits and graces of the Spirit. Be diligent in this, beloved, and be steadfast to the end. I am happy in the Lord in my present situation, and I am confident all the dear saints in joyful anticipation are waiting for his loving smile and the blessings of his glorious reign. But the cross must precede the crown. Saw our brethren Sunday, who send love.

With much love to you, the family, and all of like precious faith, I remain

Your brother by his grace,

JOSEPH F. RUTHERFORD, Atlanta, Ga.

FRUITS OF THE CHRISTIAN LIFE

[Paragraphs 15-23 of this article, as it originally appeared in issue of August 15, 1918, were reprinted from article entitled, "The Teacher and the Lesson," published in issue of February 1, 1910, which please see.]

SEPTEMBER 22.—MATTHEW 25:20-23; 5:3-10.

PARABLE OF THE POUNDS COVERS THE ENTIRE GOSPEL AGE—OUR LORD'S RETURN—RECKONING WITH HIS SERVANTS—FAITHFULNESS REWARDED WITH RULERSHIP—UNFAITHFULNESS LEADS INTO OUTER DARKNESS OF THE WORLD—FRUITS OF CHARACTER ESSENTIAL TO JOINT-HEIRSHIP WITH CHRIST IN HIS MESSIANIC KINGDOM.

"All things are yours; . . . and ye are Christ's; and Christ is God's."—1 Corinthians 3:21, 23.

The parable of the pounds is an illustration of the fact that at his second advent our Lord, before appearing to the world in power and great glory in a time of unparalleled trouble, will be present among his consecrated people, many of whom will know of his parousia, or presence. He will do among them a judging work, and decide their rewards in proportion to their faithfulness.

It is well to keep in memory the difference between the parable of the pounds and that of the talents. (Luke 19:11-27) Both pounds and talents represented money; but a talent is sixty times as valuable as a pound. In the parable of the pounds each servant received one pound; in the parable of the talents the number received varied. In some respects all of God's people have one common footing and one common privilege of service, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented by the talents.

The parable of the talents is another parable of the kingdom of heaven. Our Lord Jesus himself went into the "far country," even heaven itself. (Hebrews 9:24) But before he departed, he delivered to his servants certain blessings, privileges, opportunities, "to every man according to his several ability." The beginning of this parable was in the days of the apostles, when Jesus ascended on high and at Pentecost shed forth in the Father's name the holy Spirit, communicating a blessing upon each one of his followers, as represented in the opportunities and privileges given to each.

All down the Gospel age these servants have been making more or less use of their privileges, and more or less wisely exercising themselves to serve the Master. Some traded with their talents—used them in preaching, teaching, etc. Others hid theirs in the earth, perhaps under cares and responsibilities. "After a long time the Lord of those servants cometh and reckoneth with them." This long time is the Gospel age, in the end of which our Lord was to return to hear the report of his servants and to reward them. This is the parousia of Messiah, and his testing, sifting work in his church.

THE RECKONING HOUR NOW PRESENT

We should distinctly note that this testing and proving is not of the world; for our Lord has never recognized as his servants any except the fully consecrated. Many Christian people believe that we are now in the time when the servants of the Lord are rendering up their accounts, and when he is commending some and reproving others. But all of this testing and rewarding of the servants of Christ is evidently prior to any outward manifestation of the king in his glory; for the worthy ones are to share with the Master in his glorious *apokalupsis*. (1 Peter 4:13) Therefore this testing must demonstrate who are the worthy ones.

In the parable the servant who had received five talents and had used them wisely, energetically, faithfully, loyally, had doubled them, and was invited to share in the Master's joy and glory. His reward would be a position as ruler over many. In other words, the service of the present life is but an insignificant one in comparison to the glorious ministry which awaits the Lord's faithful people in the future, when they shall sit with Messiah in his throne and, as kings and priests, shall bless, instruct, uplift and control all the families of the earth.

The servant who had been given two talents and who was equally faithful received his Master's approval in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. But the servant who had failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use, because he had professed to be a faithful servant. His failure to use the talent proved him to be disloyal, unfaithful. Therefore it was taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. All the time he was a servant, he respected the talent as his Master's property; he did not lose it. But he did not use it properly. Seemingly he represents a class very similar to that called the "foolish virgins" in another parable. This class will not only fail to get into the glories of the kingdom but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which the Scriptures declare the Gospel age will end and the Millennium be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, in order that they may glorify the Lord and may hear his "Well done!" in the end!

OUR LORD'S MESSAGE DIFFERENT FROM OTHERS

Fear of the Master has been one great difficulty with many of us in the past. We should have gotten better acquainted with him. We should have learned more respecting his true character and his real purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out of the earth, wash it free from all soil and use it carefully, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

Of our Lord we read: "Never man spake like this man!" (John 7:46) He was "the man Christ Jesus"; but he was not a fallen man, not a sinner. His life was not derived from Adam, but was transferred from a heavenly to an earthly condition. Hence as a man he was "holy, harmless, undefiled and separate from sinners." (Hebrews 7:26) More than this, at the time of his consecration unto death he entered into a covenant of sacrifice with Jehovah, and thereupon he received the anointing of the holy Spirit, "the power of the highest." What need have we for wonder, then, when we read that "he taught as one having authority," as one who knew and understood the things which he presented!

The beatitudes illustrate the difference between the teachings of Jesus and those from all other quarters. He had a new view of what to present. His is a message different from all others. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, the Master encouraged his disciples to realize that the poor in spirit, the humble-minded, would receive the greater blessings. While other teachers held forth the rich, the great, the learned, the mighty, the influential among men as the patterns to be copied, if happiness would be attained, in the beatitudes our Lord sets forth the very reverse. His prescriptions for happiness have indeed been followed by a few; and

these alone appreciate their merit and are finding the promised blessings, both for the present life and for that which is to come.

The contrast between the ten commandments of the Mosaic law and the eight beatitudes declared by our Lord illustrates in considerable degree the difference between the law dispensation and the dispensation of grace. The law instructed the house of servants what they should do and what they should not do. "Moses was faithful as a servant over all his house." (Hebrews 3:5, 6) He delivered to the house of servants, typical Israel, the divine law, by the keeping of which they might be blessed and used in the divine service.

But the Gospel message is a still higher one. It does not ignore the law given by Moses to the house of servants, but recognizes that law as just, holy and good. It perceives that Israel did not obtain that which they sought—everlasting life—because unable, through the weakness of heredity, to keep the spirit of God's perfect law. The new dispensation which Jehovah God inaugurated through Jesus provides a full ransom sacrifice for all sinners, and purposes ultimately to bless and assist whosoever will of all mankind out of the weaknesses of heredity. The law feature will be maintained, but grace and mercy will render the necessary assistance to the keeping of that law.

MEEKNESS A CHARACTERISTIC OF CHRISTIANS

Before that new era of world blessing is introduced, however, the divine arrangement purposes to gather a special class, all of whom must have the character likeness of God's dear son, our Lord Jesus Christ. These are to be his joint-heirs, in every sense of the word—in the sufferings, self-denials, persecutions and sacrifices of the present life, as well as in the glory, the honor and the immortality of the future existence.

Our Lord emphasized the thought that undeserved persecution is an evidence of fidelity to himself and his doctrines. As many had spoken evil of him, so many would speak evil of those who would seek to follow closely in his footsteps. As he had been reproached and reviled, so his followers would be treated. All this the Master would have them receive as evidence or proof of their faithfulness in God and of the divine acceptance of them. These trials would demonstrate that God found them worthy of shaping and polishing for his service, whereas others without such persecutions would have every reason to doubt that they were in preparation for the kingdom. Those who are enduring such trials should rejoice and be very glad. They should realize that in the kingdom there will be different grades of honor and dignity; and that the more they suffer for righteousness' sake, the higher and greater will be their reward.

The prismatic sum of all the graces of the holy Spirit is love; and those who possess them are lovely and lovable. By and by, if faithful to the end of the way, they shall be made perfect in holiness and shall be with and like him who is altogether lovely, the chief among ten thousand. Our call is to attain these blessed conditions in the kingdom, as heirs of God and joint-heirs with Jesus Christ our Lord.

WHAT IT MEANS TO BE A CHRISTIAN

SEPTEMBER 29.—1 JOHN 3:1-24.

IMPORTANCE OF CORRECT DOCTRINE AS RELATED TO CHARACTER BUILDING—HOW TO BEGIN THE CHRISTIAN LIFE—WHAT IS MEANT BY GROWTH IN GRACE—OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS—THE CHRISTIAN A STEWARD—HIS DUTIES AND OBLIGATIONS—THE ROYAL LAW OF LOVE INCUMBENT—GOD FIRST IN ALL HIS CONDUCT OF LIFE.

"My little children, let us not love in word, neither with the tongue; but in deed and in truth."—Verse 18.

We are aware that in our day the confused and confusing doctrines handed down from the dark ages have become so obnoxious to reasoning people that many are inclined to say: Away with doctrines! It matters not what a man believes; it matters everything what he does. We sympathize with those who hold this sentiment, although we cannot agree with it; for we hold that doctrine is all important to both faith and works. If this were not so, our Lord would not have given his doctrines so important a place in his teachings and in his parables. No one can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. We believe that the important thing is that we should have a proper foundation, a proper faith, a proper doctrine upon which to build character and good works.—1 Corinthians 3:10-15.

A Christian is one who intelligently believes that by nature he is a sinner, that by divine grace Jesus Christ the righteous died for the sin of the world, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become a new creature in Christ. (2 Corinthians 5:17) To such, "old things have passed away; and behold, all things have become new." Such new creatures are separate and distinct from all other members of the race. Instead of earthly aims, hopes and ambitions theirs are all heavenly.

It is not sufficient, however, that these should make the proper start of faith in Christ and full consecration to do the will of God and not their own will. It is incumbent upon them that, having been begotten of the holy Spirit, they shall grow in grace, in knowledge and in love. (2 Peter 3:18) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with our Lord Jesus Christ in his kingdom. For these consecrated believers God has made provision of spiritual food in the Bible, "meat in due season" for the household of faith. (Matthew 24:45) These are represented as at first "babes in Christ," requiring "the milk of the Word." But if they are faithful they will gradually attain "the full stature of a man in Christ Jesus," "strong in the Lord and in the power of his might."

THE OVERCOMERS, THE ELECT OF GOD

Such spirit-begotten Christians must needs "fight a good fight," not with others, but with themselves, overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment, and the wiles of the adversary of God. Such as are faithful in these respects are Scripturally styled "overcomers," "the very elect." The promise to them is that they shall have part in the chief, the best, resurrection, and thereafter be no longer human beings, but spirit beings of the highest order, "partakers of the divine nature." (2 Peter 1:4) In death these are "sown in dishonor," "in weakness," human beings; but in their resurrection they are raised "in glory," "in power," spirit beings.—1 Cor. 15:43.

Our Lord's promise to these overcomers reads: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne"; "I will give him power over the nations"; etc. Again, he says: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

All of our Lord's teachings are applicable to this special class; namely, those who become his disciples, his pupils, his followers. He did not assume to be a teacher of the world, but merely of those who leave the world, sacrificing all to become his disciples. To these he said: "Ye are not of the world, even as I am not of the world"; and, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The great Teacher did not include the church nominal as his disciples, but rather counted them in with the world. In evidence of this conclusion we note the fact that the world which persecuted our Lord was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but actually of the world.

DUTIES AND PRIVILEGES OF CHRISTIANS

These are the Christians addressed by the Master when he said: "Love your enemies." Christians are to love their enemies in the same sense in which God loves the world; that is, sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their own families, friends and lovable persons. As defined by our Lord Jesus, their love for their enemies should be such as would lead them to feed even their bitterest enemy if he were hungry or to clothe him if he were naked. They should not pray against their enemies, but for them in the sense of wishing for them that enlightenment and true wisdom which would turn them from being enemies and evil-doers and make of them followers of Jesus or, at least, well-doers.

Christians are not to lay up for themselves treasures on earth; for they have renounced the world and all hopes of a future life on this globe. Their walk in the footsteps of Jesus signifies that as he cast aside all earthly ambitions, hopes and aims, so would they, taking instead the heavenly am-

bitions, hopes and aims. In other words they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that these may be necessary in providing "things honest in the sight of all men" for their families, etc. But with these Christians any overplus above life's necessities represents so much of opportunity for serving the Lord and his cause; and in so doing, they are laying up treasure in heaven.

This does not signify, however, that they must live "from hand to mouth," nor that they must riotously distribute their possessions to others. On the contrary they are to seek in all things to have the mind of the Lord to do God's will. The mind of God is a sound mind. Therefore these Christians who are seeking to do the divine will are said to have "the spirit of a sound mind." This mind dictates that they live wisely and economically.

STEWARDSHIP AND CITIZENSHIP

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God; for in becoming followers of Christ they made a full consecration of their wills, their all, to God. Hence from that moment onward these Christians are merely stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be his commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have been faithful in the use of their talents, not for self-aggrandizement or show or for worldly accumulations of treasure, but in the service of God, showing forth his praises in the assisting of others and of themselves to the knowing and the doing of the will of him who called them out of darkness into his marvelous light.

Christians are to "lend, hoping for nothing in return," and not, as do the worldly, merely willing to do good to those who would do as much or more in return. Thus they are to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have his holy disposition, and that more and more it is shining out in their words and in all the conduct of life as they grow in the character likeness of the Lord Jesus Christ.

In their daily warfare with the world, the flesh and the devil, Christians have for their use the most powerful weapon known in the world—the "Sword of the Spirit, which is the Word of God." (Ephesians 6:17; Hebrews 4:12) This does not intimate, however, that they are not to put bars and bolts upon their doors to prevent robbery. Nor does it signify that they may not call for police protection; for this is something they pay for in taxation and are therefore entitled to according to the laws of the world. They are ever to be law-abiding and to "do good to all men according as they have opportunity, especially to the household of faith."

While it is our business as Christians to render obedience to the laws, customs, usages, of this world, in so far as these do not infringe upon the explicit instructions of the Word of God, yet this does not mean that we are to become partisans in political strifes and contentions amongst men. Let the world manage its own affairs in whatever way it thinks best. Let us accept whatever it provides; let us be thankful for whatever may come, realizing that God will care for us under all circumstances, that in any event our highest interests are conserved.

GOD FIRST WITH THE CHRISTIAN

The Christian is to "owe no man anything." This does not necessarily mean that he must not under any circumstances borrow; but that if he borrows, he shall be prompt to meet the obligation. There is, however, the standing advice of the Word of God that the children of the great King should be lenders rather than borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of the Lord's people to put in practice this sentiment in the most absolute sense, and never to borrow anything, never owe anything, always pay for what he needs at the time of purchase or else wait until under the Lord's providence he can pay for it in advance.

There is one thing, however, which the Apostle Paul implies that we are continually owing to our fellow creatures, not only to the members of our own family and to our own neighborhood, but to all men; and that is love. (Romans 13:8-10) Under the divine law we owe them this, and it is a part of our Christian duty to discharge this debt daily. We are to be ready to do good to all men at the expense of our own time and convenience; but we are to be ready to lay down life itself for the brethren of Christ. Moreover, we are to seek opportunities for laying down life day after day, in the sense of giving of our time to the communication of the truth or in helping in any manner the Lord's brethren to put on the whole armor of God.

It will be remembered, however, that the law of love is divided into two parts; love to God, and love to our neighbor. The loving of our neighbor would therefore be only a part of the fulfilling of the law of love. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect to love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength, so that every human interest would be gladly sacrificed in response to our conviction of the divine will.

WHAT OUR DYING LORD COMMENDED TO THE FATHER

"Father, into thy hands I commend my spirit."—Luke 23:46.

We recognize this statement as among the last words of our Master while on the cross. There is a special force in this expression which perhaps can be seen from only one viewpoint. We contrast it with King Solomon's declaration that at death: "The dust shall return unto the earth as it was, and the spirit shall return unto God, who gave it." (Ecclesiastes 12:7) The wise man's statement refers to the death of humanity in general, and implies that both the body and the life-principle which energizes it are the gift of God, and that they have been forfeited. All mankind are dying. Whether their death occurs when they are a week old, a month old or at a hundred years, it is merely the letting go of the current of life, the spirit of life. Mankind have no right to life; for our first parents lost this right by disobedience in Eden. God permits each child of Adam to use as long as possible the spark of life which he has inherited from his parents. Therefore it is proper for mankind to preserve their lives as long as they can by means of physical care of whatever kind.

SPIRIT OF LIFE DEFINED

The PRIVILEGE OF LIFE, the spirit of life, goes back to God at death. It does not belong to us; we cannot hold it for ourselves. It is absolutely in the divine keeping. It is not a thing; it is a privilege. If one man should say to another, "I will give you the right to cultivate this field for a year," we would understand that when the year has terminated, the field will return to the owner. So it is with the privilege of living. No human being can truthfully say that he has a right to life. Everything like ownership was forfeited in Eden by the first man's disobedience; and at the death of each individual, the spirit of life goes back to God who gave it.

In the case of our Lord Jesus, however, it was different. He was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) He permitted his life to be taken from him by wicked men, although he could have retained it if he had so desired. He was merely laying it down, permitting it to be taken from him; and so when on the cross he said, "Into thy hands I commend my spirit," it was still his spirit, unforfeited by sin; and he commended it to the Father's care.

It should be noted that our Lord, at this time, was the possessor of two unforfeited sets of life-rights—one as a new creature and the other as a human being, both of which were committed to the Father's care. On the third day the Father returned both these sets of life-rights to our Lord—one to be his own personal inherent possession, everlastingly, the other (the human right) as a surplus left on deposit with the Father.

This trustful commitment to the Father's care implied our Lord's faith in God's promise to raise him from the dead. Our Lord Jesus still has that right to human life. Although as a human being he gave up his life, nevertheless, he still retains the right to his life as a man. The new creature did not die. As a new creature our Lord slept, but as a human being he died. Because of his obedience to the will of God even unto death, he was raised on the third day a spirit being. It is this right to human life that he will eventually give to Father Adam and all the human family who will be willing to receive it on the divine terms.

We see, then, that there is a special meaning in our Lord's dying statement, "Into thy hands I commend my spirit." The phrase, "into thy hands," seems to convey the thought of entrusting to the Father's care; for the hand figuratively represents power. While both hand and arm represent power, yet the hand more particularly bears the thought of skill, care, divine power, supervision and interest. Thus our dying Lord placed in the Father's care his life and all of its rights,

as a deposit, that in due time he might apply it in harmony with the divine plan for human salvation.

Our Lord had left the heavenly courts in order to accomplish a ransoming work for Adam and his posterity. His change of nature from a spirit to a human being was made with a view to enabling him to be the ransom price for mankind—a perfect man for a perfect man—Greek, *antilutron*, a corresponding price. (1 Corinthians 15:21, 22; 1 Timothy 2:5, 6) At the age of thirty years, he presented himself at Jordan to become the ransom price for all humanity; and he continued to give that price in laying down his life, which in the Father's due time would constitute the ransom price for Adam and all of his posterity. This work of laying down his life, of surrendering it, of sacrificing it, of permitting it to be taken from him, he ended when on the cross he cried, "It is finished!"

Nothing more could be laid down than was laid down there at Calvary—a ransom, a corresponding price for Adam. But it was not paid over in settlement of Adam's account; for had it been so done, Adam and all of his posterity would then and there have been turned over to the Lord Jesus. On the contrary, the price was merely laid in the hands of divine Justice as a deposit, to the credit of our Lord Jesus, in order that later he might apply it in harmony with God's plan. While still on earth our Lord could make no use whatever of the ransom price. He must ascend on high, there to appear in the presence of God before even his disciples could be brought into fellowship with the Father.

THE MEANING OF PENTECOST

Ten days after our Lord's ascension, the holy Spirit was poured out upon the disciples, who according to his instruction had met in the upper room. This outpouring was the evidence that they had been accepted of the Father through the merit of the Lord's sacrifice. He had used as an imputation the ransom merit which he had deposited in the Father's hands when on the cross he had cried, "Into thy hands I commend my spirit"—my life and all of its rights.

Our Lord did not give that merit to his disciples, but merely imputed it to them. It was not for them to possess, but for the world of mankind, "a ransom for ALL, to be testified in due time." All who become footstep followers of our Lord renounce at consecration their share in the restitution blessings that are coming to mankind at our Lord's second advent, in order that they may have a share with their Redeemer in a still greater blessing—glory, honor, and immortality—the divine nature.

When all of the church class shall have been glorified with their Lord, then it will be the due time for our Redeemer to transfer to divine justice the merit of his death, which he placed in the Father's hands as a deposit when he died on Calvary. When this ransom price shall have been formally delivered over to Justice in the end of this Gospel age, then it will no longer be a deposit at our Lord's command, but will have been exchanged for Adam and his posterity, the world of mankind, all of whom will be immediately transferred by the Father to the Son, that the work of the Millennial Kingdom may begin. The ransom price is designed to bring to Adam and his race the earthly life and the earthly life-rights and honors which were lost in Eden through disobedience.

KEEPING THE LAW VS. FULFILLING THE LAW

The Scriptures say that "the law hath dominion over a man so long as he liveth." (Romans 7:1) As regards our Lord, we are not to understand this statement to mean that God's law did not have dominion over him before he became a man; but rather that when manhood was reached, he had a full responsibility. Jesus was born under the Jewish law, and hence was subject to its requirements. During childhood the measure of responsibility to the law would be proportionate to the amount of intelligence of the child; and so of our Lord as a youth we read that "he grew in wisdom and in stature, and in favor with God and man."—Luke 2:52.

Our Lord Jesus was perfect—"holy, harmless and undefiled"—from childhood; and he kept God's Law as a child, though not with the same degree of intelligence that marked his mature years. With more wisdom came more responsibility and a deeper appreciation of that law. One is responsible according to his knowledge and intelligence.—Hebrews 7:26; John 8:46.

An incident is related, that his mother and Joseph were grieved, when Jesus was twelve years of age, because he had remained behind in Jerusalem; and when they found him he had been inquiring of the doctors of the law in the Temple respecting certain features of the law. His mother asked him why he had taken such a course as to cause them so much anxiety. He answered that he thought that they would know he had reached the age when boys were expected to have certain responsibilities: they knew also that he had a great commission, and should not have thought it strange that he was attending to it while they were in Jerusalem. Having learned from the proper source that he would not be eligible to the privilege of sacrifice until thirty years of age, he was content to go back to his home and be subject to Joseph and Mary.

JESUS' DEATH NECESSARY TO FULFIL TYPES

We do not understand that the keeping of the law on the part of our Lord would have necessitated his death. No law could require the death of any one except a transgressor of that law. The Mosaic law could demand the death of all others of the Jewish nation, for all others had violated it; but it had no claim against Jesus, for he had kept its every requirement. This term, "the law," may be viewed from two different standpoints, however; the one view represented in the ten commandments and the other in the typical features of the law—the various offerings, sacrifices, etc.; yet it was all one law. The fulfilling of the requirements of the few commandments did not necessitate the death of Jesus; for he fulfilled them by obeying them—the proper way to fulfil any law. But as for the typical features, these required a sacrifice in order to their fulfilment; and whoever would be that sacrifice must fulfil, in antitype, these features of the Law.

So then, to fulfil the types of the law, it was necessary that Jesus should die. After his consecration, he said to the two disciples who walked with him on the way to Emmaus, "Wist ye not that those things must be fulfilled?" Then he expounded unto them the Scriptures—all concerning himself. He said, "O foolish, and slow of heart to believe all that the prophets have spoken? Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:24-27) He could never have entered into his glory, could never have been the Messiah, unless he had taken these very steps and had had these very experiences. The Mediator of the New Covenant must sacrifice his life before he could mediate that covenant; he must of necessity be the antitype of the Jewish sacrifices.

Many use the expressions, keeping the law and fulfilling the law, synonymously. But these two expressions may be very well differentiated as we have just shown—the keeping of the moral code of the ten commandments, and the fulfilling of the types of the law. When Jesus consecrated himself at Jordan, he fulfilled the type of the slaying of the bullock. When he finished that consecration on the cross, and later rose and ascended into heaven and presented his blood, the merit of his sacrifice, before Jehovah God, he fulfilled the type of the taking of the blood of the bullock into the Holy of Holies and sprinkling it upon the Mercy Seat. In the type all this was done by the high priest. Jesus himself made the offering of himself, his human nature, to God. The mind, the will, of Jesus became the priestly antitype, and offered up his flesh. The Father recognized that priest by anointing him with the holy Spirit at Jordan. The work of sacrifice then proceeded to its actual culmination.

LET US BE EXAMPLES OF SUBMISSION

TO THE LORD'S DEAR PEOPLE:

Grace and peace be multiplied unto you all, through our Lord Jesus Christ.

We know how anxiously your dear hearts are longing to get some message from our imprisoned brethren through the columns of the TOWER, and we had hoped to be able to print letters from them in its columns, but by the advice of counsel we are refraining from doing this, and urge you one and all to possess your souls in patience. We believe that the Lord's dear sheep need the regular visits of the TOWER for their encouragement and spiritual upbuilding, and we desire to print therein only that which will serve this end, and at the same time keep well within the requirements of the Espionage Act and the Overman Bill, and thus avoiding the slightest suggestion of opposition to the Government in its hour of stress. Many things written and said with innocent intent, which would be entirely proper in normal times, would be detrimental to the Government's interests now; and we do not wish to hinder the Government in the prosecution of any of its plans in connection with the great war. These plans of

necessity place restriction upon our work. These restrictions may seem severe to those who have never been accustomed to such limitations; but let us remember that they apply, not only to the I. B. S. A., but to everybody else and every other organization. Let us try to be examples of submission without murmuring. No doubt the Lord is permitting these experiences as tests to us all. We are sure you cannot appreciate difficulties which confront the Executive Committee; and we remind you of our lack of experience, and hence the greater need of care on our part and of your sympathy and prayers.

We appreciate very much your loving messages and assurances of co-operation, and assure you in return that we are willing to comply with the law of the land, to the end that you may have the continued, regular visits of THE WATCH TOWER. With much Christian love, we remain,

Your brethren and servants in the Lord,

EXECUTIVE COMMITTEE.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth, each and every article appearing in these columns. The names of the Editorial Committee now serving are: W. E. SPILL, W. E. PAGE, R. H. BARBER, J. F. STEPHENSON. F. T. HORTH.*

*[First appearance of this paragraph in this form.]

VOL. XXXIX BROOKLYN, N. Y., SEPTEMBER 1, 1918 No. 17

VIEWS FROM THE WATCH TOWER

Zionism is a theme of perennial interest to the Lord's people, who for many years have watched with deep sympathy the evidences of the return of divine favor to God's chosen nation. The beloved Seventh Messenger has written much upon this subject in both the SCRIPTURE STUDIES and the columns of this journal. In Vol. 2, Studies 4 and 7 he has demonstrated the fact that Israel's "seven times" of divine disfavor fully ended in October, 1914; and that shortly after that date the Jews would return to Palestine. He also pointed out that the year 1878 marked the turning point in the history of Israel; for in that year an event occurred which indicated clearly the beginning of the return of divine favor to the Jews. In June of that year the "Berlin Congress of Nations" was held, in which Lord Beaconsfield, then Prime Minister of Great Britain, took the leading part. We quote:

"There England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine; and Turkey amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. But we must remember that the year A. D. 1878 was but the turning point of returning favor to Fleshly Israel. W have already learned from our study of 'The Times of the Gentiles' that Jerusalem and its people will continue to be trodden down—controlled and oppressed by the Gentiles 'UNTIL the times of the Gentiles be fulfilled,' and hence, though favor was due and began in A. D. 1878, the Jew will not be received back into full favor until A. D. 1914. Thus their rise again to favor will be gradual, as was their fall from it."—Vol. 2, pp. 220, 221.

Shortly before his death, October 31, 1916, Pastor Russell wrote concerning the Jewish hope:

"We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless the Jews in Palestine seem to be thus far wonderfully sheltered; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their homeland. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity—only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity. The returning ones represent those fullest of faith in the Lord and his promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this volume was written [1889] the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope."—Vol. 3, p. ii.

Within less than a year after his death the joyful message was flashed around the world that Great Britain had promised the establishment in Palestine of a Jewish national center to which "Jews from all countries might unite in spreading the influence of Jewish thought and ideals from Palestine to other parts of the world, in complete harmony with other peoples." In November of last year came the cheering news that General Allenby had taken Jerusalem from the Turks. Still later, about the Passover season, 1918, a committee of representative Jews arrived in Jerusalem to form the nucleus of a new Jewish Republic, a homeland for Israel.

In June of this year, just forty years from the time when through the influence of Lord Beaconsfield the door of Palestine was reopened to the Jews, the Zionists held their twenty-first annual convention at Pittsburgh. This convention has attracted much attention, and is said to have accomplished more than had all the preceding twenty conventions. Below we quote from various newspapers relative to this subject:

AIM OF THE AMERICAN ZIONISTS

An excerpt from the *Pittsburgh Gazette-Times* reads:

"The main object of the Zionist movement in the United States is to aid in the re-establishment of a Jewish homeland in Palestine after twenty centuries of striving, thereby fulfilling Old Testament prophecy. There is no thought of any large number of American and English Jews returning to this homeland, but rather the setting up of an ethical center; the making of Jerusalem a City of Prayer for all peoples, rather than a rallying point for political activities. One of the cherished hopes of some of the leaders is a World University for the study of spiritual questions, as distinguished from the purely intellectual or materialistic.

"The Great War has given a wonderful impetus to the restoration of Palestine to the Jews, which is altogether different from the restoration of Belgium, Serbia and Roumania to their respective peoples. The same world event is proving an emollient in racial and sectarian affairs, and at times are more propitious for the Zionist movement than ever before. For this reason the Pittsburgh convention will attract the attention and sympathy of a great mass of people who under different conditions would be less interested."

Our readers will perhaps recall that the thought above expressed is the same that Pastor Russell set forth in his sermon on Zionism, delivered in the Hippodrome on Oct. 9. 1910. On that occasion he said:

"It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly and that the rejuvenation there will be astonishing to the world. Further it is my thought that the Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises."—Sermons, page 482.

RESUME OF PROCEEDINGS

From the *Pittsburgh Dispatch* we clip the following:

"With all its constituent bodies cemented into one national organization operating under one head and in one direction—that of rehabilitating Palestine, the ancient home of the Jews—the Federation of American Zionists last night concluded its twenty-first annual convention in Soldiers' Memorial Hall. With the amalgamation of the many subsidiary organizations into one powerful body, the old name of the federation was dropped and hereafter the body will be known as the Zionist Organization of America.

"The final day of the convention, which was the most important and largest that the organization has ever held, was marked by the completion of the amalgamation of the new national body, which will devote its efforts for the restoration of Palestine, by the adoption of a constitution and the election of officers for the ensuing year.

"Justice Louis D. Brandeis of the Supreme Court of the United States, who had served as honorary head of the old organization during the past year and who is one of the

foremost Zionists in America, was re-elected honorary president of the new body by acclamation. The other officers, all of whom have been leaders of long standing in the Zionist movement, were also elected by acclamation.

JUDGE MACK PRESIDENT

"In addition to Justice Brandeis, the following were elected to administrative offices: President, Judge Julian W. Mack, of the United States District Court of Chicago; vice presidents, Rabbi Stephen S. Wise, of New York, and Dr. Harry Friedenwald, of Baltimore; executive secretary, Jacob de Haas, of New York; secretary for organization, Louis Lipsky, of New York; secretary for education, Miss Henrietta Szold, of New York; comptroller, R. D. Kesselman, of New York; treasurer, E. W. Lewin-Epstein, of New York; assistant treasurer, Louis Robisohn, of New York.

"The constitution, as prepared by the constitution committee, headed by William C. Cowen, of Philadelphia, chairman, was adopted at the afternoon session. It provides for an executive committee of 40 members, 18 of whom shall be residents of New York and the remainder from various sections of the country and authorizes the executive committee to decide the places of convention. The constitution permits one delegate to the national convention to every 100 members and makes one-third of the total number of delegates a quorum. It also provides that the convention shall elect its own chairman and declares for proportional representation in the district, the majority in the district being permitted to have two-thirds of the delegates and the minority one-third.

THE RESOLUTIONS

"Resolutions were adopted mourning the loss of comrades in Europe, extending sympathy and assurance of co-operation to those who have suffered imprisonment and expatriation; greeting members of the Jewish Legion of Honor, urging every delegate to take necessary steps to form a local committee in his community to stimulate enlistment in the Legion of Honor; expressing deep appreciation to the British Labor Party for affirming the declaration of the British Government with regard to the restoration of Palestine; expressing deep appreciation to the Inter-Allied Conference for Labor and Socialism for its attitude on the British declaration; extending greetings to the Conference for Labor and Democracy; extending greetings to the newly formed United Organizations of New York for the Restoration of Palestine, and recommending to the executive committee of the Zionist Organization of America the unification and simplification of all funds collected in America for Zionist purposes.

"Cablegrams of greeting from Nahum Sokolow, of the Zionist International Political Committee, and the American Zionist Medical Unit en route to Palestine, were read."

The *Maccabaean*, the official organ of the Zionist Organization of America, states the principles of the Zionist movement. We quote from the August number:

THE PITTSBURGH PROGRAM

"In 1897 the first Zionist Congress at Basle defined the object of Zionism to be 'the establishment of a publicly recognized and legally secured homeland for the Jewish people in Palestine.' The recent declarations of Great Britain, France, Italy, and others of the allied democratic states, have established this public recognition of the Jewish national home as an international fact.

"Therefore we desire to affirm anew the principles which have guided the Zionist Movement since its inception and which were the foundation of the ancient Jewish state and of the living Jewish law embodied in the traditions of two thousand years of exile.

"1. We declare for political and civil equality irrespective of race, sex or faith of all the inhabitants of the land.

"2. To insure in the Jewish national home in Palestine equality of opportunity we favor a policy which, with due regard to existing rights, shall tend to establish the ownership and control by the whole people of the land, of all natural resources and of all public utilities.

"3. All land owned or controlled by the whole people, should be leased on such conditions as will insure the fullest opportunity for development and continuity of possession.

"4. The coöperative principle should be applied so far as feasible in the organization of all agricultural, industrial, commercial and financial undertakings.

"5. The system of free public institutions which is to be established should embrace all grades and departments of education.

"6. Hebrew, the national language of the Jewish people, shall be the medium of public instruction."

THE RESOURCES OF PALESTINE

"Although Viscount Bryce is an acknowledged authority on Balkan and Near Orient questions, it is curious that he, too, is under the spell of the usual mistake concerning Palestine. If Viscount Bryce had said that the Palestine of the time of the Judges was as small as Massachusettes he would have been in the right. But to say that this is the size of the kingdom of Solomon shows how little our land is known even to the best Biblical students.

"The Palestine of Solomon, as is well known, extends from the Brook of Egypt to the River Euphrates, and embraces a stretch of land which equals, if it does not surpass, the area of Italy, with over 100,000 square miles. As we have reason to believe, the British Government intends, as soon as its armies have won the necessary victory, to restore to the Jews the boundaries of King Solomon. Within this enormous area most of the land, although apparently desolate and barren, is really very productive, and it is only the Turkish government that reduced the most fertile provinces to desolation.

"Most of the Jewish colonies, owing to the reluctance of the government, as well as of the Arabs, to sell to the Jews cultivated land, have been founded in the midst of the desolated parts of the country, and at the outset no one believed that the Jews would be able to transform them into really fertile lands. But the British army today, in its advance in southern Palestine, has found that these colonies, surrounded as they are by rocks and swamps, are the finest evidences of what the Palestine of the future will be.

"It is a known fact that out of a total area of at least twenty-five million acres of cultivable land only two million are cultivated by the Arabs and a quarter of a million by the Jews. But once a stable Hebrew government is established there with the help of the Allies, and irrigation methods comparable to those of Egypt introduced, the remainder of the land will be transformed into a wonderful farming region, especially if we consider the fact that the Jordan, the Letani, the Auja, the Yabok, the Yarmuk, and the Arnon have, according to well informed engineers, water for the irrigation of many million acres. And the rainy season, which is nearly tropical, provides the balance of the water necessary for a vast irrigation.

"It is interesting also to note that most of the cultivable land does not belong to the inhabitants themselves, but to the government, and once the Palestine state is established and the land transferred to the new state, in accordan e with international law, possibilities of life and work would be provided not for 600,000, as Lord Bryce suggests, but for ten times as many."—*New York Globe.*

HONORS FOR JEWISH JUDGES

The *American Weekly Jewish News* records with pleasure another signal honor conferred by President Wilson upon American Jewry. Judge Julian W. Mack, of Chicago, Judge of the United States Circuit Court, a prominent educator, and newly-elected President of the Zionist Organizations of America, has been named as one of the ten men chosen by the President, from whom is to be selected an Umpire on all War Labor disputes.

With equal pride, the Jewish people have learned of the appointment of Major Norman Bentwich, a young British Jew, as Procureur General and Judge of Appeals in the occupied parts of Palestine. The Jewish people have assumed important government posts in all lands, and now we have evidence that they are making rapid strides towards self-government in a land of their own.

HONESTY OF HEART VS. PERFECTION OF WORKS

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Getting into the wrong attitude of heart, Saul, king of Israel had knowingly violated the plain, specific command which the Lord had sent him through the Prophet Samuel. Apparently the king was not of evil intention, but rather lacked proper respect and reverence for God and for his divine arrangements. As a result, he was rejected of the Lord. This rejection because of disobedience meant not only King Saul's ultimate removal from the kingdom, but the Lord's selection of another man of another family for the office of ruler in Israel and representative of the Lord upon the throne.

In due time the Lord sent the Prophet Samuel to the little town of Bethlehem, there to offer a sacrifice, and incidentally to find and anoint the one who would some day

be exalted to the throne of Israel. When he arrived at Bethlehem, the prophet, apparently according to divine instruction, associated himself with the family of Jesse, grandson of Ruth and Boaz, to the intent that after he had offered the sacrifice he might without public display anoint a member of Jesse's family—one whom the Lord had chosen for the rulership of his people. Jesse had eight sons, the youngest of whom was herding sheep at the time when the prophet was looking for the Lord's choice for the kingly office.

One by one the seven older sons of Jesse were inspected by the prophet, who thought that surely the Lord's anointed must be before him. Samuel was looking at the matter as a man, from the human viewpoint. But the Lord said to him: "Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The prophet then in perplexity asked Jesse whether he had not another son. Jesse replied that there was one, a mere lad, who was out with the sheep. The prophet said: "Send and fetch him; for we will not sit down till he come hither." When David came, the Lord indicated to Samuel that the lad was the one who was to be anointed.

WHAT GOD LOOKS TO SEE IN US

Although the brothers were noble young men, yet David was the one with whom the Lord was pleased. Evidently God had seen something about David's heart that led him to choose the boy. He was not always pleased with David's actions, however; for the record tells us that upon several occasions David was guilty of sin. But on the whole he was a very loyal, earnest-hearted man; and God was seeking a king who would have the right kind of heart, one whose experience would be such that in due time he could write the Book of Psalms, a king who would be a blessing to the people of Israel.

This principle of choice applies everywhere. God knows the motives of the human heart—the springs of thought. He sees what we cannot see. We merely conclude from the outward appearance whether some people seem more courageous or weak, and others less so; but we cannot judge their hearts. Some people may have very vicious sentiments, and yet be able to cover them up. Others might be very dishonorable, and yet be able to conceal their true heart condition. Nothing is hidden from his sight. Therefore all who are in the right attitude would seek to have their heart just such as God would approve.

The qualities of heart which meet with the divine approbation are meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these fruits of the holy Spirit God is well pleased. If his people are in the right attitude of heart they will be seeking after, striving after, the development of these qualities; for "God looketh upon the heart."

To the Jews God gave the law, with the promise that whoever would keep it would live by so doing. To some this might seem as if God was looking upon the outward appearance of the individual. But not so! He knew all the while the true condition of the fallen race of mankind. He was fully aware that the Jews could not really keep the law. In fact, he gave them the law in order to demonstrate that no fallen human being can keep the divine law perfectly. Meantime he was looking at the heart. Amongst those who sought to keep the Mosaic law were some who had the spirit of the law, and who at heart were seeking to do the will of God. This class were rightly exercised by their experiences, and in the resurrection will constitute the ancient worthies, who will be made "princes in all the earth," during the Millennial reign of Christ.

CAN THE CHURCH JUDGE THE HEART NOW?

At our Lord's first advent we see this same principle illustrated. When he came to the Jewish people and offered them the Gospel, the terms and conditions were such that only the honest-hearted were able to profit by the divine message. Those who were not honest at heart were repelled, not by any act on God's part, but by their own heart-attitude. They did not care to follow our Lord. To the Jews he said: "Come unto me, all ye that labor and are heavy laden; and I will give you rest." The honest-hearted were indeed heavy laden—burdened by their failure to keep the law. This class needed help; and they were blessed under the Gospel message. Of one such our Lord declared, "Behold an Israelite indeed, in whom is no guile." (John 1:47) To this class the Master said, "To you it is given to know the mysteries of the kingdom of heaven." (Matthew 13:10-17) But to others his teachings were dark sayings; for God wished to favor only those whose hearts were right before him.

All who are spirit-begotten recognize the fact that a real Christian is a dual being, that there is an inner and outer man. (2 Corinthians 4:16; Ephesians 4:22-24) While the world sees only the outward appearance, we know that the brethren in Christ have new hearts. Therefore, in dealing with them, we endeavor to see only the new creature. The world may say of a child of God: "You cannot deceive me about that person; I see through his little schemes." But the world judges only from the outward appearance. The Lord's people, however, know that it is quite possible to have a pure heart, and yet to have an imperfect power of expressing the sentiments of that heart. Realizing that we are ourselves endeavoring to live after the Spirit and to walk after the Spirit, we should think of others of the Lord's people with sympathy and try to see them according to the heart. When they tell us that their heart is thus-and-so, we should look at the heart and give them credit for the motives there, rather than judge them by the imperfect endeavors to express their real sentiments.

We acknowledge that a good tree cannot bring forth bad fruit, nor a bad tree good fruit. Yet we see that the fruit which is natural to a tree may be more or less changed by conditions. So amongst the Lord's people, in all those who have experienced a change of heart there will be an outward manifestation of that fact; and good fruits will be seen maturing more or less rapidly. If this class make mistakes, they will regret their failure; and if they regret this, they will be glad to make restitution. If they have misrepresented some one else, they will desire to offer apologies.

Probably we all know some of the Lord's people who are continually making slips and blunders—doing many things which they ought not to do, and leaving undone those things which they ought to do. Yet we do not reject them as brethren. On the contrary, we endeavor rather to judge them, not according to their imperfect works, but according to their profession of heart; and we look to see whether we can find in them some evidences of the development of the fruits of the holy Spirit; for we are not to reject any one who gives evidence of heart loyalty to God and the principles of righteousness.

THE ANTITYPICAL DAVID CLASS

Our text appeals to us all in connection with the high calling of the Gospel age; and year by year we realize more and more its general applicability. Like the Prophet Samuel, we are the Lord's messengers seeking for those who are to be anointed with the oil of gladness, the holy Spirit, that they may be kings and priests unto God in his kingdom. We too, like the prophet, might fear to proceed with this work of anointing if we did not realize that the work of sealing the elect is a secret work which the world cannot understand. Indeed, no one can understand this matter of the sealing, the anointing of the holy Spirit, except those who have received it themselves—the David class, the beloved of the Lord.

The name David signified beloved; and as it applied especially to our Lord, of whom Jehovah said, "This is my beloved son," so also it applies to all the members of the body of Christ. Each of these must be beloved; else he cannot be accepted as a member. To such the Head says, "The Father himself loveth you"; and again he admonishes us to love one another as he has loved us. (John 15:12) It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character. The spirit of love must be in them—love for the Lord and love for one another; else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of all the families of the earth, we notice that as in the type David was accounted by his brethren too insignificant to be considered in connection with Samuel's mission, so also in the antitype. Our Lord Jesus was disesteemed of his brethren; and when the suggestion was made that he should be the Lord's anointed, his people hid as it were their faces from him—disdained him, despised him, and considered him hopeless in regard to anything great or glorious—"as a root out of dry ground." The same has been true respecting the members of his body, the true, elect church. They also have been despised and rejected of men. Of this class the Apostle declares that they are accounted as the filth and offscouring of the world, considered fools for Christ's sake.—I Corinthians 4:10-13.

Again St. Paul declares that not many great, wise, mighty or noble hath God chosen, but the foolish, the weak, the despised, in order that no flesh might boast in his presence. (1 Corinthians 1:26-29) St. James presents the same thought, saying, "God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." (James 2:5) This principle of the divine selection of things that are not esteemed amongst men, in order to bring to naught those things which are esteemed by men, is noticeable throughout the Gospel age.

Often have we, like the Prophet Samuel, looked about us amongst men seemingly eligible to a place in the kingdom—looked upon those high in position, socially, intellectually, morally, educationally, and in the esteem of men—and have expected that surely the Lord would sanction their anointing with the "oil of gladness" and would grant them a knowledge of the truth pertaining to the kingdom, only to find ourselves mistaken and to be reminded afresh that God looketh not upon the outward appearance, but on the heart.

We concede that we are unable to read the heart; but we are satisfied to accept the divine decision in such matters and to trust that when in due time all the secrets of this present life shall have been disclosed, we shall be able to understand the meaning of the Lord's selections more completely than we do now. We shall then be able to see what a difference there was between the hearts of those whom he accepted and the hearts of those whom, though outwardly humble, he did not so highly favor in respect to the kingdom call. Meantime, we must simply wait, trusting the Lord and accepting his decisions, even as did our dear Redeemer when he said: "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."—Luke 10:21.

ST. PAUL'S LONGING OURS

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."—Philippians 1:23.

The Apostle's longing was for the time of Christ's second presence when he, with all others who love Christ's appearing, would receive that reward for which they had labored and in comparison with which all the prizes of present fame seemed dust and air. We are now living in the time to which the Apostle looked forward. On Scriptural evidence elsewhere presented we believe that Christ's return has taken place and that, having raised the sleeping members of his body, he is now taking a hand in the affairs of earth, preparatory to a complete establishment of his kingdom of blessing.

We are living in the time where all the rays of prophetic light centre, the slightest knowledge of which was sufficient to spur to deeds of unparalleled bravery, to heights of incomparable moral courage, the faithful ones of past ages. If a distant view of this time thrilled them and enabled them to prove faithful against all manner of odds, is there not a thousand times more cause for us living here and now?

If death seemed gain to Paul, though he knew he would have a long period of waiting in the grave, is it not much more gain for us who do not need to sleep, but who may be changed "in a moment, in the twinkling of an eye?" To the faithful everything is to gain and nothing to lose! Can any sacrifice seem too great, any pain too keen, if we can but win Christ and be found in him? What if we are sown in dishonor? We shall be raised in glory.

If we can share the unutterable joy of joining in that resplendent pageant, that magnificent cavalcade, that heavenly train, every one of them a miracle of grace, every one a radiant jewel to reflect the exceeding riches of God's love eternally, if we can join that train as it leaves earth and wends its way past moon, sun and stars, past angels, principles and powers to the smile of God himself, we too shall know that "being with Christ, which is far better."

THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

STUDY II

THE LIVING WORD—CONDITIONS DETERMINED BY THE INDWELLING WORD—ALL-IMPORTANCE OF THE WORD OF GOD—CONDITIONS TYPED IN TABERNACLE AND TEMPLE

What the world of mankind needs above all things else is life, everlasting existence.

"I am come," said our blessed Savior, "that they might have life, and that they might have it more abundantly." (John 10:10) Christ might have said: "That they might have the Word of God"; for of the Word he said, "The words that I speak unto you, they are life." (John 6:63) In a way we cannot appreciate until in the kingdom, the Word of God has life, as says Paul: "The Word of God is living ('quick' as in 'the quick and the dead')"; Peter adds: "The word of God, which liveth and abideth forever."—Hebrews 4:12; 1 Peter 1:23.

It is the indwelling Word that brings life everlasting to beings on any plane of existence. Having the Word is equivalent to having in the very being Christ, who is the Word. As says John, "His name is called the Word of God" (Revelation 19:13); and, "We have heard, and seen with our eyes, have looked upon, and our hands have handled, of the Word of life." (1 John 1:1) It was the new creature, the new mind, the divine mind, that constituted Christ; it was the word in him that had life and was alive, begotten to divinity. Whoever has the Word of God appropriate to his plane of being, has life, and is or will be in Christ, on the proper plane. As says Paul: "He [God] will gather together in one [family] all things in Christ, both which are in heaven and which are on earth." (Ephesians 1:10) He will have the Son, and with the Son have life. "He that hath the Son hath life" (1 John 5:12), and with clearer reference to the Word, "He that believeth on the Son [has his words] hath life." Conversely, in the lacking of the words of Christ, is death; for "he that believeth not the Son [has not Christ's words within him] shall not see life, but the wrath [evidences of divine wrath in imperfection and disease of mind and body] of God abideth on him."—John 3:36.

ALL-IMPORTANCE OF GOD'S WORD

It is the possession of the Word of God peculiar to a certain plane of being in the kingdom of God that causes and will cause a person to become a being on that plane. "As he [a man] thinketh in his heart, so is he." (Proverbs 23:7) The inner thoughts determine the plane or condition of a being in the finished work. A man who meditates upon fallen earthly things is of the earth, earthy," a fallen, imperfect man. One who meditates upon the Word of God relating to justification by faith is tentatively justified. Another whose meditations are, through the indwelling Word, partly upon spiritual things and partly upon earthly, is begotten to the spirit nature and in the resurrection will be a member of the great company, upon the spirit plane. Still another whose heart meditations are concerning the things of God, the divine characteristics, and who makes it his one great end to live a godlike life, is begotten to the divine nature, to the nature of God, to divinity, and in the resurrection will be a divine being, on the divine plane, of the divine condition.—2 Peter 1:4.

For, explains Paul, "God giveth it [the seed, the mind, the character that survives in the resurrection] a body [an imperfect body, a perfect earthly body, a spirit body, or a divine body] as it hath pleased him [according to the divine pleasure that as a man thinketh so is he], and to every seed [every mind or character] its own body [the body befitting the mind or character]." (1 Corinthians 15:38) Minds are composed of thoughts, and thoughts are expressed in words; and according to the words which are in a man's mind so is determined the plane or condition of the man in the resurrection.

No greater lesson is taught by Tabernacle or Temple than the all-importance of the Word of God. Nearly every feature of these divinely provided buildings teaches concerning the Word of God. In a sense, the Tabernacle and the Temple teach about two things, the Word and the flesh. The mind of God is expressed relating to the mind and character development necessary to be pleasing to God on the divine spirit, perfect human and depraved human planes, and the privilege and duties to be carried out in the use and disposition of the fleshly bodies of the members of the various classes developed from the Adamic race, the world of mankind.

THOUGHTS DETERMINE DESTINY

For example, in the Tabernacle sin offering of the day of atonement, the Word of God for the divinely begotten new creatures, typed in the high priest at the brazen altar, is to slay and burn up the appointed portions of the fleshly goat, in the prescribed manner, and for the animal to be slain and consumed exactly as God had directed, while the justified flesh, typed in the copper of the altar, is directed to bear continuously the fiery trials, for the sacred altar fire was never to be allowed to go out. It is the indwelling Word of God relating to each plane that constitutes the being on each plane what he is; the justified human being a justified one, the sacrificing priest a sacrificer, the divinely begotten priest offering up his heart's best endeavors; the Christ applying the merit in behalf of the world, the satisfier for sin; and finally the glorious and highly exalted blesser of the people, the benefactor of all humanity.

Each being is what he is through the power of the Word,

God thus "working in him to will and to do." (Philippians 2:13) As Paul says: "God make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through [the words of] Jesus Christ; to whom be [the] glory [honor] for ever and ever." (Hebrews 13:20, 21) "For we are his [God's] workmanship [through the indwelling Word] created [made so] in [the indwelling Word of] Christ Jesus unto good works, which God hath before ordained that we [the Christ primarily; ultimately all on all planes who shall through the Word be in Christ] should walk in them. It is [all] the gift of God [through God's Word]." (Ephesians 2:10, 9) Every being in every condition [plane] is and will be what he is through God's Son, through whom as the Divine Logos [Word, Spokesman] "God hath in these last days spoken unto us by his Son, who upholding all things by the word of his [God's] power [hath] sat down on the right hand of the majesty on high."—Hebrews 1:1-3.

PLACE SYMBOL OF CONDITION

In both Tabernacle and Temple a place types a condition. The condition represented by each place is determined by that to which the Word pertains which finds lodgment in the mind and the heart of each being and finds expression in the thoughts, words and acts, habits and character in the flesh; for God shall judge all men according to the deeds (deeds are the expression of thought, mind, word) done in the flesh, whether the deeds be good or whether they be evil, and "out of the abundance of the heart [mind, affection, will, purpose] the mouth speaketh" (Matthews 12:34); and out of the same abundance proceed the acts that make the character; and character determines destiny.

A person whose mind contains nothing but the ideas, words, of fallen humanity, however good those ideas may be, and who is in no covenant relationship with God, is in the condition typed in the Tabernacle "outside the camp." He is "dead in trespasses and sins" (Ephesians 2:1); he "shall of the flesh reap corruption" (Galatians 6:8); he is judicially dead because "the wrath of God abideth on him" (John 3:36); and he "shall not see life," because none of the living and life-giving words are received into his mind, as a seed into good soil, into a good and honest heart. In the Divine Sanctuary of Ezekiel this condition is symbolized by the land outside the sanctuary.

The condition of those who have indwelling the Word of God relating to the perfect human nature is symbolized in the Temple by the Outer Court and its gates. In the Gospel age and in the ages preceding the Gospel age, this condition appears in the eastern portion of the Outer Court and in the east gate of the Outer Court. During the period prior to the Gospel age, justification was had only tentatively by the ancient worthies, and is figured in the east gate of the Outer Court as far in as over the threshold of the porch. Tentative justification during the Gospel age is depicted in the same manner. The vitalized justification of the Gospel age and the vitalization of the justification of the ancient worthies—their "better resurrection"—are symbolized in the porch of the east gate of the Outer Court, and in the part of the Outer Court between the east gates of the Outer and Inner Courts.

PRIESTS IN THE TEMPLE

In the Tabernacle the condition of tentative justification is typed in the Court by the space between the gate of the Court and the door of the Holy. The condition of vitalized justification is not definitely and separately typed; and if at all, it is obscurely represented in the Court for the priests and for those Levites typing the great company, when they are in the Court. The fleshly justified bodies of those in the Gospel age who have received the holy Spirit, may be regarded in two ways; (1) as dead justified bodies, whose inward fat (loving inward zeal) and vital organs (representing the life itself) are being consumed on the altar, or (2) as living justified bodies suffering on the cross. "By him all that believe are justified from all things, from which we could not be justified by the law of Moses" (Acts 13:39), and "being justified by faith, we [the little flock] have peace toward God," and "a man is justified by faith without the deeds of the law." —Romans 5:1; 3:28.

The condition of those glorious ones who have been "more than overcomers," have become "partakers of the nature of God," and have won the great reward of divinity, is typed in both Tabernacle and Temple in the Most Holy. In both Solomon's and Ezekiel's Temples the Most Holy is given the significant name of "The Oracle." The expression "oracle" means the Word of God, and suggests that in the condition of divinity, the Christ, Head and body, will together be the Word of God, the sole channel of expression of the divine will, plan and purposes.

In both Tabernacle and Temple the condition of those begotten to the divine nature, is typed in the Holy. As the walls of the Holy in the Tabernacle and the articles therein, typing the Christ, are of gold, typing the divine nature, it is signified that those begotten to divinity, and having the divine mind, have divinity in the sense that if they do not let slip, or lose, the treasure they have received, they will surely have the divine nature in heaven. They have divinity tentatively, just as the tentatively justified have justification tentatively, or in a probationary manner. The condition typed by the Holy may be termed tentative divinity.

LEVITES IN THE TEMPLE

In the Temple the condition of the great company, who will be born of the spirit, but not to the divine nature, is clearly represented in the east gate of the Inner Court, and the spirit-born condition of the great company is symbolized in the Inner Court. The little flock and the great company are both begotten to divinity in the porch of the Temple building. The little flock retain in their bodies the wonderful treasure of the words of God relating to divinity, to perfect love, and so let those words find free course in their bodies, that they will be accounted worthy of the first resurrection to glory, honor, and immortality.

A very large class of those begotten to this divine nature and entering and being in the Holy for a time, prove unfaithful, and are put out of the Holy into the east gate of the Inner Court. In the resurrection they will find themselves members of the great company, servants of the priesthood, Levites, and their begetting of the Spirit will be, because of its outcome, as though they had been begotten in the porch of the east gate of the Inner Court. They are portrayed by Paul, "Other foundation can no man lay than that is laid, which is [being in] Jesus Christ. I have laid the foundation [of the words about being in Christ] and another buildeth thereon. The fire [searching judgment or inspection of divine justice] shall try every man's work. If any man's work shall be burned [exposed as not of divine love] he shall suffer loss (of the divine nature); but he himself shall be saved [as a spirit-born member of the great company]"; and, "I deliver such an one [a spirit-begotten one turned to following after the flesh] unto Satan for the destruction of the flesh, that the spirit [the spirit-begotten being] may be saved."—1 Corinthians 3:10-15; 5:5.

HOW FUNCTIONS ARE TYPED

As the Tabernacle type is intended for the instruction of the little flock, the condition of the great company is only obscurely typed. The great company are begotten, with the little flock, in the Holy to the divine nature; but the great company, proving measurably unfaithful, are put out of the Holy into the court. Thenceforth they are typed as Levites, not distinquished from other Levites, who type believers not having the spirit, until the end of the Gospel age. At a time still future, and designated Scripturally as the fall of ecclesiasticism (the city), all the Levites typing mere believers will go out of the court condition and leave in the court the Levites typing the great company. While the court does not there type the spirit-begotten condition of the great company, they are the only ones left in the court condition. From this fact it is easily seen how the Inner Court of the Temple, which corresponds in location to the Court of the Tabernacle, symbolizes the condition of the great company.

In the Tabernacle the functions or offices of the various classes are symbolized by the use of things in the various places. In the Temple their functions and offices are symbolized in the pavements or spaces surrounding the Outer and Inner Courts proper and those surrounding the Holy of the Temple building.

ABRAM LEAVING HOME

OCTOBER 6.—GENESIS 12:1-9.

DIVINE PLAN OF SALVATION FORESHADOWED IN ABRAHAM'S EXPERIENCES—HIS CALL TO SEPERATE HIMSELF FROM HIS NATIVE LAND, HIS KINDRED AND HIS FATHER'S FAMILY—THE GREAT COVENANT WHICH GOD MADE WITH HIM—HOW FOLLOWERS OF CHRIST BECOME PART OF THE SEED OF ABRAHAM—THIS SEED TO BE MULTITUDINOUS—ITS WORK.

"Be thou a blessing."—Verse 2.

Father of the faithful is a title which is justly applied to the patriarch Abraham, one of the grandest characters in all history. The most enlightened peoples of earth look back to him as the divinely appointed channel through whom all

their religious hopes and prospects have been received. God's promises made to Abraham constitute the foundation of faith for Jews, Christians and Mohammedans, although many of them are not aware of this fact.

The Jews are Abraham's descendants through Isaac and Jacob; while the Mohammedans represent especially the Ishmaelite, Keturah and Esau branches of Abraham's family. Christians profess to have become heirs to the chiefest blessings promised to Abraham's seed by becoming heirs and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the heir to all things. The New Testament claims that the church of Christ, composed partly of Jews and partly of Gentiles, is the antitype of Rebecca, Isaac's wife and joint-heir. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca the church. The New Testament teaches that this spiritual seed of Abraham is yet to be God's agency in blessing all the nations of the world.—Galatians 3:8, 16, 29; 4:22-31.

FOLLY OF REJECTING THE BIBLE RECORD

Alas, how much of the New Testament teaching was lost sight of during the darkness of medieval times! Christians forgot their high calling, forgot that the Messianic kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect would be saved at all, and that to all eternity this little flock would look over the battlements of heaven and see the remainder of mankind in torture, groaning in untellable anguish to all eternity. Only now are Bible students gradually getting freed from these erroneous teachings and coming back to the truth of God's Word. Only now are we learning the true import of St. Paul's words to the church: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" made to him, as recorded in today's lesson.

Under such circumstances one would think that every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises which God made to their great ancestor Abraham that has held the Jews together as a nation, and that has gathered Christians from all nations to be heirs of that same promise. What excuse would the Jews have, living as they do in every nation and speaking many languages, for continuing to keep themselves Jews at all if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from all other peoples, according to divine instructions and in hope of a blessing ultimately? The Jew or the Christian who would repudiate Abraham as a mythical personage would simply make himself ridiculous in the eyes of all intelligent thinkers. Such an individual would do himself credit to renounce all claim to either Judaism or Christianity, and thereby he would benefit those from whose company he would thus separate himself.

Abraham's birthplace was Ur of the Chaldees, the ruins of which are now called Mugheir, a mound on the western bank of the Euphrates, one hundred and twenty miles to the north of the Persian Gulf. This land is thought by modern scholars to have been about the size of Scotland, and it was known as the richest portion of Asia. His father Terah was a heathen. Polytheism, the worship of many gods, prevailed throughout this region. Jewish legends tell us that as a boy Abram, as he was originally named, loathed the vices with which he was surrounded. When only fourteen years old he refused to join with the family in idol worship, and on one occasion destroyed seventy-two costly images.

GOD'S CALL TO ABRAHAM IN UR

From Ur the family migrated to Haran, about five hundred miles to the northwest and in the direction of Palestine. There Abram remained until his father Terah's death, when he moved to the land of Canaan. According to the account given by St. Stephen (Acts 7:2, 3) God's dealings with Abram began while he was still in Ur. This city was then situated on the Persian gulf, whose waters have receded more than one hundred miles since that time. Ur is said to have been a great maritime city, built with a wall and having a high degree of civilization and a large commerce. God called Abram out of the midst of its evil surroundings in order that he might be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us to know that he recognized the message as from God and that he rendered prompt obedience.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going into Canaan. Otherwise the latter would not have been justified in delaying to go until after that event. Doubtless he had something to do with the migration from Ur to Haran. It took them away from the idolatrous scenes of the metropolis to the quieter conditions of pastoral life, and would be recognized by Abraham as a step in the right direction, a step toward Canaan, so that on the death of his father he could quickly enter upon the divine arrangement.

THE ESSENCE OF THE PROMISE

A portion of the call is recorded: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee; and in thee shall all the families of the earth be blessed." —Verses 1-3.

In harmony with this call Abraham, who was then seventy-five years old, took up his journey at the death of his father Terah and went to the land of Canaan. There were no landed estates in those days. The land was free to all. Sometime before this, Abraham's elder brother, Nahor, had married and had set up an establishment of his own. His other brother, Haran, had died, as had also his father Terah. Abraham had married his half-sister Sarah; and together with his nephew Lot, the son of his elder brother Haran, he removed his flocks and herds to Canaan, so called because inhabited by the descendants of Canaan.—Genesis 10:18.

The Bible makes a clear distinction between faith and credulity. Abraham was not credulous, but filled with faith in God. This feature of his character especially endeared him to the Almighty, who because of that faith styled Abraham his friend. As St. Paul writes: "Abraham believed God, and it was accounted to him for righteousness." (Galatians 3:6) The Bible does not claim that Abraham was perfect, nor that any other member of the fallen race of man is perfect. On the contrary, the very reverse of this is declared: "There is none righteous [perfect], no, not one. . . . All have sinned and come short of the glory of God." (Romans 3:10-23) No human being measures up to the glorious image of God, as first it was represented in father Adam. Although Abraham had the weaknesses incidental to the fallen condition of the human race, yet withal he had a noble character.

Abraham was not the friend of God because of his perfection as a man, nor because of his great education, nor because of any wonderful intellectual powers. None of his attainments are held up to us as a basis of his special favor from God and his special relationship to the Almighty. Nevertheless, we see that he had intellectual powers. The fact that he was very rich indicates that he was a good manager. His skill as a leader of men and as a general was shown at the time when Lot and all the wealthy Sodomites were taken captive by King Chedorlaomer and his associates. In the most matter of fact language we are told that Abraham promptly armed three hundred and eighteen of his own servants, pursued the victors, routed them by strategy and recovered the spoils.—Gen. 14:8-16.

CHILDREN OF ABRAHAM

But it was not for his skill as a general, nor for his generosity in dealing with the spoils nor for his generosity on other occasions that God loved Abraham. The quality in him that God esteemed is repeatedly mentioned in the Bible as his faith. "Abraham believed God." He did not lean to his own understanding, did not believe in his own imaginations or in those of other men or in dreams or fancies. To have God as a friend and guide is to be esteemed far beyond every earthly blessing.

From the divine standpoint Abraham's children include only those who have a faith in God similar to that of the patriarch. The original evidence of his faith and obedience was the rite of circumcision of the flesh, which figuratively represented a turning away from sin to be obedient to God and thus to become inheritors with Abraham of the promise made to him and to his seed. To the Jews circumcision has become largely a mere ceremony, in which they have little or no faith. Such faithless observance of the rite entitles them to no special favor from the Almighty. But all Jews who still trust in the God of Abraham and in the wonderful promises made to their great ancestor are subject to divine favor and, according to our understanding of the Bible, will soon be recipients of marked evidences of that favor at the hands of the glorious Messiah, the long-promised seed of Abraham, who is soon to set up God's kingdom and to bless all the families of the earth.

St. Paul explains that all Christians who faithfully carry out their part of the individual covenant which they have made with God, whether they came originally from Jews or Gentiles, become the spiritual seed of Abraham, heirs of certain spiritual promises not yet fulfilled. But the Apostle tells us that as the natural seed must maintain their faith in circumcision, to mark their separateness from the Gentiles, so

the spiritual seed must have an antitypical circumcision of the heart, still more effective, separating them from the world and from sin, marking them off as God's peculiar people zealous of good works.—Titus 2:14.

We therefore exhort both Jews and Christians to honesty and faithfulness, to obedience to God; the one class, that they may inherit the heavenly promises; the other class, that they may be ready for the inheritance of the earthly promises, which will be theirs as soon as the heavenly, spiritual seed of Abraham shall have been completed by their change of nature in the first resurrection. The return of Palestine to the Jewish people is a marked evidence that soon God will deal with his chosen nation as in the days of old; but first must come "the time of Jacob's trouble," after which they will recognize their Messiah, as the Scriptures foretell.—Zechariah 12:9, 10.

THE GREAT OATH-BOUND COVENANT

The great promise made to Abraham, and confirmed to Isaac and to Jacob, reads thus: "In thy seed shall all the families of the earth be blessed." This promise was for the future, not for the patriarch's own time. The world was not blessed in Abraham's day, nor did he have even one child at the time this promise was given. Isaac did not fulfil this promise; for it was repeated to him and later to his son Jacob. (Genesis 26:1-5; 28:12-15) Isaac was merely a type of the greater seed of Abraham who in due time would bless all mankind. Jacob and his descendants, the twelve tribes, fleshly Israel, still looked for a great Messiah to fulfil the promise, to bless them and through them all the families of the earth.

The Apostle Paul referred to this covenant made with Abraham, and declared that the seed of Abraham therein mentioned is the Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declaration of the promise. But the Apostle makes it clear to us that Christ is the seed of Abraham, that Jesus is the Head of the Christ, and that the overcoming saints of the Gospel age are the body. In other words, the long-promised seed of Abraham which is to bless all the world is not an individual, but a composite body. This is distinctly indicated in Genesis 22:17, where the heavenly seed is likened to the stars of heaven, a multitudinous company.

The spiritual seed of Abraham, then, is the Gospel church, Jesus the Head and the church the body. (Galatians 3:29) It follows, then, that this seed could not be completed until the full end of the harvest of the Gospel age is reached. That time is here, we believe. What a wonderful thought is involved in this plain interpretation of the Word of God! It is filled with hope for spiritual Israel, the spiritual seed, for fleshly Israel, the natural seed, and ultimately the Millennial blessings for all the families of the earth.

THE VERY CREAM OF THE PROMISE

To the church of Christ belongs the very cream of the Abrahamic Covenant, "the riches of God's grace." The promise implies the greatness of the seed of Abraham, the Lord Jesus Christ and the overcoming church of the Gospel age. This greatness is so wonderful as to be almost beyond human comprehension. Those who during the Gospel dispensation make their calling and election sure in Christ are to be joint heirs with him in the glorious Millennial kingdom which is to be God's agency in bringing about the promised blessing of all mankind. To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly abundantly more than we could ask or think."—Ephesians 3:20.

The second class to be blessed under the Abrahamic Covenant is fleshly Israel. We are not forgetting that God declared them to be a stiff-necked, rebellious people; that they slew the prophets and crucified our Lord. Nevertheless, the Scriptures clearly hold that after they have had a period of chastisement, which they have been undergoing since our Lord's crucifixion, and after spiritual Israel shall have been glorified in the kingdom, then a blessing from the Lord will come upon natural Israel. They shall be saved or recovered from their blindness: and as the prophet declares, "They shall look upon me whom they have pierced and they shall mourn for him," for the eyes of their understanding shall be opened. We rejoice, too, that the Lord will pour upon them "the spirit of grace and supplication." This God will do, not because of their worthiness, but because of his promise made to the fathers; for this is his covenant with them when he shall take away their sins.

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiff-necked, hard-hearted and rebellious, would it surprise us that his benevolent purposes should be to bless others than the Jews—others who in the past did not have the privileges of that favored nation, and whose course therefore was less in opposition to the light? It should not surprise us; and so we find in this great oath-bound covenant a blessing for all nations, all peoples. Let us look at the promise again, remembering that our heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, and that therefore without a peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed."—Hebrews 6:13-19.

What is the blessing so much needed by all mankind? It is the very blessing which Jesus declared that he came to give, saying, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) It is life that the whole world needs; and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which our Lord probably discoursed, the word life-giver is the equivalent to our word savior. Jesus came to save mankind from sin and its just penalty of death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable, just, but terrible penalty—death. It is because all mankind are sinners that the race is a dying one; and for our Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence "Christ died for our sins."

FUTURE OF HEATHEN PEOPLE

The clear teachings of the Scriptures are to the effect that at the present time salvation is only for the church class, who are the spiritual seed of Abraham under our Lord Jesus Christ the Head of this seed; and that when this Christ company shall have been completed, a blessing shall extend to every member of the Adamic race, the blessing of a full opportunity to know the Lord, to understand the advantages of righteousness and to choose between obedience and everlasting life, on the one hand, and disobedience and everlasting death on the other.

The blessings of the future will be of such a kind that every one who has not had a full opportunity during this present life will have it then. This will not be an opportunity to become members of the little flock, the spiritual seed of Abraham, not an opportunity to have part in the great change from human nature to divine, not an opportunity to sit with the Lord in his throne, but an opportunity to obtain that which was lost in Eden—human perfection, everlasting life under human, earthly, paradisaical conditions—an opportunity of coming again into the divine likeness, almost obliterated in the human family during the six thousands years of the fall.

Surely the hearts of the Lord's people are stimulated as they contemplate the meaning of the great Abrahamic Covenant! It gives our souls encouragement as we perceive how gracious is the character of our heavenly Father, how wonderful is the plan which he has devised for the salvation of mankind, and how wisely he has carried it forward step by step up to the present hour. By his grace we are what we are. By divine favor we have been called to joint-heirship with our Redeemer as members of the seed of Abraham, which in the near future will begin the great work of blessing all the families of the earth.

TWO KINDS OF LIFE AT THE SAME TIME

The word life may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having been made flesh, he committed no sin and never violated or forfeited his right to life. He was always obedient to the divine law. His life was not taken from him; as he declared, he laid it down of himself. (John 10:17-18) The Father's reward gave to him a new life, on the divine plane. Hence he had the right also to the divine life. He therefore had a right to two lives. Our Lord is to give his human life to the world of mankind, and the offer or gift of this life will be made during the thousand years of his reign on earth. If he were still a man, and should give that human life away, he would have no life for himself; for when he would apply his life for Adam, he would lose life altogether.

But this right to life on two planes of being has never been ours, as disciples of Christ. We were born under sentence of death. We had no right to life on any plane. God never recognized us as having even earthly rights. The Apostle Paul says, "The life that I now live in the flesh, I live by faith of the Son of God." (Galatians 2:20) Before this he was in a dying condition, and the whole world is dead in trespasses and in sins.

The only life-right the Lord's people have is spiritual, although actually they still have a measure of human life. Our work now is the laying down of the earthly life with Christ. Our human body is being sacrificed. It is reckoned dead, but it is really dying daily. As new creatures we have life and a right to life, as recognized by God. The Apostle John says, "The world knoweth us not, because it knew him not." (1 John 3:1) So then, we are dual beings while in the flesh, though we are not dual-minded. The world does not understand this. The world did not know that Christ Jesus was a dual being when here on earth, after his consecration and baptism in Jordan. They knew not that he had a right to two lives—the one which he had not yet fully laid down, and the one which he had not yet fully assumed, life on the divine plane.

ABRAM HELPING LOT

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INTERESTING QUESTIONS

Question: What should be our attitude toward those who have withdrawn from our meetings and are in opposition to present truth?

Answer: Those in opposition to the Lord's arrangement for this time should be treated according to St. Paul's advice to the early church: "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Romans 16:17) Mark those who are tending toward division. Do not make them your bosom friends; do not elect them elders, deacons, etc.; for to do so would be to encourage them in their wrong course. Do not encourage any one who is in a hypercritical condition of mind or who finds fault with the brethren. Moreover, do not permit any such disposition to gain an entrance into your own heart. Let us be gentle, courteous, but firm in our dealings with the opposers. If any such should approach us, we would shake hands with him, just as we would do with any worldling who would offer us his hand; but we would not make of them confidential companions, would not fellowship with them. Let birds of a feather flock together. Our Lord Jesus is our bosom friend, or should be. We desire to be intimate with those who have most of his character likeness and who are therefore most like him. Counsel with those who have the spirit of the Lord.

Question: What are the "heavenly things" mentioned in Hebrews 9:23?

Answer: Under the Law Covenant a series of types cooperated—the animals, the sacrificing of the animals by the priests, the various parts of the Tabernacle, etc. All these were necessary; and the blood also was necessary to their cleansing, or purifying, which was there typically accomplished. In Hebrews 9:23 the Apostle says that the heavenly things, the antitypes (the word heavens means the high or heaved up things) are purged with better sacrifices than these. These better sacrifices we understand to be the sacrifice of Jesus and of the church which is his body; and these better sacrifices purge the higher things, typified by the Court, the Holy, the Camp, etc. Thus our Lord makes atonement for the church and for the world, making full reconciliation for iniquity and providing for the bringing in of the everlasting condition which God has promised. The words heaven and heavenly in this text have no reference to spiritual things.

"'Dreamer of Dreams!' We take the taunt with gladness,
Knowing that God, beyond the years men see,
Hath wrought the dreams that count with them for madness
Into the substance of the life to be."

TWO GENERAL CLASSES IN THE RESURRECTION

We have been asked, In view of the fact that some will never reach the condition of perfection, how shall we understand the words of the Apostle Paul in Acts 24:15, that both the just and the unjust are to be resurrected?

This Scripture seems very plain and simple if we give careful attention to what we read. Those Jews who stood by and heard the defense of the Apostle before Governor Felix, of which the words of Acts 24:15 are a part, had every reason to believe that all of the just would have a resurrection. That is what they had been taught by their forefathers. And now the Apostle Paul was not only reiterating this, their conviction, but adding to it. He says, "There shall be a resurrection, both of the just and the unjust"; that is to say, the resurrection for which God has provided, and which is yet to come, is not only for the good, but also for those who are now evil.

The thought is not that those who remain in an unjust condition will be granted a full resurrection. The text does not state that all the unjust will be resurrected, brought to perfection of life. There are some now justified who will share in the resurrection, even as there are others who are not now justified who will also have a share in the resurrection. And all mankind will have a share in God's provision for a resurrection. The just will have a special resurrection, which will be a reward for their special obedience. But the opportunity will during the incoming age be thrown open for all to gain everlasting life, through Christ. Those who are now just, the church class, will be "changed in a moment, in the twinkling of an eye," from the earthly to the heavenly condition—made perfect spirit beings. Those of the past dispensations, justified in God's favor through faith, are to be brought forth perfect men, instead of in the condition in which they died—imperfect men. This will be after the merit of Christ will have been applied for all the world.

So we have the resurrection of the highest class of the just—the "little flock"—on the divine plane; that of the great company on a lower plane; that of the ancient worthies on the earthly plane—three classes who pass their trial, their testing, in the present life. But it has been provided in the divine plan that the remainder of men may gradually be raised fully up, out of every frailty, back to the original perfection that Adam had in the beginning. They are unjust now, they have never come into relationship with God. The divine purpose is that the death of Jesus shall effect the release of the whole family from the condemnation in father Adam. Therefore, the entire thousand years of the Millennial reign of Christ have been set aside for the resurrection of the world.

NOT ALL THE UNJUST TO BE RESURRECTED

But how large a proportion will profit by this arrangement remains to be seen. The Scriptures say that during the next age a sinner a hundred years old shall be cut off from life altogether. They declare that such a sinner will be but a lad, in comparison to what he might have become if he had availed himself of the opportunities provided at that time. (Isaiah 65:20. See especially Leeser's translation) It will be entirely their own fault if any do not profit by the blessings of that day. Only wilful, personal rejection of God and his merciful salvation through Christ will consign any one to the second death.

Note carefully that the Scriptures do not say that all shall participate in the resurrection. How about the justified class? Will they all be resurrected? Oh, no, there will be some who have been justified but who will go into the second death. And so with the world. After they have had a full opportunity, under clear light, whoever then sins wilfully against this light, will receive the penalty of the second death. But nothing will be lacking, so far as God's provision is concerned.

The Lord said, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto a resurrection by judgment." (John 5:28, 29. R. V. and Emphatic Diaglott) Those who have pleased God in that they have exercised faith, have made consecration of themselves to the Lord, and who obeyed the leadings of his providences and his Word—these are the ones who have done good. God does not ask any more of them than that they shall show their loyalty by doing their best, that they shall seek to live in harmony with his will according to their ability, whether they lived during this Gospel age or during the ages preceding.

Abraham, Isaac, Jacob, the prophets, and all others less prominent who are mentioned in Hebrews 11—these died in faith. With these ancient worthies God declared that he was pleased, and that they shall have a "better resurrection." The

superiority of their resurrection will be that they will be awakened perfect human beings; while others of the world will have to go through the thousand years to attain perfection.

RESURRECTION MEANS MORE THAN AWAKENING

They that have done good will come forth to a resurrection of life. Some of these will receive a resurrection of life on the human plane, others on the spirit plane, still others on the highest order of the spirit plane—the plane of the divine nature. Then Jesus tells us about the other general class—those who have done evil. This includes all whom God cannot approve and accept. Those who are not accepted are those who have not done good according to God's standard; they have done evil; they were unjustified. Many of them have been respectable, moral people, but they are not worthy of the "better resurrection."

These will come forth also that they may attain, if they will, complete raising up to life. They will be awakened from the tomb in order that they may have a resurrection. They will be resuscitated from hades, the grave, the death state; but their awakening from the tomb will be only the beginning of resurrection. Some will be awakened only to die again later, because of failure to accept God's terms of blessing.

The resurrection process will go on day by day, week by week and year by year during those thousand years—the great resurrection day, that great day, the last day, during which there will be an opportunity for all to gain life eternal. But whoever will not make the proper progress will be accounted unworthy of a full resurrection. Those only who will be adjudged worthy of eternal life on God's terms will get it.

Thus there will be a resurrection, a bringing up to perfect life, both of the just and of the unjust. All that are in the graves shall be brought forth, shall come to a knowledge of the truth, to the intent that they may be restored, if they are willing and obedient, to all that was lost in Adam and redeemed by the world's Savior—Christ Jesus our Lord.

LETTERS FROM AFIELD

GREETINGS FROM THE CINCINNATI CONVENTION

DEAR BRETHREN:—

In remembrance of the manifold disinterested and self-sacrificing services rendered by you on our behalf we, the 175 members of the I. B. S. A. representing churches from five states, assembled today in convention at Cincinnati, herewith express our heartfelt gratitude to God for your help in our progress toward joint-heirship with Christ Jesus, and assure you of our keen appreciation, our deep and abiding love for you and of our constant bearing of all of you to the throne of heavenly grace.

Yours in the bonds of Christian fellowship,

I. B. S. A. CONVENTION.

HID IN THE CLEFT OF THE ROCK

DEAR BRETHREN IN CHRIST:—

We thank our dear heavenly Father and our present Lord for your labors of love on our behalf, and are grateful to him that it is according to his wisdom that we still receive THE WATCH TOWER, which is full of the "meat in due season", and which is so helpful to the household of faith at this time. We pray that the Lord's blessing may continue to be upon you all. How sweet is it to know that through all the trials and temptations of these latter days he knows and cares and is watching the crucible to see that the precious metal is not injured by the flames, but that just enough heat is applied to cleanse it of dross so that it may perfectly reflect his glorious image!

How precious is the knowledge of his wondrous plan, and the knowledge that he neither slumbers nor sleeps in his watch care over Zion! We can rest completely in him, always assured of his love, and knowing that all things are working together for our good and to his glory. Truly it is precious to be hid in the cleft of the rock, where only that part of the storm reaches us which comes through Jehovah's hand.

Your sister by his favor, D. M.—Kans.

SUGGESTIONS AS TO AN OBSCURE TEXT

DEAR BRETHREN:—

At a Berean Study here recently an explanation of Genesis 6:3 was asked for. Not finding it explained in the SCRIPTURE STUDIES we investigated with the help of Strong's and Young's Concordances and Professor Bush's notes on Genesis, and found that the Hebrew word ruach, translated spirit in this instance, is the same word translated spirits in Psalm 104:4 and has the same thought as the Greek word pneuma, translated spirits in I Peter 3:19 and applied to the angels. Would we be justified in using the word spirits (plural) in Genesis 6:3? Especially seeing that the word "strive" from the Hebrew word dun, is only once thus translated, and has the thought of to rule, in the sense of to control as a sovereign, and that the word translated "for that he also" is from the Hebrew be-shag-gam, which as a primitive root means to stray or to sin with more or less apology, is also used only once.

If this is so, would it not corroborate the inference of Hebrews 2:2, that the first dispensation was under the control of angels? A suggested rendering therefore would read thus: "And the Lord said, My spirits shall not always rule man; for they have strayed away [while being] in flesh; yet their days [of ruling] shall be one hundred and twenty years [longer]."

Understanding that God does not strive with sinners and that the words "he also" imply others than man being flesh, together with the fact that the one hundred and twenty years referred to evidently did not apply to the age limit of man, since Noah, his sons and even Terah lived after the flood much longer than this period, would this not tend to support the suggested interpretation? It seemingly is in complete harmony with the context. Additionally, as it stands in the Authorized Version the text gives no real reason for what God was about to do; for it merely says, "For that he also is flesh," a statement which appears superfluous if applied to man, but which if applied to the sons of God on account of what they had done by straying away or leaving their "first estate" as Jude says, would be a real reason.

Assuring you of our appreciation of your past services and a continuance of our love to yourselves and of our loyalty to the medium which the Lord has so long used for the promulgation of the "meat in due season" for the household of faith, we remain

Your brethren in the narrow way,

F. W. D. and H. R.—England.

IN RE "TABERNACLE SHADOWS"

DEAR BRETHREN IN CHRIST:—

Having found WATCH TOWER articles invaluable for a thorough study of "Tabernacle Shadows" I enclose a list of such references from the TOWERS from 1914-1917. This supplements a list from TOWERS from 1907 to 1914, which was published in the issue of August 15, 1915, and which was sent in by a brother in California. Possibly you may consider this list also helpful.

Every succeeding issue of the WATCH TOWER is indeed "meat in due season," and we wish to express both our gratitude for your arduous labors on our behalf and our steadfast confidence in your devotion as our heavenly Father's human agents in directing the closing work of the Gospel harvest and under the present but unseen Chief Reaper, our blessed Lord.

Your sister by his grace, Mrs. A. M. T.—Ill.

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THE RECENT ZIONIST CONGRESS

DEAR BROTHER IN THE LORD:—

Just a note to assure you of our continued love and loyalty to the Lord, the truth and the brethren, and of our daily petitions to the throne of heavenly grace on your behalf. May the dear Lord grant that your faith fail not in this the most

trying experience in your life. The Pittsburgh friends are rejoicing in the opportunity to suffer with you, and the Lord is granting the daily strength.

On Saturday and Sunday we had the pleasure of hearing our dear Brother Thorn expound the further unfolding of God's plan. He spoke of the restoration of the Jews to their land, called the attention to the significance of their Passover Supper coming the day following ours, and also to the significance of the opening date of the recent Zionist Congress in Pittsburgh, June 22nd, the day following a most memorable day in the history of our Society. Note how in this wonderful sequence of events the ceremonial and governmental features of the movements effected have been kept separate and distinct. This Congress accomplished more than did the former twenty Zionist conventions put together; and we are agreeably surprised to learn that it occurred forty years to the month after the Congress of Berlin, 1878, the first ray of hope to the Jew since the dispersion in 73 A. D. We are also glad to note that this important Congress honored the home city of our beloved Pastor, who for the past forty years has through his writings been calling the attention of the world to the significance of that event.

"A little while, now he has come,
The hour draws on apace,
The blessed hour, the glorious morn
When we shall see his face.
How light our trials then will seem,
How short our pilgrim way,
This life of earth a fitful dream,
Dispelled by dawning day!"

With further assurance of our daily prayers, and requesting your prayers for our guidance, we are

Your brother and sister in the Lord,

O. M. & B. I. M.—Pa.

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THE NEW COVENANT

"Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah."—Jeremiah 31:31.

The new covenant is the Scriptural name for the new arrangement between God and man which will be instituted at the beginning of the age to follow this, and by which God purposes to receive the world of mankind again into favor with himself. The covenant relationship which Adam originally enjoyed with his Maker, and its resultant harmony with him, was based upon contingent obedience to the expressed will of God, and was forfeited by disobedience.

This covenant relationship with God was renewed typically at Mount Sinai, with Israel. (Exodus 19:1-9; 24:3-8) Through Moses as mediator, God promised that if Israel would keep his law they should have everlasting life. The inauguration of that Law Covenant was effected by their mediator, six months after Israel left Egypt, through the sacrifices of bulls and of goats; the children of Israel solemnly agreeing to their part of the covenant. These Atonement Day sacrifices were repeated year by year continually; for the blood of bulls and of goats could never take away sin. (Hebrews 10:1-9) Israel failed to gain the blessing promised in their Law Covenant. God foreknew that Israel would fail; but through their endeavors he was giving an object lesson which would in the future be a lasting blessing to Israel and to the world.

The mediation of the old Law Covenant brought Israel into a typical covenant relationship to God. The mediation of the new Law Covenant will bring not only Israel, but all mankind who will have come into line with the kingdom arrangements, into actual covenant relationship. Then each individual will be finally tested by Jehovah, as Adam was in the beginning, to demonstrate whether he is worthy of everlasting life. None who fail to stand the test will be permitted to enter upon the eternal ages of blessing to follow.

THE EFFECT OF THE "BETTER SACRIFICES"

God will introduce this new Law Covenant through the Mediator of the New Covenant, Christ Jesus, in whom the entire arrangement centers, and through whom it will be carried out. For a period of a thousand years this Mediator will do a work of mediation for mankind. And he will not only be Mediator, but will be Priest, Prophet, King, Judge. As priest, he will uplift and bless humanity and receive their offerings. (See Tabernacle Shadows, pp. 93-100) As king he will rule mankind in righteousness; as prophet he will teach them; as judge he will decide and pass sentence, favorable or unfavorable. It will require the full thousand years to bring the people out of their condition of death and degradation, to restore whosoever will of all mankind to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the "better sacrifices" of this Gospel age. Let us notice the Apostle's declaration regarding this matter. In referring to the type, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:23) The words "heavens" and "heavenly things" as used in this text do not refer to spiritual things; for nothing spiritual is secured by these better sacrifices. Only human blessings, human rights, are thus secured. The word "heavens" means "heaved up, or higher"; and in order to understand its specific meaning in any text, the word must be defined in harmony with its context. St. Paul is here contrasting the types of the Jewish age with the antitypes of the Gospel dispensation.

In the antitypical arrangement the sacrifices will never be repeated. They are offered once for all. Through the "better sacrifices" the antitypical Mediator will have the power to start the world with a clean slate, as it were. Then the work of uplift, of restitution, will begin. As the Lord declares through the prophet, "I will take away the stony heart out of your flesh and give you a heart of flesh."—Ezekiel 36:26; 11:19.

DEATH UNDER THE NEW ORDER

Thus Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody; that is to say, it will be no more a torturing remembrance. While the lessons learned by the world through their experiences with sin and death will never be forgotten, nor their benefits lost, nevertheless these experiences will cease to distress mankind. The joys which will then be theirs will swallow up the sorrows and tears of the past; and the minds of mankind will be filled with the wonderful truths, the wonderful blessings, the glorious new projects and prospects continually opening before their widening vision. To all eternity the perfected earth will be filled with a race of happy, perfect beings in the human likeness of their Lord.

The work of taking away the stony heart, and the giving of a heart of flesh will be gradual, however. Many will awake to shame, in proportion to their wilfulness in sin in the past. But the disciplinary processes of the kingdom will gradually relieve all who are amenable to the influences of righteousness and to the work of reformation then instituted. By degrees their hard-heartedness will disappear, and they will become more and more tender-hearted and affectionate. No member of the human race will longer be held accountable for Adam's sin. In Ezekiel 18:2-4, we read of present conditions: "The fathers have eaten a sour grape, and the children's teeth are set on edge." But during the next age the effects of the sour grape of sin will be gradually eliminated. Under the new order, whoever dies will die for his own sin, not for the sin of his fathers.

Since all mankind are in a condition of imperfection, all will in that day still be liable to commit sin. The only arrangement by which they can attain to everlasting life will be by their adoption into the family of the Mediator—the Christ—who will quicken their weak mortal bodies. Although no divine condemnation will hold over against them from their past, yet only such as come into proper relationship with the Mediator will receive the divine blessing. Under the New Covenant the special favors of the Lord will be only for the obedient. Whoever rejects the opportunities then offered will, at the close of the first hundred years, be destroyed from amongst the people.—Isaiah 65:20. *Leeser.*

THE SEALING OF THE NEW COVENANT

God cannot consistently enter into a covenant with people who are under his own sentence of death. Under the typical arrangement of the Law Covenant, the death of bulls and of goats was accepted as a sacrifice to God; and the people of Israel, thus typically cleansed, were enabled to enter into a typical relationship with him. This did not mean that the blood of bulls and of goats was sufficient to take away sin; but that it was a typical representation of the real sacrifices, under the Grace Covenant, the Covenant of Sacrifice.

If the New Covenant were now sealed, then all the blood of the covenant must have been previously prepared, must have

been already fully shed. If this were true, then we could have no chance of sharing in the death of Christ. It is evident, then, that the New Covenant is not yet sealed. The antitypical bullock has been slain, and his blood taken into the Most Holy. The antitypical goat is in process of being slain. When its sacrifice shall have been fully completed, its blood will be sprinkled upon the heavenly Mercy Seat by the great High Priest, as was the blood of the bullock. In other words, the merit of Jesus, now in the hands of Justice, will then be free from embargo, and will be applied by our High Priest as an offset to Adam's sin. At the end of this Gospel age, now about closed, all the sacrificing will be over, and the great Mediator will be ready to do the work assigned to him for the world.

The first work of the new dispensation will be the application of the blood upon the antitypical Mercy Seat, in heaven, to make reconciliation for the sins of "all the people"—the entire race of Adam. Until that shall have been done, the New Covenant cannot be inaugurated. This second presentation of the blood of Jesus, of the merit of his sacrifice, will effect the sealing, or making valid, of the covenant.

NEW COVENANT BENEFITS WORLD-WIDE

For many centuries the New Covenant has been promised (Jeremiah 31:31-34), but it has not yet gone into effect. As soon as the blood of the Atonement shall have been applied for the sins of all the people, the New Covenant will become operative. At the beginning of the new dispensation the world will begin life anew, so to speak. The condemnation resting upon them for six thousand years will have been canceled. Satisfaction to Justice will have been made for Adam and for his posterity, who fell in him. All the resultant blessings are to come through the Redeemer's hands, as Mediator. Throughout the Millennium, all who ever would have life must obtain it through this great Life-giver. (John 5:21) None can receive a share of the blessing provided save by the terms of the New Covenant and by endeavoring to live up to them. All who do so will be helped and granted grace sufficient through the Mediator.

The sprinkling of the blood upon the heavenly Mercy Seat on behalf of all mankind will take place before restitution begins, before the legal right to live can be given even to the ancient worthies. Nevertheless, although the sins of the past will be fully canceled, whoever would have God's blessing, God's approval must become "an Israelite indeed"—must become a believer in God, by believing in the Mediator, who will be God's Representative, and by placing himself in the hands of the Christ for training and uplifting. This law of the New Covenant will be applicable to every son and daughter of Adam. Whoever would attain life everlasting must accept Christ and join this earthly kingdom class; for Christ's kingdom will rule the world until all sin and all wilful sinners are destroyed.

The entire race of mankind will receive some benefit from the New Covenant, irrespective of their acceptance of Christ, in that they will be awakened from the tomb and be brought to a knowledge of the truth. (1 Timothy 2:3-6) The Scriptures tell us that as by the offense of one man condemnation passed upon all, so by the obedience of one man the free gift comes to all, unto justification of life. (Romans 5:12, 18) Because of the application of Christ's sacrificial merit for all men, it will be just for God to awaken the world from death and give all an opportunity to attain justification to perfect life. This free gift of God through Christ does not guarantee eternal life to any except upon specific conditions. We would say, therefore, that the benefits of the New Covenant will be applicable to everybody in a limited sense. If God had foreseen that nobody would adopt this arrangement, that fact would no doubt have altered his plan.

THE SIN UNTO DEATH

At the introduction of the new age, all the accounts against humanity will have been canceled by divine Justice, and mankind will be turned over to the Mediator; for if they were kept under divine Justice, they would immediately be condemned again, because of their inability to do perfectly. Therefore the Father will not take cognizance of sinners. For a thousand years they will be left under the merciful provisions of the New Covenant. Those who will obediently do their best will receive all the blessings of the kingdom; and those who will not become obedient under those conditions will go into the second death.

During the Gospel dispensation, the only ones who can commit the sin unto death (1 John 5:16), blasphemy against the holy Spirit (Matthew 12:31, 32), are those who have been enlightened of the holy Spirit. St. Paul says, "As touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them unto repentance." (Hebrews 6:4-6. Rev. Ver.) Their sin would be wilful; for it would be "blasphemy against the holy Spirit."

Therefore only the church are on trial now. We who have been begotten of the holy Spirit are on trial for life or death eternal. Those who now die the second death will have no opportunity in the future. (Proverbs 21:16) If those now begotten of the holy Spirit are faithful, they will be granted to be members of the glorified bride of Christ. Those of the spirit-begotten who fail to attain a place in the bride class will, if overcomers, eventually receive life on a lower plane. They will be of the great company, the virgins who serve the bride. (Psalm 45:13, 15) But if they fail to attain either of these positions, all that remains for them is the second death.

As for the world, their day of judgment, as individuals, has not yet fully come. They are still in condemnation through father Adam—not recognized as having any rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial age, when, if they yield full obedience to Jehovah's Anointed, their sins and their iniquities will be forgotten.

As the sins of the church are now canceled, so likewise will the whole world go absolutely free from the condemnation of Adamic sin; and they will have all the kingdom opportunities and privileges, if they accept of Christ, the great Mediator. Nevertheless, they will suffer stripes, as a result of the deeds done in the present life—not as a punishment for their sins, which have during that time all been remitted, but because of the habits previously formed, the character developed; for the weaknesses of the fallen nature will have left wounds, which will require more or less rigorous treatment in order to their healing. With the world it will then be true, as now with the church, that if they shall sin against the spirit of holiness, the holy Spirit knowingly and wilfully, the penalty will be a second condemnation—to the second death, destruction.

While our Lord Jesus said that all manner of sin would be forgiven except blasphemy against the holy Spirit, yet the Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fulness of knowledge.—Matthew 12:31, 32; Acts 3:17.

FORGIVENESS OF ADAMIC SIN ABSOLUTE

When God recognizes the satisfaction of justice and cleans the slate for the sinner race, this does not mean that he has merely transferred the account to Jesus, who will hold it against them. Our Lord will not hold against mankind the things which the Father has forgotten. On the contrary, as the Representative of the Father, the Lord Jesus will be glad to give to men the benefit of that forgiveness, merely holding them at a distance from the Father during the period of their imperfection, standing between as Mediator, to give whosoever will of mankind time for restoration, development of character, etc., and taking away the stoniness of their hearts and giving them hearts of flesh.

The Lord through the prophet says, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for although atonement was made afresh for Israel year by year, nevertheless the inferior sacrifices could not take away sin. (Hebrews 8:10-12; 10:1-4, 16, 17) This New Covenant in Christ, however, will absolutely take away sins. See Jeremiah 31:31-34; Ezekiel 36:25-29. When mankind becomes a part of Israel, the promises made to Jews will apply to Gentiles also.

"PRINCES IN ALL THE EARTH"

The Scriptures tell us that "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isaiah 2:3; Micah 4:2) When the kingdom is set up the ancient worthies will be made "princes in all the earth." (Psalm 45:16) This arrangement will appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations. We may not say that all the Jews will do so, but that this will be true of at least a considerable number of them. In time others of the world will join. There are many well-meaning people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder others. Such will in due time attach themselves to the kingdom, which shall be "the desire of all nations."—Haggai 2:7.

In the case of the ancient worthies, the earthly "princes," their freedom from imperfection will make them conspicuous amongst mankind. As the world come to know about these, they will say, "Are not these God's people?" Mankind will perceive that God has rewarded the ancient worthies by giving them an instantaneous resurrection to perfect life, and will

learn that their "better resurrection" was given because of faithfulness in the past.

EXPIATION OF WILFUL SIN

Our Lord Jesus, having laid down the ransom price for the sins of the whole world, has placed it in the hands of Justice as a deposit, to be held during this Gospel age for the benefit of the church class. At the end of this age he will apply it to the cancelation of the claims of Justice against Adam, which will include all sins due to the fall. Jehovah God will accept the price and will remit the Adamic sins. There will be some sins, however, which will not be covered by this great Sin-offering. These are wilful sins committed by members of the race. As wilful sins are not covered by the Sin-offering, but only Adam's sin and those sins resulting from Adamic weakness, God has mercifully arranged that the sufferings of the great company class, the "scape-goat" class, necessary to the destruction of their flesh, which they had covenanted to sacrifice, will be utilized as an expiation—not as a sin-offering—for these wilful sins of the world.—Leviticus 16:8, 10, 20-22.

When the great company shall have finished their course, the Atonement for sin shall have been fully accomplished, and the account against the world upon the books of Justice shall have been fully squared. Divine condemnation will be entirely lifted from the race, the new covenant of blessing will then be inaugurated. Then it will be the part of the people to come up to the requirements of the New Covenant, by earnestly striving to do their best. If, however, because of imperfection they unwittingly violate God's Law during the Mediatorial reign, they will not be amenable to that law; for the Mediator will stand between them and that law.

COVENANT RELATIONSHIP WITH GOD CONDITIONAL

The Mediator will not, as we have said, hold against any one the transgressions of this present life. But it will require long, patient effort to regain the perfection from which the first parents of the race fell. Some of mankind have fallen much further down than others, because of having inherited greater depravity, or because of a more perverse disposition and of a less effort to control their fallen nature. But under the gracious arrangements of the New Covenant, the great Mediator purposes to grant the necessary assistance, by helping the people individually to understand the requirements of the new arrangement, by promptly punishing any attempt to do wrong, by rewarding every effort to do right, and by supplying strength, physical and mental, to meet the requirements of his righteous rule.

By the close of the Mediatorial reign those who respond and make earnest efforts to advance, will be brought to a condition of human perfection and of covenant relationship with Jehovah, as was Adam at the beginning. Then they must be subjected to the same test of loyalty as was Adam, with no mediator between them and God's justice. How many will maintain that relationship, and how many will lose it and suffer destruction, we cannot know. That some will prove unworthy of life and meet this extreme penalty of wilful sin—the second death—is clearly shown. See Revelation 20:7-9; 22:14, 15.

The ancient worthies are to be at the head of the earthly phase of the kingdom. They will form its nucleus, ruling under the glorified church, which will be invisible. These worthies cannot come forth from the tomb until divine justice has been satisfied for the world; for they also were members of the fallen race. After the Mediator has made this satisfaction, the ancient worthies will be the first to be blessed by the New Covenant, and will be raised from the dead as perfect men, in the image of God, as Adam was originally created. In their resurrection they will receive complete restitution to human perfection; for during their previous lifetime "they had this testimony, that they pleased God."—Hebrews 11:5.

Soon after the awakening of their faithful prophets of old, the Jews then living who still retain their faith in the New Covenant promises made to them (Jeremiah 31:31-34; Hebrews 8:7-12), and who have waited for their Messiah, will begin to see clearly, and will join themselves to these ancient worthies. Then the world will gradually come to see, and will also come under the terms of Israel's New Law Covenant by becoming a part of Israel, a part of Abraham's earthly seed.—Romans 4:17, 18; Isaiah 49:6-12.

Covenant relationship with God means perfection, either actual or reckoned. During the thousand years of Messiah's kingdom, mankind will be approaching actual perfection. But they will not enter into it as a race until the close of the thousand years. Then the Mediator will turn them over to God; and they will be privileged to enter into covenant relationship with him, and must stand or fall individually. As we read, at that time Satan shall be "loosed for a little season"; and all who love unrighteousness in their hearts, whatever has been their outward course during their trial time, will be manifested. They will be deceived by the adversary. "These shall go away into everlasting punishment [Greek, kolasis, cutting off or cutting short], and the righteous into life eternal." (Matthew 25:46) The one class passes into life; while the other class is cut off, restrained, from life. The reward of the righteous will be everlasting life; the reward of the wicked—"the devil and his angels," his messengers, all who are of his spirit—will be everlasting death—destruction. Those who are of the Millennial "sheep" class, who go to the King's right hand of favor, will, after the final testing at the hands of God, enter upon the ages of glory beyond, the blessings of which are not revealed in the Scriptures.

THE CHURCH NOT UNDER NEW COVENANT

The church of Christ is not under the New Covenant. Therefore it is not proper to speak of the church as being blessed by this covenant, although the church receives a great blessing and privilege in respect to it. If there were to be no New Covenant, there would then be no need of a Mediator, and no need of the "better sacrifices" whereby it is to be instituted.

St. Paul's statement that God has made the church "able ministers of the New Covenant" indicates that the Lord's people have something to do with its preparation. (2 Corinthians 3:6) Unless there were the "better sacrifices," there would be no basis for that New Covenant. The sufferings which the church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant in the sense that we are serving it by training for future service, for service after it shall have been inaugurated.

While a great building is in process of erection, the men working upon its construction might be said to be greatly benefited by that building. That would not mean that they would be benefited by the use of it in the future, but that they were being benefited during its construction. So now the church receives certain rich blessings and privileges in connection with the New Covenant. Later, the entire world will be blest by it, in a different way.

During this Gospel age, God is dealing merely with the church, not with the world. There is, however, some resemblance between the divine blessings now coming upon the church and those coming upon the world by and by. Then, the Lord will rewrite his law in the hearts of mankind, as it was originally written in Adam's heart; and men will have new hearts. At the end of the thousand years all mankind will be fleshly images of God, and ready for their final testing; for those who have refused to make progress to perfection will have been destroyed during the Messianic reign. But the church have new hearts now, right views of things, right sentiments. In the case of the church, however, there is not a taking away of the stoniness of heart and a making of it a heart of flesh; but there is an entirely new nature. This new nature of course has something to do with the flesh; for the flesh is now the servant of the new creature. The law of God is recognized in the flesh, under the compulsion of the new creature.

GIFT OF THE CHRIST TO THE WORLD

The New Covenant, with all that goes with it, is the blessing which the Christ gives to mankind. It is God's Covenant; and he has arranged that it shall go to the world through this Christ class, Head and body. If, then, the church are to give these blessings, they must first have had them. No man can give away what he does not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the church shares; for every member has relinquished his restitution rights with Christ. "If we suffer with him, we shall also reign with him; if we be dead with him, we shall live with him," and all things are ours because we are his.—2 Timothy 2:11, 12.

These glorious things are clearly set forth in various types in the Old Testament, as well as plainly stated in the New Testament. For instance, St. Paul explains that Isaac, the heir of Abraham, was a type of the Christ, Head and body. Isaac did not receive his inheritance by a new covenant, but by the original covenant with Abraham, as does the church.—Galatians 3:8, 16, 29; 4:22-28.

In Micah 4:1-4, we read that "in the last days, the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms of earth], and many people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." The succeeding verses of the chapter depict the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God.

Now it is different. "All that will live godly in Christ

Jesus shall suffer persecution." (2 Timothy 3:12) They "shall say all manner of evil against you falsely, for my sake." (Matthew 5:11) These things indicate that all who are faithful to God during the present age will have more hardship than do those who are unfaithful. Many of the worldly, even the wicked of the world, have great prosperity in the present time. The world think that Christians, true followers of Jesus, are making their lives miserable by the course which they pursue. But the world is greatly mistaken in this matter. On the contrary, we are enjoying ourselves greatly; we are having a good time! We have much advantage every way, in spite of our afflictions; for we know that in a very little while our trials and afflictions will all be over, that the glorious Kingdom of Messiah in which, if faithful, we are to share, is about to be set up in the earth.

In the future dispensation, God tells us, the tables will be turned. None of the wicked will prosper. THEN whoever is unrighteous shall suffer, and whoever does righteously shall receive a blessing. (Psalm 37:1, 2, 7-17, 22) Very often now the wicked prosper, and the poor and needy and the good of earth are oppressed. When the times of restitution come to the world, all will be changed. The blessing will be of God; and the only way to gain that blessing will be by coming into harmony with the new order of things in the kingdom of Messiah.

PERSECUTION AN AID TO CHRISTIAN CHARACTER CRYSTALLIZATION

"All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

Persecution is a word that primarily means the infliction of an injury as a punishment for adherence to some opinion or course of conduct which cannot properly be regarded as criminal; such as a religious creed or mode of worship. Not all who have been persecuted have been hanged or crucified or burned at the stake, however. Some have been persecuted by being put into prison; others have been persecuted by bitter words, which the Scriptures liken to arrows shot out by the wicked. (Psalm 64:2-4) Although with the advance of civilization matters have changed considerably, nevertheless the statement of our text is still true. Adventists, Baptists, Methodists, Presbyterians and others have in turn been persecuted for their religious beliefs. These persecutions have taken various forms; sometimes they were public whippings, etc.

We are now living in a day when gross, vile persecution is not so popular as in olden times. Today public sentiment is too high for any one to attempt such persecutions as Nero practised; such as throwing to the lions or other wild beasts those who incurred his ill-will. Nor will it permit the putting to death of those who differ from popular creeds as to the interpretation of the Scriptures, or who hold different opinions along other lines of thought or practise. But nevertheless persecution continues to be practised in various more refined forms. There is a kind of social boycott which is popular. People will separate from their company those who think differently from themselves along religious lines, and will have nothing to do with all such. They will cast out the names of such as being evil, and will speak lightly of even their best endeavors to live as consistent Christians.

In our text the Apostle declares that some form of persecution will attach to any one who would live a godly life. He explains that the infliction of injury might come directly upon an individual, or he might suffer indirectly by being associated with those who are persecuted. (Hebrews 10:32-34) Here he shows that those who become companions of those who are persecuted for righteousness' sake are themselves also suffering persecution. Other Scriptures indicate the same thought. "Whether one member [of the body of Christ] suffer, all the members suffer with it." (1 Corinthians 12:26) Whatever injury is done to one will affect all who are of the same class, not only in the way of arousing their sympathies and causing them mental pain, but also in their being associated with the class thus treated and sharing in the contumely to which they are subject.

Having seen what persecution includes, and knowing that all who would be acceptable to God must endure it in some measure, we remember that St. John said, "Marvel not, my brethren, if the world hate you," and that the Master assured his disciples of what they would have to share as his disciples, saying, "Ye shall be hated of all men for my sake." (1 John 3:13; Mathew 10:22) In a general way everybody belonging to the world is in opposition to the Lord's people—everybody who might be included in the world, everybody who might be worth anything, everybody whose opinion is valued by the world, everbody who is honorable in the eyes of the world.

WHAT CONSTITUTES GODLY LIVING

To live godly means to live after the manner which God would approve, to live in opposition to sin and in harmony with righteousness, endeavoring to do that which is right, that which is in accord with the divine law—practising the Golden Rule, doing unto our neighbor as we would wish done unto ourselves.

In the world there are two companies; one under the banner of Satan, and the other under the banner of God. The first class is of darkness, of sin, over whom the prince of darkness has an influence. The other class serve the right. Whoever walks in the light of the Word of God will find that the darkness opposes the light. Nevertheless, we who are under the Lord's banner are to walk in the light. Our Lord exhorted us to let our light so shine before men that they may see our good works and glorify our Father in heaven. In other words, we are to let the world see what godly living means.

In some respects the world has attained to a very good standard. The laws of the civilized world have been just. We are glad that we are living in a time when the laws are so just; we are glad to have these special favors that belong, we believe, to our day more than to any previous day. At the same time there is on the part of many an endeavor to avoid the spirit of the divine law. Because of the selfishness which prevails in the world, there is a disposition to take advantage of a neighbor, to cheat him, to take from him more than is right, to give him less than is just. In a general way, therefore, whoever stands for what is right will find himself in conflict with the majority of people. If he adheres closely to principle the greater number will be against him, will esteem him to be a mean man, hard to get along with, etc. Those who are of the darkness hate those who are of the light. There is a feeling of condemnation which the world experiences when in the presence of the godly. They are never comfortable when such persons are present. This is not because the godly ever do to them wrong, but because they recognize the fact that the godly maintain a higher standard of living than do they.

LIVING GODLY IN CHRIST JESUS

To live godly in Christ Jesus means much more than merely the keeping of the Ten Commandments. Not to blaspheme, not to do harm to another, etc., is to be on the right side. But to live godly in Christ Jesus is something far beyond this. The Leader, the Head, of the church laid down his life in self-sacrifice; and those who are seeking to follow his example are also sacrificing their earthly interests, they are ambassadors for God, and therefore will proclaim his kingdom which is soon to be established—set up—in the earth. The message of the kingdom will necessarily be out of harmony with all others.

Those who proclaim God's message of the coming kingdom will be opposed by those who claim that the kingdom is already here. They will also be opposed by those who say, "Why do you not get out and do slum work? The present social order is very well established. We are trying to make the people see that God's kingdom is already in power. We are trying to lift the churches to a higher level and to do those things which will make a greater outward show, and which will deeply impress the people. But if you continue to talk about higher conditions, etc., you will put us in a bad light before the world, and will gain nothing by so doing; for they will merely think that you are unbalanced."

So those who would live godly in Christ Jesus have a narrow path to travel, a difficult way. This is because they are going contrary to nominalism, contrary to all the things of the world, contrary to the devil. Those who faithfully pursue this course bring tribulation upon themselves—the persecution to which our text refers. But all who are loyal to God and to the truth must thus suffer. They must expect persecution; for doubtless they will receive it until the last member of the church shall have finished his course in death. Whoever submits patiently to this opposition must not only sacrifice his natural preferences for the friendship of the world and for the pleasures of the present life, but he must learn to endure hardness in whatever shape it may come, while he is endeavoring to do the Lord's will and his work of advancing the interests of his kingdom.

In order to be really in the service of the Lord we must study carefully and continually his plan of the ages, in order to imbibe its spirit of loving self-sacrifice and to possess an enthusiastic zeal for its accomplishment. Moreover, we must be active to the extent of our ability, in its service, at whatever cost that activity may require. This course will bring persecution upon us, as the Apostle has foretold in our text. Our

Lord Jesus Christ suffered on this account; and as the Scriptures explain, his people are called upon to suffer with him, in order that after a while they shall reign with him in glory.

WHY PERSECUTION IS PERMITTED

The word suffer as used in our text has the significance of experience. That is, those who will live godly in Christ Jesus shall experience persecution as a part of their lot. This persecution may be of one kind or of another kind, according to circumstances. Sometimes it will result in mental suffering; at other times it will produce physical pain. Sometimes it will cause very severe suffering, protracted anguish; at other times the anguish will be less agonizing. But the persecution will be there in either case. Those who have come into Christ are enabled to live above the conditions, however. Those who have become members of the body of Christ have become such by full consecration to God and by the begetting of his holy Spirit. On this account they belong to this special class that "will live godly in Christ Jesus." For them to live godly means to live according to the standard which God has set for his people in his Word.

There are others than Christians who may be said to live a pious life. Even among the heathen there are people who devote their lives to some lines which they consider to be pious; and they are morally good people. Likewise in civilized lands there are people who live moral, upright lives, and to that extent godly lives—lives of which God would approve. Some of the human race are less fallen than are others; and this class find it natural to live better lives than would those who are more injured by the Adamic fall. Therefore amongst the worldly there are worthy men and women who are highly esteemed. For instance, Stephen Girard, of Philadelphia, is reputed to have been a very just man and to have given much alms to the poor. He provided Girard College, an institution for the support and education of poor fatherless white boys, where they were admitted between the ages of six to ten years, and received an education and learned a trade, that they might support themselves honestly.

History affords many examples of upright men and women who have done much for the betterment of humanity. All these were godly in that they avoided the practise of sin and that they had an appreciation for truth, honesty and the character of God. But we do not hear that these people were persecuted for their morality. The world can appreciate that condition of things. But those who come into the body of Christ are permitted of the Lord to have a certain amount of persecution in order for their development. The apostles were noble characters; yet they suffered persecution, even as did our Lord himself. Evidently, therefore, it is the will of God that those in Christ should thus suffer, in order that their characters may be developed and that they may be prepared for the great work of the future, when all who endure faithfully shall reign with Christ Jesus their Lord.

THE BLESSING FOR THOSE WHO OVERCOME

We would naturally expect that those who came into relationship with God under the special covenant arrangement of this Gospel age would be immune from suffering and persecution— that all such would be well thought of by the world. But the Scriptures inform us that this would be a wrong expectation. For thousands of years the world has held in esteem a religious class of worldly people and has not persecuted them. Even back in the days of the Babylonian Empire the priestly class were regarded as very sacred. In our own day there are priests and preachers in the nominal church who are highly esteemed amongst men and who are not persecuted. But everywhere the Scriptures call our attention to the fact that those who belong to the royal priesthood will suffer persecution if they live godly, and that whoever amongst this class does not thus suffer has evidence that he is not living godly.

The conditions imposed upon the church are designed by the Lord to be crucial tests of LOYALTY to him and to the principles of righteousness. Trials, difficulties and persecutions are useful in demonstrating whether our covenant of consecration is really from the heart. Those who have made merely a lip covenant will in due time be sifted out, manifested, separated from those who have covenanted from the heart to be dead with Christ. These the Lord purposes to make joint-heirs in the kingdom with his well-beloved Son, our Lord Jesus. It is for this reason that the call of the church takes place during this present age, while evil is still permitted to reign in the world, and while the majority of mankind are under the blinding influences of the adversary, who is not yet bound.

As our Lord Jesus explained, the darkness of sin and error is in direct antagonism to the light of truth; and consequently, when his people let their light shine, the effect upon the darkened world is that opposition is aroused, for the light makes manifest the evils of darkness which otherwise would not appear, and thus disturbs those who are in sympathy with darkness. As a consequence, this latter class hate the light, and either publicly or privately oppose the children of the light, the light-bearers. Even those who have gotten out of the extreme darkness of moral pollution into the twilight of moral reformation cannot endure the clear, searching light of the true Gospel, but such prefer a measure of darkness.—John 3:19-21; 2 Corinthians 4:4-6.

We can sympathize with those who see nothing of the light of the glorious character of our God. We can also sympathize with those who see a little and who strive toward moral and other reforms, striving in various ways for sectarian prosperity rather than for the upbuilding of the saints, "the church of the living God," those whose names are written in heaven. We should have patience with all such who give evidence that they are laboring in harmony with their convictions; for whoever is engaged in good work of any kind will surely obtain a blessing as a result. But the true church is laboring, not merely for A blessing, but for THE blessing—"the PRIZE of our high calling of God in Christ Jesus." (Philippians 3:14) Let all, then, who see the prize, and who see the light of the glory of God as it shines in the face of our Lord Jesus Christ, be faithful to the terms, conditions, of their covenant of sacrifice; for all who are faithful unto death have the glorious promise that they shall receive the crown of life—immortality.—Revelation 2:10.

THE CHRIST—"THE RIGHTEOUSNESS OF JEHOVAH"

"Thou shalt be called by a new name; . . . thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."—Isaiah 62:2, 3.

The context seems to refer this statement to Jerusalem. But we realize that the old Jerusalem was merely a type of the New Jerusalem; the old Zion was a type of the new Zion. The New Jerusalem, the new Zion, will be the church in glory. This church is pictured in Revelation as "the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband"—gloriously arrayed. This is one picture of the church, representing her queenly position. (Psalm 45:9) The New Jerusalem is spoken of as "the bride, the Lamb's wife." (Revelation 21:2, 9-11) The power and the glory of the Lamb are to be manifested in the Messianic kingdom.

The Scriptures indicate that the name Jerusalem is to take on a new meaning; that the type is to give place to the antitype. This does not mean that the literal Jerusalem will no longer exist; for we understand that it is to be greater in the future than it ever was in the past, that it is indeed to be the world's capital when the new age is inaugurated. But there is to be a far greater and grander Jerusalem—the heavenly Jerusalem, the New Jerusalem. The New Jerusalem is to be the City of Peace, which signifies the blessed or peaceful government. As Jesus is spoken of as the Prince of Peace, as he is the antitypical King of Salem, King of peace (Hebrews 7:2), his kingdom is very properly spoken of as the kingdom of peace.

"This is the name whereby he [Christ] shall be called: The Lord our righteousness." The same statement is made in respect to the church: "The Lord our righteousness." (Jeremiah 23:5, 6; 33:15, 16) But this expression, "The Lord our righteousness," does not give us the proper thought of the original, which would be better translated, "Our righteousness of Jehovah." See SCRIPTURE STUDIES, Vol. 5, p. 42. The Christ, Head and body, will be called the Righteousness of God, the One from whom the world will receive their righteousness, their deliverance from sin and death, the one whom God will approve as being the standard of righteousness.

THE CHURCH'S FUTURE GLORY

We must not forget that Christ Jesus is the Head of the church, the most important member in the body, just as the head is the most important member in the human body. The church beyond the vail will be a special manifestation of the glory of God—something which the angels will behold and will see is especially approved of God; something for mankind to take note of, as the ones whom God delights to honor. God will make known his church to the world. "Every knee shall bow and every tongue confess" to this standard of righteousness which Jehovah will set up.

"Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God"—not in the

hand of our Lord Jesus, but in the hand of the Father. (Isaiah 62:3) Jesus and the church together, in this picture, will be the "crown of glory." The word crown signifies the top, whether it be the crown of a building or of the head or whatever. Upon their crowns the kings of the earth have spent much wealth. All the great monarchs of Europe have the finest of diamonds in their crowns. On state occasions these jewels are brought forth, as representing the wealth of the sovereign who wears the crown.

We are not to think, however, that Jehovah is to bring forth the crown in order to wear it himself, as though he would do himself honor in this way. The crown, the diadem, is said to be in the hand of Jehovah. Nothing is to be a crown to Jehovah. He himself is the abundance of that which filleth all things. Nothing could add to his glory of person or to his riches. He is the great One, the almighty One, from whom proceeds all good—all perfection, all blessing. Instead of wearing this diadem upon his head, he holds it in his hand, exhibiting it. In this way the glory and beauty of it are displayed. It is not to be hidden away, but is to be brought forth to the world, and held up to their view.

GLORY TO LAST THROUGHOUT ALL AGES

To hold a crown in one's hand would be to show it, to let the light shine upon it—to move it about so that its beauty, its colors and its lustre will be discerned by all. The hand represents power. This diadem in God's hand will be exhibited throughout all eternity, and will be shown to all the different worlds of the great Universe. These countless millions of worlds are to be inhabited. God's Word declares of the earth: "He created it not in vain, he formed it to be inhabited." (Isaiah 45:18) Here the thought is implied that just as surely as worlds are created they are created to be inhabited. God would not create a world or a sun unless he had use for it; for he never does anything in vain.

As the Father has used the Son always, in all of his mighty works, so he still purposes to all eternity to use the Son. He has exalted Jesus to the very highest plane, the place next to himself. He has also been gathering out through this Gospel age a church, to be associated with Christ in all his great and honored work. He is choosing those who have Jesus' spirit, who have been glad to lay down their lives with him, in devotion to righteousness, to truth. God is pleased with these. This will be the new name whereby she, the glorified church, shall be known hereafter—"The Righteousness of Jehovah"—the illustration of what he most highly approves. The name of the bridegroom is given to the bride. And all who get Christ's new name, we may be sure, will be called upon to demonstrate that they are overcomers. They must all meet the approval of the Lord our God.

ABRAHAM GIVING ISAAC TO GOD

[This article was a reprint of that published in issue of February 1, 1913, under title "Abraham's Faith Tested," which please see.]

ISAAC AND REBECCA

[The first four paragraphs of this article were reprinted from the article entitled, "Isaac's Peaceful Career," published in issue of March 1, 1907. The remainder was a reprint of the article entitled, "A Peculiar Marriage," published in issue of February 15, 1913. Please see the articles named.]

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, O guide us in the shining way!

A little while, O blessed expectation!
For strength to run with patience, Lord, we cry.
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.

GOD'S GUIDANCE OF THE AFFAIRS OF HIS SAINTS

"My times are in thy hand."—Psalm 31:15.

In the above words the Psalmist no doubt spoke in a primary sense for himself. He had consecrated his life to God—not in the same way as does the Christian, but nevertheless as fully as was possible for any one in his time. All of his interests he placed in the hands of the Lord; and in the many and varied experiences of his eventful life his confidence in Jehovah never failed. David had strong faith, and the many beautiful and touching expressions of his faith have through all the centuries since his day been an inspiration and blessing to the saints of God. In times of his greatest trials and afflictions—and he had many—his trust in the Lord remained steadfast and firm. He was one of God's heroes, and his name appears on the roll of honor read to us by the Apostle Paul in Hebrews 11.

But we may assume that in a special way King David spoke prophetically for the Christ, Head and body: for "holy men of old spake as they were moved by the holy Spirit": and we know that their utterances were especially "for our admonition, upon whom the ends of the ages are come," and more or less for the saints throughout the Gospel age. The Psalm from which our text is taken is a very precious one, and seems to be peculiarly applicable to the spirit-begotten children of the Lord. Verse 5, we remember, gives the dying words of our dear Redeemer. The saints of this age are a particularly consecrated class, with clear knowledge of the purpose of their consecration, this being the time during which Christ and the church have been called out to prepare for a glorious work yet to be inaugurated by Jehovah.

The word "times" has here the sense of years. The Scriptures speak of the times of restitution, the times of the Gentiles, and the seven times of Israel's chastisement under the Gentile kingdoms. The term "my times" would mean all my years, including the thought of all my interests, the use of all my talents, my opportunities for service, during these years—all that might be mine to use for the Lord during the period of my consecrated life. As children of the heavenly King we have placed in his hands our every interest, in trust, in faith, in obedience, in consecration.

THE SCOPE OF OUR TEXT

Invited of Jehovah to become members of his family, we have gladly accepted his invitation, counting all the things of this life as loss and dross that we might gain the glorious prize held out to us by our God. He has made us new creatures in Christ Jesus—beings of an entirely new order. He has called us with his Son to a plane of life, the capacities, the powers and the glories of which far outrank those of all others of God's creation. We may thus have the assurance that since we have accepted his marvelous offer, and have placed ourselves fully in his hands, he will give the most careful attention to our training, development and preparation for the high exaltation to which he has called us in Christ. This he has pledged himself to do. He assures us that "all things are ours," because we are his, in this peculiar and pre-eminent sense.

So "our times are in his hands,"—our Father's hands—and he will overrule all the affairs of our life for our good and our unbuilding, so as to prepare us for the glorious conditions to which he has invited us. This does not mean, however, that our times are so entirely out of our own hands as to be beyond our control. We are made very largely controllers of our own destiny. The Lord neither compels nor coerces our will. He leaves it to us to will and to do according to his good pleasure, although he works in us to that end, after we have become his. Our times are in his hands to the extent that we are faithful to our covenant, to the extent that our trust is in him.

If at any time, however, we allow self-will to actuate us, and are not entirely obedient and in cheerful harmony with his will, if we ever desire our own will or way and yield in the slightest degree to a spirit of rebellion, to that extent we are taking ourselves out of his hands; and the result will be our spiritual loss and the hiding from us to the same extent the smile of the Father's face. And we shall be permitted to do this if we choose, though his loving hand will follow us and administer necessary stripes to bring us back, that we stray not out of the fold. The true child of God should exercise great care and watchfulness that he may keep in closest touch with the Lord, that no earth-born cloud shall separate him from the Father's favor to any extent: for any wandering from God endangers the life of the new creature, and every yielding to the impulses of the old nature makes easier a further yielding.

The having of our times in God's hands, under his protection, began with us when we made our full surrender to him in consecration. There we gave him our all, there we submitted

ourselves and became dead to the will of the flesh and alive to the will of God. There the new life in Christ began.

THE CHILDREN OF THE SAINTS

While, as we have said, the time of our consecration was particularly the time when we came into the Lord's hands, there is a sense in which some of us were in the Lord's hands before we made a personal consecration to him. Some had consecrated parents; and because of this our times, our interests, while we were children, were in God's hands, in his care and keeping, under his protection and guidance, in a sense that the interests of the children of unbelievers would not be. The Apostle Paul tells us that if either one of the child's parents is consecrated, that child is under the special care of the Father.

This care of the child on account of the parent would seem to last only so long as the child is a minor. If, when he comes to years of discretion of mind, he should fail to make a personal consecration of himself to the Lord, he would no longer be counted as justified, and hence would no longer be under this special guidance and care. As he failed to place himself in the hands of God, failed to choose God for his guide, he would not wish the Lord to be his caretaker and instructor.

GOD'S "HAND" A TERM OF DEEP SIGNIFICANCE

The word "hand" has here a very beautiful significance. The hand is one of the most skilful and beautiful members of our body. Our hands can be used in an almost infinite variety of ways. With our fingers we can handle, touch most deftly, most delicately, most artistically. The hand is related to all the services we render. So when the Scriptures speak of God's hand, the expression is very full of meaning. Jehovah is represented as "holding the seas in the hollow of his hand." "The heavens are the work of his hands." These expressions represent the great skill, power and majesty of the Almighty God. He tells us, his children, "I have graven thee upon the palms of my hands."—Isaiah 49:16.

So the assurance of the Word that all our times, our interests, all that concerns us, are in our Father's hand—that his power, his skill, is continually exercised on our behalf—is full of comfort and of deep significance to the saint of God, and shows how fully he controls every circumstance, every experience, for our welfare as new creatures, warding off all that would be harmful or injurious, overruling so as to bring us all the needed experiences and blessings. How blessed the assurance that no detail of our lives can fail to aid in the outworking of the glorious purposes of our God for us, if we are trustful and obedient children, and if his will is ever our will! As consecrated children of God, let us ever look for his leading in all the affairs of life. Let us never undertake anything, whether temporal or spiritual, without first seeking to discern the divine will in the matter. Thus we shall increase our confidence in his goodness and faithfulness.

THE HOST OF FAITHFUL WARRIORS

"Ten thousand times ten thousand
In sparkling raiment bright,
The army of the ransom'd saints
Throngs up the steps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

"What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
O day for which creation
And all her plans were laid;
O joy for all its former woes,
A thousand-fold repaid!

"Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
No orphans there, nor fatherless,
Nor widows desolate.

"Bring near thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of thine elect.
Then take thy power, and reign:
Appear, Desire of Nations,
Thy people long for home:
Lo, in the heav'ns thy promised sign!
Thou, Savior, Prince, art come!"

LETTERS FROM BRETHREN

DESIRE TO UPHOLD OUR HANDS

DEAR BRETHREN:—

The church at Lynn voted to extend to the dear Bethel friends, through those brethren whom the Lord has placed in control of the affairs of the Society, their sympathy and love. We wish to assure you of our loyalty to the Lord and the Society. We desire to uphold your hands. May the Lord comfort and bless you as you seek to carry on the work which remains this side of the vail, and may he give us all an abundant entrance into his heavenly kingdom!

With much Christian love, THE LYNN ECCLESIA.—*Mass.*

LOVING WORDS FROM AN ASSEMBLY OF GOD'S PEOPLE

DEAR BRETHREN:—

On July 4 the Louisville church and surrounding classes met for a one day convention at Jeffersontown. We had a glorious day, thinking and talking about what the heavenly Father has in store for them that love him supremely. By unanimous vote I was requested to convey to you our love and to assure you that our prayers never cease to ascend on your behalf. You will be glad to know that we are continuing to do with our might whatever our hands finds to do. Perfect harmony prevails among the brethren, and our meetings are going on as usual.

In conclusion, dear Brethren, remember that thousands of prayers ascend daily on your behalf, and that all power in heaven and on earth is in the hands of our Father, and that nothing can happen to his children without his permission. Oh, what a consolation this is! Courage for a little while longer: for we are nearing home.

Faithfully your brethren in the Lord,

Per W. H. D., *Sec'y.*

NEARING THE END OF THE WAY

DEAR BRETHREN IN CHRIST:

Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. In the special trials and tribulations through which you are passing we wish to assure you of the continued prayers of the St. Louis Ecclesia on your behalf. We rejoice also on account of the inspiring example of love and patience you have set for all of the Lord's people.

Seeing now with our natural eyes so many of the things which we have long discerned by the eyes of faith, betokening the final features of the work on this side of the vail, we cannot fully express our gratitude to our dear heavenly Father for all his goodness to us. May he continue to keep you, dear Brethren, and to guide you along the remainder of the way. We wish that we might be nearer to you, so that we could minister to your physical needs somewhat, if possible. We ask an interest in your prayers, that we too may remain faithful unto the end.

THE ST. LOUIS ECCLESIA, by unanimous vote.

A LETTER TO THE BETHEL FAMILY

DEARLY BELOVED IN CHRIST:—

I take great pleasure in writing these few lines to you, to assure you, dear Brethren, that I am rejoicing in the Lord, in the truth and in all the experiences that I am having at this time. They are all great blessings to me. I know that you have been praying for me; and the Lord has answered your prayers on my behalf. I thank you all for your loving interest in me. What a blessed thought it is to know that our dear heavenly Father is taking care of us. He comforts us through his Word and by his dear people. Blessed be his holy name.

I cannot find words to express my gratitude to my dear heavenly Father for all his rich blessings toward me. It was about September, 1905, that the dear Lord sent a colporteur (Sister Mary L. Cobb) to Riverside, Conn., with Volume I, SCRIPTURE STUDIES, in Italian. Oh, what a blessing that was! For many years I had been a member of the nominal church (Baptist); but like all the rest I did not know anything about the wonderful plan of salvation of our dear heavenly Father for the world of mankind. But when my blind eyes were opened, then I saw the glorious truth of the goodness of God as it is presented by our beloved Brother Russell in the SCRIPTURE STUDIES; and of course I wanted to tell it to others,

so that they might also be blest. And so for more than twelve years I have been privileged to proclaim the glorious message of salvation to my poor countrymen (the Italians); and by the Lord's grace a good many hearts have been made glad, and are now rejoicing in the Lord in the truth and in the trials also.

And now, my dear Brethren, the Lord has permitted my liberty to be restrained for a while, or maybe altogether on this side of the vail. I am rejoicing, however, for the glorious prospect of the blessed work in our future estate, in the kingdom of our glorious Lord, for the restitution of the poor world of mankind who for more than six thousand years have been under the taskmaster Satan, and under his faithful co-workers, the clergy, who have made the world as a wilderness. —Isaiah 14:16, 17.

My association with you as a member of the Bethel for many years has been a very great blessing to me, for which I am truly thankful to the dear Lord. In a few days I expect to be taken to my new abiding place, the Federal Prison at Atlanta, for ten years. May the dear Lord's blessings be with you all, as you endeavor to serve him and his people in this trying time. "Let not your heart be troubled," dearly beloved. The Lord is our helper, and he will never forsake us. Remember me in your prayers, as I also remember you all.

With best wishes and love to you I remain

Your brother in Christ. GIOVANNI DE CECCA.

AN INTERESTING VISIT

DEAR BETHEL FAMILY:—

Love and greetings in the name of Him who does indeed make rich all who put their trust in Him! We have learned to put our trust in Him as never before, and never has he failed us. Every day he grows nearer and dearer to me!

Strenuous indeed has been each day since we came here; and not until now has there been time for messages, although our thoughts have been with you daily, our prayers also. I confess that you have been missed very keenly. I did not realize how closely our hearts had twined about dear Bethel and the loving family of God centered there.

We had a quiet, uneventful trip South, being very, very tired. On the way down I slept much of the time. Sister R—— rested, but could not sleep during the daytime. At the station we were met by two of the brethren with their autos, and were taken to the home of the brother where we had engaged rooms. Here we were greeted by his family, and then ate an appetizing breakfast prepared for us in true Southern style. What a pleasant place the Lord had in readiness for us! We raised our hearts in thanksgiving. Best of all, we are with the Lord's own people.

In the afternoon we went out to see the brethren. The rules for visiting the Federal Prison are very strict, and necessarily so. Only the immediate relatives are permitted to visit prisoners, and then only once in two weeks. But being newcomers, and having just arrived from New York, we were privileged to see them for three successive days, having one hour's talk with them each time. Upon our arrival we were shown into a good-sized private room, where we greeted our dear ones and then were seated with a table between us, the guard meanwhile seated at the head of the table. We delivered all the good messages you dear ones had sent; and told them how they were loved and missed. Then we laughed at our husbands in their blue suits, broad-brimmed hats, etc., until they were cheered and rested by the little change. Both are looking and feeling well.

During our second interview we were granted more privileges than during the first. Of course we did not take advantage of these privileges. The Lord's people are law-abiding under all circumstances; else we could not truly be his people.

Some of the brethren have been assigned to the tailoring department. One of them made such good buttonholes that he was complimented by the head tailor. Some of the brethren room in pairs, together. This privilege is very much appreciated by them. The time goes very quickly. They are asking for no favors whatever, but quietly trying to obey every rule and trusting the Lord through every experience. Thus they are being greatly blessed. Everything is scrupulously clean. The food is plain, but plentiful.

The brethren all send love, and we join with them. May the Lord bless you and keep you under the shadow of his wing! The friends all send love to the Bethel family. "God be with you till we meet again."

Your sister in the Lord, L. T. VAN AMBURGH.

DIVINE GRACE EVER SUFFICIENT

DEARLY BELOVED BRETHREN:—

Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. We wish to use this opportunity to express our heart-felt Christian love and sympathy, and to assure you of our appreciation of your loving service not only to us, but to all the dear saints still this side of the vail.

We do indeed thank our dear heavenly Father for the angel of Revelation 8:3, which came and stood at the altar and had a golden censer; and we wish by his grace to assure you of our loyal support and co-operation, and to encourage your hearts by calling to mind the loving words that divine grace is sufficient in every time of need, and that our Lord Jesus Christ is with us always, even unto the end of the age.

It is a comfort to us that even though we are separated in the flesh, yet we are all gathered together in "the secret place of the Most High," and are abiding under the shadow of him in whom is everlasting strength, and are trusting in the covert of his wings. We pray daily for you all, and for our brethren in bonds, two of whom it was our privilege to know and love personally for many years. May we all be faithful, waiting patiently on the Lord, that we may be ready when by his grace the door of service opens.

With much Christian love to all,

THE CHURCH AT SCRANTON.

ALL THINGS WORKING FOR OUR HIGHEST GOOD

DEAR BRETHREN:—

At our regular meeting a vote was taken, and carried unanimously, that the church send to the Bible House our love and greetings, and that we assure them of our continued support. We believe that the Lord is with you, and that all things will result in our highest good. We continue to pray for the dear ones at the Bible House every day.

Yours in Christian love,

THE BINGHAMTON CHURCH,—*N. Y.*

DAILY REJOICING IN THE LIGHT OF TRUTH

DEARLY BELOVED BRETHREN:—

After having been fifteen years in the truth, and thirteen years an Elder, having taken the Vow soon after it first came out, (but now for the first time informing you of that fact), a little explanation may be needful now, when I am sending in my answers to the V. D. M. questions. These questions I considered unnecessary, as the church, who elect their own elders, should ask and know what those about to be elected believe—especially as the questions do not include the covenants, the sin-offerings, etc.

Recently we thought, as Elders in Manchester, that it would help some members of our class to answer the questions, as a personal examination of belief, etc. This we could scarcely recommend, unless we all had ourselves so done. So I gladly fall in line, and I have been blessed in the answering. I trust that they are to your complete satisfaction.

Daily I rejoice in the beautiful rays of light that stream forth from the Word of God, through the STUDIES, TOWERS, etc. I am fully determined, by the grace of God, to hold fast; for I can see nothing better, look where I will. To my judgment no views of the Scriptures so beautifully exalt the Creator and so humble the creatures as the "Ransom for all" does. Having proved then for some fifteen years the power of the knowledge of the truth to be a magnet, drawing me nearer to God, the weaning influence from the world, giving victory over inbred sin, and an ever-deepening desire to be more Christ-like in spirit, I consider that I should be committing spiritual suicide were I to neglect the channel which God, by his holy Spirit, has so graciously used!

With warm Christian love and tender sympathy to you all at Bethel, and with the hope that we all may meet "at Home" in the morning, I am

Your brother under Christ Jesus, our Head,

J. W. W.—*England.*

PROMPTNESS AN ELEMENT OF CHARACTER

DEAR BRETHREN:—

There is a matter of which I wish to speak, yet hesitate to do so lest I should seem to be speaking evil of one of the Lord's people. Yet I feel that the matter is of grave importance; for it has to do with character development, and we are so near the goal of the church that we cannot afford even to seem to come short in any respect. It is this:

Our leader is a very fine brother in many respects, but he has the serious fault of seldom being on time at meetings. On some occasions he arrives as late as a whole hour after the time set for the meeting to begin. We love this brother dearly, and do not wish to offend him in the least. But we know of nothing else to do to awaken him to a sense of his deficiency in this respect. Will you kindly suggest something which may help him and us as well?

With Christian love, I remain

Yours in the Master's service.

OUR REPLY

The criticism in the above letter is one which has come to us from various classes. We hardly know just what sug-

gestion to make in such cases; for there are two ways of looking at the matter. One of these is the fact that the elder may be unable to meet at the hour set by the church. In that case the spirit of a sound mind would suggest the change of the hour of meeting to one which would be convenient for the leader. On the other hand, if the tardiness be the result of thoughtlessness, lack of character development or some similar reason, the spirit of a sound mind would prompt us to elect a leader who had the interests of the church so much at heart that he would keep his engagements with the same degree of carefulness that he would exercise in the matter of any other business arrangement. In THE WATCH TOWER of Dec. 1, 1916, there is an article which deals wish this very matter of punctuality—"Decorum in the House of God." It would be well for all who are habitually unpunctual to consider carefully its contents.

IMPORTANT NOTICE

The circulation of the following books and papers is completely suspended during the period of the war:

THE FINISHED MYSTERY
Special Edition, March 1st, WATCH TOWER (ZG)
All BIBLE STUDENTS' MONTHLIES
All KINGDOM NEWS

Any classes or individuals holding any of the above literature belonging to THE WATCH TOWER BIBLE AND TRACT SOCIETY are hereby instructed to hold the same, subject to our orders. This is a confirmation of notice sent you last March.

VOL. XXXIX BROOKLYN, N. Y., OCTOBER 1, 1918 No. 19

REMOVAL NOTICE

Please address of communications in future to
WATCH TOWER BIBLE & TRACT SOCIEY
FEDERAL AND RELIANCE STREETS
N. S. PITTSBURGH, PENNSYLVANIA.

The removal will delay about thirty days all orders received after August 26; but we know the friends will bear patiently with us for that length of time or even longer.

After prayerful consideration, and counsel with brethren in other places, it was decided by the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, the Executive Committee and the Board of Directors of the Peoples Pulpit Association, to move the offices of our Society from Brooklyn, N. Y., to Pittsburgh, Pennsylvania, North Side. Large and commodious quarters have been secured in the Martin Building, third floor, corner of Federal and Reliance streets. A beautiful reception and fellowship room has been provided for visiting friends; and all friends are cordially invited to pay us a visit. The Bethel home has been discontinued for the present.

VIEWS FROM THE WATCH TOWER

For nearly forty years this journal has sought from time to time to forewarn its readers against the peculiar trials and temptations of the period marking the closing years of the Gospel age. Especially has it endeavored to warn the Lord's people against the increasing activities of the demons, evil spirits, the "angels which kept not their first estate." During this period we have been much encouraged by the many letters received from a number of our readers, showing us that our efforts have not been in vain, but that their influence for good has been widely felt, not only in restraining the Lord's people from curious and dangerous investigation of occultism and various forms of spiritism, but also in opening the eyes of some—including a few mediums—who had been partially overcome by the wiles of the devil and his associated fallen spirits.—Ephesians 6:12.

Once more we would remind our readers that "the days are at hand, and the effect of every vision"; that the restraints under which the fallen angels have been held ever since the days of Noah were gradually to be relaxed during the closing years of the Gospel age, the time now present. The Biblical record is that the evil spirits, the demons, were "restrained [in Tartarus, the atmosphere of earth] in lasting chains of darkness unto the great day" of judgment for the world. (Jude 6; 2 Peter 2:4) As that great day drew near, the Watchers have noted many evidences that the chains have been gradually loosened, that evil spirits have greater liberty than ever before.

FALLEN HUMANITY EASILY DECEIVED

We are well aware that many intelligent people laugh to scorn the Scripture teaching along these lines. But God's Word forewarns us that those persons are in great danger who refuse to believe in the existence and the activity of the demons, and who regard as superstitious the Bible narratives of how our Lord and his apostles cast out demons, and who sneer at the Mosaic laws which strictly prohibited the Israelites from any dealings with witches, wizards, necromancers and others who held intercourse with unseen intelligences purporting to be the spirits of the dead. As a result of present day skepticism along these lines many of the self-confident have been easily caught in the demon trap, which is baited with curiosity. A visit to a medium, a seance with friends, a planchette or ouija board at a neighbor's home, etc., entrap the unwary to their destruction. At first their curiosity is aroused. Then they are gradually given what seems to them indubitable proofs of the existence of their beloved dead. Experiment follows experiment until finally they are fully convinced that they actually hold conversations with "those who have gone before." Thus little by little they are brought under the influence of the demons.

The Word of God repeatedly warns us that mankind are no match intellectually for the unseen intelligences that masquerade as the spirits of dead human beings. It declares that these are evil spirits, "angels that kept not their first estate," and that we need the protection afforded us in the counsels of the divine Word. In the end of the Jewish age many Israelites were afflicted with evil spirits; and a considerable part of the work accomplished by our Lord and his apostles was the freeing of the afflicted from the merciless persecutions of these fallen angels or demons. So prominent is this subject that the four Gospels contain no less than forty-two references to the demons—mistranslated devils.

SATAN'S ORIGINAL LIE STILL BELIEVED

A similar influx of evil intelligences is predicted to occur in the end of the Gospel age. St. Paul points out that at this time the Lord will send, or permit, a strong delusion to come upon professed Christians, to try them. He says: "For this cause God shall send them strong delusion, that they should believe the lie [Greek], that they all might be condemned who believe not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:11, 12.) Thank God that we see that this condemnation is not to be everlasting torture! The blasphemous misrepresentation of God's Word is one of the devices with which these wicked spirits have driven many honest men away from God, by which they have blinded men to the true character of Jehovah God. But now in the closing hours of the age these strong delusions are being permitted in order to differentiate between those who have really loved and obeyed the divine counsel and those who have failed thus to do and are about to be judged unworthy of the high reward soon to be given to the faithful overcomer.

In the context the Apostle points out that these strong delusions which will characterize the close of the old order of things will ensnare mankind because "they received not the truth in the love of it." The truth here referred to is the statement which God made to father Adam in Eden: "In the day thou eatest thereof, dying thou shalt die." (Genesis 2:17, margin) In other words, it is the fact that the dead are dead, and cannot re-live except by the exercise of divine power for their awakening from the death-sleep. This plain truth, abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. The majority of mankind do not like to believe thus. On the contrary, they prefer to think that the dead are really more alive than they were before they died. Rejecting the plain statement which God made to Adam in Eden, they prefer the monstrous lie which Satan there declared to mother Eve: "Ye shall not surely die." (Genesis 3:4) All who thus reject the foundation truth are easy marks for the demons, who have continued to repeat the original lie told in Eden. Indeed, so thoroughly have they succeeded that all mankind except a few followers of Jesus are thoroughly indoctrinated with this fundamental untruth. All

literature, whether historical or mythological, perpetuates this egregious falsehood; and throughout the centuries since its first inception the demons have used every means within their power to impersonate the dead and thus to give an appearance of truth to Satan's original lie—the lie. See John 8:44, Diaglott.

BELIEF IN SPIRITS WORLD-WIDE

"Missionaries in heathen lands tell us that the demons are working today as they did of old, and that the New Testament description of demoniacs would be equally applicable to cases under their observation in heathen lands.

"The old traditionary ideas and belief in demonism are intensively reproduced in the great civilized nations of modern times. It is not called 'demonism,' now, but 'spiritualism,' 'psychic science,' 'spiritism,' etc. But call it by what name we will, it bears the same stamp, the same earmarks, the same brands, as the old demonism. The wonders performed by the ancient wizards, necromancers, sorcerers, magicians, are in these days repeated a hundredfold in the seances that are held continually throughout Christendom.

"It is impossible to tell the number who are avowed spiritualists or are its adherents. The organization is as loose and consistent as its teaching. Algernon Pollock says that there are 60,000,000 spiritualists in the world, with 200 journals devoted to its propaganda. . . . In the United States the number is estimated all the way from 2,000,000 to 16,000,000.

"The great war, with its millions of dead, the intense anxiety of relatives for their beloved ones, the strong advocacy of the belief by men like Sir Oliver Lodge, who has recently embodied in a book long communications from a spirit which he believes to be his son Raymond, who was killed in this war in France—all have tremendous influence in making converts. Now if we add to these the countless heathen hordes in China, India, Japan, Africa and the islands of the sea, we get a faint idea of the extent of spiritualism, and the reason for its consideration here.

"During the last twenty years spiritualism has spread apace. The planchette, or ouija board, has had tremendous sales. Private and amateur circles have been formed. Scientists of the highest repute and many others 'under every test condition that expert scientific knowledge and trained detective ingenuity could devise' to eliminate fraud, prevent deception, and shut out the invisible human element, have come to the conclusion that there are intelligences behind the manifestations."—World Problems.

PERISHING FOR LACK OF DIVINE WISDOM

There is a reason for this increased activity on the part of the demons. As the world has approached "the judgment of the great day," the chains of darkness which have restrained the demons throughout the centuries since the Deluge have gradually been unloosed; and as a consequence they have more liberty than they have had for many centuries. So successfully are they able to impersonate the dead that they are able more and more to deceive the whole civilized world except those who have heeded the warnings of the Word of God along these lines. Even the wisest among mankind are being deceived into thinking that they can hold communion with the dead, for they have rejected the divine Word as unreliable and as a collection of old wives' fables which no intelligent mind can believe.—1 Corinthians 3:19.

Rejecting the Scriptural teaching that the dead are dead under the sentence pronounced upon Adam for his disobedience in Eden, and accepting in its stead the monumental lie which Satan there foisted upon their first parents, men have unwittingly aided the demons in their age-long deception of the professed church of Christ. When the tide turns—and turn it surely will—Christian people will examine the teachings of the Word of God, and will realize that, despite all the advantages of Bible study which characterize our day, they have not understood the first principles of the Scriptures, but have ignorantly taught and believed "the doctrines of demons."—1 Timothy 4:1; 2 Timothy 3:1-9.

During the past forty years a marked change has taken place in the attitude of scientific men toward the subject of religion. At one time perhaps the majority were purely materialistic in their views. While some believed in the existence of God, perhaps none had faith in Christ as the Redeemer of the world, or in life on any other plane than the material. In 1882 a number of eminent British scholars founded the Society of Psychical Research, for the purpose of making an organized and systematic attempt to investigate all spiritual phenomena. The members were some of the most noted statesmen and scholars of our day. In 1884 an American society was established for the same purpose; and in 1890 it was incorporated with the British society. Similar societies have since been established in other countries. The growth of these societies has been so rapid the past few years that hundreds of cities have flourishing branches.

SCIENTISTS ALSO MISLED

As a result of the work of these organizations the subject of spirit phenomena has attracted many of the brightest minds of our time; and many who were once skeptical materialists have now swung to the opposite extreme and are credulous spiritists. Ignorant of the Bible teachings in regard to the work of the evil spirits these wise men and women have fallen prey to the demons, who have played all manner of tricks upon them. But instead of realizing that men have been duped by evil spirits, poor humanity thinks that it has proved the existence of life beyond the grave, and that the spirits of dead human beings really communicate with mankind. So far has this work of deception been carried that books have been written to describe life in what is called Spiritland. There the dead are said to live much the same as they did on this side the grave. Music, the arts, intellectual and spiritual (?) knowledge and progress are said to have increased. People build, plant, carry on business, etc., much as before death. In fact, life beyond the grave is merely a repetition of present day conditions on this mundane sphere. Very different indeed are the Scriptural descriptions of the joy and peace which will obtain during the "times of restitution," under the beneficent rule of the Messianic Kingdom.

A careful scrutiny of various communications from these spirits show us that the fallen angels are shrewd enough not to reveal anything concerning conditions beyond the human plane of existence, but that they do all in their power to impress upon the minds of their dupes the original lie which Satan told in Eden. To those who do not know the truth as it is set forth in the Word of God, however, these communications give something tangible, something with which to mitigate their sorrow of heart at the death of their loved ones. As a result many who have lost friends and relatives on the battlefield are becoming spiritists or theosophists in the vain hope of coming into touch with their dead, so the daily press informs us. It is said that in London lectures on occult subjects are crowded with women, including royalty. Doubtless a similar condition prevails elsewhere.

APPEALS TO THE HUMAN SENSES

To illustrate the insidious nature of the attempts made to entrap the unwary, we give an excerpt from a book purporting to be the work of a young physician who died a short time ago:

"Listen! Son speaks to you. He is not far away today; he is close by you. Did he enter as you turned away to hide your tears? You did not hear his footstep, but he came and stood close beside you. Doors do not keep him from entering."

Such words as these could not fail to appeal very strongly to a mother who is grief-stricken at the death of her boy. But to those who are well versed in the Scriptures relating to the subject of death the deception is easily seen. But while the Bible is explicit in regard to the present state of the dead, yet remarkably few people know anything about the real teachings of the Word of God. Hence when death enters the family circle they know not which way to turn in order to get comfort. Under such circumstances they fall an easy prey to such appeals as the above excerpt; for these give the natural mind something on which to build hope.

MODERN FICTION PERMEATED WITH OCCULTISM

Since the beginning of the Gospel harvest the reading public has multiplied four or five times, as a result of the impetus given to education during this period; and cheap editions of popular novels have brought them within the reach of all classes. Meantime the demons have not been slow to take advantage of these conditions, as the following excerpt shows:

"The application of modern science to supernaturalism or of the supernatural to modern science is one of the distinctive features of recent literature. . . . Each advance in science has had its reflection in supernatural fiction, and each phase of research contributes plot material, while some of the elements once considered wholly of the devil are now scientific. The transition from the sorcerer, the wizard, of older fiction, to the scientist in the present has been gradual. . . . Hypnotism enters largely into the fiction of modern times. It borders so closely on the realm of the uncanny, and is so related to the science of today as well as to the sorcery of the past, that in its earlier stages it was considered as distinctly diabolic, used only for unlawful purposes, being associated with witchcraft. Only in more recent times has it been rehabilitated in the public mind, and thought of as a science which may be used for helpful ends. . . .

"That there is at present a definite revival of interest in the

supernatural appearing in the drama, in poetry and in fiction, is evident to any one who has carefully studied recent publications and magazines. Within the last few years, especially in the last two years, an astonishing amount of ghostly material has appeared. I hesitate to suggest a reason for this sudden rising tide of occultism at this particular time, but it seems clear to me that the war has had much to do with it. . . . But whatever may be the reason for this revival of the ghostly, the fact remains. . . . Now the weird and the ghostly have regained a popularity which they never surpassed even in the heyday of medieval fiction. . . . The rising tide of the unearthly in art shows itself in all literary forms, such as dramatic, narrative and lyric poetry."—The Supernatural and Modern English Fiction.

ANTAGONISTIC TO SCRIPTURE

That psychic research must greatly modify the teachings of the church is the firm belief of Sir Conan Doyle, the noted writer, who is deeply interested in occult phenomena. In the January Metropolitan he says:

"Christianity must change or perish. That is the law of life—that things must adapt themselves or perish. Christianity has deferred the change . . . until her churches are half empty, until women are her chief supporters, and until the learned part of the community on the one side and the poorest class on the other, both in town and in country, are largely alienated from her."

The reason for this condition is then given. To those who know nothing of the philosophy of the Ransom, but who have been indoctrinated in Evolution theories, the explanation may seem to be very logical. But to those who know the Word of God it is a poor substitute for the soul-satisfying portion on which the Lord's people are fed. The noted writer continues:

"One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as 'the redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth. As long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with fuller knowledge we could trace our ancestral course down through the cave-man and the drift-man, back to that shadowy and far-off time when the manlike ape slowly evolved into the apelike man—looking back on all this vast succession of life, we knew that it had always been rising from step to step. Never was there any evidence of a fall. But if there was no fall, then what became of the atonement, the redemption, of original sin, of a large part of Christian mystical philosophy? . . . Too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea. Men die continually for their convictions."

How true it is that the wisdom of this world is foolishness to God! Of a similar class in his day the great Apostle to the Gentiles said: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." (Romans 1:22, 23) His clear, cold logic deals a mortal blow to all evolutionary theories. He fully believed in the fall of man. His masterly presentation of the philosophy of the Ransom Sacrifice offered on Calvary has never been surpassed.

DEVICES FOR ENTRAPPING THE UNWARY

That a great wave of mysticism is breaking over the civilized portion of the world is claimed by many. The demand for planchettes and ouija boards is said to be beyond the ability of the manufacturers and jobbers to supply. The ouija board consists of a little table with three wooden legs, which moves about on a polished plank bearing the letters of the alphabet, the basic numbers and usually the words, "Yes" and "No" and "Good-by" Two or three persons sit around the board with their finger tips resting lightly on the table; and the "messages from the dead" are spelled out as the triangular table moves about on the board, pointing out the letters with the table leg at the top of the triangle. The causes of the movement and the origin of the messages are still much in dispute among spiritists. But the Lord's people can easily trace these phenomena to the demons, who seek to destroy mankind by breaking down the barrier of the will.

Professor Olin, of Akron University, is quoted by the Akron Beacon Journal (March 1, 1918), as warning people not to take the ouija board too seriously. "Many people, falling victims to its lure, have been mentally unbalanced," said the gentleman, who has made the ouija board the subject of careful study. A similar warning has come from Sir Godfrey Raupert, who has investigated psychical subjects both in America and in Europe. The end of the study of occultism and of various experiments connected therewith, Sir Godfrey declares, is in many cases the sanitarium or the insane asylum. Often what seemed to be a simple means of amusement has led to the loss of reason.

Everywhere about us the signs deepen that the evil spirits are invading the human mind as never before. Our literature is steeped with occultism. Our psychological laboratories are given over to experiments in hypnotism. Our periodicals are filled with advertisements of books which show people how to use hypnotism and spiritism to take advantage of their fellow men. Not in vain do the Scriptures warn us that "as it was in the days of Noah, so shall it be in the days of the Son of Man"—at the time of our Lord's second advent. Truly "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in heavenly places."

"The devil and his angels are old. They are masters of craft and cunning. With satanic ingenuity they have been practising upon the mortal human race for millenniums. They have been studying the art of impersonation and deception for thousands of years. They have been adapting the beliefs, the customs and the inventions of the humans to their own deceptions. They know all the details of the man's life history that his own relatives could know; and in the secret cabinet and the seance they recall them, and counterfeit dress, voice and manner."—World Problems.

A WARNING TO THE CHURCH

Our beloved Pastor Russell, the Messenger to the Laodicean stage of the church, has written much upon the subject of Spiritism. Those who have heeded his warning along the lines of occultism have been enabled to escape these snares of the adversary. We quote from his well-known sermon on "Spiritism Is Demonism":

"On the basis of human credulity—the supposition that the dead become more alive when they appear to die—the demons have advanced their deceptions and sought to enthrall humanity. Invisible to men, yet fully informed respecting all human affairs, they can readily personate the dead. The fallen angels, since the Deluge deprived of the power to materialize, use as channels of communication such individuals as they can deceive into being their servants—mediums. Many of these are noble characters, and many of them the reverse; but vicious or ignorant or good, the demons use such as they can control, none being too debased for their service.

THE BASIS OF ERROR

"Working on the credulity of their dupes, they use the lips or the pencil of the medium to describe the dead one, who is supposed to be very anxious to communicate with the living. And the description generally fits well to the dupe's last knowledge of the person—age, sex, clothing, all. So deluded do people become that they fail to remember that the children of two or ten years would, ten years later, if alive, be twelve or twenty years of age, and proportionately larger, and certainly not content to wear in a spirit land the same clothing they wore when last seen by the dupe. The demons' power to discuss matters known only to the dupe and the deceased carries conviction.

"And all the teachings of all the denominations, that the dead are not dead, are helping on with the deception. The venerable minister, deceived by the doctrines of the dark ages, tells his hearers at the funeral that their deceased is hovering over them; and that if he could speak, he would say, 'Weep not for me.' The medium and the clairvoyant announce that they are under spirit control and that the departed one can speak through them. Is it any wonder that the deception is a powerful one with many? The antidote for all the doctrines of demons is the message of the Word of God:

(1) That the dead are really dead;

(2) That Christ died on our behalf;

(3) That at his second coming and kingdom, 'there shall be a resurrection of the dead, both of the just and of the unjust.'—Acts 24:15.

"Let those who deny that there are invisible evil spirits explain what Jesus meant when he gave his disciples power over all manner of disease, and over unclean spirits. Let them explain what the apostles meant when they returned with joy, saying, 'Lord, even the demons are subject unto us in thy name.' It is for them to explain, too, what really took place at Gadara, where the Scriptures declare Jesus cast a legion of these evil spirits out of one man. That legion, permitted to go into the swine, were sufficient in number to craze the entire herd.

"Let us also have an explanation of what St. Paul meant when he turned to rebuke the young woman who had the power of divination, and commanded the evil spirits to come out of her. (Acts 16:16-18) Let them explain why her

soothsaying prognostications were at an end, when once the evil spirit was gone forth. Let us also remember that there is not a suggestion anywhere in the Bible that these evil spirits were even human beings in any sense of the word, or at any time. Let us all remember that these are the same evil spirits dealt with at the time of the Deluge.

"Immediately after the Flood, they began their attack upon humanity, their attack upon the truth, their endeavor to make humanity believe the lie—that the dead are not dead. To whatever extent they succeeded in so deceiving humanity they prepared mankind proportionately to be their dupes. The goal of their ambition is possession, everything else being merely accessory to this end.

"Spirit mediums recognize the demon character of the spirits communicating through them; and they dread them and warn each other against the danger of allowing their wills to come completely under spirit influence, knowing that surely the result will be possession, demonization. And this in our day is called insanity, although many physicians realize the difference, and candidly say that not one-half the cases in an insane asylum are due to functional disorder. The majority are cases of possession by evil spirits.

SUGGESTION, DIVERSION, IMPRESSION, POSSESSION

"These are the four steps along which those who do not put themselves under the guidance of the Lord are in danger of being led by the demons. And every step of the way should be fought with a determination of the will, if the 'wiles of the adversary' would be escaped. The vacant, unoccupied mind is the most open to suggestions of the demons. The purposeful, earnest, energetic, have a protection in their activity.

"But if suggestions, or imaginations, have been entertained, the second step will soon follow—diversions. The mind will be diverted from the lines of thought—study, prayer, or what not. The power of suggestion becomes so strong as to interfere with proper thinking and reasoning.

"This leads on to the third step—impression. Some are naturally more impressionable than are others, and can receive promptings, or suggestions, from the evil spirits with so little difficulty that they do not realize the source of the impression, but rather wonder if it is a power of their own. Really it is the outside power impressing them, and more and more bringing them under occult influence.

"Finally comes the last stage—possession—and the evil spirit gets full power and control of the will, and ignores the human will entirely. This is not always accomplished without more or less of a struggle—sometimes covering years. In the struggle, sometimes by clairaudient powers, sometimes through mediums, the spirits will seek more and more the confidence of the dupe. If he be inclined toward evil, the leadings will be that way. If he have a religious tendency, he will be counseled to pray or read the Bible, then be chided, the object always being to bring him into full submission of his mind, in a manner that none should yield himself, except to the Almighty, whom the evil spirits sometimes even dare to impersonate in their speech.

WITCHES, WIZARDS AND NECROMANCERS

"Many today laugh at the stories of witchcraft handed down from the past. Quite probably some executed as witches may have been good people, misunderstood by their neighbors. This does not, however, alter the fact that witches, wizards and necromancers are not mere myths. The Bible tells us of them as realities, and explains the demon power operating through them.

"In olden times, the divine law forbade any witch, wizard, or necromancer (one claiming to have communications from the dead) to live in the land of Israel, or to practise their black arts. (Deuteronomy 18:9-14) Through the prophet the Lord asks the people why the living should seek unto those who peep and mutter and claim to have communication with the dead [for wisdom, knowledge, guidance, etc.], and not unto the living God? 'Should not a people seek unto their God?'—Isaiah 8:19, 20.

"We all remember the story of the witch of Endor, and how King Saul, when he could not have communication with the Lord, sought communication with Samuel the prophet, who was dead. Saul saw nothing and heard nothing. The witch described to him an old man with a mantle, and Saul recognized the description as corresponding with that of the Prophet Samuel. The witch was guided by the demons, however much she might have supposed that the visions she saw and the words she heard were from the dead prophet. Her prophecies were all from the evil spirits, the demons. (1 Samuel 28:7-19; 1 Chronicles 10:13, 14) So in all heathen lands, the demons have had to do with the people.

"The lesson to God's people is full loyalty to God, strict attention to his inspired words through the prophets and the apostles. These are the only sure protection against the wiles of the adversary. How glad we are that the lessons to angels and to men, built upon God's permission of a reign of sin and death for the past six thousand years, will soon be finished! How glad we are to know of a surety that the end will justify the permission of all the evil which has come to pass! How glad we are to know that eventually all the blinded ones will be enlightened and that eventually all the wilfully evil shall be destroyed, and that without remedy!"

THE HEAVEN-CENTERED MIND

"Center your mind on things above."—Colossians 3:2.

One thing is certain: we cannot have everything. If we let our minds go wandering off down the pleasant by-paths of human interest we shall never reach the Celestial City. Even in the world choice between things must constantly be made. A young man approaching life's responsibilities must choose his vocation. He cannot hope to become highly proficient in more than one field; at best he may have an avocation, or field of secondary interest.

The Apostle's words are perfectly plain: "Center your mind on things above," or, as the King James' version states it: "Set your affections on things above." The same thought of concentration is expressed by the Master when he said: "If thine eye be single, thy whole body will be full of light."

The first chapter of Paul's letter to the Church at Colosse deals with Christ the Head; the second admonishes the church not to be led away from Christ the Head, either into false Greek speculations or into ascetic Jewish practises; chapter three urges those who have risen with Christ to live as they should live—in fellowship with their exalted Head.

RISEN WITH CHRIST

Of the first seventeen verses of chapter three the first four contain general exhortation, placing before the mind the glorious privilege, the manifest ideal of the new creature; verses five to eleven suggest the things to be discarded; and verses twelve to seventeen enumerate the things to be acquired.

Our motives for action are drawn from the past, present and future. We were raised from that burial with Christ in baptism (2:12); we do seek for the heavenly things; and our Lord is represented as at God's right hand in assurance of rest after conflict and victory.

"Seek" points but vaguely to the outward conduct. One might seek after the rainbow; but the exhortation, "Center your mind," is subjective and definite. It tells how we can most effectively accomplish what we need. Seeing then that at our conversion we shared not Christ's death only but his resurrection also, let us go where he sits at God's right hand. Let our whole thought be set on heavenly, not on earthly things.

Again, in the third and fourth verses the Apostle's consecrated mind sweeps the past, present and future of our experiences. We died the death to self; our new life is hid with Christ in God; and when Christ, our life, shall appear then shall we also appear with him in glory.

NEW CAPACITIES OF MIND

When we were raised from our consecration burial to walk in newness of life, the new life which we there began was not new from the standpoint of outward environs, but rather new because a new dominating force was in control, a new standard for thought and conduct—the will of God. This change is perhaps feebly illustrated by the taking off of colored glasses. The scenery is the same as it was before; but it looks different, the perspective has changed, the color relationships are altered. Again, the newness of life may be pictured by a change of presidents in the White House. The chairs, the tables, the pictures on the wall are the same, but the president is different; he has different policies of government to carry out. Thus the new will comes into the same mind that existed before; it uses the same mental machinery, so to speak; but its aims are different.

From another standpoint, it may be said that we receive new capacities for every organ of our brain. By our spirit begettal we receive the capacity to consider and work upon spiritual things instead of merely natural matters. But this new capacity does not operate with ease. It requires the exertion of force on the part of the new will to set or center our attention on heavenly things when all our natural desires and proclivities cling to things on the earth. Then when the

attention grows lax it requires the exertion of more energy to redirect the mind to spiritual thoughts. The Apostle speaks of this new capacity of mind when he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:9, 10.

We died with Christ and our union with him is a hidden life in God. It is not always to remain hidden. At Christ's second coming, it will be revealed; for Christ is our very life, so that his manifestation involves ours.

MORTIFY THESE THINGS

To whatever we give our heart's devotion, that we make our God. A story is told of an old minister and a youthful one. The young man was perplexed because he found it impossible to get the young people to listen to his earnest preaching. The old man said, "That is easily explained: they worship elsewhere." One may pay homage to various desires of his own flesh, be they sinful or proper in themselves.

We should realize the experiences already ideally ours, by putting our sins to death, impurity and covetousness, those hidden vices which draw down God's wrath, and which we once practised, or the tendency to practise which we find in our flesh. God's wrath is the expression of his disapproval, the attitude which he must bear toward sin and unrighteousness. It should be kept separate in our minds from the manifestations of man's puny wrath, which are, as likely as not, mere acknowledgments of impotence.

The Apostle exhorts us to put away anger, wrath, malice, blasphemy, abusive speech, lying; for the old self has been discarded and the new self has been put on, which is being renewed by a deeper knowledge into conformity with the Creator's image.

Blasphemy may be committed unknowingly. It consists (1) in ascribing to God what should not be ascribed to him; (2) in not ascribing to God things which should be ascribed to him; (3) in ascribing to another what should be ascribed to God. It will be seen, therefore, that the worst form of blasphemy is not that thoughtless profanity which one may hear on the street, but such misascriptions of divine power or purpose as may be made by intelligent men in responsible positions.

RENEWED BY KNOWLEDGE

The Apostle tells us that the new man is renewed, refreshed, invigorated by knowledge. But can he mean knowledge of a general character? No; for such knowledge is a mere array of facts, the possession of which may only encourage a spirit of pride of self-sufficiency. The kind of knowledge which is here referred to is mentioned in the ninth verse of the first chapter of this same epistle of the Colossians.

There the loving and faithful Paul expressed his joy at hearing of the progress in the truth which the Colossian brethren had made. He expressed his desire that they might be filled with a knowledge (epignosis, exact or accurate knowledge) of God's will in all wisdom and spiritual understanding. A knowledge of God's will means more than the knowledge that he has a will. It indicates an intimate acquaintanceship with, a deep appreciation of the motives of the Almighty. It means such an acquaintanceship with God's holy will which would lead us, if we had the power, position and authority of God, to do exactly the same things that he does, and which knowledge or acquaintanceship does lead us to do the same things that he does, in the measure that we have power, position and authority of any kind.

Such knowledge as this is surely refreshing and invigorating to the new creature. This new creature is God's creature, God's child, though the creative work is not yet complete. Every influence which tends to perfect this new man brings him into closer and closer conformity to Christ, the image of the invisible, the express image of the Father's person.—2 Corinthians 3:18.

Where there is such a new nature, and to the extent that it is ascendant, all previous distinctions of race, religion, civilization and social position are annulled, and Christ is all and in all the relationships of life.

ACQUIRE THESE THINGS

As probationary members of the body of Christ our characters should be graced with sympathetic deeds of mercy, with kindness, with humbleness of mind, meekness, longsuffering, forbearance, love, peace, thankfulness. All of these are heavenly qualities in the sense that they emanate from God and have his approval. If our minds are centered upon these graces and our attention turned to their admiration and their development, we are fulfilling the Apostle's command in the only feasible way. He does not wish us to be gazing at the clouds by day and the stars by night.

Surely the world is in need of sympathetic deeds! Our opportunities for practical assistance may be very limited now, but the sympathy can well be shown for the poor world in its distressed condition. In this matter we have need of wisdom that our attitude be not patronizing.

The word here translated kindness means to supply what is needful. It therefore suggests tact, suavity, and goodness of heart. To be truly kind we must have the welfare of others at heart. Their happiness must occupy a place in our hearts at least as great as our own happiness, so that we shall have the tendency to share what we have, if other people's supply of happifying medium falls below the average.

Humbleness of mind, or humility, suggests a willingness to occupy our appropriate position in respect to the Lord and his providences. If the Lord's providence leads us into the limelight and our natural preference is for the quiet shadows, it is not humility but self-will, if we resist his leadings and stay in the shadow. If we love the limelight, but find ourselves in the shadow of social obscurity and the Lord does not lead us out, we would be on very dangerous ground indeed to take matters into our own hand and seek to bring ourselves forward. We may have, in fact very likely will have, our own preferences, prejudices or judgments concerning a matter; but if the Lord's Word or the Lord's leading indicates another path than that we would naturally tread, the only humble way is to say: "Not my will, but thine be done."

Meekness is teachableness of mind and tractableness of heart. It is closely identified with submissiveness. Meekness is the kind of conduct which a humble heart inspires. It is possible to think of being meek for policy's sake, without being truly humble; but it would seldom, if ever, occur unless for purposes of deception.

Longsuffering is a quiet carriage in the midst of exasperating circumstances. It implies the control of natural combativeness. Forbearance comes from a proper regulation of the organ of destructiveness. We have plenty of things to destroy —the spirit of the world, the deceitfulness of the flesh and the wiles of the devil—as these influences operate against our Christian progress.

Forgiveness means a complete dispensing with a charge against a person, without regard to what brought about the satisfaction. The Anglo-Saxon prefix *for* suggests a completeness of the action described in the verb. The word therefore means literally to give completely away—to rid one's self entirely of something, and, by custom, of something objectionable or unpleasant, especially an unpleasant or unfavorable attitude of mind which we may hold toward a person who has done us wrong.

Jehovah holds sinners in disfavor because, wittingly or unwittingly, they have transgressed the laws which his justice framed. He can forgive or change his attitude toward the sinner only when some kind of satisfaction is made for his outraged laws. Since man was unable to make this satisfaction for his cardinal sin, God in his goodness sent his own Son to die for us, that we might live. On the basis of this redemptive work the prophet long ago foretold: "He will forgive your transgressions and remember them no more." When an account is once settled, God is too courteous ever to refer to it again. It is completely dismissed from his calendar.

The Apostle continues, in substance: And let love, which binds Christians in one, do its perfect work. Let the peace of God control your life; do nothing to ruffle it, and be thankful.

Love is that good will which, apart from obligation, delights to give. It appreciates the privilege of sacrifice. It delights in every good principle. Peace of mind is a condition which is made possible by the operation of justice in our conduct. When we have done justly, then we have peace of mind, we have a good conscience.

Thankfulness is repeatedly urged upon us by the Apostle Paul. In his first epistle to the Thessalonians he says: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Thankfulness is the habitual expressing, by word or demeanor, of the spirit of gratitude in the heart. Gratitude is appreciation for boons and blessings which we did not expect or which we had no right to demand.

Wisdom is the discreet application of God's word to our own hearts and to our own life problems. It should dwell in us richly; for the discernment, the discretion which enables us to apply the Word to ourselves and ourselves to the Word, may be had for the trustful asking.

IN WORD OR IN DEED

Divine power is called forth by the admonition: "Whatsoever we do in word or deed, do all in the name of the Lord

Jesus." Love prompts, wisdom devises, justice directs, but power performs.

If we habitually and persistently set our thoughts on things above, surely we shall have accomplished in us that which the Master desired to see. No matter how improbable the outlook may seem, it is not our power but his that is pledged to the fulfillment of all that which he has purposed in Christ Jesus. He shall change this body, now so humiliated, and fashion it unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

The lotus bulb finds itself in the mud and slime of the river bed. The sun shines through the water upon it. Figuratively speaking, it sets its heart to respond to the light. It reaches up, disregarding the slime of its native rooting, and finally bursts, a pure and lovely flower, to glorify its Maker.

THE WORK OF THE MESSIANIC KINGDOM

"The creature itself shall be delivered from the bondage of sin and death into the glorious liberty of the sons of God."—Romans 8:21.

Death, not eternal torment, was the penalty which God placed upon Father Adam. (Genesis 2:17) Over four thousand years after the fall of man, our Lord Jesus came into the world to pay that penalty; and thereby with his own life he made arrangements for the ultimate purchase of all mankind. He has laid down the price, and eventually will take over the purchase. He has not yet completed his work, but thus far has merely made an imputation of the merit of his sacrificial death on behalf of the church class. As soon as the church shall have been completed, they will be glorified as the body of Christ, his associates in the heavenly nature, glory, honor and immortality. Then will come the time for the Christ—Jesus the Head and the church his body—to inaugurate the great Messianic Kingdom, which God has long promised, and for which we pray, "Thy kingdom come; thy will be done on earth, as it is in heaven."

Attentively considering the transaction by which Jehovah is to turn over the world to become responsible to his Son Jesus Christ, we perceive that it is pictured in the Jewish day of Atonement. When the high priest had completed his work of making satisfaction for the sins of the Israelites, he forthwith had the divine authority to begin to bless the people. So when Christ, the great antitypical High Priest, shall have finished the work of offering the "better sacrifices," and when the last member of the body of Christ shall have been glorified, then the merit of those "better sacrifices" will be made applicable to the whole world. (Hebrews 9:23) As in the one man Adam all mankind were constituted sinners, so in the one Man Jesus Christ both Adam and all of his children will be justified from the original condemnation, that which came upon the human race because of Adam's disobedience.

TRANSFER OF ADAM'S ACCOUNT

This squaring off of accounts will be accomplished by the transfer of Adam's account to the account of Christ. The death of Christ will be found to be the full equivalent for the sin of the whole world; and as far as the divine judgment is upon the world, mankind will be set free from the sentence which came upon father Adam in Eden. Forthwith Christ will take possession of the whole world. His Millennial Kingdom is for the very purpose of lifting the Adamic race out of sin, degradation and death, and of restoring them to human perfection. But he does not purpose, nor is it the Father's plan, that any one be forced to receive the divine blessing. "Whosoever will, let him take the water of life freely."—Revelation 22:17.

Under the beneficent rule of the Messianic Kingdom the light of the glory of the goodness of God will be manifest to all mankind. They will be made to know that restitution to all lost in Eden is God's provision for the world. When they shall have come to the knowledge of the divine goodness, it will be their part to conform their lives to purity and righteousness. They will retain their own individual will, however; and if any one should will to do otherwise than what is right, he will have the opportunity to do so. But he will not be permitted to do that which is injurious to others; for the power of Messiah will be exercised at such a time, and will not permit any one to work injury. Under the full light and opportunity of that blessed time, a sinner who makes no progress towards perfection will be cut off from life at the end of a hundred years of trial. Having had every possible incentive to do right under that glorious Messianic reign, he will have no excuse for wrong-doing. If he does not yield to the regulations of that righteous rule, he will thereby demonstrate that he loves iniquity.—Isaiah 11:9; 65:20.

WORK OF THE MILLENNIUM OUTLINED

God purposes to give life everlasting to those only who manifest a disposition to become loyal and obedient to him, and who by patient perseverance will develop a character worthy of being raised up to perfection of life. Those who manifest the right disposition will be lifted up out of their fallen condition to the full standard of human perfection as it was originally in father Adam. This work of human uplift will be the work of Christ and the church through the various agencies of that time. The world will then be free from the condemnation which came upon Adam because of his disobedience in Eden. God is willing to give them everlasting life upon condition of obedience to his righteous law. But they will be expected to coöperate in this matter; and in their endeavor to rise out of sin and degradation they will have everlasting life; but the unwilling and disobedient will be cut off from life—in the second death.

Manifestly, then, there will be an interim between the time when mankind are legally forgiven and the time when they will either reach perfection or die the second death. During this interim they will still be of the Adamic race. So when the hosts of sleeping dead are awakened, they will not come forth from the tomb as children of Christ, but as children of Adam. Under the arrangements of the Messianic Kingdom they will be given the opportunity of renouncing their allegiance to Adam and of accepting the life everlasting that Christ will give those who demonstrate their loyalty to God and to the principles of righteousness. So far as the world is concerned, this work of Christ will continue until the end of the thousand years of the Messianic reign. Then mankind will be perfect, ready to be turned over to the Father, as the Apostle Paul points out.—1 Corinthians 15:21-28.

During those thousand years the Father will ignore humanity altogether. He will have turned the whole Adamic race over to the Christ, who will have full charge of mankind. While the Messianic Kingdom is in power, neither the Father himself nor any one else except the Christ will have anything to do with humanity. But when at the end of the Millennium, Christ will present the perfected race to the Father, it will then be for God to receive them.

ALL CONDEMNATION SET ASIDE

Speaking of the human family, the Apostle Paul says, "The creature himself was made subject to vanity [frailty], not willingly." (Romans 8:20) That is to say, the Adamic race did not become imperfect through any will of their own. Father Adam got out of touch with his Creator. Sin invaded his domain, and he was led astray. Condemnation to death came upon him; and through the law of heredity all of his posterity were involved in his condemnation. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Our Lord Jesus is ready to redeem these who have come unwillingly into sin, if they will accept his terms and conditions. The first-fruits of his work form the church of the Gospel age. (James 1:18) The expression "first-fruits" suggests others—after-fruits. In other words, the church are not the only ones who are to be saved, but a first gathering only. It is theirs to share with their Lord in his kingdom of glory, honor and immortality. Then all mankind will have their opportunity—the creature itself which was made subject to frailty, and which is to be delivered from the bondage of corruption.—1 John 2:2.

Eventually the whole world will have the opportunity of getting away from the bondage of death. First, there is the legal phase of the condemnation upon the race. This legal condemnation will be set aside at the beginning of the Millennium. Then there is the actual condemnation—death and all of its concomitants. Mankind have become so infected with the virus of death that their bodies have become diseased. "There is none righteous, no, not one." Everybody is wrong, imperfect, out of the way; and the race will still be in this condition of imperfection after the legal phase of the condemnation has been set aside.

When at the beginning of the Millennium Christ presents the merit of his sacrificial death on behalf of the world, forthwith the race will be turned over to him. But, on being raised from the dead, the world would soon come into condemnation again, were they not in the hands of the Mediator between God and man. (1 Timothy 2:5, 6) If any one had his sins forgiven and then stood forth in his own strength before God for even one day, by nightfall he would again be under condemnation unless he could live sinless for that one

day. Because of their inability to stand before him, God will pass the world over to the ministry of Messiah, and will ignore mankind until the end of the Millennium.

SONS OF GOD ON THE HUMAN PLANE

The work of the Christ will be to effect the deliverance of humanity from the bondage of corruption, from which they are unable to deliver themselves. Christ will set the groaning creation free from the power of sin and death, and will bring the willing and obedient back into the full liberty of the sons of God. Whoever will then may become a son of God on the human plane, perfect as was Adam before he fell from divine favor. When Adam was a son of God, he was not "sold under sin"; but, on the contrary, he was perfect, the image and likeness of his Creator—"very good." And so it is with the holy angels. They are the sons of God on the spirit plane. Thus does God design that it shall be with his human sons. They shall be delivered from the bondage of corruption into the full liberty of the sons of God.—Romans 8:19-21.

Father Adam was originally called the son of God. (Luke 3:38) So when humanity shall have been restored to perfection, "then shall the Son deliver up the kingdom to God, even the Father," when he shall have put down all insubordination. Then all those whom God will receive will enter into the glorious freedom of the children of God. They will be perfect, in the image and likeness of their heavenly Father.

HOW TO PLEASE OUR NEIGHBOR

"Let every one of us please his neighbor for his good to edification."—Romans 15:2.

Suavity, or the quality of being gracious and pleasing to others, is a good trait, especially when properly used, as the Apostle here suggests. There are some people naturally so constituted that they desire to please others. This may at times, however, become a trap and a snare to them. There is too great a willingness to please. In order to please, one might do things that would not be wise or right. There are some, for instance, who indulge in joking, seeking thus to please and entertain others. There may be harmless jokes, but there are some that are not harmless. Those who are thus constituted are in danger of carrying the thing too far or of being frivolous and thus greatly injuring their influence for good. The Lord's children are instructed to be sober-minded.

Others are naturally inclined to be crusty and taciturn. Some are fault-finding, naturally inclined to be combative. Both classes need to curb their dispositions in these directions. They need to learn to be more suave and kindly in manner, to have a greater desire to please others and to make themselves agreeable, to be gentle and considerate, to avoid strife.

Our text addresses the Lord's people—"Let every one of us please his neighbor for his good." The neighbor may be a brother in the church, those with whom we are particularly identified. We are to seek to be pleasing to them, that our company may be desirable, that we may be a comfort to the brethren, helpful to them. The same principle, however, will apply to our intercourse with our worldly neighbor. To whatever extent we have opportunity we should seek to do the things pleasing to our neighbor rather than the things displeasing to him. There are plenty of things in this world that are irritating. We should desire to do what will give pleasure to others, so far as is wise and proper. We must not deny nor compromise the truth nor do what is wrong to please our neighbor. We must not go to places that are contrary to the spirit of the Lord, in order to please man. Principle is always to rule with the church. But we should have a loving, kindly sentiment, which desires, so far as loyalty to God will dictate, to give happiness to all.

This principle is referred to in the latter part of the text. We are to please our neighbor for his good, for his edification. We might tell him something that would be very disadvantageous, very ill-advised. It might be pleasing to him to hear the thing, yet it might be sowing seeds of discontent or pride or evil-surmising. We are to endeavor to please by politeness, by kindness and neighborliness—seeking to be helpful. We are to remember the standards of the Lord—justice, purity, truth. We are to do only those things that would be for the real good and edification of our neighbor.

The word edification has in it the thought of instruction, benefit. In our relationships with each other as the Lord's children, we are exhorted by the Apostle to build one another up on the most holy faith. It is so easy to tear down faith by some suggestion of error or doubt. The children of God should do only good works. The adversary has plenty of devices for tearing them down. We all need to be constructive, building each other up and helping to be strong in the faith.

The church of God are not to be scandal-mongers, not to do or say things that would be destructive to character, but the very reverse. We are to assist one another in the upward way, which is toilsome and often very difficult. Those who are seeking to upbuild others of the Lord's flock are sure to be upbuilding themselves at the same time. Thus we are coming nearer and nearer to the perfect standard. St. Paul also exhorts in another place, "Let no evil communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers".—Ephesians 4:29.

APPETITE AND GREED

NOVEMBER 3.—GENESIS 25:27-34.

A MARKED ILLUSTRATION OF DIVINE FOREKNOWLEDGE—TWIN BROTHERS WHO WERE VERY UNLIKE IN DISPOSITION—THE ATTITUDE OF EACH TOWARD THE GREAT ABRAHAMIC COVENANT—DIFFERENT VIEWS REGARDING THE SELLING OF THE BIRTHRIGHT—A REASONABLE QUESTION AND THE REPLY—HOW SPIRITUAL ISRAELITES MAY SELL THEIR BIRTHRIGHT—ESAU A TYPE OF CARELESS CHRISTIANS—WHY THIS INCIDENT IS RECORDED IN SCRIPTURE.

"Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."—1 Corinthians 9:25.

Isaac and Rebecca had two sons, Esau and Jacob, twins, Esau being the elder by a moment or so. These sons became in due time the heads or fathers of two nations nearly as dissimilar as were the twins themselves. Jacob's family became known as Israel, the peculiar people of God, inheritors of the great Abrahamic Covenant, through their father. Esau's posterity were subsequently known as Edomites, and are well represented today in the Bedouin tribes of the Arabian desert. At the birth of the twins the divine prophecy was that the elder should serve the younger. The Apostle Paul called attention to this prophecy as an indication of God's foreknowledge of the difference in the characters of the two children and of the divine choice as to the one through whom the Abrahamic promise would descend.—Romans 9:12.

When the twins were about thirty-two years of age, an incident occurred which had a most important bearing upon the interests of both for all future time. Esau had been away on a hunting expedition, and had returned ravenously hungry at a time when Jacob had prepared for himself a dinner of red lentils, of which both brothers were very fond. Alexander White thus graphically relates the incident:

"Esau was a sportsman, boisterous, wild, clumsy, full of the manliest interests and purposes. He was a proverb of courage and endurance, a success in the chase. His eye was like that of the eagle. His ear never slept: his arrow never missed the mark. A prince among men, a prime favorite with men, women and children, he was all the time more animal than man."

SELLING THE BIRTHRIGHT

Esau's tastes and appetites, his desires and pleasures, were surely of an earthly kind. He had little interest in his father's God and in the great Abrahamic promise that through Abraham's posterity all the families of the earth would one day be blessed. Being naturally of a less religious turn of mind than was his brother Jacob, he set more store by his inheritance of his father's possessions than in his rights as the firstborn to the divine covenants and mercies pertaining to the future. Jacob on the contrary, had an opposite estimate of values. He was quite willing that his brother should have every earthly advantage; but he coveted the special blessing of God, which had been promised to his grandfather Abraham and in which his father Isaac trusted.

From this viewpoint Esau had already sold his birthright, in that it had already in his estimation lost all of its great value, that it was not comparable with the sensuous pleasures in which he delighted. On the contrary, Jacob inherited more of his father's disposition of steadfastness and earnestness, and had great respect for the Abrahamic Covenant, deploring the fact that by the apparent accident of birth he had lost the birthright which his brother did not appreciate. Doubtless, too, through his mother he had heard the prophecy that the elder should serve the younger, which implied that in some

sense of the word it might be God's will that he should eventually become the heir of the promise.

The incident related in today's lesson, which should be considered together with chapters 27 and 28, is one which is generally viewed as casting great reproach upon Jacob, while Esau is regarded with sympathy and pity. Jacob is supposed to have been an unprincipled deceiver, and Esau an innocent dupe, overpowered by unfortunate circumstances and by his brother's ambitious cunning. But since the special favor of God attended the transaction, it is evidently wise to reconsider the matter, lest haply our conclusions may be found to be against God as well as against Jacob. And so we do. We find that which God could commend and reward, and which when properly viewed was entirely right.

RIGHT OF PRIMOGENITURE

In patriarchal times, the birthright, the chief inheritance in estate and authority, belonged naturally to the eldest son of a family. In the case of Isaac, the father of Jacob and Esau, it included not only personal possessions, but also covenant blessing which God had especially promised to Abraham and which had been inherited by Isaac. As Isaac reached advanced age, he began to realize that this great covenant blessing was not to be fulfilled in himself personally, but was to be transmitted to his posterity. This was also indicated to Rebecca, Isaac's wife, when she was told that "the elder should serve the younger." Thus Jacob was shown to be the divinely chosen line through which the covenant blessing should be realized.

How Jacob's heart must have dwelt upon the possibilities of so great an inheritance, the blessing of God, and of the blessing of all the families of the earth through his own posterity! Doubtless for years he had sought opportunity to purchase from Esau the birthright which the latter evidently did not appreciate. Now, when Esau was hungry and desired the mess of pottage, was not this Jacob's opportunity for giving Esau what the latter preferred and for getting from him what he did not appreciate—the birthright which Jacob esteemed beyond all things of earthly value?

On this point Mr. White says: "Everybody knew that Esau's birthright was for sale. Isaac knew, Rebecca knew, and Jacob knew. Jacob had for a long time been watching his brother for a fit opportunity." At last this came when Esau returned hungry from the chase just at the time when Jacob's dinner was ready. So when Esau said in substance: 'Jacob, I am ravenously hungry. Figuratively speaking, I am famishing for some of those delicious red lentils of your cooking,' Jacob's answer was in effect: 'Yes, you may have them, and I will go hungry, but on one condition: You are the elder, and therefore will have the right to inherit the birthright and blessing. But what do you care for Grandfather Abraham's covenant? If now you want this pottage more than the blessing, say so; and it shall be yours.'

In effect Esau's reply was: 'Take it, Jacob. It may be good some day, although I confess that I do not have much faith in it. To me these people round about, whom our father calls heathen, seem to be good neighbors; and I might say without prejudice that your doting over that promise has made you too sober, almost morose. Why do you not come out and have a good time with the rest of us? However, if you want my share in the Abrahamic promise in exchange for that soup, you are welcome to it. I prefer the soup.'

'Wait a moment,' said Jacob. 'Let us do this thing properly. Make an oath to the effect that this is a bona fide transaction for all time.' 'I will do it!' cried Esau. 'Now give me the soup.' Thus was bartered the great oath-bound covenant of God and the wonderful blessings which it embraces, present and future. Neither man knew fully what he was doing; for not until this Gospel age has the mystery of God in respect to that covenant been disclosed. Even now, as the Apostle tells us, it is made known only to the saints, to those who receive the holy Spirit of adoption.

A REASONABLE QUESTION

Some one may ask: 'Why did Jacob take from his brother the birthright and the blessing? Why did he not give Esau the pottage, since the latter was hungry?'

We think it fair to infer that both Jacob and Esau were hungry; for if Jacob were not so, he would not have prepared the pottage. Since we have no evidence to show that one was hungrier than the other, let us suppose that they were equally so, and that there was not pottage enough to furnish a meal for them both. After Esau had made it known that he desired something to eat, Jacob evidently thought this a proper time for him to secure something which Esau had, but which he did not really appreciate, did not value.

The transaction was a fair one. If one buys a house at a bargain, and if both buyer and seller are satisfied with the transaction, we would not say that it was cheating or robbery. And so it was with Jacob. St. Paul calls our attention to the matter and declares that Esau was profane. That is, Esau did not account the promise which God made to Abraham as worth anything. He was willing to sell it for a mess of pottage, as though he were getting the better of the bargain. Probably he reasoned thus with himself: 'This poor brother of mine does not know what life is. If only he would take a few lessons from me, he would begin to live. He actually believes something which God said to our grandfather, and he thinks that some day he will get something wonderful out of it. For my part I do not think it worth considering.' And so he probably thought that he was the gainer in getting the savory meal.

ESAU CARED ONLY FOR EARTHLY THINGS

Jacob knew that he would get into trouble if he would try to get the blessing; and yet he was so desirous of obtaining it that he was willing to forego everything else. As a matter of fact Esau did not value the birthright except from the earthly standpoint. He had no confidence in the promise. Of course it is possible that there is something not written in the record that might give a different view of the matter, one more easy to comprehend. The Apostle Paul commends Jacob's faith, but counts Esau's act of selling the birthright as reprehensible, and warns the church not to be like the "profane person who sold his birthright." In this statement the Apostle seems to intimate that there may be some who will desire to sell their birthright, and others who may wish to buy.—Hebrews 12:16.

In our Lord's day the Jews who failed to accept the invitation of the Lord, and who were not Israelites indeed, sold their spiritual opportunities for the mess of pottage of earthly blessings and earthly favor. As a result we who are Gentiles by birth, and to whom this right did not appertain by nature, have been invited in to see whether we shall appreciate the privileges and win the prize. Those who have the right appreciation of the heavenly favor will be more than conquerors, and will get the birthright. But the Esau class will not "so run as to obtain."

ESAU A TYPE OF CARELESS CHRISTIANS

It will be remembered that after Esau had sold his birthright, the name Edom was given to him. This name was also subsequently applied both to the people descended from him and to the country in which they lived. Consequently the name Edom is an appropriate symbol of a class who during this Gospel age have similarly sold their birthright for a consideration as trifling as was the mess of pottage which influenced Esau. The name Edom is frequently used by the prophets in reference to that great company of professed Christians sometimes called the Christian world, or Christendom.

Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. By the term masses we mean the great majority of worldly professors of the religion of Christ, who are Christians in name only, but who lack the life of Christ in them. These have preferred the mean morsels of present earthly advantage to all the blessings of communion and fellowship with God and Christ, and the glorious inheritance with our Redeemer promised to those who faithfully follow in his steps of sacrifice even unto death.

The Lord made types of these twin children of Isaac and Rebecca in order to illustrate what he foreknew would be the condition among his professed people hundreds of years after Jacob and Esau had died. The election of Jacob to be a type of the overcoming class was certainly a blessing to him, even though it cost him considerable. But the election of Esau to be a type of the earthly-minded was nothing to his disadvantage. It did not mean that he would go to eternal torment; nor did it mean that he would suffer anything as a result during the present life. On the contrary he was blessed, even as worldly, natural men today have blessings of a kind which the Lord graciously withholds from the New Creation, as being less favorable to their spiritual interests.

"COULD YE NOT WATCH WITH ME ONE HOUR?"

Gethsemane! Gethsemane! the Savior's last dark hours!
In agony of soul he sought to know his Father's will;
Three times he prayed, and thrice he came unto his chosen three
For some sweet word of comfort from the lips of those he loved.
Alas! with weariness their eyes were heavy and they slept.
Ah, me! did e'er the Man of Sorrows utter sadder words

Than these: "Could ye not watch with me one hour?" And then in tones
Of tenderest sympathetic love, "Sleep on and take your rest,"
He knew their frame, remembered they were dust, and hushed the cry
Of longing in his breaking heart. But he who never sleeps
Nor slumbers heard his well-beloved Son in that he feared,
And sent his holy angel to assure him all was well.

* * * * * *

Dear Lord, oh, let me ne'er grow weary or lie down to sleep
While thy dear "feet" are glowing like fine brass in crucible!
Oh! help me watch with them "one hour"—this last sad darksome one.
Oh! touch my lips with coals of fire from off thine altar, Lord,
That I may strengthen, calm, inspire and bless thy faithful ones,
Until together we shall hear, "It is enough, come home!"

JACOB DECEIVES HIS FATHER

NOVEMBER 10.—GENESIS 27:18-29.

OBTAINING THE BLESSING—ESAU'S ANGER AT HIS BROTHER—WAS JACOB'S COURSE JUSTIFIABLE?—EVIDENCES OF DIVINE APPROVAL OF HIS ACTS—HIS FAITH NOT THEN AS STRONG AS LATER IN LIFE—ESAU'S DISHONESTY AND VIOLATION OF HIS OATH—ST. PAUL'S APPLICATION OF THIS INCIDENT—PROVISION FOR THE SPIRITUALLY BLIND.

"Speak ye truth each one with his neighbor."—Ephesians 4:25.

Many years rolled around after the transactions recorded in our last lesson. Esau, still a hunter, still fraternizing with the heathen peoples about, had married by this time two Canaanitish women, and despite his profligacy, was his father's favorite. Jacob was still a God-fearing man, hoping for the realization eventually of his purchase, so highly prized. Isaac was old and had become blind, and considered that it was the right time to put the management of the estate into the hands of the elder son. Accordingly he made it known that he was about to bestow the patriarchal blessing; and under his instruction Esau had gone forth to prepare some savory venison as a feast for his father before the formal pronouncement of the blessing.

Rebecca remembered the prophecy that the elder should serve the younger, and Jacob confided to her the fact that he had purchased the blessing of his brother and had taken the latter's oath. They watched to see whether or not Esau would regard this oath and the sale of the blessing; but finding that he was disposed to disregard it and to violate all of his obligations, both mother and son determined to use their every power to secure the fulfillment of Esau's engagement respecting the blessing. But knowing that Isaac would not accede to this, they conspired to deceive him.

As Esau's name indicates, he was a hairy man: so they arranged that Jacob should put on Esau's fine raiment, speak as much as possible in his tone of voice, and present kid's flesh to his father and receive the blessing while Esau was still absent hunting. Lest Isaac should mistrust the deception, Jacob's neck and arms were covered with the fine hairy skin of a new-born kid. The deception was carried out. After Isaac had said: "The voice is Jacob's voice, but the hands are the hands of Esau," he gave the blessing to his younger son.

JACOB A FUGITIVE BECAUSE OF HIS FAITH

Of course the unprincipled Esau, who, after selling the birthright and confirming the sale with an oath, was about to take it himself, was angry that his brother should have outwitted him and obtained the blessing—not apparently that he cared so much for the Abrahamic promise and blessing thus entailed, but he feared that in some way his prominence in the family would be jeopardized and that he might perhaps lose the major part of the inheritance, the two-thirds, and get only Jacob's portion, namely, one-third. Anger, malice, hatred, strife, envy, murder, were in his heart; and he said to himself, 'It will not be very long until father dies. Then I will slay my brother Jacob, and the entire inheritance will be mine.'

Esau's murderous intentions reached the ears of Jacob's mother, who informed Jacob and advised that he go for a time at least and live with her father. Jacob, then over fifty-seven years of age, following this counsel, started out to carve his own fortune, leaving the entire estate in the hands of Esau, holding on only to the covenant promise. Here was another demonstration of his faith in God. He might have regretted his bargain, he might have renounced the blessing in Esau's favor. But no; he would hold to this, cost him what it might—possessions, a home, family association. He would go out in the fear of the Lord; he would attest his devotion to God and his faith in the promise. Is it with any wonder that we read that in this journey the Lord appeared to him at Bethel and assured him that the Almighty would be his exceeding great reward? Jacob's faith and zeal were of the kind which God approves, the kind which he has blessed from Abraham's day until the present time.

THE DIVINE STANDARD—PERFECTION

Do we excuse Jacob and his mother, and approve of their telling lies to Isaac both by word and act? No, we cannot approve this course; and yet it seems evident to us that we must not judge Jacob's actions according to the standards which we would apply to ourselves. As new creatures in Christ Jesus, begotten of the holy Spirit, we have and ought to have still clearer views of the Lord's will in such matters, still clearer faith than Jacob exercised. But what more could we expect of a natural man than we find in Jacob's conduct? We must gauge our conceptions of right and wrong by the divine standard; and while we cannot suppose that God approved the course adopted by Jacob and Rebecca, we must check ourselves and others from too rabid denunciation of Jacob's proceeding by noting the fact that, according to the record, at no time did God charge up this matter against Jacob or reprove or punish him for it. On the contrary, we find the Lord appearing to him and manifesting favor in visions, revelations and assurances of divine protection and care, without mention of the deception by which the ends were gained. Where God keeps silent, is it wise for us to say very much in the way of reproof?

What better course could Jacob have taken? We answer that had he possessed greater faith he might have waited on the Lord and permitted divine providence to bring to him the blessing which he craved, and which God had foretold should be his, and which he had purchased at more than its value according to the estimation of Esau, though at far less than its value according to Jacob's estimation.

Some point us to the difficulties, trials and perplexities which came to Jacob as a result of fleeing from his brother declaring that these were God's punishments upon him. But we reply that Jacob did not so regard these; that the Scriptures remind us that whom the Lord loveth he chasteneth, and that God particularly told Jacob of his love for him. So it is with the best and truest of the Lord's people today. The fact that they have trials, difficulties, disappointments and persecutions, so that sometimes they must flee for their lives, by no means proves that the Lord's favor is not with them. Rather these experiences, as the Apostle assures us, are working out for us a far more exceeding and eternal weight of glory. Similarly, Jacob's trials, difficulties and sorrowful experiences worked out for him a blessing of heart and character.

A LESSON FOR SPIRITUAL ISRAELITES

Jacob was not one of those who made the outside of the cup clean while within it was impure. He was at heart of the character which the Lord approves. Neither can we say that he was graspingly selfish with his brother; for we find in his general character a breadth of liberality rarely met with. We recall that he never asked for even the younger son's one-third interest in the estate, but that returning later he instead proffered Esau a present of cattle, sheep, etc. If we must charge Jacob with lying lips, we can at least credit him with honesty of heart. He lied in order to secure justice and because his faith was not sufficiently strong to permit him to trust the Lord implicitly respecting a matter which he so highly esteemed and was willing to give everything to possess.

A lesson for the spiritual Israelite is that we not only esteem, as Jacob did, the value of the divine promise and favor and blessing, but that to a similar zeal we should add still more faith, so that we could trust the Lord to give us the blessings he has promised. This was the example which Abraham set, but which Jacob evidently had not fully appreciated. Abraham was called upon to sacrifice his son Isaac, the heir of the promise, through whom the Lord had declared the promise should be fulfilled. Abraham's faith was sufficient, and in due time God settled the matter in that Isaac was received from the dead in a figure. (Hebrews 11:19) We cannot doubt that if Jacob had possessed a similar degree of faith God in some manner would have given him the blessing, despite his father's intentions to the contrary and Esau's dishonesty and violation of his oath.

The Apostle refers to the main incident of this lesson, the sale of the birthright, and in very round terms denounces the spirit of Esau—the spirit that is not appreciative of

God's mercy and of the blessing which he has in reservation for them that love him. He speaks of Esau as that "profane person who for one morsel of meat sold his birthright." (Hebrews 12:16) He was profane in the sense that all the Gentiles or heathen were recognized as profane—godless, not reverent, unbelieving, preferring the things of this present time, the good and the bad, to the better portion of the future, which they have not the faith to realize nor the appreciation to enjoy.

DIFFERENCES IN HEREDITY

The fact that Esau was evidently birth-marked and by heredity a wild man, loving the more animal and natural things, so far from being to his condemnation is rather in his favor. If his failure to appreciate the spiritual things was the result of an inherited depravity of taste, then we can say that the redemption provided in Jesus' sacrifice covers the entire blemish and guarantees eventually to Esau an opening of the eyes of his understanding and an enlightenment of his mind to appreciate the better things—when in due time, during the Millennial age, the Redeemer shall be the Restorer. (Acts 3:19-21) For Jacob to have taken the course which Esau had taken would have been a much more heinous matter; for by nature he had a loftier mind, a more reasonable soul, less impaired by the Adamic fall.

So, too, when we apply this principle today we find that there are many natural men of the Esau type who have no interest in or appreciation of spiritual things. We sympathize with them rather than blame them, and look forward with pleasure to the time when the Lord's mercy shall be extended toward them in measure proportionate to the degree of their share in the fall—to assist them by the judgment of the Millennial age (its rewards and punishments) to see the right way and to learn righteousness therein, and eventually (if they will) to attain perfection and eternal life. On the other hand, if by the grace of God we have been favored in being born the children of believers, how great is this blessing, especially if by the grace of God our eyes have been opened to an appreciation of the heavenly spiritual promises! What advantage we have every way over the others of the Esau type! What manner of persons ought we to be in all holy conversation and godliness! Surely the Lord may expect much more of us, and we should expect much more of ourselves than of our Esau neighbors.

APPRECIATING OUR SPIRITUAL BIRTHRIGHT

Examining the Apostle's argument still more closely we find that he especially addresses the church, not the world, in this exhortation that we appreciate God's grace and do not sell our birthright. The world has no birthright to sell at the present time; for as children of Adam they were themselves "sold under sin." The Lord addresses those who have by his grace escaped from this slavery, being justified by faith in the precious blood of Christ. We were in bondage, but are now made free; and whom the Son makes free is free indeed. (John 8:36) After being made free we received, as a further grace of God, an invitation to be heirs of the Abrahamic Covenant—the very one for which Jacob was willing to sacrifice everything. We come into this relationship, as the Apostle points out, by our acceptance of our Lord Jesus and our full consecration unto death with him. The point of the Apostle's argument is that all of the consecrated followers of Christ are in the position of these two sons of Isaac. The inheritance of that Abrahamic Covenant lies between us somewhere; some will get it and some will not.

The Apostle wishes us to see the character of this class that will inherit the promise. They must not be, like Esau, careless, worldly-minded, thoughtless of God and unbelieving respecting the future provision. If they are thus disposed, they will be sure to find opportunities for bartering their inheritance. It would surely slip from them, and be given to others who have a higher appreciation of its value, as the inheritance of this covenant slipped from Esau and was secured by Jacob.

FAITHFULNESS IN WELL-DOING

The law of Christ is one of service and of self-sacrifice until death. All who wish to do right, to live according to the lines marked out by the holy Spirit through the words of Jesus and his apostles, should not only start out well by making a full consecration to God, but should continue faithful, and not grow weary of the battle against sin and unrighteousness. God is seeking to develop and to crystallize character in his people. Therefore in due time, after they shall have suffered awhile, battling against the weaknesses of their flesh, they will reap the reward. They will get the new bodies which God has promised them, the resurrection bodies. Then their trials will be ended; for the new bodies will be in perfect accord with the new will, and there will be no cause of conflict between them. Then the work of grace will go grandly on, for the blessing of all the world.

For this reason, the Apostle says, let us not merely avoid harshness toward those who have been overtaken in a fault; let us not merely guard ourselves that we shall sow to the spirit and not to the flesh; let us not merely avoid weariness in this good way; but let us additionally, "as we have opportunity, do good unto all men, especially to those of the household of faith." In so doing, we shall be copying the character of our heavenly Father. He is the Fountain of Blessing. From him come the blessings of the present life, the sunshine and the rain, upon both just and unjust.

As our heavenly Father is continually giving blessings, rather than seeking favors, so we as his developed children are to have the same character likeness, the same disposition, the same mind. Let us endeavor always to do good to everybody, but especially let us earnestly desire to do good unto all who are the children of God, members of the household of faith.

LETTERS FROM AFIELD

AN EXHORTATION TO "WALK IN THE LIGHT"

DEAR FRIENDS:—

I have been deeply impressed by several sentences in Volume 3, STUDIES IN THE SCRIPTURES, lately brought to my attention. In the light of recent events these words of our beloved Brother Russell seem almost prophetic. Speaking of the Reformation, he says on page 23:

"Many faithful souls in the days of the Reformation walked in the light, as far as it was then shining. But since their day Protestants have made little progress because, instead of walking in the light, they have halted around their favorite leaders, willing to see much as they saw, but nothing more."

Again, on page 25, we read:

"Nor is it sufficient that we find ourselves now in the path of light; we must 'walk in the light,' continue to make progress; else the light, which will not stop, will pass on and leave us in darkness. The difficulty with many is that they will sit down, and do not follow on in the path of light."

Moreover, it is a fact that repeatedly our beloved Pastor declared: "Perfection of knowledge is not yet here; we are not yet in the fullest light of the perfect day." He never claimed to have all the truth, or all the light, but simply such light and such truth as were due to be revealed at this time to the faithful student of the Word of God.

The foregoing seems to apply to many of those who once walked with us, in that they declare their willingness to accept and believe whatever Brother Russell wrote, but decidedly reject the later truths which are most evidently a part of the light now due to the household of faith. My desire, my prayer, is that I may walk in the light, may continue to make progress and to be daily more and more prepared to appreciate and expect still further unfoldings of our Father's plan. With continued confidence and unceasing prayers that you may be guided by His eye, I remain

Yours in His service. SISTER G. W. S.

LOSING EARTHLY THINGS, GAINING HEAVENLY ONES

DEAR BRETHREN:—

Have just returned home after one of the most blessed and happy tours of my life. The blessing of the Lord surpasses all our expectations. Inclosed find the usual reports. The classes are doing splendidly. Many of them surprise me with the number, growth in grace and the keenness of their interest. Much of this, no doubt, is because of the very helpful character of THE WATCH TOWER articles recently. Surely the Lord is gracious and has abundantly supplied all our need through this most wonderful medium. The brethren are reading and studying it as never before.

All seem to greatly appreciate the example of our beloved brethren along the lines of cheerful submission; and this spirit is more and more taking complete control of the church. They seem to be fully grasping the thought that, seemingly in losing all things, they gain all things, and that they in reality do not lose anything. God's name be praised and his will be done! In much love to you, every one, I am

Your fellow servant, O. L. S.—N. J.

ENCOURAGING WORDS FROM THE SOUTH

BELOVED BRETHREN:—

Greetings in our blessed Redeemer's name! It would cheer

your hearts no little to hear the fervent prayers that ascend in your behalf at each time of our assembling together for worship.

The last TOWER has been another sup from the Lord's cup containing the new wine of our Father's kingdom; and we are rejoicing in the blessedness of the "hope set before us." Also there seems to be a deep humility and sense of gratitude pervading the hearts and minds of the Lord's faithful children in our city.

All seem to be buckling on the armors still closer; and with facial expression of peace and joy they group themselves together before and after each study hour, discussing these wonderful, glorious things now being brought out from the storehouse of our Father's Word by those "set" in the body for that very purpose.

Truly do our hearts burn within us as we talk together, recognizing our Lord's continued leading through the one faithful channel. Praise his holy name! May we each and every one be more and more filled with his holy Spirit from day to day that we may increasingly honor him now, and be fitted for a place in the rapidly approaching kingdom for which we have so ardently hoped and prayed.

With exceeding joy may we now lift up our heads, knowing that our deliverance draweth nigh. With renewal of assurance of my continued endorsement and my earnest desire to coöperate in every way possible in what there may remain to be done before we go home, I earnestly entreat an interest in your prayers for a fuller measure of the holy Spirit of promise.

For many years the friends here have been so handicapped by poverty that all we had to give was given to our local expenses—hiring halls for public meetings, etc., but now that there may be nothing more along that line we hope to send in all we can to headquarters in order to coöperate with you.

The Lord is indeed pouring out upon us spiritual blessings and our desire is to show our appreciation in the near future. Our Father's abounding grace be with you, beloved fellow-pilgrims, and grant you always his peace that passeth understanding, and courage to press forward all along the line. Your sister by his favor and goodness,

MRS. C. E. K.—Texas.

CHRISTIAN LOVE TO ALL WHO SUFFER

MY VERY DEAR BRETHREN:—

"Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ."

I wish to write you just a few lines to assure you of my hearty coöperation to the best of my ability and opportunity in all of the work of the Society, no matter who may hold the position of visible head. If it is possible to be more convinced, I am more and more convinced every day that the Lord is using that channel, and will continue to use it; and therefore that whoever he is permitting to manage the work is doing his will.

Is this all the reason I can have for confidence in you—just that I believe that God is using that channel, and that therefore it must be all right? No, indeed! Besides this, we have abundant evidence that the Lord is with you, and that the Society continually has his approval, not only in what the dear friends are permitted to bear for his sake, but also in the rich spiritual food they are dealing out to us in conventions and in THE WATCH TOWER. I have long been wishing that I had the proper words to convey my love and approbation to the dear ones here and elsewhere.

The Lord opened the windows of heaven and poured out on the St. Joseph convention a blessing that there was not room to contain. He also richly blessed me in permitting me to be there throughout the entire four days. Oh, what a blessed feast we had! It cannot help but bear rich fruit in the Kingdom; and I trust that part of it will be in my own heart; for I am sure that I received not only sweet joy there, but needed strength as well.

Feeling that I must not take more of your time, I will close now, hoping that in the Kingdom I shall be able to tell your more perfectly how much I love you all.

Your Sister by his grace, L. W.—Mo.

THE CONSOLATION OF THE KINGDOM

DEAR BRETHREN:—

Being blessed by the ministries of yourself and your colaborers, whom the Lord has ordained to serve his church after the departure of dear Brother Russell, the special messenger of the last epoch of the church, we take the opportunity of sending you this note, which we hope will help to impart a word of comfort in this hour of trial which is upon the church, as well as upon the world, and which the Scriptures call "the hour of temptation."

We pray for you always, that in the hour of stress you may remember that this is the condition of our consecration. (Rom. 8:17) We know, dear Brethren, that in all our experiences the Lord has a purpose to be served, even as it was in the case of St. Paul and the other faithful apostles. So may you take comfort and courage from the examples of our Master and those gone before. The glorious Messianic Kingdom, which shall furnish the desire of all nations, will soon be here, and its honors will more than repay for all our trials. So we are consoled.

"For God has marked each sorrowing day,
And numbered every secret tear;
And blissful ages yet shall pay
For all his children suffer here."

With much Christian love to you and all the dear Bethel Family, I remain

Your brother in Christ, G. W. T.—CANAL ZONE.

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THE PURPOSE SERVED BY THE LAW COVENANT

"Wherefore the law was our pedagogue to bring us unto Christ, that we might be justified by faith." "The law had a shadow of good things to come."—Galatians 3:24; Hebrews 10:1.

In coming into the family of God as sons, we are not to get the impression that we are thenceforth freed from all divine law. On the contrary, we may say that, so surely as God himself had no beginning, just so surely had law no beginning. But from the time that God's intelligent creatures began to be created, law began to operate; for his righteous will has always been the law incumbent upon those of his creatures who were made in his own image.

Since the government of Jehovah is universal and eternal, it follows that there never has been and never can be a time or a place without law, nor a being not subject to Jehovah's law, or under its control. God's will is the standard of righteousness; and this will be true throughout the eternity of the future, as it has been throughout the eternity of the past.

In the creation of angels, God gave them intelligence to distinguish between right and wrong. Their minds are so perfectly balanced that right is always seen to be right and wrong seen to be wrong. Those in heart-harmony with their Creator never mistake wrong for right. This capability of moral discernment on the part of the creature is said to be God's "image" which, when possessed, obviates the necessity for the written law. The "image" was possessed not only by all on the spirit planes of life, but likewise by our father Adam in his creation.

With the law of God—briefly comprehended in the one word love—written in their very being, how strange it would have seemed to the angels if Jehovah had set up in heaven the tables of the law afterwards given to Israel! Of what service could such a statement of the law of God be to beings who had a much higher conception of it? Such a presentation of the law of Adam in the garden of Eden would have been similarly inappropriate; and none was given.

LAW IN MAN'S HEART BLURRED BY SIN

After Adam had violated the law of God written in his being, he passed under the sentence of death, which, working in his members, affected him mentally and morally as well as physically. Thus began the effacement from his heart of that power of discernment, or knowing right from wrong instinctively. This fallen condition and the state of the unprepared earth into which Adam was driven, where he was compelled to labor in sweat of face for daily sustenance, were all conducive to the cultivation of selfishness; and hence selfishness soon became the rule of life, instead of love, as in God's original creation.

As selfishness gradually gained control, the law of God became proportionately erased from man's heart. The effects of the fall continuing naturally from parent to child as the years rolled on, it is safe to say that in Moses' day the original law of God was almost obliterated with the vast majority. A general picture of the race aside from Israel is given by the Apostle Paul in the first chapter of the Epistle to the Romans, with an account of just what led to so dreadful a condition.

God chose, or elected, to give the law on tables of stone to the seed, or descendants, of his friend Abraham, according to a promise made to him, that God would especially use and bless his posterity, and make them a blessing to the remainder of the world. But as if to assure mankind that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians, then the greatest nation on earth. That law given at Mount Sinai was given, doubtless, because the law originally expressed in Adam's nature had become unintelligible; and it was given to a chosen people, at the hands of an especially chosen leader.

God's law could not have been re-written in the hearts of the people of Israel; for that would have implied the restoration of that nation to Edenic perfection; and such restoration was then impossible, because the penalty of death rested upon Israel as well as all others of mankind, and would continue until a ransom for Adam was found and made effective.

THE TWO CLASSES OF ELECT

But the question naturally arises, Why did God give the law upon tables of stone to Israel? Why did he not wait until the "due time" to send his Son to be the ransom price for all mankind, and until that price had been applied for all, and then begin the work of "restitution of all things" (Acts 3:19-21)—the rewriting of the original law in the human heart? The Apostle Paul answers this important question. He declares that when God promised to bless all nations and families of the earth through Abraham's seed, he referred not to the patriarch's offspring as a people, but to Christ Jesus, who according to the flesh would be born of Abraham's descendants; and that for this Son the Father would select a "bride," a companion, of many members, but all of one spirit with the Son to be joined with him in his sacrificial sufferings, and later to be perfected with him in glory, to share in his great work of salvation and blessing for the whole world.—Galatians 3:16, 29; Romans 8:17, 18.

The Apostle points out that the "due time" for the Lord Jesus to come to the earth to die as a sacrifice for sin must be before the selection and preparation of his bride; for the bride class must be redeemed before its members could be called and chosen. He shows that it was the Father's purpose that the merit of Jesus' sacrifice should be applied for this elect class before it would be applied for the world; that in the Father's purpose the sacrifice of these was to be joined to that of their Head as a part of the great Sin-offering for the world. Jesus, then, must first "appear in the presence of God" for this class.

Moreover, it was a part of the Father's purpose that, before the age in which the bride should be chosen, another elect class should be prepared by testings and disciplinings during the interval between the fall of man and the coming of Jesus to die, but for the most part during the period when God dealt with Israel under the Law Covenant. Hence the greater number were chosen from Israel.

IMPORTANT OFFICE OF THE LAW COVENANT

This covenant which the Lord made with Israel, Abraham's children according to the flesh, would do them great good, even though they might thereby pass through some very severe experiences. It would keep them from sinking lower into degradation in proportion as they would endeavor to keep God's law, thus preventing their losing the image of God as completely as did other nations, and thus making the original law of God so much the more discernible. And not only so, but this law given to Israel would be to some extent a standard before the world; and in this way Abraham's natural seed might "lift up a standard for the people," and to a slight extent bless all nations even in the present life, by calling a halt in the downward course and by reviving in all to some degree the dying influence of the original law of conscience.

Of this covenant with Israel St. Paul declares, "The Law [Covenant] was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were becoming degraded very rapidly], till the promised seed should come [not only Christ Jesus the Head, but also the church, which is his body, to do the real work] to whom the promise [Abrahamic Covenant] was made." "For the Law [Covenant] made nothing perfect"; moreover, "the Law [Covenant], which was [given] 430 years after [the Covenant made with Abraham], cannot disannul [or in any manner change the terms or conditions of that covenant], that it should make the promise of none effect."—Galatians 3:19, 17; Hebrews 7:19.

There was more done at Sinai than is generally supposed. Not only was the law written upon tables of stone given there, but a covenant based upon the law was there entered into, between God on the one part and Israel on the other part, Moses being the mediator of that Law Covenant. The covenant was the important thing! With hearts leaping for joy Israel accepted the proposal to become God's covenant people. It seems not to have occurred to them, however, that theirs was a different covenant from the one made by God with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made; namely, that the transaction at Sinai was important, not because God there began to have a law over his creatures—for we have seen that God's empire never was without law—but because God there made a covenant with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. The law written upon tables of stone was the basis of that covenant; for every blessing under their covenant was made dependent upon absolute obedience to the law.—Exodus 19:7, 8; 34:27, 28.

Hence in speaking of their covenant, it became customary to think and speak of the law, upon which everything depended. Thus in the New Testament, when speaking of the Law Covenant, the Apostle calls it "the law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant, and not merely the written Law of the Ten Commandments. For instance, the expression, "the law made nothing perfect," could not refer to the law alone; for laws never make anything perfect. They merely show the perfect requirements.

The law on tables of stone showed Israel God's requirements, but it remained for the covenant to try to make the people perfect by promising blessings for obedience and curses for disobedience to the law. And this the Law Covenant failed to do; for it made nothing perfect. It served, however, to restrain sin in a measure, with those who endeavored to obey the law; but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life. It left Israel under the same death penalty as they were under before the law was given. Additionally, as they were bound to it by a contract with God, it brought them under the additional penalty of their broken law. And this God knew when he made the covenant with them.

THE LAW A COVENANT UNTO DEATH

God's covenant with Abraham was not hampered by a law. It was unconditional, and was made as soon as Abraham entered Canaan—"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so with the Law Covenant. It said, "The man that doeth these things shall live by them."—Leviticus 18:5; Romans 10:5.

Israel did not seem to consider that they might be unable to keep the law perfectly. They promptly accepted the terms of the covenant, little realizing that it was a covenant "unto death," and not unto life. Its promise of life was on terms easy enough for perfect men, although impossible for fallen men; but having agreed to the terms, they were bound by them. Thus the Law Covenant "slew them," or took away from them the very hope of life it had helped to enkindle. It left them in a condition of despair. The Apostle Paul voices this hopelessness when he explains: "I was alive without the law once, but when the commandment came, sin revived, and I died! . . . . O wretched man that I am! Who shall deliver me from this body of death?"—Romans 7:7, 24.

Is it asked, "In what way was the Apostle Paul or any Jew alive without the law covenant? Were the Israelites not under Adamic condemnation like the remainder of the world?" We understand the thought here to be that in his promise made just after the fall, that the seed of the woman should bruise (crush) the serpent's head, and in his promise to Abraham that in his seed all the families of the earth should be blessed, God had given clear intimation that mankind should in some manner be delivered from the penalty of death resting upon them. Before the children of Israel came under the Law Covenant, they had a share in that general hope of life. But now, having made a covenant with God that promised life if kept, but death if broken, they had lost the hope of the world in general and had come under an additional penalty of death.

But God, in his infinite wisdom and mercy, purposed that the One who should redeem the world from the curse resting upon them as a whole, should at the same time redeem Israel, both from the Adamic penalty and from the curse of their Law Covenant; for "Cursed is every one that continueth not in all the words of the law to do them." This he would accomplish by dying upon a tree—a cross, thus be-

coming a curse for Israel. "Cursed is every one that hangeth on a tree." (Galatians 3:13; Deuteronomy 21:23) This "curse" of the Law Covenant, as well as its "blessings," belonged only to the nation of Israel; for no other nations were under that covenant. This fact needs to be clearly seen, in order to understand why our Lord could not have redeemed Israel if he had not been a Jew. That the "one man," Christ Jesus, could justly give the redemption price for our race is stated positively by the Apostle Paul, and the reason is given; namely, that all mankind died in the "one man" Adam. But how could one man redeem the entire nation of Israel from the curse of their Law Covenant?

HOW MOSES COULD MEDIATE FOR ISRAEL

We answer that in connection with Israel's covenant there is a point that few seem to have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Numbers 11:11-15) The Lord talked with Moses in the mount. He gave the tables of the law to Moses, and Moses gave the law to the people. Moses mediated between Israel and God in the establishment of the Law Covenant. (Exodus 24:1-8) All Israel were "baptized into Moses in the cloud and in the sea." "He that despised Moses' law died without mercy."—1 Cor. 10:2; Heb. 10:28.

So thoroughly was the one man, Moses, the representative and typical father of the nation of Israel, that because of Israel's rebellion, God could purpose its destruction and the fulfillment of all his engagements with Moses' family instead. (Exodus 32:10, 31, 32) It was thus, as God's representative on the one hand and as Israel's representative on the other, that Moses could be the mediator of the Law Covenant between God and that nation.

When the Man Christ Jesus, by full obedience to that Law Covenant, became entitled to life everlasting under its provisions, he had the right to "Moses' seat"—the right to supersede Moses as the law-giver and representative of that nation. Moses, being a sinner like the remainder of Israel, could not give the Israelites life, nor gain it himself, under the law. But Jesus, by fulfilling its requirements, became the heir of the promise of life, and could bring them to perfection, where they could keep God's perfect law. And this same Jesus could redeem them from the curse of their Law by becoming a curse for them in his death on the cross, thus giving the redemption price for Moses and all in him, at the same time that he was laying down his life for the world.

The law given to Israel was to accomplish various purposes. While they could not have perfectly kept the law, yet as a nation they did not make earnest effort to obey the requirements of their covenant. They did not do what they might have done. The humbling experiences which have come to them as a result of their experience under their Law Covenant will prove eventually a blessing to many of this people. Through the Prophet Ezekiel, God declares of Israel: "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should live."—Ezekiel 20:24, 25.

THE LAW A PEDAGOGUE

From the beginning God designed that the Law Covenant should prove "a pedagogue [a servant who in olden days led children to school] to lead them [Israel] to Christ," as our first text declares. It has done a good work in convincing them that they are sinners and unable to save themselves by their good works; for they have never gained life through their law, but have continued to die; and for many centuries they have realized the Lord's disfavor.

At the time that Jesus came there was quite a goodly number of Jews who were in a holy condition of heart. When the number of Israelites then in Palestine and the surrounding territory is compared with the number of Gentiles throughout the world, it is remarkable that so many Jews were found to respond to the Gospel call. In the same length of time we believe that but a small proportion of that number from the Gentiles would have been ready to give a hearing ear. While only something over five hundred were found to become Jesus' disciples up to the time of his death, yet within a comparatively few days thereafter many thousands accepted him as the Messiah and were baptized, as the result of the preaching of the Apostles on Pentecost and the days following.

THE FULL SCOPE OF THE LAW

Many Israelites, however, were in the condition of the young ruler who came to Jesus asking, "Good Master, what good thing shall I do that I may inherit eternal life?" The Master told him that if he would enter into life he must keep the commandments, must obey the law. Then Jesus enumerated the commands, ending with the comprehensive one, "Thou shalt love thy neighbor as thyself." The young ruler replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looking upon him loved him, as any noble person would love a character of that kind. Then the Lord pointed out to the young ruler that he had not comprehended the full essence of the law, that there was a degree of consecration to which he had not attained. If he loved God with all his heart, he would wish to serve God with all that he had, whatever the cost. If he loved his neighbor as himself, he would wish to use his means for the blessing of others.

Evidently the young man had not previously realized his responsibility. He was very rich and inclined to be selfish. Jesus struck right at the root of his trouble: "Go, sell all that thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up thy cross and follow me." (Matthew 19:16-22; Mark 10:17-22) Ah, this was too much! The relinquishing of his great fortune was requiring more than he was willing to give. He went away sorrowful. Never before had he surmised his real heart attitude. He had been merely keeping the letter of the law, while missing its spirit.

MORE JEWS THAN GENTILES WERE READY

When we turn to the Gentiles to see how the Gospel prospered amongst them, we perceive that it progressed very slowly. In every new city the first convert was a Jew, one who had been under the law. Evidently the Jews had the basis for faith in God. After the door of favor had been opened to the Gentiles, the Apostle Paul went to Athens, the center of Greek culture and learning, and preached the message of the kingdom there. But apparently he did not make even one convert to Christianity. It has required more than eighteen hundred years to gather a sufficiency from among the Gentiles to complete the 144,000 which God has designed as the full number of the Gospel Church.—Revelation 7:4; 14:3.

So we can see that while the Law Covenant was not one that could give to the Jews everlasting life because of their own imperfections and the imperfections of their mediator, nevertheless it was not a curse to them, but a blessing—not only to those Jews who were living at the time when Jesus came, but to many previously; namely, the prophets and all the faithful ones who by their faith and heart obedience had won the favor of God. (Hebrews 11) All other Israelites we understand, will come up in the Millennial age as Gentiles; "for they are not all Israel who are of Israel," as the Apostle declares, but only those who exercise the proper faith and render full obedience.

METHOD OF DEALING WITH THE GOSPEL CHURCH

God's dealings with the church of Christ differ widely from his dealings with natural Israel. The sanctified in Christ Jesus, spiritual Israel, need no such law of commands as was given to Abraham's natural seed. Love to God and to man, and sacrificial love for the brethren, is all that is enjoined upon the new creature in Christ. Love is the very essence of his new mind; for it is the spirit, or mind, of his Master. As we examine the commands of "Thou shalt" and "Thou shalt not," given to natural Israel, we realize how unfitting these would be for spiritual Israel. What saint would even think of being guilty of the sins enumerated in the Ten Commandments!

The preface to these Ten Commandments (Exodus 20:2) shows that these commands were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." Moses also declares (Deuteronomy 5:1-15): "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with us, even us who are all of us here alive this day." (See also Ezekiel 20:10-13; Nehemiah 9:4-37) All God's commands to the Hebrew people are proper and suitable for any fallen man. But they are surely quite inappropriate to any new creature in Christ Jesus, whose very nature as a child of God is to do right and to please the Lord.

Under our Lord's teachings we can see that to keep the law means more than its surface indicates; that he who hates his brother has the murder spirit, and is a murderer; that he who desires to commit adultery lacking only a favorable opportunity, is in heart an adulterer (Matthew 5:28); that he who loves and serves money, and spends time and talents in seeking earthly riches of any kind, is an idolator. Indeed,

the full complement of the law is this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself." So broad and deep is this injunction, so all embracing, that even new creatures in Christ cannot measure up fully to it in spirit. Because of the hindering weaknesses of our imperfect human body, we need the covering robe of righteousness furnished by our dear Redeemer. How thankful we are that we have been assured by the Lord through the Apostle that we are not under the law but under grace!—Romans 6:14.

THE SUM OF THE MATTER

We see, then, the blessing that the Law Covenant was designed to be to those to whom it was given—Israel after the flesh. It was indeed a pedagogue to lead them all to Christ—not only those who then became united to him; for it will prove a blessing in the time now near at hand, when the blindness which has afflicted Israel for nearly nineteen centuries shall be removed, and when the Jews shall recognize their long-looked-for Messiah. Their schooling under their law will be a great assistance to them, when the "time of their visitation" as a nation shall again have come.

As spiritual Israelites, we should exercise care that our liberty in Christ is not made an occasion of stumbling to others who do not see the Christian's liberty, who do not realize that Israel's law is not binding upon those who are in Christ. Our law of love demands this, as St. Paul forcefully points out. (1 Corinthians 8:9-13) But while thus seeking to exercise forbearing love toward the weak, we may rejoice indeed in our glorious liberty as sons of God. Let us stand fast in it! Let us enjoy to the full our rest of faith—the Christian's Sabbath!

Our Sabbath abides seven days in the week, and twenty-four hours of the day. It is not broken by physical labor, nor is it dependent upon physical ease. It is a deep abiding rest of faith, and can be broken only by doubt, by unbelief, by disobedience to our God. We now see that Israel's Law Covenant was a foreshadowing of the good things which the Christian church enjoys. (Hebrew 10:1) We realize that Israel's Law Covenant was as far inferior to our covenant of sacrifice as their sacrifices are to the "better sacrifices" of the Gospel age, as their altar is to our altar, and as their candlestick and their table of shew-bread are to ours. In all these things the realities are far greater than were their shadows.

FOR LOVE OF THEE, O LORD

For love of thee, for love of thee, with every friend I'd part,
If only thou, my blessed Lord, wilt dwell within my heart.

I'm willing, Lord, for love of thee, to be misunderstood,
Accept whate'er thou dost permit of evil or of good.

For love of thee, for love of thee, I'll dread no scorn nor shame,
But seek each day, for love of thee, to honor thy dear name.

Content, my Lord, for love of thee, to be ignored, unknown,
No joy to know in any love save only thine alone.

For love of thee I'll strive, dear Lord, to keep the narrow way.
For love of thee, I'll watch and pray and trust thee, come what may.

For love of thee, of thee, dear Lord, the heaviest cross I'll bear,
Assured that, through thy love for me, thy glory I shall share.

GOD THE HELPER OF THE NEW CREATURE

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Whoever would come to God finds that in order to do so he must possess a certain amount of knowledge of him and of his glorious character. The heathen, for instance, cannot come to him; for they do not know him, nor do they know of the arrangements which he has made for human salvation. Quite a large number of those living in America and Europe have very little opportunity for knowing God; for during the dark ages "the faith once delivered to the saints" became contaminated with the teachings of pagan philosophy, and the resulting mixture brought a measurable degree of darkness. As a consequence, there is a great difference in the teachings of the different denominations which purport to be Christian, although they agree to some extent. But so little is known of the fundamental truths of Christianity that many who accept our Lord Jesus as their Savior have not the remotest idea of the divine plan for the salvation of the children of Adam.

Coming to the Bible teaching upon the subject, we perceive that God created man a glorious being, a human being, a little lower than the angels. In his perfect condition man had fellowship with God. He had the divine parental care, together with all the rights and privileges of a son of God. (Luke 3:38) But when Adam became disobedient to the divine law, he forfeited his right to be a son of God; and because of his disobedience he was condemned to death. Because of the laws of heredity, all of Adam's posterity share with him in this alienation from God.

For more than two thousand years the matter continued. The race of Adam were without God and having no hope in the world. True, God made slight manifestations of favor toward a few men, such as Enoch, Noah and Abraham. He did not receive these few back into sonship, however. Then the children of Israel were accepted as a nation, and had certain promises made to them on condition that they would keep the Law of God. But although they were granted an opportunity of demonstrating whether they could keep that Law, yet not one of them could do so perfectly. Therefore they could not come back into harmony with God and receive the divine blessing. They must remain under the curse pronounced in Eden.

THE HIGH CALLING OF THE GOSPEL AGE

Now we see that the six thousand years which have passed since Adam disobeyed the divine law were six great thousand-year days, man's work week, during which he has labored with sweat of face; and that now we are living in the great seventh day, earth's Sabbath Day. The six great thousand-year days of man's labor and sweat of face under the curse are ended; and the great seventh day is God's time for blessing all the families of the earth, for rolling away the curse and rolling in the blessing. The Scriptures show us that God has a basis for the blessing of the world. That basis of restitution to all that was lost in Eden is the fact that Christ died for the sin of the whole world, that in due time he will make an application of the merit of his sacrifice on behalf of the whole world. This glorious message is the Gospel—the glad tidings that God is willing to be reconciled to mankind, that he has appointed our Lord Jesus as the One through whom he may be reached, and through whom the world may come back to God.

Meantime, God sent word through the apostles that he was willing to make a covenant with those who would desire, during this Gospel age, to be in fellowship with him. Those who could exercise the faith he invited to become sons of God—not on the human plane, as Adam was, but on the spirit plane—and promised that in the resurrection they should have a change to the spirit nature, the divine nature. This invitation went forth. Whoever heard of it was privileged to avail himself of it, if he wished to do so.

When first we heard that God was willing to permit us to be his children, we inquired whether there were any conditions attached to the invitation; and we were told that there were very stringent ones. Our Lord Jesus declared that no man can come unto the Father except through him. In some way all of God's mercy and love is hidden in Christ. "He that hath the Son hath life." We wished to get away from the death penalty, to be free from sin and death, and to return to God's favor. Those who heard the words of our Lord Jesus or of his twelve apostles, those who read the epistles written by those apostles or those who read hymns containing the message—no matter how they received it—had the terms and conditions in their minds; namely, that God was willing to receive us through Christ, and that to become Christ's we must become his disciples.

JUSTIFICATION BY FAITH

A disciple is one who follows, one who imitates, one who seeks to do as his master does. So we had before us the proposition that whoever would come to God must believe that he is, and that he is the rewarded of those who diligently seek him. We believed that our Lord Jesus Christ had given his life for the sins of the whole world, and that we must become disciples or followers of him. We learned that if we would reign with him we must also suffer with him. Our Lord himself said: "If any man will be my disciple, let him take up his cross and follow me." That is, let him practise self-denial and put it into effect; and then, as a reward, he will share with Christ in his kingdom.

As we sought for further information, the Bible told us that the first thing for us to do was to take the step of justification, to be made right, made just. By nature we were

sinners. Not only had we transgressed in the past, but we were imperfect and did not know how to do perfectly. To be justified is to be made right, not only as respects past sins, but also as to further sins, so that God would be willing to receive us back into relationship with himself. The Bible shows us that God's plan for the world in the future is that then whosoever will shall be made right actually. As mankind accept the divine terms, they will grow stronger mentally, morally and physically, until finally at the end of Christ's Millennial reign they will be perfect human beings, ready to be approved of God and accepted to life everlasting, made fully right in the sense that Adam was right in the beginning.

With the Church, however, it has been different. God did not justify them actually, but reckonedly—"justified by faith." Should any one ask, "What do you mean by justification by faith?" we reply: The Bible explains that in those who become the church God operates along the lines of their minds; that is to say, when we gave our hearts to him he henceforth reckoned our flesh as dead—not to be restored with the world by and by, but as consecrated to death. Our Lord Jesus Christ consecrated his human life to death; and whoever follows in his steps must do likewise.

After we had agreed to consecrate our life unto death, God accounted it as done. He accounted us dead as human beings, but alive as embryonic new creatures—not perfectly alive as spirit beings, however. In order that he might test our loyalty to himself and to the principles of righteousness, he permitted the new will, the new creature, the newly begotten spirit being, to use the old body and thus to demonstrate what we would like to do, to manifest whether we really wished to keep the covenant into which we had entered with him, whether we would use our time, our strength, our energy—all that we had—in the doing of the divine will. If our testing revealed the fact that we merely made a lip agreement instead of a heart consecration, then our covenant meant nothing; for God is not seeking those who worship him in a formal manner, but those who worship him in spirit and in truth.

IMPORTANCE OF CONTROLLING THE TONGUE

In testing us, the Lord was willing to take us according to our intentions. If we found that we had done something for which an apology should be made, he expected us to demonstrate that our intention was right by going to the injured person and making the proper amends. Whoever is able to conquer his tongue is able to rule his entire body. While the tongue is a little member, yet it is very unruly. Therewith bless we God, and therewith curse we men (James 3:1-12) But the Scriptures give us the proper thought—"Speak evil of no man." How many Christians there are who are continually stirring up strife with their tongues! The adversary controls many in this manner long after they have escaped from his domination in many other respects. This is largely due to the fact that they do not detect that they are doing Satan service, do not even detect that they are stirrers up of strife, hatred, envy, malice and are planters of roots of bitterness whereby many are defiled.—Hebrews 12:15.

So by these various means we are demonstrating to God our obedience to his will. All this is because we have been justified by faith. Until we were justified by faith, we had no dealings with God. One who is not in justified relationship with God might be doing very good work; and yet he could get no credit whatever as a new creature. The only way to obtain such credit is, first of all, to become a new creature, by taking the necessary steps. We are not actually justified now, but are justified by faith in the blood of Jesus Christ.

By faith we accepted the divine invitation to become followers of the Lord Jesus Christ. By faith we presented our bodies a living sacrifice, recognizing that these bodies were not actually justified, but that God was willing to accept them through the merit of our Lord's sacrificial death. By faith we go on to fulfil the terms of our Covenant of Sacrifice, and to lay down our lives in the service of God and of the brethren. By faith we live in the world, although not of the world. By faith we live a life of resurrection; for we are reckoned dead as human beings, but alive as new creatures. While we are actually walking about in our old bodies, we are "risen with Christ" to "walk in newness of life." If we finish our course faithfully to the end, we shall be granted a share in the first resurrection.—Romans 6:4; 8:1-4; Colossians 3:1-4.

THOSE WHOM GOD HELPS

All this is by faith. Everything is of faith in the time of faith—the Gospel age. But after our Lord has brought actual salvation to us, it will no longer be of faith. It will then be actual. (1 Peter 1:3-9) Whoever will not walk by faith now cannot be of this class; for God is now seeking a class who are walking by faith, not by sight. To this class he has given promises and many strong evidences of his love; and yet it is all by faith, so that with the Psalmist we can say: "The Lord is my helper."

As children of God the church have a special reason for having faith that he is guiding all their affairs. As St. Paul says: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) Whoever would apply this promise to himself must first have come into personal relationship to God, under the special covenant of this Gospel age. (Psalm 50:5) Christ Jesus and his body members have entered into this covenant relationship with the heavenly Father, who has become their helper, their care-taker. But since our flesh has been laid on the altar of sacrifice, God is not to be expected to be the helper of our flesh. In some instances it may be to the advantage of his cause that our flesh should be spared; but as a rule the flesh is to be offered up.

What then does God help? The answer is that the new creature is represented as saying, "The Lord is my helper." All things will work together for the good of the new creature and for the good of the Father's work, which we have been invited to share through Jesus Christ. In other words, our spiritual interests will be forwarded, cared for. God being thus our helper, we need not fear what man might be able to do unto us. Although man might be able to do many things to hinder us and to cause trouble for us, yet we may be content that, since all our interests are in the Father's care, his grace will be sufficient for us, according to his promise. He will not permit us to be tempted above what we are able to stand, but with every temptation will provide a way of escape.

God's people need not fear. It is the fear of man that bringeth a snare. (Proverbs 29:25). New creatures are to be free from this fear of man. They are to use the best judgment they have; they are to use the spirit of a sound mind. Thus doing, they are not to fear what man shall do unto them. On the contrary, they are to be perfectly restful in God's hands; for he will not permit anything to occur to them that will not be overruled for good. He will not permit us to endure any sufferings which we cannot bear. Therefore we are to trust him, and thus we shall receive a great blessing of mind, a rest of heart in Jehovah God.

ENTIRE SUBMISSION

Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise.

JACOB FLEEING FROM HIS ANGRY BROTHER

[This article was a reprint of that entitled, "Responding to Divine Promise," published in issue of March 15, 1907, which please see.]

JACOB WINS ESAU

[This article was a reprint of that entitled, "Making Friends With Mammon," published in issue of March 15, 1913, which please see.]

CHARTS OF EZEKIEL'S TEMPLE

We are preparing a very fine chart of Ezekiel's Temple, in eight colors, size 33x36 inches, on white tax cloth, printed on both sides. The measurements of the various parts of the Temple are as accurate as we knew how to make them. These charts will be found to be very helpful in conjunction with the study of the vision of Ezekiel. Price $2.00 prepaid.

PUTTING OFF ADAM AND PUTTING ON CHRIST

"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Colossians 3:9, 10.

In the above text the Apostle does not say: "Ye are intending to put off the old man, and intend to put on the new"; nor does he say: "Ye are putting off the old man, and putting on the new man." He says very definitely that the thing has been done: "Ye have put off the old man, and ye have put on the new man." What does he mean? Who is "the old man" to be put off? Who is "the new man" to be put on? When did we put off the one, and put on the other?

Apparently the Apostle is considering the whole human family as being part and parcel of Adam, who is the old man. God created the old man perfect, "in his own image and likeness"; but sin wrought great havoc and alienated Adam and his race from God and from perfection. We are all therefore steeped in sin; we have become slaves of sin, under the dominion of Satan, the Bible says. Thus the old man is in a very bad condition, and his Creator refuses to acknowledge him. But God has made preparation for the old man through the great Messiah, so that in due time restitution may come to him. Those "times of restitution" have been deferred for 6,000 years and are only now at the door.

When the Apostle wrote these words, the restitution times were nearly 2,000 years in the future. We see that he did not mean that the natural man, the world, had put off Adam. He was speaking of the church. This class have put off relationship with father Adam. They have disowned that relationship. They have separated themselves from him. They have become united to another, a new man.

FORGETTING OUR "FATHER'S HOUSE"

We inquire, Who is this new man? The Bible answers that the Head of this new man, this person we have joined, is Christ; the church are members of his body. The Apostle says that some of the early members of this body were taken from the Jews, and that then the call went to the Gentiles, to complete the foreordained number. So this new man has now been in process of creation for eighteen hundred years and more. This man is the new Adam, the second Adam; the old man was the first Adam. The first Adam and his race having become enslaved, his works are bad. Anger, malice, hatred, envy and strife are represented in his children, because they have deflected from the heavenly Father and have been led astray by the sophistries of Satan. But nearly nineteen hundred years ago the Father began to take some out of the world who with our Lord are in a sense to take the place of the first Adam; and he gives them this name—the new man—showing that this class is in some respects the antitype of Adam. "The first man was of the earth, earthy; the second man is the Lord from heaven." Here we have what the Scriptures style "the old man" and "the new man."

When we consecrated ourselves to God we renounced Father Adam and all the things pertaining to him, all hope from that source. This is not something we are doing now, but something we have done, not by the flesh, but by the spirit, the mind, the will. In our minds we have renounced sin, renounced self, renounced Satan; we have forgotten our "father's house," the human hopes; we have completely turned over a new leaf. We have given ourselves to God, having learned of his arrangement whereby he is able to accept us, without violating the principles of his own government; and this acceptance, we see, is through our Lord Jesus Christ. Our Lord Jesus by giving himself a ransom thus provided a way by which we might become associated with him, and he himself has been glorified to become the spiritual Head of this new spiritual body, of this new spiritual man—the Messiah.

We heard this heavenly invitation, that we might step out of the old condition and into the new. The Lord's people have made this consecration of themselves, this renouncement of sin, renouncement of all hope of restitution. They gave up all earthly rights and privileges when they became members of the new man, when they became associated with Christ as members of his body.

THE WILL THE NEW CREATURE

This whole proceeding is in our minds, our human bodies being reckoned dead from the moment when we made this renouncement; for the body is a part of the old man. Yet this body is not actually dead. Hence our wills as new creatures have the work of operating for a time in the old body. This body belongs to the old nature; it was formerly under the control of the old will, which is now dead. The new will, having taken the place of the old will, is controlling and directing our bodies, and should do so, the Apostle tells us. Our human bodies are now owned by the new creature, who is the master, and they have become quickened to serve the Lord.—Romans 8:11.

This new man is "renewed in knowledge." The Lord does not give us new bodies when we come into membership in the body of Christ. He has promised that he will give us new bodies by and by, in the glorious change of the first resurrection. The new creature will then receive the spirit body which God has designed for it. But now he wishes us to use the old bodies and to bring them under control, thus developing and crystallizing, through discipline, the character of the new creature. It is of God's provision that we have come to know of these glorious heavenly things through his message, his word; and it is this Word of God that has worked so powerfully thus far.

By faith we accepted these wonderful provisions, and now, since we have come into God's family, his holy Spirit, which he gives through his Word, is working in us "to will and to do of his good pleasure." This is the message of God which St. Peter speaks of when he says that God "hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4) The promises of God reached us at the time when we were begotten of the holy Spirit. Then we began to grow; and we continue to grow in knowledge and in grace more and more in proportion as we feed upon the truth which God's Word supplies.

THE BRIDE OF THE "SECOND ADAM"

But this knowledge, this transforming power, has had more effect upon some than upon others. If it has had its legitimate and proper effect upon us, and has done a thoroughly transforming work, so that it has quickened us to earnest zeal and love, then we shall become in due time partakers of the divine nature in the resurrection. So whoever of God's children will not permit the heavenly message and the Spirit of God to work in them unhindered, will receive less of divine favor. Such will not be accounted worthy of that high position of membership in the body of Christ, but must take a lower position, as members of the great company class. Such will have failed to make their calling and election sure to membership in the new man, the Christ.

In contrasting the first Adam and the second Adam the Apostle indicates that it is not Jesus in the flesh who is the second Adam, but that "The Lord of glory" is the second Adam. "The first Adam was of the earth, earthy." Jesus also was of the earth, earthy, when he was the man Jesus; but he was begotten of the holy Spirit at the time of his consecration of his earthly being to death, at Jordan, and the new creature there begun was developed to perfection. Finally, when he was "put to death in the flesh," it was that he might subsequently be "quickened in spirit," in the resurrection. Having become thus quickened and made perfect, as a new creature, as a spirit being, he became the glorified head of that class who will also become spirit beings of the divine order. He became "the Lord from heaven"—the One to be expected at the second advent.

Our Lord's footstep followers are sometimes called his members, and sometimes called his bride. Either of these two pictures fits well the circumstances and conditions. In the case of the natural man, Adam, Eve was his mate, his bride, and was also a member of his body; for she was taken from his side. Similarly the church is a part of her Lord's body; and it was through him that life was made possible to her. She is to be the bride of the second Adam, who is to be the Life-giver to the world.

The new man is "renewed in knowledge after the image of him that created him." God is creating this new man; and so the Scriptures tell us that we "are God's workmanship, created of God in Christ Jesus unto good works." This image of himself which God is working in us, he is not working by arbitrary power. He is not compelling us to become like himself. He is merely working by his promises, with our hearty co-operation. There is no compulsion in any sense of the word. He is working in us first to will, and then after we have willed, after we have become Jesus' disciples, he works in us to do. But all this work is through his word, through his promises. His providences, of course, co-operate with these promises; and their influences upon us is that of transformation.

"We are changed into the same image from glory to glory"—the image of our Lord. (2 Corinthians 3:18) That is to say, in proportion as we are faithful to the Lord and are led by his Spirit, guided by his Word, in that proportion we come to understand our heavenly Father better; and as we seek to do those things which we see to be his will, we are develop-

ing in ourselves his glorious likeness, his character. Thus we are being transformed day by day; and we can readily see that unless we become thus developed spiritually we shall not be ready for the glorious resurrection change, which St. Paul tells us will come in an instant—"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." So long as we are in the flesh we are not perfect as new creatures. We are waiting, therefore, for the grand consummation, when we shall be perfected with the Lord and sharers of his glory.

INTERESTING QUESTIONS

1. *Question:*—Does a fear of death indicate a want of faith or a low grade of spiritual health or what?

Answer:—We are to remember that our physical condition has much to do with our feelings, and that therefore these are not a trustworthy guide as to our spiritual condition. One might be in so nervous a condition that even a slight noise would make him very uncomfortable. Any one thus supersensitive might even have a fear of death. But that physical condition would by no means prove that he was not a true child of God. Some people have the organ of vivativeness, love of life, much larger than do others. All such would naturally have a greater dread of death than would one in whom this organ was relatively small. Our Lord Jesus seemed to have this natural dread of death, which did not leave him until God had assured him that he had made his calling and election sure, and would have a resurrection from the death condition.—Hebrews 5:7.

If one of the Lord's children should have a dread of death, it would be well for him to seek the Father's face in prayer, to seek the assurance that he had divine approval. God's Word enables us to know when we are acceptable children; and as Christians we should endeavor to drive away our fears by giving heed to that Word, keeping it before our minds and meditating upon the precious promises of divine love and care, and asking for the promised grace to help in time of need. If we do this faithfully, we shall find in our hearts more and more a loyalty and a willingness to walk in the footsteps of Jesus unto the end, cost what it may. Then we can say: "I will fear no evil; for thou art with me."

2. *Question:*—What is included in the name "Church of the First-born"?

Answer:—To our understanding this term includes both the little flock and the great company. In the type the tribe of Levi was in two parts, the priests and the Levites. By divine arrangement this tribe represented all the first-born of the children of Israel. (Numbers 8:5-18) In the antitype the Church of the First-born is a name used to include all the spirit-begotten of the Gospel age, whether of the priestly little flock or of the great company.

3. *Question:*—What is the difference between the soul and the body?

Answer:—There is a marked difference between soul and body. A body might lie here before us, but have no intelligence. Thus it was in the creation of father Adam. God formed him out of the dust of the ground; but the inanimate body thus formed had not yet become a soul. The second step was to "breathe into his nostrils the breath of life," to vitalize the inanimate body. As soon as the breath of life was given, the eyes began to see, the ears to hear, the brain to think. In other words, intelligence began. From that time on, Adam was called "a living soul." (Genesis 2:7) When he died, however, the process was reversed. The body was there, but bereft of life. Adam was no longer a soul. Indeed, in one sense the soul might be said to have perished. But the Bible tells us that in his great plan for human salvation God has arranged for the revival of that soul in the resurrection. Therefore we are privileged to speak of that soul as not dead, but asleep, inanimate, to be awakened in the Millennium.

CONVENTION REPORTS

Four general conventions were planned by the Society for August 30, 31—September 1 and 2, so located as to serve the friends to the best advantage across the continent, the cities of Boston, Cleveland, Milwaukee and Oakland being chosen for this purpose. These conventions are now matters of history; and with one accord those who were privileged to attend them are agreed that they were "the best yet." We subjoin brief reports by brethren who attended.

THE BOSTON CONVENTION

Those who attended the Boston Convention realized "how good and how pleasant it is for brethren to dwell together in unity"; for there the dear Lord poured out such blessings that we could not contain them all. The Boston friends did all in their power to make the visiting brethren comfortable, and succeeded to a remarkable degree. That the Lord blessed their efforts, and their loving hearts as well, was evidenced by their beaming, happy faces, and testified to by all.

At this convention thirty-four were immersed; and the earnestness, the determination shown, as well as the spirit of the occasion, told us that great blessings still follow the consecration of our wills to God. Every discourse was pregnant with helpful thoughts; and these covered such a wide range that all present found just what their souls could feast upon. Surely it was the Master himself who guided and who came forth to serve us! If this convention was a foretaste of what the "General Assembly of the Church of the First-born," will be, then we should all strive with all that in us lies to be found worthy of a share therein.

The closing love feast was especially enjoyable; and not a few tear-stained faces were seen. How our hearts yearned for the grand feast of love beyond the vail, where no parting hand-shakings will cause us heartaches, but where we shall be forever with the Lord and be satisfied, yes really satisfied! Oh, what a hope! All our tears and trials will then be past; but their memory will be as pearls.

At the closing session the audience voted thanks to the Society for providing the convention and its speakers and to the Boston Church for its loving efforts to serve them so efficiently. The chairman then called upon all to rise who desired to express, if possible, a more complete consecration to our heavenly Father and a more cheerful sacrifice henceforth in his service. Forthwith the audience arose en masse.

BRIEF REPORT OF CLEVELAND CONVENTION

At Cleveland God's kind providence had arranged all essentials for a joyful time of fellowship and spiritual uplift. The attendance ranged from 800 to 1200. The stress of present conditions, together with the realization that the hour is very near for the great convention in glory, had developed in our hearts a deep desire for a special manifestation of God's power to strengthen and encourage. From the start the spirit of sweet fellowship and joy often witnessed toward the close of a convention seemed to pervade.

On the first day of the convention inspiring messages on "Fellowship" were delivered by Brothers Bridges, Spring and Herr. On the second day the testimonials and discourses were in accord with the topic "Examination." The earnest searchings of hearts seemed to produce in those present a deep longing that the work of self-subjugation might be hastened to completion at whatever cost, and that our Lord's glorious image might shine where hideous Self once stood in the foreground. Brother Bohnet, Hooper and Barker gave excellent discourses.

Sunday was scheduled as "Our Lord's Day." Discourses were given by Brothers Crist, Nash and Baeuerlein. Many were the expressions of regret that but one day of the convention remained. Monday was "Kingdom Day" on the program. Following a discourse on Baptism forty-two symbolized their full consecration to God. Among these was a boy seemingly about nine years old, but with an appreciation of God and of consecration which would put to shame many of mature years. By unanimous vote of the convention a love feast followed the afternoon discourse by Brother Baker, to permit participation by those whom necessity compelled to leave before the closing session. Later in the day, after an inspiring sermon by Brother Boyd, with lovelit countenances and expressions of deep joy evidenced by voice, by smiles and by tears the convention closed with the singing of "God be with you till we meet again."

ECHOES FROM MILWAUKEE CONVENTION

The convention at Milwaukee was acknowledged by all in attendance to be one of the best ever held. The sweet spirit of the Master seemed to pervade the whole atmosphere; and all were determined to be a blessing to one another. It was estimated that about 850 attended. Peace, joy and contentment seemed to shine out from each face; and the determination to be loyal to the Lord, the truth and the brethren was the keynote of all remarks. To realize that we are three and a half years into the great time of trouble and then to note the smiling faces of all present was a most wonderful evidence of our precious Master's promise: "Lo, I am with you alway"; and again, the assurance: "I will never leave thee nor forsake thee."

The convention concluded with a love feast; and many eyes were tear-dimmed with the sorrow of parting and also with the joy of anticipation of the great convention when we shall be forever with the Lord.

AT OAKLAND, CALIFORNIA

One unusual feature in connection with the Oakland Convention was that four brethren were sent there from the East, traveling together, serving the friends at Chicago, Denver and Los Angeles en route. At these cities two-day conventions had been arranged, and an average of 500 attended at each place.

About 650 were present at the Oakland Convention, which proved to be a most helpful and enjoyable concourse. It was remarkable for the sweet spirit manifested; and as those present eagerly listened to the discourses or gave their testimony to the Lord's grace, their radiant faces outwardly attested the inward heart-condition. Many and fervent were the expressions of mutual Christian love among the conventioners. Twenty-three were immersed at Oakland.

At all the conventions resolutions were passed expressing love and sympathy for the brethren at headquarters, and pledging co-operation with the Society and its work.

OTHER CONVENTIONS

Other two-day and four-day conventions were held at New Castle, Pa., Portland, Oregon, Seattle and Spokane, Boise, Omaha, Kansas City, St. Louis and Toledo, while still others are proposed. Altogether the year 1918 will be the banner year for conventions. It is expected that the Pastor Russell Memorial Convention at Pittsburgh Oct. 31—Nov. 1-3, will be the principal one of the year. The public activities of the Society being somewhat curtailed at present, these gatherings seem to supply the needed stimulus and encouragements for the friends. Evidently the Lord has wonderfully blest the conventions.

THE WATCH TOWER OFFICE

The Society's removal to new headquarters in Pittsburgh is now completed, and all departments are now in operation, although it will take two or three weeks more to get fully settled. We have beautiful quarters on the third floor of the Martin Building, with plenty of room, well lighted and well ventilated. We are confident that the removal is providential; for the Lord's hand has been continually manifested in connection therewith. In another column we print an up-to-date price list of our stock on hand. Please do not order anything not listed, until you see notice of replenished stock in THE WATCH TOWER. Address all letters to the Watch Tower Bible & Tract Society, Room 310, Martin Building, N. S. Pittsburgh, Pa.

To secure uniformity we suggest that our new headquarters be referred to as "The Watch Tower Office," and that paragraph two of the Vow be changed to harmonize therewith.

VOL. XXXIX PITTSBURGH, PA., NOVEMBER 1, 1918 No. 21

VIEWS FROM THE TOWER

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9.

The grand truth so succinctly stated in this text is not appreciated by any except the mature Christian; and it takes years of experience in the school of Christ to learn this lesson well. Very few learn the lesson properly; but as a result these enjoy a calm and a peace in their daily life which others do not. These also have a greater confidence than others possibly can have. In the words of the Apostle, "We know that all things work together for good to them that love God." Such have learned that the failure of their own plans, the thwarting of their own purposes, is not an evil nor an evidence of divine disfavor. They have learned that this is the very way which God uses to teach them the lesson that divine wisdom is superior to human wisdom; and what confidence, what hope, what joy fill the hearts of these!

With such mature Christians every trial is but "light affliction," "not worthy to be compared with the glory which shall be revealed." When seeming calamities come into their lives, they "sorrow not as those who have no hope"; for they recognize the Father's loving hand in every experience, assigning to them needed lessons, in order that they may be "made meet for the Master's use." This lesson of full submission to the divine will must be learned by us all, ere we can hope to share with our Lord in his kingdom.

The past two years of the church's experience have been fraught with many such lessons. How often the heavenly Father has seemingly hindered the accomplishment of our plans, and afterwards shown us his own grand designs, which we have always found to be higher, grander in every sense, than our own!

A SUCCESSION OF SURPRISES

It would seem well at this season, the memorial of the translation of "that faithful and wise steward" from earthly to heavenly activities (Revelation 14:13), to review the Lord's dealings with his people, both individually and collectively, and learn lessons thereby. Two years ago the Lord's people were all engaged in harvest activities, with no thought of any sudden change. Brother Russell had gone on an extended trip. Few realized how near he was to his journey's end. On the morning of November 1, 1916, word had gone all around the world that Pastor Russell had died on the afternoon of October 31. How little did the masses realize earth's loss! How few realized that his work was continuing! None realized his gain.

From that time on, apparently the Lord has been giving to the church a series of experiences different from what we had had before, a succession of surprises, every one of which was needed, that we might learn the lesson of our text. The report of Brother Russell's death came as a shock to us all, and proved a trial of our faith. Most of us had planned his demise at a different time and in a different way. Now our minds were more or less bewildered; and we began to question: "Has the harvest ended? Is the door closed? Are we of the great company class? Who will carry on the work now?"

At first we were inclined to mourn our loss unduly, to grieve over Brother Russell's departure. But soon our sorrow was turned to joy; for it speedily became manifest that the Lord had simply exalted Brother Russell, and had given him greater powers and grander opportunities of service than were ever his before. Furthermore, when we realized that his interest in the members of the church remaining in the flesh, and his ability to assist them, had been increased manifold, our joy increased proportionately.

THE TEST NOW UPON THE CHURCH

Slowly the majority regained their equilibrium, as the Lord manifested his ability to carry on the work. How much we all needed to learn that lesson in order to stabilize our faith! How grandly the Lord fulfilled his promise to raise up shepherds to care for the flock! How marvelously the work progressed for a time! How strenuous was the activity, and how we did enjoy it for a time!

Suddenly, however, divine providence so overruled that the work should come almost to a standstill. How the Lord's providences seemed to change! How differently events were occurring from what we had expected! Another needed trial was upon the church. While engaged in the activities of the harvest work and while smiting Jordan, we had learned lessons of confidence, humility and patience; but the dear Lord saw that we needed to learn these same lessons from another angle. Would we continue to have confidence, to be humble and patient, when all our activities had practically ceased?

The Lord is still permitting this test to be upon us. Would we lose our confidence now, and conclude that the Lord had deserted his work and his people, when he has told us: "I will never leave thee nor forsake thee"? Would we lose our humility to the extent that we would assert that the Lord had cast off the Watch Tower Bible & Tract Society, and was no longer using it as his agency for comforting and blessing his people? Would we become so impatient with the Lord and his ways that we would take things into our own hands and cease to recognize the church as a Scripturally organized body, and consider ourselves at liberty to "draw away disciples after" ourselves? Would we so far lose the Master's spirit and forget his injunction not to judge, not to condemn, that we would thus injure our brother? How could the work possibly continue now? Who could be found with ability to carry it on?

An early demise of the Watch Tower Bible & Tract Society was predicted by some; and all the dear sheep wondered what would be the outcome. Quietly and grandly the Lord impressed the lesson again, that his work was not dependent upon the ability of man, but that the Father was able to

perfect praise out of the mouth of babes and sucklings. During the past few months the grand old ship, which has weathered the storms of centuries, has passed through some terrific gales. The powers of the air have done their worst to destroy it; but the fact that it is still afloat is due to the other fact that "the Lord is in the ship." Some, fearing the storm, have deserted the ship, forgetful that our safety lies in remaining in it. We pity them, and rejoice that the majority have stood the test.

ANOTHER NEEDED TEST

How we needed this lesson, also! A few have been entrapped by the adversary, but we are glad to say that every day's mail brings to the office the assurance that some of them have recovered their balance; and for this we rejoice. It is plainly evident that the friends are gradually learning the lesson that "man proposes, but God disposes"; that God's thoughts, ways and plans are not ours. In this connection we might add that the removal of the Society's headquarters to Pittsburgh is proving to be another test to some of the Lord's dear ones. Very evidently still further lessons of confidence in the Lord are needed. Human wisdom and sentimentality would have dictated our stay in Brooklyn; but divine providence forced us to move; and we wish to say that there are so many evidences of the Lord's providences in the removal that we cannot enumerate them. This work has not been accomplished without severe trials; but we have invariably found that these proved to be blessings in disguise. The Lord has permitted us to be confronted with almost insurmountable obstacles, only to brush them quickly aside at the proper time.

How fitting it seems that the great work begun by our dear Pastor at Allegheny, under the Lord's providence, forty years ago should be finished here! There is every evidence, however, that there is a further work ahead, after a brief resting season; and we counsel all the Lord's people to be patient, courageous and humble. The Scriptures clearly point out a second smiting of Jordan, and some texts seem to imply still further unfoldings of God's Word. In Romans 15:4 we are told that everything written in the Old Testament was for the instruction of the church, while she is in the hoping time—written for her comfort and to help her to learn lessons of patience.

This thought suggests an understanding of all the prophecies before the church shall be glorified. May not the "many like words" "added" to the book which was burned and which Jeremiah rewrote (Jeremiah 36:32) be the corroborative testimony of all the prophets—Isaiah and all the minor prophets? It would not surprise us if this were the case. We believe that THE WATCH TOWER will be used as the Lord's official organ to disseminate his truth until that work shall have been finished. But however this may be, time alone will tell.

During this little resting time let us practise "washing one another's feet," rendering to the various fellow members of the body those loving little services which are "an odor of a sweet incense" to God. And let us not forget to grow in grace and in knowledge ourselves. Now is the time to put on the finishing touches to our own character and to help the brethren to do the same.

A SPECIAL MEMORIAL

This issue of THE WATCH TOWER contains a supplement which should awaken in every loyal heart the blessed memory of the faithful loyalty and loving zeal of that noble man of God, Charles Taze Russell. How grandly his message and his example have encouraged us in the past! How the memory of these encourages us still! How beautifully he always acquiesced to all the divine providences which came into his own life and into the work which he loved so well!

"Deep in unfathomable mines
Of never failing skill
God treasures up his bright designs
And works his sovereign will."

And now, dear friends, we warn you that the trials are not ended. We shall need to gird on the whole armor of God that we may be able to stand in the still more evil days to come. The prophet forewarns us, saying, "Who shall be able to stand?" The apostles declare that every man's faith shall be "tried so as by fire." (Malachi 3:2; 1 Corinthians 3:13; 1 Peter 4:12; Revelation 6:16, 17) All the "wood, hay and stubble" will be "burned." If we would be disloyal under any trial, God will surely permit that trial. If our faith will fail at any point, the Lord will surely give us that test. If we can be induced to injure or to condemn our brother, our test will be along that line. If we are disposed to substitute our plans, our ways, our thoughts for God's plans, ways and thoughts, we are not yet ready for the Messianic kingdom; and God will surely give us opportunities to manifest our true disposition and the intents of our hearts.

A WORD OF EXHORTATION

Not in vain did the prophet say: "He shall be like a refiner's fire and like fuller's soap," when he shall "purify the sons of Levi." This surely indicates the thoroughness of the test at this time. The Revelator adds: "They that are with him are the called, the chosen and the faithful." Let us leave the disposing of our individual affairs in the Lord's hands, as well as the disposing of the church's affairs, and the Society's affairs, also. The Lord will never desert his people. "O thou of little faith, wherefore dost thou doubt?"

When we shall have learned well the lesson that "God is able to save to the uttermost," that "he who has begun a good work will finish it," and that he chooses his own times and ways for the accomplishment of all his plans, then we shall have learned to distrust our own wisdom, our own plans; and we will submit joyfully to every experience which our Father permits to come into our lives. Then, and not until then, do "we know that all things work together" for our good, individually and collectively.

SPECIAL DIVINE PROVIDENCE

[Reprint from August 1, 1893, issue which please see.]

"IN MEMORIAM"

Beloved one!
Beyond earth's sunshine and its rain,
Beyond all weariness and pain,
Thou art at rest.
E'en though we mourn our loss, we joy to feel
Thou art so blest.

O faithful one!
Now privileged to see unfold
God's purpose in the scroll unrolled
By Christ's own hand;
And thou hast made report: "I've done as thou,
Lord, didst command."

O radiant one!
Along the dark and narrow way
Thy faithfulness casts back a ray
Of hope and cheer;
For thou so joyously thy cross didst bear,
With scarce a tear,

O blessed one!
We pray for strength to do God's will,
To wait and suffer and be still,
As thou hast done,
Nor faint nor fear, but still run on until
The prize is won.

"THY SAINTS SHALL GLORIFY THEE"

[Reprint from October 15, 1900, issue which please see.]

PURITY A QUALIFICATION OF THE ROYAL PRIESTHOOD

"Be ye clean, that bear the vessels of the Lord."—Isaiah 52:11.

This unjunction of the Prophet Isaiah was addressed primarily, no doubt, to those who were connected with the Jewish priesthood or identified with the Lord's house, the Jewish Temple. The law required that the priesthood should be clean. There was an outward cleansing provided for, we remember, both in the Tabernacle and in the Temple service. The priests had the laver of water at which they were to wash before handling the vessels of the Lord's house. Doubtless also the in-

struction included the thought that they should be clean in their lives, in their conduct before the people; for they represented the Lord.

We believe that in a larger and broader sense, in a prophetic sense, this text has application to the church of Christ, the royal priesthood, of which Jesus is the great High Priest, identified with the true temple of God. The vessels of the Lord's house might represent the various truths of the Lord's Word—a variety of truths on a variety of subjects. To a certain extent the term "vessels" might apply to the different books of the Bible. In a way still different the term might be made applicable to the Lord's people themselves, represented as being the vessels of the Lord in that we contain and give forth his word. The Apostle says, for instance (2 Timothy 2:20, 21): "In a great house there are not only vessels of gold and of silver, but also of wood and of earth and some to honor and some to less honor." He exhorted that these vessels should be kept clean, ready for the Master's use.

In our text, the vessels would seem to represent the truths of God's Word, and those who bear them the priests. The application is quite clear to us who are followers of the Lord Jesus, the antitypical priesthood, the royal priesthood, which St. Peter mentioned. (1 Peter 2:9) We should all be clean. This cleansing began with us before we have become priests. When we purposed to become priests, to accept the Lord's invitation, a certain cleansing of heart and life took place. But in addition to this cleansing from individual shortcomings, we need cleansing from the defilement of original sin, which can be effected only through the merit of the blood of Christ. This cleansing took place after we had presented ourselves to God in consecration. Having thus been cleansed and accepted of the Father to membership in the royal priesthood, it is necessary that we keep cleansed; so the Scriptures again exhort: "Cleanse yourselves from all filthiness of the flesh and spirit." —2 Corinthians 7:1; 1 John 1:7.

This cleansing work is one that may well be considered continual; for despite our very best endeavors we find that weaknesses of the flesh still cling to us more or less. It is impossible to put away absolutely every imperfection of thought, word and deed while we are in the mortal body. Our personal cleansing work, therefore, as well as the cleansing of the blood of Christ, must continue as long as we live; and a constant watchfulness to avoid sin and all the defilements of the fallen earthly nature is necessary.

The thought given in this text is to be continually before our minds—that all who attempt to bear the message of the Lord, to be his servants, to speak his truth, should be, first of all, clean, pure of heart. "Blessed are the pure in heart; for they shall see God." Those who are impure of heart will not be permitted to see God, either in the literal or in the figurative sense. The seeing of God now, the discerning of his character, the understanding of his plan, diligence in copying him —all this comes to us through a purity of heart. The more pure in heart we become, the more our intentions are honest, true and clean, the more we may understand and appreciate our great heavenly Father; for he reveals himself to such, and to no others. Hence the work of cleansing and keeping clean is of the greatest importance.

We must attain absolute purity of heart, of intention; and then so far as possible we must keep our words and conduct free from sin, free from defilement of any kind. If any regard sin in his heart, God will not hear him. This is the positive declaration of his word. (Psalm 66:18) If therefore, any neglect to keep himself in the love of God, he will soon go into outer darkness, the darkness of the world, the darkness of the nominal church. Hence our abiding in the Lord's favor and in the light of his truth is made dependent upon our keeping ourselves in his love, upon our keeping ourselves in this cleansed condition, in purity of heart, and so far as possible in purity of word, thought and deed.

INTERESTING QUESTIONS

Question:—Explain that Scripture which declares that God repented that he had made man, and that it grieved him at his heart.

Answer:—This question is based upon Genesis 6:6. The matter is plain when we see that the word repent may mean a change of either conduct or mind, and often refers to a change of course as a result of change of conduct or of mind. In God's case it would not mean a change of mind; for the Scriptures assure us that he knows the end from the beginning. (Acts 15:18) Hence it means only a change of conduct, a change in the divine method of dealing. Up to the time of the Deluge God had pursued but one course with the human family; and then he changed from that course to another. The wickedness upon the earth grieved our heavenly Father in the sense that he is sympathetic, and therefore would appreciate very keenly the troubles coming upon mankind as a result of departure from a right course.

Question:—In Luke 13:24 is there a difference between the door and the gate?

Answer:—The gate is the way of faith. Our Lord said: "Few there be that find it." Apparently still fewer would care to enter it. Those who have gone in have been misunderstood. Jesus himself was misunderstood. His motives were impugned. So also are those of his followers. The Master was called Beelzebub; and his followers have been called devils. But the time will come when the narrow way to life will be done away with, when the door to the high calling will be entirely closed; for all who will go into the kingdom will then have entered. After that door has closed, people will begin to realize much more clearly just what it has meant to be a foot-step follower of our Lord, just what the election of the church signifies. Then many will be anxious to enter. But the way of sacrifice will be closed, and a new dispensation ushered in.

JOSEPH SOLD BY HIS BROTHERS

[The first sixteen paragraphs of this article were reprinted from article entitled, "Hated of His Brethren," published in issue of April 1, 1907. The remainder was reprinted from the article, "Hated Without a Cause," published in issue of September 15, 1901. Please see the articles named.]

"AND THERE WAS A GREAT CALM"

As the green waves bear on their crest
The foam, and ever shoreward come,
So, moving surely to our rest,
Slowly we all like bits of foam
Come drifting home.

He whom we loved has reached the shore
In peace; and all the billows vast—
The stormy waves of life that bore
Him on—have ceased their strife at last.
The storm is past!

We thought, because the waves of life
Were high and rough, the end would be
'Mid scenes of tumult and of strife,
As mighty billows of the sea
Break loud and free.

But there was calm instead! The waves
Of life were stilled, and up the strand
Slipped noiselessly, as ocean laves
In quietness the silver sand.
An ending grand!

How sweet to know his weary life
At last to rest and quiet wore!
Oh, may we all through peace or strife
Be gathered on that silver shore
For evermore!

THE VALUE OF DISCIPLINE

"In the still air music lies unheard;
In the rough marble beauty lies unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

"Great Master; touch us with thy skilful hand;
Let not the music that is in us die.
Great Sculptor! hew and polish us; nor let,
Hidden and lost, thy form within us lie.

"Spare not the stroke; do with us as thou wilt;
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!"

SELF-DENIAL—ITS PURPOSE AND ITS IMPORTANCE

"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."—Luke 14:33.

Denying one's self is self-denial. In considering what is meant by the phrase, "denying one's self," we must distinguish as to what self is and what are the self-rights. Upon mature reflection we perceive that our personality, our ego, is represented by our will. Evidently, then, our Lord requires that every one who becomes his disciple shall surrender his own will—"all that he hath"; for elsewhere the Master says: "If any man will come after me, let him deny himself, take up his cross and follow me." (Matthew 16:24) Whether our will be good or bad, strong or weak, it must be given up when we consecrate ourselves to do the will of God; and when once we have surrendered our own will to do the divine will, it follows that henceforth we are to do God's will to the best of our ability in every matter.

After our consecration to do the will of God, and the subsequent acceptance on the part of our heavenly Father through Jesus Christ our Lord, we were begotten of the holy Spirit as sons of God, new creatures in Christ. This transaction meant that we gave up self-will and accepted God's will instead of our own on all subjects. This matter of giving up one's own will in order to do the will of another is a most radical proposition. Indeed, the yielding up of the will to any one except the heavenly Father is the most dangerous thing we can do. Very grave mistakes have been made in this way. In various cults, in denominational bodies and in political circles the surrender of the individual will, the failure to maintain a personal responsibility, has resulted in many serious mistakes and in much evil practise.

THE START OF THE NEW CREATION

In the case of those who have surrendered their will to God the matter is altogether different, however. God has given our Lord Jesus Christ to be the Head over the church which is his body, and of which the consecrated, spirit-begotten children of God are the members in particular. No one could properly be a member of the body of Christ if he retained his own individual human will. This fact is well illustrated in the human body, every member of which is fully under the control of the head, unless the body is seriously diseased. The hands, the feet, etc., have no volition of their own, but respond to the will of the brain. And so it is with the members of the body of Christ; they are subject to the will of the Head, our Lord Jesus.

At first the new creature seems to have been nothing but a will. Originally as a human being he had a body, a mind, and a will which represented his personality, his ego, his being. But while he was still a natural man a proposition came to him: If he would heartily comply with certain terms and conditions, God would give him a change of nature from human to spirit. This change evidently would mean a new body, a new mind and a new will, in order that the new creature could adapt himself to his new environment. But in the divine arrangement for the Gospel age those who accepted this proposition received neither a new body nor a new mind first, but a new will, with the promise that the other two requirements would be given in the resurrection, as a result of cheerful compliance with all the terms of the covenant entered into with God at the time of consecration.

Thus the first step on the part of those who accepted the divine proposition to become members of the new creation was that of giving up the human will. Whoever took this step contracted to become dead as a human being—not that his human body or his human brain died, not that he lost the power to think, but that he promised to forgo his human personality and experience in order to be ruled thereafter by a new will, the will of God. Those who have taken this step of full consecration are accepted of the Father through our Lord Jesus Christ, and have been begotten of the holy Spirit as new creatures in Christ.

NEW WILL THE NEW CREATURE

At the present time this new will is all that there is of the new creature. At the time of his spirit-begetting this new will had not yet attained control of the mind or of the body; but it is expected to conquer them, to bring them into obedience to the new standard of living. The new will should control the brain as to what things may be proper subjects of thought and what things may not be so considered. This new creature is exhorted to put away from his mind all selfish lines of thought, and to put far away from him all anger, wrath, malice, hatred, strife, works of the flesh, and to put on meekness, gentleness, patience, brotherly kindness and love.

From the Word of God the new creature learns that the former spirit, mind or disposition of anger, malice, hatred, is of the flesh and of the devil, but that the spirit of meekness, gentleness, patience, brotherly kindness, love, is the spirit, mind or disposition of Christ, and is in accord with God. He also learns that since he has been begotten of the holy Spirit of God, his human will must be kept dead, that his new will is to be God's will, and that it must not operate except in line with the divine arrangements. As the new creature develops, he gains more and more control over the mind, the body, the acts, the thoughts. It is the new will which is thus gaining control of the human body—the will of the new creature. This divine new will is entirely upon God's side, and hopes to receive some day the things promised in the Word of God to the overcomers of the Gospel age. When we characterize this new will as being divine, we do not mean to imply that there is no individuality about the new creature, however; for our Lord Jesus still maintains his individuality, and it is written that the church, the new creation, shall be like him.—1 John 3:1, 2; 2 Peter 1:4; Philippians 2:8-11.

The holy Spirit is the same disposition or mind, whether the Father or the Son or the church possesses it. When at the moment of spirit-begetting we received the impartation of this holy Spirit, we began to take on the divine spirit, or disposition. In other words, we have been making the divine mind ours. As the Apostle Paul intimates, we are being transformed, formed over, by the renewing of our minds, in order that we may prove more and more the good, the acceptable, the perfect will of God. (Romans 12:1, 2) As gradually our minds expand to grasp that will, we are enabled more and more to appreciate the lengths and breadths and heights and depths of the divine mind; and we say to ourselves: "This is what I am aiming to reach." Thus our will is endeavoring continually to do the divine will, the divine purpose; for we have taken over to ourselves the mind of Christ, who delighted to do the Father's will.

DESIRE TO DO RIGHT NOT SUFFICIENT

"If any man will come after me, let him deny himself and take up his cross," setting aside his own will, disposing of it forever. If at any future time a will which is contrary to God's will should develop, then the whole transaction would be at an end; for the covenant of sacrifice into which we entered at consecration involves the death of the old mind and the old will. The new creature must never permit the will of the flesh to come into control again. So it is the new will that is working out the victory for the new creature; and every victory won over the flesh leads to the consummation, the death of the human nature.

In Philippians 2:12 the Apostle Paul exhorts the new creature in Christ to work out his own salvation with fear and trembling. How necessary it is for us to battle against the adverse conditions of the human body, as well as against those of the world and of the devil! God has started his spirit-begotten children in this narrow way of giving up their own will and taking the divine will instead, of determining to live in harmony with God's will. We are to do his will even to the extent of sacrificing the human body. God is looking on to see whether or not we are overcoming self in this respect; for only the more than overcomers shall receive the promised glory, honor and immortality—the divine nature.

It is God who is working in us, the Apostle declares, as new creatures. He began that work when he drew us to himself through the knowledge of his provision through Christ Jesus for our salvation, and when he accepted us in the Beloved and begat us of his holy Spirit. Continually he gives us fresh beauties in his Word. But while God is working upon our wills, we must see to it that we go further than merely having the desire to do right. We must make strenuous efforts to put our desire into operation.

OUR WILLS NOT OUR THOUGHTS

We must make sure that we do not mistake our thoughts for our will. The will is the decision, the determination of the majority of those faculties of the brain which constitute the mentality. The will of the flesh actually dies at the moment of consecration; and we receive the will of God instead, thenceforth to be our will. But we retain our human bodies, with the old brain, which has the same tendencies after consecration as before. When we accepted the will of God instead of our own will we did not fully understand that new will; but as time went on, the divine will became more and more apparent to us.

This determination to accept the will of God as our will

was not made for a day or a week or even a year, but for eternity. We are resolved to have no other will than that which God gives, that which he approves, that which is in harmony with him. Yet as we go on from day to day, new scenes arise before us. Sometimes our earthly senses seem to sidetrack us, and in many things we may feel that we are at liberty to choose what we shall do. But as we progress, we may learn that God has expressed himself in these very matters about which we had thought we might exercise our own preference.

If, for instance, we should say: "It is God's will that I should be his ambassador. What kind of coat shall I wear? What style of tie would be appropriate?" we have come to realize that the interests of God and of his cause are linked up with ours. Thus we have new thoughts upon the matter of our personal appearance. As soon as we perceive this point, we say to ourselves: "I had thought that my former course was the right one; but now I see that the divine interests are linked up with this matter; and God's will must rule in all the affairs of my life."

Each new circumstance surrounding us is a test of our loyalty to God. Therefore just as surely as we are loyal to him we shall choose his way; and the promptness with which we do whatever we see to be the Father's will becomes a test of our loyalty to him. On the other hand, we might hold to a thing that was contrary to the divine will, saying, "What difference will it make to the Father whether I do this thing or that?" Thus every circumstance of life forms a test of our devotion to God and to the principles of righteousness. We can have only one will. If we have truly presented ourselves to God in consecration and have been accepted by him and begotten as new creatures in Christ, then old things have passed away and all things have become new.

HYPNOTIC INFLUENCE OF SIN

As a matter of fact, however, the only thing that has actually become new is the will; for although we have new hopes, new aims, new aspirations, new desires, they are only the outworkings of that new will. If at any time we should return to a love of sin intentionally, wilfully, this act on our part would mean that the new will had died, had ceased to be, and that a human will had come into existence. Since the Father does not purpose to beget any one of the holy Spirit the second time, whoever had become an old creature again would have no opportunity of ever getting out of that state. He would be "twice dead, plucked up by the roots," as the Apostle declares.—Jude 12, 13.

But there are those who, while possessing the new will and still clinging to it, are brought into subjection to the flesh in some measure. For a time such might seem to be willing to do wrong and to have changed their will from a right one to a wrong one; whereas in reality they may not have done so at all. On the contrary they have been temporarily overcome by the fleshly appetites and desires common to the natural man. As new creatures in Christ God's people wish to bring every thought into captivity to the divine will. This is the earnest endeavor of the new will, the new creature. But sometimes the flesh advances such plausible theories, such false reasonings, that the new will seems to be beguiled (2 Corinthians 11:3) by the fleshly mind, just as a little bird is said to be hypnotized by a serpent. While every now and then the bird might try to fly away from the serpent, yet the latter watches it, allures it, draws it nearer and nearer, until finally it loses all power to get away.

This illustration well represents the overpowering effects of sin. (Hebrews 3:12, 13) Under the influence of the flesh, the new will may become more or less hypnotized, more or less under a spell. For this reason the Scriptures urge all new creatures to make no provision for the flesh. We are ever to remember that the flesh wars against the spirit continually. Therefore we are to be circumspect, to look all around us, and to note what conditions are about us. Before we undertake any project, we should ask ourselves: "Did I ever get into trouble by following this course heretofore? Am I in danger of being misled by such a course?" And so the Apostle urges new creatures to make straight paths for their feet, lest that which in themselves has been blemished by sin should turn them away from righteousness. —Heb. 12:11-15.

We are to do our very best to make our path as smooth as possible. But if despite our earnest efforts we get into a quagmire, we are not to be overwhelmed with discouragement; for the promise is that God will not suffer his loyal-hearted children to be tempted above that which they are able to bear, but with every trial will provide a way of escape. (1 Corinthians 10:13) In every circumstance of life we are to look to our heavenly Father, knowing that he is the one to help us. If we find ourselves involved in difficulties, we are to endeavor to extricate ourselves from them, remembering that God has made provision for our escape from what otherwise might prove to be too much for us. This course on our part implies that the new creature does not consent to the deeds of the flesh, but is seeking to take another course, is striving for the right way, even though for the time being it may have been hypnotized, lulled to sleep, off guard.

DISTINCTION BETWEEN MIND AND WILL

Of necessity the mind and the will are very closely related. Yet they are evidently not the same; for the mind can entertain, consider and discuss a variety of contradictory propositions, while the will is the determination in respect to a certain clearly defined course. The will may, however, direct the mind to discuss both sides of any proposition. In thus calling upon the faculties of the mind to consider any subject and to set forth the reasons pro and con, the new will has to do with the mind of the fallen flesh. From experience along this line the new will becomes conscious of the fact that it is dealing with a treacherous opponent, that certain elements of the mind are sure to be hostile to the new will. Consequently the new will should always restrict the mind as to the nature of the subjects to be considered and as to how far the discussion should be permitted to proceed.

From this we see that the new will must limit the operation of the mind, and that consequently various complications may result. If the will is weak, if it lacks experience, it may not be critical enough; and those faculties of the mind which are not in harmony with the new will may come forward with their strong arguments on the wrong side of the subject under consideration. Thus the whole being might be led into a wrong attitude, or even into actual sin of word, deed or thought. The new will has accepted the divine standard, which is superior to the fleshly brain which the new creature must use. This divine standard, which is the highest possible, and which cannot be changed, is revealed to us in the words of our Lord and the apostles. It is not to be swayed by the prejudices of the fallen flesh, but is to rule both body and mind. Hence the battle waged by the new creature is a conflict between the fleshly mind and the new will. The two are contrary.

But since the new creature has accepted the will of God, the mind of God, the purpose of God, he must rule his mortal body according to that standard, until finally the experiences which he undergoes in the school of Christ shall have developed him and prepared him for the new body which is to be given him in the resurrection.

A soul, a sentient being, is the result of the union of the life principle with an organism. (Genesis 2:7) When an organism and the life principle are united they produce a soul. Such are the human souls all about us. In the case of the church of Christ, to each one of us individually there came a time when we ceased to be human souls, and became new creatures in Christ. (2 Corinthians 5:17) But while we reckon ourselves dead indeed as human beings, yet we have only the human body in which to operate, as the Apostle declares.—Romans 6:3-8, 16-19; Col. 3:1-3.

HOW TO BECOME AN OVERCOMER

St. Paul also tells us that the power of God is able to quicken the mortal body in which the new creature sojourns, and that these new souls will not be without proper opportunity for service. More and more the fleshly body is to be brought into subjection to the new will; for the new creature dwells in an earthly tabernacle. If faithful, he will be by and by given a new body, a spiritual body. This combination of the new life imparted at spirit-begetting and the human body is the soul which God counts as a new creature. But it is not a perfect new creature, and will not be until God's properly arranged time.

From the foregoing argument we perceive that the value which we attach to words has much to do with our understanding of any matter. There is more or less of a philosophy about all our conversation. Taking man as the Bible does—in his fallen, sinful condition—and inquiring about the human will, we find that under present unfavorable conditions it is selfish, self-seeking. In all fallen beings there is more or less of selfishness, of the desire to look out for one's own interests, to please self and to take whatever course one prefers. This condition may continue for years. Thus the person may have heard of God's great proposition that whoever will set aside his own will and take the will of God instead shall in the resurrection have a change of nature from human to spiritual. This full consecration to do the will of God means the making void the human will in order to do the divine will. Those believers in the ransom sacrifice of Jesus Christ who accepted this proposition were accepted of the

Father through our Lord Jesus, and begotten of the holy Spirit. Thus they were started in the narrow way of life eternal. Immediately they entered the school of Christ, there to be fitted for the high position to which they were called.

In this school our Lord's true followers have made progress toward the full overcoming of the spirit of the world. This progress can be achieved only by faith, by that implicit confidence in the Master's teaching and training which will keep them continually as earnest, diligent pupils under his guidance and instruction. "This is the victory which overcometh the world, even our faith." (1 John 5:4) This text is very suggestive of what it is to be an overcomer, to be one of those to whom pertain all the great and precious promises of the Word of God. The suggestion is simply this: Day by day we are to heed attentively and carry out patiently the instructions of our infallible Teacher and Guide in full, unquestioning faith in his wisdom and his love, no matter how heavy the daily cross may be or how severe the discipline.

The process is indeed tedious; but the end will be glorious. Even the daily discipline will, if borne patiently and meekly, bring the present reward of conscious progress in the great work of attaining the goal of ripened Christian character.

INCORRUPTION AND IMMORTALITY—DISTINCTION BETWEEN THESE TERMS

"This corruption must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15:53.

Through his word God declares that those who become his people during this Gospel age, become new creatures in Christ, to whom old things pass away and all things become new. (2 Corinthians 5:17) To those who are spiritually-minded there is very great evidence indeed that this is true; and yet this doctrine of spirit-begetting might be unrecognized by those who have not taken the step of full consecration to God. "Here a little and there a little" is the method we must pursue in order to see the deep things of God's Word; for this seems to be the one general principle upon which these "deep things" were recorded; and they will be revealed only in this manner. Those who study the Bible superficially overlook everything of importance; and as a result they find only a part of the truth. But those who search the Scriptures diligently are enabled to discern a wonderful plan which others have failed to perceive; for those who are not of the right class cannot see the truth in its clearness, beauty and harmony.

IMMORTALITY AND INCORRUPTION

Those who have the right spirit will desire to know what the Lord has in reservation for his people; and this desire gives opportunity for the operation of the spirit of truth, and leads them to come together for Bible study. Thus, as they are searching to know the divine plan, the Lord reveals it more and more to them, "here a little and there a little"; and these littles make a great aggregate. In this way many doctrines long lost sight of have been brought to light. Among these is that of the resurrection of the dead.

The words "mortal" and "immortal" are not generally understood. The ordinary definition of mortal is dying, and of immortal, everlasting. Both of these definitions are wrong. Bible students have learned that in the study of God's Word confusion is unavoidable unless the true meaning of these words is clearly recognized. Mortal is a word which means liable to death; mortality, a state or condition in which death is possible, but not necessarily a dying condition unless a death sentence has been incurred. Immortal means not liable to death; immortality signifies the state or condition in which death is an impossibility—a death-proof condition.

To those who think that the Bible contains many such phrases as "immortal soul," "never-dying soul," etc., we can do nothing better than suggest that they take a Bible concordance and look for such expressions. They will find none; and thus those who are really seeking to know the truth on these subjects will readily perceive that Christian people in general have for centuries been mentally adding to the Word of God, much to their own confusion.

According to the Scriptures the angels have life everlasting, but are mortal; that is, their life continues everlastingly not because they are immortal, or death-proof, and so could not be developed by their Creator, but because he purposes that they shall live as long as they will use their lives in harmony with his just and loving arrangement. That this is true is demonstrated by the fact that Satan is eventually to be destroyed.—Hebrews 2:14; Psalm 145:20; 2 Thessalonians 1:9.

Before Adam's disobedience, his life condition was similar to that now enjoyed by the holy angels. He had life in full measure—lasting life—which he might have retained forever if he had remained obedient to God. But because Adam was not death-proof, because he did not have "life in himself," because he was dependent upon conditions subject to his Creator's pleasure, therefore God's warning that disobedience would result in death meant something. (Genesis 2:17; Ezekiel 18:4, 20; Romans 6:23) It meant the loss of the spark of life given Adam when he was created—"the breath of life," without which his body would moulder into dust, and the living soul, the sentient being, would cease to exist. If father Adam had been immortal, death-proof, God's sentence would have been an empty threat, as Satan has made it appear to be through his lie to mother Eve.—Genesis 3:1-5; 2 Corinthians 11:3; Revelation 20:2.

But while the Scriptures speak of man's mortality, and indeed in nearly all particulars confine themselves to man's relationship to God, yet they no less positively teach in another way the mortality of angels; for they declare that Christ "only hath immortality" (1 Timothy 6:16)—the Father, as always, excepted. (1 Corinthians 15:27) Immortality is a quality of the divine nature, and was given to our Lord after his resurrection as a reward for his faithful obedience to the Father's will even to the extent of self-sacrifice. This exaltation raised him, as the Apostle declares, far above angels, principalities and powers, and every name that is named in heaven and in earth.—Philippians 2:9; Ephesians 1:21; 1 John 3:2; 2 Peter 1:4.

RESURRECTION THE ONLY HOPE OF THE WORLD

As the result of Adam's trial in Eden, the death sentence passed upon him, and by the laws of heredity has been inherited by all his posterity. But as the result of the ransom price laid down at Calvary, the opportunity for a new trial is to be granted in due time to each member of the human family; and only a favored minority get such opportunity and trial during this Gospel age, appointed for the church class. This means the rolling back of the original sentence of death, and the bringing of all mankind into a condition of judgment, or trial, for everlasting life, on the basis of their individual obedience or disobedience. This fact necessitates the awakening of the dead. Therefore we find that the doctrine of the resurrection of the dead has a very prominent place in the Scriptures.—Acts 24:14-16; 26:6-8; John 5:25, 28, 29.

The Scriptures teach that at the proper time all mankind will be granted a full trial, or judgment, to determine their worthiness or unworthiness of life everlasting. Not only those living at that time will be granted this opportunity, but those who have gone into the tomb will be awakened from the death sleep to be judged. This judgment day for all mankind is located in the Millennial age, even as the Gospel age is the day of judgment for the church. In its highest and ultimate sense restitution will be the bringing of mankind not only out of the tomb, but out of the various degrees of death, represented in sickness and imperfection, up, up, up, to lasting life, such as father Adam enjoyed before his disobedience. Full opportunity to attain this blessing of life everlasting will be granted to all who are willing and obedient under the reasonable terms of the New Covenant which is to be made with Israel in due time.—Jeremiah 31:31-34.

THE RESURRECTION OF THE CHURCH

The phrase "first resurrection" is applied in Scripture to the resurrection of our Lord Jesus and the church which is his body. (Revelation 20:4-6; Philippians 3:10) This expression has the thought of chief resurrection, resurrection to the highest, chief position. All who share in it will have divine nature—glory, honor and immortality. But if we were to mention time and order in connection with it, we would speak of our Lord's resurrection as the Head of the Christ nineteen centuries ago—in the year 33 A. D.—and the resurrection of the church in 1878. Since then, each member of the church receives his resurrection "change" as he passes beyond the vail. Hence we believe that the first resurrection is still in progress.

St. Paul mentions his intense desire to be made a sharer in our Lord's resurrection—the great first resurrection, the resurrection to the spirit plane—a partaker of the divine nature. In order to attain this distinction, he was anxious

to make his calling and election sure by being made conformable unto our Lord's death, by being a living sacrifice; for he realized that only thus could he attain membership in the glorified body of Christ.

TWO CLASSES IN THE RESURRECTION

In the context from which our text is taken, the Apostle is discussing this first resurrection. He says, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality." Here he mentions two classes—those who had died in Christ during the Gospel age and those who remained alive at his second coming. These classes are also pointed out in 1 Thessalonians 4:13-17.

In this connection the Apostle seems to use the words mortal and immortality, corruptible and incorruption, in such a way as to imply a distinction between them. Apparently he applies the words corruptible and incorruption when he speaks of those who would have gone into the tomb, and mortal and immortality when he mentions those who would not yet have passed into death when our Lord returns. Those who had gone into the tomb, into corruption, would put on incorruption; but those who were still alive would put on immortality. Those who are mortal are liable to death; those of the church who remained alive at the time of the second advent would in their resurrection "change" receive the body that is not liable to death. The terms corruptible and incorruption seemingly refer to those of the body of Christ who were dead at the time of our Lord's return, and the words mortal and immortality to those who remained alive at that time onward until the last member had experienced his resurrection "change."

PRESENT CONDITION OF THE CHURCH IN THE FLESH

Addressing the new creatures in Christ, and informing us that we are spirit-begotten, the Apostle tells us that this new creature has its residence in the old human body. (2 Corinthians 4:7; 5:1) We are no longer old creatures, because the old will is gone. The new will has come in, and taken possession of what was once the old person. The "old man" and his works are cast off; and the "new man" begins to use the mortal body in the service of God. The Apostle Peter speaks of us as in times past having done the will of the flesh, and reminds us that henceforth we are to serve the will of God, the will of Christ. (1 Peter 4:1-5) This new will has no body of its own as yet, and for the time being uses the old body.

In discussing this subject, St. Paul declares that the new creature is to put off forever those things which are associated with the fallen flesh—the works of the flesh and the devil; such as anger, wrath, malice, hatred, strife, etc. Some have by nature more of these weaknesses than have others; but all have some of them. As a result, the new creature has a continual work of putting off the things pertaining to the fallen flesh. Meanwhile, the flesh is not counted the new creature; but it is his body in the sense that he owns or controls it. In other words, it is his property, and he is responsible for it.

The new body of the new creature is to be a spirit body. The Lord has promised that if we are faithful while we have the treasure of the new mind in these earthen vessels he will give us a new body of the kind which he has arranged for us. This will be a spirit body of the divine nature, and will have the quality of life in itself—immortality. But as long as the new creature has the old body, there will be a constant conflict between the new will and the flesh; for the new will seeks to control it. Nevertheless, we as new creatures are to maintain a good fight, recognizing that the things of the spirit are contrary to the things of the flesh. The two are contrary, irreconcilable; they can never come into harmony. Therefore the new creature is to maintain a severe attack of opposition until finally he shall have won a complete victory and the flesh shall be entirely overthrown.—Romans 8:13, 14; Galatians 5:15-25.

The conquest of the fallen human nature will not be fully accomplished until the flesh is fully dead. While the body is counted dead at consecration, yet it is not actually dead until it parts with life. The new creature uses this old body, but is promised a new one at the resurrection of the just. This change will be instantaneous, not gradual; as the Apostle declares, "in a moment, in the twinkling of an eye."—1 Corinthians 15:52.

RESURRECTION BEGUN IN THE SAINTLY

The development of the new creature is a work of time. It is a matter of the soul, the mind and the will, coming into harmony with God and losing all harmony with sin. After both mind and will have been tested and fully developed, the new creature will be accounted worthy of the resurrection. The Apostle tells us that it is sown in weakness, raised in power; it is sown in dishonor, raised in glory; it is sown an animal body; raised a spiritual body. We do not understand this to mean that the body is sown, and that the body is raised; but that what is sown is the EGO, the individual, the person who was once a fleshly or earthly being, but who has become a new creature.

In this same connection the Apostle declares in our text that this mortal must put on immortality. He seems to be speaking of those who would be alive when our Lord returned. He says that while we shall not all fall asleep in death, nevertheless we shall all experience a change—from the earthly to the heavenly nature; and that we who are in a mortal condition will put on immortality. In other words, the resurrection change of the church will complete the work which has been going on for years. This work began when at our consecration our wills were buried or immersed into the will of Christ, immediately after which we were begotten of the holy Spirit as new creatures in Christ, and raised to walk in newness of life. But unless this resurection continues, we shall not be ready for the consummation of the resurrection in the end of the age, "at the last trump."

Meantime the faithful overcomers are continually putting off the deeds of the old nature—anger, malice, hatred—and putting on meekness, patience, long-suffering, brotherly-kindness, love. Whoever is growing in truth is growing in all these fruits and graces of the holy Spirit; and as he puts on these qualities, he becomes strong as a new creature. Finally he completes the matter by putting on his new body; for at the time of his "change" he ceases to have further use for his human organism, and then he receives the spirit body which God has promised. When this has been received, he will have been perfected as a new creature in Christ.

Elsewhere in this same chapter from which our text is taken, the Apostle indicates that in the resurrection there will be different orders, or classes of those who come forth from the tomb. (Verses 22, 23) First will come the church of Christ, in the first resurrection. Next in order will be the great company, those spirit-begotten ones who have failed to make their calling and election sure. While this class, or order, will have a glorious portion upon the spirit plane, yet it will not be so high as that attained by the church, the body of Christ. Another order to come forth in the resurrection will be the ancient worthies, who have the testimony that during their lifetime they had pleased God. (Hebrews 11:39-40) As to the orders to follow, we have no Scriptural information.

Here it may be well to point out that the title "Church of the Firstborn" (Hebrews 12:23) was evidently designed to include all who would be born of the Spirit—not only the little flock who attain the chief resurrection, but also the great company who come up out of the great tribulation. In the type the entire tribe of Levi was taken as representative of all the firstborns of Israel, those who were spared when the firstborns of Egypt perished. (Exodus 12:12, 13; Numbers 3:40-45) This tribe consisted of the priestly family, high priest and under priests representing the little flock, and the Levites representing the great company.

In a general way the Scriptures seem to pass by the great company class, whatever is stated of them being done in an inferential manner. If the Lord had made special promises to them, it would imply that they had been called to occupy that position; whereas the Scriptures plainly state that all of the church are called in the one hope of their calling. (Ephesians 4:4) God did not call any one to the great company. Those who are finally assigned to that position receive it as a kind of secondary reward, inferior to that which was originally offered them.

THE BINDING OF THE STRONG MAN

"And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years."
—Revelation 20:2.

[Reprint of article published in issue of May 1, 1910, which please see.]

JOSEPH MADE RULER OF EGYPT

[The first ten paragraphs of this article were reprinted from article entitled, "In the School of Adversity," published in issue of October 1, 1901. Paragraphs 11 to 18 were reprinted from article entitled, "For God Was With Him," published in the same issue. The remainder was reprinted from article entitled, "Them That Honor Me I Will Honor," published in issue of April 15, 1907. Please see the articles named.]

A PRAYER OF THANKSGIVING

We thank thee, Father, for this day;
We thank thee for the narrow way,
For love and joy and peace of heart,
Foiling the tempter's cunning art.
We thank thee for the mind to do
Thy sovereign will the whole day through,
To take each moment as a gift
Divinely sent us, to uplift
Some fellow pilgrim on the way,
Or check the thought that fain would stray
Afar from thee and speed its way
To earth's dull care or revels gay.

We thank thee for a mind intent
On counting tests as blessings sent
Straight from the courts of heavenly love
To bind our souls to things above.
We thank thee for faith's anchorage,
That doth our every power engage
To reach that land where is no night,
Where dwells the Lamb, thereof the Light.
With grateful hearts thy love we own;
We thank thee for the gracious loan,
Through Christ, of merit for each hour
Till we shall waken, "raised in power."

JOSEPH FORGIVES HIS BROTHERS

[The first fifteen paragraphs and the last paragraph of this article were reprinted from article entitled, "Blessed are the Merciful," published in issue of April 15, 1907. The remainder was reprinted from article entitled, "Joseph the Merciful," published in issue of October 15, 1901. Please see the articles named.]

OUR LORD JESUS' PRE-HUMAN EXISTENCE

Question.—Before his consecration, had Jesus any knowledge of his pre-human existence?

Answer.—There is nothing in the Scriptures to the effect that up to the time when Jesus made his consecration and was begotten of the holy Spirit he had a definite knowledge respecting his pre-human existence. The fact that nothing of that kind is stated, however, would not prove that he did not have some information regarding the matter. We read that as a boy he grew in wisdom, in stature and in favor with God and men. We know that in boyhood he was studying the Word of God, the prophecies, the law. Even as a child he had come to a sufficiency of knowledge to enable him to think out quite clearly the meaning of some of the prophecies, to see that he had a great work to do, and to conjecture as to the nature of that work.

This is shown in his meeting with the doctors of the law at the age of twelve, hearing them and asking them questions respecting the prophecies, seeking to know to what extent he might be eligible for some kind of service to God as a boy, or what would be the starting point at which he would begin his ministery. Having ascertained that he could not begin his work until he reached the age of thirty, he returned home, content to wait until that time. There is no indication of any special knowledge or impartation of the Spirit of God until he consecrated himself and was baptized at Jordan.

From his mother Jesus must have gained some knowledge of his origin—of how he came into the world. His mother did not know of his pre-human existence; but she had been informed by the angel that her son would not be born after the manner of men. He had said to Mary: "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." And to Joseph the angel said: "That which is conceived in her is of the holy Spirit." So Mary undoubtedly told her son that he had not a human father, but that his Father was God. All our knowledge of our Lord's pre-existent condition comes to us from Scriptures written later, and from the Master's own words after he was begotten of the holy Spirit.

Just how and when Jesus came to know of his pre-existence with the Father we do not know. It seems doubtful that he knew of this before his spirit-begetting. After he was begotten of the Spirit, the deep things of God were opened up to him. He then saw from the Scriptures of the Old Testament that he was to be the slain lamb; that he would later be restored to the heavenly plane of life, and that he was to be honored of the Father after his sacrificial work for man.

We know that his pre-existence was made very plain and clear to Jesus; for he declared this on various occasions. He said: "What and if the Son of Man shall ascend up where he was before?" Again, "Before Abraham was, I am." (John 6:62; 8:58) In his last prayer with his disciples before his crucifixion, he prayed: "And now, O Father, glorify thou me with the glory which I had with thee before the world was; Thou lovedst me before the foundation of the world." He spoke of himself as the "bread which cometh down from heaven." Again he said: "The bread of God is he which cometh down from heaven, and giveth life unto the world." St. John calls him the Word, the Logos, which was "in the beginning with the God," and declares that "all things were made by him, and without him was nothing made that was made."—John 1:1-3.

LETTERS FROM AFIELD

RESOLVED TO "ABIDE IN THE SHIP"

DEAR BRETHREN:—

I desire to express my continued appreciation of THE WATCH TOWER, and my complete confidence that the same loving Providence which guided our Pastor in founding the TOWER (Z '16, page 173) continues to guide and direct the Editorial Committee in their labors of love through its columns. How short is the memory which forgets the oft repeated assurances of Brother Russell that THE WATCH TOWER is the Lord's channel for the truth and that he was its servant? What a loyal "faithful servant" he proved himself to be, even to the very last! And now, though passed from the busy scenes of his earthly labors, he still ministers; for his "works do follow" him.

The Word says that "hope deferred maketh the heart sick." The spring of 1918, like the fall of 1914, brought disappointment to many hearts. Nevertheless we can, and do, look up and lift up our heads as we behold the multiplied evidences of "the effect of every vision." As in the past, so now each disappointment brings its trials and siftings; but when the clouds have gone, greatest opportunities come for service. (Z '16, page 170) "They that wait upon the Lord shall renew their strength," and we have found it so. I am glad that according to the will of God I am still here and pressing toward the mark for the prize.

But it is sad to note that many once loyal and obedient no longer walk with us, some even opposing the way of the truth. Can it be that such were heedless of repeated warnings to "resist everything akin to occultism," and have given ear to evil suggestions, have become victims of abbreviation and so have made shipwreck of their faith? Such foolish and subversive suggestions as: "THE WATCH TOWER is no longer the channel," "The manna ceased at Passover," "The present executive committee are usurpers," etc., are finding free circulation in some quarters. Are these brethren going blind? Even a superficial examination of Brother Russell's writings would reveal the folly of such suggestions. In the TOWER of 1909, page 234, the Pastor says: "Truth tests character." Yet these brethren argue that error has crept into its columns to test the church. Whither are they drifting? A careful reading of the TOWER for 1909, top of page 287; that of 1910, page 391; and that of 1918, page 85, may serve to open the eyes of some to their danger. See also Proverbs 26:17-28.

I fully believe that the Lord is still at the helm, guiding the Society's affairs as of old, even as he promised: "Awake, O sword . . . against the man that is my fellow, . . . and I will turn my hand over the little [humble] ones." As far as I am concerned, through the grace of him that never faileth, I am resolved to "abide in the ship."

The Pastor's words are true: "Whatever may be the difficulties of the Lord's children in the near future, there will be special comfort in remembering that the Lord is able to make full provision for all his truehearted ones, and that he will do so. He will continue to use these agencies; and there will be the strengthening of his people to the end of the way. If there be any who will not be thus led, it must be because there is something wrong in themselves." —Z 1915, page 376.

If I read my Bible aright and understand the Pastor's thought, much remains to be done before the kingdom of Christ assumes full control; and surely the faithful, loyal disciples will be honored, as in the past, with further opportunities for service. Yes; the church will emerge from its "dungeon." (Jeremiah 38) May we all be found faithful!

With assurances of love toward the Bethel family, and praying the Lord's rich blessing upon you in your new quarters, I am

Your fellow servant, W. A. B.—Oregon.

GREETINGS FROM AFAR

DEAR BRETHREN:—

The Rockdale church of the I. B. S. A. all unite in sending love and greetings to all their brethren in Christ. We realize that all the ways of God are good; yea, all the paths of the Lord are mercy and truth unto such as love him. The Lord deals graciously with his people. Though he puts them into the furnace, he will not suffer it to be heated one degree more than is needful. He presides over it himself. In the midst of all their trials, he never leaves nor forsakes them. It is delightful to consider that the sufferings which the footstep followers of our Master are now called upon to endure are the only sufferings which they shall ever experience. God is a sovereign good and wise. Who can harm us if we be followers of that which is good? Suffering we may endure, but real injury we shall not sustain; for Eternal Truth has declared that all things shall work together for good to them that love God, to the called according to his purpose.

May we all make the glory of God our first and chief concern! If Jesus be precious to us, and all else esteemed as nothing when compared with him, we shall be able to walk before God with a perfect heart, upright and sincere, setting the Lord always before us and doing all things to the glory of his name. Let our whole desire be that Christ may be magnified in our bodies, whether it be by life or death.

The church here numbers about thirty, and was formed about twenty months ago, the Lord having sent his messenger, Brother Gates, to this district, to sow this field. We are in full accord with THE STUDIES IN THE SCRIPTURES; and THE WATCH TOWERS are much appreciated by all and are eagerly read and, being "meat in due season," bring comfort and hope, and give us greater zeal in our Master's work.

Praying that God will bless and sustain you all in every trial, and at the end grant you victory through our Lord Jesus Christ, and with the assurance of our deepest love and constant prayers, we are

Your brethren in Christ,

THE ROCKDALE CHURCH.—N. S. W.

BLESSED ONES THAT DIE IN THE LORD

Mr. Walter Thomas, Vandergrift, Pa.

DEAR SIR:—

I presume you have doubtless received the sad news of your brother, Marks R. Thomas' death; but I am writing to assure that he was prepared fully to meet his Master.

I had a few minutes conversation with him just about one hour before he passed away, and he impressed me as being the sweetest character I have ever met in the Army in my seventeen years of service. He remarked that if he should pass away he would show the men around him "how easy a Christian could die"; and it was reported that his death was a happy one, if such could be.

I wish to extend to you my sincere sympathy in your bereavement, and hope you will have strength to bear the sad news. Faithfully yours,

S. J. SMITH, Major-Chaplain, Field Artillery,
Fort Leavenworth, Kansas.

FINDS GREAT PLEASURE IN BIBLE STUDY

DEAR BRETHREN:—

Grace and peace be unto you! We note the return of the Society to its birthplace as of the Lord; and the hope of still sharing in the service on behalf of the multitude yet to be drawn into contact with the truth is thrilling. If we read the signs of the times correctly in conjunction with the prophecies, we can see a gigantic federation of religious and civil interests soon. At any rate, present conditions are causing an immense amount of thinking and of investigation leading to causes. On the other hand Jewish themes are threading the shuttle for a new garment as the nations approach the finale of the present conflict.

I wish also to say that the study of the Ezekiel Temple is surely a fruitful theme to Bible students. How wonderful is the thought of restitution for every wrong done, with the addition of 20 per cent interest, to be rendered by all who come forth from the tomb! Again, how marvelous it is that the east gate is to be closed forever when the church has entered it; and that the ancient worthies will guard the entrance all through the Millennium. Also, how just is the Jewish system of weights and measures and of symbolism of numbers!

Some signs and Scriptures indicate that THE WATCH TOWER will continue right through the time of trouble, and that through it the divine power will be exhibited in preserving the fruits of our Pastor's great labors. Be this as it may, we look for a move to the glory of the Lord shortly, through THE WATCH TOWER, using the treasures laid up by our Pastor. We would be glad to hear more about the prophecies of Jeremiah, as they seem so full of interest at this time, especially to the church.

The Lord bless and keep you all, loving and faithfully doing his will.

Yours in the most loving of bonds, J. G.—Colp.

LOVING GREETINGS FROM THE NORTHWEST

DEAR BRETHREN:—

Greetings in the name of God our Father and of our Lord Jesus Christ. Grace and peace be multiplied unto you. The Everett Church have voted to send their Christian love and support to you all in this our time of special trial and of trying experiences. Do not forget to keep us on the list when Pilgrims are routed this way.

There seem to be some who have taken a stand against THE WATCH TOWER because of certain articles published therein. They say that the TOWER is not used of the Lord any more. Yet some of the articles thus criticized were from the pen of our beloved Pastor. Here we know that we have arrived at a time when every one must stand for himself, or in other words, "when every tub must stand on its own bottom." Let every one read prayerfully and carefully Romans 14:4, 22, 23.

We have learned well the lesson that there are two tables: one, the table of Babylon, full of error and uncleanness; the other, the table of the Lord, spread with heavenly bounties, a feast of fat things. (Psalm 23:5) We also know that God has used THE WATCH TOWER ever since its dedication, to proclaim our Lord's presence and to do the harvest work. Then why should he cast it off at this time above all others, just when we need its help as never before? We remember his promise that he will never leave nor forsake us. We also believe that through the TOWER the Lord is fulfilling the statement of Isaiah 21:5: "Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, anoint the shield."

Have not our prayers been answered as we have asked God's guidance of the dear brethren at the Watch Tower office? Dear ones, let us keep together, provoking one another unto love and good works, building each other up in the most holy faith. Laying aside all malice and jealousy, let us pray for one another always, remembering our standard, the mark of the prize—perfect love. God bless THE WATCH TOWER!

With much Christian love and prayer,

THE EVERETT ECCLESIA.—Wash.

"NATIONS SHALL COME TO THY LIGHT"

GENTLEMEN:—

By accident I got the loan of a copy of one of the publications of your Society. I read the most of it carefully and, I must admit, was very favorably impressed. I am an Episcopalian, but have not attended services to any great extent. The many quotations and your interpretations from the Bible have led me to doubt my position as a believer in the doctrines of that church. Now, there is one important point that must be clearly and satisfactorily answered before I separate from the Episcopalian Society: In your Finale of this book in question I read thus: "Are you aware that he or she who denies or denounces the sayings of this little booklet is not denouncing the compiler, but the Word of God?" By this, I presume, you hold the Bible as your only authority. In other words the Bible, and the Bible only, is your guide and the guide of every teacher in your church.

Now I have long been doubtful as to the confidence I should possess before taking the Bible as the Word of God. If the Bible is your guide, and your only guide, satisfy me that it is indeed the Word of God; and I will become a member of your church immediately. I am sincere in this matter, but need convincing. Do not presume that I am a prayerless

man. On the contrary I have been praying for light, and I think my prayers have been heard; for I feel that there is something in your church worth while considering.

I beg to remain most sincerely yours, E. B.—Md.

FAITH IN GOD'S OVERRULING PROVIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:—

Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. The church at Dallas has voted to extend to you our love and sympathy in this hour of final trial and testing, and to assure you of our prayers and co-operation. We believe the Lord will uphold and guide you in your efforts at service as long as there is any work for the angel of Revelation 8:3; and for this we pray daily. We appreciate your services to us, and we rejoice in the blessings that each issue of THE WATCH TOWER brings.

We do not know just what awaits us; but we do know that "all things work together for good to them that love God, to them who are the called according to his purpose"; and that no weapon formed against his children can prosper in the sense of injuring them as new creatures.

Remembering you daily at the throne of grace, and with much Christian love, we are

Your brethren in Christ, The DALLAS ECCLESIA.—Texas.

THE EXPRESSION OF A NOBLE HEART

DEAR BRETHREN:—

Greetings in the Lord's name; and may grace and peace be multiplied unto you. I am writing you at this time to advise you of my regret at having taken any part in causing to be circulated a certain letter in which surprise was expressed re articles on pages 152, 168 and 174 of the 1918 WATCH TOWER.

Because of certain conditions that have arisen in local classes, the conviction has been growing in my mind that perhaps, after all, the above mentioned articles were right, and that I along with a number of others was wrong. So I determined to reread them with a mind as unbiased as possible. This I did last night and again this morning; and, thank God! I can say from the bottom of my heart: "I find no fault with them." I found that I could unreservedly accept them for what they say, but not for what others think they say. So I haste to write you my apology for having opposed in any sense the words which have come forth from the channel the Lord has so abundantly used in the past.

Your brother in the one hope, J. T. B.—B. C.

"THERE IS NO SCHISM IN THE BODY"

DEAR BRETHREN IN THE LORD:—

We would like the dear Bethel family to know that they are daily remembered in our prayers. We are grateful for the continued help given us through the TOWERS, which are still coming through regularly. We ask the Lord's guidance and help for you in these times of difficulty, knowing that we shall be heard, as we believe he will continue to use you as he has done in the past if you remain steadfast and faithful unto the end.

With fervent love in our dear Redeemer,

SEC'Y LONDON TABERNACLE.—Eng.

DAILY PRAYERS FOR HEAVENLY WISDOM

BELOVED BRETHREN:—

The Associated Bible Students of Bristol and vicinity held a two-days' convention here Sept. 21, 22, in which the spirit of the Lord was manifested in a most noticeable manner by all who attended; and we were blest beyond measure. Praise his name!

A motion was made, which carried unanimously, to draft a resolution to send to you, which read substantially:

"Resolved, That we conventioners here assembled at Bristol, Tenn., hereby repledge our loyalty and undivided support to our brethren at the headquarters of the Watch Tower Bible & Tract Society, and most especially to those in direct charge of the work; that our prayers continue to ascend daily for them to exercise the spirit of a sound mind at all times and to be guided by the unerring counsel of the Lord, until our heavenly Father is pleased to place his everlasting arms about us and welcome us to the Great Convention, our eternal home."

BRISTOL, TENN., CONVENTION.

SECOND THOUGHTS ARE BEST

DEAR BRETHREN:—

I am writing this letter to make clear my attitude toward the Society. When I read Brother Johnson's paper, "Harvest Siftings Reviewed," last November, I was so moved to sympathy for him that I resigned from my position at the Tabernacle office force.

Two months later, however, I wrote that I had made a mistake, that I had had the opportunity of thinking the entire matter over calmly, and that I realized that I had permitted my sympathies to get the better of me. Ever since that time my heart has been with the Society; and I am happy to say that, at the present time, in spite of the many influences that have been exercised to swerve me from my position, I find myself in fullest harmony with the Society.

With much Christian love,

Yours in the CRUCIFIED ONE — — N. Y.

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VIEW FROM THE TOWER

GATHERING WHEAT—BURNING TARES

"In the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matthew 13:30.

Thus does our Lord call to our attention the two parts of the harvest work, both of which are to be accomplished by the same reapers. The plain intimation of this text is that the latter part of the harvest work is to be the burning of the tares. If at one time we had the thought that the burning of the tares was no part of the harvest work, and that the saints would have no part in the work of "burning" them, a careful study of the above text will convince us to the contrary.

A clear understanding of these two parts of the harvest work is necessary at this time; for the Lord's people are more or less puzzled and perplexed as to what to do and how to do it. How true is the saying, "Man's extremity is God's opportunity"! How many times have we seen this principle illustrated during the past forty or more years of the harvest work!

TABERNACLE SHADOWS came to the church in a time of extremity. The various volumes of STUDIES IN SCRIPTURES also came just as they were needed. Again, the sermons in the newspapers, and the PHOTO-DRAMA as well, were given just at opportune times. In 1914 we thought that all the work had ended; but just at the opportune time again the Lord brought to our attention another work, that of gathering the clusters of the vine of the earth. At the present time another "extremity" is upon the church; and from every part of the field come the queries: "What remains to be done? How can I do more to serve the truth?" We hope that each TOWER reader will ask himself these questions, and then act according to the answers. Furthermore, we wish to assist any and all to the extent of our ability.

MUCH WORK YET TO BE ACCOMPLISHED

Many of the dear friends think that "the door is shut," and that opportunities for service are at an end, or nearly so. The tendency of such an opinion is to make us lax in our efforts and to cause us to cease watching for opportunities of service. The Society does not share this opinion. It is quite probable that the harvest, in the sense that no more will be spirit-begotten, ended in the spring of 1918, except as some will fall out or be rejected, and others take their places. As suggested by Brother Russell:

"We have every reason at present to believe that the number of the elect is not yet completed, because of many crowns having been forfeited. We see coming in, day by day and week by week, some who give evidence of the Lord's acceptance, who give evidence that the Lord is permitting them to lay down their lives in his service. But the time will undoubtedly come in the near future when the number of the elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated attitude whom God would accept to take the place of some who would drop out. These would receive the begetting of the holy Spirit, and would find opportunities for serving the truth and for suffering for the truth's sake."—Z '14, p. 68.

We remind our readers that the Lord is using the truth, the word which goeth forth out of his mouth (Isaiah 55:11), to accomplish a variety of works. It has been used (1) to gather the wheat, (2) to bind the tares, (3) to gather the clusters of "the vine of the earth," and (4) to smite Jordan.

All of this work we believe is an accomplished fact; and it is our thought that very soon the Lord will use the truth to awaken and enlighten a great company of consecrated believers yet in the nominal systems. On this point we quote "that servant":

"We are not to understand that the harvest is yet wholly finished; for there are two parts to the work—the gathering of the wheat and the burning of the tares. We might have thought that the gathering of the wheat has been accomplished; that if our expectations are true, with the end of the Gentile Times the number of the very elect would be complete, so that no more could enter. We are not positive of this, and we must not go by guessing. The latter part of the harvest work is to be the burning of the tares, and the waking up of the great company and preparing them to go out and purchase the oil for their lamps."—Matthew 25:8, 9.

THE PLOWMAN OVERTAKING THE REAPER

In the above quotation two points should be noticed; namely that the burning of the tares and the awakening of the great company are a part of the harvest work, and that the church will do both these works. We continue to quote:

"In the text of Scripture which speaks of the plowman overtaking the reaper, we are to remember that the reaper is the Lord, and that the plowman is the great time of trouble. This time of trouble will overtake the reaping work and bring it to a close. But the time of trouble will go on, the plowman will keep on plowing, after all our efforts have ended in respect to the reaping. But meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the bride of Christ, but to develope the great company class and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake. If we are loyal, the Lord will give us far greater opportunities in the future—the blessing of all the nations, all the families of the earth.—Gal. 3:8, 16, 29.

THOSE CONSECRATED BETWEEN THE AGES

"It is our thought that with the closing of the 'door' of this Gospel age there will be no more begetting of the holy Spirit to the spirit nature. Any coming afterward to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the ancient worthies who were accepted of God. The ancient worthies came in, no call being opened to them—the high calling not being yet open, and the restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a 'better resurrection' than would the remainder of the world.

"Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in his ways, and will faithfully and loyally live up to that consecration, may be privileged to be counted as a similar class to those who preceded the Gospel age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the Gospel age and its high calling, and before the full opening of the Millennial age.

THE BURNING OF THE TARES

"Whether the overcoming saints will have a part in the burning of the tare class, is a thought that is not very clear at this time. 'This honor have all his saints, to execute the judgments written.' All the saints would include, then, those who would be living in the world when the judgments would be executed, as well as the resurrected saints. Just how any living here would have a share in executing the judgments written we do not see; but we are keeping our eyes open, with the thought that this may be so.

"It would seem that the burning of the tares has now been going on for some time. That is, some who have professed that they were Christians, and who have thought that they were Christians, but who have never entered into true fellowship with the Lord and become of the wheat class, are to be destroyed as tares—shown in their true light. If questioned now as to their consecration these will say: 'I am no saint, but I wish to be right and just in my dealings as far as possible.' Thus such will demonstrate that they have not understood what it is to be a real Christian. This great war in Europe is waking people up to think in a way they have never thought before; and now is the time when the real Christianity and the counterfeit will be differentiated. Many people will come more or less rapidly to recognize this; but there is a large proportion of tares that have not yet been burned, and the burning will progress to a completion and the true and the false will be completely manifested."—Z '15, pp. 269, 270.

THE WORK CONFRONTING THE CHURCH

Clearly Brother Russell's thought is this: When professing Christians cease to profess to be Christians, and come to recognize and acknowledge themselves to be "worldings," they will then have been destroyed (burned) as tares. Surely nothing can bring their false position to their attention but the truth; and just as surely this work is in the future, and the church is to do it. And not only this, but another future work, which is to be ours, is the bringing of the truth to the attention of a modern worthy class, who consecrate too late to obtain "the prize of the high calling," but who will be counted in with the ancient worthies, and as a reward for faithful service during the Millennium will get the spirit nature at the end of that age. (Z '13, pp. 52, 53) Many are asking why it is, if the harvest ended last spring, that since that time numbers are consecrating themselves and giving every evidence of appreciating the truth and the privilege of sacrifice. The above thoughts in re the second part of the harvest work and the quotation from Brother Russell (Z '14, p. 68), will clearly explain the matter.

It would be entirely proper for all who will constitute the great company class to come to an appreciation of the truth and to symbolize their consecration. The ancient worthies also appreciated the privileges of sacrifice, and did sacrifice equally as much as do the church. So these modern worthies must also sacrifice, if they would share with the ancient worthies in the grand Millennial work, and at its close reap the glorious reward of the spirit nature.

Brethren, if these things are true, there is a great work just ahead of us—a work in behalf of the great company, a work in behalf of the modern worthies, a work in behalf of the tare class, and one of witnessing to the world, sowing the seed of the new dispensation. It is apparent that all this work will properly and logically be done after the full number of the little flock is made up. What a wonderful incentive to activity, and how thankful we should be for the privilege! Surely the present is not the time to hesitate nor to argue over nonessentials, but for earnest endeavor.

PRESENT OPPORTUNITIES OF SERVICE

For some time the opportunities of service have been considerably restricted, and may continue to remain under these restrictions for a time. While awaiting the Lord's "due time" for these great future services, let us not overlook the fact that there are still some present opportunities. It is still possible to sell the six volumes of STUDIES IN THE SCRIPTURES. Many are doing this successfully. There are still many opportunities for personal work, in a conversational way; and this can be supplemented with some literature. The Society is preparing some neat little tracts in booklet form, suitable for mailing or for handing to people. These will be reprints, and will as a rule contain but one article each.

There are multitudes of parents who have lost loved ones in battle or by disease, whose hearts can be made glad by "Where are the Dead?" "The Resurrection of the Dead," "Refrain thy Voice from Weeping," etc. Many letters inquiring about spiritism are coming into the office now. Some tracts are being prepared on this subject. What a grand privilege it will be to give to those inquiring just the information they need respecting the great "scourge" which is soon to "overflow" in the earth. The time used for tract distribution in the past, and the money formerly spent for public meetings, may be profitably used in mailing literature. Telephone directories will furnish the names of thrifty intelligent people in city, town and county. Then again, we are of the opinion that meetings for the public can be held in many places, especially in rural districts—country schoolhouses, etc.

Orders for the above mentioned booklet-tracts may be sent in at once. Please do not order more than you can and will use. These will be forwarded prepaid, and you can refund the carriage charges. Here are our opportunities. Let us, dear brethren and sisters, by the Lord's help take fresh hold of the work. The people never needed the truth more than they do now. It is the only thing that will keep them from despair and infidelity! People were never more ready to receive the truth! People realize that some great changes are at hand, and many wish to understand them.

THE LORD'S JUDGMENTS

"When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness [truth, justice]." The effect of the Lord's judgments on the human heart is disciplinary, breaking down pride, arrogance and rebellion. When the divine judgments are in the earth, his dealings with mankind will be entirely changed. In the past God

has permitted man to succeed measurably in his aims and plans; and so the prophet wrote: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi 3:15) But in this judgment time "the righteous will be exalted," and the wicked abased.

Under these retributive disciplines, thwarting their plans and punishing their evil deeds, men's hearts will speedily be mellowed, humbled; and they will begin to inquire the reason why these things are so. Their reason will return, as did that of Nebuchadnezzar, after his seven years of insanity. Even now, the Lord's judgments are operating thus. Never before have people been inquiring as now. The opportunity is ripe, and the people are hungry. For a long time there has been a famine in the land (Amos 8:11); and now the Lord is saying to us in no uncertain tones, "Give ye them to eat."

It is the desire of the Watch Tower office to do everything possible, not only to encourage the friends everywhere to greater zeal and activity, but to bring the entire work of the Society up to the highest point of efficiency. Two Colporteur sisters are averaging the sale of over 400 volumes per month. They sell chiefly Vols. 1 and 4. Their experience gives an estimation of what can be done. In all, there are about two hundred Colporteurs in the service. Some are having excellent success by specializing on the Scenario; and some, by grouping Vols. 1 and 4.

In order that the Pilgrims might render more effective service, and might more accurately represent the Society and its attitude toward religious and secular questions, a four-day conference of all the Pilgrims was held recently in Pittsburgh. Everybody present pronounced it a wonderful event, probably the first of its kind. A great number of questions came up for discussion; and unanimous concurring conclusions were arrived at. We think that great and permanent good will result from this conference. The suggestion was made that a similar conference be at least an annual event. The Society feels sure that as a result the Pilgrims can render a better service, and give a better answer to all questions re the Society and its work. May the Lord bless the work and "labor of love" of his saints everywhere!

VARIATION IN THE APPLICATION OF CHRIST'S MERIT

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2:2.

Adam, the father of the human race, came under sentence of death because of his wilful disobedience to God, his transgression of the divine command. He alone was tried; he alone was sentenced; for his posterity were as yet unborn. But his children, the whole human family, came into the world under this death sentence. By heredity they partook of father Adam's imperfections, and thus shared his penalty. Hence they could have no relationship with God, except as in his providence he might make some arrangement by which the death penalty could be lifted from the human race.

Immediately after the fall of our first parents, God gave a vague intimation that such an arrangement had been made. In pronouncing the curse upon the serpent that had beguiled mother Eve, the Almighty declared that the seed of the woman should yet bruise the serpent's head. (Genesis 3:15) Two thousand years after man's fall into sin and death conditions God made a covenant with Abraham in which he gave hope of the ultimate blessing of all mankind. Still later, he accepted the children of Israel as his chosen people because they were the natural seed of Abraham (Deuteronomy 9:5,6; Genesis 22:15-18); and by the Law Covenant instituted through Moses at Mt. Sinai he arranged that the nation of Israel should enter into relationship with him as a house of servants.

MERIT TO BE GIVEN TO THE WORLD

At the beginning of the Gospel age God declared his arrangement whereby a certain class, children of Abraham by faith, might come into special relationship with him through Christ Jesus. Then the divine purpose as to the seed of Abraham was made clear. (Galatians 3:8,16,29) All along it had been God's purpose that this seed should be composite—144,000 in all; and as but a remnant of the natural seed of Abraham had proven worthy, the remainder of the spiritual seed were to be chosen from among the Gentiles, hitherto aliens from the covenant of promise. The choosing and the fitting of this class to be the future blessers of the world has been the purpose of the Gospel age.

God has also arranged for the whole world to come into covenant relationship with himself during the age to follow this Gospel dispensation. By the acceptance of the merit of him who "by the grace of God tasted death for every man," all may be recovered, if they will, from the curse of death resting upon the human family. (Hebrews 2:9) These facts are recognized by all who are careful students of the Word of God. The question is: "How is it all to be done? In other words, How can Christ utilize his merit on behalf of the church class in the Gospel age and also apply the same merit on behalf of the world in the Millennial age?"

We answer: No member of the human family could be brought back into harmony with God except through the payment of the ransom price for his sins. Neither Adam nor any of his children could return to relationship with God save as a satisfaction had been made that would cover the sins of the one seeking fellowship with God. But it was just as easy for the Lord Jesus to redeem the whole world as to redeem one man; for all died in Adam. (1 Corinthians 15:21,22) Hence all will be redeemed from that Adamic death and awakened from the tomb because of the sacrificial death of our Lord Jesus Christ. All mankind are to have a full opportunity for being raised to perfection of life. The death of Jesus is to offset the sentence of death that came upon all mankind through Adam's disobedience. But the benefit of the death of Christ is not to be made effective to all of the human race in the same way or during the same period of time.—Rom. 5:15-21; 1 Tim. 2:4-7.

God's dealings with the church class, taken out from among mankind and returned to himself in advance of the remainder of the world, is distinctly different from his dealings with mankind at large. For a wise purpose he has chosen to impute the merit of the sacrificial death of Christ Jesus for this part of the race before it is applied for the residue of men or for Adam himself. The purchase price in the hands of Justice is sufficient for all, but as yet it is not applied for all. To the church at the present time there is merely a temporary imputation of the merit, to be effective during the period of the church's imperfection through the fallen flesh; whereas to the world there will be a giving of the merit of Christ's sacrifice of his humanity.

THE MERIT IN JESUS ALONE

The church of Christ, as members of his body, are to be granted the great favor of being with Christ Jesus a part of the world's sin-offering; hence the necessity of their being first dealt with by God. The merit of the sacrificial death of the body of Christ, which is to be applied for the world, is the merit of Jesus, imputed to the church for this purpose. The blood of the antitypical goat is to be applied for "all the people" (Leviticus 16:33); but the blood of the antitypical bullock gives it virtue. Consequently all the merit is the merit of Jesus alone. Some see this matter in part; but some see it not at all. We wish to make the subject clear to all who are sincerely seeking to be guided by the counsel of the Lord.

When our Lord Jesus ascended on high, he presented to the Father the full merit of his sacrifice. It was all-sufficient for the sins of the whole world; for "he is the propitation [satisfaction] for our sins, and not for ours only [the church's], but also for the sins of the whole world." (1 John 2:2) But his merit was not applied for the whole world then; for God's "due time" for dealing with the world as a whole had not yet come. Hence to have applied the merit of Christ Jesus' sacrificial death for mankind at that time would have been to start the whole world on a new basis. Then from that time onward all their sins would have been extraordinary—beyond what had been atoned for; and because mankind had no mediator, God's justice would have cut them off from all hope of future life; for "Christ dieth no more." (Romans 6:9) Having had their share of the merit of Christ, they could have no further opportunity, and would have been without hope of future salvation.

NOT GIVEN, BUT IMPUTED, TO THE CHURCH

For this reason the whole world has been left up to the present time without actual atonement for their sins. But after the church shall have passed beyond the vail, and their sacrifice shall have been finished, our Lord Jesus will make a permanent application of this merit, which is all his own, on behalf of all men. Then God will turn the whole world over to Redeemer, the New Covenant will go into effect, and our Lord will take unto himself his great power and reign for a thousand years for the restoration of the world which he purchased. When this great work shall have been accomplished, and mankind shall have been restored to the original perfection of Adam, then the Redeemer will have given to mankind everything which he bought for them by his death on Calvary.

Let us reiterate: Before giving the blessings of restitution to the world of mankind, the Savior uses the merit of his sacrifice in a special way in the interest of the small proportion of the race which become his church. When he ascended to the Father after his resurrection, his merit was used for this class. (Hebrews 9:24) The church, like the remainder of mankind, were born under the death sentence. But on learning of God's provision for such, this class indicated their desire to come into covenant relationship with the Father, to follow Christ Jesus in the way of sacrifice, to lay down their lives as he had done. They declared their desire to walk in Christ's footsteps.

The Father could not, however, accept them in their natural fallen condition. But as they presented themselves in sacrifice, they came under the arrangement made especially for the Gospel age, when our Lord "appeared in the presence of God for us," the church. Thus they came individually under the merit of Christ's righteousness, imputed to the church in this age, covering their unavoidable weaknesses and imperfections, and canceling all their sins of the past. Then they were accepted of the Father through the Advocate (1 John 2:1) and begotten of the holy Spirit as new creatures in Christ.—2 Corinthians 5:17.

Our Lord did not give his merit to this class, but only imputed it to them. He placed to their credit whatever each one needed; and throughout their earthly sojourn his imputed merit covers all their daily transgressions, their trespasses which are unwittingly committed, if they confess their shortcomings and apply for this cleansing.

NO RESTITUTION FOR THE SPIRIT-BEGOTTEN

Jesus does not give the church restitution. If he were to do so, it would make us perfect human beings, as he was when on earth. But this is not the Father's plan. Our Lord merely imputed restitution to us at our consecration, in order that it might at once be sacrificed. Thereafter the imputation of his merit is sufficient for us day by day, so that justice is satisfied at all times, as far as the church is concerned, if this merit is daily applied for. Otherwise our trespasses remain charged up against us.

What we consecrate, if we do it intelligently, is all that we have; first, our will, then our time, our strength, our influence, our mind, our body, our means—all that we have and are. All things pertaining to the present life are to be sacrificed on the altar of consecration with our Lord Jesus; and thereafter we are to walk faithfully in his steps. In other words, we are to give up, relinquish, that which our Lord's merit imputed, or accounted to us; that is, perfect human nature and all of those restitution blessings which would otherwise have been ours with the remainder of the world. Therefore as men we have nothing left. In this sense of the word we give ourselves up in the same way that our Lord Jesus gave himself up. The only difference is that he was a perfect man, while we are imperfect. But he covers us with the robe of his righteousness, so that we are able to stand before God as though we had received full restitution. Our Redeemer covers us as members of the Adamic race who have laid down all earthly hopes for the more glorious hopes held out to us as members of the body of Christ.

Thereafter we are wholly in the hands of our Lord Jesus. He is our Head, and the One who is to bring us off conquerors, yea, more than conquerors. Day by day we yield ourselves into his hands, that he may give us such experiences as are necessary in order that we may be enabled to fulfil our covenant of sacrifice—(Psalm 50:5) He stands bound on our account; and his merit cannot be diverted from the purpose for which it has been appropriated—for the church.

THE GREAT COMPANY'S POSITION

The great company are also included in the class for whom Christ utilized his merit when he ascended on high after his resurrection; for all of the church class are called "in one hope of their calling." But since this large portion of the church which is to constitute the great company do not sacrifice their earthly interests faithfully, as they covenanted to do, their flesh must be put to destruction. The great time of trouble which is due at the close of this Gospel age is the "great tribulation" through which this large class must pass in order to "wash their robes and make them white in the blood of the Lamb." (Revelation 7:14) These fail to keep their record clean before the Lord day by day. They fail to examine themselves properly and to perform daily their vows to the Lord. They are lacking in the spirit of sacrifice and are fearful of the reproach of the cross.

But if this great company whom no man can number will submit sympathetically to the destruction of the flesh according to the divine provision granted them in mercy, they will be purified and will come up to a place of service before the throne. If, however, they do not submit, then the second death will be their portion. But in either case they will have lost their place in the throne; for this position of special honor is reserved for those who faithfully "follow the Lamb whithersoever he goeth." (Revelation 14:1-5) The great company's future work for the world will be as servants of the royal priesthood, the body of Christ.

SUMMARY OF THE MATTER

During the present time, then, God's favor to the church is through and on account of the virtue of the imputed merit of Christ's sacrifice. Ours is a justification by faith, which in the divine arrangement serves every purpose for us. But with the world it will be different. God's arrangement for the world is, we see, a justification by works. Nevertheless, this justification is through the merit of Christ; for mankind can never attain to perfection through their own works alone, but only through the assistance which Christ will give them. Neither could they atone for their sins of the past. These must be canceled through the merit of their Savior Jesus Christ. The application of his merit in the beginning of the Millennium will make satisfaction for the sins of the world, for every child of Adam.

This satisfaction for the sins of the world corresponds to the church's experience. Our sins are forgiven; the slate is wiped clean for us when our Lord Jesus imputes to us his merit. At the beginning of the Millennium the slate will be wiped clean for the world as a whole. Nevertheless, there will be an individuality of dealing; for except by personal co-operation no one will come to perfection. With the church in the present time, it is not sufficient that our sins are forgiven, and that we have Christ's merit imputed to us at the start. We need the continual covering of our blemishes by the merit of his righteousness. And so it will be with the world. Their sins will be forgiven by means of the application of the merit of the Redeemer at the beginning of the age; but they will need the merit throughout the Millennium, until perfected and able to live up to the requirements of the divine law.

The merit of Christ was used as the ground, or basis, on which the church is justified by faith. This same merit will be used by the Father as the means through which the world will attain to actual justification. It will be through the merit of Jesus that they will be enabled to reach perfection. That merit will be applied for the forgiveness of sins that are past; and through the sealing of the New Covenant by his blood, mankind will be covered while they are emerging from the bondage of sin and death.

The Almighty was under no obligation to do this for the children of Adam. It is all of divine mercy, which is not exercised apart from the principles of justice, but in harmony with them, so that justice and mercy are linked together in God's wonderful plan of redemption for mankind.

We should not use the word impute in respect to the world; for the Bible does not so use it. The world will have life as the result of Christ's merit, not by imputation, but by direct application. The merit of Christ secures the human nature; and the human nature secured by the merit of Christ, is to be given to the world. In the case of the church, however, the merit is merely imputed to cover our blemishes up to the time of our glorification, when we shall have our new body, in the likeness of our Lord.—1 John 3:2.

WORK OF THE CHRIST TWOFOLD

The world will have an awakening, and the assistance of the royal priesthood in the resurrection process. Their resurrection will mean much more than the mere awakening from the tomb. To awaken the world, to bring them back to conscious being and to leave them there, would be merely to bring back the conditions which prevail now. Men would soon go to striving and fighting again. Even if the devil were chained, there is enough of the Satanic spirit entrenched in fallen mankind to make this a world of strife. So the work of our Lord Jesus will be not merely an awakening of men to life, but also a work of uplifting, of helping them out of the weakened condition and the evil environment in which they now are through the Adamic fall from divine favor.

The work of the Christ will not be finished, therefore, until at the end of the Millennium he will have given all mankind full opportunity of rising to perfection. This blessing is to come first of all through the kingdom of Messiah, which is to direct the affairs of the world. This kingdom will be in the hands of the Christ, Jesus the Head and the church which is the body. The Lord has promised, however, a secondary blessing; namely, that these kings shall also be priests, to instruct and help mankind, to heal all the weaknesses and sicknesses of humanity. So in the establishment of the kingdom the work of the Christ will have only begun. It will reach its perfection in the work of the royal priesthood, which will bring mankind back to the image of God, lost through Adam's disobedience, but redeemed at Calvary.

LOVE ANEW

Oh, how oft we lack the Spirit
In the little things we tell,
And how oft we lose the import
Of the lessons conned so well!

It is good to grow the graces
Of the Spirit in our head;
But 'tis grievous if our actions
Prove the fruit thereof is dead.

Love exults to see another
Being honored at her side,
And delights to be the agent
If the Lord be glorified.

Love prefers whatever method
God may use, nor questions why;
And for brethren of the Master
Love would even dare to die!

Love will suffer inconvenience
And will have no time to rue;
But with power and prompt obedience
Love will seek to serve anew.

Love, thou bond of our completeness,
Love of God and Christ our King,
Lead us heavenward, to our homeland,
There of love anew to sing!

THE DRAWING OF GOD NOT THE WORK OF THE HOLY SPIRIT

"As many as are led by the Spirit of God, they are the sons of God." "No man can come unto me except the Father which hath sent me draw him."—Romans 8:14; John 6:44.

Very careful scrutiny, very close study, is needful in order that we may be able to rightly divide the Word of Truth. The statement of our first text is quite restricted in its application. The term "as many" implies that only those who are led by the Spirit of God are God's sons. This being so, how few are the sons of God! This declaration of the Apostle Paul makes the matter of sonship a very limited one. And this is in harmony with the entire Bible, which points out that the number of the sons of God in the world is only a "little flock."

Throughout the Jewish age, God was the Instructor and Guide of his people through Moses and the prophets; but they were not sons of God, and none of them had the Spirit of God in the begetting sense. The Spirit was not yet given in this sense, nor could it be until our Lord had provided the ransom price, had been raised from the dead, and had ascended to the Father. During the Master's earthly ministry it could not come, as the Scriptures say, "because Jesus was not yet glorified." (John 7:39) In other words, the Spirit of God, as referred to in the New Testament as the possession of the consecrated believer in Christ, is, primarily, a special influence, a power, coming from God upon a special class in a special manner since a particular event—not before that event. The holy Spirit came, was manifested on the day of Pentecost, so that it might stand out in our minds as separate and distinct from anything that had occurred before that very remarkable event.

WHY SO FEW UNDERSTAND THE BIBLE

Secondly, the Spirit of God is the mind, the disposition, which the holy influence or power of God operating in the child of God produces in the individual. This spirit, disposition, of God, grows and developes as it feeds upon the Word. The Spirit of God is variously called the holy Spirit of God, the spirit of Christ, the spirit of truth, the spirit of love, the spirit of a sound mind, the spirit of sonship. These terms all represent the one possession of the saints of the present age. These are a special company who have taken up their cross to become followers of Christ, and who, on this account, are recognized of the Father and begotten of the holy Spirit. This Spirit of God, the Spirit of truth, so illuminates and permeates the Bible that the revelation of God may be properly understood only by those who have the holy Spirit. They only are able to comprehend the deep things of God, which cannot be understood save by a supernatural illumination of the mind. While others not having this Spirit might get some light from the Bible, only the spirit-begotten can get the real essence of the truth; for they have this spiritual illumination. Thus, these can understand things that are hidden from all others.

We call to mind Scriptures which speak of a leading of God's servants prior to the Gospel age, and hence prior to the begetting of the holy Spirit. In ages preceding the present age, there were a few faithful servants of the Lord who were guided by the holy Spirit; that is, they obeyed God as he made his will known to them. They had the spirit, the disposition, of righteousness. God's Spirit, his power, operated, too, in a mechanical way upon the holy prophets, causing them to utter not only words from God to natural Israel and to certain individuals to whom they were sent, but especially to declare prophetically messages designed of God for the Church of Christ, which was to be called out centuries after their time. See 1 Peter 1:10-12.

But the leading of the Spirit spoken of in the text under consideration is a leading which is not the result of personal revelations from God, visions and dreams, visible ministrations and messages from angels, etc., as with God's servants of old, but is the inspiration of the holy mind to which the saints of the present age have been begotten by God's power within.

WHAT CONSTITUTES THE FATHER'S DRAWING

During our Lord's ministry on earth he made a statement which we think has been misunderstood by many. It reads: "No man can come to me except the Father which hath sent me draw him." Let us remember that these words were spoken by our Master before his death, before the holy Spirit, therefore, had come upon any. Some, not having noticed the Scriptural teaching that the holy Spirit did not come until Pentecost, and then only upon consecrated believers in Christ, have asked, "Was it not the drawing of the holy Spirit that Jesus spoke of? Does not the holy Spirit operate upon the heart previous to one's acceptance of Christ, and is it not this that draws him to Christ?" We answer, No. It is not the holy Spirit in the sense of our text. The holy Spirit is given only to believers. It comes only after they have accepted Christ, when God receives them as sons—not before.

What, then, shall we call that which went before? We reply: We should call it what the Bible calls it—the drawing of God. As the Scriptures speak in a specific manner of some being led of the Spirit, we would not be wise to confuse ourselves or others by speaking of it in a different way, but should bear in mind that none can be led of the Spirit until after he is begotten of the Spirit. But the Bible speaks of this desire to come to the Father as the drawing of God; and we would best speak of it in just this way. The drawing which the Father gives, and which many have experienced, seems to be a natural drawing of our human hearts along the lines which belong to the natural man, and is something which we possessed before we were begotten of the holy Spirit. It is nothing supernatural. There is no Scripture for such a thought. It is our own mind that draws us.

HOW MEN ARE DRAWN TO GOD

To explain: When God created Adam, naturally he would love his Creator. Naturally he would desire to be obedient to God, to worship and serve him. These impulses were all natural to him because he was in a natural condition, a pure condition. It is sin that has made man unnatural. But although sin has entered in and perverted the original character which God had given Adam, yet we find in the human heart certain longings for God, even among the depraved. They would prefer to be in perfect harmony with him.

All men have degenerated from the likeness of God; but the desire for worship, the desire for righteousness, the desire to be in accord with God, is much stronger in some than in others. When the message of salvation is presented, some feel an inward response. This is the impulse of a heart from which the original likeness of the Father has been less obliterated than it has been in many other hearts. This natural impulse was God's original gift to man, a heart sentiment which naturally drew men to their Maker. Hence this drawing which still remains is properly called a drawing of the Father.

Among mankind there are some who have not lost their reverence, whatever else they may have lost in Adam. Or perhaps they may have the organ of conscientiousness or appreciation of justice well developed. These qualities draw or incline their possessors toward God; and they feel that they cannot be happy without him. This is the drawing influence. This influence may be illustrated by the effect of a magnet. If a quantity of steel filings were scattered throughout a box of sawdust, and a magnet were held close to the surface, the steel filings would immediately respond to the attraction of the magnet. On the other hand, the sawdust would not be affected; nor would the steel filings respond to any other influence than that of a magnet, exercised either directly or indirectly upon them.

Man was created in the image of God. The fall into sin has greatly marred that image, but no human being is totally depraved. All have unbalanced brains, however, some in one

direction and others in another. When the truth comes into contact with those whose organ of veneration or of conscientiousness is less impaired, they are drawn to investigate it, with the hope of being brought closer to God. But those whose organs of conscientiousness and veneration are more impaired do not have this experience. Such are not drawn unto God, if haply they may find him. Those who are without this drawing influence are not to be blamed, however; for they were born under these unfavorable conditions. Those who are reverential by nature are favored in that whoever would come to God must exercise faith in Christ as their Redeemer; and without this faith there can be no blessing.

HOW TO COME TO THE FATHER

God does not draw any one by any other means than this original power of the human heart which he implanted at man's creation, and which has not been wholly lost by the fall. This is the drawing which each one of us has realized who has come to Christ. In proportion as one desires righteousness and has the natural ability to exercise faith, in that same proportion he is drawn to God. He feels after God, if haply he might find him. (Acts 17:27) We who have responded to the Gospel call had the desire to come before we did so. That desire was something which awoke in us; but it was there before it was awakened. Perhaps some great sorrow or calamity aroused in the heart a feeling that we might take our grief to God, brought us to realize our need of him.

Then perhaps the thought came: "God will not hear me." This would be a very proper conclusion for one who is a stranger to God. This soul, feeling after God, learns that there is no way of approach to God except through the Redeemer whom he has provided. From the Word he receives instruction, learns how to come to the Lord. Just as Cornelius the centurion needed instruction and St. Peter was sent to him, so we need help. We need to learn the terms upon which God will receive us. As we ponder over the Word of God, we hear our Savior say: "I am the way, the truth and the life. No man cometh unto the Father but by me."—John 14:6.

We truly believe that thousands upon thousands of honest souls have been turned away from God on account of the creedal misrepresentations of his character. Some have been drawn to him in various ways, however; such as the Photo-Drama of Creation, etc. Not long ago we learned of a lawyer who had felt that he had lost his hold upon God entirely; but as the result of seeing and hearing the Photo-Drama he drew nigh to God and made a consecration of himself. The hearing of the true message of salvation as presented in the Bible has led to the Lord and to an earnest Christian life many who had previously been repelled through false teachings.

Not until one has the desire to come back to the heavenly Father is he ready to be directed to the great Advocate or to be directed by him; for when we come to this Advocate he very plainly tells us: "I can receive you upon only one condition. Take up your cross and follow me." It would not be worth while to explain about the narrow pathway to any one who manifests that he has no drawing toward God.

DRAWING OF GOD NOT WORK OF HOLY SPIRIT

We see, then, quite a marked distinction between the drawing of the Father, that drawing which comes from the remnant of the original image of God not so far obliterated as to find no response to the Gospel message, and that which in the Bible is called the Spirit of God. The life and the testimony of a consecrated child of God often cause a drawing toward God or a feeling of reproof in one who is not a believer. The effect of the holy Spirit in this Christian life thus acts indirectly upon others who are sufficiently honest and sincere to be affected by this testimony; but it never acts from within, in the case of the unconsecrated.

Reverting to our first text, we repeat that only those who have made a definite covenant of sacrifice with the Lord have the spirit of God, only those are the sons of God. And even these are not yet sons in the fullest sense of the word; but they shall be when they receive their resurrection change. Those who are of this class shall be sons of God on the divine plane, if they remain faithful unto death.

During the incoming Milennial age the world of mankind, as they come into harmony with God's arrangements, will be coming nearer and nearer to the standard of sonship, human sonship. Christ will then do the drawing, and will draw all men to himself. (John 12:32. See also SCRIPTURE STUDIES, Vol. 5, p. 414, last par., and p. 415, par. 1) In the end of that age those who have met the conditions fully, who have come wholly into harmony with the laws of the kingdom of Messiah, will have attained full sonship. They will then have the Spirit of God which was lost in Adam, not in the sense that the Gospel church has it, however—a begetting and birth to a new nature—but in the sense that they will be in full accord with God's disposition of justice, of righteousness, of love.

A THOUSAND YEARS HENCE

This will then be the disposition of all of mankind who come into harmony with the laws of the Messianic kingdom. They will be earthly images of God. They will have fully regained the condition of perfect mentality and morality, of God-likeness, which Adam possessed when he was perfect, plus the crystallized character for righteousness which Adam failed to develop. All this great blessing the world will receive through Christ. In the Scriptures our Lord Jesus is called "the Everlasting Father" (Isaiah 9:6)—the Father who gives life everlasting to the world, but not to the church, however. The church receive their life as new creatures from the Father.

JOSEPH CARES FOR HIS KINDRED

[The last paragraph of this article was reprinted from article entitled, "Joseph's Last Days," published in issue of April 15, 1894. Paragraphs 2 to 4 inclusive were reprinted from article entitled, "All Things Work for Good to Them," published in issue of May 15, 1913. The remainder was reprinted from article entitled, "The Close of a Noble Life," published in issue of October 15, 1901. Please see the articles named.]

FAITH VICTORIES

DECEMBER 29.—HEBREWS 11:8-22.

FAITH BEFORE CHRIST CAME—GOD'S DEALINGS WITH THE ANCIENT WORTHIES—PROVIDENTIAL CARE OF THE CHILDREN OF ISRAEL—THEIR EXPERIENCES OBJECT LESSONS FOR SPIRITUAL ISRAEL—FAITH SINCE CHRIST CAME—ANTITYPES OF JEWISH TYPES.

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

We are living in a day when faith is greatly discounted, in a day when people seem disposed to declare: "I do not care what a man believes, if only his life be honorable." Practically this means that faith is of no consequence. Those who thus hold usually put honor of men as the highest goal. Their sentiment, translated into plain English, would be: "With all your getting get money and prosperity; for without these, no matter what you believe or whom you worship, you will never prosper in the present life, where success is the only goal now recognized by an increasing number of people." This argument appeals to the majority of our race.

The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that foundation. God declares that no human being can do perfect works. Hence he has not made works the standard. Faith is the divine standard; and God assures us that whoever has the proper faith must of necessity have works which will correspond with his faith. In line with this principle, we note that God's favorites of the Bible have all been men of faith. Their faith did not make them perfect, nor were their works always acceptable in God's sight; but he punished them for evil works and rewarded them for their great faith. Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes; yet nevertheless they maintained themselves in God's favor by reason of their faith.

Of all religious books ever written or read, the Bible is perhaps the most candid. It tells of the mistakes and the sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness in word, in deed and in thought are inculcated; and we are distinctly told that full acceptance with God can be only along the lines of truth and righteousness.

God tells us that all mankind are sinners by nature. He declares that we could do nothing to clear away our own guilt and the sentence which stands against us as members of the fallen race of Adam. But he also tells us that he purposes to adjust the matter satisfactorily for us; and hence that our responsibility is not for what we cannot do, but for what we

can do. He assures us that the foundation for our noblest endeavors will lie along the lines of confidence in him. This confidence he calls faith. He assures us that without faith it is impossible to please him; and this he has shown us in all the lessons of the Bible.

Let us look into the past, and note the method by which God sought his peculiar people. The first proclamation of the divine purpose respecting humanity was made to Abraham. After Abraham had manifested some faith, God gave him further tests. When in obedience to these tests Abraham left his native land and went to Canaan, he manifested so much faith that God called him friend, and made to him the very first revelation of the divine purposes in respect to mankind.

Abraham knew that there was a curse upon the entire race, under which the whole creation was groaning, going down to the tomb; and God's declaration to him was that the time would come when the curse would be removed and a blessing come instead. To Abraham this meant that instead of wasting away in death men would be restored from their dying condition and brought back from the tomb.

THE ABRAHAMIC COVENANT

This was a wonderful proposition, even for God to make. Yet with childlike faith Abraham believed the message. God declared to him that because of his faith he and his posterity would be greatly blest, so that through him as a father would eventually come children who would accomplish the great work of rescuing all mankind from the power of Satan, sin and death. The briefly epitomized statement of all this was in the words: "In thy seed shall all the families of the earth be blessed."—Genesis 12:3.

What did it mean for Abraham to have faith in that promise? Assuredly it meant that henceforth his mind would take in a large horizon, the world of humanity instead of merely his own immediate family, his flocks and herds and his nearest neighbors. It meant that if God would so honor his posterity Abraham would seek in everything to co-operate with God and that great promise.

For many years God tested Abraham's faith. Yet he still believed. After Isaac was born and as yet had no child, God directed that this son of the promise, the one in whom the covenant centered, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the divine voice, accounting that God was able to raise Isaac from the dead! Oh, for such a trust in God! Oh, for such appreciation of divine power! What could not be accomplished in the world through the divine message if such faith prevailed among God's children! What would God not do for all who would thus trust him!

It was the same with Isaac and Jacob. They trusted that same promise, and it influenced the whole course of their lives. It made them more like God. It shaped their every interest. Although they understood practically nothing of how God would accomplish so great a blessing, nevertheless their faith laid hold upon that fact. From their posterity God would raise up a holy people to be his agency, his channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead and bringing mankind back to all that was lost through Adam's disobedience.

If their faith had been weaker, they might have had plenty of opportunities for stumbling. If they had been more worldly-wise, they might have said: "How can God do this thing and yet be just? Having once pronounced a sentence, how can he clear the guilty?" But their faith wavered not. In their hearts they said: "God has promised; and what he has promised he will do; and he will have his own way of accomplishing it."

ANOTHER COVENANT MADE

By and by the nation of Israel as a whole was called the people of God. The nation as a whole entered into a covenant with God through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the promise made to Abraham that God would use his posterity in the blessing of all of Adam's race, both living and dead.

The covenant made at Sinai pledged the people of Israel to be a holy nation, to keep God's law blamelessly. God covenanted that in that event he would fulfill in them the promise made to Abraham. But he knew that imperfect human beings could not keep his perfect law. Nevertheless he would let them try; he would let them learn that lesson; and through it he would give instruction to the angels respecting his own righteousness. Through it he would also give instruction to spiritual Israel, whom he would develop later, and through whom the blessings would actually come. This is explained by the Apostle Paul, who says: "The Law Covenant was added because of transgressions until the promised seed should come."—Galatians 3:19.

In other words God started this work with Israel in a typical manner long centuries before the real spiritual Israel would be developed. But he did not thereby do injury to the people who had covenanted to keep the law, but who were unable to do so. On the contrary they as a people were blest by their endeavors to keep the law, as well as by the chastisements which came upon them because of their failures and their lack of faith. But God especially blest all of that nation who shared Abraham's faith. In addition to Abraham, Isaac and Jacob the Apostle Paul could enumerate a large number who pleased God because of their faith long before Christ, the spiritual seed of Abraham, came. Those ancient worthies, although they will not be the seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane, the channel through which the heavenly blessings will ultimately be extended to all the nations of earth.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith that God would fulfil the promise made to Abraham? It surely was! Moreover, that promise still actuates such of the Jews as have not lost their faith; that is, such of Abraham's descendants through Jacob as are still Jews. Those who have lost the faith of Abraham are no longer related to the promise in any sense of the word; for the promise was according to faith.

St. Paul speaks sympathetically of the Jewish nation, in respect to that promise which God originally made to Abraham. He says: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And all Jews, in proportion as they still maintain that hope, may continue to expect a realization of all and more than they have dreamed of, in God's due time.

THE LONG-PROMISED SEED OF ABRAHAM

The coming of Christ did not change the divine purpose, and therefore did not change the faith of God's people. Jesus and the apostles believed and taught the very Gospel which, according to St. Paul, God preached in the beginning to Abraham. (Galatians 3:8) The apostolic message also was that all the families of the earth were to be blest through Abraham's seed. But there was an additional feature then due to be proclaimed and to be believed; namely, that God had begun to provide this seed of Abraham, the Messiah; that God had sent the Logos, his Son, into the world to become the seed of Abraham on the spirit plane and eventually to fulfil every feature of the original promise.

All the Jews were in expectation of the Messiah, but they did not all have the proper faith. Therefore God preferred to permit some of them to remain in a measure of blindness on this subject, while others were granted a special anointing of their eyes of understanding, their eyes of faith. To this class Jesus said: "To you it is given to know the mysteries of the kingdom of heaven," the Messianic kingdom, through which the seed of Abraham is to bless all the families of the earth. Then came another step of faith. Instead of reigning in triumph to dispense blessings to the world as a result of his sacrifice, he ascended to heaven. How was this to be understood?

God's answer through the apostles was that "the faith once delivered to the saints" was the same still, but that now under the guidance of the holy Spirit they were to understand that the Messiah would not be one person, but many; that not Jesus alone would be the seed of Abraham; but that Jesus as the Head and the church as his members, or body, would be that seed. St. Paul says: "Ye brethren, as Isaac was, are the children of promise." In this figure Jesus was represented by Isaac's head, while the church was represented by Isaac's body. It has taken the entire Gospel age to develop the body of Christ, which is the church.

Under another figure Jesus was represented in Isaac, and the church in Rebecca, Isaac's bride. According to this figure the antitypical Isaac has entered into glory, but awaits the development of the antitypical Rebecca. At the appointed and appropriate time our Lord will come, the seed of Abraham, and receive his bride unto himself; and they twain will be made one. Then through the one, the Christ, will come through the Messianic reign the blessing promised to Abraham nearly four thousand years ago: "In thy seed shall all the families of the earth be blessed."

This is "the faith once delivered to the saints," "the hope set before us in the Gospel," the faith that God will use the seed of Abraham to bless all humanity, and the hope that by faithful perseverance and trust we may become joint-heirs with Jesus, the Redeemer, in all the glorious inheritance of the Messianic kingdom, for which God's people long have prayed: "Thy kingdom come; thy will be done on earth even as it is done in heaven."

QUESTIONS OF GENERAL INTEREST

IN RE-APPOINTMENT OF ELDERS

Question:—What should be the attitude of a competent elder who fails of re-election?

Answer:—The appointment to the office of elder is by vote of the ecclesia, the company of the Lord's people, and is to be the voice of the church. We believe that the proper attitude for each one should be that of willingness to accept the voice of the ecclesia, the church, implicitly. Whoever has become a member of the congregation by casting in his lot with the others has thus become subject to the rules that represent the controlling majority, whether it be a majority of one or a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen as elder or whether another is chosen.

Very frequently a congregation makes the mistake of selecting for elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the congregation, and often leads to the breaking away of some to form another class. We think that this is not the wise course; for if the original class made a mistake, the Lord is able to overrule it for good. Therefore those who withdraw lose some experiences which would be invaluable.

We are not always sure, however, that in such cases the congregation has made a mistake. How can we know but that the Lord has some lesson to teach in this matter? If we have asked the divine blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has the ability to present the truth properly and knows a number of places where he can be used and useful, we think the brother should take advantage of whatever opportunities may present themselves. He need not leave the class, however, but could perform whatever service came to his hand. Perhaps he could use his time and talent in class extension work, not feeling restricted in this direction because he was not elected elder. He might go out and find opportunities for service. So to the brother not elected or not re-elected the change in elders might mean that the Lord was thus pointing out another field of usefulness. The Lord's providences might be leading him out for wider usefulness and influence.

ADAMIC DEATH TO CEASE GRADUALLY

Question:—When the Millennial kingdom of Christ begins, will the Adamic death be at an end?

Answer:—While the reign of Christ will be one of righteousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah begins his rule; for the Scriptures declare that "he must reign until he hath put all enemies under his feet." (1 Corinthians 15:25, 26) It is understood that during the thousand years of the Messianic kingdom the people will be more or less in the Adamic death condition, and will rise gradually out of Adamic imperfection and death to the perfection of human nature.

In Isaiah 35:8 we read: "A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass [all the way] over it; but it shall be for these" [i. e., for the unclean, those under Adamic condemnation.] The evident thought is that a way of escape is opened up for the unclean, whereby "the ransomed of the Lord shall return, and come back to Zion," and "obtain joy and gladness," and "sorrow and sighing shall flee away." Again, in Zechariah 13:1 we read: "In that day [the Millennial day] there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." The thought in these texts is that of a gradual cleansing away of the Adamic condemnation. See also John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth [remaineth] on him."

WHY THE CHURCH MUST SACRIFICE

Question:—Since our Lord's sacrifice was sufficient for the sin of the whole world, why should the church be asked to present their bodies a living sacrifice also?

Answer:—During the Gospel age an invitation has gone forth from the Father asking those who so desire to become partakers with our Lord Jesus, first in his sufferings, and then in the glory to follow. As our Lord was called to sacrifice, so those who accept the divine invitation to follow his steps are also called to sacrifice. "If we suffer with him we shall also reign with him." This is the only way that we can be with him on the spirit plane. If we retain the human nature, we can never get to heaven.

LETTERS FROM AFIELD

ENCOURAGING TO COLPORTEURS

DEAR SIRS:—

Being at home for a few days, while my ship was unloading and loading, and looking through the family bookcase I came upon one of your works, entitled "The Divine Plan of the Ages," and found it very interesting, about the best book I have seen. I want to ask the present price of the rest of the Volumes mentioned in the fly leaf. They are there quoted at two dollars; but I notice that the book is dated 1912, and the price may have advanced since.

I do not know whether your Association is in the habit of answering questions; but if so, do you think that I, a young man of twenty-two years, would, if I mend my ways and lead a good Christian life, have a chance of becoming one of the "little flock" your great book mentions? Or does this "little flock" refer to the ministry or to the monastic form of life? I would be very thankful to you for solving this question for me. One of my favorite Psalms is the ninety-first; and I carry a copy of it at all times. It sure is comforting when a fellow doesn't know when he is going to find a watery grave. Thanking you in advance, I am

Yours truly, D. L. E.—*Mass.*

THE REJOICING FAR EXCEEDS THE SUFFERING

DEAR FRIENDS:—

Greetings in the name of our dear Lord!

Just a few lines to refresh your memories of our continued love and interest in you all and the work at the Bible House, which work we think the Lord is still supervising, while the world is rocking to and fro as a drunken man. How blessed it is to be on the mountain top viewing the things below, still hiding in the Rock of Ages, safe in the arms of Jesus, still feeding at the Lord's table! This is still bountifully supplied with nourishing food for the hungry. How the Lord is causing all things to work together for good to all his little flock! And while we suffer with his people in a way, yet we rejoice with them in that they are accounted worthy to suffer for his dear name; for we are persuaded the rejoicing far exceeds the suffering.

May the grace of our Lord and Savior Jesus Christ be with you all unto the end. Pray for me.

Your sister by his grace, Mrs. J. H. I.—*N. C.*

APPRECIATIVE HEARTS IN THE SOUTHLAND

DEAR BRETHREN:—

The New Orleans Ecclesia wish to extend to you their heartfelt love and Christian greetings and to assure you of their appreciation of your labor of love, not only in their behalf which was manifested recently in the visit of our dear Brother Pickering, but also in behalf of all the body members still in the narrow way. To be sure, the ministries of our brother were appreciated by the brethren whose minds were stirred up by way of remembrance and inspired to run the race with renewed energy, "looking unto Jesus, the author and finisher of our faith."

Truly are the saints here appropriating to themselves the present truths which enable one to appreciate increasingly the work of the angel of Revelation 8:3, and to thank the Father daily that the TOWERS are still in harmony with the glorious plan of the ages which was so beautifully told us on many occasions by "that servant." Prayers continually ascend to the throne of grace that you, too, may report: "I have done as thou hast commanded me."

Faithfully yours in Christ, MISS P. L.—*La.*

WOULD RATHER DEPEND ON THE PROMISES

DEAR BRETHREN IN CHRIST:—

I have been a Bible Student now eight months. Living in very poor circumstances, and with very poor health, I could not spare a dollar for THE WATCH TOWER until now. But thanks to a dear sister I have had the privilege of reading it most of the time. I consecrated last New Year's day and symbolized February 10, and realizing that I was getting in late and the time short, I have tried to improve every minute I could; besides I have not missed a study or service of any kind. Oh, how I enjoyed the convention! I truly can say that I never enjoyed anything so much in my life.

I have an acquaintance who is a Portuguese; and as I have explained the truth to her, she is quite anxious to buy the volumes. But they must be in Portuguese; so I wish to ask and urge that you try to furnish me with all the volumes. I have tried to induce our librarian to get them for me, but he is quite busy. I have also tried to answer the V. D. M. questions, which you will find enclosed. I hope they may be satisfactory; but as I have not been in the school of Christ long, I may not have answered them correctly. Please let me know.

We are having our meetings in a park now on account of the Spanish influenza; but nevertheless we enjoy them, and the Lord is protecting the friends pretty well so far from the plague. How grand to be under his protecting care and understand God's plan while the world is so blind! I can not be thankful enough to our heavenly Father for what he has done for me. I would rather depend on the promises to the "little flock" than gain the whole world.

Hope that you are settled in your new quarters and that everything is going on according to the Father's will. We think of you often and remember you in our prayers.

Your sister in Christ, —— ——.

A VERY GOOD SUGGESTION

DEAR BRETHREN:—

Recently there came to me such a blessing, and at such a small cost, that I feel it my duty to tell you the circumstance and to inquire whether you do not think it a wise course for those to follow who live in sections where "the door is shut" and the night fast settling down. A friend of mine lost a dear boy right in the flower of his young manhood. These good people are staunch Catholics; and the death of their son grieved them very much. I wrote the parents the most sympathetic letter I could, giving them an outline of God's wonderful plan, not only for the "little flock," but for all the world of mankind; and I quoted passage after passage from a Catholic Bible, giving reference in each instance, to prove the resurrection and the blessing of the dead.

A few days after mailing this letter, I met my friend; and he took me by the hand, his eyes filling with tears, and said: "I want to thank you from the bottom of my heart for the kind and sympathetic letter you wrote our family. We all cried for joy to think our boy would be back with us some day and we would all be so happy." And my joy came when he said: "I looked up those references you gave; and my eyes were opened." I replied: "Praise the Lord!"

May it not be that during the dark, sad hours ahead of those who know not of this wonderful plan we can do a work of real witness for the truth, when the hearts of our friends, and sometimes of our enemies, are touched by the hand of death? May the Lord's blessings continue upon you, dear brethren, who continue in the work of feeding the sheep through THE WATCH TOWER, is the prayer of

Yours in the Master's service, W. D. A.,—*Miss.*

PEOPLE ARE WAKING UP

DEAR BRETHREN:—

Grace, peace and mercy be multiplied unto you; and greetings in the name of our dear Redeemer and Savior.

Throughout the west many scores of dear people have symbolized their consecration to the Lord in water baptism since April of this year. Many of them seem to appreciate fully the covenant of sacrifice, and grasp and appreciate the hidden mystery. Indeed they enter into the spirit of the truth, and are ready to die for the truth, just like Bible students of years of study and blessing.

Some say the harvest is ended; that the work of spirit-begetting has ceased; that those in are in forever, etc.; and that no more can enter. What is your thought about this phase of the work? Do you recommend the Pilgrims to say from the platform that the harvest has ended? My heart has been made glad to see so many take a definite stand for the Lord within the last few months. Surely we would not be justified in saying, "You are wrong to have such hopes; for the harvest is ended." Neither would we be justified in saying, "You are of the great company."

Several of the Pilgrim brethren have stated definitely from the platform that the harvest is ended; and it causes one to wonder. I would like your thoughts upon these matters. My great joy in serving the brethren is to encourage and comfort from the Word of God. In the west (Alberta, Saskatchewan and Manitoba) they have been greatly blest of the Lord. Since January 1, about three hundred or more have symbolized their consecration to the Lord. Many may have been called long ago; others have only heard lately and have come in promptly.

Your loving brother in the one hope,

G. Y.—*Pilgrim.*

Our reply to the above will be found in article entitled, "Gathering Wheat—Burning Tares," in this issue.

Editorial Committee.

IN RE ELECTION AND PROXIES

DEAR FRIENDS:

The question of an annual election has afforded discussion without end, and there is quite a diversity of opinion about the matter. The Acting Secretary and the Board of Directors desire to do the Lord's will. Recently a letter was sent to all the class secretaries, announcing that there would be no election. At the time this course seemed to be the Lord's will; but on looking into the matter more thoroughly we have come to the conclusion that such a course would not be pleasing to the Lord; and we herewith give our reasons:

(1) The failure to hold an election would be a violation of the statute of the State of Pennsylvania which makes an annual election necessary.

(2) The failure to hold an election would be a fraud upon the corporation.

(3) If no election were held there would be no officers who could act in a legal capacity for the corporation; for the statute says that an election must be held annually, and by the Shareholders. Again, if it were possible that the officers elected by the Shareholders could hold over, the Charter of the Society makes it impossible for those elected by the Board of Directors to hold over. Therefore, since two of the present Board were elected by the Board, and not by the Shareholders, they could not legally hold over; and hence there could be no quorum.

The legal authority for these statements will be found in "Harvest Siftings," of Aug. 1, 1917, page 15, column 2, first five paragraphs. This legal opinion was given by the firm of lawyers whom Brother Rutherford himself consulted upon the matter; and precedents are cited for their decision. We quote a part of this opinion:

"Section 17 of the Pennsylvania statute expressly provides that the Board shall be chosen annually by the shareholders or members. This provision of the act is mandatory. . . . Again, where the statute authorizes the election of the Board of Directors, any scheme or organization which dispenses with the statute may be regarded as a fraud upon the corporation. . . . Paragraph 8 of the Charter will be construed to mean what it says; namely, that where a vacancy occurs in the Board of Directors then the remaining members of the Board may, within twenty days, meet and fill such vacancy; but the person so selected could hold office only until the next annual election held by the shareholders. This is the only construction in harmony with the statute."

This is the legal phase of the situation; and we understand that it would be pleasing to the Lord to have us comply with the law. Again, we find that quite a majority of the Shareholders desire such an election; and this seems to us to be another indication pointing to the advisability of having one. Therefore we are sending this letter, stating that in connection with the General Convention at Pittsburgh, Pennsylvania, January 2-5, the regular annual election will be held Saturday, January 4th, 1919. Proxies will be enclosed in the December 1st, 1918, TOWER. Please properly sign and return proxies at the earliest possible moment to the WATCH TOWER BIBLE & TRACT SOCIETY, 310 Martin Building, Federal St., N. S., Pittsburgh, Pennsylvania.

TELEGRAM SELF-EXPLANATORY

Baltimore, Md., Nov. 21, 2:25 p. m.

Messrs. Bohnet, Spill and Barber:

Convinced error has been made in postponing the election. Now decide definitely election must be held. Carry out first plans. Get Proxies ready. State in December 1st TOWER that election will be held on January 4th. This action is final.

C. H. ANDERSON.

NOTICE OF ANNUAL MEETING

NOTICE IS HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Soldiers Memorial Hall, Bigelow Boulevard and Fifth Avenue, in the City of Pittsburgh, County of Allegheny and State of Pennsylvania, on the 4th day of January, 1919, at ten o'clock in the forenoon, for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

J. F. STEPHENSON, Acting Secretary.

WATCH TOWER BIBLE AND TRACT SOCIETY

ANNUAL REPORT FOR FISCAL YEAR—1918

Although we cannot report as great activities in the promulgation of the truth during the past year as in previous years, we are neither dismayed nor discouraged; and we do not feel that any of the Lord's people have reason to be thus cast down. On the contrary, we are happy and are rejoicing in the Lord. We rejoice in the privileges and opportunities which have been ours. We rejoice in the trials and hard experiences which have fallen to our lot. We remember the Apostle's words that a "good soldier will endure hardness." (2 Timothy 2:3) We rejoice yet more because we realize that in all these experiences and trials we are able to recognize the Lord's hand, meting out to his faithul ones needed experiences, to teach them necessary lessons.

We rejoice still further because we have seen fulfilled before our eyes the various things which "many prophets and righteous men" have foretold and have "desired to see" fulfilled, and which the "angels have desired to look into." (Matthew 13:17; 1 Peter 1:12) Again, we rejoice because we are one year's march nearer to "Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling, which speaketh better things than that of Abel."—Hebrews 12:18-24.

THE FEET MEMBERS OF CHRIST

It is a grand privilege to be in this army which has been marching upward to Zion for nearly thirteen hundred years; and although we are in the rear guard of this great army, we are not to assume that we are less necessary and our work any less essential than those who have gone before. On the contrary, ours is a glorious part. Hear the prophet of the Lord, in beautiful, poetic language, portray the part which these last faithful marchers have in the service of their King: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7, 8.

Poor, tired feet! Long have they marched! Long have they waited for this home-coming! Long have they watched for the evidences that the kingdom is at hand! And now, as they near their journey's end, the Watchers are rewarded with a vision of the glory of the King and his kingdom. The prophet describes their joy in these words: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord returns to Zion." The burden of the song is: "Thy God reigneth!"

But there is a still further reason for rejoicing; namely, that we continue to love these truths and this work, and that the Lord continues to count us worthy of his favor and to give us a part in the singing of this glad song. How grateful we ought to be for these privileges!

The unparalleled conditions in the world during the past year have greatly curtailed our work, especially for the public; and we suggest that possibly this may be the fulfillment of our Lord's words in John 9:4: "The night cometh when no man can work"; and that this text may have no reference to the work of comforting and encouraging one another, a work which is still possible for all to do.

VARIED EXPERIENCES A BLESSING

We should remember, however, that ours is not the only work which has been curtailed; for many other business and religious enterprises have been thus affected. We believe that this was all of divine arrangement, and therefore we have no complaint to make. We are glad to submit to what our heavenly Father permits; for, while our public activities have been much restricted, we believe that the Lord permitted this restraint in order that we might have more time for study and for learning lessons which we could not otherwise learn. The Lord gives his people a variety of experiences so that they may learn to "stand" in them all. As the eagle stirs up the nest and pushes the young eaglets out so that they may learn to fly, and then lends assistance by swooping beneath them and bearing them aloft again, so the Lord gives his children certain experience until they become accustomed to these conditions, measurably at ease, and then he forces them into other and harder experiences, for their strengthening, for their good. And without these experiences we could never be properly fitted for the kingdom work.—Deuteronomy 32:11-13.

We are sure that the varied experiences of the past year have been a blessing to those rightly exercised thereby. Numerous letters coming in to the correspondence department indicate this; and the reports of the Pilgrim brethren agree with this. It is apparent that those classes which are co-operating most heartily with the Society in its work are in the best spiritual condition, and show a larger degree of spiritual growth.

The evidences of divine favor upon our work are too numerous and too positive to admit of the thought that the Lord is no longer recognizing or using the Watch Tower Bible & Tract Society. A few, taking this view of the matter, are not coöperating with us. It is not our mission to judge or condemn them; but it is our mission to continue our endeavor to strengthen the weak hands and confirm the feeble knees, and to say to them of a fearful heart: "Look up!" Instead of separating ourselves from the Lord's people and from the work, we should heed the Apostle's exhortation not to neglect to assemble ourselves together, but thus to do more and more as we see the day approaching.—Hebrews 10:25.

We remember that the service of the six messengers to the church continued for long periods after they had finished their earthly course. Undoubtedly this is true also of the work of the seventh and last messenger. We are convinced that the Laodicean messenger will finish the Laodicean work, which we are aware is a judgment work upon all who profess the name of Christ. The Apostle assures us that the judgment begins at the house of God (1 Peter 4:17); and it will not end until all the "judgments written" are executed. The Psalmist tells us that the honor of executing these judgments will be given to all the saints. (Psalm 149:5-9) The Seventh Messenger interpreted this to include the living and the resurrected saints.

WHAT THE WATCHES SEE

Surely the most interesting year of the harvest period is the year just past. It is almost exciting to watch the fulfilments of prophecy as they crowd one upon another, and to realize that we are witnessing the setting up of Messiah's kingdom in the earth. Many wonderful events are yet to occur ere this kingdom is fully set up; and so we look forward to other and grander fulfillments of prophecy in the year to come. We are indeed grateful for the share which our heavenly Father has given us in the work of the year just finished; and we gladly hold ourselves ready to do whatever he will permit us to do in the year to come.

Below we append a brief summary of the year's work. For several reasons it is not possible to report accurately on some things; as for instance, the number of letters sent out will exceed the number reported, because the new executive did not realize the necessity of keeping a record of the correspondence. Again, the number of STUDIES IN THE SCRIPTURES sold include only those sold by Colporteurs, and not those sent out to classes and individuals by our Shipping Department. It is also impossible even to approximate the amount of volunteer work done. On the other hand, the friends seem to have appreciated the convention privileges to a wonderful degree. Over forty conventions of a general character have been held during the year, besides probably as many more of a local character. Glowing reports have been received from all these conventions. Formerly all conventions were held during the late summer or the early fall; but now every month in the year has its conventions. Several large conventions are announced for the near future. The annual report follows:

CORRESPONDENCE DEPARTMENT	
Letters received	130,754
Letters sent out	100,000
COLPORTEUR DEPARTMENT	
Colporteurs in active service	225
Output of SCRIPTURE STUDIES	275,000
PILGRIM DEPARTMENT	
Pilgrims in the service	101
Cities and towns visited	7,809
Public meetings held	2,131
Total attendance at public meetings	357,416
Semi-public meetings held	3,110
Total attendance at semi-public meetings	291,341
Parlor meetings held	10,848
Total attendance at parlor meetings	300,687
Miles traveled	784,295
Grand total meetings held	16,089
Grand total attendance	949,444
FINANCIAL REPORT	
Cash on hand, Nov. 1, 1917	$ 28,927.05
Donations to the Tract Fund	203,581.49
Pilgrim Service $43,586.90	
Foreign Branches 36,470.19	
Free Literature 49,782.19	
Literature in storage 65,578.93	

Legal Expenses	31,343.90	
Comfort Fund	10,000.00	
Deficit		4,252.57
	$236,761.11	$236,761.11

The above deficit has more than been made up by donations since the end of the fiscal year.

In conclusion: Let us press with vigor on, undaunted by the efforts of the adversary to hinder our work or to intimidate us to the end that we cease our efforts. Nothing can stop the Lord's work until it is completed. Therefore let us do with our might what our hands find to do as long as opportunities of service remain. "If God be for us, who can be against us?" The Father himself loveth you.

"A SOFT ANSWER TURNETH AWAY WRATH"

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says: "A soft answer turneth away wrath, but grievous words stir up anger!" (Proverbs 15:1) Who cannot see that the whole world would be blest by obedience to this counsel, and that a very large proportion of the domestic infelicity of the whole world arises from a total or a partial neglect of the course here pointed out by the divine Counsellor? This familiar proverb contains excellent advice for all sorts and conditions of men. Let us meditate upon it for a few minutes.

(1) It is good policy for any one, Christian or worldling, to learn to give a soft answer, even under anger-provoking conditions. Business people study this as a matter of policy: for to them it means custom, sales, profits, wealth. In business life whoever ignores this rule is to be considered foolish.

(2) But that which is merely an outward form, policy, and often hypocritical in worldly people, is to abound much more in the child of God, begotten of a new mind. In him it is not to be put on for policy's sake, but to be the outgrowth or fruitage of the holy spirit or disposition which rules him as a "new creature in Christ Jesus."

Any other reply than "a soft answer" is incompatible with the holy spirit of love—with meekness, gentleness, patience and brotherly kindness. If the truth must needs be spoken and if under the circumstances the truth be severe, hard, nevertheless and indeed all the more the hard thing needs to be stated as softly as possible. This evidently is the Apostle's thought when he recommends "speaking the truth in love."

Nowhere is this advice more needed than in the home circle. Each unkind, ungenerous, hard word or deed is a testimony in opposition to our professions that we are the Lord's people, begotten of his spirit. Therefore the Christian should give earnest heed to the admonition: "Put away all these, anger, malice, hatred, strife"; and in their stead put on the fruits and graces of the holy spirit of love.

THE GOLDEN RULE THE FULL MEASURE OF A PERFECT MAN'S ABILITY

"Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12.

No part of God's instructions to his church is more important than the Golden Rule. Through the Psalmist God declares that justice is the very foundation of his throne. Everything that he does is based upon this principle; and he has invited his people to be like himself. He desires that we should develop in our character the four cardinal attributes which he himself possesses and has illustrated to us. Many people have the thought that justice is a very ordinary quality, one which practically every one recognizes and practises; but this is not the case. On the contrary all need to learn this lesson, Christians as well as others.

No one has a right to do less than justice to any one. Therefore we should exercise ourselves continually to give others their just dues. Failure to recognize this principle is the main cause of the great time of trouble now upon the world. Justice is the very foundation principle upon which God would have his people build character, the basis upon which he is dealing with both the church and mankind in general. There is much in the fallen race of Adam that one cannot really love. In many people there is very little that would call for any response of the heart. But every human being calls for justice; and we, as the followers of Christ, are to be the foremost in extending justice to all. We are to stand up to give mankind their rights.

IMPORTANCE OF THE GOLDEN RULE

What a different world this would be if every human being would resolve to carry out the instructions of the Golden Rule! There would be no taking advantage of another, no disregard of another's interest, no endeavor to better self at another's expense. But selfishness is deeply ingrained in our natural body, and by reason of this fact even God's people fail to render absolute justice. They cannot be absolutely just in thought, word and deed. No one is perfect, and therefore no one can keep the law of God perfectly. But Jehovah has made an arrangement through Christ whereby he can deal with the church according to their minds, their intentions. If, therefore, in the spirit of our minds we are doing to others as we would have them do to us, then the blood of Jesus Christ is cleansing us from all imperfection. But this fact does not excuse us from always doing our very best.

Whoever recognizes the Golden Rule from his heart will be seeking to conform all his thoughts to that standard. He will think and speak as generously of his neighbor as he would wish that neighbor to think and speak of him. He will act as generously toward his neighbor as he would wish that neighbor to act toward him. As the days go by, this principle of doing good to others will go out from him to all with whom he comes into contact.

No matter how imperfect any of God's people may be by nature, the work of grace in his heart should continually increase. More and more the transforming work should progress, in order that he may be more and more like our Lord Jesus Christ. Whoever would make his calling and election sure to a permanent place in the body of Christ must, as far as his heart is concerned, become an exact copy of God's dear Son, although he will not be able to attain to this glorious standard in his doings. Continually he will find it necessary to ask forgiveness for his shortcomings. But God, who knows our hearts, is pleased to see that his children are endeavoring to do the best they can, that they are seeking to grow in grace, in knowledge and in all the requirements of the divine standards. To such our Lord's statement applies: "The Father himself loveth you." He loves all who are thus trying to live up to the great standard set forth in the Golden Rule. This is the spirit, the disposition, of our Lord Jesus Christ; and the heavenly Father loves us because in us the same spirit dwells which was also in Christ Jesus.

PROGRESS IN RIGHTEOUSNESS EXPECTED

It is not enough, however, that we have started out to walk in God's ways, and that we recognize the downward tendencies of sin. The Father wishes us to watch our daily doings and to become more and more of his mind. Whoever has the spirit of God will strive to do well at all times. He will meditate on the divine character and will try to copy the attributes which make that character. Whoever is seeking to do good unto all men will surely never wish to do less than justice; on the contrary he will prefer to do more. Therefore the Apostle Paul, in speaking of the divine attribute of love, says: "Love is the fulfilling of the law."—Rom. 13:10.

What did St. Paul mean by this statement? The basic principle of the Mosaic law is justice rather than love. Justice represents the divine law at all times, past, present and future. All of God's intelligent creatures will be required to render justice; for whoever will not love righteousness will not be permitted to live everlastingly. Because our Lord Jesus loved righteousness and hated iniquity, inequity, injustice, therefore the Father highly exalted him to be the Head over the church; and because the church is learning to love righteousness and to hate iniquity, in due time God will exalt them to joint-heirship with our Lord in the Messianic Kingdom.

There is something beyond this, however; for "Love is the fulfilling of the law." The Apostle's meaning is this: When our Lord gave the church this new commandment of love (John 13:34, 35), it included everything pertaining to the Mosaic law. Whoever loves his neighbor as himself will surely wish to do that neighbor the good which he would wish that neighbor to do to him. Whoever has this love for his neighbor, and who desires to be a follower of our Lord Jesus Christ, to walk in the Master's footsteps, will appreciate the fact that it was not justice which prompted the Logos to leave the heavenly glory and to sacrifice his life on behalf of the fallen race of Adam. It was love which prompted his course, love for the Father, love to do the will of God. The Father did not command our Lord to sacrifice his life; nor does he command any one else to sacrifice personal interests for the sake of others.

THE MAINSPRING OF OUR LORD'S CHARACTER

The heavenly Father had a plan to be carried out; and if the Logos wished to fulfil the conditions attached thereto, he would receive the high reward which the Father purposed to give to the one who would accomplish the divine purpose. The fact that our Lord willingly became a propitiation for the sin of the world is evidenced in the Apostle's statement that Jesus "for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the Majesty on high." (Hebrews 12:2) Our Lord was quite willing to endure death itself, even the shameful death of the cross, not because of justice, but because of love of the Father. He had love for mankind also. Having his Father's disposition he sympathized with poor, fallen humanity; and therefore the Father wished to have human redemption come through the Son whom he loved. Thus our Lord's first reason for enduring the cross was his great love for his heavenly Father, his desire to do the will of the Father, who had sent him into the world.

God had purposed from the very beginning to roll away the curse of death which his foreknowledge had known would enter the world through Adam's disobedience. The divine plan was that after death had been in operation upon the earth for six thousand years, it should pass away during the seventh thousand, the Millennium, the foreordained time when whosoever will of mankind may return to divine favor and blessing. Knowing the divine plan for human salvation, our Lord longed to see it accomplished. His motive for doing the Father's will was more than justice; it was love. The Apostle's argument, therefore, is that if we desire to do the heavenly Father's will, as did our Lord Jesus, and thus to share with him both in the sufferings of the present time and in the glories to follow, then we must covenant to make the law of love the dominant principle of life; and love works no ill to its neighbor.

The Father does not say to the church: "You must keep both the Mosaic law and the law of love." The Apostle, however, points out the fact that the law of love includes everything along the line of justice. Love goes beyond justice in that it would lead one to sacrifice for his friends, for his neighbor and for his family. This is more than justice would require. Therefore throughout the New Testament this latter attribute is left in the background.

JUSTICE IN THE FAMILY

Many of the people of God seem to be in danger of forgetting that behind love is this greater quality of justice, not greater in the sense of being higher, but of reaching further. God requires justice. (Micah 6:8) But his consecrated children volunteer to render more than justice; they are to love even their enemies. The fact that they have given their lives in obedience to the promptings of love does not excuse them from rendering justice to all, however. Yet many Christian people do not seem to see this point. As a result we find injustice everywhere, even in the family. Christian people who have undertaken to live the life of love sometimes fail to practise justice to their own children. Is this not strange? One would think that even if there were no special covenant between themselves and God Christian parents ought to have a proper love for their offspring.

This injustice is manifested in various ways. A parent owes it to his children to do more for them than merely to bring them into the world and to put them to work for the interests of the family. He owes it to each child to provide it with an education which will give it a reasonable start in the world. He owes it to his child to see that it has a home training, a religious training, a training as to the rights of every other member of the home and as to those of others outside of the family circle. Very seldom indeed will a rightly trained child run away from home. Often it is the case that among themselves the children are not treated according to the principles of justice; and often the parents themselves fail to recognize the rights of those children who are approaching maturity, but continue to treat them merely as children.

There is another side to the proposition, also. Children are under certain obligations to their parents. The Golden Rule would say: "As ye would that your children should do unto you, do ye even so unto your parents." If every child were taught to take this viewpoint, no parent would have cause to worry as to how his child would in after years manifest gratitude for the parental love and care bestowed upon it during its infancy. Having been taught the principles of righteousness from childhood, such children would have correct ideas of justice so deeply ingrained that they would be dissatisfied with any other course than the right one.

JUSTICE IN THE CHURCH

Since justice is the foundation of God's throne, so his church is build upon the same principle. The individual members may yield their own rights, but they cannot transgress upon the rights of others. They should be as just as they can, and as loving and as attentive to the rights of others as to their own rights. They are under the new commandment: "Love one another." Love ignores many of its own rights. Our Lord's entire earthly life was a sacrifice of his rights as a human being.

While we are to deal justly with others to the best of our ability, yet we are not necessarily to look for justice from others. We should be very glad to see others act justly toward us, but we are not to insist upon having our rights. Rather we are to use good judgment in the doing of the will of God, rather than in the doing of evil or of seeking to take advantage of others. As we follow this course, we shall be cultivating the spirit of justice in ourselves. Love gains the victory over our sense of justice, not by violating this fundamental principle, but by inducing us to sacrifice or give up our just rights. So it is for every consecrated child of God to sacrifice himself in the interests of the Lord, the truth and the brethren. By so doing we are really conserving our own best interests; and thus we shall grow in grace, in knowledge and in character likeness to our heavenly Father, and be fitted for the inheritance of the saints in light, the kingdom which he has for his elect church.

If we do not learn how to appreciate justice now, we could not be fit to be associated with our Lord Jesus Christ and with the God of justice, power, love and wisdom. We must cultivate both justice and love, in order to be qualified to occupy the positions of power and influence in which we shall be able to bless all the families of the earth.

OUR LORD'S STANDARD OF LIVING

The Golden Rule was the rod by which our dear Redeemer measured his every act, the law which governed his conduct toward others while he was laying down his life on behalf of the world of mankind. Therefore it is the standard incumbent upon all who would be his disciples. All who hope to become his joint-heirs in the Messianic Kingdom are required to walk in his steps as he set us an example. (1 Peter 2:21) God has foreordained to have an elect church to be joint-heirs with his Son in the kingdom which he is to set up on this earth, and for which all Christian people pray: "Thy kingdom come; thy will be done on earth, even as it is done in heaven." But he has equally foreordained that no one shall be ultimately acceptable as members of that glorified church except such as shall during the present life become exact copies of his dear Son, our Lord Jesus Christ.

To copy our Lord's example means to follow the Golden Rule; for it was his standard of living. It follows, therefore, that whoever expects to share with our Lord in his kingdom must give all diligence to the formation of character, and that in the formation of the proper character the Golden Rule is necessary in order to develop in us not only the principles of justice, but also the spirit of love, of unselfishly doing good to others.

Since we are not all alike fallen, not all selfish in the same way, it follows that some walk much nearer to the spirit of the divine law, attain much closer to the measurement required by the Golden Rule, than do others. Yet no member of the fallen race can walk fully up to the requirements of that divine standard as long as he is handicapped by the various weaknesses of the flesh. Here it is, however, that the grace of God makes up for our deficiencies. Those who are able to follow the pattern more closely are still far from following it perfectly, and consequently need to have the merit of the precious blood imputed to them to make up for their shortcomings. Those who are still more injured by the Adamic fall, and who despite their best efforts are still further from measuring up to the grand standard of the Golden Rule, need thus much more of the grace of God to compensate for their deficiencies.

Hence the Apostle Paul declares that where sin and imperfection abound the most, there the grace of God correspondingly abounds. Consequently those who are in Christ, and who in their hearts are measuring themselves with the Golden Rule, seeking to the best of their ability to live up to its requirements, may be succeeding variously in their endeavors, from the worldly viewpoint. But from the divine viewpoint all such are reckoned as having their blemishes fully covered with the merit of our dear Redeemer's sacrifice; and therefore the righteousness of the law—its true meaning, its spirit, and the true measure of the Golden Rule—is reckoned as fulfilled in them to divine acceptance, perfectly.—Romans 8:1-4.

But it is not merely the reckoned fulfillment of this Golden

Rule in us for a day or a week or a year that constitutes us overcomers. We must walk closely in the Master's footsteps as we may be able, faithfully continuing to use his Golden Rule to the best of our ability, day by day, year by year, with continued and increasing zeal, until the Master, who is watching the progress of our development in character, shall say: "It is enough; the character is fixed, the love for righteousness is permanently and thoroughly developed; the spirit of love is indelibly marked; and although there still remains in the flesh some traces of selfishness, yet they are faint in comparison with the original mark, and give good evidence of victory won, not in the flesh, but in the heart, the will."

GOING OUTSIDE THE CAMP

[This article was a reprint of that published in issue of May 1, 1910, which please see.]

HOW A LIVING FAITH IS DEMONSTRATED

"I will show thee my faith by my works."—James 2:18.

In the beginning of the church's history the believers were principally Jews, who had been under the Mosaic law, the law of works. Under that arrangement nothing could be a substitute for works. "He that doeth these things"—"not he that believeth"—"shall live by them," was the declaration of God.—Romans 10:5; Leviticus 18:5.

With the preaching of Christ and the conditions of acceptance as his disciples came a new line of procedure. According to this new teaching, God would not judge the church according to their works. His people had found that no human being could do perfectly; that no human being could gain the divine favor and everlasting life through any kind of works or through obedience to any law which Jehovah God might give. They had learned that because of the fall of man all humanity had come short of the glory of God. They saw that works were not sufficient to salvation, because no fallen being could do perfectly.

The teaching of the Gospel was that Jesus had accomplished the great works mentioned in the Law Covenant; that he had kept the law of God perfectly, and thus had gained as his right the reward offered by the law; and that though perfect, he had permitted his life to be taken from him; that he had laid down his life in sacrifice; and that this sacrifice of his life was to be made applicable for Adam and his race. Thus through the works of Jesus all might be exonerated from the penalty of the broken law, be justified and brought into a condition acceptable to God, notwithstanding the fact that all were unable to perform the works which the law had commanded.

In our text and its context, however, the Apostle James is making clear that the Christian's salvation by faith does not mean that no works are to be required, but that works will not be the standard or basis upon which we shall be acceptable to God. The Apostle Paul says that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit." (Romans 8:4) "The righteousness of the law" is the real merit, the real meaning, the spirit of the law. This spirit is fulfilled in the hearts of the new creatures in Christ. These new creatures can keep this law because they have no bodies. The bodies they are using belong to the flesh; that is, they are fleshly in their nature, though they are controlled by the new creature. The flesh, being imperfect, cannot keep the law of God; but the new creature, represented now merely by the new will, mind and heart can keep that law; for it is perfect, having been begotten of God, and hence is required to keep it. Then this new creature brings the flesh into subjection, and as far as possible into harmony with the law of God.

With such a change of doctrine from that of keeping the law, where works were the ground for justification, to this new line of teaching which the apostles set forth, there would necessarily at first be some conflict in the thoughts of Christians. Some still clung, naturally, to the thought that they must be justified by works, by keeping the law, having a measure of faith in Jesus, yet thinking that they must do everything which the law requires.

The apostles seem to have had considerable difficulty in getting the matter so clearly stated that all might understand that in God's sight faith was to be the standard for judgment; that what we believe, what we determine in our hearts, is the basis of God's consideration of us, not what we succeed in doing in the flesh; and yet that this faith was not to be a dead faith, a fruitless faith, but must be accompanied by works to the extent of ability, in order that thus the genuineness of our faith might be demonstrated.

No doubt at that time there were some who would fly to the opposite extreme and say: "According to our new line of thought, all that we are to do is to believe; and we shall have everlasting life." Hence their inclination would be to think: "Oh, it makes no difference now about our works! It is what we believe, not what we do, that counts." It would appear that this realization was in the mind of the Apostle James when he wrote these words: "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18.

Evidently the Apostle was setting forth the right principle. We are not to think of having a faith, but of not permitting it to bring forth any works in our lives. True faith will operate to the measure of ability. It is a "faith which worketh by love." (Galatians 5:6) We recognize that we have limited ability, and that of ourselves we could never do perfect works, such as God would accept; and yet if our faith in Christ is supplemented by the best works we can do, our Father will accept these as if they were perfect; for our Lord Jesus makes up our deficiency.

Some claim to have great faith. But although they talk about what they believe, yet they show no works to correspond. The Apostle James says: "You may know about my faith by the way you see me live. My works will be a demonstration of the faith I have." To make professions before the world far beyond what we are doing in their sight would be rather disadvantageous to both our influence and our usefulness. The world is not willing to credit us with anything more than they can see. If they see that we have received a new faith, a different view of God, that we profess to have come into a new relationship with him, and if they can note some effect in our life, they will probably credit us accordingly, even if they do not find us perfect. Often they will say: "We can see a great change in him since he has taken up with this belief."

Such Christians are attesting their faith by their works, as the Apostle indicated was the proper way. They are thus witnessing to their faith in the Lord, in his Word, in his promises. We quite agree with the thought which the Apostle gives, that if any one boasts about how much faith he has, but manifests no change in his daily life, his profession of religion does not amount to much. If it were true that he had such a faith, but had no works to corroborate his profession, he had better keep silent on the subject; for his statements would be discounted by those who hear his claims, and would do harm rather than good to the cause of Christ.

The proper thought for us, then, is that we should have the faith and then manifest works to correspond, that as far as possible we are to bring our lives into accord with this faith which we have and profess. Perhaps we would be safer not to profess more faith than we can demonstrate to others by our daily living. No matter how much faith we may declare that we possess, people will neither understand nor appreciate it unless we believe it. However charitable our brethren might try to be in their judgment of us, it would be better for us to say nothing about our faith unless we can demonstrate to others to some extent its genuineness. Boastfulness is not especially a characteristic of mature Christians. Surely, then, it should not be manifest in the immature. Rather we all should exhibit a humility of mind and an earnest endeavor to do the things pleasing in the sight of God, as a result of our faith in him and in the exceeding great and precious promises of his Word.

YEAR TEXT FOR 1919

The Editorial Committee has chosen for the year text for 1919 the beautiful and inspiring promise contained in Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

The word "Souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purifications will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the truth through the spirit; that is, to imply that it is necessary for us to know the truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretense—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. We must not only regard them as brethren and give them "unfeigned love," but this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

PHARAOH OPPRESSES ISRAEL

[Paragraphs 1, 2, 4, 5, 6 of this article were reprinted from an article entitled, "Behind a Frowning Providence," published in issue of April 15, 1907. Paragraph 13 was reprinted from article entitled, "A Lesson on Divine Providence," published in issue of May 1, 1907. Paragraphs 14 to end were reprinted from article entitled, "God's Instruction in Preparation," published in issue of June 1, 1913. The balance, except the paragraph below, was reprinted from article entitled, "The Goodly Child," published in issue of June 1, 1913. Please see articles named.]

The statement that there arose in Egypt a new king, who knew not Joseph, doubtless applies to a period some time after the death of Joseph. Since he ruled Egypt for eighty years it is quite probable that during that period there had been more than one Pharaoh on the throne. The general supposition among scholars is that the new king belonged to a new dynasty—a change in the royal family through insurrection or otherwise. Possibly the very fact of the general peace and prosperity of Egypt during Joseph's term of office led to an abandonment of the affairs of state on the part of the royal family, and thus paved the way to rebellion and a change of dynasty, some ambitious family grasping the reins of power after Joseph's death, when probably matters were not running so smoothly in the affairs of state, by reason of the loss of the divinely guided prime minister.

FAITH'S PRICELESS DOWER

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and might shall rise
The dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower.
To live in these great times and have a part
In Freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of Darkness put to flight,
I saw the Morning break.'"

MOSES THE LEADER OF ISRAEL

[The first 19 paragraphs of this article were reprinted from article entitled, "Assuredly God Was With Him," published in issue of May 1, 1907. The balance was reprinted from article entitled, "The Childhood of Moses," published in issue of May 15, 1894. Please see articles named.]

INTERESTING QUESTIONS

WHOM DOES PHARAOH TYPE?

Question: On page 230, Z '18, Pharoah is said to be a type of God. Have we not hitherto understood that he typed Satan? Kindly explain.

Answer: The word Pharaoh is not a name, but a title by which the Scriptures designate the ancient kings of Egypt. The word is said to mean "The Great House," and corresponds to our "The Sublime Porte," or to "The Holy See." Bible scholars seem to agree that the Pharaoh of Joseph's day belonged to an altogether different dynasty from the Pharaoh of the oppression and the Pharaoh of the exodus. Speaking of Joseph as the type of Christ, THE WATCH TOWER of April 15, 1894, says: "During the Millennial age Christ will give the bread of everlasting life (himself, his merit) to all who desire it; but all must give their all in exchange to Jehovah whom Pharaoh typified in this affair." The same thought is expressed in the Bible comments on Genesis 41:41; 45:16; and 47:28. But the Pharaoh of the exodus was an altogether different character, and thus formed a type of Satan. On this type see Vol. 6, page 458.

THE MERIT OF CHRIST

Question: What is meant by the expression, "Christ's imputed merit"?

Answer: When speaking of the imputed merit of Christ we should keep distinctly in mind the fact that our Lord has a personal merit, a righteousness of his own, which he has never given away. He needs his own righteousness. In this sense of the word he could not give us his righteousness without being bereft of righteousness himself. The same would be true of his right to life. He has a right to life; but it is not that right to life which he imputes to us; for he needs it himself. He needs his own personal merit.

Yet we believe that our Redeemer will give to mankind during the Millennial age, and impute to the church during the Gospel age, a right to life and a righteousness respectively. What we mean is this: Our Lord will give to mankind his right to life on the human plane, the merit that was his as the reward for his obedience as the Man Christ Jesus; namely, the privilege or right to live as a human being. That right was secured to our Lord by his obedience to the Law. (Romans 10:5; Galatians 3:12) Since his resurrection our Lord is highly exalted, a partaker of the divine nature, and no longer has need for his right to life on the human plane and for the righteousness which goes with that right. He is quite well satisfied and complete in his present condition. He has, therefore, at his disposal the right to perfect life on the human plane, and the righteousness which goes with that right, the merit of his earthly sacrifice. This he purposes to give to the world by and by. But during the Gospel age he has imputed this merit to the church, to make good for their imperfection and thus to enable them to offer an acceptable sacrifice unto Jehovah.

MEANING OF THE EAST GATES OF THE TEMPLE

Question: What is represented by the east gates in the Temple of Ezekiel's vision?

Answer: From the viewpoint of the Patriarchal and Jewish ages the outer east gate, as far in as the porch, represents the tentative justification of the ancient worthies. But from the viewpoint of the Gospel age the east gate, including the

porch, symbolizes both the tentative and the vitalized justification of the little flock and the great company; and this same gate, up to the porch, represents the tentative justification of the remainder of the household of faith. The porch of the outer east gate represents the vitalization of tentative justification. For the little flock and the great company this takes place at the instant of begetting to the divine nature in the Holy. The ancient worthies will receive the vitalization of their tentative justification at the beginning of the earthly phase of the kingdom of heaven, in 1925 we believe; for during their first earthly lives they met all the conditions required of them. It is well to keep in mind that a porch represents vitalization, resurrection, raising to the condition of the plane indicated by the court to which the porch belongs.

The inner court represents the spirit plane. The Temple building thereon represents the divine plane, which is the highest phase of spirit nature. The spirit-begetting of all those who are consecrated unto death during this Gospel age takes place in the porch of the Temple building. Those begotten to divinity find themselves in the Holy, having by the act of consecration unto death passed over the threshold, if the consecration was accepted of the Father. The faithful 144,000 remain in the Holy until the death of the human organism in which the new creature has developed. Those who prove more or less unfaithful have been put out of the Holy by the millions, and have been put into the inner east gate, there to meet all the conditions necessary for their birth on the spirit plane. This birth is represented by their passing out of the inner east gate into the inner court. While originally begotten to the divine nature, in the Temple porch, the great company have either nourished themselves poorly or have failed to assimilate properly their spiritual food, the Word of God. Therefore their begettal not having resulted in divinity, birth to the divine plane, they must count themselves as having been in the porch of the inner east gate; for it results in birth to the spirit plane, but not to the divine stage of that plane.

So clarify our clouded vision, Lord,
So lift our thoughts and hearts to things above,
That earthly woes shall have no power to vex,
Nor separate us from thy grace and love.
While still we toss on life's tempestuous sea,
Shield from the rocks our tiny barques so frail;
Stand at the helm and guide us safely till
We, too, are anchored safe "within the vail!"

YOUR "GOOD HOPES" FOR 1919

[The plan here proposed, according to a custom of years, we designate "GOOD HOPES," because nothing is actually promised —only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

WATCH TOWER B. & T. SOC'Y.,
PITTSBURGH, PA.,

DEAR FRIENDS:—I have read with interest of the great work contemplated by the SOCIETY during the year beginning, in connection with the output of the STUDIES and TRACTS in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great plan of the ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our SOCIETY. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work, to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS HELPS in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan, and in general to be expended as the officers of the SOCIETY may deem best, the amount of.....
.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the SOCIETY'S officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter, by bank draft, express order or postal money order as may be convenient, and will address it to

WATCH TOWER BIBLE & TRACT SOCIETY,

310 MARTIN BLDG., N. S., PITTSBURGH, PA.

Name .....

Post Office.....State.....

Street and No.....

"HOW LONG, OH LORD, HOW LONG?"

How long, oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?
I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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VIEW FROM THE TOWER

"A FAITHFUL WATCHMAN"

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

In these words does the Lord appoint Ezekiel to be a watchman over Israel after the flesh; and Bible Students have learned that antitypically these same words apply to that faithful man of God who for over forty years past has served as watchman to spiritual Israel, "the Israel of God"—Charles Taze Russell. How few people, even of the professedly religious, realize that God always has his special servants, whose work is to serve as watchman, to give special heed to the Lord's Word and to sound out the warnings as these are necessary. This is exactly the meaning of our text. Faithfulness is required on the part of all who would serve as the Lord's watchmen; for they must give an account of their stewardship. As the Apostle suggests: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief." (Hebrews 13:17) But, alas! The Scriptural records reveal the fact that a majority of watchmen are unfaithful.

It might be asked: "What should these watchmen be watching for?" The Prophet answers this question quite plainly in these words: "I will stand upon my watch, and set me upon the tower, and will watch to see what he shall say unto me, and what I shall answer when I am disputed with." (Habakkuk 2:1) Their watching, then, consists in watching to see what the Lord will say and what answers they will give. If ever any man was faithful in this work it was Pastor Russell. We note again that every faithful Watcher has always been the object of envy and jealousy on the part of the unfaithful watchmen, leading on eventually to persecution and violence.

WATCHMEN FAITHFUL AND UNFAITHFUL

Prior to the time of Jesus, the faithful watchmen were Moses and the prophets. The unfaithful watchmen of the same period were the Scribes, Pharisees and the doctors of the law, who persecuted the faithful watchers, and for a pretense made long prayers on the street corners, gave alms publicly to be seen of men, thanked God that they were not as other men, gave tithes regularly (and particularly of their mint and cummin), but at the same time devoured widows' houses. They constituted the class who our Lord declared were hypocrites, and to whom he said: "Ye blind guides, which strain at a gnat and swallow a camel!" Since our Lord's time the faithful watchmen have been the Apostles, John Wycliffe, Martin Luther, Pastor Russell and others. The unfaithful watchmen have been the money-loving, pleasure-loving, honor-seeking clergy class, who instead of listening to the Lord's words and declaring his message, have been preaching for doctrines the commandments of men. Speaking of the faithful watchmen the Prophet said: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord returns to Zion." But of the unfaithful watchmen he said: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."—Isaiah 52:8; 56:10, 11.

How ardently this latter class hated Pastor Russell! How much they threatened and persecuted! How diligently they tried to stop the message, and how signally they failed! Hear the Word of the Lord on this point: "But the house of Israel [nominal spiritual Israel] will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks; for they are a rebellious house."—Ezekiel 3:7-9.

PASTOR RUSSELL'S MISSION

Pastor Russell was commissioned of the Lord to warn the wicked that they should surely die. If the watchman would faithfully give this warning, he would deliver his soul; but if he were not faithful in this respect, God would require the blood of the wicked at his hands. (Ezekiel 3:18, 19) The unfaithful watchmen, on the contrary, told the wicked that they would not surely die, but they they would live on forever in fiery torment. See also Genesis 2:17; 3:3-5.

Furthermore, Pastor Russell forewarned that we are living in the end of the Gospel age, that a new age is about to be ushered in, that the end of the age would be accompanied with a great time of trouble, distress and perplexity. He foretold that Christ's kingdom would be established by force during this troublous period—the force of the Iron Rule. Years ago he foretold the federation of churches and a tacit union between Protestants and Catholics, and pointed out that each would hate the other even while co-operating one with the other. He also foretold the return of the Jews to their own land. Moreover, he warned the people that all these events were but incidental to the overthrow of Satan's kingdom and the establishment of the kingdom of Christ. He forewarned the religious systems, both Catholic and Protestant, of their final and complete overthrow unless they repented of their sins and changed their course. But his message went unheeded, except that many scoffed and ridiculed the ideas which he presented, seemingly unawares that even their scoffing had been foretold.—2 Pet. 3:3, 4.

True to the teachings of the Scriptures and to the word of God's faithful watchman, a federation of Protestant churches and a closer affiliation of Protestants and Catholics began to take place a few years ago. Gradually the two ends of the ecclesiastical heavens (Catholic and Protestant) have been drawing together, until less than a year ago it would seem that the affiliation was complete, and that the two great religious bodies—federated Protestantism and federated Catholicism—had rolled together as a scroll. (A scroll rolls together from both ends) For years this affiliation with each other had been sought; and negotiations to this end had been secretly carried on by those high in authority in both sides. So secretly was this work done that the great majority of the members of the Protestant sects did not know, and have not yet found out, that they have been delivered over to the Papacy by their religious leaders. But the Papacy understood the situation well; for the whole scheme had been concocted by her.

Many of God's prophets, writing from two thousand to four thousand years ago, had foretold just such a union, and had warned of the consequences. (Genesis 3:15; Isaiah 8:12-15; 34:4) The Apostle Peter, as the Lord's mouthpiece, very clearly pointed out that when the union was complete the symbolical heavens would come to an end. (2 Peter 3:9-12) Still another prophet had foretold that these two ends of the religious heavens, while outwardly affiliating and co-operating, would hate one another, each a thorn in the other's side. (Nahum 1:10) During the past few years the tendency toward affiliation and co-operation has been very manifest, and seemingly the ancient hatred was forgotten. But this was merely how the matter appeared, and really was a deception. The word of the prophet Jeremiah, written over two thousand years ago, was true. The old hatred still existed; they were indeed "folded together as thorns."

GETTING THEIR EYES OPEN TO FACTS

Recent events are revealing these ancient foes as enemies still; and Protestants are just awakening to the knowledge that they have been duped again. The editors of various denominational journals are gnashing their teeth with rage at Papacy; and it now looks as if she has passed the zenith of her power, and that the doom foretold by the Apostle nineteen

hundred years ago is about to be fulfilled upon her. (Revelation 17:16) Meantime, Papacy keeps on uttering her "great, swelling words" and making her boastful claims.—Daniel 7:9, 11, 20.

The matter was brought to a head during the great war-chest drive beginning November 11, in which seven organizations participated. It was then that these editors awoke to find that Papacy had herself on the list for $30,000,000, and that all Protestant bodies were excluded. What a howl went up from the Protestant press, even though the Protestant clergy had assisted Papacy into this very position of prominence! We quote:

"There is, of course, widespread dissatisfaction with the arrangement—most especially because the Catholic War Council, which includes the Knights of Columbus, will receive $30,000,000. The position is taken by those who object to the united budget that the Knights of Columbus, as an organization, has no more right to cantonment and trench privileges than have other secret societies, and that the Catholic church should have no privileges in the camps and on the field that are not extended to other religious bodies. With this objection we agree. Why should either the Catholic church, the Jewish church or the Salvation Army be elevated above the Methodist, Baptist or any other church? If it is the privilege of one religious body to look after the welfare of soldiers of its own faith, or to do general humane and religious work in the army, why should it not be the privilege of all?

"When the war is over, and people buckle down to sane thinking, irregularities, indiscretions and political plans and acts upon the part of many will be held up in the limelight and looked at in a way which will clear the atmosphere and start far-reaching and valuable reforms. The Catholic church, in particular, will stand out in the open as a political organization which, during the entire length of the war, left no stone unturned to advance papal interests. The sentiment against the Roman hierarchy, checked by the war, will come forth anew, and with greater vigor than ever before in our country's history. And among the charges to be preferred against the Catholic church after the war will be her peculiar participation in cantonment and trench privileges, and the mandatory method by which she secured a place in the war chest." The Apostolic Review. Nov. 19, 1918.

PROTESTANTS IN AN EMBARRASSING POSITION

The Christian Index, organ of the Baptists of Georgia, in the issue of September 19, says:

"Many Baptists will either have to walk over their own consciences or not contribute at all in the November [war chest] drive. They want to give liberally to the Y. M. C. A., because they believe in the work it is doing, but they do not want to give a penny for the support of Roman Catholic work among the soldiers, especially when they are deprived of doing work among the soldiers as Baptists, even at their own expense. The Unionists or Roman Catholics, or both, are responsible for putting the Baptists in this embarrassing situation."

Under the caption, "Protestants Awake," The American Protestant, a southern Presbyterian journal, says:

"The writer has just learned of a shrewd form of Romish propaganda among our Protestant young men at the army cantonments in this country, and probably abroad. Rome ever exhibits the proverbial wisdom of the serpent in her efforts to proselyte among Protestants, and is willing to serve in the most humble capacity if thereby a pervert can be secured for her idolatrous system. She blows no trumpets, makes no proclamations, offers no resolutions, nor appears to be engaged in gathering converts, but quietly and unobtrusively she makes impressions by her works, which, to those ignorant of Romish practise, history and doctrine, give her the appearance of an angel of light. In this instance she is engaged in a form of good works, which Protestants seem to ignore, and having a monopoly of this kind of service for our troops, she is reaping a rich reward."

A SCATHING CRITICISM

Perhaps the severest criticism is found in The Christian Leader of November 5. It cites the percentage of denominational increase for the past ten years, as follows: Baptists, 28 per cent; Methodists, 24.8 per cent; Disciples, 25 per cent; Episcopalians, 24 per cent; Presbyterians, 23 per cent; Congregationalists 12.8 per cent; Lutherans, 12 per cent; and Catholics, 10.8 per cent. Then it calls attention to the fact that there are 15,700,000 Catholics as against 81,000,000 Protestants and their adherents (U. S. religious census for 1916), and adds:

"The Roman Catholics claimed membership increased in the ten years covered 1,531.000 or 10.08 per cent. In the same period the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evangelical bodies are growing more than twice as fast as the Romanists. The hold of the hierarchy upon the press enables them to get themselves advertised much. But the danger of Romanism is not in its numbers, but it is in its manipulation of politics in the interest of a foreign autocratic sovereign. This indicates strikingly that Roman Catholicism can not flourish in this republic as an indigenous religion. This is well. It does not deserve to flourish, for it has cursed every country in which it has come into dominance, and is even now making itself despicable in America to every patriotic citizen who has his eyes open.

"How do the priests figure it out that they have 40 per cent of the soldiers in the armies of the country? The direct and adequate answer is that they do not so figure it. They claim it, but they must know that it is untrue. It is absolutely clear that the ratio of Catholic soldiers to evangelicals is approximately one out of six. How could it be otherwise? It took the assurance of Romanism to make that claim.

"We have come to a dangerous pass in America when these priestly adherents to and sponsors for a foreign hierarchy, which arrogantly claims sovereignty over its members in civil as well as in spiritual matters, can so browbeat and frighten the newspaper press of this free country that they can use their columns freely to flaunt before the public eye the most absurd and ridiculous claims. These papers get and must get the large majority of their support from people whose religious faith is misrepresented, and whose sense of justice is outraged by the insolent and untrue emanations of Rome.

"The palpably misleading and boastful claims of the Roman hierarchy as to its relative membership in America seem to have been adopted by our Government in the allotment of chaplains. While the five times more numerous evangelicals are allowed two-thirds, Rome's proportionate population would give her one chaplain in six. She got one in three.

"With the few notable exceptions, the American secular press, except country weeklies, is blind, deaf and dumb to the most palpable outrages against common justice, if Rome is the instigator. The simple truth is that the available evidence indicates that the priests have nearly all the daily papers muzzled. This speaks well for Rome's political acumen, but is unspeakably vicious as a matter of principle or policy in this American republic. Not even in the South, where the papists are hardly more than two per cent. of the population, can evangelical religion get a square deal in most of these papers. It is a shame.

"There is little danger in Catholicism, so far as its ability is concerned to win the people in an atmosphere of free and unhindered Americanism, but it is dangerous because it is subtle and unscrupulous; because with it the end justifies the means, if the end is the exaltation of the hierarchy; because it is in politics and gives fealty to a foreign potentate, who claims spiritual as well as civil sovereignty. We do not object to the Catholic having a spiritual sovereignty at Rome, if that is what he wants, but we do object to his mischievous and selfish political activity, in which, led by his priests, he engages in the service of a spiritual lord, who claims the right to dominate governments and nations.

"Thank God, Romanism is having a rough time trying to grow in America, for all its boastful claims. May evangelical religious bodies grow in power and grace, leading America forward in the freedom which is in Christ. We are not giving our sons to bleed and die in Europe with the idea of allowing freedom of America's soul and political life to be ensnared by the servants of a spiritual autocracy which claims also political sovereignty. We are not scotching the writhing snake of Hun autocracy in Europe with the idea of giving our nation up to be 'dominantly Catholic' after the war.

"Let Rome see to it. When this war is over there is going to be a close scrutiny of influences in America which are not one hundred per cent. loyal and American. Often as the autocrat of the Tiber has through his servants insolently sought to break down Americans without receiving effective rebuke, he will face and ought to face a new and aroused American patriotism after the war is over, and not all the subtlety and astute diplomacy of the Vatican will be able to save him from the demand to accept American principles or else get out of America."—Journal and Messenger.

A WELL KNOWN FACT

It is a well known fact that the papal sympathy in the recent great war was secretly with the Central Powers, until she saw which way the wind was blowing; and that then she openly espoused the cause of the Allies in order that she might be on the winning side, might claim the glory of the

victory and have a voice in the final settlement, hoping thereby to save herself from destruction. It is amusing now to see her charging the war to the Protestants and arrogating to herself the credit for the victory. The subjoined quotations are interesting:

"London, Nov. 25, '17.—The Vatican is accused in an editorial in the Morning Post of being implicated in the propaganda which the newspaper says was largely responsible for the recent Italian reverses. Reviewing what it describes as Vatican machinations, the Post declares that its political activities during the war 'can by no sophistry be regarded as consistent with the principles of neutrality.'"

The Gaelic American of April 8, 1916, a Catholic journal, says:

"The smashing of wholly Catholic Austria and of partly Catholic Germany—between them the largest aggregation of Catholics in the whole world—would be a great misfortune for the Church. [The Roman Catholic, of course] And as the crushing of the Central Powers would be disastrous to the Catholic church, so the defeat of the Anglo-French-Russian Alliance would in the same degree be beneficial."

Commenting on the above the Apostolic Review of July 23, 1918, under the caption, "The Allies' Victory—the Pope's Calamity" says:

"The preceding was written a year before America entered the war, but if the smashing of the Central Empires was not then desired by the papacy it stands to reason they are yet of the same mind, and are doing what they can to avert their overthrow. The Russian situation is about what the papists desired. As we know, the Russians profess a religion (the Greek orthodox) that opposes the pope, and papists desire to see it overthrown. What I cannot understand is that knowing that the papacy is really in favor of Germany and Austria, our officials will persist in appointing to high responsible positions subjects of the pope! It is a fact that many of our high officials are either Roman Catholic or at least favor them greatly. Wake up, sleepy Protestants!"

A SERIOUS BREACH OF ETIQUETTE

Protestants are also waking up to the fact that the sinister power of Papacy was manifested in the order sent out a few months ago excluding Methodists, Baptists, Presbyterians and Episcopalians from army cantonments, while admitting Catholics, Jews and Mormons. The Richmond (Va.) Times-Dispatch of Sept. 9 contains protests from seven different Baptist ministers in both South and North. We quote a few criticisms:

"Some time ago a committee was appointed, but not by the churches, composed of six men, to arrange religious affairs in the camps. This committee of six had one Jewish rabbi (Rev. Cutler), one Roman Catholic priest (Father Burke), and Drs. Brown and Perry, of the Federal Council, with Dr. John R. Mott representing the Y. M. C. A. I am certain that this committee does not officially represent the Protestant denominations of this great country. The above order was issued upon the recommendation of this committee.

"I respectfully submit that this order is entirely out of order in this 'land of the free and home of the brave.' It is in essence the very same sort of pernicious thing we are fighting on the 'other side.' It is almost unbelievable that such an un-American species could be trotted out upon our free soil.

"2. It is hardly fair to permit the Roman Catholic church to denominationally safeguard its boys in the army as well as have a free hand in the propagation of its doctrine in the camp through its own distinct organization and at the same time shut out all other religious bodies from a like privilege.

"3. I hold it as a serious breach of etiquette, to say the least, for a committee, one-third of which is made up of Jewish and Roman Catholic members, to administer affairs for our government concerning the method in which the Protestant religions shall be conducted in relation to the hundreds of thousands of Protestant boys in our camps."

The New York Evening World of Nov. 30, 1918, says the Pope desires to attend the peace conference in order that he may gain some "temporal power," and adds that the Vatican is seeking to establish a private telegraph office in the Vatican with private wires to all governments, so as not to have to use the Italian telegraph lines.

ROMAN CATHOLIC VIEWS

Now listen to Papacy as she charges Protestantism with the great world war, and appropriates to herself the glory of the victory. The following excerpts are from the Catholic Truth for Nov. 1, 1918:

"Only a few years ago non-Catholic writers were claiming that 'the most progressive nations in the world today, foremost in civilization, are the Protestant nations.' Up to September, 1914, Germany was admitted by Protestant writers to be the most Protestant country on earth. The 'home of Protestantism' and 'the birthplace of Protestantism' Carlyle called Germany. Prussia (where the world war was hatched, and where another important event was hatched in the sixteenth century) stands out in front, Number One, in the Protestant world. It is amusing now to read some of the books and speeches written and delivered by English and American Protestant controversialists prior to the fatal year of 1914. In most of them you will find Germany pointed out as leading in civilization because she was Protestant, and held up as an example to the Catholic countries of Europe.

"Go through the files of non-Catholic newspapers and magazines published in 1870 and 1871, and read of the delirium of insolent joy in anti-Catholic circles when the news of France's humiliation was published. Protestant publications in the United States hailed the 'good' news as a victory for Protestantism.

"We wonder if the anti-Catholic forces to whom 'Valerian' refers realize that Marshal Foch is a fervent Catholic, and a brother of one of the most distinguished Jesuit priests in Europe. Do they know that on his shoulders now rest our fate and that of civilization? He commands the largest army the world has ever known, at least 10,000,000 soldiers, two-thirds of whom are Catholics. Is it not sickening to know that while the German legions are once more reeling under the blows of this great Catholic soldier, wretched 'patriots' in Alabama, Florida and other states are endeavoring to persecute his coreligionists? Is it not an outrage that in these trying times anti-Catholic bigots are asking our soldiers seeking promotion, and even applicants for responsible positions in certain munition plants the cowardly question: 'What is your religion?'

"Elsewhere in 'Truth' we publish . . . Luther did more than any other one man to enslave religion, to make it subservient to politicians, to weld the Church into an instrument which might be used for tyranny in the hands of a Bismarck or a William II. When Luther revolted against the authority of his superiors at Rome, he appealed to the German electors to support him. It was an appeal to national prejudices. He skillfully played upon the fact that Rome was foreign, and the electors, seeing their opportunity, eagerly availed themselves of the opening. Today we can see that the Church in Germany simply changed masters. She gave up the comparatively mild rule of Rome in exchange for the blood and iron of Prussia. If we go back far enough into the roots of history to trace the causes of this war, we shall place the responsibility upon Luther. He was not an apostle of liberty, but he has really made necessary this awful struggle of democracy against autocracy.

"And so far from freeing religion Luther enslaved it. Luther made it subject to the whims and passions and intrigues of petty German princes until the Hohenzollerns succeeded in dominating the whole Teutonic group of peoples. It had been better for the world if Luther had never been born. It had been better for the world if Luther had died before his revolt. What was the freedom he gave religion? The freedom of Prussian tyranny. What was the freedom he gave the world? The freedom of a violated Belgium, of a crushed Roumania, of a ruined Serbia, of a desolated Montenegro. What were the triumphs of civilization we owe to Luther? The sinking of a thousand men and women and children in the Lusitania, a warfare of frightfulness on sea and land, submarines, poison gas, liquid fire, ruin, havoc, rapine, spread systematically over the whole continent."

FORBIDDEN PUBLICATIONS

The same issue (Nov. 1, 1918) of the same Catholic journal (The Truth) contains the following clipping, which explains why Catholic prelates have forbidden their people to read the Bible; namely, because it is "dangerous to faith and morals." We quote:

"It is noted that the War Department has listed books which are considered dangerous for the soldiers to read at this time; these books are excluded from the camp libraries. Among them we find the book entitled 'Ireland's Case,' written by Seumas MacManus. The only reason we can see for placing this work on the list is that it might lessen the esteem of our soldiers for our co-belligerent, Great Britain. It might do this, of course, because it tells the truth. There are times when it is deemed the part of wisdom to withhold the truth from the youthful mind, for a while.

"In placing the ban upon certain books that are considered dangerous reading for the men of our army at the present time, the War Department of our Government is following the example of the Holy See, which forbids the reading, by Catholics in general, of books dangerous to faith and morals. The

'Index Expurgatorius' is the name by which the Church's list of forbidden publications has been known for centuries, and the wisdom of the Holy See in prohibiting certain books has furnished one of the stock arguments of enemies of 'Rome,' who say that our Church is tyrannical and seeks to obstruct education and enlightenment. Every wise and loving parent is a 'tyrant' and prevents the 'enlightenment' of his child when he excludes from the family library and reading table books and other literature that are dangerous for the child's immature mind."

We remember a tract put out by Pastor Russell over twenty-five years ago, entitled "Protestants Awake." It called attention to the encroachment of Papacy, as outlined above. Bible Students will do well to read again pages 358-361, Vol. 2, STUDIES IN THE SCRIPTURES, written twenty-eight years ago, and dealing with this very subject.

THE INNER SANCTUARY

There is a calm, a hallowed spot
Deep, deep my heart within,
A refuge from the tempter's art
And from myself and sin.

O blissful haven of my soul!
O presence pure and sweet!
No shadow there can follow me,
A calm and sure retreat.

No enemy can enter in;
No evil thing defile.
While hidden there, my spirit is
A spirit without guile.

Without a fault before the throne
I stand in light arrayed,
Beneath Jehovah's searching eye
Fearless and undismayed.

This is the picture he hath drawn,
Himself in his own Word,
Of his elect, his hidden saints,
As in the sight of God.

In the clear glass of that blest Word
Behold thyself, my soul;
See all thy being lost in him,
In him made fair and whole.

Then go thy way, forgetting not
How he regardeth thee,
But revelling in his light and love,
Exultant, grateful, free.

"Clothed with the sun," on high remain,
"The moon beneath thy feet";
Thy changing moods regarding not,
In him always complete.

WHO IS HE THAT CONDEMNETH?

[This article is a reprint of that published in issue of August 1, 1902, which please see.]

THE LIGHT OF LOVE

Love will not discuss the weakness of another;
Love will raise the estimation of a brother.
Love will rest not on past labors of her hands;
Love anticipates the pleasure from commands.

Loving deeds to the unthankful count not loss;
Think how Jesus bore the burden of his cross;
Think how God disperses sunshine over all
And let your light so shine, beloved, though 'tis small.

God is Love. We shall be like him, Love divine!
What a high and holy calling, yours and mine!
God has called us to be copies of his Son;
So let us then in love and patience heavenward run.

IN WHAT SENSE GOD RESTS FROM HIS WORK

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Genesis 2:2.

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. In due time God made preparation for the redemption of Adam and his race and sent forth his own Son Jesus, to be their Redeemer. In the divine plan, the death of Jesus was designed to be the offset for the sin of Adam; so that "as by one man [Adam] came death, by one man [Jesus] should come the resurrection from death."

God has not yet finished the outworking of this plan through the Son. Its operation began more than eighteen hundred years ago, but has not yet progressed to the place where it is dealing with mankind. During this present age God's dealings have been only with the church; his dealings during the Jewish age were only with the Jews; and during the Millennial age, his dealings will be with the entire world of mankind, through the Jews. God's dealing with the church during the past eighteen hundred years has been to select some from every nation, people, kindred and tongue to belong to the new nation, the spiritual seed of Abraham. This work has not yet been completed. This Gospel age, therefore, is not yet quite finished. When this work shall have been completed, the present age will have ended.

The completion of the church is the resurrection change; and then the church with Christ will constitute the great spiritual seed of Abraham, which God declares is to be "as the stars of heaven." (Genesis 22:18) This spiritual seed of Abraham will begin immediately to bless "all the families of the earth." As the blessing was to the Jew first in the opening of the Gospel age, so it will again be "to the Jew first" in the opening of the Millennial age; for the Bible assures us that to Israel will come the great blessing, favor with God, under Messiah's kingdom, and their eyes will be opened to see that God is again graciously dealing with them. The New Covenant is to be made with the Jews. They will have learned certain lessons from the cast-off condition in which they have been for nineteen centuries, and they will become the leading people of the world. Other nations will flock to them. (Isaiah 2:2, 3; Micah 4:1, 4) God's dealings from that time on will be with the whole world; no longer with the church; for these will be glorified.

This matter is distinctly stated by the Apostle Paul, who declares that "God hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31) God is not now judging the world, but is preparing the church to be sharers in the work; as the Apostle again says: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) The world's judgment is not yet begun. They are all still lying "in the Wicked One." (1 John 5:19) Although Christ has died for all men, he has not yet taken possession of them. They have not yet been turned over to him. They are still under condemnation.

With the close of this age and the glorification of the church, will come the inauguration of the New Covenant which God promised through the Prophet Jeremiah, in these words: "The day cometh, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah," etc. (Jeremiah 31:31-34) This covenant is to go into effect as soon as the spiritual Israelites shall be complete, and the New Covenant will be with Israel and with Judah—"all the house of Israel"—and will extend through them to all the families of the earth, until the whole world shall have been blessed through Abraham and his seed—spiritual and natural.

During the six thousand years since man was created, the nations of the world have been permitted to do as they pleased with respect to criminals and others, except as they would have gone too far. If these should undertake to go too far in the work of criminality they would be restrained, as in the case of the Canaanites. We remember that the Lord declared to Abraham that before he would bring the children of Israel into the land of Canaan there was to be a certain delay, because the Amorites had not yet come to the full of their wickedness (Genesis 15:12-16), indicating that there was a

limitation toward which they were going rapidly; but that God would not cut them off, or permit them to be especially cut off, under his supervision, until their iniquity had reached a certain degree of fulness. See also 1 Kings 21:25, 26.

Now with the world in general, nations have risen which indeed have been very wise. God permits them to do largely as they please. Only when their plans interfere with his does he limit them. Thus far shall they go and not further. And so they put people to death, sometimes righteously and sometimes unrighteously, sometimes justly and sometimes unjustly, under one pretext or another. The manner of their death makes no matter so far as God is concerned; for all these people are under the sentence of death and have been since they were born. Sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter at all so far as the divine sentence is concerned. God does not interfere. He rests the matter for the present.

The Apostle Paul says that God is resting from his works. He has rested in the sense that he has not been taking an active part in any of these affairs of the earth. He rested after he had made man perfect; and he is now permitting man to work out his own schemes as he may please and to learn certain great lessons and have many wonderful experiences under the reign of sin and death. However, God does not purpose that this shall be the everlasting condition. He is resting; for he has committed all this matter to his Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic kingdom is to be set up, and the world is to be judged in righteousness by this kingdom, blessing all those who seek to do the right and punishing all those who take the wrong course, thus giving them instruction and judgment. The incorrigible will be destroyed in the second death.

At the end of that reign, the Bible says, Jesus the great Mediator, the antitype of Moses, will deliver up the kingdom to God, even the Father—after he shall have put down all sin, all insubordination and anarchy. The whole world, thus delivered over to the Father, will be perfect, and ready for their final test. So, then, the Father rests for seven thousand years; six thousand years under which sin and death have prevailed, and then another thousand, the Messianic reign for the uplifting of mankind, the Father operating through our Lord Jesus for that thousand years.

THE PASSOVER

[With the exception of the paragraphs below, this article was reprinted from article entitled, "Some Plagued—Some Passed Over," published in issue of May 15, 1907, which please see.]

One after another ten great plagues came upon the Egyptians in order to compel them to let the Israelites go. We can readily see that God could have made the matter much easier for the Egyptians even in their wrong condition of heart. He could have raised up to the throne a man of weaker character, one who would have readily yielded; but on the contrary the Scriptures inform us that God raised to the throne a man of that particular character which would be strong in resistance. Of Pharaoh we read: "For this very purpose have I raised thee up, that thou might show forth my power." By this we do not understand that God had effected in Pharaoh a bad character, had compelled him to be obstinate. Rather we are to understand that among the various heirs to the Egyptian throne God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne because he had such an obstinate character that his fight against God and Israel would justly call for the plagues. These plagues had been forcordained of God not only as a mark of his favor toward Israel, but also as in some measure a foreshadowing, an illustration of the plagues with which this Gospel age will end—the first three and "the seven last plagues."—Revelation 8:13; 15:1.

ISRAEL CROSSING THE RED SEA

[In this article, paragraph 6 was a reprint from article, "Crossing the Red Sea," published in issue of July 15, 1913. Paragraphs 5, 7, 13 and 14 were reprinted from article entitled, "Crossing the Red Sea," published in issue of December 1, 1901. The remainder was reprinted from article entitled, "The Salvation of the Lord," published in issue of May 15, 1907. Please see the articles named.]

INTERESTING LETTERS

A REMARKABLE CONFIRMATION

DEAR BRETHREN:

In a recent magazine article concerning the overthrow of the ancient Babylonian empire I note a very interesting fact which confirms the length of the "times of the Gentiles" as given in STUDIES IN THE SCRIPTURES, Volume 2. The writer explains that the four words which appeared in letters of fire upon the palace walls at Belshazzar's feast; viz., "MENE, MENE, TEKEL, UPHARSIN," are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half-mina. The table of weights is as follows:

20 gerah = 1 shekel.
50 shekels = 1 mina.

A mina, therefore, equals 1000 gerahs. Hence, "a mina, a mina, a shekel and a half-mina," or two and a half minas plus a shekel, reduced to gerahs, yields the number 2520. Thus, when Daniel pointed to this handwriting on the wall and said unto the Gentile monarch, "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians," we know he alluded not alone to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, "After 2520 years of supremacy the Gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to a two-fold empire"—the heavenly and the earthly phase of the Messianic kingdom. Gentile supremacy began, as we all know, with the overthrow of Israel's last king, in 606 B. C. Just 2520 years later, or in 1914 A. D., the process of dividing began, in exact accordance with "the handwriting on the wall."

It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be divided. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of Gentile lease of power; and it is, at the same time, exactly seven symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord.

Yours in the bonds of the Gospel, W. F. H.—*N. Y.*

STAND BY THE SHIP, WHATEVER COMES

MY DEAR BRETHREN:

Since we are all "men of like passions" and susceptible to the same besetments and experiences that come to all of us, a word or two of sympathy and appreciation from an interested one may be proper. It is not a displeasure to have THE WATCH TOWER coming to us again from Pittsburgh; it seems according to the fitness of things. I first saw the TOWER in 1884, and straightway became a subscriber. We have not parted company since then; and, please God, may our friendship last to the end, the very end!

Meanwhile we have had our trials; we are having them now; we expect to have them to the end of the way. But through it all the Lord has led me and has helped me. He has supplied me with his Word, the Bible. He has supplied me with his key to his Word—the Watch Tower publications. Thus equipped, it is enjoined upon me to "prove all things and to hold fast to that which is good." Thus the Lord's last message has been flowing to me through this channel. I need no other; I use no other.

We cannot, dear Brethren, express in words our deep appreciation of your sacrificing, enduring efforts to serve faithfully and loyally THE WATCH TOWER and its Society. Your progressive conservatism, or conservative progress, is assuring, so in keeping with the fitness of things. Your "View from

the Tower," for Nov. 1, 1918, is solid ground. I have read it twice. Here are my heart and my hand, trusting that we shall all stay in the ship, storm or no storm, until we reach harbor. His hand is on the helm. His voice is speaking peace to the warring elements. How very good to have him with us, to be with him, to be his, his forever!

In a general way the Lord's family, while yet in the flesh, resemble a natural family in some things. We manage by the grace of God to hang together. It takes much grace. So to speak, we hug and scratch, we kiss and make faces; but we are trying to be good. I believe that the dear Master loves us dearly; for his grace hides our imperfections. We do not always do so, and it hurts. But the sea is rough; the ship rolls and is tossed; the passengers are jostled. But it is safe to stay on board.

Your brother by his grace, J. P. M.—*Ohio.*

AN EXPRESSION OF LOVE AND CONFIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:

At a convention of Associated Bible Students assembled in East Palestine, Ohio, on Dec. 1, a motion was made, which carried without a dissenting vote, to send you an expression of our love and confidence. The resolution follows:

RESOLVED, That we, Associated Bible Students here assembled, hereby renew our pledge of loyalty and support to our brethren in charge of the work at the offices of the Watch Tower Bible & Tract Society. We believe THE WATCH TOWER is being used of the Lord today as much as at any time in the past. It is indeed "meat in due season" to all who abide in the "Holy." Be assured, dear brethren, of our continued prayers that the Lord will direct and uphold you in the work he has placed in your hands. God bless our Society and ALL the faithful co-laborers! COMMITTEE.

GLAD TO SEE HARMONY

DEAR BRETHREN:

Loving greetings to all the dear ones at the Watch Tower Office. We appreciate more and more the loving service of the dear ones whom the Lord is using to give us the food. I was so glad for the little visit to Pittsburgh and glad to see the harmony there. May the dear Lord keep you all humble servants, worthy of a place in the kingdom. How foolish to let a little pride and desire for honor shut us out from our eternity of honor and glory!

With sincere love to all, we beg to remain
By his kind favor, Brother and Sister J. G. T.—*Ohio.*

APPRECIATING THE LORD'S PROVISIONS

DEAR BRETHREN:

I wish to express my appreciation for the meat in due season and things new and old provided by our Lord through THE WATCH TOWER for the household of faith. My earnest prayer is that God may fill you with his holy Spirit and overrule and direct your actions to his praise and glory forever. Surely our faith should multiply and we should put forth double effort in overcoming the world, the flesh and our adversary, and in perfecting holiness as we see the unmistakable signs of the end of the age and the inauguration of the kingdom of Jesus Christ. May love abound in the bonds of peace, and may we be filled with the joy that no man taketh from us. Your fellow-laborer, C. F.—*Md.*

A FEW WORDS OF KINDLY GREETINGS

DEAR BRETHREN:

Just a line to greet you at the new offices of the Society, and to assure you of my warm Christian love for you all and of my hope and trust to continue faithful to our Lord, the truth and the brethren, not only in great matters, but also in the little things of life. We still continue to remember you all in our daily prayers. With warm Christian love, I remain
Sincerely your brother in the Lord, G. B.—*Ont.*

THANKFUL FOR INCREASED LIGHT

DEAR BRETHREN:

While our Society, like its Lord and Head, is moving about doing good, we are joyous to know that we are absolutely in harmony with its management, its movements, its sayings and its doings. We are indeed happy to know that those who represent the Society in the true sense of the word know, backed by Scriptural evidence, what the mark of the beast is. So beautifully was this matter explained in connection with a discourse delivered by our dear Brother Thorn on last Sunday, that many of the dear brethren who heard it acknowledged to him their mistaken ideas re this matter. Thank God for the increased light now shining!

Your brother and fellow servant, R. H. J.—*Texas.*

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LORD, TEACH US TO PRAY

[Paragraphs 12 and 13 were reprinted from article entitled, "Pray Without Ceasing," published in issue of April 15, 1904. The remainder was reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906. Please see the articles named.]

THE LORD WILL DIRECT THE ISSUE

It is as important as ever to keep before our minds the thought of our Lord's personal relationship to every feature of his work. If the early church were to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, for the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the Adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us, and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and to remember that "to his own Master each servant stands or falls" and that it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible and to leave the results to the Lord.—Z. '09, p. 5.

ANNUAL MEETING OF SHAREHOLDERS

In view of events which have taken place during the past year, the dear friends everywhere have taken the keenest interest in the annual meeting of shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY, which was held in the Soldiers' Memorial Hall in Pittsburgh, Pa., on Saturday, January 4th, 1919. With eagerness has every Bible Student the world over looked forward to the events which would transpire there, and countless prayers have ascended to the throne of heavenly grace that the will of the Lord might be clearly manifested at this meeting. We are sure these prayers were answered; and the unanimity with which the results were received by all present seems unmistakable evidence that the same Mighty One who has directed the affairs of his church throughout the centuries still stands guard over the interests of his little ones, and that no weapon formed against them shall prosper, for this is the heritage of all the servants of righteousness. (Isaiah 54:17) How comforting and reassuring is our year text for 1919 in this regard!

FOUR DAYS OF SWEET FELLOWSHIP

Preliminary to the shareholders' annual meeting of Sat-

urday, January 4th, the thousand or more friends who had gathered from all parts of the United States and Canada were privileged to enjoy a two days' feast of spiritual good things spread by our present Lord and served to us faithfully by various Pilgrim brethren. This program was also continued on Sunday following the business sessions. It was indeed good to be there; and the sweet spirit of the friends, especially manifest on the last day of the gathering, was an inspiration and a stimulus to each and all, and has proved a great source of encouragement to every member of the Watch Tower office force in particular. Many bitter trials have been the portion of the church during the year just past, and these seem to have whetted the appetites of the dear friends to participate more fully in the spiritual food which the Lord has so graciously provided us. The discourses of the Pilgrim brethren throughout the convention were timely and helpful, and the need for greater scrutiny of our footsteps during the remainder of our journey to the kingdom was vividly brought to our attention. The zest with which the friends participated in the Prayer, Praise and Testimony meetings showed that it was the determination of all of them to please the Lord above all things else, and to press forward for the great prize that awaits the faithful.

Friends from all parts of the United States and Canada brought to the convention the same encouraging message of love and zeal for the cause so dear to our hearts; and the sweet spirit of loving devotion to our Master was never more manifest than at this convention.

THE ANNUAL MEETING

The shareholders' meeting, convened at 10:30 o'clock on the morning of January 4th, opened by song and prayer. Vice-President C. H. Anderson addressed the assembly briefly, calling attention especially to the peculiar situation existing by reason of the incarceration of our president and seven other officers and members, whose case is shortly to be argued in the Appellate Court. The following resolution was unanimously passed by the shareholders assembled, and was also enthusiastically participated in by the hundreds of spectators in the rear of the auditorium and in the galleries, without a dissenting voice being heard. The resolution reads:

WHEREAS, seven of the principal officers and leaders of this Society, to-wit: J. F. Rutherford, President; W. E. Van Amburgh, Secretary-Treasurer; A. H. Macmillan, R. J. Martin, F. H. Robison, G. H. Fisher and C. J. Woodworth, were sentenced on June 21st, 1918, to a term of twenty years in the Federal Prison at Atlanta, Ga., for alleged violation of the Espionage Act; and G. De Cecca, a clerk, sentenced to ten years in the same institution on the same charge; where they are now confined without being admitted to bail; and

WHEREAS, it appears from the assignments of error, upwards of one hundred in number, appearing in the records of the court, that the judgment of conviction will likely be reversed upon appeal; and

WHEREAS, there was no evidence that any of these defendants was moved by any intent or purpose to injure the government in the prosecution of the war or otherwise; and it was a fact, conceded by counsel for the government that he could point to no vindictive spirit against the government existing in the minds of these brethren;

BE IT THEREFORE RESOLVED: That we, the shareholders of the Watch Tower Bible and Tract Society, in general annual convention assembled this 4th day of January, A. D. 1919, hereby express unanimously our confidence in the integrity of these eight defendants and in their loyalty to the government and people of these United States, as well as their loyalty to the Lord, and our utmost confidence that judgment will be reversed, and that they will be completely vindicated when all the facts are fully and impartially reviewed by the Appellate Court.

BE IT FURTHER RESOLVED: That we recognize the imprisonment of these our brethren to have been permitted by divine providence for an all-wise purpose in the outworking of his designs in connection with the church in this evil day; and that they are our exemplars in suffering for Christ's sake —a sweet savor unto God. We also express our confidence that their incarceration and future release may result in a world-wide witness for the Truth on a hitherto unprecedented scale when all facts connected therewith are made publicly known; and we pledge ourselves as a body to co-operate in all lawful ways to aid in their release from bonds to the end that this witness might result.

BOARD OF DIRECTORS ELECTED

The legal aspect of the situation created by the absence of the Society's President and Secretary-Treasurer was discussed in detail, it being the thought of some that new officers should be elected to all positions, but that this may in no way be understood to be a reflection upon our imprisoned brethren in any sense. Others were of the opinion that such action on the part of the shareholders might be misconstrued in some way by the public generally as being a repudiation of these brethren. All seemed desirous of doing only the Lord's will; and every speaker expressed the fullest confidence in the loyalty of the imprisoned ones, and believed they would be completely vindicated when all the facts in their case are reviewed. After a prolonged discussion, therefore, as to the advantages and disadvantages of postponing the election pending the decision in the Appellate Court, it was considered proper to proceed with the election of officers and directors in the regular way.

The Society's Charter requires that at first a Board of Directors of seven members be elected, and that from the seven elected the officers of the Society shall be chosen. As soon as the motion for postponement of the election was withdrawn, Brother E. D. Sexton, who had been appointed by the Vice-President as chairman of a nominating committee, took the platform and placed in nomination for directorship the following seven brethren:

Brother J. F. Rutherford	Brother C. H. Anderson
Brother C. A. Wise	Brother W. F. Hudgings
Brother W. E. Van Amburgh	Brother E. J. Coward

Brother R. H. Barber

Other nominations were then presented by various shareholders as follows:

Brother W. E. Spill	Brother G. F. Kendall
Brother E. H. Thomson	Brother H. H. Riemer
Brother J. F. Stephenson	Brother E. F. Crist

It was then moved and seconded that the nominations be closed, and that the ballot be taken. Seven brethren were appointed by the chair as inspectors of election, each of whom took and subscribed to the required oath to perform their duties as judges and inspectors with fidelity. It required about four hours to check up all the proxies and certificates and to count the votes. At about 8:30 p.m. the result of the ballot was announced, as follows:

J. F. Rutherford	112,000	C. H. Anderson	70,113
C. A. Wise	111,712	E. J. Coward	59,917
R. H. Barber	97,828	H. H. Riemer	53,134
W. E. Van Amburgh	88,307	J. F. Stephenson	52,081
W. E. Spill	84,148	E. H. Thomson	48,410
W. F. Hudgings	75,942	G. F. Kendall	1,769

The seven who received the highest number of votes cast and who were declared by the judges of election as having been duly elected members of the Board of Directors of the Watch Tower Bible and Tract Society for the ensuing year, were:

J. F. Rutherford	W. E. Van Amburgh
C. A. Wise	W. E. Spill
R. H. Barber	W. F. Hudgings

C. H. Anderson

ELECTION OF OFFICERS

The next order of business was the election of a President, a Vice President and a Secretary-Treasurer. The chairman of the nominating committee then placed before the assembly the names of the following brethren:

For President—J. F. Rutherford
For Vice President—C. A. Wise
For Secretary-Treasurer—W. E. Van Amburgh

There being no further nominations, the shareholders by unanimous rising vote directed the chairman of the judges of election to cast all the ballots for the above mentioned persons as officers of the Society for the ensuing year. Thereupon the chairman declared the three brethren mentioned to have been elected by unanimous vote to the positions named.

When the announcement of the election of officers was made, Brother C. H. Anderson, the retiring Acting President, called Brother C. A. Wise to the platform and introduced him to the assembly as his successor. Brother Wise was received with applause and then spoke briefly, expressing his thanks for the confidence shown and his belief that he would have unanimous support from the members of the Society throughout the world, as well as the Lord's blessing upon our united efforts to serve him to the best of our ability in these trying times.

CLOSE OF THE CONVENTION

The annual business meeting was then closed by prayer. Many were the expressions of gratitude and love one to another as the dear friends acknowledged the overruling providence of the Lord as manifested in the outcome of this annual election. There was not an expression of dissatisfaction to be heard on the part of any shareholder present; and it was manifest that all were determined to work shoulder to shoulder during the months that are before us in carrying forward the

great work which we believe the Lord in his providence has for his church to do ere their exaltation to heavenly glories beyond the vail of death. The outstanding thought entertained by the brethren throughout the convention, and particularly at its close, seemed to be that the Society's work in the future will be blessed to the spreading of the truth on a hitherto unprecedented scale, and that the numerous thousands of sleeping Christians, "foolish virgins," shall be aroused from their slumbers to a recognition of the presence of the Lord and the establishment of his kingdom upon the ruins of the existing order.

As always, those present said that it had been the best convention they had ever attended, and that never had they seen the spirit of unanimity more manifest than at the close of this annual meeting. This is, of course, what should be expected when we realize the fact that we are standing upon the very threshold of the Messianic Kingdom, and that soon the Lord shall be pleased to take us home, if we have developed his spirit and proven faithful to him and to his cause through all circumstances and conditions. With calmness and sobriety let us press forward, doing the work that the Lord has for his people to do, and above all showing his loving spirit toward one another; and we shall shortly have the blessed privilege of being ushered into the eternal glories of immortality.

MARAH AND ELIM

Today 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both; the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it with us here on earth; and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant watersprings;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs!
O holy Paradise! above these heavens,
Where we shall end our desert-wanderings!

OBTAINING MONEY UNDER FALSE PRETENSES

Letters are coming into the office indicating that the friends everywhere are being imposed upon by professed brethren who are soliciting money upon various pretenses. Several times in the past we have warned the friends of the unwisdom of giving money to those who solicit it, working on the sympathy of the friends by using as an argument their connection with the Society or the record of past service.

We suggest that all letters soliciting money be submitted either to the home class of the one asking assistance or to the Watch Tower Bible & Tract Society.

THE LAW OF DEVELOPMENT

[This article was a reprint of that published in issue of December 15, 1895, which please see.]

"LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS"

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

It would appear that in the original Greek this text has the thought of bearing with, sympathizing with, being merciful toward the infirmities, imperfections of the weak, especially the weak among the Lord's people. Some who come to Christ are very weak according to the flesh, and others are strong. Some of God's people are stronger spiritually in that they have been longer in the good way or have made more rapid development than have others. But the fact that God has accepted any as his children is sufficient indication that we should accept them as brethren; and if they are brethren we should act accordingly; that is, in a brotherly way—sympathetically.

If we see that certain ones are weak in some respects, we are not to be harsh, unsympathetic, not to hold them in contempt. "Take heed that ye despise not one of these little ones." (Matthew 18:10) We might be naturally inclined to draw away from these and to say to ourselves: "I will not associate with those people. I prefer those who are stronger, better looking or better educated, etc., for my associates, my friends." We might feel an impulse hardly ever to speak to the others, or if at all, in a patronizing way. This would not be bearing with the infirmities of the weak, but pleasing ourselves, our flesh, doing the things that naturally we would prefer to do, keeping company that naturally we would prefer to keep, separating ourselves from the weaker, the humbler, etc.—living for self.

The Apostle points out that this is not the proper course. Even if we are stronger than some others of the members of the body, the fact that they are real brethren in the Lord, accepted into our Father's family, is an all-sufficient reason why we should recognize them, why we should sympathize with them, be helpful, bear with their infirmities. Those who are deficient in various ways realize that they have an infirmity in these respects; and those who are naturally fastidious have an opportunity of demonstrating how much of the Master's spirit they possess. These have an opportunity of bearing something in this connection, in that they will speak to the others, fellowship with them as brethren in Christ, when they are not very popular, not very influential, when to be known as their friends would seem to be rather a compromise in standard from a natural viewpoint. For "there is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus."—Gal. 3:28.

This does not mean, necessarily, that we are to forsake all the most highly intellectual friends of the truth, all the educated, or all the comely in appearance, and associate only with those who are lacking in these respects. But it does mean that we should bear with the infirmities of the weak ones, that we should be sympathetic, merciful and kind-spirited, should love them as brethren. We are to love all who are Christ's, loving them in proportion to their manifestation of the spirit of the Master, and not to think merely of what would be most pleasing to ourselves in a natural way. Our Father in heaven, who searches the heart, esimates each of us according to our development of the precious fruits of the holy Spirit, and not according to social standing or color of skin or outward comeliness; and we are to follow his example to the extent of ability.

God has left open before us various doors of opportunity for service to the brethren; and the degree of our love for them is measured in his sight by the zeal with which we endeavor to use in that service the talents in our control. Therefore let this thought nerve us to greater energy and faithfulness in the joyful service of the Lord; for our love, zeal and devotion for the brethren testify to the Master the degree of our love and zeal for himself.

THE GIVING OF THE MANNA

[The first paragraph of this article was a reprint from article entitled, "Give Us This Day Our Daily Bread," published in issue of July 1, 1902. The remainder was a reprint from article, "Led By a Way That They Know Not," published in issue of June 15, 1907. Please see articles named.]

"PARTAKERS OF THE HEAVENLY CALLING"

Holy brethren, chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to his purpose and the riches of his love,
Won to listen by the leadings of the gentle heavenly dove!

Called to suffer with our Master, patiently to run his race;
Called a blessing to inherit, called to holiness and grace,
Called to fellowship with Jesus by the ever faithful One,
Called to his eternal glory, to the kingdom of God's Son.

Whom he calleth he preserveth; and his glory they shall see.
He is faithful who hath called you; he will do it, fear not ye!
Then, holy brethren, onward! Thus make your calling sure;
For the prize of the high calling bravely to the end endure.

JETHRO'S COUNSEL

[The last three paragraphs of this article were reprinted from Chapter III, Volume I of Scripture Studies. The first two paragraphs were reprinted from article entitled, "God's Covenant at Sinai," published in issue of August 1, 1913. The remainder was reprinted from article, "God First—in the Decalogue," published in issue of July 1, 1902. Please see articles named.]

"BE THOU FAITHFUL UNTO DEATH"

Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful when God seems to veil his face,
Faithful when he crowns thy work with grace.
Faithful, though thy loved ones turn aside,
Lips that praised thee once, with harshness chide;
Faithful though success enwreathe thy brow,
Faithful should the world before thee bow.
Faithful till hath fled life's fleeting breath,
Eager hands lie folded still in death.

THE TEN COMMANDMENTS

[Paragraphs 4 to 7 of this article were reprinted from article entitled, "God's Ten Commandments," published in issue of August 1, 1913. Paragraph 8 was reprinted from an article entitled, "Who Is My Neighbor," published in issue of same date. The remainder was reprinted from article entitled, "This Doth God Require," published in issue of June 15, 1907. Please see articles named.]

LETTERS FROM AFIELD

A MESSAGE OF GRATITUDE

TO THE DEAR FRIENDS EVERYWHERE:—

Grace, mercy and peace be multiplied unto you!

Am taking advantage of an opportunity to dictate this note to extend to all the dear friends throughout the United States and Canada my heartfelt thanks for the great love bestowed upon us and manifested in the numerous Christmas presents which I and my associates have received, as well as cards, letters and messages of love. May the Lord bless you one and all!

I am unable to write you personally, and so am asking that this general message be given you. I am overwhelmed by your expressions of love, dear brethren. May the Lord reward you richly!

Your brother and servant by his grace,

J. F. RUTHERFORD.

CONVINCED OF HIS MISTAKEN ACTION

DEAR BRETHREN:—

It is with deep regret for my action taken about a week ago that I humbly write this letter, acknowledging that I have made a grievous mistake in supposing for one moment that THE WATCH TOWER was no longer being guided of the Lord. I attended a meeting of opponents, at which were some hitherto prominent brethren. Their arguments were so convincing that upon my return I immediately sent the copy of the letter to you, without any meditation or without looking to the leading of the Lord in the matter.

However, since that time I have meditated very much over the matter, looking up various Scriptures. Now I am fully convinced of my mistake, and beg to apologize for being so hasty in such an important matter and for any inconvenience or trouble I may have caused there. Hoping that my name will again be placed among the readers of THE WATCH TOWER, and also as a member of the International Bible Students' Association, I remain

Your brother in the service of the Lord,

G. W. V. B.—*Wash.*

OUR PASTOR'S WORDS AS TRUE NOW AS EVER

DEAR BRETHREN IN CHRIST:—

The TOWER is certainly grand; and we believe the words of our dear Pastor are just as true now as they ever were (See F 658) and that THE WATCH TOWER will be used of the Lord in the future as well as in the past. (Luke 12:37; Revelation 8:3; 14:18) The "Mizpah" of Jeremiah seems to teach the same thing, Mizpah meaning "watchtower."

We ask an interest in your prayers that we may stand ever faithful, and assure you of ours in harmony with the Vow.

Yours in the one hope, Bro. and Sr. K. F. B.—*Ohio.*

THE FATHER'S BOUNTIFUL TABLE

DEAR BRETHREN:—

We just want to tell you something about our appreciation of the last two issues of THE WATCH TOWER. We feel sure we have never enjoyed a TOWER as we have that of Nov. 1st, particularly the first article and the reproduction from one of the old TOWERS—"Divine Providences." We have read and re-read these articles, and it seems to us they are just about the finest we have ever had the good fortune to see, and we are grateful to our heavenly Father for his abundant and delicious spread. Every article in the TOWER of Nov. 1st is a gem; and the issue of Nov. 15th is also fine as far as we have read, particularly the first article. The dear Father is certainly setting a most wonderful and bountiful table before us, and it seems that the food gets better as the end of the way draws nearer.

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace, P. A. G.—*Tenn.*

COULD NOT MAKE DEAF EARS HEAR

DEAR BRETHREN:—

How may I become a member of the Church of Present Truth? I was converted to the belief last winter when a copy of one of your publications was placed in my hands; and I believe that it was by divine providence that I received the volume. I had long struggled with and argued against theories on the Bible as expounded by the Sunday School journals of various churches, until at times I was ashamed of myself, and thought that perhaps the devil was inspiring me to argue against God's Word. But now I see that I was blindly struggling for truth and light.

At the time when I got the volume I was teacher of the men's Bible class in the First Methodist Church here. I realized that it taught me to leave the erring church; but I was so desirous of bringing the light to those whom I had learned to love that I continued to teach the class, discarded theories of the journals and substituted as much present truth as I knew. I was the president of the Gospel Team; and I gave it to them there and tried to lead them to the real truth. But this was all in vain. In a little while I despaired and quit. So at last I have given up all hope of making a deaf ear hear. I am "done." Have you any advice for me?

Sincerely yours, A. E. J.— *Kans.*

GRATEFUL APPRECIATION OF THE TOWER

BRETHREN BELOVED IN THE LORD:—

Grace and peace be multiplied unto you! Many times have I had in mind to write to you to tell you of my deep love for you, and of how much I appreciate what you are doing for me in the way of strengthening my faith and increasing my joys in the Lord through THE WATCH TOWER; but I have refrained from so doing because I know that you are all quite busy. But when I read the last TOWER (Dec. 1st issue) I could refrain no longer, as it contained just the subjects that I have been considering for the past three months, using the same references—the back numbers of the TOWER. From the TOWER of 1911, pages 180-182, the article on "The Rewards

of Sacrifice," together with the subject, "The Two Parts of the Harvest," I am fully assured, dear brethren, that the Lord is using the same channel in giving the necessary food for the upbuilding of his people. Our prayers have been, and are yet, on your behalf that the dear Lord may continue to guide and direct your work and labors of love to the praise of the God of all grace. In the Nov. 15th issue the article on "Self-Denial"—in fact, all the articles are excellent; and we feel that we could not do without the "meat in due season," "things new and old," from the storehouse.

With love to all at the Watch Tower office, I remain
Your brother in Christ, J. C.,—*Ohio.*

BAIL DENIED—APPEAL PENDING

Application for bail in the case of Brother Rutherford and associates was denied by the Circuit Court of Appeals on December 3rd last, probably without a full review of the facts and circumstances by reason of the near date of argument. The case is expected to be reviewed in the Appellate Court within thirty days, and an early decision is anticipated.

NEWSPAPER CLIPPINGS REQUESTED

The Society would be pleased to receive newspaper clippings bearing upon the subject of general Amnesty for political prisoners, and particularly anything in reference to the case of J. F. Rutherford et al. Please mark the name and date of the paper from which the clipping is taken.

RESOLUTIONS OF LOVE AND LOYALTY

So many resolutions of loyalty to the Society and pledges of co-operation have been received from classes within the past few days that it is impossible to publish them all. We ask that the dear friends accept this as acknowledgment of any such resolution and pledges, with the assurance of our deepest appreciation therefor. Publication of as many as possible will be made from time to time in THE WATCH TOWER columns.

A CORRECTION

An unfortunate reference to "a Brooklyn sister," whose name however was not given, appeared in the second paragraph of a circular letter sent out from this office under date of Dec. 12th. We now learn that our information was inaccurate; and so far as we are aware no Brooklyn sister is responsible for false reports as described. We are glad, therefore, to make this correction at this time.

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VIEWS FROM THE WATCH TOWER

Now that the great war has come to an end and the definite conclusion of peace seems to be a near reality, the year 1919 appears big with possibilities from practically every viewpoint. Men who have been grappling with momentous problems, and who have often been on the verge of complete despair during the four years' struggle just ended now take new courage as they emerge from the world chaos and look out into the immediate future. Notwithstanding this happy aspect, however, serious-minded statesmen of all nations seem conscious of the fact that the greatest precautions must be taken in the manipulation of the world's affairs at this juncture, lest there arise international jealousies, suspicions and misunderstandings, and a general discontent on the part of the masses that may lead to grave difficulties in all lands. Bolshevism is a terror to every conservative statesman the world over. Particular concern is being expressed in the public press of England and also of America that delay in dealing liberally with political prisoners now being held in penitentiaries and disciplinary barracks beyond the period of hostilities abroad may breed such wide-spread dissatisfaction as would prove detrimental to the best interests of the state.

We quote from *The New Republic* (N. Y.) of Jan. 11, 1919, as follows:

"In England there is already on foot a movement for the release of all persons held in prison for conscientious refusal to do military service. It is not a radical movement. Nor is it a sentimental movement. Among the signers of the petitions for amnesty we find such names as those of Viscount Bryce, Viscount Morley, Sir John Simon, Lord Buckmaster, etc. These men have been wholehearted supporters of the war and of the measures necessary to render England's war policies effective. They would be among the last to urge any action that would be prejudicial to the good order of the state. They recognize that no civil purpose is advanced in the least by further penalties inflicted upon conscientious objectors. Therefore why not set them free?

"No free state can possibly make a crime out of refusal to serve in war when such refusal is actuated by sincere conscientious motives. We may consider such an attitude illogical, absurd. . . . But we have passed beyond the point of barbarism. To attempt by threats and penalties to force such a man into military service would be tyranny as hideous as that of the Roman proconsul who slew the seven brothers and their mother because they refused to eat swine's flesh.

"The conscientious objectors in disciplinary barracks or in jails represent nothing but a part of our machinery of conscription. That was a hideous bit of machinery to use, but we were at war and did not stick at means. But now the war is over, and we have scrapped the rest of our machinery of conscription, is there the slightest reason why we should keep this least defensible part of our machinery in motion? Is there the least ground for subjecting to further privations and tortures the men who have committed no crime against the state?

"No crime? But how does it come that they are serving penitentiary terms of ten, twenty and twenty-five years? That is a result of the infinite stupidity of our war policy, which we ought not to seek to justify, but for which we ought to make amends.

"Men have been manacled, confined for outrageous periods in solitary confinement, thrust into a dangerous condition of physical debility, driven insane. To what end, in God's name? In order to strike terror into the hearts of draft evaders outside: that was the only plausible reason. But then, why were not these tortures conducted in the open, where they might have exerted their supposed salutary effect? Why did not Mr. Baker's War Department bulletins run something like this: 'The Department reports with satisfaction that C. O. John Smith has been so successfully harried that he is now a raving maniac, and the chances are excellent that he will never recover'?

"Let us forget it, grant amnesty to ourselves for it; we were only stupid, not depraved. . . . Let us not leave it to the radicals, the sentimentalists, the sympathizers with doctrinary pacificism, to make the first move in the matter. This is not a radical issue, but an issue as old and as respectable as political liberty."

From the same publication, under date of Jan. 4, 1919, we quote the following:

"The fighting is over. America is asking the nations to consent to a peace resting upon justice. With what possible grace can we appear before the conference table as a champion of liberty when some 300 conscientious objectors and more than 1,000 prisoners under the Espionage Act are confined in abominable prisons under sentences of five, ten, twenty or thirty years for no other crime than loyalty to conviction? Surely when Americans know the truth they will demand an amnesty as the only possible proof of our sincerity in waging a war for the right of men everywhere 'to choose their way of life and obedience.'"

Thus while statesmen and journalists are discussing these matters from the standpoint of expediency as well as of justice, the Lord's people are in a position to view matters from an additional angle. We are able to see that the present crisis of history is exactly that which was foretold by the prophets of Israel centuries ago. The war and its attendant sufferings have been depicted in the Old Testament writings,

and Bible Students have been apprised of these facts for the past forty years through the writings of Pastor Russell. Even the discontent which would follow the war, and the numerous complications in world politics, have been pictured by the holy prophets, as well as the glorious kingdom of Messiah, which is to be established on the ruins of the present order.

Incident to the great time of trouble in which we find ourselves at the present moment, the Lord's people are called upon to undergo special trials and tests along with the rest of the world. But while the worldly-minded ones chafe under their experiences, the Lord's people have the blessed assurance that all things shall work together for their good, and that no weapon formed against them (as new creatures) shall prosper; for this is their heritage as servants of the Lord.—Isaiah 54:17.

Among the numerous conscientious objectors and political prisoners now in confinement will be found many members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. They have consecrated their all upon the altar of sacrifice, and are accepting the cup which the Father hath poured for them in the true spirit of the Master.

In considering the various articles now appearing in the newspapers and magazines on the subject of Amnesty for political prisoners, and its possible effect upon the release of our own brethren in bonds, we are reminded of the experiences of Jeremiah in the days of Israel's last king. He was imprisoned for his convictions and teachings, and was later released through the agitation caused by the radical element of that time. He was lifted from the dungeon by means of rags. Whether all the features connected therewith are typical we would not venture to say; but there are many things involved which make the general circumstances pictorially interesting. Who knows but that it may be through the newspaper agitation of the country that the release of all political prisoners may be shortly brought about, and particularly those of the Lord's people who have been incarcerated for conscience's sake?

We quote from *The Scrantonian* of Scranton, Pa., under date of December 15, as follows:—

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"A New Jersey paper of recent date has the following, that is worthy of the consideration of every man who believes in justice:

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"'About one of the first things that President Wilson should do is to pardon the followers of the late Pastor Russell, who were sentenced to long terms of imprisonment for alleged violation of the Espionage Act. Some people think these men are more sinned against than sinning.'

"That the administration will seriously consider this hint if the matter is properly presented at Washington there can be no doubt. It seems to conservative people that the imprisonment of the Russellites was a mistake that bordered on injustice. It will be remembered that a number of men, two of them from this city, engaged in the work of completing a book that was being written by Pastor Russell at the time of his death. Certain passages in the book, which in the main is a jumble of references to the Bible, denounced war on general principles.

"When the attention of the editors was called to what seemed disloyal utterances they quickly withdrew the 'FINISHED MYSTERY' from circulation and offered to re-write it, or suppress it entirely until the end of the war with Germany. They declared that they had no thought of committing a disloyal act.

"When the Russellites were sentenced several months ago it would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of classing these honest and loyal men, who might perhaps be religious fanatics, with red-handed criminals who for money secured from the German government stood ready to stir up dissension, burn buildings and commit murder in the interest of their employers.

"*The Scrantonian* has no interest in the sect formed by the late Pastor Russell and cares nothing for the teachings of the late Bible exponent. We have no affiliation with the cult, or whatever it may be called. But *The Scrantonian* believes in fair play, and conservative people everywhere who are conversant with the proceedings beginning with the arrest of the 'FINISHED MYSTERY' editors and followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out."

ROME IN POLITICS

Bible Students are familiar with the teachings of the Scriptures which indicate that the Catholic Church would figure very largely in the political affairs of the world. For a brief period at the end of this age, the Revelator, referring, we believe, to the Papal system as a world power, says: "And when he cometh he must continue a short space." (Revelation 17:10) Students of prophecy are therefore interested to learn with accuracy the views of the Pope on the coming "League of Nations." The habitual interest of Papacy in the politics of the country is well expressed in the following extract from *The Christian Leader* of January 7, 1919:

"It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, Rome was too weak to make itself felt, except in a small way in two or three of the states. But of late it thinks of itself somewhat as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slyly, and rarely publishes its purpose to the world; but occasionally it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to *The National Catholic Register*, which lets fall statements of facts and purposes which may well open the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

"'It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.'"

SATAN'S SNARES AND DELUSIONS

"Surely he shall deliver thee from the snare of the fowler."—Psalm 91:3.

Throughout the Bible Satan is pictured as a great fowler setting snares for the feet of the unwary; and in this work he has the co-operation of a host of unseen spirit beings, all actuated by one common purpose, namely, that of hindering the Lord's people from making their calling and election sure. These evilly inclined beings are variously referred to in the Scriptures as "devils," "unclean spirits," "wicked spirits," "lying spirits," "seducing spirits," "the angels that sinned." (Deuteronomy 32:17; Matthew 8:28; 12:45; Mark 1:23; 2 Peter 2:4) They obsess or possess human beings, using the tongues and the voices of these unfortunate persons to utter their own lying deceptions. (Matthew 4:24; Luke 8:2) Satan is repeatedly declared to be their "prince" or leader. The Bible further declares them to be the author of many of the false doctrines extant, and asserts that by believing and teaching these false doctrines the Lord's people may be unwittingly fellowshiping with these devils. This fact alone should be a sufficient reason why the Lord's people should be on their guard against such fellowship.—Matthew 6:24; Ephesians 2:2; 1 Timothy 4:1; Revelation 16:14; 1 Corinthians 10:20, 21.

The only successful way to resist these evil spirits is to be armed with the truth on all doctrinal points. (Ephesians 6:11-13) The Scriptures still further teach clearly that these evil spirits approach the human mind by using cunning, crafty suggestions couched in Biblical language, often quoting Scrip-

ture itself, professing great piety and much love and sympathy, and claiming to be representatives of the Lord. (2 Corinthians 11:13-15) Sometimes these messages are spoken in the ear, so that no other person can hear them. At other times they are given by a series of impressions or suggestions made on the mind, either directly or through another person.

VARIOUS TRAPS TO ENSNARE THE UNWARY

A successful fowler must conceal his snares; and so Satan hides his deceptions under a cloak of piety. We remember well the record of his attempt to deceive our Lord by suggesting to Jesus' mind certain Scriptures and at the same time giving also a distorted interpretation of these texts. But our Lord was so thoroughly armed with the truth that he could easily discern the deceptive arguments, and thus was able to answer with another text that bared the false interpretation suggested by Satan.

For the ignorant and curious, Satan and his associates use the cruder forms of deception, through rappings, table tipping, hypnotism, mesmerism, spiritism, clairaudience, clairvoyance, jugglery, black art, the planchette and the ouija board. For those of more esthetic tastes and more religiously inclined, he has a still more subtle snare in Christian Science, Theosophy, New Thought, faith cures and divine healing. The bait is physical healing, and the snare lies in the deception that the healing comes from the Lord. These appeal to a class who crave occult power over others. It gratifies this ambition and appeals to their vanity. Conscious of this supernatural power, persuaded that it must be God-given, they are not aware that the Bible explicitly declares that Satan will be permitted to cast out Satan—that is, Satan will have power to heal his own sick. Ignorant of the Bible teaching on this point, they are not prepared to see that Satan and his ministers will appear as "an angel of light," bringing blessings of health and prosperity.

When the truth on this subject is brought to the attention of this class, they are so completely ensnared in the error that they "resist the truth," "reprobate concerning the faith." (2 Timothy 3:8) They may not be reprobate in morals, however. Many of our best moral citizens are thus ensnared. This device of Satan is especially designed for a class who hold to a high standard of morals. Hence we find among its votaries, scholars, professors, teachers, the refined, the educated and the aristocratic. This snare is so cunningly hidden that it is very difficult to discern. Extremely few are willing to admit that Satan can be the author of any good work. This erroneous idea helps to conceal the snare.

GIFT OF HEALING IN THE EARLY CHURCH

Then, too, there are some Scriptures that lend plausibility to the thought of "divine" healing. It is argued that Jesus and the apostles healed the sick. But the deluded ones fail to note that these healings were instantaneous and complete, and that the healer always spurned the proffered reward. Again, they fail to note that the gifts bestowed upon the early church were not alike to all. Some could heal; some could speak with tongues, etc. (1 Corinthians 12:8-10, 28-30) They also fail to note that our Lord and the apostles never healed one of the disciples, but always one of the multitude; and that they did not heal all of the multitudes; for Jesus passed by the pool of Bethesda, where there was a multitude of impotent folk. But the Master healed just one and then went his way. —John 5:1-9.

The special gifts bestowed upon the early church served a good purpose at that time. The New Testament had not yet been written, and the disciples needed some credentials; else the public would not listen to their message. And so, the Apostle tells us, these gifts were for a "sign to the unbelievers." They were not intended for a sign to the believer, the Christian. Notice how positively this is stated. Prophesying (teaching) is the method used and intended to instruct and convince; and teaching is expressly declared to be of more importance than are gifts.—1 Corinthians 14:5, 22-24.

THE CHURCH TO DO "GREATER WORKS"

Another thing which lends color to these deceptions, and which is nearly always quoted as "proof," is the text found in Mark 16:17, 18. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is supposed to be incontrovertible evidence that the Bible is authority for "divine healing." But the argument falls flat when it is known that all of the last chapter of Mark from verse 9 to verse 20 is spurious, added by some priest or monk, long after the Bible was completed and after Mark's death. Nevertheless, those ensnared in this doctrine of divine healing are so thoroughly rooted and grounded in the error that they will not investigate when this matter is brought to their attention and when investigation can be made with little effort. On the contrary, it is quite generally thought that the possession of these powers of healing evidences a very close relationship with God.

We notice that our Lord told his followers that they would do greater works than he did. (John 14:12) Jesus healed the sick and performed many wonderful works. We might therefore ask: "What could be a greater work than these?" The Bible gives the answer. Opening the eyes of those who are blind to the truth, unstopping the ears of those who are deaf to the truth, healing soul sickness and satisfying heart hunger —these are the "greater works" which the church is privileged to do. It is a far grander and more notable work to perform spiritual healing than to heal physically. The latter is at most only a temporary matter, affording temporary blessing. The former affects the eternal, future welfare.

Satan's snare is to get people so infatuated with the idea of physical healing that they will spend their time and their money to this end—a selfish one—rather than in study, meditation and prayer. While the bait of physical healing is quite effective, and is ensnaring more people than is any other bait that Satan is using, yet he has other varieties also. None of the snares above mentioned would catch the Lord's people, the truth people. Satan could not use this bait with them. Therefore he must needs use a different kind, some error more subtle than any we have heretofore described. He is a wily fowler, never at a loss to know just what to do. Besides, he has a great advantage in that he knows not only our thoughts, but our weaknesses also, yea, better than we know them ourselves. He is well aware that the truth people cannot be caught in any of the ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a great scheme, and it works to an amazing extent among those who are not on guard.

TWO METHODS OF ATTACK

There are two methods of attack, both of which appeal to fleshly weakness. Either of these methods seems to be successful with some who could not be ensnared in any less subtle way. They are:

(1) Satan suggests to the mind something which will flatter the vanity or will bring his victim into the limelight of popularity. This is the easiest way to catch the unwary, for the reason that the majority of people have the organ of approbativeness or that of self-esteem very largely developed, and therefore vanity or ambition or pride makes them an easy prey.

(2) Another very successful method of attack is to suggest to the mind something in the nature of an appeal to sentiment, sympathy—passion. This snare is always the more dangerous if the sentiment relates to someone who is especially dear to us by ties of blood or of friendship. The sympathy or emotion being aroused, the victim will not listen to reason, but is led to believe that there is a "principle" at stake, when really he is actuated purely by passion—sentiment. In other words, Satan sets before the mind a false standard, and hoodwinks us into believing that it is a principle. This is a very common snare which Satan sets among the people of God. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

It is always those less developed in character and spiritual attainments who are most liable to attack and who are most liable to fall. Yet these are a class who credit themselves, and who are credited by others, with possessing a larger degree of spirituality and character development than the average. Those who have natural graces of mind and body, who are better born, who have inherited more of Adamic perfection, are most liable to fall into this snare, because less on guard along these lines. They, and others, are apt to mistake the natural graces of kindness, gentleness, benevolence, etc., for the fruits of the holy Spirit, and thus credit themselves with a greater spiritual development than they really possess.

THE PHILOSOPHY OF THE MATTER

This well illustrates the Scriptural teaching that "man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7) It also explains why those who fall are usually those who we felt quite sure would stand. Those who are susceptible to these more subtle temptations of the adversary are, from the standpoint of fleshly desires, usually very sensitive, easily offended, and become indignant if the truth on this subject is brought to their attention, ever ready to disfellowship or to withdraw with little provocation. They fail to perceive that what they consider the strongest element of their character is really the weakest. They are only "babes in Christ." At times it is a source of astonish-

ment to see some who seemingly have loved and served the truth for years fall under such trials.

The Bible indicates that these subtle delusions of the adversary will be especially strong in the end of the Gospel age. "Even him whose coming is according to the energy of the adversary, with all power and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood; in order that all those may be judged who believed not the truth, but approved the iniquity." (2 Thessalonians 2: 9-12, Diaglott) In view of this fact Brother Russell wrote the fourth paragraph of the Vow:

"I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and that, remembering that there are but the two masters, I will resist these snares in all reasonable ways, as being of the adversary."

"Everything AKIN to spiritism and occultism"; that is, everything related to either of these subjects, everything that savors of either. To be able to detect quickly and surely that which borders on spiritism and occultism requires a large degree of spiritual development. as well as an accurate knowledge of the operations of evil spirits. It is always possible for the Lord's people to be informed as to the methods followed by Satan and his cohort of fallen spirits; for, as the Apostle says, "We are not ignorant of his devices." If Satan appear as an angel of light, mercy, truth, what marvel that his ministers or agents, whether human or angelic, will also thus appear!

Again, we are told that the special mission of Satan and his assistants is to "blind the minds." Those who have the largest measure of the holy Spirit are of "quick understanding," that is, quick to perceive these snares of the adversary. Such do not find it necessary to judge after the sight of the eyes nor the hearing of the ears; for they have a far better way of judging, and their accurate knowledge of the methods used by the demons is an aid in the judgment. Others can judge only by what they see and hear. (Isaiah 11:3) Should any one try to point out to the ensnared one the danger to which he is exposed, his efforts are almost always misunderstood, and will almost invariably bring down on his devoted head the wrath of the one thus controlled by the demons.

SOME PRACTICAL ILLUSTRATIONS

That we may all be more on guard against "everything akin to spiritism and occultism," we wish to give some practical illustrations which have come under our notice. We have come into contact with several friends who seemed to be obsessed with the idea that God was especially indicating to them that they should go into their closet and pray for some brother or sister far away, who was in special danger. The thought would flash through the mind, and they would take it as from God. To them the thought of being especially chosen to pray for another in danger would be pleasing; for it would flatter the vanity and magnify their own importance. Some have become so ensnared in this error that it has been impossible to get them to see that God is not thus dealing with his saints now, but that he gives them his message through his Word of truth. He does not use mental telepathy to transmit his messages. He does not send them by wireless. We still must do as our Lord Jesus did. "In the volume of the book it is written of me." This error is something "akin to spiritism and occultism."

Our observation is that as a rule those who are thus ensnared are not favorably inclined toward that paragraph in the Vow, and that they seem also to have an antipathy to the exposition of the seventh chapter of the Revelation. Since that exposition has appeared in print, some of these deluded brethren are in antagonism to it. Such are nearly always very sensitive on this subject. This very fact of touchiness and resentment is one of the best evidences that they are getting their information from a wrong source. We note that such friends act on their own impulses. The question, "Is this in harmony with the teachings of God's Word?" seems never to occur to them. They are ruled solely by passion, feeling, emotion. This class need to examine carefully the distinction between passion and principle as set forth in THE WATCH TOWER for 1917, page 176, col. 1, par. 3.

OTHER ILLUSTRATIONS OF SPIRITUAL PRIDE

The great adversary is wily, and at all times is quick to appeal to passion. He persuades some that they must take a radical stand against some secular work or activity, and to proceed at once to disfellowship others who cannot conscientiously take this same stand. Somehow they seem to think that their radical stand entitles them in a very special sense to divine favor and blessing. This attitude leads them to violate principle in various ways: (1) By judging and condemning others who do not see as they do; (2) By refusing to fellowship those who still believe in the ransom, the restitution, the high calling. In other words, they make this special work or activity in which they cannot engage a test of fellowship. This class seems to be afflicted with a kind of spiritual pride and somehow to imagine that they are superior to others. They need to be more "on the alert to resist everything akin to spiritism" and demonism. A few of this class have persuaded themselves of their superiority to such an extent that they can no longer fellowship the Society nor endure the visits of THE WATCH TOWER, even though it still holds and teaches all the fundamentals exactly as Brother Russell has done.

Another perverted view which we believe to be of demon origin is held by some who seemingly think that their prayers are more effective than those of others, that they are in closer touch with the Lord than are others. This conceit leads them to hold themselves up as examples in this matter. This condition is the result of spiritual pride. Often when another brother is asked to lead in public prayer, this pride prompts its possessors to whisper a little private petition of their own, the thought seemingly being either that their own prayer is more efficacious than that of the brother who had been asked to lead in prayer or else that God will hear their petition in preference to the brother's. The proper thought should be that the brother asked to offer prayer is the representative of all, and that for others to interrupt at such a time with a personal prayer would, to our mind, indicate a lack of reverence and an over-abundance of self-esteem.

Usually those ensnared in this manner are unapproachable on the subject of which we are speaking; for their spiritual pride prejudices them against reason. Here again we sound the warning in the words "akin to spiritism."

VIOLATION OF PRINCIPLE OF JUSTICE

Spiritual pride manifests itself in still another way. Some brother in whom we have had great confidence and whom we especially love, will tell something detrimental to another brother or to the Society. If we accept this story as true without giving the accused person or persons an opportunity to explain or to correct the matter, we thereby demonstrate that our minds are closed to reason, that we are prejudiced.

To illustrate: Prominent brethren have persistently circulated the story that the Society has invested in Liberty bonds $10,000 of money donated to the tract fund. This story is not true. The Society would have no right to use for bonds money which had been donated for another purpose. A very few of those who have heard this story have assumed that it is true, that the executives have betrayed a trust; and they have written to us asking that their names be removed from the TOWER list. Their love for some brother leads them to violate the Scriptural principle of justice which reads: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." (Matthew 18:15-17) No one should believe an injurious or a scandalous story except on the word of two or three witnesses. No one should condemn another without giving the accused person an opportunity to defend himself. After one has taken a stand and has condemned another unheard, all future explanations and denials are usually of no avail. He is permitted to believe the lie.

NECESSITY OF A PROPER CONSECRATION

When will the Lord's people learn the lesson that to believe a story detrimental to another brother or to the Society without proper proof and without permitting the accused to defend himself is a violation of principle, is forbidden by the Word of God? Yet we know of harmful statements and letters which have been scattered broad-cast, and of some who have had the truth for years sitting down gleefully to type these falsehoods and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

Some dear friends were very loyal to the truth, to the Society and to Brother Russell as long as he lived; but as soon as he had gone to his reward they deserted the Society and demanded the return of all the money which they had put into the work. This class was also controlled by passion. Their consecration was to Brother Russell. They loved the man, not the work; and the demons had persuaded them that their love for the man was "principle." Any consecration which will serve only as long as the one whom we especially love is carrying on the work is an improper one.

We have heard some of the friends make statements like this: "I go to the Thursday night meeting because I like Brother So-and-so, who leads it; but I do not especially care for the other elders." Such a motive for attendance at meetings is purely selfish. Such a consecration cannot be pleasing to the Lord. Such a person is controlled purely by passion,

and not by principle. Here is a fertile field for demoniacal suggestion. The unseen adversaries persuade others of the Lord's people that they can get just as much spiritual benefit by reading the volumes at home as they can get in class study. This is another appeal to the flesh, spiritual pride, self-esteem. By following this course such disobey positive and plain teachings of the Word of God; and yet their conceit leads them to think that they have the divine approval.

FOUR IMPORTANT POINTS

Sometimes the demons suggest to one elder that he ignore the wishes of the other elders or of the class and override these, making him believe that he is standing for principle when no principle is involved except his own conceit. When any one person in an ecclesia attempts to disregard the will of a majority, such a person has cast aside all true principle and is controlled solely by his own passion, sentiment; and when passion controls, common sense and reason, as well as the Bible teaching on the subject, get scant recognition. Such conduct brings unnecessary trials on the classes and causes division. Those who do these things are like a horse that takes the bit in his teeth and runs away. There is sure to be a wreck soon.

Our Lord describes this condition of mind in Matthew 13:13-15: "They seeing see not; and hearing hear not, neither do they understand. . . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Satan and his agents have succeeded in fast closing their minds. Elsewhere the Bible says, "Blinded their minds." (2 Corinthians 4:4) This same class is evidently referred to by our Lord in the parable of the sower: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The various anarchistic movements among the truth people indicate that the demons are more energetically active now than ever before; and experience teaches that it is impossible to reason with those who have come under their influence. This class seem determined to "believe the lie" and to prefer to do so. Alas! We fear that some are not heeding the Apostle's injunction: "I would not that ye should have fellowship with devils." (1 Corinthians 10:20) We fellowship devils when we believe and teach their doctrines, when we have and manifest their spirit or when we join with them in opposing the Lord's people or the Lord's work; and it does not take long to reach the point where we justify ourselves in doing these things.

We could wish that we had a million tongues and were so able to sound out the warning that all of the Lord's people could hear it. Never before have the demons been so active. Never before have so subtle temptations been put forth. Never before have they been so successful as now. And what about the future? The Bible suggests that the future holds still greater tests along these lines. Consequently we are to expect the demons to be increasingly active, and along new and still more subtle lines. How can we be on guard against these dangers? There is only one way; and the Apostle suggests it in these words: "Put on the whole armor of God." This is the divine method of delivering us from the snare of the fowler.

Let us keep four thoughts in mind: (1) That there are only two masters, and that every unscriptural suggestion comes from demon sources; (2) That the Bible foretells that at the end of this age the demons will be granted special power to deceive (2 Thessalonians 2:9-11; Revelation 7:1-3; Jude 6); (3) That the saints are the special objects of attack (Matthew 24:24; Ephesians 6:10-13); (4) That the mind is the battle ground.—Romans 1:28; 2 Corinthians 4:4; Volume 5, page 189.

CONCLUDING SUGGESTIONS

Let us con over and over again these words: "I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and remembering that there are but the two masters, I will resist these snares in all reasonable ways as being of the adversary."

From the experiences of the past thirty years we are convinced that those who refuse to join with the adversary in any of his assaults on the Society and its work are thereby to a large extent safe-guarded; and that those who are ready to believe reports which are detrimental to the Society and its work have not yet "put on the whole armor of God," and as a consequence are in great danger. The Word of God teaches us that we have no right to believe slanders against the Society, or against any individual saint, without the confirmatory evidence of two or three witnesses; and these witnesses must be those who have a positive knowledge of the facts in the case. To do otherwise would be to fall into Satan's snare.

Finally, let us remember the Apostle's words: "I write not these things to shame you; but as my beloved sons I warn you."—1 Corinthians 4:14.

"HE KNOWS, HE LOVES, HE CARES"

How sweet to feel that God doth always know
About the things that wound my poor heart so;
That he hath planned each path my feet must trace,
And will supply his all-sufficient grace!

How strange that he should heed my faintest cry,
And keep me as the apple of his eye;
That he should love me as he loves his Son,
The altogether lovely, perfect One!

How precious is the thought he still doth care
When clouds hang heavy, as when skies are fair;
That he will never let me lose my way,
Nor from his tender watch-care ever stray!

"He knows, he loves, he cares," is always near
To bless and keep. Ah, then, why should I fear?
And oh, the glorious hope! I soon shall rest
My weary head upon his loving breast.

INTERESTING QUESTIONS

"THE MARK OF THE BEAST"

Question.—What is the "mark of the beast"?

Answer.—A clear understanding of what constitutes the beast is necessary to a correct answer. In Bible symbology the word beast often refers to civil governments. (Daniel 7:3-6) But in connection with the "mark of the beast" of Revelation it refers not to a civil government, but to a religious system: viz., Papacy. Brother Russell so interprets it in all of the following instances: Revelation 13:4, 12, 14, 15; 15:2; 16:2, 10; 19:20.—Comments.

Brother Russell interprets the "mark of the beast" as follows: In Revelation 16:2, "characteristics"; that is, characteristic teachings of Papacy, such as eternal torment, trinity, immortality, incarnation, clergy, lordship, etc. (Comments) In Revelation 13:17 he refers to this mark as the "orthodox stamp of approval." It should be noted that it is non-Catholics who are marked. Some accept the mark through "fear" of loss of name, fame, wealth or influence; others accept the mark because they are in "sympathy" with these teachings. Some actively support these doctrines with their influence and means. Such are said to receive the mark in their right hand. Others mentally endorse or publicly profess, without actively supporting. Such are said to receive the mark in their foreheads. (Comments, Revelation 13:16) The majority of Protestants are thus marked. Indeed, ever since the Protestant Reformation began in the sixteenth century all Protestants who have believed and taught these doctrines have been thus marked. Volume 1 of SCRIPTURE STUDIES, published in 1886, is referred to in Revelation 16:2 as a vial poured out on the earth. This verse tells us that there were some "men" (clergymen and others), who were marked at that time. This conclusively proves that the mark does not consist in participation in certain governmental activities, as some have inferred.

Revelation 13:14-17 points to a future period, when the "image of the beast" (Protestant federation) will attempt to mark or stamp or brand everybody not already marked. Doubtless laws will be enacted to make the matter compulsory. At this time it seems that the "beast" and the "image" will be related to civil governments, as Herod, Herodias and Salome. —Mark 6:17-26.

"Should this prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines: (1) There will be a partial re-union of church and state. (2) Then it would become the duty of the true church to reprove the civil powers, as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter. (4) The church nominal in her false position would be anxious to stifle the reproofs to destroy the reprovers, and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones, and hinder them from public utterances—as John was hindered by imprisonment. Herodias'

daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z '98-95.

"So popular will federated churchianity become that to even criticize it will be a crime worthy of crucifixion in some form—socially and financially, if not physically. Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the federation."—Z '06-6.

"None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed by some orthodox member of the image."—Z '80-1, 2.

UNIVERSAL REDEMPTION VS. UNIVERSAL SALVATION

Question.—Do the Scriptures teach universal redemption or universal salvation or both?

Our Lord Jesus has become the Redeemer of the Adamic race, having provided for their purchase by laying down his life on Calvary. He has not yet accomplished the work of purchase fully, however: for the application of the merit of his sacrifice is to follow his second advent, when the church shall have been completed. As soon as this purchase shall have been effected, the cancellation of the sin of the whole world will be made. Then the world will be turned over to Christ, freed from the penalty of original sin; and thereafter for a thousand years each individual member of the Adamic race will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude toward right and wrong, toward righteousness and sin, toward God and Satan. This will affect the living nations first; and then gradually those individuals in the tomb, as they shall come forth. (John 5:28, 29) This is universal redemption, or deliverance, from the Adamic death penalty, universal purchase from death. But it is not universal deliverance to life everlasting, which will be conditional.—Acts 3:19-23.

In speaking of this great trial day, this judgment day for the world, the Apostle Paul says: "God hath appointed a day [future] in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The word "man" in this case is evidently used in a figurative way to represent Jesus the Head of the Christ, and the church the body, who for a thousand years are to constitute the great Mediator between God and men, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. Then, "whosoever will" may have that opportunity, and by improving it may be found worthy of life everlasting. By the end of one thousand years he may demonstrate that he is both able and willing to keep the divine law, able because then he will be perfect, willing because he will have right heart intentions. All who reach this condition will be granted life everlasting by the Father.

Adam was on trial in Eden for this life everlasting; but although perfect he failed at the very outstart of this trial. The world of mankind will enter upon their individual trial in a different way, however. They will start imperfect; but under the covering of Christ's work—not granted as an individual imputation, but through the operation of the mediatorial reign—they will be permitted to rise up, up, up out of sin and death conditions. Meantime, while having this privilege, they will be permitted to demonstrate their real character—whether their will is determined for good or for evil. All who shall demonstrate that they love righteousness and hate iniquity shall receive life everlasting. But all who evidence that they prefer iniquity to righteousness shall be cut off in the second death.

BEAR THOU ME UP

Bear thou my burden, thou who bear'st my sin;
Both are too heavy, Lord, for me to bear.
Oh, take them, call them thine—yes, thine though mine—
And give me calm repose in hours of fear and care!

Let me not fret because of evil men;
Smooth thou each angry ripple of my soul;
Reviled, oh, let me not revile again,
And ever let thy hand my rising warmth control.

Let not my peace be broken when the wrong
Conquers the right; but let me still wait on;
The day of right is coming late, but long—
Long right beneath the sway of the all-righteous One.

When truth is overborne and error reigns,
When clamor lords it over patient love,
Give the brave calmness which from wrath refrains,
Yet from the steadfast course declines one foot to move.

When love no refuge finds but silent faith,
When meekness fain would hide its heavy head,
When trustful truth, shunning the words of wrath,
Waits for the day of right, so long, so long delayed;

Beneath the load of crosses and of cares,
Of thwarted plans, of rude and spiteful words,
Oh, bear me up, when this weak flesh despairs,
And the one arm which faith can lean on is the Lord's!

MOSES PRAYING FOR ISRAEL

[The first fourteen paragraphs of this article were reprinted from article entitled, "Worshipping the Golden Calf," published in issue of July 15, 1902. The remainder was reprinted from article entitled, "Keep Yourselves From Idols," published in issue of July 1, 1907. Please see the articles named.]

THE REPORT OF THE SPIES

[The first eight paragraphs of this article were reprinted from article entitled, "Guided in a Long Journey," published in issue of August 1, 1907. Paragraphs 9-11 were reprinted from article entitled, "Reporting from Two View-Points," published in issue of August 15, 1907. The remainder was reprinted from article entitled, "We are Well Able to Overcome It," published in issue of August 15, 1902. Please see the articles named.]

JOSHUA, PATRIOT AND LEADER

[This article was a reprint of that entitled, "Be Strong and of Good Courage," published in issue of September 15, 1907, which please see.]

ENCOURAGING LETTERS FROM BRETHREN

CAREFUL STUDY REVEALS NEW BEAUTY

DEAR BRETHREN:

In the name of him who loved us and gave his only Son that we might have the privilege of coming into close relationship with him through that Son, our Redeemer. It is now some months since I sent my answers to the V. D. M. Questions for your consideration; and after a time I received a letter from you telling me that you had examined them but were withholding your decision until I had considered the last volume of the series, as you would like to hear my views upon it.

It is now some time since I received that letter; but I trust that you will excuse me for not answering more quickly. Circumstances have so arranged themselves that I have been compelled to take up another occupation. The work has filled the time, and the adversary has placed numerous obstacles in the way. But we have read carefully and prayerfully, and have studied it, thankful to the heavenly Father for the wonderful provision made for his children. We had read the books of Revelation and Ezekiel before, but never with the same understanding that we now have. The more we study this volume, the more we see the beauty of the contents and the more we thank the heavenly Father for the great, grand privilege which is ours. Trusting that this will prove satisfactory to you, I humbly remain

Yours by his grace, T. M.—*England.*

OPPOSITION A PART OF THE SUFFERINGS OF CHRIST

DEAR BRETHREN:

Last week at our praise, prayer and testimony meeting, after having received THE WATCH TOWER for Dec. 1, the church here voted as a whole that the Secretary write you, expressing our continued love for each one of the Society's office force, and assuring you of our full harmony with you and our full confidence in their loyalty to the Master and to the work given them to do, and also telling you that we experience no difficulty whatever in still recognizing the Watch Tower Bible and Tract Society as the channel through which the dear Lord is pleased to feed us with "meat" as it is due and needed by the church. Although opposition may arise from various quarters and the purity of your motives be much called into question, yet we trust that you will all experience that the Master is well able to make up in peace and quietness more than enough to offset all the attacks of the Evil One. As a help in this direction, remember that this is but a part of the sufferings whereunto ye were called. As ever,

Your brethren in Christ,
E. S. L. ECCLESIA.—*Ill.*

"NOT IGNORANT OF SATAN'S DEVICES"

DEAR BRETHREN IN THE LORD:

May grace abundant be yours at this special time; for the adversary is especially active now. But let us never forget that the Lord is guiding and keeping his people; and that as long as they remain his people, trusting him daily—yea, hourly—for promised grace and strength, he will not permit the "stronge delusion" to have power over them. Satan is now posing as an angel (messenger) of light and mercy; and late developments indicate that he is endeavoring to deceive if possible the very elect through a system of imitation.

Praying that the Spirit of the Lord may dwell in you richly, and that the coming election may rebound in his honor, glory and praise, and that we may soon reach "home," that convention of conventions, "the general assembly of the first-born" ones, I am

Yours in the Master's service,
G. L. E.—*W. Va.*

PRESENT SUFFERINGS VS. FUTURE GLORY

DEAR BRETHREN IN CHRIST:

Loving greetings in our dear Redeemer's name. How we rejoice in the wonderful hope set before us; and what a privilege it is to walk in this narrow way, which leads not only to eternal life, but to immortality, as an heir of God and joint-heir with his dear Son! I have been wonderfully blest through THE WATCH TOWER. Surely it contains sweet and comforting words from above!

While we are striving to make our calling and election sure, and while we long to be in the presence of him with whom there is fulness of joy and pleasures for evermore, yet each day here grows sweeter and brighter because we are nearing home. We look beyond the shadow of death, and rejoice to see not only ourselves blest, but all the families of the earth; for "the blessing of the Lord maketh rich, and he addeth no sorrow therewith."

Dear Brethren, keep yourselves in the love of God, and remember the Apostle Paul's words that the sufferings at this time are not worthy to be compared with the glory that shall be revealed to us. May the Lord bless all who have made a covenant with him by sacrifice and all whose hearts love righteousness, is the prayer of

Your sister in Christ, M. G.—*Pa.*

GRATEFUL FOR THE BLESSINGS OF THE TRUTH

DEAR BRETHREN:

This being our first letter to the Society, I cannot refrain from just a word of gratitude for the wonderful blessings vouchsafed us. Through acquaintance with a good brother I can see something of the light which is now shining for us more and more toward the perfect day. I am humbly thankful for the grace bestowed, more especially because my wife and two others of the household are also now rejoicing in the truth—all within the past year. I thank the Good Father on behalf of Brother Russell, whom I have not met; and I pray always for the welfare of those active in "the channel." May all our loves abound to the praise of the Lord!

Your brother by his favor, C. E. C.—*Ohio.*

APPRECIATES THE TABLE OF THE LORD

DEAR BRETHREN:

At this time I would like to express my appreciation and gratitude to my heavenly Father for the rich blessings which have come to us through his channel. I do not believe that the truth has ever been so precious to me as it is now. Surely the bounties which have come from our Father's table have been both invigorating and strengthening. How many times have we been lifted up almost into his very presence!

We would like to say that we know that the Society is still the official channel through which the Lord is dispensing his truth; and that it is our determination to remain faithful to this channel as we would remain faithful to him. We remember you daily before our Father's throne, and ask an interest in your petitions.

Your brother in the one hope, F. M.—*Ohio.*

THE LORD WILL PROVIDE

DEAR BRETHREN:

Greetings in the name of God our Father and of our Lord Jesus Christ. The Wausau church has unanimously voted to send their Christian love to you at this time of special trial. It is our prayer that those in direct charge of the work continue to exercise the spirit of a sound mind at all times, and that they may be guided by the unerring council of the Lord in the breaking of the bread of life to the household of faith. We remember his promise that he will never leave us nor forsake us.

The church here have decided to "abide in the ship," remembering that the Lord is able to make full provision for all those who are true to him, and that he will do so. Our Wausau Ecclesia, seven members, was reorganized a few weeks ago. All of these appreciate THE WATCH TOWER very, very much. It is requested that Pilgrims be sent us whenever they are routed this way.

Yours in his service, B. F. Q.—*Wisc.*

LEARNING TO NOTE DIVINE PROVIDENCES

DEAR BRETHREN:

When I was a Methodist I prayed more than I watched; and hence the providences of God and the possible answers were practically lost to me. But immediately upon coming into the truth I began to notice God's providences throwing into my hands such articles as would answer my questions or make clearer a subject of particular interest, both in Towers and Manna, as well as in STUDIES. Moreover, I was surprised to find that others had similar experiences.

Now for the last four months I have been reading four years of old Towers published before my time; and I am almost startled to see how every new issue of the Tower recently sums up and emphasizes those points of most prominence and interest which I have culled from the old Towers.

We also find the same experience in class. The very subject that comes up for discussion the following Tower will read as if it had taken notes of the discussion. Indeed, the Lord is using the Tower, and the spiritually hungry can not mistake it. For this we are truly thankful.

Yours in the Lord, SISTER J. H. N.—*Texas.*

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

During the absence of the four members first named, and at their request, the following are serving as substitutes; namely, C. A. WISE, W. F. HUDGINGS, J. HUTCHINSON and H. H. RIEMER.

[This was the first appearance of this paragraph in this form.]

THE NAME OF THE SOCIETY

Many inquiries have recently been received in respect to what name the Society shall continue to use. Some of the ecclesias are using the names of ASSOCIATED BIBLE STUDENTS, WATCH TOWER BIBLE & TRACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We would advise that the name which the Lord has been blessing the Society under so effectually in the past years be continued; namely, INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

VIEWS FROM THE WATCH TOWER

With the great Peace Conference actually in progress and with the League of Nations a virtual reality, Bible Students are in a position to see more in these two world-events than mere evolution of human thought and action. They are but the strides of divine Providence in this "great day of Jehovah." Blind indeed are all who cannot appreciate that this is the day of preparation for Messiah's kingdom, in which a perfect League of Nations will exist, yea, a binding together in common interest of all kindreds and peoples, and in which the Golden Rule will be the law supreme. While the Lord's people are tremendously interested in the outcome of the present Peace Congress and in the League of Nations which may there be born, nevertheless we look with still greater longing to the time foretold by the prophets of Israel when the kindreds of earth shall say one to another: "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," at which time "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:2-4; Micah 4:1-4.

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God. This fact makes all the more wonderful the ideals which they express. For instance, it has been made plain by President Wilson and the advocates of his ideas that the proposed League of Nations is more than merely a league to enforce peace. They would not have us consider it too exclusively from the standpoint of politics or of military relations. It should be considered as fully from the economic and social points of view. The President's idea seems to be that the League of Nations which he proposes should stand for world service rather than mere world regulation in the military sense, and that the very smallest of nations shall be participants in its every arrangement. In other words, his idea undoubtedly is that the league shall not be established merely for the purpose of promoting peace by threat or coercion; but that its purpose, when put into operation, will be to make of all nations of earth one great family, working together for the common benefit in all the avenues of national life. Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble.

"MEN'S HEARTS FAILING THEM FOR FEAR"

Bible Students are not alone in their realization of impending events, although they certainly have a clearer insight into the future because of their knowledge of the "more sure word of prophecy," which is as "a light that shineth in a dark place until the day dawn." (2 Peter 1:19) Nevertheless it is true that "men's hearts are failing them for fear and for looking after those things which are coming on the earth," as the Master foretold. (Luke 21:26) We quote the words of a well-known newspaper editor, Henry Watterson, as published in a special dispatch which he sent to the *New York Herald* and the *St. Louis Globe Democrat* under date of January 18, 1919. Under the caption, "Bolsheviki on the Way," he said:

"This is a world of sin, disease and death. Permanently nothing can change or correct it. Twice it has gone to the dogs. May it not be a third time on the way? Assuming that the life of nations is mortal, even as the life of man, has not our world reached the top of the acclivity; and, pausing for a moment, may it not be about to take the downward course into another abyss of collapse and oblivion?

"Society and politics are jointly and equally at fault. Under the pretense of 'liberalizing' the Government, its organic matter is being sacrificed to whimsical experimentation. The folly of the man is recruited by the folly of the woman. Leaders of femininism would abolish sex. To what end?—Civil war in America—universal hara-kiri; the dry rot of wealth wasting itself in self-indulgence. Then a thousand years of total eclipse.

"But the whirl goes on; the yachts sweep out proudly to sea; the auto cars dash madly through the streets; more and darker and deeper do the contrasts of life show themselves. How long shall it be when the mudsill millions take the upper ten thousand by the throat and rend them as the furiosos of the terror in France did the aristocrats of the regime ancient? As the Bolsheviki are overrunning Russia and, presently, all Europe, the issue between capital and labor is full of generating heat and hate. It is, in truth, an irrepressible conflict. Who shall say that, broken loose in the crowded centers of population, it may not any day engulf us all?"

A POSSIBLE POLITICAL STORM CENTER

One of the leading subjects now being discussed in the newspapers and magazines of Europe and America is that of the status of political prisoners who are being held in prisons beyond the cessation of hostilities. Not merely is amnesty being urged by the radical press, but conservative papers have taken up the agitation. Indeed the constitutionality of the Espionage Law, under which the political prisoners in this country have usually been incarcerated, is being attacked in both the Senate and the House of Representatives; and there is clearly a division of sentiment in both houses of Congress as to whether that law should not be immediately repealed, now that the war is over. Others hold that unwarranted discontent on the part of the laboring classes will result because of the prolonged imprisonment of political prisoners, and that from the standpoint of expediency alone immediate steps should be taken toward their release. This class reason, and we think their reasoning sound, that there are already sufficiently serious problems of state to be solved without the creation of new ones.

The Scriptures show that the conflict of masses and classes will be irrepressible, and that every possible step should be taken to avoid the further widening of the breach. The prolonged imprisonment of such persons as may have been sentenced for what in peace times would have been called heterodoxy may in national opinion tend to make martyrs of idealists, who thereby may become the centers of agitational activities such as would interfere with the handling of after-the-war problems. Moreover, many of these political prisoners now behind prison bars would be a real contribution to the general welfare if released.

We quote from the magazine, *The Mirror*, of St. Louis, Mo., as follows:

"The world cannot be made safe for democracy so long as freedom of speech is denied the people. No man can be free who has not freedom of thought; and freedom of thought is impossible without freedom to express thought. Yet here in this great exemplar democracy of ours we are keeping men and women in prison for exercising freedom of thought and expression. There can be no law under our Constitution denying freedom of speech. This means that in peace freedom of speech is restored automatically. The offense of the people sentenced under the Espionage Act under special conditions was political, not criminal. They were not disloyal. They stood on the principle of freedom of speech, a principle which every American endorses. The right is held to be a sacred one. It is an abomination that they should be penalized for exercising that right. They are being persecuted for opinion's sake. That is abhorrent to democracy, which is government by discussion. The punishment abolishes discussion. It denies democracy. That cannot be a crime which is in accord with the fundamental principle of our government. To be democratic cannot be treason in or to a democracy. Such being the case, punishment for free speech is punishment for non-existent offense. Such punishment is unlawful. Therefore the people who are being punished therefor should be set free. The President should issue a proclamation of amnesty to all such.

"We are not going to wreak vengeance upon the foe we have defeated. Why should we wish to wreak vengeance toward those of our own household who did no more than exercise their freedom of speech? There is nothing such persons can do now to obstruct the government, if they should be absolved of their special wartime offenses. There would be something fitting, something in felicitous conformity with the ideals for which we entered war, in giving liberty to individuals who held out for individual self-determination of their principles. A general amnesty for such would comport well with the armistice and with the peace to which that armistice is but the preface."

A SINGULAR PROCEEDING

Notable among the thousand or more political prisoners now being held in confinement in this country are officers and members of our own Society. During the trial of Brother J. F. Rutherford and the seven brethren indicted with him, the Government's counsel admitted that he could point to "no vindictive spirit" against the Government in the minds of any of these defendants. It is therefore indeed singular that these members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION have been denied bail pending the appeal of their case, notwithstanding the fact that others more seriously involved, seemingly, in violation of the Espionage Act, leaders of movements of the most radical order, secured bail with ease. Being consecrated children of the Lord, they can rejoice in tribulation and can rest in the confident and blessed assurance that all things shall work together for their good because they love the Lord. But even St. Paul, when imprisoned,

appealed unto Caesar and declared his rights as a Roman citizen. Likewise we wonder why such decisions as the following in the United States Supreme Court would not apply in a case of this kind:

"In Hudson vs. Parker, 156 U. S. 277, the Supreme Court said:

"'The Statutes of the United States have been framed upon the theory that a person accused of crime shall not, until he has been finally adjudged guilty in the court of last resort, be absolutely compelled to undergo imprisonment or punishment, but may be admitted to bail, not only after arrest and before trial, but after conviction and pending a writ of error.'"

NOTABLE FULFILLMENTS OF PROPHECY

Careful Bible Students have no difficulty in recognizing the fact that the prophet Ezekiel types Pastor Russell. It has been suggested that the period of Ezekiel's dumbness, one year, five months and twenty-six days (Ezekiel 33:21, 22, Comments), during which he could give no new message, might have an antitypical application beginning with Pastor Russell's death, Oct. 31, 1916, and ending with April 27, 1918. Just as at the end of Ezekiel's dumbness a public proclamation was made to the effect that the city was smitten, so in the antitype Christendom would be smitten with the onslaught of revolution on April 27, 1918, and the tidings of the event would be flashed throughout the word at about that date. A brother sends us another confirmation of this thought. We herewith reprint his letter:

"THE CITY IS SMITTEN"

"I wonder how many have noticed Ezekiel 33:21, which relates to Christendom's being smitten by the onslaughts of revolution, and have realized that the word of the fulfillment of this prophecy might be expected to flash throughout the world on or about April 27, 1918, a date which is one year, five months and twenty-six days after the death of God's great watchman? As Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty.

"In April, 1918, I watched the papers closely for an indication of the fulfillment of this prophecy. Not until April 29 did I read anything which seemed important. What I then saw was a dispatch reading as follows:

HUN PRISONERS OF WAR IN RUSSIA FOR REVOLUTION

"'Moscow, April 27, 1918.—(By the Associated Press)—A congress of war prisoners, representing all nationalities of the Central Empires, has been in session here for the last few days. There are several hundred members, all internationalists, whose aim is preparation for a social revolution in Western Europe and the establishment of a soviet republic.

"No reply has been made to the German government's demands sent by wireless to Foreign Minister Tchitcherin concerning the status of war prisoners. The German note said that information had been received that war prisoners in Siberia were forming revolutionary committees and stripping their officers of rank, that prisoners' committees at Omsk had decided to seize the Trans-Siberian railway station to prevent the return of prisoners to Germany, and that similar measures would be undertaken by the congress of war prisoners at Moscow.

"'Germany urgently demanded disarming of the Omsk prisoners, the placing of Russian troops in charge of the camp, the segregation of Germans and Austrians, measures to insure the free return of prisoners from Siberia, and action by the Russian government to prevent the meeting of the Moscow congress. The arrest of the prisoners' committee and an immediate report also are demanded.'

"This was the beginning of the Bolshevik movement in an organized way; and true to their aim, as stated in the above dispatch, when the armistice was signed, November 11, 1918, between the Allies and Germany, the Bolshevik movement made its presence quickly felt in Austria and Germany, having already been propagated in several European countries, especially the two just named. At this date, as we all know, Bolshevism is spreading like a dark cloud over Europe; and the seriousness of impending consequences is being more and more impressed upon responsible statesmen.

"An Associated Press dispatch from Stockholm, dated October 23, 1918, said that verified stories of scenes at Moscow and Petrograd prisons eclipse descriptions of the barbarism of the middle ages, and make the cruelty of the French Revolution seem almost humane. Only such a revolution could fulfill the tribulation of Matthew 24:21, and certainly in the earthquake referred to in Revelation 8:5.

"A later dispatch from Paris, dated December 14, 1918, said that Bolshevik troops, consisting of 11 infantry divisions and cavalry and artillery, were marching toward Central Europe on a front of 400 miles, from the Gulf of Finland to the Dneiper river, according to dispatches from Rome. The advance began November 11, the day the German armistice was signed.

"At an official inquiry into the activities of the U. S. troops in Russia, in the U. S. Senate, January 9, 1919, Senator King, of Utah, asked Senator Borah if there was no obligation upon the Allies to act in Russia when the Bolsheviki were releasing and arming 300,000 German prisoners and endeavoring to capture the Czecho-Slovaks. This confirms the first dispatch above quoted.

"Another dispatch from Berlin (Associated Press, January 11, 1919) states that Bolsheviki are slaughtering the Germans in the sections of the Baltic provinces which have recently come under Bolshevik control according to Herr Winning, the former German minister to those provinces. He reported last Thursday extremely bad conditions at Riga and other parts of Livonia and Courland now in Bolshevik hands with the Baltic Germans the object of the attack, recalling the historic St. Bartholomew's night, on the part of the Bolsheviki and their local Russian supporters.

"In the January, 1919, American Review of Reviews, Frank H. Simonds in 'Problems of Peace' is reported as follows:

"'Meantime behind all the discussion rises the shadow of Bolshevism, which may yet dissolve the Congress of Versailles as Napoleon's return from Elba ended the Congress of Vienna. If Europe east of the Rhine and north of the Alps and the Carpathians falls into anarchy and chaos, new military operations may become inevitable; and the first task of the League of Nations, if then constituted, may be to wrestle with the new enemy, which is daily gaining strength in Germany, while retaining a firm grip upon unhappy Russia. Therefore it is at least possible that the Congress of Versailles may be unable to restore peace in the world, however sincere its efforts; and it may well be that the failure will not be due to the rivalries of the nations represented, but to the consequences of the storm which Germany loosed four years and a half ago.'

"All of the above confirms October, 1917, as the divinely appointed time for the war phase of the great time of trouble to merge into the revolution phase of that trouble. See Z 1915, p. 254, col. 2, lines 11-14. Note also that Volume G is posthumous in a very special sense, as is so clearly proved by interpretations of Ezekiel commented in THE WATCH TOWER for December 15, 1917, pp. 378, 379."

"PEACE, PEACE, WHEN THERE IS NO PEACE"

A significant editorial appears in the *New York American* of January 9, 1919, from which we quote:

"Every dispatch which comes from Europe emphasizes the perils and perplexities of the real situation. While the potentates and diplomats are wasting time in politics, three menacing and terrible figures are looming larger and larger upon the horizon of events. Foremost of this trio go Hunger and Cold and behind them stalks Revolution, with the Red Flag held high in its defiant grasp.

"Long ago *The American* predicted that revolution would be the certain result of a conflict prolonged beyond the endurance of Europe's masses. And here stands the prediction fulfilled to the letter.

"The censorships still keep from Americans all the unpleasant facts that can possibly be suppressed, but in spite of them some inkling of the truth peeps out between the lines of correspondence intended to be published, while private information conveys to those who receive the news that the public does not get—and the consensus of all this information is that revolt and revolution are everywhere in evidence in Europe. It is the French Revolution all over again, upon a stupendously greater scale. The common peoples of Europe have become so weary of war, they have been subjected to such sufferings and such horrors, the burdens heaped upon their backs have been so intolerable, that they are everywhere in an ugly and mutinous temper. Also they everywhere know their own strength and how easily they can overthrow the pillars of the ancient edifice of society.

"The revolutionary feeling is running high at this very moment in France and in Italy; and if Germany goes the way of Bolshevism, there is a strong possibility of the Latin nations going the same road. There is a dangerously widespread sentiment of revolt in England, too, made very evident by the fear or inability of the Government to punish the mutinous troops who have defied orders at Dover, Folkestone and even in London during the past seven days.

"It is quite within the possibilities that if the Peace Conference puts off its meeting too long it may not not have any

place in Europe to meet. We do not mean that as a pleasantry, either. We mean it exactly as we say it—seriously and earnestly.

"The last persons who perceive revolution are always the ruling classes and especially the leaders in political power. They chatter the same old formulas and phases of a past that is as dead as Rameses, and make their bows and speak their declamations and repeat their copy-book moralities and platitudes for all the world like another Congress of Vienna, while beneath their feet and above their heads and all about them sound the mutterings of revolution's coming earthquakes and tempests.

"The world is sick of war, sick of talk, sick of endless diplomatic fiddle-faddle. The world wants rest and peace. And unless the peoples get what they want soon, they will take things in their own hands and get what they want in their own way."

"JERUSALEM, THE CITY OF THE GREAT KING"

Many years ago Pastor Russell pointed out from Holy Writ that Jerusalem is to be the capital of the world, when the new era is fully established, probably from the year 1925 on; and that from that center the natural seed of Abraham would bless all mankind.

How little people in general realize that "God moves in a mysterious way" in the affairs of men, overruling their affairs, all unconsciously to men themselves, in order to accomplish his purposes! Recently the Foreign Affairs Committee of the French Chamber of Deputies suggested Versailles as the capital of the League of Nations. The *New York American* of recent date asks, "Why Not Jerusalem?" We quote from the same issue of *The American*:

"At a great meeting of Protestants, Catholics, Greek-Church and Jews last Tuesday at the Metropolitan Opera House to celebrate 'Jerusalem Redeemed' from Turkish power, it was suggested that Jerusalem be made the capital of the League of Nations.

"The associations of Jerusalem, or Zion, do indeed give it a prestige in the eyes of all Catholics, Protestants, Greek-Church, Jews and Mohammedans. And it would be in harmony with that movement now attracting attention, but so little understood by Jew and Gentile, called Zionism, a movement meant to mean the common weal of all peoples and the peace of the world.

"Zionism, according to the Basle program of the founders of the modern movement which goes by that name, aims only at the establishment of a legal home for Jews in Palestine. But Zionism as proclaimed by the prophets of the Bible means Palestine, a homeland for the Jews, not at all only for their materialities, but as a means to promote the glory of God and the uplift of man—or, to quote the Bible words: 'In order that through thee [Israel] shall all the nations of the earth be blessed.'

"The establishment of a neutral zone, such as Palestine would be, around Jerusalem or Zion, as capital of the world's League of Nations, would thus help to solve the rising question, 'Who shall have Palestine?'

"The importance of having a city of holy associations as the capital of a League of Nations is evidenced by the fact that there can be no lasting League of Nations unless these are in league with God, i. e., Righteousness and Justice."

PROGRESS OF THE WARFARE

The winter night of the world is past;
The day of humanity dawns at last;
The vail is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their swords and their deeds like the thunder go.
Can ye stifle their voices? They answer, "No!"

It is God who speaks in their words of might!
It is God who acts in their deeds of right!
Lo! Eden waits, like a radiant bride;
Humanity springeth elate to her side;
Can ye sever the twain who to oneness flow!
The voice of Divinity answers, "No."

IN RE THE USE OF THE WORD "CHANNEL"

[This article was a reprint of that entitled, "That Servant and Fellow-Servants," published in issue of October 1, 1909, which please see.]

THE WORLD'S FINAL TEST

"Then cometh the end, when he shall have delivered up the kingdom to God."—1 Corinthians 15:24.

Since the New Covenant is the antitype of the old Law Covenant, we look back to the old covenant to see the shadow of the new. When the Law Covenant was to be entered into at Mount Sinai, all the people of Israel were required to agree to its terms before the covenant would be mediated by Moses. (Exodus 19:1-8) Before the New Covenant can go into force, the church must first be glorified. Then the great Mediator between God and man—Jesus the Head, and the church his body—will begin the mediatorial work.

The Christ will be called the Mediator because of the covenant then inaugurated and the office which he will hold as go-between. In their imperfect and sinful condition, mankind will not be able to approach God directly. Until they are perfected, they may come only to the great Mediator. God and men can have no direct communion until men shall have reattained the image of their Creator, lost in Adam. This will be at the close of the reign of Messiah.

INDIVIDUAL RESPONSE NECESSARY

The basis of this New Covenant to be made between God and Israel, later to include all the world, is already provided for by the death of Jesus. No one will make progress in the new dispensation, or even come upon the highway of holiness, until he shall accept the terms of the covenant by his own voluntary act. During the mediatorial reign, Christ will bring as many as will come into harmony with his arrangements, to the condition where they will gain eternal life. As the great antitypical priest, he will have all the qualifications necessary to assist all who desire to come into relationship with God. The reign of a thousand years is for the purpose of helping mankind up to the place where they can keep God's holy law and where they may be given all the blessings to be bestowed under this wonderful covenant.

But this covenant cannot go into effect until the Mediator shall have made full satisfaction to justice for Adamic sin. The application of the satisfaction price for the sins of the world will not be done until the end of the Gospel age; for the church, covered with the merit of Christ, must finish their course, that the merit thus be fully freed from all obligation before it will be available for the world. Thus we see the economy of God's plan. All the world will enter upon the new age, and be turned over to the Mediator with a clean slate—everything wiped out. But their depravities and imperfections still exist, and will form a barrier between them and God: hence the need of the mediatorial reign.

Each individual of the world must coöperate in the matter of his own salvation; else he will never be raised up out of his condition of degradation and sin. All needed helps will be provided, and every stumbling-block removed from his path. All that now allures, blinds and deceives will be gone; for Satan will be bound, and every evil system and hindrance to righteousness will be banished. So those who refuse to take advantage of the great blessings and uplifting influences then provided, and who turn their backs upon the light then shining, will be left to their darkness and iniquity, and will, after a reasonable time, be destroyed in the second death—annihilation.

The obedience required will not be merely the act of saying, "I accept Christ and accept his law"; but their faith in him will be tested and proven. Those who will really come into harmony with the new kingdom will seek to do God's will. While the outward blessings will be general—the change of conditions, allaying of storms, equalization of temperature, wonderful inventions, etc., and the lifting of the curse as a whole—yet the personal blessings will wait for the individual to manifest faith and obedience. These favors will come only through personal faith in Christ and conformity to his righteous rule. The long period of a thousand years will be granted to give every member of the race of Adam, himself included, a full, fair opportunity to come back into direct and personal relationship with his Maker.

THE FATHER TO TEST PERFECTED RACE

When our Lord shall have finished his millennial reign, the world will be turned over to the Father before their final testing. The mediatorial kingdom is to do a judging work

amongst mankind. Its work will be to instruct and uplift every willing soul, bringing all to the grand original perfection in which their first father, Adam, was created. Whosoever will not obey that Prophet—the great Messiah, Head and body—"shall be destroyed from amongst the people."

After all the willing and obedient shall have been brought up to perfection, at the close of the thousand years, the kingdom will no longer remain in the hands of the Mediator. It will be delivered up to God. Satan will then be "loosed for a little season," in order that men may be tested and proven. All being then perfect, those who have cultivated the proper condition of heart-loyalty to the Lord will be fully able to stand such a test. This trial at the end of the Millennium will not be a part of the thousand year's reign. The world will have no mediator at that time. They will need none. They will be directly in the hands of God. Therefore it is represented in Revelation that the penalty of utter destruction to come upon those who fall in the final test will be a direct judgment from the Father. Satan will be destroyed at the same time. This destruction will be the "everlasting fire prepared for the devil and his angels"—the second death.—Matthew 25:41.

JOYFUL IN TRIBULATION, PATIENT IN ADVERSITY

[The following beautiful letter was written by our President, Brother J. F. Rutherford, on the night preceding the removal of our dear brethren to Atlanta. It was handed to a member of the Committee at the railroad station in New York City as they departed. Probably the Lord has held back its publication for a purpose. Recently, however, it has been sent in circular form to the various ecclesias. We also reproduce it in this issue of THE WATCH TOWER in order to preserve it as a memorial of cheerful submission to the will of God.]

TO THE DEAR SAINTS IN JESUS CHRIST:—

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you "are not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, justified us and begat us to the divine nature; and there we became prospective members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts as we have gone forth, conscious of the fact that we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you we have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

GRATEFUL FOR PAST PRIVILEGES

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service; and how I thank the Lord for this privilege! And now, if I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen you in distress and have wept with you. I have seen you in joy and have rejoiced with you. I have endeavored to be faithful to my Lord; and because of my persistence in telling out the blessed message of the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of executive of the Society which the Lord had organized for his harvest work, I felt it my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We were not at all surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for the privilege of having a part in publishing this, the last of the series of STUDIES IN THE SCRIPTURES, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must go out before the harvest closed. My attention was directed to Jeremiah 51:60-64. I understand it to mean that Volume Seven must go to the people; hence the organization to distribute it and the pushing of the work. You, beloved in the Lord, responded to the call and joyfully went forth as living stones tied to the book, and cast it amongst the people—into the waters of the Euphrates; and it sank down and illustrated how Babylon shall fall. Ten million copies of "Fall of Babylon" you distributed with willing hands. The sole thought in the mind of each of us was to do the will of the Lord of the harvest and finish his work before the night should come on. There never was a thought in our minds of interfering with the Government or of violating any law.

The spring of 1918 came; and the evidences began to increase that the harvest was closing; and the reapers were crying to each other: "Hasten the reaping, we pray." Forgetting your tired, sore feet you hurried on; and the Lord blessed you richly. Are you sorry now that you put forth such an effort? I am persuaded from the letters I have received that you are not sorry, but glad. Rejoice now, Beloved; the work of harvesting the church is done. The dark night is coming rapidly on, and soon we shall be home. There may be a little more work for the faithful to do in calling the world's attention to the message and in aiding the Elisha class. Ask the Lord to give you wisdom and to direct you; and he will do it.

FAITHFUL SERVANTS OF OUR LORD

More than twenty years ago Brother Russell told us what would happen. (See Z 1898, p. 95) True to what he then foreshadowed, Herodias, being angry and long desiring to destroy us, seized the opportunity made possible by the distress of the nations. Salome danced before Herod. The demand was made and duly met. You are familiar with the story of how many of our dear faithful brethren have been arrested and thrown into prison. It was charged that we were in the employ of the German Government. Our books were seized and searched for evidence; but none was found, because none ever existed. We were arrested and haled into prison, charged with conspiracy and sedition, the evidence being that we published THE FINISHED MYSTERY and aided our brethren concerning the draft. We knew what would be the result. God had foretold it long ago. (Jeremiah 36, 37, 38) We knew that we were absolutely innocent. Not one of us ever had the thought of doing wrong. We were wholly absorbed in doing what we feel the Lord gave us to do; namely, to make known the message due to be published. Because of faithfulness to our duty I and my six companions find ourselves in prison cells. Are we repining? No, dear Brethren; we are happy. We have clear consciences, faithfully serving our Master and King. We hope and expect soon to make report to him. His approval alone we desire and crave. We count not our lives dear unto us, only that we may be counted worthy to see the Lord. We feel that we have fought a good fight; and if our work is finished, we await the judgment of our present Lord, whom we love and serve.

A brief history of the trial we have written. We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, Beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society. Take heed to St. Paul's admonition in Romans 16:17, 18. Be gentle and kind, yet firm, with all. We have come to the end of the way. Let us take heed to what we have been taught.

MEEKLY SUBMISSIVE TO GOD'S WILL

In all this trying experience the Lord has repeatedly shown us that he is bearing us up in his hand. He has permitted

seven of us to be sentenced together, for some reason known to him the eighth brother being left behind and not yet sentenced. We spent seven days and nights in the dark cells of Raymond Street jail, Brooklyn. Then we were removed to Long Island City jail, and placed in seven adjoining cells on the corridor. Here for seven days we have had fellowship together, being permitted to assemble in one cell every morning for our Bethel service. We have been treated very kindly here. And now on the seventh night in this prison we are informed that this is to be our last here, and that on the morrow we shall be taken to Atlanta. This journey will begin July 4, when all the allied nations are celebrating the birthday of the American nation.

During our imprisonment the other prisoners have been respectful to us and have treated us with deference. The officers have been kind. We have expected to be governed by the prison rules, and have gladly obeyed them in letter and in spirit. Not a tear of regret or of bitterness has been shed by one of the seven. We have wept for you, Beloved; we have sorrowed because of our separation from you. We have prayed much for you, that the dear Lord will protect you from the wolves and will take you safely into his fold. We know that he loves you more than we can, and that he will care for you where we cannot.

Sorrow not for us, dear Saints; for we are in the Lord's hands. Thus far he has led us, and he will lead us on. Your pathway may be fraught with many trying experiences; but remember his words, "Fear not them that can kill the body, but fear Him who may destroy the soul [new creature]," "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." I know that you are now counted by ecclesiasticism as the off-scourings of the earth; and that you are a gazingstock while you are companions of prisoners. But forget all these things. Remember that our Master made himself of no reputation, that he endured the cruel cross, despising the shame, all that he might do the Father's will. What a blessed privilege, then, to be counted worthy of bearing some of the reproaches that fell upon him! God has favored you and us above the ancient worthies, who endured hardships, sufferings and persecutions far greater than we have endured. He has favored us above the angels of heaven, who desired to look into his plan, but were not permitted. He has favored us by calling us to the heavenly calling far above angels, powers and principalities, setting before us the greatest of all prizes. He tells us that we can have this prize only by passing through much tribulation, and that the feet members must have a goodly part of this persecution. Behold, then, the persecution and the prize; behold the cross and crown! We can have the latter only by gladly taking the former. Shall we then falter or fall back? I am persuaded of you, dear Brethren, that you will not falter; but that when the fiery chariot comes near, you will gladly take to it. It is the greatest privilege ever to get into that chariot. It means a home of glory: it means a crown of life; it means to see and be like Jesus; it means to behold the face of the great Jehovah.

LONGING FOR THE DAY

Poor blind world. It is mad. It is drunk with the wine of Babylon. It is staggering now like a drunken man, and is about at its wit's end. (Psalm 107:27-29) Soon the Prince of Peace will speak to the raging waves of the surging masses, and then quietness and calmness will result. Then will follow the desire of all honest people of all nations. If we have withstood the storms and have been faithful to the Lord, we may have a part in blessing those who have used us ill because they did not know us, even as the same class did not know our Master.

The dark night is at hand; but remember that it is darkest just before dawn of the bright day, Soon the Son of Righteousness will fully arise with healing in his beams; and if we have proven faithful, we shall experience the sweet promise of our Lord, who said: "Then shall the righteous shine forth as the brightness of the sun in the kingdom of the Father." (Matthew 13:43) Then will the world know us, not as seditionists, but as true patriots, that we are not enemies but friends, anxious to do all for mankind. The Lord has promised that the world shall know who has been born in Zion. (Psalm 87:5) Will you be born there? I hope you will. I hope I shall see you there. Then will be fully appreciated the words of our dear Brother St. Paul that "these light afflictions endure but a moment, and they are working out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) Now you are despised and hated of all nations; and now is the time to remember the words of our King: "In patience possess ye your souls"; "He that endureth to the end the same shall be saved."

EXHORTATION TO LOYALTY

We have beheld the degraded characters in these prisons. We walked by a prisoner who boasted that he had murdered his fellow man. He was sentenced to ten years. Seven men were there who had given their all to help mankind; and they were sentenced to twenty years of four counts, or eighty years each. We have beheld much sorrow and suffering. What joy awaits mankind when "the ransomed of the Lord shall return [from death and degradation] and come to Christ with songs of joy upon their heads!" What joy to have a part in returning and blessing them!

Beloved in the Lord, the history of the ages is behind you; and a sad history it is. The glories of eternity are before you and its grandeurs are beyond the dreams of man. Long have we hoped and prayed for the coming of God's kingdom of righteousness. We are standing at its very portals now. Let us hold fast a little while, and we shall enter into the presence of our King. Then by his grace we shall see him face to face. Oh, that will be glory for me and for you!

The guard has graciously granted me a candle in my cell, this being my last night here. It is past midnight; my candle is burning low; and I must close. Never have I loved you so much, and never have I desired so much to talk to you.

And now tomorrow, as prisoners for the truth's sake, we go to Atlanta. We go in the strength of the Lord. We seven have learned, to love each other with an ever increasing love. We may not again see you in the flesh. We commend you to the gracious and loving arms of our Father and our Lord Jesus Christ. Oh, how my heart yearns to do something for you! But our dear Lord will do what I cannot. His grace, peace and love be multiplied unto you. Be faithful, be brave, be loyal, be true; and may the Father of mercies and God of all comfort bless, keep and comfort you.

Your brother and bond-slave of our blessed King,

J. F. RUTHERFORD.

P. S.—We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. VAN AMBURGH, A. H. MACMILLAN, GEO. H. FISHER, CLAYTON J. WOODWORTH, R. J. MARTIN, F. H. ROBISON.

July 3, 1918. Long Island City, N. Y.

CHRISTMAS JOY—OUR INCARCERATED BRETHREN

DEAR BRETHREN EVERYWHERE:

Since our brethren in prison cannot write all the dear friends, in their behalf I wish to express the great gratitude they feel to each and every one of the dear brethren who sent them some remembrance for Christmas, and this without regard to intrinsic value of the gift.

Many of their presents were packages of good, substantial and wholesome food. Since receiving it they have much improved physically. The oranges and grapefruit have been specially beneficial and probably have saved them from much sickness and suffering. The other foods have built them up physically, and each one is feeling much better. They are very grateful to the Lord for these temporal blessings and are very desirous of expressing their thankfulness and gratitude to the dear ones sending the gifts. Especially do they desire to express their thankfulness and appreciation of the great love that prompted the gifts. They were very much touched by the sweet messages accompanying the remembrances. One dear sister wrote, "Sugar was scarce, and we did without several days to save sugar to make some goodies for you." Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!" Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ's sake.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunates; and thus many were made happy. Even the officers were so pleased that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know these things, because each of you had a part.

Our brethren wish me to say for them that they love you one and all very much—every one of the Lord's dear little ones—and if it be his will they greatly desire to come to you and serve you and make known their love unto you.

Your sister by his grace,

HARRIET B. FISHER.—*Ga.*

THE CITIES OF REFUGE

[This article was a reprint of that entitled, "Fleeing for Refuge," published in issue of October 15, 1902, which please see.]

ISRAEL WARNED AGAINST COMPROMISE

[This article was a reprint of that entitled, "Choose You This Day Whom Ye Shall Serve," published in issue of October 15, 1902, which please see.]

GOD'S HAND IN A NATION'S LIFE

[The first and last paragraphs of this article were reprinted from article entitled, "Israel Renewing the Covenant," published in issue of September 15, 1895. The remainder was reprinted from article entitled, "Choose You This Day Whom Ye Will Serve," published in issue of October 15, 1902. Please see the articles named.]

LETTERS FROM AFIELD

ENCOURAGING LETTER FROM AUSTRALIA

DEAR BRETHREN:

Greetings in the Lord. I am writing to inform you of the progress of the work since my arrival in Australia from South Africa. The brethren here were greatly pleased to see me after the long delay in my arrival, owing to the lack of shipping; and without loss of time we took hold of the situation. I am very grateful to God for smoothing out the pathway; and I feel sure that there is a great work yet to be accomplished in Australia.

Since coming here, I have been trying to get into personal touch with the brethren as widely as possible. Landing at Sydney, I spent a few days with the dear brethren there. Coming on to Melbourne, I found a convention in progress and had the great privilege of tendering some words of encouragement to the assembled brethren. Since then, I have been over to Adelaide, South Australia, where there is a real live class of over seventy members, and up north to Brisbane, Queensland, where I attended a local convention. We are having a general convention in Melbourne at the Christmas holidays; and (D. V.) I hope to visit New Zealand in January and West Australia in February or March. Of course these plans are subject to the work continuing and the door of opportunity remaining open. As long as we have strength and opportunity, so long will we continue to make the most of these glorious privileges of harvest service; and sooner or later—sooner, we believe, than later—we hope to hear the Master's "Well done!"

The prayers of all the dear friends here ascend daily for you, dear brethren, and for the dear afflicted ones, that God may strengthen you for your heavy responsibilities and may comfort them in their trials of faith and patience. With rich love in the Lord I am

Your brother in his glad service,

WM. W. JOHNSTON.—*Melbourne.*

A WORD FROM SOUTH AFRICA

DEAR BRETHREN:

Greetings in the name of our Lord and Savior! In sending you herewith my financial statement for Nov. 1918, I am glad to be able to report that Cape Town is once more free from the pestilence which visited us in October and wrought such havoc, although it is said that we may look for a return of the trouble in February. Meanwhile everything has become normal again. Our people are nearly all well, and our classes and lectures are very well attended.

On Nov. 22 last, one of our most beloved members, an elder of the Cape Town ecclesia and a student of some eight years standing, died of tuberculosis in the hospital here. His name was Geo. F. W. Gatton. He led a most saintly life; and we all feel that his fidelity has won for him the crown of life. I have to report from Durban the death by a most painful accident of a dear brother who has been some years in the truth. His name was E. Borrison, a Scandinavian by birth, a man of deep religious convictions and a most devoted nature. We rejoice to think that he also is now with the Lord whom he loved so well.

The sales have been a great deal affected by the advent of the pestilence, and to some degree also by the curtailment of the free literature. Ever remembering you before the heavenly Father's throne, I remain

Your brother and servant in the Lord.

HENRY ANCKETILL.—*South Africa.*

NO DOUBT AS TO THE CHANNEL

DEARLY BELOVED IN THE LORD:—

We, the members of the Batavia Ecclesia, wish to express our love and confidence in you, our fellow laborers, and especially to the new Board. We resolve that by the Lord's grace we will work in harmony with you throughout the coming year. We also wish to extend our deep appreciation and thanks to the dear brethren who have so faithfully served us for the last six months. THE WATCH TOWER is without doubt the channel that the Lord is using to serve his people with "meat in due season"; and each issue is better than the one preceding, satisfying the hungry soul. Assuring you of our prayers ascending daily to the throne of grace, we are

Yours in the Lord,

BATAVIA ECCLESIA.—*N. Y.*

GREAT BLESSING FROM PRESENT TRUTH

DEAR ONES AT THE WATCH TOWER OFFICE:

Greetings and love in our Beloved. How glad I am that when the last volume came out I did not go to looking for mistakes! Perhaps if I had, I might have been out in the cold, empty world. Our dear Brother Howlett by God's grace assisted me in 1917, when I needed it. Praise the Lord for his assisting grace! His promises are most wonderful. Praise his name for ever and ever!

Since coming here over a year ago we have been privileged to have two lessons a week in that volume, one in the Revelation and one in Ezekiel; and oh! I cannot tell you the great blessings it has brought to us.

I am in harmony with the Watch Tower Bible and Tract Society. Since 1901 THE WATCH TOWER has been a welcome visitor to our humble home. I shall never forget the sweet words of that servant of God who showed me God's great love. I am trying to appreciate the sacrifices you all are making to cheer and comfort the remaining ones on this side of the vail. May God's great love and spirit be in and with you, and also with the dear ones in bonds and in prisons, yea, and with all who have given their hearts fully to the Lord, whether the years on this side be many or few.

Your brother by his grace,

A. H. DOOLEY.—*Kans.*

EXHORTATION TO FAITHFULNESS

DEARLY BELOVED BRETHREN:

Grace and peace be with you increasingly! I want you to know the great blessings I have received from THE WATCH TOWER, especially that of November 1. The article, "Man Proposes, God Disposes," was especially good. Who cannot see that these precious truths cannot be had elsewhere? For years I held, and still maintain, that the Watch Tower Bible and Tract Society is the only religious institution that God favors at this time. Truly it is well named. I shall ever pray for you. Be strong, be courageous, be steadfast, be faithful even unto death. With much love,

Your brother in Christ,

C. B. WILLIS.—*Canal Zone.*

DAILY PRAYING FOR THE SOCIETY

DEAR BRETHREN:

I have been made to rejoice greatly over the Towers this year, and especially the one pertaining to "Joseph and His Brethren." Aug. 1, and subsequently. I am daily praying our Father's continued guidance and blessing upon you in this time of severe trial and testing. I am confidently looking forward to the time when we shall be permitted to engage in the work which has so rejoiced our hearts in times past.

Your brother in the Lord,

L. J. B.—*Ala.*

STAND FAST—STRIVING TOGETHER

"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Philippians 1:27-29.

No text of Scripture is more applicable to the time in which we are now living than are the above words of St. Paul to the Philippian church. Perhaps also no other passage has been more comforting to the feet members of the body of Christ during their experiences of the past year than has this one. Surely all have been called upon to suffer much, and we may have further privileges along this line. Yet it is not the suffering that especially concerns the Lord's people, it being a "light affliction" compared with "the glory that shall follow," if we prove faithful. When we realize the great favor that has been bestowed upon us in our being appointed ambassadors of the great Messianic Kingdom, now being established upon the ruins of the old order, we count it indeed a privilege to endure hardship and trial in connection with this glorious message. Such was the spirit of St. Paul, in the words of our text. He had been held up to ridicule and scorn, beaten almost to death, thrown into prison and his feet made fast in the stocks. Yet in it all he was able to sing praises to God for the privilege of suffering for Christ's sake, for the truth and for the brethren.

THE MESSAGE OF THE HOUR

The first statement in our text is especially important now. Not merely the admonition to "stand fast," but the manner in which we should stand is the thing of essential value. The admonition must be taken in its entirety. The Apostle would have us understand that to be pleasing to the Lord we must "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." We find some today who claim and probably think that they are standing fast; but instead they are turning aside and not striving together with their brethren in proclaiming the full message of the Gospel. Because of some difference of opinion respecting secular matters, they apparently feel it their duty to raise questions that cause division in the ranks of the Lord's people, and then start independent movements that tend to confuse the minds of the saints and to give rise to roots of bitterness. Let us, dear brethren, avoid any and every spirit that would hinder our striving together in the dissemination of the truth now due. Nothing would please the adversary more than to have the ambassadors of Christ's kingdom contend one with another on non-essentials, thereby to have their minds distracted and their efforts slackened regarding the real work to which they have devoted their lives; namely, the proclaiming of the message regarding the utter downfall of Babylon and the overthrow of Satan's empire.

The commission of the Christ, Head and body, is found in Isaiah 61:1-3; and the special message of the feet members is the proclamation of "the day of vengeance of our God." The evidence that this particular message would be given by the last members of the body of Christ on earth is emphasized by the fact that our Lord omitted this portion of the prophecy when he read from the book of Isaiah in the synagogue at Nazareth (Luke 4:16-22), and then declared: "This day is this Scripture fulfilled in your ears." His thought manifestly was that only the portion of the prophecy which he had read to them was fulfilled at that time, and that the portion which he had failed to read would be fulfilled at a later time by his body members. It is therefore the duty, as well as the privilege, of the Lord's people at this time to "proclaim the day of vengeance of our God"; and if they fail to do so, the very stones would cry out; for the prophet's words are inspired of God and must be fulfilled.—Luke 19:40; Zechariah 9:9.

"ONWARD, CHRISTIAN SOLDIERS!"

It is with sorrow that we see some retreating from the front ranks of the battle. It is not surprising to find some such excusing their action by claims of steadfastness and special courage. The faithful and triumphant in battle do not desert in the hour of need, however, but strive together with one spirit and one mind, as the Apostle enjoins. Those who are looking for pretexts to turn aside will surely find a motive satisfactory to themselves for their course, while those who are anxious to do the Lord's work will be looking for opportunities through which they may vigorously co-operate in the closing work of the church in the flesh.—Isaiah 52:7.

A few in certain localities, under the influence of leading minds, have felt obliged to withdraw their support of the Society on most trivial and unbelievable grounds. Some have magnified and distorted certain statements in THE WATCH TOWER, and under the misconception thus developed have withdrawn from classes and have sought to draw away others after them. The more influential in the service any such has been, the more disturbance his course causes among the dear sheep when he thus deflects. Some have even found fault with the statement in the TOWER of May 15, 1918, which said: "When the government asks to borrow his money, and gives its promise to pay in the nature of a bond, if he can consistently do so he should buy the bond." Reference to the article in question will disclose the fact that this is part of a statement given to the public press, and properly showed that our Society was not opposed to the methods used by the government in carrying on the war, and that its work is strictly a religious one. All such questions are matters of individual conscience; and nobody can or should assume to regulate the conscience of another in such matters. This has ever been the policy of THE WATCH TOWER, as our readers well know.

Occasionally some one, not sufficiently appreciative of his privileges and apparently seeking to avoid Christian hardships, will write us respecting our dear brethren who are now suffering in a special manner for Christ's sake, and ask: "Could they not have avoided their experience?" We answer: Yes; they could have avoided it. So could Jesus have avoided his suffering. Likewise St. Paul, St. John and other faithful martyrs of the past nineteen centuries. All of them could have avoided much suffering had they failed to disseminate the truths then due. But why should we speak about avoiding such experiences when the Lord's Word clearly indicates that hereunto are we called, and that we shall be "joint-heirs with Jesus Christ, if so be that we suffer with him"? And why did Jesus suffer? Because he held forth the message of truth and reprobated the hypocritical Scribes and Pharisees, the clergy of his time; because he called them whited sepulchers; because near the end of his ministry he went into the Temple and drove out the ecclesiastical money changers; because he went against the common thought of the day! Thus it was that he suffered. "If so be that ye suffer with him, ye shall be glorified together" with him. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

WHY WE WERE ILLUMINATED

Why did the Lord permit us, in the end of the age, to come to a clear conception of the divine plan? Why do we enjoy a better understanding of these things than did the early church? Is it merely for our own enjoyment that we are thus illuminated? We think not. If so, doubtless God, who is no respecter of persons, would have been pleased to give all the members of his church an equal knowledge of his plans and purposes throughout the age. We believe that our heavenly Father had a twofold object in giving us a clearer understanding of his great plan at this time: first, that we may have the broadest possible foundation for our faith in this "evil day," thus enabling us to stand; second, that by means of our knowledge of the immediate establishment of the kingdom and of the time of trouble incident thereto, we may be able to co-operate more intelligently in the great work which he has for his saints to do now, prior to their glorification.

Seeing, therefore, that the commission of the feet members of the body of Christ is "to proclaim the day of vengeance of our God" (Isaiah 61:2), it behooves every one who aspires to membership in that body to take advantage of present opportunities for proclaiming this very message and the glad tidings of the kingdom which shall follow shortly. We are to tell the people that Babylon is tottering to its fall, and that on the ruins thereof Christ's true kingdom will be erected. We are to tell the great company of "foolish virgins," the majority of whom are still in darkness in the Babylonish systems, that the Lord has great things in store for them and for all humanity. We think that those are making a grave miscalculation who have folded their hands and concluded that there is nothing more to do on this side of the vail in respect to proclaiming the kingdom message. Perhaps ere long the Lord will show us that instead of there being nothing to do, a mighty work is just before us—the bringing of the message of truth to the thousands upon thousands of "foolish virgins" who are still slumbering and sleeping, so far as a knowledge of the divine plan is concerned.

The Lord's people, the feet members, are the only ones

on earth who now possess a knowledge of present truth. We stand upon the very threshold of the Messianic kingdom. Within a comparatively short time the Lord purposes to bring about the downfall of ecclesiasticism, acquaint the great company class with present truth, glorify the last members of the church, and then install into office beyond the vail that great multitude of servants of the bride, her companions who shall follow her. If this be the work of the immediate future, whom will the Lord use to bring the message of truth to the foolish virgins? Manifestly he would not use anybody as a teacher of the plan who did not himself understand the plan. Who in all the earth is equipped to carry this message to our brethren in darkness, unless it be the remaining members of the Christ on this side the vail? Some have been disappointed to find that the church is not yet glorified. But undoubtedly the Lord, who knoweth the end from the beginning, has had a purpose in keeping us on this side the vail beyond the date of our earlier expectations. Surely great privileges of service are just ahead.

Just how the Lord may bring about the conditions for a world-wide witness for the truth ere Babylon's final downfall is accomplished is not for us to say. But we know that he is very resourceful. He has unlimited means of accomplishing his great designs. It is not at all improbable that the persecutions of the Lord's people, past, present and future, may be used of him in arousing such an interest in the truth as we have never before witnessed on earth. Already much interest is manifested in the case of our brethren in bonds, and numerous questions are being raised as to why these brethren should be confined without even being admitted to bail pending a hearing of their case! The Lord in his own due time and way will fully answer these questions.

SEVERAL PERTINENT FACTS

It is a well known fact that our brethren now in bonds have given the best years of their lives to religious work, and to that exclusively. They were so busily engaged in it that they had not even taken notice that an espionage law had been passed by congress. It was called to their attention for the first time when objection was raised to "The Finished Mystery," and then the publication of that book was immediately stopped. The government counsel during the trial admitted that he could point to "no vindictive spirit" against the government existing in the minds of any of these brethren. In view of these facts it is not surprising that great interest is now being taken in the case by people who otherwise may not have known of the existence of the International Bible Students Ass'n. It is not strange that they should now be asking why these men should be held in prison without even the privilege of giving bail pending their appeal, kept away from their friends, away from the preaching of the Gospel of the kingdom of God, and from doing the great religious work to which they have devoted their lives, and have done so for years without financial remuneration. What is the purpose of keeping them in prison? What good can be accomplished by compelling highly refined Christian gentlemen to daily associate with thieves, robbers and murderers regarding whose conviction there could be no doubt? These are questions which demand an answer. Newspapers are taking it up. Undoubtedly the Lord is working out some grand design, and it is for everyone who loves the truth to hold himself in readiness to co-operate with the Lord in whatsoever way he may indicate. In this connection we quote from an article clipped from a Chicago magazine of recent date, under the caption "Persecution on account of Religion":

"We hope our readers have read and carefully noted the opinion pronounced by Judge H. B. Howe, of the U. S. District Court in Brooklyn, N. Y., in the case of the "Russellites," tried under the Espionage Act. Perhaps nothing more startling has come from the Federal bench since the Dred Scott decision. The condemned men are sent to jail for twenty years not only for conscience's sake, but for preaching, under a somewhat novel and perhaps despised name, a form of religion to which in substance many thousand people are devotedly attached, for which many would willingly die. Whether it should be called "Christian" or not, makes no difference. It appeals to the highest and most frequently published teachings to be found in the religious writings of the world. Whether the defendants in Judge Howe's court were too close literalists or not does not matter. Their form of religion, like that of the Society of Friends, does not depend upon the letter of any Scripture, so much as upon the spirit of many great teachers at their best. The only heresy of the believers in this religion is that they really believe and try to do what millions of people say, but neither do nor believe.

"Take for instance that passage in the Sermon on the Mount in which man is bidden to let 'the light' in him, that is, good will, 'shine' like God's sunlight, at all times 'upon the evil and the good.' Suppose a man catches the spirit of this remarkable teaching and finds that he is simply inhibited from going to war. Must we treat him, as the Roman government treated such people, as an enemy of the State? Suppose you have the ingenuity to explain away the passage above; suppose, as some do, you make, 'Blessed are the peace-makers' mean: 'Blessed are they who fight and punish their enemies'; nevertheless the sublime law of the good will, the one profoundly civilizing force in the universe, comes some day surging back upon your mind more incontrovertible than ever. What more substantial is every day of the war proving than the vast need of men to obey this vital law of our humanity?

"And now we are told by a judge that men who try thus to obey are criminals! Whether this is good law or not makes no difference. The result is exactly what we abhor in Kaiserism, namely, persecution for conscience's sake. If this is necessary in the name of Liberty, we begin to wonder next, What is Liberty? What ought those men to do who, though loving their country with all their hearts, are bound by the mightiest of human forces—the inward vision and conviction; must they obey God or man? We had thought hitherto that we had an answer, preserved inviolate in the Constitution of the Republic. We had not thought that any judge, fallible and subject, like other men, to human passion and prejudice, could set the rights of men's conscience aside. We should suppose that the nation had better uses for men of moral courage, simply proclaiming what every man deep in his heart wishes that all other men might believe, than to shut them up in our vile jails. Do we like to publish to the world that a hundred million of us are so afraid of the spread of religion of brotherhood as to discover a terrible national peril in the effort of a handful of men to persuade the rest of us to believe the greatest things in the Bible?

"What now if this 'war to end war' proves, as history has often shown, that the despised people were nearer to practical wisdom than the statesmen and prime ministers! What if they are the humble forerunners of a new movement of humane and spiritual religion, which shall put an end to war, as the preachers of violence, compulsion and punishment have never been able to do with their superior might? Old Gamaliel was no enthusiast, but he was the one wise man among the rulers of his people."

PUNISHING FELLOW MEMBERS

Some of the dear brethren who are earnestly striving to conform their lives to the divine Word are noticing from the reading of STUDIES IN THE SCRIPTURES, Volume 6, more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15-17. Of these, some need to be reminded that it is not necessary for them to follow out all the regulations therein set forth. If they choose to overlook the brother's fault, it is their privilege to do so. But if they cannot overlook the fault, if it continues to injure them, they may not speak of the matter to others, but must follow the Lord's direction there given as the only method by which they can seek redress.

Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will heed neither the private cry of the brother against impositions nor the counsel of two or three brothers nor even the voice of the church. "What punishment should be applied to these?" we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord purposes to do that himself. He tells us that at the present time we are not competent to judge the degree of each other's weakness according to the flesh, and consequently could not judge the degree of each other's responsibility as the Lord would justly measure it. It is our privilege to seek to stop the injury which is being done us; but we may not execute any penalty on account of things of the past.

The whole lesson of our Lord's direction in Matthew 18:15-17 is to the effect that we are to strive thus to regain our brother's love and to stop him from further injuring us. If we succeed in so doing, in the same measure we regain him as our brother, we recover him. It is not the thought, then, that the brother should be brought before the church to be punished; but merely that as a last resort he be brought before the ecclesia for reproof, for correction, in order that he may see the error of his course and acknowledge it and cease to do wrong. At every step the effort should be to turn the

brother to a right course, not to expose him, not to injure him, not to punish him; for the Lord has said: "Vengeance is mine; I will repay."—Romans 12:19-21.

According to this Scripture the very most that the church could do would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would express willingness thereafter to do right. Then he should be received again into full fellowship.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things to heathen men or to publicans. In the meantime the brother may merely be treated in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges of greetings or voting opportunities that belong to the church as a class.

THE LAST TO WELCOME THE KING

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house?"—2 Samuel 19:10, 11.

We stand today at a time in earth's affairs that is aptly illustrated in an incident of Israelitish history which occurred nearly thirty centuries ago. The kingdom of Israel had been thrown into a state of confusion through strife and war, rebellion and threatened anarchy. Through long years of deep scheming and subtlety the wicked Absalom had divided the sentiments of the people and had alienated their hearts from King David his father, and now had headed an open revolt which rent the realm from Dan to Beersheba. In fear of the consequences King David had left Jerusalem and had fled to the region beyond Jordan, accompanied by a few loyal, faithful subjects. When the battle took place between the opposing forces, the king's army was victorious. The rebellion was subdued; and Absalom the would-be usurper met a violent death.

King David, however, did not thereupon attempt to repossess himself of the kingdom, which was rightfully his. On the contrary he waited for Israel to express a desire for his return. In consequence of their being left without an official head, conditions waxed worse and worse. The record says: "All the people were at strife throughout all the tribes of Israel." (2 Samuel 19:9) Finally the people in general began to deliberate upon the state of affairs; and they recalled that David had delivered them out of the hands of their enemies. Then they saw their mistake in joining the rebellion, especially now that their leader Absalom was dead; and they began to clamor for King David's return.

But the elders, the very ones who should have been the first to welcome the king back to Jerusalem and to see that order was restored, delayed to perform their solemn duty in behalf of the people. The people approached the elders and said: "Now therefore why speak ye not a word of bringing the king back?" Furthermore, King David himself sent word to Zadok and Abiathar the priests, asking them to inquire of the elders of Israel as to why they were the last to welcome him back to Jerusalem.

RESPONSIBILITY OF THE CLERGY TODAY

The elders of Israel fitly correspond to that class which occupies the position of lords and reverends before the peoples of Christendom at this time; namely, the Catholic and the Protestant clergy. From the beginning it has been the natural order of things for mankind to look to their respected leaders for guidance. At the first advent of our Lord the question was asked on every hand, "Have the rulers [the Jewish priests, scribes and elders] believed on him?" Just so it is in the world today respecting the declaration of our Lord's second presence. Some indeed rejoice to know that the King is here, and that soon he will bring out of confusion order and everlasting blessing to all the families of the earth. The vast majority, however, have waited for some expression of approval of the message from their elders, the clergy. But as a class the clergy are the last to welcome back the King. Indeed, many of them are "willingly ignorant" of his presence.—2 Peter 3:5.

For the past forty years the great King of kings and Lord of lords has been sending to the peoples of earth the message of his second presence, through the antitypical Zadok (meaning righteous; i. e., members of the little flock) and their associates, who have had the light of present truth. Furthermore, it has been the duty of all such to administer a rebuke to the clergy class for their willing ignorance of the Lord's return. With all the advantages of education, time and money with which the great teachers of Christendom have been endowed, it might be reasonably expected that they would have been the very first to discern from the Lord's Word the time and the manner of his second advent. They have been relieved of the worry and the hardships of ordinary business life in order that they might have abundant time and opportunity to study the Bible and to give forth its comforting and timely messages to their flocks, who pay them liberally for such service. They have taken the money; but many of them have indeed utterly neglected to fulfil their part of the contract. They have ceased to study the Word of the Lord, except to criticize and destroy it. Meanwhile the people have been fed upon husks instead of the bread of life, the only satisfying portion.

Now, after nineteen centuries of waiting, our Lord Jesus, the rightful King of earth, has come to establish his long-promised kingdom. But the multitudes of Christendom, led and dominated by their false spiritual guides, neither recognize the right of Jesus to the throne of earth nor desire the establishment of his kingdom. Doubtless many would prefer that the King of kings might not reign, lest they might be torn from their pedestal of honor and disadvantaged in the eyes of the people through the vengeance of the New Ruler, occasioned by their part in the rebellion against him.

CHURCH AND STATE

In times past the civil and the religious powers of the world have been yoked together for mutual support, and have defended each other. As far as the state was concerned, it mattered not whether the religion was a true or a false one, as long as it kept the people in subjection to the ruling powers. Civil rulers have ever favored the religious system that has best served this end. Ecclesiastical rulers have in turn looked to the civil powers for compensating favors; and in the days of their power they have exacted much. Thus the two were in affiliation.

Around these two there has always been gathered a privileged aristocracy of wealth, brains and education, which has ever kept them at the head of social influence and power. The tendency has been toward corruption, in both civil and ecclesiastical circles, not because the people themselves have necessarily grown worse—though this is indeed true in many instances—but because enlightenment has become more general, and with it temptations to cupidity have greatly increased. Thus social order has been menaced; while true religion based upon the atoning work of Christ has descended to a low ebb. Hence many in Christendom today find the words of the prophet expressing their disconsolate sentiments precisely: "We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. . . . Is the Lord not in Zion [Christendom]? Is her King no more in her?"—Jeremiah 8:18,19.

From the standpoint of Christendom there is indeed little to be seen in the way of encouragement. The clash of conflicting creeds and their discord with the notes of the Divine Revelation are most painfully manifest. In consequence of this and of the general awakening and the mental activity of our day, which discredits the creeds, we find faithlessness bold and outspoken, rampant in every denomination; while, ignoring the Bible doctrine and its terms of salvation for the church now and for the world during the "times of restitution," the clergy instead preach politics, morality and humanitarianism as the only essentials of the Christian life.

THE WORD OF GOD PROFANED

The Bible account of the fall of the race in Adam, and hence of the necessity of its redemption through Christ, having been thus discredited, the entirely antagonistic theory of human evolution has been substituted—that man was evolved from lower animal forms of life, by his own efforts aided by chance and circumstance; that he has now reached a higher plane than was ever before realized; and that he will continue to make progress indefinitely. The clergy have instituted what they are pleased to term a "higher criticism" of the Word of God, by which the sacred record has been whittled and trimmed to fit the modern state of development of human philosophies and sciences (often falsely so-called) thereby to lend seeming sanction to the idea that the philosophy and the science of today are the climax of perfection and the essence of wisdom. They slash the ruthless scissors of criticism

into the miracles of Jesus and the inspired writings of the apostles, and whittle out of divine testimony such words and thoughts as best serve their scientific conceptions of truth and of Christianity. They have placed the Bible and its holy writers down on a par with all profane history and historians, declaring that much of the Word of the Lord is fiction, and that it is impossible for any other than "higher critics" to determine where the dividing line between truth and fiction lies.

But soon the tide will turn; and the people will see that they have been deceived concerning the truths of God's plan by those whom they have looked to as leaders in religious thought. Then they will turn in disdain to all who have been "willingly ignorant" of the Lord's presence—the clergy—those who have not wanted the Lord to reign; and they will inquire and will demand an answer to the question, "Why are ye the last to welcome back the King?"

THE RETURN OF THE KING

The very nature of the present distressing world conditions, as well as the sure word of prophecy bearing thereon, convinces us that lasting relief to suffering humanity will come neither through human uplift nor through socialism nor through governmental regulation nor through any league of nations, however, desirable such an arrangement might be, but only through the power of the Christ, Jesus and his church, bringing order out of chaos by the establishment of the universal kingdom of peace and righteousness, now even at the door. We wait not for the new King as the sweet babe of Bethlehem; nor yet as "the man Christ Jesus, who gave himself a ransom for all"; but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—raised from death a spirit being, whom Jehovah hath highly exalted above his former condition as a man, yea, higher even than was his spirit condition before he became a man. "Him hath God highly exalted" to the divine nature, far above human nature or angelic nature or any other nature than that of God himself. Such are the nature and the majesty of earth's new King, for whom the whole groaning creation longs and waits, whose presence and kingdom will bring to mankind the blessings of life purchased with his own precious blood, given when he was a man.

The same King whom Herod and his soldiers crowned with thorns and mocked with royal robes, the same King whom Pilate crucified between two thieves at the instigation of the Pharisees and the elders of Israel, and over whose dying body was placed the inscription, "Jesus, the King of the Jews"—this same king we now look for, but no longer in a body of flesh and humiliation; for that body was prepared for our sin-offering, and was laid down in death for man's redemption. He comes now "in power and great glory," the express image of the Father's person, and in the glory and the majesty of the Father's person, and in the glory and the majesty of Jehovah, "whom no man hath seen nor can see" (1 Timothy 6:16), the same whom Saul of Tarsus saw miraculously, but whom his companions saw not. Earth's new King is that same wise, sympathizing, loving Savior who wept and died, but who now is greatly changed in nature and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not human in any sense, but the divine Lord, to whom has been given "all power in heaven and in earth."—1 Corinthians 15:20,42-44,50; Philippians 3:10.

As men come to realize, through troublous experiences now upon the earth, the futility of lasting happiness amidst human selfishness and depravity, the number of those who will long to welcome back the King will increase. They will come to appreciate that the eradication of selfishness from the earth is a work for the great heavenly Physician, far beyond the power of imperfect mortal man.

THE TIME OF TROUBLE

And now, particularly since the end of Gentile times, the "Good Physician" has begun to lay bare, cut and scrape the evils of a selfish society, exposing depths of corruption never before realized by the patient. As he continues to cauterize proud flesh, we realize that he purposes to spare no pains to make his work effective. The patient will again suffer and groan, and for a time he may prefer the disease to the cure. But the exposure and the eradication of human selfishness must progress; for our Lord is a good physician. Eventually the balms and ointments of love and righteousness will be applied. Even these may smart for a time; but soon they will begin to strengthen and heal, and the poor sin-sick world will be restored to health and everlasting happiness.

But while some would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, nevertheless they seem to realize that so just and impartial a Judge might also cut off some of their own long-cherished ambitions, and might pain them by touching their personal selfishnesses and their lust for power and for reverence. And they are right. This new King is bringing to light all the hidden things of darkness, and will correct private as well as public selfishness and sin. He will lay justice to the line and righteousness to the plummet; and the hail of hard truths shall sweep away the refuge of pharisaical lies, while the waters of truth shall overflow the hiding places of error. (Isaiah 28:17) Who would not say that this very work of overflowing the hiding places of Babylon by the waters of truth has been in progress for some time? And may not we expect the Lord to permit his people to continue their efforts in this respect until Babylon's utter downfall is accomplished? Surely, dear Brethren, great privileges of service are just ahead.

The message to the clergy of Christendom at the close of the Gospel harvest, even as that which Jesus administered to the rabbinical class at the end of his earthly ministry, is one of scathing rebuke for their unfaithfulness. A prominent characteristic of the clergy is their desire for special honors and titles. They are known as Reverend, Right Reverend, Very Reverend, Divine, D.D., etc., etc. But Jesus said: "Be not ye called Rabbi, neither be ye called Master; for one is your Master, even Christ; and all ye are brethren."—Matthew 23:8.

PERSECUTORS OF GOD'S PEOPLE

When the various denominations began their existence, having more of the spirit of Christ than they now have, they recognized no distinction between clergy and laity, even as the Bible knows no distinction. All were brethren in Christ Jesus. Even in the days of the Reformation the faithful ones whom God used as his special servants were not known as Reverend, D.D., etc., etc., but merely called themselves Peter Waldo, John Wycliffe, John Knox, Martin Luther, etc. Unpretentious, like Jesus and the apostles, they were intent upon serving God, and therefore became the servants (ministers) of the church. But now the clergy of all Protestantism, as well as of Papacy, are far from being servants. They are lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, godliness and power have gradually departed. "God resisteth the proud, but giveth grace [favor] to the humble [-minded]." (I Peter 5:5) For this reason they have lost their power to expound the divine Word; and today we find them forced to confess their ignorance of the plan of God. They appeal back to the early reformers for their information and confirmation, and thus confess that they have less light than had their predecessors. They do not teach the truth themselves; nor will they permit it to be taught by others, if they can prevent it.

Throughout the age the Lord's consecrated people have been more mercilessly persecuted by the clergy class than by any other body on earth. It is even so today. The Second Psalm shows that they would "take counsel together, against the Lord, and against his anointed [the Christ body]." This has especially been true since the beginning of the "rage" of the nations, at the end of Gentile times. Because of this unjust and wicked course of the rulers of ecclesiasticism, the Lord said that he would "have them in derision" and would "vex them in his sore displeasure." (Psalm 2:2-5) True to his promise the Lord has sent the message whereby they would be held in derision. The prophecy of Ezekiel and the symbols of the Revelation are filled with this very message from the Lord. It is likened to "hail" (hard, distressing truths) as it has fallen upon the clerical heads of Christendom. (Revelation 16:17-21) This work will undoubtedly continue, in the Lord's providence, until Babylon's utter downfall is accomplished. It is his program for this day.

No wonder the "elders" of ecclesiasticism, the clergy, have been the last to welcome back the King! Nevertheless both the King and his kingdom are coming. In fact, they are already here! The present troubles in church and in state are the results of the influence of the long-promised kingdom of Christ, now in process of establishment. Worldly men know not of this; for this kingdom "cometh not with outward show" or display. But the Lord's children have been forewarned, and have known what to look for. They have known that "the day of the Lord would so come as a thief in the night."—Thessalonians 5:2.

THE WORLD'S ONLY HOPE

Those who know that the Christ and his kingdom constitute the only lasting remedy for the wrongs and the woes of men should be pointing the groaning creation to this fact rather than to the poultices of human contrivance, which can do no real good. Tell them about the return of the King. Tell them that he is the great Prophet, Priest and King whom the world needs; that as Prophet he, together with the church his body, will cause an accurate knowledge of the truth to

fill the whole earth; that as Priest he will be ready to succor and pardon all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price for all mankind; and that the return of the King is to bind Satan completely and to set all of his captives free, if they will accept the liberty of sons of God under the terms of the New Covenant. God pity those who are the last to welcome back the King!

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
He who was slain on Calvary's mountain
Soon is to reign a thousand years."

GOD'S PROVIDENTIAL CARE

Almighty God, the Lord of heaven and earth,
O thou, the Source and Center of each sphere,
The Lord of being, throned afar, whose hand
Upholds the weight of words, yet, wondrous thought!—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of thine;

Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life!—how sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need doth feebly cry to thee.

O thou in whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove, yea, though the earth
And heavens depart, by faith we clasp thy hand,
We calmly rest our weary hearts on thee,
Assured that thou wilt ne'er forsake, that we
Shall be forever precious in thy sight!

LOVE'S VICTORY OVER FEAR

"There is no fear in love; but perfect love casteth out fear."—1 John 4:18.

Our text seems to tell that love and fear are opposites, that to whatever extent the one prevails the other is impossible. We cannot imagine that among the angels there is any fear of the Almighty or of one another. They are perfect. Their relationship with God is perfect. According to the divine arrangement and regulation, where there is perfect love there is no fear in the sense in which this word is used in our text.

When sin and the divine sentence of death entered the world, this matter was well understood. The penalty may have caused fear, but not of an abnormal kind; for God's penalty is just and reasonable, and even the pronouncement of that penalty was accompanied with a hint of ultimate deliverance. We find, however, that the great adversary of God and man has largely taken advantage of mankind and has planted in the human mind an erroneous fear, especially as respects the Almighty God. The Scriptures speak of this fear and say: "Their fear toward me is taught by the precepts of men." (Isaiah 29:13) These precepts of men which misrepresent the divine character, attitude of mind and purpose have been largely the result of false teachings which, the Bible declares, have come from the adversary himself. The Apostle Paul says: "Many shall depart from the faith [the true faith], giving heed to seducing spirits [evil spirits] and doctrines of devils." (1 Timothy 4:1) These doctrines have come down to us in the creeds formulated during the dark ages; and because of their influence the whole world is more or less in fear.

THE FEAR THAT BRINGS WISDOM

This same abnormal fear of our Creator is manifested among the heathen, where it has been engendered by the same evil spirits. The heathen have more or less dread of the future and of whatever they think has power over them. Many of the heathen seem to realize that the demons have great power; for they offer sacrifices to propitiate these evil beings. St. Paul intimates that this was the case in his time, saying that the heathen sacrificed to devils and not to God. (1 Corinthians 10:20) Thus by means of deluding the minds of men, the adversary has brought the whole world to the place where fear is the controlling power. Indeed, in some parts it has been true in the past; in others it is true to a considerable extent now; and in the near future it may be true that the civil power will hold that any religion which does not teach something of future torment will be an unsafe religion for the people to have.

There is a totally different kind of fear, however, which is eminently proper and Scriptural. As we come into the family of God, and grow in grace and in knowledge, we begin to get the right focus upon the heavenly Father's character and plan. From the Scriptures we learn that "the fear of Jehovah is the beginning of wisdom." (Psalm 111:10; Job. 28:28) We do not understand this to mean the unreasonable fear, the slavish fear, which brings torment, but rather that fear which is properly of the Lord and which is enjoined in his Word. That proper fear, or reverence, teaches us true wisdom. Then we begin to get things right before our minds, to see what God really has said and what he has not said; and as we come to learn of the justice of God, the mercy of God, the love of God, the provision which he has made for man's salvation, a deeper and deeper love for him comes into our hearts.

In proportion as love comes in, it casts out this wrong kind of fear. Then by the time any one has reached the condition of perfect love for God, complete love, he will possess a complete and perfect understanding or appreciation of our heavenly Father's true character, and will have no trace of that abnormal or slavish fear which characterizes the world in its fallen condition. Therefore whatever degree of this wrong kind of fear remains in a child of God, it is a sign that love has not yet finished its work.

WHOLESOME KINDS OF FEAR

In one place the Apostle Paul speaks of fightings without and fears within. (2 Corinthians 7:5) What did he mean? What did he fear? We are not to understand that the great Apostle was having fisticuffs with anybody, nor that he was fighting in any earthly army. No; he was fighting as "a good soldier of Jesus Christ," contending not with carnal weapons, but with "the sword of the Spirit, which is the Word of God." He was contending with those who opposed themselves to the truth and to the cause of God. He found plenty to oppose him in an outward way; and even in his mind he had more or less to contend with in the way of fears.

St. Paul does not specify what kind these fears were. They might have been fears to meet his opponents, fears that he might not be faithful or fears that he was not approved of God. As he does not state the nature of his fears, we are left at liberty to conjecture. He may indeed have had all these three kinds of fears. He was not perfect in the flesh, so that he might be without more or less timidity in the presence of the adversary, even though he displayed great courage on numerous occasions. His fears as to his own success and as to whether he might not fail to win the prize may have been with him, as he suggested to us when he wrote: "Let us fear lest, a promise being left us of entering into his rest, any of us should seem to come short of it." (Hebrews 4:1) Here he refers to a fear or careful watchfulness in respect to a failure to attain the things promised.

This kind of fear is different from that which would be natural to us as human beings. It is a proper fear of not coming up to our glorious privileges. But surely the Apostle's fear was not a dread of a vengeful, unloving God, a kind of fear which would manifest a lack of loving trust and confidence in the Heavenly Father; for St. Paul's faith in God was strong and unwavering.

LOVE TRIUMPHANT OVER FEAR

Our Lord Jesus had an experience with fear. The Apostle says that when on earth the Master "offered up strong crying and tears unto him who was able to save him out of death, and was heard in that [matter] which he feared." (Hebrews 5:7) We believe this is a reference to our Lord's experience in the Garden of Gethsemane, on the night in which he was betrayed. Apparently he feared that he might not have come up to the full requirements of his consecration vow, that he might have come short to some extent of the Father's will concerning him. He waited for some assurance of divine approval; and when he received it, his heart was made glad.

This latter text is in harmony with the one just preceding; for the two refer to a similar kind of fear—that of offending God or not doing our best. But with the true Christian there must be a conquest of love over fear. In the case of our dear Master we see that his perfect love for the Father and his unwavering confidence in God resulted in his receiving the Father's blessing and smile, and in being delivered from the fear that he was not wholly acceptable.

This fear on our Lord's part was not sinful. It was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions which are positive and unalterable. It was a fear, not begotten of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, a knowledge of the inflexible law which righteously affixed the reward of eternal life and glory to our Lord's fulfilling his covenant of sacrifice. At the same time the Master began to realize that of himself as a human being, though perfect, his heart and his flesh would fail unless reinforced by grace divine. The Psalmist expressed this fear of Jehovah, and the source from which his help came, when he said: "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." —Psalm 73:26.

Previous to his being made flesh, the evidences of our Lord's loyalty to the will of God were his acts of delightful service in co-operation with the Father in the works of creation and in all things appertaining thereto. The humbling to human conditions was gladly and cheerfully undertaken. Then followed the trials of his earthly life; and finally the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, except through the mercy and the love of God, to whose care he commended his spirit. (Luke 23:46) It was indeed a crucial test; and although at the time he evidently could not see the necessity for every feature of this experience, he nevertheless knew that the love of God was too great to permit a needless pain to be inflicted upon his beloved Son; and therefore he could trust the Father even where he could not at the time trace the inscrutable ways of the divine providence.

A SERIOUS LOSS TO THE SAINTLY

While it is true that "perfect love casteth out fear," it is also true that perfect love is a very scarce commodity on earth, even among the Lord's people. The fear which we are to lose entirely is "the fear of man, which bringeth a snare." Whoever loses the fear of God and the fear of failing to attain to the great prize which God has held out before us, is in a very dangerous position. He is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners—the second death; and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of God, he rapidly loses carefulness in respect to the Scriptures, and inclines to lean more and more to his own understanding, becoming blinded to his own faults and weakness.

There are many Scriptural injunctions as to a proper kind of fear. Through the prophet God says that those who fear his name are the ones who speak often together, and of whom a book of remembrance is made. Again, he promises: "To you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 3:16; 4:2) The lesson of these various references to fear is that to lose the fear of God, in the sense of losing fear of his displeasure or fear of coming short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss; for it would probably cost us our eternal existence. Those who have lost this fear are like steam engines which have lost their governors, and are apt to run with too much liberty to unfitness for service and to self-destruction. Hence, as the Apostle again says to the pilgrims who are seeking a heavenly country, "if ye call on him as Father, . . . pass the time of your sojourning here in fear" (1 Peter 1:17), not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even in carelessness and slothfulness, but in earnest watchfulness of every word and act, to please the Lord, to copy his character, and thus to make sure your calling and election to a place in his kingdom, when it shall be established in power and great glory.—2 Peter 1:4-11.

TRUE LIBERTY IN CHRIST

Fear, ignorance and superstition must vanish before the light of truth. What a blessed realization it is to be thus liberated! Millions are still under the galling yoke of fear, the "fear of man which bringeth a snare." Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation; for their oppressors hypocritically claim divine appointment. Moreover, mankind in general have been made to fear God as a vengeful tyrant, who would consign the vast majority of his creatures to eternal torment. Thank God, we who have received the truth have escaped that horrible nightmare, and the bondage of Satan is broken!

We are also made free from the fear which we see coming upon the whole world, as the great civil and ecclesiastical systems that have so long prevailed are being terribly shaken. All thinking people are in dread of the possible outcome of the near future; and their alarm will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet in the midst of it all, and with the fullest assurance of the infallible Word of God that during the next decade the world will pass through "a time of trouble such as was not since there was a nation," the true disciples of Christ are not afraid. On the contrary they rejoice; for they know that God's object in permitting the storm is to clear the moral atmosphere of the world; and that after the storm there shall come, by divine providence, an abiding peace. Instructed in the truth of God's Word, they realize the necessities of the situation, and have confidence in the divine power that can make even the wrath of man praise him.

Few are the clear, strong spirits who can bear
To look on Truth in her unclouded blaze;
Few are the high heroic souls, who dare,
Above the low pursuit of gain, to raise
Their firm, unbending purpose. Few can gaze

At Virtue on her pure and awful throne.
Ah! few can love the ethereal coin she pays.
But they must love it; for the souls alone
Who master self can claim her birthright as their own,
And her untarnished crown of glory wear.

GOD OUR HEAVENLY FATHER

[This article with the exception of the paragraphs below, was a reprint of article entitled, "Training for Membership in the Kingdom," published in issue of April 15, 1913, which please see.]

APRIL 6.—MATTHEW 6:24-34.

WORTHY AND UNWORTHY AMBITION—HEAVENLY TREASURES PREFERABLE TO EARTHLY ONES—THE VALUE OF HAVING A TRUE VIEW OF MATTERS—BLESSINGS FOR THOSE WHO FAITHFULLY SERVE THE LORD—OUR HEAVENLY FATHER'S ABILITY TO CARE FOR US ILLUSTRATED IN NATURE—PROPER CONCERN NOT WORRY—THE CHIEF CONCERN OF ALL TRUE FOLLOWERS OF CHRIST.

"Our Father who art in heaven, hallowed be thy name."—Matthew 6:9.

The Great Teacher taught no extravagance. Energetic himself in the Father's business, he instructed his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in today's lesson is to the effect that our energies are not to take the selfish form of laying up earthly treasures, but that we are to lay up heavenly treasures instead. Notwithstanding his reference to moth, rust and thieves despoiling earthly treasures, we understand the Master's teaching as rather on a higher plane, although the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds or stocks, or farm added to farm and house to house; and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, nor thieves steal the title to the property, yet the principle is the same. Treasures of every kind may lose their value—do lose their value to us when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provis-

ion. "Naked came we into the world, and naked must we leave it." (Job 1:21) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morn. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this teaching.

Let us not take the extreme view entertained by some. Let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and so arrange matters that they might not be dependent upon charity in their old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their own families. The Bible distinctly teaches that "he who provides not for his own, and especially for those of his own house, hath denied the faith and is worst than an infidel." (1 Timothy 5:8) The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or in order that we may have wherewith to lend to others in need. God's people are to be frugal, to avoid debts, to be "forehanded," to be with some reserve of capital.

KEEN SPIRITUAL VISION INVALUABLE

Moreover, earthly things are not to be the treasures of their souls, but merely their servants, conveniences, always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting inordinate desire upon it can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; but whoever sets his affections upon the things above will correspondingly become heavenly, spiritual, blest, generous. We have two eyes; and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty in order that we may get the true view of matters. So it is with the eyes of our understanding. They have both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, in order that we may see matters in their true light, in order that we may see the great value of the future life in comparison with the present one, and be correspondingly guided to the setting of our heart affections there and, in general, balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the divine promises, our case would be all the more pitiable. How great that darkness would be!

There is still another lesson for us along the same line. A man may endeavor to serve two or more masters, but no one can be a satisfactory servant to more than one master at a time. No two interests are so completely one that the service of either would not more or less detract from the service of the other. One of the two masters to whom our Lord refers is the heavenly Father; the other is mammon, selfishness and sin, together with all that is connected with unrighteousness, everything contrary to God and his righteousness.

As a matter of fact we were born in slavery to sin. The Scriptures inform us that we were sold into this slavery through the disobedience of our first parents. Therefore sin has a hold upon the entire world of mankind. They are a race of slaves. It is impossible for them to deliver themselves from the thraldom of this slavery; for it is everywhere, the world around. Some are loyal to the interests of evil; but the great majority of mankind are at heart disloyal to mammon, realizing that in serving self they are opposing God. But at the same time those who serve mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere and the best in the financial sphere. At the present time selfishness succeeds. All human arrangements are along the line of selfishness. Whoever, then, works along the line of self serves himself better than if he were not selfish. Otherwise he would have his fellow creatures in opposition to him, misunderstanding him, etc.

LESSONS FROM ALL OF LIFE'S EXPERIENCES

But our Lord inaugurated a new order of things. He declared that God is ready to receive unto himself all who forsake sin and believe on his Son; and that as many as will accept his gracious arrangements for salvation will be set free. "If the Son shall make you free, ye shall be free indeed." While the service of mammon might bless us during the present life, yet it would be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and of some legitimate blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. Moreover, there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters; for we cannot serve both. As Joshua did, so let us determine: "As for me and my house we will serve the Lord."

CHRIST OUR SAVIOR

[The first eleven paragraphs of this article were reprinted from an article entitled, "Following the Lamb Whithersoever He Goeth," published in issue of January 1, 1899. The remainder was reprinted from article entitled, "We Have Found Him, Eureka," published in issue of February 1, 1900. Please see the articles named.]

IN THE FURNACE

He that from dross would win the precious ore
  Bends o'er the crucible an earnest eye,
The subtle, searching process to explore
  Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried.
  Thrice happy they who to the end endure!
But who the fiery trial may abide?
  Who from the crucible come forth so pure
That he whose eyes of flame look through the whole
May see his image perfect in the soul?

Not with an evanescent glimpse alone,
  As in a mirror, the refiner's face,
But stamped with heaven's broad signet, there be shown
  Immanuel's features, full of love and grace;
And round that seal of love this motto be:
"Not for a moment, but eternity!"

LETTERS FROM AFIELD

THE HUM OF ACTIVITY HAS NEVER CEASED

MY DEAR BRETHREN:—

Greetings of love in our Lord. The December 1st issue of THE WATCH TOWER has just come to hand; and my heart goes out to you as I read of your hopes of present and future service for our King. I believe your clarion call will find response in the hearty co-operation of the brethren. Surely all will leap to lay hold on these grand opportunities, carrying such weight of privilege now and of glory to follow.

We in this country have not been restricted so much as you have of late; and our thoughts have risen in prayer that you might stand in the peculiar and fiery trials, including a measure of inactivity, which the Lord saw good to permit. We frequently wish that we might know more of your state and of the detail of the experiences through which you have passed, so that we might the more fully sympathize and understand. We shall be glad when the vail which covers these things from our sight can be lifted. I have found myself longing to bear some of your burdens; and I now assure you of my love and of my desire that you may have wisdom from above to organize the harvest work yet remaining, and the while to continue to supply that meat in due season for which the brethren look to the Lord through you.

In the London Tabernacle the hum of a busy ministry has never ceased. Indeed, so far as public lectures, etc., are concerned, I think we have never been so busy. The Lord has

graciously given us many opportunities of service. In every avenue great activity has prevailed; and although the war has inevitably restricted in some directions, it has served to stimulate interest greatly; and we are glad to be here still and to find so much to do. By the Lord's grace and help we will go on. When he takes us home, we shall be glad to leave this human state with its many weaknesses for that full companionship with our dear Lord Jesus and those with him; and our works will follow after, accompanied by conditions of power and perfection, for which we earnestly strive. May our Father's favor be your portion now and forever.

Your brother in Christ. H. C. THACKWAY.—*England.*

EXCELLENT RESULTS FROM PASTORAL WORK

DEAR BRETHREN IN THE LORD:—

Loving greetings in his name. In the Dec. 1 WATCH TOWER it is stated that some booklet-tracts are being prepared; and as we noted the titles of these we were glad, because we had just been expressing a desire that such tracts would be issued. The sorrows caused by death, maiming, etc., in the war are tremendous in this country; and the sisters in the pastoral work have found that a little booklet would be read in many cases where the larger book, "The Divine Plan of the Ages," is refused. The pressure on life is so very great at present that most we meet with find that they have no time for reading a book; but many who have desires for God think that they could read a pamphlet. So the pastoral workers in Glasgow will be very gratified if you will kindly send some of those new booklets. I enclose £2 to cover cost of transit and also to help pay for the booklets.

You will be glad to know that the pastoral work is still going on in Glasgow; and the Lord continues to bless it. We trace 201 as now attending the central meetings through the work started on two years ago. With love in the Lord and best wishes for 1919. May all your labors be blest and guided of him!

Yours in his service. MINNA EDGAR.—*Scotland.*

FOR BRETHREN IN THE ARMY

DEAR BRETHREN:—

I write you a few lines, as it might be of interest to you to know where the young brethren are who are in the military service of the U. S. A. I am from the Chicago Ecclesia, and was drafted into service last May, sent to one of our training camps, and was placed in the medical department of the 106 Engineers. At one time there were four of us brethren there from different towns, but I am the only one who passed for overseas duty, the rest having been discharged because of physical disability.

In September we left Georgia for Long Island, where we stayed for a time, and then were shipped to "somewhere in France," not knowing just where. But I knew that I was safe in the Lord. After a thirteen-day voyage, we landed at Glasgow, and from there went to Winchester, where we remained several days. We left England from Southampton, about sixty miles from London. I wished that I could have had the opportunity to visit the friends there. We traveled through many French towns, but remained no length of time at any of them, until we arrived at Brest. Our engineers were stationed there, to build a receiving camp, which is now one of the largest in France. We have not seen any actual fighting at the front, however, although the work of the engineers has done a great deal for the men. We surely are in the days of the falling of the kingdoms. It does not need much faith on the people's part, as they can see the fulfillment of prophecy with their literal eyes.

I do not know of any other brethren here, except Brother Stanley Olson, whom I have located through the mail. I wish I knew of others also. Our desire now is to go home to our beloved ones there. The Lord willing, I may be homeward bound in a couple of months. I ask an interest in your prayers that we boys may remain faithful and strong in the Lord. With Christian love,

Your brother in Christ, FRANK GANS.
Medical Dept. 106 Engineers,
A. P. O. 716, Base 5, Brest, *France.*

LOYAL CO-OPERATION PLEDGED

DEAR BRETHREN:—

Greetings in the name of our dear Lord and Master, from the Petersburg Ecclesia, by whom I am instructed to send you the following message:

At the beginning of the new year, which we trust will be full of opportunities for service to the truth and to the brethren, we desire to express to each individual member of the old Board of Directors our love and appreciation of the work they have performed, and to pledge to the new Board our prayers for their successful guidance of the affairs of the Society, and to assure them of our fullest co-operation in every respect, believing that this will be one of the greatest years in the history of the world for the dissemination of the truth and for the furtherance of the establishment of the kingdom through the power and grace of our Lord and Savior.

Yours in his service. R. A. GAMBLE, Class Secretary.—*Va.*

GREAT JOY AT THE RESULT OF THE ELECTION

DEAR BRETHREN:—

After reading the report of the annual meeting of shareholders in the Jan. 15 WATCH TOWER, we wish to express to you our great joy at the result of the election. We thank the dear Lord for so clearly manifesting his will; and we hereby renew our pledge of hearty support and co-operation. We also wish to participate enthusiastically in supporting the resolution passed by the shareholders in re our brethren in prison.

We take this opportunity to tell you of our gratitude for the privilege of feasting upon the "meat in due season." Truly the Lord has prepared a table before us, upon which all our needs of spiritual food are supplied. We are ready, yes, anxious to co-operate with you in any and every way possible; and we continually pray the Lord's guidance and richest blessings upon you.

Yours in the glorious hope. J. J. PICKERING, Secy.—*Mass.*

GROWTH OF SPIRITISM TREMENDOUS

DEAR BRETHREN IN THE LORD:—

Loving greetings in Christ our Lord unto you all from Camp ——. With sorrow we notice the tremendous growth of spiritism. Ouija boards are used freely as a pastime and innocent amusement. When we called attention to the seriousness of having any communication with the evil spirits, and explained that many who started with curiosity ended in the insane asylum as the result of these wicked spirits possessing their minds—their only aim and purpose in communicating with human beings—our warning was considered very lightly. Then we thought how handy it would be to have on hand some timely tracts on spiritism, and so to do our utmost to warn those in danger. With warmest Christian love to you all, and especially the dear brethren in charge of the Lord's work, I remain. Your brother in Christ. H. I., C. O.

VOL. XL PITTSBURGH, PA., MARCH 15, 1919 No. 6

VIEWS FROM THE WATCH TOWER

Bible students are aware that since the year 1799 we have been in "the time of the end." "The day of his preparation" is another name given to the same period, because in it a general increase of knowledge and numerous governmental and moral changes pave the way for the Messianic Kingdom, which is now being established upon the ruins of the existing order. The many lessons which the peoples of earth have been forced to learn during the period of the war have no doubt been real blessings in disguise. The lessons in economy have been especially beneficial. Jehovah is a great economist. Jesus taught his disciples the lesson of economy when he instructed them to gather up the fragments of the loaves and the fishes after having fed the multitude of five thousand. We think it reasonable that the recent necessary restrictions in luxuries, fuel, food, etc., have been overruled of the Lord, and are incidental lessons in this period of preparation for the kingdom of Christ on earth.

INVISIBLE FORCES AT WORK

Among the sudden and sweeping changes in this preparatory period in which we are living, none has been more remarkable than the recent prohibition legislation. When the eighteenth amendment to the United States Constitution, forbidding the manufacture, sale or transportation of intoxicating liquors within the United States and its territories, was proposed by Congress in the autumn of 1917, few indeed expected that it would be ratified by the required two-thirds of the states in so short a time as one year. In fact, the third section of this amendment provided that the States should have seven years in which to ratify it; and that should it not be ratified by the legislatures of the several States within that time, the article should be inoperative. The fact therefore that the amendment has been ratified by more than two-thirds of the States, within practically one year from the date of its submission to the legislatures by Congress, has been mystifying

to editors of our metropolitan papers, and indeed to the statesmen themselves. The *New York Tribune*, commenting upon the speed with which this amendment to the Federal Constitution was ratified, remarked that the legislation seemed to be "propelled by some invisible force." We believe that the Tribune has expressed a great truth, and that the "invisible force" is none other than divine providence in this "day of his preparation."

As to how this legislation will be received is another question. Among the organizations opposed to country-wide prohibition is the Roman Catholic Church. Not only did Cardinal Gibbons and other great ones of the Roman Catholic Church fight against the amendment before ratification, but leading Papal prelates continue their attacks upon this Constitutional amendment since its ratification by the States. The Reverend John L. Belford, Rector of the Church of Nativity, Brooklyn, N. Y., is reported in the *Brooklyn Eagle* to have said recently: "It is an unjust law; no one is bound to obey it; no one should have the least scruple about evading it, breaking it or defying it." Whether Catholics in general will attempt to follow his advice remains to be seen.

RELEASING THE SINCERE

Secretary Baker's action in releasing 113 conscientious objectors from Fort Leavenworth is very commendable. These objectors were examined by Judge Julian Mack and Dean Harlan F. Stone, and were pronounced by them "sincere," and for that reason were released. The *National Labor Tribune*, commenting editorially in its issue of February 13th, says:

"On the 22nd of January Secretary of War Baker released 113 conscientious objectors who had been courtmartialed and sentenced to long terms of imprisonment. He announced that they were released because an examining board had reported these men as sincere in their belief and in their positions as to war. Three months have passed since the war ended: and yet eight Christian gentlemen of the International Bible Students Association, sincere and honest, as conceded by all, are still held in prison. Why not recognize their honesty and sincerity, and immediately release them? American people love honesty and sincerity."

In this connection it is recalled that Judge Harlan B. Howe, in imposing sentence upon J. F. Rutherford and his associates of the International Bible Students Association, suggested that because of their sincerity they were all the more dangerous, and for that reason their sentence should be "severe." Apparently Secretary of War Baker takes a different view of the matter of sincerity. The *Labor Tribune* says:

"During the recent war Italy imprisoned about 3,500 Socialists and Pacifists, who are designated as 'political prisoners.' A few days ago the Italian government released all of her political prisoners, setting them free.

"America entered the war to maintain the principles of right, justice and truth, and to make the world safe for democracy. Everyone knows that the Espionage Act is strictly a war measure. The war ended three months ago, and yet Congress has taken no action to release political prisoners. The President, J. F. Rutherford, and other officials of the International Bible Students Association are in prison at Atlanta; and notwithstanding that final decision has not yet been made in their case, they are held without bail. They have been in prison for seven months, removed from their thousands of friends and from the great religious work in which they have been engaged for many years. While they are gentlemen of the highest type, scholarly and refined, they are compelled to associate constantly with the vilest and most desperate criminals. What good can result by keeping them there? Is the imprisonment of such men, because of their honest and sincere interpretation of the Bible, in keeping with the high ideals and principles for which the United States entered the war? When the facts are known, will not their imprisonment make honest and sincere Americans blush with shame?

"It is just beginning to dawn upon the American public that Rutherford and his associates are either victims of a gigantic conspiracy or else that there is a miscarriage of justice the like of which has never before been equalled in the United States."

We also quote from the *Atlanta Constitution* of February 11th, 1919, as follows:

"The case of the United States vs. J. F. Rutherford, et al., is the fruits of religious intolerance; and the war and attending excitement furnished the opportunity for the perpetration of a great wrong against the defendants. . . . Defendants appealed their case and applied for bail pending appeal; but bail was denied. These gentlemen have been in prison since June 20, 1918, and their case is not yet heard. . . . Has it come to the point in America that high, noble-minded, peaceable Christian gentlemen can be railroaded to prison and denied bail pending their appeal because they dare tell the truth as they see it? Will America tolerate religious persecution such as Rome practiced during the period of the wicked Inquisition? . . . . Why should they suffer further? Is it the desire to make martyrs of them to satisfy the grasping and intolerant spirit of Romanism and her allies? The liberty-loving people should demand the immediate release of these Christians. If they can be held in prison, then the principles of religious liberty have ceased to exist in America. Let every liberty-loving American, regardless of his own religious belief, who favors open and fair dealing, call upon the powers that be to immediately release these gentlemen, and to let them go out to serve the hundreds of thousands of Christian people who desire and need their aid and comfort."

The *Literary Digest*, in its issue of February 8th, quotes from *The Churchman* the following:

"Just why America should have gone to such lengths of severity and cruelty in its treatment of political prisoners is not clear to some of us. We are a sentimental people, and it not frequently happens that those who shed tears most copiously over Belgian atrocities and over Russian martyrdom in the days when George Kennan used to relate the terrors of Siberia, will indulge their own passions quite recklessly on any at home whom they despise and hate."

POLITICAL PRISONERS

The demand for amnesty in behalf of all political prisoners has been heard in Washington. Mr. Gregory, the retiring Attorney General, recommended executive clemency on behalf of some. Fifty-three cases were acted upon before President Wilson sailed for France. A Washington dispatch of March 5th states, however, that "no action was taken in the cases of J. F. Rutherford and his seven associates of the International Bible Students Association, convicted in Brooklyn on charges growing out of publication of 'The Finished Mystery,' a Bible handbook, and now serving sentences in the Atlanta federal prison."

The reason for this is not made clear. Hence the subject of amnesty continues to be agitated in the public press. It is not alone from the radical organs that we hear the clamor, but the oldest and most conservative newspapers and magazines of the country are freely devoting much space to the question in issue after issue, while the editors of the smaller cities and towns are joining hands in what they now call the common cause of humanity. On the accepted theory that newspapers do not mould, but rather interpret, public sentiment, it is evident that herein lies a political storm center of great consequences, not to be hushed by legislative indifference or silent contempt, but a matter which seems to demand the most respectful consideration of every statesman in the Republic. We quote from a strong editorial appearing recently in the *Capital Times* of Madison, Wis., as follows:

"The idea of a political prisoner is repugnant to the thought of a democracy. To put men into jail for expressing their opinions has always been foreign to the best spirit in America. And yet, there are in our American prisons today hundreds of men and women who are suffering for their convictions. Hundreds of others are battling in the courts to escape the prison cell.

"The technical charge on which these men have been put into prison is that they interfered with the military establishment of the country. Why then haven't we put into prison all men who have 'interfered with the military establishment'?

"Ships were needed to transport soldiers to Europe. This country decided to erect a monster ship-building plant at Hog Island, to build ships. About $60,000,000 was spent—from which we received one ship! Over $40,000,000 was squandered!

"Is it recorded that any one has gone to prison for having 'interfered with the military establishment' as a result of this Hog Island disgrace?

"The Hughes report showed a disgraceful situation in the manufacture of aeroplanes. Aeroplanes are the eyes of the army. 'The military establishment' was interfered with through the criminal manner in which the aeroplane situation was handled.

"Is it anywhere recorded that the persons guilty of this criminal situation have gone to prison? In fact, is it recorded anywhere in this country that any profiteer has gone to jail? In our opinion the military establishment of the country was interfered with ten times over by the profiteers of the country than by men who spoke their honest convictions.

"The war is over. Our armies are being demobilized. There is no longer any opportunity to 'interfere with the military establishment of the country.' Is any public good to come from continued persecution of men whose sole crime is that of having expressed their opinion?"

THE RE-BIRTH OF A NATION

Zionists now rejoice as they approach the fruition of their oft deferred hope of being reestablished in the land promised by Jehovah unto their forefathers. For many years the Lord's consecrated people, in the light of present truth, have anticipated the restoration of Israel at this time; and all such may now lift up their heads and rejoice, for our own deliverance is thereby indicated to be drawing nigh.—Matthew 24:32, 33.

In the 19th article of the proposed constitution for the coming League of Nations, unanimously agreed upon by the special committee representing fourteen nations, and in the further deliberations of the Paris Peace Conference, Zionists are able to foresee the immediate re-creation of Palestine as a Jewish state. The article in question mentions that "certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized."

In every Zionist quarter the world over the glad note of triumph has been sounded ever since the First American Jewish Congress convened in Philadelphia on December 15th last and provided for the election of seven delegates to present the aims of the Jews of the world before the Peace Conference at Versailles. Federal Judge Julian Mack of Chicago was chairman of the congress. The same congress adopted, amid great enthusiasm, resolutions outlining the government of the new nation and calling for an International Jewish Congress to convene immediately after the signing of peace, that all the details may be speedily arranged for. The Philadelphia Ledger, in reporting the matter, said:

"An ideal Jewish Republic in Palestine, a republic founded upon Socialistic principles, in which every man will work for the welfare of the state, and individual property rights will be eliminated, was outlined at a mass meeting of the Poale Zionists last evening. Jews from all countries of the world will be mobilized in a monster Jewish industrial volunteer army to rehabilitate Palestine. The paramount rule of the proposed Jewish Commonwealth is that every workman shall work for the profit of the community and for the advancement of his special trade. Speakers advocated forming agricultural communities, each consisting of 100 immigrants, in the new Jewish nation. These groups will be financed by the First National Labor Bank of Palestine. All land will be the property of the community."

In another issue of the same paper the dramatic scene following the introduction of the resolution declaring for the establishment of this Jewish Commonwealth was described as follows:

"The Jewish hope of centuries was rekindled. The delegates, four hundred of them, who had gathered from all parts of the United States to represent the four millions of Jews of this country, and the hundreds of spectators embraced one another, waved the Jewish flags and bunting which they tore from the walls in their joy, and wept and cheered as they saw light piercing the gloom of centuries of disappointment."

Numerous Jewish mass meetings have been called in various centers of Jewish population throughout the country to further urge their cause. Commenting upon the Twenty-second Annual Convention of the Federated Zionist Societies of the middle West, held in Chicago last month, the Chicago *Herald and Examiner* of February 17th said:

"Four hundred Zionists gathered yesterday at the Hotel La Salle and last night at three mass meetings, not as in other years to dream of a restored homeland, but to exult in its accomplishment and to plan its successful fruition. The convention will end tonight with a banquet at the Morrison hotel, where Norman Hapgood of New York will be the principal speaker."

THE MEMORIAL SUPPER

"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." —Matthew 26:27, 28.

As heretofore announced, the date of the Memorial Supper this year falls on Sunday evening, April 13, after six o'clock. According to Jewish reckoning the first day of the Feast of Unleavened Bread falls on April 15, which with that people begins on the evening of April 14. But our interest as Christians centers mainly in the killing of the Passover lamb, which preceded the feast. Therefore our commemoration properly begins on the preceding evening—April 13. All calendars we have seen give March 31 as the date of the first new moon after the spring equinox. If we calculate from that date the 14th of Nisan would begin on the evening of April 13, Jewish reckoning. See footnote, page 470, Vol. 6, STUDIES IN THE SCRIPTURES.

ALL THESE CEREMONIES WERE TYPICAL

We need not remind the Bible Students of the particulars connected with the institution of the Passover—that the Israelites were held in a measure of serfdom by the Egyptians; and that when in the Lord's providence the time arrived for their deliverance, their masters selfishly sought to maintain that bondage and refused to let the people go forth to the land of Canaan. During the year the Lord sent one after another nine different plagues upon the people of Egypt, removing these in the same order when Pharaoh craved mercy under promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster— that the first-born in every family of Egypt would die in one night; and that in the home of the humblest peasant as well as in that of the king there would be mourning, as a result of which they would finally be glad to yield and let the Israelites go, yea, would urge them to go and in haste, lest the Lord ultimately bring death upon the entire people should their king continue to harden his heart and resist the divine mandate.

The first three plagues were common throughout Egypt, including Goshen, where the Israelites dwelt. The next six plagues did not affect this district. The last, the tenth plague, was declared to be common to the entire land of Egypt, including Goshen, except as the Israelites would show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled on the sides and on the lintels of their doorways, and whose flesh was to be eaten in the same night with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey, with full expectancy that the Lord would smite the first-born of the Egyptians with death and thus make them willing to let the Israelites go, and with full faith also that the Israelites would share in this calamity were it for not the blood upon their doorposts and lintels.

The Israelites were commanded to celebrate this as one of the first features of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that with the bright minds which many of them possess our Jewish friends have never thought worth while to inquire the meaning of the celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon doorposts and lintels? Because God so commanded, of course; but what reason or motive, object or lesson was there behind the divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that his faithful people understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer and, answering, to get light and joy from the knowledge.

WHAT WE MEMORIALIZE

Although Christianity has the answer to this question, we regret that because of carelessness the majority of Christians would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the Just for the unjust? and that the application of its blood symbolizes the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is effected by the payment of man's penalty; that as the whole world lost divine favor and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins, the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way, a new way to life everlasting.

We memorialize four great matters:

(1) The death of our Lord as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which will soon follow this passing over of the present night time. The deliverance will affect first of all those passed over, the church—the little flock and the great company, the antitypes of the priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" (Isaiah 25:6) which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

"BEHOLD THE LAMB OF GOD"

Looking unto Jesus as "the Lamb of God," we behold his spotlessness, "holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took his life from him; he laid it down himself, voluntarily. He laid it down, not in obedience to the Father's law, for justice could not demand sacrifice, but in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart."

From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the blessing of his followers and subsequently for the blessing of all the people. Hence in partaking of the broken unleavened bread we memorialize the purity, the sinlessness of him who gave himself to be in God's due time the ransom price for all mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should here pause to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the program, and the justice of God thus exemplified, and the wisdom of God in making the arrangement, and the faith to grasp the power of God as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than is the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the hearing ear and the appreciative heart. This blessing is most astounding. It purposes a still further favor to such of mankind as turn from sin and accept by faith the grace of God in Christ, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight, to the intent that they may suffer with him in the flesh, and share with him in the begetting of the holy Spirit now and in birth to the spirit plane in the resurrection. Thus as his glorified members they may be associated with him in his Millennial kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be new creatures on the spirit plane.

Our partaking of the bread symbolically represents our appropriating the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes and imperfections of our fleshly bodies, which we have tendered to God as living sacrifices. When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice, the Father accepts the same and begets the sacrificer to the new nature as a member of the body of Christ; and since we have the treasure of the new creature in the earthly, fleshly vessel, the Father's acceptance of us includes our justified flesh and all of its interests. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are directed in conformity to their covenant of sacrifice to drink of our Lord's cup and to be immersed daily into his death.

THE CUP OF THE NEW COVENANT

The cup is not ours, but our Lord's. The life or sacrifice symbolized by the blood is not ours, but our Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's suffering and death is therefore not to indicate that it was insufficient nor to mean that we could add anything to it. The offer illustrates the grace of God—that he is willing to receive us and to make us joint-heirs with our Lord and Savior, if we have his spirit.

The spirit which actuated Jesus was one of devotion to the doing of the heavenly Father's will to the smallest detail and even unto death. Exactly this spirit must be in all those whom the Father will now accept as members of the bride of Christ, the body of Christ, his church in the heavenly glory. Hence our Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death. This is exactly what St. Paul points out to us; namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the one Loaf and ultimately will be accepted by him according to the Father's plan and thus become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this bread together as a memorial not only do we symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our breaking or dying as members of that church. "The loaf which we break, is it not the communion [the common union or participation] of the body of Christ? For we, being many, are one loaf, the one body; for we are all partakers of the one loaf."—1 Corinthians 10:16, 17.

THE MEANING OF THE CUP

To us the cup of the fruit of the vine means the sacrificed life of our Lord. But, additionally, it reminds us that in becoming his disciples we accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], is it not the communion [the general union, the fellowship] of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely the turning from sin, not merely believing in Jesus, not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God—sacrifices considered holy because of the imputation of Jesus' merit, sacrifices which God has accepted, begetting the offerer to the new nature as a new creature—Romans 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Hebrews 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unholy or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. He intimates that God's providence for such would be the second death.

"EVEN YOUR SANCTIFICATION"

We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they are invited to enjoy, should be subjects of the second death. On the contrary the context intimates that the persons referred to had at one time a clear understanding of the matter; that they "were once enlightened"; that not only had they been justified by faith in the precious blood and thus enabled to approach God, but on the basis of that justifying faith they had gone on presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memo-

rialize) with which they had previously been sanctified by the begetting of the holy Spirit, testifying the acceptance of their consecration by the heavenly Father when they agreed to drink of Christ's cup.

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made is effected not when we are called nor when we begin to turn from sin nor when we begin to hear and heed the voice of God, but when under the influence of these blessings and mercies of God we come to the point of full consecration, full surrender, full sacrifice of all of the earthly rights and privileges, in order that we might have instead the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked: "Who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with our Lord? Who would spurn his cup and his baptism into death in view of the privilege of being associated in the reward?" The answer is that surely no one would do so who still retains the spirit of begetting and the faith appreciation of the things as yet not seen —glory, honor and immortality. If therefore any who have once tasted of the heavenly gift and have been made partakers of the holy Spirit and have participated in the powers and privileges of the coming age—if any such should fall away, it would be impossible to renew them again unto repentance.

KNOWN BY THEIR FRUITS

We cannot read the heart. We cannot surely know who have seen beyond the first vail and who have not. We cannot know absolutely who have committed the "sin unto death" and who have not. We are not to judge one another. We are rather to accept one another's professions, provided the course of life confirms these and is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified," if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup, the Blood of the covenant which is shortly to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with the divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only misled us by their statements, but also deceived themselves into thinking that they understood.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ, and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidence of developing the fruits and graces of the Spirit, we may safely consider that they were spirit-begotten. Should these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they have not only lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault or might act in a manner that would imply anger; but he certainly could not have malice and hatred. Besides, if overtaken in a fault he would soon realize his difficulty and not only take the fault to the throne of heavenly grace for forgiveness, but also go and make full reparation and full apology to those wronged, injured, by the act. Whoever indicates that his spirit has become a malicious one gives evidence that he has already lost the Spirit of God and is "twice dead, plucked up by the roots," and belongs to the thorn and briar family, and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our memorial service let not our hearts meditate merely upon the sufferings of Jesus, nor merely upon the sufferings of the members of his body as they walk in his footsteps to sacrificial death. On the contrary let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit; and the Apostle urges all those who are drinking the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope"; knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" beyond the vail.—Romans 5:3, 4; 2 Corinthians 4:17.

We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we shall receive at the second coming of our Lord and our gathering together with him, as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note its operation in St. Paul, who with Silas could sing praises to God in the prison, with his feet in the stocks and his back lacerated. And so it should be with all of Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

A further joy may be ours as we comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate accepts them and presents them to the Father, and God begets us by his holy Spirit.

These earthly rights which belong to our Lord Jesus alone, and which are under his control, are to go to natural Israel by the New Covenant. (Jeremiah 31:31) "They shall obtain mercy through your mercy." (Romans 11:31) We may therefore rejoice in sympathetic anticipation of the blessing about to come to natural Israel, in which all mankind will have an opportunity to share. If Israel's casting away at the beginning of this Gospel age was preparatory to the acceptance of the Gospel church, how glad we may be that the acceptance of that church will not mean everlasting loss to natural Israel, but that on the contrary they will be profited through the blessing of spiritual Israel, the great High Priest and Mediator and fully qualified Ministers of the New Covenant. (2 Corinthians 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical mediator, Moses, who is "like unto" or a type of the great Mediator, the Christ of God, of whom Jesus is the Head and the overcoming saints, his faithful followers, his members—Acts 3:22, 23.

Let us then each year appreciate this glorious memorial more and more in its expression of "love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his members, and to comply with his invitation, "Do this in remembrance of me," and not as do the Jews—in remembrance of the type. But as St. Paul said, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until he come." (1 Corinthians 11:26) Then at his coming he shall change the church, which is now a body of humiliation, and make it in the truest sense a glorious body.—Philippians 3:21.

Again, we suggest that where the dear friends possibly can do so they meet together in little groups; but that where this is impossible, they nevertheless celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18:20.

OUR RISEN LORD

[This article was a reprint of that entitled, "A Spirit Hath Not Flesh and Bones," published in issue of June 1, 1898, which please see.]

God's ways are not our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stooped for flowers;
But oh! the oft-pierced heart those precious drops distil,
That many a life, else all unblest, with healing balm shall fill.
Then give, O give, the flower to those who pray it so may be,
But I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

CHRIST IN GETHSEMANE

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suff'ring Savior prays alone.

'Tis midnight; and, from all removed,
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

Tis midnight: and for others' guilt
The Man of Sorrows weeps in blood;
Yet he who hath in anguish knelt
Is not forsaken by his God.

'Tis midnight; and from ether-plains
Is borne the song the angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

THE HOLY SPIRIT OUR HELPER

ACTS 2:1-8, 14-18.

[Paragraphs 1-4 of this article were reprinted from article entitled, "The Spirit at Pentecost," published in issue of January 1, 1916. Paragraphs 5-13 were reprinted from an article entitled, "Speaking With Other Tongues," published in issue of December 15, 1901. Paragraphs 25-29 were reprinted from article entitled, "Save Yourselves From This Generation," published in issue of January 1, 1909. The remainder is printed below. Please see the articles named.]

OPPORTUNITIES FOR PREACHING

The number of Israelites, otherwise called Jews, residing in the surrounding nations, "dispersed among the Gentiles," where they were engaged in business, was much greater than the number who resided permanently in Palestine. Yet there was among them a reverence for the Holy Land and the Mosaic law; and the latter commanded an assembling at least representatively, at the Passover, at Pentecost and at the Feast of the Tabernacles. (Deuteronomy 16:16) In consequence great numbers came to Jerusalem from the surrounding countries as representatives of families and communities to bear tithes and to offer prayers and sacrifices at the Temple, on these occasions. The countries from which they came are mentioned, and include a radius of several hundred miles and the most enlightened portions of the world at that time. Although Greek was the ruling language of that period in official matters and among the learned, yet the majority of the people evidently understood little more than their native tongues and dialects; nor did the character of the worship at Jerusalem make it necessary that they should be very fluent in one language. They came together to worship and to present offerings rather than to hear preaching.

Yet doubtless the Lord's arrangement through Moses with reference to this feast had in view the very opportunities for publishing the good tidings recorded in today's study. The miracle of speaking in various tongues was appreciated by some at least of these representatives of true religion throughout the world. Doubtless the testimony of the apostles heard here was carried to every quarter, if not in sufficient power to convert to Christ, at least in sufficient measure to prepare the way in some degree for the message which was to be carried throughout the world by the apostles and by believers in general who subsequently, as a result of the persecution in Jerusalem, scattered and went everywhere preaching the Gospel.

Although the people mentioned were religious, "devout men," it does not appear that the miracle of the apostles' speaking in various languages did more at first than to excite curiosity in some, while with others it was attributed to an evil influence, to intoxication. Thus Satan, who endeavored to calumniate our Lord as a "wine bibber" and possessed of Beelzebub, the prince of demons, would now fain hinder the people from hearing the message of the Gospel preached with the power of the holy Spirit sent down from heaven, and accompanied with wonderful manifestations. Then as now the servants of God were traduced even by "devout men." See 2 Corinthians 6:8.

ST. PETER'S SERMON

St. Peter's explanation of the Pentecostal blessing should not be taken to mean that what was witnessed in the upper room on that Pentecost nearly nineteen centuries ago completely fulfilled the Prophet Joel's predictions. No Bible student will dispute that the fulfillment of the prophecy began then, with the early church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time. After these days of the Gospel age, after these days of the outpouring of the holy Spirit upon God's servants and handmaidens, will come the glorious epoch of Messiah's kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions now prevailing everywhere. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious Sun of Righteousness, with healing in his beams.—Malachi 4:2; Matthew 13:43.

IMPORTANT NOTICES

PETITION AND PUBLICITY WORK

Excellent reports are being received from the dear friends in all parts of the country as they joyfully participate in the splendid opportunities for witnessing which the petition affords. Although some opposition was encountered in certain localities by reason of prejudice, the general response has been tremendous and extremely gratifying. The tracts have been read and digested; newspapers have opened their columns to our message; men in public life have had their attention called to our good work; and many have inclined a sympathetic and hearing ear, and have desired to know more about the truth for which our brethren have been called upon to suffer so severely. Many classes have succeeded in getting considerable matter into their local papers. We recommend this as a good plan.

Some of the friends have written us asking whether they should cease circulating the petitions on any particular date. We answer: No; not until you have secured every signature possible. Continue to canvass. Send to us for additional blank petitions as you need them. Please keep in mind the fact that we are not asking our neighbors for any favor, but are merely giving them an opportunity to help preserve justice, a duty which properly devolves upon all. Members of the local classes should not forget that they themselves should sign the petitions as well. We all realize that the wrongful condemnation of our executives was a condemnation of the I. B. S. A. as a whole, and that their vindication in the public mind will mean a vindication of the entire organization and its work. Hence it is a matter in which the whole church is involved.

A STIMULUS TO THE COLPORTEUR WORK

The recent publicity given to the I. B. S. A., through the newspapers, tracts and house-to-house canvass with the petitions has in many places greatly increased the demand for the SCRIPTURE STUDIES. Some colporteurs find it easier to make sales when the prospective customer learns that the books are

published by the International Bible Students' Association. It arouses their interest, and they forthwith want to know about the truth as we see it. We are sure that the colporteurs will take advantage of this favorable situation and "do with their might what their hands find to do."

We suggest that those contemplating entering the colporteur work would do well to begin at once, if possible, that they may now assist in supplying the message of truth to the inquiring ones, ere the interest languishes. We would like to hear at once from all such prospective colporteurs, also from any former colporteurs who have temporarily left the service but would be glad to resume.

OLD TOWERS IN BOOK FORM

So numerous are the requests for back issues of THE WATCH TOWER, which we are unable to supply, that we have wondered whether it would not be the Lord's will for us to reprint in book form the complete file of former issues, as far back as 1879, when the publication began. By resetting in type similar to that used for the Sunday School lessons in recent issues, we are informed that all THE WATCH TOWERS from 1879 to 1918 inclusive may be gotten into seven volumes of about 1,000 pages each, provided that the cover pages are omitted between each issue (except at the beginning of each volume) and the pilgrim page eliminated. By the use of moderately thin paper, each volume would be only about two inches thick and would weigh less than three pounds, the pages being the same size as in the present WATCH TOWER. Each volume would contain the issues of several years, approximately as follows:

Vol. I, 1879-1886	Vol. IV, 1899-1903
Vol. II, 1887-1893	Vol. V, 1904-1908
Vol. III, 1894-1898	Vol. VI, 1909-1913
Vol. VII, 1914-1918	

The last volume would also contain an Alphabetical Index covering all articles appearing in THE WATCH TOWER during the entire harvest period and also an index to Scripture citations. These volumes, substantially bound in embossed cloth, could be sold for $2.25 each, we are told, or the entire set of seven volumes for $12.00 expressage collect. All who would like to have us undertake the publication of this priceless treasure, which would be a fitting climax to the harvest and a legacy to posterity, will kindly write us a postcard at once, stating which volumes you would like to purchase or whether you expect to order the entire set. If the demand is sufficient to warrant it, we will gladly proceed with the edition.

LETTERS FROM AFIELD

JEHOVAH AN ACCURATE TIME-KEEPER

DEAR BRETHREN:—

For some time I have been thinking that the world war must have started exactly at the conclusion of the 2520 years of Gentile Times. But the war, as we know, began two months before October, 1914. Nevertheless since it has proven to be the beginning of the "time of trouble," I have believed the Scriptures would somehow show that fact with as much precision as they relate other great events in chronology. For instance, the flood was dried up on the very day of Noah's six-hundredth year. (Genesis 8:13) The exodus occurred 430 years to a day after Abraham's entrance into Canaan (Exodus 12:40-42, 51) The Israelitish wandering in the wilderness was completed on the eve of the Passover, exactly 40 years to a day from the time the wandering began.—Numbers 33:3; Joshua 5:6, 9, 10.

Will the Scriptures prove that the great "time of trouble" was to begin on August 1, 1914, exactly 2520 years to a day from the beginning of "the times of the Gentiles"? Let us see: As pointed out by Brother Edgar in "Great Pyramid Passages," Volume 2, pages 41 and 42, "the years of the kings of Judah began in the spring; and when a king, through death or for any cause, vacated the throne, the year during which he ceased to reign was counted in the total years of his reign, while the first year of the reign of his successor was reckoned as beginning from the following spring." Zedekiah was Judah's last king; and in harmony with the custom we read in 2 Chronicles 36:10 that he began his reign "when the year was expired" or, as the Revised Version has it, "at the return of the year." Thus we have sufficient proof that Zedekiah began his reign with the month Nisan, in the spring of the year. Now Zedekiah was driven out of Jerusalem in the 11th year of his reign, "in the fourth month, in the ninth day" of the month. (Jeremiah 52:1-7) But the "desolation" which marked the end of God's typical kingdom and thus the beginning of Gentile dominion, occurred on the tenth day of the fifth month. (Jeremiah 52:12-27) Hence it is this destruction of Jerusalem that would seem properly to mark the beginning of the 2520 years of the Gentiles, even as the Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24.

If therefore the times of the Gentiles began on the tenth day of the fifth month of the Jewish religious year (which began in the spring), they would likewise end on the tenth day of the fifth month, 2520 years later. By consulting the 1914 Almanac we find that the fifth new moon from the spring equinox occurred at 9:38 p.m. July 22—which would be July 23, Jewish time, as their day begins at sundown. Thus the beginning of the fifth Jewish month in A. D. 1914 would be July 23; and the tenth day of that fifth month would be August 1, 1914. It was on that very day that Germany declared war on Russia, followed immediately by a break with England and France; and the great time of trouble began!

We cannot help but wonder in amazement at such manifestation of the Father's love and care for his people in the end of this age, in furnishing such striking proofs of accuracy of our chronology that our faith might be strengthened in this time when the dark night is settling down over the whole world. Surely we can trust our interests to him who has shown such foreknowledge in predicting events thousands of years ahead with such precision that the prophecies have been fulfilled to the very day!

Yours in the King's service. R. N. CLEMONS.—*N. Y.*

GLADLY EMBRACING THEIR OPPORTUNITIES

DEAR BRETHREN:—

The new volunteer matter is surely the most powerful literature we have ever placed before the public. Nobody will fail to read it and to reflect on what it cost in suffering to produce this subject matter. Am glad also to note the spirit in which the dear, faithful, consecrated brethren joyfully take hold. I was at..... when the first letter announcing it was received. Without a minute's delay the entire class was organized to begin work at once. One brother, a barber, advised me that while shaving a U. S. Congressman recently, he inquired the gentleman's opinion as to the release of Conscientious Objectors and particularly the International Bible Students. The Congressman gave an unqualified opinion in favor of prompt release. As for the petitions a lawyer brother of the above mentioned class volunteered to call upon every lawyer in the city; a dentist brother said that he would personally visit every doctor; etc. Is this not a good suggestion for other classes? Let each one use all the influence at his command for this work. May the dear Master find us each faithful!

Yours in his service. M. L. HERR.—*Pilgrim.*

DEEP APPRECIATION OF CHRISTMAS GIFTS

DEAR FRIENDS OF THE TOWER OFFICE:—

I wish to thank you for remembering my dear husband on Christmas. It was very kind of all of you to do so, and I assure you that it is much appreciated by us both. He hopes soon to be able to thank you in person. He wished me to tell you that the friends all over the country sent large quantities of good things, and that they are well provided for. They were privileged to share with many others. He passed out fifty good-sized boxes from what he had personally received. Many of the poor friendless prisoners wept at being remembered.

Again thanking you all for your great kindness, and trusting that the new year has many rich blessings in store for you, I am Sincerely yours, Mrs. C. J. WOODWORTH,—*Pa.*

GRATEFUL FOR PRESENT PRIVILEGES

DEAR BRETHREN:—

Enclosed find report of last Sunday's meeting, which opportunity of service I enjoyed very much. The strangers present seemed favorably impressed with the truths presented and also with reference to our dear brethren at Atlanta, and came forward readily to sign the petition. From my conversation with some of these strangers who seemed loyal to the Ransom and possessed of a Christian spirit, though still affiliated with Babylon, I thought they may be members of the Benjamin or Judah class—recalling the grand article on "Joseph and his Brethren" in Aug. 1st, 1918, WATCH TOWER. Benjamin and Judah, etc., must be feeling the famine and are coming to Joseph for food.

May our Father continue to bless you all in the glorious work going on at the present time! I presume it is calculated to cause a division of the waters, lining up the people either on the side of the Lamb or on the side of the Beast.—Rev. 17:14. Comments.

Yours in fellowship and service. A. E. BURGESS.—*Ohio.*

IN FULL HARMONY WITH THE SOCIETY

DEAR BRETHREN:—

The name "Brother Rice" having appeared in connection with the music on the program of a convention of those not standing with the Society, I wish any remembering me to know that I have had nothing whatever to do with the matter. I have no expectation that the dear Lord will change his appointed way of dispensing spiritual food to the household of faith; and I could think of or desire no greater privilege than that of serving the Lord and the dear friends in connection with the Society's arrangements. My fervent prayers are offered daily for all connected with the work of the Society, especially those in bonds. I also thank him that he so richly blesses your labor of love.

Your brother in Christ. B. M. RICE.—*Illinois.*

GOD WILL SEE THAT JUSTICE IS RENDERED

DEARLY BELOVED BRETHREN:—

We desire to express our confidence in the Watch Tower Bible and Tract Society as being under the direct supervision and overruling care of our Lord. His dealings with the Society in the past, his bringing it through every storm has proven this to us. We are in full harmony with the outcome of the last election of officers, and are assured that they were elected in an effort to express the will of the Lord. We desire to render our full co-operation in their endeavors to serve the Lord and his truth.

For our brethren in prison we express the belief that although they are in bonds yet they have a clear conscience, void of offence toward God and man. We trust that if it is his will the Lord will soon show to the world the injustice of their imprisonment, and that they may be released to pursue again the work of serving the truth. We extend much love and our prayers for your effectual service and Christian growth.

Your brethren in Christ. The TIFFIN ECCLESIA.—*Ohio.*

THE EARTHQUAKE OPENED THEIR PRISONS

DEAR BRETHREN IN THE LORD:—

Recently we have had wonderful opportunities of proclaiming the Lord's truth here, something which had become absolutely impossible before the German "earthquake." We heard of the difficulties in America and of our dear brethren's lot. We pray daily for their welfare and for yours, and we trust that the Lord hears our prayers. In Germany, too, many brothers have been in prison for righteousness' sake; but now they are all at liberty. The "earthquake" opened their prison doors. In the love of our Lord,

Your brother by his grace. HANS RAULVERS.—*Holland.*

ARMENIAN FUGITIVES DISTRIBUTE TRACTS

DEAR BRETHREN IN THE LORD:—

The last five packages of literature which you sent never reached me. No doubt they went to the bottom of the sea. I knew about the Armenian B.S.M. Nos. 1, 2, 3, and 4 while still in Armenia. Among the fugitive Armenians coming into Egypt from Jerusalem there were some who had your B.S.M. Nos. 5 and 6. I wanted to read these, but they were too much worn. Kindly send me several copies.

Your books, "Millennial Dawn," "Photo-Drama of Creation" (Scenario) and your tracts are a great help both to me and to the bishops and archbishops here in Egypt. (Armenians) Our minds are illuminated by the truths explained in these books. Especially do they help me in my Bible class. I have distributed all the books and tracts which you sent in your first lot. Depending upon your generosity, I did not refuse any one who asked for literature; and now I have not even one copy left with me. Therefore I hope you will remember us, and will send more literature to take the place of what was lost on the way.

Your brother in Christ. VARTON VARTERESSIAN.—*Egypt.*

ASSURANCE OF HEARTY SYMPATHY

DEAR BRETHREN:—

Just a line to assure you of my hearty support and sympathy, and also to express my thankfulness and my gratitude to the Lord for the very rich and abundant blessings I have received from THE WATCH TOWER during the past year. I am certain that the divine blessing has been upon you. I am also very glad to note that we may have an elucidation of the minor prophets. Could we have a few thoughts on the prophecy of Jeremiah? It has struck me as having perhaps a peculiar application (also of peculiar significance) to the present time.

With many prayers that the Lord will guide and direct you more and more into his holy will, and bless you abundantly above what we can conceive or think during this present year, I am

Your loving brother in the Lord.

ALFRED I. PAYNTER.—*Eng.*

APPRECIATION OF PRESENT DIFFICULTIES

DEAR BRETHREN:—

We are sending you a new year's greeting in Christ, in whom we have fellowship and are mystically united. We are aware of the many struggles through which the Society has been passing. But as a ship that has not only a cargo but precious lives on board, has been attacked by fierce tempests at one time and by submarines at another, but has finally escaped, it is sailing on, dispensing food and thus nourishing the souls of the Lord's people far and near. We often pray that you dear brethren may be filled with wisdom, strength and perseverance to do the Lord's will. We feel it incumbent on us to do as did Aaron and Hur, holding Moses' hands. Please accept our love and our expression of appreciation of the work carried on by you in the name of our Redeemer and Head. May you receive that crown of life which fadeth not away, and may you be stimulated to go on with renewed zeal and effort as you anticipate the joy it will afford you of seeing the many brethren whom you have never seen in the flesh, and whose names you have never heard, but to whom you have ministered and who are sharing with you those blessings flowing from the throne of Jehovah, in whose presence there is fulness of joy and at whose right hand there are pleasures for evermore.

THE BOG WALK ECCLESIA.—*B. W. I.*

WHOLE TOWN SIGNED THE PETITION

DEAR ONES IN THE LORD:—

Enclosed find petition papers. We wish to make mention of how the Lord has blessed us in this wonderful privilege. The population of our city is six hundred, and all the business men of the town signed our petition. We wish to note also that only twelve persons refused to sign. Our little class consists of only six sisters; and we are all truly thankful for the way that has opened up that we might in some manner show our love for those whom we love so dearly. May the Lord's richest blessings rest upon you. We think of you and pray for you incessantly. With much Christian love we are,

Yours in the Lord. ARCHER CITY ECCLESIA.—*Texas.*

PLEDGE OF LOYALTY RENEWED

DEARLY LOVED BRETHREN:—

As we stand in the opening days of an eventful year we, the assembled brethren of this Ecclesia, desire to renew our pledge of loyalty and support to our brethren whom the Lord has graciously placed at the headquarters of the channel, the WATCH TOWER BIBLE AND TRACT SOCIETY. We feel too deeply to express in words the gratitude and loving thankfulness we are deriving from the Society's labors of love. Perhaps the expression of our hearts is found in the words of one writer, that as sons of God we are dwelling in the inner circle of the Almighty Jehovah. We just desire to remain loyal and true to the principles of God's Word, and to be as humble and teachable as the little child used by our Elder Brother as an example of humility. With fervent Christian love, we are

Yours by his favor. The STOCKPORT ECCLESIA.—*Eng.*

"GREEN PASTURES BESIDE STILL WATERS"

DEAR BRETHREN:—

We desire to express to you our entire satisfaction and approval of the election of officers of the Watch Tower Bible and Tract Society. We are confident that the Lord is still using the Society as the channel for feeding his sheep; and while the TOWER contains such nourishing spiritual food we need not, nor will we, seek new pastures. So, praying God's continued blessing upon you, we are,

Your fellow servants. The MAYFIELD ECCLESIA.—*Ky.*

IN HEARTY ACCORD WITH THE WATCH TOWER

BRETHREN:—

Having just had our regular annual election of Elders and other officers for our Ecclesia, we beg leave to report that at the meeting a resolution was introduced to the effect that the Fargo Ecclesia is heartily in accord with the dear friends now getting out the blessed WATCH TOWER; and that every member of this Ecclesia is more than ever convinced that the good old WATCH TOWER is the proper channel, and we praise the Lord for permitting us to receive it. May he continue to prosper the work as he sees it necessary; and be assured, dear friends, that you have the undivided support of this Ecclesia and that you are remembered daily at the throne of heavenly grace.

With much Christian love. The FARGO ECCLESIA.—*N. D.*

DECISION RENDERED BY CHURCH BOARD

DEAR BRETHREN IN THE LORD:—

At the regular meeting of the Board of Elders and Deacons of the Detroit Ecclesia, it was decided that no communication derogatory or otherwise not bearing the stamp of the Watch Tower Office should be read to the class by the Secretary, with-

out submitting same to the Board of Elders for their sanction.
Yours in the Master's service. E. A. McCOSH, Secy.

PRESERVING THE UNITY OF THE SPIRIT

DEAR BRETHREN:—

It is with pleasure that we write to inform you that we here are of one mind and still believe that the Lord is using the Society, guiding its affairs. The last Pilgrim's visit was much enjoyed, and his talk on Faith was strengthening indeed. We all wish to continue faithful, ready to do whatever the Lord privileges us to have part in. May God keep and comfort those who have charge of the Society's affairs now, and bless all his little ones everywhere!

Yours in the Master's service, LINTON ECCLESIA.—*Ind.*

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VIEWS FROM THE WATCH TOWER

ROLLING TOGETHER AS A SCROLL

The subject of church unity now takes a most prominent position in the pages of the public press. All eyes are turned toward the visit of the committee of Episcopal bishops to the pope of Rome in behalf of the proposed "League of Churches." Bishop Weller of Fond du Lac, Wisconsin, Bishop Anderson of Chicago and Bishop Boyd Vincent of the diocese of Southern Ohio, sailed on the steamship Aquitania on March 6th for Rome, where they will interview the pope in an effort to gain his coöperation in the union of all Christian churches. The commission is an official body of the Protestant Episcopal Church, authorized by the general convention held in Cincinnati in 1910. As a result of that convention a committee was appointed and was preparing to sail for Rome in the autumn of 1914. The great war which broke out at that time, however, delayed the movement, which has now sprung up with increased vigor with the coming of peace.

That the pope is not averse to the idea is indicated by a dispatch from Rome under the date of March 6th and published in the *New York World* as follows:—

"It is learned from the Vatican that the Holy See is preparing an exhaustive memorandum, in which it explains its attitude toward the American projects for a pan-Christian conference and for a union of all Christian churches. The memorandum will fix those points upon which the Pontiff is prepared to support the American scheme."

Bishop Murray, of the diocese of Maryland (Episcopal) comments upon the project in *The Baltimore Sun* of March 5th as follows:

"We are trying to get a working agreement among the various churches to find a common ground of operation. We are not trying to emphasize the points in which the various Christian bodies differ, but to develop and make prominent those things on which we can all agree. All of the churches are parties to the negotiations and I feel that we have a right now to expect success."

The Most Reverend Patrick Joseph Hayes, Archbishop of New York, is reported as saying that the proposed league of churches is "a very encouraging thing, as a sign of the times at the close of the war, to have such a movement toward effecting unity of faith in one fold with one shepherd." He is quoted as saying further: "It is especially gratifying that this commission of the Protestant Episcopal Church is going to the Catholic Center of Christendom, where I am sure it will receive a welcome."

Bishop Weller, a member of the commission to the pope, in an interview with the newspapers in New York before he sailed, said:

"Our duty is simply to see that the general conference comes together and that the basis for action is established. Already in this country the Baptists, the Congregationalists, the Methodists, the Presbyterians, the Moravian Brethren, the Disciples of Christ, Methodist Episcopalians and other Protestant sects, the Old Catholics of Europe and the Non-conformists throughout Great Britain are definitely committed to the world conference plan. The sects have already appointed their commissions. These commissions are ready to attend a conference. Once we have secured the adhesion of the Catholic Church, there remains only the task of appointing a time and a place for the gathering."

Bishop Weller explained that the Roman Catholic Church and the Holy Eastern Church, alone among the Christian sects, had thus far failed to accept the invitation to a world conference, and that if the present mission could secure their coöperation then the last obstacle to a world conference would be removed. He said the commission intended to visit the patriarch of the Greek Church and also the head of the Russian Church in addition to their visit to the pope.

According to Dr. Charles D. Williams, Bishop of Michigan (Episcopal), the Presbyterian church—the denomination to which President Wilson belongs—is now really at the head of the present American plan for a league of Churches. In an article in the March issue of *Reconstruction* he said:

"The leadership in the movement towards organic unity has long been in the hands of the Protestant Episcopal church. Those of other communions who have been interested in that movement have long been sitting with amazing humility on the steps of the Episcopal House of Bishops, awaiting such crumbs of comfort and hope as might fall from the Masters' table.

"The Presbyterian General Assembly picked up the abandoned leadership. On their initiative the representatives of thirty-five million American Christians met recently at Philadelphia, appointed committees of preparation and summoned a great meeting in the near future, not later than 1920, to take action for such a practical organic unity of American Protestantism as shall be consistent with individual liberty."

WILLING TO SACRIFICE NAME AND CREED

That the Presbyterian Church in America is especially interested in the church unity project is corroborated by the following dispatch from the *Pittsburgh Post* of March 12th:

"The merger of the Presbyterian and United Presbyterian churches was put forward as the logical forerunner of a great religious unifying movement which should bring in all of the ten or twelve Presbyterian denominations and possibly some of those not Presbyterians, at last night's session of the prayer conference on union. Dr. Robert E. Speer of New York, member of the board of foreign missions of the Presbyterian Church, and spokesman for his church at the gathering, ventured the prediction that in any union with the United Presbyterian his church would be willing to sacrifice name, forms and prerogatives which need be sacrificed to further the union. A great gathering of Christian bodies under one head was the ideal that Dr. Speer set forth."

The foregoing is clearly in fulfillment of Bible prophecy as interpreted by Pastor Russell more than thirty years ago. Through THE WATCH TOWER, and particularly in STUDIES IN THE SCRIPTURES, Volume IV, page 258, written 23 years ago, he said:

"The 'sure Word of prophecy' indicates very clearly that the various Protestant sects will form a coöperative union or federacy and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll for self protection—as distinct and separate rolls, yet in close proximity to each other. (Isaiah 34:4; Revelation 6:14) For this desired end Protestants show themselves ready to make almost any compromise, while Papacy has assumed a most conciliatory attitude. Every intelligent observer is aware of these facts; and every reader of history knows the baneful character of that great anti-christian system that now sees, in the great confusion of Protestantism, its opportunity for readvancing to power. And though realizing in itself a strength superior to that of divided Protestantism, the great Papal system also fears the approaching crisis, and hence desires most anxiously the union of Christendom, Papal and Protestant, civil and religious."

"IN THE DAYS OF THESE KINGS"

Bible Students are familiar with the account of King Nebuchadnezzar's vision of the great image whose head was of gold, arms and breast of silver, belly of brass and legs of iron, and the feet of which were iron smeared with clay. The Prophet Daniel gave an inspired interpretation thereof, indicating that the four metals composing the great giant typify four great world-empires, beginning with Babylonia, which was represented in the head of gold. (Daniel 2) History shows the fulfillment of the vision. There have been just four universal empires of earth, namely, Babylonia, Medo-Persia, Greece and Rome. The feet smeared with clay (ecclesiasticism) resembled stone rather than iron. Thus the "Holy Roman Empire" was a counterfeit of "the stone cut out of the mountain without hands"—the true church.—Daniel 2:34, 45.

The ten toes of the image typified ten divisions of ancient Rome, which would be in existence in Europe when the Fifth Universal Empire would be established—the Messianic King-

dom. Having this in mind, one of our readers has called our attention to the list of delegates at the Paris Peace Conference, as published in the *Official U. S. Bulletin* of Feb. 8, 1919. Although there are thirty-two powers and dominions represented at the Peace Table (with from one to five delegates each, and the total delegation numbering exactly seventy), the brother who sends us the *Bulletin* thinks it sufficient that there are just ten European powers in attendance at the Conference, and that these ten are the only governments in Europe that have participated in the drafting of the League of Nations. With just ten European powers possessing charter membership in the coming League of Nations, the brother asks whether we may not expect soon to see a very literal fulfillment of Revelation 17:12, 13. The text reads: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet [not yet crowned or approved by Papal Rome]; but receive powers as kings one hour with the beast. These have one mind [leagued together under one head], and shall give their power and strength unto the beast." The ten European powers having accredited representatives at the Peace Table are: Great Britain, France, Italy, Belgium, Serbia, Greece, Roumania, Portugal, Poland and Czecho-Slovakia.

In this connection it may be interesting to note that Rome is already taking credit to itself for President Wilson's celebrated "14 points" and the League of Nations idea developing therefrom. The *Pittsburgh Post* of Feb. 25, 1919, quotes Father R. L. Hayes of Pittsburgh as follows: "President Wilson's 14 points, which were presented to the central powers as grounds on which a cessation of hostilities could be granted, were originally propounded by the pope. Point for point, the document on which peace was finally brought to the world follows the plea of our Holy Father offered two years ago. At that time it was not acceptable, but its principles lived to finally bring about peace."

FAMINES—PESTILENCES—EARTHQUAKES

When Jesus answered the question of his disciples: "What shall be the sign of thy presence and of the end of the age?" he declared among other things: "Nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places." (Matthew 24:7) This remarkable prophecy, as Bible students know, has been in fulfillment for the past several years. Since the end of Gentile times we have seen kingdom rise against kingdom, which was followed by famines and pestilences and earthquakes (revolutions) in rapid succession. Indeed, these various elements of the great "time of trouble" have intermingled so that the famines, pestilences and earthquakes now ravish the human family simultaneously. We quote a British dispatch of March 7th, published throughout the world, reading as follows:

"George H. Roberts, the food minister, said today that he could state on absolutely unimpeachable authority that the situation with regard to food conditions in great areas of Europe was nothing less than tragic.

"'It is not too much to say that Roumania is starving, that Serbia is starving, that Austria is starving and that Germany is starving,' he declared. 'Ever since the armistice was signed the Allies have been doing what they could to relieve the situation, and food is being sent to all the countries that I have named. But it is not enough, and the question now arises whether we shall be able to get sufficient food to those countries in time to prevent a catastrophe.'"

In addition to the famines the Lord mentioned that pestilences would be specially manifest in the earth at this time. It is even so. The influenza epidemic has swept the entire earth from the frigid zones to the equator, from the Esquimaux of the extreme north to the Hottentots of the torrid regions. In the short space of one year this pestilence alone has claimed twelve million lives, which is in excess of the combined casualties of the four and a half years of war.

In the prophecy above quoted the last mentioned item is "earthquakes in divers places." It is well known to students of prophecy that an earthquake is the Biblical symbol for revolution. Hence the Lord was indicating that the great war that was to precede the Messianic Kingdom would be immediately followed by revolutions in many places. There have been literal earthquakes of great violence in recent years, also. Doubtless others will follow.

The revolutionary period began in Russia in 1917, and has rapidly swept over Europe. We quote from the *Philadelphia Public Ledger* of February 26th, 1919, the following:

"Yesterday three men to whom the people of the United States are accustomed to pay heed were reported as saying without previous consultation, practically the same thing. The three men were President Wilson, Ex-President Taft, and the British Premier, Lloyd George. The statement on which they agree we may perhaps find best put in the arresting words of Ex-President Taft at Omaha:

> "'Today is more serious in Europe than the day upon which the German hordes came nearest to Paris. It is the crisis of the world. Should Europe go to pieces America would be involved in another world war without the least doubt.'

"There is no question whatever that the ever-seething volcano of social unrest in Europe approaches the eruption point. It may not burst forth. Lloyd George is pressing the British Parliament to 'railroad' an emergency measure for the purpose of averting 'civil strife' in the United Kingdom. This, remember, is in a victorious country which is to get and not to pay indemnities, which is not blockaded, which is well supplied with food and whose industries are being transferred to a peace basis as rapidly as possible. But in spite of all these advantages, the wrenching, wrecking, dislocating effects of four years of war, tearing apart the old relations between wages and prices, burying the old economic runways, tossing the old systems into chaos, have produced so serious a situation that even the British Premier must appeal to Parliament to take swift measures to prevent 'civil strife.'

"And he means just that. It is well known that if the miners strike, a total industrial tie-up will follow; and that the other trade unions, notably railway men, stand ready to prevent troop movements. The government will be pinioned, industry will be paralyzed and the chief victor of the war may stagger through universal distress into disaster."

In this connection we are reminded of the ominous words of President Wilson in his Boston address on his recent return from Europe:

"When I speak of the nations of the world I do not speak of the governments of the world. I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will some other governments shall, and the secret is out and the present governments know it."

At this juncture we find the Roman pontiff coming forward and offering his service as arbitrator or advisor. An Associated Press Dispatch from Paris under date of March 11th reads as follows:

"It has become known that Pope Benedict has addressed an appeal to the powers emphasizing the urgency of the speedy conclusion of peace with Germany. It is understood that the Pontiff states that the Vatican possesses reliable information that the situation in Germany, socially and economically, is very grave, and that he fears the spread of Bolshevism with such rapidity that it might result in the establishment of a Bolshevik state, which, in turn, might become allied with Bolshevik Russia."

WONDERFUL WITNESS FOR THE TRUTH

Our readers are familiar with the teachings of the Scriptures which indicate that the Lord's people in the end of this age shall appear before kings and rulers and statesmen of earth in giving their final witness as ambassadors of the coming kingdom. (Revelation 10:11) We have often wondered what means the Lord may use in arousing the attention of the ruling class so that they would look into the teachings for which the saints are now obliged to suffer. It seems evident that at least one of the circumstances which the Lord uses in permitting his people to gain audience with those in authority, is the case of our leaders who are now suffering imprisonment for having taught the doctrines of Pastor Russell.

During the past few weeks a country-wide agitation has been started in behalf of these brethren, who were not only given a severe sentence because of their sincerity, but have even been denied bail, pending the appeal of their case. This has aroused the attention of newspaper editors, Congressmen, Senators and Governors, and many of them have signed petitions for the release of the Bible Students from prison. As a sample of numerous letters which Congressmen have written in response to letters received by them, we quote the following from Congressman M. Clyde Kelly of Pennsylvania, received here on March 1:

"In response to your letter of the 25th will say that I am interested in securing justice for the men in whom you are interested. I have gone into the case thoroughly with those who know the situation and am asking for a full report with view to action."

Also a letter from Congressman E. W. Saunders of Virginia has been received, reading as follows:

"I am in receipt of your letter relating to the case of the Bible Students now in confinement at Atlanta. I beg to say that I favor the pardon of these men, and will be very glad

to join in a recommendation to that effect. These people are not criminals in the ordinary sense of the word, though they may have been guilty of a technical violation of the law. But the war is over now, and we ought to try to put it beyond us as rapidly as possible."

We have received copy of letter from Mayor Henry W. Kiel of St. Louis, Mo., which he has voluntarily addressed to President Wilson, reading as follows:

"Allow me to add my individual request to those already forwarded to you asking that Messrs. Rutherford et al., of the International Bible Students Association be admitted to bail pending a final decision of their case in the higher courts, and if possible that pardon be granted in these cases."

Many letters of request for further information and expressing kindly interest in the case of our brethren have been received from Governors of the various states and other men in public life. Many Congressmen and other officials, state and national, have signed the petition calling for the release of our President J. F. Rutherford and his seven associates in bonds. Thus a wonderful witness for the truth is being given through the petition and publicity work. Public men, ordinarily difficult to reach, are showing much interest in having justice done to our brethren, and also are having their attention drawn to the truths for which the brethren stand.

LOYALTY TO THE BRETHREN

"We ought to lay down our lives for the brethren."—1 John 3:16.

The Lord's will concerning all his followers is that they should love one another as he loved them. St. John expressed this sentiment, saying that as Jesus loved the church and laid down his life for the church, so also his followers should lay down their lives for the brethren. If this is the love standard that the Lord has set for his people, how sorely some will soon be disappointed in respect to his will if they have ignored this requirement! If, instead of loving the brethren and laying down their lives for them, they say all manner of evil against them, etc., what then? Then they are false brethren. They they are the peril of the true brethren.

Oh, how much the true followers of Jesus need to impress upon themselves this great lesson—that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, vaunteth not itself, is not puffed up, seeketh not merely its own interest and welfare, but the interest and welfare of others!

The supreme test of our loyalty to God is our love for him; and this love is manifested by our desire to do those things acceptable to him. There is little that we really can do for the Almighty. He is so great and we are so small! But if we have his spirit of love, then we shall love all those who love him. And our conduct toward them will demonstrate the real sentiment of our hearts. Thus seen, we are daily making our record in the Lord's sight, daily showing him to what degree we are worthy or unworthy of his great reward.

"HE THAT RECEIVETH YOU RECEIVETH ME"

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13:20.

The strong emphasis which our Lord used in stating this vital principle, taken in connection with the time and the conditions, indicates its importance and the necessity of its full comprehension by those who would complete their course with joy. He had finished his public ministry, had foretold his passion and death, had celebrated the last feast of the Passover, had inaugurated the Memorial Supper, had washed the feet of the apostles, had proclaimed his true office as Master and Lord, had explained the symbolism of his having washed their feet, had informed them that the servant is not greater than his Lord and had announced that those who knew and did these things would have happiness as a reward. Then he added enigmatically, "I speak not of you all. I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Then immediately follows the statement of our text; and "when Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you that one of you shall betray me." Only one who had companied with the Lord and had been under the power of his spirit could become a "son of perdition."—John 17:6-8, 12.

Later in this same discourse our Lord told his followers that he was about to leave them; that though gone from them he would remain the Way, the Truth and the Life; that no man could come to the Father but by him; and that the holy Spirit would come in his name—his power, authority—and bring all his teachings to their remembrance.

FALSE TEACHERS AND TRUE PROPHETS

Thus the things of the "so great salvation which first began to be spoken by the Lord" were confirmed to his later followers by those who heard him, God also bearing witness with signs, miracles and gifts of the holy Spirit, according to his will. (Hebrews 2:3, 4) After our Lord has ascended far above all things, having led captivity—death—captive, he gave gifts to men. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry [service], for the edifying [building up] of the body of Christ: till [until] we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (Ephesians 4:11-14) Hence we know that under our Lord, first in the body are the apostles, foundation stones in the New Jerusalem; then second, prophets, the angels to the seven churches, whom he who walked in the midst of the seven candlesticks held in his own right hand (Revelation 1:13, 20; 2:1), sending each one in his due time with his appropriate message to the church which he especially serves.

Each one of the seven periods of the church had its special messenger and its special message, which it could get only through its messenger. (Revelation 2:1, 7, 8, 11, 12, 17, 18, 29; 3:1, 6, 7, 13, 14, 22) Following these angels, seven prophets, came numerous evangelists, pastors, teachers; but each church had only the light of its own angel, or prophet, and that of his predecessors, while the succeeding period of the church had to wait the installation of its angel by the Lord for its particular message. And as there were false teachers in fleshly Israel, making void the message of its prophets, so the Master warned of false teachers to follow him and his apostles and his prophets. The Apostle Paul, too, said that from among the disciples themselves, and chiefly from among the elders, would arise men speaking perverse things, to draw away disciples after themselves.—Acts 20:30; Jude 12, 13, 16-20.

Note how the Lord in our text coupled the acceptance of those whom he sent with the acceptance of himself and the Father. The converse must be equally true. The rejection of any whom he sent would be the rejection of him and the Father. In connection with their acceptance he says: "If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen [that will remain faithful, not loving their life to death]; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." And the one to whom he gave the "sop," and who accepted it, went out after Satan had entered into him and, as foreknown by our Lord, betrayed him. Nor did our Lord under the circumstances seek to hinder him.—John 13:27.

Consisting of bread and wine, the memorial pictures the life of our Lord given for the life of the world. In this sacrifice the consecrated ones have communion, common union, in presenting their bodies living sacrifices and thus becoming sharers in the Sin-offering. (Romans 12:1; 2 Corinthians 4:1-18, especially verse 11) From those who draw back come the Judases, the sons of perdition.

THE ANTITYPICAL "SON OF PERDITION"

To whom much is given, of him much is required. (Luke 12:47, 48; John 15:22) The early church had much given them, and much was required. (Revelations 2:5, 9) Yet from among them arose "false apostles, deceitful workers, transforming themselves" as ministers (servants of righteousness (2 Corinthians 11:13, 14); those who turned aside from the end of the commandment, love, to "vain jangling," desiring to be teachers but failing to understand the things they affirmed. (1 Timothy 1:5-7, 19, 20) A careful noting of the constant and varied "strange doctrines" which the Apostle refuted shows how the adversary through his willing and duped agents strove to put out the light which our Lord had brought into the world.—John 3:19-21.

Thus in apostolic days "the mystery of iniquity" was working, whose coming was in all the deceivableness of unrighteousness in those who received not the truth in the love of it. Many who followed their vicious ways caused the way of truth to be evil spoken of. History has proven how Satan succeeded in bringing in the dark ages, foretold in the Word of God to come after men—the apostles—slept, resulting in the full development of the antitypical Son of Perdition.

After opening the eyes of the man born blind, our Lord said: "While I am in the world, I am the light of the world." (John 9:5, Diaglott) The Greek word here translated "while" has the significance of "whensoever." "That was the true light which lighteth every man that cometh into the world." Yet it shone "in darkness, and the darkness comprehended it not." To those who would hear, our Lord said: "While ye have the light, believe in the light, that ye may be the children of the light." (John 12:36) And some believed. Thus all down the age there have been children of the light.

JOY SINCE OUR LORD'S RETURN

During this last talk with his disciples our Lord also told them that he was going away to prepare a place for them, but that he would come again to receive them to himself. To and through the angel to the church of Laodicea he said: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." To the faithful, watching servants who open the door at his knock when the Master returns, a blessing is promised in a full repast as he girds himself and causes them to sit down to meat while he serves them. —Luke 12:37.

Thus it has been since 1874. And with the return of "the true Light, which lighteth every man that cometh into the world," how light on every subject that affects man has come in and continues to come, and no power of malevolence can stop it! Oh, the blessedness of those who have sat at the Master's table, as he served through his wise and faithful steward, who was made ruler over the household to give them meat in due season! Volume after volume with abundant side dishes, has he given us. Of a truth he was made ruler over "all the goods," all the "meat in due season." (Luke 12:43, 44; Matthew 24:45-47) And why was this angel given rule over "all the goods," while the other angels had a more limited stewardship? No doubt it was because the time was near when the Mystery of God would be finished (Revelation 10:7), and the faithful living in this period would need all the meat to build them up and to sustain them.

THE TABLE OF THE LORD'S PROVIDING

Then, too, it was the divine purpose that there need be and would be but seven angels to the church. Moreover, there would be a table where our Lord would sup with his espoused, and she with him—a channel of service. And where has this been found? The Watch Tower Bible and Tract Society is this channel, founded for the promotion of Christian knowledge, teaching how to walk in our Lord's footsteps, as he left us an example.—1 Peter 2:21.

How bountifully this table, this channel, has provided the "meat in due season," bringing forth things old and new! Clearly setting forth line upon line and precept upon precept from the Word, it has not shunned to declare the whole counsel of God. (Acts 20:27) Man's perfection from the hands of the Creator; his fall through disobedience; the enforcement of the death penalty on all in Adam, making clear that "man became a living soul" and that "the soul that sinneth it shall die"—these fundamental truths are constantly reiterated. The doctrine of the Ransom is set forth with equal clearness—that through transference by divine power of the life principle from the Word in his prehuman existence (John 1:14), the holy Child was born in Bethlehem of Judea, becoming in due time the anointed Jesus who died, the just for the unjust, that he might bring us to God, thus providing the ransom sacrifice through which God could be just and yet the Justifier of him that believeth; and that on this foundation of satisfied justice Jesus became the spiritual seed of Abraham, through whom all the families of the earth shall be blest.

Furthermore, the work of the Gospel age has been fully explained. Those now joined to our Lord through consecration and spirit-begetting become living branches in him as the true Vine of the heavenly Father's right hand planting, and members of this spiritual seed of Abraham, heirs according to the promise. (Galatians 3:8, 16, 29) All thus favored of God obtain a clear vision of "the mystery hidden from ages and generations," but now made known through the holy apostles—"Christ in you, the hope of glory." As "this same Jesus" was highly exalted after his suffering, "being made so much better than angels as he had obtained a more excellent name than they," becoming "the express image of the Father's person," so those who have obtained the precious faith in the Lord's finished work will be made like him. Through the righteousness of God and our Savior Jesus Christ they are given exceeding great and precious promises, that through these they too might become partakers of the divine nature. (2 Peter 1:4) While in the flesh this class will diligently flee away from the corruption which is in the world through natural desires.

CURRENT EVENTS EXPLAINED

The second coming of our Lord and the consequent overthrow of Satan's empire have been clearly set forth. In our Father's house there are many mansions, distinctions of natures—human, angelic, cherubic, seraphic, etc. Our Lord went, as he said, to prepare a different and higher one for his faithful followers, even the divine. He promised that he would come again to receive them to himself. Furthermore, he would so come as he had gone. As then the watching faithful ones saw him go in the clouds, so the same class would see him return in like manner, to displace the angry nations, first executing wrath upon them in retributive justice for their iniquities, causing the very agencies they depended upon for peace to be their destruction.—Jeremiah 25:15-38; Ezekiel 28:18.

The long-promised time of trouble has been emphasized through this channel which the Lord has used throughout the harvest period. After having assembled the nations and pouring upon them his indignation, even his fierce anger, because of their iniquities, destroying the present order with the fire of his jealousy, God will then turn to the people a pure language, that they may call on him with one consent. Then he will set forth a feast of fat things and wines on the lees, well refined, for all people. In this new order, the mountain of the Lord's house, the Messianic Kingdom, God will destroy "the face of the covering [death] cast over all people, and the vail [ignorance] that is spread over all nations," leading them to say: "That is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." In this "restitution of all things," the bride class will be associated with our Lord as kings and priests to their God, and will reign with Christ a thousand years, until the last enemy—death, is destroyed and earth's sovereignty turned over to the Father that he may be all in all.

Again, at the second presence of the Lord, the light has been shining forth in a fulness unexcelled even in apostolic days. Again the wily and powerful adversary, through various and strange doctrines, putting light for darkness and darkness for light, is using every means to create strife and animosities among the consecrated, causing divisions contrary to the Word, putting non-essentials for fundamentals, raising false, unscriptural standards and using these as criterions for fellowship. Again sects are forming; but those approved will recognize the Lord and his arrangements and will not join in those movements which will cause the way of truth to be evil spoken of, and which lead off into "blackness of darkness."—Matthew 6:23; Jude 13.

EVIL INFLUENCES NOW AT WORK

Since the Laodicean "angel," as a part of his stewardship, and as the final arrangement thereof, prepared for a continuance of the table, the channel, on the foundation of the Ransom and its corollaries—the seed to bless and the resurrected to receive the blessing—shall we turn away from the feast of "meat in due season" to feed on various and strange doctrines and to "be tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive?" Shall we become puffed up in our fleshly minds, not purely "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," building itself up in love? "He that receiveth whomsoever I send receiveth me, and he who receiveth me receiveth him who sent me." "If ye know these things happy are ye if ye do them. I speak not of you all; I know whom I have chosen!"

Ah, Beloved! It behooves us in this "end of the age," when the Lord is sending "forth his messengers, who will gather out of his kingdom all seducers [from the faith] and iniquitous persons" (Matthew 13:41, Diaglott), that we reject not his table (channel) lest we be led to the cup and the table of devils. (I Corinthians 10:21) Let us keep our hearts with all diligence, remembering that out of the heart are the issues of life, and that out of its abundance the mouth speaketh. And while our God tries us whether we love him with all our heart, we can take to ourselves the Master's injunction, "Let not your heart be troubled, neither let it be afraid," remembering also his assurance, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you . . .

In the world ye shall have tribulation. But be of good cheer. I have overcome the world." Thus we can be tranquil, brave and strong, very courageous, even though a thousand fall at our side and ten thousand at our right hand; for only with our eyes shall we behold the reward of the wicked, who say and do not.

THE BASIS OF EVERY SIFTING

We might have personal preferences here and there in the selection of elders among our little ecclesia or among officers and directors in the Society. But recognizing that the will of the Lord as expressed in the voice of the majority decides these matters, we can cast all our care in these, as in all things, on him who careth for us, knowing that all things are open and plain unto him with whom we have to do. He is working all things through Christ according to the counsel of his own will; and as he causes the deeds of evil men to praise him, restraining what would not, so even more assuredly he will overrule for his glory and our good if any error should come in through the earthen vessel of those who serve in his order and arrangement. (Galatians 2:11, 12) Let us take heed that there never be in any one of us an evil unbelieving heart in departing from the living God, through which we become hardened by a delusion of sin.

Every sifting has rested on attacks upon the agency through which the Lord has sent his message. Not receiving it, but rejecting it and claiming to point to a definite time when the Lord cast it off, these while teaching error themselves are condemning "another man's servant," whom he, the Lord, is able to sustain (Romans 14:4) and to whom he gives evidence of his approval in supplying the proper meat at the proper time.

"For ye have need of patience [patient endurance] that after having done the will of God, ye might receive the promise [to rule with Christ]. For yet a little while, and he that shall come will come, and will not tarry. Now the just [my just One] shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition [See John 17:13], but of them that believe to the saving of the soul."—Hebrews 10:37-39.

TWO CAUSES OF DISSENSION IN THE CHURCH

A man is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this God calls new creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, the disloyal will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This great work has been in progress for more than nineteen centuries; and this company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

The Lord speaks of his disciples being perfected in one. As each individual member of the church makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body of Christ becomes more efficacious.

THE TABLE OF THE GREAT KING

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." —Psalm 23:5.

To serve in the courts of an earthly monarch has ever been considered a great privilege, and to sit at the royal table is an honor enjoyed by but a favored few. With this thought in mind we can especially appreciate the condescension of Jehovah as illustrated in the beautiful words of our text. Why should he come to this sinful, accursed realm and select even a handful of earth's inhabitants to be his sons and to serve them, as members of the divine family? If the Lord, the great King of the universe, has been pleased to prepare a table laden with "meat in due season" for his household and to invite us to partake thereof, it would be a most ungrateful, unworthy guest indeed who would spurn such a blessing and turn away from the food which God himself had set before him.

Our text indicates that to sit at the Lord's table would be to expose ourselves to the envious gaze of enemies, headed by Satan. "Thou preparest a table before me in the presence of mine enemies." Those who have been enlightened by present truth, who have been privileged to feast on the good things which the Lord has spread before his children during the past forty years, can appreciate the significance of this statement. One by one the harvest saints have left the Babylonish "tables of vomit" (Isaiah 28:8) to partake of the meat of present truth. In each instance it has meant persecution, and oftimes vilification and ostracism which have been very hard to endure; yet in it all our cup of joy at the privilege of feasting upon the truth and of suffering for Christ's sake has literally overflowed.

"NOT IGNORANT OF HIS DEVICES"

With each publication of harvest truth, gladdening the hearts of the Lord's people, there has been manifested a corresponding hatred on the part of all the enemies of the truth; for indeed these "Helping Hands for Bible Students" have been plagues to ecclesiasticism.—Revelation 15:5-7.

Satan has been increasingly active in his endeavors to detract and to distract the minds of the Lord's people, and to draw them away from the table of truth which has been prepared for them. In some instances he has succeeded. It seems strange that any one who has once been privileged to enjoy the food of the Lord's providing would on any account leave the King's table and household, and return to the emptiness of the world. Nothing has incensed the adversary more than has the seventh course of "meat in due season," which the Lord in his providence has seen fit to spread before us. While it has strengthened and refreshed thousands of the Lord's faithful children, "the seed of promise," it has been as a grievous plague upon the ecclesiastical lords, "the seed of Satan." Numerous are the insidious arguments that have been propagated by our wily foe to draw away the Lord's people from the food—arguments designed either to nauseate or to frighten them. More than ever has it been true, as expressed by our text, that this last feature of present truth was spread before us "in the presence of our enemies."

To those who are familiar with Satan's tactics it should hardly be necessary to suggest an offset to his arguments. Yet in order to strengthen the faith of those whose hearts are right, but whose minds have become temporarily confused, we are pleased to set forth a few positive evidences that none other than our Lord himself has served us with the truth of Ezekiel and Revelation, which at the same time constitute the last plague upon Babylon. Let us not say: 'Why should we accept it as present truth?' Rather let us say: 'Why should I not accept it as meat in due season from the Lord?'

THE "HAIL" OF PRESENT TRUTH

Did not the Laodicean messenger, "that wise and faithful servant," promise us throughout his ministry and in the hour of his death, that the church should expect and would receive an exposition of these two prophetic books? Have they not now been explained thoroughly and clearly and in accordance with all other features of the divine plan? Did not the same channel or agency which the Lord has been pleased to use in publishing the preceding messages of the harvest period also publish these truths for the comfort and encouragement of the church in its hour of direst need? Is not the Watch Tower Bible and Tract Society the one and only channel which the Lord has used in dispensing his truth continually since the beginning of the harvest period? Did not this last published message contain the "hail" of truth which the Scrip

tures indicated it would. (Revelation 16:19, 21; Job 38:22, 23) Furthermore, has it not brought to the Lord's consecrated people tremendously rich blessings as they have feasted upon the wonderful symbolisms so confirmatory of the plan of God as explained by the Laodicean servant?

The explained truths of Revelation and Ezekiel are such as to comport with the prophetic description of what the Lord said he would proclaim in the end of this age. He indicated that he would administer a stinging blow to Babylon, which would cause her to stumble and fall. He said that when the seventh vial was poured out "great Babylon came in remembrance before God . . . . and there fell upon the men [the clergy] a great hail." (Revelation 16:19-21) From this it is evident that the burden of the last message of the age would be upon the heads of ecclesiasticism.

"I WILL HAVE THEM IN DERISION"

Again, in Psalm 2:1-4 the Lord prophetically shows that in the end of the age the nations would rage, and that forthwith the great ones of ecclesiasticism would take counsel together against the Lord and his anointed; i. e., against the anointed body of Christ (the feet members), and thus against the Lord himself. Then the Lord said that he will "have them in derision . . . . and vex them in his sore displeasure." Is not the very keynote of the message of St. John and Ezekiel found in the Psalmist's statement that "the Lord shall have them in derision"? The burden of nearly every chapter in these prophetic books is that very message against nominal Christendom, because of their sins against the Lord and against his anointed body. Therefore since the Lord said that this is the message which he would pour out in the end of the age, does it not appear evident that those who find fault with the irony and derision of the explained messages of these prophets are really complaining against the doing of the Lord?

What could be clearer evidence that the Lord himself has served us with the true explanation of Revelation than the fact that the seven messengers have now been identified for the first time in the history of the church? Bible students of recent years have no difficulty in identifying Pastor Russell as the seventh messenger. But who were the six preceding messengers was a matter that could not be guessed at until recently. Now we know who they are, and we can see the reasonableness of the identification of each.

EPHESUS AND SMYRNA PERIODS

(1) St. Paul is now known to be the messenger to the Ephesus or first epoch of the church. The proof that this is correct lies in the fact that the message which the Revelator quotes as the words of that angel is indeed and in fact the very message found in the Pauline epistles. Compare Revelation 2:1-6 with Hebrews 10:32-38; 2 Corinthians 7:11, 13; Galatians 6:9; 1:6; and Acts 20:17-30. Thus if St. Paul in his writings has delivered the very message which the Revelator declared would be delivered by the angel of the first epoch of the church, then we have this proof that St. Paul was the messenger to the church of Ephesus.

(2) St. John is now identified as the messenger to the second or Smyrna epoch of the church. Some have asked: "Why should we call St. John the angel of the second epoch? Why should he not be called the angel of the first epoch? Was he not an apostle before St. Paul was appointed?" We answer: Yes; but Revelation 1:19 clearly shows that St. John's commission to write appertains to the second epoch of the church instead of the first. There we read: "Write therefore the things which thou hast seen [past], and the things which are [present tense], and the things which must shortly come to pass hereafter [future]." This passage indicates that at the time of St. John's appointment as a messenger one epoch was in the past, that he was living in the second epoch, and that there were other epochs to follow. "The things which are" were of course the things which were then occurring at the time when St. John was commissioned to write. What was then transpiring? Persecution of the Smyrna epoch of the church was then transpiring on a general scale; and at this very time St. John himself was an exile on the isle of Patmos because of his faithfulness in proclaiming the truths of our Lord.

PERSECUTIONS BY PAGAN ROME

The message to the Smyrna church, therefore, is one of comfort in their afflictions. "By the angel of the church of Smyrna write: I know thy works and tribulation and poverty, but thou art rich [blest, favored]; and I know the blasphemy of them which say they are Jews [Israelites indeed], and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." (Revelation 2:8-10) The word Smyrna means "bitter"; and as Pastor Russell has well said in the last issue of THE WATCH TOWER which he published, just prior to his death: "Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church." In the same article Brother Russell explained that the "ten days" of special tribulation here mentioned were symbolic days (i. e., ten years) and referred to the persecution under the Roman Emperor Diocletian during the years 303-313 A. D.

(3) Arius is clearly identified as the messenger to the third or Pergamos epoch of the church. The word Pergamos means "earthly elevation," and manifestly refers to that epoch of the church which witnessed the rise of Papacy through the conversion of Constantine, the last pagan emperor of Rome. In 325 A. D. Constantine convened the Council of Nice; and there the first Babylonish creed was formed—the Nicene Creed. The identification of Arius as the third angel is found by a comparison of history concerning this council with the message which the Revelator says would be delivered by the angel of the church of Pergamos. We read: "By the angel of the church in Pergamos write. . . . I know where thou dwellest, even where Satan's seat is [the seat of Antichrist]; and thou holdest fast my name, and hast not denied my faith in those days wherein Antipas [antipapists] was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication."—Revelation 2:12-14.

CREED IDOLS REBUKED

It is clear that this message covers the period of Papacy's rise, beginning historically with the Nicene Council of 325 A. D. The mention of Balaam is significant. Balaam presumed to be God's prophet; yet he connived with an earthly king to injure God's chosen people for earthly reward. He advised the king that with the assistance of fair women of the land of Midian the Israelitish men of war could be enticed, and led away from God and into worship of idols.

How complete is the picture! The clergy of this period, claiming to be prophets of God, catered to the civil power of Rome; and through the women of the land (the churches which had descended to an earthly level) they put stumbling blocks before the true Israelites indeed, and made them worship the creed idols which began to be erected in 325 A. D. The message by the angel of the church of Pergamos is the first rebuke against creed idols to be found in the book of Revelation. If the angel of the church of Pergamos was thus to administer such a rebuke, undoubtedly history will explain who he was; and so it does. It was the faithful Arius who stood forth in the midst of the 384 bishops assembled at the Council of Nice, and in plain terms rebuked them for mutilating the teachings of the Scriptures and for sacrificing the truth for that false trinitarian creed! This rebuke cost him his bishopric; and he was banished to the Balkan mountains, one of the most inhospitable places in the world. But the influence of his teachings spread far and wide; and Arianism became the backbone of the Reformation movement which occurred twelve centuries later. Arius is the only person in history that fits the picture; hence he must have been the messenger to the church of Pergamos.

(4) The fourth messenger to the church was manifestly Peter Waldo. His identification is found in Revelation 2:21, in which this messenger of the Thyatira epoch was to announce to Papacy that God would give her a "space to repent." The word translated "space" is the Greek word chronos, which means a time—a symbolic year. Bible students know that a year in symbolic language means 360 years literally. The message to Papacy by this fourth angel therefore in substance was: "I will give you 360 years to reform; and if you do not reform within that time, a great reformation movement will be launched anyway." The Protestant Reformation began in full force with the excommunication of Martin Luther on the 15th of June, 1520; and 360 years prior thereto takes us back to the year 1160 A. D. It was in that very year 1160 that Peter Waldo began his great work of proclaiming the truths then due. This Scripture identifies him as the messenger to the fourth epoch.

(5) John Wycliffe was manifestly the angel of the church of Sardis. The word "Sardis" means "that which remains." In addition to signifying the remains of the true church, which had been driven into the wilderness, the word may also signify that which remains of the 360 years or "space" of repentance. At any rate it is evident that this fifth messenger was to make his appearance between Waldo's day and that of Martin Luther. Wycliffe is the only reformer of special promin-

ence during that period. To him belongs the honor of making the first translation of the Bible into English; and it is said that he wrote no less than two hundred tracts and pamphlets attacking transubstantiation and the mass, and more or less clearly treating the central doctrine of the ransom. Wycliffe was the father of the Lollard and the Hussite movements; and his influence was soon felt throughout all Christendom. In the year 1378 he stood forth as the great doctrinal reformer. At that time there were 142 years of the "space to repent" yet remaining to run. John Wycliffe was clearly the messenger of the epoch directly preceding Luther's time.

THE PROTESTANT REFORMATION

(6) Martin Luther is identified as the messenger of the sixth or Philadelphia epoch of the church by the same text which identified Peter Waldo. (Revelation 2:21) Luther stood at the end of the "space to repent," even as Waldo stood at the beginning of that period. However, even if we had no text of Scripture by which to identify Luther, no one familiar with church history could well doubt that he was the messenger of the epoch of the church which preceded the harvest of the Gospel age; for he was the most prominent figure in the whole Reformation movement prior to the proclamation of present truth. On various occasions Brother Russell has so referred to him.

(7) Charles Taze Russell was the seventh messenger. No Bible student who has examined the evidence has any doubt that he was the angel to the church of Laodicea. Through him has come a clear unfolding of the Divine Plan of the Ages. He is the most prominent messenger mentioned both in the Revelation and in the prophecy of Ezekiel.

This identification of all seven messengers to the church should be clear evidence to all consecrated Bible students that the interpretation of the Revelation is from the Lord. A close study of the explained symbolisms of the seven seals, the seven trumpets, the seven plagues, etc., as well as the exposition of Ezekiel is equally convincing. We need merely to mention the remarkable explanation of Ezekiel's vision in the first chapter of that prophecy in order to convince sincere Bible students that only the Lord could have clarified this matter. It is of no private interpretation.

The four symbolic creatures with their four faces (lion, ox, man and eagle) are now seen to be in harmony with the symbols of Revelation 4:7; and a comparison of the two passages shows that God's four attributes of Justice, Power, Love and Wisdom are unquestionably referred to. This being true, the remainder of the vision of Ezekiel is apparent when once we see that the "wheels" or cycles allude to the ages of the divine plan. However, only wisdom from above could have clarified this hitherto dark chapter.

FOOD FOR HUNGRY SAINTS

Another choice portion of "meat in due season" which the Lord has been pleased to serve upon his table is the clarification of the Temple of Ezekiel. This feature alone should be sufficient to convince any spirit-begotten, truth-hungry saint that God has guided in the publishing of these truths, never before understood. Perhaps not one of us understood anything in connection with the last nine chapters of Ezekiel's prophecy, relating to this wonderful temple, prior to the outpouring of the seventh vial. And yet we should have noticed the emphasis laid upon it by the Lord when he said: "Behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither; declare all that thou seest to the house of Israel." (Ezekiel 40:4) This passage plainly shows that all the features of this temple were to be understood and declared to the true Israel (the church) for their guidance, ere their sojourn is completed. The Lord has fulfilled the promise. Numerous important details of the great plan of God are now made as clear as the noonday sun through the typical features of the Ezekiel Temple—details which could not have been illustrated in the simplicity of the Tabernacle in the wilderness. Yet they are in exact accord with the great fundamentals so clearly taught in "Tabernacle Shadows."

In view of these things which have been made plain to us through the only channel which the Lord has been pleased to use in the end of this age for serving truth to his household, who can doubt that it is indeed the Lord who has placed upon his table the exposition of these two prophetic books of the Bible, which have never been previously understood by his church? Seeing, then, that the Lord is serving us, even though it be "in the presence of our enemies," let us not be dismayed by the opposition of those enemies of truth and righteousness, but faithfully receive from the Lord's table this additional evidence of his love and favor, and grow strong by the assimilation of this "meat in due season." "Greater is he who is for us than all they that be against us."

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain—
The crown repays the cross.
As woods when shaken by the breeze
Take deeper, firmer root,
As winter's frosts but make the trees
Abound in summer fruit,
So every heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

INTERESTING QUESTIONS

HAS THE HARVEST ENDED?

Question.—Did the harvest of the Gospel age end in the Spring of 1918, or it is still in progress?

Answer.—In THE WATCH TOWER of Sept. 1, 1916, Brother Russell treated this matter in considerable detail in an article entitled "The Harvest is not Ended." He there explained that the three and a half years of Jesus' ministry were not strictly occupied in harvest work, but rather he was then engaged in preparation for the harvest, which began at Pentecost. He then called attention to the fact that there was no "garner" into which to gather the wheat prior to Pentecost. The forty years' Jewish harvest was therefore explained to have begun in A. D. 33, and expired in A. D. 73; and by parallel the Gospel harvest was seen to have commenced just 1845 years later than the Jewish harvest, viz., in A. D. 1878, expiring chronologically in the Spring of A. D. 1918. This was the last statement on the subject of chronology uttered by the messenger to the church of Laodicea. We see no reason for doubting its correctness.

ALL CROWNS APPORTIONED

Question.—Some have made consecration of themselves since the Spring of 1918. Could such be begotten of the holy spirit and enter the race for the great prize as members of the "little flock"? If so, in what sense could we say that the harvest has ended?

Answer.—We think it quite probable that in the Spring of 1918 all crowns had been apportioned, and that no more crowns would be available except as some then standing may prove unfaithful. In that event the Lord would fill up the vacancies by begetting to the divine nature a number of consecrated ones equivalent to the number of unfaithful ones who have lost their crowns. You may then wonder if that has not indeed been true ever since 1881, in which year the general call ceased. In what sense therefore, would it be different since 1918 than before? We think the difference might be this: That in 1881 a sufficient number had been called and begotten of the spirit to complete the foreordained 144,000, but that forthwith there was a great falling away, to such extent that between the years 1881 and 1918 there never was a sufficient number in the race at any one time to take up all the vacant or available crowns, until about springtime of last year, when again, for the first time since 1881, all available crowns were apportioned and no vacancies existed. However, since that time there has probably been another falling away on the part of some, requiring others to be brought in to fill the vacancies. But the difference between the present situation and that which existed from 1881 to 1918 may be that since the Spring of 1918 there are more candidates than there are crowns, whereas prior to 1918 there were more crowns than candidates.

SHOULD WATER IMMERSION BE PERFORMED

Question.—Should we continue our efforts to spread the truth and to leave people to consecration, encouraging them with the promises of glory, honor, immortality, and joint-heirship with our dear Redeemer? Should the symbol of baptism still be performed?

Answer.—We should be "instant in season and out of season," preaching the truth, and endeavoring to lead people to consecration of their will to the will of God. All who gain life on whatever plane must come to a knowledge of the truth and must consecrate their lives unto the Heavenly Father. We see no reason why we should not also continue to declare the divine promises held out to the little flock, because it is not for us to know whether the one to whom we are speaking may or may not be accepted of the Lord to fill a vacancy caused by the unfaithfulness of another. If the person is not spirit-

ually minded he will not appreciate spiritual promises, and in any event he will not be harmed by having heard them proclaimed. We think it proper, however, to always explain to those now coming to a knowledge of the truth, that there is no guarantee in the Scriptures that an immortal crown surely awaits them. They should be encouraged to consecrate their life to God, and rest in the assurance that whatever they obtain in the way of future reward will be infinitely more than they deserve or could reasonably expect or comprehend. As for water immersion: we see no reason why such a beautiful and fitting symbol should cease to be performed, (1) because we know not but that the candidate may have been accepted to prospective membership in the little flock; (2) anyway, the burial in water would continue to picture the complete burial of the will of the candidate into the will of Christ, and that he is reckoning himself "dead indeed unto sin" so far as his new will is concerned. The candidate having consecrated himself, has done all that anybody could do; hence it is proper for him to symbolize that fact before others. Whether he is to be apportioned a crown is a matter for the Lord alone to determine. For aught we know the symbol of immersion may be perpetuated throughout the Millennial age in picturing individual consecrations.

IN RE THE SECOND DEATH

Question.—Is the world now subject to the second death?

Answer.—God's law, when broken, brings the sentence of death upon the sinner, as in the case of Adam. If broken by any one who has been delivered from that sentence pronounced upon Adam, God's law would bring condemnation afresh upon the guilty person. The Bible speaks of this second condemnation as the second death.

The first death sentence passed upon all mankind because of one man's sin. The second death sentence will pass upon none except for wilful, intelligent sin of the individual. Such a sin could not be committed, however, until after such a person had been delivered from the sentence previously upon him through father Adam—the first death sentence. The world, therefore, cannot now die the second death; for mankind are not yet released from the first death sentence. No man could be judicially tried and condemned to death while already under a death sentence. To have a second sentence he must have come, either actually or reckonedly, from under the first sentence. The world has been condemned once, in Adam. Not until they shall have been released from that condemnation can they come under another condemnation. Hence the Bible declares it to be God's purpose that there shall be a great day, a thousand-year day, in which Christ will give the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by his own death, having tasted death for Adam and all his posterity, condemned to death in him. (Hebrews 2:9) The death of our Lord, a perfect man, would be the full offset for the sentence upon the first man. Thus the way is opened for the great "times of restitution" mentioned by the Apostle Peter.

MAN MADE IN THE IMAGE OF GOD

[This article was a reprint of that published in issue of January 1, 1907, under the title, "Man Created in God's Image," which please see.]

LETTERS FROM AFIELD

PETITION WORK A BLESSING

DEAR BRETHREN:—

You will be glad to know we have been blessed in connection with the petition work. One firm of lawyers, after reading the petition, said they would rather it asked for an unqualified release than to have the bail feature attached. They gladly signed it, and requested three clients, who were in their office at the time, to sign also. Later in the day one member of this law firm saw me in front of his office and called me in, explaining that another client was there who would be glad to sign my petition. The client was an officer of the Life and Casualty Insurance Co. and readily added his name to my list.

Another lawyer told me that however expedient it might have been to lock up these sincere Bible students during the war, those reasons could not possibly exist in times of peace; that in his opinion a grave mistake was being made in keeping them in prison; and that "such a violation of the principles of free speech, free press and religious liberty, the fundamentals upon which this grand country was established and has prospered, is sure to bring trouble, especially if continued beyond the cessation of hostilities."

With continued Christian love, I am,

Your brother in the Lord. GROVER C. POWELL.—*Tenn.*

PEOPLE READILY SIGN PETITION

DEAR BRETHREN:—

You have already received some 2,000 signatures from this place; but we are glad to continue the good work. It is not much trouble to secure signatures to this petition. If other places keep up the same ratio you surely will have a great petition. We secured all the above mentioned signatures before the tracts arrived.

Please note the enclosed petition contains the very best people of our city and state, including the Governor, Ex-Governor, Mayor, Ex-Mayor, lawyers, bankers, physicians, dentists, druggists, County Judge and one minister.

With loving greetings to all we beg to remain,

Your brethren in the Lord. E. E. HODGES, M. D.—*Ark.*

MESSAGE OF LOYALTY FROM ABROAD

DEAR BRETHREN:—

Loving greetings in our dear Redeemer! It is my privilege to transmit to you the following resolution passed unanimously today by the London Tabernacle congregation:

"This congregation having heard with much pleasure that the annual meeting of the Watch Tower Bible and Tract Society recently held in Pittsburgh was a happy occasion of fellowship and communion in spirit, and that our dearly beloved Brother J. F. Rutherford, the chairman of this congregation, was re-elected President of the Society; Be it therefore

"Resolved: That the London Tabernacle congregation take this opportunity to express its loving union in spirit with our dear brethren in America, and its full agreement with the Watch Tower Bible and Tract Society in its service for the Lord. With one heart and mind we continue in the way which the Lord of the harvest has hitherto directed our steps, and intend so to continue, accepting the Watch Tower Bible and Tract Society as the Lord's channel of service and blessing to his people."

Prior to our having received word of the result of the election, it had been unanimously agreed by us that the elected President of the Society be our choice for Chairman of this congregation; and that Brother Hemery, as the Society's representative in Great Britain, be our Chairman in his absence. We would be glad if you can convey to Brother Rutherford our warm love, with assurance of our prayers on behalf of himself and of his fellow-prisoners.

We are rejoiced by many evidences of the Lord's presence with us, and we are looking forward to continued opportunities of service in laying down our lives for the brethren, and in seeking to carry the message of comfort to the world in its darkening hours. We realize more fully than ever the Lord's gracious arrangements for us through our dear Brother Russell, whose memory is ever with us. With fervent love in the Lord.

Yours by grace. T. SEECK, *Secretary.*

REJOICING IN THE TRUTH

DEAR BRETHREN IN CHRIST:—

I am thankful to be able to tell you I am now a sister in the Lord, and symbolized my consecration at the recent Toronto convention. I have gladly taken the Vow unto the Lord and am endeavoring to carry out my covenant with him faithfully. I am so grateful to my Heavenly Father that he has made the blessed provision by which I may bring my prayers to the throne of grace in behalf of all the saints; also that I, notwithstanding all my weaknesses, am counted in when the other dear ones offer their prayers for the Lord's people. I am privileged to enjoy the sweet fellowship of the dear little class at this place, for which I give thanks. Praise his holy name forever!

Please find enclosed Express Money Order for $..... which is for "Good hopes," to help a little in the blessed work. "If God be for us, who then can be against us?"

Your sister by his grace. LYDIA DABER.—*Ont.*

A VALIANT SOLDIER OF THE CROSS

DEAR BRETHREN:—

Loving greetings in his holy name by whose kind favor I address you as brethren! I am a soldier brother in khaki; yet withal I am rejoicing in the fact that I am also a soldier of our Lord Jesus Christ, wearing the armor which he provides for those who will ultimately be overcomers. (Ephesians 6:10-18) How I rejoice that I have heard God's Reveille Bugle Call, when he says: "Awake, thou that sleepest, and arise from the dead; and Christ will give thee light." (Ephesians

5:14) From the evidences we see about us it is quite certain that our Captain has not called, "Halt!" nor that we should stand still; but that his providences rather speak loudly: "Forward! March!" I have realized his leading hand ever with me during my trying experiences of military life; and still I am trusting, though I cannot always trace.

For a time I was stationed at —— ——, and was much influenced by the thought which is persuasive in the Northwest, that THE WATCH TOWER is no longer the Lord's channel. I was much confused and bewildered; but these questions, with others, kept coming to my mind: If this be the case, why is it that some who accept the Seventh Volume and some who reject it can meet together, and apparently have harmony in a common cause against this channel? And if such a time has truly come to "stand fast" without having a message to deliver, then there is surely nothing left to do but to wait; but why then so much ado about proselyting?

After much prayer and thought I came to the conclusion that it was another sifting taking place and that as usual our adversary is directing every issue he can against this channel and those who accept its message as from the Lord. Let me assure you, dear Brethren, that the current TOWERS are as dear to me now as ever. How like a bell-buoy do they ring out, sounding the dangers that lurk in the way, still guiding us on to our haven of rest!

For a benediction I would say: "Mizpah!" (Genesis 31:49) with the thought as rendered in the margin—"To the Beacon Light or WATCH TOWER." With much Christian love to all the dear co-laborers at Pittsburgh and elsewhere.

Your brother by his grace. D. E. WELLINGTON.—*Cal.*

CONTRIBUTING HIS "MITE"

DEAR BRETHREN:—

Herewith lists of petitions which constitute my little "mite" in behalf of our dear brethren in Atlanta. You will see our Congressman from this district heads the list, also our Sheriff, Probate Judge, Assessor, Collector, Supt. of Schools, etc. I surely have been rejoicing in this grand privilege of having a share in this witness work.

Yours in the service of our king. W. J. GOODLET.—*Ala.*

BOOKLET TRACTS FOR MAILING

We are now printing a limited quantity of tracts in booklet form treating the subjects "Where are the Dead?" "What is the Soul?" "Calamities, Why Permitted?" "Is there a God?" "Is Christian Science Scriptural?" and "Spiritism is Demonism." Similar tracts on other subjects are also in preparation and will be announced later. Each tract covers 16 pages, size 3⅜ x 6¼ pages, small enough to enclose in an ordinary envelope without folding. Being in booklet form they are much more attractive, also far more expensive, than the former BSMS. For this reason they should be used for mailing only to persons who you have reason to expect would read them. They are not intended for house-to-house distribution. They will be supplied free in limited quantities.

BACK ISSUES REQUESTED

Friends who have issues of THE WATCH TOWER for the years 1879, 1880 and 1881 will confer a favor by lending us the following issues: November and December, 1879; January, April, September and November, 1880; January, February and March, 1881. With these exceptions our file is complete from 1879 to date. As announced in our last issue, if there is a sufficient demand for the reprinting of all the back issues in book form the Society will gladly undertake the proposition. Numerous orders have already been received; but it will require a large quantity additional in order to print them at the prices given in March 15th TOWER.

FRIENDS, PLEASE NOTE

The Society requests that all instances of opposition to the petition work emanating from the clergy be reported to this office at once, % Publicity Department. Give name, address and denomination of the clergyman, and specific facts as to what course he pursued to hinder the work. Be sure, also, to mail us all newspaper clippings bearing upon such opposition, giving name of paper and date of publication.

BRETHREN ADMITTED TO BAIL

Just as this issue goes to press we are in receipt of telegram advising that Brother Rutherford and associates have been admitted to bail pending the hearing of their appeal. It is exactly nine months since they were imprisoned. Sentence was pronounced on Friday, June 21, 1918—the first day of Summer; and they are now granted bail on Friday, March 21, 1919, which is the first day of Spring. This, however, means only temporary freedom until their case is finally passed upon. We suggest that the petition work be continued with increased vigor, merely drawing a pen through the third clause relating to bail. Please mail petitions to us as rapidly as possible.

VOL. XL PITTSBURGH, PA., APRIL 15, 1919 No. 8

LIBERTY IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

When one is released from bondage after having suffered restraint for many days, and is fully conscious of his freedom, he experiences a peculiar thankfulness and joy. All persons that have lived on the earth have been in some kind of bondage. When Adam was in Eden he enjoyed full liberty, full life and happiness. After a brief sojourn there he found himself deprived of liberty, in bondage to sin and death; and he is yet in the great prison house of death. All of his children were born under condemnation, and therefore in bondage. They found themselves in this condition, not willingly, but because of conditions coming to them over which they had no control. "As by the disobedience of one man sin entered the world and death by sin, so death has passed upon all men; for all are sinners." (Romans 5:12) Because of this bondage the whole creation from Adam until now has groaned in pain and yet groans, waiting for the day of deliverance. All of these are asking themselves, Is there anything better for us in the future?

MODERN BABYLONIAN CAPTIVITY

Christ Jesus through his apostles organized the church, the members of his body; and during the early part of its development its members enjoyed liberty. The time came when ambitious politicians entered the church, organized man-made systems in the name of Christ, and the members were subjected to the bondage of such organizations. The many systems that have been organized throughout the period of the Gospel age have each formed a prison house, figuratively speaking, depriving many of their true liberty in Christ. These systems the Lord designates in the Scriptures as "Babylon," meaning confusion, and he describes the consecrated ones in "Babylon" as those who are groaning because of their captivity, or incarceration. He foreshadows the joy of those released from this condition, putting these words in their mouths, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." (Psalm 126:1, 2) Thus he pictures in a small degree the joy coming to any one receiving liberty, especially those who receive liberty through a full knowledge and obedience unto Christ.

Another form of bondage which we find prevailing throughout the world is the bondage of fear. The ruling element of all nations is suffering from fear of their enemies. It is chiefly because of fear of future wars that statesmen of the world are now forming a league of nations with the avowed purpose of securing a greater measure of liberty and protection to the peoples of the nations. There are now, according to press reports, thirty-two nations interested in the formation of such league. That the league will be formed is clearly foreshadowed

by the Scriptures, notwithstanding the fact that there is strong opposition to it from various sources.

It is not infrequent that men fall into bondage to the laws of the land, sometimes justly so, and sometimes unjustly so. There is sometimes a wilful and deliberate violation of law resulting in bondage to the violators. There are times when bondage results because it is believed that one has violated the law. Thus one may find himself in a certain kind of bondage, deprived of certain liberties without any fault or intentional wrong-doing on his part. We have a very striking illustration of this kind of bondage in the experiences of certain officers and members of our Society—our brethren in Christ. We give herewith a brief resume of the facts leading up to their incarceration and subsequent release, for a time at least.

A BRIEF RESUME OF OUR BRETHREN'S CASE

Our beloved Pastor and brother, Charles Taze Russell, the seventh messenger to the church, began his active service in this exalted position more than forty years ago. In one of the early issues of THE WATCH TOWER he published an article under the title, THE FINISHED MYSTERY. In 1886 he began the publication of a series of Bible commentaries—STUDIES IN THE SCRIPTURES, announcing in the preface of an early edition of Vol. I, that this series would comprise seven volumes. Throughout the period of his faithful service he frequently referred to the seventh volume, which would treat Revelation and Ezekiel, and which would conclude the series of STUDIES IN THE SCRIPTURES. (See Z. '06, p. 236) However, before the publication of the last, the Lord took him to his great reward. The compiling and publication of this last volume—THE FINISHED MYSTERY—was left to others. Our eight brethren in bonds for many years were associated with Pastor Russell and acted under his direction in the promulgation of the message of the kingdom of Messiah. Certain ones of them were and are officers of our Society. Others of them were selected by the Society to prepare from Brother Russell's comments the copy of THE FINISHED MYSTERY for publication. This work began in December, 1916; and by the latter part of March, 1917, the copy was almost complete.

In April of that same year the United States entered the great world war. In June of the same year there was enacted the so-called "Espionage Law," providing for the punishment of any persons who should conspire together for the purpose of producing insubordination, mutiny or disobedience in the army and navy. Our brethren were so fully occupied in promulgating the message of Messiah's Kingdom and proceeding with the work which our dear Pastor had begun that they did not even take notice of the enactment of the Espionage Law. They were charged with conspiracy under that law, which means an agreement between themselves to obstruct or interfere with the raising and operation of the army and navy of the United States. THE FINISHED MYSTERY was used as a basis for their indictment, trial and conviction. Their testimony at the trial disclosed that they never had at any time a thought of conspiracy; that they had never entered into any kind of an agreement to interfere with the government, and had no desire to do so. Notwithstanding, they were tried in the District Court of the United States and convicted, and on the 21st day of June, 1918, were sentenced to twenty years imprisonment in the Atlanta penitentiary.

OUR BRETHREN "LIVING EPISTLES"

Their trial was had at a time of great excitement in the public mind. The brethren testified at the trial that they never had a thought of interfering with the war or causing insubordination or mutiny or disobedience in the army and navy; that they were and are fully consecrated to the Lord to do his will; that he had through his Word, more than 2500 years ago, foretold the great world war; that they could not willingly oppose it and be consistent with their covenant; that those being wholly consecrated and devoted to the Lord could not, however, conscientiously engage in the war, but that their position was to hold aloof from all controversies and devote their time and strength and energy to the promulgation of the message of Messiah's Kingdom, thereby pointing the people to the great liberty, joy and happiness that shall be theirs when that glorious reign of Messiah is begun.

In due course they were incarcerated in prison and were received and treated like other prisoners. All such institutions have strict rules; and it was their desire and endeavor to live up to those rules, having full confidence in the promise that "all things work together for good to those who love the Lord and who are called according to his purpose." (Romans 8:28) They entered the prison in full confidence that the Lord had permitted their incarceration for some good purpose, and that ultimately it would appear that he would use it to his glory and to their own good and to the good of other members of the church. It was known to the officers when they were received at the prison, of course, that these men were and are preachers of the Gospel. Doubtless all the officers of the institution had been advised that it was the doctrines and teachings preached by our brethren that caused them to be imprisoned; and doubtless moved with the desire to prevent any disturbance amongst the numerous other prisoners our brethren were advised when entering the prison that they must do no preaching within its walls. To this one of the brethren replied to the officer, "We promise you that we will not attempt to force our belief upon anyone. We will answer only such questions as we are asked; we will comply with your request."

Several weeks passed, and without any development. All prisoners are required to attend chapel service on Sunday morning and as many as desire may remain for Sunday School thereafter. Our eight brethren decided that they would remain for the Sunday School, forming themselves into a class for study and fellowship together, with no intention of inviting any one else to join that class; nor did they invite any one. Their deportment, their manner of life, their kindness shown to others drew to them other inmates of the prison; and from time to time some of these would join the Sunday School class and listen to the explanation of the questions involved. Our brethren took turn about teaching this class. As the class increased in numbers, some of the officers drew near, that they also might hear. Interest increased until the members of the class were ninety in number. Many of these prisoners showed a deep interest in that wonderful message of hope of deliverance promised in the Word of God. A number of them asked questions concerning the same, which questions were answered to their satisfaction. They became deeply attached to our brethren, and when it was indicated these were to be released from the prison there were many kind expressions of gladness mingled with regret heard from the lips of other prisoners and some were asking, What shall we do for our Sunday School class? On the last Sunday in this prison one of our brethren gave a brief address, outlining the divine plan. With the keenest interest their fellow-prisoners listened; and many of them shed tears of joy for the hope of the great liberty that shall come, not only to them but to all mankind through Christ Jesus, when his kingdom of righteousness is fully established.

A FEW RESULTS OF THEIR INFLUENCE

It is generally thought that all men who are incarcerated in prison have very hard hearts, and pay no heed to the message of the Lord; but this is not so. The message of truth, which is so reasonable, so loving, so wonderful, appeals to many, even under the most adverse circumstances. There is nothing that so transforms one's life as the truth. There is nothing that can fill a life with such joy as a knowledge and appreciation of God's wonderful plan of redemption. Amongst the members of this class was one man, seventy-two years of age, brilliant of mind, educated and refined, who remarked "I am seventy-two years of age, and I had to get behind prison bars in order to hear the truth. I am glad for this reason that I was sent to the penitentiary. For fifty-seven years I have asked questions of the ministers, and never could get satisfactory answers. Every question I asked these men [referring to our brethren] has been answered to my satisfaction." On one occasion this old gentleman spent three hours in asking and having answered Bible questions of one of our brethren. Another in the class remarked, "My time is about to expire; I am sorry I have to leave this prison on account of the Sunday School class. Can you tell me where I can find some people like you when I go away?" Another bright young man expressed great sorrow in being deprived of the privilege of the aid of our brethren in Bible study. On the night before their leaving the prison he expressed himself to one of our brethren as follows:

"To you and everyone with you, I send this parting message. Somehow when I'm near you or with you I cannot express myself. I seem such an atom, hardly worthy of so wonderful a friendship as yours. I want you to know that you have left with me a desire to be a better, bigger man, if such can emerge from a carcass so soiled and world-worn as mine. You have taught me the meaning of the word 'love' as used between men. You have taught me that there are things in this world far more precious than rubies; and if He who is supreme desires that I never see you or yours again I shall be satisfied, knowing that I have at least had the first gleanings of a beautiful knowledge, the friendship of you wonderful men, and the opportunity to help myself if only I can and will remain strong. I'm weak, very weak, no one knows this better than I, but I'll try and I'll fight with myself if necessary, to achieve the full fruits from this seed you have planted, so I may help not only myself but those about me.

"This may all sound odd, coming from such as I, but deep, way deep in my heart I mean it, every word. Perhaps some day I shall come to you and say, 'Now I'm a man'; and when I do you will know that all was not in vain. I may slip (life is a funny proposition), and if I do, I'll pick up the remnants and start anew.

"May I thank you, every one of you, again and again, wishing you God speed, his blessing and guidance in the great and wonderful future."

PETITION FOR RELEASE

Some two months ago, and some time after the signing of the armistice, a number of newspapers throughout the country began an agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active in behalf of our brethren was the "National Labor Tribune," of Pittsburgh. Voluntarily and unselfishly the publishers of this paper made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of volunteer matter which had a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the world to the great blessings that are coming to mankind through Messiah's kingdom, rejoiced in the opportunity to participate in the work.

As to which was right was clearly manifested by the Lord's leading and his blessing. Thousands of letters have been received expressing great joy for the opportunity of thus calling the people's attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to hundreds of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the groaning creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly consecrated Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that through the Son of Man alone can the desire of all nations come. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown a lack of loving zeal for the Lord and his cause, and has deprived himself or herself of a great opportunity of service, and missed a great blessing from the Lord.

Friends throughout the land circulated a petition giving opportunity for others to sign, asking for the release of our brethren. The response to this was beyond the greatest expectation of any one; and without doubt the largest petition that has ever been signed for the release of any prisoners has been signed for the release of our brethren. Many of the friends, while engaged in this work have said: "Suppose our brethren are not released; we have had the wonderful privilege of bearing the sweet, divine message to the people and thus glorifying the name of our King."

Our brethren were tried in the United States District Court for the Eastern District of New York before Judge Harland B. Howe. In pronouncing sentence upon them the court remarked, in substance, that a person teaching and preaching religion usually has much influence, and if he is sincere he is all the more dangerous. Since the signing of the armistice there has been a general agitation for the release of all political prisoners, those convicted under the Espionage Law, and many have been released. It appears that the Attorney General communicated with Judge Howe with reference to our brethren, and in response thereto received from Judge Howe a letter recommending commutation of sentence. On March 15th the newspapers throughout the country carried a New York dispatch reading as follows:

JUDGE HOWE ASKS CLEMENCY FOR BRETHREN

"Federal court action today in cases of eight followers of the late Pastor Russell, who during the war were sentenced to twenty years in prison, disclose that the legal fight for clemency has the support of United States Judge Harland B. Howe of Vermont, who presided at their trial in Brooklyn last year.

"The defendants were convicted of violation of the Espionage Law. Immediately after the United States assistant district attorney had refused today to enter an agreement to have the eight released on bail pending a hearing in the court of appeals, it was learned that Judge Howe had written to the Attorney General urging that the sentences be commuted. It is understood he declared, however, that defendants did much harm by preaching and teaching their religious doctrines."

It is a great satisfaction to the heart of each one of the Bible Students that the court found no fault with our brethren "except against them concerning the law [doctrines] of their God." (Daniel 6:5) We feel quite sure that this will create in the hearts of thousands of people a greater desire to know the doctrines of the divine plan which our brethren have taught and teach; and thus the Lord will use the occasion to his praise.

RELEASED ON BAIL

On the 21st day of March, 1919, counsel for our brethren presented to the United States Circuit Court of Appeals in New York City an application for their admission to bail pending the hearing of the case on appeal. Much public sentiment had been worked up against our brethren by reason of false reports. For instance, enemies of the truth falsely reported that our Society had installed upon the Bethel Home a powerful wireless, capable of sending messages across the Atlantic, and that this instrument was used to communicate with the enemy. This slanderous report was published throughout the world, having been inspired by dishonest and untruthful persons. The fact is that there never was a sending wireless instrument at the Bethel Home at any time. In Pastor Russell's lifetime a brother had presented him with a small receiving wireless, and at the time of the entrance of the United States into the war this receiving instrument was wholly useless and could not be used for any purpose. There never was a message sent from the Bethel Home by wireless, and never was there a message received. The instrument was practically of no use to any one, and was dismantled early in the Spring of 1917.

Another instance of misrepresentation was that the International Bible Students Association headquarters, the Bethel Home, was a place for harboring German agents. On May 4th, 1918, a report to this effect was filed before a Committee of the U. S. Senate and incorporated in the Congressional Record. Doubtless it was the result of some report made by some overzealous employee of the Department of Justice. The truth is, there never was at any time a German agent or representative or any one who even pretended to represent the German government upon the premises of the International Bible Students Association, or at the Bethel Home. It is easy to understand, however, how these false reports, being believed by the public, would quickly inflame the public mind and cause feelings of revulsion against our Society by all honest people. No doubt that these false reports had much to do with the arrest, prosecution and incarceration of our brethren. However, no true child of God feels any spirit of hatred for any one on account of this; for he realizes that the great Adversary blinds the minds of men to the truth and uses them for the persecution of others, and that the Lord permits this for a good purpose and will ultimately overrule it to his glory and make the wrath of men to praise him. The time will come when those who have thus been blinded, will have the eyes of their understanding opened; they will hate iniquity, and will turn to righteousness and love and serve the Lord.

Bail for our brethren had been twice denied by the courts; and upon a presentation of the petition and argument they were, on the 21st day of March, 1919, exactly nine months to the day from the date of their sentence, ordered to be released on bail. The knowledge of this fact being flashed over the wires, the friends everywhere greatly rejoiced. On Tuesday, March 25th, our brethren left Atlanta for Brooklyn, and in many places along the way many friends congregated at the stations with the hope of an opportunity of expressing their joy for the release. Arriving at Brooklyn they were immediately taken before Mr. Justice Chatfield, who admitted them to bail in the sum of $10,000 each, and they were released. The case on appeal was set for argument on the 14th of April; but, anticipating a delay in reaching a decision, the court ordered them to report on June 4th, or earlier if required.

Immediately they were accompanied by a number of friends to the Bethel Home, where between five and six hundred friends had assembled to welcome them. They were received in the large dining room, and as they entered their eyes fell upon a

large banner, containing a cross and crown, and the words, "Welcome Home, Brethren," and the text, "If the Son therefore shall make you free, ye shall be free indeed." The dear friends who had assembled had provided a very sumptuous banquet; and as all partook of it, their hearts rejoiced in anticipation of the great wedding feast and banquet that all the members of the body of Christ will enjoy after the Messiah is complete and all are gathered home. In the course of remarks at this banquet one of the brethren said, in substance, "There is nothing that so thoroughly humbles a man as to put him in prison, and subject him to the strenuous rules of prison life. There is nothing that brings him so fully to a realization of the blessings of liberty. The one therefore who has in his heart a desire for righteousness develops by reason of his incarceration a condition of mind that makes him ready to hear the message of truth, which brings to him hope of better days to come. This illustrates how that men of the world are now being humbled by the trouble and stress that is upon the nations of the earth, and that the Lord is permitting all this to create a heart condition amongst mankind that will make them ready to receive the great Messiah; and all who during his reign have the desire for release from bondage and who desire his blessings, will have them and will receive them with joy."

There was great rejoicing amongst all present. Some two hours were spent in the singing of hymns and listening to reports made by our brethren, and all present again expressed their joy that they had had some part in making known the message of the kingdom, and that the imprisonment of our brethren had made such witness possible.

Not one word of regret because of their imprisonment was expressed by any of the eight brethren returned from prison. While we all realize that the incarceration is anything but pleasant to the flesh, yet the new creature in Christ Jesus can rejoice, knowing that these light afflictions endure but for a moment and work out for those who patiently endure them a far more exceeding and eternal weight of glory. Some of them were heard to say that this home-coming reminds them of the resurrection, when friends will be brought face to face again who have long been separated. All the brethren expressed themselves as thankful to the Lord that they had been counted worthy by him to endure some of the afflictions similar to those endured by the apostles and the great Master because of their faithfulness to the truth. They had nothing but expressions of kindness for all. Not one word of resentment fell from any lip.

Brother Rutherford did not arrive in Pittsburgh until Tuesday morning, April 1, several of the other brethren having preceded him there. Learning of their coming, the brethren of the Watch Tower Office provided a banquet at the Hotel Chatham, for the office force alone, in honor of our returned brethren. The dining table had been beautifully decorated with potted and cut flowers, and a very sumptuous repast was served, after which brief remarks appropriate to the occasion were made by several of the brethren.

HOW MADE FREE

Our text says: "If the Son therefore shall make you free, ye shall be free indeed." Since all men came under the bondage of death through the disobedience of Adam, the only means of relief from this bondage is through Christ. The man Christ Jesus gave his life a ransom for all, and in due time this truth shall be testified to all. (1 Tim. 2:4-6) No one can be said to have full liberty in Christ until he has a knowledge of the divine arrangement and acts upon that knowledge. Throughout the Gospel age many have heard the message, but few have believed, and less have had a clear understanding and appreciation of it. Thousands of good, honest Christian people have united themselves with some church organization and blindly followed their blind guides, being fenced in by unreasonable creeds, and have thus been in bondage to "Babylon," not enjoying the freedom in Christ. During the harvest of the Gospel age all of those who came out from Babylon, accepted the full message of the truth and acted upon it, have been enjoying the liberty in Christ.

The Master tells us: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." The clear inference to be drawn from this is that even those who have been begotten of the holy Spirit, but who still draw back from a full and complete sacrifice to the Lord, or a loving devotion in the service of the Lord because of fear, are to that extent in bondage, and that their release from bondage can come only through full, complete and unreserved love and service to the Lord.

How then could we say that any one incarcerated in a prison could be said to be free? We answer, Because the laws of the land can incarcerate in prison the body of man, but the body of a Christian is merely the temporary vessel of the new creature. It does not lie within the power of men or of the Adversary to imprison the new creature fully devoted to the Lord; for he realizes that the Lord is with him wheresoever he may be.

SUFFERING FOR CHRIST'S SAKE

The Lord very wonderfully manifested himself to our brethren while incarcerated in prison, and without doubt they were permitted by him to be placed in prison for the accomplishment of his own good purpose. Realizing this fact, while the flesh might suffer and cringe under the punishment, the new creature would rejoice with him in the fact that he was counted worthy to fill up some of the sufferings of Christ left behind for the body of Christ's sake, which is the church. (Col. 1:24) Appreciating the words of the Apostle Paul in the text last above cited, our brethren realize that their suffering and imprisonment were largely for the benefit of other members of the body who were not actually in prison. No one can enter the kingdom of heaven without suffering. As the Apostle puts it: "If one member suffer, all suffer." "For unto you [as brethren] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (2 Tim. 2:12) And again, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

And thus we see that while the Adversary seizes upon any possible pretext to try to cause the followers of Jesus to suffer, all such new creatures fully alive to their privileges rejoice in the suffering; and the Master overrules it for their own good and to his glory, thereby causing the wrath of men to praise him. When we see therefore that the suffering with Christ is essential in order to enjoy his glories, we realize that everyone occupying the blessed relationship of membership in the body of Christ takes great joy in being counted worthy to thus suffer; for, as the Apostle says, this is evidence from Jehovah that the spirit of glory and of God rests upon such. (1 Peter 4:12-15) How sweet, then, is the promise, "No weapon that is formed against thee shall prosper!"

FREEDOM IN CHRIST JESUS

The new creature is in a measure in bondage to his flesh—the fleshly body; for while he sojourns in this earthly tabernacle he is looking forward to the time when he shall be released from that and be clothed upon with a glorious body, and be like his Lord. The poet has thus beautifully expressed it:

"If I in thy likeness, O Lord, may awake
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

No matter how much persecution may be inflicted upon God's people, abuse, slander, libel, opprobrium, imprisonment, and even death, the Lord will see to it that all of these shall work together for the good of everyone who loves him supremely and who is called according to his purpose. It is impossible therefore, to hold such a one in bondage; for he has received the freedom through Christ, and the Son of God having made him free, he is free indeed.

The time is coming, and that ere long, when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called "Bolshevism"; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well as all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. "The whole creation groans and travails in pain together," waiting for the time when they may be delivered from this bondage and receive full liberty. The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians, especially during the harvest period of the Gospel age, to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus. Hence the new creature itself shall be delivered from bondage of corruption into the glorious liberty of the children of God, when the body of Christ, the great Messiah, is fully united in glory with the Head. (Romans 8:19-22) Then there will be no more opportunity for such suffering.

Happy will be that home-coming, when all the faithful saints, having finished their course of suffering, shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Happy will be that union when all the members of the bride class are united with the great bridegroom. Happy indeed will be that day when the glorious Bridegroom presents to the Father his heavenly Bride, decked in all her robes of glory and beauty, and then will follow the great feast of rejoicing, the banquet of the Lord, to which the great company class will be invited.

Truly the heart of every Christian rejoices now as by the eye of faith he looks beyond the dark cloud of war, strife, revolution and other terrors that threaten mankind and sees liberty for all through the precious Son of God, the great Deliverer and Liberator of mankind. When his judgments are in the earth then the people shall learn righteousness. (Isaiah 26:9) Then the knowledge of our great King shall come to all, and then the knowledge of the truth shall increase until it fills the whole earth as the waters fill the deep; then all the sad hearts shall be made glad; then all the peoples of the earth shall come to a knowledge of God's arrangement and will have the opportunity to accept full liberty, complete happiness, and life everlasting. Then they will realize the full import of the text, "If the Son therefore shall make you free, ye shall be free indeed."

THE FINISHED MYSTERY

[Reprinted from THE WATCH TOWER of July, 1882, which please see.]

"YE ARE DEAD"

(COLOSSIANS 3:3)

Ah! yes, so "dead," the sharpest word will leave no sting,
Nor e'en the slightest quiver to my heartstrings bring;
So "dead," that when reviled, I'll calmly hold my peace,
And bid revengeful thoughts within my soul to cease.

So "dead," that no alluring love or hope or joy
Will ever prove unmixed with some of earth's alloy.
So "dead," I care not, though unloved, unsought, unknown,
My best, my truest friend I find in God alone.

Content, where'er he leads, through sunshine or through rain,
Whate'er my portion be, of pleasure or of pain.
So "dead," the life I live is "hid with Christ in God,"
My chief delight to follow where the Master trod.

So "dead," I'll neither murmur nor repine, though long
The time, but only strive to suffer and be strong,
Assured some day, some where, he'll claim me for his own,
His bride, then crowned with life, he'll share with me his throne.

GUIDING THE FEET OF CHRIST

"For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91:11, 12.

For more than forty years the Lord, true to his promise, has kept the feet members of the body of Christ against the wiles of the evil day. This, as explained by the servant of the Laodicean church, is the assurance the Lord was giving when he caused the words of our text to be written by the Psalmist David. The Psalmist did not understand these words; for he was a natural man—not discerning spiritual things. (1 Corinthians 2:14) Satan surely did not apprehend their significance when he quoted them to our Savior as his first temptation in the wilderness. Probably Jesus himself did not then fully comprehend that the "feet" referred to were in reality the feet members of that great mystical body which has stretched out through nineteen centuries from his day, and which now stands upon the mountains of earth, bringing good tidings of eternal peace and salvation to mankind through the Messianic Kingdom, for which we are chosen ambassadors. (Isaiah 52:7) Nevertheless we today are witnesses of the fact that the promise of our text has been abundantly fulfilled in this respect; and we can now give thanks unto the Lord for his keeping power.

There have been testings and siftings during the harvest period; but all in some way have been overruled by the Lord for good. Our heavenly Father would not permit anything to come into the life of the church that would not result in good. (Romans 8:28) He would not let the feet members be dashed against a stone of offense and thereby have their spiritual life injured, as long as they were sincerely trusting his promises to uphold them. However, he would not hinder any individual member from leaving the body, from going out from under his protecting care, if any so prefer. God does not use compulsion to hold the body of Christ together. "The love of Christ constraineth us." It is a privilege to share in the anointing which came upon our Lord and head, and which runs down over the skirts of his garments, even unto the feet.

A STIMULUS TO SPIRITUAL LIFE

The more of the holy Spirit, the antitypical anointing oil, we have, the more joyfully shall we co-operate one with another in the forwarding of God's great designs. The picture of the anointing oil flowing down from the head over the body, even unto the skirts of the high priest's garments, suggests to our mind that it is necessary for the feet members to be active, as in running, in order to get their full share of the anointing oil. Let us therefore, dear Brethren, be swift in using our opportunities as feet members of the body, resting in the blessed assurance that he will guide us lest we should stumble and fall.

Among the experiences of the Lord's people during the harvest period, none have been of greater importance than the events of the past year or more. That which has seemed to be a calamity to the church may yet redound to God's glory and praise in promoting the cause of truth by awakening an interest in thousands who have not as yet known of the presence of the Lord nor of the agency which he is using in preparing the way for the Messianic Kingdom.

While the expositions of Revelation and Ezekiel have proved a great stimulus to the spiritual life of the church, they have so angered the adversary and his hosts as to stir them up to especial efforts to rob the Lord's people of this blessing. They have endeavored to confuse the minds of some. Others have been frightened by the roaring of this lion. (1 Peter 5:8) But notwithstanding all this, we are persuaded that the vast majority of the feet members have properly appreciated the fact that these wonderful truths have been provided for their assistance, and have not been stumbled by the insidious arguments of the evil one. While thus most of the Lord's saints have been convinced that it is the Lord who has served us with the true exposition of the hitherto dark prophecies and symbols of Revelation of Ezekiel, and are making diligent use thereof in their Christian development, nevertheless for the sake of strengthening that conviction and perhaps of helping some who have been confused and intimidated by the great smoke from the nostrils of Satan, we desire to review certain striking evidences that we have been served with "meat in due season" through the outpouring of the "seventh plague."—Revelation 16:17.

THE "SEVEN SEALS" OF REVELATION

Let us note afresh the masterly wisdom which the Lord has displayed in the symbols of the Revelator, which have hitherto been incomprehensible. In this connection let us especially keep in mind the loving kindness of our God in permitting the last members of the "feet" of Christ to enjoy an understanding of those symbols for their comfort and encouragement. Take, for instance, the matter of the seven seals. The meaning of these seals was not made clear to the early church nor to the various epochs of the church throughout the age, nor even to the Laodicean period of the church until near the completion of the harvest.

All we knew concerning the seven seals of Revelation was that Brother Russell had explained that the opening of all of them did not take place down here in the harvest period, but that they had progressively been broken, one by one, throughout the Gospel age. In times past we have read in Revelation the description of the first seal and the white horse, the second seal and the red horse, the third seal and the black horse, the fourth seal and the pale horse, etc. But we did not understand them. And yet—strange that we never thought of it in this connection before—we knew from our previous studies of the Scriptures that the term horses is used in the Bible as a symbol of teachings, doctrines, creedal hobbies. How clear now it has all become!

Since horses in symbol picture doctrines, then a white horse would symbolize a pure doctrine, a red horse would represent an impure doctrine, while a black horse would indicate a doctrine or teaching which is wholly devoid of truth. Now in

the light of the explained symbols of the Revelator we can see the entire development of "the man of sin" and the history of the church throughout the age, as represented in these seven seals. Was it not the pure teaching of Christ and his apostles, "with the faith once delivered to the saints," which was committed unto the church in the beginning of the age? Yea, verily! It was a white horse that carried the church during the first epoch of her history. Nevertheless it was noted by the Apostle John before his death that already there were many antichrists in the midst of the church.—1 John 2:18.

Soon they began to form creeds, corrupting the truth. Thus the second vision of the Revelator in this connection disclosed the fact that the rider had transferred his seat from a white horse to a red one. As soon as the first false creed was formed, the development of Antichrist was rapid; and by the time that the second and third ecumenical councils had been held, we find that the truth taught by Christ and his apostles had become wholly corrupt. Thus with the opening of the third seal the Revelator saw that the Papacy was now riding upon the back of a black horse—their doctrines or creeds were wholly devoid of truth.—Revelation 6:3-5.

Then the fourth seal was opened; and there went forth a pale horse, whose rider was called Death, and Hell followed him. This horse would indicate a deathly doctrine which would call for the extermination of its opponents. We at once recognize this as picturing the period of the Crusaders, whose doctrine was that no Protestant should live. This period of oppression continued down through the days of Tetzel, until the Reformation.—Revelation 6:7, 8.

THE REFORMATION PERIOD

Then comes the opening of the fifth seal, which discloses the Reformation work in the days of Martin Luther. Note again how wonderfully the Lord has shed his light upon these important truths. We read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God . . . . And there was given unto each of them a white robe; and it was said unto them that they should rest for a little season, until their fellow servants and their brethren that should be killed as they were, should be fulfilled"—filled full, completed in number. (Revelation 6:9-11) The phrase, "a little season," is from the Greek word *chronos*, which means a time, or year.

Bible students recognize that a year in symbol means 360 years literally. This text therefore shows that when the fifth seal was opened the faithful sacrificers of that period, who had won the white robes of victory, must wait in death for about 360 years, until the full number of their fellow servants should be called. Thus we have another proof, not only of the correctness of the interpretation of Revelation, but of the parallel dispensations as set forth in Volume 2, STUDIES IN THE SCRIPTURES. It was in 1518 A. D. that the great Reformation work of Martin Luther began to spread on a general scale; and one *chronos* (360 years) from that time brings us to 1878, the time of the resurrection of the sleeping saints. Could anything be clearer? Is not this indeed present truth, meat in due season? Can we not accept it from the hand of the Lord with rejoicing? God be merciful to those who murmur and would spurn such light!

"THE TIME OF THE END"

The sixth seal was next opened, and at that time there was a great earthquake. (Revelation 6:12) In the symbology of the Bible an earthquake is a symbol of revolution. The Lord has graciously inserted this reference to an earthquake in the above cited Scriptures in order that we might be able to time the opening of this seal, which was to occur sometime between the days of Luther and the beginning of the harvest. There were two great revolutions during that period of three and one-half centuries—the American Revolution in 1776, and the French Revolution of 1789. The French Revolution was really caused by the spirit of liberty engendered by the successful revolution in America. The two events stand related one to another as cause and effect.

This brings us down to the opening of the seventh seal, which our dear Pastor has explained as referring to the unfolding of the light of present truth. This seventh seal, therefore, began to be opened about 1874 and continued to open throughout the harvest period as one by one the SCRIPTURE STUDIES were published. It was not until near the end of the harvest, however, that the seventh seal would be sufficiently opened so that the meaning of this and of other visions of the Revelation could be understood. This is manifest from the reading of Revelation 8:1-13, which indicates that the John class in the end of the age would not be able to see (discern, comprehend) the meaning of the seven Reformation trumpets until the opening of the seventh seal had sufficiently progressed to clarify this vision. The thought is not that the seven trumps of the Reformation period were to follow the opening of the seventh seal, but rather that the understanding of those seven Reformation trumpets would follow the opening of that last seal. It would not be until the "censer" was cast forth into the earth that sufficient light would be produced to clarify the vision of the "seven angels which had the seven trumpets" of the Reformation.—Revelation 8:1, 5, 6.

The reasonableness of the interpretation of these seals we submit as strong evidence that the explanation which the church has received of these things is from the Lord. Let us therefore rejoice, dear Brethren, that the Lord is fulfilling his promise to guide and direct the feet members unto the end.

RESIGNS IN FAVOR OF BROTHER MACMILLAN

DEAR BRETHREN:—

In June, 1918, when it seemed evident that some of our brethren who were on the Board of Directors of our Society would be taken away to prison, they resigned and others were elected by the Board to take their places. It was understood at the time that if these brethren should be returned to the work of the Society they should take their original place on the Board. At the last general election at Pittsburgh, held on January 4, 1919, I was elected as a member of the Board of Directors, and I feel that that was largely influenced by the fact that I was already on the Board as above mentioned. The record shows that I was originally elected to fill the vacancy occasioned by the resignation of Brother A. H. Macmillan. Brother Macmillan has now returned to the office and will be engaged in the office work, while my field of usefulness seems to be greater in the Pilgrim service. I therefore feel that it would be pleasing to the Lord and in the interest of his work if I would resign my position on the Board in order that Brother Macmillan, whose place I took, might be returned to his former position as a member of the Board. I feel that it is not so much the question as to who fills the place, but in what place can we be most useful and most pleasing to the Lord? I have greatly appreciated my privileges and am thankful to the Lord for opportunity of service on the Board or anywhere else. I take this occasion to express my deep appreciation of the confidence reposed in me by the shareholders in voting for me; but I believe, when they see why I have taken this position, that they will commend my action.

In view of the foregoing conditions and circumstances, and having in mind the best interests of his cause, and desiring to serve it and him faithfully, I believe it would be pleasing to the Lord and to all of his people that I tender my resignation in favor of Brother Macmillan, that he may be replaced on the Board in the position he occupied prior to June last. I therefore respectfully tender my resignation at this time, to take effect immediately, for the purpose of carrying out the views expressed above.

Your brother in the service of our Redeemer,

R. H. BARBER,—*Pilgrim.*

SIN AND ITS CONSEQUENCES

[This article was a reprint of that published in issue of January 15. 1907, under the title, "Disobedience, Penalty, Hope." which please see.]

MIZPAH

"The Lord will watch between us now,
Though we are far apart;
He knows thy thoughts, he knoweth mine,
And keeps us heart to heart.
What though the land and sea divide,
Yet there is naught to fear;
The same blue sky still shelters us,
And God himself is near.

"Absent from each, yet close to him,
Holding the self-same hand,
No anxious thought, no weary sigh,
But he will understand.
He knows the ties we hold so dear,
Each wish of thine and mine,
The love, made purer, stronger still
By his great love divine."

THE GRACE OF GOD

[This article was a reprint of that entitled, "The New Life in Christ," published in issue of March 15, 1903, which please see.]

LETTERS FROM AFIELD

BACK ISSUES A PRICELESS INHERITANCE

BELOVED BRETHREN IN THE ONE HOPE:—

Reading in the last WATCH TOWER the important notice and suggestion concerning the reprinting of the WATCH TOWERS from 1879 to 1918 in seven volumes, I must state here that you were reading my heart's wish, and not only mine but, if I am not much mistaken, the wish of all the children of God everywhere. How good it would be to have such a precious and priceless work in the home, a priceless inheritance for our children! Thanks and praise to the Lord for this suggestion he gave you! And according to his good will may he fulfil our hunger and thirst for it to his glory.

Therefore, please enter my name for one whole set of the seven volumes of THE WATCH TOWER for 1879-1918. May the Lord bless and help you all! With praise and thanksgiving I remain,

Your loving brother. JOS. P. SAMEK.—*New York City.*

THANK US FOR THE PRIVILEGE OF SIGNING

DEAR BRETHREN:—

We are glad to be able to enclose three petitions filled with names, and expect (D. V.) to fill up more of them. I am copying them on sheets of legal cap and will send them in this form later, so that the names will be more legible for your use. Very few people refuse to sign. Many are very emphatic in expressing their disapproval of religious intolerance. Some say that they knew about the trouble, but are very much surprised to hear that our brethren were sentenced so severely. They think that it is outrageous. Some business and professional men say that they thank us for giving them a chance to sign the petition.

May the dear Lord bless you all! And in hope that our dear brethren will now be privileged to serve many conventions this summer, we remain, with Christian love,

Your sisters in Christ. M. A. and A. J. GILLESPIE.—*Kans.*

NEW VOLUNTEER MATTER

On March 27th the NATIONAL LABOR TRIBUNE published a special supplement containing Brother Rutherford's sermon on "THE WORLD HAS ENDED" and other interesting matter. It has been thought well to use this two-page supplement as regular volunteer matter for 1919, and we have therefore placed an order with the *Tribune* for a considerable quantity of extra copies, which are being used for filling orders from the various ecclesias. We suggest that these *Tribunes* be distributed as quickly as possible, that the people may have this comforting message from the Lord's great prophecy. This issue of the *Tribune* has, of course, the same right of circulation as any other issue of that paper or of any other newspaper, thus eliminating all local restrictions which might apply to advertisements, hand bills, etc.

SHALL BACK TOWERS BE REPUBLISHED?

The thousand or more friends who have thus far written us in response to the suggestion in March 15th issue concerning the republishing of all the TOWERS for the past forty years in book form, manifest great enthusiasm over the proposition. Some have said that they would gladly take more than one set, as they indeed consider these a priceless legacy for posterity and expect to so use them. While we are equally anxious to serve the friends by having these back numbers republished as heretofore outlined, nevertheless we regret to advise that up to the moment of going to press with this issue we have not yet received a sufficient number of orders to justify undertaking it. The typesetting and plates alone will cost upwards of $40,000, besides the cost of paper, printing, binding, shipping, etc. It is obviously impossible, therefore, to publish these back issues in book form unless the demand warrants an edition of at least five thousand sets. We are merely informing you of the exact situation, and now it is for our readers to decide whether we shall or shall not proceed with the publication of this "priceless treasure." As previously announced, the full set will comprise seven volumes, of about 1000 pages each, same size pages as the present WATCH TOWER, and will contain all the TOWERS throughout the entire harvest period, together with a complete alphabetical index which will refer instantly to every article, on whatever subject, from the pen of our beloved Pastor, back to the year 1879, when THE WATCH TOWER began to be published. The price quoted is $12 for the complete set of seven volumes, charges collect, contingent on a sufficient number of orders to justify a fair-sized edition. What is your pleasure, dear brethren? *

ONLY THREE NUMBERS NOW MISSING

We find our file of old TOWERS is now practically complete, but we are still missing the following three issues, namely; the month of April, 1880; also January and March of the year 1881. We have confidence that some of the dear friends possess these old issues. We therefore request that our oldest readers look amongst their files, and if they have any or all the aforementioned issues we would very much appreciate the loan of same, that we may make copies of them, thereby making our file complete from the beginning. They will be returned to you after they have served their purpose.

VOL. XL PITTSBURGH, PA., MAY 1, 1919 No. 9

VIEWS FROM THE WATCH TOWER

ANOINTING THE FALSE PROPHET

As far back as 1880 Brother Russell, through the columns of THE WATCH TOWER, clearly interpreted the "ten-horned beast," the "two-horned beast" and the "image of the beast" mentioned in Revelation 13th chapter and elsewhere. He showed that in symbolic language a "beast" represents a government—not a purely civil government, but one having an ecclesiastical tinge; as for instance the "beasts" of Daniel's vision, which are known to represent respectively the governments of Babylonia, Medo-Persia, Grecia and Rome. (Daniel 2:37-44) The ten-horned beast of Revelation was interpreted by Brother Russell as representing the Papal government, which for a time ruled over all Europe—the politico-ecclesiastical Holy Roman Empire. Papacy still claims to have the right or authority to rule all nations as the representative or vice-gerent of Christ, as shown by its Catechism. Question No. 120 reads as follows:

"Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify and save all men."

Preceding questions show that by "the Church" is meant the Roman Catholic Church, of which "the Pope, the Bishop of Rome, is the visible head." This edition of the Catechism before us is copyrighted 1885 and 1898, and bears the following endorsement: "This Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.—James Gibbons, Archbishop of Baltimore, Apostolic Delegate."

We also quote from Father Phelan, of St. Louis, as published in the *Western Watchman* of June 27, 1913:

"Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government we take the side of the Church; of course we do. . . . Why is it that the Pope has such tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar-boys of mine. The Pope is the ruler of the world."

This very modern assumption of political authority on the part of Papacy is in close alignment with the Encyclical of Pope Leo XIII., issued on November 1st, 1885, in which he said: "All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs."

* [Resumption of this paragraph in this form, interrupted Aug. 15, 1918.]

THE TWO-HORNED BEAST AND THE IMAGE

After identifying the ten-horned beast as Papal Rome, Brother Russell explained that the two-horned beast of Revelation 13 represented the church-nation of Great Britain and Ireland; for it also is a government which combines ecclesiasticism with civil power. The bishops of the church have seats in the British parliament, and the king is officially recognized as the head of the church as well as of the nation.

In 1846 A. D. the other Protestant denominations leagued together for the obvious reason of giving themselves more dignity and authority. This league was called "The Evangelical Alliance," but for about 70 years it has been merely an image—lifeless, having no power. The Revelator, however, indicates that this lifeless image would receive vitality or power in the end of the Gospel age, sometime between the outpouring of the sixth and seventh plagues, and that its name would then be changed to that of "false prophet." We have seen this fulfilled. The vitalizing breath has already entered into the image, and it has already manifested its newly gained authority. But, like the new-born babe, it waxes stronger as time goes on.

The Revelator shows that the vitalizing of the image was to come from the two-horned beast. A few years ago the Episcopal Church became friendly toward the Church Federation movement, and even permitted ministers of other denominations to enter its pulpits. Commenting upon this, in THE WATCH TOWER of November 15, 1913, Brother Russell said:

"Perhaps this recognition of the image is all the vitalization the image needs, but we are inclined to expect more. For years the Episcopalians have proffered re-ordination to the ministers of the different denominations represented in the Evangelical Alliance, and they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a re-ordination at the hands of an Episcopal bishop."

MINISTERS SEEK EPISCOPAL RE-ORDINATION

Early last year certain Protestant ministers of the Evangelical Alliance, notably the leaders of the Congregational denomination, made overtures to the Episcopal House of Bishops then in session in New York City. Since then the movement has taken definite form; and now comes the report that twelve leading bishops and high churchmen of the Episcopal denomination and nine leading lights of the Congregational church have jointly formulated a canon to be presented at the triennial session of the General Convention of the Episcopal Church, to be held in Detroit this summer. The canon contains a series of "proposals for an approach toward unity," which have been agreed upon by the Episcopal bishops and the non-Episcopal ministers, the principal feature of which is that ordained clergymen of the Evangelical Alliance shall receive, in addition to the present ordination at the hands of an Episcopal bishop, and yet remain ministers in good standing with their own respective denominations. The significance of this revolutionary procedure is further emphasized, following, as it does, on the heels of the mission of the three Episcopal bishops to the Pope of Rome in behalf of church unity, as commented upon in our last issue.

The canon on which the Episcopal and non-Episcopal ministers have agreed, reads in part as follows:

"In conferring or in accepting such ordination [Episcopal] neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry. . . . A minister so ordained may officiate in a diocese or missionary district of this church [Episcopal] when licensed by the ecclesiastical authority thereof, but he shall not become the rector or minister of any parish or congregation of this church [Episcopal]."

The conditions upon which any member of the Evangelical Alliance may obtain re-ordination at the hands of an Episcopal bishop are outlined in the canon as follows:

"At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures to be the Word of God; . . . . that in the ministry of baptism he will unfailingly baptize with water in the name of the Father and the Son and Holy Ghost; and that in the celebration of the Holy Communion he will invariably use elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the sacrament, the Lord's Prayer and the Apostles' or the Nicene Creed as the symbol of the faith of the holy Catholic Church: that when thereto invited by the bishop of the church [Episcopal] having jurisdiction in the place where he lives, he will, unless unavoidably prevented, meet with such bishop for communion and for counsel and co-operation; and that he shall hold himself answerable to the bishop of this church [Episcopal] having jurisdiction in the place where he lives; or if there be no such bishop, to the presiding bishop of this church [Episcopal]."

The Congregationalists are not alone in making overtures for Episcopal re-ordination, and the bishops of the Church of England proffer it with no less enthusiasm than do their brethren of America and elsewhere. We quote the following London dispatch as published in the Philadelphia *Public Ledger* of March 27, 1919:

"Definite proposals for a union of the Wesleyan Methodist Church with the Church of England are made by the Right Rev. Dr. Arthur F. W. Ingram, Bishop of London. The bishop suggests that Anglicans and Wesleyans should unite, because, he says, 'No religious body was ever closer to the church than the Wesleyans.' Under this plan, bishops would be present at the ordinations of the Wesleyan Methodist Church, which would become an order within the Church of England, but would retain its own practices. Wesleyan pastors would, if they preferred, be ordained by their own bishops. When the principle of union is established, the Bishop of London would favor an exchange of pulpits."

EPISCOPAL ASKS CATHOLIC TO FILL PULPIT

Bishop David H. Greer, of the New York Diocese of the church unity has asked that a Roman Catholic priest be permitted to conduct one of the Holy Week services in the Cathedral of St. John the Divine. Thus the Episcopal church acts as "mediator" between the beast and the enlivened image, proffering to each a friendly hand.

We quote from the N. Y. *Tribune* of March 31:

"I would gladly welcome a Catholic to take one of these services in the Cathedral," said Bishop Greer. "I feel friendly toward all the orthodox denominations, and believe that broad and generous sympathy should prevail throughout the church. I don't believe in breaking down the barriers of the church, but neither do I believe that they should be so high that you can't get them down or climb over them."

When asked if the unity program would not tend to destroy the individuality of the various Protestant churches, and give a certain precedent to the Episcopal Church, Bishop Greer is reported to have replied: "Certainly not. None of the churches would lose its individuality. Precedents would be given to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times."

All this is in fulfillment of the teachings of the Laodicean servant, Pastor Russell, who foretold from the Scriptures more than thirty-five years ago the course which all denominations, including the Episcopal and Catholic churches, would take in the end of this age. We quote further from his statement in THE WATCH TOWER of November 15th, 1913:

"According to the old, but erroneous thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are 'Apostolic Bishops,' or successors to the Apostles, according to the old theory of Apostolic Succession. According to that same theory, no one on earth has one particle of right to teach and to preach except as those 'Apostolic Bishops' shall grant their permission by laying on their hands. According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians, and all such, are preaching without authority. When they talk about ordination they merely mean that each sect ordains its own ministers. The Evangelical Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The federation is building upon this general recognition of 'orthodoxy,' and is about to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers.

"We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us, and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon his forehead or upon the hand.—Revelation 13:15-17."

RELIGIONISTS' PROBLEMS INTENSIFYING

An outstanding problem of "Church Christians" has always been, how to raise more money. Their perplexities are not decreasing as the days go by. Following we quote a few extracts from a booklet "The Financial Resources of Methodism," published recently by the Joint Centenary Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South. This booklet is an appeal for money, an artful, an efficient, a business-like appeal, but the same in substance as the old-time passing of the hat.

"The most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

* * * * *

"A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of $25 a year for the current expenses of his local church and $10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

"Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were not giving so much as a penny to save the world outside of their own community.

"In the light of such facts, what is the use of singing, 'My all is on the altar, I am waiting for the fire'? The truth is, that after nineteen hundred years the program of Jesus has not been taken seriously by His followers. It is simply mockery to talk of consecration to God in the face of such a record. The church must either give up its little 'Me and my son John' policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

* * * * *

"It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former; it is the latter that we lack and must create."

THE HARVEST ENDED—WHAT SHALL FOLLOW?

"Wait patiently, therefore, brethren, till the coming of the Lord. Behold, the husbandman expects the precious fruit of the earth, waiting patiently for it, till he receive the early and the latter harvest."—James 5:7, Diaglott.

Without doubt the most crucial testing time is now upon the church. The temptations are subtle. We believe the work of harvesting the members of the kingdom class is done, yet there is much to be accomplished before complete glorification of this class. The Scriptures clearly show that tests must follow. "Having done all, stand"; and while standing, remember that "judgment must begin at the house of God." It has begun. Judgment must shortly follow upon the great company, upon nominal Christendom, and upon the world.

The tests now upon the church may be divided primarily as follows: (1) Tests of loyalty to the Lord at the cost of reputation, liberty, and even life itself; (2) cheerful endurance of such trying experiences as our Father may permit to come; and (3) tests of love for God and the Lord Jesus, love for the brethren, and pity, compassionate love for all the poor groaning creation. And without doubt these tests are primarily for a threefold purpose, to wit: (a) of affording the privilege to the remaining members of the body to fill up that which is left behind of the sufferings of Christ (Philippians 1:29; Colossians 1:24): (b) to give a practical demonstration of the required cheerful endurance (Hebrews 10:36, 37); and (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

GLORIFICATION OF THE CHURCH

While these are primarily trials upon the saints, the Scriptures clearly show that there is to come a fiery, destructive trial upon Christendom, particularly and peculiarly affecting the members thereof who have professed to love and serve the Lord, but who in truth and in fact have both by word and conduct, denied him. These fiery experiences will utterly destroy all ecclesiastical self-conceit, pride, ambition, arrogance, intolerance and persecution, and rid the earth of all the God-dishonoring systems which for past centuries have oppressed men under the guise and in the name of religion. The evidences are cumulative that the dread hour for Babylon is at hand, and it is with eagerness that the fully consecrated are standing, watching and waiting for the happening of these events, which are so closely connected with their own complete deliverance. St. James seems to have had this very time in mind, particularly when he wrote chapter five of his epistle to the church. Come now, let us consider together his words of inspired wisdom.

To profit by the examination of any Scripture it must be determined who is speaking (or writing) and to whom the message is addressed. The opening words of the epistle show that it is James the bond-servant of God and of the Lord Jesus Christ who is writing. It is not probable that he would have addressed his message to the world; for Jehovah deals with the world only through the Mediator of the New Covenant. We therefore conclude that he is addressing those who claim to be pupils and followers of the Lord Jesus. He says: "To the twelve tribes which are scattered over the world" (Weymouth), meaning, as we understand it, the church as a whole, including the faithful and the unfaithful. The first part of chapter five we believe to be addressed to the unfaithful stewards. "Church" is often used as a generic term applying to the nominal as well as to the true church. (Z '16-345) The great Master definitely pointed out (Matthew 13:24-30) that the church nominal throughout the age would contain both the true and the false—the wheat and the tares—and that in the time of the harvest at the end of the age he would send forth his messengers to gather the tares and bind them in bundles for destruction and to gather the wheat into his barn. Both classes seem to be addressed in this epistle of St. James.

THE "DOOR" NOW CLOSED

As heretofore definitely set forth in THE WATCH TOWER, the harvest of the wheat class covered a period of forty years; that it had its beginning in 1878 with the resurrection of the sleeping saints; that thereafter the messengers under the direction of the Chief Reaper went forth with the sickle of truth to gather the saints together who had made a covenant by sacrifice; that the forty-year period would end, and did end, in the Spring of 1918. We believe it is now a true saying that the harvest of the kingdom class is an accomplished fact, that all such are duly sealed and that the door is closed. (Z '19-108) In the Spring of 1918, in God's due time, the active work of the harvest was suddenly halted and the long-looked-for persecution began. The Catholic and Protestant systems claim to be the church, and in these organizations there are doubtless many consecrated ones who, fearing persecutions, do not obey the voice from heaven and "come out." (Revelation 18:4) The leaders and mighty men of the systems have coerced the fearful ones to remain within their goatfolds, and there they will remain until released in the great tribulation.

St. James opens the fifth chapter of his epistle with the phrase, "Go to now, ye rich men." To whom are these words addressed? Manifestly to those who are opposed to the kingdom of righteousness—the kingdom of the Lord Jesus. (C-20) Brother Russell, in Volume IV, page 392, considered the "rich men" as applying to the banking interests of the world (notably Jewish bankers) but on more than one occasion he remarked that something else seemed to be implied, but was unable to suggest anything farther. If his admittedly partial explanation seems more satisfying to the reader than what is hereafter presented, well and good. To us it seems that there may be another application, and that from the ecclesiastical viewpoint.

While there are some men of great material wealth identified with the religionist systems of Christendom, and while it is true that some of these men have been instrumental in the operation of schemes working to the material detriment of their fellowmen, it is still more true that there have been spiritual riches entrusted to the custody of a class of mighty ones in the spiritual field who have used such to the great detriment and oppression of the followers of Christ Jesus. It is not probable that the materially wealthy are the men exclusively referred to. As a class such have never been considered part of the church. Our thought is that the above quoted words of St. James apply specifically to the clergy, the leaders and mighty men of the church nominal, both Catholic and Protestant, and in support thereof we cite the following:

The Jewish system was an ecclesiastical system, dominated and controlled by priests, scribes, pharisees, leaders and mighty men. All Bible students are familiar with the Scriptural proofs that the Jewish system finds a parallel or counterpart in the ecclesiastical system, particularly at the close of the Gospel age. In the parable of Dives and Lazarus, the "rich man" has reference to the Jewish system, particularly the leaders or clergy of that system, because of their greater enlightenment and favors and corresponding responsibility. Applying the parallel, the "rich man" of the church nominal of the Gospel age must be the "clergy class," because of their greater favors and corresponding responsibility.

ECCLESIASTICISM'S "RICH MEN"

Again, the last epochal period of the church nominal is designated "the church in Laodicea," signifying that the angel or messenger to the church at that time would be one who would boldly stand for "justice for the people" and be against those who would "lord it over," dominate and control the church nominal at that time. That this has been literally fulfilled by Brother Russell, the readers of THE WATCH TOWER can well testify. And be it noted that this is the only epoch of the church nominal wherein its leaders, clergy and watchmen claim to be "rich and have need of nothing." They are "lukewarm," not taking a firm, uncompromising position for or against the Lord, pretending to teach the Word of God, yet denying the power thereof. While claiming to be Christians, they reject the great ransom sacrifice and the resulting blessings to mankind. They boast of their riches of knowledge, claiming to have all the spiritual light that exists in the world. They count their flocks by the millions, saying, "We are rich as never before." For centuries the "Mother Harlot" has boasted of riches, her mighty ones claiming the sole right to interpret the Word of God; but in the Laodicean epoch the clergy of the daughter systems have joined her in such boasting (Revelation 17:4-6) and in the systematic oppression of the laborers in the harvest field.

Further describing them St. James says: "Your [claimed] riches are corrupted and your garments are moth-eaten." How do these words fit the mighty men of Babylon? They fit exactly. That there are two kinds of treasure our Lord showed when he said to his hearers: "Lay not up for yourselves treasures upon earth [the things cherished by human society as now constituted—whether they be tangible things, such as material wealth, or whether they be intangible things, such as the emoluments, honors, and preferments of men, reputation, etc.] where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, [the things often disallowed of men but owned and cherished of God—character] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6:19, 20.

Opportunity was given to lay up the incorruptible, heavenly treasure, but the ecclesiastical systems, particularly the clergy class, have preferred the earthly treasure. They have spurned the invitation to walk humbly and faithfully in the footsteps of Jesus and the apostles, but have doted on great buildings, costly furnishings, paid choirs, gorgeous robes, numerous followers, great drives for money and members, plaudits of men, political preferment, titles, sumptuous meals, ease and comfort. "They have grown fat, and they shine." To accomplish their purpose in laying up the earthly riches they "have preached falsely and have made themselves rulers by the same fraudulent means," and verily they have their reward.—Isaiah 56:10, 11; Jeremiah 5:24-31.

Jesus warned against the riches which "moth and rust doth corrupt." To the clergy class St. James says: "Your riches are corrupted and your garments are motheaten." Dr. Strong renders the word corrupted as "to putrefy, to perish"; and truly such riches are putrefied and are perishing. A motheaten garment is one full of holes, disclosing nakedness. The beautiful robe of Christ's righteousness is vitally essential to all who walk by faith with the Lord. Assuming to wear that beautiful robe, the nominal clergy class has neglected the precious garment, and now their covering is motheaten and their nakedness is exposed, nevertheless they boast of their riches. To such the Lord Jesus says: "Thou sayest: I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable and poor [spiritually] and blind and naked."—Revelation 3:17.

Furthermore St. James adds: "Your gold and silver is cankered, and the rust of them shall be a witness against you." Canker is a corroding rust that is destructive. Now the rusting of literal gold and silver would be no cause of God's pronouncing a severe judgment against men. Our thought is that these words "gold and silver" apply spiritually to the divine truths committed into the custody of the church—truths which the clergy by neglect and wilful misrepresentation have permitted to become obscured as by corroding rust. Also many persons in the churches who once received the divine truths and entered the race for the divine or spirit nature have become cankered, rusted and corroded by reason of the wrongful teachings of the clergy and their improper example. Likewise the divine truths so brightly, beautifully and wonderfully set forth in the Word of God, the clergy have permitted to become covered with the canker and rust of higher criticism, evolution and humanitarianism, until by reason thereof these truths are hidden from many honest minds who would have heeded the truth had they been taught.

THE REAPERS AND THE HARVEST

St. James adds that in the day of restitution "the rust of them shall be a witness against you and shall eat your flesh as it were fire." Silent but potent is the witness of the rust at this very hour.

Then declares the Lord's servant (vs. 4): "Behold the hire of the laborers who have reaped down your fields, which is of you kept by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of armies." To apply these words exclusively to the owners of literal fields of grain seems hardly permissible. Many are the farmers who own their own fields, and nowadays they pay liberal wages to those who aid in the reaping time. The courts of the land are always open to compel any defrauder to pay, and in most jurisdictions, particularly in the United States, nothing is exempt from execution to pay wages duly earned. But when we consider the words of St. James from the ecclesiastical viewpoint, the entire question is clarified. The great Master said: "The field is the world; the good seed [wheat] are the children of the kingdom; the harvest is the end of the age; and the reapers are the messengers." Again, he said that at the end of the age he would send forth his messengers to gather his elect from one end of heaven (the ecclesiastical systems) to the other. (Matthew 13:37-43) The harvest time came; and true to his promise the Lord Jesus sent forth "that faithful and wise servant" who, together with other faithful ones during the forty years of the harvest, reaped the fields. Who, during that time, claimed to be owners of the field? The clergy, the "rich men" themselves, by their conduct answer: We are possessed of all spiritual wisdom, and to us has been committed the responsibility of looking out for the spiritual welfare of the world.* No one else is ordained to preach or teach. We are the watchmen of the flock, and we alone are entitled to the fleece.

But did they engage in the reaping? No; they even denied the presence of the Master Reaper and the time of the harvest. Have the fields been reaped down, and if so by whom? Yes; by the grace of the Lord and under his guiding hand, the reaping has been done. Those completely consecrated unto death, those who counted their lives not dear unto them, the humble, meek, patient, faithful ones were privileged to do the reaping. Many of them physically weak, yet strong in the Lord, went forth from house to house, day after day, thrusting in the precious sickle of truth; while other faithful ones freely used the sickle by handing the message promiscuously to all who would receive it and others by word of mouth joyfully proclaimed the harvest message to all who had hearing ears.

DEFRAUDED OF THEIR WAGES

Were these laborers in the harvest field entitled to any hire or wage from the rulers in the ecclesiastical systems? Yes; they were, for the reason that these mighty men openly pretended to be the representatives of the Lord Jesus and to be owners of the field. Do we not read: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law"? (Romans 13:8) Jesus specifically commanded his followers to love one another even as he loved us. That would mean that each one who claims to be a Christian owes it to his brother to love, encourage, comfort and help him. The faithful laborers in the harvest field expected to receive buffetings from the world; but they were justly entitled to receive from all who professed faith in Christ the wage of encouragement, comfort and love. Had the clergy paid their hire or wage, many of their congregations would have paid the reapers a like wage.

But says St. James to these "rich men": "You have by resort to fraudulent means kept back the just wage of the reaper." And how did they this? By fraudulently representing to the Christian and other peoples of the world that the Lord's "faithful and wise servant" and his co-laborers were not ordained to preach and teach; that they were ignorant, dishonest and vicious persons, yea, even enemies to the peoples, and should be shunned and persecuted. Notwithstanding, the loyal followers of the Master pushed on with their work of reaping the fields. Often tired, weary and footsore, despised of men and persecuted, they toiled on, almost fainting. Many times when a word of loving kindness and encouragement would have helped, it was not forthcoming. The bitter tears of sorrow often burned their cheeks; and they cried aloud, and "the cries of them are entered into the ears of the Lord of heavenly armies," who bides his own time for the day of reckoning.

* It is interesting in this connection to note that the "church" claims to be "the sole repository of Truth."

Turning again to the same class of "rich men" St. James says: "Ye have lived in earthly pleasures, and been wanton even to the day of slaughter." This means that they have practised self-indulgence to the reckless and utter disregard of other Christians, continuing it even to the day of God's vengeance. God's prophet in terse language likewise describes them in Isaiah 56:10, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

HERALDS OF THE KINGDOM "KILLED"

This company which the Lord calls hypocrites the Apostle charges with a grave crime, saying, "Ye have condemned and killed the just and he doth not resist you." Prior to the writing of this epistle by St. James, the clergy of the Jewish order had caused the Lord Jesus to be crucified. Moved by the same wicked designs, the prototype of the impure modern ecclesiastical harlot imprisoned and killed John the Baptist, a righteous man. John typified a class of faithful Christians who at the close of the Gospel age, because of loyalty to the Lord, are restrained of liberty and rendered useless. "Ye have condemned and killed" says St. James. The "rich men" of Babylon have persistently and unrelentingly persecuted and condemned the John class throughout the harvest time, and now they have caused some of them to be killed. "Killed" means to render inactive, helpless, or useless. These opponents could not kill the new creature; but since the flesh is the organism of the new creation while on earth, to render such useless or helpless is equivalent to killing such persons. The readers of THE WATCH TOWER are familiar with the way in which this has been done during the past few months. "And he doth not resist you." These words apply to John the Baptist, type and antitype. The work of the John class is to herald the message of the kingdom. To the extent this is prevented by the antitype of Herodias and Herod, to that extent is the antitypical John rendered helpless—killed—and that under the pretext of necessity.

THE HOUR OF RETRIBUTION NEAR

It is surely a fact that these things could not have been so clearly understood until the close of the harvest. And what may we expect to follow shortly? St. James answers: "Come now, ye rich men, weep and howl for your miseries which will soon be upon you." (Weymouth) We paraphrase the language of St. James: 'Judgment began at the house of God, and now it shall shortly come to you. You have lived selfishly, in utter disregard of the rights and welfare of the church of Christ. You have heaped up earthly riches, but these are now worthless. Your titles are empty and meaningless. The divine truths you have permitted to be covered and hid by a corroding rust. Your nakedness is apparent before God and man; you have defrauded the humble and faithful workers in the Lord's harvest; you could not feed God's people, and you have conspired to prevent others from doing so. All these things are witness against you, condemning you, and they shall eat your flesh as it were fire.'

Another prophet of Jehovah corroborates this testimony in that set forth in Ezekiel 34:3-12. In the 17th and 18th chapters of Revelation the Lord of the harvest vividly describes the fall of these evil systems, and the howling and weeping of the "rich men" thereof. The people once enlightened as to the facts and motives of the evil systems will unite to complete her destruction and "shall eat her flesh and burn her with fire" (Revelation 17:16), and her "rich merchants [arrogant clergy] shall weep and mourn" (Revelation 18:11), because the hour of retribution is at hand. Jehovah declares his determination to rise up to the prey and pour upon them his indignation (Zephaniah 3:8), and the Lord Jesus declares that this expressed indignation of Jehovah will be such as man has never before known, but it will be the last.

GREAT TEST NOW BEFORE THE CHURCH

All these things, it is declared, must transpire before the deliverance of man from the thraldom of sin, wickedness, persecution and death. St. Paul, having that fact in mind, wrote: "The whole creation groaneth and travaileth together" waiting for that time and for the manifestation of the sons of God.

The period of time elapsing between the close of the harvest of the kingdom class and the completed glorification of all the members of that class, of necessity must be a time of long-suffering and crucial testing. Babylon's complete destruction seems to be scheduled for about the same time. Let us therefore, beloved, be fortified against that time. To be forewarned means to be forearmed. Some will wonder why such prolonged suffering is permitted, and some will grow weary waiting for deliverance. Let all mark the appropriateness of St. James' words (vs. 7), "Be patient therefore, brethren," which means, 'Endure cheerfully.'

As an illustration, he cites the farmer waiting for his crops to mature, and adds: "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." The word "stablish" means to "turn resolutely in a certain direction, and steadfastly hold that position against all opposition." This admonition for steadfastness coming from St. James in this connection is proof conclusive that the conditions prevailing during the period of waiting after the end of the harvest will be such as will require the maximum degree of patience and steadfastness. St. Paul corroborates this conclusion, saying, "Having done all, stand"; and in order to stand, the whole armor of God will be required. The Scriptures indicate that the great test must come to the church before Babylon's complete overthrow.

The first primary test mentioned is that of loyalty to the Lord at the cost of liberty or life. The Scriptures show that God approves only the loyal. Disloyalty to the Lord because of the fear of man or of organizations could not be pleasing to him. Everyone begotten of the holy Spirit is commissioned to preach the message of the kingdom. Ecclesiasticism does not want that message given to the people. Particularly the "rich men" (lordly clergy) oppose the setting up of the kingdom.

The temptation may come to the Lord's people to reason thus: 'If I persist in telling the truth concerning the kingdom, I may offend ecclesiasticism and her agents, and as a consequence be deprived of liberty or life.' But the temptation need not be embraced. Let each one ask himself this question: 'Is it more profitable for me to have the approval and favor of ecclesiasticism or to have the approval of the Lord? It is impossible to have both. No man can serve two masters.' Let the questioner have in mind these words of wisdom, "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25) Loyalty to the Lord will always be rewarded; therefore let this be the criterion for determining all such points: 'What would the Lord have me do?' And after determining God's will, do it, leaving the consequences in his hands. Clearly St. James had in mind this test when he wrote (5:10): "Take, my brethren, the prophets, who have spoken in the name of of the Lord, for an example of suffering affliction and of patience." That they might prove loyal and give a faithful witness, mark what they endured.

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David, also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:32-40.

TESTS OF LOYALTY AND PATIENCE

Will God require a less degree of loyalty and faithfulness on the part of the kingdom class? If you believed it to be the Lord's will that you persist in telling the truth, would you heed his voice or heed the bluffing voice of ecclesiasticism? Let the one who would have the Lord's approval read and heed the words of "that wise and faithful servant," appearing in Volume III, page 231, paragraph 2: "And probably at this juncture the Elijah class, persisting in DECLARING the truth to the last, will suffer violence and pass into glory." Here is a test of loyalty to the Lord. It is not the province of THE WATCH TOWER to tell any one what he shall or shall not do with reference to proclaiming the message. We can merely suggest; and we withdraw any statement in this journal heretofore made that may have appeared to any reader to be in the nature of a command. Let each one be persuaded in his own mind what the Lord would have him do.

Patience is suggested as another primary test now on. St. Paul says: "For ye have need of patience that after ye have

done the will of God ye might receive the promise." (Hebrews 10:36) Have we done the will of God? If so, we have done all we can do with reference to making known his kingdom; and if we are prevented from doing anything further, the responsibility rests upon the ones preventing us, and to the Lord such must in due time render account. And having done our full duty it is for us to stand calmly and cheerfully, and endure whatsoever experiences the Lord permits to come to us. "He that endureth to the end of the same shall be saved," were the words of the Lord Jesus relating to this hour. St. James had the same thing in mind when he wrote (vs. 11): "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Did Job gain the Lord's approval by pandering to the coercion of Satan and his agents? He did not; neither can any one gain the approval of the Lord by so doing. Beloved brethren, here is a test of faithfulness and cheerful endurance for the Truth's sake. Who will stand on the Lord's side? But while so enduring, do not swear by anything or anybody; but, says the Lord's servant (James 5:12), let your yea mean yes, and your nay mean no, without change or deviation and without complaint.

A THIRD TEST UPON THE CHURCH

Love for God and the Lord Jesus is another test now on. "If ye love me ye will keep my commandments" (John 14:15); and this means that if our love will stand the test we will ascertain the will of God, and then do it, because we love him; and do it regardless of consequences. "Our God whom we serve is able to deliver us."

Because God's people are made up of different characters, the final test will greatly involve love for the brethren. This test is now on. Some will murmur against another and judge his brother—a test of brotherly love. To those now sealed St. James says: "Murmur not against each other, brethren, that you be not judged; behold, the Judge is standing before the doors." (Verse 9, Diaglott) To illustrate, some brethren take a bold and firm stand for the message of the Lord and suffer ignominy for it, which ignominy attaches to all who are identified as companions with them. (Hebrews 10:33) Another murmurs against these brethren, saying, "Could not they have pursued a more moderate course, and thus shielded themselves and us from this ignominy?" St. James in substance replies: 'Don't murmur against your brethren, since you are not the judge. The Judge [the Lord] stands now in your presence, and he will judge. Let each one be persuaded in his own mind, do what he conceives to be the Lord's will and leave the judging to the Lord.' If our love for the brethren stands the test, we must put into practice our test of last year: "Above all things have overspreading love among yourselves, for love covers a multitude of defects." And again, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John 2:10.

We must have perfect love for even our enemies, having always the desire to do good unto them when the Lord is pleased to grant the opportunity. Poor, blind and deluded creatures! Many of them think they are doing God service by persecuting the reapers who have labored in the harvest, while some are the willing tools of the "seed of the serpent" which is maliciously bent on bruising the heel of the "seed of promise." But, beloved, remember that it was a part of our covenant at consecration that we would drink of the cup which the Father pours for us. Only a pure heart can fulfil the exact terms of that consecration, and its exact fulfilment is requisite to membership in the kingdom. A pure heart includes love for even those who persecute us; but it does not mean that for fear of offending or suffering we will yield to the whims and dictates of our enemies. Perfect love casteth out fear, and perfect love prompts its possessor to do the will of God (not the will of man) and do it with a cheerful, joyful heart. (1 John 5:3) The loyal, faithful, patient, and loving child of God will have his approval. The approval of God is the only thing now worth while.

THE SUMMING UP

Summing up the words of St. James, we see that foreknowing what would come to pass, God caused his bondservant to write to the church, to the intent that the members thereof might be encouraged as they approach the dark night. In other places in his Word God caused to be recorded the fact that there would arise wicked, persecuting ecclesiastical systems. He pictured them by the wicked women, Jezebel, Herodias and Salome, while Ahab and Herod were used to picture the evil instruments that would execute the malicious vengeance of the systems; and he used Elijah and John the Baptist to picture the class of loyal Christians who would be the victims of intolerance and persecution.

Apparently the Lord designed this denunciation of St. James to apply particularly to the popes, cardinals, archbishops, bishops, doctors of divinity, and the clergy as a class in general (there being exceptions of course), who as the merchants of these unfaithful systems have dealt in Babylon's merchandise and, in their own estimation at least, have grown rich thereby. He tells them in no uncertain terms of their unfaithfulness; and shows how that in disregard of the obligation to serve the Lord they have served themselves, fleecing the sheep, living at ease from the profits thereof, and have done so in wanton, reckless and utter disregard of the rights of the Lord's children; that their own garments are falling to pieces and their nakedness is exposed; that they would not enter into the kingdom and have kept others from entering; that they not only refused to aid in the harvest field, but by fraud, deceit and misrepresentation have kept back from the laborers what they would have received from other Christians; and furthermore, that they have caused many of the harvest laborers to be persecuted, molested, arrested, imprisoned and killed (rendered inactive in the Lord's work), because of faithfully telling the truth concerning the Lord's kingdom and the restitution blessings coming to the human race. Moreover, he tells these "rich men" that the divine truths which they assumed to handle they have suffered to become covered with canker and rust. All these things stand as strong witnesses against them. Wherefore, "Come now, ye rich men, weep and howl for the miseries shortly to come upon you."

WHY THE TESTING NOW?

The time has come when the Lord will reward them that fear his name and "destroy them that corrupt the earth" (Revelation 11:18); and just preceding the happening of the judgment upon the systems there will be a time of crucial testing to the church.

But why should such trying experiences come upon the church now after the harvest is closed? It is because the graduating hour has come; and the Lord, being an exact economist, is using the means at hand to determine who will pass the final examinations. He is permitting the unholy systems to go the full length of the tether, that their wickedness may come to the full, that by their own testimony they shall be condemned and at the same time their wicked, persecuting acts can be utilized to give the needed experience to his saints. God's plan must be fulfilled exactly and completely. Suffering is made a condition precedent to entering into the kingdom. "It is given to you [as a privilege] not only to believe on the Lord Jesus Christ, but to suffer for his sake." (Philippians 1:29) The Lord Jesus left behind him certain sufferings for the body members to fill up, as a privilege to the body. (Colossians 1:24) Hence the fulfilment of these requirements is one of the primary reasons for the tests now upon the church.

While it is true that the harvest work is closed, yet there is doubtless a gleaning work that will continue for a while. That is to say, some who were consecrated and in a waiting attitude may be selected to take the place of others who have fallen out of the race since the Spring of 1918. Such may yet be gathered in. But when Babylon's fall is complete, many thousands of consecrated Christians within her walls will flee out and seek the message of truth. The Scriptures clearly indicate that this satisfying portion will be given to them by some members of the kingdom class, and that great numbers of these "foolish virgins" will be gathered to the Lord.

OTHER WORK TO BE DONE

After the harvest is done the saints are particularly admonished to be patient until full deliverance is come. Patience means cheerful endurance of fiery trials, usually resulting from injustice on the part of some one. Patience is an element of character which must be possessed by the overcomer. How could we prove to the Lord or to ourselves that we can cheerfully endure hardships and fiery experiences resulting from injustice unless we be subjected to such fiery experiences? Therefore the fiery trials afford the opportunity for a practical demonstration of cheerful endurance. Hence the second reason for such experiences is apparent. But may not these experiences cause some to fall away? Undoubtedly. God knows who will be shaken and who will stand firmly. "Everything that can be shaken will be shaken." "The kingdom of heaven is at hand!"

We are now approaching the general assembly of the church of the firstborn. Full warning of the events immediately preceding that great hour is given by the Lord through St. Paul, who wrote: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom

which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:26-28) To realize the hour in which we are living means to appreciate fully the present trials of the saints.

The priesthood in glory is the priesthood after the order of Melchizedek, a priest upon his throne—the royal priesthood. It is made up of Jesus the Head and 144,000 underpriests, all the members of which must be perfected before the priesthood is finally complete. It is written of the Lord Jesus, the Head, that he was made perfect through suffering. "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 2:10; 5:8) The under members of the royal priesthood can be perfected in no way aside from suffering as Christians. (1 Peter 4:12-14) Some suffer from vile slander, libel, and persecution; others suffer as convicts as it were in prison; while others suffer by reason of their companionship with and love for and support of such. —Hebrews 10:33.

"PERFECTED THROUGH SUFFERING"

Even Jesus, the perfect One, passed through fiery trials and persecutions that he might be able to sympathize with the poor race of mankind. Of him it is written: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Hebrews 2:17, 18) How could one be so well qualified to sympathize with the sorrows and weaknesses and needs of those who are restrained in prison as to be there with them as one of them for a time? How could one be qualified to mete out justice tempered with mercy to those of the world during the period of reconciliation without tasting of their bitter experiences?

Ah, beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. "For yet a little while, and he that shall come will come and will not tarry." But doubts will arise in the minds of some as to whether or not these things at present experienced are evidences of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and judge their brothers. Some will be inclined, because of fear of Babylon, to take a more moderate and compromising course, and will become impatient. But to all such we say, Take heed to the words of the Master and his inspired servants: "In patience possess ye your souls"; "he that shall endure to the end, the same shall be saved" (Luke 21:19; Matthew 24:13); and "Remember we call those blessed who endure."—James 5:11, Weymouth.

After St. Paul had endured many hardships and a long term in prison, he wrote to the Philippians the sweetest of all his epistles. Shall we suppose he rejoiced and gave thanks to God for permitting him to be imprisoned for telling the truth? We surely think he did. It was in that prison at Rome he wrote: "Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the good news rather than otherwise. And thus it has become notorious among all the imperial guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's message without fear, more boldly than ever" (Weymouth). He then also wrote: "Rejoice in the Lord always; and again I say, Rejoice." And so now we can say, Thanks be to God for all of our experiences, both the bitter and the sweet! The bitter experiences now will greatly increase our longing for home, while preparing us for that home; and sweeter beyond our fondest dreams will it be when we reach there.

"We shall see and be like Jesus
By and by, by and by;
To himself he will receive us,
By and by, by and by;
Then with joy we will fulfil
All God's blessed holy will,
And adore and praise him still,
By and by, by and by.

"Yes, our tears shall all cease flowing,
By and by, by and by;
And with power we shall be showing
By and by, by and by—
All the wealth of grace divine,
All the depths of wisdom's mine,
Making truth and virtue shine,
By and by, by and by."

REPENTANCE

[This article, with the exception of the following paragraph, was a reprint of article entitled, "God's Pity for the Heathen," published in issue of March 15, 1911, which please see.]

A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster is still on exhibition. It has been shown in various cities, and seen by thousands of people.

FAITH: WHAT IT IS AND WHAT IT DOES

[This article was a reprint of that entitled, "The Ancient Worthies," published in issue of February 15, 1913, which please see.]

There is a lamp whose steady light
Guides the poor traveler in the night.
'Tis God's own Word! Its beaming ray
Can turn a midnight into day.

There is a storehouse of rich fare,
Supplied with plenty and to spare.
'Tis God's own Word! It spreads a feast
For every hungering, thirsting guest.

There is a chart whose tracings show
The onward course when tempests blow.
'Tis God's own Word! There, there is found
Direction for the homeward bound.

There is a tree whose leaves impart
Health to the burdened, contrite heart.
'Tis God's own Word! It cures of sin,
And makes the guilty conscience clean.

Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree.

OBEDIENCE A TEST OF DISCIPLESHIP

[This article was a reprint of that entitled, "Take Heed How Ye Hear," published in issue of March 15, 1906, which please see.]

CONCERNING THE BACK TOWERS IN BOOK FORM

Although there has been a very generous response to our notice in last issue concerning the reprinting of all the back issues of THE WATCH TOWER in book form, we have to report that to date only about 2500 sets have been ordered, whereas it will require an edition of at least 5,000 sets to make the matter worth while. We have no doubt but that most of the classes will want at least twice as many sets as they have thus far informed us of, but until they advise us accordingly we will be unable to proceed. Owing to the great bulk of matter, it will require considerable time to set it up in type and make electroplates. For this reason we suggest that every reader, immediately upon receipt of this notice, decide whether he expects to order a set of these back TOWERS. Then sit down and drop us a post card AT ONCE, if you want them. Do not send us any money as yet. Merely say, "I will take a set of back TOWERS in book form if they are published." As previously announced, the price of the whole set (seven volumes), which will contain a reprint of all TOWER articles for the past forty years, with complete index, will be $12, charges collect, provided we receive requests for at least 5,000 sets.

VIEWS FROM THE WATCH TOWER

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."—Romans 8:19, 22, 23.

Watchers in Zion are eager for each additional evidence of the fulfillment of prophecy relative to the bringing in of the kingdom of our Lord. It is a self-evident fact that the whole creation is groaning and travailing in pain now under the great load they are carrying, and hoping for some deliverance from that load. The desire of all men is for full liberty, happiness and life everlasting. They really desire the kingdom of the Lord, but they do not know that his kingdom will satisfy the desire of all nations. Many are the theories of men in good faith advanced, each theory put forth with confidence that it will bring the desire of all nations; but these are destined to failure. None but the Christian, however, can understand why such schemes must fail, and the Christian makes himself exceedingly unpopular in the world at this time because he tries to point out the reason why human schemes will not succeed. Yet, realizing his God-given privilege, he continues to hold forth the real hope of Messiah's kingdom.

The great world-war has opened the eyes of man to the fact that the old order of things has passed away and that it is time for something new. Many of the less selfish are going forward with schemes for the establishment of the new order, that greater blessings may be enjoyed. Every noble thought is to be commended, and everyone who is honestly seeking for the betterment of his fellow-man should be treated with consideration; and while we sympathize fully with the desire of the world to have relief from present burdens and to enjoy blessings of liberty, happiness and life, yet we cannot give wholehearted co-operation to their plans, because we know they are not the right ones for the accomplishment of "the desire of all nations." However, as we see these various schemes unfold we witness in them the fulfillment of prophecy, bespeaking the near approach of the great kingdom of Messiah. To the student of the divine plan it is easy to understand why there are so many theories and why these are in conflict in large measures with each other.

SATAN THE ARCH-ENEMY

The arch-enemy of mankind is Satan, and hence he seeks to thwart every movement toward righteousness. It has ever been his purpose to keep the peoples under his control. Dominion he has always aspired to, and since he usurped the dominion of earth he has sought to maintain it. It is quite reasonable to conclude that he would try desperately to hold that dominion. Since we have reached the end of the old order greater light has come to all people, and particularly to those who are students of the divine Word. This greater light exposes Satan, and every device looking toward righteousness tends to weaken his hold upon mankind. Therefore he sees his kingdom tottering and is using various deceptions to keep the people still under his control. His method has always been to use fraud and deception, and to inject into the human mind thoughts that would accomplish his purpose, whether wholly against the interests of mankind or not. He well knows that Messiah's kingdom means the triumph of the "seed of promise"; hence we may expect that Satan has more or less part in all human projects. He is a wily foe, a pastmaster in politics. He places one class against the other and controls both. He incites the radicals to extreme action against the capitalists, and the capitalists to a radical position against the laborers. Having been able to control mankind largely through the influence of the clergy, he lines the prominent and influential among them up with the capitalist class. But if the various classes of mankind would only turn to the divine Word for instruction they would learn that the interest of one is the interest of all, and that Satan is the enemy of all. The clergy have pretended to be teachers of the divine Word, but having really ignored its teachings of mercy and love and being blind guides they have led all whom they could influence into the ditch. This is evidence in proof that Satan's kingdom is nearing the end and that the Lord's kingdom is at hand.

EARTHQUAKES, FAMINES, PESTILENCES

Answering the question propounded to him by the disciples as to what would be proof of the passing of the old order and the coming in of the new, Jesus said: "Nation shall rise against nation and kingdom against kingdom [in a general war] great earthquakes [symbolically meaning revolution] in divers places, and famines and pestilences." (Luke 21:10) One need not be a prophetic student to note the fulfillment of this prophetic statement of the Lord. For four years the greatest war of all time has ravished the nations and kingdoms of the earth, and has brought about a condition the like of which the world has never known. Moreover famines have followed in the wake of the war. The public press announces that every nation of Europe has a great food shortage, and from three hundred millions to four hundred millions of people face starvation unless America can furnish the food.

A great pestilence has swept the earth during the last twelve months. It is announced that the four years war claimed victims to the number of nine million persons, while the pestilence of influenza claimed twelve million victims in a few months, and this was not confined to the war zone, but has spread over all nations of earth. Even in the northernmost parts whole tribes of the Esquimos have perished from this dread disease.

And now the world is threatened with another pestilence called *lethargic encephalitis* or epidemic coma—frequently, though improperly called "sleeping sickness." We would not be surprised if before another year the pestilence will be greater than it was in the year past. We say this not for the purpose of discouraging anyone, but rather that we might be encouraged to see that such are the fulfillments of the prophetic utterances of the great Master, bespeaking a better day near at hand.

KINGDOM OF HEAVEN AT HAND

In view of these facts should we not expect the other part of this prophecy to be fulfilled, and if we see it in the course of fulfillment should it not strengthen our faith that the old order is ended and the new order is coming in, and that the kingdom of Heaven is at hand? Jesus, in this connection, mentioned revolution as one of the evidences. Revolutions are of two kinds: bloody, or those which result in great destruction of human life and property; and bloodless, or those which by peaceful means overturn the old order and establish a new and supposedly better order. That the latter type of revolution has been going on without general public knowledge we have strong proof by what has transpired in recent months in the State of North Dakota. Here a revolution brought about by peaceful means has fully upset the old or selfish order, and it is to be noted that while it was in process of development its opponents bitterly fought every step. *The Literary Digest* of March 29th, 1919, discussing this revolution in North Dakota says:

"Less than four years ago, when the sense of economic grievance that rankled in the hearts of North Dakota's farmers had been fanned to a flame by the refusal of the legislature to establish a state-owned terminal grain-elevator, a man named Arthur C. Townley jumped into a small, hired automobile and began by a farm-to-farm canvass the organization of the Non-Partisan League. For months the oldline politicians regarded this 'Flivver campaign' as a joke, but today they see Mr. Townley's league of farmers grown to a membership of more than 200,000 with a political organization in thirteen states, representation in the United States Congress, and completely in control of North Dakota's government. Moreover—and it is this that is attracting the attention of the whole country to the Flickertail state—before it adjourned in February, the North Dakota legislature at Bismarck enacted a series of laws which friends and foes agree are revolutionary. 'The farmers of North Dakota,' declares the Fargo *Courier-News*, a Non-Partisan League daily, 'have proved that revolution can be wrought by peaceful means, and, more than any other body of men in this world, they have taught the folly of revolution by bloodshed.' By this vindication of democracy, argues the *Courier-News*, 'North Dakota has proved its right to be designated as the most American of all the United States.' A popular assertion among the Non-Partisans, according to a Bismarck correspondent of the St. Paul *Dispatch*, is that 'it's the greatest little revolution since 1776'; and this correspondent, who seems to think that the farmers will have a disillusioned awakening from their dream of a political Utopia, at least agrees that their future is now in the hands of 'the most revolutionary political machine that ever gained complete autocratic control of legislative affairs in any state in the Union.' A Bismarck correspondent of the Boston *Herald* describes the Non-Partisan League's program as 'the most interesting, and perhaps the most important, political and social movement now visible in the United States'; and he adds that its opponents believe it to be 'a disguised campaign for state and national socialism.' The same correspondent quotes one of the League leaders as saying:

NORTH DAKOTA TAKES LEAD

"'North Dakota is the first state in the Union to profit intelligently by the lessons of the Great War and to prepare a constructive program that paves the way for the next great political and economic development in civilization, the extension of democracy into industry.

"'Consequently North Dakota will be the first state to strike its stride, long before the rest of the states, while they are still faltering through with haphazard and ineffective readjustment measures, and this program promises to make this state the most stable and contented, as well as the most prosperous, commonwealth in America.'

"But if North Dakota's adventure in government represents a revolution, remarks the Chicago *Post*, it is 'a revolution of the bourgeoisie,' because 'in no sense can the land-owning farmers, who have very definite property interests and to a limited extent are employers of labor, be considered proletarians.' What North Dakota now has is 'an agrarian dictatorship,' remarks the Boston *Globe*, which reminds us, however, that the State is '90 per cent agricultural, with no manufactures, and with only one city of 20,000 inhabitants.' In the same paper we find this illuminating comment on the situation:

"'A somewhat conservative Bostonian who often enthuses about Middle-Westerners came home the other day with a glowing story of North Dakota. 'They are Socialists out there, aren't they?' inquired a dubious friend. 'Socialists? No! No!' he replied. 'Socialists are improvident persons who are simply talkers spouting ideals. These are money-making farmers who are going ahead and doing things!'

"Conditions which place the farmers in the saddle and in complete control, adds *The Globe*, mean 'a rather emphatic revolution,' because 'North Dakota not long ago knew a railroad dictatorship, which operated not only through the transportation system organized by James J. Hill, but indirectly through a string of banks organized in every town, partly for banking and partly for politics.' Turning again to the Fargo *Courier-News*, we read:

"'No people faced a more discouraging prospect than the people of North Dakota four years ago. A great political machine was firmly established in the state; courts and legislature alike did the bidding of absentee masters; they were fortified behind a constitution that had been cunningly drawn with the one purpose of making change practically impossible. If the demand of the Bolsheviki for direct action and a class dictatorship had ever been justified, surely it would have been in North Dakota four years ago.

"'But the farmers decided to bring about their revolution through due course of law. They met obstacles enough to daunt the most indomitable. When they won the election, they found the courts against them; and always in the background was the almost insurmountable obstacle of a constitution that had been made as nearly unamendable as possible. Men less determined would have given way, as every previous reform movement in every other State has done. But not the men of North Dakota. Opposition made them only the more determined, and they would not admit defeat.'

"Ultimately the constitution was amended and all difficulties overcome. The final victory, this League organ goes on to say, 'proved that to American democracy all things are possible'; but it also proved the value of 'leadership and discipline,' for which 'credit goes to Arthur C. Townley more than to any other.' And in another issue it remarks suggestively: 'And may it not prove that the leadership for the great work of accomplishing a bloodless and peaceful revolution for America is being trained in North Dakota today?' Mr. Townley, originator and president of the League, is described by a Boston *Herald* correspondent as 'a tall, quiet man, whom not in a thousand years would any observer pick out as a leader of men.'"

EDEN NOT YET

While doubtless this revolution in North Dakota has brought about some changes for the better, it cannot ultimately succeed in the sense of producing an idealistic condition. Already much opposition is manifest against it, and factional differences are developing among its executives which will no doubt result unhappily for the movement. We quote further from *The Literary Digest* of the same date:

"In a number of North Dakota papers we still find vigorous opposition to what the Fargo *Forum* calls the Non-Partisan League's 'Socialist gang rule.' The *Forum* is insistent that much of this radical program must be submitted to the direct verdict of the people in a referendum. According to this paper, 'the fight is far from hopeless'; and it sees in the gathering of the referendum petitions an opportunity for 'the first well-organized campaign of education ever undertaken against the League propaganda'. 'Some of these measures undoubtedly will be referended,' says the Bismarch *Tribune*, which remarks that 'sanity will come only when the farmer realizes that an Edenic condition cannot be brought about by the panaceas proposed'. And the Grand Forks *Herald* submits these points for consideration:

"'The State of North Dakota has no experience in any of the important lines of activity to which it is now committed. Its officials, and the unofficial dictators who instruct the officials in their actions, are unable to point to the experience of any other State, province, or nation in these matters under conditions like ours that such experience may be accepted as safe guidance for us. And, for the financing of these enterprises, all of which are purely experimental, so far as we are concerned, provision has been made for the raising of funds amounting to some thirty million dollars. For such a state as Pennsylvania or New York that would not be a large sum with which to experiment. For North Dakota it means $40 for every man, woman and child in the State, or $200 for the average family of five.

"'Back of this system of experimentation is the most tyrannical and dictatorial spirit that has ever gained the ascendancy in an American state. The Non-Partisan League movement is often described as a 'People's movement'. That description is false. The League is organized from the top. Such officers as it has had have been appointed specifically in accordance with the will of its chief organizer, and its policies have been formulated by him, and by him transmitted to his subordinates and such of the general membership as has been deemed proper from time to time, not for consideration, but for immediate execution. The rule of Mr, Townley over a certain section of the people of North Dakota is as autocratic as is the rule of Lenine over a certain group of people in Russia.

"'North Dakota takes its plunge into Socialism under conditions which are not comfortable or reassuring.'"

DESTRUCTIVE REVOLUTION

Russia has experienced a different kind of revolution, according to the public press. There has been great destruction of property and human life. Whether these reports truly represent conditions or not, we are unable to judge, yet it must be quite evident that the conditions prevailing in Russia are anything but idealistic. The Russian revolution overthrew aristocracy and overthrew ecclesiasticism because the clergy were united with the aristocracy. The Scriptures clearly indicate that such conditions would prevail and that it might have been prevented had the clergy honestly sought to teach the people the Lord's Word, not taking selfish sides with either party, but pointing all to the kingdom of Messiah. But, alas, they have failed to do this.

The New York *Times* of March 24th, 1919, and other metropolitan papers, carry a full page advertisement by the *Christian Herald* under large headlines: "Is Bolshevism Coming to America?" In the fore-ground is a hideous looking monster in the form of a man, having in one hand a dagger and in the other a fire brand. Under his feet are being trampled many human beings, and as he rushes through the land destruction follows in his wake. This advertisement of The *Christian Herald* defines Bolshevism in these words:

"Bolshevism is not the sudden violence of passion let loose —but organized violence, violence deliberately adopted as the most effective way of righting social wrongs—that is the essential spirit of Bolshevism.

"Kill—burn—wipe the whole slate bare; begin civilization over again;—that is the terrible slogan the Bolshevists are passing from country to country."

This same advertisement then suggests a preventive of Bolshevism, saying:

"Farsighted men and women know that there is only one way to make America safe from Bolshevism.

"Rational hours, good wages, a comfortable material environment—these things are necessary, but these things alone will not do it. There are great masses of people whom these things alone will *not satisfy today*.

"The thing they are seeking is a new spirit of industry; a spirit that will recognize and respect the personality of each man, so that each man may have freedom for self-expression through his work. . . . The new relations that are developing between employers and workers—the constructive new measures that are being worked out by big labor leaders and big industrial managers. The *Christian Herald* is taking up the questions that industry must solve in the light of Christianity.

"Articles by men like John Wanamaker, with his vast business experience and wide religious interests: William G. McAdoo, former secretary of the Treasury and Director of

Railroads; William B. Wilson, Secretary of Labor; Frank A. Vanderlip, President of the National City Bank of New York; Frederic C. Howe, U. S. Commissioner of Immigration. These are some of the means by which the Christian Herald is interpreting Christianity as the great reconstructing force in modern industry."

HUMAN SCHEMES INADEQUATE

We have nothing to say against the great men mentioned by The *Christian Herald*, but below we call attention to a prophecy relating to this time which shows that the scheme suggested by the *Christian Herald* must fail. It might be suggested that it would be difficult to induce the radical element to believe that the great financiers of the land are really interested in their welfare from a Christian standpoint. The experience in Russia shows that it would be even more difficult to convince a proletariat that the modern clergy has suddenly become so deeply interested in the people's welfare from the Christian standpoint. God foretold the conditions now prevailing, and used Israel as an example. The words spoken by his prophet Jeremiah applied to Israel, and apply with greater force to nominal spiritual Israel—ecclesiasticism of today, which the *Christian Herald* represents.

When Jesus was on this earth he taught his followers to keep themselves separate from the world and to pursue the single policy of preaching Messiah's kingdom. The class for which the *Christian Herald* stands claims to represent Christ on earth and offers its interpretation of Christ as the remedy for the menace that threatens the nation. In other words it has departed from the teachings of the great Master. To such the Lord said: "For my [professed] people have committed two evils: [1] they have forsaken me, the fountain of living waters and [2] hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13) The living waters here are symbolic of the true message of Messiah's kingdom, which nominal Christendom has forsaken and which the Lord charges as the first offense or evil committed, and the hewing out of new cisterns symbolically meaning doctrines or new schemes which they have brought forward as a substitute for Messiah's kingdom. Herein we see the fine hand of the Adversary playing his political game by overreaching those who profess to be the followers of Christ to cause them to substitute human device for that of the Lord, and the Scriptures spell but one thing for all such schemes—failure!

CHURCHES DEMAND MONEY AND LIFE

The New York *Times* of March 22nd, 1919, carries a six column advertisement of the Presbyterian churches of Greater New York, likewise calling attention to the threatened menace of Bolshevism, suggesting as a remedy the nominal church and its scheme for curing human ills. Among other things it says:

"The church demands not your money or your life, but your money and your life; give them both tomorrow."

The lowly Nazarene whom they claim to follow demanded neither money nor life, but invited a full consecration to him and to righteousness, and obedience to his laws. Thus we see that this church system has likewise fallen a victim to the same error as mentioned above in the prophecy of Jeremiah.

In every church denomination, Catholic and Protestant, are to be found many good Christian people, but the course pursued by many of their leaders, the clergy, has not been such as to inspire confidence in their suggested remedies. Nor does the class of people out of which Bolshevists are made incline one to be led by them. The Lord repeatedly states in his Word that their forsaking of his plan and adopting of man-made schemes is an abomination in his sight and that their plans shall not prosper; as we read: "For the pastors are become brutish and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered."—Jeremiah 10:21.

Our thought is that such men as Mr. Rockefeller, Mr. McAdoo and others of that character are able to do much more good toward establishing a peaceful condition alone, than could be done with the aid of the clergy, that play double with the people. The mission of the Christian is to represent Christ faithfully, as his ambassador. (2 Corinthians 5:20) As ambassadors of Christ we cannot with impunity ignore his method for blessing mankind and adopt a man-made scheme and then expect to receive his favor.

JEWISH AND GOSPEL AGES PARALLEL

The world is face to face with a great calamity, and it is the solemn duty of everyone to do what he can to alleviate the suffering incident to that calamity. We find the experiences at the close of the Jewish age being re-enacted now at the close of the Gospel age; and it was an unfaithful clergy at that time which brought the indignation of the Lord upon that people. If the clergy of today would do real good, let them walk after the Master and call upon the people to follow his teachings. Let them openly and publicly acknowledge that they have taught false doctrines contrary to the Word of God, and that they have led the people into error; let them sincerely and fully repent of their wrong-doing and humbly ask God for forgiveness, and then let them sincerely and completely withdraw from politics and all alliances with worldly systems, wholly consecrate themselves to the Lord, and henceforth teach his Word and nothing else and thereby promote peace and love among all peoples. Thus doing, their influence would be for good, and the radical element would be more inclined to listen to their advice. The Lord God will not bless the efforts of an unfaithful ministry.

THE TRUE REMEDY

Without doubt the great mass of mankind, capitalists and those who make up the ranks of labor, rich and poor, earnestly desire peace, happiness, liberty and life. The Lord has a perfect and exact remedy for them. When the perfect man was in Eden he enjoyed all these blessings. Because of his disobedience of God's law he lost them. He was sentenced to death, which sentence carried with it all the imperfections to which man has fallen heir. But God then promised to develop a seed, through which seed a blessing should come to all mankind. All nations, kindreds and peoples of earth shall be blessed with an opportunity for liberty, happiness and life everlasting. St. Paul shows us that this promised seed is Christ. (Galatians 3:27-29); that the Christ is composed of Jesus and also the members of his body. The selection of this seed began at the Jordan when Jesus consecrated himself to do the Father's special will. It was necessary for him to die and rise from the dead to provide the great ransom price which would redeem mankind from the penalties of death that fell upon Adam and his offspring. Rising from the tomb he ascended into heaven and presented the merit of that sacrifice to Jehovah in satisfaction of justice on behalf of all who should come to Jehovah throughout the Gospel age, trusting in the merit of that sacrifice.

At Pentecost the members of his body composing a part of this promised seed began to be chosen. The disciples were there begotten by the spirit of Jehovah to the divine nature, and down through the Gospel age some have been selected, here a few and there a few. Jesus taught his followers that they should await his coming, and while waiting their mission would be to preach the glad tidings to the meek and to point them to his kingdom as the only remedy for human ills. To all such he said: "When ye pray say, 'Thy kingdom come; thy will be done on earth as in heaven."

"SEASONS OF REFRESHING"

All the Lord's apostles pointed to the second coming of the Lord and mark it as a day of blessing for mankind. St. Paul referring to that time said: "God hath appointed a day in which he will judge the world in righteousness." (Acts 17:31) The Apostle Peter describes it as a time of refreshing, when restitution blessings should be offered to all mankind, which blessings God foretold through the mouth of all his holy prophets. All the prophets from Samuel to Malachi foretold the coming of that day and St. Paul distinctly informs us that all these things were written aforetime for the benefit of those who are living in the very time in which we now find ourselves. (Romans 15:4) Jesus, in his great prophecy, foretold the falling away of the clergy and the teaching of false doctrines. He foretold the troublesome condition we now see upon the earth, and then showed that his kingdom alone would bring the desired blessings to the people. The prophet said: "He will shake all nations and [then] the desire of all nations shall come." (Haggai 2:7) The shaking process is on now. War, revolution, etc., constitute the shaking "Then [at the time] Michael will stand up, the great prince that standeth for the children of thy people."—Daniel 12:1.

What a wonderful opportunity the clergy are missing by not heeding the Word of the Lord and telling the people now how they can have their desire—peace, happiness, plenty, liberty, and life everlasting. Instead of doing that, many of them engage in the persecution of humble Christians who once were members of their flock and who are striving in their feeble way to announce the incoming of Messiah's kingdom. Jesus foretold that such would be another evidence of the setting up of the new order.—Luke 21:12,13.

JEWS RETURNING TO PALESTINE

As a further evidence of the setting up of his kingdom, Jesus cited the regathering of Israel to Palestine. (Matthew 24:32-34) The prophet Jeremiah also mentioned this same thing. (Jeremiah 16:14-18) Since Palestine was wrested from the Mohammedans by Great Britain and her allies there has

been a great influx of Jews to Palestine. The Zion Commonwealth, Inc., affiliated with and controlled by The Zionists Organization of America, is forming a Jewish state in Palestine. We quote from the preamble of the constitution of the Zion Commonwealth as follows:

"We, the members and shareholders of the Zion Commonwealth, Inc., have organized and established this company for the purpose of aiding in the settlement of Jews in Palestine, and of securing for our members and their descendants rights, interests and privileges in lands occupied by the Zion Commonwealth, Inc., to the end that social justice, in harmony with the ideals of the prophets of Israel may be the corner-stone of the Jewish commonwealth in Zion."

We also quote the following item from the March issue of *The Macabbean*, a Zionist organ:

"JEWISH HEGIRA TO PALESTINE"

"News has filtered into Paris of a great Jewish migration across hundreds of miles of hostile country toward Palestine. A million and a half Jews, it is reported, are moving toward the Promised Land. Great caravans of men, women and children, carrying their belongings are trekking toward the sea. The migration it is said is being conducted in a manner similar to the exodus of the Jews from the land of Pharaoh."

"Be patient therefore brethren." The Lord is at hand, and daily the evidences are increasing that his kingdom is being put in order. He foretold that Christians living in the earth at this time would be put to severe tests which would try every man's work by fire as to what sort it is, testing our faith, loyalty, patience and love for the brethren. "In your patience possess ye your souls." Lift up your heads and rejoice, for our deliverance draweth nigh!

MEMORIAL SUPPER REPORTS

Sunday evening, April 13th, after sundown, ecclesias of the I. B. S. A. in many parts of the world gathered to observe the Memorial of the antitypical Passover, which our Lord established on the eve of his death. The experiences through which the Lord's people had gone during the past year—some personally and some representatively—only served to lend additional solemnity to the occasion and to constitute encouragement that we, by the Lord's grace, are following his steps. Our steps themselves are not perfect, and cannot be so long as we have only imperfect feet with which to walk, but that they are turned in the right direction seems evident because of the world's dislike for us. "Marvel not if the world hate you; ye know that it hated me before it hated you." So comforts us our Master.

Apparently most of the Lord's dear ones with whom we are in touch realize that we are now treading the most precarious ground that faith was ever called upon to walk. It is beset with dangers not so much from without as from within ourselves—dangers of fear of man on the one hand and of rashness and foolhardiness on the other. The richest blessings will doubtless go to those who can sing, as expressive of the true desire of their hearts:

"Go, then, earthly name and treasure;
Come, reproach, and scorn, and pain;
In thy service pain is pleasure,
With thy favor loss is gain."

We append a list of all classes which have thus far reported an attendance of thirty or more:

London, Eng.	893	Worcester, Mass.	100	Watertown, N. Y.	56	Nashville, Tenn.	39
Brooklyn, N. Y.	739	St. Joseph, Mo.	97	Des Moines, Ia.	55	Butler, Pa.	38
Chicago, Ill. (Polish)	706	Houston, Tex.	93	Pasadena, Calif.	55	Brockton, Mass.	38
Los Angeles, Calif.	620	Binghamton, N. Y.	91	Terra Haute, Ind.	55	Lincoln, Neb.	38
Chicago, Ill.	605	San Diego, Calif.	90	Lewistown, Pa.	54	Tiffin, Ohio	38
Pittsburgh, Pa.	540	St. Paul, Minn.	90	Norfolk, Va.	54	East Liverpool, Ohio	37
Boston, Mass.	477	Richmond, Va.	90	Bay City, Mich.	54	Joplin, Mo	37
Cleveland, Ohio	417	Grand Rapids, Mich.	81	Duluth, Mich.	54	South Bend, Ind.	37
Detroit, Mich.	367	Omaha, Neb.	81	Topeka, Kans.	53	Cristobal, C Z.	36
Philadelphia, Pa.	307	Edmonton, Alta.	80	Wilmington, Del.	53	Paso Robles, Calif.	36
St. Louis, Mo.	295	Bridgetown, Barbados	79	Swampscott, Mass.	50	Brazil, Ind.	36
Toronto, Ont.	276	Allentown, Pa.	77	Auburn, Ind.	50	East St. Louis, Ill.	36
Winnipeg, Man.	271	Paterson, N. J.	76	Lima, Ohio	50	Easton, Pa	36
Vancouver, B. C.	270	Youngstown, Ohio	76	Aurora, Ill.	49	Wollaston Mass.	35
Washington, D. C.	226	Jacksonville, Fla.	76	Tulsa, Okla.	49	New Castle, Pa.	34
Minneapolis, Minn.	221	Scranton, Pa.	75	Atlanta, Ga.	49	Kentville, N. S.	34
Port of Spain, Trin.	214	Providence, R. I.	75	Cumberland, Md.	48	Iola, Kans.	34
Baltimore, Md.	211	Reading, Pa.	72	Calmar, Alta.	47	Wilkes Barre, Pa	34
Seattle, Wash.	210	Everett, Wash.	72	Medicine Hat, Alta.	47	Kingston, N. Y.	33
San Antonio, Tex.	209	Erie, Pa.	70	San Jose, Calif.	47	Newark, N. J.	33
Buffalo, N. Y.	208	Sharon, Pa.	70	Wheeling, W. Va.	47	Syracuse, N. Y.	33
Cincinnati, Ohio	202	Wichita, Kans.	70	Hartford, Conn.	47	Pottstown, Pa.	33
Indianapolis, Ind.	201	Hamilton, Ont.	69	Buffalo, N. Y. (Italian)	46	Evansville, Ind.	33
Columbus, Ohio	194	Calgary, Alta.	67	Mattoon, Ill.	45	Knoxville, Tenn.	33
Denver, Colo.	172	York, Pa.	66	Passaic, N. J.	45	Jamestown, N. Y.	33
Oakland, Calif.	171	Victoria, B. C.	66	Long Beach, Calif.	45	Riverside, Calif	32
Portland, Ore.	159	Rockford, Ill.	65	Niagara Falls, N. Y.	45	Tonawanda, N Y.	32
San Francisco, Calif.	157	Birmingham, Ala.	65	Lincoln, Eng.	45	Fort Wayne, Ind.	32
Roseland, Ill. (Chicago)	156	New Brighton, Pa.	64	Bridgeport, Conn.	43	Burlington, Wash	32
Edinburgh, Scot	155	Brownsville, Pa.	64	Altrincham, Eng.	43	Chatham Ont.	32
Brooklyn, N. Y. (colored)	150	Paris, France	64	Danville, Ill	42	Boise, Ida	31
Dayton, Ohio	147	Santa Ana, Calif.	63	Fall River, Mass	42	Waterbury, Conn.	31
Spokane, Wash.	143	Rochester, N. Y.	63	Port Huron, Mich	42	Stamford, Conn.	31
Kansas City, Mo.	126	Altoona, Pa.	61	Champaign, Ill	41	Marion, Ohio	31
Oldham, Eng.	120	Jackson, Mich.	60	Canton, Ohio	41	Sioux City, Ia.	31
Toledo, Ohio	120	Duquesne, Pa.	60	Linton, Ind	41	Springfield, Ill	31
Leeds, Eng.	118	Fresno, Calif.	59	Warren, Ohio	41	Portsmouth, Ohio	30
Tacoma, Wash.	116	Panama, R. P.	59	Kalamazoo, Mich	40	Glens Falls N. Y	30
Oklahoma City, Okla.	112	Tampa, Fla.	59	Johnstown, Pa	40	Brandon, Man	30
Lancaster, Pa.	112	Dallas, Tex.	58	Greenock, Scot.	39	Forth Worth, Tex.	30
Louisville, Ky	107	Memphis, Tenn.	58	Sacramento, Calif.	39	Abilene, Kans	30
Milwaukee, Wis	106	New Haven, Conn.	57	Camden, N J	39	New Orleans, La.	30
Georgetown, B. G.	104	London, Ont.	57	Springfield, Mo	39	Belvidere, Ill.	30

THE CROSS OF CHRIST

[This article was a reprint of those entitled, "Christ Crucified." and "Consecrated But Not Crucified," published in issue of August, 1887, which please see.]

LESSONS RESPECTING PRAYER

[This lesson was a reprint of that entitled, "Pray Without Ceasing and Humbly," published in the issue of August 15, 1906, which please see.]

DETAILS CONCERNING PERSECUTIONS

Readers of THE WATCH TOWER are requested to send us a statement in detail of the arrest, persecution, ill-treatment, etc., by any agents or pretended agents of the Department of Justice in connection with or growing out of the distribution of "The Finished Mystery." Also details are requested of any ill-treatment at the hands of ambitious preachers or other fanatics. Where convenient put the matter in the form of an affidavit and mail to this office, marking the envelope "Publicity Department."

INTERESTING LETTERS

AN APPEAL FROM HOLLAND

DEAR BRETHREN IN CHRIST OUR LORD:

I have been longing all this time to write you a word of heartfelt sympathy, but was detained by my utter littleness and nothingness. As I am begged to forward the enclosed letter, you will allow me to put in a word or two of simple love and thankfulness to express my feelings. I need not tell you that we (few as we are in Holland) have been living mentally with you, and have anxiously, prayerfully and trustfully followed all proceedings, knowing that not a hair falls on the earth without God's will; and that this will is almighty, all-wise and full of loving kindness for all his children. Most especially is his love boundless for his chosen and "very elect" ones, for those modelling and perfecting the Great Workman takes the utmost care and works it out according to his own good will, using at different times his different instruments. Yet the child of God, member of the body of Christ, at all times knows that whatsoever befalls him, he is carried on the mighty wings of his Father's love and that all things work out good for the royal priesthood, nay, even, that it could not be obtained in any other way; and under all circumstances, this faith fills his heart with the peace of God that passes all understanding. "Simply trusting; that is all." How it makes men and all human difficulties dwindle; for, thank God, further no man can reach!

We in Holland feel a little lost as regards literature. We literally have none at present. We were to have Volume 1 re-edited, but circumstances put a stop to it before the work began. If there be any possibility for help, kindly think of us. If it be God's will, the Photo-Drama will be shown in Holland. We rejoice greatly, but are very sorry that we have not Volume 1 to work it up. But God's arm is not shortened, and he knows our wants.

I hope that you are well where you are. God's presence is with you everywhere; and with him all things are put in the divine light and brighten up wonderfully. As my parting greeting, I will give Psalm 23, and with it may fulness of gladness and strength for all circumstances be with you.

Your aged Sister, J. KROPFF.—*Holland.*

"COME OVER TO MACEDONIA AND HELP US"

TO THE DIRECTORS OF THE I. B. S. A.:

A copy of Volume 5 of the STUDIES IN THE SCRIPTURES, published by your highly esteemed Society, came by chance into my possession lately; and having carefully examined the contents thereof, I take my pen to assure you that few such religious writings have hitherto been published, enlightening the mind of man clearly in regard to the only true God and our Lord Jesus Christ, who has come to save the world from sin, and supporting the souls of men in the moral flower-bed of God. Your highly esteemed Society is worthy of hearty congratulations and of abundant blessings from above, that it may quickly spread throughout the five continents of the world all these up-to-date volumes, published for the spiritual benefit of the whole race of man.

And I, the humble Levite of the Highest, prompted by a desire for spiritual benefit, take the greatest of pleasure in asking you that, moved by Christian goodness, will send me by the next mail all the volumes published in Greek, as well as "What Say the Scriptures about Hell?" and "What Say the Scriptures about the Presence of Christ?" "The Tabernacle in the Wilderness," and something on the three subjects of Passover, Baptism and the Sabbath of the New Creation, and other published tracts, upon the receipt of which I will promptly remit their price.

With good hope that your kind hearts will be nobly disposed to send me willingly and promptly the said books, so beneficial to the soul, I remain, with numberless thanks in advance to you and through you to your highly esteemed Society.

The priest. JOHN HATZEDEMETRIOU.—*Macedonia, Greece.*

TIME CORROBORATIONS IN THE TABERNACLE?

DEAR BRETHREN IN THE LORD:

My heart has been recently refreshed and my faith strengthened by a careful study of the Tabernacle of the Wilderness and the vision of the Sanctuary of Ezekiel from the standpoint of the Scripture symbolism of numbers and of Bible Chronology. Many tests are upon the church and more will doubtless follow. Perhaps one of these is or will be along the line of the chronology of the plan. Some fresh corroborations or confirmations along this line may therefore prove very helpful in enabling some to "stand" in these days of transition from the first to the second phase of the time of trouble.—Matthew 24:21; Daniel 12:1.

About three years ago a brother in Demarara, British Guiana, pointed out that by using the sacred Pyramid cubit of 25 Pyramid inches some interesting corroborations of time-periods of the plan are apparently indicated in the posts and linen curtain around the Tabernacle court, the entire length of which is 280 cubits or 7000 inches, representing the period of time from "Paradise Lost" to "Paradise Regained." The date of the fall of Adam and Eve into sin he showed to be indicated by the post at the left hand side of the court gate. Measuring from that point, he showed the true date of the birth of the Savior to be indicated at the northwest corner post; and that the date 2874 A. D. is indicated by the post at the right hand side of the gate into the court. This led me to look for other time corroborations in the Tabernacle and also in the great Sanctuary of Ezekiel.

The Sacred Cubit

Since the corroborations herein presented are based upon the cubit of 25 inches, it may be well to present some of the reasons for believing that the true sacred cubit of the Old Testament is 25 inches in length. When one consults the various authorities on the subject of the "cubit" used by the various nations of old, he soon finds that they differ widely, even as to the length of the cubit used by the Hebrews. The reason for this is that no one has as yet discovered anything that would indicate accurately and without any question as to the lengths of the cubits of the nations of antiquity. There is one exception to this statement, for in the Great Pyramid of Egypt the cubit and lower standards of length used in the construction of the entire building are indicated accurately and plainly in several different parts. On this subject of the true length of the sacred cubit we quote from Dr. Seiss's "Miracle in Stone," page 63, as follows:

"Some have doubted whether the Jews, either before or after the Exodus, ever had any special cubit of this kind. But that they had, and that the same was a divinely given and authorized length of measure, is so clearly deducible from the Scriptures and Jewish writings in general that there ought to be no question about it. Sir Isaac Newton (1642-1727), in his 'Dissertation on the Cubits', has brought this out so conclusively as to leave but little else to be desired. That the Hebrews had a peculiar and sacred cubit wholly separate from all other cubits, and that it was the even ten-millionth part of the semi-axis of the earth, we may accept and hold on the authority of one of the greatest minds and one of the most thorough and competent investigators of such matters that has illuminated our modern times.

"And these sublime earth commensurating standards of length are precisely set forth in the Great Pyramid. Whether the practical working measure was in general the Egypto-Babylonian cubit of about 20 to 21 inches or any other makes no difference. The evidences are clear that a cubit of 25.025 of our inches was in the minds of the architects, and meant by them to be most significantly emphasized.

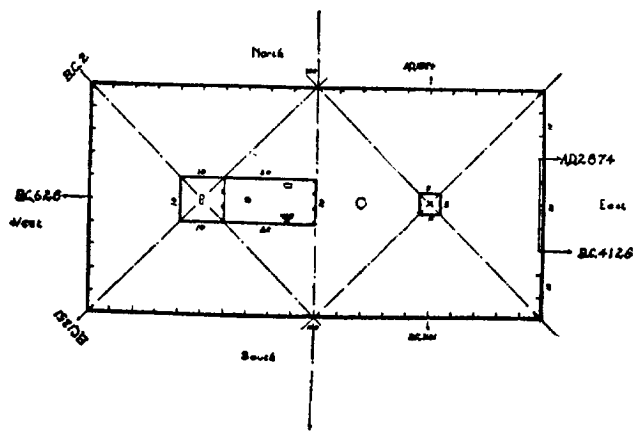
"Captain Tracy has pointed out that the Pyramid's earth-commensurated cubit is exhibited on the boss of the granite leaf [in the Ante-Chamber] divided into fives, for it is just one-fifth of its width. We have the earth-commensurated inch and cubit exhibited together five times five of the one constituting the other. This boss again is just one of these inches aside from the center of the block [of 48 in. in length] on which it is, and the distance from its center to the eastern end of that block in its groove is just one cubit of 25 of these inches. Rev. Glover re-examined this boss in 1874 and says: 'I find it most fairly confirmatory of the entire of the sacred cubit and its divisions, giving the inch elevation and the five inch span with an inch base for the side slope; on the boss itself is no indication whatever of any irregularity in its shape.'"

This cubit of 25 inches is also indicated in the lower end of the Grand Gallery. The distance from its lower north wall on the floor line to a point opposite the line of the north wall of the "well" is exactly 25 sacred or pyramid inches. Again, it is memorialized in the Queen's Chamber on its east wall. In this wall is the "niche", the middle line of which is exactly 25 of these inches to the right of the middle of this east wall. This suggests that the sacred cubit will be the standard of measurement of restored humanity after the thousand years as well as during the thousand years of restoration, even as it is now revealed to the Church, represented in the Ante-Chamber and in the Grand Gallery. As this 25 inch cubit thus exhibited in "God's Stone Witness" is the only one of which we have any accurate knowledge and since Jehovah is the architect of the Great Pyramid and therefore also of its cubit, we may safety conclude that the cubit of 25 inches is the ancient sacred cubit of the Hebrews, used by Noah in the construction of the

ark, by the architects of the Great Pyramid, by Moses in the construction of the Tabernacle, by Solomon when he built the great Temple, and by the "man of brass" when he measured the Sanctuary for Ezekiel. (Ezekiel 40:3, 4, 5) Note that he calls it "a cubit—a handbreadth longer than usual." (Leeser) See diagrams in Vol. 3, pp. 352, 371.

In the Great Pyramid an inch represents a year; also in the measurements of the Tabernacle and the Temples. To this rule, however, there are a few exceptions. In the Great Pyramid, in one instance, a cubit represents a day, the length of one side of the square base being 365¼ cubits, which is the number of days in a year; so also there are a few exceptions in the corroborations in the Tabernacle and the Temples, to which we may call attention later.

CORROBORATIONS IN THE TABERNACLE OF THE WILDERNESS



The accompanying diagrams of the Tabernacle and of God's Great Rest Day of 7000 years illustrate some of the corroborations in connection with the Tabernacle.

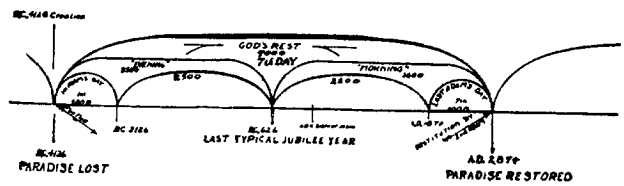
(1) *In connection with the Posts and Linen Curtain around the Court:*

The dimensions of the Tabernacle are given in the 26th and 27th chapters of Exodus. It will be seen that the entire length of the curtain around the court from one side of the gate to the other side of it is exactly 7000 inches and therefore represents the 7000 years from "Paradise Lost" to "Paradise Regained"—1000 years beyond 1874. Please note also that the date of 1874 A. D. is marked by the post on north wall which stands directly opposite the center of the brazen altar (which primarily represents the sacrifice of the Savior at his first advent), thus closely associating both advents. The date (at the southwest corner) B. C. 1251, comes within the judgeship of Jair (Judges 10:3) whose name means "Jehovah enlightens." Jair had 30 sons, all prominent men and rulers of cities, thus seeming to typify Christ and the church, who shall enlighten and judge the world in due time, when Jehovah shall restore also the earthly "judges as at the first." (Isaiah 1:26) This is right in line with the date B. C. 626 (at the middle post of the western side), which date marks the year of the last typical Jubilee and the centre of Jehovah's Rest Day. How wonderful is the symmetry of God's great plan.

(2) *In the Curtains covering the Tabernacle:*

In Exodus 26:1-3 is found the length and width of the various strips or curtains which covered the Holy and Most Holy. The entire length of the ten curtains is 280 cubits, or 7000 inches—the first five coupled together, measuring 140 cubits or 3500 inches, and the second set of five coupled together, measuring the same. Also note the width of the ten curtains is 40 cubits or 1000 inches. The curtains being hung over the Holy and Most Holy would seem to represent the plan of God as it relates to Christ and his church; and these curtain measurements being right in line with those of the curtain around the court would suggest that God's plan stands related to man who lost his original perfect home, and to whom it shall be restored at the end of 7000 years (the curtain length) through Christ and the church. This 7000 year period is divided into two equal parts of 3500 years each, as illustrated by the two sets of curtains. The work of restoration will embrace 1000 years—the curtain width.

The date of the second advent (A. D. 1874) is further corroborated by the distance from the court gate to the center of the Most Holy, which is 75 cubits or 1875 inches. This represents the exact number of years from the advent of Jesus in the flesh in B. C. 2 (see Vol. II, page 54) to the Second Advent of "the Lord from heaven" as a spirit being, invisible to mortal eyes, in A. D. 1874—1 Corinthians 15:47.



(3) On the brazen altar of the Tabernacle: The dimensions of the brazen altar, expressed in cubits, were 5 x 5 x 3. The diagonal across the top was seven cubits and the diagonal of each side was 5.83 cubits. Keeping in mind these dimensions, the following interesting applications may be made:

30 years of the life of Jesus as a man: Sum of length and breadth of the top of the altar (5 plus 5 cubits) plus the perimeter (distance around) of the top (5+5+5+5) equals 30 cubits, representing these years.

3½ years of his ministry and sacrifice: Distance from the center of the top to any one of the four corners (half of 7) is 3½ cubits. Thus we have four corroborations of these very important years of his life in cubits.

33½ years of his entire life: Sum of 30+3½ cubits, or 33½ years.

1000 years of blessing for the world of mankind through the sacrifice of Christ (and incidentally of the church): Sum of perimeter of the base of the altar (5+5+5+5) plus the perimeter of the top (5+5+5+5) equals 40 cubits, or 1000 inches—an inch for a year.

2 B. C. to 1915 A. D. This is a period of 1916 years from the birth of the Savior of the world to one year after the ending of the "Times of the Gentiles", i. e., the fall of 1915, the parallel of the fall of 70 A. D., when Jerusalem was destroyed by Titus and the great dispersion of the Jews began. The year 1915 had been the year of expectation for the great blessing of God to begin to come upon the world of mankind; and blessings indeed began that year, blessings in disguise as a result of the world war, just 40 years after 1875 (the end of the Jubilee Cycle of 2500 years) and just 10 years before 1925 when the blessings in full will come, after a complete period of waiting and longing by the "groaning creation".

Sum of perimeter of top of Altar (5+5+5+5) equals .....20. cubits
Sum of length and breadth through center of top equals .....10. cubits
Sum of 8 diagonals in 4 sides (8 x 5.83) equals 46.64 cubits

Total .....76.64 cubits

76.64 x 25 inches equal 1916 in., or 1916 years of the above period.

How refreshing to our minds and hearts to note anew through the witness of the brazen altar of the Tabernacle that through the 30 years of Jesus' life as a perfect man, and through his sacrifice of 3½ years, a great blessing is to come to the poor groaning creation during a period of 1000 years.

(4) In the Holy and in the Most Holy:

(a) Sum of perimeters of the vails equals 10+10+10+10, or 40 cubits.

(b) Sum of length of two side-walls of the Holy equals 20+20, or 40 cubits.

(c) Sum of height of first vail (10), plus length of ceiling (20), plus height of second vail (10) equals 40 cubits, or 1000 inches, in the Holy.

(d) The perimeters of the floor, the ceiling, and of each of the 4 walls in the Most Holy equal 10+10+10+10, or 40 cubits, or 1000 inches, each.

Thus there are four distinct measurements of 40 cubits, or 1000 inches, in the Holy and six in the Most Holy, each testifying to the teachings of the Bible that through those who make their calling and election sure in the Holy and enter under the second vail into the Most Holy of glory, honor, and immortality, there will come a special era of blessing of 1000 years. "And they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20:6.

Yours in the service of the Lord. E. L. DOCKEY.—*Pa.*

WHO WILL GAIN THE VICTORY?

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chronicles 16:9.

When the words of this text were written the new creation was unknown, except to Jehovah. He had made provision therefor in his plan before the foundation of the world. The prophets of old diligently inquired concerning this plan, but it was not his due time to reveal it. The angels of heaven searched and desired to look into it, but to them also was it hidden. It has pleased the Lord to disclose the various features of his plan from time to time to members of the new creation. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) With light comes responsibility, therefore corresponding tests and trying experiences.

The words of our text were spoken by Hanani, the seer, to Asa, king of Judah, neither of whom had opportunity to become members of the new creation, because they lived and died before the beginning of the church class. The words of the text, however, announce a fixed principle or governing law of conduct which Jehovah has arranged for the benefit of all of his intelligent creatures with whom he deals. His governing laws of conduct or principles do not change, because God is unchangeable. (Malachi 3:6; James 1:17) Jehovah dealt with the people of Judah and Israel for many centuries, and used them to make types and pictures and illustrations for the benefit of others who should follow after. As St. Paul puts it, all these things occurred to them typically and were written for our admonition upon whom the ends of the ages have come.—1 Corinthians 10:11, *Diaglott*.

Clearly, then, the principle or governing law of conduct announced in this text applies to the members of the new creation and we may read the text as words spoken directly to the church. This is indeed an exceeding great and precious promise to the new creation. What does it mean to the Christian? It means almighty wisdom enlisted in one's behalf. It means almighty power pledged to one's help and protection. It means to be the object of boundless love. To the saint who realizes and appreciates the import of this promise it is a great comfort of heart.

PERILOUS TIMES

Through the Scriptures, and through the instruction the Lord has given the church at the hands of his "wise and faithful servant," we have been again and again warned against the times of peril which would accompany the overthrow of Satan's empire and the setting up of Messiah's kingdom. During the entire period of the selection of the church the saints have suffered many trials and hardships, but the Lord has permitted them all for a good purpose.

It was the great Master who said that in the last days of the church's earthly pilgrimage the way would be fraught with many fiery trials, which would test the patient endurance of each one to the utmost. He further said that those who in patience possess their souls and cheerfully endure unto the end shall be saved—such will gain the victory. "He that endureth unto the end the same shall be saved." (Matthew 24:13) Thus he indicated that, while the trials and experiences would be severe, yet to those who would patiently endure he would manifest his presence, his aid, his comfort and strength.

OUR ENEMIES

If we inquire, Who are our enemies, the answer is, They are legion. Our arch-enemy, however, is Satan the devil. In fact he is the great enemy of mankind. It is true that he often advocates what seems to be a righteous cause, yet his real purpose is ever and always evil. He often masquerades under a robe of righteousness, which cloak hides his wicked purpose. He has ever put forth error for truth, attempting to make the truth appear as though it were error and error as though it were truth. Many have seen the effects of his regime and have looked forward to a better time, but have not known the real cause nor the divine remedy. The poet thus expresses it:

"Truth forever on the scaffold;
Wrong forever on the throne.
But that scaffold sways the future,
And within the dim unknown
Stands the form of Christ the Savior,
Keeping watch around his own."

Because wrong has so long triumphed over truth, millions have fallen in despair. They have not appreciated the cause of the battle and what will be the result. But the Christian who has been privileged to see and appreciate God's plan and who has watched the unfolding of it in recent years sees a reason for this conflict and sees the certain victory in it and rejoices in hope for the blessings that are coming not only to the church, but to all mankind.

Wrong is represented in Satan, the Prince of Darkness, and right is personified by Christ Jesus, the great Light that lighteth every man that cometh into the world. When Jehovah expelled Adam and Eve from Eden he spoke to Satan, who had deceived Mother Eve and caused the downfall of man, saying: "I will put enmity between thee [Satan] and the woman, between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his heel." This statement of Jehovah seems plainly to indicate that until Satan's overthrow there will be constant warfare between him and his agencies and all the agencies of light employed to the glory of God and to the spreading of his Word.

GOD AN ECONOMIST

The Scriptures show that Satan uses many agencies or instruments for carrying out his purposes. He is a wily and subtle foe, and his course is calculated to deceive all, and will deceive all except the "elect". The "seed of Satan", as the Lord most clearly showed, is ecclesiasticism, led by a dishonest clergy. (John 8:44) It was so in the days when Jesus was on the earth in the flesh. It is so now when Christ is present gathering unto him his "jewels". The "seed of the woman" is the "seed of promise"—the offspring of the Abrahamic (Sarah) covenant, which is the Christ, Jesus and the church, his body. (Galatians 3:16, 29) By and through this seed God has promised to bless all the families of the earth. Before the blessing comes, however, this seed must bruise the head of the serpent, Satan. It must put wrong on the scaffold and lift the truth to its proper elevation.

God is a great economist. He causes the wrong of others to result finally to his own glory and to the good of those that love him. While he is not the author of evil he permits it, ultimately overruling the final result for good. By permitting evil he has allowed Satan to manifest the wicked depths of a totally depraved character, and has demonstrated to men and angels the baneful effects of sin. Those who have fought on the side of right and truth, who have fought valiantly and faithfully to develop a character pleasing to the Lord, and continue thus to the end of their course, have the promise of the great reward of an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

It was evident that Satan thought the promised seed which was to bruise his head was a natural seed, hence he sought to destroy everyone who seemed to him a possible seed. He caused the murder of Abel. When God had made promise to Abraham that he should have a son Satan connived at the debauchery of Abraham's wife that he might thwart God's purpose. When the promise came to David and he was anointed king, Satan vainly endeavored to destroy him. When Mary had conceived by the power of the holy spirit and was looking forward to the birth of the man-child Jesus, Satan sought to have her put to death under the terms of the Mosaic law.

SATAN AND OUR LORD

When Jesus had emerged from the wilderness after his forty days fast and Satan recognized that he was the promised seed, he sought by various means to destroy him. God thwarted all Satan's purposes, but when Jesus was crucified Satan probably thought he had accomplished his purpose. He must have been disappointed and chagrined when Jesus arose from the dead. Evidently Satan then first began to recognize the fact that the promised seed, "the seed of the woman," is the Christ, head and body. This is proven by the fact that throughout the Gospel age the adversary has endeavored by various means to destroy the church—the faithful followers of the Master.

St. Peter gave warning to the church, his words seemingly written for the very close of its earthly career: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world". (1 Peter 5:8, 9) The Apostle emphasizes the word "sober", meaning to be calm, possessing sobriety of mind. He further calls attention to the desirability of being vigilant in our watching, and of conducting our resistance of Satan with steadfastness in the faith—"the faith once delivered to the saints." It follows that one who takes an opposite course

would be in greater danger of being overcome by the adversary.

While Satan is the arch-enemy, he has many allies; namely, the fallen angels. We have long been advised that these would exercise greater power near the end of the church's earthly career. Addressing himself especially to the church of this time St. Paul says: "Finally, my brethren, be strong in the Lord and in the power of his might. For ours is not a conflict with [mere] flesh and blood, but with despotisms and empires, the forces that govern and control this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare."—Ephesians 6:10-12, *Wey.*

The organism of the new creature this side the vail is the body of flesh which we early recognized to be an enemy of the new creature; "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would." (Galatians 5:17) "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:23.

OTHER ENEMIES OF THE NEW CREATURE

Another enemy of the new creature is the world—the spirit or disposition controlling those of the world with which the new creature must come in contact. The world is in darkness because under the control of the prince of this world. Darkness hates the light, and particularly hates the children of the light. Therefore, those who, either knowingly or unknowingly, are aligned with the adversary hate the followers of Jesus. "Marvel not if the world hate you; ye know that it hated me before it hated you." (John 15:18) It is not to be expected that those who are controlled by hate would conduct a warfare along honorable lines. The adversary uses such persons as instruments to war against the "seed of promise." Such put darkness for light and light for darkness, choosing to misrepresent the children of the light, even when telling the truth would better serve the purposes of the adversary.

Nor do evil spirits and the world constitute all the enemies of the new creature. Our Lord warned us that we might expect foes from among ourselves. We read: "A man's foes shall be they of his own household;" evidently meaning that those of the household of faith would find enemies therein. Such were Simon Magus and Diotrephes. St. Paul called attention to the fact that he was in peril from false brethren. All these foes are brought against the new creature, and Satan directing the warfare, attacks from many quarters. His method is frequently to inject into the mind evil thoughts, attempting to turn the Christian to a course of evil; again he often attempts so to magnify the Christian's own weaknesses before him that he will become discouraged and give up the fight. At another time he will pamper to and foster the spirit of pride, ambition, desire to be applauded by others; and by this means lead some away into the paths of error and darkness. If one does not love the truth for the truth's sake, and love it above anything of the earth, he will very likely stumble into strong delusion, that he should believe a lie.

SPEAKING PERVERSE THINGS

St. Paul called before him the elders at Ephesus and gave them special warning concerning the wiles of the adversary. "Of your own selves shall men arise speaking perverse things to draw away disciples after them." (Acts 20:30) The church had particular warning of this very thing through THE WATCH TOWER in one of the last articles written by the Laodicean messenger.—Z '16 p. 327.

Knowing well the methods of the adversary and his devices, knowing the constant effort to destroy "the seed of promise," it is to be expected that he would use every possible means to divide the Lord's sheep, to scatter them, to stir up strife among them, and divert their attention from the great prize of the high calling and put them in such a condition that they could not win it. Commenting upon this subject Brother Russell in Z '09 p. 283 said:

"We may be sure that as the Adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his body, and the greater their prominence the more severe would naturally be the attack. We are not ignorant of his devices, nor of the fact that we wrestle not against flesh and blood merely, but against wicked spirits in influential positions. Without divine assistance surely all would be led captives at his will, misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Our thought is that for the testing of this hour the Lord permits Satan to come very close to the tempted, so that the slightest inclination of their hearts toward evil would quickly put them in contact with the influence of the Adversary."

Bitterness and love are diametrically opposed to each other; ambition and humility are opposites. Unless love prevails there cannot be a clear vision of the truth (Colossians 2:1-3); and where the root of bitterness springs up from any cause many may be thereby defiled. (Hebrews 12:15) The Apostle seems to indicate that where there is a lack of humility God would withdraw his protecting power; "for God resisteth the proud and giveth grace to the humble." It is not for us to judge the cause of one's deflection. We can only judge from the spirit manifested as to whether or not one is pursuing the truly Christian course.

Perversion means a turning from the truth, a misapplication of the truth. Speaking perverse things means to misconstrue or misapply the truth. The Apostle, as above stated, warned us that there would arise within the church those who would speak perverse things, drawing away disciples after them.

"STANDFAST" BIBLE STUDENTS

Our attention has been called to a pamphlet entitled "The Ship" and purporting to be a discourse by one who was formerly a pilgrim in the service of the Society. For convenience we designate this former pilgrim as "Brother H." Our purpose in calling attention to this is not for controversy, but in the hope that we may enable some who have been disturbed to regain a proper equilibrium. As a pretext for turning aside, serious objection is taken to certain articles appearing in THE WATCH TOWER of May 15th and June 1st, 1918. We quote from said pamphlet:

"The June 1st TOWER came into my hands with the infernal article [from the infernal region—Satan and his hosts] and I shuddered more than ever. . . . I don't believe in intuition, that belongs to Jehovah, but something came to my mind just that instant—the ship spoken of in the 27th chapter of Acts. It came almost the day that I got TOWER No. 2, objectionable article No. 2."

Who injected this thought into the mind of Brother H? The apostle tells us that there are but two masters, the Evil One and our Lord. Brother H. then states that he reached the conclusion that the Lord had cast off the Watch Tower Bible and Tract Society and THE WATCH TOWER, and called upon everyone to leave it and go with him, declaring that anyone who did not obey his call would be deprived of the glories of the kingdom. Quoting him:

"Because God has made a statement that we can't disobey, 'Come out of her, my people, that ye be not partakers of her sins', and that pertains to the I. B. S. A. just as much as it does to the nominal church, because they are doing the very selfsame thing that the nominal church is doing."

THE SOCIETY THE SHIP?

Hunting for some Scriptural grounds upon which to base his conclusion, the brother takes the 27th chapter of Acts relating the experiences of St. Paul, while being taken by ship as a prisoner to Rome, and attempts to make a typical application of this account. He states that the ship typified or represented the Watch Tower Bible and Tract Society. He says: "The only reason that we apply the ship and make the application we do is because it fits." Brother H. further cites Matthew 14:22-24 in proof that the Society is represented by a ship, saying:

"Matthew 14:22 I believe was meant by the Lord to represent the same ship that was meant in the 27th chapter of Acts, namely, the Watch Tower Bible and Tract Society, and I know why Jesus constrained them to come into it."

Clearly here is a fulfillment of St. Paul's statement: "Of your own selves shall men arise speaking perverse things to draw away disciples after them." All who recognize Brother Russell as the messenger to the Laodicean church, will, we believe, prefer to take his interpretation as against that of any other brother in the truth; for we recognize that the Lord would be more likely to direct through his specially chosen servant an interpretation of the Scriptures than he would to give this direction through another. Brother Russell, in treating Matthew 14:22-24, stated that the ship represents the church as a whole, and that being true it could not represent a corporation organized for the purpose of carrying on a religious work. We quote Brother Russell as follows:

"But the boat and the twelve toiling rowers, and the storm and darkness of the night all picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a sectarian church, but the experiences of the one true church of which the Lord is the head, the 'church of the first born whose names are written in heaven.' This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them—the darkness of error and superstition; and the

great Adversary, through the Antichrist and many less Antichrists, has aroused all through this Gospel age a great storm against the Lord's faithful."—Z '00 pp. 185, 186; Z '01 p. 148.

OCCASION FOR REFLECTION

This perversion or misapplication of Scripture by Brother H. should of itself be sufficient to enable every thoughtful student of God's Word to see that the brother is certainly taking a wrong course; and the further we examine his remarks the more we are convinced that he has been overreached by some influence other than that of the Master. For instance, when the ship in which St. Paul and the other prisoners were being conveyed to Italy stuck fast on the sand and the hinder part was broken off, he says that this represented the destruction of the Society and its being cast off by the Lord, and that this occurred in the Spring of 1918.

One proof of the wrongful interpretation is that the Society still exists and the Lord is continuing to use it to give witness to the truth. Now it follows that if the Society was pictured by the ship, those in the Society or closely allied with it would be pictured by the 276 souls in the ship. Brother H. states that all in the ship who escaped and afterwards got to shore because they were strong swimmers represent those who, together with himself and others, have withdrawn their allegiance to the Society and have designated themselves as "Standfast Christians." We hardly believe that any careful Bible student would want to agree that this interpretation is correct: for Paul, Luke and Aristarchus were the only ones on that ship who made any pretense of being Christians, and according to Brother Russell's interpretation of this same event all the others on the ship were of such a swinish disposition and character that they were in no attitude to receive the message of the truth, and for this reason St. Paul and his companions did not attempt to preach the Gospel to them. See WATCH TOWER 1903, p. 175.

We quote Brother H.:

"Now comes the final thought—they all got to land. Who are these all? They are the loyal standfast Bible students who are willing to go through water—anything—to get to land, and the Bible says that all got to land; so when we shake hands tonight I am going to believe that everyone of you who shakes hands with me tonight is going to get to land."

These few citations indicate what perverse things have been used to draw aside several of the Lord's dear sheep, some of whom, we are glad to say, have seen the error of their way and have returned to follow after the Lord. We pray that others may do likewise, if that be his holy will.

NO RULE LAID DOWN BY US

The pretext for Brother H. and a few other prominent brethren taking the course they have was the publication in THE WATCH TOWER of May 15th and that of June 1st, 1918, of a statement relative to Liberty Bonds. All of us recognize that no doctrinal question was here involved. It was a time of great stress; the government was calling upon the people to lend their money; many friends thought that they should do it; others thought that they should not. Had the Society attempted to make a fast rule that anyone should or should not buy bonds then there might have been an occasion for protest, but nothing of this nature was ever suggested. On the contrary the position of the Society is clearly summed up in the following quotation from May 15th WATCH TOWER above mentioned:

"The Association has no power to direct members thereof with reference to buying Liberty Bonds. It certainly will not and has not advised anyone to refuse to buy Liberty Bonds. That is an individual matter which each one must determine for himself according to his ability. The Association believes in supporting the government in every way it can [meaning conscientiously, of course; all Christians are law-abiding] and each one should do so according to his ability and his conscience."

The June 1st, 1918, TOWER merely explains that a person should be governed by his conscience, and that his conscience today might preclude him from doing what tomorrow he could conscientiously do after having a clearer and better understanding of a subject. There was not one word in that article to the effect that anyone in the Society should purchase bonds or refrain from purchasing them. THE WATCH TOWER would consider that beyond its province, to tell anyone what he should or should not do. It has never followed that policy; and it is to be hoped it never will.

EDITORS NOT INFALLIBLE

The question discussed was not a vital one to Christian character development, nor vital to one in making his calling and election sure. But let us suppose for the sake of argument that it was vital, involving a vital doctrine, and that THE WATCH TOWER stated it improperly. Should then anyone arrogate to himself the authority to determine whether or not the Lord had cast off the Society as an instrument for his use because members of the editorial committee had made an erroneous statement? Suppose THE WATCH TOWER was entirely wrong on this point. Would it not have been the spirit of the Master for the other brother to call the attention of the editorial committee to the error and ask for a correction instead of pursuing the course he did? That seems to be the Apostle's direction in Galatians 6:1.

We here mention the fact that Brother Russell, who edited THE TOWER from its inception until his death, occasionally made misstatements concerning such vital doctrines as the sin offering, application of the ransom price, the covenants, the Mediator, etc., and almost each time some prominent elder withdrew and took the position that the Lord had cast off his servant, notwithstanding the Lord continued to use him.

Probably it would be better to have said nothing in THE WATCH TOWER about Liberty Bonds, probably a mistake was made; but if so we are quite sure there was no intention of wrong-doing, and we believe the Lord would overrule under such circumstances any or all mistakes to the blessing of all who are properly exercised by the experiences that come to them by reason of the mistake even as he has done in respect to the treatment of the Covenants, etc., in the past. We recall that from time to time, as shown from THE WATCH TOWER, there have been those who arose among us perverting and misapplying Scriptures or the construction of them as given in THE WATCH TOWER, and that these have usually drawn some followers after them. A good answer to all such we find in the words of Brother Russell relative to those in antagonism to certain other statements in THE TOWER which led to their withdrawal from the Society. He said in the issue for February 1st, 1909:

"To this end let it be noticed that the split is coming from those who oppose the Vow. They are not opposing an attempt to force it upon them, for no such attempt has been made. They are opposing this feature of present truth, trying to hinder others from taking the vow, forcing an issue on the subject and arousing, so far as their influence goes, an evil, malicious spirit antagonistic to the Vow and the channel through which it came. To this end circulars are being printed and scattered abroad to prejudice and poison the minds of all who will come under the influence. As there are but two masters, which are these serving? Our question is not, Which do they say they are serving, nor Which do they think they are serving? We say to God's people, Judge for yourselves what sort of spirit is this which is seeking to cause division amongst the followers of Christ, and that is willing to hint all manner of evil and to surmise and to backbite. We do not believe this is the spirit of Christ. By their fruits ye shall know them. . . . We are firmly convinced that they are serving the cause of the Adversary—ignorantly. We are sorry for them; we pray for them."

HOUR OF TEMPTATION HERE

Truly the great hour of temptation is upon the church. Who shall be able to stand? (Malachi 3:2, 3) The Scriptures tell us that the angel of the Lord encampeth around about them that reverence him, for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our hearts and minds and bodies with evil suggestions. To a greater or lesser extent we must surely believe that divine providence, through the human will, has raised a considerable barrier for the protection of the natural man from evil spirits. Otherwise, surely through evil promptings and oppositions, the world, centuries since, would have gone mad.

We may be sure, however, that as the adversary especially opposed the Lord, so he marks out and specially assaults the members of the body, and the greater their prominence the more severe would naturally be the attack. Without divine assistance surely all would be made captive at his will—misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Seeing, then, that we are encompassed about by such a great host of enemies; towit, Satan, the evil spirits, our own imperfect flesh, the spirit of the world and other evil instruments, and observing our own imperfections and weaknesses; we cry unto the Lord: How shall we ever be able to overcome our adversaries and gain the victory that will admit us to thy glorious presence? We at once realize our own insufficiency and sweetly comes to us the comfort of our text, 'I will make myself strong in your behalf,' and we know that if the Lord be for us none can prevail against us.

CONDITIONS OF HELP

The Lord does not say he will manifest this strength in our behalf unconditionally, but he does say he will show himself strong in behalf of them whose hearts are perfect toward him. Had he stated that his strength would be manifested for us only provided we could speak and write properly and without mistakes, then all of us would fail. Had the condition been that our conduct must be perfect, or even our thoughts perfect, again we would fail. The condition he does require for all who will be able to stand in this hour of fiery testing is that such must have a pure, perfect heart. Thus realizing, we cry: "Create within me a clean heart, O God, and renew a right spirit within me." (Psalm 51:10) The heart is the seat of the affections. To have a pure heart means to have a pure, holy desire and intention to do the Father's will, a sincere desire to be led by him through our Master. It finds expression in the words, "I delight to do thy will, O my God; yea, thy law is written within my heart": (Psalm 40:8) The poet has beautifully expressed it:

"If clearer vision thou impart,
Grateful and glad my soul shall be;
But, oh, to have a purer heart
Is more to me, is more to me."

When we come to the Lord and offer ourselves in full consecration, having been accepted by him and adopted as a son, he says to us, "My son, give me thine heart." (Proverbs 23:26) When we give him our hearts, we give him all. We set our affections on things pertaining to the heavenly kingdom and not on things of the earth. This means an unreserved, an unconditional giving to our heavenly Father our undivided love. It means we have adopted the words of the Master: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." At the hour of coming to the Lord the heart is not perfect. It requires time for this. Jesus said: "Sanctify them through thy truth; thy Word is truth." It means, then, that the new creature must grow in knowledge and in appreciation of the divine character and plan, and it means that this growth shall increase his love for the Father. A perfect heart means a pure heart toward God and the Lord Jesus, toward the brethren, toward the world, including our enemies. It means that if we love God we shall know him. We cannot love him without knowing him. It means that we shall prize his love and approval above the love and approval of any other.

A MISNOMER

The name taken by Brother H. and those who follow after him, seems to be inconsistent. Their position is that the Lord has forsaken the Society; that the Society is broken up, and that only those who flee from it and make desperate efforts to reach the land can reach the kingdom at all. And yet they designate themselves as "Standfast Bible Students," seemingly a misnomer. That a misguided brother has arisen and perverted some of the Scriptures is quite clear; that he has drawn away other disciples after him is also admitted; that such have abandoned the Society, for a time at least, seems to be true. The fact that St. Paul prophesied that of "your own selves men shall arise speaking perverse things to draw disciples after them" would seem of itself to indicate that that from which they turn away, the body of Christians from which they turn, are the very ones that are pleasing to the Lord.

St. Paul says: "Therefore, brethren, stand fast and hold the traditions [doctrines, instructions] which you have been taught, whether by word or our epistle." Brother H. and his followers admit that the great doctrinal truths relative to the ransom, which is the keynote of all Christian faith, the doctrines of the sin offering, the covenants and mystery, etc., are taught by the apostles and by the word of the Lord's servant to the Laodicean church, and that for more than forty years the Society has been used as the channel through which this message has been brought. And now since the Society has not deviated one jot or tittle from these great fundamental doctrines, but is still holding fast thereto, would it not seem to a reasonable mind that the one who would flee away and call to others to flee with him would be disobeying the Apostles' injunction last above quoted? As to whether or not the Lord has abandoned the Society, would it not be well to leave that judgment to the Lord himself?

OUR GOAL IS CHRIST

The only thing worth while is the kingdom. Having enlisted under the banner of our King, our chief purpose is to be victors in the fight and have his approval and be received into the kingdom. Everything else is in comparison unworthy of consideration. Knowing that this is the Christian's goal, the chief purpose of the enemy is to prevent him from being a victor and being forever with the Lord Jesus Christ in glory. Through the Revelator the great Master tells us that the closing experiences of the church will mark a deadly conflict between the Lamb and the Beast, and that the Lamb will be victorious, and that in this great victory there will be with him certain ones; namely, the called, chosen and faithful. Beast symbolizes governing power exercised over the people in a beastly manner. The Beast of Revelation 17:11 means the dominant ecclesiastical systems exercising, directly or indirectly, persecuting power under the semblance of legal authority and using that power to restrain, persecute, imprison or kill those who are the true followers of Christ as prospective members of his body—the "seed of promise."

That this conflict has been on for some time and is now on, is quite clear; and since this is one of the instruments used by the adversary in his attempt to destroy the seed of promise, we may expect him to employ every means or device to turn aside those who are running for the prize. By suggesting to the mind certain thoughts, he opens the way to accomplish his desired end. Let us remember that the mind is the battleground, and that "the heart" is merely an expression referring to that portion of the mind having to do with the affections.

BITTERNESS, PRIDE, AMBITION, FEAR

The Scriptures show that several things are used by the adversary as hindrances which, if yielded to by the runners in the race course, will prove to be of gravest danger unless recovery and speedy victory is had. These instruments are: bitterness of heart, pride, ambition, and fear. Anyone who is overcome by any of these hindrances cannot be with the Lord in his final victory over Satan and his emissaries. The new creature has no cause to fear if he abides close to the Lord. The promise of our text is that the strength of the Lord will be manifested in his behalf. What then could men or demons, or the adversary or anyone else do unto him if the Lord's power is engaged in his behalf? One who permits fear to have a dwelling place in his heart will be led to take a compromising position with regard to the Lord and his service.

Such a position would show a degree of unfaithfulness to the Lord and would also show a lack of purity of heart, hence would deprive such a one of the benefit of the Lord's strength in the hour of great need. For the one who holds to the promises and trusts implicitly in the Lord there is no occasion for fear, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby ye cry Abba, Father." (Romans 8:15) Here the Apostle shows a complete and abiding confidence in the Lord. And as for such, none can separate them from the Lord. (Romans 8:35-39) He who has a pure heart will not fear. "There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John 4:18.

Pride and selfish ambition are an abomination, and he who permits them to have an indwelling in his heart could not have the pure heart required to guarantee that the strength of the Lord be used in his behalf in time of stress. Where there is pride and ambition one's consecration vow unto the Lord is largely forgotten and the soul is lifted up unto vanity.

Bitterness of heart from any cause drives out love, and without unfeigned love there can be no purity of heart. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Compare also Hebrews 12:14, 15; Colossians 2:1-3, *Diaglott*.

CLEAN HANDS AND PURE HEARTS

The question asked by the Psalmist, clearly in behalf of the church, seems here appropriate: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation." (Psalm 24:3-5) Without a pure heart no one can have clean hands. And he who lifts up his soul to vanity, that is, lacks meekness, humility and aspires to be greater and wiser in the eyes of others, he who has sworn deceitfully, who has made a consecration to be fully submissive to the Lord and then abandons it, such cannot have a pure heart. The test of a pure heart, therefore, is a test of perfect love; and perfect love toward God means a joyful submission to his holy will. There can be no division of our highest love between God and any creature. Our love for him must be supreme. It must be such that will enable us to strive above all things else to please him. Such love will prompt us to dare to do anything in his service which we recognize to be according to his holy will. It means that where opportunity for ser-

vice is open, there will we delight to go at any cost. It means that we would be anxious to glorify his name at all times and to remain steadfastly devoted to him and his Word at all cost of honor, fame, reputation or of life itself. For this proves our love of God if we keep his commandments with a joyous heart.

OTHER TESTS

In order to maintain this purity of heart we must love the brethren, because that is the commandment to the new creation. "This is my commandment, That ye love one another as I have loved you." (John 15:12) This purity of heart toward the brethren will mean sacrifice of ourselves in their behalf. It will mean rendering justice to the brethren. It will mean watching for opportunities to do them good, and shunning everything that would have a tendency to do them evil. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

If we fail in this test of intense love for the brethren to the extent of gladly laying down our lives for them, then we fail in our purity of heart toward God. "Hereby perceive we the love of God, because Christ laid down his life for us; and we ought also to lay down our lives for the brethren." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "But whoso keepeth his Word, in him is the love of God perfected." Hereby we know that we are in him.

Purity of heart will prevent us from searching out the defects in the brethren and magnifying them. On the contrary, the pure in heart will seek to cover the defects of his brethren with the mantle of love. (I Peter 4:8) Long ago we were warned that "one of the final and most searching tests that would come to the church and the one under which probably most of those awakened and armed will fall, will be love for the brethren." (Z '99, p. 88) Again, Jesus said that in the hour of final tests injustice would abound, causing the love of many to wax cold. "And then shall many be offended, and shall betray one another and shall hate one another."—Matthew 24: 10-12.

It is easy, therefore, to see that the victory is not with the wise, nor with the mighty, nor the strong, nor necessarily with those who have shone forth in prominent places while in the flesh; but the victory will be with those who are pure of heart. In the great and final conflict now on, soon the Lamb will be completely and forever victorious over Satan and all his emissaries. The Scriptures indicate that some start in the battle having been called and chosen, and have fought valiantly for a time, then prove unfaithful. Those who stand with him in the holy place, complete victors, wearing the crown of life, will be the faithful, the loyal in heart, the true the pure in heart, those who love him and the Father supremely and who have willingly and joyfully followed the Lamb whithersoever he led them. "Keep thine heart with all diligence, for out of it are the issues of life."

THE ISSUE LIFE OR DEATH

The great question, or great issue now at stake for everyone who is fighting the good fight of faith, is the issue of life or death; and the one who gains this victory, who has the issue determined beneficially to him, will be the one who has diligently kept his own heart pure. He cannot win this fight alone, but the Lord will win it for him; for "the eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of them whose hearts are perfect toward him." This class that, with the Lamb, triumphs over the beast will be the members of the victorious High Priest, and will be used of the Lord to establish and maintain righteousness in the earth.

For six thousand years truth has been on the scaffold and wrong upon the throne. Christ Jesus at Calvary lighted the torch of truth among his followers, endowed them with his spirit, and sent them forth with the startling announcement: "Ye are the light of the world." Satan throughout the age has diligently sought to debauch the church, to inject wrongful thoughts into the minds of its members, and to poison their hearts. Satan has used many instruments, enemies of the new creation, and in the name of religion the most cruel and wicked deeds have been done against them. The Lord could have prevented this. He permitted it for a purpose. Soon now all the suffering will be over, and there will be no more opportunity to participate in it. Those who abide now patiently, cheerfully and faithfully in the Lord will be the ones to be victors, and then he will take truth off the scaffold and place it forever on the throne and the faithful will share in the work with him. These will have the oportunity, with Christ, of undoing what Satan has done and beyond that, blessing and uplifting mankind. And above all these things, in the ages to come they will be the special recipients of God's favor, for the Lord has spoken it.—Ephesians 2:7.

COMING CONVENTIONS

Throughout the war considerable restriction was encountered in one direction and another to the holding of Conventions. Especially did these restrictions affect friends residing in Canada and for a time cut them off from the services of traveling speakers from this side the border. No doubt they have been ably exhorted and stimulated to greater faith and love by faithful Canadian brethren, and doubtless, too, all feel that the hand of the Lord has been manifested in ways which would have been impossible had not trying circumstances existed.

Now, however, that some measure of communication is opened up across the border we believe all will rejoice at the prospect of a series of General Conventions intended to give opportunity to the majority of the friends in Western Canada and the States to assemble for seasons of spiritual rest and refreshment. All of the General Conventions named below are expected to be addressed by Brother Rutherford and one or more of the other seven brethren recently released from prison at Atlanta—as well as by other experienced and capable speakers.

The Local Conventions listed below will be addressed by two or more Pilgrim brethren and experience has often shown such gatherings to be means of grace and encouragement hardly less notable than the larger assemblies.

Probably no urging is necessary on our part; for all surely recognize the desirability of Christian fellowship and of the discourses on Scriptural doctrine and ethics. But we do remind the friends that the most sacred thing we have on earth is God's word, and that word dwells in the hearts and lives of his people—"Ye are the light of the world."

GENERAL CONVENTIONS

ST. PAUL., MINN., June 18-22. A five-day General Convention is being arranged for at the Twin Cities and the Metropolitan Opera House, St. Paul, has been engaged for all the sessions. Address H. B. Morrison, 987 Laurel Ave., St. Paul, Minn., for further details.

WINNIPEG MAN., June 19-22. Four days will be spent in Convention here. For further information address Convention Committee, 143 Donald Street.

CALGARY, ALTA., June 24-26. American friends planning to attend this gathering of the Lord's people may communicate with E. Bennett, 810 Third Ave., East.

VANCOUVER, B. C., June 28-July 1. The friends at Vancouver expect a large number of friends from the American side. Those planning to attend can secure information from S. A. Carter, 620 Seventeenth Ave., West.

Other General Conventions will, if the Lord permit, be held at SEATTLE, WASH., July 3-6; SPOKANE, WASH., July 8-10; PORTLAND, ORE., July 11-13; DENVER, COLO., July 17-20. Details in next issue.

LOCAL CONVENTIONS

BINGHAMTON, N. Y., June 27-29. There will be a convention at Binghamton on the above dates. The friends are prepared to take care of a large number of visitors, and expect a goodly attendance. Several Pilgrims and one of the released brethren will speak. Address all communications to W. M. Moore, 38 Mason Ave.

SAN ANTONIO, TEX., June 27-29. All sessions will be held in the regular meeting place, 117½ North Floris Street. For further information write to T. A. Black, 612 Avenue C.

Local Conventions in July as follows: ERIE, PA., July 3-6; LOS ANGELES, CALIF., July 4-6; ROCHESTER, N. Y., July 4-6; KALAMAZOO, MICH., July 4-6; ST. LOUIS, MO., July 4-6. Details later.

"THY SHIELD AND THY REWARD"

[This article was a reprint of that published in issue of Sept. 15, 1895, which please see.]

"THE GREATEST OF THESE IS LOVE"

JUNE 22.—1 CORINTHIANS 13.

[This article was a reprint of that published in the issue of June 1, 1909, with extracts from previous articles on the same subject.]

RESPONSE TO GOD'S LOVE

JUNE 29.—PHILIPPIANS 3:7-14.

HIGH SOCIAL AND POLITICAL POSITIONS ACCOUNTED BY THE APOSTLE AS UNWORTHY TO BE RETAINED IN COMPARISON TO THE PRIVILEGE OF WINNING CHRIST AND BEING FOUND IN HIM—FELLOWSHIP IN CHRIST'S SUFFERINGS—PURSUING ALONG THE NARROW WAY—NOT ALREADY PERFECT—THE PRIZE OF THE HIGH CALLING.

"I will praise thee, O Lord my God, with my whole heart."—Psalm 86:12.

One of the things which gives interest to the writings of the Apostle Paul is the fact that they breathe forth the very spirit of the writer. There is nothing artificial about them; for the Apostle either had lived through or was in process of living through all of his own teachings on the Christian life.

His letter to the church at Philippi is unique, not merely that it was written from his Roman prison, for that was also true of some of his other epistles, but in its spirit of tender fellowship with and solicitation for the welfare of the Philippian brethren. No word of censure is anywhere noted in all the letter, but he does compliment them, perhaps most of all in that he speaks freely of the most advanced Christian experiences.—Chs. 1:21, 29; 2:3; 3:15; 4:8.

Our today's lesson begins with the statement: "But what things were gain to me, those I counted loss for Christ"—i. e. the things which I once looked upon as marks of distinction in the social and ecclesiastical world I have come to look upon as lost, and not only lost but happily so. The external privileges which Saul had had were in the nature of correct circumcision, the earliest of church rites, of membership in the most honored race on the face of the earth, and of one of the two most honored tribes of that race, of clean Hebrew blood, of scrupulous religiosity, of being a thorough-going and entirely respectable reactionary—he persecuted the church—of blamelessness in such righteousness as could be produced under the Law.

Certainly this is no mean list of advantages. No mention is here made of wealth, but many things imply that he was at least above the average in that respect, else he would hardly have had all the advantages of schooling under Gamaliel which he did have. Considerable color is lent to this view by the hope of Felix, that money would be given him by Paul for his release from the prison at Cæsarea.—Acts 24:26.

LOSS AND GAIN IN CHRIST

Even after a review of the things which Christ had cost him the Apostle felt that he was happy not only because there were losses in the past but was happy and perfectly willing to have those losses continue to the end, because he realized that unspeakable treasures of wisdom and knowledge, unthinkable heights of honor and distinction, and unsearchable depths of religious experience lay before him, if he could but enjoy the priceless privilege of acquaintanceship with Christ Jesus, his Master.—Philippians 3:8.

All the losses which the Apostle had encountered were encountered because of his connection with the despised Jesus. But he did not waste time and energy repining over the loss of things which he had once gladly foregone. So far from having this attitude, he looked upon all those worldly advantages of the past as mere refuse—things which did administer something to life at one time, but the usefulness of which had been exhausted and which had better be gotten rid of than retained. One serious trouble with many Christian people is spiritual constipation—the retention of those things which have long since ceased to give sustenance.

The privilege of winning Christ, or the final anointing and installation into office, of being found among those who have been made meet for the inheritance for the saints in light, is a goal for the attainment of which no personal sacrifice can be too great, no zeal too warm. Elsewhere the same Apostle says: "What we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us."

RIGHTEOUSNESS OF GOD BY FAITH

The formalistic righteousness which the Apostle had had as a Jew by virtue of his conformity to the ceremonial demands of the Law did not help him to gain everlasting life. That typical arrangement of the Law which seemed reasonably to promise life eternal, was found, when actual attempt was made to attain the life, to condemn one to death because of the Jew's inability to meet the demands of Jehovah as expressed in the Law. (Romans 7:10) But God, the same God who established and maintained the dignity of his justice by manifesting its unchangeability through the Law Covenant, also introduced a way of mercy through Christ Jesus his Son. His beloved Son gave himself in furtherance of the Father's purpose as a ransom price for the sin of Adam and his children. He finished his sacrificial course on Calvary, ascended on high and "purged our sins" by the presentation of his merit on behalf of the church, which included not only the Apostle Paul, but also all other apostles and every other one who has come to God through Christ during this Gospel age.

This provision included the Apostle for the same reason that it includes others; because he believed in God's arrangement for redemption through Christ and in response to that faith God counted him as acceptable through Christ—Christ making such legal satisfaction for him as he was unable to make for himself, because of an imperfect or unbalanced character. Perhaps no words can express this great central truth more clearly than those of the Apostle himself in Romans 5:18: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Thus peace is brought to the consecrated follower of Christ (Romans 5:1) who disavows his own righteousness as having any saving merit, and looks to Jesus, the author and finisher of his faith; for, "the just shall live by faith." (Romans 1:17) "For on the ground of obedience to the Law no man living will be declared righteous before him. The Law simply brings the sure knowledge of sin. But now righteousness coming from God has been brought to light apart from the Law, both the Law and prophets bearing witness to it—the righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe."—Romans 3:20-22.

The Apostle knew that the Pharisees, of which sect he was a member, were the most punctiliously religious, the most scrupulously moral people that ever trod the earth; yet our Lord had said of them that they were "hypocrites," "whited sepulchers," "brood of vipers", and "of their father the devil." No wonder the Apostle cheerfully forewent whatever righteousness he may have had as a Pharisee and even more cheerfuly accepted God's gracious arrangement through Christ.

Of course, none but Jews were ever subject to the Law Covenant; but the remainder of the believers of this age have been obliged to come to God through Christ Jesus, because first, "There is none righteous, no not one," and second, because no man can come unto the Father but by the Anointed. Those who have thus come have "ceased from [their] own works, as God did from his." They have ceased to believe in the effectiveness of human theories of self-perfection.

THE RESURRECTION OF THE DEAD

All the words from the middle of the eighth verse to the end of the ninth are parenthetical, so that the hopes of the tenth verse really furnish the groundwork for his willingness to suffer the loss of all things. He was willing to undergo deprivations of any temporal character if only he could know Christ better, and experience his dynamic resurrection unto glory, honor and immortality. This exalted resurrection is obtainable only in case we participate in his sufferings, and are conformed to his sacrificial death.—2 Timothy 2:12.

Another view of this tenth verse is that it constitutes a brief outline of the Apostle's course from the very start of his Christian experiences. He, "not disobedient to the heavenly vision" had cheerfully given up his previous standing as a Pharisee and probably a member of the Sanhedrin, that he might know the wonderful Christ who had appeared to him in the way toward Damascus shining above the brightness of the sun at noonday. The power that could thus meet and strike him blind was well worth knowing. But it was not mere acquaintanceship with him that was desired; the acquaintanceship brought knowledge of the fact that certain advantages might accrue from the work of Christ Jesus, especially from his resurrection, for "he was raised for our justification." To be brought into a state of acceptability before God was all that was ever hoped for under the Law, and here it was to be had for the confident asking—bought by the precious blood of Christ.—1 Peter 1:18, 19.

An acquaintanceship with the love which prompted Jehovah to devise this benign plan for justification unto life, and acquaintanceship with the love of our Lord Jesus which

prompted him to give himself in death on our behalf in furtherance of the Father's design, stimulates in us a desire to make some return. We begin to feel that as Christ died for us we ought also to lay down our lives for Christ's brethren; and when we begin to follow this holy impulse, under the direction of his Word, we begin to share in his sufferings, moderately at first, but in proportion to our zeal and opportunities our fellowship in his sufferings becomes more keen and our consecrated walk in the narrow way brings us more and more fully into contact with the fire which destroys our human hopes, aims, and ambitions; and finally we may follow our Lord under the second vail into the holiest of all, and attain to the first and most honorable resurrection of the dead.—Revelation 20:5, 6.

NOT ALREADY PERFECT

But though such were the high aspirations of the Apostle, he disclaims having already participated in that glorious change. Elsewhere he does indicate that faithful followers of the Lord live a resurrection life now, have already been raised to walk in newness of life (see also Colossians 3:1), yet that newness is only very fragmentary, since we have only an imperfect organism. "When that which is perfect is come, then that which is fragmentary shall be supplanted" by the fulness of him that filleth all in all.

The perfectness referred to in the twelfth verse is evidently different from that mentioned in the fifteenth verse of the same chapter: the former is manifestly connected with the first resurrection, when that which is sown in weakness is raised in power, when that which is sown in dishonor is raised in glory. But in the latter instance reference is had to maturity of Christian character, a state of high development and sturdiness in growth. The Apostle knew he was not elected in the final sense of that word, but he was busily engaged in doing his part so that he might win in the election for which he had been nominated by Christ Jesus.

The absence of any "cock-sureness" on the part of the Lord's most honored Apostle can well be a lesson for us all, and can well give us assurance in following him, even as he followed Christ. He did not arrogantly assume that everything must be all right for him since he was an Apostle. So far from that attitude of mind, he was submerged in the spirit of love and devotion, and in working out his own salvation with conscientious caution and self-distrust, being energized in will and stimulated in work by God.—Philippians 2:12.

The prize, the grand consummation of all his hopes and strivings, was ever before Brother Paul's mind. What was glorious enough for God to offer him was glorious enough for him to look forward to with keen expectation. It was a steady view of that reward which made his temporal losses seem so insignificant. Because that prize of joint-heirship with Christ seemed to him worthy of every effort which he could possibly put forth he ceased to allow side issues and the ephemeral things of life to have any dominating influence over him. True, he had to give some attention to provision for the body, but such provision was not with the end in view of mere personal gratification—all those things were consecrated means to a sanctified end.

THE MARK AND THE PRIZE

The things behind were not forgotten in the ordinary sense of that word, because the Apostle remembered them sufficiently well to enumerate some of his former advantages, but they were forgotten in the sense that they were discarded and no longer allowed to dictate his course of action. Just one thing stood out in the zealous Apostle's life and that was 'the being with Christ', which was far better than anything else.—Philippians 1:23, Diaglott.

The fourteenth verse of our lesson has occasionally given rise to some confusion because of the unfortunateness of the King James wording. It has been associated in the minds of some with the picture of a modern race course, as made use of in the sixth volume of Scripture Studies. (F. 187) No citation is there given to this text and it is not necessary to suppose that it was meant, merely because a similarity of language is employed.

The literal Greek text is very simple and understandable. It reads: "According to a mark I pursue towards the prize of the high calling of God in Christ Jesus." In other words, in this text, the mark is the course over which the runner pursues, but the prize is the object of his striving, and not the mark. Either thought, however, is helpful and probably the Apostle would not object to his words being made use of in either way, but our only knowledge of what he really meant is by what he said. The grammatical structure of "according to a mark" is identical with that of our Master's words: "According to thy faith be it unto thee."

The word translated "press" does not mean press in the sense of squeeze, or push down, but rather with the meaning of pursue, or press on. The work or course along which the Apostle was pursuing was the narrow way, because it is the only way that leads to the life, the prize of immortality. He was not trying to reach that glorious station by moralistic or humanitarian roads, however smooth or respectable they may have appeared to be; for he well knew that his Lord and Forerunner had said: "Many will say to me in that day, Master, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works? And then I will tell them plainly, I never did recognize you; begone from me, you that work lawlessly"—regardless of and even contrary to my instructions.—Matthew 7:22, Luke 6:46.

LETTERS FROM AFIELD

"THE LORD KNOWETH THEM THAT ARE HIS"

DEAR SIR:

For some time I have been most interested in the teachings of Pastor Russell, and have read the first volume of "The Divine Plan of the Ages" or "Millennial Dawn," but would like to have the whole set from No. 1 to No. ..... I do not know if this is the same as STUDIES IN THE SCRIPTURES. I see that there are six of these. Will you please send me "The Divine Plan," complete, and advise me the price, which I will forward in one payment or more. I am engaged in missionary work, and have food and raiment, but little money—none from the work. If you still have a copy of the BIBLE STUDENTS MONTHLY, Vol. 8, No. 5, I should much like one, also any other papers whereby I could get to know more about Pastor Russell's teachings, his followers, etc. If it is not too discourteous, I would so much like to know why some of Pastor Russell's followers were cast into prison a few months ago.

May God keep us from being bound to "doctrines," but also from being led away from the fundamental truths of the Bible! Surely what we need is a baptism of the Holy Spirit.

Yours in the King's service,

MRS. ALICE VAN EMMERIK-CLEVERLY.—*Java.*

"FOLLOW THOU ME"

MY DEAR BRETHREN:

I have just finished reading the May 1st TOWER, and I beg just enough of your valuable time to express to you my sincerest appreciation of your kind services to God's dear Israel.

All along the way I have earnestly, yet soberly and calmly encouraged head and heart loyalty to the WATCH TOWER, because of the multitudinous evidences we have that it is the Lord's channel still, just as effectually as ever; and now comes the May 1st issue which is the best ever.

Oh, how could any one reject its wholesome and timely food! How we look forward to its coming as a means of sweet communion with the Lord, a wise counsel in perplexity, a fortification in battle, and a mighty Tower of strength in times of weakness! Daily, yea many times do we bear you up to our Father's presence that you may have heavenly wisdom and guidance to feed the dear flock of God; and how it rejoices our hearts to see our prayers answered in a manner that far transcends our loftiest expectations!

If we should repudiate such wholesome food, would it not indicate a greatly impaired spiritual digestion on our part? I think it would. There is an old adage which says: "When the mouse is glutted no flour tastes sweet." To me this plainly represents some of our former dear friends, who through an apparent feeling of self-complacency, think it no longer necessary to feast with us at the Lord's table. Of course, our Master would say as in times of old, "What is that to thee, follow thou me." And indeed, we do so gladly. We can pray for them, and then leave it all in our Father's hands, for he knoweth best.

Be assured, dear brethren, there are many who have never bowed the knee to the idols so astutely erected by misguided brethren in our day. More and more do the many friends all over this country appreciate your very efficient services in this capacity. We are sure that the secret of your success lies in the fact that "God is with you." And we all want to stay with you and the Lord. Truly our recent experiences have proven that our safety as new creatures depends upon our staying with the Lord and his arrangement.

May the dear Lord richly bless your hearts too, as you so

greatly water and refreshen others. I beg to remain lovingly and sincerely, your brother in him.

A. J. ESHLEMAN.—*Pilgrim.*

FROM A WAR CAMP IN FRANCE

[The following letter addressed by a soldier to his mother has been handed to us.]

DEAR MOTHER:—

A few days ago there happened something here that made me very happy and of which I must tell you. A German engineer (prisoner) here in our mess hall had a picture in his hand. I made occasion to see what the picture was, and to my surprise I found it to be none other than a picture of Pastor Russell. The prisoner could talk English a little—sufficiently to make ourselves understood. I asked him what he thought of Pastor Russell, and he replied: "Oh, he is my pastor"! I then asked him if he had any of the volumes. He replied by holding up six fingers—meaning Volumes I to VI inclusive. I then asked him what the German government thought of Pastor Russell. He responded: "No good; they say he is a seducer of the people."

I then found that he did not know Pastor Russell was dead. He had been drafted into the German army at the outbreak of the war and had not heard about it. When I told him of the Pastor's death he nearly cried. I next told him about the seventh volume, and of the imprisonment of Brother Rutherford and the other officers of the Society on account of it. He knew nothing about it, and said he thought it strange that such things could occur in America. He said he would try to get the volume through some of his brethren. He was compelled to leave shortly thereafter, and as he departed from me he was on the verge of tears. I thought I would tell you of this strange experience; perhaps many of the friends would like to know of it.

Just received two new TOWERS. Will read them tonight by candle light. Much love,

BERNARD L. PORTER (A. E. F.)—*France.*

KEPT ABLE THROUGH GOD'S GRACE

DEAR FELLOW WORKERS:

Please find enclosed my personal check of ....., which please use to help forward the above named work.

Dear friends, I fully sympathize with you in the many trying difficulties of your calling. The road to the kingdom is fraught with deep perplexities, trials and difficulties for us all, but the final is all glorious. The WATCH TOWER comes to us each half month bringing comfort, instruction and encouragement; so we praise God daily for what you do for us and that His work is placed in such good hands.

Dear friends, we know that it is only through the grace of an infinite God that you are kept able to do your great work, so we remember you daily at his august throne.

Your sister in His service, MRS. S. A. OWENS.—*Pa.*

EXPECTATIONS MORE THAN REALIZED

DEAR BRETHREN:

We enclose herewith 550 more petitions. This makes in all from our section a total of 3650, which much more than exceeds our expectations. We greatly rejoice in the privilege of joining with others in doing this wonderful work!

Much Christian love and sincere prayers for your guidance.

Yours in Him, ARIEL H. HEMPHILL.—*Mo.*

APPRECIATING RECENT SERVICE

DEAR BRETHREN:

I have just finished reading for the fourth time, the grand article in the May 1st TOWER "The Harvest Ended," and greatly appreciate the enlargement of thought associated with the words of the fifth chapter of James as applicable particularly at this time.

What carefulness of thought, word and action should permeate our lives in the realization of the coming events that will shortly sift out such as have not used the past opportunities judiciously, or do not fight vigilantly in the battle raging now.

It is sad to see that, no doubt, many have surrendered to the enemy Fear—though it may be under the cover of some other pretext.

In the realization of our own weaknesses, and as we by faith lay hold upon the many promises precious to those who endeavor loyally to exercise faith, we are strengthened by the Apostle's words: "When I am weak, then am I strong," in the Lord.

Our class has faithfully circulated "The World has Ended" Labor Tribune edition, and we have had the joy of receiving some encouraging comments from some of our citizens.

Praying the Lord's continued guiding hand over our mutual service, and rich blessings upon the dear ones at the Watch Tower office, and especially upon the dear brethren that have suffered and are yet suffering in bonds for the word of God, I am yours in the sweet bond of Christian love,

N. A. LINDERBERG.—*Minn.*

MANY ENJOYED PETITION WORK

DEAR BRETHREN:

Greetings in the name of our Lord and King!

I am sending my petition sheet. I have labored earnestly and at every opportunity with this to secure all that I possibly could. I am sure it has been a wonderful witnessing of the truth. We did quite well until some of our opponents warned the people that they would get into trouble if they signed the petitions. But we secured quite a number of names after that.

Yes, we have received a blessing as we noticed many questions asked concerning the truth and they have inquired about books and tracts.

We are glad to have had this opportunity of witnessing to the truth and believe we would have missed a blessing had we not worked with tracts and petitions. With much Christian love, I remain, Your sister in his service,

HARRIET A. DOAK.—*Ia.*

DEAR BELOVED BRETHREN:

Greetings in the name of our blessed King and Master!

Our class is rejoicing that the dear brethren who were in Atlanta are back in the office once more; truly God is good. Surely it is a great privilege to serve the King of Kings that knows no defeat!

Enclosed you will find another filled petition list, and we have another list about half filled, mostly business people's signatures on the latter. They are signing quite readily here, the big majority being willing to lend their aid by signing.

It will surely arouse the interest of many people; thus God can make the wrath of man to praise him. Let us continue the good work by the Lord's grace. How badly the world needs the truth; and if this will help some of them to get it, we should not hesitate to take advantage of this opportunity to get the glorious message before them.

May the Lord continue to guide and direct you in doing his will, blessing your efforts to serve him.

With much Christian love, Your sister in the blessed hope,

ETHEL THORNBURG.—*Mont.*

DEAR BRETHREN:

Christian Greetings! Enclosed find petition sheet which I am very glad to send, but would have liked to send more.

I did certainly enjoy the privilege of doing something in the service of our brethren and also of bringing the people's attention to our Lord's wonderful blessings to come in due time to all the groaning creation.

I received many blessings and did have the privilege of loaning one First Volume to some people who were very much awake to the condition of the churches. Surely it is more blessed to give than to receive; and may the blessings of the Lord be with you all in the days to come.

Your sister by his grace. MISS EMMA MILLER.—*Mass.*

CONVICTIONS REVERSED

We clip the following item from page 1, of *The Brooklyn Eagle*, of May 15, 1919:

"Russellite Verdict Reversed by Appeal; 'Trial was Unfair'
"Circuit Court Criticises Judge Howe's Conduct

"Judges Ward, Rogers and Manton of the United States Circuit Court of Appeals for the New York Federal District today reversed the convictions of the leaders of Russellism, who were found guilty last June before Judge Harland B. Howe of Vermont, sitting in Brooklyn, of conspiring to obstruct the draft, discourage enlistment and foment insurrection and insubordination among the armed forces of the Nation.

"The decision holds that the attitude of Judge Howe was unfair in his treatment of the witnesses, Mrs. Mabel Campbell, Mrs. Agnes Hudgings and her husband, William F. Hudgings. . . . Inasmuch as the decision sustains the legitimacy of the claim of the Russellites that their organization, which forbids members to kill, entitled its members to exemption from active service with the Army, there seems little likelihood that the leaders of the cult will ever again be placed on trial. Federal Attorney James D. Bell refused to say whether he contemplates a retrial of the case. . . . All served nine months before they were recently released on bail, granted by the United States Supreme Court on application of Jesse Fuller, Jr., and Frederick Sparks, of counsel. . . .

"Judge Martin T. Manton dissented from the majority

opinion, which was written by Judge Henry G. Ward. . . . Referring to the treatment of the witnesses, Mrs. Campbell, Mrs. Hudgings and Hudgings, the decision says:

"'We think that the attitude of the court in regard to the testimony of these three witnesses and the action it took in the presence of the jury in the case of the witness William F. Hudgings was most prejudicial to the defendants. It was very likely to intimidate witnesses subsequently called, to prejudice the jurors against the defendants and to make them think that the court was satisfied of the defendants' guilt. What a judge may say to the contrary on such an occasion may not necessarily prevent such consequences.'"

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GOD'S COVENANTS AND BLESSINGS

"Let them curse, but bless thou."—Psalm 109:28.

Clear understanding of every feature of God's plan, while desirable, is not necessarily essential to our blessing thereunder. Most of us believed in the precious blood of Christ and were justified freely thereby from all things when we did not at all understand the philosophy of the atonement—even as the majority of Christian people do not understand it now. While increasing knowledge did not bring increasing justification, it did bring increased appreciation, devotion and love, together with greater opportunities for harmony and co-operation with God's purposes, as those purposes were better understood.

Likewise a clear appreciation of God's covenants is important and valuable to the Christian. In the knowledge of these he possesses the key to the understanding of the entire plan of God. That which we believe the Lord has allowed us to see more distinctly than most Christians is manifestly our duty and privilege to lay before the household of faith.

The Apostle's statement that God "will have all men to be saved and to come to a knowledge of the truth," together with the inspired allusion to God's disposition quoted at the head of this column, shows us that the heavenly Father prefers to bless, rather than to curse. But for the maintenance of justice, the stabilizing attribute of God's character, he will curse, or remove the blessings already possessed or remove the opportunity for additional blessings, if favors already shown are unappreciated and unused.

Adam, God's perfect earthly image, was fairly engulfed in divine blessings. He was perfect socially, mentally, morally, and physically; more than this he had a perfect environment and perfect dominion. He was the climax of all Jehovah's wonderful creative work on earth and was included in the general statement of approval: "And God saw everything that he had made, and, behold it was very good." Thus "God blessed them" by making every arrangement for their well-being and happiness.

HOME TIES BROKEN

But man disobeyed God and so severed the bond of fellowship and communion between them, the tacit agreement between man and his Maker to render mutual love and appreciation. God's blessing or favor was withdrawn, and since only "in his favor is life" (Psalm 30:5), the curse or disfavor of Jehovah rested upon Adam. (Genesis 3:19) What now? Could nothing in the shape of divine blessing be looked forward to as the disobedient pair were driven from their home in Eden? Yes, there was a glimmer of hope given in the curse upon the serpent: "it [the seed of Eve] shall bruise thy head." (Genesis 3:15) It must have been humiliating to Adam, who should have been the head, to have his only ray of hope expressed in God's communication to the serpent, and that in a promise where his own name was not even mentioned; but the realization of that fact could not have been half as humiliating as the consciousness of the utter ingratitude with which he had treated the benign providences of his Maker.

Adam's failure to keep God's law had cut himself and his race off from divine favor and placed them under divine sentence; and nothing that man could do would restore that favor. The initiative toward reconciliation must come from God, if at all; and God's covenants are his statements of his proposition for a reconciliation, and indicate how, with whom, and by whom it shall be accomplished.

COVENANT, AN ARRANGEMENT OR CONTRACT

Before taking up a review of God's three most prominent covenants we will perhaps do well to bring clearly to mind the meanings of the important terms used, especially the words of Covenant and Mediator.

The word in the Greek which is translated covenant or testament is *diatheekee* and is derived from *dia*, thoroughly, and *theh-o*, to place. From this we get the thought of disposition, arrangement, bequest, testament, or covenant. Professor Young gives "arrangement, covenant"; Strong's Concordance gives "disposition, i. e., (specifically) a contract (especially a devisory *will*)." The English word covenant is probably well understood, but a few citations will not be out of place:

Covenant; an agreement entered into by two or more parties. A written agreement between parties under seal. *Standard Dictionary.*

Covenant; A written contract under seal; "covenant" is frequent in religious usage, as "contract" is in law and business. *Fernald Synonyms.*

Covenant; A covenant is usually a national and public transaction; a solemn engagement on the one hand and faith in that engagement on the other, enter into the nature of a covenant. *Crabb's Synonymes.*

Covenant; A mutual contract or agreement of two or more persons to do or to refrain from doing some act. In general (law), an agreement under a seal. In Biblical usage, the free promise of God, generally, though not always, expressly accompanied by the requirement of fulfillment of certain conditions on the part of man. *Century Dictionary.*

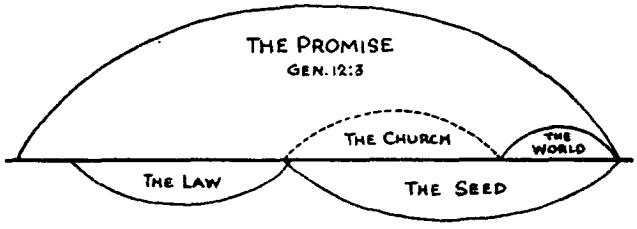
A contract or covenant may be unilateral, i. e. onesided, or bilateral, i. e. two-sided. A covenant may be conditional, or unconditional. Where a covenant is conditional each contracting party is bound to fulfill certain conditions, and a mediator is appointed to see that each keeps his covenant. Where a covenant is unconditional, no mediator is necessary.

Mediator; (Greek *meseetees*) middleman. *Young's Concordance.*

Mediator; a go-between, i. e. (simply) an internunciator, (by implication) a reconciler. *Strong's Concordance.*

The Greek word means simply a betweener, but is used in the Scriptures for one who interposes between parties at variance in order to reconcile them or to see that justice is done to both parties.

THE OATH-BOUND COVENANT



"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, into a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

Any blessing ever coming to any human being comes as a fruitage of that promise. On this point we quote from THE WATCH TOWER of June 1st, 1916, page 169, first column:

"The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. . . . . All kindreds and families of the earth will be blessed by the privilege or opportunity of becoming children of Abraham, children of God, whom Abraham represented in a figure. 'I have made thee a father of many nations' (Genesis 17:5; Romans 4:17), said the Lord to Abraham. These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all. The Abrahamic Covenant, then, embraces all the other covenants, those covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished."

The original covenant, or promise, includes all that its added, or dependent covenants include in the way of blessing; while the latter constitute but proper and reasonable limitations and regulations by which the blessings may become everlasting to all the worthy.

Little is said of Abraham prior to God's making the cov-

enant with him, but we may suppose that he was a man of honest heart, who had already manifested a strong faith in God. While Abraham was living in the land of the Chaldeans, God called him out from his relatives and friends, and directed him to go to the land of Canaan, where he would make him a great nation, promising further that, should he do so, in his seed all the families of the earth should be blessed. Abraham was called the friend of God, and God made this revelation to him. It was something to which faith could hold, but which could not be had from any other standpoint. This covenant was a definite declaration of God's benevolent intentions toward humanity in general, and of the fact that it had pleased him to select Abraham's posterity as the line through which he purposed to communicate the great and much needed blessing.

THIS PROMISE UNCONDITIONAL

There were no conditions to the promise, but there was a certain condition for Abraham to fulfil before that promise would be bound to Abraham's family—and that condition was that Abraham move into a land which God would show him. In a comparatively short time that single condition was fulfilled; thereafter all taught of God would know to look for the Messianic blessing through Abraham's seed. To make the promise more sure, if that were possible, God confirmed his word on the subject by his oath; thus giving two unshakable foundations for faith in the integrity of this wonderful promise. Seven times, in one form or another, was this promise reiterated to Abraham.—Hebrews 6:13-18; Genesis 22:16-18.

Abraham no doubt wondered at times how God intended to fulfill his covenant, seeing that the Canaanites continued to live in the land of Canaan while he was never more than a sojourner in it. God's promise concerning his "seed" seemed also to fail; and after many years when Isaac was born, he proved to be only a type, a living picture of the true "seed", through whom the promise of great prominence and world-wide influence and blessings was to be fulfilled.

Now God did not make his plan because of Abraham; but he merely made known his predetermined purpose to faithful Abraham, and chose his family as the one through which Messiah should be sent for the accomplishment of that plan. The plan itself, we are told, was predetermined from the foundation of the world. (Ephesians 1:4) Abraham's obedience manifested his faith; and his continuance in Canaan marked the continuance of his faith.—Heb. 11:15.

THE LAW COVENANT

"The [Abrahamic] covenant, that was confirmed before of God in Christ, the Law [covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . . . . Wherefore then [serveth] the Law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:17-19.

Four hundred and thirty years after making the covenant with Abraham, God revealed another feature of his plan. When bringing Abraham's posterity out of Egyptian slavery to establish them in the promised land of Canaan, he brought them to Mount Sinai and there entered into a national covenant with them, known as the Law Covenant.

As a basis for this covenant or contract ten commandments were miraculously written upon two tables of stone, and subsequent elaborations given in the shape of many statutes, stipulating how the ten commandments were to be applied to their daily lives. God appointed Moses the mediator between himself and the people of Israel, to ratify the covenant and in his name to promise the people escape from death and from evil or blight, upon condition of their living up to the requirements of the Law; as it is written: "The man that doeth them shall live in them."—Galatians 3:12; Leviticus 18:5; 26:3-11, 14-44.

Hoping that the long deferred blessing of the original promise was now to be fulfilled, Israel readily assented to the terms of this Law Covenant and said: "All that the Lord hath spoken we will do." (Exodus 19:8; 24:3, 7) And no doubt they honestly intended full obedience, which they then considered to be a possible thing. Moses, fulfilling his part, ratified the covenant on behalf of God and the people, by sprinkling the blood of the sacrifice on the people and on the tables of the law, saying, "This is the blood of the covenant which God hath enjoined unto you", that is, the blood by which you and God are joined in covenant.—Hebrews 9:19, 20; Exodus 24:8.

THE PURPOSE OF THE LAW

Israel's experience of tribulation and bondage in Egypt was probably necessary to prepare them for God's great proposition—that they should keep the Law and as a reward have life everlasting. Israel rejoiced in this manifestation of divine preference for them, more than for all the nations of the earth. And if honor from Almighty God has made some of the Jewish people at times to appear proud and arrogant, let us not forget that "to err is human—to forgive, divine." Perhaps if we had been in their stead, our imperfections would similarly display themselves.

But not a Jew kept the law perfectly. When they attempted to keep it they were disappointed. They failed; because the Law of God is the full measure of a perfect man's ability, and the Jews, like other men, being imperfect, found that they had undertaken an impossibility. Not a Jew, therefore, gained eternal life during the first year—not one. But God, foreknowing this, had made preparation for the atonement day every year, so that the people might continue to strive to attain eternal life under relatively favorable conditions. The morning of each new atonement day found the original Adamic sentence of death again upon them. Each atonement day evening found that sentence typically satisfied and opportunity for another year guaranteed to them as a nation. But year after year, century after century, they failed, and discouragement took the place of hope.

But if God knew all the time that they could not keep the Law in such a way as to win life, the trophy of the law, why did he let them enter into the covenant at all? Before this question is answered it must be seen that the Jews were not disadvantaged in any way, even though they died because of their inability to keep the Law. When thus condemned to death by the terms of the Law which they thought was going to give them life (Romans 7:10), they were no more dead than the rest of mankind; they were merely in another ward of the great prison house of death.

The purpose of the Law, then, was educational, to teach the Jews and all mankind (1) the majesty and unchangeableness of divine justice, for prior to the giving of the Law there was no standard of righteousness in the world; (2) two other lessons closely associated; (a) that man needs better sacrifices than those of bulls and goats to take away sin; (b), that without the shedding of blood there is no means of justification in God's sight; (3) to show the Jews their own sinfulness and unworthiness to be the "seed" through which God would bless all mankind; (4) to assure Israel that the promised seed would be a perfect man, able to keep all the requirements of the Law Covenant perfectly, as our Lord Jesus alone was able to do; (5) to prepare Israel, who had learned the lesson of their own shortcomings, to expect Messiah's birth out of the usual way, that his freedom from Adamic condemnation and weakness might be apparent; (6) to set forth in types and allegories some wonderful lessons illustrative of great divine principles of truth and righteousness—lessons which were beneficial to the Jewish nation, have been to the Gospel church and in time shall be to all the world; (7) to demonstrate to all the absolute necessity for the Redeemer and his mediatorial work for mankind (Acts 4:12); and forever to stop evolutionists, higher critics and all from saying: "We could have obtained life and perfection by our own efforts, if granted the opportunity."

The blessings they got were instructive in their nature (Romans 3:1, 2) but did not bring them everlasting life. Hence they were not in a position to become, as they had hoped, a national Messiah, a national seed of Abraham, for the blessing of all the nations.

For a time God gave them judges, then kings; but these were unable to accomplish the great things hoped for. But through the prophets the promise of a personal Messiah was made. One who should be of the lineage of David, a great king, but far greater than the great, wise, and rich Solomon. Messiah would be David's son and yet David's Lord. (Psalm 110:1; Matthew 22:42-44) Here, as God had intended, Israel began to get the thought of a personal Messiah, a king of glory, who would use their nation as his instrumentality for the conquering of the world, when every knee should bow and every tongue confess to the glory of God.

JESUS, THE JUST ONE

Our Lord Jesus could and did fulfill the terms of the Law Covenant. All those commands and demands he summed up in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." (Luke 10:27) Our Lord was able to love God supremely and his neighbor justly because of his absolute perfection, because his life was not derived from the polluted Adamic fountain but miraculously transferred from his previous, glorious spirit existence with the Father before the world was. Thus could it be said of him that he was "holy, harmless, undefiled and separate

from sinners". But while demonstrating by his obedience his right to all that the law offered, Jesus was proving himself obedient to a special sacrificial obligation which he had taken upon himself, in accordance with the divine will, for the joint purpose of redeeming mankind and of showing himself worthy for an unparalleled exaltation of nature to the divine plane itself, which God purposed as a reward for his obedience "unto death, even the death of the cross".

During these three and a half years of severe testing, Christ Jesus was demonstrating himself to be the sole heir of all the provisions of the Abrahamic Covenant, promised to Abraham's seed. Hence now in him, and in him only, "shall all the families of the earth be blessed". Thus, by fulfilling the conditions of the added Law Covenant Jesus made an end to that Law for every Jew who believed, nailing it to his cross, and was ready to begin the work of blessing, in God's due time.—Romans 10:4; Colossians 2:14.

Thus the Abrahamic Covenant confirmed the idea that the seed must be of Abraham's descendents, while the Law itself just as surely proved that he would be "holy, harmless, undefiled, and separate from sinners".—Hebrews 7:26.

COVENANTS OF SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

During the period of Israel's national favor, and even before that time, a few men and women exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant, though the Law itself made nothing perfect. They were blessed not in the sense of being given life, but in the sense of having divine favor or appreciation of their efforts to practice righteousness under conditions which tended to discouragement.

These ancient worthies the Apostle enumerates in Hebrews the eleventh chapter. They had the testimony that by their faith "they pleased God", although they did not by obedience to the Law Covenant secure the blessing which it proposed. These faithful ones will get through Christ what the Law Covenant could not give them; for because of inherited weaknesses they were unable to do perfectly. Those noble heroes of faith will be rewarded for their past sacrifices by a "better resurrection".—Hebrews 11:35.

That resurrection will be better, or advantageous, not only in point of time—for they will evidently be brought forth from the tomb with perfect organism at the beginning of Messiah's reign, rather than gradually throughout that reign—but it will be advantageous also in that they may be made "princes in all the earth" (Psalm 45:16); that is, they may be raised to positions of responsibility and prominence in dealing with the "residue of men" and, as earthly and visible representatives of the heavenly and invisible kingly class, may help the toiling but happy multitudes of mankind up the highway of holiness, then open.

As there were some in past ages whose faith could reach out and sense God's benign intentions regarding earth's affairs and could struggle against the general tendency toward depravity and selfishness in the world, so since the first advent of our Lord there have been those who, with greater light on God's purposes and with greater reward as a spur, have been willing, yes even anxious, to forego the pleasures and emoluments of the present evil world for the prospect of a resurrection not merely to human perfection, but to "glory, honor and immortality"—"the divine nature".—Romans 2:7; 1 Peter 1:4; 2 Peter 1:4.

SACRIFICE NOT COMPULSORY

No one is forced into this covenant of sacrifice. Our Master, the Head of the Christ, and the Exemplar in voluntary sacrifice, in opening the way for his church said on this point: "It any man will come after me, let him [1] deny himself, [2] take up his cross, and [3] follow me." Those who have heard and appreciated the Lord's offer to become his disciples have had faith in God's existence and in his disposition to reward those who diligently seek him. They approach Jehovah through Jesus, therefore under the original Abrahamic promise. The spirit and devotional attitude of those who thus come to God through Christ is perhaps nowhere better expressed than in a little poem which some footstep follower of the Lamb has left behind, called "My Sacrifice".

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth—'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in thine own will that I
May never have a wish to take it back;
When heart and courage fail, to thee I'd fly.
So change, so purify, so like thine own
Make thou my will, so graced with love divine,
I may not know or feel it as mine own,
But recognize my will as one with thine."

Of course Jehovah can accept no sacrifices unless they are perfect; and those coming to God since Jesus' day are no more perfect than were the Jews. God might appreciate them and call them friends because of their heart harmony with him (as he did to father Abraham) but he could not accept them as sacrificers unless made perfect. What, then, can be done? The sacrificer can do nothing toward making himself perfect, for he is under the sentence of Adamic death.—Psalm 49:7.

"ACCEPTED IN THE BELOVED"

But while believers cannot make themselves acceptable, the very one who invited them to become his disciples can make their sacrifices "holy and acceptable unto God". (Romans 12:1) Let us see how this works:

Our Lord Jesus was born under the Law Covenant and kept its provisions faithfully. By so doing he fulfilled the prophecy concerning him which said: "He will magnify the law, and make it honorable". (Isaiah 42:21) Previous to our Lord's full compliance with every requirement of the Law it might have been claimed that God's standards were so rigorous that no one could possibly live up to them, that they were simply dream visions of holiness. But when Jesus not only loved God with all his heart, mind, soul, and strength, and his neighbor as himself, but also did more, in that he sacrificed himself, "the just for the unjust," he demonstrated the fact that God had not given an impossible law; but that the fault lay with mankind, who had lost the original perfection with which the Father had endowed them.

The rights or prizes gained by our Lord Jesus through his perfect obedience to the law were earthly rights—human perfection, an Eden home, fellowship with God, and the dominion of earth. (Psalm 8:6-8) But the succinct wording of the Abrahamic promise embraces what is elsewhere more clearly stated, viz., that the seed of the promise was not merely to get the blessing but that it was also to dispense the blessing to the nations of earth.

Instead of keeping the earthly rights which his special birth and obedience to the Law made possible to him; and instead of using his powers and position as a perfect man to bring palliative blessings to mankind in the shape of instructions in health and morals, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once as soon as he reached manhood's estate at thirty years of age. At Jordan he engaged to give up his earthly rights, interests, and privileges as the perfect seed of Abraham, and symbolized his complete consecration into a sacrificial death by water immersion.

NEW NATURE AS A REWARD

The Father accepted his consecration and forthwith gave him the begetting of the holy Spirit to a new nature. For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished!" On the third day thereafter the Father raised him from the dead to a new life, again on the spirit plane of being, but far above angels, principalities, and powers.—Heb. 5:5, 6.

So, then, as the glorified One in his resurrection, Messiah was a spirit being, "the express image of the Father's person," and, having ceased to experience his unforfeited human life at Calvary, he would henceforth have it to dispense, according to the Scriptures. Or, as he himself describes it, he had at the time of his resurrection the merit of his ransom sacrifice as an asset with which he could satisfy the claims of divine justice against any or all of Adam's race—he had the authority and technical ability to open the great prison house of death.—Revelation 1:18.

Forty years after our Lord's resurrection he ascended on high and appeared in the presence of God to appropriate the merit of his sacrifice on behalf of believers. (Hebrews 1:3;

9:24) Only when divine justice had accepted his righteousness, vicariously applied to the then believers, could those believers be accepted as joint sacrificers with Christ Jesus their Lord; and only then was it possible for them to be begotten of the same holy Spirit to a new nature, as the Apostle Peter explained on the day of Pentecost: "He hath shed forth this [manifestation of that] which ye now see and hear."—Acts 2:33.

Throughout the Gospel age the way has been open to that incorruptible inheritance; and those who have thus become Christ's are "Abraham's seed" and "heirs according to the promise". (Galatians 3:29) So, then, it is The Christ, the antitypical Isaac class, Jesus the Head and the church his body, which is the primary seed. This class, first drawn from the Jews and later from the Gentiles, is first blessed (as all peoples must be, according to the promise) (Galatians 3:8, 9) with life, reckoned or applied to them in response to their obedient faith, then, if faithful, they have another blessing in helping to dispense those life privileges, which Jesus alone earned, to the needy world, the rest of mankind. (Acts 15: 15-17) And inasmuch as "it is more blessed to give than to receive" it may be truthfully said that the blessing of this seed class, the church, is a far more exceeding one than those who merely receive.

GRACE WITHOUT A MEDIATOR

All men are sinners, children of wrath under divine sentence of death; but there are other very important respects in which all men are not alike. Some hate the chains or sin wherein they are held and long for freedom and for reconciliation to God; while others love the sin and are estranged from God. God is not in their thoughts. Apparently this latter class is in the majority, for the Apostle John says: "We know that the whole world lieth in wickedness".—1 John 5:19.

Here we have the reason for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden; and these, feeling after God if haply they might find him, he is pleased to "draw", during this Gospel age, through a knowledge of the truth, to Jesus that at his hand they may become justified and acceptable, if they will, as members of the body of Christ, and suffer with him now. Then they will reign with him bye and bye. The ungodly are not drawn or called in consecration with the high calling of the Gospel age, but are left to be dealt with by the Redeemer when he shall assume the office of Mediator between God and men—the world.

But is it not Scripturally declared of believers that they were enemies of God through wicked works? (Colossians 1:21) Yes, but nowhere does it say that they were enemies of God through wicked hearts, at the time of their coming to Christ. And this constitutes the difference. God, who reads the heart, deals with them from that standpoint and leads them to Christ (John 17:6), that the merit of his sacrifice may offset the demerits of their sin and their imperfect works.

These are drawn of the Father, as Jesus declares: "No man can come unto me [now] except the Father which hath sent me draw him," and whoever cometh unto me, drawn by the Father, I will in no wise reject. (John 6:44, 37) Some of the Lord's followers were drawn to him, of the Father before he had completed the sacrifice for sin on Calvary, and others have been drawn throughout the Gospel age; "even as many as the Lord our God shall call."—Acts 2:39.

If Abraham, who was but a friend of God, needed no mediator between himself and God, surely there is no need of such an official between those who occupy the tender and intimate relationship of father and son. (John 16:27; Hebrews 2:11; 1 John 1:3) But the church does have the kindly offices of an Advocate to represent her affairs at the court of divine justice and to make good for her unwitting and unwilling trespasses. —1 John 2:1; Romans 8:34; Hebrews 7:25.

SEED OF ABRAHAM TWOFOLD

In Romans 4:16 the Apostle shows that the original Abrahamic Covenant contains two parts.

"Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the law or Hagar covenant. 'Thy seed shall be as the stars of heaven. and as the sands of the seashore.' The stars of heaven picture to us a glorified Christ and his church, the spiritual seed of Abraham, changed from human nature to divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by Saint Paul again when he says, 'As star differeth from star in glory, so is the resurrection of the dead'.—1 Corinthian 15:41. 42.

"But God's glorious plan will only begin its accomplishment in the glorification of the church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's kingdom. All who will then knowingly and wilfully reject the divine arrangement will be cut off in the second death, but all who will then accept the terms of Messiah's kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden."—Z' 13-p. 43.

"During the Gospel age, Jehovah has been selecting the members of this spiritual seed, that they may lay down their human life and earthl interests in order to attain to the spirit nature. The selection of this seed has been the work of the Gospel age. Soon the seed will be all gathered; then the work of blessing the natural seed will begin, and through them the blessing will subsequently spread to all nations, as these will accept the divine favor."—Z' 13-p. 21.

The natural seed will not be drawn by the Father, but the Lord Jesus will draw them to .imself. "I, if I be raised on high, from the earth, will draw all to myself." (John 12:32, Diaglott) Even after the Son draws them unto himself, he must as the Mediator keep them unto himself until he shall have instructed them, disciplined them, made their knees to bow, and their tongues to confess. taught them the necessary lessons and brought them back to what was lost. Until this has been done the Father will have nothing to do with them, personally. Their acceptance by the Father will be at the close of the Millennial age, after the spiritual seed shall have completely "blessed" the natural seed, in fulfillment of the promise.

THE NEW LAW COVENANT

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more."—Jeremiah 31:31-34. See also Ezekiel 11:19; 36:26.

The New Covenant is the arrangement employed for the carrying out of the Abrahamic promise to mankind in general, estranged from him now not merely legally through the sentence of death, but also estranged in heart. The New Covenant is to be inaugurated with a view to effecting stupendous changes in human objects of affection, to painstaking establishment of the divine principles of wisdom, justice, love, and power in the human heart.

The prophecy of Jeremiah above quoted, combined with the statement of Moses respecting the greater Mediator than himself (Deuteronomy 18:15-18), helped the faith of all true Israelites to grasp more firmly the oathbound Abrahamic promise—"In thy seed shall all the families of the earth be blessed".

"The Mediator of the New Covenant will be the Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of himself and his church. As soon as he will have finished making application of the blood, he will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book of Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

"The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scriptures indicate that the first to receive it will be the ancient wortnies. Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the Law but who have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.

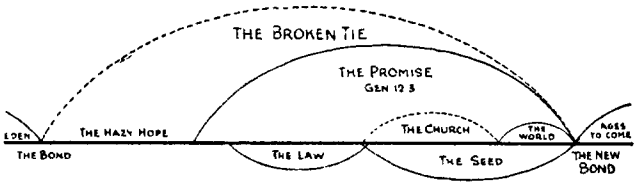
CHANGE OF HEART IN THE MILLENNIUM

"The prophet Jeremiah speaking of the New Covenant (31:34) says, 'They shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more'. The sins and iniquities of Israel will no longer be remembered against them. Christ will have appeared on their behalf and made satisfaction for their sins. They will then be as free from their original sin as the Gospel church are. The atonement of the Lord Jesus Christ is the sufficiency for all.—1 John 2:2.

"The prophet Ezekiel tells us that during the next age the hearts of mankind will be changed. He says, 'Thus saith the Lord God; . . . a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh'. (Ezekiel 36:22-27) This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a Mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who will live forever must keep his law perfectly.

"During the Millennium God will not recognize the people, because of their imperfections, their weaknesses; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before him. (1 Corinthians 15:24) God will then receive them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam. The very moment when the merit of Christ is applied for the world is the same moment when they will be turned over to the Mediator. Then they will be in covenant relationship with God, but only through the Mediator, until they shall have reached human perfection and shall enter into this relationship directly with the Father."—Z' 13-p. 21.

THE WANDERER'S RETURN



It is this reuniting of the broken bond of love and fellowship between Jehovah and his creature man, which constitutes the last work of the Mediator. Throughout the thousand years of his reign Messiah holds this new relationship in escrow. He sees that mankind is made able to fulfill the law and instructs the people in all the advantages of loving God with their every power of mind and body, and on the other hand, he represents the interests of mankind and sees that Jehovah gives them the everlasting life and the lost dominion which they long for and need.

It is this last phase of the Mediator's work on behalf of mankind which is covertly referred to in the twenty-fifth chapter of Matthew in the words addressed to the then perfect members of the human race: "Come ye [now] blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". (Matthew 25:34) What kingdom? it is asked. We answer: The kingdom of or dominion over the earth—such arrangement and direction of earth's affairs as will minister perfectly to the well-being and happiness of every human heart.

This is the same dominion which Adam possessed in the beginning, "the first dominion" (Micah 4:8; Psalm 8:6), the same dominion which was lost through disobedience, the same dominion which was usurped by Satan, the same dominion which was proven to belong only to our Lord, the same dominion or kingdom in which he promises his faithful followers a share (Luke 12:32; Revelation 3:21), the same kingdom for whose advent they have long prayed, the same kingdom which will be exercised for a thousand years for the blessing and uplifting of mankind, the same kingdom which shall increase upon the throne of David (Isaiah 9:7) until Christ shall have put all enemies under his feet (1 Corinthians 15:25; Psalm 110:1), the same kingdom which, when it shall have accomplished its temporary purpose of restoring man, shall be delivered up to God, even the Father (1 Corinthians 15:24), and the same kingdom or dominion which shall be handed back to the then capable members of the fleshly seed of Abraham, like the sands upon the seashore for number.

There will be a *racial* relationship between God and humanity during the reign of Messiah, but only through the Mediator. The individual relationship once enjoyed by Adam will not be entered into until the mediatorial government shall have ceased. The great Mediator is also Prophet, Priest and King. Having first freed them from the sentence of death by the application of his own blood to Adam's account, he instructs them in the ways of holiness; he gives to the zealous just enough love and rewards to spur them on to perfection; to the less zealous of mankind he gives just enough love and chastisements to encourage hesitating good intention; to the froward and incorrigible, after a hundred years trial, he gives merciful oblivion in eternal death (Isaiah 65:20); and to the finally loyal and obedient, a welcome back to the bosom of the Father, where there is fullness of joy and where there are pleasures forevermore.—Jeremiah 4:2.

THE COVENANTS IN TYPE AND PICTURE

"Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorically or typically. The holy Spirit, through Saint Paul, tells us that Sarah represented the essence of the original covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under the Law Covenant and therefore the antitype of Ishmael, Hagar's son, and that these were cast out from divine favor, even as Hagar and her son were cast off from Abraham's family by divine instruction, and to make the type complete. The Apostle introduced this lesson to show us that the Covenant of Grace, under which the Gospel church is developed, has nothing whatever to do with the covenant of the Law; that the two were separate and distinct.

"Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, 'So, then, brethren, we, as Isaac was, are the children of the promise'—the original covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type of Keturah, would tell them plainly, 'You cannot be children of two covenants, children of two mothers'. If you are children of the Keturan Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant or New Covenant—which is not yet in existence."—Z' 09-p. 105.

As Sarah was long barren, until after Hagar's son was born and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. But that Sarah covenant has meantime produced the Lord Jesus and the various members of his body who have already passed into glory. "The seed of Abraham," "the seed of the promise," will be fully born shortly now, when the last member of the elect church, which is the body of Messiah, shall have stood the test and been received beyond the vail, completing the first resurrection, of "Christ, the first-fruits".

But the allegory continues: "And Sarah died;" and Abraham took another wife, Keturah (Genesis 25:1), who well pictures another covenant, the New Covenant. Abraham had many children by Keturah, even as the New Covenant will bear many children to God during the Millennium, but not one of them as a direct heir. As it is written: "Abraham gave all that he had unto Isaac". (Genesis 25:5) The children of Keturah, therefore, received their blessing through Isaac and well represent the restitution class of the Millennium who will be blessed by the antitypical Isaac, namely, the Christ.

Two matters should be borne in mind, first, Keturah did not become his wife, or covenant, until after Isaac married, and this typifies the union between Christ and the church in the end of this age; second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant does not become the wife, or covenant, until after the original covenant represented by Sarah, shall have brought forth the seed, the Messiah, through which the subjects of the New Covenant are to receive their blessing.

EPHOD AND SHEEPFOLD

The ephod worn by the high priests of Israel when performing certain functions of office was evidently intended to picture God's covenants.

"The 'Ephod' was made of cloth of purple, blue, scarlet,

white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part and the New Covenant represented by the back, both of which are thus shown to be dependent on our high priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasp (divine power), as well as bound to him by the 'curious girdle'—a cord made of the same material as the ephod."—T. 30.

" 'The Breastplate of Judgment'—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exodus 28:26-28) This breastplate beautifully represented the Law: it was not a part of the Abrahamic Covenant (ephod) but 'it was added' to it. (Galatians 3:19) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham, and 'the Law, which was four hundred and thirty years after,' were all one."—T. 34.

It is interesting to note that the part representing the Abrahamic and Law Covenants were both in front of the high priest's body, as those covenants both antedated the "high priest after the order of Melchizedec". The head of the priest was plainly visible then, as Jesus, the Head, stands out prominently in earth's history. The body was practically covered from view, as the church, the "mystery" class, has been obscured to the eye of the casual observer. After both head and body of the high priest came the hinder part of the ephod, representing the New Covenant—not to be established until all the body of Christ is complete.

In the first five verses of the tenth chapter of the Gospel of John our Lord evidently refers to the Law Covenant under the figure of a sheepfold. The sheepfold is an arrangement instituted for the protection and welfare of the sheep, but they are in difficulty if they have no shepherd. So the Law itself was "holy, and the commandment holy, and just, and good". (Romans 7:12) But the trouble was with the imperfections of the sheep, which hindered them from enjoying the privileges of the fold, and with their shepherd, Moses, who himself was imperfect and could not give them life. After eighteen centuries our Lord came and found them "as sheep not having a shepherd". (Mark 6:34) He met all the requirements of the Law and thus showed that he was the rightful shepherd of the sheep; the warder, or divine justice, did not bar him from calling out such of the Jews as were true sheep at heart. He called these out and with them as a nucleus founded "this fold" of the Gospel age to which he is also the door, or only means of access. When this fold is complete he will deal with the "other sheep . . . which are not of this fold"—He will open up another fold for the residue of men, who will be obedient under the favorable circumstances of the Millennial age. The grand result will be that "there shall be one flock, and one shepherd", though many folds or final arrangements for the housing of God's perfect creatures on many planes of being. See John 10:16 Diaglott.

SUMMARY

Summing up, then, we find that covenants produce seed and are typified by women.

In the Law Covenant, (which was bilateral—two sided, and required the office of a mediator), Abraham represented Jehovah, while Hagar pictured the covenant which produced the natural seed of Israel, under bondage to that Law.

In the Abrahamic-Sarah covenant, (which was unilateral—one sided, and required no mediator), Abraham typed Jehovah, the Father, while Sarah typified the covenant, or mother, that produced "the seed of promise". Sarah had but one son, Isaac, who was a type of the Christ. (Galatians 4:22-28) The Christ, "the seed of promise," is Jesus and his church (Galatians 3:16, 27-29), Jesus the Head, the church his body. The usual manner of birth of natural children is the head first. This illustrates the birth of "the seed of promise". Christ Jesus, the Head, was born at his resurrection to the divine nature, and he is the head of the body, the "first born". (Colossians 1:18) No child can have two mothers, but the head and body must be born from the same mother. It follows, then, that the church, the body of Christ, must be produced by the Abrahamic-Sarah covenant; hence the body members of the church could not possibly be under the New Covenant.

In the New Covenant, (which is bilateral and requires the office of a mediator), the mother is pictured by Keturah, who had many children, all of whom were born after the death of Sarah and after the marriage of Isaac and Rebecca. The New Covenant produces an earthly seed, to wit: all who will be restored to perfect human conditions during the reign of Messiah. None of the "seed of promise" could possibly be under the New Covenant, for the further reason that the New Covenant produces a seed, all of whom receive blessings under and through the ministrations of the "seed of promise", that is the Christ.

THE CHURCH: ITS LIFE AND WORK

JULY 6.—ACTS 2:37-47; 1 THESSALONIANS 5:11-15.

[This article was a reprint of that entitled, "The Early Church," published in the issue of January 1, 1902, which please see.]

PHILIP AND THE ETHIOPIAN

JULY 13.—MATTHEW 28:18-20; ACTS 8:26-40.

[This article was a reprint of that entitled, "God's Providences Coöperate," published in the issue of March 1, 1902.]

CONVENTIONS AND MORE CONVENTIONS

Those who had the privilege of attending one or both of the recent conventions held at Brooklyn and Boston have given hearty expressions concerning the enjoying and profit derived therefrom. The maximum attendance at Brooklyn was probably in the neighborhood of eighteen hundred and that at Boston about thirteen hundred. The spirit shown by the dear friends in attendance at both places was certainly commendable. All showed a willingness and earnestness to take up whatever phases of the Lord's work yet remain to be done, just as soon as his providences point out the way.

Brother Rutherford will be present at all of the General Conventions below announced, as also at Vancouver. Other speakers of ability, as well, will be in attendance and will doubtless minister to the refreshment and edification of all the hungry.

GENERAL CONVENTIONS

SEATTLE, WASH., July 3-6. This gathering of the friends will be very opportune, as it will include the great national holiday. No doubt there will be a large attendance from the Sound classes. Address communications to E. G. Wylam, 1414 Seventh Ave.

SPOKANE, WASH., July 8-10. A mid-week convention has been arranged for at Spokane in order that the speakers assigned to the other gatherings could be present. This fact should not hinder a large attendance. Address communications to Isaac Hagen, E. 2623 Seventh Ave.

PORTLAND, ORE., July 11-12. The friends at Portland have arranged for a three day convention on the above dates. Address all communications to C. W. Field, 841 Halsey St.

DENVER, COLO., July 17-20. The delightful city of Denver has been selected for four days convention on the above dates. Address all communications to F. M. Robinson, Room 456 Railway Exchange Bldg.

REDUCED RATES FOR NORTHWESTERN CONVENTIONS

We have made application to the Regional Director of Railroads for special rates to the Seattle, Spokane, Portland, and Denver conventions. When buying your ticket to the convention pay full fare for a one-way ticket. Ask your

agent for a certificate to the International Bible Students' Convention. If two hundred fifty delegates attend each convention they will be able to secure a very low rate for the trip home from the convention.

LOCAL CONVENTIONS

ERIE, PA., July 3-6. The friends at Erie are arranging for a four day convention. They have secured a good auditorium and several pilgrims will be present, including one of the released brethren. For further particulars address Dr. E. C. Bruce, 626 E. 6th St.

ROCHESTER, N. Y., July 4-6. All sessions of this convention will be held in the R. B. I. Hall, 172 Clinton Avenue, South. For further information address Robert Dormer, Room 322 Central Bldg.

PHILADELPHIA, PA., July 4-6. Several Pilgrim brethren will serve at this local convention. Communications should be addressed to George G. Calhoun, 6019 North Tenth St.

KALAMAZOO, Mich., July 4-6. The Kalamazoo friends have made arrangements for a three day convention on the above dates. Several Pilgrims and one of the released brethren will speak. Address all communications to Adrian Ridderhof, 555 Second St.

ST. LOUIS, MO., July 4-6. The friends in the vicinity of St. Louis will be glad to know that there will be a local convention in that city on the above dates. There will be good speakers on the program, including one of the released brethren. Address all communications to J. H. Hoeveler, 5630 Pershing Ave.

LOS ANGELES, CALIF., July 4-6. The friends at Los Angeles have arranged for a local convention on the above dates. Several Pilgrims will serve in connection with the spiritual bill of fare. Address communications to F. P. Sherman, 211½ North Sichel St.

CHICAGO, ILL., July 4-6. The Lithuanian friends will hold a three-day convention with sessions at Archer Hall, 2988 Archer Ave., cor, McDermott Avenue, For further information write J. R. Muzikant, 2957 Lyman, St., Chicago, Ill. Phone Boulevard 5026.

LOUISVILLE, KY., June 28-29; LANSING, MICH., June 28-29; and ALBANY, N. Y., July 5-6.

LETTERS FROM AFIELD

LORD'S BLESSING ON COLPORTEUR WORK

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. We have been having such good success here at Norfolk, Va., that we thought of writing to let you know of it. Since resuming the work which we were compelled to leave temporarily last summer, we have actually taken orders for and delivered over 1800 volumes in 8 weeks time. This makes an average of over 100 books a week for both Sister Zea and me. The first four weeks we sold single volumes, either the first or fourth, but the last four we sold sets of three. We have found many, many homes where the books are and many who love their contents, as was evidenced by the used condition of the volumes. The Father only knows how wonderful a witness has been given, in addition to gathering the wheat.

I have found it quite effective in gaining the people's attention when first approaching them to say I have been sent there. Many times this expression gains their attention whereas simply to produce the book and then tell them about it would only result in "I have no time" or some other expression like it. After telling them I have been sent to see them, I usually proceed like this: "I am sure you are reading the newspapers daily and are doubtless perplexed as you see the terrible condition the world is drifting into and as to the meaning of the trouble spreading over every land. It seems like present civilization is going into chaos, doesn't it? Would you care to know the meaning of this trouble and how it is to be settled?" Invariably this question brings an earnest "Yes, I would." Having gotten the person to this point which indicates interest I then take the book out and begin. I find it very good to refer to the Lord's Prayer,—"Thy kingdom come, thy will be done." Also I give a brief synopsis of the Plan.

Surely the dear friends who are unencumbered are missing wonderful blessings by not being in the Colporteur work. It is amazing how strong the Lord makes us as we daily go forth in his strength only to tell the poor groaning creation of the wonderful things the dear Lord has in store for them.

We were so richly blessed at the Brooklyn Convention we surely can go forth with renewed determination for we know that our deliverance draweth nigh.

Yours with much love, in which Sister Zea joins me,

JAMES G. ZEA.—*Va.*

P. S.—We are surely pleased with the books. Even the people remark about how nice they look and how well they are bound.

THE DANGER IS IN PRIDE

DEAR BRETHREN:

My heart has been made full of joy and love and praise through the precious things in the columns of the WATCH TOWER very often, and there was no exception to this in the June 1st issue. The first article was so grand and the spirit of it par excellent.

I am living in hope that many or all of the Standfast Bible Students, as they call themselves, will see their mistake and be humble enough to return to co-operation with the Society. If they had not been so hasty in splitting off from the Society I believe they would have seen the trick of the adversary in such a thought quite quickly. I am reminded of Proverbs 19:2: "He that hasteth with his steps, sinneth". I am more and more convinced that it is pride that leads off into factions. Pride, says the Standard Dictionary, is an unreasonable self-esteem, or conceit, of our own superiority. And a careful study of the subject from the Bible convinces me this definition is correct. How easy it is to become conceited with reference to our own spirituality and the correctness of our judgment regarding spiritual matters. While I did not think it proper to subscribe to help carry on the war in any way, why should I think that everyone who thinks it would be all right is my inferior spiritually? Maybe if I were as matured as some of the Lord's people I would see the matter differently. So the sane thing for me to do, it seems to me, is to walk in the light as I see it; give reasons for what I believe to those who desire them; keep my own mind open for further light; and keep in mind the possibility that I might be wrong and others right.

Lots of friends would be profited by making a study of the meaning of pride both from the dictionary, the Bible, and experience. I feel quite sure that many would find themselves badly afflicted, who think they are almost ripe for the kingdom, who think they are of the Elijah class and others of the Elisha class.

You have my love, sympathy, prayers and appreciation.

DANIEL TOOLE.—Pilgrim.

FREED FROM A DELUSION

DEAR BRETHREN IN THE ANOINTED:

I am writing to you in view of the fact that I have been associated with the "Standfast Bible Students" for the past six months and just recently severed my connection with them. Let me say that the course which I honestly and conscientiously pursued for six months I now by the Lord's grace am able to see is the most subtle delusion God has yet permitted to come upon his saints.

Our beloved Pastor, in commenting on 2 Thessalonians 2:11, says regarding those coming under these "delusions": "They claim to be conscientious, and so they are". Brethren, I feel sure the great majority of these brethren are honest and conscientious; nevertheless they are under a great delusion, which is daily leading them into greater darkness respecting our Pastor's teaching on the "sealing of the saints", the "shut door" of our Lord's parable, "the great company class", and the "image of the beast".

But the devil overstepped himself in my own individual case and others when recently there were passed resolutions at different classes, among them one to this effect: "We believe the need for public work is ended in view of the fact that the door is shut, the harvest ended, and the saints sealed", etc. Since uniting again with the I. B. S. A. the Lord has shown me the great darkness I was in.

Inasmuch as I was one of the most energetic in proclaiming in both a private and public way in the Northwest what I considered to be the truth (although as Saul of Tarsus I did it in good conscience) I am now anxious to do all in my power to recover if possible some of the Lord's little ones.

The "Standfast Bible Students" claim to be standing by Bro. Russell's last words on chronology in the Sept. 1st, 1916, TOWER, wherein he stated Passover, 1918, would end the

harvest, and the fact that when pressure was brought to bear against the brethren in charge at headquarters at this very same time and they compromised (?) to keep the work going is evidence to their minds that the WATCH TOWER ceased to be the Lord's Channel, as the Lord and the apostles never did anything under pressure that they wouldn't have done otherwise. If an article could appear in the TOWER to the effect that the action of the Brethren in charge at the Brooklyn Tabernacle regarding Bonds last Spring was not done through fear, or a violation of individual conscience, it would be the means of opening the eyes of many to the fact that the Lord is still using the I. B. S. A. to further his kingdom work. I am resting in perfect peace knowing that "the Lord knoweth them that are his" and that the honest hearted ones will all eventually see eye to eye on the fundamentals, and I trust this letter will be taken in the same spirit with which it is written.

Praying the Lord's blessing upon your efforts to serve him, I remain your brother and fellow-servant in the ministry of reconciliation.

P. S. BLODGETT.—*Wash.*

[The above letter was written before the June 1st issue had been received. The difficulties of the Standfast Bible Students were there discussed in the first article, "Who Shall Gain the Victory?" We have already received indications that that article was timely; we also commend a prayerful re-reading of Brother Russell's advice on Red Cross Contributing as given in Z' 15-p. 351. Ed's.]

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, with cash remittance. The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about two months, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

Two styles of binding are in preparation: Style A being green cloth with Morocco tips, gilt top, stamped in gold; Style B, bound in green cloth, plain edges, backs stamped in "Oriental" gold.

RETAIL PRICES: Carriage charges **prepaid by us** to any part of the world.

Style A: Green cloth, Morocco tips, gilt top, stamped in gold:
Complete set (7 volumes) $18.50
Single volumes, each 2.70
Style B: Green cloth, plain edges, backs stamped in Oriental gold:
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Single volumes, each 2.00

WHOLESALE PRICES: For the convenience of class secretaries, or others, who can send orders for fifty volumes (or seven complete sets), or more, the following prices will apply, **carriage charges collect:**
Style A: Complete set (7 volumes) $18.00
Single volumes, each 2.60
Style B. Complete set (7 volumes) 12.00
Single volumes, each 1.75

These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request. Order now.

It is by no means certain that another edition will ever be made of these reprinted old issues, so that all those who contemplate ordering at all would do well to order at once.

IN RE PUBLICATIONS

Many of our readers are asking "Does the Society authorize and approve the printing and publication of an exposition of the minor prophets by a brother at Gosport, England?" and "Are Convention reports published under the direction and approval of the Society?"

We answer that the Society has nothing whatsoever to do with the preparation, printing, or publication of the exposition of the minor prophets published at Gosport, England. The attitude of the Society toward such publications is now what it has always been, namely that it is not the province of the Society to say what others shall or shall not publish. We recognize that each one has the liberty to publish whatsoever he pleases. Whether the Society approves it is entirely a different matter. The one publishing takes the responsibility. Whatever the Society deems to be "meat in due season" and profitable for the church it will publish, if at all, in THE WATCH TOWER or other publications issued by the Society.

We might say in this connection that a corps of competent brethren under the direction of the Society is studying the prophecies and if it seems to be the Lord's will to publish an explanation of them, announcement will be made in due time in the columns of THE WATCH TOWER.

As to the convention reports, the Society has never regarded these reports as necessary for the church, hence has never published them. Neither has it delegated to any other the publication of such reports, and has no intention of doing so. If others wish to publish these reports, that is their business, but it will be always understood that the publication is not by the direction nor under the supervision of the Society.

ECCE HOMO!

[In loving remembrance of Pastor Russell and his Ministry.]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown
He kept to his moorings, and laid his life down
In *the place where God put him.* What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad;
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message—he gave it to men;
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the wayfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.

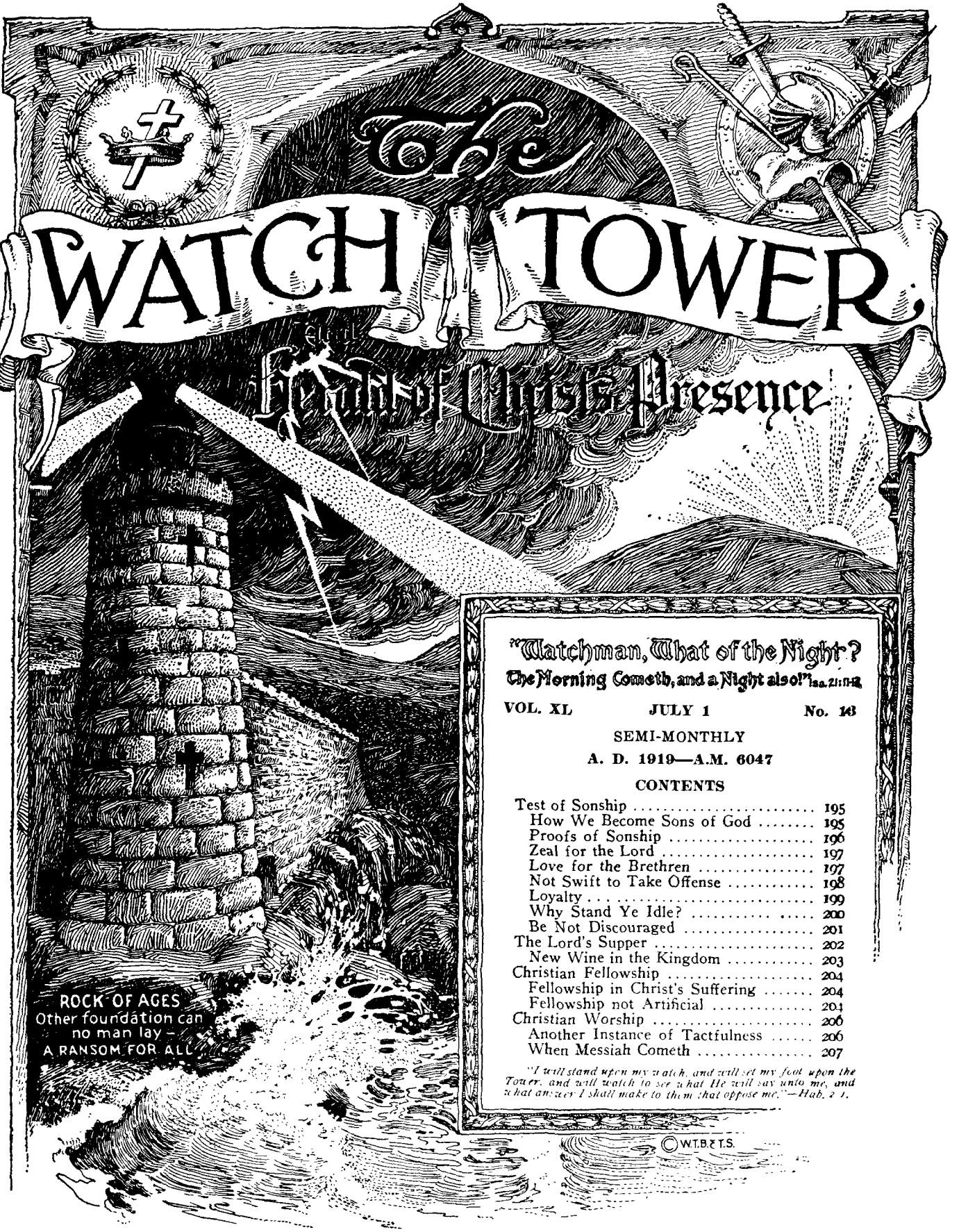
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head,
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet this Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"

[End of Fortieth Year]

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity are unable to pay for this journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

REGARDING PETITION WORK

We are securing many inquiries respecting the petition work. It does not now seem expedient to continue this work. The case against our brethren has been reversed by the higher court. The petition has never been presented; but the evidence is overwhelming that the Lord desired this work to be done, not so much to get the brethren out of prison, as for the purpose of a witness to the truth. It has enabled the dear friends to reach all classes of people with the message; in fact, classes that could not have been otherwise reached. We express the gratitude of the Editorial Committee, and of the other dear brethren involved, for the zealous and noble work of the friends in this behalf, and join with all of you in giving thanks to our heavenly Father and to the Master for this additional opportunity of testifying to the goodness and greatness of his arrangements.

MANNA AND HELL BOOKLET IN SLOVAK

The "Heavenly Manna" and the booklet "What Say the Scriptures about Hell?" have been translated into the Czecho-Slovak language and are now procurable at the following prices: *Retail Prices*: Manna, 75c each, postpaid; Hell Booklet, 30c each, postpaid: *Wholesale Prices*: Manna (lots of 10 or more to one address), 60c each, postpaid; Hell Booklets (lots of 25 or more to one address), 15c each, postpaid.

CZECHO-SLOVAK CONVENTION

The Czecho-Slovak friends are planning a convention to be held in Cleveland, July 19, 20, and a good attendance is expected from Ohio and surrounding states. Testimonies will be read from friends who are unable to attend in person. Communications should be addressed to Martin Sunal, 3477 W. 69th Street, Cleveland, Ohio.

NEW TEMPLE CHARTS

Quite a number of delays have been encountered in getting out the new edition of the wall chart of Ezekiel's Sanctuary, but present appearances warrant us in the expectation that we will be able to fill all back orders in about six weeks from the date of this issue. The new chart is slightly larger than the former one, being 36x38 inches. The price is $2.00, postpaid.

RE NIGHT LETTERS

Friends sending us telegraphic "night letters" frequently append their address *after* their signature. This practice involves an extra charge to the sender, even though the body of the message contains less than the fifty words allowed on the minimum charge. Frequently the address can just as well be included in the body of the message, at no extra expense.

"REVELATION"—SINAITIC READING

We have in stock a vest pocket edition of the Book of Revelation, according to the Sinaitic Manuscript. This little volume is in convenient form, and meets quite fully the requirements of all who desire to know the meaning of this wonderful portion of the divine Word. Not only is the accurate rendering of the ancient Sinaitic Manuscript given, with headings and subheadings in bold-face type for convenient location of passages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges 70c postpaid. In lots of 50 or more, 50c. Charges collect.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL JULY 1, 1919 No. 13

TEST OF SONSHIP

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 John 3:2.



WHEN a mariner is in a storm at sea and there arises in his mind doubt as to whether or not he is on the right course, he applies all the rules governing mariners to discover his true situation. When the people of God are passing through stormy seasons, doubt may arise in the minds of some as to whether or not they are on the right course. In fact some might doubt whether or not they are really still in the race running for the prize to which they were called. Under such conditions it is always proper to examine the fixed rules governing the new creation that all doubt may be removed. "Test yourselves to discover whether you are true believers; put your own selves under examination. Or do you not know that Jesus Christ is in you, [unless] you are [in]sincere."—2 Corinthians 13:5, *Weymouth.*

During the year just passed the storms of persecution have afflicted the people of the Lord and amid the storms there have been fiery trials for individuals and for the church collectively. As a result, some have become offended and have turned away, drawing followers after them and organizing themselves under various names. We are advised that there are probably a dozen or more different groups of Bible students acting under different names, and we sometimes find that some of these do not always express themselves in the sweetest terms concerning or toward others who claim to be following in the narrow way. Leaders of these various organizations have convinced themselves and influenced others to believe that the Lord has cast away the Society and those who are directly connected with the conduct of its affairs.

Others have become so confused that they do not know which way to turn or what to do. Others of the dear friends, influenced by certain leaders, have sent letters of withdrawal to the Society on the International Bible Students Association form, using the letter prepared by Brother Russell for withdrawing from the Babylonish systems. We are sure if the brethren taking this course had stopped to consider carefully before acting they would have seen how inappropriate it is to send any such a letter of withdrawal for the reason that there is nothing from which to withdraw, unless such see fit to withdraw from being a Bible student, and surely no son of God would want to do that. The Watch Tower Bible & Tract Society is a corporation created and organized under the law of the land, the organization of which by Pastor Russell, we truly believe, was directed by the Lord for the purpose of conducting the harvest work and making proclamation of the incoming kingdom of the long-looked-for Messiah.

The International Bible Students Association is a generic term applicable to the Bible students throughout the world who have come out from Catholic and Protestant denominations and from the world and whose eyes have been opened to the philosophy of the great ransom sacrifice and the other great truths now revealed in harmony with the philosophy of the atonement. No membership roll has been kept and therefore it would seem very inappropriate for anyone to attempt to withdraw, using a formal withdrawal letter such as above mentioned. We call attention to this merely to show how confusion has taken hold on some. Nothing herein is said in the spirit of judging or criticism, but with a view, if possible, to aiding some of the Lord's dear sheep who have been confused to examine themselves, that they may have comfort of heart and peace of mind and that those who have his spirit may dwell together in unity and love.

It is observed that the Apostle Paul in the text above quoted does not say that we are to examine our brother, but the admonition is that each one apply the test to himself, that he may discover whether or not he is a true believer. "Put your own selves under examination." St. John the Revelator spoke for the entire church when he said: "There was given unto me a reed like unto a rod and the angel stood saying: Arise and measure the temple of God and the altar and them that worship therein". The measuring rod or reed here is the Word of God. (Jeremiah 1:11,12) The thought is that each Christian may apply to himself the divine measuring rod and determine whether or not he is a son of God, and if so whether or not he is following the right course that will lead him into the great haven of eternal rest and endless joy.

HOW WE BECOME SONS OF GOD

The greatest privilege of any creature is to occupy the relationship of a son toward the great heavenly Father. Adam in Eden was a son of God, perfect in organism, mind and will. His sin caused him to lose this sonship and through that wrongful act all of his offspring were alienated from God. "All were born sinners." There are other sons of God on the angelic plane. The ones mentioned in our text, however, are a new order of being—the new creation, of which Jesus Christ is the head. Hebrews 3:6.

The Scriptures outline the procedure by which Jehovah selects this predestined or foreknown class to be his sons on the divine plane. The basis for this great work is the sacrifice of his beloved son whereby the redemptive price was provided and presented in heaven to make good the defects of all who would come to God through the Beloved One. None thus come to Jesus except they are drawn by Jehovah and the Scriptures indicate that it is only the honest of heart, feeling after God if haply they might find him, who are thus drawn. These are shown through some

knowledge of the divine plan that they were born sinners and that the blood of Jesus alone can cleanse them, and thus believing such accept the Lord Jesus as their Redeemer.

JUSTIFICATION

Even though one does accept the Lord Jesus as his Redeemer, he could not be acceptable to the Father without being first justified, since God cannot receive any imperfect sacrifice, nor does he deal with any imperfect creature. Hence all who come to Jesus must be justified before being acceptable to the Father. Justification means to be made right with God. Therefore, in the true sense of the word, there can be no partial justification. There is no progression in justification. Justification is an instantaneous matter. There is progression toward justification. Consecration must precede justification. The basis for all justification is the merit of Christ on deposit with the heavenly Father for that purpose. All justification is legal. Justification could not be illegal. The process of justification may be stated thus: A believes on the Lord Jesus as his Redeemer and Savior; he has a sincere desire to do the will of the Lord. He presents himself in full consecration, which means a full surrender of his own will to do the Lord's will, whatsoever that may be.

There is some merit in A, because if there were no merit, that is to say, if he were totally depraved, he would not even have a desire to do the Father's will. But whatever merit is in him is far short of the required amount to make him perfect. Thus when he presents himself in consecration he could not be acceptable without something done on his behalf. The merit of Jesus therefore on deposit with the heavenly Father is imputed to A in a sufficient amount to make up for all his defects and thus A, having received the benefit of the merit of the ransom sacrifice, and because of his faith therein, God receives him and counts him as though he were a perfect being, righteous, holy. There results to him by reason of this righteousness the legal right to life as a human being, and that right he sacrifices at the time he agrees to do the Father's will. Being accepted by the Father then in the Beloved One and by reason of the Beloved One's merit, God begets him (A) "of his own will with the word of truth" to membership in the body of Christ. There has begun the newness of life, the embryo new creature. The new creature now consists of the new will—since the human will of A has been surrendered and he has taken the will of God and the new mind which has begun in A—new hopes, new desires, new prospects. Since a creature cannot exist without an organism, however, the body of flesh is appropriated as an organism and A "has this treasure in an earthen vessel". The will now must remain perfect. The new mind is developed more and more into the likeness of the mind of Christ. (Romans 12:2) The transforming process now must be progressive: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". (Romans 12:2) The renewing of the mind results from an increased knowledge of God's Word and conforming one's self to that knowledge, whereby he is able to ascertain and prove to himself what is the good and acceptable and perfect will of God. As a new creature now, he develops character.

Character in perfection means the attributes of wisdom, justice, love, and power in even balance. The embryo new creature has some character with which to start and which he must continue to increase. He is admonished: "Be ye perfect, even as your Father in heaven is perfect." Jehovah is perfect in character; that is to say, the attributes of wisdom, justice, love, and power are equally and exactly balanced in Jehovah. Such is true of the Lord Jesus, who is the express image of the Father and the new creature is admonished to grow into the likeness of his Master. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) All who are begotten by Jehovah to the divine nature are thus the begotten sons of God, and continuing faithful unto the end they have the promise of being born on the divine plane as members of the house of sons, of which Jesus is the Head.

PROOFS OF SONSHIP

All who thus start to run for the prize are called in the one hope of their calling, towit, called to joint-heirship with Christ Jesus in the kingdom of the Father. When the storms of persecution arise, when there are fiery trials within the church, when divisions come, when doubts and fears enter into the heart it is not infrequent that we hear one ask, "How do I know that I am a son of God running in the race for the prize of the high calling?" Sometimes we hear one express his opinion concerning another to the effect that he is not a son of God. The Scripture, as we know, does not ask us to examine our brother, but to examine self. And the Lord has laid down the rule so clearly and explicitly in his Word that by applying this measuring rod to self we can reach a reasonable conclusion which enables the true follower of Christ to have consolation of heart and peace of mind. The Apostle, writing under inspiration, said: "The spirit beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him that we may be also glorified together". (Romans 8:16,17) *The Spirit* here mentioned is the spirit or holy power or influence of Jehovah, and our spirit is the new mind—the mind of the new creature. A witness is one who gives testimony for the purpose of establishing a question at issue. Jehovah therefore witnesses to his begotten sons on the divine plane in two distinct manners: first, through his Word, second, through his manner of dealing with such.

The new creature then, beginning the examination of self, should first ask, Have I been drawn to the Lord and have I exercised faith in the merit of Jesus Christ, made a full consecration to do Jehovah's will? If this question is answered in the negative, no further attempt at examination need be made. If it is answered in the affirmative, then he should begin to look for the evidences that the Lord has accepted his consecration and that he has been begotten to the spirit nature. Jehovah gave a beautiful illustration whereby aid is given to the one examining himself. The Tabernacle in the wilderness contained two parts, the holy and the most holy. The holy represents the spirit-begotten condition of the sons of God. The most holy pictures the spirit-born condition. The furnishings of the holy consisted of (1) a golden candlestick filled with oil, lighted by the High Priest and which furnished the illumination for the holy, (2) the table of shewbread and (3) the golden incense altar. The

new creature is represented as being in the holy in the person of the high priest. One of the first evidences he has and which should be gratifying to the mind of the new creature is that he has received the illumination of the holy Spirit, which enables him to see the deep things of God's Word. St. Paul in 1 Corinthians 2:9,10,14 shows that the natural man cannot discern spiritual things, but that when begotten to sonship these things are revealed to him through the Word of God. One of the first proofs of sonship would be an understanding and a heart appreciation of the deep things of God's Word. By reason of the illumination in the holy the shewbread could be seen and eaten, which would picture the fact that the new creature, by reason of his illumination as a new creature, can understand and appropriate to himself the Word of God, which is pictured by the shewbread, and can hold it forth to others.

THE MYSTERY HID FROM AGES

Among the deep things of God's Word which is hidden from those of worldly minds, is "The Mystery", that is The Christ, "even the mystery which *hath been hid from ages and generations, but is now* made manifest unto the saints, to whom God would make known what is the riches of the glory of that mystery among the Gentiles, which is Christ in you, the hope of glory." (Colossians 1:26,27) The new creature now sees that the Mystery is The Christ, composed of Jesus the head and the 144,000 members of his body, called, chosen, and faithful unto death and conformed to his exact image. He sees that this is the "seed of promise" by and through which Jehovah purposes to bring blessings to all the groaning creation and that the creation of earth waits in groaning until the time this mystery class is completed.

This knowledge and appreciation of the divine arrangement plants firmly in the mind of the new creature a hope that he may attain to the likeness of the Master, and thus enables him to make progress in the transforming process. "Every man that hath this hope in him purifieth himself, even as he [the Lord] is pure."—1 John 3:3.

The new creature energized by the spirit of the Lord has a keen desire to make known to others the glad tidings and he becomes bold in the declaration of that message. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to everyone that believeth." (Romans 1:16) "Knowing, beloved, your election of God, for our Gospel came not unto you in word only, but also in power and in the holy spirit and in much assurance."—1 Thessalonians 1:4,5.

ZEAL FOR THE LORD

Another evidence of sonship and one which the new creature should expect to find in his own heart is a burning desire to glorify the Lord by using his all in the Lord's service. "If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Romans 8:11) The thought here is that if the spirit of the Lord dwells in one, such a one would be energized to use whatever faculties he possesses to magnify the Lord and serve him as opportunity affords. Such a one would be diligently looking for opportunities of service and would appreciate the fact that laying down his life in following the example of the Master and the apostles is but his reasonable service.

As above observed, the house of sons is the new creation, of which Jesus is the Head. There is a zeal peculiar to that house, and those who have the spirit of the Lord, should expect to find a measure of that zeal controlling them. Such zeal prompts one to service, not of a man, or earthly institutions, but a joyful service to the Lord. The Psalmist puts it thus: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen *upon me*". (*Psalm 69:9*) *It was the zeal of the Lord* Jesus to do the Father's will, prompted by love for the Father, that caused him to drink joyfully the cup which the Father poured for him. The footstep followers of Jesus, therefore, first expect to find within themselves such a zeal, prompted by supreme love for the Father and for Christ Jesus, the Beloved One, to do with their might whatever their hands find to do to the glory of God and of Christ. Such respond to service not that they might receive the approval of men, but, like the Master, that they might receive the approval of Jehovah. This is the spirit of God and "as many as are led by the spirit of God, they are the sons of God".—Romans 8:14.

LOVE FOR THE BRETHREN

In our text St. John tells us that "now are we the sons of God" and then gives a sure and absolute proof whereby we may determine that we are his sons, saying: "We know that we have passed from death unto life because we love the brethren. Let us not love in word, neither in tongue, but in deed and in truth, and *hereby we know that we are of the truth* and shall assure our hearts before him." (1 John 3:14,18,19) Let each one ask himself, Do I really love the brethren in deed and in truth? Love for the brethren may be defined as an unselfish desire to do good to a brother, *and putting that desire into action without regard* to whether the brother upon whom it is bestowed knows it or does not know it, even though it cause us much sacrifice, being prompted by the motive to build up such a one in the most holy faith. The unselfish love of Jesus for us such that he laid down his life for us. "Hereby perceive we the love ot God, because he laid down his life for us and we ought to lay down our lives for the brethren." (1 John 3:16) To do so would cost us something, of course, and if pure love prompts our action then it would not be material whether our brother knew or did not know we were trying to do him good so long as we are really putting *forth the effort, really manifesting* the spirit of Christ.

There is a special obligation between brethren, because they are all members of one household, hence we are admonished to do good unto all as we have opportunity, especially unto them that are of the household of faith. (Galatians 6:10) Justice and love operate harmoniously in Christ. Justice and love operating harmoniously in us who are Christians must control our conduct and our conversation toward others. We must give to our brother the true measure of justice, but it is not our duty or privilege to require that he render justice to us in all the relations of life.

Of course it is his duty to deal justly, but if he fails to do so it is not our privilege to demand justice. To illustrate: A may say something offensive to B. It would become the just duty of A to make sincere apology to B and to make restitution of any wrong as far as possible, but B, exercising brotherly love, should never demand of A that he make an apology or render

justice. On the other hand, if A failed to apologize voluntarily and make restitution, he would be the one missing a blessing. With the new creature this matter proceeds upon the true theory that one who is consecrated has agreed to surrender all of his earthly rights and privileges, and the spirit of Christ would demand that he sacrifice in behalf of his brother. If justice must mark our conduct toward others, even so must love be used by us to measure the conduct of others toward us. Love demands that we accept less than justice from others, because we realize they are imperfect in organism, mind and judgment. Proceeding, then, according to these principles, brethren find themselves glad to make a sacrifice in behalf of each other and especially is this true with reference to positions of honor and service. "In honor preferring one another." If one son of God is honored, then the others having the spirit of the Master rejoice that he is thus honored. Such is the spirit of Christ, and "if any man have not the spirit of Christ he is none of his."

NOT SWIFT TO TAKE OFFENSE

The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake, deals with us and does not impute sin to us except as it represents knowledge and wilfulness. With such a rule operating among Christians, a determination not to recognize as offensive anything that is not purposely done or intended as an offense would be a great blessing to all and a proper, Godlike course. Yet the transgressions to which our Lord refers in Matthew 18:15-18 are not trivial affairs, but such as should have attention in the manner pointed out by the Master, and then action should always be prompted by love for the brethren.

Further illustrating: a brother is serving the church in the capacity of elder or servant. He receives some treatment at the hands of a class or those whom he is serving which is contrary to the spirit of justice and love. Would such a servant be justified in saying, I will no longer serve this class or these friends; I will have nothing whatever to do with them. Would that be showing the spirit of brother love, the spirit of Christ? The Apostle Paul, who had the spirit of Christ, answered this question clearly and unequivocally. Evidently the church at Corinth had not been rendering to him the full measure of brotherly love, yet he wrote to them saying: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved".—2 Corinthians 12:15.

Such is a Godlike spirit; such is the spirit of Christ, and one who has this spirit has a strong witness that he is the son of God. One who engages in the pilgrim service is a servant of the Society which he represents, a servant of those of the church whom he serves, and a servant of the Lord. The WATCH TOWER is also a channel or instrument for service of the Church. The duty devolves upon some of the brethren of such pilgrim to edit THE WATCH TOWER. Suppose THE WATCH TOWER publishes something that is offensive to the pilgrim brother. Would love for the brethren justify such pilgrim brother in saying: I will no longer serve those who are supporting the Society and THE WATCH TOWER, but I will withdraw and take some followers unto myself. Would he be justified in such a course? Would that be manifesting the proper spirit of Christ, the spirit of brotherly love? We think such a course would not be according to the spirit of Christ. Brother Russell was sole editor of THE WATCH TOWER for many years and made many mistakes, because he too was imperfect. Frequently brethren became offended at him because of some fancied or real mistake, withdrew and tried to induce others to follow after them. Their efforts were attended with little success, as is well known, evidently because they were not manifesting the spirit of the Lord. The general rule has been that many of those who turn away go back into Babylon and into the world. Those who are leaders often make a shipwreck of their own faith and shatter the faith of others.

THIS JOURNAL AND FUNDAMENTALS

Since Brother Russell left us, a committee of imperfect men have tried to edit THE WATCH TOWER, men even more likely to make mistakes than was Brother Russell. That these have made mistakes is freely admitted. The ultra-critical can always find fault in anyone's work. But can anyone who is really consecrated to the Lord, who loves the Lord supremely and who loves his sheep better than he loves any earthly life or thing—can such a one find justification in his conduct in leaving the service of the brethren whom he started to serve under the supervision of the Society, turn aside and strive to get others to follow him and thereby attempt to cause division among the brethren? Would such be a manifestation of the spirit of Christ and of the apostles? Not according to the standard fixed by St. Paul and by Christ Jesus before him. Doubtless Jesus had many occasions to take offense at his disciples, to become offended because of their mistakes, yet he never ceased to minister lovingly to them, and the Apostle tells us that his determination is to be spent completely in the service of the brethren because of his love for them, even though they appreciate and love him less.

No one can point to a single instance in which THE WATCH TOWER has denied the great fundamental doctrine upon which all Christian faith rests, namely, the ransom sacrifice. No one can point to a single instance in which it has repudiated the "mystery" or any other fundamental doctrine taught by Jesus and the apostles and the Lord's "faithful and wise servant". If there have been mistakes or errors committed by reason of the imperfection of the instruments used to edit THE WATCH TOWER, would it be the spirit of Christ, the spirit to be manifested by a son of God, to attempt to disrupt the Lord's people and cause confusion among his true flock? St. Paul answers this question, explicitly in the negative. (Acts 20:29,30; Romans 16:17,18) We suggest therefore that each one of the Lord's dear flock who has been confused or disturbed in mind by such deflections of brethren and who has started to follow them, ask himself this question in his personal examinations: Did the spirit of the Lord cause this deflection and am I being guided by the Master's spirit when I follow in such a course? All the members of the church this side the vail find themselves very imperfect. None can do anything perfectly. (Romans 7:15,25) Knowing this, when we observe a mistake on the part of a brother what course will the spirit of the Lord prompt us to take? St. Peter answers: "Above all continue to love one another fervently, for love throws a vail over a multitude of faults". (1 Peter 4:3, *Weymouth*) The

child of God will measure himself by this standard.

But suppose one does feel that he is fully justified in withdrawing himself and forming another class, how should we treat him? Should we speak to him unkindly and treat him evilly? We answer by asking, What would be the spirit of the Lord? "God is too wise to err and too good to be unkind." Would it be *either wise or kind* to speak harshly of those who have turned aside? We think it would be unwise, because it would tend to injure the one thus speaking, and the spirit of the Lord would prevent unkindness. The conduct of those turning away might be such that we would be warranted in declining to fellowship with them, but to speak evil of them or to treat them with unkindness would be contrary to the spirit of the Lord. (Titus 1:3) The one speaking evilly or harshly would do more injury to himself than he would to the one spoken against. The son of God would not wish to injure himself or another.

How, then, should we treat those who have turned aside? We heard of one brother who said in answer to a similar question: "We should treat them as we would a snake or the devil." We can hardly believe, however, that this report concerning the brother's language is true. It is inconceivable how one following in Jesus' footsteps could treat another who claims to be following the Master as he would a snake or the devil. On the contrary, he should treat such a one with kindness. Justice and love will demand that we be kind and considerate, even to the unthankful. While the Scriptures admonish the Lord's people to withdraw themselves from those who pursue a wrongful course, and not to fellowship with them, yet the Scriptures nowhere tell us that we are to treat such in a rude, harsh or unkind manner. The spirit of Christ prompts the son of God to pity his erring brother and if opportunity arises he may be permitted to restore him. "My brethren, if anyone among you withdraw from the truth and someone turn him back, know you that he who turns back a sinner from his path of error will save his soul from death and cover a multitude of sins." (James 5:2, *Diaglott*) We are not to follow after the erring one, walking as he walks, but our course in following the Lord should be so consistent that by our precept and example we may be able to help the one who is turned aside. The spirit of the Lord will prompt us to try to do him good as opportunity is offered.

Some brethren whom the Lord has heretofore blessed in their service of his people have turned aside, drawing disciples after them. We have no unkind words to express against them, but we do ask those who have been drawn after them to examine themselves to determine whether or not the spirit of the Master is leading them. Let each one ask himself or herself, Do I still love the Lord? Do I believe that those from whom I have turned aside love the Lord and are trying to serve him? Who is the enemy of the Lord and of those who strive to walk in his footsteps? The answer must be, The great adversary and the instruments he uses. Then can I, as a follower of the Master, if I have his spirit, manifest the spirit of ill-will, slander, backbiting, evil speaking or other manner of antagonism against those who claim to be serving the Lord? Written aforetime for the benefit of the church were these beautiful words: "Behold, how good and how pleasant it is for brethren to dwell together in unity". Psalm 133:1.

LOYALTY

Loyalty to a friend means to be faithfully devoted to that friend and to guard his interests during his absence as well as in his presence. There is a loyalty of spirit between natural or earthly brothers, as indeed there should be, and such that leads one brother to protect and defend the good name and interests of his brother and to look devotedly after his interests, both during his absence and in his presence. The tie that binds together the new creation, the sons of God, the brethren in Christ, is far greater than any earthly tie. The true Christian will be loyal to his brother in Christ under all circumstances, in evil report and in good report, and until he is fully convinced beyond a reasonable doubt that such a one has lost the spirit of Christ and ceased to be a brother, and even then he will do him no injury.

True loyalty to a brother in Christ, such as is prompted by the spirit of Christ, does not mean a devotion to his brother only while such brother is on the crest of the wave and everything is going smoothly and serenely, but it does mean that he will be loyal and devoted to his interests even when his brother is being assailed by the enemy, when his name is cast out as evil, when he is being despised and persecuted and such loyalty will continue in the absence of the brother as well as in his presence. If one, in his zeal and devotion for the Lord and his cause brings down upon him the wrath of the enemies of Christ, the brother in Christ who is truly loyal to him and has the spirit of the Master, will be drawn even closer to his persecuted brother and will the more faithfully and loyally stand by him. The Master warns us that the love of the brethren would be put to a test along this line in the closing experiences of the church's career in the flesh. (Matthew 24:9,10) We believe it can be truly said that the fiery trials and persecutions that have come upon the church during the past year have drawn closer and closer together those who really have the spirit of the Master.

We may expect that the "beast" will pursue a further and rigorous persecution against the Lord's people, but those who have the Master's spirit will not be dismayed by such persecution. On the contrary they will remember with joy his words: "If the world hate you ye know that it hated me before it hated you." "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Those having the spirit of the Master realize that there can be no compromise between the "beast" or any of his agencies, and the church.

As a further evidence that one is a son and is in Christ, is the fact of his loyalty to the Lord and his cause. This would mean that he rejoices in keeping the commandments of the Lord and in performing the service that the Lord has prescribed for his people. "He that sayeth, I know him and keepeth not his commandments, is a liar and the truth is not in him, but whoso keepeth my word, in him is the love of God perfected. *Hereby know we that we are in Him.*" (1 John 2:4,5) God has commissioned his sons, the church, to perform certain things while in the flesh, and among other things specified in the commission is "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort those that

mourn". (Isaiah 61:2) The Gospel age is the acceptable year of the Lord, and the message concerning this has been especially proclaimed during the harvest.

Manifestly the Lord intended that the church should declare his day of vengeance, especially when that vengeance is upon the earth, to the intent that all who are of the right condition of heart may be comforted with the fact that the great stress upon the nations will result in the destruction of unrighteousness and bring in the righteous kingdom of our Master, for which he taught all his followers to pray. To be loyal to the Lord, then, would mean that we would take pleasure in calmly, dispassionately, yet zealously pointing out the wicked system of Babylon which encumbers the earth and that God's vengeance is upon such and that those who flee from it and diligently seek the Lord would be comforted. To refrain our voice from thus announcing the message of the Lord, or to the extent that we do refrain, would show a lack of the spirit of the Master and a lack of love for God and a lack of loyalty to his cause.

WHY STAND YE IDLE?

We are informed that some who have withdrawn from the Society insist that the Harvest work is done, that there is nothing more to do, hence it would be wrong for them to take part in any work that the Society is engaged in doing. Such a conclusion is clearly due to a misapprehension or confusion of mind. True the *forty year period* of the harvest closed in the spring of 1918, but that does not at all signify that the work ceased or should cease, nor does it mean a complete closing of the door. In the natural harvest of Israel, which the Lord gives as an illustration of the spiritual harvest, there was always a gleaning work to be done, which work followed the regular harvest work. As long as there are any of the saints this side the vail there will be a possibility of some falling away and losing their crowns, in which event some others would be selected to take the place or places of those falling away. There are doubtless many saints yet this side the vail. This is a good reason why there is yet some work to be done, and explains why some are still coming into the truth and giving evidence of being spirit-begotten. Additionally, there are other reasons for continuing activity on the part of the sons of God, namely, (a) *the binding and burning of the tares,* which is now in progress; (b) *the declaring of the day of God's vengeance,* which is also a part of the commission given to the church; (c) the awakening of the great company class, which must be done by the proclamation of the truth, and (d) the announcing to the world the incoming of Messiah's kingdom. If anyone has put his hand to the plow, let him not slack his hand or look back. Remember Lot's wife. She stood fast and did no more work. Besides all this, none of us can afford to be dogmatic about just when the Lord will cease any certain part of his work. What has heretofore been said in THE WATCH TOWER concerning the end of the harvest and the closing of the door has been an expression of the judgment of those writing it, based upon faith in the Word of God and the best evidence we have at hand. Our chief duty is to keep on serving the Lord, entering every door of opportunity that opens and being diligent in that service to the glory of his name. Let no Christian be deceived by the adversary and thereby become negligent of his privileges or duties. The overcoming saints will not be deceived, but "will persist in telling the truth unto the last". C-231.

FURTHER PROOF

In addition to the specific Scriptures by which the son of God may measure himself and determine whether he is pleasing to the Lord, the spirit witnesses to him also by God's manner of dealing with his sons. It is written: "For those whom the Lord loves he disciplines: and if you are left without discipline, of which every true son has had a share, that shows you are bastards and not true sons". (Hebrews 12:6,8, *Weymouth*) Sons of God when begotten to the divine nature enter the school of Christ, there to be trained and disciplined by being put through such experiences, fiery trials and tribulations as may be necessary to test their love, fidelity, and loyalty to the Lord. This is pictured in the Great Pyramid:

"This 'ante-chamber' symbolizes the school of Christ, and the discipline—the trials of faith, patience, endurance, etc.,—to which all are subjected who have made a full consecration of themselves to the will of God; it affords them opportunities for overcoming, and for proving their worthiness of a place, as overcomers, with Christ in his incoming reign of glory. If we be without such lessons and trials, we are not sons and heirs on this divine plane. (Hebrews 12:8) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby tests not only our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he wills shortly to make us rulers and judges.—1 Cor. 6:2,3."—C-352.

Our first experience in the school of Christ was to lay the foundation, which is faith, and thereafter through the lessons that came to us we were expected to add to our faith virtue and knowledge and self-control and patience and godliness and brotherly love and love (2 Peter 1:4-7) thus building the superstructure, which means growing in the knowledge of the Lord and in the fruits and graces of the Spirit. We should expect to come to a time of testing. The Apostle Peter says to the church—the sons of God: "Dear friends, do not be surprised that that scorching flame of persecution is raging among you to put you to the test, as though some surprising thing were suddenly happening to you. On the contrary, in the degree that you share in the sufferings of Christ, rejoice so that at the unfolding of his glory you may also rejoice with permanent gladness. You are to be envied if you be reproached for bearing the name of Christ; for in that case the spirit of glory, even the spirit of God is resting upon you."—1 Peter 4:12-14, *Weymouth.*

What character of suffering should we expect which would be a witness to us that we are sons of God? We answer, The same character of suffering that came upon Jesus and the faithful apostles. The persecutors of Jesus were not the common people, who had a desire to be law-abiding and do right, but his persecution came from the clergy element of his day, who, themselves being unfaithful, instigated others to persecute the Master. They did the same thing with the apostles. Jesus said of them that they were "the seed of the serpent" (John 8:44) and we may know then that the seed of the serpent would persecute the "seed of promise" until the end because the Scriptures assure us that such will be the case. Each son of God now on earth may ask himself, Have I been suffering

for righteousness' sake; have I suffered because I have attempted to give a witness at this time concerning the Lord's plan? Do I believe that the Lord organized, through "his faithful and wise servant" the Watch Tower Bible & Tract Society as the channel to carry the message to the people and to witness against the unrighteous systems of the earth? Have I witnessed any persecution from the "beast" and its various agencies against the Society and those who have endeavored in their own weakness but in the strength of the Lord to carry forward the work committed to it? If these questions are answered in the affirmative there is further cause for rejoicing because of this addition of proof of sonship. Some who have withdrawn from the work will do well to ask themselves, Am I suffering persecution from the "beast" because I am declaring the day of God's vengeance against Babylon and announcing the setting up of his kingdom? And if not, might it not be well for me to examine myself more carefully and see if I took the right course when I turned aside? The Apostle explicitly said: "All that will live godly in Christ Jesus shall suffer persecution". (2 Timothy 3:12) To live godly, then, means to live according to God's will and his will is as expressed in his Word, to show a zeal in keeping his commandments, which includes the proclamation of the message even until such service consumes us. Nowhere in the Scriptures does he say that we run until a certain time and then withdraw ourselves and do nothing more. Our consecration is unto death and it is not for his sons to say when the Lord would have them stop, but it is for them joyfully to obey his will by continuing to be witnesses for him in the earth until they are called home.

The discipline, therefore, that would come upon the sons of God must be sufferings like unto the Master. The Apostle assures us of this when he says: "It is a faithful saying, If we be dead with him we shall live with him; if we suffer we shall reign with him". (2 Timothy 2:11,12) Faithful service unto the Lord in the closing days of the church's experiences of necessity must bring persecutions and sufferings. If we love the truth we will serve the truth and this service is sure to bring upon us the disapproval of the world. If devotion to the will of the Father brought upon our Lord shame and ignominy, we should expect to be treated likewise as a result of faithfulness. The willingness to bear joyfully such disapproval, hatred and persecution as a part of our reasonable service is a further evidence that we are his sons. Upon this point we quote from Brother Russell: "If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. If we have the spirit of loyalty to God, to the truth and to the brethren we have the mind, the disposition of Christ".—Z '13-132.

BE NOT DISCOURAGED

Some have greater opportunities for service than others. Thanks be to the Lord he does not judge us according to what we accomplish, but judges us according to the love and zeal that we manifest toward him and his cause in proportion as we have the opportunity of serving him. For instance, some dear sister may have a large household that requires her attention and that precludes her from actively participating in the service. Or the brother or sister's health may be such that they cannot actively engage, or some other conditions over which they have no control may preclude them from being as active as they would like. But with such the question is, Am I, zealously prompted by love for the Lord and his cause, doing with my might what my hands find to do, be it little or be it much? The Lord judges according to the intent of the heart and the performance in proportion to the opportunity possessed.

But, one asks, how may I know that I am continuing in the fight, and how may I know that I still have the prospect of entering the kingdom as a glorified son of God? St. Paul reached the point where he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing". (2 Timothy 4:8) Each child of God should be able to say this same thing at the end of each day. It may be, because of some weakness or some shortcoming that he has failed or has a spot on his garment. What then should he do? We answer, He should not wait one moment, but apply through his Advocate according to the Lord's gracious provision, for the removal of such spot, or wrinkle, or any such thing. The Apostle said: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.....These things write I unto you that ye sin not, but if any man sin ye have an advocate with the Father, Christ Jesus the righteous." (1 John 1:7; 2:1) It is our privilege then to confess freely our wrong, our negligence, and claim the promise here given, that our Advocate may make intercession for us and that our Father may forgive us.

Then can not each one truly say, I have fought a good fight; I have not been fighting an evil or wrongful fight, but fighting on the side of the Lord. I have not denied the faith, but on the contrary I have kept the faith and still hold to that faith once delivered to the saints. I know that my Father has promised me that if I am faithful he will grant unto me the crown of life. I know that in myself there is no strength, and I could not keep the faith alone, but abiding in Christ who doeth all things for me I can accomplish all things. Doubtless I could have done better, it was my heart's sincere desire to do my best, and since I have tried I have the assurance that my Master makes up for my unwilling defects, therefore I can confidently lay my hand in the Lord's and say: 'He who has promised is just and faithful. He knows my weaknesses, he loves and he cares, and since I have the witness of his Word and of his instructive providences that I am his son, I can confidently say, I know that a crown of righteousness is laid up for me which that righteous judge will give me in his due time if I continue faithfully from now on even unto the end.'

We have the assurance that if our heart is perfect toward God, if we are loyal to him, to his message of truth, and loyal to the brethren, he will exercise his strength in our behalf, and this being true we cannot fail. To those, then, of the Laodicean church who have this witness of the Spirit and who possess such a perfect heart, who are fighting the good fight of faith against all opposition that the adversary has brought upon them, the Head of the house of sons, our Captain, our King, has said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne".—Revelation 3:21.

THE LORD'S SUPPER

—JULY 20:—MATTHEW 26:26-30; I CORINTHIANS 11:20-34.—

THE ANTITYPE OF THE PASSOVER INSTITUTED BY MOSES—THE MEMORIAL OF THAT ANTITYPE—WHAT THE BREAD AND THE WINE SYMBOLIZE—THE NEW WINE IN THE KINGDOM—THE CHURCH'S PRIVILEGE OF SUFFERING NOW AND OF SHARING IN THE GLORY AND HONOR OF THE KINGDOM LATER—THE MEANING OF OUR LORD'S SUFFERING AND DEATH.

"For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."—I Corinthians 11:26.



THE CONTEXT of our lesson gives our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord as the Lamb of God. Respecting this supper our Lord himself said: "With desire have I desired to eat this Passover with you before I suffer". He did not refer to the principal feast, which lasted a week from the 15th of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded the Jews of their deliverance from Egypt and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready; and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute among the disciples respecting the more honorable positions at the supper; and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. He set them an example that he whom they esteemed greatest among them, should be their principal servant, willing and ready to serve any and all.

"ONE OF YOU SHALL BETRAY ME"

While they were eating, Jesus remarked that one of them would betray him; and at once a spirit of sadness spread over the company. Each one, feeling it incumbent upon him to prove his innocence of such a charge, asked: "Lord, is it I." With the rest Judas also put this question, realizing that if he did not ask, it would imply his acknowledgement that he was the one. In response to his inquiry Jesus replied: "Thou hast said". That is to say, 'Yes, I refer to you.' Another account tells us that Jesus answered the query of another disciple by saying that the one for whom he would dip a sop would be the betrayer; and having dipped the sop, a piece of the lamb and a piece of the unleavened bread they were eating, he gave it to Judas, thus indicating him without directly naming him. It would appear, too, that up to this time the other disciples had not learned to know Judas, but that it was subsequently they ascertained that he was a thief, etc.

Among the Jews and the Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person whom he would in any wise injure. As food was seasoned with salt, it was probably this custom which was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time among those people the equivalent of a pledge of his lasting friendship, that he would never do you an injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of that time, to be loyal and faithful to the one whose bread he ate and of whose salt he partook. Hence our Lord's words: "He that dippeth his hand with me in the dish, the same shall betray me".

Nevertheless Jesus testified that his death was not a victory on the part of his betrayers and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that in this matter Judas was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness. Such a thought is negatived by our Lord's statement: "Woe unto the man by whom the Son of man is betrayed! It would have been better for that man if he had not been born". These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding opportunities. Evidently his was the sin unto death, the second death. Hence, aside from any future existence we are to consider that his life was a wasted, useless one; and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"TAKE, EAT; THIS IS MY BODY"

It was after the Passover supper, after the eating of the lamb with the herbs and the unleavened bread, etc., that Jesus instituted the Memorial supper, which by his direction takes with all of his followers the place of the Passover supper of the Jews. This was a new matter; and the apostles listened with interest to his words as he blest some of the thin cakes of unleavened bread and then broke them and handed portions to his disciples, saying, "Take, eat; this is my body". What could he mean? During their three years in his company they had learned that he spoke in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread, saying that it was his body. Evidently they understood him to mean that to them this bread would represent or symbolize his body; for on this occasion he told them that thenceforth they should do this in remembrance of him, that thenceforth they should remember him as the slain Lamb and should use unleavened bread to represent his flesh, and partake of this instead of eating previously of a literal lamb.

Our Lord could not have meant, as Roman Catholics and some Protestants believe, that by his blessing the bread was turned into his actual flesh; for he still had his flesh. He was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," the expression was as much a figure of speech as when a little later he said, "I am the vine". The right, sane view of the Master's words is apparent: he was represented in these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed, wheat is said to contain every element of nutrition in its proper proportion) so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions. Such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"DRINK YE, ALL, OF IT"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine. Therefore it is an open question whether it was fermented or unfermented; and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfill the terms of his injunction. Since it is never called wine, but merely the cup and the fruit of the vine, there is no room for disputation among the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of fruit of the vine he shall use. For our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the followers of our Lord.

In connection with the cup the Master said: "This is my blood of the covenant, which is shed for many for the remission of sins". (The two oldest Greek MSS. of the New Testament, the Sinaitic and the Vatican, No. 1209 omit the word "new".) True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another covenant, the

old covenant, the foundation covenant of all covenants; namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative death of Isaac at the hand of Abraham and in his figurative resurrection from the dead. The Apostle Paul assures us that Isaac represented our Lord Jesus, and also declared: "We, brethren, as Isaac was, are the children of promise"—the oath-bound covenant. Galatians 4:28.

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that covenant and of all its glorious provisions for the blessing of all the families of the earth. From this standpoint we see a special meaning and force in Jesus' words to his followers: "This is my cup; drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect church of the Gospel age to partake with him of his cup of suffering and death, to lay down their lives with him that they also might have a share with him in the coming glories of the kingdom which will be the divine channel for the fulfillment of the Abrahamic promise, the blessing of earth's families.

While the eating of the bread and participation in the justification effected by our Lord's death, and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our Lord's sacrifice, nevertheless the *cup* is not for the world, but only for the church, only for the consecrated of this Gospel age. There will be none of the sufferings of Christ left over for the coming age. No more suffering for righteousness' sake will then be known to the world. Only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecution, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his kingdom glories must expect to drink of his cup. Hence again our Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you". (John 6:53) Those who during the Gospel age consecrate as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now become his disciples.

NEW WINE IN THE KINGDOM

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously; namely, that he would not at this time set up his kingdom, but that instead he would suffer, be crucified; and that they must expect also to suffer with him; and that by and by, when the kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lessons now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that would follow, by the thought that all who would drink of the present cup of suffering, shame, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. This same thought should be before our minds; and like the apostles of old it will help us more and more to look forward to the kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies his kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but that mentioned in the prayer which he taught them, saying, "Thy kingdom come; thy will be done on earth as it is done in heaven".

This should be the thought before our minds also. In waiting for the kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the kingdom; that is, the resurrection change, the glorification of his faithful ones, who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure!

"FOR THE REMISSION OF SINS"

As far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner; that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God, in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose *words* the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and with the testimony of all the apostles, that it was necessary that Christ should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which our Lord paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint sufferers with Christ we are permitted to drink of his cup and be immersed into his death.

It is equally vain for evolutionists and higher critics to tell us that, so far from man's falling from God's likeness into sin and death, he has been on the contrary evolving upward step by step, from beastly conditions to where he is now. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body; and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the truth, of the love of God—that its height and depth and length and breadth are immeasurable, yea all accomplished through him who loved us and bought us with his precious blood.

"IN REMEMBRANCE OF ME"

Referring to this Memorial supper, the Apostle Paul quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come". (1 Corinthians 11:24-26) The thought is that we are thus to celebrate this great transaction until the time come for the kingdom celebration of it with the new wine, the joy, the glory, the honor, which we are to share with him who loved us and bought us. Evidently the Apostle does not merely mean until the *parousia*, the presence, of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Corinthians 10:16-17; 12:12) emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord. He declares: "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with our Lord? "For we being many are one loaf and one body; for we are all partakers of that one loaf." Again he adds: "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These as one loaf constitute from God's standpoint the bread of everlasting life for the world; and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings shall have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, as far as the world is concerned.

CHRISTIAN FELLOWSHIP

— — JULY 27.—PHILIPPIANS 4:10-20; ACTS 2:42, 46, 47. — —

PAUL AND THE PHILIPPIAN CHURCH—THEIR KINDNESSES ACCEPTED NOT AS DONE TO HIM PERSONALLY, BUT AS TO AN AMBASSADOR OF CHRIST—FELLOWSHIP WITHIN THE CHURCH, PREFERABLY WITH THE LOWLY—LOVE, THE INSPIRATION TO FELLOWSHIP—"THAT WHICH EVERY JOINT SUPPLIETH".

"If we walk in the light, as he is in the light, we have fellowship one with another."—1 *John* 1:7.



THE STORY of Paul and the Philippian church forms one of the most interesting narratives of the whole Bible. He and Silas were led to go to Philippi by a vision which appeared to Paul at night while they were at Troas, evidently in a state of more or less perplexity because of the hindrance which the Lord had placed in their way when they had attempted to go into the East.

Just why the holy Spirit suffered them not to go into Bithynia we cannot be sure, but possibly it was for two reasons: (1) the basic character qualities of the eastern peoples rendered attraction to the truth less likely, for their conception of honesty is such as leads them to leave truth largely to the imagination, while that of the northern and western peoples inclines them to leave little to the imagination, but to be more direct and more strict in making statements conform to facts; (2) granted that there may have been some work to do in eastern parts, the Lord doubtless saw that some less capable apostle could do what was there necessary to be done in the way of extending a witness of God's love and goodness. Indeed, plausible tradition has it that Bartholomew went into Bithynia and with St. Thomas went through Arabia and across southern India. Thus the Apostle Paul was liberated from one service that he might enter into a more extensive one; he proceeded at once to Philippi.

PROMPT TO GIVE, PROMPT TO RECEIVE THE MESSAGE

They heard that devotional exercises were usually held on the Sabbath by the river bank outside the city, and they resorted thither to see if the Lord might not use them there. Probably the greater portion of these worshipers were either Jewish or Jewish sympathisers. They evidently knew something of the true God. Some of them listened, and Lydia, an emmigrée from Asia Minor, received the message gladly and was baptized. Naturally these accounts given us are very limited, but making all due allowance for brevity in the account, it was evidently true that her acceptance of the Gospel was ready and that she was baptized at once. Here were both depth and decision of character; there was no dilly-dallying or putting it off to a more convenient season. Had she delayed long she might not have had the opportunity, for it was only a few days until Paul and Silas were asked to leave the place and the only other two visits of the Apostle were some years later and probably also very brief. At all events she did accept Christ and thus came into possession not merely of divine favor but doubtless also got added blessing for her promptness—there was no occasion for regret.

It was only a few days when Paul, harrassed by the continued and unwelcome attention of a young girl who was possessed of an evil spirit, exorcised the demon in the name of the Lord Jesus, and the demon left her, to the chagin and anger of her exploiters, who laid charges against Paul and Silas before the police authorities, had them beaten and committed to jail. They were miraculously delivered, which eventuated in the conversion of the jailer with his household, the exoneration of the missionaries by the magistrates, and the comforting of the brethren. Then followed many years of activity on the part of the Apostle until he spent about four years in military custody, two years in Cæsarea and about two years in Rome. It was toward the latter part of this last period that this letter was written, in return for and in acknowledgement of cheer and financial help sent by the Philippian brethren to Paul at Rome at the hand of Epaphroditus. The journey was in all about seven hundred miles and represented considerable outlay in time, energy, and money.

The Apostle was encouraged by their gift not only because of its intrinsic worth, but more because of the love and true fellowship they thus manifested in him as a servant of the Lord. He accepted the aid which they on their part esteemed it a privilege and a blessing to be allowed to give.

FELLOWSHIP IN CHRIST'S SUFFERING

"Fellowship is a mutual association of persons on equal and friendly terms; communion;" "participation in something, especially in ideas and sentiments held in common".

The Apostle's fellowship with the brethren at Philippi had covered a wide range of experiences; and this fact becomes all the more remarkable when we consider that there had not been much time spent together, nothing like as much as that spent at Corinth or Ephesus. Yet there was no church with which the Apostle had closer fellowship than with that of Philippi. First he had fellowship with some of them in prayer; they had met in common at the river-side for that purpose. Then they had all had fellowship in the understanding of the Gospel. Whatever other things people may have in common there is nothing that draws them quite so closely together as the community of interest arising from a mutual understanding of God's great purposes and designs as revealed in his Word.

But their new-found common interests were not limited to prayer and appreciation of the truth; the poignant hand of persecution soon fell upon the little group. Satan, the god of this world, was opposed to their activities because they had the effect of enlightening the minds of those who received the message concerning the real character of Jehovah, and this was inimical to the interests of Satan's empire. Then their fellowship reached out to the new joy of deliverance, dampened a little, no doubt, by the need of parting. But their interest in him did not die with their farewells, nor did his for them. They kept in touch with him and, during the short time he was at Thessalonica, they sent twice to minister to his necessities.—Philippians 4:16.

Furthermore the Apostle and the Philippian brethren had fellowship in hope—hope that Christ would be magnified in his body whether it be by life or by death (Philippians 1:20), hope of their being with Christ in the first resurrection (ch. 1:23), hope of so running along the marked-off way that they would attain the prize of the high calling of God in Christ Jesus, hope that Christ's body of humiliation, of which they were a part, would be changed and fashioned into his own glorious body, according to the working whereby he is able to subdue all things even unto himself. (ch. 3:21).

Their hearts were also joined in longing, as is intimated in the first verse of the fourth chapter: "Therefore, my brethren, dearly beloved and *longed for*". From what we can gather of the natural inclinations of the Apostle we would not take him to be given to much gush of sentiment; when he uses these terms of endearing affection therefore, they are all the more significant of the depth and abiding love, of the fusion of spirit which had been wrought under the fires of affliction and on the anvil of experience.

Moreover a community of need entered into their relationship. He needed their love and encouragement and they needed his counsel and guidance in spiritual matters. But most of all they all needed the wisdom, the spirit, and the favor of the Father and of their Master, Jesus, without whom they could do nothing. There was fellowship in steadfastness, as the Apostle cheerfully acknowledges in the first chapter of his letter: "I give thanks to my God upon every remembrance of you (for I always have joy in remembering you all in every petition of mine) for your responsiveness to the good news from the first day until now; having this same confidence, that he who started a good work in you, will keep completing it until the day of Christ Jesus".

FELLOWSHIP NOT ARTIFICIAL

No amount of artificial effort can produce true fellowship; effort merely makes it a theatrical representation of the real thing. If there is community of interest, there is fellowship; if there is no community of interest, there is no fellowship, and no effort at appearance will make it so. But there is such a thing as forgetting the fact that a real community of interest does exist—interest in the things of the world or of the flesh may dim our consciousness of the things eternal. That there is a danger along this line is admitted by the warning of the Apostle against forgetting the assembling of ourselves together. (Hebrews 10:25) Forgetful of this admonition there crept into the church the hermit and monastic life, both of which precluded the possibility of full fellowship in sympathy, in suffering, in hopes, in fears, in doctrine, in hearing the message, in bearing the message, in prayer, in the breaking of bread.

It is true that the Scriptures tell us to "love not the world

neither the things that are in the world"; but it is not the thought that Christ's followers are to hide themselves from contact with the world nor with one another and lead a monastic existence. The Lord himself is the best example on this point. *Except on rare occasions he did not seclude* himself, and even when he did he did not remain there to eke out his existence in ascetic practices, but, when refreshed by prayer and communion with the Father, he returned to his accustomed ministry. He was dealing with the people nearly all of the time, yet he said of himself: "I am not of the world". His separateness from the world therefore was one touching not so much his person as his affections and ideals. The ideals of the world are based on selfishness and those of our Lord on the highest of altruism, love.

In our exercise of fellowship with those of like precious *faith, we naturally encounter the imperfections of the brethren.* Their imperfections may at times and for a time seem to becloud our real fellowship in the things of the spirit. It is some comfort to know that these difficulties were also experienced even in the Philippian church, as there was some variance between two sisters who had been faithful workers with the Apostle in the spreading of the glad tidings. (Philippians 4:2, 3) But those people who are the most pleasant to us may not in the end prove to be those who have helped and developed us the most. We therefore should not be too assiduous in either seeking or rejecting the fellowship of those whom divine providence has thrown in our path. If we seek the special fellowship of some particular individual we may find that we have done so from selfish or, at best, natural motives; if we reject the fellowship of those who are not so attractive to us according to the flesh we may miss some of the most valuable lessons of life.

"MIND NOT HIGH THINGS"

We are instructed to "mind not high things, but condescend to men of low estate". (Romans 12:16) Doubtless the reason for this instruction lies in the fact that "with the lowly is wisdom". (Proverbs 11:2) Those well endowed by nature are likely to feel their superiority and feeling their superiority they become proud and supercilious, and the proud and supercilious are not likely to have, or having, to retain, an unbiased or accurate view of things. And among the things which they are apt to forget is their need of the Lord and *the foolishness of attempting anything without his blessing* and guidance. The lowly are not so occupied with their own devices and are more likely to have a reverential respect for the Lord's commands and greater willingness to sacrifice personal preference for the comfort or benefit of others.

The Lord has arranged that all his work of this Gospel age be carried on through the sacrifices of the saints, not because the Lord needs anything, but because the consecrated child of God, as also every ecclesia, needs to encourage the sacrificial quality of his or its own service. It counteracts acquisitiveness and self-centered thinking and assists in *developing that love which seeks nothing for itself, but which* seeks to dispense blessing to others. Because it will assist in our development, therefore, God permits his work to be in such condition that it will have need of the best efforts of all who are truly his.

Love is the inspiration to fellowship, as the Apostle John tells us. (1 John 4:11) God's love for us is the great wellspring which starts our love for him. But there is little we can do to show our love for God directly; so he has arranged that our love for him be shown largely to those who are his. (1 John 4:20) In love for the Lord and for his people we *find the source of every virtue. If love does not see in a* brother or a sister all that we would like to see of the image of Christ, love can afford to wait. The Lord has waited long and patiently on us and has been kind to us in spite of our repeated shortcomings.

"Then they that feared the Lord spake often one to another". (Malachi 3:16) These words suggest conferences on holy things, meetings, conventions, et cetera, to encourage, to give sympathy, to receive broader views of God's goodness, new suggestions regarding his work either of witness to the world or of grace in the hearts of his children, and, not least, *the correction of errors in thought, in word, in conduct.*

In another of his epistles the Apostle shows why fellowship is necessary to the wellbeing of the new creature. It is because no one member has all the graces of the spirit in full development, and no one has all the means of grace or assistance for the others. It is like one great body: some have the position of eyes, some of hands, some of feet. All are necessary, for the body is "held together by that which *every* joint supplieth". (Ephesians 4:16) "The eye cannot say to the hand, I have no need of thee" (1 Corinthians 12:21), and, if the figure were carried out, neither could the teeth say to the gastric juice, "I have no need of thee". *Several parts in a musical composition add harmony to the* melody; so the various individual members make the work of the body as a whole more interesting and more of a glory to God.

SUCH FELLOWSHIP GAINFULLY EXPENSIVE

Such was the fellowship which the Apostle had with the brethren at Philippi. They did not try to be apostles and to take over the work which the Lord had evidently given him to do, but they did have participation with him in their minds and, in their own smaller field, also in the proclaiming of the good news. More than this their hearts went out to him in *his sufferings, and while he was undergoing imprisonment* for the kingdom of heaven's sake they sought to alleviate his discomfort as much as lay within their power.

He was careful to assure them that though there had been a season in which he had not heard from them, he realized that it was from lack of opportunity and not from any coolness of their love toward him. He hastened also to reassure them that it was not his own want which had been foremost in his mind. No: it was the continual thought of their growth in love and in likeness to their Lord and Master.

As for himself he had learned by long experience in the narrow way to be content, literally, *to hold himself together* —not to "go to pieces" simply because everything did not go along as smoothly as heart could wish. He was not *satisfied,* for that blissful state can only be reached when we awake in the likeness of him who is the express image of the Father's person. (Psalm 17:15) He had learned to do without, *to suffer privations and humiliations and yet to be content.* Many people in the world suffer privations but the great Apostle had *learned how* to do it gracefully, contentedly, thankfully, knowing that he had committed his every interest to the King of kings and Lord of lords, and having made every effort within his power for provision of his needs he accepted the outcome with happiness.

Some learn to be submissive under adversity and want but straightway lose their balance if prosperity comes their way. Few of us could stand the insidious tendencies of affluence and it is probably for this reason that the Lord allows most *of us to remain poor, knowing that unspeakable riches* are just before us if we are but faithful unto death. There was no boasting in this mention of having such character poise as enabled him to retain his balance under all the vicissitudes of life, for he cheerfully acknowledged that his strength came not from himself but from his Lord and Master. He could do everything necessary to be done to finish his course as a pilgrim toward Zion and as an ambassador for the living God. He did not of course mean that he could do anything foolish or unnecessary, but that he could to all those things which he had laid claim to doing—to being content under trying circ*umstances, to being able to do with or do without.* The restraining influence in the one case and the buoying influence in the other came from him who is the Head over all things to the church which is his body.

He expressed himself as being abundantly supplied with everything necessary. The things which they had sent he recognized to be sacrifices and knowing *that they had done* a good and noble deed, had "communicated" or shared with him what they possessed, therefore he knew that "with such sacrifices God [was] well pleased". (Hebrews 13:16) In return for this he could assure them that God, the fountain head of every blessing, the provider for all the universe, would supply their needs too. He would make more than the general provision which had been made for the just and the unjust, for, they having sought first the kingdom of God and his righteousness, he would add whatever else was necessary for their continuance and perseverance in the narrow way. *And he would not do this stintedly as though to keep* account of every cent, but his provision would be according to, in proportion to, or commensurate with his riches in glory, which we are elsewhere told are "exceeding".

One part of the subscribed salutation is especially worthy of note—there were "saints in Cæsar's household"! The Cæsar here referred to was Nero, who was already started on his course of debauchery and sensuousness. But here in that cesspool of festered vice, around which would naturally flit and buzz the most loathsome moral flies of all the realm, *there* were saints. Truly as the loving John has said: *"Greater is he that is in you, than he that is in the world".* —1 John 4:4.

CHRISTIAN WORSHIP

— — AUGUST 3.—JOHN 4:1-10, 19-24. — —

GREAT RELIGIOUS ANTIPATHY BETWEEN JEWS AND SAMARITANS—OUR LORD'S CONVERSATION WITH THE WOMAN OF SAMARIA—THE SATISFYING WATER OF LIFE—ILLUSTRATIONS OF OUR LORD'S TACTFULNESS—PROPER MANNER OF APPROACHING THE THRONE OF GRACE—IN WHAT SENSE "SALVATION IS OF THE JEWS"—OUR LORD'S DECLARATION OF HIS IDENTITY—THE WOMAN'S MISSIONARY SPIRIT.

"God is a spirit; and they that worship him must worship in spirit and in truth."—Verse 24.



JOHN THE BAPTIST had testified of Jesus: "He must increase, but I must decrease". (John 3:30) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. The growing popularity of Jesus aroused to bitter opposition the Scribes and the Pharisees, and they looked for an opportunity to put him to death. Hence we read that "he would not walk in Jewry, because the Jews sought to kill him". (John 7:1) They had greater animosity toward Jesus than toward John; for in him they recognized a superiority over themselves, and because the common people heard him gladly, saying, "Never man spake like this man". Thereafter we hear little of Jesus being in Jerusalem except on festive occasions, when great multitudes gathered in accordance with the requirements of the law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel". (Matthew 10:5 6) The Samaritans are thus classed with Gentiles—aliens, strangers, foreigners from the commonwealth of Israel. We recall their history. At the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel—immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious among the Jews, disregarding their divine law on the subject, intermarried among the Samaritans. Thus an element of Jewish blood was intermingled among them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the law given by Moses, recognized Jerusalem and the Temple as the center of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better, that right in their own country they had the very mountain in which Jacob worshipped God; and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of our Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the kingdom invitation, which was exclusively for the Jews. It was not until the Jews as a people had neglected their opportunity that the special privileges of the kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of earth, including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well; and the disciples went to the nearby Samaritan village of Sychar to purchase food, while Jesus rested at the well, which was seventy-five feep deep and the mouth of which was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of our Lord's peculiar conduct, but he gave none. We perceive in the Gospel record our Lord's humility, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners; and that he reproved and rebuked the Scribes and the Pharisees for their aloofness. One of his parables was especially directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly esteemed among men were more abominable in his sight than were some despised of men.

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact, that to do so would be dishonest. They have the feeling that to be honest one must be just a little disagreeable. Hence they are frequently blunt to the extent of injuring the feelings of others and of hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary he said: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water". Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things—not, however, that we should obtrude religious matters on every occasion, nor that we should suppose that our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed; else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. She perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said: 'If you had ever so much desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it?' "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" Again our Lord tactfully ignored the question in the woman's interest, not to deceive her nor to take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said: "Whosoever drinketh of the water that I shall give him shall never thirst"; for that water "shall be in him a well of water springing up into everlasting life."

ANOTHER INSTANCE OF TACTFULNESS

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation and by her earnestness to get the living water he had described. She said: "Sir, give me this water, that I thirst not, neither come hither to draw". Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband". Her answer was, "I have no husband". With that reply came a flood of thought, which our Lord riveted upon her by declaring, 'You have well said that you have no husband; for you have had five husbands, and he whom you now have is not your husband'. The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared not. She fled not from him. His kindliness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend". Her answer was: "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion; and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them at greater

leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted". (Isaiah 61:1) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth; but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

"SALVATION IS OF THE JEWS"

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her. Were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, in whose words she could have great confidence. Hence her inquiry: 'Who are right—our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place?' Our Lord was not bent upon making of her a Jewish proselyte. The time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general; and this was already beginning as far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father".

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated; and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already come since our Lord himself was the first of the spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places—not in families nor nationally. Their acceptance will be as individuals and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth; for the Father seeketh such to worship him". During past times he did indeed prescribe forms of worship and times and places; but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But on the other hand we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

WE KNOW WHAT WE WORSHIP

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews". The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Hagar (Law) Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham; and that from them must come the great Messiah; and that eventually through him and some of their nation associated with him, all the families of the earth would receive a blessing. Our Lord said: "Salvation is of the Jews". He did not say, For the Jews, nor, To the Jews, exclusively. It was *of* them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has during this age been extended to every nation, people, kindred, and tongue.

We would not say that the Samaritans were typical of a certain class of people here; for typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in spiritual Israel we find some like the Samaritans, who are strangers from the covenant and the promises, because not of the same family—not begotten again of the holy Spirit. Some of these are estimable people, honorable and with a form of godliness, but denying its power. Then among the true Israel, all begotten of the holy Spirit, all therefore related to the Lord, there are two classes: the "little flock" of Israelites indeed, whose love and zeal the Lord approves; and a great company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"—joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say: "Ye worship ye know not what", even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the truth, it would be proper for us to attempt to show them kindly how different are the hopes, aspirations and promises which apply to the consecrated saints of spiritual Israel from anything which they have known or thought. In all of our dealings with the Israelites and with others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves".—Matthew 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things". Seeing her readiness of mind our Lord expressed to her—more plainly, perhaps, than to any other person during his ministry—the great fact that he was the Messiah: "I that speak unto thee am he".

The disciples, returning at this time marveled that he talked with the woman, but had too great respect for him to question him; and all through the Gospel age many, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers—that they are not to despise opportunities for service, for preaching the truth, even though they have an audience of but one. Indeed, the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and the energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? What worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had; and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord. This reminds us that our Lord is judging us by our faihfulness in little things and in small opportunities rather than by our great achievements. His own words are: "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is least is unjust also in much". (Luke 16:10) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

International Bible Students Association Classes

Lectures and Studies

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Marengo, Ill.	July	14	Michigan City, Ind.	July	21
Elgin, Ill.	"	15	LaPorte, Ind.	"	22
Batavia, Ill.	"	16	Plymouth, Ind.	"	23
Aurora, Ill.	"	17	Atwood, Ind.	"	24
Joliet, Ill.	"	18	Warsaw, Ind.	"	25
Hammond, Ind.	"	20	Ft. Wayne, Ind.	"	27

ADDRESSES BY BROTHER A. M. GRAHAM

Camden, N. J.	July	12	Manheim, Pa.	July	19
Chester, Pa.	"	13	Lancaster, Pa.	"	20
Wilmington, Del.	"	13, 14	Elizabethtown, Pa.	"	22
Lansdale, Pa.	"	15	York, Pa.	"	23
Linfield, Pa.	"	16	Plainfield, Pa.	"	24
Boyertown, Pa.	"	17	Northumberland, Pa.	"	25
Reading, Pa.	"	18	Shamokin, Pa.	"	27

ADDRESSES BY BROTHER M. L. HERR

Carthage, Mo.	July	10	Ash Grove, Mo.	July	16, 17
Monett, Mo.	"	11	Golden City, Mo.	"	18
Aurora, Mo.	"	12	Kansas City, Mo.	"	20
Springfield, Mo.	"	13	Sedalia, Mo.	"	22
Lebanon, Mo.	"	14	Burton, Mo.	"	23
Rolla, Mo.	"	15	St. Louis, Mo.	"	24

ADDRESSES BY BROTHER OSCAR MAGNUSON

B. River Falls, Wis.	July	7	Waukesha, Wis.	July	14
Tunnel City, Wis.	"	8	Madison, Wis.	"	15
Plover, Wis.	"	9	Racine, Wis.	"	16
Stevens Point, Wis.	"	10	Kenosha, Wis.	"	17
Junction City, Wis.	"	11	Waukegan, Ill.	"	18
Richfield, Wis.	"	13	Milwaukee, Wis.	"	20

ADDRESSES BY BROTHER R. L. ROBIE

Crawfordsville, Ind.	July	2	Indianapolis, Ind.	July	9
Bedford, Ind.	"	3	Kokomo, Ind.	"	10
Linton, Ind.	"	4-6	Logansport, Ind.	"	11
Terre Haute, Ind.	"	7	Hammond, Ind.	"	12
Brazil, Ind.	"	8	Chicago, Ill.	"	13

ADDRESSES BY BROTHER W. J. THORN

Belleville, Ill.	July	7	Pana, Ill.	July	14
Lebanon, Ill.	"	8	Mattoon, Ill.	"	15
Granite City, Ill.	"	9	Champaign, Ill.	"	16
Alton, Ill.	"	10	Danville, Ill.	"	17, 18
Gillespie, Ill.	"	11	New Richmond, Ind.	"	19
Bunker Hill, Ill.	"	13	Kokomo, Ind.	"	20

ADDRESSES BY BROTHER T. H. THORNTON

Richmond, Va.	July	2	Raleigh, N. C.	July	13
Petersburg, Va.	"	3, 4	Selma, N. C.	"	14
Scotland Neck, N. C.	"	6	Stem, N. C.	"	15
Enfield, N. C.	"	7	Henderson, N. C.	"	16
Rocky Mount, N. C.	"	8	Louisburg, N. C.	"	17
Vanceboro, N. C.	"	10	Fayetteville, N. C.	"	19
Wendell, N. C.	"	11, 12	Hayne, N. C.	"	20

ADDRESSES BY BROTHER L. F. ZINK

Union City, Pa.	July	7	Kittanning, Pa.	July	14
Titusville, Pa.	"	8	Punxsutawney, Pa.	"	15
Oil City, Pa.	"	9	Mahaffey, Pa.	"	16
Warren, Pa.	"	10	Curry Run, Pa.	"	17
DeYoung, Pa.	"	11	Alexandria, Pa.	"	19
Butler, Pa.	"	13	Altoona, Pa.	"	20

ADDRESSES BY BROTHER H. L. ADDINGTON

Bradford, O.	July	6	Waynesburg, Pa.	July	13

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Niles, O.	July	6	Kittanning, Pa.	July	20

ADDRESSES BY BROTHER E. L. DOCKEY

Clarksburg, W. Va.	July	6	Connellsville, Pa.	July	20

ADDRESSES BY BROTHER A. D. ESHLEMAN

Johnstown, Pa.	July	13	Auburn, Ind.	July	27

ADDRESSES BY BROTHER H. E. HAZLETT

New Castle, Pa.	July	6	Canonsburg, Pa.	July	13

ADDRESSES BY BROTHER W. F. HUDGINGS

Lewistown, Pa.	July	13	Wellsville, O.	July	20

ADDRESSES BY BROTHER JOHN HUTCHINSON

Warren, O.	July	13	Washington, Pa.	July	20

ADDRESSES BY BROTHER R. J. MARTIN

St. Louis, Mo.	July	6	Batavia, N. Y.	July	13

ADDRESSES BY BROTHER H. H. RIEMER

Dover, O.	July	6	Vandergrift, Pa.	July	13

ADDRESSES BY BROTHER F. H. ROBISON

Erie, Pa.	July	6	Massillon, O.	July	13

ADDRESSES BY BROTHER W. E. VAN AMBURGH

New Kensington, Pa.	July	6	Wheeling, W. Va.	July	13

ADDRESSES BY BROTHER C. A. WISE

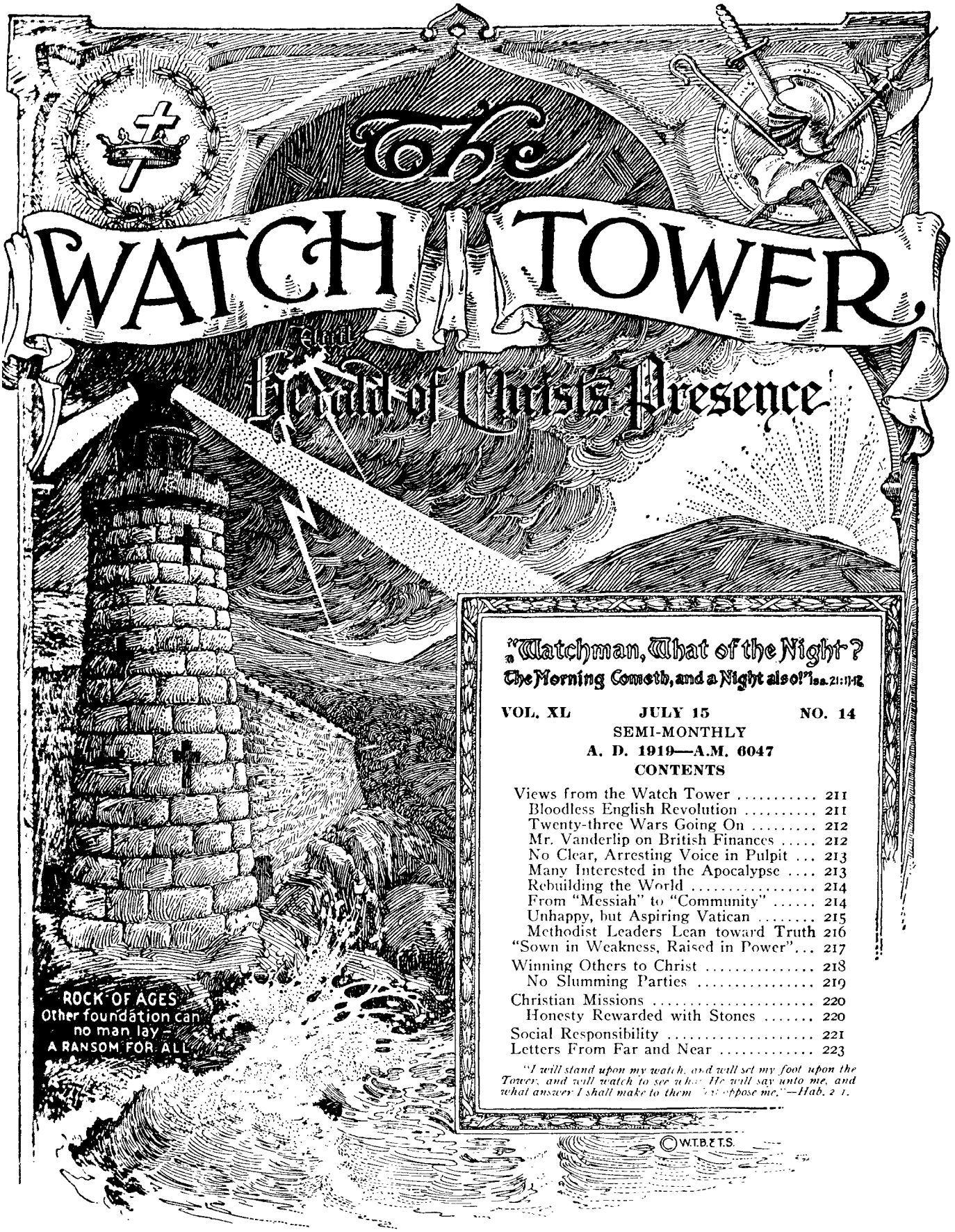
Sharon, Pa.	July	13	New Brighton, Pa.	July	20

MORNING HYMNS FOR AUGUST

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for August follow: (1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 183; (10) 23; (11) 186; (12) 145: (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 193; (20) 79; (21) 325; (22) 8; (23) 194; (24) 99; (25) 92; (26) 60; (27) 130; (28) 116: (29) 218; (30) 196; (31) 333.

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11,12

VOL. XL JULY 15 NO. 14

SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. F. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity are unable to pay for this journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

ANNUAL GENERAL CONVENTION

ON PUT-IN-BAY ISLAND, LAKE ERIE

AUGUST 24-SEPTEMBER 1.

If satisfactory arrangements can be made, a general nine-day convention will be held on Put-In-Bay Island, Lake Erie, during the period of August 24-September 1. Accomodations will be had at the Hotel Victory—of pleasant memory to very many of the friends, for it was at the same place where one of our largest conventions was held in the fall of 1908. Considering the nature and location of the hotel, reasonable rates are obtainable. These will be announced in greater detail in the August 1st issue of the TOWER. The convention will include two Sundays and Labor Day. It is anticipated that the entire pilgrim force will be present.

"GO YE ALSO INTO THE VINEYARD"

Reports from many parts of the country show that Colporteurs are having extraordinary success in introducing the STUDIES IN THE SCRIPTURES to the public. While the prices have advanced over what they were a few years ago, the advance (made necessary by the increased cost of production) is nowhere near proportionate to the general advance in the price of other things; so that the low price is still a matter of astonishment to the public.

Our Society does all in its power to facilitate various methods of circulating the truth—particularly in the Colporteur branch of the service; assisting in the matter very materially by supplying the books at remarkably low prices. If the Colporteur work appeals to you—travelling from town to town introducing the Bible Keys, soliciting orders and delivering the books—write for "Hints to Colporteurs". We shall be glad to hear from you, and we assure you that every sacrifice you may make on behalf of the truth will mean rich blessing for yourself.

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, *with cash remittances.* The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about six weeks, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

RETAIL PRICES: Carriage charges prepaid by us to any part of the world.

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Complete set (7 volumes) $18.50
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These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request. It is by no means certain that another edition will ever be made of these reprinted old issues, so that all those who contemplate ordering at all should order *now.*

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL JULY 15, 1919 No. 14

VIEWS FROM THE WATCH TOWER

"Their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter."—Deuteronomy 32:31,32.

THE WORLD moves on apace; and the pace is a very rapid one. Those people whose faith has been in the established customs or conventions of men, rather than in God, are in a truly pitiable plight, for they see the foundation of their faith slipping swiftly from under them. There could be no good in reviewing the situation in the world were it not for the fact that the whole set of affairs is intimately connected with the glorious promises of God's word. Then, too, the spirit of distrust which is abroad in all the earth tends to percolate into the church, and a contemplation of the dire effects of distrust in the world should be a warning to the Lord's people, supplementing the warnings of his Word, in this time of testing and stress upon both church and world.

The present political, social, and economic difficulties of mankind are touched upon in a recent editorial from the New York *Globe*:

"There has been no more disturbing news for many months than this of the morning of Friday, June 13. Mutterings of rising peoples and the creakings of rocking governments, reports of hunger and oppression, and rumors of the whirlwinds that follow them. Charles Selden in the *Times* hints darkly at an industrial crisis in France that may develop into a revolution, and at lack of power on the part of the government to resist the forces that may be generated by the general strike; French, English, Italian, and Belgian labor leaders are discussing plans for a strike that would tie up the continent of Europe and render inevitable the overturn of established authority; the Austrian communists seem about to get possession of the power in Vienna; the radicals are near a victory in Berlin; Asia is awakening from her long, sullen acquiesence —Corea has declared her independence in defiance of Japan, China has suddenly wrenched at her economic bonds, and, in an effort to strike back at the dominant European, declared a boycott of European goods.

* * * * * * * * *

"Only a very thoughtless observer could take pleasure in the spectacle of a world in process of revolution. For the real advancement of liberty among men seems to progress no faster in these times than at others, and the price for the steps taken is paid in bitter suffering. It was England that invented the bloodless revolution. It would be well for the world to take a leaf from her memoranda."

BLOODLESS ENGLISH REVOLUTION

The bloodless English revolution referred to is treated at some length in the Boston *Traveller*, under the date of June 13:

"Great Britain's 'bloodless revolution' is gaining fast, and the Lords and Commons in daily session are progressing with proposals designed to equalize opportunities in every phase of life.

"The coal nationalization plan is gaining adherents in high places, despite the vigorous and virile attacks by the plutocratic holders and agents of coal tracts. It is contended by the government's witnesses and experts that the titles to these areas are invalid and have been unjustly and illegally held for centuries.

"The government is having its hands full with the unemployment question, and cool heads alone will avert a clash. Americans may have a better idea of conditions when they learn that whereas in the United States, according to Mr. Gompers, less than fifteen percent of wage earners are organized, in the British Isles less than fifteen percent are not. In other words, labor is making tremendous efforts to gain entire control of the government."

Another, though quite concurrent view is set forth in the Nashville *Tennessean* of some weeks back:

"The world in solemn truth is groping for peace with the anguish of one whose eyes have been blinded by the horror of the spectacle upon which it has gazed. This state of mind has never been equalled before.

"Are we entering into some new life? Prophets say aye; it does not require more than the ordinary vision of the ordinary man to affirm it. The past will never loom up again except as history, repeating itself vaguely. The future is in a different order. Whether the world, or a large part of the world, would have it so cannot affect the fact of its existence. In the order of change, the old gives place to the new, and there is no getting away from it. The events fundamental to this transformation have already occurred; they consist in the new conceptions forged on the hot anvil of war, in the new visions which people have had, in the issuance of self-discovered peoples from the conflict: there is no denying of their existence, and the problem is not to refute but to make way.

"Instead of a state of war the world is experiencing a series of bloody revolutions. Central Europe, the erstwhile ground of vicious imperialism and heartless autocracy, is the scene of bitter civil wars, starvation, want among women and children. In Russia, four governments exist instead of one; not one can feed the population, nor bring about the inevitable unity that should prevail in the government. In the Balkans all are in confusion except the small group of nationalists who seek to forge out of the national kinship of the Slavs a lasting democratic government, and are handicapped by the incomprehension of the populace, the need for food, the quarrel with Italy. In Poland Paderewski issues statements that others prepare, and tries to annex a part of the territory of a newly freed nationality. Belgium wants a bit of Holland; Denmark would have a piece of Germany; Japan wants Kiachau; Italy wants Dalmatia. Ireland has proclaimed her independence; Egypt is in partial revolt; India is troubled; Finland is in the dark; Korea is rebellious and would be in arms if there were any available. Bolshevism usurps authority in Russia, extends to Hungary, to Germany, to Vienna, and other nations are fearful of its clutch. Italy is seething with unrest. The French Socialists form a strong party ready to oppose the government. Lloyd George has been driven to radical extremes to conciliate labor. In our own United States four strikes since the armistice have taken place on a large scale; the Seattle strike, the textile workers' strike in New Jersey and New England, the telephone strike, and the harbor strike in New York City."

A WORLD EPIDEMIC OF HATE

Sober, dispassionate words are given by the San Francisco *Call and Post* of June 19:

"Often of late the atrocities with which the world still echoes seem less like the crimes of individual men than an obscene disease which has seized upon humanity. The course of this disease may even be mapped out. It began, so far as this generation is concerned, in Armenia, where the Turks killed the Christians without provoking the so-called Christian nations to anything more than mild protests. It spread to the Balkans, where the second Balkan war was preceded and

accompanied by the most appalling massacres. The official report upon these massacres, in which no one's hands were clean, was a sensation early in 1914.

"With the outbreak of the war between Servia and Austria the disease blazed up with renewed fury and when the little war became a great one the germs were carried into France and Belgium on the one side and into Russia on the other. The Germans committed atrocities in the west, both the Russians and the Germans committed atrocities upon each other in the east, and in Poland both sides persecuted the Jews.

"The Bolshevist revolution introduced a new element of hatred—envy and desire for revenge on the one hand, fear on the other. The number of the killings by the Bolsheviki has been exaggerated, but though it is claimed Lenine has not killed wantonly, it is admitted he spared no life that stood in the way of his success. On the outskirts of the revolution wavered a barbaric fringe, the offspring of poverty and oppression, who killed like beasts and were in turn killed, even by the revolutionists.

"The enemies of the revolution were from the first as bloodthirsty as the worst of the terrorists. In Finland, Mannerheim is reported to have killed about nine thousand, Kolchak is known to hold down his 'liberated' districts with a bloody hand and has executed hundreds, including several members of the Constituent Assembly who took refuge with him from the Bolsheviki; the Japanese hold large parts of Siberia under a reign of terror, and Petlura's forces are charged with the almost incredible crime of killing or instigating the killing of 84,000 Jews in the Ukraine.

"Spontaneous as well as organized cruelty has been rampant everywhere. The forces of order and of disorder are almost equally savage. What is going on seems to be a general breakdown of civilized restraints throughout a large part of central and eastern Europe. It is just such a breakdown, apparently, as preceded the destruction of the old Roman civilization fifteen hundred years ago. The devil is let loose in the world, the hearts of men are full of cruelty. Such a degeneration can drag great masses of men down toward the beast just as it can individuals. Conceivably the whole world may be attacked by it. Neither western Europe nor America is safe. We do not know what tempests may sweep over us.

"There is no antidote except a clinging to a few old standards which have been proven good. We can not tell what of our institutions will survive, or if any will survive unimpaired, but we can be sure that the more tolerant we are, the more kindly, the more willing to study the other man's point of view, the more chance we shall have of holding on to what we most value in civilization. This is no time for violent language, even when it is not literally meant, nor for the cultivation of hate. It is no time to denounce or vilify even the worst and weakest of mankind. It is a time for understanding. Only that and its fruits can save us—only Christianity."

TWENTY-THREE WARS GOING ON

To this the New York *American* of June 17 adds a rather ironical squib from London, headed "23 Wars Going On":

"The peace terms to be presented to Germany today are the final reply of the Allies, Andrew Bonar Law, Government spokesman in the House of Commons, declared in opening the Victory Loan campaign at the Guildhall today. He added:

"'It is for them to choose within five days.'

"The speaker said that the chief of the British staff had declared twenty-three different wars were now going on, and added:

"'It is not all over. It is quite possible, by want of wisdom, by absence of restraint, by disunion among the Allies and by want of unity at home, to lose, not the victory, but the full force of the victory which has been bought so dearly.'"

These partly social and partly political phases of earth's difficulties are supplemented by the financial and economic estimate of the conditions as made by Frank A. Vanderlip, president of the National City Bank of New York, in an address recently delivered and as reported in the New York *Times* of May 27. Mr. Vanderlip is one of the foremost financiers of the world and his speech has attracted more attention than anything that has happened this side the Atlantic for many weeks. The full text was printed, but preceded by a careful summary, which latter we quote:

"Frank A. Vanderlip, who spoke last night at the Hotel Astor, at a dinner of the Economic Club, which was held for the purpose of hearing his story of conditions in Europe, whence he has recently returned, said that England was on the verge of a revolution, which was narrowly averted in February, when he was there, and the conditions on the continent of Europe are appalling beyond anything dreamed of in this country.

"He said that the food conditions in Europe would be worse instead of better for a year ahead, than they have been in the preceding year, because of the dislocation of labor and the destruction of farm animals, and that the industrial and economic outlook, generally, points to a period after the war, which will equal, if not exceed the war period in suffering and misery.

"He said that Italy was afraid to disband her army, because she could not employ the men and was afraid of idleness. He said that the differential, which had kept England preeminent in international trade, was the underpayment of labor, and that this differential was now being wiped out, forcing England to face tremendously serious problems for the future. He quoted a British minister as saying that means would have to be found to send six or seven millions of Englishmen out of the British Isles and closer to the sources of food production, if continental conditions continued long as at present.

"He said that the best printing presses in the world today, except those in Washington, were at Petrograd, and that they were turning out masses of counterfeited pounds, francs, marks, lire, and pesetas, so skillfully made that detection was almost impossible. He said that these counterfeits were being spent largely by Germans to foment Bolshevist propaganda.

"Spain would, he said, be the most promising country in Europe except for the labor situation there, which had brought it to the verge of Bolshevism. He said that the most perfect laboratory of Bolshevism in Europe outside of Russia was in Barcelona, Spain, which he said was ruled absolutely by a mysterious secret council, which had censored and fined the newspapers until they quit publication and had enforced their will in all matters by assassinations, which no one dared to punish.

"He said that America alone could save Europe and that its aid must be extended to all countries equally. He said that this was necessary, not only to save Europe, but to prevent an invasion of America by the forces threatening the social overthrow of Europe."

MR. VANDERLIP ON BRITISH FINANCES

After expressing his appreciation of the welcome accorded him Mr. Vanderlip is reported to have said:

"'You are here because you believe that I may have something to tell you about the most remarkable situation that the world ever saw.....I would like to examine for you a little the English situation. England has held the premier position in the international industrial markets. America grew, but England grew too. America grew faster. So did Germany grow faster. But England had, up to the outbreak of the war, held the premier position. Now, how did she hold it? She had little raw material, some iron, and some coal; that was all. I will tell you how she held it. She held it by underpaying labor. That was her differential. That is how she competed. She underpaid labor, until today labor has not a house over its head in England, and the Government is undertaking to build a million houses for working men—a million houses!'"

It may be that there is a bit of tactful advice and perhaps also of covert warning in these remarks on the cause of British commercial perplexities at the present time. He continues:

"'English industry made a red ink overdraft on the future by underpaying labor so that it did not receive enough to live efficiently, and you know that in the mill towns of England there grew up a secondary race of small, underfed, uneducated, undeveloped people.....Let me tell you just a word of English finance. The English fiscal year begins on April 1. Now from April 1 to the armistice England's war cost was £7,500,000 a day, roundly. It was just a little under that.

In the months since the armistice her war cost has been £6,500,000 a day. Why, the cost of this war, after the armistice, is going to amaze the world.'"

Now all these views of human conditions are secular and if they are somewhat sinister and murky of outlook we can excuse them on the ground of dearth of spiritual vision. When we turn to the religious elements in earth's society, surely we have the right to expect to find the beacon light of hope set confidently in the window to cheer earth's mariners on the sea of life. But no: there is even greater confusion there than in the secular field. We cannot but recall the statement of the wise man: "Where there is no vision, the people perish," spiritually. (Proverbs 29:18) Mr. William T. Ellis, widely known as the "Religious Rambler", in a syndicate article quoted from the Richmond *News-Leader*, fairly well describes the general desuetude into which the spiritual forces of the world have fallen. It will be remembered that Mr. Ellis, some years back, went to considerable trouble to show the readers of the (Presbyterian) *Continent* that there was no beauty, that they should desire *us*. (Compare Isaiah 53:2, 3) "Truly, our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3) But note Mr. Ellis' resumé:

NO CLEAR, ARRESTING VOICE IN PULPITS

"Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today?

"Let us face the facts fearlessly. We dare not indulge in self-deception or unwarranted optimism when the issues are so grave. Without captious criticism, or yet concern for conventional complacency, what do we find when we look into the realm of our professional prophets, the ministers of the Gospel? Countless godly and faithful men, certainly.

"Yet it is notorious that during the past five years of spiritual agony throughout the whole earth, there has been no one clear, strong, arresting voice heard in the Christian pulpits of the world. We have had to look to the laity for our prophetic messages. One reason why society is in a state approaching chaos has been the collapse of great spiritual leadership. The men whom we thought might sound the world note have become mere administrators and ecclesiastical functionaries."

That the watch dogs in nominal Zion have been dumb, some of them themselves suggest. In the Canadian Presbyterian General Assembly, recently held at Hamilton, Ontario, Rev. Dr. Banks Nelson is reported in the Toronto *Daily Star* to have said:

"We have suffered from being dumb dogs in the church and only when red, bloody revolution was hammering at the gates do we take action. The only way to avoid revolution is to preach repentance among Christian people."

Prominent among religious topics in this country and Great Britain is that of Church Union. But all people do not look upon it with equal approbation. A contributor to the Denver *Post* of June 1 has this to say on the subject:

"There is a movement towards a so-called 'reunion' of 'the churches' which requires to be watched by those who believe in the ultimate supremacy of spiritual values.

"If a church has lost the spiritual vitality which gave it birth it will not regain it by union with another church equally dead. A row of empty cisterns is useless in a drought, however great their unity and possible cubic content. What the world needs is not large religious caravanseries, but spiritual people."

"Can Christianity save its soul while sponsored by the institutions which assume to mediate it among the people?" asks Joseph E. McAfee in the *New Republic*.

"The churches are not democratic; are they Christian? Can genuine Christianity survive their manipulation? Is the Christian tradition safe in their keeping? Will the people ever know and feel what Christianity really is under the churches' tutelage?"

MANY INTERESTED IN THE APOCALYPSE

Sometimes the comments take on a pathetic tinge, and thus reveal the deep, underlying desire of all nations for the promised dominion of righteousness, peace, and love. An editorial from the New York *Herald* follows in this strain:

"In these troublous times all over the world scholars are divided in their opinions as to whether the war is a demonstration that the Christian Church has not performed its mission on earth, or war is a fulfillment of prophecy and the turning point in the final victory of the Church. The Apocalypse, the Greek word for Revelation, always a fruitful topic of discussion among speculative theologians, has arrested the thought and attention of the world more than ever. It has become an interesting theme for discussion in circles both religious and secular.

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"Believers in the infallibility of prophecy say that these visions hold the mystery of great events and explain the meaning of the last four years of tragedy—war, pestilence, famine, and death being the horsemen of Revelation seen by St. John.....If this interpretation is correct the tremendous events of the last four years would seem to be a literal fulfillment of the Scripture and the visions of St. John. The Christian Church, then, has not failed in its mission, but is now on the eve of an era of greater power and usefulness than ever.

"The great events of these recent years, the horrors that have visited the world, the coming of war and death and the presence of famine, all tell the story of the four horsemen, as St. John saw them, representing the power of darkness finally to be overcome by the power of light.

"The Christian world is more hopeful than ever and looks to the final triumph of faith. Truly the bones of the martyrs are the foundation of the Church, and the Church will stand and endure. But that triumph, it is believed, must be led by some great spiritual, not temporal, power, beyond the genius of man."

To this last sentence we can add a reverend and hearty *amen!* But others are very sanguine of their ability to accomplish great things in the Lord's name, whether they are things sanctioned by him or not. A communication from the Interchurch World Movement of North America carries one paragraph as follows:

"The seventy-six denominations included in the scope of the Interchurch Movement, with 200,000 separate churches and congregations totaling more than 50,000,000 people, are combining their resources for systematic effort to improve conditions of life in all parts of the world. By the introduction of Christianity, the modern interpretation as furthered by the Interchurch project means also introducing the benefits of Christian methods of living, in sanitation, child culture, working conditions, housing, clothing, scientific methods of production and manufacture and any other element conducive to prosperity, health, and general usefulness in the world."

Nothing is said about teaching the truth concerning God's character, and it is only by that truth that we shall be made free. (John 8:32) We are told that "man shall not live by bread alone [however scientifically made], but by every word that proceedeth out of the mouth of God". The idea of magnitude as synonomous with success seems to be a prominent one with those who are responsible for the publicity of the Methodist Centenary work—widely advertised "In His Name". (See Matthew 7:22) In one of their leaflets, the illustrated side of which bears a picture of our Lord directing the "Rebuilding [of] the World", we read:

"The church has caught the new spirit of the day. It is

undertaking gigantic things. It has followed the nation into the realm of world affairs and proposes to be a greater world force."

REBUILDING THE WORLD

Drunk, drunk, drunk with the thought of exaltation before the time. Rather overconfident of their worthiness some will say to the Lord: Have we not done many wonderful works in thy name? Perhaps all of us are too slow to learn the lesson that it is "not by might nor by power, but by my spirit, saith the Lord".

Granted that the rebuilding of the world is the theme of all the holy prophets since the world began (Acts 3:19-21), would it not be more becoming in those supposedly aspiring to be the bride of Christ to follow their Lord in his bearing testimony to the truth and in faithfulness to his covenant of sacrifice rather than following any "nation into the realm of world affairs"? We very much fear they gave utterance to a great truth—"the church has caught the new spirit of the day," but not the spirit of the Master, on this subject.

This discrepancy is recognized, more or less, by worldly observers. A somewhat facetious article in the June 19th issue of *Life* gives vent to the world's hearty dislike of ecclesiastical interference in its affairs:

"The Methodist Episcopal Church has undertaken to raise a centenary fund of $140,000,000 to be used 'to take advantage of the present remarkable opportunity to raise civilization to a higher level.'....They will raise the money—no doubt of that; they have got it and they will give it.

"But how about the rest of their undertaking? Can they raise civilization to a higher level? Have they the facilities? Have they the liberal spirit? Do they know about civilization? Do they themselves circulate in its higher levels, and do they hope to haul the world up to their perch, or do they aspire to boost it up from where they are, and then, maybe, climb up after it?

"Money, even a lot of money, will not do much to raise civilization to a higher level....but a lot of strong, enthusiastic support can be had for the suggestion that these centenary millions could not be better spent for civilization than to finance a great movement to civilize the Methodists.

"That they are excellent raw material of civilization there is no doubt; they are shock troops of religion, and religion is a basis of civilization; but the material needs a lot of patient labor before the rest of the world will contemplate it without anxiety. For the world fears that the Methodists' true aim is to make it Methodist, and it does not want to be that. It will take to the woods first. It may easily like Methodists, for many of them are good, and lots of them are useful. But it will never like a Methodist civilization, and it never ought to.

"Methodism is too puritan, too much given to salvation by legislation, too narrow in its notion of what is wrong, too inventive of new sins and too brash about providing legal penalties to punish them. So long as Methodists provide, and submit to, a discipline for themselves, there is no quarrel with them, but when, grown strong, they seek to impose their discipline on other and unwilling people, they loom up at once as a formidable and tyrannous force, of which account must be taken"

Is it not worthy of passing thought that if the "Everlasting God, the Lord, the Creator of the ends of the earth" had wished or expected his people to establish his kingdom by political wire-pulling or chicanery he would have said something about it in his Word; and if he had wished us to convert the world while yet constituting "the body of his humiliation" (Philippians 3:21), would he not have endowed us with the capacity and the facilities for that stupendous work?

SMOKING IN LAST SIX PEWS?

Other religious bodies are not so sure of their hold on the situation. From the Cincinnati *Times-Star* of May 22 we quote a cable dispatch from London:

"A movement to allow smoking in British churches has been started here and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway. Dr. Fort Newton, pastor of the Temple of London, and one of the best known clergymen in London, favors the movement, saying: 'The church is too much bound by custom and the respectability of it cramps good fellowship. People want the church to be less conventional.'

"Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings."

But some of the American churches purpose to be not one whit behind their British confreres in this matter of accomodating the natural man. A recent New York paper has this item:

"Sunday sports have been 'okayed' by one of New York's oldest and best known churches—St. George's Episcopal of Stuyvesant Square. This is the church of J. P. Morgan and other multi-millionaires, and also has the largest congregation of any Episcopal church in America.

"The church not only has decided to approve of Sunday baseball motoring, yachting, golfing, tennis, swimming, croquet, and other outdoor recreations, but by a vote of the vestrymen has determined that during the summer months Sunday morning service shall be advanced one hour to 10 A. M., so that after a short service the members can get an early start for the links, tennis courts, ball grounds, beaches or automobile routes.

"St. George's Church, which celebrated its one hundredth anniversary eight years ago, is said to have the largest membership of any protestant parish in the world. Among its members and their favorite recreations are: J. P. Morgan, financier—Yachting and tennis; Newcomb Carlton, president of the Western Union Telegraph Company—Yachting; Robert Fulton Cutting, financier—Golfing; Dr. George E. Brewer, surgeon—Golfing; George W. Wickersham, lawyer, former attorney general—Horseback riding; Henry W. Monroe, banker—Tennis. Dr. Reiland's [the pastor's] favorite recreation is sailing a boat. It was through sailing a boat that he first became convinced that outdoor recreation on Sunday was not a sin."

Certainly no well-informed Christian would claim that any of the things named are sinful on Sunday or any other day. It is certainly much better to be chasing a clean and innocent golf ball around some nice, respectable pasture than it is to be delivering or listening to pratings about 'Ipsegeneric Humanity; Autoprogenic Divinity; and Hypostatic Unity', as one Chicago cleric is reported to have discoursed on the "Incarnation". The objection is not to the formation by men of athletic or social clubs, but the objection is to calling it a church of Christ—"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

One cannot forget the prophetic description of churchianity in our day: "In that day [the beginning of the great Millennial day] seven women [all the prominent religious bodies] shall take hold of one man [Christ], saying, We will eat our own bread [provide and prepare our own theological and moralistic pabulum], and wear our own apparel [quite content with our own righteousness]; only let us be called by thy name [be nominal Christians], to take away our reproach"—it might interfere with our social standing if we dropped the name "Christian".

CHURCH DROPS "MESSIAH" FOR "COMMUNITY"

At least relatively more honorable and more honest is the course pursued by one New York church recently, as reported in the New York *American* of May 26:

"The Church of the Messiah, at Park Avenue and Thirty-fourth Street, yesterday became' 'The Community Church of New York' ....The minister, Mr. Holmes, explaining this change, said:

"'The old name had long since lost its meaning, at least for our people.....By this action this church has now com-

pleted a great work of reorganization. I have left Unitarianism, cut myself off from all denominational connection of every kind, that I may preach a universal, humanistic religion which knows no bounds of any kind, not even Christianity. We have done away with assessments, pew rents, etc., and thus placed the support of the church on the absolutely democratic basis of free, voluntary subscriptions.

"'We have rewritten our covenant, eliminating every last vestige of theology, thus relegating all matters of belief to private individual opinion, and putting membership in the institution on an out-and-out citizenship basis.....We now belong to the community, to take rank with the school, the library, the community center as a public institution for public service.'"

Commenting on the action of the New York congregation in this matter the Boston *Traveller* of June 10, in an editorial, says:

"Other churches should not be too hasty in their criticism of this one. Many of them have been doing the same thing for some years past—getting rid of Jesus Christ—not openly or all at one stroke, but little by little, perhaps unconsciously. Many a church has been guilty of appropriating only that portion of his message which it desired, and discarding or denying the remainder. Many a religious body has been satisfied with the mere shell of formalism, without the kernel of spiritual truth."

Spiritism and spiritistic activities are running rife in some parts of the world, particularly in Great Britain and France, where the losses of loved ones has been great during the last five years. There can be no feeling but that of sincere sympathy for these bereaved ones. Would that they were not blinded by the great adversary and that the light of the glorious goodness of God as it shines in the face of Jesus Christ could shine unto them. And it will, full soon, when Satan and all his blinding influences are restrained.—Revelation 20:1-3.

Besides the common forms of spiritism there is the "scientific" kind, of Sir Oliver Lodge and Conan Doyle varieties. Then there is the illy veiled "divine healing" species for the devout and fearsome, such as that practised by one James Moore Hickson, layman of the Church of England, who is reported to be performing cures in no less noted a place than Trinity Chapel, in New York, with the approval of such eminent ecclesiastics as Dean Roberts, rector of the Cathedral of St. John the Divine, and Dr. Manning, of Trinity Church—as reported by the Albany *Times-Union* of June 6.

Mr. Hickson, according to the public press, described one of his difficult cures as follows:

"I am simply used as a channel through which Christ works.....A woman came to me suffering from an organic trouble. She was a Jewess. She asked me if her religion would prevent her from being cured. I asked her if she had faith in Divine Help. She said 'yes'. I then laid my hands upon her back and I felt a vibration from above pass through me and through her. She was cured upon the spot. A few weeks later I met her doctor, who had given her up for lost. He was thoroughly converted."

THE UNHAPPY, YET ASPIRING VATICAN

The Vatican seems to be not entirely happy. The New York *World* of June 15 publishes correspondence from Rome dated May 16, a part of which follows:

"Never since the wars of the middle ages has the Holy See been so nervous about to-morrow as now, on the eve of peace. The war and its results have shaken its very foundations. Austria, the greatest Catholic power for many centuries, has crumbled into dust. The house of Hapsburg, ever the Holy See's stanchest friend and protector, is dethroned and in exile; and the countries which have risen in its place are in rebellion against the authority and teaching of the Holy See.

"Belgium, once the most generous contributor of Peter's Pence, is so poor and devasted that it now ranks last among the givers of tribute. The Greek Catholics are demanding autonomy; Mgr. Valfre di Bonzo, Papal Nuncio at Vienna, has just sent an alarming report about the attitude of Catholics in Bohemia, Hungary and Jugo-Slavia to Holy See discipline. The Bohemian Government demands the right to nominate Bishops and Archbishops, thus threatening one of the Pope's most ancient authorities. The Catholics of Hungary demand not only expropriation of church lands, but marriage of priests, and such divorce facilities for the laity as to make the Vatican shudder.

"The Pope has sent a severe letter to the 'rebels' through his Nuncio, but the Bohemian press declares it cares nothing for such admonition.

"In Turkey and Palestine the attitude of the British Government toward Arab and Jewish claims has filled the Pope with such alarm that he has appealed to a French prelate, Mgr. Baudrillart, for help and protection of Holy See interests in these countries.

"In fact, events all around threaten the Papal authority and teachings as they have not been threatened for many centuries.

"Not the least alarming is the progress made by the American movement for the union of Christian churches. In the past few weeks the Holy See's attitude toward it has undergone a great change. Since Mgr. Cerretti arrived from New York with a report of the committee's plans to send emissaries all over Christendom, news of rebellion in the Catholic communities just mentioned causes the Pope to fear that these 'rebels' will join with the Americans and break away from Rome's authority altogether.

"The American committee's delegation to the Vatican will soon arrive, and one of its tasks is to invite the Pope to send representatives to the Pan-Christian Congress. This again puts the Holy See in a dilemma, for if it refuses it will be isolated from what looks like one of the biggest church movements of history: if it accepts, the Pope compromises his prestige by consenting to merely send representatives where, as head of the Catholic Church, he should initiate and preside, giving orders and not following them. This is the Vatican's viewpoint of the American movement. [Since this was written the Pope has declined to coöperate with the committee. Ed's.]

"Some daring spirits there—and the Pope is said to be of them—have put forward a scheme whereby leadership would revert to Rome, as in the middle ages. Its most salient feature is the convocation by the Pope of a Vatican Council, inviting representatives from all Christian churches. And as this would not be successful unless the Holy See saw fit to renounce a certain part of its dogmas, these would first come under revision, so as to make it possible for Protestant Churches to join the union."

SENATOR SHERMAN FEARS VATICAN MAY RULE

But Senator Sherman, as reported in the Washington *Evening Star* of June 20, fears that the difficult position into which the Pope is brought may spell something sinister for American freedom, through the natural workings of the League of Nations. All careful Bible students will be interested in comparing this situation with the statement of Revelation 13:15.

"A warning that the league of nations may end the separation of church and state and bring the civilized world under the domination of the Vatican was given in the Senate today by Senator Sherman, republican of Illinois, who declared the Roman Catholic Church would be represented in the league assembly by twenty-four votes out of forty-five.

"'From an early age,' said the Illinois senator, 'the occupants of the Vatican believed in the inherent right of papal authority to administer civil government. It is with the utmost regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine. So far as a layman can discover the Vatican still believes it ought, and would if the power permitted, assume to administer ecclesiastical and civil government as its joint, exclusive and paramount power.

"'Of the original thirty-two member nations, signatories to the proposed league, twenty-eight are Christian nations and four are of other faiths. Of these twenty-eight Christian nations seventeen are Catholic nations, either a majority or an overwhelming preponderance of the population being of

that religious faith, and eleven are Protestant. The Catholic members are Belgium, Bolivia, Brazil, Cuba, Ecuador, France, Guatemala, Haiti, Honduras, Italy, Nicaragua, Panama, Peru, Poland, Portugal, Uruguay, and Czechoslovakia. The seventeen nations will be represented in the league in all human probability by Catholic delegates.

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"'The peril lies in the claim of papal power, never abjured; never disavowed. The temptation to enforce that belief might break down every barrier built up by centuries of struggle and sacrifice.

"'Shall the United States commit itself to the mercy of a power from which our ancestors delivered us? Shall we risk entangling ourselves and our posterity in the toils we have escaped through their wisdom and the warnings they left to guide us in the duties and perils of our generation?

"'The covenant of the league of nations bears within its folds a reactionary power more fatal and insidious than a Prussian helmet, more dangerous than future war.'"

DREAD "RUSSELLISM"

One of the plagues upon Babylon, viewed from her own standpoint, is the continued presence in the earth of loyal, sincere, and zealous Bible students. The Philadelphia *Record,* of May 30, reporting on one of the sessions of the World Conference of Christian Fundamentals, held in that city during the latter part of May, says:

"The conference is only one of about fifteen which will be held throughout the country this summer with the avowed purpose of weeding out heterodox teachings and will culminate next spring in an international convention in England.

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"Rev. James W. Gray vigorously scored the great number of men occupying important pulpits who teach anything else than the truths of the gospel. 'The reason,' he said, 'that Christians of today cannot distinguish between true Christianity and the false teachings of the day is because of the inroads of Christian Science, theosophy, new thought and spiritualism and the fact that the church members are not sufficiently instructed in the dogmas of their faith.'

"The speaker said the truths of the Scriptures are as clear and as reasonable as ever before, but that through the malicious efforts of hyprocritical and satanic teachers they were being scattered broadcast and made to appear as antiquated and not consistent with scientific truth. The speaker showed that it was only through the return of the people to the early principles from which they had been diverted that they would ever solve the great questions of the day; that humanitarianism and theosophy and spiritualism, while æsthetic and novel, were nothing but chaff and unworthy the serious attention of thinking men and women.

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"Russellism, which was now attracting so many, was nothing more than a hellish blasphemy. It was a mixture of smut and error, denying all those things which did not seem convenient to believe, such as eternal punishment. Like all the new issues, he said, it had a great mind behind it, that of Satan himself."

Some called the Master of the House Beelzebub (lord of filth) and it should be no occasion for surprise if similar epithets are applied to the servants. Indeed, it should not be looked upon as a cause for personal offense at all; if we are on Michael's side we can merely say, "The Lord rebuke thee". There is much in this conference worthy of interest. Some items of their advance announcement seemed to give evidence of an initial awakening of the great company. We cite three paragraphs:

"All over the world are groups of devout, faithful believers, still true and loyal to the whole word of God. These at present are widely scattered and nominally separated. The supreme objective of this Conference is to unite all such in a world-wide fellowship, to the end that we may all speak with one voice of unhesitating affirmation of the things which are verily believed among us.

"We seek to rally for a new allied campaign every man and woman who believes that the Bible is the infallible Word of God, that Jesus Christ is the very Son of God, and that the Cross is the only way of salvation.

"Believing the Bible to be the Word of God, these leaders have gone forth to preach the whole counsel of God, and create an atmosphere and awaken a desire for fellowship among all who have found common faith in these 'unsearchable riches' of grace and glory."

There is certainly much to be commended in the motives here expressed. If their condemnation of our own small efforts seems not altogether agreeable; perhaps our own criticisms of other religious bodies or teachings seem not less uncomplimentary to those upon whom they fall. The difference is not so much one of phraseology as of fact: if our teachings can be shown from the Bible to be of Satanic origin then we well deserve the condemnation we so richly receive. We stand ready at all times to give to every man that asketh a Scriptural reason for the hope that is in us; and that hope includes a blessing for those who cannot now see God's purposes as we see them.

METHODIST LEADERS LEAN TOWARD TRUTH

Some of our Methodist friends are perturbed about what seems to them a dread tocsin spreading through the land, fairly turning the world upsidedown, it would seem. A contributed article in the New Orleans *Christian Advocate,* under the heading of "Russellism: A Menacing Calamity", contains the following paragraphs:

"There is no doubt that the modern fabrication of error commonly known as Russellism, is as great a peril to the Church spiritually as Bolshevism is to the State politically. The very stealthy, yet rapid spread of this pernicious delusion of the evil one should be the cause for great alarm, and much solicitude among the members of the orthodox churches of our land. Our children and young people must be saved from this menacing calamity.

"On account of non-church-going on the part of so many people, the preacher finds himself at a disadvantage trying to combat this subtle foe of mankind from the pulpit. The only way to fight this error successfully is through the distribution of books and tracts bearing on the subject. I think it would be a great and commendable work for some men of means to furnish the funds for the purpose of supplying preachers with literature, in the way of tracts and leaflets, free, such as they may need to check the onslaught of this bold and sagacious enemy of the souls of men.

"It is indeed surprising to learn of the great number of our church members, and among them frequently our leaders, that are tainted with this noxious teaching; many of them leaning to it very strongly."

Truly, this is a terrible state of affairs.

But we are not altogether bad, as the end of the article shows:

"In the Russellistic creed there are some beautiful teachings that are indeed quite Scriptural, and by these the unwary are caught, and drawn in."

In connection with our recent distribution of a special issue of the *National Labor Tribune* papers from Maine to Oregon range all the way from acrid to vitriolic in their comments on our activities and frequent attempts are made to identify us with ultra-radical disturbers of the social and political peace. *Our Sunday Visitor,* (Romanist) of Huntington, Indiana, wonders who is footing the bill, "which must run up into many thousands". Furthermore:

"We can see only Rationalism behind this propaganda—in an effort to bring all the Christian churches into disrepute. It seems that there was simultaneous distribution of this sheet in every city and town, requiring 100,000 carriers."

Much more pointed are the editorial remarks of the Mills County *Tribune,* of Glenwood, Iowa. This editor thinks it not an illogical conclusion that persons who were supposed to have conscientious scruples during the war and, by association, those who would

circulate a pamphlet complaining of the imprisonment of seven Bible Students "might very properly be left by the rest of the public as a proper prey for any one who desired to prey upon him and had the courage to do it".

REMAINDER OF WRATH RESTRAINED

But our adversary, the devil, tramples on his own toes now and then. A few days back six brethren from one of the classes in Pennsylvania went over to a neighboring city, where there is no class of Bible Students, to distribute the papers aforementioned. They had put out only about fifty when they were arrested and tentatively charged with circulating Bolshevist propaganda. A great-to-do was made about it in the papers and the report was widely copied. The brethren were held from Sunday morning till Monday afternoon and during that time almost everybody of prominence in the city, including city officials, ministers, priests, etc., came down to the jail to see what a "Bolshevik" looked like. They found the brethren reading their Bibles or singing hymns and spiritual songs, or holding a prayer meeting. The result was that everybody that came took some of the literature and there was very little left when the brethren were released with a fine of ten dollars each—just on general principles apparently, very much as we read of the faithful Peter and others that 'they beat them and let them go'—Acts 5:40.

Poor Christendom is truly to be pitied: they probably feel just a little piqued that we can be happy when they are so perplexed and bewildered. One group says tweedledee: Vote for prohibition and moral reform, give more money for missions and humanitarian works and we will soon have Christ's kingdom. Another says tweedledum: Give me something more tangible, something that will make me well and proud of myself, that is the kind of Christ's kingdom I want.

How true the words of the Psalmist-prophet concerning Jehovah: "He maketh the thoughts of the peoples to be of none effect"—their reelings to and fro like a drunken man have no effect whatever in turning Jehovah aside from his great purpose of establishing Messiah's kingdom for the blessing of all the families of the earth.

What is the Babylon which the Scriptures say has fallen from divine favor and shall also fall from lack of human support? Babylon means confusion; but we incline to think that it refers to a particular confusion, a confused idea as to the nature of Christ's kingdom and as to the means to be employed for the establishment of that kingdom. Nearly all people long for that benign rulership; we may safely assume that the millions of consecrated spirit-begotten on earth today long for it as they never longed for it before; but they are still confused by the idea that the only way Christ's kingdom can be established is by a gradual conversion of the world to Christ and by the employment of their time and influence in political fields, and thus seeking to bring about a sort of legislative Eden. Since they hold this view it is not surprising that they consider us as pestiferous and obnoxious spreaders of spiritual discontent. As a matter of fact, those who accept the Bible plan for Christ's kingdom are the only ones who can be happy now in the presence of trouble, such as was not since there was a nation.

CONFUSION TO FALL—CHRIST'S KINGDOM TO RISE

How, then, will this particular Babylonish idea, this confused conception of Christ's taking the government upon his shoulder (Isaiah 9:6) by their process of wheedling it out of the hands of unwilling politicians—how will this Babylon fall? We answer. It will fall when the utter fallacy of the premise becomes apparent to its now ardent but blinded supporters. And the fallacy of it will become apparent when they have a fair opportunity to try their schemes and thereby bring the poor, long-suffering world from the 'frying pan into the fire.' The then politicians will say to them, "We have piped for you and ye did not dance"; you had your try at pious politics, now get out and stay out. Will the great company be disappointed in this turn of affairs? Not much, nor for long. We believe the reaction will be one of relief; and this seems to be suggested by the 19th chapter of Revelation. They will say to themselves: 'Aren't we glad to be out of all that? We never could find our heart's approval for all those doubtful methods for the furtherance of what we thought was the Lord's cause. And now we see our colossal blunder.' That hoary confusion will then have vanished forever from the face of the earth.

But Christ's kingdom will be established in his own time and way. Thank God that kingdom will be the desire of all nations; it shall answer to the highest longing and deepest desire of every human heart; it shall offer to man's original thirst for knowledge, science the most boundless and sublime; to his love of distinction, an eminence before which all the prizes of present fame are dust and air; and to his religious sense, an enlargement of faculty, a vividness of view, and an endless succession of experiences wholly beyond the contemplation of our minds. For that kingdom shall we not offer the homage of our lips, and of our hearts, and of our lives!

"SOWN IN WEAKNESS, RAISED IN POWER"

Brother H. L. Addington, member of the office staff and also of the Pilgrim force, suddenly finished his course on the morning of July 4 at Mansfield, Ohio, when he and four other friends, three from Cleveland and one from Mansfield, were killed by a special Pennsylvania train. Eight friends were seated in an autocar and were being driven to picnic grounds nearby, where meetings were to be addressed by Brother Addington during the day. Five friends were killed practically outright; three were injured.

Brother Addington symbolized his consecration at Pittsburgh in the spring of 1914 and became a member of the Bethel family in February, 1918. As far as is known by anyone acquainted with him he never let an opportunity for service slip by unclaimed; such a record is certainly highly commendable and implies the very essence of faithfulness. While discussing some spiritual topic at the breakfast table on the last morning his closing words were: "I want that immortal body". Within an hour the auto was struck and he was instantly killed. We have faith for him that, being faithful unto death, it was not necessary for him to sleep, as did the saints prior to 1878, but that he was changed in a moment, in the twinkling of an eye, met his Lord in the air, so ever to be with him.

WINNING OTHERS TO CHRIST

— — AUGUST 10.—ACTS 16:9-15; JAMES 5:19, 20. — —

PAUL AND SILAS ON THE SECOND MISSIONARY TOUR—THEY MEET WITH TIMOTHY—THE APOSTLE'S HONESTY AND CANDOR—FAITH LARGELY A MATTER OF EDUCATION—"HE THAT RECEIVETH YOU RECEIVETH ME"—THE LORD'S PROVIDENCE OVER HIS WORK.

"Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." —*Acts* 1:8.



FOR HIS second missionary tour Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while Paul went overland to the churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs before starting on the tour, and he joined Paul later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they", at the beginning of Paul's journey; then uses the word "they" after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself; Luke probably joining the company at Troas.

The Apostle's journey among the churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge, and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor. At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess—the latter at this time, according to the Greek text, apparently a widow.

CIRCUMCISION OF THE HEART

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the council of the apostles at Jerusalem, to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Galatians 2:3) In view of these things, why did he countenance the circumcision of Timothy? We answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, and was intended as a mark or sign upon all the children of Abraham. The council at Jerusalem did not decide that no Jew must be circumcised thenceforth; but it did decide that circumcision should not be considered *necessary* to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" —Galatians 5:6.

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a *cutting off*—a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Timothy—it would neither help nor hinder spiritually—if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew, but a renegade. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them—a closer access to their hearts.

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice and in order also to counteract a compromise spirit in some who consider that Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that Paul meant, "Unto the Jews I became as a Jew, that I might gain the Jews". (1 Corinthians 9:20) That he had no thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile believers. (Galatians 2:11) This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised and attach any religious significance to it, it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies. His words to them are: "If ye be circumcised, Christ shall profit you nothing....Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from grace". (Galatians 5:2-4) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone under any circumstances.

PREVENTED FROM PREACHING

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors, other fields. The Apostle's intention was to "go into [lesser] Asia"—the region in which subsequently the seven churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of his grace unto that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bithynia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast, to Troas, doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should return homeward. It was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream, in which Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Madedonia and help us!"

In these verses we have three positive, distinct statements, showing the Lord's supervision of his cause and of his servants. And when we remember that our God changes not, that he is the same yesterday, today and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. It gives us assurance that the harvest work in the end of this age is not going hap-hazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth. What a comfort there is for the Lord's people in this! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the work pressing us down! In proportion as we are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the peace of God which passeth all under-

standing, and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome—the things to come.

FAITH STRENGTHENED BY EDUCATION

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from his Word, we are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring off his work victorious. "This is the victory that overcometh the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as he does—could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith, not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and matters in general seemed to coöperate for the journey of the missionaries into Macedonia. After a short sail the party landed at Neapolis and proceeded, probably by foot, to the city of Philippi, which was some eight miles to the northwest of the port. From all that the account tells us, the Lord left them to use their own consecrated judgment as to what to do, now that they were there. They knew they had been sent to proclaim the good news and they assumed that the truth hungry would most likely be in places where devotional worship was accustomed to be held. They did not go to the schools and places where learned savants held long disputations about the reality of matter, the immortality of the soul, and kindred subjects; they knew that in such intricate mazes of sophistry few, if any, would be found whose hearts would be open to the message of the resurrection. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed, such as, it would appear, was not unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

NO SLUMMING PARTIES

We note the course of the Apostle and Silas here, in the presentation of the Gospel. They did not go to the chief magistrates of the city, and say, Please direct us to your most degraded population, the wickedest people you have in this city, for we wish to preach the Gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and reverenced and worshiped him; and however small their number and unimposing their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work", but a seeking and gathering of the "jewels";—a mission for those who are hungering and thirsting after righteousness; a hunt for those whose hearts are tender and broken, and therefore ready for the balm of Gilead, the Gospel message of redemption and deliverance from sin and its penalty.

Whatever others may do, let us follow the Scriptural precedents; let us be laborers together with God in his work; the results will justify this course, when this age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor his plans their plans, but that his were higher, broader, grander, as the heavens are higher than the earth; that his time for the reformation of the world is future, and that the present is his time for selecting the kingdom class which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message, viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had paid the ransom-price for the world, as its sin offering, and that now forgiveness, reconciliation to God, and a privilege of joint-heirship in the kingdom, was being offered, "to the Jew first, and also to the Gentile"; and that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

"WHOSE HEART THE LORD OPENED"

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising—a seller of purple—perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is presumed, therefore, that Lydia was well-to-do in this world's goods, as well as rich toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed, and were promptly baptized in confession of their faith—possibly on this very Sabbath day in which she first heard.

Where the heart is in a condition of readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which he sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had opened". We are not to suppose a miracle was wrought in her case to open her heart to the truth; we are rather to suppose that it was in her case as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And oh, how much this preparation of heart means!—Often trials, disappointments, difficulties, the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of his truth and grace. No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of his providence by which her heart had been "broken" and humbled and made ready for the seed of truth, ready to appreciate, not only the good things which God hath in reservation for them that love him, but ready also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

"OUR LIVES FOR THE BRETHREN"

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could entertain and serve Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment; but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide".

When we remember the Master's own words, "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the good tidings. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

Our Golden Text calls for just a word of comment. It represents the Lord's message to his apostles. It can be understood only in the light of God's plan for the blessing of all nations. After the expiration of the seventy symbolic weeks of special favor to the Jews, ending in the fall of 36 A.D. the Gospel was to go not merely to the Jews but to all, to be delivered to all, as they might have ears to hear it.—Luke 12:32; 1 Timothy 2:4, *Diaglott*.

CHRISTIAN MISSIONS

-- — AUGUST 17.—ACTS 1:8; 13:1-14:28. — —

PERSECUTION FROM THE RELIGIOUS CLASS—PREACHING TO THE PEOPLE IN THE FORUM—THE LAME MAN HEALED—A TEMPTATION TO THE MISSIONARIES—PREACHING APPROPRIATE TO THE HEARERS—THE LORD'S BLESSING ON THE PREACHING.

"Go ye into the world and preach the gospel to the whole creation."—Mark 16:15.

NOTWITHSTANDING the success which attended the message at Antioch in Pisidia, the spirit of the adversary was aroused in the Jews, who stirred up devout and honorable women—Greek proselytes to the Jewish religion. They worked upon their prejudices, slandering the apostles and their work and their motives. These women in turn exercised influence with the chief men of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast. Here again they first preached in the synagogue to the Jews, and a great multitude, both of the Jews and also of the Greeks (Jewish proselytes), believed. But again the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a "long time" probably several months, because there were many converts needing instruction and because it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord's injunction of Matthew 10:23, to flee from persecution. Their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God's covenant people—yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good—so all through the age the professed servants of God have been persecutors of their brethren! And so it is today! The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed followers, some of them of large influence. It is still true that there are "perils amongst false brethren" and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the kingdom privilege and honors, which are to be granted only to those who come off, by the Lord's grace, "more than conquerors"; to those who willingly, gladly, take the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and to his brethren. Nor must we render railing for railing, nor slander for slander. We must take maltreatment patiently.

NO SYNAGOGUE—BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum.

While St. Paul was preaching he perceived among his auditors a man lame from birth, giving close attention and, perceiving that he had faith to cooperate with healing, he commanded him, "Stand upright on thy feet". The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Laconian, which the missionaries did not understand, saying that these were gods in human form. The apostles evidently retired to their own dwelling apartments after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Mercury. The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries.

One of these tales was to the effect that Jupiter and Mercury once visited this very city of Laconia. The people took them to be vagrants and refused to entertain them, and ridiculed and maltreated them. At last two peasants received them into their hut with hospitality, giving them their best. In return the gods transformed their hut into a glorious temple, over which they were set as the chief ministers of earth, while their neighbors were overwhelmed in a flood. The statue of Jupiter stood before Lystra's gate, and it was supposed that this story was repeated annually in the hearing of the people. Thinking of Paul and Barnabas as later manifestations of these same gods, they determined that now was their opportunity to show them reverence and hospitality.

Now came a temptation to the missionaries—such temptations as in one form or another are apt to come to all who engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ as the true Son of God come from heaven, who had died for the world's redemption, etc., or would they stop the procedure forthwith! Such temptations are very forceful with many. "Let us do evil that good may follow." Similar temptations of the present time might be suggested. A minister might sail under false colors, under denominational name, which misrepresented his heart and which he misrepresented. He might seek thus to do God service and to advance the truth, but would it be wise? Would it please God to have us thus do evil that good might follow? We think not. The truth may be presented as kindly, sympathetically, harmoniously as possible, but it can never fight a good fight under a cloak of hypocrisy.

The same principle applies to others; the business man may put his light under a bushel for the sake of trade and with the promise to himself that he will use money gained in forwarding the truth. But would such a course be acceptable to the Lord? We believe not. Some affect ignorance of the truth or disdain for it, that they may retain social position, and persuade themselves that there are more than compensating advantages favorable to the Lord, the brethren and the truth, in the course which they pursue. We believe that they prove themselves unworthy of a position in the "little flock" of overcomers. The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly.

HONESTY REWARDED WITH STONES

The missionaries ran in among the people, dissuading them from sacrifice and assuring them that they were ordinary men like themselves. They informed them that their very mission was to turn them from such works of ignorance and superstition and to indicate to them the true God, his true character, and his proper worship. They said to them, "We bring you good tidings, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein". Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers.

They introduced to their attention the God who made the heaven, earth, sea, and all the contents of these. They explained that although this great God was interested in his creatures always, yet hitherto he had permitted all the nations to walk in their own ways untaught, unrestrained. Nevertheless he did give them certain evidences of his constant care, in the sunshine and the rain, with the fruitage of earth and its seasons, thus providing mankind with food and occasion for gladness and appreciation of life.

Only a scrap of the discourse is given. We may suppose that the Apostle here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at or paid no attention to, were now ending; that a new phase or turn of his great divine plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt also he showed the people that the divine call of the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his bride in the kingdom.

However, it was probably only a few days after this that some other Jews came to Lystra, zealous as Saul of Tarsus himself had been to oppose the message respecting the Nazarene. The benighted people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under

the envious slanders stirred up by the adversary, stoned him and then dragged him out of the city and left him to be devoured by beasts and birds. But evidently some disciples had been made, for as we read, "As the disciples stood around about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe". Such a man with such a spirit was necessarily a force wherever he went; a force for good, as he had once been a force for evil, because now the spirit which energized him was a consecrated one, a holy one. There is a lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a foment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to stand it.

DERBE, THEN HOMEWARD BOUND

Evidently some divine power, some supernatural strength, was accorded the Apostle, else he never could have recovered so quickly after the stoning. The explanation is first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, divine coöperation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed?

Apparently the preaching at Derbe resulted in making many disciples. Then the apostles turned their faces homeward—toward Antioch, the ecclesia which had sent them forth as its representatives. Seeking not merely return, but braving return by the same way as they went, they had the opportunity of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, the "narrow way". Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Crucified One. They did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord's words: "In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace." (John 16:33) Again, "Marvel not, my brethren, if the world hate you;" (1 John 3:13) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."—Matthew 5:11.

So we read that, as they journeyed, they "confirmed the souls of the disciples, exhorting them to continue in the faith and explaining to them that through *much tribulation* we must enter the kingdom of God"—that this is the divine arrangement for the perfecting of our characters and for our testing as respects our fitness for joint-heirship with our Lord. Let us not forget, dear friends, that the present evil world (age) has not yet closed: that Satan is still its prince, and that tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that "A man's foes shall be they of his own household"—his own people, his own nation.

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

SOCIAL RESPONSIBILITY

— — AUGUST 24.—LUKE 10:25-37; GALATIANS 6:2, 9, 10; JAMES 2:14-16. — —

LOVE, THE FULFILLING OF THE LAW—WHO IS OUR NEIGHBOR?—"BEAR YE ONE ANOTHER'S BURDENS"—FAITH AND WORKS—LOVE, THE PRINCIPAL THING—SOCIAL UPLIFT A THING OF THE FUTURE.

"As we have opportunity, let us work that which is good toward all men."—Galatians 6:10

THE PARABLE of the Good Samaritan was given by our Lord during the last six months of his earthly ministry. The seventy had been sent across Jordan into the district known as Perea; and Jesus himself went thither shortly afterward. The purpose of his ministry was to awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul (1 Corinthians 15:2) that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the seventy witnesses subsequently bore other fruit—after Pentecost.

Later the seventy returned, expressing joy and confidence that even the demons were subject to them in the Master's name. Jesus took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in heaven"—than that demons are subject to your command. So it should be with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in his work of regenerating the world of mankind, breaking the shackles of sin and death, granting deliverance to the captives, even as the prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his kingdom. Hence the first work of all of God's consecrated people is a personal one—the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

LAWYER AND MASTER OF THE LAW

At this point our study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's law, a lawyer was one well versed in the teachings of the books of Moses. Jesus therefore said to this theological doctor: How do you understand the matter? You know what is written in the law. The lawyer replied: We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves. Jesus approved this, saying that it was true. Do this—keep the Law— and you shall live. You will never die.—Galatians 3:12.

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the Law; yet himself and others were outwardly claiming that they were keeping the Law. Jesus showed him out of his own testimony that he was not keeping the Law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect Law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees—that outwardly they were pious, religious, they prayed, fasted, etc., yet in their hearts they were unjust and would take unjust advantage of widows and orphans, not loving them as themselves. The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generaled him, saying, I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who stripped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the Law; and when he saw the man he passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the Law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength

in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfill the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise, that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

LOVE FULFILLS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the Law.—Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfill God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfills the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved". "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."—Romans 8:1.

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these: anger, malice, envy, hatred, strife; and to put on all these: meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Pet. 1:10, 11.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration in the Lord's parable by saying, "Yes the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the Priest and the Levite who did not show mercy to him should not be considered his neighbors; hence the wounded man upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself."

We answer that this is a distortion of our Lord's evident meaning, if not of his language. Indeed he was seeking to counteract this very thought, which was common among the Jews. He was endeavoring to show that neighborliness consists not in hunting around for someone to do us kindnesses, but in doing those kindnesses ourselves. There was a proverb among the Jews that they should be loyal to neighbors, but bitter to enemies. The word neighbor signifies one who is near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and they claimed that others of a different class were more or less opponents, either to go unloved or, if they opposed themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matthew 5:43-45) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will on this point of dealing with one's neighbor. This Golden Rule must govern all who would be his disciples. It does not say that we shall love as brethren merely those who have done kindness toward us. Our Lord condemned that selfish kind of love when he said: "If ye love them that love you, what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors only those who have hazarded their lives for us would be far beneath the teachings of our Master, and, as he says, would be on a parity with the usual sentiments of sinners—far from that of proper saints.

As followers of the Redeemer we are to have the much higher standard; we are to recognize everyone who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we would he do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, coöperation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we shall be the more Godlike, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

LOVE YOUR ENEMIES

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only not endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we are to love our Lord himself, or even as we love the brethren. Our love for the Lord and for the brethren is love of the very highest type—love which appreciates the principles represented in our heavenly Father's character, which all truly his are seeking to copy.

Our love for our enemies and for many of our neighbors must necessarily be along the lines of their characters: because their hopes and their plans are very different from those which we have adopted. As is our Lord's so our love for them must be of the sympathetic kind, even as is the love of God—"God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue and for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself"—not better than thyself. Hence if it came to the place where a neighbor's life were in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the divine law of love that we should sacrifice our life for his; that would be loving him better than ourselves, and therefore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to do for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the Law. In giving his life a ransom for many, he did more than was required by the Law. It is for this reason that it is denominated a sacrifice. To do the whole Law was his duty, but when he went beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and especially rewarded with more than everlasting life. And the same rule applies to us, for as he is so are we to be in the world; we are to walk in his footsteps.—1 John 4:17.

LETTERS FROM FAR AND NEAR

FROM AN ENGLISH PRISON

BELOVED BRETHREN IN THE LORD:

Loving greetings in our dear Master's name! May grace and peace be multiplied unto you, in your labors of love on behalf of the Lord's dear saints all over the world, by the God and Father of our dear Lord and Savior Jesus Christ!

As you will see by the above address I am privileged to be in bonds for the Lord Jesus. At present I am waiting to be court-martialed again. I arrived here on May 3rd last, after having served 10 months in H. M. Prison, Wormwood Scrubs W12

Without my asking leave to do so (and hence in the Lord's Providence) my mother, who is *not* of like precious faith, sent me all my TOWERS that had arrived while I had been in prison; so you can guess I have been having a feast of *very* fat things these last few days. In the Lord's providence my attention was called to the article in the August 1st, 1918 TOWER—"Joseph and his Brethren", which, needless to say, I enjoyed *very, much indeed.*

In the British prisons C. O.'s are allowed their own books but *not* papers, so you can imagine I took my opportunity to study while I could, and hence, though I only came into the truth in February, 1918, I have now, by the Lord's assisting grace, read the seven volumes through three times, nearly. And what a feast it has been! In mid-winter when it was very cold I used to wrap myself up in my blankets and study the truth till my heart *burned* within me (Luke 24:32), and thus I kept warm;—in the wonderful warm love of our heavenly Father!

In my humble opinion, dear brethren, the seventh volume is not "one whit behind" the other six. I think it is just grand the way it so beautifully combines the winepress feature with the "help-to-the-church-in-the-time-of-direst-need" feature. Surely blind indeed is he who cannot see that the WATCH TOWER Society is the Angel of Revelation 8:3, etc.!

Allow me to assure you, dear brethren, that I am *convinced* that the Lord is using the Society to feed the household of faith with that blessed "meat in due season", and that I have *no reason* whatever to expect that the Lord will make a change in the channel for dispensing that blessed food for the hungry.

May the Lord continue to pour his blessing richly upon you in your labor of love for his saints, is the earnest prayer of your fellow-servant by his grace,

FRANK RIMMINGTON.—*Eng.*

THE DELIGHT OF HIS HEART

[Translated from the French]

DEAR BRETHREN:

I take advantage of this occasion to restate to you my entire fidelity to the International Bible Students Association and my keen appreciation of the articles brought forth in our beloved WATCH TOWER, which are always impatiently awaited. They are always the delight of my heart.

I address my message of fraternal love to all the dear ones on that side, but especially to those who have charge of the direction of the Lord's work. May the Lord continue his rich benediction to all.

Your brother by his grace. ELIE THEROND.—*France.*

GRACE ABOVE ALL GRACE

DEAR BRETHREN:

Grace and peace be multiplied to you. Would you kindly add to my last order for the WATCH TOWERS in book form two more full sets, making three full sets of books. They will be such a valuable work, with rich blessings and helps for us, especially us that came into the truth in later years.

My heart is full of love and gratitude to my dear heavenly Father for his love and mercy, that let the light of his truth shine into my heart, and I rejoice in his wonderful plan of salvation for all mankind, and above all that he called me to know him and accepted me in the Beloved for the heavenly calling. Grace above all grace! May I be found worthy of his love.

The Lord bless and strengthen you, dear brethren, to send forth the message due. The last TOWER was so full of exhortations, as all of them are. We will by the grace and help of our Lord take heed to his word and counsel striving to walk circumspectly in the footsteps of our Lord.

Yours in our dear Redeemer, HANNAH ERICSON.—*Ohio.*

FROM A FRIEND OF THE TRUTH

MY DEAR JUDGE RUTHERFORD:

You will remember that my wife and I had the great pleasure of entertaining you at our home in B—— about two years ago. Mrs B. is a consecrated member of the I.B.S.A. Her acceptance of the doctrines of the Bible as set forth and expounded by the late Pastor C. T. Russell aroused a great deal of antagonism from me. In order to combat these views, which to me seemed revolutionary and nonsensical, I delved into the matter as deeply as it was possible for me to do and the further I delved the more I became enmeshed in the coils of my own beliefs and I finally began to see that there was a great deal of truth in their belief. And the more I read the more I am convinced that the truth people are the only religious organization today that are correctly interpreting the doctrines of the Holy Scriptures.

I was much interested in the arrest and trial of the seven men, including yourself, on the charge that you conspired to cause insubordination and disloyalty in the military and naval forces of the United States. Your trial had a strong flavor of a military court martial and not a civil trial. The comments of the trial judge could carry no other meaning to the jury than that he wished them to convict the defendants. All lawyers are agreed that a presiding judge should never by word or action give a jury any intimation as to his own opinion of the guilt or innocence of the defendant. And so the result of the trial was a foregone conclusion— the conviction of the defendants.

Along with thousands of others who believed there had been a miscarriage of justice, I signed my name to a petition asking the President of the United States to release the defendants from prison on bail. Public opinion, which was like the force of a mighty river, compelled public officials to release you and the other defendants under bail—the amount of said bail being fixed at a figure which would ordinarily be fixed in the case of men convicted of manslaughter, and not meek preachers of the Gospel, taught by the lowly Nazarene.

I consider it a great privelege, although not a consecrated member of the prospective body of Christ, that I am able to understand so well what these things all mean. "If ye would reign with me, ye must suffer with me," also "Think it not strange concerning the fiery trials that shall try you," etc. The imprisonment of the seven has been a mighty and wonderful witness for the truth, and had the seven been kept in prison much longer no doubt the greater part of the prisoners would have been converted to a knowledge of the truth. As in the case of Paul and Silas, the prison doors opened in God's due time and we sincerely hope you may all remain free to go on and tell the people of the justice, wisdom, love, and power of God.

Mrs. Bennett joins with me in much Christian love to you and the other brethren,

Very sincerely, DR. E. L. BENNETT.—*N. Y.*

CONSIDERS THE TOWERS A TREASURE

DEAR BRETHREN:

Please send me a full set of WATCH TOWER volumes when published. They are just what I have wished for many, many times through the five years I have been privileged to receive and read the TOWERS. Early in 1914 a sister made me a present of a WATCH TOWER. I thanked her, little knowing just at the time what a treasure had been given me. But I had not been reading many minutes when I determined to have them regularly, clearly seeing that I was a most fortunate person to have the sight of one at all.

I believe there will be many more than five thousand interested ones earnestly desiring all back TOWERS, just as I have ever since I began to read this journal.

Yours in the service of our King, ETHEL NORRIS.—*Eng.*

THE WILL FOUND A WAY

DEAR BRETHREN:

I am sending you a list of names on a petition. I got all these names myself, except ten. I am crippled in my limbs and cannot walk; but I got the names (signatures) just the same, by calling people's attention as they passed my door. I am truly thankful for the privilege of being used of the Lord to get a few names. Only three refused to sign.

Your brother in Christ. L. N. PEER.—*Mich.*

International Bible Students Association Classes

Lectures and Studies

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ADDRESSES BY BROTHER T. E. BARKER

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ADDRESSES BY BROTHER B. H. BOYD

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Moulton, Ia.	"	24	Quincy, Ill.	Aug.	1
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ADDRESSES BY BROTHER A. J. ESHLEMAN

Michigan City, Ind.	July	21	Wabash, Ind.	July	29
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ADDRESSES BY BROTHER A. M. GRAHAM

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Elizabethtown, Pa.	"	22	Pottsville, Pa.	"	29
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Zion City, Ill.	July	21	Kankakee, Ill.	July	29
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ADDRESSES BY BROTHER W. J. THORN

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Pt. Clinton, O.	July	27	Mansfield, O.	Aug.	3
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ADDRESSES BY BROTHER E. L. DOCKEY

Connellsville, Pa.	July	20	New Castle Pa.	Aug.	3
Rice's Landing, Pa.	"	27	Massillon, O.	"	10

ADDRESSES BY BROTHER A. D. ESHLEMAN

Garrett, Ind.	July	27	Canton, O.	Aug.	3
Auburn, Ind.	"	27	Wheeling, W. Va.	"	10

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Buena Vista, Pa.	July	20	Warren, O.	Aug.	3
E. Palestine, O.	"	27	Johnstown, Pa.	"	10

ADDRESSES BY BROTHER W. F. HUDGINGS

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ADDRESSES BY BROTHER JOHN HUTCHINSON

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ADDRESSES BY BROTHER H. H. RIEMER

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ADDRESSES BY BROTHER F. H. ROBISON

Cincinnati, O.	July	20	Chicago, Ill.	Aug.	3
Pittsburgh, Pa.	"	27	Washington, D. C.	"	10

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Huntington, W. Va.	July	20	Indianapolis, Ind.	Aug.	3
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ADDRESSES BY BROTHER C. A. WISE

New Brighton, Pa.	July	20	Columbus, O.	Aug.	3
Mansfield, O.	"	27	Toledo, O.	"	10

I. B. S. A. BEREAN BIBLE STUDIES

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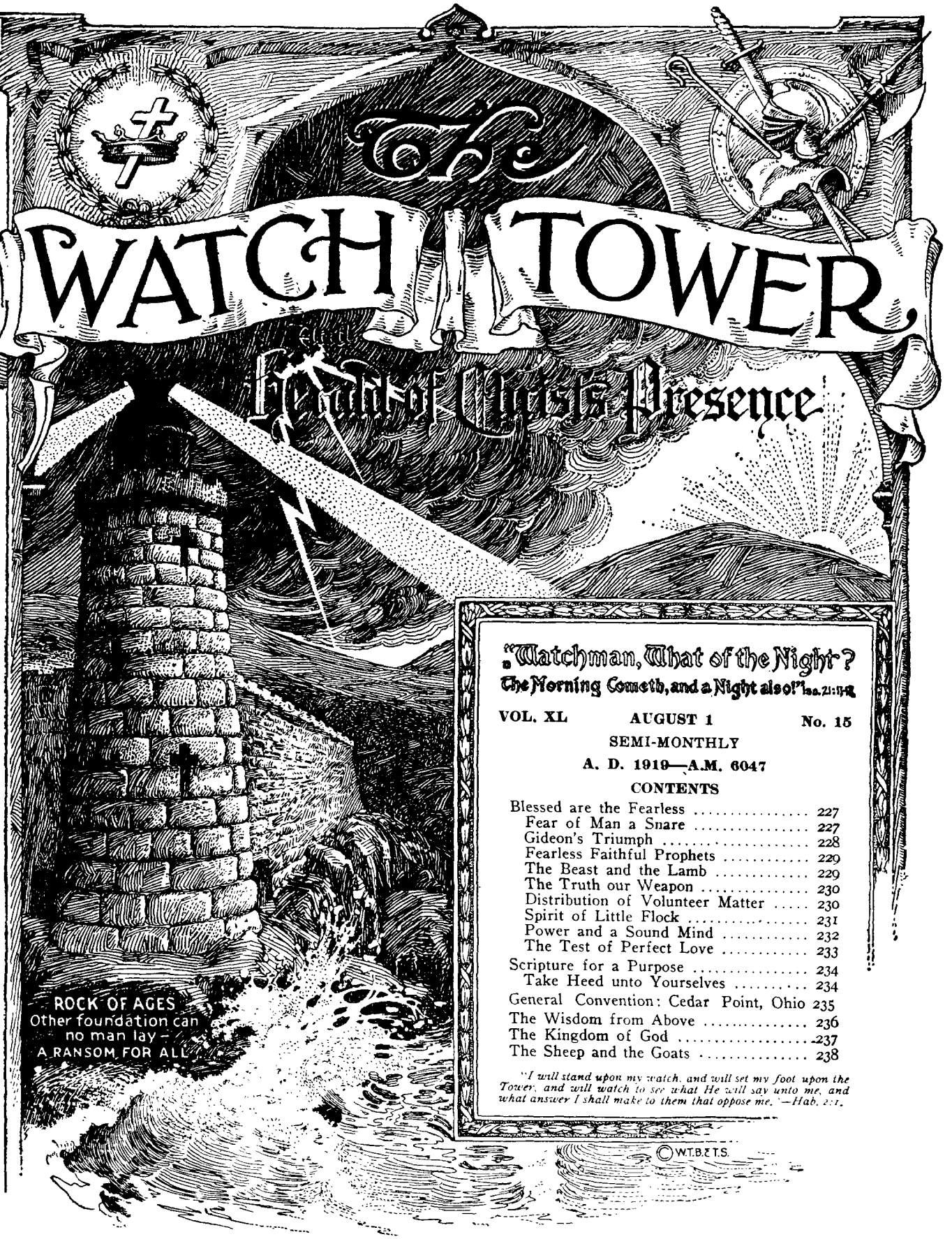
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THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also." Isa. 21:11,12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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CONCERNING OLD TOWERS IN BOOK FORM

The enthusiastic spirit of the friends in general over the republication of the back TOWERS is very gratifying. We fully join with you in this enthusiasm, believing this splendid reference library will be a spiritual stimulus to the church generally and a wonderful legacy to others. We recall the words of Brother Russell, written twenty-one years ago:

"He [the Lord] sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat—with spiritual food, with truths pertaining to the kingdom, which will afford some strength and some encouragement during the dark hour of the time of trouble."—Z '99-48.

The truths contained in STUDIES IN THE SCRIPTURES will be greatly augmented by these reprint WATCH TOWERS which, aside from their able presentation of all phases of the divine plan, also contain a historic record of the work, progress, joys, trials and development of the 'feet of Christ' amid the closing scenes of the Gospel age.

Some have inquired whether the issues are to be reprinted verbatim or if they are to be revised. We answer that all matter is being reproduced in its original form. We are not even excluding articles which were subsequently seen in clearer light, but are endeavoring to indicate by footnotes where the later presentations may be found. We are also retaining the *old* page numbers throughout so that the references as have been given in the Berean Bible Comments and elsewhere will not lose their value. To reduce the bulk we are omitting some of the less important letters and other relatively unimportant items, such as pilgrim appointments, convention and business announcements, etc., but in other respects the record is complete— a lasting monument to the faithful work of Pastor Russell, the seventh and last messenger to the Gospel church. These reprints will be bound in seven volumes;

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The first three volumes will probably be ready for shipment in August, the next three in October, and the last one later. We will print only enough to supply the needs of the friends. It is therefore important that those who want them should order *now, cash with order,* as we know not whether another edition shall ever be printed. The books will be durably bound in two styles, as follows:

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL AUGUST 1, 1919 No. 15

BLESSED ARE THE FEARLESS

"Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.

PART I.



WHEN Christ Jesus spoke these words no one aside from himself had been begotten to the divine nature and to membership in the heavenly kingdom. He here made clear that God would select a class who would be associated with him in the kingdom. It is evident from the Master's words that those who inherit the kingdom will be not only a "little flock", but that they will be a fearless class and especially will those be fearless who are developed during the time of stress or persecution. The Scriptures afford abundant reasons as to why this is true. The rule laid down, however, is contrary to that which governs man, and when the reason for the divine rule is understood the wisdom and love of God is made manifest in the rule. It is inherent in fallen man to fear. Since Adam was driven from Eden with the divine judgment of death against him it was ever thus and it will continue so until mankind knows, loves and obeys the Lord fully. (Genesis 3:8,24) But the class addressed by the Master in the text are no longer men from the divine viewpoint. These new creatures, however, so long as they are in the earth dwell in an imperfect fleshly organism and the mind of the flesh wars against the mind of the spirit. The mind of the flesh sometimes is uppermost, and for a time controls the new creature. Those who would enter the kingdom must of necessity overcome fear and have the new mind in control. The more one grows in the likeness of the Master, the more he is filled with the Master's spirit, the more completely is fear overcome.

The pure in heart are those who love God supremely, love the brethren to the degree of laying down their earthly lives in behalf of them, and love their enemies to the extent of never doing them evil but always doing good as opportunity affords. The pure in heart are without fear of man. "Blessed are the pure in heart for they shall see God." Blessed are the fearless because these are they who have a pure heart. They fear no man, because they know the Lord is with them. (Hebrews 13:6) Their trust in the Lord is implicit. Such are pleasing to the Father and to the Lord Jesus.

GODLY FEAR

There is a fear which is very proper, and which everyone must have who is pleasing to God, and this is known as "Godly fear". It means a holy reverence for Jehovah and a fear lest we should displease him and come short of the blessings he has promised us. "The fear [reverence] of the Lord is the beginning of [true] wisdom." Such fear is not only valuable as the beginning of wisdom, but is valuable throughout the Christian's journey. Some of the pertinent Scriptures on this point are: "But fear the Lord, ye saints." (Psalm 34:9) "Ye that fear the Lord, praise him." (Psalm 2:22,23) "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103:13) "I will forewarn you and ye shall fear." (Luke 12:5) "They that feared the Lord spake often one to another." (Malachi 3:16) "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 4:2) But none of these Scriptures indicates that the new creature in Christ is to fear man, or any man-made organization.

We know, therefore, that the fear mentioned by the Master in the text does not mean a godly fear, because he admonishes the little flock to fear not. We must then conclude that he meant that the new creature in Christ should fear no man or anything that man produces. Nor should we be terrified by our adversaries, nor should we fear to forsake all things on earth and confidently follow in the Master's footsteps.

FEAR OF MAN A SNARE

It is announced in God's Word as a fixed principle or governing law of conduct that "The fear of man bringeth a snare". (Proverbs 29:25) Early in his dealings with mankind God began to encourage those who believed his promises to have full confidence in him and to fear no creature. The Scriptures abound with testimony that those whom God approves do not fear man nor any other creature, but have a holy, reverential fear of Jehovah. In times of old Jehovah justified some men to friendship with him, and the record of his dealing with them was written for the benefit of the church. "Whatsoever things were heretofore written were written for our learning that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) In other phrase, all these lessons recorded in the Old Testament were so written that the new creation, to whom the kingdom is promised, might, without fear, cheerfully endure the fiery trials that beset their pathway, and, while so enduring, be greatly comforted by the recorded examples and precepts and the precious promises and have an increased hope of an inheritance in the glorious kingdom. Seeing that God intends his children to learn lessons from these recorded experiences of his friends, it is proper that we consider the recorded facts concerning them.

JOSHUA A TYPE

Moses was dead, and Jehovah had appointed Joshua to lead the children of Israel across the raging river of Jordan and into the land of Canaan, there to face and overcome a belligerent enemy. Joshua, like Moses, was a meek man, having little confidence in his own strength, but he had great faith in God and manifested such faith by encouraging the people to go forward and possess that which God had promised them. But Joshua needed encouragement and the people whom he

would lead needed encouragement to perform the deeds which Jehovah had set before them. God began such encouragement by saying: "Now, therefore, arise, go over this Jordan, thou and this people, into the land which I do give to them, even to the children of Israel. Every place that the *sole of your foot shall* tread upon that have I given unto you.....Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:2,3,9) While it is true that Canaan was promised to the Israelites, yet be it noted that it was theirs *only when they set their feet upon it and thereby took possession.* The condition named in this command of the Lord required that Joshua and the people must have confidence in the promise made to them, must rely upon that divine promise and show their faith by acting according to the command. They must cross the Jordan amidst great obstacles and actually set their feet upon the land and take possession of it, and to do this required a fearless and implicit trust in Jehovah, because not only was the Jordan swollen, but the enemy was great and equipped for war. In the face of all the obstacles before him, Joshua exercised full confidence and faith in God, led the people across the Jordan, caused them to encamp at Gilgal and there prepare to lay siege to Jericho. Let us suppose that the elders and leaders of the tribes of Israel had said to Joshua, Behold, how great are our enemies, how strong! If we go over the Jordan into their country, surely we will offend them and they will do us injury; therefore let us send messengers and ask the Canaanites whether or not we may pass over and march around Jericho and blow our horns. Had such course been followed the army of Israel would never have crossed the Jordan. Such a course might have been the exercise of human wisdom and caution, but it would have shown a lack of faith and confidence in God. Let the new creature in Christ learn a lesson therefrom.

God has given to us better promises, greater rewards, exceeding great and precious promises, but these promised rewards are ours only in proportion as we claim them and appropriate them to ourselves and act upon them. We must prove our faith and confidence in God and his promises by our acts and by our works. God has set before the followers of Christ Jesus the exceeding great and precious promises of the kingdom, and, says the Master, it is his good pleasure to give to them this unspeakable reward, but those who receive this inheritance will be such, and such only, as confidently rely upon his promises and act upon them and who do not fear what man or man-made ecclesiastical systems or any other system may or can do unto them. Such will seek always to know what is the will of God and, knowing, will go forward without fear, and in confidence, calmly, soberly and prayerfully doing the will of the Lord through Christ who strengtheneth them.

GIDEON'S TRIUMPH

The Israelites had been slack in their faith and obedience to Jehovah, and the Midianites were permitted to come and threatened to take possession of the most fertile part of their land. Faithfulness on the part of Israel would have prevented this threatened invasion. The Midianites came in a great host, more than 200,000 strong and encamped preparatory for battle against the Israelites. Jehovah purposed to achieve a great victory over these enemies of his people and to drive them out of the promised land. In doing this he would again show that such a victory could not be achieved by human power, but by the might and power of God. He purposed to honor certain individuals in this battle who would show their faith and confidence in him and their zeal for his cause in obeying his orders. Jehovah afforded Gideon the great honor of being the instrument in his hand for the deliverance of Israel. Gideon was put to certain tests to prove his faithfulness and he met them in an approved manner. At the direction of Jehovah, Gideon then called for volunteers from amongst the Israelites to fight the hosts of Midian. To this call for volunteers approximately thirty-two thousand Israelites responded. Human reasoning would say, What could a little band of thirty-two thousand do against two hundred thousand well-equipped warriors, and yet God said to Gideon, "These are too many, put them to a test." It was God's purpose to demonstrate clearly that the victory would be his and not man's. It is to be marked that the first test applied was that Gideon, under divine direction told all who were fearful to go back home and such a number went that only ten thousand remained. Still these were too many, and Gideon was directed to apply another test, that being a test of their zeal or faithfulness in action. Only three hundred were selected in this test.

This little company of 300 represents a class who not only have great faith in God's promises, but who eagerly watch for opportunities of service and who never stop to ask the reason why, but hearing the command they cheerfully go forward. This little band of 300 possessed the very elements of character pleasing to Jehovah. They were faithful, trustful and for this reason were fearless. Under the Lord's direction Gideon armed them with peculiar instruments of warfare, towit, each was supplied with a ram's horn, a pitcher and a lighted lamp placed inside of the pitcher. Gideon divided them into three companies and approaching the sleeping enemy he stationed them at such places that they would practically surround the enemy. Agreeable to previous arrangement, Gideon gave the command. Each one blew his horn, broke his pitcher and let his light or torch shine forth, and then shouted, "The sword of the Lord and of Gideon". The result was a complete routing of the enemy.

We can scarcely imagine a little company of 300 or any of them saying to Gideon: "Before we attempt to surround the enemy and blow our horns and break our pitchers we think it would be wise and prudent to send a deputation of our little band to the leaders of Midian and ask them if we will be permitted to make a noise at night, blow our horns and break our pitchers, because if we do not do so we may offend them and, by offending, break their law in disturbing their peace."

Would they have shown full faith in the promises of God? They certainly would not. Such a proposition sounds absurd to us now. Had there been such a disposition in the minds or hearts of any of the 300 they would not have been with Gideon in the fight. On the contrary, the 300 were fearless. We must give them credit for knowing that they could not possibly overcome the hosts of Midian in their own

strength, but their unfaltering faith in God led them to say by their action when hearing the command:

"[Ours] not to reason why,
[Ours] but to do and die."

"Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age—the church, the little flock—so Gideon himself would evidently represent the Captain of our salvation, whose example we are to follow and whose character ought to impress all his followers." (Z '07-327) Just so surely as Gideon's band pictures the church, just so surely the Lord has some important lessons in this record or incident that he desires the little flock to learn, and it seems clear that that lesson is absolute confidence in God and his arrangement and a very courageous spirit or disposition, devoid of any fear of man or anything man-made, or anything that man might do unto the children of the Most High. Such will not fear to do with their might and with a burning zeal all that their hands find to do. They will be watching for opportunities of service and will not stop to argue the question when the opportunity appears.

FEARLESS FAITHFUL PROPHETS

From Abel to John there was developed a class of fearless men who hesitated not to do the will of God and to receive Jehovah's approval. Reading the record of Hebrews 11th chapter thrills the heart of every true Christian and puts to shame every new creature who would quail before his enemy or draw back from doing the Father's will because of fear. These men of old had set before them the single promise of a "better resurrection", yet they exhibited such faithfulness and loyalty, such love and such fearless zeal for righteousness as finds no parallel in profane or sacred history concerning man. They heard the promise of God and believed it. They relied upon that promise, left their homes and positions and endured the greatest persecutions and hardships, that they might attain unto the promised reward, and they permitted no obstacle to deter them from doing God's will insofar as it lay within their power.

The king of Egypt had made an unrighteous law requiring that all the male babes of Israel should be killed at birth. When Moses was born, because of their faith in God, his parents "were not afraid of the king's command" and hid Moses that his life might be preserved, having faith that God would bless their efforts. Reared by the king's daughter and given all the advantages of royalty, when Moses reached the time of his majority he refused to be counted a member of the king's household, chosing rather to suffer affliction with his own people. The pomp and riches of Egypt did not allure him from his duty, nor did the flatteries of those who ruled the people thus affect him. When the time came he by faith boldly led the Israelites, forsaking Egypt "not fearing the wrath of the king". Chased by the hordes of Egypt he fearlessly led the children of Israel into and across the Red Sea. His faith in God made him absolutely fearless. The record then discloses a long list of fearless men of Israel (verses 33-36) who not in their own strength, but because of their unwavering faith in God, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment —of whom the world was not worthy," and because of their faithfulness and loyalty these all obtained a good report and were approved by Jehovah. These were not boastful men. They made no claim to physical courage or bravery, but their calm, abiding faith in the Lord and loyalty to him made them fearless of man or man-made institutions, and won for them from Jehovah the verdict of approval.

THIS RECORD FOR THE CHURCH

It is not a forced interpretation to say this record of the faithful prophets was made for the benefit of the church. The opening argument of the succeeding chapter shows that it was intended to teach the church the great lesson that those whom God approves are true, loyal, faithful, and fearless, with such complete love for Jehovah that they calmly and joyfully obey his comands, not fearing what might result to them at the hands of their adversaries. If the manifestation of such faithfulness was required in order to receive the approval of Jehovah, with stronger reasoning will such a degree of fearless faithfulness be required of the little flock. That "wise and faithful servant" of the Master has well said:

"In proportion as the Lord's people are filled with his holy spirit or influence, and expanded more and more by it and enlarged, they have the *less of the spirit of fear.* The spirit of fear in the Christian is a spirit of doubt and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian's growth, individually and as a church. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self, because his fears are quelled, his heart is established and his faith is rooted and grounded and his soul is anchored sure and steadfast within the vail. Thus he is held from being driven on the rocks of disaster when the storm winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amazement to their enemies."—E-249

THE BEAST AND THE LAMB

War has been declared between the beast and the Lamb. As to who will be victorious is not a question open for discussion. The beast is an instrument of Satan and will be destroyed, and ultimately Satan must be destroyed. The beast is another name for the Antichrist. The Revelator describes the beast as having appeared for a time, then going into the abyss, and later reappearing. Originally the beast was constituted of the Papal hierarchy exercising persecuting power through the civil authorities, and commonly known as the Holy Roman Empire—church and state. It exercised dominion until 1799, at which time it received a fearful setback and withdrew itself and went into the pit. In 1918 it reappeared, the same beast, yet with something added. It now consists of the Papal hierarchy, which includes the various suborganizations together with a goodly proportion of the unfaithful so-called "Protestant clergy", all working together yet dominated by the Papacy and exercising influence through political power to persecute those who do not bow to its behest and worship at its shrine. All systems sympathetically united or actually cooperating with the Papacy in the exercise of persecuting power through the channel of civil authorities constitute a component part of the beast, which is an abomination of the earth in the sight of Jehovah. (See Volumes IV and VII) It is concerning this combined power exercised in a beastly manner that the Revelator wrote: "These [combined elements, ecclesiastical, political, etc.] shall make war with the Lamb". That time has come when the war is on, and

has been for some days. How should we expect the beast to make war with the Lamb? We answer, By warring upon the members of his body this side the vail, by fighting against the "little flock", to whom the promise is given and who are admonished to fear not, by endeavoring to suppress the message which the Lord is causing to be proclaimed by and through those whom he has called and chosen. (Revelation 19:19) If the followers of Jesus are to fight against the beast what kind of weapons are they to use? "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" of error. (2 Corinthians 10:3,4) The greatest stronghold of error on earth is the Papal hierarchy, aided and abetted by her political subordinates and her allies, the dishonest class of Protestant clergy. Thus "the seed of the serpent" does make war against those who are the "seed of promise". This adversary is seeking to destroy the class to whom Jesus said: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It is true this adversary is a mighty foe if looked at from the human viewpoint. But when we consider that the Lord is on the other side, the enemy seems insignificant. "Zion need not fear, for God is in the midst of her and will help her."

THE TRUTH OUR WEAPON

Referring to this warfare between the aforesaid adversary and the followers of the Master St. Paul said: "Finally, my brethren, be strong in the Lord and in the power of his might". We are not admonished to be strong in our own might. In ourselves we can do nothing, but we can do all things through Christ who strengtheneth us. The presumption is that all addressed at this stage of the conflict have on the armor of God. They must retain that armor and use it, and the chief weapon of offense and defense is "the sword of the Spirit", the Word of God. If the stronghold of error is about to fall, and our weapons are mighty to the pulling down of such strongholds, it follows then that those who will ultimately stand triumphant with the Lamb must use the weapon according to the commands of the Captain of our salvation and use it fearlessly and with full faith and confidence in the Lord that he will bless such efforts according to his promise. The Lord has put these weapons in various forms that all who have the love and zeal incident to his "house" may have some part in using the weapon. While it is one weapon and one message, yet it is put in the form of volunteer matter, tracts, papers, books, being used through the printed page and by word of mouth. The "horn" is therefore made available for each one who desires to sound it. Each new creature has the light of truth in him in his earthen vessel, which is to be broken in the Master's service, his "reasonable service". (Romans 12:1) When the opportunities arise it is his privilege to sound the message of truth, let his light shine and use his strength and energy to the end.

DISTRIBUTION OF VOLUNTEER MATTER

By volunteer matter is meant such tracts and papers as the Society from time to time prepares and sends out for free distribution. Are we all compelled to engage in this free distribution when asked? No, we answer, no one is compelled to do anything. It is all purely voluntary service, performed by love for the Lord and his cause of righteousness. Jehovah never drafts anyone. When the volunteer matter is announced by the Society should not the elders procure copies and meet and determine whether or not it is proper for the respective classes to distribute it? We know of no Scripture which even intimates that such an obligation rests upon the elders or even upon the class. Let us remember that "God hath set the members in the body as it pleaseth him". (1 Corinthians 12:18) This means that he has placed the various members in the body this side the vail to perform certain duties. If the hand assumes to do the work of the foot the person finds himself standing on his head. Each member must perform his own part. Let us ask ourselves: Did the Lord, through his wise and faithful servant create and organize the Society as an instrument for the conducting of his work? We believe that the most of all the readers of the WATCH TOWER would agree that such is true. If true, then has not the Lord designated certain things for the Society, through its duly constituted servants to do, and is it not the duty of the Society to determine what shall be issued as volunteer matter for free distribution? If not, who shall determine? If this question is to be determined by the various elders or leaders of the diverse and numerous classes, when would the duty ever be performed? Does it not appeal to the reasonable mind of the new creature that the obligation devolves upon the Society to issue for free distribution such volunteer matter as seems to be the Lord's will? Should not then everything be done decently and in order?

What then shall be done when volunteer matter is received by your class? We answer: The volunteer captain should report to the class the quantity of volunteer matter on hand, how much is allotted for each district and invite all the members of the class who desire to participate in its distribution to do so. Then let all who desire thus to participate give their names to the volunteer captain for the territory assigned to them and do the work, and let all those who do not desire to engage in it remain silent and not interfere with those who do wish to serve. There will be some probably who will decline, some who will hesitate and be indifferent, while others will be on the alert, eager for service and will quickly seize the opportunity. Let each take the course that he thinks the Lord would have him take.

But should not the elders or some prominent brethren go to the officials and ask permission to make a distribution of the volunteer matter? We might answer that by asking another question, which we have heretofore asked. Would it have been proper for Joshua to send some of the elders and prominent ones of Israel to the Canaanites to ask them for permission to enter Canaan? Would it have been proper for Gideon to send some of the elders or prominent ones of his company to the Midianites and ask if they might surround the camp at midnight, break their vessels and shout, "The sword of the Lord and of Gideon"? With equal propriety and force we ask, Should the servants of the Most High God, who have been commissioned to make proclamation of the message of the truth, go and ask permission of the agents of the "beast" whether or not it is lawful and proper to preach the Gospel? Do we think the Lord would be pleased to have us do that? And do we think that those who are opposed to the proclamation of the truth would likely give their consent? If we seek to serve

the Lord only when the "beast" approves does not that show the "fear of man that leadeth to a snare" and lack of faith in the Lord? God intended us to learn some lessons from the examples of the Old Testament, and here is the lesson of overcoming fear. In the first place, no official has any power to grant permission for the distribution of religious matter. If the paper contains anything in violation of the law the official would have no power to grant permission to distribute it, for the reason that no one has the power to grant permission to violate the law. If the paper contains nothing violative of the law, such official would have no power or authority to prevent its distribution. Quoting the language of a high official in the Department of Justice: "It is not our province to advise people concerning the law, but to prosecute them after they have violated the law".

EVERY CHRISTIAN SHOULD DO RIGHT

Every Christian should do right, and when he is doing the Lord's will he is certainly doing right. It is the duty of officials to protect Christians while pursuing their vocation of preaching the Gospel. An example of the proper course was had in New York city. Brother Russell, early in the harvest period, issued the "hell" booklet and made arrangements to have it distributed in New York city by messenger boys. He called upon a high police official and began to tell him what he was going to do and the officer interrupted saying, "Well, sir, you cannot get permission to do that;" to which Brother Russell replied: "I am not asking you for permission and I am not required to get permission in this country to preach the Gospel; I am merely telling you as the head of the police department of this city that I am going to have messenger boys to distribute these papers and came to ask you as an official to see that these distributers are protected and not interrupted by the clergy or anyone else". The distribution was made on schedule time.

Our attention has been called to some officials who, dominated by the Papacy and for selfish reasons, desired to prevent the proclamation of the truth, have notified Bible Students to cease distribution of proper volunteer matter, and have even gone so far as to require them to bring their books in to them. No official has such authority in America, no matter what his position.

The Society has never yet issued volunteer matter that is in any manner violative of the law and does not expect to do so. Where there is a question about the legality of it the Society will be advised upon such question by competent lawyers who are our friends and who will give an honest opinion. The friends therefore may depend upon it that when volunteer matter is issued for distribution it is properly and lawfully issued and that it is proper to distribute it. If any still have doubt and desire advice let them go to some friendly lawyer who is honest and who is not interested in aiding the beast in its warfare against the "Lamb". It is to be expected that there will be interruptions from over-zealous officials who are anxious to please certain constituents and desire to suppress the truth, because this is the time, as the Scriptures indicate, when such will take place. We cannot expect war to be made by the "beast" against the "Lamb" and his followers without some discomforts, but let us remember the admonition of the Lord: "Be not afraid, but be ye very courageous". When David approached Goliath he did not say, "Goliath, will you permit me to strike you in the head with one of these stones?" No, but he did say boldly and fearlessly, "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied". (1 Samuel 17:45) The stone that David used seems to picture other stones that must be subsequently used (Revelation 16:20) and the Lord seems to have reserved some of these "stones" for this very time.—Job 38:22,23.

"Doubtless it requires courage in the field of battle facing enemies and dangers of every kind: but surely it requires still greater, still more honorable courage thus to take one's stand for the Lord and for an unpopular truth and to be seen and known as a tract distributor of the same. It takes real courage to stand for the light when the great adversary with a world-wide influence brands it as darkness and leads an assault against it. It takes real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity."—Z '07-283.

There is danger in looking at and trying to please the beast. There might be great danger to one who has shown bravery on the battlefield and in other places, in looking so intently at the "beast" and its operation that they would lose a large degree of courage incident to a follower of Christ and become fearful of performing their full duty. To such we would suggest, Look away from the "beast" and look to the perfect pattern and hear the command of the Captain of our salvation, "Fear not....and follow me". It would be a fearful thing, after one had sacrificed all and for a time fought valiantly, then to become frightened at the "beast" or any man-made institution, which would lead to a compromise of conduct and thus a failure to gain the prize. There is a class of called ones who are fearful and for this reason draw back from the service, and concerning such we read: "But though not voluntary overcomers the Lord loves them and delivers those who through fear of death (fear of contempt, fear of reproach borne by the bullock and the goat beyond the camp, in the wilderness or separated or dead condition) were all their lifetime subject to bondage—bondage to fear of men and men's traditions and opinions, which always bring a snare and keep back from full obedience to God even unto death. (Hebrews 2:15)". T-70.

SPIRIT OF LITTLE FLOCK

Does the "little flock", those who will inherit the kingdom, have a greater measure of the spirit of the Lord than the class above mentioned? Concerning these we read: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father".—Romans 8:15.

It is to be expected that the adversary, through his various agencies, particularly that of the "beast", will make every possible effort to frighten and discourage the followers of the "Lamb". But these know the voice of their Master and cheerfully follow whithersoever he leadeth. For their encouragement the Lord hath put these words in their mouths: "Therefore will we not fear though the earth [organized society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [disorder], though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof. God is in the midst of her: she shall not be moved; God will help her and that right early." (Psalm 46:2-5)

Again: "Though a host should encamp against me, my heart shall not fear; though wars should rise against me in this will I be confident. One thing have I desired of the Lord and that will I seek after, that I might dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord and inquire in his temple." (Psalm 27:3,4) Clearly here the Psalmist describes the class who fearlessly follow the Master and are looking forward to entering the kingdom. Those possessing the zeal peculiar to the Lord's house, the zeal that is prompted by love, will not fear hardships in his service but will rejoice to be counted worthy to fill up some of the sufferings of Christ left behind, as they go forth sounding their trumpets, breaking their vessels and letting the light of truth shine out through their lives. Of them the poet has beautifully said:

"Happy objects of thy grace
Destined to behold thy face,
Hallelujah! Hallelujah!
Hallelujah! Amen."

POWER AND A SOUND MIND

Again, says the Apostle concerning this class: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." (2 Timothy 1:7,8) It is not to be understood that those composing the little flock will be fool-hardy and indiscreet, making themselves the objects of just criticism, but on the contrary such possess the spirit of a sound mind and this spirit of a sound mind, the spirit of the Lord, leads the possessor to be calm, sober, watchful, and always prayerful, and like the little band of Gideon's 300, always on the alert to do the will of the Lord at the proper time and to do it discreetly and wisely and without fear. Such, when railed upon by the enemy, do not indulge in railing but calmly and trustfully use the sword of the spirit, and thus participate in the pulling down of the strongholds of error. They are not puffed up by words of praise, nor abashed or affrighted by the storming words of the clergy, nor those in authority. They realize that in self there is no strength and that their strength cometh from the Lord. (Psalm 121:1,2) Thus "the weak things of this world are made mighty through God, (through the spirit, the power of God) to the pulling down of strongholds of error and sin, and to their endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors. This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to 'endure hardness as good soldiers.'"—E-250.

WHY FEARLESS APPROVED

Why do the Scriptures everywhere mark with approval the fearless? Surely not because the Lord is pleased with a boastful class. On the contrary, God is displeased with the boastful. The fearless are approved by the Lord because they thus show an abiding faith and confidence in him. "Without faith it is impossible to please" God. The more complete our faith the more pleasing are we to the Father. "According to thy faith be it done unto thee." The more fully we realize that we are children of the King, the more fully shall we appreciate the fact that even our body of flesh is immortal until his due time for its dissolution. What a wonderful Father we have—a refuge for every time of trouble, our strength in all times of weakness. These words of confidence he has put in the mouth of his children: "Thou hast seized hold of me by my right hand, with thy counsel wilt thou guide me and afterwards take me home to glory." (Psalm 73:23,24, *Leeser*) When we look away from our Father and forget that he is holding to our hand, we are weak and fearful. Then it is that faith is weak; then it is that we are terrified by the roar of the beast. If our faith recovers, then as the needle seeks the pole, so our hearts, if perfect, will immediately seek the Lord and when it does again are we strong. At times it seems that the enemy is about to overwhelm us, but when we remember that our hand is in the Father's the enemy's power immediately fades into insignificance. Truly and sweetly the poet wrote:

"God, our refuge, we cry to thee
Whose love our redemption hath planned,
Lord, strengthen our faith, lest we forget
We are held by a Father's hand."

INCREASED FAITH

When we first came to a knowledge of the truth and consecrated ourselves to do the Father's will we had a measure of faith. As we increased in knowledge and trust we increased in faith. When the storms of persecution arose and the waves began to beat against us we found that we needed more faith. The same rule must of necessity apply to the end. It must be expected that the "beast" will continue its wicked persecutions until it is overthrown by the "Lamb". All who follow the "Lamb" through these experiences to ultimate victory will have their faith put to the severest test. At one time when you went forth in the volunteer service and when everyone smiled and took from your hand the tract it was easy to go out in the work. When they graciously bowed to you with thanks for what you had given them it was not difficult to distribute the tracts. But when some began to scowl and others to rail, while others threatened you with violence and imprisonment, you found it required more faith to go calmly forward in the work. When the persecution increased and you were apprehended and charged with crime because you told the truth, when you were unjustly condemned as malefactors and cast into prison, and the sunlight was shut out by day and not even the stars were permitted to peep in upon you at night, and in loneliness and silence you sat and indulged in meditation, more faith was required to know that the Lord still loved you and that he held you by the right hand and that all was right. Truly the poet has described it thus:

"It is easy to sing with loved ones near,
When sunshine lies over the land;
But to sing in the dark with a lonely heart
We must feel the touch of His hand."

The spirit of the Lord is not the spirit of fear, but the spirit of courage, faith, love. *May we not expect that as we advance further and further into the final conflict with the beast that greater courage will be required of these who are overcomers and who enter the kingdom? Will it not require a double portion of the Elijah spirit firmly, calmly, and serenely to meet the enemy in battle and present the sound message of*

truth? We think so. That the "beast" will further exercise her persecuting power we believe, but "Zion need not fear", because she is on the Lord's side and victory and triumph is certain. Though the persecutions increase, those who have his spirit in the greatest measure will persist in making proclamation of his message of truth. Does it not seem that the Lord directed his wise and faithful servant to write concerning that time? "It will probably be in an effort at self-preservation on the part of great Babylon (Christendom) when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system and probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence and pass into glory." (C-231) These words should be an encouragement to everyone who hopes to be in the kingdom to press earnestly on and persistently make known the message.

THE TEST OF PERFECT LOVE

St. Peter makes it clear that judgment must begin at the house of God. (1 Peter 4:17) That the judgment of the nations is at hand every student of divine prophecy can see; that judgment upon the house of the Lord has for some time progressed, none of the Lord's "little ones" can doubt. The chief purpose of this judgment of the house of the Lord is to test out and determine who have developed character pleasing to the Father, that which will insure his abundant entrance into the kingdom. Is the element of fear involved in this test? It is, and it proves whether or not our love for God and our Lord Jesus is supreme. St. John having this day of judgment in mind wrote to the church: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17,18) The word "boldness" in this text is rendered by Dr. Strong as "outspokenness, frankness in publicity and speech with confidence". There could be no severe test of our love without some experience that would have a tendency to cause us to fear; hence the Lord in this concluding hour of the church's earthly experience permits fiery trials to come and St. John tells us here that if our love for God is perfect we will have no fear, but will have boldness and confidence in this hour of testing and will speak forth the message of truth frankly and with confidence, sounding out our horns and using our earthen vessels and letting our light shine. Our lives, our all belong to the Lord. We owe him all we have, and he gives us the opportunity now to prove that we love him with a pure heart supremely.

WHO SHALL RECEIVE THE KINGDOM

"Fear not, little flock, it is your Father's good pleasure to give *you* the kingdom." Before the foundation of the world God ordained a little flock to whom he would give the kingdom, and destined that such should be "holy and without blame before him in love—perfect in love, without fear, unwavering in faith". (Ephesians 1:4) No creature or power could make war upon this little flock without the Father's permission, because they are the apple of his eye and he holds them in the hollow of his hand. In the exercise of his wisdom and love he permits fiery experiences to come to test their loyalty and love. He permitted his beloved Son to suffer an ignominious death and then exalted him to the highest pinnacle of glory. He has permitted the "beast" to appear again from the abyss and make war with the "Lamb" by making war against his followers. To them the Master said: The beast "shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful". When the earnest, loyal follower of the Lamb reads these words his heart is thrilled with joy, because he knows that the fight having now begun, soon the victory will be complete and when that victory is complete those who stand on Mount Sion triumphant with the Lamb will be not only the called and chosen but will be the faithful, the loyal ones, even unto death, those who have not feared to speak his name, and who in the hour of stress have joyfully proclaimed, "The kingdom of heaven is at hand".

"Blessed are the pure in heart, for they shall see God." Blessed are the fearless, for they have pure hearts. In the above text St. John proves that only the fearless, that is those who confidently trust in the Lord, are perfect in love. It is only the pure in heart that are perfect in love, therefore it follows according to Jesus' words, that the fearless—perfect in love—pure in heart, are the ones who will be received into the kingdom and see Jehovah. What a glorious prospect is set before them! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." (1 Corinthians 2:9,10) By faith such now behold the majesty and beauty of the King and the indescribable glory of the kingdom. By faith then, let us, without fear, as the battle rages, hold firmly our Father's hand and boldly cry out, "The sword of the Lord and of Gideon". Proving our faithfulness to the end, it will be our Father's good pleasure to grant unto us an abundant entrance into the everlasting kingdom, where there will be fullness of joy and pleasures forevermore.

[In Part II we will consider Elijah and Elisha as types and the relation of these types to the subjects of fear and perfect love].

(TO BE CONTINUED)

SONG OF CYRUS' MEN

When the great finger writes across the wall:
"Thou in the balance weighed and wanting art";
Let me not then be in the feasting hall,
But from th' accursed city far apart.

Yes, rather with that vig'lant band of men,
Nurtured in trial, persecution, doubt,
To smite th' ill-fated ramparts when the sands
Within the measuring glass have all run out.

Fearless I tread in unaccustomed ways,
When comes the quickening call to the attack;
May I not of the terror be afraid,
Since I would stand in those transcendent days,
When they, who in the balance nothing lack,
The fair foundations of the free have laid.

SCRIPTURE FOR A PURPOSE

"All Scripture is given by inspiration of God;....that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16,17.



THE WHOLE world is in a condition of alienation from God. Mankind is steeped in ignorance and superstition. When we inquire why this is so, the Bible informs us that it is the result of our great ancestor Adam's disobedience to the just laws of his Creator. We see, then, that God is not responsible for present conditions, although for a wise purpose he has permitted them to come about. He created man under favorable conditions and with sufficient knowledge to enable him to take the proper course. Man brought the curse of death and all its concomitants upon himself by taking heed to Satan, the original sinner; and this course brought the entire race of Adam into divine disfavor.

Satan's lie in Eden first misled Mother Eve to doubt the truth of God's statement. (Genesis 2:17; 3:1-5) While Adam was not deceived, yet he deliberately disobeyed the divine command, and thus brought the penalty of death upon himself and all of his posterity. Separated from God, mankind gradually came under the influence of the adversary of God, who has brought them more and more under the power of superstition and ignorance. This is true of all classes, in all lands. But while God does not purpose to permit the veil of ignorance to remain forever upon humanity, yet he prefers to leave them in this degraded condition for a time, knowing that it is better for them to be in ignorance while present conditions exist. Knowledge brings a responsibility which the race in its present condition is unable to bear.

THE GOSPEL INVITATION LIMITED

Through the Gospel God has issued an invitation to a certain class. This invitation presupposes the existence of a class that is dissatisfied with the present evil things, and that is yearning to come into favor with God. As the Apostle said, they are "feeling after God, if haply they might find him". (Acts 17:27) God has a bountiful arrangement through which every human being will bye and bye have a full opportunity to receive a blessing through our Lord Jesus Christ; but this will be accomplished in the future. Now the only ones whom he invites are those who are feeling after God and striving against sin. The self-satisfied are not invited. All the promises of the Bible are designed for those who come to the place where they long to get away from sin and to draw near to God.

In dealing with this class whom he has called out from the world, God has a variety of methods of operating. Of old he has spoken through the prophets; in later times he speaks through his Son and through the apostles. There is a larger sense in which God speaks to all mankind, but not in a special way. He sends his rain on the just and the unjust. His sun shines on good and bad alike. "Day unto day uttereth speech, and night unto night showeth knowledge." But all these expressions are indefinite. With the message to the called-out class, however, the reverse is true. In the words of the Son of God and the apostles we have a clear, succinct revelation that God is perfect in Justice, Wisdom, Love and Power; and that in proportion as any come to understand their Creator, in that same proportion will they come to understand his benevolent plans and purposes.

NECESSITY FOR OVERCOMING OUR WEAKNESSES

The question might very properly be asked as to the influence of the holy Spirit of God in enlightening our minds and clarifying our understanding to appreciate his Word, and as to how this enlightenment affects the whole life in the battle against the weaknesses of the flesh. We understand that God preferably operates with his people along the lines of their human will, the human heart, (their determination and affections), and that he has given them incentives, suggestions, to enable them to fight the good fight to the very end of the way.

Or, as we are instructed through the words of the Apostle Peter: God has given us the exceeding great and precious promises, that by these we may become partakers of the divine nature. (2 Peter 1:4) The mere reading of these promises, however, will never give us that great boon. We must set our hearts and our affections on things above; and if they are properly understood, we are led by them to conform our lives to the conditions which are attached to the promises.

This course of action results in our putting away those things which are displeasing to God. Moreover, we learn to add to our faith fortitude, knowledge, self-control, patience, brotherly kindness, love, as the Apostle suggests in this connection; for if we do these things, we shall have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11) We are to permit the promises of the Scriptures to exercise a power in our hearts and lives. Our Lord prayed: "Sanctify them through thy truth; thy Word is truth". (John 17:17) This is the power which is to sanctify our hearts.

"TAKE HEED UNTO YOURSELVES"

The question, then, might arise, Does God ever exercise an outside influence in order to have us conquer some weakness of the flesh which we would never have conquered ourselves? The reply is, If God saw that we would not conquer if we were to continue to pursue a certain course, he would provide the help in order that we might do so—on condition that we trust him for it. But if he saw that we could conquer, he would say: "My grace is sufficient for thee"—fight it out for thyself. Those who would do so would get the greater blessing, and thus would become the stronger in the Lord. But when we have done what we could to conquer our weaknesses, we should ask him for the needed grace to help in time of need. Furthermore, we are enjoined to grow in grace and in the knowledge and the love of God—to grow up into him who in all things is the Head of the body, even Christ.

Whoever does not submit his own heart to the leadings and the teachings of the Lord has no authority from the Father to teach others to do so; and for such to presume to do so, as did the Pharisees and the Doctors of the Law, is hypocrisy, as the Master plainly indicated. Only those who are fully consecrated to God, and who have received the anointing of his holy Spirit, are commissioned to preach the Gospel and to serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the Spirit of God, which brings them out of the old paths of sin and uncleanness into the paths of holiness, are either worthy or able to perform the skilful service of ministering to the Lord's household.

GENERAL CONVENTION: CEDAR POINT, LAKE ERIE



HE IMPORTANCE of assembling ourselves together, as the Lord's people and in the spirit of the Master, cannot be overstated, especially as we see the end of the earthly journey of the church draw near. It has long been recognized that a general convention affords opportunity for wider acquaintance among the brethren, enabling them to get into closer touch with each other and to sympathize more fully with each other in the blessed service the Lord has committed unto them. It has been the custom of the Society to hold one general convention each year. Last year we missed this, because of conditions prevailing at that time. Notwithstanding the local conventions held during the present year, it is seemingly pleasing to the Lord that the International Bible Students Association have one general convention, affording opportunity for the friends to attend from all parts of the United States and Canada.

It seemed most appropriate to hold this convention the early part of September, since at that season many friends might find it more convenient to be away from their homes; hence the time set for this convention is September 1 to 7 inclusive, a period of seven days, but with the program opening on the afternoon of the 1st. This will allow most of Labor Day in which friends from nearby points can travel.

In looking about for a place we had at first thought of Put-in-Bay Island, where eight happy days were spent in convention in 1908. But upon closer investigation arrangements there did not seem to promise all that could reasonably be expected; for one thing the trolley car line which did operate from the docks to Hotel Victory has been torn up, thus making the hotel less accessible than formerly. Finally arrangements have been made for the convention to be held at Cedar Point, which is on a slender peninsula jutting out from the Ohio mainland, only a short distance from Put-in-Bay. Cedar Point is really more accessible than Put-in-Bay, for regular boat lines run from Cleveland, from Toledo, from Detroit, and from Buffalo; hourly ferry trips are made from Sandusky, these ferries landing within what would be about one city block from the commodious hotel which has been placed at our disposal, and in which is situated the auditorium where the meetings will be held. Furthermore, a splendid concrete autoroad leads out from the mainland and makes the place thus accessible for auto passengers from either east, west, or south.

The management has placed at our disposal its large and quiet auditorium, which has the benefit of both eastern and western breezes. There are no railroads, no streetcars, and no autoroads beyond the end of the main road; so there will be no untoward noises from sources very fruitful of distraction in cities. For those who will be coming in autos, there is a spacious garage just near the hotel, which will charge 50 cents for each machine per twenty-four hours for irregular stand-ins, or $2.00 for the whole seven days. The northern extremity of the Point, from the hotel on, is wooded with virgin forest, through which, however, well-built walks are laid and which will furnish opportunity for rest and conversation between the meeting periods.

Hotel "The Breakers" is the place of chief entertainment, and is so called from the fact that it is situate directly on the magnificent seven-mile strand. The hotel has one thousand outside rooms and a special rate has been made of $2.50 per day per person *for room and board,* two people occupying one room. The rooms will not be available at this special rate until the night of September 1st, as that is the day on which the hotel is closed to the public in general. The management has pledged itself to do all in its power to provide for the comfort and well-being of the guests. If necessary, further accomodations can be arranged, either on the Point or in Sandusky, some fifteen minutes removed by ferry.

Those travelling long distances by rail are advised to purchase their tickets to Sandusky, Ohio, as the most frequent boat service is obtainable from that point. Special cars arriving at Sandusky over the New York Central Lines are usually brought to the ferry piers; passengers arriving over the Big Four, Pennsylvania, Baltimore & Ohio, or Lake Erie & Western Railways will find themselves within a few blocks of the ferry landing.

We expect to secure special railway rates for this Convention on what is called the certificate plan. When purchasing one-way ticket, buy it to Sandusky, Ohio, securing at the same time a certificate from the agent showing that the ticket was purchased account of I. B. S. A. Convention. If, perchance, the agent is not instructed regarding our convention, then secure a receipt showing that such a ticket was bought. Full regular fare will have to be paid to Sandusky, and with the certificate or receipt return trip can be secured for one-third of the regular rate. This will make the round trip average about two cents a mile each way. Inquiry might well be made of local agents as to whether there is any regular summer round-trip rate to Sandusky which would be ***more*** advantageous than the fare-and-a-third certificate plan.

Reports from various parts of the country show that the friends are very much enthused over the prospect of this general convention. It is probable that several special cars will be chartered by friends from the Pacific coast. Many are expected from all parts of the United States and Canada. Practically all the Pilgrim brethren will be present and will address the convention during the period of seven days. Several classes in the Central States had thought of holding local conventions over Labor Day, but now, doubtless, the majority will prefer to attend the larger gathering at Cedar Point.

The Society has provided a committee on arrangements, and this committee will be glad to do, and will do everything possible to insure the comfort of those who attend. It is important, however, that the committee know in advance how many to expect. We therefore request the friends to address a letter or postcard to the convention committee at Pittsburgh, stating the number in the party, whether male or female, those who prefer to room together, etc. With this information the committee will be on the ground and receive the friends as they come, assigning them to their quarters without difficulty or confusion.

It is expected that this will be the largest and most helpful general convention that has been held for many years. It will afford opportunity for discussion and preparation for the future great work that is before us. We suggest that the classes throughout the country immediately ascertain how many in their districts are expecting to attend, and that they arrange the journey in parties as nearly as possible.

Please address communications to Convention Committee, I. B. S. A., 119 Federal St., Pittsburgh, Pa.

THE WISDOM FROM ABOVE

— —AUGUST 31.—DANIEL 1:8-20.— —

AN ANCIENT EXAMPLE OF SELF-CONTROL—FOUR NOBLE YOUNG MEN—GOOD BLOOD FROM CHEAP FOOD—THE SECRET OF THE YOUNG PRINCES' WISDOM—DAILY OPPORTUNITIES TO EMULATE DANIEL AND HIS COMPANIONS—ABSTINENCE FOR THE SAKE OF OTHERS.

"Every man that striveth in the games exerciseth self-control in all things."—1 *Corinthians* 9:25.



WE HAVE noted the cruelty of the kings of olden times. It is therefore appropriate that we also note certain instances in which they manifested great breadth of generosity and wisdom. Today's lesson illustrates this. Among the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training—Daniel, Hananiah, Mishael and Azariah. These captives were neither maltreated nor enslaved, in the ordinary sense of the term. Their intellectual qualities were discerned; and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counsellors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some who were most loyal of heart to the principles of the divine law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him, even as Daniel and his companions were blessed and prospered in the enemy's land and advanced to positions far higher than they would ever have attained in their own country.

ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that they, being well nourished, might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is especially conductive to intellectuality, not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper religious training. Daniel, and his associates through him, appealed to this eunuch, requesting that instead of the fine food and liquors provided they might have a plain vegetable diet. The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear at a disadvantage, and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young men who practiced abstemiousness were fairer and fatter in flesh than were those who shared the king's bounty. So their request was granted.

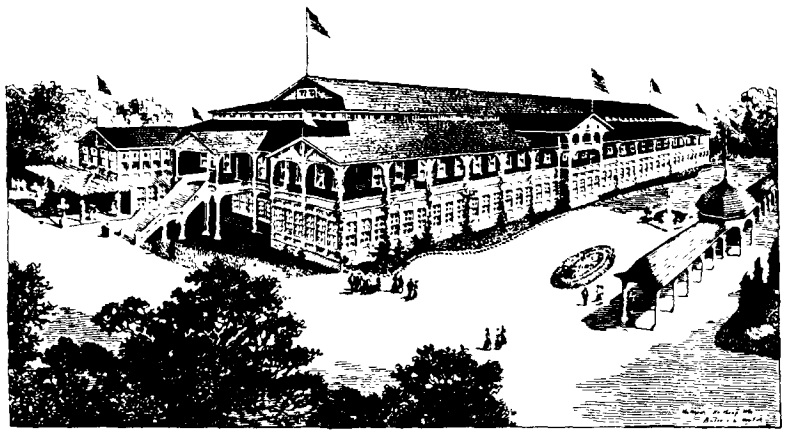
Of them we read: "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael, and Azariah....And in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanters that were in his realm."

What was the secret of this wisdom and understanding? Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will, to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions, whole-hearted men who will give their best for the service of their fellowmen in whatever sphere their lives may be cast. The world has grown wiser(?), however, since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed. Such a miracle kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-handed politics which sought to crush him because of his faithfulness to the principles of righteousness.

Although ancient Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit; and that is a possibility with every man and with every woman, young or old. "Dare to be a Daniel!" Alas, how few appreciate the privilege! How few are emulating the Daniel spirit!

"WHEREBY THY BROTHER STUMBLETH"

In Romans 14:21 the Apostle Paul gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us best to serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our character, the greater will be our influence upon those who are naturally weaker than we are. And that influence should be always used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said: "Do good unto all men as ye have opportunity, especially to the household of faith".—Galatians 6:10.



Convention Hall, Cedar Point, Ohio. See Convention announcement on preceding page.

THE KINGDOM OF GOD

— —SEPTEMBER 7.—MATTHEW 13:31-33, 44-50.— —

PARABOLIC PICTURES OF THE KINGDOM OF HEAVEN—LIKENED TO A MUSTARD SEED—TO THE LEAVENED BREAD—TO A TREASURE HID IN A FIELD—TO A PRICELESS PEARL—TO A NET CONTAINING FISH OF EVERY KIND—THE END OF THE AGE THE TIME FOR SIFTING AND SEPARATING THOSE UNFIT FOR THE KINGDOM.—THIS WORK OF SEPARATING NOW PRACTICALLY FINISHED.

"Seek ye first his kingdom and his righteousness."—Matthew 6:33.



LET US keep in memory the fact that the Master's parables of the kingdom of heaven relate to the class of people that he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also to some extent the tares, as shown in our context. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this parable illustrates how the Gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but among bushes or herbage. Thus the message of Christ, received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that according to our Lord's interpretation of a previous parable (Matthew 13:4, 19) the fowls represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that at one time the church of Christ was so unimportant in the world that it was considered a shame and a dishonor to belong thereto; but that ultimately it would become great and honorable, and that the adversary's servants would disport themselves in its shelter.

This development the Scriptures represent as being Babylon, declaring that as a whole the nominal church, with its various branches and denominations, is Babylonish. Hearken to our Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird". (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However his spirit may have been mispresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

The parable of the leaven illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and would put leaven (yeast) into it with the result that the mass would become leavened, so it would be with the church of Christ. The food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrine, which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom is pictured in the parable of "the treasure hidden in the field". Realizing its value, the finder desired it for himself, and had such faith in it that he disposed of all his property in order to buy that field which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. It we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these. But if we intelligently hear and by faith believe the Gospel offer of this age, the offer of a share with Christ in his Millennial kingdom, then in proportion to our faith and our appreciation will be our self-sacrificing zeal to attain that prize.

Whoever believes the message of the kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize; for it will cost all that he has of earthly blessings. And unless he has faith that he will win the prize, he will surely be unwilling to sacrifice all that he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any one who is willing to pay the price. The buyer is our Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories, in the work of the Millennial age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary. Our Lord said: "Cast not your pearls before swine". They will not understand you. They will think you foolish, and in their disappointment may do you injury. "Hast thou faith? Have it to thyself before God." Make your sacrifice of earthly things to him; and he who seeth in secret shall reward you openly.

THE PEARL OF GREAT VALUE

In ancient times pearls occupied greater prominence among the values of earth than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl that he had ever seen. He considered it so priceless that he was quite rejoiced to sell or to trade all of his other pearls and property in order that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his kingdom as being superior to all propositions of the world. Worldly honor, name, fame, position and wealth are indeed desirable. As the Scriptures say: "A good name is rather to be chosen than great riches". (Proverbs 22:1) But when our eyes behold "the pearl of great price", the kingdom offer of joint-heirship with our Lord in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors, dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name; and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you". (Matthew 5:11, 12) He that is not willing to have the kingdom at such a cost is not worthy of the kingdom. The Apostle has said: "Through much tribulation must we enter the kingdom". (Acts 14:22) Only those are overcomers who willingly endure such tribulation for righteousness' sake, for the sake of truth, in obedience to the heavenly calling. And only to the overcomers has our Lord given the exceeding great and precious promises". "To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the Gospel message as a net. Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus. Hence the end of this Gospel age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels; and the remainder will be cast back into the sea as unfit for the kingdom, but not necessarily as unfit for any purpose. During Christ's Millennial reign that class unfit for the kingdom will be dealt with and blessed and, if possible, be made useful and fit for life everlasting.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this Gospel age will end, giving place to the Millennial kingdom, the kingdom for the establishment of which upon the earth the church has been praying unceasingly for nineteen centuries: "Thy kingdom come; thy will be done on earth, as it is done in heaven". What a kingdom that will be! It will be a kingdom entrusted to a "little flock". "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) And it will be fully empowered to rule among mankind.

THE SHEEP AND THE GOATS

— —SEPTEMBER 14.—MATTHEW 25:31-46.— —

JUDGMENT OF THE NATIONS—DESCRIPTION OF THE WORK OF THE MILLENNIAL AGE—ORDER IN THE RESURRECTION—HOW THE WORLD WILL BE GATHERED BEFORE CHRIST'S JUDGMENT THRONE—TWO CLASSES GRADUALLY DEVELOPED—CHARACTER THE BASIS OF JUDGMENT—CHARACTERISTICS OF THE SHEEP CLASS—THE RESURRECTION—CHURCH NOW ON JUDGMENT.

"For we must all be made manifest before the judgment-seat of Christ."—2 Corinthians 5:10.



HAVING given his disciples many parables illustrating the experiences of the church, the kingdom class, in their development and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this kingdom after its establishment, to show its purpose and its effect upon the world of mankind. In the past many of us read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, todays's lesson was at one time applied to the church; and this thought was evidently held by those who selected the lesson, since they have cited a Golden Text which applies to the church. Many fail altogether to notice that the parable says not one word respecting the church, but is entirely applied to the world, to the nations, to the heathen.

For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as the nations, the Gentiles. In line with this, our Lord in the parable tells us what is to befall after his kingdom shall have been set up, after the selection of the true church class to be the bride, the Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is very clearly stated by the Master, saying, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory". After proper consideration who will say that this is a matter of the past? Who will dispute that this is a description of Messiah's kingdom following his parousia and his epiphania at his second advent?

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial age. "Before him shall be gathered all nations." This means all people of the world outside of the Lord's holy nation, his peculiar people, the church. Everybody except the church will be before his great white throne of justice, mercy and love; that will be their judgment time.

Six thousand years ago Adam and his entire race were judged in Eden, and the sentence was death. Not one of the fallen human race is worthy of everlasting life. All are sinners. In due time God sent his Son to die for Adam's sin, in order that "as by a man came death [of the entire race], by a man [Jesus] also (will come) the resurrection of the dead [the entire race]. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order." (1 Corinthians 15:21,22) The first order to be made alive in Christ is the church, called out of the world, separated, "begotten again" of the holy Spirit. These pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's bride class, joint-heirs with him in his kingdom and in his work of judging the world. He has promised that all the faithful shall sit with him in his throne, the very throne pictured in the words of our text, the throne before which all the nations, all the people outside of the church, will be gathered.

The gathering of the world will be the result of knowledge. Following the confusion of the time of trouble the outpouring of God's "Spirit on all flesh" will lead on to great enlightment, in which all the blind eyes will be opened, all the deaf ears unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment. But after a hundred years of resistance, these will be destroyed. Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all that are in their graves, who the Master tells us will come forth, not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view of encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions, out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendency; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where nothing "shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. O happy day! we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

LAW OF RETRIBUTION OPERATIVE

"But", some will inquire, "what about the sins of the world? Will there be no chastisements, no punishments, for these?" We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer. This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailities that they will gradually be raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not be still a difference between people, some coming heartily into accord with the Father, and others merely into outward harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the sheep and the goat classes have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart difference between the two classes, all of whom will have been on trial during the thousand years, receiving blessings from the kingdom.

THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as sheep or as a goat. All the sheep class will thus be received at the right hand of this perfect Judge; and all of the goat class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws. Not until the conclusion of the Millennium will the decision of the Judge be made manifest. Then great surprise will be shown at his decision—by both parties. To the sheep class at his right hand he will say: "Come, ye blessed of my Father [the kind that my Father is pleased to bless and to grant everlasting life], inherit the kingdom prepared for you from the foundation of the world." 'When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.'

This is the kingdom which God gave to Adam, and which Adam lost through his disobedience, but which Christ redeemed by the sacrifice of himself. It will be given to those

alone who will have developed the God-like character, those who will have become the Lord's sheep during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones [doomed ones], into everlasting punishment". Granted all privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the Spirit of God, you indeed render an outward obedience; but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father as blameless and irreprovable. You must be destroyed. The punishment is the second death, everlasting destruction. The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have utterly failed to appreciate the goodness of God and to copy his character likeness. Eternal life is only for those who have God's likeness and God's spirit. "The Father seeketh such to worship him as worship him in spirit and in truth."

Both classes, the sheep and the goats, were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said: "I was an hungered, and ye gave me meat. I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To the goat class he said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Both sheep and goats claimed that they had no knowledge of any such experiences. 'When did we minister unto thee?' 'When did we fail to minister unto thee?' The answer was 'Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not unto me.'

CHARACTERISTICS OF THE SHEEP CLASS

Now who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and of the anointing eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God—to the blessings of Messiah's kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ. All who will take pleasure in this work will thus be manifesting that they have God's spirit and are colaborers with him. All these will be the sheep. On the other hand those who are careless in respect to their vow, who merely enjoy the Millennial blessings themselves, will be of the goat class and will thus be marking themselves as goats, and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

THE WORLD'S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions have already gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order". Only the church will be in the first resurrection. During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the prison-house of death in the reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by friends or relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the sheep class that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth at the command of Jesus (John 5:28,29); and those in sympathy with God and Christ will be colaborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's spirit; and this is exactly what is charged against the goat class.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself; as he says in the parable, "I was hungered, and ye fed me; I was sick and in prison, and ye visited me," ministered unto me and helped me. Likewise the reproof to the goat class: to these he said: 'You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all which God has provided for you. You are not of the kind to whom he is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan; and as God's provision is destruction for all who will not be in fellowship with him in spirit, this is to be your portion, the second death.'

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to his righteousness. (Zephaniah 3:8,9) It is, of course, merely a figurative expression representing complete destruction.

The Golden Text given with this lesson has no connection whatever with the parable of the sheep and the goats. It has reference to the "reckoning" which Christ makes with his own body members and which is pictured by the parable of the talents. To each of his "servants" the Lord has entrusted certain capacities and opportunities for service and account is to be rendered to him in connection with such stewardship and the final degree of honor or dishonor of the individual determined on the basis of his faithfulness or unfaithfulness in his service of his Master. But all this transpires before 'the Son of Man comes in his glory' and begins the work of dealing with all nations.

TWO LETTERS OF APPRECIATION

DEAR ONES IN THE LORD:

Words can't express to you the great blessing I received from reading the July 1st WATCH TOWER. Without a doubt to my mind the Lord sent it, for it is just what I needed. In examining myself after reading the article "Test of Sonship" I find by God's grace I do have the proofs of sonship. I had been a little discouraged over my many mistakes, but after examining myself I find deep in my heart my desire to prove faithful to the Lord to the end. Be assured that I love you all and appreciate your labors of love; I will cooperate with you to the end of the way. I remain with true Christian love,

Your servant in Christ,
GREGORY SAKATOS, *Colp.*

DEAR BRETHREN:

I wish to express my gratitude for the first article, "God's Covenants and Blessings," in the June 15th TOWER, to the dear brethren of the Editorial Committee. This convinces me more and more that the Lord is still using the same channel which he has been using for the last forty-three years for the feeding of his people with food in due season. I received much light and encouragment through the reading of this article already mentioned. May the Lord grant you more and more of his divine wisdom, so that you may be able to continue to be used of the Lord faithfully even unto death.

Yours in his service,
A. S. ZAKIAN, *N. Y.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

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Goldsboro, Tex.	"	7	Bowie, Tex.	"	15
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Clyde, Tex.	"	10	Wichita Falls, Tex.	"	17
Weatherford, Tex.	"	11	Archer City, Tex.	"	18

ADDRESSES BY BROTHER R. H. BARBER

Salem, O.	"	5	Painesville, O.	Aug.	11
Lisbon, O.	"	6	Ashtabula, O.	"	12
Negley, O.	"	7	Elyria, O.	"	13
Columbiana, O.	"	8	Wellington, O.	"	14
Alliance, O.	"	9	Shelby, O.	"	15
Massillon, O.	"	10	Marion, O.	"	17

ADDRESSES BY BROTHER T. E. BARKER

Beverly, Mass.	Aug.	3	Lowell, Mass.	Aug.	10
Saugus, Mass.	"	4	Nashua, N. H.	"	11
Haverhill, Mass.	"	5	Manchester, N. H.	"	12
Lawrence, Mass.	"	6	Pittsfield, N. H.	"	13
Melrose, Mass.	"	7	Laconia, N. H.	"	14
Concord Jn., Mass.	"	8	Ashland, N. H.	"	15

ADDRESSES BY BROTHER J. A. BOHNET

Myrtle Creek, Ore.	Aug.	8	Chehalis, Wash.	Aug.	19
Rosenburg, Ore.	"	10	Olympia, Wash.	"	20
Eastside, Ore.	"	12, 13	Puyallup, Wash.	"	21
Salem, Ore.	"	15	Tacoma, Wash.	"	22
Vancouver, Wash.	"	16	Bremerton, Wash.	"	23
Portland, Ore.	"	17	Seattle, Wash.	"	24

ADDRESSES BY BROTHER M. O. BOWIN

Cromwell, Conn.	Aug.	1	Port Chester, N. Y.	Aug.	8
New Britain, Conn.	"	2	Stamford, Conn.	"	9
Hartford, Conn.	"	3	Bridgeport, Conn.	"	10
Waterbury, Conn.	"	5	Patchogue, N. Y.	"	11
New Haven, Conn.	"	6	Greenport, N. Y.	"	12
S. Norwalk, Conn.	"	7	Westerly, R. I.	"	13

ADDRESSES BY BROTHER B. H. BOYD

Quincy, Ill.	Aug.	1	Anna, Ill.	Aug.	9, 10
St. Louis, Mo.	"	3	Centralia, Ill.	"	11
Carterseville, Ill.	"	4	Patoka, Ill.	"	12
Creel Springs, Ill.	"	5	Vandalia, Ill.	"	13
Mounds, Ill.	"	6	Pana, Ill.	"	14
Thebes, Ill.	"	7	Taylorville, Ill.	"	15

ADDRESSES BY BROTHER A. J. ESHLEMAN

Anderson, Ind.	Aug.	5	Brazil, Ind.	Aug.	12
Muncie, Ind.	"	6	Terre Haute, Ind.	"	13
Losantsville, Ind.	"	7	Vincennes, Ind.	"	14
Richmond, Ind.	"	8	Washington, Ind.	"	15
Indianapolis, Ind.	"	10	Alfordsville, Ind.	"	16, 17
Crawfordsville, Ind.	"	11	Mitchell, Ind.	"	18

ADDRESSES BY BROTHER A. M. GRAHAM

Whitehaven, Pa.	Aug.	1	Perry, N. Y.	Aug.	9
Benton, Pa.	"	3	Rochester, N. Y.	"	10
Canton, Pa.	"	5	Auburn, N. Y.	"	11
Elmira, N. Y.	"	6	Ithaca, N. Y.	"	12
Hammondsport, N.Y.	"	7	Cortland, N. Y.	"	13
Batavia, N. Y.	"	8	Syracuse, N. Y.	"	14

ADDRESSES BY BROTHER O. MAGNUSON

Marengo, Ill.	Aug.	4	Kewanee, Ill.	Aug.	10
Rochelle, Ill.	"	5	Rock Island, Ill.	"	11
Ashton, Ill.	"	6	Davenport, Ia.	"	12
Peoria, Ill.	"	7	Muscatine, Ia.	"	13
Canton, Ill.	"	8	Keithsburg, Ill.	"	14
Knoxville, Ill.	"	9	Burlington, Ia.	"	15

ADDRESSES BY BROTHER E. D. SEXTON

Ottawa, Kans.	Aug.	3	Cedar Rapids, Ia.	Aug.	9, 10
Kansas City, Mo.	"	4	Clinton, Ia.	"	11
Leavenworth, Kans.	"	5	Chicago, Ill.	"	12
St. Joseph, Mo.	"	6	South Bend, Ind.	"	13
Des Moines, Ia.	"	7	Detroit, Mich.	"	14
Waterloo, Ia.	"	8	Cleveland, Ohio	"	15

ADDRESSES BY BROTHER W. J. THORN

Lancaster, O.	Aug.	1	Wellston, O.	Aug.	8
Newark, O.	"	2, 3	Portsmouth, O.	"	9
Dresden, O.	"	4	Ironton, O.	"	10
Zanesville, O.	"	5	Ashland, Ky.	"	11
White Cottage, O.	"	6	Huntington, W. Va.	"	12
Nelsonville, O.	"	7	Pliny, W. Va.	"	13

ADDRESSES BY BROTHER T. H. THORNTON

Spartanburg, N. C.	Aug.	2, 3	Dallas, Ga.	Aug.	11
Hendersonville, N. C.	"	4	Rockmart, Ga.	"	12
Asheville, N. C.	"	5, 6	Cedartown, Ga.	"	13
Greer, S. C.	"	8	Tallapoosa, Ga.	"	14
Westminster, S. C.	"	9	Chattanooga, Tenn.	"	15, 17
Atlanta, Ga.	"	10	Rome, Ga.	"	18

ADDRESSES BY BROTHER L. F. ZINK

Galloway, Md.	Aug.	3	Morgantown, W.Va.	Aug.	10
Annapolis, Md.	"	4	Burton, W. Va.	"	11
Cumberland, Md.	"	5	Mannington, W. Va.	"	12
Frostburg, Md.	"	6	Brown, W. Va.	"	13
Westernport, Md.	"	7	Clarksburg, W. Va.	"	14
Parsons, W. Va.	"	8	Buckhannon, W. Va.	"	15

ADDRESSES BY BROTHER J. A. BAEUERLEIN

NewKensington,Pa.	Aug.	3	Akron, O.	Aug.	17
Lewistown, Pa.	"	10	Monessen, Pa.	"	24

ADDRESSES BY BROTHER E. L. DOCKEY

New Castle, Pa.	Aug.	3	Wellsville, O.	Aug.	17
Canonsburg, Pa.	"	10	Duquesne, Pa.	"	24

ADDRESSES BY BROTHER A. D. ESHLEMAN

Evansville, Ind.	Aug.	3	Washington, D. C.	Aug.	24
Wheeling, W. Va.	"	10	Baltimore, Md.	"	24

ADDRESSES BY BROTHER H. E. HAZLETT

Warren, O.	Aug.	3	Fairmont, W. Va.	Aug.	24
Johnstown, Pa.	"	10	Clarksburg, W. Va.	"	24

ADDRESSES BY BROTHER W. P. HUDGINGS

Fairmont, W. Va.	Aug.	3	Youngstown, O.	Aug.	10
Clarksburg, W. Va.	"	3	Kittanning, Pa.	"	17

ADDRESSES BY BROTHER J. L. HUTCHINSON

Pittsburgh, Pa.	Aug.	3	Connellsville, Pa.	Aug.	17
Sharon, Pa.	"	10	Elizabeth, Pa.	"	24

ADDRESSES BY BROTHER R. J. MARTIN

Frostburg, Md.	Aug.	17	E. Palestine, O.	Aug.	24

ADDRESSES BY BROTHER H. H. RIEMER

New Brighton, Pa.	Aug.	3	East Liverpool, O.	Aug.	17
Erie, Pa.	"	10	Brownsville, Pa.	"	24

ADDRESSES BY BROTHER F. H. ROBISON

Buffalo, N. Y.	Aug.	3	Washington, Pa.	Aug.	17
Crooksville, O.	"	10	Altoona, Pa.	"	24

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Canton, O.	Aug.	3	Mansfield, O.	Aug.	17
Butler, Pa.	"	10	Toronto, O.	"	24

ADDRESSES BY BROTHER C. A. WISE

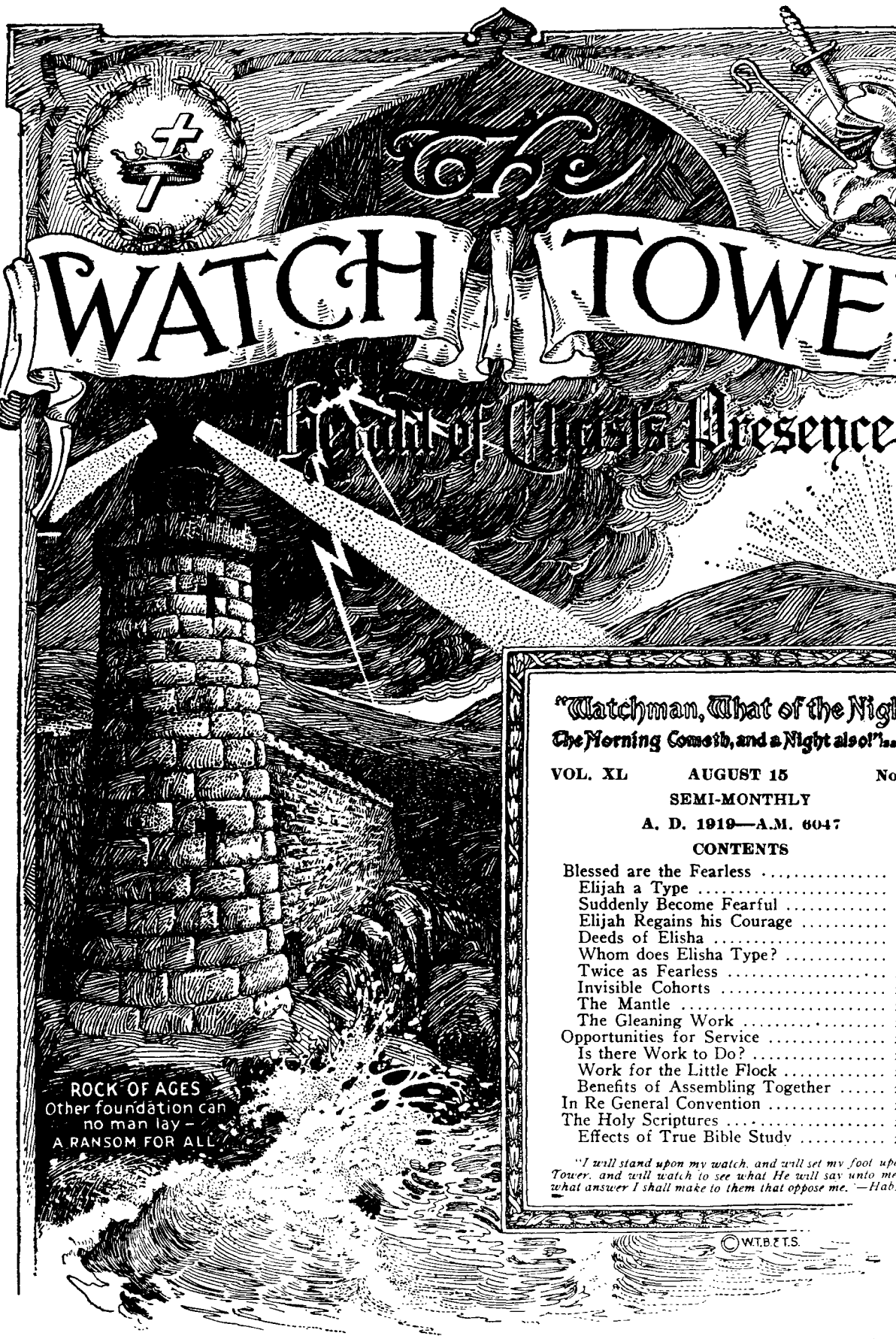
Columbus, O.	Aug.	3	Toledo, O.	Aug.	10

MORNING HYMNS FOR SEPTEMBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for September follow: (1) 140; (2) 95; (3) 114; (4) 233; (5) 193; (6) 120; (7) 112; (8) 326; (9) 349; (10) 267; (11) 279; (12) 266; (13) 23; (14) 205; (15) 322; (16) 106; (17) 136; (18) 124; (19) 74; (20) 244; (21) 226; (22) 235; (23) 44; (24) 8; (25) 333; (26) 332; (27) 277; (28) 119; (29) 229; (30) 165.

WATCH TOWER

Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XL AUGUST 15 No. 16

SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all *the willing and obedient*, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

YOUR COMMUNICATIONS TO THE SOCIETY

Several times in the past we have called attention to the fact that all communications should be addressed to the Society, and not to individuals; but new correspondents are constantly appearing on our lists, thus making necessary the reiteration of what has been often said.

In all matters of business relating to the Society, please address the SOCIETY and *not* individuals who may be occupying various positions in connection with the Society's work. This is not only the usual and preferable business way, but it works more nearly to the advantage of all concerned.

But in addition to using on your envelope the Society's general address (WATCH TOWER BIBLE & TRACT SOCIETY, 119 Federal Street, Pittsburgh, Pa.) it will expedite the proper distribution of your mail to indicate on the envelope the department for which it is intended, if the subject matter is of a special nature, as Pilgrim Dept., Colporteur Dept., etc. Especially is this true with respect to the Pilgrim Department, and class secretaries can usually receive a much prompter reply if this suggestion is observed.

It is absolutely essential to have your name and full address on each communication you send. Even if there are people in the office who know you, there is no assurance whatever that any of those persons will be handling your mail; and even if they should it cannot be expected that they will remember the many thousands of addresses. No foreign address is complete without bearing the name of the country; and no domestic address is complete without the name of the state or (in the case of Canada) the province.

Furthermore, it is a great assistance to us if your name and address be not only somewhere on the letter, but if they both be at the head of the letter. This simplifies our filing very much and tends to make possible better service in response to your correspondence, especially if it be of a business nature.

Married women should be careful to use the same name in all their letters. No small trouble and confusion can be avoided by using either the personal name or that of the husband, but *not both* alternately. We have no means whatever of knowing that it is the same person.

ADDED FEATURE TO TOWER REPRINTS

In addition to the subject matter already announced for the seven TOWER reprint volumes, we are now able to inform the friends that seven full-page portraits of Brother Russell, one in each volume, will be reproduced in fine half-tone photo-engravings. These portraits show the likeness of the seventh messenger to the church as he appeared in the years 1879, 1888, 1896, 1900, 1906, 1910, and 1916. This is the first time a series of this kind has been presented and it adds very largely indeed to the historical interest and value of the work. No increase is made in the price: see price list for Reprint TOWERS in August 1 issue.

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

STUDY XI—"PASSOVER OF THE NEW CREATION"

Week of Sept. 7 .... Q. 1- 5	**Week of Sept. 21 .... Q. 12-16**
Week of Sept. 14 .... Q. 6-11	**Week of Sept. 28 .... Q. 17-22**

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL. AUGUST 15, 1919 No. 16

BLESSED ARE THE FEARLESS

"Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.

PART II



HEN prophecy has been fulfilled or is in the course of fulfillment the consecrated child of God may understand it. The world has no faith in the Word of God, hence even though men of the world behold events transpire in fulfillment of prophecy, they do not believe the prophecy, and it means nothing to them. Knowing the inspired words of the prophets were written aforetime for the instruction and comfort of the church and particularly for the benefit of those upon whom the ends of the ages have come, the faithful Christian is enabled, by reason of the illumination of the holy Spirit, to see and have some appreciation of fulfilled prophecy. In this part of the subject under examination we will consider the life, deeds and words of the prophets Elijah and Elisha from the viewpoint of type and antitype.

There has been much discussion among Bible students concerning these prophets and what class or classes of persons they represented. Since we are assured that the pathway of the just is as a shining light that shines more and more unto the day of perfection, the searcher after truth may with confidence expect to get further light as the end of the pathway is approached. The honest searcher for truth does not irrevocably commit himself to an interpretation of unfulfilled prophecy; for he realizes that the Lord may be pleased, from time to time, to grant a clearer vision of the subject, and as prophecy unfolds and the events transpire in fulfillment thereof the vision does become clearer. (2 Peter 1:19-21) What we state herein is not dogmatically given; but in the light of the great underlying principles or governing laws of conduct, as set forth in PART I of this subject, we submit the thoughts herein expressed for the careful consideration of the truly consecrated.

ELIJAH A TYPE

It seems to be definitely settled in the minds of practically all Bible students that Elijah was a type of the church in the flesh. (1 Kings 17; B-250-256) As to whether or not Elisha was a type of something, and if so of what, has not been definitely determined by students of divine prophecy. When we find that God uses a man to typify or picture events to happen in the future, it is of interest that we consider the words, deeds and character of that man. See Z '15-285.

Ahab, King of Israel, the chosen people of the Lord, influenced by his unrighteous queen, Jezebel, had led the people into idolatry; and God sent to him the prophet Elijah, who *boldly* stood before the king and delivered his message, to the effect that for a period of three and one half years there would be no rain in the land, wherein dwelt the people of Israel. After delivering this message the prophet concealed himself for the period of the drouth. At the end of the three and a half years God sent him back to Israel, directing him to appear before Ahab, the king. On the way he met Obadiah, the king's most trusted servant, whom he requested to go to the king and tell him that Elijah had returned. Obadiah was exceedingly fearful of his life, fearing to report the presence of the prophet lest the prophet would fail to appear before the king; hence he begged to be relieved of the responsibility.

After being assured by Elijah that he would certainly appear that day before King Ahab Obadiah yielded to his request. A meeting of the prophet and the king resulted. King Ahab accused the prophet of being responsible for the drouth. Elijah with *boldness* responded by declaring that the king himself was responsible for the drouth of rain because he had forsaken the Lord and had led the people into idolatry. At the instance of Jezebel the prophets of Baal held sway in Israel, and the people followed them. Elijah now made a most startling and bold proposition to Ahab; namely, that King Ahab should summon the prophets of Baal who should build an altar and place upon it a slaughtered bullock and put no fire under it; that he himself (Elijah), would do the same thing and that then the prophets of Baal should call upon their God to consume the sacrifice by fire and Elijah would call upon Jehovah to consume his sacrifice by fire; and that whosoever's God responded by consuming the sacrifice should be accepted by the people.

The king acquiesced and summoned 450 prophets of Baal. At an appointed time the meeting was held. The false prophets of Baal builded their altar and placed upon it a slaughtered bullock, and then called on their god Baal to consume the sacrifice. But they failed. Elijah then was not only careful to see there was no fire under his sacrifice, but he filled the trench with water. Then after he had offered up a prayer to Jehovah, fire descended from heaven and consumed not only the sacrifice, but the stones and the dust, and even licked up the water in the trench. The people then and there acknowledged Jehovah as God. Elijah, *singlehanded and alone, boldly ordered that all the 450 false prophets* of Baal should be taken and killed. They were taken, brought to the Brook Kishon and there were put to death. There then followed a great deluge of rain.

ANTITYPE

We have heretofore seen that these experiences of Elijah foreshadowed the experiences of the church in the flesh; that the lack of rain for three and a half years foreshadowed the lack of truth, living waters, during the period of 1260 years of Papal supremacy and wicked persecution of the saints, which ended in the year 1799. Then followed a great deluge of truth

in the earth, the wide distribution of millions of Bibles and the proclamation of truth by word of mouth.

In his dealings with King Ahab and in his boldness in slaying the false prophets of Baal, Elijah exhibited a wonderful degree of *courage and fearlessness. Herein he pictured the spirit and disposition of those composing the church who are pleasing to the heavenly Father.* "Elijah seems to have been a most courageous servant of the Lord in executing whatever commands he received from the Great King * * * Elijah was courageous for the Lord and for the truth; Obadiah was less courageous and in some respects weak-kneed, lacking many of the qualities approved of the Lord * * * * * There are Christians of both of these types to-day, but Elijah stands for or represents the 'little flock' with whom the Lord is especially pleased and who, with the Redeemer, will constitute the kingdom class by and by."—Z '04-220,221.

"A general lesson may be drawn from these incidents by the Lord's people of the new creation. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the Lord and in the power of his might; let us speak his Word plainly and show forth, on every possible occasion and by every proper means, the glories of him who hath called us from darkness to light. It is not for us to vanquish the enemies of the truth and put them to death as did Elijah, *but it is for us to slay and utterly expose the errors and false teachings which are deceiving the people.* The Lord's 'little ones', as the Scriptures declare, may be mighty through his power to the pulling down of the strongholds of error and to the turning back of the tide of dissipation and sin from those who are in a reasonable attitude of mind to receive the Truth."—Z '04-234, 235.

FALSE PROPHETS SLAIN

The undaunted courage and fearlessness exhibited by Elijah in slaying the false prophets of Baal surely pictures something in the experiences of the church. Such an important event would not have been given prominence in the record unless it was intended to picture something or teach some lesson. We suggest the following: For many years the clergy, both Catholic and Protestant, operating under the name of Christ, have taught false doctrines and led the people into idolatry. They have taught the God-dishonoring doctrines of eternal torture, spiritism, the "doctrine of devils", evolution, higher criticism, etc; and have so turned the minds of the people away from God and his pure Word of truth that even one of their own modern writers recently published this statement: "Christianity in its present form will have to go into the war scrapheap". There are exceptions to the rule, of course, but, to quote the words of an earnest Bible student: "In the aggregate, the clergy are the greatest bunch of hypocrites that have ever afflicted the peoples of earth". Surely there is nothing in all history that more clearly fulfills the picture of the false prophets than the majority of the clergy class of our own day. They have established a great stronghold of error and gnash their teeth and war against everyone who dares hold forth the truth.

Jehovah has armed the antitypical Elijah class; and their chief offensive and defensive weapon is the "sword of the Spirit", the message of truth. The prophecies of Ezekiel and Revelation contain the most scathing arraignment of these false prophets that has ever been written. Volume VII of STUDIES IN THE SCRIPTURES, "The Finished Mystery," unfolds these prophecies so that even the unconsecrated may understand, and thus exposes these false prophets to the world as they have never before been exposed and deals a mortal blow to their false teachings and fraudulent deceptions. When this weapon was placed in the hands of the antitypical Elijah class, boldly and fearlessly they went forward and used it.

SUDDENLY BECOME FEARFUL

Ahab pictured the civil powers; Jezebel pictured the ecclesiastical elements. Ahab was not particularly interested in the false prophets of Baal. He cared for them only as they might serve his purpose, but he did not suffer much by reason of their loss. It was his unrighteous consort, Jezebel, who particularly desired to maintain these false prophets. The disloyal, unfaithful ecclesiastical systems of today are really the only ones that care particularly to maintain the false prophets; namely, the clergy.

In the type Jezebel sent word to Elijah that she would have him put to death in twenty-four hours because he had slain her prophets. This frightened him and he fled. This disposition of *fear suddenly developed by Elijah seems strange in the light of the courage and fearlessness he had previously exhibited.*

"Poor Elijah, so courageous previously, so ready to risk his life, now was panic-stricken and fled to Beersheba, the farther part of Judah. Even then he did not feel himself safe because Jehoshaphat, the king of Judah was a close friend of Ahab, King of Israel, so leaving there his servant he continued his flight southward to the wilderness of Mount Zion. It is useless for us to speculate as to how Elijah might have done otherwise than he did, or how he might have boldly stood up for the Lord, denounced the queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. *We are to remember that Elijah was a type;* and that hence his doings, as well as his words, in *a particular sense and degree were ordered of the Lord,* beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah, Ahab and Jezebel from the standpoint *of a type of more wonderful things coming afterward* on a larger scale, only then can we grasp in any measure the force and meaning of the lessons taught through these types."—Z '04-236.

We emphasize the statement above made: "We must remember that Elijah was a type; *hence his doings as well as his words were in a particular sense ordered of the Lord.*" What experience has come to the church which seems to be pictured by this experience of fear and lack of courage that overtook Elijah? During the year 1917, and up to the spring of 1918, the church was unusually zealous in using the sword of the Spirit, particularly the point of the sword which had been prepared and "wrapped up for the slaughter" with which to assault Babylon's strongholds of error and to expose her false prophets. Referring to that time it had been prophetically written: "Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy chambers". (Ezekiel 21:14) The "sword of the Spirit" was to be wielded by Pastor Russell twice three times in six volumes of STUDIES IN THE SCRIPTURES. The weapons of destruction will pursue all the great ones of earth, penetrating into all their most secret places. The sword of the Spirit will search out all of the lords over God's heritage (1 Peter 5:3), the clergy, exposing their numerous ideas contrary to Jehovah and his plan. "I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied. Ah! it is made bright. It is wrapped up for the slaughter." (Ezekiel 21:15) The point of the sword is Volume

VII, STUDIES IN THE SCRIPTURES, "The Finished Mystery", because it contains the essence of the weapons of all the writings of Pastor Russell and the explanation of the prophecies of Ezekiel and Revelation against the false systems that encumber the earth, particularly the false prophets, towit, the clergy.

JEZEBEL WAXED ANGRY

Immediately following the wide dissemination of this message of truth against the false prophets the antitypical Jezebel waxed exceedingly angry, and threatened and bullied and bluffed the Elijah class throughout all the country, and, by enlisting the aid of Ahab, so frightened the Elijah class that under the unrighteous persecution that followed upon them they laid down the sword and fled. Much persecution followed, instigated, pushed on by Jezebel, the mother harlot and her daughters associated with her, by the antitypical Ahab; and so great was the discouragement of some of the Elijah class that they said: 'Would that we might die and end this terrible ordeal'. For some time there was much despondency among the Elijah class. How like the experience of their prototype, Elijah!

"The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter (the refreshing that has come to the people from spreading the truth) but they are more or less closely affiliated with and under the influence of the Jezebel system; and, alas! as Revelation clearly points out, Jezebel today has daughters (systems termed Protestant), which nevertheless copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah *may expect future persecution, instigated by the mother, accomplished through the daughters,* as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome and at the instigation of Herodias—Jezebel. This, however, is looking down to a period in the future."—Z '04-237.

In view of the events above related, does it not seem that Brother Russell wrote the above paragraph prophetically? Again we quote from him:

"Elijah, under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship of God, is almost amusing when we think of the fact that the prophet had fled panic-stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic-stricken, fearful. For a moment they seem to forget whose servants they are and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones. The fact of the matter is that all of the Lord's consecrated servants devote their lives to sacrifice when they become followers of the Lamb; and if they could but realize their consecration continually they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission; and the attitude of their hearts should be that experienced by our dear Redeemer: 'The cup which my Father hath poured for me, shall I not drink it?' "—Z '04-237.

Of course the Lord foreknew the trying experiences that would come to his people in the spring of 1918—at the close of the forty year harvest period, and it seems that he purposed that the trying and fearful experiences of Elijah when he fled from the threats of Jezebel should represent and picture the church's experiences at that time. Then be of good courage.

ELIJAH REGAINS HIS COURAGE

Subsequently Elijah regained his courage; and let the Lord's people take courage from this. Afterwards King Ahaziah, who was injured, sent a messenger to Baal-zebub, the god of Ekron, to inquire whether he would recover. The angel of the Lord directed Elijah to go and meet the messenger and to tell the king that he would not recover. This Elijah did. Thereupon the king sent a captain with fifty men to Elijah, evidently for the purpose of apprehending him, and at Elijah's instance fire came down from heaven and devoured them. A second fifty went up and presented themselves to Elijah, with the same result. Then the third fifty came and humbly bowed before Elijah; whereupon the Lord directed Elijah to go down to the king, saying, "Go down with him, be not afraid of him." And Elijah rose and went down with him unto the king. (*2 Kings*, Chapter 1) Evidently he had lost his fear and regained his courage.

We must keep in mind that no human being could be so manipulated as to make one continuous picture showing every feature of the church's experiences. As often stated by Brother Russell, there are pictures within pictures, and where one picture ends another begins. Therefore we must mark well the different pictures so as not to confuse them. The experience of Elijah while being taken up in the whirlwind must of necessity appear last in the picture; but whether or not that experience pictured the last experience of the antitypical Elijah class is entirely a different matter. Elijah typed a class of persons; and the fiery chariot and whirlwind might not be the last earthly experiences of the persons composing that class. He could not have exhibited the spirit of fear after the fiery chariot experience. Hence that fear must be pictured first, on the same principle that Jesus as a man could not institute the Memorial Supper after his death, and that hence it must precede his death. The taking away of Elijah in the whirlwind might represent a marked point in the church's career, and yet many of the persons composing the church might remain in the flesh for a time after having that antitypical experience.

GREAT COMPANY CHARACTERISTICS

It has been suggested that Elisha was a type of the great company class. It is therefore important that we examine the characteristics of the great company class, and then see whether the events in the life and experiences of Elisha foreshadowed these characteristics. We here append some pertinent statements by Brother Russell:

"We have already pointed out that God does not make very particular mention of the great company in the Bible, and we have found out the reason for this, namely, that if the great company were treated on the same plane and with the same degree of interest and explicitness as the little flock it would imply that God had offered both and said, Here they are; take your choice. But that is not so. The Lord's statement is: 'Ye are all called in one hope of your calling'—to be members of the body of the Anointed. Thus the Scriptures merely give the hint that there are some who constitute the great company and who will get a great blessing, to which there never was an invitation. Everyone of that great company receives the grace of God in just the same way as the little flock, but they do not use it in the proper way, which was to lay down their lives with the Lord Jesus; for in carrying out the plan it must be laid down in death."

"What are the chief things that will draw us from the little flock to the great company class?

"My answer would be 'Lack of zeal, *lack of love for God,* lack of love for the brethren; that is to say, coolness on the part of your heart. The little flock will be the class without

spot, etc., while the great company will be the class with robes that are spotted and wrinkled and not fit to be of the Bride class."

"But though not voluntary overcomers, the Lord loves them and will deliver these who *through fear of death* (fear of contempt, fear of the reproach borne by the bullock and the goat beyond the camp in the wilderness, the separated or dead condition) were all their lifetime subject to bondage, bondage of fear of men and men's traditions and opinions, which always brings a snare and keeps back from full obedience to God, even unto death."—T-70.

Summing up, then, the chief characteristics of the great company are negligence or indifference in fulfilling their covenant of sacrifice, lack of zeal, fear and falling away from perfect love. Do we find any of these characteristics manifested by or in the experiences of the Prophet Elisha?

DEEDS OF ELISHA

After the anointing of Elisha to be a prophet we find him walking with Elijah, seemingly to indicate that they were in perfect harmony. They journeyed from Gilgal to Bethel, from Bethel to Jericho, then to the Jordan; and the two crossed the Jordan together. When Elijah was taken up by the whirlwind Elisha saw it, and then "he took up also the mantle of Elijah that fell from him and went back and *stood by* the bank of the Jordan. And then he took the mantle of Elijah that had fallen from him and smote the waters and said: Where is the Lord God of Elijah? And when he also had smitten the waters they parted hither and thither, and Elisha went over." —2 Kings 2:13,14.

Other recorded deeds of Elisha are, the healing of the brackish waters (2 Kings 2:21,22); pronouncing of a curse upon some of his persecutors (2 Kings 22:24); causing a miraculous supply of water to flow into the ditches of the Israelites (2 Kings 3:13-20); increasing the widow's cruse of oil (2 Kings 4:1-7); blessing the barren Shunamite woman with a son (2 Kings 4:17); raising from the dead the Shunamite's son (2 Kings 4:37); healing the poisoned pottage (2 Kings 4:44); healing the leper and causing leprosy to come upon his own servant (2 Kings 5:14-27); causing the iron wedge to swim in water (2 Kings 6:6); and then came the experience at Dothan. In the examination of these acts and words of Elisha we find nothing of the characteristics of the great company.

It may be suggested then that these deeds do not seem to typify the great company class. Would it not indicate a restitution work on the part of Elisha and that Elisha would type the ancient worthies? The answer to this is that Elijah did a similar work in this, that he miraculously increased the widow woman's barrel of meal and cruse of oil so that "the barrel of meal wasted not, neither did the cruse of oil, according to the word of the Lord which he spoke by Elijah". (1 Kings 17:11-16) Later the son of the same woman fell sick and died, and Elijah awakened him out of death "and the soul of the child came into him again and he revived". (1 Kings 17:18-23) In this connection we are reminded that during the three and a half years of Jesus' ministry he opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongue of the dumb, healed the sick and afflicted, and awakened some out of death.

In speaking to his disciples on one occasion he said: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall ye do, because I go to my Father". (1 John 14:12) Instead of these works of temporary blessings done by Elijah, and subsequently by Elisha, representing restitution work to be done by the ancient worthies, may it not be that it typified or represented the privileges that the Elijah class have had during the Gospel age of bringing blessings to those to whom they brought the message of truth through the opening of their eyes of understanding, etc? Commenting upon the words of Jesus that his disciples should do greater works than he had done, his "faithful and wise servant" wrote:

"It may perhaps be proper to think that some of these greater works will occur after the kingdom has been established, the greater work of awakening the world of mankind from the sleep of death; but in our opinion this is not the only sense in which the Lord's followers are to understand that their works are to be greater than those of the Master. When the holy Spirit was given after Pentecost, the Lord's people, in his name and as his representatives, began to do greater and more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually sick. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach the Gospel, by which many passed 'from death unto life' in a higher sense."—Z' 99-90,91.

It would hardly seem reasonable, then, for us to conclude that Elisha, merely because of the deeds above recorded, would typify the great company class, for the reason stated in the last paragraph and for the further reason that during the Millennial age the ancient worthies will do for the human race only as the visible agents of the Christ, and not as the agents of the great company.

WHOM DOES ELISHA TYPE?

If Elisha, then, was a type, whom did he picture? Our answer to that question is that we believe he was a type of the little flock; that Elijah typed the little flock up until a certain stage of the work done and performed by the followers of Jesus; towit, up to the time the fiery trials came upon the church in 1918, at which time the mantle, that is, the message of truth, particularly represented in "The Finished Mystery", was thrown down and the remaining work to be done by the church in the flesh is pictured by Elisha, and in support of this position we submit the following:

It is interesting to note the Scriptural references concerning the anointing of Elisha. The Lord directed Elijah to anoint Elisha. The King James version says: "Thou shalt anoint him to be prophet in thy room." It appears that both Dr. Strong and Dr. Young failed to define the word "room" in this text; but in the Leeser translation we read that God said unto Elijah: "And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet *in thy stead*". (1 Kings 19:16) If Elisha was anointed to be prophet *instead of* or in place of Elijah, then it would manifestly follow that *where the picture made by Elijah ceases, there Elisha would begin to picture or type the identical class*, namely, *the little flock*. When Elijah was taken away and Elisha took his place then and there Elisha became Elijah for all intents and purposes and would represent the same class. No where in the Scriptures is the great company given such prominence as the anointing of a prophet in representation of that class.

It will be further observed that when Elisha and Elijah were walking together Elisha knew that he was shortly to be separated from Elijah. After they had crossed the Jordan together Elijah said unto Elisha; "Ask what I shall do for thee before I be taken from thee, and Elisha said: I pray thee, let a double portion of thy spirit be upon me". (2 Kings 2:9) Unlike the picture of the wise and foolish virgins, Elijah did not say to Elisha, 'Your request is an impossible one to comply with. You must go to the market and buy that for which you ask.' But mark what he did say: "Thou hast asked a hard thing; if thou see me when I am taken from thee it shall be so [given] unto thee, but if not it shall not be. And it came to pass as they went on, speaking as they were going, that, behold, there came a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven. And Elisha saw it and cried, My father, my father, the chariot of Israel, and the horsemen thereof." (2 Kings 2:10-12) The fact that Elisha saw or *discerned* what was transpiring at the time Elijah was separated from him met the condition specified by Elijah which would insure him (Elisha) of the receiving of a double portion of the spirit of Elijah. The Hebrew word here translated "double" does not mean a duplication or something similar, but it does mean, "twice as much," "double what the other one had." If, then, Elijah represents the little flock and Elisha also represents the little flock, wherein could Elisha antitypically have double the spirit of that manifested by Elijah?

TWICE AS FEARLESS

Again we ask the reader to refer to PART I of this argument, the essence of which is that those who will be honored with an abundant entrance into the kingdom *must be a fearless class,* and the fearless class is the class who are perfected in love. Furthermore, the experiences that would come to the church in the closing days of its earthly pilgrimage would be such as to require double as much courage, faithfulness, loyalty and love to overcome those difficulties as was required prior thereto. We have observed in the experiences of Elijah that notwithstanding he was bold and fearless throughout *most of his* earthly journey, yet there came a time when Jezebel threatened his life and he *became very fearful and fled,* but *afterwards recovered* his courage. The experiences through which the church passed during the year 1918 would have a tendency to make one become timid and fearful who had not absolute confidence in the Lord and who did not realize that his battle is not his own, but the Lord's. It would require, therefore, an increased spirit of love, fearlessness, and faithful devotion to the Lord and his cause to grasp the mantle that had fallen from the Elijah class, or in other picture the sword, "The Finished Mystery," and any added message in harmony therewith, and *boldly and fearlessly carry it forward and use it as the Lord would have us do.*

In the examination of Elisha's experiences we fail to *find anything that indicates fear;* but, on the contrary, his whole experience down to his death indicates a disposition of *full faith* and *confidence* in the Lord and absolute loyalty to him. One of the most striking experiences which proves this point of Elisha's fearlessness is that which occurred at Dothan. At that time wars between Syria and Israel were frequent. The king of Syria determined to invade Israel. Several plans of attack were devised to raid the cities, and each time these raids were frustrated, the Syrian army finding to their astonishment that these cities were freshly prepared for defense. The king concluded that there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel; so he instituted a search for the traitor. It is not unusual for civil powers to overreach themselves while hunting for supposed traitors.

Some of the king's counselors advised him that it was quite probable that the prophet Elisha had revealed to the king of Israel all the plots and schemes of the Syrians. The king, therefore, having learned that Elisha was at the town of Dothan, sent a whole army, including horses and chariots, for the purpose of arresting Elisha, and taking him in custody. *Elisha showed that he was absolutely fearless.* Elijah had fled when Jezebel threatened his life. It would seem therefore that it would take a double portion of the spirit of courage, fearlessness and faithfulness to stand firm when a whole army came with the avowed purpose of capturing and slaying the prophet Elisha, but his trust and faithfulness to the Lord caused him to remain calm. We quote the following pertinent remarks on the subject:

"As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure the capture of the prophet. The latter doubtless understood in advance; but working in harmony with the Lord's arrangement, he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed. He thought of the prophet and himself as being carried prisoners to Syria to thenceforth be bondsmen, etc. Elisha, however, comforted him with assurance respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, *but also doubtless intended of the Lord as a lesson for his people all the way down through the ages,* Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation.

"At once the servant perceived the city and entire hills amply protected against the surrounding hordes,—horses and chariots and fire around about Elisha and himself. We assume that the horses and chariots of fire were in the nature of a vision granted to the servant, *and to us,* as an illustration of the divine power and protection. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation—serving the intended purpose most thoroughly, most completely, and giving to the eyes of his understanding a proper conception of the divine power present with the prophet."—Z' 04-302, 303.

INVISIBLE COHORTS

The vision that the servant of Elisha was here permitted to see most assuredly was seen by Elisha himself; otherwise he would not have asked the Lord to permit the servant to see it. In addition to what is above stated, this vision might further represent that the church, discerning the application of the pictures of Elijah and Elisha and their relationship to each other, might in the closing days of their earthly pilgrimage, have a clearer vision and appreciation of the wonderful power manifested on their behalf by the Lord under whose banner they fight. And thus having such a mental vision of God's protecting care, they could say to each other and to those about them who might fear, as did Elisha to his servant: "Fear not, for they that be with us are more than they that be with them". (2 Kings 6:16) In harmony with that same thought we believe: He that is for us is greater than all they that be against us.—Cf. 2 Chronicles 32:7,8; Romans 8:31; 1 John 3:20.

If this experience of Elisha pictures anything it does not seem at all reasonable that it would picture the great company class, because it does not contain one element of the characteristics of the great company class. We notice in the experiences of Elijah that Obadiah is mentioned as one who served the Lord, yet feared Ahab and Jezebel, and therefore did not take his stand boldly with the prophet Elijah. Obadiah therefore seems to represent the great company class. We quote the following in support of this proposition:

"We rejoice also with the believers represented by Obadiah; yet we could sincerely wish for them the blessings of greater zeal in the Lord's service, less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the Lord's cause and in proclaiming themselves in every proper manner *his* servants. We fear for such that being ashamed of the Lord and to some extent preferring advantages as respects the present life—to be in a prominent position, in good society and surrounded by luxury maintained at the expense of failure to properly confess the Lord—will mean eventually to such the loss of the great prize for which we are called to run in this present life. As already intimated, our expectation would be that such a class would eventually get a blessing from the Lord and a good position; but such a class surely, unless they turn about and become more courageous, will lose the great prize for which we have been called to run—jointheirship with God's dear son in the kingdom."—Z' 04-221.

ELISHA'S SERVANT FEARFUL

In Elisha's experiences we find a servant with him who also was fearful. This servant, when he saw the city where Elisha was compassed about with a great army, quaked with fear and cried unto his master, "My master, how shall we do?" thus indicating that there would be associated with the antitypical Elisha class a class of Christians serving who are fearful and who will be of the great company class. We are reminded also that the Lord makes it plain that the great company class will be a servant class, serving the Christ in the kingdom of glory, and this is another reason why the servants of Elijah and Elisha in these experiences picture the great company.

It is conceded by all Bible students that the Psalms were written chiefly and prophetically for the benefit of the church and represent the church, namely, the little flock. It seems not overdrawing the matter when we state that the Psalmist seemed to have in mind Elisha's experiences when he wrote the following beautiful words which express absolute confidence in the Lord and his sustaining grace and power: "The Lord is the light of my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, mine enemies and my foes, came upon me to eat up my flesh they stumbled and fell. *Though an host should encamp against me, my heart shall not fear.* Though war should rise against me, in this will I be confident." (Psalm 27:1-3) Those who stumble and fall are usually blind; and we note in Elisha's experiences at Dothan that when the great host encompassed about him he prayed unto the Lord and said: "Smite this people, I pray thee, with blindness, and he smote them with blindness according to the word of Elisha, and then Elisha led them to Samaria and into captivity to Israel".

Another evidence that Elijah and Elisha represented the same class is found in the fact that Elijah was commanded by the Lord to anoint Jehu king over Israel. (1 Kings 19:15) Elijah did not anoint Jehu, but subsequently Elisha did, or had it done under his direct supervision, and therefore did it himself, a procedure which seemed to be entirely pleasing to the Lord. (2 Kings 9:1-6) In other words Elisha completed that which Elijah was directed to do.

The fiery chariot that separated Elijah and Elisha did not indicate that any animosity existed between the two, or the class represented by the two. On the contrary, Elisha was fully devoted to Elijah at all times. The chariot, as a vehicle, is symbol of an organization and therefore would well represent the Society which the Lord, through his faithful servant, organized, used, and is using as a vehicle to bear his message to his people. Horses represent doctrines. A whirlwind is a symbol of great trouble, war. In the picture the fiery chariot with horses of fire appeared and parted Elijah and Elisha, and Elijah went up (was taken away) by a whirlwind. In the spring of 1918 the Watch Tower Bible and Tract Society was bearing a fiery message, a message due at that time. At the same time there was great trouble. There ended the work which Elijah pictured and the taking away of Elijah indicates such ending. This does not mean the taking away of individuals, but it would mean the cessation by the Lord's people for a time at least of certain work pictured by Elijah. Elisha standing by the Jordan would indicate a period of time, however short or long, lapsing until Elisha would take up the mantle—the message borne by Elijah—and use it according to the Lord's direction.

THE MANTLE

We note that the mantle of Elijah is prominently mentioned in this narrative. What does the mantle represent? We answer, It evidently represents something that the Elijah class has possessed throughout their journey, and particularly the journey during the harvest period of the Gospel age. Elijah and Elisha journeyed together from Gilgal to the Jordan, and not until they reached the Jordan did Elijah wrap up his mantle and smite the waters (people). As the WATCH TOWERS heretofore suggested, the mantle represents the message of truth, and particularly the message contained in Volume VII, "The Finished Mystery," which in truth and in fact is the condensed statement of the entire message relating to Babylon, and clearly distinguishing the antitypical Jezebel from the true church. It is also designated, and properly so, as "the point of the sword" wrapped up, or in a compact form. The message of truth, therefore, contained in all the seven volumes and particularly in the Seventh, the pointed part of it, therefore seems fitly to represent Elijah's mantle wrapped up. We mark that the distribution of the message contained in Volume VII did cause a wide division of opinion among the peoples who came in contact with it. At the time Elijah was taken up by the whirlwind we read concerning Elisha: "He took up also the mantle of Elijah that fell from him and went back and stood by the bank of the Jordan [the standing there suggesting a period of waiting, whether long or short, before using the mantle]; and he took the mantle of Elijah that fell from him, and smote the waters and said: Where is the Lord God of Elijah? and when he also had smitten the waters they parted hither and thither, and Elisha went over". —2 Kings 2:1-14.

We conclude, therefore, that the Prophets Elijah and Elisha both typify the same class, towit, the little flock; that where the Elijah picture ended the Elisha picture began, and in the antitype two parts of the

same character of work done by the same class of people are shown. We mark that twice the Scriptures make the statement: "The mantle of Elijah that fell from him Elisha picked up". The message of truth, particularly that pointed part of it relating to Babylon, did fall from the hands of the Elijah class. There has been a period of waiting; and this picture seems to indicate that the time must come ere long when the Lord's people, pictured by Elisha, must take up again this mantle, this message of truth, *and use it.*

PERILOUS TIMES COME

Time and again we have been reminded that in the last days perilous times would come, and that during that time "of your own selves shall men arise speaking perverse things to draw away disciples after them". Again and again we have been reminded in what marked degree this prophetic statement of the Apostle has been fulfilled. Influenced by those who have arisen speaking perverse things, by twisting and perverting the Scriptures and misapplying them, some of the Lord's dear people have been much confused and some have even been induced to cease all efforts at performing service. These have been induced to believe that the work is now over and that they must stand still, not move, not do anything, not make any more proclamation of the message of truth nor declare to the world the incoming kingdom. How unwise, how foolish! Let such ask themselves the question, Did I consecrate to work until a certain time? Where in the Scriptures do I find warrant for my ceasing activity in the Lord's service as long as he keeps the door of opportunity open? If I remain silent and inactive would my conduct be pleasing to the "beast" or to the Lord? Let each one remember that the adversary will deceive, if possible, even the elect; but we are sure that the elect will not be deceived, otherwise they could not be the elect. Let no child of God then be deceived by this ruse of the adversary, namely, that all opportunities for service are over. Let every true follower of Jesus remember that the war is now on between the "beast" and the "Lamb" and will not end until the "Lamb" is completely victorious and that those who are to be victors with him must continue faithful in service even unto the end.

If, therefore, our conclusion is correct, that Elisha pictures the church during the last of her earthly experiences, it means that there must yet be another smiting of the waters with the mantle of truth, and that during such smiting it must be expected that the "beast" will use all the power against the church that the Lord will permit it to use. But Zion need not fear. It is true that the forty-year period of the harvest has ended, but that does not mean that there is not yet some work to be done. In the Jewish natural harvest, used by the Lord to illustrate the harvest of the church, there was a gleaning work to be done, and also the burning of the tares.

THE GLEANING WORK

The gleaning work of the Gospel harvest is progressing. The tares are also being burned. All these figures of speech represent the proclamation of the message of truth in whatsoever form the Lord permits his people to use it. The mantle which Elijah used was used by Elisha later. Antitypically, then, the message of truth which was used effectually up to the Spring of 1918 must again be used with whatever additional message the Lord provides. And those who will be victors with the "Lamb" must use that message as opportunity is offered, and use it vigorously and without fear.

Summing up the argument of PARTS I and II of this subject, we find that God foreordained a little flock to be developed during the Gospel age to whom he would have great pleasure in giving the kingdom; that he has been developing that class throughout the Gospel age and particularly in the harvest period thereof, and that he has been teaching them by pictures, types and illustrations, as well as by direct statements, that the class to whom he purposes giving this grand and wonderful prize will be those whose faith and *confidence in him is absolute,* and *who are without fear of man* or man-made institutions and whose love is perfect. Viewing the church's situation, then, in the light of the Scriptures, and in the light of the events that have transpired during the past year, and knowing that through much tribulation must the kingdom class enter in, let everyone who is now in the race for the prize of the high calling gird up the loins of his mind and be sober and wait for the command of the Lord, the Captain of our salvation, ready, willing, and anxious at all times to obey that command at the cost of reputation, good name, fame, riches, or even life itself.

OUR KING KNOWS NO DEFEAT

This little band of Christians are fighting the greatest fight of all times. There will never be another like it. The great God of the universe has arranged it; the great Redeemer, the King of kings and Lord of lords, is the Captain and Leader of this little band. We know that he is absolutely certain of victory, and we therefore know that after being called and chosen to run in this race, if we continue faithful, fearless, prompted by love in our actions, serving him at every possible opportunity loyally to the end, we shall ultimately stand victors with him and hear the approval of the Father, "Well done, good and faithful servants." Let us then *fear not,* for "the eternal God is our refuge and underneath are the everlasting arms".

The chief purpose of this article is to prove that Elisha typifies the little flock, the faithful and zealous Christians, and also to prove what constitutes the double portion of the spirit of Elijah. In a subsequent article we will examine the details.

MAHANAIM—TWO HOSTS

The mountain horizon was burning with light;
On its brow stood the Syrian, in glory and might;
Proud waved to the sunset the banner's rich fold:
Proud blazed the gemmed turbans, and corselets of gold.
And loud rose the taunt of the infidel's tongue:
"Ho! Israelite slaves,
This night sees your graves;
And first from your walls shall Elisha be flung!"

At the word stooped a cloud from the crown of the sky!
In its splendors the sun seemed to vanish and die.
From its depths poured a host upon mountain and plain;
There was seen the starred helm, and the sky-tinctured vane,
And the armor of fire, and the seraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded the name of their King!

OPPORTUNITIES FOR SERVICE

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 *Peter* 5:8.



WHILE the writings of St. Peter have been applicable to the church throughout the age, yet his epistles seem to apply with special force at the end of the journey of those running for the prize. We may be sure that the Lord directed the message of the Apostle that it might be helpful to the Lord's "little ones" in time of need. The context shows that the Lord's people, being in the flesh, are subject to temptations of a similar character to those which are inflicted upon the world. With each succeeding day the intensity of feeling and excitement increases. This is true because we are in the time of the judgment of the nations of earth, when the heavens (ecclesiasticism) are passing away with a great disturbance and the elements, rich and poor, strong and weak, are melting with fervent heat. It is a time when the sea and the waves are roaring—when all humanity is being disturbed and excited because of conditions.

The Christian comes in contact with these conditions and necessarily must meet them. If he permits himself to be excitable, easily disturbed, he lays himself open to the successful attack of the adversary. Therefore the Apostle admonishes all the followers of the Master to be sober. Sobriety of mind means a well-balanced mind, one that after coolly, calmly and soberly studying conditions from various viewpoints and carefully weighing them, determines what is the wisest and best course to pursue. A mind that is not sober, but excitable, jumps at conclusions, determines upon some course without proper consideration, seeing the whole world in a state of unrest, may be led to the false conclusion that inactivity is the best thing for him. The Apostle admonishes the new creature, however, that he must not take this course, but being sober-minded, he will carefully weigh the conditions and environments and then seize the opportunity for activity in service that will bring the greatest amount of glory to his Lord and the greatest blessing to himself. The safety of the Christian, therefore, lies in the fact that he holds to the hand of the Lord and that he is guided wholly by the counsel of the Lord, namely his Word, and pursuing this course he is certain ultimately to win the conflict and be received into glory.—Psalm 73:23,24.

The sober-minded Christian, therefore, giving consideration to the counsel of the Lord through his Word, sees that he cannot with safety to himself and honor to his King remain idle, but at all times should be active, diligent and vigilant in the performance of whatsoever duties the Lord may lay upon him. The sober-minded will be watching for opportunities and will be able to grasp them when they appear, and being vigilant he will see such opportunities and enter the door of service as quickly as possible. It has been truly said that "An idle brain is the devil's workshop", and the negligent Christian is therefore an easy mark for the adversary. And above all things, the follower of the Master desires to honor his Lord and King because he loves him. "This proves our love for God that we keep his commandments with a joyful heart." The Christian therefore who is anxious to see and be with Jesus delights to do his will and the will of the Father, and not only seeks opportunities of service but joyfully avails himself of all such.

IS THERE WORK TO DO?

As has heretofore been stated in THE WATCH TOWER, the forty-year period of the harvest has ended, as we believe. Noting that the harvest began in the year 1878 and covers a period of forty years, of necessity that period must end in 1918. There came upon the Lord's people at that time a period of severe trials and fiery testings. Fire enveloped the chariot—the Society—because of the fiery horses (doctrines) "meat in due season" that the chariot was then bearing to the people. A great whirlwind was in progress at the same juncture and there a certain period of the work of the harvest, particularly that part which was pictured in the experiences of Elijah, ceased, and for some time there was a period of inactivity, a period of waiting. Many wondered if such meant that the work was all done and there is nothing more for the church to do, but to stand and wait until glorified.

The mere fact that the forty year harvest period ended in the spring of 1918 does not at all mean that the church would be taken away at that time, nor does it mean that the harvest work ceased. The Lord uses the natural harvest of the Jews to illustrate the gathering of his people. It is proper, therefore, to consider all things in connection with the natural harvest to enable us to get a clearer vision of things pertaining to the harvest of the church and the work in connection therewith. Following the general natural harvest came the gleaning work. It is not unreasonable, therefore, to expect that following the forty year period of harvest there would be a gleaning work; that is to say a work performed by the consecrated, which would enable those in a consecrated attitude of mind and heart to seize the opportunity of presenting themselves to the Lord. As long as there is a likelihood of some who are in the race falling out there must be some gathered in to take the place of those removed from the race. This would explain why since the Spring of 1918 some have come to a knowledge of the truth and consecrated themselves and have given evidence of having been spirit-begotten and energized to participate in God's service.

TARES BEING BOUND

In addition to this work the tares must be bound together and destroyed. We have marked the binding of these tares during the past year more firmly than ever they have heretofore been bound and we have likewise witnessed the burning of many of these tares. The great Master of the Harvest shows that before the members of the wheat class are gathered into his garner they must participate in the binding of these tares for destruction. (Matthew 13:30) It is the message of truth that does such binding and burning.

But in order to determine more fully what the Christian's duty is we have but to refer to the commission that God has given to those who make a covenant with him by sacrifice and who receive the anointing from him. To anoint means to clothe with authority to do certain things. The church is anointed or clothed with authority to preach the glad tidings unto the teachable, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of God, to comfort all that mourn. (Isaiah

61:1) This part of the commission or authority seems particularly to apply at the end of the harvest period. Never before have there been in this earth so many broken hearts. The trouble that has come upon mankind has humbled the hearts of many and put them in such condition that they are more readily taught. That we are in the day of God's vengeance all must freely admit, and if the proclamation of this is to be made surely it must now be made by God's people commissioned thus to do. There are probably millions in Babylon who are restrained of their liberty of thought and action, who are therefore captives and yet to be liberated by the message of truth given to them by the faithful followers of the Master. There are millions who need comfort because of the conditions of sadness, and no one has the balm of Gilead that brings this comfort except those who bear the sweet message concerning Messiah's kingdom of blessings which will bring liberty, peace, happiness and life to humankind. It is therefore easy to be seen that there is much work for the church yet to do while this side the vail.

WORK FOR THE LITTLE FLOCK

Corroborative of what is above said, we note that the Lord has pointed out through his Word that in the time of trouble there would be work for the little flock to do, saying, "Behold the days come, saith the Lord, that the plowman shall overtake the reaper and the treader of grapes him that soweth seed". (Amos 9:13) The plowman here symbolizes trouble that will plow up the hearts of the people and humble them so that they will be of a teachable mind, and while the plowman has not nearly completed his work it is very clear that it has begun and did begin with the great war of 1914 and before the close of the harvest. Hence in fulfillment of this prophetic statement the plowman did overtake the reaper. The general reaping continued until the spring of 1918, while the plowman continued to break up the ground preparatory to further work and another crop. It is therefore clearly to be seen that at least the following character of work is to be performed, namely, the gleaning work or the gathering in of the few remaining ones that shall constitute the kingdom class; the proclamation of the day of God's vengeance upon the present unrighteous institutions; the announcement of the incoming of Messiah's kingdom which will bring comfort to broken hearts and the proclaiming of liberty to those who are captives in Babylon.

The method of doing such work is of the same general nature as that pursued in times passed, towit, thrusting in the sickle of truth. This message of truth is put in various forms, namely, books, booklets, tracts, etc. The Lord has also provided that some shall make proclamation by word of mouth in a more public way. Thus he has arranged that each one of his little ones who are sober-minded and who are vigilant may participate in this work and thereby resist the devil who is using all of his instruments and powers to thwart the purpose of the Lord, and particularly to destroy the seed of promise. To be strong in the Lord and in the power of his might; to be able to resist the adversary, it is necessary for each child of God to have on the whole armor and to use it fearlessly and faithfully. Hence, everyone who has the opportunity to engage in the proclamation of the message of truth should seize this opportunity and should be vigilant in the performance of whatsoever his hands find to do.

VOLUNTEER SERVICE

It is the hope and expectation of the Society to increase greatly the volunteer work in the near future, in order that the message of comfort might be carried to those that mourn, that they might know that the kingdom of the Lord is soon to follow and bring the desire of their hearts. We therefore suggest that all the dear friends who can do so actively engage in this volunteer work at the proper and opportune time. Each one must determine for himself or herself as to whether he desires to have a part in this work. Let no one determine it for you.

COLPORTEUR SERVICE

One of the most effective if not *the* most effective of manners of doing the harvest work has been the colporteur service. Millions of books have been placed in the hands of people who have had their eyes of understanding opened by reading them. Now when the time of trouble is upon the earth they are finding greater consolation in reading these books. By way of comparison: a public speaker can deliver one or two discourses per day. A colporteur who places in the hands of a seeker for truth one of the volumes is thereby preaching more than fifty discourses. If he places in the hands of such truth seeker six volumes he has thus preached more than 300 sermons. There is no message of comfort to be found outside of the Scriptures, SCRIPTURE STUDIES, and kindred publications. This message has been the divinely provided means of bringing comfort to the hearts of those that mourn.

The privilege of participating in this work cannot be overstated. When God made announcement to Abraham of his intention through the seed of Abraham to bless the families of the earth Abraham earnestly sought to know when and how the blessing would come. The prophets diligently searched and inquired concerning the manner and time of God's blessing upon mankind, and even the angels of heaven desired to know these things; so we are informed by St. Peter. We are therefore warranted in the conclusion that the angels of heaven would greatly delight in having a part in the work the church is now commissioned to do; that they would rejoice in being privileged to bear the message to the people that would comfort their hearts and to announce to them the near approach of Messiah's kingdom. One, therefore, who now engages in the colporteur work is privileged to do greater things than the angels are permitted to do. Those who see their privileges and opportunities will rejoice to enter quickly and participate in the proclamation of the Lord's message by actively engaging in the colporteur service.

When the fiery trouble came upon the Lord's people in the spring of 1918 many were forced out of the colporteur service and for some time there was a period of inactivity. Now the opportunities of service seem to be opening wider and wider. On the 1st of May, 1919, there were only 63 persons engaged in the colporteur service. By July of the same year more than 200 were actively engaged in the service and upwards of 50 more were giving part of their time to it. The numerous inquiries coming daily to the office of the Society indicates that there are many

of the army of colporteurs who are eagerly seeking opportunity and inquiring how they may again enter the service. Those who are engaged in it report splendid success in the placing of the volumes in the hands of the people. The people are beginning to realize that the leaders of the church systems have turned themselves entirely over to the adversary and that the Lord is no longer dealing through them. They are realizing that they have been fed upon husks and are now awakening to the fact that they are in need of real food. They cannot find it anywhere except through the STUDIES IN THE SCRIPTURES, and companion publications, because this is the divinely provided food. The colporteurs find that it is easier to approach the people at this time and easier to place in their hands the message of truth contained in these volumes. For the encouragement of others, as well as those who are already engaged in the service, we append hereto some excerpts from letters we have recently received from the colporteurs, as follows:

"I secured 47 orders for STUDIES in one day and also three Tower subscriptions the same day."

"Working five hours per day I have taken orders for 118 volumes in three days. Today I canvassed 29 persons and took orders from 25. During the past six months we have delivered over 5000 volumes."

"The past two weeks my wife and I have each worked twelve days and have taken orders for 387 Scenarios. Never did we hear the Scenarios so highly appreciated. Very often the people are anxious to express their appreciation of the books when we deliver them, and sometimes chase us down the street to buy some more for their friends."

"We certainly do enjoy going forth with the message of the coming kingdom. We are finding people much different now. Some who have been prejudiced against Brother Russell now acknowledge that what he taught has come true."

"I find many hungry hearts. The work is more precious to me than ever before."

"It looks like a new era is beginning."

"I sold 33 books to nine people I saw after the lecture here."

"I wonder if there is not a future circulation of the TOWER, possibly among the Great Company still in Babylon. It seems to me a special effort for the colporteurs to push it would be in order. It certainly is the message of the hour."

"The call of the Lord given through Brother Z. in the Tower has caused me to decide to go into the colporteur work immediately."

It is our desire to encourage everyone who has heretofore been engaged in the colporteur work to enter it again, and all who have not heretofore engaged in it should now enter the field according as opportunity is offered.

BENEFITS OF ASSEMBLING TOGETHER

Profiting by the experiences of the past, we have deemed it of great importance to have a general convention of the Lord's people that all who possibly can may assemble together and encourage and strengthen each other to go forth in a more concerted manner participating in the service. The Society has therefore arranged a general convention to be held at Cedar Point, Ohio, from September 1st to 8th, a period of eight days. It is the purpose of the Society to have practically all of the pilgrim brethren attend this convention, and we hope it may be possible and convenient for many of the colporteurs and many who contemplate engaging in the colporteur service to attend. The convention will not only afford greater opportunities for personal fellowship, but will enable the colporteurs to encourage each other by comparing their experiences and will furnish opportunities for selecting partners to engage in the service. The Society will have a representative of the colporteur department at the convention fully equipped and authorized to assign territory and to outline methods of colporteur work.

A dear brother in the truth has offered to assist needy colporteurs to attend the general convention at Cedar Point, Ohio, by extending through the medium of the Colporteur Department financial aid to the extent of one-half their necessary expenses incurred in connection with such attendance. This offer is available for such colporteurs as have been continuously engaged in the service for six months last past and whose financial condition makes necessary this aid. These funds will be disbursed at the convention.

COST OF PUBLICATIONS

Because of the great advance in the prices of materials and labor the Society is unable to produce the books as cheaply as in times past, hence it may become necessary to increase the price to both the colporteurs and the retail purchaser. For the present, however, the books will be billed to colporteurs at regular wholesale price.

BLESSED IS OUR PORTION

Truly this is the worst of times and the best of times; the worst the world has yet known and the best the church has enjoyed this side the vail. All peoples, nations, kindreds and tongues are in distress and without hope. They are suffering the climax of six thousand years of sin, darkness and death. The human remedies have failed. They are suffering from the effects of war, famines, pestilences, and the spirit of discontent is prevalent everywhere. They have the desire for peace, plenty, happiness, liberty and life. When they look to churchianity and a worldly remedy they have nothing on which to base a hope to satisfy their desires. Truly this is the time of fulfillment of Jesus' propnetic words: "Upon earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear". (Luke 21:25,26) Never before have the people suffered so much and never before has the clergy been so faithless in helping them to see God's arrangement. Truly this is the time of fulfillment of St. Paul's words: "The whole creation groaneth and travaileth in pain together until now". All suffering humankind is waiting, they know not for what, but *we* know they are waiting for Messiah's kingdom.

God has graciously brought us out of darkness into his marvelous light, having purchased us with the blood of his precious Son and through his merit justified us, begotten us of his own will, to be members of his royal family, illuminated our minds and permitted us while in the flesh to see by faith some of the beauties of his coming kingdom and the blessings that shall result to all mankind. He has appointed us his ambassadors to bear the message of reconciliation to the world and to us Jesus has said, "Ye are the light of the world". He has commissioned us to go forth with his message and comfort those that mourn. He has privileged us to live on the earth at its darkest period and to hold forth the torch light of true liberty and freedom. He has given us a peace of mind that passeth all human understanding, assuring us that while the present order is being dashed to pieces in our midst nothing shall harm us and no evil shall befall us. Truly the consecrated child of God is the most favored creature that has ever been on the earth

since the days of our Master. This great favor to us from the Lord has brought added responsibility.

THE RESPONSIBILITY IS OURS

Seeing the duties devolving upon us by reason of our commission to preach the glad tidings to the teachable, to declare the day of vengeance of our God, to announce the incoming of his kingdom, to bind up the broken-hearted, and to comfort those that mourn, we cannot escape the responsibility by being indifferent or indolent; we cannot prove our faithfulness to the Lord unless we are active and vigilant; therefore where he shows one of his children the opening door of opportunity for service let him grasp the opportunity and enter quickly, performing with joy whatsoever he finds to do. As ambassadors of Christ we have in our hands the very thing that the groaning creation needs —the message of divine truth which points them to the clear and unmistakable way that leads them to life, liberty, and happiness—the desire of all honest hearts. It is the privilege of the saints to give wise counsel to those about us who are willing to hear, and this wise counsel should point them to the message contained in the divine plan of the ages. What a wonderful privilege the colporteurs have! The message that they bear is in the nature of an ointment, a healing balm to the wounded and broken-hearted. There are hundreds of thousands of soldiers who have been wounded, who have lost a limb or an eye, many of whom would rejoice to know that the time of restoring them to normal manhood is near at hand. There are many in the hospitals lingering with protracted illness and it would be a balm of sweetness to them to learn of God's arrangement for their complete recovery and blessing. Advantage should be taken of these circumstances to tell them of his coming kingdom. Brother Russell had this very time in mind years ago when he wrote:

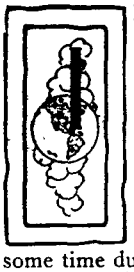
"An important question arises regarding the attitude of the saints during this trouble. That some of the saints will still be in the flesh during at least a part of this burning time seems certain. They will recognize the trouble as the preparation, according to God's plan, for the blessing of the whole world, and they will be cheered and comforted through it all.

"If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be in the nature of ointment and healing balm. Advantage should be taken of the circumstances to point the world to the good time coming, to preach to them the coming kingdom of God and to show the real cause of present troubles and the only remedy." —A-339-342.

OPPORTUNITIES SUCH AS SELDOM AFFORDED

Who has such opportunity to do this blessed work as those who engage in the colporteur service? "The troubles of this day of Jehovah will give opportunity for preaching the good tidings of good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer." (A-342) "How beautiful upon the mountains [kingdoms] are the feet of him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good; that publisheth salvation." (Isaiah 52:7) The "feet of him" are the last members of the body of Christ on earth. How blessed is their portion! Through storms and fiery trials, through wicked persecutions and experiences hard to the flesh they must go. But knowing that they are messengers of the Lord, ambassadors of the great King, representing him on earth and bearing his message of reconciliation to the peoples of the kingdoms that are being dashed to pieces,—how beautiful, how sweet, how lovely are they in the eyes of their royal Head! Let us therefore go forth, beloved in the Lord, manifesting the zeal peculiar to our Master's house, proving our love and our loyalty to him. Enter quickly the colporteur service!

IN RE GENERAL CONVENTION



IN VIEW of the fact that the first day of September is a general holiday—Labor Day—we could not engage accomodations at Cedar Point for Sunday, the day previous, but have arranged to have full possession of the hotel and other accomodations beginning the afternoon of Monday, September 1. Hence the convention will begin Monday, September 1, and not Sunday, August 31, and will continue until the 8th of September. This will necessitate the friends travelling to Cedar Point so as to arrive there some time during the day, Monday, September 1. Those coming from a distance will be required to start Sunday, or earlier, in order to arrive at Sundusky some time Monday. All trains for Cedar Point will arrive at Sandusky, Ohio, and the transportation to Cedar Point is by boat, about three miles across the bay. Particular care should be taken to purchase railway tickets to Sandusky, Ohio, and at the time of purchase to secure a certificate stating that your ticket is purchased for the purpose of attending the I.B.S.A. Convention at Cedar Point. We would strongly advise against going by boat from Buffalo, Cleveland or Toledo, for the reason that the boats will be overcrowded on Labor Day and the reduced rates will not be obtainable.

We are endeavoring to make arrangements, and have every reason to believe we will succeed, for special trains to be run from certain points to Sandusky, Ohio, arriving at the latter station Monday, September 1. To accomodate certain districts special trains will be started from given points, as follows: (1) Pittsburgh, which will include all points in that vicinity; (2) Buffalo, including all of western and northern New York, and lower Ontario; (3) Philadelphia, including eastern Pennsylvania, Delaware, New York and New Jersey; (4) Boston, including all New England cities; (5) Cincinnati, which will include Louisville, Kentucky, and vicinity, Columbus, Ohio, and vicinity; (6) Indianapolis, which will include St. Louis, southern Illinois and central Indiana points; (7) Chicago, including northern Illinois and the Northwest.

The railroad company requires a guarantee of 125 passengers, or as many more as they can get, for each special train. Any of the friends contemplating travelling by any of these special trains will please notify this office as soon as possible, addressing Convention Committee, I. B. S. A., 119 Federal Street, Pittsburgh, Pa., and we will advise you of the time of departure of train and the road over which it goes. We hope to issue the September 1 WATCH TOWER in time to give the detailed information, schedule, etc.

We expect this to be the largest general convention held for a number of years. All the brethren who spent the winter in Atlanta will be present during the entire convention, including Brother Rutherford, who will be pleased to arrange for private interviews with any of the friends during the convention. All the pilgrim staff will be present, both of United States and Canada.

Cedar Point is a delightful place and has probably the safest bathing beach that can be found anywhere for children. If the friends cannot attend without bringing the children it would be an ideal place to care for them, and the hotel has granted one-half rates for children under six years of age. Special arrangements have been made to accomodate all the colored brethren who may attend the convention. It writing to this office please specify color.

THE HOLY SCRIPTURES

— —SEPTEMBER 21.—PSALM 19:7-14; 2 TIMOTHY 3:14-17.— —

THE BEAUTY OF TRUE HOLINESS—VALUE OF THE ROBE OF CHRIST'S RIGHTEOUSNESS—THE SECRET OF A NOBLE LIFE—IMPORTANCE OF HAVING A PERFECT STANDARD BY WHICH TO TEST OURSELVES—PRESUMPTUOUS SINS DEFINED AND ILLUSTRATED—INFLUENCE OF A PROPER STUDY OF THE WORD OF GOD—DANGER OF ARRESTED DEVELOPMENT IN SPIRITUAL GROWTH.

"Thy word is a lamp unto my feet, and light unto my path."—Psalm 119:105.



HOW BEAUTIFUL in the sight of right-thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned, the selfish, the unkind and the violent-tempered! Naturally the one awakens in us emotions of pleasure and admiration; and the other those of pain. If such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in his sight. But with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again", notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them. But the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.

With what confusion and chagrin would one be covered who, while in the midst of a fit of violent temper or of an unjust or mean transaction unworthy of his dignity or of his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such an One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen human nature to run riot. Realizing the downward tendency of the old nature, how constantly should the Psalmist's prayer be in the minds of God's consecrated children: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer"!

HOW TO SUBDUE THE FALLEN PROPENSITIES

'But how,' someone inquires, 'may the difficult task of subduing the inherent depravity be accomplished?' It is hard for one, particularly under exasperating circumstances, to control a hasty temper or a violent temper, for another to bridle a gossiping tongue, especially if the trials of life put, to some extent, their colored glasses on the eyes. And then what a host of inherent weaknesses there are, against which every one of God's true children realizes that he must strive, if he would be acceptable with his heavenly Father! The thoughts of our hearts are not manifest to fellow men until we express them in words or in acts; but even the very thoughts and intent of the heart are all open and manifest to God. What a comfort is this fact to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" Then he replies: "By taking heed thereto, according to thy word". Then he frames this resolution: "I will meditate on thy precepts and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy word". (Psalm 119:9, 15, 16) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful and painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds. But observe, furthermore, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us in today's lesson, saying, "The law of the Lord is perfect, converting the soul. [That is, if we take heed to our ways according to God's law, it will turn us completely from the path of sin to that of righteousness]. The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones, clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love, a fear of falling short of his righteous approval], enduring forever: The judgments of the Lord [corrective in their nature] are true and righteous altogether. More to be desired are they [his instructive judgments] than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

THE NATURE OF PRESUMPTUOUS SINS

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the adversary, concerning everything which is calculated to discourage or to hinder his growth in grace], and *in the keeping observing* and cherishing of them there is great reward. Who in the use merely of his own fallible judgment and without the standard of God's law] can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers. There is still another part of this prayer, however, which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression". Let us consider what kind of sins would be called presumptuous.

To presume signifies to take for granted without authority or proof. A presumptuous sin would therefore be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin. Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures and in direct contradiction of them. There are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting: "Then shall I be innocent from the great transgression"—evidently the sin unto death referred to by the apostles, also. (1 John 5:16; Hebrews 6:4-6; 10:26-31) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed, the precious blood of Christ, shed for our redemption.

Well indeed may we pray and strive to be kept back from presumptuous sins— sins of pride or of arrogant self-will which does not meekly submit to the will of God. Let us, beloved, beware of the slightest tendency toward pride and self-will or the disposition to be wise above what is written or to take for granted what God does not clearly promise. Then indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be " innocent from the great transgression".

SURE EFFECTS OF TRUE BIBLE STUDY

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psalm 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our character more beautiful and commendable both to God and to our fellow men; and in harmony with this habit of the mind all the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come into contact therewith. It will make happier homes,

better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden spot of earth, where every virtue and every grace will have ample room to expand and grow. Not only will it thus favorably affect the individual and the home-life, but it will go out into the avenues of trade; and truth and fair-dealing will characterize all the business relations. Thus will God be honored by those who bear his name and wear the impress of his blessed Spirit.

While the heights of perfection cannot be reached as long as we have these imperfect bodies, yet there should be in every child of God a very perceptable and continuous growth in grace, and each step gained should be considered but the steppingstone to higher attainments. If there is no perceptible growth into the likeness of God or if there is a backward tendency or a listless standstill, there is cause for alarm. Let us constantly keep before our eyes the model which our Lord Jesus set for our example, that model of the complete fulfillment of the will of God, in which the whole law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal, faithfulness and loyalty to God will enable us to do; and we shall have a blessed sense of the divine approval now and the glorious reward of divine favor in due time.

CHARACTER LIKENESS TO CHRIST

In 2 Timothy 3:14-17 the Apostle Paul shows that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God, needing no supplements of visions or of dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto. "Who hath known the mind of the Lord? Who hath been his counsellor?" They are useful for reproof toward others. No words that we can use in correcting the errors of others either in word or in doctrine could possibly be as forceful for reproof as are the inspired words of Scripture. They are useful also for "correction", literally "to bring up and establish one in the right". No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as does the Lord's Word.

Not that God's Word is merely a statement of platitudes, however, and of moral instruction. It is far more than this. It searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the pure in heart, those whose intentions are upright, honest, clean. The Word of the Lord as a corrector in righteousness takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind so that they are able to weigh and appreciate things from the true standpoint, God's standpoint of righteousness, but also inculcates a righteousness toward God and the propriety of seeking that holiness of which God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures, accordingly, that God's teachings through the Scriptures are given "that the man of God may be furnished completely unto every good work". (R.V.) He has reference to perfection of character. He makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized that in his flesh dwelt no perfection. The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired word, should be the mark toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apostle that the Father has predestined that all of the "little flock" who will share the kingdom with Christ must be conformed to this glorious image of his Son, must have perfected characters— hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things. However imperfect the earthen vessel may be, and however incompletely we may be able even at our best to carry out in every thought, word and deed all the desires of our hearts and the endeavors of our transformed minds, these new characters are the earnest, or beginning, of the new natures which will be completed in the first resurrection.

OUR BONDS HIS BLESSING

MY DEAR BRETHREN:

Greetings of love in the Lord. I cannot refrain from telling you all of the great joy our little class in L..... experienced at the good news of your liberation from bonds. Great is your reward. Although I never had the pleasure and blessing of your fellowship personally I was with you many times in my spirit and in my love. I had much to rejoice over, for it was through your bonds that my eyes were finally opened to the cause of your trouble, and now I rejoice that I can say *our* trouble, for I have tasted of the hatred of the world towards the truth, and, sorry to say, in my own household.

I was a member of the Presbyterian Church for fifteen years and could not get my mind clear on several questions regarding the future life, and in 1916 I purchased a set of Brother Russell's six volumes, STUDIES IN THE SCRIPTURES, but I did not seem to have time to study them as I should, with the Scriptures to verify the claims of the Volumes. But I was much troubled in my mind over certain light that I had received from my study; my friends and my enemies would try to dissuade me, claiming Brother Russell to be some fanatic. But I could not see it that way, for he seemed to do all for his Master and for humanity and not from any false or vain-glory idea, as far as I could see.

So praise the Lord who works in a mysterious way his wonders to perform he permitted me to break loose from farming on a large scale, as I was doing, answered my prayers and covenant (having promised that if I were permitted to get free I would devote my time to knowing his plan and will for me) and I sold out on March 18, 1918, and soon after read the report of your trial and conviction. So I made up my mind that I must find out for myself more fully what the Bible Students were teaching that was such a bitter pill to the clergy. And I went to the I. B. S. A. convention at Calgary, Alta., last May (24-26) and praise God I got what my soul was hungry for so long. And I symbolized right there; thank God I never spent such a year in all my life of 52 years.

I have done nothing to speak of in the last twelve months but read. Needless to say I have given or tried to give this great truth to many others, both through correspondence and distribution of literature, which is to me like showers of rain are to parched ground.

But my joy was overflowing when I read the account of your return home and reception by so many of the brethren in Christ at the Bethel home—as conveyed to us by the Winnipeg Branch. Tears of joy blurred my eyes, so I had to wait. I wish that some who considered you dear brethren guilty of some great violation of the law might see for themselves what spirit you were led by. I trust and pray, as do all the brethren of this class, that your coming hearing may prove you all innocent in the eyes of the world (as you are already in the eyes of the saints) if that be our Lord's will and purpose.

In the service of the Master may God's richest blessing rest upon you all and all the saints everywhere is my prayer: and may he prepare us for the great work of the kingdom which seems to be near at hand, although these days are dark, especially in Canada. The great and bright morning is near at hand. I do thank our blessed Lord and Head for giving me such friends as the saints and children of the Most High. It is a great relief to know that they are not fettered by creeds and superstitions of men, but they have the pure Gospel of Christ.

May our Father's favor be your portion now and forever.

Your brother in Christ, N. H. MUNAY.—*Alta.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Comanche, Okla.	Aug.	23	Sapulpa, Okla.	Aug.	28
Marlow, Okla.	"	24	Kansas City, Mo.	"	29
Chickasha, Okla.	"	25	St. Louis, Mo.	"	30
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ADDRESSES BY BROTHER R. H. BARBER

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Alvordton, O.	"	23	Tiffin, O.	"	28
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Toledo, O.	"	25	Port Clinton, O.	"	31
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ADDRESSES BY BROTHER T. E. BARKER

St. Johnsbury, Vt.	Aug.	22	Ticonderoga, N. Y.	Aug.	28
Morrisville, Vt.	"	24	Albany, N. Y.	"	29
Burlington, Vt.	"	25	Syracuse, N. Y.	"	30
Rutland, Vt.	"	26	Batavia, N. Y.	"	31
Granville, N. Y.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER M. O. BOWIN

Albany, N. Y.	Aug.	23	Niagara Falls, N.Y.	Aug.	28
Johnstown, N. Y.	"	24	Westfield, N. Y.	"	29
Gloversville, N. Y.	"	25	Ashtabula, O.	"	30
Oneida, N. Y.	"	26	Elyria, O.	"	31
Lockport, N. Y.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER B. H. BOYD

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Elwood, Ind.	"	23	Peru, Ind.	"	28
Muncie, Ind.	"	24	Warsaw, Ind.	"	29
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ADDRESSES BY BROTHER A. J. ESHLEMAN

Columbus, Ind.	Aug.	21	Louisville, Ky.	Aug.	26
Martinsville, Ind.	"	22	Magnet, Ind.	"	28
New Albany, Ind.	"	23	Jeffersontown, Ky.	"	30
De Pauw, Ind.	"	24	Cincinnati, O.	"	31
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ADDRESSES BY BROTHER A. M. GRAHAM

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Mannsville, N. Y.	"	21	Olean, N. Y.	"	27
Rochester, N. Y.	"	22	Shinglehouse, Pa.	"	28, 29
N. Tonawanda, N.Y.	"	23, 24	Jamestown, N. Y.	"	30, 31
Salamanca, N. Y.	"	25	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER M. L. HERR

Edmore, Mich.	Aug.	22	Kalamazoo, Mich.	Aug.	28
Grand Rapids, Mich.	"	24	South Haven, Mich.	"	29
Reeds, Mich.	"	25	Benton Harbor, Mich.	"	30
Muskegon, Mich.	"	26	South Bend, Ind.	"	31
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ADDRESSES BY BROTHER O. MAGNUSON

Hammond, Ind.	Aug.	21	Warsaw, Ind.	Aug.	27
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ADDRESSES BY BROTHER V. C. RICE

Kingston, N. Y.	Aug.	17	Carbondale, Pa.	Aug.	22-24
Oneonta, N. Y.	"	18	Maplewood, Pa.	"	26, 27
Binghamton, N. Y.	"	19	Towanda, Pa.	"	28, 29
Scranton, Pa.	"	20	Buffalo, N. Y.	"	31
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Flora, Ill.	"	22	Garrett, Ind.	"	28
Iola, Ill.	"	23	Auburn, Ind.	"	29
Pana, Ill.	"	24, 25	Lima, O.	"	31
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ADDRESSES BY BROTHER E. L. SEXTON

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Attica, O.	"	23	Columbus, O.	"	28
Tiffin, O.	"	24	Chillicothe, O.	"	29
Fostoria, O.	"	25	Lancaster, O.	"	31
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ADDRESSES BY BROTHER O. L. SULLIVAN

Lonaconing, Md.	Aug.	19, 20	Morgantown, W.Va.	Aug.	26
Westernport, Md.	"	21	Brandonville, W.Va.	"	28, 29
Mt. Lake Park, Md.	"	22	Brownsville, Pa.	"	27
Oakland, Md.	"	24	Pittsburgh, Pa.	"	31
Fairmont, W. Va.	"	25	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER W. J. THORN

Jodie, W. Va.	Aug.	17	Coco, W. Va.	Aug.	28
Sun, W. Va.	"	18, 19	Parkersburg, W. Va.	"	29
Mt. Lookout, W.Va.	"	20, 21	Clarington, O.	"	30
Wickham, W. Va.	"	23, 24	Wheeling, W. Va.	"	31
Springdale, W. Va.	"	25, 26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER T. H. THORNTON

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Cloudland, Ga.	"	21	Radford, Va.	"	28
Knoxville, Tenn.	"	23, 24	Honaker, Va.	"	29
Morristown, Tenn.	"	25	Lynchburg, Va.	"	31
Johnston City, Tenn	"	26	Cedar Point, O	Sept.	1-8

ADDRESSES BY BROTHER DANIEL TOOLE

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Jackson, Mich.	"	24	Windsor, Ont.	"	29
Ypsilanti, Mich.	"	25	Adrian, Mich.	"	31
Plymouth, Mich.	"	26	Cedar Point, O	Sept.	1-8

ADDRESSES BY BROTHER L. F. ZINK

Pt. Washington, O.	Aug.	20,21	Toronto, O.	Aug.	27
New Phila., O.	"	22	Wellsville, O.	"	28
Dover, O.	"	24	Niagara Falls, Ont.	"	29
Cambridge, O.	"	25	Niagara Falls, N. Y.	"	31
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ADDRESSES BY BROTHER L. T. COHEN

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ADDRESSES BY BROTHER E. L. DOCKEY

Cedar Point, O.	Sept.	1-3	Youngstown, O.	Sept.	14

ADDRESSES BY BROTHER A. D. ESHLEMAN

Niles, O.	Aug.	24	Toronto, O.	Sept.	14

ADDRESSES BY BROTHER G. H. FISHER

Cedar Point, O.	Sept.	1-3	Cedar Point, O.	Sept.	4-8

ADDRESSES BY BROTHER H. E. HAZLETT

Cedar Point, O.	Sept.	1-3	Lewistown, Pa.	Sept.	14

ADDRESSES BY BROTHER W. F. HUDGINGS

Cedar Point, O.	Sept.	6, 7	Johnstown, Pa.	Sept.	14

ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Point, O.	Sept.	5-7	Canonsburg, Pa.	Sept.	14

ADDRESSES BY BROTHER A. H. MACMILLAN

Cedar Point, O.	Sept.	1-7	Duquesne, Pa.	Sept.	14

ADDRESSES BY BROTHER R. J. MARTIN

Cedar Point, O.	Sept.	1-7	Morgantown, W.Va.	Sept.	14

ADDRESSES BY BROTHER H. H. RIEMER

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ADDRESSES BY BROTHER F. H. ROBISON

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ADDRESSES BY BROTHER W. E. VAN AMBURGH

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ADDRESSES BY BROTHER RAY VAN HYNING

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ADDRESSES BY BROTHER C. A. WISE

Cedar Point, O.	Sept.	1-7	Pittsburgh, Pa.	Sept.	14

ADDRESSES BY BROTHER C. J. WOODWORTH

Cedar Point, O.	Sept.	1-3	Cedar Point, O.	Sept.	4-8

ADDRESSES BY BROTHER C. H. ZOOK

Cedar Point, O.	Sept.	4-7	Waynesburg, Pa.	Sept.	14

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2 1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24.33; Mark 13.29, Luke 21.30-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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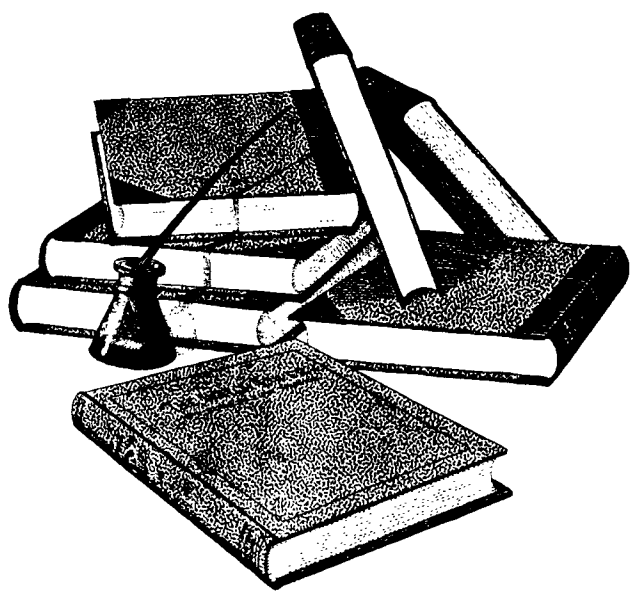
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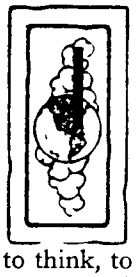
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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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GLORIFYING GOD

"Ye are not your own; for ye are bought with a price: [therefore] glorify God in your body".—1 Corinthians 6:19, 20, Sinaitic Text.



IT HAS been well said that "man's chief end is to glorify God and to enjoy him forever". The word in our text translated glorify conveys the double thought of to *honor* and *to beautify;* and these ideas must be borne along in order to catch the significance of the various passages in which it is employed. The word in its primitive signification meant simply to think, to believe, to entertain an opinion concerning a matter; but in later times it took on the meaning of to magnify, extol, to render glorious, to raise to glory. And in the New Testament the meaning is one of the last four, though one time the word is translated *honor.*

It requires no proof to show that we cannot add to God's glory in the sense of contributing to his personal beauty or perfection; but we can extol his glory as we learn of it and we can exalt that glory of perfection in our own minds by setting it up as a proper standard for our own conduct and by setting our affections so thoroughly on things above, that God occupies the highest place in all our thoughts. But before we are able to extol God's glory or to exalt it in our own minds we must have some fairly clear conception of what that glory is.

"THE GLORY OF THE LORD"

In practically all places where "the glory of God", "the glory of the Lord," "God's glory," and similar expressions are used the evident reference is not to some mystic halo or light surrounding the divine person—great though such brightness must be—but rather to the harmony, the symmetry, the beauty, the balance existing between the attributes of God's perfect character. For instance there is the statement in Isaiah 40:5: "The glory of the Lord shall be revealed, and all flesh shall see it together". This refers to the outcome of the work of the Millennial age. That whole period will be given over to the revealing of God's glory, to instructing mankind regarding the principles of Jehovah's character and in surrounding man with exemplifications of the harmony of those principles. These things, now so obscure in the minds of the majority of people, will then be revealed or made perfectly plain, so that the humblest wayfarer on the highway of holiness will understand them.

Moreover, the Apostle in his second letter to the Corinthians (3:18) shows the relationship of this glory to our own character development. He there says: "We all [the church], with open face [having the eyes of our understanding opened] beholding as in a mirror [God's Word] the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord"—i. e. just such transformation as one would expect to be accomplished by the personal influence of the Lord Jehovah. In other words: through the anointing of the Spirit, in response to our consecration to the Lord, we have been separated from the great majority of mankind, whose minds are blinded by the god of this world, and have been granted the power of seeing something in God's Word which the casual reader does not and can not see. The light of the glorious gospel of Christ, who is the image of God, has shone unto us, reflected from the mirror of his Word. Behind all of the historical facts recorded, back of all the incidents related, underneath all of the prophecies therein contained, we see not merely the literary wording of the text but, what is vastly more important, we see God's wisdom, God's justice, God's love, and God's power working in beauty, in harmony, in glory. In this incident his wisdom stands out prominently; in that prophecy his love or his power or his justice is shown. And what effect does this vision have upon our own minds and characters? It impresses those principles upon our attention; it centers our minds on things above and, in proportion to our responsiveness, changes or transforms us into harmony with the image or ideal seen. This vivifying or refreshing influence works the change in us.—Romans 12:2.

HOPE OF GOD'S GLORY

Again in the fifth chapter of his letter to the Romans Brother Paul makes mention of the "hope of the glory of God". The prospect of *divine* glory can well be a cause for rejoicing, whatever the word glory may mean. While this glory may very properly include the thought of exalted nature, it surely comprehends the idea of character, for we are being renewed by knowledge into harmony with the image (Christ) of him (God) that hath created us, as new creatures. (Colossians 3:10) This glory which may be attained by the faithful followers of the Lord during the acceptable time will be a far more exceeding and eternal preponderance of glory (2 Corinthians 4:17) over what will be received by the remainder of the children of Adam. Their character glory will preponderate not in balance, for all of God's creatures will have perfect balance or poise of character, but rather in the extent of their capacity, which difference will be attributable to their more exalted nature.

It is written: "My glory will I not give to another". (Isaiah 42:8; 48:11) How then can we hope to attain to divine glory? The answer is: He will not give the full *extent* of his glory to anyone. Although all of his intelligent creatures will finally have the glory of his character beauty, none will have the illimitable measures of his nature, nor the scintillating glory of his person, nor yet his authority. But "his glory shall be seen upon thee", in that each one shall be a character image of the Creator.—Isaiah 60:2.

GOD'S CHARACTER GLORY

Perfect character is perfect balance, or nicety of poise between the qualities of a perfect being. Wisdom, justice, love, and power have long been recognized by careful students of the Bible as being the cardinal principles or characteristics of God, the Father. Some students of God's Word have magnified his justice unduly—they have treated of it in such a way as to imply a dearth of wisdom and love. Others have talked of his love as though justice were not coextensive. Still others, by intimating the failure of his "efforts", slander his wisdom and power.

The grand scope of God's plan for human redemption gives us a beautiful panoramic view of Jehovah's character. His *wisdom* is most sublimely displayed in allowing his creature, man, to enter the school of experience with sin. Experience may keep a dear school, but divine wisdom foresaw that the great lessons thus learned would be most effective, not only towards demonstrating the folly of sin, but also towards revealing the amazing depths of riches which inhere in the Father. Furthermore, when the whole *race* of men is held in mind, the permission of evil is an economical course in training, for with one tuition price—one man condemned—thousands of millions learn the desired lesson.

His way is wise, too, because of the respect it shows to his own image in man—to his freedom of choice. Practically all the period from Adam's fall to the giving of the Law was used to demonstrate the wisdom of non-intervention in man's course, save in his utter extremity at the time of the flood. During the first age God wisely allowed the angels to try their hand at blessing a cursed race. Their failure will be a lesson for all eternity of the foolishness of attempting any undertaking without Jehovah's direction, or before his due time has arrived.

Then came the Law. Evidently the cardinal principle most thoroughly revealed or exemplified in God's dealings with the Jews is *justice*. The very multiplicity of ceremonies, of laws and penalties, emphasizes the immutability, the unalterableness of divine justice. Every transgression, every trespass offering, every sin offering, every peace offering, every thank offering, every Atonement Day sacrifice acknowledged the existence of an unchanging law. God purposes to show truth and righteousness as the foundation of his throne; for only when his creatures realize that a sentence against sin is unchangeable (cannot be eradicated without satisfaction of the judgment upon that sin) can they be sure that his oaths and promises for good are likewise unchangeable. God's justice is the foundation of our faith in him; for integrity is the foundation of faith.

EXCEEDING RICHES OF HIS GRACE

The Gospel age has been used to reveal to all saints something of the breadth, and length, and depth, and height of the *love* of God. Solomon tells us that "love is strong as death" (Canticles 8:6); it has reached down to us, "dead in trespasses and sins" (Ephesians 2:1), has laid hold on us by Christ Jesus, and is in process of lifting us up to the very pinnacle of glory, to the divine nature itself—like him who is "the express image of [the Father's] person".—Hebrews 1:3.

We are assured that the church is to stand as an eternal memorial of God's goodness during this love, or grace dispensation. The Apostle says: "God being rich in mercy, because of the intense love bestowed on us, caused us, dead though we were through our offenses, to live with Christ—it is by grace that you are saved—raised us with him from the dead, and enthroned us with him in the heavenly realms as being in Christ Jesus, in order that, by his goodness to us in Christ Jesus, he might display in the ages to come the transcendent riches of his grace".—Ephesians 2:4-7.

But of all God's attributes, *power* is the least known by the world in general. He has chosen to reveal his might now only to the eye of faith—and even to faith it sometimes seems obscure. One of the Lord's servants of old gave voice to the feelings of many people since that time, when he cried: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand [from activity], even thy right hand? Pluck it out of thy bosom."—Psalm 74:10,11.

God's hand, or power, as exercised through Christ Jesus, was withdrawn from general human activity and held in his bosom. The Son throughout the Gospel age was in intimate retirement and fellowship with the Father. The Psalmist prays that God will *show* his power and vindicate his name in the earth.

This Son of Man will be seen, however, coming at the time of the troublous clouds over earth's social system. His coming will be in power and great glory. (Matthew 24:30) That is, power being the divine characteristic least revealed in the history of man, that power when it is shown forth will complete the unfinished picture, so to speak, and turn on a blaze of splendor such as earth has never known. People will begin to say: That is the thing that seemed lacking in God's character all the time; now we see his power.

"TO SEE THY POWER AND THY GLORY"

Power will be the outstanding attribute of God displayed during the Millennial age. On every hand mighty forces will be let loose and events too stupendous for the worldly mind to think possible, and too complex for even the consecrated mind now to know, will be quite the order of the day. All the machinery of human endeavor will be converted from serving self to serving the King of kings for the blessing of mankind and the beautifying of the earth. The seemingly exhaustless "flood of years", pouring humanity into the tomb, will be reversed and the mighty stream of the ransomed will flow forth from death.

Even the most hardened skeptic will then be obliged to acknowledge that Jehovah is a *mighty* God, to bring back the dead to life. But while they cannot doubt his power, many may doubt his motives or his justice or his wisdom in the matter. They may say to themselves: Yes, God is powerful, there is no question about that: here we are living again when we know that we died and have the proof of many witnesses that we were buried centuries ago. But maybe God's purpose in bringing us back to life is merely to let us go through some more suffering just as we did before. With many people it will probably be some time before they realize that the motive was a beneficent one; still more time will be required for the average man to see that the whole procedure has been one in perfect harmony with justice; and lastly a grateful mankind will be wise enough to acknowledge the supreme wisdom of Jehovah God in devising a plan so wonderful and so kind.

WISDOM, JUSTICE, LOVE, POWER

In the perfect life love prompts, wisdom devises, justice directs, and power performs every act. Wisdom, justice, and love are readily discernible as being abstract principles, but power seems just a little different. It is largely the capacity for performance on the part of the other three attributes; it is more like the thumb to a three-finger hand: without it none of the other character elements can come into action.

Each of these basic qualities of character has an abstract and a concrete, a theoretic and a practical phase. The inert or inactive phase of wisdom is *knowledge;* but when wisdom is called upon to consider a problem it cannot do so without the co-operation of power. *Discretion* is applied wisdom and every application of it calls for effort, is not possible without it. *Truth* is the precept or theory of justice; but its practice become *righteousness*—and for that practice power must lend a helping hand. *Benevolence* is passive love. The very least that one can do toward a loved object is to *wish* it well, and benevolence is nothing more nor less than well-wishing; but when love becomes active it passes over into the stage of *beneficence,* or of *doing* good. Even power itself may be latent, or inactive, and in such a case we call it *might;* or it may be kinetic, or active, and in such case the word *force* is used. Jehovah is spoken of as the "Almighty"; that is, he has all the reserve forces of power at his command, and throws them into action at his will.

It is also interesting to bear in mind that not only is power necessary for the exercise of each of the character elements, but also that no one of these three other principles can be brought into action without measurable contributions from the remaining two. That is to say, wisdom could not be wisdom that were deaf to justice and love; love cannot exist in all its fullness in the presence of injustice and folly; justice cannot ignore either wisdom or love, for man is not just at all until he loves his neighbor as himself.—Luke 10:27.

GOD'S IMAGE IN MAN

In Jehovah all the cardinal principles work in perfect balance and accord. And we read: "God created man *in his own image*". (Genesis 1:27) In man's noble character God put the same constituent elements as compose his own glorious being; and he put them there in the same relationship and proportionate strength, though of course all of man's powers were limited in scope and in the field of their operation. Man was made a god, or mighty one, in respect to earth's affairs as Jehovah is God in respect to the affairs of the universe.

In the eighth Psalm these same facts are put into this language (verses 5-8): "Thou hast made [man] a little lower than the angels, and hast crowned him with *glory* [of character perfection and capacity] and honor [of appointed rulership]. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen [domestic animals], yea, and the beasts of the field [wild animals too]; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." In commenting upon this passage the Apostle Paul says: "In that he put all in subjection under him, he left nothing that was not put under him"—his dominion over the earth was absolute and complete.—Hebrews 2:8.

But though man was a glorious being he was at the same time a dependent creature. His happiness and very life were made dependent upon the maintenance of that perfect image with which he was endowed, of that *glory* which God had given him. And we can see why this was made so: Our capacity for loving God depends largely upon our ability to appreciate him, and we can appreciate him best when we have much in common with him. That is, the greater our own perfection of character, the more shall we be able to respond to and adore the wonderful beauties of God, our matchless Maker.

If such things are true with us imperfect creatures what must it have been like with Adam, earth's first prince! With him love answered to love divine; wisdom could appreciate wisdom; justice approved God's justice; and power worked in perfect accord. His worship of Jehovah engrossed to the fullest capacity every power of mind and body.

> "In their looks divine
> The image of their glorious Maker shone;
> Truth, wisdom, sanctitude severe and pure
> (Severe, but in true filial freedom placed),
> Whence true authority in men".

THE IMAGE MARRED

God had set Adam and Eve to take care of the Garden of Eden. They were allowed to eat freely of all the fruits that were in it excepting that which grew on the tree of the knowledge of good and evil. They lived in childlike innocence until the serpent tempted Eve to take the fruit of the forbidden tree, and Eve in turn tempted Adam. They sinned. As they had been warned, they now found that they knew both good and evil; good lost and evil got.

There "all did sin and [consequently] are come short of the glory of God". (Romans 3:23, *Young*) Adam came short of the glory which God had given him in that he did not live up to his full capacity for pleasing his Lord and Maker. He ignored his sense of right and duty. Instead of letting justice direct his course, he let love not only prompt but determine what he should do. It was an *unwise* decision; it was *unjust* to God, to himself, and to his erring mate; it was really *unloving,* for that his highest love should have been given his Creator; it was impotent and *weak,* because he had the power to resist and "was not deceived".—1 Timothy 2:14.

With one unhappy move Adam marred the image of his God in him; he disturbed the balance and the harmonious relationship which had existed in his perfect character. And all the misery, all the trouble, all the heartaches and sighs in the earth have come because of that broken image. Man sought to retain the love and companionship of his wife at the expense of his fellowship with God—and he lost even that which he thought to retain. Conjugal, as well as all other, relations and ties were either sundered or sadly disarranged. Like the delicate workings of a clock whose parts are wrongly assembled: it may run for a time, but with labored effort and with inaccuracy, unreliability on its dial.

> "Nor only tears
> Rained in their eyes, but high winds worse within
> Began to rise, high passions, anger, hate,
> Mistrust, suspicion, discord; and shook sore
> Their inward state of mind, calm region once
> And full of peace, now tossed and turbulent".

CHARACTER IN DRAWER AND DRAWN

While we are not now perfect, and while none of mankind is perfect, there are still enough fragmentary traces of original perfection in many men to enable them to appreciate these noble qualities of God, and to admire their beauty.

Our Master said: "No man can come unto me, except the Father which sent me draw him". (John 6:44) How is this drawing power exercised? We believe all of our readers will agree that it does not mean an arbitrary exercise of power over an individual, irrespective of his choice or responsiveness in the matter. Our Lord precluded any such view as this when he said: "The Father seeketh such to worship him....[as] worship him in spirit and in truth". (John 4:23) Manifestly the drawing is effected by appealing to that measure of harmony which already exists between the character of certain individuals and the character of Jehovah. This drawing power would, of course, be strongest in a perfect man; but, on the other hand, such responsiveness as we do have is intensified by the extreme lack of harmony in the elements of the world about us. The dearth of wisdom, justice, love, and power in the ideas and ideals of humanity whets our appetites for the perfect state.

We might take an illustration on this point. Suppose a man were born and reared in the State of Ohio; and the vicissitudes of life found him shipwrecked on a Pacific island. Would there be any drawing power exercised upon him from his old home in Ohio? Beyond doubt there would be a strong drawing, even if he had no communication from there. The more distasteful the conditions on the island, the more intense would be his desire to get back home. Such a drawing we would usually call longing, or it might be as strong as homesickness; but all his yearnings for the former conditions would not serve to transport him there. For that purpose some practical means or agency is necessary.

Let a ship heave in sight and the yearning which he has felt all along moves him to action. He hails the ship; avails himself of the privileges which the ship offers, and in due course of events arrives back at the desired home-land.

In like manner some of mankind are either born with certain qualities which enable them to appreciate their need of Jehovah, or else a long series of experiences in life has fitted them for such appreciation. They long for greater balance of character and instinctively turn their minds and hearts to Jehovah. They learn that Christ is the only way whereby they can attain to fellowship with God. If their longing has been anything more than mere childish fancy they put forth every effort to avail themselves of the privileges in Christ. They give themselves wholly to him and in due course of events, if they do not turn back or loiter by the way, they arrive through many experiences at that condition of perfect balance and perfect poise—"like him," heavenly beings.

GLORIFYING GOD NOW

But the Apostle's admonition in our main text seems to imply that we should glorify God now, even though our bodies are imperfect. How can this be done? We answer that this can be done even as a very humble stick, stone, or piece of dirt can reflect the glory of the sun. It may, because of its very nature, not be able to reflect as much light as a diamond, but it can at least acknowledge the existence of the sun by reflecting all within its power.

Wisdom is the luminous, the brilliant feature of God's character; and Christ Jesus is described as "being the brightness of [God's] glory" (Hebrews 1:4)—the wisest and most effulgent revelation ever made of Jehovah's glorious character.

We can acknowledge the Father's wisdom, then, by obeying our Lord's commands. He said: "If ye love me, keep my commandments". (John 14:15) Furthermore, we can glorify God's wisdom now by keeping before our minds as a perfect pattern the image of himself which he has given us in his Son, and by being conformed to that image, even as he has predetermined for the overcoming class. (Romans 8:29) But perhaps most of all can we glorify God's wisdom by our attitude in trial. He has told us that fiery trials would be necessary for our sanctification and purification: why then should we think it strange when they come upon us? Do we murmur and say in word or by act: I can't see why the Lord lets *me* suffer like this. But it was all right for our Lord and the apostles to suffer; it was all right for that noble band of his faithful followers in the first, second, third, fourth, fifth, tenth, eleventh, twelfth, fifteenth, and sixteenth centuries to suffer. Then why not all right for us?

Complaint calls his wisdom in question, for it implies that we could have chosen a better way. There was no spirit of this kind in our Lord who said: "The cup which my Father hath given me, shall I not drink it?" (John 18:11) His three closest friends had failed him in his hour of greatest need, but he did not complain at the Father's wisdom in permitting it. Had we been there would we have bowed before God's wisdom, or used worldly wisdom and with superior air have said to the Master: It serves you right; you had no business coming out here and getting yourself into this trouble, and us into this compromising situation with the authorities.

Much better to say concerning life's trials and disappointments:

"I will not doubt, though all my ships at sea come drifting back
With broken mast and tattered sail. I *will* believe the hand
Of him who never fails, through seeming ill, to work some good for me.
And though my ships at sea return with sails all tattered;
While at my feet my best hopes all lie, shattered;
My *heart* will say: I will believe in thee".

PAYING HOMAGE TO HIS JUSTICE

We can glorify God by acknowledging the majesty of his justice—by acknowledging it not merely in word, but also in deed, by being faithful and true to the Lord, to the brethren, and to every obligation. If we were merely faithful to those things or to those persons closest by, or which seem the most convenient and reputable, we are not following very closely in the footsteps of our Lord and Master, for it would certainly have been a much more convenient way for him to have stayed in the heavenly glory and never have come to earth at all.

We can acknowledge the desirability of his justice and reflect something of its glory by being just and faithful in the use of all our talents. The practical outworking of justice in the character produces *stability*. Stability, reliability, loyalty, faithfulness, trustworthiness, constancy, steadiness, fidelity, staunchness, devotion, fealty, and other similar quali-

ties, are all traceable to justice in the character. And where these manifestations are wanting in the life we may be sure either that that individual's conception of justice is very deficient or that he is not living up to all that he knows.

As children of God and ambassadors for Christ we can do honor to our Father and King by faithfulness in the use of our *time*. It is not that the Lord begrudges us any good thing, nor that there is a shortage of time with the heavenly Father. From everlasting to everlasting he is God; he has all the time there is. But our trial time is limited and he purposes to see how we conduct ourselves in this brief trial period. The use of our time, therefore, constitutes one of the important means of demonstrating to the Lord what we would do with eternity, whether we would be feverishly trying to please ourselves or to accomplish something to the Lord's glory. It is useless to say that we have no time, for we all have exactly the same amount —twenty-four hours each day. "But," says one, "my time is so taken up with other matters"—but there are no other matters; everything, great or small, stands in some relationship to our eternal destinies.

We require so much sleep (each must determine for himself how much he really needs to keep himself in a fair state of efficiency); we require some time for proper eating; still other time is necessary for cleansing and caring for the body so that, as ambassadors for Christ, we will not misrepresent him. Practically every one has certain responsibilities to other members of the family, which take up no small amount of time. These things all occupy a great deal of the time which we have; but what if they do? If they are things really necessary to be done and bear some relationship to our stewardship as servants of the great King of kings, we can be faithful in such use of our time and do even those things "as unto the Lord". But every one has some time which can be called spare time. With some who have a multiplicity of duties it may be only a few minutes each day; with others it may be even several hours. No matter what the amount; how is it being spent? In ways that are selfish or in ways that contribute to our uplifting or to the upbuilding of others in the most holy faith?

FAITHFUL IN ENERGY AND IN MEANS

We all have some *strength*, some vitality which will be used either in ways pleasing or displeasing to God, and hence glorifying or dishonoring to him. At best most of us have very little strength, and for that reason, if no other, it is important that such energy as we have be used in unselfish directions.

Financial means is another talent which practically all possess in greater or less degree. Unquestionably, all that we have is the Lord's and we have to render an account just as certainly as a bank official has to submit to an accounting from a government inspector, and with far greater issues involved. The Lord's great favor bestowed upon his people precludes the thought that God is parsimonious; for he showers his blessings abroad so that many of them fall not only upon the just, but also upon the unjust. But with all his wealth and liberality he is not wasteful. He does not invest wealth or means of any kind where there is no adequate and reasonable return. The returns may not be in the same kind, frequently they are not, but they will be something to make the investment worth while. So with the Lord's people, there should be no false investments, no spending of money for that which is not bread, and labor for that which satisfieth not. (Isaiah 55:2) The dividends from the investment may be in the shape of largeness of heart, of expanded sympathy, of deepened love, or of other intangible but equally valuable things.

A story is told of the man who, passing a blind beggar on Christmas morning, turned from him in disdain, not even giving a compassionate thought. Walking on a few paces the man realized his smallness in the matter and he determined to return and give the unfortunate one something, for his own good if not for the beggar's. His first impulse was to give him a dime; then the thought: No, you won't feel a dime, and in this instance you need some punishment for your lack of kindly feeling; you give him a dollar. The subject of charity giving is somewhat complex in our day, but who can doubt that that man got more than a dollar's worth of unselfishness and magnanimity out of the experience? Responsibility to others might easily make the exact repetition of that particular incident unwise for many men, but the principle can be applied by all.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's [Christ's], who shall give you that which is your own?"—Lk. 16:10,12.

PERSONAL INFLUENCE AND OTHER TALENTS

There is one talent which we all have, and that is our *personal influence*. Sometimes this important item is overlooked by the Lord's people. The influence of some may be small and that of others very large, but each is responsible for his own. "To whomsoever much is given, of him shall be much required." (Luke 12:48) After we have determined the rightness or wrongness of a given course of conduct, there are still other considerations to be kept in mind. Many things are "lawful" which are not "expedient". (1 Corinthians 6:12; 10:23) And that Christian has advanced very poorly indeed who has not learned to take into consideration the effect of his conduct, that is, in matters where he has the power to choose his course. There are certain basic things from which he may not depart, no matter what their effect on others.

We are ambassadors for the heavenly King; and an ambassador must give final consideration to the effect of his personal conduct on the dignity of the realm which he represents. He could waive his own dignity and perhaps enjoy doing many undignified things in public, but he could not waive the dignity and honor of his king.

We all have some *mental capacity*, not much in comparison with what a perfect being would have, it is true, but we do have some. Is that mental capacity being employed in such ways as will win for us the "Well done, good and faithful servant; enter thou into the joys of thy Lord"? There is probably no endowment or group of endowments which can not be employed directly or indirectly in the Lord's service. It may be years before certain powers are so pruned or controlled that they can be safely used; but our observation is that such time will come.

All the Lord's people have some *education*. By education we do not mean specified courses in certain

organized schools, but rather information gathered from whatever source, coupled with the thought of exercising, practising, or putting into use that information. A great many of the things which we have learned either from books (which are merely recorded experiences) or from our own experiences will be found to be negative in their nature. That is, they are good things *not* to use in the Lord's service; excellent things to avoid. But all real information bears a certain relationship to the Lord's great purposes, and it is for us to be faithful in using, or not using, what we have. Of course by far the best education any of us has is the acquaintanceship which the heavenly Father has been pleased to grant us in connection with his Word; no worldly education, however extensive, can give one insight into the plans and purposes of God. The Pharisees and Doctors of the Law in Jesus' day did not have it, nor have the wise ones of the earth now such insight. "The meek [whether otherwise well educated or not] will he guide in judgment; the meek will he teach his way." —Psalm 25:9.

Additionally, nearly all of us have some power of *utterance*, some power of speech, which is also a talent to be used to the glory of God. Some could well talk more, because their speech is with grace, seasoned with discretion. (Colossians 4:6) Others could with profit talk less, until better control of their speech is gained. (Ephesians 4:23) Man's power of speech is one of the unique points which differentiate him from the irrational creation. It ought to be one of his chief glories; it is one of his chief responsibilities.

It is to answer as to our faithfulness upon these points that we are to appear before the judgment seat of Christ. (2 Corinthians 5:10) God is faithful, who will not suffer us to be tried above that which we are able. (1 Corinthians 10:13) He will therefore do his part and it is required of us, as stewards, to be found faithful in our part.—1 Corinthians 4:2.

CALLING ATTENTION TO GOD'S BEAUTY

We can further glorify God by calling attention to his beauty. His beauty and warmth are most directly connected with his love. "Whoso offereth praise glorifieth me." (Psalm 50:23) And what is praise but reviewing the Lord's points of grace and goodness? A hymn is a song of praise addressed to Jehovah; and hence a proper hymn would glorify him. Do we praise God; or do we refrain from praising him, or from telling of his beauty, merely because our lips are stammering?

Emulation is the highest praise. Our Master said: "He that hath seen me hath seen the Father". (John 14:9) Those who saw him, saw the fullest manifestation of God which was possible for them to see; they saw the same balance of character. Likewise when we see Jesus approving childlike innocence, we know that God would approve the same thing. When we see him angry at hypocrisy, we know that God would be angry at the same thing. Can *we* say, 'He that hath seen me hath seen the Father'? It ought to be true of us; we ought to show forth his praises by emulating his benevolence so thoroughly that others could gain some conception of God's goodness by beholding our kindness to church and world.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples," said the Master. (John 15:8) Doubtless some of the most acceptable fruit is that of mercy and magnanimity. "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14, 15) "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35) "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32) "Forbearing one another, and forgiving one another, if any man have a quarrel [cause of complaint, *Diaglott*] against any: even as Christ forgave you, so also do ye." (Colossians 3:13) If these Scripture passages inculcate anything at all it is certainly the spirit of magnanimity, largeness of heart.

Many and subtle are the reasons which the fallen flesh presents to the new mind, pleading speciously for permission to hold just this one precious grudge; trying in fact to induce the new mind to look upon this particular grudge as a sort of sacred duty. The flesh seeks to confuse in our minds the issues of personal dignity and the Lord's work, making the one appear to be the other. We are not satisfactory to our own selves; then we need not be surprised if other people do not fully measure up to our expectations. But though we are not satisfactory to ourselves, we crave divine mercy and forgiveness. Why not give as much to others?

POWER NOW LARGELY IN COURAGE

It might be argued that the child of the Lord can do nothing now to glorify God in the realm of power. And surely we are weakest in this direction, if by power is meant capacity for performance. Even the honored Apostle said of himself: "To will is present with me, but how to perform, I wot not". (Romans 7:18) Now is not the time for power of that kind; though we have a little power in the shape of *self*-control. Now we are merely practising with "that which is least". We cannot be trusted with much outside power until we have justice, wisdom, and love in perfection. The world's long experience in striving for and in usurping power is one sad commentary on man's inability to exercise that quality without the proper balance wheels.

But there is a kind of strength which all the Lord's faithful people have, and a strength that is glorifying to the heavenly Father, and that is moral strength, or *courage*. Moral courage is a very rare article indeed; and the world with all its boasted fierceness has never been able to equal the courage displayed in the footsteps of the Lamb of God. And those who walk in his footsteps must have and do have much of the same courage. If they are standing for the Lord or for his Word (which is the same in his eyes) they are bound to encounter the inertia represented in the world, if not its active persecution. Surely they will encounter the world's disesteem and reproach, as also suffer from the contumely which the divergent ideals of the world will throw upon them. They may not be strong in themselves, but, having faith, they are "strong in the Lord, and in the power of *his* might".

> "It takes great strength to live where you belong,
> When other people think that you are wrong;
> People you love, and who love you, and whose
> Approval is a pleasure you would choose,
> To bear this pressure, and succeed at length

In living your belief—well, it takes strength—
Courage, too. But what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain:
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love,
When love meets truth, and truth must ride above!"

SOME OF OUR DEFICIENCIES

With our present imperfect powers such glory as we may be able to direct towards the Lord will be necessarily deficient. We were all born as natural beings with certain warps of mind, certain penchants which may have seemed very good to us then, but which now we recognize to be far from desirable. These tendencies we carry with the old body when it is taken over by the new will, under the direction of the Lord, as a house in which to practise. The Scriptures therefore make clear what both reason and experience substantiate, viz., that "when I would do good, evil [imperfection] is present with me".—Romans 7:21.

Here is one group of people, let us say, in whom wisdom and justice are predominant, in comparison with love and power. That is, they are deficient in all, but less deficient in wisdom and justice than in the other two cardinal qualities. Such people would have some appreciation of Jehovah's character in these two directions and would hence be able to praise and glorify him somewhat. Wisdom and justice co-operating produce a cast of mind in which *reason* is dominant. The only conception many very able minds have of our heavenly Father is that of a vast Something-or-other of Reason.

They cannot understand or appreciate the fact that he has an emotional side as well. According to the Scriptures his fatherly love exceeds that of the fondest parent: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13); and his motherly care is in no wise equalled by the tenderest nurturer of babes: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will *I* not forget thee".—Isaiah 49:15.

On the other hand are many people who are deficient in both wisdom and justice, but in whom love and power predominate. *Emotion,* and very strong emotion at that, would be the outstanding quality of such characters. Such people would not be able to glorify God as fully as if they had all the four attributes well balanced, as was the case with our Lord Jesus. People of this type would not be so much interested in the rightness or wrongness of a question; they would much prefer to depend upon emotion. Exact reasonings would tend to irritate and vex them.

"THAT WHICH IS IN PART"

There is another group of people who are able to appreciate God along the lines of wisdom and love, but who are quite deficient in both justice and power. Wisdom and love co-operating make a very splendid character, but one not well founded, lacking in stability, ballast. Such people are much more interested in *who's* right than in *what's* right—more taken with personalities than with principles. Of such, apparently, were the Galatian brethren: "O foolish Galatians, who [not *what*] hath bewitched [deluded, *Diaglott*] you?" (Galatians 3:1) Of such are the brilliant but shallow hearers, who, when tribulation or persecution arises because of the Word, are soon offended.—Matthew 13:20,21.

There is still another group of characters in which justice and power are more active, but in which wisdom and love are wanting. Justice and power co-operating produce *authority.* Many people's conception of God has been built largely along these lines. "They magnify his justice with a zeal he will not own." They magnify it out of proportion to other qualities, and make a sadly distorted image of God.

Those people who are sensitive to justice and injustice may not be actually more just in their dealings with other people; they may be even much less so, for they have more conscience than common sense. In proportion to the smallness of their love they are hypersensitive to slights and offenses against themselves.

A very large percentage of those whom we have known to turn aside from a closer following of the Lord have turned aside on this very point. Some offense, either real or fancied, has happened to them, and instead of being able to occupy their minds with other things, that one offense grew larger and larger until it finally eclipsed their whole power of vision. They lost their balance; hence if they glorify God at all, it is not as fully as they might.

Still another group of people are those in whom wisdom and power are both strong, but justice and love weak. Sagacity and force are the outstanding features of such characters. There would be small inclination to wait on the Lord, or to search his counsels. Their principal request of Jehovah would be to be let alone; they feel quite capable of doing the rest. Action! is their motto. They are apt to be captains of industry, or otherwise prominently connected with earth's ambitious, and "somebodies".

Is it any wonder that but few of the true followers of Christ have been chosen from the wise and mighty ones of earth? (1 Corinthians 1:26) Even Satan has wisdom and power.

FRAGMENTARY GLORY PERFECTED

On the other hand are people in whom justice and love predominate and in whom natural wisdom and power are deficient. The Apostle practically eliminated the wise, mighty, and noble, after the flesh, from the groups of people likely to be interested in God's present callings. But he did not say: 'Not many just, not many loving ones'—for from this group probably the majority of the Lord's humble followers of the Gospel age are drawn. They must have some conception of justice as the basis of God's operations and plans and also of the loving motive which prompted the Father to devise the great plan of redemption for a sin-cursed and dying race.

The world has not known much about these humble ones, because it does not care to know about them. In times past those of similar stamp have hidden in dens and caves of the earth, been stoned, been sawn asunder, and slain with the sword. In this age their blood has been shed on crosses, it has sotted the sands of the Roman Coliseum and Circus; and in similar and much less conspicuous ways they have suffered martyrdom at the hands of the wise and mighty.

Now, if we find traces of these various unbalances in ourselves (and who will not) we know they are traceable to the flesh and not to the new will, or yet the new mind. The Lord knew we had these shortcomings before he called us and that fact should keep

us from getting discouraged, but it should not be used as an excuse for carelessness. It is a tragic mistake to suppose that character is necessarily a fixed thing. It is not so; for we have the Apostle's promise: "My God shall supply all you need, according to his riches in glory". (Philippians 4:19) No matter what the individual character was, or is now, it can be made more nearly balanced and hence more glorious in the Father's sight, "according to that working whereby he is able to subdue all things even unto himself".—Philippians 3:21.

When that which is sown in dishonor is raised in glory, then we shall be able to glorify God perfectly; and this should be one of our chief incentives so to run as to obtain the far more exceeding and eternal weight of glory, even as our Master prayed: "Father, the hour is come; *glorify* thy Son, that thy Son also may *glorify* thee," with a vastly more extensive measure of character perfection, capable of reflecting more wonderfully the beauty of its Giver.—John 17:1.

Now all of our shortcomings fall under one of these four heads: wisdom, justice, love, power; that is, we are either unwise, unjust, unloving, or weak, and very often all of them together. While we strive to glorify God in fact with our imperfect bodies, as the Apostle exhorts, this can be done satisfactorily to Jehovah only through the assistance given us in Christ in response to our faith. Note the word of cheer through the Apostle, given long before we were born:

"But of him are ye in Christ Jesus, who of God is *made unto us* wisdom, and righteousness [justice in action], and sanctification [the fruitage of love], and redemption"—the trophy of power. Thus are we accepted in the Beloved. And why thus? "That no flesh should glory in his presence," but "he that glorieth, let him glory in the Lord."

Finally, when God's work through Christ shall be complete in the earth the whole planet shall resound with pæans of praise, and down through the ages of eternity shall reverberate the mighty anthem of the redeemed:

"Holy, holy, holy is the
Lord God of hosts;
The whole earth is full
Of thy *glory*."—Isaiah 6:1.

THE REST OF GOD FOR THE PEOPLE OF GOD

"There remaineth therefore a rest to the people of God, for he that hath entered into his rest, he also hath ceased from his own works, even as God did from his."—Hebrews 4:9, 10.



GIVING as we do at the close of the Gospel age, when the "secret of the Lord" in his wonderful plan is reaching its consummation, our subject has special value to the partakers of the heavenly calling.

God's rest is first called to our attention in Genesis 2:2,3 when it is said that he rested from all his work which he had created and made and *blessed* this "day" and *sanctified* it. Unless we discern the kind of day God blessed and sanctified, and the kind of rest he entered into, we will miss the fulness of blessing for us in the Apostle's argument on the subject in Hebrews.

We have learned that in Biblical usage, as is the custom in our own time, the word "day" is used to designate any set or specified period for the carrying on and completion of any purpose. In the picture in Ezekiel 4:4-7 the Lord says: "I have appointed thee a day for a year", and this usage is the key to the location of the time of the Lord's first and second presence, the period of the Church's desolation in the wilderness in the symbolism of Revelation, and other items of interest and moment to us.

Then there was the day of temptation in the wilderness to fleshly Israel when God tested and tried them forty years long and they tempted him by their unbelief. Again we learn from Peter (2 Peter 3:8) that a day is with the Lord as a thousand years and a thousand years as a day; and the Psalmist also says that a thousand years with God is but as yesterday.

CREATION IN ONE GREAT DAY

From previous study we have seen that the successive creative days were not the brief periods from sun to sun, but a specified time sufficient for a specific work, and also that the first six creative days are summed up by the Lord as *the day* in which he made the earth and the heavens. (Genesis 2:4) Genesis 2:2,3 tells us that it is during the seventh of these creative days that God rests from all his work and that his wonderful plan is brought to completion. This rest of God therefore began when God, having created the earth and the heavens and the physical things in and of them, turned over the outworking of their moral features to the Lord Jesus to finish according to God's purpose regarding them.

Six thousand years of this period is in the past, as we have learned from Bible chronology; from prophecy we also learn that a thousand years yet remain before the moral realm will be cleansed and perfected, and all God's purposed work completed. Thus we judge that each of these creative days were seven thousand year periods. We now understand that we are entering the last thousand years of the seventh great day whose completion will find every tongue in heaven and in earth singing a pæan of praise and glory to him who sits on the throne of the universe because of his truth and righteousness and justice.

God's direct dealing with man ceased with Adam's disobedience which brought him under condemnation to death, when he and his family were turned over to the "Lamb of God slain from the foundation of the world" for the perfecting of God's purpose for them. This is the one on whom God "has laid the iniquity of us all and by whose stripes we are healed"; and of whom it is written, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify [the] many: for he shall bear their iniquities," and "the pleasure of the Lord shall prosper in his hand." (Isaiah 53:11,10) This is the One upon whose shoulder shall rest God's government, and who in due time will be recognized as the Wonderful One, the Counsellor, the Mighty God, the world's Everlasting Father, the Prince of Peace.

AGES OF GLORY TO FOLLOW

The design for the creation and perfecting of free moral agents axiomatically carries with it the permission of evil, in which the creature can follow his own will within his limitations, while the wise, loving, just Creator would so exercise his own over-ruling power as ultimately to bring all save the reprobate into

willing and complete harmony with his own righteous will. In his foreknowledge the Creator foresaw all the degradation the corrosive forces of sin would develop, the calumny and blasphemy it would heap on his name, the evil effects its reign would bring upon sinners and also upon his son and all who would love righteousness and hate iniquity. Yet looking beyond all this maze and confusion of darkness, he also foresaw the ages of glory in which his moral sons having been perfected, strengthened, stablished and settled in righteousness, would find peace and quietness and assurance forever in an eternity of bliss and happiness.

In the majesty and holiness of his divine nature—immortality—he could not directly commune with the disobedient, but his love could energize his power, which, directed by his wisdom and squared by his justice, could devise a plan through which he could gather together all his creatures in heaven and in earth, in the one who, bearing their iniquities, could save them. Thus he could remain just, and be the justifier of any one who would accept in faith the righteousness he provided in his righteous servant, and so for the past six thousand years the great Jehovah has rested all his plan and purpose in Jesus, and no malignity of man or demon has disturbed him, or caused him unrest, for he discerns that through his righteous servant all his wise and beneficent purposes have thus far been carried out, and the residue shall be accomplished. He rests all on the Wonderful One, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is not idle, he is not supine. He is working out all his will through the King of Righteousness on whom he has laid help.

Are we not taught that the new creation is God's workmanship in Christ Jesus, prepared unto good works, which God hath before ordained that we should walk in them? And is it not also written that of his own will begat he us by the word of truth that we might be a kind of first fruit of his creatures? We were to be sons of God in the midst of a wicked and perverse generation, amongst whom we shine as luminaries. God can and does work in this class because whosoever is begotten of God sinneth not; the new creature cannot sin, though the old man can rise up and kill it. In God's holiness he cannot affiliate with sinful man, while he can so do with the new creature in Christ Jesus. His mighty power which he "used in Christ Jesus when he raised him from the dead and seated him at his own right hand far above angels and principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come" is now being exercised in and for the prospective joint-heirs with the Lord, who "are kept by the power of God through faith" to an incorruptible inheritance "that fadeth not away". Seeing these things, who can doubt his wonderful activities among the holy angels and in other pure fields?

REST NOW ONLY BY FAITH

And it is written that he blessed this seven thousand year day of his rest, and sanctified it, set it aside for his especial purpose, in the creation and full development of the divine family, through whom, as the seed of Abraham, he would bless all nations.

Groaning under the pain and sorrow, sighing and death, of the fallen estate, and blinded by the God of this world, man's great and cunning adversary, few of Adam's children have been able to see how a blessing could come out of the condition dominant in this day, or discern the purpose for which it was set aside.

Only faith can grasp that while weeping would endure for this night of sin, joy would come for all in the morning of the Millennial day when the Sun of Righteousness would arise with healing in its beams, chasing away sorrow and sickness, sighing and death, when the true God would again be the God of the people and the people be his people, he making all things new in the restitution of all things lost by Adam—life and purity and happiness—wonderful times of refreshing from his returned favor.

All this was pictured to fleshly Israel, the house of servants through the types and shadows of their Law Covenant but, as a people, because of unbelief, they could not enter into God's rest—by leaving the outworking of all his plans to the promised Messiah. They did not mix their faith with the things heard, revealed to them by God through his holy prophets.

Hence the Apostle says there still remains a rest for the people of God, those who belong to the house of sons, the new creation. These commit all they have and hope to be to Jesus, realizing that in their weakness his strength is perfected, and that the pleasure of the Lord in restoring all Adam lost will prosper in his hands; and thus they enter into the rest of God. Mixing their faith with all the glorious promises, these accept the righteous provision God has made in Jesus, and say, "God being my helper, why should I fear what man can do unto me?" in faith realizing that nothing can separate them from the love of God which is in Christ Jesus. In this rest they do not strive to gain righteousness by good works, nor do they fret themselves because of evil doers, when the man who brings to pass evil devices prospers in his way. But resting in quietness and confidence in the Lord they find their strength, and the peace of God that passes all human understanding rules in heart and mind.

WEARY AND HEAVY LADEN COME

In this righteousness which God gives in his Son, how true and complete is the rest! Accepting the Master's invitation the weary and heavy laden have come to him and found rest for their souls as they learn of him who is meek and lowly. How precious this peace which the world can not give nor take away!

But while they do nothing save believe, to *lay hold* of this righteousness and enter in this rest, they must needs labor that they *fall not* through unbelief. As God is not idle nor supine, neither can they be. They daily prove their faith by their works, in obedience to the conditions of the great salvation to which they are called, fearing themselves and trembling lest they fall away from the faith once delivered to the saints, and especially so in these last days, realizing that they are in the evil day, when if it were possible even the elect would be deceived; ever strengthened, however, with the assurance that it is God who is in them both to will and to do of his good pleasure, they rest in peace.

Having rich promises—exceeding great and precious promises—and in mixing their faith operatively with them, they flee away from the corruption that is in the world through natural and even proper desires of the flesh, super-adding to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love, realizing that if they *do* these things, they will never fall, but have an abundant entrance into the everlasting kingdom.

JESUS OUR SAVIOR AND KING

— —SEPTEMBER 28.—MATTHEW 21:1-9,15,16.— —

COMING IN THE NAME OF JEHOVAH—ISRAEL'S LONG-EXPECTED KING REJECTED—TWO PROPHECIES FULFILLED WHEN OUR LORD ENTERED JERUSALEM ON THIS OCCASION—LESSONS FOR SPIRITUAL ISRAELITES—NATURAL ISRAEL'S HISTORY TYPICAL OF THAT OF THE GOSPEL CHURCH—CLEANSING OF THE TEMPLE, BOTH IN TYPE AND ANTITYPE.

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."—Verse 9.



WHILE God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their king, nevertheless everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's lesson illustrates this fact. Jesus offered himself to Israel as their Messianic King just five days prior to his crucifixion, and on the exact day upon which as the Lamb of God he should have been received by them, in order that they might have been "passed over" and as a nation become the antitypical Levites from among whom would have been selected the antitypical priests.

Israel's failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement; for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from among the Gentiles ever since. By and by all these priests, of whom Jesus is the chief, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus, in due time, Israel's expectations will be realized on a grander scale than they ever dreamed. Abraham, Isaac, Jacob and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon all mankind riches of grace divine.

SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the great Teacher at the home of Lazarus, Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the entire Gospel age. The next morning, to fulfill the Scriptures, Jesus sent for an ass and its little colt to be brought to him. The ass was probably a white one; for it is reputed to have been the custom of the kings of Israel to ride upon white asses.

The multitude that had come to see Jesus and Lazarus, whom he had brought from the tomb, was filled with admiration and hailed Jesus with shouts, as "The Son of David!" 'The Great King!' 'The Messiah!' Certain Scribes and Pharisees called attention to this, and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out: for it had been prophesied centuries before that there would be a shout at this time: "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee. He is meek, and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." (Zechariah 9:9) The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized, not realizing the still greater glory and honor of his later revealing in the end of this age, when "every knee shall bow and every tongue confess" to him.

"YOUR HOUSE IS LEFT DESOLATE"

Just a few days before the events recorded in our lesson our Lord had expressly told his disciples that he would be set at nought by the rulers of the nation, and would be crucified and would rise from the dead on the third day They had at least partially understood this matter; for they had endeavored to dissuade him from such a view, and he had explained to them that his kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel. (Matthew 19:28) Our Lord knew that he would be rejected; and before he entered the city, viewing it he wept over it, saying, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support for the establishment of an earthly kingdom. We cannot doubt what a power he would have had if he had spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that our Lord offered no defense. All this was in harmony with the prophecy which declared: "As a sheep before her shearers is dumb, so he opened not his mouth."—Isaiah 53:7.

Jesus sought to influence only those Jews who were "Israelites indeed, in whom there was no guile"; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class; and he did not wish for others. It was not the Father's will, as he declared. According to the divine plan and arrangement, the remainder of that nation, aside from the "Israelites indeed", the holy ones, would reject our Lord, crucify him and be blinded for more than eighteen centuries, until at the time of his second advent their eyes of understanding would be opened, and they would "look upon him whom they had pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn".—Zechariah 12:10.

THE FULFILLMENT OF PROPHECY

In the testimony here recorded two prophecies combine: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass". (Isaiah 62:11; Zechariah 9:9) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. Therefore according to the divine program it was necessary that our Lord should literally, actually, do what the prophets had foretold, in order that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they pierced and mourn for their rejection of him, they will find themselves without excuse. They will realize that the Lord had performed unto them as his covenant people all his good promises; and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart, they were proud and boastful; that whereas he was pure and unselfish, they were sinful and self-seeking, not fit for the kingdom. In a word God did for natural Israel everything that he had purposed and promised, and thereby certified that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion; and while they shouted, "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. For long centuries it had been a custom among various people to treat thus their honored rulers. In countries where flowers abounded, these were used; in others the branches of trees; and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of our Lord to the matter, pointing out to him the impropriety of such proceeding.

Our Lord's modesty in respect to his Messiahship is noteworthy. Not on even one occasion that we know of did he announce himself publicly as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by our Lord. For instance, on the first occasion when Jesus inquired of his disciples: "Whom say men that I am?" and later, "Whom say ye that I am?" and when Peter, speaking for them, replied: "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven".

Now it was the multitude that heralded him the son of David, the Messiah; and he merely held his peace. Only when others objected did he declare that the shouting was necessary to the fulfillment of the prophecy which said that there should be a shout—"Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." The last place where his Messiahship was referred to was before Pilate, who asked him: "Art thou a king then?" He answered: "To this end was I born and for this cause came I into the world, and that I should bear witness to the truth".

"HOSANNA IN THE HIGHEST"

Had this procession and the shouting of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation, a presentation to them of their King, to be accepted or rejected? At the time they had no other meaning; but indirectly they have a lesson for us spiritual Israelites at this end of the age! for we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his kingdom.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel; namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3) At that date also we believe nominal spiritual Israel—churchianity, "Babylon"—was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection. Neither did natural Israel realize their rejection—that their house was left desolate, left to go to destruction.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah, accepting him as their present Lord and King, or else rejecting him. In their hearts they are shouting, "Hosannah to the Son of David, who cometh in the name of the Lord"; or, on the other hand, they are among those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to the incorruptible conditions of the first resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction, saying, "Your house is left unto you desolate; ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord", he ceased all efforts in connection with that nation. Their trial was ended as a nation; but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of all its merchants and moneychangers, driving them out with a scourge of cords.

The shoutings of the multitude on the way had doubtless ceased. Yet the children in the Temple had apparently taken it up, and probably without any particular meaning were singing over and over, "Hosanna, hosanna to the son of David." This illustrates how bye and bye the praises of the Lord shall fill his temple. But the Pharisees who heard the children were annoyed by the singing. We may presume that they endeavored to stop it unsuccessfully, and then appealed to the Master to rebuke the children, as the one whose authority would be recognized. But he answered that this was fulfilling prophecy again, as it is written: "Out of the mouths of babes and sucklings thou hast perfected praise". What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer, the Lord caused to be accomplished even at the mouths of babes.

Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely, but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word co-operate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

SPECIAL TRAINS TO CONVENTION

Special trains for the International Bible Students Convention to be held at Cedar Point, Ohio, September 1 to 8, will be run from the following points:

From Pittsburgh, leaving 8:30 a.m., September 1, via Pennsylvania Lines, arriving at Sandusky at 2:45 p.m. same day. Friends at Alliance, Canton, and Mansfield, Ohio, are requested to notify this office in advance if there will be passengers from these points, that arrangements for stopping to take on passengers may be made.

The Chicago special train will leave Chicago at 8 a.m., September 1, by way of the New York Central, due to arrive at Sandusky, Ohio, 4 p.m. same day. All persons desiring to travel by this special train from Chicago will please immediately inform the Chicago committee, addressing your communications to Transportation Committee, 1305 Masonic Temple, Chicago, Ill. Friends living in the vicinity of Chicago can join this special train without difficulty.

The Cincinnati special, by way of the Big Four Railroad, will leave Cincinnati 8 a.m., September 1. Friends in the vicinity of Cincinnati and Columbus desiring to join this train should immediately communicate such information to Herman F. Franz, 119 Eighth Avenue, Dayton, Kentucky.

A special train by way of the Big Four Railway will leave St. Louis at 10 p.m., Sunday, August 31, arriving Indianapolis at 6:45 a.m., Monday, and departing at 7 a.m. for Sandusky. All friends along the route desiring to join this train should immediately notify either J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Missouri, or Edgar M. Ross, 349 Lesley Avenue, Indianapolis, Ind., giving the number of persons in party. Louisville, Ky., friends can join this train at Indianapolis.

The Railway Company will require 125 passengers before providing a special train. In the event the numbers are insufficient at any of these points to make up special train, extra coaches will be attached to regular trains running nearest the hours mentioned just above.

As we go to press detailed information concerning special trains from other points is insufficient to make definite announcement. Passenger agents for roads, however, will be glad to make arrangements for special trains provided 125 tickets are purchased for the trip.

The matter of arranging for other special trains can be easily taken up by other classes with the resident Passenger Agent. We therefore request the friends at Buffalo, Boston, and Philadelphia to appoint some suitable person to immediately interview the General Passenger Agent (or his representative) of the road over which they prefer to travel, and make an effort to procure a special train or special cars. We give below the addresses of the class secretaries who may be addressed, and any friends in the vicinity of the cities named can communicate with these class secretaries and ascertain what arrangements have been made for special transportation.

We urgently request that each class appoint some one person to notify the proper person or the Passenger Agent at least twenty-four hours before time for departure of train as to how many passengers have reported and will be expected to travel on such train or trains, so that adequate space may be provided in ample time.

The necessary addresses of class secretaries follow: Mrs. R. H. Goza, 2118 Minnie St., Kansas City, Mo.; J. B. Bernoudy, 7033 Lindell Ave., St. Louis, Mo.; Edgar M. Ross, 349 Lesley Ave., Indianapolis, Ind.; Herman F. Franz, 119 Eighth Ave., Dayton, Ky. (for Cincinnati); Convention Committee, 1305 Masonic Temple, Chicago, Ill.; E. C. Hegg, 483 Grieder St., Buffalo, N. Y.; Alexander Ogston, 48 Wyllis Ave., Everett, Mass. (for Boston); Geo. C. Calhoon, 6019 N. 10th St., Philadelphia, Pa.

Ask for tickets to Cedar Point I. B. S. A. Convention on *certificate plan*, on sale Aug. 28 to Sept. 3 only—receipts no good.

JOHN AND PETER BECOME DISCIPLES

— — OCTOBER 5.—JOHN 1:29-42. — —

THE KINGDOM, LONG EXPECTED BY THE JEWS, ANNOUNCED AT LAST—"HE MUST INCREASE, BUT I MUST DECREASE"—TWO FOLLOW JESUS—"WHAT SEEK YE?"—ANDREW FINDS PETER, AND PHILIP NATHANIEL—"CAN ANY GOOD COME OUT OF NAZARETH?"

"Jesus said unto him, Follow me."—John 1:43.



JOHN'S mission was to bear witness to Jesus. He knew him well from his infancy to manhood; and, as cousins according to the flesh, they had quite possibly discussed various features of the divine law, and they were of one heart as respects service to the Lord. When John said, "I knew him not" (John 1:31), he evidently meant that he had never before known him as the Lamb of God until the holy Spirit pointed him out as such. Neither Jesus nor John could begin their kind of public service until they were thirty years of age, since this was one feature of the law, but John being six months the elder, was thus privileged to begin his ministry six months in advance of our Lord. During that brief period he had evidently made considerable commotion as a reformer, his message being, "Repent ye, for the kingdom of heaven is at hand".—Matthew 3:2.

The Jews had been waiting for the kingdom for centuries; they realized that the kingdom given to Saul, David, Solomon, etc., had not fulfilled the promises, and that a kingdom in a larger sense and under a greater than David and a greater than Solomon was to be expected. The Apostle assures us that this thought was continually before their minds. (Acts 26:7) John's mission to that nation, therefore, was the announcement that the fulfillment of the divine promise was at hand, and that in order to be ready to receive the divine favor they should repent of sin and turn to the Lord. And as our Lord said subsequently, if that nation had believed John and acted upon that belief they would have been ready to receive the Lord himself, and to have fulfilled to them all the gracious promises of the kingdom to which they were heirs, as the natural seed of Abraham.

"HE MUST INCREASE; I MUST DECREASE"

In connection with the repentance which John preached he also baptized in water those who repented and desired thus to symbolize the washing away of their sins of carelessness toward their covenant. As John was baptizing Jesus came and requested to be baptized also. John demurred, knowing well that Jesus had no sins to wash away; but Jesus insisted, for reasons which he did not attempt to explain to John, and John acquiesced.

It was in connection with our Redeemer's symbolic baptism in water, which promptly followed his consecration to death at thirty years of age, and was a public declaration of that devotion unto death, that the heavenly Father bore witness to his begetting to the divine nature. We are not informed that any but John witnessed the descent of the holy Spirit upon him, but John bore witness that he saw the Spirit thus descend, and that the Lord, in sending him to preach, had previously testified that this was to be the sign by which he would surely know the Messiah. (John 1:32, 33) It was in harmony with this that he declared to his disciples subsequently as Jesus passed by: "Behold the Lamb of God!" John doubtless knew and expected that some of his disciples would cease coöperation with him to follow the Messiah. Indeed, he declared to them: "He must increase, but I must decrease".

The two who heard John's testimony promptly followed Jesus with a view to getting as close to the fountain-head of truth as possible; and all must admit the propriety of their course. He thus suggests to us our own proper course, to follow the Lord as nearly as possible and to seek as much as possible to come into fellowship and communion with him. And the noble, self-ignoring course of John appeals to all who have the right mind upon the subject. It suggests that similarly all of the Lord's servants should call attention to the Lord and not to themselves. Each should bend his energy to pointing men to the Lamb of God, and not to self-seeking. And it is well to remember that 'following Jesus', in the best sense of that term, means that we walk in his paths, strive to do as nearly as we are able what he would do today if he were in our places, taking our lessons from what he did and said personally, and from the instructions which he has left for us through the apostles, respecting the paths of fellowship in his sufferings, the path to glory and joint-heirship in his kingdom. The Lord is found of all those who diligently seek him from right motives and such are bye and bye to be granted full joint-heirship with him. "Ye are my friends, if ye do whatsoever I command you".—John 15:14; 2 Corinthians 4:5.

MODESTY A GEM

The evangelist furnishes us the name of only one of the two who first heard John the Baptist speak of Jesus. It is generally thought, and with very strong probability, that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence in his own record, just as in another place he speaks of himself as "that disciple whom Jesus loved". Modesty is a gem wherever found; it is one of the graces of the spirit, which all of the Lord's consecrated followers should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel (supposed to be the disciple elsewhere called Bartholomew) is interesting, and shows that true devotion to the Lord is unselfish, and that it desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great light of the world, and having seen thereby something of the breadths and lengths, depths and heights of the divine character and plan, we are and should be anxious to serve the same favor to others. And that desire to serve the Lord, the truth, and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings from any selfish consideration. Indeed, if we have the spirit of the Lord, which is the spirit of the truth, the spirit of true discipleship, we will be so anxious to make known the good tidings as to be willing to "lay down our lives for the brethren"—to help them "out of darkness into his marvelous light".

It will be noticed that those who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called The Law, and of whom all the prophets also had written—Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

GOOD OUT OF NAZARETH?

Nathaniel's answer: "Can any good come out of Nazareth?" reminds us of the prejudice which now exists toward certain quarters from which good things may or may not be expected, according to one's viewpoint. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and to consider it unworthy of special investigation, simply because it came from America; for, though they might expect many useful things to come through this country, the product of "Yankee skill", they had no expectation whatever that any new light upon the *Scriptures* would come from America where they seemed to imagine everyone given over to cheating and graft for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would cause the harvest light to shine out for the blessing of his people. These facts have doubtless hindered many dwellers in other lands from investigating the truths which are now and have for sometime been "meat in due season for the household of faith". America is Nazareth for them, and they expect nothing of the kind from this country. But it is not necessary to go to other lands to find instances of this same kind of prejudice.

Others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, have in any sense of the word become interested, they say to themselves, if not to others, M-m-m, what could you expect? Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile", will overcome their prejudice sufficiently to investigate, and on investigation will find sufficient proof to *satisfy them*, "as nothing else could do". Our wisest answer to all prejudicial objections to God's message should be that of Philip: "Come and see". Test it, examine it, prove it for yourselves.—Revelation 14:4.

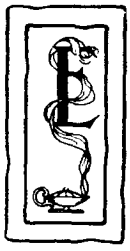
"Caesar's friends! or friends of Jesus!
Solemn question for today!
Friends of Caesar! friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

FISHERS OF MEN

— — October 12.—Mark 1:14-20. — —

THE HARVEST MESSAGE TO THE JEW FIRST—ISRAEL WAS NOT READY—CALLED TO BE JOINT-HEIRS—HIS OWN RECEIVED HIM NOT—THE PRICE OF SONSHIP—"HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER THE KINGDOM OF GOD"—NEVER MAN SPAKE LIKE JESUS—DEMONS CAST OUT—DEMON TESTIMONY NOT PERMITTED—THE CONGREGATION AMAZED AT HIS GREAT POWER.

"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.



EVERYWHERE the New Testament teaches that the work done by Jesus and his apostles among the Jews eighteen centuries ago was a harvesting work. Thus Jesus said: "I send you forth to reap that upon which ye have bestowed no labor. Other men labored and ye have entered into their labors"—ye are reapers of the fruits of their labors, gatherers of the "harvest" of the fruitage of the Jewish age.

The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence, and lives as servants of the New Institution—the New Covenant—which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed.

The labors of Jesus and the apostles found about five hundred brethren worthy of the garnering during his ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested, brought into the spirit dispensation, begotten of the holy Spirit as new creatures, members of the body of the Anointed, members of the royal priesthood. But of these there was not a sufficient number to complete the divine foreordination; hence, after all the "Israelites indeed" had been harvested the Jewish people were thrust aside from divine favor for a time, and God's message of grace was sent to the Gentiles, "to take out of them a people for his name"—to be associated as members of the great Mediator of the New Covenant, under the headship of the glorified Christ.

A HIGH AND HOLY CALLING

Today's lesson relates to our Lord's inauguration of the "harvest" work among the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel, from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close, when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent, but their message was the same as John's; as we read: "Jesus came to Galilee preaching the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel". Whoever believed this message recognized Jesus as the "sent of God", the Messiah, who, in God's due time, will be the King of Israel, and the monarch of the earth. "The time is fulfilled" meant that the foreordained time when the offer of the kingdom would be made unto the Jewish nation had arrived.

But God foreknew that Israel would not be ready, that only a few would be prepared to become the bride of the Messiah, his associate in the kingdom work, and that it would require eighteen centuries to select the remainder from among the Gentiles. Hence St. Paul points out in Romans 9, 10, and 11 that the prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would be the nucleus of the bride class, and that the remainder would be made up of Gentiles. St. Paul declares: "Israel hath not obtained that which he seeketh, but the election obtained it and the rest were blinded", "until the fulness of the Gentiles be come in" and the "elect" class is completed.

LAYING UP TREASURES IN HEAVEN

The wisdom of God is foolishness with men, and the wisdom of men is foolishness with God, say the Scriptures. This is exemplified in our Lord's choice of the twelve apostles, the calling of four of whom is noted in this study: Simon, Andrew, James, and John. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. The Bible record of them is to the effect that people "perceived that they were ignorant and unlearned men".

This reminds us that the Apostle declared that this "high calling" of God to joint-heirship with Jesus reached and influenced largely the poor of this world, rich in faith; that among the "elect" will be found not many great, not many rich, "not many wise", not many learned, "not many noble". (1 Corinthians 1:26, 27) Success in life leads to more or less of self-confidence, self-esteem, self-will, whereas the Gospel message appeals to those who feel their own weakness and imperfection and unworthiness, and who correspondingly with great earnestness lay hold upon the divine promise, the divine aid, giving God the glory.

The words of Jesus, "Woe unto you rich" (in wisdom, property, fame, in learning, in nobility of character) must not be understood to mean that the great, noble, wise, and rich are all or nearly all condemned to eternal torment, or to any punishment, on account of their riches.

Rather, we must remember the standpoint of the Great Teacher's message—"Woe unto you" as respects the kingdom; you are less likely to gain this wonderful "high calling" of God than if you were in humbler circumstances. You have your consolation now, and correspondingly have less interest in the glorious things of God's message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah's kingdom. But, said the Master: "Blessed are [you who are] poor in spirit", humble-minded, and therefore the more teachable, for so much the more will you look out for the great Gift of God, the "pearl of great price", a share in the kingdom of God's dear Son.

"THE MEEK WILL HE TEACH HIS WAYS"

The first five verses of our study tell how the fishermen forsook their earthy *all* for the prospect of sharing with Messiah in his kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others gave place in the synagogue; and the people marveled, saying, "How knoweth this man letters, having never learned at school?"

Moreover, they were astonished at his teaching, "for he taught them as one having authority and not as the scribes". The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing to his hearers.

Had the scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have worked out the divine program. Hence the Master's works and teachings were largely parabolical and in dark sayings, because it was the divine intention that only the saintly Jews should fully appreciate the Teacher and become his followers. The same principle, under God's providence, has applied to the message and the messengers of the kingdom throughout the entire Gospel age. Hence at no time has the real message been attractive to any except the saintly; others were content with forms of godliness devoid of power, and out of accord with the Word.

JESUS' POWER OVER THE DEMONS

While Jesus was teaching in the Capernaum synagogue, a young man, obsessed by a demon, "an unclean spirit," cried out. The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium, saying, "Art thou come to destroy us?" "I know thee who thou art, the Holy One of God."

The demons cast out of human beings by our Lord and the apostles, the Bible tells us, were once holy angels. They fell from divine favor through their sinful relationship to humanity in the days of Noah. (Genesis 6:1-5) These fallen spirit beings still desire human relationship, and are styled "unclean spirits", because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions.

St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18) even as Jesus refused to allow this demon to give testimony respecting himself, even though it was complimentary. He commanded the demon to come out of the man. In leaving the man the demon caused him great pain so that he cried aloud. The effect upon the congregation at the synagogue was amazement. Not only the teachings of Jesus captivated them, but also his power to deal with the evil spirits, corroborating his authority as a Teacher sent from God. His fame began to spread throughout all the region of Galilee.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Defiance, O.	Sept.	9	Milwaukee, Wis.	Sept.	14
Auburn, Ind.	"	10	Waukesha, Wis.	"	16
Elkhart, Ind.	"	11	Sheboygan Falls, Wis.	"	17
Michigan City, Ind.	"	12	Green Bay, Wis.	"	18
Racine, Wis.	"	13	Bonduel, Wis.	"	19

ADDRESSES BY BROTHER T. E. BARKER

Adrian, Mich.	Sept.	9	Ypsilanti, Mich.	Sept.	15
Mt. Clemens, Mich.	"	10	Plymouth, Mich.	"	16
Pt. Huron, Mich.	"	11	Fenton, Mich.	"	17
Atkins, Mich.	"	12	Flint, Mich.	"	18
Detroit, Mich.	"	14	Birch Run, Mich.	"	19

ADDRESSES BY BROTHER B. H. BOYD

Shelly, O.	Sept.	9	White Cottage, O.	Sept.	15
Galion, O.	"	10	Zanesville, O.	"	16
Mansfield, O.	"	11	Dresden, O.	"	17
Newark, O.	"	12	Pt. Washington, O.	"	18
Crooksville, O.	"	14	N. Philadelphia, O.	"	19

ADDRESSES BY BROTHER A. J. ESHLEMAN

Jeffersontown, Ky.	Sept.	11	Shelbyville, Ky.	Sept.	17
Brandenburg, Ky.	"	12	Elizabethtown, Ky.	"	18
Louisville, Ky.	"	13, 14	Sonora, Ky.	"	19
Lexington, Ky.	"	15	Nashville, Tenn.	"	21
Frankfort, Ky.	"	16	Lebanon, Tenn.	"	22

ADDRESSES BY BROTHER A. M. GRAHAM

Columbus, O.	Sept.	9	Hamilton, O.	Sept.	16
Chillicothe, O.	"	10	Oxford, O.	"	17, 18
Midland, O.	"	11	Richmond, Ind.	"	19
Cincinnati, O.	"	12, 13	Piqua, O.	"	20, 21
Felicity, O.	"	14	Bradford, O.	"	21, 22

ADDRESSES BY BROTHER M. L. HERR

Erie, Pa.	Sept.	9	Sharon, Pa.	Sept.	15
Union City, Pa.	"	10	Butler, Pa.	"	16
Titusville, Pa.	"	11	Pittsburgh, Pa.	"	17
Oil City, Pa.	"	12	Blairsville, Pa.	"	18
Meadville, Pa.	"	13, 14	Punxsutawney, Pa.	"	19

ADDRESSES BY BROTHER O. MAGNUSON

Bellevue, O.	Sept.	9	Lancaster, O.	Sept.	14, 15
Attica, O.	"	10	Nelsonville, O.	"	16
Marion, O.	"	11	Wellston, O.	"	17
Delaware, O.	"	12	Chillicothe, O.	"	18
Columbus, O.	"	13, 14	Portsmouth, O.	"	20, 21

ADDRESSES BY BROTHER V. C. RICE

Fremont, O.	Sept.	9	Greensburg, Ind.	Sept.	15
Fostoria, O.	"	10	Columbus, Ind.	"	16
Findlay, O.	"	11	Madison, Ind.	"	17
Lima, O.	"	12	Sparksville, Ind.	"	18
Dayton, O.	"	14	Mitchell, Ind.	"	19

ADDRESSES BY BROTHER R. L. ROBIE

Westfield, N. Y.	Sept.	9	Bolivar, N. Y.	Sept.	15
Jamestown, N. Y.	"	10	Allentown, N. Y.	"	16
Salamanca, N. Y.	"	11	Perry, N. Y.	"	17
Onoville, N. Y.	"	12	Rochester, N. Y.	"	18
Olean, N. Y.	"	13, 14	Hammondsport, N. Y.	"	19

ADDRESSES BY BROTHER O. L. SULLIVAN

South Bend, Ind.	Sept.	9	Des Plaines, Ill.	Sept.	15
Laporte, Ind.	"	10	Elgin, Ill.	"	16
Hammond, Ind.	"	11	Marengo, Ill.	"	17
Roseland, Ill.	"	12	Belvidere, Ill.	"	18
Chicago, Ill.	"	14	Rockford, Ill.	"	19

ADDRESSES BY BROTHER T. H. THORNTON

Erie, Pa.	Sept.	9	Niagara Falls, N. Y.	Sept.	14, 15
Union City, Pa.	"	10	Rochester, N. Y.	"	16
Warren, Pa.	"	11	Syracuse, N. Y.	"	17
Lockport, N. Y.	"	12	Schenectady, N. Y.	"	18
No. Tonawanda, N. Y.	"	13, 14	Watervliet, N. Y.	"	19

ADDRESSES BY BROTHER DANIEL TOOLE

Columbus, O.	Sept.	9	Elwood, Ind.	Sept.	16
Cincinnati, O.	"	10	Anderson, Ind.	"	18
Dayton, O.	"	11	Crawfordsville, Ind.	"	19
Richmond, Ind.	"	12	Terre Haute, Ind.	"	20, 21
Muncie, Ind.	"	13, 14	Brazil, Ind.	"	21, 22

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Cedar Pt., O.	Sept.	1-3	Duquesne, Pa.	Sept.	28
Butler, Pa.	"	14	Elizabeth, Pa.	"	28

ADDRESSES BY BROTHER E. W. BETLER

Vandergrift, Pa.	Sept.	14	Wellsville, O.	Sept.	21

ADDRESSES BY BROTHER L. T. COHEN

Cedar Pt., O.	Sept.	4-7	Niles, O.	Sept.	28

ADDRESSES BY BROTHER E. L. DOCKEY

Youngstown, O.	Sept.	14	Frostburg, Md.	Sept.	21
Lonaconing, Md.	"	21	N. Philadelphia, O.	"	28

ADDRESSES BY BROTHER A. DONALD

Cedar Pt., O.	Sept.	1-7	Ellwood City, Pa.	Sept.	28

ADDRESSES BY BROTHER A. D. ESHLEMAN

Toronto, O.	Sept.	14	Akron, O.	Sept.	21

ADDRESSES BY BROTHER H. E. HAZLETT

Lewistown, Pa.	Sept.	14	Scottdale, Pa.	Sept.	21

ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Pt., O.	Sept.	5-7	Cannonsburg, Pa.	Sept.	21

ADDRESSES BY BROTHER R. J. MARTIN

Cedar Pt., O.	Sept.	1-7	Fairmont, W. Va.	Sept.	14
Morgantown, W. Va.	"	14	Alliance, O.	"	28

ADDRESSES BY BROTHER H. H. RIEMER

Cedar Pt., O.	Sept.	4-7	Massillon, O.	Sept.	14

ADDRESSES BY BROTHER F. H. ROBISON

Wheeling, W. Va.	Sept.	14	Oil City, Pa.	Sept.	21

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Erie, Pa.	Sept.	14	Washington, Pa.	Sept.	21

ADDRESSES BY BROTHER R. VAN HYNING

Sharon, Pa.	Sept.	14	Brownsville, Pa.	Sept.	21

ADDRESSES BY BROTHER C. A. WISE

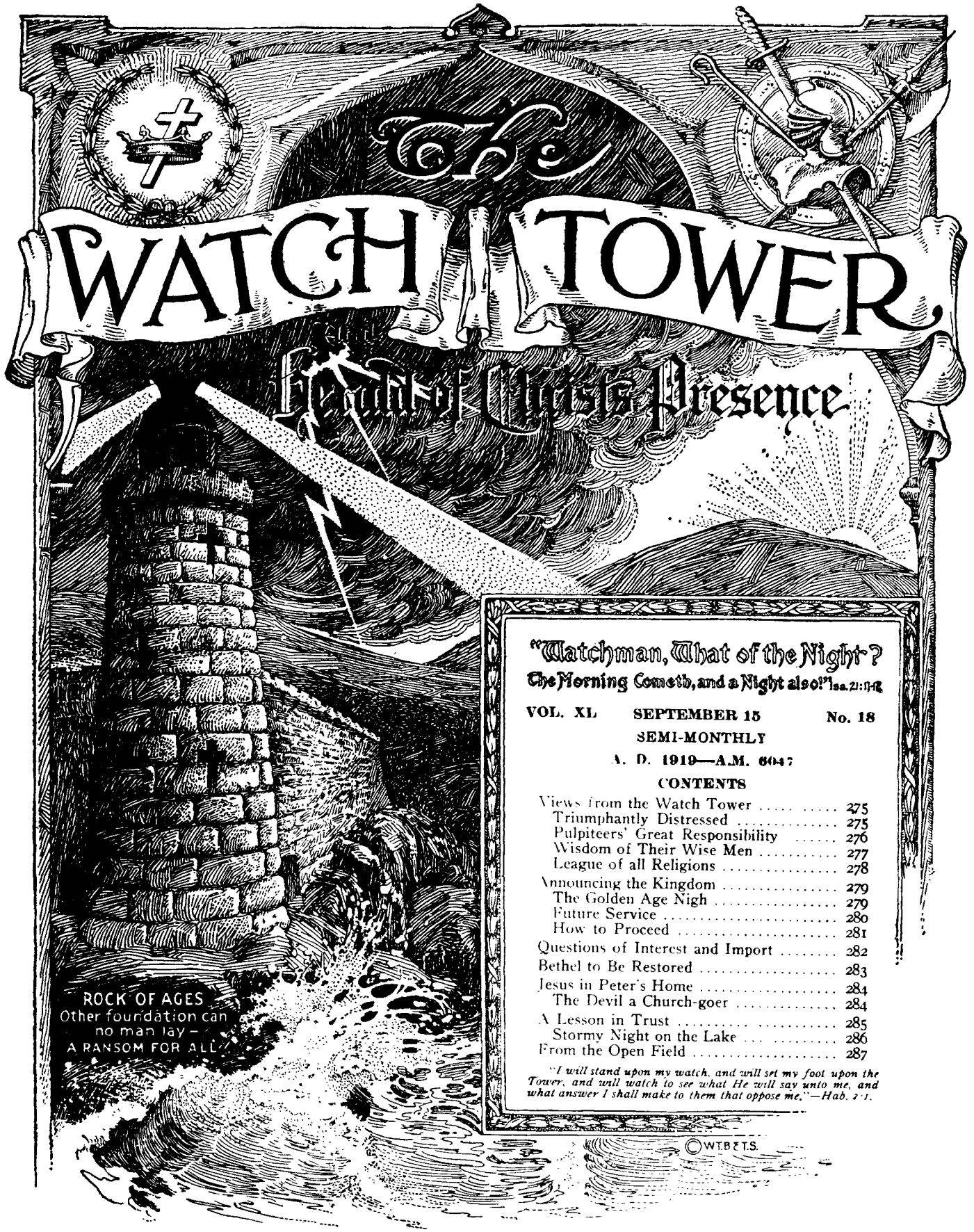
Washington, D. C.	Sept.	28	Baltimore, Md.	Sept.	28

ADDRESSES BY BROTHER C. H. ZOOK

Waynesburg, Pa.	Sept.	14	E. Liverpool, O.	Sept.	21

MORNING HYMNS FOR OCTOBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord" then join in prayer. At the breakfast table the Manna text is considered. Hymns for October follow: (1) 277; (2) 190; (3) 233; (4) 44; (5) 325; (6) 259; (7) 178; (8) 150; (9) 197; (10) 196; (11) 192; (12) 63; (13) 8; (14) 198; (15) 94; (16) 328; (17) 87; (18) 114; (19) 116; (20) 74; (21) Vow; (22) 189; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 267; (29) 71; (30) 191; (31) 182.



WATCH TOWER

Heralds of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XL SEPTEMBER 15 No. 18

SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . . When ye see these things begin to come to pass then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25 .

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption *through the precious blood of* "the Man Christ Jesus, *who gave Himself a Ransom* [a corresponding price, a substitute] *for all*." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—*Eph. 3:5-9, 10.*

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every man*," "a *Ransom for all*," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That *the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace*, to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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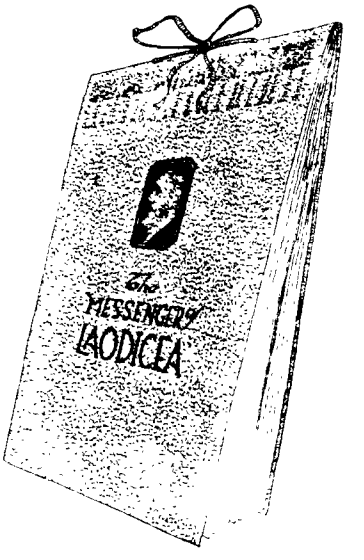
YOUR REMITTANCES FROM ABROAD

All of our correspondents outside of the United States will kindly take notice that exchange on foreign remittances to this country has increased to such an extent as to cause serious loss, and amounts, in some instances, to twelve percent or about one-eighth of the value of the remittance. Do *not* send London exchange, local checks, postal notes, local currency, or postage stamps. Foreign postage stamps have no more value here than would United States stamps have in foreign territory—which is none at all. When at all possible remit by *government money orders*, or *New York exchange*.

NAME AND DATE ON CLIPPINGS

We appreciate very much the clippings and newspapers which the friends send us, containing items of special interest in view of the general unfolding of the Lord's purposes. Some of those who thus favor us supply the name and date of the paper from which the clippings are taken; others overlook this important feature. If you do send us items of interest please write on the margin of the clipping the name of the paper and the date of issue.

PASTOR RUSSELL SOUVENIRS



In view of the approaching anniversary of Brother Russell's death, we have prepared a souvenir folder which contains, besides seven portraits showing Brother Russell's likeness, three pages of information dealing with (1) his relationship to the seven stages of the church at large, (2) his life and works, and (3) his teachings. The portraits picture Brother Russell at ages varying from 27 to 64 and are on fine, dull finish, tinted stock each portrait 6¾ x 9¾ inches in size. The whole interior matter of the souvenir is well suited not only for a private memento of the Seventh Messenger to the church, but is also appropriate for giving or lending to neighbors and friends who may have had erroneous conceptions of Brother Russell's life and works impressed upon them from unfriendly quarters.

The cover is of stiff greenish brown paper, very fine in quality and specially prepared for this edition. It is tastefully adorned with a border of conventionalized representations of the seven lampstands, with hand-lettered and embossed title ("The Messenger of Laodicea") and a small but strong profile drawing of Brother Russell at the time of his physical prime. The cover colors are in green and Indian red and the whole, besides being securely stapled with wire, is also tied with a green gros grain and satin finish silk ribbon.

The inside pages are 8½ x 12 inches, but the cover has ⅛ inch overhang all around. It is a very durably constructed and attractive souvenir and is procurable for 35c a single copy, $4 per dozen, or $16 for fifty. They are now in stock.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL SEPTEMBER 15, 1919 No. 18

VIEWS FROM THE WATCH TOWER

NONE of the Lord's people can be even in distant touch with the situation in the world and not be forcibly reminded of the words of the Master: "Upon the earth distress of nations with perplexity: the sea and the waves roaring; men's hearts failing them for fear and for looking to the things coming upon the earth". It would be hard to find a responsible person who is not perplexed, as it would be hard to find a nation that is not distressed.

From Paris comes the word that the following trades are (or were at the time of the correspondence) on strike: Metal Workers, Tailors, Milliners, Bootmakers, Sugar Refiners, Luxury Trades, Nickel Polishers, Painters, Mechanical Modellers, Saw-mill Workers, Printers, Plumbers, Butchers, Carpenters, Glove Makers, Builders, Newspaper Employees, Subway Men, Transport Workers, Bronze Workers, Taxi-Drivers, Electrical Workers at Bourget Company, Employees of Maison Brassert, Maison Breguet, Maison Dufagel, and Aeroplane Workers at Courtevoie. In France outside of Paris Builders are on strike at Valenciennes, Timber Workers at Sainte-Tulle, Tramway Workers at Caen, Gas Workers at Nevers, Metal Workers at Grenoble, Electrical Workers in Lorraine, Miners in Pas-de-Calais.

TRIUMPHANTLY DISTRESSED

From the London *Daily Herald* we clip the following significant lines touching on the strike of underground railway men and allied businesses, in Paris:

"The reactionary papers like the *Action Francaise* and the *Democratique Nouvelle*, are, of course, in a condition of hysteria, crying that it is all a Bolshevik plot, a German plot, a plot to ruin victorious France. Léon Daudet, in the *Action Francaise*, says he cannot express his disgust and horror. In point of fact, the movement is not organized at all. But this makes it perhaps only the more significant, for it is a spontaneous manifestation of the deep discontent among the whole mass of the workers.

"The main immediate cause is of course 'la vie chere', the high cost of living, which people in England cannot possibly appreciate. But apart from that there is a general sense of disillusionment and disappointment. Victory has turned into dust and ashes, and the workers of France are realizing that for them four years struggle have brought nothing."

To this the Philadelphia *Public Ledger*, of July 12th, adds some comments on the then conditions in Italy, and Europe generally:

"What have the people of Italy been rioting about? High prices. To read the recent cablegrams from that land of long history and magic beauty one would have expected the rioting to be over Fiume or the Adriatic islands or the exclusion of Italy from the French alliance. But the source of the trouble was more commonplace and unsentimental. It was simply that the grocer charged too much for 'eats' and the tailor for clothes.

"Europe is thinking of its stomach and its back, not its political rights or its national boundaries.

"And Europe has no monopoly on this line of thought. The plain people of America are more interested today in the steadily mounting prices of most of the necessities of life and the constant warnings that things will be worse before they are better than they are in 'Article X' or the true story of Shantung or the status of the Monroe Doctrine in relation to the league covenant. This is not selfishness or insularity, but the same mental process which causes a cinder in a man's eye to engross more of his attention than a new moon discovered in the neighborhood of Jupiter."

Up to three or four months ago there were a few who still basked in fancied security on the slopes of the social Vesuvius; but if there are any such left, they do not seem to have much space in the newspapers. A few editorial paragraphs from the Portland *Oregon Journal*, of August 6th, sums up the question which is in the minds of many, many people:

"When has there been such tumult?

"A hundred thousand strikers in the building trades in Chicago!

"A hundred and fifty thousand railroad shopmen on strike in America!

"A Los Angeles lawyer's house dynamited and burned because he assisted in prosecuting radicals!

"Whites and colored in near civil war in Chicago!

"Strikes in full swing or incubating in many American cities; labor unrest all over the world!

" A night of riot in Liverpool described by a newspaper 'as the most distressing night ever passed in a civilized city'.

"Strikes of policemen, street car workers, railway operatives and mine workers in various parts of England!

"Where are we headed for?"

CAPITALISTS READY FOR FIGHT

The financial column of the Chicago *Herald-Examiner*, under date of July 19th, believes itself to be correctly informed when it expresses the attitude of heads of big business:

"If, declare corporation heads and their bankers, walkouts in the Crane and in the Harvester works are rehearsed for more serious and extensive industrial interruptions; if the building workers prove to take their responsibility as lightly as their fellows in the Crane and Harvester shops: if street railways employes are uncompromisingly insistent upon a 77 per cent increase in the wage scale—then, say employers and their financial backers, let it come to an extreme issue.

"Financial men do not mince words: they state pointedly they will back employers to the limit; will permit every important industry in Chicago and in the Middle West territory to be strike-stricken rather than submit to an unreasonable wage or unjust conditions. If it must come to a drastic issue between employer and employe, well and good; they, the representatives of capital declare, will not evade the contest; let the thing be settled now and definitely; they are ready to meet and combat it to a final conclusion, is the assertion".

There is a familiar ring to these words. Let us see. Yes. Back in 1886 an obscure young man named Russell, Charles T. we believe, living in the city of Allegheny, Pa., wrote a book treating something on God's plan of the ages. On page 332 we find these words:

"Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment in this way will finally become desperate."

Some publicists see farther than others into the causes of things. An editorial observer in the Los Angeles *Times*, of August 7th, is one in this group. A column of comment is headed: "Is the Human Race Going on the Rocks?" We quote a few paragraphs:

"One half of the world is ablaze, the other half smoldering. The half capable of saving the property already on fire is just now overoccupied checking the spread of the conflagration to its own home buildings. A *sauve qui peut* spirit is at present the dominant incentive to most human action.

"For humanity is only just emerging, somewhat fearfully, somewhat recklessly, from the shadow of a great crime. The dawn of peace is obscured in the cloud rack that follows the wake of the war tempest.

"For the time being the tendency of social forces is toward discord and disintegration. Almost every newspaper dispatch, foreign and domestic, affords evidence of this dangerous trend. England, France, Germany Redivivus, the three balance wheels of Europe, are running out of true.

"Our people at home are fretting under new laws and new obligations; restless and irritated, they are turning away from the wisdom of the ages. These psychological causes are manifested in violent disturbances. The whole world is mutinous.

"In such sporadic outbreaks as the Winnipeg revolt, the Chicago riots, the promiscuous bomb-throwing at leading citizens in the United States, the Saturnalia of the dregs of the human race in unpoliced Liverpool, the general strike situation that threatens to paralyze England we see the economic peril that springs from this general world spirit of unrest, dissatisfaction and dislike for all former restraints. As the cost of living goes up the price of human life goes down. The same spirit permeates not only popular tastes, but even popular decencies and morals.

"The horrors of the vilest war ever inflicted on suffering humanity have tried the world's soul to the limit of endurance. The reaction has been violent. Human nature is passing through a spasm of protest. Hence riots and extravagance and immodesty and jazz music and shimmie dances are a seething wash of unrest.

"Is humanity going on the rocks? It seems to be—the margin of safety at times appears to be cut down to a recklessly fine line. The ship is passing through stormy seas, steering closer than caution warrants to the reefs. And malcontents in the fo'c'sle are trying to unsteady the hand of the pilot."

SUPERHUMAN QUALIFICATIONS NEEDED

There is real comfort in the thought that all the trouble will but prepare the world to realize that though men may plan and arrange things ever so wisely and well, none of their plans can prove successfull as long as ignorance and selfishness hold sway in the hearts of men. All these experiences are part of the divine method of instructing mankind that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, having superhuman wisdom and superhuman power, which will effect stupendous changes in human society, raising the submerged valley classes of earth to a fair and reasonable level of happiness and opportunity, subduing the disproportionately exalted classes and bringing them, not to their injury but to their blessing, down to a reasonable and fair average opportunity for life, liberty and happiness.—Isaiah 40:4.

Here and there the voice of a clergyman is raised in warning. The Rev. Dr. W. R. Graham, Army Chaplain at Newport News, Virginia, speaking in the Presbyterian Evangelistic Conference at Philadelphia, is reported in the *Evening Bulletin* of that city, in its issue of July 22nd, as having said:

"World-rocking social upheavals, threatening to destroy all religion, are due to come in the next few years.

"America, in the meantime, is in peril of becoming drunk with a sense of its power and of being destroyed therefore, as have other nations in the past."

A little more explicit are the remarks of the Right Rev. F. F. Reese, Bishop of the Episcopal Diocese of Georgia. The facts related remind one strongly of the words of the Lord's apostle, written nearly 1900 years ago, telling us that "evil men and seducers shall wax worse and worse" in the last days. We will listen to the Reverend Doctor as his words are published in the Nashville *Banner* of August 3rd. After having spoken of the capacity of human nature for sacrifice he says:

"But it is equally true that human nature is capable of great inconsistencies. And even among the soldiers and civilians who have manifested such splendid unselfishness there exist tragic evidences of moral evil. The prevalence of physical deterioration, of illiteracy, of sexual vice, of irreverence and profanity is appalling. From what I learn from the comments made by business men, there is prevalent, I fear, wide-spread lack of moral integrity. And it is lamentably true that shameful corruption in politics has not disappeared from our cities and other political units."

The progress that humanity has made has been of the merry-go-round variety. It has progressed at a dizzy rate for six thousand years only to fetch up at the very place from which it started—self-will, discarding of restraints, and ingratitude for God's provision for man. There is nothing original in these: they were all exhibited in Eden.

Bishop Tihen (Roman Catholic) thinks there are wrongs which need righting. The Denver *Times*, of August 4th, reports a part of his Sunday morning sermon in this strain:

"When angry waves begin to appear on the surface of the ocean we know that there has been an agitation and that a storm is impending. So on the sea of human destiny, when waves of Bolshevism and unrest begin to toss and spread, we know there is somewhere a great wrong that needs to be righted."

PULPITEERS' GREAT RESPONSIBILITY

Some writers are blessed with sufficient perspicuity to see that part of the wrong which needs righting is attributable to none other than the clergy class itself. The Detroit *Free Press*, of August 6th, has some pungent remarks by one such personage. He is speaking of the responsibility of the clerical gentry, the pulpiteers of the country, for getting us into the war:

"They joined the most rampageous of our jingoist and war-at-any-price patriots in arousing the belligerent passions of the people. Almost from the very moment the hellish melee broke loose in Europe they seemed to dwell in an atmosphere of chronic mental inflammation, and they easily became our foremost prophets and trumpeters of a frenzied and unlimited militarism. Nearly all of them could be brevetted for distinguished service in boosting the human slaughtering game.

"Over one hundred and seventy years ago Voltaire declared that the leading prelates and ministers of his time were as much responsible as the autocratic rulers for the elevation of war from the lowest to the highest place in men's regard. In our own day we have seen the love of God and the love of humanity invoked by them in order to make men hate and slay their comrades of another nation who also had been taught by their own spiritual and militarist guides that it was their duty to hate and slay in a similar fashion.

"Indeed the ministers in all the belligerent countries engendered so much passion and violence *that it might be called their war*. It may well be deplored that their conduct did not take the fair shape prescribed by the apostle to the servant of the Lord, of gentleness, patience, and the instruction of a sweet and firm example; for in that event we might have been spared some of the war's most revolting features. It was the emotional ferocity that was aroused at home that excused, if it did not actually incite, some of the worst practices at the front."

Again we quote from STUDIES IN THE SCRIPTURES, Volume I, page 333, which words seem to be remark-

ably accurate, especially when it is remembered that they were written thirty-three years ago:

"The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, and will lose much of its influence over the people."

That the church nominal is leaning more and more to bureaucracy seems evident from some of the following quotations. Some of her bureaucratic efforts are extended in the direction of the humanitarian relief of the food and labor situation; some of them in directions not so commendable. First there is the declaration of the Canadian Methodist Conference, which expresses itself through its highest ruling body as being "in favor of the nationalization of our natural resources, such as mines, water-power, fisheries, forests, the means of communication and transportation and public utilities". Then there are four authorized bishops of the Catholic church who have come out with smashing pronouncements in favor of co-operative production and distribution, state competition with private industry, and the proposition that the workers must become owners of the machinery of production and distribution.

Then there is a similar *pronunciamento* by the Board of Bishops of the Methodist Episcopal Church of America, made public May 22nd. Among other things they say:

"We favor an equitable wage for laborers, which shall have the right-of-way over rent, interest and profits.

"We favor collective bargaining, as an instrument for the attainment of industrial justice and for training in democratic procedure."

EPISCOPAL DECLARATION

Not to be outdone by their more volatile Wesleyan offspring, the staid, ultrarespectable, and usually reactionary Episcopal Church has formed a new league (of which there are legion these days) called the Church League for Social and Industrial Democracy. This league has formulated a very readable statement of principles, parts of which follow:

"We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme; with no equivocation or evasion.

"We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

"We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force.

"In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the Kingdom, Our Savior and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew."

Our own position is an ungracious one at best, and we can never appear to good advantage in the eyes of the world, because we seem to them to have the spirit of cant and faultfinding. Surely it is much better for the Episcopal Church of America to be interested in the walfare of the people than it is for them to be indifferent; but they are appearing on the scene with a program which is about four centuries too late. Had this powerful organization been awake to her privileges during the last forty years of espousing the message of Christs parousia, of his epiphany, and of his apocalypse, it would have been a different world. But God's purposes will be fulfilled, only through different channels.

Next comes the Federal Council of the Churches of Christ in America with a long list of findings, partly political, partly ethical, considerably economic, and very slightly religious. An extensive statement on the subject in the Erie *Daily Times* gives a resumé of ecclesiastical statistics in the United States which is nothing if not sanguine. It says:

"There are in the United States 135,000 ministers, priests and rabbis in charge of congregations who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 28,000,000 comunicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-caring foundations."

Just what they mean by communicants is not made plain, and perhaps this is the loophole. The statement approaches perilously near to the precipice of inexactitude, if, indeed, it does not tumble over. Certainly no one thinks that there are 42,000,000 regular church attendants, or even anywhere near that many names of *living* members on the church books in this country. Part of the conclusion of the statement follows:

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually."

WISDOM OF THEIR WISE MEN

This whole statement displays considerable astuteness in the wisdom of the world, but reveals very little understanding of the church's work in the Gospel age. So far from pushing himself forward in an effort to adjust the delicate political questions between Jerusalem and Rome, so far from attempting to right all the moral wrongs with which Israel and all the surrounding nations were doubtless infested, our Lord would not even respond when "they would come and take him by force, to make him a king". (John 6:15) How disgusting and tame his course must have seemed to the "wise" ones of that day when the stage was all set for action and he failed to perform. How seemingly ungrateful he was for the "honor" which they wished to thrust upon him. But he had a mission: "My meat is to do the will of him that sent me and to finish his work". (John 4:36) Instead of satisfying the popular demand, "he departed into a mountain to pray". (Mark 6:46) There, sad and alone with the Father, beneath the cold and compassionless light of the stars, we can imagine him sinking upon the ground in the anguish of unutterable sorrow. Such unspeakable lack of understanding on the part of the people, who, instead of trying to find out Jehovah's purposes for them, were feverishly seeking to forward their own schemes for national glory. If their course was right, our Lord's course was wrong. If our Lord's course

was right, the people were wrong, for the courses are certainly not alike.

But let us read on. From the New York *Tribune*, of June 14th, we quote the following:

"Officials of the Church Peace Union gave out yesterday the text of a resolution signed by Cardinal Gibbons, former President Taft, Dr. John R. Mott, of the Y. M. C. A., Bishop Luther B. Wilson and others, urging the United States Senate to ratify the league of nations covenant. The resolution, which also asks all clergymen and religious bodies in the United States to exert influence upon Senators, recites that the league covenant embodies the first earnest effort to establish the Kingdom of Christ on earth and constitutes the only means of conserving the fruits of victory and preventing another world war."

The proposed League of Nations has been called "the league with God left out". It is said the name of God does not appear in this lengthy, complex, carefully thought-out document. Such extracts as have appeared in the press give evidence of its being the work of the best minds of the world. But there is no earnest seeking after God's will; no devout and reverent reliance on God's help; no simple and sincere faith in God's blessing on the endeavor. These are conspicuous by their absence.

LEAGUE OF ALL RELIGIONS

Spurred on by the hoped-for success of the League of Nations, it appears that we are now to have a league of all religions. The Detroit *News*, of August 2nd, has an article which contains the plan in detail, taken largely from the London *Chronicle*:

"Dr. John Clifford, of London, Eng., the veteran pioneer of many forward religious movements, comes forward with a still more ambitious and comprehensive world religious project, no less than the uniting of the religious sense of the world, whether it be Christian, Mohammedan, or Jewish, in a World League of Religions which shall be a spiritual counterpart of the League of Nations: not to establish uniformity of creed or ritual but to encourage unity of spirit and brotherliness of action—to be in fact, the soul and conscience of the League of Nations. Its definite aim would be the peace of the world."

We append a part of Dr. Clifford's statement of the aims of the movement:

"It is the aim of this new League that through it religion shall breathe a soul into the political machine, to give it driving power, to grant spiritual sanction for executive righteousness and peace. As the League of Nations intends to include all nations, so the League is designated to embrace all religions. A soul is to be breathed into the political machine. The League of Religions stands in relation to the League of Nations as its conscience; it must keep the compass steadiy pointing towards the pole-star of international justice, breathing throughout all the peoples a new spirit of international good will and creating a new heart of international amity, expressing the peace of God in political relationships and parliaments and treaties, instead of merely getting it preached in ecclesiastical assemblages.

"Notice, that the first and always the principal object of the League would be the keeping of international peace by insistance on international brotherhood. *No doubt it would extend its influence to other matters of prime importance.* But its first and supreme duty would be to act as peacekeeper to the world.

"To act as peacemaker would be only its second duty, if it had failed in the first. It would foster the growing protest of the human conscience against war, and concentrate all its learning and piety on the exploitation and laudation of the peace ideal.

"As the League of Nations proposed to substitute coöperation for competition, so would the League of Religions substitute spiritual association for decisive sectarianism. The League of Nations proposes coöperation on a vast world-wide scale, so the second League hopes to diffuse enlightenment on a world-wide scale, and organize the moral sense of man to the highest limits of human existence."

If Dr. Clifford fancies that he has had an original idea he is sadly mistaken and several centuries behind the times. For about the year 175 A. D. one learned gentleman by the name of Ammonius Saccus foisted upon mankind the same kind of a scheme.

Ammonius Saccus, says Maclaine, was a Christian who adopted with such dexterity the doctrines of the pagan philosophers as to appear a Christian to the Christians and a Pagan to the Pagans, and, says Mosheim, "as his genius was vast and comprehensive, so were his projects bold and singular, for he attempted a reconciliation or coalition of sects, whether philosophical or religious, and taught a doctrine which he looked upon as proper to unite them all, the Christian not excepted, in the most perfect harmony.

"How this project was affected by Ammonius the writings of his disciples and followers that yet remain abundantly testify. All the Gentile religions, and even the Christian, were to be explained by the principles of this universal philosophy. But that in order to this the fables of the priests were to be removed from Paganism and the comments and interpretations of the disciples of Jesus from Christianity."—Ec. Hist. I, 163.

Evidently that deep laid scheme of Antichrist struck at the very foundation of the Gospel in excluding most of the New Testament from Christian doctrines. There was left only a formalistic, humanitarian, sermon-on-the-mount religion of which our modern rationalistic clergy are so fond.

Does not this present-day coalition movement call clearly to mind the words of the Lord through the Prophet Isaiah? (Ch. 30:1)

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt."

SOME DISSENTING VOICES

But in fairness it must be said that all individuals allied with ecclesiasticism do not look with equal approval upon the present day trend in church affairs. Dr. J. M. Gray, Dean of the Moody Bible Institute in Chicago, thinks that the church is getting out of her proper sphere when she gets into politics or even into industrial and civic reform. The August number of *The Evangelical Christian*, of Toronto, is responsible for the following excerpts of Dr. Gray's address to his graduating class:

"The reported object of the World Church union was to give expression on questions of Civic reform, law enforcement, international morality, and world peace."

"'No sane man', he said, 'will question the desirability or necessity of these objects, and no well-balanced Christian will think it well-pleasing to God to neglect to promote them as an individual; but they are not the calling of the church considered either as an organization or an organism, and for the church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to become a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain.'"

"'As men and neighbors, as those of one blood and of one kin,' said Dr. Gray, 'Let us do all that we can legitimately do to reform the city and the state and to promote international morality and world peace, but when it comes to the formation of a World Church union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver and selling our birthright for a mess of pottage.'"

The Detroit *News*, of August 2nd, devotes considerable space to a sermon delivered in that city by a Rev. Hertwig which, commenting upon our Lord's separateness from the world, says:

"He was not an enemy of civil law and order, but its greatest friend. He preached obedience to the civil laws, but he did not want his church to use force in enforcing its tenets. Jesus knew that when the pulpit goes into lawmaking, instead of leaving this matter to the citizens of the state, then the pulpit can possibly make some very good and possibly very bad laws, but it will inevitably make hypocrites out of a great number of people who otherwise might have become good Christians, heart-Christians. The Pharisees and scribes longed for the time when they could be the lawmakers of the country.

"They were the enemies of Jesus, because he would not join them in their propagandas. Jesus was loyal to the Roman government. They were disloyal, and accused Jesus of disloyalty before Pilate. Hypocrites!

"We have lately heard exponents of 'righteousness' eulogize love of country and in the same breath preach hatred, suspicion—and curse their enemies into hell. In some instances ministers of 'righteousness' have lent their pulpits to inciting mob-rule under guise of patriotism. The Pharisees and scribes of old did the same thing and mob-lawed Jesus of Nazareth to death."

FOR RANSOM AND LORD'S RETURN

The World Conference on Fundamentals, held in Philadelphia during the latter part of May and mentioned in our issue of July 15th, formulated a doctrinal statement of nine articles which, aside from containing most of the hoary errors of the dark ages, embraces two very interesting items in the fifth and seventh articles. The middle article is evidently so placed by design. It reads:

"We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in him are justified on the ground of his shed blood".

Any adherence to the ransom sacrifice is gratifying in the face of such statements as one finds in "A Guide to the Study of the Christian Religion", a recent book by Professor Gerald Birney Smith, Professor of Christian Theology in the University of Chicago. Professor Smith comments on the Apostle's argument: "The statement in the Scriptures that 'without the shedding of blood there is no remission of sins', is both foolish and futile".

The seventh article of the doctrinal statement of the World Conference avers:

"We believe in 'that blessed hope', the personal, premillenial and imminent return of our Lord and Savior Jesus Christ."

Considering the fact that the distinction between our Lord's parousia, his epiphania and his apokalupsis is very seldom recognized, that article is particularly encouraging.

ANNOUNCING THE KINGDOM

"And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Revelation 15:2; *Isaiah* 52:7.



WHEN the children of Israel were delivered from the Egyptian hordes, Moses, their leader, composed a song of praise, and standing upon the shores of the Red Sea all the people of Israel joined together in singing praises to Jehovah, their great Deliverer. In symbolic phrase the Scriptures refer to this song, showing that it represented the followers of the Lord who, at the end of the Gospel age, would sing the song of Moses and the Lamb—the song of deliverance.

St. John, the faithful servant of the Lord, because of his unswerving devotion to his Master was convicted for the alleged crime of sedition and was sentenced to exile on the Isle of Patmos. He was put to work in a rock quarry, and while there the Lord visited him and comforted his heart and gave to him a marvelous message. Before his mental vision was caused to pass a wonderful panorama of the coming experiences of the church, whom he represented. Describing this vision he says: "And I saw as it were a sea of glass mingled with fire," meaning that the followers of Christ Jesus at the end of the Gospel age would have a clear vision of the great time of trouble and its right meaning, that they could see the distress of nations, the sea and the waves roaring, on every side men's hearts being troubled; they would see and understand the meaning of wars, strikes, revolutions, and anarchy; and have an appreciation of such meaning.

The sunlight striking the waves of the Red Sea made it appear as fire; and so now, when the Sun of Righteousness is rising with healing in his beams, the rays of light proceeding therefrom, falling upon the restless elements of humanity, cause the waves thereof to reflect a true interpretation of coming events. Not every one can see and understand these. Only those who have been delivered from the bondage of sin and death by a full and unreserved consecration to do the Father's will; those who have proven their love and devotion to the Lord and have fully and completely divorced themselves from the beast and his image;—only such are permitted to see and understand. These faithful followers of the Master are not participating in the disturbances of earth; they are not engaging in wars; they are not advocating strikes nor participating in them; they are not fomenting revolutions, nor are they advising them; they are not taking part in the activities of either the radical or the conservative elements; but they stand aloof, stand as it were, on the sea of glass. They have but one purpose and take but one course.

The great Master, in this same vision to St. John, furthermore said, referring to the elements composing the beast: "These shall make war with the Lamb [and with the followers of the Lord Jesus on earth], and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [faithfully follow and stand with him to the end] are the called, and the chosen, and faithful".—Revelation 17:14.

THE GOLDEN AGE NIGH

These faithful followers of the Master standing on the sea of glass mingled with fire and beholding the enemy upon every side know that the conflict will soon end in what to worldly minds will seem the triumph of the evil one; they know that soon they must finish their course and pass off the earthly stage of action: and yet they know there is something, by God's grace,

that they will be privileged to do, and, if faithful to him, will do, before they pass over.

Beyond the time of trouble by the eye of faith they see the Golden Age of the glorious reign of the Messiah, which will bring peace and the blessings of life, liberty and happiness to the groaning creation of earth. They count it as their chief duty and privilege to announce to the world the coming of the Golden Age. It is part of their God-given commission.

From time to time the great God of the universe has brought forth upon the stage of action his representative players to play their respective parts. How marvelously harmonious are their parts! Long before the days of St. John Jehovah gave to his faithful Prophet, Isaiah, a mental vision of the same time referred to by the Revelator, and this Prophet, beholding the faithful followers of the Lamb of God announcing the incoming of the Golden Age, with ecstasy and joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Truly the world is in distress and needs a message that will still the troubled waters and comfort the sad hearts. The whole creation is groaning and travailing in pain, waiting for the coming in of the Golden Age. Who has the privilege, then, of bearing to them this message of glad tidings? The answer is, The class whom St. John represented—the feet members of Christ—the last saints upon the earth. To the world of mankind these loyal followers of the Master look like other human beings, and hence their course is wholly misunderstood by the world. Truly the world of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine into their hearts and they should see and be converted. While standing on this sea of glass, let us now view ourselves, as well as the vision before us, and ascertain from the Lord's Word and his dealings with us what is his will concerning us.

The year 1918 was fraught with many fiery experiences. A veritable whirlwind of war was raging, and the public mind in a high state of excitement, and everyone not openly advocating or participating in the war was looked upon with suspicion. Such a condition is to be expected in time of war. Having consecrated our all to the Lord to do his will, we could not participate in the human warfare to the extent of taking human life; hence we were wholly misunderstood and were privileged to suffer persecution as a result thereof.

IN DERISION DAILY

Obedient to the command of our Master, and recognizing our privilege and duty to make war against the strongholds of error which have so long held the people in bondage, our vocation was and is to announce the incoming glorious kingdom of Messiah. While striving faithfully to perform our covenant thus, there suddenly broke over our heads a terrific storm, and like sheep the Lord's people were either scattered or driven to cover. So pitiless was the onslaught of the enemy that many of the Lord's dear flock were stunned and stood still in amazement, praying and waiting for the Lord to indicate his will. On every hand Bible students, because of their faithfulness to their Lord, were reproached, and these reproaches became so severe that their heart sentiments found expression for a time in the words of the Prophet Jeremiah: "I am in derision daily, every one mocketh me. * * * For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name." But notwithstanding the momentary discouragement, there was a burning desire to proclaim the message of the kingdom, and like Jeremiah the faithful followers of the Master said: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay; for I heard the defaming of many, fear on every side".

In sober moments a Christian naturally asks himself, Why am I on the earth? And the answer of necessity must be, The Lord has graciously made me his ambassador to bear the divine message of reconciliation to the world, and my privilege and duty is to announce that message.

Since the Revelator announces war between the beast and the Lamb, we may be sure that the beast will put forth every possible effort to hinder and destroy the promulgation of the message of truth. Such has been the case up till this time. When the storm somewhat abated we began to look about to see what could be done for further volunteer service, and to our amazement we found that all the original plates from which had heretofore been printed the PEOPLES PULPIT and BIBLE STUDENTS MONTHLY, together with the official files, had been destroyed. We wondered why the Lord permitted this, but concluded that it must have been for some good purpose; else he would not have permitted it.

FUTURE SERVICE

From every part of the field has come the cry from those who have the harps of God and who stand upon the sea of glass, saying: "What more is there that we can do?" We have observed throughout the country many towns and cities are passing ordinances which forbid the distribution of any papers except to subscribers and those who have them sent through the mails. Seeking diligently and prayerfully to know the Lord's will, the thought came to us that we should arrange for some publication to carry the message now due, and to put it in such form that it will be sought after and read by the people. We were reminded that Brother Russell once contemplated a publication of this kind, and we reasoned that probably the time was due for such a publication. The result is that under the Lord's providence we have arranged for the publication of a new magazine under the name and title THE GOLDEN AGE.

Three brethren, strong, young, and vigorous and wholly devoted to the Lord and his cause, will have the active charge of the publication of this magazine and conduct the mechanical part thereof, but it will be published by the advice, aid and consent of the Society and will especially feature the message of truth now due to be announced.

Many wonderful events are transpiring today, all of which have a Scriptural meaning. The magazine will carry these current events, together with the Scriptural explanation of the same. In addition thereto, there will be a regular religious department; also departments relating to agriculture, labor, science in the light

of the Scriptures, and the relation of these things to the Lord's kingdom. The purpose of the magazine is to make announcement to the world that the Golden Age is at hand and the hope is by this means to bind up the broken hearted and to comfort those that mourn and turn the minds of the people to the Lord. Never before in the world's history has there been such a propitious time and opportunity for doing good to the people. All mankind is in distress; all are in perplexity. The panacea for these human ills can be found only in the message of the kingdom, and the Lord's ambassadors are granted the privilege and opportunity of delivering this message of consolation. The Lord's representatives, therefore, will have the opportunity of carrying this message of glad tidings into the homes of the land, and that in such a form that the people will read and appreciate it.

Looking back again to the picture made by Moses leading the children of Israel out from Egypt, we note that Israel was commanded to borrow of the Egyptians: "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."—Exodus 12:35, 36.

Each part of the work seems to fill a certain requirement. The OLD THEOLOGY tracts were used for a time and to a good purpose, and then the wise and faithful servant of the Lord chose another way; and we know that it was his purpose, shortly before his death, to inaugurate another method of carrying the message to the people. Past experience has demonstrated that one who buys a book, paper, or magazine, is more likely to read it than if he receives it freely, as a gift. It seems worse than useless to distribute something unless it be read. The time seems opportune to pass on to the people such food as they will consider of value, and which is of great value, and which they will appreciate. For this opportunity the Lord's consecrated saints throughout the land have been waiting now for some time. We believe the new magazine, THE GOLDEN AGE, is the very thing that the people will desire, and let us pray that if it be the Lord's will he will favor it with his great blessing. Every reader of THE WATCH TOWER has wanted to pass on the message of glad tidings. Now will you avail yourself of this opportunity?

HOW TO PROCEED

The organization that handled the Seventh Volume work proved a wonderful success. Seven thousand of the friends were engaged in that special work. We are asking the classes everywhere to revive that organization and put it in proper form. Let us remember that in unity, in the spirit of Christ, is there strength; that if we have our hearts in a right condition, closely united together in love, God will manifest his strength in our behalf. In the present work we desire that every one of the consecrated who has a great love and burning zeal for the Lord and his cause shall participate.

The first issue of THE GOLDEN AGE we hope to have in your hands on or before the first of October next. We hope that every reader of THE WATCH TOWER will subscribe for it, and that you will immediately send in your subscription that we may have a proper list with which to begin work. The subscription price for THE GOLDEN AGE is $1.50 a year, or 75 cents for six months. We then advise that as soon as you receive a sample copy, together with subscription blanks, you begin canvassing for the magazine. That this may be done systematically the class organizers should properly district the territory and assign to each one so much to do, and each one that is willing should be given a part in the work. Ones more particularly adapted for certain districts should be selected to work those districts. Every home should be canvassed and subscriptions solicited for THE GOLDEN AGE. Detailed instructions are sent to the class organizers as to the manner of doing this work.

The possibilities in connection with this branch of the work seem more stupendous than any one thing we have yet engaged in. With thousands of solicitors in the field soliciting the people for a magazine which they really want and which will bring to them a great comfort, it necessarily will result in a wide spread of the message of truth. The magazine will be issued twice each month; possibly, later, once each week.

PRESENT PRIVILEGES

St. Paul said: "Woe is me if I preach not the Gospel". We are sure that he here expressed the heart sentiment of every child of God who has the opportunity of proclaiming the message. The door of opportunity is opening before you. Enter it quickly. Remember as you go forth in this work you are not soliciting merely as the agent of a magazine, but you are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which true Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege!

To do good unto others is Christlike. To bear them a message of peace and comfort is to do them great good. The angels of heaven have not enjoyed the sweet privilege that is now the portion of the saints of the living God this side the vail. As these messengers go forth telling of the Golden Age and its blessings coming they may be tired and worn and weary, and feel their own weaknesses, but to the Lord they are beautiful in proportion to their zeal and loving devotion to him in making announcement of his kingdom. For their encouragement he says to them: "How beautiful upon the mountains [the kingdoms] are the feet of him [the last members on earth] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation".

Those who are wholly devoted to the Lord; those who are fearless, whose hearts are pure, who love God and the Lord Jesus with all their mind, strength, soul and being, will, as opportunity is afforded, rejoice to participate in this work. Ask the Lord for his guidance and direction that he may make you a true, faithful, and an efficient ambassador. Then, with a song of joy in your heart, go forth to serve him. As you sing the song of Moses and the Lamb in your heart, may the blessing you receive expand and overflow unto others, that they too may rejoice that the Golden Age is at hand.

IN CORRECTION

Question.—Does not the statement on page 248 of the August 15, 1918, WATCH TOWER in effect deny the ransom when it says concerning John 2:19, 21: "The temple which Christ spoke of, 'Destroy this temple [the body of Christ] and in three [one thousand year] days I will raise it up [resurrect it to the divine plane],' was first his literal, perfect body of flesh and also his mystical body, the church"?

Answer.—The statement is evidently in error. This is the first time that it has been called to our attention. Either it has gone unnoticed by the most of our readers, or else our readers have been heeding the Apostle's injunction to 'prove all things and to hold fast that which is *good*'—discarding that which is erroneous. It would, academically speaking, constitute a denial of the ransom, in that it implies a taking back of the ransom price after three thousand years. But it is certain that no such thought was intended by the writer.

HOW READEST THOU?

Question.—In the July 1 WATCH TOWER, page 196, the assertion is made that consecration must precede justification. Is this not contrary to Scripture and to what Brother Russell taught?

Answer.—You have evidently failed to read Brother Russell's observations on this point with sufficient care. We cite you to Z '14-67, col. 2, par. 1; Z '15-292, 293; Z '16-281. These are among his latest and clearest expressions on the subject, and we believe you will find them quite in harmony with every Scripture. "There is, therefore, now no condemnation to them which are *in Christ Jesus*, who walk not after the flesh, but after the spirit."—Romans 8:1.

"MODEL BIBLE STUDIES"

Question.—A brother writes: Is it proper for an elder to conduct what he calls a model Bible study, by giving out in advance to the members of the class texts of Scripture, and then have the members appear at the next meeting and give a sermonette on these texts?

Answer.—Such a course of study was long ago adopted by the nominal systems and has never proven profitable. We would strongly advise against such a course for that reason, and for the further following reasons: The messenger to the Laodicean church, evidently directed of the Lord, outlined a proper course for Berean Bible study. To this end Question Booklets were prepared and printed and furnished the classes, and a systematic method of studying the Bible in connection with the STUDIES IN THE SCRIPTURES outlined. The Scriptures speak of "that messenger" as the wise and faithful servant of the Lord. We would therefore think that he possessed much more wisdom for directing class study than any elder of any class. Our conclusion, therefore, would be that where an elder or leader of the class adopts his own methods, ignoring the STUDIES IN THE SCRIPTURES, sooner or later difficulties will ensue. This has always been the history of such attempts to substitute some individual's theory for that which has been outlined by Brother Russell. In this connection we are reminded of the admonition of the Apostle Paul in writing to Timothy.—1 Timothy 6:3-5.

We realize that we are in perilous times in which the adversary takes advantage of every opportunity to confuse the Lord's sheep. We know that we have the truth in the STUDIES IN THE SCRIPTURES, the helps divinely provided. Why then deviate from them and take any chances by opening the way for the adversary to cause trouble and disruption in the classes? Let us remember again the words of St. Paul in Acts 20:28-30, and particularly the solemn warning and admonition written in commenting on this Scripture as appears in THE WATCH TOWER, November 1, 1916.

FOR THE CLASS TO SAY

Question.—A meeting is being held at the home of Brother A. Would it be proper for an elder to persuade Brother A to discontinue such meeting at his home and then to have it announced that such meeting is discontinued at his request?

Answer.—The duty always devolves upon the ecclesia to determine when and where meetings shall be held. It is often customary for an ecclesia that is of some size to delegate this authority to the elders, or to an executive committee selected from among the elders. Whichever has the authority to fix the time and place of meetings would be the only one to determine when and for what causes such meetings should be suspended. It would therefore be manifestly improper for any brother, whether elder or not, to attempt to persuade or to persuade the brother at whose house the meeting is being held to have it discontinued, but the matter should be properly brought up before the body having the authority to fix the time and place of meetings and let it be determined there. "Let all things be done decently and in order."

GOD'S WORD FOR HIS PEOPLE

Question.—Apparently you people do not count much on special revelations of truth by the holy Spirit. Is it not reasonable to expect that God is as much interested in his church as he was in his prophets of old?

Answer.—We are told that "holy men of God spake as they were moved by the holy Spirit". (2 Peter 1:21) Our Lord Jesus and his apostles spoke and wrote in similar manner. As a result we have through their writings the full measure of the divine revelation. The Word of God is sufficient that the man of God may be thoroughly furnished. (2 Timothy 3:16,17) If the Scriptures are sufficient, then there is no need for the holy Spirit to tell us anything further. When the holy Spirit came upon the Lord's people at Pentecost, it enabled them to understand the deep things of God. It did not ignore the Word in any way, nor did it attempt to teach something inharmonious with it. It quickened their understanding so that, as the Scriptures became due to be understood, the people of God were enabled to understand them.

Thus we see that God had a great fund of instruction laid up long ago, to be used by his people when the proper time came; and as we come into harmony with him, he will guide us into the right understanding of how to receive the blessings which he designs his people to have. This statement does not ignore our Lord's declaration that when the holy Spirit would come it would guide his church into all truth. (John 16:13) The Spirit merely enables its possessor to understand the things written aforetime for our admonition and the things written by the apostles during the time of the early church. (Romans 15:4; 1 Corinthians 10:11) We who are spirit-begotten are therefore to expect the clarifying of our understanding that we may be able to see and understand.

BETHEL TO BE RESTORED

"Arise, go up to Beth-el, and dwell there."—Genesis 35:1.



IT IS hardly necessary to remind the readers of THE WATCH TOWER that in midsummer of 1918 the officers of the Watch Tower Bible and Tract Society were taken away to prison on the charge of sedition. It is rather interesting to note that the charge chiefly brought against the Master and those who have striven to follow in his footsteps has been that of sedition, and usually the result of public excitement. In the summer of 1918 the hosts of Germany were pressing hard on the Allies, and the excitement of the public mind in America ran high. It was an easy matter to charge anyone with sedition, and still easier to convict them. We are sure that had the officials fully understood the purpose of our Society they would have seen clearly that there was not the slightest bit of disloyalty among the Society's officers, but that their whole purpose was to announce the kingdom of Messiah, through which blessings will come to all the families of the earth.

Conditions made it necessary to place someone quickly in charge of the affairs of the Society. The brethren selected were not men of the greatest experience; and this was not to their discredit. Times were threatening, and the brethren left in charge deemed it wise to remove the office to Pittsburgh. The Tabernacle was sold, and the furnishings and equipment of the Bethel Home were sold or otherwise disposed of.

Later, as is also well known to the readers of THE WATCH TOWER, the officers of the Society, together with their companions in bonds, were released from prison and again took charge of the official affairs of the Society. In the course of time the Circuit Court of Appeals in the City of New York reversed the judgment against these brethren and they were released from the sentence and judgment, while the indictment still stands as in the beginning.

MAINTENANCE COST IN BROOKLYN

When the officers of the Society learned that the Bethel Home had been dismantled they were very much disappointed, yet reasoned that the Lord had permitted it and would overrule the matter to his glory in some way. On account of severe illness the President of the Society was absent from the office for several months. When he returned the Board of Directors took up for consideration the advisability of restoring the Bethel Home and establishing the offices of the Society there. A committee was appointed to canvass the situation carefully and to report. The report of the committee disclosed that the cost for maintaining the office of the Society at Pittsburgh is fully $1,000 per month more than to maintain it in Brooklyn at the Bethel. In other words, if the office could be established at Bethel Home and maintained there a saving of at least $1,000 a month would be had. In addition to this, the facilities for printing at New York are far superior to those at Pittsburgh.

It was found to be very inconvenient to make shipments from the Pittsburgh office to foreign countries and such shipping entailed considerable extra expense.

Furthermore, the members of the office force at Pittsburgh have found it very difficult to procure suitable lodgings at reasonable rates. The sisters have found it very burdensome to work in the office during the day and in addition thereto to cook their own meals and take care of their rooms. This difficulty is entirely overcome at Brooklyn by lodging all the workers in the Bethel and all eating in one dining room.

The morning Bethel service and the discussion of Bible questions at meal hours has always been a great blessing to the workers, and being deprived of this blessing for the past year has been keenly felt by all.

But above all these things there seems to stand out to the fore the fact that Brother Russell was the wise and faithful servant of the Lord of the harvest, and that the Lord made him ruler over all of his house, and that he, acting under the direction of the Lord, had established the Bethel Home. Notwithstanding the fact that the Society in 1909 owned its own building at Pittsburgh, where the work was done and the family was housed, yet Brother Russell vacated it (and left it vacant for some time), moved to Brooklyn and bought other property, from which the work was continued, and in that same year he established the Bethel Home (meaning the House of God), which, to the truth friends, has been the dearest spot on earth from then until now. From all over the country have come inquiries from many friends: "Will the Bethel Home be restored?"

ROOM FOR OFFICES AND HOME

Aftering hearing the report of the committee and carefully and prayerfully canvassing the situation, the Board of Directors arrived at the unanimous decision that the main office of the Watch Tower Bible and Tract Society should be removed from Pittsburgh and established at Brooklyn in the Bethel Home. There is ample space in the latter building to put the offices, and also to house comfortably all the necessary workers. It is the intention of the management to have at the Bethel as permanent residents only such as are necessary for the purpose of carrying on the work. Of course, there will be a limited amount of space for the entertainment of the friends from time to time who come to make short visits at the home. Realizing that those in charge of the offices and work occupy a position of trust toward all the truth friends and toward the Lord, it is the purpose and intention to operate the offices and home strictly on an efficiency plan and for the best interests of the cause.

Whether a mistake was made or not in removing from Brooklyn to Pittsburgh in 1918 need not now be seriously considered. If a mistake, it is past, and cannot be remedied by giving to it serious consideration. We have too much before us to do to waste any time in discussing the things that have passed. Let us remember the Apostle's admonition: "Forgetting the things that are behind and looking to the things that are before," etc. Let us give our time, energy and strength now to doing with our might what our hands find to do to the Lord's glory.

We believe the friends everywhere will rejoice to know that the Bethel Home is to be restored and that the remaining work will be directed from that place. All mail for the Society from and after October 1, 1919, should be addressed Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn, N. Y.

Convention at Auburn, Me., Sept. 19-21: For particulars address Mrs. J. H. Jodrey, Fairview Ave., Auburn, Me.

Convention at Indianapolis, Ind., Sept. 26-28: For local information address Edgar M. Ross, 349 Lesley Ave.

JESUS IN PETER'S HOME

— — OCTOBER 19.—MARK 1:29-39. — —

THE GOOD PHYSICIAN—CASTING OUT A DEMON—THE DEMON'S TESTIMONY AS TO JESUS' IDENTITY REJECTED—GOD'S PEOPLE NOT IGNORANT OF SATAN'S DEVICES—MANY ISRAELITES HEALED BY OUR LORD—GIFT OF HEALING IN THE EARLY CHURCH—NO MIRACULOUS HEALING AT THE PRESENT TIME AUTHORIZED OF GOD—HEALING TO BE PROMINENT FEATURE OF THE KINGDOM.

"Jesus said unto him, Today is salvation come to this house."—Luke 19:9.



ALTHOUGH Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (John 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter, Andrew, James, and John accepted our Lord's invitation to become fishers of men, they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this lesson. The Sabbath had come; and Jesus with the four disciples went into the synagogue, where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to any one who had the necessary education and faith in the Holy Scriptures, to discuss their messages. In some respects that greater liberty was more favorable to the truth than are the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

Our Lord's teachings impressed his hearers as being reasonable and positive; and this is one of the characteristics of the truth today. The divine message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and the Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their doctors of divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH-GOER

The devil went to church then, as he not infrequently does now; and he was as opposed to having the truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than of the synagogue of Nazareth, who gnashed upon our Lord and sought to take his life. In the Capernaum synagogue the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit". We know nothing of our Lord's discourse; but from the fact that this demon became so excited under the preaching, we may infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, showing that all these downward tendencies were more and more injurious to men and should be resisted, that divine fellowship and communion should be sought, and that repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon, one of the fallen angels from the time of the Flood (Jude 6, 7; 2 Peter 2:4), believed that our Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation in the wilderness, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a definite or particular knowledge; for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and of the establishment of his kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

The demon's testimony seemed to be reverential, and by some might have been construed to be a testimony in our Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman who declared of Paul and Silas: "These be the servants of the Most High God, which show unto us the way of life". (Acts 16:17) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the glad tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidence of being in heart union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee". (Psalm 50:16) Spiritualists, Christian Scientists, trance mediums, hypnotists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light. But all children of the light should be on guard against these; for however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light in order to deceive and mislead the children of the light, the children of God.

NOT IGNORANT OF SATAN'S DEVICES

At our Lord's command, the demon came out of the man, tearing him; that is to say, causing a convulsion, a fit. Luke, describing this event, says that the demon threw the man in the midst; that is, the man fell upon the floor of the synagogue in a fit, but was otherwise unhurt, the demon not having power to do him injury, under our Lord's command. The assembled company was astonished, and inquired what new teaching was this which had authority to cast out the evil demons. Our Lord's enemies, it will be remembered, subsequently charged him with casting out demons by Beelzebub, the prince of demons, Satan. Hence we see the propriety of our Lord's having refused to receive testimony from this demon. To have received such testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession and obsession today. The custom of our time removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons, but that many of them are. As far as we are able to form a conclusion on the subject, it would be that probably more than one-half are demon-possessed and that less than one-half are insane through diseases of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward. They are unclean spirits, delighting not in holy, pure, and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed ones, but upon others, in evil directions.

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, but to maintain a self control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become possessed; for if the evil spirit obtains full control, the human will is powerless to expel the intruder and the man is at the mercy of the demon, and from the human standpoint is denominated crazy, more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organization. In proportion as a knowledge of God and of the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions; and proportionately the Lord's people need the protection which God has provided for them; namely, the

holy Spirit, the spirit of a sound mind, the spirit of love, joy, peace in the holy Spirit of the Lord.

Apparently, however, at that time the masses of the people were less deceived on this subject than they are today. Acting more skilfully today than in the past, Satan is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons, and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which under the guise of morality is seeking to destroy both common sense and Christianity among the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world.—2 Corinthians 2:11; Ephesians 6:12; 2 Kings 6:16.

OTHER NOTABLE MIRACLES

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him. Peter's mother-in-law lay sick of a fever; and one of the evangelists intimates that it was of a violent form. For the first time it seems to have occurred to the disciples that our Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus; and he took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and in other household matters. This fact demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) it would be during the cooler time of the day that the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews were all strict Sabbatarians. We remember that on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day; and that our Lord had exposed their hypocrisy in the matter by showing that if it had been an ox or an ass which had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work; at all events some of his most notable miracles were done on the Sabbath day. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes, or merely to show the hyprocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that was to come, the Millennium, in which all the families of the earth shall be blessed by this good Physician, who has already given his life for the redemption of the life of the world, and who during this Millennial age, his bride the church coöperating, will bless and heal all the willing and obedient of the human family, lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

MANY CURES PERFORMED BY SATANIC POWER

Many of the Lord's consecrated people of today, noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc., are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in today's lesson. This is a natural tendency. It is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us: "Is not our Lord Jesus as able to heal the sickness of our bodies today as he was able to heal the sickness of the Jews at Capernaum?" We answer: Yes, unquestionably; more than this, we hold that our Lord has more power today than he had then.

It was after our Lord had finished his sacrifice, after he had risen from the dead, a life-giving spirit, that he declared to his disciples: "All power is given me in heaven and in earth". We have not a question, therefore, respecting our Lord's ability to perform today and through his people of today any miracles that he performed in person at the first advent. We are asked: "If this be so, should we not expect healings? Did not our Lord say: 'These signs shall follow them that believe: In my name shall they cast out devils and heal the sick, and if they drink any deadly thing it shall not hurt them,' etc?" (Mark 16:18) We answer that *these* words are spurious, that they are not found in any of the old manuscripts, that all scholars admit not only that they are forgeries, but that no part of the 16th chapter of Mark, after the eighth verse, is genuine.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God, and supposedly on proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest that not all of them are of God, if any of them is. To our understanding, the Bible teaches that at the present time no miraculous healing is authorized by God's Word. St. Paul declared by inspiration that the gifts granted to the early church, and exercised by Jesus and his apostles and those to whom the apostles personally communicated them, would pass away. We believe that these gifts did pass away; that they gave place to the next and higher manifestation of divine favor, namely, the fruits of the holy Spirit—meekness, gentleness, long-suffering and love—as evidences of God's favor and of membership in the church of the first-born. The miracles which Jesus and the apostles wrought were merely with a view to the establishment of the early church. Nowhere is it intimated that it was the divine will that all people should be healed of disease during this age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on, step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who wilfully and deliberately oppose the divine arrangement, and who in due time will be cut off from life in the second death. All the remainder will ultimately reach the glorious condition mentioned in Scripture where there will be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away.—Revelation 21:1-5.

A LESSON IN TRUST

— — OCTOBER 26.—MATTHEW 14:22-33. — —

JESUS WALKING ON THE SEA—HIS NEED OF SECRET PERSONAL COMMUNION WITH HIS FATHER—THE PROBABLE NATURE OF HIS PRAYERS—A SEVERE STORM AT NIGHT—THE APOSTLE PETER'S NEW EXPERIENCE ON A STORMY SEA—A PICTURE OF THE CHURCH'S EXPERIENCE THROUGHOUT THE GOSPEL AGE—BLESSEDNESS PROPORTIONATE TO FAITH IN THE LORD

"I believe; help thou mine unbelief."—Mark 9:24.

AFTER having fed a multitude of above five thousand persons with five barley loaves and two small fishes, our Lord urged his apostles to start in their boat for Capernaum; and after their departure he dispersed the multitude and then sought the solitude of the mountain in prayer. Although he sometimes prayed with his disciples in their hearing, so that they recorded the words of his prayer, it is evident that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do. (Matthew 6:6)

All Christians of experience have realized the value of such secret personal communion with the heavenly Father; and we are not surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and

his fellowship with Jehovah before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially as he was alone in the world. Even his beloved disciples, not having yet been begotten of the holy Spirit (John 7:39), could not enter into fellowship with our Lord in respect to spiritual things, nor appreciate the trials which came to him as a perfect man in a way in which they do not come to fallen humanity. He needed such fellowship with the Father for the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening. Yet we may reasonably suppose that he never neglected to seek the Father's face. But these brief seasons of worship and daily prayer were evidently supplemented by occasions like the one mentioned in today's lesson, when our Lord apparently spent a large part of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected. Each is to feel, as our Lord expressed it, "I must be about my Father's business"; and this would ordinarily imply short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matthew 6:7, 8) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which by the Lord's favor we are privileged to be co-laborers with him, our hearts should be and will be drawn to seasons of spiritual communion. This will not necessarily be a prayer in the sense of making *requests* of the Father; for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and to communion with him in the sense of pondering his will respecting us and how we may most acceptably serve and please him.

A STORMY NIGHT ON THE LAKE

While our Lord was thus holding communion with the Father, the apostles rowing their boat toward Capernaum were having difficulty to make headway, a strong headwind having arisen which made the lake very rough, boisterous. John, who was one of those in the boat, tells us that they had gotten only about twenty-five or thirty furlongs (two and a half to three miles) from the shore, in the several hours they had been rowing. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water and apparently intending to pass their boat. (Mark 6:48-50) Some of them cried out in fear, thinking that they had seen a supernatural being, and that it foreboded some calamity. But it was Jesus who spoke to them, and set their fears at rest.

The boldness of Peter's faith was then most strikingly illustrated by his request that our Lord should bid him walk on the water. After he had received permission his faith was so strong that he did walk for a few steps, until seemingly appalled by his own temerity and by the boisterousness of the water, he began to sink, and cried to our Lord for help. This he received through touching our Lord's hand. If the miracle of the loaves and the fishes attested the superhuman authority of our Lord, so likewise did this manifestation of his power; and if the former illustrated his power to protect his people from want and to supply all their necessities, this last manifested that divine power is unlimited and able to preserve God's people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing, as we all must, that our Lord has supernaturally fed us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. The more we are able to realize this, the more of joy and peace we shall experience, because the stronger will be our faith in him who is able to succor us and who has promised to do so eventually, and who assures us that meantime all things shall be overruled for our highest welfare, if we abide in him.

A PICTURE OF THE CHURCH'S EXPERIENCES

But the boat, the twelve toiling rowers, the storm and the darkness of the night picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a sectarian church, but those of the one true church of which our Lord is the Head, the church of the first-born, whose names are written in heaven. (Hebrews 12:23) This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them, darkness of error and superstition; and the great adversary of God, through the antichrist and many lesser antichrists, has aroused all through this Gospel age a severe storm against the Lord's faithful few. The difficulties of their position have caused them to bend every effort to make progress against such fearful opposition, of which one of the apostles declares: "We wrestle not against flesh and blood [merely], but against principalities, and against powers, against the rulers of the darkness of this world, and against wicked spirits in high positions". (Ephesians 6:12) This battle against adverse influences has continued throughout the night-time of this Gospel age; and yet the church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so his second coming in the Millennial dawn is to the church and for the purpose of helping her, rescuing her from her toil, weariness and peril. As the Prophet says: "God shall help her early in the morning". (Psalm 46:5) And as the manner of our Lord's coming to his disciples was different from what they had expected, so the manner of his second advent differs from what has been expected. Peter would seem to represent a class living now, in the end of the age, who are fully convinced of our Lord's presence and are privileged to walk with him by faith. But as Peter's faith was unequal to the occasion, except as our Lord came to his rescue, so all of the faithful now will need the Master's hand stretched to their relief. Otherwise they would sink in discouragement, because of lack of faith.

Is there not a good lesson here for all who have been faithfully laboring in self-control, and in the Lord's service, to bring all their thoughts and words and doings into full accord with the will of God in Christ, and who as the Lord's people experience from the world, the flesh and the devil serious opposition? The lesson here, in harmony with its presentation elsewhere in the Scriptures, is that little progress can be made by the people of God until the Master himself shall join them; and that then their blessedness and privileges will be proportioned to the measure of their faith. How strongly this speaks to us, then, of continued faithfulness and of growth in faith, not in ourselves but in the Lord, and of his ultimate deliverance of all who put their trust in him!

In John's account we learn that as soon as our Lord and Peter got into the boat, immediately the wind and the storm ceased, and the ship was at the harbor. So will it be with the Lord's people, the "little flock". As soon as their faith has been fully tested at our Lord's second presence, he will join their number; and immediately the trials, storms, difficulties and oppositions will be at an end, and the desired haven of heavenly condition will have been reached. The kingdom will have come. Courage, then, dear brother-mariners on the sea of experience, seeking to make your calling and election sure! Let us note carefully the Master's words to the Apostle Peter as especially applicable to ourselves; namely, that all which will hinder us from walking out to meet our Lord is lack of faith. "O thou of little faith, wherefore didst thou doubt?"

Let us learn to trust the Lord, not only in matters which pertain to his church and all of its interests and affairs, but also in all of the matters and interests of ourselves and our families. The lessons will be profitable to us, and will prepare us for larger measures of divine favor and for the joys of the kingdom. And all of this faith is built upon a clear realization of the fact that our Lord Jesus is truly the Son of God. If he is the Son of God, he is true; and if he is true, then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into. And such reliance on them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through him who loved us and bought us with his own precious blood.

VINE OF THE EARTH RIPE

DEAR BROTHER RUTHERFORD:

Praise the Lord who has brought you and the other brethren back to your duties again! I have been to three conventions here this year and the keynote has been: The vine of the earth is ripe and ready for the winepress, let us be up and expedite her final exit. And your release just at this time synchronizes well with this spirit.

I have had the privilege of lecturing at Durban and Johannesburg on "The Finished Mystery" and have had the satisfaction of hearing several brethren testify to a better feeling toward the book. It is evident that the opposition literature has prejudiced some and, without going into the book itself properly, they condemn same. But I've not met with one *solid* objection here in South Africa. Thank God several have decided to consign the literature of the American opposition to the waste-paper basket in future.

Those who accept the book are filled with zeal as never before; those who reject it grow slacker and slacker and gradually get "at sea", even on the most fundamental questions. I know of one such brother here who has today less light than he had four years ago. Poor soul! May the Lord be merciful to him.

I would love to see you all in the flesh, but have little hope. But I do hope and trust to meet you beyond the vail. More and more I begin to emulate Brother Paul, to do "one thing" and to hearken to the injunction, "do your own business", which means our Father's business.

The truth is indeed a great sanctifier and it not only makes one free from weaknesses, but also transforms one slowly, but surely, so that one finds that, comparatively speaking, he is indeed a new creature in a very literal sense.

Praying God's richest blessing on all your endeavors, I am,

Your loving brother in Christ, J. J. THERON.—*Transvaal.*

"ENCOURAGING AND STIMULATING"

DEAR BRETHREN:

Grace and peace be multiplied unto you through God our Father, and our Lord Jesus Christ.

I have just finished reading the TOWER of the 15th of August and I want to express my appreciation for the rich feast, so encouraging and stimulating to faith. Surely such food as that can come from no place than from the Lord's storehouse. I am truly grateful to the giver of every good and perfect gift.

May the dear Lord continue to bless you, and may you continue to receive wages and to gather fruit.

Yours in the blessed hope, W. T. BAKER.—*Ohio.*

DETERMINED TO GRASP OPPORTUNITIES

DEAR BRETHREN:

Never have I written you before of my appreciation of your loving efforts to bring forth the food for the Lord's dear children, as he makes it known. But I have just finished reading the article, "Blessed are the Fearless", in the August 1 and 15 TOWERS. I have been encouraged almost beyond measure.

I am one of those who, while trusting and confident that God was working all things to the good of his people and his glory, was yet possessed of such fear as this article explains.

My heartfelt prayer is that we may all come forth with the fearlessness of Elisha, as the Lord directs the way. I am determined to grasp each opportunity for whatever service our Captain sends forth, knowing his grace is sufficient.

May the Lord's continued blessings be with you.

Your sister by his grace, LILLY LANG.—*Wash.*

"ENCOURAGEMENT AND COMFORT"

DEAR BRETHREN IN OUR LORD:

I wish you to know the helpfulness of August 1 and 15 WATCH TOWERS, "Blessed are the Fearless". I have carefully read both articles twice and will read them a great many times more. I have never found any difficulty in being bold when there was no danger; but to face real danger and realize the power and presence of the Lord requires a genuine closeness to him.

It is a source of encouragement and comfort to know how earnestly my heart responds to the Lord's voice as he speaks through THE WATCH TOWER. Whatever elements of weakness I may have seem to disappear as I feel myself stirred by the impulses which these wholesome words awaken. I desire, above all else, to live near to the Lord. It seems to me that I find myself nearer to him since I heard our dear Brother Rutherford and read August 1 and 15 TOWERS.

This spirit of encouragement seems equally stirred in the friends everywhere. It is the first thing the friends talk about when we meet them and is in their letters which they write when they welcome us before we visit them.

I thought it might encourage to write telling you of the Lord's blessing at your hands.

Ever grateful for the Lord's many favors,

Yours joyfully in his service, M. L. HERR.—*Pilg*

"HAS NOT CHANGED A BIT"

MY DEAR BRETHREN:

I am herewith renewing my subscription to THE WATCH TOWER for another year. Please continue to send them to me They are welcome guests whose bi-monthly visits I can not afford to miss. I have been carefully noting the tone of the TOWER since Brother Russell's death and realize that it has not changed a bit. This is further assurance that the same unerring Lord is still guiding in the affairs of the Society which has been organized to publish the glorious harvest truths. Being confident of the Lord's faithfulness we realize that even if half of the members of the Society should become unfaithful, he would supply the vacancies and still use it as his channel of truth. May the wisdom from above continue to guide all your efforts in the King's business until your activities on this side shall cease.

Your feeble brother by his grace, G. W. THOMAS.—*C. Z*

THE LORD'S METHODS ORDERLY

DEAR BRETHREN:

Just after posting to you the few thoughts on Hebrews, the June 15 TOWER came to hand in which you mention the Minor Prophet booklets. I must thank you for the kindly way you have put the notice, but am sorry such a thing has been necessary. I doubt not, however, that it was necessary. A few words dropped here and there are liable to be quickly transformed out of the original, as they pass from one to another. I have received letters addressed Tract Society, an ingenious guess at the meaning of the initials T. S.

I would like to say, dear brethren, as I said in writing to Brother Hemery a few weeks ago, I now feel it would have been better had I not taken it upon myself to print these comments. I feel I have recently had more light upon the subject of the orderly way the *Lord* is arranging and managing every feature of his work through the Watch Tower Bible and Tract Society. I wish I could have seen back last year, as I feel I now see. However, even a mistake upon my part may have been overruled for the blessing of some of his dear people.

A month or two ago I had to decide about a reprint of two or three of the booklets that had run out of stock. I am glad to say I could clearly see it to be the Lord's will to go no further in this matter.

I am one of those who, since coming into the truth, have been led to expect an early glorification of the little flock —1910, 1911, 1912. All my temporal affairs were arranged with a view to October 1914. Each time the Lord has seemed to be saying: "Thou must prophesy again", etc. (Revelation 10:11) The same message seems to have come to us last summer; and still we are permitted to serve in sacrifice our dear Master who has done so much for us.

I desire to express my deep appreciation of your faithful service for the truth and for the Lord's dear family. May you be kept humble and faithful to the end. With love,

Your brother by grace, T. STRACY —*Eng*

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

STUDY XI—"PASSOVER OF THE NEW CREATION"

Week of Oct. 5	Q. 23-29	Week of Oct. 19 ...	Q. 1- 7
Week of Oct. 12	Q. 30-36	Week of Oct. 26	Q. 8-14

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Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Marinette, Wis.	Sept.	21	Duluth, Minn.	Sept.	28
Black Creek, Wis.	"	22	Superior, Wis.	"	28, 29
Shiocton, Wis.	"	23	Two Harbors, Wis.	"	30
Clintonville, Wis.	"	24	Wrenshall, Minn.	Oct.	1
Manistique, Mich.	"	25	Aitkin, Minn.	"	2
Sault Ste Marie, Mich.	"	26, 27	Northome, Minn.	"	3

ADDRESSES BY BROTHER R. H. BARBER

Dayton, Ohio	Sept.	21	Knoxville, Tenn.	Sept.	28
Jamestown, Ohio	"	22	Bristol, Tenn.	"	29
Hamilton, Ohio	"	23	Johnson City, Tenn.	"	30
Louisville, Ky.	"	24	Morristown, Tenn.	Oct.	1
Shelbyville, Ky.	"	25	Dunlap, Tenn.	"	3
Lexington, Ky.	"	26	Chattanooga, Tenn.	"	5

ADDRESSES BY BROTHER T. E. BARKER

Saginaw, Mich.	Sept.	20, 21	Muskegon, Mich.	Sept.	28
Bay City, Mich.	"	21, 22	Empire, Mich.	"	29, 30
Midland, Mich.	"	23	Manistee, Mich.	Oct.	1, 2
Wheeler, Mich.	"	24	Mears, Mich.	"	3
Alma, Mich.	"	25	Grand Rapids, Mich.	"	5, 6
Edmore, Mich.	"	26	Reeds, Mich.	"	7

ADDRESSES BY BROTHER J. A. BOHNET

Moline, Ill.	Sept.	21	Des Moines, Ia.	Sept.	28
Muscatine, Ia.	"	22	Indianola, Ia.	"	29
Burlington, Ia.	"	23	Coburg, Ia	"	30
Keosauqua, Ia.	"	24	Glenwood, Ia.	Oct.	1
Moulton, Ia.	"	25	Kirkman, Ia.	"	3
Charitan, Ia.	"	26	Omaha, Neb.	"	5

ADDRESSES BY BROTHER A. J. ESHLEMAN

Nashville, Tenn.	Sept.	21	Tuscumbia, Ala.	Sept.	29, 30
Lebanon, Tenn.	"	22	Culman, Ala.	Oct.	2, 3
Murfreesboro, Tenn.	"	23	Birmingham, Ala.	"	4, 5
Milton, Tenn.	"	24	Walnut Grove, Ala.	"	6, 7
McMinnville, Tenn.	"	26	Gadsden, Ala.	"	8
Albany, Ala.	"	28	Boaz, Ala.	"	9, 10

ADDRESSES BY BROTHER A. M. GRAHAM

Tippecanoe, Ohio	Sept.	23	Kokomo, Ind.	Oct.	4, 5
Dayton, Ohio	"	24	Elwood, Ind.	"	6
Indianapolis, Ind.	"	25-28	Anderson, Ind.	"	7
Martinsville, Ind.	"	29	Losantsville, Ind.	"	8
Cooper, Ind.	Oct.	1	Richmond, Ind.	"	9
Crawfordsville, Ind.	"	3	Portland, Ind.	"	10

ADDRESSES BY BROTHER M. L. HERR

Mahaffey, Pa.	Sept.	20, 21	McClure, Pa.	Sept.	29
Curry Run, Pa.	"	22	Northumberland, Pa.	"	30
Altoona, Pa.	"	23	Harrisburg, Pa.	Oct	1
Alexandria, Pa.	"	24	Plainfield, Pa.	"	2
Coles Summit, Pa.	"	25, 26	Elizabethtown, Pa.	"	3
Lewiston, Pa.	"	28	Manheim, Pa.	"	4

ADDRESSES BY BROTHER O. MAGNUSON

Ironton, Ohio	Sept.	21, 22	Cincinnati, Ohio	Oct	1
Ashland, Ky.	"	23	New Albany, Ind.	"	2
Huntington, W. Va.	"	24	Jeffersonville, Ind.	"	3
Patrick, Ky.	"	25	Louisville, Ky.	"	5
Paintsville, Ky.	"	27, 28	Elizabethtown, Ky.	"	6
Elmgrove, Ky.	"	29, 30	St. Charles, Ky.	"	7

ADDRESSES BY BROTHER S. MORTON

Charleston, W. Va.	Sept.	21	Coburn, Va.	Sept.	30
Sun, W. Va.	"	22	Radford, Va.	Oct.	1, 2
MacDonald, W. Va.	"	24	Roanoke, Va.	"	3
Rock, W. Va.	"	25	Lynchburg, Va.	"	5
Princeton, W. Va., etc.	"	26-28	Hurt, Va.	"	6
Honaker, Va.	"	29	Chatham, Va.	"	8

ADDRESSES BY BROTHER V. C. RICE

Salem, Ind.	Sept	20	Belmont, Ill.	Oct.	1
New Albany, Ind.	"	21	Centralia, Ill.	"	2, 3
Palmyra, Ind.	"	22	Belleville, Ill.	"	4
De Pauw, Ind.	"	23	E. St. Louis, Ill.	"	5
Indianapolis, Ind	"	25-28	Farmington, Mo	"	7
Vincennes, Ind.	"	29	Avert, Mo.	"	8

ADDRESSES BY BROTHER R. L. ROBIE

Elmira, N. Y.	Sept.	21	Rome, N. Y.	Sept.	30
Ithaca, N. Y.	"	23	Mansville, N. Y.	Oct.	1
Cortland, N. Y.	"	24	Sprageville, N. Y.	"	3
Auburn, N. Y.	"	25, 26	Watertown, N. Y.	"	5
Syracuse, N. Y.	"	27, 28	Boonville, N. Y.	"	6
Oneida, N. Y.	"	29	Johnstown, N. Y.	"	7

ADDRESSES BY BROTHER O. L. SULLIVAN

Freeport, Ill.	Sept.	21	Cedar Rapids, Ia.	Sept.	28
Clinton, Ia.	"	22	Decorah, Ia.	"	29
Dubuque, Ia	"	23	Mason City, Ia.	"	30
Waterloo, Ia.	"	24	Elma, Ia.	Oct.	1
Shellsburg, Ia.	"	25	Austin, Minn.	"	2
Iowa City, Ia.	"	26	Whalen, Minn.	"	3

ADDRESSES BY BROTHER W. J. THORN

Marion, Ohio	Sept.	21	Linton, Ind.	Sept.	30
Van Wert, Ohio	"	22	Wadesville, Ind.	Oct.	1
Ft. Wayne, Ind.	"	23	Boonville, Ind.	"	2
Muncie, Ind.	"	24	Hawesville, Ky.	"	3
Indianapolis, Ind.	"	25-28	Owensboro, Ky.	"	4
Dugger, Ind.	"	29	Evansville, Ind.	"	5

ADDRESSES BY BROTHER T. H. THORNTON

Albany, N. Y.	Sept.	20, 21	Greenfield, Mass.	Sept.	28
Troy, N. Y.	"	21, 22	East Hampton, Mass.	"	29
Hoosick Falls, N. Y.	"	23	Springfield, Mass.	"	30
Pownall, Vt.	"	24	Pittsfield, Mass.	Oct.	1
North Adams, Mass.	"	25	Worcester, Mass.	"	2
Orange, Mass.	"	26	Milford, Mass.	"	3

ADDRESSES BY BROTHER D. TOOLE

Indianapolis, Ind.	Sept.	25-27	Golden City, Mo.	Oct.	6
St. Louis, Mo.	"	28, 29	Jasper, Mo.	"	7
Rolla, Mo.	"	30	Carthage, Mo.	"	8
Lebanon, Mo.	Oct.	1	Aurora, Mo.	"	9
Springfield, Mo.	"	2, 3	Monett, Mo.	"	10
Ash Grove, Mo.	"	4, 5	Webb City, Mo.	"	11

ADDRESSES BY BROTHER L. F. ZINK

Racine, Wis.	Sept.	14	Osseo, Wis.	Sept.	21
Stevens Point, Wis.	"	15	Black River, Wis.	"	22
Plover, Wis.	"	16	Chili, Wis.	"	23
Withee, Wis.	"	17	Wausau, Wis.	"	24
Atwood, Wis.	"	18	Vulcan, Mich.	"	25
Marshfield, Wis.	"	19	Sault Ste. Marie, Mich	"	26-28

ADDRESSES BY BROTHER J. A. BAEUERLEIN

New Haven, Conn.	Oct.	5	Passaic, N. J.	Oct.	12

ADDRESSES BY BROTHER E. W. BETLER

Waterbury, Conn.	Oct.	5	Bethlehem, Pa.	Oct.	12

ADDRESSES BY BROTHER L. T. COHEN

New Britain, Conn.	Oct.	5	Easton, Pa.	Oct.	19

ADDRESSES BY BROTHER E. L. DOCKEY

Bridgeton, N. J.	Oct.	12	Hazelton, Pa.	Oct.	19
Vineland, N. J.	"	12	Wilkes Barre, Pa.	"	19

ADDRESSES BY BROTHER A. DONALD

Jersey City, N. J.	Oct.	5	So. Norwalk, Conn.	Oct.	12
Bayonne, N. J.	"	5	Stamford, Conn	"	12

ADDRESSES BY BROTHER A. D. ESHLEMAN

Reading, Pa.	Oct.	12	Newark, N. J.	Oct.	19

ADDRESSES BY BROTHER H. E. HAZLETT

Holyoke, Mass.	Oct.	5	Pen Argyl, Pa.	Oct.	19
Springfield, Mass.	"	5	Bangor, Pa.	"	19

ADDRESSES BY BROTHER G. H. FISHER

Allentown, Pa.	Oct.	5	York, Pa.	Oct.	12

ADDRESSES BY BROTHER W. F. HUDGINGS

Paterson, N. J.	Oct.	12	Kunkletown, Pa.	Oct	19

ADDRESSES BY BROTHER A. H. MACMILLAN

Auburn, Me.	Sept.	21	Cumberland, Md.	Sept.	28

ADDRESSES BY BROTHER R. J. MARTIN

New Brunswick, N.J.	Oct.	12	Lancaster, Pa.	Oct.	19

ADDRESSES BY BROTHER H. H. RIEMER

Tamaqua, Pa.	Oct.	5	Pottsville, Pa.	Oct.	5

ADDRESSES BY BROTHER F. H. ROBISON

Providence, R. I.	Oct.	5	Fall River, Mass.	Oct.	12

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Bridgeport, Conn.	Oct.	5	Boston, Mass.	Oct.	19

ADDRESSES BY BROTHER R. VAN HYNING

Cromwell, Conn.	Oct.	12	Worcester, Mass.	Oct.	19

ADDRESSES BY BROTHER C. A. WISE

Wilmington, Del.	Oct.	5	Hartford, Conn.	Oct	12

ADDRESSES BY BROTHER C. H. ZOOK

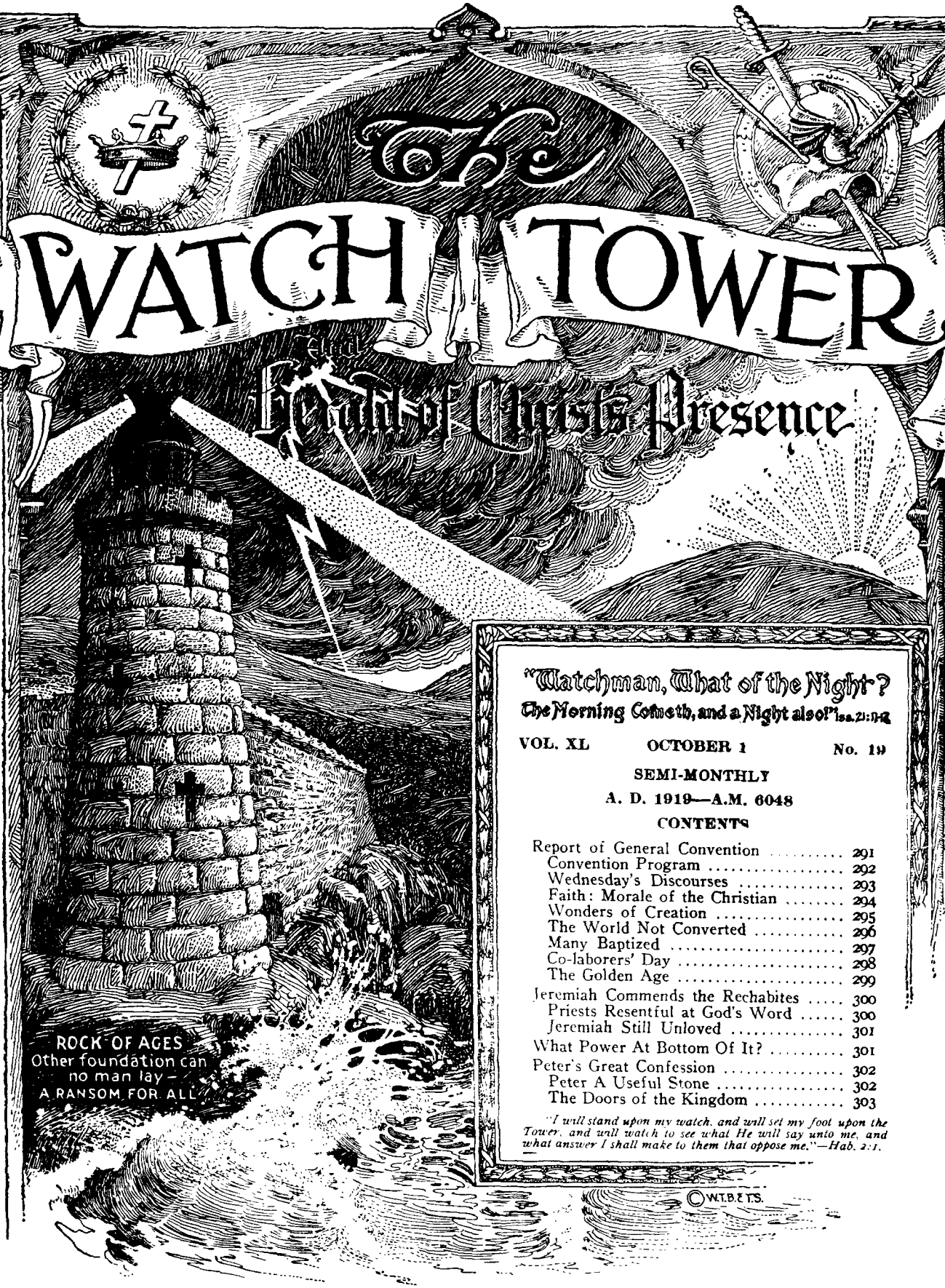
New London, Conn.	Oct.	12	Elizabeth, N. J.	Oct.	19

Conventions to be Addressed by Brother J. F. Rutherford

Auburn, Me.	Sept.	21	Philadelphia, Pa	Oct.	5
Indianapolis, Ind.	"	28	Baltimore, Md.	"	12

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11,12

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SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL ST., PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY'S REMOVAL—CHANGE OF ADDRESS

As per more extended notice in our September 15th issue, the headquarters of the Society will be entirely removed to Brooklyn, N. Y., by or before October 1, the date of this issue. All correspondents addressing us will therefore please remember to send all communications, remittances, etc., to Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, N. Y., from the time this issue is received. This request applies to all of the Society's activities.

CONVENTION AT BALTIMORE

A two-day convention will be held in Baltimore, Md., on October 11 and 12. The sessions on the 11th will be held in the Florists' Exchange Hall, corner Franklin and St. Paul Streets. The Sunday meetings are to be held in the Academy of Music, Howard Street, near Franklin. It is expected that Brother Rutherford will serve on October 12. For local information write Louis F. Hildebrandt, 806 North Carey Street, Baltimore, Md.

YOUR OWN OBITUARY

In most of the funeral services which the Society's traveling representatives have been called upon to conduct there seems to have been a dearth of *direct* relationship between the words spoken and the life of the deceased. This has not been the fault of the brother officiating, because in the majority of cases the dead was unknown to him. His remarks must, therefore, be somewhat impersonal in their nature. This is often disappointing to the bereaved relatives and friends, for they have assembled to pay respect to the life and character of the one whose association they have lost.

On such occasions those most capable of giving vital statistics and personal information regarding the deceased are usually too preoccupied with their grief and with extraordinary obligations to be able to give even that information which is familiar to them. Once in a while if the speaker arrives in time he can find a more distant relative or capable neighbor who can tell something about the dead; but this does not happen very often.

Our suggestion therefore is, that each of the Lord's people gradually, and as opportunity offers, write down such items in connection with his life as would be interesting from the standpoint of the Lord's Word—something of how and when he or she was led to the Lord, some words of appreciation of the Lord's goodness and providences, in short, whatever the Lord has meant to the testifier individually. Such remarks need not exceed a thousand words (shorter would do just as well) and they could be kept in an envelope marked "Personal: To be Used at My Funeral", or some such wording, and kept with one's personal effects, so that it could be easily found. At the time of one's demise and funeral such a testimony could be handed to the officiating brother and he would thus be able to make the service a fitting climax to a course of faithfulness, a sort of period to the living testimony just ended. Friends would listen who would not have listened before, while the speaker elaborated on this point of the statement, or gave Scripture substantiation for that.

It is not expected that the Lord's people should become literary artists—nothing could be further from our thought. A few simple, plain statements of the facts would serve the purpose better than any attempt at sermonizing, or dissertation on different Scripture passages, except as some particular Scripture, perhaps, had been of special help and comfort to the writer. We believe that if these suggestions are followed the funeral services of friends in the truth will become less like a public lecture and more like a personal testimony to the bereaved family and friends. Do not, of course, send such items to us, but keep them against the day of possible use.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL OCTOBER 1, 1919 NO. 19

REPORT OF GENERAL CONVENTION



ATCHING and waiting, in an attitude of prayer, this has been the condition of the International Bible Students for the year or more last past;—watching the Lord's leading, and waiting for a wider publication of the message of the kingdom; praying at all times for the Father's guidance and blessing. Nothing in this world brings such happiness to the heart of the Christian as the privilege of glorifying the heavenly Father's name by telling others of the blessedness that shall come to mankind when Messiah's kingdom is in full operation.

Since Brother Russell passed into glory there have been no general conventions until this year. But in July of this year the thought was conceived that we should have a general convention of our brethren where, for a season, we could come aside from the world and devote a number of days to sweet fellowship and study of the Word of God. It was believed that this would stimulate the brethren to greater zeal and confidence in all the Lord's arrangements.

Cedar Point, Ohio, was selected as the place, and it indeed proved to be an ideal spot. Situated as it is upon a narrow peninsula jutting out into Lake Erie, and being less than half a mile wide, the waves of the beautiful lake can be seen on either side while one walks amid the trees that cover the ground. Sometimes the waters are storm driven and the waves run high, dashing with fury the slender strip of land, even as turbulent conditions surround God's people everywhere; and then again the lake is placid and calm, suggesting the calmness that will invade the hearts of men when the Savior of man stands up and says to the troubled, restless sea of humanity: "Peace, be still!" Through the middle of the outer Point lies a quiet lagoon, on whose tranquil surface are mirrored the giant cottonwoods, the stately elms, the slender ash which grow long the grassy banks. Even so the Lord's children, in the midst of earthly society, mirror the beauties of his handiwork in proportion as the peace of God, which passes human knowledge, keeps guard in their hearts and minds.

The public season at Cedar Point closed this year on September 1. And arrangements were made for our Society to have full possession of the hotels and auditoriums, beginning in the afternoon of that day. The week previous to our visit there was a stormy one; the lake was turbulent; there was much rainfall: the week our convention was there the weather was well-nigh perfect, there being but one rain, which came at night and did not at all disturb or interfere with those attending the convention or the meetings. Monday forenoon the hotel was being vacated, according to the previous arrangement of the management, and many who had been there for a time reluctantly withdrew, because of the pleasant conditions surrounding.

The hotels at Cedar Point accomodate approximately 3,000 people, and we had not anticipated more than that number. Just across the bay is the beautiful little city of Sandusky, with a number of hotels and private rooming houses, and in addition to these a large number of private homes willing to entertain the Bible Students.

THE FRIENDS ARRIVE

On Monday morning, September 1, the friends began to arrive, smiling and happy, as are always those who walk in the footsteps of the Master. At first they came slowly, and when the convention opened at three o'clock in the afternoon less than 1,000 persons were in attendance. Later in the day, however, came special trains from Pittsburgh, New York, Boston, Chicago, Columbus, and many other places, and special cars from numerous points; also steamboats and automobiles of every description laden with the brethren. By midnight 3,000 persons or more were on the ground. The assignment of the friends at the hotel was no small task, and the local hotel authorities were overwhelmed with the work. They expected, of course, that our brethren would be fretful and complaining because they had to stand in line and wait long for assignments; but on the contrary the brethren manifested a degree of cheerful endurance beyond the understanding of the ordinary man. Brother Macmillan's previous experience as a hotel clerk, and Brother Martin's wide experience, were used to good purpose. They volunteered their services to the hotel management, which gladly accepted them. These two brethren stood behind the counter till after midnight, assigning the friends to rooms, while Brother Rutherford and many of the others acted as bell boys to carry the baggage and help the friends get to their rooms. It was a happy throng, rejoicing that they could come together again.

Tuesday morning the convention was in full swing, and it was soon discovered that the auditorium, seating 2,500, was far too small to accomodate those in attendance. Another hall was requisitioned, and still another, and the large foyer of the hotel, until four meetings were running at the same time; and still these four halls were inadequate to accomodate the people. The weather being so fair, a spot was found amid the trees in the open where thousands of people could be seated and hear the speaker without difficulty. There, beneath that leafy dome, where the glory of heaven shone through and cast a lacy fretwork of sunshine and shadow on the ground, were held the remaining forenoon and afternoon sessions of the Convention.

Still the brethren continued to arrive. The hotels at Cedar Point were filled, the hotels at Sandusky, and hundreds of private homes were well filled; and by Friday fully 6,000 of the Bible Students were in attendance or had been in attendance on the grounds.

The attendance on Sunday was augmented still more, and it is estimated that fully 7,000 people attended the public lecture delivered by Brother Rutherford in the grove Sunday afternoon. The local ticket agents informed one of our office force that during the convention they sold 7,500 extra tickets returning from Sandusky, thus giving a good indication of the number that attended.

OPENING THE CONVENTION

The convention opened promptly at three o'clock Monday afternoon by an address of welcome delivered by Dr. McCosh of Detroit, which was responded to by the President of our Society, who then, in turn, introduced Brother Van Amburgh as the permanent chairman of the convention. After a few timely remarks Brother Van Amburgh conducted a praise and testimony meeting for the rest of the afternoon. Brother C. J. Woodworth was assistant chairman of the convention, and for the purpose of conducting other meetings it was necessary to have Brother Martin chairman of an additional meeting, and Brother Fisher of still another. It was remarkable to watch the interest manifested by the friends. Cedar Point claims to have one of the finest bathing beaches in the world. It has long been a great resort for bathers. But with several thousand people at Cedar Point every day, seldom any of the truth friends were seen bathing in the lake.

It had been arranged to have the Bethel service in the dining room at the breakfast hour, but since the dining hall had places for only about 1,100 at one sitting, it was soon discovered that such an arrangement was not practicable. Consequently the friends assembled on the beach each morning at seven o'clock, and as the sun's rays fell gently upon the waters of Lake Erie, there morning Bethel service was conducted, and the day was begun with joy of heart and thankfulness for each progressive step of the convention. At nine o'clock the regular meetings opened, strictly in accordance with the program previously published. That we may preserve a record of the program of this convention we here insert it as published:

Convention Program

Monday, September 1st

8:00 p. m.	Grand opening rally	
	Address of Welcome	Brother McCosh
	Salutation	President of Watch Tower Bible & Tract Society
	Praise, Prayer and Testimony Service	
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Van Amburgh

Tuesday, September 2nd

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Barker
10:30 a. m.	Praise and Testimony Service	
11:00 a. m.	Discourse	Brother Barber
2:00 p. m.	Praise and Prayer Service	
2:30 p. m.	Discourse	Brother Sexton
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Rutherford
7:30 p. m.	Praise and Prayer Meeting	
8:00 p. m.	Discourse	Brother Sullivan

Wednesday, September 3rd

9:00 a. m.	Praise and Prayer Service	Brother Bowin
9:30 a. m.	Discourse	Brother Howlett
10:30 a. m.	Praise and Testimony Service	Brother Hazlett
11:00 a. m.	Discourse	Brother Fisher
2:00 p. m.	Praise and Testimony	Brother Dockey
2:30 p. m.	Discourse	Brother Thorn
3:30 p. m.	Praise Service	Brother Roberts
3:45 p. m.	Discourse	Brother Rutherford
7:00 p. m.	Discourse	Brother Perrin
8:00 p. m.	Discourse	Brother Toole

Thursday, September 4th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Williams
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Robison
2:00 p. m.	Praise and Testimony Service	
2:30 p. m.	Discourse	Brother Pickering
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Macmillan
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Graham

Friday, September 5th - Co-Laborers' Day

9:00 a. m.	Praise and Prayer Service	Brother Zook
9:30 a. m.	Discourse	Brother Magnuson
10:30 a. m.	Praise and Testimony Service	Brother Rice
11:00 a. m.	Discourse	Brother Salter
2:00 p. m.	Colporteur Testimony Meeting	Brother Van Hyning
3:00 p. m.	Address to Co-laborers	Brother Rutherford
4:00 p. m.	Discourse	Brother Martin
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Thornton

Saturday, September 6th

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Baker
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Woodworth
2:00 p. m.	Praise Service	
2:15 p. m.	Discourse	Brother Bohnet
3:15 p. m.	Discourse: "Baptism and Its Import"; followed by water immersion.	Brother Wise
7:30 p. m.	Praise Service	Brother Cohen
8:00 p. m.	Discourse	Brother Herr

Sunday, September 7th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Morton
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Whelpton
2:00 p. m.	Praise and Testimony	
3:00 p. m.	Discourse: "The Hope for Distressed Humanity"	Brother Rutherford
7:00 p. m.	Praise and Testimony	
7:30 p. m.	Symposium: "Fruits and Graces of the Spirit"	Brother Rice Brother Robie Brother Baeuerlein Brother Riemer Brother Hudgings Brother Zink
9:00 p. m.	Love Feast	

Monday, September 8th

9:00 a. m.	Discourse	Brother Thrutchley
10:00 a. m.	Discourse	Brother Boyd
10:45 a. m.	Farewell Praise and Testimony Meeting	

The Sandusky *Register* each day carried a lengthy report of the proceedings of the convention, and quoting from it we append hereto a brief outline of the speakers and what was said. Their Tuesday issue announced:

CONSECRATION THE KEYNOTE

"The Bible Students' convention at Cedar Point is now in full swing. One and all seem to be very devout, and yet extremely cheerful and jovial people. Meetings and more meetings seem to be the order of the day—and of the evening also. These people apparently never tire of meetings, sing lustily their anthems, which are of the old-time devotional character, and carry with them even into the large dining rooms and eating places the spirit of worship. Nevertheless, peculiar as

it may seem, they do not appear to be of the over-sanctimonious kind of persons, and do not carry with them the 'better-than-thou' attitude.

"Nothing seems stranger than to observe the general mutual acquaintanceship of almost all of the 4000 and more delegates now convened. They address each other by name, and the air is full of 'Brother So-and-So' and 'Sister So-and-So', as though each and every one was a life-long friend of the other, although, upon inquiry, it is learned that they are from most distant parts of the country.

"Although it was close onto midnight Monday before all the room assignments had been made and the arriving conventioners were all finally allocated, the announced early-morning praise service at 7 o'clock was overflowingly attended in the large breakfast room. At The Breakers it takes three complete relays to accomodate the over 2,200 delegates assigned to that hotel alone.

"Beginning Wednesday morning, the propitious weather continuing and permitting, a sunrise, open-air prayer and praise service will be conducted on the beach in the front of The Breakers hotel.

"The main auditorium was filled to capacity, and many standing, for the Monday evening meeting.

"Consecration seemed to be the keynote of the Bible Students' convention on Tuesday. The speakers, without premeditated intent or knowledge of each other's talks, made stirring appeals to the large audiences, which gave rapt attention, for a continuation of their complete consecration to do 'the Lord's will', as they expressed it.

"Although the main auditorium's capacity was increased by additional chairs to 2,200 and it was originally contemplated to have at least five different one to two-hour Bible lectures during the day, at the very first session it was demonstrated that this would be entirely inadequate. Accordingly, the Agricultural Hall, seating 600, was arranged for an overflow meeting, as well as the capacious Breakers hotel lobby, and larger parlors were similarly converted into halls for overflow meetings."

THE CHURCH AN UNKNOWN QUANTITY

The Sandusky *Register* of Wednesday says:

"The gist of President Rutherford's speech was the encouragement to Christians that we are living in a time of great stress, when all the world is disturbed, when men's hearts are failing them for fear of what they see coming upon the earth; that the Christian, instead of fearing as the world fears, should have an abiding confidence in the Lord and therefore be of a sober mind, and watchful unto prayer. He said:

"'The world does not and cannot understand the position of a truly consecrated child of God. The Apostle Paul gives us the correct key note when he addresses his words to the Christian, saying: 'For though we walk in the flesh, we do not war after the flesh!' The new creature in Christ Jesus consists of a new will that is wholly surrendered to do Jehovah's will; a new mind that is in course of development from the time of consecration unto death; the new heart, which means the seat of affections—affections being set on heavenly things.

"'And having this newness of life begun, it must have an organism, and therefore the Apostle says: 'We have this treasure in earthen vessels.' To the world in general a Christian looks like any other man, but from God's standpoint he is a new creature, and in order to win the prize that is set before him he must deport himself in accordance with the divine rules.

"'The divine rule prohibits, then, the followers of the Lord Jesus from taking human life, because he has not power to restore it, and the right to take it belongs only to Jehovah. He is commanded to do good unto all as he has opportunity, and wrong unto none. This rule applies to a Christian only, and has no application to the man of the world who has not fully consecrated himself to do God's will.

"'It takes a great deal of courage to be a soldier upon the battlefield, and men who go over the top manifest this courage as the world knows courage and bravery; but it takes a vast deal more courage to be a faithful soldier of the cross, who is without fear of man; who fears not anything that man might do to him; who fears not death; who fears nothing except Jehovah; who desires to do the will of the Lord and receive his approval above all things else, because the approval of Jehovah means to such life everlasting on a higher plane. A repudiation of his covenant with Jehovah would mean his loss of everything—his eternal existence, every future hope of happiness, peace, or joy, and even life itself. So when a Christian truly recognizes his position before Jehovah he realizes that he must be obedient to the Lord's arrangement, and cannot be moved by fear of anything else.

THE CHRISTIAN'S MISSION

"'Every Christian recognizes his obligation to the government wherein he lives, and cannot willfully be a law-breaker. No true Christian, therefore, could be willfully a seditionist. We are taught to pray for the governments and kings of this world, and thus we do.

"'A Christian's mission on earth, however, is to proclaim the message of the Lord's kingdom of righteousness, which will bring blessings to the whole groaning creation.

"'And just as a man who is being trained for a physician could not devote his time to the trade of a blacksmith, just so one who is being trained under the great Teacher to be an assistant physician for the Word's blessing could not devote himself to something in this world that would be inimical to his interests and the interests of the Lord's Kingdom. For this reason Christians have never been understood by the world. Jesus was misunderstood and was persecuted; St. Stephen, the first Christian martyr, was persecuted to death for the same reason; the Apostle Paul was imprisoned four years because he was misunderstood; Martin Luther suffered great persecution at the hands of the people for his conscientious adherence to the principles of Christianity; and the Lord Jesus said to his followers: 'If the world hate you, be not surprised, because it hated me before it hated you. If ye were of the world the world would love its own, but because I have chosen you out of the world, therefore the world hateth you.' (John 15:18, 19) A part of the Christian's sacrifice is to be misunderstood, but the happy part of it is when the mists clear away and he is understood, having proven his loyalty and faithfulness even unto death;—then he has the promise of life on the highest plane. Jesus said to such: 'Be thou faithful unto death, and I will give you the crown of life'; 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.'—Luke 12:32; Revelation 2:10.'"

WEDNESDAY'S DISCOURSES

We quote from Thursday's issue of the *Register* as follows:

"Pastor M. A. Howlett, in speaking took as his text Matthew 22:35-40, particularly the 37th and 39th verses: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.'

"He stated that this was the epitome, as the Master stated, of all the law and the prophets, and therefore represented the love of justice, or the love that would lead its possessor to render justice to all.

"He referred to Jesus' statement in John 13:34, 35: 'A new commandment I give unto you, that ye love one another as I have loved you.' This represents, he averred, the love that leads to self-sacrifice, that really goes beyond the line of justice.

"The speaker then went on to describe the scope of the love of simple justice, showing that this quality of character is the first thing that one who becomes a Christian must attain and develop; that this would lead the follower of the Lord to be 'just before he is generous'.

"Then, taking up the various parts of this quality, he showed that to love the Lord God 'with all one's soul' means that one's whole being must be consecrated to serve the Lord and no matter what the work in hand may be, the true Christian must 'do all to the glory of God' (1 Corinthians 10:21), whether this be housework, business, or preaching the gospel. To love God 'with all one's mind' means to see that the mind is kept full of pure, loving, wholesome thoughts, that so the words and actions may be acceptable to God.

"Then, to 'love one's neighbor as one's self' implies that a true Christian should have a heart-development of 25,000 miles; in other words, should have a heart big enough to love the whole world, even his enemies.

"Finally the speaker enumerated three rights, or prerogatives, that belong to the heavenly Father: (1) the right of headship; (2) the right to reward; and (3) the right to punish.

"He said that anyone who is a Christian and causes false reports to be circulated about another person, is violating these prerogatives in that he is causing that person to be judged

and to suffer. Many, he went on to explain, try to be information bureaus, and are really 'inflammation bureaus,' in that they give forth tales that cause friction and inflammation.

IS IT TRUE, KIND, NECESSARY?

"The speaker closed with the explanation of a simple rule which will, if put into practise, prevent the Christian from violating the law of justice and brotherly love in his words. This rule is that every statement be made to pass through three requirements before it is allowed to have utterance, namely, 'Is it true? Is it kind? Is it necessary?' He said that with this rule there would be far less talking done in the world and far less trouble would prevail.

"Pastor O. L. Sullivan spoke on 'Pulling Down Strongholds of Error,' choosing as his text 2 Corinthians 10:3, 4. He declared that the proclamation of the truth would result in the overthrow of everything founded upon selfishness, injustice, or graft of any kind, stating that it was manifest that this overthrow of all unrighteousness began in 1914 and was increasing in momentum. He added that it was a remarkable fact that Christians who know and believe that the present world-confusion means the dawning of a better day are confident and undisturbed amid the turmoil, being confident that God is at the helm.

"The great need of coöperation among true Christians in forwarding the message of truth was emphasized by the speaker, contentment amidst reconstruction difficulties was strongly recommended. He stated that a great responsibility rested upon each one entrusted with the knowledge of God's plan of the ages to proclaim Messiah's Kingdom come! The speaker then took up the prophecy of Jeremiah 50:41-46, and interpreted the phrase 'people from the north' to mean bolshevism, which he characterized as 'mental influenza' and the greatest menace that has ever threatened organized government.

"Taking up 1 Kings the 19th chapter, the speaker applied the experiences of Elijah and Elisha to the present time. He showed that these were typical of the experiences of true Christians, and commented upon the fearlessness of Elisha. He stated that Elisha carried on the work of Elijah and both represented one class—the true, fearless followers of Christ.

"Pastor Sullivan then explained the meaning of the word Elisha to be 'Great Deliverer'. He applied this to Christians, and said that their mission is to preach deliverance to mankind—to tell mankind that Christ's Kingdom of peace and justice is now at hand, when all shall be delivered from oppression, persecution, disease, pain, and death.

FAITH: MORALE OF THE CHRISTIAN

"J. F. Rutherford, president of the Watch Tower Bible & Tract Society, Wednesday afternoon before a great crowd of 5,000 students attending the convention at Cedar Point, said that Bible prophecy is fulfilled and the reconstruction period for blessing humankind is at hand. He said:

"'We are living today in a most important period of the world's history. The consecrated Christian whose mind is illuminated by the holy Spirit can understand prophecy when it is fulfilled or in course of fulfillment. The non-Christian does not understand prophecy. It indeed appears as foolishness to him. He witnesses the events that are transpiring and takes it for granted that these merely happen by chance.

"'The reason for this is because the non-Christian has no faith. Faith means an intellectual understanding and appreciation of the Word of God, and a confident reliance upon that word. The Scriptures declare, 'The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned'. (1 Corinthians 2:14) It is not astonishing, then, that the unbeliever scoffs at the interpretation of prophecy.

"'God's dealing with the Jewish people was not only for their benefit, but for the special purpose of making types and shadows of greater events to transpire. Hence prophecy is properly defined as history written in advance. That which pertains to the world is a record of the world's history in advance, foreknown and foretold by Jehovah through holy men of old who wrote under inspiration. That which pertains to the church is a history of the church in advance, written under the direction of Jehovah and intended to be understood only by the spiritually minded.

"'The experiences of Elijah, as clearly set forth in the Scriptures, represented in type the experiences of the followers of Jesus and the work they should do on the earth. The experiences of the Prophet Elisha, who was anointed in the stead of Elijah, picture another part of the work of the same class of Christian people. Ahab, the king of Israel, was a type of the civil powers, while Jezebel, his unrighteous queen, typified the unholy systems that operate under the name of Christ. Both Elijah and Elisha were very unpopular with Ahab and Jezebel and persecuted by them. The church has found its experiences to correspond with this. Hence, when the Christian has such experiences, instead of being astonished he regards it as an evidence that the Lord is dealing with him as one of the class whom he is selecting for a special purpose. The lesson the Lord intends to teach his people, then, is this: that they should have full faith and confidence in God and in the Lord Jesus Christ; that they should serve the truth in righteousness, without fear of man or man-made institutions; and this was particularly pictured in the experiences of Elijah and Elisha.

"AFORETIME FOR OUR LEARNING"

"'It may be asked, How do we know that the Lord caused these things in olden times to be recorded for the benefit of the church? The Scriptures answer: 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope'. (Romans 15:4) And again, 'All these things happened unto them for ensamples [types], and they are written for our admonition, upon whom the ends of the world [ages] are come'. (1 Corinthians 10:11) We have reached the end of the world, as clearly shown by Biblical testimony. Even wise men of the world recognize this fact. The term world means order of things. We are witnessing the passing away of the old order and the coming in of the new. Therefore, we have the additional proof that the unfolding of the prophecies would be at this time for the benefit of that class of Christian people whose hearts are wholly devoted to the Lord's cause.

"'In the light of these prophecies, Bible students can plainly understand why so much persecution came upon them during the recent war. It was not limited to one country, but took place in many countries. Instead, therefore, of being discouraged or downcast by these experiences, they rejoice to know that they are counted worthy to be partakers of the sufferings of Christ. The five thousand people that have come to this convention from every part of the United States and Canada witness by their presence, by their beaming countenances, that they are rejoicing in all the experiences through which they have been privileged to pass up to this time. St. Paul says, 'For unto you it is given in the behalf of Christ, not only to believe on him, but as a privilege also to suffer for his sake'. (Philippians 1:29) 'If we suffer with him we shall also reign with him.' (2 Timothy 2:12) We may be assured, then, that unless we have some experiences like unto the Lord and the Apostles we could not have the witness that we are his. The Lord caused St. Peter to say: 'Beloved, think it not strange concerning the fire that is to try you, as though some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of God that leadeth to glory rests upon you: on their part [the non-Christians] he is evil spoken of, but on your part he is glorified. If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf.' (1 Peter 4:12-16) The world cannot understand why the Christian is happy amidst trials and tribulations. The men of the world reason that when one becomes a Christian he ought to expect to have more natural blessings than before, but the consecrated Christian sees that it is his privilege to walk in the footsteps of Jesus and suffer in the same character of suffering that Jesus and the Apostles experienced, in order that he might be qualified to associate with Jesus in the great work that is to follow in uplifting and blessing mankind. St. Peter makes this clear, saying, 'For hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps'.—1 Peter 2:29.

OFFENCES MUST COME

"The history of the footstep followers of Jesus from the days of the Apostles until now shows that all who are willing to live a sacrificial life and be true, faithful and loyal to the Lord and his cause have suffered persecution at the hands of those who have misunderstood them. As an example, John Bunyan spent twelve years in prison because of his faithful adherence to the principles of Christ. It will ever be so until

the church is finished. Then those who have engaged in the persecution will be sorry. The Scriptures indicate that they will weep tears of bitterness. Many of such have thought that they would be the chief ones in heaven, not understanding what heaven is. Yet, after all their tears are wiped away and they see that God has a gracious provision for all mankind and that through Christ, head and body, he will offer restitution blessings to all the world, then they will be glad. During this period of reconstruction under the Christ, all those of the world, learning obedience and humbly walking before the Lord, shall be lifted up and blessed with life, liberty and happiness. We confidently believe that the end of the journey of the church is at hand and that within a short time all its members will be removed from the earth; that the time of trouble now on the world will then cease and the Sun of Righteousness, rising with healing in its beams, will bring comfort and peace and blessings to the people. The faithful, however, the ones who cheerfully endure trials and tribulations for the truth's sake, for righteousness' sake, even unto the end—these shall be privileged to be associated with Christ in extending the blessings to the groaning creation. Seeing this coming to pass, the Christian has every reason to rejoice and he can appreciate the Apostle's words, when he said: 'Rejoice in the Lord; and again I say, Rejoice!'"

We quote from Friday's issue of the *Register*:

"Describing creation from the beginning until the present day, Pastor J. B. Alford, Texas, told the 5,000 Bible students assembled at Cedar Point yesterday, that God was bringing about his wonderful creation of a perfect earth in a perfectly natural way, in harmony with his own natural laws.

"The address created a profound impression, as did one by Prof. F. H. Robison, Pittsburgh, formerly of Cleveland, serving as foreign secretary of the International Bible Students Association. He spoke of the episode of the Lord with His disciples after the woman of Samaria had been greeted by him at the well. A. H. Macmillan, Nova Scotia, also talked.

THE WONDERS OF CREATION

"Pastor Alford spoke on the topic: 'The Wonders of Creation'. He stated that Bible students had often heard and studied of the times of restitution of all things in respect to mankind, but that he intended to bring before their minds the material side of this restitution, as it will relate to the atmosphere, plant and animal life, and cosmogony in general.

"He said in part: 'Man was created perfect in mind, body, and morals, an earthly image of his Creator, and to him was given the blessing of Jehovah and the commission: 'Be fruitful, and multiply, and fill the earth, and subdue it, and have dominion'. (Genesis 1:28) Evidently the purpose of the Lord was that if man remained in his pristine purity and perfection, that he would not only take care of the especially prepared Garden of Eden, where everything was perfect, but would extend that Garden until it took in the whole remainder of the earth, which was not brought up to the same standard of perfection as Eden.

"'However, we must not think that the remainder of the earth was in the condition in which it is now. In spite of all the progress during the last century along agricultural lines, the earth outside the Garden of Eden was far in advance of the best cultivated parts of the earth today. This is proven by the discovery of buried fossil remains of many varieties of luscious fruits now extinct; such a discovery was reported as having taken place in the state of Pennsylvania on July 3d of this year, the report being in the 'Saturday Blade' published in Chicago, July 5th, 1919.

"'This condition of luxuriance was sustained as long as the earth was surrounded by the canopy of vapor, called by scientists 'the last ring', which caused the whole earth to be one vast greenhouse, because the sun's rays could not strike the earth directly, but gave a diffused, equable light and temperature.

"'A tremendous change took place when the ring broke and precipitated itself upon the earth, causing the Biblical flood, the 'Ice Age' of the scientists. Our seasons began at that time, with the extreme heat and extreme cold; and from that time began the present condition of the earth, when the curse began to operate fully: 'Thorns and thistles shall the ground bring forth'. (Genesis 3:18) A whole earthfull of exuberant life was destroyed, both animal and vegetable.

ECONOMY OF GOD'S ARRANGEMENTS

"'This is evidenced by the present atmosphere surrounding the earth. Scientists tell us that 77 percent of the atmosphere is nitrogen, an inert gas which undergoes no change when it is breathed by animal and plant life. This, we are informed by those who have made it a study, is a gas composed of organic substances decomposed and changed to gaseous form; in other words, the element called nitrogen is the direct result of decomposition of organic matter, at the time of the flood.

"'The Lord promised that in the time of the end of the present evil order of things, when the time has come, not to destroy the earth, which 'abideth forever'. (Ecclesiastes 1:4) but to usher in a new order of things, that then 'knowledge shall be increased, and the wise shall understand'. (Daniel 12:4, 10) Hence, even the scientists and evolutionists are learning more and more about the earth. In fact, everybody is learning something except the modern theologian.

"'Now that the time is near when man will regain his lost dominion he is learning how to 'subdue the earth', to harness the elements to do his bidding. For instance, by growing certain leguminous plants, which have the power to extract the nitrogen from the air by a process of osmosis, through nodules on their roots caused by certain microbes, the nitrogen is returned to the soil, oftentimes increasing the value of the land $25.00 per acre. Also, in the culture of pecans in Texas, where previously in the wild state it took forty years for a pecan tree to come to full bearing, now it begins to bear fruit eight times the size of the wild pecan on the third year after planting, and is in full bearing in eight years, producing $350.00 worth of fruit per acre.

"'The wonderful economy of God is evidenced by the fact that when the resurrection takes place, and 'all that are in their graves shall come forth', by the end of the thousand years of the Millennium, all the nitrogen will have been used from the air for the creation of the twenty billions of human bodies, and for the enriching of the soil of the earth, so that the restored human race will find the atmosphere composed of oxygen and carbon-dioxide, the oxygen for the human race and the animals, and the carbon-dioxide for the plant life, and as in the process of respiration animal life gives out carbon-dioxide and takes in oxygen, and plant life the opposite, each would harmonize and coöperate with the other.

"'This gives a faint idea of how the Lord God Almighty will bring about his wonderful creation of a perfect earth, in a perfectly natural way, in harmony with his own laws of nature. If the world of mankind could only catch a glimpse of God's wonderful plans, it would bring them on their knees before him in heartfelt praise and adoration for such a wonderful plan and such a wonderful God.'

THE NEW CREATURE'S FOOD

"Professor Robison selected as his topic John 4:32-36, describing the episode of the Lord and his disciples after he had spoken with the woman of Samaria at the well. His disciples urged the Lord to eat, as it was time, and he replied: 'I have meat to eat that ye know not of'. The speaker explained that at this time the Lord had been anointed with the holy Spirit, and thus had been begotten as a new creature, but he was speaking to those who had not yet been thus begotten; hence his words, 'meat to eat that *ye* know not of'. And what this meat or food was, the Master explained, saying: 'My meat is to do the will of him that sent me, and to finish his work'.

"'What was the comparison the Lord used here? The Lord was here telling them that his food (the word translated 'meat' meaning 'food' in a general sense) was to do what God wished him to do. Food is what we take into the system, to nourish it, keep it active, and to sustain it. So the Master, as a spirit-begotten new creature, was simply stating that to do the will of God was what was nourishing this new creature, keeping it active, and sustaining it. Of course, the disciples could not understand him, even as no one not begotten of the Spirit can understand this at the present.

"'At Pentecost, however, the followers of the Lord were also anointed with the holy Spirit, thus also begotten as new creatures, and from thenceforth the church, composed of the true followers of the Lamb, wherever they might be, can and do appreciate the Lord's words. Also, they themselves are of the same mind, and their food as new creatures is to do the will of the Father in heaven.

"'But was not our Lord always doing the Father's will, even before he came to earth? He tells us he came to do God's will. (Hebrews 10:7) The distinction is that now for the first time he was doing God's will when it meant the suffering of persecution, ignominy and shame. Yet, even in the Garden of Gethsemane, he was able to say: 'Not my will, but thine be done,' that is, 'Although I would that this cup

pass from me! that if it be possible, I be not crucified as a blasphemer against God, nevertheless, notwithstanding, irrespective of my own will, choice, or preference, not my will, but thine be done'.

"'Think what this meant! The one in all the universe most faithful to the Father would have to die an ignominious death, as a malefactor and a blasphemer. Not only at the end of his ministry, but from beginning to end of his three and one-half years of trial time, the Lord Jesus showed the same spirit, manifested that his meat was indeed to do the will of him that had sent him.

"'He had left the courts of heavenly glory, had come into a rebellious and sinful world to die as the ransom price for mankind, a willing sacrifice. After two years of the proclamation of his coming kingdom, and the performing of many miracles, we read in the sixth chapter of John how he fed five thousand in the wilderness, and how the multitude would have taken him by force and made him king. (John 6:15) We can see why they did this. The Jews had a scheme of their own for the carrying out of God's plans, They wished to rebel against Rome, set up their own kingdom, and thus bring about the blessing of all the peoples of the earth. Doubtless they chose Jesus as being the most popular leader, who would be able to lead them against Rome, and although they thought him a little too modest, they hoped that if they used force, he might capitulate to their wishes.

"TO FINISH HIS WORK"

"'The psychological moment was at hand, if he wished to take another course than that of self-sacrifice. But he wavered not at all, for in the same verse we read: 'He departed again into a mountain himself alone'.

"'From that time on, it seems that his popularity with the people was more or less on the wane. When, at the Feast of Tabernacles, which was one of the two great feasts of the Jews, he stood in the temple and cried: 'If any man thirst, let him come unto me and drink' (John 7:37). He was offering them the very thing they needed, yet none came to him to ask him how he proposed to give them the living water of life, although fully 30,000 people must have been within the range of his voice, for this feast was attended by Jews from all parts of the earth.

"'At the close of his ministry, even Peter, the oldest of the disciples, older than our Lord in the flesh, gave way under the pressure of the time, and turned against the Master. The Lord might have said: 'Here he has been with me for three and a half years, and should certainly have imbibed something of the truth; yet he, the oldest of my disciples, has had the most advantages among the twelve apostles, who have had the most advantages among the nation of Israel, which has had the most advantage of all the races of earth—if Peter would turn against me and deny me thus, what would not the rest of them do?' But no, the Lord knew the will of God was for him to die as a sacrifice, and he remained faithful to the very end.

"A. H. Macmillan, of Nova Scotia, said:

"'To this end was I born, and for this purpose came I into the world, to bear witness to the truth.' These words of our Lord Jesus to Pilate at the time of his trial set forth one of the main objects of Christ's life. The Master here showed with clearness that one of the main objects of his advent into the world was not to delve into Jewish politics, not to spend his time in various moralistic and humanitarian works, great and admirable though such works would be, but to bear testimony to the truth concerning God's plans and purposes for the blessing of mankind. It is true there were other objects in his leaving the heavenly glory which he had with the Father before the world was: he came to 'seek and to save that which was lost'; he came to 'give himself a ransom for many'; but his bearing witness to the truth was almost inseparably bound up with those exalted missions.

"THE DESIRE OF ALL NATIONS"

"'That kingdom, the true testimony of which the Lord bore and which true testimony he passed on to the Apostles and through them to his faithful followers of this Gospel age, will prove to be the very thing which man has wanted and needed all along. It will be the 'desire of all nations'. For the privilege of testifying to that message our Lord and all his faithful followers have counted shame, ignominy, imprisonment, persecution and death as nothing. If they called the Master of the house Beelzebub for his faithfulness in declaring the Messianic kingdom and for the things necessarily associated with that declaration, it need not be surprising if they apply similar epithets to his followers who are, of course, imperfect and much more likely to call forth the criticism of the enemies of truth.'"

The Sandusky *Register* of Saturday, the 6th, gives a lengthy report of Brother Rutherford's discourse to the colaborers. We do not quote it here, however, for the reason that it appears in substance in the former issue of THE WATCH TOWER under the subject "Announcing the Kingdom." Brother A. M. Graham's discourse we quote from the *Register* as follows:

"Evangelist A. M. Graham, of Boston, Mass., selected as his text, Isaiah 60:1-3, reading as follows: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"He said in part: 'The Bible pictures this in a remarkable way in the experiences of Elijah the prophet of God, and the priests of Baal, which was an idol worshiped by the apostate children of Israel during the reign of the wicked King Ahab.

"'1 Kings 18: Elijah and the prophets or priests of Baal went up on Mt. Carmel to see by a test as to whether Jehovah or Baal was the true God. The test was one of fire: both Elijah and the Baal prophets were to offer a sacrifice to their respective gods, and the god that would answer by fire which would consume the sacrifice would be proved to be the true god.

"PERADVENTURE HE SLEEPETH"

"'All day, from morning to night, the priests of Baal shouted and yelled to their god, Baal; they cried aloud and cut themselves with knives and lancets and leaped up and down upon the altar, but no fire came down upon their sacrifice. Elijah mocked them, saying: 'Cry aloud! either Baal is having a conversation, or is on a hunting trip, or has gone on a journey, or perhaps is taking a nap and must be awakened'.

"'But beyond these remarks, Elijah had nothing to say during the whole of that day; the priests of Baal had the floor, so to speak. It was only when evening came that Elijah got busy and prepared his altar and his sacrifice, and then Jehovah answered by fire, as we know from the Scriptures.

"'I believe this illustrates in type, pictures very well the conditions during the Gospel age. From the death of the Apostles until 1874 the false religious systems have had full control, and have done the yelling, howling and shouting, and have failed to accomplish that which they have been howling for—the conversion of the world. They are well represented by the 450 priests of Baal there on Mt. Carmel. Elijah, on the other hand, represents the true Christians during the Gospel age, in this picture, who, though very small in number when compared to the false systems, have been fearlessly declaring and showing up the false claims of the false church organizations. This has been one of the principal themes of all the great reformers from the Apostles' time to this—Arius, Waldo, Wycliffe, Martin Luther, and Pastor Russell, with all their co-workers.

"'Elijah had his chance at the close of the day, picturing well the fact that at the close of the 'day of salvation' of the Gospel age the Elijah class, or true saints, are having their chance; the evening of this age being the harvest period, beginning in 1874. Since 1874 Christians have been permitted to preach the Gospel that Jesus proclaimed, and to place it before the people, pictured by Elijah building up again the altar of the Lord, which had fallen down.

THE WORLD NOT CONVERTED

"'Keeping in mind that the 450 priests of Baal represented the preachers of our day, we can see how appropriate the application is. Anyone who has attended an old-fashioned Methodist camp meeting will have no doubt that the picture of the yelling and shouting of the priests well applies. Some thirty years ago Methodists said: 'If we only had a man big enough to do the job!' So the Lord gave them—Billy Sunday! He certainly qualifies as a fulfillment of the priests-of-Baal illustration. He jumps up and down, yells, shouts, cries aloud, and does various gymnastic stunts on the platform.

"'Also he is a big man, because he always manages to get the biggest salary, and this is the standard of bigness in vogue in the world today. But still the world remains unconverted—their god seems to refuse to answer.

"But now the time has come for the Elijah class to demonstrate. It has been reported that in 1914 the Baptist people in their annual gathering discussed the question of how they could 'get that man Russell'. Finally they said: 'He has been preaching that the world will end in October, 1914. When that time comes and the world does not end, we will brand him as a false prophet and an imposter.' They overlooked the fact that our teaching was and is that it is not the physical earth that will end, but the governmental, social, religious, political world—in other words, the entire present order of things must give way to a new order of things. However, when in July 1914 the world war began, and by October, 1914, all newspaper correspondents and great statesmen of the world were freely predicting that unless something happened to stop the war, civilization and Christianity would go down into revolution and anarchy, this shut up the mouths of these Baptist preachers so completely and so thoroughly that they have never dared to open their yoppers since! What had happened? The fire had come down! And just as the fire in the type of Elijah burned up not only the sacrifice, but the stones of the altar as well, so this fire will not stop until the whole of every unjust and autocratic institution is burned up and destroyed.

"'This was the test—the coming down of fire; and the fulfillment exactly on time has proved that Pastor Russell was one of God's great reformers and prophets. Do you believe that? Well, let me tell you that the preachers believe it too, but are afraid to say so! They say: 'That man Russell is an awful man;—he never takes up a collection, and gives everything away free!' So far as I can learn, that is the worst charge they have against us! When I was a boy, we used to say that there are two kinds of Christians,—Papists and Protestants. Now we will have to say there are two kinds of Christians—Papists and Apists; because the only thing left of Protestantism is the 'ism',—the protest is all gone, and they are trying to ape that which they once repudiated. Our text says: 'Arise, shine!' Dear friends, it is for us to let our lights shine, that men may realize that false religious systems are the worst foes of the liberties of mankind.'

GIDEON CHOSEN

"Pastor Oscar Magnuson, of New York, chose as the topic of his discourse the 6th, 7th and 8th chapters of the Book of Judges, describing the feat of Gideon and his band of 300 men in putting to utter rout an army of 135,000 Midianites, Amelekites, and children of the East, who had come against Israel at the close of the harvest season. This episode, the speaker said, well pictured the final experiences of the church of Christ, the true Christians, after the harvest period of the Gospel age had drawn to a close. Pastor Magnuson then went on to explain the symbolisms as follows:

"'The angel of the Lord found Gideon threshing wheat—the antitypical Gideons, the true saints, are found occupied in the same way—seeking for the wheat among the chaff and tares; seeking for true Christians among the great mass of hypocrites and lukewarm ones. This also proves that the entire incident which followed the coming of the angel belongs after the harvest period of this Gospel age has closed, in antitype. The angel appeared to Gideon as a man and commissioned him to go and destroy the Midianites. Gideon objected that he was too weak, and the Israelites too few. To this the angel replied, speaking as a representative of Jehovah: 'Surely I will be with thee, and thou shalt smite the Midianites as one man'. (Judges 6:16) What a comfort we find in this, that the Lord has promised to be with us in our fight against great odds, against error and false doctrines firmly entrenched among mankind; and the Lord has promised beforehand that we shall succeed in smiting the enemy and scattering them. As a sign of confirmation, the angel accepted the sacrifice that Gideon immediatly offered, and disappeared from his sight.

"'The next command from the Lord was for Gideon to break down the altar of Baal; which he did that night with ten trusted servants. This pictures the effect of the dissemination of the truths—the breaking down of all idols, whether of material things or of false doctrines of hell fire, eternal torture, etc. Then we find Gideon filled with the spirit of the Lord and preparing to go against the Midianites by sounding the call to arms. In the same way, each time the Christian goes out with the truth, whether by printed page, word of mouth, etc., it strengthens him for the next combat.

THE FEARFUL AND AFRAID

"'We find that 32,000 gathered themselves to Gideon. But when they viewed the hosts of their enemies 'like grasshoppers for multitude' home never looked so good to them as just then, and they wished they had an opportunity not to be in this fight. Knowing this, the Lord said: 'Whosoever is fearful and afraid, let him return and depart from Mt. Gilead'. He did not need to repeat it. 22,000 availed themselves of the opportunity. So in the Christian fight. The Lord never drafts anyone into his army. He wants only volunteers; and these volunteers must be fearless: God does not want cowards. He invites all who are afraid to get away as quickly as they can run, to 'depart early'.

"'But still there were too many, even though only 12,000 were left, said the Lord. So he applied another test, saying: 'Bring them down to the water, and I will try them for thee there'. (Judges 7:4) How glad we are that it is the Lord that will try and test his people; he has not commissioned that task to you or to me. He can read the heart; we can not. When the 12,000 got to the water, some acted as though they had not had a drink for a long time; they lay down and drank and drank and drank. These represent a class of truth people who are always drinking in the truth, but never watching for and seeking opportunities to serve the Lord and to proclaim the truth. Of all the 12,000, only 300 men took the water up in their palms and lapped it, meanwhile keeping their eyes on the enemy and upon the leader for his commands. These picture the very few really wide awake and active followers of the Lord, who partake of the truth for the purpose of being refreshed and enabled to fight the battle of the Lord. They say: 'We did not come to the waters merely to drink: we came here to fight'.

"'The Lord said that these 300 men would capture the Midianites. Gideon divided these into three companies, equipped them with trumpets, and torches hid in pitchers. They surrounded the mighty host of the enemy, and at Gideon's signal sounded their trumpets, broke the pitchers and let the light shine, and shouted: 'The sword of the Lord and of Gideon'. And the Midianites fled in confusion, slaying one another in their fright. So will the fearless sounding forth of truth cause all errors to take flight.'"

MANY BAPTIZED

The Sunday issue of *The Register* contained, besides a fuller report of Brother Wise's talk, these items of interest:

"Following an eloquent discourse on Baptism by Pastor C. A. Wise, Indianapolis, vice president of the International Bible Students Association, over 200 members of the society were baptized Saturday afternoon at the Cedar Point bathing beach.

"A throng of more than 6,000 persons lined the beach in the vicinity of the sea swing to witness the unusual spectacle. More than 100 bathers halted their sports and collected near the scene to observe the ceremony.

"After the talk of Pastor Wise, applicants for baptism formed in line and marched to the bath houses, where the women donned loose, black apparel for the occasion, while the men were in black bathing suits.

"Volunteers from the delegates conducted the ceremony of immersion, forming in a semi-circle about 100 feet from shore. Those seeking baptism waded out to the volunteers who conducted the rite of immersion and the line of men and women continued back to shore with scarcely any interruption.

"In this manner the numerous applicants were baptized in less than an hour and a half. It was explained to them that the act of baptism was a symbol representing their willingness to enter the service of Christ unto death. Pastor J. A. Bohnet, Pittsburgh, had charge of the immersion.

LABOR PLENTIFUL NOW

"'Labor' was the subject upon which Pastor W. F. Salter, manager of Canadian work, of Winnipeg, Canada, spoke, basing his remarks upon the text: 'For we are co-laborers together with God'. He said:

"'Our subject implies that there is labor to do; it also implies that there is more than one laborer to carry on that labor. Not only are we said to be co-laborers with the heavenly Father, but our commission is also to be co-laborers one with another to carry on the work of our God on this side the vail. We also recognize that if we are going to participate in that great work with God, the work which he has for us at this time, we must walk in the light, even as God himself is in the light. We recognize that in the past 40 years the light has come through the agency of God's wise and faithful servant, Pastor Russell, bringing to you and to me the har-

monious plan of our heavenly Father, long hidden by the false and erroneous teachings of the Dark Ages.

"'This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not tell the truth; but 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from sin.'—1 John 1:5-7.

"'We recognize that the time has come when the increasing light indicates that there is a great work ahead for us to perform. We recognize that we are not talking about a literal light but the great symbolical light of the Bible, that illuminates our hearts and minds as to the Plan of God and the character of God. As the great Jehovah God is without beginning or ending, of necessity his plans and purposes must be without end. And therefore, throughout the ages of eternity, God will be revealing himself more and more to his intelligent creations on various planes of being—human and spiritual. Therefore it has been well said that it will require eternity to know God.'

"Lecturer W. A. Baker, of Portland, Ore., addressed the big open-air gathering of the Bible Students upon the grandest quality of the Christian's character: the quality of love; taking as his text: 1 John 2:5, 'Whoso keepeth his word, in him verily is the love of God perfected.'

BOTH NEWSPAPERS GENEROUS

The Sandusky *Register* in its Tuesday (September 9) issue gives a full-page report of the public discourse delivered by the President of the Society, and another full-page giving a brief resumé of the work of Pastor Russell and his associates, and of the trial and conviction of several Bible Students for the publication of THE FINISHED MYSTERY, and their subsequent release. We are advised that a copy of this issue went to every newspaper in the United States and Canada.

One of its leading headings reads:

"The annual convention of the International Bible Students Association, by far the biggest thing of its kind ever held in this part of the Great Lakes section, was concluded with a rousing open-air mass meeting at Cedar Point Sunday afternoon."

The Sandusky *Star-Journal* also carried lengthy reports of the convention. We quote from the *Star-Journal* of September 8:

"Hundreds of Sanduskyans and residents from nearby places who visited Cedar Point Sunday, the last day of the resort's season, were vividly reminded of the contrast with the last days of former years at the Point, particularly before the State became arid. Crowds on the steamer 'Boeckling' in the evening sang, 'God Be With You Till We Meet Again', instead of 'Hail, Hail, the Gang's All Here', as was frequent in other years.

"Nearly 300 were baptized in Lake Erie before a large crowd late Saturday afternoon. Volunteers formed in a semicircle in the Lake near the sea swing and performed the baptismal rites as the candidates waded out to them.

"President Rutherford spoke to nearly 7,000 persons under the trees Sunday afternoon. He declared a League of Nations formed by the political and economic forces, moved by a desire to better mankind by establishment of peace and plenty would accomplish great good, and then asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant— claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

SLEEP, REPOSE, AND—GA

In each room at the hotel the friends found a little card of greetings from the President of the Society, and this card suggested regular hours of retiring, that all might be refreshed for the next day; and it was noted that this suggestion was very closely observed. So by eleven o'clock each night Cedar Point was quiet and peaceful. Nothing could be heard save the gentle swashing of the waves against the shore.

After the evening services those friends who lodged in Sandusky had a pleasant ride across the bay, the while they watched the iridescent shimmer of the moonbeams on the water, or sang together the songs of Zion. Those who stayed on the Point strolled along the silver strand, or watched as

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the stars—the forget-me-nots of the angels."

The fresh breezes and the pacific setting of the scene prepared the friends for repose.

Many were reminded of how Jesus and his disciples must have walked the sands of Galilee's shore and given praise to Jehovah as they gazed upon the wonders of his creation and looked forward to the time when his glory shall fill the whole earth as the waters fill the deep.

On the card above mentioned, and on the back of the program, was a sign in gold—the cryptic characters GA. Larger signs of the same thing had been painted and hung about the book store and hotel lobby and other places. No explanation was given at the time of the meaning of these letters, and many of the friends were guessing. Sometimes one would come and say: "I have solved it: GA means Gideon's Army". Another would say: "I have it: It means Guess Again"; and thus they guessed, and looked forward with expectancy until the explanation was given, which accordingly was done Friday afternoon, as previously promised.

CO-LABORERS' DAY

The real climax of the convention was reached on Friday—Colaborer's Day. The addresses and testimony meetings were chiefly for the benefit of colporteurs and other workers. At three o'clock in the afternoon, according to the program, Brother Rutherford addressed the colaborers, and in the midst of his address announced the purpose of the Society to publish THE GOLDEN AGE—the new magazine mentioned in the previous issue of THE WATCH TOWER. After making announcement he called upon those present to know how many desired to enter into this work and who would enter into it. The response was an inspiring scene. Six thousand people, as one person, arose, and standing they sang with a zest and zeal known only by those who follow in the footsteps of Jesus the beautiful words:

"Send out thy light and truth, O Lord;
Let them our leaders be
To guide us to thy holy hill
Where we shall worship thee."

Many remarked that never before had such an inspiring scene been witnessed; never before had any who attended that convention seen anything to compare with the loving zeal and enthusiasm and devotion manifested by the people of God.

Then followed the address of Brother R. J. Martin, office manager of the Society, in which he outlined the detailed methods for the new work of obtaining subscriptions for THE GOLDEN AGE. Brother Martin pointed out how by systematic efforts it would be an easy matter to procure 4,000,000 subscriptions in less than a year. Since THE GOLDEN AGE will carry a large amount of religious matter and explain present-day events in the light of divine prophecy, and since it is a thirty-two-page magazine, published twice each month, a subscription list such as above stated would be the most extensive volunteer matter we have ever had, and in such form as we believe the people would

readily take it. Coming to them at this time of distress in the world, it will be readily taken, because it will comfort those that mourn and bind up the broken hearted. These details for THE GOLDEN AGE work have been mailed to the various class secretaries, and already the subscriptions are coming in.

ADVANCE SUBSCRIPTIONS

As an incident showing how readily the people desire something of this kind, one of the sisters made a short journey during the convention and, talking to strangers on the boat about THE GOLDEN AGE, she procured five subscriptions. One business man who employs a large number of people remarked: "As soon as this magazine is out, send it to me, and I am sure all my employees will want to subscribe".

Long had the dear friends waited, prayed and hoped that the Lord would open some new method of spreading the truth, announcing the kingdom of Messiah. And when the announcement was made, detailing how the Lord had led up to this method of spreading the truth, the dear friends responded with gladness of heart. There seemed to be no dissenting voice in that great throng of people. Evidently Satan was there, because he always maintains an office at such times and places. But manifestly he was there as an onlooker, and truly we may say: "Thou preparest a table before me in the presence of mine enemies".—Psalm 23:5.

It was a wonderful convention! it was marvelous for eyes to behold; and in the language of one dear, zealous brother: "The meeting was a miracle—the most wonderful meeting ever held on this earth!" It has long been customary to say of each convention: "This is the best yet," and therefore the phrase sounds somewhat trite. However, we believe it will be the unanimous opinion of every one who attended the Cedar Point Convention that there never has yet been held a convention of the Lord's people wherein such a wonderful spirit of unity, of devotion to the Lord, of willingness to do his will was manifested, as at this convention. And why should it not be thus, realizing that the church is but small in numbers, and that the war is on between it and the beast, the members of the church should stand as one, united, harmonious body, battling together to the pulling down of the strongholds of error. Had there been any differences between any of those who assembled at the convention prior to coming there, seemingly all were wiped away, and the heart sentiment of each found expression in the words of St. Paul: "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus". (Philippians 3:13) It was good to be there! The Lord was there, and he showered upon every one blessings of loving kindness.

MESSAGES OF GREETING

But the dear friends who could not be there must not be overlooked. Some exercised self-sacrifice in staying at home, that others might attend. Many of those whose attendance was hindered by one cause and another sent telegrams and letters of greetings and good wishes. The Lord reward them according to their hearts' desires.

Officers of the Boeckling Company, owners of the Cedar Point summer resort, were deeply impressed with the Bible Students. They had never seen anything like them. The second day we were there, forty of the kitchen and dining room employees called a strike and refused to work. Immediately a sufficient number of our young brothers and sisters volunteered and did the work in the kitchen and dining room, greatly to the pleasure of the management, who gladly paid them the regular wages. Soon the hotel clerks and officers caught the habit of calling everyone Brother and Sister, and seemed to appreciate them very much. The President of the Boeckling Company said to Brother Macmillan: "I never saw such people as these. If you can make my help do their work as readily as these people do theirs, it will be worth $10,000 to me". Nearly all the occupants of the rooms made their own beds, and thus made the work lighter for the hotel help. Generally there was a splendid impression made on all the officers and employees about the summer resort. On Sunday a great number of the employees requested reserved seats for the public lecture. Many of them received the volumes of STUDIES IN THE SCRIPTURES before we left. Many were the interesting items concerning the convention; many were the kind expressions by the people who met the Bible students. We hope much good will be done, and that the sweetening influence of those who were there produced a lasting effect upon all with whom we came in contact.

ADORATION

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but, oh, the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

Thou, Lord, alone, art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed,
In thee the bless'd abide,—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling place.

JEREMIAH COMMENDS THE RECHABITES

— — NOVEMBER 2.—JEREMIAH 35:1-8, 12-14, 18, 19. — —

THE KINGDOM OF JUDAH NEARING ITS END—JEREMIAH'S EFFORTS TO SAVE HIS COUNTRY—INGRATITUDE AND MALICE OF THE LEADERS—UNAPPROVED FAULTFINDING AND NECESSARY EXPOSURE OF DANGER AND DANGEROUS TENDENCIES—THE WILL TO OBEY AS OFFSET TO NATURAL RETICENCE—MODERN DISESTEEM FOR JEREMIAH AND FOR THE LORD'S WORD GENERALLY.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 *Corinthians* 10:31.



THE lesson for today was evidently intended to be a temperance lesson; but the subject matter deals much more decidedly with obedience than with over-indulgence in eating or drinking. Jeremiah lived in the most critical time in the history of the Jews. He was the prophet of the fall of Judah. At this time Judah was on the verge of ruin, though the actual downfall of Jerusalem did not occur until some eighteen years or so later than the time of this lesson.

Jeremiah in his public ministrations was bold, and his enemies probably thought that he enjoyed denouncing them, their sins, crimes, wrongs, their disobedience to God, which were all prevalent and growing in the kingdom of Judah. But privately, it seems, the prophet was of a gentle, sensitive nature, shrinking from public life. It was only his faithfulness to Jehovah that led him to prophesy the calamities which had been revealed to him.

It would be difficult to find words inspired by deeper interest and compassion than some of those in the last part of the eighth and the first part of the ninth chapters of his prophecy: "For the hurt of the daughter of my people am I hurt.....O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" And even Isaiah, with his fire-tipped tongue sublime, hardly exceeds the tender and exultant strain of Jeremiah in chapter 31:28: "And it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord".

GREAT CALAMITIES FORETOLD

The prophet Jeremiah denounced the sins of the Jewish nation with great courage, and with an eloquence at once solemn and grand. He declared that the miseries which the people suffered were the special judgments of Jehovah, and he proclaimed repeatedly and openly, and in the most public places of the city, still heavier calamities, which he said were impending. Some of the people were annoyed and some were troubled at these prophetic warnings, and some of them were deeply incensed against Jeremiah for uttering them.

Jeremiah could not lay much claim to popularity. No man can attack the pet shortcomings of a whole nation, or any considerable portion of a nation, without becoming unpopular. Such things are not unknown in our day; and the records of history bear abundant testimony that it has always been so. Jeremiah's sensitive nature made it all the more difficult for him to stand firm when they charged him with being disloyal, with being pro-Chaldean, with interfering with the military operations of the country. Yet this he did, and thus showed his real courage.

PRIESTS RESENTFUL AT GOD'S WORD

Finally, on one occasion, he took his stand in one of the public courts of the temple, and addressing the concourse of priests and representative people that were there, he declared that, unless the nation repented of its sins and turned to God, the whole city should be overwhelmed. Even the Temple, the sacred house of God, should be destroyed, and the very site abandoned. He 'diminished not a word' of all that the Lord had given him to tell the people.—Jeremiah 26:2.

The priests and the prophets and the people who heard this denunciation were greatly exasperated. From the order indicated in the account it seems evident that the priests were the most hotly incensed, because the prophecy implied that they would soon be out of a job. The priests' action had influence with the prophets; for they too began to realize the "dignity" of their position, to be conscious of the fact that they too were prophets as well as Jeremiah. No such message had been given to them, and besides, if it had, they had too much respect for the "institutions" of their country and, especially, too much respect for their own standing in the community ever to deliver so ungracious a message. Nay verily!

What share the populace had in the demonstration was evidently, as usual, merely to furnish a sort of dramatic background for the star players.

THE PROPHET SEIZED AND TRIED

At all events they seized Jeremiah, and brought him before a great judicial assembly for trial. The judges asked him why he uttered such predictions, averring that by doing so he acted like an enemy to their country, and why he had spoken against the holy Temple, concerning which they were commanded to exercise the greatest deference and respect. The excitement was very great against him; the people, goaded on by the ecclesiastical functionaries of that time, demanded his life, could hardly, it would seem, be restrained from open violence. In the midst of this scene Jeremiah was calm and unmoved, and replied to their accusations in substance as follows:

'Everything which I have said against this city and this house I have said by the direction of the Lord Jehovah. Instead of resenting it, and being angry with me for delivering my message, it becomes you to look at your sins and repent of them and forsake them. By so doing the Lord will have mercy upon you, and will avert the calamities which otherwise will most certainly come. As for myself, here I am in your hands. You can deal with me just as you think best. You can kill me if you will; but you may be assured that if you do so, you will bring the guilt and consequence of shedding innocent blood upon yourselves and upon this city. I have said nothing and foretold nothing but by the command of the Lord.'

STEADIER HEADS PREVAIL

The prophet's calmness and reasonable utterances produced an effect of greater sobriety upon both the rulers and the people. The finding of the princes was that he was not worthy to die, since he had spoken in the name of the Lord. Apparently, however, some were more angry than ever, and were still eager to put the prophet to death. So certain of the elders of the land, sagacious laymen they were, reminded them of how Micah had spoken in similar manner in the days of Hezekiah against the city and the Temple; and so far from putting him to death for his warnings, they feared the Lord and were converted from their evil course and the city was spared. This conservative element in the mob prevailed. Jeremiah's case was allowed to pass. It appears, however, that his safety was rather owing to the personal influence of one Ahikam than to any general feeling favorable to Jeremiah, that his life was preserved; and it would seem that he was then either under some kind of restraint, or else was in so much danger from the animosity of his opponents as to make it prudent for him not to appear in public unless by the Lord's special direction.

THE SONS OF RECHAB TESTED

It was shortly after this incident that the Lord directed Jeremiah to go to the house of the Rechabites, speak to them, bring them into the house of the Lord, the Temple, and to offer them wine to drink. Now the Rechabites were not properly of the twelve tribes, but they were of Abrahamic stock and circumcision. The names of the Rechabites show that they continued to be worshipers of Jehovah. Their rigid Nazaritish life seems to have been generally known. They not only did not drink wine, but they did not dwell in fixed habitations, nor own them; neither did they sow seed or plant vineyards. That austere method of living was probably enjoined upon them by their patriarch Jonadab, partly as a protest, and partly as a protection against the debauching effects of the licentious living of the Phœnicians and others with whom they would come more or less into contact.

This austere and abstemious mode of living made it possible for them to be admitted into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. They were received by the sons or followers of a "man of God", a prophet or devotee of special sanctity. Here they were tempted and found proof against the temptation, and their steadfastness turned into a reproof for the unfaithfulness of Judea and Jerusalem.

RECOGNITION FOR THE RECHABITES

The narrative of this trial ends with the statement of a special blessing upon the house of Jonadab: "Jonadab, the son of Rechab, shall not want a man to stand before me forever". To stand before the Lord meant one thing—to serve

him in some priestly capacity, as did the Levites. (See Deuteronomy 10:8; 18:5, 7; Genesis 18:22; Judges 20:28; Psalm 134:1; etc.) The purity, the consecrated life, but above all the faithfulness of the sons of Rechab gained for them, as it gained for other Nazarites, this honor. Jewish writings support the implied meaning of this account when they tell us that the Rechabites were adopted into the families of Israel, being probably incorporated into the tribe of Levi.

The logic underlying this little tableau is something like this: If the Rechabites were so faithful to the behests of Jonadab, who was merely a patriarch of that family and himself an imperfect man, how much more reason was there for Judah to be obedient to the laws of Jehovah, given to them at the hand of Moses, since Jehovah was the God of all wisdom, justice, love, and power!

If this incident be taken as teaching or implying that God enjoins prohibition of wine upon all classes of people, it proves too much. For wine was only one of the things which this ascetic tribe of Arabian nomads was forbidden. If we force the conclusion from this Scripture that it is wrong to drink wine, then we, in turn, are forced to the admission that it is wrong to build houses, to own them, to own farms, or to plant them—a conclusion which the reverend gentlemen who chose the topic for us would hardly be willing to admit.

THOROUGH CLEANSING NEEDED

Since prohibition is on the statutes of the land it is eminently proper for all to obey the law in this respect, but it is futile, as well as weak, to try to twist this account of the faithfulness of the Rechabites into a divine approval of man's puny efforts at legislating righteousness onto an unwilling world. Prohibition is like dressing up a leper in evening clothes. He may or may not be more presentable in society, but he is still unclean. His real cleansing must begin from within, and that will not begin until those whose interests are identified with the corruptions of religion have been supplanted by the Sun of Righteousness, with healing in his beams.

This blessing of the Rechabites with an honored position in the national life of Israel would be comparable to bringing in a band of Gypsies and making them vestry-men in the Cathedral of St. John the Divine. It would be bitterly resented now; it was surely resented then. Possibly as a sequel to this cutting and dramatic rebuke of the festered iniquity of his people Jeremiah found himself in the "shut up" condition which he mentions in chapter 36:5, wherein it was not longer his privilege to go into the house of the Lord. But there, when he could not reach the rulers and the people with his voice, he dictated a prophecy to Baruch which was read to the princes and the king. When it was destroyed, he wrote another, even more vehement than the first.

JEREMIAH STILL UNLOVED

No wonder Jeremiah was unpopular. If a radical lecturer were to appear in the Stock Exchange on Wall Street and preach the utter downfall of the whole financial system and the triumph of forces long considered by them as foes, he could hardly be less loved than Jeremiah. And this faithful mouthpiece of the Lord, second of the major prophets, is still unpopular with the same class which there opposed him. In a contributed letter published in the Pensacola *Journal*, of July 9, and evidently written by a high priest of militarism, the whole story of Jeremiah is treated in a cynical and superior manner. Among much else the writer, who signs himself "Gideon" and who claims to be a Christian, says:

"Jeremiah.....weakened the forces of Israel and Judah and in both kingdoms formed a Defeatist Party. The Chaldeans are already raiding through Dan and Gad and Jeremiah cries out for the Jews to surrender without a fight.....One day word comes of Egyptian reinforcements and the Chaldean army hurriedly raises the siege of the northern cities, calls in the raiding columns and runs. Jeremiah, deciding his game is over and lost, tries to escape with them, but is caught at the border," etc. "Finally the Jewish war party is shut up in the three cities of Judah proper, with the Chaldeans raiding on all sides.....The king takes Jeremiah for what he is—a Babylonian agent. He [the king] does not take the trouble to ask terms of Nebuchadnazar, the opposing general. He goes direct to *the enemy with his gates* and asks for terms of capitulation."

HIGHER CRITICS AND REAL WISDOM

This man is so wise that he stands in his own light. Over against his personal fancy we find real facts such as these: The New Testament quotes Jeremiah fifty-three times. Thirteen of the books of the New Testament quote Jeremiah. These books were written by seven different authors, at least four of whom were of the twelve apostles. All three of the synoptic gospels quote Jeremiah, and no less than six different times do they represent Jesus himself as quoting this wonderful prophet. Can this Christian militarist think that Christ was either an ignoramus or a deliberate imposter? The great Apostle Paul quotes Jeremiah eleven times. Was Paul a much-deceived and beclouded leader? And did God err when he permitted such a person to write a third of the New Testament?!

"WHAT POWER IS AT THE BOTTOM OF IT?"

DEAR BRETHREN.

It is with the sweetest and most happy reflection upon the recent convention at Cedar Point, O., that I am writing this morning. What a blessing to have been there! What a privilege! What an opportunity! What a responsibility to thus have been associated with the dear Master himself for a whole week! For that he was present personally there can be no doubt. Was Brother Russell present there? Beyond any doubt in this world. Who else were there besides *all* these friends and helpers? Was Satan? Beyond any doubt, he was there as an onlooker, but standing aloof: "Thou preparest a table before me in the *presence* of mine enemies". (Psalm 23:5) But what gratitude fills our hearts as we have this added proof that "he who is for us is more than all that can be against us".

This meeting was a *miracle*—the most wonderful meeting *ever held on this earth*. Neither the world of politics, science, nor literature can or ever has staged such a meeting. Think of 5,000 poor people coming from every quarter of the globe at their own expense, consuming over a quarter of a million of dollars *simply to "go to meeting"*.

Think of the calm, deep, peaceful earnestness of almost every soul present—self forgotten. And while there were no bands playing, no flourish, no hilarity, no rudeness, yet there was *unbounded joy*, and *seriousness*.

It seems to me it is quite necessary that we every one calmly and prayerfully meditate upon these things—go beneath the surface to see what power is at the bottom of it—that we may get the most good and the real meaning out of it.

What was the Lord's object in staging this meeting? Unquestionably it was to satisfy a soul hunger in the heart of the church for the *"meat in season"*—a desire to know exactly what part they were to play in this final struggle between the forces of light and darkness; to do away with all uncertainty as to where his favor rested; to call to immediate action every consecrated soul; to send a wave of influence quickly throughout the whole world—a *"wireless"* if you please. All this was reflected in the tone of almost every discourse. *This tone* has never been observed in any other meeting. It means *action now*, it means *to arms!*

Can any true son of God have any doubt about this work *now?* It seems impossible. Why even the world can clearly see and feel the truthfulness of our message and position. Therefore, any of those who have tasted of the good word of God and been made partakers of the holy Spirit, to renounce it certainly means condemnation.

The new work is awakening the hearty enthusiasm and cooperation of the whole church. What a happy thought it is! What an army! What quaking amongst the *Midianites* and *Amalekites!* as we hear them inquiring, *"Where is God?"*

It seems to me the Lord's preference and arrangement should easily be recognized by every one of us, and should fill us with a spirit of thankfulness.

We certainly owe a debt of gratitude to our brethren for the admirable and able manner in which this colossal meeting was handled. "May the God of all grace abundantly supply all your needs through Christ Jesus our Lord." Since this convention is over it has been a constant struggle to get back to earth again, and to get the machinery going once more.

In lots of love to you every one, and seeking to please the Lord in every thing, I am,

Your brother and fellow servant,

O. L. SULLIVAN.—*Pilg.*

PETER'S GREAT CONFESSION

— — NOVEMBER 9.—MATTHEW 16:13-24. — —

PUBLIC OPINION IN REGARD TO OUR LORD—DUE TIME FOR HIS DISCIPLES TO RECOGNIZE HIM AS MESSIAH—PETER PROBABLY SPOKESMAN FOR THE TWELVE—HIS STATEMENT A REFRESHMENT OF HEART TO OUR LORD—OUR LORD HIMSELF, NOT PETER, THE FOUNDATION STONE OF THE TRUE CHURCH—THE TWO KEYS OF THE KINGDOM AND THE DOORS UNLOCKED BY THEM.

"Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Verse 16.



PETER the Apostle was a grand character, as this lesson well illustrates. Yet, like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. This lesson, relating considerably to him, points a moral respecting the necessity for meekness, humility and wise direction of those who possess strength of character.

The incidents of this lesson occurred toward the close of our Lord's ministry, probably about six months before his crucifixion. For about three years our Lord had, with his disciples, been proclaiming the kingdom near at hand and working miracles which testified that he was Jehovah's Anointed One. Meantime his fame had of course spread in every direction. King Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead—probably having little information respecting Jesus, while he had considerable knowledge of John. Others, wishing to credit properly our Lord's wonderful works and mighty acts, claimed that he was the Elijah prophesied to precede Messiah's coming. Still others thought of him as Jeremiah or some other of the great prophets risen from the dead. But very few seemed to have thought of him as the Messiah; for they expected Messiah, when he would come, to be very kingly, very great and of very high standing with the nation and the ruling class. No doubt they thought that they greatly honored Jesus in crediting him with being the forerunner of the Messiah.

Apparently our Lord had not particularly expressed the matter of his Messiahship during these years, leaving it rather to be recognized by those who should obtain the opening of the eyes of their understanding. He spoke of himself as the Son of God. He spoke of his relationship to the Father, and testified that his mighty works were done in the Father's name and power; but he said little respecting his being the Messiah until now.

PETER'S STATEMENT COMPREHENSIVE

Now the proper time had come that the disciples should recognize definitely his office; and his question regarding what people in general said of him was merely to introduce the matter to the disciples and to give the opportunity to ask them, "Whom say ye that I am?" Then it was that Peter displayed not only the strength of his faith in the Lord, but also his own strength of character and his zeal, answering promptly, "Thou are the Christ [Hebrew, the Messiah], the Son of God—the Living." And although we may safely assume that Peter spoke for all of the apostles, in harmony with our Lord's question, nevertheless the fact that he was the spokesman would imply that he was the most thoroughly imbued with the sentiment that he expressed. His statement is quite comprehensive, too. Not only did he recognize Jesus as the Messiah, but he also recognized our Lord's divine authority and paternity.

Evidently it was a refreshment of heart to our Lord to have this full and frank statement from Peter. At least one of his disciples had profited by the lessons of the preceding three years, and had come to the point of full assurance of faith in him; and the others, while less expressive, were probably making progress nevertheless, and would be greatly helped and strengthened and built up by this good confession.

PETER A USEFUL STONE IN GOD'S HOUSE

Our Lord's response, "Blessed art thou, Simon, son of Jona", does not so much signify "I will grant a blessing upon you because of this confession," but rather, "You have been blessed of God greatly in that you have been enabled to discern this great truth, hidden from so many. Flesh and blood (mankind in general) do not so believe, and could not so have taught you nor convinced you. You have been drawn of my Father in heaven; and through your responding to the leadings of his providence the eyes of your understanding have been opened that you are thus able to see and appreciate this great truth."

Then followed a blessing, a prophecy of coming usefulness, partly, at least, the result of this good confession, as it was also the result of a proper condition of heart: "Thou art Peter [*petros*, a stone, a rock] and upon this rock [*petra*, this great stone or rocky mass, the great truth which you have confessed, namely, my Messiahship] I will build my church".

Our Lord did not purpose to build his church upon Peter, but upon the great truth which the Father had laid as a foundation for his plan and had revealed to Peter, and which Peter had so nobly expressed. But Peter might indeed be one of the living stones of the spiritual temple erected upon this great foundation-fact. Peter himself gives us this interpretation of the matter in his epistle (1 Peter 2:4-7), assuring us that the whole church as a building of God is growing more and more complete through the addition of each member, who as a living stone is built up into and under the headship of Christ, the great chief cornerstone and capstone of the whole—the figure being that of a pyramid. See STUDIES IN THE SCRIPTURES, Vol. 1, Study 5; Vol. 3, Study 10.

The same thought is given in the description of the New Jerusalem, in which Peter is represented by one of the twelve foundation stones, the other apostles being equally foundation stones, and all the faithful in Christ being built upon the foundation of the divine plan, and upon the testimony of these twelve apostles.—Revelation 21:12.

This was probably the first intimation our Lord had given of his intention to build a church, or that any period of time would elapse between the work he was then doing and the establishment of the kingdom. This was a gradual way of bringing great matters to the attention of the apostles, matters which necessarily would conflict with many of the ideas and hopes that had already taken possession of their hearts.

THE ONE TRUE CHURCH OF CHRIST

It cannot be claimed that our Lord referred to any of the Christian sects when thus speaking of his church. All are forced to admit that these earthly systems are entirely ignored, not only in this statement, but in every other statement which our Lord ever made respecting his church. He never recognized more than one church, nor did the apostles; and both Jesus and his apostles reckoned that every true sheep, every true grain, every wise virgin and every faithful servant of this Gospel age would belong to the one church of Christ, of which the Apostle says that their names are written in heaven (Hebrews 12:23) They need no earthly record; and such of them as are rightly informed will want no sectarian name, but will be thoroughly satisfied with the name of the Lord. And they will want no earthly creed-fences to separate them from each other, but will desire more and more to be one in fact and in theory.

The church of Rome, as being the oldest of all human church systems, claims the name of Christ, and holds that the Apostle Peter was its founder. But it can produce no evidence to this effect; for there was no Roman Catholic church in existence until centuries after Peter's day. The primitive church authorized by our Lord, and built upon the testimony of the apostles and through their ministry after the day of Pentecost, was a very different institution from any of the present-day man-made, creed-bound and clergy-lorded systems. We understand that our Lord is now calling his true people out of this Babylon or mixed condition of present-day "churchianity" into the light, the liberty, the fellowship with him and with all who are his, which properly belong to the one flock, which has but "one Lord, one faith, one baptism"

"THE GATES OF HELL", THE GRAVE

Our Lord's declaration that "the gates of hell [hades, the death state] shall not prevail against" his church is worthy of careful notice, especially in view of his words following this statement, to the effect that all who would be his disciples must follow him in sacrifice into death. This must have been an astounding thought to the apostles, as they had, so far from expecting death, anticipated some kind of transformation to glory, honor, and immortality. The declaration, therefore, that the gates of hell, the gates of the grave, shall not prevail against his church, signified not that his followers should not enter those portals of death, but that eventually those prison-doors of death would open, would not be permitted forever to prevail against the faithful.

As a matter of fact, the gates of hades closed over our dear Redeemer himself for portions of three days; but they did not prevail. On the contrary God's power prevailed; and our Lord arose from the dead. He left the prison-house.

He came forth a victor. And so likewise throughout this Gospel age the gates of death closed behind the apostles one after another, and after all the faithful of the Lord's people, as well as others. Our Lord's assurance then is still comforting to his followers, that the prison-house of death, with its strong bars and gates, shall not prevail, shall not in the end conquer, but that he who was raised from the dead by the power of the Father will raise us up also, making us also victors over death and over the grave, so that eventually we can say, "O death, where is thy sting? O grave, where is thy victory?" But we cannot say this as long as we are subject to death, nor as long as we are under the power of death, but only when the deliverance shall come in the resurrection.

Although our Lord does not here speak of others than the church prevailing against the gates and bars of the tomb, he elsewhere gives us the assurance that through his prevailing, and through our subsequent prevailing through his name and his assistance, ultimately the whole world of mankind—or as many of them, at least, as will accept of the favor—shall be delivered from the power of death into perfection of life. Then shall be brought to pass, in the most absolute sense, the prophecy just referred to. (Isaiah 61:1-3) Adamic death and its victory over the human family will then be completely annulled, through the atonement accomplished by our Lord and through the restitution which he, with his church, will accomplish as a result. Moreover, any who fail of eternal life shall not fail because of the present prevalence of so-called Adamic death, but will be the victims of their own wilful sin, and will experience its penalty, the second death, whose bars and gates will never open, and against which they can never prevail; for Christ dieth no more, and will release no one from the second death.—Romans 6:9; 2 Thessalonians 1:9; Acts 3:23.

THE KEYS OF THE KINGDOM OF HEAVEN

Of course the apostles could not at that time understand our Lord's words as they did afterward, and as we now understand them. (John 7:39) Nevertheless these various declarations respecting the future immediately followed, our Lord saying, "I will give thee the keys of the kingdom of heaven". What a riddle this must have seemed to poor Peter and his associates! They would doubtless conclude that it meant that in view of Peter's confession our Lord would make him grand treasurer of the kingdom, or something of that sort. Only in the light of their fulfillment in subsequent events can we judge accurately the meaning of these words. But looking through the experiences of Peter and the church, we find that there were two doors which required to be opened, and that Peter was used of the Lord in opening both of them. Hence it was properly stated of him that he had the keys, the power, the opportunity, the authority, to do the work in both instances; and he did it.

Our Lord himself did not open the doors into the kingdom in the full sense of the word. He merely called out faithful laborers, who should afterward in his name open wide the doors. Indeed, the doors into the kingdom could not be opened to any one until first of all the great transaction of Calvary had been accomplished. Our Lord came to give himself a ransom for all mankind, because a ransom was necessary before mankind could be released from the Adamic condemnation or could have any part either in the kingdom proper or in the hoped-for blessing promised through the kingdom to all the families of the earth Hence the apostles (whom the Father had given especially to Jesus, and of whom none was lost save the son of perdition, whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul—John 17:12; Romans 1:1) did not and could not receive recognition from the Father until after our Lord Jesus had finished his sacrifice and had risen from the dead and had ascended on high to appear in the presence of God in their behalf, and on behalf of all men, for whom he had died. As soon as the sacrifice for man's sin was presented to the Father, the evidence of its acceptance was indicated to mankind by God's acceptance of the faithful apostles, and of all who were then in the proper condition of heart, to the plane of sonship and their begetting of the holy Spirit to a new nature; and this was marked or indicated by the outpouring of the holy Spirit at Pentecost, accompanied by "gifts" of the Spirit.—Acts 3:32, 33.

It was then that Christ's kingdom was established in those who had received him. And then began the work of declaring the good tidings of great joy which must eventually be to all people, but which at first was restricted for three and a half years to fleshly Israel, in fulfillment of God's covenant with them that favor should continue to the full end of seventy weeks mentioned by the prophet.—Daniel 9:24. See also STUDIES IN THE SCRIPTURES, Vol. 2, Study 3.

THE DOORS OF THE KINGDOM OPENED

In this work of opening the door of the kingdom to Israel we find, according to the record, that the Apostle Peter took the first, the most prominent and initiatory part. As we read, "Peter, standing up with [the others of] the eleven, lifted up his voice and said." (Acts 2:14) Peter was the spokesman. Peter used the "key". Peter opened the door, the other apostles coöperating and assisting.

The other of the two "keys" was not used for three and a half years afterward; for not until then could the door of favor be opened to the Gentiles. But when the time came for opening the door, we find that it was Peter who was especially designated of the Lord to do it. He was sent from Joppa to Cornelius, to tell him words which would be to the saving of his house—the opening to him of the privilege of membership in the kingdom of Christ, he being the first Gentile converted, the first one to whom the Lord authorized the preaching of the high calling of joint-heirship with Christ in his kingdom. Subsequently the Apostle Peter referred to this matter, saying, "Ye know how that a good while ago God made choice amongst us that the Gentiles by my mouth should hear the word of the Gospel".—Acts 10:1-43; 15:7.

BINDING AND LOOSING IN HEAVEN AND EARTH

Our Lord further said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven". This statement has given rise to the claim among Romanists that Peter was the first pope, and that he had an authority superior to the other apostles. But we find that very nearly the same words were used to all of the apostles as recorded by the same evangelist. (Matthew 18:18) Again, a very similar declaration was made to them all, as recorded by John, saying, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained". (John 20:23) We understand these declarations not to be general and applicable to all of the church, but chiefly to the apostles, on the strength of our Lord's words. (John 6:70; 15:16; Revelation 21:14) We deny that the popes of Rome or any other persons have ever been apostles or have ever exercised apostolic authority. In a word, we deny the central claim of Romanism and Episcopacy; namely, Apostolic Succession.

We understand this investment of Peter and the other apostles with special authority to bind and to loose, to remit and to hold, to signify that God would specially control their utterances, so that their decisions and writings might properly be considered authoritative. Not that God bound himself to do and to decide according to the imperfect judgments of the apostles, but that he has guaranteed us that he would so guide and providentially overrule in the affairs and in the language of these chosen and faithful ones that his people might rely upon it that such things as the apostles fixed had the divine approval. For instance, it is at their mouth that we learn that we are jusified from all sin through faith in the redemption. They did not make it so; but under divine direction they were guided in the stating of it so; and we may rely implicitly upon their statements, which, moreover, we find to be in full accord with the principles of righteousness and with the various declarations of the divine Word.

The apostles inform us also that certain sins can be remitted or forgiven—sins of weakness and of ignorance, traceable to our fallen nature, which we have received by heredity, and the penalty for which our Lord has already borne. They inform us that other sins—wilful sins—are not forgivable and may indeed be sins unto death, unto the second death. Herein we see reasonableness also; for we perceive that Christ did not die for any except the Adamic transgression and for those sins which directly or indirectly may be traceable to it; and that wilful, deliberate transgressions cannot therefore be forgiven, but must be expiated. If committed with considerable light, but not full light, the expiating penalty may be "stripes"; but if committed with full wilfulness and against full light, the penalty could be nothing short of death, the second death. —1 John 5:16; Luke 12:47, 48; Hebrews 6:4-6; 10:26, 27.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Minneapolis, Minn.	Oct.	5	Fredonia, N. Dak.	Oct.	14
Pease, Minn.	"	6	Fargo, N. Dak.	"	16
Wilmar, Minn.	"	8	Grand Forks, N. Dak.	"	17
Evansville, Minn.	"	10	Surrey, N. Dak.	"	18, 19
Underlin, N. Dak.	"	12	Outlook, Mont	"	21, 22

ADDRESSES BY BROTHER R. H. BARBER

Rock Springs, Ga.	Oct.	6	Rockmart, Ga.	Oct.	11
Cloudland, Ga.	"	7	Atlanta, Ga.	"	12, 13
Gadsden, Ala.	"	8	Dallas, Ga.	"	14
Rome, Ga.	"	9	Tallapoosa, Ga.	"	15
Cedartown, Ga.	"	10	Athens, Ga.	"	16

ADDESSES BY BROTHER T. E. BARKER

Lansing, Mich.	Oct.	8	Benton Harbor, Mich.	Oct.	14
Charlotte, Mich.	"	9	South Bend, Ind	"	15
Woodland, Mich.	"	10	Marcellus, Mich.	"	16
Kalamazoo, Mich.	"	12	Battle Creek, Mich.	"	17
South Haven, Mich.	"	13	Albion, Mich.	"	18

ADDRESSES BY BROTHER J. A. BOHNET

Little Sioux, Ia.	Oct.	6	Cherokee, Ia.	Oct.	13, 14
Sioux City, Ia.	"	7	Alton, Ia.	"	15
Winside, Neb.	"	8	Inwood, Ia.	"	16, 17
Stanton, Neb.	"	9	Chancellor, S. Dak.	"	18, 19
Clearwater, Neb.	"	11, 12	Menno, S. Dak.	"	20, 21

ADDRESSES BY BROTHER M. O. BOWIN

Elma, Ia.	Oct.	1	St. Paul, Minn.	Oct.	7
Austin, Minn.	"	2	Minneapolis, Minn.	"	8
Whalan, Minn.	"	3	Superior, Wis.	"	9
Eureka Center, Minn.	"	5	Duluth, Minn.	"	10
Fairbault, Minn.	"	6	Two Harbors, Minn.	"	12

ADDRESSES BY BROTHER A. J. ESHLEMAN

Piedmont, Ala.	Oct.	11, 12	Pell City, Ala.	Oct.	18, 19
Anniston, Ala.	"	13, 14	Jemison, Ala.	"	21
Lincoln, Ala.	"	15	Randolph, Ala.	"	22
Riverside, Ala.	"	16	Montgomery, Ala.	"	23, 24
Seddon, Ala.	"	17	Opelika, Ala.	"	25, 26

ADDRESSES BY BROTHER A. M. GRAHAM

Muncie, Ind.	Oct.	11, 12	Plymouth, Ind.	Oct.	17
Marion, Ind.	"	13	Warsaw, Ind.	"	19
Wabash, Ind.	"	14	Ft. Wayne, Ind.	"	20
Peru, Ind.	"	15	Garrett, Ind.	"	21
Logansport, Ind.	"	16	Auburn, Ind.	"	22

ADDRESSES BY BROTHER M. L. HERR

Lancaster, Pa.	Oct.	5	Mahanoy City, Pa.	Oct.	10
York, Pa.	"	6	Shamokin, Pa.	"	12
Reading, Pa.	"	7	Hazelton, Pa.	"	13
Pottsville, Pa.	"	8	Wilkes Barre, Pa	"	14
Tamaqua, Pa.	"	9	Benton, Pa.	"	15, 16

ADDRESSES BY BROTHER O. MAGNUSON

Paducah, Ky.	Oct.	8	Marion, Ill.	Oct	15
Mounds, Ill.	"	9	Centralia, Ill.	"	16
Thebes, Ill.	"	10	Patoka, Ill	"	17
Anna, Ill.	"	12	Vandalia, Ill.	"	18
Carterville, Ill.	"	14	Pana, Ill.	"	19

ADDRESSES BY BROTHER S. MORTON

Java, Va.	Oct.	9, 10	Greensboro, N. C.	Oct.	18, 19
Danville, Va.	"	12	Charlotte, N. C.	"	20
High Point, N. C.	"	13	Shelby, N. C.	"	21
Welcome, N. C.	"	15	Gastonia, N. C.	"	22
Winston-Salem, N. C.	"	16, 17	Hickory, N. C.	"	23

ADDRESSES BY BROTHER W. H. PICKERING

Muskogee, Okla.	Oct.	1, 5	Stigler, Okla.	Oct.	12
Peggs, Okla.	"	2, 3	Ft. Smith, Ark.	"	13
Bidding Spgs., Okla.	"	6, 7	McCurtin, Okla.	"	14
Porum, Okla.	"	8, 9	McAlester, Okla.	"	16
Tomaha, Okla	"	10	Wilburton, Okla.	"	17

ADDRESSES BY BROTHER R. L. ROBIE

Gloversville, N. Y.	Oct.	8	Rutland, Vt.	Oct.	14
Schenectady, N. Y.	"	9	Granville, N. Y.	"	15, 16
Glens Falls, N. Y.	"	10	Watervliet, N. Y.	"	17
Warrensburg, N. Y.	"	12	Troy, N. Y.	"	18, 19
Ticonderoga, N. Y	"	13	Albany, N. Y.	"	19, 20

ADDRESSES BY BROTHER V. C. RICE

Dexter, Mo.	Oct.	9	Rector, Ark.	Oct.	17
Poplar Bluff, Mo.	"	10	Jonesboro, Ark.	"	19
Chaonia, Mo.	"	12	Gilmore, Ark.	"	20
Clarkton, Mo.	"	14	Memphis, Tenn.	"	21
Piggott, Ark.	"	16	W. Helena, Ark.	"	22

ADDRESSES BY BROTHER W. J. THORN

Crafton, Ky.	Oct.	6	Paducah, Ky.	Oct.	14
Hopkinsville, Ky.	"	8, 9	Mayfield, Ky.	"	15
Guthrie, Ky.	"	10	Gadsden, Tenn.	"	16, 17
Big Sandy, Tenn	"	11, 12	Memphis, Tenn.	"	19
Iola, Ky	"	13	Okolona, Miss.	"	20

ADDRESSES BY BROTHER T. H. THORNTON

Boston, Mass.	Oct.	5	Plimpton, Mass.	Oct.	10
Franklin, Mass.	"	6	Plymouth, Mass.	"	12
Attleboro, Mass.	"	7	N. Duxbury, Mass.	"	13
Fall River, Mass.	"	8	Brockton, Mass.	"	14
New Bedford, Mass	"	9	Quincy, Mass.	"	15

ADDRESSES BY BROTHER D. TOOLE

Joplin, Mo.	Oct.	12	Chilhowee, Mo.	Oct.	17
Seneca, Mo.	"	13	Kansas City, Mo.	"	18, 19
Pittsburgh, Kan.	"	14	Lawrence, Kan.	"	20
Eldorado Sp'gs, Kan.	"	15	Topeka, Kan.	"	21
Clinton, Mo.	"	16	Abilene, Kan	"	22

ADDRESSES BY BROTHER L. F. ZINK

Manistique, Mich.	Sept.	29, 30	Shiocton, Wis.	Oct.	7
Marinette, Wis.	Oct.	2	Black Creek, Wis.	"	8
Green Bay, Wis.	"	3	Sheboygan, Wis.	"	9
Bonduel, Wis.	"	4, 5	Milwaukee, Wis.	"	10
Clintonville, Wis.	"	6	Waukesha, Wis.	"	11

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Passaic, N. J.	Oct.	12	Stroudsburg, Pa.	Oct.	26

ADDRESSES BY BROTHER E. W. BETLER

Bethlehem, Pa.	Oct.	12	Long Branch, N. J.	Oct.	26

ADDRESSES BY BROTHER L. T. COHEN

Easton, Pa.	Oct.	19	Pt. Chester, N. Y.	Oct.	26

ADDRESSES BY BROTHER E. L. DOCKEY

Hazelton, Pa.	Oct.	19	Wilkes Barre, Pa.	Oct	19

ADDRESSES BY BROTHER A. DONALD

Slatington, Pa.	Oct.	19	Lehighton, Pa	Oct.	19

ADDRESSES BY BROTHER A. D. ESHLEMAN

Newark, N. J.	Oct.	19	Poughkeepsie, N. Y.	Oct.	26

ADDRESSES BY BROTHER H. E. HAZLETT

Pen Argyl, Pa.	Oct.	19	Bangor, Pa.	Oct.	19

ADDRESSES BY BROTHER W. F. HUDGINGS

Kunkletown, Pa.	Oct.	19	Deep River, Conn.	Oct.	26

ADDRESSES BY BROTHER R. J. MARTIN

Lancaster, Pa.	Oct.	19	Philadelphia, Pa.	Oct.	26

ADDRESSES BY BROTHER H. H. RIEMER

Watertown, N. Y.	Oct.	12	N. Brunswick, N. J.	Oct	19

ADDRESSES BY BROTHER F. H. ROBISON

Fall River, Mass.	Oct.	12	Brooklyn, N. Y.	Oct.	19

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Boston, Mass.	Oct.	19	Pittsfield, Mass.	Oct	26

ADDRESSES BY BROTHER R. VAN HYNING

Worcester, Mass.	Oct.	19	Yonkers, N. Y.	Oct	26

ADDRESSES BY BROTHER C. A. WISE

Schenectady, N. Y.	Oct.	19	Johnstown, N. Y.	Oct.	19

ADDRESSES BY BROTHER C. H. ZOOK

Elizabeth, N. J.	Oct.	19	Tarrytown, N. Y.	Oct.	26

Conventions to be Addressed by Brother J. F. Rutherford

Philadelphia, Pa.	Oct.	5	Baltimore, Md.	Oct.	12

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord." then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 130; (2) 186; (3) 323; (4) 261; (5) 140; (6) 191; (7) 192; (8) 184; (9) 183; (10) 166; (11) 136; (12) 112; (13) 121; (14) 233; (15) 134; (16) 277; (17) 286; (18) 263; (19) 306; (20) 119; (21) 120; (22) 238; (23) 267; (24) 198; (25) 106; (26) 69; (27) 239; (28) 228; (29) 125; (30) 245.



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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SEMI-MONTHLY

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these colums. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY REMOVED—CORRESPONDENCE TO BROOKLYN

In harmony with announcements previously made the Society has removed its headquarters to 124 Columbia Heights, Brooklyn, N. Y., to which address all communications, remittances, etc., should be sent. Barely enough of our force has been retained in Pittsburgh to publish this issue (and possibly another), as the strike in the printing trades in Greater New York was found to make such action advisable.

The first issue of THE GOLDEN AGE has been mailed; though conditions caused by the oncoming strike combined to make the first issue a little disappointing in appearance. But rather than cause delay of the first issue we are sending it out as it is, hoping that some such adjustment will be made in the printing trade as will make possible the early issue of the second number in good form.

CHANGES IN CLASS SECRETARIES

It sometimes occurs that class secretaries remove from one city to another and the class for which they were secretary fails either to choose another person for this work or fails to notify us of the change. The consequence is that notices of Pilgrim visits are sent to the old address, forwarded to the new address, and possibly do not come into the proper hands until it is too late to arrange for meetings. Please notify the Pilgrim Department *at once* if changes in the address or in the name of class secretaries occur.

ORDERS BY BRITISH FRIENDS

Orders for the reprint of TOWERS, subscriptions for THE GOLDEN AGE, and other orders of friends residing in Great Britain should be sent through the British office. Address all such orders Watch Tower Bible & Tract Society, 34 Craven Terrace, Lancaster Gate, London, W., and make remittances to the British office for same. The war somewhat disturbed free communication between the London office and the home office and there has been some confusion in the minds of the friends about their communication through the London office. For this reason we state that the same relationship that has existed for years between the British Branch and the home office at Brooklyn still exists.

NOT FASTING BUT FEASTING

MY DEAR BRETHREN:

Loving Greetings. I feel that I must write a word of appreciation for the feast that we so continually enjoy from the WATCH TOWER. What a privilege is yours, to feed the household of faith, what a blessing to serve; and what a privilege is ours to be served. It is no longer a time of fasting for the church, but a time of feasting; surely the Bridegroom is with us, and serving as he promised.

I have been very much impressed by the article on "The Cross of Christ", May 15th TOWER. Never before have I had such a vivid realization of the sufferings of our dear Master; but yet we can appreciate only a very little of all his sufferings for us, and what it meant to the heavenly Father too, in those last dread hours. When we see the manifestation of such love, instinctively we cry: "What shall I render unto the Lord for all his benefits?"

We are being richly blest at the London Tabernacle; the favor of the Lord is with Brother Hemery in a very marked manner; he is a tower of strength to us, and to the brethren up and down the country; a veritable pillar in the church.

Many are those who, forming themselves into Unions, Societies and Institutes, would draw us away from the WATCH TOWER, the Seventh Volume, and the Society, but the TOWERS and the Volumes are such a continual blessing to me that to cast them aside would in my own mind, be a willful act of starvation, almost spiritual suicide. The Father has promised that he will turn his "hand upon the little ones" (Zachariah 13:7), and now that the sanctuary is cleansed, the time is marked for Zion to awake and put on her beautiful garments. With confidence we can say: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever".

May you still be blessed of the Lord and, as you bring joy to others, your joy will be full. Sister Briggs joins with me in sending our fervent Christ love.

Your brother by his favor, H. C. BRIGGS.—*Eng.*

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL | OCTOBER 15, 1919 | No. 20

VIEWS FROM THE WATCH TOWER

IT would be a very blind and indifferent person indeed who could not see the trend of ecclesiastical affairs in the world to-day. The waters are being divided. The peoples of Christendom are slowly taking their point of view from one side or the other—either from that of God's Word or from the side of materialistic worldly wisdom. Here and there are evidences that some see with considerable clearness the object and purpose of the church during this Gospel age. A contributor to the May 10th issue of *The Alliance Weekly* (New York) expresses one phase of the situation so well that it is worth quoting from at considerable length:

"If the program of Christianity demands such outward success as shall bring all men to accept Jesus Christ as Savior and Lord in this age, the amelioration of all injustice and social inequality, the banishment of all forms of vice and immorality, the removal of all conflict and strife between men who labor and those who exploit labor, and such a cure and healing of all the ills of sin that through the church the kingdom of heaven shall be inaugurated,—if this is the program, then there is no escaping the conclusion: Christianty is at the crossroads!

"The burdens of a diseased civilization are breaking the back of the world. Outraged justice, because of increasing crime, is calling for more courts and a higher type of justice to vindicate the rights of the oppressed. This means higher taxation and the people are saying to their legislators: 'Go slow'. Insanity increases so rapidly that some experts are saying that the whole world will be insane in fifty years if the increase continues at the present rate. Social impurity and marital infidelity pollute society and fill divorce courts with the scandal of daily life. We are bringing back some of our boys who fought to make the world safe for democracy, and instead of finding that victory has brought immediate and final results we are standing on the crater of a volcano of political and industrial upheaval. Machine politicians are seeking to make things politically safe for 1920, great industries are seeking to readjust and save for themselves pre-war profits, and men who toil are looking on and preparing to defend the rights of labor from further aggression and oppression if it has to be done by the bayonet. Like a man with the chills, the whole fabric of modern civilization is shaking with disease and unrest. Life has never seemed so cheap, and never less stable and secure. Such are some of the signs of the times.

IS CHRISTENDOM A FAILURE?

"The modern church, facing the fact that it has lost control of the forces of civilization, and having lost the vision of the Master for the age, has virtually ceased preaching the gospel and is now trying to camouflage the issue by a 'social service' propaganda. It is spending its time seeking to buy up the services of efficiency experts who shall teach us how to socialize aliens, build and conduct community centers, and entertain and amuse this age so sick with its sin that something has to be done to rest its nerves. If the church is under commission and contract to convert the world, fumigate the nations, and make the world a safe place in which to live, then it is open to indictment on every count—we are no longer at the crossroads; we are lost! *Christianity is a failure, and we are bankrupt!*

"But if, on the contrary, the Bible teaches that such is not God's plan through the church for this age; if the church is not under commission to convert the world but simply to evangelize it, that is, give it the gospel as a witness, the issue shifts and God's purpose in the age has another objective. If God now is only visiting the Gentiles to take out of them a people for his name, his purpose is elective, and not world conversion until the next age. In this event we may expect to find just what we do find, two harvests ripening, one for judgment, and the other for the completion of God's larger purpose in the coming age. If the unrighteousness, lawlessness, and inhumanity of this age must ripen for judgment as in the days of Noah and Lot, as Jesus said would be the case, then the unrest, immorality, crime, apostasy and social degeneracy simply become signboards that enable us to locate how near we are to the end of the way, or are like sounding lines that tell the depth of the sea so the sailors can begin to get ready to anchor. If the church is simply that company of people who have received Jesus Christ as Savior and Lord and who have separated to him from the world, then it does not seem strange that some men will not now have this man Christ Jesus to reign over them. There is no promise that every knee shall bow and confess that Jesus Christ is Lord to the glory of God the Father in this age. That is one of the glories of the kingdom age.

"When tested by this rule, Christianity is not a failure. The gates of hell are not prevailing against it. He said the wheat and the tares should grow together until the end of the age; therefore, we should not expect anything different. Apostasy has thrown its dark shadow over the age, but the true church has not lost its way. It is not at the crossroads, but in the middle of the road, faithful to her Lord and the ministries assigned her, pressing with vigor on to the goal, her cornation day."

Time-honored ecclesiastical customs are finding themselves besieged by various modernist ideas. An item in the August 27th issue of the Pittsburgh *Dispatch* informs us that country ministers are to be re-educated to enable them to cope with the world problems of the new era which is now confronting the church nominal. The Presbyterian Board of Home Missions is launching such a scheme and expects to spend $10,000 for the re-education of ministers in 1920, and $25,000 a year for special courses to be offered to the most promising ministers who are discovered by this process of re-distillation. Dr. Warren H. Wilson, of the Presbyterian Home Board, is reported by the *Dispatch* as saying:

"The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, to study the Bible, to teach and to visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial 'drives' and in recreation problems. He is called on to be a pastor, not a preacher only."

It will be readily seen that such demands call for the qualifications of general manager for a large industrial undertaking, rather than for personal devotion and dedication to the service of God's Word, which is truth. The effect of such a course as that proposed will often be to eliminate some of the most sincere and spiritually influential in favor of the astute and socially brilliant. But no damage will come to the Lord's cause by such elimination, for the eliminated ones will be, by their very humiliation, prepared to understand the Lord's purposes in full and to co-operate with them —even if late.

GOATS NOT SHEEP

Efforts are being made in several States to teach the Bible, along with arts and sciences. Rev. C. W.

Laufer, in *The Christian Educator* (Philadelphia) says that "American educators are convinced of one thing, namely, that religion must lay hold of, permeate, and possess the social order. . . . If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, purpose of the living God, and all that he has made known concerning sin, salvation, righteousness, life, and immortality".

Doubtless those who are fostering this movement have some good motive back of their efforts. But a good motive is not sufficient to bring a movement in alignment with God's principles and purposes. Great injury might be accomplished through forced instruction in the Lord's Word for those who do not care for its precepts. It is the ancient mistake of trying to make sheep out of goats.

To the *Herald and Presbyter,* one of the oldest church papers in this country, is attributed the following paragraph:

"Those who imagine that there is to be any sort of surrender to these wicked forms of error on the part of the evangelical church, are greatly mistaken. Some of these fads, as Russellism and Eddyism, have adopted insolent methods of propaganda, and chuckle because they think they are going on unrebuked. But this sort of error is not to be successful, nor its flaunting organization to be recognized as Churches of Christ by evangelical Christian bodies. We are glad that there is to be a more determined and united effort to rebuke and restrain these false systems."

Just what is meant by the word "restrain" does not appear. But we do know that ecclesiastical bodies have persisted in making the mistake of applying such civil power as was within their hands to the suppression of what they considered to be false doctrine. But, someone may say, do you not seek to suppress them? The answer is that we do find fault with other religious bodies in proportion as they seem to us to be misrepresenting the message and purpose of the Gospel. If they honestly believe that we are teaching error (using the Bible as a source of authority) it is their privilege to criticize our teaching. Religious tolerance does not mean supine indifference to error. We welcome criticism if such criticism is based on the Bible. But when the subject of doctrine is largely ignored and political or civil power is invoked to sustain one's religious views, that, to our understanding, is a violation of the principle of religious tolerance.

TROUBLE IN SWITZERLAND

In the economic field of human experiences difficulties are everywhere present. Economic difficulties always find more or less of expression through social and political channels. Switzerland is the oldest republic in the world, and this little country has endured many things. Its people are not of one race, nor of one language, nor yet of one religion. The largest portion of the Swiss people are of German stock and speak either German or Swiss *patois*—usually both. Another large portion of the people speak French, and still others Italian. A small portion of mountaineers speak Romanche, a dialect most closely favoring its ancient mother, Latin. But notwithstanding these points of divergence, there is remarkable unity among the Swiss people, especially on the point of love of liberty. Freedom has been their most cherished birthright and the chief inspiration for their patriotic fervor. The Nashville *Banner* of August 5th, touches upon the Swiss situation when it says:

"The neutrality of Switzerland from early times has been respected by the greedy European empires and monarchies, and, though the Swiss are the best marksmen in the world and make excellent soldiers, the country has escaped the horrors of war.

"But all is not serene in Switzerland; the world-wide unrest, with the same cause and same manner of exhibition, is creating disturbance there. A Geneva dispatch says:

"'Troops sent by the government to quell strike riots at Basle and Zurich were forced to use machine guns mounted on automobiles during the disorders yesterday.

"'The strikers at Basle ripped up the pavements and bombarded the troops, injuring many. A number of strikers were killed and wounded and many were arrested.'

"The Swiss have been a remarkably happy and well-governed people in the past and if they are wise they will continue to pursue the tenor of their way after the old order and avoid radical innovations. The dispatch from Geneva continues:

"'At Basle the outbreak was said to be of a Boshevik character, while at Zurich the disorders were attributed to the increasing cost of living.

"'Newspapers have stopped publication and tramways have discontinued operation. Operations of the gas and electric services are threatened. Ring-leaders of the strikers are reported to be youths 19 and 20 years old. The military are guarding all banks and factories.'

"One cause seems to be hot-headed youth, filled with new and dangerous ideas, and the other the universal trouble, the high cost of living. The scarcity of bread in Paris was the immediate cause of the French revolution—and the strain to live is the chief source of disturbance now. The dispatch quoted above draws a difference between the cause of the trouble at Basle and that at Zurich, but closely analyzed they are one and the same. It is only the manifestation that is different. . . .

"The chief thought connected with these disturbances in Switzerland is that the high prices of which we sorely feel the effect in Nashville, and which the administration at Washington will bend every effort to set right, is neither a local nor a national affliction; it is world-wide. The people everywhere are restive because of it, and the disposition to find some corporation, individual or set of individuals supposed to be responsible for the condition and vent on them or him the popular fury, is causing violent outbreaks in many localities and leading to turbulence and disorder.

"What is chiefly needed is quiet and industry. The world is the same now as it was before the German armies crossed the Rhine just five years ago on their mission of war and destruction. If the people will work and produce now as they had done before that time, and not threaten the world with more disorder growing out of revolution, conditions will soon again become normal."

THE OLD WORLD GONE

Those who view matters from the standpoint of the Scriptures must conclude that with this editorial writer the wish only was father to the thought, when he voiced the expectation that the world might return to normal conditions. The Gentile times have ended. The old world is gone and is in process of disintegration. It can never return, and no one who has any conception of the grandeur which Christ's oncoming kingdom will bring to mankind and to his dwelling place, earth, can have any desire to see the old order reinstated as it was. What he probably desires is that conditions of peace and measurable security, which is associated in his mind with the times which were, be re-established.

Several elements contribute to the world-wide unrest. One of them is the wanton display of wealth on the part of the few; and another is an actual shortage of or extremely high prices for the necessities of life. Concerning the former cause the Springfield, Mo., *Republican,* of July 27th, had this to say in an Associated Press dispatch from London:

"There is no lack of jewels for those who have the price and are willing to pay. Many beautiful pieces of jewelry, the

history of which is not given by the dealer, but which experts say could only come from the wealthiest families of Russia, are finding their way into the market. Enormous prices are being asked and promptly paid, while the cost of ordinary stones, diamonds for instance, has risen to unheard-of heights. Many old English families also are selling off their jewels.

"Flowers and food for the elaborate entertainments which are beginning to mark the appearance of the newly rich are commanding fancy prices, such as $25 for an orchid and $1.50 for a peach.

"Automobiles are very scarce and expensive in Britain. Some of them command as much as $10,000 to $15,000, and they are models of three and four years ago, while new machines are almost unobtainable. The maker of the most famous English car turns out only about 800 each year, and it is said he has already booked his entire output for this year and next.

"This extravagance is attracting wide attention from newspapers and public men. 'Peace has brought an orgy of spending,' says one writer, 'which high prices do nothing to check. The higher the price the easier it is for those who have money to draw the big lines of demarkation between themselves and the crowd.'"

The crop condition, especially as that word applies to the wheat product of this country, is far from encouraging. There were most sensational losses in wheat during July, amounting to 124,000,000 bushels in winter wheat and 97,000,000 bushels in spring wheat, making a total loss of 221,000,000 bushels. The losses reported from both the great wheat belts were due to unfavorable weather conditions in the Southwest, and to blight, black rust, scab, and grasshoppers in the Northwest, or spring wheat section. The Chicago *Herald and Examiner*, of August 9th, makes these remarks:

"Never in the history of the country have farmers been as disappointed because of the wheat crop losses this year. At one time the combined crops were estimated at 1,250,000,000 bu. These figures were the estimates of the best crop experts in the United States, whose correspondents are men of great experience and judgment and who gave conditions as they found them.

"The condition of Spring wheat at the present time is 53.9, compared with 80.9 on July 1 and 79.6 on August 1 last year.

"There was a big loss in white potatoes, which are second, as a food, to wheat. The potato crop is estimated at 357,000,000 bu., compared with 391,000,000 bu. a month ago and 400,000,000 bu. a year ago, with a five year average of 366,000,000 bu."

VIOLET RAYS FOR AGRICULTURE

But something encouraging is given us in the agricultural field which, while we can not expect it to bring immediate relief, may be one of the agencies used by the Lord in causing the earth to "yield her increase" during Messiah's reign. A Japanese scientist, Taizan Tsuji by name, has been making agricultural experiments with the ultra-violet ray, a very penetrating light of high actinic value, but practically invisible to the human eye. The Pittsburgh *Press*, for May 14th, has a few interesting remarks on this discovery:

"These rays vibrating 750 trillion times per second, exist in the sunlight but are largely absorbed by the gases of our atmosphere, at the expense of plant life which they stimulate greatly. Dr. Tsuji grew pineapples riper, larger, sweeter and juicier by exposing the rows 40 minutes each morning to the ultra-violet rays from a mercury vapor lamp. Similar results were obtained with sugar cane and etiolated bananas. Tsuji predicts that, as soon as the rays can be produced cheaply, sugar cane will require 12 instead of 27 months between planting and harvesting, and that bananas will be picked green, shipped to market and ripened when needed.

"Electricity is another new crop stimulant. A British government scientist has achieved important results by stringing high-tension wires in a network with 30-foot meshes about five feet above ground. This process is established in England and is now being used on a large scale. Fields thus electrified have crop yields of wheat, barley and oats increased from 25 to 30 per cent. The quality of the grain likewise benefits—more weight, less chaff and more flour per bushel.

"Curiously enough Fry, the electrician who has made most progress in the new field, knew little about agriculture. Outsiders often account for most progress within an industry—they come with a fresh viewpoint and see the obvious. Spinning was revolutionized by a barber, weaving by a minister, and, despite the teakettle story, Watt was a manufacturer of delicate scientific instruments when he invented the steam engine. May we not confidently expect that the world's food problem is going to be solved permanently in the near future by the agricultural application of electricity, the violet ray, and the ore from which is extracted radium?"

Tens of thousands of people are manifesting an interest in spiritism who were entirely passive to it before the war. That such an interest is present in the world could hardly be doubted by anyone glancing at some of the regular periodicals. The *Atlantic Monthly*, the *Hibbert Journal*, *Unpartisan Review*, *Harper's Magazine*, the *Cosmopolitan*, *Hearst's*, the *Metropolitan*, and many other periodicals, have been carrying articles by prominent writers on the subject of spiritistic manifestations and theories. *Life*, under date of September 4th, makes the following remarks, rather serious, when compared with its usual lightsome strain:

SPIRITISTIC JOURNALISM

"There are now two groups of periodicals: those that pander to the growing appetite for spiritist literature, and those that have not yet come to it. Not 'pander' but 'minister' is the word that people would use who are interested in the spiritist literature and like to keep the run of it. A little more every month they are ministered to just now, both in the periodicals and by books.

"There must be many other magazines implicated in attention to these psychical and spiritist proceedings lately held in so much disapproval by cautious persons who valued their reputation for common sense. Reputable characters and publications are gradually being drawn into contemplation of them, puzzled and incredulous as yet, but inquisitive. The literature of the subject increases so fast and is so much read that it begins to be impolitic for folks who claim to be awake to ignore it. The New York Public Library reports its readers as 'turning from books on the war to those on South America, the export trade, Spain and the Spanish language, religion, spiritualism, psychic phenomena, applied psychology and technical subjects. The librarian in charge of the Central Circulation Branch reports that readers are demanding books on all phases of religion, are eager to know how great a part religion is to play in our reconstructed world, and are 'intensely interested in spiritual subjects of all kinds, and are turning with new eagerness to the writings of Sir Oliver Lodge and his investigations and speculations into the spirit world.'

"This is scandalous, of course, to people who insist on keeping their feet on the actual earth, but the prospect is that we shall have more of it before we have less. One hears there is much more in England than here.

"For people who don't know anything at all about these burgeoning interests, it may be suitable to explain that the foudation for them seems to have been laid by the studies and reports of the psychical research societies, extending over forty or fifty years; that the interest in all such matters has been immensely stimulated by the war and its attending bereavements and by the present parlous state of society, and that the most popular disclosures that attend this movement are those that come in the form of so-called 'automatic writings,' which have been cropping up of late like mushrooms in all parts of the country. They purport to be records, by sensitives or mediums, of information communicated through them but not derived from their own minds, nor from any mundane source that they know of. That there are a lot of these communications is unquestionable. That the persons through whom they come are honest as a rule, and not consciously deceitful, is little doubted. That some of the communications are extremely curious will be admitted by most

people who read them, but how or whence they come, whether from the subconscious minds of mediums or by telepathic communication from minds of other living persons, or out of the minds of the questioners who receive them, or from the spirits of the dead, is all still matter of discussion, investigation and dispute.

"No one need be dismayed to know more about contemporary spiritism and the automatic writings. They are mighty queer, and in any but the flounder type of mind that likes to lie still on the bottom and look like mud, they are bound, if known, to excite immense curiosity. But very many people still know nothing about them. Presently some conclusion about them will be reached, but it will be based not on prejudice but on knowledge, and the knowledge it must rest on seems to be accumulating very fast."

In substantiation of these findings a London dispatch, quoted by the *Daily Oklahoman,* of June 8, adds:

"A wave of spiritualism, such as no country has ever experienced before, is rolling over Great Britain, carrying with it thousands of persons of high and low degree. Backed by men of science and letters, with Sir Arthur Conan Doyle as the leader, the movement has assumed such proportions that when a gathering is held in London the Royal Albert hall, one of the largest amphitheatres in the world, is engaged.

"Conspicuous among the growing membership are the wives and mothers of soldiers slain on the battlefield, and since the recent announcement made by Sir Arthur that no less than thirty women, from his personal knowledge, have been vouchsafed the deep consolation of direct communication with their beloved lost, scores of sorrow-stricken women have made the seance their church and the medium their father confessor."

"WALLS BETWEEN TWO WORLDS"

Sir Conan Doyle speaks for himself in a syndicate article published in the Pittsburgh *Post,* of August 24th. There is evident sincerity in his attitude toward spiritism and in his desire to render some service to suffering humanity. We would be glad indeed if he and others who are deluded by deceiving spirits could see the truth on the subject and know that God's provisions for mankind are infinitely better than anything which the imagination can form. Sir Arthur says in part:

"I have now traced my own process of conversion up to the time of the war. I hope the reader will admit that it was deliberate and showed no traces of that credulity with which our opponents charge us. But I was culpably slow, I think, in throwing any small influence I may possess into the scale of truth. I might have drifted on for my whole life as a psychical researcher, showing a sympathetic, but more or less dilletante, attitude toward the whole subject, as if we were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. But the war came, and when the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonized world, hearing every day of the deaths of the flower of our race in the first promise of their unfulfilled youth, seeing around one of the wives and mothers who had no clear conception whither their loved ones had gone, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct, undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction.

"The objective side of it ceased to interest me, for having made up my mind that it was true there was an end of the matter. The religious side of it I saw to be of infinitely greater importance, and it is of this which I will presently speak. The telephone bell is in itself a very childish affair, but it may be the signal for a very vital message. It seemed to me that all these phenomena, large and small, had been the telephone bells which said to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.' It really counted. A new revelation seemed to me to be in course of delivery to the human race, though how far it is still in what I may call the John-the-Baptist stage, and how far some greater fulness and clearness may be expected thereafter, is more than I or any man can say."

To this is added the testimony of Professor James Hyslop, long connected in a prominent way with the American Society of Psychical Research. An interview with him is published in the Washington *Star,* of July 6th:

"This much is to be remembered: Science already has given to wise men who have come in contact with it such an assurance as faith never could have given any one. We *know* that there is future life and progress in it. We do not just believe it.

"We know that any man or woman makes a step forward, and a great one, in voluntary sacrifice of self. There is but one real sin in this life, and that sin is selfishness."

SCIENTISTS NOT ALWAYS SCIENTIFIC

It would seem that Professor Hyslop has gone beyond the bounds of science in this statement. What has voluntary sacrifice of self or the sin of selfishness to do with proving a future life and progress in it? The universal craving for continued life lies at the root of these erroneous statements. But some of the remarks which this distinguished gentleman makes are well worthy of notice. Some of them follow:

"I always have maintained, and still maintain, that we can hope for nothing of paramount importance from such investigation until its claims have been scientifically proven beyond the slightest possibility of reasonable doubt. For such investigation funds and enthusiasm never have been ready."

"We find the estimate of biblical times more accurate than that of modern science. In other words, we learn that many sufferers are literally 'possessed of devils'—that is, are controlled by bad or mischievous spirits."

"The evil spirits seem to be as disconcertingly plentiful as the physical disease germs; unable to affect normal human beings they seem to seek as prey those weakened by outside troubles (as disease or disaster) of the sort which disturb relationships between mind and body. Of the existence and persistence of these evil or malicious spirits there is a mass of evidence such as cannot be controverted."

Sir Oliver Lodge, while he has investigated a great deal and written a great deal on the subject of spiritism, is not quite so sure of his ground. He has a statement in the Detroit *News,* of June 1, in which he says:

"The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places, and, like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the pickaxes of our comrades on the other side."

"THE HEART OF JERUSALEM"

The most happifying visible development on earth to-day is found in connection with the Jewish Zionist movement. The St. Louis *Globe-Democrat,* of August 10th, makes a brief editorial review of the situation, especially as it bears upon European Jews:

"The results of the war have given no greater happiness to any people than to the Jews of the world. There is no need to dwell on Jewish oppression in the past. It was practically universal until comparatively recent times and in a few countries. But as a result of the various treaties made with the countries that have recently sprung into existence, the Jews everywhere are promised a freedom of action and development along normal lines *that would have been considered impossible five years ago.*"

"There is some question as to how many Jews in the United States will return to their native countries. We are inclined

to reduce the number Mr. Marshall estimates, for there is little occasion for a Jewish exodus from the United States or from England. Never have they been more prosperous than in these countries and there is no prospect of greater peace and plenty elsewhere. But the unrestricted right to live anywhere is a blessing Jews may well celebrate."

We can readily believe that comparatively few of the Jews in America and England will exchange their places here for new ones in Palestine, because a comparatively small number of the Jews have faith in the ancient promises. This has always been true. The Lord, speaking through his prophet, Isaiah, in extending the message of comfort to his chosen people, after protracted suffering, said: "Speak ye comfortably to [*Hebrew*, to the heart of] Jerusalem." It was so after the Babylonian captivity. There was the heart class who had not grown at ease in Babylon and who were willing, yes anxious, to face all the inconveniences and rigors of the return trip to Judæa and to rebuild the temple and the city. The bulk of captives were very comfortably situated in Babylon, having social and commercial ties which they did not care to sever. Likewise there is now a heart class to the Jewish people at large. Their hearts throb and burn at the prospect of restoration of their ancient land to its pristine loveliness and charm.

More actual work toward the rehabilitation of Palestine has been done in the last few months than most people realize. There are still but few Jews there, but the spirit of determination and coöperation has been aroused in Zionists the world over to such an extent as to make the actual carrying out of their projects of secondary importance, and of but slight difficulty. We clip the following from the *Maccabaean*, the Zionist monthly, of August:

PROGRESS IN PALESTINE

"Mr. Louis Robison, the assistant treasurer of the Zionist Organization of America, is a gentleman who is accustomed to deal with realities. He is a dispassionate observer of facts, and while he has always been an ardent lover of Palestine and expects to be a resident of Palestine, his vision is unclouded by sentimentality, and he therefore makes an excellent reporter of things as they are.

"Mr. Robison has just returned from Palestine where for a number of weeks he has been in the closest contact with the various forces that are at work in the country."

"'I had the opportunity, at various stages of my journey, to come in touch with living proof of the determination and capacity of the Jewish people to build up a Jewish home in Palestine. I met Jews in Palestine and on the way to Palestine who were a real inspiration. A story of the wanderings and tribulations which some of them have undergone on their way to the Homeland reads like a romance. Thus I met at Port Said a group of six young people who had wandered from Russia across Siberia to Shanghai and from there around the continent of Asia to Port Said. There they were waiting for permission to enter Palestine. I asked one member of this group, a young woman, what her occupation had been in Russia. She told me she had been a bookkeeper. I expressed the belief that she would be successful in finding work in Palestine in that capacity.'

"'A bookkeeper?' she replied. 'Why, a bookkeeper I could have been in Odessa. In Palestine I want to work on the soil.' It was a really wonderful spirit which animated these young people.

"'In Port Said, also, I met a number of individual Jews, all waiting for permission to enter Palestine, who, together, represented all the four corners of the world. There was a merchant from Irkutsk, a Jew born in Siberia and whose native language was Russian. He was on his way to Palestine as representative of a group of Siberian Jews, all of whom are ready to liquidate their affairs and stake their all on Palestine. He told me he knew of hundreds in Siberia, and many of them people of large means, who were making plans to settle in Palestine. This man was anxious to go to Palestine, survey the ground, and report back to the people who had sent him. Then there was a merchant from South Africa who was on his way to Palestine in a similar capacity, representing a group in the Transvaal. A third was a Jewish dentist from the Argentine who had given up a very large practice in that country and was also proceeding to Palestine as representative of a group of Argentine Jews. A fourth came from London and was going to investigate conditions for himself and a large group of English-Jewish merchants who were ready to sell out and settle in Palestine as soon as feasible.'"

The May issue of *The Chosen People* announces the fact that Zionists are planning to have a million Jews in Palestine in order to outnumber the Arabs. There seems to be no anxiety about money to buy land, nor is there a dearth of trained agriculturists. The thing necessary to enable them to get the upper hand in Palestine is a large Jewish population. The Arabs realize this and underhandedly have tried to stir up their own people against the Jews. But no danger has come to the fleshly seed of Abraham, nor will it to such an extent as to interfere with the divine promises.

An old quotation from the *Literary Digest*, of July 10th, 1915, gives some general facts about the land of Palestine:

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European states. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries."

ROOM FOR ALL ASPIRING ZIONISTS

We read in 2 Chronicles, 13:3, and 14:7, that King Jeroboam of the ten tribes and King Asa, of the two tribes, put an army of one million, three hundred and eighty thousand men into the field of battle. This would indicate a still larger population. Yet they were not possessed of all the countries to the limits and boundaries specified in God's charter granted to Abraham. (Genesis, 15:18) On the other hand, the Zionists do not expect half of the Jews to migrate to Palestine.

On the 20th of July the Zionist organization handed out a statement concerning the situation both in the Holy Land and in other parts of the world. This statement was published and commented upon in all of the largest papers of the country. Among other things, the statement says that from Poland and nearby countries some delegates have started to Palestine on foot —unable to restrain their impatience longer. The New York *American*, of July 21, says further on this point:

"To control the human flood, the Zionist Organization has formed emigration committees in a number of countries, while tens of thousands of young men from every class have organized agricultural training groups and other groups for the study of all technical and scientific questions bearing on the settlement of Palestine.

"Boris Goldberg, chairman of the Zionist Organization of Greater Russia, reports that under the pressure of the social revolution, as carried through by extremists, the subsistance of seventy to seventy-five per cent. of the Jews in Russia has been destroyed.

"Experimental farms are being established in Russia, according to the statement, for the training of Jewish young men, and builders, carpenters, and other kinds of skilled laborers are being classified.

"In Bulgaria, the report says, the Jews have established a Bulgarian Palestine bank, with a capital of 10,000,000 leva, one-half of this sum to be devoted to the purchase of land in Palestine and the other half to the promotion of commercial relations.

"The American organization has recently reported that the roster of the first 5,000 applications showed 135 occupations, including all forms of manual labor and professional administrative callings. Jewish farmers headed the list with a capital running into several millions of dollars."

The New York *Sun*, of the same date, adds:

"Holland reports similar vast preparations, especially among the Russian, Rumanian, and Galician Jews who took refuge in Holland after Antwerp was captured. In Germany many university students are anxious to go to Palestine to teach their people and assist in building up a new State. Reports from Morocco, Algiers and Egypt indicate coming movements of vast proportions. Reports from Canada state that many Jewish farmers are preparing to go to Palestine, and this is true also in Chile and Nicaraugua. In the Argentine the younger Jews are organizing themselves in groups of fifty, each group with an average capital of 15,000 francs.

"In this country and England the Zionist organizations, while preparing to contribute largely to the emigration, expect to furnish administrators, engineers, specialists and civil servants who will devote themselves especially to helping Palestine absorb the great mass pouring through her gates."

WHOLE VILLAGES TO MIGRATE

It would seem that the desire to get away from some of the European centers has been so strong that not only whole families but whole villages are ready to move at the first opportunity. The New York *Tribune*, of July 21, substantiates this thought:

"In many cases whole Jewish communities have firmly resolved to leave Poland and emigrate to Palestine. Five thousand families in Warsaw registered for the migration before April 4th last."

But there are families in this country in comfortable circumstances who seem just as anxious to go, according to the Duluth *News-Tribune*, of July 29th:

"Twenty Jewish families of Duluth are ready to leave for Palestine as soon as law and order are established there, according to Rabbi Israel Telpitz, rabbi of the Adash Israel Chevre Kadisha congregation. The wealth of each of these families ranges from $5,000 to $30,000.

"'Only a very small number have left for Palestine as yet,' said S. Mendelson, who is a member of the district Zionist board. 'We will not accept any more applications for the journey to the Holy Land until the political status of Palestine is established by the League of Nations. We hope that we may start for the country by the middle of October.

"'I intend to leave with the other Duluthians as soon as possible. The land as I remember it from my visit in 1882, is a big desert and it will require a lot of courage and patience to transform the country. We are making a special effort to interest the young Jewish people in the city in the project.'

"'As is the case in other parts of the country, a large number of the men preparing to leave Duluth are those of the professionals and technical crafts. *No matter what their trade is here, they all expect to become farmers over in Palestine.*'

"'Taken altogether, there are around 800 Jewish families in the city, and within a short time after law is established in the Holy Land, we expect a large number of them to be on their way across.'"

Mr. Nathan Straus, well known as a merchant and philanthropist, entertains the hope of becoming Jerusalem's first mayor. An extract from the New York *Tribune* quoted in the Minneapolis *Tribune*, of August 1, comments upon this desire on the part of Mr. Straus:

"If Nathan Straus, New York's distinguished merchant and philanthropist, wishes to be the first mayor of Jerusalem, let us hope it will not be deemed an unwarranted intrusion in the politics of another community to express a wish for the gratification of his ambition.

"Mr. Straus, by a long life of service to this community, has earned a right to take a series of sabbatical years to devote himself to new usefulness, while being carried on our rolls as a citizen emeritus. In Jerusalem, which his benefactions long ago reached and where his name is deemed blessed by those who have suffered during the long night, he will surely be welcomed. It would be of good omen to have as the first magistrate of the new Zion one whose thought was not to get something for himself or for hangers on.

"It has been the habit, and is still the habit, of some to smile incredulously at the Zionist ideal. But its adherents were never as many as now. It is a fact of history that one group of the dispersed of Judæa, even though living in plenty and honor in Babylon, were moved to go to the ancient site, then as much a mess of prostrate brick as Verdun, and did recreate the city and rebuild the temple. Thus was rebuked the polite derisiveness of the best circles of Babylon.

"Even though Jerusalem becomes no great capital in commerce and population, it will have power as a spiritual capital of a sort much needed by an unquiet world.

The Boston *Post*, for July 27, gives a part of a statement issued by Mr. Straus concerning his conception of some of the immediate needs in the city of Jerusalem:

"Jerusalem stands on a hill, and there is every reason why it should be made as healthful and delightful a place to live in as the most modern city in the world. What is chiefly needed is modern water works. There is plenty of water to be had if proper pumping stations were erected. At the present time water is the most precious possession of the household. It is kept in cisterns under lock and key; every drop of it is valuable, because there is no water system available. The defects of the sanitary arrangements of this city on this account are terrible."

ADVANCE SANITATION IN JERUSALEM

These needs have begun to be met, and movements are already under way for the rehabilitation of the ancient city and also for providing it with such needs as will make it sanitary and conducive to the happiness of all its inhabitants. The Charleston (S. C.) *News, of August* 3d, contains quite a lengthy article on this subject, parts of which we quote:

"When the British occupied it on December 9, 1917, Jerusalem was a typical Oriental holy city. Its Haram-esh-Sherif was sacred to Mohammedans from India to Morocco; its Wailing Wall was sacred to Jews from Arabia to Chicago; its Church of the Holy Sepulchre was sacred to Christians, whether Greek Orthodox, Roman Catholic, Armenian, Syriac, Coptic, Abyssinian or Protestant. It was picturesque, mediæval, filthy, and the scene of constant religious bitterness. No city in the world has such a long record of blood-spilling as Jerusalem.

"Four-fifths of its population lived on religious charities. Millions in money and millions more in treasure have poured into it through the centuries to keep candles burning, while the great majority of its population lived in parasitic idleness and fearfully unsanitary conditions. It had no industry, but lived a curiously artificial existence, making its living chiefly on its Russian pilgrims. Its ordinary language was—and is—Arabic; most of its European population belongs to the Greek Church; and on December 9, 1917, it came under the soldier-administration of the British Army.

"It consists of the ancient walled city, which is so small that one can walk around it in an hour, and a great modern suburb lying in clean, dusty disorder over the hills to the north, northwest and west. No census of any degree of reliability has been taken in recent years, but its population is estimated at between 55,000 and 70,000. These are estimated to be divided into 28,000 Jews, 20,000 Moslems and 12,000 Christians. Within the walls of the ancient city, there are quarters for Jews, Moslems, Christians, and Armenians. Without the walls, there are great French, German, Italian, Russian, Greek, English, and American properties.

"When the Egyptian Expeditionary Force of the British Army occupied it, the first tasks to be tackled were those of feeding the population and of replacing the stench of the ancient city with a sanitary system. These tasks accomplished, there remained the finer task of preserving the ancient city and its life. It augured well for Jerusalem that this task devolved upon such men of vision as General Sir Edmund

H. H. Allenby, Commander-in-Chief of the E. E. F., Major-General Sir A. W. Money, Chief Administrator of Palestine, and Brigadier-General Ronald Storrs, Military Governor of Jerusalem.

"Brigadier-General Storrs summoned to his aid C. R. Ashbee, whose work in city planning and civic life has brought him into touch with the best ideas in Europe and America; Major Ernest Richmond, son of Sir William Richmond, the British painter, an authority on Sacrascenic art; W. H. Maclean, city engineer of Alexandria and a city planning expert; and W. A. Stewart, supervisor of technical schools in Egypt and an authority on arts and crafts in the Near East Mr. Maclean was employed to prepare a town plan for the new Jerusalem, Mr. Stewart to investigate textiles, looms, weaving and dyeing among the natives, and Major Richmond to investigate the state of the Haram-esh-Sherif with a view to its repairing.

"More recently, too, Mr. Ashbee, after exhaustive investigations into the tasks which confronted him, was made civic adviser to the city of Jerusalem, and thus the beginning has been laid of a new civil administration such as Jerusalem has never dreamed of before.

"These appointments were followed by one of the most significant events which Jerusalem has ever seen. In the Pro-Jerusalem Society, the creation and the special child of Brigadier-General Storrs, all the previously hostile religious communities which for centuries have cut up the population of Jerusalem, are united. The list of its members is unique in the history of Jerusalem.

"Before this society lies the unique task of unifying and rehabilitating Jerusalem. It is through this society that Mr. Ashbee is accomplishing much of his work in creating a new future for the sacred city."

RUBBISH OF CENTURIES CLEARED AWAY

"The preservation of the ancient city itself presents a great task.

"This involves the isolation of the ancient walled city and its jealous preservation. Already much has been done by refugee labor in removing tons of rubbish from the citadel, and in scraping parts of the ancient wall free of the disintegrating plants which covered it. So heavily is Jerusalem overladen with centuries of rubbish that at one point where Mr. Ashbee's workmen have been laboring on the walls, a line of cactus had grown over the very top of the wall. When it is fully realized, Mr. Ashbee's scheme will produce a walk around the wall, with the waste spaces both inside and outside the walls appropriately gardened."

"On the problems which confronted him, Mr. Ashbee has collected the best judgment of the world and is going one better for Jerusalem. What is the result of his work? For one thing, Jerusalem property is undergoing to-day the greatest boom in its history. Land in the vicinity is commanding as high as $1,200 an acre. Europeans and Americans who have lived here for years say that fifty years from now Jerusalem's population will touch the half million mark."

Supreme Court Justice Louis D. Brandeis, honorary President of the Zionist organization, has been in Palestine for some weeks and returned to America in the latter part of September and is expected to report his findings to the annual convention at Chicago. His powers of observation and his personal influence will lend much to the interest already aroused.

CLEANSING FROM ALL UNRIGHTEOUSNESS

"Where sin abounded, grace did much more abound."—Romans 5:20.

SUBJECTS are often complicated in our minds by too elaborate and intricate reasoning. The more simple we can keep our mental processes, the better for us, as a rule. In one sense of the word sin abounds everywhere, in the entire human family. But in the text under consideration the Apostle's thought seems to be that while sin has abounded in every member of the Adamic race, yet in some members of the human family it has abounded more than in others. If then, in imputing justifying merit to the church, God were to give the same amount of grace to each individual, some would receive more than they require, while others would not have a sufficiency. Hence the Apostle declares: "Where sin abounded, grace did much more abound". This statement implies that God supplies his grace in Christ to each penitent in proportion to the needs of the individual case. If there be more sin, there is also more grace; if there be more depravity, there is likewise more grace to cover the imperfections. In other words, the grace of God through Christ Jesus our Lord is not evenly distributed in the sense of giving so much to each individual, but it is fairly distributed in the sense of imputing to each one according to his necessity.

When any member of the Adamic race begins to see that he is a sinner, and desires to turn from sin to seek God and righteousness, he is approaching that condition which God has arranged for his enjoyment. But he has not reached it as yet; and he has received no blessings except those tentative ones which accrue to him because he has taken the right course in turning towards the things which God approves. He is now more pleasing to God in the sense that he is heading toward righteousness. Because he believes in God and seeks to please him, the believer has a measure of peace of mind as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing which he now enjoys has come to him because he has taken the course of faith and obedience to God's law of righteousness.

This attempt on the part of a believer to draw near to God is pictured in Israel's Tabernacle in the Wilderness. The Camp, the Court, and the Tabernacle of Israel represented conditions through which all must pass who would attain joint-heirship with our Lord. The Camp represents the condition of the world in sin, needing atonement and desiring its blessings. The individual who leaves the Camp condition of general unbelief and enters into the Court is approaching the justified state; but he is not yet justified. As he enters the gate, he sees the Brazen Altar, and has a blessing through the realization that "Christ died for our sins, according to the Scriptures". But he is not as yet justified, although now he sees the divine provision for justification. He says, "I believe it," and has a corresponding blessing; for every step of faith, obedience, and desire to please God which he takes is a step toward justification.

REAL JUSTIFICATION FOLLOWS CONSECRATION

His next step is that of cleansing by washing at the antitypical Laver—the Word of God. This act signifies the putting away of the filth of the flesh or the earnest effort to do so. But it does not mean that the person who is endeavoring thus to do is now justified. Whoever tries to put away sin and to live a moral, upright life is getting nearer to God; and by so doing he will bring himself a peace of mind which is very desirable. If he has the right disposition, he will continue on in this course; otherwise he will eventually turn back. But in either case he is not justified.

The believer who continues his earnest endeavor to approach nearer to God will in due time come to the door of the antitypical Tabernacle. Further than this no human being can go by any power of his own. Thus far he has been approaching God as a believer. He has cleansed himself from outward sins and gradually has come to see the privilege of devoting, or consecrating, himself to Jehovah. This step of consecration is that of giving up one's own will in order to do the will of God. When the believer has thus presented himself to God in full consecration, he is not yet justified, but is merely seeking justification. He has been taking the right course, however; for he is getting more and more of the experiences which are necessary to bring him to actual justification in the sight of God.

This step on the believer's part is represented in the Tabernacle picture by the tying of the goats before the door of the Tabernacle. In the type the high priest then came out and killed the Lord's goat and proceeded to offer it as he had already done with the bullock. In the antitype the great High Priest, our Lord Jesus Christ, accepts the believer; but even this does not justify him. "It is God that justifieth." (Romans 8:33) Then the High Priest imputes his merit to the believer and presents his sacrifice to the Father, who indicates the divine acceptance by begetting the believer with the holy Spirit. This was typefied by the Jewish high priest's act of killing the goat. Now that the antitypical High Priest has imputed his merit to the believer and the Father has accepted the offering, the believer is therefore fully justified, accepted of God and begotten as a new creature in Christ.

JUSTIFYING MERIT

It requires the whole of the merit of Christ to justify even one human being. Our Lord Jesus could not divide up his life among twenty thousand millions of people, and give a little scrap of the merit of his sacrifice to each individual. Nor is this the Scriptural presentation on the subject. The proper thought is that our Lord has a sufficiency of sacrificial merit to justify the *one man who sinned*—Adam; and that since the entire race has become sinners through that one man, our Lord's giving up of his life on the human plane has provided a sufficiency of merit to justify both the one original sinner and all of his posterity, born in sin and condemnation through his failure.

The work of ransoming Adam and his race includes much more than merely the providing of the ransom price. It includes the recovery of Adam and his posterity from the power of sin and death. Manifestly this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far made of the merit of our Lord's sacrificial death has been its imputation to the church—by faith. The work begun by our Lord for the world has not yet been completed, nor will it be until the end of the Millennial age. Up to the present time he has merely laid down his life as the ransom price, has placed it in the hands of the heavenly Father. Nothing more in the way of a ransom price is needed. What our Lord laid down is sufficient to cancel the account of the one sinner, Adam, and all of his posterity, who are dying on account of his sin of disobedience in Eden. The merit of our Lord's sacrificial death, which is already in the hands of divine justice, has not yet been appropriated in a legal way. But it will be thus legally applied in the sealing of the New Covenant, with its full provision whereby all men may be rescued from Adamic sin and death.

The church will not receive restitution; for in coming to the Father in full consecration we agreed to give up our earthly rights in order to have a share with our Lord Jesus in the spiritual blessings which God has made possible to us through his son. If we have his spirit, we shall devote ourselves to doing the Father's will, even at the cost of our lives, as our Lord devoted himself. If we continue faithful even unto death, then the Father will be pleased to give us the divine nature, as he gave it to our Lord Jesus.—Philippians 2:8-11; 2 Peter 1:4.

WHY JUSTIFICATION IS NECESSARY

We are sinners by nature who desire to walk in our Redeemer's footsteps, and to sacrifice our earthly interests in doing the Father's will, but we are unacceptable; for only that which is perfect can come to God's altar. (Leviticus 23:17-25) The Father could not justly deal with us as he dealt with our Lord Jesus, for the reason that we are sinners under the sentence of death. But God has made a special arrangement for the church class. We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, and perhaps some other things. These are our all—all that we have to devote, or offer to God. We have no right to life. The best we have is merely a little unexpired scrap of life received from Father Adam. This little scrap of life and talent we offer to God because we have been informed that God has provided for our acceptance through the sacrifice of Jesus. Then Jesus Christ the righteous offers himself as our Advocate. He is the One who had the right to human life, but who sacrificially laid it down for mankind. By that sacrifice he is empowered to give life everlasting to the world during the Millennium. But if we renounce our interest in the world's restitution provision, he will enable us to present our bodies a living sacrifice, holy and acceptable to the Father.—Romans, 12, 1.

Whether or not we understand the philosophy of this matter, we may accept the fact. It is our privilege, however, to understand the subject better than did some of our forefathers; for God's due time has come for the wise to understand. (Daniel 12:10) The Bible tells us that since we desire our bodies to be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, who would have given us life in the future age, with all the rest of the world, says, 'If you are willing to give *what you have*, I will appropriate on your behalf that which I would have given you in restitution times, and thus will make your sacrifice acceptable to the Father'. In other words, our Lord Jesus *imputes* to the church now what he otherwise would have *given* us bye and bye—during the Millennial age.

IMPUTATION MADE ONCE FOR ALL

Our Lord does not impute the same amount of righteousness to each; for some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us bye and bye, in the restitution times. We do not understand, however, that this imputation is made daily—a little now, and a little then; but that it was done all at once before we could be accepted by the Father.

Someone has asked: "As we grow in grace daily should we not need less and less of the Savior's merit to be imputed to us than at first?" We reply, No! Such a question shows a wrong conception of the subject. The first imputation was made once for all, and makes us acceptable sacrifices. The new creature does not need the imputation of our Lord's merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment when we became new creatures, old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; for the Father does not recognize it. We are non-existent as old creatures. The new creature does not need justification; for it does not sin.

At the time of spirit-begetting the new creature is not perfect, in the sense of being complete, nor will it be until after the resurrection "change". But although incomplete, yet it is holy. To sin, in the last analysis, is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped; but, being begotten of God, he will desire to grow in grace, in knowledge and in all the fruits of the holy Spirit. He will strive to follow the teachings and the example of his great Lord and Head, and thus to become more like the heavenly Father. God has arranged that all things shall work together for good to all whom he begets as new creatures. He will bless their every trial and experience. Even the slips which they may make in the blindness, weakness or what not of their sacrificed flesh he is willing so to bless that they may learn lessons therefrom and become stronger thereby.

DOES THE NEW CREATURE SIN?

If through weakness of the flesh the new creature is ensnared, he should go at once to the throne of heavenly grace, and get right with God. He will thus demonstrate that he loves righteousness and hates sin. Then he will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant which he has made.

Insofar as the sin or the trespass of which the new creature has repented is due to weakness of the flesh or to some other cause concerning which he was helpless, God would consider this as being due to the imperfect flesh, and would not hold it against the penitent new creature. But he would expect the penitent to learn the lesson embodied in the experience, even though the wrong doing would not be charged to the new creature's account. Nevertheless it would be necessary for him to ask forgiveness of the Father and of the Lord Jesus Christ, and to seek grace to avoid a repetition of the offense. The forgiveness for the fleshly weakness would be granted upon the basis of the original imputation, which covers his sins as long as he remains in the flesh. Nevertheless his flesh may be given stripes for its correction in righteousness.

In proportion as there is a mixture of wilfulness in our sins, the transgression would be wilful; for no matter how small the degree of our consent to sin, to that extent we would be in harmony with the enemy. We have enlisted on the side of Jehovah, and any sympathy toward unrighteousness implies a wrong condition on our part. The Father would be offended with such a new creature. Although he has not in the Scriptural sense committed full, wilful sin, yet he has trespassed—stepped beyond the bounds. If any new creature should sin wilfully, his act would indicate that the new mind had died. The new creature then would no longer exist; and the old creature, thus come to life, would be subject to the second death. If, however, the new creature shows our Lord that he is not in sympathy with the sin, there is forgiveness provided for him. The Father accepts his intentions, and will not take from him the holy Spirit. Nevertheless, he will receive chastisements in his flesh.

CLEANSING FROM UNRIGHTEOUSNESS

In the forgiveness of the new creature's trespasses, the merit of our Lord Jesus would not be involved. Our Lord has nothing personally to do with atoning for sin on the part of the new creature. His atonement sacrifice was for the sin of Adam and his posterity—the original sin—not for the new creation. If the new creature fails to be faithful to our Lord, he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

A trespass is not necessarily a sin, however. One may unwittingly trespass upon another's rights. For instance, we might step into another person's path unintentionally; or we might bump into another, and might say, "Please excuse me". This remark implies that there has been a trespass, an occasion for asking to be excused for something done that was not quite right. To those who have come into the family of God, this matter of asking to be forgiven for a trespass means that the one asking forgiveness has not done as well as he might have done. When he has done what he can do to set the matter straight, he is to go to the Lord and seek forgiveness. Moreover, he is to assure the heavenly Father of his intention to do better in the future.

The Father desires his children to notice every little thing they do that is wrong. We must acknowledge the right, and get the lesson which the wrong would teach. Thus to aknowledge the wrong will do us good. If it has not been intentional, he will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

This matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, often accomplished through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches us. We must use soap, and do special rubbing upon the places most soiled. So also the process of being cleansed from all filthiness of the flesh and the spirit is a gradual work, going on throughout our lives; and doubtless it will continue until the end. The old creature was more or less unclean from the beginning; and we shall therefore never be able to cleanse the flesh thoroughly. As long as we are in the flesh, however, the cleansing of our flesh will be in order. Our wills are clean; and now our minds must be cleansed. "Blessed are the pure in heart; for they shall see God."

WITNESSES OF CHRIST'S GLORY

— — NOVEMBER 16.—LUKE 9:28-36. — —

"This is my beloved Son: hear ye him."—Mark 9:7.

CONTINUING his lesson to the apostles, showing them that his glory and his kingdom could not come until after his suffering and death, our Lord declared: "There be some standing here who will not taste of death until they see the Son of Man coming in his royal majesty". (Matthew 16:28; 17:1) Then, six days later (or eight days, counting the one in which this was uttered and the one in which it was fulfilled) our Lord took Peter, James, and John, the three apostles most advanced in faith and zeal, into a high mountain; and while he was praying with them the transfiguration scene of our lesson occurred.

It was a further lesson of instruction in harmony with what he had already explained; namely, that the Son of Man must be set at nought by the chief priests and the elders, and must be crucified and must rise from the dead ere he could enter into his glory—the kingdom in which he had promised them a share. The transfiguration scene was therefore a picture or "vision" of our Lord's glory in his kingdom, and was designed to assure the apostles respecting the certainty of the kingdom, notwithstanding the apparent failure of all the kingdom hopes in our Lord's crucifixion. Doubtless this vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had expected.

Peter, one of those present on this occasion, fully substantiates this view that the transfiguration was a vision of Christ's dignity and glory in the kingdom; for writing respecting it he says: "We have not followed cunningly devised fables in making known to you the presence and power of our Lord Jesus, but were eye-witnesses of that majesty; for when he received from God the Father honor and glory, then there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."—2 Peter 1:16-18.

The several accounts show that our Lord entered into the mountain to pray, and that during the prayer the apostles fell asleep, but subsequently awakened and beheld the vision, the Master's face shining like the sun, his garments glitteringly white, and in his company two persons who for some reason they recognized as Moses and Elijah, although of course they had never seen either of these men and would not have known them without assistance. These they overheard talking with our Lord, the subject of the conversation no doubt being intended for the ears of the disciples, to convince them that the matters which would occur before long in Jerusalem and on Mount Calvary would all be features of the divine plan, harmoniously working out the blessed results promised and longed for, through the kingdom. "They spoke of his decease which he should accomplish at Jerusalem."

THE MEANING OF THE VISION

What is the interpretation of the picture? is a proper question. We reply that it represented, first of all, that although our Lord Jesus must suffer death, even the death of the cross, in harmony with the divine plan, "being made a curse for us" (Galatians 3:13), he was still the Son of God, whose glorious majesty and kingly power would later on be fully shown forth. Moses and Elijah, representing the law and the prophets, illustrate how the death of Christ was fully attested beforehand. Moses spoke of the sufferings of Christ in all the arrangements of the law, its sacrifices, etc; and the prophets declared not only the coming glories, but also the sufferings which must precede them. This our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "O fools and slow of heart to believe all that the prophets have spoken! Ought not Messiah to have suffered these things, and to enter into his glory?"—Luke 24:25-27.

Again, this picture may be understood to represent the kingdom during this Gospel age, the kingdom as recognized by the Lord's people, but not by the world. In this view of the vision, our Lord's face shining as the su.., and his garments glistening white, would represent him in his present condition, as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. In this view of the matter Moses might be understood to represent the faithful of the past ages, and Elijah the faithful of this Gospel age, the body of Christ in the flesh, who are to be associated with our Lord in the glory of the kingdom, and who meantime behold his glory with the eye of faith, and recognize the great transaction of Calvary as the basis of all kingdom hopes and blessings. See STUDIES IN THE SCRIPTURES, Vol. 2, Study 8.

THE TRANSFIGURATION SCENE A VISION

We have called this scene on the mountain a vision; and so indeed our Lord calls it, in the account given by Matthew (17:9): "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen from the dead". And indeed a vision was just as useful to the purpose as a reality could have been. Thus it was that our Lord showed many things later on to one of these three witnessing disciples on the Isle of Patmos. He showed John, in vision, angels and thrones and crowns and multitudes and dragons, etc., in a manner which served the purpose equally well as though all those beasts, dragons, etc., had been actually created for that purpose. So in this vision. Our Lord's transfiguration was merely an appearance. Actually he had undergone no change. He appeared like as spirit beings are described—bright, shining like the sun, etc.; yet he was not then a spirit being, and did not become such until his resurrection from the dead. He was still "the man Christ Jesus". But in the vision our Lord's countenance and his garments were caused to *appear* to be bright, glistening, etc., and the *appearance* served every purpose. Likewise, Moses and Elijah appeared to be present, but they were not actually present; for it was merely a "vision". The Apostle Paul distinctly informs us that Moses and Elijah and the other ancient worthies are not yet made perfect; and that they cannot be made perfect until after the church, the body of Christ, is complete and glorified with the Head, "God having provided some better things for *us*, that *they* without *us* should not be made perfect."—Hebrews 11:40; John 3:13; Acts 2:34.

As a part of the vision came a misty cloud of light, which enveloped the group, including the disciples, who were fearful as they entered the cloud. This cloud, as a part of the vision, might properly be understood as saying to the apostles and to us, 'Although the glory and majesty of the Lord Jesus are unquestionably his, as testified to by the law and the prophets, and as a result of his faithfulness unto death, nevertheless that glory will in a considerable measure be hidden, covered, obscured for a time, so that you will see your glorious Lord and King only with the eye of faith, which, although more or less cloudy, will be bright to those who look unto him.' And the voice of God speaking in that cloud, testifying to Jesus as the Son of God, and instructing us to hear and obey his word, would seem to represent how that all through this Gospel age, while the misty cloud surrounds the glory of the Lord, we shall have great need to hearken continually to the Word of the Lord and to repose faith in its declaration respecting the Son of God, our Redeemer.

BACK TO THE BATTLE OF LIFE

After the vision our Lord and the three apostles descended from the mount to engage in the duties of life, to complete the lessons of faith and obedience, battling against the world, the flesh, and the devil. Yet, as the quotation from the Apostle Peter's letter clearly shows, the influence of this vision continued with the apostles through coming days, as it still encourages us to-day. And may we not learn a lesson to the effect that as this vision was granted when Jesus and the disciples were at prayer, so all those who seek God in prayer may to a large extent realize with the eye of faith this same blessed vision of the kingdom, the glories to come, and may to some extent recognize with the hearing of faith the voice of God saying, "This is my beloved Son"—to some extent be enabled to realize that as members of the body of Christ their sacrifice must also be accomplished in actual death before they can enter into his glory, since it is written that "if we suffer with him we shall also reign with him?"

We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and the trials of present experiences in conflicts with sin and with self and with the adversary are essential to our development and are part of our covenant. But like the Master we should frequently seek the heavenly Father's blessing in prayer; and in proportion as we use this privilege will our hearts and our faces shine, and proportionately shall we be enabled to "show forth the praises of him who hath called us out of darkness into his marvelous light," and who has shined by his grace into our hearts, to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord.

JESUS CORRECTS JOHN'S NARROWNESS

— — NOVEMBER 23.—LUKE 9:46-56. — —

"Grace be with all them that love our Lord Jesus Christ with a love incorruptible."—Ephesians 6:24.

AFTER the vision in the holy mount representing the coming glories of Christ, there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly followed by earthly trials and difficulties, which serve to test and to prove us whether or not we be of the kingdom class—whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the kingdom—whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the kingdom to which he has called us.

The disciples had the same thought that all Jews entertained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all peoples, all kindreds, would be blessed even as God had promised and sworn to Abraham. These sentiments had been quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that "never man spake like this man", and that Messiah could do no greater works than Jesus did. Israelites in general were in perplexity because their chief priests and teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all of his followers should yet be associated with him in his kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the kingdom should be established? As they journeyed, following Jesus at a little distance, the dispute grew quite warm in the arguments on the one side and on the other respecting which should be the greatest in the coming kingdom.

Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not his example valuable to all of his followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of the royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skillfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten them.

A child was near—he took it and set in their midst. Afterwards, says Luke, he took it in his arms. Their attention riveted by this peculiar proceeding, they were prepared for the lesson, which many to-day misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated to his disciples. On the contrary, Jesus never called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the kingdom of heaven". Our Lord loved the innocency and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocency and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN"

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information respecting our Lord and his work of redemption and his invitation to followers to take their stand intelligently with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of what they were doing. Indeed, we feel like encouraging those of the young who are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven".

Let us not lose sight of the fact that it is the kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the kingdom of heaven and which would not get into the kingdom, but—supposing that all were going to be in the kingdom—which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the church both in its present and in its future conditions. At the present time the church, the kingdom, is in an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness among the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the kingdom shall be established in power and great glory as God's agency for the blessing of all the families of the earth.

THE HUMBLEST PROPERLY GREATEST

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the church would be among the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated and obeyed our Lord's sentiments expressed in connection with the incidents of our lesson.

The 49th and 50th verses give us one of the most important lessons of the New Testament, which, had it been properly heeded, would have avoided most of the bitter religious animosity and strife, not to say bloodshed, of the past nineteen hundred years. The disciples had seen someone casting out

devils in Jesus' name and they forbade him because he followed not with them. Jesus' answer was perfectly plain: Forbid him not. He explained to them that though the man was not intimately associated with them, he evidently had the Lord's work at heart. He had probably not recognized his opportunity of going to our Lord and asking his direction on his labors. For such a move great faith and great humility were necessary. It may be that the subsequent experiences of life brought this individual to a realization of his need of closer fellowship. The account does not inform us.

The lesson here is a double one: first, that of religious tolerance; and second, that of minding one's own business. The Master explained that the efforts of such a one were not directed against him but rather served as a signboard to call the attention of those who heard him to the Master himself. Furthermore, the man was doing a good work, and no good work should be forbidden. On the other hand, our Master did not tell his disciples to go and encourage the man in the course which he was pursuing, or to quit their own work and follow him; nor did he tell them to go and contribute to his work.

Subsequent verses of our lesson relate an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem, just before his crucifixion. While passing through Samaria some of his disciples went into a city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, would the Great Teacher recognize the Samaritans and heal their sick or would he treat them as Jews in general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel".

Naturally enough the Samaritans resented this and were angry. They said, Very Well. Buy bread from the people whom you instruct and whose sick you heal.

John and James were greatly incensed at this. Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my heavenly Father will deliver them over to the devils for an eternity of torture. In comparison with eternal torture that which you propose in the way of burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue thus to copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The son of man is not come to destroy men's lives, but to save them!"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is the Savior. And this, in the Syriac language, signifies, "The Life-Giver". The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they, through him, might have life!—John 10:10; 3:17.

Life! Did they not have life? No. All human life was forfeited through father Adam's disobedience. All of mankind are dying as a result. A Life-Giver, a Savior from death (*and not from eternal torment*), was what was needed.

THE GOLDEN AGE

THE first issue of THE GOLDEN AGE is just off the press. It is brimful of interesting matter dealing with the present-day events of the world as well as discussing philosophical and religious questions of great importance. We are advised that subscriptions received number approximately 15,000 so far. This is unprecedented and we dare say there has never been another publication which has had so many subscriptions before the first number was issued. The people seem very desirous of having a publication that will explain to them the meaning of passing events and which holds out a hope for the future. The fact that many strangers have subscribed without having seen a copy of the magazine but upon merely being told about it is evidence of the public interest. The following is significant:

"Yesterday I sold 26 in three and one-half hours."

"I took orders for 95 in three days and one hour, working on an average of four hours daily."

Another brother suggests that all classes subscribe for THE GOLDEN AGE to be sent to each newspaper in their respective localities. By this means all the newspapers in the country would receive a copy regularly. We think this very good.

From all parts of the country come reports that the classes are unanimously organizing for this work and many are the letters which express great enthusiasm for the opportunity of doing something to spread the glad tidings of the kingdom.

Of course the adversary will attempt to hinder the publication and distribution of THE GOLDEN AGE because it announces Messiah's kingdom. He will get the suggestion into the minds of some, even of the Lord's people, that it should not be published and will quite possibly be able to convince some. The truth has always found opposers among those who should be supporting it.—Matthew 23:13.

We trust there will be none now to go as far as did the Pharisees in this direction; but there are some who object to the GOLDEN AGE on the, as it seems to us, very weak claim that it violates Brother Russell's will. Their objection is devoid of real merit. Are we to understand that they would distribute no volunteer matter themselves, in announcement of the kingdom and that they would like to discourage others who wish to do so? Let us hope better things. The publication and distribution of THE GOLDEN AGE in no wise violates the letter or the spirit of Brother Russell's will. The clause mentioned reads: "As the Society is already pledged to me that it will publish no other periodicals, [i. e. it will not enter into a general publishing business, but will confine its activities to the publication of the truth], it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. *My object in these requirements is to safeguard the Committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth and that the Lord may more particularly be recognized as the head of the church and the fountain of truth.*"

The plain intent of these words is that no publication which would rival THE WATCH TOWER should be issued. The objectors would, apparently, construe this will to mean that a member of the Editorial Committee could not write a discourse for publication in a newspaper for the benefit of the public; nor could the Editorial Committee or the Society publish anything for free distribution in the way of volunteer matter. Such a narrow construction was manifestly never intended by Brother Russell. His clear purpose was that the Committee should not write nor should the Society engage in issuing publications which would rival THE WATCH TOWER. THE GOLDEN AGE is not a rival of THE WATCH TOWER, but it is the means of carrying to the *public* the truth now due and following out the very purpose Brother Russell had in mind in his lifetime, even long after writing the will.

Let us see to it, dear brethren, that if we do not find ourselves in possession of such faith as prompts us to engage in the proclamation of the kingdom message, we do not, like the Pharisees, err in trying to prevent those who do wish to do what they believe to be the Lord's will. Let us remember that the mission of the church on earth now is to announce the Lord's kingdom and if he opens the way for us to announce it, we will surely be missing a blessing by saying that we will stand behind some technicality as an excuse for not doing the Lord's work. The adversary would be pleased to take advantage of such an attitude. Let us remember our commission, set forth by the Lord through the Prophet Isaiah—61:1-3.

Participation or non-participation cannot be made the basis for fellowship in Christ, though it is bound, in the very nature of things, to make a difference of fellowship in Christ's *work*.

JESUS TEACHES PETER TRUE GREATNESS

— — NOVEMBER 30.—JOHN 13:5-16, 36-38. — —

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

OUR lesson can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James, and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover.

It is difficult for us to gauge our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death: He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings—especially beyond our service for the Lord and for the brethren.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to send some menial to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to perform the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to volunteer this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version); then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself—that is to say, tightened the girdle worn around the waist, which would hold up the flowing under-garments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined. The basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?"—'It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman'. But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said: "Thou shalt never wash my feet".

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher, that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me," at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head". There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O, Lord, thy way, and in thy time, not mine be done.

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean but not all". This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Scobey, Mont.	Oct.	23, 24	Lewiston, Mont.	Nov.	6, 7
Bonetrail, N. Dak.	"	25, 26	Franklin, Mont.	"	8, 9
Epping, N. Dak.	"	27, 28	Butte, Mont.	"	10, 11
Shelby, Mont.	Nov.	1, 2	Wallace, Ida.	"	12, 13
Great Falls, Mont.	"	3, 5	Athol, Ida.	"	14
Virgelle, Mont.	"	4	Spokane, Wash.	"	15, 16

ADDRESSES BY BROTHER R. H. BARBER

Irwinton, Ga.	Oct.	20	Fitzgerald, Ga.	Oct.	29, 30
Davidsboro, Ga.	"	21	Norman Park, Ga.	"	31
Augusta, Ga.	"	22	Columbus, Ga.	Nov.	1, 2
Rentz, Ga.	"	23, 24	Brownwood, Ga.	"	4
Eastman, Ga.	"	25, 26	Bainbridge, Ga.	"	6
McRea, Ga.	"	27, 28	Dothan, Ala.	"	8, 9

ADDRESSES BY BROTHER T. E. BARKER

Keithsburg, Ill.	Oct.	29	Omaha, Neb.	Nov.	8, 9
Muscatine, Ia.	"	30	Nebraska City, Neb.	"	10, 11
Rock Island, Ill.	"	31	Falls City, Neb.	"	12
Davenport, Ia.	Nov.	1, 2	Auburn, Neb.	"	13
Iowa City, Ia.	"	4, 5	Tecumseh, Neb.	"	14
Des Moines, Ia.	"	6, 7	Lincoln, Neb.	"	15, 16

ADDRESSES BY BROTHER J. A. BOHNET

Inwood, Ia.	Oct.	16, 17	Mitchell, S. Dak.	Oct.	29, 30
Chancellor, S. Dak.	"	18, 19	Mellette, S. Dak.	Nov.	1, 2
Menno, S. Dak.	"	20, 21	Ipswich, S. Dak.	"	4
Irene, S. Dak.	"	23	Conde, S. Dak.	"	6
Vermillion, S. Dak.	"	25, 26	Miller, S. Dak.	"	8, 9
Plankinton, S. Dak.	"	27, 28	White, S. Dak.	"	10, 11

ADDRESSES BY BROTHER A. J. ESHLEMAN

Jemison, Ala.	Oct.	21	Dothan, Ala.	Nov.	1, 2
Randolph, Ala.	"	22	Elba, Ala.	"	3
Montgomery, Ala.	"	23, 24	Florala, Ala	"	4, 5
Opelika, Ala.	"	25, 26	Opp, Ala.	"	6, 7
Roanoke, Ala.	"	27, 28	Andalusia, Ala.	"	8, 9
Union Springs, Ala.	"	29, 30	Clayton, Ala.	"	10, 11

ADDRESSES BY BROTHER A. M. GRAHAM

Ft. Wayne, Ind.	Oct.	20	Laporte, Ind.	Oct.	26
Garrett, Ind.	"	21	Hammond, Ind.	"	28
Auburn, Ind.	"	22	Hegewisch, Ill.	"	29
Elkhart, Ind.	"	23	Roseland, Ill.	"	30
South Bend, Ind.	"	24	Des Plaines, Ill.	"	31
Michigan City, Ind.	"	25	Chicago, Ill.	Nov.	2

ADDRESSES BY BROTHER M. L. HERR

Easton, Pa.	Oct.	26	Elmsdale, Pa.	Nov.	3
Northampton, Pa.	"	28	Norristown, Pa.	"	4
Palmerton, Pa.	"	29	Linfield, Pa.	"	5
Kunkletown, Pa.	"	30	Boyertown, Pa.	"	6
Lehigh, Pa.	"	31	Chester, Pa.	"	7
Allentown, Pa.	Nov.	2	Philadelphia, Pa.	"	9

ADDRESSES BY BROTHER O. MAGNUSON

Jacksonville, Ill.	Oct.	28	Palmyra, Ill.	Nov.	4
Decatur, Ill.	"	29	Springfield, Ill.	"	5
Taylorville, Ill.	"	30	Quincy, Ill.	"	6, 7
Gillespie, Ill.	"	31	Warren, Mo.	"	8, 9
Bunker Hill, Ill.	Nov.	2	Shelbina, Mo.	"	10
Upper Alton, Ill.	"	3	Macon, Mo.	"	11

ADDRESSES BY BROTHER S. MORTON

Hickory, N. C.	Oct.	24	Westminster, S. C.	Nov.	6, 7
Asheville, N. C.	"	25, 26	Augusta, Ga.	"	9
Brasstown, N. C.	"	28, 29	Elko, S. C.	"	10, 11
Hendersonville, N. C.	"	31	Charleston, S. C.	"	12, 13
Spartanburg, S. C.	Nov.	2, 3	Sumter, S. C.	"	14
Greer, S. C.	"	4, 5	Wilmington, S. C.	"	16, 17

ADDRESSES BY BROTHER W. H. PICKERING

Madill, Okla.	Oct.	31	McLoud, Okla.	Nov.	9, 10
Sulphur, Okla.	Nov.	1, 2	Harrah, Okla.	"	11
Wynnewood, Okla.	"	3	Oklahoma City, Okla.	"	12
Elmore, Okla.	"	4, 5	Kenawa, Okla.	"	13
Tribbey, Okla.	"	6, 7	Sapulpa, Okla.	"	14, 15
Shawnee, Okla.	"	8	Tulsa, Okla.	"	16, 17

ADDRESSES BY BROTHER V. C. RICE

Kensett, Ark.	Oct.	23, 24	Hamburg, Ark.	Nov.	4, 5
Rosebud, Ark.	"	25, 26	Hot Springs, Ark.	"	7, 8
Ward, Ark.	"	28	Prescott, Ark.	"	9, 10
Judsonia, Ark.	"	29	Emmet, Ark.	"	11
Batesville, Ark.	"	30, 31	Foreman, Ark.	"	12, 13
Little Rock, Ark.	Nov.	2, 3	Ft. Smith, Ark.	"	15, 16

ADDRESSES BY BROTHER R. L. ROBIE

Albany, N. Y.	Oct.	19, 20	Hanover, N. H.	Oct.	31
Pownal, Vt.	"	21, 22	Canaan, N. H.	Nov.	2
Burlington, Vt.	"	23, 24	Charlestown, N. H.	"	3
Morrisville, Vt.	"	25, 26	Nashua, N. H.	"	4, 5
St. Johnsbury, Vt.	"	27, 28	Manchester, N. H.	"	6, 7
Newport, Vt.	"	29, 30	Pittsfield, N. H.	"	8, 9

ADDRESSES BY BROTHER W. J. THORN

Jackson, Miss.	Oct.	27	Bogalusa, La.	Nov.	5
Wanilla, Miss.	"	28	Folsom, La.	"	6, 7
Hattiesb'g, Miss.	Oct 29, Nov.	2	Baton Rouge, La.	"	8, 9
Louin, Miss.	"	30	Pride, La.	"	10
Laurel, Miss.	"	31	Lake Charles, La.	"	12, 13
New Orleans, La.	"	3, 4	Kelley, La.	"	15, 16

ADDRESSES BY BROTHER T. H. THORNTON

Lawrence, Mass.	Oct.	22	Canton, Me.	Oct.	29
Haverhill, Mass.	"	23	Wilton, Me.	"	30, 31
Kittery, Me.	"	24	Hallowell, Me.	Nov.	1, 2
Kennebunk, Me.	"	25	Pittsfield, Me.	"	3
Portland, Me.	"	26, 27	Belfast, Me.	"	4
Auburn, Me.	"	28	Bangor, Me.	"	5

ADDRESSES BY BROTHER D. TOOLE

Lenora, Kan.	Oct.	28	Loveland, Colo.	Nov.	7
Norton, Kan.	"	29	Boulder, Colo.	"	9, 10
Seldon, Kan.	"	31	Stirling, Colo.	"	11, 12
Achilles, Kan.	Nov.	2, 3	Haxtum, Colo.	"	13
Denver, Colo.	"	5	Holyoke, Colo.	"	14
Berthoud, Colo.	"	6	Cheyenne, Wyo.	"	16

ADDRESSES BY BROTHER L. F. ZINK

Rockford, Ill.	Oct.	15	Dubuque, Ia.	Oct.	26, 27
Racine, Wis.	"	17, 19	Clinton, Ia.	"	28
Tunnel City, Wis.	"	20, 21	Davenport, Ia.	"	29
Madison, Wis.	"	22	Muscatine, Ia.	"	30
Boaz, Wis.	"	23, 24	Burlington, Ia.	"	31
McGregor, Ia.	"	25	Keosauqua, Ia.	Nov.	1, 2

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Brooklyn, N. Y. Nov. 2 — White Plains, N. Y. Nov. 9

ADDRESSES BY BROTHER E. W. BETLER

Port Chester, N. Y. Nov. 2 — Tarrytown, N. Y. Nov. 9

ADDRESSES BY BROTHER L. T. COHEN

Mt. Vernon, N. Y. Nov. 2 — Yonkers, N. Y. Nov. 9

ADDRESSES BY BROTHER E. L. DOCKEY

Jersey City, N. J. Nov. 2 — Bayonne, N. J. Nov. 9

ADDRESSES BY BROTHER A. DONALD

Newark, N. J. Nov. 16 — Bloomfield, N. J. Nov. 16

ADDRESSES BY BROTHER A. D. ESHLEMAN

Midland Park, N. J. Nov. 9 — Passaic, N. J. Nov. 9

ADDRESSES BY BROTHER G. H. FISHER

Washington, D. C. Nov. 2 — Baltimore, Md. Nov. 2

ADDRESSES BY BROTHER H. E. HAZLETT

Elizabeth, N. J. Nov. 2 — Brooklyn, N. Y. Nov. 9

ADDRESSES BY BROTHER W. F. HUDGINGS

Holyoke, Mass. Nov. 2 — Springfield, Mass. Nov. 2

ADDRESSES BY BROTHER R. J. MARTIN

Troy, N. Y. Nov. 9 — Albany, N. Y. Nov. 9

ADDRESSES BY BROTHER H. H. RIEMER

Newburgh, N. Y. Nov. 2 — Kingston, N. Y. Nov. 2

ADDRESSES BY BROTHER F. H. ROBISON

Reading, Pa. Nov. 9 — Easton, Pa. Nov. 16

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Allentown, Pa. Nov. 2 — New Brunswick, N.J. Nov. 9

ADDRESSES BY BROTHER R. VAN HYNING

Schenectady, N. Y. Nov. 9 — Johnstown, N. J. Nov. 9

ADDRESSES BY BROTHER C. A. WISE

Washington, D. C. Nov. 9 — Baltimore, Md. Nov. 9

ADDRESSES BY BROTHER C. J. WOODWORTH

Scranton, Pa. Nov. 2 — Wilkes Barre, Pa. Nov. 9

ADDRESSES BY BROTHER C. H. ZOOK

York, Pa. Nov. 2 — Stottsville, N. Y. Nov. 9

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

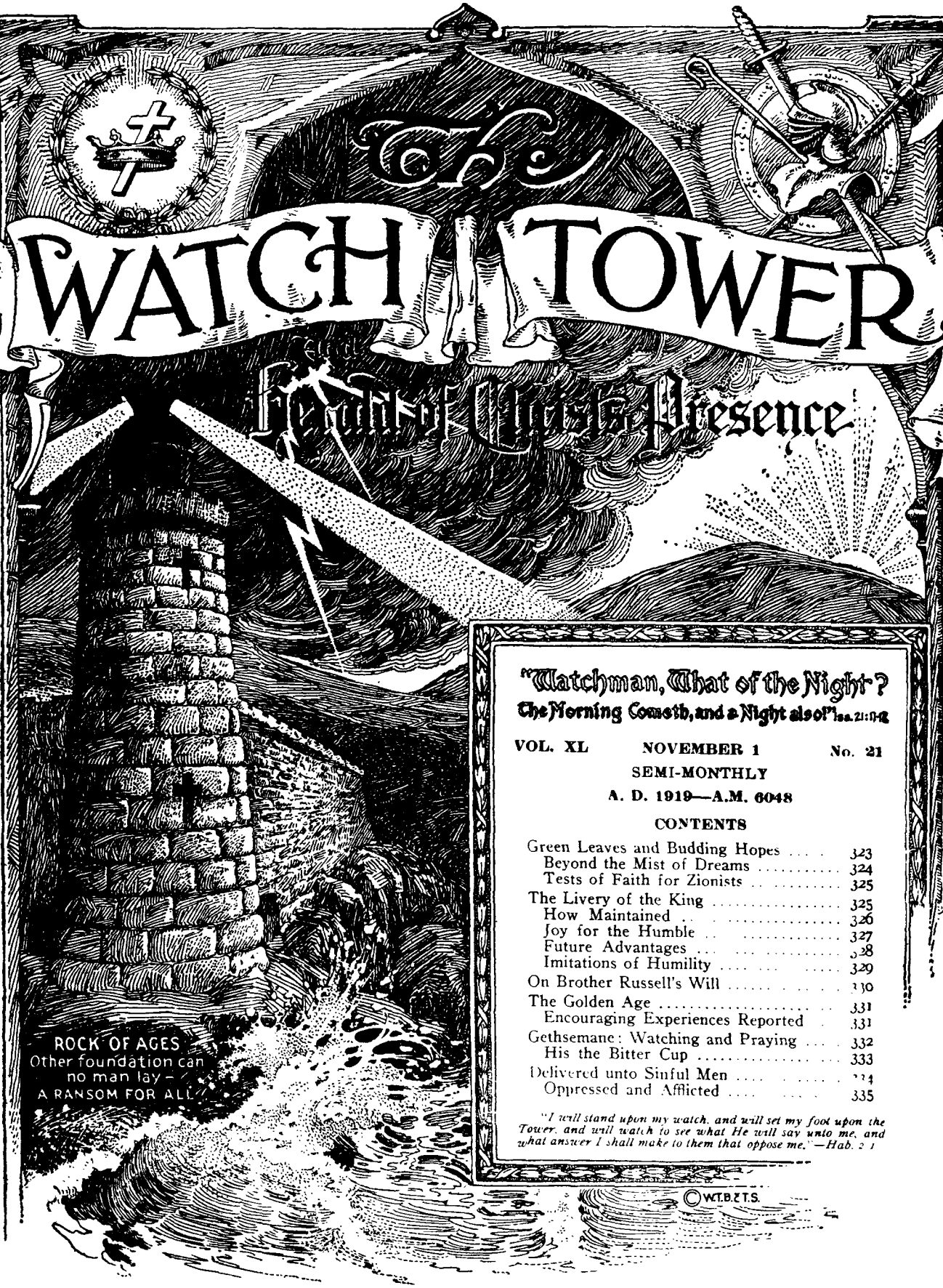
Study XII—"Marital Privileges and Obligations"

Week of Nov. 2 ..... Q. 1-9 — Week of Nov. 16 ..... Q. 19-27
Week of Nov. 9 ..... Q. 10-18 — Week of Nov. 23 ..... Q. 28-36
Week of Nov. 30 ..... Q. 37-44

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XL NOVEMBER 1 No. 21

SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL STREET, PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall, City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting. Forms for proxies will be sent out with the December 1st WATCH TOWER.

W. E. VAN AMBURGH, *Secretary.*

PRINTERS' DELAY IN SHIPPING TOWER REPRINTS

We are much chagrined in having to apologize for the long and unexpected delays in getting the first three volumes of old WATCH TOWER reprints into the hands of those who have ordered and paid for them. We wish to assure the friends that everything in our power has been done to expedite the matter and to make good our promises of shipment. Urgent wire request as we go to press has brought the promise from our printers that they will begin shipment on November 15th. Strikes and other difficulties in trades involving binders' supplies seem to have been largely responsible for unexpected retarding of the work.

LOCAL CONVENTIONS AT THANKSGIVING SEASON

Quite a number of local conventions will be held this year during the Thanksgiving season. Among the number already arranged for are:

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainment Committee, 1305 Masonic Temple, Chicago, Ill.

Grand Rapids, Mich., November 27-30. Brother Rutherford hopes to be present on the 28th. For further information address S. C. DeGroot, 550 Lyon Street N. E., Grand Rapids, Mich.

Cincinnati, O., November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, O., for information concerning this convention.

Boston, Mass., November 27-30. Swedish. For further information address Seth W. Blom, 135 P St., South Boston, Mass.

Toledo, O., November 27-30. For further information address C. W. Smith, 1021 Varland Ave., Toledo, Ohio.

Evansville, Ind., November 27-30. For further information address Mrs. Helen Forstmeyer, 210 Read St., Evansville, Ind.

St. Louis, Mo., November 27-30. J. B. Bernoudy, 7033 Lindell Ave., can be addressed for further information regarding this convention.

San Antonio, Texas, November 27-30. All meetings will be held in the I. B. S. A. Hall, 117 N. Floris. Friends wishing to attend notify Brother J. C. Cox, 124 Water Street.

Brother Rutherford will address the following local conventions: Paterson, N. J., November 9th; Reading, Pa., November 16th; Brooklyn, N. Y., November 23rd; Grand Rapids, Mich., November 28th; and Chicago, Ill., on November 30th.

NATIONAL LABOR TRIBUNE

Readers of The Watch Tower are familiar with the fearlessness of which the National Labor Tribune has put forth the message of Truth. Being an independent paper, many read the message in it who would not read it otherwise. It carries each week an article concerning the Divine Plan. We earnestly recommend that the friends everywhere show their appreciation by getting the Labor Tribune into the hands of as many readers as possible. This paper has served as a good medium for the volunteer message.

BETHEL HYMNS FOR DECEMBER

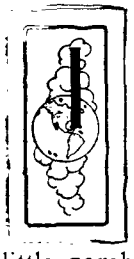
After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 95; (2) 14; (3) 125; (4) 91; (5) 180; (6) 119; (7) 267; (8) 328; (9) 218 (10) 219; (11) 130; (12) 198; (13) 145; (14) 296; (15) 288; (16) 114; (17) 315; (18) 293; (19) 44; (20) 205; (21) 326; (22) 256; (23) 255; (24) 139; (25) 140; (26) 120; (27) 87; (28) 107; (29) 275; (30) 186; (31) 8.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL NOVEMBER 1, 1919 No. 21

GREEN LEAVES AND BUDDING HOPES

"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."
Matthew 24:32.



IN THIS parable our Lord was speaking, evidently, of the Jewish nation and its revivescence after a long period of disfavor. This new life in matters Jewish was to be looked upon by the Lord's followers as one of the signs of the oncoming establishment of Messiah's kingdom for the blessing of all the families of the earth. Sometime before Jesus gave this little parable he had cursed the fig tree because it was barren, and it had withered so quickly as to astound the disciples who watched it. The Master identified his little tableau with the Jewish nation when, using another figure of speech well known by all the Old Testament prophets, he said: "Verily I say unto you if ye have faith, and doubt not, ye shall not only do this to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done".—Matthew 21:21.

Speaking under the direction of the holy Spirit, those disciples or their successors did subsequently "declare the whole counsel of God" (Acts 20:27), in which was included pronouncements of the utter overthrow of the Jewish polity. If they did nothing else in this connection some of them at least recorded the strong words of our Master respecting the destruction of the temple, the misery which would come upon the populace, and other like utterances. In thus doing they were announcing to the mountain, or kingdom, of Israel its removal and its dissolution in the distressing times which did actually come upon Jerusalem and Judea, terminating, respectively, in the years 70 and 73 A.D. Furthermore, the preaching of the disciples to the effect that the church "must through much tribulation enter into the kingdom of God" (Acts 14:22), thus become members of the Isaac class, and heirs according to the promise, had the effect of withering the natural hopes of Israel (the fig tree upon which our Lord found leaves of profession and expectation but no fruit worthy of their continuance in divine favor), for they had hoped that the Messiah would bring them worldly glory and material prosperity.

THE LAND TO ABRAHAM

They were not without basis for these expectations; for Jehovah had promised the "land" to Abraham and to his seed after him, and the prophets had held before them the picture of a refreshed and happy earth. Being weak in faith, and hence slow of heart to believe all that the prophets had spoken, they could not see the period of waiting during which the spiritual seed of Abraham was to be gathered out, first from the Jews and then from the Gentiles, which spiritual seed was to be "as the stars of heaven" in brilliancy and height of glory.

Since, then, the preaching of sacrifice dampened the earthly hopes of the Jews, as did also the destruction of its capital and national government, it follows logically that the proclamation of the earthly blessing and splendor, together with the restoration of its national capital, would cause the hopes of the fig-tree nation, Jewry, for centuries withered and barren, to spring up anew. The curse which our Lord denounced against the fig tree is rather too strongly stated in our King James version. The Greek text says: "Let no fruit grow on thee to the [termination of the] age". Now, at the termination of the age, we can see Jewish hopes springing forth like green foliage, and taking the shape of Zionist activities. Only twenty-five years ago the Zionist movement was practically unknown. When it first made its appearance it appealed only to the poor Jews. The rich and prosperous very generally sneered at the movement as impractical, foolish, visionary. Rabbis, editors, and other prominent Hebrews decried the thing, fearing that the burden of disesteem and blame for the actions of their poorer brethren would fall upon them.

But gradually Jewish sentiment has veered more and more toward Zionism, until today there are few even of the rich and prominent Jews who find it judicious to speak slightingly of it. The Annual Convention of Zionist Organizations of America was recently held in Chicago and was attended by prominent Jews from all over the country. The Chicago *Daily Tribune*, of September 13, carried an advance contribution by Judge Hugo Pam, outlining the general situation among the Jews:

"The world war has brought to light one after another the great latent social and national problems of the world. Among these is the establishment of Palestine as a homeland for the Jewish people.

"After eighteen centuries and a half since Titus took Jerusalem, house by house, and rendered its soil barren and sterile, the Jews and Palestine had been strangers to each other. Since that time they have lived in dispersion, but in the hearts of all Jews, save a few who desired to be known as assimilationists, there has been a longing for the return of the Jews to Palestine, not merely from either a religious or sentimental standpoint, but from a consciousness of national life which could best be expressed in the land of their fathers. Throughout these centuries the pious Jew has prayed morning and night for the day to come when once more the land of Palestine shall be restored to the Jewish people

FORCED BY POGROMS TO MOVE

"The year 1882 marked the beginning of serious progroms in the pale, namely, in Russia, Poland, Galicia, and Roumania. As a consequence, the Jews were compelled to leave the pale. The main stream of emigrants turned to the west, attracted by the small, but wealthy and powerful Jewish communities in western Europe, who had enjoyed comparative emancipation.

"Thousands settled in England, hundreds of thousands crossed the Atlantic and came to our shores, finding here two sadly needed requirements, a friendly government and a growing land.

"While this emigration to western Europe and to our

country was of a momentous consequence for those countries and for the Jews, yet it was not destined to be so important a factor in the development of the national life of the Jews as the tiny stream of pioneers which began at the same period to flow southeast from the pale to Palestine. This return to Palestine can be compared favorably in pioneering to the emigration of the Pilgrim Fathers to America.

"The struggle has been a hard one; the difficulties great, the odds tremendous, at times the outlook disheartening, but courage never forsook them, despair never enveloped them.

"In the great war just over, one of the great principles fought for was the right of self-determination. It was this same principle, living eternally in the heart of the Jew, which led to the beginning of the Zionist movement. The Zionists took up the cause of the colonists in Palestine who had made these great sacrifices; but the Zionist organization not only has for its purpose the restoration of Palestine as a homeland for the Jewish people, but the establishment of a government therein, which shall take its place side by side with those governments which for the last few years have been fighting for the cause of humanity and justice."

Two days afterward the Chicago *Evening American* published a first report of the convention sessions, parts of which we quote as follows:

"'Who will go to Palestine?'

"Dr. Stephen S. Wise, head of the Zionists, who are now in convention at the Auditorium Theater, today answered this important question by saying:

"'The question of who is to go to Palestine is one for the individual to decide. Palestine cannot now and never will be able to house all the Jews in the world. Maybe in a generation or two one-third of the world's Jewry may be able to dwell there. We now are endeavoring to retard immigration to Palestine until such time as the land can be made ready for those who desire to move there.'"

"The opening session yesterday was marked for its fervor and feeling in anticipation of the realization of years of longing and hope for the rebuilding of their homeland. There were cheers and tears, weeping and laughter as the great crowd was moved by the words of an array of powerful speakers."

BEYOND THE MIST OF DREAMS

On the same day, September 15, the Chicago *Daily Tribune* added the following items touching on the actual physical needs and development of Palestine:

"'Palestine is now a nation, ready for its people. It has grown beyond the mist of dreams. It has the needs of a new nation—schools, bridges, railroads, house building, development of the soil, water power, and sanitation.

"Palestine needs the kind of men who will go there to make Palestine better—not the kind who will go to make themselves greater. We want men who will make sacrifices, not for profit, but for spiritual longing.

"The work will take time. And remember that we are not building for the present, not for a century, but for all time. We must build slowly and we must build well.'

"He [Judge Mack] closed his address with the statement that the enrollment of 150,000 Jews in the movement in the last year had proved that nine-tenths of the Jews in America are Zionists."

"In a report of the activities of the organization for the last year Jacob de Haas, executive secretary, gave a detailed account of the complete reorganization of the movement in this country."

"The report carried the information that through the Palestine bureau under Israel Goldberg, 4,061 prospective Palestine immigrants were registered with a joint capital of $3,994,385.

"According to the report, the Society of Zionist Engineers and Agriculturists acquired a membership of 354 persons who are devoting their scientific knowledge to the development of Palestine through the planning of railroads, harbors, hydraulic plants, and highroads."

It seems that there was the most marked enthusiasm among all the delegates attending. An interesting item was mentioned by Professor Felix Frankfurter, confidential secretary to Secretary of War Baker during the war, and an attaché at the peace conference:

"Among the members of the peace conference [in Paris] *there was no dissent to the Zionist cause.*"

The Scriptural aspect of the government which the Zionists hope to establish in Palestine was made very plain in this convention as reported by the Chicago *Daily News*, of September 16:

"There will be no profiteering in Palestine. The land is to be owned by the state. All its public utilities are to be owned by the people. As many as possible of its private industries are to be nationally operated.

"There will be no 'loan sharks' in Palestine. Banking will be in the hands of the people as a state. It will be impossible for individuals to speculate in land or commodities. In fact, it will be impossible in Palestine for any individual to acquire a large fortune.

"This sounds on the surface as if the new Jewish state of Palestine has had its government system specially arranged by Messrs. Lenin and Trotzky. To the contrary, the social democracy on which Palestine as a nation will begin its existence is something like 3,000 years old. It incorporates the Biblical communist laws of the Jewish tribes, and adds to them the experience in practical democracy given the world by the United States."

"'Certain reforms we will introduce are radical in appearance, but they are no more than ordinary democratic reforms—the elimination of trusts, huge private fortunes and the like All these things will be possible under a British rule.

"'The Jews in Palestine, instead of working to pile up individual fortunes for a small percent of their people, will work to pile up the state's fortune, which in turn will be used for improvement of national conditions and the people's welfare.'

"Supreme Court Justice Louis Brandeis spoke today in a private committee hearing at the Auditorium.

"'Palestine is capable of accomodating a million more Jews than it has; of being developed into a prosperous state in which the Jews may live, work and develop their nationalism to a point where it will contribute vitally to the world's progress and their own,' he said."

ANCIENT HEBREW BEING REVIVED

The Hebrew language is expected to be used very generally in Palestine, as is shown by remarks in the Chicago *Daily News*, of September 17, reporting on another day of the Zionist Convention:

"Can Hebrew come back? Entombed for centuries among the rabbinical books of the race, almost as dead as the language the Babylonians and the Medes once talked, Hebrew is to be restored to the tongues of the Jews. At least the Zionists, assembled in their convention at the Auditorium theater, have made up their minds that it will.

"This restoration of the ancient Jewish language was voted today by the delegates as part of the program to renationalize Palestine. Every reference to Hebrew was cheered and applauded by delegates, a good half of whom are themselves unable to speak it. A motion to devote 25 percent of all funds raised for Palestine work to the Hebrew and Zionist education of American Jewish children and adults was passed enthusiastically."

"Hebrew is one of the most passionate and resonant of languages. It is a speech fit for intense expression. Oscar Wilde's Salome reads better in its Hebrew translation than in the original. So do countless English, French and German literary works.

"It is a language which in itself elevates its speaker. Its idioms almost make wisdom easy. There is no reason why Jews should allow a language so rich in attainment to die. When Palestine becomes established as the Jewish homeland, Hebrew must become established as the talk of the Jews."

In confirmation of this is the fact reported by *The Maccabaean*, for September, that a Hebrew daily is just being started in Jerusalem, the first number appearing on June 18, 1919. *The Maccabaean* adds:

"This day should become a red-letter day in the annals of Jewish journalism."

From other similar items we choose the following one at random from the Philadelphia *Record*, of September 7, which speaks of the interest manifested

by Jews in Pottsville, Pennsylvania, in the re-establishment of Palestine. Parts of that news item we quote as follows:

"Foreseeing pilgrimages to Palestine which will rival in numbers and enthusiasm the Crusades of the Middle Ages, prominent Jews of this region, working in connection with others in Philadelphia, New York, and Chicago, are literally 'selling all they have' and are preparing to make their future home, for some years at least, in Jerusalem.

"Clinton B. Reed, a local real estate dealer, was astonished this week when a prominent Jew ordered all his houses in Pottsville placed on the market, so that he can have a free hand in going to Jerusalem. 'I expect to return to America, and will not give up my citizenship,' said this man, 'but I will be more or less out of touch with this country for several years and wish to have a mind free from investment worries.'"

TESTS OF FAITH FOR ZIONISTS

Of course we must expect that all will not be sunshine with the Zionist movement. Already prominent international politicians are beginning to realize the drift of the rehabilitation of Palestine. They begin to realize that with Palestine as a separate state, and especially with the Biblical principles of theocratic democracy in operation, their own sordid schemes for dominion and often unholy commercial aggrandizement will not show up in an advantageous light. Some have gone so far as to say that the greatest peril to the peace of Palestine is Zionism. They fear that that little war-ridden country will see another war unless Zionism is arrested. The following paragraph taken from the Buffalo *Illustrated Express*, and written by one of the many pro-British journalists, shows how Zionism's possibilities are viewed by some politicians:

"Given peaceful development under British direction, it will develop into the peak of the British Empire, the keystone of the Cape-Cairo-Calcutta arch. But given the continued menace of Jewish immigration, its population will break out into an anti-Zionist war, which quite conceivably may bring down Egypt, Mesopotamia, Persia, Afghanistan and India and involve the world in a new chaos."

It should not be expected by either Christians or Zionists that so stupendous a matter as the fulfillment of the earthly phases of God's promise to Abraham would come unnoticed or unchallenged by the god of this world and by his colaborators in high worldly places. Jehovah intends that the return of Israel to Palestine shall be accomplished in such a way as to develop the faith of his fleshly people. If all went swimmingly along, with no great obstacles to be overcome, the Jews might think that it was their own astuteness and sagacity, coupled with inborn energy and industry, which accomplished the restoration of their ancient homeland.

But it is not likely that room will be left for any flesh to glory in Jehovah's presence. All the glory will belong to him. Zionists need not be discouraged or fear even though all the powers of the world should combine against them. The Scriptures intimate that some such difficulty as pointed out in the last foregoing quotation may be encountered a few years hence and that in the midst of this, "Jacob's trouble", God will appear and lend them assistance, fighting their battles as in the days of old. Probably this help will be rendered by the reappearance of such eminent worthies as Abraham, Isaac, and Jacob, who as princes in all the earth will be empowered to take hold of Israel and reestablish peace and order and gradually, with the assistance of others of the same class, spread the knowledge of the change of rulership from Satan, the god of this present order, to Messiah, the Anointed of God, who shall usher in the kingdom of righteousness and fulfill the desire of all nations.

All the prophets have spoken glowingly of that time. Isaiah points out that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

THE LIVERY OF THE KING

"Be ye clothed with humility."—1 *Peter* 5:5.



THE mighty ones of earth invest their servant class with such raiment as they choose; and livery thus chosen is intended to comport with the respective stations, powers, and honors of the masters whom those servants serve. Not less so has Jehovah, the Mighty of all mighty ones, decreed the habiliments of those who are his voluntary slaves. (Titus 1:1; Philippians 1:1) That vesture is humility. As the attendant of an earthly potentate could not hope to do the duties of his office clothed in raiment of his own choice, so the servant of the King of kings cannot expect to render service to *his* Master without the garments which his Lord has prescribed for him.

Since the inspired Apostle uses the figure of clothing there must be some points of favorable comparison or analogy between clothing and its relationship to human experiences on the one hand and humility and its uses in the Christian life on the other. There may be others, but there are at least three proper uses which clothing serves in the economy of the human race:

First, it serves as a *covering;*

Second, as a *protection;*

And thirdly, as an *ornament.*

Attire which serves the first of these three purposes without the latter two is inadequate, as well as crude; clothing which serves as a covering and as a protection and yet is in no degree ornamental seems inappropriate to the finer structure of the human frame; and trappings, however gorgeous or ornate, which cover and adorn, but which do not protect, are lacking in practicality. All three uses seem to be legitimate.

So too with those who are in Christ; humility makes up the vestment which (1) *covers* us, or hides from view our selfish selves; (2) which *protects* us as new creatures from many a brunt and hurt felt by the proud and over-sensitive; and (3) serves the whole being as *adornment,* enhancing every other Christian grace—"the *ornament* of a meek and quiet spirit, which in God's sight is of great price". (1 Peter 3:4) The one who has humility will not be expecting so much in the way of deference to his position or ability and is, therefore, not disappointed when it is not forthcoming. But if he be hurt, he will be able to mollify the pain greatly by thinking that the affront was not intended, or, being intended in a measure, the offender did not realize how *much* the offense hurt.

Clothes do not necessarily hamper one in his liberty of body; nor does the wearing of clothing narrow the sphere of usefulness. Quite to the contrary, clothing broadens the sphere of usefulness; and while it may hide the person, it does not hide the personality. And so it is with humility; it works nothing but advantage in the Christian life. Without it we could not be used at all by our heavenly Lord and King.

The best dressed man is the one whose clothing is so fitting to his general self that, after he is gone, one does not remember what he wore, but merely retains an impression of his general personality. And certain it is that *humility* can be no conscious grace. The mantle of our humbleness must be, though noted by all other eyes, "unworthy in our own".

A DEFINITION

For purposes of Christian practice we may define humility as being a willingness to occupy one's appropriate position in respect to the Lord, his people, his providences and his work. Or, in other words, it is the disposition, or preference, to do God's will and to follow his judgment rather than one's own.

No more notable example of this spirit can be found than that of our Lord himself, who was "meek and lowly of heart", and who prayed in the hour of his greatest grief: "Not my will but thine be done". He had a will, a decided natural preference, not to suffer unnecessarily, or, possibly, as a blasphemer, but he had another and still higher desire and that was to follow the supreme will and wisdom of his Father.

Another instance may be cited in the conduct of the Apostle Peter at the time of the conversion of Cornelius. Peter's previous experience, everything that he had been taught throughout his life, inclined away from the thought of preaching to the Gentiles. Yet when a special vision was given him indicating that God's will was different from his own judgment, he humbly laid aside his own thoughts, and gladly followed the vision, went to Cornelius' home and delivered the message. That he had not fully seen through the whys and wherefores of the situation is manifest by his uncertainty on the selfsame subject years afterward.

Thus it will be seen that humility lies at the very root of obedience. The haughty spirit that went before the fall of Satan now "ruleth in the hearts of the children of disobedience". But we who would "follow the Lamb whithersoever he goeth" are invited to "learn of him, for he is meek and lowly of heart".

HOW ATTAINED

As far as humility relates to imperfect creatures, it carries with it the thought of conscious inferiority—perhaps in comparison with fellow creatures, but certainly in comparison with God. Usually the inclination of mind favorable to humility is produced by a long chain of circumstances, the effect of which is to break confidence in one's own ability to plan and carry out his life to his own satisfaction. The individual comes to a point in life where he or she is willing to occupy his appropriate position in respect to the Lord and his providences, divine wisdom, as expressed through God's Word, to be the standard of decision.

There are various circumstances, influences, and experiences which contribute toward bringing this willingness into the hearts of some people. Those who do not possess this disposition at one time in life may possess it later on, when failure of their ideals or endeavors have led them to see their own situation more nearly in its true light. Those who never have this disposition of humility will not be looking for divine favor because they are still filled with their own feeling of self-importance and self-superiority. "The wicked through pride *will not* seek God." (Psalm 10:4) But with the Lord's people, those who are already in relationship with God through Christ and walking in the narrow way, the question is not so much how humility is originally attained or produced, but how it can be *maintained*. Those who stand in the relationship of sons to God may be sure that their humility was of an acceptable quality at the time of their consecration; otherwise God would have resisted them, as he does all the proud. The great question, then, with the Lord's people is how to maintain the same attitude which they bore toward God's will at the time of their consecration, and maintain this throughout all the changes of their Christian way.

HOW MAINTAINED

There are a number of influences which help to maintain humility in the Christian heart. Among these we mention the influence of *sentiment*, the force of *reason*, and the encouragement of *divine instructive providences*.

Some of the Lord's people might be inclined to exclude sentiment from this field. But the trouble with sentiment is not that it is wrong in itself but that it is sometimes allowed to be the deciding factor in our lives. The whole realm of sentiment and emotion is one which furnishes excellent motive power, but it will never do to take the place of justice and to direct our conduct. The trouble with father Adam, and the trouble with hundreds of millions of his progeny, is that they allow sentiment to rule. Fire is an excellent thing and is indispensable as God has constitued human affairs; but it must always be kept within proper bounds. So also with sentiment.

Under the heading of sentiment we have (a) *appreciation*, (b) *gratitude*, and (c) *thanksgiving*. Appreciation might be termed an intellectual sentiment. We get a view of God's greatness and of some of the beauties of his character as revealed in his Word; our minds reach out for these desirable conceptions and we appreciate the qualities of Jehovah which have prompted his wisdom to devise a plan whereby his justice can remain inviolate and still allow his power to effect the salvation of a sin-cursed and imperfect race. Many people see thus far, but do not allow their appreciation to sink deeper than their intellect.

When appreciation percolates more deeply into the life and consciousness of the individual, when it goes as far as the heart, we call it gratitude. Gratitude is nothing more nor less than heart appreciation. We not only appreciate God's great plan as our minds might appreciate the design and workings of an intricate piece of machinery, but we realize that his beneficent designs will work blessing for us and for those we hold dear. We therefore become grateful to God. Both of these degrees of appreciation are powerful influences to the maintenance of humility on our part. They assist us in keeping our proper relationship to Jehovah in mind; which means that we will be very, very small and he very, very great. It would almost seem that, if our appreciation were suffi-

ciently keen and our gratitude to God sufficiently genuine, there would be no room for pride.

But "out of the abundance of the heart the mouth speaketh". If the heart is full of gratitude, some of it will find expression in thanksgiving. Thanksgiving is the expressing by word, act, or general conduct the gratitude which dwells within our hearts. The expressing of this gratitude tends to clarify in our own minds our vision of the causes for gratitude. This increases our original appreciation, the appreciation increases our gratitude, and so the whole cycle of sentiments is more or less self-perpetuating, if fed on the right kind of knowledge. The difficulty is that very small and comparatively insignificant influences in the earth tend to displace and to render obscure our understanding of God's plans and purposes. It is for this reason that we are admonished to meet together with those of like precious faith that we may be refreshed and invigorated, fed and strengthened by a knowledge of God's will, and brought into conformity with the image of him that hath created us as new creatures.—Colossians 3:10.

REASON DOES THE DECIDING

The faculty with which the Lord has endowed us and which enables us to decide or to determine the right or wrong course, the advantageous or disadvantageous way of life, is *reason*. Reason is a process of comparing. By it we compare the things which we have with the things which we do not have but need, in order to perfect our happiness and to make us acceptable in the sight of God. Reason looks at the matter of humility purely from the standpoint of advantage and disadvantage. Reason says that no matter how strongly sentiment might incline toward humility, that quality must not be exercised unless the proposition is worth while. Reason looks with cool calculation, first, at the present advantages, and second, at the future advantages.

Under the present advantages reason finds, first, divine *favor*. This in a sense includes all the other advantages. He "giveth grace to the humble". (2 Peter 5:5) Divine grace, or favor, cannot be purchased with gifts of worldly value, but the sacrifice of a humble and contrite heart is ever acceptable to him. Men have waded through fire and blood over half a world to attain or maintain their favor with some very fallible earthly potentate. How much more willing ought we not be to secure the favor of the King of kings and Lord of lords!

But this is more than a matter of sentiment; it is a matter in which our vital interests are bound up. In Psalm 30:5 we read that in God's "favor is life". If his favor is withheld from the proud, then the proud have no prospect of life—in his disfavor is death, as is shown by the experience of the world for six thousand years. Our very eternal existence is bound up with our possession of divine favor. This is to be had and is had by the humble, now.

The necessity for humility explains many of the divine providences which would otherwise be quite inexplicable. When the Lord spoke to Moses of old he intimated to him that the experiences which would be his portion would be to "humble [him] and to prove [him]". (Deuteronomy 8:2) If we are unable to locate the cause of some particularly trying experience, we may at least be sure that it will serve the purpose of either humbling us or proving us, and possibly both purposes at the same time. It may produce in us a greater degree or finer quality of humility than we possessed before, or it may merely put to the test the humility which we did actually possess. We may have been previously willing to occupy our appropriate position in respect to the Lord and his providences, and this given experience merely *demonstrated* that fact to the Lord, to the brethren, and to us. Thus we have *peace* as a second present advantage from humility in heart and life.

JOY FOR THE HUMBLE

A third present advantage which we have from humility is *joy*. "The humble shall hear thereof [of God's message] and be *glad*." (Psalm 34:2) The whole world is seeking joy, gladness, happiness, but very few of them find it. Those who find it in some measure are soon confronted by the fact that the causes which gave it birth are subject to change and decay. Only those whose joy has its source in the glories set before us in God's Word can have assurance of its continuance. The proud are not glad to hear of God's arrangement for the future because it suggests a change from their present selfish practices and institutions.

Another present advantage of humility in the heart is the assurance of divine assistance and encouragement. He dwells "in the high and holy place ...to revive the spirit of the humble and...the heart of the contrite ones". (Isaiah 57:15) Jehovah, he who is from everlasting to everlasting, has taken upon himself the responsibility of furnishing refreshing and reviving influences to those who are humble and contrite of spirit. Nothing we could do would ever give us the right thus to call upon Omnipotence for our own blessing and refreshment. But he stands willing to give it without money and without price to those who have such a sense of the fitness of things that they are willing to stay where they belong, be what they should be, do what they should do, or go where they should go, as indicated by God's Word.

"The meek will he guide in judgment; the meek will he teach his way." (Psalm 25:9) Whether the word judgment here be taken as referring to our individual power of judgment and discernment of things or whether it be taken as referring to our judgment or trial period as new creatures makes no great difference, because we will be guided in both respects if we are meek and humble before him. Meekness is merely the manner of conduct inspired by humility—humility being the inward disposition.

Surely all of us need guidance. People in the world who have legal difficulties are very glad to secure the advice and counsel of a competent advocate before the law. Here is Jehovah, the very Author of wisdom and judgment, standing ready to guide us and to direct us in our efforts to decide and to pursue a rightful course. One of the ways he uses in guiding our judgment is to call our attention to the instructions of his Word. He shows us the advantages of his way and the disadvantages of a selfish course. We would have very poor judgment indeed to refuse or to decline to enter the way which is fraught with so much of advantage, even in the present time.

Favor, peace, joy, refreshment, guidance: these are some of the present advantages deriving from the possession of humility. There are doubtless many others, but if there were not it seems apparent that the

present advantages alone of a humble walk with the Lord are much greater than any loss which we could possibly encounter. Indeed, the disadvantages are very few: a willingness to occupy our appropriate position in respect to God and his providences may cut us off from intimate association with the great ones of the earth. But that loss is only a seeming one, since "the whole world lieth in the wicked one", (1 John 5:19) and friendship or intimate companionship with the world means nothing to the child of God.

FUTURE ADVANTAGES

The Master informs us that "he that humbleth himself [now] shall be exalted"—then. (Luke 14:11; 18:14) He shall exalt us "in due time". There is a great system of compensation which the Lord inaugurates to the advantage of his people whereby the small inconveniences, discomforts, and privations of the present time which they encounter because of faithfulness to him and his Word shall be much more than paid for in the glories and beauties of the future. If faithful, we shall be exalted *from* conditions of sorrow, sickness, suffering, death; exalted *to* happiness, health, peace and life.

The Wise Man informs us: "By humility and the fear of the Lord are *riches,* and *honor,* and *life*". (Proverbs 22:4) There will be riches of divine favor, even beyond anything which we are now able to ask or think. There will be perfectness of mind. The Apostle assures us that "in him [in Christ] are hidden all the treasures of wisdom and knowledge". (Colossians 2:3) So that if we but win Christ and be found in him we shall have the key to this storehouse of unsearchable wealth. It will mean perfection of memory, of judgment, power to reason abstractly or concretely on any subject without the possibility of error in the process of reasoning. It will mean the power to balance things in our own minds, to see and to maintain their proper relationship and to understand the differences of things. Those riches will also include our bodily perfection on the most glorious of all planes, the divine plane. It will mean a body so wonderfully constructed that it will not be dependent upon sustenance from any outside source. Then too there will be perfection of environment, of life, and of dominion. Those riches will also include riches of fellowship with Jehovah, with Christ Jesus, and with all the faithful saints of the Gospel Age. It will mean riches of opportunity, as well as capacity for blessing "the residue of men".—Acts 15:13-17.

THE BRIDE'S CHIEF HONOR

By humility and the fear of the Lord we are to have not only riches, but also honor. All of God's perfect creatures have the honor of divine favor, and all of them have glory in the sense of having perfect balance of character, even as God has. The bride has the honor of sharing the throne with her Lord and King; but this promised honor, we may assume, is something special. Surely it would, at least, include the honor of being where our Lord and Master desires us to be. There is a statement that implies such an honor for the church, and it is one of the most encouraging statements made by Jesus when he said, near the close of his earthly career, praying to the Father concerning the church: "Father, I *will* that they also, whom thou hast given me, be with me where I am". (John 17:24) From this we gather the thought that we are not to be merely tolerated by our glorious King; he is not merely conforming himself to the Father's wishes in the matter without the inspiration of his own desire. He really *wants* the church to be with him in glory; and to be desired by that heavenly Bridegroom is a great, a special honor coming to the bridal class.

Another future advantage of present humility is *life.* Life, not in the small, flickering measure in which we now possess it, not even life as perfect human beings; nor is it life on the angelic, seraphic, cherubic, or archangelic planes. Our Lord informed us at his first advent that he went away to prepare a new, a unique and distinct place for the church. Theirs is to be life in such inexhaustible supply that they can use it for the benefit of the nations of earth and still have more than enough for all eternity. It will be immortality, incorruptibility.

Life in any measure is a blessing. Life is included in the "blessings" given to the animate creation of Jehovah. (Genesis 1:28) This animate creation includes some small forms of organism which live only a few hours under the bark of a tree. If life in that small and constricted sphere is a blessing, how much more of a blessing is it on the highest of all planes, with no limitations, save those imposed by wisdom and justice? Surely there is no comparison. It is no wonder the prophet said that "the meek shall eat [of God's Word] and be satisfied". (Psalm 22:26) They are satisfied now to the extent that that is possible: they are filled *full,* but their capacity is very limited. Then they shall be filled with all the fulness of him that filleth all in all.

DIVINE INSTRUCTIVE PROVIDENCES

The means or agencies for the maintainance of humility in our hearts thus far considered have been means which we ourselves can apply. It would seem that they should be sufficient. There is all the advantage of sentiment on the one hand and of reason on the other. The coldest calculation with which it is possible for us to approach the subject of humility shows us that it is worth infinitely more than it can ever cost—worth more in the present life, to say nothing of eternity. But apparently these means are not always sufficient; otherwise it would not be necessary for the Lord to give us humiliating experiences. We may be following all the dictates of the Lord's Word as best we are able to discern them, when suddenly some particularly difficult and quite unforseen experience comes our way. It is humiliating. But if we are willing to occupy the awkward position which the Lord's providence has indicated for us under those circumstances we will have demonstrated the presence of true humility in our hearts. We will not fume or fret because of the painful thing—the thing painful to our pride or sense of self-respect.

These divine instructive providences may properly fall under the heading of chastisements. And the Scriptures assure us that chastisements are not necessarily marks of divine disfavor but are intended to be for our blessing and for the purification of our motives and conduct. The humble heart will rejoice that the great Emperor of the Universe has had sufficient interest in that heart's welfare to give it instruction though the process of that instruction may sorely grieve the flesh of the new creature.—Hebrews 12:11.

THE FOES OF HUMILITY

The enemies of humility are two: pride and vanity. In the minds of many people these qualities are the same, but in reality they are alike only in that they are both detrimental to the exercise of humility. Pride is a condition of heart found in those who are possessed of a disproportionate amount of self-esteem. The person who is proud may not be particularly interested in other people's conception of him; his own estimate of himself is a very good one, and that is sufficient for him. Vanity is more likely to be found in those of small self-esteem but of correspondingly large approbativeness. Approbativeness is not the quality which satisfies one with self-approval; but it is that attribute which reaches out and desires the approval of others, pre-eminently. Pride relates more to our own opinion of ourselves, vanity to what we would have others think of us. Pride is a feeling of elation or exaltation on account of what one is or has or is connected with. It is an inordinate self-esteem or unreasonable estimate of one's own superiority, which manifests itself in lofty airs, reserve, and often in contempt of others. It is doubtless for these latter reasons that the Wise Man said: "Pride goeth before destruction and a haughty spirit before a fall".—Proverbs 16:18.

The person in whom vanity resides may actually feel in his or her private thinking that he is no one, has nothing worthy of special approval, and can do nothing extraordinary; but at the same time the effort of such a person may be to create the impression in the minds of others that he is someone, has something, and can do many wonderful things. It is difficult to say whether the one whose natural inclinations are toward pride or the one whose troubles are with vanity has the more difficult time in the narrow way. One may be very much given to contempt of his fellow man and appear very self-sufficient in dealing with them, but at the same time have a deep reverential feeling toward God. Of such would likely be those who claim to love the Lord and yet who do not love them whom the Lord has begotten. (1 John 4:20) Such a disposition would have to be overcome if progress in the Master's footsteps be made, for he was both "meek and lowly of heart" and "he is not ashamed to call them [his followers] brethren".—Matthew 11:29; Hebrews 2:11.

IMITATIONS OF HUMILITY

On the other hand, the person who finds himself endowed with large approbativeness is much the more pleasant of the two individuals to be associated with. But he might not be truer or more faithful to the Lord. He might incline to "run well for a time" (Galatians 5:7), when such running would not incur a strong disapproval of anyone standing highly in his esteem. The one with large approbativeness instinctively feels what will meet with the approval of those about him and will bend to meet their wishes, not altogether out of desire to bless them, but with some measure of consideration for his own comfort. Of the two diseases vanity is much the harder to detect, even in one's own self, because it inspires a course of conduct filled with consideration for other people and approaching very closely in outward appearance to the conduct prompted by love.

Some people naturally desire to be in the limelight of prominence. They consider themselves well qualified to occupy such a position. They may have either a disproportionate idea of their own importance, or their judgment may be in some measure correct—they may actually be possessed of superior endowments and may be merely recognizing the facts in the case, to this extent. To be humble does not necessarily mean to falsify to one's self about what one can do or cannot do. Humility means a willingness to occupy the position which the Lord points out for us, whether we think it commensurate with our powers and dignities on the one hand, or much too great for what we consider our very limited capacities on the other.

Some people naturally prefer to remain in the shadow, and their desire is often inspired by a fear lest they might not appear to sufficiently good advantage if brought into prominence or special activity. What might seem to be a very meek, retiring disposition under such circumstances would be nothing more nor less than vanity. On the other hand, a person who finds satisfaction in self-approval feels that a serious mistake is being made if he is not given a prominent position of some kind. If the person who prefers the limelight stays willingly in the shadow because God's providence puts him there, then he is developing and manifesting the grace of humility; and most admirable it is. On the other hand, if a person naturally prefers the shadow and the Lord's providence leads him out into the limelight and he is willing to endure the humiliating consciousness of his own deficiencies and shortcomings because the Lord placed him there and has not seen fit to remove him, if this be his attitude toward God's will irrespective of and in spite of his natural choice and predilections, that is humility. This retirement of self-will has been well exemplified by a prisoner of Christ Jesus, who, after years of incarceration, was able to write:

> "Well pleased a prisoner to be
> Because, my Lord, it pleaseth thee."

FEAR OF FAILURE DECEPTIVE

Here is a circumstance which came to our attention some years ago: A brother in a fairly large class had for several years declined a nomination as deacon, always stating as a cause for his withdrawal the fact that he believed himself incapable of rendering acceptable service. Granted that this was his real, genuine conception of his capacity for service as a deacon, would it not have been the more humble way to let the Lord's providence be indicated by a vote of the class, rather than to trust to his own judgment in the matter? Looking behind his cause given there may have been a fear that he could not discharge his duties in such a manner as to call forth the approval of all, and to spare himself the humiliation he would sidestep the responsibility. If he had said to himself, as he subsequently did: It is my honest judgment that I am not endowed in such a way as to perform the services of deacon in a proper manner; but if the Lord's providence through the vote of this ecclesia indicates that I shall try, then I will not withhold my hand, but do the best that is within my power. If the class votes me down, I will have every assurance that my original judgment was good and no one will be injured in any manner by the vote. If the class votes me in, it will not necessarily change my conception of my powers but it will be an indication to me that the Lord wishes me to attempt the duties, and if I am not able to discharge them as creditably as I would like, the very humiliation connected with my failures may work

a greater blessing for me than I would be able to choose for myself. Furthermore, it may work a blessing for the class in that they will have learned how to choose better the next time. Such a course, finally pursued by the brother, did, we believe, retrieve for him the blessing which his former course of conduct would have lost him. The only means for ascertaining the Lord's will under the circumstances was not to consult his own choice, but to submit to a vote.

Suppose an experience of this kind: Some good but tactless brother in a testimony meeting says to himself: There are few here who are capable of giving a testimony as good as mine. I therefore feel justified in taking more than my share of the time; for while I am talking the time is at least not being wasted by someone incapable of expressing himself. The brother gets up in the meeting and consumes an entirely disproportionate amount of the time. Of course, the leader should not usually permit such a transgression upon the rights of others but, assuming that he did, the brother who disregarded the Golden Rule in this respect might be perfectly honest in his own heart about the value of his usage of the time. He might be conceited, it is true; but he might be honest.

While he is thus expatiating some other brother might sit in the group and say to himself: I am sure I would never do any such thing as that as long as I live. He might be speaking the truth; perhaps he would not thus encroach upon the rights of others. But his motive for avoiding such conduct might not be either pure love for the brethren or a keen sense of justice and right toward them. It might simply be due to a sharp discernment of the fact that such conduct would bring upon him such criticism as he was even then leveling at the less considerate brother. While the *conduct* of such an one would be much more admirable and much more conducive to happiness on the part of the other friends present, his *motive* might not be any better in God's sight than that of the other brother. The motive of the one in that instance would be pride; the motive of the other would be vanity. Neither would be humility.

DISCERNING THOUGHTS AND INTENTS

No one can surely discern for another his motives in these matters; nor is it necessary to do so. The responsibility lies with each one; and it is for each one to get behind the scenes in his own heart, find out what is going on, and why. It is not a hopeless task, though it would be hopeless if we depended upon our natural qualifications to accomplish it. In the book of Hebrews we read that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is a discerner of the thoughts and intents of the heart*". (Hebrews 4:12) The standards set before us in the Scriptures are so clear that if the spirit-illumined mind honestly considers them it will be possible to discern whether our conduct emanates from the soul (the natural being and its inclinations) or from the spirit—the new will, and the new mind which it has been gathering about it. The same thought is expressed in other language by the Psalmist: "Wherewithal shall a young man cleanse his way? By taking heed thereto *according to thy word*". (Psalm 119:9) It is by a rigid examination of our conduct in comparison with the standards for conduct set up in God's Word that we are able to discern and, discerning, to cleanse ourselves of those things which do not conform to his will.

"I will clothe her priests with salvation", is the promise of reward for such as wear the garment of humility with faithfulness throughout their present life. But "His [Christ's] enemies will I clothe with shame".—Psalm 132:16, 18.

"To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own.
To yield with such a happy art
That no one thinks you care;
Yet say to your poor, bleeding heart,
How little you can bear.

"Ah, 'tis a pathway rough to choose,
A struggle hard to share;
For human pride would still refuse
The nameless trials there.
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?"

ON BROTHER RUSSELL'S WILL

DEAR BROTHER RUTHERFORD:

In view of the stress placed by certain brethren upon the importance of Brother Russell's will, I have had it in mind for some time to write you regarding a conversation between Brother Russell and myself in 1909. I have naturally hesitated to make mention of this matter, because my statement must rest upon my unsupported word. However, certain brethren will recall that I made mention of this incident before Brother Russell's death and before his will came into controversy.

During the General Convention at Seattle in 1909 Brother Russell and I, with several other brethren, made a side trip to Everett, Washington. Brother Russell has on several occasions discussed with me the various siftings at headquarters. On this trip the conversation turned upon the Henninges and McPhail trouble, then before the church. In the discussion Brother Russell said: "I have made three wills and everyone whom I have named turned against me and went out of the truth". This circumstance is deeply impressed on my mind, for I replied: "Brother Russell, if this is the effect your wills have, please don't ever name me". He cited several examples, mentioning the names of those involved in the 1907 and 1908 siftings.

He explained that he made these wills not knowing just what the Lord's will might be concerning him and he desired to leave matters in the best condition possible to avoid confusion. He then said: "I have made my last will," and explained that after his previous experiences he would now let the Lord work out these matters as he saw best, plainly implying he would make no changes.

Hence, when his will was published, I was not surprised to find it practically as first written, notwithstanding that changed conditions would seemingly have warranted changes or modifications in some of its items. When the controversy was raised over the application of its terms by these brethren their arguments had little weight in making my judgment as to the merit of same. While no doubt conscientious, in my opinion they did not have Brother Russell's mind upon the issues involved.

While the cares and responsibilities of the harvest no doubt rest heavily upon your heart, the Lord is in the yoke with you and he makes the burden light. Then, too, the sympathy and prayers of all the Israel of God are yours, so "be strong and very courageous".

With sincere love toward all at Bethel and everywhere, I am

Your fellow servant, W. A. BAKER.—*Pilg.*



HE second number of THE GOLDEN AGE has been issued and like the first is full of matter interesting to Christians and non-Christians. Its appearance is not all that might be wished, but it has been found very difficult to get it issued at all, due to the strike among the printers. Doubtless the god of this world will put all the obstacles in the way possible; but so long as the Lord wishes the message to go forth in the printed page we may be sure it will get out in some shape.

Some have been disappointed with the cover appearance, expecting a more elaborate or gaudy cover. We note, however, that there is a great contrast between THE GOLDEN AGE and other magazines, and this contrast alone would attract the attention of many. A colored cover would increase the cost almost double, and would preclude the issuing of the magazine for the subscription price now charged for it. It is deemed therefore more important to get the reading matter before the people than to attract them merely by the cover. We believe when the people observe the table of contents and read some of the articles, particularly those pertaining to the times in which we are now living, that their interest will be increased and they will wish to subscribe. The purpose for which the magazine is issued will appeal to the public, and those soliciting for it do well to study carefully the salutatory appearing in the first issue and emphasize the purpose for which the magazine is published.

From every part of the country the classes report the completion of their organization and the fact that they are awaiting supplies in order to begin the work. The printer's strike has greatly interfered with getting out the necessary subscription blanks, receipt cards, etc. Hence the friends have not been supplied with these that they might proceed with the work. However, the subscription list to THE GOLDEN AGE now is about 20,000; and we may well imagine that, after the workers begin in every part of the country, the subscription list will rapidly climb. In almost every instance where someone has read a sample copy and has then been solicited a subscription has been obtained. Up to date, however, very few sample copies could be issued. For the present friends will have to content themselves with canvassing with their own copy which they receive through the mail. As soon as possible sample copies will be issued and sent out to be used as suggested. Almost all subscriptions up to this time, however, have been taken without a sample copy, and the interest that the public manifests in THE GOLDEN AGE magazine is indicated by some excerpts from letters following.

ENCOURAGING EXPERIENCES REPORTED

"I have already taken twelve subscriptions," writes a brother, "from my acquaintances where I work. I feel sure that the Lord is going to bless the work. I took eight subscriptions in eight hours and did my other work besides. When I explained what THE GOLDEN AGE is, they stated, That is just the kind of a magazine I want. One old man said he would stop all of his other magazines and take THE GOLDEN AGE."

Another writes: "A Brother at Cedar Point Convention remarked to me that he believed the work of THE GOLDEN AGE was of the Lord and that the Lord would go ahead and prepare the people for it, and I have found it so. I canvassed ten of my fellow workmen and received nine subscriptions, and an additional one later which came through one of the nine, and all of this before either one of them even saw a copy of THE GOLDEN AGE. In my two years experience in colporteuring I have never found anything to sell as readily as THE GOLDEN AGE, and it is just what the awakened people of today want, and they eagerly subscribe for it. We find that, while there is a great cry and noise about no money, it is almost as easy to sell the Volumes with the GA for one year. The people seem to feel that the price for the GA is phenomenally cheap."

Another says: "Our experience of late shows a marked tendency to make study take the place of the church and lyceum, since no real food is to be had in them. Likewise, nearly every thinking person is looking for a Biblical climax in human affairs, but know not which way is right."

Subscription blanks and receipt cards are now being mailed out to the various classes and work generally will begin immediately. We advise all the friends to take the copy which they receive through the mail and exhibit it to those whom they canvass. Read carefully the sample canvass given in the booklet mailed to the class secretary, and if you have not a copy of this booklet apply to the class secretary and ask him to let you have his, or take a copy of the canvass. Study well the contents of the magazine so as to be able readily to call attention to the important points.

We strongly recommend that the pilgrim brethren at every public meeting mention the fact that THE GOLDEN AGE magazine now published in the city of New York, and issued every other week, is the only magazine on earth that attempts to explain the present-day events in the light of divine prophecy and that enables the student to determine the importance of the time in which we are living, and to foreshadow the immediate future; that this magazine is published for the benefit of the people, that they might have a clearer vision and understanding of the times in which we now are, and hence it is issued at a very low cost in order that everyone may have an opportunity to avail himself of it. Then recommend that anyone who desires to subscribe, or even see the magazine, might leave his name and address with the ushers.

THE BRIGHTER, BETTER DAY

I am waiting, ever waiting,
For the brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;

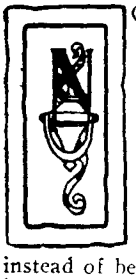
For a day of light and gladness
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

GETHSEMANE—WATCHING AND PRAYING

— — DECEMBER 7.—MARK 14:32-42. — —

EIGHT APOSTLES LEFT, THEN THREE MORE—OUR LORD SORE AMAZED AT THE REALIZATION OF WHAT WAS BEFORE HIM—HIS POWER TO SUFFER MUCH GREATER THAN OURS—JESUS DEPENDENT ON HIS OWN RIGHTEOUSNESS—"COULD YE NOT WATCH ONE HOUR?" —FACING THE CHARGE OF BLASPHEMY.

"Watch and pray, that ye enter not into temptation."—Mark 14:38.



NO ONE can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Hebrews 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent among Christian people that our Lord Jesus was his own heavenly Father, Jehovah. It would surely have been a pretense, a mockery of prayer, for him to supplicate as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation, the beginning of the creation of God. (John 10:29; 1:14; Colossians 1:15; Revelation 3:14) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable.

After leaving the upper room, where the Passover Memorial was instituted, our Lord and his disciples went to the Mount of Olives, to an orchard there, known as Gethsemane —the name signifying "oil-press place", probably because olives were there pressed and the oil extracted used both for light and for food. One of the Evangelists speaks of it as the "garden of Gethsemane", but the word garden, as used in olden times, corresponds more nearly to our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

SPECIAL LOVE, SPECIAL RESPONSIBILITY

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak, or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James, and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there was none with him". Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, with his face to the earth, as the various accounts show, and thus, alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force and poignancy he had never before experienced, and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed out his very life, says Matthew. Mark says (14:33) that he was "sore amazed", as though the sorrow had come upon him unexpectedly, as though he were bewildered. Luke, who was a physician, says that he was "in an agony", a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood"; and this bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling —sorrow nigh unto death. Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the *Vatican MS.* No. 1209 and that although it appeared in the original *Sinaitic MS.* it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

DELICATELY STRUNG BUT MIGHTY

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference,—which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they *must* part with this sometime anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths dead, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was", and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

SELF-EXAMINATION AND PRAYER

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow The Apostle clearly intimates it in the words (Hebrews 5:7), "Who in the days of his flesh....offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from death, and was heard in that he feared"—on account of his fear. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought, viz.: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and although nearly all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had knowledge of his previous glory with the Father before the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force before this hour. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of

sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

THIRD PRAYER AND COMFORT

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor, and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as though the adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfill the conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondency between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine-hundredths dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share in the first resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed: "Father, if it be possible, let this cup pass from me".

HIS THE BITTER CUP

Here, then seems to have been the center of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his *death* to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if he were really accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accursed of God, even though he would for a time take the place of the accursed Adam and be "made a curse for us", his race, then even the cross and its shame could be endured with fortitude.

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;—and one of them, the very strongest of them all, who boastingly had said a little while before, "Though all men forsake thee yet *will not I*," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish; they cannot hope to gain the victory over self and sin and the adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and although there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials and difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

LEST YE ENTER INTO TEMPTATION

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

> "Oh, let no earth-born cloud arise
> To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe,—and even though, like Peter, they should afterward be recovered out of it, it will be with weeping.

Shall we not, then, more and more remember and put into practice, in every home in which THE WATCH TOWER is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation".

DELIVERED UNTO SINFUL MEN

— — DECEMBER 14.—JOHN 18:15-27; 19:25-27. — —

PETER AND JOHN FOLLOW JESUS TO THE HIGH PRIEST'S HOUSE—SOME ASHAMED OF JESUS—PETER IN DANGER—HE IS SIFTED, BUT NOT OUT—THE STRANGE EXPERIENCES OF THE NIGHT—MIXED MOTIVES—THE MASTER'S LOOK—PETER'S FAILURE ALONG THE LINE OF HIS STRENGTH—THE SEVERAL MOCK TRIALS—JESUS CRUCIFIED, PROVIDES FOR HIS MOTHER.

"God so loved the world, that he gave his only begotten Son."—John 3:16.



ALTHOUGH most of the disciples fled when Jesus was apprehended in the garden, John's account tells us that John and Peter followed at a distance. Their deep interest in the Master would not permit them to go to their lodging places; they must keep him in sight and know how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted; but they were not powerless to love him still. John, it seems, was somewhat acquainted at the high priest's palace (indeed tradition has it that he was a relative), and he readily gained entrance, not only for himself but also for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord; and so it is with some of the Lord's people of today. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or among the servants and officers and high priests of churchianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared: "Yes, I am one of his disciples; and since I presume that none such are wanted here I will go away". Such a course would have kept the road clear for him. John was known to be one of Jesus' disciples but apparently when he recommended the admission of Peter he did not explain who he was; quite possibly John had in mind the protection of Peter from any identity with the impetuous ear-cutting in the garden.

EARTH'S HONORS A SNARE

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point blank the question: "Did I not see thee in the garden with him?" The situation was getting very embarrassing for Peter. It was now more than a question of leaving the fire and the privileges of the high priest's court; it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own possible arrest and trial at the same tribunal with his Master. One false step leads naturally to another; to declare now for Jesus would have been a public testimony that he was a liar. This would have been the truth, but a very embarrassing truth to admit. It might have led to his apprehension, so Peter concluded that in self defense he must not only repeat the lie already told, and again deny his Master, but must make the matter stronger before his accusers by cursing and swearing. Perhaps he thought that this lapse into the uncouth language of the fishing smack would tend to divert the attention of his audience from the real issue.

Poor Peter! Truly, as our Lord had told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial; for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words: "The cock shall not crow, till thou hast denied me thrice". With feelings better imagined than they can be described, Peter hastily left the high priest's courtyard, now of his own accord, going out into the shadows of early morning, that he might weep bitterly and, doubtless, entreat the Lord's forgiveness.

The last hour or two had been very strange to Peter. Earlier in the night the Lord had asked the disciples how many swords they had among them: the answer was, Two. One of these was in Peter's possession. What could the Lord mean but for them to use those swords at the proper time? Peter could not then see that those swords were merely to emphasize the fact that our Lord's submission to arrest was voluntary. When the time came for the use of force in the defense of his Master Peter was very prompt with the sword. Doubtless he thought he was doing just what would please his Master. But no: he was rebuked and humiliated before the whole company. What could it all mean? But, at all events, he would keep as close to his Lord as he could. There were probably mixed motives in his denial of Jesus, first, the desire for personal safety and, second, a desire to be near Jesus. Quite possibly he figured that hiding his identity would keep for him the privilege of being near the Lord and of being of some possible service. Fear for his personal safety could hardly have been the sole motive, because he could have gone elsewhere in the first place and been in safety.

THE LOOK OF LOVE

Luke's account of this same night, after telling of Peter's three denials, says: "And the Lord turned and looked upon Peter" (Luke 22:61) What may we suppose was in that look of the Master? Was it a look of disappointment? That would hardly be the proper word, for our Lord had known of the deflection beforehand. Was it a look of contempt or bitterness? No: the perfect balance of Jesus as a perfect man, to say nothing of his vantage ground as a new creature, would preclude such an exhibition of weakness. Was it a look of reproach, or even reproof? We are inclined to think not. Most likely it was simply a look of ineffable love, tinctured with pain. That look may be safely termed the turning point in Peter's life. What had he done! Shown himself ashamed of the Lord whom he had sworn to defend and not forsake? The next few days must have been freighted with scrupulous self searching, with a minute review of the last three years and a half of his extraordinary experiences.

There is a lesson for us in the fact that Peter's failure was along the line of his strength. He was naturally courageous, and had boasted of it, and yet failed for lack of courage. The words of the Apostle Paul, "When I am weak, then am I strong," imply that he who feels himself strong is really weak, as in Peter's case. Would it not be wise for us all to learn to guard our supposedly strong points of character, remembering that we have a wily foe? We are to realize our weakness, our vulnerableness at any point, except as we keep watch on every side and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis—Mark 14:66-72.

DENIED JUSTICE AND JUDGMENT

Without wishing to bear unduly upon Peter's shortcomings in this connection, we cannot pass without calling attention to the strong contrast which our Lord's course of extreme faithfulness exemplifies. Had our Lord possessed the slightest inclination to turn aside from his course of sacrifice, he could have found human justification in this failure of Peter's. He might have said to himself: Here is Peter, the oldest of the apostles, the one among the three specially favored ones from whom might reasonably be expected the greatest fidelity. Furthermore, these three were the most favored of the twelve; the twelve had the most advantages of the whole Jewish nation; the Jewish nation was the most favored of all the nations of earth—if Peter would do a thing like that, what would the rest do under stress? But our Lord had made his contract not with Peter, not with the twelve apostles, not with the Jewish nation, but with Jehovah. And he purposed to carry out his covenant whether anyone got the benefit or not; *that* had no bearing on his own faithfulness.

Jesus was examined by the high priest. That functionary, however evil and murderously disposed at heart, felt bound to preserve at least the forms of justice, although from other parts of the record we know he and his associates among the priests and Pharisees had already determined that Jesus must be put to death, because his influence among the people was inimical to their own—because his teachings cast theirs into the shade and exposed their hollowness, bigotry, and hypocrisy. Our Lord answered the high priest's question

with these facts in view; refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was a perfectly proper and legal one; he had been arrested without just cause and the judge was now seeking to *find* a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest. It is not legal to arrest a man and then get him to say something to be used as a basis for his prosecution.

PLEASED THE LORD TO BRUISE HIM

There are some who, we fear, would find fault with our Lord for his answer. They seem to think that he should have shown more deference to the officers of the law, etc. He should have been ingratiating in his efforts to explain everything and, if necessary, tell even more than he knew. But our Lord did not do this. Yet, even though he knew it was a conspiracy against his life, Jesus was not discourteous to the Court but merely reminded him that it was part of the duties of the legal machinery to provide the indictment ahead of the arrest; the responsibility in no wise rested upon our Lord to furnish them with an indictment. When Jesus replied, an officer struck him with the flat of his hand.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for supposedly improper language toward the chief priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the high priest's position and judgment, the occurence accentuated his mental unbalance as a fallen man and led him to imagine evil where none existed. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount: "Whosoever shall smite thee on thy right cheek turn to him the other also". (Matthew 5:39) Our Lord did not literally turn the other cheek to the man and ask him to smite that also; nor did he even receive the smiting in silence. He was not willing that his good conduct and proper language be evil spoken of without at least a proper endeavor to correct the matter. Hence, he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than to return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evildoers as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

"HE PUT HIM TO GRIEF"

It would appear that our Lord's trial by the Jews was rather formalistic. First, there was the initial hearing before Annas, the real high priest, but who was too old to fulfill all the duties of the office. He sent Jesus, bound, to Caiaphas, the acting high priest and the one having the Roman appointment. This preliminary trial was probably between two and three o'clock in the morning, after the members of the Sanhedrin had been summoned from their homes. It was more in the nature of a sitting of the grand jury. It was illegal to try a person at night; but at this session they merely determined what charges they would prefer against Jesus at the formal sitting at daybreak. Then came the trial before Caiaphas as the day broke, in mockery of their own darkness of heart and mind to the real principles of justice. Jesus was accused of plasphemy—the charge of all charges furthest removed from the facts—and condemned to die, or rather, to be worthy of death, for the Jews had evidently very limited powers of carrying out the death sentence, without the consent of the Roman government.

This Caiaphas before whom our Lord had his second preliminary hearing and also his ecclesiastical trial, was the same Caiaphas who a short time before had declared: "It is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:50-53.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiphas was strictly true, in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the high priest's office); yet the person occupying that office, being out of heart harmony with the Lord, was out of harmony also with the various features of God's plan, and he became an instigator and coöperator in an illegal work which, nevertheless, was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all the Lord's people in respect to every feature of God's truth. It is not sufficient that we *see* certain facts; it is necessary also that we be in heart harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan, but, taking the wrong position, may be bringing ourselves, with others, under a curse while still cooperating in the fulfillment of the divine plan. Let all who are of the light and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the faults which we see illustrated in this lesson.

OPPRESSED AND AFFLICTED

It was necessary or desirable for the ecclesiastical court to have the sanction of the civil power in the matter of Jesus' death, and now for the ratification by the Roman governor. What would they tell Pilate, the Roman appointee for Judea? They realized that the charge of blasphemy would seem like child's prattle in his ears. Suppose someone did speak slightingly of Jehovah; were there not many other gods besides? This would have probably been his thought on such a question. So they conjured up a charge of treason against Jesus. Pilate knew that this charge was false and he parried with the infuriated mob for some time. Wishing to be rid of the unpleasant piece of business, he took advantage of a technicality when he heard that Jesus was a Galilean, and sent him and his case over to Herod, tetrarch or ruler over Galilee, who happened to be in the city at that time. Herod had heard much of Jesus' power to work miracles and wished to see him perform, but Jesus would not do anything, or even answer King Herod's questions. To do so would have been to use a powerful weapon in self defense and he knew that his hour had come. Failing to have his curiosity satisfied, Herod caused Jesus to be mocked and arrayed in a gorgeous robe and returned to Pilate, doubtless with his compliments. However, the deference thus shown to him by Pilate pleased Herod greatly and the two were political comrades from that day. Finally Pilate acceded to the clamorous demands of the multitude and gave the execution orders.

It was nearly nine o'clock on Friday morning, the hour of the usual morning sacrifice, when a little procession filed through the gate that led to a knoll called in Latin, Calvary. There they crucified our Lord, even as the prophets had long ago foretold. But it is elsewhere explained that Jesus' life was not taken from him without his consent—"No man taketh it from me; I lay it down of myself". There on the cross he gave himself "a ransom for all, to be testified in due time".

Around him were the scoffing and self-righteous church functionaries rejoicing in his approaching death. There were the Roman soldiers intent upon finishing the task; some were doubtless there simply in gaping wonderment; but there was one warm spot in that field of human chilliness. A tiny group of loved and loving ones was there: John, the three Marys, and Salome, probably the mother of John. Even the excruciating pain of crucifixion did not obscure in our Lord's mind the needs of others. He spoke to John in such a way that that youthful disciple understood it to be his Master's wish for him to take care of Jesus' mother. Mary was in all probability a widowed woman at this time, and Jesus being her eldest son, had been naturally her support. Jesus, the tender, the faithful, though engaged in the most prodigious and far-reaching activity ever undertaken, did not overlook his smaller opportunities and obligations. While sacrificing himself he was careful not to sacrifice others. That they must do for themselves, if they saw it to be a privilege.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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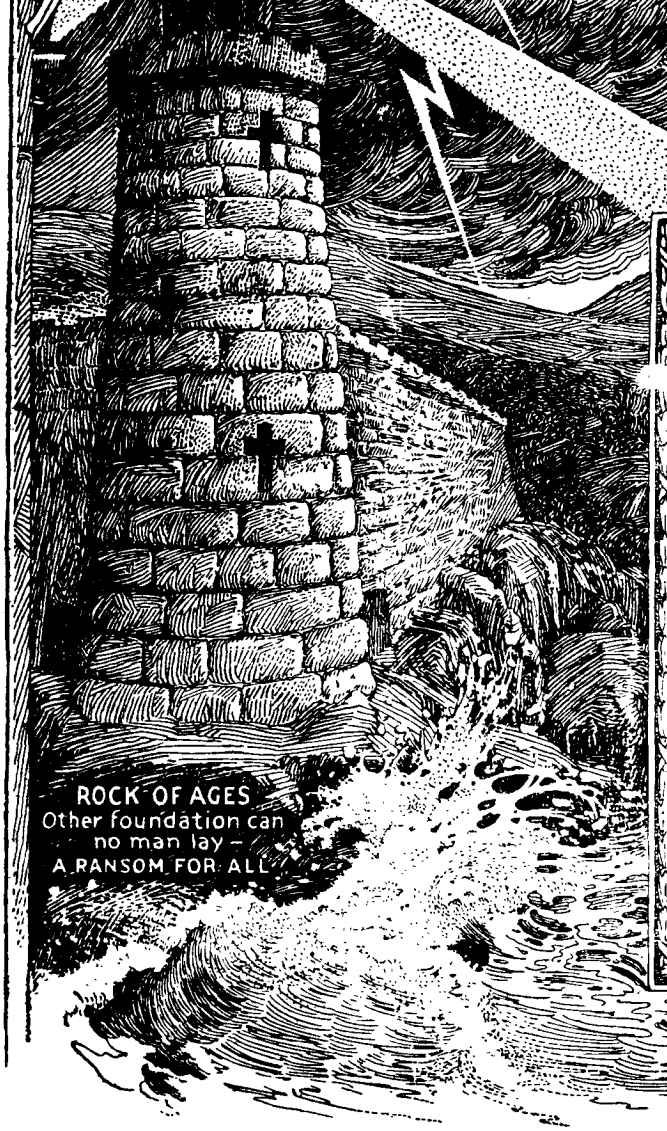
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The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building upon this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—*the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified* Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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LOCAL CONVENTIONS AT THANKSGIVING SEASON

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainment Committee, 1305 Masonic Temple, Chicago, Ill.

Grand Rapids, Mich., November 27-30. Brother Rutherford hopes to be present on the 28th. For further information address S. C. DeGroot, 550 Lyon Street, N. E., Grand Rapids, Mich.

Cincinnati, O., November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, O., for information concerning this convention.

Toledo, O., November 27-30. For further information address C. W. Smith, 1021 Varland Ave., Toledo, Ohio.

St. Louis, Mo., November 27-30. J. B Bernoudy, 7033 Lindell Ave., can be addressed for further information regarding this convention.

CONVENTIONS TO BE ADDRESSED BY BROTHER J. F. RUTHERFORD

Brooklyn, N. Y.	Nov. 23	Grand Rapids, Mich.	Nov. 28
Chicago, Ill.	" 30	Cleveland, O.	Dec. 7

RE BEREAN BIBLE LESSONS

The October 15th issue erred in duplicating questions. Correction is made on pg. 351 by forwarding questions two weeks.

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Scranton, Pa. ..... Nov. 23	Carbondale, Pa. ..... Nov. 23

BROTHER E. W. BETLER

Valley Stream, N. Y. ... Nov. 30	Bayonne, N. J. ..... Dec 7

BROTHER L. T. COHEN

E. Stroudsburg, Pa. .... Nov. 16	Hicksville, N Y. .. Nov 30

BROTHER E. L. DOCKEY

Kingston, N. Y. ..... Nov. 23	Newburgh, N. Y. ..... Nov. 23

BROTHER A. DONALD

New Britain, Conn. .... Nov. 16	N. Bergen, N. J. .. .... Nov. 30

BROTHER A. D. ESHLEMAN

Patterson, N. J. ..... Nov. 16	Taunton, Mass . . . . Nov. 30

BROTHER A. R. GOUX

Hicksville, N. Y. ..... Nov. 16	Newark, N. J. .... Nov. 30

BROTHER G. H. FISHER

Pittsburgh, Pa. ..... Nov. 23	Columbus, O . . .. Nov. 30

BROTHER H. E. HAZLETT

Stamford, Conn. ..... Nov. 16	Taunton, Mass. . . . Nov. 23

BROTHER J. H. HOEVELER

Johnstown, N. Y. ..... Nov. 16	Philadelphia, Pa ..... Nov. 23

BROTHER W. F. HUDGINGS

Brooklyn, N. Y. ..... Nov. 16	Spring City, Pa. .... Nov. 30

BROTHER A. H. MACMILLAN

Waltham, Mass ..... Nov. 23	Cincinnati, O. . . . . Nov 30

BROTHER R. J. MARTIN

Washington, D. C. .... Nov. 16	Baltimore, Md . ..... Nov. 16

BROTHER C. E. MYERS

Bayonne, N J. ..... Nov. 16	Hartford, Conn. ..... Nov. 23

BROTHER F. H. ROBISON

Cromwell, Conn. ..... Nov. 16	Paterson, N. J. ..... Nov. 23

BROTHER H. A. SEKLEMIAN

Granville, N. Y. ..... Nov. 16	Springfield, Mass. .... Dec. 7

BROTHER W. E. VAN AMBURGH

Taunton, Mass. ..... Nov. 16	Allentown, Pa. ..... Nov. 23

BROTHER R. VAN HYNING

Atlantic City, N. J. .... Nov. 23	Pomerania, N. J. ..... Nov. 23

BROTHER C. A. WISE

St. Joseph, Mo. ..... Nov. 23	Muncie, Ind. ..... Nov. 30

BROTHER C. H. ZOOK

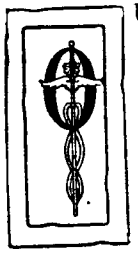
Washington, D. C. ..... Nov. 23	Baltimore, Md. ..... Nov. 23

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL NOVEMBER 15, 1919 No. 22

RANSOM IMPLIES RESTITUTION

"There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 *Timothy* 2:5, 6.



OUR text declares a great fact which Christian people generally ignore, if indeed they do not directly deny it. It is the fact that our Lord Jesus was a ransom price, the scope of which includes benefits broad enough to take in the entire family of Adam. Many people have been confused as to the real scope of the ransom by various Scripture statements concerning the church. The Scriptures do speak of a special elect class, which is being gathered out of the world during this Gospel age and which is promised joint-heirship with Christ in his mediatorial kingdom. The Scriptures do also speak of the fact that the great mass of mankind at the present time and throughout the six thousand years of man's history has been "without God, and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we may be saved". These facts have led many people to the erroneous conclusion that our Lord's death has not been and never will be a *ransom price*, or off-set price, for the cancellation of the sins of mankind in general.

There are certain features to this kind of reasoning which are logical; for if the world in general has not received a blessing at the Lord's hands, it seems like a reasonable conclusion to say that Justice has not received a full ransom price for original sin. In seeming harmony with this thought is the fact that only a small proportion of humanity have been favored of the Lord with the opening of their eyes of understanding, and with the privilege, through faith, of coming back into harmony with their Creator. In seeming support for this fact also are the Scripture statements respecting the present "narrow way" and "strait gate", which "few" can find, and the many references to the *elect* as constituting only a little flock.

Building upon these facts and failing to take into proper consideration the whole counsel of God, our forefathers of the dark ages and since have proceeded to give various explanations of what they suppose will happen to the remainder of mankind, the non-elect, those not favored by the Almighty with the knowledge of the only name efficacious for salvation. They built various false doctrines, such as the eternal torture of all save the church, or of long-lasting purgatorial sufferings for the great majority of human beings—according to whether the fathers were Protestant or Romanist. These "traditions of the elders" have had a nauseating effect upon intelligent minds. They contradict the Scriptural declaration that God is just, loving, wise, and powerful. What we need in order to correct the nausea, to refresh the heart, to inspire a love and zeal for the Lord and his Word, is to see with clearness what are the true doctrines of the Scriptures respecting these matters.

"TASTED DEATH FOR EVERY MAN"

The Scriptures tell us that our Lord Jesus "by the grace of God tasted death for *every* man". (Hebrews 2:9) They show conclusively that through his death he became a "propitiation [satisfaction] for our sins [the church's sins]; and not for ours only, but also for the sins of the whole world". (1 John 2:2) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel age is the only period of divine favor, the only period for the forgiveness of sins, the only period for reconciliation with God, the only period of opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel age, during the Jewish age and previously, all the world, except that one little nation, were aliens, strangers, and foreigners from God and his promises, "without God and without hope in the world" (Ephesians 2:12);

(2) That the Scriptures clearly indicate a "world to come", a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail (Hebrews 2:5);

(3) That that future epoch is called the "day of Christ", the "day of the Lord". It is indeed the Millennial day, the thousand years of Christ's reign for the very purpose of blessing and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes.

(4) We find that every invitation and injunction of the Gospel age is with a view to the selection of an elect class, who shall be joint-heirs with Christ during that Messianic reign, to share with him in the great work of true and general human uplift.

At this point many good people, laboring under a degree of blindness, caused by the smoke of the dark ages, feel disposed to believe and to insist that there can be no future probation. If we ask them why, they reply that the entire Scripture teaching contradicts the thought of a future hope, a hope beyond the tomb. To this we are obliged to reply, It is an error; the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words: "Where the tree falleth, there shall it be". (Ecclesiastes 11:3) A very slim text indeed to raise up as a barrier against the entire voice of the Scriptures, against all the de-

mands of reason and logic, and against the eternal welfare of the human race!

The Scripture they quote is in full accord with what we claim; namely, that as a tree when it is fallen is lifeless and powerless and cannot raise itself up—so is man in death, under the sentence and wage of original sin. The Scripture argument is that the whole race of Adam was thus dead, without life, without power to raise itself out of its fallen condition, without any claims upon eternal life or divine favor in any sense. But, as our head text declares, our Lord Jesus "gave himself a ransom for all", for Adam, the transgressor in particular, and for all of his race who share in his penalty, and the *all* redeemed is the same *all* which shall have the blessed opportunity for release from sin-and-death bondage.

It is because man is in this helpless condition, dead, powerless to revivify himself, that God has gone to his relief through Christ and caused the great ransom price to be provided nearly nineteen centuries ago. Our text assures us that the ransom sacrifice finished at Calvary was on behalf of all mankind, and is, consequently, to bring a blessing to all mankind.

SALVATION BY RESURRECTION

We are not arguing that all who have died have gone to heaven; quite to the contrary. We adhere to the Bible teaching that "the dead know not anything" (Ecclesiastes 9:5); that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age the first resurrection was to take place, the resurrection of the "blessed and holy", of those who have pleased God by both their faith and their obedience. These, the Scriptures tell us, shall be "kings and priests unto God and shall reign on the earth". (Revelation 5:10) The object of their reign will be to bring blessings of knowledge and opportunity to "every creature", to the "residue of men". These participators in the first resurrection are the spiritual "seed of Abraham", our Lord Jesus the head and his church, the members of his body. Thus the Apostle declares: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise".—Galatians 3:29.

The promise to which Christ and the church are heirs is that they shall be God's instruments for the blessing, instruction and uplift of all the willing of the world of mankind. To be heirs of this promise made to Abraham (that in his seed should all the families of the earth be blessed), would be a meaningless farce and jest on the part of the Almighty had he not arranged for the purchase or ransom of all men and provided the time and means by which his blessings could accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life, a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the truth, which, we are assured, shall shine forth as the sun and whose beams shall heal humanity. (Malachi 4:2) The means for the blessing we see provided in Christ and in his bride, the elect church of this Gospel age; but the guarantee of the whole is fixed beyond peradventure in the fact that "Jesus Christ by the grace of God tasted death for every man"; here, as our first text says, he became the mediator between God and man by giving himself a ransom for all.

The point we desire to emphasize here is that the giving of this ransom price and the acceptance of it by Justice implies divine intention for the blessing of all mankind, in full accord with the various testimonies of the Scripture. Why let a ransom be given for all if it were not God's intention that all should benefit by it? We hold that it is beyond dispute that the giving of the ransom for all, and God's acceptance of it in harmony with the divine promises, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not reached all mankind in the past and is not reaching all mankind today, but, on the contrary only a small minority, and the fact that the knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith and effort at obedience, in harmony with that faith, are necessary to salvation, but we will content ourselves with mentioning a few citations.

The Apostle Paul says: "Faith cometh by hearing, and hearing by the word of God"; "How shall they believe on him whom they have not heard?" (Romans 10:14-17) "Without faith it is impossible to please God." (Hebrews 11:6) "All that are in the grave shall hear his voice [that of the Son of Man] and shall come forth." (John 5:28, 29) "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (Isaiah 11:9) "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isaiah 35:5) "They shall no longer teach every man his neighbor, saying, Know the Lord: for all shall know him, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

TESTIFIED IN DUE TIME

Our ground text is in full accord with all of these statements, when it says that our Lord Jesus gave himself a ransom for all to be testified "in due time". The present, then, is the due time for the church, the household of faith, to hear the voice of the Son of God; for they who now hear, live, pass from death unto life, to newness of life, into the begetting or beginning of a new nature. Bye and bye, when the present class of called, elect ones shall have been glorified with their Lord, all the remainder of mankind shall hear, "all that are in the grave shall hear his voice," and come forth for the very purpose that they may hear, may understand, may appreciate, and may be assisted to obey the voice of him that speaketh from heaven, the great ransomer, who in that day will be the king over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's argument in Acts 3:22, 23: he points us to the fact that Moses was a type of Christ (Jesus the head and the church his body), and that this antitypical priest is being raised up by God from among Christ's brethren, raised up to the glory, honor, and immortality of the divine nature and to the power and authority of the kingdom. The intent of all this is that as the seed of Abraham this great Messiah shall bless all the families of the earth with knowledge and every opportunity for return to all that was lost in Adam in the shape of divine

favor. All of those who will refuse to hear or obey that great Prophet, Priest, and King during the Millennial age—what of them? The Apostle answers: "It shall come to pass that the soul that will not hear [or obey] that prophet shall be destroyed from amongst the people"; he shall be cut off in the second death, from which there will be no hope of recovery, no resurrection.

TIMES OF RESTITUTION

In full accord with this view is the Apostle Peter's statement respecting the blessings that are to come to mankind during the Millennial age, following our Lord's second advent and the glorification of his church to joint-heirship with him. The Apostle calls that period "times of refreshing from the presence of the Lord, when he shall send Jesus Christ," at his second advent. The Apostle declares that in the meantime the heavens will receive or retain him "until the times of restitution of all things spoken by the mouth of all his holy prophets since the world began". In other words, he assures us that those restitution times, or years of uplifting mankind, will follow as a result of the Lord's second coming and the establishment of his kingdom in glory and in power.—Acts 3:19-21.

That the times of restitution signify years of restitution we need not state; nor need we point out that the thousand years of Christ's reign are here referred to. The word restitution is more or less familiar to everyone as signifying to put back or bring back something to an original or previous condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his church in glory during the Messianic reign will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world, before the curse passed upon all because of one man's disobedience.—Romans 5:12, 18.

Evolutionists will have little sympathy with the Apostle's statement here, for, according to their erroneous theory *restitution* to an original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But much more happiness is had if we do not consult evolutionists in this matter, but the Word of God, that liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a falling and fallen condition for six thousand years, and that when the Lord's time shall come and times of restitution shall begin, so the present downward or fallen conditions will give place to upward conditions and to restitution activities for the general happifying of all mankind.

BECAUSE "CHRIST DIED FOR OUR SINS"

The Lord's ransom sacrifice finished at Calvary is the basis upon which God can be just in maintaining the integrity of the original sentence of death against sinners and yet be the justifier of those who believe on him through Jesus (Romans 3:26) and release them from the sentence of death which was justly upon them as the imperfect posterity of the fallen Adam and as those who are unworthy of life eternal.

The more we look into this matter the more logical, reasonable, and satisfying we see the divine plan to be. The first man was perfect, made in the image of God, having the same character poise as God and, within his limited sphere, having the same appreciation of moral, intellectual, and social principles as God has. This first man sinned with deliberation and received as a penalty the death sentence. After waiting more than four thousand years God sent a redeemer in the person of his Son. Since man was not a spirit being but a human or earthly being, therefore, as the Apostle explains, Christ took not hold on the nature of angels but humbled himself and came to the human plane, lower than he had enjoyed, and became the "man Christ Jesus". But since his life was not derived from the polluted Adamic fountain, he did not bear the marks of imperfection which mar all the children of Adam. Though a human being, yet he was "holy, harmless, undefiled, and separate from sinners". Then, as the *man* Christ Jesus he gave himself a ransom for all, though the testimony or general knowledge concerning this fact was not to be known by all at once but only "in due time". It was a perfect man who had sinned and who had been condemned; therefore only a perfect man could be a ransom price or exactly corresponding price. The fact that all of Adam's children were condemned in him, or inherited his condemnation with the measure of life which he imparted to them through procreation, makes possible the fact that all may be redeemed by one man.—1 Corinthians 15:19, 22.

The testimony of this great event has already been in the world for nineteen centuries and it has selected the very class which God foreknew and foretold—a little flock of footstep followers who are to be joint-heirs with their Redeemer and Lord. Next in order, then, will come the testimony to the remainder of mankind, first, to those who will not have gone into the tomb, and secondly, to those who have already gone into the tomb but who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this, the Apostle informs us that the church is "a kind of first fruits [unto God] of his creatures". The expression "firstfruits" implies an after-fruitage.—James 1:18.

Here we notice the difference between the blessing God designed for the elect church being selected during this Gospel age, and the blessing he purposes for the obedient of the world of mankind in general. The church's blessing is not restitution; we do not see restitution work in the church. The restitution work waits for the restitution time, which begins with the establishment of God's kingdom. Believers of this present time indeed enjoy by faith such a reckoned righteousness as makes them acceptable sacrifices in the eyes of Jehovah, but they do not experience restitution. They are reckoned as having their sins covered with the robe of Christ's righteousness, as being passed (in response to their faith and by virtue of the merit of Christ's ransom sacrifice on their behalf) from under the sentence of death in Adam to a share of life in Christ, receiving again the fellowship and communion with God lost by Adam through his disobedience in Eden. All of this in a sense serves as an equivalent to the restitution which is to come to the world in its due time. But the world will not get these things merely by faith; they will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God's favors and obeyed the voice of the Great Prophet, Priest, and King will be actually perfect, as perfect as Adam was in every

talent, quality, power, and capacity, but with increased capacity through increased knowledge gained through experience.

HEAVENLY REWARD FOR ELECT ONLY

Not so the church of this Gospel age. She gets none of these restitution blessings actually. She merely has them by faith, and this for the special purpose of having them sacrificed under the direction of Jesus, the great High Priest. She is thus allowed to participate in the glories of his heavenly nature and his heavenly work. The Gospel invitation to the church is to lay down her life, to exchange these earthly privileges and blessings, secured by the precious blood of Christ, for heavenly privileges offered her as an extraordinary reward for extraordinary obedience; even as the Master said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". —Revelation 3:21.

Glory, honor, and immortality, the divine nature, will be the great reward bestowed upon the church at her great change from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and which even the saints can see but obscurely, as through an imperfect mirror. This great change is to come to the faithful bride by her participation in the first resurrection, the resurrection to spiritual perfection, and is the great hope and ambition set before us. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience the race set before us, sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this share in the kingdom of our dear Redeemer.

HOLY PROPHETS FORETOLD THIS

The Apostle declares that these "times of restitution" that are coming were spoken of "by the mouth of all his holy prophets since the world began". Suffice it now that we take the Apostle's word, calling to mind the various statements and promises of the Lord and of the prophets, pointing out these glorious good things for the world of mankind, that are delayed only until the completion of the elect church. The prophets spoke of the restoration of Israel to divine favor, of how their blind eyes shall be opened, how they shall see in very truth that he whom they pierced is Messiah indeed, who gave his life for their ransom. It is clearly pointed out in the ninth, tenth, and eleventh chapters of Romans that not only the falling away of Israel was foretold by the prophets, but also their regathering, their restoration to divine favor. But this, the Apostle shows us, will be after the completion of the Gospel church, spiritual Israel. Again he informs us that "they [the Jews] shall obtain mercy through your mercy". The glorified church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first, and also to "all the families of the earth".

Let us hold fast to the doctrines of Christ as set forth in his own teachings, that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began". While the doctrines of men would be inclined to lead us away from God, to make us think of the Almighty as unjust and cruel, heartless, loveless, and powerless, the doctrines of the Scriptures open the blind eyes and give us the power to see the King in his beauty, the glorious majesty of the God of love, the God of wisdom, the God of justice, and the God of power. They give us to see, as explained by the prophet, that as the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans than man's plans.

From this standpoint of greater enlightenment respecting the divine character, we shall have greater desire to serve and please him, esteeming it a great privilege to lay down our very lives in his service, accounting all things as but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection, the first resurrection.—Philippians 3:8-11.

"NONE OTHER NAME GIVEN"

All those who have died outside of Christ, outside of membership in his true church, are safe in the care of him who died for all. They are safe in that they are guaranteed full opportunity for life everlasting under the most favorable conditions. They are not safe in the sense of having salvation forced upon them. God will not torture even his enemies to all eternity, as once we feared, but now find to be unscriptural. Let us see that while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting *destruction*" without hope of a future life, there is a grand hope taught for the ignorant, for those who now know little or nothing of God's purposes. All such shall be saved from their ignorance and be brought to an accurate knowledge of the truth, that they may be saved, in God's due time.—1 Tim. 2:4.

Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement: "He that hath the Son hath life; he that hath not the Son shall not see life" eternal (John 3:36), because salvation is by knowledge and not by ignorance, "*through faith*" in the precious blood, and not in ignorance of it. Salvation comes by a resurrection and by the Messianic kingdom in which the church of this Gospel age is invited to share with her Redeemer as his bride and joint-heir to accomplish the blessing and happification of all who will then prove willing and obedient.

LET THERE BE LIGHT

Let there be light. From out the obscure darkness, here below
I long to know thy present perfect will, and then to see
Thy full completed purposes in me.
Supply the want that fills my longing heart;
Show me the part that I should work for thee: And with my might
I'll serve thee as I may. Let there be light.

I see it now: The first gray shafts of morn are breaking through—
'Tis joy to find thy boundless love for me and all mankind.
And as the shadows flee, with morning light
Give me a spirit broken, heart contrite—a zeal to show
Thy praise with keen delight. Prepare the way
Unto that glorious day—to clear undimmed light.

ISAIAH'S RHAPSODY NO. 1

"Comfort ye, comfort ye my people, saith your God."—Isaiah 40:1.



THE prophecy of Isaiah is unique from several standpoints. One thing which makes it of special interest to the Lord's people is the fact that it is more frequently quoted by our Lord and the apostles than all of the other prophecies combined. The generally exalted character of the prophet's language and the clearness of vision granted him as a seer is another item of deep interest. And, thirdly, the physical structure of the prophecy is such as to demand special attention, because of the elaborate division and subdivision of its subject matter.

We offer a brief outline of the prophecy which confirms this remark. When divisions and subdivisions are indicated, it does not mean that these are made arbitrarily, but that the subject matter itself is divided, a fact which is easily demonstrated by anyone who cares to take the trouble to examine into it. It will be noted that the third division contains by far the major portion of the book and that the third subdivision of that division contains probably a half of the prophecy, viewed as to bulk. This third subdivision is specially Messianic in its character and begins with the fortieth chapter. At this time we offer some comments on the first eleven verses of the fortieth chapter. But first is inserted the general outline of the book:

DIVISION I: Chapter 1, which acts as a preface for the whole work; contains a brief outline of the subject matter to be discussed.

DIVISION II: Chapters 2 to 27, dealing, historically, with the testing of King Ahaz.

- SUBDIVISION 1, Chapters 2 to 12
- SUBDIVISION 2, Chapters 13 to 23
- SUBDIVISION 3, Chapters 24 to 27
  - SONG 1, Chapter 25
  - SONG 2, Chapter 26
  - SONG 3, Chapter 27

DIVISION III: Chapters 28 to 66, dealing, in so far as history is involved, with the testing of King Hezekiah.

- SUBDIVISION 1, Chapters 28 to 35
- SUBDIVISION 2, Chapters 36 to 39
- SUBDIVISION 3, Chapters 40 to 66, MESSIANIC:
  - PORTION 1, Chapters 40-48: Treating on the Messiah (here called "the servant of the Lord") in his evangelistic activities, or in the work of heralding the good tidings of Messiah's oncoming kingdom—the work of this Gospel age.
    - SECTION 1, Chapters 40 to 42.
    - SECTION 2, Chapters 43 to 45.
    - SECTION 3, Chapters 46 to 48.
  - PORTION 2, Chapters 49 to 57: Dealing with Messiah in his official capacity in the Millennial age.
    - SECTION 1, Chapters 49-52:12, as Prophet.
    - SECTION 2, Chapters 52:13 to 54, as Priest.
    - SECTION 3, Chapters 55 to 57, as King.
      - Kingly work No. 1, Chapter 55.
      - Kingly work No. 2, Chapter 56:8.
      - Kingly work No. 3, Chapter 56:9 to 57.
  - PORTION 3, Chapters 58 to 66: Dealing with the Messiah in his paternal relationship toward mankind during the Millennium.
    - SECTION 1, Chapters 58 to 60.
    - SECTION 2, Chapters 61 to 64.
      - First work, Chapters 61, 62.
      - Second work, Chapters 63.
      - Third work, Chapter 64.
    - SECTION 3, Chapters 65, 66.

FRAGMENTARY THREEFOLD INTERPRETATION

These elaborate divisions and subdivisions can hardly have been by accident. They were doubtless intended of the Lord, under whose influence or power Isaiah was directed to speak and write. (2 Peter 1:21) This three-fold system of its structure suggests to us the possibility of a three-fold application of the prophet's utterances; but no effort should be made to strain any passage. On examination we do find that there are many passages of the prophecy which have an application (1) to fleshly Israel in connection with the Babylonian captivity, either oncoming or experienced; (2) to fleshly Israel after the time of her long period of disfavor; (3) to spiritual Israel, especially after the time of her captivity in antitypical Babylon. There are other passages which are plainly applicable to two of these classes. Still other parts of the prophecy seem to apply only to spiritual Israel, while occasionally are found remarks apparently intended only for natural Israel.

The fortieth chapter is one freighted with special interest, because parts of it stretch over a long period of time—from about the time of the Babylonian captivity to the present day. Isaiah's prophecy was delivered about 150 years prior to the captivity, and this fact must be borne in mind in thinking of any of its historical aspects.

In these first eleven verses of the fortieth chapter we have three pictures of Jehovah given to us: first, he is depicted as a Comforter after protracted suffering; second, he is represented as being the True One, whose word abides though all else fail; third, as the Shepherd who leads his people with paternal care. The first two verses announce comfort. The following nine verses contain three voices, or messages, each composed of three verses.

The chapter opens with the familiar words: "Comfort ye, comfort ye my people, saith your God". Three imperatives or commands are given: (1) "Comfort ye"; (2) "speak ye"; (3) "cry". It will be noted also that the thing to be cried, or proclaimed, is three-fold in its nature: (1) "that her warfare is accomplished"; (2) "that her iniquity is pardoned"; (3) "that she hath received of the Lord's hand double for all her sins". Our King James version gives this last clause, "*for* she hath received," but the grammatical structure in all three cases is the same, and the rendering should be the same in each instance.

ONLY HEART CLASS COMFORTED

The Hebrew word here translated "comfortably" is rendered in the margin "to the heart of". God's message of comfort did come to the heart of Jerusalem as soon as the seventy years of Jerusalem's captivity had expired. The great mass of Jews who had been carried away captive into Babylon had become very comfortably situated there. They doubtless had social and commercial ties which they did not care to break. The homes, friends, and pleasant associations seemed very real and desirable to them; whereas Jerusalem seemed distant and as a thing belonging to the past. Doubtless they argued that a return to rebuild the temple and city of Jerusalem and to rehabilitate Judea was foolish, impractical, visionary. But about 50,000 souls so much appreciated the promises which God had given them through the prophets, were so keen in discerning the fact that those promises were associated

with Jerusalem, that they were willing to forego any temporal advantages which might accrue from their remaining in Babylon and to return and undertake the hardships and physical disadvantages of entrance into a ruined and devastated country.

This was the *heart* class of the Jews—here represented by the word Jerusalem. Without that "remnant" the Jewish race would have been lost to history. Their hearts burned at the prospect of participation in the blessings God had promised them. This message of comfort did not come to the majority of the Jews, for the simple reason that they had no need for it. Whoever tries to comfort those who are already comfortable is wasting his time and energy.

Furthermore, this message of comfort has come to God's fleshly people Israel after their 1845-year period of divine disfavor and of spiritual blindness. Here too it is only the *heart* class, the Zionists, who have been comforted by these words of cheer from Jehovah's prophet. Here too the majority of Jews have been too comfortably situated to be in need of prophetic comfort. The Zionist movement started with the humbler Jews who needed the very encouragement contained in these verses. The Lord provided them with it. They have been cheered, encouraged, and strengthened thereby.

Likewise there has been a heart class of spiritual Israel who have been cheered and comforted by the Lord's message, especially since the time of spiritual Israel's captivity, ending in the year 1799.

THREEFOLD GROUND FOR COMFORT

The causes or grounds for comfort are then stated in threefold manner. The word *cry* here means to make public by proclamation. It has no connection whatever with the word weep. The thing to be proclaimed was, first, the fact that "her warfare is accomplished". The Hebrew word here rendered warfare is one which applies not to the actual hostilities but to the period of time during which warfare is active. Literally it means "period of conscription". It refers, therefore, to time; and as respects the fleshly Israelites at Babylon it meant seventy years were expired. When that time was over, a knowledge of the fact that the desolation was to be seventy years (as foretold by Moses) would constitute a great comfort to them. Likewise, the knowledge of the fact that fleshly Israel's period of dispersion was to equal their period of national favor (viz., 1845 years) would be a cause for comfort to God's fleshly people at this end of the age. It has proven true. The Lord through his servant has explained to the Jews the meaning of the "double" mentioned by three of the Old Testament prophets. And when spiritual Israel found herself at the end of the 1260 years of Papal supremacy she could be and has been comforted by that knowledge.

The second cause for comfort lies in the words "that her iniquity is pardoned". God in his wisdom saw that the seventy years of national humiliation suffered by the Jewish people would be a sufficient off-set on the books of divine justice to atone for the tendency which they had manifested for many centuries to go into idolatry, or to worship other gods than Jehovah. Evidently God's wisdom calculated with accuracy on this point; for ever since the time of the captivity the Jews, as a people, have displayed no tendency whatever to lose sight of the fact that Jehovah is one God. A conviction as to the oneness of God constitutes the whole of the average Jew's religion. Everything else in matters theological seems like speculation to him.

The third basis for comfort we find in the last clause of the second verse: "for she hath received of the Lord's hand double for all her sins". On first reading this seems to indicate that some persons are to be punished twice as much as they deserve. But we know that Jehovah would never inflict unjust punishment. He cannot deny himself. The word double here really has the significance of *counterpart,* or equivalent portion. There may be counterparts in value or counterparts in time. One hand may be said to be a counterpart of the other. With fleshly Israel at the time of the captivity the seventy years were doubtless deemed to be a counterpart in value for their national carelessness of centuries. Fleshly Israel has also experienced another counterpart, not only in value but also in time. God gave them special privileges as a nation and singled them out from other nations to be recipients of his favor for 1845 years. We find also, as a counterpart to this period, that there have been 1845 years of national disfavor, beginning with our Lord's declaration to the Jews that their house was left unto them desolate (in the year A. D. 33) and lasting until the year 1878, when divine favor began to be manifested again to fleshly Israel in the first notably favorable international legislation, which was enacted at the Congress of Berlin that year.

VOICE IN THE WILDERNESS

We now come to the first of the three voices mentioned in the subsequent nine verses: "The voice of him that crieth in the wilderness". In the poetic and symbolic books of the Bible, especially of the Old Testament, the word *voice* does not refer to the literal sound produced by the vocal organs of the body, but to the message conveyed by the voice. In prophetic writings, naturally, the word applies to messages from God. It will be remembered that some nine years ago the Society published papers in Yiddish, which conveyed the message of comfort contained in this very chapter. Suggestions from prominent Zionists as to a name for the paper brought out the fact that the Yiddish equivalent of "the voice" would be understood at once by all Jews to designate some special message from Jehovah. Subsequent experience proved the suggestions of those Jewish gentlemen to be correct.

We are, then, about to listen to the message of him that proclaimeth in the wilderness. There can be no doubt that these words found a literal fulfillment in John the Baptist. (Matthew 3:3) But inasmuch as he himself was a figure of the church, a composite body, it seems reasonable to give the words a wider scope than could be done if they applied solely to John as an individual. In Scripture symbology the *earth* represents human society, organized and established and understood to have a degree of stability. But even in the earth there are varying degrees of fertility, of prominence, and various other differences and distinctions. Part of the earth's surface is made up of desert or, in Scriptural language, wilderness. From God's standpoint the earth, or human society, is now one vast wilderness. It is dry and devoid of those refreshing experiences and happifying companionships which would have been man's portion had sin not entered and selfishness not reigned. Human beings

come in contact with each other, but there is very little true social intercourse. Especially is the earth dry and barren in respect to its companionship with Jehovah, the Creator.

The same prophet informs us that this desert state of humanity is attributable to the influence of Satan as the god of this world. He "maketh the world a wilderness". (Isaiah 14:17) This wilderness condition is not always to prevail for "the whole earth [shall finally be] full of his glory".—Isaiah 6:3; see also Isaiah 51:3; 32:2; Deuteronomy 32:10.

"PREPARE YE THE WAY"

In this wilderness or desert condition of human society God's message has gone forth, especially throughout this Gospel age, proclaiming the fact that a certain preparatory work is necessary to be accomplished before the grander scope of the Abrahamic promise can be fulfilled. (Acts 15:14-17) "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The "way" and "highway" are both mentioned here, as is also true in the thirty-fifth chapter of this same prophecy. There the prophet says: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those". In ancient times *highways* were government roads, carefully built, but to be used only on strictly official business, for the use of imperial couriers, movement of troops in war time, etc. There were also the much-traveled caravan roads, referred to by the prophet under the ordinary term *way*. Both thoughts are evidently intended to be combined in the promise concerning the highway, for after mentioning both the highway and the way he says: "and *it* shall be called the way of holiness".

What is the purpose of a road? It is simply a means or agency to enable one to arrive at a desired destination. Then, what is the means or agency to be employed by Jehovah in enabling mankind to arrive back at the desired destination of paradise restored? Is it not the church, the Messiah class in glory, Christ the head and the church his body? And is not this highway class being prepared throughout this Gospel age? And is not this church class in, though not integral parts of, the barren and wilderness state of human society?

Surely any class which is to be used by Jehovah for such an exalted purpose as joint-heirship with Christ is in need of extensive preparatory experiences before being made "meet for the inheritance of the saints in light". Those who are called to this exalted position are not more noble of character than others. Indeed the Apostle's remarks in 1 Corinthians 1:27, 28 seem plainly to correspond with our own observation to the effect that the Lord's people are less wonderfully endowed than perhaps the average of mankind. The Apostle further explains that God's purpose in choosing the mean things of the world is that the glory shall redound to him, where it belongs.

Before we shall be prepared for that glorious position we need to be straightened out in our heads. Crooked or distorted conceptions of God's character will have to be replaced by at least fairly accurate appreciation of the beauty and balance which inheres in God's being. We must learn to think of God and to deal with him not as though he were merely wisdom, or justice, or love, or power, singly; but we must come to considerable appreciation of the fact that all of these characteristics work in harmony and produce symmetry in God and in all creatures made in his image. In order to straighten us out while we are still in this desert condition God has given us the precepts of his Word. But in order to impress these lessons on our minds he supplements the precepts with practical experiences which demonstrate to us the necessity and desirability of perfect balance in character.

When all the church is instructed and when the last one has graduated, having been found faithful even unto death and having been glorified with his Lord and Head, then shall be inaugurated the stupendous changes in earth's society which are mentioned in the fourth and fifth verses.

GREAT SOCIAL CHANGES

After God has finished dealing with the church, and when the merit of Christ's ransom sacrifice has been applied for the benefit of all mankind, when the new government is established with a view to blessing all the families of the earth, then "every valley shall be exalted, and every mountain and hill shall be made low". Retaining the figure of the earth, as representing human society, we observe that some portions of the earth are relatively submerged. They are valleys and low places. These would picture the submerged portions of humanity, those who live below a reasonable and fair average of happiness. It is a fact that probably two-thirds of the present inhabitants of the earth live much below what we would term a reasonable average of comfort and blessing. The vast populations of China, of India, parts of Africa, and other places experience great difficulty in keeping alive physically, not to mention exercising their powers of mind in realms which are enjoyed by most of European and American peoples. These submerged valley classes of humanity are to be exalted; not exalted unduly, nor to their injury, but raised from the position which they now occupy to a fair average opportunity for life, liberty, and the pursuit of happiness. The most benevolent economists that have ever lived never had so grand and comprehensive a view of blessing for the masses as is here intimated in these few words.

But the other side of this question is also worthy of special note. "Every mountain and hill shall be made low." As we look back over human history, we see that certain limited classes of mankind have stood out very prominently in earth's affairs. They have occupied prominent positions in respect to their fellowmen. They have stood out in human society very much as the mountain peaks and hills stand out. These shall be made low. We are not to understand that anyone will be humiliated unduly or unjustly, but rather that, in comparison with the balance of mankind, they shall occupy a lower position than they do at present. Evidently God never intended one human being to worship another and some very fallible human beings have demanded and received considerable worship. It will not be respecting the opportunities for attaining perfection of mind, of body, of environment, etc., that they will be debased, but merely in respect to this undue and inappropriate homage rendered by the humbler masses of mankind toward a limited dominating class. It shall be terminated, to the blessing and satisfaction of all.

The straightening out of heads, of minds, which is going on now in the church under the Lord's direction will be carried on in the Millennial age in har-

mony with the same principles now revealed to the church. Not only will the crooked conceptions of God be dispensed with in the minds of the people but also all crooked or perverse dealings and conduct shall be finally banished from the earth. Moreover, the rough places shall be made plain. Whoever now attempts to walk in the way of holiness finds many difficulties. It is a narrow way and purposely strewn with many things intended to discourage those not possessed of sufficient faith and love for the Lord to enable them to fulfill the Father's demands in such manner as to be worthy of the glorious reward promised to the church. But then the stones and stumbling blocks of ignorance and superstition shall be gathered out of the way. When the government shall be upon Christ's shoulders and he shall be the Prince of Peace righteousness shall become popular and unrighteousness visited with summary chastisement and correction.

JEHOVAH'S GLORY REVEALED

The glorious result of all this grand leveling process in human society, of all this making of the crooked things straight, of all this smoothing of the rough places for mankind, will be that God's glory, God's beauty and poise of character, shall be revealed to the minds and hearts of the now troubled, but then happy, residue of mankind. All flesh shall see that glory together. By the end of the thousand years of Messiah's beneficent reign no more ignorance will remain concerning God's true character. The last vestige of that darkness which now covers the earth will have been dispelled by the glorious light of the Millennial day. "All shall know him, from the least of them unto the greatest of them."—Jeremiah 31:31, 34.

"For the mouth of the Lord hath spoken it." While these few clauses foregoing contain promises of blessing first for the church and then for all mankind, fulfilling, in fact, the desire of all nations, though the things promised are so great as to stagger the imagination, we have God's assurance that he will carry them out. He signs his own name and endorses all that the prophet has uttered. This, like the signature on the check of a reliable business man, whose assets are practically inexhaustible, makes all that is written above it thoroughly dependable. All omnipotence is pledged to the fulfillment of that which he has purposed through Christ Jesus.

We now look at the second voice or message. As the first message calls strongly upon our faith and constitutes something of a test to it, so the second message constitutes a test to hope. Throughout this Gospel age those who have read this wonderful prophecy of divine blessings have doubtless looked upon them as desirable. The question would naturally arise in our minds: How long until these blessings are inaugurated? It has now been 2600 and more years since the Lord gave these promises; are they ever to be fulfilled? This second message seems to be given with a view to revealing to us the fact that the Father knew the time would seem long.

The illustration is here given us of grass and flowers of the field. In the springtime they grow up and no special attention or account is taken of them. The hot spring wind* blows over them and they are withered. If the spring wind spares them, then in a few months they wither and die in the ordinary course of nature. Such would seem to be the case with humanity. Generation after generation would rise up, wither, and die, to be replaced in turn by other generations. To the casual observer it would seem as though God paid no more attention to humanity or their eternal interests than he does to the grass and flowers of the field. But as a double reassurance of the fulfillment of the things above promised Jehovah again affixes his name, or endorses his own check—"the word of our God shall stand forever," irrespective of the obstacles, real or imagined.

CALL AND MESSAGE TO ZION

Then comes the third voice or message, addressed, apparently, to the church class during the harvest period of this Gospel age: "O Zion, that bringest good tidings, get thee up into the high mountain". The four words in our English text, "that bringest good tidings," are all one word in Hebrew, which word means both *evangelizer* and *evangelized*. This description would fit no other class but the church, for she is evangelized by the Gospel and becomes an evangelizer or proclaimer of the Gospel to others. Three things are suggested to her: (1) "get thee up into the high mountain"; (2) "lift up thy voice"; (3) and a triple headed command, (a) "lift it up", (b) "fear not", (c) "say". Then the thing to be proclaimed is a three-word message: *"Behold your God!"*

Zion, or the church class, is first to get up into the high mountain. As mountain in one of the foregoing verses refers to dominating classes, so here the mountain, kingdom, or dominating class over mankind throughout the Millennial age will be the glorified Christ, head and body. During this harvest period those members of the church whose trial time was finished prior to 1878 got up into the mountain condition in a very real sense of that word, for they experienced the first resurrection to glory, honor, and immortality. But those this side the vail have been granted a clearer, sharper and more exalted understanding of what the kingdom class is, what the kingdom glories are, and the stipulation for membership therein, than has ever been granted the church before this time. With this vantage and with the exalted vision vouchsafed her from this high point of understanding, she has been able, under the Lord's direction, to respond to the other commands given. Just as though one, desiring to address a large concourse of people, might go part way up the slope of a hillside, so the Lord's people during the last forty or fifty years have been enabled to see human affairs with a clearness not excelled, or even approached, by the wisest of the world. This clearness has been due merely to the fact that God's due time had arrived for the further unfolding of his Word.

Very much the same picture is given us in Isaiah 52:7. There the church class is represented as being upon the mountain side and bringing good tidings, publishing peace, bringing good tidings of good things to come, and publishing salvation for the world. Never in all the history of the world has there been such a vast publishing work concerning the oncoming blessings of Messiah's kingdom as in the last fifty years.

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*What is here called "the breath of the Lord" has reference to the Sirocco wind, which still arises in Asia Minor and is so hot as to destroy fresh herbage.

"BEHOLD YOUR GOD"

But these blessings are not to be enjoyed selfishly by the church; for the next clause says that she is to lift up her voice with strength—she is to proclaim the message with energy. Who can doubt that this has been done? Then the exhortation is repeated, as though something had intervened to cause Zion to fear and to be abashed at her own temerity in thus addressing the nations of the earth: "Lift it up, be not afraid; say unto the cities of Judah [the denominations of Christendom]—Behold your God!"

This is the Lord's message to Christendom: that the Lord has come and that he is about to take unto himself his great power and reign; that the unrest and disturbance now in the earth are but preliminary to the dissolution of man's puny works, and preparatory to the establishment of the reign of righteousness, justice, love and truth. Those who share in the promulgation of this message "esteem the words of his mouth more than [their] necessary food". This message to nominal Zion by the true Zion is also mentioned in the picture given us in Isaiah 52:7: "that saith unto Zion, Thy God reigneth!"

These three last words of the ninth verse, "behold your God," constitute the pivot of the whole prophecy of Isaiah. After that the character of the book is more pronouncedly Messianic; as the fulfillment of these words constitutes the pivotal point in all human experience—first the initial *parousia,* then the *apokalupsis,* or revealment, of Christ in earth's affairs.

"Behold, the Lord God will come with strength, his arm ruling for him; behold, his reward is with him, and his work before him." God has already manifested his wisdom toward mankind, though yet unappreciated by them; likewise, he has already manifested his justice, in the arrangement established with fleshly Israel; he has also shown the world his love in his kindness toward us, the church, through Christ Jesus; but thus far God has not given any special revelation of his power. This is the characteristic most easily recognized by a sin-cursed and perverted race. And in harmony with the statement of this verse our Master tells us that "they shall see the Son of Man coming in the clouds of heaven with *power* and great glory". (Matthew 24:30) Christ Jesus, as the arm or powerful instrumentality of Jehovah, shall rule for God and accomplish all that the Father wishes to have done as to the blessing of mankind. Our Lord's reward will be with him for all those whose trial time has gone before—for the ancient worthies, for the great company, and for the little flock. But his work, his real work, to which the gathering of the church is but a subsidiary item, is the saving of "that which was lost". The great work of the Millennial age, "the restitution of all things spoken by the mouth of all the holy prophets since the world began" shall be accomplished.

SHEEP NOT OF THIS FOLD

During that time Christ Jesus shall deal with his "other sheep", which are not of this (Gospel-age-church) fold. There will be a three-fold work accomplished by Messiah in the next age: (1) "He shall feed his flock like a shepherd"; (2) "He shall gather the lambs with his arm"; (3) and "shall gently lead those that are with young". The care and solicitude manifested by the oriental shepherd is a matter well known even by people who have never visited that part of the world. Messiah shall feed his hungry flock of the Millennial age as a shepherd feeds his flock. The shepherd does not attempt to feed the sheep forcibly; all he does is to lead the sheep to where the green pastures are. If the sheep is hungry he will avail himself of the privileges offered. If he is not hungry, he will not eat, and it would be folly to try to force him. The more we have of the Lord's spirit, the wiser will we be in these respects. We will not attempt to force divine favors upon anyone. All that we should desire to do is to call their attention to God's gracious provisions and to his goodness. If our auditors are hungry for the truth we will need to use no force or compulsion. If divine goodness and mercy are not attractive to a person, then no influence or eloquence of ours could be expected to be availing.

The Master said that the sheep of the next age would hear his voice and be blessed by him. (John 10:16) Many of those who will be brought forth from the tomb will have very weak characters. They will lack the strength and sturdiness manifested by many others, even among imperfect beings. Possibly they will have been born and have lived their previous span of life under conditions where they were pampered and which did not minister to the development of strength and fibre of character. Such weak ones shall be given every assistance necessary to enable them to obtain the blessings God designs them to have. As the shepherd sometimes carries the weak little lambs, not as a permanent arrangement but merely to enable them to keep up with a fair average of progress, so Christ will tenderly deal with all the needs of humanity, with the end in view of full development and strength on their part.

NURTURERS OF THE FLOCK

"Those that are with young" are, of course, the ewes of the flock, those directly intrusted with the imparting of elemental nourishment to the lambs. Such would seem to correspond with the position to be occupied by the ancient worthies in the Millennial kingdom. The ancient worthies will be gently led in that they will have an advantageous standing during the whole thousand years. First, they will have the advantage of a better or prior resurrection, evidently coming forth from the tomb in perfection of body. (Hebrews 11:35) Then they will have the advantage of not being directly under Jehovah's imperial law, but under the martial law of Christ, under which only that degree of obedience which can be rendered by any individual will be required. It is true that the ancient worthies will have perfect bodies, but they will be inexperienced in the handling of them. Furthermore, they will find themselves in very trying circumstances. Part of the inheritance of the perfect man is to have a perfect environment; whereas the ancient worthies will be surrounded on every hand by imperfect beings and a measurably imperfect earth. The slightest departure from the lines of perfect conduct on the part of a creature directly subject to divine law would mean his death. The ancient worthies will have all the advantages to character of sacrificial work during the thousand years of human restoration and be exposed to very little of the dangers which would surround them, were it not for the new law covenant and its Mediator. These advantages will work together in such a way as to enable the ancient worthies to impart nourishment to the undeveloped masses of mankind.

THE EMPTY TOMB; THE RISEN LORD

— — DECEMBER 21.—JOHN 20:1-10; 21:15-19. — —

THE NECESSITY FOR INDUBITABLE PROOFS OF OUR LORD'S RESURRECTION—"PUT TO DEATH IN FLESH, MADE ALIVE IN SPIRIT"—VARIOUS ACCOUNTS OF THE RESURRECTION HARMONIZED—OUR LORD'S SKILLFUL METHOD OF REPROOF OF THE APOSTLE PETER—THE PRIMARY QUALIFICATION FOR ELDERSHIP IN THE CHURCH OF CHRIST THUS SET FORTH.

"He is risen, even as he said."—Matthew 28:2.

NOT only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned of God, foretold in the prophets, and secured by our Lord's own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves and for us through them. The necessity for this lay in the fact that in the divine plan this Gospel age was marked out to be a faith age, for the selection of a special little flock able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith and not mere credulity, must needs have some reasonable foundation upon which to build its superstructure; and it was to provide this foundation for faith that our Lord remained with his followers for forty days after his resurrection, before ascending to the Father. As the Evangelist declares: "He showed himself alive after his passion by many *infallible* proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

The disciples realized that great events were transpiring, though how great and momentous was their character they but slightly comprehended. They knew that their hopes as respects an earthly kingdom, and their Master as an earthly lord, had failed. They had vague, indefinite hope that all he had said to them would in some manner have a fulfillment; but how or when or where was beyond their conception. They knew not that a change of dispensation was occurring; that the rejection of Israel after the flesh, and the calling of a new Israel after the spirit, was commenced; and that they themselves were among the first thus privileged to pass from the relationship of servants of God to that of sons.—John 1:12.

As yet they knew nothing about spiritual things, not having been begotten of the holy Spirit to sonship and to the knowledge of things to come. Jesus not yet having been glorified, their begetting of the holy Spirit was impossible until after his sacrifice for sins had been presented in the Most Holy and accepted of the Father. They knew not that the new kingdom was to be a spiritual one; and that Christ Jesus, its Head, must pass from fleshly conditions to spiritual conditions in this resurrection, even as he had foretold, saying, "Flesh and blood cannot inherit the kingdom of God". They had much to learn; but they had a greater teacher and, as we see, his arrangements for their instruction were especially adapted to their conditions as natural men, to give them such foundation of knowledge and experience as would subsequently be helpful to them when they should be begotten of the holy Spirit at Pentecost.

A GROSS BUT COMMON ERROR

The Apostle Peter informs us that Christ was "put to death in *flesh* and quickened [made alive] in *spirit*". His words being true, those who declare that our Lord arose from the dead a fleshly being at the time of his ascension are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement; for if our Lord as the man Christ Jesus gave himself a ransom, he could not be restored to manhood in a resurrection without annulling the ransom—taking back the price he had laid down for our sins. The Scriptural thought is that as a man had sinned and had been sentenced to death, it was necessary that the Redeemer should become a man and should give his manhood as the ransom price for Adam and his race; and the Scriptural declaration is not that this ransom price was taken back, but that God raised our Lord from the dead a new creature of a new nature—not in flesh, not in human nature, but in spirit, a spirit being.—1 Peter 3:18.

The Apostle Paul agrees with Peter's testimony that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God *with power*, according to the spirit of holiness, by the resurrection from the dead". (Romans 1:4) Again, the same Apostle, describing the first resurrection, says in 1 Corinthians 15:42-45: "Thus also is *the* resurrection of *the* dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body". Elsewhere the Apostle declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection", the Christ resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his body, his bride, are to have a share.—Philippians 3:10; Revelation 20:6.

There can be no question that in this description of the first resurrection the Apostle means us to understand his words just as they read. Whoever interpolates and adds to the Word of God, and declares that it was sown a natural (animal) body and raised a natural (animal) body, and subsequently changed to a spiritual body, wrests the Scriptures to his own injury, to the darkening of his own understanding of the divine plan. In the same connection the Apostle declares that "the body which thou sowest is not quickened", but that in the resurrection "God giveth it a body as it hath pleased him, to every seed his own body"—*in* the resurrection, not *after* it. (1 Corinthians 15:35-38) If the church belongs to the spiritual seed, to which is to be given the spirit body in the resurrection, then unquestionably the Lord Jesus, the Head of the church, belongs to the same spiritual seed, and accordingly God gave him a spirit body in his resurrection. Likewise, in a succeeding verse the Apostle declares that at his resurrection our Lord became the second Adam. Then, contrasting this second Adam with the first, he says: "The first man Adam was made a living soul [an animal or earthly being]; the last Adam was made a quickening [life-giving] *spirit* [being]".—1 Corinthians 15:38-45.

PROOFS OF THE RESURRECTION NECESSARY

The lessons to be learned by our Lord's immediate followers would necessarily be more difficult to them than to us; for we have been begotten of the holy Spirit, and are thereby enabled to appreciate spiritual things. To meet the exigency it was necessary that our Lord, the spirit being, be present with them for forty days, invisible, as spirit beings always are invisible to men, unless through the operation of a miracle. It was necessary for the disciples to know of his resurrection in order that they should have faith in his message, and act accordingly, as he desired. Yet, had he appeared to them in the glory of his spirit being, opening their eyes to see the supernatural splendor as he showed himself in vision to John on the isle of Patmos, his face as lightning, his arms and his feet shining like molten brass in the furnace, the effect would have been to terrorize them. Their natural minds would have been unable to link such manifestations with their Lord, recently crucified. Neither would he have had opportunity under such conditions to give them instructions; for they would not have received these by reason of terror.

It was necessary, therefore, that our Lord, a spirit being, manifest himself, as in the long past he had manifested himself to Abraham and Sarah, and as angels under divine commission had done on sundry occasions—*as* a man. (Genesis 18:1) He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being, respecting which he himself explained to them, contrasting it with his previous condition. (Matthew 28:18) This leading of their minds must be such as would gradually force upon them the conviction that he was changed, that he was no longer a man, and no longer subject to human conditions, as before his death. Having this thought in mind, we shall have no difficulty whatever in seeing how our Lord inculcated these instructions during the forty days in his interviews with his followers.

THE VARIOUS ACCOUNTS HARMONIZED

To harmonize the several accounts of our Lord's resurrection we must suppose that the women charged with the work of embalming our Lord's body lived in different parts of the city, and did not all arrive at the tomb at the same hour. Mary Magdalene arrived first; and finding the tomb empty, she hastened and first found Peter and afterward John, both of whom at once ran to the sepulcher. Mary herself probably returned more slowly to the same place, arriving there after they and the other women had gone. She had been weeping. Then she stooped down in order to look through the low door-

way, as though to reassure herself that the tomb was empty. There she saw for the first time two angels in white, who inquired respecting her sorrow. The angels had doubtless been there when she was there before; but she had not seen them, because of their choosing not to "appear". Indeed, the Scriptures assure us, saying, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Hebrews 1:14; Psalm 34:7.

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now, and on other occasions, some of these *appeared*. They appeared because they could not be seen without appearing except by a miracle. They appeared as young men, although they were not men but angels; not flesh, but spirit beings, assuming fleshly bodies for a time, in order that they might render the service necessary. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments, so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as a quickening spirit similarly "appeared" in the flesh, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, and in order that he might have the better opportunity for giving the instructions which his followers needed.

OUR LORD'S APPEARANCE AS A GARDENER

The words of the angels to Mary would be calculated to assuage her grief; for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something attracted Mary's attention; and on turning around she discovered another person near her, evidently in ordinary garments, whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden—his gardener. She considered herself a trespasser to some extent; and assuming that our Lord's body was no longer wanted in the rich man's tomb, she inquired where he had been taken, that she might take the proper steps to care for his reinterment.

Then Jesus (for it was he who had "appeared" in the form of a gardener) spoke her name. At once she recognized the voice; and crying, "Master, Teacher!" she fell at his feet, grasping them as though fearful that somehow, if she let go, she might never again get the opportunity of touching his blessed person. Our Lord's words, "Touch me not," would more properly be translated, 'Cling not to me; for I have not yet ascended to my Father. I will be here a while yet, before I ascend. But your great opportunity for clinging to me and trusting in me will be after I have presented to the Father, and he has accepted, the great atonement for sins which I have just accomplished at Calvary.' Mary's touch could do our Lord no harm; for others touched him subsequently, as the record shows. But our Lord would lead Mary's mind away from a mere clinging in the flesh to the higher relationship and intimacy of heart and of spirit which now would be possible, not only for her, but for all his followers, not only then but ever since.

Our Lord gave Mary a message, a service to perform; and so it is with all who love the Lord and seek him. They are not merely to enjoy him selfishly, but are given a commission in his service for the brethren. This seems as true today as ever. And by the way, this is the second instance in which our Lord ever addressed his disciples as brethren, with all that the word implies of fellowship and of all being the children of one Father. (Matthew 12:48) Now he emphasized this relationship by referring to the Father as his Father and their Father, his God and their God. How close this brings our Lord to us in fellowship and relationship, not by pulling him down, but by realizing him as highly exalted, far above angels, principalities and powers, and every name that is named! It lifts us up; and by faith it enables us to consider ourselves, as the Lord considers us, "brethren," prospective joint-heirs with him, who shall bye and bye be like him, our Elder Brother, sharing through his grace and assistance in his resurrection, and participating as joint-heirs in his kingdom—"if so be that we suffer with him, that we may be also glorified together".—Romans 8:17.

OUR LORD'S FIFTH MANIFESTATION

We now come to our Lord's fifth manifestation of himself after his resurrection. Some would say the seventh, not counting, as we do, that our Lord's manifestation to Mary was the same referred to in Matthew as his appearance to "the women", and that his showing himself to Peter was in the walk to Emmaus. All of these manifestations, whether we count them four or six, occurred within the first eight days after our Lord's resurrection—on the two first days—and were in or near Jerusalem. What we designate the fifth appearance was in another part of the country altogether, in Galilee, and was probably at least two weeks later. No account is given of the doings of the apostles in the interim; but we can surmise that they probably waited in Jerusalem over the third and possibly over the fourth Sunday after the resurrection, and were disappointed that our Lord made no further manifestation. They then remembered, perhaps, the message which Jesus sent them by Mary, that he would meet them in Galilee.

Having no further business in Jerusalem, and their Master having thus disappeared, "changed," so that although they believed him to be no longer dead, he was invisible to them except as he would appear for a few moments and talk to them and then disappear indefinitely, they were at a loss what to do, and decided to return to their home country on the Sea of Galilee. More than this, as active men in the prime of life they must be doing. Several of them had been fishermen. Jesus had called them from their nets to be "fishers of men"; and they had left all to follow him. But now they could no longer follow. Everything was changed when he was changed, as far as they could perceive. They could no longer carry on the work; for what could they preach? How could they tell others of their hopes in a king who had been crucified, and whom, although he was risen, they could no longer see or point out to others? They had not yet received their new commission, nor were they quite ready for it.

It is interesting for us to note that while our Lord was invisible to the disciples they were visible to him; that all of their plans, arrangements and doings were fully known to him; and that he was ready to take advantage of every circumstance and to make all things work together for their good. Thus by miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. Not knowing the true situation, they were no doubt greatly disappointed, grieved, vexed, at their poor success, and perhaps classed it as a part of the failure and tribulation which had in some respects followed them ever since they had espoused the cause of Jesus. And there is a lesson here for each and all of our Lord's people today. We do not know what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. Blessed are they who by faith are able to pierce the gloom of every trial and difficulty and perplexity, and to realize that "the Lord knoweth them that are his", and that he is causing all things to work together for their highest good. So it was with the apostles. Their disappointment became a channel of blessed instruction.

In the dawn of the morning Jesus appeared to them as a man, standing on the seashore. He called out to them to inquire whether they had any fish, as though he would purchase. They replied that they had toiled all night, but had caught nothing. The stranger then suggested that they cast the net on the other side of the ship. So humbled were they by their disappointment that they did not stop to argue the question and to declare that they were experienced fishermen and knew their business. They merely concluded that as they had been lifting and casting the net all night they might just as well do it again, and thus demonstrate to the stranger that there were no fish in that vicinity. But, behold! immediately the net filled with great fish, so that these seven strong men were unable to draw it, and were obliged to drag it to the shore.

BREAKFASTING WITH THE RISEN LORD

Immediately the disciples grasped the thought that the stranger was Jesus, and none of them more quickly than the loving John. Devoted, impulsive Peter, whose heart still burned as he remembered our Lord's words, and perhaps as he recalled his own weaknesses in connection with our Lord's last night of earth-life, could not wait for the boat to take him ashore, but swam, apparently fearing lest the Master should disappear again before he would have another opportunity to converse with him. When the disciples reached the shore, they found, not only Jesus, but a fire and fish thereon already cooked. Here they had the lesson that under our Lord's care and supervision they could be either successful or unsuccessful in the fishing business; and that he had the

power, not only to give them fish in the ordinary way, but to provide cooked fish miraculously if it better served his purpose so to do.

They breakfasted with Jesus; for they knew him, not by any marks of nails, but by the miracle which he had performed. We read rather peculiarly: "None of them durst ask him, knowing it was the Lord". The conversation while they breakfasted is not recorded, the Evangelist coming directly to the important words which our Lord addressed to Peter, the senior and leader of this new fish-business partnership. Our Lord addressed Peter, not as he had been accustomed to do, but by his old name, "Simon, son of Jona," possibly as an intimation to Peter that during the last few days he had not manifested the rocklike qualities implied in his surname, and was now inclined to leave the work for the church and engage in secular business.

The inquiry was most pointed, "Lovest thou me more than these?"—boats, nets, fishing tackle, etc. 'You started out to be my disciple; and now I ask you the question, In which place is your heart—with me in the service of the kingdom, or in the fish business?' Peter's answer was prompt: "Lord, thou knowest that I love *thee*." Jesus then responded: "Feed my lambs," 'my little ones, instead of longer following the fish business'. Then Jesus said the same thing the second time; and Peter made the same reply. Our Lord then answered: "Take care of my sheep"—'give your attention, care, thought, to them rather than to these fishing implements, boats, etc.' The third time Jesus asked Peter almost the same question, though using a different verb. Peter was grieved with this. It seemed to imply doubt on our Lord's part; and perhaps it reminded him the third time that he had denied his Lord three times, and that now the Master was requiring him three times to confess his love. It touched a very tender spot in Peter's heart and experiences; and we may be sure that it was not done by our Lord, even in this delicate manner, with a view merely to pain Peter, but with a view to his blessing, his profit. Peter's confession this time was still stronger: "Lord, thou knowest that I love thee" Jesus said to him: "Feed my sheep". With this third confession our Lord restored him fully as a bishop or shepherd.

HOW LOVE FOR THE LORD IS MANIFESTED

It is worthy of notice that our Lord's words on these three occasions were not exactly the same, although the Common Version so represents them. In the New Testament Greek two words are translated love, *agapao* and *phileo*. When our Lord said "lovest" in the first two inquiries, he used the former word, which signifies love in its strongest, purest and most disinterested form; but in his third inquiry he used the other form, which signifies attachment, duty-love, the obligatory love such as relatives bear toward each other even when the other, deeper love is lacking. Peter in all of his answers uses the latter form of the word, thus asseverating his personal attachment and devotion to our Lord; but in view of recent experiences he refrained from claiming the highest love, for which our Lord inquired. This humility was an excellent sign, showing that Peter had learned a needed lesson and had ceased to boast, but rather feared his own weakness. Our Lord's use the third time of the word indicating duty-love grieved Peter especially because by changing the word the Master implied, 'Are you sure that you have even the duty-love, Peter?' This discrimination between these two words is borne out by other uses of them in the New Testament.

THE TRAINING OF PETER AND JOHN

— — DECEMBER 28.—I JOHN 1:1-9. — —

CONFESSION AND FORGIVENESS—NECESSITY OF REPENTANCE, OF FAITH IN THE ATONEMENT AND OF INDIVIDUAL ACCEPTANCE OF CHRIST AS OUR PERSONAL SAVIOR—MISTAKEN VIEWS OF SO-CALLED PERFECTIONISTS—HOW WE MAY KNOW WHETHER WE ARE WALKING IN THE LIGHT—WHY IT IS IMPOSSIBLE FOR US TO AVOID SHORT-COMINGS AND FAULTS—CLEANSED BY THE BLOOD.

"Ye shall be my witnesses."—Acts 1:8.



THE Apostle John's epistle is not addressed to unbelievers, unjustified persons, sinners in the ordinary sense of the word. On the contrary he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we". The frequent mistake of applying this and similar passages to sinners in general has been injurious in two particulars:

(1) It has been injurious to the unregenerate in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the Grace Covenant. (Psalm 50:5) On the contrary all should be clearly informed of the fact that repentance and a particular, positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved", and treated as "sons of God" and enjoy the privileges of this relationship—prayer, fellowship with God, divine care or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest.

(2) This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin after their past sins have been graciously forgiven by the Lord and after they have entered into covenant relationship with him. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are *reckonedly* perfect now, but that they are *actually* perfect in all their thoughts, words and deeds, deceiving themselves and laying themselves liable to many grievous errors, as the Apostle declares in this connection.—Verses 8, 10.

The Apostle's object in writing this epistle he clearly states, saying, "These things write we unto you, that your joy may be full". It is a noteworthy fact that the vast majority of Christians never experience the fullness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ; and, as the Apostle Paul declares, such are merely "babes" in Christ. (Hebrews 5:12-6:3) Of course they have a blessing in any relationship to the Lord, but they have not the fullness of joy which would be theirs if they progressed in grace and in knowledge "to the full stature of a man in Christ". The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

GROWTH OF FELLOWSHIP WITH GOD

The Apostle John follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil way as so much of opposing Darkness. God himself thus considered would be the very perfection of light. "In him is no darkness," no sin, no imperfection. With this thought before the mind the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of truth, goodness, purity; and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course in life is a dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God; and they are not getting the blessings of those who do "walk in the light".

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are likeminded. So then, if we do not "love the brethren, whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. But who are the "brethren"? Our Lord tells us that not all who profess his name are true or full brethren. He says: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs]; but he that doeth the will of my Father which is in heaven". We thus see that it is by our deeds and not merely by our professions that we

are accepted of our Lord, who again says: "Who are my brethren?....Whosoever shall do the will of my Father which is in heaven, the same is my brother."—Matthew 7:21; 12:50.

So then we are not to anticipate "fellowship" with all who merely name the name of Christ as a proof of their fellowship with the Father. We are to anticipate this *true* fellowship with those who are earnestly seeking to do the Father's will, to serve his cause, and to exemplify the instructions of his Word in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and the one baptism into the one Lord.

CLEANSED BY THE BLOOD

But while this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfection of sin, although under the Gospel age arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done. Nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may be properly termed sins, as in this lesson; for "sin is a transgression of the law", however unintentional. But during this Gospel age the divine arrangement on behalf of the Lord's people is that these *unintentional* faults and short-comings need not be charged up against us as sins, but instead may be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin, keeps us clean from sin, if realizing our imperfections we continually make application for forgiveness.—Romans 7:17-20.

Further on in this epistle the Apostle uses the word "sin" in a different sense from the above, saying (3:6-9), "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him nor [even] known him....He that committeth sin is of the devil....Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is begotten of God." Again he says (5:18): "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not".

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin, sins that are not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to engage therein wilfully, knowingly and intentionally. All who so love sin and wilfully do it, and approve of it after they have a knowledge of the truth, are children of darkness who love darkness and who thus show that they have the spirit or disposition of Satan.—Romans 6:12-16.

THE PROPER COURSE OF FAITH AND CONDUCT

Let us return to the consideration of the other use of the word "sin" as found in today's lesson, applying the term to the faults and imperfections against which God's people are zealously striving, which they are seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors and more than conquerors, through him who loved us and bought us with his precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary.

It may be asked, 'What difference can it make, if they are seeking to live godly, whether they claim to live perfectly or admit that they are imperfect and apply continually for cleansing through the precious blood?' We reply that it makes a great difference. Only as we confess our sins can they be forgiven. Consequently those who deny that they have any imperfections, faults, sins, have a great load of these uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy Spirit, into the heights and depths and lengths and breadths of the love and the wisdom of God, revealed in his Word as meat in due season for the household of faith. Thus we see that there is but one proper course of faith and conduct in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and he will not fellowship with them, but will leave them to the darkness of their own way. Can we wonder then that so many are in darkness and lack evidences of fellowship with God, when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of divine appointment?

These things are not written to cultivate in us the thought that we may sin with impunity, and be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not", that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we may lay hold upon the grace of God in Christ for their forgiveness and for grace and strength increasingly to fight a good fight against sin.

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The 542 pages of Berean Bible Teachers' Manual mentioned above comprise the following items:

Part I. WATCH TOWER COMMENTARY: Textual comments, from Genesis to Revelation, with references to THE WATCH TOWER, STUDIES IN THE SCRIPTURES, and others of our publications, showing the page where the text is more fully discussed and elaborated. The terse, pithy comments are often sufficient to shed the desired *light on an obscure text, but if fuller information is needed,* it is easy to turn to the completer treatise cited. 481 pages.

Part II, INSTRUCTORS' GUIDE TEXTS: This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the divine plan of the ages. Its various topics are arranged under distinct headings and the texts appearing upon the subjects are collated. It is in condensed form, consisting of 18 pages, solid matter.

Part III, BEREAN TOPICAL INDEX: This index is alphabetically arranged and presents a large variety of subjects, showing references to the STUDIES IN THE SCRIPTURES, and others of our publications treating the subjects. This feature covers 38 pages.

Part IV, DIFFICULT TEXTS EXPLAINED and SPURIOUS PASSAGES NOTED: Specially difficult texts are listed and references given showing where they are treated in our publications. Following this is a full list of various interpolations and passages of the Scriptures not in the oldest Greek MS. 13 pages.

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Smaller size, Minion type, like this:

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joy of heart, but ye shall cry for sorrow

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These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular Maroon cloth, gold stamped edition on dull finish paper (size 5"x7⅜"), and the Maroon cloth pocket edition on thin paper (size 4"x 6⅜"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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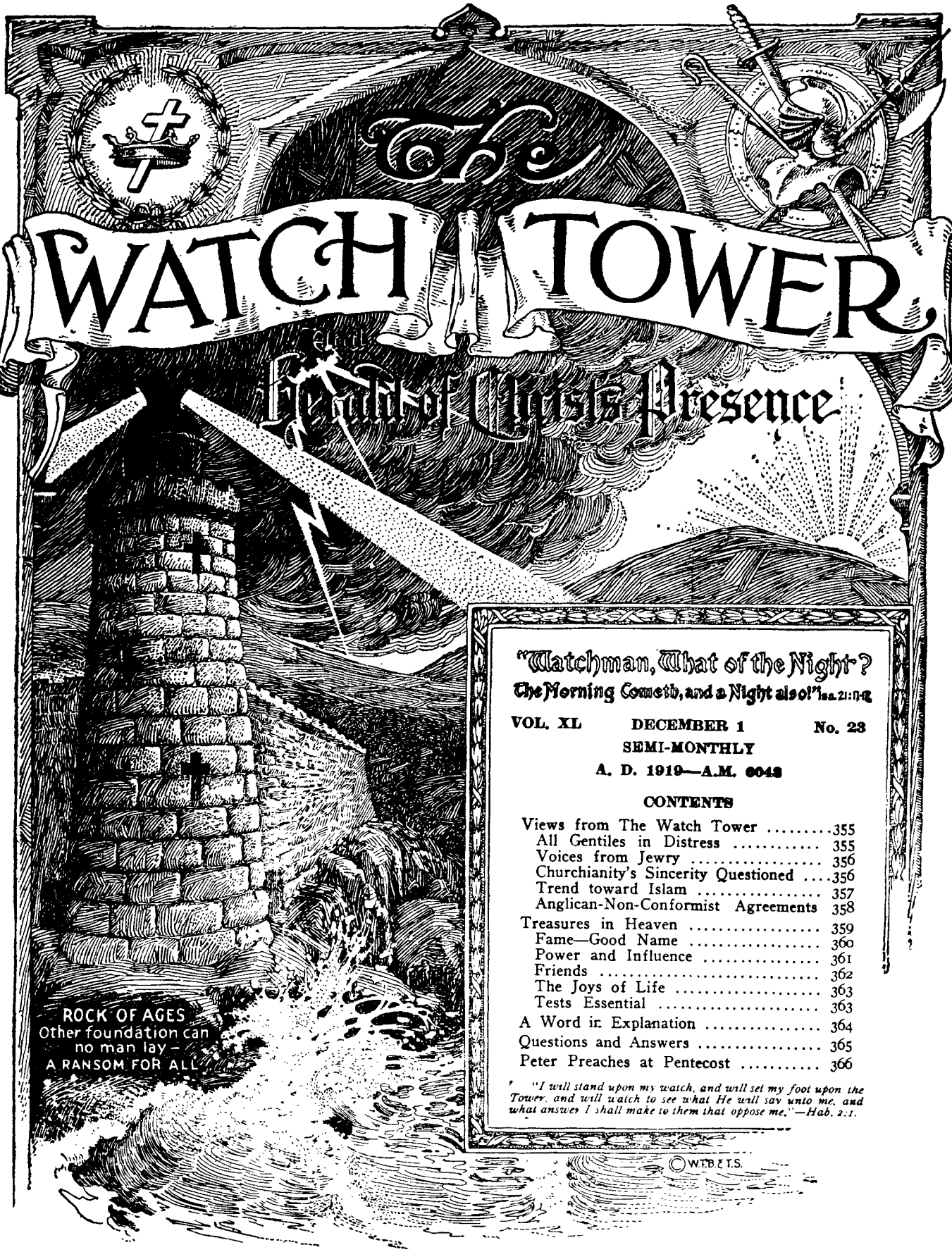
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(Concluded on preceding page)

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11,12

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SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

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The Watch Tower Editorial Committee:

This ournal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these colums. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this Journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall (Ohio Street, Northside), City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH *Secretary*

PILGRIM SERVICE FOR COLORED FRIENDS

We have had many requests from the colored brethren from various parts of the country requesting Pilgrim service. In order to arrange for such service in an orderly way as we do for the white brethren, we request that all colored classes write us, answering as many of the questions found in the May 1st Tower relative to Pilgrim work as possible. Also we would like to hear from those who are interested and who could entertain Pilgrims and arrange for meetings even though they do not have organized classes. Please address all communications to the Watch Tower Bible & Tract Society, c/o Pilgrim Department.

GERMAN WATCH TOWER TRANSLATIONS

As is the case with other foreign-language editions of THE WATCH TOWER, it has been found best to handle the German translation through a separate office. Accordingly, after a period of suspension, the German WATCH TOWER is procurable for $1.00 per year—sixteen pages, twice monthly. English readers will doubtless perform a service by calling this fact to the attention of German reading friends. Address: DER WACHTTURM, 95 Hicks St., Brooklyn, N. Y., to which point all German subscriptions, remittances, etc., should be sent.

SOUTHERN GENERAL CONVENTION

For some time the friends in the central Southern states have been anxious to hold a General Convention. After canvassing the situation carefully, Charlotte, N. C., has been selected. The Convention will continue for four days, beginning on Christmas day and ending Sunday, December 28th. Brother Rutherford will be present and several other Pilgrims, including some of the released brethren. Charlotte is quite central to a large territory in the middle South. A good hall has been secured and hotel and boarding accomodations are easily obtained at reasonable rates. We hope that a large number of the friends will find it convenient to be present at this Convention. Address communications to Mrs. James H. Ingram, 11 Statesville Ave., Charlotte, N. C.

LOCAL CONVENTIONS

There will be a local Convention at NORFOLK, VA., December 20, 21. Brother Rutherford will address the friends Sunday morning and the public Sunday afternoon. Other speakers of ability will be present also. Please communicate with Mr. G. M. Kitzmiller, 114 W. 26th St., Norfolk, Va.

A local Convention will be held at EVERETT, WASH., January 1-4. Two or more Pilgrim brethren will serve at this Convention and no doubt a goodly number of friends from the Puget Sound territory will attend.

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. Hymns for January follow: (1) 238; (2) 191; (3) 323 (4) 136; (5) 134; (6) 8; (7) 130; (8) 95; (9) 6; (10) 322; (11) 195; (12) 267; (13) 194; (14) 13; (15) 166; (16) 298; (17) 209; (18) 277; (19) 296; (20) 112; (21) 279; (22) 163; (23) 180; (24) 145; (25) 186; (26) 146; (27) 198; (28) 160; (29) 89; (30) 69; (31) 114.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL DECEMBER 1, 1919 No. 23

VIEWS FROM THE WATCH TOWER

"All kindreds of the earth shall wail because of him."—Revelation 1:7.

NEVER in its history has the human race faced more numerous or more weighty problems than it does today. Unrest and antagonism prevail in all sections of the world, producing and forcing to the front a maze of intricate problems and questions, social, moral and religious, agricultural, commercial and political, individual, racial and national, local, continental and universal. We dare not hope that naught but sunshine awaits us, for the peoples of the earth are already in the dark cloud which for a time will obscure the rays of the Sun of Righteousness as it is about to break in the dawn of the golden age, the Millennial dawn of man's day of blessing, peace and happiness.

Our Lord gave us the parable of the rich man and Lazarus to illustrate the removal of his favor from the Jewish nation and its bestowal on the thereto unfavored Gentile peoples. The Jews, who were rich in advantage every way (Romans 3:1), spurned the Messiah at his first advent and were, therefore, cut off from the special advantages which had been theirs—they died to its privileges and entered into the torments of their 1845-year counterpart or "double" (Isaiah 40:2), the period of the dispersion. The beggar died too; many of the Gentiles entered into a covenant to be dead with Christ (Ephesians 3:2); they were carried by the apostles, as the Lord's messengers or angels, into Abraham's bosom, the place of divine favor. For more than eighteen centuries a "great gulf" was fixed between Jew and Gentile, especially nominally Christian Gentiles.

But, as has often been explained in these columns, this state of affairs was not to proceed indefinitely. Fleshly Israel's period of punishment and blindness was to last only "until the fulness of the Gentiles be come in". (Romans 11:25) Then Israel was to be recovered from his blindness. Divine favor on the Zionist movement can be seen by all who have faith in God's Word. The fact that it is meeting with opposition from powerful Gentile politicians may be looked upon as additional confirmation of the fact that it has divine approval, now that the time of God's disfavor upon Jewry has passed.

ALL GENTILES IN DISTRESS

The Gentile nations who have had the opportunity afforded by the Gospel and who have had the responsibilities of earthly dominion, are now in process of humiliation, for the Gentile Times were ended August 1914, 2520 years after the complete overthrow of Zedekiah, the last authorized Jewish king, and the complete razing of the city of Jerusalem at the beginning of its seventy years desolation. Both Old and New Testaments speak of this time of unparalleled trouble (Daniel 12:1; Matthew 24:21), which would fall particularly upon Christendom and only upon Jewry in the measure that they would abandon Jewish hopes and prospects for the Gentile lot. The increasing manifestations of divine favor toward the Jew and the withering schemes of Christendom will, after a while, doubtless work in such a way as to excite the united envy and ire of all European powers against the incipient Israelitish kingdom.

Then will come Jacob's trouble, as spoken of by the Prophet Jeremiah: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble". But, by divine intervention, "he shall be saved out of it".—Jeremiah 30:6, 7.

Thus while some humiliation will come to the Jew in the next few years, and while it will be harder than anything which he has experienced (according to the above statement) it will not be so long, nor the result so disastrous to hope as now held as the trouble already upon Christendom. "Oh, for a few days of real sanity," cries Secretary Franklin K. Lane, of the Department of the Interior, and he voices the feelings of a very large part of the American people and of Christendom generally. Meanwhile, preparations go on for the re-establishment of Palestine. Dr. Weizmann, London head of the Zionist Commission, is quoted in the London *Daily Chronicle* (England) as saying: "Millions of Jews are waiting, staff in hand, until the opportunity comes for them to travel to their fatherland". Further the same paper says:

"Discussing the practical possibilities with which the Zionist colonies will come face to face, Dr. Weizmann said that although Palestine is not much bigger than Wales it has an extraordinary variety of climates. He summarized the principal areas as follows:—

"Coast: May be compared to the Riviera. Will yield everything the Riviera yields.

"Vast plain to the south. Barley-growing country.

"Jordan valley: Sub-tropical. Cotton, tobacco, and bananas may be grown here.

"Valley of Esdraelon: One of the most beautiful spots in the East. Intensive cultivation will be started here, with Egypt in view as a big market for vegetables.

"Hills: To be afforested. Pines, cypress, etc., would also shelter agricultural lands.

"Dead Sea: A source of minerals, particularly potash, a necessity of scientific agricultural development."

JEHOVAH'S PLANS EVER OPPOSED

Getting some glimpse of the stupendousness of the Jewish question, big politicians of the world, like Pharoah of old, have begun to rue their bargain to help Zionism. The dapper and aspiring young prince of Arabia, Emir Feisal, is being used as a catspaw to put forth certain counter claims against the establishment of a Jewish state. The big politicians have passed the word on to the newspapers that items favorable to the Zionist cause are *materia non grata;* as a

result, there is a notable dearth of such items in the last few weeks, sharply in contrast to their plentifulness three, or even two, months ago.

It is doubtless humiliating to the Jews to have an Arabian, a child of Ishmael, given preference over the legitimate Jewish claims. But this temporary humiliation will not hurt any true Zionist. At most, it will slough off the worldly wise, half-hearted ones of the Jewish race who have been identified with the movement partly with one eye on the prominence attendant on their positions.

In the New York *Herald* October 5, was published an anti-Zionist article, a few paragraphs of which we quote. Evidently it was designed to discourage Jews in their hopes and to drop the impression that the establishment of a Jewish state in Palestine was just a childish dream and that now the real masters of the world have found that Jehovah was quite mistaken, or if not mistaken at least premature, in promising such a thing at this time. Of course it is generally understood that Jehovah will step aside and defer to the superior insight of these noble gentlemen who have so unselfishly demonstrated their power and willingness to bless and happify mankind during the past five years. Here are the words:

"The hopes of the Hebrew idealists throughout the world for the creation of a Jewish nation in Palestine of some six or seven million people cannot be made a reality for the present and probably will not be realized for several generations. This is the opinion of the delegates to the Peace Conference and careful investigation into the question completely bears out this view. There are even some persons familiar with the Zionist movement who say the dream will never come true."

"The conference now takes the view that the Zionist question involves Emir Feisal's claim for an outlet to the sea. Existing schemes provide for giving to the kingdom of the Hedjaz the Mecca Railway to Aleppo, but no seaboard to the west of the railroad, which is part of the French claims. South of the territory included in the French claims stretches from Palestine all the way to Egypt. Feisal, who has been in London for the last two weeks, has told Zionists that he doesn't object to Jews in Palestine as long as they don't attempt to assume governmental powers.

"However, the ambitions of the Zionists, as explained by their representatives in Paris, include plans for the future upbuilding of an autonomous Jewish state in Palestine. This, in the opinion of experts, would bar the kingdom of the Hedjaz from an outlet to the sea all along the Palestine coast.

"Either the French must give the Hedjaz one of their ports or a corridor must be cut through Palestine by the Zionists or the British, who will be the best mandatary.

"This in a general way is the political situation which stands as a definite hindrance to an independent Jewish state, for both English and French are anxious to give the Hedjaz what it wants and they will not let the Zionists' plans stand in their way."

VOICES FROM JEWRY

Another interesting fact and one in all probability not wholly disconnected with the foregoing is the apportionment by the Anglican Church of America of one million dollars toward the conversion of the Jew. This fact is touched upon by a prominent Boston Hebrew in a contribution to the Boston *Post* of September 30, two paragraphs of which we quote:

"The determined efforts of the Episcopalian church to Christianize the Jews, appropriating $1,000,000 for that purpose at its recent convention, will be met by the Jews the world over and also by enlightened and truly Christian Christians with mingled feelings of ridicule and sadness."

"Throughout the length and breadth of the country the immense crowds of worshippers taxing the capacities of the temples, synagogues, and halls at the New Year services of the past week are sufficient evidences of such false accusations. The work of Christianizing the Jews under the false pretense and guise of Americanism is a flagrant abuse of Americanism. The Jew needs no lessons in Americanism."

Some of the Jewish voices are particularly clear in describing the world situation as it exists now. Rabbi Joseph Krauskopf of New York is quoted in a published address as follows:

"The peace conference met, deliberated, and adjourned. But instead of establishing peace on earth, they but planted seeds of other and fiercer wars, instead of linking the nations of the earth into an indissoluble bond of brotherhood, they permitted greed and selfishness and hatred to force them wider apart."

"What more saddening than to contrast the declaration which Lloyd George made before the parliament of England shortly before the commencement of the war: 'As the Lord liveth, England does not seek a yard of territory. We are in this war from motives of purest chivalry, to defend the weak.' What more saddening than to contrast such words as these with the pocketing as its spoils of that very war, of several hundred thousand square miles of land by that country?"

Rabbi Harrison, of St. Louis, uttered many significant words in a recent discourse as published in the St. Louis *Globe Democrat*, of October 18; among them:

"We are sleeping on a volcano. America, with all its pride of freedom and opportunity is not exempt from the grave dangers that threaten the old World."

There seems to be a general movement of disillusionment as a result of the war. From very many quarters the opinion is expressed that Christianity's influence has been negligible, both in the great war and in the still more perplexing days following. Rev. William Austin Smith, editor of *The Churchman*, is reported by *Current Opinion* for October as follows:

"I think it heartless, unchristian, and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The church would do well to leave war in the unpretentious category where General Sherman placed it."

CHURCHIANITY'S SINCERITY QUESTIONED

Practically the same position is taken by Rev. George Willis Cooke in an article entitled "Effect of the Great War on Religion" in the Chicago *Unity*:

"Christianity has betrayed itself body and soul. The attitude of the churches in this country, and in even greater degree in the other countries, has not been such as to inspire faith in their sincerity. To a very large extent they have abandoned Christianity for patriotism. They have been committed to a brutal, revengeful, and savage lust for war and all the worst that war demands. Love, forgiveness, mercifulness, have in large degree been cast aside and condemned as standing in the way of true patriotism. The most cruel, heartless, and revengeful demands made in behalf of war have come from Christian pulpits on both sides. Any suggestion of sympathy toward enemies or any hint of forgiveness to seventy times seven, as was once taught, has been severely condemned. It has been declared to be not only unpatriotic but unchristian. All the milder, humane and humanitarian features of Christianity have been cast aside as unworthy and no longer in harmony with the demands of the time.

"Those persons and sects who have tried to live up to what they regarded as Christian teaching in the way of non-resistance, forgiveness and regard for the rights of all peoples, have been persecuted and imprisoned, perhaps driven from their homes with great loss. The humanitarianism which Christianity is supposed to represent has been abolished as an evil and as the worst heresy. Men who hold themselves to be Christians, who uphold the creeds of the churches, and

who find in Christianity the foundation facts of ethical life, have sent their fellow Christians to prison for even so many as twenty years and because they wished to live consistent Christians.....They have punished the non-guilty with the guilty, the victims of war with those who have been its causing agents. Such ruthless contempt of all Christian principles as they have shown in their hatreds, in their utter disregard of anything approaching a forgiving attitude, would have been impossible to believe until we have seen it with our own eyes.....What conclusions must we reach other than that Christianity has betrayed itself body and soul? It has been both powerless to prevent war and to bring it to a conclusion in a spirit of humanitarian regard to the rights of millions of people."

When such strong voices as these are heard by men looked upon as entirely "orthodox", the wonder to many disinterested people is why *The Finished Mystery* was and still is suppressed. Rev. Frederick E. Taylor, speaking in the First Baptist Church at Indianapolis, substantiates the findings of the foregoing speakers when he said, as reported in the Indianapolis *Star*, of October 7:

"The church of today faces the storm that includes all classes of men."

The Chicago *American* for October 2, adds editorially:

"There seems to be but one conclusion: that the average man has ceased to be interested in religion sufficiently to pay anything to hear it expounded or discussed.....It is a notable fact that comparatively few men go to church. They indorse the attendance of the feminine portion of the family and think it a good idea for the children, but as for themselves—they have 'important business' elsewhere."

Some even of the Anglican Church see more clearly than others. The New York *Evening World*, for October 16, publishes a dispatch from London which indicates the liking of the Right Rev. Charles Gore, Bishop of Oxford, for plain speaking:

"The Bishop said it is not only that those who positively hold the Christian faith are in the minority, but there is a widespread revolt against the principles of Christian morality. Except in the vaguest sense Britain cannot be called a Christian country."

"'The choice before us now', he said, 'is between hell and Utopia'."

The marvel is not that Britain—or any of the other nations—is not in any real sense a Christian nation but the marvel is that it would be openly spoken of by a bishop of the Anglican Church. The Bishop of Winchester seems to be of the same opinion. A dispatch published in the Memphis *News Scimitar*, of October 13, quotes the latter bishop as follows:

TREND TOWARD ISLAM

"The lack of distinctive Christianity is remarked by all. What is still more unexpected is the large measure of agreement among the witnesses on the prevalence of a Moslem atmosphere to an extent that might suggest that England is turning to Islam. It took the form of a fatalism common to Eastern religions, but it has a distinguishing Moslem character in its conception of salvation by death on the field of battle. Further evidence of Moslem influences is attributed to the extraordinary increase of bigamous marriages which is now coming to light in the courts. Christian ministers are alarmed by these conditions because everyone agrees that when England's five million soldiers are reabsorbed into the population their influence in social, political and religious matters will predominate."

Affairs for Churchianity do not seem to be looking up much better in Japan. The New York *Herald* publishes the following item of information:

"Christianity is not making much progress in Japan, according to figures just made public by the conference of Federated Missions, which this year is celebrating the sixtieth anniversary of the launching of systematic Protestant missionary work. These figures show that of the 50-odd millions in Japan proper there are only a few more than 250,000 members of all Christian churches, including the Roman Catholic Church, which has had missions here for centuries, and the Greek Catholic Church, the coming of whose missionaries preceded that of the Protestants."

Protestantism in Ohio is not faring much better, if we are to believe the news dispatch in the Cincinnati *Times Star*, of September 26:

"In all parts of Ohio Protestantism is on the decline, and in the rural districts there is but one minister of any denomination for every 1,000 persons, according to the report made by B. F. Lamb, State rural supervisor, to the Interchurch World Movement of North America."

The Chicago *Daily News*, of September 9, has such a zest for facts that it publishes the following item:

"Despite all the Sunday schools, young people's societies, clubs, guilds, parish houses and the rest, the churches ought to recognize that they have never gained the interest and enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."

According to a survey made by the International World Movement of the Churches, there are only eight persons in every one thousand in the state of Massachusetts who know the Lord's prayer or the ten commandments. In New York the proportion is large of those who never heard of these two things. Of those who know them few would dispute the fact that they are known perfunctorily. The Taylorville *Daily Courier* (Illinois) says that preachers are quitting their churches in that section of the state and that "M. E. ministers there are quitting the church like rats leaving a sinking ship, all due to the H. C. of L. and poor pay in the soul-saving work". Under the system of a paid ministry as it has long been established in Christendom no one can blame the preachers for leaving their pulpits to take up more remunerative work. They have financial obligations to meet and must meet them.

ECCLESIASTICO-FINANCIAL COMBINATION FEARED

The Philadelphia *Public Ledger* published a review of an article by Rev. G. W. McPherson which was originally issued in the August number of *The Presbyterian*. Dr. McPherson feared that a Protestant church trust was under way and that an effort was on foot to control the United States in ecclesiastical matters by the wealth of a few individuals. The review says in part:

"Doctor McPherson charges that 'a combination of rich men who control $22,500,000,000', most of whom are New Yorkers, are seeking to bring the Protestant churches together, first under a federation and then into organic union, to 'make themselves the religious masters of Protestantism'.

"He says the promoters of this 'church trust' seek to use the pulpit of America 'to protect political and social schemes', and charges that the same men are using their wealth to control, as far as possible, the universities and colleges of the nation."

The Greek Catholic Church is in a fair way to become more unpopular than ever in Russia. The Philadelphia *Evening Bulletin*, of October 15, publishes an article on the exposure of certain long standing frauds in the one time state church there. Part of the article says:

"The relics of the Russian saints are being opened in the monasteries of Soviet Russia in the presence of large popular assemblies. The people are shown that what they considered

to be the non-decomposable remains of their saints are really imitations of human bodies."

"The archbishop of Voronezh, who was present at the examination, admitted that 'it is, of course, very sad to look at such a thing'."

Some churchmen, however, seem still to have their heads in the clouds and to be unable to see things as they are. Rev. Dr. Louis G. Wood, Episcopalian, is reported in the Chicago *Evening American*, of October 20, as saying:

"Never has there been such a tribute to Christianity as during the world war."

This worthy gentleman has company in the Rev. W. H. Wray Boyle, who is reported by the Denver *Rocky Mountain News* thus:

"The great outstanding fact in the life of today is the lordship of Jesus, the Christ, over the hearts and minds of men."

If present day conditions in the world are a sample of the effect of the lordship of Jesus over the hearts and minds of men we wonder what it would be like with Satan as the god of this world?

ANGLICAN-NON-CONFORMIST AGREEMENTS

The long cherished hope that non-conformist ministers would submit to Anglican ordination seems to be in process of fulfillment, at least in England. The *British Weekly* (London), for October 16, publishes the following regarding the mutual approaches by the Wesleyan Methodists and their mother church:

"The scheme of reunion arrived at after two years' conference with the Wesleyans was that after January, 1921, there should be no ordinations in either church which were not considered valid by the other. There would be a bishop with the Presbytery at the laying on of hands; and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a bishop of the Church of England."

A similar movement is on foot in this country, as reported by the Binghamton *Press*, October 15:

"Leaders in the Episcopal and the Congregational churches have agreed on a series of 'proposals for an approach toward unity', the principal feature of which is that ordained clergymen of the Congregational, Presbyterian, Methodist, Baptist, and other sects shall receive, in addition to their present ordination in their own churches, Episcopal ordination at the hands of an Episcopal bishop and yet remain ministers in good and regular standing with their original denomination."

Among the dry, arid, and dismal reports from Congress there is an occasional illuminating speck. Here is one as reported in the New York *Sun* for October 30, regarding some repartee between Senator Sherman and Senator Thomas:

"'The sessions of the Senate are opened daily,' suggested Senator Thomas (Col.), 'with an invocation by the chaplain of the divine blessing. If any benefits have been apparent in our proceedings I have been unable to observe them'."

Spiritism stays in the foreground. The Church of England is considerably worked up over the matter. At a recent congress of the Church of England a warm dispute over spiritism occurred, some dignitaries taking one side and some the other. The Rev. J. A. Magee, the last speaker, said:

"Sir Arthur Conan Doyle is moving from city to city ministering to a popular craze. I challenge Sir Arthur to deny spiritualism is perilous to the mental, moral, and physical health. Every second or third young lady one meets now imagines herself a modern St. Theresa."

Mr. Jerome K. Jerome, a prominent British author, has crossed swords with Sir Conan Doyle on the subject of spiritism. The *Literary Digest* quotes him in the following words:

"Where is this 'new religion'? What does spiritualism preach? Or is it content with the world as it is? I take the last five years. Has spiritualism done anything—is it doing anything—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from press. Our children are being taught it at their mothers' knees. Vengeance and hatred are the new virtues. Christ, amid roars of laughter, is mocked in our parliaments."

BLIND LEADERS OF THE BLIND

The Rev. Charles Stelzle, a prominent social service worker of the Presbyterian Church in this country is recorded in the Nashville *American*, September 24, as making the following remarks on spiritism:

"If we weren't so dull and stupid, we might see and hear and feel the spirits all about us.

"If our eyes were opened, we might, as did that young man of old—told about in the Bible—see hosts of angels ready to fight our battles."

"Death in this world is painless and it is made easier because of the presence of friends who greet us when we step 'over the line'.

"The spirit body takes nourishment and is refreshed, although there is nothing like 'world-weariness' beyond earth.

"We retain our personalities in the hereafter, and recognize one another.

"We shall be employed at useful tasks according to our personal abilities and desires.

"There are no class distinctions, but there is a natural grouping of those of similar tastes.

"There is no marriage or 'giving in marriage' but those who truly loved in this world are closely associated in the next.

"Whatever may have been the methods of securing this information, there is pretty good Scriptural basis for all of it."

It would be a matter for sorrow if Rev. Stelzle was merely himself confused as to the disastrous nature of spiritism. But it becomes indeed a tragedy when he teaches others all of the pagan folklore which has been current for the last three or four thousand years and teaches it as though it were in some manner substantiated by the Bible and as though the Bible applied such statements to mankind in general.

EXILE ENDED

Take down the Harp Divine,
Sweep o'er its many strings:
They call to Zion, Rise and shine!
Thy God salvation brings.

No more an exile roam;
Accept thy liberty;
God calls His faithful people Home,
Sets error's captives free.

TREASURES IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."
Matthew 6:19-21.



TREASURES are things of great value laid up for future use. Primarily they are of two kinds, earthly and heavenly. The natural man seeks earthly treasures alone. To him the treasures of heaven are unknown, and testimony relating to such treasures is foolishness in his opinion.

The child of God, begotten to the heavenly nature, seeks heavenly treasures. The extent of his seeking is measured by the depth of his consecration, his appreciation of things heavenly and his zeal for the cause that leads one to the heavenly inheritance.

The new creature, however, is in an earthen vessel and surrounded by earthly environment. The new creature is tempted as earthly creatures are tempted. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13) In other words, the temptation that is common to the human race comes to the one who is a Christian, but God always provides a way for him to escape so long as he trusts in the Lord.

The Master's words as contained in the text were evidently intended as an admonition to those who are undergoing a test of faith. Is it not true that the tests coming to the Christian are more marked today than in the days gone by? And should we not expect it to be so?

With a zeal befitting the house of sons, many of his dear children up to the time which marked the end of the forty-year harvest period had almost exhausted their earthly savings and lost practically all their earthly influence and earthly friends. Since that time some of his saints may have been tempted to lay hold on some of the comforts and some of the pleasures of earth. There may have been a temptation to lay up some earthly treasure against a stormy day. If so, then might we not with profit at this time compare the treasures possible to be laid up on earth with those which God has made it possible for us to lay up in heaven? These words of the Master are without value to us now unless by comparison we appreciate the result of laying up treasures in heaven.

EARTHLY TREASURES

Earthly treasures may be designated as wealth, fame, power and influence, houses and lands, home and family, friends, and life's joys. Human experience has demonstrated that all of these are but transitory, and he who possesses them all has not that which brings lasting satisfaction. Wealth accumulated by long and laborious effort may vanish like snow in a summer's sun. If one rises to the very topmost rung of the ladder of fame, another day may find that man the object of bitter reproach and defamation. Because of riches and fame a man's power and influence for a season may seem almost boundless, but suddenly the storms of adversity set in and his power and influence are scattered to the four winds. Long years of labor and sacrifice may make a man the possessor of houses and lands, but these in the time of bankruptcy vanish away, leaving only memories of sorrow. How many young men, or women, have started along the pathway of life with a friend in whom the most implicit confidence was reposed, only to find that friend unfaithful. Frugality, patient toil and honest endeavor may result in building a beautiful and luxurious home, presided over and graced by a lovable wife and mother and enlivened and made joyful by sweet-tempered and obedient children; but in a brief space that joy must end. The members of that household are separated, or disease lays a withering hand upon them, decay and death follow; and where joy once reigned, now sorrow and death do inhabit.

Against the evil day no man has power to lay up earthly treasure that is secure and steadfast. He can build no earthly bulwark that is invulnerable to human adversaries.

Call to mind the sorrow that now fills the earth; the great havoc that war has wrought amongst the peaceful and one time happy homes. In Europe the conditions are such that human words are inadequate for description. Wealth, houses, homes, friends—all gone! In Mexico there lived a man who by industry and acumen amassed a fortune of more than two hundred million dollars. With his interesting family he lived in peace and luxury. The revolution came and stripped him of everything, some of his family were cruelly murdered and he, with the remaining members, fled penniless to America for refuge.

Within a year after the beginning of the great European war it was the writer's privilege to address the public at a certain city in Canada. The next day a gentleman of refinement and polish called and said: "My life has been spent in a business capacity with one of the largest firms of Canada; for years I have held a responsible position at a good salary. I have labored hard and lived economically. I built a home and supported my family well. All the money I could get together, aside from the necessities, I put in property, carrying upon it a heavy mortgage. I am growing old and thought now I could retire in comfort. The great war came, the business of our house went bad, I lost my position. The values in property have shrunk until I am completely bankrupt, my entire life's savings are gone, my hair is white and I can no more obtain a position with any other firm. For several days I have been desperate; I purchased a revolver intending to take my life; I saw the announcement of a lecture at the opera house; I went there and heard the lecture and for the first time learned of God's wonderful plan. It has made a change in my life; I now have new hopes and new aspirations." This man's earthly treasures were vanishing and there he began to see the value of laying up treasures in heaven.

BLESSED PORTION

In this hour of great controversy in the world; at this time of terrible shaking of things heavenly and earthly, how blessed is the portion of the man or woman who has been and is yet laying up treasures in heaven! If for any reason, however, we find a temptation to turn aside for a time to the laying up of earthly treasure at the cost of the heavenly; if we fear we may be brought to earthly woe because of a failure to lay up earthly treasure against a greater evil day, let us remember the admonition of the inspired Apostle: "Let not your turn of mind be toward money making, but be content with such things

as ye have; for he hath said, I will never leave thee nor forsake thee".—Hebrews 13:5.

If inclined to become discouraged because earthly treasure is gone, including good name, fame and reputation among men, as well as earthly friends, call to mind the joy that filled your heart when first you knew the Lord. To such the Apostle says: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Hebrews 10:32-34.

It is not unusual for one to count among his earthly treasures his earthly friends, who seemingly take a delight in being loyal to him; and later, when he comes to a knowledge of the truth and fully consecrates himself to do the Father's will these earthly friends forsake him. For a time he may feel depressed because of the seeming loss, but when he realizes that he has come into Christ and finds all who are in Christ of one mind and one spirit, he realizes that he has found far greater friends all in one. Beautifully has the poet expressed it:

"Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone."

HEAVENLY TREASURE

To the end that we may be strengthened in faith and experience greater joy, let us again and again call to mind the enduring treasures in heaven, which the Lord has provided for those who love and serve him faithfully.

Born in sin and shapen in iniquity, all the earthly treasure one could amass would not bring life and lasting happiness. But the follower of the Master is invited to come and learn of God and Christ, in whom are hid all the treasures of wisdom and knowledge, and whom to know means life everlasting and happiness forever. His mind illuminated with the holy Spirit, the Christian is permitted to get a glimpse of some of the gracious provisions made for him. He learns of Christ that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich"; that Christ Jesus, the holy One, by the grace of God, laid aside all of his riches and suffered an ignominious death that we might be brought to God. He opened the heavenly way and made it possible for the Christian to lay up heavenly treasures, and the Father invites him to come and lay them up. Life, the dearest thing to any sane creature, is now set before him and with joyful expectancy he looks forward to the time when the springs of life may be revealed to him in its fulness.

COMPARISON

While it is true that at the end of the Millennial reign of Christ every being upon earth will be satisfied with his portion, yet it is for the Bride of Christ to have blessings in the superlative degree. She will possess the inexhaustible treasures of heaven. It seems pleasing to our heavenly Father that we keep those heavenly treasures before our minds and that we keep our affections set upon them.

In this text Jesus Christ draws the comparison between the treasures of the present order and the treasures of heaven, inviting us to lay up those treasures which cannot be destroyed by moth or canker worm and which thieves cannot steal and carry away. Men of earth by their accumulated wealth attempt to control governments and for a time succeed, but then utterly fail. To the called, tried and faithful Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel".—Luke 22:29, 30.

Knowing that because of their imperfection, fears and doubts would from time to time come into the mind of the consecrated, for the purpose of allaying such fears and encouraging them Jesus lovingly said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom".—Luke 12:32.

What will be the extent of the wealth of those who possess that kingdom? St. Paul, concerning the head of that kingdom, says: "God... hath appointed [him] heir of all things". (Hebrews 1:2) And to those who prove faithful to the end he says: You are "heirs of God, and joint-heirs with Christ" (Romans 8:16, 17); you shall share with him in all the glories and honors of his boundless riches.

The same Apostle, after reviewing some of the wonders of God's arrangement, exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11:33.

The saints will be rich also in that they will have an intrinsic value. Rare gems are always possessed by those who are wealthy. Among his rich possessions the Lord refers to the members of the body thus: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him".—Malachi 3:17.

FAME—GOOD NAME

He who attains to the point of fame must be one who has a good name. In all the ages to come the most famous among all (Jehovah alone excepted) will be the Lord Jesus Christ. His name is above all others and at his name every knee shall bow, both in heaven and in earth, and every tongue shall confess that he is the greater Deliverer, to the glory of God.

The Bride will have the likeness of the Bridegroom and will share in his fame and good name. St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". (1 John 3:2) With authority the Apostle Paul adds: "As we have borne the image of the earthy, we shall also bear the image of the heavenly".—1 Corinthians 15:49.

Inseparably linked together will be the fame of the Head and the members. Her fame and good name will be among the hosts of heaven, because God will exhibit her as a monument of his power and love. Concerning this, the prophet of the Lord has said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown

of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

The fame of those who have laid up the heavenly treasures will be among the peoples of earth, who shall know of their glory and sing their praises. "Of Zion it shall be said, This and that man was born in her:.. The Lord shall count, when he writeth up the people, that this man was born there." (Psalm 87:5, 6) "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."—Psalm 45:17.

POWER AND INFLUENCE

Unlimited power and influence possessed by a holy and righteous one and exercised in a righteous cause must result beneficially toward all who desire to be benefited. Man in his present tate of unrighteousness and imperfection as a rule uses for selfish purposes whatever power or influence he is able to exercise. With a joyful expectancy the saints of the most high God may look forward to one of their heavenly treasures as power and influence to be possessed without limitation, and which will be used unselfishly and in a righteous cause. They will possess this heavenly treasure by virtue of being a part of the Christ, whose Head, subsequent to his resurrection, said: "All power is given unto me in heaven and in earth".—Matthew 28:18.

Viewing from afar off the influence for good possessed and exercised by the Christ, the prophet of the Lord wrote: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". (Daniel 7:14) Because of his loving-kindness, we may be sure that this power will always be exercised for good; but we are doubly assured when we read that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:4, 5.

That the Lord will share this power and influence with his bride, and that this is one of the heavenly treasures his followers are privileged to lay up while fighting the good fight of faith, we are assured by the Master himself: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne;" and "to him will I give power over the nations".—Revelation 3:21; 2:26.

For many centuries past mankind has suffered and continues to groan and travail in pain, waiting until the possessors of heavenly treasure manifest divine power and influence. Great will be the treasure possessed by the Christ, Head and body, in administering blessings to the groaning creation, for which purpose the new creation is brought into existence. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:6, 7.

HOUSES

Men of earth who possess many houses are proud of them and call them after their own names. They treasure these up, but in one hour they may be swept away by shot and shell, or destroyed in a devastating fire. Among the lasting treasures laid up and which will be possessed by the overcoming saints will be the heavenly mansions. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

That Christ and his glorified bride will possess a special habitation in heaven there can be no doubt. It would seem unreasonable that the Christ would dwell in a condition to be beheld at all times by all other creatures. But the dignity and the sweet relationship existing between the Bridegroom and bride in the light of this Scripture clearly indicates that they will have a separate place of abiding. That glorious mansion is presided over by the Lord Jesus. He is the head of the house. It was planned by the Father before the foundation of the world and is the dwelling place for which the saints have yearned all along their weary journey. Beautifully has the Psalmist expressed their heart's desire: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple".—Psalm 27:4.

HOME AND FAMILY

God instituted in the earth home and family, and made these sacred to the heart of man. To the good man or woman or child the sweetest spot on earth is home, be it ever so humble. Nevertheless, he who lays up this, an earthly home, as his treasure; who sets his affections thereon to the neglect of the heavenly, finds in time that this, like all other earthly treasures, must pass away. But he who lays up the heavenly treasure of home and family will be happy for evermore. That heavenly family will be composed of Christ Jesus, the head, and 144 000 glorious members of the household, who shall be like their Lord. In the palace of the King, she shall be all glorious and be attended by a company of spirit beings, who themselves have been washed, purified and made white by the merit of the heavenly Lord. Over all this glorious household will be God, the Father, who will have special delight in the members of that happy family. What a wonderful family that will be! Before the foundation of the world God ordained it to his own praise and glory.

That home will be an everlasting habitation. No parting of loved ones will be known there; no heartaches, nor the thought of such. It will be the joy and delight of Jehovah; "for the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Psalm 132:13, 14) Its perfection and beauty is unexcelled among all the wonders of God's creation, and through it Jehovah will shine forth to the blessing of others of his creatures. "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm 87:2.

While earthly creatures will never behold with the natural eye the glory, beauty and sweetness of that home, yet they will have a knowledge of it and will rejoice. "Beautiful for situation, the joy of the whole earth, is mount Zion."—Psalm 48:2.

The Christian may have some difficulty in leaving

behind and in sacrificing his earthly treasure and good things. He will have many trials and tribulations while laying up his heavenly treasures, but "forgetting those things which are behind" and looking to the treasures before and faithfully pressing on, he can joyfully sing: Soon I may enter into my heavenly home, not made with hands, eternal in the heavens, there to be forever a member of the happy family of God. And as he faithfully lays up his heavenly treasures, by faith he can more fully realize the sweet words of the Psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore".—Psalm 16:11.

The Prophet Ezekiel in poetic phrase presents a mental vision of the glories of that heavenly habitation, which constitutes a part of the heavenly treasures laid up by the Christian. He describes the priestly members of that home, the little flock, as the sweet singers of Israel, who will sing praises to Jehovah, magnifying his name and his goodness before all the members of the heavenly throng and for the blessings that flow out from him through the Christ to the millions of earth. In the sacred precincts of that heavenly habitation the priests will have their feasts of love and will rejoice with unspeakable joy as they mark the billions of earth's population offering themselves in consecration and progressing over the highway of holiness, back to perfection, to the glory of the great Creator.

FRIENDS

The word friend possesses a depth of sweetness found in few other words. Jesus used the word to emphasize love. It is, in fact, an expression of love in action. Earthly friendship often proves to be a delusion and a snare. In the world, a noble person prizes a true friend above other earthly possessions. Jonathan and David were examples of true and loyal friendship, but such friendship is a very rare thing among men. It is not infrequent that a person reposes absolute confidence in another as a friend only to suffer bitter disappointment and keen sorrow. He who manifests friendship and loyalty toward you while you are on the crest of the wave of prosperity, but who abandons you when you are beaten by the storms of adversity is not a true friend; in fact, is not a friend at all. He who avows true friendship when you are honored by others and then betrays or denies you when you are suffering persecution and ignominy for righteousness' sake cannot be classed in any sense as a friend. Friendship is an expression of true loyalty. A friend, therefore, is not one who loves you sometimes, but one who loves incessantly. "A friend loveth at all times."—Proverbs 17:17.

While in the world, dealing with the things unstable, we found no satisfying portion. We wandered about in a wilderness in a solitary way, hungering and thirsting for righteousness and finding it not. Our soul fainted within us. Then we cried unto the Lord and Jehovah gently and lovingly drew us to his beloved Son. We learned that Jesus, because of his love, had died for us that we might have life and have it more abundantly, and that we might enjoy the blessings incident to life. We heard his words: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14) When we gave our hearts to the Lord and he graciously received us, when we were justified and begotten to the heavenly inheritance, there came that peace of mind which passeth all human understanding. Then were our hearts filled with joy and our tongues could not refrain from singing:

"I've found a friend; O! such a friend!
He loved me ere I knew him;
He drew me with the cords of love,
And thus he bound me to him."

Then for the first time we began to learn the meaning of heavenly treasure; and responding to the Lord's invitation to lay up such treasure, we began by his grace so to do. As we pressed along the narrow way, beset by many adverse conditions and fiery trials, we learned that such conditions and experiences are precedent to receiving the heavenly treasure and that our beloved friend Christ Jesus trod alone that way before us and is now our sympathetic elder Brother, daily and hourly sustaining those who are his true friends; and so we continue our song:

"And 'round my heart still closely twine
Those ties which naught can sever,
For I am his and he is mine,
Forever and forever."

The friendship of Jesus is priceless. Who may have such a one for a friend? "He that loveth with a pure heart and hath grace on his lips will have the king for his friend."—Proverbs 22:11, *Leeser*.

The sweetness of friendship between the Lord's children is often marred by misunderstanding. In fact, much of the suffering among the brethren is due to their misunderstanding of each other. This is due to the imperfection of each one, and so long as we magnify the imperfections of our brethren our relationship will not be as sweet as it might be. But the one who possesses the pure heart condition of real friendship will seek to hide such defects, in response to the Apostle's admonition: "Above all things have fervent [overspreading] love among yourselves, because love hides a multitude of defects". (1 Peter 4:8, *Diaglott*) When all the imperfections have passed away and we are clothed upon with that glorious body, then there will be no more misunderstanding; then each will love the other perfectly and will enjoy forever the precious heavenly treasure of a true, lasting and loyal friendship.

Some of the Lord's dear saints have known each other better and understood each other more fully as they have journeyed the narrow way, and nothing has drawn their hearts so closely together and enabled them to understand so fully their respective traits of character as passing through the same kind of fiery trials together. This is made manifest in that wonderful epistle which St. Paul wrote to the Philippians. Where brethren have been in the same fiery trial and have stood side by side with each other and have seen manifested the true Christlike disposition, it has bound together their hearts in true and lasting friendship, seemingly as nothing else can do. We can well imagine that this spiritual friendship, begun this side the vail, will be specially sweet when perfected in the beauty of holiness and enjoyed in our heavenly home. There it will yield a sweet fragrance to the eternal praise of our King and heavenly Father.

Every one who loves the Lord and his creation loves the beauty of the flowers. Seemingly, in the heavenly kingdom, there will be nothing that will so much take the place of the sweet fragrance the flowers give forth in the earth as the friendship that will exist between the members of that royal family. Especially sweet

will that friendship be that was begun here and cherished among the brethren; and when transplanted into the heavenly soil and atmosphere it will bloom and blossom in unspeakable beauty and fragrance.

What a wonderful heavenly treasure that will be! That true and loyal friendship between the members of the heavenly household will be a manifestation of nobility of character that will call forth the approving smile of our heavenly Father, guaranteeing to each member of the royal priesthood that they shall ever possess the treasure of confidential friendship with Jehovah and our Lord. Such will be one of the rewards of faithfulness; and because of such loyalty, in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus, our Lord.

Having in mind this glorious heavenly treasure, let us seek to lay it up; and to do so while traveling the remainder of the journey we will learn to manifest a true, loyal friendship that is known only to those whose inheritance is in the heavenly kingdom.

THE JOYS OF LIFE

The greatest desire of every sane creature is for life everlasting in a state of happiness. Men of earth will gladly sacrifice all their earthly treasure for a little extension of human life. What, then, would not men do in order to possess life everlasting, attended with endless joy! Turning our eyes heavenward, let us see there another great treasure which God has provided and holds in reservation for those who love him supremely. It is life divine, life inherent, an endless, indestructible life. And the one who possesses that treasure will be like unto the Lord Jesus and dwell with him forever. This seems too wonderful for us, but we know it is true because our Father has told us so in his Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:3, 4) These precious divine promises are our daily food and drink, sustaining us while we strive to lay up the heavenly treasures. Our true and precious Friend to us says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".—John 4:14.

THEMSELVES DECEIVED AND DECEIVING OTHERS

The clergy have told and still tell the people that any one who joins a denominational church and thereafter lives a reasonably decent life is laying up heavenly treasures and is certain to inherit these treasures at the time of death. Many of them have even gone so far as to say that one who dies upon the battlefield, whether or not such an one has made any pretense of faith in Christ, goes directly to heaven. Of course their theory is wholly unsupported by the Scriptures. Their conclusions on this point are just as unreasonable as their doctrine that all the wicked are tormented eternally in hell by fireproof devils. We are glad that the Lord has graciously provided that every one, whether a nominal church member or not, shall have one fair and impartial trial for life. All the dead dying outside of Christ, including those who had no knowledge of him and of Jehovah's plan, must be raised from the dead and given a knowledge of God's gracious arrangement and an opportunity to accept and receive restitution blessings.

One of the rewards granted to the members of the Christ will be the privilege of lifting up and blessing the human race. The ones, however, who are addressed by the Master and by him admonished to lay up heavenly treasures are only those who have believed on the Lord Jesus Christ during the age of sacrifice and who have then made a full and unreserved consecration to do Jehovah's will and who then diligently strive to carry out that covenant by sacrifice even unto death. Such are called to a heavenly calling, to membership in the body of Christ. Their hope for such a place is based upon the exceeding great and precious promises given by Jehovah. To lay up heavenly treasures now, such members conform themselves to the will of God; and his will is ascertained by a careful study of the divine plan. "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) To such the Master said: "Be ye perfect even as your Father in heaven is perfect". (Matthew 5:48) This means character perfection like the Lord. Such a character is not developed in a day, nor a week, nor a month, but it is the result of patient and faithful endeavor to conform oneself to the fixed rules that the Lord lays down governing the new creation.

God foreknew and provided for the development of this new creation before the foundation of the world, and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son". (Romans 8:29) It means, then, that those who would lay up heavenly treasures must be the footstep followers of Jesus, joyfully doing the Father's will—those who set their affections on things above and not on things of the earth and then run with patience the race set before them. These are they who give all diligence to make their calling and election sure.

TESTS ESSENTIAL

To lay up heavenly treasure requires labor, faith, knowledge, fortitude, self-control, patience, brotherly-kindness and love. It is expected that these fruits of character-development will increase as the Christian journeys toward his heavenly home. The testing time, however, must come, when each one according to the Lord's gracious arrangement must be put to the test to determine whether or not he has been diligent in laying up the heavenly treasure. Hence we are not to be surprised when the tests come, but rather should expect them and be prepared for them. "Blessed is the man that endureth temptation [testing—a putting to proof]; for when he is tried [tested, and withstands the test] he shall receive the crown of life which the Lord hath promised to them that love him." (James 1:12) It is the overcoming Christian who fights the good fight of faith to the end, manifesting loyalty to the Lord, to his brethern and to the cause of righteousness, that is promised the inheritance of this heavenly treasure. It is to such that the Captain of our salvation addresses himself: "Be thou faithful unto death and I will give thee a crown of life".—Revelation 2:10.

It is true that the Christian while laying up this heavenly treasure must endure sufferings, deprivations, trials and tests; but these are hardly worth comparing with the glories that are to follow. St. Paul was a man of more than ordinary attainments from an earthly standpoint, yet all of these he sacrificed. He was a Christian who suffered more than the ordi-

nary Christian does for the cause of righteousness; and yet he said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". (Romans 8:18) "For our light affliction, which is but for a moment [comparatively speaking], worketh for us a far more exceeding and external weight of glory."—2 Cor. 4:17.

It is impossible now to have more than a glimpse of the heavenly treasures and the attending unspeakable joys that shall be the portion of those who possess these treasures as an everlasting heritage. Now, as the eyes of our understanding open wider and wider, we have an increased vision by faith of their wonder and beauty; but when we are made in the likeness of our Lord and Master and view these treasures with unclouded eyes and realize they are actually ours forever, then we shall not only feel infinitely repaid for all the sufferings and hardships we have endured, but our joy will know no bounds and pleasures will be ours for evermore as we dwell in the house of the Lord and continue to acquire knowledge of his marvelous character and behold his beauty through all the ages to come.

A WORD IN EXPLANATION

DEAR BROTHER RUTHERFORD:

Greetings in his dear name. I am taking the liberty of writing you about a matter that has disturbed, to some extent, the minds of some of the dear friends, namely: Is Chiropractic akin to spiritism or occultism? I have just received the following letter from one of the Pilgrim brethren in regard to the rumor that Chiropractic is a form of spiritism. Part of the letter is as follows: (1) Is there anything in Chiropractic that is akin to spiritism or occultism? (2) Does every school of Chiropractic require the student to take such a course as is outlined in the inclosed leaflets before granting a diploma? (3) Do all Chiropractors practice psychism and mentalism? (4) Is it true that the founder of Chiropractic received the knowledge concerning it from the spirits?

In replying I assured the brother that the whole matter was absured. That the school mentioned was not a recognized Chiropractic school, and that neither Hypnotism nor Mentalism nor any other 'Ism had anything to do with Chiropractic. Chiropractic is a mechanical science and is so taught by Chiropractic schools worthy of the name. There are at the present time about a dozen of our brethren in the Palmer school at Davenport, and there are quite a number practicing Chiropractic in different parts of the country, and I am sure that the ones I have met regard our Vow just as sacredly as I do and they would not be mixed up with Chiropractic if it were tainted, in the least, with spiritism. Chiropractic was accidentally discovered by Dr. D. D. Palmer, and has been developed into a wonderful health-giving science by his son, Dr. B. J. Palmer. The fact that some cheap school teaches a course in hypnotism and also tries to teach Chiropractic in connection with it does not contaminate the science, only in the minds of those who do not understand the truth on the subject. Some even believe that those of us who practice Chiropractic are candidates for the second death. This thought is prevalent in quite a number of the classes in the middle states and is at least not doing the friends any good to feel toward fellow-members as some do. I feel like a word from you to the friends would clarify their minds on the subject and thereby be a great blessing.

Rest assured, dear Brother Rutherford, that this matter will bear the "acid test" of investigation, and that this school, of which I am sending the leaflet does not represent the teachings of Chiropractic. I was not aware until I received this letter that this school had added such a branch to their teaching.

Faithfully your brother, W. H. Dunn, D. C.—Ky.

MY DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. My attention has been called recently to a matter which I believe ought to be corrected in the minds of some of the friends. This idea seems to have gained considerable headway in this part of the country, at least, and that is, "Chiropractic" is a form of spiritism. Upon visiting a certain class recently I was surprised when I was asked the question, "Do you think that 'Chiro' has any connection with spiritism?" A little later I learned that several of that place have that idea, and that the business of a brother chiropractor there (who was formerly a pilgrim and is still loyal to the Lord and the Society) is suffering, partially at least, on account of the circulation of this rumor. The rumorists say that a certain ex-pilgrim brother "went out of the truth" on account of Chiropractic. If the brother here referred to did go out of the truth, we knew that it was *self* and not Chiro that put him out.

These two reports have come to me also, viz.; (1) that a certain pilgrim has advised against use of Chiro for reasons stated above; (2) that you yourself have taken the same stand, and this I do not believe.

For myself, I cannot see how this idea could be true. I cannot see any connection between the two. My father, Brother W. D. Pelle, is a Chiropractor as well as an M. D., and two of our elders are Chiropractors. These three brethren are all loyal, faithful followers of the Lamb.

I understand that a certain college in Chicago will not teach Chiropractic unless hypnotism is studied also. There are other subjects also with which hypnotism is required.

Satan is surely busy and is always starting rumors. It pays us to be on guard on all sides against his machinations. He will try to damage anything that will be a blessing to humanity. I believe that Chiropractic is a restitution blessing, and will mean much to the human race yet.

It seems to me that it would be helpful to get the truth of this matter before the friends, and that anyone who is contemplating studying Chiropractic should be warned against this college in Chicago, or any other school that requires such things as this one does.

Your brother and servant in his name, W. LEO PELLE—KY.

IN REPLY

DEAR BROTHER DUNN:

Yours of October 30th to hand. I have no knowledge of chiropractic service except that gained through receiving adjustments or treatments from various practitioners of this profession. I cannot conceive, however, how it could be from the demons. I have heard this from time to time, but I know nothing on which to base it. We can very easily see how those who are under influences of the demons might take up the teaching of Chiropractic in connection with their work. That would not at all prove that the profession itself, or the practice, art, or science, originated with the demons.

Personally I can testify that it has been a great benefit to me at times. It is most reasonable to conclude that any displacement of the vertebrae that would impinge a nerve would cause a disturbance in some part of the system and a proper replacement of the vertebrae, releasing the pressure on the nerve, would permit nature to adjust the difficulty. To my mind that seems both practically and strictly a mechanical science.

I have great faith in you, dear brother, and in your judgment as a practitioner of this science. I likewise know some other brethren who are doing the same thing and I believe they are doing much good. I believe both osteopathic and chiropractic service are reasonable and proper, giving temporary relief to the body, permitting nature to adjust its own difficulties. Of course, each one must determine this matter for himself and I am not writing this to influence anybody else, but personally, I do not believe for a moment that the practice emanates from the demons and I do believe that it accomplishes good.

Any school that has a course of instruction in psychic, or occult, science, so-called, should be ignored by those in the truth, because we know that the major portion of that which passes under the name of psychic research is spiritism or demonism, but there seems to me to be absolutely no connection between psychic research and Chiropractic.

Your brother and servant by his grace, J. F. RUTHERFORD

WEDDING GARMENT AND ROBE OF RIGHTEOUSNESS

Question: Is the "wedding garment" mentioned in Matthew 22:11, 12 (and implied in Canticles 5:3) the same as the "robe of righteousness" mentioned in Isaiah 61:10 and alluded to in Luke 15:22?

Answer: Not exactly. Our wedding garment is *more* than the robe of Christ's righteousness. The wedding garment represents opportunity for participation in the marriage of Christ, and while justification is one of the things necessary to secure that opportunity, the two are not one and the same thing. Along with the *opportunity* for participation goes the *expectation* that, as a result of faithful laying down of life with the Lord, participation with him in his sufferings, we shall be joined to him in glory as his bride. Those who are less appreciative of this opportunity, and consequently less faithful to the Lord and his Word, do not reject the robe of Christ's righteousness, but they do not *use* it for the purpose provided. They do not think of it as offering them participation in the wedding, hence do not think of it as a wedding garment until it is forever too late. They lay aside these nuptial prospects in favor of earthly approbation, ambitions, or emoluments, thinking always that sometime, when it is more convenient, when they get time and feel like it, they will begin making the sacrifices which they know full well are the necessary preliminaries to reigning. Only "if we suffer with him shall we reign with him".

JOSEPH'S TRIBE LEAST HONORABLE?

Question: Are we to understand the fact that Joseph's tribe is mentioned last in the list of Revelation seventh chapter to indicate that tribe's position in respect to honor, that it will be the least in honor?

Answer: Any view which would make Joseph's tribe least honorable would be unsatisfactory. One suggestion as to possible arrangement of the gates is given in "The Finished Mystery", based on the tribal territorial allotments prophesied by Ezekiel. Although these allotments evidently apply to the fleshly tribes during the Millennium, that arrangement is worthy of careful consideration as possibly applying also to the mystic tribes. Then there is another way of viewing the matter: if we assume Judah's gate to be in the northern central position on the mystic walls of the New Jerusalem (a fair assumption because of the seeming identity of the north with justice, the basic principle of God's character and throne) and naming the tribal gates from right to left, Hebrew fashion, we will end up with Joseph on the immediate right of Judah. In such an arrangement Reuben, Judah, and Joseph would grace the northern wall. We have no exact information as to the order or location of the various gates. But it is reasonable to assume that the order given in the text can be followed with safety in the manner suggested.

COVENANT BREAKERS TERMED WICKED

Question: Who are the wicked whom God will destroy, as mentioned in Psalm 145:20?

Answer: The wicked whom God will destroy are the wilfully wicked, those who with sufficient light and knowledge of Jehovah's character and plan to enable them to understand the operation of his principles still prefer wrong and are not amenable to the benign, happifying influences of God's gracious provisions for them and for all mankind. Whether such live in this age or in the age to come makes no difference, except that those who come to full knowledge and responsibility in this age are very few, whereas in the next age "all shall know him, from the least of them to the greatest of them, saith the Lord".

While many now have a general knowledge of God, very few know him personally. Only those who approach him in his appointed way can have any dealings whatever with him. There must be an introduction; or else they cannot have a word with him, nor will he deal with them. Whoever comes to the Father must come through the Son, as our Lord declares. (John 16:6) All who will come in this specified way have the privilege of coming; and all such shall know him, trust in him, and be thoroughly sympathetic with his ends and objects. Moreover, they must lay down their lives in the doing of his will, as did their Advocate and Head. After God has accepted them into his family, then as his children he will talk to them. But unless they become his children, he will have no dealings with them at all.

To the wicked the Lord says: "What hast thou to do to take my words into thy mouth, seeing that thou hatest instruction and castest my words behind thee?" (Psalm 50:16, 17) These words we understand to be addressed to those who have come into covenant relationship with God but who have failed to carry out their part of the contract. In the Scriptures the world of mankind in general is not spoken of as wicked. On the contrary, the world is described as blind, buried in ignorance and superstition, dead in trespasses and sins. The class to whom the Psalmist refers are those who have become children of God through Christ and who have then become wicked—covenant breakers. To illustrate: In the case of the Sodomites, although they were accounted very reprehensible, yet God does not speak of them as the wicked. But in the case of those who have been introduced to the Father, those who have come to a knowledge of the truth and have consecrated their lives to the Lord, it is different. If any such shall live contrary to that knowledge and that consecration they would be classed as the wicked. So we see that it is not the world at large who are denominated the wicked, but only those who have come into the divine relationship and who have proved themselves unworthy to remain therein.

God has no dealings with the world at large; for all mankind are under the death sentence. All the children of Adam go down into death under the sentence pronounced in Eden. Mankind are aliens, strangers from the commonwealth of Israel—outside of every relation which God has made. But he tells his people not only about himself but also about his great plan for the blessing of all the families of the earth. When the due time arrives, when the Spirit and bride say, Come, then all mankind will have the opportunity granted them to come to a knowledge of the truth as it is in Christ Jesus. Then all the blind eyes shall be opened, and all the deaf ears unstopped. Any who are found to be wicked will be destroyed in the second death.

PETER PREACHES AT PENTECOST

— — JANUARY 4.—ACTS 2:14, 22-24, 32-42. — —

THE KEYS OF THE KINGDOM USED BY PETER—JESUS NOT HOLDEN OF DEATH—RAISED IN POWER AND GREAT GLORY—JESUS THE RANSOM PRICE—CHRIST, THE LORD OF GLORY—NO FEAR OR SHAME IN PETER'S PREACHING—SAVOR OF LIFE UNTO LIFE AND OF DEATH UNTO DEATH—REPENTANCE AND BAPTISM FOR TH JEWS—REMISSION OF SINS THROUGH CHRIST; OUR REDEEMER.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.



PETER had been told by our Lord that he would be given the keys to or the privilege of opening the way into the kingdom of heaven. Many people childishly assume that this promise was intended to announce some position which the Apostle Peter would occupy in the heavenly realm. From this false conception of our Lord's words has come down the legend that Peter's duties in heaven are to open and shut the pearly gates. Even without any other understanding of the passage this interpretation would be largely nullified by the statement of our Lord that it was not within his providence to designate where various members of the body should be located in the heavenly kingdom.—Matthew 20:23.

The simple and evident meaning of our Lord's promise was that Peter was to have the privilege of opening up the way into the church, or kingdom class. This he did for the Jews at Pentecost, and a part of his words constitute the basis for today's lesson. He told them plainly what steps were necessary to gain admission into the church of Christ, into the assembly of consecrated and spirit-begotten believers. Three and one-half years after that time he had the privilege of explaining to the Gentiles the conditions on which entrance into the kingdom class could be gained; for the first Gentile convert was Cornelius. (Acts 10:34-43) These two experiences given to Peter were a special honor and blessing; and they completely fulfilled our Lord's promise that the keys of the kingdom were to be given to him.—Matthew 16:19.

Peter is represented in the fourteenth verse of our lesson as standing up with the eleven. This naturally must mean with the rest of the eleven, since Judas Iscariot was dead by suicide and Paul, his successor, had not yet been chosen of the Lord.

"HEAR YE, ISRAEL"

The Apostle then breaks forth into his sermon, which was a simple and straight-forward exposition of certain elementary truths. Making all due allowance for brevity of report, the Apostle's remarks were evidently direct and hardly capable of being misunderstood by his hearers. Two elements entering into our Lord's death are mentioned by him: (1) the fact that it was in harmony with Jehovah's intention and in harmony with utterances of the Hebrew prophets on that point (Isaiah 53:3-8); (2) the fact that the Jewish rulers were responsible for his death.

He then touched upon what was probably a tender spot in the minds of many of his hearers: he told plainly of the resurrection of our Lord from death. But he did not stop with a mere assertion of the fact; he showed how it was impossible for him to be holden in death. It was not possible, because he had kept the divine will perfectly, and thus, according to divine arrangement and promise, he had accomplished two things: (1) the giving of the ransom price for the human family; (2) the attestation of his own fidelity and his worthiness to high exaltation to the divine nature and glory, "that all men should honor the Son, even as they honor The Father."—John 5:23.

The same justice which had operated for four thousand years against Adam and his race because of transgression was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. But it must be borne in mind that our Lord was raised as a new creature. At the river Jordan three and one-half years before his crucifixion he entered into a contract with Jehovah to lay down his perfect human life as a ransom or off-set price for the penalty which had been justly laid against Adam's sin of disobedience. It was God's intention to accept that offer of a substitutionary payment of the death penalty to liberate all the children of Adam, who had been condemned with Adam because they were in his loins. "For since by man came death, by man also the resurrection of the dead." (1 Corinthians 15:21) As a mark of appreciation of our Lord's willingness to die as man's Redeemer and in furtherance of the divine purpose in providing man with an effective king, as well as savior, God begat Jesus to a new nature, the divine nature; he started in him a new life which eventuated at the time of his resurrection in his glorious exaltation "far above all principality, and power, and might, and dominion, and every name that is named."—Ephesians 1:21.

HIS HUMAN LIFE AN ASSET

On Calvary our Lord ceased for ever to *experience* his human life. But since he had committed no sin he still had a *right* to apply or to dispense the right to life and the blessings which would normally belong to a perfect human being. He did not, would not, and will not again live on the human plane; for if he did he would nullify the ransom price which must remain on account in satisfaction of Adam's transgression, *if* mankind are to receive the promised blessings. (Genesis 12:3) At his resurrection, therefore, our Lord was a glorious new creature, "the express image of [the Father's] person," having "all power in heaven and in earth." (Hebrews 1:3; Matthew 28:18) Furthermore our Lord will not again experience the human life because it would limit him in the proper exercise of his responsibilities as Prophet, Priest, and King over all the earth for a thousand years, to bring to men the actual blessings which his ransom sacrifice guaranteed them.

When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance", of the carrying out of every feature of the divine plan, all of which center in our Lord Jesus and are made dependent upon his faithfulness unto death, even the death of the cross. (Acts 17:31) Our Lord as a new creature had done no sin and while it was necessary for man's redemption that his human life be not again taken up, no such restrictions could apply to him as a new being, whom God purposed to exalt to his own right hand.

Coming to the narrative of our Lord's resurrection from the standpoint above set forth, realizing that all of our hopes of life eternal are dependent upon him, we come to it with much more and much deeper interest than we could have if it were approached from any other standpoint or theory. And we are to remember that the followers of Jesus were Jews and that the heathen philosophies had not yet made great inroads upon the people to mislead them into thinking that the dead are not dead. As a people they believed the dead were dead, and placed their hopes in a resurrection, though they looked upon that resurrection as being in the distant future.

Our Lord was the firstfruit of them that slept, and following him throughout this Gospel age have been chosen his faithful members who are to constitute his church and mystic body. It was God's intention that at the close of the Gospel age and in advance of the mass of mankind these were to be called forth from death in the first resurrection to the glory, honor, exaltation, and opportunities held out for them. They were to be the balance of the "firstfruits".—James 1:18.

WORD CAME IN POWER OF GOD

The meager outlines of the preaching on the day of Pentecost, afforded us by the extracts from Peter's discourse, indicate simplicity, wisdom, and courage, such as we should expect in those who were guided by the holy Spirit. The Apostle first took advantage of the charge of some that the speakers were intoxicated. He showed the unreasonableness of the proposition on the surface and then explained the true meaning of the phenomenon, referring his readers directly to Joel's prophecy. "And upon the servants and the handmaids in those days I will pour out my spirit", —Joel 2:29.

It may be well to note in passing that Joel's prophecy is a double one, and that, probably for the very purpose of hiding the truth until due, it states matters in their reverse order; telling first about the general blessing of the Millennial age *"afterward"*, and telling subsequently about the blessing of the Gospel age, which is confined exclusively to God's servants and handmaidens—*"in those days"*—during the Gospel age, prior to the general outpouring of the spirit which will follow the establishment of the kingdom.

Having gotten the attention of his hearers, many of whom were believers in the prophets—and "waiting for the consolation of Israel", which they promised—the Apostle proceeded to preach Christ unto them. He did not becloud his subject and confuse his hearers by saying: You have heard of great philosophers and great teachers among the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to impress, and declared to them that Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died he had arisen; and having arisen and ascended on high he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy.

Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified One, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and prearranged plan—that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for Christ to die nevertheless a heavy responsibility, a curse, hung over that nation which had thus, in its wickedness of heart, rejected and crucified God's Son.

LIFE TO SOME; DEATH TO OTHERS

The word of truth, as always, was a savor of life unto life or death unto death. (2 Corinthians 2:16) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his spirit, of which they all were witnesses. The record is that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that the teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And afer this same sort is all the preaching of God's true servants, done under the influence of the holy Spirit. It is illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the apostles here preached, is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through his Word, by his holy Spirit, and through such channels as the holy Spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new—a new gospel of education, refinement, culture, wealth. —2 Timothy 4:3, 4.

TRUTH FINDS ITS MARK

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death, his resurrection, and the holy Spirit now poured out upon his followers, conviction of the truth was forced upon the minds of many of his hearers, and they cried out: "Men and brethren, what shall we do?"—is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son and special Messenger to us?

This was exactly the condition of heart which Peter desired to awaken. He wisely realized that people must see the provision for their forgiveness and rescue before they will lay hold upon salvation. He would not begin by tendering mercy, but by showing the right, the truth, in contradistinction to the wrong. But now that his hearers were in the right condition of heart, the Apostle did not seek to terrify them, but promptly told them that they were God's favored people, and that if they would come to the repentant condition of heart they would be accepted of the Lord, even as the other believers were already accepted; and that they, too, would have the blessing of the holy Spirit and its gifts. There is a pattern in this preaching which all of the Lord's royal priesthood should take note of and practice as they have opportunity to dispense the good tidings. Instead of ranting, they should use logic, reason, and Scriptural quotations: and those convicted, and seeking to know the way, should not be terrorized, but should be promptly assisted and guided in the Lord's way, and assured of his mercy.

The Apostle was fully justified in telling his hearers that the promises were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolic week of Israel's favor, leaving one-half of that seventieth week, viz., three and one-half years, of special favor to Israelites individually, after their national favor had ceased.—Daniel 9:25-27; Matthew 23:37, 38.

REPENT AND BE CONVERTED

Specifically, Peter's answer was that his conscience-stricken hearers should individually repent and be baptized. He did not make the mistake that some are inclined to make, when they suppose that sorrow for a wrong is repentance. Peter perceived that they already were sorry, "perplexed in their hearts." Sorrow is not repentance, but, as the Apostle explains, "Godly sorrow leadeth to repentance." (2 Corinthians 7 :9, 10) Repentance would be the proper fruitage or result of a proper sorrow. Repentance would mean a full retraction of all share in the great national sin of Israel, the rejection and crucifixion of Messiah. It would mean, therefore, an acceptance of Jesus as the Messiah, and the confession of him as such. And this, in turn, would mean that confessing him to be the Son of God, they would become fully submissive to his teachings, become his disciples. Repentance, therefore, rightly understood, meant a great deal, and it means no less today than then. Whoever today refuses to acknowledge Christ as the Messiah, the sent of God—whoever refuses to obey his teachings, to follow him—is unrepentant; no matter how fully he may believe that Jesus of Nazareth was the Messiah, the sent of God, the Redeemer; and even though he sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and become a follower of his teachings. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance and blessing is that the sinner shall renounce his sin and accept the Lord and the righteousness and harmony with God for which he stands as representative. "He that hath the Son of God hath life, and he that hath not the Son of God hath not life."—1 John 5:12.

REMISSION OF SINS

The persons whom the Apostle addressed were all Jews, and hence he said: *"Be baptized for the remission of your sins."* Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, "Without the shedding of blood there is no remission." (Hebrews 9:22) However, the Jewish nation, under God's arrangement through Moses, was accepted of him as a whole, as a nation, and sin-offerings had been made for them all as a nation, and had been accepted, and a covenant had been made called the Law Covenant. Those whom the Apostles addressed, being under the Law Covenant, were under all these favorable conditions, under the blood of the typical sacrifices, typically justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers emblematically to wash away in baptism was not, therefore, original sin, but was a sin against their Law Covenant, including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, "Israelites indeed"; and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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The Watch Tower

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XL SEMI-MONTHLY No. 24

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a *ransom for all*," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature", and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church —when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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LOCAL CONVENTIONS

CHARLOTTE, N. C., December 25-28. Brother Rutherford and at least two pilgrim brethren will be present. Further information may be secured from Oliver Haverstock, 406 South Church St., Charlotte, N. C.

ST. PETERSBURG, FLA., December 25-28. At least two pilgrim brethren will address this convention. Address Mrs. E. F. Wilson, 227 South Fifth St., St. Petersburg, Fla., for further information.

COLUMBUS, OHIO, January 1-4. Three pilgrim brethren will be present at this convention. Address Frank D. White, 147 Winner Avenue, Columbus, Ohio.

PROXY HOLDERS NOTICE

Some of the friends report that they did not receive blank proxies for the approaching election, January 3rd. These proxy blanks were inserted as a supplement in the December 1st issue, and anyone who has failed to receive a blank will be gladly supplied if notification is sent us.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, *"Thy Kingdom Come,"* considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, *"The Battle of Armageddon,"* shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted by the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, *"The Atonement Between God and Man,"* treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, *"The New Creation,"* deals with the creative week (Genesis 1,2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL DECEMBER 15, 1919 No. 24

ANNUAL REPORT FOR 1919

"Thou crownest the year with thy goodness."—Psalm 65: 11.

WHAT more appropriate thing could Christians do than to make an inventory at the end of the year of the blessings bestowed upon them by the Lord during the year past? It is the time to take a broader and more comprehensive view of our experiences, looking circumspectly at the way we have traveled and considering well which have been the steps that hindered progress and which have been the proper steps, the ones which advanced us in our course, bringing us nearer to the goal. We are one year nearer the kingdom, and we hope that all of us are one year better prepared for the kingdom and for the experiences that lie between us and the consummation of our hopes.

The year 1919 has passed into history and despite the vicissitudes that have beset the church during that period, it has been one freighted with many blessings. Truly the Lord has crowned it with his goodness. The opening days of the year found a number of our brethren languishing behind prison bars under the charge of sedition, but in fact because of their faithfulness in an effort to proclaim the message of the kingdom. Such a condition was not and is not surprising to the footstep followers of the Master when they remember that it has pleased the Lord to permit Satan's instruments to inflict persecution upon his followers throughout the entire age. While for the time the experience may seem distressing, yet in the moments of calm consideration it is realized that the Lord causes all things to work together for good to those who love him and are called according to his purpose. Where one member of the body suffers all suffer; and when one rejoices all repoice. This is the spirit manifested by those whose hearts are united closely together in Christ.

MANY FRIENDS SHARED IGNOMINY

True to the spirit of loyalty which marks the church of God, the dear ones remaining on the outside of prison walls slacked not their hands, but with fitting zeal pressed on, advancing the work in the best way they could. That was a time of testing of faith and love, but those who loved the Lord and his cause better than any earthly thing made valiant efforts to advance the message of the kingdom. They manifested a confidence in and love for their incarcerated brethren by reëlecting to office those who went to prison as office-holders of the Society which we all love. And when in the Lord's providence these came forth, it was a season of joyful reunion and a united effort to continue to make proclamation of the glad tidings which ultimately shall come to all.

The work during the year has been greatly impeded by reason of the efforts of the adversary. Although the war ended more than a year ago, still the spreading of the truth is hindered. Here we are reminded of St. Paul's statement that the God of this world blinds the minds of many, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine into their hearts. (2 Corinthians 4: 4) We attribute, therefore, the hindrance of the proclamation of this message to the blindness of the part of many and to the fact that it is by the Lord's permission. In due time this will be made manifest and all the glory will be given unto him.

Satan is the very personification of darkness and he hates anything that threatens his kingdom. He hates the light of truth because it exposes him and his methods; and to carry out his purposes he has blinded the masses and has many dupes amongst men to oppose every effort made for the advancement of the cause of truth and righteousness. The true followers of the Master, however, are not at all discouraged by such conditions because they are not ignorant of his devices (2 Corinthians 2: 11), and they know that the Lord will overrule all these conditions and circumstances is due time to his own glory. They realize that the final conflict is on between the seed of the serpent and the seed of promise and that the battle between the beast and the Lamb will now be fought to a finish, and they know that the Lamb will be triumphant, following which the blessings of the Lord shall be bestowed upon mankind.—Revelation 17: 14.

COLPORTEUR WORK

The year opened under very disadvantageous conditions for the colporteurs afield. The reproaches that had been cast upon the Lord's people during the time of the great whirlwind made it quite difficult for the brethren to spread the glad tidings by the printed page. Nevertheless, some of them, brave of heart and with a devotion known only to those whose eyes are fixed on Jesus, went forward in the work. The ranks were thin, however, and at the beginning of the year there were only about 150 engaged in the colporteur service. About the first of May the number began to increase and at the close of the fiscal year there were 507 colporteurs devoting all their time to the service and 150 sharpshooters. Notwithstanding the many conditions to retard this work, the colporteurs during the year have put out 139,974 books and we hope that these have brought gladness to many hearts. The number of books distributed is greatly reduced by the inability of the printers and manufacturers to furnish us books, due to strikes and labor conditions. Nevertheless, the colporteurs enjoyed a wonderful privilege in the service; for in addition to placing in the hands of truth-hungry people the printed message, an opportunity was afforded for personal conversation, calling their attention to the great events now transpiring in the earth and giving them some idea of their meaning, and suggesting to them the presence of the Lord's kingdom.

VOLUNTEER WORK

Since the organization of this Society it has been the custom to distribute free of charge a large number of papers containing the message of the divine plan, and all the friends who have felt so disposed have been invited to participate in this work; hence it has been called the volunteer work. The adversary, of course, has put everything possible in the way of this work and by his subtle influence has blinded many good people of the world to the real purpose and object of this work, making them believe that it is for some sinister propaganda purpose. Readers of THE WATCH TOWER know, however, that the purpose of the free distribution of literature is to aid other people in getting some knowledge of God's wonderful plan for the blessing of humankind. The Society has never engaged in propaganda work; it has not sought to get anybody to join it. Its sole purpose is to preach the glad tidings of great joy which ultimately shall come to all.

Social and political conditions during the year made this branch of the work very difficult for those engaging in it. Notwithstanding, during the year the volunteers distributed free booklet tracts to the number of 900,000. A special edition of the NATIONAL LABOR TRIBUNE was arranged for and issued, carrying two full pages of the message of truth; and these were distributed freely throughout the country to the number of 6,000,000. In the early part of the year the friends determined upon a general campaign in the way of distribution of a tract giving a brief résumé of the trial of our brethren who were incarcerated, together with a petition, inviting all order-loving people who desired to do so to sign this petition asking for their release. These tracts, to the number of 4,000,000, were spread throughout the country and in less than a month approximately a million persons signed the petition asking for the release of the brethren, which petition, however, was not presented, for the reason that they were released by the court before an opportunity to present it was afforded.

In many towns and cities of the United States efforts have been made to prevent any volunteer work by the passing of ordinances making it next to impossible. Believing it to be our duty to put forth every possible effort to witness to the Lord's kingdom and not to slack our hand because we see the door closing, and in view of the fact that there was such systematic effort against the volunteer work, arrangements were made for the use of a magazine, which readers of THE WATCH TOWER know as

THE GOLDEN AGE

Arrangements are made with this magazine to carry in each issue a department devoted to some feature of the divine plan, the purpose being to explain current events in the light of divine prophecy and thus to enable the people in this hour of great stress and sorrow to learn something about the incoming kingdom of Messiah which will ultimately bless and comfort all the groaning creation.

THE WATCH TOWER is advised that some of the friends have been in a measure disappointed concerning THE GOLDEN AGE work. First they thought the magazine should have a better cover; that the one provided appeared too commonplace. In this connection we would suggest that just at the time the publication of THE GOLDEN AGE started there was a printers' strike in Greater New York. Only a few days before, a contract had been made for the publication of THE GOLDEN AGE and the men who were operating the presses which take the kind of paper and cover used in it did not go on strike. It thus seemed providential that the character of cover and paper had been selected, for the reason that had any other been selected it would have been impossible to start the magazine at all. Thus the Lord seemed to favor the infant publication.

It seems that this is a time for the fulfillment, at least in a measure, of St. Paul's words: "Ye have need of patience [cheerful endurance], that, after ye have done the will of God, ye might receive the promise". (Hebrews 10:36) Surely the conditions now prevailing are trying to the patience of every one and the opportunities afforded for each one of the Lord's people to have his patience thoroughly tried and tested are many. Friends in some parts report that they have been discouraged in their attempt to carry on THE GOLDEN AGE work. To such we would like to say: "Cast not away your confidence;" the time is here now for the testing of your patience and doubtless the Lord is permitting each one to have a test in the outset to determine whether he will slack his hand or whether he will press on, doing with his might what his hands find to do and leaving the increase entirely with the Lord.

"SHALL HIMSELF BE WATERED"

One of the great advantages of engaging in any part of the Lord's service—the chief advantage, in fact—is the blessing and benefit derived by the Christian. It enables him to keep busy. "An idle brain is the devil's workshop." Hence the Apostle Peter admonishes us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". One of the great advantages in this work is the personal contact the friends have with the people, calling their attention to the magazine and telling them something about the Lord's kingdom so near at hand. It strengthens the one who is doing the work and comforts the hearts of those who are sad. The chief purpose, therefore, is not to get subscriptions, but a witnessing to the Truth and a developing of the Christian. However, each one is anxious to get just as much of the message of truth into the hands of as many people as possible. We feel quite sure that after the test of the patience of his people, the Lord's blessing will be especially upon those who cheerfully endure and that the blessing will be made quite manifest.

Now let us consider the fact that never before has a magazine in such a short time developed such a large subscription list as THE GOLDEN AGE. Never before has a magazine for the benefit of the public carried so much truth concerning the divine plan. Never before has there been a magazine that afforded an opportunity for so many people to engage in the work of comforting the sad by proclaiming the glad tidings. In view of the condition of stress in the world, we consider it nothing short of miraculous that the magazine has made the wonderful progress it has up to this time. We encourage the dear brethren everywhere to continue their activities in thus giving witness to God's gracious goodness in providing the blessings for the people which are near at hand. Let us remember that all of the consecrated this side the

vail are but a little army bearing the banner of truth to witness to the world, and let us be faithful in giving that witness with a pure and joyful heart. The report from THE GOLDEN AGE shows a subscription list that exceeds our expectations and the daily increase is very marked.

PILGRIM SERVICE

The Lord has graciously arranged and permitted the continuation of the Pilgrim service through the year. These dear brethren have traveled up and down the country, meeting with the classes and encouraging them and addressing the public from time to time. During the year there have been engaged in the Pilgrim service constantly brethren to the number of 86, besides many others who could take only Sunday meetings, being required to engage in secular employment during the week. The regular Pilgrims visited 6,330 towns and cities, traveling a total of 506,860 miles. They addressed 867 public meetings, the total attendance at which was 107,893. They also held 10,398 class or parlor meetings, with a total attendance of 479,311.

During the latter months of the year there has been a greatly increased interest and a larger attendance at the public meetings, and the Society is encouraged to press on further with this branch of the service. The public seems eager to know something about the times in which we are living and the meaning of all these wonderful phenomena. It is a great comfort to the hearts of many people to hear the message, "Millions Now Living Will Never Die," which the Lord's people can confidently announce, knowing that many of the generation now upon the earth shall not pass away, but live on until the Lord's kingdom is fully established. They have in mind the words of the Master that 'were not the days of tribulation shortened there would be no flesh saved, but that for the elect's sake much flesh will be saved'; and that thus these millions will be brought through the time of trouble and have the opportunity of accepting the blessings of life under the terms of the New Covenant. Thus it is a great privilege and a great joy to the Pilgrim brethren to announce these blessings coming to the people. We urge the classes to make special arrangements for Sunday public meetings on occasion of Pilgrim visits, providing a first class hall and thoroughly advertising the lectures.

CONVENTIONS

During the year there have been held under the auspices of the Society more than forty local conventions. It has long been recognized that these gatherings serve to build up the saints in the most holy faith and enable them to keep their minds fixed upon the general convention of the church of the firstborns, to which all are looking forward who have entered the race for the prize of the high calling.

For some time the Society had not held a general convention in the United States; and it was determined in July last that such a convention should be held and efforts looking to a proper place and suitable arrangements were put forth. Finally, Cedar Point, Ohio, was selected as the place, and while little more than thirty days' time was given for announcement, the attendance far exceeded the expectations of every one. It was thought that possibly 2,500 of the friends might attend. We are advised by the railroad people that they sold for that convention about 7,500 tickets. In addition to that a large number came by boat, automobile and other private conveyances; so it can be safely said that when the attendance was at high tide there were fully 7,000 persons present. Never had such a convention been witnessed by any in present truth; never such a harmonious spirit and keen desire to be a blessing one to another. It is a convention that will always be remembered by those who attended. Beautiful for situation, the surroundings ideal, entirely removed from the influences of the world—here the Lord's saints for seven days engaged in sweet fellowship together and in listening to discourses on the divine plan from various viewpoints. It was a time of wonderful refreshment and great blessing to all who were there. Indeed, it was good to be there, suggesting to one that such fellowship is a foretaste of the homecoming of the Lord's people, for which they are longing and waiting.

The little city of Sandusky lies just across the bay from Cedar Point and a large number of the brethren attending the convention were domiciled in private homes there. The convention resulted in such an interest in the truth in that town that a class has been organized there. We are advised that about sixty attend regularly; and thus the Lord used his people to witness to others to make glad their hearts.

FOREIGN FIELD

The world war hindered the work in foreign countries as well as in America. In Canada a branch office was opened for the purpose of serving the Canadian friends and the Lord's blessing has been very markedly upon it. Although no volunteer work has been permitted, the friends have met often together and have encouraged each other by personal correspondence, holding meetings and witnessing to the public. Ten years ago it sounded strange to hear one relate from the platform that a time once was when it was made a crime to have in one's possession a Bible. A condition finding its parallel only in the dark ages now exists and for some time has existed in Canada. A censorship was put on our literature upon the pretext that it was necessary during the war; and notwithstanding the armistice was signed more than a year ago, Bible students are still being arrested in Canada for having in their possession Bible literature. Only a short time ago a brother was arrested and thrown in jail because he had in his possession a hymn book which our Society has used for several years, containing hymns that all Christian people have used for many years. In one place a number of the brethren were haled into court because they had in their possession the Berean Bible. Their Bibles, hymn books, and even the memoranda they had written out in the study of their lesson, were taken from them and each one, without any opportunity for being heard, was summarily punished by a heavy fine.

Of course we are not complaining, because we realize that the Lord has power to prevent all these things, but he is permitting the adversary and his instruments to take their own course until his time to act. "Vengeance is mine; I will repay, saith the Lord." So we can confidently leave all these things in the hands of the Lord, knowing he will cause them all to work out in due time to his own glory and to the good of his people.

In Germany the persecution of the Bible Students began on the theory that they were anti-German and they were severely dealt with. After the fall of the autocratic government of Germany there has been a

great turning to the truth and now where meetings were once attended by a hundred or more, from 800 to 1000 come regularly on Sunday afternoons. There never has been such a demand for the STUDIES IN THE SCRIPTURES in Germany as at the present time, and it is impossible to supply the demand. A letter from Germany reports that following the fall of the autocracy, the legislative body of Saxony had publicly read in its session THE BIBLE STUDENTS' MONTHLY containing the article on "The Fall of Babylon", and that this paper was freely distributed throughout all Germany. The people have been greatly humbled by the war and their hearts are an open field for the message of consolation that comes only from the Lord's Word.

In Russia it has been impossible for years to make any public proclamation of the truth because of the great opposition of the state church. Since its fall there has been a freedom of religious worship and a great turning toward the truth. We are pleased to announce that a branch of the Society will soon be in operation in Warsaw and a large quantity of books and literature will be available there for the spread of the glad tidings in that benighted and sin-cursed country. We should remember that it has been a matter of history from the time of our Lord that the truth progresses only under adverse circumstances. It has pleased the Lord to permit his people to develop in adversity. And all now should rejoice in the closing days of this old order to be privileged to have the opportunity of announcing the incoming of the new and glorious order of our Lord—his kingdom of righteousness and peace.

Reports from Switzerland and from France show a marked increase in the turning of the people to the truth. In fact, everywhere the war, the sorrow, and the trouble have made the people's hearts more susceptible to the consoling message of the kingdom. From far away India comes the information of increasing interest; likewise from the Netherlands, Australia and South Africa. From every part of the field come encouraging reports that the Lord is opening the way for a wider proclamation of the kingdom message. We would understand, therefore, that while the harvest *period* of forty years closed in 1918, since then there has been a gleaning work, in which the Lord has been here and there gathering out some of his wheat and at the same time he has had proclaimed the day of his vengeance and the announcement of Messiah's reign at hand. What a blessed and wonderful privilege it is for the Lord's people to engage in this work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

FINANCIAL

It has pleased the Lord to bless the Society from a financial standpoint during the year. As is well known by the readers of THE WATCH TOWER, the Society has never solicited any funds, no collections are ever taken at meetings, the money being provided entirely by the voluntary donations of those who are interested in the proclamation of the message of the Lord's kingdom. The year opened with a deficit, as shown by the last annual report, in the sum of $4,252.57. We give below a brief summary of the receipts and disbursements, showing the financial condition of the Society at the close of the present fiscal year.

Receipts—"Good Hopes"	$183,003.63	
Deficit from last year		$ 4,252.57
Free literature—tracts, pamphlets, etc.		37,912.77
Pilgrim service and conventions		28,710.81
Sent to foreign branches		35,703.20
Incidentals (including storage rentals, moving of office to Brooklyn, auto truck, show case, etc.		16,043.42
Office and Family expenses (including rents for office and office workers in Pittsburgh)		44,674.26
		$167,297.03
Balance on hand		15,706.60
	$183,003.63	$183,003.63

Incoming mail, total	95,478
Outgoing mail, "	75,719

BETHEL RESTORED

The Bethel Home is a spot dear to all of the saints on earth. The name Bethel means the house of God. It was founded by that wise and faithful messenger of Laodicea, our dear Brother Russell, as the home from which the message of truth was to be sent forth. In the autumn of 1918 it was dismantled and stood vacant for some time. Many a heart turned longingly toward Bethel, praying that if it might be the Lord's will it would be restored, so that his people in this land might have one place to which they could look as a temporary resting place in the earth.

The Lord opened the way to restore it and after a few months' strenuous effort it is with pleasure that we are able now to announce that the Bethel has been refurnished and the offices moved into it. The decorations throughout have been changed, symbolizing the incoming age. While most of the furniture is plain, yet comfortable, the drawing-room and parlors have been neatly and comfortably furnished. Some might find occasion to criticize the expenditure of money in furnishing these, but it has been thought not improbable that the Lord would be pleased to preserve this place and that in due time some of the ancient worthies would find here an abiding spot. Whatever is the Lord's will concerning this, of course will be done, but we are happy to report that the offices and home are now all under one roof. In the restoration of Bethel it became necessary to limit the force only to those who are needed and who are actually engaged in the work, because of the limited space; and an effort therefore has been made to organize this force strictly on the lines of efficiency, all realizing that it is a privilege to engage in the Lord's service.

A house-warming, or informal reception, was given to the friends of Greater New York. They were received in the store and shown throughout the house and then assembled in the spacious dining-room where refreshments were served and some devotional services held. It was indeed a happy occasion, all rejoicing the Lord had been pleased to crown this year with his goodness and to bring us to its close with the happy thought that all the way our Savior has led us, and that he leads us still. The year has been one of varied experiences, many trials and many joys, for all of which we are truly grateful to the Lord, knowing that he has the affairs of his people in hand and whatsoever is for their welfare he will permit and overrule for his own glory and their highest good.

In view of the fact that both the office and the home are now at one place, we suggest a change in paragraph two of the Vow as to read: "colaborers at the Brooklyn Bethel and everywhere".

LET BROTHERLY LOVE CONTINUE

"By this shall all men know that ye are my disciples, if ye have love one for the other."—John 13:35.

CHRISTENDOM nominal is estimated at four hundred millions of people and is represented by more than two hundred creeds and organizations. Somewhere in this great mass the Lord's faithful few, styled the "little flock", are to be found; but they can be discerned only with difficulty. We are to look for them everywhere—in all denominations and outside of all. We are to remember that the Lord has not left himself without a witness. But how shall we know these true followers of Jesus of whom it is written: "The Lord knoweth them that are his"? What are some of their characteristics?

Our Redeemer's words give the key suggesting the characteristics for which we should seek, when he says: "Ye are my disciples, if ye have love one for the other". He emphasized this thought, saying, "A new commandment give I unto you, That ye love one another as I have loved you". (John 13:34) Ah! here we get the thought that the church is a blessed brotherhood of all those who not only love God supremely, so that they delight to do his will even at the cost of self-interest, but who also love one another as Christ loved them. He loved them to the extent of laying down his life for them; and they are to have the willingness to lay down their lives for one another. We look in vain for such an organization among men. We perceive various bundles or organizations under various names, all of them professing love but none of them even dreaming of union under such bonds of love as the Master pointed to.

TENDER-HARTEDNESS AND HUMBLE-MINDEDNESS

The Apostle Peter points out that the Lord's followers should love as brethren (1 Peter 3:8, 9), as proper brethren ought to love. He points out to them that this will mean tender-heartedness and humble-mindedness, and forbearing to resent injuries and revilings. He shows that the proper brotherly love would not only submit to all this without retaliation, but, on the contrary, would return a blessing.

Oh, such love! Such a high standard of love! How many of us, how few of us have ever realized the standard of brotherly love that would be appreciated by our Lord, the standard that he demands as a condition of our being his brethren, the standard that he implies in the prayer that he taught us, saying, "Forgive us our trespasses, as we forgive those who trespass against us".

The same Apostle points out that to be of the Lord's true disciples means not only an exercise of faith in God and in the Lord Jesus Christ and in the forgiveness of sins through him, but that it means more than this: "Seeing that ye have purified your souls in your obeying of the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently". (1 Peter 1:22) There it is, dear brethren. We are not only to believe and to receive forgiveness of the Lord, but we receive a knowledge of the truth, a knowledge of his will, and then it is for us to put that knowledge into practise, to weave it into our thoughts and words and doings, to obey it to the extent of an unfeigned love for the brethren. It is to be before our minds as the proper, grand outworking of the truth which the Lord grants to us through his Word, the Bible.

"Blest be the tie that binds
Our hearts in Christian love,

NEW AMBITIONS, DESIRES, LOVES

The truth is designed to sanctify; as our Lord prayed: "Sanctify them through thy truth, thy word is truth". (John 17:17) As this truth gains control of our thoughts and words and doings it will cast out the spirit of selfishness from our desires and create in us new ambitions, desires, and love for the Father, for the brethren, including our elder Brother, Jesus, and this love will gradually become more and more fervent. It will not be merely an outward courtesy, a feigned love, but an inward heart sentiment.

Listen to the Apostle John on this subject: "Marvel not, brethren, if the world hate you". We are not to expect any special sympathy from the world, but rather expect that they will misunderstand us. But we are to expect something different from the brethren, as the Apostle proceeds to show: "We know that we have passed from death unto life because we love the brethren". Whoever, then, does not love the brethren can not be sure that he has passed from the death condition to the life condition of mind and heart. How anxious we should be to have this testimony of the Apostle corroborating our hopes that we are new creatures in Christ, that we have passed from the kingdom of darkness into the kingdom of God's dear Son, and from a condition of condemnation and death to a condition of justification of life!

But the Apostle continues: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Crucial words these for the brethren! Let us not lose their import, their value; let us test our hearts and ascertain our standing with the Lord by our love or our lack of love for the brethren, as the Apostle by inspiration here directs. But the Apostle is not through with this subject; he caps the climax by saying, "Hereby know we love, because he laid down his life for us, and we ought also to lay down our lives for the brethren". —1 John 3:15, 16.

WHO ARE THE BRETHREN?

If by their fruits we shall know them, there are not many brethren of this kind in the world. The early church showed some noble examples of such brotherhood, Jesus himself being the elder brother who laid down his life on our behalf. The apostles and many in humble stations followed closely in the Master's footsteps and some, we believe, all the way down the centuries, have similarly been found, and some today, we believe, may be found in the denominations and outside of them who have this character-likeness to Christ—but they are few.

The Apostle, speaking of our Lord's feeling toward his faithful church, says that "he is not ashamed to call them brethren". (Hebrews 2:11) Like him they have consecrated their lives to the Father's business, the service of the truth, the service of the brethren. Recognizing that God is now taking out of the world a people for his name, it is their chief concern in life to be colaborers together with God in the finding of this elect class and in assisting them to make their calling and election sure. Neither time nor influence nor money is too precious for these to spend in his service. Yes, life itself with them, as with the Master and the apostles, is being gradually used up along this line—"This one thing I do".

PETER AND JOHN HEAL A LAME MAN

— — JANUARY 11.—ACTS 3:1-16. — —

MUTUAL EXPERIENCES OF PETER AND JOHN—COMMUNITY OF INTEREST IN MATTERS SPIRITUAL—A BEGGAR WITH NOBLE QUALITIES —BEGGING THEN AND NOW—VALUE OF TEMPORAL AND SPIRITUAL GIFTS—"MORE BLESSED TO GIVE THAN TO RECEIVE."

"Freely ye have received, freely give."—Matthew 10:8.

PROBABLY it was not long after the day of Pentecost that the events of this lesson transpired. Our last lesson notes the fact that the believers, filled with their new joy, went frequently to the temple for prayer and thanksgiving. This lesson shows us Peter and John attending the temple service at the hour of prayer, three o'clock in the afternoon. These two had been with the Lord and with each other for now several years. Both had been disciples of John the Baptist, and previously they two had been together in the fishing business. They were also specially favored among the twelve, being with Jesus on the Mount of Transfiguration, and in the inner circle in the Garden of Gethsemane. Although Peter was probably the eldest of the disciples, and John probably the youngest, and although their dispositions were quite different in many respects, apparently there was a strong element of harmony between them; they both loved the Lord very intensely and they were both of ardent temperament. It was natural, therefore, that these two should be considerably in each other's company because of special compatibility. While it is well for the stronger brethren to pray with and company with the weaker, sometimes, for the assistance of the latter, it is well also that kindred spirits should come together in communion with each other and with the Lord, as in this case.

AT THE BEAUTIFUL GATE

As the apostles evidently went frequently to the temple, and probably often by the same route, through the "Beautiful Gate," it is more than likely that the lame beggar, who had long been accustomed to that locality, in seeking alms, had seen them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders which had converted several thousand, and been "noised abroad," had reached the poor beggar, as well as many others of the religious class, who assembled almost daily at the temple. Quite evidently, therefore, the beggar knew Peter and John in advance of his healing. If so, it would to some extent account for his readiness of faith, by which, accepting the Apostle's word and hand, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was an "Israelite indeed"—from the way in which he received the Lord's blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude of discontent, repining at his lot and complaining of divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connections, therefore, seem to indicate that the Lord's providence, directed the apostles to him specially, on this account. And so it is with those of the Lord's people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care, and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson—a knowledge of the Lord and a share of his *spiritual* favors.

At that time, when there was no provision for the indigent and helpless, alms-begging and alms-giving were entirely proper. It is creditable to the civilization of our day and land, however, that the helpless are provided for at public expense, all property paying a poor or alms tax. It strikes us as being as much wrong to encourage public begging now, as it was right to respond to it at the time mentioned. If the friends of the indigent cannot amply provide for them the public can, and should. And it would be a false pride which would ignore these provisions and not blush to seek others of our initiative and choice.

SUCH AS I HAVE I GIVE

The Apostle said: "Silver and gold have I none". We can hardly suppose that he intended this statement to be taken literally, for in the preceding verses we have the record that considerable property was sold, and the proceeds laid at the apostles' feet, put at their disposal. But this evidently the apostles considered as belonging to the Lord and not to themselves—as trust funds. We assume, therefore, that the Apostle meant, Silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the apostles gave was more valuable than money.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand him to intend us to transform in the main into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, Silver and gold we have little to give; but of the spiritual blessings we are willing to give liberally, without money and without price.

Our Lord's words were, "The poor ye have always with you; but me ye have not always". In seeking to be helpful to brethren in the church and to the unfortunate world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord's children adversity has evidently been of the Lord's intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to each other, while seeking not to conflict with the operations of divine providence, and the learning of important lessons by those whose welfare we seek. We should never forget the Apostle's inspired words.—2 Thessalonians 3:10.

GOOD FOR FRIEND AND FOE

"It is more blessed to give than to receive". Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and his people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend, hoping for nothing again [no reward]; and ye shall be children of the Highest". (Luke 6:35) If we cannot always give much money, or if we cannot give as much as we would like to give to those who are in need, we may always, like Peter, give something. We cannot, like him, give health and strength miraculously, since we are not embued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly Peter acknowledged the source of his power, and how he was not ashamed of any feature of divine truth. He boldy declared his miracle to be in the name of "Jesus of Nazareth". He did not say, 'In the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers'; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. We find some of the Lord's people today far less courageous than Peter; inclined rather to feel ashamed of the truth and ashamed of the agencies God used in its dissemination; for fear that these would be a reflection against it. We should rather follow the Apostle's course, and be very courageous and ready to affirm publicly whatever we find possessing *divine sanction*. Whatever agencies God may make use of in connection with his service we may be sure that he has some purpose, some object in view, and that his purposes will best be accomplished by plain, candid, truthful statements, like Peter's.

THE BOLDNESS OF PETER AND JOHN

— — JANUARY 18.—ACTS 4:8-21. — —

THE FIRST PERSECUTION—PETER, JOHN AND THE FORMER CRIPPLE ARRESTED—IN WARD OVER NIGHT—BROUGHT BEFORE THE SANHEDRIN —PETER'S DEFENSE—THE SANHEDRIN PERPLEXED—THE APOSTLES FORBIDDEN TO PREACH THE TRUTH—THEIR MARVELOUS COURAGE REALLY AUTHORIZED BY THE LAW—THE SANHEDRIN OVERSTEPPED ITS AUTHORITY—WONDERFUL RESULTS FOLLOWED THE APOSTLES' WITNESS OF THE RESURRECTION OF JESUS.

"Stand fast in the faith, quit you like men, be strong."—1 *Corinthians* 16:13.

THE commotion caused by the healing of the cripple by Peter and John, and the gathering of the crowd of worshipers to whom they preached, brought upon the apostles a new difficulty. The priests, whose ministries were more or less interrupted by the disturbance, felt a grievance against those who thus attracted attention away from themselves and their services; and the officers of the Temple, whose duty it was to preserve order, were also disturbed. These, coming upon the preaching apostles and the interested multitude, arrested the three men who were the cause of such a commotion, in order that the matter might be inquired into. It was toward evening, and therefore too late to gather the members of the Sanhedrin. The three who had been witnessing for God and for Christ were put in ward, in the prison—not as felons, but for trial.

It would have been possible for the imprisoned men to view their situation from the standpoint of unbelief, and to say to themselves and to each other: 'God did not approve our work, and hence has permitted us to be thus arrested and imprisoned. Now we know not what the result will be on the morrow; for those who crucified our Lord may crucify us also.' Or they might have reasoned still otherwise and have said to each other: 'After all, what right have we to think that God has anything to do with these matters? We are like other men, and have merely found some new way in which natural law operates in the healing of the sick. God evidently is not concerned in this work; for if he were, surely he would not have permitted us to come into these straits while we were seeking to serve him and to declare the good tidings.' But we may safely assume that the thoughts and the words of the prisoners took a totally different direction. Full of faith they no doubt said to themselves: 'We know not in what way God may intend to use this which seems to be a disadvantage to us and an interruption to his work. Doubtless, however, he will use it in some manner to forward his cause and to reach more of his people with his truth.'

As a matter of fact the Lord evidently intended through this seeming calamity to bring to the apostles a still grander opportunity of testifying to the truth on the next day, of preaching to a class that they might never again have opportunity to reach—the priestly class, the ruling class, represented in the Sanhedrin and those who would gather at its sessions. When the Sanhedrin opened the next morning, among its seventy members, representatives of the most influential classes in Jerusalem, were Annas the high priest and Caiaphas his son, both of whom had about two months previous presided in the trial of the Master himself. Nevertheless the apostles were evidently not at all dismayed by the dignity of the court, the Lord fulfilling to them his promise, "Ye shall be brought before kings and governors for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak." (Matthew 10:18,19) That Peter, the spokesman for the three, was supernaturally assisted, is implied in the narrative. "He was filled with the holy Spirit."

THE REAL OBJECT OF THE TRIAL

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisies, the Sadducees taking less interest in the persecution. But on the contrary, in the Acts of the Apostles, the persecutions of the church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party; for they denied the resurrection of the dead and also the existence of spirit beings, and hence believed principally in a religion for the present life merely. They were the policy men, the opportunists of that time. They favored harmony with the Roman Empire, and might indeed be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the resurrection of Jesus, and of some spiritual power by which he could work through the apostles to the healing of the man born lame, would be an irritation to the Sadducees; for it was directly in conflict with their belief and teachings.

Indeed, it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which apostles preached was the doctrine of the resurrection—that Christ had risen from the dead, and that through him in due time not only believers should be raised from the tomb but ultimately all the world of mankind should be released from death, in order that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees especially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the object of the trial evidently was to condemn the apostles, if possible, for having practised necromancy, sorcery, the black art. For, according to the law, a witch or a wizard or a necromancer, a spirit medium, was to be put to death.—Leviticus 20:27; Deuteronomy 18:9-12.

THE APOSTLE PETER'S DEFENSE

When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given by Peter. It astonished the Sanhedrin also. They wished to arraign the apostles, not for the good of healing the lame man, but rather for their preaching of Jesus as the Messiah. If Peter had been filled with fear he would not have spoken as he did to this court. If he had been filled with the spirit of egotism and boastfulness he would have spoken unwisely, rashly, no doubt. But filled as he was with the holy Spirit, the spirit of meekness, patience, gentleness, long-suffering, brotherly kindness, and guided in his words by this spirit, he made an address which is beautiful both for its simplicity, its directness and its meek boldness.

The Apostle's opening sentence had in it, possibly, a gentle irony respecting a trial for a good deed; but as on previous occasions he immediately proceeded to disclaim for himself and his associate, John, any power, any authority, in connection with the matter and to declare that the miracle was performed in the name, by the authority, by the power, of Jesus of Nazareth. Once again he was not ashamed to own that the One he acknowledged was contemptuously called the Nazarene, nor to say that he was a follower of the One who was crucified as a malefactor. While telling the plain truth that this very Sanhedrin had caused the death of Jesus, he stated the matter without bitterness or acrimony. He allowed the fact that God had raised up Jesus from the dead to stand as the proof that they had erred in their condemnation of the Master. Then without parleying the question he proceeded to assure his hearers that this Jesus, whom they had despised and rejected, had nevertheless been owned of God as the chief corner stone of the great temple which God purposes to build. He thus referred their minds to a Messianic Psalm (118:22) familiar to them, pointing out its fulfillment in Christ, and declared: "Neither is there salvation in any other". This expression, "the salvation," to his hearers would have the sense of 'the salvation for which we Jews as a nation have been waiting and longing, a national salvation, and an individual salvation in the kingdom of God'.

THE PERPLEXITY OF THE COURT

If there was a force, a sting, to his hearers in these words, it was because the members of the Sanhedrin were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard the Apostle on the day of Pentecost! Then they also would have cried out in consternation: "Men and brethren, what shall we do!" But alas! education, honor of men, high station, often put the possessors of these at a disadvantage. The members of the Sanhedrin were rich, not only financially and intellectually, but in honors of men and in education. To them forcefully belonged the words of Jesus, "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the kingdom. Thus we perceive that there are compensations in the divine arrangement, and that in some

respects poverty is a blessing in disguise. Hence the assurances of the Word that not any rich, not many great, not many noble, not many learned, would be among the chosen of the Lord or would receive positions in the bride class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Perceiving the boldness of Peter and John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus". Ah, yes. Of Jesus also some one had said: "How knoweth this man letters, having never learned?"—in any of our schools. (John 7:15) They knew of his power with the people through the Spirit of the Lord and of his straight-forward presentation of the truth. They recognized these men as of the same character, filled with the spirit of Jesus. And to this very day this is true of the followers of our Lord. As the Apostle wrote: "God hath not given us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of our Lord Jesus and of the faithful apostles, so that of all of them the people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle Peter indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved". We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow faithfully in his footsteps, even unto death. On these conditions we become his disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, than they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

COURAGE IN PREACHING THE GOSPEL

The Sanhedrin was perplexed as it perceived that the disciples had so strong a case and had really turned the tables upon that body, charging its members before the people of being the true culprits, murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived that a great miracle had been performed. They could say nothing. So they put forth the apostles from their midst, in order that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it would lead to if talk of this kind about Jesus and about their being his murderers should spread among the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus. Then was shown the marvelous courage of the Apostles. They replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (Romans 13:1-7; 1 Peter 2:13-17) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher ruler, and they are to be subject to the worldly powers only in the absence of a contrary admonition from the higher power, from God. Through Jesus God had commanded the disciples to be the divine mouthpieces to preach the Gospel message that the death of Jesus was efficacious for the cancellation of sins, and that he who was slain was bye and bye to come and set up his kingdom and to bless all the world by releasing mankind from the bondage of sin and death. They were also to invite all who had faith to believe this message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that kingdom which is not yet set up. By such faithfulness they would manifest their faith and their loyalty to God; and on account of this they were promised a share with Messiah in the kingdom which we would establish for the blessing of all the families of the earth.

It was therefore the duty of the apostles, as it is the duty of all the followers of Jesus, to make known the Gospel message wherever there are hearing ears, and not to fear what man may do, although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic or otherwise be in conflict with legal regulations. The apostles were not interfering with the regulations of the Jewish law in speaking in public, as they did in the Temple. Their courage was really authorized by the law; and the Sanhedrin, in forbidding them to speak, went beyond its bounds.

The church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when these were released, then a general meeting was held for the rejoicing and praise to God, thanking the Lord for the courage given the apostles, for the promises of his Word and for the miracle which had led up to all this. As a consequence, we read, all were encouraged to speak the Word of God with boldness; and "with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all".

PETER STANDS UP FOR TRUTH AND HONESTY

— — JANUARY 25.—ACTS 5:1-11. — —

AN ATTEMPT TO DECEIVE GOD—COMMUNISM IN THE EARLY CHURCH—DIVINE METHOD OF KEEPING THE INFANT CHURCH FREE FROM HYPOCRITES—DECEPTION PUNISHED WITH DEATH—THE PRINCIPLE THUS ILLUSTRATED—LESSONS FOR THE CHURCH OF TODAY—HONESTY OF HEART ESSENTIAL TO DIVINE APPROVAL.

"Lying lips are an abomination to Jehovah; but they that deal truly are his delight."—Proverbs 12:22.

WHILE men slept the enemy came and sowed tares, our Lord's parable explains. (Matthew 13:24-30, 36-43) After the apostles fell asleep in death the adversary had a comparatively free hand in the sowing of the seeds of error, and as a result cultivated in the church the tare class. But at the time of our lesson, shortly after Pentecost, circumstances were different. The apostles were still in the church, and exercised the special powers of the holy Spirit conferred upon them, as the Lord's representatives, for the establishment of the church, sowing only the good seed and hindering the adversary from sowing the tares and developing hypocrites in it. Our lesson today illustrates the method by which the Lord through the apostles kept the infant church free from hypocrites.

As previously suggested, a partial community of interest among believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Joses was one of these, whose case is particularly cited. (Acts 4:36, 37) He was one of the noble brethren whose generosity and helpfulness was generally recognized in the church, so that among the believers he received a new name, Barnabas, which signifies "son of consolation", or son of comfort and helpfulness.

Although there was nothing compulsory upon any in respect to this selling of goods and giving to the common treasury, the very fact that those who did so were highly esteemed in the church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would appreciate and desire to have the approbation of the brethren. Ananias and Sapphira, his wife, were of this class, desirous of the approval of the church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell; and in order to pass before the believers as saints of the same kind as Barnabas, they pretended to give to the general fund the full amount received for the property. Secretly, however, they had agreed to retain part of the sale money for future contingencies, yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had the right to do so as they pleased with the proceeds. But they should have been honest about the matter; and if they wished to give a tenth, a half or even all of the amount, it was a matter of their own business alone. No one would have the least right to find fault with them or to criticise them. The entire wrong consisted in the

deception practised, the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining applause for an amount of sacrifice more than they had made. In this, and in this alone, consisted the sin for which they both died.

CONSECRATION NOT A MEANINGLESS FORM

The record is that "great fear came upon all the company", great reverence for God and for the apostles, his representatives. Not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, this would mean that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of this event lasted for a considerable time—during the lives of the apostles. Since their death, however, any number of hypocrites have come into the church, indeed, have been coaxed and dragged in to swell the numbers; and God has been pleased to permit the many false assumptions and false pretenses of these "tares" to go unpunished and unchallenged. (Matthew 13:30) This does not mean a change on God's part as respects such characters, but rather that the case of Ananias and Sapphira was made a special one to serve as a lesson in the church. Likewise, the first offense of Sabbath-breaking was punished with death (Numbers 15:32-36), although Sabbath-breaking was not similarly punished subsequently under the law. We are not to think of Ananias and Sapphira as being sinners above others of their class, because summary punishment was meted out to them.

Those who believe that eternal torment is the punishment for sin must, to be logical, suppose that Ananias and Sapphira passed on to torments at the hands of devils, from which they have since been suffering. Such must wonder that many who are equally hypocritical in nominal churches of today, as far as human judgment can discern, go unpunished, and are encouraged by their spiritual leaders to hope for a share in the best the future has to give.

From our standpoint, the Bible standpoint, these two deceivers received no other punishment than the loss of the present life. As they were not of the "wheat" class at all, and had not become partakers of the holy Spirit, but deceived themselves, as they attempted to deceive others, their conduct did not affect their cases everlastingly, but merely as respects the present existence. They were made an illustration of a principle; they served as ensamples for the instruction of the church. In the loss of present life they received the full penalty of their deception. As respects the future life, an opportunity for which the Lord Jesus has purchased for all mankind, it will in due time be thrown open to them and to the whole world, to be accepted or rejected, under terms of clear knowledge and obedience. They are still heirs to a share of those blessings which will come to the world after the spirit-begotten church shall have been glorified and shall have begun the work of blessing all the families of the earth.

HONESTY THE QUALITY APPROVED OF GOD

The particulars of the lesson require no further detailing. We merely note the fact that the Apostle Peter evidently had the gift of discerning spirits (1 Corinthians 12:10), and that God fortified the knowledge granted him, as evidence or proof of his apostleship. We proceed next to consider some of the lessons which may properly be learned from this incident of the past by the Lord's people of today. The chief of these is that God desires "truth in the inward parts", in the heart; and that any who have not this quality of candor, honesty, truthfulness, cannot be pleasing to God, and therefore cannot share in the glories shortly to be dispensed to the elect class of the Gospel age.—Psalm 51:6.

As we look at ourselves we come to realize how imperfect are all the members of the fallen race. And when we consider God's perfection we can conceive of only one quality which the fallen creature could possibly possess that would meet with divine approval, even when viewed through the merit of Christ's atonement. That one quality is honesty. The true Christian must in honesty confess his own shortcoming, his own deficiencies. He must in honesty acknowledge that his sufficiency is of God through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church, even among the consecrated believers, is the sin of dishonesty, the sin of which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

We have no desire to distort or to make matters appear worse than they really are, but from our standpoint the nominal church teems and overflows with just such hypocrites self-deceived to some extent. These are the tares, or imitation wheat. Do not all who claim to be Christians profess to be following in the footsteps of Jesus, to bear his name, to be "the church which is his body", and to take up his cross and follow him? Yet how few of the nominal whole have or have ever had any thought of so doing! By their profession they declare that they have sold their earthly possessions, their earthly interests; that they have sacrificed these and have presented the whole matter as a loving gift and sacrifice to the Lord. Yet in reality they have done nothing of the kind. Never for a moment have they thought of even as much liberality to the Lord's cause, keeping as proportionately little to themselves, as did Ananias and Sapphira.

HYPOCRISY EVEN IN THE PULPIT

We cannot judge the heart, and will not attempt to do so. We cannot even always tell which are grains of "wheat" and which "tares", but out of their own mouths we may judge those who profess to be "wheat". Some professing this and occupying very high places in the church, even as ministers of the Gospel, tell us plainly, not only by their actions but also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds in consecration to the Lord's service, they have grossly falsified. Some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves in respect to the things of God. Truly this is a serious, a dreadful condition. The church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor, as representatives of the Lord, purporting to be his mouthpieces.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all who are seeking divine approval to see that they are not influenced by prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. Having covenanted to give to God and his service their all, they should see to it that they keep nothing back, but consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as his, as they believe he would have them used—as stewards. Whoever is honest with himself will be honest with God and also with his fellow men. As Shakespeare expresses it:

> **"To thine own self be true;**
> **And it must follow, as the night the day,**
> **Thou canst not then be false to any man."**

Our Golden Text is quite to the point and requires no comment. We perhaps should, however, guard some against a mistaken view of truthfulness. Some persons of large conscientiousness fail to balance that subject properly, and reach the conclusion that they are bound to answer every question that may be asked them, telling all that they know upon any subject. This is a mistaken view. We are not bound by any laws of honesty to tell all that we know in all cases. Some people ask questions which they have no right to ask, questions about things which are not their proper business. Such persons should not be encouraged; their queries should not be satisfied. Nor is it necessary to truthfulness that we should say to them in so many words: 'You are busybodies. Your questions are impertinent, and I will not answer them.' On the contrary a soft answer will be better, an answer which will tell them as much or as little as suits convenience, permitting them to draw the conclusion that for some reason unmentioned you would not care to give a full statement of the facts. An exception to this rule would be a case in which the keeping back of the information would be to the injury of the inquirer. Then, love for our neighbor should prompt the giving of the information: perhaps, indeed, the volunteering of it without being asked, especially if it be concerning a matter of which you have not merely an opinion but actual knowledge, without the revealing of which he would suffer some injury to his temporal or spiritual interests.

THE GOSPEL A MESSAGE OF JOY

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11.

ONE of the most powerful agencies at work in influencing human conduct and affairs during the last six thousand years is fear. Fear is an acknowledgment of weakness: it is an admission to one's self of one's inability to understand or to cope with extraordinary situations as they arise. Our first record of fear in man's heart was when the disobedient Adam hid himself in the darksome bowers of the garden of Eden, hoping, apparently, to avoid a meeting with his Maker, or at least to defer it to the furthest possible limit. He knew that he was a sinner and that his willful sin had sundered for him the tender ties which had bound him to his only Master.

Satan has sought to play upon this human tendency to fear. In all the world we see this disposition manifest. A very large portion of the rites of pagan religions is inspired by fear. The poor heathen agonize themselves to appease the supposed wrath of their deities; and these tragic performances bear testimony to the fact that they recognize themselves to be far from perfect. Satan has sought to pollute and pervert the religion of Christ in that he has misrepresented the character of Jehovah, seeking to make him out as a heartless tyrant possessed of little else than power and intelligence. He has foisted the view upon mankind that God has prepared and caused to be created a place, the capacity of which is sufficient to hold the vast majority of the human family; that he has provided that place with interminable and unremittant heat, and into which burning, fiery caldron he purposes to cast the poor fallen members of the human race, where throughout all the reverberating æons of eternity they would be called upon to experience the most excruciating pain and to writhe in unendurable anguish, which must ever be endured. Satan has even done all he could to encourage the thought that there is no hope of escape from this terrible condemnation—except for the elect few.

When we recognize the activities of Satan and his iniquitous influences in the forming of human opinion, and when we remember the fact that man *is* a sinner and *is* estranged from God, it is not to be wondered at that the shepherds on the hills of Judæa feared when so extraordinary a sight as the appearance of an angelic being was suddenly presented to them. But the angel delayed not to calm their fears by saying, "Fear not"—I have no message of disaster but one of good—"for, behold, I bring you good tidings of great joy, which shall be to all people". The word here translated *good tidings* is elsewhere in the New Testament, and in fact generally, translated *gospel*. The thought is the same in either case; for gospel means good news.

JOY FOR ALL THE PEOPLE

This good message was made even more acceptable by the fact that it was announced as being for all people. Surely any blessing from God, even though its application be for but a limited group of his creatures, is an occasion for joy. But if the message of good news is so broad in its scope as to take in all people the occasion for joy is all the more intense.

This broad message conveys much peace and joy because it implies that somehow, at some time, not stated by the celestial messenger, the curse which has been upon the world will be dispelled and divine favor will bring its benign fruition of life. (Psalm 30:5) For more than four thousand years prior to the giving of this message mankind had languished under the Adamic sentence of death. Year after year, century after century, thousands upon thousands, millions upon millions, of mankind had gone down into the tomb. The pagan nations were without God and without hope in the world. But Israel had been looking for the Messiah for more than eighteen hundred years. Nevertheless, he had not come until that moment when the angels announced his birth. All they had before that time was anticipation. But now the angels brought the happy news that the long-looked-for Messiah was born in the city of David, Bethlehem.

A SAVIOR, CHRIST THE LORD

The word Christ means anointed and corresponds to the Hebrew word Messiah, the term by which the long-promised Seed of Abraham was known. It was he who should bless all the families of the earth. (Genesis 12:3, 22:15-18) At the time of our Lord's birth, however, he was the Savior only in a prophetic sense. He was a savior in the sense that his work of salvation lay before him, and not behind him. He was not yet the Christ of glory, because first he must be tested and must demonstrate his loyalty to Jehovah, even under the most humiliating circumstances. And even when he had finished his trial time on Calvary he was not the world's Lord in the grand sense that was to follow. After he had risen from the dead and when all power in heaven and in earth was his, when it could be said of him that "he upholds all things by the word of his power", then the real grandeur and scope of his office began to be manifest.

Holy men of old, speaking under the inspiration and guidance of the holy spirit, had foretold that a great one, an anointed one, should come and be king of the Jews. It was even shown that he would be king over the whole world. This great King had been pictured in the office of Melchisedic, King of Salem, Priest of the Most High God. (Psalm 110:4) In all probability the shepherds on the star-lit hills around Bethlehem were familiar with these things long promised to Israel.

THE BASIS OF THE REJOICING

It was a message of joy conveyed to mankind through the shepherds in that it implied a return of divine favor to the world. In the beginning God had cursed the earth, not in the sense of swearing at mankind nor manifesting weakness, but in the sense of blighting the race. He had declared that man must die. (Genesis 2:17; 3:17-19) As a result of that curse pronounced in Eden all the sickness, all the crying, and all the dying which has ever happened in the world, came. But God, who had justly placed the curse upon man, had planned that in due time the former things should pass away and that thereafter there should be no more sorrowing, sickness, suffering, or death.

There is no intimation in these words of the popular theory fostered and nurtured by ecclesiastical organizations to the effect that there is bad tidings of great misery for nearly all members of the Adamic race. On the contrary, it was a message of great joy to all peoples, all nationalities, just as God had promised long ago to Abraham, declaring, "By myself have I sworn . . . In thy seed shall all the nations of the earth be blessed".

As it was night time when the angels came and as the message was delivered to those who were alert and watching, so the good news of God's oncoming favor for mankind has come during the dark night of sin and death. All have not known of it, all have not been illuminated by the celestial lightnings of truth, but only those who were watching and who had the courage to listen to the good message. God's messengers, or angels, have not all been brilliant to man's eye, but to the extent that they have held the torch of truth they have had the heavenly illumination, even though, outwardly, they have been very inconspicuous and humble.

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And men, at war with men, hear not
The love-song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing!"

"For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

YOUR "GOOD HOPES" FOR 1920

(The plan here proposed we designate "good hopes", because nothing is actually promised; only your generous hopes are expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we can commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for refreshment of your memory, the other mailed to us.)

TO THE

WATCH TOWER BIBLE & TRACT SOCIETY

Dear Friends: I have read with interest of the openings for the STUDIES and for educational and evangelistic work work both in this country and in foreign lands. I need not tell you that I am interested in the spread of the glad tidings concerning the breadths and lengths and depths and heights of redeeming love as expressed for us in God's great plan of the ages.

I am anxious to use myself, my every power and talent, my voice, my time, my money, my influence, my all to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the rock Christ Jesus.

I have considered carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good word of God", and those also who are naked, not having on the robe of Christ's righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my money talent goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Corinthians 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work in the earth as that work is now in operation or as it may need to be performed throughout the year. Such special applications of my contribution as I desire to have made are mentioned on the reverse side of this sheet.

Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. It shall be my purpose to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and translating literature, conducting evangelistic meetings, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for home and foreign mission work (*to assist in translating the* SCRIPTURE STUDIES into foreign languages, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of..... .....per week.

All or any portion of my donation may be applied as subscription price for THE WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter year. I will secure an express or postal money order, or bank draft, as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY

124 Columbia Heights, Brooklyn, N. Y., U. S. A.

or, 34 Craven Terrace, Lancaster Gate, London W. 2, England; 495 Collins St., Melbourne, Australia; 123 Plein St., Cape Town, South Africa.

(*Name*) .....

(*Post Office*) .....

(*State or Province*)..... (*Country, if Foreign*).....

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WATCH TOWER SUBSCRIPTIONS

The friends who contribute to the "Good Hopes" (described on the reverse side of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below, the expense to be deducted from their donations. Give full name and address in each instance, and write very plainly, please, mentioning the length of the subscription, using 1, ½, ¼ to represent full year, half year, and quarter year:

Names	*Length*

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear *promptly* from such as desire the visits of THE WATCH TOWER to be continued. The *Lord's Poor* friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. The date is given in the lower left hand portion of the printed label.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of all those who are deeply interested in its teachings. The total is small enough, surely, and we are not content that the name of any should be missing. We believe that all who are in the "narrow way" would be stimulated and encouraged by its semi-monthly appearance on their reading tables, reminding them afresh of those things which the world, the flesh, and the devil continually tend to crowd out of mind and heart.

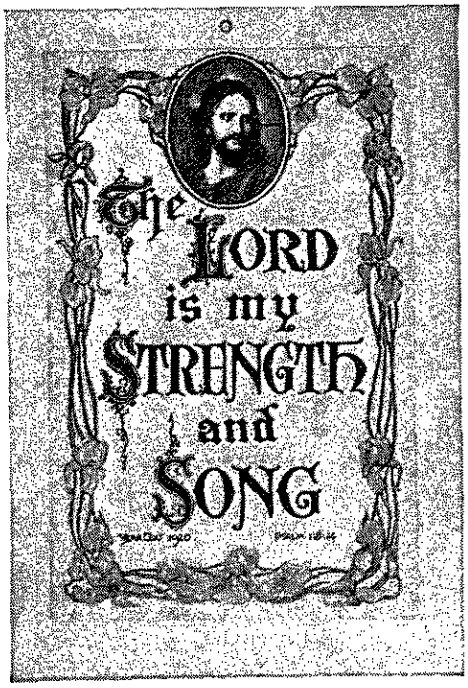
In times past we have required that all who desired THE WATCH TOWER on credit or free under the "Lord's Poor" arrangement, should make *personal* application; but now we request *every* subscriber to inquire among those whom he knows to be interested in present truth and to obtain the consent of all such to send in their subscriptions either on *credit* or *free*, as the circumstances may necessitate. Those who receive our journal on credit may at any future time request that the debt be cancelled and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

CREATION DRAMA SCENARIOS

These Scenarios constitute a condensed statement of the divine plan of the ages, profusely illustrated; much information in little space. The ninety-six short, pithy lectures of The Photo-Drama of Creation are supplied in two bindings and three styles: red cloth (red edges), in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Italian, Polish, Slovak, Spanish, Russian, and Swedish, 85c; *De Luxe**, maroon cloth, embossed in four colors, gold edges, English only, $1.25; paper bound edition in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Polish, Slovak, Russian, and Swedish. 35c. All these prices include carriage charges.

* De Luxe edition will be out of stock for about two months.

YEAR MOTTO FOR 1920



These richly colored, but not gaudy, motto cards are of our own design and manufacture. Produced by the lithographic offset process in eight colors, and embossing, they present an extraordinary appearance of elegance and beauty, well suited to the rare and exalted character of the text which the card carries—"The Lord is my *strength* and *song*".—Psalm 118:14.

By producing them in large quantities we are able to sell them lower than our other mottoes of the same size. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts, tastefully prepared. The mottoes are printed on sturdy lithographic board, 9" x 14", and punched for convenient hanging.

Prices: We will supply these 1920 year mottoes for 25c each, $2.40 per dozen, or $8.00 for 50, carriage charges prepaid by us. It will be to the advantage of all concerned to order in quantities, where that is possible.

MOTTO CARD ASSORTMENTS

The uncertain condition of the motto market makes it practically impossible for us to advise in advance just how many or what kind of mottoes we will be able to enclose in each package. But for those who care to employ our judgment in making up the assortments we promise good value for the money—better value, we confidently believe, than is obtainable in mottoes anywhere else in the country. We furnish the following assortments; prices include prepayment of carriage by us:

Packet MA (assorted)	$ .50
Packet MB (assorted)	1.00
Packet MC (assorted)	1.50
Packet MD (assorted)	2.00

SCRIPTURE TEXT CALENDAR CARDS

We have two sizes, the smaller 5½" x 8½", and the larger 8½" x 10¾"; each adorned with appropriate scenic views in colors and embellished with helpful Scripture texts. Calendar pad is attached in such a manner that each month can be torn off when it has fulfilled its purpose. Each size is provided with delicately tinted ribbon or cord, for hanging.

Prices for *smaller size* 15c each, or $1.50 per dozen, postpaid: $5.00 for 50, carriage charges collect; for the *larger size*, 25c each, or $2.25 per dozen, postpaid; $8.50 for 50, carriage charges collect.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Sanford, Fla.	Dec.	16	Jacksonville, Fla.	Dec.	28
Miami, Fla.	"	18	Brunswick, Ga.	"	29
Key West, Fla.	"	19	Fitzgerald, Ga.	"	30
Miami, Fla.	"	20, 23	McRae, Ga.	"	31
Lakeland, Fla.	"	24	Eastman, Ga.	Jan.	1
St. Petersburg, Fla.	"	25-27	Rentz, Ga.	"	2

BROTHER B. H. BOYD

Paden, Okla.	Dec.	16	Comanche, Okla.	Dec.	23
Chandler, Okla.	"	18	Lawton, Okla.	"	24
Edmond, Okla.	"	19	Oklahoma City, Okla.	"	25, 26
Minco, Okla.	"	20	Harrah, Okla.	"	27
Chickasha, Okla.	"	21	McLoud, Okla.	"	28, 29
Marlow, Okla.	"	22	Shawnee, Okla.	"	30

BROTHER E. F. CRIST

Caro, Mich.	Dec.	16	Woodland, Mich.	Dec.	23
Midland, Mich.	"	17	Muskegon, Mich.	"	24
Alma, Mich.	"	18	Grand Rapids, Mich.	"	25
Wheeler, Mich.	"	19	Sparta, Mich.	"	26
Lansing, Mich.	"	20, 21	Kalamazoo, Mich.	"	28
Charlotte, Mich.	"	22	South Haven, Mich.	"	29

BROTHER A. J. ESHLEMAN

Jacksonville, Fla.	Dec.	18	Avon Park, Fla.	Dec.	30
Arredondo, Fla.	"	21	Lakeland, Fla.	"	31
Williston, Fla.	"	22	Punta Gorda, Fla.	Jan.	1
Tarpon Springs, Fla.	"	23	Arcadia, Fla.	"	2
St. Petersburg, Fla.	"	25-28	Sarasota, Fla.	"	3
Tampa, Fla.	"	29	Tampa, Fla.	"	4

BROTHER M. L. HERR

Suffolk, Va.	Dec.	16, 17	Charlotte, N. C.	Dec.	25-28
Newport News, Va.	"	18	Spartanburg, S. C.	"	29
Norfolk, Va.	"	19-21	Greenville, S. C.	"	30
Raleigh, N. C.	"	22	Westminster, S. C.	"	31
Gastonia City, N. C.	"	23	Athens, Ga.	Jan.	1, 2
Shelby, N. C.	"	24	Willard, Ga.	"	3

BROTHER G. S. KENDALL

Fristoe, Ky.	Dec.	17	Judsonia, Ark.	Dec.	25
Paducah, Ky.	"	18	Batesville, Ark.	"	26, 27
Mayfield, Ky.	"	19	Little Rock, Ark.	"	28
Memphis, Tenn.	"	20, 21	Ward, Ark.	"	29
Helena, Ark.	"	22	Rosebud, Ark.	"	30, 31
Kensett, Ark.	"	23, 24	Little Rock, Ark.	Jan.	1

BROTHER S. MORTON

Charlotte, N. C.	Dec.	16	Augusta, Ga.	"	23
Spartanburg, S. C.	"	17	Charlotte, N. C.	"	25 28
Greer, S. C.	"	18	Hickory, N. C.	"	29
Westminster, S. C.	"	19	Asheville, N. C.	"	30
Union Point, Ga.	"	21	Hendersonville, N. C.	"	31
Thomson, Ga.	"	22	Brasstown, N. C.	Jan.	1, 2

BROTHER W. H. PICKERING

Woodward, Okla.	Dec.	17, 18	Topeka, Kan.	Dec.	25
Wichita, Kan.	"	19	Atchison, Kan.	"	26
Topeka, Kan.	"	20	Leavenworth, Kan.	"	27
Clay Center, Kan.	"	21	Kansas City, Mo.	Dec.	28
Riley, Kan.	"	22	Freeman, Mo.	"	30
Marysville, Kan.	"	23, 24	Chilhowee, Mo.	"	31

BROTHER V. C. RICE

Mountain Grove, Mo.	Dec.	16	Memphis, Tenn.	Dec.	24, 25
South Fork, Mo.	"	18	Jackson, Miss.	"	26, 27
Moody, Mo.	"	19	Vicksburg, Miss.	"	28
Thayer, Mo.	"	21	Monroe, La.	"	29
Jonesboro, Ark.	"	22	Kelly, La.	"	30
Gilmore, Ark.	"	23	Verda, La.	"	31

BROTHER R. L. ROBIE

Deep River, Conn.	Dec.	16	Port Jervis, N. Y.	Dec.	29
New Haven, Conn.	"	17	Eldred, N. Y.	"	30
Bridgeport, Conn.	"	18	Liberty, N. Y.	"	31
South Norwalk, Conn.	"	19	Peckville, Pa.	Jan.	1, 2
Stamford, Conn.	"	21	Carbondale, Pa.	"	4
Brooklyn, N. Y.	"	28	Scranton, Pa.	"	4

BROTHER E. D. SEXTON

Portland, Me.	Dec.	16	Newport, R. I.	Dec.	21
Springvale, Me.	"	17	Providence, R. I.	"	22
Lynn, Mass.	"	18	Westerly, R. I.	"	23
Taunton, Mass.	"	19	Washington, D. C.	"	28
New Bedford, Mass.	"	20	Hagerstown, Md.	"	29
Fall River, Mass.	"	21	Cumberland, Md.	"	30

BROTHER W. J. THORN

Childress, Tex.	Dec.	17, 18	Alvarado, Tex.	Dec.	26
Dalhart, Tex.	"	19	Cleburne, Tex.	"	27
Hooker, Okla.	"	21	Waco, Tex.	"	28
Dalhart, Tex.	"	22	Hillsboro, Tex.	"	29
Amarillo, Tex.	"	24	Athens, Tex.	"	30
Fort Worth, Tex.	"	25	Murchison, Tex.	"	31

BROTHER T. H. THORNTON

Lonaconing, Md.	Dec.	15	Leaksville, N. C.	Dec.	22
Rock Enon Sp'gs, Va.	"	16	Greensboro, N. C.	"	23
Boyce, Va.	"	17	Charlotte, N. C.	"	25-28
Grottoes, Va.	"	18	Winston-Salem, N. C.	"	29
Waynesboro, Va.	"	19	Roanoke, Va.	"	30
Roanoke, Va.	"	21	East Radford, Va.	"	31

BROTHER D. TOOLE

Santa Rosa, Cal.	Dec.	20	Pasadena, Cal.	Dec.	29
San Jose, Cal.	"	21	Alhambra, Cal.	"	30
Paso Robles, Cal.	"	22	Lawndale, Cal.	"	31
Santa Maria, Cal.	"	23	Long Beach, Cal.	Jan.	1
Los Angeles, Cal.	"	25, 28	Santa Ana, Cal.	"	2
Santa Barbara, Cal.	"	26	Oceanside, Cal.	"	3

BROTHER S. H. TOUTJIAN

Mesa, Wash.	Dec.	23	Stanwood, Wash.	Jan.	3
Yakima, Wash.	"	24	Seattle, Wash.	"	4
Ellensburg, Wash.	"	25	Puyallup, Wash.	"	5
Tacoma, Wash.	"	26	Olympia, Wash.	"	6
Everett, Wash.	"	28-31	Aberdeen, Wash.	"	7
Burlington, Wash.	Jan.	2	Centralia, Wash.	"	8

BROTHER J. A. BAEUERLEIN

Elizabeth, N. J. Dec. 21 — Linfield, Pa. Dec. 28

BROTHER E. W. BETLER

Portchester, N. Y. Dec. 21 — Paterson, N. J. Dec. 28

BROTHER L. T. COHEN

Bayonne, N. J. Dec. 21 — Bridgeport, Conn. Dec. 28

BROTHER E. J. COWARD

Benton, Pa. Dec. 21 — Hamburg, N. J. Dec. 28

BROTHER E. L. DOCKEY

New Britain, Conn. Dec. 21 — Allentown, Pa. Dec. 28

BROTHER A. DONALD

East Stroudsburg, Pa. Dec. 21 — Valley Stream, N. Y. Dec. 28

BROTHER A. D. ESHLEMAN

Pottstown, Pa. Dec 21 — Norristown, Pa. Dec. 28

BROTHER G. H. FISHER

Wilmington, Del. Dec. 21 — Scranton, Pa. Dec. 28

BROTHER H. E. HAZLETT

Johnstown N. Y. Dec. 21 — Atlantic City, N. J. Dec. 28

BROTHER W. F. HUDGINGS

Granville, N. Y. Dec 21 — Kingston, N. Y. Dec 28

BROTHER J. H. HOEVELER

Cromwell, Conn. Dec 21 — Kunkletown, Pa. Dec. 28

BROTHER R. J. MARTIN

Harrisburg, Pa. Dec. 21 — Cleveland, Ohio. Dec. 28

BROTHER C. E. MYERS

Passaic, N. J. Dec. 21 — North Bergen, N. J. Dec. 28

BROTHER H. H. RIEMER

Brooklyn, N. Y. Dec. 21 — Holtsville, N. Y. Dec. 28

BROTHER F. H. ROBISON

Reading, Pa. Dec 21 — Philadelphia, Pa. Dec. 28

BROTHER H. A. SEKLEMIAN

Millville, N. J. Dec. 21 — Long Branch, N. J. Dec. 28

BROTHER W. E. VAN AMBURGH

Washington, D. C. Dec. 21 — Waterbury, Conn. Dec. 28

BROTHER R. VAN HYNING

Dover, N. J. Dec. 21 — Taunton, Mass. Dec. 28

BROTHER C. A. WISE

Cleveland, Ohio. Dec. 21 — Bridgeton, N. J. Dec. 28

BROTHER C. H. ZOOK

South Norwalk, Conn. Dec. 21 — Hartford, Conn. Dec. 28

Conventions to be addressed by Brother J. F. Rutherford

Norfolk, Va.	Dec.	21	Spartanburg, S. C.	Dec.	29
Charlotte, N. C.	Dec.	28	Columbus, Ohio.	Jan.	4

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Week of Jan. 11	Q. 56-61	Week of Jan. 25	Q. 1-8

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